'A' My Name is Alice (A mother and son in a 'sticky' situation)
byEmmah©

Imagine a big guy with a rubber mallet in your chest and he's banging on a steel drum. That' like the first time AJ touched me. I didn't feel it with my first boyfriend and I sure didn't feel it husband the first time. I was sitting at the kitchen table reading the paper. My son AJ was st me. He kissed me on the neck and then reached into the top of my blouse and gently held m fingers. He said "That's the most beautiful thing I ever saw", took his hand out and left witho word.

I was dumbfounded. It happened so fast and it was so surreal, I wondered if it really happen my nipple still tingled.

Do you remember that rhyme you sang as you bounced the ball under your leg?
'A' my name is Alice and my husband's name is Al.
We live in Acton and we sell apples.

In the game you went on to 'B'; in my life I stopped at 'A'. My name is Alice and my husband and my son's names are Andy jr. (AJ) and Alex and we take care of apartments. The 'A' thin because my father who lives with us is named Alex and it made him happy to have my seco

AJ and Alex are so different; you would think they're not only from different families but from planets. Alex never says a word and always wants to be alone while AJ is warm, loving, han to the difficulty. I love Alex but I've fallen in love with AJ.

As for my husband: he's more interested in Mrs. Green who's faucet always needs attention else is dripping but I really don't give a tinkers dam) we lost contact a long time ago.

AJ works with my husband and when he came home that night I asked him to come down to me with the supplies. As we went down in the elevator, I said, "What was that all about this

"Mom, I'm not a kid and I've been out with a lot of girls. I know how a girl acts when she likes the things you say and I see the way you look at me; it's more than a mother looking at her s screwing the tenants (So it wasn't only the Green bitch) and I gave him hell for it.

"Thank you baby but that doesn't matter anymore. It's just a business arrangement between

"Well he's a shit anyway but I'm telling you ma, I know how you feel and I feel the same way hands on my arms and the electricity started going through me. You have to understand, be not like it is for most people. Some people's hearing is better than others; some can smell th away while another person can't smell it even if it's under their nose. All of my skin is sensiti why I take off my bra whenever I can. That's why my clothes are loose and silky and add to son's hand that's sliding over my breast and I'm already climbing the walls.

AJ takes my hand and leads me to the supply room and locks the door. It's dark, warm, and detergent boxes and broken appliances on the floor and tools hanging on the walls. Who ca me. AJ is kissing me with the lover's kisses I've been aching for. AJ is touching me and I'm a his hand reaches seems to tremble on its own. Each breast is his as he fondles me. He lifts hands are in my panties describing the curve from my waist down to back of my thighs. Whe legs I'm electrified. I'm lost as he turns me and I bend over with my arms out over the old wa He enters me from behind and I'm transported. I'm filled with my son and my legs are shakin

"This is how I have you in my fantasy, mom: down here just like this." As he pushes deeper tells me of the nights he's spent and the things he's done to me in this room. As he talks to r my fantasies too.

I can feel when he's about to come and I want to come with him. I reach down to touch myse first spurts, I take myself over. The coming is so exquisite it almost hurts. As we're coming d is kissing my neck for the second time today, I'm hoping nobody was doing their laundry. Ev steel door, we made a lot of noise at the end.

He kisses me with love and touches me again; his gentle hands on my face tell me it was m moment's lust. I kiss him with my heart as his mother and his lover.

We go back upstairs and the usual dinnertime buzz is starting but I'm in another place. It's a excruciating to say and do what I've been saying and doing for years. I want to talk to AJ. I w AJ. I want to touch AJ. Finally there's a moment where we're alone in the kitchen. "AJ we ha all this."

He comes up to me and says "sure mom but I'd rather kiss you". His lips are on me and I'm tongue but I pull back.

"AJ please, I want to kiss you too but please not here; it's complicated enough without makin Go down to the park and I'll be there in about twenty minutes."

I went to the end of the small park where my son was sitting on a bench waiting for me. It wa
enough and there were only a few kids hanging out. We had our kiss. "AJ what are we doing

"Mom, you know and I know and the hell with dad and anybody else."

"Baby, it's not him but your brother and poppa wouldn't understand and neither would the pe
and on and on."

"Mom, are you sorry…"

"Baby I'm not sorry; I don't want to be without you but we have to know what we're doing. Ju
AJ; you came in me and I've been off the pill for six months. What if I get pregnant?"

"I wouldn't care; I'm sure you're beautiful when you're pregnant."

Alice laughed, "You know what I mean".

He teased her and cupped her breast. "You mean these get even bigger; that I'd like to see.

"Oh AJ…"

"Look mom, do you think I could not touch you again, or stop loving you? Tomorrow I'll get s
back on the pill and we're going to find a way to be together even if I have to drag you down
room at midnight."

I saw the flash in his eyes when he spoke and I said, "Sweet baby you'll never have to drag
know you're going to make love to me". We kissed like school kids and when we were sure
touched each other until we came.

The next day was Sunday so everyone was in and out of the apartment. I was so needy and
I never remember getting wet like that just thinking about someone and I was sure that every
knew. The crazy thing was that that we did end up in the supply room again.

AJ wouldn't or couldn't stop touching me. Whenever no one was around he would fondle my
his hands under my dress. I begged him to stop; he begged me to take off my panties. He te
'blackmailed' me. "Mom, if you love me you would do anything for me. There's nothing you c
if you said I should lick you in the middle of the living room, I'd do it. And you wouldn't do this
thing for me?"

He was playing but the truth is there is nothing he could ask that I wouldn't do and I want to
proving it. This was silly but I took off my panties. At one point we were in the kitchen and he
me and put his finger in me. I got so nervous and turned on that I told him to follow me to su
spread five or six blankets on the floor. I took my dress and bra off. I was on my knees when
"Come to me my beautiful boy" I said.

I unbuckled him and undid him. I wanted to do all the things I never wanted to do with other
velvet in my mouth and I loved what it did to him. I wanted him to come like he never came w
I wanted to be the woman in all his fantasies. I'd never tasted a man this way before. It gave
pleasure as it did my son.

The next evening AJ went out without a word and naturally I had to 'explain' that I was going
and went to a movie across town. AJ loves to kiss – I'm not complaining. I felt like I was bac
school. He kissed me raw for about a half hour and I couldn't take anymore and said, "Let's

There was a convention in town and at the third place they only had two suites. The first too
the limit but the cheaper one went through. We were on our first bed and he loved me until n
and my body dripping with sweat. He went into the bathroom and came out with a lotion to u
knew what he wanted.

I never understood why a woman would want a man there but after the initial shock I realize
felt good because my son wanted me that way, and it felt good.

When he first entered me I thought of Jane, a woman I was friendly with a few years ago. Sh
that she had let (made?) her son suck her breasts as he grew up. I thought it was bizarre. N
the honeymoon suite on my hands and knees with my son in my behind. So Jane, how's tha
"You don't get more bizarre than this" and then I remembered that AJ came in me the first ti
having your son's baby rate on a scale of one to ten?

This all flashed in a few seconds and then I stopped thinking. I only felt: him in me, filling tha
passage, his hands gliding over my skin touching off my nipples. He opened my flower and f
finger so I could come as he did. He kissed and bit my back and gave his mother his love. W
slept.

We awoke and I looked at the clock. Christ, who shops until eleven thirty? That was when I

AJ stayed there overnight since he didn't always come home. I went home and told poppa a

happened to meet Jane, and we blah, blah, blah and yes I should have called. I told my hus someone and he was soon to be my ex – husband and he couldn't have cared less.

I'm now in my own place and AJ has also moved out of there and is staying with a 'friend' ur own place. Where we go from here I'm not sure but I'm sure we'll go together.

We're now working our way through the alphabet: we've done everything we can think of tha 'B', 'C' and 'D'. When were through, we'll start on 'Alice' again. We're happy.

THE DISCOURSE ON THE TEN WHOLESOME WAYS OF ACTION

Translated to Chinese by the Tripitakacarya Sikshananda from Khotan
during the Tang Dynasty
Translated to English by Saddhaloka Bhikkhu
Key'ed in from hardcopy by TY with permission from publisher
(Yan Boon Remembrance Commitee in Hong Kong)

Thus have I heard. At one time, the Buddha stayed in the palace of the Dragon King of the Ocean together with an assembly of eight thousand great Bhikshus and thirty-two thousand Bodhisattvas and Mahasattvas altogether. At that time the World Honored One told the Dragon King saying:

Because all beings have different consciousness and thoughts, they perform too different actions and as a consequence there is the turning around in all the different courses of existence. Oh Dragon King, do you see the variety of shapes and appearances in this meeting and in the great ocean, are they not different from one another.

Thus among all of them there is none which is not made by the mind, whether it is brought about by whole-some or unwholesome bodily, verbal, and mental actions, and yet the mind is formless it cannot be grasped or perceived, but it is the unreal accumulation and arising of all dharmas which are ultimately without owner, without I and mine. Although that which is manifested by each (being) according to its actions is not the same, there is nevertheless really no creator in these (actions). Therefore all dharmas are inconceivable and inexpressible, their own nature is phantom like. The wise ones knowing this ought to cultivate wholesome actions. Through this the aggregates sense-bases and elements that will be given rise to, will all be upright and those who will see them will not grow tired of them.

Oh Dragon King, when you behold the body of the Buddha born from a hundred thousand of Kotis of merit, with all the marks adorned, the splendor of its radiance covering the whole of the great assembly, even if there were immeasurable Kotis of Ishvara and Brahma devas they all would not come again into appearance. Those who look with reverence at the Tathagata's body how can they but not be dazzled. You again behold all these great Bodhisattvas of marvelous appearance, dignified and pure. All this comes into being entirely through the merit of cultivating wholesome actions. Again all the powerful ones like the eight classes of devas and dragons, and suchlike they also come into being because of the merits of wholesome actions.

Now all beings in the great ocean are of course and mean shapes and appearances, they all whether small or large performed unwholesome bodily, verbal, and mental actions out of all kinds of thoughts from their own minds. Thus is that each being receives its own result according to its action.

You ought to practice and to study constantly in this way, and also to bring beings to a thorough understanding of cause and effect and to the practice of wholesome actions. In this you must have unshakable right view and you must not fall again into the views of annihilation and eternity. As to the fields of merit you rejoice in them, respect them and support them because of this you will also be respected and supported by men and devas.

Oh Dragon King you must know that Bodhisattva has one method which enables him to cut off all sufferings of evil destinies. What kind of methods is this? It is constantly, day and night, to recollect, to reflect on and to contemplate on the wholesome dharmas so as to cause the wholesome dharmas to increase from thought-moment to thought-moment, without allowing the least

unwholesome thought to mingle in. This will then enable you to cut off all evil forever, to bring the wholesome dharmas to completion and to be constantly near all the Buddhas, Bodhisattvas, and other holy communities. Speaking about wholesome dharmas, the bodies of men and devas, the Illumination of the Shravakas, the Illumination of the Pratyekas, and the Highest Illumination, they are all accomplished depending on these dharmas which are to be considered as fundamental. Therefore they are called wholesome dharmas. These dharmas are the ten wholesome ways of actions. What are these ten? They are the ability to give up forever killing, stealing, wrong conduct, lying, slandering, harsh language, frivolous speech, lust, hate, and wrong views.

Oh Dragon King, if one gives up taking life hen one will accomplish ten ways of being free from vexations. What are the ten?

i. One give universally to all beings without fear
ii. One always has a heart of great compassion towards all beings
iii. All habitual tendencies of hate in oneself will be cut off forever
iv. One's body is always free from illness
v. One's life is long
vi. One is constantly protected by non-human beings
vii. One is always without bad dreams, one sleeps and wakes happily
viii. The entanglement of enmity is eradicated and one is free from all hatred
ix. One is free from the dread of evil destinies
x. When one's life comes to an end one will be born as a deva

These are the ten. If one is one who is able to turn-towards the Highest Perfect Illumination, one will later at the time one becomes Buddha attain to the ability peculiar to the Buddha, to live as long as one wishes.

Again, oh Dragon King, if one gives up stealing then one will attain to ten kinds of dharmas which can protect one's confidence. what are the ten?

i. One's wealth will increase and accumulate and
cannot be scattered or destroyed by Kings,
robbers, floods, fires, and careless sons.
ii. One is thought of with fondness by many people.
iii. People do not take advantage of one.
iv. Everywhere one is praised
v. One is above the worry, that one oneself could be injured.
vi. One's good name spreads
vii. One is without fear in public.
viii. One is endowed with wealth, long life,
strength, peace, happiness, and skill in speech,
without deficiencies
ix. One always thinks of giving
x. At the end of one's life, one will be born as a deva
These are the ten. If one is one who is able to turn towards
the Highest Perfect Illumination, one will later at
the time one becomes Buddha, attain to the realization of
the purified great illumination wisdom.

Again the Dragon King, if one gives up wrong conduct
one will attain to four kinds of dharmas which are praised
by the wise. What are the four?
i. All one's faculties are tuned and adjusted.
ii. One is free from turmoil and excitement.
iii. One is praised and extolled by the world
iv. One's wife cannot be encroached upon by anybody
These are the four. If one is one who is able to turn
towards the Highest Perfect Illumination one will later at the
time one becomes Buddha, attain the mastersign of the
Buddha, of a concealed organ.

Again, oh Dragon King, if one gives up lying then one
will attain to the eight dharmas which are praised by the
devas. What are the eight?
i. One's mouth is always pure and has the
fragrance of a blue lotus flower.
ii. One is trusted and obeyed by all the world.
iii. What one says is true and one is loved by men and devas.

iv. One always comforts beings with loving words.
v. One attains to excellent bliss of mind and one's actions, speech, and thoughts are pure.
vi. One's speech is faultless and one's mind is always joyful.
vii. One's words are respected and are followed by men and devas.
viii. One's wisdom is extraordinary and cannot be subdued

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the true speech of the Tathagata.

Again, oh Dragon King, if one gives up slandering one will then attain to five kinds of incorruptible dharmas. What are the five?

i. One attains to an incorruptible body because no harm can be done to one.
ii. One gets an incorruptible family because no one can destroy it.
iii. One attains to incorruptible confidence because this is in line with one's own actions.
iv. One attains to an incorruptible spiritual life because what one cultivates is firmly grounded.
vi. One gets incorruptible spiritual friends because one does not mislead or delude anybody.

These are the five. If one is one who is able to turn-towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, gets a holy retinue which cannot be corrupted by any Mara or heretic.

Again, oh Dragon King, if one gives up harsh language then one will attain to the accomplishment of eight kinds of pure actions. What are the eight?

i. One's speech is meaningful and reasonable
ii. All that one says is profitable.
iii. One's words are bound to be truthful.
iv. One's language is beautiful and marvelous.
v. One's words are accepts (by others).

vi. One's words are trusted.
vii. One's words cannot be ridiculed.
viii. All one's words are being loved and enjoyed (by others)
These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, be endowed with the perfect characteristic of the Brahma voice of the Tathagata.

Again, oh Dragon King, if one gives up frivolous speech then one will attain to the accomplishment of the three certainties. What are the three?
i. One is certain to be loved by the wise
ii. One is certain to be able to answer questions with wisdom and according to reality
iii. One is certain to have the most excellent dignity and virtue among men and devas and one is without falsehood.
These are the three. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the Tathagata's (ability) to predict everything, none (of the predictions) are ever in vain.

Again, oh Dragon King, if one gives up lust, then one will attain to the accomplishment of the five kinds of freedom. What are the five?
i. Freedom of bodily, verbal, and mental actions because one's six faculties are perfect
ii. Freedom as regards property because all enemies and robbers cannot rob one.
iii. Freedom with regard to merit because whatever one wishes one will be provided with.
iv. Freedom of being in the position of a King, because precious, rare and marvelous things will be reverently offered to one.
v. The things one will get will surpass in excellency by a hundred times that what one is looking for, because in times by-gone one was neither stingy nor envious
These are the five. If one is one who is able to turn

towards the Highest Perfect Illumination, one will later at the time becomes Buddha, be especially revered in all three realms all (the beings of the three realms) will all respectfully make offering to one.

Again, oh Dragon King, if one gives up hatred then one will attain to eight kinds of dharmas of joy of mind. What the eight?

i. One's mind is free from (the want) to injure and to annoy (others)
ii. One's mind is free from hatred
iii. One's mind is free from (the desire) to dispute and to argue
iv. One's mind is gentle and upright
v. One has attained to the mind of loving kindness of a saint
vi. One is of a mind that always acts beneficially giving peace to beings
vii. One's bodily appearance is dignified and one is respectfully by all
viii. Because one is kind and forbearing, one will be born soon in the Brahma World.

These are the eight. If one is one who is able to turn towards to the Highest Perfect Illumination, one will later at the times one becomes Buddha, attain to the mind of the Buddha that is free from obstacles. People will not become tired of looking at him.

Again, Oh Dragon King, if one gives up wrong views, one will attain to the accomplishment of ten meritorious dharmas. What are the ten?

i. One attains to genuinely good bliss of mind and one gets genuinely good companions
ii. One has deep confidence in (the law of) cause and effect and one would rather lose one's life than do evil.
iii. One takes refuge in the Buddha only and not in devas or others.
iv. One is of a straight mind and right views, and leaves behind the net of doubts about good and evil fortune.

v. One will not be born again in an evil course of existence but will always be born as a man or deva
vi. Immeasurable blessings and wisdom will increase sublimely from turn to turn
vii. One will forever leave the wrong path and tread the holy path.
viii. The view of a personality will not arise (in one) and one gives up all evil actions.
ix. One will abide in unobstructed understanding.
x. One will not fall into any difficult conditions.

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, realize quickly all Buddha-dharmas and accomplish the mastery of the higher spiritual powers."

At that time the World Honored One further told the Dragon King saying:
"If there is a Bodhisattva who is able to give up killing and harming, and practice giving, follow these wholesome actions at the time he treads the path, he will therefore always be rich in wealth, without anybody being able to rob him. he will have a long life and not die untimely, and he will not be injured by any robbers or enemies.

Because he gives up taking what is not given and practice giving, he will always be rich in wealth without there being anybody who can rob him. He will be most excelling beyond comparison (in this respect), and will be able to collect completely all the store of Buddha-dharmas.

Because he gives up the impure way of living and practices giving, he will always be rich in wealth without anybody being able to rob him. His family will be virtuous and obedient. There will be nobody who can look at his mother, wife, and daughter with a lustful mind.

Because he gives up false speech and practices giving, he will always be rich in wealth without anybody being able to rob him. Giving up all slandering he takes up the true Dharma. That which he does according to his vows will certainly bear fruit.

Because he gives up speech hat causes dissension and practices giving, he will always be rich in wealth without anybody being able to rob him. His family will be harmonious and they (all the members of the family) have the same aspirations and joys in common and will never unreasonably dispute (with one another).

Because he gives up coarse evil speech and practices giving, he will always be rich in wealth without anybody being able to rob him. At all gatherings people joyfully accept him as their teacher. His words will be received with trust without opposition.

Because he gives up meaningless speech and practices giving, he will always be rich in wealth without anybody being able to rob him. His words are not spoken in vain, but are received with respect by all people. He is able and skilled in solving doubts and uncertainties.

Because he gives up the greedy mind and practices giving, he is always rich in wealth without anybody being able to rob him. All he has he gives (to others) with kindness. His confidence is firm and his understanding well grounded. He is endowed with great authority and strength.

Because he gives up the angry mind and practices giving he is always rich in wealth without anybody being able to rob him. He quickly accomplishes by himself the wisdom of the mind that is free from obstruction. All his faculties are well dignified and all those who see him respect and love him.

Because he gives up the perverted mind and practices giving, he is always rich in wealth without anybody being able to rob him. He is always born in family which is possessed of right views, reverence and confidence. He sees the Buddha, hears the dharma and supports the Community of Monks. He never forgets or loses the great Illumination Mind.

These are the great benefits obtained by a Great Being (Mahasattva), who at the time he cultivates the Bodhisattva path, practices the ten wholesome actions and adorns them without giving.

Thus, oh Dragon King, I am summarising. Because one adorns the practice of the ten wholesome ways of action with morality, the meaning and benefit of all the Buddha-dharma can arise and the great vows are brought to completion.

Because one adorns (the practice of the ten wholesome ways of actions) which patience, one attains to the perfect voice of the Buddha and all the marks will be lovely.

Because one adorns (this practice) with effort, one is able to destroy the Mara enemy and enter into the store of Buddha-dharmas.

Because one adorns (this practice) with meditation, therefore mindfulness, wisdom, shame, conscientiousness and calm will arise.

Because one adorns (this practice) with wisdom one is able to cut off wrong views arising from discrimination.

Because one adorns (this practice) with loving kindness no (thought of) anger or harming will arise in oneself towards any being.

Because one adorns (this practice) with compassion, one will have sympathy towards all beings and will never get weary of and indifferent to them.

Because one adorns (this practice) with sympathetic joy, one's mind when seeing somebody cultivating the good will be free from envy and jealousy.

Because one adorns (this practice) with serenity, one will not have a mind that is neither attached to favorable circumstances or that resents adverse circumstances.

Because one adorns (this practice) with the four ways of helping (others), one will always be diligent in helping and teaching all beings.

Because one adorns (this practice) with the foundations of mindfulness, one will be able to be skillful in the practice of the contemplation of the four foundations of mindfulness.

Because one adorns (this practice) with the (four) right efforts, one will be able to cut off and remove entirely all unwholesome dharmas.

Because one adorns (this practice) with the (four) roads to power, one's body and mind will always be calm and at ease.

Because one adorns (this practice) with the five faculties, deep confidence will be firmly established, there will be unremitting effort, one is always free from confusion and from delusion, one is at peace and well balanced, and all the defilement will be cut off.

Because one adorns (this practice) with the (five) powers, all enmity will be entirely destroyed and one

cannot be harmed.

Because one adorns (this practice) with the (seven) factors of illumination, one will always well awake to all dharmas.

Because one adorns (this practice) with the Noble (eightfold) Path, one will attain to perfect wisdom which will always be present before oneself.

Because one adorns (this practice) with calm meditation, one is able to wash away all the bonds and (latent) tendencies.

Because one adorns (this practice) with insight meditation, one is able to know the self nature of all dharmas according to reality.

Because one adorns (this practice) with the means, one will quickly attain to the fulfillment of the conditioned and unconditioned happiness.

Oh Dragon King, you should know that these ten wholesome actions can lead up to the completion of the Ten Powers (of the Tathagata), of the (Four Kinds of) Fearlessness, of the Eighteen Dharmas that distinguish (the Buddha) and of all Buddha-dharmas. You should therefore practice and and train with diligence.

Oh Dragon King, it is like the towns and villages, they all depend on the great ground where they stand. All the herbs, grasses, flowers, trees, and woods also depend on the ground for their growth. With these ten wholesome ways of actions it is the same. All men and devas are established (in their human and deva nature) depending on them. The illumination of all the Shravakas, of all the Pratyekas, the way of the Bodhisattva, all Buddha-dharmas they all are attained and come to fruition due to these

ten wholesome great grounds. After the Buddha had spoken
this discourse, the Dragon King of the Ocean, together
with the great assembly, all the devas, asuras, and so on,
all rejoiced greatly, received it with confidence
and put it reverently into practice.

JOHN TARRANT ROSHI

TEISHO

October 9, 1993
Cazadero Music Camp, California

This is Case No. 11 from the Blue Cliff Record called "Huang-po's Gobblers of Dregs". The Introduction is like this.

> The great capacity of buddhas and ancestors is completely within this person's control. The lifeline of humans and gods is subject to this person's direction. With a casual word or phrase she astounds the crowd and stirs the masses. With one device, one object, she smashes chains and knocks off fetters. Meeting transcendental potential she brings up transcendental matters. But tell me, who has ever appeared like this? Is there anyone who knows where this person is? To test I cite this story. Look!

Here's the case itself.

> Huang-po instructing the community said: All of you students are gobblers of dregs. If you go about traveling in this way, if you go about like this, when will you meet today? Don't you know that there is no zen teacher in all of the land of China.
>
> At that moment a student came forward and said: What about all those people who teach meditation and lead communities?
>
> Huang-po said: I did not say that there was no zen; it's just that there are no teachers of zen.

Please sit comfortably.

Huang-po was a great master from the classical period of zen in China and is famous on many counts. He was the teacher of Lin-

chi. He was about seven feet tall, apparently, and his teacher was Pai-chang, who was a tiny little person about five feet tall so they made quite an interesting couple. There are many stories about his fierce clarity. He was always just really interested in the dharma and interested in deepening his wisdom. This was the main point for him.
There's one good story about him. He met a magical being once and he wasn't too sure about this man, but decided to travel with him. They travelled along together talking and laughing and telling stories. This person seemed unusual. He had unusual eyes and there seemed something odd about him. Huang-po was curious and walked along with him. They came to a swollen valley stream and Huang-po stopped and looked at his companion. His companion said, "Come on," and just walked across the water in the story. Then he looked back and said, "Come across; come across." Master Huang-po upbraided him saying, "You foolish fellow. If I'd known you were a mere wonder worker, I would have broken your legs." And the other monk sighed in admiration, according to the story, and said, "You're a true vessel of the teachings of the Great Vehicle." After this he disappeared.

When Huang-po met Pai-chang, his teacher, Pai-chang said, "Magnificent. Imposing. Where have you come from?" Huang-po said, "Magnificent and imposing, I've come from the mountains." Pai-chang said, "What have you come for?" Huang-po said, "I have not come for anything else than this." Pai-chang then let him into his community.

Let me look at the koan here because I think it's a very interesting and deep one. He said, "You are all eaters of dregs." This is some brewers dregs. A kind of low grade drug. "If you go about like this, if you go travelling about like this, when will you meet today?" It's kind of self-explanatory.

The first serious retreat I was ever at was actually in a Tibetan community. It was a silent retreat, but everybody except for about three of us talked. What people talked about was all the teachers they'd been to see. I hadn't seen any teachers. I

didn't know a thing, but it was great. All these people at this retreat had been all over the world talking to different teachers--lama this and roshi that. They spent most of the silent retreat talking about the different teachers they had visited. There's something about that sort of shopping consciousness that can get into meditation. Huang-po's pointing out that we have to go right where we are. We have to go down deep and right where we are is the right place to be and to start. It's not that we cannot travel to see teachers, but that's not it. It's just another activity of life. It's just another fine thing collecting fine teachers like collecting fine porcelain. Just another hobby. An addition to the ego level of consciousness. What are the ways that we go about? I think this varies. If we go about like this, when will we meet today? It sort of holds the whole course of zazen. How many things do we grasp onto and chase out after?

Much later a great master called Yen-tou said, "You must come out of your own breast and cover heaven and earth. The family treasure doesn't come in through the gate." So, while ever we're looking; while ever we're hungry; while ever we're chasing diversions; even, while ever we're being good and righteous, there's always that separation being set up. Zazen is about forgetting that separation. We just sink into this moment and there is no other moment and there's never been another moment in the whole history of the universe. All moments are contained in this and all the rest is like stories (??) and operating stories (??).

Even when we meditate there are ways in which we chase out after things. Very often we can make meditation a rather artificial thing. I think one of the characteristics, I hope, about our community is that we're not interested in that kind of zazen. That the true zazen will be something quite authentic and quite matter of fact. It's not ordinary in a plain sense because it is penetrates through all space and time. It is a matter of not adding anything to who we are. We don't need to be somebody different. We don't need to create or manufacture a state of

mind. Nothing is needed. We have all the provisions for the journey already. To understand this and to really see what is in front of our noses, that's the important thing.

For a long time I tried to manufacture a particular state of mind working with my first koan. Maybe this was a good thing because I discovered a lot about the different states of mind. And you know we pass through many different states of mind in zazen and in sesshin especially. But none of them is it. We do not need to cling to tranquility or peace or clarity anymore than we need to be over impressed by sleepiness or sorrow or grief. All these things they rise in the mind and they fall away. They're just pilgrims circumambulating the temple. When you really come home; when you really meet today, you'll find that you don't need to make great efforts. It's that we stop moving away from it is what we do.

There's a student in this story. This is a drama not just a lyric poem. Huang-po says, "Don't you know that there's no teachers of zen in all the land of China." And the student comes forward and says, "Well, what about all those who teach meditation and live in communities together?" What about those people sitting up (???) in Cazadero? And Huang-po said, "I did not say that there is no zen, just that there are no teachers of zen." Hsueh-tou, the poet who collected this, isn't very impressed with this last thing, he says, "He can't explain." It's simple. He can't explain. When he said, "If you go about like this, when will you meet today?" Hsueh-tou says, "He said it. You wear out your sandals."

The student misses, really, what he's holding out, but he comes back and that's a good thing. It's always good to come back and to keep pressing to try to find out what is true. What is true is a great matter so it's worth asking and making a fool of yourself for. And Huang-po, really, just then holds up the same sign saying, "Look here," when he says, "I do not say that there is no zen; it's just that there are no teachers of zen."

So one of the great discoveries that we make on the way is to pay attention to what is actually within us and before us. It's not that we get seduced by it and run off with it. We've noticed the traffic on the mind road. This doesn't mean we get into every car that comes by or jump every freight train. In fact, it's necessary not to. But in that noticing there is a great spaciousness (???) about. We're not identified with our impulses so much and not so much identified with just the way we think things are. Things are not that way. This is the one thing we can rely on. Things rise and we witness them and we note them and they fall away and we notice that, too. Something else rises and sometimes there is nothing for awhile. Sometimes there is nothing for a long while and then something else will arise and we notice it and it falls away. Sometimes everything is so crowded it's hard to notice anything, so we notice how crowded it is. In the midst of this we get deeper and deeper and sometimes it's gradual and sometimes we just fall like a stone and it doesn't matter. Whichever it is, we just notice that, too. And we don't have preferences about the way it is for us. It's really important. "The Great Way is not difficult," says the Hsin-jin Ming (sp??) as it starts out,"It just avoids picking and choosing." So, here is the good place to be. We don't pick and choose about that. We are here. We trust the integrity and intention that brought us here. We sink into the zazen and to the moment.

Even when the light begins to dawn in zazen, we don't get attached to that either. If you start to see what the world is really made up of, if it comes apart in tiny glowing, luminous pieces for you, don't be attached to that either. It's important to just keep walking. It doesn't matter where you're at in the way--if you're at the beginning or far along--the instructions are the same: Keep walking with an open heart while the wonder comes over you.

Huang-po knew one of the emperors and this emperor's story, I think, is worth telling. When this emperor was a young boy, he was a smart alec. He was keen and clever. Playing, when the

emperor, who was his uncle, had stepped down from the throne, he jumped on the throne, one day. His uncle just patted him on his head and laughed and said, "You (???) child." Then in due course the emperor died and one of the emperor's sons came to the throne. The emperor's son was envious of his cousin and now that he was the emperor he had something to do about it. He never forgot that he had sat on the throne before he had, even though only in play. Finally, he had Tsuang-sung (??), his cousin, almost beaten to death and thrown out in the back gardens and drenched with filthy water to revive him. After that Tsuang-sung, not surprisingly, went into hiding. He went into hiding in a zen community and had his head shaved. He travelled around studying the dharma. I think this is a very important moment in all our lives. When something has shocked us, we can do a number of things. We can try and seek revenge, for example. We can deny that it happened. There are many things we can do with a loss or a difficulty that are essentially an attempt to go back and be unconscious the way we were before we got the shock, saying, "Thank you very much world. I do not want to understand this. I think I'll go back and be unconscious the way I was before." But this person did not do that. Suddenly, he realized that this was a different time and his life must be completely new. So he went into a temple and learned how to meditate. He received the invitation to an initiation from life and hid out in the zen temples.

One day Huang-po was paying his respects. He was bowing before a buddha and Tsuang-sung saw him and said, "If you don't seek from buddha and don't seek from dharma and don't seek from sangha, what are you seeking by bowing in respect?" Huang-po said, "I don't seek from buddha; I don't seek from the dharma; I don't seek from the sangha. I always pay my respects just like this." Very clear and strong. Both of them, actually. Tsuang-sung said, "What's the use of paying any respect?" Immediately Huang-po slapped him. Tsuang-sung said, "Too coarse." Huang-po said, "What kind of place is this to talk about coarse and refined," and slapped him again.

Later Tsuang-sung came to the throne. His evil cousin must have died and suddenly they called on him, plucked him out of the temple and put him on the throne. He bestowed on Huang-po the title, the Coarse Acting Ascetic. Later Prime Minister Pei (sp??), who was also a friend of Huang-po, when he was at court he suggested that Huang-po be given a more appropriate title of Boundless Cha'n Master.

So each difficulty. If we think of our small difficulties, think of the great difficulty of this man related to the emperor and being beaten almost to death and humiliated and thrown into the garden. And just leaving it all behind. Leaving the wealth and the riches and living in the temples. Being cold and hungry; being slapped by Huang-po, and finding in that his wisdom.

All the small difficulties, too, are little doors. They are not such a big door as the emperor had, but they are little doors for us to walk through. It's best if we receive the invitation if we don't want to go back to that unconscious time before we had the difficulty. We have to accept that this is a new time and here we are. In that way we will meet today.

Let's keep it going.

# # #

TEISHO

John Tarrant Roshi

POISON AND JOY

October 17, 1992
Center for Seven Generations
Occidental, California

The title of today's talk is "Poison and Joy". Please sit comfortably.

In the great work that we do what eventually appears is a great fire or light in us that we realize was always there and touches all things with its joy, but we always begin the work in darkness, I think. Buddha, I'm sure, was not the first to observe that there is something very unsatisfactory about life a lot of the time. He made it the first principle of his teaching saying that you cannot escape from suffering. But then he said, "But there is an end to suffering." So already we are getting into paradox very quickly here. And then there is a method. There is a cause of suffering, and an end to suffering, and a method. What we must do, I think, is to attend so closely to our lives that they start to open. We spend a great deal of time skirting around the edges of anything that's painful. Diligently walking the circumference of our difficulty. And in zen really the way is through. We just go through the middle of it. We don't need to walk around the edges any longer like an ox in an old-fashioned mill grinding corn, walking around and around in circles.

So, the darkness in life appears immediately when we sit down to do zazen because immediately we'll find out that our best intentions to do zazen well don't come off. Usually we don't do zazen quite as well as we want to. And we also find out a curious thing that even when we are very sincere, unbidden

thoughts arise, unbidden feelings. Things come out of nowhere that we had no intention of summoning. And usually we spend some time fighting with these. I certainly did. A lot of time fighting with these. And I think some fighting can be good because we can feel our strength and our sincerity, but in the long run you just feed the demon when you fight it. You give it energy. In the long run what happens is that if we just attend, things settle. In that way, I think, we go into the poison. We darken the darkness.

Tung-shan (sp???) was asked, "How do we deal with cold in winter and heat in summer when they visit us? How do we deal with them? He said to go where there is neither cold nor heat. And naturally the student said, "Well, where is that?" So he said, "When it is hot, kill yourself with heat. When it is cold, kill yourself with cold."

This is a very famous story and I'm sure everyone here has heard this before, but if you think about doing it, it becomes a great thing. Even though it is well known, it still has enormous power.

So that when you are sleepy, kill yourself with sleepiness. When you are in despair, that despair, too, is something that has appeared. It, too, has Buddha nature. When your knees hurt, kill yourself with pain in the knees.

So when we stop avoiding and holding back from life, then we will find the joy will open. And there is a way in which it opens. I think it only opens when we have been willing to suffer some. Nobody seems to come to meditation without having suffered something. My personal observation. Something that was true for me. But then everybody suffers. We are drawn by the natural course of life to zazen, to seek some simplicity and to find a natural, authentic way. And I think that one of the important things about the difficulty and suffering generally is to allow ourselves to be in it without to much complaint. There is a very strong, sort of addictive longing in humanity. It's very strong

in our culture, but it's in others, too, of course, but I think it's just a human thing. Where we have this great longing for life and very little patience in cultivating it. So that we want magic and we want it now. And there is a great, powerful magic in zen, but the strangeness of the magic is after awhile the least interesting thing, I think. So you will get attended by synchronistic events, perhaps. Many people are. You know what people are thinking and things like that, but that's not very interesting. The great magical event of zen is the joy that comes out of the simplest and most natural thing. The joy that comes out of just standing up and sitting down. Everything. "Walking is zen; sitting is zen." Eating, drinking, making love, sleeping, being miserable on your cushion is zen. Having your knees hurt in the long, hot afternoon is zen.

Darkness is a kind of foundation, actually, the darkness that we find arising in us. When Bodhidharma was asked, "What is the first principle of the holy teaching", the emperor asked him, Emperor Wu, he didn't say suffering. He said, "Vast emptiness. Nothing holy." This is what the Heart Sutra says, too. The Heart Sutra says, "Things are founded on emptiness." This means really that things don't truly have a cause. Things have a virtue in themselves beyond anything we can say that causes them. So you have a virtue in yourself beyond anything that brought it about. Any suffering that arises in you because of your history, any gifts you have because of your history, these are strong things, yet they are also just a pure appearance of Buddha nature. Even your suffering and also your joy. I think in some sense we can't take credit for either. We just have to learn to love our lives so deeply that we welcome whatever comes. Zazen teaches us that love.

Different people had different kinds of difficulty, I think. You will find various kinds of fragmentation of attention, I think, perhaps that deepest kind of difficulty that we have. You will notice that when you are suffering, your attention suffers, too, and you don't have a lot of it. And that if you are complaining about yourself or others, which is easy to do, if you begin to

turn your attention inward, to go against that easy current of complaint, you will then find that your attention has not been very good. And that way you go into the darkness. You begin to attend to your situation. You begin to notice what is going on. This is the great lesson of zazen. Is to do nothing. To stop doing things and then you notice what is going on. And as you begin to notice, you'll find that the suffering transforms and you do not suffer the way you did. Because the suffering is something added to it.

Torei-Zenji with his poem, "Bodhisattva's Vow", talks about the nature of this inner transformation, I think. He talks about the right attitude to have to bring about this inner transformation. I never much liked "Bodhisattva's Vow" for many years. I still think it's kind of over written, but it's very beautiful and powerful, too. I always thought it was kind of sentimental. I came out of a rather fierce political-activist tradition. Wasn't inclined to blame myself when somebody blamed me. But the enormous value of looking at our own part in a difficulty in our lives is so wonderful. Sometimes your own part might be that you're being a wimp and you're not standing up to somebody. So it's not just a matter of a sort of overly sweet compliance with life. You can fight with life, too, if you want. But to look at our own part is so valuable and powerful. He talks about the great virtue of abusive words. Think about that next time you run up against some petty office tyranny or you're jerked around by somebody you trusted and feel betrayed. The virtue of abusive words.

There is a koan in the Book of Serenity, "The Diamond-Cutter Sutra's Revilement", Number 58.

> The Diamond-Cutter Sutra says, "If someone is reviled by others, this person has done wicked acts in previous ages and should fall into evil ways (will probably fall into evil ways), but because of the scorn and revilement of people in the present age, the wicked deeds of the past are dissolved."

So, on the face of it this is a fairly simple karmic atonement kind of thing. If you're being reviled, if you're having a difficulty, it's because you were a schmuck (sp??) in a previous life in some way. You did something, you committed some sort of wrong against the universe and you're just reaping the karma now. And normally because of your bad karma you would fall into evil ways, but because you suffer you do not fall into evil ways. The suffering somehow balances that out and atones for it.

In zen we regard this in a more immediate and less philosophical fashion. But I think there are two ways to hold this. In zen everything that appears we treat as Buddha nature. And it really doesn't matter. Whatever appears has that shocking, profound light of the Buddha nature. So if somebody comes up and gives you a present, that is Buddha nature. The great Lin-chi (sp???) used to yell, "Kaatz!" all the time. Someone would come up and say something very wise to him and he'd go, "Kaatz!" and hit them. Or he'd say something stupid and he'd yell, "Kaatz!" and hit them. And that way he really encouraged people to go deeper and deeper. And the people that stayed around him did get wiser. So when somebody comes up and abuses you, it is Lin-chi saying, "Kaatz!" without an intention of harming you here. The universe is encouraging you, deepening you.

From a personal point of view, there is a way in which when we get immersed in darkness and life just overwhelms us and overtakes us, we either go under or we become wise. If you have a solid meditation practice, you will become wise and you can trust that. So you can trust yourself in the most extremely difficult situations. And I know zen students often choose to work in difficult kinds of work. And so again, I want to reiterate, you can trust the practice to hold you through the greatest difficulty, and it will.

The I Ching puts it in a more descriptive way. It says, essentially, the same thing. That what is happening to us in the darkness is that our character is transforming. We are building

the great foundation which the joy can inhabit. And without that foundation there is nothing to hold the joy when it comes. And you must know this. Almost everybody who has come to zen has had some experiences of eternity being present. When you are a child, children have these experiences. And suddenly everything is alive and interconnected and you see the compassion in a leaf, in a hillside, in the ants crawling up the vine stem. And we lose it because there is nothing to hold it. When we go into the darkness, one thing that poison in our lives does for us is it makes our foundation so that the joy can be held.

The I Ching has a wonderful hexagram called jen (sp??) or obstruction which is No. 39. It says, as it often does, "perseverance brings good fortune." Well, there are some situations in which perseverance doesn't, and you just need to stop everything. You broke your leg and walking on it really won't help. You need to stop. So when we're obstructed, when we're in darkness and difficulty, perseverance does help. The image is, "Water on the mountain. The image of obstruction. Thus the superior person turns her attention to herself and molds her character." So that when you are blocked in the outer world, you need "an unswerving inner purpose to bring good fortune in the end," it says. "An obstruction that lasts for a time is useful for self-development. This is the value of adversity. Difficulties and obstructions throw a person back on herself. While inferior people seek to put the blame on others, bewailing their fate; the superior people seek the error within themselves and through this introspection the external obstacle becomes an occasion for inner enrichment and education."

Well this is the deepest kind of inner transformation that is going on here. And what kind of introspection do you have. I don't think there's much point in those kind of listing of faults that some spiritual traditions do. Maybe we can learn something from it. I'm not sure. I think the greatest kind of introspection is when we just stop, and we look, and we notice what is. If you're working with a koan, if you put the koan at the center of the whole universe, then you'll find that

everything becomes the koan. And when you notice the koan, you notice what is. You are the koan and you notice what is. And we stop having so many opinions about what is. We are so full of those opinions about what is. And then we notice that those, too, the opinions, too, are just something else that rises in the mind. There is no need to feed them.

When we surrender to the truth that we can't control everything, we need to allow what is within us and without us to arise, there is a kind of relief and you'll find that your practice can become rather comfortable even in the darkness, even though it is full of mystery and you don't know what on earth you are doing. It can still be rather sweet at that time. This is one of the deeper levels of the imagery of Kuan Yin as the Bodhisattva of Compassion and Healing. The figure who hears the sounds of the world, hears the suffering of the world. And in hearing that darkness and allowing that darkness in, there is a kind of grace that appears, that is symbolized by the form of Kuan Yin. There is a cabalistic legend that the shekinah (sp??), who is the feminine, Kuan Yin aspect of god, follows us in our exile from god, our exile from the divine. We are warmed by that feminine divine force. I think we do experience this when we are willing to just let go and be in our meditation no matter how difficult it is. But sometimes that's a minute by minute thing. When some people walk in in such pain or it interacts with me in some way, I realize well I have to take this session minute by minute. And just walk through each minute, each second, really. And other times I don't need that attentional discipline, but it's good to have it. And when you have that force of attention there is a kind of warmth that will come attend you. I don't think it's a great fruit of the practice or anything, but you will notice it then.

So while this is going on character is something that is being built, really unconsciously in the darkness. It's like the temple is being built when we are not attending to building the temple. We're just attending to what is. We're just washing the dishes and getting through the next hour sitting quietly loving

the world, really.

So it's a kind of initiation, I think, our difficulty in zen. And initiations always come with an ordeal. You know some tribal people have very severe initiations where there bodies are mutilated in various ways. What the ordeal part of an initiation does, I think, is it overwhelms our previous ideas about the world. When you find that you haven't sat a sesshin for awhile or you've gotten far away from the practice and you've come back to the practice, you'll often find that the first day of sesshin can be kind of hard or you'll have a really hard day there in a retreat. This is just the ordeal part of the initiation. It's a kind of purifying going on, but also we don't let go of those ideas and the way we see the world easily. And so it's sort of extracted from us with dental equipment. And sometimes it's painful. The great trust and truth of the practice is that it really is worth it. That if you endure that, and if you don't give up just before the joy comes, the joy really will come. The grace and the light will be all about you and you'll see it in the faces of your companions. You'll see it in the gardens. You will see it all around you and you'll find it in your own heart. And it is the great reason, really, that we sit. And it is the source of all that is creative in us. All that we do that heals and helps each other. It is that great fire in life that appears when we just attend to what is.

So this is why a retreat as well as being difficult can also be rather simple and sweet and joyful. And I encourage you to relax into it. To truly be simple and relaxed actually requires more discipline in some ways than struggling. So please enjoy the rest of this retreat. Taste each moment. Don't sit there waiting for it to pass. If you are just willing to taste each moment, then the sun will rise all on its own without the help of human hands.

Thank you very much.

# # #

"This fire runs through all things."

TEISHO

John Tarrant Roshi
October 20, 1990
Oakland, California

"TO BE AT EASE IN ALL CIRCUMSTANCES"

I'd like to emphasize today the value of insight and different ways it emerges in zen training. The koan tradition is a tradition of insight. I don't know about you, but that is what attracted me to the training in the first place. Handed down from the beginning there was this great way of seeing that frees us. Our lives are impermanent. Everything we hold onto is always being snatched away. You may notice that there is something you really want and you struggle to get it, and then you get it. A good analogue for some people is something like a new car or a new house. You struggle and struggle to get it. People plan and plot and decide which car to buy and then they buy their new car and it's just another new car. Just another thing in your life. There it is. Impermanent. Another piece of metal. We all know that experience in many ways. Unless we make them so, our lives do not flower. Unless we fully experience them, our lives are just pieces of metal.

Sung ten's (sp???) teacher, Yuan-wu (Engo). His teacher was Fa-yen. He came to Fa-yen and said:

> I avoid experiencing something.
>
> Fa-yen said: Please explain that to me; what you have experienced.
>
> He explained it to him.
>
> Fa-yen said: Yes, it's as I feared. You do not understand.
>
> Engo got pissed off about this and he left in a huff.

> Before he left his teacher said: Remember me when you are sick with fever.
>
> Engo said: Yeah, sure. And he left.
>
> One day he did become sick, very sick, and he remembered Fa-yen's words. The sickness was of that kind that shakes you to the very core and makes you reassess your life and your certainties. After he had convalesced he went to Fa-yen and studied with him for a long time.

We sacrifice our time and we come together to sit. This is a good thing, a great thing to do. This is what will get us through the hard times and the good times.

The koan tradition started out with students just asking questions in public and the teacher would answer them. Sometimes the dialogue would go on for a little while and then it would stop. The students would ask things that seemed to be a decent way of formulating the question. Traditional questions were often things like, `what is Buddha?,' or `why did Bodhidharma come from the west?' And the teacher would say something helpful like, `the oak tree in the garden,' or `three pounds of flax.'
And every now and then a student's mind would be opened by this and then the student would become the oak tree and understand completely what was meant. Some of those sayings because they were found to be particularly helpful, because they seemed unusually resonant, survived and got passed down. Yun-men's (Unmon) speech was so fine that he forbad his students to write it down. A student might concentrate on remembering or telling somebody else about what he was saying rather than hearing it.
We have his koans because his tanto disobeyed him and wore a paper robe and scribbled them down on the robe. Gradually the koans were and passed down and collected and have been with us for over a thousand years, which in human terms is quite a long time.

One thing that makes a good koan is that it's difficult to get hold of. It's intriguing and interesting, but you can't quite unpack it. It doesn't immediately reveal itself to you so your doubt and sense of mystery begins to collect around the koan. All our difficulties get poured into the koan, which is what it is for. It is through this that we open the gate of our own living. When we really become one with the koan, we begin to enter our own lives so fully that we are no longer ghosts clinging to our old concepts thinking we know how the world works and living through those ideas rather than directly. When we understand the fleeting quality of life and there's no way we even wish to change that. Whatever we hang onto will be snatched away. We all know that. However much we love it; however well we behave, even if you practice special breathing exercises, it will still be snatched away. Even if we take homeopathic medicines; even if we are made a full partner, it will still be snatched away.

At first that is an occasion for something like terror. I think that terror, perhaps, is what brings us to the practice initially whether we know it or not. But as the practice deepens, I think we are not so afraid or so terrified. There's something like joy in that fleeting quality, too. When we live each moment within its beauty, we understand it to the core and it is easy to love each moment. It is easy to get up in the morning full of joy. It is easy to embrace and welcome the others who are also getting up in the morning. All our companions of the way from the trees to our friends in zen. Each moment the trees, the birds and the weather all come into being all over again at the beginning of the world.

So at first, I think, people sat with sayings of koans they made up themselves and gradually through them came to insight. Then the koans became a measure of the impact of the insight. I know of no other tradition that has a language in which we can talk about the fine movements of the Tao after enlightenment. Language is the distinctive vehicle of consciousness and of awareness. The koans, which at first seem so awkward and

indigestible and, in fact, are awkward and indigestible, turn out to be the great highway markers for the road. To have the language, to be able to speak with it, to wrestle with the accuracy of our expression with the teacher, allows us to deepen our insight in a way that is not otherwise possible. This is the sense in which we all hold each other and all help each other. The original development of the koan work was actually a collective project of all deeply sophisticated human matters. No one person was responsible for it. We all shared it.

Harada Roshi, Dai'un Harada, who was one of the most important recent Japanese teachers of the koan tradition in the west since many of the western koan lineages run through him, used to say the best way is to hold somebody for forty years. No matter what way the student turns you block him or her. No matter how wise they are you tell them it's not good enough. Then by the time forty years is arrived a great wave of enlightenment comes and overwhelms everybody in the student's path including the teacher. He said that few students and teachers knew this and had the patience for it anymore. We do it the second best way. He said there were many worse ways, but the second best way was to bring the student along gradually opening and opening and opening and opening until after forty years the student was completely opened, which is the same. He still didn't think it was as good, but he thought got to the same place. It's true we work that way. There's a little bit of both in the way we work. We hold ourselves, particularly in the beginning and one of the teacher's jobs is to hold the student up against the question. This means to value the question, to honor the question, the great question at the core of our lives.

One of the things I have noticed about the solutions that people adopt in their lives is that usually they have not taken sufficient care over the question. Very often people are solving something without finding out what the problem is. The koan tradition makes us sit with the koan until this matter becomes clear. This is true in commonplace matters as well as matters that are obviously to do with the dharma. It's amazing how

quickly we want to go running off to solve a problem and how unwilling we are to just be with the problem until something gets to work in it. We consider the Tao begins to show itself. When we have a problem, it just means we're not in the Tao in that particular area, that particular time. The traditional zen way of handling that, of course, is just to immerse ourselves in the problem, to return in that way to the Tao and then the problem becomes clear. We may not like it, but it's not a problem any more.

One interesting thing about this is that zen always brings up your inferiority. A good zen path always brings up your sense of your own incompetence and your own sense of either depression or anger about that according to circumstances. People either get angry with themselves or the leaders are usually popular targets or with the teacher or who knows? The method, there's something wrong with the method. Really, we should be wearing red. This is not such a bad thing when it comes up. It means that somebody's alive in there; the spirit is still there; the fight is still in them, in their being. Over and over again we have to return to the treasure that is not in outside objects. It is not in the leaders or in the teacher or in the great teachers of the past. Each of has his or her own practice to follow and the integrity with which we follow that is the important thing. The integrity means when the mind wants to stray, the mind wants to blame somebody else or blame oneself, for that matter, we just bring it back. It is so simple. The method is very simple, it's just that we don't do it a great deal. To bring it back in the dojo, in the meditation hall, gives us the experience of what happens when our obsessions begin to fall away. New obsessions arise, but then they, too, begin to fall away. And then we need to take it out and do it elsewhere in our lives. This is where we tend to be a bit slack, I think.

When we begin to open up, we remember the jewel that we came into the world with and that we forgot or misplaced. We remember who we are. People open up in different ways so that when you read accounts of enlightenment, you'll find they're rather flamboyant

because, after all, they're the best accounts to record. But the truth is some people have dramatic experiences and others do not. From the point of view of the teacher the emotional tone of the experience is not so important. Whether you laugh quietly to yourself or jump up and start yelling in the zendo, in which case the tanto will tell you to please sit down, or none of those reactions. That doesn't matter so much. What matters is the depth of the insight and how much it permeates your life. The first opening is always just a beginning. So is the last opening. The old koans and the new koans, that we are always generating, are good measures of this and good aids in this process. They provide the language through which we can communicate with each other and understand the world, become clear about the nature of the world.

When we do begin to open for the first time, we don't know what we are doing. This is always a positive step. We begin to be content with the great mystery of this life and not knowing what the next step is and understanding that this itself is enough. We can fully relish and taste that next step when it comes. We experience it with the whole body.

There are two mistakes when we have small insights and I think everybody does both so I'll describe them. One is to say, `this doesn't count for anything at all,' which isn't so bad as long as it doesn't then slide onto, and `I'm no good' or `Zen is no good,' which is another common way to go. `This doesn't count for anything' is one mistake, which is when you have an enlightenment experience and then you find that you still have a fight with your spouse, or whatever it is. Some difficulty arises, you're income tax is audited, or something. The second major mistake is, `Well, this counts for something.' When the smaller insights come, I think we greet them the way we look at a bird and say, `Well, there's a bird with great wings. Whoosh!' We regard it the way we hear the sound of rain. We say, `Ah, rain!' Like that. The other responses we have are our opinions about the rain. Even, `I hope this fills up the reservoirs' and `I wonder how much difference this will make in the reservoir.'

Those are this unnecessary fussing that we do with our minds and they block the true creative power of our minds and we give our lives away. How often do we give our lives away? So if you are the kind of person that has little insights along the way, then you are the kind of person that has little insights along the way. If you are the kind of person who waits and has great insight, but never knows until the last minute that he or she is going to have it, then you're that kind of person. That means that the opening and purification, in your case, doesn't happen with your conscious awareness, but you can trust that it is happening. Chao-chou (Joshu) used to say, "Go away and practice another twenty years and if it doesn't work you can come back and kill me." He was pretty confident. Also he was very old, of course. No, he was confident as well. Justifiably so. As far as I can tell, it doesn't matter. There is no required procedure for enlightenment that would be a malign sort of contradiction. So whatever you've read in a book won't apply to you. If you're looking too much for what is in the book, you won't notice your own life.

Many people of my generation, and the generation of many of you, had significant experiences with psychedelic drugs. I've often met people who seem to have had quite a helpful experience with a drug that seems to have opened them some. It's kind of cloudy and scattered, but it's opened them up, but who then spend the rest of their meditation history trying to recreate that experience. I know a guy who studied with everybody. He studied with the best teachers you could imagine and he's still struggling to get that. He's been in all the great temples, (lists temples and roshis). He's a good man, but he won't let go of this idea he has. I know a number of people like that. That hanging onto the idea of what enlightenment is stems from some crucial fear and it is the last thing we are holding onto. If we let go of this last certainty, who knows what will happen. Who knows? Who knows? We almost come to that place where we let go of that last certainty. And then what? We must trust what will happen.

If you are kind of a control freak, as most people who come to zen are. Zen, as you know, was invented by people who were driven and liked to think a lot and run things and so it's a great counter action for those tendencies. A great releasing of the narrowing qualities of the shadow of those tendencies is what it does, actually. Then you'll find that letting go of the certainties is a great relief, but there is a kind of discipline to it, too, which is why, even when we are far along in practice, we'll find sometimes that a resistance to sitting comes up in us. You all know that. When you sit in a retreat, you'll find the first few hours are very rocky, that jabbering kind of quality. It's just the old clinging to certainties coming up again. Don't worry. It will go away, just like enlightenment.

There is a story in many cultures. The story of a person who wanted to experience Kuan-yin, to experience that great enlightenment and compassion. He began to meditate very hard knowing that this experience would (let's call him her), change her and she would become fully enlightened with the power to help others.

She's meditating and Kuan-yin is walking along and notices her and walks up and taps her on the shoulder.

The woman says: Oh, please don't bother me right now, I'm looking for Kuan-yin.

Kuan-yin taps her on the shoulder again and the woman says: Go away. I'm looking for Kuan-yin. I'm meditating.

So Kuan-yin says, "Oh, okay."

If we're trying to contrive too much or exploit our zazen too much, we will not get the true treasures of the zazen. You can actually get some small treasures when you try and contrive your zazen and go for some particular samadhi states, for example, or spend it solving your business problems as some people do, arguing your law cases as somebody I know used to do, but you will miss the true gold. The world is more interesting when we

are more open to it. The picture of bread is not as satisfying to our hunger as the true bread.

One experience that is very characteristic as we deepen in the koan path is that both enlightenment and life are simpler than we thought they were. We find that we really know what to do, but sometimes we don't quite do it. I feel like as my own practice has deepened, it's been a lot easier to know what to do when I really never had a clue what to do most of my life. It seems like that gets given to me more and more, but whether or not I do it is more of a question sometimes. I'm tired, or I don't want to. So we still work with our resistances. Then we have to become curious about those smaller, though nonetheless real. dualisms we erect within ourselves between the person who knows what to do and the person who doesn't want to. In other words, we have to work with the idea that the resistance is something separate from ourselves, not part of our practice and part of our path.

Things become clear because for the moment there is nothing in the way of the view. You know how when we're walking along and then maybe we're talking with friend and then suddenly something invades our mind and we can't be there. We're not walking with our friend anymore. We're not even walking. We're off in a room somewhere arguing with somebody. I think we become more and more able to know that that's not a good thing to be doing and eventually more and more willing to come back from that, to pull the ox back from that kind of behavior, to become fully and richly present. Yang-ch'i, one of the last of the great Chinese Lin-chi teachers in our Japanese Rinzai lineage--in other words, it went from him to Japan--he said this marvelous phrase. He said, "The coin that is lost in the river is retrieved from the river." The sense that whatever we let go of will return to us and it is something golden. If you let it go, it will come back a thousand fold. If you hold onto it, it will be snatched away.

I remember as a young child the most final thing I could conceive of was dropping a coin into the harbor. I remember have a couple of two shilling pieces, which was a lot of money for a young child who wanted money for all the reasons children want money.

I remember being fascinated and flipping it off the wharf and watching it go down and it just disappeared in the blackness. It was the most final thing I could think of and I felt this awe at how lost it was, how utterly irretrievable. I think of that as this metaphor, in the sense that whatever is lost is actually fully present. It is fully gained. The impossible. The coin that was lost in the silt of the harbor returns again.

So when we have really tasted our rice, our hamburger, or whatever it is we're tasting, other things begin to seem small to us. Even when we suffer, it is not too bad. We are willing to stay with the suffering, to inhabit it, to live our lives, to be in the Tao until the suffering, too, turns on the wheel and passes. We do not mind it. We are free of the terror of it, which is the great fixing, claustrophobic thing about suffering. Last time I was in Sydney somebody said this great phrase in sesshin, "Today, for the first time in my life I ate breakfast." Right. Today, for the first time, I actually did something without being in a thousand places and having a thousand disturbances arise. How intoxicating that is.

Lin-chi said:

> There is no stability in the world. It is like a house on fire. This is not a place where you can stay for a long time.

The implication being, don't bother making yourself quite that comfortable.

> This is not a place where you can stay for a long time. The murderous demon of impermanence is instantaneous and it does not chose between the upper and lower classes, between the old and the young. If you want to be new and different from the buddhas and the zen masters, just don't seek outside yourself. The pure light in a moment of awareness in your mind is the buddha's essence in you. The nondiscriminating light in a moment of awareness in your mind is the buddha's wisdom within you. The undifferentiated light in a moment of awareness in your mind is the buddha's manifestation in

you.

He also said:

> It's best not to have obsessions. Just don't be contrived. Simply be ordinary.

You can see to be truly ordinary is a wonderful thing. To be truly ordinary is to be full of the sense of joy and also that sense of, well, this is this, just this. The greatness and the commonplace of the dirt. The commonplaceness of the Tao.

Yang-ch'i again said, the fellow who told of the coin lost in the river. Somebody asked him:

> When Bodhidharma came from India to China, he sat facing the wall for nine years. What does this mean?
>
> Yang-ch'i said: Well, he was Indian and couldn't speak Chinese.

Someone else asked him:

> As it is said, if you want to escape from clamor in the mind, you should read the ancient teachings. What is the ancient teaching?
>
> Yang-ch'i said: The moon is bright in space; the waves are calm on the ocean.
>
> The inquirer asked: How does one read it?
>
> Yang-ch'i said: Watch your step.

So there is always the play in zen between the great vastness that underlies everything and shines brightly and carries us up within it. It is so vivid. And on the other hand, the small person who carries, who inhabits that ocean and the land and walks about and is a particular height and weight and age and has

these troubles and that happiness and is related to these other people, who knows this and does this for a living. The great vastness only appears through this individual, unique being, which is why we end up having compassion for each other when we have the opening of the way. Each being is precious. Each of you carries the light of the buddha. It is to be found nowhere else but in living things. Also, we can say, non-living things. The stones and the stars each have their own lives.

This life at the moment is full of blessing. Over and over again I used to go to my teacher and go through the whole procedure of dokusan and bows and kneel on the mat and have nothing to say. He would look at me and ring his bell. My discipline was to come and have nothing to say, but to come anyway, and his was to ring his bell. After awhile I began to understand this, that the Great Life was working right there. Shortly after that I began to have something to say as well, but even now it is not completely necessary.

The poet Ryokan (sp??) was very good on the connection between the smallness and the vastness. He said:

> In all ten directions of the universe there is only one truth. When we see clearly the great teachings are the same. What could ever be lost? What can be attained? If we attain something, it was there from the beginning of time. If we lost something, it is hiding somewhere near us. Look! This ball in my pocket. Can you see how priceless it is? (trans: Stephen Mitchell)

Okay. I think I'll stop on that note. Please enjoy the rest of your zazen this afternoon. Each moment full and complete.

# # #

JOHN TARRANT ROSHI - TEISHO

Zazenkai, November 15, 1992

Santa Rosa

"THE JUKAI CEREMONY AND THE WAY OF THE BODDHISATTAVA"

Today I shall talk on the ceremony of Jukai and the Way of the Boddhisattva. Please sit comfortably.

Every year around the beginning of winter we do the ceremony of Jukai in the sangha. It is the primary initiation ceremony of zen. The great inner initiation of zen is enlightenment, but meanwhile we do outer initiation ceremonies like Jukai, which have a deep meaning. In Jukai you receive the rakasu, which represents the robe of the Buddha, and your connection to all the ancient lineage of people who have walked the Way and suffered for wisdom and also gained wisdom. You share in their light and their effort. You take on a Buddhist name, identifying yourself in the tradition in that way.

You engage with the precepts of the boddhisattva. There are sixteen of them. Pretty much they are common sense undertakings. "I take up the way of not killing," "not stealing," "not lying," "not undertaking sexual misconduct," "not misusing drugs." Things like that, simple things. "Not indulging in anger," "not praising myself while abusing others." And as well as that there is taking refuge as part of the precepts. "I take refuge in the Buddha." "I take refuge in the dharma." "I take refuge in the sangha." Which is the primary act, I suppose, really. To say that I trust that there is a Way and I commit myself to it.

A ceremony is like a wedding, I think of Jukai as being something like a wedding, in a way, in that you do something--you acknowledge something that was already going forward inside you. You make it public among your friends and in your community. So

it has that value. And it's kind of like a wedding in that there are some times when you shouldn't do it, and there's a time when you should even if you're hesitating. So, you need to judge that--whether you shouldn't do it or whether you should--and be faithful to that choice. But if you've really decided that this path is for you and you're walking it, then there will come a time when you will do it, I think, because it is to acknowledge to yourself the importance of wisdom in your life, the importance of the inner work.

One of the things I think we assume when we start to engage with precepts is that some kind of containment in life is helpful, some way of ordering our lives, that some decisions are better than others to make. If we codify these some, we have containers, we have around the temple so that we can be safe. We keep the lid on the rice so it can cook. That's one of the values of the precepts, that they stop us chasing around after 20,000 things so that our energy can go in its true direction and the true cooking can happen. Or flowering will take place because the garden is properly maintained and you keep the deer out. And you're not off doing other things when you should be watering your garden.

The other thing is that precepts, I think, are somewhat impossible, too, which is one of their virtues. Taking up the way of not killing to just to take the first precept alone, is very difficult to do. You burn a log of wood in the fire and you find out your killing ants that are in the log of wood. You breathe and bacteria perish by the millions. And so, obviously, there is a way in which this is simple. Don't cause unnecessary suffering in life, but also we have to engage with our own fallibility, with the fact that we are imperfect and that when we live on this earth, we depend on each other. It's not just our own efforts here. Even if you only eat soybeans. Somebody clears the field to plant those soybeans. You cut down the trees and the squirrels lose there homes, and so on. So other beings are always giving their lives for us and we acknowledge that when we take the precepts. And we acknowledge that as a consequence

we have a certain obligation of service ourselves. That gratitude is an appropriate response to life and we have to give back something to the world. We can't just try to live a comfortable life, that if you try to live a comfortable life, you'll perish in misery in some way or another--inwardly or outwardly. If you fling away your comfort and are prepared to live a true life, then you'll be serene, and only then.

So, this is the boddhisattva Path of Compassion, which is sometimes called . Which understands that we are all linked indissolubly, that each person contains every other person and each being contains every other being. Even the rocks and the stars are beings in that way. This is a great truth of meditation that you realize when you really meditate and you begin to see. And the precepts acknowledge this in their own small way.

The precepts even, in a sense, transcend themselves. When you're really absorbed in the path, when you're really giving yourself over to your meditation, there is not really a question of whether to do something or not. You just plunge into your life fully. When you really do that things simplify themselves around you. Things become clear. And you commit to life. This is not to say that you won't suffer, because suffering is part of being human, but your attitude toward your suffering, I think, will change a great deal so that you will not be thrown by your suffering. When you eat, you eat. When you're sad, you're sad. When you're happy, you're happy. And you don't hold onto any one thing longer than is absolutely right. You step into the river and the river just carries you on.

Wherever you are in your life, whatever you are doing in your life, it is important to value this. This is what taking the rakasu really means: that you value it and you are prepared to put wisdom and the ultimate peace at the center of your life. Not have it just around the edges as something you'll pick and do one day. Which is okay, and there is a stage for that, but when you want to put it at the center of your life there is a stage

for that and you must listen.

One of the things that I think that we develop in zen is integrity. If you can think of integrity not as a narrow thing, but as a rather wide thing, like a wide river that carries many boats, it really has a few different elements and I'll just pick out a couple of them today. One thing is that I think it gives us a kind of inner guidance for what it is right to do, that gradually we get better at listening. You listen inwardly. When you listen inwardly, you will know what to do in the outer world. The conflict is nearly always an inward one. You think you are being persecuted, well, maybe you are, but your inner conflict is about how to hold that and what attitude to have towards it. When you resolve your inner conflict, the persecution will change. You may still be being persecuted, but your attitude towards it will be really quite different. You'll be free.

So integrity is to listen inwardly and sometimes it tells you to do things in the outer world. Some of you heard Mayumi Oda's story the other day about the plutonium ship and how she had this quest because she wanted to do something in the world. She was an artist and she didn't know how to do anything in the world except make art, which is a noble thing, but she knew she needed to do something else. So she meditated and watched her dreams and chanted and did many things to focus this. In her vision she heard a voice telling her to work on this one issue, plutonium. This would be a good thing to do for the earth. And so something just followed, the outer action just followed from the inward. It didn't follow from making a list of all possible outer actions and the good reasons for doing them and the bad reasons for doing them and factoring that out. It came out of the depths, the non-rational depths of her being. And it really is always like this if an action is going to be true and successful. It is in harmony with the Tao. So when integrity is to listen well, integrity is to ask the question and then to listen and when you do get a response, then to do it. To have the courage to act.

I have another friend who was working as a nurse at a hospice.

She was kind of a star in that system. She was very good at that work and everybody thought she was wonderful. Four times in a row when somebody died and she was in the room, this voice just spoke to her and said, "No more deaths." She didn't know what it meant and she sort of ignored it and she said, "Well, I'm just having a hard day." Then fourth time she realized, "If I keep doing this, I'm going to get sick, something bad is going to happen and I must stop." She resigned that day. Not that the work was bad, but that a voice inside her, her integrity, was speaking and saying, "This is not right for you right now." And so then she went off and another path opened up for her. Even though there were no jobs for her or anything, she resigned and immediately another job that she really wanted opened up. But we have to listen. Sometimes the integrity tells us to be heroic, sometimes it tells us not to be heroic, but it tells us if we listen and that is a very important thing that emerges when you start committing to the Way, taking the Way seriously. I can't tell you the importance of that commitment.

And it's not a commitment that comes out of your head, which is why we don't really encourage people to make that kind of commitment in zen. It's a commitment that comes out of your heart and out of your depths. It is a commitment to finding your own voice, really, your own speech in the world, your way of action. And it is a commitment that even though you've taken it once, it can always be renewed. It's always good to notice where you're at with it. It's always good to notice, how you're doing with zazen? Are you attentive during your day? And if you're gathering your mind during your day. Gradually, you'll still continue to make dreadful mistakes, I hope, but gradually this will ease. When you make a mistake, it won't throw you as much. And I think, perhaps, that's one of the first things that integrity--one of the next things that integrity tells us. First it tells us to listen. When we do make mistakes it tells us, "Don't overvalue your mistakes." Many sincere people get very thrown by the things that they have done wrong, but zen cuts off that karma, too, and taking the precepts does that for you--helps you do that. Helps hold you to that.

The other aspect of integrity, as I said, is the courage to follow it. The courage that if you know that zazen will help you, dammit do zazen. What else is really so important in your life. Follow through and do it again and again.

The story about a famous figure, in relatively recent Japanese history, called Takuan, who was a statesman. He was attending the shogun and he had to be at court all the time, but he had one day off a week. The night before his day off, let's say it was Friday night, he would get on a horse and he would ride and walk 150 miles to the zen temple that he was part of. He would arrive just in time for dokusan and run in and would have an interview with his teacher. Then he would leave. Run straight out and get back in time to start work again at the court the next day. This was person who was a very powerful person and could have done anything that he wished and he spent it trying to purify his work. You need that kind of commitment so that you love the true Way. Then you'll do things in your life for it, you'll create a container for it, which is what the precepts are. When you take those vows, you're agreeing to sacrifice a certain kind of disorderliness and sloppiness in your life and bringing to your life a certain gathering force. In that you commit and then things begin to grow.

I think the two--The other thing about taking the precepts in the zen sense is that there is an inclusiveness to how it is held. You don't set up too much of an inner battle with those parts of yourself you're uncomfortable with. It's very easy to get a kind of war going. I'm very suspicious. When somebody declares a war on poverty, I know that we will have poverty with us a little bit longer. When somebody declares a war on drugs, I know that drugs will triumph. There's something about that dualistic opposition or mentality that just doesn't work in us. So if you declare a war on your own laziness, your laziness will win. What you need to do is sit down and do zazen and be lazy that way. Zazen is the laziest of occupations. You just don't add anything to what you're doing. It takes more effort to put things in. Just stop

putting things in and you'll have pure zazen. So, it is like that.

There is a wonderful story about a man who had a very unbuddhist occupation. His name was Masamune (sp?) and he was a sword master. He made swords for the emperor and other fancy people. And the legend is like this. He also had a very great disciple and he used to train people to make swords by making them do zazen in a tent rather than teaching them so much about how to make swords. To attend to their lives. He had a disciples and it was said that the disciple made even sharper swords than he did. Somebody took this disciple's sword and put it in the stream and the leaves floating along ran into the edge of the sword and were cut just by the light current of the stream. As soon as they touched the sword they were cut in two. So then he put Masamune's sword in the stream. He said he found that the leaves just avoided that sword. That was the sword of no killing at all. The universe just parted before it.

The whole point, for example, of the precept of not killing, is not to hold that opposition in our hearts, not to go around fostering quarrels and fights. This requires a great trust in ourselves, and a discipline with ourselves, but it also requires a certain trust in the Tao, a trust in fate. We must trust the universe to carry us until it is our time to die, and then we must trust it to help us to die well and to take care of us in that way and thereafter. It's all of these things we commit to when we take up the precepts.

An initiation is a before and after matter, I think. It's not really good to do an initiation until there has been some before in your life. So it is not really good to do Jukai until you really know, have some sense, of what zazen is and how it can be difficult and it can be beautiful both. That initiation always seems to have an ordeal as a part of it. The Australian aborigines, if you meet the old initiated men, they have great scars across their chests where, as young men in their initiation ceremony their chests were cut open and packed with clay--the

wounds were packed with clay--so that it made big broad welts when they healed. This was part of their--something that they sacrificed in order to gain their own lives. One of the ordeals, of course, is zazen itself. It can be an ordeal to attend and let go of things. Your knees can hurt; you get sleepy. But you just need to go into with whatever is going on with you. Embrace it and find the truth right in that. The truth is nowhere else but where you are.

And the other ordeal--their is a sacrifice just in taking the precepts. It should be puzzling and a little bit difficult for you. It should engage you as a question. How on earth will I do this? Avoiding lying, even avoiding lying. If you take it up, you will find that it's a Way, not an act. You can't just make a resolution to avoid lying. You take up a way of being honest. You find ways that you didn't even notice that you told lies. Then you find ways that you tell the truth, but it's cruel and you shouldn't have. And so you find a balance then, you find a harmonious way of being honest. Then you find ways that you told lies, but only later you realize you were dishonest when you thought you were being truthful because you did not know yourself well enough. You deepen your knowledge of yourself. And so it is a Way and it involves sacrifice, but it also involves a kind of opening into freedom that you never had before. When you realize that you are going to be honest, or at least work towards honesty, a whole lot of decisions don't need to be made any more, or A whole lot of things that you may have worried about you just don't need to worry about. You are free. And then your integrity can speak through. You can trust it. It's not tricky.

The last thing I want to talk about today is to mention, a little bit, the robe of the Buddha, the rakasu, which has your name written on it on the inside. It symbolizes your commitment, your initiation and commitment to the Way. And also the squares. It is made of many little squares signifying that we can work with the many little fragments of our life, the many little pieces. Traditionally it was made from discarded cloth so it was made of little pieces that you had to sew together. This is true of our

lives. Those little fragments, the things that we ignored, the things that we didn't value are the things that we have to gather together and will give us freedom. They can be the most important things. The final thing is that this patchwork nature of it symbolizes the earth itself and our connection with the naturalness of life. It is the rice fields, the corn fields of Kansas, the wheat fields of Australia. It is our connection with that ongoing rhythm that is greater than ourselves and holds us and which we always serve. And we can't use it just for our own advantage. We have to serve the Tao. And there is no greater privilege, really, than to be a servant of the Tao and of the Buddha Way.

For the rest of today please enjoy your zazen.

JOHN TARRANT ROSHI

TEISHO

December 4, 1992
Camp Cazadero, California

Please sit comfortably.

We do this because we want to be in harmony with the flow of things. We want to have no effort. And we do this because we realize that we struggle all the time and we are not in harmony with the flow of things, which is the first noble truth of Buddhism, that there is suffering in the world. And usually suffering comes upon us as a sense of being out of harmony, out of sync, with our circumstances. Wishing they were different. Out of sync with our own minds. Wishing they were different and wishing our minds had different things in them. So we could say we do this because we have become aware of suffering, but that is not enough because just to become aware of suffering might lead us to give up.

At one stage when Hakuin gave up in his own training he found out that Yen To (sp???), one of the great Chinese Zen masters who was a hero of his, had died by being run through with a spear by a bandit when he was sitting in his monastery. The bandits just rode through and he kept sitting and they ran him through like a pig. And this was very disillusioning to Hakuin and he thought, "If even Yen To can't escape this kind of death, what hope is there for a miserable creature like me." So naturally he gave up zazen and decided to while away his useless, miserable life reading poetry and chatting with his friends. But then eventually, as you know, he came back to zazen, too. And he meditated and the suffering became his question. He meditated on Yen To's death, which is very mysterious and interesting because

Yen To could have escaped. He sent off his students away into the mountains. He knew what was coming. So Hakuin meditated on this for a long time and eventually the question opened up for him and he jumped up and shouted and said, "I am Yen To alive, unharmed." He realized that Yen To still lived.

But in order to do this, you see, there must be something in us that doesn't give up. There must be something in us, some intimation that something else is possible. So the first requirement of zen is doubt, great doubt, which is, I think, just a clear sight. And if our sight is clear enough, we will see that people suffer. We will see that we suffer. And we'll be disturbed by this and this is the doubt. This is that sense of being out of harmony with the Tao.

And then the next thing is a faith. We must have the faith that something is possible. We must have some kind of, just enough confidence that there is a way and that we can find it. And what gives us this faith? I think it is just a kind of trust in the world, just a little bit of trust. A trust that the sunlight striking the leaves is beautiful and stirs the heart. The trust that there is kindness in the world. The trust the child has that it will be fed and held. All this goes up to make a trust in the Tao eventually. This an intimation of what we can deeply trust, which is the true way of the Buddha dharma, our own Buddha nature, really, our original face.

So we trust that there is something greater than our minds can grasp and we trust that if we pursue it, it will reveal itself to us. And it is hard at first to trust there is something greater than our minds can grasp because we are used to using our minds to grasp things. And it's the only way we can think of as perceiving something. But when we worry about the question, this is the value of the question, the value of the koan path, really. When a question rises up in us and we start worrying about it, we soon realize the very reason it is a question is because it has defeated our minds, it has defeated our intellect. And this is not to say that the intellect is useless, but it is to say that

there are some things that it cannot answer. And so we must live our way into the question cell by cell, bone by bone.

And then, when we are willing to take up the question, we do find that there is a path. We do find that there are times when even just holding the question, we are happy and serene. We find that there is friendship because we find the dharma and we find people are willing to help us along that way and that this is the most precious thing, to have companions in the way. It's encouraging in those times when we cannot see the way. And so when we take up the way sincerely, we will find that it does ease a little.
We will find that we become in harmony with things, that our own minds are easier for us to bear. And not only our own minds easier for us to bear, what comes at us changes a little bit. We hold it differently. We do not get quite so jarred by what we experience. We have more equanimity in the face of birth and death. And we realize that birth and death always happen at inconvenient times and we accept that with a kind of joy. So this is why we follow the way. And we realize, too, that it is not our struggle, really, that counts. Our struggle is very necessary, but it is eventually just our willingness to be present that counts and that this is the true effort of the way.

The third thing in traditional zen is that there is great doubt, great faith and great effort, but this effort is really to become in harmony with the way. So again it is one of those absurd conundrums. How can you struggle to be in harmony? It's like the old instruction to be spontaneous or the instruction to relax makes you tense. So that effort is really all directed to transcending yourself, to going beyond all efforts so that everything is natural. And you'll find it arises out of your own heart and covers the world. It is always coming out of you.
I thought today I would illustrate this path by reading you the story of Lin Chi or Rinzai, who is one of our notable ancestors. He's notable enough that we still chant his name in the lineage chants. And it is through his path that the koan has come down to us. The very idea of holding a question until it opens up. He's quite a character, too, so he's worth spending some time

with.

When Lin Chi was one of the assembly of monks under Huang Po (sp???), he was plain and direct in his behavior. The head monk praised him saying, "Look, he's a youngster. He's different. Then he asked Lin Chi, "How long have you been here?"

Lin Chi said, "Three years."

"Have you ever asked for instruction?"

"No, I've never asked to be taught," said Lin Chi.

(So here he is, sitting for three years and he's never had dokusan. Never been really taught how to do his zazen.)

"Why don't you go and ask the head of the temple just what the cardinal principle of the Buddha dharma is?" said the head monk.

(So the head monk is trying to prompt him and saying,`Here's a good question. Why don't you go and ask this and see what happens?')

Lin Chi went and asked, "What is the cardinal principle of the Buddha dharma?" (he said faithfully asking the question.)

Huang Po hit him. Then Lin Chi came back.

"How did it go? said the head monk.

"Before I'd finished speaking the master hit me. I don't understand," said Lin Chi.

"Go and ask him again," said the head monk.

(So you can see that there is something good happening here. It's not just a drama between Lin Chi and the great teacher, but he's got a mentor as well. The head monk is trying to guide him and prompt him and interfere in the course of things.)

So Lin Chi went back and asked. Again, Huang Po hit him before he had finished speaking. (Huang Po read right through him. Didn't even let him finish.)

Then Lin Chi went back to the head monk and the same thing happened. The head monk prompted him and again he went back to the master and again he got hit. So then he came back to the head monk and said,

"It was so kind of you to send me to question the master."

(So you can tell he had this rather open mind. He still thought of this as kindness.)

"Three times I asked him and three times I was hit by him. I regret that some obstruction caused by my own past karma prevents me from grasping his profound meaning. I am going away for awhile."

The head monk said, "If you are going away, you should go and take your leave of the master."

Lin Chi bowed low and withdrew.

The head monk went to the master's quarters before Lin Chi and said, "The young man who has been questioning you is a person of the dharma. If he comes to take his leave, please handle him expediently. In the future with training he is sure to become a great tree which will provide shade for the people of the world."

(So this head monk leaves nothing to chance.)

Lin Chi came to take his leave.

Huang Po said, "You mustn't go anywhere else but to Ta Yu's (sp??) place by the river in Kuau An (sp??)."

(So Huang Po just says that.)

Lin Chi arrived at Ta Yu's temple.

(So you can tell his sincerity here. He follows along. He feels stupid and he feels helpless, but he's trying. He's still trying to follow the current of the great river.)

"Where do you come from?" asked Ta Yu (which is the all purpose test question).

"I have come from Huang Po's place," said Lin Chi.

"What did Huang Po have to say?"

"Three times I asked him what the cardinal principle of the Buddha dharma was and three times he hit me. I don't know whether I was at fault or not."

(I think that's a very beautiful answer, isn't it? He has a kind of integrity. He knows that he doesn't know. And he doesn't jump to conclusions. He doesn't say, `Well, I'm stupid. It's my fault.' Or, he doesn't get angry and say, `This teacher's no good.' He just says, `I really just don't understand the situation.' A very important attitude because there's an opening there where something can come through.)

Ta Yu said, "Huang Po is such a grandmother. He utterly exhausted himself with your troubles. (You know, the grandmother is traditionally softer than the mother or father.) And now you come here asking whether you were at fault or not."

With these words Lin Chi attained great enlightenment.

"Ah, there isn't so much to Huang Po's Buddha dharma after all."

Ta Yu grabbed hold of Lin Chi and said, (this is literally what he said), "You bed wetting little devil."

(Ruth Fuller Sasaki's notes to this say, "This could be a term of insult or endearment depending on the context.")

"You just finished asking whether you were at fault or not and now you say there isn't much to Huang Po's Buddha dharma. What did you see? Speak! Speak!"

Lin Chi jabbed Ta Yu in the side three times.

Shoving him away Ta Yu said, "You have Huang Po for a teacher. None of this is any of my business." and sent him off.

So Lin Chi left Ta Yu and returned to Huang Po.
Huang Po saw him coming and said, "What a fellow. Coming and going, coming and going. Where will it end?"

(So again, you can see there's a certain amount of press going on here by Huang Po. He's got a very strong context. The head monk, he knows, is helping him out, and he has Ta Yu helping. So he sort of presses to see if there is an opening.)

"Coming and going, coming and going. Where will it end?"

"It is all due to your grandmotherly kindness," Lin Chi said. Then he presented the customary gift (after enlightenment it's customary to bring something) and stood waiting.

(Somebody once brought me a crushed beer can as the customary

gift. A very good gift.)

"Where have you been?" asked Huang Po.

"Recently you deigned to favor me by sending me to Ta Yu," said Lin Chi.

"What did Ta Yu have to say?" asked Huang Po.

Lin Chi then related what had happened.

Huang Po said, "I'd like to catch that fellow and give him a good dose of the stick"

"Why say you'd like to. Take it right now," said Lin Chi and immediately gave Huang Po a slap.

(Huang Po was a very big guy. Some people say he was seven feet. Lin Chi wasn't that big.)

"You lunatic!" cried Huang Po. "Come back here!"

Pulling the tiger's whiskers Lin Chi gave a shout, "Roar!"

"Attendant, get this lunatic out of here and take him to the monk's hall," said Huang Po.

Later, Kway Shan (sp??) in telling the story to Yung Shan (sp??) asked him, "On that occasion did Lin Chi get help from Ta Yu or from Huang Po?"

"He not only rode on the tiger's head, but he seized his tail," replied Yung Shan.

(He got help from both people.)

I think there are a number of things that are worthy of note

here. Lin Chi was prepared to be patient with himself. He waited around for three years, actually, in the temple before anybody took any notice of him. Actually, people had noticed him, but they hadn't wanted to help him too much.

There's one koan where the student says, "I'm pecking from inside. I beg you, master, please peck from outside." The idea is that a chicken is pecking from inside the shell and at the right time the mother hen hears that and pecks from the outside and helps break the shell. But the teacher was reluctant to and he said because the problem is if you peck too soon, the chicks not ready to come out. If the mother hen pecks too soon, the chick won't be able to survive outside the shell.

So the head monk just sort of watched him and then decided that the time was right and so he encouraged him. And I think that our friends in the dharma often are very helpful in a way that the teacher can't be. This was so for me. I had friends who really encouraged me when I went to sit. Say, to sit up late at night in sesshin, which I kind of wanted to do, but nobody much was doing, but I had a friend who did. Stephen Mitchell, actually, who used to like to sit up late at night and used to think it was a good thing and so I used to sit up with him. And his view of the dharma was so high and serious and profound that it really encouraged me, too, in my hard times. And I think that's very important, you know. If you can see, then encourage others. And if you can't see, hang around with those who can. If you can see a little bit encourage others.

There's a story about the head monk whose name was Mu Zo (sp??). There's a poem about him. He became famous.

Bitter and harsh, biting like a dog,
He opened up Lin Chi of the north
And made him a great tree.

(So it attribute the interaction to his friend, really.)

He pushed Yun Men over a precipitous cliff.
His words were like dry firewood.

(They blazed quickly.)

His reason cannot be systematized.
(He was the person who actually broke Yun Men's leg. So his kindness was rather rough sometimes. When he was very old, Yun Men was much younger. When he was a very old man. He was about 100 years old, actually, close to 100 years old. I think he kicked Yun Men out when he was about a hundred. He made straw sandals for the pilgrims and would put them out secretly, but he wouldn't let people in if he didn't like their footsteps. They'd come to dokusan and he wouldn't open the door. And Yun Men went a number of times and finally he liked his footsteps and he got in and he seized him immediately and said, "Speak! Speak!" Yun Men didn't say anything so he threw him out and slammed the gate, but Yun Men didn't get his leg out quick enough and it broke in gate. But at that moment Yun Men had great enlightenment. As he screamed with pain, he began laughing. So, while his methods were unorthodox, his results were good.

This is really the way the Tao works in us. Sometimes it will come with something very difficult. And we will realize that a great pain has come upon us, but it is a good thing. A marriage breaks up or we get in a car wreck and get thrown into the hospital. We get sick. Something happens that is very disappointing. We fail on the exam. I remember how useful it was to me to fail an exam. How much it helped me. And that this is the voice of the Tao sort of speaking to us and opening us and changing our hearts, really, so that we can persevere in dark times as well as good. And it gives us compassion, that sort of thing.

And yet, at the same time, it's very good not to be harsh with others, not to try and imitate in this way. And some people do. There's actually a famous teacher gave a presentation that I heard about on the dharma in front of a lot of business people. And he had a student sitting there and the student asked, "What is Buddha?", something like that. And his teacher peeled a banana and began eating it. Which is sort of okay, but a bit flashy, I think. And then the student said, "Well, I don't understand." So he pushed the banana into the student's face.

That's not the dharma. That's just disrespectful. Nothing's happening there. Nothing's going to flower there. Stephen Mitchell told me this story and we thereafter always refer to that teacher as the Banana Roshi.

There's another interesting legend like this about another younger dharma teacher who was having problems with his older dharma teacher and didn't feel like he understood him. He was going through that stage that people go through with their teachers. But he kept trying to address it with his teacher and his teacher wasn't interested. So he decided to talk to a psychotherapist who was part of that zendo. So he made an appointment and came along. It was a woman. She was apparently a senior zen person, too. He was already a teacher in this zendo. And he said, "Well, I'm having trouble with the roshi." And before he quite finished she slapped him. When his head cleared he said, "Well, the problem is that he doesn't really listen. . ." and she slapped him again. Three times this happened and he said afterwards, "Well, I don't really think I had a problem after that." But again I think that that was too quick and too easy and wasn't quite right. It's an attempt to imitate the way the Tao kind of will give us harsh lessons and a great beauty can come from them, but I don't think this was right either. It doesn't feel true to me. Again, it's like the banana. So it's very important, I think, to be most respectful with each other. And when something like Mu Zo's slamming the gate comes up it's just a great action that comes out of the Tao and there's not even a person there doing it. You don't have to make these things up. And actually what is emphasized in the tradition is his kindness. The way he made straw sandals secretly for pilgrims because he worried about people's feet getting hurt as they tramped on pilgrimage.

Lin Chi waited and he had a friend. So it's good to do both those things. And he listened to his friend and his friend was sincere. And you may notice that when somebody comes to you for advice in the dharma, it's very important to give them the best advice you can. If you know a little bit, don't claim to know a

lot. But if you know a little bit, don't claim to know nothing either and don't just give up. Give the help you can to encourage the person. I think that's very important. We need to encourage each other. Quite often in the dharma people who know nothing are the ones who keep trying to encourage the young students, the newer students in the zendo, and the people who know something don't say anything. So, it's good to sort of come out and not spare the dharma assets as the precept goes.

Lin Chi doesn't falter, in a sense, when he realizes he doesn't understand the teacher. The teacher's shocking him. The teacher's presenting the shocking nature of the Tao to him. Just `Kaatz!", just the Tao itself, just the tree, just breakfast. But he understands something is going on that he doesn't understand. That's as much as he gets to. Then he waits with it. And that sense of waiting with it, `not knowing whether I'm at fault or not,' is very precious and important. When something happens to you that seems difficult, that waiting in that way is very good because that allows the dharma to come in and that allows it to become a sacred occasion. When you don't immediately adopt an attitude that this is bad or this is good. It's a very important moment and very closely related to being in harmony with the Tao. If you don't know yet, you don't know and that's okay. Sometimes its foggy; it's not always clear sunlight.

And then he faithfully follows. What his teacher does is send him on a pilgrimage so that he can digest this, so that it can start to percolate through him and you can see that all this time, the question, what is going on? what is the true nature of the Buddha dharma? what does that striking mean? So the question was working in him as he just walked along through the back roads of old China. Then he had the candor, he didn't fake it and say, "Well, I was an important person at Huang Po's monastery," which a lot of people do when they come to see me, actually. He didn't try to impress, he just said candidly exactly what had happened. If people are learning something, it's quite hard to get people to tell me exactly what happened without lots of overlay and lots

of interpretation on it. He had this very good mind where he'd just be honest and he was--without either taking blame of blaming others. And then, of course, Ta Yu comes in and jumps on him, grabs hold of him and shakes him by speaking about Huang Po's grandmotherly kindness.

I ask you a question: What if at that moment Lin Chi had not gotten enlightened? What then? Another koan.

What Ta Yu does is he realizes that he has been somebody helping out Huang Po and the head monk and he doesn't try to cling to the student at all and he's obviously the sort of student that a teacher would love to have. He knows it's right to send him back. He just listens to the Tao and he sends him back. So he sends him back to Huang Po and says, "You have Huang Po for a teacher."

Then he comes back and Huang Po continues, he doesn't just let that go when Lin Chi comes back. He presses on him and asks him why he came back. And here's the story. And Lin Chi already is starting to sort of challenge his teacher. He has joined the democracy of the dharma. He slaps his teacher quite fearlessly showing his dharma. After all Huang Po had slapped him, too. Very free. And gave a shout. And Huang Po just accepts it by saying, "Attendant, get this lunatic out of here and take him to the monk's hall." Which is his kind of blessing on him, really.

When Lin Chi came to die, he acknowledged his great student by saying, "Who'd have thought the essence of my true dharma would be inherited by this blind donkey." This kind of expression holds out the possibility of having a pure expression without clinging to it. This is the kind of praise that doesn't confuse you so that you cling to the praise. It's unattached. It has the great world of emptiness mixed with the great world of form so seamlessly you can't tell the difference.

And then everybody really acknowledged that Lin Chi was something. And here's the kind of thing he did. This is the

sesshin commemorating Shakyamuni's enlightenment. So it's an occasion of respect and reverence. Here's how Lin Chi respected and reverenced things. He arrived at Bodhidharma's memorial tower.

> When the master of the tower said to him, "Venerable sir, will you pay your homage first to Buddha or to Bodhidharma?, Lin Chi said, "I don't pay homage to either the Buddha or Bodhidharma."
>
> "Venerable sir, why are Buddha and Bodhidharma your enemies?" asked the master of the tower.
>
> Lin Chi swung his sleeves and left.

And that was how he paid homage to Buddha and Bodhidharma.

So if Buddha and Bodhidharma are stuck there in the memorial tower, they're not a lot of use to us, are they? If they are right down here in every action you take, then they have something. That's how Lin Chi was able to strike Huang Po and say, "Well, here it is. Right now." And that's of utmost importance.

And here is a sample of the kind of dharma he came out with after he was more mature. He said to his own assembly, when he became a teacher:

> There is a true person of no rank who is always coming and going through the portals of your face.

(Always coming in and going out through your own face.)

> Beginners who have not yet witnessed it, Look! Look! It is always here. (It's always here.) Look! Look! It's all around.

So this is why we do this. It's why we do sesshin. Because it

is all around and we just need to become in harmony with it.

> Someone came to Lin Chi and said, "Do you teach the sutras here?"
>
> Lin Chi said, "No, nobody learns the sutras here."
>
> He said, "Do you teach zazen here?"
>
> Lin Chi said, "No, nobody learns zazen here."
> "What do you teach?"
>
> Lin Chi said, "I just teach people to become buddhas and great ancestors."

So, no need to have any fancy ideas, just truly enter this moment with great sincerity. And like Lin Chi, do not be afraid of hardship. Do not grumble too much to yourself about any hardship that arises. That is somehow to be distracted by what could be a blessing. Treat everything that comes as the grace of the Tao. Everything, without exception, is the voice of buddha's own enlightenment. And whoever you are, you are open to it. Do not be persuaded that it is not for you. Everybody has the great nature of the Buddha and you just attend. It is inexorable. It will take you over. It will appear before your very eyes. It will look out from your very eyes.

Please be faithful in your zazen.

###

--- ANNAKONDANNA
RATTANNU

--- SARIPUTTA
MAHAPANNA

--- MAHA MOGGALLANA
MAHAIDDHIMANTA

--- MAHA KASSAPA
DHUTAVADA

--- ANURUDDHA
DIBBACAKKHUKA

--- BHADDHIYA KALIGODHAYAPUTTA
UCCAKULIKA

--- LAKUNTAKA BHADDHIYA
MANJUSSARA

--- PINDOLA BHARADVAJA
SIHANADIKA

--- PUNNA MANTANIPUTTA
DHAMMAKATHIKA

--- MAHAKACCANO 5
SANKHITTENA BHASITASSA VITTHARENA ATTHAM VIBHAJANTAM

--- CULAPANTHAKA
CETOVIVATTAKUSALA

--- MAHAPANTHAKA
SANNAVIVATTAKUSALA

--- SUBHUTI NO1
ARANAVIHARI

--- SUBHUTI NO2
DAKKHINEYYA

--- REVATA KHARIDIRAVANIYA
ARANNIKA

--- KANKHAREVATA
JHAYINA

--- SONA KOLIVISA
ARADDHAVIRIYA

--- SONA KUTIKANNA
KALYANAVAKKARA

--- SIVALI
LABHI

--- VAKKALI
SADDHADHIMUTTA

--- RAHULA
SIKKHAKAMANA

--- RATTHAPALA
SADDHAPABBAJITA

--- KUNDHADHANA 3
PATHAMAM SALAKAM GANHANTANAM

--- VANGISA
PATIBHANAVANTANAM

--- UPASENA VANGANTAPUTTA
SAMANTAPASADIKA

--- DABBA MALLAPUTTA

SENASANAPAKANA

--- PILINDAVACCHA 2
DEVATANAM PIYAMANAPA

--- BAHIYA DARUCIRIYA
KHIPPABHINNA

--- KUMARA KASSAPA
CITTAKATHIKA

--- MAHAKOTTHITO
PATISAMBHIDAPPATTA

--- ANANDA 1
BAHUSSUTA

--- ANANDA 2
SATIMANTA

--- ANANDA 3
GATIMANTA

--- ANANDA 4
DHITIMANTA

--- ANANDA 5
UPATTHAKA

--- URUVELAKASSAPA
MAHAPARISA

--- KALUDAYI
KULAPASADAKA

--- BAKKULA
APPABADHA

--- SOBHITA
PUBBENIVASA ANUSSARANTANA

--- UPALI
VINAYADHARA

--- NANDAKA
BHIKKHUNOVADAKA

--- NANDA
INDRIYESUGUTTADVARA

--- MAHAKAPPINA
BHIKKHUOVADAKA

--- SAGATA
TEJODHATUKUSALA

--- RADHA
PATIBHANEYYAKA

--- MOGHARAJA
LUKHACIVARADHARANA

--- MAHAPAJAPATI GOTAMI
RATTANNU

--- KHEMA
MAHAPANNA

--- UPPALAVANNA
IDDHIMANTA

--- PATACARA
VINAYADHARA

--- DHAMMADINNA
DHAMMAKATHIKA

--- NANDA
JHAYINA

--- SONA
ARADDHAVIRIYA

--- SAKKULA
DIBBACAKKHUKA

--- BHADDAKUNDALAKESA
KHIPPABHINNA

--- BHADDA KAPPILANI
PUBBENIVASA ANUSSARANTINA

--- BHADDA KACCANA (YASODHARA)
MAHABHINNA

--- KISAGOTAMI
LUKHACIVARADHARANA

--- SIGALAMATA
SADDHADHIMUTTA

--- TAPUSSA & BHALLIKA 3
PATHAMA SARANA GACCHANTA

--- ANATHAPINDIKA
DAYAKA

--- CITTA MACCHIKASANDIKA
DHAMMAKATHIKA

--- HATTHAKA ALAVAKA 3
SANGHAHAVATTHU PARISAM SANGANHANTA

--- MAHANAMA SAKKA

PANITADAYAKA

--- UGGA VESALIKA
MANAPADAYAKA

--- UGGATA
SANGHUPATTHAKA

--- SURA AMBATTHA
AVECCAPPASANNANA

--- JIVAKA KOMARABHACCA
PUGGALAPPASANNA

--- NAKULAPITA
VISSASAKA

--- SUJATA SENANIDHITA
PATHAMA SARANA GACCHANTA

--- VISAKHA MIGARAMATA
DAYIKA

--- KHUJJUTTARA
BAHUSSUTA

--- SAMAVATI
METTAVIHARI

--- UTTARA NANDAMATA
JHAYINA

--- SUPPAVASA KOLIYADHITA
PANITADAYIKA

--- SUPPIYA
GILANUPATTHAKA

--- KATIYANI
AVECCAPPASANNA

--- NAKULAMATA
VISSASIKA

--- KALI KURARAGHARIKA
ANUSSAVAPPASANNANA

--- ANNAKONDANNA
RATTANNU

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MAHAPANNA

--- MAHA MOGGALLANA
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KALYANAVAKKARA

--- SIVALI
LABHI

--- VAKKALI
SADDHADHIMUTTA

--- RAHULA
SIKKHAKAMANA

--- RATTHAPALA
SADDHAPABBAJITA

--- KUNDHADHANA 3

PATHAMAM SALAKAM GANHANTANAM

--- VANGISA
PATIBHANAVANTANAM

--- UPASENA VANGANTAPUTTA
SAMANTAPASADIKA

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--- ANANDA 2
SATIMANTA

--- ANANDA 3
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--- ANANDA 4
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NP 3
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NP 4
HAVING A ROBE WASHED, DYED OR BEATEN BY A NUN
NP 5
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NP 6
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NP 7
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P 89
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P 90
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P 91
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EATING FOOD OFFERED BY LAY PEOPLE WHO ARE DECLARED POOR AND ATTAINE
Pd 4
EATING FOOD OFFERED BY LAY PEOPLE IN A DANGEROUS AREA, IF ONE HAS NOT
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I SHALL WEAR THE UPPER ROBE CORRECTLY
Sek 2
I SHALL WEAR THE LOWER ROBE CORRECTLY
Sek 3
I SHALL WALK WELL COVERED IN INHABITED AREAS

Sek 4
I SHALL SIT WELL COVERED IN INHABITED AREAS
Sek 5
I SHALL WALK WELL RESTRAINED IN INHABITED AREAS
Sek 6
I SHALL SIT WELL RESTRAINED IN INHABITED AREAS
Sek 7
I SHALL WALK WITH EYES DOWN IN INHABITED AREAS
Sek 8
I SHALL SIT WITH EYES DOWN IN INHABITED AREAS
Sek 9
I SHALL NOT WALK WITH ROBES HITCHED UP IN INHABITED AREAS
Sek 10
I SHALL NOT SIT WITH ROBES HITCHED UP IN INHABITED AREAS
Sek 11
I SHALL NOT WALK LAUGHING LOUDLY IN INHABITED AREAS
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I SHALL NOT SIT LAUGHING LOUDLY IN INHABITED AREAS
Sek 13
I SHALL NOT WALK TALKING LOUDLY IN INHABITED AREAS
Sek 14
I SHALL NOT SIT TALKING LOUDLY IN INHABITED AREAS
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I SHALL NOT WALK SWAYING THE BODY IN INHABITED AREAS
Sek 16
I SHALL NOT SIT SWAYING THE BODY IN INHABITED AREAS
Sek 17
I SHALL NOT WALK SWINGING THE ARMS IN INHABITED AREAS
Sek 18
I SHALL NOT SIT SWINGING THE ARMS IN INHABITED AREAS
Sek 19
I SHALL NOT WALK MOVING THE HEAD IN INHABITED AREAS
Sek 20
I SHALL NOT SIT MOVING THE HEAD IN INHABITED AREAS
Sek 21
I SHALL NOT WALK WITH ARMS IN AKIMBO IN INHABITED AREAS
Sek 22
I SHALL NOT SIT WITH ARMS IN AKIMBO IN INHABITED AREAS

Sek 23
I SHALL NOT WALK WITH HEAD COVERED IN INHABITED AREAS
Sek 24
I SHALL NOT SIT WITH HEAD COVERED IN INHABITED AREAS
Sek 25
I SHALL NOT WALK OVER TOES OR HEELS IN INHABITED AREAS
Sek 26
I SHALL NOT SIT CLASPING THE KNEES IN INHABITED AREAS
Sek 27
I SHALL ACCEPT ALMS CAREFULLY
Sek 28
I SHALL ACCEPT ALMS WITH ATTENTION ON THE BOWL
Sek 29
I SHALL ACCEPT ALMS IN PROPER PROPORTION
Sek 30
I SHALL ACCEPT ALMS LEVEL WITH THE RIM OF THE BOWL
Sek 31
I SHALL EAT ALMS CAREFULLY
Sek 32
I SHALL EAT ALMS WITH ATTENTION ON THE BOWL
Sek 33
I SHALL EAT ALMS EVENLY
Sek 34
I SHALL EAT ALMS IN PROPER PROPORTION
Sek 35
I SHALL NOT EAT DIGGING HOLES
Sek 36
I SHALL NOT HIDE CURRIES
Sek 37
I SHALL NOT ASK FOR RICE AND CURRIES
Sek 38
I SHALL NOT LOOK AT ANOTHER'S WAY OF EATING TO FIND FAULT
Sek 39
I SHALL NOT EAT MAKING UP EXTRA LARGE MOUTHFULS
Sek 40
I SHALL MAKE UP A ROUND MOUTHFUL
Sek 41
I SHALL NOT EAT WITH THE MOUTH OPEN

Sek 42
I SHALL NOT PUT THE FINGERS IN THE MOUTH
Sek 43
I SHALL NOT SPEAK WITH THE MOUTH FULL
Sek 44
I SHALL NOT EAT BREAKING FOOD, UNLESS APPROPRIATE
Sek 45
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Sek 46
I SHALL NOT EAT STUFFING OUT THE CHEEKS
Sek 47
I SHALL NOT EAT SHAKING THE HAND
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Sek 49
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Sek 50
I SHALL NOT EAT MAKING A CHAMPING SOUND
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I SHALL NOT EAT MAKING A SUCKING SOUND
Sek 52
I SHALL NOT EAT LICKING THE HAND
Sek 53
I SHALL NOT EAT LICKING THE BOWL
Sek 54
I SHALL NOT EAT LICKING THE LIPS
Sek 55
I SHALL NOT ACCEPT A WATER POT WITH A SOILED HAND
Sek 56
I SHALL NOT THROW WATER WITH GRAINS OUT IN INHABITED AREAS
Sek 57
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS AN UMBRELLA IN HIS HAND
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I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A KNIFE IN HIS HAND
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I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE SITTING ON A LOWER SEAT
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I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE STANDING TO ONE SITTING
Sek 71
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING AHEAD
Sek 72
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING ON THE PATH WHILE
Sek 73
I SHALL NOT STOOL OR URINATE WHILE STANDING
Sek 74
I SHALL NOT STOOL, URINATE OR SPIT ON CROPS
Sek 75
I SHALL NOT STOOL, URINATE OR SPIT INTO WATER
Adi 1
CONFRONTATION
Adi 2
VERDICT OF PERFECT MINDFULNESS
Adi 3
VERDICT OF PAST INSANITY
Adi 4
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P 20
EXHORTING THE NUNS WITHOUT THE SANGHA'S PERMISSION
P 21
EXHORTING THE NUNS AFTER SUNSET
P 22
EXHORTING THE NUNS IN THEIR OWN QUARTERS
P 23

SAYING THAT A MONK EXHORTS NUNS FOR GAIN
P 24
GIVING CLOTH TO A NUN
P 25
SEWING A ROBE OR HAVING ONE SEWN, FOR A NUN
P 26
BY ARRANGEMENT, GOING ON A JOURNEY WITH A NUN
P 27
BY ARRANGEMENT, GOING ON A BOAT TRIP WITH A NUN
P 28
EATING FOOD, KNOWING THAT IT WAS OBTAINED AT THE INSTIGATION OF A NUN
P 29
SITTING IN PRIVATE WITH A NUN
P 30
EATING REPEATEDLY AT A FOOD DISTRIBUTION CENTER
P 31
EATING FOOD OBTAINED IN A GROUP OF FOUR OR MORE
P 32
EATING BEFORE AN INVITATION
P 33
TAKING TO MANY SWEETS AWAY
P 34
HAVING EATEN ONE'S FILL, EATING AGAIN
P 35
ENCOURAGING A MONK TO BREAK A FOOD RULE IN ORDER TO GET HIM INTO TR
P 36
EATING AFTER NOON
P 37
EATING STORED FOOD
P 38
EATING FINE FOODS LIKE GHEE, BUTTER, OIL, HONEY, MOLASSES, FISH, MEAT, M
P 39
EATING FOOD THAT HAS NOT BEEN HANDED
P 40
GIVING WITH ONE'S OWN HAND FOOD TO SOMEBODY ORDAINED OUTSIDE BUDD
P 41
DISMISSING A MONK ONE HAS ARRANGED TO GO ON ALMSROUND WITH
P 42

SITTING DOWN WITH A COUPLE WHEN ONE OF THEM DOES NOT AGREE WITH IT
P 43
SITTING OR LYING DOWN WITH A WOMAN IN A CLOSED PLACE
P 44
SITTING OR LYING DOWN WITH A WOMAN IN AN OPEN PLACE
P 45
VISITING FAMILIES ON THE WAY TO OR FROM AN INVITATION WITHOUT EXPLICIT
P 46
USING AN INVITATION BEYOND 4 MONTH
P 47
GOING TO SEE THE MILITARY
P 48
STAYING WITH THE MILITARY FOR MORE THAN 3 NIGHTS
P 49
WHILE STAYING WITH THE MILITARY, GOING TO SEE A TRAINING SESSION OR A F
P 50
DRINKING ALCOHOL
P 51
TICKLING A MONK
P 52
PLAYING IN THE WATER
P 53
ACTING DISRESPECTFULLY WHEN ADMONISHED BY A MONK
P 54
ATTEMPTING TO FRIGHTEN A MONK
P 55
LIGHTING A FIRE WITHOUT GOOD REASON
P 56
NOT BATHING ACCORDING TO THE CULTURAL NORM
P 57
WEARING AN UNMARKED ROBE
P 58
USING CLOTH THAT HAS BEEN STORED UNDER JOINED OWNERSHIP
P 59
HIDING A MONK'S REQUISITES, EVEN FOR A JOKE
P 60
KILLING AN ANIMAL
P 61

USING WATER THAT CONTAINS LIVING BEINGS
P 62
KNOWING THAT A SANGHA MEETING HAS BEEN CARRIED OUT PROPERLY URGIN
P 63
CONCEALING A MONK'S OFFENCE ENTAILING SUSPENSION
P 64
ORDAINING SOMEBODY UNDER 20
P 65
BY ARRANGEMENT, TRAVELLING WITH THIEVES
P 66
BY ARRANGEMENT, TRAVELLING WITH A WOMAN
P 67
PERSISTENTLY REFUSING TO GIVE UP A WRONG VIEW
P 68
EATING, SLEEPING OR HAVING A SANGHA MEETING WITH A MONK, KNOWING TH
P 69
HAVING BUSINESS WITH A NOVICE, KNOWING THAT HE IS EXPELLED
P 70
BEING ADMONISHED ABOUT AN OFFENCE, REPLYING THAT ONE WILL NOT OBSE
IT
P 71
DISPARAGING THE MINOR RULES
P 72
PRETENDING IGNORANCE AS AN EXCUSE FOR ONE'S OFFENCES
P 73
HITTING A MONK IN ANGER
P 74
PHYSICALLY THREATENING A MONK IN ANGER
P 75
ACCUSING A MONK OF SANGHADISESA, BELIEVING HIM TO BE INNOCENT
P 76
DELIBERATELY PROVOKING WORRY IN A MONK TO MAKE HIM UNCOMFORTABLE
P 77
EAVESDROPPING ON A MONK DURING AN ARGUMENT
P 78
HAVING GIVEN CHANDA FOR A SANGHAKAMMA, AFTERWARDS CRITICIZING THE
P 79
LEAVING SANGHAKAMMA WITHOUT HAVING GIVEN CHANDA

P 80
HAVING PARTICIPATED IN A MEETING WHICH DECIDED TO GIVE A ROBE AWAY, A
P 81
BELIEVING AN OFFERING IS INTENDED FOR A SANGHA, CAUSING IT TO BE GIVEN
P 82
ENTERING A KING'S BEDROOM UNANNOUNCED WHEN KING AND QUEEN ARE BO
P 83
PICKING UP A VALUABLE, EXCEPT IN A MONASTERY OR HOUSE
P 84
GOING TO A HOUSE BETWEEN NOON AND DAWN WITHOUT EXPLICIT PERMISSIO
P 85
HAVING A NEEDLE-CASE MADE OUT OF BONE, IVORY OR HORN, IT MUST BE BRO
P 86
HAVING A BED OR CHAIR MADE WITH LONG LEGS, THEY MUST BE CUT DOWN
P 87
HAVING A BED OR CHAIR UPHOLSTERED WITH COTTON, IT MUST BE STRIPPED
P 88
HAVING A SITTING-CLOTH MADE BEYOND TWO BY ONE-AND-A-HALF SPANS AND
DOWN
P 89
HAVING AN ITCH-CLOTH MADE BEYOND FOUR BY TWO SPANS, IT MUST BE CUT D
P 90
HAVING A RAINS-CLOTH MADE BEYOND SIX BY TWO-AND-A-HALF SPANS, IT MUS
P 91
HAVING A ROBE MADE, LARGER THAN THE BLESSED ONE'S, WHICH IS SIX BY NIN
P 92
EATING FOOD OFFERED BY A NUN IN THE VILLAGE
PD 1
EATING FOOD AFTER FAILING TO ADMONISH A NUN WHO ORDERS THE HOSTS T
PD 2
EATING FOOD OFFERED BY LAY-DISCIPLES WHO ARE DECLARED POOR AND ATT
PD 3
EATING FOOD OFFERED BY LAY-DISCIPLES IN A DANGEROUS AREA, IF ONE HAS
PD 4
I SHALL WEAR THE UPPER ROBE CORRECTLY
SEK 1
I SHALL WEAR THE LOWER ROBE CORRECTLY
SEK 2

I SHALL WALK WELL COVERED IN INHABITED AREAS
SEK 3
I SHALL SIT WELL COVERED IN INHABITED AREAS
SEK 4
I SHALL WALK WELL RESTRAINT IN INHABITED AREAS
SEK 5
I SHALL SIT WELL RESTRAINT IN INHABITED AREAS
SEK 6
I SHALL WALK WITH EYES DOWN IN INHABITED AREAS
SEK 7
I SHALL SIT WITH EYES DOWN IN INHABITED AREAS
SEK 8
I SHALL NOT WALK WITH ROBES HITCHED UP IN INHABITED AREAS
SEK 9
I SHALL NOT SIT WITH ROBES HITCHED UP IN INHABITED AREAS
SEK 10
I SHALL NOT WALK LAUGHING LOUDLY IN INHABITED AREAS
SEK 11
I SHALL NOT SIT LAUGHING LOUDLY IN INHABITED AREAS
SEK 12
I SHALL NOT WALK TALKING LOUDLY IN INHABITED AREAS
SEK 13
I SHALL NOT SIT TALKING LOUDLY IN INHABITED AREAS
SEK 14
I SHALL NOT WALK SWAYING THE BODY IN INHABITED AREAS
SEK 15
I SHALL NOT SIT SWAYING THE BODY IN INHABITED AREAS
SEK 16
I SHALL NOT WALK SWINGING THE ARMS IN INHABITED AREAS
SEK 17
I SHALL NOT SIT SWINGING THE ARMS IN INHABITED AREAS
SEK 18
I SHALL NOT WALK MOVING THE HEAD IN INHABITED AREAS
SEK 19
I SHALL NOT SIT MOVING THE HEAD IN INHABITED AREAS
SEK 20
I SHALL NOT WALK WITH ARMS IN AKIMBO IN INHABITED AREAS
SEK 21

I SHALL NOT SIT WITH ARMS IN AKIMBO IN INHABITED AREAS
SEK 22
I SHALL NOT WALK WITH MY HEAD COVERED IN INHABITED AREAS
SEK 23
I SHALL NOT SIT WITH MY HEAD COVERED IN INHABITED AREAS
SEK 24
I SHALL NOT WALK OVER TOES OR HEELS IN INHABITED AREAS
SEK 25
I SHALL NOT SIT HOLDING UP THE KNEES IN INHABITED AREAS
SEK 26
I SHALL ACCEPT ALMS CAREFULLY
SEK 27
I SHALL ACCEPT ALMS WITH ATTENTION ON THE BOWL
SEK 28
I SHALL ACCEPT ALMS IN PROPER PROPORTION
SEK 29
I SHALL ACCEPT ALMS LEVEL WITH THE RIM OF THE BOWL
SEK 30
I SHALL EAT ALMS CAREFULLY
SEK 31
I SHALL EAT ALMS WITH ATTENTION ON THE BOWL
SEK 32
I SHALL EAT ALMS EVENLY
SEK 33
I SHALL EAT ALMS IN PROPER PROPORTION
SEK 34
I SHALL NOT EAT DIGGING HOLES
SEK 35
I SHALL NOT HIDE CURRIES
SEK 36
I SHALL NOT ASK FOR RICE AND CURRIES
SEK 37
I SHALL NOT LOOK AT ANOTHER'S WAY OF EATING TO FIND FAULT
SEK 38
I SHALL NOT EAT MAKING UP EXTRA LARGE MOUTHFULS
SEK 39
I SHALL MAKE UP A ROUND MOUTHFUL
SEK 40

I SHALL NOT EAT WITH THE MOUTH OPEN
SEK 41
I SHALL NOT PUT THE FINGERS IN THE MOUTH
SEK 42
I SHALL NOT SPEAK WITH THE MOUTH FULL
SEK 43
I SHALL NOT EAT BREAKING FOOD, UNLESS APPROPRIATE
SEK 44
I SHALL NOT EAT BITING INTO FOOD, UNLESS APPROPRIATE
SEK 45
I SHALL NOT EAT STUFFING OUT THE CHEEKS
SEK 46
I SHALL NOT EAT SHAKING THE HAND
SEK 47
I SHALL NOT EAT SCATTERING RICE
SEK 48
I SHALL NOT EAT PUTTING OUT THE TONGUE
SEK 49
I SHALL NOT EAT MAKING A CHAMPING SOUND
SEK 50
I SHALL NOT EAT MAKING A SUCKING SOUND
SEK 51
I SHALL NOT EAT LICKING THE HAND
SEK 52
I SHALL NOT EAT LICKING THE BOWL
SEK 53
I SHALL NOT EAT LICKING THE LIPS
SEK 54
I SHALL NOT ACCEPT A WATER POT WITH A SOILED HAND
SEK 55
I SHALL NOT THROW WATER WITH GRAINS OUT IN INHABITED AREAS
SEK 56
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS AN UMBRELLA IN HIS HAND
SEK 57
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A STICK IN HIS HAND
SEK 58
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A KNIFE IN HIS HAND
SEK 59

I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A WEAPON IN HIS HAND
SEK 60
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WEARING NON-LEATHER FO
SEK 61
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WEARING LEATHER FOOTWE
SEK 62
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS IN A VEHICLE
SEK 63
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS LYING DOWN
SEK 64
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS CLASPING HIS KNEES
SEK 65
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WEARING A TURBAN
SEK 66
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS HIS HEAD COVERED
SEK 67
I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE SITTING ON THE GROUND TO
SEK 68
I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE SITTING ON A LOWER SEAT
SEK 69
I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE STANDING TO ONE SITTING
SEK 70
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING AHEAD
SEK 71
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING ON THE PATH WHI
SEK 72
I SHALL NOT STOOL OR URINATE WHILE STANDING
SEK 73
I SHALL NOT STOOL, URINATE OR SPIT ON CROPS
SEK 74
I SHALL NOT STOOL, URINATE OR SPIT INTO WATER
SEK 75
BY CONFRONTATION
ADI 1
BY VERDICT OF PERFECT MINDFULNESS
ADI 2
BY VERDICT OF PAST INSANITY
ADI 3

ACCORDING TO WHAT IS ADMITTED
ADI 4
BY MAJORITY
ADI 5
BY IMPOSING PENALTY
ADI 6
BY COVERING OVER WITH GRASS
ADI 7

227 5# Pj 1
YPBB SIKKHASAJIVAM
Pj 2
YPB GAMA
Pj 3
YPB SANCICCA
Pj 4
YPB ANABHIJANAM
Sg 1
SANCETANIKA
Sg 2
YPB OTTINNO - KAYASAMSAGGAM
Sg 3
YPB OTTINNO - DUTTHULLAHI
Sg 4
YPB OTTINNO - ATTAKAMAPARICARIYAYA
Sg 5
YPB SANCARITAM
Sg 6
SANNACIKAYA
Sg 7
MAHALLAKAM
Sg 8
YPBB DUTTHO DOSO - AMULAKENA
Sg 9
YPBB DUTTHO DOSO - ANNABHAGIYASSA
Sg 10
YPB SAMAGASSA
Sg 11
TASSEVA
Sg 12
B PANEVA DUBBACAJATIKO
Sg 13
B PANEVA ANNATARAM
Ani 1
YPB MATUGAMENA
Ani 2
NAHEVA

NP 1
NITTHITACIVARASMIM - DASAHAPARAMAM
NP 2
NITTHITACIVARASMIM - EKARATTAM
NP 3 (LAST ADJUSTED)
NITTHITACIVARASMIM - AKALACIVARAM
NP 4
YPB ANNATIKAYA BNI PURANACIVARAM
NP 5
YPB ANNATIKAYA BNI HATTHATO
NP 6
YPB ANNATAKAM GAHAPATIM
NP 7
TANCE
NP 8
B PANEVA UDISSA ANNATAKASSA
NP 9
B PANEVA UDISSA UBHINNAM
NP 10
B PANEVA RAJA VA RAJABHOGO VA
NP 11
YPB KOSIYAMISSAKAM SANTHATAM
NP 12
YPB SUDDHAKALAKALAM
NP 13
NAVAM PANA B SANTHATAM
NP 14
NAVAM PANA B - CHABBISSANI
NP 15
NISIDANASANTHATAM
NP 16
B PANEVA ADDHANAMAGGAPATIPANNASSA
NP 17
YPB - ELAKALOMANI DHOVAPEYYA
NP 18
YPB JATARUPAJATAM
NP 19
YPB NANAPAKARAKAM RUPIYASAMVOHARAM

NP 20
YPB NANAPAKARAKAM KAYAVIKKAYAM
NP 21
DASAHAPARAMAM ATIREKAPATTO
NP 22
YPB UNAPANCABANDHANENA PATTENA
NP 23
YANI KHO PANA TANI GILANANAM BHIKKHUNAM
NP 24
MASO SESO GIMHANANTI
NP 25
YPBB SAMAM CIVARAM DATVA KUPITO
NP 26
YPB SAMAM SUTTAM VINNAPETVA
NP 27
B PANEVA UDISSA - TANTAVAYEHI
NP 28
DASAHANAGATAM KATTIKATEMASIPUNNAMAM
NP 29
UPAVASSAM KHO PANA KATTIKAPUNNAMAM
NP 30
YPB - SANGHIKAM LABHAM - ATTANO
P 1
SAMPAJANAMUSAVADE
P 2
OMASAVADE
P 3
BHIKKHUPESUNNE
P 4
YPB ANUPASAMP - PADASO DH VACEYYA
P 5
YPB ANUPASAMP - UTTARIDVIRATTATIRATAM
P 6
YPB MATUGAMENA SAHASEYYAM
P 7
YPB MATUGAMASSA UTTARICHAPANCA VACAHI
P 8
YPB ANUPASAMP - UTTARIMANUSSADHAMMAM

P 9
YPBB DUTTHULLAM APATTIM
P 10
YPB PATHAVIM KHANEYYA
P 11
BHUTAGAMAPATABYATAYA
P 12
ANNAVADAKA VIHESAKE
P 13
UJJHAPANAKE KHIYYANAKE
P 14
YPB SANGHIKAM MANCAM VA
P 15
YPB SANGHIKE VIHARE SEYYAM
P 16
YPB SANGHIKE VIHARE JANAM PUBBUPAGATAM
P 17
YPBB KUPITO ANATTAMANO SANGHIKA VIHARA
P 18
YPB - UPARIVEHASAKUTIYA
P 19
MAHALLAKAM PB VIHARAM KARAYAMANENA
P 20
YPB JANAM SAPPANAKAM UDAKAM - SINCEYYA
P 21
YPB ASAMMATO BNI OVADEYYA
P 22
SAMMATOPI CE BHIKKHU ATTHANGATE
P 23
YPB BHIKKHUNUPASSAYAM
P 24
YPB EVAM VADEYYA: AMISAHETU
P 25
YPB - BNI CIVARAM DADEYYA
P 26
YPB - BNI CIVARAM SIBBEYYA
P 27
YPBBNI SADDHIM SAMVIDHAYA EKADDHANAMAGGAM

P 28
YPBBNI SADDHIM SAMVIDHAYA EKAMNAVAM
P 29
YPB JANAM BNI PARIPACITAM
P 30
YPBBNIYA SADDHIM EKO EKAYA
P 31
AGILANENA BHIKKHUNA EKO
P 32
GANABHOJANE
P 33
PARAMPARABHOJANE
P 34
B PANEVA KULAM UPAGATAM
P 35
YPB BHUTTAVI PAVARITO
P 36
YPBB BHUTTAVIM PAVARITAM
P 37
YPB VIKALE
P 38
YPB SANNIDHIKARAKAM
P 39
YANI KHO PANA TANI PANITABHOJANANI
P 40
YPB ADINNAM MUKHADVARAM
P 41
YPB ACELAKASSA
P 42
YPBB: EH AVUSO
P 43
YPB SABHOJANE
P 44
YPB MATUGAMENA SADDHIM RAHO
P 45
YPB MATUGAMENA SADDHIM EKO EKAYA RAHO
P 46
YPB NIMANTITO SABHATTO

P 47
AGILANENA BHIKKHUNA CATUMASAPACCAYA
P 48
YPB UYYUTTAM SENAM
P 49
SIYA CA TASSA BHIKKHUNO
P 50
DVIRATTATIRATANCE
P 51
SURAMERAYAPANE
P 52
ANGULIPATODAKE
P 53
UDAKE HASSADHAMME
P 54
ANADARIYE
P 55
YPBB BHIMSAPEYYA
P 56
YPB AGILANO VISIVANAPEKKHO
P 57
YPB ORENADDHAMASAM NHAYEYYA
P 58
NAVAM PANA BNA CIVARA LABHENA
P 59
YPBBSSA - CIVARAM VIKAPPETVA
P 60
YPBBSSA - PATTAM VA
P 61
YPB SANCICCA PANAM
P 62
YPB JANAM SAPPANAKAM UDAKAM - PARIBHUNJEYYA
P 63
YPB JANAM YATHADHAMMAM
P 64
YPBBSSA - APATTIM PATICCHADEYYA
P 65
YPB JANAM UNAVISATIVASSAM

P 66
YPB JANAM THEYYASATTHENA
P 67
YPB MATUGAMENA
P 68
YPB - TATHAHAM BHAGAVATADHAMMAM DESITAM
P 69
YPB JANAM TATHAVADINA
P 70
SAMANUDDESOPI CE EVAM VADEYYA
P 71
YPBBUHI SAHADHAMMIKAM
P 72
YPB PATIMOKKHE UDDISSAMANE
P 73
YPB ANVADDHAMASAM PATIMOKKHE
P 74
YPBBSSA KUPITO - PAHARAM DADEYYA
P 75
YPBBSSA KUPITO - TALASATTIKAM UGGIREYYA
P 76
YPBB AMULAKENA SANGHADISESA
P 77
YPBBSSA SANCICCA KUKKUCCAM
P 78
YPBBNAM BHANDANAJATANAM
P 79
YPB DHAMMIKANAM
P 80
YPB SANGHE VINICCHAYAKATHAYA
P 81
YPB SAMAGGENA SANGHENA
P 82
YPB - SANGHIKAM LABHAM - PUGGALASSA
P 83
YPB RANNO KHATTIYASSA
P 84
YPB RATANAM VA

P 85
YPB SANTAM BHIKKHUM
P 86
YPB ATTHIMAYAM VA DANTAMAYAM
P 87
NAVAM PANA BHIKKHUNA MANCAM VA
P 88
YPB MANCAM VA PITHAM VA TULONADDHAM
P 89
NISIDANAM PANA BHIKKHUNA
P 90
KANDUPATICCHADIM PANA BHIKKHUNA
P 91
VASSIKASATIKAM PANA BHIKKHUNA
P 92
YPB SUGATACIVARAPPAMANAM
Pd 1
YPB - ANTARAGHARAM PAVITTHAYA
Pd 2
BHIKKHU PANEVA KULESU NIMANTITA BHUNJANTI
Pd 3
YANI KHO PANA TANI SEKKHASAMMATANI KULANI
Pd 4
YANI KHO PANA TANI ARANNAKANI
Sek 1
PARIMANDALAM NIVASSESAMI
Sek 2
PARIMANDALAM PARUPISSAMI
Sek 3
SUPATICCHANNO ANTARAGHARE GAMISSAMI
Sek 4
SUPATICCHANNO ANTARAGHARE NISIDISSAMI
Sek 5
SUSAMVUTO ANTARAGHARE GAMESSAMI
Sek 6
SUSAMVUTO ANTARAGHARE NISIDISSAMI
Sek 7
OKKHITTACAKKHU ANTARAGHARE GAMESSAMI

Sek 8
OKKHITTACAKKHU ANTARAGHARE NISIDISSAMI
Sek 9
NA UKKHITTAKAYA ANTARAGHARE GAMESSAMI
Sek 10
NA UKKHITTAKAYA ANTARAGHARE NISIDISSAMI
Sek 11
NA UJJAGGHIKAYA ANTARAGHARE GAMESSAMI
Sek 12
NA UJJAGGHIKAYA ANTARAGHARE NISIDISSAMI
Sek 13
APPASADDO ANTARAGHARE GAMESSAMI
Sek 14
APPASADDO ANTARAGHARE NISIDISSAMI
Sek 15
NA KAYAPPACALAKAM ANTARAGHARE GAMESSAMI
Sek 16
NA KAYAPPACALAKAM ANTARAGHARE NISIDISSAMI
Sek 17
NA BAHUPPACALAKAM ANTARAGHARE GAMESSAMI
Sek 18
NA BAHUPPACALAKAM ANTARAGHARE NISIDISSAMI
Sek 19
NA SISAPPACALAKAM ANTARAGHARE GAMESSAMI
Sek 20
NA SISAPPACALAKAM ANTARAGHARE NISIDISSAMI
Sek 21
NA KHAMBAKATO ANTARAGHARE GAMESSAMI
Sek 22
NA KHAMBAKATO ANTARAGHARE NISIDISSAMI
Sek 23
NA OGUNTHITO ANTARAGHARE GAMESSAMI
Sek 24
NA OGUNTHITO ANTARAGHARE NISIDISSAMI
Sek 25
NA UKKUTIKAYA ANTARAGHARE GAMESSAMI
Sek 26
NA PALLATTHIKAYA ANTARAGHARE GAMESSAMI

Sek 27
SAKKACCAM PINDAPATAM PATIGGAHESSAMI
Sek 28
PATTASANNI PINDAPATAM PATIGGAHESSAMI
Sek 29
SAMASUPAKAM PINDAPATAM PATIGGAHESSAMI
Sek 30
SAMATITTIKAM PINDAPATAM PATIGGAHESSAMI
Sek 31
SAKKACCAM PINDAPATAM BHUNJISSAMI
Sek 32
PATTASANNI PINDAPATAM BHUNJISSAMI
Sek 33
SAPADANAM PINDAPATAM BHUNJISSAMI
Sek 34
SAMASUPAKAM PINDAPATAM BHUNJISSAMI
Sek 35
NA THUPAKATO OMADDITVA PINDAPATAM BHUNJISSAMI
Sek 36
NA SUPAM VA BYANJANAM VA ODANENA
Sek 37
NA SUPAM VA ODANAM VA AGILANO ATTANO ATTHAYA
Sek 38
NA UJJHANASANNI PARESAM PATTAM OLOKESSAMI
Sek 39
NATIMAHANTAM KAVALAM KARISSAMI
Sek 40
PARIMANDALAM ALOPAM KARISSAMI
Sek 41
NA ANAHATE KAVALE MUKHADVARAM VIVARISSAMI
Sek 42
NA BHUNJAMANO SABBAM HATTHAM MUKKHE PAKKHIPISSAMI
Sek 43
NA SAKAVALENA MUKKHENA BYAHARISSAMI
Sek 44
NA PINDUKKHEPAKAM BHUNJISSAMI
Sek 45
NA KAVALAVACCHEDAKAM BHUNJISSAMI

Sek 46
NA AVAGANDAKARAKAM BHUNJISSAMI
Sek 47
NA HATTHANIDDHUNAKAM BHUNJISSAMI
Sek 48
NA SITTHAVAKARAKAM BHUNJISSAMI
Sek 49
NA JIVHANICCHARAKAM BHUNJISSAMI
Sek 50
NA CAPUCAPUKARAKAM BHUNJISSAMI
Sek 51
NA SURUSURUKARAKAM BHUNJISSAMI
Sek 52
NA HATTHANILLEHAKAM BHUNJISSAMI
Sek 53
NA PATTANILLEHAKAM BHUNJISSAMI
Sek 54
NA OTTHANILLEHAKAM BHUNJISSAMI
Sek 55
NA SAMISENA HATTHENA PANIYATHALAKAM
Sek 56
NA SASITTHAKAM PATTADHOVANAM ANTARAGHARE
Sek 57
NA CHATTAPANISSA AGILANASSA DH DESISSAMI
Sek 58
NA DANDAPANISSA AGILANASSA DH DESISSAMI
Sek 59
NA SATTHAPANISSA AGILANASSA DH DESISSAMI
Sek 60
NA AVUDHAPANISSA AGILANASSA DH DESISSAMI
Sek 61
NA PADUKARULHASSA AGILANASSA DH DESISSAMI
Sek 62
NA UPAHANARULHASSA AGILANASSA DH DESISSAMI
Sek 63
NA YANAGATASSA AGILANASSA DH DESISSAMI
Sek 64
NA SAYANAGATASSA AGILANASSA DH DESISSAMI

Sek 65
NA PALLATTHIKAYA NISINNASSA AGILANASSA DH DESISSAMI
Sek 66
NA VETTHITASISASSA AGILANASSA DH DESISSAMI
Sek 67
NA OGUNTHITASISASSA AGILANASSA DH DESISSAMI
Sek 68
NA CHAMAYAM NISIDITVA ASANE NISINNASSA
Sek 69
NA NICE ASANE NISIDITVA UCCE ASANE NISINNASSA
Sek 70
NA THITO NISINNASSA AGILANASSA DH DESISSAMI
Sek 71
NA PACCHATO GACCHANTO PURATO GACCHANTASSA
Sek 72
NA UPPATHENA GACCHANTO PATHENA GACCHANTASSA
Sek 73
NA THITO AGILANO UCCARAM VA PASSAVAM VA
Sek 74
NA HARITE AGILANO UCCARAM VA PASSAVAM VA KHELAM
Sek 75
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3 Men & A Little Slut (Mary takes on the gang while hubby watches)
byEnglish Bob©

"If you don't like the idea of me being home late again, you can always come along and help
with a pout.

"You must be kidding!" I responded to my wife, "I'm completely wiped out by the time I finish
thing I want to do is to start helping you with your trade fair exhibition!"

We continued our breakfast in comparative silence; the only words spoken being curt reques
coffee or sugar. This was typical of my wife to spring this on me at the last minute. Apart fro
had a busy schedule today with meetings backed right up to 6pm. All I wanted to do later wa
and fall asleep in front of the TV. The early meal finished, there followed a quick peck of a ki
headed for our respective cars for the arduous journey into work.

As I negotiated the traffic on my way to the office, I half listened to the radio and half though
unreasonable I believed Mary had become recently. Since starting her own business six mo
seemed to do was work. Her time at home had become less and less and our sex life was n
non-existent. The trade exhibition that she was currently involved in was just the icing on the
certainly feeling more than a little left out, and the fact that we hadn't had sex in over a mont
helping at all.

The day passed slowly. The meetings were boring and did nothing to help lift my sombre mo
a report alone in my office at 4pm when I heard a knock on my door. Daniel, my secretary, s

"Mr. Cooper. Your 4:30 has just telephoned to cancel, I'm afraid. He wants to re-schedule fo
week if that's ok? I checked your diary and you can do Thursday at 10:00 - Shall I organise t

I looked up and smiled at Daniel. "Sure Danni, that's fine." I watched as she turned to leave.
twenty three but extremely efficient. She also possessed a killer body and did little to concea
attire was no exception; the short black mini skirt was hardly suitable for the office, but as it a
a great view of her long tanned legs and a hint at her tight little butt, so I didn't really have th
tell her not to wear it again!

The blouse was white silk and almost transparent and those wonderful firm tits encased in a
bounced and swayed tantalisingly as she walked. Every time I saw her, these days, I seeme
Trying to get the vision of Danni's boobs out of my mind for a moment, I realised that, withou
meeting, I would be able to get away early. I briefly toyed with the idea of asking Danni if she

join me for a drink, but then thought better of it. What the hell would she want to be seen out fart like me for? Anyway, I rationalized, If I could finish the report soon, I could get over to th exhibition and help Mary pack up quickly. Maybe there would even be time for a romantic m before going home, it might put her in the mood for a little loving later on, I thought!

The report took a little longer to complete than I expected.

"It's 6pm, Mr. Cooper," Said Danni as she opened my door in her coat. "Okay if I go now, or me?"

The temptation to ask my gorgeous secretary to strip off her clothes and let me fill her swee raging erection, was almost too much - but not quite!

"No, that's fine Danni. See you in the morning."

"G'night Mr. Cooper."

It was 7pm by the time I closed the buff folder and grabbed my jacket from the stand by the the light and locking the door behind me, I made my way down to the basement car park. Tw was pulling my Lexus into the car park of the exhibition centre on the outskirts of town. I nod the security guard on the door, I was about to inform him that I was here to help my wife wit when he simply waved me into the main hall with a bored gesture. The exhibition clearly fini the hall was in semi darkness and fairly quiet.

I walked past several stands where eager young sales types were counting their orders for t crude jokes while they packed their samples and other merchandising goods into small stoc situated behind each stand. The place was very large and it took me several minutes of sea found Mary's pitch. The whole area was dark and I wondered for a horrible moment if I were had finished up early and gone home ahead of me. I swore quietly to my self and was just a leave when I heard a noise from the small stock room. The door was slightly ajar and I coul from within. As I neared the room, I could clearly hear my wife's voice coming from behind t

"Oooo, yes! Yes! Yes!...kiss me there baby...mmmmm I'm cumming!"

My mind turned somersaults as I realised what was going on in the small room. I didn't think open the door and stormed in. For the previous few seconds all manner of emotions had be mind; anger, jealousy, confusion, hurt. They all competed for primary position within my fud don't know what I was expecting to see, but the scene that befell me as I entered the room s

my tracks. Mary was sitting on a table set against one wall as naked as the day she was bor
completely naked was, not just one, but THREE young men, all with hard looking bodies and
pricks! One was kneeling between my wife's out stretched legs with his tongue firmly attache
and visible clit, while the other two were kissing and licking her large, firm breasts.

Mary squealed as she saw me enter. Her lovers stopped their oral caresses and all four look
on the men's faces and a look of horror on Mary's.

"What the fuck is going on?" I asked stupidly. It's amazing that, no matter how intelligent you
presented with a sight like this, all you can think of to say is the incredibly obvious!

"I..um..er...." replied my wife, equally stupidly!

Strangely, at this point, my mind became as lucid as it has ever been. The choices that pres
seemed suddenly very clear and obvious: either I could storm out of the room and end our te
forever, or stay and try to rationalize the situation. I should have been enraged, disgusted by
behaviour, but all I could feel at that time was lust! Looking at Mary's open and very wet pus
juices glistening on her puffy labia, had my cock as hard as stone - maybe it was the fact tha
sex for a while, or maybe it was the thought that, if I hadn't interrupted the proceedings, I wo
treated to the sight of my wife getting gang-banged by three burly guys. I don't really know w
choice seemed already made for me. I slumped into one of the cheap plastic seats and stare

"Don't stop." I said simply.

Mary looked back at me, the horrified expression on her face suddenly giving way to a slight
sure hon?" she asked me, "You really want me..er, us, to go on?"

I nodded my head. Suddenly my mouth felt arid, words were not forming. All I knew was that
get fucked, and fucked hard! The three young guys hardly seemed fazed at all that their own
had her husband watching as well and things now began to move a little faster.

The guy that had just licked Mary to orgasm suddenly stood. His cock looked huge, at least
meat that twitched in his hand as he rubbed his long foreskin up and down his shaft briefly. I
from between Mary's spread legs and now stroked the thick purple head along her well lubri
moaned and closed her eyes as she experienced another tremor of orgasm that obviously b
and intensity as the young man began to ease his pole between her slick lips and into her ea

As he began to slowly fuck her wet pussy, I saw the other two lads move up to my wife's hea

not quite as large, but equally as hard as they began to pull her face backward and forwards rubbing their cocks, wet with beads of pre-cum, over her face and lips. Suddenly, the shorte grabbed her face in his hands and ordered her to open her mouth. His tone was strong and obeyed, instantly parting her ruby red lips and allowing his thick penis to enter her mouth. Sl started to fellate this guy, when the third man, obviously quite distraught that he now had no his engorged cock, began to complain bitterly.

With a gasp, Mary pushed the cock out of her mouth so that she could speak.

"Quick," she breathed, "I know how you can all get a piece of me. Lets change positions!"

I heard a "plop" as the guy that was buried in her pussy withdrew his cock and all three help floor. I watched in fascination as the first guy lay down on the carpeted floor on his back. Ma large erection between her fingers, and, swinging her leg over his lower body, straddled the let it slide deep into her pussy. She gasped at the size and depth that this angle afforded, ar briefly while she accustomed herself, dropping a hand to her crotch and teasing her protrudi and then. When she was settled and comfortable, she spoke again.

"Okay," she said, "Now, I want you in my mouth and you in my ass! I want to feel all three of time!"

The second guy positioned himself at her head once again and offered her his throbbing pri immediately re-accepted into her hot mouth. The last young man was now kneeling behind h to open her buttocks. As his fingers spread the fleshy globes, both he and I could see the tir my wife's anus open like a flower. I continued to watch as he spat in his hand and rubbed th nether hole, greasing her up like a well oiled machine. Once he was content with his lubricat began to massage the head of his penis against the impossibly tight hole. It was beautiful, th Mary's ass began to widen and dilate as the, albeit thinner, penis began to penetrate her. Sh butt swallowed three then four inches of his meat and all three men began to fuck her body i voice was muffled by the length of meat in her mouth, but we could all tell that her grunts we excitement and lust.

The display that I now watched was truly remarkable. My sweet wife, (or sweet slut as I wou her) had cock in every hole. The young guys were working their magic wonderfully, thrusting practised ease so that at no time was her body empty of meat. Mary was groaning deeply ar mouth and I could tell that her orgasms were coming so fast that they seemed to all melt into

The younger of the three guys, that was currently drilling my wife's mouth and throat, came f

for a moment that he was going to shoot his load down her throat, but as he began to convu
dick from between her painted lips and emptied his balls over her pretty, smiling face. Cum v
everywhere and splashed obscenely on her nose and in her mouth, some matting in her sho
collapsed back onto the floor, his spent cock softening visibly, his friend in Mary's ass begar

"Oh baby," he said through gritted teeth, "You're one hot fucking bitch to let us all fuck you li
nearly there honey...I'm gonna shoot my cum in your tight asshole...ahhh....yes..yes..YESSS

With a shout of lust, This man also pulled out of Mary's body at the point of climax. His cock
in his hand as he ejaculated stream after stream of thick white semen over her upturned bot
and came again herself as his hot seed scorched her soft skin.

The second guy now joined his friend sitting on the floor as they both began to cheer on the
lovers. The small room was filled with voices as Mary joined in and urged the man still burie
pussy to cum inside her. His eyes were tight shut as he gripped her hips and bucked himself
time and time again. Mary was gasping out loud as if she were being torn in half by the ten i
was invading her. After a few more seconds we all heard a deep groan of satisfaction from u
writhing body and watched as the last guy spasmed and shook beneath her. Mary twisted h
onto his prone frame, milking every last drop of cum from his balls.

As the three young men dressed they each planted a friendly kiss on Mary's face. She looke
exhausted and almost unable to move as she lay, still naked, with cum staining her face. He
open still, for the world to see her open, wet cunt as she breathed in great lungfuls of air, try
her breath back. The lads excused themselves and actually thanked me as they left the cran

There was an awkward silence now that Mary and I were alone together. We were both brou
with a bang as we realised what we had both done. I saw only one way out of this situation.
talking would not solve the problem, actions would speak louder than words.

Standing up, I quickly released my belt and removed my suit trousers. My cock, that had bee
underwear for so long, was standing erect and proud. Mary watched me as I walked towards
was still lying on her back, her large, firm breasts heaving with every breath she took. The u
her tit flesh were still stained with cum as I straddled her upper body and placed my rigid me
warm globes. She smiled up at me and scooped her tits into her hands, pressing them arour
to furiously fuck into her cleavage.

I grunted and swore as I tit-fucked my wife, calling her all the names under the sun as I hum
towards my climax with little or no regard for anything but my own personal fulfillment. As mu

her, Mary just seemed to want more, urging me on with words of encouragement. At last, wi
felt my balls contract. The first, huge stream of cum shot from the end of my throbbing cock
straight in the face while the rest oozed out between her slick tits, coating the hard, stiff nipp

We did talk later that evening. We both admitted that our sex life had left a lot to be desired
as Mary talked through her embarrassment, she confirmed that recently she had been havin
used by a group of men for their pleasure. She confirmed that this was the first time that she
her fantasy in real life, but now that she had, and that I had allowed her, she wanted more o
that day, I had never really thought about my wife being taken my other men, and certainly
I also had to admit, that as long as I could watch, and that I would get to fuck her afterwards
than happy to play along. I had a feeling that our lives were unlikely to ever be the same aga

- The End -

THREE CARDINAL DISCOURSES OF THE BUDDHA

Translated by
Nanamoli Thera

Wheel Publication No. 17

First Edition 1960
Second Printing 1972
Third Printing 1981

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcription: Christopher Sessums
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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INTRODUCTION

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Not doing any kind of evil,
Perfecting profitable skill,
And purifying one's own heart:
This is the Buddha's dispensation.

-- Dhammapada 183

The message of the Awakened Ones, so stated as it is in the //Dhammapada// in the plain terms of good and evil, upholds the same values that every great compassionate religion shares. But the seed of good has to grow in the soil of truth; and how the tree grows depends upon the nature of the soil in which it is planted, and whence it draws nourishment. With men as the custodians of the true, the fulfillment of the good depends upon how truth is conceived by men to be. By their acts they verify it.

> A monk called Gotama, it seems, a son of the Sakyans, who went forth into homelessness from a Sakyan clan, has come... Now a good report of Master Gotama has been spread to this effect: "That Blessed One is such since he is accomplished and fully awakened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of men to be tamed, teacher of gods and men, awakened and blessed... He teaches a True Idea that is good in the beginning, good in the middle, and good in the end, with its own special meaning and phrasing; he exhibits a holy life that is utterly perfect and pure." Now it is good to see such Accomplished Ones.
>
> -- MN 41

So it was said of him at the time. But what, then, was the fundamental ground of that teaching? Of the many ways that such a question might be answered, perhaps the simplest and best is this: "He
~~~~~~~~~~~~~

expounded the teaching that is peculiar to Buddhas: suffering, origination, cessation and a path" (MN 56). These four are known as the //Four Noble Truths//. This, with the cognate teaching of No Self, may be said to constitute the fundamental ground of the teaching of Buddhas; this is what marks them, sets them apart and entitles them to the unique epithet "Buddha."

The three discourses here presented display precisely, in all its incomparably serene simplicity, without assumptions, that special fundamental teaching, from which all Buddhism branches, and to which it all points back. The first discourse displays this fourfold Truth as something to be realized and verified for oneself here and now; the second discloses the contradictions which infect all "self" conceits; the third echoes the second from another angle.

The circumstances that lead up to the discovery of these four Truths, and to the delivery of these discourses, were briefly as follows. The Bodhisatta -- as he then was, before his awakening -- was twenty nine when he left the house life, where he enjoyed the extreme of luxury. He went into "exile" in order to find not a palliative but the true and incontrovertible way out of suffering.

> This world has surely happened upon woe, since it is born and ages and dies but to fall from one kind of existence and reappear in another. Yet it knows no escape from this suffering, from aging and death; surely there is an escape from this suffering, from aging and death?
>
> -- SN XII 65

He studied and practiced under two of the foremost teachers of //Samadhi// (concentration, or quiet), and reached the highest meditative attainments possible thereby. But that was not enough ("I was not satisfied with that as a True Idea; I left it and went away." -- MN 36) He then spent the best part of the next six years in the practice of asceticism, trying every sort of extreme self-mortification. During this time he was waited on by five ascetics, who hoped that if he discovered the "deathless state" he

would be able to communicate his discovery to them. This too failed.

> By this grueling penance I have attained no distinction higher than the human ideal worthy of a noble one's knowing and seeing. Might there be another way to awakening.
>
> -- MN 36

He decided to try once more the path of concentration, attained through mindfulness of breathing, though this time not pushed to the extremity of quiet, but guided instead by ordered consideration.

> I thought: "While my Sakyan father was busy and I (as a child) was sitting in the shade of the a rose apple tree, then quite secluded from sensual desires, secluded from unprofitable ideas, I had direct acquaintance of entering upon and abiding in the first //jhana//- meditation, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion. Might that be the way to enlightenment?" And following that memory came the the recognition: "That is the only way to enlightenment."
>
> -- MN 36

He now gave up self-mortification and took normal food again in order to restore to his emaciated body strength sufficient for his purpose. Then the five ascetics left him in disgust, judging that he had failed, and was merely reverting to what he had forsaken. But now in solitude, his new balanced effort in the harmony of virtue, unified in concentration, and guided by the ordered consideration of insight with mindfulness, at length brought success in discovery of the way to the goal he had sought for so long. ("So I too found the ancient path, the ancient trail, traveled by the Awakened Ones of old." -- SN XII 65) Five faculties in perfect balance had brought him to his goal: they were the four, namely energy, mindfulness, concentration, and understanding, with faith in the efficacy of the other four -- the five that "merge into the Deathless" (SN XLVIII 57). According to tradition, the "Awakening" took place on the night of Vesakha full

moon in the fruitful month of May.

It was upon invitation that he resolved to communicate his discovery to others. For his first audience to whom to divulge it he chose the five ascetics who had shared his self-mortification, but had later left him. They were now at Benares -- India's "eternal city" -- and so in due course he went there to rejoin them. Just two months after his awakening he preached his first sermon -- the "Setting Rolling of the Wheel of Truth" or "Bringing into Existence the Blessing of the True Ideal" -- with the five ascetics for his hearers. The tradition says it was the evening of the Asalha full moon in July, the day before the rainy season begins, and he began to speak at the moment when the sun was dipping, and the full moon simultaneously rising.

This, his first sermon, made one of his listeners, the ascetic Kondanna, a "stream-enterer," with his attainment of the first of the four progressive stages of realization. The other four soon followed in his footsteps. The second sermon, on the characteristic of Not-Self, was preached to the same five, and it brought them to the fourth and final stage, that of arahatship: "and then" as it is said, "there were six arahats in the world" (Vinaya Mahavagga 1).

These are the first two discourses presented here, and they were the first two sermons ever uttered by the Buddha. The third, the "Fire Sermon," was delivered some months later to an audience of a thousand ascetics converted from the heaven-bent practice of fire-worship.

All three discourses deal only with understanding (//panna//), among the faculties mentioned above as required to be balanced. But understanding, in order to reach perfection, has indeed to be aided by the others, or in other words to be founded upon virtue ("habit without conflict"), and to be fortified by concentration (though not necessarily developed to the fullness of quietism). Thus and no otherwise can it reach its goal of unshakable liberation. Now the hearers of all these three discourses were, like the Buddha himself, all ascetics already expert in the techniques and refinements of both virtue (//sila//) and concentration (//samadhi//). So the Buddha had thus no need to tell them about what they already knew very well.

Similarly he had no need to expound the doctrine of action (//kamma//) and its ripening (//vipaka//), with which they were thoroughly acquainted through the ancient teachings. What he had to do was first to show how it is possible to go astray towards the opposite extremes of sensual indulgence and self-torment; and second to describe the facts, to show how things are, clearly and succinctly enough to stir his hearers to the additional spontaneous movement of understanding essential and indispensable for the final discovery of deliverance, each for himself. ("A 'Perfect One' is one who shows the way." -- MN 70)

Now let the discourses speak for themselves. Their incalculable strength lies in their simplicity, and in their actuality. The profound truth is there, discoverable even through the misty medium of translation!

* * *

SETTING ROLLING THE WHEEL OF TRUTH

//Dhamma-cakka-ppavattana-sutta//

Thus I heard. On one occasion the Blessed One was living at Benares in the Deer Park at Isipatana (the Resort of Seers). There he addressed the bhikkhus of the group of five.

"Bhikkhus, these two extremes ought not to be cultivated by one gone forth from the house-life. What are the two? There is devotion to indulgence of pleasure in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good; and there is devotion to self-torment, which is painful, ignoble and leads to no good.

"The middle way discovered by a Perfect One avoids both these

extremes; it gives vision, it gives knowledge, and it leads to peace, to direct acquaintance, to discovery, to nibbana. And what is that middle way? It is simply the noble eightfold path, that is to say, right view, right intention; right speech, right action, right livelihood; right effort, right mindfulness, right concentration. That is the middle way discovered by a Perfect One, which gives vision, which gives knowledge, and which leads to peace, to direct acquaintance, to discovery, to nibbana.

"Suffering, as a noble truth, is this: Birth is suffering, aging is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering; association with the loathed is suffering, dissociation from the loved is suffering, not to get what one wants is suffering -- in short, suffering is the five categories of clinging objects.

"The origin of suffering, as a noble truth, is this: It is the craving that produces renewal of being accompanied by enjoyment and lust, and enjoying this and that; in other words, craving for sensual desires, craving for being, craving for non-being.

"Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, giving up, relinquishing, letting go and rejecting, of that same craving.

"The way leading to cessation of suffering, as a noble truth, is this: It is simply the noble eightfold path, that is to say, right view, right intention; right speech, right action, right livelihood; right effort, right mindfulness, right concentration.

"'Suffering, as a noble truth, is this.' Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. 'This suffering, as a noble truth, can be diagnosed.' Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. 'This suffering, as a noble truth, has been diagnosed.' Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me

before.

"'The origin of suffering, as a noble truth, is this.' Such was the vision... 'This origin of suffering, as a noble truth, can be abandoned.' Such was the vision... 'This origin of suffering, as a noble truth, has been abandoned.' Such was the vision... in regard to ideas not heard by me before.

"'Cessation of suffering, as a noble truth, is this.' Such was the vision... 'This cessation of suffering, as a noble truth, can be verified.' Such was the vision... 'This cessation of suffering, as a noble truth, has been verified.' Such was the vision... in regard to ideas not heard by me before.

"'The way leading to cessation of suffering, as a noble truth, is this.' Such was the vision... 'This way leading to cessation of suffering, as a noble truth, can be developed.' Such was the vision... 'This way leading to the cessation of suffering, as a noble truth, has been developed.' Such was the vision... in regard to ideas not heard by me before.

"As long as my knowing and seeing how things are, was not quite purified in these twelve aspects, in these three phases of each of the four noble truths, I did not claim in the world with its gods, its Maras and high divinities, in this generation with its monks and brahmans, with its princes and men to have discovered the full awakening that is supreme. But as soon as my knowing and seeing how things are, was quite purified in these twelve aspects, in these three phases of each of the four noble truths, then I claimed in the world with its gods, its Maras and high divinities, in this generation with its monks and brahmans, its princes and men to have discovered the full awakening that is supreme. Knowing and seeing arose in me thus: 'My heart's deliverance is unassailable. This is the last birth. Now there is no renewal of being.'"

That is what the Blessed One said. The bhikkhus of the group of five were glad, and they approved his words.

Now during this utterance, there arose in the venerable Kondanna the spotless, immaculate vision of the True Idea: "Whatever is subject to arising is all subject to cessation."

When the Wheel of Truth had thus been set rolling by the Blessed One the earthgods raised the cry: "At Benares, in the Deer Park at Isipatana, the matchless Wheel of truth has been set rolling by the Blessed One, not to be stopped by monk or divine or god or death-angel or high divinity or anyone in the world."

On hearing the earth-gods' cry, all the gods in turn in the six paradises of the sensual sphere took up the cry till it reached beyond the Retinue of High Divinity in the sphere of pure form. And so indeed in that hour, at that moment, the cry soared up to the World of High Divinity, and this ten-thousandfold world-element shook and rocked and quaked, and a great measureless radiance surpassing the very nature of the gods was displayed in the world.

Then the Blessed One uttered the exclamation: "Kondanna knows! Kondanna knows!", and that is how that venerable one acquired the name, Anna-Kondanna -- Kondanna who knows.

-- SN LVI, 11

* * *

THE NOT-SELF CHARACTERISTIC

//Anatta-lakkhana-sutta//

Thus I heard. On one occasion the Blessed One was living at Benares, in the Deer Park at Isipatana (the Resort of Seers). There he addressed the bhikkhus of the group of five: "Bhikkhus." -- "Venerable sir," they replied. The Blessed One said this.

"Bhikkhus, form is not-self. Were form self, then this form would not lead to affliction, and one could have it of form: 'Let my form be thus, let my form be not thus.' And since form is not-self, so it leads to affliction, and none can have it of form: 'Let my form be thus, let my form be not thus.'

"Bhikkhus, feeling is not-self...

"Bhikkhus, perception is not-self...

"Bhikkhus, determinations are not-self...

"Bhikkhus, consciousness is not self. Were consciousness self, then this consciousness would not lead to affliction, and one could have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.' And since consciousness is not-self, so it leads to affliction, and none can have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.'

"Bhikkhus, how do you conceive it: is form permanent or impermanent?" -- "Impermanent, venerable Sir." -- "Now is what is impermanent painful or pleasant?" -- "Painful, venerable Sir." -- "Now is what is impermanent, what is painful since subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'"? -- "No, venerable sir."

"Is feeling permanent or impermanent?...

"Is perception permanent or impermanent?...

"Are determinations permanent or impermanent?...

"Is consciousness permanent or impermanent?" -- "Impermanent, venerable sir." -- "Now is what is impermanent pleasant or painful?" -- "Painful, venerable sir." -- "Now is what is impermanent, what is painful since subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'"? -- "No, venerable sir."

"So, bhikkhus any kind of form whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near, must with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not myself.'

"Any kind of feeling whatever...

"Any kind of perception whatever...

"Any kind of determination whatever...

"Any kind of consciousness whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near must, with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'

"Bhikkhus, when a noble follower who has heard (the truth) sees thus, he finds estrangement in form, he finds estrangement in feeling, he finds estrangement in determinations, he finds estrangement in consciousness.

"When he finds estrangement, passion fades out. With the fading of passion, he is liberated. When liberated, there is knowledge that he is liberated. He understands: 'Birth is exhausted, the holy life has been lived out, what can be done is done, of this there is no more beyond.'"

That is what the Blessed One said. The bhikkhus were glad, and they approved his words.

Now during this utterance, the hearts of the bhikkhus of the group of five were liberated from taints through clinging no more.

-- SN XXII, 59

* * *

THE FIRE SERMON

//Aditta-pariyaya-sutta//

Thus I heard. On one occasion the Blessed One was living at Gaya, at Gayasisa, together with a thousand bhikkhus. There he addressed the bhikkhus.

"Bhikkhus, all is burning. And what is the all that is burning?

"The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

"The ear is burning, sounds are burning...

"The nose is burning, odors are burning...

"The tongue is burning, flavors are burning...

"The body is burning, tangibles are burning...

"The mind is burning, ideas are burning, mind-consciousness is burning, mind-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with mind-contact for its indispensable condition, that too is burning. Burning with

what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

"Bhikkhus, when a noble follower who has heard (the truth) sees thus, he finds estrangement in the eye, finds estrangement in forms, finds estrangement in eye-consciousness, finds estrangement in eye-contact, and whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, in that too he finds estrangement.

"He finds estrangement in the ear...in sounds...

"He finds estrangement in the nose...in odors...

"He finds estrangement in the tongue...in flavors...

"He finds estrangement in the body...in tangibles...

"He finds estrangement in the mind, finds estrangement in ideas, finds estrangement in mind-consciousness, finds estrangement in mind-contact, and whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, in that too he finds estrangement.

"When he finds estrangement, passion fades out. With the fading of passion, he is liberated. When liberated, there is knowledge that he is liberated. He understands: 'Birth is exhausted, the holy life has been lived out, what can be done is done, of this there is no more beyond.'"

That is what the Blessed One said. The bhikkhus were glad, and they approved his words.

Now during his utterance, the hearts of those thousand bhikkhus were liberated from taints through clinging no more.

-- SN XXXV, 28

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NOTES

First Sutta
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THUS I HEARD: Words spoken by Ananda Thera at the First Council when all the Discourses were recited, three months after the Buddha's //Parinibbana//.

PERFECT ONE: The Pali word //Tathagata// has several alternative explanations, including //tatha agato// ("thus come," i.e., by the way followed by all Buddhas) //tatha gato// ("thus gone," i.e., to the discovery of the Four Truths), and //tathalakkhanam agato// ("come to the characteristic of the 'real' or the 'such,' namely the undeceptive truth").

NIBBANA: Pali //nibbana//, Sanskrit //nirvana//. The meaning is "extinction," that is, of the "fires" of lust, hate, and delusion, or, more briefly, of craving and ignorance, and so nibbana is a name for the third Truth as liberation. The word is made up of the prefix //nir// (not) and //vana// (effort of blowing; figuratively, craving); probably the origin was a smith's fire, which goes out or becomes extinguished (//nibbayati//) if no longer blown on by the bellows; but the simile most used is that of a lamp's extinguishment (//nibbana//) through exhaustion of wick and oil.

NOBLE EIGHTFOLD PATH: The members of the path are defined in the //Maha-satipatthana Sutta// and elsewhere as follows:
- //Right View// of the Four Truths;
- //Right Intention// governed by renunciation (non-sensuality), non-ill-will, and non-cruelty (harmlessness);
~~~~~~~~~~~

//Right Speech// in abstention from lying, slander, abuse and gossip;
//Right Action// in abstention from killing, stealing, and sexual misconduct;
//Right Livelihood// for bhikkhus as that allowed by the Rules of the Discipline, and for laymen as avoidance of trading in weapons, living beings, meat, intoxicants, and poisons (AN V);
//Right Effort// to avoid unarisen and to abandon arisen evil, and to arouse unarisen and to develop arisen good;
//Right Mindfulness// of the Four Foundations of Mindfulness as given in the //Maha satipatthana Sutta// -- that is, contemplation of the body as a body, of feelings as feelings, of states of consciousness as states of consciousness, and of ideas as ideas;
//Right Concentration// as (any of) the four //jhana//-meditations.

Collectively the first two members are called Understanding (//panna//), the next three Virtue (//sila//), and the last three Concentration (//samadhi//). The Noble Eightfold Path is developed in four progressive stages, namely those of Stream-Entry (where wrong view ritualism and doubt are ended), Once-Return (where sensuality and ill will are weakened), Non-Return (where these two are ended) and Arahatship (where lust for form, lust for the formless, conceit, agitation and ignorance are ended), this being the end of craving which causes suffering.

SUFFERING: the Pali word //dukkha//, made up of //dur// (bad, unsatisfactory) and //kha// (state, "-ness") extends its meaning from the actual suffering present in physical pain or mental grief to any unwelcome state of insecurity, no matter how vague.

TRUTH: Pali //sacca// (compare Sanskrit //satya//), from the root //sa// (to be there to be existent, to have reality, etc.) and so literally a "there-is-ness" in the sense of a state that, unlike a mirage, does not deceive or disappoint. The common sense use of truth is by no means consistent, and the word and the notion must

therefore be handled with some care, taking it here only as treated by the Buddha.

> As to individual philosophers' and divines' individual factional truths -- that is to say, "The world is eternal" or "The world is not eternal"; or "The world is finite or the world is infinite"; "The soul is what the body is" or "The soul is one, the body is another"; "After death a Perfect One is" or "After death a Perfect One is not" or "After death a Perfect One both is and is not" or "After death a Perfect One neither is nor is not" -- when a bhikkhu has cast off all of these, has renounced and rejected, banished, abandoned, and relinquished them all, he thus becomes one who has cast off all factional truths.
>
> -- AN IV, 38

But how is truth to be found which is not factional?

> There are five ideas that ripen here and now in two ways. What five? Faith, preference, hearsay-learning, arguing upon evidence, and liking through pondering a view. Now something may have faith well placed in it and yet be hollow, empty, and false; and again something may have no faith placed in it and yet be factual, true, and no other than it seems; and so with preference and the rest. If a man has faith, then he guards truth when he says, "My faith is thus," but on that account draws no unreserved conclusion, "Only this is true, the other is wrong." In this way he guards the truth; but there is as yet no discovery of truth. And so with preference and the rest.
>
> How is truth discovered? Here a bhikkhu lives near some village or town. Then a householder or his son goes to him in order to test him in three kinds of ideas, in ideas provocative of greed, of hate, and of delusion, wondering, "Are there in this venerable one any such ideas, whereby his mind being obsessed he might not knowing, say 'I know,' unseeing, say 'I see,' or to get others to do likewise, which would be long for their harm and suffering?" While thus testing him he comes to find that

> there are no such ideas in him, and he finds that, "The bodily and verbal behavior of that venerable one are not those of one affected by lust or hate or delusion. But the True Idea that this venerable one teaches is profound, hard to see and discover; yet it is the most peaceful and superior of all, out of reach of logical ratiocination, subtle, for the wise to experience; such a True Idea cannot be taught by one affected by lust or hate or delusion."
>
> It is as soon as by testing him, he comes to see that he is purified from ideas provocative of lust, hate, and delusion, that he then plants his faith in him. When he visits him he respects him, when he respects him he gives ear, one who gives ear hears the True Idea, he remembers it, he investigates the meaning of the ideas remembered. When he does that he acquires a preference by pondering the ideas. That produces interest. One interested is actively committed. So committed he makes a judgment. According to his judgment he exerts himself. When he exerts himself he comes to realize with the body the ultimate truth, and he sees it by the penetrating of it with understanding. That is how there is discovery of truth. But there is as yet no final arrival at truth. How is truth finally arrived at? Final arrival at truth is the repetition, the keeping in being, the development, of those same ideas. That is how there is final arrival at truth."
>
> -- MN 95 (abbreviated)

This undeceptive truth so arrived at is the Four Noble Truths, of which it is said:

> These four noble truths are what is real, not unreal, not other (than they seem), that is why they are called Noble Truths.
>
> -- Sacca-Samyutta

Besides this essential static unity of the four truths as

undeceptiveness, the dynamic structure of the transfiguration which they operate in combination is expressed as follows:

> Who sees suffering sees also the the origin of suffering and the cessation of suffering and the way leading to cessation of suffering (and whichever of the four truths he sees, he sees the three therewith)
>
> -- Sacca Samyutta

and:

> Of these four noble truths, there is noble truth to be diagnosed, there is noble truth to be abandoned, there is noble truth to be verified, and there is noble truth to be developed (kept in being).
>
> -- Sacca Samyutta

CATEGORIES: this represents the Pali word //kandha// (Sanskrit //skandha//), which is often rendered by "aggregate." The five are as given in the second Discourse. They are headings that comprise all that can be said to arise and that form the object of clinging. "The clinging is neither the same of these five categories which are its objects, nor is it something apart from them; it is will and lust in regard to these five categories of clinging's objects that is the clinging there." (MN 109) The five are respectively compared to a lump of froth, a bubble, a mirage, a coreless plantain-stem, and a conjuring trick.

CLINGING: an unsatisfactory and inadequate, but accepted rendering for the Pali //upadana//. The word means literally "taking up" (/upa// plus //adana//; compare the Latin //assumere// from //ad// plus //sumere//.) By first metaphor it is used for the assumption and consumption that satisfies craving and produces existence. As such it is the condition //sine qua non// for being. What is consumed (or assumed) is the categories (q.v.). The word "clinging" has to represent this meaning. Clinging's ending is nibbana.

CRAVING: though the word //tanha// doubtless once meant "thirst"

(compare Sanskrit //trsna//) it is never used in Pali in that sense. With ignorance it is regarded as a basic factor in the continuity of existence. Craving draws creatures on through greed, and drives them on through hate, while ignorance prevents their seeing the truth of how things are or where they are going. Denial is as much an activity of craving as assertion is. Denial maintains the denied.

CESSATION: //nirodha//, meaning the cessation of suffering through the cessation of craving, is regardable as the removal of a poison, the curing of a disease, not as the mere denial of it opposed to the assertion of it, or the obstruction (//pativirodha//) of it in conflict with the favoring (//anurodha//) of it (see under //Craving//), since both assertion and denial confirm and maintain alike the basic idea or state that is required to be cured. Cessation, therefore, is not to be confounded with mere negativism or nihilism. "Any pleasure and joy that arise in dependence on the world is //gratification// that the world is impermanent, pain-haunted and inseparable from the the idea of change is the //disappointment// in the world; the removal of desire and lust is the //cure// (the //escape//) in the world." (AN III) The cure or escape is Cessation: the Buddha would not claim awakening till he had diagnosed how these three things came to be.

KNOWING AND SEEING HOW THINGS ARE: the force of the Pali word //yathabhuta//, (literally how (it has) come to be, how (it) is, how (things) exist lies in the direct allusion to the absolutely relative conditionedness of all being. It is given specially thus: "Seeing 'such is form, such its origin, such its going out,'" and so with the other four categories.

THE VENERABLE KONDANNA: one of the five bhikkhus. See Introduction.

* * *

Second Sutta

~~~~~~~~~~~~

FORM: Pali //rupa// (what appears, appearance). As the first of five categories (q.v.) it is defined in terms of the four Great entities, namely earth (hardness), water (cohesion), fire (temperature), and air (distension and motion), along with the negative aspect of space (what does not appear), from all of which are derived the secondary phenomena such as persons, features, shapes, etc.: these are regarded as secondary because while form can appear without any of them they cannot appear without form. It is also defined as "that which is being worn away" (//ruppati//), thus underlining its general characteristics of instability.

NOT-SELF: Together with the four truths, this is taught only by Buddhas. //Anatta// (not-self) is shown as a general characteristic without exception.

> The characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity; the characteristic of pain does not become apparent because, when continuous oppression is not given attention, it is concealed by the postures (changing from one posture to another, waking and sleeping); the characteristic of not-self does not become apparent because, when resolution into the various elements (that compose whatever is) is not given attention, it is concealed by compactness.
>
> -- Visuddhimagga Ch. XXI

Self-identification and hunger for permanence and bliss form the principal manifestations of craving, guided by view that is wrong because it is not in conformity with undeceptive truth. When confronted with the contradictions and the impossibility of self-identification with any of the five Categories of Clinging's objects (q.v.) craving seeks to satisfy this need by imagining a soul (individual or universal); but since no such soul, however conceived, can escape falling within the five Categories of Clinging's objects, this solution is always foredoomed to failure.
~~~~~~~~~~~~

Similarly any attempt to identify self with nibbana must always fail for the same reason. Nibbana conceived as identical (with self) or (self) as apart from it (emanence) or inside it (immanence), or nibbana conceived as "mine" is misconceived. (MN 1). This does not prevent a Perfect One from using the speech that is current in the world in order to communicate, though he does so without misapprehending it it, as is shown in the //Dhammapada://

Self is savior of self;
what other savior could there be?
For only with (one-) self well tamed
one finds the savior, hard to find.

Only by self is evil done,
self born and given being by self,
oppressing him who knowledge lacks
as grinding diamond does the stone.

-- Dhammapada Verses 160-1

Similarly with the expression "in oneself" (//ajjhattam//) in the Second Discourse, this is simply a convenient convention for the focus of the individual viewpoint, not to be misapprehended. A bhikkhu heard the Buddha saying, as in the Second Discourse here, that the five Categories are "not mine," etc., and he wondered; "So it seems form is not-self; feeling, perception, determinations, and consciousness are not-self. What self, then, will the action done by the not-self affect?" He was severely rebuked by the Buddha for forgetting the conditionedness of all arisen things. (MN 109) "It is impossible that anyone with right view should see any idea as self." (MN 115) and "Whatever philosophers and divines see self in its various forms, they see only the five Categories, or one or other of them." (SN XXII, 47)

FEELING: (//vedana//) this is always confined strictly to the affective feelings of (bodily or mental) pleasure and pain with the normally ignored neutral feeling of "neither-pain-nor pleasure." These can be subdivided in various ways.

PERCEPTION: (//sanna//) means simply recognition.

DETERMINATIONS: a great many different renderings of this term are current, the next best of which is certainly "formations." The Pali word //sankhara// (Sanskrit //samskasa//) means literally "a construction," and is derived from the prefix //sam// (con) plus the verb //karoti// (to do, to make); compare the Latin //conficere// from //con// plus //facere// (to do), which gives the French //confection// (a construction). The Sanskrit means ritual acts with the purpose of bringing about good rebirth. As used in Pali by the Buddha it covers any aspects having to do with action, willing, making, planning, using, choice, etc. (anything teleological); and contact (q.v.) is often placed at the head of lists defining it. Otherwise defined as bodily, verbal, and mental action.

CONSCIOUSNESS: (//vinnana//) is here the bare "being conscious" left for consideration when the other four categories have been dealt with. It is only describable in individual plurality in terms of the other four Categories, as fire is individualized only by the fuel it burns (see MN 38 & 109). Otherwise it is regardable as an infiniteness (MN 111) dependent upon the contemplation of it as such. It is only impermanent, etc., because however it arises, it can only do so in dependence on the other Categories, that is, on conditions themselves impermanent, painful and not-self. It never arises unless accompanied by co-nascent //perception// (q.v.) and //feeling// (q.v.). It has six "doors" (see under Eye and Mind) for cognizing its objective fields, but no more.

ESTRANGEMENT: the Pali noun //nibbida// and its verb //nibbindati// are made up of the prefix //nir// in its negative sense of "out," and the root //vid// (to find, to feel, to know intimately). //Nibbada// is thus a finding out. What is thus found out is the intimate hidden contradictoriness in any kind of self-identification based in any way on these things (and there is no way of determining self-identification apart from them -- see under NOT-SELF). Elsewhere the Buddha says:

> Whatever there is there of form, feeling, perception, determinations, or consciousness, such ideas he sees as impermanent, as subject to pain, as a sickness, as a tumor, as a barb, as a calamity, as an affliction, as an alienation, as a disintegration, as a void, as not-self. He averts his heart from those ideas, and for the most peaceful, the supreme goal, he turns his heart to the deathless element, that is to say, the stilling of all determinations, the relinquishment of all substance, the exhaustion of craving, the fading of passion, cessation, extinction.
>
> -- MN 64

The "stuff" of life can also be seen thus. Normally the discovery of a contradiction is for the unliberated mind a disagreeable one. Several courses are then open. It can refuse to face it, pretending to itself to the point of full persuasion and belief that no contradiction is there; or one side of the contradiction may be unilaterally affirmed and the other repressed and forgotten; or a temporary compromise may be found (all of which expedients are haunted by insecurity); or else the contradiction may be faced in its truth and made the basis for a movement towards liberation. So too, on finding estrangement thus, two main courses are open: either the search, leaving "craving for self-identification" intact, can be continued for sops to allay the symptoms of the sickness; or else a movement can be started in the direction of a cure for the underlying sickness of craving, and liberation from the everlasting hunt for palliatives, whether for oneself or others. In this sense alone, "Self protection is the protection of others, and protection of others self-protection" (//Satipatthana Samyutta//).

* * *

Third Sutta

EYE, etc.: the six, beginning with the eye and ending with the mind (q.v.), are called the six "Bases for Contact (see Contact) in oneself," and are also known as the six "Doors" of perception. Their corresponding objects are called "external bases," ("sense-organ" is both too material and too objective), since the emphasis here is on the subjective faculty of //seeing//, etc., not the associated piece of flesh //seen// in someone else or in the looking-glass, which, in so far as it is visible, is not "seeing" but "form" as the "external" object of the seeing "eye in oneself," and insofar as it is tangible is the object of the body-base in oneself, and insofar as it is apprehended as a "bodily feature" is the object of the mind-base in oneself. Here the eye should be taken simply as the perspective-pointing-inward-to-a-center in the otherwise uncoordinated visual field consisting of colors, which makes them cognizable by eye-consciousness, and which is misconceivable as "I". The six Bases in Oneself are compared to an empty village, and the six External Bases to village-raiding robbers.

FORMS: the first of the six External Bases, respective objective fields or objects of the six Bases in Oneself (see EYE). The Pali word //rupa// is used for the eye's object as for the first of the five Categories, but here in the plural. Colors, the basis for the visual perspective of the eye (q.v), are intended, primarily (see also under FORM above.

CONTACT: the Pali word //phassa// comes from the verb //phusati// (to touch, sometimes used in the sense of to arrive at, or to realize), from which also comes the word //photthabba// (tangible, the object of the Fifth Base in oneself, namely, body-sensitivity). But here it is generalized to mean contact in the sense of presence of object to subject, or presence of cognized to consciousness, in all forms of consciousness. It is defined as follows:
"Eye-consciousness arises dependent on eye and on forms; the coincidence of the three is contact (presence), and likewise in the cases of the ear, nose, tongue, body and mind. Failing it, no knowledge, no consciousness of any sort whatever, can arise at all." This fundamental idea is sometimes placed at the head of

lists of things defining Determinations (q.v.).

BODY: the Pali word //kaya// is used both for the physical body and for any group, as the English word "body" is. In Pali it is also used in the sense (a) for the physical frame, namely "this body with its consciousness" in a general sense, sometimes called "old action," and then it forms the subject of body contemplation as set forth in the //Satipatthana Sutta//, the aim of which is to analyze this "conglomeration" into its motley constituents. Or else it is used in a strict sense, as here, namely (b) that "door" of the subjective body-sensitivity or tactile sense, the perspective-pointing-inwards-to-a-center in the otherwise uncoordinated tactile field of tangibles consisting of the hard, the hot-or-cold, and the distended-and-movable (see also under EYE).

MIND: the Pali word //mano// belongs to the root meaning to measure, compare, coordinate. Here it is intended as that special "door" in which the five kinds of consciousness arising in the other five doors (see under EYE), combine themselves with their objective fields into a unitive //perspective-pointing-inwards-to-a-center//, together with certain objects apprehendable in this mind-door, such as infiniteness of space, etc. (and names, fictions, etc.). Whatever is cognized in this door (see under Consciousness) is cognized as an //idea// (q.v.). And in the presence (with the contact) of ignorance (of the four truths) it is misconceived as "I". It is thus the fusing of this heterogeneous stuff of experience into a coherent pattern, when it also has the function of giving temporal succession and flow to that pattern by its presenting all ideas for cognition as "preceded." In the //Abhidhamma//, but not in the //Suttas//, "the (material) form which is the support for the mind" is mentioned (implying perhaps the whole "body with its consciousness"), but not further specified. This would place mind on a somewhat similar basis to the eye-seeing, as meant here in its relation to the objective piece of flesh (see under EYE). Later notions coupled it with the heart. Now fashion identifies it with the brain; but such identifications are not easy to justify unilaterally; and if they in any way depend

upon a prior and always philosophically questionable assumption of a separate body-substance and a mind-substance, they will find no footing in the Buddha's teaching where substances are not assumed.

MIND-CONSCIOUSNESS: if it is remarked that each of the six pairs of Bases, the five consisting of eye, ear, nose, tongue, and body, being coordinated by mind, are open to any one's self-inspection; and that consciousness is considered here as arising dependently upon each of these six pairs of Bases and in no other way whatsoever (since no other description rejecting all six is possible without self-contradiction); then this notion of mind-consciousness should present no special difficulty.

IDEA: the word //dhamma// is gerundive from the verb //dharati// (to carry, to remember), thus it means literally a "carryable, a rememberable." In this context of the six pairs of Bases it means the rememberables which form the mind's special object; as distinct from the forms seen only with the eye, the sounds heard with the ear, the odors smelt with the nose, the flavors tasted with the tongue, and the tangibles touched with the body, ideas are what are apprehended through the mind-door (see under Eye, Forms and Mind, and also Contact). These six cover all that can be known. But while the first (see FORMS) are uncoordinated //between themselves// and have no direct access to each other, in the mind-door the five find a common denominator and are given a coordinating perspective, together with the mind's own special objects. So the //idea// as a rememberable, is the aspect of the known apprehended by the mind, whether coordinating the five kinds of consciousness, or apprehending the ideas peculiar to it (see Mind), or whether apprehending its own special objects. This must include all the many other meanings of the word //dhamma// (Sanskrit //dharma//). Nibbana, in so far as it is knowable -- describable -- is an object of the mind, and is thus an idea. "All ideas are not-self." What is inherently unknowable has no place in the Teaching.

* * *

The Three Suttas and Their Relationship

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The first of these three discourses sets out the vision of the truth peculiar to Buddhas, with its foundation of Suffering ("I teach only suffering, and the liberation from suffering"). The second then takes the five Categories given in the definition of Suffering in the first, and it shows how, in this comprehensive analysis every component can be diagnosed rightly, that is to say in conformity with truth. It is this treatment that elicits the characteristic of Not-self. The two characteristics of Impermanence and Suffering in the world were well recognized in ancient indian philosophies and have never been peculiar to Buddhism. This exposure of the inherent contradiction in the very nature of the idea of self-identity, to which craving cleaves with the would-be self-preserving stranglehold of a drowning man upon his rescuer, is here made the very basis for the movement to liberation. Craving is cured through coming to understand how things are while truth is being guarded (see under TRUTH above). The consequent fading of lust is brought about by this discovery of truth, and the understanding that there is no more of this beyond is the result of the final arrival at Truth by keeping it in being through development. In the third discourse the very same ground is gone over but described in different terms. The comprehensive analysis in terms of the five categories with their general rather than individual emphasis, is replaced by the equally comprehensive and complementary analysis in terms of the six pairs of Bases, which analyze the individual viewpoint, without which no consciousness can arise. And instead of the dispassionate term "Not-self," everything that could possibly be identified as self is, without mentioning the term, presented to the same effect in the colors of a conflagration of passion behind a mirage of deception. Only a Buddha "whose heart is cooled by compassion" can have the courage to venture so far in the search for truth and discover thereby the true state of peace.
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Questions

Is not seeking one's own salvation a selfish aim?

If the aim prescribed were a heavenly personal existence forever with self-preservation (whether through selfishness as such, or disguised as altruism), then the answer could hardly but be, "Yes." But with the aim as the removal of self-insistence in every form (not excluding ultimately self-denial, which like any negation, is just another affirmation of the basic idea so strenuously denied) -- the cure of the infectious sickness that leads to untold suffering -- does the question arise at all? But even granting that it did, would not the Arahat disciple display, after the Buddha, the highest altruism by showing how the aspiration to health is not a deception, since by his success he bears witness that it can be achieved and that no one is forever excluded from following his example?

*

But this description in terms of suffering, is it not pessimistic?

Is it not rather the very reverse? For true optimism is surely shown by having the courage and energy to see how things are, and where liberation lies; and would it not be true pessimism to be satisfied to try and make existence out to be pleasanter or safer, and liberation easier, than is in conformity with the truth? Must not true liberation lie beyond the dialectic of pessimism and optimism, beyond alternatives of selfishness and altruism, as Truth (not factional truths) lies beyond that of being and non-being?

*

Does not the teaching of "Not-self" imply that there is in fact no action; that, for instance, there are no living beings to kill?

The answer is certainly, "No." The reasons would be too lengthy to go

into here in detail. But it is said by the Buddha:

> The Buddhas in the past, accomplished and fully awakened, those the Blessed Ones maintained the efficacy of action and of certain action to be done, and so will those do in the future, and so do I now.
>
> -- AN III, 136

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FILENAME: WHEEL017.ZIP
AUTHOR: Nanamoli Thera, tr.
AUTHOR'S ADDRESS: N/A (d. 1960)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1981
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DATE OF DHARMANET DISTRIBUTION: April 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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universe. Life refers to ourselves while the universe refers to our living environment. Therefore, the educational content of Buddhism directs us to gain clear understanding of our living environment and ourselves.

Nowadays, the formal educational system only subscribes to a partial understanding of the universe, which has yet to be proven. Moreover, we are still discussing and investigating this limited part, not yet knowing enough to draw the correct conclusions. Unfortunately, even religions cannot provide comprehensive and satisfactory explanations of life as a whole, and are only confined to a limited area of the truth. Therefore, the profound and extensive educational content of Buddhism is essential for every sentient being.

The boundary of our living space is not restricted to a city, a region or even just the planet earth. There are galaxies in outer space, comprised of innumerable planets, on which exist advanced life forms that are much more intelligent than human beings. All these galaxies are also our living environment. Furthermore, apart from the space dimension, there is also a time dimension, which extends from the past through the present and into the future. Thus, the environment in which we live consists of an infinite magnitude of space and time.

Our current formal education does not cover such an extensive discussion of this infinite living space and time. Even the well-respected Confucianism only involves a single lifetime, ranging from birth to death and ultimately to a strong relationship that links us to our ancestors. The teachings of Confucius barely touch on the heavenly beings or ghosts but instead focus on how to behave as an honorable person. In contrast, Buddha Shakyamuni clearly and precisely described the Four Sage Realms, which are Buddha, Bodhisattva, Pratyekabuddha and Sound-hearer. Apart from the Four Sage Realms are the Six Realms of Reincarnation of heavenly beings, Asuras, humans, animals, hungry ghosts and hells. Levels of awakening rank these Four Sage Realms and the Six Realms. For example, Buddhas have the most awakened minds while beings in the hells have the most deluded minds. By combining the Six Realms and the Four Sage Realms, we have the Ten Realms. These comprise our existing living space and it is essential

for us to clearly understand them.

After we understand the truth of life and the universe, our thoughts, viewpoints, speech and behavior would naturally differ from before. In the past, our deluded mind and erroneous viewpoints led to incorrect actions, thereby creating bad karma, which is the future retribution resulting from one's thoughts, speech and action. According to the fundamental Law of Cause and Effect, unavoidable consequences will result from creating karma, as good results come from good karma and bad results come from bad karma. One creates one's own destiny; no one can step in to bear the consequences of our actions.

As we can see, thoroughly understanding the truth of life and the universe will bring us infinite benefits. Once we understand and deeply believe in the Law of Cause and Effect, we will not create any more bad karma. If we do not create any more karma, then we will not have to bear the consequences or fruits, thus achieving what the Buddha frequently referred to in the sutras as surpassing the Ten Realms. From the Cause and Effect point of view, the Four Sage Realms are the results of diligent cultivation and attainment, while the Six Realms are the consequences of good or bad deeds. The Six Realms can be further categorized into the Three Good Realms of humans, Asuras and heavenly beings and the Three Bad Realms of hells, hungry ghosts and animals.

After understanding karma and its consequences, we will refrain from creating any more karma or at least not any bad ones. By applying the above concepts to our daily lives, we will obtain what everyone wishes for: a happy life, pleasant family, successful career, harmonious society, prosperous nation and peaceful world. Only the Buddha's education completely provides the solution to humanity's search for true happiness. Clearly understanding this, we realize that this education is essential for everyone. Since this education encompasses infinite space and time, it surpasses differences in nationality, race, political affiliation and religion. In other words, it is for all sentient beings in the Nine Realms below that of Buddhas.

There are several examples in the sutras about different religious

followers who learned the Buddha's teachings during Buddha Shakyamuni's time. The Flower Adornment Sutra and the Earth Store Sutra, tell respectively of a Hindu priest and a daughter of a Hindu priest who, by adhering to the Buddha's teaching have attained the level of Bodhisattva. From these examples, we understand that the Buddha's education indeed transcends religious beliefs and that any religious followers can benefit from it.

The educational system founded by the Buddha is similar to our contemporary educational system. For example, becoming an Arhat is equivalent to earning a University Bachelor's degree and becoming a Bodhisattva is equivalent to earning a Master's degree. Buddhahood, the highest degree, is equivalent to a Ph.D. Followers of any religion can attain these stages of enlightenment. Is it necessary to abandon one's religion and learn the Buddha's education to obtain enlightenment? Definitely not. If one were to go to school or study abroad to pursue knowledge and advancement, one need not change nationality or religion. In other words, the purpose of studying does not conflict with nationality, religion, etc.

Therefore, Buddhism is an education. Titles such as Arhat, Bodhisattva and Buddha are nothing but "degree" names. Regardless of our differences, we shall achieve these degrees equally as long as we diligently follow the teachings. Thus, the Initiation Ceremony of the Triple Jewels is to formally enroll one into a school where Buddha Shakyamuni teaches the objective, methods and principles of attaining enlightenment.

Since Buddha Shakyamuni established Buddhism, we acknowledge him as our original teacher. Actually, there is only one teacher, Buddha Shakyamuni, for all Buddhists. Bodhisattvas such as Manjusri (symbolizing wisdom), Samantabhadra (symbolizing great vows) and Avalokiteshvara (symbolizing compassion) were all the Buddha's earlier students. Today, we too are the Buddha's students. These Bodhisattvas are our schoolmates, seniors who studied before us while we are freshmen. As they are seniors and have the ability to teach us, Buddhas, Bodhisattvas and Arhats are not objects for worship but rather someone we can respect and learn from.

What is the ultimate goal of the Buddha's education? The sutras teach us that it is Anuttara-Samyak-Sambodhi. This very important and well-respected phrase is transliterated from Sanskrit in order to keep its original pronunciation. It means the highest, proper and complete enlightenment. Simply said, it can be interpreted as the ultimate, perfect wisdom. Whoever obtains it will be able to intuitively know and sense every aspect of the true reality of life and the universe. Obtaining this wisdom and ability is the ultimate goal of all the Buddha's students.

The Buddha teaches us that the ultimate perfect wisdom is innate. The Avatamsaka (Flower Adornment) Sutra states, "Every being possesses the same wisdom and virtuous capabilities as Buddhas." Why do we not have this wisdom now? It is because of "wandering thoughts and attachments." This statement clearly reveals the two causes of how we temporarily have lost our original capabilities. Wandering thoughts and attachments are not within our basic nature; therefore, they can be discarded. Like dispersing the clouds to let the sun shine through, we remove wandering thoughts and attachments from our mind and cultivate virtue to restore our Buddha Nature, thus completely recovering our innate abilities.

In practice, how do we cultivate? Formally taking refuge in the Triple Jewels is the initial step as it symbolizes asking Venerables, monks or nuns, to pass on ways of Buddhist cultivation. Taking Refuge means to find a shelter that we can return to and rely on or what Buddhists call "Return to the other shore." In practice, from where do we return and upon what do we rely? We return to and rely upon the Triple Jewels of the Buddha, the Dharma and the Sangha.

In the first step, we return to and rely on the Buddha. "Buddha" is a Sanskrit word meaning awareness and understanding. When we take refuge in the Buddha, we are returning from our deluded state of mind and relying upon an awakened, understanding mind. Participating in the Initiation Ceremony and accepting the Buddha's teachings are the first steps of the awakening in becoming aware of the importance of learning his education.

The Sixth Patriarch of Zen, Master Hui-Neng, used a different approach in explaining the Triple Jewels. He did not use the words "Buddha, Dharma and Sangha" for fear of promoting misconceptions in the Triple Jewels for future generations. He was afraid that as Buddhism was passed from generation to generation, if he used these words, people would form erroneous views, automatically thinking of a statue for the Buddha Jewel, a sutra for the Dharma Jewel and a Buddhist monk or nun for the Sangha Jewel. These are not what we should return to. Actually, we should take refuge in our Self-Nature Buddha. A Bodhisattva stated, "The Self-Nature Awareness is innate." Therefore, what Buddha Shakyamuni meant in taking refuge in the Buddha is not to seek protection under his wing, but to return from our delusive mind and rely upon the innate Self-Nature Buddha. It is essential for one to understand the importance of returning to one's Self-Nature.

In the second step, we take refuge in the Dharma, returning from deviant views by relying upon proper views and understanding. Dharma is the proper comprehension and viewpoint of life and the universe. The Dharma Jewel is the infinite, innate wisdom of Self-Nature also referred to as the Prajna Wisdom. Relying upon our Prajna Wisdom to correct our erroneous thoughts, speech and behavior is the meaning of taking refuge in the Dharma Jewel. Among the Three Jewels, the Dharma is the primary one we should rely on. In this day and age, Prajna Wisdom will be our primary concern.

However, our innate wisdom cannot be restored in a short time. Then what should we follow? Sutras are records of the Buddha's teachings that describe the truth of the universe. Before our Prajna Wisdom has been fully recovered, we follow the teachings in the sutras and use them as a guideline. If our thinking coincides with the sutras, then our comprehension is correct. For example, the Buddha teaches us to respect and take care of our parents and teachers, to be compassionate by not killing and to practice the Ten Good Conducts. People may wonder in this modern age why we should be following what the Buddha taught three thousand years ago. We do so because the Self-Nature Prajna Wisdom is everlasting and unchanged; those who obtain it have the capability to know everything in the past, present and future

within the infinite universe.

However, we must beware of fraudulent sutras. It is easy for us to encounter fake sutras, especially in a modern world that promotes freedom of publication. Essentially anyone can publish books. In ancient times when sutras first came to China, each sutra had to undergo a strict examination by experts, followed by the emperor's official seal to prove its authenticity. Even the sutra commentaries of ancient patriarchs underwent scrutiny from highly accomplished monks and scholars of that time before receiving the Emperor's approval for distribution. Nowadays, no one regulates or enforces this process. Therefore, we need to be careful in verifying the authenticity of a sutra by checking for its listing in the Dragon (Chien-Long) Canon of the Sutras. This Canon of thirty-eight volumes was compiled under the decree of Emperor Chien-Long in 1738. Previous canons were meticulously certified by the most accomplished monks and scholars of their time and thus also serve as reliable references.

In the third step, we take refuge in the Sangha Jewel. Used here, Sangha does not mean a group of monks or nuns. There are two representations, purity of mind and harmony in life. First, Sangha refers to living in a way that keeps our minds far away from temptations while maintaining the purity of our six senses of sight, sound, taste, smell, touch and mind object. In the modern world, people suffer from pollution of mind, spirit and body. Even the earth's ecological system is off-balance. There are holes in the ozone layers that are "pollution" of the skies. Almost everything from the skies and the earth to their inhabitants are contaminated in one way or another. Today, everyone is aware of environmental pollution. Governments are also promoting environmental protection to ensure better living conditions. However, how effective are these protection programs? It is questionable. The problem comes back to what the Buddha revealed, that the environment, the dependent variable, changes with our minds, the independent variable. If the impurities in our mind cannot be eradicated, our environment will never reach a state of purity. Therefore, if we want to improve the external environment, we first start internally by purifying our mind. Taking refuge in the third Jewel, the Sangha, thus means returning from pollution and relying upon

purity of mind.

Second, the Sangha represents harmony in living. Having observed the sufferings resulting from the disharmony between peoples, countries and even religions, the Buddha taught us the Six Principles of Harmony. The Six Principles are the essential guidelines that all Buddhists need to observe. When we take refuge in the Sangha, we are returning from pollution and disharmony and relying upon Purity of Mind and the Six Principles of Harmony. Thus, the guidelines for cultivation are:

(1) Taking refuge in the Buddha - awareness without delusion,

(2) Taking refuge in the Dharma - proper viewpoints without deviation,

(3) Taking refuge in the Sangha - purity without pollution.

These are the primary disciplines in practicing Buddhism from the beginning of cultivation to the attainment of Buddhahood.

The main purpose behind taking the Three Refuges is to cultivate practicing awakening, proper thoughts and viewpoints, and purity. From now on, if people ask us what we are cultivating, we can answer that we are cultivating the Three Refuges. What are we learning? We are learning to achieve the ultimate, perfect wisdom that comes from perfecting these Three Refuges. What are the methods we use for cultivation? There are innumerable methods available depending on the ability and condition of each individual practitioner. Methods are not fixed, but flexible. However, we must remember that our learning objective always remains the same; awakening, proper thoughts and viewpoints, and purity.

For Pure Land practitioners, the main cultivation method we use is chanting Buddha Amitabha's name. This method is advocated by Mahasthamaprapta (Great Strength) Bodhisattva in the Surangama Sutra and by Samantabhadra (Universal Worthy) Bodhisattva in the Avatamsaka (Flower Adornment) Sutra.

In addition to chanting Buddha Amitabha's name, we follow the Five

Guidelines to help us in our daily cultivation. First, we advocate Confucius' Five Virtues of Gentility, Kindness, Respectfulness, Thriftiness and Humility. We use these Five Virtues to cultivate our body and mind. Practicing them provides the foundation for our cultivation. The first level is comprised of the Three Conditions that are described in the Visualization Sutra. The First Condition includes (a) being filial and respectful to one's parents and teachers, (b) being compassionate and not killing any living beings and (c) practicing the Ten Good Conducts. The second Condition includes (a) following the Three Refuges, (b) observing precepts, laws and customs and (c) behaving in a proper and dignified manner. The Third Condition includes (a) generating our Bodhi-Mind, (b) deeply believing in the Law of Cause and Effect, (c) reciting and upholding Mahayana Sutras and (d) encouraging others to advance on the path to Enlightenment. The Buddha told us that the Three Conditions are the causes that brought all the Buddhas of the three times and the ten directions to Enlightenment. Therefore, we cannot do without this important step in our practice.

Proceeding upward from the Three Conditions, we advance to the second level which is the Six Principles of Harmony. The First Principle of Harmony is to share the same viewpoints or goals. There will be no conflict in the world if we all share the same thoughts and viewpoints. This principle tries to create a common understanding for all sentient beings. This common understanding is based on our Self-Nature and not on Buddha Shakyamuni's opinion. He taught us how to cultivate and explore our own innate wisdom, virtues and capabilities. We are not imitating him; rather we are rediscovering our inborn potential. His education is truly extraordinary.

The second principle is to observe the same precepts. Practicing the precepts includes cultivating an attitude of following society's laws and customs. Once everyone shares the common viewpoints and is able to follow the law, society will be peaceful and prosperous and world peace will naturally ensue.

Another important principle is to share benefits equally. In modern society, it is beneficial not to have a big difference in wealth

between people but to try to close the gap between the "have's" and the "have-nots." Equal sharing of wealth consequently settles the conflicts over wealth. Sharing benefits equally with others is a deed of wisdom and a real cultivation of good fortune. The reason people do not have equal wealth comes from the different seeds that they have previously planted. If people did not plant the same seeds, how can they expect to harvest the same fruits? The Buddha taught that those who harvest more should share with those who harvest less. Then, the sharing behavior becomes the seeds that will benefit one more later. According to the Law of Cause and Effect, poor people need to cultivate more good fortune to receive better harvests in the future. In addition, the wealthy need to share their possessions in order to remain wealthy in the future. Only by doing so will the world become peaceful. This true merit comes from learning the Buddha's teachings.

Pure Land practitioners, as a foundation, cultivate the Confucian Five Virtues that are basic for all humanity. From here, we advance to the Three Conditions and the Six Principles of Harmony that are the important basis before practicing Buddhism. Then the Three Learnings are the foundation before practicing Mahayana Buddhism that includes the Six Paramitas. Finally, we practice the Ten Great Vows of Samantabhadra (Universal Worthy) Bodhisattva to attain Buddhahood. It is not difficult to remember these five guidelines. Combining this solid foundation with chanting Buddha Amitabha's name will assure us of obtaining what people have always pursued, a harmonious family life, a successful career and a peaceful society. Now that we have a clear understanding of what we are learning and sincerely want to follow the teachings, we need to practice diligently toward accomplishing our ideal goal. Consequently, one returns and relies on one's Triple Jewels of Self-Nature.

In addition to the abstract form of the Triple Jewels of Self-Nature, there are the physical forms seen as Buddha's images, sutras, monks and nuns. Making offerings to the Buddha's image serves two purposes. First, it honors our original teacher, Buddha Shakyamuni. Every time we look at the image, we remember the great teachings he passed on to us. Second, it is to remind us to emulate the Buddha. When we see the Buddha's image, we remind ourselves to strive for awakening and not to

be deluded. Sutras serve the same purpose by reminding us that we have taken refuge in the Dharma and need to reflect upon our viewpoints and comprehension. Similarly, seeing a monk or nun, representing the Sangha, can remind us of the importance of maintaining purity of the six senses and harmony with others. Therefore, attending the physical form of the Triple Jewels greatly benefits us because they constantly remind us of the path to awakening.

Some practitioners attend the physical forms of the Triple Jewels at home. The Buddha's image symbolizes the Buddha Jewel while the Bodhisattva's image represents the Sangha Jewel. When we honor the Three Sages of the Western Pure Land, Buddha Amitabha symbolizes the Buddha Jewel, and Avalokiteshvara and Mahasthamaprapta Bodhisattvas symbolize the Sangha Jewel. Furthermore, Buddhist sutras symbolize the Dharma Jewel. These three remind us of the treasures of Self-Nature within us.

Of all the Buddhist sutras, the Infinite Life Sutra is what I recommend the most. Although not too lengthy, the text completely encompasses the Buddha's teachings. Thus, it is well suited to modern practitioners. The full title of this sutra is The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School. This title fully reveals the objectives, principles and methods of cultivation in the Buddha's teachings. "Infinite Life" in this sutra's title embodies the most important of all the other infinities, including infinite wisdom, abilities, virtues, wealth, etc. Without infinite life, one could not enjoy all these other infinities. The infinity of our natural potential is what Pure Land practitioners seek and the virtues and capabilities of our innate Self-Nature are infinite. Furthermore, infinite Dharma originates from Self-Nature. Thus, the immeasurable unbounded existences of the Ten Realms are created by the Self-Nature.

The word "Adornment" in the sutra's title represents truth, goodness, beauty and wisdom, qualities that are not a true reality in this world. They exist within the Self-Nature and will be found when one seeks within.

The principles of cultivation are also expressed by "Purity, Equality and Enlightenment." Purity represents the Buddha Jewel; Equality represents the Dharma Jewel; and Enlightenment represents the Buddha Jewel. These three concepts are also equivalent to the Three Learnings, and cover the Buddha's forty-nine years of teachings. Purity stands for self-discipline and the Vinayas (Precepts); Equality stands for the Concentration and the Sutras; Enlightenment stands for the Wisdom and the Sastras (Commentaries).

If we have a busy lifestyle and do not have time to study numerous Buddhist sutras, we can start from this Infinite Life Sutra. Once thoroughly understanding it, not only will one understand Buddha Shakyamuni's teachings but also the teachings of all the Buddhas, because all these teachings come from the Self-Nature.

The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality, and Enlightenment of the Mahayana School expresses the essence of all sutras. Practicing according to the teachings in this sutra fulfills the requirements of taking refuge in the Triple Jewels!

Today, I have explained to everyone the meaning of taking the Three Refuges. We will begin the Three Refuges Ceremony by sincerely and respectfully repeating the oath three times in front of the Buddha, vowing to be willing to become Buddha's student and to learn from him. I, Venerable Chin-Kung, will be the witness and initiation teacher. Please remember that one does not take refuge in the monk conducting the ceremony, but rather in the Buddha, the Dharma and the Sangha, thus becoming students of the Triple Jewels.

The following is a simple yet solemn initiation ceremony. Everyone will receive a certificate of the initiation with an oath extracted from the Book of the Precepts by Dharma Master Hong-I. We use it for commemoration and simplicity. Let us stand in front of the Buddha's and Bodhisattva's images with our most sincere, pure, compassionate and respectful heart. Repeat after me, "I solemnly pledge to be a student of the Triple Jewels. From now on, I will cultivate according to the Buddha's teachings, will seek rebirth into the Pure Land and will help all other sentient beings to understand the truth of the Dharma."

What is Taking Refuge?

Taking Refuge means to return and rely. From where do we return from and upon what do we rely? When we take refuge in the Buddha, we are returning from our deluded state of mind and relying upon an Awakened, Understanding mind. When we take refuge in the Dharma, we are returning from deviant views and relying upon proper views and understanding. When we take refuge in the Sangha, we are returning from pollution and disharmony and relying upon Purity of Mind and the Six Principles of Harmony. Taking refuge in the Triple Jewels restores the complete wisdom and abilities of our Self-Nature. We will attain purity, equality, honesty, contentment, compassion and overall, true happiness.

The Buddha Jewel

Buddha is a Sanskrit word meaning Awareness and Understanding. When we take refuge in the Buddha, we vow to return from blind faith and delusion and rely upon Understanding and Awareness as a way of life. We are not relying upon the statues or Buddha-images, but rather the spirit of understanding and awareness they represent.

As students of the Pure Land Teachings, we learn to rely upon Buddha Amitabha's lessons on wisdom and compassion. The name "Amitabha" stands for Infinite Light and Infinite Life. When we follow his teachings, we will attain wisdom, happiness and longevity.

This is taking refuge in the Buddha.

The Dharma Jewel

Dharma means Right Understanding and Views. Delusion has obstructed us from seeing the true face of people and the reality behind matters and objects. This has caused us to look at life and the universe in a distorted and deviant way. When delusion is cleared and our minds are pure to an extent, we give rise to wisdom. With wisdom, we are able to see all people and matters completely and clearly. When our hearts are pure, we can see the past, present and future. Only when we have clearly seen the whole can our viewpoint and understanding be considered right.

The Buddha's mind is pure without the slightest pollution and therefore sees everything clearly and entirely. We can rely upon the sutras, which are the recorded teachings of the Buddha, because they speak entirely of the truths the Buddha has seen. They teach and show us the way to attain Purity of Mind, to see life and the universe most clearly and become just like the Buddhas.

As students of the Pure Land Teachings, we should rely upon the five Sutras and one commentary of the Pure Land as guidelines of practice:

1. The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School.

2. The Amitabha Sutra

3. The Visualization Sutra

4. "The Chapter of Universal Worthy Bodhisattva's Conduct and Vows,"

5. "The Chapter on the Foremost Attainment of Great Strength

Bodhisattva through Buddha Recitation,"

6. "Vasubandhu Bodhisattva's Report on the Way to Reaching the Pure Land."

This is taking refuge in the Dharma.

The Sangha Jewel

Sangha means purity and harmony. Today's world is full of pollution; pollution of mind, spirit, views and body. Even the earth and atmosphere are hazardly polluted. The Buddha taught, "The environment changes according to our state of mind." We would do well to return from all these pollutants and rely upon Purity of Mind, for it is the key to saving our Earth.

There is also great disharmony in our world today, among spouses, families, friends, societies and countries which has brought us much suffering and many disasters. The Buddha taught us to rely upon the Six Principles of Living in Harmony to establish harmonious relationships between others and ourselves.

As students of the Pure Land Teachings, we rely upon wisdom and compassion as our way of treating others and dealing with affairs. Great Strength Bodhisattva represents wisdom. His choice of the Buddha Recitation method of practice is wisdom in its highest form. Guan Yin Bodhisattva represents compassion; when we help introduce the Pure Land Teachings to others, we are practicing the compassion of Guan Yin Bodhisattva.

This is taking refuge in the Sangha.

To the Buddha I return and rely,

returning from delusions and

relying upon Awareness and Understanding.

To the Dharma I return and rely,

returning from erroneous views and

relying upon Proper Views and

Understanding.

To the Sangha I return and rely,

returning from pollution and disharmony and relying upon Purity of Mind and the

Six Principles of Harmony.

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Festering Corpse: Those who lust after a sweet-smelling body, using perfumes.

Fissured Corpse: Those who lust after the firmness and solidity of the body.

Mangled Corpse: Those who lust after fulness of the flesh, such as the breasts.

Dismembered Corpse: Those who lust after graceful movements of the body.

Cut & Dismembered Corpse: Those who lust after perfection of the joints of the body.

Blood-stained Corpse: Those who lust after beauty produced by adornments.

Worm-infested Corpse: Those who are attached to the idea that the body is "me" or "mine."

Skeleton: Those who lust after perfection of the teeth and nails.

10 Anussatis (Recollections): The first six anussatis (pp. 183-208) are meditations upon the Buddha, the dharma, the sangha, the devas, morality, and generosity. These meditations are most useful for those with devotional natures. These practices will gladden the mind when it is in distress and will increase faith and virtuous tendencies. The first three are particularly useful in reducing fear and dread.

The next anussati is concentration on breathing (pp. 227-258). It is a particularly useful meditation, being the only one the Buddha described which can lead to both mindfulness and insight. This is the only meditation which can lead a practitioner from begining practice all the way to enlightenment. Concentration on breathing is especially recommended for those who are deluded or excitable.

The eighth anussati is meditation on death (pp. 209-215). This is

useful for people who are intelligent. This meditation leads to a deep realization of impermanence.

The ninth anussati is mindfulness of the body (pp. 216-226). This is useful for those with lustful natures. (This is probably the only meditation of these forty which will be useful to Westerners in reducing lust, as the other meditations for reducing lust all require a decaying human corpse, and these are difficult to come by.)

The last anussati is meditation on tranquility (pp. 259-262). Not surprisingly, this leads to peace and tranquility. It is useful for those who are intelligent.

4 Brahma-Viharas (Excellent Qualities): (pp. 263-313) The four brahma-viharas are metta (friendliness or loving-kindness), compassion, sympathetic joy, and even-mindedness. Meditation on these qualities leads to an increase of them, causing excellent conduct in interactions with the external world. They are "an essential preliminary to the whole training of the religious aspirant" (p. 263). Meditation on these qualities is especially useful for those with hateful natures.

Ahare patikkula sanna (Perception of the Loathsomeness of Food): (pp. 314-317) This meditation is designed to eliminate the greed and sensual excitement which is often caused by food. This practice is most suited to those who are intelligent.

Catudhatuvavat-thana (Analysis of the 4 Physical Elements): (pp. 318-331) "The main object of this meditation is to free the mind from the conception of individuality in regard to the physical body and to realize its elemental nature with no thought of personal distinction" (p. 318). The meditation consists of noticing how the body is merely a synthesis of physical elements, without entity. This practice is most suited to those who are intelligent.

4 Arupas (Formless Spheres): (pp. 332-340) These are four formless stages which are developed in turn after all psychological impediments are removed. In order, they are the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, and the

sphere of neither perception nor non-perception. The goal of these stages is complete self-possession, free from all thoughts of the world. This is not nirvana, but it is very close to nirvana. These formless spheres are suitable for people of all dispositions, after they have reached the fifth absorption level.

1 All page numbers refer to Paravahera Vajirana Mahathera, Buddhist Meditation in Theory and Practice (Malasia: Buddhist Missionary Society, 1962).

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Translated by Upasaka Chu Chan (John Blofeld)
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(Yan Boon Remembrance Commitee in Hong Kong)

Note: [] indicates comments by TY

THE SUTRA OF FORTY-TWO SECTIONS SPOKEN BY THE BUDDHA

Jointly translated in the Later Han Dynasty by the monks
Kasyapa Matanga and Gobharana from Central India.

When the World Honored had become Enlightened, he reflected thus: "To abandon desire and rest in perfect quietude is the greatest of victories. To remain in a state of complete abstraction is to overcome the ways of all the evil ones." In the Royal Deer Park, he expounded the Doctrine of the Four Noble Truths, converting Kaundinya and four others, and thus manifesting the fruit of the Way. There were frequently monks who voiced their doubts and asked the Buddha to resolve them, so the World Honored taught and commanded them, until, one by one, they became Enlightened and, bringing their hands together in respectful agreement, prepared to follow the sacred commands.

1. The Buddha said: "Those who, taking leave of their families and adopting the homeless life, know the nature of their minds and reach to what is fundamental, thus breaking away (from the phenomenal and attaining to) the unphenomenal, are called Sramanas. They constantly observe the two hundred and fifty precepts, entering into and abiding in perfect quietude. By working their way through the four stages of progress, they become Arhans, who possess the powers of levitation and transformation, as well as the ability to prolong their lives for many aeons and to reside or move about anywhere in heaven or earth. Below them come the Anagamins, who at the end of a long life, ascend in spirit to the nineteen heavens and become Arhats. Then come the Sakridagamins who must ascend one step and be

reborn once more before becoming Arhans. There are also the Srota-apanas who cannot become Arhans until they have passed through nine more rounds of birth and death [original Chinese text states seven, not nine]. One who has put an end to his longings and desires is like a man who, having no further use for his limbs (literal: having cut off his limbs), never uses them again."

2. The Sramana who, having left home, puts an end to his desires and drives away his longings, knowing the source of his own mind, penetrates to the profound principles of Buddhahood. He awakes to the non-phenomenal, clinging to nothing within and seeking for nothing from without. His mind is not shackled with dogmas, nor is he enmeshed by karma. Pondering nothing and doing nothing, practising nothing and manifesting nothing, without passing through all the successive stages, he (nevertheless) reaches the loftiest of all. This is what is meant by "The Way".

3. The Buddha said: "He who has shorn his locks and beard to become a Sramana and has accepted the Doctrine of the Way, abandons everything of worldly value and is satisfied by the food he obtained by begging, eating but once a day. If there is a tree under which to rest, he desires nothing else. Longings and desires are what make men stupid and darken their minds.

4. The Buddha said: "There are ten things by which beings do good and ten by which they do evil. What are they? Three are performed with the body, four with the mouth, and three with the mind. The (evils) performed with the body are killing, stealing and unchaste deeds; those with the mouth are duplicity, slandering, lying, and idle talk; those with the mind are covetousness, anger, and foolishness. These ten are not in keeping with the holy Way and are called the ten evil practices. Putting a stop to all of them is called performing the ten virtuous practices."

5. The Buddha said: "If a man has all kinds of faults and does

not regret them, in the space of a single heartbeat retribution will suddenly fall upon him and, as water returning to the sea, will gradually become deeper and wider. (But), if a man has faults and, becoming aware of them, changes for the better, retribution will melt away into nothingness of its own accord, as the danger of a fever gradually abates once perspiration has set in.

6. The Buddha said: "If an evil man, on hearing of what is good, comes and creates a disturbance, you should hold your peace. You must not angrily unbraid him; then he who has come to curse you will merely harm himself."

7. The Buddha said: "There was one who heard that I uphold the Way and practise great benevolence and compassion. On this account, he came to sold me, but I remained silent and did not retort. When he had finished scolding me, I said: "Sir, if you treat another with courtesy and he does not accept it, does not the courtesy and he does not accept it, does not the courtesy rebound to you?" He replied that it does and I continued: 'Now you have just cursed me and I did not accept your curses, so the evil which you yourself did has now returned and fallen upon you. For a sound accords with the noise that produced it and the reflection accords with the form. In the end there will be no escape, so take care lest you do what is evil."

8. The Buddha said: "An evil man may wish to injure the Virtuous Ones and, raising his head, spit towards heaven, but the spittle, far from reaching heaven, will return and descend upon himself. An unruly wind may raise the dust, but the dust does not go elsewhere; it remains to contaminate the wind. Virtue cannot be destroyed, while evil inevitably destroys itself."

9. The Buddha said: "Listen avidly to and cherish the Way. The Way will certainly be hard to reach. Maintain your desire to accept it humbly, for the Way is mighty indeed."

10. The Buddha said: "Observe those who bestow (knowledge of) the Way. To help them is a great joy and many blessings can thus be obtained." A Sramana asked: "Is there any limit to such blessings?" The Buddha replied: "They are like the fire of a torch from which hundreds and thousands of people light their own torches. The (resulting) light eats up the darkness and that torch is the origin of it all. Such is the nature of those blessings."

11. The Buddha said: "To bestow food on a hundred bad men is not equal to bestowing food on one good one. Bestowing food on a thousand good men is not equal to bestowing food on one who observes the five precepts. Bestowing food on ten thousand who observe the five precepts is not equal to bestowing food on one Srota-apana. Bestowing food on a million Srota-apanas is not equal to bestowing food on one Sakrdagamin. Bestowing food on ten million Sakrdagamins is not equal to bestowing food on one Anagamin. Bestowing food on a hundred million Anagamins is not equal to bestowing food on one Arhan. Bestowing food on a thousand million Arhans is not equal to bestowing food on one Pratyeka Buddha. Bestowing food on ten thousand million Pratyeka Buddhas is not equal to bestowing food on one of the Buddhas of the Triple World. Bestowing food on a hundred thousand million Buddhas of the Triple World is not equal to bestowing food on one who ponders nothing, does nothing, practices nothing, and manifest nothing."

12. The Buddha said: "There are twenty things which are hard for human beings:
"It is hard to practice charity when one is poor.
"It is hard to study the Way when occupying a position of great authority.
"It is hard to surrender life at the approach of inevitable death.
"It is hard to get an opportunity of reading the sutras
"It is hard to be born directly into Buddhist surroundings
"It is hard to bear lust and desire (without yielding to them).
"It is hard to see something attractive without desiring it.
"It is hard to hard to bear insult without making an angry reply.

"It is hard to have power and not to pay regard to it.
"It is hard to come into contact with things and yet remain unaffected by them
"It is hard to study widely and investigate everything thoroughly.
"It is hard to overcome selfishness and sloth.
"It is hard to avoid making light of not having studied (the Way) enough.
"It is hard to keep the mind evenly balanced.
"It is hard to refrain from defining things as being something or not being something.
"It is hard to come into contact with clear perception (of the Way).
"It is hard to perceive one's own nature and (through such perception) to study the Way.
"It is hard to help others towards Enlightenment according to their various deeds.
"It is hard to see the end (of the Way) without being moved.
"It is hard to discard successfully (the shackles that bind us to the wheel of life and death) as opportunities present themselves.

13. A Sramana asked the Buddha: "By what method can we attain the knowledge of how to put a stop to life (in the phenomental sphere) and come in contact with the Way?" The Buddha answered: "By purifying the mind preserving the will (to struggle onwards) you can come in contact with the Way just as, when a mirror is wiped, the dust falls off and the brightness remains. By eliminating desires and seeking for nothing (else) you should be able to put a stop to life (in the phenomenal sphere)".

14. A Sramana asked the Buddha: "What is goodness and what is greatness?" The Buddha replied: "To follow the Way and hold to what is true is good. When the will is in conformity with the Way, that is greatness."

15. A Sramana asked the Buddha: "What is great power and what is the acme of brilliance?" The Buddha answered: "To be able to bear insult (without retort) implies great power. He that does not cherish cause for resentment, but remains calm and firm equally (under all circumstances), and who bears all things without indulging in abuse

will certainly be honored by men. The acme of brilliance is reached when the mind is utterly purged of impurities and nothing false or foul remains (to besmirch) its purity. When there is nothing, from before the formation of heaven and earth until now or in any of the ten quarters of the universe which you have not seen, heard and understood; when you have attained to a knowledge of everything, that may be called brilliance."

16. Men who cherish longings and desires are those who have not perceived the Way. Just as, if clear water be stirred up with the hand, none of those looking into it will perceive their reflections, so men, in whose minds filth has been stirred up by longings and desires will not perceive the Way. You Sramanas must abandon longings and desires. When the filth of longing and desires has been entirely cleared away, then only will you be able to perceive the Way."

17. The Buddha said: "With those who have perceived the Way, it is thus. Just as, when one enters a dark house with a torch, the darkness is dissipated and only light remains, so, by studing the Way and perceiving the truth, ignorance is dissipated and insight remains forever."

18. The Buddha said: "My Doctrine implies thinking of that which is beyond thought, performing that which is beyond performance, speaking of that which is beyond words and practising that which is beyond practice. Those who can come up to this, progress, while the stupid regress. The way which can be express in words stops short; there is nothing which can be grasped. If you are wrong by so much as the thousandth part of a hair, you will lose (the Way) in a flash."

19. The Buddha said: "Regard heaven and earth and consider their impermanence. Regard the world and consider its impermanence. Regard the spiritual awakening as Bodhi. This sort of knowledge leads to speedy Enlightenment."

20. The Buddha said: "You should ponder on the fact that, though

each of the four elements of which the body is made up has a name, none of them (constitute any part of) the real self. In fact, the self is non-existant, like a mirage."

21. The Buddha said: "There are people who, following the dictates of their feelings and desires, seek to make a name or themselves, but, by the time that name resounds, they are already dead. Those who hunger for a name that shall long be remembered in the world and who do not study the Way strive vainly and struggle for empty forms. Just as burning incese, though others perceive its pleasant smell, is itself being burnt up, so (desires) bring the danger of fire which can burn up your bodies in their train.

22. The Buddha said: "Wealth and beauty, to a man who will not relinquish them, are like a knife covered with honey which, even before he has had the pleasure of eating the honey, cuts the tongue of the child that licks it."

23. The Buddha said: "People who are tied to their wives, children, and homes are worse off than prisoners. A prisoner will be released sooner or later, but wives and children have no thought of betaking themselves off. Why fear to rid yourselves immediately of the longing for physical beauty? (Otherwise,) you are tamely submitting to the jaws of a tiger and deliberately allowing yourselves to drown in the quicksand into which you have fallen, thus meriting the name of 'simple fellows'. If you can reach the point (of abandoning such things), you will rise from the dust and become Arhans.

24. The Buddha said: "Of all longings and desires, there is none stronger than sex. Sex as a desire has no equal. Rely on the (universal) Oneness. No one under heaven is able to become a follower of the Way if he accepts dualism.

25. The Buddha said: "Those who (permit themselves) longings and desires are like a man who walks in the teeth of the wind carrying a torch. Inevitably, his hands will be burnt.

26. The gods bestowed the jade girl upon me, hoping to shake my

determination. I said, 'O skin bag, full of every kind of filth!
For what have you come here? Go! I do not need you.' Then the gods
payed me profound reverence and, as they asked me to expound the Way,
I enlightened them and they became Srota-apanas as a result."

27. The Buddha said: "Those who follow the Way are like a piece of
wood in the water, which floats along, touching neither bank, and
which is neither picked up by men, intercepted by the gods, hindered
by floating scum, nor rots upon the way. I am prepared to undertake
that such a piece of wood will certainly reach the sea. If those
who study the Way are not misled by their feelings and desires, not
disburbed by any sort of depravity, and, if they earnestly advance
towards the unphenomenal, I am prepared to undertake that they will
certainly attain to the Way."

28. The Buddha said: "Be careful not to depend on your own intelligence--
it is not to be trusted. Take care not to come in contact with physical
attractions-- such contacts result in calamities. Only when you have
reached the stage of Arhan can you depend on your own intelligence."

29. The Buddha said: "Take care to avoid looking on the beauty of women and
do not converse with them. If you do (have occasion to) converse with
them, control the thoughts which run through your minds. When I was a
Sramana and came in contact with the impure world, I was like the lotus
which remains unsullied by the mud (from which it grows). Think of old
women as of you mothers, of those older than yourselves as of your elder
sisters, of those younger than yourselves as of your younger sisters, and
of very young ones as your daughters. Dwell on thoughts of Enlightenment
and banish all evil ones."

30. The Buddha said: "Those who follow the Way are like straw which must
be perserved from fire. A follower of the Way who experience desire must
put a distance between himself and (object of his) desire."

31. The Buddha said: "There was one who indulged his sexual passions
unceasingly but who wished, of his own accord, to put an end to his evil
actions, I said to him: "To put a stop to these evil actions will not be

so good as to put a stop to (the root of the evil) in your mind. The mind is like Kung Ts'ao. If Kung Ts'ao desists, his followers will stop also. If mental depravities continues, what is the use of putting an end to evil actions?' I then repeated this verse for him: 'Desire springs from your thoughts. Thought springs from discernment (of matter). When the two minds are both stilled, there is neither form nor action.' I added that this verse was first spoken by Kasyapa Buddha".

32. The Buddha said: "The sorrows of men comes from their longings and desires. Fear comes from these sorrows. If freedom from desire is attained, what (cause for) grief and fear will remain?

33. The Buddha said: "Those who follow the Way are like one who has to fight ten thousand and who, putting on his armor, steps out of the gate. His toughts may be timorous and his resolution weak, or he may (even) get halfway to the battle-ground and then turn around and flee. Again, he may join battle and be slain. On the other hand, he may gain the victory and return. The Sramana who studies the Way must have a resolute mind and zealously build up his courage, fearing nothing that lies before him and destroying all demons (of temptation that stand in his way), that he may obtain the fruit (of diligently studing) the Way."

34. One night, a Sramana was intoning "The Sutra of Teachings Bequeathed by Kasyapa Buddha." The sound of his voice was mournful, for he though repentantly of his back-slidings, born of desire. The Buddha asked him: "What did you do before you became a monk?" "I used to like playing the lute," he replied. "What happened," said the Buddha, "when you loosened the strings?" "They made no sound." "And when you pulled them taut?" "The sounds were brief." "And how was it when they were neither taut nor loose?" "Then all the sounds were normal" replied the Sraman. To this the Buddha said, "It is the same with a Sraman studing the Way. If his mind is properly adjusted, he can attain to it, but if he forces himself towards it, his mind will become weary and, on account of the weariness of his mind, his thoughts will become irritable. With such irritable thoughts, his actions will retrogress and, with such retrogression, evil will enter his mind. But if he studies quietly and happily, he will not lose the Way."

35. The Buddha said: "If a man smelts iron until all impurities have been eliminated (before proceeding to) make implements with it, the implements will be of fine quality. If one who studies the Way first purges his heart of all foul influences, his actions will then become pure."

36. The Buddha said:
"It is hard for one to leave the grosser forms of incarnation and be born a human being.
"It is hard for such a one to escape being a woman and be born a man.
"It is hard for such a one to be born with all his organs in perfect condition.
"It is hard for such a one to be born in China.
"It is hard for such a one to be born directly into Buddhist surroundings.
"It is hard for such a one to come in contact with the Way.
"It is hard for such a one to cultivate faith in his mind.
"It is hard for such a one to attain to the Bodhi-heart.
"it is hard for such a one to attain to (the state where) nothing is practised and nothing manifested."

37. The Buddha said: "A desciple living thousands of miles away from me will, if he constantly cherishes and ponders on my precepts, attain the fruit (of studying) the Way: but one who is in immediate contact with me, though he sees me constantly, will ultimately fail to do so if he does not follow my precepts."

38. The Buddha said to a Sramana: "How long is the span of a man's life?" "It is but a few days," was the answer. The Buddha said: "You have not understood," and asked another Sramana, who replied: "It is (like) the time taken to eat(a single meal.") To this the Buddha replied in the same way and asked a third: "How long is the span of a man's life?" "It is (like) the time taken by (single) breath," was the reply. "Excellent," said the Buddha, "You understand the Way."

39. The Buddha said: "Those who study the Way of the Buddha should believe and follow all that is said by the Buddha. Just as, when you eat honey (you find that), every drop of it sweet, so it is with my words."

40. The Buddha said: "A Sramana studying the Way should not be as an ox

turning the millstone which though it performs the necessary actions with its body, does not concentrate on them with its mind. If the Way is followed in the mind, of what use are actions?"

41. The Buddha said: "Those who follow the Way are like an ox bearing a heavy load and walking through deep mud. It feels so weary that it does not dare to look to left or right and, only on emerging from the mud, can it revive itself by resting. A Sramana should regard feelings and desires more seriously than (the ox regards) the mud. Only by controlling his mind and thinking of the Way can he avoid sorrow."

42. The Buddha said: "I look upon the state of kings and princes as upon the dust which blows through a crack. I look upon ornaments of gold and jewels as upon rubble. I look upon garments of finest silk as upon worn-out rags. I look upon a major chiliocosm as upon a small nut. I look upon the Anavatapta as upon oil for smearing the feet. (On the other hand), I look upon expedient methods (leading to the truth) as upon spending heaps of jewels. I look upon the supreme vehicle as upon a dream of abundant wealth. I look upon the Buddha's Way as upon all the splendors which confront the eye. I look upon dhyana meditation as upon the pillar of Mount Sumeru. I look upon Nirvana as upon waking at daybreak from a night's sleep. I look upon heresy erected as upon six dragons dancing. I look upon the universal, impartial attitude (of a Buddha) as upon the Absolute Reality. I look upon conversion (to the Way) as upon the changes undergone by a tree (due to the action of the) four seasons."

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467-0998----------FOUR GREAT
VOWSOrdinary-beings are innumerable I vow to liberate them allDefilements are endless I v
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or way of life that leads to true happiness.

Why is Buddhism Becoming Popular?

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Buddhism is becoming popular in western countries for a number of reasons, The first good reason is Buddhism has answers to many of the problems in modern materialistic societies. It also includes (for those who are interested) a deep understanding of the human mind (and natural therapies) which prominent psychologists around the world are now discovering to be both very advanced and effective.

Who Was the Buddha?

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Siddhata Gotama was born into a royal family in northen India, in 563 BC. At 29, he realised that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness. After six years of study and meditation he finally found 'the middle path' and was enlightened. After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism - called the Dhamma, or Truth - until his death at the age of 80.

Was the Buddha a God?

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He was not, nor did he claim to be. He was a man who taught a path to enlightenment from his own experience.

Do Buddhists Worship Idols?

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Buddhists sometimes pay respect to images of the Buddha, not in worship, nor to ask for favours. A statue of the Buddha with hands rested gently in its lap and a compassionate smile reminds us to strive to develop peace and love within ourselves. Bowing to the statue is an expression of gratitude for the teaching.

Why are so Many Buddhist Counties Poor?

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than faith.

What did the Buddha Teach?

The Buddha taught many things, but the basic concepts in Buddhism can be summed up by the Four Noble Truths and the Noble Eightfold Path.

What is the First Noble Truth?

The first truth is that life is suffering ie, life includes pain, getting old disease and ultimately death. We also endure psychological suffering like loneliness frustration, fear, embarrassment, disappointment and anger. This is an irrefutable fact that cannot be denied. It is realistic rather than pessimistic because pessimism is expecting things to be bad. Instead, Buddhism explains how suffering can be avoided and how we can be truly happy.

What is the Second Noble Truth?

The second truth is that suffering is caused by craving and aversion. We will suffer if we expect other people to conform to our expectation, if we want others to like us, if we do not get something we want,etc. In other words, getting what you want does not guarantee happiness. Rather than constantly struggling to get what you want, try to modify your wanting. Wanting deprives us of contentment and happiness. A lifetime of wanting and craving and especially the craving to continue to exist, creates a powerful energy which causes the individual to be born. So craving leads to physical suffering because it causes us to be reborn.

What is the Third Noble Truth?

The third truth is that suffering can be overcome and happiness can

be attained that true happiness and contentment are possible. If we give up useless caving and learn to live each day at a time (not dwelling in the past or the imagined future) then we can become happy and free. We then have more time and energy to help others. This is Nirvana.

What is the Fourth Noble Truth?

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The fourth truth is that the Noble 8-fold Path is the path which leads to the end of suffering.

What is the Noble 8-Fold Path?

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In summary, the Noble 8-fold Path is being moral (through what we say, do and our livelihood), focussing the mind on being fully aware ofour thoughts and actions, and developing wisdom by understanding the Four Noble Truths and by developing compassion for others.

What are the 5 Precepts?

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The moral code within Buddhism is the precepts, of which the main five are: not to take the life of anything living, not to take anything not freely given, to abstain from sexual misconduct and sensual overindulgence, to refrain from untrue speech, and to avoid intoxication, that is, losing mindfulness.

What is Karma?

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Karma is the law that every cause has an effect, ie, our actions have results. This simple law explains a number of things: inequality in the world, why some are born handicapped and some gifted, why some live only a short life. Karma underlines the importance of all individuals being responsible for their past and present actions.
How can we test the karmic effect of our actions? The answer is

summed up by looking at (1) the intention behind the action, (2) effects of the action on oneself, and (3) the effects on others.

What is Wisdom?

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Buddhism teacher that wisdom should be developed with compassion. At one extreme, you could be a good-hearted fool and at the other extreme, you could attain knowledge without any emotion. Buddhism uses the middle path to develop both. The highest wisdom is seeing that in reality, all phenomena are incomplete, impermanent and do no constitute a fixed entity. True wisdom is not simply believing what we are told but instead experiencing and understanding truth and reality. Wisdom requires an open, objective, unbigoted mind. The Buddhist path requires courage patience, flexibility and intelligence.

What is Compassion?

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Compassion includes qualities of sharing readiness to give comfort sympathy, concern, caring. In Buddhism, we can really understand others, when we can really understand ourselves, through wisdom.

How do I Become a Buddhist?

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Buddhist teachings can be understood and tested by anyone. Buddhism teaches that the solutions to our problems are within ourselves not outside. The Buddha asked all his followers not to take his word as true, but rather to test the teachings for themselves. In this way, each person decides for themselves and takes responsibility for their own actions and understanding. This makes Buddhism less of a fixed package of beliefs which is to be accepted in its entirety, and more of a teaching which each person learns and uses in their own way.

Prepared by Brian White 1993, with thanks to Ven S. Dhammika.

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(Text File prepared by BuddhaNet for free distribution)

* A 5 MINUTE INTRODUCTION TO BUDDHISM *

What is Buddhism?

Buddhism is a religion to about 300 million people around the world. The word comes from 'budhi', 'to awaken'. It has its origins about 2,500 years ago when Siddhata Gotama, known as the Buddha, was himself awakened (enlightened) at the age of 35.

Is Buddhism a Religion?

To many, Buddhism goes beyond religion and is more of a philosophy or 'way of life'. It is a philosophy because philosophy 'means love of wisdom' and the Buddhist path can be summed up as:

(1) to lead a moral life,
(2) to be mindful and aware of thoughts and actions, and
(3) to develop wisdom and understanding.

How Can Buddhism Help Me?

Buddhism explains a purpose to life, it explains apparent injustice and inequality around the world, and it provides a code of practice or way of life that leads to true happiness.

Why is Buddhism Becoming Popular?

Buddhism is becoming popular in western countries for a number of reasons, The first good reason is Buddhism has answers to many of

the problems in modern materialistic societies. It also includes (for those who are interested) a deep understanding of the human mind (and natural therapies) which prominent psychologists around the world are now discovering to be both very advanced and effective.

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Why are so Many Buddhist Counties Poor?

One of the Buddhist teachings is that wealth does not guarantee happiness and also wealth is impermanent. The people of every country suffer whether rich or poor, but those who understand

Buddhist teachings can find true happiness.

Are There Different Types of Buddhism?

There are many different types of Buddhism, because the emphasis changes from country to county due to customs and culture. What does not vary is the essence of the teaching - the Dhamma or truth.

Are Other Religions Wrong?

Buddhism is also a belief system which is tolerant of all other beliefs or religions. Buddhism agrees with the moral teachings of other religions but Buddhism goes further by providing a long term purpose within our existence, through wisdom and true understanding. Real Buddhism is very tolerant and not concerned with labels like 'Christian', 'Moslem','Hindu' or 'Buddhist'; that's why there have never been any wars fought in the name of Buddhism. That is also why Buddhists do not preach and try to convert, only explain if an explanation is sought.

Is Buddhism Scientific?

Science is knowledge which can be made into a system, which depends upon seeing and testing facts and stating general natural laws. The core of Buddhism fit into this definition, because the Four Noble truths (see below) can be tested and proven by anyone in fact the Buddha himself asked his followers to test the teaching rather than accept his word as true Buddhism depends more on understanding than faith.

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Prepared by Brian White 1993, with thanks to Ven S. Dhammika.

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A Baffling Shower (He sees them fucking in the shower)
byjthserra©

I shouldn't have been there and undeniably I shouldn't have stayed, but I simply got caught u
simply froze. Although I was pretty drunk, I make no excuses, I was wrong and am complete
things worked out as well as they did.

My friend Mike had invited me to stay at his house while mine was being treated for termites
or perhaps fortunately, depending upon how you look at it, the exterminators had been delay
house was covered in a massive tent with no way in or out, they were unable to fumigate the
an equipment problem, leaving me stranded at Mike's for over a week.

Now a two day stay with a friend and his wife is much different than a week. Throw in the fac
wife and I had dated and that I still lusted after her and the week slowly became more and m

Don't get me wrong, Mike and Donna were as nice as can be, letting me use their spare bed
giving me a free run of the rest of the house. They even let me shower in the master bathroo
me use the bathtub in their guest bathroom.

Out of deference to me and the paper thin walls, Mike and Donna had apparently remained
entire time I was with them. I know this because I never heard anything but occasional snori
their room at night, and because of the ever increasing level of sexual tension in the air.

I could see it between them, a casual touch eliciting a gasp, a stray brush of hand to breast
thought I wasn't looking, and the lingering kisses goodbye as Mike and I headed out to work
look at each other was driving me nuts and several times I wanted to crash into the bathroom
picturing what I wanted to do to Donna, but out of respect for them, I refrained.

The sexual tension continued building until the last night I stayed there. Celebrating my imm
my house and my friend's overwhelming hospitality I picked up a couple of six packs. Our m
nice, with Mike and Donna helping me pack while we guzzled beer and the three of us crash
Mike and I sat down first with not much room between us. I expected Donna to sit on the oth
was surprised when she squeezed in between us.

The room got suddenly quiet for me as I tried to quell the tent rising in my pants, inspired by
of Donna's thighs, shoulders and arms brushing against mine. Not to mention her ass, her a

We sat for several moments when Donna announced uncomfortably, "I gotta pee," and jump

their bedroom. Just a moment later, Mike followed, "Yeah, I think I need to go too."

We were all feeling pretty good by then so when I decided I better go too, I had to steady my
rolling toward the guest bathroom. I aimed carefully and was proud that I didn't christen their
walls as I urinated. Finishing up, I zipped up my shorts and walked back to my room to pack
items.

Remembering I had loaned Mike a book of mine, I meandered up the hallway to their room.
door open I stepped in and was about to ask about the book but found the room was empty.
from the bathroom I stepped through the open door and froze.

Hearing the sound of the shower for the first time, I realized they both were in the shower to
looking though the glass door I saw Donna, pressed up against the glass as Mike obviously
from behind. Telling myself I should leave, I simply stared at the way her breasts pressed ag
the way her erect nipples moved as her breasts rolled against the door, and the ecstatic exp
made as her body was jolted by each of Mike's thrusts.

It was so beautiful, Donna, naked, completely unaware of me, her body moving, her face co
abandon as she pressed her hips back to meet Mike's cock. I could hear her moan in long, l
of desire that were underscored by Mike's rhythmic grunts that accompanied each thrust.

Unable to move, I felt the tug of my clothing against my cock and peeked down to see a tent
me. Looking back up I watched Donna as she came, her shrill groan becoming a guttural gro
twitch.

"I'm coming, I'm coming," Mike shouted from behind her, "Oh fuck I needed that so bad, he c

I was about to back out of the bathroom and find somewhere to go relieve my aching erectio
door suddenly opened. I found myself staring at my two hosts, them soaking wet, dripping w
a massive erection stretching out toward Donna, as if in pleading.

"Jim, what are you doing?" Mike blurted.

"Ugh, I'm sorry, I was looking for a book."

"A book?"

"Yeah, my Brautigan..."

"There's no book in here," Donna said. I don't know if it was because she was just coming d
incredible orgasm or what, but her voice sounded seductively sweet to me.

"I'll go, come back for the book later," I mumbled, but as I turned to leave I felt Donna grab m
me towards her. She glanced longing up at Mike, who paused for a moment, then smiled an

Donna moved onto her knees as she opened my shorts, deftly pulling my cock out of my pa
amazement as her lips, in seeming slow motion, slid over the head of my cock and then furt
the shaft. An incredible sensation rolled over me as her head slid back while her tongue dar

I noticed that Mike, his cock still soft and dripping a bit of white cum had moved up behind D
enough that when she backed off my erection, her back pressed his cock. Feeling him behi
pronounced back and forth motion over me, taking me as deep as she could in one directio
against him in the other.

Mike's cock began to grow again and soon, he was aiding her forward motion, pushing her w
cock and his balls. In the meantime, Donna had grabbed my balls and was gently kneading
moved over me.

Primed from a week of being close this woman, smelling her, watching her move, talk, laug
came. I came long and hard, my cock pumping my cum into her mouth and when it slipped
breasts. Recapturing my cock in her mouth, she then sucked it hard, draining the last dribbl
jism.

Swallowing, Donna then stood up and grabbed Mike's now fully erect cock in one hand and
other, she let us to the bed. She climbed onto the bed and pulled Mike in on top of her. She
and patted the bed, motioning for me to lie down and watch.

I watched my best friend as he began moving, slowing sliding his cock back into Donna, slo
with each thrust. She raised her legs, bending them at the knees and letting her feet rest ag
he pumped into her. Watching the incredible sight of them moving together, them acting an
sensations that flowed through each motion and knowing they did this as I watched them tu
my cock was hard again, ready for more.

Mike was getting close to coming again when I felt Donna's fingers run up and down my co
he pulled his cock out almost immediately and fell over on the other side of her. Donna then
me up on top of her, grabbed my cock and guided me into her. I pushed myself into her as

just in time for her to come. Keeping myself pushed to the hilt inside her, I savored the pulsa
made along the length of my cock.

When she calmed a bit, I began fucking her, moving slowly and deliberately, drawing each s
as her magnificent, delicate folds opened and closed around me, as her wet soft walls envel
warmth, as her and Mike's cum coated me in a liquid pleasure. Donna moved slowly with me
lightly as I pressed deep into her, my pelvis grinding onto her clit. We came slowly and toget
entwined as physically close as we could ever be, our cum mingling as we moved and breat

In a few moments I rolled off of her, snuggling in close to her, noticing Mike doing the same
side. We drifted, falling asleep and then waking in the morning still entwined.

Waking, I was apprehensive, feeling a bit guilty and wondering if there would be repercussio
My apprehension was quelled when Donna walked up to me, pressed her breasts against m
long and passionately. While we kissed, Mike came up behind Donna, wrapped his arms aro
squeezed us even tighter together.

Finishing our kiss, Donna whispered, "I hope you can come back and visit us again real soo
Mike's face and saw him smile and nod. Donna then slipped out between us and headed for

Needing to leave, I loaded my bags in the car and then stepped back into the house. Mike s
then whispered, "Go back to the bathroom, Donna wanted to show you something to think a

The image still burns brightly in my mind.

A Birthday Lesson (Two Uncles teach a niece how to behave)bychromewolf©

Hello, my name is Clara, and I am going to tell you about the time I learned what it really wa
I was adopted at age 7, by my mother Nina, and now I am eighteen... On the say of my 18th
threw me a huge bash, invited all the family and my friends, and let me tell you, it was some
never forget.

On the day of my 18th birthday, it was hot and humid, the kind of humid that makes your clo
skin. I came out of my room dressed in a white cotton midriff, no bra, and white jean shorts,
they barely covered my firm ass cheeks, with a nice bright red satin thong underneath.... It w
my boyfriend when I opened my legs and he could see my mound covered in inviting red un
strolled into the kitchen, where mom was busy getting food ready, and propped my ass agai
looking everything over. She glanced my way, shook her head and I smirked. I knew she ha
lectures about how a sixteen year old had no business dressing that way. I shrugged and sa
what was wrong with showing off my nice supple body and 34 D tits?

Later that afternoon, I was sitting on my boyfriends lap on the lawn chair, talking to a couple
mine, brothers on my mom's side... As I sat there, watching my uncles' eyes wander down t
sticking blatantly through my white top, I ground my ass slowly against my boyfriends throbb
small smirk crossed my wet lips as I listened to my boyfriends heavy panting while nodding i
something my uncle Don had said. I leaned back, to listen to what my boyfriend had to say,
gracefully, making sure to stretch so my breasts pushed hard against the fabric. "Excuse me
Uncle Benny, I am going to show Tom (my boyfriend) where the bathroom is." I smiled swee
looks and walked away with Tom's hand sliding up the lower curve of my back.

We barely closed the door of the bathroom when Tom pushed me up against the sink and st
nipples through the cotton shirt. Within seconds he had the fabric dripping, and my nipples w
As he nibbled gently, his hand cruised up my thigh and played roughly with my red panties.
ear, my hands fumbling at his belt, while his fingers slipped inside the fabric and found my s
throbbing clit, teasing it into a peak as well. He continued to bite on my nipples, playing with
I unzipped his pants and let his cock spring out to slap heavily against my upper thigh. It was
drooling precum, and he rubbed it against my leg, leaving a shining trail of promise in it's wa
louder as he slipped his finger inside my hot pussy, and his mouth came to take mine, silenc
my cunt juice trickled down my leg to join with his precum, making the tip of his dick glisten i
anticipation. He parted my panties further and started to ease his dick towards my pussy wh
of the door turn and I looked over to see my two uncles staring at us in disapproval.

"Get out of here, you little punk, and don't come back!" My Uncle Benny said as he threw To

bathroom with his dick still sticking out of his pants. Tom stumbled down the hallway, fumbli
crotch and not looking back. The slamming of the front door was the last I ever heard from h
at the floor in shame, trying to cover my nipples that were plainly visible through the soaked
patch of precum on my inner thigh began to chill, giving me goose bumps as my uncles' eye
disheveled condition. Uncle Don grabbed me roughly by the arm and yanked me off the cou
Benny followed close behind, closing the door softly and locking it. I stood there facing away
nipples pressing into the wet cotton of my shirt with every heaving breath I took. I could feel
burning into my asscheeks, which were outlined splendidly in my white shorts.

"Now Clara... You have been very bad, and you know how disappointed your mother would
what was going on in that bathroom.." Don said. His silky voice sent shivers of fear up my sp
too frightened to turn around. I heard a rustling movement and then Benny grabbed my shou
to my knees roughly. I gave a startled mew of protest and then his light backhand silenced m
for the sake of the family that you will do what we tell you to do, and this will teach you to dre
like a little whore. If you want to look like a whore, then you will be treated like a whore." Don
I whimpered again as Benny came around in front of me, with his hands pushing down on m
of my shoulders long enough to unzip his pants, and his heavy hard erection sprang out to s
cheek. Tears of shame began leaking down my face as he began to rub the mushroom velv
against my face. Over my eyes, across my nose, into my hair. My lips twitched slightly, and
tongue out and across them as the head of his cock came closer to my mouth. He looked do
of pure fiery lust, and my Uncle Don continued to ramble on with his lecture in the backgrou

Then I felt Don's arms grab mine and roughly yank them back behind me, snapping me out
hurting me uncle Don." I gasped, and he jerked back harder. Just as he jerked back, Benny
his cock against my lips hard, making me gasp in surprise. As I gasped, he shoved his dick
me gag. His hands were in my hair, pulling roughly on it, with a lewd and superior smile on h
some more as he slid his cock all the way into my mouth and down my throat, letting his hea
against my chin. I squirmed to try and get up, but Don held me tight from behind as Benny b
mouth. My lips were sore and raw after the first few minutes, and they kept on, grinning at ea
head. After a few minutes, I heard Benny laugh and realized that my arms were no longer re
wrapped tight around his legs with my fingers clenching his tight ass. My face turned red, bu
sternly. "Keep sucking, my little whore of a niece." He snarled. I did as I was told.

As I sucked, my lips growing numb and the tip of his cock touching the back of my throat wit
felt Uncle Don kneel on the ground behind me. His hands ran over the skin of my waist and
up my shirt, exposing my bra. He left the shirt around my neck and unsnapped the bra, slidi
shoulders. It fell to the floor, and my already hard nipples puckered at the cool air hitting the
jutted out. His hands ran lightly up my back and then around my front to encircle my breasts

against me, and I could feel his hard dick rooting in between my legs like a live creature. He
ear, a moist, wet and vicious whisper. “Your uncles are going to fuck you now Clara, and the
thing you can say to anyone about it, because no one will believe you. We will use you any
can’t do a damn thing about it."

With that, he licked my earlobe, drooling down my neck slightly and then proceeded to roll m
his fingers. I let out an involuntary groan around Benny's dick and Benny laughed wickedly.
traced down my flat stomach, pausing to unhook the snap of my shorts. Uncle Benny grunte
fisting in my air and slammed roughly into my mouth, letting loose with a steaming hot barra
overflowed out of my mouth and down my chin. I gulped desperately, trying to swallow every
to lose plenty. Benny sighed in satisfaction and stood there looking at Dons fingers slide my
my knees. I felt his cock getting soft in my mouth.

"Was she good Benny?" Don laughed, sliding my sopping wet thongs down to my bent knee
Benny nodded, his eyes transfixed on my smooth barely furred mound. The lips were glister
and my clit was still engorged from when Tom had been playing with it. I closed my eyes in
Dons eyes began to trace the roundness of my ass. He pinched lightly and I jumped, trying
leaned against me again, throwing his arms around me, as his bare cock nestled once more
could feel the tip of his massive member twitching just above the entrance to my pussy, it wa
moaned lowly again, leaning back and rolling my hips slightly. “I told you she was a slut at h
Benny. She is just like her mother was at her age. Remember those good old days?" Don sa
pushed me forward to my hands and knees.

Benny stepped away as his already hardening dick slid out of my mouth and grinned as Don
the attack on my cunt, licking and nibbling. He devoured my juices, flicking his tongue over a
my clit, making me squirm with pleasure. He then inserted one finger into my dripping snatch
back against his mouth, moaning and he swabbed my pussy with his tongue from top to bott
my anus. I was so caught up in this immense pleasure that I hadn’t noticed Benny had crept
was sucking and licking on my nipples, grunting softly in pleasure as his hand caressed his
again as Don inserted another finger and then nipped my ass cheek. He then licked his way
and across my shoulder until he was whispering gently into my ear. "We are going to fuck yo

Before I could do anything, Don had flipped me over on the carpet with my legs waving aske
violently ripping my shorts and panties the rest of the way down my legs. He threw them into
then lunged on top of me. Uncle Benny stood there grinning, nodding his approval. I looked
eyes, seeing his glazed eyes and looked away, ashamed. He forced my face back, holding
one hand and forcing me to watch his eyes. He slowly dipped his head down and began a to
nipples, teasing them until they couldn’t get any harder.

With every swab and roll of his tongue, my legs twitched and an electric current ran through my hips jump against his. I could feel his cock lying against my leg drooling precum. He ther at me and grinned, then began rubbing the head of his dick across my slit slowly, swirling his pussy juices. I could feel the tip rub in slow circles against my clit, and I moaned. His eyes g triumphant when he placed the tip of his dick against my hole and I moaned, begging him to his head, teasing me by inserting it just a bit and rolling his hips. Then Benny distracted me and rubbing his rock hard cock on my lips once more. As he did that, Don slammed full leng screamed with pain as his huge dick split me apart, feeling his heavy hot sack resting agains He looked down at me, no longer smiling and began to pump into me hard. The only sounds the sound of wet flesh slapping together. I groaned, and he leaned down to take my mouth w mouth with his tongue the way he was fucking my pussy with his cock. I groaned into his mo lip, then jerked in surprise when I felt him roll us over so I was on top.

I halted, staying very still unsure what to do as my ass stuck up in the air. He chuckled into r fisted his hands in my hair, holding my head down. I kissed him back, then jerked as I felt Be hands on my asscheeks, spreading them apart and leaning down to lick them. I relaxed as h around my anus, flicking against it gently. Don continued to fuck up into my pussy while kiss mouth, and I forgot his painful grip on my hair, until I felt Benny place the head of his 7 inch my anus.

“NO!" I said, but it was muffled by Dons mouth. I felt him smile and grab my hair harder. I bu trying to get up, but that only succeeded in making the tip of Benny’s hard cock slide into my in pain as he slowly ground his dick into my ass, but my screams were devoured by Uncle D wouldn’t let me go, and finally I felt Benny’s balls resting against my pussy, which was filled Don's dick. They ground against each other slowly, Benny grunting and Don groaning softly so overcome with pain and pleasure all I could do was cling to Don desperately and whimpe rough grip eased and then he began to stroke my hair as they began to work out a rhythm, o the other fucked in. I felt stirrings of an orgasm begin to cascade over me and I moaned into sucking his tongue as my pussy convulsed, milking both men’s cocks over and over.

Once my orgasm was done, the fucking really started as Benny began to pump hard into my support. His fingers dug into my skin, leaving bruises and I groaned as his cock twitched ins grunted and then I felt his hot seed splash me from inside and I climaxed again, screwing do as Benny slowly withdrew from my tortured ass. I started to fuck Don for all I was worth, lean him in the eyes as I rolled my hips onto his huge hot cock. He eyes glazed and he grabbed softly as he looked at me. His cock twitched as my third orgasm rolled over me, milking his s dick and into my pussy, pushing up against my cervix. I moaned in triumph and we all collap

panting.

After laying there for a few moments, Uncle Don and Uncle Benny got up, pulled their pants on me with superior grins. “Now I hope this has taught you a lesson dear Niece. Don’t let us those slutty clothes again, or acting in a manner that might upset your mother, or we will be you.” With that they turned to stroll out the door, leaving me lying on the floor dripping their c each hole. As I rose stiffly, Uncle Don strode back down the hall and captured my chin in his me in the eyes with a slight smile. “On second thought, dear Niece, I think I might just come again anyways for the heck of it. Thanks for the fuck.” With that he gave a long leisurely kiss and then left, slamming the bedroom door behind him. I proceeded to get dressed so I could party, but this time I put on a pair of relaxed blue jeans and a nice form fitting tank top with s had learned my lesson, thanks to my uncles.

*****

A Birthday Surprise (In the parking lot, she's wearing only her gown)
byjthserra©

It was an odd birthday, my wife Donna, who over the last few weeks just went on and on abo
had planned for me, chose to sleep in when the morning finally arrived. In previous years sh
point to get up early and give me a special sendoff, before the kids woke and I had to leave
was nothing like birthday sex to send me happily off, but this year, simply got up, got dresse
lunch and then headed off to work, just as if it was just any sort of day.

Later, when she called me after taking the kids to school, she acted as if nothing was awry a
at what didn't happen this morning, she played dumb, completely missing all the hints I drop
thought that she had somehow forgotten my birthday altogether, but when I went to hang up
whispered to me was, "Happy Birthday."

I continued working, but really couldn't concentrate on much, wondering what was going on.
some surprise party planned, but I really found that hard to believe, neither of us was much
preferred more quiet activities with less people. We'd have a few friends for dinner, but nothi

Things went normally until about lunchtime, when I went to grab my lunch from the refrigerat
was missing. Now things like this happened at the large refrigerator, but I had my own refrig
under the desktop in my cubicle and nothing had ever just gone missing.

Of course, all the people in the cubicles around me knew nothing about why my lunch was m
enough, when I mentioned tagging along to lunch with them, they all had plans, leaving me
I knew something was happening, just couldn't figure out what my wife had in mind.

Shaking my head in confusion, I grabbed my keys and headed out across the large parking
Normally I got to work early enough to get a spot close to the building, but today, I left home
my wife would get up and drag me back to bed, so my car was way out in the middle of the l
thousands of other empty cars.

After a long walk, I finally made it to my car, but something seemed odd, it looked like... yes,
in my car. I unlocked the doors with the remote and quickly opened the back door and quick
Initially spotted the bare feet and legs of a woman, who, after I got a closer look, I confirmed

"Why hello, how has your day been?" she asked, as if it were perfectly natural for her to be t

Before saying anything, I looked closer and realized she had on her black gown and not a w

she slid a little closer to me I saw that she had nothing on besides the gown. "What..."

"I wanted to surprise you for your birthday. Did it work?"

Looking around me, I didn't see anyone in the immediate area, so I relaxed a bit, and answe
surprise. But what do we do now?"

"I thought you could figure out something to do, but since you can't, why don't you let that po
she said, pointing at the tent poking out of my pants. "It looks like it could use some freedom

Looking around and confirming no one close enough to disturb us, I slowly unzipped my par
erection out through my fly, while still standing at the door. Sitting up, she leaned to me and
belt and pants. I caught my pants as they began to fall to the ground and looked back at her

She had opened her gown completely and opened her legs, letting one rest up against the r
she propped her other leg on the front seat. Her large breasts pooled sexily on her chest an
pointed straight up. Resting a hand lightly on her pussy she said, "I think you need to get in
the door."

I clumsily climbed into the car, kicking off my shoes and pulling off my pants. On hands and
to her, while she quickly grabbed my cock and guided it into her. I leaned forward pushing m
opening, while I looked around, hoping no one was watching.

Thrusting quickly, our movements became very urgent, as we were both incredibly turned o
dangerous surroundings. In just moments she was moaning, pumping her hips to meet my t
come, her pussy squeezing my cock in pulses, now, now, and again. I paused a moment un
and then I began my motion again, immediately feeling her drive me over the edge. I arched
spurting my cum deep into her pussy.

We lay together just a moment, and then I quickly dressed. My wife pulled her gown back ov
slipped over to her car, which was parked next to mine. I moved up to the front seat of my ca
she quickly dressed. She then jumped out of her car and slipped in next to me. I started the
over and whispered, "Happy Birthday."

Smiling I said, "You ready for some lunch?"

"Lunch would be good she replied."

"You know, it's a miracle no one came out near us while we were doing it," I said casually.

"You know it certainly was," she replied.

I could have sworn I saw her wave to someone, but when I looked around I couldn't see any
in an odd way, as if something... something... no, it couldn't be. "I guess we were just lucky."

"Yeah, did you like the surprise?"

"It was a great surprise, I just can't figure out how you pull it all off," I said, looking at her. Th
that odd smile again.

A Car Wash (They get hot while car gets sudsy)
byjthserra©

Stepping out of the car at the Shell Station, Mark looked at the dark skies and impending sto
cool breeze and knew the front was just passing over. He unscrewed his gas cap and turned
this tank of gas will cost. He slid his credit card into the slot and quickly removed it. Grabbing
for regular, he let his mind wander as he slipped the nozzle into the opening for the gas. He
leaned over the rear fender of the car as he slipped his nozzle in.

Mark had known Jackie for a long time, since high school in fact, but it was only recently the
discovered each other. In fact, it wasn't until Mark had run into her at the mall that he realize
come back to town. Though both were with friends at the time, they made arrangements to t
beach the next day. He was just filling up the car before they headed out, into the storm it ap

As the digital numbers on the gas pump slowly bubbled on, Mark peeked in the car window.
gonna get some rain."

"Yeah," Jackie replied, "how much farther is the drive?"

"Well, normally about 45 minutes, but if that rain is as bad as it looks from here, it could take

"Damn."

"You in a hurry," Mark smiled.

"Aren't you?"

"Well yeah. I mean I just find you again after 20 years and then I got to fight a two hour drive
before I get my hands on you. Yeah I'm in a hurry."

Jackie laughed, "Hey, just enjoy the anticipation."

"Damn, even the gas is slow," Mark replied, moving back over to the nozzle. He could hear
laughing.

Mark grabbed the nozzle and squeezed it a bit harder, as if to coax out the precious fuel. Fir
clicked closed and the digital numbers froze. Mark pressed the handle, milking the last touch
car before returning the nozzle to the pump. He looked to the pump's display to request a re

first faced with a question. Would you like a discount car wash? Yes... No... Mark was about
suddenly an idea popped into his head. He pushed yes and then requested his receipt. In a
small piece of paper came out of the pump.

After grabbing the receipt, Mark slipped back into the car and started the engine.

"What's that grin on your face," Jackie asked, his fingers thoughtfully stroking her graying br

"Oh nothing, just an idea," Mark replied as he put the car in gear. Instead of turning to head
though, Mark took a hard left and headed up to the entrance to the car wash.

"Mark, it's about to pour raining, and you're gonna get the car washed?"

"You can never be too clean, besides, I needed a bit of a polish. What about you?" Mark wa
figured out his plan, enjoying the initial confusion, followed by a knowing look from those de

Mark reached out to the controls for the car wash and entered his code number. As he got r
the entrance, he reached to his crotch to adjust himself. Hell, he wanted Jackie so bad, he w
Glancing over, he noticed Jackie caught him in the act. Marked looked to Jackie and noticed
her shorts. Mark stopped the car on the mark and watched the large lighted panel indicate th
starting.

The bright yellow flashing sign announced that the first coat of soap was being applied. Mar
Jackie quickly began pulling off her blouse, smelling the unique combination of the odor from
chemicals and Jackie's intoxicating fragrance. Mark opened his shorts and slowly began stro
watched her continue to pull her blouse over her head. Then she slipped her bra strap over
began removing her bra.

Looking at the car wash panel, Mark noticed another flashing color. Both felt the vibrations t
as the high pressure wash sprayed water and chemicals along the lower body panels and u
Jackie quickly removed her bra and leaned back against the car door, letting Mark admire th
over and began kissing and sucking on her nipples as he reached his hand into her panties.
hips press up as his fingers found her wet opening. He slid his fingers up to her clit and circl
continued sucking her nipples. He could feel Jackie's firm fingers run though his hair, coaxin

"Oh yes, that's it," Mark heard, unable to reply as he continued on her nipples. He increased
pacing his fingers with her increased breathing. She began thrusting her hips up his fingers,
and faster. Suddenly Jackie moaned and arched her back, pulling Mark onto her. Moving his

slipped them inside her and felt the spasms run though her. He moved his thumb back to he
pulled back a bit.

"Careful, careful. It gets too sensitive there when I come," Jackie whispered.

Mark carefully removed fingers from her pussy, and brought them up to his mouth where he
sat up and looked into Jackie's eyes and said, "Wow, that was quick, I didn't know..."

Jackie held her fingers to his lips and said, "Now let's see about giving you that polish."

Mark pulled his cock out of his pants and reclined his seat. He watched Jackie carefully mar
steering wheel to settle over him. Mark could smell the distinct odor of the wax as it was slov
his car.

Mark gave into the sensation as Jackie masterfully moved and twisted her head in a delightf
He felt her gently caressing his balls with one hand, while stroking him with the other. Mark l
her rhythm, pressing his hips in unison with the sucking. He was about to close his eyes as t
yellow.

The yellow blurred in Mark's mind as he felt himself building beneath Jackie's mouth. He arc
feel the final few twists of her head and then he felt himself explode, splashing into Jackie's
climax was intense, more intense than any he could remember as he felt himself continue sp
after what seemed like forever, he relaxed.

Jackie sat up smiling, "My, it's been a while for you hasn't it."

Mark didn't answer, he leaned over and kissed Jackie hard and deep, tasting the lingering h
her mouth.

"Now that you've lasered me, look's like it's time for the Laser Dry."

Mark glanced up at the fuchsia flashing light. He fixed himself back into his pants and put the
He felt the car buffet some as the hot air blew across the hood of his car. He noticed that it h
raining.

"Not that I'm complaining, but I'm not sure you need the dry."

"Then don't complain," Mark replied, leaning to kiss Jackie again. As the car eased out of the

rain, hit by the hot air from the laser dry did a strange dance across the hood of Mark's car.

A Crush on My Friend's Mom Ch. 1 (High school senior lusts for busty older babe)
byThe Duke©

When I was in high school, my best friend had a mom that every one of my friends drooled c
late 30's and was very attractive. She had blonde hair blue eyes and a huge set of tits. I had
her underwear drawer one time to find out that they were a D-cup. Most moms get heavy at
She was never married and had no excuse to lie around and get fat. Being a doctor she kep
very healthy. She raised Mike and his younger sister very successfully with the help of her p

Do to the fact that she was in college during the 60's she really never left the fashion behind
wore long dresses that were not exactly complementing, but with her long legs and great fig
looked great. Being the young man in puberty that I was, I was always trying to catch a glim
but it was very difficult.

One night I was spending he night at their cabin and got my wish. I had gotten up in the mid
to use the bathroom. I didn't want to burn my eyes with the light so I stumbled into the bathro
to take a piss with the door open. I practically fell asleep on the toilet until I awoke to the sou
bathroom door closing. My eyes popped open just as the light came on. I looked toward the
Ms H standing there completely naked with her beautiful ass and back facing me. As she tu
was, with my shorts around my ankles on the toilet.

"I'm so sorry," she gasped. I sat there staring at her enormous jugs. I had never seen her lie
since she did it at a salon, but apparently she must have worn a bikini at the salon since she
tan lines. Her nipples were huge, I had seen my sister and mother naked and neither of ther
to that size. She quickly noticed what I was transfixed upon and covered up her luscious mo
arm pressing against them the looked like to solid pillows. I then did what came natural and
her neatly trimmed pussy.

She grabbed a towel off the rack and covered herself as best as she could while I hopped u
pants up. "If you don't tell anyone you saw me naked, I won't tell your friends you pee sitting
joked. "It's a deal," I agreed. From that day on our relationship was very different. She freely
in front of me only wearing a T-Shirt and underwear, while Mike would tell her to put some c
would laugh and say he has a mother, I'm sure he sees this everyday. Mike would apologize
offended.

This went on for 2 years throughout High school. I would stop to pick up Mike for school and
the door every morning wearing a bathrobe that barely covered her ass. Her tits were so hu
a few inches of cleavage to go with her long slender legs. One morning she answered the d

wide open. I got a good look at one of her breasts along with a good look at her pussy. She
and the giggled out a "whoops." She tied up her bathrobe with a big smile. This was getting

Ms H was a thought that ran through my head every time I jerked off. There seemed to be n
the chance to fuck her. Not until Mike's grandfather took him and his sister on a 2 week cruis
the house about once a day in the hopes that I might catch a glimpse of Ms H outside fixing
pair of short shorts. Then it came to me, I'll go over to the house next weekend and act like I
was supposed to be back. So I waited and did exactly that.

I went over to the house on Saturday at about 1. It was a gorgeous day; I just hoped Ms H w
something skimpy to beat the heat. I went to the front door and knocked but there was no an
was home because her car was in the driveway. I then went around to the back of the house
ivy-covered gate of the privacy fence. As I neared the back of the house I could hear the cla
cranked and knew she was out back. When I came to the back of the house, there she was
was completely nude catching a a few rays. I cleared my throat and her eyes popped open.
she jokingly scolded. "I guess we're even for walking in on each other," she joked. "Mike wo
next weekend," she said.

"Damn, I was hoping we could hang out," I replied.

"Well you can hang out in my nudist colony," she joked.

"I better go and stop bothering you," I replied.

"Nonsense, you already know what I look like naked, and I need some company, which mak
candidate. Just don't tell Mike you hung out with his naked mom," she said.

"You ought to get naked to," she said. "I always see Mike naked what's the difference." I cou
logic, so I took off my T-Shirt and cut-offs, letting my 9-inch cock fall to the side of my leg. Th
Mike only had a skinny 6-inch dick, so we weren't exactly the same to look at. I had jerked o
came over, so that I wouldn't be over here with a hard on. I was thankful that day that I had
or I would have a huge hard on. I sat across from Ms H and we made small talk about schoo
conversation had turned to girls. I told her how I as still a virgin and she comforted me about
didn't know what they were missing. I swear that the entire time she kept staring at my cock.
begun to get semi-hard.

Her body was so hot she was very blonde and was extremely tan. Every time I see one of th
in the grocery store I think of her. Her tits were to solid mounds; they sagged slightly, but we

someone her age. Her stomach was slightly wrinkled from bearing Mike and Erica, but it wa
toned. I could definitely see the muscles of her stomach without effort. Her pussy was neatl
to fit a bikini line. As she sat across from me I could make out the lips of her pussy that see
to lick them.

She pulled out a bottle of baby oil and asked if I could help her. I walked over stood beside h
up for me to apply it to her back and shoulders. When she sat up her head was inches awa
cock. I knew for sure that her eyes were glued on it now. I got a little excited and slid my ha
shoulder to her left breast giving me an instant hardon. "Look out you could put an eye out,"
then wrapped her hand around my dick and held it away from her face until I was finished. T
almost enough to make me cum.

"Your turn," she said. She let go of my cock and grabbed the baby oil. My dick slapped agai
she was unphased. She filled her hand with baby oil and began rubbing it on my cock. "It's t
out," she purred. She stood up and guided me by the dick into the first room in the house, M
pushed me onto the same little bed that mike had had since Junior High. I felt guilty, getting
my best friends mom on his bed. But I remembered guilt is only if you get caught.

She was in total control. She smiled at me with a seductive smile and straddled me. She gra
her right hand. Her hand did not fit all the way around and I could fell her long fingernails on
took my oil-covered cock and place the tip at the entrance of her pussy. Slowly she backed
inch of my dick with her pussy. She placed both hands on my chest and dug into me as her
back of her head. "Holy shit, that feels good!!" she screamed. I was in heaven; I had this hot
riding the hell out of my cock. It only took about 10 good thrusts from her and she was cumi
"Oh my god, Oh my god"' she squealed, in a hi-pitched voice. She collapsed on top of me a
between breaths, how long it had been since she had a good fucking.

She got up to get a glass of water, but of course I was not satisfied. I had seen plenty of por
lot of ideas that I wanted to try out. I went into the kitchen and there was her gorgeous ass.
over the counter sipping her water; she looked so sexy with the baby oil and pussy juices m
glistening work of art. She looked over her shoulder and said hey handsome. As she said th
sided of her dainty ass and jammed my dick into her. She gasped, dropping the glass into th
it. She reached around her trying to get her hands on my firm ass while I fucked the hell out
on my toes giving it to her as hard as I could and she just asked for more. She reached out
counter with both hands and began to tremble, I had made her cum again.

I was hammering it home now, just then she stopped me. I'm not on the pill she explained s
finish you off another way. With that she got on her knees and began licking every square i

kept eye contact with me while she rubbed my slobber-covered dick all over her lips and fac
dick with one hand and began jerking me off while the head of my cock rested in her mouth.
wink, and that's all it took. The cum shot out of me like a rocket. I watched as she indulged i
shooting all over tongue and face. She was loving the taste of my cum, as soon as I stoppe
swallowed my whole cock to suck out all the juices.

I stayed there the whole weekend fucking her 24/ 7. It was an awesome experience. The on
make it better is if I could get her daughter to join us. But that comes later.

A Day at My Aunt's (Teen Mike spends time at Aunt Suzy's house)
bymatusik©

My name is Mike. It all started about a few years ago when I was 18. I went to my Aunt Suzy
the day swimming with my cousins, Brian and Lisa. Brian was a year older at 19 and was a s
He was about my size at 6’0 and couldn’t be more than 165 lbs. Lisa was my age at 18 and
in high school. Lisa was the type of girl that you knew would be hot at an early age. She was
maybe weighed 95 lbs., had gorgeous legs and started to develop a beautiful set of tits. The
a C-cup at the time. The thing that she had going though was her eyes. They looked exactly
eyes that you just stared into when she spoke. She got those from her mother, who also had
eyes. Lisa didn’t get her hair color from anyone though; she had perfect blond hair that ran ju
shoulders. Everyone else in her family had brown hair. She and Brian went to a different sch
about 5 miles away from us.

My Aunt Suzy was a few years younger than my mother at 36 and had about the same build
135 lbs., although most of that weight was due to her tits. They were amazing at a 36DD, m
really didn’t sag at all. They were just the kind of tits that you wanted to pop out of a dress a
for a week. Aunt Suzy had shoulder length autumn brown hair and an absolutely beautiful fa

I never really felt comfortable around their family. I always felt like my Aunt Suzy was a little
and Brian always acted like he was too old to hang out with me, like he was better than me.
one to make an effort, even though sometimes she would chime in with her mom or brother
guess she was a bit of a tease in that sense. When we were alone she would be nice and w
time together, but when she was with her friends she acted like she didn’t know me.

Anyway, we were all swimming in the pool in the backyard as my aunt was laying out in the
in one of those long reclining chairs. She was sitting up a little reading a book with a pair of s
on. We had just finished a game of Marco Polo (which I lost because my cousins cheated) w
said they were going inside to get something to eat. I stayed in their above ground pool whil
inside. I climbed out to go on their slide located to the left of the pool. It was pretty cool exce
fact that you had to pour water on it, as the automatic sprinklers on it were broken. I slid dow
in the pool when I heard my aunt call out, “Don’t use the slide!” I just waded for a moment er
being yelled at when my aunt called for me to come over to her.

“Where’s Brian and Lisa?” she asked.

“They went inside to get something to eat,” I said.

“Go inside and tell them to get the money from my purse and then to come out here, I need
the store.”

I headed back inside the house and went to the kitchen where I expected they would be, bu
started to walk around the house quietly thinking that maybe they were playing another trick
I heard something from upstairs, but then it was gone. When I heard it the second time I hea
check it out.

I peered into Lisa’s room as it was halfway open and that’s where the noise was coming fro
I couldn’t believe my eyes. There was Brian standing by the bed with his trunks down aroun
was down on her knees in front of her brother with his dick in her mouth. She had her eyes
bobbing her head up and down on his pole. She let out soft little hums like “Mmmm,” as she
on Brian. Brian, meanwhile, had his eyes shut and his head tilted back as his hand was on t
cousin’s head. His mouth was open as he let out little groans like “Uggghhh.” I stared and w
minute, then crept slowly away and back downstairs. I couldn’t believe what I just saw, more
couldn’t think of what I was going to tell my aunt. I headed outside and slowly walked over to

“Well, did you tell them? Where are they?” she demanded.

“No, I didn’t see them,” I replied.

“Aauugghh, fine!” she stammered as she slammed her book closed and tossed it on the rec
go in the house. I stood there for a minute not sure what to do. I looked down and saw my s
my legs. I was wearing these volleyball shorts that also had a liner in them for swimming. Th
except that when they got wet they stuck to my body, which was embarrassing when my dic
showed through my shorts after I had been swimming.

Just then I heard the sliding glass door from the house open and my aunt walked over with a
lotion. I saw a crooked little smile on her face that she was trying to conceal as she said, “I c
them either, oh well.” Oh well? Just a second ago she was yelling at me that I didn’t find the
obviously wanted. What the hell was going on? Did she really not find them or did she and w
I had? What if she saw them and thought that I saw them? Panic started to set in as she sat
and reclined it all the way.

“Here, can you put some this on my back?” she asked handing me the bottle of lotion as she
All I could say was “sure” and took the cap off as she undid the tie in the back of her bikini to
aunt’s backyard is completely covered by trees around the fences. You really couldn’t see in
yard on any side, so I really didn’t worry about anyone seeing me put lotion on my aunt with

untied. I put the lotion on my hands and started to rub it along her back. “Make sure you get
I don’t burn,” she said. I started along the sides by her waist, careful not to go near her tits, v
spilling out, on both sides of her oily body.

“Auuggghh, like this” she yelled as she grabbed my right hand and placed it onto the side of
you I don’t want to burn!”

I started to rub the lotion all over the side of her tit. “Put your leg over and get the other one
politely said. The other one? She obviously meant her breast but I couldn’t believe she was
I flung my left leg over her so I was kind of straddling the chair. I put some more lotion on an
rub both of her tits simultaneously. “Mmmmm,” she softly moaned. My legs started to get tire
touch her with my ass. “Go ahead, you can sit down,” she said. I sat down on her nice firm a
rubbing her luscious firm tits. By now I had gotten a pretty good hard-on that I was trying to
touching my Aunt Suzy. But every once in a while it brushed up against her ass.

She asked me to come around in front of her and do her shoulders. As I got up I tried to adju
was sporting a pretty wicked hard-on. The material from my shorts was still clinging to my le
see the outline of my cock. I did the best I could to hide it and walked in front of my aunt. Sh
head up on her folded arms in front of her and had taken her sunglasses off. As I started to
shoulders, I poured some more lotion on my hands spilling some onto my shorts.

“Whoops,” my aunt cooed as she started to wipe up the lotion with her fingers. She started t
along my cock, which was now starting jump around in my shorts as she played with it. She
a little smile and then pulled down my shorts. I just watched as she rubbed the excess lotion
my throbbing prick. It felt so good, to have someone else’s hand touching my dick. I hadn’t e
a girl, yet alone have one jerking me off. Aunt Suzy then leaned forward and gave the tip a li
moaned softly as she started licking my shaft all over, even stopping to fondle and lick my ba
leaned up and took my cock in her mouth. I was in heaven! I couldn’t believe the incredible s
having my dick sucked for the first time. She was humming around my pecker and took it ou
to lick the head. She would look into my eyes before turning her head back down and engulf
I started to tense up and knew I was going to cum before she took my dick out and lay back
chair. This was the first time I saw her big, beautiful tits that I had just rubbed the sides of. T
gorgeous as they hung there and I just wanted to grab them and suck on them. She motione
she pulled down her bikini bottoms. I started to crawl up to her breasts but she stopped me a
down to her crotch.

“It’s my turn now, I want you to eat my pussy like a good boy,” she said. I stared at it, looking
neatly trimmed bush. Obviously I had never eaten pussy before and didn’t know where to be

sure I wanted to do it. I looked up at her as she said, “Just start licking it.” I wanted to make
happy and didn’t want to be yelled at again so I dove in and started licking around.

“Yes, ooh, that’s it. Mmmmm, yes just keep licking. That’s good,” she said as her breathing g

As I licked her I noticed that it tasted and smelled different, but not bad. Actually her pussy w
mix of perfume and coconut (from the lotion). I kept licking until my aunt lifted my head and s
then spread her legs for me. “Come here,” she whispered. She started to rub my dick and pl
entrance of her sopping wet cunt. She grabbed me by my ass cheeks and told me to push. W
dick slip into her warm, wet pussy. She positioned herself below me and put her arms aroun

“That’s it, now just move it in and out ok?” she said as her heavy breathing started catching

We started to rock back and forth, careful not to make too much noise, as we didn’t know if a
neighbors were out. The thought of being out in the open with my cock slipping in and out of
aunt’s cunt was unbelievable. I leaned down and started to suck on her luscious mounds of
grabbed the back of my head as I sucked and licked her nipple for all it was worth. “Yes, yes
tities. Suck on your auntie’s big tities,” she moaned in my ear. I looked up into her beautiful e
kept moving in and out. It was incredible fucking my aunt. I relished the warm feeling all ove
the sensation of her cunt muscles massaging my prick. It felt really warm and wet as my coc
some squishing noises as I pumped in and out of her. I really wasn’t pounding her or giving
a lifetime, I just did as she told me. I just lay on top of her and moved my ass up and down, s
in and out of her delicious pussy. My dick only slipped out once, mainly because I got lost fo
trying to switch tits. My dick was a good seven inches, so I really didn’t have to worry about
too much.

My Aunt Suzy grabbed my head and moved it up to hers. “Did you see them? I know you did
cousins. Lisa is such a good little cocksucker. Mmmmm, yes, do you like fucking? Do you lik
auntie?”

“Yeeeessss,” was all I could muster as I felt myself getting closer.

She let out a little moan and pulled me in to kiss me. I started moving my lips against hers w
felt her tongue slip into my mouth. Instinct took over and I was soon French kissing my aunt
deep in her moist, hot pussy. Our tongues played with each other for a while before I pulled
for a second.

“What is it? Are you ready to cum baby? Go ahead, you can cum in me. Keep fucking me un

pussy, I want you to. Oh, Mikey I want you to cum in me so bad. Please, cum for Aunt Suzy,

That was it, I grunted and gave one final thrust into my aunt's pussy before I exploded inside have let forth at least nine or ten spurts of cum inside my aunt before I just lay on top of her head in between her heavy breasts.

"Get up for a second," she said as she started to push me back off of her. I sat down on the stood up and started to wipe herself a little with her towel. "That was beautiful baby. Was tha time?" she asked as if she couldn't tell. I told her it was and she responded by smiling and ta "Come on, let's go inside," she said as I followed her into the house. As we walked my limp back and forth, all wet and slimy from my aunt's mouth and pussy.

We started to head upstairs when I started to hear some loud smacking sounds and groans. to Lisa's bedroom where I saw Brian pumping his cock into my cousin's snatch. I looked up just smiled at me and led me into the bedroom.

"Can we join?" my aunt asked as we walked over to the bed.

"Mikey!" Lisa exclaimed as she smiled at us.

"Just a minute mom," Brian let out as he continued groaning and fucking his sister.

"No, I want you two to save some for us. Pull out of your sister," my aunt replied.

"Come on mom I'm almost done," Brian could barely say as he was about to coat his sister's his semen.

"NO, NOW," my aunt demanded.

With that a bitter Brian pulled out of his sister before he could climax. My aunt walked me ov and sat me down. "I just popped your cousins cherry," my aunt told my cousins. "Really?" as go man," Brian said as he smacked me on the back. "Now I want us all to have some fun sin to incest," my aunt told my cousins. It really hadn't dawned on me that what I had just done too consumed by the immense pleasure my aunt had given my dick and being able to suck started to drift off a little and feel somewhat ashamed when I felt someone's hand on my dic to see Lisa kneeling on the floor in front of me with her hand on me.

“Mmmm, you want me to suck him mommy?” Lisa asked my aunt.

“Yes, stick his big cock in your mouth honey,” my aunt said.

With that my cousin looked up at me as she opened her mouth and placed my cockhead ins
beautiful cousin sucking me while looking up at me quickly brought my dick back to life. God
gorgeous sight. Her beautiful eyes just seemed to pierce my soul as her tongue flickered ov
dick. I closed my eyes, tilted my head back and moaned with my cousin as she gave me an
than my aunt (certainly not taking anything away from my aunt!).

Then I heard my aunt say, “Brian help your sister out.”

“Awww,” I heard him reply as I felt him get off the bed. Lisa pulled my cock out of her mouth
another hand grab hold of my dick. I looked down to see Brian grab my cock and guide it int

“Yes, suck him good Brian, oh fuck,” my aunt moaned as she played with her big tities.

It was a little weird at first and I started to go soft at the idea of my dick in another guy’s mou
have to admit that Brian was pretty good. He started sucking me louder and harder than eith
mother had. Then he took my cock out and spit on the head. He started rubbing his spit all o
cock mixing it with my precum while tonguing the underside of my shaft. “Oh, god yes baby,
cock, oooohhh, suck his balls baby,” my aunt cried as she stuffed two fingers inside her pus
to tongue my balls and sucked one into his mouth. God, the feeling was incredible. Lisa lear
dick back in her mouth as her brother was playing with my balls in his mouth. I started to gro
feel myself coming close again when my aunt told them to stop.

“Can Mikey lick my pussy mom? Lisa asked.

“Not yet, I want him to try something else,” my aunt replied. Else, what else? What else was
figured maybe she wanted me to fuck her or Lisa in the ass like I saw in porno mags, but oth
else was there? “Brian, get on the bed,” my aunt directed. Brian sat next to me as Aunt Suzy
and pulled me down in front of Brian. My aunt got down on her knees with me and started to

“I want you to suck your cousin’s hot, wet cock,” she moaned in my ear. Brian and Lisa over
started to laugh and cheer. “Yeah, suck my dick bitch!” Brian laughed out. I started to panic
could feel my dick go limp even as my aunt stroked it.

“Come on, you can do it,” she whispered in my ear. Lisa moved over so she could get a goo

what my aunt was saying.

“Come on Mike, Brian did it to you so you have to do it to him, it’s only fair,” my aunt said.

“Yeah, come on man, I did it, it’s not that bad, you’ll get used to it,” said Brian calmly as he s
big dick.

He looked to be about the same size as me, maybe even 8 inches. I felt nervous and scared
head down toward his crotch.

“Now open your mouth like a good boy,” my aunt said to me. I slowly started to open my mo
scared to do anything else. Her expert handjob was helping me out a little as I was too confu
what it was that I was about to do. My cousin took his dick and pointed it toward my mouth.
to push me closer to him when his dick brushed up against my lips.

“Ooohhhh, goooddd, yeeeessss, do it,” my aunt moaned as she worked on my dick and pu

Suddenly my cousin pushed his big cock into my mouth and moaned as he saw it disappear

“Fuck yes, oh god that’s good baby, oh so fucking good,” my aunt moaned as she let go of m
started fingering herself. I was busy trying to figure out what to do as my eyes were closed w
dick in my mouth.

“Use your tongue Mikey,” Lisa directed me as she started to rub my butt.

I started to work my tongue around the underside of his dick as it was the only place I could.
started to pull his cock out and then pushed it back in.

“That’s it baby, fuck his mouth, oh god fuck his pretty little mouth Brian,” my aunt cheered on

I started to get the hang of it and just did the best I could not to choke on it. I just figured I wo
this until my aunt told me to stop and try not to screw up. Then something happened. Brian s
and as he pulled his dick out I licked the tip of his head. When I did I tasted something swee
cum, as I’m sure I’d be able to tell if he came in my mouth. I figured it must be his precum. T
much to it; it just felt neat licking something out of him. He started moaning and groaning as
and more at his head. When he slowly pulled his dick out of my mouth, I followed his cock a
the head with abandon. I don’t know what came over me all of a sudden.

“OH FUCK YEEESSSSSSS, GOD THAT IS SO FUCKING HOT,” my aunt cried out.

“God, he won’t stop licking the head,” Brian laughed out.

“That’s because he likes it,” my aunt said. “You like it don’t you Mikey, you like sucking cock
little cocksucker,” my aunt moaned in my ear as she thrust her tongue in there. “Oh fuck you
little cocksucker, suck it, suck him deep.” I kept bobbing up and down on his shaft until he w
“Oh fuck,” cried Brian.

“NO, not yet,” cried my aunt and with that she grabbed his dick from my mouth and started t

“Come on mom,” Brian said as he closed his eyes and fell back on the bed. “I’m dying here.”

“Just wait a minute Brian,” Aunt Suzy said. “I want Mike to fuck his cousin.”

“Finally!” shouted Lisa, and with that she jumped up on the bed and spread her legs for me.

“Go on Mike,” said my aunt as she helped me onto the bed. “I want to watch you fuck Lisa.”

I climbed in between Lisa and looked up into her beautiful eyes. Suddenly, I was lost again,
of my beautiful cousin. I positioned myself on top of her and moved until I felt my cock rub up
moist pussy. God the heat from it was unbelievable. I moved my ass and started to push my
lips until I felt it being sucked in. I had forgotten about the blowjob I’d just given to my other c
suddenly remembered how wonderful it felt to have my dick inside a cunt. My aunt was sittin
stroking my ass as my cock slide in and out of her slutty daughter. Brian lay behind me on h
save himself for whatever his mother wanted next. I figured that Aunt Suzy would go over to
kept on playing with my ass. A couple of times she eve wet her finger and moved it along my
felt her stick it in my asshole and pull it out.

I just kept concentrating on my sexy cousin. I leaned down and licked at her nipples causing
loudly. I moved up and we started kissing. I couldn’t believe this; my cock was inside my bea
sliding in and out of her warm cunt! Suddenly I felt a tongue along my asscrack and quickly
my aunt’s head. Lisa grabbed my head and pulled me to her tits again and I started sucking
weird but cool to feel my aunt tonguing my butt. I just kept fucking Lisa when she stopped an
Brian sit up.

“Stay still a second,” my aunt said and grabbed my waist forcing me to stop.

Brian came over behind me and put his hands on my waist. I looked back to see him strokin
with my asshole. He was in a daze and just kept moaning to himself.

“Lean forward,” my aunt directed. I just looked at her a second before she yelled, “JUST DO

I leaned forward and looked into Lisa’s eyes as she smiled at me.

“That’s it, push it in. Stick your big cock up his virgin ass,” my aunt groaned.

I realized what was happening and looked over at my aunt with pleading eyes. But she just s
kept fingering herself.

Suddenly I felt Brian’s cock slowly start to push into my asshole. “Ooowwwww,” I cried out a
legs and arms around me holding me still as her brother pushed his cock deep into my ass.

“Oh fuck, yes baby. That’s it, keep going, fill his ass with your big cock,” my Aunt Suzy moan
furiously frigged herself. I felt Brian keep pushing as I tried to relax and realized that this was
to me and there wasn’t much I could do about it.

“Fuck yeah, fuck him hard sweetie. Fuck his little ass. Make him take that big cock of yours.
faggot ‘til he cums in Lisa’s stinky pussy,” my aunt said as she cheered on.

She was obviously in ecstasy as she watched me being fucked by her son. I felt so dirty givi
and cousins. I felt so used but at the same time I realized that my aunt let me fuck her and w
me fuck her hot daughter. I turned back to look at Lisa as she smiled up at me.

“Don’t worry about them,” she said. “Just relax and keep fucking me. Fuck me until you cum
you to cum so bad Mikey. I want you to make me cum too.”

I leaned down and licked her face wildly, stabbing my tongue inside her mouth as her little s
turning me on. Meanwhile I was getting used to the fact that I had a cock in my ass. I hurt at
felt a little weird, now I had to admit that it felt pretty good. I don’t think I would’ve liked just h
dick up my ass, but with my cock buried in my cousin’s cunt it was an added pleasure.

Suddenly I felt Brian tense up and begin to moan loudly. “Yes, cum in him. Dump your cum i
aunt begged as she evidently found a hairbrush of Lisa’s to stick up her cunt. I watched my a
with the brush when I felt Brian moan loudly and start to buck his hips. I looked down at Lisa
spurt of cum shot into my ass.

“Take him Mike, let Brian come inside you!” Lisa whispered. I relaxed my asshole and felt hi
and pulsate as he emptied spurt after spurt of hot cum in my asshole. Moans surrounded the
came inside me and my aunt fucked herself with reckless abandon while watching her son c
nephew’s ass. The feeling of his come splashing inside me and my cock inside Lisa was too
soon shot my second load of the day into my cousin’s dripping cunt.

We all cleaned up afterwards and Lisa and Brian went to the store like my aunt had originall
finished reading in the backyard and I went to take a nap on Brian’s bed. I woke a couple of
hear the front door open and people talking. I heard the voices of my sister and my mother.
picked my sister up from a basketball tournament in which she had been cheering for her co
been a cheerleader since she was about 7. Now she was 20, and was one of the captains o

My sister, Julie, is about 5’8 with long blond hair. She’s got long legs and a very perky set of
friends were jealous that she was my sister and our doorbell and phone were constantly bus
wasn’t sure whether or not she had sex yet, but if I had to guess I’m sure she has a few time
constantly going to late-night parties on the weekends.

My mom, Carol, is about the same size as my aunt with a great set of tits also. She has gree
blond hair. You could obviously tell that she and my aunt were sisters.

They were all talking and then things went silent. I started to fall back asleep when I heard th
again and heard Lisa, Brian and my Uncle Jim walk through. A few minutes later I heard peo
steps and voices at the door. I pretended I was asleep as I heard the door open.

“Mike’s sleeping?” I heard my sister ask. “What did you guys do to him?”

“He’s had a busy day,” Brian said as he and Lisa started to laugh.

“Come on Julie, check out my room. I redecorated it,” Lisa said.

I heard some faint talking and then heard my sister shout, “Oh my god, Brian.” I jumped out
over into the hallway and looked into my cousin’s room. Lisa and Julie were on the bed and
next to my sister with his cock pulled out of his shorts.

“I told you it was big,” Lisa said to Julie.

“Go on Julie, touch it,” said Brian.

“No, you guys we can’t do this, Brian put that thing away and lets go downstairs,” my sister s

“Come on Julie, touch it,” Lisa whispered in Julie’s ear as she reached over and ran her han

“Lisa stop! Brian pull your shorts up and let’s go downstairs!” commanded my sister, but she
to stand up. Meanwhile, Lisa’s hand continued up my sister’s leg underneath her short chee
kept stroking his rod and moving closer to Julie’s face.

“Lisa stop,” my sister giggled as Lisa’s started tonguing Julie’s ear. Brian started to moan an
precum coming out of the tip of his rock hard dick all over the head and shaft. I could see my
cotton shorts that the cheerleaders wore under their skirts and Lisa’s hand disappearing und
sister started to moan and Lisa moved in and kissed my sister on the lips. They just touched
parting, and then Lisa ran her hand over Julie’s face and pulled her in for a second embrace
attempt to stop her and soon I saw their tongues playing with one another. They broke the k
started to moan. Julie looked up at him and then watched him playing with himself. I couldn’
as I watched her lean over and put her mouth around his cock.

Julie started sucking Brian hard as Lisa knelt before my sister and pulled down her shorts an
left her skirt on and started to eat Julie out! They continued this for a while before they all str
(except for my sister leaving her skirt on) and started fondling and playing with one another
didn’t know what to do but I knew that I had to do something. I felt like they were taking adva
sister like they had me. Although I must admit I had a pretty good time and Julie didn’t seem
much.

Nevertheless, I headed on downstairs to tell my mom. Directly below the stairs was the living
left was the front door and to the right was the kitchen. You could go around either way to ge
room, which was down a smaller set of steps. I crept down to the edge of a set of stairs that
into the family room. I saw my mom sitting on the couch with my uncle and my aunt was acr
rocking chair. My aunt was now wearing a pair of shorts and a tank top. Mom was dressed in
silk white top that showed off her mounds pretty well. Actually any shirt she wore pretty muc
magnificent chest. My Uncle Jim was wearing a pair of shorts and a polo shirt as he had bee
morning.

They were talking about work or something when my mom said that she needed to get home
bothering her. Great I thought, she’d go look for Julie and catch my cousins and really cuss
out! But my uncle moved over next to my mom and said he’d give her a back massage. My
insisted that Uncle Jim helped her when her back was giving her problems a couple of week

my mom and she turned her back to my uncle.

No, I thought, she has to go find Julie! I thought about walking in and telling her, but what co
had fucked both my aunt and my cousin that afternoon and gave into giving my other cousin
letting him fuck me up the ass! I worried about my mom, but I knew she would NEVER do ar
knew my aunt wouldn't try anything on my mom because it was her sister and that would be
It was one thing to manipulate and take advantage of kids, but it was another to do it to a gro
worried that my mom would find out what I had done.

My uncle started to work his hands up and down on my mom's back. So far, nothing wrong v
he kept on scooting up behind my mom so that his crotch was against my mom's ass. I was
scooted forward away from my uncle a little.

"Sorry, here let me do your shoulders," my uncle said.

Mom started to tilt her head back a little and was giving into my uncle's hands. My uncle mo
to one side and said it was in his way. My mom did one of those moves that girls do when th
to one side. He got closer and closer to my mom's neck with his face when he leaned in and
neck.

"Hey, what the hell? JIM!" cried my mom.

Quickly my aunt moved over in front of my mom and sat on the couch. "Carol, relax," my aun
stroked her hand gently along my mom's cheek. "Relax? Your husband just kissed me! I'm n
getting Mike and Julie and getting the hell out of here!" mom shouted.

She started to get up but my uncle grabbed her waist and pulled her back down.

"Carol, Carol, come here, I'm sorry, don't run off," my uncle said gently as he rubbed his han
my mother's arms.

"Jim was just trying to relax you Carol," my aunt said.

"No, he kissed me, I know what he did," mom replied.

"Ssshhhh, just let yourself go Carol," my uncle whispered in her ear as he moved in and star
neck again. He once again scooted up behind her and started moving her hips. Before my m
leaned over and kissed my mom on the lips, holding her head so that she couldn't get away

inside my aunt’s mouth but she soon stopped and my uncle started rubbing her crotch throu
Aunt Suzy broke their kiss and my aunt removed her tank top over her head. She wasn’t we
tits spilled out in front of my mother. My aunt grabbed my mom’s head and pulled her to one

To my surprise, mom actually opened her mouth and took my aunt’s nipple in her mouth. My
back and moaned with pleasure. “Yes Carol, that’s it, suck my tit,” she said. Meanwhile my u
floor in front of my mom and took off her pants. He fingered her pussy through her panties a
removing them too. My mom sat up a second and watched as my uncle moved in and place
pink pussy lips. Mom moaned and looked at my aunt. They just looked into each other’s eye
over and resumed her mouth on my aunt’s tits. That’s it, I thought. It was over, they had her

Then out of the corner of the room I watched as my sister was being led from the other stair
by my cousins. She looked dazed with a big smile on her face. It was as if she was in a tran
their sex slave. When Julie saw mom she just continued to smile and exclaimed, “Mommy!”

Mom looked up at Julie and suddenly realized what was going on. “Julie!” my mom stammer
leaned over and stuck her tongue in my mom’s ear as she whispered something. Mom rema
she sat up on the couch as my uncle continued eating her out. My aunt sat up and walked o

“Did you have fun with your cousins?” my aunt asked my sister.

“Yes, very much,” replied Julie, as she stood there with cum running down her thighs. God s
a slut, and it really started to turn me on.

“Good, so did your brother,” said Aunt Suzy.

“Where is Mike?” asked Mom, suddenly aware that she was there to pick me up.

“Lisa, why don’t you go wake him up?” replied my aunt.

“He’s not in Brian’s room, we looked,” said Lisa.

“Well, just look around, maybe he’s in the bathroom somewhere,” said Aunt Suzy.

With that Lisa ran upstairs to go look for me. Aunt Suzy took Julie’s hand and led her down t
floor where she started to kiss and fondle my sister. Brian moved over to the couch and sat
stroking his cock. “Play with your Aunt Carol’s big tities,” my uncle told my cousin. With that
and started licking my mom’s right nipple while fondling her left tit. Mom leaned back agains

let herself enjoy being taken advantage of. She reached over and put her hand on Brian's co
to stroke it. Brian stopped molesting my mom's tits for a second and watched my mom fondl
looked at each other and moved closer together. Mom closed her eyes as she moved in and
the lips. When their lips parted they looked at one another again, and then my mom bent ove
cousin's cock in her mouth.

"Yes, that's it sis, suck my son's big, hard cock. Mmmmm, take it all in Carol, suck your nepl
Aunt Suzy.

I watched as mom's mouth bobbed up and down on his hard pole. I glanced over to see my
stomach licking my aunt's pussy as Aunt Suzy was licking her lips watching my mother. I wa
everyone naked as they licked and sucked one another that I didn't even realize I had start t
inside my shorts. The sight of my mother becoming such a whore gave me mixed feelings a
react. I just watched as she kept on sucking Brian's cock and licking his balls. Suddenly a ha
arm from behind.

"Found him!" yelled Lisa as I turned around to see who it was.

"Bring him in here," said Aunt Suzy.

This was the first time my mother saw me staring at her naked body. She slowly took her mo
cock and looked up at me with a wicked smile as a large line of drool extended from her mou
Brian's cock. "Hi sweetie," she said calmly. I couldn't speak; I just stared at her. What a fuck
was! How could my own mother do this to me? It was different for me; I'm young and was so
this whole thing. But she's an adult and could've gotten up and walked away whenever she

"Mikey's learned a lot today," my aunt told my mom. "Let me show you, Jim sit up on the cou

With that she took my hand and led me over to my uncle. He spread his legs and my aunt pu
him.

"Show your mommy what you learned today. Show her what a good little cocksucker you are

"No way, he can't do that," said my mom as she looked on.

"Watch," said Aunt Suzy as she knelt down beside me and pushed my head toward my uncl
took his cock and started to press the head against my lips. My aunt licked my ear as she w
open my mouth. Not knowing what else to do I complied and opened up as my uncle fed me

“Oh my god!” my mom said as she started to laugh.

“Shit Mike!” exclaimed my sister.

“Oh fuck yeah… GOD!” said my uncle as he started to moan with pleasure at the blowjob th

“Is he good honey? Is he sucking your cock real good?” asked my aunt.

“Fuck, he’s almost as good as Brian,” said my uncle.

I just kept sucking up and down on his shaft, licking his head and tasting his precum in my m
minutes my aunt pulled me off and laid me down on the floor. “Spread yourself for your uncl
started to spread my legs and push my knees towards my head. I knew what she had in min
as I pulled them towards me, giving everyone a good view of my asshole. My uncle just smil
himself as he got down and knelt before me.

“Wait, he can’t do that,” my mother said.

“Why, he liked it when Brian fucked him,” said Aunt Suzy.

“Yeah, I fucked his pretty little ass good,” laughed Brian.

“Mike, are you gay?” my sister asked me.

“Maybe,” said my aunt. “He seems to like sucking cock.”

“No,” I strongly replied to my aunt. “I’m just doing what you tell me.”

“That’s right, and now I’m telling you to spread your ass cheeks so your Uncle Jim can fuck
scolded me. I looked up at mom for support, but she just gazed at me as she stroked Brian’s

My uncle spit in his hand and then wiped it against my ass probing my hole with his finger. A
a little moan he spit in his hand again and wiped it on his cock. “Yes, that’s it,” my aunt moa
over to spit on my uncle’s cock. “Make it nice and wet for him.”

He stared at his cock as he slowly started to push it into my asshole. I soon started to feel th
length of his cock fill my ass. This time around was different. Before I had my dick in my hot

really didn't mind Brian's cock up my ass. But now it was just my uncle and me and I started
was gay, seeing everyone in the room watching me with my legs spread and a cock up my a
mother as she was watching me get fucked, her hand working furiously on Brian's stiff cock.
kneeling next to us sticking her tongue in my uncle's mouth as they moaned together. My sis
pussy to play with as she licked Lisa. Lisa was sitting up and moaning as she lightly pulled o
ponytail.

Soon my cousin Brian flipped my mom over onto her back and rammed his dick into her sna
away from me now and was just looking up at Brian. "Oh fuck yes, mmmm, fuck me," she m
as sweat beat down his face.

"Oh god Carol," my aunt said looking over at my mom. "God let him fuck you, oh, my own so
sister." Aunt Carol was fingering herself at a rapid pace. She must've had at least 15 orgasm
seemed. I'll always remember her licking her lips, moaning and fingering herself whenever I
sister picked her head up hearing mom and Aunt Suzy. "Oh mom," my sister Julie moaned a
to our mother.

"Oh mom, you look so beautiful. He has such a big cock, don't you like it? Oh mom I love yo
she started to lick my mother's nipples. My mom was groaning loudly as Brian fucked her br
started to get angry. I couldn't believe my cousin was fucking my mom. What's more is I cou
would let him. I was pissed that she wasn't watching me, that she was just concentrating on
pissed that she hadn't asked me to fuck her, that she just grabbed the nearest cock and thru
pussy.

Meanwhile my uncle was giving me a good pounding and I hadn't even noticed. "Oww," I sta
cock was really starting to hurt me. He just kept on fucking me harder and deeper in my ass
begging him to stop, as he seemed to be lost in a state of ecstasy. He opened his eyes, look
withdrew his cock. He looked over at his son fucking my mom and licked his lips.

"Oh, does the poor baby's ass hurt?" my aunt mocked over me.

I just lay there watching as my uncle made his was over to the couch. Brian slipped out of m
down on his back. Mom got up and lay on top of Brian, grabbing his cock and sticking it bac
sopping wet pussy. Uncle Jim moved in behind mom and pushed his cock up her ass. I sat u
disbelief as my mom rocked back and forth between the two men and their cocks. She moan
fucked her hard. Aunt Suzy went ballistic as she watched her husband and son fuck her sist
louder and fucking herself with both hands. Julie and Lisa were looking up every so often fro

I just sat there playing with myself, staring in amazement. I couldn't believe this was my mot
by her nephew and brother-in-law. She loved every minute of it. "Fuck me, fuck my ass hard
uncle had his hands on her waist and pounded his cock in and out of mom's ass. Brian fuck
he licked all over her big tits. He moved his mouth up and kissed my mother hard on the lips
playing with one another.

Soon my uncle was groaning and got off my mom. He stood up by the side of the couch and
back forcing her to sit up on Brian's cock. "Mmmm, give it to me," mom pleaded. "Uuggghhh
as he shot his load all over my mom's face and tits. "Yes, come all over her," commanded m
slapped his cock against my mother's face and wiped his cum all over her. Looking at his fa
his aunt, Brian soon started to buck and moan. "Yes, come in her. Come in your auntie," Au
Brian.

"No, he can't," mom said.

I remember that a year ago Dad got himself "fixed" so that my parents couldn't have any mo
realized then that while dad couldn't get mom pregnant, my cousin could.

"Please, I'll get pregnant, just shoot it on my tits," mom begged Brian.

"NO," my aunt shouted as she jumped over to them on the couch. "Let him come in you. You
Just let it come inside you," Aunt Suzy said as she held my mother down on top of her son.

That was it! I was just about to jump up and pull my mother off Brian when I heard her say, "
inside me Brian. Come inside your auntie's pussy! Please, I need it soooo bad!"

With that Brian let out one last grunt and filled my mom's belly with his hot cum. "Oh fuck ye
aunt loudly as she came all over the rug. I had never seen a woman cum before, but she ke
as fluid came out of her pussy and coated her hand and the carpet below. When my mother
her high she got off my cousin and rubbed my uncle's cum all over her tities. My sister asked
that meant we were going to have a little brother or sister, and she just replied "maybe."

Mom and Aunt Suzy tongued one another as they looked over at me. "Looks like your son is
said as they both laughed at me. "He's pissed that his cousin and uncle got to fuck his mom
was true, I was jealous, but also pissed at my mom for letting Brian cum inside her. Mom co
she crawled over to me like a cock-crazed slut hungry for cum.

"Oh baby, I'm sorry, did you want to fuck me?" she asked mocking me. "I thought you were g

“I’M NOT FUCKING GAY!” I shouted at her.

“Well then why don’t you show me,” she said lying down on her back next to me.

“Do it Mike,” my sister said. “Fuck mom good.”

I crawled in between her legs and knelt before my own naked mom. I looked down at her an
leaking out of her pussy and onto her thighs. I put my cockhead at the entrance of her pussy
as I moved on top of her. “Ooooohhh, yes, that’s it baby,” moaned mom.

“I’ll bet he’s wanted this for such a long time,” said Aunt Suzy.

“Is that true baby, have you wanted to fuck your mommy?” asked mom as I started to fuck h
else to say in that predicament I replied, “yes.” “Then do it,” she said, “fuck your mom.”

I started to pump harder than I had with either Aunt Suzy or Lisa. Soon I was fucking her eve
Brian had. Part of it was that I now knew she was a whore and liked being fucked hard. The
I was still so fucking pissed at her for being such a whore that my anger came out in my fuck

Then mom did something I’ll never forget. She reached up and kissed me full on the lips. Wh
she looked into my eyes and said, “I love you so much.” We then kissed again, this time her
into my mouth and I greeted it with my own. After that I didn’t pay attention to my aunt or any
room. I was making love to my mother and loving every second of it. Soon I felt how warm a
was, and the incredible sensation it sent through every inch of my body. I looked down at my
glistening with sweat and cum. I kissed and licked her all over her face. I clamped my mouth
and sucked them vigorously. I pumped my cock into my own mother and soon felt myself ab

“Yes baby, do it. Come in mommy, cum in my pussy, please,” she moaned looking right into

I couldn’t hold back any longer, even though I wanted to so bad. I wanted to continue fuckin
forever. But soon I felt that familiar feeling and was soon dumping load after load of semen i
womb. She squealed with excitement as I came inside her. I looked at her when I was done
several minutes before I lied on top of her and we cuddled, my cock still buried in her warm,

After that, we all cleaned up and mom agreed with my aunt to let my sister and I stay overni
brought my father over after dinner and they “caught” my sister and I fucking on the edge of
tub. It was all just another scheme by my aunt to get my dad into their little “incest club.” My

fight at first, but once he saw Lisa walk over to him naked and grab his cock through his pan
struggle too much. The best was when we all watched dad fuck Julie. He kept moaning abou
wanted to fuck her. He came all over her sexy little body and mom licked up every drop.

Later, mom had a little boy and Julie and I had a little brother. We’re still not sure whom the
mean, who’s going to take a blood test? Although, everyone says he has the same eyes as

A Hot Little Sister for Christmas (College guy is reunited with his hot sister)
byThe Duke©

My younger sister Kristy and I have always been very close. Since we are only a year apart, us like we were a twin set of boys. By that I mean we took baths together until we were abou forced to sleep in the same hotel bed on family vacations until I was 16. We finally needed o because even though we were close we still always fought about everything, just like any oth sister.

When we were younger my sister was quite the tomboy. She always chose to follow my frien whatever mischief we were in. She would even participate in our wrestling matches, she was friends and myself frequently. She went through puberty before I did and was bigger then m It was embarrassing to have my 5-5 younger sister towering over me.

This all changed as I grew older, she stayed at 5-5 and blossomed while I grew to be 6-0. H only thing to change. She had grown into beautiful women. She has long blonde hair, blue e legs, a beautifully tight ass, and a huge set of breasts. She is very athletic and spends a lot beach. All that time she spent at the beach, with her beach bunny friends, gave her a dark c only comparable to the girls of Bay Watch.

Even though we had gotten older we still were pretty liberal with what we wore around each in my underwear frequently and I saw her in her braw and underwear frequently. Every time undies I would ogle over her luscious tan body. When she would see me look I would whistle would tell me to shut up. She thought I was just kidding, but she was definitely something to

She would always bring one or two of her buxom blonde friends home with her. They were u still didn't think they were comparable to her. I always made sure to walk out in my underwe around, and Kristy would holler at me to put some close on. I would walk out in my briefs an ladies, how are you all doing today." I know they all had crushes on me so I had to oblige the my sister off.

I had girlfriend after girlfriend throughout high school but I was always horny over my sister. her prance around the house carelessly in a T-Shirt and underwear. I could not even begin t of times I had to retreat to my room to masturbate about having sex with her. Thinking about tops and frilly panties that would crawl up the crack of her solid ass. I masturbated for years her. Right up to the time I had to go to college.

The women at college allowed me to get my mind off my hot little sister back home. Since I

college 2000 miles away, I wasn't going to be able to check out her sweet body until Christm
Christmas Break came and I was on a plane back home. On the plane, thoughts of my siste
me, flooding my head with graphic fantasies. Her big round tits, that nice tight ass, and those
I had to get up while flying over the over the Mississippi and jerk off in the plane bathroom.

I arrived at the airport and could not wait to see my family. When I came out of the tunnel the
18 year old sister. More beautiful then I even remembered. She was wearing a skintight whit
stopped right above her bellybutton. For pants, she was wearing a black pair of those spand
pants that you always see girls at nightclubs wear. Even though it was winter she was still ta
She was gorgeous, and was hysterically happy to see me. She began jumping up and down
and making her luscious tits bounce bounce almost hypnotically. She ran over grabbing me
could feel her warm mounds pressing on my stomach. She then stood on her tows and plan
my lips. I was forced to push her away because my erection was coming back, and a big bo
your family.

" Where's Mom and Dad," I asked. "Mom's Aunt Edna had a slight stroke, so they drove ups
to make sure she's all right," she replied. " That sucks," I said. " It will be just me and the hun
guy hanging out this weekend," she joked. When I thought about it, she was right, it wasn't t

It was about 9 P.M when we got back from the airport. I was pretty tired but she was still all
spending time with me. " Let's stay up and watch movies," she said, as we pulled into the dr
rent some?" I asked. " No but Mom and Dad have some," she said with a coy smile.

I immediately dropped my bags at the door and plopped my ass on the couch. "Make us som
lazybones, while I go change and get some movies," she said, as she ran up the stairs. I gra
Dad's beers for me, along with few whine coolers for her. I waited for the microwave popcorn
the living room. She was taking forever, but before I called to her, I finally heard her come th
the stairs.

As I turned to ask her what took so long, my heart stopped. She was wearing a skin tight T-S
small pair of black. Her panties formed downward into V under her belly button and had little
in the middle. They weren't quite as small as a thong but she looked sexy regardless. They
band at the waste, then back into enough material to barely cover her gorgeous ass. She bo
room while I watched her braless tits stretch the thin material for all it was worth. I jokingly w
she just looked at me and winked. She was just drop dead gorgeous and she knew it.

She got on all fours, since the VCR was beneath the T.V, and began to set up the movie. Sh
doggie style position. Her ass was angled up into the air, her back was arched, and she was

elbows. Her panties began to creep into her little ass crack, but she slowly reached behind h
them out. She did it slowly enough that she pulled them from her ass and held them 2 inche
was about 6 feet away, but I could easily make out her fuzzy little pussy.

She then hopped up, walked over, and plopped down beside me on the couch. She began t
could ask why, I found out. She had gotten into Mom and Dad's hidden Pornos. Like having
next to me wasn't enough, now I had to suffer through these cock-hardening skin flicks.

We laughed and poked fun at the movies for a while, but we eventually grew quiet. She lay t
next to me. She was propped up on her elbow using my shoulder as a headrest. Her legs w
couch totally exposing her mound of warm pussy. Her fidgety behavior let me know that the
her very aroused. She kept rubbing her foot up and down her tanned leg while she rubbed h
her panty line. The more I watched her get aroused, the harder my dick became. Suddenly a
caught me, and I grabbed the blanket off the back of the couch to cover my bulging hard-on

"I'm cold," I told her.

"Me too," she said, as she grabbed the other blanket and a pillow, and laid her head directly
was so horny, but I couldn't begin to think of how to go about seducing my own sister. We sa
for about another hour until I eventually began to dose off.

I was almost asleep when Kristy began to shake me. " Are you awake," she said. But I just la
to recover from my jet lag, since watching her was more like punishment anyway. She contin
about another minute, but I laid still and faked he that I was snoring lightly.

She then did something unexpected. She quietly pulled the blanket off me exposing my lap.
more time and waited for a second. She then unzipped my jeans and pulled my cock out of
feel her hot breath on the head of my dick and it was driving me crazy. My dick grew hard in
still acted as though I were sleeping and she was buying it, since I am such a heavy sleeper
my eye a slit and saw a remarkable sight. She was lying there analyzing my cock with one h
her pussy through her underwear with the other.

I finally reacted and sat up looking directly at her. She was obviously very embarrassed. She
then begged me not to tell anyone. So I agreed not to tell anyone on the condition that I got
naked. "You don't want to see me naked, do you?" She replied.

"Of course I do, you have an awesome body," I told her. She was all smiles over my comple
and immediately slid out of her panties. Then she did a little tease with her shirt. She began

dance as she slowly pulled it up over her head. Her tits were beautiful. They were two perfe grapefruits sized melons that stayed perfectly in place. Her nipples were smaller then I expe that with tits her size, she would have dollar sized nipples but they were actually those cute that I had come accustomed to sucking on at college.

"So what do you think?" she asked. "You have the sexiest body I have ever seen," I replied. touch them?" she asked. I immediately stood up and grabbed both of her gorgeous tits. She her big blue eyes as we locked lips. I tried to take it slow but she was too excited. She drove into my mouth and grabbed my aching cock with both of her hands. She ferociously droppe pulling off my shirt.

We were consumed with lust. I kept thinking to myself, I can't believe this is happening, but i was no turning back. I spun her around, pushing her to the couch. She glared at me through Fuck me now!!" she demanded. I knelt down in front of her and buried my face into her wer as though she was being tortured. She was going crazy, grabbing the hair on the side of my face into her pussy. She put her feet on my shoulders and kicked me back. "I said I wanted she demanded.

I stood up so that I was looking down upon her while she lied there with her legs spread, exp glistening pink pussy while she fingered herself. I braced myself by grabbing the headrest o Without breaking any eye contact she grabbed my cock and lined it up with her awaiting pus my dick came into contact with her warm pussy, shivers shot down my spine. I slowly inserte pumping it in and out savoring every last stroke. "Let's go upstairs," she said. So without pul out I picked her up off the couch as she wrapped her body around mine.

I carried her up the stairs with both of my hands gripping her ass along with my cock buried sweet warm pussy. I brought her into our parent's room and fell backward on the bed, puttin She was insane. She fucked me so hard that I could fell me hips beginning to bruise, but I lo tossing her head of blonde hair everywhere while she pulled at her nipples. I then jammed m mouth. She erotically sucked on them while her eyes rolled into the back of her head.

She was beginning to cum. She bit down on my fingers causing the pain to shoot down thro but it was turning me on unbelievably. "When she was finished cumming she quickly asked,

"Of course," I said. She climbed off of me and took my cock into her mouth. She kept lookin smile on her face while she licked my cock. It took no time at all for me to cum. She licked m shaft, my head, then she took then she began to deep-throat me. She was fantastic, not eve began to cum she pulled my dick out of her mouth and began jacking me off with my dick po

watched in awe as I came all over my stomach and chest. When I finished she ran her hand took her cum covered hand and licked it all off. God, you can only imagine how hot she look proceeded to lick it all off my leaving me without a drop of mess.

We spent the rest of the weekend acting as a couple. I cannot even count how many times I weekend. She later decided to go to college with me when she graduated. We live together We both keep relationships to cover up our true relationship, but we still have sex every mor My next challenge will be to get her into bed with another girl and I.

A Lunchbreak (Mark rushes home to her bedroom for lunch)
byjthserra©

Mark called home, his meeting had been canceled and he decided to come home for lunch. hour's drive to get home, he hoped it would actually be lunch and a whole lot more. The kids and it had been a while since him and his wife had done anything, so Mark was hopeful.

Allison knew exactly how to serve lunch, and it had very little to with cooking or food. Fully a opportunity, she changed out of her everyday clothes, noticing how firm her nipples already the tell-tale damp spot in her panties as she slipped them off. Still holding her satiny panties into the mirror running the panties down her body, feeling the soft fabric slide over her naked teased her nipples a bit, then slid the panties around her, moving down her back and softly ass.

Dropping the panties, she spread her legs apart, lifting one foot up on the dresser and touch feeling the wetness and heat building inside her. Knowing how it would excite Mark... breath tasting her dampness, drinking her lust, she slipped a finger into her wet opening. Moving it slit, she finds her sensitive clit, touching it with her wet fingers.

The phone rang and checking the caller-id, Allison answers it, "I hope you're almost home." and she breathes heavily.

"Yes, I am just pulling into the neighborhood, I wanted to tell you how hard I am. I've been h entire drive home."

"Mark, I'm looking in the mirror at my naked body. I'm standing with my legs spread and I tou Mark, I'm wet, I'm so wet for you."

"I'm turning onto our street... bye." The phone went dead.

Allison hung up, and slipped on a sleek nightgown, not a nightgown she sleeps in, one she s today. Leaving the front unbuttoned, she stood in front of the mirror again, lightly touching up and spray on a bit of perfume. She finished just in time, as she heard Mark's car pull into the Knowing the back door was unlocked, she quickly climbed onto the unmade bed, leaned bac pillows, and opened her gown some.

Mark entered the bedroom door to see her lean seductively back, resting on the soft pillows. him step into the doorway, immediately seeing his erection through his pants. Seeing how h

the dampness between your legs and knew she was ready for him now.

Mark moved onto the bed, resting his hand on her knee he whispered, "Do you want this as

Allison nodded, silently parting her legs, willing his hands upward. She felt him trace the soft thighs and her breath quickened. Watching him as he felt the damp heat of her, as he touch closer, she felt his fingers on her soft lips.

"No panties," he whispered, with an almost pained look on his face.

Allison just smiled, opening her legs to him as she threw open her rope. Mark backed away, shirt as he eyed her breasts. On her back, Allison's breasts seemed to pool languidly, her ni upward. Throwing his shirt aside, he unfastened his belt and pants, letting his eyes flow dow the tight curls of hair, the slit, opening just slightly for him.

She watched him pull off his pants and then slide the elastic on his underwear over his erect enormous," she thought, sliding back a bit on the bed, bracing herself for him. When he got the verge of control, she knew it would be a little rough, not violent, but just a bit feral.

Bending her legs at the knees, she opened herself for him, watching him crawl between her cock to her. Taking his shaft in her fingers, she felt the heat in him and opening her lips with hand she guided him into her.

Feeling him tremble above her, she gasped as he desperately plunged into her, shoving him Moving beneath him, she ground her clit up on him until he pulled back for another thrust.

It was hot, fast and hard as their bodies slammed together, each drawing pleasure from the as they took. They came together, the urgency splashing from them in wet spurts and pulsin let his weight fall upon her as Allison savored the pressure on her, the warm wetness inside always slightly sad and strange feel of his cock slipping out of her. His cock didn't fill her now knew she held something of him inside her, something she could hold a bit of for the rest of slowly became a part of her.

In a few minutes Mark climbed off her and quickly pulled on his clothes. Allison watched his glistening from her disappear into her underwear, wondering if anyone at work would smell h a tingle at the thought of him marked in her essence, her scent claim him as hers.

"I've got to run hun," he said.

"But you haven't eaten anything."

Kneeling on the bed, he leaned forward, moving his head down between her legs and kissin
he said, "No, I'll have to make up for it at dinner."

Smiling, she said, "But the girls will be home then."

"It's a school night, they go to bed early."

"I guess we'll have to also," she replied.

"I did enjoy the lunch."

"I know," she replied. "I know."

A Mother-In-Law's Valentine (Mother-in-law fills a need)
byTheScribe©

Julie's water broke at 3:00 a.m., and Luke's day went more or less downhill from there. Desp
journey down the same canal a year and a half earlier and rigorous attendance at Lamaze c
cervix remained stuck at three centimeters for most of the day. At 4:00 p.m., when the baby'
showing signs of stress, the exhausted mother-to-be was rushed to the OR for an emergenc
was left alone to prepare himself as best he could for the birth of his second child. At loose e
need of the assurance of something familiar, he fished in his pocket for a quarter and lifted t
the pay phone on the wall just inside the waiting room. He dialed his home number and liste
the clicks as the connection was made.

She answered on the third ring. "Hello, Bosco residence," his mother-in-law purred like a co
preening on a limb. Her dark hair and gracefully fluid movements had inspired him to make s
in the past. Once, she enjoyed a brief flirtation with fame as a West Coast torch singer par e
an alluring routine that featured red evening gowns and an ebony grand piano, but that was
Julie came along. She devoted a couple of years to motherhood, and, when she attempted a
that her star had faded and her fans had drifted elsewhere. She still looked great in those ev
and, if anything, the years had mellowed her voice like a great wine in the cask, but she kne
ring had passed her by. She kept few relics to remind her of those sparkling days, but on he
a fading photograph of a piano and a buxom girl in a long red dress sandwiched between Fr
if anyone asked her about it, she would just chuckle real deep and say in that warm throaty
I ever get to do it my way, I'll let ya know."

"Jackie, it's Luke. They just took Julie to the OR."

"Calm down, Luke; you're huffing and puffing like you're the one with your feet in the stirrups

"It's surgery, Jackie," he barked, stating the obvious.

"Oh, is it really?" she answered a little less warmly. "And here I've spent the last twenty year
was a stork that brought Julie."

"Oh hell, I forgot; you had it too, didn't you?"

"Yes, I did, Luke, and there's nothing to it. She'll wake up with her tummy a little sore, but th
be beautiful; none of those awful red marks on her head like she was pulled out with barbec

"But, I wanted to be there in the room with her."

"That's really sweet, Luke, but, believe me, after twelve hours in labor she won't care if you'r
not."

"I still don't think much of caesarians."

"Oh, come on," Jackie laughed. "You're just pouting cause they won't be doing an episiotom

"What's that?"

"Never mind; I'll explain it when you get home."

"You'll still be there? It's gonna be late; probably ten or after. You know I've got to stay till sh
of recovery and back to her room."

"Stay as long as you need. I'll be here. April does better in her own bed, so I decided to stay
her."

"You're a jewel, Jackie; I don't know what we would do without you."

"That's what mothers-in-law do, baby; help you get over the rough places." She was purring
for an instant Luke fantasized that she sounded, well, seductive. It was not an unfamiliar fan
come often to his dreams during his obstetrically imposed celibacy, and he found her enticin
his reach.

"You've been great," he croaked, and he worried that the catch in his throat might have unm

"Go take care of my baby," she chuckled, "and give her a big kiss for me."

"Right. See ya later."

"Bye, Luke."

Valentine Constance Bosco entered this world, out of her father's sight and presence, at pre
on Valentine's Day. Both mother and daughter came through the procedure without complic
blood pressure readings kept Julie in recovery longer than expected. It was a little past nine
rolled her back to her room where Luke was waiting.

"You the father?" one of the starchy, white-clad authority figures snapped at him as she and maneuvered Julie's bed through the doorway.

"Yes, ma'am," he yelped, leaping to his feet.

"Go home. Get some sleep. Come back tomorrow."

"But, my wife," he protested.

"Her?" the nurse laughed, pointing a finger at the lumpy form lying motionless under a pink h "We gave her a sedative that'll keep her under till morning. There's nothing you can do here

"Where's the baby?" he asked, peering over the bed-rails as though he expected to find the pillow beside her mother.

"In the nursery, where she's supposed to be. We don't bring the Caesarians out till the day a you want to see her, you'll have to come around to the nursery window."

"The drapes are closed; it's past visiting hours."

"I'll open 'em for you, so you can take a peek at her. She's a pretty one, that Miss Valentine, little head all round and pink like it's supposed to be. You'll be proud of her."

That prophesy proved to be right on the money, and, after getting his peek and a quick one home through empty streets, bedazzled by his new daughter and awed by the challenges he

Luke let himself into his darkened house and found Jackie in the living room with April on he

"You look tired," Jackie said, greeting him with a slightly concerned frown. April blinked and as Jackie shifted the baby to her other shoulder.

"It's been quite a day."

"Mother and daughter still doing okay, I hope."

"Doing just fine; Julie's knocked out, but Valentine was wide awake and just gorgeous. She's as her grandmother."

"Better watch that, buster," Jackie laughed, playfully poking his chest with a finger. "Flattery
everywhere."

Luke grinned self-consciously, and asking, "Where's Earl?" He glanced around the room for
father-in-law.

"Home. Most likely passed out in his recliner in front of the TV as usual."

"He didn't come with you?"

"Oh, he came, but you ran out of beer, so he went back home."

April began to squirm, attempting to crawl her way over Jackie's shoulder, and her churning
jostled her grandmother's full breasts.

"Oh, oh," Jackie snickered, catching the baby under the arms. "This little one's getting tired,
working me over pretty good."

"I'll take her, if you want," Luke offered, reaching to take his daughter.

"Not a chance, daddy-o, I'm having fun. You can come help me change her diaper though a
bed."

"Sure," he said, and he followed her up the stairs to the baby's room.

Not many guys are lucky enough to have a mother-in-law like Jackie, he thought, congratula
denim clad buttocks rolled sensuously in front of him on the way up the stairs. Her hips undu
provocatively as she climbed, and he found himself wondering how many grandmothers the
still looked thirty and who could make your mouth water by wearing a pair of skintight jeans.

Luke gulped, and his eyes shifted to Jackie's finger, then back to her eyes. His gut tightened
settled upon him. He struggled to fashion a clever response, but then, like the drawing of a c
look swept across his face, and he muttered, "I guess that gene skipped a generation."

Jackie shot him a look that was at once a curious mixture of surprise and uncanny knowledg
lingered on him while he shuffled his feet uncomfortably. She lowered April onto the clean di
between the baby's legs and fastened it at the hips, and then she turned to him and, brushin

from her forehead, said, "That's too bad for Julie."

"Too bad for me, you mean," he mumbled, turning away, unable to return her look.

"Poor baby," she purred soothingly. "You look like you could use a bath and a drink. You go give April here a bottle and put her down for the night, and then I'll fix you a drink in the den. that sound, big boy?"

"Like an offer I can't refuse, ma'am."

"Good boy," she breathed softly laying her hand on his arm and taking a step closer to him v in her arms. "Never turn down an offer from your mother-in-law."

"No ma'am, I won't." The touch of her fingers held his mind and seared his skin like a brandi

"I know you won't. Now scoot. I have things to do before you get that drink."

Luke turned and raced down the hall to his bedroom, propelled by a sense of urgency he co nor resist. He showered in five minutes and dried himself in less, pausing only to lay his fing where Jackie had touched him in an effort to recall that moment and the wild sensations he about to leave the bath when he ran his palm across his cheek and felt a two-day growth of with quick, hurried strokes, and then brushed his teeth. He raked his fingers through his hair for his aftershave. Two sprays for his face, two for his chest, and then, on a prescient whim, atomizer twice and misted his groin. He threw on his robe and tying the belt as he went, das toward the den.

Jackie had arrived ahead of him, and she was waiting on a stool at the bar. The den was da soft light of a few candles that flickered here and there, casting weird, dancing shadows on t basement walls. In the corner opposite the bar, his stereo lights glowed, and he could hear t his favorite Marc Anthony CD. He blinked, acclimating his eyes to the darkness, and, when l focused, Jackie began materializing in the gloom.

Holy cow, he shrieked to himself as his vision adjusted and his heart bounced into his throat off her stool and was standing, facing him, arm outstretched, a drink in her hand. She smilec even without the light, and then he saw that she had changed her clothes. The jeans and loo replaced by a nightgown so sheer that she might as well have been wearing nothing at all. S straps struggled against the weight of her breasts to keep her covered, and, when he squint make out a dusting of little red hearts scattered across the gossamer material. Her bosoms,

much larger than Julie's, pressed the fabric, and the darkened raspberries of her nipples we
against the milky whiteness of her globes. His eyes dropped, following the folds of the transp
ultimate conclusion at the tops of her thighs. Oh, God, it was short, too short by half, he groa
eyes flirted with the hem and the dense tangle of black hair exposed beneath it. She was mo
speaking to him, but the noise of blood rushing in his ears drowned her words. She came clo
him; he was lost in a welter of confused thoughts.

"Here's your drink, Luke," she said softly, reaching for his hand with hers and placing the col
limp fingers. "Scotch and water, heavy on the scotch, right?"

Luke nodded, speechless, dumbstruck and motionless, and gaped as she turned her back to
her stool. Thoughts and observations, jumbled and incoherent, rattled in his brain: short darl
arching nape of the neck, shoulders wide, yet delicately feminine, merging into the broad ex
waist tapering, narrowing, and then the dramatic flare of her hips and the hollow at the base
the backward, steeply jutting slope of her butt, enticing cheeks shimmering white, firm and m
with the motion of her legs, half-covered by the faint film of her gown, then thighs and calves
and solid, like a statue of a goddess hewn from living stone come to life in his den.

She reached her stool, and turned again to face him. Steadying herself with a hand on the b
leg and raised herself on tiptoe to put one cheek on the stool cushion. Her thighs separated,
dark bush as she regained her perch.

"Oops," she twittered, tugging the hem of the transparency ineffectively in a gesture of feign
left my stuff at home in the rush to get here, and this is all I could find in Julie's drawer. You
she would mind it I borrowed it just for tonight, do you?"

"I, uh, ah, uh, guess not" he stammered, feeling like a total incompetent, but he also felt a w
excitement between his legs. His hand was shaking so hard the ice in his drink was tinkling

"You're shaking your scotch like it's a martini, Luke," she said with a wicked smile and a nod
trembling hand. "You want me to make you one of those instead, baby?"

"No, no, this is fine, great," he sputtered, and lifting the glass to his lips he quickly gulped ha
contents.

"Oh my, thirsty boy," she laughed, and then she patted the stool beside her and said, "Come
beside me, Luke. I won't bite you; not hard anyway."

He drained his glass to fortify his nerve, and then stumbled clumsily toward the empty barsto
watched him closely as he clambered up, trying his best to maintain some dignity by manag
of his robe with one hand and clinging to his glass with the other. As happens occasionally a
intense distraction the inanimate betrays the animate, and so, suddenly and unexpectedly, h
awkwardly for a moment causing him to forsake modesty for the stability of the bar. He lunge
rail, feet churning the air below like he was peddling a bicycle, and, of course, in the commo
fell open at the waist. Jackie observed his struggles with cool amusement, but when his robe
him, her eyes dropped to his lap and lingered there until he regained his equilibrium. The mo
drawing the tail of his robe across his groin broke her trance, and she felt the heat of the blu
crept up her throat while she was watching him.

"Luke, be careful," she gasped in a warning that came well after all danger had passed, and
looked at her sheepishly, she added with a coquettish smirk, "It would be a real shame to los
"I'm okay," he muttered in a manly effort to conceal his embarrassment, because she had le
about the object of her concern.

"You need another scotch," she observed.

"Do I ever," he agreed, rattling the ice cubes in his empty glass.

Jackie made him another drink, stronger than the first, and they sat facing each other, knees
and, while they sipped, he described for her with breathless detail the day's events. She liste
as mothers are wont to do where their children are concerned, but, when the story passed b
delivery, her mind wandered. She reached her foot across the space between them and cur
rung of his stool as she listened, and from time to time, when he became excited describing
foot would brush hers and a tingling spasm would course up her leg to her belly. She heard
all the patience she could muster because she knew that she could never hold his attention
the telling of his story, and finally, near the bottom of his glass, his voice trailed off.

He sat silently staring into space, lost in his thoughts for a few moments, and then, her toes
foot. It was not a casual, accidental touching, but a deliberate caress that was calculated to
attention. His head jerked just slightly, like he had been startled, and she caressed his foot a
blinked and turned his head toward her.

"It's Valentine's Day, Luke," she said looking into his eyes, and something in the way she sa
him of the passion of Valentines past.

"Oh, damn," he groaned apologetically, "I guess you and Earl had plans to go out tonight, di

"I don't think so, honey," she responded sarcastically. "Earl hasn't remembered Valentine's D
fifteen years."

"Julie's a chip off the old block, then," he grumbled in reply. "She said she was so fat she did
to think about Valentine's Day."

"Poor baby," she purred solicitously, "no present this year?"

"You got that right," he sighed with a grimace of disappointment, and turned toward his glass
sorrows with another gulp of scotch.

"I guess that explains why this little number was buried in the back of Julie's lingerie drawer.
the gown between her breasts as she spoke, and the swollen discs of her nipples seemed to
the gauze. She moved her foot to cover his, and he could feel her toes on his instep. The se
her fingers on his arm earlier was nothing in comparison, and he felt a tightening in his gut.

He stared at her nipples, barely noticing the gown at first, then his eyebrows arched in recog
muttered, "I gave that to her last Valentine's Day, but she's only worn it once."

"Babies have a way of pushing daddy out of the picture, Luke," she replied with genuine sym
knew that Julie's devotion to April had come at a price, and that more often than not Luke wa
on the periphery of the family circle.

"You noticed?" he sighed, sounding slightly despondent.

"Of course, I noticed; I don't miss much where you and Julie are concerned."

"It's okay. April requires a lot of attention."

"Mmmmm," she nodded understandingly. "So do daddies if memory serves."

Luke didn't respond, instead staring glumly into his glass as though the mysteries of the univ
disclosed there in the arrangement of the ice cubes.

"I have a present for you, Luke," she said throatily, changing the subject to break the spell o
that was beginning to threaten her plans, and she studied him as her tone intertwined itself w
smoky fumes in his brain.

"Wha?" he protested with a start. "What'd you do that for?"

"Because I wanted to. I knew Julie wouldn't, and I thought my good looking young son-in-lav on Valentine's Day," she said, straightening her back and rolling her shoulders back. Her bre toward him, flattening slightly against the restraint of the thin fabric. Her berries poked the cl it like a pair of tent poles.

"But, but, Jackie," he sputtered, embarrassed by his lack of foresight, "I don't have anything

"Are you sure?" she breathed heavily with her eyes fixed on his. Her voice was thick with the suggestion.

"Huh?" he croaked.

"Never mind," she smiled disarmingly as she pushed a small, gift-wrapped package down th "Open your present."

Bewildered, Luke, looked at her and then at the package. He felt a measure of relief becaus and so insignificant, only about the size and shape of a toothpaste box, and he consoled his the hope that it was merely a token gift. He lifted the package, being careful not to damage t shook it beside his ear. It rattled with a dull, flat sound, and he looked at her quizzically.

"Oh, for Pete's sake, go on and open it." Impatience injected an edge to her voice. She had on his and was bouncing her heels expectantly.

He rotated the package carefully, looking it over and planning his approach. He inspected it it up to the faint light of the single candle on the bar, and then, just beside the bow, he disco Jackie's note. He squinted and read aloud, "For Luke, To make all your dreams come true; L

"That's really sweet of you, Jackie," he said, remembering his manners.

"Oh hell, just open it, will you? Just tear the end off and shake it out." She sounded agitated were skittering all over his feet. Somehow, while he was concentrating on the package, she his belt, and began tugging it to hurry him along.

"Okay, okay," he replied, and to placate her he quickly ripped the end, paper, ribbon and ca gift.

He inverted the package and shook it. A small white tube fell from the opening and dropped his palm. He leaned for a closer look and then straightened. He looked at her with a perplex creased his forehead in a frown.

"KY jelly, Jackie? Just what I always wanted for Valentine's Day."

"You'll need it," she answered mysteriously.

"What on earth for?" he questioned, feeling like he had missed the joke somewhere.

"I learned some things about you today, Mr. Bosco, while you were at the hospital."

"What are you talking about? What things?" His eyes darted about the room seeking clues.

"I was poking around the house this morning, you know, trying to find Earl some more beer, your stash of dirty movies right here under the bar."

"Huh?" he groaned unresponsively. A heavy mantle of dread began settling over him.

"You know what I'm talking about."

"That cabinet's locked." He squirmed defensively, ignoring her wiggling toes.

"It wasn't this morning," she corrected with a gotcha smile.

"Shit," he groaned.

"You've got quite a collection down there, buster."

"I don't know what you're talking about."

"I think you do, baby," she cooed, pulling herself closer to him with the tag end of his belt.

"All that stuff belongs to a friend of mine. I'm just keeping it for him so his wife won't find it."

"Aren't you the Good Samaritan," she chuckled disingenuously. "What's this friend's name?

"What for?"

"Because I'd like him, that's why. We think alike. We're interested in the same things. You kn
fetishes."

"Fetishes?" he croaked. His face was beginning to show the stress fractures of a disintegrat

"Yeah, Luke, fetishes. I'd say that thirty fuck films, all with the same theme, qualified as a fet

"I, I don't know anything about any fetish," he stammered, staggered by her shockingly casu
word.

"Maybe you ought to get to know your friends better; you know, investigate, find out what the
you go offering to hide their stuff for them."

While she was answering him, she reached across the bar and picked up the remote contro
eyes, bulging with apprehension, were riveted to the device as she toyed with the controls.

"Jackie?" he protested, nearly strangling on her name, when she pointed the controller towa

"No kidding, baby; you really need to check this out. That friend of yours has some awesom

Across the room the TV screen crackled and began to warm. Luke could almost hear the dru
the hangman's hand moving toward the lever to spring the trap beneath his feet as the scree
brightened. Oh dear, oh dear, he berated himself with dread as the title swam into focus. "Bu
Wedding Reception," he read with a sinking feeling. Oh shit, he thought; he remembered thi
the rest. Somebody spikes the punch, and the drunken bridesmaids take turns letting Buttma
He fucks them everywhere, behind bushes, in the bathroom, under the orchestra stand, and
on the pretext of going to change out of her wedding dress, leads him into the bedroom, and
by the train, throws herself on the bed to let him do her asshole too.

Luke's eyes were glued to the screen, but he was acutely aware of Jackie's presence next to
progressed, and the sound of her breathing became heavier as she watched. She was tense
her toes barely moved on his skin.

On screen, Buttman was talking to one of the bridesmaids; a beautiful girl with long blonde h
lime-green sheath dress that barely covered her ass. The girl was grinning and nodding her
dialogue was inaudible because the sound was off. That was of no consequence, since Luke

heart anyway. He knew the girl was eagerly agreeing to meet Buttman in the bathroom in a
sure enough, that scene faded and was replaced immediately with an image of the girl leani
making out with Buttman like he was the answer to her prayers. Pretty soon he had her brea
pulling her dress up over her hips. It was a summer wedding, so she wasn't wearing hose, a
a second or two to strip her thong down her shapely legs. They were kissing, and he was sq
ass cheeks like he was milking her butt, and then she was rubbing her pussy all over him an
his cummerbund up so she could get to his zipper. Then, he turned that gorgeous girl aroun
lean over the sink and spread her legs. Of course, she did like he told her, and Buttman crou
her and started running his hands all over her cheeks and down between her legs, and he w
then and she couldn't stand still for more than a second or two, so she looked over shoulder
and Luke could read her lips saying "Please, baby, do me." Then, Buttman put his hands on
spread them apart, and her crack opened up, and just then the camera panned in for a close
pinkest little asshole in the world. It was a tiny little thing, not hardly bigger than a dime, and
smooth, real smooth, like it didn't have but one, maybe two, little wrinkles in it and there was
at all anywhere near it, except down covering her pussy where Buttman's fingers were gettin
Then the camera pulled back and Buttman leaned forward toward that gorgeous girl's wiggli
closer and closer, but taking his time to let the suspense take hold, and then, all of a sudden
between her cheeks and his tongue was out and he was licking her crack and trying to run t
up into that tiny little asshole. At that, the girl started going nuts, throwing her head back and
making all that blonde hair fly around, while she hunched her hips and begged him to stick h
butt.

"Jesus Christ, that's hot," Jackie gasped aloud.

Luke turned to look at her, but she was oblivious; the action on the screen had captured her
for the moment she was ignoring him.

Buttman stood up and fished under his cummerbund for the tab to his zipper. The girl shot h
dismayed abandonment while he fumbled to free his prick, and he told her to play with herse
ready to fuck her. Of course, Jackie couldn't hear any of that, but she could get the idea pret
because the girl immediately reached down between her legs and spread her pussy lips ope
fingers and started stroking her clit. Jackie could see the girl's reflection in the mirror over th
the kid's eyes started getting a distant, sort of far away look in them, and she started flicking
back and forth across her clit, kind of strumming it. About then, Buttman got his zipper down
fishing around in his pants. A couple of seconds later, his hand came out dragging a cock th
cross between a python and a baseball bat.

"Ohmygod," Jackie gasped at the sight of Buttman's cock, and Luke watched her out of the

she chewed her lip and brushed perspiration off the underside of her chin with the back of h
was squirming on the stool cushion like she had sat on a tack or something, and he could fe
radiating off her nearly bare skin.

Luke was, himself, approaching the point of total meltdown. His cock had grown until it was
porch post, and he had to cross his legs just to keep it from fighting free of its hiding place. J
panted silently, he had seen this flick a thousand times, jacked off to it hundreds, but always
dark late at night, or during the day when Julie was out shopping. She wouldn't approve, no
she would just push him away, saying it was dirty and nasty, and have nothing to do with hir
weeks at a time. Oh, Julie, he thought, but the scent of her mother pushed her image from h
there; close enough to feel, to smell, to hear, and she wasn't repelled; she was enthralled. H
every movement on the screen, wide with wonder and eager anticipation. Her tongue thrash
restlessly, wetting them in one moment only for her to wipe them dry with her forearm the ne
sighed and groaned with the girl on the screen, and when the girl's fingers started stroking h
detected Jackie's hand rising to pluck at her own distended nipples.

Buttman's lips were moving; you could see his face beside the girl's reflection in the mirror. T
widened; she looked scared.

"He's telling her to make his cock wet," Luke explained, reading Buttman's lips aloud.

Jackie jerked her head around at the sound of his voice and looked at him like she had forgo
she moaned almost painfully and put her hand on his bare thigh, up high near the edge of hi
lure of the lurid screen had captivated her, and she turned away losing herself again in Buttr

Buttman put his hands on the girl's shoulders and forced her to turn around, facing him. His
from the gap in his pants like the limb of a tree, and the girl stared at it with eyes filled with w
doubt. He took her hands and put them on his cock, and then he kissed her, while she rubbe
him. She closed her thighs, capturing the end of his dick between her legs, and jacked him o
sucked her tits and chewed her nipples. After a minute of that, he pulled away, freeing his di
looked into the girl's eyes and then pointed to his prick.

"He wants her to suck him off," Luke whispered helpfully, and he felt Jackie's response in the
her fingers on his thigh. His own cock was throbbing with an ache he had never felt before, a
hips in the hope of attracting the attention of Jackie's fingers, but she failed to notice.

The girl dropped to her knees in front of Buttman and put both her hands on his huge dick. S
and rubbed her face with the swollen, purplish head, leaving a sticky web of precum strands

pretty lips and cheeks. She brushed the tip across her lips and licked the slit with the tip of h
Buttman grunted and wove his fingers in the girl's blond curls pulling her mouth toward his c
wide, stretching her lips and jaw to accept him, and took what she could of him into her mou

Luke glanced at Jackie out of the corner of his eye. Her mouth was open; lips, wetted with s
empathetically. Her breath was coming in quick little gasps, and she had slipped her hand u
was feverishly massaging her nipple while she stared at the images on the screen.

The girl moved her mouth and began licking the length of Buttman's massive cock. Her saliv
darkened, heavily veined surface, and her fingers skated eagerly over his skin to test his slip
wetted him all over once, and then again, then, taking no chances, she licked the swollen he
Her spit dripped off him as he lifted the girl off her knees and stood her, once more, facing th
moved behind her and nudged her crease with the tip of his cock. He spoke and she nodded
for her behind with both hands.

"He just told her to spread her ass-cheeks so he can fuck her," Luke volunteered. He was be
like a play-by-play announcer at a football game, he thought, feeling foolish, but the tightenin
grip on his thigh reassured him.

"Oh, God, baby, she's soooooooo hot," Jackie gushed, and her fingernails dug into his flesh

The blonde pulled her cheeks apart with both hands, opening her deep crease and exposing
Buttman inched closer and touched her ass with the tip of his cock. The agitated girl's feet d
bare linoleum floor, and she rubbed her tits on the edge of the sink, and it was easy to tell th
Buttman's cock touching her asshole was causing the pretty little thing no end of excitement
pushing, trying to get the head of his cock inside her, but he wasn't making any progress, an
developed a kind of bow, and pretty soon he had the girl mashed up against the wall with he
and her head turned sideways with her cheek against the mirror. Buttman backed off and let
the wall some and reposition herself, only this time she braced with both hands on the fauce
him to open her up if he really needed to. Now, Luke knew that old Buttman had made abou
career and had enough sense about butt-fucking that he could probably find an asshole to fi
room full of nuns, so having the girl's hands occupied didn't present any problem at all. Buttm
thumbs between those lily-white cheeks, and, before you could blink, the dark bottom of her
the screen and her little hole, all wet and slippery lookin, was puckered up just waiting to be
here came the cock and the head of it just about filled the screen, and it looked to be three c
the size of the hole he was fixin to fill with it, and it started boring down on that little hole and
her cheeks apart, and precum was leaking out of the tip and oozing all over her crack, and L
there was a lot of grunting and groaning and suggesting going on, but he kept his mouth shu

want to sound like an idiot trying to explain all that.

Luke snuck a look in Jackie's direction. Her eyes were wide as saucers, and she was chewi
She had pushed up her gown to get to her breasts, so most of what little had been covered
there she was twisting one of her nipples between her thumb and forefinger and making fun
sounds deep in her throat. He could see her bare belly running flat and smooth right down to
and her skin was shiny with perspiration. If she was aware of him at all, she gave no sign of
all the will power he could muster to keep his hands off her. Her body gave a little jerk and s
forward, toward the TV, and he forced his attention back to the screen.

The girl was half lying across the sink. Her arms were straightened, locked at the elbows for
her fingers were curled around the faucet handles in a death grip. She had squeezed her ey
was all squinched up and red like she was in the middle of Lamaze practice. Buttman bored
like a pile-driver busting rock and the top half of the head was wedged in her hole. Buttman
hip bones with both hands, and was pulling her so hard you could tell his muscles were just
sleeves of his tuxedo jacket. The camera panned in for another close-up, and the screen fill
of that tiny asshole trying to swallow Buttman's enormous cock. Funny thing about assholes
recollecting lessons learned from hours spent studying films depicting such matters, once he
it gets much easier. Then, as he watched, the girl's tight sphincter relaxed and a little of Butt
disappeared. It was slow at first, almost too slow to detect, but after a minute more of pushin
stretching that poor girl's butt-ring, suddenly old Buttman was buried to the rim of his cock-h
ass. Buttman paused right there, with the head almost in, cause he was coming to the bigge
and he liked to savor the moment when the first timers were figuring out what was about to h
assholes. He backed out, withdrawing nearly all his cock-head, and watched her hole close
pushed it back in to where it was before, only this time it was a little easier, and they didn't h
strain so hard. Then he did it again, and it was easier still, and if you looked real close you c
the girl's hole didn't close up all the way this time, so, when Buttman stuck her again, she wa
opened up some and the head slid right back to where it was just easy as you please.

The scotch, the porn and a three-month stretch of celibacy were brewing in Luke's brain like
frog toes in a witch's cauldron, and the poor fellow was beginning to unravel. He slipped his
crotch, desperate to find some means of quelling the raging fire in his dick. He was dangero
favorite part in his favorite film, and the consequences of watching that with a half naked wo
herself not a foot away were things he was not sure he wanted to learn. He groped himself a
sticking up under his robe. It was rigid and jerking, doing that odd little pre-orgasmic thing it
twitches and uncontrollable shudders, and he knew that somebody had better put a finger in
or else. He covered the head with the palm of his hand and dug his fingers into the tender th
underside, and then he squeezed down hard. He winced and nearly gasped, and then he di

and it hurt him so badly that he nearly jumped off the stool, but the jerking and twitching sub
felt the tension relax just a smidgen. He sighed in relief and closed his eyes because he still
himself to look at Jackie or the TV.

Buttman was fucking the girl's ass with tiny little thrusts that stopped just short of burying the
her. He was teasing her actually; tantalizing her with little tastes of cock, while he loosened l
that, when he was ready for a real ass-fuck, not only would she be ready for his cock, she w
him for it. The camera work was amazing, filming from inches, remaining rock steady, it show
withdrawing completely, hovering just outside the girl's open hole. Yes, that's right, open hol
stretched her so that now, when he withdrew, her asshole didn't close up at all but remained
circle of deeply reddened flesh gaping like a mouth as wide as his cock, and the camera clo
and there, beyond the opening were pink, pulsating walls that gradually darkened and faded
depths of her tunnel.

"Oh, baby, do it," a voice growled in the tormented tone of frustrated passion, and the words
to reverberate in the room.

His first thought was that the sound had returned to the TV, because the voice and the word
match for the girl on the screen, but he realized almost immediately that the sound was too c
and that it throbbed with a depth of desire that surpassed any scripted performance. He cha
Jackie. She was leaning toward the cock on the screen; her lips were working feverishly, for
soundless words. She had uncrossed her legs and separated her knees. Her hand was plun
her fingers digging into her bush, and she was panting like a runner on a steep hill.

"Give it too her," she huffed, offering encouragement to the frozen figures on the screen.

Buttman's cock hovered, poised not a whisker's breadth from the girl's hole, for a heartbeat,
and then another.

"You want me to turn the sound up so you can hear, Jackie?" Luke whispered.

"Nooooo," she moaned without turning her head. "You tell me. I want to hear you say it."

"What do you want me to do, slut?" Luke growled in a perfect rendition of Buttman's role.

"Put it in; do me," Jackie gushed with torrid fervor.

"Not good enough, dammit; tell me what you want." Luke knew the script, and he played the

"I want your cock, please, please," she whined sounding almost pitiful in her eagerness.

"Oh hell, you're no good at this. I'm going back to the party to find somebody who knows wh

"No, no, oh, God, no. Don't go; I want it. Please, I want it."

"What?" he hissed, giving her one last chance.

"Your cock, baby, your gorgeous, big cock. I want your cock fucking me up my ass," she sob
compulsion of her desire.

Perfectly on cue, the cock on screen lunged toward the girl's gaping hole. The head touched
disappeared, and then the shaft, thick and stiff, swooshing down like a kid on a waterslide, s
depths in one long, gliding thrust.

"Aaarggggg, yes," Jackie gasped, brazenly fingering her pussy while she gawked at Buttma
burying itself in the girl's butthole.

They fell quiet then, and looked on, a pair of voyeurs in a bizarre bonding ritual, as Buttman
girl's tight hole with deeply pounding thrusts. They watched in awed silence, Luke, because
for dialogue had passed, and, Jackie, because she hadn't the breath to speak her part. And,
that girl for all he was worth, and she took his every inch, and then pushed back harder wan
thrust and poked, fucking her deep, then shallow, then deep again, and then the stereo ran
all Luke heard was the soft hum of the VCR and Jackie's panting breath. Buttman was fuckin
looking back at him, grinning with that distant look again, and then he was there, slapping he
hands, then pulling his cock out and rubbing it in her crack, while the camera ran in for a clo
cum blasting from his dick. Buttman jerked off, pointing his spurting cock at her rump, coveri
and crack and that now not-so-tiny asshole with streams of sticky white goo.

"Ohhhhhh," Jackie moaned in an anguished sigh as Buttman's squirting cock sprayed his lo
white ass, and her nails pierced the skin on Luke's thigh.

Then, suddenly, it was over; the spell broken. The scene faded to black for a second, then b
Buttman was in the garden again, zipped up and fresh looking, and coaxing another of the b
turn on the dance floor.

Wordlessly, Jackie slipped off her stool and crossed the room to restart the stereo. The mus

she turned toward him. She dropped her chin, then slowly lifted her eyes and fixed him with
smoldering that he could feel it right down to his balls. Her gown was wetted where her pers
soaked it through and it stuck to her breasts like a second skin. She started toward him, slin
him panther-like, and he felt like a Judas goat confronting his fate. His chest constricted as s
She smiled, and he felt the wind gush from his lungs. She took a step closer, and the floor lu

Then she was there, her bare thighs brushing his knees, her eyes pouring her heat into his s
toward him and swept him up in the sweet freshness of her hair and the soft fragrance of mi
perfume on her skin, but mostly she captivated him with the sensuous, womanly musk of he
closeness of her filled him with desire.

She reached for the ends of his belt and tugged him off the stool, saying, "Come on, dance w
his misgivings, if he had any, dissolved like threads of smoke in the wind.

He moved to her and she to him, and she melted into his arms. Her arms slid up behind his
her cheek on his chest. His arms encircled her narrow waist, and he felt the intoxication of h
in his bones. They swayed together, leaning side to side with the rhythm, their feet touching
never moving, and her sinuous curves melded with his. He felt her thighs pressed to his and
against him. Her breasts flattened against his chest, and the firmness of her thrilled him. His
the small of her back and pressed her there, urging her closer and she snuggled deeper into
cock throbbed with eager hunger, and his thin robe offered scant concealment for his desire
her belly against him, unabashedly seeking his strength with her warm nudity.

"Jackie?" he moaned through nearly gritted teeth, when she pressed her belly against him to
of his standing prick.

Behind them, on the TV screen, Buttman, too, with his hands cupping fresh cheeks, was cau
delirium of erotic dance.

Inspired, Luke slipped his hands to Jackie's taut, naked globes. His hands cupped her, finge
tense crease, and he pulled her closer.

"Baby, I want skin," she muttered against the lapel of his robe as his fingers slid across her b
her fingers loosened the knot at his waist.

His robe fell open and she burrowed inside the folds. Her hands moved on him, roving over
restlessly and inquisitively, first caressing his chest with her palms flattened upon him, then
his back and rising to his shoulders, where she clung to him and panted with her open mout

His cock, naked, exposed, in obvious arousal, rolled against her belly with every move of the
she wriggled her belly in a lascivious caress that nearly rendered him senseless.

"Baby," she gushed, insinuating her hand between their pressing bodies and running her fin
his erection. "You really liked your friend's movie, didn't you?"

"Oh God, Jackie," he groaned when her fingers burned him.

Her fingers circled him, and, grasping him lightly, directed him to the core of her heat. The h
nuzzled into her dark bush. She held him there, pressing his prick into her pussy and let him
spreading for him.

"I guess I didn't have anything to do with getting you this way, did I?" she teased, while her h
dick in her wet slit.

"Dammit, Jackie," he protested. His fingers were clawing into her crease and her touch was

"I mean, it was just the movie, right? This wasn't meant for me, was it?" Her hand was cuppe
cock, and, while she spoke, she lifted her eyes and searched his face for a sign that might a
question.

"Oh, Lord, forgive me," he gasped. Jackie's thumb had rolled over the top of his prick compl
encirclement, and she started jacking him off into her dripping pussy before he could comple
Denial was futile; worse, it was impossible. "Of course, you caused it; I've hardly thought of a
since the first time I saw you."

"You should have told me." Her hands left him; she was sinking to her knees.

"I couldn't." He let her slip through his fingers, like a dream drifting away upon waking.

"You could have had me anytime; to do anything you wanted." She was on her knees. Her h
him toward her mouth, and then she licked him. She touched his cock with her tongue and f
through his body. She held him still and, opening her lips, covered him with her mouth. His c
She sucked him, cheeks hollowing, tonguing the sensitive throat of his dick, and pressed his
hands to take him deeper.

"Oh God, Jackie," he cried.

It was nearly a scream and it thrilled her, so she swallowed and let his cock slip into her thro
fingers raked through her hair seeking a grip on her head, and his hips lurched toward her g
thick, rigid, trembling with excitement, plunged into her throat. Her head bobbed as she fuck
her lips, tongue and throat, and she turned her head from side to side to increase the frictior
his pleasure.

"Jackie, Jackie," he wailed in warning.

She stopped sucking at the first taste of his cum and let him slip from her mouth. He helped
Her eyes burned with a wild, dazed look, and her lips were wet and puffy, almost swollen. H
touched her chin, tilting her face toward his, and he kissed her. Their lips met, instantly chur
pressing, and her mouth opened to him, and she sucked his tongue into her wetness. He ta
and wrapped his arms around her while she opened to him like the flower opens to the rain.
while they kissed, and she washed his erection with the wetness from her lips.

She broke away, tugging his slippery cock urgently and gasping, "I want this, now."

"Yes."

"You know what to do?"

"Un-huh."

"The movie; just like the movie."

"Un-huh."

He turned to find the KY jelly, and when he turned back, she was already kneeling on the flo
couch with her elbows resting on the center cushion. Julie's Valentine gown was lying on the

"Hurry, baby, I need you," she panted, waggling her ass enticingly.

He stood behind her, greasing himself with eager, fumbling fingers, and then he dropped to
knelt, praying at the altar of his lust as it were, for a moment, while her orbs shimmered expe

"Luke?" she panted impatiently. Her hands circled her globes, fingers digging into her flesh a
herself for him.

He crouched lower and felt the heat from her body on his face, and then, he was kissing her cheeks with soft, wet, adoring kisses and licking her skin between her fingers. He heard her muffled in the cushion, moaning his name as his tongue trailed ribbons of fire down her crac He licked her and his tongue swept her tightly puckered ring. She shuddered, and he licked her tender opening with the wetted tip of his rapier.

"Jesus, baby, your tongue feels good," she gasped.

He tongued her portal and felt her fingers between his cheeks and hers clawing to open her flat of his tongue relaxed her tiny rose with a gently wetting massage, and his hand crept up creamy velvet of her inner thigh. She gasped and shifted, spreading her legs invitingly, and springy damp curls of her bush with his fingertips. She rolled her hips enticingly coaxing his fingers to pleasure her, and he stabbed at her hole with the sharpened tip of his tongue. He and plunged inside, the wet wedge of his tongue filling the tight sheath of her rectum. His fin thickened lips in the dewy tangle of her thicket and thrust into her wetness. She gasped and thumb found the path to her womb and wiggled inside her. She gasped and moaned as he p thumb and tongue and her scent rose to mark his mind and the irresistible power of her lust his consciousness for all time.

"Ohhhhhhhh, God, Luke, you don't know what you're doing to me." She panted the words br slack lips drooled her spit onto the cushion.

"Yeth," he answered thickly, unwilling to take his tongue from her anus, and he fingered her tip of his forefinger.

"Luuuuuuuuke," she wailed announcing the onset of a spell of sexual dementia.

He continued to lick and probe and finger, and Jackie began to shiver uncontrollably, like a hold of her soul. Her pussy, hot and seething, seemed to convulse on his fingers in a writhin lifted his face from her haunches, but her quaking continued.

"Luke, baby, I want you," she gurgled.

He pulled his hand from her throbbing pussy, letting his fingertips drag up along the pulsatin ass. His fingers, dripping with jelly and the slippery effluence of her passion, caressed her a her with their mingling juices. He pressed a finger to her hole and felt her rose nibbling the ti gently and broke through her resistance. The walls of her rectum closed on him eagerly.

"Luke, Luke," she groaned impatiently. "That's not your cock, is it, honey?"

"Of course not," he snapped. "It's just my finger getting you ready."

"Ready? Luuuuuke, please, I'm ready to die if you don't fuck me soon." She was pleading, b
and pleading, and she reached for his cock to guide him to her.

He rammed his finger into her steaming bowels, then pulled it out and added a second. He s
her hole, slowly plunging them in to the hilt, while she squirmed like a piglet on a spear. The
just the tips of three fingers and spread them apart, stretching her anus like a rubber band, a
her pleasure in incoherent sobs.

"Luke, please," she purred and he could almost see her in her red dress, the skirt slit up the
hip, her breasts rising like melons above the wickedly scooped neckline. "Fuck me, baby. I c
more. Put your cock up my ass and give it to me."

His prick lurched in heed of her summons, and he crawled between her feet, close up behin
were mottled with greasy palm and fingerprints, and her oiled crack glistened with the warm
candlelight. He caught the head of his cock with his hand and guided it into her crease. His f
way, probing for her asshole and when he found it, he slid his dick down his finger till the he
her hole. His hands circled her waist, pressing on her hips, to hold her steady and then he m

"Oh God," she gurgled when she felt the head of his cock slip through her defenses and ent

"Am I hurting you?" He hesitated.

"No, I want you."

"But, if it hurts…"

"It won't; you're not big enough to hurt me." She knew she was challenging him with a lie for
him, held him in her hand, and she had taken his measure in the depths of her throat, and th
length and breadth of him stuffing the untried sheath of her ass was, at once, both thrilling a

"Okay, mom," he snarled without gentleness, and he began pulling her hips onto his spike w
pressure.

His dick sunk irresistibly into her rectum; inch by creeping inch he took her and she devoure
the cushion so he wouldn't mistake her moans of pleasure for signs of distress. Her arms cir
and she held it to her chest, while the cock in her ass took possession of her soul. He presse
transforming her sphincter into a ring of fire that stretched to receive him and showered her
bright splinters of pain and pleasure.

"Ooooooooo, baby, you feel good," she murmured to encourage them both, and he paused
adjusted to him.

"Is that all of it?"

"No, there's more."

"Give it to me; I want it all."

"Wait a minute."

"I can't; you don't understand, I want it all, now!"

"You're too tight."

"Push harder, baby, please."

"I'll split you open."

"No, you won't; my dildo's bigger than you." There, she had said it, blurting out her secrets li
schoolgirl, but her shame fled as she felt his fingers tightening on her hips. She felt his cock
muscling past her throbbing ring, filling her with hot, pulsating meat.

He filled her, and she tottered on the brink of lustful insanity. Her shoulders were shaking wi
when she felt his belly against her ass, she sighed with pleasure and, looking back at him, s
ass is soooo full."

"You love it," he declared, stating the obvious.

"Yesssssss."

"Better than your dildo?"

"Oh, yes."

"Why?"

"Because, you're going to fuck my ass and shoot your cum up me."

"And, what are you going to do?"

"I'm going to fuck your big cock with my ass till you make me cum."

"When?"

"Soon, baby, soon. I'm nearly there already, your cock feels so good." "Does that feel good,
withdrawing his cock halfway and shoving it back in.

"Oh, God!"

"And this?"

"Sweet Jesus, yes."

"And this, and this and this?"

"Oh, baby, yes; fuck me hard like that."

"Cock up your ass, just like Buttman, Jackie; cock slammin your butthole and fucking you de

"Oh, Luke, yessssssss. Do it to me; fuck my ass!" She shrieked his name and her butt becar
gyrating, bobbing, rolling and hunching, fucking his cock with breathtaking abandon.

"Like this, Jackie?" he questioned, withdrawing his cock to the end, then giving her three sha
before driving his length into her again, and then he repeated it all again, and again.

"Oh, Christ, I'm about to cum."

"Me, too."

Hips churned, closing and separating, closing and separating like perfectly paired performer
choreographed dance. Her swollen sphincter slipped easily up and down his shaft, stroking
resistance, and the friction was exquisite. His cock throbbed deep in her ass and began to tr
series of tiny jerks.

"Luke," she panted, "play with my tits; pinch my nipples while you fuck me."

His concentration was fragmenting, but he reached for her and found her breasts buried in t
her. His fingers clawed her flesh and seized her engorged nipples. He rolled them between
compressing the rubbery points, and she arched her back.

"Harder," she snarled as her passion reached its crescendo, "I want it to hurt, dammit."

Oh, God, he thought dreamily. The twitches were continuous now, and he could sense the h
building in his loins like a tsunami. His fingers closed on her tender skin, crushing her berrie
tearing her flesh like talons ripping meat off of bones.

"Oh, Luke, yessssss. I'm cumming."

Her hips slowed, then stopped. Deep in her belly a rumbling quake grew, radiating outward
shaking his prick, and in that instant her rectum seized his cock with a shivering convulsion
electric release of his rushing flood.

"Jackie!" It was a wail, a cry for help, and he wrenched her nipples in the hope that her pain
ease his need.

"Yesss, baby, yessss," she gasped. "I feel your cum in my ass. Fill me up with it; let your co
asshole full of your hot cum."

The leading wave of the tsunami broke over them and he felt the rush of floodwaters as his
ass. He shivered and jerked spasmodically, and she milked his cock with her incredible cont
until he was spent and drained and her own climax was receding in the foamy backwash of

They panted and sighed and struggled to regain strength and breath, and, he stroked her fla
name in awed whispers. In time, he dwindled, and she allowed him to slip away. Then, she t
and kissed him on the lips.

"Happy Valentine's day, lover boy," she mouthed against his slackened lips.

"Jackie, I…" he protested, trying to break away, but, sensing the beginning of an apology, sh
two fingers on his lips.

"Shhhhh, baby. I love you and I loved feeling your big cock shooting your cum in my ass."

"But?"

"No 'but,' the only 'butt' you need to worry about is mine."

"God, it's been so long, and Julie…"

"I know, poor baby," she interrupted, tenderly stroking his face. "I know what you need and I
whatever she can't. That's what mothers-in-law do, you know, help you get over the rough p

"You are amazing."

"Not me; you are the amazing one. I haven't been fucked like that, ever. I had no idea your c
good. I mean, I could guess, and I pretended sometimes, but it took doing it to know how go

"It was good for me too."

"Good enough to do it again?"

"Oh, hell yes; just tell me when."

"When's Julie coming home?"

"Three days; they keep them longer after caesarians now."

"We'll need more KY jelly."

"Right."

"I'll run by Walgreen's first thing in the morning and get some. I'll be ready and waiting when

"I won't sleep."

"Neither will I, Luke."

"You said I should have told you sooner; that I could have you anytime."

"I meant it, too."

"I don't want to wait till morning."

"Then, don't wait, baby. Tell me what you want me to do."

"Come to bed with me and fuck me some more."

"Give me five minutes to clean up, okay?"

"Sure."

"Oh hell, baby, make it two."

A Reluctant Nudist Ch. 01 (Young wife learns to show herself off)byStevеP©

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From my now, rather more knowledgeable experience of life, I've discovered that it's not too that the full erotic significance of a particular incident or situation that occurred some time in was not always fully appreciated or even realised at the time in which that specific episode h However, on a few occasions when we sit back to recollect and further analyse some of thos at a time and place a lot further down the track, the true erotic content and latent value of tha sometimes resurface, at last enabling us to truly recapture that moment and finally fully appr it's original worth.

Thus, after contemplating these memories with hind sight, it can conceivably enable one to a realise and understand those instances in a much more complete and satisfying way. They t some vague, grey memories stored away in the back waters of our minds but much more lik colourful experiences that they actually were and should always have been considered to be instances to be savoured and replayed over and over again in the virtual reality of one's con These are the accounts of just some of those all too rare but now cherished moments.

Without doubt, the one most consequential episode that comes to mind occurred early in the of 1974. Only having very recently arrived in Melbourne after migrating from England and m one of our first free week ends to explore the northern beaches of Westernport Bay, south e Helen, my wife of just a few months and I, came across a beautiful stretch of beach near a s Somers. Getting down on to it required some considerable effort as it involved a hike down a track from a makeshift car park and a further fifteen minute walk along it's length to the area the owners of the many parked cars had painstakingly sought out and chosen to patronise.

Coming from conservative England, the sight of so many completely naked bodies stretched the dunes and splashing around in the calm blue water came very much as a shock to the s straight ahead and fearing to make eye contact with any of these nude people, we walked a the last over exposed body on the beach to a point where we sat ourselves down and had a it.

"Well, what are we supposed to do now?" I asked.

"If we just walk straight back past them, it will look as though as if we were only going past t

out and if we stay here we will look a bit odd if we don't strip off too, and to be honest, that d
appeal to me very much."

Helen suggested that we move up into the dunes where we could not be seen directly from t
there for a while, which seemed like a good compromise.

On finding what looked like a secluded spot and after laying down our beach blanket, I got c
awkwardly, putting on my bright, liquorice all-sort coloured swimming costume with the help
around me. Helen, without showing quite as much modesty as me, removed her dress and u
momentarily as she quickly put on her metallic green bikini which she had brought over from

Watching her apply sun lotion to herself, I appreciated just how lucky I was to be married to
attractive girl. At a tender twenty one years of age, Helen was truly stunning. At close to six
long, redish dark brown hair, lovely ice blue eyes and a gorgeously well proportioned figure,
she could easily have been a movie star. With her hair cascading down over her ample but f
truly a vision to behold. The curvy lines of her narrow waist flowing on down to those beautif
sculptured hips and then on down again to those long, slender legs which seemed to go on
my belief that every part of her was indeed in perfect harmonious proportion. Even her skin
fair and smooth, the only blemish being that of her many sexy facial freckles that gave away
of her Irish ancestry.

"Would you put some lotion on my back where I can't reach?" She asked.

Kneeling down in front of me with her back to me, her long dark hair falling forward over her
rubbed in the coconut smelling lotion all over her back. Hesitantly, I untied her top bikini stra
area would miss out, half expecting that she might get upset by this. I was pleasantly surpris
reached behind and undid the main strap herself and took the top off completely. Then resti
hands, whilst turning towards me, she teasingly asked me if I could also rub lotion onto her f
After looking around to make sure that no one would be able to see us, I did as she request
hands to apply the lotion. Feeling her normally large nipples starting to shrink and at the sam
nicely erect as they pushed against the soft slippery skin beneath my palms, I began to get a
down the front of my togs.

"Being a bit brazen aren't we?" I said.

"What the heck, we're on a nudist beach, no one is going to take too much notice of little ol'
off my titties, are they?" She replied, raising both eyebrows.

"In fact whilst in Rome, why not do as the Romans do?"

With this she slipped her hands down to each side of her hips and undid both side ties simul
completely removing her bikini bottoms in one quick forward motion. She then took the sun l
started to rub the cream all over her backside and then after kneeling up a bit straighter and
me square on, around her pubes. Now, embarrassingly there was a definite reaction in my t
little chance of hiding.

"Come on, you as well, if I'm game to do it, then you should be too." She said.

I took a while to think about it and then with some haste, after turning away from her, took of
immediately laid down on my front in an effort to conceal my now swollen appendage. Helen
straddling the back of my thighs and started to massage the cool lotion all over my back. Wh
finished she asked me to roll over so that she could do my front, which I did reluctantly. A bi
appeared on her face when she saw the effect all this was having on me and she took me b
when she firmly grasped my now fully aroused penis and started to rub lotion all over it as w
at her now kneeling over me, I couldn't help myself, and by placing my hands on the cheeks
her slightly forward so as to be in a better position to couple with her. She seemed to be offe
resistance to this move, so I took myself in hand placing my member below her whilst gently
with my other hand.

Normally it would have taken at least ten minutes of foreplay to moisten her enough for pene
her usually being so tight down there, but either the sun lotion or the excitement of the mom
lubricated her more than enough for me to ease all the way into her as she responded coope
herself down onto me. Usually when we made love, I was the one on top, so it was kind of s
looking up at her this way, her outline framed only by the cloudless blue sky as she knelt ove
her glistening breasts sway gently as she moved to and fro mesmerised me somewhat, mak
fact that we were doing it out in the open where anyone might have been able to see us. Wh
very proactive during sex, Helen obviously enjoyed the freedom of movement that being on
didn't hold back at all, not being in the least bothered by the fact that she was out in the ope
all the work by herself, lifting and lowering her lower half at an ever increasing pace. With he
firmly closed and her breasts heaving up and down as she moved, she brought herself to a
much more quickly than I had ever witnessed before. I could feel by the way she was still ha
involuntary contractions, even after she had stopped moving, momentarily slumping forward
been both very strong and extraordinarily intense.

At this point, we were both distracted by some rustling noises coming from further back in th
reacted very quickly, rolling off me, still with the presence of mind however, to think of throw

over my still hard member.

A nude man, of fairly heavy build, looking like he was aged around in his mid forties, appear
some bushes behind us and proceeded to walk along a track, parallel to the beach but furth
one that we hadn't been aware of.

"Nice day for it." He said as he smiled and continued walking.

I waited until he was completely out of sight before turning to Helen.

"Do you think he saw anything?" I asked.

"I'm not sure." She replied.

"But to be honest with you, it doesn't really worry me at the moment, I just can't get over con
It was probably the strongest I've ever come in my whole life and you know something, it jus
exhilarating doing it here like this, you know, right out in the open, in fact look at me, I'm cov
goosebumps and still trembling."

Although I had not come myself and had maintained my erection, Helen was not game to ge
someone else came along so we just layed there face down in the warm sun to see if we co
to cover up our all too obvious white bits. It did start to bother me a bit after a while though, t
though Helen was laying down naked in front of me, that I soon had become quite flaccid in
department, even though I had not ejaculated. Maybe the shock of nearly getting caught doi
my mood. Thinking it over though, having passed literally many dozens of men of all shapes
beach with as many nude female partners, I had not seen one sign of an erection between t
maybe it was not all that odd after all and perhaps being flaccid all the time was generally a
state for nudists.

The sun was becoming really quite hot so after a while I suggested we go for a swim to cool

"You go and I'll catch you up," said Helen.

I put my togs back on and started to walk down towards the beach, having to start running b
far so as not to burn the soles of my feet on the extremely hot sand.

This beach, being located in a part of the bay which was protected by the centrally positione
didn't have much of a swell and only very small waves lapped the foreshore so it was more l

large pool than in the ocean. The cool water felt soothing on my now slightly tingling skin an
for a while, subtlely checking out the scenery.

Many more people had come along the beach and quite a few had spread along to not far b
we were camped. I hadn't originally seen these people when first leaving our spot to run dov
felt relieved that I had had the foresight to put my costume back on.

After swimming back into the shallower water, I looked back towards where I had come dow
glimpse of Helen who was now standing up and looking like she was about to join me. Unlik
she had not bothered to put her bikini back on and was still totally nude. I was about to call c
warn her of the people below when I realised how silly it would have sounded, what with eve

ne else there being nude also, so I just smiled and waved to her so as to let her know where

When she started on down, she too quickly increased her pace, either because she had see
people below or possibly, like me, she had also felt the burning effect of the hot sand. Either
take her very long to get down into the water with me. Once under the cover of the cool wate
started to relax and as if some kind of teasing game, continually kept raising her upper torso
water and shaking her breasts at me as if to rub in the fact that she was somehow misbehav
bit naughty. In a poor imitation of her mother's Irish accent, I pretended to scold her in a tone
she would have used, had she been here to witness her daughter's lewd antics. Helen alway
type of humour from me and we both laughed and joked around as we frolicked about in the
didn't take too much longer for her to become even more daring and after a little while she s
right up out of the shallow water to reveal herself full frontal to me as well, exhibiting herself
effort to impress me as to just how cheeky she could be.

After some time, which included a good portion of it with me having to scold her for continua
herself off to all and sundry, I told Helen that I would get out first if she wanted me to, and go
bikini for her, just to save her any embarrassment when walking back up the beach to the du

"Funny enough I don't feel at all embarrassed," she said. "I expected that I would do, but wh
else the same way it just doesn't seem to matter about not having anything on. Does it really
know, people seeing us in the all together?"

I replied, after a short while thinking about it, that I supposed it didn't really, mainly so that I c
seem too prudish, and for myself, I guess it was half true but the thought of others seeing He
fact bother me a quite a lot as I had always been very conscious about other guys checking
time. Her attitude though, did come as a bit unexpected as I would have hoped that she wou

bit more reserve and modesty in a situation such as this. She had always been very conserv
of swimming costumes and had never even dared to go topless on a beach before, includin
at St Tropez where most of the women didn't bother with tops.

"Well then, if it doesn't bother you either, then take your's off too." She replied, standing ther
knees in water with her hands on her hips in a most challenging manner.

In a show of solidarity but still remaining below the surface, I pulled off my togs and threw th
the drier sand. Then mimicking her challenging pose, I also stood up in the shallow water to
all my glory, proclaiming.

"Voila, No togs!"

Laughing, we swam into deeper water and floated around au naturel for quite some time. Al
have expected it, it actually did feel so much more comfortable and freer than swimming wit
Surprisingly, the almost undetectable current had soon pushed us some distance along the
back to close to roughly where we thought we had got in and paddled around in the shallow

Eventually Helen decided that she had had enough so she stood up and casually walked ou
to the dry sand.

"Come on lets go and get dry." She called.

I followed her out and we both walked hand in hand up the beach. Funny enough, no one se
notice of us, one couple just nodding a gentle acknowledgment as we walked past them up
Strangely, in some small way I felt slightly disappointed, believing that our state of nudity sh
greeted as far more of an important event in the whole scheme of things than it obviously ha

When we had reached our chosen spot, I realised that because we had got out of the water
short from where we had got in, I had forgotten to recover my togs which were still sitting ba
sand at the waters edge. Helen said not to worry and that she would go back and get them f
accepting her offer, I grabbed a towel and I started to dry myself off.

As I stood there watching her going back to fetch them, I couldn't keep my eyes off of her. It
if the girl I was watching, was someone else and not my own, usually prim and proper wife.
should make a record of this moment for prosperity, I quickly got out my movie camera and
walked down from the edge of the dunes to the water. When she had retrieved them, she m
back but just leisurely strolled back up over the dunes to me, stopping for a short while to ch

couple who had acknowledged us before. Even though she was nude, she looked so natura
chatted to them that I had to ask myself, why in all honesty should there be any reason for h
ashamed of being seen without her clothes on? I had never seen her naked from this distan
in a situation where she could also be seen by others as well but it occurred to me that by ha
as attractive as Helen, the situation was not too dissimilar to that of someone who was in po
rare work of art. One that they kept hidden away from the world in a vault or such like which
got to see. Why was it that I had always felt so protective towards keeping all this beauty hid
selfishly guarding her physical charms like some personal treasure, keeping them all to mys
wanting to share them with anyone? Contemplating this notion a bit further though, it did occ
very opportunity for Helen to show herself off like this had never actually arisen before and i
probability, might never happen again, so I was probably being just a little bit unfair to mysel
this self penitent examination. If I had to be totally honest with myself though, it was probabl
for any young man like myself to have a few of these little insecurities, considering that in th
called free love, it wasn't too unusual to lose your partner to someone else. I had even seen
couple of close friends of mine only recently before leaving England. Yes, this would be my
well justified and natural one at that, a genuine apprehension that most men with attractive p
surely feel at some time or other. However, having considered this conundrum, whilst contin
couldn't help but feel just a smidgen of almost smug pride as I watched her showing off her
to others because I knew that anyone with an eye for an attractive women would also be ap
this way also.

Considering that neither of us had ever exposed our bodies in public before, well not to this
Helen seemed to have overcome any shyness or self consciousness very quickly. Even so,
she might still be a bit upset with me when she saw me with the cine camera filming her nak
back towards me. To the contrary and to my surprise, when she got back to our spot, she ju
there brushing her long dark hair, not even making a comment about it as I continued on wit
daring cinemagraphic activities.

After doing some more sunbathing for a little while, we heard some people talking as they ca
behind us. Although we both quickly rolled over on to our fronts to conceal ourselves, there
behind saying,

"G'day, how you both going?"

I turned over to reply only to find that it was the same man we had seen earlier (and who mi
us!). He was with another man who looked a bit younger than him, maybe in his late thirties.
and both had good all over tans.

"Having a nice day?" The older man asked.

I replied that we were and we chatted about the location and the lovely weather for a while. I
drawn into the conversation and had half turned over and was now laying on her side, elbow
her chin in her hand. This I found very disconcerting as here we were, with two strange men
and here was my normally shy and reserved wife totally starkers, laying out with her breasts
completely exposed and on show to these two characters, seemingly without a care in the w
quickly remind myself of my previous considerations about selfishness but regardless, I still
get her to cover herself up. This urge grew even stronger after she just as casually decided t
position by sitting up a bit on her elbow and placed her hand on her upper knee and by bend
five degrees, raised it into the air. With her hand now locking her knee in position and with h
flat down on the calf muscle of her unbent lower leg, this new posture certainly left very little
imagination. Even from where I was laying, towards and slightly below her, I was aware of ju
was now showing. Through the triangular window, now opened up between her thighs, both
to mention her slightly protruding inner lips which were just peeping out beyond her pubes a
view to one and all. This very great temptation to tell her to cover herself up, with unusually v
controlled self restraint, I just managed to suppress. The older guy, who had introduced him
now

in a squatting position, below and just between us, almost touching the bottom of Helen's fe
pretence of the fact that he was thoroughly checking out every last inch of her as his wander
her whole body from her head to toe. All the while they chatted, he continued to meticulously
whilst she just as casually remained laying there, half reclined, half sitting up, now with even
knee bent a bit so that she was even more open to these two guys inspection than before. It
she was inviting them both to have a better look. She would have had to been blind not to no
scrutinising attentions but still she maintained her very overt posture.

When his eyes did eventually avert, he noticed my Canon cine camera which was still sitting
front of where Helen was laying. He mentioned that he had exactly the same one up the bea
younger man said, almost scoldingly, that like me, Greg often left it out of it's case sitting a b
and it's a wonder that it still worked, what with all the sand that it got on it. Greg, joining in, m
that they were both keen on photography and taking cine film and quite often on weekends t
a naturist resort which was up in the countryside, north of Melbourne where they had becom
unofficial camp photographers. Greg added that he had not seen us there at the beach befo
it was actually our first time ever on any nudist beach. In an effort to make it look like I was c
in front of Helen to put my camera back inside it's case, I moved down and sat in front of her
blocking the very generous view that she had been giving them both.

"By the way." Greg asked in a very unassuming tone.

"Would either of you two be at all offended if we came back with our own cameras and took
both a bit later?"

Feeling slightly pressured, I nervously asked why he would want to take photos of the two o
that a lot of the nudists that used this beach had more than a keen interest in photography a
considered pretty much just a common courtesy to agree to pose for one and other, mainly t
personal collections of photos of their friends and others who came here. He added that they
their own albums but on some occasions, being pretty much semi professional, he did some
forward for publication in a naturist magazine, if they were good enough. With a somewhat f
replied that I personally didn't mind but it was entirely up to Helen as to whether she wanted
taken or not (thinking that she would definitely refuse and get me out of this awkward predic

Helen surprisingly replied that she didn't mind either, seeing as I was so agreeable, soundin
the idea. Her response came as a bit of a surprise to me and after they had departed, saying
be back a bit later, I had a go at Helen, berating her for just blindly agreeing with me. I told h
didn't have to say yes just because I had done so. She looked a bit bemused and argued tha
agreed because she thought it might be a bit of a lark. Almost scathingly she went on to adv
had not been as willing as I appeared to be, then maybe I should have said so in the first pla
might have cottoned on and gone along with me. As a reaction to her slightly aggressive ton
responded by coming back and suggesting to her that she had not been overly discreet eith
was laying before when those two guys were sitting in front of her.

"Oh, and what do you mean by that?" She replied.

"You know exactly what I mean, when you sat up and spread your legs apart, right in front o

Screwing up her nose at me and shrugging her shoulders at the same time she replied that
too concerned about showing everything they had to her, why should she be too worried abo
back at them.

"Anyway, if I'm going to have to worry about just how much I'm showing off to everyone, I mi
put my swim suit back on mightn't I?" Helen came back sarcastically.

"Well that might not be such a bad idea," I replied instantly, expecting but getting no further r
her. On this point, I had half anticipated that she would excuse herself by possibly saying tha
unaware of her actions but her comeback made it sound like she had been almost deliberate

had exposed herself so openly. Either way, although her somewhat defiant attitude surprise
the matter drop and it was not long before a state of calm returned, both of us soon getting b
previously relaxed, sunbathing mode again.

Eventually after about another half hour, we headed down for another swim, this time both o
togs. Having had time to think it over whilst paddling around, I concluded that Helen was exa
should have been man enough to say that I wasn't really very keen on their idea. However, a
guys had so far returned, I had an inkling that our new found friends may have been side tra
perhaps had forgotten about us and would not come back to take us up on our agreement to
all, I was mentally kicking myself for having been so gutless for not having had stood up to th
saying no to them. In all fairness though, considering the overall situation a bit more thoroug
well built, totally nude, middle aged men towering over you, the situation would have felt pre
just about anyone they might have approached, not only us. Considering we were on their tu
and their demeanour had been both friendly and not in the least bit threatening at any time,
added to the reason why I had found it very hard to say no without possibly offending them i

When we went back up into the dunes this time however, my heart sank when we found Gre
name we never did find out) sitting down near our towels, with not one but two very professio
cameras and another bag of assorted equipment at the ready. Helen remained standing and
made no attempt to cover her self up in any way. The younger guy was now wearing a pair o
khaki coloured army shorts but Greg was still nude.

After we had both finished drying ourselves off, Greg said that, if we were still agreeable, tha
would like to take some shots of us both together and then individually. Helen nudged me as
to speak up about my change of heart but the thought of now looking even more stupid by b
committing myself previously, again prevented me from saying anything.

There was this trunk of a large dead white gum tree that had fallen down about ten yards aw
towels were. It's bleached white roots now standing up out of the sand like the spokes of som
a couple of which stood upright in an almost perfect vee shape. Greg suggested that this wo
back drop to have behind us, so we moved over to in front of it where his mate soon got us t
different positions, some just standing close to each other and others with me behind Helen
around her, both sitting and standing on the tree trunk.

Considering that neither of us had ever gone nude in public before or had ever had our phot
we soon started to relax and I even began to feel quite at ease about what we were doing. M
of nervousness and qualms about being photographed au naturel seemed to have been con

After changing cameras while his mate reloaded the first one with film, Greg then took some
standing, sitting and laying along the trunk of the fallen tree and also in amongst the roots sy
an almost weird, cross like crucifix type of pose. All things being considered, I thought I mad
model, well for a first time amateur anyway.

By now I was completely relaxed and was starting to enjoy being photographed. Helen was
and his mate, actively suggesting some poses for me, her making them and then getting me
that she was now running around completely starkers in front of us all, didn't seem to be bot
least. After several more shots, Greg changed cameras again and asked Helen if she would
him on her own. She agreed with an enthusiasm that was unexpected. She came over to wh
Greg called her back, saying that he had a better idea. Unlike when we were together, this ti
to put on the long white cheesecloth dress that he had seen her wearing when we had first v
and if she didn't mind, also to put back on her white bra and pants that she had previously w
well. It occurred to me then that our initial walk along the beach had obviously not gone unn
by these two guys anyway. This new idea seemed a bit odd to me as she was already stark
redressed for them.

As with me before, she was posed standing near, sitting on, as well as laying along the blea
trunk. With the long white and almost transparent dress now gently moving with the slight br
as good as most of the professional models you see in some of the fashion magazines. Whi
the shots his mate was positioning Helen and helping her pose, manhandling her limbs and
into the required positions. They both seemed very professional in the way they went about
team and I got the feeling that they really had done a lot of this type of thing before. I was be
feel quite proud of Helen's debut performance as a model. She seemed to be completely at
and after every pose, both Greg and his mate were continually complementing her on how v
telling her what a natural she was at it. It was obvious by the way she was readily respondin
suggestion of how to pose that she was genuinely enjoying herself and by the way that she
attention and compliments now being bestowed upon her, I could tell that she truly didn't mi
being handled or photographed by these guys.

For the next set of shots Greg asked Helen to remove her bra and then repeated most of the
but after each one, getting her to progressively undo the buttons that went from the top to th
front of the dress. When the dress was undone to the waist, he asked her to cup her hands
pushing them upwards and forwards, whilst arching her back slightly as she did this. This se
cakey to me but again Helen cheerfully obliged, now with her breasts popping out of the dre
somewhat nervously and made the point that she was always embarrassed about the large
to her nipples but not using the actual word. I found it very interesting that although she was
to show them off to these two guys, she was also at the same time, still too embarrassed ab

`Nipple' in front of them. She added that she hoped that they wouldn't look too ugly in the ph
commented, rather rudely I thought, that Helen did indeed have extrordinary large nipples bu
regardless, he thought that they would still look interestingly good in the shots. To try to allev
concerns, I mentioned that the sun lotion might help with that problem and went and got it, o
bottle.

Greg's mate said no problems, this was his job and he had something that would do an even
sun lotion. He went to one of their bags and brought out a clear plastic bottle of baby oil. The
amazement, he squirted the lotion into the palm of his right hand and then proceeded to mas
Helen's breasts as well as over her nipples. Surprisingly, she made no protest as he did this
handle her breasts as casually as if he were rubbing it onto her back. She even shut her eye
head backwards as he all too casually rubbed the glistening lotion all over them.

It was at that moment that my first real feelings of concern started to set in as I watched on s
passively, caught completely off guard by this unexpected turn of events. I started to get ver
nervous witnessing this, more so because of the fact that she looked like she was actually e
handled this way rather than because of the fact that he was touching her in such an intimat
seemed perfectly alright when they had been posing her before by moving her arms and leg
too brash escalation of actually touching her breasts did not go down with me as being in the
things at all. When he eventually seemed satisfied by his efforts and stood back to admire h
then asked Helen if she wouldn't mind twisting and at the same time pulling on her nipples a
would really stick out as it always looked far more attractive in a photo if a girl's nipples were
Again, Helen did not seem put out by his request and did exactly as asked.

This was now starting to really cheese me off, so I asked Greg's mate, with just the merest h
my voice (so as not to sound too aggressive), that if he wouldn't mind too much, could he re
so personal with my wife's body. He just shrugged his shoulders in a casual manner, as if no
understanding my request. Helen just laughed and told me not to be such an old fuddy dudd
even more like a complete idiot. I apologised, more out of sarcasm than anything else for ev
Anyway, the baby oil, along with the self tweaking had definitely achieved the desired result,
nipples shrink to half their normal diameter and go very erect as well so that they now looked
versions of those rubber suckers that you see on the end of a kid's toy arrow. Greg seemed
Helen's and his mate's joint efforts, rapidly clicking away at an increased pace as if he was w
they would again return to their softer state.

Once he had finished his next roll of film (and it occurred to me that they had now changed m
times compared to the one they had taken of me), Greg asked Helen to remove her undies.
most of the same shots as before, now with Helen having nothing on but the dress. This time

who took the unnecessary opportunity to apply some more baby oil to her breasts, even pull
himself without so much as a murmur of complaint from Helen.

One pose in particular that I found very provocative but also very erotic was when she was a
on the tree trunk, legs apart, hands on hips with the dress completely held open behind her
nothing. Greg told her not to smile in this shot but just pout her lips and look seductive as he
below her, shooting upwards.

Interestingly, on both of the cameras he was using, he had a flash gun which he used in alm
This seemed a bit unnecessary as we were in bright sunlight which should have been bright
of film. Helen, after a while, did ask him why he was using them and he explained that this p
shadows because of the fact that the sunlight was so strong. This did make sense but it was
never witnessed before so I was glad that she did ask him. I had wanted to find out myself b
worried about looking stupid again, had I been the one to ask. After yet another roll of film w
Greg asked Helen to remove the dress, which strangely enough came as a bit of a relief to m
now the shots should be more like what I had expected them to be. Using the first camera a
Helen in many of the same positions including the cupped breast pose. This time I made sur
was holding the bottle of baby oil when Greg again (as I most confidentially expected he wou
that she needed another nipple touch up. I almost felt a sense of cheeky pride at being cleve
them both off at the pass in my anticipation of this request. Whilst applying this deliciously sm
I could actually feel her nipples becoming harder against the palm of my hand. She gave out
of sighs as I proceeded to give them both a pinch and a pull myself and this simple response
enough to manifest a similar but more noticeable reaction on myself. My member was begin
aroused and I made what I judged to be anyway, an inconspicuous, if not clumsy attempt to
holding the bottle in my left hand, over my privates. Unfortunately it was not a very big bottle
quite manage to hide as much as I would have liked to.

Although my predicament should have appeared only too obvious, no one, including Helen,
any notice. Whether this was to save my possible embarrassment or not, I didn't really know
reaction certainly came as a great relief to me.

Still ignoring my state of arousal, Greg asked if I didn't mind, could I rub the oil all over Helen
glossy look would look really sensual. Happy to oblige, but not so happy to leave my now en
exposed again, I did most of her back and legs but when I reached her tummy, Helen took th
said that it might be less awkward if she finished the rest herself, which she then proceeded
have probably done all of the applying herself if it had come down to it but it was curious how
volunteered to do it when it was my turn. Perhaps she felt that I would become more arouse
more intimate parts. I couldn't help but notice that Greg was also showing signs of arousal w

the edge of the fallen tree trunk, opened her legs slightly and started to nonchalantly rub the oil around her fanny area. His reaction was even more evident when she started pulling and nipples again so as to make them stand out, as was obviously Greg's and his mate's prefere

Greg continued to take shots as she did this and even asked her to hold her pose momenta without any hesitation, pulling her nipples out further to a point where the shape of her breas almost conical and it looked like this distortion should have been painful. All the while she di smiling and pouting as if it was the most natural thing in the world for her to be doing.

I thought that his mate had probably the right idea having his shorts on, what with the obviou was having on all of us and wished that I still had my swimmers on too.

With Helen now glistening all over from an excess of oil and her nipples standing out further ever recall seeing them before, she was posed with her back up against the base of the vee laying, half sitting along the white trunk of the tree with her arms up and outstretched over th extensions of the vee above her head. Her legs were outstretched along the trunk of the tree over the other. After a couple of shots in this pose, Greg's mate got her to bend her legs at t to position herself with one leg bent sideways and laying flat along the main trunk and the ot bent but pointing straight up at a ninety degree angle so that both her feet touched, almost n other.

This absolutely amazed me. With absolutely no inhibitions, here was my normally reserved a completely naked, nipples hard, legs wide apart, showing every thing she had to two strange cue when asked to do so. I half expected her to panic any minute and call a halt to the whole at least protest about these open leg shots but instead to my astonishment she just smiled a everything requested, even adjusting her legs angles herself so that they now were now in a nine o'clock position'. It seemed to me as though, even without their coaxing, she was trying more provocative and suggestive poses than even they were asking her to make.

I desperately tried to make eye contact with her so that she would be aware of my disapprov involved with posing properly that it was as though I wasn't even there.

After many shots in this extremely revealing position, Greg asked her if she had a hair brush replied that she had one in her bag and asked me to get it for her. When I gave it to her she her long dark hair. Watching her do this, Greg and his mate exchanged glances and both sta

"What's so funny?" I asked.

"Well," said Greg's mate.

"It's not that hair that's untidy."

He then took the brush from her and told her to again pose exactly as she was before. With apart and her arms draped over the branches above, he then proceeded to brush her pubic middle of her fanny, out to either side so that now both her inner and outer lips were clearly had previously been doing it, her vaginal entrance was still slightly dilated and her inner lips and swollen making them protrude down and outwards. From the wetness showing, I could not the only ones being turned on by all of this and surprisingly, even now she still did not of objections to them handling her in such an intimate way. She just layed there with her eyes having to lick her lips a few times as Greg's mate brushed her pubes aside to his satisfactio of shots of her like this, Greg stood back and scratched his head, still not appearing to be co with his mates efforts saying,

"No, it's still not quite right but with your permission, I think we can fix that".

Going over to one of his bags, he came back with what looked like a small pair of hairdresse comb. With a the simple request of, "May I?" and without even waiting for Helen's response, comb back and snip off the dark, curly hair that still covered her lips. As he did this, Helen ju giggle, adding that she was very ticklish down there so to be careful not to cut off anything th hair. Even now there was still no hint of her being in the least bit upset by these goings on a helping him by pulling her swollen inner lips out of the way so that he could cut her hair shor nicking them. He then stood back a bit, as if to admire his handy work and then obviously sti happy, proceeded to trim the rest of her outer pubes as well. When he could cut it no shorte there motionless, scratched his head again and then went back over to his bag. After rumma short while, he brought out a man's brass face shaving razor. Retrieving the bottle of baby o then handed them to Helen, asking her if she could finish off the rest of the job herself.

"How much do you want me to take off?" She queried.

"All of it," replied Greg nonchalantly.

"You mean absolutely the whole lot?" She asked again, this time genuinely seeming surpris

"Yes, I think that's the only solution don't you? It would look so much tidier, don't you think?" both he and his mate looked at each other and nodded their heads in synchronisation as if t this idea.

"Well okay then....., if that's what you want." She replied, tilting her head with just the mer
a shrug of her shoulders.

Without any further hesitation, she immediately proceeded to do as they had asked. Liberall
pubic area with the clear, slippery fluid, she carefully removed every last trace of the now st
of her once previously dark curly pubes, pulling and manouvering her lips around in such an
it looked like this was nothing more than an often practised proceedure. She even asked me
up mirror out of her bag for her so that she would be able to shave right underneath herself
Greg handed her a small hand towel to wipe the clogging blade on and when she had finish
wipe away all traces of the offending oil and hair residue. Amazingly, unlike me when I shav
appeared not to have nicked herself, not even once.

While she had been diligently shaving herself, Greg and his mate had watched closely, Gre
shots of her in the process.

"You know Helen, you're such a very lucky girl, you've got what we in the trade call outies, a
ones they are too, you should be truly proud of them," Greg said.

"Outies?" responded Helen inquisitively.

"Yeh, outies, you know your labia I mean, some girls lips are all tucked up inside and hidder
them innies, but occasionally nature is kind and lips like your's manage to show themselves
fullest glory, they protrude and spread nicely outwards so we refer to them as outies."

"Yeh, and what's more, with nicely spread outies like your's, it makes it so much easier for u
how aroused and receptive you're getting and we have another expression for that as well d
his chum.

"That we do," responded Greg.

"The wetter, the better," he came back in a sniggering sort of tone.

Helen, without even seeming to think, instictively placed the middle finger of her left hand be
parted lips and then looked down as she retreived it, seemingly surpised by just how covere
it was.

"Wow, I guess that answers that question, doesn't it" she said in an almost embarrassed ton

slightly.

Although being in a mild state of shock and now completely spellbound by Helen's behaviou
conversation going on, especially the thing about her getting receptive, I couldn't help but sta
first clean shaven fanny I had ever seen. It's hairless appearance looked nothing like I had in
look like. I don't know why but I had expected it to look like, maybe just a smooth patch of sk
a thin dividing line running up and down it. Instead, both the inner and outer lips were somew
possibly caused by the oil making her inner lips adhere to the outer ones. These spread inne
mostly a bright pink colour on the inside but surprisingly, a very dark shade of brown around
textured outside edges. These inner lips appeared quite swollen and protruded down and ou
than I would have guessed they would have done looking somewhat like large ear lobes. It w
possible to see the tip of her clit peeking out beneath the slightly stretched arrow shaped ho

It looked almost as if it had become slightly erect like the head of a miniature penis, again it
pink colour but the hood that surrounded and stretched up about an inch above it was the sa
pigment as the outer edge of her inner lips. Between these well separated appendages, the
outline of her vaginal entrance was contrasted against the small dark tunnel that reposed be
inviting image was probably partially due to the fact that her fanny was still slightly dilated an
that as Greg's mate had so off handedly pointed out, she was even wetter than before, whic
hidden part of her anatomy so clearly discernible. The area of skin either side of her outer lip
darker brown colour and slightly textured, almost like it was covered in goose bumps, somet
impossible to notice when the hair was in the way. Contrasted by the milky white skin surrou
the various colours and textures made for a very fascinating picture. The oil had also made
there look very shiny and moist and this extra wetness really added to the overall erotic effe

Coming back to my senses, reality started to kick in. Watching her unflinchingly touch and e
private parts this way in front of these two guys, not to mention me, seemingly without any re
modesty, or concern for my feelings, had left me dumb struck. Also the fact that she had allo
to touch her in such an intimate way, almost as if my presence didn't amount to anything wa
my blood boil. Previous to this, even her showing off a bit too much cleavage would have be
concern on my part but here and now she was showing parts of herself off that even I had n
also see that Greg's state of arousal was increasing to a point where his now semi engorged
starting to gain a fair bit of rigidity as it raised itself to an almost forty five degree angle to the
horizontal.

At this point, I could definitely feel myself starting to panic inside. Their penile reactions also
easy for me to gauge, just how aroused these two guys were getting as well. Thinking that e
felt that it was definitely time for me to make my well overdue and belated stand to stop all th

went too far (as if the situation hadn't already gone too far).

After what seemed like an eternity of weighing up what to say, I eventually summoned up th
up, saying that this had definitely gone far beyond what we had expected and that I thought
finish up right now.

Greg, who was at this point adjusting the lens on his camera, just turned towards me with a
and in a very calm and reassuring manner, told me that I really had no need to be so concer

"Seriously, this is only about photography," he said.

"There are no degrees of nudity, you are either naked or you're not." He continued.

In a more berating tone of voice, he went on to continue his lecture, telling me that in a natu
like this, no part of the human anatomy should ever be purposely hidden away or covered u
something dirty or unclean about it, immediately making me feel like I was the one who had
healthy mind.

"We should never harbour any guilt about our own bodies," he went on.

"Especially our more intimate parts, you should never let anyone convince you that showing
dirty or obscene. Just look at your wife's labia for instance, they are truly exquisite aren't the
shame it would be to keep them hidden away by all that encumbrance of hair."

My previous thoughts about the hidden artworks came back to haunt me but logically, taking
further, he did have a point I suppose, even though I wasn't quite sure what the word labia a
to.

"You must remember that there can never be any sin in beauty, and that is something we m
understand."

He went on to point out that regardless of the fact that I was getting a bit hot under the collar
had one on, or anything else for that matter), Helen didn't seem to be upset in the least abou
were progressing and even looked like she was quite enjoying the whole experience.

Again, I found it useless to argue this point as he was obviously right, so now focusing my re
Helen, I told her that the main reason that I thought that we should stop right now was becau
that I was becoming very concerned about the number of overtly sexual photos being taken,

also less than impressed about the very intimate way she was allowing these guys to handle considering their present state of arousal. I attempted keep my cool and to use a calm tone to that which Greg had used so that it gave me the authority of someone of more advanced hide the extreme panic I was starting to feel inside. I felt that I had to seriously impress upon the fact that there was no way that I approved of the direction that things seemed to be head especially the lewd type of shots now being taken.

"Oh no." Helen pleaded in a most disappointed tone.

"Please let me continue, just for a while longer at least. It would be such a shame to end it ju really starting to enjoy myself, especially as I've now gone to all the trouble of shaving myse mean, this is just what I've always imagined it would be like, you know, being a real model a really do seem to know what they're doing don't they".

"Helen!" I almost shouted, finally losing my cool demeanour.

"Just look at the way these guys are getting horny, can't you see what you might be getting y

As if what I had just said had come as a complete surprise, Helen turned to them both and lo below their waists, not being able to miss seeing Greg's excited state or the bulge in his mat

"You guys wouldn't try anything on, would you?" She asked almost rhetorically, speaking to very submissive tone in her voice.

"Of course not." Responded Greg.

"As I've said before, this is only about photography, there really is no need to get all worked situation. Listen Helen, I think you should continue if you really want to, and as for you Steve allow her to, that's if you really care about the way she feels." He said, now making direct ey me.

"That's easy for you to say, but would you let other men touch your wife's private parts the s been touching her's?"

"That would be a little bit difficult as it happens, because my wife passed away about two ye Greg.

"But when she was alive, she was a professional model and artist and yes, I did let other pe

they needed to, as long as it was done appropriately and she was totally comfortable with th

His unexpected reply caught me completely off guard and had left me feeling even more unc
before. I didn't know quite what to say next.

"Look, I'm sorry about your wife, I couldn't have known,

but that still doesn't change things here. I don't feel at all comfortable about it, especially wha
of you two guys starting to get so turned on."

Greg looked down at himself and smiled.

"Believe me, I can understand your concerns", he said and started to nod as if in acknowled

"At last," I thought, here was some vestige from him that I might be in the right for once. This
of some achievement did not last too much longer.

"Look, this happens sometimes, it's only natural after all. I mean, Helen is a very attractive lo
but in all honesty, you would probably have even more right to be concerned or even insulte
blooded men like us didn't react as we all have. Look at yourself, you're no different. Look at
obviously not unmoved by it all either, but we're not animals, we're professionals. Believe me
all the time so we've learnt how to deal with it and control ourselves. I promise you, this is on
photos, nothing more."

I looked over at Helen. She had remained reclining in her open leg pose and yes, he was rig
she had not been unaffected as her inner wetness clearly demonstrated. The fact that she h
this pose with every last minuscule detail of her inner fanny still on show to all and sundry ga
good clue that she was quite serious in her desire to continue and obviously not yet quite rea
end her very first modelling experience.

She now made direct eye contact with me but seemed to hesitate for a moment before reply

"You know, if this is really upsetting you so much then maybe we should stop now, but I wou
with Greg, I don't feel uncomfortable about what's happening and I really, really would like to
on,..... but only if you say it's okay though."

At that point everything went curiously quiet, with me just left standing there, feeling very alo
completely isolated as I postured there naked with my arms defiantly crossed, facing them a

of them just silently staring back at me, I guess it was my turn to speak but with Helen's add
these guys had succeeded in making me feel as if I had been childishly stupid about the wh
obviously outvoted three to one as to whether she should continue to pose or not and Greg'
cleverly structured in such a way that it was hard for me to argue with him without sounding
Knowing that further protests would probably also be ineffectual and could also make me lo
and immature, I collected my thoughts carefully before speaking up.

"Fair enough Helen, if that's what you really want, carry on, but from now on I'll just stay righ
and keep my opinions to myself, but I'm warning you, you'll only have yourself to blame if thi
hand."

Although my speaking up had obviously not had much, if any affect at all on the overall outc
situation, if nothing else I had at least regained some self respect and was now reasonably
myself, having finally stood up to them and made my point of view clear. The fact that Helen
with them and not sided with me, angered me more than I can put into words but it certainly
the belief, probably for the first time that day, that I now had little or no control over what wa
Mulling over my options and to be absolutely realistic about the present situation, as tall as I
only of slight build. If push came to shove, I would have little or no chance of physically over
either or both of these guys should I need to intervene at some point. The overwhelming fee
completely powerless came over me and I had to resign myself to the fact that probably all
amounted to now, to the three of them anyway, was just that of an interested, if not unneces

Having said my piece, my backdown and present calm demeanour seemed to have been ge
permission to continue with Greg and his mate turning away from me with Helen now being
increased attention to detail she was now positioned laying along the trunk, on her side, rest
elbow and supporting her chin in her hand. The other arm was also bent at the elbow but wi
placed on her hip. Now with both knees also bent, one flat down, the other pointing straight
that magic triangle as before, again absolutely nothing was hidden.

In this position, devoid of her usual dark curly fleece and with her lips sensuously parted, he
entrance was again completely visible and her wetness even more obvious than before. Afte
being taken in this pose, Greg's mate asked her if she wouldn't mind being just a little bit mo
to which she just shrugged her shoulders with a `In what way do you mean exactly?' sort of
went over to her and after taking her hand in his, proceeded to demonstrate to her how to pl
her fanny and with two fingers held in a vee shape, showed her how to spread her inner lips
with them. With the excuse that she might not be one hundred percent sure what was expec
actually spread her lips with his own fingers momentarily so as there would be no doubt, aga
objections forthcoming. At the same time, he got her to cup her lower breast with her other h

her nipple as she had done before.

Thinking that at last she would see that they were now definitely going too far and well beyo
bounds of decency, I expected that now she would now at last refuse their request. Instead,
hypnotic trance she calmly and unquestionably complied, asking him if she was spreading h
apart and just how far she should pull on her nipple again with her other hand. She asked th
clinical way that I found it hard to believe what I was hearing. She was now even using the w
and nipples' herself, seemingly devoid of any of the previous sense of embarrassment she h

I found it hard to believe that this was really the same reserved and shy girl that I had walke
beach with just an hour or so before. I also found it hard to comprehend her seemingly comp
attitude towards exposing her own body to others (or was this just perhaps an attitude that I
imagined she had?)

Holding herself open like this, between her fingers, you could again see her clit peering out
hood that normally covered it, something I had only seen before in the privacy of our own ho
going down on her. After each shot they were still both encouraging her and she seemed to
spreading her legs even wider and even laughing and suggestively licking her lips as she wa
were now both telling her how sexy she looked after every new position they put her in and t
any hint of pretence in their suggestions for these open legged poses as to their what their p
intentions were. I was beginning to doubt that there was anything at all that she wouldn't do
especially as she was now spreading her lips automatically for each shot without them even
to.

My doubts were soon confirmed when Greg's mate got her to lay up against the tree root ag
supported by the vertical vee part as before and to cup and squeeze her breasts with her ha
her to bend her legs at the knees, bringing both ankles up to form an almost perfect triangle
bottoms of her feet were now pressed against each other just below her spread fanny. The f
and his mate were now also flippantly calling her breasts `Tits' proved to me that even they
completely given up any pretence that they were only taking naturist shots. Greg positioned
on the tree trunk and took quite a few shots, most looking straight up between her legs whic
look about as wide open now as I thought it could ever get.

Boy was I wrong. Still not completely satisfied, Greg, not being quite so crude as his mate, n
place both hands between her thighs and with her fingers to pull apart her inner labia.

"You mean my lips?" She queried.

"Yes, your inner labia minora," he responded.

"That's the more technical term I like to use, but yes, your inner pussy lips are exactly what I

Zombie like she did as asked and now even I had become mesmerised by her display. I cou
that her outstretched lips had taken on the appearance very much like that of the wings of a
although I'm sure no ray's wings ever looked as pink, swollen and sensuous as these ones c
this way, she still continued to smile at Greg as he clicked away below her. As he encourage
inner lips further apart, her fanny hole was becoming visibly more open between them and n
that the wetness now showing could possibly be mistaken for baby oil as a small, almost pea
globule of her juices started to slowly trickle down between the cheeks of her arse. I was am
out she managed to stretch those beautifully moist and bright pink lips. Greg actually took so
this, crouching right down between her legs. I had no doubt that these shots were now well b
of your average naturist photos but still there was no hint of Helen's refusal to do anything as
even questioning the type of shots now being taken.

Although I was getting more and more angry inside as to what was happening, I cowardly bi
passively by, pretending to myself that I was only doing nothing because of my previous con
interfere and not out of any sense of fear or helplessness.

Next, after changing to the other camera again, Helen was told to pose in a kneeling positio
the trunk but sitting back on her heels. At last, for the first time in this whole episode, she co
about the position she was being posed in. However, it soon became clear that it was not th
she objected to, rather than the fact that the tree trunk was hard on her shins. Greg asked m
say, told me to fetch her beach towel which I did, and he folded it over a few times and layed
the trunk. Greg put her back into the required pose with her knees wide apart again, which n
the norm, getting her to hold her swollen bright pink lips open in the spread vee position with
her left hand. He then asked her, if she didn't mind doing it, could she please touch herself a
area (and those were Greg's actual words) with the middle finger of her other hand. She imm
and positioned her finger down between her outstretched lips, whilst timidly looking up at Gr
like, as if seeking his approval.

"No not like that." He said, almost laughing.

"Higher up, you know, just as if you were playing with yourself."

There was always the small possibility that she may have misheard the `As if' bit but someho
she did as she deliberately licked her middle finger and now successfully placed it exactly ov

the affirming nods of both Greg and his mate. Then unexpectedly, instead of just keeping he started to rhythmically massage herself around her exposed clit and upper lips area, again a what they wanted.

"Yes, that's lovely, absolutely lovely." Greg replied.

She began quite slowly and gently but with both Greg's and his mate's verbal encourageme to quicken and eventually, as if no longer aware of the photos being taken, she started to wr now rubbing much faster and harder, concentrating more on around her clit than anywhere e licking her finger every so often but seemed to be running out of spit as she tried to lubricate obviously now very sensitive area. However, with just about everything displayed so openly visibly flowing, she must have realised that she had created an alternative source of wetnes began to run her middle finger down between her lips and up inside herself then back up to little button which was now becoming generously covered with her creamy coloured juices. N doubt as to the effectiveness of her self stimulation as her whole body was now physically s point where I thought she might even fall off the trunk. As she did this, Greg continued to cli to keep asking her to keep her eyes open and look straight at the camera which she tried to much success, seeming now to be more engrossed in her own activities than she was in the three pairs of eyes observing her.

Watching her do this, it occurred to me that I had never seen Helen touch herself in this way I knew that most women did this, I had never imagined that the first time I would witness it, I sharing the moment with two complete strangers and a bevy of cameras.

With her whole body glistening from baby oil, sun lotion and sweat, she had beads of perspi her cleavage forming a small pool in her navel as she arched her back to and fro. She even forming at the end of her nipples which would be flicked off when her breasts heaved up and gyrated. Her usually white chest area was also now flushed with a blush red colour as she s achieved a rhythm not unlike that of native African women when they performed their cerem rhythm increased until she suddenly stopped, almost abruptly, letting out a loud gasp, almos

At this point, although obviously very hot, her whole body became covered in goosebumps a perfectly still as she seemed to concentrate her thoughts, possibly in an effort to sustain the post orgasmic spasms.

Everything seemed to stop for a while, even the clicking sound of Greg's camera halted. Hel motionless for a moment, she then opened her eyes and just smiled at us all, breaking in to embarrassed laugh.

Even though my initial reaction to Helen's exhibitionist behaviour had put me into a mild stat
had not, in any way subdued the voyeuristic enjoyment that her erotic and somewhat unexp
given me. My physical response to it had overtaken any mental objections to her behaving i
become very aroused and not surprisingly I was now completely erect as to my shock horro
mention his mate who now had a huge bulge poking out from the front of his shorts.

Helen, having now seemingly regained her senses, had started to compose herself somewh
kneeling pose but sitting back a bit more, now in a quite relaxed and obviously more comfor
apparently blissfully unconcerned that every minute detail of her usually well concealed priv
still on display to one and all. Although retaining this overtly sexual pose, she still managed
image of a women who was at complete ease with her situation, with little or no real concer
possible ramifications of this unusually provocative and sexually tense situation. Now straig
and placing her hands on her hips, she looked amazingly serene and content, as she cast h
three of us. Smiling, as she saw the reaction we had all had, she finally seemed to become
situation at hand and of the effect she had had on us. Staring at the three stiff dicks in front
guess it was only too obvious. Greg kept repeating,

"Absolutely brilliant Helen," over and over again.

His mate actually started to clap and asked Helen if there was any chance of her giving us a
just smiled at him and I'm sure I detected a small positive nod of her head.

"Just give me a mo to get my breath back," she said quietly before finally looking over to me
contact for the first time in what seemed like a long, long while. I half expected to get a look
would possibly beg forgiveness but instead her focus dropped from my eyes down to my me
surprisingly still not lost any of it's sustained rigidity.

She then, without saying a word and after rearranging the position of her towel, sat herself d
comfortable position, sitting upright and facing us all sideways along the sun bleached trunk
her legs up so as to place both feet flat down on the trunk either side of her so that from whe
were watching from, her legs formed a perfect M shape with her intentionally opened fanny
Her knees were now almost level with her chest. After seeming satisfied with this new and to
pose and without lifting her eyes, she placed her upper hand down above her fanny and spr
again. She then brought her other hand down and after running her fingers up and down this
little valley a few times, inserted what looked like at least a couple of the now well lubricated
inside herself. Unlike before, she did not remove them, but just started pushing them in and
and slowly at first but also extremely erotically whilst also massaging around her clit with the

spreading hand.

Greg had stopped taking shots at this point and was making some adjustments to his camer
her. When his mate told him to have a gander at this, he immediately went back over to his
brought back his movie camera, which as he had previously mentioned, was indeed the sam
had. He crouched down in front of Helen, focusing his lens no more than eighteen inches fro
fingers.

"Bloody marvellous Helen," Greg uttered as he got his focus just right.

For once, she seemed to completely ignore his comments. This time, outside encourageme
necessary to urge her on because Helen had again become completely absorbed in her own
bending slightly forward now and watching her self penetration as voyeuristicaly as any of th
almost like a fourth uninvolved observer. She seemed almost as interested in watching her
disappear and re emerge from her now smooth and very wet fanny as the rest of us were as
formed a perfect seal around her moist fingers each time they were inserted and retracted. I
she was having some kind of weird out of body experience as she began to repeat the phras
vernacular of the third person.

"Yeh, come on, come on, you can do it."

As she started to breath at a faster rate, she quickened her inserting pace to match it. With t
up, she also started to speed up her massaging around her protruding clit with the thumb of
using to spread herself open with as she plunged her wet, creamy covered fingers in and ou
the first time she had made herself come and had found it hard to keep her eyes open, she
alternating between looking down at herself, then up to check out our all too obvious hard on
somehow gauge her performance by the ever increasing rigidity that she could see in all of

There was little doubt as to who was now in control of this little exhibition and she certainly h
audience exactly where she wanted us as she continued her constant repetition of,

"Come on, come on, you can do it."

It soon began to sound almost like an invitation to join in and either because of the fact that
now become very uncomfortable or maybe he was in some way responding to Helen's utteri
his shorts down and stepped out of them, his rather small but very hard dick flicking upwards
been spring loaded.

Wary of this, I decided that if I didn't put an end to it now, that there might be no way I could
two guys from taking her up on her all too welcoming invitation should they decide to accom

As if encouraged by his action, Helen again started to repeat her now breathless invitation o

"Yeh, come on, you can do it, you can do it," over and over again.

Now even I was starting to have some considerable doubts as to what preferred reaction sh
solicit from this unclear enticement. Was this just self encouragement, as I hoped it was or c
want one or more of us to join in with her in some way? One thing that was certain though, H
definitely aware of the fact that it was her and her alone who was now in full charge of this p
little spectacle and that if she wanted to, she could play it out anyway she wanted to.

Greg and his mate were now both again encouraging her with comments like,

"Come on Helen, that's absolutely brilliant, you can do it baby."

Helen now responded by poking and rubbing herself even harder and faster, now starting to
her head thrown back again and breathing heavily in the fashion in which we had seen a sh
blush red chest again covered in perspiration. All of us men were still as stiff as pokers but I
but notice that Greg's mate had now taken himself in hand and without any apparent show c
or embarrassment was vigorously pulling himself off, almost as if in direct response to Helen

In the spontaneous excitement of the moment, I had the sudden impulse to do much the sar
actually took myself in hand, giving my old fella half a dozen strong tugs before I realised jus
doing. With just as much haste, I immediately removed my hand from my now straining men
had not seen me touching myself that way.

I needn't have bothered to stop if Helen's reaction to Greg's mates actions were anything to
jerking himself off didn't seem to intimidate her in the least. If anything, it only seemed to ser
her on even more as she was now obviously trying to make a conscious effort to keep her e
focus now becoming totally fixed on his now fast moving hand.

Soon, both of them started to move their hips backwards and forwards in response to each c
they were somehow actually engaged in the sex act. Although they were at least five feet ap
was reacting to him made me almost as jealous as if they had been doing it for real. Rapidly
pace harmoniously as if in some sort of pre-arranged dance, it felt almost like my own wife w
unfaithful to me in front of my very own eyes. Still I stood by, doing nothing as their tempo in

almost seeming to be in a race with each other rather than being together as before.

Now, what with their movements being out of sync, this seemed to placate my jealousy a bit Helen was now deriving more pleasure from her own actions than by watching him. This bei became clear that Helen was getting slightly ahead of her virtual partner as she started to ar raising her chin to the sky and let out an uncharacteristic cry of,

"Oh shit, oh Christ, I'm almost there, I'm going to come again, yeh, I'm starting to come, yeh there now, I'm really close, I'm really close, oh shit I'm there, I'm there, oh fuck, I'm coming, she screamed.

This running commentary took me completely by surprise, not to mention her unexpected us language, the like of which I had never heard her use before. But more was to come.

"Oh boy, oh fuck, I can't stand it, it's just so bloody strong, I can't stand it", she protested as requiring help from someone. Her cries for assistance would have been very much more co continued to vigorously poke herself even harder, now licking her lips and looking to the hea search of some divine intervention.

Without stopping, and now bringing her head forward, she looked down as she started to thr as if in some final effort to manage to encounter Greg's mate's equally enthusiastic genitals.

Even though she had just loudly and crudely announced her orgasm to the whole world, this self pleasuring as she continued to poke herself and rub her clit with just as much vigour as Greg's mate pull himself off in front of her.

"Oh God, oh fuck, I don't believe it," she cried out.

"It's happening again," she screamed even louder.

"I'm about to come again, I am, I am coming again."

"Oh God, oh Christ, oh fuuuuuuuuuuuuck."

Suddenly her body became completely motionless as she again seemed to be savouring tho sensations of post orgasmic pleasure as she again looked up to the sky, her hands still firml crotch.

After a few moments of remaining completely still, Helen suddenly brought her head forwarc somewhat embarrassed.

"Wow, I'm really sorry about that language, I don't normally swear like that do I Steve?, it's ju just couldn't help myself then, I mean, I've never come as many times as that before,.....e

Then looking down, she then did something even more out of character. Slowly removing he fingers out of herself, she brought her hand up to her face as if to examine her fingers in clos from where I was, some ten feet away, I could see that they were both covered in the cream love juices.

"Boy, am I wet or what?" she asked rhetorically, still closely examining her digits.

"Well guys, is that receptive enough for you?" She queried in a most inviting type of tone.

Placing these cream covered fingers up to her mouth, one at a time, she meticulously starte clean in the fashion of a little girl sucking on a lollipop. I noticed that as she did this, she still her focus on Greg's mate who, with an increased urgency now, was still continuing to unem himself off.

I decided it was now or never.

"That's it." I shouted.

"That's enough, we are stopping it right here before it goes any further," moving in between and the end of Greg's movie camera lens, which at this point was not a huge distance apart.

Greg got off what must have been the last couple of feet on this film, some of which must ha footage of me looking rather indignant but still with a full hard on, before he finally stood up f crouching position. The fact that his penis was still, like mine fully erect and rock hard seem apparent concern or embarrassment to him either.

His mate had turned away from me slightly and hearing Helen clapping her hands as in appl me turn towards her to see what had brought this on. I couldn't help notice that she was now off the middle finger of her other hand and just shrugged her shoulders at me in an `Oh well' attitude.

Looking back towards Greg's mate, who had just handed something to Helen, I noticed that

the short hard erection that he had before, although it was still considerably engorged. I had that he might have actually shot his load because it was weird that he managed to lose his e and both Greg and I, still had ours.

"No worries", said Greg.

"We don't want to upset you guys as you probably have some plans judging by the way you' not to mention us", he added with a stifled laugh.

"Don't let us stop you two from enjoying yourselves though, hey in fact I can get my other ca you want me to add some more spicier shots to the album too".

I looked up at Helen who was still laying on her side and now, casually as you like, brushing concluded that this must have been what she had taken from Greg's mate just before. He ha one of their bags and returned with a different, smaller camera and mumbled something to H brush down there. She seemed to be nodding and responding positively as she kneeled up again then placed the round, smooth wooden handle of the brush between her spread fanny gently slide it up and down a few times before gently inserting the quite thick handle end of i herself a short way.

Greg's mate was now in front of her and told Helen to hold the pose, taking several shots of brush handle being increasingly inserted further up inside her fanny as she pulled and pinch nipples with her free hand. It wasn't hard to see that in her present state of mind, she certain appetite to take it as far as either of these guys wanted her to go. Witnessing Helen's incred I got the distinct impression that had I not been there to watch over her, in her present sexua condition, these guys would have been offered no resistance from her should they have war advantage of the situation. Considering the fact that she was now masturbating herself oper both with the use of her hairbrush whilst Greg's mate continued to photograph it, I had little would have taken very little further persuasion on their part (or perhaps Greg in this case as full erection) to convince Helen to let him go all the way with her. The image of him actually whilst his friend continued to take pictures kept flashing into my mind.

Coming back to reality and seeing as my previous remarks had still gone unheeded, I loudly request. "Okay, I said that's enough now." I shouted, again positioning myself between Hele

"I think you've already got all the photos that you are going to get today."

Helen now jumped down off the tree, looking more than just a bit disappointed. She started

again, not even stopping to wipe the moist handle. With this Greg shrugged his shoulders ar
something like,

"Oh well, Helen, you still did a bloody marvellous job anyway."

Realising that this was as far as I would let them go they both went back over to where their
mate put his shorts back on. I noticed that he carefully wiped himself with a small towel befo
up, making me even more convinced of the outcome of his previous activities. Both began to
cameras. As they did this they were just casually chatting amongst themselves but when the
came over to us and thanked us for our participation and commented that for first timers we
exceedingly well as models. He said that when we really got into naturism seriously, we wou
that the human body is a gift that should be admired and displayed and that the worst thing y
hide something so beautiful from the eyes of others.

"Remember, there is no sin in beauty," he said again,

adding that he had the feeling that Helen obviously already had a good appreciation of this b
it took a while for others to fully realise it. There wasn't too much doubt as to whom this poin
at. He added that he hoped they would catch up with us again soon, promising that once he
shots he would make sure that he got some copies to us. Greg said to Helen that seeing as
so much, that if she was interested, his camera club could use someone as attractive and un
a model any time she was available and that she would get paid well for it. Helen was obviou
also now for the first time seemed aware of her nakedness, wrapping a towel around herself
she would think about it.

Saying goodbye they then casually strolled off, back up the track down which they had come
of the ordinary had happened. Only the fact that Greg was still obviously more than slightly a
have suggested otherwise.

When they were out of sight I had to compose myself before being able to talk to Helen. Eve
that the tension of the situation had diminished somewhat, I asked Helen how she could pos
so shamelessly in front of two complete strangers and let them touch her like that.

"I don't know what came over me," she said.

"I know you are probably shocked, I am myself, I would never have believed I could have do
other people but I just seemed to lose all control. I wanted so much to be like a real model a
feel so good about myself and how I was doing that I really was beginning to enjoy being the

attention. I'm amazed that I let it go so far but I was so turned on, especially when they touc
couldn't help myself and didn't want to stop. I know you probably think what I did was wrong
understand and not be too mad at me," she pleaded.

I thought about what she had said and suddenly felt almost empathy towards her. I held bac
intended to say which included the phrase `Acting like a slut' and merely replied that I was p
surprised than anything else about her behaviour but considering everything I could underst
been turned on by it all as it had had the same effect on all of us. I asked her however, what
possibly done to stop these two big guys if either or both them had tried to have their way wi

"I don't know," she replied,

"I was too carried away with things to even think straight, but when I saw each of you getting
me want to try even harder to be sexy for you all. The idea that I had aroused three men at t
just the biggest turn on for me, and I began to imagine what it would be like, having all of yo
me at the same time. Although I knew it was wrong, I felt really selfish, as if I had earned the
all of you to myself", she added.

"One thing I do know is that when that guy started to brush my pubes, I got a feeling, almost
go straight through my whole body and I knew that I was getting very wet down there, I was
nobody noticed. Then when Greg started to cut my hair and rubbed the comb against my lip
coming you would't believe it. It was at that point that I really lost it, like having an itch that y
had to scratch, so that's why when I got the chance and he asked me to touch myself, I just
come, knowing how close I was anyway and I felt like I would explode if I didn't".

I said nothing and just continued to look at her, not really knowing what more I could say bei
state of shock that I was. In a possible effort to explain herself better she went on.

"Look, when I was growing up, coming from such a strict Catholic family and going to a conv
always being told to sit properly, to always keep my legs together, act like a lady, never have
exposed, not even to wear patent shoes in case boys looked up your dress in their reflection
never ever saw my mother without her clothes on. At night I often used to dream that I was w
Albans High street, every thing was just as normal except that I had nothing on and everyon
I remember that when I woke up I was always disappointed that it was only a dream. I guess
probably rebelling against all the suppression I got at home and school. Well, this was proba
few chances I have ever had when I really felt that I could finally live out that dream by doing
And I can tell you, it felt so liberating doing something totally without inhibition for maybe onl
time in my whole life, and you can't tell me it didn't do something for you too, I mean most of

had a hard on as well. Didn't it feel good, just for once having an erection in front of other pe
shame and seeing them the same way too?".

I had to think on this for a few moments before answering, not even being aware enough to
`only the second time'.

"Yeah, I suppose it did feel a bit weird, yet not all together bad. Seeing both of them with har
scare me at first because I thought that they were going to try to screw you, but I also know
I was obviously concerned, the thought of it made me go even harder. What were you thinki
guy started wanking himself off in front of you, weren't you worried that he might try to rape y

"No, it never even occurred to me, I just saw it as his appreciation of what I was doing for yo
honest, it took away some of the guilty feelings I was having about touching myself so openl
all like I was. I Know that this will probably sound disgusting to you now but when I was mak
that second time, I couldn't help but fantasise about the three of you joining in and coming a
better still, all coming inside me. Who knows, maybe if you had have, then perhaps you and
enjoyed coming as much as his mate and I obviously did. If those two are anything to go by,
don't mind getting hard or coming in front of their friends, Greg's mate certainly didn't have a
or hold back did he? I was amazed by just how far he managed to shoot his load when he e
how far he spurted, some of his cum actually landed on my thigh from about four feet away.
first time I've ever seen a man make himself come like that and it made me feel so special, s
knew it was all because of me".

What she had told me really surprised me, much more than I could have ever imagined. I kn
to do some serious rethinking about my obvious misconceptions as to the way that I believe
these things, especially her attitude towards this new found sexual freedom. Whilst it worried
would even fantasise about other men screwing her or pulling themselves off in front of her,
me, probably more than I would have liked to admit at the time. Was her display in front of th
fundamentally wrong and obscene or were our previous attitudes to something like this com
with reality? I guess it really depended upon whose reality you measured it by. I was totally c
somehow strangely excited by what had gone on but I knew that I had a lot of serious thinkin
terms with all this.

Being quite hot, we eventually decided to go for another swim. I suggested to Helen that ma
her bottoms back on this time but she replied that she would prefer not to if that was okay by
to taking no for an answer by this time so I did not push the point. This time on walking back
it obviously did not go unnoticed by some of the guys there that Helen was now showing off
herself than she had been an hour or so before and I had my first doubts about Greg's state

were no degrees of nudity. The admiring looks of approval on all of their faces were hard to
walked back into the dunes, Helen seeming quite chuffed with this new attention she had re

After having this refreshing swim which gave us both some time to cool down, I felt that my f
towards her had subsided somewhat.

After a little while laying face down and soaking up the warm rays on my back, I turned over
if she would rub some more lotion on to my front. She complied, again straddling me as befo
her hairless pussy, her lips swollen and hanging down, my penile response was immediate.
the initiative and gradually positioned her self above me. With my hands, I carefully eased h
apart as she lowered herself down on to me. We coupled so easily that with just one push I
inside her. She started to raise and lower herself, again doing all the work. We had both bee
the previous events of the day and the amount of sexual tension in the air could almost be c
having nothing in the way to stop me seeing myself slide in and out of her, the erotisicm of t
heightened to a new level that I had never before experienced. I had never before realised ju
her lips had looked as they palpitated to and fro with every movement or how her clit would
beneath it's protective little hood each time our bodies got closer. With all these things intens
sensations we were experiencing, it was not long before we both began to come, this time to
overpowering that even some noise in the bushes behind us could not cause Helen to stop
completely satisfied although she seemed to focus in on the tell tale rustling even as she clim
thought of someone watching us this time did not have the same effect as before. If anything
the excitement of the moment. Something told us though that Greg may now have got the sl
offered to take before. But, you know, we really didn't care.

If someone had bet me a few hours before that by this time this afternoon my normally shy a
would have walked naked on a public beach, had sex out in the open twice, posed complete
unashamed for erotic photo's, let two complete strangers play with her tits and fanny and the
hairless fanny to orgasm in front of them, I would have given odds of one million to one agai

I would have lost.

In the hour or so it took us to drive home to East Malvern, later that afternoon, barely a word
between us. It was almost as if we were suddenly two strangers again and not quite able to
normally effortless way. There was a multitude of confused issues that were buzzing around
to come to terms with them in my confused but over stimulated mind was not easy as these
complex. This was without doubt the most sexually charged day that I had had in my quite s
it had been both stimulating and frightening at the same time. Emotionally, I wasn't quite sur
this paradox before me. Although Helen had remained quiet, she didn't seem as disturbed b

today as I had been. She appeared to have taken the whole of today's events completely wi
it was because of this easy acceptance that my own more agitated state of mind concerned
that her intimate and uninhibited little display could have been seen by me in much the same
had been unfaithful to me? Obviously not. Why then was I not mature enough to be able to l
this without all these self recriminations going around in my head? Was I perhaps feeling a s
because deep down I had actually enjoyed watching her do it in some way? My mind was sp
after having had our showers and had cooled down a bit that I managed to feel able to open
day's extraordinary events with her.

Helen remained adamantly unremorcefull as to her actions, seeming to justify her overt beha
point that had these guys just turned up and said we want you to pose for us nude, legs apa
yourself there was no way in the world she would have agreed. However, she argued that b
things had progressed and only gradually advanced from one stage to the next, there was n
between the levels of explicitness to each pose. What with their ever continual encourageme
involvement in trying to pose properly, this had somehow distorted any realisation as to wha
being asked to do. I pointed out to her that I had actually jumped in a couple of times to rem
reality but she seemed to skim over my objection, adding that although now, in retrospect, s
even herself, thinking about just how far she had gone, she still could not deny that she had
displaying herself the way she had done and this was something very important that she had
herself. Something that she may never have learned if today had not happened. She even w
saying that if the same circumstances occurred again she knew she would find it hard not to
the same thing again. She concluded by saying that the exhilaration and freedom she had fe
herself off was probably the biggest turn on she had ever had in her whole life and she just c
herself around to feel bad about something that felt so good.

Two weeks later Greg turned up at the counter of the Water Resources office where Helen w
to see her. She must have let it slip out where she worked when she was first chatting to hin
imagine, his unannounced appearance made her rather nervous about his intentions but he
was only there to give her copies of some of the photos taken, as he had promised. They we
envelope, thankfully he saved her any embarrassment by not actually opening them at the c
sign a model release form when he did this, Helen thinking this was some sort of receipt to s
had received them. He invited her, if she was available, to join him and his friends on a week
field trip up to their usual naturist resort. He said that they were taking up a couple of new m
had spotted, to have some portfolios made up and he thought that she might enjoy the expe
again for them. Apparently there was no mention of me being included, so she politely declin
saying no thanks, maybe some other time. He also asked if she had had any more thoughts
his camera club to which she replied that she was still thinking about it. He added that a frien
advertising might have a small but paying job coming up soon for a photo for the box of a ne

lamp and that he would put her name forward if she was interested. Helen said that she mig
down his home phone number and told her to give him a call if she was available. Saying he
her soon, he then left.

We are still not sure if Greg did get those final shots but some of the photos of Helen did app
Australian naturist magazine a few months later, much to our surprise.

They accompanied an article called`From Prude to Nude' which was about a first timers exp
beach. The editorial that accompanied them did not seem to relate at all to Helen or that par
they must have just added her photos to someone else's story. However they did use her firs
article and the captions below the photos, but not her surname, which was a saving grace. T
sequence of black and white shots, the first five being a quarter page size each and the sixth
taking up a whole page and positioned sideways on in the magazine.

The sequence started with Helen, posed standing in front of the tree in her cheesecloth dres
underwear and with her hands on her hips. The next one was almost the same pose, but in
that she had no bra on under the dress. The degree of transparency of the cheesecloth beca
evident in the next shot as you could just about see every everything through it, nipples, pub
fill in flash probably had something to do with this effect. The fourth was of her, again almost
but now standing on the trunk of the tree with the dress open and behind her arms with the p
face, hands still on hips but now standing legs apart .The next one was almost identical to th
now without the dress and a big smile instead of the pout. The sixth and final photo was the
taken when she was posed on the white trunk of the fallen tree. In this one, she was shown
tree trunk with her legs wide apart and arms above her head. Although she looked gorgeous
shots, in this last one she looked absolutely stunning with her whole body now glistening fro
Her hard, dark nipples were pointing proudly skywards on those beautifully firm breasts with
although bent at the knee, looking just as long as they were in real life. She looked so good
few moments for it to register just how revealing this photo really was. Examining her nether
more than just a bit surprised that they could print this in a magazine as the clarity and defin
private parts was almost gynaecological, due not only to the absence of pubic hair but also b
fact that the photo took up a whole page. Absolutely nothing was left to the imagination. You
see the texture of the wrinkly prune like skin surrounding her protruding and swollen inner lip
that her vaginal entrance was very dilated and extremely wet with her juices was even more
even make out just the tip of her clit peeping out from below the partially retracted hood. It w
obvious that between photos five and six that all of her pubic hair had mysteriously disappea
would strongly dispute the argument that any red blooded male looking upon this image cou
obvious physical response. Even American Playboy and Penthouse, some of the only adult
available in Victoria at the time would never show pictures this explicit. We found out later th

this was a local naturist publication, it was classified as a recreational magazine and not as a magazine. Because different censorship laws applied to these categories, they were able ge almost anything.

The way we managed to find out about them is a story in itself. A young female friend of our in the same block of units as us, saw them in the mag whilst at her girlfriends place. Her frie to the mag, being a keen member of country nudist club. Liz thought that she recognised He article, being even more convinced it was her as her first name was mentioned. She borrow home to show us. Liz seemed really interested in finding out more about how Helen had con photos. Helen did at first seem a bit embarrassed and slightly shocked that these photos ha but never the less, this did not stop her from going out the next day and bringing home half a the same issue to keep for herself.

After having been told every detail about what happened and shown some of the more expli had given Helen, Liz didn't seem shocked in the least. She even asked us if we didn't mind, back to Somers, could we take her with us as she had always wanted to go to a nudist beac she had mentioned that her friend was a keen nudist, why hadn't she ever gone with her? Li friend belonged to a club which was full of old fuddy duddies and that she knew that she pro feel very comfortable around them, whereas with us, being her own age, she wouldn't mind off. Little did We know at this time that this simple request was going to lead to many new an experiences in our lives.

A Tale of Forbidden Love (A passionate family relationship)
bymejau71©

This story is entirely fictional. The characters in this story are not real, nor are they in any wa
to any real living individual. The intent is strictly for the enjoyment of all readers, and it is not
endorsement of any theme and/or lifestyle.

I welcome all feedback as long as it is supportive and heartening.

* * * * *

Enjoy...

My name is Shannon, and I work for an affluent college just outside of Chicago. I recently tu
old, and have been single for the majority of my life. Admittedly, it's been an easy way to go
finances since my parents were well off ever since I can remember. In fact, their large, chari
to the college landed me the job five years ago. I didn't see the point in working since money
issue for us, but now I clearly enjoy having a Monday through Friday job in the bursar's offic

I've never lasted longer than a year in any of my relationships, with both men and women. I
experimenting with other women when I was at college-- the very one I work for now. It was
"curiosity killed the cat" thing, yet a few relationships proved far more meaningful than others
haughty, but I was very proud of my features... Very busty, and lots of curves to explore. My
have been virtually identical since I reached my zenith at 25... 38d-30-38. I was given my rav
eyes from my mother, and my abundant features from my father. And I also inherited a shap
from my dear Mother, whom, even to this day, is a complete and total knockout.

In the winter, my skin emanates a nice olive complexion, and in the summer, it turns to a nic
chestnut hue. Anyone who thinks plentiful and larger women are not attractive, then I say to
yourself to just one type. Of the women I have bedded, the absolute best have been the one
People magazine cover girls.

Being of an independent nature most of my life, I always tried avoiding any long term commi
lot of offers from both sexes, yet I try to be discreet and somewhat selective in who I go out
considering where I work, there are always batches of young men and women to gaze and a
particular caught my eye one day...

David was a fresh faced, handsome freshman who had stumbled into the bursar's office one

with his living arrangements. My co-workers were all at lunch, and I was the only one there v
Immediately, my eyes noticed something different about this young man. He was a tall, very
old who obviously seemed out of place in his first year there. Yet his demeanor didn't seem
type of arrogance of self-assurance. His features held the bluest eyes, almost like two sapph
right at you. His styled, light brown hair fit nicely into his boyish charm... a smooth, acne free
seem too manly. In fact, his face partially reminded me that of a woman's. I didn't make a pr
the students. If it did happen, it would usually be with the seniors. That way if the relationshi
disaster, I wouldn't have to see them the next year. But something about David made me wa

After a congenial, friendly conversation, David and I soon had his problem solved. I could te
shy and somewhat intimidated by my outward sexuality. I am a very outspoken and open wo
complimented David on his good looks. I was dressed in a revealing gray suit that day, one
voluptuous, curvy figure. At times, I kept noticing David peeking at my full, rounded ass whe
walking around, or at another desk. My senses could tell he too was intrigued. I soon bridge
by asking him for dinner that night. He accepted.

I decided to wear one of my black cocktail dresses to dinner that night. I ended up taking hi
favorite downtown restaurants in Chicago. He too dressed for the occasion, and looked radi
me into the establishment. The atmosphere was perfect for a classic seduction... and that, I
intentional. The thoughts and visions of him between my legs kept swirling throughout my he
night was finished, I knew I had to have him inside me.

Coming back to my home, safely located outside the suburbs, I invited David inside. He kne
what we both obviously wanted. But I could tell he was bashful and reserved about staring t

"David, it's okay to look at me. I didn't wear this dress just to be warm tonight" I said as we s
dark, lowly lit den.

"I'm sorry. I just didn't want you to think that's all I wanted tonight." He said. I smiled, standin
front of him. What a sweet boy, I thought. His manners were flawless the entire evening, cou
respectful, and ever the gentleman. Glowing with passion and appetite, my hands reached f
straps that clung to my tan shoulders, and pulled them slowly down my shoulders. My eyes
time, I watched as he saw the thin material slide down my curvy body. He was mesmerized.

Remembering his stares at my backside, I turned around as I continued to peel the dress do
back. With the material hugging the width of my ass cheeks, I glanced back at David-- intent
wide hips slowly... He was hooked, and I knew it.

"Tell me what you like about me, David." I whispered as the dress fell upon the floor. He sta
uncomfortable at verbalizing his desires-- as most people typically are.

"It's just... nice." He managed to utter.

"What else, David? I see the way you're looking at me-- my ass. What do you like about it?"
backed up, narrowing the gap between his face and the softened texture of my cheeks. I co
breathing swell.

"God, it's... just..." he floundered.

"Round?" I said.

He sighed with appreciation. "Oh God yes. So beautiful."

"So you like girls with a full ass?" I cooed as I inched closer to him.

"Uh-huh." He managed to reply.

"Put your hands on it, David. It's okay. I want you to touch me. Feel my ass in your hands." I
palms quickly placed themselves on each supple orb.

He was clumsy at first, yet his obvious appreciation soon translated itself into a slow, careful
eyelids fluttered as David's actions arrested my senses. A mere boy, yet I could tell he woul
and thoughtful lover once properly educated. With my hair dangling freely around my neck a
flung it back around my shoulder so I could see the look in his eyes as his grateful caresses
was something I truly got off on... the look in someone's eyes as they were gently submerge
of lust. There he sat, not once taking his eyes off my bronzed globes. His fingers pressing th
the plumpness of each orb... his pale ivory skin matched against the mahogany hued flesh c
shuddered.

Turning around, I began to loosen the constraints of my black laced brazier. The look in his
disappointment, yet fascination as the bra fell to the floor, revealing my large, motherly brea
presumptuous, but I did feel good about my body. I glow every time I make love to a man or
that each lover I devour, they are genuinely satisfied with my healthy physique. I wasn't goin
myself or starve to be something, or someone I'm not. And as David's youthful hands reache
savory breasts, I exhaled in elation as his face soon buried itself in my inviting cleavage. His
muffled between the deep valley of my bosom as my hands ran through his thick, short hair.

on each side of him as I easily straddled him... Nothing else mattered at this point except the
felt the smoothness of his actions, like he intentionally took his time so he wouldn't forget. W
to any other young man David's age, made no sense whatsoever. 18 year olds usually rip th
getting atop a female... this was nothing of the sort. This boy had talent. He was going to ma
very happy one day. Except this night... he was all mine.

"I'm going to love pulling that seed from your cock tonight." I managed to say as his hands (a
ass. All he could do was moan once more. This was my cue...

Locking lips with David for the first time, I could feel the shudders in his frame... There was s
anticipation in his eyes. I smiled, knowing he was going to have his first orgasm with me. Th
prowler, I felt a wave of hunger wash over me... That was all the inspiration I needed to fall t
and release this young man's cock.

Flinging the zipper down, he and I thrust the cumbersome material down passed his ankles.
for my lovers to be as comfortable as possible, so I whisked his shoes and socks off all toge
those hastened moments of hunger when two people don't completely shed themselves of t
that made it even less personal. And then, as I crawled upward to his groin, my eyes saw th
was given. My mouth about dropped when I saw his massive, throbbing manhood. It must h
long, and a nice thick width. This was going to be a beautiful night indeed.

After dousing his quivering penis between my breasts, my head lowered and lips parted... It
tug at my head-- motioning me to look up.

"I'm a virgin." murmured David.

I smiled, not because of his naiveté, but because I was going to have the pleasure of taking
virginity away from him. Young men have so much energy and potency built up in them at th

"And I don't have a rubber." He went on to add.

My response to that of my tongue easing out, and running across the tip of his trembling per
care... he had to be inside me and soon. Besides, my tubes were tied when I was 26 after re
were in no way a part of future. As my tongue felt the softness of his head, my lips parted fu
amount of my saliva flowed out over his cock. That was my little touch to prepare the feast...
it consumes it's nourishment. David's cock was my nourishment... All I needed was his seed
throat.

Almost gagging, I engulfed David's solid, weighty cock. It soon became sheathed with my to
glistened as I bobbed up and down on his incredible length. God it was so long... David's ha
themselves upon my head, gently running his fingers through my lengthy strands. I liked tha
lot. No forceful movements, no slamming my head into an unnatural rhythm. He gasped, I sw
I swallowed more... I knew this was not going to last long. But that was okay. I was his first,
surprised me that he lasted this long. There was a quick spurt of pre-cum juices that poured
My low moans vibrated enough to send him into convulsions... His entire body began to thru
couch. His manhood almost fell out of my mouth, yet my hands now held David to the couch
his sweaty chest as I was bent on making this boy cumm. And yet this was still not enough.
consumed him whole as he cried out in sheer rapture. David was cumming.

My lips held their lock, my tongue secured beneath the head of his cock. A torrent of sperm
and into the dark confines of my mouth. His fingertips dug into my skull, and I wasn't about t
pain. Another thick flood of David's broth flooded my mouth. I held as much of it in as I could
enjoy taking my time in savoring every drop I can. But this was simply too much. Contending
involuntary violent reactions, and trying to taste his life giving bouillon was all too much. Thic
of his seed soon spilled down the length of his shaft. It was then I took my first whole swallow
sperm. I groaned in utter delight as I felt his warmth descend into my belly. Yet as soon as th
broth was ingested, another was waiting for consumption. I delighted in the feast... He was c
made David cumm.

It was as if he wouldn't stop cumming. There was so much. And despite how long it took, I m
trickle of his seed was ingested. The aftershocks soon set in as David began to catch his bre
time, my head was tilted to the side, letting the tip of his penis poke outward through my che
bulge caught his eye as he now began to caress my sweat soaked hair once more. My move
a crawl as I tasted the last pulses of his semen ooze out. Much to my amazement, his cock
command as of yet. My mouth still felt the rigid texture, not yielding in the least bit. I knew th
to be a long, yet fruitful night.

After both of us shed the remains of our clothing, I walked David to the third floor of my hom
bedroom was. He was entranced by my fully nude shape. I too was enthralled by his... so m
Just like a young 18 year old man should be. There, walking hand in hand through the large
of my home was David and I... about to mate like two unbridled animals. I admit, I was mesm
genuine thoughtfulness and care. His actions were not rude or rushed in anyway. It could ea
helpless woman fall quickly in love with him... Staring into his eyes made me feel at place-- c
when we reached the doorway of my large bedroom, he surprised me completely by whiskin
into his arms. I laughed out loud, amused by the romanticism he seemed set on adding.

"What's wrong?" he asked politely in his thoughtful, tender voice. My amusement faded, rea
man probably had read this in a book somewhere in his youth.

"Nothing. Just never had that happen to me before." I whispered back as I let myself enjoy t
still carried me across my room where my king size bed awaited.

"I like the way you talk to me." He quipped.

"Yea?" I replied.

"Yea. You don't talk down to me."

"I like hearing you have sex with me. Verbalizing your feelings and wants through words." I s
set my frame onto the bed. "It makes it so much more powerful."

"Yea. I like it." He returned.

I echoed his sentiment by positioning myself comfortably, easing my legs apart as he motior
My hands came to his lower back as he lunged forward to kiss me. This by far was his most
aggression all night. Again, I had no complaints. Our kiss matured as our tongues twisted to
passionate exchange. I could tell this boy was a lover, not a fighter. I loved being seduced b
affectionate and understanding heart. It was refreshing to say the least.

Inexperienced, David fumbled his still throbbing cock to the outer lips of my quivering vagina
helpful whispers and nudges, he soon mounted me, easing his eager cock inside me. I gasp
inch move inside me. Recoiling on the bed, my lungs heaved in breathless foresight. He felt

"Oooh, David. You're so deep." I said under my breath. "So deep."

"Shannon. I..." he tried to say. His senses were on complete overload, taking away his ability
sentence.

"Say it, David." I said as I felt him shift inside me. "What do you feel? Tell me what you're thi

"You're just..." stumbled David as he slightly withdrew the tip of his cock. "I can't believe I'm

"What else?"

"You... You're so... beautiful." He said as he pushed the rest of his length inward.

This sent me into a complete state of delirium. All ten inches of him had safely lodged deep My legs stretched outward, and came around to lock him into place. He wasn't going anywh arm, and wrapped his neck with it to bring his drenched face into the folds of my cleavage. I floundered his way into a steady rhythm.

"You're so deep, David."

He bucked... "Oh yes. I want to be... deeper."

"You can be."

He cringed in helpless awe. "You're so beautiful Shannon."

"You're mating with me, aren't you?" I asked, trying to get him to open up more.

"Yea..." he said between thrusts.

"Don't be afraid. Don't worry... I want you to cum inside me, David." The look on his face sai

It was if he wanted to say "Really? I can do this?" It was like I granted him his all time wish. many men had been conditioned not to ever plant their seed deep inside a woman's womb. unfair, and once that old fashioned notion was discarded, he and I could truly begin to grow. notice of his sweaty brow. The look in his eyes made me so happy. I could tell he was once cumming, and I began to chant soft words of encouragement. The hope in that young man's longing and optimism.

"So much hope, isn't there?" I cooed in his ear. He head resting on my shoulder and his lips quickly jolted, obviously responding to my words.

"Oh baby, you can say it. Say what you feel to me." I said as his cock surged deep within m

So much hope.

"God Shannon. You have me... you have me." He gasped as he thrusts became more insist

He then sat up on his hands, and initiated all of his potential. Soon, the slaps and grunts of

echoed throughout the room as overwhelming authority took it's command. It was as if that b
more than to crawl inside me whole, and stay there forever. At this point, I would have allow
if it was physically possible... I wanted him that bad.

I decided to lay off on the verbalization of our passions for now, and let him focus on mating
give David some variety, I shifted to my side so that he could penetrate me sideways. He se
But it was when I got on all fours that he truly found his home... With his hands secured to m
comfortable hips, David began pounding away. He began crying out now, as I did too... I kne
down at my wide ass slapping against his now sweaty groin. It was becoming too much aga
once again. And this time, it was inside the deepest regions of my womanhood. That young
was coursing throughout my veins, and there wasn't a thing I could do to stop it.

The night evolved from simple missionary style sex to more curious, experimental copulation
of experience on David, and I did everything in my power to show him the joys and delights
it was amazing. Not for six hours did that boy go limp once... I began to show him the variou
foreplay... I showed him how to taste a woman's vagina the right way. Using words and actio
how to fall into a complacent style all unto his own. By the early morning hours, David's long
backside prospered as he tenderly experienced anal sex for the first time. I gave him comple
how to do it, and do it with grace and understanding. I made sure that he knew it was all abo
not him in order to feel complete euphoria during anal sex. Yet the pleasure he induced me
compared to the joy of feeling his soothing warm semen permeate my lush rectum. He was
waiting for his day.

The next morning came as we awoke in each other's arms. Lazily waking up, I called in to w
sick with the flu. David merely flopped his head back down to sleep. Both obviously not ill or
fell asleep in the cozy warmth of one another. David seemed to relish the afterglow... In fact
first male I've ever been with to not only encourage it, but foster it. He continually amazed m
to worry that he might (in some way) mistake this for love. I had to be careful.

I awoke around 3pm that afternoon and decided to stir David awake with a sensuous blowjo
hands, it wasn't long before David filled my empty stomach with his life giving seed. To furth
open-mouthed wonder, I turned him over and began kneading his athletic, well toned ass. If
much, he just had to enjoy what I was about to do to his. Parting my lips, I smothered my fac
cheeks, and initiated an unmerciful tonguing of his asshole. David went into convulsions as
skillfully traced his opening, slowly easing inside him, and around his sensitive cleft. He mus
because within minutes, he was sporting a fully erect cock once more... and naturally, it four
inside me... we fucked all afternoon.

That evening, David and I eventually collapsed outside in my jacuzzi. We had just finished a
nine with myself on top. To amaze him even more, I decided to kiss David with a mouthful o
something I had never tried with any man before. Much to my own surprise, David didn't refu
as his warmth trickled out into his own mouth. Encouraged, I placed my hands on the back o
the strength of this deed... We both swallowed his semen without any reservation.

Cuddling up in the steamy water, we began to share our thoughts and feelings about the pre
I found out that he was indeed a true romantic at heart, and was happy to hear that he wasn
with me. He cared for me, just as I did for him, but he knew I wasn't going to be the love of h
at this point, I grew curious about him.

"What's your favorite fantasy, David. I mean, the most erotic and taboo thing you've ever wa
entire life." I asked as my breasts nudged against his chest. "And don't just say you wanna v
get off. That's too easy."

"Well, that is what I'd like to see one day." He said with that boyish grin I had grown so fond

"I mean you-- yourself." I continued. "Don't be shy. Nothing is too outrageous or sick for me.

He laughed once more, this time sitting up in the water. I could tell his interest has been piqu
no. Trust me, mine are pretty freakin' sick." He answered.

I was now hell bent on finding out what this fantasy was. "And me licking your balls and ass
can tell me."

He looked off, knowing I was right. I could tell there was some serious reservation about this
to be really good. I helped him along by reaching beneath the water, and gently stroking his
cock. I knew then he was aroused. In my most seductive, tantalizing voice, I cooed in his ea

"What is it you've always wanted to do, but never could? Who is it you've always wanted? H
whispered again... "David?" I said as my tongue slid into his ear.

"My.. my Muu... my Mother." He said under his breath.

I sat back, truly taken by what he had just said. This was truly unique, if not downright sick. "
just say?" I asked, still trying to be reassuring.

"Hey-- you asked." He said, almost offended.

"I know, but... wow. I wasn't expecting that!" I said. I began to think about what he had just s
Considering the encouragement I preached to this boy since the night before, I shouldn't be

"What uhmm..." I tried to structure a complete sentence. "What-- why you're Mother? I mean
abusive or something?" I asked.

He quickly answered, offended yet again. "No. Never."

"Okay. Well then, how long.... how long have you felt this way?"

"Since I can remember." He said gazing off into the distance. I could tell his heart was since
I wanted to know more about this taboo desire.

After a long talk about his background, David's mother appeared more and more like a self r
bitch. Leaving her child to be raised by her parents was one thing, but to totally ignore her cl
something I felt was wrong. From what I understood, his Mother cut off all communication w
well, except for a yearly Christmas card with a picture of herself enclosed. After a few tears a
glasses of wine, David revealed that on some occasions, he would sneak her picture from th
and take it to his bed so he could stare at her image for hours on end. A most intimate heart
admitted to me that he even fell in love with her in a certain way. These were intimate confes
shock most, yet held me captive as I continued to listen. The way he described it, the manne
spoke of her was that of a lost lover... a soul who had held it's claim on his own as true soul
end of the night, I was convinced that the one true love in David's life was his very own Moth

After some much needed sleep, David awoke the next morning nestled beside my lower bac
the comfortable warmth of it, and I wasn't complaining. Later I found out that he said that the
wanted to see that morning was the high rounded globes of my ass. After a quick bite to eat
with a deep soul kiss. We both had just spent over 48 hours together, yet it was time to go b
"lives". Yet his words and mannerisms held me captive. Not only the gentle, yet intense way
me, but now this scenario between he and his mother kept appearing in my mind. I began co
may look like. I imagined how she would react to having David mating with her. Never before
about the concept of it, nor would I have ever allowed this to happen to me or anyone I loved
reason, it kept coming to the forefront of my every thought. Could a young man truly fall in lo
Mother? The way a man would his wife, or girlfriend? I had to find out.

We arranged to spend that weekend together back at my place. I told David to bring enough
yet we both knew he wouldn't wear any of them. It was Wednesday, and I had two days to d

Having access to all the students' personal records, I pulled David's up late that afternoon to number to his Grandparents. Gathering my courage, I called and spoke to his Grandmother. as someone who was coordinating a High School reunion for her daughter, and was wanting her. She bought it, and happily gave me her number... I even found out her name. Sandra. M jumped. "Even her name sounds sexy." I thought to myself. The Grandmother concluded tha in quite some time, but did know how to contact her in case of any emergency. I thanked he planned my next call.

"Nelson Real Estate, this is Sandra. May I help you?" said the soft spoken, elegant voiced fe stammered, but quickly hatched a scheme.

"Hi Sandra. My name is Shannon Thompson, and I got your number from a friend of mine h you were the one to talk to to find the best house around." I said in my most enticing, flirtatio turned on the charm all the way, and she immediately picked up on it. After the cordial introd out she was just outside the city, and had several million dollar homes up for sale. As I lister intoxicating, penetrating voice, (just like the libidinous, edgy voice Demi Moore has) I came t conclusion that she was definitely reachable, and quite flirtatious herself. The two of us hit it quick stories of our lives, and how we both came to our professions. By the end of the conve myself oddly attracted to this complete stranger. We set a time that Friday to go look at one And as I hung up the phone, I could tell we were both looking very forward to the meeting...

The situation now presented a problem. David was due in that Friday evening, and my meet scheduled for 4pm. I quickly told David to wait for my call that night after I finished my meeti nothing of what my plans were. Yet as all the possible scenarios played out on my head, it s apparent I was setting all of this up for David to finally see his Mother face to face after 18 y fleeting thoughts of a possible love affair between the two also took shape... I had to stop. T all to awkward for me to think about. I was becoming quite aroused by the mere thought of it wanted to make it happen no matter what.

Friday came, and before I knew it, I was face to face with Sandra. We met at her plush office afternoon, and I was instantaneously struck by her prominent beauty and disposition. She w figured blonde who had an almost identical body to mine. Perhaps an extra two or three pou an inch higher than me, and that was certainly not a problem on my account. I could tell San ultimate professional. She had a gentle radiance of a rare beauty few words can illustrate. I nothing more than to swallow her whole right there in her office. Dressed in a light tan, form could tell she too loved to show off the curves and features she had so generously possesse from her in the entrance of her office, I soon made the comparison that she looked almost id Somers. That wide, vivid smile... lengthy flaxen locks of hair that fell nicely around her shoul

that caught yours no matter where your gaze fell upon... And her irresistible aroma; that of a arrangement of the most exotic flowers. Her entire body was that of a gentle callililly... stead and quite exorbitant. Her stirring aroma saturated my senses, Her skin held a most delicious not as dark as me, but certainly enough to make you catch your breath. Her short skirt displ most deepest of yellow thighs that made my heart flutter upon looking at them. And they we thickness too-- ample, yet not chubby-- perfect to burrow my fingernails into as I brought he admire women who don't feel ashamed of their weight or size. In fact, I think most people p women in my honest opinion. Her large breasts were nicely shrouded in her blouse and jack dipped low enough to reveal the top portion of her smooth, bountiful cleavage. I was finding and drawn to this woman whose son just had intercourse with me two days prior to our mee that her own son's penis had just been lodged deep inside me. I decided then that she was for herself.

Sandra and I drove together to a secluded subdivision outside the city. It was getting to be d the setting sun was illuminating Sandra in a glorious light. She was truly a beautiful woman. flirtation between us flourished as she and I strolled through the empty hallways. Quite hone pay much attention to the details, except in rooms or areas where I envisioned she and I loc thoughtful, devoted kiss. Her smiles grew in succession as did mine... featherweight touche arms or shoulders hinted what was obvious. I could tell that she was enjoying my company she was thinking the same thing... perhaps she was basking in the identical salacious thoug bodies swathed together, completely unsheathed and bare... my breasts snuggled safely ag hands entwined together... long, reassuring stares into each other's eyes as kisses ripened feasts of one anther's most intimate hopes. Her soft, golden hips coming to rest above my h grip her thighs. There truly is something to be said about a woman loving another. An unspo loyalty that only two females can experience. A man can give us a thrill, yet a woman gives finesse. It's a recipe that only two women can truly know and comprehend. And Sandra and our ingredients together.

My head was spinning. Not expecting such genuine feelings, I simply had to say something break the silence that was both evidently consuming us. After the tour, Sandra and I walked entrance as she turned to lock the door.

"So what did you think?" she asked in that edgy utterance of hers as the keys flipped the loc

"I really liked it, Sandra. You're good at this." I said, complimenting her.

Turning back towards me, she pulled her hair behind her left ear in what I call a "beauty" mo do that, sometimes involuntarily, but she was doing it out of unabashed flirtation. I just knew

the twilight of the evening (what photographers call "magic" hour) glimmered behind her.

"Please, call me Sandy." She said, flashing another one of her enchanting smiles, which me
If I made it with her, she would be the most magnificent creature I would have ever bedded i
I stepped towards her, lowering my face to look at her through my brow. My face plainly had
across it, and I wasn't ashamed in the least bit.

"Wanna make out?" I said in a hushed tone. She hesitated, realizing what I just asked. It wa
question as it was a statement. I didn't regress or back off. My left hands reached to gently r
cheekbone. Her eyes immediately pulsated to a close as I took this as her silent approval. W
between our lips dissolved as my lips smoothed out upon hers. My eyes closed, allowing my
cherish this kiss. There was no retreat from Sandra at all... no doubt, no hesitancy... just ass
our lips shaped themselves into a soothing, comfortable disposition, I inhaled her now famili
grown so fond of. She was so gentle. As with any first kiss, it is always memorable-- treasure
I felt the warmth of those pouty lips move in sync with mine. A slight whimper of awe escape
my fingertips eased upon each side of her gorgeous face. It was like touching a priceless, ra
doll. Sandra motioned first by penetrating our kiss with her tongue. Welcoming her advance,
clasped it. It was then I exhaled loudly-- a moan of absolute astonishment. Sandra was insid
the kiss now, I could at least say I've had a Mother and her son both inside me. I trembled b
thought of the imaginative concept.

Sandra's hands found themselves safely tucked in mine now. Her tongue grew daring, and b
teeth. Her hands secured my face in place as I just relaxed and relished her bold aggression
lips with her tongue, Sandra cast her hot breath upon my face along with a low hungry moan
dripping tongue flatten itself upon my right cheek, whetting my entire face in long, drawn out
her primitive deed, all I could do was gasp. Like a cat licking it's milk, she lapped my entire f
forehead, my jaw, lower neck, my nose... Never before had I experienced such a forceful kis
make-up was completely wiped away, yet I think Sandra didn't care. I think she would have
dirt-- as long as it was a part of me, she wanted it. Her tongue then fell into my left ear lobe a
clearly hear and feel this woman's carnal passion reach it's undeniable crest.

"God you're so beautiful." Sandra groaned into my ear as a sloppy tongue filled my ear cana

I smiled, falling into her arms as my mouth secured itself around her neck.

"Oh my God-- Shannon." She yelped as my hands reached behind her back for support.

I could taste her salty perspiration now, which was a big turn on for me. I loved making a wo

then I realized we both were still on the porch, still dressed yet hungrily swapping spit with o
the bewilderment of the kiss, she somehow stepped back in an attempt to calm herself dow

"I just met you." She uttered in a defenseless tone.

"Then let's get to know one another better." I whispered, soothing her doubts with an infallib
hear the hesitancy in her voice.

"Have dinner with me tonight." I hissed as another wet kiss drenched Sandra's ear lobe.

The tip of my tongue circled about, nestling itself inside her ear as gave me the answer I wa

"Oh God yes." She said with a shudder.

I giggled as she did too, but our laugh was brief as our mouths once again indulged themsel
kiss. Her entire mouth opened as far as it would go... her lips falling just below my nose and
hands reached back to hold her head in place so that nothing could break this kiss... She an
nothing more erotic than being with someone who truly wants you in every way possible... w
and there was nothing to stop it from happening. We arranged for dinner at my house later t
was much to prepare for.

David arrived at the house much to his relief. Dressed in an enticing white cocktail dress, I g
the door with a meaningful embrace. Always the gentleman, he complimented my dress, sa
made a nice contrast to my mahogany skin. Little did he know what plans I had in store for h
had arranged for him to arrive two hours before his Mother arrived, that way I could prepare
irrefutable destiny. We made our way into the living room where David and I shared an expe
chardonea. Cuddled together on the couch, we made out for the better part of an hour. I inte
back, not wanting to let the petting to get out of control. Between the slurps of our ravenous
David...

"Have you ever watched a woman seduce another girl before, David?"

With his hands on my bare shoulders, he groaned a low "no". A sly grin came over me as I h
left hand, looking directly at his astonished expression. In a hushed, intimate tone, I began t
of my plans.

"I met your Mother earlier this afternoon, David." I said as he caught his breath... his interest

"I'm sorry, but what you told me really moved me."

He was at a loss for words. "You mean... you really did?"

I nodded yes, biting my lower lip. I was hoping he would approve.

"She's coming over here in about another hour." I said, noticing his void and motionless stat

He approved all right. He entire being was seized with the possibility that his dream could ac
I could sense his growing apprehension and nervousness. With my finger pressed to his lips
carefully as I sensed he was becoming scared.

"I want you to watch me make love to her, David. There's plenty of hiding areas in my bedro
us. You'd like that, wouldn't you?" I asked as his eyes never once left mine... he nodded yes

"But..." he began to say... "What does she... I mean... does she... you and her, I mean... like
He asked innocently. Again, I nodded yes. His eagerness caused me to smile. What a devot

I leaned over to softly kiss his lips. After doing so, I whispered; "I kissed her just like I did you

I looked down to his lips, tracing them with my finger. "Her hands felt me just like yours did.
against mine." I whimpered just thinking about Sandra's intoxicating beauty. And her irresisti

"Oh David, I can't wait to make love to her-- she's so gorgeous."

David moaned in delight. I could feel his cock growing beyond the constraining material of h
bestriding him by this point, and felt his growing ambition with each breath we shared.

"I can see why you want her." I said as his hands grasped each of my full thighs.

"She's so beautiful, David. I want her so bad." I said as my hair now fell around his face. Dav
time louder as he hands snuck beneath my dress so he could feel my ass.

"Want me to make love to your Mother, David-- huh?" I asked as my each of my breasts now

"Uhm-hum." he moaned in approval.

"And you want her too, don't you, David?" I asked.

"Yes." He said in a suppressed voice.

With that, I quickly undid his pants and lifted my cocktail dress up around my waist. I went a
standards, waiting to be fully unclothed, but this was something far too erotic and desirable..
nudge, my hips slowly came to rest over David's groin... his anxious cock eased into my alre
As I felt him completely inside me, my eye lids fluttered closed as my legs began to lift myse
His face still safely secured between my breasts, I brought my arms around his neck so he v
the duration of the fuck. The sheer power of his actions said it all... He wasn't making love to
moment... he was making love to his Mother, and I knew it.

"We won't be doing this anymore, David." I said with my lips pressed against his head. "Fron
woman you'll make love to will be your Mother." I said as he let out a boisterous moan of hop
grew relentless, like a wave of complete and total vehemence washed over him. His fingers
of my large ass, digging themselves in to make sure he couldn't let go... I cringed, knowing f
this thrilled David to no end. His thrusts grew more rapid as he shuddered beneath me... I lo
control of myself, surrendering my senses in the euphoria of the possibility. Images of David
came into view as I could see him humping wildly against his sweat soaked Mother... a sava
driven by a compelling force to mate...

"You two belong together, David." I managed to say as I took a much needed breath.

"Mother..." He gasped, encouraging yet another fervid lunge deep inside me.

"Oh my handsome son." I moaned, now matching his thrusts with equal intensity.

All that could be heard in the living room was the resounding smacks of our bodies and his b
of compelling hope. I locked David in place, making sure there was no eye contact whatsoev
there was, the momentum of our primal act would loose all it's strength.

"You're home, David. You're home where you belong." I whispered lovingly.

With that, David cried out in absolute veneration.

"Mother! My..." another gasp took it's hold.

"My dear Mother." he shouted as I felt a flood of his sperm overfill my womb. "I love you... G
much." He proclaimed as thick jolts of his seed coursed throughout my pounding womb.

"Oh David." I replied, not once stopping my merciless ramming of his cock. He threw his hea
more of his seething essence.

My arms quickly smothered his eyes as he continued to shoot syrupy, savory ropes of sperm
all of his might, he brought my hips down to ensure that his sediment took root. I could tell th
terrified by making a woman pregnant. In fact, he probably longed for it in the depths of his h
another torrid image filled my mind of Sandra's bulging stomach, carrying her and David's ch
the thought, and by the feeling of his semen still pulsing inside me. This was becoming some
reaching, and quite undeniable.

We lied together in each other's arms as we did our best to catch our breath. It was by far th
physically exhausting act of intercourse we shared, yet so rewarding for both of us. I finally c
to gaze down upon the smitten young man. Already waiting was his mouth, wide open as I a
kiss. His hands reached up, running his fingers through my auburn tresses. With his gaze fa
kissed me with the authentic delicacy this moment justified.

"I can't believe you..." he said. "I've never told anyone this before."

"I like encouraging my lovers to be themselves." I cooed.

"But, aren't you jealous?"

"Why should I be? It's what you want, David. All those years. I want you to be happy... to be
you truly love, even if she is your own Mother." I said, nestling my breasts upward, closer to

A keen sense of silence fell over us as David continued his slow, gentle caresses.

"I love you, Shannon." He said, looking directly at me.

"I love you too, David." I replied, meaning every word of it. This intense, most fulfilling mome
realize this was going to be the most life changing occurrence I've ever had.

The doorbell rang a little after eight pm that night. Answering it, my eyes fell upon the golder
I saw hours before.

"Hi Shannon." Said Sandra in a nice, low tone.

She was dressed in an stunning, ankle length gown. It was a strapless gown that hugged ev possessed. The coal black velvet glimmered nicely in the soft light from the doorway entranc fabulous. Her lengthy hair was pinned up carefully, her make up was simple, yet perfectly ac twinkle in her blue eyes I so admired earlier that day. Us ladies do notice these things ever s watch each other, critique the other's choices and looks, and I was doing no different with Sa could not find anything out of place on this female. And that fragrance...

I greeted her with a smile, offering to take her purse and the thin shawl that clung to her eve shoulders. I could tell her sumptuous tan was all natural. She didn't have that leathery look t ladies have after sitting in a tanning bed for hours. My eyes fell upon her shapely cleavage, to speak...

"God you look so incredibly beautiful." I said with a genuine smile.

"Yea?" she asked as she raised her arms outward, bringing herself in for our first kiss of the before her lips discovered mine, I heard her whisper

"So do you, darling... so do you." She said, without a flaw. God I had to have her... right ther But I had to wait. This was a lady who required finesse and delicacy, which I had no problem her.

We walked hand in hand to the dining room where I pulled out the chair for her to sit. The ro just two candles that sat on the table, creating the perfect romantic atmosphere I wanted. (D thought of the candles as he helped me prepare the setting and dinner.) The ever courteous offered to help me with dinner. I told her no, and to just relax and let herself be pampered. I indulge women who radiated elegance, grace, and pure charm. As I served her her salad, S a coy grin as she caught me peeking at her distinctly visible cleavage.

"Be careful, darling. I might have those for dinner before the main course." I cooed.

Her unforgettable reply was; "I was hoping they would be the main course." With that, she a touch by cocking her eyebrow in one of the most seductive looks I have ever seen come fro

I sat next to her on the corner of the table. I never liked sitting across from anyone I ever sha with. As we ate our salads, we began to share more of our lives with each other. It was sple listening to her low, edgy voice as she spoke of her job, her ambitions, and her hopes for the salad maybe had one or two bites taken from it before I asked her if she wanted to take a wa only reply was taking her hand in mine as she stood up.

"I'd love to." She whispered.

Our walk took us around my pool outside, and into the gardens nearby. It was a warm Septe
for a gentle stroll. As we walked, Sandra apologized for her actions earlier that day at the ho
expressed her willingness to be with me, but felt it was all too sudden for us to be together li
agreed, saying I was sometimes too aggressive in my pursuits. I found out she had been bis
in High School, but quickly came to an end when she got pregnant at 16. Playing it off, I thou
"And now that child is upstairs, waiting for his dear sweet Mother." I could only grin with delig
stroll took us back to the pool. We poured each other a glass of wine as we both sat on a lay
beside the water. With her at my side, I took notice of how the sparkling water illuminated of
hued face and neck line. Laying my head on her shoulder softly, I snuggled beside her as ou
into more intimate circumstances. She in turn rested her head above mine, wrapping her rig

"You're so beautiful, Sandy. You just amaze me." I said as she delicately traced a circle on r
knee.

"Not bad for trying to sell you a house, eh?" She replied with a hushed laugh.

"Bet you weren't expecting that?" She said, repositioning herself so we could look at one an

I slowly shook my head no as my hand lifted up to caress her cheek. Her eyes closed, moan
her hand grasped mine. Before long, our hands were entwined together as we stared into ea
what seemed to be an eternity.

"I want to make love to you tonight." She murmured quietly. "And I want to wake up in your a
see your eyes looking at mine-- just like we are now."

I couldn't take this much longer. She was saying all the right things-- giving me all the right lo
could ask for. I lunged forward to smother my lips against hers, enveloping my arms around
reaction was just as eager. In about one second, my tongue was stabbing the inside her mo
need. Her mouth once again swallowed me just as it did on the porch earlier... She was an i
Her lips were the softest of any velvet I have ever touched. A loud suction sound was heard
to inhale her tongue into my mouth. Our nostrils pressed for air since our mouths were obvio
scathing kiss. Realizing the need for privacy and Sandra's quest for romance, I stood up qui
hands in mine. She knew all too well where I was taking her... With an aroused expression,
me as I guided her into my house, hand in hand. As we strolled slowly together, I took it upo
express to her what my plans were.

"I'm going to make love to you all night tonight, Sandy." I said with the most urgent gesture I

There was no silliness, no laughs, no giggles... only two women who were bent on becoming

"I'm going to taste you..." I said as Sandra's eyes rolled back into her head, moaning in awe.

"I'm going to lick your thighs... your hips..." I said as we continued making our way to the gig staircase. I continued the verbal coitus she seemed to bask in. "... then I'm going to turn you every inch of that mouth-watering ass..."

"Oh God Shannon." Sandra exhaled as she thrust herself at me for a kiss. I backed off inten wanted to continue my plans.

"Sssh... Then my tongue is going to slide into the cleavage of your ass..." I said as I took a s the staircase.

Sandra was mesmerized by this point. All she could do was look upon me with utter astonish I could see the hope in her eyes. So much hope.

Together, hand in hand, we began pacing the stairway. Sandra wanted to go faster but I mo stay with me... Her eagerness was obvious, but then again, so was mine. "...then you'll feel your supple cheeks as my tongue lays itself flat on your asshole. You'll tell me how it feels a to your ass for the next hour or so, won't you, Sandra?"

All she could do was hang her head, growling in unrelenting desire. She let out a loud moan rapture, one that took me by surprise.

"Oh GOD Shannon, I'm gonna have you everyway I can." she bellowed out, still grasping my were almost halfway up the stairs when she tried to kiss me again... I held her back again w locked.

"Tell me how you're going to take me, Sandy." I asked in my lowest tone possible. "Make lov I quickly retorted.

She sighed, searching for any possible words that could express what she was feeling at thi could tell she wasn't used to verbalizing her desires. And that was okay because most peop

"I just... I would taste you with my tongue... drink from you." She stammered.

"You're doing good. Keep going." I said in a supportive tone.

"To taste those..." She sighed in fondness, staring directly at my own cleavage. "... those he
God they're so beautiful-- perfect."

"What else do you want to do to my breasts, Sandra? Think about it." I said as we reached t
stairs. Sandra was about to burst at the seams. She was coming undone, and I could see it

"They're so large... full." She whispered as we neared my bedroom.

"Just like yours." I replied. "Imagine our breasts smothered against each others."

That was it. She lunged for me in the most commanding act I'd seem from her all evening. A
quickly ensued as her face then dropped to my bare cleavage. Her hands tried to lift me fror
could get into my bedroom faster, but my arms around her head twisted her around slowly s
door sill together. Her face remained smothered in my breasts as we glided into the room...
away for just a moment as I stepped back.

"Stay there." I said.

I knew David had to be somewhere in the room, but I didn't know where to be exact. Perhap
thing at this point... I didn't care. All that mattered was this resplendent, voracious female in
At that precise moment, I watched Sandra reach behind her head to unleash her flowing saf
pinned up earlier. As it spread out across her shoulders, I cast a telling smile of wanton desi
Our eyes locked together as she shook her head slowly, letting her hair fall completely free.
and dance... the hesitation... I raced for her right there, enveloping her entire being into my a
clothes could be shed later... Her lips crushed themselves against mine as my lungs slurpec
tongue inside my mouth. We both came alive at this moment... the two of us lit the fire that w
hours... days... perhaps even an eternity. Both of our beings would come together this eveni
amazing act of affection and lust two women could ever live through. Our bodies ordained th
intonation as we eased onto my bed. This wasn't to be a meaningless tryst that would end w
on a crinkled piece of paper... No. Sandra and I both knew this was something more eloquer
slowed as she came to rest atop me... we sensed the stillness of our flesh... absorbing the w
other's skin-- breast to breast... woman to woman. Her head stopped just inches above mine
together once more. Her eyes said it all... no smiles, no doubts... a moment in time that wou
remembered by both of us. Her speechless intent seized my restless existence. I wanted to

wanted to vocalize my feelings. My longing for verbal intercourse was equally matched by S
the silent moments of understanding, especially between two women. I gave in, I caved... sh
with her utter serenity... and her soul. It was a language I wasn't aware of until now. And wh
to rest upon mine, it was as if she poured herself down my throat. Sandra moaned... I cried,
helpless resonance echo throughout her wide open mouth... I then answered by stabbing he
tongue. It was all I could do before completely surrendering myself to her... Sandra was my
to ever take me by complete surprise. It was as if we both were complete virgins until tonigh
in love...

The night evolved as it should have... Sandra's eagerness proved it's merit by immersing me
keeping me safely submerged for what felt like hours. All thoughts of time and the outside w
the wake of Sandra's merciless tongue. There was no curve untouched, no crevice left care
flourished into gasping screams as daylight soon slithered through the windows, and I had s
any gestures of my sweetening love for Sandra. It was then I realized that her son was (or s
somewhere close by. We both didn't hear a peep the entire time we made love. It was an ex
notion to think of... Sandra's son, so close... yet so far away.

Sandra's wish was granted the very next afternoon. She awoke to find herself sealed in my
safely nestled against my left breast. Our hair was jumbled from hour upon hour of swaying
make-up had vanished, hers due mostly to the tongue bath I bestowed upon her entire face
caught my breath, amazed by how beautiful she looked even without the makeup... but then
do about each other. My right hand reached upward, slowly so that my movements wouldn't
slumber. Her rounded chin, forged deep into the fleshy mass of my breast... my nipple just b
from a rapid sip. My gaze journeyed beyond her neck, down her curvaceous spine. There m
upon the voluptuous, heightened knolls of Sandra's delicious ass. And those incredible hips.
moan escape my lungs as my mind recalled what those hips were doing to me just hours ag
lather her entire backside with my tongue... each leg was completely vanquished, both plum
fondled as saliva glazed across her golden skin... all before my lips and tongue found thems
between the cleavage of Sandra's resplendent backside. Feeling the weighty flesh pressed
my face, my hunger manifested itself as Sandra's savory cleft soon fell victim to my prying to
entire body reacted to my tongue slipping passed her anal ring by inhaling as much air as sh
hands clinched my pillows-- eyes sealed shut-- mouth wide open in complete awe... I could
first time any person had bestowed her this enchanting assault on her ass. My hands came
supple orb of her smooth, beige tinged ass. My tongue engulfed as my fingernails dug deep
flesh... soon, my entire tongue was having tender intercourse with Sandra's asshole. Again,
Sandra... Yet this time, our fruitful deed of intercourse echoed a resounding truth in our minc
Sandra summoned, every ripple of pleasure that washed across that bronzed ass... I knew.
between her breathless heaves; "You're inside me." My only reply was a deeper lunge into t

I knew then that Sandra and I would be together for a VERY long time indeed.

Sandra later woke to find her lips being tasted by mine. I loved doing that, especially to som
falling for. Telling smiles were shared as our first kiss of the day proved to be the first of mar
Saturday, and we both had the next two days to do whatever we pleased.

"Can I use your little girls room?" she asked.

"Only if you promise to let me watch." I replied with a coy grin. "It's right over here."

I pointed to my large private bath adjoined to my room. With a quick kiss of assurance, Sanc
bed. I watched her, admiring her womanly outline... that wide, shapely ass. The way her bac
spine to curve out those two spherical cheeks. After closing the door, I remembered David...

"Sweetie," I said, whispering loudly. "are you still there?" I asked. "Hit something once for ye

A dull knock was heard from the closet nearby.

"Have you seen everything?" I asked.

A dull knock came again.

A smile quickly ensued. I couldn't believe that I had actually done this. To allow a son to wat
make love. I wondered what must have been going through that young man's mind as he wi
of love making. I then imagined the two of them making love for the first time. Seeing his har
ease into Sandra's warm, inviting womb. I then realized that these two would do far more tha
together... they were going to spend the rest of their lives together... as one. As husband an

Sandra came back into the room-- easing under the sheets with me. A warm smile graced h
tell I was hiding something. Her grin melted my token resistance.

"What is it?" She asked.

"Nothing" I replied, kissing her lower lip. Sandra wasn't about to give up, and I could tell. I ca
heart was racing... I was about to cross the point that would forever seal David and Sandra's
happen? Would Sandra reject her son's impassioned feelings for her, or would she accept th
forbidden love to flourish? The concept arrested my senses as Sandra leaned closer for anc
savored her heartfelt efforts, yet knowing full well that the next set of lips she would be kissir

that of her very own son's.

"I have someone I'd like for you to meet." I whispered as our lips tenderly broke their seal.

Sandra paused, unsure of my news. For all she knew, I was to be her newly found love... he
lover.

"What do you mean?" she asked, leaning back slightly. I could tell see the apprehension in h

"I mean that there is someone I'd like for you to get to know. I've got a feeling that he's going
perfect man for you." I said.

"A man?" she said, not wanting any part of it. I saw that this would be a hard sale.

"Not like any other man you've ever known, Sandy." I cooed in my most alluring, seductive t
man is perfect for you. He was made for you. Trust me on this."

"I haven't had much luck with men, darling. Why do you think I'm here with you?" Sandra sa

My left hand tucked her saffron locks behind her ear softly; "But I can't give you another chil
wanted. This young man wants children-- I know he does."

Sandra realized I was right. She sighed deeply, and grasped my hand with hers. "What's he

I cracked an evil grin, knowing full well I was about to describe her son to her. "Why don't yo
introduce you two, and find out for yourself?"

"When?" she asked.

"How about right now?" I said, leaning back to get up.

The look on her face was bewilderment, but rather eager. I could see that she wanted to get
her more seem more acceptable to a stranger. All she could do was pull the bed sheet arou
cautiously. It was now or never.

"First thing's first." I said, reaching under my bed to bring out my velcro restraints.

"I want to make sure you don't get away." I said, giving her another one of my erotically char

secured her wrists and ankles to the bed posts. The look on her face was utter fright, yet zea
anticipation.

"It's okay, sweetheart. It'll all make sense soon. Trust me." I said as I laid her back on the be
tightened the last restraint to her wrist. "He's going to make you so happy, Sandy. I just know

With that, I climbed off my bed and approached my closet door. "David?" I said. "Why don't y
meet your soul mate?"

After what seemed like an eternity, the closet door began to creak open tediously. I caught a
Sandra, who was now heaving in breathless curiosity. It was then that her eyes filled themse
semblance of her handsome, vigorous young son. He had shed his shirt, obviously from sitti
all night long. I could tell he too was beleaguered with fright, as well as guilt from seeing his
Mother positioned directly in front of him. I strolled over to David, spreading my fingertips ov
handsome shoulders... caressing him like a prize I had just won.

"David, this is Sandra. Sandra this is David. I know you two are going to just make the perfe

Sandra jolted in disgust, testing the strength of her restraints. Trying to sit up, she began to

"Shannon! Are you crazy? Oh my God!!" she exclaimed in offense, profoundly repulsed by th
for God's sake!! Have you lost your mind?"

"Mom please..." David tried to say.

"David, what has she done to you?" she asked, still trying to free herself.

"Nothing, Mom..." David said in shame as he tried his best not to look at his attractive, sump
laying there without a shred of clothing on. Her perfectly golden body, those abundant, Moth
that lustrous abdomen that begged for the right touch. Any man would die for just one touch
was her very own son.

I had to step in. "I gave him the chance to express his true self. To give in to his most forbidd
What's so wrong with a boy loving his Mother like that?" I said, raising my voice to prove my

"You have no clue how much this boy loves you, Sandra. Maybe if you would have been arou
have noticed that."

Ouch. I hit a sore spot in her. Once again, I had proved my point. She withdrew slightly, only
gazing at her marvelous body. She felt so ashamed like this. Nude, tied up, and no where to

"If you only knew how much he loves you. How he practically cries every time he speaks of
going over to her. Sandra snarled at me, virtually lunging at me with the utmost hatred and
could muster.

"This is sick!!" she barked, trying to get free. "You could go to jail for what you're doing!" she

"I would gladly go to jail so this boy can express his love for you." I said, stroking her bare le

"Sandy, please... I know this is tough, but I truly feel that you know deep in your heart that th
I said as my voice lowered. "You're not a fighter, or someone who hates... you're a lover. I s
eyes. And that's why I've fallen in love with you."

Sandra halted her tirade, slowly glancing over at me. David stood motionless; still enrapture
his heavenly Mother. I placed my hand upon her face to prove my point... an affirmation... a

"I do, Sandy. I do love you. Just as much as I love your son. I love you both. That's why I kn
meant for each other." Sandra began to sob heavily. I could tell she was fighting this with all
power. I then nestled closer to her...

"Who else would always love you unconditionally, without any fears or doubts... without any
love?"

"This is so... wrong. I can't." she said, sparring with the thoughts that were racing inside her
my son, Shannon. I can't do that to him."

Murmuring into her ear, I said; "No other man will ever love you the way that David will. No
ever stand by you like him. You know that as well as I do..." I retorted. It was then that my pl
take shape.

I stood from where Sandra was at, sauntering over to her son nearby. Bare chested, I took h
steer him to the bed. I could hear Sandra's breathing swell as we got closer, not knowing wh
for her.

"Come on, David." I said, sensing his uneasy demeanor. "Let's show your Mother what you

As the words fell out of my mouth, I ascended upon the bed next to Sandra with David hand along beside me. I motioned David onto his back, gradually placing him beside Sandra, who her face away from us both in disgust. David eased back carefully, looking at his Mother for approval, but none came. As he found a cozy spot on the bed, my hands began to undo his

"I want you to watch what I'm about to do." I said, unzipping her son's pants.

His already erect cock had made it's presence known to all. My hands slipped the confining knees so I could free his aching cock. He was now completely nude in front of his own Moth kept her sights away from us, but that was okay. I knew it wouldn't be long before she woulc

As my fingertips gently blanketed around his extended cock, I sighed in relief.

"Oh Sandy, look at this... Look at your boy's cock in my hand. This is so beautiful." I said as unexpectedly shuddered in breathless hope and wonderment.

It was so thick... so pure. My full breasts heaved as I took a breath, lowering their weighty m penis. Releasing my mild grip, I straddled him as my breasts swayed up and down across hi ready... so eager. My hair fell over my face as I felt myself being swept away in the moment. slightly as David's hands touched my shoulders gently, as if to motion me. I loved his touch.

"Oh Sandy. You made the perfect lover. Oohh... Did you know how good he was going to be in your belly?" I said as David gasped aloud. I then entangled a moan with a low chuckle... " likes that thought, doesn't he?" I whispered.

"Yes." he shivered in reply.

"David wants to be back inside his dear sweet Mother, doesn't he?" I whispered again, this t comments at Sandra. "To be where he belongs."

"Yes." David said in a higher pitch, obviously stricken with overwhelming hope and heartfelt

My breasts maintained their slow, gentle caressing of his manhood. I could tell the mood wa favor. The initial shock was over, and now the tone gradually set itself into motion. I could se Sandra was letting her wrath go, but she was far from yielding.

"I'm going to taste David's cock now, Sandy. And he's going to imagine it's you doing this to said as my lips separated, allowing his thickness to ease into my impatient, famished mouth

breath fell over his cock, sending shudders throughout his young body. David cried out as m
across it's rigid texture, enveloping his massive reproductive organ. It felt so good to have D
inside my mouth, but it would be even better with it lodged down the throat of his Mother. Wi
his sides, I began guiding my lips up and down his length, allowing ample saliva to lubricate

I was lost in my own world by this point, and when I tasted David's pre-cumm, I knew I was c
I finally glanced upward to see David's head swimming in the moment. His eyes clinched sh
his will power to not yet cumm. I then noticed something that caught me completely off guar
staring directly at him. I was completely stunned. It was as if she had a thousand yard stare,
surroundings, yet painstakingly focused on her boy who was getting a very wet and thorougl
couldn't smile, but knew my plan was beginning to take root. His gasps commanded both Sa
attention. How could they not? Quivers matured into convulsions, gasps were now shouts of
had to act...

I quickly crawled up, much to David and Sandra's surprise, and grabbed his left hand. Undoi
wrist, I clasped both of their hands together as I re-tied their hands in the restraint.

"I'll convince you yet that you two belong together." I said as I swiftly tied it back, yet this tim
and son were hand in hand. Sandra looked off again, ashamed of herself. With my lips back
watched with gleeful delight as Sandra's gaze soon came to my own. More convulsions soo
clutched his Mother's hand... Sandra had balled her hand so that he couldn't hold it, but soo
accepted her son's touch as the beginnings of an orgasm soon made itself known. Sandra w
wonderment as I slurped away on her son's penis. I could see the dilemma in her eyes... the
that was ripping her heart to shreds. Her son's growing cries of expectation captured Sandra
as I tasted the first flood of David's warm, life giving bouillon, Sandra now held his hand with
urgency that he did. David bucked beneath me as his semen overflowed into my mouth. It w
cry out for his long lost love...

"Mother... Oh Mother." he gasped. Eyes still clamped shut, David's head was now resting up
shoulder.

"Oh Baby." Sandra replied with a most loving and compassionate tone.

I could almost sense by her tone that she was somewhat envious of my task, but I didn't wa
just yet. All Sandra could do was watch her son thrust uncontrollably, and most violently. By
Sandra had probably never seen a male experience such a powerful orgasm before in all he
expressions were that of pure amazement... she watched his every move, every breath with
Sandra glanced back at me briefly, as if to make sure I was savoring every drop of her preci

she had nothing to worry about. I was.

I then decided to give Sandra a personal show. Something to make her think... Another floo
gushed forth, and my swallowing came to a halt. Sandra witnessed her son's seed trickle do
length. With my eyes on hers, I opened my mouth as wide as it could possibly go. Engulfing
fluid stroke, I then ingested his sperm as our eyes locked together in the most thoughtful exp
women could share. I could tell by the look on her face that it would only be a matter of time
would be feasting upon her son's cock.

After the last few spurts of David's sperm seeped out, I then lifted my head to gaze directly a
looked at her, as if to say; "See what you could have had?" My cumm soaked lips and tongu
as I mounted her slowly, leaning my face down to hers. The inner conflict was evident as Sa
to kiss her... Turning her head away, I swiftly clutched her jaw with my hand to bring her lips
catching his breath, David watched with impatience as I kissed his Mother. Sandra resisted
eventually abandoning her opposition with a deep soul kiss. I could feel her tongue slide into
hoping to savor any leftover drops of her son's semen. We must have kissed for an hour, im
in our passion for each other. David watched from barely two inches away as Sandra and I w
together... I was so in love with her... and the fact that I allowed myself to admit it was a feat
myself never would have imagined. These two people meant the world to me, and I wanted
me for a long, long time.

Sensing her hunger, I intentionally backed away from Sandra. I knew she didn't want to let m
the time she needed to focus on developing her relationship with her devoted son. I leaned
the bed to see that David and Sandra's hands were still bound together. They both weren't g
unless I decided to let them go. No. They were staying right where they were.

"I'm going to leave you two alone now. I think you both have a lot to talk about." I said slippin
satin robe, walking out of the bedroom.

Both of their faces clearly begged me not ot leave, but I knew my time there had ceased. I g
both of them as I quietly closed the bedroom door behind me. I knew that David could set hi
enough convincing, but something told me they both were going to stay. Their relationship w
same if they left now, and they knew it.

It was about mid afternoon when I came back in from a relaxing swim in my heated pool. I fe
warm water enveloped my unsheathed frame. Yet all during my swim, I imagined what could
upstairs in my bedroom. Curiosity getting the best of me, I decided to quietly go back upstair
inside. As I approached the top of the stairs, I heard their voices booming from within. They

arguing over Sandra's abandonment of David years prior. Sandra tearfully explained her rea
her heartbroken son listened... I knew then to back away, and go downstairs. This was their

Tending to some business later in the day, I spent the rest of the afternoon and early evenin
my study. I will admit it was quite frustrating as I continually wanted to check on their progres
throughout the rest of the day. I decided that I would make them both dinner since it had bee
for all of us. I made them a zesty Italian pasta dish, and thought that serving them in bed mig
idea. I began to fancy the notion of tending to these two. It seemed that all three of us were
unchartered waters in the last day or so. Sandra and David as lovers, and myself dealing wi
emotions for them. I went back upstairs to check on their progress (if any) a few hours later.
this would be a most difficult transition for Sandra. I was asking for her to not only have sex
child, but to give her heart and soul to him as his lover. This would not be easy. I walked bac
two sitting on opposite ends of the bed. Both of them had my bed sheets covering their nake
Still dressed in my white silk robe, I made my way to where Sandra sat, and knelt in front of
her hands in mine. I could see the guilt on her face as she looked away from me.

"Please look at me, Sandra." I said as quietly as possible, clutching her hands cautiously.

The agony besieged her thoughts-- fighting to make eye contact with me. Her eyes were sw
tearful episodes. I pacified her in sympathy as I fondled her cheek benevolently.

"I can't do this." She replied, still quite emotional. "It's wrong."

"It's okay, sweetheart... It's okay." I retorted in my most understanding tone. "But I'm only do
the both of you. I know you want to be loved and to have a relationship that's unconditional."

"With my own son?" she quickly answered.

"Your son? Sandra... You haven't had a relationship with him in any way for how many years

Her head dropped in remorse. She knew I was right.

"All he had was a distant memory of you, and an occassional picture to stare at. Sweetie, all
for you to think about it. Think about the joy you two could have. He loves you so much, darl
does. You should have seen how excited he was when we role played with me as his Mothe
anyone so thrilled."

The deliberation in her mind was clearly noticeable. I glanced back at David for just a mome

watching Sandra like a sad puppy dog. He looked so helpless.

"Look at him, Sandra. Look at how he looks at you. Can't you see the love in that boy's hear
asked.

Sandra hesitated to look, but did so as she and David made eye contact briefly before she lo
tightened my hands around hers.

"Sandy-- answer this for me, okay?" I said, changing my tone. "When I was sucking David's
you looking at him. You were looking at him, weren't you? Weren't you?"

She wouldn't answer. Without warning, I jolted her hands for an answer. "Sandy!!"

"Yes." she said under her breath in shame.

"And when I made him cumm, you were holding his hand for dear life, weren't you?" I said, p
convincing tone.

"Damnit Sandy-- I know you loved what you were looking at. I saw you looking at him with th
eyes. Just like you did with me. And you loved it when he came, didn't you?"

"Yes." she replied in awed silence.

"Do you realize that when he came, he came for you? He was thinking about you the whole
cock. That was for you." I said.

Sandra sighed, distraught from the impasse at hand He was so attractive, and very much wh
mate. But to make her son her lover was against everything she held dear to her heart. If sh
that line, her life would never be the same. How would she answer to this? How would she e
friends and family? I had to react before she went any further...

"Look, you two obviously had no relationship before today. If you all can at least try, and the
then you all can go back to being distant like before. You have nothing to lose. It's a win-win
you can be loved and adored like you've always wanted. To have a committed, lasting roma
worships the ground you walk on."

Sandra realized I had a point. No one knew of her son at work, or in her personal life. She co
this off as her younger lover-- an older woman seeking the joy and stamina of a younger ma

flickering gleam of possibility in her eyes... I knew then that there was a chance. Fate was d
heart, and Sandra knew this to be true.

"David, why don't you come over here and help me convince your Mother that you're the per
asked, motioning for him to come closer. He reluctantly did so, still draped in the sheet.

"Without that sheet." I said in a more pressing voice.

He hesitated, but agreed as the cloth fell to the floor. Sandra glanced off, but not for long as
to look at her fully nude son.

"No-- look at him Sandra." I snaped.

David sheepishly approached us as I could tell he was already beginning to get aroused. His
soon sprout to life as I positioned him directly in front of his Mother. The tension between the
apparent, but I was resolved to break down those walls. This was becomming more and mo
for me... Could I really get these two in bed together? More than that, would they end up spe
their lives together? I had to know... I just had to.

David stood not barely two feet from his Mother, sporting a semi-erect penis. His was so ner
Sandra. She kept trying to look away, but something held her there. She could have made a
door, but she stayed. This was all the convincing I needed to certify that this love affair was
pursuing. Now was the moment I could utilize my prose with words...

"I want you to look at your son's penis, Sandy. Look at his beautiful body with admiration." I
hand began to carefully fondle David's left thigh.

My right hand still grasped Sandra's as I felt her hold tense up. Her eyes went from his feet-
his well-built legs and groin.

"Did you ever think your child would become so handsome? This perfect?" I said as my fing
base of his cock.

By now, his erection came to it's full potential. David's breathing decreased as my fingers cl
solid shaft--lazily stroking it with deference.

"You see this, sweetheart?" I inquired as I looked to see that same look on Sandra's face as
uninhabited expression of wonderment.

"I want you to think of him as your lover, not your son. Look at him as if he is your man." I sa

I could tell my words were swaying Sandra as she sat motionless, watching my hand contin
slow caresses. David's lungs heaved with expectancy as his cock protruded to it's full ten in
blinked, sitting back as the last of her doubts sprang forth.

"I can't." She huffed as I ended her self imposed torment with a full kiss on her mouth.

My tongue vigorously glided passed her own as her son almost fell over due to my hand job
was being riveted by early signals of orgasm. He quickly stood before we both caught him. I
Sandra immediately assume her Motherly role as protector and safe keeper of her son... He
mine to David's sides, buoyantly touching his skin.

"Are you okay, baby?" she asked in a loving, concerned tone.

Her hands gingerly felt her son's quivering stomach as he looked down at her. He nodded y
sculpted texture of David's lower body-- his brawny physique fascinated her immensely. She
fit looking man, and the movements in her hands said it all. She hesitated as she sighed aga
the sigh was one of surrender. David balanced himself, relishing his Mother's inquisitive care
His cock now stood straight out, barely an inch from his Mother's lips... Sandra's blank gaze
son's chest to his susceptible cock. I could see Sandra's yearning, but hesitation soon dema
attention. Her fondling ceased as David held his breath...

"Kiss it, Sandy. Kiss his cock." I whispered as she stammered.

The thickness of her boy's penis enthralled her so... What would it feel like inside her? Coul
of his length in her womb? What would she do if she became pregnant? The thoughts of inc
trickeled into her mind as she turned away from her son. David's hands then reached outwa
tenderly as they gazed into each other's eyes.

"It's okay, Mother... No matter what-- I love you." said David in a most serious, and mature t

I was taken by his words. It was as if he was speaking to her as her lover, and not as her yo

"Tell me what you're feeling." He asked in an assuring voice. Wow... even this was erotic to

"David..." gasped Sandra as she took his hands in hers. "I don't want to hurt you." she said a

swell in her eyes.

Her son graciously soothed her concerns by kneeling in front of her, keeping his eyes on he
way of charming her, it was working because I was certainly falling under his spell too. He q
her as his forefinger began to stroke her jaw line lightly. His eyes fell from hers to admire the
his Mother. With the back of his finger, David repeated his careful strokes as Sandra basked
affectionate display of his love. All Sandra could do was look upon her son with awe...

"Sssh... I just want to love you... Just want to love you." He faintly whispered.

With that, his fingertip outlined her lower lip. His movements were painstakingly slow, yet jus
crave.

"So much beauty, Mother. You just... are so delicate-- gorgeous." He said, verbally seducing
word. "You'll never know how long I've been in love with you."

This was just what needed to be said to squelch Sandra's doubts and fears forever. Her son
expressions filled Sandra's heart, giving her stomach the butterflies so many of us know and
felt this cherished by a man since her teenage years... If all men could only express themsel
then Sandra wouldn't have to resort to having her son as her lover... But then again, having
his feelings made it even more of an emotional encountering for her.

"Do you know how long I've loved you?" He asked, nearing his lips to hers. "How I used to s
pictures you sent us at Christmas?"

Sandra's trembling breath fell upon her son's face... Her lower lip quivered as David soothed
with thoughtful dexterity.

"David..." She uttered helplessly as their lips scarcely brushed against each other's. Their ey
David softly pledged his heart once more...

"Let me love you... just love you." Said her son.

Sandra's eye lids fell as surrender encompassed her intellect.

"Just love you..." David whispered against her lips once more as she held her breath.

What would happen? Who would make the first move? His fingers combed her tresses, hold

swayed his lips around his Mother's flushed face. His lips placed a soothing kiss on her chee
forehead... Sandra melted at his affection, keeping her eyes sealed from the light.

"All those men who could never give you what you craved..." Said David as another pacifyin
his high regard.

"I hated to see you suffer like that, Mother." Sandra winced, letting a low gasp flee from her
exactly right... She did have to suffer through several failed romances with uncaring and rep
Perhaps this would be the one-- her own son. There would be only one way to find out, and

Her face warily drifted in the direction of his lips, drawing in a long breath as she did. Their fa
in the warmth of each other's proximity, grazing cheek to cheek. David cradled her head in t
left hand, feeling his Mother's warm breath cascade across his face. Their expressions were
absolution... Sitting in crushing silence, I watched David and Sandra teeter in this breathless
expectation. A melody of truth echoed in their minds... Their first kiss lingered about, engulfi
awareness in certain truth. David's lips cautiously opened, bringing all of his aspirations and
his Mother. Their lips slowly brushed together, seperating briefly before coming together onc
was still, mouth agape in awe as she felt her son's lips graze over hers. Helpless, yet cripple
Sandra whimpered as if it was her very first kiss. In several ways it truly was... and as her so
closer, she accepted his devoted efforts with all of her heart.

It began with the finesse and grace of the most perfect coupling. David cupped her jaw, hold
kiss ripened with ease. David held back, taking time to pamper her silky, glorious lips with hi
were so incredibly soft. For Sandra, his lips held the strength and love that every man shoul
petting lasted for several minutes as it was obvious David didn't want to rush this. He was cl
yet sensed his Mother's uncertainty with every gesture of his gentle lips. And when Sandra l
rest upon David's neck, he about collapsed in reverence. Her jaw slipped as she inched forth
lips simultaneously in a full mouth to mouth kiss. A muffled moan came from her mouth as s
son's folds of flesh. She felt her son's saliva blend with hers as David brought his arms arou
back. Their flesh barely skimmed together as Sandra's breasts patted David's chest. With fe
brought her arms around David's neck to embrace their emotional union. When she felt his b
into hers, Sandra lost all sense of her surroundings. Her mouth opened full as she accepted
tongue with zeal. Her hands raked his head, feeling his soft hair slide between her fingers...
good to be true. How could this feel so good? So right? Whatever the answer was, Sandra c
that mattered was this man's unconditional love for her.

Her lips sealed themselves around David's dripping tongue, drawing it deep within her mouth
overcome by his Mother's libidinous beckoning. Her hands slid down his back in order to pul

complied by letting his palms come to rest upon her wide, golden hips. Their ample mass fel
grip... he pressed his fingers into her skin-- as if to claim her as his own. He groaned in euph
his sheer will power to make this woman his for all time. Her arms surrounded him whole, m
upon the bed... Their relationship crossed into another realm of absolution.

Her right hand began to fondle her son's cheek. I was captivated by watching their love affai
was amazing. Two of the most beautiful people I've ever known, laying in each other's arms
the point of no return. Sandra warmly soothed her son's face with subtle finesse as they star
other's yearning eyes. All those years alone, cold... without one another, and now their mom
Sandra commenced their moment by lifting her head toward her son. David's gaze fell to his
closed the gap between them... Their movements were unhurried, and attentive. I gasped as
of my chest... the merciless pounding in my chest along with my shallow breaths... I watched
gently savored the touch and taste of the other... Long, sweet kisses were heard as their slu
throughout my ears. Mother and son, man and woman... two hearts so in love.

David now had the girl of his dreams... his very own Mother. Recalling his admission to me r
appreciation as David's arms curled around his Mother's neck. Their bodies looked so perfec
together... my eyes traveled the entire length of their frames. His muscular build matched ag
succulent, Motherly body. His hands now resting on each side of her face, David was hoveri
above Sandra's trembling body. Their kiss unbroken, I could see David's visable erection be
his back arched slightly so that his penis wasn't touching his Mother's smooth naked flesh...
and quite diligent in his actions, yet so was his Mother. Her hands began to explore her son'
build, feeling his back and strong arms. Moans echoed from her lungs as her mouth was stil
son's, yet I could tell this gentle foreplay would only last so long. I sat completely still, watchi
two become wanton lovers. I couldn't speak, much less act on any impules I had... There wa
beauty to appreciate.

Sandra's voracious palms fell to her son's round ass, feeling their robust form as David cring
this as his endorsement, bringing him down upon her flesh. David could feel his Mother's bu
his now, skin against skin... they both shuddered in elation as David twisted his mouth arour
deeper kiss. Her hands went from his ass, to his fingers as she held them with powerful urge
deep breath from his nostrils as did Sandra. That sound was so intoxicating to hear... Sandr
her arms outward with her son's as his cock now pressed against his Mother's thigh. Her mo
delight, feeling his stiff manhood against her. David's hands now roamed the length of his M
her shoudlers, bringing her in for an earnest kiss. His frame then shifted to where he was ba
I knew what was in store next.

Their kiss broken off, David took his right hand and seized his thick ten inch cock. He glance

his lover's full breasts as a quick kiss followed. Sandra held her son's face against her breas
positioned his cock at the entrance to his Mother's womb... Sandra buckled, feeling the tip o
graze her pussy. They both instantly looked at each other to make sure they knew what they
as if to reassure themselves that their act of love was a sure thing... and it was. Sandra relax
legs so that her son could have more room... It was a moment both would never forget.

"I love you, Mother." David uttered in breathless assurance.

"I love you too, baby." She said as she stared into her son's eyes. She knew that from this m
lives would never be the same. If she allowed her son to have sex with her, it would forever
relationship. Yet she felt indebted to him for all the years she had neglected him. She wasn't
to happen because of guilt, but because of her unquenchable wish for happiness. And if it w
who would fill that empty void, so be it. It felt so right.

Holding his breath, David tediously motioned his hips forward so that the tip of his penis pen
Mother's dripping vagina. Their gaze didn't falter as she too held her breath from the intial re
Sandra finally exhaled in elation as David eased his cock further inside... her eyes rolled in t
head, inhaling a deep breath as David's cock sank all the way into her expecting womb. She
how far he was going into her and he couldn't believe how incredible she felt. Every nerve e
cock was submersed in his Mother's boiling juices. Hard, stiff cock blending with soft, warm
inches of David was now safely lodged within his Mother as his body tried to find a natural rh
lovers, it would be a while before both would find that. Their uncoordinated movements were
love for one another smoothed their flaws. All they could do was revel in this remarkable act
His hands wanted to feel so much of her, as did hers. David quickly smiled as he gulped dov

Sandra observed her son's eagerness, and quickly encouraged him with an "I love you" as h
her. She let out a long, low groan this time as she felt him go deeper than before. I had neve
like this... like an untamed beast mating. Her head thrusting back, she clenched every musc
body in absolute reverence. The veins in her neck bulged out as she cried out in complete b
jolted, coming to rest around David's neck as he began to find his tempo. He couldn't believe
love to his dear sweet Mother... He had to keep glancing at her to make sure this was indee
could see was her long, beautiful neck as he began thrusting into his Mother. She finally loo
son with a face of untamed, wild lust. She lifted her ass to meet his push for thrust as she le
fears and inhibitions. She was eagerly and willingly fucking her son now, and the look on he
so clearly. Every breath she took bellowed throughout my bedroom as her legs wrapped the
son's waist, bringing him closer than before. It was all David could do to keep his composure
Mother was fucking him like a salacious whore. His strokes grew rapidly as his cock stabbed
again. His hands reached beneath her to clutch her wide hips as perspiration covered both o

ass felt so good in his hands... those broad, enticing hips that begged for his seed... He shu
letting his mind relish the moment of nirvana. He was making love to his true love... his soul
finally coming true, and the concept of it all summoned his sperm from the deepest regions

David bucked ferociously as Sandra felt her son's throbbing penis ram inside her. She knew
and brought his face to her breasts to flood his senses entirely. His hands still clamped arou
ass, David cried out from between his Mother's breasts. She heard his muffled wails as she
kiss his face... it was then she felt the first surge of her son's semen inundate her pussy. Da
in pure heightened bliss; "Oh Mother..." Sandra heard this, and along with her son's life givi
throughout her womb, she too succumbed to a commanding, self-evident orgasm.

"Oh baby." She cried out, tightening her legs around her son's brawny, sweaty torso.

Each and every pulse of sperm that filled her pussy induced gasps of absolute rhapsody. He
overflowing her womb with his semen, and the feeling was one of the most remarkable San
before. His entire body snapped as Sandra watched her son lift his chest-- looking skyward-
every drop of his essence he could possibly give his beautiful Mother. And he did. She felt h
neck and chest as he shot rope after rope of his young seed deep within his Mother. Sandra
orgasm took hold of her. I was now watching both Mother and son share a resplendent, sim
together. It was the most beautiful act of intercourse I had ever witnessed first-hand.

Wow... I couldn't believe what I had just seen. No words could express what had just taken
collapsed atop his Mother in exhaustion. His entire body was glazed over in perspiration, his
the powerful act of intercourse. Sandra kept her legs around David to make sure he didn't w
hard cock... As his head came to rest on her shoulder, Sandra held him close, softly chantin
words of support and love.

"Oh sweetie. Oh my baby." She whispered as her hands stroked his tasseled hair. David su
series of aftershocks from orgasm. His mouth began kissing her shoulder as they began rev
afterglow of making love. Lifting his head, David gazed down at his Mother in disbelief. Thei
state intensified as David and Sandra's eye contact captured their growing love. Her son's s
rippling throughout her inner most regions, and the emotions carried the two lovers away.

"You're so handsome."She murmured as David caught his breath. He loved hearing her low

"You're so beautiful."Said David, running his fingertip along her disheveled hair. "I love every
you... your eyes... your face..."

Sandra sighed deeply, hearing his words of guiltless affinity. She too was lost in the momen
to step in, and make use of this verbal exchange. I leaned forward from the side of the bed a
looked at me.

"Don't let me interrupt." I said, motioning for them to look back at one another. "Seriously. Th
moment, not mine. Focus on each other."

Sandra smiled at me, then went back to her son. I was now on the bed next to them about a
sat in amazement staring at the two still nestled in each other's arms.

"I don't want you to acknowledge me, just listen." I said, knowing now that it was time for wo
to be put to use. "You both have just made love for the first time..." David glanced at me as S
him back. "There you go." I said. "Just look into each other's eyes as I talk." I said as Sandra
breath, still feeling her son's cock wedged up inside her. "God you two make such a beautifu
look at you... you should have seen what I saw back there..." I said as my right hand eased
on my left side as my hand touched Sandra's thigh lightly. "You two were so lost in each oth
in the wild. Two savage beasts... amazing."

Sandra leaned up from her pillow to kiss David full on the lips.

"Yes." I hissed. "Kiss your man, Sandy. He's your man, isn't he?" I said as she moaned her

David fell into this kiss with all of his weight, bringing his arms around her neck.

"Who would have ever thought you both would end up like this... as lovers." I said as the wo
through the couple, only to heighten their fervor.

"Oh yes... you two were meant for each other. The perfect couple." No sooner did those wor
Sandra opened her mouth to gasp... a confirmation of what I was saying. I was intent on usi
them fuck once more...

"Oh Sandy... you made him for yourself all those years ago." I said, leaning to her ear as I w
it. All she could do was channel her anxiety to her son, inhaling his tongue down her throat.

"I bet you knew he would come back eighteen years later and be the love of your life, didn't
body now swayed in eagerness as she thrust up, motioning her son on his back... I liked wh
hips straddled her son's groin, still holding his cock deep inside her... David didn't know how
Mother's aggression, but offered no resistance. His hands naturally found their way to Sandr

wide ass. I could tell he liked the feel of each cheek in his palms... I did too. She sat straight
her arms up to run her hands through her long flowing hair, giving her son one hell of a show
knew what she was doing... Her large breasts in full view, the contours of her hour glass figu
look." I said with deep affection.

"See what she's doing? That's for you, sweetheart." I said, enjoying the show as well. With t
to rock her body back and forth-- feeling David's stiff cock growing inside her once more. (Yo
that unique ability to go again and again, and Sandra knew it.) Sandra looked like a complet
hair a mess-- locks of her blonde hair dangling around her face... She brought down her han
lazily dragging her fingers across her lips as she and David shared another gaze.

"Look at her, David." I said in a hushed tone. "She wants you again... and you're going to giv
wants, aren't you?" Without thinking, he nodded yes as he tightened his grasp on her full ass

"Explore her body, David. Feel her in your hands... feel your woman." I said as his palms ca
each beloved thigh. Her bronze hued flesh seemed to glimmer as he squeezed it's warm fles
actions were slow and gentle, just as they should be... He was learning every inch of her fles
His strong hands began to feel her stomach and sides scrupulously, wondering what it must
in her womb. Sandra now cupped each of her breasts in her hands as her head thrust back,
hair rearward as the strands softly thrashed her backside.

"She's so beautiful, isn't she?" I pronounced, now laying beside David with my head against
share the sight.

"Feel your Mother's breasts, David." I said, kissing his cheek softly. His fingertips entwined b
Mother's as both felt the goodness of her full bosomed bust. Still swaying back and forth, Sa
her neck all the way back as she relished her son's touch. David couldn't believe this... Not o
love to her, but now he was adoring her in a manner that took his breath away.

"Oh, Mother..." he gasped as he lightly pressed each full orb. Her hands fell from their grip to
son's arms.

"Tell her how you feel, David. Tell her everything." I commanded.

"Her breasts. They're so big." He said, somewhat unsure of his delivery.

"What else?" I said. "Make love to her in words, David."

David swallowed rather nervously, and I understood his predicament. A lot of people find it t
their emotions.

"I just... I... can't believe we're together finally. It's just like I thought it would be." He added. '
to taste her... taste every inch of her body." He said, sending his Mother further into complet

"Tell her you'll never leave her, David. Promise her you'll be with her forever." I said, touchin
bare thigh once more.

"You know I'll never leave you." He said with a gasp.

"How could I ever do that to you?" He said, feeling the goodness of each supple breast once

"I'm not like all the other men in your life that used you, Mother... I'm your son." He said, bec
hard manhood.

Sandra was panting heavily by now, swimming in the verbal love making she was hearing. S
son's enlarging cock shift deep inside her Motherly hips. David went on...

"We'll always have that special bond. That's why I love you so much... God, how could I NO
Sandra cried out in exhilaration; "Oh my God." She shoved her body forward, falling atop he
scalding kiss. She had to reassure herself of this... David met her kiss with equal fortitude, e
as his arms enshrouded Sandra.

"Oh, look at this." I said. "Look at this kiss. The passion... the hunger deep inside you both."
daze.

Sandra loved hearing me talk like this... I knew she did. She knew I spoke her every thought
breasts crushed against David's chest as I saw her hips begin to dig themselves into her son

"Look at you, Sandra. Your gorgeous ass rising and falling atop your son's cock. Your hips..
down the bed so I could see their copulation up close. I watched as David's hands instinctive
her ass, gripping her cheeks once more. Both were moaning and gasping as Sandra gave h
over of his life... His glistening penis, dipping in and out of his Mother's moistened vulva. It w
incredibly hard... Mother and son mating once more like famished beasts. I watched as her s
mercilessly. Each push and thrust sent ripples of gratification across Sandra's magnificent a
fingernails dug into her flesh, making sure she wouldn't let go... The wet sounds of pussy an
together made me shudder as their bodies loudly smacked against each other. They both fo

cadence to their emotional sacrament as I just sat and watched... I began to murmur to mys

"Look at this beauty. This ass... his cock so hard. She did this to him. She made her son this my hand reached up to stroke Sandra's backside. "He's really doing it... He's mating with his

David began bucking uncontrollably underneath his Mother as he thrust up at her with vehe her boy was close to spilling his seed in her once more, and that notion made her even that make him cumm. I quickly sat up so I could see their faces as they came... I had to see for n strength of their union. David's eyes were clamped shut as sweat rolled from his brow. Sand against his, occasionally kissing him as strands of her hair were completely drenched from t making.

"Your Mother's going to make you cumm, David. Think about it, David." I said as I positione beside the loving couple.

"Think about all the times you wanted her... all the times you masturbated to her..." I said, ch ear.

My words of encouragement only fueled his desire even more. Looking up at her, David rea he could go deeper inside his Mother. Sandra saw the hope in her son's eyes... the aspiratio misty eyes said it all... Sandra cried out as he clearly took charge of their copulation, and sh one bit. It felt good to be controlled by her own son.

"You like that, don't you Sandy?" I asked.

Between her short huffs, she retorted; "Yes."

Orgasm soon took control of her flesh as she lost all control. David felt his Mother convulse of her... Her eyes rolled back in her head as she let out a long, low guttural moan. David too message of hope, so he did all he could to bury his cock all the way inside his Mother... He sure his seed took root inside the very womb he was created in. His fingers pressed into her in his body contracted all at once...

"Your son's cumming, Sandy. Look. You made him do this... You did this." I voiced as thick sperm saturated his Mother's womb.

I jumped to my knees, grasping Sandra in my arms. David's loud cries filled the room as she from her powerful, mind blowing orgasm. His hands squeezed her ass forcefully, bringing he

cock. I held Sandra as her son filled her with his life giving semen... I could tell that with eve
of his seed sent waves of incredible delight throughout her Motherly hips.

"Your son's cumming inside you, Sandy. It feels so good, doesn't it?" I whispered as her hea
shoulder. Her low moans continued as David's relentless thrusting continued.

"You made your man cumm. Who would've ever thought your son would do this to you? To
you? You love this, don't you?"

All she could do was nod yes as her son continued shooting thick ropes of his cumm inside

"I love you, Mother." Exclaimed David as the last of his seed trickled out.

Their second orgasm shook each of them to their very core. Sandra couldn't believe that he
now coursing throughout her veins. Judging from my own experience with David, I could alm
with at least a half a gallon of his seed. With Sandra still in my arms, I held her as she caug
as I caressed her drenched mane of hair. She had probably experienced the most rigorous
in the last two days, and she was clearly exhausted. I knew David could more than likely go
was enough for one day. I didn't want them to have too much of a good thing, so I eased Sa
as we all fell asleep together in each other's arms. It was the end of their first day of many a
There was no turning back now.

The next day, I awoke to find my bed empty. Much to my surprise, Sandra and David got up
my pool. As I got out of bed, I heard the two laughing and cavorting outside my window. I wa
jealous, but was pleased when I saw the two lovers swimming in the nude together. I could
was something they both craved, and found in each other. Sandra was as giddy as a teenag
love... her smiles glowed with genuine candor as she and David frolicked about, splashing e
water as silliness and joy was the prominate mood. I grinned, thinking how perfectly matche
Their games abruptly ended when Sandra quickly kissed her lover, embracing him as they s
anothers arms. The humor evaporated briefly they exchanged hushed "I love you's" betwee
kisses. I was simply amazed by the sight...

Later that day, I greeted the two sunbathing in the nude with lunch. David and his Mother we
as they greeted me with sincere affinity. The two lovingly expressed their gratitude for arran
impassioned union. David watched as his Mother and I kissed each other tenderly for quite
sexually charged creatures we were, Sandra and I soon fell back upon my lawn chair as our
full blown sex. I crawled around her, like a lion to their prey as we locked our bodies togethe
steamy sixty nine.

With my derriere hovering above Sandra's face, we both proceeded to intoxicate ourselves i
flowing juices. I sealed my lips around her beautiful vagina, swallowing the tart thickness of
being. My senses were electrified just thinking about my tongue, and how her son's cock wa
just moments before. Our limbs entwined as we rocked back and forth together; feeling her
my thighs, up to the thick globes of my backside. In that hazy moment, I felt
David's cock gently flow into my ass. With my surprise, Sandra's efforts multiplied as I was b
teamed by Mother and Son. I felt absolutely wonderful as both of my most delicate orifices w
It was the beginning of a new part of my life.

From that day on, David and Sandra's relationship would never be the same. Both Sandra a
for the next two weeks as David took off from school. We stayed at my house, not leaving o
week period. David showered his Mother with magnificent gifts and made us scrumptious di
every night. He was the most courteous gentleman a woman could ever hope for... He woul
love notes scattered throughout the house for her to see-- a reminder of his undying love for
something to see... passion seemed to flow in their every move together. Their love making
strengthen their bond time after time-- orgasm after mind boggling orgasm. I vividly recall on
particular...

David had just finished making plans for a catered formal dinner for the two of them, which I
myself. They were dressed in their finest attire with David in a sharp tuxedo, and Sandra dre
strapless, black ankle-length cocktail dress. She had spent the entire day preparing for their
getting a manicure and having her nails done. The caterers arrived that evening along with t
following David's instructions to the exact detail. Candles lit the entire dining room-- red long
roses garnished the table, and soft jazz music played throughout the house. It was the most
atmosphere I had ever seen anyone create for their beloved. Sandra came down from her ro
bottom of the staircase stood her son; so handsome and fair. Taking her elegant hand in his
the back of her hand as she was lead arm in arm into the main dining area. There the two sa
each other's company for the rest of the evening, relishing each other's company over wine
seafood feast. The dinner staff had no clue they were working that evening for a Mother and
they knew, David and Sandra were a normal couple celebrating their love. In many ways the
only knew... After the main course ended, both Mother and Son shared a long, slow dance t
adjoining the dining room. Like the dining room, several candles lit the room to create the pe
The two lovers lost themselves in the moment-- Sandra drifted away in her lover' s arms. Sh
the perfect man.

With dinner finished, David informed the staff that their services were no longer required, ye
the table, telling her that dessert was still on order. Becoming a bit daring, David blindfolded

and asked her to stay seated as he went to fetch her dessert plate... With darkness rampant hear were the sound of wheels coming closer. Soon, a fresh, delightful aroma filled her sens bananas, tangerines, all of the wonderful healthy foods she loved to indulge herself in. Hear wheels come up beside her, she glowed with a telling smile as she felt her son's hands grac soft, bare shoulders. His warm breath fell upon her neck for a kiss as he sighed in rapture.

"Are you ready for dessert, Mother?" He asked timidly.

"Uhmm. I am, sweetheart." Replied his lover in contentment; turning her head to kiss him aff

With that, the blindfold fell from her eyes to see me laying nude on a cart, resting atop a bed exotic fruits. My entire backside was garnished with the same... I was on my stomach, propp with my knees bent upward. I had just shaved my legs, so my skin was soft and smooth to th thought up the concept days earlier, and I was all for it. With a grape dangling from my mout raised my fingers to the grape as I clamped my teeth around it-- all the while staring at Sand finest seductive expression I could offer. My mouth filled with grape juice, I ran my tongue al as if to douse Sandra's body with it. The look on my face said "Fuck me" all over it, and I kne gracefully comply. Sandra's look in her eyes was of pure hunger. Blushing after I mouthed th you", all she could do was lean closer to me. She longingly gazed across my backside, drap of mouth watering fruits. My lower back was gingerly decorated with pineapple slices... from noticed my bronzed ass glistening with orange slices and bananas.

"I thought you'd like this, Mother." Said David as he wheeled me closer to her.

"Oh, David. You'll never know." She said, taking notice of my soaked mane of hair.

I looked like a animal from the wild; plucked away from it's habitat to mate with Sandra. Davi freshly peeled oranges in both hands, applying steady pressure to each as trickles of sweet brown skin. I flinched, puckering my lips as the juice ran over my back, and across my full as as she watched the juice trickle down the full contours of my shapely beige ass. A pool of th in the lower dip of my back, right where my spine curves inward to round out the top portion But before Sandra could begin her feast, David reached into his coat pocket and knelt besid he presented Sandra with a tiny jewelry box. She immediately knew what it was.

"Will you marry me, Mother? Will you give my life this one precious gift?" Asked David in his tone. He looked into his Mother's sapphire eyes with the utmost conviction and determinatio couldn't believe what he had just done. Tears swelled in Sandra's eyes as she caught her bu shock. Not only had she made love to her own son, but now he was asking for her hand in m

to think about.

"I promise that my heart will be yours for all time. I'll be there when you need me... You'll be adored for the rest of your life, Mother. That I can promise you... You're the love of my life." opened the box, revealing an exquisite 28 caret diamond ring. Sandra openly wept as he toc placed it on her ring finger. Her hands trembled as he did. Mine would be too if I were in her moment.

"Oh, David." Sandra replied. "Baby, this is just..."

"What?" He said, leaning in closer to her. They both gazed at her gorgeous ring as tears drip lovely face. I smiled lovingly at the two... they were so in love.

"Will you, Mother?" He asked yet again, kissing her tear soaked face with finesse.

Sandra quickly looked up, gathering her heart's affirmation. She had to go with the deeply fe laced throughout her heart. It couldn't be denied or hidden. It was her ultimate destiny.

"Yes." she said, choking back the flood of tears. Her reply was music to my ears.

A tear seized David as he embraced his Mother, sealing their fate for all time. They vigorous another as Sandra cried in her lover's arms. Muddled in the sounds of their cries, all they co love you... I love you."

"I guess this ended up being an engagement party?" I remarked.

Sandra eased back from the hug as she excitedly nodded yes, showing me the ring. I took h myself. It was beautiful. And I could hardly imagine how much David had spent on his lovely to be.

"I think this calls for a celebration. May I kiss the bride?" I asked as Sandra happily complied taste the tears of joy on her pouty lips. She was so happy.

"Thank you." she whispered to me. "Thank you for finding my son for me."

"You mean your fiancee?" I asked with a telling smile on my face.

She happily nodded yes as we kissed once more. I cradled her head in my hand; deciding to

right here and now. We typically would go to my bedroom for such festivities, yet I knew we that. Sandra's eagerness in showing me her gratitude certainly proved true as every slice of consumed, and/or slithered across my tawny flesh. Still on my elbows, I put my best effort fo on that cart as both David and Sandra savored each globe of my glistening derriere. I glance shoulder to see both heads fluttering atop my cheeks. Sandra's mouth was parted as wide a pressed against my flesh in an attempt to inhale as much of my ass flesh as possible into he was all I could do to keep my composure; what was left of it anyway.

David sensed his Mother's growing hunger with each lap of her tongue, and stepped back to whimpers of delight escaped my lips as Sandra now had my backside all to herself. He was appetite bestowed upon himself, but now it was all on me.

"She loves you so much, Shannon." David whispered, catching me off guard. This was usua verbalizing the moment at hand. My face splintered in ecstasy and joy as a slight smile eme

"Your ass is so beautiful. God, look at her just devouring it. Those plump cheeks..." He said, front of me as I felt Sandra's hot breath soothed the moist cleavage of my rump. I looked ba see Sandra directly behind me; each hand resting upon each malleable orb. Her fingers wer to clutch as much of my flesh as possible as her face descended between my heightened cl

"God Shannon-- look at your cheeks against Mother's face. Do you know how beautiful this much she loves this?" Asked David in his gratifying low tone. His Mother moaned in muffled face was smothered deep in ass. Her son's words inspired her, and obviously so as I felt he itself against my anal cove. I shuddered aloud; clinching my fists in vehemence... It had bee since Sandra and I last made love, and this was by far a welcome salutation.

"Her face looks so good in your ass." Replied David as his Mother's tongue circled my forbid

"Yeeeesssss." I whimpered in exultation. "Talk about my ass, David."

He leaned in, cheek to cheek as his breath warmed my ear.

"You like this, don't you Shannon? You like having a beautiful woman like my Mother tasting softly.

"Uh-huh." I retorted.

His view of his Mother over my shoulder gave David enough to certainly talk about.

"Her fingers pressed into your cheeks... look at those fingernails just digging into that tan ski

I cried out as I felt Sandra's tongue slip into my relaxed orifice. I opened to her, feeling the s
warmth of her tongue swab my asshole.

"She's inside you, isn't she?" asked David.

"Uh-huh." I replied breathlessly.

"Feel it, Shannon." He said with encouragement. "Feel her devotion and love for you... give
to her." David said as he saw Sandra's palms part my moistened spheres for a deeper thrus

"God look at that," he added. "Look at her hands cup your cheeks. God that is so hot."

If he only knew how good this felt. My tonguing of his backside earlier was pale in compariso
different between females. I felt her hands lightly pat my (now) trembling cheeks as David to
another peeled orange. Again, his grip burst forth more juice upon my ass as well as Sandra
sensation of cold liquid marinating my globes, mixed with her spicy hot tongue wedged deep
simply too much. My backside rippled with wave after wave of joyance. I'm sure Sandra and
my glossy, full ass quake in pleasure; at least so they admitted later.

"Oh God my ass... my ass. So deep." I cried out in open mouthed ecstasy. "She's so deep."

My muscles clinched her tongue; an involuntary action to hold her inside me perhaps? Abso
wanted all she could give. I wanted to absorb all of her at that moment. Of course, if it would
possible, I would gladly have let her fill me with her entire body; our union was that strong.

Her tongue quickly fell out from me as I opened my eyes. I didn't want it to end. Looking bac
slip out of her dress in that seductive way that I had grown to love. That coal black bra and t
buxom flesh so enticing, and when she crawled on the cart with me, I had to bite my lower li
shed those remaining garments.

David had to lock the wheels down on the cart so his Mother and I wouldn't roll around the d
our impassioned tryst. Her large breasts skimmed over my ass ever so lightly. I could hear h
gentle sway. Breast against ass... Oh my. She then eased her chest downward, watching he
skin... each of our knolls curved outward.

"Oh look at that, Shannon. Look at those breasts on your ass." Remarked David as Sandra
face to look at me gazing directly at her. Her mouth hung open as that untamed look of lust
senses. With that, Sandra ascended up my frame, drawing her Motherly breasts along my lo
my neck, clamping her mouth upon my neck as she mounted my ass. I could hear her uninte

"Oh Sandra." I gently uttered, feeling her pubic hairs tickle my ass. Her hips began to grind a
reached around to hold her head against me.

"You're so fucking hot." I said in a more authoritative tone. "You wanna fuck me, don't you b

"Uh-hum." Sandra moaned, intoxicated by the possibility.

"You wanna fuck me like an animal, don't you?"

Saliva drooled out on my neck as her teeth sank into my neck. I squealed as her hips thrust
ass. Her slippery breasts smothered my back as her hands ran up and down my sides. I was
she could do anything she wanted with me.

Her mouth plundered my neck, chewing my flesh hungrily as she instinctively humped again
she liked this, as well as bringing herself closer to orgasm with every thrust.

"You like humping my ass, don't you?"

Her mouth broke off to exhale in short-winded agreement.

"You loved stabbing my ass with your tongue, didn't you?" I said as her thrusts grew rampar
mating with me."

Sandra wailed in bliss and disbelief. She loved the way I transposed the typical male-female
copulation into our entanglements. It was an effective theme that we shared from time to tim
generally we preferred softer expressions of love making. But now we were beasts wanting

I shoved her off me as I quickly came around to forcefully kiss her. The intensity between us
silence. All he could do was watch in bewilderment as his Mother became this unruly, wild s
be a theme I would explore later.) Our arms vigorously held each other; mouth to mouth-- bo
bodies were now slick with the pulpy mass of fruit as several chunks fell to the floor around u
tongue pierced my mouth as I swallowed it whole. Our heads twisted hastily in an attempt fo

"Fuck me." I gasped.

Sandra's only reply was her fingers clutching my hair, throwing my head back so she could c
legs shifted so our pussies came in contact with each other. We sat straddling each other, fe
our wombs surge in affirmation. This woman's starvation simply amazed me... All I could do
with my filthy tongue.

"You give me that you fucking animal. Make me your woman-- hump me like a man you fuck
Oh God, did she.

My hands went to her sides, grasping her plump hips just like David did. I don't see how we
because our bodies were pushing and pulling together in commanding strength. My arms pu
her pussy into mine... I could tell her clit was swollen as I felt it several times against me.

The three of us ended up in the bedroom that night, and exhausted ourselves for the next tw
in every manner possible. Sandra and I would pair off, David and his Mother would, or David
didn't show any resentfulness whatsoever when she watched David and I have sex. In fact,
us along as she masturbated every time. It didn't matter... we all three loved each other equa
that my love for them would never compare to the bond that David and Sandra had. They si
profound affinity for one another. Their love making would often bring out the finest in both o
could just tell it held a powerful meaning by the way they looked at each other, the way they
they made love. This display was quite apparent one evening when I walked in on the two in
of course having sex, yet I heard both of their impassioned cries of enchantment once I walk
front door.

Once I entered the bedroom, I saw both Mother and Son in the standard missionary position
to rest beside them as I concentrated on watching them. Both of their bodies were glazed in
held his Mother's wide child-bearing hips in his courageous palms. Sandra held her son's he
and shoulder; welcoming his solid, agile foray into her.

"Oh my son... give me a child. A child... make your Mother pregnant." She whispered into his

"Make... me... pregnant." she chanted impassionately between his unrelenting plunges. He s
such subtlety and skill; he had become a flawless lover. Every time she begged her son for t
bucked and rammed into his Mother even harder. My hunch was indeed true... David wasn't
woman pregnant. In fact, he desired it as well. That plus the fact that he was going to make
pregnant made the act even more compelling. The very womb he was created in was about
inseminated.

"You're gonna be a Daddy, David... You like that, don't you?" Sandra said, knowing she hit a
her child.

"Oh Mother..." he gasped, gripping those saffron hips in assurance.

He leaned back to look into her loving, sapphire eyes. His fingers entrenched themselves de
thighs once more.

"I want... you. Be the Mother of my child." He said, trying to submerge his rock solid cock as
possible.

"Our child... OUR child, love." she retorted, catching her breath.

David shuddered in surreal prospect as his Mother placed her feet flat on the bed, forcing he
deepest point inside her fertile womb. I couldn't believe what I was hearing, much less seein
out, sitting in complete shock. I knew they didn't practice any birth control, and often wonder
happen if Sandra became did in fact become pregnant. (She never once mentioned to David
inside her.) Now it was clear that she desperately craved a child with her lover-- her fiancee-
All that mattered at this moment was the resplendent conception of a child; a living symbol o
love for one another.

Every muscle in David's body tensed up. His face contorted in various shocking expressions
seed began it's irrevocable surge. Sandra grasped her son's head so they could stare at one
exact moment of climax.

"Give us a child, David... give us a child." She huffed as her son affectionately pounded her.

"Oh Mother I will... I will." He said, crying out with a vicious shudder.

Then it happened. David's body surrendered to orgasm induced by his Mother's warm, lovin
quietly squealed to herself, feeling her son's first stream of semen teem throughout her belo
climax moved his body to it's core... every thrust he could muster dipped his manhood deep
Sandra locked up, strenuously kissing David as the orgasm carried through. Her legs held th
her lover tight, making sure every burst of her son's precious, penetrating sperm stayed insi
going to be the Mother of his child. It was the most powerful orgasm I had ever seen two pe
together.

Later that evening, the two pledged to me that they wouldn't leave my bedroom until Sandra
she and David's first child. And that was fine with me. I went out to the local drug store to sto
EPT's for the occasion. Arriving back home, I found the two engaged once more in breathles
(They were like Honeymooners since they became lovers.) This time, Sandra was on all fou
her in a uninhibited doggy style position. Sandra heard me come in, and extended her hand

"Hold me, love... Hold me." She pleaded with sincerity.

I lovingly complied as I laid in front of her. Her arms motioned for an embrace as I held her u
It was amazing holding a woman like this as her entire body absorbed every thrust from her

"Tell me I'm going to be a mother, Shannon," begged Sandra. "Tell me he's going to make m
please."

I held my breath in awe, gazing up to see David's robust body hurl itself into his Mother. We
then found the will to give Sandra what she wanted.

"He IS going to make you a Mother, Sandra," I said, kissing her unrestrained hair softly. She
delight hearing me assert this deeply felt hope.

David's hands rested on his Mother's ass, squeezing their shapely form as his intent became
down quickly to see her moist flesh receive his stabbing cock again and again. Every pulsati
young man's cock sank all the way into his Mother's vulva. I knew he loved doggy style, but
That boy was hell bent on making this girl pregnant; his face said it all.

"Oh Sandy-- he's going to make such a good Daddy." I said. Again, Sandra whimpered, this
"Husband and wife... your son coming back to plant the seed of life... back where he belongs

Sandra screamed into my shoulder, causing David to recoil with another first wave of his boi
seed.

"Oh my GAWD-- he's coming!" Screamed Sandra. "He's so deep."

"Oh darling-- you're going to be a Mommy soon. Yes, love... a Mommy." I exclaimed as I wa
roll back into his head. His body swayed in euphoria, still clutching that gorgeous, plump ass
suckle the very life force from his flesh

"A child..." plead David as he plunged again and again into his loving Mother.

Sandra cried out in exaltation, surrendering to the relentless amount of sperm that filled her more. Her teeth clamped my blouse, grunting like a primitive cave woman. My arms strength knew this was it. This was the orgasm that was going to create life... a baby. I just knew it.

Two days passed, and every morning, I helped Sandra with the pregnancy test. On Friday, S she wanted.

She was pregnant.

Thrilled, she embraced me with a kiss as she raced out to the bed where David was still asle with a kiss, her excitement eased as she quietly (but lovingly) broke the news.

"David? David, honey... I'm pregnant. I'm going to have our baby, sweetheart." She whispere

Tears stung Sandra's eyes as she openly wept. David happily basked in the news, tenderly of his child as the two realized that their lives would forever be entwined.

"I love you, Mother. God I love you so much." he said.

The tears crippled her reaction. "I... love you too, baby. I just... I'm just so happy."

It was the perfect moment that crystallized their newly found love. They no longer looked up Mother and Son... they both were lovers who, without shame or guilt, embraced their inner y unconditional, and endless love. Any other couple would have been envious of the depth an this impassioned coupling. I couldn't have been happier than at this moment... and such a p when two people realize that, as a result of their love, a child would be given to them. Conce and eagerness... I held each of them as happiness enveloped all three of us.

David Harsin married Sandra Williams on a beautiful spring day the following May. Two mor given birth to their first child, a healthy baby girl they named Elizabeth Danielle Harsin. The c ceremony was held on my back lawn as dozens of David and Sandra's friends attended. Sin their prior relationship, everyone thought that David and Sandra were simply a couple; which indeed were. I was asked to give Sandra away, which I graciously carried out with pleasure. beautiful as the blushing bride. A true vision of beauty and refinement. David's college friend was insane for getting married so young, but once they saw the sizzling hot lady he was ma all incredibly envious. I had to bite my lip several times throughout the emotional ceremony. attendance only knew how far the bride and groom had come to reach this momentous day.

takes my breath away as I write this.) Tears were shed, smiles were given, and rings exchan
lovingly pronounced the vows to her son;

"I do."

Sandra joyfully took her husband's name as they were pronounced man and wife; Mr and M

Agreeing to watch the baby for them, David and Sandra went on a two month long honeymo
Islands. My parents owned a secluded beach side residence they only used two weeks out o
the newlyweds on their way. David had decided to sit out of college for a year to focus on his
Sandra quit her job at the real estate agency. That was fine with me since they both moved
after they realized their love. That, plus Sandra wanted to focus on being the best Mother sh
be. (She was such a tender and loving Mother.) They had no expenses, no worries, nothing
way I wanted it for them. I didn't want anything to come between them; I loved them that mu
to stay in Chicago since this was their time, and not mine.

We kept in touch every few days during their honeymoon. Sandra would call me, gloating in
what David and she had done that day. Sandra had grown to love sucking her husband's co
watching him tremble as she lovingly induced orgasm after orgasm, engulfing his precious s
awaiting stomach. Their sex became more assertive, exploring each other's every desire wit
David introduced his angelic bride to the varied pleasures of anal intercourse. Sandra found
this passionate act of intercourse profoundly. (It didn't surprise me since David adored both
backsides. It was to become a fetish we would spend many nights delving into.) It was as if s
awoken to her true sexual instinct in his arms. Nothing was taboo, no act was deemed wron

Upon their return, I was greeted by a very tan and toned couple. Sandra's hair had turned ba
original lustrous blonde as her skin glowed with a deep brown hue. David too seemed to be
ever with his buff body and tan skin. Even after two months, their romance had not died off t
After a meaningful welcome home hug, Sandra took my hand; placing it on her stomach. Wi
felt a slight bulge in her abdomen.

"Again?" I asked with a coy smile.

Sandra nodded happily. "It's hard not to when you make love over ten times a day, sweethe

We laughed together, holding each other as we celebrated the welcomed news.

Afterthoughts...

Sandra and David recently celebrated their tenth wedding anniversary, and now have four b
children together. David became the doting Father Sandra and I faithfully expected. On their
anniversary, they proposed to me on our vacation to Maui, welcoming me into their marriage
arranged for a native tribal minister to marry the three of us in a private beach side ceremon
Hawaii. The ritual concluded as the three of us were submerged naked into the warm waters

It was the most amazing moment in my entire life.

The three of us raise the children as our own, and enjoy the comfortable lifestyle of a leisure
at our home. At forty, I now have a beautiful husband and wife I can call my own, and four s
I adore tremendously. David went on to become a successful lawyer, and Sandra and I bega
firm, working together as woman and wife. It amazes to me this day, even as I write this to y
doubts about commitment and devotion shattered when David and Sandra walked into my li
forbidden sexual taboo, my life prospered in all areas. It took the devotion of a Mother and h
me the genuine meaning of love. It changed me greatly... even to the point of having my tub
re-tied last year so I could conceive a child with our loving husband.

I am due with David, Sandra, and I's first child next August.

A Week to Remember Ch. 02 (Nightclub, temptress, missed chance, mutual happiness)
byChris Cross©

Monday

I didn't have to get up for work the next day. I'd secured a good job through my industrial pla
year, and would start working in Leeds City centre the following Monday. I had the rest of th
and was glad about it; it gave me time to get my head together and to chill out and relax. I h
it was 10.30 by the time I got up. I stumbled into the bathroom on my floor and showered, th
me up and making me feel better. This would be the first day of the next chapter in my life, I
Young, free, single and hopefully going places - I managing my first non-bitter smile for man
the window a little wider to let out the warm air and clear the mirror, then shaved and rinsed
down the sink.

As I stepped onto landing, wearing my jogging bottoms with toiletry bag in hand and with we
my shoulder, I heard a door open as Sheila came out from her room, wearing an off the sho
shorts. She briefly took in the fact I was only half dressed and then smiled.

"How did your weekend with Sam go? Did you have fun?" To my amazement, I felt myself fi
concerned I'd start to bawl! As I felt my throat tighten I swallowed and managed

"Not really, She. Long story." Which it wasn't, but I wanted to get away and compose myself
later, I'll tell you all about it." I looked down at myself and back up at her again, managing a
I've got dressed?" Sheila frowned slightly; looking concerned at the tone of my voice I guess
brightened and lifted her hand to waggle several envelopes at me.

"I'm off to the post office and then to the corner shop. I'll be back in half an hour. I'll give you
then. D' you want anything fetching?" I thanked her and said I didn't.

Sheila trotted off downstairs to the front door. I went back into my room and got dressed, ma
pouring a glass of orange juice, wondering what I ought to do next. You see, it was like this.
got on well together. Really well. She'd a boyfriend of sorts up until recently. Last week in fa
called Stuart and they'd met on the bus Sheila caught to work. They'd got to know each othe
started dating. I thought Stuart was alright, but he didn't seem to have too much by way of a
Sheila had grumbled to me that he wasn't making any real moves on her and that she wante
first one. I suggested that if she knew what she wanted Sheila should take the bull by the ho
move for him. It was really sexy when a girl made the move for you.

I also thought that if I had Sheila wanting to have sex with me, then I'd be making moves blo
then again, perhaps I did have that and wouldn't (couldn't?) do anything about it because I'd
Agh, see what I mean? The fact Sam had been stringing me along the past few months had
any chance of having something with Sheila. We flirted gently and I'd been tempted to make
but hadn't. I had been dating Sam then and if there's one thing I don't do; I don't cheat on gi

Anyway, Sheila had seemed to decide to take my advice, as last week Stuart was still in her
out the lights and hit the sack. He'd usually been gone by about 10.30 on his previous visits
past midnight. My bed was on the opposite side of the same wall as Sheila's, if the wall was
could have reached over and touched each other. I could've rearranged the room if I wanted
elsewhere, but there was something about sleeping that close to Sheila that turned me on. S
well about how close together our beds were, having been in my room many times, but neve
hadn't moved her bed away from the wall either. Interesting, perhaps?

Less than ten minutes after I'd gone to bed, I could just hear the faint creak of bedsprings as
into hers. And then another one as Stu joined her. They were both talking quietly, Sheila mo
I felt a low burst of envy and strained my ears to listen to what happened, eager to discover
loudly or sighed softly during sex. Their whispers died down. It seemed to have gone quiet.
Stuart saying

"Oh, your hair's so soft. Your hair's so soft." over and over. Sheila seemed silent. There were
creaking bedsprings. I idly wondered if she was giving him a blowjob, her small mouth wrapp
head rocking back and forth as his fingers ran through her short dark hair and her blue eyes
his.

The thought gave me a boner and I actually pressed my ear to the wall to listen (and don't te
never eavesdropped on someone having sex, c'mon, we've all done. Haven't we?). I heard
sound from Stu that he was being pleasured. Then I could just make out Sheila saying some
that was it. After another minute of silence I lay back on my pillow, still listening. There didn't
any sounds of passion going on, unless they were both being really quiet about it. I fell aslee
far Stu had got.

I didn't ask anything the next day. Stu was gone by the time I got up and Sheila was out too.
that evening, she didn't seem to be in the best of moods and I guessed the previous evening
too well (pun intended). Sheila confided in Ruth, who then naturally told Adele, who went on
Stu was useless in bed, didn't know what to do and hadn't even fondled Sheila's boobs. All h
his fingers through her hair and repeat himself. Unsatisfied, Sheila had pretty much rolled ov
sleep, said 'good night' and that was that. She had no intention of seeing him again. I though

little harsh. If she'd really wanted him to do stuff, she could've told him what to do, given him encouragement. But I don't know, it sounded like Sheila liked a man who took charge in bed just a hopeless case. A small and mean part of me felt glad that they hadn't got it on. Sound but in my wildest dreams it left a possibility of my getting closer to her.

So, being faithful to my 'girlfriend' had backfired on me. I'd had several chances to get close at a club or pub over the past months and hadn't taken them, much to my friend's (especially exasperation. I'd only known Sheila and Adele for three months, but we'd regularly go out to good time. Adele and I took great pleasure in comparing notes on the girls we fancied in wha were in. It was fun to letch over a girl with another girl and interesting to see what we both lik woman. Adele knew I liked Sheila and was sure she liked me too; encouraging me on more 'go for it.' I liked Adele a lot. We had a lot in common in our tastes - music, comedy, books a had a relaxed friendship and Adele had commented more than once that it was nice to be w seem intimidated or act awkwardly around her.

By the time I came out of this reverie, I'd finished my coffee and juice. I refilled the kettle, wa Sheila to return. There was a knock on my door and I swiftly opened it. Sheila stood there sm noticed she'd changed into her cut-off denim shorts. Now she knew I thought they looked se once during a good flirt) but then again, it was a hot day. Soon, the two of us had a steaming each and were sat chatting on my sofa. In broad strokes I told Sheila what had happened ye pulled a face saying she thought Sam was bonkers and calling her a 'dumb bitch', before tur apologising. I laughed it off and said not to worry. As far as I was concerned, Sam and I wer

Sheila and I talked some more about her new job and where she was moving to, as I stole fu sexy, bare legs. The clock made it to noon and we agreed to go out and get some lunch tog front door open and watched Sheila trot down the stairs, full of life with breasts jiggling wildly t-shirt. She wasn't wearing a bra and her nipples strained against the flimsy cotton. I marvell could have failed to respond so badly when invited into her bed. Just watching her coming d to give me a hard-on. If only I could have such a chance. At the café, Sheila insisted on payi 'cheer me up' and I began to wonder more about what might happen tonight.

All five of us living at number 23 were going out round town and then to a club to give Sheila 'do'. She wasn't leaving until Wednesday, but wanted to allow a full day between going out a sure she'd recovered enough to finish packing properly and sorting things out. But Sheila lea at the café when we chatted, her eyes bright and shining. I was so sure she was interested i want to risk our friendship in what little time was left? Or was that the exact reason I should r before she was gone? I resolved to see how tonight went and if the opportunity presented its closer to her.

Sheila spent some time that afternoon packing whilst I had a wander around town and treate
shirt ready for going out that night. The afternoon gave way to early evening and at half past
Neil, Ruth and Sheila all met up in my room. Sheila was wearing a tight fitting and backless
tights (or stockings?) and high heels. Her breasts were pushed together into an impressive c
her naked upper back and arms I thought she looked mouth watering. I looked at the zipper
marvelled how she'd only be wearing her heels, knickers and nylons if I undid the zip and sli
from her shoulders. We all trooped out, with me fantasising about undressing Sheila and run
over her nubile, naked body.

The night went well. We got on fine as a group, even Ruth and I could be pleasant to each o
were more than just the two of us about. She looked good tonight with her dirty blonde hair f
wearing a tight red dress. We were in Yates's; a popular place to visit just before moving on
was packed in there. Neil was chatting animatedly with Adele who was looking great in tight
boots and a low-cut sparkly top that showed off her big boobs. Ruth was with her boyfriend (
about an hour ago) and Sheila with several of her friends who'd come out with us. We were
worse for wear and ready to move on for a good dance. The prices in the club were so high
have most of the alcohol you wanted to drink before you got there, or you could end up payi
the usual going rate.

I was at the bar talking with one of Sheila's friends, Belinda. I'd only met her once or twice be
sure as hell remembered her! Belle was almost as tall as me, standing six foot easily, with d
and long, tightly braided hair. Belle had a fantastic figure with large breasts, a shapely bum a
toned legs and arms. Just think Destiny's Child and you'll have the right picture, because loo
would fit right in with Beyonce and co. Belle was wearing a black satin jacket, terracotta-colo
and vest top, with fishnet tights and boots. She seemed to be just a little fed up that night an
cheer her up by cracking jokes and making a bit of an arse of myself. More than one guy ga
thinking that the two of us were a couple and I managed to make her laugh and smile before
others. Sheila gave me a warm smile as I handed her a drink and I decided then (the Dutch
helping) that I would make a move at the club. Really, what did I have to lose? And to be ho
amount we were drinking that night, all our inhibitions would be lowered.

We all stayed in Yates's for another twenty minutes or so, downing a last round of oddly flav
had a gorgeous shot of pear drop flavour, Adele had mint choc, Sheila Dime Bar flavour and
pepper!!) and then met outside to walk as a group to the club. The air was quite cool and mo
pulled their coats tight to them. I was happy with my new shirt, but was beginning to wish I'd
leather jacket with me. Still, at least I wouldn't have to pay to stash it in the cloakroom at the
told there were about a dozen of us by then and Sheila had had a text to say another of her

to meet us at the club. I was glad she was having a good last night out on the town.

We got to the club and joined the queue. It looked like we'd be in before eleven and so not h
entrance fee. A group of lads passing by looked over at Sheila, Belle and their girlfriends an
with a bit of playful catcalling. I didn't quite catch what they said due to chatting with Neil. Th
at the front of the queue and paying to go in. We agreed to all meet up by the bar on the upp
and separated to go to the cloakroom, toilet and bar. Ruth and Sheila chatted happily on the
toilets, Belle was slow to make a move towards anywhere and I thought she looked a little d
ten minutes later we were all piled up at the bat chatting and waiting to be served. Sheila wa
already and I pondered when to try and make a move on her, deciding the dancefloor would

For just over an hour or so, everyone was having a good time. It had gone midnight and I wa
and get closer to Sheila around one o'clock. I'd been to the toilet downstairs and as I came o
stood just outside the 'Ladies'. She had that vague look of unhappiness again. Curious to se
alright and eager to practise my flirting on her at the same time; I went over. As she saw me
weak smile and said 'Hi.' I said I thought she looked a bit glum, and asked was everything al
sucked in a breath; (my eyes flicked down to her cleavage as her bust swelled so much I tho
give under the strain) blew it out through her mouth and said.

"Yes and no. Aw, it doesn't matter; you'll think I'm daft." Before I'd thought about what I was
in reply I'd said

"Well, maybe, but I also think you look gorgeous tonight, so if there's something bothering yo
give me a try. Problem shared, problem halved and all that." With another weak smile, Belle

"I'm just a bit weary about getting wolf whistles and smart-arse comments about how I look a
guys tonight just seem to be real jerks." I remembered the catcalling outside the club earlier

"Yes, but if you can, see it as a compliment. You're good looking and ..." I glanced up and do
her height and figure, and then returned my eyes to look at hers

"Well, you're a big girl. You're going to be noticed." Oh no. what had I said wrong? Belle's ey
slightly.

"That's the problem!" she blurted. I was a little confused and worried about what I'd said to u

"Hey, hey I'm sorry." I moved right up to her and put a hand on her shoulder.

"C'mon over here." We moved away from the female traffic by the toilets and to the other sic
away from the lower dancefloor and opposite the main entrance. A couple were snogging in
but the area was otherwise empty. Belle dabbed at her eyes with a tissue from her handbag
sorry. I told her not to be and asked her what was wrong.

"I'm big." She blurted out. I frowned back at her.

"Belle, you're tall. You've got a big chest, a curvy figure. You're nicely toned. You look great.
big as in overweight. I don't think there's an ounce of fat on you!" Belle managed another sm

"I know, but I'm going to go to fat. It's a worry for black girls. I mean, my mum's fat, my older
piled on weight over the last five years and I'm much taller than either of them, so what's goi
me as I get older? I wish I were more petite, I wouldn't get so much attention from idiots and
worrying about my weight." she paused for a moment, looked intently at me, then blurted

"I worry about it so much I've thought about stopping eating for a while or even making myse
stopped at what must have been the look of dismay on my face.

"No, no, don't worry. I haven't. I know that'd mean an eating disorder and that I had real prob
just worry so much. Aw, God, why am I troubling you with all this now?" her eyes started to b

My mind raced. Talk about bitter irony. Sheila and Adele had separately said to me that they
both taller than they were, Sheila specifically mentioned Belle more than once, saying she w
figure and stature. And here was Belle worrying so much and wishing for a body more like S
been the way with a lot of girls I've known. If they've got long, straight hair; they wish it had r
and body. Girls with long hair full of body wish it was straighter. The 'grass is always greene
I decided to try and cheer Belle up enough to get back with the others. And besides, I thoug
decided to say was the truth.

"Belle, really; you're worrying too much. Look, I know girls who wish they had a body like you
you were more petite, I reckon you'd still be getting a lot of attention. It's not just your height
size of your boobs. You're pretty. You've got nice hair. Big brown eyes. Lovely smile. You've
personality, you're easy to talk to - you'd still be attracting attention. But yeah, you are tall. Y
change that. You've got a fabulous body and as long as you eat sensibly and get your exerc
good reason why you can't keep it. I mean, all this is in the future. You're in the here and now
on a night out. And. You. Look. Great. It's a sad fact of life that as many idiots as decent guy
find you attractive, but, to worry so much when you're looking so good..." I trailed off, smiling
shaking my head slightly.

Belle was looking at me slightly oddly. I hoped I hadn't said anything else that'd upset her ar
been away from Sheila for about fifteen minutes now. What if someone else was making a n
look great and was well up to party tonight. I was surprised as Belle suddenly leaned forwar
kiss on my cheek.

"Sorry." she mumbled, blowing her nose on the tissue." That was really sweet and yes, I gue
smiled back at her.

"Hey, don't be sorry." Sheila was suddenly just a little less in my thoughts than a few second
still wanted to get back to her. I pointed upstairs. "C'mon then, we should go and join the oth
you a drink. Let's dance your worries away, huh?" Belle gave another smile and nodded.

"I'll just go and sort myself out a bit. Go on back upstairs and I'll be up in a mo'."

"You're sure, now?"

"Yeah. Go on."

Belle went into the toilets and I headed back upstairs, wondering about that kiss. Was it just
looking in the wrong place tonight? No. Sheila would be gone in two days; this could be my l
only chance. I decided to buy Belle that drink I'd promised her and then try and get her onto
with the others and focus my attentions on Sheila. Reaching the bar I saw Adele placing an
over to ask her to get a drink in for Belle and I too. I gave her a tenner and as the bar staff s
pulling various bottles from the fridges behind the bar she turned to me, nodding in the direc
dancefloor.

"Looks like you might've missed your chance, Steve." I followed her gaze to where Sheila wa
several of her friends. A group of three guys had come over and were dancing with them. O
Sheila with his hand on her back, between her naked shoulder blades. She was laughing an
sank. Oh, no. I'd built up my hopes up of getting closer to Sheila, even knowing I was on the
what? I could still muscle in, but it'd seem awkward and forced. Damn it!

The bar staff brought the order and as Adele paid, I saw Sheila glance across at the bar. Sh
looking for Adele and seeing her and me stood alongside, she gave a small smile and a wav
gutted and only managed a feeble smile back. She returned this and then the guy she was c
closer to talk into her ear again, blocking her from my sight. I took a bottle of lager from the s
was gathering onto a tray and as an after thought, picked up one for Belle. I heard Adele say

"We're sat over there by the fire exit." and was vaguely aware of her giving me a quick glanc
past in the direction I thought she'd indicated. Then she was gone and another group of peo
dancefloor as a new track began, blending in from the old one. I totally lost sight of Sheila in
bodies.

I took a long swig from the bottle, the cold lager chilling the back of my throat. I was wonderi
next when someone said

"Is that for me?" and I looked to my left to see Belle, smiling and looking a lot happier.

"It is." I handed her the bottle, condensation sliding down the cold, green glass.

"C'mon, I think the others are over there." I gestured towards where Adele had gone and wh
green glow of the fire exit sign in the far corner. I started to move away, but halted as I realis
wasn't following.

"I'm still feeling a bit, well, y'know, awkward about making a fool of myself back there." I star
that she hadn't but Belle spoke over me.

"No. I feel I did. I'd rather not join up with the others just yet. I'd rather just chat for a while, if
don't mind." She looked oddly hopeful and took a long drink from her bottle with a nervous m
quite sure what to make of this but said

"No, of course not." moving aside as three or four young looking lads barrelled over to the ba
knocking me to one side and leering openly at Belle's body. I shrugged to her and motioned
to the far end of the bar, where it was a little quieter and there was some empty seating. I wa
quite gutted about Sheila; perhaps chatting with Belle would take my mind off things, unless
feeling upset. Ah, hell, the night had started out so well...

We sat and drank from our bottles, making light and easy small talk about this and that. Bell
considerably and my fears of being a shoulder to cry on all night quickly evaporated. Plus, to
there was no hardship in spending time looking at Belle, especially not the way she was dre
to keep being careful to maintain eye contact when talking, resisting the urge to examine the
of her breasts. I felt a glimmer of hope for the night; I could always try and get Belle up on th
I was just about to suggest we go and rejoin the rest of the group when Belle took a long sw
bottle, which like mine, was now nearly empty.

"I think I'm going to head off after this drink." She announced. I felt slightly taken back and g
watch, which told me it was about 12.35am.

I thought about Sheila. By my rough timetable I should be getting ready to make a move in t
so. But was there any point now? I don't know if the drink was starting to make me feel deje
a depressive drunk, y'see) or if I had more hope that I'd consciously realised of something h
Belle and myself; but I decided no, there probably wasn't any point. I may as well walk Belle
within half an hour's walk of West Street, just a bit further out of town. I could at least flirt wit
bit more.

"You sure you don't want to dance?" I asked. Belle took another long drink, finishing her bee

"Nah. I think some fresh air would be nice."

On that, I had to agree. The warm summer temperatures added to the massed body heat fro
sticky temperatures even with the air con. I finished my own drink and thought it was only fa
others know I was going.

"Okay, I'm just going to find Adele and let her know that I'm off." Belle raised an eyebrow.

"I'll walk you back." I explained. "Some fresh air would be good." Belle smiled.

"Cheers. The company'll be nice. I'll just find Sheila and let her know I'm going." I felt a little
at the mention of Sheila's name, but smiled back.

"Okay. Meet you by the front door in five then?"

"Okay." With that, we went our separate ways.

I headed towards the distant glow of the fire exit sign, not looking at the dancefloor. I didn't w
seeing someone all over Sheila. I searched instead for Ruth, Neil and Adele. As another new
playing, more people got up to go onto the dancefloor. I saw Neil and Adele leaving a booth
I managed to catch up with Adele just as she was about to step onto the dancefloor. She sm
me.

"Coming to dance?"

"No, I'm going to head off." Adele looked surprised.

"What? But what about -"

I pulled a face and flapped a hand at the dancefloor, making a negative noise. Adele looked
trying to find the words to persuade me to stay, but I didn't want my nose rubbing in the fact
chance with Sheila for the next two hours.

"Go on Adele. Your Prince Charming awaits you." I pointed beyond her towards Neil. As she
stepped away and hurried off. I didn't want to cause a fuss and I knew Adele would try and t
staying. I was soon at the club entrance and couldn't see Belle, but in less than a minute she
pulling on her satin jacket and fastening the buttons up.

"Good to go?" I asked.

"Yes." She grinned, the first proper smile I'd seen for over an hour. We walked out past the t
long-coat clad bouncers and out into the early morning air. It was considerably cooler outsid
breeze. We had soon cleared the edge of the city centre and were in the student area chatti
this and that. I idly wondered if I might get invited in for a coffee when we got to Belle's. Soo
ten minutes walk away from West Street and coming to where we needed to take a route aw
towards Belle's digs, which were still some twenty-five minutes away. I figured at the earliest
home by 2.15am, but wasn't concerned. It wasn't like I had to get up for work the next day.

Belle had been talking again about feeling down recently, but without getting upset like befor
where we needed to divert towards hers, she paused. I looked at her questioningly. Belle he
and then said

"I don't really want to go back to my place just yet. My housemates'll still be up. They've got
and won't hit the sack before three at the earliest." I considered this statement briefly.

"Well...where'd you like to go? D'you know which pubs are open 'til two?" Belle looked down
hesitated again, looking up and saying

"Well, everyone'll be out for a while longer yet, so I wondered if I could come back to yours f
took a second to sink in. Well, I couldn't say no to that now, could I? The only place we coul
there was my room. I decided to play a bluff.

"Well, sure. Come on in and have a drink, we can talk some more and then I can ring for a ta
you want to go." Did I see a flicker pass over her face?

"That'd be great. Are you sure you don't mind?" Blimey, who was she kidding?

"Of course not."

With that, we started walking again, taking the route back to West Street. We were there in a
Unlocking the front door and letting Belle go in first, I stepped in, turned on the hall light and
locked the door.

"You know we've got no communal living room here? I'm afraid you'll have to put up with my
again.

"I know, I've been 'round before to visit Sheila. Her room's nice. It'll be interesting to see wha
like."

Well, Belle soon found out. As we went in she stood and had a look around.

"It's nice to meet a guy that doesn't live in a pigsty. Most guys' rooms, yurrghh..." I laughed.

"Yeah, I know. You don't want to see Neil's room. D'you want a drink? There's tea, coffee, ju
beers and spirits in. "

"Coffee'd be nice, thanks. Milk and no sugar please." Before I could stop myself I'd said

"Yep, you're sweet enough." And mentally kicked myself for coming out with anything so che

"Make yourself at home. Have a seat." I put my wallet and keys on the table in the corner an
into the kitchen to make the drinks. As the kettle was boiling and I spooned Nescafe into two
where all this was going to lead? In a couple of minutes I came back through to my living roo
steaming mugs of coffee and was surprised to see Belle sat on the end of my bed. She was
satin jacket. This gave me mixed feelings. Interesting that she was sat on the bed, but if she
on staying long enough to take her coat off... oh well, at least spending some time alone with
watching someone else pawing Sheila on the dance floor. I felt a little disappointed that She
for me to make a move before responding to another guy so quickly. She'd seemed quite ke
again, what did I expect her to be; psychic? I hadn't come out and said 'You look great, wan
done anything else direct. I'd left it all too late, just as usual.

Now here was Belle in my room, sitting on my bed. I handed her a mug and joined her on th

"Nice room. I like your taste in music." She pointed to my CD collection on a shelf and we pa
discussing what bands we liked and taking the piss out of Pop Idol. When that conversation
about what was going on at hers tonight. Belle told me about the party and that it involved s
housemate's friends that she didn't really like too much. I was surprised when she said

"One of them's this guy; Darryl. He's an arrogant bastard, it's 'bitch' this and 'bitch' that. That
the reasons I don't really like dating many other black guys, a lot of them have just got a shit
towards women." I told Belle that if I'd just said anything like that I'd be open to cries of 'racis
that it sounded like more than a bit of a sweeping statement. She chuckled and replied

"I know what you mean. But sadly, it's true in my experience. There aren't many guys who'd
to me as you were back in the club."

Interesting! I felt a small thrill of anticipation and decided to shift the subject slightly to see if
would return to it.

"Well, I just don't like seeing anybody upset, especially when there's no good reason for ther
about parties in general? You like 'em?"

"Oh, yeah! In fact, we had one two months back that Sheila came to." I remembered Sheila
to a bash at Belle's. "I usually love parties and this one was for my birthday." (Belle was twe
you're wondering) "So I was in full hostess mode, opening the door and getting people drink
She mimed opening a door and smiled dazzlingly. "After a few drinks though I was, like 'Hi,
with the mostest." She threw her shoulders back, pushing out her chest. Her satin jacket sw
breasts pushed against it. I tried my best not to goggle at her boobs and wasn't sure if I succ
"They're the same size as Pamela Anderson's, you know. Only mine are real." Belle said thi
simplicity. I took another mouthful of coffee and with some effort, looked her in the eyes aga
could manage was

"I thought they looked big." I mentally kicked myself again. Belle laughed and drank more of
putting the empty mug on the floor, then, to my surprise, lying on her side and curling up on
tucked into chest and eyes closed.

"I feel a bit sleepy."

Anticipation mounting, I decided to call her bluff. I had to know if this was going to go where
seriously thought it might; so I asked

"Do you want me to ring for a taxi to get you home, then?" Belle smiled dreamily, eyes still c

"No, I like it here. It's cosy." Well hallelujah! Okay, I'd messed up with Sheila tonight, but une pulled Belle! Then one of those interminable moments of self-analysis kicked in. It suddenly I slept with one of her close friends, it would almost certainly mean there was no chance of a Sheila and I, not that there was much time left. That said, perhaps she wasn't that interested all, given the events of tonight. And there was no way I was going to turn down an opportuni Belle. I saw now that she'd wanted to come back to mine since saying she was going to leav know if her upset before was genuine. It certainly seemed to be. So either it was and my res seem appealing, or it was all a ploy to get me closer to her and knowing my 'nice guy' nature I'd offer to walk her home. Oh, hell. I told myself to stop analysing. I could always ask her lat over breakfast.

"I'm glad you like it here." I said. Belle opened her eyes and made an affirming 'm'mmm' sou herself up on one arm and sat on one thigh; legs tucked side by side, her face less than a fo mine. I felt my heart start to beat more quickly.

"Is that your girlfriend?" Her eyes looked down and to the right. It suddenly struck me that I s small framed photo of Sam on my bedside unit. She was sat on a bed, wearing only an old t smile. Her crossed legs hid her pussy. I'd taken it about a month after we'd started going out like bunnies afterwards, enjoying our first mutual orgasm. The picture had been there for so longer conscious of it.

"She's pretty."

"Yeah, but she's also a cheating ex-girlfriend." I said, more bitterly than intended, reaching o the frame face down. Looking back towards Belle I noticed something small and the colour o folded on the seat of the chair under the desk at the foot of my bed. Then Belle spoke, and I again.

"She hurt you, huh?"

"Yeah. More than a little." Belle's right hand reached up to brush against her tightly braided h dropped down to her lap again I felt it just graze against my groin, almost as if by accident. S there began to stir.

I looked into Belle's eyes. They were fixed on mine. My heart felt to beat even harder in my c

beginning to swell in my pants. Was this it?

"Sounds like we've both been pretty fed up recently, huh?" she stated.

"It does." I felt her hand came to rest on my thigh.

"Did you mean what you said tonight? Do you think I look gorgeous? Great?" I threw cautior placed a hand on the side of her face feeling the hard braids in her hair against my fingertips flinch away, her eyes never leaving mine. Touch taboos broken. This was it.

"I wasn't trying to impress you or anything, Belle. I meant what I said." Then I went for broke wasn't going to be wrong.

"Belle, if that's your vest top folded up under my desk, what have you got on underneath tha smiled, looking happy and surprised at the same time, her eyes flicking down to the bed bef at me with a cool air of confidence.

"Well, why don't you have a look?"

Arms dropping to her sides, shoulders back, Belle pushed her chest out at me. I took my ha face and put it onto the zip of her satin jacket. Using my other hand to steady the material at slowly pulled it down. I could feel the pulse in my throat and worried it might be making my b each beat. With a drawn out 'zzzzzzz' a widening 'V' of dark skin came into view, opening up travelled downwards into the swell of her naked breasts. I marvelled at the fact Belle had no her vest, but her bra too. She could only have done this whilst I was making the coffee, only arriving. Talk about decisive action! Then the zip was undone and her jacket hung open. The of her breasts were barely covered by the black satin, nipples just hidden from view. Belle ha through her belly button which contrasted against her wonderfully rich, dark skin. My pulse p became uncomfortably trapped in my pants. I looked up into her eyes again. Belle was smili

"Same size as Pamela Anderson, huh?" I asked, not doubting it for a moment.

"But real." She whispered, her smile broadening into a wicked grin. With tremendous effort, urge to touch and squeeze her breasts, instead putting a hand on either side of her face. Be her breathing quickened, starting to come from both her nose and mouth.

"Let's make each other happy." she breathed and we moved closer together and kissed.

Her large, soft lips pressed against my own and the thrill of what we were about to share ma
light. All thoughts of Sheila were gone from my mind as I reached up and slipped Belle's jac
shoulders and down her arms. Reaching up to her glorious breasts I felt their weight in my h
softness filling my palms. Belle quickly unbuttoned my shirt and we stood, lips still smacking
hands moved down to my belt, whipping it undone and tugging down my trousers. I didn't try
miniskirt, instead reaching around and up under it. Her buttocks felt pleasantly firm under the
of her fishnet tights and I could feel the slippery material of a thong. I ran a finger along its e
between her inner thighs, up to buttocks, over one hip and down to the heat of her mound. I
step or two, quickly removing my shoes and socks. Straightening, I removed my wristwatch
so it landed cushioned by my trousers. Wearing only my bulging white Calvin Kleins, I looke
face.

Nodding twice almost imperceptibly, Belle undid her skirt and stepped out of it as it fell. I too
body. She was amazing. I mean really. Amazonian sounds so corny, but by God, that's wha
over, but still with a feminine softness about her. Her legs were shapely and strong, not thin
most tall girls and her hourglass figure was enough to make a man drool. Belle reached to th
her bum and began to tug her fishnets down. Once at her thighs, she sat on the bed, undid l
them off. The tights followed. Now wearing only her thong, she lay back. I joined her and Be
around me. Her hands toyed with my hair, her parted legs allowing my cock to press against
kissed and kissed, breathing hard, our tongues darting together. Her large breasts cushione
groins pressed together, thrusting and pushing. I raised myself to lick and suck at her swolle
gasped and simply moaned.

"Make love to me."

I wasn't short of condoms. I'd stocked up with my last free supply from the University health
I'd left and I'd hardly used any with Sam. I swiftly grabbed one from the drawer of my bedsid
my pants down to my thighs. My cock sprang free and Belle ran her soft pale palm up its len
twitch as I opened a foil packet. As I secured the condom in place, Belle wriggled free of her
parted her legs for me, repeating

"Oh, make love to me." I wanted to, I was going to, but I wanted to make sure Belle was rea
hate awkward thrusting and pushing, not quite being able to get your cock in and having to g
foreplay 'cos you haven't got a girl wet enough yet. Fortunately I also love pussy and so rare
problem! I knelt in front of Belle's groin and looked at the tight curls of hair and dark labia the
against her pussy in a circular motion with the flat underbelly of my fingers, I felt the delicate
and part. Belle gasped and pressed against my hand. As I circled in the other direction her la
a moist sound. I was struck by how pink she was inside! The contrast was startling and emp

femininity even more.

Using my first and second fingers I opened her pussy wide and bent forward to lap at her cli
Belle stiffen as my tongue rasped against her fleshy nub. She cried out quietly and arched h
up and down with long strokes, tasting her excitement, and then stuck my tongue out as far
it into her body. I circled and worked back and forth, saliva spilling and mingling with her juic
of the loud slurps and wet smacking noises as Belle writhed in pleasure under my attention.
so, she gasped out a long low moan. I felt her pussy twitch around me and withdrew my ton
quick, short strokes at her clitoris.

Belle writhed so much I had to press down on her hips to hold her steady enough to continu
nuzzling her.

"Oh God!" she whispered. "Please, don't stop, please-"her voice grew louder, more urgent "
don't stop, please, don', no, pleeeeehh-HaHH!!" Her thighs sprang together, only my forearm
from being trapped between them. Belle trembled all over as she came, making urgent, inar
waited until her orgasm seemed to have passed and softly kissed her pussy before wiping a
with the back of my hand. Belle opened her eyes dreamily.

"That felt... so good. Steve, I want you. I want you inside me!" I wanted the same thing; my c
throbbing, bursting. I burned with a desire that could only be quenched inside her body. I ne
her. Belle lifted her head as I positioned myself above her and guided my cock to her entran
of her hand. We locked eyes as I pushed forwards.

My attentions had the desired effect. I slipped into Belle easily, her pussy slick with exciteme
gasped and moaned as her pussy parted to take me fully. Eyes closed, Belle caressed her b
nipples with fingertips. I took a moment to savour the incredible feeling of being inside her b
breaking into a slow, steady rhythm. Belle matched me and I instinctively knew neither one c
hell for leather just yet. This felt so good and we wanted it to last. Belle pushed back against
circling her hips in an odd but effective way. I watched her breasts bounce and move as we
was looking down to our crotches and following her gaze I saw my length appearing and var
her juices.

We stayed like this for some time, Belle laying back and circling her hips, panting constantly
motion suddenly stopped, so did I. Looking down at her, Belle said

"It's about time you got something more from this." and pulled her groin away from mine so I
body. "Get on your back." I was happy to oblige and watched, enchanted by her stunning bo
straddled me and took hold of my cock. Head back and eyes closed, she lowered her hips s
engorged head of my cock butted against her brightly pink pussy before starting to sink slow
removed her hand and ever so slowly impaled herself on my length. It must have taken ten s
pubic hair tickled my balls. I was so turned on I now wanted to thrust hard and fast; to fuck. I
thrust up with my groin but Belle's weight held me down. I only succeeded in rocking her upw
making her breasts sway.

With a precise movement, Belle pushed backwards with her hips; arching her back so her cr
against mine. I pulled on her shapely hips and reached with both hands to cup her swinging
fingers intercepted mine. Firmly, she lent forwards more and more, pushing my arms up and
bent flat on the bed either side of my head. Her breasts were resting heavily on my chest no
grunt, Belle rested her full body weight on me, pinning my arms and upper body to the bed.
impressed by the suppleness of her hips, before her luscious lips found my own and she sof
to kiss me. With each kiss, she gently rocked her hips, riding me incredibly slowly. She kisse
neck, pressing down all the time so she was in complete control. I could probably have throw
really tried, but I'm not 100% sure and besides; why the hell would I want to?

The only sounds were the soft smack of Belle's lips against my skin, the tick-tock of the wind
on the bedside unit, the gentle squeak of the bedsprings and the odd moan and gasp from m
but this was torture too. I wanted to thrust in and out quickly but couldn't do so, with Belle on
slow thrust for every two 'tick-tocks' of the clock. I felt hot under her body, our combined bod
us both perspire. Our chests became increasingly slippery and Belle's breasts moved more
my chest as her hips worked. I don't know for how long Belle rode me like this, but it seemed
and yet she never once altered the slow speed with which she moved.

As her hips rose yet again, I felt my orgasm suddenly begin. I panted through my nose and t
more quickly. But Belle lifted her head back from mine and the last thing I saw were her larg
looking lovingly at my face before my eyes screwed shut as my orgasm hit. My hips jerked a
spasmodically and I cried out as my orgasm ripped through me, making me tremble all over.
gently kissed my face, blinking slowly and whispering into my ear

"That's for being such a good friend tonight. And because you looked so good yourself." I co
instead took long, deep breaths, getting my wind back. As I recovered, Belle slipped herself
released my arms. Cool air wafted over my chest and I opened my eyes to see her shiny bre
pulled the condom from my softening cock, wrapped it in a tissue from the box by the bed an
another one out which she used to wipe me clean. She lay down alongside me and we kisse

I thought now was a good time to make an offer.

"Belle, you're welcome to stay, y'know. For the night."

"I'd hoped so. I don't want to go anywhere else. This is cosy." With the main light off now an
illumination coming from the bedside lamp, wrapped in each others' arms, warm bodies floo
rewards for our activities; I had to agree with her. But it wasn't time to get too cosy just yet. V
for a short while, whispering to each other and kissing. Then our hands gradually began to w
erogenous zones and slowly arousing each other. Our kisses became more urgent. My cock
nearly imperceptible motions in time with my heartbeat, stood erect once more. This time Be
condom into place and grinned at me.

"You've noticed how we're pretty much the same height?" I had and what Belle appeared to
crossed my mind too. I smiled and giving her a kiss, stood up. Belle stood too.

We clasped ourselves to each other, kissing and rubbing together. Belle's feet were a shoul
I lowered my weight down so my cock nudged between her legs. Belle mumbled something
again guided me against wet, soft flesh. I clasped her bum with one hand and her upper bac
other and straightened to stand more upright again. My cock slipped up and into her pussy a
out.

"Oh! Ohh, that feels good." She gasped.

"Oh, yeah." Belle squirmed against me, pulling me tightly to her. The standing position felt u
intense. I was just a touch taller than Belle and had to stoop slightly to thrust in and out, whic
comfortable for my lower back, but the sensations around my cock more than made up for th
expression and moans, it felt good for her too. Better than either position before.

There was just the two of us, standing there and sharing our bodies. I realised I hadn't heard
clock, or anything else for a short while, I was so lost in how good this felt. As we continued,
became more and more slick with lubrication, making the motion easier and easier. I began
at one point, Belle lost her balance slightly and stumbled backwards a step or two. Somehow
with and stay inside of her. We looked at each other and grinned, then looking at where we
slipped from her and taking her shoulders, pushed her gently back against the wall. I took ho
of each leg and lifted her thighs up and out, supporting them with the palm of my hand. Belle
the wall for extra balance and gasped as I penetrated her again. I wasn't sure how long I cou
weight like this, but before I could muse about it too much, words spilled from Belle in a rush

"Oh God, that feels good!" Her hands came up to my shoulders to take some of her weight a
bum with one hand and her back with the other, I felt more comfortable.

With her pussy more exposed and the wall to press against, I could move in and out of her m
so broke into a faster rhythm. Belle gasped and muttered sweet nothings, then with her brea
against my chest, each of my short, hard thrusts knocked the breath out of her a little. Soon,
stop kissing me in order to breathe through her mouth. She took in gasps of air and then fro
eyes stayed shut as she began a quiet litany of ecstasy that grew in speed and volume until
crying out, lost in pleasure

"Yes! Oh, yes! Yes! Yes!" Then her face contorted and her body stiffened. "Ohhhrrghh!!" her
relaxed over and over as her orgasm hit. I stopped thrusting and enjoyed the feeling of her p
around me. After she'd stopped gasping and relaxed a little I carried on thrusting more slowl
her and then stopped as Belle's face looked pained. "No, don't stop, I'm okay. Carry on. I wa
cum in me again." I squeezed her bum and eased her back down onto the floor.

"On the bed then." I said and pulled out of her. Belle stepped forward and turned to sit on the
bed. I took her hand and squeezed it. "On your front please." Belle grinned and settled down

I knelt behind her and taking hold of her bum, found her pussy by touch; slipping my cock in
I was slapping against her buttocks, watching her large chest bounce and sway. Belle groan
as I took hold of her long hair and pulled her head back. The penetration was so deep, her t
tight, I knew I wouldn't last for long. I soon let go of her hair and held on to her hips with both
thrusting faster and harder.

"Oh, Belle."

The impact of my groin slapping against her buttocks made small waves visible in her flesh.
loudly as I moaned again. Then we were groaning in unison.

"Steve..."

"Belle..."

The sensations grew more and more intense. Her rich, dark skin felt hot under my hands, he

around my cock. Her shoulders hunched up, head down, fingers clenched, grabbing hold of
fist. Her pussy rubbed and rubbed along my length, the friction delicious. The rubbing sensa
sink into my cock, a warm glow spreading inwards towards its centre. Belle gasped

"Ohh, Steeeve..."

The heat filled my length; it flowed through it, surging and exploded from the tip. With a groa
into her body, shaking and feeling light headed as cum fired from my convulsing cock. Belle
shook too; we locked together in exquisite mutual pleasure, gasping and panting, then relax
more regularly as the ecstasy drained away, leaving us filled with a warm afterglow.

We snuggled down on the bed, which creaked now in quiet protest under our weight. After c
my cock had softened and the condom was coming off. I reached for the tissues and handed
took it in turns to clean each other up a little and then lay on our sides, facing each other. I f
sleepy now, body awash with sexual afterglow. Belle seemed to feel the same, but as we qu
ran a hand over her thighs and bum, back, shoulders and hair, I was still excited by her body
her big eyes and bright smile. I slipped my hand onto her breast and gently stroked it as we
other. Belle's hand found my balls, and gently tickled them. I winced in pleasure and her har
flaccid cock, gently taking hold of it. As we continued to whisper, her hand gently worked my
and squeezing, circling around. It lolled about limply in her grasp. As she worked and we tal
pleasure as it began to harden again and the sensations of her hand moving against me bec
brushed her nipple with my thumb and Belle closed her eyes dreamily.

"Seems like you're ready to make me even happier." She whispered. My cock stood erect ar
squeezed and relaxed around it. I kissed her and rolled over on top, reaching for a condom

"Well, I know I'm going to have a smile on my face for days after tonight." Belle giggled as I
on the condom and then raised myself above her. "You're fantastic Belle."

"Well...you're not half bad yourself." She replied with a grin.

We went slowly, with luxurious long, steady movements, savouring each other's bodies. I co
got it up again and that we were still at it. Still, I didn't think there was any cum left in me and
thoroughly enjoyed feeling confidence and an odd sense of power; feeling like I could just go
stayed that way - gently rocking back and forth, kissing and resting our heads side by side,
gasping lazily, sometimes urgently, holding each other as we shared ourselves. When I knel
good long look at Belle beneath me, to fix the moment in my mind forever; the change in pos
and she lifted both knees up, thrusting back at me with renewed vigour. We'd been enjoying

ten minutes and the warm night was taking its toll. I felt hot and tired and looking at Belle, he shone all over with fine perspiration, which ran in small trickles over her curves.

Belle's breath suddenly came in sharp gasps, her face twisted, mouth open and eyebrows a shudder and cry she came again. Still feeling hard and not ready to cum again yet, I carried her with more tenderness, but less than a minute after her orgasm Belle kissed me, pressing mine for several seconds and then putting her hands on either side of my face.

"Steve I'm sorry, but I'm feeling sore now. It's felt great but," she smiled apologetically "I'm s You've worn me out." I was tired too, and felt thoroughly satiated. I had no problem with calli

"Ready for bed then?" Belle smiled and nodded. I kissed her and slipped my cock free. Gett the tissues from the floor and chucked them in the bin. Removing the condom I passed som she dabbed at her pussy whilst I cleaned myself up too. Shortly we snuggled down, pressed the single bed. It was too hot for even a thin sheet so I tossed it back to the foot of the bed. I she'd booked tomorrow (well, today) off work to allow for a hangover from the night out and her Mum was coming over to visit. Looking at the clock it was 4.15am and we agreed to set 10.00am, so she could have some breakfast and still be home and ready for her Mum arrivi snuggled against my shoulder as I turned the lamp off and gently stroked her hair. We both smile on our faces.

(To be continued...)

A YOUNG PEOPLE'S LIFE OF THE BUDDHA

by
Bhikkhu Silacara

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Singapore Buddhist Meditation Centre
No. 11, Neo Pee Teck Lane
Singapore 0511

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DharmaNet Edition 1995

Transcription: Bradford Griffith
Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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THE BHIKKHU SILACARA

A Biography

In 1906 a Scotsman in his thirty-fifth year, known as J.F. McKechnie, was admitted to the Sangha by the Thera U Kumara at Kyun Daw Gone Kyaung (Temple), Kemmendine, Rangoon, Burma. He was given the Bhikku's name of Silacara.

The new monk had come to the country about the beginning of this century, having, whilst in Glasgow, read about Buddhism in a copy of the magazine //Buddhism// which he found in the public library, and answered an advertisement of its editor the Bhikkhu Ananda Metteyya (Alan Bennett, in lay life) for one with literary ability to assist him in the editorial work in Rangoon. McKechnie remained with the

British Buddhist monk until the magazine ceased publication. Then, prior to his own entering the Sangha as noted above, he taught for a year in the Buddhist boys' school of Mme Hla Oung.

The future Bhikkhu was born in Hull, Yorkshire, on October 22nd, 1871. His father was a famous baritone singer, Sir Charles Santley, and his mother was Caroline Mavis. After the years of schooling, till he was 21, he worked as apprentice to the trade of Stock-cutter in a clothing factory, emigrating therefrom to America to work for four years on a fruit and dairy farm.

The Bhikkhu Silacara worked untiringly, writing, preaching, traveling. He once went on a mission to Sikkim, on the Maharajah's invitation, but the mission bore hardly any fruit owing to the point of view of the lamas who thought that pure Buddhism would be corrupted, if in the hands of the ignorant peasant. He broke down in health, contracting nervous asthma, complicated with heart trouble, and on the advice of the German Buddhist Dr. P. Dahlke, left the robes and for England late in 1925. Here he worked with the Anagarika Dharmapala at the Mahabodhi Society's British branch, lecturing and editing the //British Buddhist//. His health suffered again and in 1932 when he had to leave London to live in Surrey. But he never ceased to work, for he wrote to Buddhist Magazines in the country, in Ceylon, Burma, Germany, etc.

During World War II his little retreat Wisboro Green having been sold, he entered an Old Persons' Home at Bury, where he, who had led the austere life of a Buddhist monk, bore the hard way of a state charitable institution with equanimity until his death three years ago.

Of the books on Buddhism which he wrote, those perhaps best known to Ceylon Buddhists are //The Four Noble Truths//, //The Eightfold Path//, //Kamma//, //Lotus Blossoms//. In the early twenties Ceylon readers of the //Buddhist Chronicle//, a paper started by Mr. P. de. S. Kularatne, the Principal of Ananda College, Colombo, were greatly encouraged by the vigorous contribution which the Bhikkhu made regularly. The interest of these articles was heightened specially by

the fact that there was a controversy going on at that time, the leader on the Buddhist side being American Buddhist Scholar of Mahayana, Dr. W. Y. Evans-Wentz //Buddhist Annual of Ceylon//.

The Bhikkhu also contributed a number of articles to the //Buddhist Annual of Ceylon// an illustrated magazine of a high order which the firm Messrs. W. E. Bastain & Co. of Colombo were publishing with great acceptance to places and people all over the world wherever Orientalia found welcome, and these were a formidable tally. For this Firm he specially wrote the //Young People's Life of the Buddha// the popularity of which remains undimmed throughout the decades in which it is being re-printed.

Colombo, 15th January 1953

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Chapter I

BIRTH

In times long past, fully twenty-five hundred years ago, where are now the border-lands between Nepal and the northern parts of the provinces of Oudh and North Bihar, there were a number of little kingdoms inhabited by different races of people, each ruled over by its own Raja or King. One of these little kingdoms which lay some distance north of the present-day town of Gorakhpore, on the north side of the river Rapti, was the land of a race called the Sakyas, the king who ruled over them at that time being called Suddhodana. The family to which King Suddhodana of the Sakyas belonged was called the Gotama family, so that his full name was King Suddhodana Gotama; and the name of the chief city in his kingdom where he had his chief palace, was Kapilavatthu.

This King Suddhodana had a chief queen whose name was Mahamaya. And after they had lived together for some time in married happiness, the Queen became aware that the day was drawing near when she should bring forth a child. So, before time came upon her, she asked her husband to give her leave to go and pay a visit to her own people who belonged to a city not very far away called Devadaha. King Suddhodana very willingly granted his chief Queen her wish, and sent out his men with orders to prepare the way for her, and do everything needed to make the journey to her father's house a pleasant and comfortable one for her.

Now half way between Kapilavatthu and the town of Devadaha there was a very fine forest garden called Lumbini where the people of both places used to go in the hot weather to enjoy the cool shade of the great Sal trees of which there were many in the grove. Here in the month of May, these great trees were covered from top to bottom with lovely blossoms. In among their long branches flew many kinds of birds singing their sweetest songs so that the whole air was full of the sound of their warbling. And over and through the myriads of flowers, swarms of bees went cheerfully humming, busily gathering honey on every hand.

When, as her bearers carried her along the road to Devadaha in her royal litter, Queen Mahamaya came to this pleasant place, she thought she would like to rest there a while in the cool shade for it was a hot day, and so she told her bearers to carry her in among the trees. But she had not been there long, walking about and enjoying the pleasing sights and sounds all round her, when suddenly and unexpectedly the pangs of child-birth came upon her, and in a little while, there in the Lumbini Grove, under the Sal trees, among the birds and bees and flowers, she brought forth a son.

The place where this Lumbini Grove stood at that far off time can still be seen to-day. For a great king called Asoka, who ruled over a large part of India about three or four hundred years after King Suddhodana's time, caused a tall pillar to be set up in the forest-garden where thus was born the son of King Suddhodana and Queen Maya of Kapilavatthu, in order to mark the place; and on it he had a

writing carved in deep-cut letters which can still be read, saying that he had put it there in order that men in the future should know where the great event had taken place. And although in the course of the two thousand and more years that have passed since King Asoka set up this pillar, the upper half of it has been broken off, and the half that is left leans all on one side, it still stands to this day in the place where King Asoka put it with his inscription on it for any one to see. And many people go to see it every day.

Now on the hills outside Kapilavatthu there lived many hermits; and among them there was one old hermit whom every one in Kapilavatthu admired and esteemed for his goodness, King Suddhodana himself being especially fond of him and showing his esteem and affection for him in many ways. This old hermit, when he heard that his great friend the King now had a little son, came down to the King's palace in the city to see the babe; and when he had come, the King asked him to give the babe his blessing, and, as he made his request, he held the infant out toward the hermit in a posture of doing homage to the old man. But the hermit said:

"Nay, Maharaja, it is not your son who should bow his head to me, but I who ought to bow my head before your son. For I see well that he is no ordinary child. I see well that as he grows up to manhood's years he will become a very great religious teacher. Yes, I believe he will become the greatest religious teacher the world has yet seen."

Having said this, the old man sat silent for a little while smiling to himself with a pleased and happy look. Then his eyes slowly filled with tears and he began to weep, the tears trickling down his cheeks.

"Why!" said the King in great bewilderment and some alarm, "What is the matter with you? Just a moment ago you were smiling and now you are weeping. Is anything wrong? Do you foresee some evil thing that is going to happen to my boy?"

"No, no, Maharaja," said the hermit, "do not be alarmed. No evil thing will ever come near your son. All-prosperous shall be his name, and all-prosperous he will be."

"Then why do you weep?" asked the King.

"I weep," said the hermit, "to think that I am now so old I must soon pass away, and I shall not live to see your son become the great teacher I know he one day will be. You Maharaja, will live to see that great and happy day, and so will many another person now alive, but I shall not live to see it. That, Maharaja, is why I cannot help weeping."

With these words the old man rose from his seat, and putting his two hands together, palm to palm, be bowed down before the little infant.

King Suddhodana was very much astonished at all the hermit had said and to see him bowing down his old grey head before the little baby; but he thought so much of him that he felt that he himself must do the same as the hermit had done, so he too bowed down and with folded hands, did obeisance to his own baby son.

Now in India in those days, it was the custom when a boy-baby was born, to gather together the wise men, and on the fifth day after the boy's birth, to bathe his head and give him the name that had been chosen for him by the wise men. And this was done with King Suddhodana's son also. The name the wise men chose for him was Siddhattha, a word which means all-prosperous or all-successful, one who will prosper or succeed in everything he sets out to do. For they said they could see that this boy was not going to be like any ordinary boy. They said they could see that if he followed the ordinary life of the world and in due time became king like his father before him, then he would become a very great king indeed. But, they said, if he did not follow his father on the throne of his country but instead turned to follow the religious life, then he would become a very great religious teacher. One of the wise men, however, spoke a little differently from the others. He said that he, for his part, was quite sure that when the boy grew up he would be certain not to follow the worldly life and take his father's place, but would leave throne and kingdom and everything behind him, and following the religious life, become the very greatest religious teacher in the

world. This particular wise man thus said the very same thing that the old hermit had said about the boy's future.

The king, of course, was very much pleased that so many people, and these the wisest and most learned in his kingdom, should think that his little son was going to grow up to be a very great man. But he was not so highly pleased at the thought that he might not follow him upon the throne, but only become a great hermit. He wanted his son to grow up living the ordinary life of the world that every body lives; he wanted him to marry and get children; and when he himself was too old to govern the kingdom any longer he wanted to see his son mount the throne after him and rule the people as he had done, wisely and well. "And then, after a time," he thought to himself, "who knows? Perhaps my son may, become as great a king as any that have ever been, and rule, not only over little Kapilavatthu, but over the whole of India!" Thus did King Suddhodana consider within himself; and the bare thought of such a thing happening to a son of his filled him with the greatest delight; and he resolved to do all in his power to make sure that Siddhattha should live the ordinary worldly life and never think about anything else.

But in the meantime he had cause to be anxious about something else. Ever since she had given birth to Siddhattha, Queen Mahamaya had been ill. She had never recovered her former strength. She received all the best care that a queen could get, all the best doctors, all the most skilled attendants and nurses, but in spite of everything she died just two days after the day on which her baby had been given his name, and seven days after she had brought him into the world. Every one, especially her husband the king, grieved very much at her death, for she had been a good woman and a good queen beyond most women and queens. So now the sorrowful king had to give his motherless baby into the care of his mother's sister, Princess Mahapajapati, and she took care of him now and brought him up just as if he had been her own son. Thus the little boy Siddhattha never knew his own real mother.

* * *

Chapter II

BOYHOOD

The old hermit and the wise men who gathered together on Siddhattha's name-giving day had agreed in saying that King Suddhodana's son was no ordinary boy, and their words were very soon proved true. After being brought up under the kind care of his aunt Mahapajapati who nursed and attended to her dead sister's child as if he had been her own, until he reached the age of eight years, teachers then were got for the young prince in order that he might learn reading and writing and arithmetic. Under these teachers' instructions he quickly learned all each had to teach in his own subject. Indeed, he learned so quickly and well that every one was astonished, his teachers and his father and foster-mother as well, at the rapid progress he made. For no matter what subject he was being taught, as soon as he was told anything, at once his mind took hold of what he was told and he never again forgot it, in this way showing himself particularly apt at arithmetic. Thus it was easily seen by all that as regarded the power of his mind he was well endowed, indeed, very much beyond the common. Yet with all his so superior ability in learning, and the high position he held in the country as the heir to the throne, he never failed to show to his teachers that respect which a pupil always should show, seeing that it is through them they gain. The prince was always gentle and dignified in his usual bearing towards every one about him, and towards his teachers in particular, ever modest and deferent and respectful.

In bodily attainments also, he was no less well endowed than he was in mind and character. Notwithstanding the gentleness of his manners, notwithstanding that he was a gentle man in the very best sense of the words, he was bold and fearless in the practice of all the manly sports of his country. He was a cool and daring horseman and an able and skillful chariot-driver in this latter sport winning many chariot races against the best drivers in the country. Yet for all his

keenness in trying to win a race, he was kind and compassionate towards the horses who helped him to win so often, and frequently would let a race be lost rather than urge his weary, panting horses beyond their strength. And not only towards his horses but towards all creatures he seemed to have a heart full of tenderness and compassion. He was a king's son and had never himself had to suffer hardship or distress, yet in his kind heart he seemed to know by sympathy how others felt when they were afflicted or in pain, whether these others were men or animals; and when he was quite to others as far as he could {sic}, and where it was possible, tried to relieve any suffering they already were enduring.

Thus, once when he was out walking in the country with his cousin Devadatta who had his bow and arrows with him, Devadatta shot a swan that was flying over their head. His arrow hit the swan and it fluttered down, painfully wounded, to the ground. Both boys ran forward to pick it up, but Siddhattha reached it first and holding it gently, he pulled the arrow out of its wing, put some cool leaves on the wound to stop it from bleeding, and with his soft hand stroked and soothed the hurt and frightened bird. But Devadatta was very much annoyed to see his cousin take the swan from him in this way, and he called to Siddhattha to give the swan to him because he had brought it down with his arrow. Siddhattha, however, refused to give it to him, saying that if the bird had been killed, then it would have been his; but as it was alive and not dead, it belonged to the one who actually secured possession of it, and so he meant to keep it. But still Devadatta maintained that it should belong to him because it was his arrow that had brought it down to the ground.

So Siddhattha proposed and Devadatta agreed that their dispute should be sent for settlement to a full council of the wise men of the country. The council, accordingly, was called and the question put before them; and some in the council argued one way and some the other; some said the bird should be Devadatta's, and others said that Siddhattha was quite right to keep it. But at last one man in the council whom nobody had ever seen before rose and said: "A life certainly must belong to him who tries to save it; a life cannot belong to one who is only trying to destroy it. The wounded bird by

right belongs to the one who saved its life. Let the swan be given to Siddhattha." All the others in the council agreed with these wise words, and Prince Siddhattha was allowed to keep the swan whose life he thus had saved. And he cared for it tenderly until it was quite cured of its wound; then he set it free and let it fly back once more well and happy to its mates on the forest-lake.

* * *

Chapter III

YOUTH

In those days in India everybody knew that everything man needs for his life comes out of the ground, and that, therefore, the man who cultivates the ground and makes it bring forth food without which men cannot live at all, is the man who does the most useful and necessary work in any nation. So, once a year it was the custom in those days for the king of the country himself, along with his ministers, to go out to the fields and with his own royal hands, plow a field, and so set an example to all his people not to be ashamed of honest, honorable labor.

And one day in the spring, at the beginning of the plowing season, King Suddhodana went out from Kapilavatthu in full regal state, to carry through this yearly observance of the "Royal Plowing," as it was called. And all the people of the city went out after him, for this was their great annual holiday festival, in order to see their King plowing and to share in the feasting and merry-making that always followed. And the King took his young son with him out to the fields, and leaving him in the care of some attendants, he went to the plowing place and taking hold of the shafts of his own plow which was all decorated with gold, he plowed up and down the fallow field, followed by his ministers with their plows and oxen ornamented with silver, the ordinary farmers coming last with their common plows and

yokes of oxen, all of them turning over the rich, fat, brown soil so that it might be made ready for the seed.

After a time, when the feasting began, Prince Suddhodana's attendants went off to share in it; and by and by all of them had gone away, quite forgetting the young prince, and leaving him alone by himself. Then, seeing himself thus left alone, the prince felt rather pleased, for already he was a thoughtful boy, and he wanted to get a chance to think quietly about what he had seen on this day of feasting and rejoicing, so he wandered away quietly by himself till he came to a nice, shady apple tree, and there he sat down and began to turn everything over in his mind.

First, so his thoughts ran, there was his father the king and all his ministers and the cultivators after them, plowing the land, and all were very happy and pleased looking; but he had noticed that the oxen did not look as if they were very happy. They had to pull their very hardest to make the plow go through the tough, turfy soil; they had to tug and strain at it till they were all perspiring and panting for breath. Evidently life was not easy for them, not even on a holiday like this when everybody else was making merry. They had to work hard; and often when they did not do exactly as their masters wished, they had to take harsh words and harsher blows. And young Prince Siddhattha thought that even amid the pleasures of a great holiday, there is always something that is not so pleasant.

And then from under his apple tree he looked at the movements of the birds and beasts and insects around him, and he noticed a lizard ran out near his feet and with its quick, darting tongue begin to lick up and eat the little, harmless, busy ants. And then, in a little while, a sly snake came along and caught the lizard in its jaws and swallowed it. And then a hawk swooped down from the sky and picked up and killed and devoured the snake. And again the prince began to think deeply and ask himself if it really was so, that all the prettiness and beauty of the shows of life have all got some thing at the back of them that is not pretty and beautiful at all. In all his own young life yet, he himself had not suffered anything, but as he looked round him now and pondered on what he saw, he perceived that there was a

good deal of suffering going on all the time for somebody or something, even though he himself happened to be free from it. And he sat there intently until he became so wrapt up in his thoughts that he forgot everything else, forgot all about the day's festival, and his father, and the plowing, and everything.

In the meantime the "Royal Plowing" was done, and the feasting that followed it was all over. But when the young prince's attendants came back to where they had left him, they could not find him; he was not there. Very much frightened, they started looking for him everywhere, for soon his father the king would be asking for him in order to take him home with him. At last, they found him sitting as quiet and still as a stone statue under his apple tree, so completely absorbed in his thoughts that at first he did not know they were speaking to him. But when at length they succeeded in making him understand that his father was calling for him, that the hour was getting late and it was time to go home, then he rose and went back with them to his father; but all the way home his heart and thoughts were filled with pity and concern for all living things that love their lives so much, and yet find it so hard to live.

But the king was far from pleased to find that his son was beginning so early to think seriously about life and what it really means. He began very much to fear that what the old hermit had said was already beginning to come true, that his son's thoughts already were turning in the direction of the religious life, and that if they were not soon turned away from it, what he was so much afraid of would come to pass, and Siddhattha would leave his father's house, and he would have no son left to follow him on the throne of the country. So he resolved at once to do something to turn his son's mind away from such serious thoughts. He resolved to make life in every possible way so pleasant and comfortable for his son that in his own pleasure and enjoyment, he would stop thinking so much about how other beings fared in life.

So he ordered his workmen to build three splendid palaces for his son. The first one was built of good, stout blocks of wood outside, and lined inside with fine, sweet-smelling cedar. In this warm, comfortable palace, he meant his son to live during the cold winter

season. The second palace was built of cool, polished marble, so as to be nice and pleasant to live in during the hot season when everything outside was burning in the hot sun. And the third palace was built of good hard bricks and had a roof of blue tiles on it to keep out the heavy monsoon rains. In this last palace the king meant his son to pass the rainy season safe from its damp and chills. Round each of these palaces, also, he caused to be laid out a splendid pleasure-garden planted with every kind of shady and flowering tree, with many ponds and running streams in it where there grew lotuses of all colors, so that the prince might be able to go out walking or riding in it when he chose, and always find coolness and shade and flowering beauty wherever he looked.

But all these pleasant things, palaces, gardens, ponds, walks and rides, and the hosts of pleasant companions that were provided along with them, were all of no use to stop the young prince from thinking. And the king saw this. He saw that all he had contrived to turn his son's thoughts towards his own pleasure only, had completely failed, and he called his ministers to him and asked them what else he could do to make sure that the old hermit's prophecy should not come true.

His ministers replied that, in their opinion, the best way to occupy a young man's mind so that he would not think about such things as leaving the worldly life, would be to get him married to a nice, pretty young wife. Then, so they said, he would be so taken up with her that he would have no time or inclination to think of anything else; and in due time, when his father wished it, he would take his place on the throne in the regular way, and live in the world just like everybody else.

This seemed to the king to be very good advice; but how could he make sure of getting for his son a wife so lovely and attractive that once he was married he would be completely to her, altogether charmed with her loveliness, and henceforth live with no other object but to make her perfectly happy?

After considering the matter for some time, the king hit upon a good plan. He sent out an order that all the most beautiful maidens in the

country were to come to Kapilavathu on a certain day and pass before Prince Siddhattha in order that he might say which of them was the most beautiful and give her a prize for her beauty; while each of the others who came and showed themselves would receive, each one, a gift from the hand of the Prince, great or small, according as he thought her to come near or fall below the chief of them all in beauty.

Now when King Suddhodana gave this order, he also arranged that some of his ministers should keep a close watch on his son as the procession of beautiful maidens passed before him, and if they saw him show any sign of special pleasure when any particular maiden came forward to receive her gift, then they were to take note who she was and come and let him know.

So the day came for the beauty competition, and all the fairest, most beautiful girls in the kingdom passed in a brilliant, dazzling procession of loveliness before the prince, one after another, and each received from his hands the gift which he thought her beauty deserved. But instead of being pleased thus to come close and touch the hand of their sovereign's son, each girl seemed to be almost afraid as she approached him, and glad, when, having got her gift, she was at liberty to pass on and run back among her companions again.

And there was a good reason for their behaving in this unusual way. For this prince of theirs was not at all like any other young man they knew. He did not seem to be looking at them, or indeed, thinking of them at all! He handed each girl her gift, but he seemed to be thinking of something else altogether, something great and solemn it seemed, far far beyond their smiling faces and dainty ways. Indeed, some of them said that as he sat there on his prince's throne, he seemed to them to be more like a god than a human being. And the ministers who, by the king's command, were watching him, felt almost afraid at the thought that they would have to go back and tell King Suddhodana that his and their plan had failed, that his son had not shown the least pleasure at the sight of a single one of all the beauties who had passed before him. For now nearly all the girls had passed, nearly all the prizes had been given away, and the prince still sat there unmoved, his mind evidently far away from this scene

of delight for everybody else, this gay procession of one beauty after another.

But now, just as the last girl took the last prize from the prince's hand, and curtsied and passed on, there came along hastily, a little late, one more girl; and those who were watching the prince noticed that he gave a little start as she drew near. The girl too on her part, instead of passing him with her eyes timidly turned on the ground as all the other girls before her had done, looked Prince Siddhattha straight in the face, and with a smile asked "Is there no gift left for me, too?"

"Sorry am I," said the prince smiling back to her, "that all the gifts I had to give out are finished but take this." And with that he took a string of splendid jewels from his neck and clasped them round the girl's waist.

Then the king's ministers, when they saw this, were very glad; and after they had found out that the name of this young girl who had come last, was Yasodhara, and had learned where her father Suppabuddha lived, they went back to king and told him all about it; and they very next day the king sent off messengers to Suppabuddha, asking that his daughter Yasodhara might be given in marriage to Prince Siddhattha.

Now it was the custom among the Sakya people who were a strong, vigorous, mountain folk, that when any young man wanted to marry, he first must show himself as clever and skillful in horse-riding, shooting with the bow and arrow, and wielding the sword, as any other young man in the kingdom; and Prince Siddhattha, although he was the heir to the throne, had to follow this custom just the same as every other young man.

So one day there came to the //maidan// of Kapilavatthu, all the strongest and cleverest young men of the Sakya kingdom, all the best horsemen and archers and swordsmen. And each of them before the assembled crowd of ministers and people, showed what he could do with horse, with bow and arrow and with sword. And Prince Siddhattha, mounted on his white horse Kanthaka, showed what he could do, also;

and in the contest with the others he showed that he was as good as, and even better than, the best in the country.

At shooting with the bow and arrow, he sent an arrow farther than the young man who up till then had been considered the best archer in the kingdom, his own cousin Devadatta.

At the exercise or test with the sword, he cut a young, growing tree through so neatly and cleanly at one stroke, that after his sword had passed through it, it still remained standing for several moments, so that those who were judging the contest at first thought it had not been cut through at all. But then there came a puff of wind, and the tree fell over to the ground, and everybody saw that it had been cut through as smooth and even as a piece of butter. At this test, Prince Siddhattha beat his own half-brother Nanda, who, so everybody thought, could not be beaten at swordsmanship by anyone in the country.

The next test was in horse-racing; and on his fast white horse Kanthaka, Prince Siddhattha easily left all the others behind. But they were not satisfied to see him win this test so easily. They said: "O, if we had a swift horse like that to ride, we could win a race to. This is only the merit of the horse; it is not the merit of the man. But we have here a wild, black stallion which has never yet allowed any man to get on his back. Let us now see which of us can mount him and stay on his back longest."

So all the youths tried hard, one after another, to catch hold of the stallion and swing himself on to its back, but all of them were flung to the ground by the proud, fierce animal, until it came to the turn of Arjuna, the best rider in the kingdom. After a little struggle, this Arjuna managed to get on the stallion's back and stay there while he whipped it once round the race-course. Then, before anybody knew what it was going to do, the savage animal bent its head round quickly, and catching Arjuna by the foot with its big strong teeth, it pulled him by main force out of the saddle and dashed him to the ground, and if some of the syces had not run forward quickly and dragged him away, while others beat off the stallion, it would have trampled Arjuna to death. Then it Siddhattha's turn to try to ride the

stallion, and everybody thought he would be sure to be killed, since Arjuna the best rider in the country had just missed being killed by it. But Prince Siddhattha just walked quietly up to the stallion, laid one hand on its neck and the other on its nose as he spoke a few soft, gentle words to it; then he patted it on its sides, and to the surprise of everybody, it stood still and allowed the prince to mount it and ride backward and forward just as he wished, subdued entirely to his will. It was the first time anybody had come near it who was not afraid of it and did not want to beat it, but instead spoke and acted kindly to it; and in its surprise at this new kind of treatment, the stallion allowed the prince who was neither afraid of, nor angry at, it, to do as he pleased with it.

Then every one admitted that Prince Siddhattha was the best horseman in the kingdom, too, and well worthy to be the husband of so fair a maiden as beautiful Yasodhara. And Suppabuddha, Yasodhara's father, also agreed that this was so, and he willingly gave his daughter as wife to so handsome and manly a young prince. And so Prince Siddhattha was married amid scenes of great rejoicing to beautiful Yasodhara, and went with her to live in a new and splendid palace which the king had caused to be built for them, surrounded by everything delightful and pleasing that any young man's heart could desire.

And now King Suddhodana was beginning to feel satisfied that his son would no longer think about giving up his chance of getting a throne and becoming a religious man. But in order to make quite sure that his thoughts would never turn in this direction, the king ordered that nobody about the prince, none of his servants or attendants within the palace walls or grounds, were ever to speak a single word about such things as old age, or sickness, or death. They were always to act as if there were no such unpleasant things in the world.

More than that. The king sent away from his son's palace all the servants and attendants who showed the least sign of getting old or weak or sickly. He arranged that there should be nobody in the palace and the gardens round it but young, happy, pleasant, smiling people. Those who happened to fall ill were at once taken away and not allowed

to come back until they were perfectly well again. The king also gave strict orders that no one when at the princes' presence, was to show any sign of weariness or sadness. Everybody round him was required to be cheerful and merry and bright all day long. And at night too, when his attendants danced and sang before the prince, they were never to show any signs of weariness or fatigue with their exertions. In short: King Suddhodana tried so to arrange everything and everybody around the prince that he should not know or even suspect that there was anything else in the world but smiles and laughter and joyous, happy youth. For, to complete his arrangements, he caused a high wall to be build round the prince's palace and gardens, and gave strict command to the keepers of the gates that on no account were they to allow the prince to pass outside.

In these ways did King Suddhodana think to make sure that his son would never come to see anything but the pleasing sight of youth and beauty, never hear anything but the pleasant sounds of songs and laughter, and so be content to live as his father had done before him, and never wish to become a religious ascetic, or seek any other higher good than the life of a King's favorite son.

* * *

Chapter IV

LEAVING HOME

But in spite of all the luxury with which he was surrounded, and the pains that were taken too keep from him anything that might make him think the least unhappy thought, the young prince Siddhattha did not feel altogether as happy as his father wished him to feel. He wanted to know what lay outside these palace walls he was never allowed to pass. To distract his attention from any such questions about the outside world, his father planned new festivals and merrymakings of all kinds; but it was all of no use. The prince continued to become

more and more dissatisfied with his shut-in life. He wanted to see more of the world than was contained within his own palace and pleasuregrounds, even though the life he led there was full of delights. He wanted to see how other people who were not princes, lived their lives, and told his father again and again that he could not be really happy until he had seen this. Until a day came when the king annoyed by his continual request to be allowed to go outside the palace grounds, could refuse his wish no longer, and said to him: "Very well, my son. You shall go outside the palace walls and see how our people live; but first I must prepare things so that everything may be made fit and proper for my noble son's eyes to look at."

So the king sent out his messengers through the city to tell the people that on a certain day his son was coming out to see the city; and that everybody must hang flags and banners and gay bunting out of all their windows, and clean up their houses and paint them afresh, and put flowers over their doors and in front of them, and make everything as bright and gay as they possibly could. He also gave strict orders that nobody was to show himself in the streets who had anything in the least the matter with him. Nobody who was blind or lame or sick in any way, no old folk and no lepers were to appear in the streets of the city anywhere that day, but all such people must stay at home indoors all the time the prince was riding through the streets. Only the young, the strong, the healthy and happy looking people were to come out and give the prince a welcome to the city. Orders were also given that on this day no dead were to be carried through the streets on their way to the burning place, but all dead bodies were to be kept till the next day.

And the people did as the king commanded them. They swept all the streets and watered them to keep the dust from rising. They put new coats of whitewash on their houses and made them bright with wreaths and festoons of flowers hung in front of their doors. They hung streamers of many colored cloth from the trees that grew along the road by which the prince would come. In short, they did all they could think of to make their city look to the eyes of their prince as if it were not a city of this world at all but one of the cities of the gods in the heaven worlds.

Then when everything was all ready, Prince Siddhattha came forth from his palace and, mounting his splendid car, passed slowly through all the streets of the city, looking everywhere about him, and everywhere seeing nothing but the glad, smiling faces of the people, all pleased to see their prince come among them, some of the crowd standing and shouting as he passed: "Victory, victory to our Prince!" while others ran in front of his chariot throwing flowers before the horses' feet. And the king, as he saw how well the people had obeyed his commands, felt highly pleased, and thought that now that his son had seen the city, and had seen nothing but what was pleasant and happy-looking, now surely he would feel more contented in mind, and once for all give up his brooding thoughts.

And then, suddenly, all that he had planned so well was completely spoiled, all his hopes and desires for his son brought to nothing. From a little hut by the roadside before any one could prevent him, there tottered out a man, with grey hair and nothing on him but a few wretched rags. His face was all withered and wrinkled, his eyes dim and bleary, there were no teeth in his mouth. And as he learned, trembling and half doubled up, on a staff, he had to hold it hard with his two skinny hands to save himself from falling. Then dragging himself along the street and paying no attention to the scenes of rejoicing all round him, he let a few, weak, stammering sounds come from between his pale lips. He was begging the people to give him something to eat or else he would die that very day.

Of course everybody round him was very angry at him for daring to come out of his house on this day when the king's son was visiting the city for the first time, and the king had commanded that people like him were not to show themselves in the street, and they tried to drive him back into his house before the prince should see him. But they were not quick enough. Prince Siddhattha saw the man, and he was horrified at the sight. He hardly knew what he was looking at.

"What is that, Channa?" he hurriedly said to his favorite attendant at his elbow. "Surely that cannot be a man! Why is he all bent? Why does he not stand up straight like you and me? What is he trembling

for? Why is his hair that strange colour and not black like mine? What is wrong with his eyes? Where are his teeth? Is this how some men are born? Tell me, good Channa, what does this mean?"

Then Channa spoke to his master and said:

"My Prince, this man is what is called an old man. He was not born like this. He was born like everybody else, and at one time, when he was young, he was straight and strong and black-haired and clear-eyed. But now he has been a long time in the world, and so he has become like this. Do not concern yourself about him, my Prince. This is just old age."

"What do you mean, Channa?" said the Prince. "Do you mean that this is quite common? Do you mean that everybody who has been a long time in the world becomes like this? Surely no! I never saw anything like this before. Old age! What is old age?"

"My Prince," said Channa, the charioteer, "every one in the world who lives a long time becomes just like this man."

"Everybody, Channa? You? I? My father? My wife? Shall we all become like this and have no teeth or black hair, and be bowed and trembling, and have to lean on a stick when we want to move about instead of standing up straight?"

"Yes, my Prince," said Channa. "Everybody in the world, if they live long enough, become just like this man. It cannot be stopped. It is old age."

Then Prince Siddhattha ordered Channa to drive him home again at once. He did not want to see any more of the city that day. He could not take any more pleasure in the sight of the laughing crowds and the gaily decorated streets. He wanted to get away by himself and think about this terrible thing he had just heard for the first time, that he, a prince, heir to a throne, he and everybody he loved, one day must grow weak and feeble and have no more joy in living because they would be old, and there was nothing that could stop this from

happening to them, no matter who they were, no matter how rich and great and powerful.

And when he got home to his palace, although his servants set out before him a royal feast of everything delightful to eat, he could not eat, for he was thinking all the time: "Some day I will grow old." And then, when the dishes he had hardly tasted were taken away, and the dancers and singers came before him to try to please him with their songs and dances, he hardly could bear to look at their graceful poses or listen to their instruments and voices, for he was thinking: "Some day you will all grow old, every one of you, even the prettiest." And when at length he had sent them all away, and lay down to rest, he could not sleep, but lay awake all night thinking of himself and his beautiful wife Yasodhara, and how that one day they would both grow grey and wrinkled and toothless and ugly like that man he had seen to-day in the streets of the city, and have no more pleasure in one another. And as he thought of this, he began to wonder if out of all the millions and millions of men in the world somebody or another among them all had not found some way of escaping this terrible thing, old age. More than that; he began to wonder if, supposing he tried, tried very hard, stopped trying to do anything else, and gave all his thoughts and energies to this one thing, might he not himself find out such a way for the benefit of himself and Yasodhara and his father and everybody in the world?

Of course the King was told about what had happened, and was very much distressed to hear it. And he, to, lay awake all that night trying to think of some new pleasures with which to distract his son's attention from these thoughts which, if they were not soon stopped, would surely lead him to leave his home behind and go and live the lonely life of a religious hermit or wanderer. And the King did devise and offer his son new pleasures, but it was all useless. The young Prince refused them. Instead, he pleaded with his father that he might be allowed to go out and visit the city another time without any one being told that he was coming, so that he might be able to see it just as everybody else saw it, following its usual every-day life.

As first King Suddhodana was very unwilling to give his son his

wish, for he feared now more than ever, that if once Siddhattha saw the kind of life that is lived by people who are not fortunate enough to be king's or rich men's sons, but have to earn all they get by the sweat of their brow, then the old hermit's prophecy would come true, and Siddhattha would not succeed him on his throne. However, he knew quite well, that having seen so much, his son would never be happy again until he had seen more, whatever the result might be. So once more, though very unwillingly, he gave permission for his son to leave the palace and see the life of the city; and once more Prince Siddhattha went forth beyond the walls that were meant to shut out from him all knowledge of any unpleasant thing. This time, so that the people would not know him as he passed among them, he did not go out dressed like a prince, and nobody was told he was coming. This time, too, he went on foot, not in his chariot, and dressed just like a young man of good family. And nobody went with him but Channa, he also in a dress different from his ordinary one, so that the people would not know him either, and through him, recognize his master.

No huzza-ing crowds, no flower-decked houses, no waving flags did the eyes of the young Prince look upon this time, but just the ordinary sights of a city full of common folk all busy about the various occupations by which men earn their bread. Here a blacksmith was perspiring over his anvil as he hammered and beat out a plowshare or a sickle or a cart-wheel tire. There, in a richer quarter, in their little shops sat the jewelers and goldsmiths, cunningly fitting jewels and precious stones into chasings of silver and gold, skillfully fashioning out of the yellow metal, necklaces and bangles and anklets. There, in another street, the dyers were hanging out to dry in long lines, lengths of newly dyed brilliantly colored cloths, blue and rose-red and green, and many another pretty colour, that one day would drape the form of beauty making it yet more beautiful. And there, too, were the bakers busily baking their cakes and serving them out to customers waiting to get and eat them while they were yet fresh and warm from the baking. At these and similar sights the young Prince now looked with the keen interest of one who had never seen such sights before; and his heart found pleasure in seeing how busy every one seemed, and so interested and seemingly contented and happy in their work. And then, again, something

happened that spoiled all his pleasure in this day of new and interesting sights, and sent the Prince home a second time, sad and sorrowful at heart.

For as he was passing along one of the streets with Channa, a little way behind him, he heard a cry as of some one calling for help. He looked around to see what was the matter, and there on the ground near him he saw a man lying twisting his body about in the dust in a very strange way. And all over his face and his body there were ugly looking purple blotches, and his eyes were rolling queerly in his head, and he gasped for breath as he tried to get on to his feet; and every time he got up a little way, he fell helplessly down again.

In the kindness of his heart the Prince at once ran forward to the man and picked him up, and resting his head on his knee, tried to comfort the man, asking him what was wrong with him, and why he did not stand up. The man tried to speak but he could not. He had no breath left for speaking; he could only moan.

"You, Channa," said the Prince to his servant who had now come up to him, "tell my why this man is like this. What is the matter with his breath? Why does he not answer me?"

"O, my Prince," cried Channa, "do not hold the man like that. This man is ill. His blood is poisoned. He has the plague-fever, and it is burning him up so that he cannot do anything but just draw hard breath until his breath too is burnt up by the fever."

"But are there any other men who become like this? Might I become like this?" the Prince asked Channa.

"Indeed you may, my Prince. If you hold the man so close as that. Pray put him down and do not touch him, or the plague will come out from him and go into you, and then you will become the same as he is."

"Are there any other bad things that come on men besides this plague, Channa?"

"Yes, my Prince, there are others, many many others, of many different kinds, and all of them painful, as this is."

"And can no one help it? Does sickness like this come on men without their knowing it, by surprise?"

"Yes, Prince, that is what it does. Nobody knows what day he may fall ill like this. It may happen at any time to anybody."

"To anybody, Channa? To Princes, too? To me?"

"Yes, even to you, my Prince."

"Then everybody in the world must be afraid all the time, since nobody knows when he goes to bed at night, if he may not awake in the morning ill like this poor man?"

"That is so, my Prince. No one in the world knows what day he may fall ill, and after much suffering, die."

"Die! That is a strange word! What is 'die,' Channa?"

"Look, my Prince," said Channa.

The Prince looked where Channa pointed, and saw a little crowd of people coming along the street weeping, while behind them came four men carrying on a board a terribly lean-looking man who lay there flat and still, his cheeks fallen in, his mouth set in a strangely ugly grin, but never turning, never saying anything in complaint to those who were carrying him when they gave him a hard jolt on his hard board as they stumbled over a stone in their way. The Prince looked after the little crowd as it passed him wondering why they were all crying, and why the man on the board did not tell those who were carrying him to be more careful and not shake him so much. And when they had gone a little further, to his astonishment, he saw the man's bearers lay him on a pile of wood, and then put a light to the wood so that it blazed up in a fierce flame, and still the man did not move, though the flames were licking all round his head and feet.

"But what is this, Channa? Why does that man lie there so still and let these people burn him? Why does he not get up and run away?" asked the Prince in horror and bewilderment.

"My Prince," said Channa, "that man has died. He has feet but he cannot run with them. He has eyes but they do not see anything now. He has ears but he will never hear anything with them again. He cannot feel anything any more, neither heat nor cold, neither fire nor frost. He does not know anything any more. He is dead."

"Dead, Channa? Is this what it means to be dead? And I -- shall I too, a king's son, one day be dead like this? And my father, and Yasodhara, and every one I know -- shall we, every one of us, some day lie dead like that poor man on that pile of burning wood?"

"Yes, my Prince," said Channa. "Everybody who is alive must some day die. There is no help for it. There is nothing more sure and certain. No one can stop death from coming."

The Prince was struck dumb. He could say no more. It seemed to him such a terrible thing that there should be no way of escape from this devouring monster death who ate up everybody, even kings and the sons of kings. He turned home in silence, and going to his room in the palace, sat there by himself thinking and brooding hour after hour about what he had seen that day.

"But this is awful," said the Prince to himself as he sat pondering alone. "Every single person in the world must some day die, and there is no help for it, so Channa says! O, there must be help somewhere, for such a state of things! I must find help; I will find help, for myself and my father and Yasodhara and everybody. I must find some way by which we shall not always be under the power of these hateful things, old age, and sickness, and death."

On another occasion as the Prince was driving to the Royal Gardens, he came face to face with a man garbed in the flowing orange-colored robes of the recluse. The Prince observed the Monk closely, and,

feeling an inward pleasure at the calm and the dignified mien and the noble bearing of the man, he questioned Channa about the life led by such a person. The charioteer replied that the man belonged to the class of people who had "left the world" to seek a remedy for the sufferings and sorrows of the world. The Prince was highly elated over this, and going to the Gardens, spent the day happily, himself having made up his mind to leave home.

As the Prince thus sat thinking and talking to himself, news was brought to him that his wife had given birth to a fine baby boy. But the Prince showed no signs of gladness at the tidings. He only murmured with distracted look: "A Rahula has been born to me, a fetter has been born to me." And because this was what his father had said when he heard that he was born, the baby was called on his name-giving day, Prince Rahula.

After this day, King Suddhodana saw that it was of no more use trying to shut Prince Siddhattha up in his pleasant palace and keep him occupied only with his own pleasure and delight, so now he allowed him to go out into the city as much as he pleased. And very often the Prince drove round the city, seeing everything, and thinking, always thinking about what he saw, and trying to make up his mind what to do.

After one of these drives through the city, as, on his way home again, he was passing the rooms of the palace where the ladies lived, one of the Princesses called Kisagotami happened to be looking out of her window, and seeing the Prince, she was much struck by his handsome, noble appearance, and exclaimed to herself: "O how happy, how cool, how content must be the mother, and the father, and the wife of such a splendid young Prince?"

But she spoke louder than she thought she was speaking, and the Prince, as he passed, heard what she was saying. And he thought to himself: "Yes, mother and father and wife have happiness and comfort and content in their hearts at having such a son and husband. But what is real true happiness and comfort and content?"

And the Prince's mind, being already turned away from delight in

worldly things by the sights he had seen and the thoughts about them that filled his mind all the time, he said low to himself: "Real true happiness and comfort and content come when the fever of craving and of hating and of delusion is cured. When the fires of pride and false notions and passions are all put out, then comes real true happiness and coolness and content. And that is what I and all men need to get. That is what I must now go forth and seek. I cannot stay any longer in this palace leading this life of pleasure. I must go forth at once and seek, and go on seeking till I find it -- that real true happiness which will put me and all men beyond the power of old age and sickness and death. This lady had taught me a good lesson. Without meaning it she has been a good teacher to me. I must send her a teacher's fee."

So he took from his neck a fine pearl necklace he was wearing at the time, and sent it with his compliments to Princess Kisagotami. And the princess accepted it from the Prince's messenger and sent him back with her warmest thanks to the Prince, for she thought it was meant for a token that the handsome and clever young Prince Siddhattha had fallen in love with her and wished to make her his second wife.

But the Prince's thoughts were very far indeed from any such thing, and his father and his wife knew it very well. Indeed, every one about the Prince could see that he was now completely changed, more serious and thoughtful than he had ever been, when he came home from this day's ride about the city. But the father could not bear to lose his son without making one more, one last attempt to keep him. So he caused all the cleverest and most entrancingly beautiful singers and dancers in the kingdom to be brought to his son's palace, and they sang and danced before Prince Siddhattha as King Suddhodana commanded, doing their very best with their gayest, sweetest songs, their most enchanting and alluring postures to draw from his son smiles of approval and pleasure. And for a time the Prince looked at, and listened to them, not wishing to disappoint his father by a flat refusal to see them. But his eyes only half saw the beautiful, enticing forms before him, for his mind was taken up with something else that never left it alone now; he was thinking of the one only thing that now seemed worth thinking about at all -- how old age and sickness and death might be escaped by him and by all men, for ever.

And at last, weary with so much thinking, worn out with so much brooding, in the midst of the music and loveliness that no longer now had power to charm or please, he fell into a dozing sleep.

The singers and dancers soon noticed that he whom they were supposed to be amusing, cared so little for their efforts, that he did not even take the trouble to keep awake and look at, and listened to them. So they stopped their dancing and singing, and lay down just where they were to wait till the Prince woke again. And soon they, too, like the Prince, fell asleep without knowing it, leaving the lights in the room all burning.

After some time the Prince woke from his doze and looked round him in astonishment, and also in disgust; for what did he see? All those girls who were supposed to be the prettiest and most charming in the country, and only a little while before had been posing before him in the most enchanting attitudes, now were scattered about the floor of the apartment in the ugliest, the most ungainly positions imaginable; some snoring like so many pigs, some with their mouths gaping wide open, some with the spittle oozing from the corners of their lips dribbling down over their dresses, some grinding their teeth in their sleep like hungry demons. So ugly, so repulsive did they look, one and all, that the Prince wondered how he ever could have taken any pleasure in them. The sight of all this that he once had thought loveliness so completely turned to loathsomeness, was the last thing needed to fill his mind with complete disgust for the life he was leading. His mind was now fully made up to leave all this repulsiveness behind him, and to go forth immediately to look for that real happiness which would bring to an end all evil things.

Rising quietly, so as not to disturb and wake any of the sleeping girls, he stole out of his room, and called his servant Channa to him, and told him to saddle his favorite white horse, Kanthaka, for now, at once, he was going out on a long journey.

While Channa was away getting ready Kanthaka, Siddhattha thought he would go and take a last look at his little son before he left. So he went to the room where his wife lay sleeping with her babe beside her.

But when he opened the door and looked in, he saw that his wife was sleeping with her hand so placed that it rested on and was covering the baby's head.

"If I try to move her hand," said the Prince to himself, "so as to see my boy's face, I fear I may wake her. And if she wakes, she will not let me go away. No, I must go now without seeing my son's face this time; but when I have found what I am going forth to seek, I shall come back and see him and his mother again."

Then, very quietly, so as to wake nobody, the Prince slipped out of the palace, and in the stillness of the midnight hour mounted his white horse Kanthaka who also kept quite quiet, and neither neighed nor made any other sound that might wake any one. Then, with faithful Channa holding on to Kanthaka's tail, Siddhattha came to the city gate, and, passing through without any one trying to stop him, rode away from all who knew and loved him.

When he had gone a little distance, he pulled up Kanthaka and, turning round, took a last look at the city of Kapilavatthu sleeping there so calm and quiet in the moonlight, while he, its Prince, was leaving it like this, not knowing when he should see it again. It was the city of his fathers, the city where he was leaving behind him a young and beloved wife, and a precious infant son, but he did not weaken in his resolve one jot; no thought of turning back to them entered his mind. That mind was now thoroughly made up. Again he turned his face in the direction he had to go, and rode on till he came to the banks of a river called the Anoma. Here he dismounted, and standing on the sandy beach, that on both hands, stretched away, white as silver, in the moonlight, he took off all his jewels and ornaments, and giving them to Channa, said: "Here, good Channa. Take these adornments of mine and white Kanthaka, and take them back home. The hour has now come for me to give up the worldly life."

"O my dear master," cried Channa, "do not go away like this all by yourself. Let me too leave the world and come with you."

But although Channa again, and yet once more, asked to be allowed to

stay with his master and to go with him wherever he went, the Prince was firm and refused to take him with him.

"It is not yet the time for you to retire from the worldly life," he said to Channa. "Go back to the city at once and tell my father and mother from me that I am quite well." And he forced him to take all his jewelry from him and also his horse Kanthaka.

Channa could not now refuse to do what his master commanded him, so with a heavy heart and weeping sorely, he turned back along the white moonlit road to the city leading Kanthaka by the bridle to take the sad news to Kapilavatthu that his beloved master, their prince, at last as he long had threatened, had left parents and wife and children and kingdom behind him, and had gone away to be a wanderer without a home.

In this way it was that at the age of twenty-nine, in the full flush of early manhood, while still black-haired and young and strong, Prince Siddhattha Gotama of the noble house of the Sakya race, went forth from home into homelessness, in order to seek for himself and for all men, some way whereby he and they might win forever beyond the reach of all ill, all distress, all grief, all sorrow, all despair.

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Chapter V

COMPASSION

After a short period of quiet reflection in a grove near the river bank where he had parted from Channa, the young Prince who was now only a wandering beggar, turned his steps southward towards the Magadha country, and in due time reached the chief city of that country, Rajagaha by name, where the King of the country, Bimbisara,

had his principal palace. Here, with begging bowl in hand, Siddhattha went round the streets of the city, begging his food from door to door like any other religious mendicant. But he did not look like a common beggar. Those who saw him pass along could see by his very look that he was no ordinary religious mendicant, and they put into his bowl the best food they had.

When he had gathered enough, the prince-beggar left the city again, and in a retired spot outside the walls, sat down to eat what he had collected. But O, what a meal it was! Never in his life before had he, a prince by birth, and accustomed to the best of food served up in the most attractive and tempting way, had such a mixed mess as this set before him. His stomach simply turned in disgust at the sight of that bowl full of scraps and portions of all kinds of different foods, all flung together into one dish. He simply could not bring himself to eat the repulsive mixture. He wanted to throw it away and eat nothing rather than such a mess.

And then he stopped and began to think: and this is what he thought and said to himself:

"Siddhattha, you were born of a good family, in a king's house, where you got everything good to eat that you could wish, the very best of rice, the richest and tastiest of curries, in all abundance. But in spite of this you made up your mind deliberately to live the life of a homeless beggar, and fare the same as every such beggar fares on what-ever was given you by the charitable. And you carried out your resolve: you became a homeless beggar: yet now, what are you doing? You do not want to eat the food proper for homeless beggars to eat -- the food that is given them, whatever it may be. Do you think that is a right thing to do?"

In these and in other words the prince-beggar reasoned with himself, chiding and scolding himself for his daintiness and fastidiousness in the matter of food, so unfitting in a beggar. And in the end, after a struggle with himself, he succeeded in overcoming his repugnance to the food lying in his bowl before him, and he ate it up without further ado, and never afterwards had any more trouble about eating

what was given him to eat.

Meanwhile, the people of Rajagaha, King Bimbisara's city, were all talking about the new religious mendicant who had been begging in their streets that morning, he had looked so different from the common run of religious mendicants, so refined, so noble looking! The talk even reached the ears of King Bimbisara in his palace, and he sent his servants to make enquiries and find out who the stranger mendicant could be. Very soon his messengers learned all about Siddhattha, and came back and told their master that he was the eldest son of the King of the Sakyas, the heir to the throne; and that he had left everything behind him in order to become a beggar and try to discover if he could, some way that would lead men beyond the reach of old age and sickness and death. As his servants told King Bimbisara this, he listened to them very much perplexed. Never before had he heard of a religious mendicant looking for anything so strange, so extraordinary. But it sounded great and grand, and worthy of a prince's looking for it and perhaps is was not so impossible as it seemed, he thought. So he sent his men to ask the prince-beggar to stay in his city, and and he would provide a place for him to live in, and food, and everything else he required for his comfort; and he could settle down there and study and meditate and carry on his search. But Siddhattha declined the King's kind offer, saying that he could not stay still anywhere until he had found what he sought. After he had found it, perhaps then he might be able to stay in one place. So then the King made him promise that when he had found what he was seeking, he would come and stay in his city and let him and his people know about it first.

So the prince-beggar left Rajagaha behind him, and passed upon his wandering way into the open country towards a hill on which a great many hermits were living from whom he thought he might be able to learn something about life and death and how all the ills connected with them might be overcome.

And as he went along the road, he saw a cloud of dust coming down the mountain side, and heard the patter of feet; and then out of the dust there came into sight a herd of sheep and goats making their way to the plain. But behind them all, painfully limping along, came a

little lamb, its leg hurt, and bleeding, but still trying hard to keep up with its mates. And when Siddhattha saw it, and noticed how anxious about it the mother sheep was, his heart was filled with pity.

He picked up the little creature and walked alongside the rest of the sheep carrying the lame lamb in his arms. "Poor little thing," he said, speaking to the lamb, "I was going to join the hermits on the hills, but it is at least as good a deed to ease your little heart of suffering as to sit up there with these praying hermits."

Then he saw the men who were driving the herd and he asked them where they were going and why they were driving their flocks away from pasture in the heat of the day instead of in the cool of the evening. They answered him that they had been ordered to bring a hundred sheep and a hundred goats down to the city during the day in order that they might be on hand and ready for the great sacrifice that was going to be offered that night by the King. "I will go with you," said the prince-beggar; and he walked along with them and their flock, still carrying the lame lamb in his arms.

And now, as he came near to the riverside, a young woman came up to him, and after saluting him with great respect, said to him: "O Reverend Lord, have pity on me and tell me where I shall be able to find that seed which keeps away death."

Siddhattha looked at her as if he would ask her what she meant.

The woman noticed his look, and went on:

"Do you not remember, Lord? Yesterday I brought you my little son who was sick, so sick that he was near to dying, and asked your reverence if there was no medicine at all that would keep him alive, for he is my only son. And your reverence said yes, there was something that might save him from dying, if I could get it -- a tola's weight of black mustard seed got from a house in which no one ever had died."

"And did you get that seed, sister?" said Siddhattha with a tender,

wistful smile.

"Nay, Lord, I did not," said the woman sadly. "I went round all our village to every house asking for black mustard seed, and everybody was very willing to give me some, but when I told them that I only wanted it from them if no one had ever died in their house, they said that that was a queer thing for me to say, for everybody knew there had been a death in their house, and sometimes more then one death. Some said a slave had died with them. In some houses it was the father who had died; in some the son; in some the mother; in some the daughter. But in every home, every house, some one had died. I could not get my seed. O Reverend Sir, tell me where I may get that seed before my little son dies. Are there no homes at all where death has not been?"

"You have said it," Siddhattha answered the now weeping woman. "In all the wide world there are no homes where death has not been. Now you have found this out for yourself. Now you know that yours is not the only grief in the world. Now you know with your own knowledge that all the world weeps along with you for some dear one dead. Go home and bury your child. As for me, sister, I go to find if I can, what will put an end to your and all men's sorrow; and if I find it, I will come again and tell it to you."

So Siddhattha passed on his way and entered the city along with the herd of animals that were going to be killed, and still went with them right up to the palace where the sacrifice was to be made. Here the King was standing with the priests all round him chanting their hymns to the gods; and soon the altar fires were lit and the priests made ready to kill the animals that had now arrived. But just as the chief priest was about to plunge his knife into the throat of the first goat that had been picked for the sacrifice, Siddhattha stepped forward and stopped him. "No, Maharaja,' he said to King Bimbisara, "do not let the priest strike that poor goat." And before any one knew what he was going to do, he untied the rope of grass with which it was fastened, and let it go back to its mates. And no one, not even the King nor the chief priest, thought of trying to stop him from doing it, so great and noble did he look as he set the goat free and allowed

it to run back to the rest of its fellows.

Then the Prince-beggar began to speak to the King and the priests and all who had gathered there to see the great sacrifice of blood, about what a wonderful thing life is; how anybody can destroy it, but how impossible it is for any one to restore it once it has been destroyed. Every creature that lives, so he told those round him, is fond of its life, fears to die, just as much as men do. Why then should men use their power over these poor brothers of theirs only to rob them of what man himself is most fond of -- the wonderful thing, life. If men wish to receive mercy, he said, they ought to show mercy. If men kill, then according to the law that rules in the world, they will be killed. And what kind of gods, he asked them, can they be who are pleased with and take delight in blood? Certainly not good gods, he said. Rather they must be demons to take pleasure in suffering and death. No, he ended, if men wish to taste happiness themselves in the hereafter, they must not cause unhappiness to any living creature, even the meanest, here in this world. Those who sow the seed of unhappiness, of pain and suffering, will certainly have to reap a full-grown crop of the same in the future.

In this way did Siddhattha speak to the King and the priests and people of Rajagaha, and did it so gently and kindly, and yet so powerfully, that the minds and hearts of the King and the priests were quite changed. There and then the King issued an order that henceforth throughout the whole of his Kingdom there were to be no more sacrifices in which living creatures were deprived of life. After this day, everybody in his realm, King and priests and people alike, were to offer to the gods only such gifts as did not involve the taking of any living creature's life. They were only to offer as sacrifices to gods, flowers and fruits and cakes, and other similarly bloodless offerings.

And now once more King Bimbisara begged Siddhattha to stay in his kingdom and teach him and his people the good way of kindliness and pity and compassion towards everything that has life. The prince-beggar thanked him for his kind offer but told him that he had not yet found what he was seeking, and until he had found it, he could

not rest, but must still go on searching for it everywhere among all the wise men of India, in case any of them knew or in any way could help him in his search.

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Chapter VI

FIRST ENDEAVORS

In those days in ancient India there were very, many different teachers of religion, the same as there are now, who took pupils and taught these pupils all they themselves knew. One of these religious teachers, well known for his knowledge and attainments, was called Alara Kalama, and to this teacher Siddhattha now went in order to learn what he had to teach. And Siddhattha stayed with Alara Kalama a long time and studied under him and practiced the practices his master taught him so diligently that at length he had learned and practiced everything his master knew and practiced. And his master Alara Kalama thought so highly of him and of his great ability that one day he said to him: "Now you know everything I know. Whether you teach my doctrine or whether I teach it, it is all the same. You are the same as I: I am the same as you. There is no difference between us. Stay with me and take my place as teacher to my disciples along with me."

"But have you nothing more you can teach me?" said Siddhattha. "Can you not teach me the way to get beyond the reach of life and death?"

"No," said Alara Kalama. "That is a thing I do not know myself, so how can I teach it to you? I do not believe that anybody in the whole world knows that."

Alara Kalama only knew what he had already taught Siddhattha -- the

way to a state of consciousness called "the realm of neither perception nor nonperception," which was a very high state of consciousness, but one which does not save the man who reaches it from the necessity of being born, and therefore of growing old, and falling ill, and eventually dying, over and over again. So, very much disappointed, Siddhattha left his master Alara Kalama, and went away again to wander this way and that throughout the country, looking for some one who knew and could teach him more than he had learned from Alara Kalama.

And after a time he came to hear of another famous teacher of the name of Uddaka, who was said by everybody to possess great knowledge and powers. So Siddhattha now went to this Uddaka and became his pupil and diligently studied and practiced under him until as with Alara Kalama, he was as clever and learned as his master, and knew and practiced all that his master knew and practiced. And Uddaka also, just like Alara Kalama, was so pleased with Siddhattha's quickness and ability, that he also wanted him to stay with him, and along with him become the leader and teacher of his band of disciples. And Siddhattha asked him the same question that he had asked of Alara Kalama. He asked him if he had no more to teach him, if he could not teach him how to overcome birth and death and all the disagreeable things connected with the same. But Uddaka was in the same position as Alara Kalama in this matter. He did not know how men could get out of the round of birth and death altogether, and had never heard of any one who did know such a thing. So disappointed once more, Siddhattha took leave of Uddaka too, and made up his mind that he would not go to any more teachers to ask about what he wanted to know but henceforth would try to find it out for himself, by his own labor and efforts.

Now it was quite a common thing then in India, as indeed it still is to-day, for those men who leave their homes and follow a religious life to imagine that by going without food and making their bodies uncomfortable and miserable in a number of other ways, that they would earn the right to a long period of peace and happiness hereafter in the world of the gods. They thought that if only a man made himself unhappy enough here, he would make sure of being happy hereafter; and that the more unhappy he made himself now, the more happy he would be

in the future. And they carried out this belief of theirs in actual practice just as many of them still do in India to-day.

Some of them reduced the quantity of food they ate, little by little, day after day, until at last they were eating hardly anything at all, so that their poor bodies became mere skin and bones. Some practiced standing on one leg all the time until it turned stiff and lifeless with the continual strain. Others held one arm up in the air all the time until it withered and dried up through the blood not flowing into it properly in that unnatural position. Others, again, held their fists tightly clenched, never letting them loose, until the nails at the ends of their fingers actually grew into the palms of their hands, and through the flesh, and out at the backs of their hands! Others never lay down at night except on a bed of thorns, or else on a board with sharp nails all over it, their points sticking upwards.

And Siddhattha, because he was anxious and determined to find out what he wanted to know, and did not care how much trouble and pain he had to go through if only at last he might succeed, did very much the same as these other ascetics who were seeking religious truth. He did not know any better way than to do just as the others did. He honestly hoped and believed that if only he tortured and tormented his body enough, at last as reward he would obtain enlightenment of mind.

Here is part of the story of what he did in those days, as he told it himself in after years to one of his foremost disciples, the Thera Sariputta.

"I practiced the holding in of my breath," said the Buddha to Sariputta, "until it made a great roaring in my ears, and gave me a pain in my head as if some one was boring into it with a sharp sword, or lashing me over the head with a leather whip. In my body also, I suffered pains as if a butcher were ripping me up with a knife, or some one had flung me into a pit of red-hot coals.

"And then I practiced loneliness. On the nights of the new moon and of the full moon, I went out to lonely places among the trees where

the dead lay buried, and stayed there all the night through hearing the leaves rustling and the twigs dropping when a breeze blew, with my hair all standing on end with fright. When a bird came and lighted on a bough, or a deer or other animal came running past, I shook with terror, for I did not know what it was that was coming up to me in the dark. But I did not run away. I made myself stay there and face the fear and terror I felt until I had mastered it.

"I also went without food. I practiced eating only once a day, then only once in two days, then only once in three days, and so on until I was only eating once in fourteen days. I have lived eating nothing but grass, nothing but moss, wild fruits and roots, wild herbs and mushrooms, wild rice, and the dust I scraped up of thrashing floors. I covered my body only with garments made out of rags from graveyards and dust-heaps, with old skins of animals that had died in the fields, with woven grass, with patches made of birds' wings and tails that I found lying here and there.

"In the lonely forests I lived alone never seeing a human being for weeks and months. In winter, when it was cold at night, I stayed out in the open without a fire to keep me warm. And in the day-time, when the sun came out, I hid myself among the cold trees. And in the burning heat of summer, I stayed out by day in the open under the hot sun; and at night I went into the close, stifling thickets.

"I also practiced what was called 'purification by food'. I lived on nothing but beans, then on nothing but sesamum seed, then on nothing but rice. And I reduced the quantity I ate of these day by day, until at last I was eating only one bean a day, one sesamum seed a day, one grain of rice a day.

"And through eating so little food, my body became terribly thin and lean. My legs became like reeds, my hips like camel's hoofs. My backbone stood out on my back like a rope, and on my sides my ribs showed like the rafters of a ruined house. My eyes sank so far in my head that they looked like water at the bottom of a deep well and almost disappeared altogether. The skin of my head grew all withered and shrunken like a pumpkin that has been cut and laid out in the sun.

And when I tried to rub my arms and legs to make them feel a little better, the hair on them was so rotted at the roots that it all came away in my hands.

"And yet, Sariputta, in spite of all these pains and sufferings, I did not reach the knowledge I wanted to reach, because that knowledge and insight was not to be found that way, but could only be got by profound reasoning and reflection, and by turning away from everything in the world."

In this way, for six or seven long years, Siddhattha put his body to all kinds of torment, thinking that by doing this, if only he went on long enough, at last he would get to know what he wanted, all the while wandering about here and there through the country of Northern India.

At length, in the course of these wanderings, he came to the land of Magadha again, to a nice quiet place in a bamboo grove beside a broad, smooth-flowing river, with a good bathing-place, and a village close by where he could easily go and beg food. He liked the look of this place as soon as he saw it. "This is a good place to stay in," he said to himself, "for any ascetic like myself who wants to strive and struggle for knowledge. Here I will stay."

So in this place, called Uruvela, Siddhattha now took up his fixed residence, under the trees meditating and striving hard, fasting and otherwise treating his poor body very badly, all in the hope that by such pains and endeavors he would gain a knowledge of the truth he sought.

Meanwhile there had gathered round him a little band of disciples who admired him very much as they saw how he starved himself and otherwise made himself undergo severe hardships. And these disciples, five in number, waited upon him and attended to his few wants, for they thought that an ascetic who could make himself suffer such pains and privations, and persevere in them as did Siddhattha, must be no common man. They thought, indeed, they felt sure, that an ascetic with so much endurance and determination, must be certain to get what

he was looking for, and that when he had found it, then he would tell it to them, his pupils and followers.

But one day it happened that as he sat alone under a tree, the poor prince-ascetic, all worn out with fasting and hardships, and added to that, the strain of intense and prolonged meditation, fell down in a dead faint, and lay there on the ground so completely exhausted and without strength that perhaps he would never have risen again but died there just where he lay. Fortunately, however, a boy who was watching some goats near by happened to come along by the tree under which Siddhattha lay in a swoon; and when he saw the holy man lying there, the boy at once guessed that he was dying for want of proper food, for everybody round about knew that he was a very holy man, and went without food for days and days. So the boy ran back to his goats and brought up one of them, and milked some milk from its teats into the half-open mouth of the holy man, without touching him with his hands, for he did not dare, he a common herd-boy, to lay his hands on a saint.

Very soon the good, fresh milk began to produce its effect upon the half-dead Siddhattha. After a little while he was able to sit up, feeling very much better than he had felt for a long time. And he began to think about why it was he had fainted, and why he was now feeling so much refreshed in body and mind. And these are the thoughts that passed through his mind:

"O how foolish I have been! I left my wife and family and home and everything, and became a homeless wanderer because I wanted to get to know the truth about man's life and how he must live it to the best purpose. But in order to gain a knowledge so difficult to gain as this, I needed to have a brain and a mind as strong and vigorous as I possibly could get, so that I might be able to think and meditate steadily and strongly. And then I went and made my body weak and wretched with starvation and those other practices I practiced! But how can a man have a strong and healthy mind if his body is weak and miserable and unhealthy? O how foolish I have been to make myself weak just when I need all the strength I can get to carry through the great task I have set myself to perform! After this I shall eat all

the food my body requires to keep it in god condition. I shall not eat too much, for that will make me dull and heavy and sleepy, and then I shall not be able to think and meditate properly. But I shall eat enough to keep me well and strong, so that I may have a clear, unclouded mind, and so perhaps, at last, I shall be able to gain the truth I want to reach."

So, with thoughts like this in his mind, Siddhattha turned to the goat-herd boy who now was kneeling before him in veneration, and asked him if he would kindly give him a little more of his goat's milk in a dish, as it was doing him very much good.

"O Reverend Lord," said the boy, "I cannot do that. I cannot give you milk in a dish that has been touched by my hand. I am only a common herd-boy of low caste, and you are a holy man, a Brahmin. If I were to touch you with anything I had touched, it would be a crime."

But Siddhattha replied: "My dear boy, I am not asking you for caste: I am asking you for milk. There is no real difference between us two, even although you are a goat-herd and I am a hermit. It is blood that flows in the veins of both of us. If some robbers were to come and cut us both with swords, the blood that would flow from both our bodies would be of the same red colour. And if it went on running and nobody stopped it, we should both of us die with no difference between us. If a man does high and noble deeds, then he is a high and noble man. And if a man does low and ignoble deeds, then he is a low and ignoble man. That is all the real caste there is. You have done a good kind deed in giving me milk when I was almost dead for want of food; therefore you are of good caste to me. Give me some more milk in a dish."

The herd-boy did not know what to say to these strange but so very pleasant words from this extraordinary hermit who did not send him away from him because he was a low-caste herd-boy, but instead wanted more milk from him, and would take it out of a dish. But he went off, and soon came back with a bowl full of his best goat's milk which he joyfully offered to the kind hermit who had told him that he was of as good a caste to him. Then he took back his empty bowl, and after

bowing down before the hermit and asking his blessing, went back glad and happy to his goats.

But the prince-ascetic, now thoroughly refreshed with the good drink of milk, sat on beneath the tree, meditating more successfully than he had done for a long time. And as he still sat there in the dark after the sun had gone down, he heard the sound of girls' voices singing. It was a band of professional singers and dancers going to a neighboring town to give an entertainment; and as they passed along close to where he sat, he distinctly heard the words of their song which was about the instrument they played when they sang, called a lute. They were saying, in their song, that if the strings of the lute were hung too slack, they made very poor music; and if they were stretched too tight, then they broke and made no music at all. Therefore, so they sang, it was best to stretch the strings neither too slack nor too tight, but just medium, and then they would give proper music.

"That is true what these girls sing," thought the prince-ascetic as he heard them. "These girls have taught me something. I have been stretching the strings of my poor body far too tight this long time, and they have come very near to breaking altogether. If that boy had not come and brought me the milk to-day, I should have died, and then what would have become of my search for the Truth? There and then it would have come to an end. My search for that which I and all men need to know would have failed miserably just for want of a little food for my body. This harsh way of treating the body cannot be the proper way to find Truth. I will give it up at once and treat my body with proper care and attention henceforth."

So when, next day, a young woman called Sujata, who lived near by, came to him in his hermitage among the trees with a bowl full of extra good rice boiled with very good rich milk, which she had specially prepared for him, saying as she gave it to him: "May you be successful in obtaining your wishes as I have been!" He did not refuse her gift, but accepted it with pleasure, and felt the benefit of it at once in a greatly strengthened body and mind.

After this, Siddhattha went out again every morning to the village

to beg food, and eating what he got there each day, he soon became strong again and his skin became a good colour, almost as clear and golden as it used to be in the old days when he lived in his father's palace.

But although he himself now saw that the pains and hardships to which he subjected himself were just like trying to tie air into knots, or weave ropes out of soft sand, for all the help it was to him in his search for the Truth, the five disciples who believed in him and had hitherto stayed with him through everything did not think this at all. They still believed, like everybody else in India in those days, that the one only way to find the Truth in religious matters was to make yourself miserable in body.

So when they saw the master and teacher they had hitherto admired, so much for the way in which he starved and in other ways ill-treated and tormented his body, beginning to eat all his body required of the rice and curry he got when he went out begging, they were very much disappointed with him, and they said among themselves: "Ah, this Sakya ascetic has given up striving and struggling. He has gone back to a life of ease and comfort." And the whole five of them turned away from their old master and left him, for they felt sure that there was no use in staying any longer with a teacher who did not starve himself and in other ways make himself miserable. Such an ascetic, they were sure, could never possibly attain to any great knowledge of religious truth.

How very much mistaken, how very far wrong, these five disciples of the prince-ascetic were, was soon made clear to them. Their master and teacher, far from having turned back from his goal, was now on the very point of reaching it.

* * *

Chapter VII

SUCCESS

Any one to-day who wishes to see the very spot where, twenty-five hundred years ago, Prince Siddhattha of the Sakya race at last found the Truth he had sought so long and with such painful efforts, need only go to the town of Buddha Gaya in Behar, and from there walk six or seven miles along a road which more or less follows the course of a broad, sandy stream now called the river Phalgu, but which in those days was called the Neranjara. As he comes near his destination, he will see rising above the neighboring flat fields on a slight elevation, a tall solid structure of dark stone, with a few terraces running round its oblong form, which rises into the air, growing smaller and smaller towards the top where there is a small open platform from which rises a spire of stone, of the solid Hindu pattern, the whole structure being decorated with a great variety of sculptured work of all descriptions. This is the celebrated monument of Buddha Gaya. And in the shadow of this great memorial structure, surrounded by a low stone wall, the visitor yet may see the tree beneath whose branches Prince Siddhattha at last obtained the light he sought; for it was towards this tree that he turned his steps one evening, having resolved to make one last mighty effort of mind and will, and penetrate the final secret of life and all existence.

And as he went towards that tree -- in memory of Siddhattha's great achievement ever since called the Bodhi Tree, or Tree of Enlightenment -- Sujata's words to him must have been in his ears: "May you be successful in obtaining your wishes as I have been!" For now he sat down beneath the tree and made a solemn vow to himself that even if all the blood in his veins dried up, and all his flesh wasted away, and nothing was left of his body but skin and sinews and bones, from this seat he would not rise again until he had found what he sought, reached his goal, discovered for himself and for all men the way by which they might gain the highest happiness, be delivered once and for all from the need to be born and to die, again and again in a wearisome, never-ending round of the same pleasures and pains, over and over again. He sat down there under the Bodhi Tree, resolved to sit there, no matter what might happen to him, until he had discovered

the way that leads out of Samsara, the world of birth and death and change, to the constant, lasting, deathless state called Nibbana.

This was a tremendous resolve to make. It had never been made before by any mortal man of our epoch of the world. There were indeed many other ascetics and hermits in Siddhattha's native land of India, who had spent long years of bodily hardship and severe mental labor, in order to obtain what they thought was the highest good possible. But what they won after all their years of toil and struggle of mind and will, was the attainment of a very great happiness, only it was not a constant, lasting happiness. It was not permanent. It was not for ever secure against all chance and change. After a time, when the energy they had put forth in order to bring them to these high states of bliss in the heaven-worlds was all exhausted; all spent, then these people, these ascetics and hermits, fell down again from these blissful states to lower states of existence, to life on this earth again, with all its unpleasantness and disappointments. It was with them as it might be with a man who had gathered together a lot of money in a box, and started spending it all. Very soon it would all be spent, the box would be empty, and he would have to begin getting more. And so with these hermits and ascetics, if they wanted to enjoy great happiness again, they had to begin all over again the painful things they had done before, so as to get to the heaven-world again and enjoy its delights. And this they would have to do again and again as long as they wanted such delights. Again and again they would have to go through a course of misery endured on earth so as to get happiness in heaven, and then the same again, always and always, without any end. Their way of doing was like that of a man who with great trouble rolls a heavy ball to the top of a high hill, only to find it roll back to the bottom again; whereupon he has to go through all the labor of rolling it up the hill again, and has to do this over and over again, without any end to his labor.

But what Siddhattha wanted was to find some way by which he and all men would not need any more to be for ever rolling the ball of life to the top of some high peak of happiness, see it roll down again into the valley of unhappiness, and then have all their work to do over again, if they wanted happiness again; and this for ever and ever,

without any end to it. He wanted to find some state that would be permanent and lasting, some kind of wellbeing that would not be lost again, so that those who reached it once, would not need any more to be always striving and struggling to get it again. And on this great night under the Bodhi Tree at Uruvela he was determined to find such a state of lasting wellbeing, or perish in trying to find it. And now when Siddhattha wished to give the whole force of his mind to this great work, his mind fought against his will, and turned itself to dwell upon all the unlasting, all the passing, temporary delights and pleasure of life that he ever had tasted. He wanted to leave aside whole thoughts of worldly things, and concentrate all his attention upon trying to find out how all things arise, but his thoughts, in spite of all he could do, turned back to his former pleasant life, and brought before his mind's eye the most attractive pictures of the happy life he used to live in his father's palace before he came out on this painful search for Truth.

Again he saw before the eye of his mind, the splendid rooms and halls of his palace, its beautiful grounds and gardens, its lovely lotus-ponds and bowers of delight; and the many attendants who had nothing else to do but wait upon his will and minister to his pleasure. And then he saw his beautiful young wife; her lovely pleading eyes, her pleasant charming ways rose before him in vision; her very voice, so low and sweet, sounded in his ears. And then he saw his little son, his only child, a merry little babe who might grow up to be a son of which any father might be proud. And he saw his father, too, grey-haired now, and getting on in years, and grieving that his eldest son was not beside him to help him to govern the country and take his place when soon he would have to give it up through sheer old age.

With his mind's eye the prince-ascetic Siddhattha Gotama saw all this, and his heart misgave him as the thought he did not wish to think, forced itself into his mind:

"You might have had great glory and power as a famous king if you had stayed in household life like everybody else. But you have gone and left behind you all that sensible people prize and value, in

search of something nobody but yourself has ever even thought about, something that perhaps never can be found at all, perhaps does not even exist for anybody to find! How do you know you are not a fool or a madman to leave behind all these real, solid things you certainly once had and enjoyed, to look for something you cannot even be sure exists for you to find?

"But even if you so want to leave the good things of the world behind you and go in search of something beyond them which you think is better, why could you not continue to search for it in the same way that other religious men search by fasting and mortification and the other religious practices all the other ascetics and religious men of the country follow? Is it likely that they are all wrong in their way of looking for religious truth, and that only you are right? And any way, why cannot you be content to gain the same kind of happiness they are content to gain, even if it is not as lasting as you would like it to be?

"Life is short. Men soon die: soon you too will die. Why do you not use the little time you have to live in getting all the pleasure you can out of it before the night of death comes on, when you cannot have pleasure any more? There is love: there is fame: there is glory: there is the praise of man: all to be had if you try for them: all solid, certain things: all of them things you can feel, not dreams and visions made out of thin air. Why should you make yourself wretched in this lonely forest looking for something nobody has ever found?"

Thus did Siddhattha's thoughts torment him on that great night when he sat down beneath the Bodhi Tree to seek the way of deliverance from birth and death, tormenting him with the keen memory of the pleasures he had left behind, with doubts about his power ever to find what he sought, with uncertainty about whether he was seeking it in the right way. But he did not allow himself to be turned from his purpose. Rather did he the more strenuously pull his mind together for a yet stronger effort to discover what he wanted.

"Begone, Mara, Evil One!" he cried. "I know you who you are. You

are the evil spirit that would keep men back from everything that is good and great and noble. Try no more to keep me back from what I have set out and am determined to do. My mind is made up. Here I sit until I have found what I seek, even if I have to sit until all the blood in my body dries up, and my flesh wastes all away, and nothing is left of my but dry skin and bone."

And there Siddhattha sat and still continued sitting, striving and struggling, laboring and wrestling with all his mind and will to find what would bring to an end all infelicity, all undesirable and unpleasant things, searching for what would end all evil things for ever, and bring in their place a wellbeing, a happiness that would not pass away, a felicity that would be sure and lasting, eternally beyond the reach of any change.

And he was successful. After a time as he still persisted in his meditations, putting away out of his thoughts all evil things that were trying to disturb him and distract his mind, at length his mind became still and quiet like a still and quiet lake. It ceased to trouble him with memories and suggestions of pleasures he once had owned and enjoyed. It vexed him no more with doubts and uncertainties about what he now was seeking. In the calm, close concentration of his mind, now wholly calmed and collected, in the intense power of his will now directed towards one thing only, there where he sat under the Bodhi Tree, Prince Siddhattha, the ascetic of the face of the Sakyas, of the family of Gotama, became the Enlightened One, the Awakened One, the All-Knowing One; he became Gotama the Buddha, the bringer of the light of truth to the men of this epoch of the world, to the whole human race that now lives on the earth. For now He was enlightened in a way compared with which all other men were stumbling and groping in the dark. Now He was awake in a way compared with which all other men are asleep and dreaming. Now He knew with a knowledge compared with which all that other men know is but a kind of ignorance.

For now He had penetrated the real true meaning of life through and through from its root upward. Now He knew how and why men were born and died again and again, and how they might cease thus to suffer repeated birth and death. But the first thing He saw clearly with His

new and penetrating insight this night as He sat meditating under the Bodhi Tree, was the long line of His own lives and deaths through ages after ages, in all kinds of bodies, in all kinds of conditions of life, low and high, humble and exalted, gross and refined, until at last He was born in this present life as the son of King Suddhodana and Queen Mahamaya.

Then with His keen, penetrating power of mind, He next perceived how all men are born and pass away again, to be born elsewhere anew, strictly according to the deeds they do. He saw how some are born to happy lives because their deeds were good deeds; and He saw how others were born to lives of unhappiness because the deeds they did were evil. He saw as plainly as anything that it is men's own actions and nothing else whatever which make them happy or unhappy in this and in all worlds.

And then, last and greatest of all He saw on this great night, He saw and understood clearly, beyond all doubt, that is it not well for men always to be at the mercy of the continual changes of the world; that it is not good that they should be now happy and now unhappy, now up and now down, like boats tossed on a sea. He perceived that the reason why men come in to existence to be thus tossed about on the waves of the changing world, is because they are fond of, and cling to all the little bits of happiness that existence in the world provides at times. He saw that men are caught in the snare of existence in the world because like deer they fling themselves greedily upon any little bit of pleasure they see. Then He saw that if men do not want to be caught in the snare of existence, the only way for them to do is not to jump heedlessly upon every scrap of pleasure they see, not to abandon themselves recklessly to its enjoyment, not to set their hearts so eagerly upon the things existence offers. And then He saw the Way by following which men at length would be able to refrain from flinging themselves recklessly into enjoyment of pleasure, because they would have learnt to know and like something better, and so they would no longer be bound to come back to the world where such pleasures are found, to the world of change and disappointment and uncertain happiness, and would be able to attain the true and certain happiness of Nibbana. And this Way or Path, He called the Noble

Eightfold Path, because it is the Path followed by everybody who has noble aims and desires; and it has eight distinct branches or parts or members.

The first branch or part or member of this Noble Eightfold Path to deliverance from all things evil taught by the Buddha is called -- Right Seeing. This Right Seeing means, to see that everything in the world, even one's own existence, is changeable, not really solid and lasting, and so only leads to disappointment and pain when we cling to it too closely. Right Seeing also means to see that good deeds always lead to happiness and evil deeds to unhappiness, both here and hereafter.

The second member of the Noble Eightfold Path was called by the Buddha -- Right Mindedness. This means an attitude which, because it sees rightly the nature of the world and everything in it, turns away from clinging tightly to it. Right Mindedness also means a right attitude of mind in which we have pity and compassion for all beings who, through clinging too close to worldly things, are suffering distress of body or mind, while at the same time we have a keen desire to relieve their suffering and help them as far as possible.

Right Speaking, the third part of the Buddha's Noble Eightfold Path, means speaking only what is true and kindly and sensible. It means to avoid lying and rude and slanderous and silly talk.

Right Doing, the fourth part of the Noble Eightfold Path, means to refrain from killing, and stealing, and impurity, and the drinking of intoxicating liquors which make men mad and reckless so that they do things they otherwise would never have done.

Right Living, the fifth part of the Eightfold Path, means earning one's living in any way that does not cause hurt or harm to any other living creature.

Right Endeavour the sixth part of the Noble Eightfold Path, means endeavoring, trying to control one's thoughts and feelings in such a way that bad, harmful thoughts and feelings may not arise, and that

those which unhappily may have arisen, may die out. It also means trying to keep alive and strong in our minds all good and helpful thoughts and feelings that already are there and causing to arise in our minds and hearts as many as we can of new, good and helpful thoughts and feelings.

Right Remembering, the seventh member of the Noble Eightfold Path, means always remembering, never forgetting, what our bodies really are, not thinking of them as finer and grander than they are actually. It also means remembering all the movements and actions and functions of the body as being just the movements and actions and functions of the body, and nothing else beside. Right Remembering also means remembering what our minds are, a constantly changing succession of thoughts and feelings in which nothing is the same for two moments together. And it means, lastly, bearing in mind and never forgetting the various steps Buddha has taught us we must take in order to set the mind free from all bondage and bring it at last to the state of perfect freedom -- Nibbana.

And Right Concentration, the eight and last member of this Noble Eightfold Way to Nibbana made known by the Buddha means not allowing our minds to wander about as they like, but fixing them firmly upon whatever we are thinking about, so as to arrive in this way at a correct understanding or whatever we are trying to understand.

Such are all the eight parts or members of the Noble Eightfold Path which Prince Siddhattha Gotama, who now became the Buddha Gotama, discovered under the Bodhi Tree at Uruvela twenty-five hundred years ago. The last three parts or members, Right Endeavoring, Right Remembering and Right Concentration, in their full and perfect meaning are mainly intended to be practiced by men who are trying to follow the Buddha closely, and in order to do this better and more easily, have left the household life and become Bhikkhus. But every one, whether he is a Bhikkhu or not, can practice them to a certain extent as they are here described.

The first two members of the Eightfold Path, also, Right Seeing and Right Mindedness, in their full perfection are only possessed by those

men who, after many years of training and practice of meditations, at last have come very near to understanding and realizing the true nature of things in the same way that the Buddha did. Yet still, every one who wishes to follow the Buddha, must have a little of Right Seeing, and a little of Right Mindedness. They must think sometimes how all things round them are not really so fine and splendid as they often seem to be. And they must sometimes entertain in their minds the thought that some day they will turn away from the transient things of the world to something better, to something more sure and lasting.

But the three middle members of the Noble Eightfold Path are for everybody to practice to the fullest extent of their powers. Everyone ought to try to live without doing harm to any one either in word or in act. Every one ought to try, and can try to avoid wrong-speaking and wrong-doing; and according as they do this, they prepare the way for some day controlling their thoughts and properly training their minds, and so coming at last to true knowledge and insight, that knowledge and insight which the Buddha discovered and teaches, which is truly called Wisdom.

And when they come to this true wisdom, then the mind is delivered from clinging any more to anything in any world. And because it does not cling any more to such things, therefore it does not any more for ever take shape or form in any world. That is to say: For if there is no more being born into the world, and so no more of all the troubles and unpleasant things that follow men who are born into the world; and so the whole mass of distress of any kind is brought to an end for ever. All this the Buddha discovered beneath the Bodhi Tree: He discovered the Noble Eightfold Path of Right Seeing and Right Mindedness, of Right Speaking and Doing and Living, of Right Endeavoring and Remembering and Concentration, which is also called by the name of the Triple Path of Right Behavior, Mind-culture and Wisdom; or in the Pali, Sila, Samadhi, and Panna.

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Chapter VIII

MAKING KNOWN THE TEACHING

As a man who long has struggled to swim across a wide and stormy water and at length after much effort reaches the safe shore, lies down awhile to rest his wearied limbs and look back with satisfaction on the dangers he has safely passed, as a man who has climbed into the cool pleasant air of a high mountain slope, when he gets there turns round, pleased and contented, and looks down upon the hot, dusty plain whose stifling air he had left behind, so now, his long toil past, his labors successfully accomplished, there in the quiet wood of Uruvela the victor in this fierce fight, rested Himself for a time, enjoying the relief of release from toil and labor, tasting in peace well-won, the fruits of truth and knowledge He had gained. Then having rested Himself sufficiently beneath the tree of victory, Siddhattha Gotama, now and henceforth Gotama the Buddha, passed from under that tree and went towards another near by under which the goatherds of the place were accustomed to take shelter from the sun while they watched their flocks.

As He sat resting here, a Brahmin happened to come past that way, and after the usual greetings to the ascetic under the goatherd's tree, he said to Him, "Gotama, what makes a man a real Brahmin? What qualities does he require to possess in order really to be a man of the highest caste?"

And the Buddha, taking no notice of the proud Brahmin's rudeness in addressing Him by His family name of Gotama without any title of courtesy before it such as "reverend Sir," or the like, pointedly replied to him in this verse:

> "The Brahmin who has put away all evil,
> Has put off pride, is self-restrained and pure,
> Has learning, follows out the Holy life,
> He alone has the light to be called Brahmin,
> He nothing has to do with worldly thing."

And the Brahmin went away muttering to himself: "This ascetic Gotama knows me, this ascetic Gotama knows me."

A few days after this, while the Buddha was still staying under the goatherd's tree, two merchants who were going about the country selling their wares, came along the road, and seeing the ascetic sitting there under the goatherd's tree so calm and content, enjoying its fruits in the peace and quietude it has brought him, they offered Him an offering of the best food they had, and struck by His noble and majestic look, asked Him to accept them as believers in Him. These two merchants, whose names were Tapussa and Bhallika, were thus the first persons in the world who became the followers of the Buddha Gotama.

But now, having rested long enough, the Buddha began to think about what He should do next. He had found the Truth He sought, and now it seemed to Him that He ought not to keep such precious knowledge to Himself, but that He ought to tell it to others, so that they too might taste the comfort it brought. This was what He thought at first. But then other thoughts came into His mind.

"This doctrine of mine is not a very easy doctrine to understand," he said to himself. "It is deep and subtle. Only the thoughtful and reflective can grasp it fully so that it will do them good. But there are not many men who are thoughtful and reflective. The great majority of men do not want to take the trouble to think and reflect. They want something easy; something that will amuse and entertain them. Their minds are inclined only to what promises to give them pleasure and delight. They are altogether given over to love of pleasure. If I were to preach this doctrine to them, they would not know what I was talking about. They would not pay attention to me. I should only be giving myself trouble all for nothing."

Thus did the Buddha consider within himself almost making up his mind not to tell the Truth He had found to anybody, but just to keep it and enjoy it by Himself, since it did not seem to Him that anybody else in the world would want to hear it or thank Him for telling them.

However He did not stop at this point in His reflections or else the world would not know as it does to-day, the Truth He taught. He went on to consider the matter further; and this is what He next thought:

"Yes, it is true that most of the people in the world, will not want to hear this Truth I have found, and would not understand it even if they did hear me tell about it, they are so fond of what is easy and pleasant and comfortable and costs them no trouble. But still, everybody in the world is not alike. There are sure to be some, not very many, but still some who are not satisfied with the way they are living now, who want to know more than they know now, who are not content to follow pleasure wherever it may lead them. What a pity it would be that I should know this Truth which would bring to these few comfort and happiness, if only they heard it, and yet never give them a chance to hear it! No, I shall not do like that. I shall go forth now and make known, to all men I meet, these Four Noble Truths, these Four Great Facts I have discovered, of Ill, and its Cause, and its Cure, and the Way in which it can be cured; and among the many I speak to, there will always be a few who will listen, and listening, understand me.

"Just as in a lotus pond where all kinds of lotus lilies are growing, pink and blue and white, many of them have grown only a little way about the muddy bottom of the pond; and some have grown half way up through the water; and some have reached the top of the water and rest there; but a few grown up so as to lift their blossoms right out of, and above the mud and water, into the open air and the sunshine. So there are some beings whose minds are much sunk in the mud of passions and desires; and there are some that are not so much sunk in that mud; while some, a few are only a little touched with the mud of passion. These last will be able to understand my teaching when they hear it. I will let them hear it. I will go forth now and preach it to all men everywhere."

And then the Buddha began to consider who would be the best people to whom to tell His doctrine first, who would be the most likely to listen to Him and quickly understand what He said.

Then He thought about His old teacher Alara Kalama, and how learned and thoughtful, how quick in the brain, how pure in his life he was. And He said to himself: "I will go and tell Alara Kalama first. He will very quickly understand."

But as He was getting ready to go to Alara Kalama, some one came and told Him that Alara Kalama was dead. The Buddha was very sorry to hear this, for He felt sure that so good and so wise a man as His old teacher would have been sure to understand His doctrine as soon as he heard it. Then He began to think who else there was who would be likely to understand His doctrine. And the thought came to Him that perhaps the other teacher He had studied under in former days, Uddaka the disciple of Rama, would be a good person to whom to tell it, for Uddaka too, like Alara Kalama, was quick to understand anything new when he was told it. But when He made enquiry where Uddaka was staying, then He learned that he had died just the night before.

So once more He had to consider who among all those He once had known, would be most likely to listen to Him and understand the Truth He wanted to tell them. And then He remembered the five hermits who had waited upon Him and attended to Him so faithfully during the time when He was striving by Himself at Uruvela. After enquiring where they had gone to when they had left Him, He learned that they were staying in a deer-park near the city of Benares. So, rising up and leaving Uruvela, the Buddha set out to walk to Benares, about a hundred and fifty miles away, to find His former attendants and disciples and tell them what He had found. And wandering on day after day from place to place, at length one evening He drew near to the grove in the deer-park where those five ascetics were staying.

And they say Him approaching in the distance, and said to one another:

"Look yonder! There is that ascetic Gotama coming here -- a luxurious fellow who gave up striving and fell back into a life of ease and comfort. Don't let us speak to Him! Don't let us show Him any respect! Let nobody go and offer to take His bowl or His extra

robe from Him. We'll just leave a mat there for Him to sit on if He wants to, and if He doesn't want, He can stand. Who is going to attend on a good-for-nothing ascetic like Him!"

However, as the Buddha came nearer and nearer, they began to notice that somehow He was not the same as He used to be in the days when they had lived with Him and studied under Him. There now was something about Him, something noble and majestic, such as they never had seen before. And almost in spite of themselves, before they well knew what they were doing, they had forgotten all they had just agreed on as to how they were going to receive Him. And one was hastening forward to meet Him, and respectfully taking His bowl and robe from Him, another busily preparing a seat for Him, while a third hurried off and brought Him water for His feet.

Then, after He had taken the seat offered Him, the Buddha spoke to them and said:

"Listen, ascetics. I have found the way to deathlessness. Let me tell you. Let me teach you. And if you listen and learn and practice as I instruct you, very soon you will know for yourselves, not in some future life but here and now in this present lifetime that what I say is true. You will realize for yourselves the state that is beyond all lives and deaths."

Naturally the five ascetics were very much astonished to hear their old master and teacher talking like this. They had seen Him give His hard life of going without proper food and rest; they had seen Him cease, as they thought, from all efforts to find the Truth, and here He was actually coming to them and telling them that He had found the Truth! They simply did not believe Him; and they told Him so.

"Why, friend Gotama," they said, "when we were living with you, you practiced all sorts of stern austerities and bodily mortifications such as were practiced by no other ascetic we ever heard of in the whole of India, and that was why we took you for our master and teacher. Yet with all you did, you never found out the Truth you wanted to find. How is it possible you can have found it now when you

are living a life of luxury, have ceased from striving, and turned to live in ease and comfort?"

But the Buddha replied: "You are mistaken, ascetics. I have not given up all efforts. I am not living a life of self-indulgence and idle comfort and ease. Listen to me. I really have attained supreme knowledge and insight. And I can teach it to you so that you also may attain to it and possess it for yourselves."

But still the five ascetics could not believe what their old teacher now was telling them. It seemed to them impossible that such a thing could be true, even though He begged them once more to listen to Him and believe what He said.

Then when He saw that they did not believe Him when He said He found the Deathless, He looked at them very earnestly, very seriously, and said:

"Listen, ascetics! In all the time that you used to be with me, did I ever say anything like this to you before? Did I ever before tell you that I had found the supreme knowledge and insight that leads beyond birth and death? Come, answer me!"

The five ascetics had to answer the Buddha that it was true He had never said anything like this to them before.

"Very well," urged the Buddha. "Listen to me now when I tell you that I really have found the way to deathlessness. And let me show you what I have found."

So gravely and impressively did the Buddha speak these words, so gravely and impressively did He look at them as He spoke, that the five ascetics found themselves unable any longer to refuse to listen to Him. They invited their old master and teacher to stay with them and teach them. So, day after day, during the next few months, the Buddha taught these five old disciples of His, the new Truth He had discovered. First He taught two out of the five, while the other three went out with their begging bowls to the city, and collected enough

food for the whole six of them. Then these three stayed at the deer-park and were taught by the Buddha while the other two went out begging and brought back sufficient for them all. Thus the little party of the five pupils and their teacher lived happily together, He teaching, the other five busily learning and practicing, until in a short time (for they were all diligent pupils, and they had the best master and teacher in the world) the whole five of them, one after another, reached and realized for themselves the Truth their Master had found. They came to know even while alive in this body, the state that is called Nibbana.

Out of these five ascetics, the one who was the first thus to learn and realize for himself what his Master taught, was called Kondanna. The names of the other four were, Bhaddaka, Assaji, Vappa, and Mahanama. These five ascetics were the first five Arahans that appeared in the world; for Arahan is the name that is given to one who in this life, in the body he now is in, comes to realize the state that cannot be touched by birth and death, the state that is called Nibbana. These five Arahans were the first members of the Sangha or Brotherhood of Bhikkhus who acknowledged the Buddha as master and teacher and guide for all their life.

While the Buddha thus was staying in the deer-park at Isipatana, there came to see Him a rich young man of the neighborhood called Yasa. And after the young man Yasa had heard the Buddha explain his teaching and what it led to, he was so well pleased with what he heard that he became a Bhikkhu there and then, and stayed on with the Buddha in order to hear and learn more.

But towards evening that day an elderly man came to where the Buddha was, and told Him that his son had left home that morning saying he was going to visit the Buddha, but he had not come again, and his mother was crying for him thinking that he must have been killed by robbers on the way. Then the Buddha told the man that his son had become a Bhikkhu; and He began to explain His doctrine to the new Bhikkhu's father. And so well did He speak that when He had ended, the father also asked to be allowed to become a Bhikkhu, the same as his son had done; and he too, stayed with the Buddha and did not

return home. And next morning, when the Buddha and the new young Bhikkhu went to his mother's house for food, she was quite pleased to learn that her son and her husband had become disciples of so great a teacher, and she herself became a lay-follower of the Buddha.

After this, four close friends of young Yasa, when they saw what their companion had done, also did the same, and became Bhikkhus also, disciples of the Buddha Gotama, members of His Sangha. And in this way, more and more young men became Bhikkhus, until at last the Buddha had gathered round Him there at Isipatana, a body of about sixty young Bhikkhus, all of the best families, and all of them eager and diligent in study, and strenuous and persevering in practice under their Master's training, so that in no very long time, all of them had realized for themselves the supreme knowledge and insight, and become Arahans.

But the Buddha did not allow them to stay there with Him. Now that they had learned all He had to teach, He told them that now they must go out and teach others, so that these others who were ready to accept His teaching, might hear It and learn It, and be saved from all trouble and distress.

"Go forth," He said to them, "and make known the Teaching which is excellent in its beginnings, excellent in its progress, and excellent in its goal. Proclaim the perfect life, holy and pure. There are in the world beings not altogether blinded with the dust of passion and desire; and if they do not learn my doctrine, they will perish. They will listen to you: they will understand."

And the Buddha sent out these first sixty disciples, not in pairs nor in groups of three or four. He sent them out one by one, and each of them in a different direction, so as to make sure that His teaching should be spread as far and wide as possible. And these sixty Arahans did as their Master told them to do, and carried a knowledge of His Teaching and Discipline, North and South, and East and West. They were the first men in the world who went abroad into foreign countries for the sole purpose of spreading a knowledge of the religious truth they believed in. They were, in fact, the first duly appointed

missionaries of a religion the world has seen.

And they were brave men, these first missionaries of the Buddha's religion.

One of them came to the Buddha and told Him that he wanted to be sent to a certain country where everybody knew the people were very wild and rough.

"But what will you do there, Bhikkhu," said the Buddha, when He heard his request, "if the people of the country abuse you and say all sorts of bad things about you."

"Then," answered the Bhikkhu, "I shall say to myself: 'These people are very good people; they only use their tongues to me; they do not beat me with their fists.'"

"But suppose they beat you with their fists, Bhikkhu, what will you do then?" asked the Buddha.

"Then I shall say to myself: 'These people are very good people; they do not thrash me with sticks,'" replied the Bhikkhu.

"But if they thrash you with sticks, what then?"

"Then I shall say that they are very good people; they do not cut me with swords."

"And if they cut you with swords?"

"Then I shall say they are very good, they do not kill me."

"But if they make to kill you, O Bhikkhu; what will you do then?" said the Buddha.

"Then Lord," said the Bhikkhu calmly, "I shall say to myself: 'These people are doing me a great favor, for this body of mine is an evil thing of which I shall be glad to be rid; and these good people

are going to rid me of it.'"

Then the Buddha said:

"Go O Bhikkhu, and make known my Teaching among these people. Bhikkhus like you are the proper kind of Bhikkhus to publish abroad my Doctrine among all the peoples and nations of the world."
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Chapter IX

SIGALA

In the meantime the two merchants Tapussa and Bhallika, the first men in the world to call themselves the followers of the Buddha, had traveled on, and in the course of their journeying, come to Kapilavatthu. There they told everybody that they had seen Siddhattha the son of their king, at Uruvela, and that He had actually become, as had been prophesied, a very great religious teacher, indeed, the greatest religious teacher in the world, an Awakened One, a Buddha. And they said they had heard that He was coming soon to Kapilavatthu.

And, shortly after the Buddha had sent out the sixty Arahans to preach His Doctrine everywhere, He himself also left the deer-park at Isipatana, and turning Southwards in the direction of the Magadha country, at length came back to Uruvela. Here he stayed for a time, and entered into talk and discussions with a number of hermits who were living there under a leader called Kassapa. And after He had explained His Doctrine to them, Kassapa himself, their leader and teacher, accepted the Buddha's doctrine as true, and asked the Buddha to receive him into the Order of His Bhikkhus. And later on, by

meditating and practicing as the Buddha taught him, he became an Arahan, and after the Buddha had passed away, he was one of the leading Arahans who maintained the doctrine in its original purity.

But now, leaving Uruvela, the Buddha wandered on through the country towards Rajagaha the capital city of Magadha, to keep His promise to its king, Bimbisara, that when He had found the Truth, He would come and let him and his people know it. And King Bimbisara and his people received Him with great gladness, now that He had become a Buddha. And in a grove of bamboo trees a little way outside the city He stayed many days, teaching and preaching so kindly and so persuasively, that the king and all his people accepted His teaching entirely and became His declared followers. And the king, to show the respect in which he held the Buddha and His Teaching and the Brotherhood of Bhikkhus, made Him a gift of the Bamboo Grove and of a fine Vihara he caused to be build there, so that He and His Sangha would always have a comfortable place to live in during the rainy season.

Now one morning as the Buddha left the Bamboo Grove to go into Rajagaha to beg alms of food, He saw a young man all dripping wet as if he had just come from bathing, standing in the roadway and bowing in each of the four directions, East, South, West and North, as well as to the sky overhead and to the ground beneath his feet, at the same time throwing rice in each of these directions.

The Buddha looked at the young man as he went through this strange performance on the public street, and then He stopped and asked the young man why he was acting like that. The young man replied that he was only doing what his old father had asked him to do each morning so as to keep any evil from coming to him during each day from any of the four directions, or from the gods above, or from the demons below. It was his father's last wish, spoken on his death-bed, so he could not deny him his wish. And every day since his father had died, he had faithfully observed his promise without missing a single morning.

"It is very right of you," said the Buddha when He heard the young man's answer, "to keep the promise you made to your dying father and carry out his wish faithfully; but what you are doing is not really

what your father meant."

"When your father told you that you were to bow down to, and make an offering of rice to the East, he meant that you were to show respect and honor to those through whom you have come into life, namely, to your parents. By worshiping the South, he meant worshiping and honoring your teachers through whom you get knowledge. By worshiping the West, he meant cherishing and supporting wife and children. By worshiping the North, he meant holding in esteem all relatives and friends, and helping them where they have need of help. By worshiping the sky, he meant worshiping and reverencing all that is good and holy and high. And by worshiping the earth, he meant respecting the rights of every creature, even the smallest and meanest that lives upon it. This is the way in which your father wished you to behave so that no harm would come to you any day from any quarter whatsoever."

And there and then the Lord Buddha went on to give Sigala -- for that was the name of the young man He was speaking to -- some good counsel as to how he should live so as to make his own and other people's lives happy and fortunate here and now, and in the future earn an equally happy and fortunate lot. He told Sigala to abstain from killing and stealing and lying and lewdness and the using of intoxicating drinks or hurtful drugs. He told him to avoid bad companions and cultivate the acquaintance of good people. He told him to work diligently so as to get wealth, and then to take care of the wealth he earned, but yet not to be greedy in keeping it all to himself, nor yet foolish in throwing it away again on foolish objects, but to use a fourth part of it in supporting himself and all depending on him, his wife and family, another fourth part in building up and extending his business further, another fourth part in helping any one in need of help, and the last fourth part he was to lay aside and keep in case misfortune should come to him and he should need help himself.

Young Sigala listened respectfully to all the good counsel the Lord Buddha thus gave him. Then he confessed that when his father was living, he had often told him about the Buddha and what a great and good teacher He was, and had tried to get him to go and see the Buddha and hear Him preach; but he always refused to go, saying that is was

too much trouble and would only weary him, and that he had neither time nor money to spend on wandering ascetics like Gotama. And Sigala now asked the Buddha kindly to pardon him for his former neglect, and to accept him as a follower; for, so he promised the Lord Buddha, he meant to worship the six directions of space exactly in this right way which the Buddha had just taught him, for all the rest of his life.

The full account of all the Buddha said to Sigala that morning in the streets of Rajagaha, can be read in the Sigalovada Sutta of the Samyutta Nikaya.

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Chapter X

SARIPUTTA AND MOGGALLANA

Now about this time there was staying near Rajagha a famous religious teacher called Sanjaya, along with a large following of disciples and pupils, numbering about two hundred in all. And among these two-hundred disciples of Sanjaya, there were two very close friends who were not at all satisfied with the teaching their master gave them. These two friends whose names were Upatissa and Kolita, wanted to know something more than their teacher knew and taught: they wanted to find that state which is beyond the power of death. They wanted to find what they called "The Deathless." And these two friends were so fond of one another, that they always shared together what ever either of them got. And they made a solemn promise to each other that they would both search and study and meditate with all their power, and try to find "The Deathless," and whichever of them found it first, he would let the other know.

Now it chanced that one morning early, as Upatissa was in the main street of Rajagaha, he saw some distance away, an ascetic going round from door to door begging alms of food. And as he looked at him, he was very much struck by everything about him. The unknown ascetic

seemed to him most modest in his demeanor, and so calm and collected in his way of walking along and standing still while the people brought out rice from their houses and put it in his bowl. But when he had come nearer, his admiration of the ascetic was turned into wonder and reverence, for there was a look in his face such as he had never seen on the face of any ascetic before -- a look of perfect peace, of unshakable serenity as of a smooth unruffled lake under a calm, clear sky. "Who is this?" said Upatissa to himself. "This ascetic must be one who has found what I am seeking, or else he must be the pupil of such an one. I wonder who is his teacher? Whose doctrine can it be that he follows? I must go after him and find out."

Upatissa, however, knew that it was not proper to ask questions of a stranger ascetic while he was busy begging his morning meal, so he patiently walked on some way behind him as he passed in and out among the houses with his begging bowl; but at last, when the ascetic had gone round all the houses, and now was going out of the city gate, Upatissa went up to him, and greeting him with respect, humbly asked him if he would kindly tell him who was the teacher at whose feet he sat and learned. "
Your coming and going, brother, are so serene and placid," he said, "your face is so clear and bright; very much would I like to know who is that teacher, to follow whom you have left home and friends behind. What is your teacher's name? What is the doctrine he preaches?"

"I can soon tell you that, brother," said the ascetic pleasantly. "There is a great ascetic of the Sakya race who has left his home and country behind in order to follow the homeless life. And it is to follow him that I have left the household life. It is that Blessed One who is my teacher. It is His teaching that I follow and practice."

"And what is that teaching, Venerable Sir? What is it that your master teaches? I also would like to know it," said Upatissa eagerly, thinking that perhaps at last now he was going to hear from this ascetic about that "Deathless" for which he and his friend Kolita had

been looking for so long.

"I am only a novice, a newcomer into the Brotherhood of the Blessed One," replied the ascetic modestly. "It is only a little while ago since I began to study under the Blessed One, and to follow His rules of discipline, so I do not know very much yet about His Teaching. I cannot explain it to you in every little point. But if it is only the pith of His teaching that you want; I can give you that just in a few words."

"That is all I want, brother," said Upatissa quickly. "Tell me the substance. The substance is just what I want. What need to make a lot of words about it?"

"Very well, then," said the ascetic. "Listen!"

> "How all things here through Cause have come,
> He hath made known, the Awakened One.
> And how again they pass away,
> That, too, the Great Recluse doth say."

That was all the ascetic said. But as Upatissa stood there listening to him by the city gate in one great flash of insight there burst upon his mind in all its force and verity, the great truth taught by all the Buddhas -- the truth that everything that ever has come into existence, or ever will come into existence, inevitably, unfailingly, without exception, must and will again Pass out of existence. Upatissa in this great moment saw clearly with his whole heart and mind that only whatever has not arisen, never had come into existence can be free from the law that it must pass out of existence again, must die. And he said to the ascetic: "If this is the doctrine you have learned from your teacher, then indeed you have found the state that is free from sorrow, free from death, the state of the Sorrowless, the Deathless, which has not been made known to men for ages and ages." Then, with expressions of joyful gratitude, he took leave of the ascetic who thus in a moment had brought light to his mind, and he went off to find his friend Kolita and bring him the great news that at last he had found "The Deathless."

But just as he had seen the unknown ascetic from a distance and wondered at his impressive walk and behavior; so now Kolita saw his friend Upatissa coming near, and wondered what had made such a change in his whole appearance. And he said to him:

"Why, brother, how clear and shining your face is! Can it be, brother, that at last you have found "The Deathless" we both have been seeking so long?"

"It is so, brother; it is so," was Upatissa's glad reply. "I have found the Deathless."

"But how, brother, how?" Kolita asked eagerly.

Then Upatissa told his bosom friend Kolita about the unknown ascetic he had seen that morning begging in the streets -- an ascetic all dressed in yellow, and looking so calm and collected as he never had seen an ascetic look before. And how he had followed him out of the city gate and then asked him to tell him the secret of his peace and serenity. Then he repeated to Kolita the four line stanza the ascetic of the happy countenance had repeated to him. And there and then, in a flash of perception, Kolita also saw the Truth that the Deathless is that which never has arisen in this world of sights and sounds and scents and tastes and touches and ideas, and, because it never has so arisen, therefore cannot pass away again, cannot die.

So these two friends, with minds now happy and joyful, went to the place where the Buddha was, and asked to be allowed to take Him as their master and teacher henceforth instead of Sanjaya whom they now left. And the Buddha accepted them into the Brotherhood of His Bhikkhus, and within a very short time they became the very foremost of the Buddha's disciples for their learning and practical knowledge. In fact, these two friends Upatissa and Kolita, became the two great Theras known to the world as Sariputta and Moggallana. And the name of the ascetic who told them the Doctrine of the Buddha in one little stanza or gatha of four lines only, was Assajii. And ever afterwards this little stanza was known as "Assaji's stanza."

But it was not only Upatissa and Kolita who joined the Buddha's Order of Bhikkhus while he was staying at Rajagaha at this time. Many of the youths of the best families of Magadha left their homes, their fathers and mothers and all their relations behind them, and became the Bhikkhu disciples of the great Sakya teacher who was so different from the ordinary religious teachers of the country -- so great and noble by birth and attainments, and whose Teaching, if followed to its end, brought about the ceasing of all things evil. Indeed, so many young men left their homes to follow the Sakya Sage, the Buddha Gotama, that the people of the country began to get alarmed and annoyed, and some of them even got angry. And they went to the Buddha and complained saying that if things went on much longer as they were doing, soon there would be no young men at all left in the country to live the household life. Soon, they said, there would be no more families, no more wives and children, and the whole country would go to ruin and become an empty wilderness, for all the young men in the country would be Bhikkhus.

So when the Buddha heard this complaint of the people, He gave orders that after this, no one was to come and follow Him as a Bhikkhu without first getting permission to do so from his father or mother; or, if his father and mother were dead, then from his nearest relation, whoever that might be. And when the people of Magadha heard of this new rule of the Buddha, they were once more pleased and contented to have a Buddha in their midst, and they gave Him and His Bhikkhus the best of everything they had got. And this new rule which the Buddha thus first gave out at Rajagaha with regard to Bhikkhus joining the Order, is the one we find in the Vinaya Rules of the Sangha to this day.

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Chapter XI

KAPILAVATTHU

When the Buddha's father, King Suddhodana, heard that his son was now at Rajagaha, he sent a messenger to tell Him that His father was now getting old, and begged that He would come and let him see his son once more before he died. But the messenger he sent happened to arrive at Rajagaha just when the Buddha was preaching to the people. So he sat down and listened to the preaching till it was finished before trying to deliver his message. But what the Buddha said seemed to him so good and so true as he listened to it, that when the discourse was ended, in his pleasure and delight with it, he had forgotten all about what he had come for, he had forgotten the message King Suddhodana had sent him to take to his son the Buddha, and instead of delivering it, he remained with the Buddha so as to hear Him preach some more.

King Suddhodana at Kapilavatthu, meanwhile waited a long time for his messenger to come back and tell him what his son had said in reply to his message, but no messenger came. Then he sent another messenger to take the same message to his son the Buddha, and to see what had happened to his first messenger. But this second messenger also, when he arrived, found the Buddha preaching, listened to His preaching, became converted to His doctrine, and remained with Him. Then King Suddhodana sent out a third messenger with his message and to see what had happened to the first two he had sent; but the same thing happened to him as to the other two before him; he did not come back with any answer. And so, one after another, King Suddhodana sent out other messengers until he had sent out nine altogether; but none of them came back. They were also charmed by the Buddha's words that they forgot what they had been sent to say, and stayed with the Buddha so as to hear more of His preaching.

The King thought it was very strange that none of his messengers had come back with any answer. He asked Yasodhara, his son's wife, to try do what she could to get an answer from Him, and to bring Him to Kapilavatthu. So now Yasodhara sent a messenger asking her husband to come and see her and Rahula, who was a fine little boy seven years old. But the same thing happened to her messenger as happened to King Suddhodana's: he was so pleased with the Buddha's preaching that he

forgot the message he had been sent with, and did not return. Then another and another messenger was sent by Yasodhara but none of them returned. All were captivated by the Buddha's words, and remained with Him.

And now Yasodhara did not know what more she could do to get her husband to come and see her and His son. Then King Suddhodana remembered that there was a young man about the court called Udayi who had formerly been the Buddha's favorite playmate when they both were boys together. And he thought that if he sent Udayi to tell his son that His old father wanted to see Him once more before he died, perhaps He would listen to this old friend of His boyhood's days, and come to Kapilavatthu. For of course, neither the King nor Yasodhara knew that all the messengers they had sent before had never delivered their message at all.

So now the friend of His youth, Udayi, was sent to ask the Buddha to come to Kapilavatthu and let everyone there see His face once more -- His father, His wife, His son, and all the people of the country who would have called Him their king one day if He had not gone away to become a religious teacher. And when Udayi came to Rajagaha he soon learned the real reason why King Suddhodana's and Princess Yasodhara's messengers had never come back. So Udayi stopped his ears while the preaching was going on for fear that he too might do as the others had done. But when the preaching was over, he went to the Buddha and after greeting Him with profound reverence, he told Him that His father and wife and son, as well as all the people of Kapilavatthu, were very, very anxious to see the Buddha that had appeared in the world, and asked Him out of compassion to come and visit them soon. Then the Buddha very kindly said that He would not refuse to gratify the wish of those who were His own people, and that very soon He would go to Kapilavatthu and see them all. So Udayi hurried back to King Suddhodana bearing the news that He who before was Prince Siddhattha, and now was the great, the universally honored Buddha, soon would be coming to the city to do the duty of a son to his father.

Then every one in Kapilavatthu, from the King downward, was filled with joy to know that their prince who had left them seven long years

ago and become a homeless beggar in order to follow the religious life, had succeeded in His efforts to find the Truth, and was now a Buddha, a teacher not only of men but of the very gods, and soon would be back among His own folk again to tell them what he had found.

So they swept up all the streets of the city and made them clean as they never had been made clean before. They decorated all their houses with flowers, and hung flags and streamers of many colored cloth along the streets, and prepared to give their prince a reception worthy of the eldest son of their Raja, and a great Buddha as well.

And on the day when the Buddha was expected to arrive in the city, the king sent out his best elephants decorated with all their royal ornaments, along the road by which he thought his son would come, in order that they might meet Him and conduct Him in regal state into the city of His fathers. Yasodhara also, on this great day, ordered her bearers to carry her litter out to the borders of the city so that she might meet her husband at the city gate. But as they were carrying her along the main street, she saw ahead of her an ascetic dressed all in yellow who was going round from door to door with a bowl in his hand begging alms of fool. "Who can that ascetic be?" she thought to herself. "Never before have I seen a begging ascetic look so noble an dignified as this one does. He must be a very good and holy man." But as she came nearer, what was her surprise to find that the yellow-robed beggar was her own husband, the father of her child, the handsome Prince Siddhattha of former days! He was not handsome now in the way that he used to be handsome. About Him now there was something that was better than handsomeness, something great and high and holy that made her get down out of her litter and bow low before His feet, as He passed upon His silent way, His eyes fixed on the ground, not seeing her.

But when she returned to the Palace and told the king her father-in-law in what way his son and her husband, had come into the city, as a beggar, King Suddhodana was filled with humiliation and anger at the news. At once he ordered his charioteer to get the chariot ready and he drove furiously through the streets of the city towards the place where Yasodhara had told him she had seen her

husband begging. When the king got there he found the Buddha calmly pacing along towards the Palace with a worshiping crowd all round Him. But the king's indignation and anger at his son's behavior in begging where He had the right to take all He wanted without asking leave, remained as great as ever, and he at once began to scold and upbraid Him.

"What is this I hear about you, my son?" he cried. "Was it for this that you left your father's home, to come back begging your daily food like the commonest beggar in the kingdom -- you, the son of the king, the heir to the throne? O my son, you have this day disgraced me and the royal house to which you belong. When did any of your race and lineage do a thing like this? When did any of our family before beg his food like a common beggar?"

But the Buddha quietly answered his grieved, indignant father: "Indeed, my father, this is how my race and lineage have always done."

"Your race have always been kings for as long as men can remember," said King Suddhodana proudly. "Not one of them ever did a thing like this."

"That is true, my father," the Buddha gently answered. "But now I do not think of my earthly descent. Now I belong to the race of the Buddha of all time. It is of them that I speak when I say that I only do as my race has always done. For the Buddhas have always done like this, and now, as is only right and proper, I do the same."

And as the Buddha walked along beside his father towards the Palace, He told him that He was not coming back to the home of His fathers, by any means poor or empty handed. He told him that He was bringing back with Him a precious jewel, the richest, most precious jewel in the world, the jewel of the security of Nibbana. And then He went on to tell His father all about that great security, Nibbana, and about the way in which it can be reached. And when He had come to the Palace, He sat down and explained the Truth He had discovered so simply and persuasively that not only His father and Yasodhara and His son Rahula, but all the people of Kapilavatthu became his followers and

accepted His Teaching as true. And after a short time, His son Rahula was ordained and became a member of the Order of Bhikkhus.

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Chapter XII

DAILY LIFE

The Buddha now began that career of continual teaching and preaching which lasted for forty-four years, during which time He wandered about principally in that part of Northern India where are now Oudh, Bihar, and the North Bengal. Except during the rainy season He very seldom stayed more than a day or two at any one place. And during the rainy season of each year, He generally lived at the Bamboo Grove or Veluvana Vihara at Rajagaha that had been given Him by King Bimbisara, or else at the Jetavana Vihara near Savatthi in the Kosala country, which had been presented to Him by a very generous supporter of the Buddha and His Sangha whose name was Anathapindika.

During these years the daily habits of the Buddha were somewhat as follows:

He rose early in the morning before dawn, and after making His toilet, sat down and engaged in meditation for some time. Then, when daylight was fully come, He used to put His robe on decently over both shoulders, and taking His almsbowl in hand, go out to the village or town near which He happened to be staying at the time, and with His eyes fixed on the ground, pass from door to door, waiting for, and accepting in silence, whatever the charitable might put into His bowl. Sometimes He went out on this round for alms alone by Himself; sometimes he went accompanied by a body of His disciples who passed along in single file behind Him, their bowls in their hands also, and with the same modest and subdued demeanor. Occasionally, when begging alone, some supporter to whose door He came, would invite Him to come in and eat His meal in their house. Such invitations He usually

accepted, taking the seat that had been prepared for Him, and partaking of what was put in His bowl by the people of the house who meantime had taken it from Him and filled it with the best of everything they had. Then, after finishing His meal and washing His hands, He would speak to those present about His doctrine, telling them about the benefit and advantage of doing good and the disadvantage and harm of doing evil both now and in the future, and then He would rise and go back to the place where He happened to be staying at the time. There He would sit quiet waiting in a rest-house or under a tree near by, until all the Bhikkhus living with Him at the time, had finished their meal also; and then He would retire to His own chamber where He would wash His feet, coming out again afterwards to give an address to the Bhikkhus who meanwhile had assembled together in order to listen to Him, and to exhort them to be diligent in learning the Doctrine and practicing the Discipline, so as to attain to a realization of Nibbana here and now in this present life.

After He had finished speaking, some of the Bhikkhus would ask Him to give them a subject to meditate upon suitable to their individual character and the state of progress at which they had arrived, and then the Buddha would tell them what would be best for them to meditate on that day, giving them an easy or a difficult subject according as they were beginners or far advanced in their study and practice. Then the Bhikkhus would break up their gathering, and each would go away by himself under a tree or to some retired spot in the fields, and spend the afternoon there meditating upon the subject the Master had given each for meditation.

The Buddha would now go back to His private room, and if it was the hot season, and by reason of the great heat He felt inclined to lie down for a little and rest, He would do so with His mind composed and collected. Then, being refreshed, He would rise from His couch which simply consisted of His robe folded in four and laid on the floor of His room, and He would begin to consider the people in the world and how best He could help them to gain final deliverance from everything evil. By this time the people from the village or town near which he was living, perhaps would come to Him with offerings of one kind or another, wishing at the same time to hear Him preach. So He would sit

down and after accepting their gifts, speak to them in such a nice easy way, in a way so suited to the understanding of each person present, whether rich or poor, learned or unlearned, that each of them would think that the Great Teacher was speaking specially to them, to nobody else, and when He had ended speaking, they would all go away pleased and delighted with everything they had heard.

When these visitors had thus gone, the Buddha would then go and bathe in the Vihara somewhere or, if there was a good bathing-tank or pond near by, go and bathe there, and afterwards retire again to His private room, and sitting down alone, engage in meditation.

By this time it would be coming on towards evening; and now any Bhikkhus who did not belong to the company who were living with Him but were living somewhere else, were free to come and see Him and get advice from him about their practice of meditation or ask Him to explain to them some points about the Doctrine which they did not fully understand. Such Bhikkhus were now received by Him and He gave them the counsel and advice they required, and cleared up for them their difficulties in understanding with kind and helpful answers which sent them away cheered and encouraged and strengthened. And this the Buddha always did in the kindest and most patient and courteous manner. During all the forty-four years of His life when He thus received Bhikkhus from other places nearly every day, and answered their questions and solved their difficulties for them, never once was He known to lose patience with any questioner or become annoyed or angry at anything any one said, whether they were friendly or hostile; still less did He ever become confused and confounded, or unable to answer any question asked Him. He was always prepared to speak with all who came to Him, whether honestly ask His help, or only to try to trap Him in what He said. To those who really wanted help in their difficulties, He gave helpful, satisfying answers. And those who came to try to confuse and puzzle Him, and trip Him up in His words very often came away full of admiration for His ready knowledge and wisdom, some of them even becoming there and then His devoted followers for the rest of their life.

The evening and the earlier part of the night is this was given to

visitors. But now, being a little weary of so much sitting all day, the Buddha used to get to His feet and spend some time just pacing up and down to relieve and refresh His limbs. Then, after walking back and forward like this for a while, He would retire to His room and go to rest for the night.

Thus during the forty-four years of His career of teaching and preaching His doctrine, did the Buddha spend each day when not actually engaged in traveling from one place to another, always ready to help and instruct any one who desired His help and instructions in religious matters. But it was not only in religious but also in every day worldly affairs that He was sometimes able to do good with His practical wisdom to the people among whom He freely moved during these forty-four years of active, beneficent life.

Thus, once when He was staying at the Jetavana Vihara at Savatthi, the people of Kapila and Koliya fell into a great and bitter dispute about the watering of their paddy fields. It was a time of drought. No rain had fallen for a long time, and as a result, the stream that ran between the fields of the Kapila folk on one side, and the fields of the Koliya people on the other, was almost dried up. There was only a very little water left in it. And each of these two peoples, the Kapilas and the Koliyas, wanted to get all the water there was for their own fields, and to leave the others none. And they began to get ready to fight about it, each party prepared to kill the people on the other side of the stream so as to get all the water in it for themselves.

Now the Kapila people were the Buddha's own people, and when He heard about this quarrel of theirs with the Koliyas, He felt very sorry to think that they were going to kill other people and perhaps get killed themselves all for the sake of a little water. So He set out for the place where the angry people were gathered together all ready to fight, with their weapons in their hands. And when He got there He spoke to them like this:

"Princes and warriors, listen to what I am going to say, and answer what I ask you, truthfully. What is it you are getting ready to kill

one another about?"

"About the water in the stream, here, which we both want for our dry fields," said the people of both banks of the stream.

"Yes," said the Buddha, "but tell me truly. Which do you think is the more valuable -- the little water in this stream, or the blood in the veins of the many men, especially that in the veins of princes and kings?"

"The blood of men, and especially the blood of princes and kings," the people at once replied, "of course is much more valuable than the water of the stream."

"That being so," the Buddha now said, "is it fit and proper to risk what is more precious and valuable for the sake of what is less precious and valuable?"

"Nay, indeed, Lord," the people replied, "it would not be fit and proper to risk what is more valuable for the sake of what is less valuable."

"If that is so," concluded the Buddha, "go and conquer your anger, put away your murderous weapons, and come to a peaceable agreement among yourselves."

And both the Kapila and the Koliya people, now heartily ashamed of their foolishness and lack of good sense thus pointed out to them by the Lord Buddha, did as He told them, and agreed to share equally between them what water was in the stream, and ever afterwards lived at peace with one another.

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Chapter XIII

MAHAPAJAPATI

Meanwhile the Buddha's father King Suddhodana fell very ill, so like a good son, the Buddha, taking with Him His half-brother Nanda who now was one of His Bhikkhus, and Ananda and Sariputta and Moggallana, went to visit and console His father in his illness. At first, in his pleasure at seeing his beloved son again, King Suddhodana grew a little better, and everyone thought that he was going to get well altogether; but the improvement lasted only a little while. He was getting too old now to have much strength for resisting sickness, and a few days later, the king became very ill again, and to the grief of the whole kingdom, passed away in death.

Her husband now being dead, Queen Mahapajapati the Buddha's own mother's sister, who had brought Him up the same as if He had been her own child, did not want to stay living in household life any longer. Mourning for her husband who had just died, she wished henceforth to live a religious life just like a Bhikkhu, under the guidance and instruction of her foster-son, the Buddha. So, along with a number of her ladies who did not want to part from their mistress but wished to go with her wherever she might go, she went to the Buddha and asked Him if out of pity and compassion He would not allow women also to leave the household life the same as men, and live under His guidance and instruction the same as the Bhikkhus. But although she entreated the Buddha three separate times to accept her and her ladies as female Bhikkhus under Him, He begged her not to ask such a thing from him. And Queen Mahapajapati was very much grieved that her great wish should thus have been refused, and bursting into tears, she and her ladies left the Buddha's presence weeping.

And now, having waited at Kapilavatthu until the funeral ceremonies for his father were over, the Buddha left the city, and wandering on from place to place, at length came to Vesali, and took up His residence in the Vihara in the Great Wood there.

Then Mahapajapati cut off her hair and putting on yellow robes, along with a lot of her ladies, she took the road to Vesali,

proceeding on foot from village to village until in due time she arrived at the Vihara in the Great Wood where the Buddha was staying.

Then, with her feet all swollen with her long walk, and with the dust of the road still upon her, sad and dejected, she stood weeping outside the Vihara. And Ananda saw her standing there in such a pitiful condition, and asked her what was the matter, why she was crying. And she answered: "It is because, O Ananda, the Blessed One will not allow women to retire from the household life and live the homeless life under His Doctrine and Discipline."

"If that is so, O daughter of the Gotama family," said Ananda, "wait a moment and I will plead with the Blessed One that He may be pleased to allow women to live under His Doctrine and Discipline the same as the Bhikkhus do."

And Ananda did as he promised Mahapajapati, and going into the room where the Buddha was, he humbly and respectfully asked the Buddha to have compassion on women and allow them to follow the homeless life under His guidance the same as men.

"Enough, Ananda, enough! Do not ask me any such thing!" was the Buddha's reply to him.

But Ananda was not in the least daunted or discouraged. A second time and a third time he asked the Buddha the very same thing, and each time he received the very same answer.

Then Ananda thought to himself: "The Blessed One will not give permission for women to withdraw from household life under Him when He is asked direct; but perhaps He may give permission if He is approached in another way."

So he said to his Master:

"If women were to be allowed, Reverend Lord, to retire from the household life and follow the life of homelessness under the Doctrine and Discipline of the Tathagata, would they be able to reach the four

stages, one after another, of the Path of Holiness that leads to the Deathless, to Nibbana?"

"Yes, Ananda," was the Buddha's reply, "if women were to withdraw from household life and follow my Doctrine and Discipline, they could reach Nibbana in this life, they could become Arahans."

"If that is so," said Ananda, "consider, Reverend Lord, what a great benefactress Mahapajapati of the Gotama family, has been. She is the sister of the mother of the Blessed One; and as foster-mother as nurse, as giver of mother's milk, she reared and nurtured the Blessed One when His own mother died. Pray, Reverend Lord, allow women to withdraw from household life and live the homeless life under the Doctrine and Discipline made known to the world by the Tathagata."

"Well, Ananda," said the Buddha, "if Mahapajapati of the Gotama family is willing to accept and keep strictly these eight rules, let this be considered as her ordination."

And then the Buddha went on to tell Ananda that every women who wished to follow His Discipline must show respect to any Bhikkhu no matter how lately he may have been in the Order or how long she may have been in the Order, and she must not live in any district where there are no Bhikkhus, must listen to an admonition from an appointed Bhikkhu every Sabbath day, must invite criticism of her behavior both from Bhikkhus and Bhikkunis at the end of each Vassa, if guilty of a serious offense must do penance towards both Bhikkhus and Bhikkunis, must spend a period of testing as a novice for two years before being fully ordained by a chapter composed of both Bhikkhus and Bhikkhunis, must not speak evil in any way about any Bhikkhu, and must not officially administer admonition to a Bhikkhu but must accept such admonition from a Bhikkhu.

"If Ananda," said the Buddha in conclusion, "Mahapajapati is willing to obey these eight rules and to keep them as long as she lives, then she may consider herself ordained as a female Bhikkhu or Bhikkhuni."

Then Ananda took leave of the Buddha and went and told Mahapajapati

all that the Buddha had said. And Mahapajapati, glad and happy, answered Ananda:

"O Ananda, Reverend Sir, just as a young woman or young man, fond of personal adornment, having bathed their head and got a wreath of beautiful, sweet-smelling flowers, would lift it up with both hands and place it on their head, on that, the noblest part of the body, even so do I, O Ananda, Reverend Sir, take up these eight rules, never to break them as long as my life shall last."

Then Ananda went back to where the Buddha was, and greeting his Master respectfully, he spoke to Him and said: "Mahapajapati of the Gotama family, Reverend Lord, accepts the eight strict rules laid upon her by the Blessed One. The sister of the mother of the Blessed One is now ordained a Bhikkhuni."

But the Buddha said:

"Ananda, not for long will this Doctrine and Discipline of mine endure among women who withdraw from the household life. Only for five hundred years will it so endure, Ananda, just as families in which there are many women and few men, do not long hold out against thieves and robbers, so where women take to the homeless life under a Doctrine and Discipline like mine, it does not long endure. It will be with it as with a field of rice or sugar-cane when mildew falls on it: it will not flourish very long."

And things happened exactly as the Buddha had foreseen. The proper ordination of women Bhikkhus or, as they are correctly called, Bhikkhunis, died out about five hundred years after Mahapajapati thus became the first Bhikkhuni in the world, there being no longer any Bhikkhunis then living who had been ten years in the Order and so able to confer ordination properly.

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Chapter XIV

WONDER-WORKING

As the Buddha went wandering here and there about the country along with His Bhikkhus, everywhere He went the people came in crowds to see Him and to hear Him teach and preach, and many were converted to belief in Him and in His Doctrine. But there were also going about the country in the same way that He did, other religious teachers; and some of these, by doing very wonderful and extraordinary things, sometimes attracted many people to go and see them do such things. And then these people stayed and listened to their preaching, and sometimes believed in what they preached and became their followers. Now when the Buddha's Bhikkhus saw what was happening in this way, they went to their Master and asked Him if He, too, would not do some wonderful and extraordinary thing just to show the simple jungle people that He was not inferior to these other religious teachers they were admiring because of the wonderful things they could do, and so induce them to follow Him instead of the other religious teachers.

But the Buddha answered the Bhikkhus who asked Him this, that He would be ashamed to attract people to listen to Him and believe in Him just because, He could do something extraordinary that would make them gape with astonishment, something of the nature of what they would call a miracle. "The only miracle," said the Buddha, "which the Tathagatas perform is this -- that when they find a man full of passion and craving, they leave him free from passion and craving. When they find a man a slave to anger and hatred, they leave him delivered from anger and hatred. When they find a man blinded with delusion and ignorance, they open his eyes and leave him rid of delusion and ignorance. This is the only miracle They perform. Any other miracle They loathe and despise and shun."

But now some one came and told the Buddha that Moggallana, by the use of extraordinary power which he possessed more than any other of the Arahans, had gone up to a high place difficult to get at, and from

it had brought down a very fine, specially good bowl which a certain man had put on that high place in order to test Moggallana's power and see if he would be able to go there and get it. But the Buddha was very much displeased to hear about this that Moggallana had been doing; and He sent for Moggallana and told him to bring with him the bowl he had got in this way by the exercise of his abnormal powers. And when Moggallana came with the bowl, the Buddha took it from his hand and broke it into pieces before Moggallana and all the assembled Bhikkhus, and strictly charged him that he must never on any account do such a thing again as show off his powers, and that none of His Bhikkhus must ever do any kind of wonderful thing just to make simple ignorant people admire at them: or if they did, then they must at once leave His Brotherhood of Bhikkhus; they could not be allowed to remain with Him as His followers. And this particular command of the Buddha about wonderworking remains to this day as one of the Vinaya rules for the breaking of which a Bhikkhu is at once put out of the Order and cannot be taken back into it. For a Bhikkhu to perform, or even claim to be able to perform, any supernormal feat, is a Parajika or Great Offense, as seriously looked upon as murder or theft or unchastity; and if he does such a thing he must leave the Order at once.

Thus, the Buddha never tried to astonish the people by doing any wonderful deeds and after this affair with Moggallana, neither he nor any other of the Bhikkhus ever tried to do any. Yet in spite of this, the people clearly saw and felt that the Buddha was a great teacher, and they showed their respect and veneration for Him wherever He went, by providing plentifully for the wants of Himself and His company of Bhikkhus who went about everywhere with Him. And many of the followers of the other religious teachers did not like to see this at all. They were very much annoyed to see how the people went to these new yellow-robed ascetics of the Sakya ascetic Gotama to hear them preach and to give them the best of fool and medicines, while they neglected them and their teachers.

Thus, once when the Buddha and His Bhikkhus came to the town of Kosambi where there lives a well-known religious teacher along with a large company of disciples, these latter began to abuse and revile the

Bhikkhus and followers of the Buddha in the most outrageous manner, calling them all sorts of abusive and wicked names.

Then Ananda came to the Buddha and told his Master what these other ascetics were saying about the Buddha's Bhikkhus, and how they used the most shameful language about them, and heaped the coarsest abuse upon them whenever they met them anywhere, but especially when they met them going out with their begging-bowls to collect alms of food. And on behalf of all the Bhikkhus who had asked him to speak to the Buddha about the matter, he asked the Buddha if He did not think it would be better for Him and them to leave Kosambi and go some-where else where they would not have to listen to such abuse every day when they went out begging.

The Buddha quietly listened to all Ananda had to say. Then He spoke and said:

"But suppose, Ananda, that we are ill-treated and abused in the next place we go, what shall we do then?"

"Then we shall go to some other place," said Ananda.

"And if we are reviled and miscalled in that new place too, what shall we do then?"

"Then we shall go to some other place," replied Ananda.

The Buddha sat silent for a little while; then, with a gently glance at Ananda, He said:

"O Ananda, a little patience properly exercised now, will save us all the trouble of so much moving about. We cannot say for certain that we shall find the peace we want in any new place we may go to; but we are sure to find it just where we are, if only we practice patience. By patience and forbearance those that are wise overcome all their enemies. Look at the elephant, that men use in war, Ananda. He plunges into the thick of the fighting and pays no attention to the darts and arrows and javelins that are hurled at him from all sides,

but rushes on, sweeping away everything from before him. And I, Ananda, am going to imitate that elephant. I shall stay here in this town and preach my excellent doctrine with all my force and power, and labor without ceasing to deliver wretched men from the net of passion in which they are entangled and caught fast. I shall not pay the least attention to the abuse these other ascetics hurl at me and my disciples. Like men, who spit up at the sky thinking they are going to dirty it only to find that their spit does not touch the sky at all or dirty it, but only falls back on and dirties themselves, so these poor men who spit abuse at us will only find their abuse come back on themselves, if we pay no attention to it."

So, notwithstanding the request and wishes of Ananda and all the other Bhikkhus, the Buddha still stayed on at Kosambi; and the good result of His practice of patience and forbearance was soon seen. For when the people of Kosambi saw how meekly He and His Bhikkhus endured the bad language of the other ascetics without ever answering them back in the same way they became displeased with the other ascetics for abusing men who never abused them. And many of the young men of Kosambi admired the behavior of the Buddha and His Bhikkhus in this respect so much, that they became His followers and joined the Order of Bhikkhus.

Unfortunately, however, these Kosambi youths did not, in becoming Bhikkhus, at once get rid of their quarrelsome dispositions, and very soon they were involved in a bitter dispute among themselves about some small point in what they considered correct Bhikkhu behavior. Some maintained one thing and some maintained another, and although the Buddha repeatedly admonished them to live at peace with one another and not quarrel, they still kept on wrangling. They paid no attention to the Buddha when He told them that quarreling and ill-will were greater evils than the little fault in behavior about which all their disputing arose. So when the Buddha saw that they were not going to listen to Him or take His advice, He went away from Kosambi by Himself, leaving all the Bhikkhus there behind Him. Then the people of Kosambi, when they saw that the Great Teacher had gone away by Himself, and that the Bhikkhus He had left behind were behaving just like common worldly people who had not left the household life t

become ascetics, quarreling and wrangling no different from householders they stopped putting any food in the bowls of the quarrelsome Bhikkhus when they came round begging in the mornings. This step very quickly brought the squabbling Bhikkhus to their senses. They made up their quarrel; came to peace again with one another; and the Buddha once more allowed them to join Him, and go with Him wherever He went.

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Chapter XV

DISCOURSES

As the son of a king, and so, accustomed to the manners of a royal court, the Buddha was perfectly at home, entirely at his ease, in the company of the greatest kings and warriors and priests, and could hold His own in conversation with any of them, even the most learned, and send them away pleased and delighted with what they had heard from Him. But He was equally as well able to speak in a manner common people could understand, and as He wandered about the country on foot, was always ready to talk to any one He happened to meet -- farmers, blacksmiths, wheelwrights, barbers, anybody who liked to speak to Him.

Thus, one day as he was traveling through a district covered with paddy fields, He fell in with a farmer at work in his field, and stopped and began talking to him about his cattle, and plowing, and seed, and about how he expected his crop to turn out this year. "You know," He said to the farmer, "I am a farmer, too, and I have got all the things needed for working my fields, and the seed as well."

"You a farmer!" said the surprised cultivator. "Where then have you left your bullocks, your plow, and the other things you need?"

"I have got them all with me here," said the Buddha calmly. "Listen

to me, and I'll tell you all about it."

"My seed is the warm desire and feeling of compassion which caused me to resolve to become a Buddha, as also the knowledge which I obtained under the Bodhi Tree. The rain that watered my seed and made it grow richly and abundantly, was the constant good deeds I did until I became a Buddha. My knowledge is the yoke, and wisdom the shaft of my plow. My heart is the reins with which I guide my bullocks. My plowshares is the diligence with which I get rid of all evil things in me. The handle of my plow is the Doctrine which enables me to remove all that is bad and promote all that is good. When you go plowing, you cut up and overthrow all bad weeds; so he who has learned the Four Noble Truths cuts up and overthrows all evil inclinations within him. At night, when your day's work is done, you unyoke your bullocks and let them go wherever they like. In the same way the wise men, in cleaving to what is perfect, lets go whatever is not perfect. Your bullocks have to strain and toil in order to do their work of plowing your fields; and in the same way the wise man has to strive with all his strength, and turn over the soil of his own nature, so as to reach Nibbana. The cultivator works hard in order to prepare his field for the seed; and in the same way the wise man has to work hard to get rid of the ills of existence. But the man who works in the paddy fields is often disappointed in the size of the crops he gets as the outcome of his toil and sometimes he has to go hungry. But whoever works in the fields of wisdom, never is disappointed; he is sure to reap the full results of his labors; he is entirely happy, perfectly satisfied when he comes in sight of Nibbana. In this way it is, O farmer, that I am a farmer also. And this, too, is the way in which I do my work."

And the cultivator to whom the Buddha spoke this little sermon was so well pleased with it that he asked the Buddha there and then to accept him as a cultivator in the field of His Good Doctrine, and he became a follower of the Buddha for the rest of his life.

To another person who came to the Buddha and asked to be told the way in which common people might reach the best and happiest state, the state of Nibbana, the Buddha gave these simple instructions.

"Avoid the company of the foolish; cultivate the companionship of the wise. Show respect to those who are worthy of respect. Remain in a position that is in accordance with your abilities. Always perform meritorious deeds. Constantly aim at perfect behavior. Take pleasure in hearing and seeing all you can so as to acquire knowledge. Study everything that is not evil. Acquire a knowledge of what ought to be shunned. Speak only what is true, kindly and profitable. Be kind to, and support father and mother. Care for, and cherish wife and children. Resist temptation to do evil. Give alms. Observe the rules of right conduct. Assist relatives and friends when they are in need of assistance. Do nothing that is not permitted by the law of good. Abstain from intoxicating drinks or drugs. Do not be slow in doing good deeds when an opportunity to do them arises. Be courteous to all men. Be humble. Be easily satisfied. Acknowledge kindness received with gratitude. Listen to the preaching of the Doctrine in proper season. Be patient and forbearing. Take pleasure in profitable conversation. From time to time visit those who lead the holy life. Converse with them on religious subjects. Practice virtuous behavior. Bear in mind the Four Noble Truths. Keep ever before the mind's eye the goal of Nibbana. In the midst of every affliction, be unshaken, unperturbed, fearless, and composed. Who observes these perfect rules shall never be overcome by evil; he will always enjoy perfect peace of mind."

On another day when the Buddha was resting in a little village, the people of the place came to him and said:

"Reverend Sir, we know that you are a great religious teacher, and have taught much that is good to those disciples of your who follow you about and live the homeless life just as you do yourself. But we are not ascetics. We are just common folk who love our wives and children, and earn our living cultivating our fields and breeding cattle, and we take whatever innocent enjoyment comes our way. We use gold and silver. We like to ornament ourselves on holidays and feast days with jewelry and flowers. We use oils and perfumes to make our bodies pleasant to us. We follow the ordinary ways of the world. Now, Reverend Sir, if there is anything in your teaching that would be good for us to know, anything that would help us to be happy here and now

as well as in the future, be pleased, Reverend Sir, to let us hear that part of your teaching, so that we may follow it and get the benefit of it."

"Well, villagers," said the Buddha, "there are four things which a teacher like myself has to teach which are good for you and everybody who is not an ascetic to know and observe. Listen, and I will tell you about them.

"First: Whatever may be the employment by which you earn your living, in that business you ought always to do your best to make yourselves efficient. If you are a farmer you should try to be a good farmer, and make your fields grow all they can. If you are a merchant you should try to be a wide-awake and enterprising merchant. If you are a servant you should try to be a reliable and trustworthy servant. Be active and energetic always so as to get the best and fullest results from what you do, whatever it may be. In this way you will acquire wealth and be able to do good with it -- to help any one who may need help. For it you do not acquire wealth by working for it, you will not be able to do good deeds and help others, for you will have nothing with which to help them.

"Second: You ought to take proper care of your wealth after you have got it, and not waste it in foolish ways. It is of no use to put water in a jar out of which it is allowed to run away again through a hold in the jar. It is good to get wealth, but it is every bit as necessary to see to it that when it is got it is not lost again in all sorts of foolish and wasteful ways.

"Third: People in worldly life should choose only good people for their friends and associates. People mostly become like the kind of people they mix with. If a man goes with good men, he has a good chance of becoming a good man himself. And if he goes with bad men, he is very likely to become bad too. You cannot touch black things without getting your fingers made black. So household folk should frequent the company of others who are good and wise and liberal and full of faith in what is good, and then they also will be likely to become good and wise and liberal and full of faith in what is good.

"Fourth: The householder should follow a regular and moderate way of living. He should not be extreme or extravagant in his way of life. He should not spend or give more than what he gets as income. If he does his wealth will be like a pond that has more streams running out of it than it has running into it. Such a pond very soon will run dry, and have no water in it at all. And very soon a man who pays out more then comes in to him, will have no more wealth. But if a man takes care to spend on himself and his family, or give away in charity, always a little less than his income, then the pond of his wealth will never run dry. There will always be some water, that is some wealth in it, for use when any sudden need for it arises. But this does not mean that he is not to make full use of his wealth. It does not mean that he is to heap it up and hide it away and not use it. A man who does that is like one who has a tree full of fruit in his garden, but instead of eating the fruit when it becomes ripe, puts it all away in a box to keep it there. Such a man will find that all his fruit will go rotten and he will get no good of it at all.

"These, then, O householders," said the Buddha in concluding this sermon, "are the four things that will promote your success and well-being in this world if you observe them. And now I will tell you what are the four things which will promote your best good in the future. They are, first: Faith in the teaching that the doing of good will bring good results, and the doing of evil, evil results. Second: The constant practice of good deeds, and the avoiding of evil deeds such as killing, stealing, lying, lewdness, and drinking intoxicating drinks. Third: The practice of liberality in giving so as to learn not to cling too closely to the things of the world. Fourth: The acquiring of wisdom so as to know and follow the path that leads to Nibbana."

Such was the sermon which the Lord Buddha delivered to these country villagers who wanted to know what ordinary household folk, not Bhikkhus or ascetics, could do to make sure of their well-being both here and hereafter. And they were all very much pleased with the plain practical advice which the Buddha gave them.

One of the longest discourses ever delivered was spoken, not to common folk nor yet to His Bhikkhus, but to no less a person than a king, King Ajatasattu of Magadha.

This King Ajatasattu was not a good man; he was, indeed, a murderer. He caused his own father, King Bimbisara who had been one of the first friends of the Buddha when he became Buddha, to be starved to death, and in this cruel and unrighteous manner, came to the throne himself.

It happened that one night of the full moon, King Ajatasattu sitting on the terrace of his palace, did not know what to do for entertainment, and decided that he would go and visit the Buddha who was then staying in a garden not too far away that had been given to Him and His Bhikkhus by the good physician Jivaka. When the king got to where the Buddha was, he found Him sitting quietly with all his Bhikkhus round Him in the preaching hall. The king exchanged the usual greetings of courtesy with the Buddha, and after taking a seat, asked the Great Teacher if he could tell what was the benefit or advantage of living like an ascetic. "What profit is it to a man to live like a Bhikkhu?" said King Ajatasattu. [*] "I have asked several other leaders of ascetics this question, but I have never received a satisfying answer from any one of them. They always answered by telling me about something else I did not ask about. It was as if a person should enquire about bread-fruit, and in reply be told all about mangoes. So I shall be highly pleased, Reverend Sir, to hear what you will say in reply to this question of mine."

* [Read "The Fruits of the Homeless Life," by the author, or the Visible Fruits of a Buddhist Monk," by J. Wettha Singha.]

Then the Buddha, after a few words exchanged back and forth, proceeded to tell King Ajatasattu at great length all the benefits that come to a man both in this life and afterwards through becoming a Bhikkhu; and He did it so well that when He had ended His long discourse, Ajatasattu declared himself entirely satisfied that what the Buddha had answered was true, and that it was the best thing in the world to be a Bhikkhu if a man could be one, honestly and

sincerely and follow so great and good a teacher as the Buddha. And he asked the Buddha to look upon him henceforth as a follower of His and not of any other religious teacher.

After the King had gone away again, the Buddha said to the Bhikkhus round Him:

"O Bhikkhus, this king was much moved in his mind just now as I was speaking to him. If, O Bhikkhus, this king had not done that evil deed, had not caused the death of his father the just king, there where he sat just now, he would have seen the Truth with clear eyes, and left his throne and everything behind him, and become a Bhikkhu and an Arahan."

This, the longest sermon the Buddha ever spoke can be read in its complete form in the Digha Nikaya of the Sutta Pitaka. It is called the Samannaphala Sutta, or the Discourse concerning the fruit of the life of an ascetic.

And here is the shortest sermon the Lord Buddha ever delivered;

Some one once asked the Buddha: "What is the best thing anybody can give as alms? What thing has the best taste? What thing gives the most pleasure? What thing is best fitted to bring passion to and end?" And the Buddha replied to all these four questions with just this one word: "Dhamma."

Of course His questioner then asked Him to explain a little more what He meant; and the Buddha then said:

"The giving of alms, though it is a good thing to do, cannot by itself bring a man on to the Path that leads to Deliverance: only the Dhamma can do this. Therefore the making known of the Dhamma, the trouble a man takes to give a knowledge of the Dhamma to others -- this is the best kind of giving, this is the best kind of alms.

"Also, through learning the Dhamma, the heart is filled with joy and the mind delighted with its sweet taste, because it destroys all those

passions in men which cause them suffering, and brings them at last to the final end of all sufferings -- to supreme Nibbana. Therefore the Dhamma is the most sweet tasting of all things, and the most pleasing of all things, and the best thing in the world for putting passion to an end. And so, my disciples, preach the Dhamma to all mankind, and thus you will be giving the very best of alms to all beings that live on the earth or in the heavens."

* * *

Chapter XVI

THE KINDNESS OF THE BUDDHA

Upon one occasion when the Buddha was known to be going to deliver a discourse in a village where, He had rested overnight, a poor farmer, a Brahmin, living near by, made up his mind to be present and hear the Great Teacher speak. But to his dismay, on the morning of the day when the Buddha was to preach, he found that one of his bullocks was amissing. He was only a poor man and could not afford to lose it, so he set off at once into the jungle all round to look for it, hoping that he would soon find it, and be able to get back to the village before the time when the preaching was to begin.

But the bullock had wandered further away than he expected; and although he made all the haste he could searching here, there and everywhere, wherever he thought his bullock might have got to, it was some time after mid-day before he found it and got back to the village. He was very hungry and very tired with running about all the morning under the hot sun, but he did not want to miss hearing the Great Teacher speak, so without waiting to take a rest or get anything to eat, he hurried to the place where the Buddha was, hoping he would still be in time to hear the end of the sermon at least. But when he got to the preaching place what was his surprise to find that the

sermon had not even begun. There in the preaching hall the Buddha sat silent with all the people round Him patiently waiting for Him to begin. Pleased and thankful to find that he was still in time, the farmer crept quietly in at the back of the hall to look for a seat there.

But as soon as he came in at the door, the Buddha saw him, and kindly asked him if he had had anything to eat. The farmer replied that he had only just come back from looking for a bullock he had lost, and he had not stopped to eat anything because he did not want to miss the sermon.

On hearing this, the Buddha ordered one of His supporters near Him to give the farmer some food and He would wait for him to finish his breakfast before beginning the sermon. Then when the farmer had satisfied his hunger and taken a seat near Him, the Buddha began His discourse; and the farmer knew that the Buddha had somehow heard that he wanted to hear Him preach, and had sat silent in the preaching hall keeping everybody waiting until he should arrive.

Some of the people and the Bhikkhus thought it was very strange and not quite right that the Buddha should concern Himself about the food of a person who was only a householder, not a Bhikkhu, and not even a follower of His at all, but a Brahmin. But the Buddha's kindness and thoughtfulness for the Brahmin who wanted so much to hear Him preach was well rewarded, for the Brahmin's heart was touched by the Buddha's consideration for him, and when the sermon was over he became the Buddha's follower for the rest of his life.

On another occasion the Buddha again showed His kind consideration for common people this time for a young girl.

In the town near which He then was staying there lived a weaver with one daughter who used to help him with his work. This girl was very anxious to hear the Buddha preach, but on the very day when the Buddha was to give His discourse it happened that she and her father had an urgent piece of work which they had to get finished that very day for an important customer. So the girl made up her mind to hurry with her

part of the work, so that she might be able both to finish it and also hear the Great Teacher's sermon. Instantly she set to her task and wound up all her yarn on a quill and took it along, intending to carry it to the shed where her father had his loom. But on the way to the shed she had to pass near the place where the crowd sat motionless waiting for the words that were to fall from the Teacher's lips. And the girl laid her quill of yarn down and timidly took a seat behind the last row of the assembled congregation. But the Buddha saw that the young girl was ready to understand and follow His teaching; and He called to her to come nearer where she could hear better so that she might not miss anything He said. The girl came forward, and, to put her at ease, the Buddha encouragingly asked her where she was coming from and where she was going to. The young girl, thus questioned, replied that she knew where she was coming from and also where she was going to, "but at the same time," said she, "I am ignorant, Reverend Sir, of the place where I came from, and the place to which I am going."

When the people present heard her give this strange answer to the Buddha's question, they became very indignant, for they thought she was trying to make fun of the Great Teacher, and they began to murmur and talk about putting her out of the hall for what they thought her gross impertinence. But the Buddha saw what the young girl was really thinking about in making this strange reply to His question, and He told the people to keep still. Then, turning to the girl, He asked her what she meant. And the girl spoke and said:

"I know that I was coming from my father's house, and that I was going to our weaving-shed. But what existence I have come from into this present existence -- that I do not know at all. Neither am I sure about the existence that will follow after this one. Of these two things I am quite ignorant. My mind can discover nothing about either the one or the other."

Then the Buddha and every one present praised the wisdom and insight of the young girl; and the Buddha began His sermon. And when it was finished, the young girl having listened eagerly and attentively to it all, she became one who has taken the first step on the Higher Path;

she became what is called a Sotapanna -- that is, one who has entered the stream that eventually, without fail, will carry her on to Nibbana.

On another day as the Buddha was walking through a wood, He happened to come upon a deer struggling in a snare that had been set by a hunter. The Buddha at once went forward and released the struggling animal and let it run away. Then He sat down under a tree near by to rest. And by and by the hunter came along, and saw at a glance that a deer had been caught in his snare, and that somebody had released it, letting it get away again. And when he looked round to see who it might be, his eye fell on the ascetic dressed all in yellow, who was sitting under a tree near by. The hunter knew at once that this must be the person who had caused him to lose his deer. "There are getting to be too many of these holy men," he said to himself in great anger. "They are always sneaking about everywhere spoiling honest men's business with their pious ways." And in his rage he lifted his bow, fitted an arrow to the bowstring, and taking good aim at the Buddha who meanwhile sat perfectly quite, let fly. "I am going now to make one less of them anyway," said the hunter. But his hand trembled so much as he took aim at this so strangely serene ascetic, that his arrow missed. Never in his life before had he missed anything he aimed at so close, and full of anger, at himself now he aimed another arrow at the Lord Buddha, and missed again. Astounded at his sudden poor skill in shooting, once more he shot an arrow at the Buddha and once more missed. Then, with a feeling very much like fear, he dropped his bow and arrows, and going up to the Buddha, humbly asked Him who He was.

The Buddha told him, and then very mildly and gently began to talk to him about the evil of taking life which it is so very easy to take, but so very hard to give back again once it is taken. And the hunter listened to the Lord Buddha's words, and was so much impressed by them, that he there and them promised never again to kill any living thing at all, but henceforth, as the Buddha wished him to do, earn his living in some way that did not involve the hurting of any living creature.

Another man who took life and was turned from that evil way of doing by the Buddha was called Angulimala. The life that this man took, however, was human life. And he had received his name of Angulimala, which means garland of fingers, because he had killed ninety-nine people and cut a finger off each person he killed, and strung it on a chain of fingers that he had hung around his neck. And now he was waiting by the roadside for another person to come along whom he also meant to kill, so as to get the hundredth finger he wanted for his ghastly necklace. And it happened that the Buddha came along the road as he was waiting thus. He thought it was just an ordinary ascetic, and he meant to kill Him and get the hundredth finger he wanted.

And he too, Angulimala, just like the hunter, three times tried to get at the Buddha to kill Him, and three times, just like the hunter, he failed. Then, very much astonished, he went up to the Buddha and began to speak to Him. And the Buddha did not utter a single word of reproach to him for trying to kill Him, but instead, told him about the Doctrine. And after thus hearing about the Doctrine from the Buddha's own lips, Angulimala confessed his wickedness in killing so many people, and became a Bhikkhu. And not long after, through diligent study and practice he became an Arahan.

But this did not free him from having to suffer the consequences of his evil deeds. For, when he went into the town of Savatthi with his begging bowl to gather alms of food, the people of the town pelted him with stones and hurt him so severely that in a short time he died. But he was not dejected or sorrowful at this that had happened to him. Neither was he angry at all at the people who had stoned him. He knew quite well that he was only suffering the results of his own ill deeds, and that it was far better to suffer like this at once and be done with it, than to have the consequences of his wrong-doing always hanging over his head in the future. So Angulimala died calmly and serenely and passed away to Nibbana.

* * *

Chapter XVII

DEVADATTA

The Buddha had one disciple whom He particularly loved, and who in return, had a specially warm affection for his Master, and that was His own cousin Ananda. Indeed, when the Buddha had reached the age of fifty-one and was beginning to feel the burden of His advancing years, He chose Ananda to be His special private attendant, giving out through Ananda any orders He wished made known to the other Bhikkhus. The other Bhikkhus also, when they wished to see the Buddha about any special matter, always asked first through Ananda. And often, when there was something they wanted from the Buddha which they did feel very sure they would not get if they asked for it themselves, they used to get Ananda to ask it from the Buddha on their behalf, for they knew that He was fond of Ananda and would be more likely to do what they wanted if Ananda spoke in favor of it.

But the Buddha had another cousin who also had become a Bhikkhu under Him, but in his disposition towards is teacher and master, was the very opposite of Ananda. Far from taking delight in waiting upon the Buddha and serving Him faithfully, he was envious and jealous of Him, and wished to break up the Brotherhood of Bhikkhus He gathered round Him.

The evil-disposed cousin of the Buddha was Devadatta. Being of the royal family of Kapilavatthu, he was inclined to be proud of himself and of the royal blood in his veins. So when, some time after he had become a Bhikkhu, Sariputta and Moggallana joined the Order, and on account of their great learning and ability, every one began to take much notice of them and call them "the right and the left hand of the Buddha," Devadatta became very jealous of them now, and annoyed and angry at the attention received by these two Bhikkhus who had not been in the Order as long as he, and were just of a common family while he was of royal blood and the Buddha's cousin to boot. Indeed, Devadatta became so angry at what he considered the unjust neglect of himself in favor of these two new-comers, that he left the company of Bhikkhus

who went with the Buddha everywhere He went, and set off for Rajagaha where he expected to make friends with the young Prince Ajatasattu the son of King Bimbisara of Magadha, and heir to the throne. When he got to Rajagaha he put on a look of great gravity and solemnity, so that young Prince Ajatasattu was quite struck with his appearance, and thought: "How serious and solemn he looks. This must be a very good Bhikkhu indeed!" And in his great admiration for the serious-looking Devadatta, he built for him a fine Vihara near the city, and Devadatta took up his residence there, and the Prince became his obedient and devoted supporter.

Time passed; and a few years after this, when, in the course of His continual wanderings, the Buddha came again to Rajagaha, Devadatta went to pay Him a visit, and asked to be allowed to form a company of Bhikkhus of his own, separate from those who accepted the Buddha as their Master. The Buddha, however, refused to give Devadatta the permission he asked for, saying that it was not a good thing for the Sangha to be divided. But Devadatta was bent upon having his own way, and he asked and asked again for permission to have a Sangha of his own, but each time the Buddha refused to grant him his wish.

Then Devadatta's jealousy and envy turned to bitter hatred of the Buddha, and he made up his mind to start a Sangha of his own whether the Buddha gave him permission to do so or not. In this resolve of his he succeeded in getting Prince Ajatasattu to support him; but the Prince's father, King Bimbisara, altogether refused to have anything to do with his plan for a new Sangha, and firmly took the side of the Buddha in the matter.

And now Devadatta, pretending to be very pious and strict in his life, worked his way completely into the confidence of Prince Ajatasattu, and gained such an influence over him that he was ready to do anything Devadatta told him to do. And when Devadatta saw that he could do anything he liked with Ajatasattu, he told him to put his father out of the way, and then he himself would be the King of Magadha and be able to do what he pleased with no one to hinder him, and he could help him, Devadatta, to carry out his scheme for a new Sangha. And Ajatasattu did what his evil counselor Devadatta thus

advised him to do, but not suddenly with an arrow or a sword, for he still felt afraid to shed his father's blood. Yet he did kill his father, and in a very cruel way. For he caused his father to be captured and shut up in a prison and given no food, so that King Bimbisara died a slow miserable death by starvation, in spite of all his grief-stricken wife did to try to get the jailers to take food to him. It was in the thirty-seventh year of the Buddha's preaching career that Ajatasattu did this cruel deed, and took the throne of Magadha in the place of his father Bimbisara whom he thus murdered.

Devadatta now had all the power he wanted. The new king of the country was his devoted friend and supporter, and would do anything for him that he asked him to do. So, very soon, he got King Ajatasattu to gather together for him a band of bowmen and he paid them well to go where the Buddha was staying, and shoot the Buddha dead. But when these hired assassins came to the place where the Buddha was, and saw him sitting there so calm, so mild, and yet so majestic looking, they simply could not do what they had come to do, and had been well paid to do. Completely over-awed by the bearing and manner of the Great Teacher, instead of letting loose their arrows at Him, they came up to Him and sat down at His feet in an attitude of reverence and worship. And the Buddha began to talk to them; and after a little they confessed what they had come to do and asked Him to forgive them for their evil intention. Of course the Buddha pardoned them at once, and they promised to Him that they would be His followers for all the remainder of their lives.

But when Devadatta learned that the men he had sent out to kill the Buddha, instead of killing Him, had actually become His followers, he was furious with rage, and resolved next time not to send any one else but to go himself and take the Buddha's life.

Now there was a hill near the palace where the Buddha was staying, and the Buddha used often to take a walk along a path at its foot. So one evening as the Buddha was taking a walk along this road, Devadatta who was all the time on the look out for a good chance to kill Him, without being seen by the Buddha climbed up the hill to a place just above the road, where there was a big rock. Devadatta loosened this

rock from the soil round it, and waited till the Buddha was passing right below it. Then he gave the rock a big push and sent it rolling and bounding down the hill-side intending it to fall on the Buddha and crush Him to a jelly. But as the rock was rolling down straight for the Buddha's head, it struck against another big one that happened to lie in its way, and instead of falling straight on the Buddha's head, it broke into a lot of little pieces, and only one little splinter of it struck the Buddha on the foot and lamed Him for a little while. But it did not hurt Him very much, and He was able to walk back to the Vihara. And when He got there, the good and skillful physician Jivaka, put a bandage on it with some healing ointment, and by the next morning the foot was quite well again. So once more Devadatta was defeated in his evil designs.

But he was not yet finished with his endeavors to bring about the death of the Great Teacher. He was going to make one more attempt to get the Buddha out of the way so that he himself might be the leader whom the Bhikkhus would follow. For that was what he thought. He thought that if once the Buddha was dead, then he would become the leader of the Sangha, and all of the Bhikkhus would follow him as their master.

This time he arranged that when the Buddha went out as He did every morning through the streets of Rajagaha begging alms of food, a wild raging elephant should be let loose in the particular street where He was at the time, so that it might rush at Him and trample Him to death. And this was done. The raging elephant was brought to the street where the Buddha was then engaged in passing quietly from door to door begging His morning meal, and then let loose. But instead of rushing at the Buddha and crushing Him under its huge hoofs, it became quite quiet and subdued, and allowed the calm figure in the yellow robe to pass on unharmed. Thus for the third time the attempt of Devadatta to bring about the Buddha's death was defeated.

Devadatta now gave up the idea of killing the Buddha, after failing these three times; but he was still as determined as ever, one way or another to bring about a break in the Sangha. So now he went to visit the Buddha, and pretending to be friendly with Him, told Him that he

thought the Bhikkhus did not live strictly enough; he thought it would be better if they lived a harder life like the ascetic followers of other religious teachers, because the common people were inclined to look down on the Buddha's Bhikkhus saying that they seemed to have rather an easy and comfortable life, compared with other ascetics.

Devadatta therefore suggested to the Buddha that He should make it a strict and fixed Vinaya rule that all His Bhikkhus henceforth should live no longer in any kind of roofed dwelling, but should sleep at night at the foot of a tree in the jungle, or in some open place without a roof. He also wanted the Buddha to order his Bhikkhus not to eat food specially prepared for them and brought to them in the place where they were staying, but to live strictly on such food as they got when round begging with their bowls, and to eat nothing else. Devadatta also wanted the Buddha to command the Bhikkhus not to wear any of the neat, clean, ready-made robes which the people used to give them, but only to cover their bodies with robes which they themselves had put together out of rags picked up on refuse-heaps and in tombs and burial places. And last he wanted the Buddha to make it a fixed rule that His Bhikkhus should not eat fish or meat of any kind. These four things Devadatta wished the Buddha to make binding rules of the Vinaya, which every member of His Sangha would have to observe or leave the Order.

The Buddha, however, flatly refused to make any one of these rules he suggested a binding command upon His Bhikkhus. "But," the Buddha said, "if any Bhikkhu wishes to live always at the foot of trees or in places open to the sky, he can do so. But those who do not wish to do this, may live in places provided for them by benefactors, so long as they are not built too close to houses where the lay people live." And the Buddha said the same about the other three rules proposed by Devadatta. He said that any of his Bhikkhus who wished to do so, could live solely on what was put into their begging bowl when they went through the streets for alms, wear only what robes they made for themselves out of dirty, cast-off rags, and abstain from eating fish and meat. But those who did not wish to observe such practices, need not do so unless they liked. And the Buddha ended by warning Devadatta that he must not try in this cunning way to cause a split in

the Sangha, or in the end the consequences would be very had for him.

But, paying no heed to the Buddha's warning, Devadatta went away disappointed and angry, and going to Ananda, tried to get him to side with his views about having a stricter rule for the Bhikkhus. But Ananda refused to agree with him and sided with his Master the Buddha.

Then Devadatta went away to a part of the country where the Bhikkhus had not seen the Buddha for a long time, and succeeded in winning over a lot of them to believe in him and in his new rules for the Sangha. But the Buddha came to hear of this. And one afternoon when Devadatta was asleep in his Vihara, He sent Sariputta to Devadatta's place to speak to the Bhikkhus who had gone wrong and were following Devadatta, and tell them what the Buddha had really said on the matter. And Sariputta did as his Master told him, and spoke to the erring Bhikkhus so well that in a little while they said they wanted to be the Buddha's disciples again; and they all rose up and followed Sariputta back to the Buddha's Vihara.

When Devadatta woke again from his sleep that afternoon he thought the Vihara seemed strangely quiet as if there were nobody in it, and he went out to see what was the matter. And when he went out he found that there was not a single Bhikkhu about the place. And soon he learned that Sariputta had been there while he was sleeping, and had spoken to his Bhikkhus, so that now they had all left him, every one, and gone back to the Buddha. Then Devadatta was filled with rage and fury and ordered his servants to prepare his litter and take him at once to the Buddha's Vihara; he was going to see what the Buddha meant by taking all his disciples from him.

But when Sariputta and the other Bhikkhus heard of Devadatta's rage, and that he was on his way to the Buddha's Vihara, they advised the Buddha to go away, for they feared that when Devadatta came, this time for sure he would kill the Buddha in his fury. But the Buddha was not in the least disturbed at the news that Devadatta was coming, and told Sariputta that he knew that Devadatta could not do Him any harm. "But he is full of anger at the Blessed One," said Sariputta; and again he urged his Master to save Himself while there was time, for Devadatta

was coming nearer. But the Buddha still refused to move saying again that He felt quite safe against anything Devadatta could do.

And the Buddha proved to be right. For the next thing the Bhikkhus heard was that Devadatta's bearers had stopped on the way. Then came the news that Devadatta was dead. And it was quite true. Death struck down Devadatta himself at the very time, when he was on his way to bring death to the Buddha.

After this there was no more trouble in the Sangha as long as the Buddha was alive. The only distressing thing that happened in connection with the Buddha was that the king and the princes of the royal houses of Kapilavatthu and of Kosala, both were all killed in war by the cruel Ajatasattu, after once before having been saved from that fate by the efforts of the Buddha. This blotting out of the Buddha's family happened in the year before that in which He Himself passed away into Nibbana.

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Chapter XVIII

MAHAPARINIBBANA

The Lord Buddha now began to feel that His days in this world were coming to a close; but before He passed away He wished to give His Bhikkhus some last advice which should serve to guide them in their general conduct after He was gone and could advise and guide them no more with His living voice. So He told Ananda to gather the Bhikkhus together in the Preaching Hall at Rajagaha; and when all the Bhikkhus had assembled, He addressed them as follows:

"O Bhikkhus, as long as you remain united and meet together frequently, so long the Sangha will continue to flourish and prosper.

So long as you meet together and decide all important questions in union and harmony one with another, and do not make new and oppressive rules, hard to keep, where I have made none, but strictly adhere to the observance of those rules which I have given you for your help and protection -- so long as you do this, the Sangha will never decay and die out.

"Always treat with respect those who have been longer in the Sangha than yourselves, and pay attention to their counsel and admonition. Be ever on the watch against the beginnings of anything that tends to evil in order that you may not become the slaves of evil before you are aware. Do not seek company: seek solitude. When Bhikkhus from other places come to visit you, attend to their wants and treat them well and hospitably. When any among you are sick, let the others wait upon them and care for them. He who thus waits upon and cares for a sick brother, it is the same as if he waited upon and cared for me. Shun pride vain show. Seek the companionship of the good; avoid the company of the bad. Think and reflect frequently upon the nature of all things here, that they do not last, that they cause suffering to him who clings closely to them, that they are empty of any solid substance."

"So long as you do these things and follow the rules of conduct I have given you for your guidance, you will always be respected and esteemed by the householders and everyone, and the Sangha will prosper, and you will be safe from falling into anything low and vulgar and ignoble, you will be shielded from everything unbecoming, everything unworthy of those who have left the household life to live in homelessness."

This was the last sermon the Buddha preached to the whole Sangha.

After this, He went to the city of Nalanda, and then to the city of Patali; and at this latter place He preached this His last sermon to the householder folk.

"Dayakas, whoever breaks the precepts of right conduct which I have taught for the guidance of householders, or is careless and slack in

his observance of them, such a person will lose his good name among men, and his well-being and happiness in this world will grow less and less, and finally dwindle away and disappear altogether. He will have no certainty, he will feel no confidence of mind, but, wretched and unhappy, at death he will pass away to a fate of misery and suffering.

"But those who faithfully keep these precepts of good conduct which I have laid down, those who are not careless in the observance of them, such persons will gain honor and enjoy a high reputation among men. They will enjoy health and wealth and all prosperity. They will be welcomed wherever they may go. They will be received with pleasure even in the company of the great, among princes and king's counselors, among the good and the learned and the wise. Their minds will be free from any kind of doubt or anxiety; and after death they will pass to a state of happiness."

And now the Buddha is getting to be an old man. He is eighty years of age. For nearly forty-five years He has been traveling about on foot up and down His native land of India, teaching and preaching without any rest except during the rainy season of each year. And now He is feeling His years. He is weary and worn out in body, though His mind remains as strong as ever. He feels that He is not going to live much longer, and His thoughts turn to the north, towards the lands that lie at the foot of the great snowy mountains, where His youthful days were passed. It is in that country that He wishes to pass away from the world He has served so ungrudgingly these many years. So, leaving Rajagaha. He turns His now feeble steps northwards, intending to go to the little town of Kusinara, and there await death. On the way to it, He passes through the city that is now called Patna, and then, still going north, through the rich town of Vesali where He once was splendidly entertained by the courtesan Ambapali, and given a Vihara by her, much to the annoyance of the young princes of the place who wanted to have the honor of doing this themselves.

When He had arrived at the little village of Beluva, He sent away all the Bhikkhus who had been coming with Him so far, all except his faithful attendant Ananda, who never left Him night or day, telling the other Bhikkhus that they had better spend the Vassa or rainy

season at some place where they would have a better chance of getting support than a little place like Beluva which could not provide food for so many of them. So most of the Bhikkhus went back to Vesali to spend the rainy season near that large and rich city.

Meanwhile, the Buddha resolved to spend this last Vassa of His life at Beluva. But He had not been staying there very long when He was seized with severe illness accompanied by violent pain. And the sickness increased and the pain grew worse until Ananda began to think that his Master was going to die. But the Buddha did not want to die at Beluva. He did not want to die until He had seen His Bhikkhus once more and encouraged them and strengthened them in the good life they are trying to live. So, with a great effort of will, He managed to master His sickness, being determined to live and see and speak to His Bhikkhus once more before He passed away. And after a time, feeling better again, He went outside and took a seat on the shady side of the little house He was living in, out of the hot sun, on a mat Ananda had made ready for Him. And Ananda sat down near Him and said:

"How glad I am to see that the Blessed One is better again! I almost fainted away when I saw how ill the Blessed One was a little while ago. I very nearly swooned. But then I thought: 'No, most surely the Blessed One will not pass away to Nibbana till He has left full instructions about the future of the Sangha, and how it is to be conducted when He is gone.'"

"But Ananda," said the Buddha, "what more can the Bhikkhus ask of me? I have taught them the whole doctrine; I have not hidden from them anything they ought to know in order to be able to reach Nibbana. I have been a faithful teacher to them, and told them all they need to know so that they may bring suffering to an end. One who wanted to rule the Sangha and keep it under his own control, might well leave orders about its future government. But I, Ananda, do not wish to rule over the Sangha, or to keep it under My control. What instructions then, should I leave about its future? I am now an old man, feeble and worn out. My days are at an end. I am eighty years of age. I have only one thing I want to say to you all. Be to yourselves your own light. Be to yourselves your own refuge. Do not

go looking for any other light or refuge. Whoever, Ananda, when I am gone shall be to himself his own light, his own refuge, looking for no other light or refuge -- whosoever shall take the truth I have taught as his light and his refuge -- that disciple, Ananda, now and always will be my true disciple, will be walking in the right way."

Next morning the Buddha was feeling so well again that He was able to go into Vesali on His usual begging round; and in the evening He sent Ananda to bring the Bhikkhus who were living in Vesali to Him, so that He might speak to them all once more.

When the Bhikkhus had all come, He exhorted them earnestly, as His last parting admonition to them, to follow faithfully the good way He had taught them, for the sake of the world, for the sake of the benefit, the advantage, the welfare of the world of men which need to have kept before it the example of the holy life, perfect and pure. "All that belongs to this world is changeable and unlasting," He said. "Exert yourselves! Strive earnestly! Follow the Good Way! Keep close watch over your minds! So shall you find certain deliverance from the round of birth and death and all things evil."

Then, the next morning, the Buddha started out direct for Kusinara, and on the way, at a little village called Pava, He was invited by the son of the village goldsmith, whose name was Cunda, to partake of a meal of //sukara-maddavam//, a kind of mushroom which wild boars much delight to eat, hence its name which means //boar's delight//.

The Buddha partook of the meal Cunda offered Him, and after He had eaten, felt very much refreshed and strengthened. Indeed, He thought He had quite got over His illness and He praised Cunda for having given Him a meal that had done Him so much good, and said that the good deed Cunda thus had done would make for his well-being both here and hereafter, both now and in the future.

Unfortunately, the improvement produced in the Buddha's condition by the meal Cunda had just given Him, did not last very long. The illness that had first attacked Him at Beluva came on Him again. But again by a great effort of will He mastered it, and getting to His

feet, with failing strength struggled on once more towards Kusinara, and after a painful journey at length reached the grove of Sal trees outside the town which belonged to the princes of the place.

"Go Ananda," said the Buddha when He came in sight of the grove and saw that His journey was now ended; "go and make ready a place for Me to lie down on between those two big Sal trees. I am very weary Ananda, and would like to lie down and rest."

So Ananda took the Buddha's robe and, folding it in four, spread it on the ground between the two big Sal trees, so that his Master could lie on it with His head towards the North. Then the Buddha lay down on the couch thus prepared for Him, not to sleep, but only to rest His sick and weary body while His mind remained calm and collected as ever. For, did He not once tell Sariputta in the years when He was still hale and well, that if He were to live to become so old and weak that He could not walk but had to be carried about in a litter, still, for all that, He would be able to expound His Teaching and answer any question about it that might be asked even by the wisest and cleverest scholars, as long as they could stay awake to ask questions! He would never be tired in His mind.

But now, when Ananda saw that his beloved Master was really going to leave him he was filled with grief; he could not help it. And he went into the Vihara close by, and hiding himself from the Buddha's eyes behind the door, he began to weep, saying to himself: "I am not like the other Bhikkhus. I am still only a learner. I have not yet reached the state of Arahan. And now my Teacher is going to pass away and leave me, he who has always been so kind to me." And the hot tears rolled down poor Ananda's cheeks.

Then the Buddha opened His eyes and seeing that Ananda was not beside Him as usual, He said to the other Bhikkhus who were round Him: "Where is Ananda?"

"Reverend Lord," replied one of the Bhikkhus, "the venerable Ananda has gone into the Vihara and is now standing behind the door there weeping, and saying that he is only a learner, not perfect yet, and

now is losing his teacher who was always kind to him."

"Go, O Bhikkhu," said the Buddha, "and tell Ananda that his teacher is calling for him."

So the Bhikkhu went and told Ananda that the Buddha wanted to see him. And Ananda came and sat down near the Blessed One. And the Blessed One spoke to him and said

"Enough, now, Ananda! Do not grieve, do not weep. Have I not told you many and many a time that it must be that some day we shall be separated, cut off, sundered, parted from all that is dear to us? This must be, Ananda. There is no help for this. How is it possible that any-thing that has been born, has had a beginning, should not again die, come to an end? Such a thing, Ananda, is not possible. For a long time now, Ananda, you have waited upon the Tathagata and served him with body and speech and mind, in deed and word and thought, kindly, devotedly, cheerfully, ungrudgingly, and beyond measure. You have done much that is good by your faithful service of me, Ananda. Now exert yourself to get rid of all the things that hinder you from becoming an Arahan, and in a very short time you will become one."

Then the Buddha spoke to the other Bhikkhus round Him and said:

"All the Buddhas before me have each had a favorite disciple and body-servant just as I have had Ananda. And all the Buddhas to come will each have a favorite attendant like Ananda. A wise and faithful servant has Ananda been to me. He always knew when it was a suitable time to let visitors see me. He has always been pleasant to them in all his words and ways, and they have always been pleased with his manners towards them. When he has addressed them, they have always wanted to hear more from his lips. Such an excellent disciple and servant has Ananda always been to me."

Then Ananda spoke and said to the Buddha:

"Pray, Reverend Lord, do not pass away to Nibbana from this little mud-built place, this jungle town, this out-of-the-way corner. There

are great cities like Rajagaha and Savatthi and Vesali and others. Let the Blessed One be pleased to pass away from one of these places. In these cities there are many wealthy and high-placed believers in the Blessed One who will see to His funeral rites in a manner worthy of the Tathagata.

"Nay, Ananda," said the Buddha, "do not talk like that. Do not call this a little out-of-the-way, mud-built, jungle place. For at one time Ananda, in days gone by, this was a great and flourishing city, the capital of the country where a great king lived in his golden palace."

"But go now, Ananda, and tell the chief men and the people of Kusinara that to-night, in the last watch of the night, the Tathagata will pass away to Nibbana. Therefore let them come and see the Tathagata before He passes away."

So Ananda, taking with him another Bhikkhu, did as his Master bid him, and went to Kusinara and told the elders of the town that the Buddha was going to pass away that night. And when they heard it, they were much grieved, and cried: "Alas, too soon, too soon is the Blessed One passing away to Nibbana. Too soon, too soon is the light of the world vanishing from the sight of men." And all the people of Kusinara, men, women and children, grieving and sorrowing, came to the Sal Tree grove where the Buddha lay, to take a last farewell of Him. And family by family, they bowed low before Him in reverence, and so bade Him farewell.

Now it happened that a certain wandering ascetic, called Subhadda was staying near Kusinara at this time, and when he heard that the Buddha was about to pass away, he resolved to go and see Him at once and ask Him about a certain matter that puzzled him, before He passed away. For he felt sure that the Lord Buddha could answer the question he wished to ask and clear up all his doubts about it.

So Subhadda went to the Sal Tree grove, and told Ananda about his question, and asked him kindly to give him an opportunity of speaking to the Buddha and putting his question to Him before He passed away.

But Ananda said: "Enough, Subhadda, enough. The Blessed One is very weary. Do not trouble Him with questions now."

But Subhadda was too anxious to have his doubts settled by the Buddha before He passed away, to take a refusal from Ananda, and he pressed Ananda again and again to let him see the Buddha; and Ananda again and again told him that his Master was far too ill and could not be disturbed by any one.

However, the Buddha, where He lay, caught a word or two of the talk that was passing between Ananda and Subhadda, and He called Ananda to Him and said:

"Come, Ananda. Do not keep Subhadda from seeing me. Let Subhadda come and see me if he wishes. What he asks will be for the sake of learning from me, and not merely in order to trouble me. He is quick of wit, and will readily understand what I say to him, Ananda."

Then Ananda allowed the wandering ascetic Subbhada to approach the Buddha. And after greeting the Buddha with all respect, Subhadda said:

"Gotama, have all the famous leaders of ascetics of other schools than yours, discovered the Truth as they say they have? Or have they not discovered the Truth? Or have some of them discovered the Truth, and others not?"

"Enough, O Subhadda," said the Buddha. "Never mind that question. But listen to me and pay close attention to what I say, and I will make known to you the Teaching."

"In whatever doctrine or discipline the Noble Eightfold Path is not found, there also are not to be found those have become Sotapanna, or Sakadagami, or Anagami, or Arahan. But wherever the Noble Eightfold Path is found, there also is found the Sotapanna and the Sakadagami and the Anagami and the Arahan. And in this Doctrine and Discipline of mine, O Subhadda, is to be found the Noble Eightfold Path, and in it alone the Sotapanna and the Sakadagami and the Anagami and the

Arahan. In no other schools of ascetics are these to be found. And if only my Bhikkhus live rightly and follow my precepts, the world will never be without true and genuine Arahans."

Then Subhadda asked to be admitted to the Order of Bhikkhus, and the Buddha granted his request, and told Ananda to give him ordination. In this way Subhadda became the very last Bhikkhu whom the Buddha admitted to the Order, just as Kondanna in the deer park near Benares was the first. And by earnest and diligent labor in the Doctrine and Discipline, Subhadda very shortly became an Arahan.

Then the Buddha spoke to Ananda again and said:

"Perhaps, Ananda, some of the Bhikkhus may be thinking: 'The Teacher's words we shall hear no more. We have no teacher now.' But, Ananda, that is not the right way to look at the matter. The doctrine and the discipline which I have taught you and counseled you to follow while I was with you, these will be your teacher when I am gone. And now, while I am alive, you all address one another as 'Brother,' but when I am gone, the older Bhikkhus are to address those younger than themselves in the Order by their simple name, or as 'Brother,' but those that are younger must always address those that are older than themselves in the Order, as 'Reverend Sir,' or 'Venerable Sir,' and after I am gone, Ananda, the Order, if it wishes, may do away with all the lesser and minor rules of the Order."

Then the Buddha, addressing the other Bhikkhus said:

"If any among you has any doubts or perplexities regarding the Buddha or the Dhamma or the Sangha or the Path or about what is Right Conduct, ask about these now, O Bhikkhus, so that afterwards you may not have cause to regret that you did not have your doubts settled while the Teacher was with you to do so."

But at these words of the Buddha, none of the Bhikkhus said anything: none of them had any questions to ask: none of them had any doubts or perplexities.

Then a second and a third time the Buddha asked any of the Bhikkhus who had any question they would like to put to Him, to do so now while He was with them to answer it; but still no Bhikkhu spoke.

Then Ananda spoke and said: "It is wonderful it is admirable. Reverend Lord! I do believe that in all this great company of Bhikkhus there is not a single one who has any doubts or perplexities about the Buddha or the Dhamma or the Sangha or the Path or the Right Rule of Conduct."

"With you, Ananda," said the Buddha, "this may be a matter of faith and belief. But I, Ananda, I know that not a single Bhikkhu here has any doubts or perplexities about these things. Of all the Bhikkhus here present, Ananda, even the most backward of them is not liable to fall back into any lower state of existence, but is certain to attain wisdom supreme."

Then the Blessed One once more addressed the assembled Bhikkhus, and these were the very last words He spoke on this earth.

"O Bhikkhus," He said, "this is now my last admonition to you. //Sabbe sankhara anicca, Appamadena sampadetha.// All the constituents of existence are unlasting. By earnestness work out your liberation."

Then the Blessed One sank into trance ever deeper and deeper. Then He came out of trance again. Then He again passed into trance a little way; and from this trance passed away with that passing away which leaves nothing whatever behind that can cause birth again in this or any other world. The Blessed One passed away to Parinibbana.

It is twenty-five centuries ago since Siddhattha Gotama, the Sakya Prince who became Gotama the Buddha, thus passed away in far Kusinara. But His words, His Teachings, have not passed away. These still remain, the guide through life to what is beyond life, of millions of the human race. For, after His passing away, the Arahans and other disciples of that Blessed One spread the tidings of His great Teaching all through His native land of India, and passing beyond its

boundaries, carried it far away to the West into Egypt, and to the East into Tibet and China and Japan. To Lapland in the cold North the Message was borne by them, and to Java and the isles of the southern seas. So that to-day two and a half millennia since He passed away from the earth, nearly a third part of those that dwell upon it revere the name of the Exalted One, the Blessed One, the Buddha Supreme, the Instructor of gods and men the Teacher unique, without a peer, who taught Nibbana and the Way Thither.

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TITLE OF WORK: A Young People's Life of the Buddha
FILENAME: YOUNGLIF.ZIP
AUTHOR: Bhikkhu Silacara
AUTHOR'S ADDRESS: N/A (d. 1950)
PUBLISHER'S ADDRESS: Singapore Buddhist Meditation Centre
No. 11 Neo Pee Teck Lane
Singapore 0511
COPYRIGHT HOLDER: Singapore Buddhist Meditation Centre (1995)
DATE OF PUBLICATION: 1953
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DATE OF DHARMANET DISTRIBUTION: August 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

suttantapiá¹-aka

aá¹…guttaranikÄ• ye

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

__pucchÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le \Be I 1/ Ä• vuso dhammasaá¹ƒgÄ• ha
mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• paá¹-hamaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹ƒgÄ
dÄ«ghamajjhimasaá¹ƒyuttasaá¹…khÄ• te tayo nikÄ• ye saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ kia
saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le bhante dhammasaá¹ƒgÄ• hakÄ• m
mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• paá¹-hamaá¹ƒ vinayaá¹ƒ saá¹ƒgÄ• yitvÄ•
dÄ«ghamajjhimasaá¹ƒyuttasaá¹…khÄ• te tayo nikÄ• ye saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ na
paÃ±cahi ca suttasattehi sattapaÃ±Ã±Ä• sÄ• ya ca suttehi paá¹-imaá¹‡á¸• itaá¹ƒ
vÄ«satibhÄ• á¹‡avÄ• rasataparimÄ• á¹‡aá¹ƒ aá¹…guttaranikÄ• yaá¹ƒ nÄ• ma pÄ• vacanaá

__pucchÄ• --- _ aá¹…guttaranikÄ• yepi \Be I 2/ Ä• vuso ekakanipÄ• to dukanipÄ• to tikani
nipÄ• tapakaraá¹‡apariccheda vasena ekÄ• dasavidhÄ• . tattha kataraá¹ƒ nipÄ• tapakaraá¹‡

__vissajjanÄ• --- _ aá¹…guttaranikÄ• ye bhante ekÄ• dasasu nipÄ• tapakaraá¹‡apariccheda
paá¹-hamaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

1. rÅ«pÄ• divagga

__pucchÄ• --- _ ekakanipÄ• tepi \Be I 3/ Ä• vuso rÅ«pÄ• divaggo nÄ«varaá¹‡appahÄ• nav
akammaniyavaggotiÄ• dinÄ• vaggabhedavasena bahuvidhÄ• . tattha kataraá¹ƒ vaggaá¹ƒ p

__vissajjanÄ• --- _ ekakanipÄ• te bhante rÅ«pÄ• divaggo nÄ«varaá¹‡appahÄ• navaggotiÄ
rÅ«pÄ• divaggaá¹ƒ paá¹-hamaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__pucchÄ• --- _ sÄ• dhu sÄ• dhu Ä• vuso, mayampi dÄ• ni Ä• vuso tatoyeva paá¹-á¹-hÄ•
saá¹ƒgÄ«tipubbaá¹…gamÄ• ni dhammapucchanavissajjanakiccÄ• ni Ä• vahituá¹ƒ samÄ• ra
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena aá¹…guttaranikÄ• ye ekakanipÄ• te
suttÄ• ni kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 4/ bhante sambahule bhikkhÅ« Ä• rabbha rÅ«pÄ• paÃ±cannaá¹ƒ purisÄ• naá¹ƒ ajjhÄ• sayavasena ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekarÅ« evaá¹ƒ purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, yathayidaá¹ƒ bhikkhave itthirÅ«paá¹ƒ, bhikkhave purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti evamÄ• dinÄ• bhagav

nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekarÅ«pampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ purisassa tiá¹-á¹-hati, yathayidaá¹ƒ bhikkhave itthirÅ«paá¹ƒ, itthirÅ«paá¹ƒ bhikkhave purisassa cittaá¹ƒ tiá¹-á¹-hati.

__pucchÄ• --- _ tattheva \Be I 5/ Ä• vuso pacchimÄ• ni paÃ±ca suttÄ• ni bhagavatÄ• katth kathaÃ±ca bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ tasmiá¹ƒyeva bhante sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha rÅ« paÃ±cannaá¹ƒ itthÄ«naá¹ƒ ajjhÄ• sayavasena ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekarÅ«pa evaá¹ƒ itthiyÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, yathayidaá¹ƒ bhikkhave purisarÅ«paá¹ƒ, bhikkhave itthiyÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti evamÄ• dinÄ• bhagava

nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekarÅ«pampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ itthiyÄ• ci tiá¹-á¹-hati, yathayidaá¹ƒ bhikkhave purisarÅ«paá¹ƒ, purisarÅ«paá¹ƒ bhikkhave itthiyÄ• citta tiá¹-á¹-hati.

nÄ«tatthavasena, neyyatthavasena

__pucchÄ• --- _ imasmiá¹ƒ \Be I 6/ Ä• vuso rÅ«pÄ• divagge bhagavatÄ• nÄ«tatthavasena neyyatthavasena pana kiá¹ƒ Ã±Ä• pitaá¹ƒ.

__vissajjanÄ• --- _ imasmiá¹ƒ bhante rÅ«pÄ• divagge bhagavatÄ• nÄ«tatthavasena vaá¹-á neyyatthavasena pana vivaá¹-á¹-ampi Ã±Ä• pitaá¹ƒ.

2. nÄ«varaá¹‡appahÄ• navagga

__pucchÄ• --- _ dutiyo \Be I 7/ pana Ä• vuso nÄ«varaá¹‡appahÄ• navaggo bhagavatÄ• ka

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekadhamma anuppanno vÄ• kÄ• macchando uppajjati, uppanno vÄ• kÄ• macchando bhiyyobhÄ• vÄ• y yathayidaá¹ƒ bhikkhave subhanimittaá¹ƒ, subhanimittaá¹ƒ bhikkhave ayoniso manasikaroto kÄ• macchando uppajjati, uppanno ca kÄ• macchando bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ bhagavatÄ• bhÄ• sito.

__pucchÄ• --- _ imasmiá¹ƒ \Be I 8/ pana Ä• vuso dutiye nÄ«varaá¹‡appahÄ• navagge bha

__vissajjanÄ• --- _ imasmiá¹ƒ pana bhante dutiye nÄ«varaá¹‡appahÄ• navagge bhagavat
vivaá¹-á¹-ampi kathitaá¹ƒ.

3. akammaniyava

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be I 9/ sammÄ• sambuddhena aá¹…guttaranikÄ• ye
akammaniyavagge kÄ«disÄ« dhammadesanÄ• yo desitÄ• .

__vissajjanÄ• --- _ tatiye bhante akammaniyavagge ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ eka
yaá¹ƒ evaá¹ƒ abhÄ• vitaá¹ƒ akammaniyaá¹ƒ hoti, yathayidaá¹ƒ bhikkhave cittaá¹ƒ, cittaá¹ƒ b
akammaniyaá¹ƒ hoti. nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi,
kammaniyaá¹ƒ hoti, yathayidaá¹ƒ bhikkhave cittaá¹ƒ. cittaá¹ƒ bhikkhave bhÄ• vitaá¹ƒ kamm
evamÄ• dikÄ• bhagavatÄ• dhammadesanÄ• yo desitÄ• .

4. adantavagga

__pucchÄ• --- _ catutthe \Be I 10/ panÄ• vuso adantavagge bhagavatÄ• kÄ«disÄ« dhamm

__vissajjanÄ• --- _ catutthe bhante adantavagge ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekadh
yaá¹ƒ evaá¹ƒ adantaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati, yathayidaá¹ƒ bhikkhave cittaá¹ƒ,
adantaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati. nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekadhamma
evaá¹ƒ dantaá¹ƒ mahato atthÄ• ya saá¹ƒvattati, yathayidaá¹ƒ bhikkhave cittaá¹ƒ, cittaá¹ƒ bh
mahato atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti evamÄ• dikÄ• bhagavatÄ• dhammadesanÄ• y

5. paá¹‡ihitaacchavagga

__pucchÄ• --- _ paÃ±came \Be I 11/ Ä• vuso paá¹‡ihitaacchavagge bhagavatÄ• kÄ«disÄ«

__vissajjanÄ• --- _ paÃ±came bhante paá¹‡ihitaacchavagge ``seyyathÄ• pi bhikkhave sÄ•
yavasÅ«kaá¹ƒ vÄ• micchÄ• paá¹‡ihitaá¹ƒ hatthena vÄ• pÄ• dena vÄ• akkantaá¹ƒ hatthaá
bhecchati, lohitaá¹ƒ vÄ• uppÄ• dessatÄ«ti netaá¹ƒ á¹-hÄ• na vijjati. taá¹ƒ kissahetu, micchÄ
bhikkhave sÅ«kassa. evameva kho bhikkhave so vata bhikkhu micchÄ• paá¹‡ihitena cittena
bhecchati, vijjaá¹ƒ uppÄ• dessati, nibbÄ• naá¹ƒ sacchikarissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijj
hetu, micchÄ• paá¹‡ihitattÄ• bhikkhave cittassÄ• â€™â€™ ti evamÄ• dikÄ• bhagavatÄ• d

6. accharÄ• saá¹…ghÄ• tavagga

__pucchÄ• --- _ accharÄ• saá¹…ghÄ• tavagge \Be I 13/ Ä• vuso paá¹-hama dutiyasuttÄ• n
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ accharÄ• saá¹…ghÄ• tavagge bhante bhagavatÄ• ``pabhassaramidaá
kho Ä• gantukehi upakkilesehi upakkiliá¹-á¹-haá¹ƒ, taá¹ƒ assutavÄ• puthujjano yathÄ• bhÅ«
tasmÄ• `assutavato puthujjanassa cittabhÄ• vanÄ• natthÄ«â€™ ti vadÄ• mi. pabhassaram
taÃ±ca kho Ä• gantukehi upakkilesehi vippamuttaá¹ƒ, taá¹ƒ subhavÄ• ariyasÄ• vako yathÄ
tasmÄ• `sutapato \Be I 14/ ariyasÄ• vakassa cittabhÄ• vanÄ• atthÄ«â€™ ti vadÄ• mÄ«â€™
bhagavatÄ• bhÄ• sitÄ• ni.

tatiyasutta

__pucchÄ• --- _ tattheva \Be I 15/ Ä• vuso tatiyasuttÄ• dÄ«ni bhagavatÄ• kathaá¹ƒ bhÄ• s

__vissajjanÄ• --- _ tattheva bhante tatiyasuttÄ• dÄ«ni paÃ±casuttÄ• ni ``accharÄ• saá¹…g
bhikkhave bhikkhu mettÄ• cittaá¹ƒ Ä• sevati, bhÄ• veti, manasikaroti. ayaá¹ƒ vuccati bhikkh
arittajjhÄ• no viharati satthusÄ• sanakaro ovÄ• dapatikaro amoghaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá
vÄ• do ye naá¹ƒ bahulÄ«karonti. yekeci bhikkhave dhammÄ• akusalÄ• akusalabhÄ• giyÄ•
manopubbaá¹…gamÄ• , mano tesaá¹ƒ dhammÄ• naá¹ƒ paá¹-hamaá¹ƒ uppajjati, anvadeva
bhikkhave dhammÄ• kusalÄ• kusalabhÄ• giyÄ• kusalapakkhikÄ• , sabbete manopubbaá¹
dhammÄ• naá¹ƒ paá¹-hamaá¹ƒ uppajjati, anvadeva kusalÄ• dhammÄ• â€™â€™ ti evaá¹ƒ
bhÄ• sitÄ• ni.

aá¹-á¹-hamasutta

__pucchÄ• --- _ tattheva \Be I 17/ Ä• vuso aá¹-á¹-hama navama dasamasuttÄ• ni ca vÄ«riy
dasasuttÄ• ni ca kalyÄ• á¹‡amittÄ• divagge paá¹-hamasuttaÃ±ca bhagavatÄ• kathaá¹ƒ bhÄ

__vissajjanÄ• --- _ tattheva bhante aá¹-á¹-hama navama dasamasuttÄ• ni ca vÄ«riyÄ• ram
ca kalyÄ• á¹‡amittÄ• divagge paá¹-hamasuttaÃ±ca ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekad
anuppannÄ• vÄ• akusalÄ• dhammÄ• uppajjanti, uppannÄ• vÄ• kusalÄ• dhammÄ• par
pamÄ• do, pamattassa bhikkhave anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti, uppa
parihÄ• yantÄ«â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitÄ• ni.

dutiyasutta

__pucchÄ• --- _ kalyÄ• á¹‡amittÄ• divagge \Be I 19/ Ä• vuso dutiya tatiyasuttÄ• ni bhagava
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ kalyÄ• á¹‡amittÄ• divagge bhante dutiya tatiyasuttÄ• ni ``nÄ• haá¹ƒ bhi
ekadhammampi samanupassÄ• mi, yena anuppannÄ• vÄ• akusalÄ• dhammÄ• uppajjant
parihÄ• yanti, yathayidaá¹ƒ bhikkhave anuyogo akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ ananuyogo
nti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitÄ• ni.

chaá¹-á¹-hasutta

__pucchÄ• --- _ tattheva \Be I 20/ Ä• vuso chaá¹-á¹-hasuttÄ• dÄ«ni ca pamÄ• dÄ• divagge
bhagavatÄ• kathaá¹ƒ bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ tattheva bhante chaá¹-á¹-hasuttÄ• dÄ«ni ca pamÄ• dÄ• divagge paá¹-h
``appamattikÄ• esÄ• bhikkhave parihÄ• ni yadidaá¹ƒ Ã±Ä• tiparihÄ• ni. etaá¹ƒ patikiá¹-á¹-h
parihÄ• nÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• parihÄ• nÄ«ti. appamattikÄ• esÄ• bhikkhave vudd
etadaggaá¹ƒ bhikkhave vuddhÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• vuddhi \Be I 21/. tasmÄ• tiha b
sikkhitabbaá¹ƒ `paÃ±Ã±Ä• vuddhiyÄ• vaddhissÄ• mÄ• â€™ ti. evaÃ±hi vo bhikkhave sikkh
bhante bhagavatÄ• bhÄ• sitÄ• ni.

pamÄ• dÄ• divagga

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be I 22/ sammÄ• sambuddhena pamÄ• dÄ• divagge
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, y
saá¹ƒvattati, yathayidaá¹ƒ bhikkhave pamÄ• do. pamÄ• do bhikkhave mahato anatthÄ• ya s
bhikkhave aÃ±Ã±aá¹ƒ ekadhammampi, yo evaá¹ƒ mahato atthÄ• ya saá¹ƒvattati, yathayida
appamÄ• do bhikkhave mahato anatthÄ• ya saá¹ƒvattatÄ«ti evamÄ• dinÄ• bhante bhagava

dutiya pamÄ• dÄ• divagga

__pucchÄ• --- _ dutiye \Be I 24/ panÄ• vuso pamÄ• dÄ• divagge paá¹-hamasuttÄ• dÄ«ni b
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ dutiye bhante pamÄ• dÄ• divagge ajjhattikaá¹ƒ bhikkhave aá¹…ganti ka
ekaá¹…gampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati, yathayida
pamÄ• do bhikkhave mahato anatthÄ• ya saá¹ƒvattati. ajjhattikaá¹ƒ bhikkhave aá¹…ganti ka

ekaá¹…gampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahato atthÄ• ya saá¹ƒvattati, yathayidaá¹ƒ
appamÄ• do bhikkhave mahato atthÄ• ya saá¹ƒvattatÄ«ti evamÄ• dinÄ• bhante bhagavatÄ

dasasutta

__pucchÄ• --- _ tattheva \Be I 26/ Ä• vuso tettiá¹ƒsamÄ• dÄ«nica dasasuttÄ• ni adhamma
bhagavatÄ• kathaá¹ƒ bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ tattheva bhante tettiá¹ƒsamÄ• dÄ«ni dasasuttÄ• ni ca adhammavagge
bhikkhave bhikkhÅ« adhammaá¹ƒ ``dhammoâ€™â€™ ti dÄ«penti, te bhikkhave bhikkhÅ« b
bahujanaasukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
bhikkhÅ« apuÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ antaradhÄ• pentÄ«ti evamÄ•
bhikkhÅ« adhammaá¹ƒ ``adhammoâ€™â€™ ti dÄ«penti, te bhikkhave bhikkhÅ« bahujanahi
bahujanasukhÄ• ya bahujano janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ.
puÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ á¹-hapentÄ«ti evamÄ• dinÄ• ca bhante

ekapuggalavagga

__pucchÄ• --- _ ekapuggalavagge \Be I 29/ Ä• vuso bhagavatÄ• kÄ«disÄ« dhammadesan

__vissajjanÄ• --- _ ekapuggalavagge bhante bhagavatÄ• ekapuggalo bhikkhave loke uppa
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev
ekapuggalo, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho, ayaá¹ƒ kho bhikkhave ekapuggalo
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev
bhagavatÄ• dhammadesanÄ• yo desitÄ• .

etadaggavagga

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±a vatthu

__pucchÄ• --- _ etadavagge \Be I 30/ Ä• vuso Ä• gatesu ekacattÄ• lÄ«sÄ• ya theresu Ä• y
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero kathaá¹ƒ bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapito.

__vissajjanÄ• --- _ etadaggavagge bhante Ä• gatesu ekacattÄ• lÄ«sÄ• ya mahÄ• theresu
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ rattaÃ±Ã±Å«naá¹ƒ yadidaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±c
Ä• yasmÄ• aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapit

aggasÄ• vakavatthu

__pucchÄ• --- _ tenÄ• vuso \Be I 36/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…gu
etadaggavagge Ä• gatesu ekacattÄ• lÄ«sÄ• ya mahÄ• theresu Ä• yasmÄ• ca sÄ• riputtatth
aggasÄ• vako Ä• yasmÄ• ca mahÄ• moggallÄ• natthero dutiyo aggasÄ• vako kathaá¹ƒ eta

__vissajjanÄ• --- _ Ä• yasmÄ• bhante sÄ• riputtatthero dhammasenÄ• pati ``etadaggaá¹ƒ
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputtoâ€™â€™ ti.
mahÄ• moggallÄ• natthero ``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹
mahÄ• moggallÄ• noâ€™â€™ ti. evaá¹ƒ kho bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-

idaá¹ƒ \Be I 40/ te Ä• sanaá¹ƒ vÄ«ra, paÃ±Ã±attaá¹ƒ tavanucchaviá¹ƒ.

mama cittaá¹ƒ pasÄ• dento, nisÄ«da pupphamÄ• sane ||

ye \Be I 44/ vata loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ayaá¹ƒ tesaá¹

yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ puccheyyaá¹ƒ.

ye dhammÄ• hetuppabhavÄ• ,

tesaá¹ƒ hetuá¹ƒ tathÄ• gato.

Ä• ha tesaÃ±ca yo nirodho,

evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡o ---

labheyyÄ• ma \Be I 46/ mayaá¹ƒ bhante bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upa

etadaggaá¹ƒ \Be I 47/ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ±Ã±Ä•

etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ iddhimantÄ• naá¹ƒ yadidaá

mahÄ• kassapavatthu

__pucchÄ• --- _ Ä• yasmÄ• \Be I 48/ pana Ä• vuso mahÄ• kassapatthero paá¹-hamamahÄ
pÄ• mokkhasaá¹…ghanÄ• yakabhÅ«to bhagavatÄ• kathaá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hap

__vissajjanÄ• --- _ Ä• yasmÄ• bhante mahÄ• kassapatthero paá¹-hamamahÄ• saá¹ƒgÄ«t

``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhutavÄ• dÄ• naá¹ƒ yadic
evaá¹ƒ kho bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapito.

anuruddhattheravatthu

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be I 51/ sammÄ• sambuddhena aá¹…guttaranikÄ• ye
etadaggavagge Ä• gatesu ekacattÄ• lÄ«sÄ• ya mahÄ• theresu Ä• yasmÄ• anuruddhather
á¹-hapito.

__vissajjanÄ• --- _ Ä• yasmÄ• \Be I 52/ bhante anuruddhatthero ``etadaggaá¹ƒ bhikkhave
bhikkhÅ«naá¹ƒ dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ anuruddhoâ€™â€™ ti evaá¹ƒ kho bhante
etadaggaá¹-á¹-hÄ• ne á¹-hapito.

sÄ«valivatthu

__pucchÄ• --- _ Ä• yasmÄ• \Be I 54/ pana Ä• vuso sÄ«valitthero bhagavatÄ• kathaá¹ƒ et
á¹-hapito.

__vissajjanÄ• --- _ Ä• yasmÄ• bhante sÄ«valitthero ``etadaggaá¹ƒ bhikkhave mama sÄ• v
lÄ• bhÄ«naá¹ƒ yadidaá¹ƒ sÄ«valÄ«â€™â€™ ti evaá¹ƒ kho bhante bhagavatÄ• etadaggaá¹-

sammÄ• sambuddho \Be I 56/ vata so bhagavÄ• , yo imassa evarÅ«passa dukkhassa pahÅ

suppaá¹-ipanno vata tassa bhagavato sÄ• vakasaá¹…gho, yo imassa evarÅ«passa dukkha

susukhaá¹ƒ vata nibbÄ• naá¹ƒ, yatthidaá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ na saá¹ƒvijjati ---

``etadaggaá¹ƒ \Be I 58/ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ lÄ• bhÄ«naá¹ƒ y
---

Ä• nandÄ• theravatthu

__pucchÄ• --- _ Ä• yasmÄ• pana Ä• vuso Ä• nandatthero dhammabhaá¹‡á¸• Ä• gÄ• riko
dhammavissajjakatherabhÅ«to kathaá¹ƒ bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapito.

__vissajjanÄ• --- _ Ä• yasmÄ• \Be I 59/ bhante Ä• nandatthero dhammabhaá¹‡á¸• Ä• gÄ•
paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le dhammavissajjakabhÅ«to ``etadaggaá¹ƒ bhikkhave mar
bahussutÄ• naá¹ƒ yadidaá¹ƒ Ä• nando. etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhi

yadidaá¹ƒ Ä• nando. etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ gatima
etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhitimantÄ• naá¹ƒ yadidaá¹
bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ upaá¹-á¹-hÄ• kÄ• naá¹ƒ yadidaá¹ƒ Ä• na
bhagavatÄ• paÃ±casu etadaggaá¹-á¹-hÄ• nesu á¹-hapito.

satasahassena \Be I 61/ me kÄ«taá¹ƒ,

satasahassena mÄ• pitaá¹ƒ.

sobhanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ.

paá¹-iggaá¹‡ha mahÄ• muni ---

``etadaggaá¹ƒ \Be I 64/ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahussutÄ• naá
gatimantÄ• naá¹ƒ. dhitimantÄ• naá¹ƒ. upaá¹-á¹-hÄ• kÄ• naá¹ƒ yadidaá¹ƒ Ä• nandoâ€™â€™

upÄ• livatthu

__pucchÄ• --- _ tenÄ• vuso \Be I 65/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…gu
etadaggavagge Ä• gatesu ekacattÄ• lÄ«sÄ• ya mahÄ• theresu Ä• yasmÄ• upÄ• litthero pa
vinayavissajjakabhÅ«to kathaá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapito.

__vissajjanÄ• --- _ Ä• yasmÄ• bhante upÄ• litthero paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le vi
``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadharÄ• naá¹ƒ yadid
kho bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapito.

vinayo vÄ• sayo mayhaá¹ƒ,

vinayo á¹-hÄ• nacaá¹…kamaá¹ƒ.

kappemi vinaye vÄ• saá¹ƒ,

vinayo mama gocaro ||

mahÄ• pajÄ• patigotamÄ«therÄ«vatthu

__pucchÄ• --- _ etadaggavagge \Be I 68/ Ä• vuso Ä• gatÄ• su terasasu therÄ«su mahÄ• p
kathaá¹ƒ bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

__vissajjanÄ• --- _ etadaggavagge \Be I 69/ bhante Ä• gatÄ• su terasasu therÄ«su mahÄ•
``etadaggaá¹ƒ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ rattaÃ±Ã±Å«naá¹ƒ yadid
gotamÄ«â€™â€™ ti evaá¹ƒ kho bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etadaggaá¹ƒ \Be I 73/ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ rattaÃ±Ã±Å«na
mahÄ• pajÄ• patigotamÄ«â€™â€™ ---

__pucchÄ• --- _ khemÄ• therÄ« pana Ä• vuso aggasÄ• vikÄ• bhagavatÄ• kathaá¹ƒ etada

__vissajjanÄ• --- _ khemÄ• therÄ« bhante paá¹-hamÄ• aggasÄ• vikÄ• ``etadaggaá¹ƒ bhik
bhikkhunÄ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ khemÄ• â€™â€™ ti evaá¹ƒ kho bhant
á¹-hapitÄ• .

``ye rÄ• garattÄ• nupatanti sotaá¹ƒ,

sayaá¹ƒkataá¹ƒ makkaá¹-ova jÄ• laá¹ƒ,

etampi chetvÄ• na vajanti dhÄ«rÄ• .

anapekkhino sabbadukkhaá¹ƒ pahÄ• yaâ€™â€™ ---

``etadaggaá¹ƒ \Be I 77/ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ mahÄ• paÃ±Ã
khemÄ• â€™â€™ ---

__pucchÄ• --- _ uppalavaá¹‡á¹‡Ä• pana Ä• vuso therÄ« dutiyaaggasÄ• vikÄ• bhagavatÄ
etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

__vissajjanÄ• --- _ uppalavaá¹‡á¹‡Ä• bhante therÄ« dutiyaaggasÄ• vikÄ• ``etadaggaá¹ƒ
sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ iddhimantÄ«naá¹ƒ yadidaá¹ƒ uppalavaá¹‡á¹‡Ä• â€™â€™
bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etadaggaá¹ƒ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ iddhimantÄ«naá¹ƒ yadid
---

paá¹-Ä• cÄ• rÄ• therÄ«bhikkhunÄ«mavatthu

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…guttaranikÄ

etadaggavagge Ä• gatÄ• su terasasu therÄ«su paá¹-Ä• cÄ• rÄ• nÄ• ma therÄ« kathaá¹ƒ eta

__vissajjanÄ• --- _ etadaggavagge bhante Ä• gatÄ• su terasasu therikÄ• su paá¹-Ä• cÄ• r
bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ vinayadharÄ• naá¹ƒ yadidaá¹ƒ paá¹-Ä•
bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``ubho puttÄ• kÄ• laá¹…katÄ• ,

panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca,

ekacitakasmiá¹ƒ á¸• ayhareâ€™â€™ ---

``catÅ«su samuddesu jalaá¹ƒ parittakaá¹ƒ,

tato bahuá¹ƒ assujalaá¹ƒ anappakaá¹ƒ.

dukkhena phuá¹-á¹-hassa narassa socanÄ• ,

kiá¹ƒ kÄ• raá¹‡Ä• amma tuvaá¹ƒ pamajjasiâ€™â€™ ---

``na \Be I 83/ santi puttÄ• tÄ• á¹‡Ä• ya,

na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa,

natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• .

etamatthavasaá¹ƒ Ã±atvÄ• , paá¹‡á¸• ito sÄ«lasaá¹ƒvuto.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, khippameva visodhayeâ€™â€™ ---

``yo \Be I 84/ ca vassasataá¹ƒ jÄ«ve,

apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo,

passato udayabbayaá¹ƒâ€™â€™ ---

``etadaggaá¹ƒ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ vinayadharÄ• naá¹ƒ yad
---

dhammadinnÄ• therÄ«bhikkhunÄ«mavatthu

__pucchÄ• --- _ dhammadinnÄ• \Be I 85/ pana Ä• vuso therÄ« bhagavatÄ• kathaá¹ƒ etad

__vissajjanÄ• --- _ dhammadinnÄ• bhante therÄ« ``etadaggaá¹ƒ bhikkhave mama sÄ• vik
dhammakathikÄ• naá¹ƒ yadidaá¹ƒ dhammadinnÄ• â€™â€™ ti evaá¹ƒ kho bhante bhagavat
á¹-hapitÄ• .

``yassa \Be I 88/ pure ca pacchÄ• ca,

majjheca natthi kiÃ±canaá¹ƒ.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ,

tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒâ€™â€™ ---

``etadaggaá¹ƒ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ dhammakathikÄ• naá¹ƒ
---

yasodharÄ• therÄ«bhikkhunÄ«mavatthu

__pucchÄ• --- _ bhaddakaccÄ• nÄ• nÄ• ma Ä• vuso yasodharÄ• therÄ« bhagavatÄ• kath
á¹-hapitÄ• .

__vissajjanÄ• --- _ bhaddakaccÄ• nÄ• \Be I 89/ bhante yasodharÄ• therÄ« bhagavatÄ• ``
sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ mahÄ• bhiÃ±Ã±apattÄ• naá¹ƒ yadidaá¹ƒ bhaddakaccÄ•
etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etadaggaá¹ƒ \Be I 90/ bhikkhave mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ mahÄ• bhiÃ±Ã
bhaddakaccÄ• nÄ• â€™â€™ ---

tapussabhallikavatthu

__pucchÄ• --- _ aá¹…guttaranikÄ• ye \Be I 91/ Ä• vuso etadaggavagge Ä• gatesu ekÄ• da
tapussabhallikÄ• nÄ• ma vÄ• á¹‡ijÄ• bhagavatÄ• kathaá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ

__vissajjanÄ• --- _ tapussabhallikÄ• bhante vÄ• á¹‡ijÄ• ``etadaggaá¹ƒ bhikkhave mama s
upÄ• sakÄ• naá¹ƒ paá¹-hamaá¹ƒ saraá¹‡aá¹ƒ gacchantÄ• naá¹ƒ yadidaá¹ƒ tapussabhallikÄ
kho bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``ete \Be I 93/ bhante mayaá¹ƒ bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca, upA
ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ gateâ€™â€™ hu ---

``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ paá¹-hamaá¹ƒ saraá¹‡
tapussabhallikÄ• vÄ• á¹‡ijÄ• â€™â€™ ---

anÄ• thapiá¹‡á¸• akavatthu

__pucchÄ• --- _ tenÄ• vuso \Be I 94/ bhagavatÄ• arahatÄ• ... pe ... sammÄ• sambuddhen
ekakanipÄ• te etadaggavagge Ä• gatesu ekÄ• dasasu upÄ• sakesu sudatto gahapati anÄ•
etadaggaá¹-á¹-hÄ• ne á¹-hapito.

__vissajjanÄ• --- _ etadaggavagge bhante Ä• gatesu ekÄ• dasasu upÄ• sakesu sudatto ga
``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ dÄ• yakÄ• naá¹ƒ yadid
anÄ• thapiá¹‡á¸• ikoâ€™â€™ ti. evaá¹ƒ kho bhante bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-h

etadaggaá¹ƒ \Be I 97/ bhikkhave mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ dÄ• yakÄ• naá
anÄ• thapiá¹‡á¸• iko ---

sÅ«rambaá¹-á¹-haupÄ• sakÄ• vatthu

__pucchÄ• --- _ sÅ«rambaá¹-á¹-ho nÄ• ma Ä• vuso upÄ• sako bhagavatÄ• kathaá¹ƒ etad

__vissajjanÄ• --- _ sÅ«rambaá¹-á¹-ho upÄ• sako ``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ
aveccappasannÄ• naá¹ƒ yadidaá¹ƒ sÅ«rambaá¹-á¹-hoâ€™â€™ ti evaá¹ƒ kho bhante bhaga
á¹-hapito.

``etadaggaá¹ƒ \Be I 100/ bhikkhave mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ aveccappas

sÅ«rambaá¹-á¹-hoâ€™â€™ hu ---

sujÄ• tÄ• upÄ• sikÄ• vatthu

__pucchÄ• --- _ etadaggavagge \Be I 101/ Ä• vuso Ä• gatÄ• su dasasu upÄ• sikÄ• su sujÄ
seniyadhÄ«tÄ• kathaá¹ƒ bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

__vissajjanÄ• --- _ sujÄ• tÄ• bhante seniyadhÄ«tÄ• ``etadaggaá¹ƒ bhikkhave mama sÄ•
paá¹-hamaá¹ƒ saraá¹‡aá¹ƒ gacchantÄ«naá¹ƒ yadidaá¹ƒ sujÄ• tÄ• seniyadhÄ«tÄ• â€™â€™
bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etÄ• \Be I 104/ mayaá¹ƒ bhante bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca
upÄ• sikÄ• yo no bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetÄ• saraá¹‡aá¹ƒ gatÄ• â€™â€

``etadaggaá¹ƒ bhikkhave mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ paá¹-hamaá¹ƒ saraá¹‡a
sujÄ• tÄ• seniyadhÄ«tÄ• â€™â€™ ---

visÄ• khÄ• upÄ• sikÄ• vatthu

__pucchÄ• --- _ visÄ• khÄ• \Be I 105/ pana Ä• vuso upÄ• sikÄ• kathaá¹ƒ bhagavatÄ• et
á¹-hapitÄ• .

__vissajjanÄ• --- _ visÄ• khÄ• bhante upÄ• sikÄ• migÄ• ramÄ• tÄ• ``etadaggaá¹ƒ bhikkh
upÄ• sikÄ• naá¹ƒ dÄ• yikÄ• naá¹ƒ yadidaá¹ƒ visÄ• khÄ• migÄ• ramÄ• tÄ• â€™â€™ ti evaá
etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etadaggaá¹ƒ \Be I 107/ bhikkhave mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ dÄ• yikÄ• naá
migÄ• ramÄ• tÄ• â€™â€™ hu ---

khujjuttarÄ• upÄ• sikÄ• vatthu

__pucchÄ• --- _ tenÄ• vuso \Be I 108/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g
etadaggavagge Ä• gatÄ• su dasasu upÄ• sikÄ• su khujjuttarÄ• nÄ• ma upÄ• sikÄ• kathaá¹
á¹-hapitÄ• .

__vissajjanÄ• --- _ etadaggavagge bhante Ä• gatÄ• su dasasu upÄ• sikÄ• su khujjuttarÄ•
bhikkhave mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ bahussutÄ• naá¹ƒ yadidaá¹ƒ khujjuttarÄ
bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etadaggaá¹ƒ \Be I 111/ bhikkhave mama sÄ• vakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ bahussutÄ•
khujjuttarÄ• â€™â€™ hu ---

kÄ• á¸·Ä«upÄ• sikÄ• vatthu

__pucchÄ• --- _ kÄ• á¸·Ä«nÄ• ma Ä• vuso upÄ• sikÄ• kuraragharikÄ• kathaá¹ƒ bhagavat
á¹-hapitÄ• .

__vissajjanÄ• --- _ kÄ• á¸·Ä« bhante upÄ• sikÄ• kuraragharikÄ• ``etadaggaá¹ƒ bhikkhave
anussavappasannÄ• naá¹ƒ yadidaá¹ƒ kÄ• á¸·Ä« upÄ• sikÄ• kuraragharikÄ• â€™â€™ ti eva
etadaggaá¹-á¹-hÄ• ne á¹-hapitÄ• .

``etadaggaá¹ƒ \Be I 112/ bhikkhave mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ anussavappa
kÄ• á¸·Ä« upÄ• sikÄ• kuraragharikÄ• â€™â€™ ---

aá¹-á¹-hÄ• napÄ• á¸·i

__pucchÄ• --- _ sakalÄ• pi \Be I 113/ Ä• vuso aá¹-á¹-hÄ• napÄ• á¸·i bhagavatÄ• kathaá¹ƒ

__vissajjanÄ• --- _ aá¹-á¹-hÄ• nametaá¹ƒ bhikkhave anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampann
kaÃ±cisaá¹…khÄ• raá¹ƒ niccato upagaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca
vijjati, yaá¹ƒ puthujjano kaÃ±cisaá¹…khÄ• raá¹ƒ niccato upagaccheyya, á¹-hÄ• nametaá¹ƒ v
bhante bhagavatÄ• sakalÄ• pi aá¹-á¹-hÄ• napÄ• á¸·i bhÄ• sitÄ• .

ekadhammapÄ• á¸·i paá¹-hamavagga

__pucchÄ• --- _ ekadhammapÄ• á¸·iyaá¹ƒ \Be I 114/ Ä• vuso paá¹-hamavagge kÄ«disÄ« d
desitÄ• .

__vissajjanÄ• --- _ ekadhammapÄ• á¸·iyaá¹ƒ bhante paá¹-hamavagge ``ekadhammo bhikk
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n
ekadhammo, buddhÄ• nussati, ayaá¹ƒ kho bhikkhave ekadhammo bhÄ• vito bahulÄ«kato e
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattatÄ«â€™
dhammadesanÄ• desitÄ• .

__pucchÄ• --- _ dutiyavagge \Be I 115/ pana Ä• vuso bhagavatÄ• kÄ«disÄ« dhammadesa

__vissajjanÄ• --- _ dutiyavagge \Be I 116/ bhante bhagavatÄ• ``nÄ• haá¹ƒ bhikkhave aÃ±
samanupassÄ• mi, yena anuppannÄ• vÄ• akusalÄ• dhammÄ• uppajjanti, uppannÄ• vÄ•
vepullÄ• ya saá¹ƒvattanti, yathayidaá¹ƒ bhikkhave micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hikas
anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti, uppannÄ• ca akusalÄ• dhammÄ• bhiy
saá¹ƒvattantÄ«â€™â€™ ti. evamÄ• dikÄ• bhagavatÄ• dhammadesanÄ• yo desitÄ• .

tatiyavagga

__pucchÄ• --- _ tatiyavagge \Be I 117/ pana Ä• vuso paÃ±camÄ• dÄ«ni aá¹-á¹-ha suttÄ• n
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ tatiyavagge bhante paÃ±camÄ• dÄ«ni aá¹-á¹-hasuttÄ• ni ``durakkhÄ• te
yo ca samÄ• dapeti, yaÃ±ca samÄ• dapeti, yo ca samÄ• dapito tathattÄ• ya paá¹-ipajjati. sa
apuÃ±Ã±aá¹ƒ pasavanti. taá¹ƒkissahetu, durakkhÄ• bhattÄ• bhikkhave dhammassa. svÄ• b
dhammavinaye yo ca samÄ• dapeti, yaÃ±ca samÄ• dapeti, yo ca samÄ• dapito, tathattÄ• y
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti. taá¹ƒkissahetu svÄ• kkhÄ• tattÄ• bhikkhave dhammassÄ•
bhagavatÄ• bhÄ• sitÄ• ni.

apara accharÄ• saá¹…ghÄ• tavagga

__pucchÄ• --- _ aparaaccharÄ• saá¹…ghÄ• tavagge \Be I 120/ pana Ä• vuso bhagavatÄ•
desitÄ• .

__vissajjanÄ• --- _ aparaaccharÄ• saá¹…ghÄ• tavagge bhante ``accharÄ• saá¹…ghÄ• tan
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• veti, ayaá¹ƒ vuccati bhikkhave bhikkhu arittajjhÄ• no viharat
ovÄ• dapatikaro amoghaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jati, ko pana vÄ• do ye naá¹ƒ ba
evamÄ• dikÄ• bhante bhagavatÄ• dhammadesanÄ• yo desitÄ• .

kÄ• yagatÄ• sativagga

__pucchÄ• --- _ sakalopi \Be I 122/ Ä• vuso kÄ• yagatÄ• sativaggo bhagavatÄ• kathaá¹ƒ

__vissajjanÄ• --- _ yassa kassaci bhikkhave mahÄ• samuddo cetasÄ• phuá¹-o, antogadhÄ
samuddaá¹…gamÄ• , evameva bhikkhave yassa kassaci kÄ• yagatÄ• sati bhÄ• vitÄ• bahu
kusalÄ• dhammÄ• yekeci vijjÄ• bhÄ• giyÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ•
bhÄ• sito.

amatavagga

__pucchÄ• --- _ sakalopi \Be I 123/ Ä• vuso amatavaggo bhagavatÄ• kathaá¹ƒ bhÄ• sato.

__vissajjanÄ• --- _ amataá¹ƒ te bhikkhave na paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ na pa
te bhikkhave paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±janti. amataá¹ƒ te bhikkhave
yesaá¹ƒ kÄ• yagatÄ• sati aparibhuttÄ• . amataá¹ƒ te bhikkhave paribhuttaá¹ƒ, yesaá¹ƒ kÄ•
evamÄ• dinÄ• bhante bhagavatÄ• sakalopi amatavaggo bhÄ• sito.

kammakaraá¹‡avagga, vajjasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 125/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g
kammakaraá¹‡avagge paá¹-hamaá¹ƒ vajjasuttaá¹ƒ kattha kassa kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ``dvemÄ• ni
katamÄ• ni dve diá¹-á¹-hadhammikaÃ±ca vajjaá¹ƒ samparÄ• yikaÃ±ca vajjaâ€™â€™ nti eva
bhÄ• sitaá¹ƒ.

tasmÄ• tiha \Be I 127/ bhikkhave evaá¹ƒ sikkhitabbaá¹ƒ ``diá¹-á¹-hadhammikassa vajjassa
samparÄ• yikassa vajjassa bhÄ• yissÄ• ma, vajjabhÄ«runo bhavissÄ• ma vajjabhayadassÄ
bhikkhave sikkhitabbaá¹ƒ.

padhÄ• nasutta

__pucchÄ• --- _ tattheva \Be I 128/ Ä• vuso dutiyaá¹ƒ padhÄ• nasuttaá¹ƒ bhagavatÄ• katt
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ``dvemÄ
durabhisambhavÄ• ni lokasmiá¹ƒ. katamÄ• ni dve, yaÃ±ca gihÄ«naá¹ƒ agÄ• raá¹ƒ ajjhÄ• va
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nuppÄ• danatth
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• naá¹ƒ sabbÅ«padhipaá¹-inissaggattaá¹ƒ padhÄ• n
padhÄ• nÄ• ni durabhisambhavÄ• ni lokasmiâ€™â€™ nti evamÄ• dinÄ• bhagavatÄ• bhÄ•

tapanÄ«yasutta

__pucchÄ• --- _ tattheva \Be I 130/ Ä• vuso tapanÄ«yasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ

__vissajjanÄ• --- _ dveme bhikkhave dhammÄ• tapanÄ«yÄ• . katame dve, idha bhikkhave
kÄ• yaduccaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti kÄ• ya sucaritaá¹ƒ, vacÄ«duccaritaá¹ƒ kataá¹

vacÄ«sucaritaá¹ƒ, manoduccaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti manosucaritaá¹ƒ. so ``kÄ• y
kataâ€™â€™ nti tappati, ``akataá¹ƒ me kÄ• yasucaritaâ€™â€™ nti tappati. vacÄ«duccarita
``manoduccaritaá¹ƒ me kataâ€™â€™ nti tappati, ``akataá¹ƒ me manosucaritaâ€™â€™ nti t
dve dhammÄ• tapanÄ«yÄ• ti. evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

atapanÄ«yasutta

__pucchÄ• --- _ catutthaá¹ƒ \Be I 131/ pana Ä• vuso atapanÄ«yasuttaá¹ƒ bhagavatÄ• kat

__vissajjanÄ• --- _ catutthaá¹ƒ bhante atapanÄ«yasuttaá¹ƒ ``dveme bhikkhave dhammÄ•
idha bhikkhave ekaccassa kÄ• yasucaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti kÄ• yaduccaritaá¹ƒ
kataá¹ƒ hoti, akataá¹ƒ hoti vacÄ«duccaritaá¹ƒ. manosucaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti n
so `kÄ• yasucaritaá¹ƒ me kataâ€™ nti na tappati, `akataá¹ƒ me kÄ• yaduccaritaâ€™ nti nat
`vacÄ«sucaritaá¹ƒ ... pe ... manosucaritaá¹ƒ me kataâ€™ nti na tappati. `akataá¹ƒ me mano
tappati. ime kho bhikkhave dve dhammÄ• atapanÄ«yÄ• â€™â€™ ti. evaá¹ƒ kho bhante bh

upaÃ±Ã±Ä• tasutta

__pucchÄ• --- _ paÃ±camaá¹ƒ \Be I 132/ pana Ä• vuso upaÃ±Ã±Ä• tasuttaá¹ƒ bhagavatÄ•

__vissajjanÄ• --- _ paÃ±camaá¹ƒ bhante upaÃ±Ã±Ä• tasuttaá¹ƒ ``dvinnÄ• haá¹ƒ bhikkhav
upaÃ±Ã±Ä• siá¹ƒ. yÄ• ca asantuá¹-á¹-hitÄ• kusalesu dhammesu, yÄ• ca appaá¹-ivÄ• nitÄ
appaá¹-ivÄ• ni sudÄ• haá¹ƒ bhikkhave padahÄ• mi `kÄ• maá¹ƒ-taco ca nhÄ• ru ca aá¹-á¹-hi
sarÄ«re maá¹ƒsalohitaá¹ƒ, yaá¹ƒ \Be I 133/ taá¹ƒ purisathÄ• mena purisavÄ«riyena purisap
na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti. evamÄ• c
bhÄ• sitaá¹ƒ.

cariyasutta

__pucchÄ• --- _ navamaá¹ƒ \Be I 134/ pana Ä• vuso cariyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vissajjanÄ• --- _ navamaá¹ƒ bhante cariyasuttaá¹ƒ ``dveme bhikkhave dhammÄ• sukkÄ
dve, hirÄ«ca ottappaÃ±ca. ime kho bhikkhave dve sukkÄ• dhammÄ• lokaá¹ƒ na pÄ• leyyu
`mÄ• tÄ• â€™ tivÄ• `mÄ• tucchÄ• â€™ tivÄ• `mÄ• tulÄ• nÄ«â€™ tivÄ• `Ä• cariyabhariyÄ
tiâ€™â€™ vÄ• ti, evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

adhikaraá¹‡avagga, sattamasutta

__pucchÄ• --- _ adhikaraá¹‡avagge \Be I 136/ pana Ä• vuso sattamasuttaá¹ƒ bhagavatÄ• kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha jÄ• á¹‡ussoá¹‡i bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``ko nu kho bho gotama he midhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒmaraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• t upapajjantÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``katattÄ• ca brÄ• hmaá¹‡a akatatt sattÄ• kÄ• yassa bhedÄ• paraá¹ƒmaraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

ko \Be I 137/ nu kho bho gotama hetu ko paccayo, yena midhekacce sattÄ• kÄ• yassa bhe apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

``katattÄ• ca brÄ• hmaá¹‡a akatattÄ• ca evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantiâ€™â€™ ---

ko \Be I 138/ pana bho gotama hetu ko paccayo, yena midhekacce sattÄ• kÄ• yassa bhed sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti ---

katattÄ• ca brÄ• hmaá¹‡a akatattÄ• ca evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ saggaá¹ƒ lokaá¹ƒ upapajjanti.

na kho ahaá¹ƒ imassa bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ a atthaá¹ƒ ---

sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu.

aá¹-á¹-hamasutta

__pucchÄ• --- _ tattheva \Be I 140/ Ä• vuso aá¹-á¹-hamasuttaá¹ƒ bhagavatÄ• kattha kassa

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmato Ä• nandassa ``ekaá¹ƒsenÄ• haá¹ƒ vadÄ• mi kÄ• yaduccaritaá¹ƒ manoduccaritaâ€™â€™ nti evamÄ• dinÄ• bhagavatÄ• bhÄ•

``ekaá¹ƒsenÄ• haá¹ƒ \Be I 141/ Ä• nanda karaá¹‡Ä«yaá¹ƒ vadÄ• mi kÄ• yasucaritaá¹ƒ vac manosucaritaá¹ƒâ€™â€™ ---

navamasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 142/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g
adhikaraá¹‡avagge navamasuttaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ akusalaá¹ƒ \Be I 143/ bhikkhave pajahatha, sakkÄ• bhikkhave akusala
nocedaá¹ƒ bhikkhave sakkÄ• abhavissa akusalaá¹ƒ pajahituá¹ƒ, nÄ• haá¹ƒ evaá¹ƒ vadeyya
pajahathÄ• â€™â€™ ti. yasmÄ• ca kho bhikkhave sakkÄ• akusalaá¹ƒ pajahituá¹ƒ, tasmÄ•
``akusalaá¹ƒ bhikkhave pajahathÄ• â€™â€™ ti. akusalaÃ±ca hidaá¹ƒ bhikkhave pahÄ«naá¹
saá¹ƒvatteyya, nÄ• haá¹ƒ evaá¹ƒvadeyyaá¹ƒ ``akusalaá¹ƒ bhikkhave pajahathÄ• â€™â€™
akusalaá¹ƒ pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattati, tasmÄ• haá¹ƒ evaá¹ƒ vadÄ• mi ``a
pajahathÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

dasamasutta, ekÄ• dasamasutta

__pucchÄ• --- _ tattheva \Be I 145/ Ä• vuso dasamaekÄ• dasamasuttÄ• ni bhagavatÄ• ka

__vissajjanÄ• --- _ tattheva bhante dasamaekÄ• dasamasuttÄ• ni ``dveme bhikkhave dhar
sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattanti. katame dve, dunnikkhittaÃ±ca padabyaÃ±ja
dunnikkhittassa bhikkhave padabyaÃ±janassa atthopi dunnayo hoti. ime kho bhikkhave dve
sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti ca. ``dveme bhikkhave dhamn
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattanti. katame dve, sunikkhittaÃ±ca padabyaÃ
sunikkhittassa bhikkhave padabyaÃ±janassa atthopi sunayo hoti. ime kho bhikkhave dve dh
á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti ca. evaá¹ƒ kho

bÄ• lavagga

dutiyasutta

__pucchÄ• --- _ bÄ• lavagge \Be I 147/ pana Ä• vuso dutiyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vissajjanÄ• --- _ bÄ• lavagge bhante dutiyaá¹ƒ suttaá¹ƒ ``dveme bhikkhave tathÄ• gataá
katame dve, duá¹-á¹-ho vÄ• dosantaro saddho vÄ• duggahitena. ime kho bhikkhave dve ta
abbhÄ• cikkhantÄ«â€™â€™ ti, evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

tatiyasutta

__pucchÄ• --- _ tattheva \Be I 148/ Ä• vuso tatiyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sita

__vissajjanÄ• --- _ tattheva bhante tatiyasuttaá¹ƒ bhagavatÄ• ``dveme bhikkhave tathÄ• g
abbhÄ• cikkhanti. katame dve, yo ca abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena `bhÄ• sitaá¹ƒ la
tathÄ• gatenÄ• â€™ ti dÄ«peti. yo ca bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena `abhÄ• sitaá¹ƒ al
tathÄ• gatenÄ• tiâ€™ \Be I 149/ dÄ«peti. ime kho bhikkhave dve tathÄ• gataá¹ƒ abbhÄ• cik
tathÄ• gataá¹ƒ nÄ• bbhÄ• cikkhanti. katame dve, yo ca abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gate
alapitaá¹ƒ tathÄ• gatenÄ• â€™ ti dÄ«peti. yo ca bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena `bhÄ•
tathÄ• gatenÄ• â€™ ti dÄ«peti. ime kho bhikkhave dve tathÄ• gataá¹ƒ nÄ• bbhÄ• cikkhantÄ
bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

catutthavagga, paÃ±camasutta

__pucchÄ• --- _ tattheva \Be I 150/ Ä• vuso catutthapaÃ±camasuttÄ• ni bhagavatÄ• katha

__vissajjanÄ• --- _ tattheva bhante catutthapaÃ±camasuttÄ• ni ``dveme bhikkhave tathÄ•
katame dve, yo ca neyyatthaá¹ƒ suttantaá¹ƒ `nÄ«tattho suttantoâ€™ ti \Be I 151/ dÄ«peti, y
suttantaá¹ƒ `neyyattho suttantoâ€™ ti dÄ«petÄ«â€™â€™ ti, evamÄ• dinÄ• bhagavatÄ• bh

samacittavagga, paá¹-hamasutta

__pucchÄ• --- _ samacittavagge \Be I 153/ Ä• vuso paá¹-hamasuttaá¹ƒ bhagavatÄ• katha

__vissajjanÄ• --- _ samacittavagge bhante paá¹-hamasuttaá¹ƒ ``asappurisabhÅ«miÃ±ca v
sappurisabhÅ«miÃ±ca, taá¹ƒ suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasikarotha, bhÄ• sissÄ• mÄ«â
bhagavatÄ• bhÄ• sitaá¹ƒ.

dutiyasutta

__pucchÄ• --- _ tattheva \Be I 156/ Ä• vuso dutiyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sita

__vissajjanÄ• --- _ tattheva bhante dutiyasuttaá¹ƒ ``dvinnÄ• haá¹ƒ bhikkhave na suppatikÄ
katamesaá¹ƒ dvinnaá¹ƒ, mÄ• tu ca pitu cÄ• â€™â€™ ti, evamÄ• dinÄ• bhagavatÄ• bhÄ• s

samacittasutta

__pucchÄ• --- _ tattheva \Be I 157/ Ä• vuso paÃ±camaá¹ƒ samacittasuttaá¹ƒ kattha kassa
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ``ajjhattasaá
puggalaá¹ƒ desessÄ• mi bahiddhÄ• saá¹ƒyojanaÃ±ca, taá¹ƒsuá¹‡Ä• tha

sÄ• dhukaá¹ƒ \Be I 158/ manasikarothÄ• â€™â€™ ti, evamÄ• dinÄ• bhante Ä• yasmatÄ•
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

ovÄ• da

__pucchÄ• --- _ kathaÃ±ca \Be I 161/ Ä• vuso tattha bhagavÄ• ovÄ• daá¹ƒ adÄ• si.

__vissajjanÄ• --- _ tattha bhante bhagavÄ• ``tasmÄ• tiha sÄ• riputta evaá¹ƒ sikkhitabbaá¹
bhavissÄ• ma santamÄ• nasÄ• â€™ ti. evaÃ±hi vo sÄ• riputta sikkhitabbaâ€™â€™ nti evar

``eso bhante Ä• yasmÄ• sÄ• riputto pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de bhikkhÅ«
puggalaá¹ƒ deseti bahiddhÄ• saá¹ƒyojanaÃ±caâ€™â€™ ---

sÄ• dhu \Be I 162/ bhante bhagavÄ• yena Ä• yasmÄ• sÄ• riputto tenupasaá¹…kamatu an

tÄ• kho pana sÄ• riputta devatÄ• dasapi hutvÄ• vÄ«sampi hutvÄ• tiá¹ƒsampi hutvÄ• cat
paÃ±Ã±Ä• sampi hutvÄ• saá¹-á¹-hipi hutvÄ• Ä• raggakoá¹-initudanamattepi tiá¹-á¹-hanti, n
byÄ• bÄ• dhenti ---

tasmÄ• tiha \Be I 163/ sÄ• riputta evaá¹ƒ sikkhitabbaá¹ƒ santindriyÄ• bhavissÄ• ma santar

parisavagga

uttÄ• nasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 165/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g
parisavagge paá¹-hamaá¹ƒ uttÄ• nasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ paá¹-hamaá¹ƒ bhante uttÄ• nasuttaá¹ƒ ``dvemÄ• sikkhave parisÄ• , ka
parisÄ• gambhÄ«rÄ• ca parisÄ• , katamÄ• ca bhikkhave uttÄ• nÄ• parisÄ• , idha bhikkha
bhikkhÅ« uddhatÄ• honti unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• muá¹-á¹-hass
vibbhantacittÄ• pÄ• katindriyÄ• . ayaá¹ƒ vuccati bhikkhave uttÄ• nÄ• parisÄ• â€™â€™ ti e
bhÄ• sitaá¹ƒ.

soparisattaka

etadaggaá¹ƒ bhikkhave imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ gambhÄ«rÄ• paris

anaggavatÄ«sutta

__pucchÄ• --- _ tattheva \Be I 167/ Ä• vuso tatiyaá¹ƒ anaggavatÄ«suttaá¹ƒ bhagavatÄ• ka

__vissajjanÄ• --- _ tattheva bhante tatiyaá¹ƒ anaggavatÄ«suttaá¹ƒ ``dvemÄ• bhikkhave pa
anaggavatÄ« ca parisÄ• aggavatÄ« ca parisÄ• . katamÄ• ca bhikkhave anaggavatÄ« paris
parisÄ• yaá¹ƒ therÄ• bhikkhÅ« bÄ• hulikÄ• honti sÄ• thalikÄ• , okkamane pubbaá¹…gamÄ
na vÄ«riyaá¹ƒ Ä• rabhanti appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikabha
ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

okkÄ• citavinÄ«tasutta

__pucchÄ• --- _ tattheva \Be I 170/ Ä• vuso chaá¹-á¹-haá¹ƒ okkÄ• citavinÄ«tasuttaá¹ƒ bhag
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tattheva bhante chaá¹-á¹-haá¹ƒ okkÄ• citavinÄ«tasuttaá¹ƒ ``dvemÄ• bh
katamÄ• dve, okkÄ• citavinÄ«tÄ• parisÄ• no paá¹-ipucchÄ• vinÄ«tÄ• , paá¹-ipucchÄ• vin
okkÄ• citavinÄ«tÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

puggalavagga

asantasannivÄ• sasutta

__pucchÄ• --- _ puggalavagge \Be I 173/ Ä• vuso ekÄ• dasamaá¹ƒ asantasannivÄ• sasutt
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ puggalavagge bhante ekÄ• dasamaá¹ƒ asantasannivÄ• sasuttaá¹ƒ ``as
bhikkhave desessÄ• mi santasannivÄ• saÃ±ca, taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasikar
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sukhavagga

__pucchÄ• --- _ sukhavagge \Be I 176/ pana Ä• vuso bhagavatÄ• kÄ«disÄ« dhammadesa

__vissajjanÄ• --- _ sukhavagge bhante bhagavatÄ• ``dvemÄ• ni bhikkhave sukhÄ• ni. kat
pabbajitasukhaÃ±ca, imÄ• ni kho bhikkhave dve sukhÄ• ni. etadaggaá¹ƒ bhikkhave imesaá
yadidaá¹ƒ pabbajitasukhaâ€™â€™ nti evamÄ• dikÄ• dhammadesanÄ• yo desitÄ• .

Ä• yÄ• canavagga

__pucchÄ• --- _ Ä• yÄ• canavagge \Be I 178/ pana Ä• vuso bhagavatÄ• paá¹-hamÄ• dÄ«
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ Ä• yÄ• canavagge bhante paá¹-hamÄ• dÄ«ni cattÄ• ri suttÄ• ni ``saddh
sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• ceyya tÄ• diso homi, yÄ• disÄ• sÄ• riputtamoggallÄ• n
bhÄ• sitÄ• ni.

avaá¹‡á¹‡Ä• rahasutta

__pucchÄ• --- _ tattheva \Be I 180/ Ä• vuso paÃ±camaá¹ƒ avaá¹‡á¹‡Ä• rahasuttaá¹ƒ bhag
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tattheva bhante paÃ±camaá¹ƒ avaá¹‡á¹‡Ä• rahasuttaá¹ƒ ``dvÄ«hi bhik
samannÄ• gato bÄ• lo abyatto asappuriso etaá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• va
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti, evamÄ• dinÄ• bhagavatÄ

appasÄ• danÄ«yasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 182/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…
Ä• yÄ• canavagge chaá¹-á¹-haá¹ƒ appasÄ• danÄ«yasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ chaá¹-á¹-haá¹ƒ bhante appasÄ• danÄ«yasuttaá¹ƒ ``dvÄ«hi bhikkhave d
bÄ• lo abyatto asappuriso etaá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nu
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati. katamehi dvÄ«hi, ananuvicca apariyogÄ
á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒseti, ananuvicca apariyo gÄ• hetvÄ• pasÄ• danÄ«ye á¹-h
upadaá¹ƒsetÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

mÄ• tÄ• pitusutta

__pucchÄ• --- _ tattheva \Be I 184/ Ä• vuso sattamaá¹ƒ mÄ• tÄ• pitusuttaá¹ƒ bhagavatÄ•

__vissajjanÄ• --- _ tattheva bhante sattamaá¹ƒ mÄ• tÄ• pitusuttaá¹ƒ ``dvÄ«su bhikkhave m

bÄ• lo abyatto asappuriso etaá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hohi sÄ• n
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati. katamesu dvÄ«su, mÄ• tari ca pitari cÄ•
bhagavatÄ• bhÄ• sitaá¹ƒ.

tathÄ• gatasutta

__pucchÄ• --- _ tattheva \Be I 185/ Ä• vuso aá¹-á¹-hamaá¹ƒ tathÄ• gatasuttaá¹ƒ bhagavat

__vissajjanÄ• --- _ tattheva \Be I 186/ bhante aá¹-á¹-hamaá¹ƒ tathÄ• gatasuttaá¹ƒ ``dvÄ«su
micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso etaá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariha
sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati. katamesu dvÄ«su, tathÄ
cÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

tikanipÄ• ta

bÄ• lavagga, bhayasutta

__pucchÄ• --- _ tikanipÄ• te \Be I 189/ pana Ä• vuso paá¹-hamaá¹ƒ bhayasuttaá¹ƒ bhagav
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• naá¹ƒ ``yÄ• ni kÄ• nici bhikkhave b
sabbÄ• ni tÄ• ni bÄ• lato uppajjanti no paá¹‡á¸• itato. ye keci uppaddavÄ• uppajjanti, sabbe
no paá¹‡á¸• itato. yekeci upasaggÄ• uppajjanti, sabbete bÄ• lato uppajjanti no paá¹‡á¸• ita
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

cintÄ«sutta

__pucchÄ• --- _ tattheva \Be I 190/ Ä• vuso tatiyaá¹ƒ cintÄ«suttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vissajjanÄ• --- _ tattheva bhante cintÄ«suttaá¹ƒ ``tÄ«á¹‡imÄ• ni bhikkhave bÄ• lassa bÄ
191/ bÄ• lanimittÄ• ni bÄ• lÄ• padÄ• nÄ• ni. katamÄ• ni tÄ«á¹‡i, idha bhikkhave bÄ• lo duc
dubbhÄ• sitabhÄ• sÄ« ca dukkaá¹-akammakÄ• rÄ« cÄ• â€™â€™ ti evamÄ• dinÄ• bhagav

accayasutta

__pucchÄ• --- _ tattheva \Be I 193/ Ä• vuso catutthaá¹ƒ accayasuttaá¹ƒ bhagavatÄ• katha

__vissajjanÄ• --- _ tattheva bhante catutthaá¹ƒ accayasuttaá¹ƒ ``tÄ«hi bhikkhave dhamme
veditabbo. katamehi tÄ«hi, accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ nappaá¹-ikaroti,
accayaá¹ƒ desentassa yathÄ• dhammaá¹ƒ nappaá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti evamÄ• din

malasutta

__pucchÄ• --- _ tattheva \Be I 195/ Ä• vuso dasamaá¹ƒ malasuttaá¹ƒ bhagavatÄ• kathaá¹

__vissajjanÄ• --- _ tattheva bhante dasamaá¹ƒ malasuttaá¹ƒ ``tÄ«hi bhikkhave dhammehi
appahÄ• ya yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. katamehi tÄ«hi, dussÄ«lo ca hoti, duss
appahÄ«naá¹ƒ hoti. issukÄ« ca hoti, issÄ• malaÃ±cassa appahÄ«naá¹ƒ hoti. maccharÄ« ca
appahÄ«naá¹ƒ hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

rathakÄ• ravagga, Ã±Ä• tasutta

__pucchÄ• --- _ rathakÄ• ravagge \Be I 197/ pana Ä• vuso paá¹-hamaá¹ƒ Ã±Ä• tasuttaá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ paá¹-hamaá¹ƒ bhante Ã±Ä• tasuttaá¹ƒ ``tÄ«hi bhikkhave dhammehi sam
bahujanaahitÄ• ya paá¹-ipanno hoti bahujana dukkhÄ• ya bahuno janassa anatthÄ• ya ahitÄ
devamanussÄ• naá¹ƒ. katamehi tÄ«hi, ananulomike kÄ• yakamme samÄ• dapeti, ananulom
ananulomikesu dhammesu samÄ• dapetÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• si

Ä• saá¹ƒsasutta

__pucchÄ• --- _ tattheva \Be I 199/ Ä• vuso tatiyaá¹ƒ Ä• saá¹ƒsasuttaá¹ƒ bhagavatÄ• kath

__vissajjanÄ• --- _ tattheva bhante tatiyaá¹ƒ Ä• saá¹ƒsasuttaá¹ƒ ``tayome bhikkhave pugga
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo nirÄ• so Ä• saá¹ƒsoâ€™â€™ ti evamÄ• dinÄ•

sacetanasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 203/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g
rathakÄ• ravagge paÃ±camaá¹ƒ sacetanasuttaá¹ƒ kattha kassa kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• rabb
bhikkhave rÄ• jÄ• ahosi sacetano nÄ• ma, atha kho bhikkhave rÄ• jÄ• sacetano rathakÄ•
rathakÄ• ra channaá¹ƒ mÄ• sÄ• naá¹ƒ paccayena saá¹…gÄ• mo bhavissati sakkhissasi me

cakkayugaá¹ƒ kÄ• tuâ€™â€™ nti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

apaá¹‡á¹‡akasutta

__pucchÄ• --- _ tattheva \Be I 208/ Ä• vuso chaá¹-á¹-haá¹ƒ apaá¹‡á¹‡akasuttaá¹ƒ bhagava
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ chaá¹-á¹-haá¹ƒ bhante apaá¹‡á¹‡akasuttaá¹ƒ ``tÄ«hi bhikkhave dhamm
bhikkhu apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ paá¹-ipanno hoti, yoni cassa Ä• raddhÄ• hoti Ä• savÄ
tÄ«hi, idha bhikkhave bhikkhu indriyesu guttadvÄ• ro hoti, bhojane mattaÃ±Ã±Å« hoti, jÄ• g
hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

devalokasutta

__pucchÄ• --- _ tattheva \Be I 210/ Ä• vuso aá¹-á¹-hamaá¹ƒ devalokasuttaá¹ƒ bhagavatÄ•

__vissajjanÄ• --- _ tattheva bhante aá¹-á¹-hamaá¹ƒ devalokasuttaá¹ƒ ``sace vo bhikkhave
paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ ``devalokÅ«papattiyÄ• Ä• vuso samaá¹‡e gotame br
ti. nanu tumhe bhikkhave \Be I 211/ evaá¹ƒ puá¹-á¹-hÄ• aá¹-á¹-Ä«yeyyÄ• tha harÄ• yeyyÄ•
jiguccheyyÄ• thÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

paá¹-hama pÄ• paá¹‡ikasutta

__pucchÄ• --- _ tattheva \Be I 212/ Ä• vuso navamaá¹ƒ paá¹-hamapÄ• paá¹‡ikasuttaá¹ƒ b
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tattheva bhante navamaá¹ƒ paá¹-hamapÄ• paá¹‡ikasuttaá¹ƒ ``tÄ«hi bhi
samannÄ• gato pÄ• paá¹‡iko abhabbo anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigantuá¹ƒ, adhigat
kÄ• tuá¹ƒ. katamehi tÄ«hi, idha bhikkhave pÄ• paá¹‡iko pubbaá¹‡hasamayaá¹ƒ na sakkacc
adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

puggalavagga

gilÄ• nasutta

__pucchÄ• --- _ puggalavagge \Be I 215/ pana Ä• vuso dutiyaá¹ƒ gilÄ• nasuttaá¹ƒ bhagava
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ puggalavagge bhante dutiyaá¹ƒ gilÄ• nasuttaá¹ƒ ``tayome bhikkhave gi
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo, idha bhikkhave ekacco gilÄ• no labhanto vÄ•
alabhanto vÄ• sappÄ• yÄ• ni bhojanÄ• ni, labhanto vÄ• sappÄ• yÄ• ni bhesajjÄ• ni alabha
bhesajjÄ• ni, labhanto vÄ• patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ alabhanto vÄ• patirÅ«paá¹ƒ u
vuá¹-á¹-hÄ• ti tamhÄ• Ä• bÄ• dhÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

bahukÄ• rasutta

__pucchÄ• --- _ tattheva \Be I 217/ Ä• vuso catutthaá¹ƒ bahukÄ• rasuttaá¹ƒ bhagavatÄ• k

__vissajjanÄ• --- _ tattheva \Be I 218/ bhante catutthaá¹ƒ bahukÄ• rasuttaá¹ƒ ``tayo me bh
puggalassa bahukÄ• rÄ• . katame tayo, yaá¹ƒ bhikkhave puggalaá¹ƒ Ä• gamma puggalo bu
hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti. ayaá¹ƒ bhikkh
puggalassa bahukÄ• roâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

jigucchitabbasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 220/ bhagavatÄ• jÄ• natÄ• passatÄ• ... pe ... sammÄ•
aá¹…guttaranikÄ• ye tikanipÄ• te puggalavagge sattamaá¹ƒ jigucchitabbasuttaá¹ƒ kathaá¹ƒ

__vissajjanÄ• --- _ sattamaá¹ƒ bhante jigucchitabbasuttaá¹ƒ ``tayome bhikkhave puggalÄ•
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo, atthi bhikkhave puggalo jigucchitabbo na sevit
payirupÄ• sitabbo, atthi bhikkhave puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na
atthi bhikkhave puggalo sevitabbo bhajitabbo payirupÄ• sitabboâ€™â€™ ti evaá¹ƒ kho bhar
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 221/ tattha bhagavatÄ• jigucchitabbo puggalo nas
payirupÄ• sitabbo pakÄ• sito.

__vissajjanÄ• --- _ ``katamo ca bhikkhave puggalo jigucchitabbo na sevitabbo na bhajitabb
payirupÄ• sitabbo. idha bhikkhave ekacco dussÄ«lo hoti pÄ• padhammo asucisaá¹…kassar
paá¹-icchannakammanto assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o abrahmacÄ• rÄ« brahmacÄ• r
kasambujÄ• to, evarÅ«po bhikkhave puggalo jigucchitabbo na sevitabbo na bhajitabbo na p
evamÄ• dinÄ• bhante bhagavatÄ• jigucchitabbo na sevitabbo na bhajitabbo na payirupÄ•

__pucchÄ• --- _ kathaá¹ƒ \Be I 223/ panÄ• vuso tattha bhagavatÄ• ajjhupekkhitabbo pugg
bhajitabbo na payirupÄ• sitabbo pakÄ• sito.

__vissajjanÄ• --- _ katamo ca bhikkhave puggalo ajjhupekkhitabbo na sevitabbo na bhajita
payirupÄ• sitabbo, idha bhikkhave ekacco puggalo kodhano hoti upÄ• yÄ• sabahulo, appam
abhisajjati kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukan
evamÄ• dinÄ• bhante bhagavatÄ• tattha ajjhupekkhitabbo na sevitabbo na bhajitabbo na p
pakÄ• sito.

__pucchÄ• --- _ kathaá¹ƒ \Be I 224/ panÄ• vuso tattha bhagavatÄ• sevitabbo puggalo bha
pakÄ• sito.

__vissajjanÄ• --- _ ``katamo ca bhikkhave puggalo sevitabbo bhajitabbo payirupÄ• sitabbo
ekacco puggalo sÄ«lavÄ• hoti kalyÄ• á¹‡adhammo, evarÅ«po bhikkhave puggalo sevitabb
payirupÄ• sitabboâ€™â€™ ti evamÄ• dinÄ• bhante tattha bhagavatÄ• sevitabbo puggalo
pakÄ• sito.

gÅ«thabhÄ• á¹‡Ä«sutta

__pucchÄ• --- _ tattheva \Be I 226/ Ä• vuso puggalavagge aá¹-á¹-hamaá¹ƒ gÅ«thabhÄ• á¹
kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tattheva bhante puggalavagge aá¹-á¹-hamaá¹ƒ gÅ«thabhÄ• á¹‡Ä«sutta
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo, gÅ«thabhÄ• á¹‡Ä« pupphabh
ti evaá¹ƒ kho bhagavatÄ• bhÄ• sitaá¹ƒ.

gÅ«thabhÄ• á¹‡Ä«puggala

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 227/ tattha bhagavatÄ• gÅ«thabhÄ• á¹‡Ä«puggal

__vissajjanÄ• --- _ katamo ca bhikkhave puggalo gÅ«thabhÄ• á¹‡Ä«, idha bhikkhave ekac
parisaggato vÄ• Ã±Ä• timajjhagatovÄ• pÅ«gamajjhagatovÄ• rÄ• jakulamajjhagatovÄ• ab
``ehambho purisa yaá¹ƒ jÄ• nÄ• si, taá¹ƒ vadehÄ«â€™â€™ ti. so ajÄ• naá¹ƒ vÄ• Ä• ha ``jÄ
vÄ• Ä• ha ``na jÄ• nÄ• mÄ«â€™â€™ ti, apassaá¹ƒ vÄ• Ä• ha ``passÄ• mÄ«â€™â€™ ti, p
passÄ• mÄ«â€™â€™ ti. iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• sampaj
ayaá¹ƒ vuccati bhikkhave puggalo gÅ«thabhÄ• á¹‡Ä«ti, evaá¹ƒ kho bhante tattha bhagavatÄ
pakÄ• sito.

pupphabhÄ• á¹‡Ä«puggala

__pucchÄ• --- _ kathaá¹ƒ \Be I 228/ panÄ• vuso tattha bhagavatÄ• pupphabhÄ• á¹‡Ä«pug

__vissajjanÄ• --- _ katamo ca bhikkhave puggalo pupphabhÄ• á¹‡Ä«, idha bhikkhave ekac
parisaggato vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagatovÄ• rÄ• jakulamajjhagato vÄ• a
``ehambho purisa yaá¹ƒ pajÄ• nÄ• si, taá¹ƒ vadehÄ«â€™â€™ ti. so ajÄ• naá¹ƒ vÄ• Ä• ha `
jÄ• naá¹ƒ vÄ• Ä• ha ``jÄ• nÄ• mÄ«â€™â€™ ti, apassaá¹ƒ vÄ• Ä• ha ``na passÄ• mÄ«â€™
``passÄ• mÄ«â€™â€™ ti, iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• na sa
hoti, ayaá¹ƒ vuccati bhikkhave puggalo pupphabhÄ• á¹‡Ä«ti, evaá¹ƒ kho bhante tattha bhag
pupphabhÄ• á¹‡Ä«puggalo pakÄ• sito.

madhubhÄ• á¹‡Ä«puggala

__pucchÄ• --- _ kathaá¹ƒ \Be I 229/ panÄ• vuso tattha bhagavatÄ• madhubhÄ• á¹‡Ä« pug

__vissajjanÄ• --- _ katamo ca bhikkhave puggalo madhubhÄ• á¹‡Ä«, idha bhikkhave ekac
vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato

hotÄ«ti \Be I 230/ evamÄ• dinÄ• bhante bhagavatÄ• tattha madhubhÄ• á¹‡Ä« puggalo pa

andhasutta

__pucchÄ• --- _ tattheva \Be I 231/ Ä• vuso puggalavagge navamaá¹ƒ andhasuttaá¹ƒ bhag
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tattheva bhante puggalavagge navamaá¹ƒ andhasuttaá¹ƒ ``tayome bhik
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo andho ekacakkhu dvicakkhÅ«â€™â€™ ti, evaá
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kÄ«diso Ä• vuso puggalo tattha bhagavatÄ• andho akkhÄ• to.

__vissajjanÄ• --- _ yassa bhante bhogesu ceva dhammesu ca paÃ±Ã±Ä• cakkhu natthi, ec
bhagavatÄ• andho akkhÄ• to.

__pucchÄ• --- _ kÄ«diso \Be I 232/ pana Ä• vuso puggalo tattha bhagavatÄ• ekacakkhu a

__vissajjanÄ• --- _ yassa bhante bhogesuyeva paÃ±Ã±Ä• cakkhu atthi na dhammesu. Ä«c
bhagavatÄ• ekacakkhu akkhÄ• to.

__pucchÄ• --- _ kÄ«diso \Be I 233/ pana Ä• vuso puggalo tattha bhagavatÄ• dvicakkhu ak

__vissajjanÄ• --- _ yassa bhante bhogesu ceva dhammesu ca paÃ±Ã±Ä• cakkhu atthi, Ä«
bhagavatÄ• dvicakkhu akkhÄ• to.

avakujjasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 234/ bhagavatÄ• jÄ• natÄ• passatÄ• ... pe ... sammÄ•
aá¹…guttaranikÄ• ye tikanipÄ• te puggalavagge dasamaá¹ƒ avakujjasuttaá¹ƒ kathaá¹ƒ bhÄ•

__vissajjanÄ• --- _ dasamaá¹ƒ bhante avakujjasuttaá¹ƒ ``tayo me bhikkhave puggalÄ• sa
lokasmiá¹ƒ. katame tayo, avakujjapaÃ±Ã±o puggalo ucchaá¹…gapaÃ±Ã±o puggalo puthupa
bhikkhave avakujjapaÃ±Ã±o puggalo. idha bhikkhave ekacco puggalo Ä• rÄ• maá¹ƒ gantÄ•
bhikkhÅ«naá¹ƒ santike dhammassavanÄ• ya, tassa bhikkhÅ« dhammaá¹ƒ desentiÄ• dikaly
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya nevÄ• diá¹ƒ m
manasikaroti, na pariyosÄ• naá¹ƒ manasikaroti, vuá¹-á¹-hitopi tamhÄ• Ä• sanÄ• tassÄ• ka
manasikaroti, na majjhaá¹ƒ manasikaroti, na pariyosÄ• naá¹ƒ manasikarotÄ«â€™â€™ ti eva
bhÄ• sitaá¹ƒ.

devadÅ«tavagga, sabrahmakasutta

__pucchÄ• --- _ devadÅ«tavagge \Be I 239/ pana Ä• vuso paá¹-hamaá¹ƒ sabrahmakasutta
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ devadÅ«tavagge bhante paá¹-hamaá¹ƒ sabrahmakasuttaá¹ƒ ``sabrahm
kulÄ• ni, yesaá¹ƒ puttÄ• naá¹ƒ mÄ• tÄ• pitaro ajjhÄ• gÄ• re pÅ«jitÄ• honti. sapubbacariyak
kulÄ• ni, yesaá¹ƒ puttÄ• naá¹ƒ mÄ• tÄ• pitaro ajjhÄ• gÄ• re pÅ«jitÄ• honti. Ä• huneyyÄ• ni
yesaá¹ƒ puttÄ• naá¹ƒ mÄ• tÄ• pitaro ajjhÄ• gÄ• re pÅ«jitÄ• honti. brahmÄ• ti bhikkhave mÄ
adhivacanaá¹ƒ. pubbÄ• cariyÄ• ti bhikkhave mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. Ä•
mÄ• tÄ• pitÅ«naá¹ƒ adhivacanaá¹ƒ. taá¹ƒ kissa hetu, bahukÄ• rÄ• bhikkhave mÄ• tÄ• pitar
posakÄ• imassa lokassa dassetÄ• roâ€™â€™ ti, evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sita

brahmÄ• ti \Be I 241/ mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• .

tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atha pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena, pÄ• dÄ• naá¹ƒ dhovanena ca.

tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• ||

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«ti ---

__pucchÄ• --- _ tattheva Ä• vuso paÃ±camaá¹ƒ hatthakasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bh

__vissajjanÄ• --- _ paÃ±camaá¹ƒ bhante hatthakasuttaá¹ƒ Ä• á¸·aviyaá¹ƒ hatthakaá¹ƒ Ä• á
bhÄ• sitaá¹ƒ. hatthako bhante Ä• á¸·avako bhagavantaá¹ƒ etadavoca ``kacci bhante bhagav
ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``evaá¹ƒ kumÄ• ra sukhamasayittha ye ca pana loke sukha
tesaá¹ƒ aÃ±Ã±ataroâ€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

``kacci \Be I 242/ bhante bhagavÄ• sukhamasayitthaâ€™â€™.

``evaá¹ƒ kumÄ• ra sukhamasayittha, ye ca pana loke sukhaá¹ƒ senti, ahaá¹ƒ tesaá¹ƒ aÃ±Ã

``evaá¹ƒ \Be I 244/ kumÄ• ra sukhamasayittha, ye ca pana loke sukhaá¹ƒ senti, ahaá¹ƒ tes

``sabbadÄ• \Be I 247/ ve sukhaá¹ƒ seti,

brÄ• hmaá¹‡o parinibbuto.

yo na limpati kÄ• mesu,

sÄ«tibhÅ«to nirÅ«padhi.

sabbÄ• Ä• sattiyo chetvÄ• ,

vineyya hadaye daraá¹ƒ.

upasanto sukhaá¹ƒ seti.

santiá¹ƒ pappuyya cetasoâ€™â€™ hu ---

devadÅ«tasutta

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…guttaranikÄ
devadÅ«tavagge chaá¹-á¹-haá¹ƒ devadÅ«tasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ chaá¹-á¹-haá¹ƒ \Be I 248/ bhante devadÅ«tasuttaá¹ƒ ``tÄ«á¹‡imÄ• ni bh
katamÄ• ni tÄ«á¹‡i, idha bhikkhave ekacco kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccar
duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• ma
caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ niray
bhikkhave nirayapÄ• lÄ• nÄ• nÄ• bÄ• hÄ• su gahetvÄ• yamassa raÃ±Ã±o dassenti-ayaá¹
asÄ• maÃ±Ã±o abrahmaÃ±Ã±o, na kule jeá¹-á¹-hapacÄ• yÄ«, imassa devo daá¹‡á¸• aá¹ƒ p
bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 251/ tattha bhagavatÄ• yamassa raÃ±Ã±o paá¹-ha
samanuyuÃ±janÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ tamenaá¹ƒ bhikkhave yamo rÄ• jÄ• paá¹-hamaá¹ƒ devadÅ«taá¹ƒ sama
samanubhÄ• sati ``ambho purisa na tvaá¹ƒ addasa manussesu paá¹-hamaá¹ƒ devadÅ«taá¹
evamÄ• dinÄ• bhante tattha bhagavatÄ• yamassa raÃ±Ã±o paá¹-hamadevadÅ«tasamanuy

``ambho purisa na tvaá¹ƒ addasa manussesu paá¹-hamaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taá¹

dutiya devadÅ«ta

__pucchÄ• --- _ kathaá¹ƒ \Be I 252/ panÄ• vuso tattha bhagavatÄ• yamassa raÃ±Ã±o dut
samanuyuÃ±janÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ tamenaá¹ƒ bhikkhave yamo rÄ• jÄ• paá¹-hamaá¹ƒ devadÅ«taá¹ƒ sama
samanugÄ• hitvÄ• samanubhÄ• sitvÄ• dutiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanug
purisa na tvaá¹ƒ addasa manussesu dutiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™â€™ nti eva
bhagavatÄ• yamassa raÃ±Ã±o dutiyÄ• devadÅ«tasamanuyuÃ±janÄ• pakÄ• sitÄ• .

``ambho \Be I 255/ purisa na tvaá¹ƒ addasa manussesu dutiya devadÅ«taá¹ƒ pÄ• tubhÅ«ta

``ambho purisa na tvaá¹ƒ addasa manussesu itthÄ«á¹ƒ vÄ• purisaá¹ƒ vÄ• Ä• bÄ• dhikaá¹
bÄ• á¸·hagilÄ• naá¹ƒ sake muttakarÄ«se palipannaá¹ƒ semÄ• naá¹ƒ aÃ±Ã±ehi vuá¹-á¹-hÄ•
saá¹ƒvesiyamÄ• naá¹ƒâ€™â€™ ---

tatiya devadÅ«ta

__pucchÄ• --- _ kathaá¹ƒ \Be I 256/ panÄ• vuso tattha bhagavatÄ• yamassa raÃ±Ã±o tati
samanuyuÃ±janÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ tamenaá¹ƒ bhikkhave yamo rÄ• jÄ• dutiyaá¹ƒ devadÅ«taá¹ƒ samanuyu
samanubhÄ• sitvÄ• tatiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanugÄ• hati samanubhÄ•
manussesu tatiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«tantiâ€™â€™ evamÄ• dinÄ• bhante tattha
tatiyÄ• devadÅ«tasamanuyuÃ±janÄ• pakÄ• sitÄ• .

``ambho purisa na tvaá¹ƒ addasa manussesu tatiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taá¹ƒâ€™

``ambho \Be I 257/ purisa na tvaá¹ƒ addasa manussesu itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• ekÄ• ha
dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• uddhumÄ• takaá¹ƒ vinÄ«lakaá¹ƒ vipubbakajÄ• taá

``nÄ• sakkhissaá¹ƒ bhante pamÄ• dassaá¹ƒ bhanteâ€™â€™ ---

__pucchÄ• --- _ kathaá¹ƒ \Be I 258/ panÄ• vuso tattha bhagavatÄ• nerayikassa sattassa n
dukkhapaá¹-isaá¹ƒvedanÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ tamenaá¹ƒ bhikkhave ``yamo rÄ• jÄ• tatiyaá¹ƒ devadÅ«taá¹ƒ samanuy
samanubhÄ• sitvÄ• tuá¹‡hÄ« hoti. tamenaá¹ƒ bhikkhave nirayapÄ• lÄ• paÃ±cavidhabandh
karonti, tattaá¹ƒ ayokhilaá¹ƒ hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiyasmiá¹ƒ hatthe gamen
ayokhilaá¹ƒ pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiyasmiá¹ƒ pÄ• de gamenti, tattaá¹ƒ ayo
majjheurasmiá¹ƒ gamenti. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayati,
karoti, yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hotÄ«â€™â€™ ti evamÄ• dinÄ• bhante ta
nirayadukkhapaá¹-isaá¹ƒvedanÄ• pakÄ• sitÄ• .

saá¹ƒvejanÄ«yakathÄ•

__pucchÄ• --- _ kathaá¹ƒ \Be I 261/ panÄ• vuso tattha bhagavatÄ• saá¹ƒvejanÄ«yakathÄ•

__vissajjanÄ• --- _ bhÅ«tapubbaá¹ƒ bhikkhave yamassa raÃ±Ã±o etadahosi ``ye kira bho l
karonti, te evarÅ«pÄ• vividhÄ• kammakaraá¹‡Ä• karÄ«yanti, ahovatÄ• haá¹ƒ manussattaa
ca loke uppajjeyya arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti evamÄ• dinÄ• bhante tattha
kathitÄ• .

``ye \Be I 262/ kira bho loke pÄ• pakÄ• ni kammÄ• ni karontiâ€™â€™.

``coditÄ• \Be I 263/ devadÅ«tehi, ye pamajjanti mÄ• á¹‡avÄ• .

te dÄ«gharattaá¹ƒ socanti, hÄ«nakÄ• yÅ«pagÄ• narÄ• ||

ye ca kho devadÅ«tehi, santo sappurisÄ• idha.

 á¹• 22coditÄ• na pamajjanti, ariyadhamme kudÄ• canaá¹ƒ ||

upÄ• dÄ• ne bhayaá¹ƒ disvÄ• , jÄ• timaraá¹‡asambhave.

anupÄ• dÄ• vimuccanti, jÄ• timaraá¹‡asaá¹…khaye ||

te appamattÄ• sukhino, diá¹-á¹-hadhammÄ• bhinibbutÄ• .

sabbaverabhayÄ• tÄ«tÄ• , sabbadukkhaá¹ƒ upaccaguá¹ƒâ€™â€™ hu ---

catumahÄ• rÄ• jasutta

 __pucchÄ• --- _ tenÄ• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…guttaranikÄ
devadÅ«tavagge aá¹-á¹-hamaá¹ƒ catumahÄ• rÄ• jasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

 __vissajjanÄ• --- _ aá¹-á¹-hamaá¹ƒ bhante catumahÄ• rÄ• jasuttaá¹ƒ ``aá¹-á¹-hamiyaá¹ƒ b
catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ amaccÄ• pÄ• risajjÄ• imaá¹ƒ lokaá¹ƒ anuvicaranti kacci l
matteyyÄ• petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hapacÄ• yino, uposath
paá¹-ijÄ• garonti, puÃ±Ã±Ä• ni karontÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá

 appakÄ• \Be I 265/ kho mÄ• risÄ• manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ• maÃ
jeá¹-á¹-hapacÄ• yino, uposathaá¹ƒ upavasanti paá¹-ijÄ• garonti, puÃ±Ã±Ä• ni karonti.

 ``dibbÄ• \Be I 266/ vata bho kÄ• yÄ• parihÄ• yissanti, paripÅ«rissanti asura kÄ• yÄ• â€™

 bahÅ« kho mÄ• risÄ• manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ• maÃ±Ã±Ä• brah
uposathaá¹ƒ upavasanti paá¹-ijÄ• garonti, puÃ±Ã±Ä• ni karonti.

 ``dibbÄ• \Be I 267/ vata bho kÄ• yÄ• paripÅ«rissanti, parihÄ• yissanti asura kÄ• yÄ• â€™

Ä• dhipateyyÄ• sutta

__pucchÄ• --- _ tattheva Ä• vuso dasamaá¹ƒ Ä• dhipateyyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vissajjanÄ• --- _ tattheva bhante dasamaá¹ƒ Ä• dhipateyyasuttaá¹ƒ ``tÄ«á¹‡imÄ• ni bhik
katamÄ• ni tÄ«á¹‡i, attÄ• dhipateyyaá¹ƒ lokÄ• dhipateyyaá¹ƒ dhammÄ• dhipateyyaá¹ƒ. kata
attÄ• dhipateyyaá¹ƒ, idha bhikkhave bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ
paá¹-isaÃ±cikkhatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

brÄ• hmaá¹‡avagga, paribbÄ• jakasutta

__pucchÄ• --- _ brÄ• hmaá¹‡avagge \Be I 272/ Ä• vuso catutthaá¹ƒ paribbÄ• jakasuttaá¹ƒ
kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ brÄ• hmaá¹‡avagge bhante catutthaá¹ƒ paribbÄ• jakasuttaá¹ƒ aÃ±Ã±at
paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. aÃ±Ã±ataro bhante brÄ• hmaá¹‡aparibbÄ• jako b
``sanniá¹-á¹-hiko dhammo sandiá¹-á¹-hiko dhammoti bho gotama vuccati, kittÄ• vatÄ• nu kh
sandiá¹-á¹-hiko dhammo hoti akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±
tasmiá¹ƒ bhante vatthusmiá¹ƒ ``ratto kho brÄ• hmaá¹‡a rÄ• gena abhibhÅ«to pariyÄ• dinna
ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhaya byÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkh
paá¹-isaá¹ƒvedeti, rÄ• ge pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, naparabyÄ• bÄ• dhÄ•
naubhayabyÄ• bÄ• dhÄ• yapi ceteti, nacetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve
bhagavatÄ• bhÄ• sitaá¹ƒ.

vacchagottasutta

__pucchÄ• --- _ tattheva \Be I 275/ Ä• vuso sattamaá¹ƒ vacchagottasuttaá¹ƒ bhagavatÄ•
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sattamaá¹ƒ bhante vacchagottasuttaá¹ƒ vacchagottaá¹ƒ paribbÄ• jakaá
bhÄ• sitaá¹ƒ. vacchagotto bhante paribbÄ• jako bhagavantaá¹ƒ etadavoca ``sutaá¹ƒ metaá¹
gotamo evamÄ• ha ``mayhameva dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ dÄ• naá¹ƒ dÄ•
tukÄ• mÄ• hi mayaá¹ƒ bhavantaá¹ƒ gotamaâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``ye
samaá¹‡o gotamo evamÄ• ha mayhameva dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ dÄ• t
bhagavatÄ• bhÄ• sitaá¹ƒ.

saá¹…gÄ• ravasutta

__pucchÄ• --- _ tattheva \Be I 278/ Ä• vuso dasamaá¹ƒ saá¹…gÄ• ravasuttaá¹ƒ bhagavatÄ

vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ dasamaá¹ƒ \Be I 279/ bhante saá¹…gÄ• ravasuttaá¹ƒ saá¹…gÄ• ravaá
bhÄ• sitaá¹ƒ. saá¹…gÄ• ravo bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``mayamass
yaÃ±Ã±aá¹ƒ yajÄ• mapi yajÄ• pemapi, tatra bho gotama yo ceva yajati yo ca yajÄ• peti, sab
puÃ±Ã±appaá¹-ipadaá¹ƒ paá¹-ipannÄ• honti, yadidaá¹ƒ yaÃ±Ã±Ä• dhikaraá¹‡aá¹ƒ, yopanÄ
kulÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito ekamattÄ• naá¹ƒ dameti, ekamattÄ• naá¹ƒ s
parinibbÄ• peti, evamassÄ• yaá¹ƒ ekasÄ• rÄ«rikaá¹ƒ puÃ±Ã±appaá¹-ipadaá¹ƒ paá¹-ipanno
pabbajjÄ• dhikaraá¹‡aâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``tenahi brÄ• hmaá¹‡a ta
paá¹-ipucchissÄ• mi, yathÄ• te khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• sÄ«â€™â€™ ti eva
bhÄ• sitaá¹ƒ.

``iccÄ• yapi \Be I 282/ bho gotama evaá¹ƒ bhante anekasÄ• rÄ«rikÄ• puÃ±Ã±appaá¹-ipad

__pucchÄ• --- _ tattheva Ä• vuso dutiya anusandhimhi bhagavatÄ• kÄ«disÄ« dhammades

__vissajjanÄ• --- _ tattheva bhante dutiye anusandhimhi tividhÄ• pÄ• á¹-ihÄ• riyÄ• paá¹-i
dhammadesanÄ• bhagavatÄ• desitÄ• .

``seyyathÄ• pi \Be I 283/ bhavaá¹ƒ gotamo bhavaÃ±cÄ• nando, ete me pujjÄ• ete me pÄ•

``seyyathÄ• pi bhavaá¹ƒ gotamo bhavaÃ±cÄ• nando, ete me pujjÄ• ete me pÄ• saá¹ƒsÄ•

mahÄ• vagga, venÄ• gapurasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 287/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…
mahÄ• vagge tatiyaá¹ƒ venÄ• gapurasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹

__vissajjanÄ• --- _ kosalesu bhante venÄ• gapure nÄ• ma brÄ• hmaá¹‡Ä• naá¹ƒ gÄ• me
brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. venÄ• gapuriko bhante vacchagotto brÄ• hmaá¹‡
``acchariyaá¹ƒ bho gotama, abbhutaá¹ƒ bho gotama, yÄ• vaÃ±cidaá¹ƒ bhoto gotamassa vip
parisuddho chavivaá¹‡á¹‡o pariyodÄ• to (peyyÄ• la) evarÅ«pÄ• naá¹ƒ nÅ«na bhavaá¹ƒ got
mahÄ• sayanÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatt
brÄ• hmaá¹‡a uccÄ• sayana mahÄ• sayanÄ• ni. seyyathidaá¹ƒ, Ä• sandi pallaá¹…ko gonak
paá¹-alikÄ• tÅ«likÄ• vikatikÄ• uddalomÄ« ekantalomÄ« kaá¹-á¹-issaá¹ƒ koseyyaá¹ƒ kuá¹-
assattharaá¹ƒ rathattharaá¹ƒ ajinappaveá¹‡Ä« kadalimigapavarapaccattharaá¹‡aá¹ƒ sautta
ubhatolohitakÅ«padhÄ• naá¹ƒ. dullabhÄ• ni tÄ• ni pabbajitÄ• naá¹ƒ, laddhÄ• ca pana naka
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

``acchariyaá¹ƒ bho gotama abbhutaá¹ƒ bho gotamaâ€™â€™.

dibba uccÄ• sayanamahÄ• sayana

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 290/ tattha bhagavatÄ• dibbaá¹ƒ uccÄ• sayanama

__vissajjanÄ• --- _ idhÄ• haá¹ƒ brÄ• hmaá¹‡a yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upan
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• nig
so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto vanantaÃ±Ã±eva pavisÄ• mÄ«ti evamÄ
bhagavatÄ• dibbaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ desitaá¹ƒ.

brahma uccÄ• sayanamahÄ• sayana

__pucchÄ• --- _ kathaÃ±cÄ• vuso tattha bhagavatÄ• brahmaá¹ƒ uccÄ• sayanamahÄ• say

__vissajjanÄ• --- _ idhÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• u
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• nig
pavisÄ• mÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• brahmauccÄ• sayanamahÄ• saya

katamaá¹ƒ pana taá¹ƒ bho gotama brahmauccÄ• sayanamahÄ• sayanaá¹ƒ.

ariya uccÄ• sayanamahÄ• sayana

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 294/ tattha bhagavatÄ• ariyaá¹ƒ uccÄ• sayanama

__vissajjanÄ• --- _ idhÄ• haá¹ƒ \Be I 295/ brÄ• hmaá¹‡a yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ
so pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• n
pavisÄ• mi. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• ta paá¹-ikkanto vanantaÃ±Ã±eva pavisÄ• m
tattha bhagavatÄ• ariyaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ desitaá¹ƒ.

__pucchÄ• --- _ tattheva \Be I 297/ Ä• vuso mahÄ• vagge paÃ±camaá¹ƒ kesamuttisuttaá¹
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante kesamuttenÄ• ma kÄ• lÄ• mÄ• naá¹ƒ nigame kesamu
bhÄ• sitaá¹ƒ. kesamuttiyÄ• bhante kÄ• lÄ• mÄ• bhagavantaá¹ƒ etadavocuá¹ƒ ``santi bhan
kesamuttaá¹ƒ Ä• gacchanti, te sakaá¹ƒyeva vÄ• daá¹ƒ dÄ«penti, jotenti, parappavÄ• daá¹ƒ
vambhenti paribhavanti, omakkhiá¹ƒ karonti, aparepi bhante eke samaá¹‡abrÄ• hmaá¹‡Ä•

tepi sakaá¹ƒyeva vÄ• daá¹ƒ dÄ«penti jotenti, parappavÄ• daá¹ƒ pana khuá¹ƒsenti vambhen
omakkhiá¹ƒ karonti. tesaá¹ƒ no bhante amhÄ• kaá¹ƒ hoteva kaá¹…khÄ• , hoti vicikicchÄ• k
bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ Ä• ha, ko musÄ• â€™â€™ ti. tasmiá¹
vo kÄ• lÄ• mÄ• kaá¹…khituá¹ƒ alaá¹ƒ vicikicchituá¹ƒ, kaá¹…khÄ«yeva pana vo á¹-hÄ• ne v
ti eva mÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

uposatasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 303/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g
mahÄ• vagge dasamaá¹ƒ uposathasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ Ä• rabbha ``
uposathÄ• . katame tayo. gopÄ• lakuposatho nigaá¹‡á¹-huposatho ariyuposathoâ€™â€™ ti
bhÄ• sitaá¹ƒ.

handa kuto nu tvaá¹ƒ visÄ• khe Ä• gacchasi divÄ• divassa.

``tayo \Be I 304/ kho me visÄ• khe uposathÄ• . katame tayo, gopÄ• lakuposatho nigaá¹‡á¹-
ariyuposathoâ€™â€™ ---

gopÄ• lakaupuggala

__pucchÄ• --- _ kathaÃ±cÄ• vuso tattha bhagavatÄ• gopÄ• lakuposatho pakÄ• sito.

__vissajjanÄ• --- _ kathaÃ±ca visÄ• khe gopÄ• lakuposatho hoti, seyyathÄ• pi visÄ• khe g
sÄ• mikÄ• naá¹ƒ gÄ• vo niyyÄ• tetvÄ• iti paá¹-isaÃ±cikkhati ``ajja kho gÄ• vo amukasmiÃ±
cariá¹ƒsu, amukasmiÃ±ca amukasmiÃ±ca padese pÄ• nÄ«yÄ• ni piviá¹ƒsu.

sve \Be I 305/ dÄ• ni gÄ• vo amukasmiÃ±ca amukasmiÃ±ca padese carissanti, amukasmiÃ
pÄ• nÄ«yÄ• ni pivissantÄ«â€™â€™ ti evamÄ• dinÄ• bhante tattha bhagavatÄ• gopÄ• laku

nigaá¹‡á¹-haupuggala

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 306/ tattha bhagavatÄ• nigaá¹‡á¹-huposatho pakÄ

__vissajjanÄ• --- _ kathaÃ±ca visÄ• khe nigaá¹‡á¹-huposatho hoti, atthi visÄ• khe nigaá¹‡á
samaá¹‡ajÄ• tikÄ• , te sÄ• vakaá¹ƒ evaá¹ƒ samÄ• dapenti, ``ehitvaá¹ƒ ambhopurisa ye pura
paraá¹ƒ yojanasataá¹ƒ, tesu daá¹‡á¸• aá¹ƒ nikkhipÄ• hi, ye pacchimÄ• ya disÄ• ya. ye uttar

dakkhiá¹‡Ä• ya disÄ• ya pÄ• á¹‡Ä• paraá¹ƒ yojanasataá¹ƒ, tesu daá¹‡á¸• aá¹ƒ nikkhipÄ• h
bhante tattha bhagavatÄ• nigaá¹‡á¹-huposatho pakÄ• sito.

ehi \Be I 307/ tvaá¹ƒ ambho purisa.

ehi tvaá¹ƒ ambho purisa sabbacelÄ• ni nikkhipitvÄ• evaá¹ƒ vadehi.

nÄ• haá¹ƒ \Be I 308/ kvacani kassaci kiÃ±canatasmiá¹ƒ, na ca mama kvacani katthaci kiÃ±

ariyÄ• uposatho

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 309/ tattha bhagavatÄ• ariyuposatho vitthÄ• rena

__vissajjanÄ• --- _ kathaÃ±ca visÄ• khe ariyuposatho hoti, upakkiliá¹-á¹-hassa visÄ• khe c
pariyodapanÄ• hoti. kathaÃ±ca visÄ• khe upakkiliá¹-á¹-hassa cittassa upakkamena pariyod
visÄ• khe ariyasÄ• vako tathÄ• gataá¹ƒ anussarati ``itipi so bhagavÄ• arahaá¹ƒ sammÄ• sa
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• â€™â€™ ti. tassa tathÄ• gataá¹ƒ anussarato cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ up
upakkilesÄ• te pahÄ«yantÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• ariyo uposatho vit

__pucchÄ• --- _ evaá¹ƒ \Be I 316/ upavutthassa pana Ä• vuso ariyuposathassa kathaá¹ƒ m
mahÄ• nisaá¹ƒsatÄ• vuttÄ• bhagavatÄ• .

__vissajjanÄ• --- _ kÄ«vamahapphalÄ• hoti, kÄ«vamahÄ• nisaá¹ƒso, kÄ«vamahÄ• jutiko,
seyyathÄ• pi visÄ• khe yo imesaá¹ƒ soá¸·asannaá¹ƒ mahÄ• janapadÄ• naá¹ƒ pahÅ«tarattaj
issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reyya, seyyathidaá¹ƒ ``aá¹…gÄ• naá¹ƒ magadhÄ• naá¹ƒ
vajjÄ«naá¹ƒ mallÄ• naá¹ƒ cetÄ«naá¹ƒ vaá¹…gÄ• naá¹ƒ kurÅ«naá¹ƒ paÃ±cÄ• lÄ• naá¹ƒ ma
assakÄ• naá¹ƒ avantÄ«naá¹ƒ gandhÄ• rÄ• naá¹ƒ kambojÄ• naá¹ƒ, aá¹-á¹-haá¹…gasamann
kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti evamÄ• dinÄ• bhante tattha bhagavatÄ• evaá¹ƒ u
mahapphalatÄ• mahÄ• nisaá¹ƒsatÄ• vuttÄ• .

Ä• nandavagga

Ä• jÄ«vakasutta

__pucchÄ• --- _ aá¹…guttaranikÄ• ye \Be I 319/ Ä• vuso tikanipÄ• te Ä• nandavagge dutiy
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ Ä• jÄ«vakasÄ• vakaá¹ƒ gahapati
Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. aÃ±Ã±ataro bhante Ä• jÄ
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca ``kesaá¹ƒ no bhante Ä• nanda dhammo svÄ• kkhÄ
loke sukatÄ• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``tena hi gahapati taÃ±Ã±evettha pa
yathÄ• te khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• sÄ«â€™â€™ ti evamÄ• dinÄ• Ä• yasm
dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ.

``kesaá¹ƒ \Be I 321/ no bhante Ä• nanda dhammo svÄ• kkhÄ• to, ke loke suppaá¹-ipannÄ•

``taá¹ƒ \Be I 321/ kiá¹ƒ maÃ±Ã±asi gahapatiâ€™â€™ ---

``iti \Be I 323/ kho gahapati tayÄ• vetaá¹ƒ byÄ• kataá¹ƒâ€™â€™ ---

``abhikkantaá¹ƒ \Be I 324/ bhante, abhikkantaá¹ƒ bhante, seyyathÄ• pi bhante nikkujjitaá¹ƒ
ukkujjeyyaâ€™â€™ ---

gandhajÄ• tasutta

__pucchÄ• --- _ tattheva \Be I 325/ Ä• vuso navamaá¹ƒ gandhajÄ• tasuttaá¹ƒ bhagavatÄ•
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante Ä• nandaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. Ä• yasm
bhagavantaá¹ƒ etadavoca ``tÄ«á¹‡imÄ• ni bhante gandhajÄ• tÄ• ni, yesaá¹ƒ anuvÄ• taá¹ƒy
paá¹-ivÄ• taá¹ƒ ... pe ... atthi nu kho bhante kiÃ±ci gandhajÄ• taá¹ƒ, yassa anuvÄ• tampi ga
paá¹-ivÄ• tampi gandho gacchati, anuvÄ• tapaá¹-ivÄ• tampi gandho gacchatÄ«â€™â€™ ti.
``atthÄ• nanda kiÃ±ci gandhajÄ• taá¹ƒ, yassa anuvÄ• tampi gandho gacchati, paá¹-ivÄ• tam
anuvÄ• tapaá¹-ivÄ• tampi gandho gacchatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ•

na \Be I 327/ pupphagandho paá¹-ivÄ• tameti.

na candanaá¹ƒ tagaramallikÄ• vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti.

sabbÄ• disÄ• sappuriso pavÄ• yati.

gadrabhasutta

__pucchÄ• --- _ samaá¹‡avagge \Be I 328/ Ä• vuso dutiyaá¹ƒ gadrabhasuttaá¹ƒ bhagavat

__vissajjanÄ• --- _ samaá¹‡avagge bhante dutiyaá¹ƒ gadrabhasuttaá¹ƒ ``seyyathÄ• pi bhik gogaá¹‡aá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandho hoti `ahampi dammo ahampi dammoâ€™ ti vaá¹‡á¹‡o hoti seyyathÄ• pi gunnaá¹ƒ, na tÄ• diso saro hoti seyyathÄ• pi gunnaá¹ƒ, na tÄ• seyyathÄ• pi gunnaá¹ƒ, so gogaá¹‡aá¹ƒyeva piá¹-á¹-hito piá¹-á¹-hito anubandho hoti ahamp dammoâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

tasmÄ• tiha \Be I 329/ bhikkhave evaá¹ƒ sikkhitabbaá¹ƒ.

``tibbo no chando bhavissati adhisÄ«lasikkhÄ• samÄ• dÄ• ne ... pe ... adhipaÃ±Ã±Ä• sikkh

saá¹…kavÄ• sutta

__pucchÄ• --- _ tattheva \Be I 330/ Ä• vuso ekÄ• dasamaá¹ƒ saá¹…kavÄ• suttaá¹ƒ bhaga kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante saá¹…kavÄ• yaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ nigame kas bhikkhuá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. kassapa gotto bhante bhikkhu bhagavati manopadÅ«si accayaá¹ƒ accayato desesi. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``thero cepi kassapa bhikkhu na sikkhÄ• samÄ• dÄ• nassa vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« na sikkhÄ• kÄ• mÄ• , caÃ±Ã±e bhikkhÅ« sikkhÄ• kÄ• mÄ• tesaÃ±ca na vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacch evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

loá¹‡akapallavagga

accÄ• yikasutta

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be I 334/ sammÄ• sambuddhena aá¹…guttaranikÄ• y loá¹‡akapallavagge paá¹-hamaá¹ƒ accÄ• yikasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ loá¹‡akapallavagge bhante paá¹-hamaá¹ƒ accÄ• yikasuttaá¹ƒ ``tÄ«á¹‡i kassakassa gahapatissa accÄ• yikÄ• ni karaá¹‡Ä«yÄ• ni. katamÄ• ni tÄ«á¹‡i, idha bhikkhav sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ khettaá¹ƒ sukaá¹-á¹-haá¹ƒ karoti sumatikataá¹ƒ. sÄ«ghaá¹ƒ sÄ«ghaá sukaá¹-á¹-haá¹ƒ karitvÄ• sumatikataá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bÄ«jÄ• ni patiá¹-á¹-hÄ• peti bÄ«jÄ• ni \Be I 335/ patiá¹-á¹-hÄ• petvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ udakaá¹ƒ abhinetipi apane bhikkhave tÄ«á¹‡i kassakassa gahapatissa accÄ• yikÄ• ni karaá¹‡Ä«yÄ• niâ€™â€™ ti evar bhÄ• sitaá¹ƒ.

sambodhavagga

ruá¹‡á¹‡asutta

__pucchÄ• --- _ sambodhavagge \Be I 337/ panÄ• vuso paÃ±camaá¹ƒ ruá¹‡á¹‡asuttaá¹ƒ b
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sambodhavagge bhante paÃ±camaá¹ƒ ruá¹‡á¹‡asuttaá¹ƒ ``ruá¹‡á¹‡am
vinaye yadidaá¹ƒ gÄ«taá¹ƒ, ummattakamidaá¹ƒ bhikkhave ariyassa vinaye yadidaá¹ƒ nacca
bhikkhave ariyassa vinaye yadidaá¹ƒ ativelaá¹ƒ dantavidaá¹ƒsakahasitaá¹ƒ. tasmÄ• tiha bhi
gÄ«te setughÄ• to nacce, alaá¹ƒ vo dhammappamoditÄ• naá¹ƒ sataá¹ƒ sitaá¹ƒ sitamattÄ• y
bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

arakkhÄ«kasutta

__pucchÄ• --- _ tattheva \Be I 338/ Ä• vuso sattamaá¹ƒ arakkhitasuttaá¹ƒ bhagavatÄ• kat
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante anÄ• tapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ Ä• rabbha ``
arakkhite kÄ• yakammampi arakkhitaá¹ƒ hoti, vacÄ«kammampi. manokammampi arakkhitaá
arakkhitakÄ• yakammantassa arakkhitavacÄ«kammantassa arakkhitamanokammantassa kA
339/ hoti, vacÄ«kammampi avassutaá¹ƒ hoti, manokammampi avassutaá¹ƒ hotÄ«â€™â€™
bhÄ• sitaá¹ƒ.

Ä• pÄ• yikavagga

apaá¹‡á¹‡akasutta

__pucchÄ• --- _ Ä• pÄ• yikavagge \Be I 341/ Ä• vuso chaá¹-á¹-haá¹ƒ apaá¹‡á¹‡akasuttaá¹
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ Ä• pÄ• yikavagge bhante chaá¹-á¹-haá¹ƒ apaá¹‡á¹‡akasuttaá¹ƒ ``tisso
vipattiyo. katamÄ• tisso sÄ«lavipatti, cittavipatti, diá¹-á¹-hivipatti. katamÄ• ca bhikkhave sÄ
idha bhikkhave ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... samphappalÄ• pÄ« hoti. ayaá¹ƒ vu
sÄ«lavipattÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

kusinÄ• ravagga

kusinÄ• rasutta

__pucchÄ• --- _ kusinÄ• ravagge \Be I 344/ panÄ• vuso paá¹-hamaá¹ƒ kusinÄ• rasuttaá¹ƒ
Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kusinÄ• rÄ• yaá¹ƒ bhante baliharaá¹‡e vanasaá¹‡á¸• e sambahule bhik
bhikkhave bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viharati, ta
gahapatiputto vÄ• upasaá¹…kamitvÄ• svÄ• tanÄ• ya bhattena nimantetÄ«â€™â€™ ti eva
bhÄ• sitaá¹ƒ.

hatthakasutta

__pucchÄ• --- _ tattheva \Be I 347/ Ä• vuso paÃ±camaá¹ƒ hatthakasuttaá¹ƒ bhagavatÄ• k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante hatthakena devaputtena saddhiá¹ƒ ``ye te hatth
manussabhÅ«tassa pavattino ahesuá¹ƒ, apinu te te dhammÄ• etarahi pavattinoâ€™â€™ ti
bhÄ• sitaá¹ƒ.

anuruddhasutta

__pucchÄ• --- _ tattheva \Be I 350/ Ä• vuso aá¹-á¹-hamaá¹ƒ anuruddhasuttaá¹ƒ kaá¹ƒ Ä• r
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ aá¹-á¹-hamaá¹ƒ bhante anuruddhasuttaá¹ƒ Ä• yasmantaá¹ƒ anuruddha
Ä• yasmatÄ• sÄ• riputtattherena dhammasenÄ• patinÄ• ``yaá¹ƒ kho te Ä• vuso anuruddha
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena sahassaá¹ƒ lokaá¹ƒ volokemÄ«â€
mÄ• nasmiá¹ƒâ€™â€™ ti evamÄ• dinÄ• bhÄ• sitaá¹ƒ.

``sÄ• dhu \Be I 352/ vatÄ• yasmÄ• anuruddho ime tayo dhamme pahÄ• ya ime tayo dham
dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharatuâ€™â€™ ---

kusinÄ• ravagga

paá¹-icchannasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 353/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…g

kusinÄ• ravagge navamaá¹ƒ paá¹-icchannasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ navamaá¹ƒ bhante paá¹-icchannasuttaá¹ƒ ``tÄ«á¹‡imÄ• ni bhikkhave pa
Ä• vahanti no vivaá¹-Ä• ni. katamÄ• ni tÄ«á¹‡i, mÄ• tugÄ• mo bhikkhave paá¹-icchanno Ä•
brÄ• hmaá¹‡Ä• naá¹ƒ bhikkhave mantÄ• paá¹-icchannÄ• Ä• vahanti no vivaá¹-Ä• , micchÄ
paá¹-icchannÄ• Ä• vahati no vivaá¹-Ä• . imÄ• ni kho bhikkhave tÄ«á¹‡i paá¹-icchannÄ• ni Ä
vivaá¹-Ä• nÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

lekhasutta

__pucchÄ• --- _ tattheva \Be I 355/ Ä• vuso dasamaá¹ƒ lekhasuttaá¹ƒ bhagavatÄ• kathaá

__vissajjanÄ• --- _ dasamaá¹ƒ bhante lekhasuttaá¹ƒ ``tayome bhikkhave puggalÄ• santo s
lokasmiá¹ƒ. katame tayo, pÄ• sÄ• á¹‡alekhÅ«pamo puggalo pathavilekhÅ«pamo puggalo u
katamo ca bhikkhave pÄ• sÄ• á¹‡a lekhÅ«pamo puggalo, idha bhikkhave ekacco puggalo a
khvassa kodho dÄ«gharattaá¹ƒ anuseti. seyyathÄ• pi bhikkhave pÄ• sÄ• á¹‡alekhÄ• na kh
udakena vÄ• , ciraá¹-á¹-hitikÄ• hoti, evameva kho bhikkhave idhekacco puggalo abhiá¹‡haa
khvassa kodho dÄ«gharattaá¹ƒ anuseti. ayaá¹ƒ vuccati bhikkhave pÄ• sÄ• á¹‡alekhÅ«pamo
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

yodhÄ• jÄ«vavagga

kesakambalasutta

__pucchÄ• --- _ yodhÄ• jÄ«vavagge \Be I 358/ pana Ä• vuso paÃ±camaá¹ƒ kesakambalas
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ yodhÄ• jÄ«vavagge bhante paÃ±camaá¹ƒ kesakambalasuttaá¹ƒ ``seyy
kÄ• nici tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ, kesakambalo tesaá¹ƒ paá¹-ikiá¹-á¹-ho akkhÄ• ya
sÄ«te sÄ«to uá¹‡he uá¹‡ho dubbaá¹‡á¹‡o duggandho dukkhasamphasso. evameva kho bh
puthusamaá¹‡abrÄ• hmaá¹‡avÄ• dÄ• naá¹ƒ, makkhalivÄ• do tesaá¹ƒ paá¹-ikiá¹-á¹-ho akkhÄ
bhagavatÄ• bhÄ• sitaá¹ƒ.

maá¹…galavagga

vandanÄ• sutta

__pucchÄ• --- _ maá¹…galavagge \Be I 360/ panÄ• vuso navamaá¹ƒ vandanÄ• suttaá¹ƒ b

bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ maá¹…galavagge bhante navamaá¹ƒ vandanÄ• suttaá¹ƒ ``tisso imÄ• b
tisso, kÄ• yena vÄ• cÄ• ya manasÄ• . imÄ• kho bhikkhave tisso vandanÄ• â€™â€™ ti, eva
bhÄ• sitaá¹ƒ.

``tisso imÄ• bhikkhave vandanÄ• . katamÄ• tisso, kÄ• yena vÄ• cÄ• ya manasÄ• . imÄ• I
vandanÄ• â€™â€™.

pubbaá¹‡hasutta

__pucchÄ• --- _ tattho \Be I 361/ Ä• vuso dasamaá¹ƒ pubbaá¹‡hasuttaá¹ƒ bhagavatÄ• kat

__vissajjanÄ• --- _ dasamaá¹ƒ bhante pubbaá¹‡hasuttaá¹ƒ ``ye bhikkhave sattÄ• pubbaá¹
sucaritaá¹ƒ caranti, vÄ• cÄ• ya sucaritaá¹ƒ caranti, manasÄ• sucaritaá¹ƒ caranti. supubbaá
sattÄ• naá¹ƒ. ye bhikkhave sattÄ• majjhanhikasamayaá¹ƒ ... pe ... sÄ• yanhasamayaá¹ƒ kÄ
caranti, vÄ• cÄ• ya sucaritaá¹ƒ caranti, manasÄ• sucaritaá¹ƒ caranti. susÄ• yanho bhikkhav
sattÄ• naâ€™â€™ nti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sunakkhattaá¹ƒ \Be I 362/ sumaá¹…galaá¹ƒ, suppabhÄ• taá¹ƒ suhuá¹-á¹-hitaá¹ƒ.

sukhaá¹‡o sumuhutto ca, suyiá¹-á¹-haá¹ƒ brahmacÄ• risu ||

bhaá¹‡á¸• agÄ• mavagga

anubuddhasutta

__pucchÄ• --- _ catukkanipÄ• te \Be II 1/ pana Ä• vuso bhaá¹‡á¸• agÄ• mavagge paá¹-han
bhagavatÄ• sattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vajjÄ«su bhante bhaá¹‡á¸• agÄ• me sambahule bhikkhÅ« Ä• rabbha ``d
dhammÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandh
tumhÄ• kaÃ±ca. katamesaá¹ƒ catunnaá¹ƒ, ariyassa bhikkhave sÄ«lassa ananubodhÄ• app
dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. ariya
ariyÄ• ya bhikkhave paÃ±Ã±Ä• ya .... ariyÄ• ya bhikkhave vimuttiyÄ• ananubodhÄ• appaá
dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±cÄ• â€™
bhagavatÄ• bhÄ• sitaá¹ƒ.

appassutasutta

__pu --- _ tattheva \Be II 3/ Ä• vuso chaá¹-á¹-haá¹ƒ appassutasuttaá¹ƒ bhagavatÄ• kathaá

__vi --- _ tattha bhante chaá¹-á¹-haá¹ƒ appassutasuttaá¹ƒ ``cattÄ• rome bhikkhave puggalÄ
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro, appassuto sutena anupapanno, appassut
bahussuto sutena anupapanno, bahussuto sutena upapannoâ€™â€™ ti evamÄ• dinÄ• bha

caravagga

carasutta

__pu --- _ caravagge \Be II 7/ pana Ä• vuso paá¹-hamaá¹ƒ carasuttaá¹ƒ bhagavatÄ• katha

__vi --- _ caravagge bhante paá¹-hamaá¹ƒ carasuttaá¹ƒ ``carato cepi bhikkhave bhikkhuno
kÄ• mavitakko vÄ• byÄ• pÄ• davitakko vÄ• vihiá¹ƒsÄ• vibhatto vÄ• , taá¹ƒ ce bhikkhu adhi
vinodeti na byantÄ«karoti na anabhÄ• vaá¹ƒ gametÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ

uruvelavagga

lokasutta

__pu --- _ tenÄ• vuso ... pe ... \Be II 9/ sammÄ• sambuddhena aá¹…guttaranikÄ• ye catukk
tatiyaá¹ƒ lokasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ uruvelavagge bhante tatiyaá¹ƒ lokasuttaá¹ƒ ``loko bhikkhave tathÄ• gatena abhisa
tathÄ• gato visaá¹ƒyutto, lokasamudayo bhikkhave tathÄ• gatena abhisambuddho, lokasam
pahÄ«no, lokanirodho bhikkhave tathÄ• gatena abhisambuddho lokanirodho tathÄ• gatassa
lokanirodhagÄ• minÄ« paá¹-ipadÄ• bhikkhave tathÄ• gatena abhisambuddhÄ• , lokanirodh
tathÄ• gatassa bhÄ• vitÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

danto \Be II 12/ damayataá¹ƒ seá¹-á¹-ho,

santo samayataá¹ƒ isi.

mutto mocayataá¹ƒ aggo,

tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo ---

sabbaá¹ƒ lokaá¹ƒ abhiÃ±Ã±Ä• ya,

sabbaá¹ƒ loke yathÄ• tathaá¹ƒ.

sabbaá¹ƒ lokaá¹ƒ visaá¹ƒyutto,

sabbaloke anÅ«payo ||

sa ve sabbÄ• bhibhÅ« dhÄ«ro,

sabbaganthappamocano.

puá¹-á¹-haâ€™ ssa paramÄ• santi,

nibbÄ• naá¹ƒ akuto bhayaá¹ƒ ||

esa khÄ«á¹‡Ä• savo buddho,

anÄ«gho chinnasaá¹ƒsayo.

sabbakammakkhayaá¹ƒ \Be II 13/ patto,

vimutto upadhisaá¹…khaye.

esa so bhagavÄ• buddho,

esa sÄ«ho anuttaro.

sadevakassa lokassa,

brahmacakkaá¹ƒ pavattayÄ« ||

iti devÄ• manussÄ• ca,

ye buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• .

saá¹…gamma taá¹ƒ namassanti,

mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

danto damayataá¹ƒ seá¹-á¹-ho,

santo samayataá¹ƒ isi.

mutto mocayataá¹ƒ aggo,

tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo ||

iti hetaá¹ƒ namassanti,

mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ.

sadevakasmiá¹ƒ lokasmiá¹ƒ,

natthi me paá¹-ipuggalo ---

brahmacariyasutta

__pu --- _ tattheva Ä• vuso paÃ±camaá¹ƒ brahmacariyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ

__vi --- _ paÃ±camaá¹ƒ bhante brahmacariyasuttaá¹ƒ ``nayidaá¹ƒ bhikkhave brahmacariya
janakuhanatthaá¹ƒ, na janalapanatthaá¹ƒ, na lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsuttaá¹ƒ \Be I
itivÄ• dappamokkhÄ• nisaá¹ƒsatthaá¹ƒ, na `iti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti. atha kho idaá
brahmacariyaá¹ƒ vussati saá¹ƒvaratthaá¹ƒ pahÄ• natthaá¹ƒ virÄ• gatthaá¹ƒ nirodhatthaâ€™
bhagavatÄ• bhÄ• sitaá¹ƒ.

ariyavaá¹ƒsasutta

__pu --- _ tattheva \Be II 15/ Ä• vuso aá¹-á¹-hamaá¹ƒ ariyavaá¹ƒsasuttaá¹ƒ bhagavatÄ• ka

__vi --- _ tattheva bhante aá¹-á¹-hamaá¹ƒ ariyavaá¹ƒsasuttaá¹ƒ ``cattÄ• rome bhikkhave ari
aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒsaÃ±Ã±Ä• porÄ• á¹‡Ä• , asaá¹ƒkiá¹‡á¹‡Ä• asaá¹ƒkiá¹‡á
appaá¹-ikuá¹-á¹-hÄ• samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katame cattÄ• ro, idha bhikk
hoti itarÄ«tarena cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na
anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjati, aladdhÄ• ca cÄ«varaá¹ƒ na paritassati, laddhÄ• ca

amucchito anajjhopanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati, tÄ• ya
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti no paraá¹ƒ vambheti. yo hi tattha
sampajÄ• no paá¹-issabho, ayaá¹ƒ vuccati bhikkhave bhikkhu porÄ• á¹‡e aggaÃ±Ã±e ariyav
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

cakkavagga

cakkasutta

__pu --- _ cakkavagge \Be II 19/ pana Ä• vuso paá¹-hamaá¹ƒ cakkasuttaá¹ƒ bhagavatÄ• k

__vi --- _ cakkavagge bhante paá¹-hamaá¹ƒ cakkasuttaá¹ƒ ``cattÄ• rimÄ• ni bhikkhave cakk
samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattati, yehi samannÄ• gatÄ• c
mahantattaá¹ƒ vepullattaá¹ƒ pÄ• puá¹‡anti bhogesu. katamÄ• ni cattÄ• ri, patirÅ«padesavÄ
attasammÄ• paá¹‡idhi pubbe ca katapuÃ±Ã±atÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• b

saá¹…gahasutta

__pu --- _ tattheva \Be II 21/ Ä• vuso dutiyaá¹ƒ saá¹…gahasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ b

__vi --- _ tattheva bhante dutiyaá¹ƒ saá¹…gahasuttaá¹ƒ ``cattÄ• rimÄ• ni bhikkhave saá¹…g
katamÄ• ni cattÄ• ri, dÄ• naá¹ƒ peyyavajjaá¹ƒ atthacariyÄ• samÄ• nattatÄ• â€™â€™ ti eva
bhÄ• sitaá¹ƒ.

sÄ«hasutta

__pu --- _ bhattheva \Be II 23/ Ä• vuso tatiyaá¹ƒ sÄ«hasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ•

__vi --- _ tattheva bhante tatiyaá¹ƒ sÄ«hasuttaá¹ƒ ``sÄ«ho bhikkhave migarÄ• jÄ• sÄ• yan
nikkhamati, Ä• sayÄ• nikkhamitvÄ• vijambhati, vijambhitvÄ• samantÄ• catuddisÄ• anuvil
anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadati, tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ•
pakkamatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

doá¹‡asutta

__pu --- _ tenÄ• vuso \Be II 25/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…guttaran
cakkavagge chaá¹-á¹-haá¹ƒ doá¹‡asuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ k

__vi --- _ antarÄ• \Be II 26/ ca bhante ukkaá¹-á¹-haá¹ƒ antarÄ• ca setabyaá¹ƒ doá¹‡aá¹ƒ b
Ä• rabbha bhÄ• sitaá¹ƒ. doá¹‡o bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``devo no
ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``na kho ahaá¹ƒ brÄ• hmaá¹‡a devo bhavissÄ• mÄ«â€™â€
bhÄ• sitaá¹ƒ.

``acchariyaá¹ƒ \Be II 27/ vata bho, abbhutaá¹ƒ vata bho, na vatimÄ• ni manussabhÅ«tassa
bhavissantiâ€™â€™.

``devo no bhavaá¹ƒ bhavissatiâ€™â€™.

``na kho ahaá¹ƒ brÄ• hmaá¹‡a devo bhavissamiâ€™â€™.

``gandhabbo no bhavaá¹ƒ bhavissatiâ€™â€™.

``na kho ahaá¹ƒ brÄ• hmaá¹‡a gandhabbo bhavissÄ• miâ€™â€™.

ujjayasutta

__pu --- _ tattheva \Be II 30/ Ä• vuso navamaá¹ƒ ujjayasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ•

__vi --- _ navamaá¹ƒ bhante ujjayasuttaá¹ƒ ``na kho ahaá¹ƒ brÄ• hmaá¹‡a sabbaá¹ƒ yaÃ±Ã
panÄ• haá¹ƒ brÄ• hmaá¹‡a sabbaá¹ƒ yaÃ±Ã±aá¹ƒ na vaá¹‡á¹‡emi. yathÄ• rÅ«pe kho brÄ•
haÃ±Ã±anti, ajeá¸·akÄ• haÃ±Ã±anti, kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, vividhÄ• pÄ• á¹‡Ä•
Ä• pajjantÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

``bhavampi \Be II 31/ no gotamo yaÃ±Ã±aá¹ƒ vaá¹‡á¹‡etiâ€™â€™.

rohitassavagga

samÄ• dhibhÄ• vanÄ• sutta

__pu --- _ rohitassavagge \Be II 33/ pana Ä• vuso paá¹-hamaá¹ƒ samÄ• dhibhÄ• vanÄ• sut
bhÄ• sitaá¹ƒ.

__vi --- _ rohitassavagge bhante paá¹-hamaá¹ƒ samÄ• dhibhÄ• vanÄ• suttaá¹ƒ ``catasso im
samÄ• dhibhÄ• vanÄ• , katamÄ• catasso, atthi bhikkhave samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ
diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati, atthi bhikkhave samÄ• dhibhÄ• vanÄ• bh
Ã±Ä• á¹‡adassanappaá¹-iIÄ• bhÄ• ya saá¹ƒvattati, atthi bhikkhave samÄ• dhibhÄ• vanÄ• b

satisampajaÃ±Ã±Ä• ya saá¹ƒvattati, atthi bhikkhave samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bah
khayÄ• ya saá¹ƒvattatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

paÃ±habyÄ• karaá¹‡asutta

__pu --- _ tattheva \Be II 37/ Ä• vuso dutiyaá¹ƒ paÃ±habyÄ• karaá¹‡asuttaá¹ƒ bhagavatÄ•

__vi --- _ tattheva bhante dutiyaá¹ƒ paÃ±habyÄ• karaá¹‡asuttaá¹ƒ ``cattÄ• rimÄ• ni bhikkha
paÃ±habyÄ• karaá¹‡Ä• ni. katamÄ• ni cattÄ• ri, atthi bhikkhave paÃ±ho ekaá¹ƒsabyÄ• kara
paÃ±ho vibhajjabyÄ• karaá¹‡Ä«yo, atthi bhikkhave paÃ±ho paá¹-ipucchÄ• byÄ• karaá¹‡Ä«y
á¹-hapanÄ«yoâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

puÃ±Ã±Ä• bhisandavagga

paá¹-hamasaá¹ƒvÄ• sasutta

__pu --- _ puÃ±Ã±Ä• bhisandavagge \Be II 39/ pana Ä• vuso tatiyaá¹ƒ saá¹ƒvÄ• sasuttaá¹ƒ
Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ puÃ±Ã±Ä• bhisandavagge bhante tatiyaá¹ƒ saá¹ƒvÄ• sasuttaá¹ƒ antarÄ• ca mad
veraÃ±jaá¹ƒ sambahule gahapatayo ca gahapatÄ• niyo ca Ä• rabbha ``cattÄ• rome gahapa
cattÄ• ro, chavo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati, chavo deviyÄ• saddhiá¹ƒ saá¹ƒvasati, d
saá¹ƒvasati, devo deviyÄ• saddhiá¹ƒ saá¹ƒvasatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•

paá¹-hamasamajÄ«vÄ«sutta

__pu --- _ tenÄ• vuso \Be II 43/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…guttaran
puÃ±Ã±Ä• bhisandavagge paÃ±camaá¹ƒ samajÄ«visuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ paÃ±camaá¹ƒ bhante samajÄ«visuttaá¹ƒ ``Ä• kaá¹…kheyyuá¹ƒ ce gahapatayo ub
ceva dhamme aÃ±Ã±amaÃ±Ã±aá¹ƒ passituá¹ƒ, abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹
samasaddhÄ• samasÄ«lÄ• samacÄ• gÄ• samapaÃ±Ã±Ä• , te diá¹-á¹-he ceva dhamme a
abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ passantÄ«â€™â€™ ti evamÄ• dinÄ• bhagava

pattakammavagga

Ä• naá¹‡yasukhasutta

__pu --- _ pattakammavagge \Be II 46/ pana Ä• vuso dutiyaá¹ƒ Ä• naá¹‡yasukhasuttaá¹ƒ b
Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ pattakammavagge \Be II 47/ bhante dutiyaá¹ƒ Ä• naá¹‡yasukhasuttaá¹ƒ sÄ• vatth
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ Ä• rabbha ``cattÄ• rimÄ• ni gahapati sukhÄ• ni adhigan
kÄ• mabhoginÄ• kÄ• lena kÄ• laá¹ƒ samayena samayaá¹ƒ upÄ• dÄ• ya. katamÄ• ni cattÄ•
anaá¹‡yasukhaá¹ƒ anavajjasukhaâ€™â€™ nti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

Ä• naá¹‡yasukhaá¹ƒ \Be II 50/ Ã±atvÄ• na, atho atthisukhaá¹ƒ paraá¹ƒ.

bhuÃ±jaá¹ƒ bhogasukhaá¹ƒ macco, tato paÃ±Ã±Ä• vipassati.

vipassamÄ• no jÄ• nÄ• ti, ubho bhÄ• ge sumedhaso.

anavajjasukhassetaá¹ƒ, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ---

appaá¹‡á¹‡akavagga

sappurisasutta

__pu --- _ apaá¹‡á¹‡akavagge pana Ä• vuso tatiyaá¹ƒ sappurisasuttaá¹ƒ bhagavatÄ• katha

__vi --- _ apaá¹‡á¹‡akavagge \Be II 51/ bhante tatiyaá¹ƒ sappurisasuttaá¹ƒ ``catÅ«hi bhikkh
samannÄ• gato asappuriso veditabbo. katamehi catÅ«hi, idha bhikkhave asappuriso yo hoti
taá¹ƒ apuá¹-á¹-hopi pÄ• tu karoti ko pana vÄ• do puá¹-á¹-hassÄ• â€™â€™ ti evamÄ• dinÄ•

__adhunÄ• gatavadhukÄ• samena \Be II 55/ cetasÄ• viharissÄ• maâ€™â€™ --- _

acinteyyasutta

__pu --- _ tattheva Ä• vuso sattamaá¹ƒ acinteyyasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá

__vi --- _ sattamaá¹ƒ bhante acinteyyasuttaá¹ƒ ``cattÄ• rimÄ• ni bhikkhave acinteyyÄ• ni na
cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assa. katamÄ• ni cattÄ• ri, buddhÄ• naá¹ƒ b
acinteyyo na cintetabbo, yaá¹ƒ cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€
bhÄ• sitaá¹ƒ.

macalavagga

tamotamasutta

__pu --- _ macalavagge \Be II 57/ pana Ä• vuso paÃ±camaá¹ƒ tamotamasuttaá¹ƒ bhagavat

__vi --- _ macalavagge bhante paÃ±camaá¹ƒ tamotamasuttaá¹ƒ ``cattÄ• rome bhikkhave p
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro, tamotamaparÄ• yaá¹‡o, tamojotiparÄ• ya
jotijotiparÄ• yaá¹‡oâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

asuravagga

asurasutta

__pu --- _ tenÄ• vuso \Be II 61/ bhagavatÄ• ... pe ... sammÄ• sambuddhena aá¹…guttaran
asuravagge paá¹-hamaá¹ƒ asurasuttaá¹ƒ kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ asuravagge bhante paá¹-hamaá¹ƒ asurasuttaá¹ƒ ``cattÄ• rome bhikkhave puggalÄ
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro, asuro asuraparivÄ• ro, asuro devaparivÄ•
devo devaparivÄ• roâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

samÄ• dhisutta

__pu --- _ tattheva \Be II 64/ Ä• vuso catutthaá¹ƒ samÄ• dhisuttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vi --- _ catutthaá¹ƒ bhante samÄ• dhisuttaá¹ƒ ``cattÄ• rome bhikkhave puggalÄ• santo s
lokasmiá¹ƒ. katame cattÄ• ro, idha bhikkhave ekacco puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ ceto
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. idha pana bhikkhave puggalo lÄ• bhÄ« hoti adhipaÃ
lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassa. idha pana bhikkhave ekacco puggalo na ceva lÄ• bhÄ
cetosamathassa, na ca lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. idha pana bhikkha
hoti ajjhattaá¹ƒ cetosamathassa, lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• â€™
bhÄ• sitaá¹ƒ.

rÄ• gavinayasutta

__pu --- _ tattheva \Be II 68/ Ä• vuso chaá¹-á¹-haá¹ƒ rÄ• gavinayasuttaá¹ƒ bhagavatÄ• kat

__vi --- _ chaá¹-á¹-haá¹ƒ bhante rÄ• gavinayasuttaá¹ƒ ``cattÄ• rome bhikkhave puggalÄ• s
lokasmiá¹ƒ. katame cattÄ• ro, attahitÄ• ya paá¹-ipanno no parahitÄ• ya, parahitÄ• ya paá¹-ip

nevattahitÄ• ya paá¹-ipanno no parahitÄ• ya, attahitÄ• ya ceva paá¹-ipanno parahitÄ• ya cÄ
bhagavatÄ• bhÄ• sitaá¹ƒ.

valÄ• hakavagga

paá¹-hamavalÄ• hakasutta

__pu --- _ valÄ• hakavagge \Be II 71/ pana Ä• vuso paá¹-hamaá¹ƒ valÄ• hakasuttaá¹ƒ bhag
Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``cattÄ• rome bhikkhave v
cattÄ• ro, gajjitÄ• no vassitÄ• , vassitÄ• no gajjitÄ• , neva gajjitÄ• no vassitÄ• , gajjitÄ• ca
kho bhikkhave cattÄ• ro valÄ• hakÄ• . evameva kho bhikkhave cattÄ• ro valÄ• hakÅ«pamÄ
saá¹ƒvijjÄ• mÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro, gajjitÄ• no vassitÄ• , vassitÄ• no gajjit
vassitÄ• , gajjitÄ• ca vassitÄ• cÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

udakarahadasutta

__pu --- _ tattheva \Be II 73/ Ä• vuso catutthaá¹ƒ udakarahadasuttaá¹ƒ bhagavatÄ• kathaá

__vi --- _ catuttha bhante udakarahadasuttaá¹ƒ ``cattÄ• rome bhikkhave udakarahadÄ• . ka
gambhÄ«robhÄ• so, gambhÄ«ro uttÄ• nobhÄ• so, uttÄ• no uttÄ• nobhÄ• so, gambhÄ«ro ga
cattÄ• ro udakarahadÄ• . evameva kho bhikkhave cattÄ• ro udakarahadÅ«pamÄ• puggalÄ
lokasmiá¹ƒ. katame cattÄ• ro, uttÄ• no gambhÄ«robhÄ• so, gambhÄ«ro uttÄ• nobhÄ• so, u
gambhÄ«ro gambhÄ«robhÄ• soâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

mÅ«sikasutta

__pu --- _ tattheva \Be II 76/ Ä• vuso sattamaá¹ƒ mÅ«sikasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bh

__vi --- _ sattamaá¹ƒ bhante mÅ«sikasuttaá¹ƒ ``catasso imÄ• bhikkhave mÅ«sikÄ• . katam
kattÄ• no vasitÄ• , vasitÄ• no gÄ• dhaá¹ƒ kattÄ• , neva gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , gÄ
ca. imÄ• kho bhikkhave catasso mÅ«sikÄ• . evameva kho bhikkhave cattÄ• ro mÅ«sikÅ«pa
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro, gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , vasitÄ• n
gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , gÄ• dhaá¹ƒ kattÄ• ca vasitÄ• cÄ• â€™â€™ ti evamÄ• dinÄ

balÄ«baddhasutta

__pu --- _ saá¹ƒgÄ«tÄ• pi \Be II 79/ Ä• vuso aá¹…guttaranikÄ• yato kÄ• nici suttÄ• ni uddh
paá¹-ipucchissÄ• mi bahujanassa sutavuá¸• á¸• hiyÄ• . saá¹ƒgÄ«te Ä• vuso aá¹…guttaranik
valÄ• hakavagge aá¹-á¹-hamaá¹ƒ balÄ«baddhasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ

__vi --- _ valÄ• hakavagge bhante aá¹-á¹-hamaá¹ƒ balÄ«baddhasuttaá¹ƒ ``cattÄ• rome bhik
katame cattÄ• ro, sagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o, paragavacaá¹‡á¸• o no sagava
ca paragavacaá¹‡á¸• o ca, neva sagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o. ime kho bhikkha
evameva kho bhikkhave cattÄ• ro balÄ«baddhÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ
bhagavatÄ• bhÄ• sitaá¹ƒ.

kesisutta

__pu --- _ kesivagge \Be II 82/ pana Ä• vuso paá¹-hamaá¹ƒ kesisuttaá¹ƒ bhagavatÄ• kaá¹ƒ
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ kesiá¹ƒ bhante assadammasÄ• rathiá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. kesi bhante assa
bhagavantaá¹ƒ etadavoca ``bhagavÄ• pana bhante anuttaro purisadammasÄ• rathi, kathaá
purisadammaá¹ƒ vinetÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``ahaá¹ƒ kho kesi purisa
vinemi, pharusenapi vinemi, saá¹‡hapharusenapi vinemi. tatridaá¹ƒ kesi saá¹‡hasmiá¹ƒ --- i
iti kÄ• yasucaritassa vipÄ• ko, iti vacÄ«sucaritaá¹ƒ iti vacÄ«sucaritassa \Be II 83/ vipÄ• ko, i
manosucaritaá¹ƒ iti manosucaritassa vipÄ• ko, iti devÄ• iti manussÄ• â€™â€™ ti evamÄ• c
bhÄ• sitaá¹ƒ.

``tvaá¹ƒ khosi kesi paÃ±Ã±Ä• to assadammasÄ• rathÄ«ti, kathaá¹ƒ pana tvaá¹ƒ kesi assad

``ahaá¹ƒ kho bhante assadammaá¹ƒ saá¹‡henapi vinemi, pharusenapi vinemi, saá¹‡hapha

``sace \Be II 84/ te kesi assadammo saá¹‡hena vinayaá¹ƒ na upeti, pharusena vinayaá¹ƒ na
saá¹‡hapharusena vinayaá¹ƒ na upeti, kinti naá¹ƒ karosiâ€™â€™ ---

``bhagavÄ• pana bhante anuttaro purisadammasÄ• rathi, kathaá¹ƒ pana bhante bhagavÄ•
vinetiâ€™â€™ ---

na \Se 87/ kho bhante bhagavato pÄ• á¹‡Ä• tipÄ• to kappati, atha ca pana bhagavÄ• evan
kesÄ«â€™â€™ ti.

attÄ• nuvÄ• dasutta

__pu --- _ bhayavagge \Be II 89/ pana Ä• vuso paá¹-hamaá¹ƒ attÄ• nuvÄ• dasuttaá¹ƒ bhag
bhÄ• sitaá¹ƒ.

__vi --- _ bhayavagge bhante paá¹-hamaá¹ƒ attÄ• nuvÄ• dasuttaá¹ƒ ``cattÄ• rimÄ• ni bhikk
cattÄ• ri, attÄ• nuvÄ• dabhayaá¹ƒ parÄ• nuvÄ• dabhayaá¹ƒ daá¹‡á¸• abhayaá¹ƒ duggatibha
bhagavatÄ• bhÄ• sitaá¹ƒ.

dhammakathikasutta

__pu --- _ idÄ• ni \Be II 92/ Ä• vuso bahujanassa sutavuá¸• á¸• hiyÄ• saá¹ƒgÄ«tÄ• aá¹…g
suttÄ• ni uddharitvÄ• paá¹-ipucchissÄ• mi, saá¹ƒgÄ«te Ä• vuso aá¹…guttaranikÄ• ye catuk
navamaá¹ƒ dhammakathikasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ puggalavagge bhante navamaá¹ƒ dhammakathikasuttaá¹ƒ ``cattÄ• rome bhikkhav
cattÄ• ro, idha bhikkhave ekacco dhammakathiko appaÃ±ca bhÄ• sati asahitaÃ±ca, parisÄ•
sahitÄ• sahitassa. evarÅ«po bhikkhave dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhammak
gacchatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

rogasutta

__pu --- _ indriyavagge \Be II 95/ pana Ä• vuso sattamaá¹ƒ rogasuttaá¹ƒ bhagavatÄ• katha

__vi --- _ sattamaá¹ƒ bhante rogasuttaá¹ƒ ``dveme bhikkhave rogÄ• . katame dve, kÄ• yiko
rogo. dissanti bhikkhave sattÄ• kÄ• yikena rogena ekampi vassaá¹ƒ Ä• rogyaá¹ƒ paá¹-ijÄ•
tÄ«á¹‡ipi vassÄ• ni cattÄ• ripi vassÄ• ni paÃ±capi vassÄ• ni dasapi vassÄ• ni vÄ«sampi vas
cattÄ• rÄ«sampi vassÄ• ni paÃ±Ã±Ä• sampi vassÄ• ni Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• v
paá¹-ijÄ• namÄ• nÄ• . te bhikkhave sattÄ• sudullabhÄ• lokasmiá¹ƒ, ye cetasikena rogena
paá¹-ijÄ• nanti aÃ±Ã±atra khÄ«á¹‡Ä• savehÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ

cattÄ• rome \Se 96/ bhikkhave pabbajitassa rogÄ• .

yuganaddhasutta

__pu --- _ paá¹-ipadÄ• vagge \Be II 98/ Ä• vuso dasamaá¹ƒ yuganaddhasuttaá¹ƒ kattha kaa
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ kosambiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``yo hi koci Ä• vuso bhikkh
mama santike arahattappattiá¹ƒ byÄ• karoti, sabbo so catÅ«hi maggehi etesaá¹ƒ vÄ• aÃ±Ã

evamÄ• dinÄ• bhante Ä• yasmatÄ• Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bh

pÄ• á¹-ibhogasutta

__pu --- _ brÄ• hmaá¹‡avagge \Be II 101/ pana Ä• vuso dutiyaá¹ƒ pÄ• á¹-ibhogasuttaá¹ƒ bh
bhÄ• sitaá¹ƒ.

__vi --- _ brÄ• hmaá¹‡avagge bhante dutiyaá¹ƒ pÄ• á¹-ibhogasuttaá¹ƒ ``catunnaá¹ƒ bhikkha
koci pÄ• á¹-ibhogo samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ•
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sutasutta

__pu --- _ tattheva \Be II 103/ Ä• vuso tatiyaá¹ƒ sutasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• r
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ rÄ• jagahe bhante vassakÄ• raá¹ƒ brÄ• hmaá¹‡aá¹ƒ magadhamahÄ• mattaá¹ƒ Ä•
vassakÄ• ro bhante brÄ• hmaá¹‡o magadhamahÄ• matto bhagavantaá¹ƒ etadavoca ``ahaÃ
evaá¹ƒdiá¹-á¹-hi yo koci diá¹-á¹-haá¹ƒ bhÄ• sati `evaá¹ƒ me diá¹-á¹-haâ€™ nti, natthi tato do
sutaá¹ƒ bhÄ• sati `evaá¹ƒ me sutaâ€™ nti, natthi tato dosoâ€™â€™ ti. tasmiá¹ƒ bhante vatt
brÄ• hmaá¹‡a sabbaá¹ƒ diá¹-á¹-haá¹ƒ `bhÄ• sitabbaâ€™ nti vadÄ• mi, na panÄ• haá¹ƒ brÄ•
diá¹-á¹-haá¹ƒ `na bhÄ• sitabbaâ€™ nti vadÄ• mi, nÄ• haá¹ƒ brÄ• hmaá¹‡a sabbaá¹ƒ sutaá¹
vadÄ• mi, na panÄ• haá¹ƒ brÄ• hmaá¹‡a sabbaá¹ƒ sutaá¹ƒ `na bhÄ• sitabbaâ€™ nti vadÄ•
bhagavatÄ• bhÄ• sitaá¹ƒ.

abhayasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 106/ Ä• vuso catukkanipÄ• te brÄ• hmaá¹‡avagge ca
bhagavatÄ• kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ brÄ• hmaá¹‡avagge bhante catutthaá¹ƒ abhayasuttaá¹ƒ jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ•
bhÄ• sitaá¹ƒ. jÄ• á¹‡ussoá¹‡i bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``natthi yo m
bhÄ• yati, na santÄ• saá¹ƒ Ä• pajjati maraá¹‡assÄ• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmi
maraá¹‡adhammo samÄ• no bhÄ• yati, santÄ• saá¹ƒ Ä• pajjati maraá¹‡assa. atthi pana brÄ
samÄ• no na bhÄ• yati, na santÄ• saá¹ƒ Ä• pajjati maraá¹‡assÄ• â€™â€™ ti evamÄ• dinÄ•

sotÄ• nugatasutta

__pu --- _ mahÄ• vagge \Be II 113/ pana Ä• vuso paá¹-hamaá¹ƒ sotÄ• nugatasuttaá¹ƒ bhag
bhÄ• sitaá¹ƒ.

__vi --- _ mahÄ• vagge bhante paá¹-hamaá¹ƒ sotÄ• nugatasuttaá¹ƒ ``sotÄ• nugatÄ• naá¹ƒ
vacasÄ• paricitÄ• naá¹ƒ manasÄ• nupekkhitÄ• naá¹ƒ diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

ayaá¹ƒ \Be II 115/ vÄ• so dhammavinayo, yatthÄ• haá¹ƒ pubbe brahmacariyaá¹ƒ acariá¹ƒ.

bhaddiyasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 118/ Ä• vuso catukkanipÄ• te mahÄ• vagge tatiyaá¹ƒ
bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ vesÄ• liyaá¹ƒ bhante bhaddiyaá¹ƒ licchavi Ä• rabbha bhÄ• sitaá¹ƒ. bhaddiyo bhan
bhagavantaá¹ƒ etadavoca ``sutaá¹ƒ metaá¹ƒ bhante `mÄ• yÄ• vÄ« samaá¹‡o gotamo Ä• va
jÄ• nÄ• ti, yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ sÄ• vake Ä• vaá¹-á¹-etÄ«â€™ ti. ye te bhante evan
samaá¹‡o gotamo Ä• vaá¹-á¹-aniá¹ƒ mÄ• yaá¹ƒ jÄ• nÄ• ti, yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ sÄ
... pe ... anabbhakkhÄ• tukÄ• mÄ• \Be II 119/ hi mayaá¹ƒ bhante bhagavantaâ€™â€™ nti.
vatthusmiá¹ƒ ``etha tumhe bhaddiya mÄ• anussavena mÄ• paramparÄ• ya mÄ• itikirÄ• ya
takkahetu mÄ• nayahetu mÄ• Ä• kÄ• ravitakkena mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ• mÄ
samaá¹‡o no garÅ«ti. yadÄ• tumhe bhaddiya attanÄ• va jÄ• neyyÄ• tha `ime dhammÄ• ak
ime dhammÄ• viÃ±Ã±Å« garahitÄ• , ime dhammÄ• samattÄ• samÄ• dinnÄ• ahitÄ• ya du
tumhe bhaddiya pajaheyyÄ• thÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

__pu --- _ imissÄ• \Be II 126/ ca pana Ä• vuso desanÄ• ya desitÄ• ya bhaddiyassa licchav
dhammasavanÄ• nisaá¹ƒso adhigato. kathaÃ±ca naá¹ƒ bhagavÄ• anuyuÃ±jitvÄ• taá¹ƒ vac

__vi --- _ imissÄ• bhante dhammadesanÄ• ya desitÄ• ya bhaddiyassa licchavissa sotÄ• pa
dhammasavanÄ• nisaá¹ƒso adhigato. api nu tÄ• haá¹ƒ bhaddiya evaá¹ƒ avacaá¹ƒ ``ehi me
hohi, ahaá¹ƒ satthÄ• bhavissÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• ca naá¹ƒ bhante bhagavÄ•
taá¹ƒ vacanaá¹ƒ viniveá¹-hesi.

mallikÄ• devÄ«sutta

__pu --- _ tattheva \Be II 129/ Ä• vuso sattamaá¹ƒ mallikÄ• devÄ«suttaá¹ƒ bhagavatÄ• kat
kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ sÄ• vatthiyaá¹ƒ bhante mallikÄ• deviá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. mallikÄ• bhante
etadavoca ``ko nu kho bhante hetu ko paccayo, yena midhekacco mÄ• tugÄ• mo dubbaá¹‡a
supÄ• pikÄ• dassanÄ• ya, daliddÄ• ca hoti appassakÄ• appabhogÄ• appesakkhÄ• ca ...
paccayo, yena midhekacco mÄ• tugÄ• mo abhirÅ«pÄ• ca hoti dassanÄ«yÄ• pÄ• sÄ• dikÄ
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• , aá¸• á¸• hÄ• ca hoti mahaddhanÄ• mahÄ• bh
tasmiá¹ƒ bhante vatthusmiá¹ƒ ``idha mallike mÄ• tugÄ• mo kodhanÄ• hoti upÄ• yÄ• sabah
bhagavatÄ• bhÄ• sitaá¹ƒ.

dasakammasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 134/ Ä• vuso catukkanipÄ• te sappurisavagge catutth
bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ sappurisavagge \Be II 135/ bhante catutthaá¹ƒ dasakammasuttaá¹ƒ ``asappurisaÃ
desessÄ• mi asappurisena asappurisataraÃ±ca sappurisaÃ±ca sappurisena sappurisataraÃ
sÄ• dhukaá¹ƒ manasi karothÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

parisÄ• sutta

__pu --- _ tattheva \Be II 137/ Ä• vuso parisÄ• vagge paá¹-hamaá¹ƒ parisÄ• suttaá¹ƒ bhaga
bhÄ• sitaá¹ƒ.

__vi --- _ parisÄ• vagge bhante paá¹-hamaá¹ƒ parisÄ• suttaá¹ƒ ``cattÄ• rome bhikkhave pa
cattÄ• ro, bhikkhu bhikkhave dussÄ«lo pÄ• padhammo parisadÅ«sano, bhikkhunÄ« bhikkha
parisadÅ«sanÄ• , upÄ• sako bhikkhave dussÄ«lo pÄ• padhammo parisadÅ«sano, upÄ• sik
pÄ• padhammÄ• parisadÅ«sanÄ• . ime kho bhikkhave cattÄ• ro parisadÅ«sanÄ• â€™â€™
bhÄ• sitaá¹ƒ.

sekhabalavagga

saá¹ƒkhittasutta

__pu --- _ paÃ±cakanipÄ• te \Be II 139/ pana Ä• vuso paá¹-hame sekhabalavagge paá¹-ha
bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``paÃ±cimÄ• ni bhikkhave
paÃ±ca, saddhÄ• balaá¹ƒ hirÄ«balaá¹ƒ ottappabalaá¹ƒ vÄ«riyabalaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ. i

sekhabalÄ• nÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

dukkhasutta

__pu --- _ tattheva \Be II 140/ Ä• vuso tatiyaá¹ƒ dukkhasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ•

__vi --- _ tatiyaá¹ƒ bhante dukkhasuttaá¹ƒ ``paÃ±cahi bhikkhave dhammehi samannÄ• gato dhamme dukkhaá¹ƒ viharati savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ kÄ• yassa duggati pÄ• á¹-ikaá¹…khÄ• . katamehi paÃ±cahi, idha bhikkhave bhikkhu asaddho hoti ahiri hoti, kusÄ«to hoti, duppaÃ±Ã±o hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ

samÄ• pattisutta

__pu --- _ tattheva \Be II 142/ Ä• vuso chaá¹-á¹-haá¹ƒ samÄ• pattisuttaá¹ƒ bhagavatÄ• kat

__vi --- _ chaá¹-á¹-haá¹ƒ bhante samÄ• pattisuttaá¹ƒ ``na tÄ• va bhikkhave akusalassa sam saddhÄ• paccupaá¹-á¹-hitÄ• hoti kusalesu dhammesu. yato ca kho bhikkhave saddhÄ• an pariyuá¹-á¹-hÄ• ya tiá¹-á¹-hati, atha akusalassa samÄ• patti hotÄ«â€™â€™ ti evamÄ• dinÄ•

kÄ• masutta

__pu --- _ tattheva \Be II 143/ Ä• vuso sattamaá¹ƒ kÄ• masuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bh

__vi --- _ sattamaá¹ƒ bhante kÄ• masuttaá¹ƒ ``yebhuyyena bhikkhave sattÄ• kÄ• mesu laá asitabyÄ• bhaá¹…giá¹ƒ bhikkhave kulaputto ohÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajit kulaputtoti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

vimuttÄ• yatanasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 146/ paÃ±cakanipÄ• te paÃ±caá¹…gikavagge chaá¹- vimuttÄ• yatanasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ paÃ±caá¹…gikavagge bhante chaá¹-á¹-haá¹ƒ vimuttÄ• yatanasuttaá¹ƒ ``paÃ±cim vimuttÄ• yatanÄ• ni, yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avim vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaá¹ƒ vÄ• anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

caá¹…kamasutta

__pu --- _ tattheva \Be II 150/ Ä• vuso navamaá¹ƒ caá¹…kamasuttaá¹ƒ bhagavatÄ• kathaá

__vi --- _ navamaá¹ƒ bhante caá¹…kamasuttaá¹ƒ ``paÃ±cime bhikkhave caá¹…kame Ä• ni
addhÄ• nakkhamo hoti, padhÄ• nakkhamo hoti, appÄ• bÄ• dho \Be II 151/ hoti, asitaá¹ƒ pÄ
sÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, caá¹…kamÄ• dhigato samÄ• dhi ciraá¹-á¹-
paÃ±ca caá¹…kame Ä• nisaá¹ƒsÄ• â€™â€™ ti evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹

sumanasutta

__pu --- _ sumanavagge \Be II 152/ pana Ä• vuso paá¹-hamaá¹ƒ sumanasuttaá¹ƒ bhagava
kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ sÄ• vatthiyaá¹ƒ bhante sumanaá¹ƒ rÄ• jakumÄ• riá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. su
bhagavantaá¹ƒ etadavoca ``idhassu bhante bhagavato dve sÄ• vakÄ• samasaddhÄ• sama
dÄ• yako eko adÄ• yako. te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lok
devabhÅ«tÄ• naá¹ƒ pana nesaá¹ƒ bhante siyÄ• viseso siyÄ• nÄ• nÄ• karaá¹‡aâ€™â€™ n
``yo so sumane dÄ• yako, so amhaá¹ƒ adÄ• yakaá¹ƒ devabhÅ«to samÄ• no paÃ±cahi á¹-hÅ
Ä• yunÄ• dibbena vaá¹‡á¹‡ena dibbena sukhena dibbena yasena dibbena Ä• dhipateyyena
amhaá¹ƒ adÄ• yakaá¹ƒ devabhÅ«to samÄ• no imehi paÃ±cahi á¹-hÄ• nehi adhigaá¹‡hÄ• tÄ
bhagavatÄ• bhÄ• sitaá¹ƒ.

``yathÄ• pi \Be II 156/ cando vimalo, gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• .

sabbe tÄ• rÄ• gaá¹‡e loke, Ä• bhÄ• ya atirocati.

tatheva sÄ«lasampanno, saddho purisapuggalo.

sabbe maccharino loke, cÄ• gena atirocatiâ€™â€™ ---

uggahasutta

__pu --- _ tattheva Ä• vuso tatiyaá¹ƒ uggahasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ tatiyaá¹ƒ bhante uggahasuttaá¹ƒ bhaddiye uggahaá¹ƒ meá¹‡á¸• akanattÄ• raá¹ƒ
uggaho bhante meá¹‡á¸• akanattÄ• bhagavantaá¹ƒ etadavoca ``imÄ• me bhante kumÄ• ri
ovadatu tÄ• saá¹ƒ bhante bhagavÄ• , anusÄ• satu tÄ• saá¹ƒ bhante bhagavÄ• , yaá¹ƒ tÄ• s

hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``tasmÄ• tiha kumÄ• riyo ev
yassa vo mÄ• tÄ• pitaro bhattuno dassanti atthakÄ• mÄ• hitesino anukampakÄ• anukamp
bhavissÄ• ma pubbuá¹-á¹-hÄ• yino \Be II 157/ pacchÄ• nipÄ• tiniyo kiá¹ƒ kÄ• rapaá¹-issÄ• v
piyavÄ• diniyoâ€™ ti. evaÃ±hi vo kumÄ• riyo sikkhitabbaâ€™â€™ nti evamÄ• dinÄ• bhaga

sÄ«hasenÄ• patisutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 160/ Ä• vuso paÃ±cakanipÄ• te sumanavagge catutt
sÄ«hasenÄ• patisuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ

__vi --- _ vesÄ• liyaá¹ƒ bhante sÄ«haá¹ƒ senÄ• patiá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. sÄ«ho bha
bhagavantaá¹ƒ etadavoca ``sakkÄ• nu kho bhante sandiá¹-á¹-hikaá¹ƒ dÄ• naphalaá¹ƒ paÃ±
tasmiá¹ƒ bhante vatthusmiá¹ƒ ``sakkÄ• sÄ«ha, dÄ• yako sÄ«ha dÄ• napati bahuno janassa
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

kÄ• ladÄ• nasutta

__pu --- _ tattheva \Be II 164/ Ä• vuso chaá¹-á¹-haá¹ƒ kÄ• ladÄ• nasuttaá¹ƒ bhagavatÄ• ka

__vi --- _ chaá¹-á¹-haá¹ƒ \Be II 165/ bhante kÄ• ladÄ• nasuttaá¹ƒ ``paÃ±cimÄ• ni bhikkhave
katamÄ• ni paÃ±ca, Ä• gantukassa dÄ• naá¹ƒ deti, gamikassa dÄ• naá¹ƒ deti, gilÄ• nassa d
dÄ• naá¹ƒ deti, yÄ• ni tÄ• ni navasassÄ• ni navaphalÄ• ni, tÄ• ni paá¹-hamaá¹ƒ sÄ«lavante
imÄ• ni kho bhikkhave paÃ±ca kÄ• ladÄ• nÄ• nÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• b

bhojanasutta

__pu --- _ tattheva \Be II 166/ Ä• vuso sattamaá¹ƒ bhojanasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ b

__vi --- _ sattamaá¹ƒ bhante bhojanasuttaá¹ƒ ``bhojanaá¹ƒ bhikkhave dadamÄ• no dÄ• yak
paÃ±ca á¹-hÄ• nÄ• ni deti. katamÄ• ni paÃ±ca, Ä• yuá¹ƒ deti, vaá¹‡á¹‡aá¹ƒ deti, sukhaá¹ƒ d
paá¹-ibhÄ• naá¹ƒ deti. Ä• yuá¹ƒ kho pana datvÄ• Ä• yussa bhÄ• gÄ« hoti dibbassa vÄ• mA
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

puttasutta

__pu --- _ tattheva \Be II 167/ Ä• vuso navamaá¹ƒ puttasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ

__vi --- _ navamaá¹ƒ bhante puttasuttaá¹ƒ ``paÃ±cimÄ• ni bhikkhave á¹-hÄ• nÄ• ni sampas

puttaá¹ƒ icchanti kule jÄ• yamÄ• naá¹ƒ. katamÄ• ni paÃ±ca,

bhato \Be II 168/ vÄ• no bharissati, kiccaá¹ƒ vÄ• no karissati, kulavaá¹ƒso ciraá¹ƒ á¹-hass paá¹-ipajjissatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

nÄ• radasutta

__pu --- _ muá¹‡á¸• arÄ• javagge \Be II 169/ panÄ• vuso dasamaá¹ƒ nÄ• radasuttaá¹ƒ katt vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ pÄ• á¹-aliputte bhante muá¹‡á¸• aá¹ƒ rÄ• jÄ• naá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. muá¹ bhaddÄ• devÄ« kÄ• laá¹…katÄ• hoti piyÄ• manÄ• pÄ• . so bhaddÄ• ya deviyÄ• kÄ• laá¹ nhÄ• yati na vilimpati na bhattaá¹ƒ bhuÃ±jati, na kammantaá¹ƒ payojeti, rattindivaá¹ƒ bhadd ajjhomucchito. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``paÃ±cimÄ• ni mahÄ• rÄ• ja alabbhanÄ«yÄ• vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasm Ä• yasmatÄ• nÄ• radattherena raÃ±Ã±o pasenadissa kosalassa bhagavatÄ• desitaniyÄ• n

ko \Be II 175/ nÄ• mo ayaá¹ƒ bhante dhammapariyÄ• yo.

taggha bhante sokasallaharaá¹‡o.

samayasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 176/ Ä• vuso paÃ±cakanipÄ• te nÄ«varaá¹‡avagge c bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ nÄ«varaá¹‡avagge bhante catutthaá¹ƒ samayasuttaá¹ƒ ``paÃ±cime bhikkhave as katame paÃ±ca, idha bhikkhave bhikkhu jiá¹‡á¹‡o hoti jarÄ• yÄ• bhibhÅ«to. ayaá¹ƒ bhikkha padhÄ• nÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

á¹-hÄ• nasutta

__pu --- _ tattheva \Be II 180/ Ä• vuso sattamaá¹ƒ á¹-hÄ• nasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vi --- _ sattamaá¹ƒ bhante á¹-hÄ• nasuttaá¹ƒ ``paÃ±cimÄ• ni bhikkhave á¹-hÄ• nÄ• ni ab paccavekkhitabbÄ• ni itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• . ka jarÄ• dhammomhi jaraá¹ƒ anatÄ«toti abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• puris vÄ• pabbajitena vÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

dhammavihÄ• rÄ«sutta

__pu --- _ yodhÄ• jÄ«vavagge \Be II 185/ panÄ• vuso tatiyaá¹ƒ dhammavihÄ• risuttaá¹ƒ bh
bhÄ• sitaá¹ƒ.

__vi --- _ yodhÄ• jÄ«vavagge bhante tatiyaá¹ƒ dhammavihÄ• risuttaá¹ƒ ``idha bhikkhu bhik
pariyÄ• puá¹‡Ä• ti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ dutivuttak
abbhutadhammaá¹ƒ vedallaá¹ƒ, so tÄ• ya dhammapariyattiyÄ• divasaá¹ƒ atinÄ• meti, riÃ±c
nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ vuccati bhikkhu bhikkhu pariyattibahulo
dhammavihÄ• rÄ«â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

dhammavihÄ• rÄ« dhammavihÄ• rÄ«ti bhante vuccati, kittÄ• vatÄ• nu kho bhante bhikkhu

dutiyaanÄ• gatabhayasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 188/ Ä• vuso paÃ±cakanipÄ• te yodhÄ• jÄ«vavagge
dutiyaanÄ• gatabhayasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ yodhÄ• jÄ«vavagge bhante aá¹-á¹-hamaá¹ƒ dutiyaanÄ• gatabhayasuttaá¹ƒ ``paÃ±
anÄ• gatabhayÄ• ni sampassamÄ• nena alameva bhikkhunÄ• appamattena Ä• tÄ• pinÄ•
pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• yÄ• â€™â€™ ti evamÄ
bhÄ• sitaá¹ƒ.

tatiyaanÄ• gatabhayasutta

__pu --- _ tattheva \Be II 193/ Ä• vuso navamaá¹ƒ tatiyaanÄ• gatabhayasuttaá¹ƒ bhagavatÄ

__vi --- _ tattheva bhante navamaá¹ƒ katiyaanÄ• gatabhayasuttaá¹ƒ ``paÃ±cimÄ• ni bhikkh
etarahi asamuppannÄ• ni Ä• yatiá¹ƒ samuppajjissanti, tÄ• ni vo paá¹-ibujjhitabbÄ• ni, paá¹-i
pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. katamÄ• ni paÃ±ca, bhavissanti bhikkhave bhikkhÅ« anÄ•
abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• â€™â€™ ti ev

catutthaanÄ• gatabhayasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 199/ Ä• vuso paÃ±cakanipÄ• te yodhÄ• jÄ«vavagge

catutthaanÄ• gatabhayasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ yodhÄ• jÄ«vavagge bhante dasamaá¹ƒ catutthaanÄ• gatabhayasuttaá¹ƒ ``paÃ±ci
anÄ• gatabhayÄ• ni etarahi asamuppannÄ• ni Ä• yatiá¹ƒ samuppajjissanti, tÄ• ni vo paá¹-ib
paá¹-ibujjhitvÄ• ca tesaá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaâ€™â€™ nti evamÄ• dinÄ• bhaga

kakudhavagga

sÄ«hasutta

__pu --- _ kakudhavagge \Be II 202/ Ä• vuso navamaá¹ƒ sÄ«hasuttaá¹ƒ bhagavatÄ• katha

__vi --- _ kakudhavagge bhante navamaá¹ƒ sÄ«hasuttaá¹ƒ ``sÄ«ho bhikkhave migarÄ• jÄ•
nikkhamati, Ä• sayÄ• nikkhamitvÄ• vijambhati, vijambhitvÄ• samantÄ• catuddisaá¹ƒ anuv
catuddisaá¹ƒ anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti evamÄ• dinÄ

andhakavindavagga

kulÅ«pakasutta

__pu --- _ andhakavindavagge \Be II 204/ pana Ä• vuso ``paá¹-hamaá¹ƒ kulÅ«pakasuttaá¹ƒ
bhÄ• sitaá¹ƒ.

__vi --- _ andhakavindavagge bhante paá¹-hamaá¹ƒ kulÅ«pakasuttaá¹ƒ ``paÃ±cahi bhikkha
kulÅ«pako bhikkhu kulesu appiyo ca hoti amanÄ• po ca agaru ca abhÄ• vanÄ«yo cÄ• â€™â
bhagavatÄ• bhÄ• sitaá¹ƒ.

andhakavindasutta

__pu --- _ tattheva \Be II 206/ Ä• vuso catutthaá¹ƒ andhakavindasuttaá¹ƒ bhagavatÄ• katth
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ magadhesu bhante andhakavinde Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha ``ye te
acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ, te vo Ä• nanda bhikkhÅ« paÃ±c
nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ

gilÄ• navagga

satisÅ«paá¹-á¹-hitasutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 208/ Ä• vuso paÃ±cakanipÄ• te gilÄ• navagge dutiya
satisÅ«paá¹-á¹-hitasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ gilÄ• navagge bhante dutiyaá¹ƒ satisÅ«paá¹-á¹-hitasuttaá¹ƒ ``yo hi koci bhikkhave
bhikkhunÄ« vÄ• paÃ±ca dhamme bhÄ• veti, paÃ±ca dhamme bahulÄ«karoti, tassa dvinnaá
phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ `diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ
idha bhikkhave bhikkhuno ajjhattaÃ±Ã±eva satisÅ«paá¹-á¹-hitÄ• hotÄ«â€™â€™ ti evamÄ•
bhÄ• sitaá¹ƒ.

upaá¹-á¹-hÄ• kasutta

__pu --- _ tattheva \Be II 209/ Ä• vuso tatiyaá¹ƒ upaá¹-á¹-hÄ• kasuttaá¹ƒ bhagavatÄ• katha

__vi --- _ tatiyaá¹ƒ \Be II 210/ bhante upaá¹-á¹-hÄ• kasuttaá¹ƒ ``paÃ±cahi bhikkhave dhamm
gilÄ• no dÅ«paá¹-á¹-hÄ• ko hoti. katamehi paÃ±cahi, asappÄ• yakÄ• rÄ« hoti, sappÄ• ye m
bhesajjaá¹ƒ nappaá¹-isevitÄ• hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

anÄ• yussÄ• sutta

__pu --- _ tattheva \Be II 212/ Ä• vuso paÃ±camaá¹ƒ anÄ• yussÄ• suttaá¹ƒ bhagavatÄ• ka

__vi --- _ paÃ±camaá¹ƒ bhante anÄ• yussÄ• suttaá¹ƒ ``paÃ±cime bhikkhave dhammÄ• an
asappÄ• yakÄ• rÄ« hoti, sappÄ• ye mattaá¹ƒ na jÄ• nÄ• ti, apariá¹‡atabhojÄ« ca hoti, akÄ•
abrahmacÄ• rÄ« ca. ime kho bhikkhave paÃ±ca dhammÄ• anÄ• yussÄ• â€™â€™ ti evam

samaá¹‡asukhasutta

__pu --- _ tattheva \Be II 213/ Ä• vuso aá¹-á¹-hamaá¹ƒ samaá¹‡asukhasuttaá¹ƒ bhagavatÄ•

__vi --- _ aá¹-á¹-hamaá¹ƒ bhante samaá¹‡asukhasuttaá¹ƒ ``paÃ±cimÄ• ni bhikkhave samaa
paÃ±ca, idha bhikkhave bhikkhu asantuá¹-á¹-ho hoti itarÄ«tarena cÄ«varena, asantuá¹-á¹-h
piá¹‡á¸• apÄ• tena, asantuá¹-á¹-ho hoti itarÄ«tarena senÄ• sanena, asantuá¹-á¹-ho hoti itar
gilÄ• napaccayabhesajjaparikkhÄ• rena, anabhirato ca brahmacariyaá¹ƒ carati. imÄ• ni kho
samaá¹‡adukkhÄ• nÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

byasanasutta

__pu --- _ tattheva \Be II 215/ Ä• vuso dasamaá¹ƒ byasanasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ b

__vi --- _ dasamaá¹ƒ bhante byasanasuttaá¹ƒ ``paÃ±cimÄ• ni bhikkhave byasanÄ• ni. kata
Ã±Ä• tibyasanaá¹ƒ bhogabyasanaá¹ƒ rogabyasanaá¹ƒ sÄ«labyasanaá¹ƒ diá¹-á¹-hibyasanaâ
bhagavatÄ• bhÄ• sitaá¹ƒ.

rÄ• javagga

patthanÄ• sutta

__pu --- _ rÄ• javagge \Be II 217/ pana Ä• vuso chaá¹-á¹-haá¹ƒ patthanÄ• suttaá¹ƒ bhagava
bhÄ• sitaá¹ƒ.

__vi --- _ rÄ• javagge bhante chaá¹-á¹-haá¹ƒ patthanÄ• suttaá¹ƒ ``paÃ±cahi bhikkhave aá¹.
raÃ±Ã±o khattiyassa muddhÄ• vasittassa jeá¹-á¹-ho putto oparajjaá¹ƒ patthetÄ«â€™â€™ ti
bhÄ• sitaá¹ƒ.

sappurisadÄ• nasutta

__pu --- _ tikaá¹‡á¸• akÄ«vagge \Be II 221/ Ä• vuso aá¹-á¹-hamaá¹ƒ sappurisadÄ• nasuttaâ
bhÄ• sitaá¹ƒ.

__vi --- _ tikaá¹‡á¸• akÄ«vagge bhante aá¹-á¹-hamaá¹ƒ sappurisadÄ• nasuttaá¹ƒ ``paÃ±cim
sappurisadÄ• nÄ• ni. katamÄ• ni paÃ±ca, saddhÄ• ya dÄ• naá¹ƒ deti, sakkaccaá¹ƒ dÄ• naâ
deti, anuggahitacitto dÄ• naá¹ƒ deti, attÄ• naÃ±ca paraÃ±ca anupahacca dÄ• naá¹ƒ detÄ«â
bhagavatÄ• bhÄ• sitaá¹ƒ.

saddhammavagga

paá¹-hamasammattaniyÄ• masutta

__pu --- _ saddhammavagge \Be II 224/ pana Ä• vuso paá¹-hamaá¹ƒ sammattaniyÄ• masu
bhÄ• sitaá¹ƒ.

__vi --- _ saddhammavagge bhante paá¹-hamaá¹ƒ sammattaniyÄ• masuttaá¹ƒ ``paÃ±cahi b
samannÄ• gato sunakkhopi saddhammaá¹ƒ abhabbo niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dh
paÃ±cahi, kathaá¹ƒ paribhoti, kathikaá¹ƒ paribhoti, attÄ• naá¹ƒ paribhotÄ«â€™â€™ ti evam

bhÄ• sitaá¹ƒ.

paá¹-hamasaddhammasammosasutta

__pu --- _ tattheva \Be II 226/ Ä• vuso catutthaá¹ƒ paá¹-hamasaddhammasammosasuttaá¹
bhÄ• sitaá¹ƒ.

__vi --- _ tattheva bhante catutthaá¹ƒ paá¹-hamasaddhammasammosasuttaá¹ƒ ``paÃ±cime
saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattanti. katame paÃ±ca, idha bhik
dhammaá¹ƒ suá¹‡anti, na sakkaccaá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡anti, na sakkaccaá¹ƒ dha
sakkaccaá¹ƒ dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhanti, na sakkaccaá¹ƒ atth
dhammÄ• nudhammaá¹ƒ paá¹-ipajjanti. ime kho bhikkhave paÃ±ca dhammÄ• saddhamma
saá¹ƒvattantÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

dutiyasaddhammasammosasutta

__pu --- _ tattheva \Be II 228/ Ä• vuso paÃ±camaá¹ƒ dutiyasaddhammasammosasuttaá¹ƒ
bhÄ• sitaá¹ƒ.

__vi --- _ tattheva bhante paÃ±camaá¹ƒ dutiyasaddhammasammosasuttaá¹ƒ ``paÃ±cime b
saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattanti. katame paÃ±ca, idha bhik
pariyÄ• puá¹‡anti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá
abbhutadhammaá¹ƒ vedallaá¹ƒ. ayaá¹ƒ bhikkhave paá¹-hamo dhammo saddhammassa sa
saá¹ƒvattatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

tatiyasaddhammasammosasutta

__pu --- _ tattheva \Be II 231/ Ä• vuso chaá¹-á¹-haá¹ƒ tatiyasaddhammasammosasuttaá¹ƒ
bhÄ• sitaá¹ƒ.

__vi --- _ tattheva bhante chaá¹-á¹-haá¹ƒ tatiyasaddhammasammosasuttaá¹ƒ ``paÃ±cime b
saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattanti. katame paÃ±ca, idha bhik
suttantaá¹ƒ pariyÄ• puá¹‡anti dunnikkhittahi padabyaÃ±janehi. dunnikkhittassa bhikkhave p
atthopi dunnayo hoti. ayaá¹ƒ bhikkhave paá¹-hamo dhammo saddhammassa sammosÄ• ya
saá¹ƒvattatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

dukkatÄ• sutta

__pu --- _ aá¹…guttaranikÄ• ye \Be II 237/ Ä• vuso paÃ±cakanipÄ• te saddhammavagge s
bhagavatÄ• kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ saddhammavagge bhante sattamaá¹ƒ dukkathÄ• suttaá¹ƒ ``paÃ±cannaá¹ƒ bhikkh
dukkathÄ• puggale puggalaá¹ƒ upanidhÄ• ya. katamesaá¹ƒ paÃ±cannaá¹ƒ, assaddhassa b
dukkathÄ• , dussÄ«lassa sÄ«lakathÄ• dukkathÄ• , appassutassa bÄ• husaccakathÄ• dukk
dukkathÄ• , duppaÃ±Ã±assa paÃ±Ã±Ä• kathÄ• dukkathÄ• â€™â€™ ti evamÄ• dinÄ• bhag

udÄ• yÄ«sutta

__pu --- _ tattheva \Be II 240/ Ä• vuso navamaá¹ƒ udÄ• yisuttaá¹ƒ bhagavatÄ• kattha kaá¹
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. Ä• yas
mahatiyÄ• gÄ«hiparisÄ• ya parivuto \Be II 241/ dhammaá¹ƒ desento nisinno hoti. addasÄ•
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ mahatiyÄ• gihiparisÄ• ya parivutaá¹ƒ dhammaá¹ƒ desentaá¹ƒ n
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ``Ä• yasmÄ• bhante udÄ• yÄ«
parivuto dhammaá¹ƒ desetÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``na kho Ä• nanda
dhammaá¹ƒ desetuá¹ƒ, paresaá¹ƒ Ä• nanda dhammaá¹ƒ desentena paÃ±ca dhamme ajjhat
paresaá¹ƒ dhammo desetabboâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

Ä• ghÄ• tavagga

paá¹-hamaÄ• ghÄ• tapaá¹-ivinayasutta

__pu --- _ Ä• ghÄ• tavagge \Be II 243/ pana Ä• vuso paá¹-hamaá¹ƒ Ä• ghÄ• tapaá¹-ivinaya
kathaá¹ƒ bhÄ• sitaá¹ƒ.

__vi --- _ Ä• ghÄ• tavagge bhante paá¹-hamaá¹ƒ Ä• ghÄ• tapaá¹-ivinayasuttaá¹ƒ ``paÃ±cim
Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• to sabbaso paá¹-ivinetabbo. k
bhikkhave puggale Ä• ghÄ• to jÄ• yetha, mettÄ• tasmiá¹ƒ puggale bhÄ• vetabbÄ• , evaá¹ƒ
paá¹-ivinetabboâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

upÄ• sakavagga

caá¹‡á¸• Ä• lasutta

__pu --- _ upÄ• sakavagge \Be II 245/ pana Ä• vuso paÃ±camaá¹ƒ caá¹‡á¸• Ä• lasuttaá¹ƒ
bhÄ• sitaá¹ƒ.

__vi --- _ upÄ• sakavagge bhante paÃ±camaá¹ƒ caá¹‡á¸• Ä• lasuttaá¹ƒ ``paÃ±cahi bhikkha
upÄ• sako upÄ• sakacaá¹‡á¸• Ä• lo ca \Be II 246/ hoti upÄ• sakamalaÃ±ca upÄ• sakapatiku
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

pÄ«tisutta

__pu --- _ tattheva \Be II 247/ Ä• vuso chaá¹-á¹-haá¹ƒ pÄ«tisuttaá¹ƒ bhagavatÄ• kattha kaa
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ chaá¹-á¹-haá¹ƒ bhante pÄ«tisuttaá¹ƒ sÄ• vatthiyaá¹ƒ anÄ• thapiá¹‡á¸• ikaá¹ƒ gah
``tumhe kho gahapati bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hitÄ• cÄ«vara piá¹‡á¸• apÄ• ta s
gilÄ• napaccayabhesajjaparikkhÄ• rena \Be II 248/. na kho gahapati tÄ• vatakeneva tuá¹-á¹
``mayaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hitÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagi
bhesajjaparikkhÄ• renÄ• â€™â€™ ti. tasmÄ• tiha gahapati evaá¹ƒ sikkhitabbaá¹ƒ ``kindi ma
pavivekaá¹ƒ pÄ«tiá¹ƒ upasampajja vihareyyÄ• mÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•

vaá¹‡ijjÄ• sutta

__pu --- _ tattheva \Be II 251/ Ä• vuso sattamaá¹ƒ vaá¹‡ijjÄ• suttaá¹ƒ bhagavatÄ• kathaá¹

__vi --- _ tattheva bhante sattamaá¹ƒ vaá¹‡ijjÄ• suttaá¹ƒ ``paÃ±cimÄ• bhikkhave vaá¹‡ijjÄ•
akaraá¹‡Ä«yÄ• . katamÄ• paÃ±ca, satthavaá¹‡ijjÄ• sattavaá¹‡ijjÄ• maá¹ƒsavaá¹‡ijjÄ• ma
visavaá¹‡ijjÄ• . imÄ• kho bhikkhave paÃ±ca vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• â€™â
bhagavatÄ• bhÄ• sitaá¹ƒ.

gavesÄ«sutta

__pu --- _ tattheva \Be II 252/ Ä• vuso dasamaá¹ƒ gavesÄ«suttaá¹ƒ bhagavatÄ• kattha kaa
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vi --- _ dasamaá¹ƒ bhante gavesÄ«suttaá¹ƒ kosalesu Ä• yasmantaá¹ƒ Ä• nandattheraá¹
dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante Ä• nandatth
bhagavantaá¹ƒ etadavoca ``ko nu kho bhante hetu ko paccayo bhagavato sitassa pÄ• tukar
tathÄ• gatÄ• sitaá¹ƒ pÄ• tukarontÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``bhÅ«tapub
padese nagaraá¹ƒ ahosi \Be II 253/ iddhaÃ±ceva phÄ«taÃ±ca bahujanaá¹ƒ Ä• kiá¹‡á¹‡ama

panÄ• nanda nagaraá¹ƒ kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho upanissÄ• ya v
bhagavatÄ• bhÄ• sitaá¹ƒ.

vÄ• cÄ• sutta

__pu --- _ brÄ• hmaá¹‡avagge \Be II 260/ Ä• vuso aá¹-á¹-hamaá¹ƒ vÄ• cÄ• suttaá¹ƒ bhaga

__vi --- _ brÄ• hmaá¹‡avagge bhante aá¹-á¹-hamaá¹ƒ vÄ• cÄ• suttaá¹ƒ ``paÃ±cahi bhikkha
vÄ• cÄ• subhÄ• sitÄ• hoti no dubbhÄ• sitÄ• , anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å«naá
bhÄ• sitÄ• hoti, saccÄ• ca bhÄ• sitÄ• hoti, saá¹‡hÄ• ca bhÄ• sitÄ• hoti, atthasaá¹ƒhitÄ•
mettÄ• cittena ca bhÄ• sitÄ• hoti, imehi kho bhikkhave paÃ±cahi aá¹…gehi samannÄ• gatÄ
no dubbhÄ• sitÄ• , anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å«naâ€™â€™ nti evaá¹ƒ kho bhar

kulasutta

__pu --- _ tattheva \Be II 261/ Ä• vuso navamaá¹ƒ kulasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ bhÄ•

__vi --- _ tattheva bhante navamaá¹ƒ kulasuttaá¹ƒ ``yaá¹ƒ bhikkhave sÄ«lavanto pabbajitÄ•
upasaá¹…kamanti, tattha manussÄ• paÃ±cahi á¹-hÄ• nehi bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti
bhikkhave samaye sÄ«lavante pabbajite kulaá¹ƒ upasaá¹…kamante manussÄ• disvÄ• citt
saggasaá¹ƒvattanikaá¹ƒ bhikkhave taá¹ƒ kulaá¹ƒ tasmiá¹ƒ samaye paá¹-ipadaá¹ƒ paá¹-ipan
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

kimilavagga

dhammassavanasutta

__pu --- _ kimilavagge \Be II 263/ pana Ä• vuso dutiyaá¹ƒ dhammassavanasuttaá¹ƒ bhagav
bhÄ• sitaá¹ƒ.

__vi --- _ kimilavagge bhante dutiyaá¹ƒ dhammassavanasuttaá¹ƒ ``paÃ±cime bhikkhave Ä•
dhammassavane. katame paÃ±ca, assutaá¹ƒ suá¹‡Ä• ti, sutaá¹ƒ pariyodÄ• peti, kaá¹…kha
ujuá¹ƒ karoti, cittamassa pasÄ«dati, ime kho bhikkhave paÃ±ca Ä• nisaá¹ƒsÄ• dhammassa
bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

akkosakavagga

akkhantisutta

__pu --- _ akkosakavagge \Be II 264/ pana Ä• vuso paÃ±camaá¹ƒ akkhantisuttaá¹ƒ bhagav
bhÄ• sitaá¹ƒ.

__vi --- _ akkosakavagge bhante paÃ±camaá¹ƒ akkhantisuttaá¹ƒ ``paÃ±cime bhikkhave Ä•
katame paÃ±ca, bahuno janassa \Be II 265/ appiyo hoti amanÄ• po, verabahulo ca hoti, vajj
sammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggati
upapajjatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

apÄ• sÄ• dikasutta

__pu --- _ tattheva \Be II 266/ Ä• vuso aá¹-á¹-hamaá¹ƒ apÄ• sÄ• dikasuttaá¹ƒ bhagavatÄ•

__vi --- _ tattheva bhante aá¹-á¹-hamaá¹ƒ apÄ• sÄ• dikasuttaá¹ƒ ``paÃ±cime bhikkhave Ä•
katame paÃ±ca, appasannÄ• nappasÄ«danti, pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±ath
akataá¹ƒ hoti, pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, cittamassa nappasÄ«da
paÃ±ca Ä• dÄ«navÄ• apÄ• sÄ• dikeâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

Ä• vÄ• sikavagga

Ä• vÄ• sikasutta

__pu --- _ Ä• vÄ• sikavagge \Be II 268/ panÄ• vuso paá¹-hamaá¹ƒ Ä• vÄ• sikasuttaá¹ƒ bha
bhÄ• sitaá¹ƒ.

__vi --- _ Ä• vÄ• sikavagge bhante paá¹-hamaá¹ƒ Ä• vÄ• sikasuttaá¹ƒ ``paÃ±cahi bhikkhav
Ä• vÄ• siko bhikkhu abhÄ• vanÄ«yo hoti. katamehi paÃ±cahi, na Ä• kappasampanno hoti n
hoti na sutadharo, na paá¹-isallekhitÄ• hoti na paá¹-isallÄ• nÄ• rÄ• mo, na kalyÄ• á¹‡avÄ•
kalyÄ• á¹‡avÄ• kkaraá¹‡o, duppaÃ±Ã±o hoti jaá¸·o eá¸·amÅ«go. imehi kho bhikkhave paÃ±
Ä• vÄ• siko bhikkhu abhÄ• vanÄ«yo hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sit

avaá¹‡á¹‡Ä• rahasutta

__pu --- _ tattheva \Be II 270/ Ä• vuso sattamaá¹ƒ avaá¹‡á¹‡Ä• rahasuttaá¹ƒ bhagavatÄ• k

__vi --- _ tattheva bhante sattamaá¹ƒ avaá¹‡á¹‡Ä• rahasuttaá¹ƒ ``paÃ±cahi bhikkhave dhar
Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. katamehi paÃ±cahi, ananuvicc

avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• r
bhÄ• sati, Ä• vÄ• samaccharÄ« hoti Ä• vÄ• sapaligedhÄ«, kulaccharÄ« hoti kulapaligedh
vinipÄ• teti. imehi kho bhikkhave paÃ±cahi dhammehi samannÄ• gato Ä• vÄ• siko \Be II 27
nikkhitto evaá¹ƒ nirayeâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

duccaritavagga

paá¹-hamaduccaritasutta

__pu --- _ duccaritavagge \Be II 273/ pana Ä• vuso paá¹-hamaá¹ƒ duccaritasuttaá¹ƒ bhagav
bhÄ• sitaá¹ƒ.

__vi --- _ duccaritavagge bhante paá¹-hamaá¹ƒ duccaritasuttaá¹ƒ ``paÃ±cime bhikkhave Ä•
katame paÃ±ca, attÄ• pi attÄ• naá¹ƒ upavadati, anuvicca viÃ±Ã±Å« garahanti, pÄ• pako kitt
sammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggati
upapajjati. ime kho bhikkhave paÃ±ca Ä• dÄ«navÄ• duccariteâ€™â€™ ti evamÄ• dinÄ• bh

sivathikasutta

__pu --- _ tattheva \Be II 274/ Ä• vuso navamaá¹ƒ sivathikasuttaá¹ƒ bhagavatÄ• kathaá¹ƒ

__vi --- _ tattheva \Be II 275/ bhante navamaá¹ƒ sivathikasuttaá¹ƒ ``paÃ±cime bhikkhave Ä•
sivathikÄ• ya. katame paÃ±ca, asuci, duggandhÄ• , sappaá¹-ibhayÄ• , vÄ• á¸·Ä• naá¹ƒ ama
janassa Ä• rodanÄ• . ime kho bhikkhave paÃ±ca Ä• dÄ«navÄ• sivathikÄ• yÄ• â€™â€™ ti e
bhÄ• sitaá¹ƒ.

ÉÍÍÍ

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

ekakanipÄ• ta-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

"karuá¹‡Ä• sÄ«talahadayaá¹ƒ \Ne I 1/ \Ee I 1/ \Be I 1/, paÃ±Ã±Ä• pajjotavihatamohatamaá¹

sanarÄ• maralokagaruá¹ƒ, vande __sugataá¹ƒ_ gativimuttaá¹ƒ ||

"buddhopi buddhabhÄ• vaá¹ƒ, bhÄ• vetvÄ• ceva sacchikatvÄ• ca.

yaá¹ƒ upagato gatamalaá¹ƒ, vande tamanuttaraá¹ƒ __dhammaá¹ƒ_ ||

"sugatassa orasÄ• naá¹ƒ, puttÄ• naá¹ƒ mÄ• rasenamathanÄ• naá¹ƒ.

aá¹-á¹-hannampi samÅ«haá¹ƒ, sirasÄ• vande __ariyasaá¹…ghaá¹ƒ_ ||

"iti \Ne I 2/ me pasannamatino, ratanattayavandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ.

yaá¹ƒ suvihatantarÄ• yo, hutvÄ• tassÄ• nubhÄ• vena ||

"ekakadukÄ• dipaá¹-imaá¹‡á¸• itassa __aá¹…guttarÄ• gamavarassa_.

dhammakathikapuá¹…gavÄ• naá¹ƒ, vicittapaá¹-ibhÄ• najananassa ||

"atthappakÄ• sanatthaá¹ƒ, __aá¹-á¹-hakathÄ• _ Ä• dito vasisatehi.

paÃ±cahi yÄ• saá¹…gÄ«tÄ• , anusaá¹…gÄ«tÄ• ca pacchÄ• pi ||

"sÄ«haá¸·adÄ«paá¹ƒ pana Ä• bhatÄ• tha vasinÄ• mahÄ• mahindena.

á¹-hapitÄ• sÄ«haá¸·abhÄ• sÄ• ya, dÄ«pavÄ• sÄ«namatthÄ• ya ||

"apanetvÄ• na \Be I 2/ \Ee I 2/ tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropento vigatadosaá¹ƒ ||

"samayaá¹ƒ avilomento, therÄ• naá¹ƒ theravaá¹ƒsadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sÄ«naá¹ƒ ||

"hitvÄ• punappunÄ• gatamatthaá¹ƒ, atthaá¹ƒ pakÄ• sayissÄ• mi.

sujanassa ca tuá¹-á¹-hatthaá¹ƒ, ciraá¹-á¹-hitatthaÃ±ca dhammassa ||

"sÄ• vatthipabhÅ«tÄ«naá¹ƒ, nagarÄ• naá¹ƒ vaá¹‡á¹‡anÄ• katÄ• heá¹-á¹-hÄ• .

dÄ«ghassa majjhimassa ca, yÄ• me atthaá¹ƒ vadantena ||

"vitthÄ• ravasena sudaá¹ƒ, vatthÅ«ni ca tattha yÄ• ni vuttÄ• ni.

tesampi na idha bhiyyo, vitthÄ• rakathaá¹ƒ karissÄ• mi ||

"suttÄ• naá¹ƒ \Ne I 3/ pana atthÄ• , na vinÄ• vatthÅ«hi ye pakÄ• santi.

tesaá¹ƒ pakÄ• sanatthaá¹ƒ, vatthÅ«nipi dassayissÄ• mi ||

"sÄ«lakathÄ• dhutadhammÄ• , kammaá¹-á¹-hÄ• nÄ• ni ceva sabbÄ• ni.

cariyÄ• vidhÄ• nasahito, jhÄ• nasamÄ• pattivitthÄ• ro ||

"sabbÄ• ca abhiÃ±Ã±Ä• yo, paÃ±Ã±Ä• saá¹…kalananicchayo ceva.

khandhÄ• dhÄ• tÄ• yatanindriyÄ• ni, ariyÄ• ni ceva cattÄ• ri ||

"saccÄ• ni paccayÄ• kÄ• radesanÄ• suparisuddhanipuá¹‡anayÄ• .

avimuttatantimaggÄ• , vipassanÄ• bhÄ• vanÄ• ceva ||

"iti pana sabbaá¹ƒ yasmÄ• , __visuddhimagge_ mayÄ• suparisuddhaá¹ƒ.

vuttaá¹ƒ tasmÄ• bhiyyo, na taá¹ƒ idha vicÄ• rayissÄ• mi ||

"majjhe __visuddhimaggo, _ esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitamatthaá¹ƒ ||

"icceva \Ee I 3/ kato tasmÄ• , tampi gahetvÄ• na saddhimetÄ• ya.

aá¹-á¹-hakathÄ• ya vijÄ• natha, aá¹…guttaranissitaá¹ƒ attha" nti ||

saá¹ƒkhepakathÄ•

1. rÅ«pÄ• divaggavaá¹‡á¹‡anÄ•

tattha \Ne I 4/ \Be I 3/ __aá¹…guttarÄ• gamo_ nÄ• ma ekakanipÄ• to dukanipÄ• to tikanipÄ
paÃ±cakanipÄ• to chakkanipÄ• to sattakanipÄ• to aá¹-á¹-hakanipÄ• to navakanipÄ• to dasa
ekÄ• dasakanipÄ• toti ekÄ• dasa nipÄ• tÄ• honti. suttato -

"nava suttasahassÄ• ni, paÃ±ca suttasatÄ• ni ca.

sattapaÃ±Ã±Ä• sa suttÄ• ni, honti aá¹…guttarÄ• game" ||

tassa nipÄ• tesu __ekakanipÄ• to_ Ä• di, suttesu __cittapariyÄ• dÄ• nasuttaá¹ƒ_. tassÄ• p
ntiÄ• dikaá¹ƒ Ä• yasmatÄ• Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ•
paá¹-hamamahÄ• saá¹…gÄ«ti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• y
sÄ• tattha vitthÄ• ritanayeneva veditabbÄ• .

nidÄ• navaá¹‡á¹‡anÄ•

<1> yaá¹ƒ \Ee I 4/ panetaá¹ƒ "evaá¹ƒ me suta" ntiÄ• dikaá¹ƒ nidÄ• naá¹ƒ, tattha __eva_nti
__me_tiÄ• dÄ«ni nÄ• mapadÄ• ni. __sÄ• vatthiyaá¹ƒ viharatÄ«_ti ettha __vÄ«_ti upasagga
Ä• khyÄ• tapadanti iminÄ• tÄ• va nayena padavibhÄ• go veditabbo.

atthato pana __evaá¹ƒ_saddo tÄ• va
upamÅ«padesa-sampahaá¹ƒsana-garahaá¹‡avacana-sampaá¹-iggahÄ• kÄ• ranidassanÄ• v
tathÄ• hesa "evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahu" nti evamÄ• dÄ«su (Dh
"evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabba" ntiÄ• dÄ«su (AN I 4.122) upade
bhagavÄ• , evametaá¹ƒ sugatÄ• " tiÄ• dÄ«su \Ne I 5/ (AN I 3.66) sampahaá¹ƒsane. "evame
yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa samaá¹‡akassa vaá¹‡á¹‡aá¹ƒ bhÄ• sa
garahaá¹‡e. "evaá¹ƒ, bhanteti kho te bhikkhÅ« bhagavato paccassosu" ntiÄ• dÄ«su (MN I 1

"evaá¹ƒ byÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mÄ«" tiÄ•
tvaá¹ƒ, mÄ• á¹‡avaka, yena samaá¹‡o Ä• nando tenupasaá¹…kama; upasaá¹…kamitvÄ• m
samaá¹‡aá¹ƒ Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá
â€™subho mÄ• á¹‡avo todeyyaputto bhavantaá¹ƒ Ä• nandaá¹ƒ \Ee I 5/ appÄ• bÄ• dhaá¹ƒ
pucchatÄ«â€™ ti, evaÃ±ca vadehi "sÄ• dhu kira bhavaá¹ƒ Ä• nando yena subhassa mÄ• á
nivesanaá¹ƒ, tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• " tiÄ• dÄ«su (DN I 445) nida
maÃ±Ã±atha, kÄ• lÄ• mÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• ti? akusalÄ• , bhar
vÄ• ti? sÄ• vajjÄ• , bhante. viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• ti? viÃ±Ã±ugar
samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti no vÄ• , kathaá¹ƒ vo ettha hotÄ«ti? sama
ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, evaá¹ƒ no ettha hotÄ«" tiÄ• dÄ«su (AN I 3.66) avadhÄ•
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡esu daá¹-á¹-habbo.

tattha Ä• kÄ• ratthena __evaá¹ƒ_saddena etamatthaá¹ƒ dÄ«peti - nÄ• nÄ• nayanipuá¹‡aá¹
anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasampannaá¹ƒ vividhapÄ• á¹-ihÄ• riya
dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nur
tassa bhagavato vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ, sabbathÄ• me
janetvÄ• pi evaá¹ƒ me sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutanti.

nidassanatthena "nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikata" nti attÄ• naá¹ƒ pari
sutaá¹ƒ, mayÄ• pi evaá¹ƒ suta" nti idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ suttaá¹ƒ nidasseti.

avadhÄ• raá¹‡atthena "etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ba
Ä• nando, satimantÄ• naá¹ƒ, gatimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
1.219, 223) evaá¹ƒ bhagavatÄ• \Ee I 6/, "Ä• yasmÄ• Ä• nando atthakusalo dhammakusalo
niruttikusalo pubbÄ• parakusalo" ti (AN II 5.169) evaá¹ƒ dhammasenÄ• patinÄ• ca pasattha
dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá¹ƒ sotukÄ• mataá¹ƒ janeti "evaá¹ƒ \Ne I 6/ me sutaá
vÄ• byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva, na aÃ±Ã±athÄ• daá¹-á¹-habba" nt

__me_saddo \Be I 5/ tÄ«su atthesu dissati. tathÄ• hissa "gÄ• thÄ• bhigÄ«taá¹ƒ me abhoja
81; SN I 1.194) mayÄ• ti attho. "sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ
4.88) mayhanti attho. "dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavathÄ• " tiÄ• dÄ«su (MN I
"mayÄ• suta" nti ca, "mama suta" nti ca atthadvaye yujjati.

__suta_nti ayaá¹ƒ __suta_saddo saupasaggo ca anupasaggo ca
gamana-vissuta-kilinnaupacitÄ• nuyoga-sotaviÃ±Ã±eyya-sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tÄ
hissa - "senÄ• ya pasuto" tiÄ• dÄ«su gacchantoti attho. "sutadhammassa passato" tiÄ• dÄ«
vissutadhammassÄ• ti attho. "avassutÄ• avassutassÄ• " tiÄ• dÄ«su (Vin IV 657) kilinnÄ• ki
"tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappaka" ntiÄ• dÄ«su (Khp 7-12) upacitanti attho. "ye \Ee

dhÄ«rÄ• " tiÄ• dÄ«su (Dhp 181) jhÄ• nÄ• nuyuttÄ• ti attho. "diá¹-á¹-haá¹ƒ sutaá¹ƒ muta" ntiÄ
sotaviÃ±Ã±eyyanti attho. "sutadharo sutasannicayo" tiÄ• dÄ«su (MN I 339) sotadvÄ• rÄ• nu
attho. idha panassa sotadvÄ• rÄ• nusÄ• rena upadhÄ• ritanti vÄ• upadhÄ• raá¹‡anti vÄ• ti
mayÄ• ti atthe sati "evaá¹ƒ mayÄ• sutaá¹ƒ sotadvÄ• rÄ• nusÄ• rena upadhÄ• rita" nti yujjat
"evaá¹ƒ mama sutaá¹ƒ sotadvÄ• rÄ• nusÄ• rena upadhÄ• raá¹‡a" nti yujjati.

evametesu tÄ«su padesu __eva_nti sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaá¹
vuttaviÃ±Ã±Ä• á¹‡asamaá¹…gipuggalanidassanaá¹ƒ. __suta_nti assavanabhÄ• vapaá¹-ikkh
anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. tathÄ• __eva_nti tassÄ• sotadvÄ• rÄ•
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattabhÄ• vappakÄ• sanaá
__suta_nti dhammappakÄ• sanaá¹ƒ. ayaÃ±hettha saá¹…khepo - "nÄ• nappakÄ• rena Ä• ra
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• mayÄ• na aÃ±Ã±aá¹ƒ kataá¹ƒ, idaá¹ƒ pana kataá¹ƒ, ayaá¹ƒ dhan

tathÄ• \Ne I 7/ __eva_nti niddisitabbappakÄ• sanaá¹ƒ. __me_ti puggalappakÄ• sanaá¹ƒ. _
puggalakiccappakÄ• sanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti - yaá¹ƒ suttaá¹ƒ niddisissÄ• mi, taá¹ƒ ma

tathÄ• \Be I 6/ __eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ• natthab
tassa nÄ• nÄ• kÄ• raniddeso. __eva_nti hi ayaá¹ƒ Ä• kÄ• rapaÃ±Ã±atti. __me_ti kattunidde
visayaniddeso. ettÄ• vatÄ• nÄ• nÄ• kÄ• rappavattena cittasantÄ• nena \Ee I 8/ taá¹ƒsamaá
gahaá¹‡asanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ hoti.

atha vÄ• __eva_nti puggalakiccaniddeso. __suta_nti viÃ±Ã±Ä• á¹‡akiccaniddeso. __me_ti
ubhayakiccayuttapuggalaniddeso. ayaá¹ƒ panettha saá¹…khepo - mayÄ• savanakiccaviÃ±
puggalena viÃ±Ã±Ä• á¹‡avasena laddhasavanakiccavohÄ• rena sutanti.

tattha __eva_nti ca __me_ti ca saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±atti.
paramatthato atthi, yaá¹ƒ evanti vÄ• meti vÄ• niddesaá¹ƒ labhetha. __suta_nti vijjamÄ• na
taá¹ƒ ettha sotena upaladdhaá¹ƒ, taá¹ƒ paramatthato vijjamÄ• nanti. tathÄ• __eva_nti ca __
upÄ• dÄ• ya vattabbato upÄ• dÄ• paÃ±Ã±atti. __suta_nti diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya v
upanidhÄ• paÃ±Ã±atti.

ettha ca __eva_nti vacanena asammohaá¹ƒ dÄ«peti. na hi sammÅ«á¸·ho nÄ• nappakÄ• ra
__suta_nti vacanena sutassa asammosaá¹ƒ dÄ«peti. yassa hi sutaá¹ƒ sammuá¹-á¹-haá¹ƒ h
mayÄ• sutanti paá¹-ijÄ• nÄ• ti. iccassa asammohena paÃ±Ã±Ä• siddhi, asammosena pana
paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• byaÃ±janÄ• vadhÄ• raá¹‡asamatthatÄ• , satipubba
atthapaá¹-ivedhasamatthatÄ• . tadubhayasamatthatÄ• yogena atthabyaÃ±janasampannass
anupÄ• lanasamatthato dhammabhaá¹‡á¸• Ä• gÄ• rikattasiddhi.

aparo nayo - __eva_nti vacanena yoniso manasikÄ• raá¹ƒ dÄ«peti, ayoniso manasikaroto h
nÄ• nappakÄ• rapaá¹-ivedhÄ• bhÄ• vato. __suta_nti vacanena avikkhepaá¹ƒ dÄ«peti, vikkh
savanÄ• bhÄ• vato. tathÄ• hi vikkhittacitto puggalo sabbasampattiyÄ• vuccamÄ• nopi "na
puna bhaá¹‡athÄ• " ti bhaá¹‡ati. yoniso manasikÄ• rena cettha attasammÄ• paá¹‡idhiá¹ƒ pu
\Ee I 9/ sÄ• dheti sammÄ• appaá¹‡ihitattassa pubbe akatapuÃ±Ã±assa vÄ• tadabhÄ• vato
saddhammassavanaá¹ƒ sappurisÅ«panissayaÃ±ca \Be I 7/ sÄ• dheti. na hi vikkhittacitto sot
sappurise anupassayamÄ• nassa savanaá¹ƒ atthÄ«ti.

aparo nayo - yasmÄ• __ "eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ•
hoti, tassa nÄ• nÄ• kÄ• raniddeso" ti vuttaá¹ƒ. so ca evaá¹ƒ bhaddako Ä• kÄ• ro na sammÄ
akatapuÃ±Ã±assa vÄ• hoti, tasmÄ• __eva_nti iminÄ• bhaddakenÄ• kÄ• rena pacchimaca
dÄ«peti. __suta_nti savanayogena purimacakkadvayasampattiá¹ƒ. na hi appatirÅ«padese v
sappurisÅ«panissayavirahitassa vÄ• savanaá¹ƒ atthi. iccassa pacchimacakkadvayasiddhiy
hoti, purimacakkadvayasiddhiyÄ• payogasuddhi. tÄ• ya ca Ä• sayasuddhiyÄ• adhigamaby
Ä• gamabyattisiddhi. iti payogÄ• sayasuddhassa Ä• gamÄ• dhigamasampannassa vacanaá
udayato, yoniso manasikÄ• ro viya ca kusalakammassa, arahati bhagavato vacanassa pubb
á¹-hÄ• ne nidÄ• naá¹ƒ á¹-hapento __evaá¹ƒ me suta_ntiÄ• dimÄ• ha.

aparo nayo - __eva_nti iminÄ• nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakena vacanena attano
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. __suta_nti iminÄ•
sotabbabhedapaá¹-ivedhadÄ«pakena vacanena \Ee I 10/ dhammaniruttipaá¹-isambhidÄ• sa
__eva_nti ca idaá¹ƒ yoniso manasikÄ• radÄ«pakavacanaá¹ƒ bhÄ• samÄ• no "ete mayÄ• d
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• " ti dÄ«peti. __suta_nti idaá¹ƒ savanayogadÄ«pakavacanaá
mayÄ• dhammÄ• sutÄ• dhÄ• tÄ• vacasÄ• paricitÄ• " ti dÄ«peti. tadubhayenapi atthabya
savane Ä• daraá¹ƒ janeti. atthabyaÃ±janaparipuá¹‡á¹‡aá¹ƒ hi dhammaá¹ƒ Ä• darena assuá
paribÄ• hiro hotÄ«ti Ä• daraá¹ƒ janetvÄ• sakkaccaá¹ƒ dhammo sotabboti.

__evaá¹ƒ me suta_nti iminÄ• pana sakalena vacanena Ä• yasmÄ• Ä• nando tathÄ• gatap
adahanto asappurisabhÅ«miá¹ƒ atikkamati, sÄ• vakattaá¹ƒ paá¹-ijÄ• nanto sappurisabhÅ«m
asaddhammÄ• cittaá¹ƒ vuá¹-á¹-hÄ• peti, saddhamme cittaá¹ƒ patiá¹-á¹-hÄ• peti. "kevalaá¹ƒ
I 9/, tasseva pana bhagavato vacana" nti dÄ«pento attÄ• naá¹ƒ parimoceti \Be I 8/, satthÄ•
jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá¹-á¹-hÄ• peti.

apica "evaá¹ƒ me suta" nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purimavacana
paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa dasabaladhara
Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa dhammasaraá¹‡assa saddhammavaracakkavattino
ettha atthe vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati vÄ• katta

sabbadevamanussÄ• naá¹ƒ imasmiá¹ƒ dhamme assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• sampa
vuccati -

"vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vako" ti ||

__eka_nti \Ee I 11/ gaá¹‡anaparicchedaniddeso. __samaya_nti paricchinnaniddeso. __eka
aniyamitaparidÄ«panaá¹ƒ. tattha __samaya_saddo -

"samavÄ• ye khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati" ||

tathÄ• hissa "appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca upÄ
447) samavÄ• yo attho. "ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ
8.29) khaá¹‡o. "uá¹‡hasamayo pariá¸·Ä• hasamayo" tiÄ• dÄ«su (Vin IV 358) kÄ• lo. "mahÄ•
ntiÄ• dÄ«su (DN II 332) samÅ«ho. "samayopi kho te bhaddÄ• li appaá¹-ividdho ahosi, bhag
viharati, bhagavÄ• pi maá¹ƒ jÄ• nissati â€™bhaddÄ• li nÄ• ma bhikkhu satthu sÄ• sane sikl
ti, ayampi kho te, bhaddÄ• li, samayo appaá¹-ividdho ahosÄ«" tiÄ• dÄ«su (MN II 135) hetu.
samayena uggÄ• hamÄ• no paribbÄ• jako \Ne I 10/ samaá¹‡amuá¹‡á¸• ikÄ• putto samayap
ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«" tiÄ• dÄ«su (MN II 260) diá¹-á¹-hi.

"diá¹-á¹-he \Be I 9/ dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«" ti || -

Ä• dÄ«su (SN I 1.129) paá¹-ilÄ• bho. "sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkh
pahÄ• naá¹ƒ. "dukkhassa \Ee I 12/ pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-h
abhisamayaá¹-á¹-ho" tiÄ• dÄ«su (Paá¹-is II 8) paá¹-ivedho. idha panassa kÄ• lo attho. tena
saá¹ƒvacchara-utu-mÄ• sa-aá¸• á¸• hamÄ• sa-ratti-diva-pubbaá¹‡ha-majjhanhika-sÄ• yanh
pacchimayÄ• ma-muhuttÄ• dÄ«su kÄ• lappabhedabhÅ«tesu samayesu ekaá¹ƒ samayanti c

tattha kiÃ±cÄ• pi etesu saá¹ƒvaccharÄ• dÄ«su yaá¹ƒ yaá¹ƒ suttaá¹ƒ yamhi yamhi saá¹ƒvac
rattibhÄ• ge divasabhÄ• ge vÄ• vuttaá¹ƒ, sabbaá¹ƒ taá¹ƒ therassa suviditaá¹ƒ suvavatthÄ•
yasmÄ• pana "evaá¹ƒ me sutaá¹ƒ asukasaá¹ƒvacchare asukautumhi asukamÄ• se asukap
asukadivasabhÄ• ge vÄ• " ti evaá¹ƒ vutte na sakkÄ• sukhena dhÄ• retuá¹ƒ vÄ• uddisituá¹ƒ
bahu ca vattabbaá¹ƒ hoti, tasmÄ• ekeneva padena tamatthaá¹ƒ samodhÄ• netvÄ• "ekaá¹ƒ

ye vÄ• ime gabbhokkantisamayo jÄ• tisamayo saá¹ƒvegasamayo abhinikkhamanasamayo
mÄ• ravijayasamayo abhisambodhisamayo diá¹-á¹-hadhammasukhavihÄ• rasamayo desan
evamÄ• dayo bhagavato devamanussesu ativiya suppakÄ• sÄ• anekakÄ• lappabhedÄ• ev
desanÄ• samayasaá¹…khÄ• taá¹ƒ ekaá¹ƒ samayanti dÄ«peti. yo cÄ• yaá¹ƒ Ã±Ä• á¹‡akarua
karuá¹‡Ä• kiccasamayo, attahitaparahita-paá¹-ipattisamayesu parahita-paá¹-ipattisamayo, s
karaá¹‡Ä«yadvayasamayesu dhammikathÄ• samayo, desanÄ• paá¹-ipattisamayesu desanÄ
aÃ±Ã±ataraá¹ƒ sandhÄ• ya "ekaá¹ƒ samaya" nti Ä• ha.

kasmÄ• \Ee I 13/ panettha yathÄ• abhidhamme "yasmiá¹ƒ samaye kÄ• mÄ• vacara" nti ca
suttapadesu \Ne I 11/ "yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• mehÄ«" ti ca bh
kato, vinaye ca "tena samayena buddho \Be I 10/ bhagavÄ• " ti karaá¹‡avacanena niddeso
"ekaá¹ƒ samaya" nti upayogavacanena niddeso katoti. tattha tathÄ• , idha ca aÃ±Ã±athÄ• a
hi abhidhamme ito aÃ±Ã±esu suttapadesu ca adhikaraá¹‡attho bhÄ• venabhÄ• valakkhaá¹‡
adhikaraá¹‡aá¹ƒ hi kÄ• lattho samÅ«hattho ca samayo, tattha vuttÄ• naá¹ƒ phassÄ• didham
khaá¹‡asamavÄ• yahetusaá¹…khÄ• tassa ca samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkh
tadatthajotanatthaá¹ƒ tattha bhummavacanena niddeso kato.

vinaye ca hetuattho karaá¹‡attho ca sambhavati. yo hi so sikkhÄ• padapaÃ±Ã±attisamayo
dubbiÃ±Ã±eyyo, tena samayena hetubhÅ«tena karaá¹‡abhÅ«tena ca sikkhÄ• padÄ• ni paÃ
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• si. tasmÄ•
karaá¹‡avacanena niddeso kato.

idha pana aÃ±Ã±asmiÃ±ca evaá¹ƒjÄ• tike accantasaá¹ƒyogattho sambhavati. yaÃ±hi sama
aÃ±Ã±aá¹ƒ vÄ• suttantaá¹ƒ desesi, accantameva taá¹ƒ samayaá¹ƒ karuá¹‡Ä• vihÄ• rena v
tadatthajotanatthaá¹ƒ idha upayogavacananiddeso katoti. tenetaá¹ƒ vuccati -

"taá¹ƒ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• " ti ||

porÄ• á¹‡Ä• pana vaá¹‡á¹‡ayanti - "tasmiá¹ƒ samaye" ti vÄ• "tena samayenÄ• " ti vÄ• "e
abhilÄ• pamattabhedo esa, sabbattha bhummamevatthoti. tasmÄ• "ekaá¹ƒ \Ee I 14/ samay
samaye" ti attho veditabbo.

__bhagavÄ• _ti garu. garuÃ±hi loke "bhagavÄ• " ti vadanti. ayaÃ±ca sabbaguá¹‡avisiá¹-á¹-
sabbasattÄ• naá¹ƒ garu, tasmÄ• "bhagavÄ• " ti veditabbo. porÄ• á¹‡ehipi vuttaá¹ƒ -

"bhagavÄ• ti \Ne I 12/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«" ti ||

apica \Be I 11/ -

"bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tato" ti || -

imissÄ• pi gÄ• thÄ• ya vasenassa padassa vitthÄ• rato attho veditabbo. so ca __visuddhima
buddhÄ• nussatiniddese vuttoyeva.

ettÄ• vatÄ• cettha __evaá¹ƒ me suta_nti vacanena yathÄ• sutaá¹ƒ dhammaá¹ƒ dassento b
paccakkhaá¹ƒ karoti. tena "na idaá¹ƒ atikkantasatthukaá¹ƒ pÄ• vacanaá¹ƒ, ayaá¹ƒ vo satthÄ
adassanena ukkaá¹‡á¹-hitaá¹ƒ janaá¹ƒ samassÄ• seti. __ekaá¹ƒ samayaá¹ƒ bhagavÄ• _ti v
bhagavato avijjamÄ• nabhÄ• vaá¹ƒ dassento rÅ«pakÄ• yaparinibbÄ• naá¹ƒ sÄ• dheti. tena
ariyadhammassa desako dasabaladharo vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo sopi bhagavÄ
jÄ«vite Ä• sÄ• janetabbÄ• " ti jÄ«vitamadamattaá¹ƒ janaá¹ƒ saá¹ƒvejeti, saddhamme cassa
__eva_nti ca bhaá¹‡anto desanÄ• sampattiá¹ƒ niddisati. __me suta_nti sÄ• vakasampattiá¹
kÄ• lasampattiá¹ƒ. __bhagavÄ• _ti desakasampattiá¹ƒ.

__sÄ• vatthiya_nti \Ee I 15/ evaá¹ƒnÄ• make nagare. samÄ«patthe cetaá¹ƒ bhummavacana
avisesena iriyÄ• pathadibbabrahmaariyavihÄ• resu aÃ±Ã±ataravihÄ• rasamaá¹…giparidÄ«p
á¹-hÄ• nagamananisajjÄ• sayanappabhedesu iriyÄ• pathesu aÃ±Ã±atarairiyÄ• pathasamÄ•
á¹-hitopi gacchantopi nisinnopi sayÄ• nopi bhagavÄ• viharaticceva veditabbo. so hi ekaá¹ƒ
iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ•
tasmÄ• "viharatÄ«" ti vuccati.

__jetavane_ti jetassa rÄ• jakumÄ• rassa vane. taÃ±hi tena ropitaá¹ƒ saá¹ƒvaá¸• á¸• hitaá¹ƒ
cassa \Ne I 13/ sÄ• mÄ« ahosi, tasmÄ• jetavananti saá¹…khaá¹ƒ gataá¹ƒ, tasmiá¹ƒ jetavan
__anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me_ti anÄ• thapiá¹‡á¸• ikena gahapatinÄ• catupaÃ±Ã±Ä
buddhappamukhassa bhikkhusaá¹…ghassa niyyÄ• titattÄ• anÄ• thapiá¹‡á¸• ikassÄ• ti saá¹
12/. ayamettha saá¹…khepo, vitthÄ• ro pana papaÃ±casÅ«daniyÄ• majjhimaá¹-á¹-hakathÄ
sabbÄ• savasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Ps I 14 Ä• dayo) vutto.

tattha siyÄ• - yadi tÄ• va bhagavÄ• sÄ• vatthiyaá¹ƒ viharati, "jetavane" ti na vattabbaá¹ƒ. a
viharati, "sÄ• vatthiya" nti na vattabbaá¹ƒ. na hi sakkÄ• ubhayattha ekaá¹ƒ samayaá¹ƒ viha

panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ. nanu avocumha "samÄ«patthe bhummavacana" nti. ta
gaá¹…gÄ• yamunÄ• dÄ«naá¹ƒ samÄ«pe goyÅ«thÄ• ni carantÄ• ni "gaá¹…gÄ• ya caranti, y
evamidhÄ• pi yadidaá¹ƒ sÄ• vatthiyÄ• samÄ«pe jetavanaá¹ƒ, tattha viharanto vuccati "sÄ•
jetavane" ti. gocaragÄ• manidassanatthaá¹ƒ hissa sÄ• vatthivacanaá¹ƒ,
pabbajitÄ• nurÅ«panivÄ• sanaá¹-á¹-hÄ• nanidassanatthaá¹ƒ sesavacanaá¹ƒ.

tattha \Ee I 16/ sÄ• vatthivacanena Ä• yasmÄ• Ä• nando bhagavato gahaá¹-á¹-hÄ• nuggal
jetavanÄ• dikittanena pabbajitÄ• nuggahakaraá¹‡aá¹ƒ. tathÄ• purimena paccayaggahaá¹‡a
attakilamathÄ• nuyogavivajjanaá¹ƒ, pacchimena vatthukÄ• mappahÄ• nato
kÄ• masukhallikÄ• nuyogavivajjanÅ«pÄ• yadassanaá¹ƒ. purimena ca dhammadesanÄ• bhiy
vivekÄ• dhimuttiá¹ƒ. purimena karuá¹‡Ä• ya upagamanaá¹ƒ, pacchimena paÃ±Ã±Ä• ya apa
sattÄ• naá¹ƒ hitasukhanipphÄ• danÄ• dhimuttitaá¹ƒ, pacchimena parahitasukhakaraá¹‡e nir
dhammikasukhÄ• pariccÄ• ganimittaphÄ• suvihÄ• raá¹ƒ, pacchimena uttarimanussadhamm
manussÄ• naá¹ƒ upakÄ• rabahulataá¹ƒ, pacchimena devatÄ• naá¹ƒ. purimena loke jÄ• tass
saá¹ƒvaá¸• á¸• habhÄ• vaá¹ƒ, pacchimena lokena anupalittataá¹ƒ. purimena "ekapuggalo, b
uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya
devamanussÄ• naá¹ƒ. katamo ekapuggalo? tathÄ• gato arahaá¹ƒ sammÄ• sambuddho" ti (
yadatthaá¹ƒ bhagavÄ• uppanno, tadatthaparinipphÄ• danaá¹ƒ, pacchimena yattha uppanno
bhagavÄ• hi paá¹-hamaá¹ƒ lumbinivane, dutiyaá¹ƒ bodhimaá¹‡á¸• eti lokiyalokuttarÄ• ya up
uppanno. tenassa vaneyeva vihÄ• raá¹ƒ dassetÄ«ti evamÄ• dinÄ• nayenettha atthayojanÄ

__tatrÄ• _ti \Ne I 14/ desakÄ• laparidÄ«panaá¹ƒ. taÃ±hi yaá¹ƒ samayaá¹ƒ viharati, tatra sa
Ä• rÄ• me viharati, tatra Ä• rÄ• meti dÄ«peti. bhÄ• sitabbayutte \Be I 13/ vÄ• desakÄ• le dÄ
ayutte dese vÄ• kÄ• le vÄ• dhammaá¹ƒ bhÄ• sati. "akÄ• lo kho tÄ• va, bÄ• hiyÄ• " tiÄ• di
__kho_ti \Ee I 17/ padapÅ«raá¹‡amatte avadhÄ• raá¹‡e Ä• dikÄ• latthe vÄ• nipÄ• to. __bh
lokagarudÄ«panaá¹ƒ. __bhikkhÅ«_ti kathÄ• savanayuttapuggalavacanaá¹ƒ. api cettha "bhik
bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhÅ«" tiÄ• dinÄ• (Vin III 45; Vibh 511) nayena vacana
__Ä• mantesÄ«_ti Ä• lapi abhÄ• si sambodhesÄ«ti ayamettha attho. aÃ±Ã±atra pana Ã±Ä•
"Ä• mantayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave" ti. pakkosanepi. yathÄ• ha
mama vacanena sÄ• riputtaá¹ƒ Ä• mantehÄ«" ti (AN III 9.11; SN I 2.32).

__bhikkhavo_ti Ä• mantanÄ• kÄ• raparidÄ«panaá¹ƒ. taÃ±ca bhikkhanasÄ«latÄ• diguá¹‡ayo
bhikkhanasÄ«latÄ• guá¹‡ayuttopi hi bhikkhu, bhikkhanadhammatÄ• guá¹‡ayuttopi bhikkhu,
sÄ• dhukÄ• ritÄ• guá¹‡ayuttopÄ«ti saddavidÅ« maÃ±Ã±anti. tena ca nesaá¹ƒ bhikkhanasÄ«
vacanena hÄ«nÄ• dhikajanasevitaá¹ƒ vuttiá¹ƒ pakÄ• sento uddhatadÄ«nabhÄ• vaniggahaá
iminÄ• karuá¹‡Ä• vipphÄ• rasommahadayanayananipÄ• tapubbaá¹…gamena vacanena te
teneva ca kathetukamyatÄ• dÄ«pakena vacanena tesaá¹ƒ sotukamyataá¹ƒ janeti. teneva ca
sÄ• dhukaá¹ƒ savanamanasikÄ• repi te niyojeti. sÄ• dhukaá¹ƒ savanamanasikÄ• rÄ• yattÄ•

aparesupi devamanussesu vijjamÄ• nesu kasmÄ• bhikkhÅ«yeva \Ee I 18/ Ä• mantesÄ«ti c
jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• vato. sabbaparisasÄ• dhÄ• raá¹‡Ä• hi bh
parisÄ• ya ca jeá¹-á¹-hÄ• bhikkhÅ« paá¹-hamuppannattÄ• , seá¹-á¹-hÄ• anagÄ• riyabhÄ• v
satthucariyÄ• nuvidhÄ• yakattÄ• sakalasÄ• sanapaá¹-iggÄ• hakattÄ• ca. Ä• sannÄ• te tat
satthusantikattÄ• . sadÄ• sannihitÄ• satthusantikÄ• vacarattÄ• ti. apica te dhammadesanÄ
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattisabbhÄ• vatotipi te eva Ä• mantesi.

kimatthaá¹ƒ \Be I 14/ pana bhagavÄ• dhammaá¹ƒ desento paá¹-hamaá¹ƒ bhikkhÅ« Ä• ma
desesÄ«ti? satijananatthaá¹ƒ. bhikkhÅ« hi aÃ±Ã±aá¹ƒ cintentÄ• pi vikkhittacittÄ• pi dhamma
kammaá¹-á¹-hÄ• naá¹ƒ \Ne I 15/ manasikarontÄ• pi nisinnÄ• honti, te anÄ• mantetvÄ• dha
desanÄ• kiá¹ƒnidÄ• nÄ• kiá¹ƒpaccayÄ• katamÄ• ya aá¹-á¹-huppattiyÄ• desitÄ• " ti sallakl
duggahitaá¹ƒ vÄ• gaá¹‡heyyuá¹ƒ, na vÄ• gaá¹‡heyyuá¹ƒ. tena nesaá¹ƒ satijananatthaá¹ƒ
Ä• mantetvÄ• pacchÄ• dhammaá¹ƒ deseti.

__bhadante_ti gÄ• ravavacanametaá¹ƒ, satthu paá¹-ivacanadÄ• naá¹ƒ vÄ• . api cettha "bhil
bhagavÄ• te bhikkhÅ« Ä• lapati. "bhadante" ti vadamÄ• nÄ• te bhagavantaá¹ƒ paccÄ• lapa
bhagavÄ• Ä• dimhi bhÄ• sati, "bhadante" ti te paccÄ• bhÄ• santi. "bhikkhavo" ti paá¹-ivaca
"bhadante" ti paá¹-ivacanaá¹ƒ denti. __te bhikkhÅ«_ti ye bhagavÄ• Ä• mantesi, te. __bhaga
bhagavato Ä• mantanaá¹ƒ paá¹-iassosuá¹ƒ, abhimukhÄ• hutvÄ• suá¹‡iá¹ƒsu sampaá¹-icch
attho. __bhagavÄ• _ \Ee I 19/ __etadavocÄ• _ti bhagavÄ• etaá¹ƒ idÄ• ni vattabbaá¹ƒ sakal
ettÄ• vatÄ• ca yaá¹ƒ Ä• yasmatÄ• Ä• nandena imassa suttassa sukhÄ• vagÄ• haá¹‡atthaa
kÄ• ladesadesakaparisÄ• padesapaá¹-imaá¹‡á¸• itaá¹ƒ nidÄ• naá¹ƒ bhÄ• sitaá¹ƒ, tassa atth

rÅ«pÄ• divaá¹‡á¹‡anÄ•

idÄ• ni __nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekarÅ«pampi samanupassÄ• mÄ«_tiÄ• dinÄ•
suttassa vaá¹‡á¹‡anÄ• ya okÄ• so anuppatto, sÄ• panesÄ• suttavaá¹‡á¹‡anÄ• yasmÄ• s
vuccamÄ• nÄ• pÄ• kaá¹-Ä• hoti, tasmÄ• suttanikkhepavicÄ• raá¹‡Ä• tÄ• va veditabbÄ• .
attajjhÄ• sayo parajjhÄ• sayo pucchÄ• vasiko aá¹-á¹-huppattikoti. tattha yÄ• ni suttÄ• ni bha
anajjhiá¹-á¹-ho kevalaá¹ƒ attano ajjhÄ• sayeneva kathesi, seyyathidaá¹ƒ - Ä• kaá¹…kheyyas
evamÄ• dÄ«ni, tesaá¹ƒ attajjhÄ• sayo nikkhepo. yÄ• ni pana "paripakkÄ• kho rÄ• hulassa v
dhammÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• hulaá¹ƒ uttari Ä• savÄ• naá¹ƒ khaye vineyya" nti (SN II
paresaá¹ƒ ajjhÄ• sayaá¹ƒ khantiá¹ƒ manaá¹ƒ abhinÄ«hÄ• raá¹ƒ bujjhanabhÄ• vaÃ±ca oloke
kathitÄ• ni, seyyathidaá¹ƒ - rÄ• hulovÄ• dasuttaá¹ƒ \Be I 15/ dhammacakkappavattananti ev
parajjhÄ• sayo nikkhepo. bhagavantaá¹ƒ pana upasaá¹…kamitvÄ• te te devamanussÄ• ta
pucchanti. evaá¹ƒ puá¹-á¹-hena bhagavatÄ• yÄ• ni kathitÄ• ni devatÄ• saá¹ƒyuttabojjhaá¹…
tesaá¹ƒ pucchÄ• vasiko nikkhepo. yÄ• ni \Ne I 16/ pana uppannaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icc

dhammadÄ• yÄ• dasuttaputtamaá¹ƒsÅ«pamÄ• dÄ«ni, tesaá¹ƒ aá¹-á¹-huppattiko nikkhepo.
imassa suttassa parajjhÄ• sayo \Ee I 20/ nikkhepo. parajjhÄ• sayavasena hetaá¹ƒ nikkhittaá
ajjhÄ• sayenÄ• ti? rÅ«pagarukÄ• naá¹ƒ purisÄ• naá¹ƒ.

tattha __nÄ• haá¹ƒ, bhikkhave_tiÄ• dÄ«su nakÄ• ro paá¹-isedhattho. __aha_nti attÄ• naá¹
__bhikkhave_ti bhikkhÅ« Ä• lapati. __aÃ±Ã±a_nti idÄ• ni vattabbÄ• itthirÅ«pato aÃ±Ã±aá¹
ekampi rÅ«paá¹ƒ. __samanupassÄ• mÄ«_ti dve samanupassanÄ• Ã±Ä• á¹‡asamanupass
ca. tattha "aniccato samanupassati, no niccato" ti (Paá¹-is III 35) ayaá¹ƒ __Ã±Ä• á¹‡asaman
"rÅ«paá¹ƒ attato samanupassatÄ«" tiÄ• dikÄ• (Paá¹-is I 130) pana __diá¹-á¹-hisamanupass
Ã±Ä• á¹‡asamanupassanÄ• adhippetÄ• . imassa pana padassa nakÄ• rena sambandho ve
- ahaá¹ƒ, bhikkhave, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena olokentopi aÃ±Ã±aá¹ƒ ekarÅ«pampi na
evaá¹ƒ purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«_ti yaá¹ƒ rÅ«paá¹ƒ rÅ«pagarukassa p
catubhÅ«makakusalacittaá¹ƒ pariyÄ• diyitvÄ• gaá¹‡hitvÄ• khepetvÄ• tiá¹-á¹-hati. "sabbaá
pariyÄ• diyitvÄ• " tiÄ• dÄ«su (SN I 1.126) hi gahaá¹‡aá¹ƒ pariyÄ• dÄ• naá¹ƒ nÄ• ma. "anicc
bhÄ• vitÄ• bahulÄ«katÄ• sabbaá¹ƒ kÄ• marÄ• gaá¹ƒ pariyÄ• diyatÄ«" tiÄ• dÄ«su (SN II 3.
ubhayampi vaá¹-á¹-ati. tattha idaá¹ƒ rÅ«paá¹ƒ catubhÅ«makakusalacittaá¹ƒ gaá¹‡hantaá¹ƒ
puriso viya hatthena gaá¹‡hÄ• ti, nÄ• pi khepayamÄ• naá¹ƒ aggi viya uddhane udakaá¹ƒ sa
uppattiÃ±cassa nivÄ• rayamÄ• nameva catubhÅ«makampi kusalacittaá¹ƒ gaá¹‡hÄ• ti \Ee I
veditabbaá¹ƒ. tena vuttaá¹ƒ - "purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«" ti.

__yathayida_nti yathÄ• idaá¹ƒ. __itthirÅ«pa_nti itthiyÄ• rÅ«paá¹ƒ. tattha "kiÃ±ca, bhikkhav
vadetha? ruppatÄ«ti kho, bhikkhave, tasmÄ• rÅ«panti vuccati. kena ruppati? sÄ«tenapi rup
ruppatÄ«" ti (SN II 3.79) suttÄ• nusÄ• rena rÅ«passa \Be I 16/ vacanattho ceva sÄ• maÃ±Ã
veditabbaá¹ƒ. ayaá¹ƒ pana rÅ«pasaddo khandhabhavanimittapaccayasarÄ«ravaá¹‡á¹‡asaá
atthesu vattati. ayaÃ±hi "yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppanna" nti (Vibh 2;
rÅ«pakkhandhe vattati. "rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ«" ti (Dhs 161; Vibh 624) et
"ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• \Ne I 17/ rÅ«pÄ• ni passatÄ«" ti (Dhs 204-232 Ä•
kasiá¹‡animitte. "sarÅ«pÄ• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• no arÅ«
paccaye. "Ä• kÄ• so parivÄ• rito rÅ«panteva saá¹…khaá¹ƒ gacchatÄ«" ti (MN I 306) ettha sa
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡a" nti (MN I 400; III 421) ettha vaá¹‡á¹‡e. "
rÅ«pappasanno" ti (AN I 4.65) ettha saá¹‡á¹-hÄ• ne. Ä• disaddena "piyarÅ«paá¹ƒ sÄ• tarÅ«
tiÄ• dÄ«nipi saá¹…gaá¹‡hitabbÄ• ni. idha panesa itthiyÄ• catusamuá¹-á¹-hÄ• ne rÅ«pÄ• ya
vattati. apica yo koci itthiyÄ• nivatthanivÄ• sanassa vÄ• \Ee I 22/ alaá¹…kÄ• rassa vÄ•
gandhavaá¹‡á¹‡akÄ• dÄ«naá¹ƒ vÄ• piá¸·andhanamÄ• lÄ• dÄ«naá¹ƒ vÄ• ti kÄ• yappaá¹-iba
cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ hutvÄ• upakappati, sabbametaá¹ƒ itthirÅ«pant
__itthirÅ«paá¹ƒ, bhikkhave, purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«_ti idaá¹ƒ purimas
daá¸·hÄ«karaá¹‡atthaá¹ƒ vuttaá¹ƒ. purimaá¹ƒ vÄ• "yathayidaá¹ƒ, bhikkhave, itthirÅ«pa" nti
vuttaá¹ƒ, idaá¹ƒ pariyÄ• dÄ• nÄ• nubhÄ• vadassanavasena.

tatridaá¹ƒ itthirÅ«passa pariyÄ• dÄ• nÄ• nubhÄ• ve vatthu - mahÄ• dÄ• á¹-hikanÄ• garÄ• jÄ
ambatthale mahÄ• thÅ«paá¹ƒ kÄ• rÄ• petvÄ• giribhaá¹‡á¸• apÅ«jaá¹ƒ nÄ• ma katvÄ• kÄ•
orodhagaá¹‡aparivuto cetiyagiriá¹ƒ gantvÄ• bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ deti. b
sannipÄ• taá¹-á¹-hÄ• ne nÄ• ma na sabbesaá¹ƒ sati sÅ«paá¹-á¹-hitÄ• hoti, raÃ±Ã±o ca dan
paá¹-hamavaye á¹-hitÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• . atheko cittatthero nÄ• ma vuá¸• á¸•
asaá¹ƒvaraniyÄ• mena olokento tassÄ• rÅ«pÄ• rammaá¹‡e nimittaá¹ƒ gahetvÄ• ummÄ• d
á¹-hitanisinnaá¹-á¹-hÄ• nesu "handa damiá¸·adevÄ«, handa damiá¸·adevÄ«" ti vadanto \Be
paá¹-á¹-hÄ• ya cassa daharasÄ• maá¹‡erÄ• ummattakacittattherotveva nÄ• maá¹ƒ katvÄ•
nacirasseva kÄ• lamakÄ• si. bhikkhusaá¹…ghe sivathikadassanaá¹ƒ gantvÄ• Ä• gate daha
santikaá¹ƒ gantvÄ• evamÄ• haá¹ƒsu - "bhante cittatthera, yassatthÄ• ya tvaá¹ƒ vilapasi, ma
sivathikadassanaá¹ƒ gantvÄ• Ä• gatÄ• " ti. evaá¹ƒ vuttepi assaddahanto "yassÄ• vÄ• tass
sivathikadassanatthÄ• ya gatÄ• , mukhaá¹ƒ tumhÄ• kaá¹ƒ dhÅ«maá¹‡á¹‡a" nti \Ee I 23/. um
evaá¹ƒ ummattakacittattherassa cittaá¹ƒ pariyÄ• dÄ• ya aá¹-á¹-hÄ• si idaá¹ƒ itthirÅ«paá¹ƒ.

aparampi vatthu - saddhÄ• tissamahÄ• rÄ• jÄ• kira ekadivasaá¹ƒ orodhagaá¹‡aparivuto vi
eko daharo lohapÄ• sÄ• dadvÄ• rakoá¹-á¹-hake á¹-hatvÄ• asaá¹ƒvare á¹-hito ekaá¹ƒ itthiá¹
gamanaá¹ƒ pacchinditvÄ• taá¹ƒ olokesi. ubhopi abbhantare uá¹-á¹-hitena rÄ• gagginÄ• á¸•
evaá¹ƒ itthirÅ«paá¹ƒ daharassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati.

aparampi vatthu - kalyÄ• á¹‡iyamahÄ• vihÄ• rato kireko daharo uddesatthÄ• ya
kÄ• á¸·adÄ«ghavÄ• pigÄ• madvÄ• ravihÄ• raá¹ƒ gantvÄ• niá¹-á¹-hituddesakicco atthakÄ• r
"gataá¹-á¹-hÄ• ne daharasÄ• maá¹‡erehi puá¹-á¹-hena gÄ• massa niviá¹-á¹-hÄ• kÄ• ro kath
piá¹‡á¸• Ä• ya caranto visabhÄ• gÄ• rammaá¹‡e nimittaá¹ƒ gahetvÄ• attano vasanaá¹-á¹-h
nivatthavatthaá¹ƒ saÃ±jÄ• nitvÄ• "kahaá¹ƒ, bhante, idaá¹ƒ laddha" nti pucchanto tassÄ• m
"evarÅ«pÄ• nÄ• ma itthÄ« maá¹ƒ nissÄ• ya matÄ• " ti cintento antouá¹-á¹-hitena rÄ• gaggin
jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. evampi idaá¹ƒ itthirÅ«paá¹ƒ purisassa cittaá¹ƒ pariyÄ• dÄ• ya
veditabbaá¹ƒ.

<2> dutiyÄ• dÄ«ni saddagarukÄ• dÄ«naá¹ƒ Ä• sayavasena vuttÄ• ni. tesu __itthisaddo_ti i
cittasamuá¹-á¹-hÄ• no kathitagÄ«tavÄ• ditasaddo. apica itthiyÄ• nivatthanivÄ• sanassÄ• pi
alaá¹…katÄ• laá¹…kÄ• rassÄ• pi itthipayoganipphÄ• dito vÄ«á¹‡Ä• saá¹…khapaá¹‡avÄ• di
veditabbo. sabbopi heso purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati.

tattha \Be I 18/ \Ee I 24/ suvaá¹‡á¹‡akakkaá¹-akasuvaá¹‡á¹‡amoradaharabhikkhuÄ• dÄ«na
veditabbÄ• ni. pabbatantaraá¹ƒ kira nissÄ• ya mahantaá¹ƒ hatthinÄ• gakulaá¹ƒ vasati. avidÄ
mahÄ• paribhogasaro atthi, tasmiá¹ƒ kÄ• yÅ«papanno suvaá¹‡á¹‡akakkaá¹-ako atthi. so taa
otiá¹‡á¹‡otiá¹‡á¹‡e saá¹‡á¸• Ä• sena viya aá¸·ehi pÄ• de gahetvÄ• attano vasaá¹ƒ netvÄ•

otÄ• rÄ• pekkhÄ• hatthinÄ• gÄ• ekaá¹ƒ mahÄ• hatthiá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• vicaranti.
hatthinÄ• gaá¹ƒ gaá¹‡hi. thÄ• masatisampanno hatthinÄ• go cintesi - "sacÄ• haá¹ƒ bhÄ«tar
yathÄ• ruciyÄ• akÄ«á¸·itvÄ• palÄ• yissantÄ«" ti niccalova aá¹-á¹-hÄ• si. atha sabbesaá¹ƒ u
Ã±atvÄ• tena gahitabhÄ• vaá¹ƒ attano bhariyaá¹ƒ jÄ• nÄ• petuá¹ƒ viravitvÄ• evamÄ• ha -

"siá¹…gÄ«migo Ä• yatacakkhunetto,

aá¹-á¹-hittaco vÄ• risayo alomo.

tenÄ• bhibhÅ«to \Ne I 19/ kapaá¹‡aá¹ƒ rudÄ• mi,

mÄ• heva maá¹ƒ pÄ• á¹‡asamaá¹ƒ jaheyyÄ• " ti || (J I 3.49).

sÄ• taá¹ƒ sutvÄ• sÄ• mikassa gahitabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ tamhÄ• bhayÄ• mocetua
saddhiá¹ƒ sallapantÄ« evamÄ• ha -

"ayya na taá¹ƒ jahissÄ• mi, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ.

pathabyÄ• cÄ• turantÄ• ya, suppiyo hosi me tuvaá¹ƒ ||

"ye kuá¸·Ä«rÄ• samuddasmiá¹ƒ, gaá¹…gÄ• ya yamunÄ• ya ca.

tesaá¹ƒ tvaá¹ƒ vÄ• rijo seá¹-á¹-ho, muÃ±ca rodantiyÄ• pati" nti || (J I 3.50-51).

kuá¸·Ä«ro saha itthisaddassavanena gahaá¹‡aá¹ƒ sithilamakÄ• si. atha hatthinÄ• go "ayam
ekaá¹ƒ pÄ• daá¹ƒ gahitÄ• kÄ• reneva á¹-hapetvÄ• dutiyaá¹ƒ ukkhipitvÄ• taá¹ƒ \Ee I 25/ piá
akkamitvÄ• vicuá¹‡á¹‡ikaá¹ƒ katvÄ• thokaá¹ƒ Ä• kaá¸• á¸• hitvÄ• tÄ«re khipi. atha naá¹ƒ s
sannipatitvÄ• "amhÄ• kaá¹ƒ verÄ«" ti vicuá¹‡á¹‡ayiá¹ƒsu. evaá¹ƒ tÄ• va itthisaddo suvaá¹‡
cittaá¹ƒ pariyÄ• diyitvÄ• tiá¹-á¹-hati.

suvaá¹‡á¹‡amoropi \Be I 19/ himavantaá¹ƒ anupavisitvÄ• mahantaá¹ƒ pabbatagahanaá¹ƒ n
niccakÄ• laá¹ƒ sÅ«riyassa udayakÄ• le sÅ«riyamaá¹‡á¸• alaá¹ƒ ulloketvÄ• attano rakkhaá¹

"udetayaá¹ƒ cakkhumÄ• ekarÄ• jÄ• ,

harissavaá¹‡á¹‡o pathavippabhÄ• so.

taá¹ƒ taá¹ƒ namassÄ• mi harissavaá¹‡á¹‡aá¹ƒ pathavippabhÄ• saá¹ƒ,

tayÄ• jja guttÄ• viharemu divasaá¹ƒ ||

"ye brÄ• hmaá¹‡Ä• vedagÅ« sabbadhamme,

te me namo te ca maá¹ƒ pÄ• layantu.

namatthu \Ne I 20/ buddhÄ• naá¹ƒ namatthu bodhiyÄ• ,

namo vimuttÄ• naá¹ƒ namo vimuttiyÄ• .

imaá¹ƒ so parittaá¹ƒ katvÄ• ,

moro carati esanÄ• " ti || (J I 2.17).

so divasaá¹ƒ gocaraá¹ƒ gahetvÄ• sÄ• yanhasamaye vasanaá¹-á¹-hÄ• naá¹ƒ pavisanto atth
sÅ«riyamaá¹‡á¸• alaá¹ƒ oloketvÄ• pi imaá¹ƒ gÄ• thaá¹ƒ vadati -

"apetayaá¹ƒ cakkhumÄ• ekarÄ• jÄ• ,

harissavaá¹‡á¹‡o pathavippabhÄ• so.

taá¹ƒ taá¹ƒ namassÄ• mi harissavaá¹‡á¹‡aá¹ƒ pathavippabhÄ• saá¹ƒ,

tayÄ• jja guttÄ• viharemu rattiá¹ƒ ||

"ye brÄ• hmaá¹‡Ä• vedagÅ« sabbadhamme,

te me namo te ca maá¹ƒ pÄ• layantu.

namatthu buddhÄ• naá¹ƒ namatthu bodhiyÄ• ,

namo vimuttÄ• naá¹ƒ namo vimuttiyÄ• .

imaá¹ƒ so parittaá¹ƒ katvÄ• ,

moro vÄ• samakappayÄ«" ti || (J I 2.18).

iminÄ• \Ee I 26/ niyÄ• mena satta vassasatÄ• ni vÄ«tinÄ• metvÄ• ekadivasaá¹ƒ parittakam
morakukkuá¹-ikÄ• ya saddaá¹ƒ sutvÄ• parittakammaá¹ƒ asaritvÄ• raÃ±Ã±Ä• pesitassa luc
evaá¹ƒ itthisaddo suvaá¹‡á¹‡amorassa cittaá¹ƒ pariyÄ• diyitvÄ• tiá¹-á¹-hatÄ«ti. chÄ• tapabb
sudhÄ• muá¹‡á¸• akavÄ• sÄ« daharo ca itthisaddaá¹ƒ sutvÄ• anayabyasanaá¹ƒ pattÄ• ti.

<3> tatiye \Be I 20/ __itthigandho_ti itthiyÄ• catusamuá¹-á¹-hÄ• nikaá¹ƒ gandhÄ• yatanaá¹
sarÄ«ragandho duggandho hoti, kÄ• yÄ• ruá¸·ho pana Ä• gantukaanulepanÄ• digandho idh
assagandhinÄ« hoti, ekaccÄ• meá¹‡á¸• akagandhinÄ«, ekaccÄ• sedagandhinÄ«, ekaccÄ•
ekacco andhabÄ• lo evarÅ«pÄ• yapi itthiyÄ• rajjateva. cakkavattino pana itthiratanassa kÄ•
vÄ• yati, mukhato ca uppalagandho. ayaá¹ƒ na sabbÄ• saá¹ƒ hoti, Ä• gantukaanulepanÄ• c
tiracchÄ• nagatÄ• pana hatthiassagoá¹‡Ä• dayo tiracchÄ• nagatÄ• naá¹ƒ sajÄ• tiitthÄ«naá
yojanadviyojanatiyojanacatuyojanampi gacchanti. itthikÄ• ye gandho vÄ• hotu itthiyÄ•
nivatthanivÄ• sanaanulittÄ• lepanapiá¸·andhamÄ• lÄ• digandho vÄ• , sabbopi itthigandhotv

<4> catutthe __itthiraso_ti itthiyÄ• catusamuá¹-á¹-hÄ• nikaá¹ƒ rasÄ• yatanaá¹ƒ.
tipiá¹-akacÅ«á¸·anÄ• gacÅ«á¸·Ä• bhayattherÄ• pana "svÄ• yaá¹ƒ itthiyÄ• kiá¹ƒkÄ• rapaá¹-
savanaraso ceva paribhogaraso ca, ayaá¹ƒ itthiraso" ti vadanti. kiá¹ƒ tena? yo panÄ• yaá¹ƒ
oá¹-á¹-hamaá¹ƒsasammakkhanakheá¸·Ä• dirasopi \Ee I 27/, sÄ• mikassa dinnayÄ• gubhatt
itthirasotveva veditabbo. aneke hi sattÄ• attano mÄ• tugÄ• mena yaá¹ƒkiÃ±ci sahatthÄ• di
gahetvÄ• anayabyasanaá¹ƒ pattÄ• ti.

<5> paÃ±came __itthiphoá¹-á¹-habbo_ti itthiyÄ• kÄ• yasamphasso, itthisarÄ«rÄ• ruá¸·hÄ•
vatthÄ• laá¹…kÄ• ramÄ• lÄ• dÄ«nampi phasso itthiphoá¹-á¹-habbotveva veditabbo. sabbop
pariyÄ• diyati mahÄ• cetiyaá¹…gaá¹‡e gaá¹‡asajjhÄ• yaá¹ƒ gaá¹‡hantassa daharabhikkhun
viyÄ• ti.

iti satthÄ• sattÄ• naá¹ƒ Ä• sayÄ• nusayavasena rÅ«pÄ• dÄ«su ekekaá¹ƒ gahetvÄ• aÃ±Ã±
Ä• ha. yathÄ• hi rÅ«pagarukassa purisassa itthirÅ«paá¹ƒ cittuppÄ• daá¹ƒ gameti palibundh
baddhÄ• peti moheti saá¹ƒmoheti, na tathÄ• sesÄ• saddÄ• dayo. yathÄ• ca saddÄ• digar
tathÄ• rÅ«pÄ• dÄ«ni Ä• rammaá¹‡Ä• ni. ekaccassa ca rÅ«pÄ• dÄ«su ekamevÄ• rammaá¹‡
ekaccassa dvepi tÄ«á¹‡ipi cattÄ• ripi paÃ±capi. iti ime \Be I 21/ paÃ±ca suttantÄ• paÃ±cag
na paÃ±cagarukajÄ• takavasena. __paÃ±cagarukajÄ• takaá¹ƒ_ pana sakkhibhÄ• vatthÄ• y
tatra hi amanussehi kantÄ• ramajjhe katÄ• ya Ä• paá¹‡Ä• divicÄ• raá¹‡Ä• ya mahÄ• purisa
rÅ«pagaruko rÅ«pÄ• rammaá¹‡e bajjhitvÄ• anayabyasanaá¹ƒ patto, saddÄ• digarukÄ• \Ne
iti taá¹ƒ sakkhibhÄ• vatthÄ• ya Ä• haritvÄ• kathetabbaá¹ƒ. ime pana paÃ±ca suttantÄ• paÃ
kathitÄ• .

<6> yasmÄ• ca na kevalaá¹ƒ purisÄ• yeva paÃ±cagarukÄ• honti, itthiyopi hontiyeva, tasm

paÃ±ca suttante kathesi. tesampi attho vuttanayeneva veditabbo. vatthÅ«supi paá¹-hamasu
á¹-hitaá¹ƒ daharaá¹ƒ oloketvÄ• matÄ• ya rÄ• jorodhÄ• ya vatthu veditabbaá¹ƒ. taá¹ƒ heá¹-á

<7> dutiyasutte bÄ• rÄ• á¹‡asiyaá¹ƒ rÅ«pÅ«pajÄ«vino mÄ• tugÄ• massa vatthu veditabbaá
\Ee I 28/ kirekissÄ• itthiyÄ• sahassaá¹ƒ pahiá¹‡i, sÄ• taá¹ƒ uppaá¹‡á¸• etvÄ• gaá¹‡hituá¹
"karissÄ• mettha kattabba" nti sÄ• yanhakÄ• lasamanantare alaá¹…katapaá¹-iyatto tassÄ•
abhimukhaá¹-á¹-hÄ• ne aÃ±Ã±asmiá¹ƒ gehadvÄ• re nisinno vÄ«á¹‡Ä• ya tantiyo same guá
tantissarena gÄ«tassaraá¹ƒ anatikkamanto gÄ• yi. sÄ• itthÄ« tassa gÄ«tasaddaá¹ƒ sutvÄ•
"vivaá¹-avÄ• tapÄ• nena tassa santikaá¹ƒ gamissÄ• mÄ«" ti Ä• kÄ• seyeva jÄ«vitakkhayaá

<8> tatiyasutte cakkavattiraÃ±Ã±o kÄ• yato candanagandho vÄ• yati, mukhato ca uppalaga
Ä• haritabbaá¹ƒ. idaá¹ƒ cettha vatthu veditabbaá¹ƒ. sÄ• vatthiyaá¹ƒ kirekissÄ• kuá¹-umbika
satthu dhammadesanaá¹ƒ sutvÄ• , "na sakkÄ• mayÄ• ayaá¹ƒ dhammo gihibhÅ«tena pÅ«r
piá¹‡á¸• apÄ• tikattherassa santike pabbaji. athassa bhariyaá¹ƒ "assÄ• mikÄ• aya" nti Ã±at
pasenadikosalo antepuraá¹ƒ Ä• harÄ• petvÄ• ekadivasaá¹ƒ ekaá¹ƒ nÄ«luppalakalÄ• paá¹ƒ
paviá¹-á¹-ho ekekissÄ• ekekaá¹ƒ nÄ«luppalaá¹ƒ dÄ• pesi. pupphesu bhÄ• jiyamÄ• nesu ta
\Be I 22/ pattÄ• ni. sÄ• pahaá¹-á¹-hÄ• kÄ• raá¹ƒ dassetvÄ• upasiá¹…ghitvÄ• parodi. rÄ• j
disvÄ• taá¹ƒ pakkosÄ• petvÄ• pucchi. sÄ• attano pahaá¹-á¹-hakÄ• raá¹‡aÃ±ca rodanakÄ
yÄ• vatatiyaá¹ƒ kathitepi rÄ• jÄ• assaddahanto punadivase sakalarÄ• janivesane
sabbamÄ• lÄ• vilepanÄ• disugandhagandhaá¹ƒ harÄ• petvÄ• buddhappamukhassa bhikkh
paÃ±Ã±Ä• petvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• b
"kataro te thero" ti pucchitvÄ• , "aya" nti vutte Ã±atvÄ• satthÄ• raá¹ƒ vanditvÄ• , "bhante, tu
bhikkhusaá¹…gho gacchatu, amhÄ• kaá¹ƒ asukatthero anumodanaá¹ƒ karissatÄ«" ti Ä• ha.
á¹-hapetvÄ• vihÄ• raá¹ƒ gato. there anumodanaá¹ƒ \Ne I 23/ vattuá¹ƒ Ä• raddhamatte saka
gandhapÅ«raá¹ƒ viya jÄ• taá¹ƒ. rÄ• jÄ• \Ee I 29/ "saccamevesÄ• Ä• hÄ• " ti pasÄ«ditvÄ•
taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchi. satthÄ• "ayaá¹ƒ atÄ«te dhammakathaá¹ƒ suá¹‡anto â€™sÄ• d
sÄ• dhukÄ• raá¹ƒ pavattento sakkaccaá¹ƒ assosi, tammÅ«lako tena mahÄ• rÄ• ja ayamÄ•

"saddhammadesanÄ• kÄ• le, sÄ• dhu sÄ• dhÅ«ti bhÄ• sato.

mukhato jÄ• yate gandho, uppalaá¹ƒva yathodake" ti ||

sesaá¹ƒ sabbattha uttÄ• namevÄ• ti. imasmiá¹ƒ vagge vaá¹-á¹-ameva kathitaá¹ƒ.

rÅ«pÄ• divaggavaá¹‡á¹‡anÄ• .

2. nÄ«varaá¹‡appahÄ• navaggavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne I 24/ paá¹-hame __ekadhammampÄ«_ti ettha "tasmiá¹ƒ kho pana sama
tiÄ• dÄ«su (Dhs 121) viya nissattaá¹-á¹-hena dhammo veditabbo. tasmÄ• ekadhammampÄ
ekasabhÄ• vampÄ«ti ayamettha attho. __anuppannovÄ• _ti ettha pana "bhÅ«tÄ• naá¹ƒ vÄ•
sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya (MN I 402; SN I 2.11) yÄ• vatÄ• , bhikkhave, sattÄ•
(AN I 4.34; It 90) evamÄ• dÄ«su viya \Be I 23/ samuccayattho vÄ• saddo daá¹-á¹-habbo, na
ayaÃ±hettha attho - yena dhammena anuppanno ca kÄ• macchando uppajjati, uppanno ca
vepullÄ• ya saá¹ƒvattati, tamahaá¹ƒ yathÄ• subhanimittaá¹ƒ, evaá¹ƒ aÃ±Ã±aá¹ƒ na passÄ•
__anuppanno_ti ajÄ• to asaÃ±jÄ• to apÄ• tubhÅ«to asamudÄ• gato. __kÄ• macchando_ti "
kÄ• marÄ• go kÄ• manandÄ« \Ee I 30/ kÄ• mataá¹‡hÄ• " tiÄ• dinÄ• (Dhs 1156) nayena vitt
kÄ• macchandanÄ«varaá¹‡aá¹ƒ. __uppajjatÄ«_ti nibbattati pÄ• tubhavati. so panesa asamu
ananubhÅ«tÄ• rammaá¹‡avasena vÄ• anuppanno uppajjatÄ«ti veditabbo. aÃ±Ã±athÄ• hi
anuppanno nÄ• ma natthi.

tattha ekaccassa vattavasena kileso na samudÄ• carati, ekaccassa ganthadhutaá¹…gasam
vipassanÄ• navakammÄ• dÄ«naá¹ƒ aÃ±Ã±ataravasena. kathaá¹ƒ? ekacco hi vattasampann
khuddakavattÄ• ni cuddasa mahÄ• vattÄ• ni
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡apÄ• nÄ«yamÄ• á¸·akauposathÄ• gÄ• raÄ• gantukagam
okÄ• saá¹ƒ na labhati. aparabhÄ• ge panassa vattaá¹ƒ vissajjetvÄ• bhinnavattassa carato a
sativossaggaÃ±ca Ä• gamma uppajjati. evampi asamudÄ• cÄ• ravasena anuppanno uppajj

ekacco ganthayutto hoti, ekampi nikÄ• yaá¹ƒ gaá¹‡hÄ• ti dvepi tayopi cattÄ• ropi paÃ±capi
buddhavacanaá¹ƒ atthavasena pÄ• á¸·ivasena anusandhivasena pubbÄ• paravasena gaá¹‡
vÄ• centassa desentassa pakÄ• sentassa kileso okÄ• saá¹ƒ na labhati. aparabhÄ• ge pana
pahÄ• ya kusÄ«tassa carato ayonisomanasikÄ• rasativossagge Ä• gamma uppajjati. evamp
anuppanno uppajjati nÄ• ma.

ekacco pana dhutaá¹…gadharo hoti, terasa dhutaá¹…gaguá¹‡e samÄ• dÄ• ya vattati. tassa
pariharantassa kileso okÄ• saá¹ƒ na labhati. aparabhÄ• ge panassa dhutaá¹…gÄ• ni vissajj
Ä• vattassa carato ayonisomanasikÄ• rasativossagge \Ee I 31/ Ä• gamma uppajjati. evampi
anuppanno uppajjati nÄ• ma.

ekacco \Be I 24/ aá¹-á¹-hasu samÄ• pattÄ«su ciá¹‡á¹‡avasÄ« hoti, tassa paá¹-hamajjhÄ• n
Ä• vajjanavasiÄ• dÄ«naá¹ƒ vasena viharantassa kileso okÄ• saá¹ƒ na labhati. aparabhÄ• g
parihÄ«najjhÄ• nassa vÄ• vissaá¹-á¹-hajjhÄ• nassa vÄ• bhassÄ• dÄ«su anuyuttassa vihar
ayonisomanasikÄ• rasativossagge Ä• gamma uppajjati. evampi asamudÄ• cÄ• ravasena an

ekacco pana vipassako hoti, sattasu vÄ• anupassanÄ• su aá¹-á¹-hÄ• rasasu vÄ• mahÄ• v
viharati. tassevaá¹ƒ viharato kileso okÄ• saá¹ƒ na labhati. aparabhÄ• ge panassa vipassanÄ

kÄ• yadaá¸·hÄ«bahulassa viharato ayonisomanasikÄ• rasativossagge Ä• gamma uppajjati.
anuppanno uppajjati nÄ• ma.

ekacco navakammiko hoti, uposathÄ• gÄ• rabhojanasÄ• lÄ• dÄ«ni kÄ• reti. tassa tesaá¹ƒ u
kileso okÄ• saá¹ƒ na labhati. aparabhÄ• ge panassa navakamme niá¹-á¹-hite vÄ• vissaá¹-á
ayonisomanasikÄ• rasativossagge Ä• gamma uppajjati. evampi asamudÄ• cÄ• ravasena an

ekacco pana brahmalokÄ• Ä• gato suddhasatto hoti, tassa anÄ• sevanatÄ• ya kileso okÄ•
aparabhÄ• ge panassa laddhÄ• sevanassa ayonisomanasikÄ• rasativossagge Ä• gamma u
asamudÄ• cÄ• ravasena anuppanno uppajjati nÄ• ma. evaá¹ƒ tÄ• va asamudÄ• cÄ• ravase
veditabbÄ• .

kathaá¹ƒ \Ne I 26/ ananubhÅ«tÄ• rammaá¹‡avasena? idhekacco ananubhÅ«tapubbaá¹ƒ m
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ labhati, tassa tattha ayonisomanasikÄ• rasativossagge Ä• gam
ananubhÅ«tÄ• rammaá¹‡avasena anuppanno uppajjati nÄ• ma.

__uppanno_ti jÄ• to saÃ±jÄ• to nibbatto abhinibbatto pÄ• tubhÅ«to. __bhiyyobhÄ• vÄ• yÄ•
punappunabhÄ• vÄ• ya. __vepullÄ• yÄ• _ti vipulabhÄ• vÄ• ya rÄ• sibhÄ• vÄ• ya. tattha sak
nirujjhissati, sakiá¹ƒ niruddho \Be I 25/ vÄ• sveva puna uppajjissatÄ«ti aá¹-á¹-hÄ• nametaá
niruddhe tasmiá¹ƒ vÄ• Ä• rammaá¹‡e aÃ±Ã±asmiá¹ƒ vÄ• Ä• rammaá¹‡e aparÄ• paraá¹ƒ u
vepullÄ• ya saá¹ƒvattati nÄ• ma.

__subhanimitta_nti rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ Ä• rammaá¹‡aá¹ƒ. "sanimittÄ• , bhikkhave, upp
dhammÄ• , no animittÄ• " ti ettha nimittanti paccayassa nÄ• maá¹ƒ. "adhicittamanuyuttena,
paÃ±ca nimittÄ• ni kÄ• lena kÄ• laá¹ƒ manasikÄ• tabbÄ• nÄ«" ti (MN I 216) ettha kÄ• raá¹‡
Ä• sevati bhÄ• vetÄ«" ti (AN III 9.35) ettha samÄ• dhissa. "yaá¹ƒ nimittaá¹ƒ Ä• gamma yaá¹
manasikaroto anantarÄ• Ä• savÄ• naá¹ƒ khayo hotÄ«" ti (AN II 6.27) ettha vipassanÄ• ya.
rÄ• gaá¹-á¹-hÄ• niyo iá¹-á¹-hÄ• rammaá¹‡adhammo "subhanimitta" nti adhippeto. __ayonis
katamo ayonisomanasikÄ• ro? anicce niccanti, dukkhe sukhanti, anattani attÄ• ti, asubhe su
ayonisomanasikÄ• ro uppathamanasikÄ• ro, saccavippaá¹-ikÅ«lena vÄ• cittassa Ä• vajjanÄ
samannÄ• hÄ• ro manasikÄ• ro. ayaá¹ƒ vuccati ayonisomanasikÄ• ro" ti (Vibh 936) imassa
anupÄ• yena manasikarontassÄ• ti.

<12> dutiye \Ee I 33/ __byÄ• pÄ• do_ti bhattabyÄ• patti viya cittassa byÄ• pajjanaá¹ƒ paka
"tattha katamaá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ? anatthaá¹ƒ me acarÄ«ti Ä• ghÄ• to jÄ• yat
vitthÄ• ritassa byÄ• pÄ• danÄ«varaá¹‡assetaá¹ƒ adhivacanaá¹ƒ. __paá¹-ighanimitta_nti ani
paá¹-ighassapi paá¹-ighÄ• rammaá¹‡assapi etaá¹ƒ adhivacanaá¹ƒ. vuttampi cetaá¹ƒ aá¹-á¹-
"paá¹-ighampi paá¹-ighanimittaá¹ƒ, paá¹-ighÄ• rammaá¹‡opi dhammo paá¹-ighanimitta" nti.

kÄ• macchande vuttanayeneva veditabbaá¹ƒ. yathÄ• cettha, evaá¹ƒ ito paresupi. tattha tatt
vakkhÄ• mÄ• ti.

<13> tatiye __thinamiddha_nti thinaÃ±ceva middhaÃ±ca. tesu cittassa akammaÃ±Ã±atÄ•
Ä• lasiyabhÄ• vassetaá¹ƒ adhivacanaá¹ƒ. tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ akammaÃ±Ã±atÄ•
\Be I 26/ pacalÄ• yikabhÄ• vassetaá¹ƒ adhivacanaá¹ƒ. ubhinnampi "tattha katamaá¹ƒ thinaá
akalyatÄ• akammaÃ±Ã±atÄ• olÄ«yanÄ• sallÄ«yanÄ• . tattha katamaá¹ƒ middhaá¹ƒ? yÄ•
akammaÃ±Ã±atÄ• onÄ• ho pariyonÄ• ho" tiÄ• dinÄ• (Dhs 1162-1163) nayena vitthÄ• ro v
vibhaá¹…ge vibhattanayeneva veditabbÄ• ni. vuttaÃ±hetaá¹ƒ -

"tattha katamÄ• __arati_? pantesu vÄ• senÄ• sanesu aÃ±Ã±ataraÃ±Ã±ataresu \Ee I 34/ v
arati aratitÄ• anabhirati anabhiramanÄ• ukkaá¹‡á¹-hitÄ• paritassitÄ• , ayaá¹ƒ vuccati arati
__tandÄ«_? yÄ• tandÄ« tandiyanÄ• tandimanatÄ• Ä• lassaá¹ƒ Ä• lassÄ• yanÄ• Ä• lassÄ
tandÄ«. tattha katamÄ• __vijambhitÄ• _? yÄ• kÄ• yassa jambhanÄ• vijambhanÄ• Ä• nan
paá¹‡amanÄ• byÄ• dhiyakaá¹ƒ, ayaá¹ƒ vuccati vijambhitÄ• . tattha katamo __bhattasamma
bhattamucchÄ• bhattakilamatho bhattapariá¸·Ä• ho kÄ• yaduá¹-á¹-hullaá¹ƒ, ayaá¹ƒ vuccati
katamaá¹ƒ __cetaso ca lÄ«nattaá¹ƒ_? yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ• olÄ«yan
lÄ«yanÄ• lÄ«yitattaá¹ƒ thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa, idaá¹ƒ vuccati cetaso ca lÄ«
856, 857, 859, 860).

ettha ca purimÄ• cattÄ• ro dhammÄ• thinamiddhanÄ«varaá¹‡assa sahajÄ• tavasenÄ• pi
honti, cetaso ca lÄ«nattaá¹ƒ attanova attanÄ• sahajÄ• taá¹ƒ na hoti, upanissayakoá¹-iyÄ•

<14> catutthe __uddhaccakukkucca_nti uddhaccaÃ±ceva kukkuccaÃ±ca. tattha __uddhacc
uddhatÄ• kÄ• ro. __kukkuccaá¹ƒ nÄ• ma_ akatakalyÄ• á¹‡assa katapÄ• passa tappaccayÄ
avÅ«pasamo_ti uddhaccakukkuccassevetaá¹ƒ nÄ• maá¹ƒ. __avÅ«pasantacittassÄ• _ti jhÄ•
I 28/ avÅ«pasamitacittassa. ayaá¹ƒ \Ee I 35/ pana avÅ«pasamo uddhaccakukkuccassa upa
hotÄ«ti.

<15> paÃ±came \Be I 27/ __vicikicchÄ• _ti "satthari kaá¹…khatÄ«" tiÄ• dinÄ• (Dhs 1167) r
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ. ayonisomanasikÄ• ro vuttalakkhaá¹‡oyevÄ• ti.

<16> chaá¹-á¹-he __anuppanno vÄ• kÄ• macchando nuppajjatÄ«_ti asamudÄ• cÄ• ravase
ananubhÅ«tÄ• rammaá¹‡avasena vÄ• ti dvÄ«heva kÄ• raá¹‡ehi anuppanno na uppajjati, ta
puna hetuá¹ƒ vÄ• paccayaá¹ƒ vÄ• na labhati. idhÄ• pi vattÄ• dÄ«naá¹ƒyeva vasena asam
ekaccassa hi vuttanayeneva vatte yuttassa vattaá¹ƒ karontasseva kileso okÄ• saá¹ƒ na labh
vikkhambhito hoti. so taá¹ƒ tathÄ• vikkhambhitameva katvÄ• vivaá¹-á¹-etvÄ• arahattaá¹ƒ g
milakkhatissatthero viya.

so kirÄ• yasmÄ• rohaá¹‡ajanapade gÄ• meá¹‡á¸• avÄ• lamahÄ• vihÄ• rassa bhikkhÄ• cÄ
Ä• gamma katagharÄ• vÄ• so "puttadÄ• raá¹ƒ posessÄ• mÄ«" ti adÅ«halasataá¹ƒ saá¹‡á¹-
sÅ«lasataá¹ƒ ropetvÄ• bahuá¹ƒ pÄ• paá¹ƒ Ä• yÅ«hanto ekadivasaá¹ƒ gehato aggiÃ±ca loá
gato. pÄ• se baddhamigaá¹ƒ vadhitvÄ• aá¹…gÄ• rapakkamaá¹ƒsaá¹ƒ khÄ• ditvÄ• pipÄ• s
gÄ• meá¹‡á¸• avÄ• lamahÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho pÄ• nÄ«yamÄ• á¸·ake dasamattesu p
pipÄ• sÄ• vinodanamattampi pÄ• nÄ«yaá¹ƒ alabhanto, "kiá¹ƒ nÄ• metaá¹ƒ \Ee I 36/ ettakÄ•
vasanaá¹-á¹-hÄ• ne pipÄ• sÄ• ya Ä• gatÄ• naá¹ƒ pipÄ• sÄ• vinodanamattaá¹ƒ pÄ• nÄ«yaá
Ä• raddho. cÅ«á¸·apiá¹‡á¸• apÄ• tikatissatthero tassa kathaá¹ƒ sutvÄ• tassa santikaá¹ƒ ga
pÄ• nÄ«yamÄ• á¸·ake dasamatte pÄ• nÄ«yaghaá¹-e pÅ«re disvÄ• "jÄ«vamÄ• napetakasat
cintetvÄ• , "upÄ• saka, sace pipÄ• sitosi, piva pÄ• nÄ«ya" nti vatvÄ• kuá¹-aá¹ƒ ukkhipitvÄ•
Ä• siÃ±ci. tassa kammaá¹ƒ paá¹-icca pÄ«tapÄ«taá¹ƒ pÄ• nÄ«yaá¹ƒ tattakapÄ• le pakkhittan
ghaá¹-e pivato pipÄ• sÄ• na pacchijji. atha naá¹ƒ thero Ä• ha - "yÄ• va dÄ• ruá¹‡aÃ±ca te,
kataá¹ƒ, idÄ• neva peto jÄ• to, vipÄ• ko kÄ«diso bhavissatÄ«" ti?

so tassa kathaá¹ƒ sutvÄ• laddhasaá¹ƒvego theraá¹ƒ vanditvÄ• tÄ• ni adÅ«halÄ• dÄ«ni vis
gharaá¹ƒ \Ne I 29/ gantvÄ• puttadÄ• raá¹ƒ oloketvÄ• satthÄ• ni \Be I 28/ bhinditvÄ• dÄ«pa
vissajjetvÄ• theraá¹ƒ paccupasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. dukkarÄ• , Ä• vuso, pab
pabbajissasÄ«ti? bhante, evarÅ«paá¹ƒ paccakkhakÄ• raá¹‡aá¹ƒ disvÄ• kathaá¹ƒ na pabba
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ• jesi. so vattÄ• rabhito hutvÄ• buddha
ekadivasaá¹ƒ devadÅ«tasutte "tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• puna mahÄ• niraye pa
AN I 3.36) imaá¹ƒ á¹-hÄ• naá¹ƒ sutvÄ• "ettakaá¹ƒ dukkharÄ• siá¹ƒ anubhavitasattaá¹ƒ puna
pakkhipanti, aho bhÄ• riyo, bhante, mahÄ• nirayo" ti Ä• ha. Ä• mÄ• vuso, bhÄ• riyoti. sakkÄ
"na sakkÄ• passituá¹ƒ, diá¹-á¹-hasadisaá¹ƒ kÄ• tuá¹ƒ \Ee I 37/ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ dasse
samÄ• dapetvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-he alladÄ• rurÄ• siá¹ƒ kÄ• rehÄ«ti. so tathÄ• kÄ• res
iddhiyÄ• abhisaá¹…kharitvÄ• mahÄ• nirayato khajjopanakamattaá¹ƒ aggipapaá¹-ikaá¹ƒ nÄ
tassa therassa dÄ• rurÄ• simhi pakkhipi. tassa tattha nipÄ• to ca dÄ• rurÄ• sino jhÄ• yitvÄ•
chÄ• rikabhÄ• vÅ«pagamanaÃ±ca apacchÄ• apurimaá¹ƒ ahosi.

so taá¹ƒ disvÄ• , "bhante, imasmiá¹ƒ sÄ• sane kati dhurÄ• ni nÄ• mÄ• " ti pucchi. Ä• vuso,
ganthadhuranti. "bhante, gantho nÄ• ma paá¹-ibalassa bhÄ• ro, mayhaá¹ƒ pana dukkhÅ«pa
vipassanÄ• dhuraá¹ƒ pÅ«ressÄ• mi kammaá¹-á¹-hÄ• naá¹ƒ me dethÄ• " ti vanditvÄ• nisÄ«
bhikkhÅ«" ti vattasÄ«se á¹-hatvÄ• tassa kammaá¹-á¹-hÄ• naá¹ƒ kathesi. so kammaá¹-á¹-hÄ
vipassanÄ• ya ca kammaá¹ƒ karoti, vattaÃ±ca pÅ«reti. ekadivasaá¹ƒ cittalapabbatamahÄ• v
ekadivasaá¹ƒ gÄ• meá¹‡á¸• avÄ• lamahÄ• vihÄ• re, ekadivasaá¹ƒ gocaragÄ• mamahÄ• vih
vattaparihÄ• nibhayena palÄ• lavaraá¹‡akaá¹ƒ temetvÄ• sÄ«se á¹-hapetvÄ• pÄ• de udake
ekadivasaá¹ƒ cittalapabbatamahÄ• vihÄ• re dve yÄ• me vattaá¹ƒ katvÄ• balavapaccÅ«sak
Ä• raddhÄ• ya allapalÄ• laá¹ƒ sÄ«se á¹-hapetvÄ• nisinno pÄ• cÄ«napabbatapasse sÄ• ma

aruá¹‡avatiyasuttantaá¹ƒ sajjhÄ• yantassa -

"Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

"yo \Ne I 30/ \Be I 29/ imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«" ti || (SN I 1.185) -

idaá¹ƒ á¹-hÄ• naá¹ƒ sutvÄ• "mÄ• disassa Ä• raddhavÄ«riyassa bhikkhuno sammÄ• sambu
bhavissatÄ«" ti pÄ«tiá¹ƒ uppÄ• detvÄ• \Ee I 38/ jhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá
patiá¹-á¹-hÄ• ya aparÄ• paraá¹ƒ vÄ• yamanto saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá
tadeva kÄ• raá¹‡aá¹ƒ dassento evamÄ• ha -

"allaá¹ƒ palÄ• lapuÃ±jÄ• haá¹ƒ, sÄ«senÄ• dÄ• ya caá¹…kamiá¹ƒ.

pattosmi tatiyaá¹ƒ á¹-hÄ• naá¹ƒ, ettha me natthi saá¹ƒsayo" ti ||

evarÅ«passa vattavasena vikkhambhitakileso tathÄ• vikkhambhitova hoti.

ekaccassa vuttanayeneva ganthe yuttassa ganthaá¹ƒ uggaá¹‡hantassa sajjhÄ• yantassa v
pakÄ• sentassa ca kileso okÄ• saá¹ƒ na labhati, ganthavasena vikkhambhitova hoti. so taá¹
vikkhambhitameva katvÄ• vivaá¹-á¹-etvÄ• arahattaá¹ƒ gaá¹‡hÄ• ti __maliyadevatthero_ vi
tivassabhikkhukÄ• le kallagÄ• make maá¹‡á¸• alÄ• rÄ• mamahÄ• vihÄ• re uddesaÃ±ca gaá
karoti. tassekadivasaá¹ƒ kallagÄ• me bhikkhÄ• ya carato ekÄ• upÄ• sikÄ• yÄ• guuá¸·uá¹…
uppÄ• detvÄ• theraá¹ƒ antonivesane nisÄ«dÄ• petvÄ• paá¹‡Ä«tabhojanaá¹ƒ bhojetvÄ• "k
ti pucchi. maá¹‡á¸• alÄ• rÄ• mamahÄ• vihÄ• re ganthakammaá¹ƒ karomi, upÄ• siketi. tena
karosi, idheva nibaddhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hÄ• sÄ«ti. so taá¹ƒ adhivÄ• setvÄ• tattha niba
gaá¹‡hÄ• ti, bhattakiccÄ• vasÄ• ne anumodanaá¹ƒ karonto "sukhaá¹ƒ hotu, dukkhÄ• mucc
kathetvÄ• gacchati. antovasse temÄ• saá¹ƒ tassÄ• yeva saá¹…gahaá¹ƒ karonto piá¹‡á¸• Ä
mahÄ• pavÄ• raá¹‡Ä• ya saha paá¹-isambhidÄ• hi \Ee I 39/ arahattaá¹ƒ pÄ• puá¹‡i. nevÄ•
mahÄ• deva, ajja vihÄ• re mahÄ• jano sannipatissati, tassa dhammadÄ• naá¹ƒ dadeyyÄ• s

daharasÄ• maá¹‡erÄ• \Be I 30/ upÄ• sikÄ• ya saÃ±Ã±aá¹ƒ adaá¹ƒsu - "ajja te putto dham
vihÄ• raá¹ƒ gantvÄ• \Ne I 31/ suá¹‡eyyÄ• sÄ«" ti. tÄ• tÄ• , na sabbeva dhammakathaá¹ƒ jÄ
ettakaá¹ƒ kÄ• laá¹ƒ mayhaá¹ƒ kathento "sukhaá¹ƒ hotu, dukkhÄ• muccatÅ«" ti padadvayan
karothÄ• ti. mÄ• , tvaá¹ƒ upÄ• sike, jÄ• nanaá¹ƒ vÄ• ajÄ• nanaá¹ƒ vÄ• upaá¹-á¹-hahassu,

dhammameva suá¹‡Ä• hÄ«ti. upÄ• sikÄ• gandhamÄ• lÄ• dÄ«ni gahetvÄ• gantvÄ• pÅ«jet
suá¹‡amÄ• nÄ• nisÄ«di. divÄ• dhammakathiko ca sarabhÄ• á¹‡ako ca attano pamÄ• á¹‡aá
tato maliyadevatthero dhammÄ• sane nisÄ«ditvÄ• cittabÄ«janiá¹ƒ gahetvÄ• anupubbiá¹ƒ k
mahÄ• upÄ• sikÄ• ya tayo mÄ• se dvÄ«heva padehi anumodanÄ• katÄ• , ajja sabbarattiá¹
tasseva padadvayassa atthaá¹ƒ kathessÄ• mÄ«" ti dhammadesanaá¹ƒ Ä• rabhitvÄ• sabba
aruá¹‡uggamane desanÄ• pariyosÄ• ne mahÄ• upÄ• sikÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• s

aparopi tasmiá¹ƒyeva mahÄ• vihÄ• re __tissabhÅ«titthero_ nÄ• ma vinayaá¹ƒ gaá¹‡hanto b
antogÄ• maá¹ƒ paviá¹-á¹-ho visabhÄ• gÄ• rammaá¹‡aá¹ƒ olokesi. tassa lobho uppajji, so pa
acÄ• letvÄ• attano patte yÄ• guá¹ƒ upaá¹-á¹-hÄ• kadaharassa patte Ä• kiritvÄ• "ayaá¹ƒ vit
maá¹ƒ catÅ«su apÄ• yesu saá¹ƒsÄ«dÄ• pessatÄ«" ti tatova nivattitvÄ• Ä• cariyassa santika
ekamantaá¹ƒ á¹-hito Ä• ha - "eko me byÄ• dhi uppanno, ahaá¹ƒ etaá¹ƒ tikicchituá¹ƒ sakkont
itarathÄ• nÄ• gamissÄ• mi. tumhe divÄ• uddesaÃ±ca sÄ• yaá¹ƒ uddesaÃ±ca maá¹ƒ oloke
uddesaá¹ƒ \Ee I 40/ pana mÄ• á¹-hapayitthÄ• " ti evaá¹ƒ vatvÄ• malayavÄ• simahÄ• saá¹.
santikaá¹ƒ agamÄ• si. thero attano paá¹‡á¹‡asÄ• lÄ• ya paribhaá¹‡á¸• aá¹ƒ karonto taá¹ƒ a
"paá¹-isÄ• mehi, Ä• vuso, tava pattacÄ«vara" nti Ä• ha. bhante, eko me byÄ• dhi atthi, sace
tikicchituá¹ƒ sakkotha, paá¹-isÄ• messÄ• mÄ«ti. Ä• vuso, uppannaá¹ƒ rogaá¹ƒ tikicchituá¹ƒ
Ä• gatosi, paá¹-isÄ• mehÄ«ti. subbaco bhikkhu "amhÄ• kaá¹ƒ Ä• cariyo ajÄ• nitvÄ• evaá¹ƒ
pattacÄ«varaá¹ƒ á¹-hapetvÄ• therassa vattaá¹ƒ dassetvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«d

thero \Be I 31/ "rÄ• gacarito aya" nti Ã±atvÄ• asubhakammaá¹-á¹-hÄ• naá¹ƒ kathesi. so uá
pattacÄ«varaá¹ƒ aá¹ƒse laggetvÄ• theraá¹ƒ punappunaá¹ƒ vandi. kiá¹ƒ, Ä• vuso, mahÄ• bh
atirekanipaccakÄ• raá¹ƒ dassesÄ«ti? bhante, sace attano kiccaá¹ƒ kÄ• tuá¹ƒ sakkhissÄ• mi
ce, idaá¹ƒ me pacchimadassananti! gacchÄ• vuso, mahÄ• bhÅ«ti tÄ• disassa yuttayogassa
vÄ• vipassanÄ• \Ne I 32/ vÄ• maggo vÄ• phalaá¹ƒ vÄ• dullabhanti. so therassa kathaá¹ƒ
dassetvÄ• Ä• gamanakÄ• le vavatthÄ• pitaá¹ƒ channaá¹ƒ sepaá¹‡á¹‡igacchamÅ«laá¹ƒ gan
asubhakammaá¹-á¹-hÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahat
paccÅ«sakÄ• le uddesaá¹ƒ sampÄ• puá¹‡i. evarÅ«pÄ• naá¹ƒ ganthavasena vikkhambhitÄ•
honti.

ekaccassa pana vuttanayeneva dhutaá¹…gÄ• ni pariharato kileso okÄ• saá¹ƒ na labhati, dh
vikkhambhitova hoti. so taá¹ƒ tathÄ• vikkhambhitameva katvÄ• vivaá¹-á¹-etvÄ• arahattaá¹
__gÄ• mantapabbhÄ• ravÄ• sÄ« mahÄ• sÄ«vatthero_ viya. thero kira mahÄ• gÄ• me tissan
tepiá¹-akaá¹ƒ atthavasena ca pÄ• á¸·ivasena ca aá¹-á¹-hÄ• rasa mahÄ• gaá¹‡e vÄ• ceti. the
saá¹-á¹-hisahassa bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu \Ee I 41/. tesu eko bhikkhu attanÄ
paá¹-ividdhadhammaá¹ƒ Ä• rabbha uppannasomanasso cintesi - "atthi nu kho idaá¹ƒ sukha
Ä• cariyassÄ• " ti. so Ä• vajjento therassa puthujjanabhÄ• vaá¹ƒ Ã±atvÄ• "ekenupÄ• yena
uppÄ• dessÄ• mÄ«" ti attano vasanaá¹-á¹-hÄ• nato therassa santikaá¹ƒ gantvÄ• vanditvÄ•

nisÄ«di. atha naá¹ƒ thero "kiá¹ƒ Ä• gatosi, Ä• vuso, piá¹‡á¸• apÄ• tikÄ• " ti Ä• ha. "sace me
ekaá¹ƒ dhammapadaá¹ƒ gaá¹‡hissÄ• mÄ«" ti Ä• gatosmi, bhanteti. bahÅ«, Ä• vuso, gaá¹‡h
bhavissatÄ«ti. so sabbesu rattidivasabhÄ• gesu okÄ• saá¹ƒ alabhanto, "bhante, evaá¹ƒ okÄ
kathaá¹ƒ okÄ• saá¹ƒ labhissathÄ• " ti Ä• ha. tadÄ• thero cintesi - "nÄ• yaá¹ƒ uddesatthÄ• y
panesa saá¹ƒvegajananatthÄ• ya Ä• gato" ti. sopi thero "bhikkhunÄ• nÄ• ma, bhante, mÄ•
vatvÄ• theraá¹ƒ vanditvÄ• maá¹‡ivaá¹‡á¹‡e Ä• kÄ• se uppatitvÄ• agamÄ• si.

thero \Be I 32/ tassa gatakÄ• lato paá¹-á¹-hÄ• ya jÄ• tasaá¹ƒvego divÄ• uddesaÃ±ca sÄ• y
pattacÄ«varaá¹ƒ hatthapÄ• se á¹-hapetvÄ• paccÅ«sakÄ• le uddesaá¹ƒ gahetvÄ• otarante
pattacÄ«varamÄ• dÄ• ya otiá¹‡á¹‡o terasa dhutaguá¹‡e paripuá¹‡á¹‡e adhiá¹-á¹-hÄ• ya gÄ
gantvÄ• pabbhÄ• raá¹ƒ paá¹-ijaggitvÄ• maÃ±capÄ«á¹-haá¹ƒ ussÄ• petvÄ• "arahattaá¹ƒ a
na pasÄ• ressÄ• mÄ«" ti mÄ• nasaá¹ƒ bandhitvÄ• caá¹…kamaá¹ƒ otari. tassa "ajja arahatta
arahattaá¹ƒ gaá¹‡hissÄ• mÄ«" ti ghaá¹-entasseva pavÄ• raá¹‡Ä• sampattÄ• . so pavÄ• raá
"puthujjanabhÄ• vaá¹ƒ pahÄ• ya visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• ressÄ• mÄ«" ti cintento ati
I 33/ pavÄ• raá¹‡Ä• ya maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• uppÄ• detuá¹ƒ asakkonto "mÄ• disopi
labhati, yÄ• va dullabhaÃ±ca vatidaá¹ƒ arahatta" nti vatvÄ• teneva niyÄ• mena á¹-hÄ• naca
tiá¹ƒsa vassÄ• ni samaá¹‡adhammaá¹ƒ katvÄ• mahÄ• pavÄ• raá¹‡Ä• ya majjhe á¹-hitaá¹ƒ
"kiá¹ƒ nu kho candamaá¹‡á¸• alaá¹ƒ \Ee I 42/ visuddhaá¹ƒ, udÄ• hu mayhaá¹ƒ sÄ«la" nti cir
sasalakkhaá¹‡aá¹ƒ paÃ±Ã±Ä• yati, mayhaá¹ƒ pana upasampadato paá¹-á¹-hÄ• ya yÄ• vajja
kÄ• á¸·akaá¹ƒ vÄ• tilako vÄ• natthÄ«" ti Ä• vajjetvÄ• saÃ±jÄ• tapÄ«tisomanasso paripakk
vikkhambhetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. evarÅ«passa dhutaá¹…g
tathÄ• vikkhambhitova hoti.

ekaccassa vuttanayeneva paá¹-hamajjhÄ• nÄ• disamÄ• pajjanabahulatÄ• ya kileso okÄ• s
samÄ• pattivasena vikkhambhitova hoti. so taá¹ƒ tathÄ• vikkhambhitameva katvÄ• vivaá¹-
gaá¹‡hÄ• ti __mahÄ• tissatthero_ viya. thero kira avassikakÄ• lato paá¹-á¹-hÄ• ya aá¹-á¹-ha
samÄ• pattivikkhambhitÄ• naá¹ƒ kilesÄ• naá¹ƒ asamudÄ• cÄ• rena uggahaparipucchÄ• vas
katheti, saá¹-á¹-hivassakÄ• lepi attano puthujjanabhÄ• vaá¹ƒ na jÄ• nÄ• ti. athekadivasaá¹ƒ
tissamahÄ• vihÄ• rato bhikkhusaá¹…gho talaá¹…garavÄ• sidhammadinnattherassa sÄ• sam
amhÄ• kaá¹ƒ dhammakathaá¹ƒ kathetÅ«" ti. thero adhivÄ• setvÄ• "mama santike mahallak
mahÄ• tissatthero kho pana me kammaá¹-á¹-hÄ• nÄ• cariyo, taá¹ƒ saá¹…ghattheraá¹ƒ katv
cintento bhikkhusaá¹…ghaparivuto therassa vihÄ• raá¹ƒ gantvÄ• divÄ• á¹-á¹-hÄ• ne theras
ekamantaá¹ƒ nisÄ«di.

thero Ä• ha - "kiá¹ƒ, dhammadinna, cirassaá¹ƒ Ä• gatosÄ«" ti? "Ä• ma, bhante, tissamahÄ•
bhikkhusaá¹…gho sÄ• sanaá¹ƒ pesesi, ahaá¹ƒ ekako na gamissÄ• mi, tumhehi pana saddh
Ä• gatomhÄ«" ti sÄ• raá¹‡Ä«yakathaá¹ƒ kathentova papaÃ±cetvÄ• "kadÄ• , bhante, tumhe
pucchi. saá¹-á¹-himattÄ• ni, Ä• vuso dhammadinna, vassÄ• ni hontÄ«ti \Ee I 43/. samÄ• pat

vaá¸·aÃ±jethÄ• ti. Ä• ma, Ä• vusoti. ekaá¹ƒ pokkharaá¹‡iá¹ƒ mÄ• petuá¹ƒ sakkuá¹‡eyyÄ• th
etaá¹ƒ bhÄ• riya" nti vatvÄ• sammukhaá¹-á¹-hÄ• ne pokkharaá¹‡iá¹ƒ mÄ• pesi. "ettha, bhan
padumagacchaá¹ƒ mÄ• pethÄ• " ti ca vutto tampi mÄ• pesi. idÄ• nettha mahantaá¹ƒ puppha
dassesi. ettha soá¸·asavassuddesikaá¹ƒ itthirÅ«paá¹ƒ dassethÄ• ti \Ne I 34/. thero soá¸·asa
itthirÅ«paá¹ƒ dassesi. tato naá¹ƒ Ä• ha - "idaá¹ƒ, bhante, punappunaá¹ƒ subhato manasi ka
attanÄ• va mÄ• pitaá¹ƒ itthirÅ«paá¹ƒ olokento lobhaá¹ƒ uppÄ• desi. tadÄ• attano puthujjana
"avassayo me sappurisa hohÄ«" ti antevÄ• sikassa santike ukkuá¹-ikaá¹ƒ nisÄ«di. "etadatth
Ä• gato" ti therassa asubhavasena sallahukaá¹ƒ katvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ•
bahi nikkhanto. suparimadditasaá¹…khÄ• ro thero tasmiá¹ƒ divÄ• á¹-á¹-hÄ• nato nikkhantan
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. atha naá¹ƒ saá¹…ghattheraá¹ƒ katvÄ• dhamma
tissamahÄ• vihÄ• raá¹ƒ gantvÄ• saá¹…ghassa dhammakathaá¹ƒ kathesi. evarÅ«passa sam
kileso tathÄ• vikkhambhitova hoti.

ekaccassa pana vuttanayeneva vipassanÄ• ya kammaá¹ƒ karontassa kileso okÄ• saá¹ƒ na
vikkhambhitova hoti. so taá¹ƒ tathÄ• vikkhambhitameva katvÄ• vivaá¹-á¹-etvÄ• arahattaá¹
buddhakÄ• le saá¹-á¹-himattÄ• Ä• raddhavipassakÄ• bhikkhÅ« viya. te kira satthu santike
gahetvÄ• vivittaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ• kilesÄ• na
"paá¹-ividdhamaggaphalÄ• maya" nti saÃ±Ã±Ä• ya maggaphalatthÄ• ya \Be I 34/ vÄ• yÄ• n
paá¹-ividdhadhammaá¹ƒ dasabalassa Ä• rocessÄ• mÄ• " ti satthu santikaá¹ƒ \Ee I 44/ Ä• ga

satthÄ• tesaá¹ƒ pure Ä• gamanatova Ä• nandattheraá¹ƒ Ä• ha - "Ä• nanda, padhÄ• nakam
passituá¹ƒ Ä• gamissanti, tesaá¹ƒ mama dassanÄ• ya okÄ• saá¹ƒ akatvÄ• â€™Ä• makasu
allaasubhabhÄ• vanaá¹ƒ karothÄ• â€™ ti pahiá¹‡eyyÄ• sÄ«" ti. thero tesaá¹ƒ Ä• gatÄ• naá¹
kathitasÄ• sanaá¹ƒ Ä• rocesi. te "tathÄ• gato ajÄ• nitvÄ• na kathessati, addhÄ• ettha kÄ• n
Ä• makasusÄ• naá¹ƒ gantvÄ• allaasubhaá¹ƒ olokentÄ• lobhaá¹ƒ uppÄ• detvÄ• "idaá¹ƒ nÅ
diá¹-á¹-haá¹ƒ bhavissatÄ«" ti jÄ• tasaá¹ƒvegÄ• laddhamaggaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ Ä•
Ä• rabhiá¹ƒsu. satthÄ• tesaá¹ƒ vipassanÄ• ya Ä• raddhabhÄ• vaá¹ƒ Ã±atvÄ• gandhakuá¹-
obhÄ• sagÄ• thamÄ• ha -

"yÄ• nimÄ• ni apattÄ• ni, alÄ• bÅ«neva sÄ• rade.

kÄ• potakÄ• ni aá¹-á¹-hÄ«ni, tÄ• ni disvÄ• na kÄ• ratÄ«" ti || (Dhp 149).

gÄ• thÄ• pariyosÄ• ne \Ne I 35/ arahattaphale patiá¹-á¹-hahiá¹ƒsu. evarÅ«pÄ• naá¹ƒ vipass
kilesÄ• tathÄ• vikkhambhitÄ• va honti.

ekaccassa vuttanayeneva navakammaá¹ƒ karontassa kileso okÄ• saá¹ƒ na labhati, navaka
hoti. so taá¹ƒ tathÄ• vikkhambhitameva katvÄ• vivaá¹-á¹-etvÄ• arahattaá¹ƒ gaá¹‡hÄ• ti __

tissatthero_ viya. tassa kira aá¹-á¹-havassikakÄ• le anabhirati uppajji, so taá¹ƒ vinodetuá¹ƒ a
cÄ«varaá¹ƒ dhovitvÄ• rajitvÄ• pattaá¹ƒ pacitvÄ• kese ohÄ• retvÄ• upajjhÄ• yaá¹ƒ vanditv
naá¹ƒ thero Ä• ha - "kiá¹ƒ, Ä• vuso mahÄ• tissa, atuá¹-á¹-hassa viya te Ä• kÄ• ro" ti? Ä• ma
uppannÄ• , taá¹ƒ vinodetuá¹ƒ na sakkomÄ«ti. thero tassÄ• sayaá¹ƒ olokento arahattassa up
anukampÄ• vasena Ä• ha - "Ä• vuso tissa, mayaá¹ƒ mahallakÄ• , ekaá¹ƒ no vasanaá¹-á¹-hÄ
45/. dutiyakathaá¹ƒ akathitapubbo bhikkhu "sÄ• dhu, bhante" ti sampaá¹-icchi.

atha \Be I 35/ naá¹ƒ thero Ä• ha - "Ä• vuso, navakammaá¹ƒ karonto uddesamaggaÃ±ca mÄ
kammaá¹-á¹-hÄ• naÃ±ca manasi karohi, kÄ• lena ca kÄ• laá¹ƒ kasiá¹‡aparikammaá¹ƒ karo
bhante" ti theraá¹ƒ vanditvÄ• tathÄ• rÅ«paá¹ƒ sappÄ• yaá¹-á¹-hÄ• naá¹ƒ oloketvÄ• "ettha
dÄ• rÅ«hi pÅ«retvÄ• jhÄ• petvÄ• sodhetvÄ• iá¹-á¹-hakÄ• hi parikkhipitvÄ• dvÄ• ravÄ• tap
saddhiá¹ƒ caá¹…kamanabhÅ«mibhittiparikammÄ• dÄ«hi leá¹‡aá¹ƒ niá¹-á¹-hÄ• petvÄ• maÃ
therassa santikaá¹ƒ gantvÄ• vanditvÄ• , "bhante, niá¹-á¹-hitaá¹ƒ leá¹‡e parikammaá¹ƒ, vasa
Ä• vuso, dukkhena tayÄ• etaá¹ƒ kammaá¹ƒ kataá¹ƒ, ajja ekadivasaá¹ƒ tvaÃ±Ã±evettha vas
bhante" ti vanditvÄ• pÄ• de dhovitvÄ• leá¹‡aá¹ƒ pavisitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ni
katakammaá¹ƒ Ä• vajji. tassa "manÄ• paá¹ƒ mayÄ• upajjhÄ• yassa kÄ• yaveyyÄ• vaccaá¹
abbhantare pÄ«ti uppannÄ• . so taá¹ƒ vikkhambhetvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ag
pÄ• puá¹‡i. evarÅ«passa navakammavasena vikkhambhito kileso tathÄ• vikkhambhitova h

ekacco pana brahmalokato Ä• gato suddhasatto hoti. tassa anÄ• sevanatÄ• ya kileso na sa
vikkhambhito hoti. so taá¹ƒ tathÄ• vikkhambhitameva katvÄ• vivaá¹-á¹-etvÄ• \Ne I 36/ aral
__Ä• yasmÄ• mahÄ• kassapo_ viya. so hi Ä• yasmÄ• agÄ• ramajjhepi kÄ• me aparibhuÃ±
pabbajitvÄ• nikkhanto antarÄ• magge paccuggamanatthÄ• ya Ä• gataá¹ƒ satthÄ• raá¹ƒ dis
upasampadaá¹ƒ labhitvÄ• aá¹-á¹-hame aruá¹‡e saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• p
bhavavasena vikkhambhito kileso tathÄ• vikkhambhitova hoti.

yo pana ananubhÅ«tapubbaá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ \Ee I 46/ labhitvÄ• tattheva vip
vivaá¹-á¹-etvÄ• arahattaá¹ƒ gaá¹‡hÄ• ti, evarÅ«passa ananubhÅ«tÄ• rammaá¹‡avasena kÄ
nuppajjati nÄ• ma.

__uppanno vÄ• kÄ• macchando pahÄ«yatÄ«_ti ettha __uppanno_ti jÄ• to bhÅ«to samudÄ
tadaá¹…gappahÄ• naá¹ƒ, vikkhambhanappahÄ• naá¹ƒ, samucchedappahÄ• naá¹ƒ, paá¹-ip
nissaraá¹‡appahÄ• nanti imehi paÃ±cahi pahÄ• nehi pahÄ«yati, na \Be I 36/ puna uppajjatÄ
vipassanÄ• ya kilesÄ• tadaá¹…gavasena pahÄ«yantÄ«ti vipassanÄ• __tadaá¹…gappahÄ•
pana kilese vikkhambhetÄ«ti sÄ• __vikkhambhanappahÄ• na_nti veditabbÄ• . maggo samu
phalaá¹ƒ paá¹-ippassambhayamÄ• naá¹ƒ, nibbÄ• naá¹ƒ sabbakilesehi nissaá¹-anti imÄ• ni t
__samucchedapaá¹-ipassaddhinissaraá¹‡appahÄ• nÄ• nÄ«_ti vuccanti. imehi lokiyalokuttar
pahÄ«yatÄ«ti attho.

__asubhanimitta_nti dasasu asubhesu uppannaá¹ƒ sÄ• rammaá¹‡aá¹ƒ paá¹-hamajjhÄ• naá
"asubhampi asubhanimittaá¹ƒ, asubhÄ• rammaá¹‡Ä• dhammÄ• pi asubhanimitta" nti. __yo
katamo yonisomanasikÄ• ro? anicce anicca" ntiÄ• dinÄ• nayena vuttassa upÄ• yamanasikÄ
__anuppanno ceva kÄ• macchando nuppajjatÄ«_ti asamudÄ• gato na samudÄ• gacchati. _
pahÄ«yatÄ«_ti samudÄ• gato ca kÄ• macchando paÃ±cavidhena pahÄ• nena pahÄ«yati.

apica cha dhammÄ• __kÄ• macchandassa_ pahÄ• nÄ• ya saá¹ƒvattanti - asubhanimittassa
asubhabhÄ• vanÄ• nuyogo, indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , kalyÄ• á¹
dasavidhaÃ±hi \Ne I 37/ \Ee I 47/ asubhanimittaá¹ƒ uggaá¹‡hantassÄ• pi kÄ• macchando pa
indriyesu pihitadvÄ• rassÄ• pi, catunnaá¹ƒ paÃ±cannaá¹ƒ Ä• lopÄ• naá¹ƒ okÄ• se sati udak
yÄ• panasÄ«latÄ• ya bhojane mattaÃ±Ã±unopi. tenetaá¹ƒ vuttaá¹ƒ -

"cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno" ti || (Th 983).

asubhakammikatissattherasadise asubhabhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi
á¹-hÄ• nanisajjÄ• dÄ«su dasaasubhanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ
kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti.

<17> sattame __mettÄ• cetovimuttÄ«_ti sabbasattesu hitapharaá¹‡akÄ• mettÄ• . yasmÄ•
taá¹ƒsampayuttacittaá¹ƒ nÄ«varaá¹‡Ä• dÄ«hi paccanÄ«kadhammehi vimuccati, tasmÄ• sÄ
visesato vÄ• sabbabyÄ• pÄ• dapariyuá¹-á¹-hÄ• nena vimuttattÄ• sÄ• cetovimuttÄ«ti vedita
ettÄ• vatÄ• \Be I 37/ pubbabhÄ• gopi vaá¹-á¹-ati, "cetovimuttÄ«" ti vuttattÄ• pana idha tikad
appanÄ• va adhippetÄ• . __yonisomanasikaroto_ti taá¹ƒ mettaá¹ƒ cetovimuttiá¹ƒ vuttalakkh
upÄ• yamanasikÄ• rena manasikarontassa.

apica cha dhammÄ• __byÄ• pÄ• dassa_ pahÄ• nÄ• ya saá¹ƒvattanti - mettÄ• nimittassa u
kammassakatÄ• paccavekkhaá¹‡Ä• , paá¹-isaá¹…khÄ• nabahulatÄ• , kalyÄ• á¹‡amittatÄ• ,
odissakaanodissakadisÄ• pharaá¹‡Ä• naÃ±hi \Ee I 48/ aÃ±Ã±ataravasena mettaá¹ƒ uggaá¹
pahÄ«yati, odhiso anodhiso disÄ• pharaá¹‡avasena mettaá¹ƒ bhÄ• ventassÄ• pi. "tvaá¹ƒ et
karissasi, kimassa sÄ«lÄ• dÄ«ni nÄ• setuá¹ƒ sakkhissasi, nanu tvaá¹ƒ attano kammena Ä•
gamissasi? parassa kujjhanaá¹ƒ nÄ• ma vÄ«taccitaá¹…gÄ• ratattaayasalÄ• kagÅ«thÄ• dÄ«
paharitukÄ• matÄ• sadisaá¹ƒ hoti. esopi tava kuddho kiá¹ƒ karissati, kiá¹ƒ te sÄ«lÄ• dÄ«ni n
sakkhissati? esa attano kammena Ä• gantvÄ• attano kammeneva gamissati, appaá¹-icchita
paá¹-ivÄ• taá¹ƒ khittarajomuá¹-á¹-hi viya ca etassevesa kodho matthake patissatÄ«" ti evaá¹
ca kammassakataá¹ƒ paccavekkhatopi, ubhayakammassakataá¹ƒ \Ne I 38/ paccavekkhitvÄ

á¹-hitassÄ• pi, assaguttattherasadise mettÄ• bhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ
á¹-hÄ• nanisajjÄ• dÄ«su mettÄ• nissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ - "ch
pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti. sesamidha ito paresu ca vuttanayeneva veditabbaá¹ƒ, vise
vakkhÄ• mÄ• ti.

<18> aá¹-á¹-hame __Ä• rambhadhÄ• tÅ«_Ä• dÄ«su __Ä• rambhadhÄ• tu_ nÄ• ma paá¹-ha
__nikkamadhÄ• tu_ nÄ• ma kosajjato nikkhantattÄ• tato balavataraá¹ƒ. __parakkamadhÄ•
á¹-hÄ• naá¹ƒ akkamanato tatopi balavataraá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ \Ee I 49/ pana "Ä• ra
panÅ«danÄ• ya, nikkamo cetaso palighugghÄ• á¹-anÄ• ya, parakkamo cetaso bandhanacch
petehi adhimattavÄ«riyameva kathita" nti vuttaá¹ƒ.

__Ä• raddhavÄ«riyassÄ• _ti \Be I 38/ paripuá¹‡á¹‡avÄ«riyassa ceva paggahitavÄ«riyassa c
catudosÄ• pagataá¹ƒ vÄ«riyaá¹ƒ Ä• raddhanti veditabbaá¹ƒ. na ca atilÄ«naá¹ƒ hoti, na ca a
ajjhattaá¹ƒ saá¹ƒkhittaá¹ƒ, na ca bahiddhÄ• vikkhittaá¹ƒ. tadetaá¹ƒ duvidhaá¹ƒ hoti - kÄ• yik
cetasikaÃ±ca. tattha "idha bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi d
parisodhetÄ«" ti (Vibh 519) evaá¹ƒ rattidivasassa paÃ±ca koá¹-á¹-hÄ• se kÄ• yena ghaá¹-en
__kÄ• yikavÄ«riyaá¹ƒ_ veditabbaá¹ƒ. "na tÄ• vÄ• haá¹ƒ ito leá¹‡Ä• nikkhamissÄ• mi, yÄ• v
Ä• savehi cittaá¹ƒ vimuccatÄ«" ti evaá¹ƒ okÄ• saparicchedena vÄ• , "na tÄ• vÄ• haá¹ƒ imaá
bhindissÄ• mÄ«" ti evaá¹ƒ nisajjÄ• diparicchedena vÄ• mÄ• nasaá¹ƒ bandhitvÄ• ghaá¹-en
__cetasikavÄ«riyaá¹ƒ_ veditabbaá¹ƒ. tadubhayampi idha vaá¹-á¹-ati. duvidhenÄ• pi hi iminÄ
Ä• raddhavÄ«riyassa anuppannaÃ±ceva thinamiddhaá¹ƒ nuppajjati, uppannaÃ±ca thinamid
milakkhatissattherassa viya, gÄ• mantapabbhÄ• ravÄ• simahÄ• sÄ«vattherassa viya, pÄ«tim
kuá¹-umbiyaputtatissattherassa viya ca. etesu hi purimÄ• tayo aÃ±Ã±e ca evarÅ«pÄ• kÄ• p
Ä• raddhavÄ«riyÄ• , kuá¹-umbiyaputtatissatthero aÃ±Ã±e ca evarÅ«pÄ• \Ee I 50/ cetasikav
Ä• raddhavÄ«riyÄ• , uccÄ• vÄ• lukavÄ• sÄ« mahÄ• nÄ• gatthero pana dvÄ«hipi vÄ«riyehi Ä
ekaá¹ƒ sattÄ• haá¹ƒ caá¹…kamati, ekaá¹ƒ tiá¹-á¹-hati, ekaá¹ƒ nisÄ«dati, ekaá¹ƒ nipajjati. ma
ekairiyÄ• pathopi asappÄ• yo nÄ• ma natthi, catutthe sattÄ• he vipassanaá¹ƒ vaá¸• á¸• hetv
patiá¹-á¹-hÄ• si.

apica \Ne I 39/ cha dhammÄ• __thinamiddhassa_ pahÄ• nÄ• ya saá¹ƒvattanti - atibhojane
iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä• manasikÄ• ro, abbhokÄ• savÄ• so, kalyÄ
sappÄ• yakathÄ• ti. Ä• harahatthaka-bhuttavamitaka-tatravaá¹-á¹-aka-alaá¹ƒsÄ• á¹-aka-kÄ•
viya bhojanaá¹ƒ bhuÃ±jitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• ne nisinnassa hi samaá¹‡adh
thinamiddhaá¹ƒ mahÄ• hatthÄ« viya ottharantaá¹ƒ Ä• gacchati, catupaÃ±caÄ• lopaokÄ• saa
pÄ• nÄ«yaá¹ƒ pivitvÄ• yÄ• panasÄ«lassa bhikkhuno taá¹ƒ na hotÄ«ti evaá¹ƒ atibhojane nin
thinamiddhaá¹ƒ pahÄ«yati. yasmiá¹ƒ iriyÄ• pathe thinamiddhaá¹ƒ okkamati, tato aÃ±Ã±aá¹ƒ
rattiá¹ƒ candÄ• lokadÄ«pÄ• lokaukkÄ• loke divÄ• sÅ«riyÄ• lokaá¹ƒ manasikarontassÄ• pi \
vasantassÄ• pi, mahÄ• kassapattherasadise pahÄ«nathinamiddhe kalyÄ• á¹‡amitte sevanta

pahÄ«yati, á¹-hÄ• nanisajjÄ• dÄ«su dhutaá¹…ganissitasappÄ• yakathÄ• yapi pahÄ«yati. ten
thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti.

<19> navame __vÅ«pasantacittassÄ• _ti jhÄ• nena vÄ• vipassanÄ• ya vÄ• vÅ«pasamitac

apica cha dhammÄ• __uddhaccakukkuccassa_ pahÄ• nÄ• ya saá¹ƒvattanti - bahussutatÄ
I 51/ pakataÃ±Ã±utÄ• , vuddhasevitÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti. bÄ• husa
vÄ• tayo vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca uggaá
uddhaccakukkuccaá¹ƒ pahÄ«yati, kappiyÄ• kappiyaparipucchÄ• bahulassÄ• pi, vinayapaÃ±
ciá¹‡á¹‡avasÄ«bhÄ• vatÄ• ya pakataÃ±Ã±unopi, vuá¸• á¸• he mahallakatthere upasaá¹…ka
upÄ• littherasadise vinayadhare kalyÄ• á¹‡amitte sevantassÄ• pi uddhaccakukkuccaá¹ƒ pa
á¹-hÄ• nanisajjÄ• dÄ«su kappiyÄ• kappiyanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vutt
uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti.

<20> dasame __yoniso, bhikkhave, manasikaroto_ti vuttanayeneva upÄ• yato manasikaron

apica cha dhammÄ• __vicikicchÄ• ya_ pahÄ• nÄ• ya saá¹ƒvattanti - bahussutatÄ• , paripu
pakataÃ±Ã±utÄ• , adhimokkhabahulatÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti. bahusa
vÄ• ... pe0 ... paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca uggaá¹‡hantassÄ• p
tÄ«á¹‡i ratanÄ• ni Ä• rabbha paripucchÄ• bahulassÄ• pi, vinaye ciá¹‡á¹‡avasÄ«bhÄ• vassÄ
okappaniyasaddhÄ• saá¹…khÄ• taadhimokkhabahulassÄ• pi, saddhÄ• dhimutte vakkalitthe
sevantassÄ• pi vicikicchÄ• pahÄ«yati, á¹-hÄ• nanisajjÄ• dÄ«su tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ
guá¹‡anissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ - "cha dhammÄ• vicikicchÄ• y
saá¹ƒvattantÄ«" ti. imasmiá¹ƒ nÄ«varaá¹‡appahÄ• navagge vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitan

nÄ«varaá¹‡appahÄ• navaggavaá¹‡á¹‡anÄ• .

3. akammaniyavaggavaá¹‡á¹‡anÄ•

21-22__._ tatiyassa \Ne I 41/ \Ee I 52/ \Be I 40/ paá¹-hame __abhÄ• vita_nti avaá¸• á¸• hitaá
appavattitaá¹ƒ. __akammaniyaá¹ƒ hotÄ«_ti kammakkhamaá¹ƒ kammayoggaá¹ƒ na hoti. dut
veditabbo. ettha ca paá¹-hame __citta_nti vaá¹-á¹-avasena uppannacittaá¹ƒ, dutiye vivaá¹-á
uppannacittaá¹ƒ. tattha ca vaá¹-á¹-aá¹ƒ vaá¹-á¹-apÄ• daá¹ƒ, vivaá¹-á¹-aá¹ƒ vivaá¹-á¹-apÄ• d
veditabbo. __vaá¹-á¹-aá¹ƒ_ nÄ• ma tebhÅ«makavaá¹-á¹-aá¹ƒ, __vaá¹-á¹-apÄ• daá¹ƒ_ nÄ• n
kammaá¹ƒ, __vivaá¹-á¹-aá¹ƒ_ nÄ• ma nava lokuttaradhammÄ• , __vivaá¹-á¹-apÄ• daá¹ƒ_ n
vivaá¹-á¹-apaá¹-ilÄ• bhÄ• ya kammaá¹ƒ. iti imesu suttesu vaá¹-á¹-avivaá¹-á¹-ameva kathitan

23-24__._ tatiye vaá¹-á¹-avaseneva uppannacittaá¹ƒ veditabbaá¹ƒ. __mahato anatthÄ• ya s

devamanussasampattiyo mÄ• rabrahmaissariyÄ• ni ca dadamÄ• nampi punappunaá¹ƒ
jÄ• tijarÄ• byÄ• dhimaraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• se
khandhadhÄ• tuÄ• yatanapaá¹-iccasamuppÄ• davaá¹-á¹-Ä• ni ca dadamÄ• naá¹ƒ kevalaá¹ƒ
mahato anatthÄ• ya saá¹ƒvattati nÄ• mÄ• ti. catutthe __citta_nti vivaá¹-á¹-avaseneva uppan

25-26__._ paÃ±camachaá¹-á¹-hesu __abhÄ• vitaá¹ƒ apÄ• tubhÅ«ta_nti ayaá¹ƒ viseso. tatrÄ
vaá¹-á¹-avasena uppannacittaá¹ƒ nÄ• ma uppannampi abhÄ• vitaá¹ƒ apÄ• tubhÅ«tameva h
lokuttarapÄ• dakajjhÄ• navipassanÄ• maggaphalanibbÄ• nesu pakkhandituá¹ƒ asamatthatt
uppannaá¹ƒ pana bhÄ• vitaá¹ƒ pÄ• tubhÅ«taá¹ƒ nÄ• ma hoti. kasmÄ• ? tesu dhammesu pa
kurundakavÄ• sÄ« phussamittatthero panÄ• ha - "maggacittameva, Ä• vuso, bhÄ• vitaá¹ƒ p
ti.

27-28__._ sattamaá¹-á¹-hamesu __abahulÄ«kata_nti punappunaá¹ƒ akataá¹ƒ. imÄ• nipi dve
vaá¹-á¹-avivaá¹-á¹-avasena uppannacittÄ• neva veditabbÄ• nÄ«ti.

<29> navame "jÄ• tipi dukkhÄ• " tiÄ• dinÄ• nayena vuttaá¹ƒ dukkhaá¹ƒ adhivahati Ä• hara
__dukkhÄ• dhivahaá¹ƒ_. dukkhÄ• dhivÄ• hantipi pÄ• á¹-ho. tassattho - lokuttarapÄ• dakajjh
ariyadhammÄ• bhimukhaá¹ƒ dukkhena \Ne I 42/ adhivÄ• hÄ«yati pesÄ«yatÄ«ti dukkhÄ• dhi
vaá¹-á¹-avasena uppannacittameva. taÃ±hi vuttappakÄ• rÄ• devamanussÄ• disampattiyo d
adhivahanato dukkhÄ• dhivahaá¹ƒ, ariyadhammÄ• dhigamÄ• ya duppesanato dukkhÄ• dhiv

<30> dasame vivaá¹-á¹-avasena uppannacittameva cittaá¹ƒ. taÃ±hi mÄ• nusakasukhato dil
jhÄ• nasukhaá¹ƒ, jhÄ• nasukhato vipassanÄ• sukhaá¹ƒ, vipassanÄ• sukhato maggasukhaá
phalasukhato nibbÄ• nasukhaá¹ƒ adhivahati Ä• haratÄ«ti __sukhÄ• dhivahaá¹ƒ_ nÄ• ma ho
taÃ±hi lokuttarapÄ• dakajjhÄ• nÄ• diariyadhammÄ• bhimukhaá¹ƒ \Ee I 54/ supesayaá¹ƒ
vissaá¹-á¹-haindavajirasadisaá¹ƒ hotÄ«ti sukhÄ• dhivÄ• hantipi vuccati. imasmimpi vagge va
kathitanti.

akammaniyavaggavaá¹‡á¹‡anÄ• .

4. adantavaggavaá¹‡á¹‡anÄ•

<31> catutthassa \Ne I 43/ paá¹-hame __adanta_nti savisevanaá¹ƒ adantahatthiassÄ• disa
vaá¹-á¹-avasena uppannacittameva.

<32> dutiye __danta_nti nibbisevanaá¹ƒ dantahatthiassÄ• disadisaá¹ƒ. imasmimpi suttadva
vaá¹-á¹-avivaá¹-á¹-avasena uppannacittameva kathitaá¹ƒ. yathÄ• cettha, evaá¹ƒ ito paresup

<33> tatiye __agutta_nti agopitaá¹ƒ satisaá¹ƒvararahitaá¹ƒ aguttahatthiassÄ• disadisaá¹ƒ.

<34> catutthe __gutta_nti gopitaá¹ƒ avissaá¹-á¹-hasatisaá¹ƒvaraá¹ƒ guttahatthiassÄ• disad

35-36__._ paÃ±camachaá¹-á¹-hÄ• ni __arakkhitaá¹ƒ rakkhita_nti padavasena bujjhanakÄ• n
vuttÄ• ni. attho panettha purimasadisoyeva.

37-38__._ sattamaá¹-á¹-hamesupi \Be I 42/ eseva nayo. upamÄ• panettha asaá¹ƒvutaghara
veditabbÄ• .

39-40__._ navamadasamÄ• ni catÅ«hipi padehi yojetvÄ• vuttÄ• ni. imasmimpi vagge vaá¹-
kathitanti.

adantavaggavaá¹‡á¹‡anÄ• .

5. paá¹‡ihitaacchavaggavaá¹‡á¹‡anÄ•

<41> paÃ±camassa \Ne I 44/ \Ee I 55/ paá¹-hame __seyyathÄ• pÄ«_ti opammatthe nipÄ• t
atthena upamaá¹ƒ parivÄ• retvÄ• dasseti vatthasutte (MN I 70 Ä• dayo) viya, pÄ• ricchattal
aggikkhandhopamÄ• disuttesu (AN II 7.72) viya ca, katthaci upamÄ• ya atthaá¹ƒ parivÄ• ret
loá¹‡ambilasutte (AN I 3.101) viya, suvaá¹‡á¹‡akÄ• rasuttasÅ«riyopamÄ• disuttesu (AN II 7
pana sÄ• lisÅ«kopame upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dassento __seyyathÄ• pi, bhikk
__sÄ• lisÅ«ka_nti sÄ• liphalassa sÅ«kaá¹ƒ. __yavasÅ«kepi_ eseva nayo. vÄ• -saddo vikap
__micchÄ• paá¹‡ihita_nti micchÄ• á¹-hapitaá¹ƒ. yathÄ• vijjhituá¹ƒ sakkoti, na evaá¹ƒ uddha
á¹-hapitanti attho. __bhecchatÄ«_ti bhindissati, chaviá¹ƒ chindissatÄ«ti attho. __micchÄ• pa
cittenÄ• _ti micchÄ• á¹-hapitena cittena. vaá¹-á¹-avasena uppannacittaá¹ƒ sandhÄ• yetaá¹ƒ
aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡abhÅ«taá¹ƒ ghanabahalaá¹ƒ mahÄ• avijjaá¹ƒ. __vijja
__vijja_nti arahattamaggaÃ±Ä• á¹‡aá¹ƒ. __nibbÄ• na_nti taá¹‡hÄ• vÄ• nato nikkhantabhÄ•
amataá¹ƒ. __sacchikarissatÄ«_ti paccakkhaá¹ƒ karissati.

<42> dutiye __sammÄ• paá¹‡ihita_nti yathÄ• bhindituá¹ƒ sakkoti, evaá¹ƒ uddhaggaá¹ƒ kat
á¹-hapitaá¹ƒ. __akkanta_nti ettha pÄ• deneva akkantaá¹ƒ nÄ• ma hoti, hatthena uppÄ«á¸·ita
pana akkantanteva \Ee I 56/ vuttaá¹ƒ. ayaÃ±hettha ariyavohÄ• ro. kasmÄ• pana aÃ±Ã±e
sepaá¹‡á¹‡ikaá¹‡á¹-akamadanakaá¹‡á¹-akÄ• dayo mahante aggahetvÄ• sukhumaá¹ƒ dubb
gahitanti? appamattakassÄ• pi \Be I 43/ kusalakammassa vivaá¹-á¹-Ä• ya samatthabhÄ• va
sukhumaá¹ƒ dubbalaá¹ƒ sÄ• lisÅ«kaá¹ƒ vÄ• yavasÅ«kaá¹ƒ vÄ• hotu, mahantamahantÄ•
sepaá¹‡á¹‡ikaá¹‡á¹-akamadanakaá¹‡á¹-akÄ• dayo vÄ• , etesu yaá¹ƒkiÃ±ci micchÄ• á¹-hap
pÄ• daá¹ƒ vÄ• bhindituá¹ƒ lohitaá¹ƒ vÄ• uppÄ• detuá¹ƒ na sakkoti, sammÄ• á¹-hapitaá¹ƒ

appamattakaá¹ƒ tiá¹‡amuá¹-á¹-hi mattadÄ• nakusalaá¹ƒ vÄ• hotu, mahantaá¹ƒ velÄ• madÄ
vaá¹-á¹-asampattiá¹ƒ patthetvÄ• vaá¹-á¹-asannissitavasena micchÄ• á¹-hapitaá¹ƒ hoti, vaá
sakkoti, no vivaá¹-á¹-aá¹ƒ. "idaá¹ƒ me dÄ• naá¹ƒ Ä• savakkhayÄ• vahaá¹ƒ hotÅ«" ti evaá¹ƒ
vivaá¹-á¹-aá¹ƒ patthentena vivaá¹-á¹-avasena sammÄ• á¹-hapitaá¹ƒ arahattampi paccekabo
sabbaÃ±Ã±utaÃ±Ä• á¹‡ampi dÄ• tuá¹ƒ sakkotiyeva. vuttaÃ±hetaá¹ƒ -

"paá¹-isambhidÄ• vimokkhÄ• ca, yÄ• ca sÄ• vakapÄ• ramÄ«.

paccekabodhi buddhabhÅ«mi, sabbametena labbhatÄ«" ti || (Khp 8.15).

imasmiá¹ƒ suttadvaye ca vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

<43> tatiye __paduá¹-á¹-hacitta_nti dosena paduá¹-á¹-hacittaá¹ƒ. __cetasÄ• cetopariccÄ•
tassa cittaá¹ƒ paricchinditvÄ• . __yathÄ• bhataá¹ƒ nikkhitto_ti yathÄ• Ä• haritvÄ• á¹-hapito
evaá¹ƒ niraye á¹-hitoyevÄ• ti vattabbo. __apÄ• ya_ntiÄ• di \Ee I 57/ sabbaá¹ƒ nirayavevaca
ayasaá¹…khÄ• tÄ• sukhÄ• apetoti __apÄ• yo, _ dukkhassa gati paá¹-isaraá¹‡anti __dugga
ettha vivasÄ• nipatantÄ«ti __vinipÄ• to, _ nirassÄ• datthena __nirayo_.

<44> catutthe __pasanna_nti saddhÄ• pasÄ• dena pasannaá¹ƒ. __sugati_nti sukhassa gat
rÅ«pÄ• disampattÄ«hi suá¹-á¹-hu aggaá¹ƒ lokaá¹ƒ.

<45> paÃ±came __udakarahado_ti udakadaho. __Ä• vilo_ti avippasanno. __luá¸·ito_ti apa
__kalalÄ«bhÅ«to_ti kaddamÄ«bhÅ«to. __sippisambuka_ntiÄ• dÄ«su sippiyo ca sambukÄ•
sakkharÄ• ca kaá¹-halÄ• ni ca __sakkharakaá¹-halaá¹ƒ_. macchÄ• naá¹ƒ gumbaá¹ƒ ghaá¹
carantampi tiá¹-á¹-hantampÄ«_ti ettha sakkharakaá¹-halaá¹ƒ tiá¹-á¹-hatiyeva, itarÄ• ni caran
tiá¹-á¹-hantipi. yathÄ• pana antarantarÄ• á¹-hitÄ• supi nisinnÄ• supi nipajjamÄ• nÄ• supi "
carantÄ«" ti carantiyo upÄ• dÄ• ya itarÄ• pi "carantÄ«" ti vuccanti, evaá¹ƒ tiá¹-á¹-hantameva
sakkharakaá¹-halaá¹ƒ upÄ• dÄ• ya itarampi dvayaá¹ƒ "tiá¹-á¹-hanta" nti vuttaá¹ƒ, itaraá¹ƒ dv
upÄ• dÄ• ya sakkharakaá¹-halampi "caranta" nti vuttaá¹ƒ.

__Ä• vilenÄ• _ti paÃ±cahi nÄ«varaá¹‡ehi pariyonaddhena. __attatthaá¹ƒ vÄ• _tiÄ• dÄ«su a
lokiyalokuttaramissako attho attattho nÄ• ma. attanova samparÄ• ye lokiyalokuttaramissako
parattho nÄ• ma hoti. so hi \Ee I 58/ parattha atthoti parattho. tadubhayaá¹ƒ ubhayattho nÄ•
diá¹-á¹-hadhammikasamparÄ• yikopi lokiyalokuttaro attho attattho nÄ• ma, parassa tÄ• diso
tadubhayampi ubhayattho nÄ• ma. __uttariá¹ƒ vÄ• manussadhammÄ• _ti dasakusalakamm
manussadhammÄ• uttariá¹ƒ. ayaÃ±hi dasavidho dhammo vinÄ• pi aÃ±Ã±aá¹ƒ samÄ• dÄ•
jÄ• tasaá¹ƒvegehi manussehi sayameva samÄ• dinnattÄ• manussadhammoti vuccati, tato
jhÄ• navipassanÄ• maggaphalÄ• ni veditabbÄ• ni. __alamariyaÃ±Ä• á¹‡adassanavisesa_n

ariyabhÄ• vaá¹ƒ vÄ• kÄ• tuá¹ƒ samatthaá¹ƒ Ã±Ä• á¹‡adassanasaá¹…khÄ• taá¹ƒ visesaá¹ƒ
jÄ• nanaá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, dassanaá¹-á¹-hena dassananti veditabbaá¹ƒ,
dibbacakkhuÃ±Ä• á¹‡avipassanÄ• Ã±Ä• á¹‡amaggaÃ±Ä• á¹‡aphalaÃ±Ä• á¹‡apaccavekkha
adhivacanaá¹ƒ.

<46> chaá¹-á¹-he __accho_ti abahalo, pasannotipi vaá¹-á¹-ati. __vippasanno_ti suá¹-á¹-hu
__anÄ• vilo_ti na Ä• vilo, parisuddhoti attho, pheá¹‡apubbuá¸·asaá¹…khasevÄ• lapaá¹‡aka
__anÄ• vilenÄ• _ti paÃ±canÄ«varaá¹‡avimuttena. sesaá¹ƒ catutthe vuttanayameva. imasmi
vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ.

<47> sattame __rukkhajÄ• tÄ• na_nti paccatte sÄ• mivacanaá¹ƒ, rukkhajÄ• tÄ• nÄ«ti attho
adhivacanaá¹ƒ. __yadida_nti nipÄ• tamattaá¹ƒ. __mudutÄ• yÄ• _ti \Ee I 59/ mudubhÄ• vena
vaá¹‡á¹‡ena aggo hoti, koci gandhena, koci rasena, koci thaddhatÄ• ya. phandano pana mu
kammaÃ±Ã±atÄ• ya ca aggo seá¹-á¹-hoti dasseti. __cittaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ bahul
samathavipassanÄ• vasena bhÄ• vitaÃ±ceva punappunakataÃ±ca cittaá¹ƒ \Be I 45/ adhippe
phussamittatthero panÄ• ha - "ekantaá¹ƒ mudu ceva kammaniyaÃ±ca cittaá¹ƒ nÄ• ma
abhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• nacittameva, Ä• vuso" ti.

<48> aá¹-á¹-hame __evaá¹ƒ lahuparivatta_nti evaá¹ƒ lahuá¹ƒ uppajjitvÄ• lahuá¹ƒ nirujjhana
__yÄ• vaÃ±cÄ• _ti adhimattapamÄ• á¹‡atthe nipÄ• to, ativiya na sukarÄ• ti attho. __ida_nti
__citta_nti ekacce tÄ• va Ä• cariyÄ• "bhavaá¹…gacitta" nti vadanti, taá¹ƒ pana paá¹-ikkhipit
yaá¹ƒkiÃ±ci antamaso cakkhuviÃ±Ã±Ä• á¹‡ampi adhippetamevÄ• " ti vuttaá¹ƒ. imasmiá¹ƒ p
dhammakathikaá¹ƒ nÄ• gasenattheraá¹ƒ pucchi, "bhante nÄ• gasena, ekasmiá¹ƒ accharÄ•
pavattitacittasaá¹…khÄ• rÄ• \Ne I 47/ sace rÅ«pino assu, kÄ«va mahÄ• rÄ• si bhaveyyÄ• "
mahÄ• rÄ• ja, vÄ«hÄ«naá¹ƒ aá¸• á¸• hacÅ«á¸·aÃ±ca vÄ• hÄ• vÄ«hisattambaá¹‡Ä• ni dve
pavattitassa cittassa saá¹…khampi na upenti, kalampi na upenti, kalabhÄ• gampi na upentÄ
atha kasmÄ• sammÄ• sambuddhena "upamÄ• pi na sukarÄ• " ti vuttaá¹ƒ? yatheva hi upam
kappadÄ«ghabhÄ• vassa \Ee I 60/ yojanikapabbatena yojanikasÄ• sapapuá¹‡á¹‡anagarena
sattisatÄ• hatopamena, saggasukhassa ca cakkavattisampattiyÄ• upamÄ• katÄ• , evamid
"sakkÄ• pana, bhante, upamÄ• kÄ• tu" nti evaá¹ƒ pucchÄ• vasena upamÄ• katÄ• , imasm
na katÄ• . idaÃ±hi suttaá¹ƒ dhammadesanÄ• pariyosÄ• ne vuttaá¹ƒ. iti imasmiá¹ƒ sutte citta

<49> navame __pabhassara_nti paá¹‡á¸• araá¹ƒ parisuddhaá¹ƒ. __citta_nti bhavaá¹…gaci
cittassa vaá¹‡á¹‡o nÄ• ma atthÄ«ti? natthi. nÄ«lÄ• dÄ«naÃ±hi aÃ±Ã±ataravaá¹‡á¹‡aá¹ƒ vÄ
yaá¹ƒkiÃ±ci parisuddhatÄ• ya "pabhassara" nti vuccati. idampi nirupakkilesatÄ• ya parisudd
__taÃ±ca kho_ti taá¹ƒ bhavaá¹…gacittaá¹ƒ. __Ä• gantukehÄ«_ti asahajÄ• tehi pacchÄ• jav
__upakkilesehÄ«_ti rÄ• gÄ• dÄ«hi upakkiliá¹-á¹-hattÄ• upakkiliá¹-á¹-haá¹ƒ nÄ• mÄ• ti vucca
sÄ«lavantÄ• Ä• cÄ• rasampannÄ• mÄ• tÄ• pitaro vÄ• Ä• cariyupajjhÄ• yÄ• vÄ• dussÄ«

avattasampannÄ• naá¹ƒ puttÄ• naÃ±ceva antevÄ• sikasaddhivihÄ• rikÄ• naÃ±ca vasena "a
antevÄ• sikasaddhivihÄ• rike vÄ• na tajjenti na sikkhÄ• penti na ovadanti nÄ• nusÄ• santÄ
avaá¹‡á¹‡aá¹ƒ akittiá¹ƒ labhanti, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. Ä• cÄ• rasampannÄ
Ä• cariyupajjhÄ• yÄ• viya ca bhavaá¹…gacittaá¹ƒ daá¹-á¹-habbaá¹ƒ, puttÄ• dÄ«naá¹ƒ vase
viya javanakkhaá¹‡e rajjanadussanamuyhanasabhÄ• vÄ• naá¹ƒ lobhasahagatÄ• dÄ«naá¹ƒ
Ä• gantukehi \Ee I 61/ upakkilesehi pakatiparisuddhampi bhavaá¹…gacittaá¹ƒ upakkiliá¹-á¹-h

<50> dasamepi bhavaá¹…gacittameva __cittaá¹ƒ. vippamutta_nti javanakkhaá¹‡e arajjamÄ
amuyhamÄ• naá¹ƒ tihetukaÃ±Ä• á¹‡asampayuttÄ• dikusalavasena uppajjamÄ• naá¹ƒ Ä• ga
vippamuttaá¹ƒ nÄ• ma hoti. idhÄ• pi yathÄ• sÄ«lavantÄ• naá¹ƒ Ä• cÄ• rasampannÄ• naá¹ƒ
mÄ• tÄ• dayo "sobhanÄ• eteyeva attano puttakÄ• dayo sikkhÄ• penti ovadanti anusÄ• san
\Ne I 48/ honti, evaá¹ƒ javanakkhaá¹‡e uppannakusalacittavasena idaá¹ƒ bhavaá¹…gacittaá
upakkilesehi vippamuttanti vuccatÄ«ti.

paá¹‡ihitaacchavaggavaá¹‡á¹‡anÄ• .

6. accharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ•

<51> chaá¹-á¹-hassa \Ne I 49/ paá¹-hame __taá¹ƒ assutavÄ• puthujjano_ti taá¹ƒ bhavaá¹…
puthujjano. tattha Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo assutavÄ• iti. yo hi idaá¹ƒ suttaá¹
atthavasena upaparikkhanto "idaá¹ƒ bhavaá¹…gacittaá¹ƒ nÄ• ma pakatiparisuddhampi java
lobhÄ• dÄ«hi upakkilesehi upakkiliá¹-á¹-ha" nti neva Ä• gamavasena na adhigamavasena jÄ
khandhadhÄ• tuÄ• yatanapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ• dÄ«su uggahaparipucchÄ• v
yathÄ• bhÅ«taÃ±Ä• á¹‡apaá¹-ivedhasÄ• dhako neva Ä• gamo, paá¹-ipattiyÄ• adhigantabba
atthi. so Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo assutavÄ• iti. svÄ• yaá¹ƒ -

"puthÅ«naá¹ƒ \Ee I 62/ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti" ||

so \Be I 47/ hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ•
-

"puthu kilese janentÄ«ti puthujjanÄ• , puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• , p
mukhullokikÄ• ti puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthujjanÄ• , puthu nÄ•
abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyhantÄ«ti puthujjanÄ• , puthu
santappantÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi pariá¸• ayhantÄ«ti puthujjanÄ• ,
kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhopannÄ• laggÄ• laggitÄ• palibu

paÃ±cahi nÄ«varaá¹‡ehi Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ• paá¹-icchannÄ• paá¹-ikujjitÄ• ti
51, 94).

puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«tÄ• naá¹ƒ ariyadhammaparammukhÄ• naá¹ƒ nÄ«c
antogadhattÄ• pi puthujjano, puthu vÄ• ayaá¹ƒ visuá¹ƒyeva saá¹…khaá¹ƒ gato, visaá¹ƒsaá
sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janoti puthujjano. evametehi "assutavÄ• puthujjano" ti d

"duve \Ne I 50/ puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjano" ti || -

dve puthujjanÄ• vuttÄ• , tesu andhaputhujjano vutto hotÄ«ti veditabbo.

__yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«_ti "idaÃ±ca bhavaá¹…gacittaá¹ƒ evaá¹ƒ Ä• gantuke
upakkiliá¹-á¹-haá¹ƒ nÄ• ma hoti, evaá¹ƒ vippamuttaá¹ƒ nÄ• mÄ• " ti yathÄ• sabhÄ• vato na
yasmÄ• na jÄ• nÄ• ti, tasmÄ• . __cittabhÄ• vanÄ• natthÄ«_ti cittaá¹-á¹-hiti cittapariggaho
natthibhÄ• veneva "natthÄ«" ti vadÄ• mÄ«ti dasseti.

<52> dutiye \Be I 48/ __sutavÄ• _ti sutasampanno. vitthÄ• rato panettha assutavÄ• ti pada
attho veditabbo. __ariyasÄ• vako_ti atthi ariyo na sÄ• vako, seyyathÄ• pi buddhÄ• ceva pa
sÄ• vako na ariyo, seyyathÄ• pi gihÄ« anÄ• gataphalo; atthi neva ariyo na sÄ• vako seyyat
atthi ariyoceva sÄ• vako ca, seyyathÄ• pi samaá¹‡Ä• sakyaputtiyÄ• Ä• gataphalÄ• viÃ±Ã
gihÄ« vÄ• hotu pabbajito vÄ• , yo koci sutavÄ• ti ettha vuttassa atthassa vasena sutasamp
ariyasÄ• vakoti veditabbo. __yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti "evamidaá¹ƒ bhavaá¹…ga
upakkilesehi vippamuttaá¹ƒ hoti, evaá¹ƒ upakkiliá¹-á¹-ha" nti yathÄ• sabhÄ• vato jÄ• nÄ• ti.
atthÄ«_ti cittaá¹-á¹-hiti cittapariggaho atthi, atthibhÄ• veneva "atthÄ«" ti vadÄ• mÄ«ti dasset
sutte balavavipassanÄ• kathitÄ• . keci taruá¹‡avipassanÄ• ti vadanti.

<53> tatiyaá¹ƒ aá¹-á¹-huppattiyaá¹ƒ kathitaá¹ƒ. katarÄ• yaá¹ƒ pana aá¹-á¹-huppattiyaá¹ƒ?
aggikkhandhopamasuttantaaá¹-á¹-huppattiyaá¹ƒ. bhagavÄ• kira ekasmiá¹ƒ samaye sÄ• va
jetavanamahÄ• vihÄ• re paá¹-ivasati. buddhÄ• naÃ±ca yattha katthaci \Ee I 64/ paá¹-ivasan
kiccaá¹ƒ avijahitameva hoti. paÃ±ca hi buddhakiccÄ• ni - purebhattakiccaá¹ƒ, pacchÄ• bhat
purimayÄ• makiccaá¹ƒ, majjhimayÄ• makiccaá¹ƒ, pacchimayÄ• makiccanti.

tatridaá¹ƒ purebhattakiccaá¹ƒ - bhagavÄ• hi pÄ• tova vuá¹-á¹-hÄ• ya upaá¹-á¹-hÄ• kÄ• nu
sarÄ«raphÄ• sukatthaÃ±ca mukhadhovanÄ• disarÄ«raparikammaá¹ƒ \Ne I 51/ katvÄ• yÄ•
vivittÄ• sane vÄ«tinÄ• metvÄ• bhikkhÄ• cÄ• ravelÄ• ya nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ

pÄ• rupitvÄ• pattamÄ• dÄ• ya kadÄ• ci ekakova, kadÄ• ci bhikkhusaá¹…ghaparivuto gÄ• n
piá¹‡á¸• Ä• ya pavisati kadÄ• ci pakatiyÄ• , kadÄ• ci anekehi pÄ• á¹-ihÄ• riyehi vattamÄ• ne
piá¹‡á¸• Ä• ya pavisato lokanÄ• thassa purato purato gantvÄ• mudugatavÄ• tÄ• pathaviá¹
udakaphusitÄ• ni muÃ±cantÄ• magge reá¹‡uá¹ƒ vÅ«pasametvÄ• upari vitÄ• naá¹ƒ hutvÄ•
pupphÄ• ni upasaá¹ƒharitvÄ• magge okiranti, unnatÄ• \Be I 49/ bhÅ«mippadesÄ• onaman
pÄ• danikkhepasamaye samÄ• va bhÅ«mi hoti, sukhasamphassÄ• ni padumapupphÄ• ni vA
indakhÄ«lassa anto á¹-hapitamatte dakkhiá¹‡apÄ• de sarÄ«rato chabbaá¹‡á¹‡arasmiyo nikl
suvaá¹‡á¹‡arasapiÃ±jarÄ• ni viya citrapaá¹-aparikkhittÄ• ni viya ca pÄ• sÄ• dakÅ«á¹-Ä• gÄ•
ito cito ca dhÄ• vanti, hatthiassavihaá¹…gÄ• dayo sakasakaá¹-á¹-hÄ• nesu á¹-hitÄ• yeva ma
karonti, tathÄ• bherivÄ«á¹‡Ä• dÄ«ni tÅ«riyÄ• ni manussÄ• naÃ±ca kÄ• yÅ«pagÄ• ni Ä• bh
manussÄ• jÄ• nanti "ajja bhagavÄ• idha piá¹‡á¸• Ä• ya paviá¹-á¹-ho" ti. te sunivatthÄ• sup
gandhapupphÄ• dÄ«ni Ä• dÄ• ya gharÄ• nikkhamitvÄ• antaravÄ«thiá¹ƒ paá¹-ipajjitvÄ• bh
gandhapupphÄ• dÄ«hi sakkaccaá¹ƒ pÅ«jetvÄ• \Ee I 65/ vanditvÄ• "amhÄ• kaá¹ƒ, bhante,
vÄ«sati, paÃ±Ã±Ä• saá¹ƒ ... pe0 ... sataá¹ƒ dethÄ• " ti yÄ• citvÄ• bhagavatopi pattaá¹ƒ gah
paÃ±Ã±Ä• petvÄ• sakkaccaá¹ƒ piá¹‡á¸• apÄ• tena paá¹-imÄ• nenti. bhagavÄ• katabhattak
upanissayacittasantÄ• nÄ• ni oloketvÄ• tathÄ• dhammaá¹ƒ deseti, yathÄ• keci saraá¹‡ag
keci paÃ±casu sÄ«lesu, keci sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalÄ• naá¹ƒ aÃ±Ã±ata
aggaphale arahatteti. evaá¹ƒ mahÄ• janaá¹ƒ anuggahetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• ra
gandhamaá¹‡á¸• alamÄ• á¸·e paÃ±Ã±attavarabuddhÄ• sane nisÄ«dati bhikkhÅ«naá¹ƒ bhat
Ä• gamayamÄ• no. tato bhikkhÅ«naá¹ƒ bhattakiccapariyosÄ• ne upaá¹-á¹-hÄ• ko bhagavat
gandhakuá¹-iá¹ƒ pavisati. idaá¹ƒ tÄ• va __purebhattakiccaá¹ƒ_.

atha bhagavÄ• evaá¹ƒ katapurebhattakicco gandhakuá¹-iyÄ• upaá¹-á¹-hÄ• ne nisÄ«ditvÄ•
pÄ• dapÄ«á¹-he á¹-hatvÄ• bhikkhusaá¹…ghaá¹ƒ ovadati - "bhikkhave, appamÄ• dena sam
buddhuppÄ• do lokasmiá¹ƒ, dullabho manussattapaá¹-ilÄ• bho, dullabhÄ• khaá¹‡asampatti
dullabhaá¹ƒ saddhammassavana" nti. tattha keci bhagavantaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ pu
cariyÄ• nurÅ«paá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ \Ne I 52/ deti. tato sabbepi bhagavantaá¹ƒ vand
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni gacchanti. keci araÃ±Ã±aá¹ƒ, keci rukkhamÅ«laá¹ƒ,
aÃ±Ã±ataraá¹ƒ, keci cÄ• tumahÄ• rÄ• jikabhavanaá¹ƒ ... pe0 ... keci vasavattibhavananti \B
gandhakuá¹-iá¹ƒ pavisitvÄ• sace Ä• kaá¹…khati, dakkhiá¹‡ena passena sato sampajÄ• no
kappeti. atha samassÄ• sitakÄ• yo uá¹-á¹-hahitvÄ• dutiyabhÄ• ge lokaá¹ƒ voloketi. tatiyabh
nigamaá¹ƒ vÄ• upanissÄ• ya viharati, tattha mahÄ• jano purebhattaá¹ƒ \Ee I 66/ dÄ• naá¹ƒ
sunivattho supÄ• ruto gandhapupphÄ• dÄ«ni Ä• dÄ• ya vihÄ• re sannipatati. tato bhagavÄ•
anurÅ«pena pÄ• á¹-ihÄ• riyena gantvÄ• dhammasabhÄ• yaá¹ƒ paÃ±Ã±attavarabuddhÄ• sa
kÄ• layuttaá¹ƒ samayayuttaá¹ƒ, atha kÄ• laá¹ƒ viditvÄ• parisaá¹ƒ uyyojeti, manussÄ• bhag
pakkamanti. idaá¹ƒ __pacchÄ• bhattakiccaá¹ƒ_.

so evaá¹ƒ niá¹-á¹-hitapacchÄ• bhattakicco sace gattÄ• ni osiÃ±citukÄ• mo hoti, buddhÄ• sa

nhÄ• nakoá¹-á¹-hakaá¹ƒ pavisitvÄ• upaá¹-á¹-hÄ• kena paá¹-iyÄ• ditaudakena gattÄ• ni utua
upaá¹-á¹-hÄ• kopi buddhÄ• sanaá¹ƒ Ä• netvÄ• gandhakuá¹-ipariveá¹‡e paÃ±Ã±apeti. bhag
nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• uttarÄ• saá¹…gaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• tat
ekakova muhuttaá¹ƒ paá¹-isallÄ«no, atha bhikkhÅ« tato tato Ä• gamma bhagavato upaá¹-á¹
tattha ekacce paÃ±haá¹ƒ pucchanti, ekacce kammaá¹-á¹-hÄ• naá¹ƒ, ekacce dhammassava
tesaá¹ƒ adhippÄ• yaá¹ƒ sampÄ• dento purimayÄ• maá¹ƒ vitinÄ• meti. idaá¹ƒ __purimayÄ• m

purimayÄ• makiccapariyosÄ• ne pana bhikkhÅ«su bhagavantaá¹ƒ vanditvÄ• pakkantesu
sakaladasasahassilokadhÄ• tudevatÄ• yo okÄ• saá¹ƒ labhamÄ• nÄ• bhagavantaá¹ƒ upasa
yathÄ• bhisaá¹…khataá¹ƒ antamaso caturakkharampi. bhagavÄ• tÄ• saá¹ƒ devatÄ• naá¹ƒ
majjhimayÄ• maá¹ƒ vÄ«tinÄ• meti. idaá¹ƒ __majjhimayÄ• makiccaá¹ƒ_.

pacchimayÄ• maá¹ƒ pana tayo koá¹-á¹-hÄ• se katvÄ• purebhattato paá¹-á¹-hÄ• ya nisajjÄ•
kilÄ• subhÄ• vamocanatthaá¹ƒ ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ caá¹…kamena vÄ«tinÄ• meti, duti
gandhakuá¹-iá¹ƒ pavisitvÄ• dakkhiá¹‡ena passena sato sampajÄ• no sÄ«haseyyaá¹ƒ kapp
paccuá¹-á¹-hÄ• ya nisÄ«ditvÄ• purimabuddhÄ• naá¹ƒ \Ne I 53/ santike dÄ• nasÄ«lÄ• divas
katÄ• dhikÄ• rapuggaladassanatthaá¹ƒ \Ee I 67/ buddhacakkhunÄ• lokaá¹ƒ voloketi. idaá¹ƒ
__pacchimayÄ• makiccaá¹ƒ_.

tampi \Be I 51/ divasaá¹ƒ bhagavÄ• imasmiá¹ƒyeva kicce á¹-hito lokaá¹ƒ olokento idaá¹ƒ a
kosalaraá¹-á¹-he cÄ• rikaá¹ƒ carantena aggikkhandhena upametvÄ• ekasmiá¹ƒ sutte desite
arahattaá¹ƒ pÄ• puá¹‡issanti, saá¹-á¹-himattÄ• naá¹ƒ uá¹‡haá¹ƒ lohitaá¹ƒ mukhato uggacch
gihibhÄ• vaá¹ƒ gamissanti. tattha ye arahattaá¹ƒ pÄ• puá¹‡issanti, te yaá¹ƒkiÃ±ci dhammad
pÄ• puá¹‡issanteva. itaresaá¹ƒ pana bhikkhÅ«naá¹ƒ saá¹…gahatthÄ• ya cÄ• rikaá¹ƒ carituk
bhikkhÅ«naá¹ƒ Ä• rocehÄ«" ti Ä• ha.

thero anupariveá¹‡aá¹ƒ gantvÄ• , "Ä• vuso, satthÄ• mahÄ• janassa saá¹…gahatthÄ• ya cÄ
gantukÄ• mÄ• Ä• gacchathÄ• " ti Ä• ha. bhikkhÅ« mahÄ• lÄ• bhaá¹ƒ labhitvÄ• viya tuá¹-á¹
mahÄ• janassa dhammaá¹ƒ desentassa bhagavato suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ o
dhammakathaá¹ƒ sotu" nti paruá¸·hakesÄ• kese ohÄ• retvÄ• malaggahitapattÄ• patte pac
cÄ«varÄ• ni dhovitvÄ• gamanasajjÄ• ahesuá¹ƒ. satthÄ• aparicchinnena bhikkhusaá¹…gh
kosalaraá¹-á¹-haá¹ƒ cÄ• rikÄ• ya nikkhanto gÄ• manigamapaá¹-ipÄ• á¹-iyÄ• ekadivasaá¹ƒ
gÄ• vutaaá¸• á¸• hayojanatigÄ• vutayojanaparamaá¹ƒ cÄ• rikaá¹ƒ caranto ekasmiá¹ƒ pades
agginÄ• sampajjalitaá¹ƒ disvÄ• "imameva vatthuá¹ƒ katvÄ• sattahi aá¹…gehi paá¹-imaá¹‡
kathessÄ• mÄ«" ti gamanaá¹ƒ pacchinditvÄ• aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ upasaá¹…ka
dassesi. Ä• nandatthero satthu adhippÄ• yaá¹ƒ \Ee I 68/ Ã±atvÄ• "addhÄ• kÄ• raá¹‡aá¹ƒ b
tathÄ• gatÄ• gamanaá¹ƒ pacchinditvÄ• nisÄ«dantÄ«" ti catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹
nisÄ«ditvÄ• bhikkhÅ« Ä• mantetvÄ• "passatha no tumhe, bhikkhave, amuá¹ƒ mahantaá¹ƒ

__aggikkhandhopamasuttantaá¹ƒ_ (AN II 7.72) deseti.

imasmiÃ±ca pana veyyÄ• karaá¹‡e bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá
uggaÃ±chi, saá¹-á¹-himattÄ• bhikkhÅ« sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattiá¹ƒsu, sa
bhikkhÅ«naá¹ƒ anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsu. taÃ±hi veyyÄ• karaá¹‡aá¹ƒ
saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ nÄ• makÄ• yo santatto, nÄ• makÄ• ye santatte kara
santatte nidhÄ• nagataá¹ƒ uá¹‡haá¹ƒ \Ne I 54/ lohitaá¹ƒ mukhato uggaÃ±chi. saá¹-á¹-himatt
"dukkaraá¹ƒ vata buddhasÄ• sane yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahma
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattÄ• , saá¹-á¹-himattÄ• \Be I 52/ bhikkhÅ« satthu d
Ã±Ä• á¹‡aá¹ƒ pesetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pattÄ• .

tattha yesaá¹ƒ uá¹‡haá¹ƒ lohitaá¹ƒ mukhato uggaÃ±chi, te pÄ• rÄ• jikaá¹ƒ Ä• pajjiá¹ƒsu. ye
te khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni maddantÄ• vicariá¹ƒsu. ye arahattaá¹ƒ pattÄ
ahesuá¹ƒ. satthu dhammadesanÄ• imesaá¹ƒ tiá¹‡á¹‡ampi saphalÄ• va jÄ• tÄ• ti. arahattaá
saphalÄ• hotu, itaresaá¹ƒ kathaá¹ƒ saphalÄ• jÄ• tÄ• ti? tepi hi sace imaá¹ƒ dhammadesan
pamattÄ• va hutvÄ• á¹-hÄ• naá¹ƒ jahituá¹ƒ na sakkuá¹‡eyyuá¹ƒ. tato nesaá¹ƒ taá¹ƒ pÄ• pa
apÄ• yesuyeva saá¹ƒsÄ«dÄ• peyya \Ee I 69/. imaá¹ƒ pana desanaá¹ƒ sutvÄ• jÄ• tasaá¹ƒve
sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hitÄ• dasa sÄ«lÄ• ni pÅ«retvÄ• yoniso manasikÄ• re yuttap
keci sakadÄ• gÄ• mino keci anÄ• gÄ• mino ahesuá¹ƒ, keci devaloke nibbattiá¹ƒsu, evaá¹ƒ p
saphalÄ• ahosi. itare pana sace imaá¹ƒ dhammadesanaá¹ƒ na suá¹‡eyyuá¹ƒ, gacchante ga
saá¹…ghÄ• disesampi pÄ• rÄ• jikampi pÄ• puá¹‡itvÄ• apÄ• yesuyeva uppajjitvÄ• mahÄ• d
pana desanaá¹ƒ sutvÄ• "aho sallekhitaá¹ƒ buddhasÄ• sanaá¹ƒ, na sakkÄ• amhehi yÄ• vaj
paá¹-ipattiá¹ƒ pÅ«retuá¹ƒ, sikkhaá¹ƒ paccakkhÄ• ya upÄ• sakadhammaá¹ƒ pÅ«retvÄ• dukk
gihibhÄ• vaá¹ƒ upagamiá¹ƒsu. te tÄ«su saraá¹‡esu patiá¹-á¹-hÄ• ya paÃ±ca sÄ«lÄ• ni rakkh
pÅ«retvÄ• keci sotÄ• pannÄ• keci sakadÄ• gÄ• mino keci anÄ• gÄ• mino jÄ• tÄ• , keci de
tesampi saphalÄ• va ahosi.

imaá¹ƒ pana satthu dhammadesanaá¹ƒ sutvÄ• devasaá¹…ghÄ• yehipi sutÄ• , yehipi na su
Ä• rocentÄ• vicariá¹ƒsu. bhikkhÅ« sutvÄ• sutvÄ• "dukkaraá¹ƒ, bho, buddhÄ• naá¹ƒ sÄ• sa
paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ caritu" nti ekakkhaá¹‡eneva dasapi bhikk
saá¹-á¹-hipi satampi sahassampi bhikkhÅ« gihÄ« honti. satthÄ• yathÄ• ruciyÄ• cÄ• rikaá¹ƒ
jetavanameva Ä• gantvÄ• bhikkhÅ« Ä• mantesi - "bhikkhave, tathÄ• gato cÄ• rikaá¹ƒ caran
vihÄ• si, icchÄ• mahaá¹ƒ, bhikkhave, aá¸• á¸• hamÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ, nÄ• mhi ke
aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• " ti. aá¸• á¸• hamÄ• saá¹ƒ \Be I 53/ ekÄ«
paá¹-isallÄ• nÄ• vuá¹-á¹-hito Ä• nandattherena saddhiá¹ƒ vihÄ• racÄ• rikaá¹ƒ caramÄ• no d
tanubhÅ«taá¹ƒ \Ne I 55/ bhikkhusaá¹…ghaá¹ƒ disvÄ• jÄ• nantoyeva theraá¹ƒ pucchi - "Ä• n
tathÄ• gate cÄ• rikaá¹ƒ caritvÄ• jetavanaá¹ƒ Ä• gate sakalavihÄ• ro kÄ• sÄ• vapajjoto isivÄ
idÄ• ni pana tanubhÅ«to bhikkhusaá¹…gho dissati, yebhuyyena ca uppaá¹‡á¸• upaá¹‡á¸• u

kiá¹ƒ nu kho eta" nti? etarahi bhagavÄ• tumhÄ• kaá¹ƒ aggikkhandhopamadhammadesanaá
paá¹-á¹-hÄ• ya bhikkhÅ« saá¹ƒvegappattÄ• hutvÄ• "mayaá¹ƒ etaá¹ƒ dhammaá¹ƒ sabbapp
sakkhissÄ• ma, asammÄ• vattantÄ• naÃ±ca janassa saddhÄ• deyyaá¹ƒ paribhuÃ±jituá¹ƒ ay
saá¹…kamantÄ«ti.

tasmiá¹ƒ khaá¹‡e bhagavato dhammasaá¹ƒvego uppajji. tato theraá¹ƒ Ä• ha - "mayi paá¹-is
na koci mama puttÄ• naá¹ƒ ekaá¹ƒ assÄ• saá¹-á¹-hÄ• naá¹ƒ kathesi. sÄ• garassa hi otaraá
imasmiá¹ƒ sÄ• sane assÄ• sakÄ• raá¹‡Ä• ni. gacchÄ• nanda, gandhakuá¹-ipariveá¹‡e budd
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tehÄ«" ti. thero tathÄ• akÄ• si. satthÄ• buddhÄ• sanavarag
"bhikkhave, mettÄ• ya sabbapubbabhÄ• go nÄ• ma neva appanÄ• , na upacÄ• ro, sattÄ• na
vatvÄ• imissÄ• aá¹-á¹-huppattiyÄ• imaá¹ƒ cÅ«á¸·accharÄ• saá¹…ghÄ• tasuttaá¹ƒ desesi.

tattha __accharÄ• saá¹…ghÄ• tamatta_nti accharÄ• paharaá¹‡amattaá¹ƒ, dve aá¹…guliyo
saddakaraá¹‡amattanti attho. __mettÄ• citta_nti sabbasattÄ• naá¹ƒ hitapharaá¹‡acittaá¹ƒ. _
Ä• sevati? Ä• vajjento Ä• sevati, jÄ• nanto Ä• sevati, passanto Ä• sevati, paccavekkhanto Ä
adhiá¹-á¹-hahanto Ä• sevati, saddhÄ• ya adhimuccanto Ä• sevati, vÄ«riyaá¹ƒ paggaá¹‡hant
upaá¹-á¹-hÄ• pento Ä• sevati, cittaá¹ƒ samÄ• dahanto Ä• sevati, paÃ±Ã±Ä• ya pajÄ• nanto
abhijÄ• nanto Ä• sevati, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto Ä• sevati, pahÄ• tabbaá¹ƒ pajahant
bhÄ• vento Ä• sevati, sacchikÄ• tabbaá¹ƒ sacchikaronto Ä• sevatÄ«ti (Paá¹-is II 2). idha pa
hitapharaá¹‡appavattanamatteneva Ä• sevatÄ«ti veditabbo.

__arittajjhÄ• no_ti \Be I 54/ \Ee I 71/ atucchajjhÄ• no apariccattajjhÄ• no vÄ• . __viharatÄ«_
pavattati pÄ• leti yapeti yÄ• peti carati viharati. tena vuccati viharatÄ«ti. iminÄ• padena met
Ä• sevantassa bhikkhuno iriyÄ• pathavihÄ• ro kathito. __satthusÄ• sanakaro_ti satthu anus
__ovÄ• dapatikaro_ti ovÄ• dakÄ• rako. ettha ca sakiá¹ƒvacanaá¹ƒ ovÄ• do, punappunavaca
sammukhÄ• vacanampi \Ne I 56/ ovÄ• do, pesetvÄ• parammukhÄ• vacanaá¹ƒ, anusÄ• sar
vacanaá¹ƒ ovÄ• do, otiá¹‡á¹‡e vÄ• anotiá¹‡á¹‡e vÄ• vatthusmiá¹ƒ tantiá¹-hapanavasena v
evaá¹ƒ viseso veditabbo. paramatthato pana ovÄ• doti vÄ• anusÄ• sanÄ«ti vÄ• ese eke ek
tajjÄ• te taÃ±Ã±evÄ• ti. ettha ca "accharÄ• saá¹…ghÄ• tamattampi ce, bhikkhave, bhikkhu n
ti idameva satthusÄ• sanaÃ±ceva ovÄ• do ca, tassa karaá¹‡ato esa sÄ• sanakaro ovÄ• dap

__amogha_nti atucchaá¹ƒ. __raá¹-á¹-hapiá¹‡á¸• a_nti Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya raá
pabbajitena paresaá¹ƒ gehato paá¹-iladdhattÄ• piá¹‡á¸• apÄ• to raá¹-á¹-hapiá¹‡á¸• o nÄ• m
__paribhuÃ±jatÄ«_ti cattÄ• ro paribhogÄ• theyyaparibhogo iá¹‡aparibhogo dÄ• yajjaparibh
tattha dussÄ«lassa paribhogo __theyyaparibhogo_ nÄ• ma. sÄ«lavato apaccavekkhitaparib
nÄ• ma. sattannaá¹ƒ sekkhÄ• naá¹ƒ paribhogo __dÄ• yajjaparibhogÄ• _ nÄ• ma. khÄ«á¹‡Ä
__sÄ• miparibhogo_ nÄ• ma. tattha \Ee I 72/ imassa bhikkhuno ayaá¹ƒ raá¹-á¹-hapiá¹‡á¸• a
kÄ• raá¹‡ehi amogho hoti. accharÄ• saá¹…ghÄ• tamattampi mettÄ• cittaá¹ƒ Ä• sevanto bhi

sÄ• miko hutvÄ• , aá¹‡aá¹‡o hutvÄ• , dÄ• yÄ• do hutvÄ• paribhuÃ±jatÄ«tipissa amogho ra
accharÄ• saá¹…ghÄ• tamattampi mettaá¹ƒ Ä• sevantassa bhikkhuno dinnadÄ• naá¹ƒ maha
mahÄ• nisaá¹ƒsaá¹ƒ mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• rantipissa amogho raá¹-á¹-hapiá¹‡á¸•
ye naá¹ƒ bahulÄ«karontÄ«_ti ye pana imaá¹ƒ mettÄ• cittaá¹ƒ bahulaá¹ƒ Ä• sevanti bhÄ• ve
te amoghaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ paribhuÃ±jantÄ«ti ettha vattabbameva kiá¹ƒ? evarÅ«
raá¹-á¹-hapiá¹‡á¸• assa sÄ• mino aá¹‡aá¹‡Ä• dÄ• yÄ• dÄ• hutvÄ• paribhuÃ±jantÄ«ti.

54-55__._ catutthe \Be I 55/ __bhÄ• vetÄ«_ti uppÄ• deti vaá¸• á¸• heti. paÃ±came __manas
karoti. sesaá¹ƒ imesu dvÄ«supi tatiye vuttanayeneva veditabbaá¹ƒ. yo hi Ä• sevati, ayameva
manasi karoti. yena cittena Ä• sevati, teneva bhÄ• veti, tena manasi karoti. sammÄ• sambu
dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• desanÄ• vilÄ• sappatto nÄ• ma hoti, tassÄ• supp
desanÄ• vilÄ• saá¹ƒ dhammissariyataá¹ƒ paá¹-isambhidÄ• pabhedakusalataá¹ƒ appaá¹-iha
nissÄ• ya ekakkhaá¹‡e uppannaá¹ƒ ekacittameva tÄ«hi koá¹-á¹-hÄ• sehi vibhajitvÄ• dasse

<56> chaá¹-á¹-he \Ne I 57/ __ye kecÄ«_ti aniyÄ• mitavacanaá¹ƒ. __akusalÄ• _ti tesaá¹ƒ ni
ettÄ• vatÄ• sabbÄ• kusalÄ• asesato pariyÄ• dinnÄ• honti. __akusalabhÄ• giyÄ• _ \Ee I 73
akusalÄ• namevetaá¹ƒ nÄ• maá¹ƒ. akusalÄ• yeva hi ekacce akusalaá¹ƒ sahajÄ• tavasena,
bhajanti ceva, tesaÃ±ca pakkhÄ• bhavantÄ«ti "akusalabhÄ• giyÄ• akusalapakkhikÄ• " ti vu
manopubbaá¹…gamÄ• _ti mano pubbaá¹ƒ paá¹-hamataraá¹ƒ gacchati etesanti manopubba
manena saddhiá¹ƒ ekuppÄ• dÄ• ekavatthukÄ• ekanirodhÄ• ekÄ• rammaá¹‡Ä• ca honti. y
uppÄ• dako kÄ• rako janako samuá¹-á¹-hÄ• pako nibbattako, tasmÄ• manopubbaá¹…gam

__paá¹-hamaá¹ƒ uppajjatÄ«_ti yathÄ• nÄ• ma "rÄ• jÄ• nikkhanto" ti vutte "rÄ• jÄ• yeva nik
nikkhantÄ• anikkhantÄ• " ti pucchitabbakÄ• raá¹‡aá¹ƒ natthi, sabbÄ• nikkhantÄ• teva paÃ±
uppannoti vuttakÄ• lato paá¹-á¹-hÄ• ya avasesÄ• sahajÄ• tasaá¹ƒsaá¹-á¹-hasampayuttÄ•
pucchitabbakÄ• raá¹‡aá¹ƒ natthi, sabbe te uppannÄ• tveva paÃ±Ã±Ä• yanti. etamatthavasa
saá¹ƒsaá¹-á¹-hasampayutto ekuppÄ• dekanirodhopi samÄ• no mano tesaá¹ƒ dhammÄ• naá
vutto. __anvadevÄ• _ti anudeva, saheva ekatoyevÄ• ti attho. byaÃ±janacchÄ• yaá¹ƒ pana g
cittaá¹ƒ uppajjati, pacchÄ• cetasikÄ• ti na gahetabbaá¹ƒ. attho hi paá¹-isaraá¹‡aá¹ƒ \Be I 56
byaÃ±janaá¹ƒ. "manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• " ti gÄ•

<57> sattame __kusalÄ• _ti catubhÅ«makÄ• pi kusalÄ• dhammÄ• kathitÄ• . sesaá¹ƒ chaa
veditabbaá¹ƒ.

<58> aá¹-á¹-hame \Ee I 74/ __yathayidaá¹ƒ, bhikkhave, pamÄ• do_ti ettha, __bhikkhave_ti
ayaá¹ƒ pamÄ• doti attho. __pamÄ• do_ti pamajjanÄ• kÄ• ro. vuttaÃ±hetaá¹ƒ -

"tattha katamo pamÄ• do? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite vÄ• pa

cittassa vossaggo vossaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ bhÄ• va
asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittachandatÄ• nikkhittadhur
anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogo anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ \Ne I 5
pamajjanÄ• pamajjitattaá¹ƒ, ayaá¹ƒ vuccati pamÄ• do" ti (Vibh 846).

__uppannÄ• ca kusalÄ• dhammÄ• parihÄ• yantÄ«_ti idaá¹ƒ jhÄ• navipassanÄ• naá¹ƒ va
pana sakiá¹ƒ uppannÄ• naá¹ƒ puna parihÄ• naá¹ƒ nÄ• ma natthi.

<59> navame appamÄ• do pamÄ• dassa paá¹-ipakkhavasena vitthÄ• rato veditabbo.

<60> dasame __kosajja_nti kusÄ«tabhÄ• vo. sesaá¹ƒ vuttanayamevÄ• ti.

accharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ• .

7. vÄ«riyÄ• rambhÄ• divaggavaá¹‡á¹‡anÄ•

<61> sattamassa \Ne I 59/ paá¹-hame __vÄ«riyÄ• rambho_ti catukiccassa sammappadhÄ•
Ä• raddhapaggahitaparipuá¹‡á¹‡avÄ«riyatÄ• ti attho.

<62> dutiye \Be I 57/ __mahicchatÄ• _ti mahÄ• lobho. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ -

"tattha katamÄ• mahicchatÄ• ? itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napacc
paÃ±cahi vÄ• kÄ• maguá¹‡ehi asantuá¹-á¹-hassa bhiyyokamyatÄ• , yÄ• evarÅ«pÄ• icchÄ
rÄ• go sÄ• rÄ• go cittassa sÄ• rÄ• go. ayaá¹ƒ vuccati mahicchatÄ• " ti (Vibh 850).

<63> tatiye \Ee I 75/ __appicchatÄ• _ti alobho. __appicchassÄ• _ti anicchassa. ettha hi bya
sÄ• vasesaá¹ƒ viya, attho pana niravaseso. na hi appamattikÄ• ya icchÄ• ya atthibhÄ• vena
icchÄ• ya pana abhÄ• vena punappunaá¹ƒ Ä• sevitassa alobhasseva bhÄ• vena appicchoti

apicettha atricchatÄ• , pÄ• picchatÄ• , mahicchatÄ• appicchatÄ• ti ayaá¹ƒ bhedo veditabb
atittassa paralÄ• bhe patthanÄ• __atricchatÄ• _ nÄ• ma, yÄ• ya samannÄ• gatassa ekabh
patte patite na supakko viya khuddako ca viya khÄ• yati, sveva pana parassa patte pakkhitt
mahanto viya ca khÄ• yati. asantaguá¹‡asambhÄ• vanatÄ• pana paá¹-iggahaá¹‡e ca amat
nÄ• ma, sÄ• "idhekacco assaddho samÄ• no saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«" tiÄ• dinÄ•
tÄ• ya samannÄ• gato puggalo kohaÃ±Ã±e patiá¹-á¹-hÄ• ti. santaguá¹‡asambhÄ• vanatÄ•
amattaÃ±Ã±utÄ• __mahicchatÄ• _ nÄ• ma, sÄ• pi "idhekacco saddho samÄ• no saddhoti n
sÄ«lavÄ• samÄ• no sÄ«lavÄ• ti maá¹ƒ \Ne I 60/ jano jÄ• nÄ• tÅ«" ti iminÄ• nayena Ä• gat
puggalo dussantappayo hoti, vijÄ• tamÄ• tÄ• pissa cittaá¹ƒ gahetuá¹ƒ na sakkoti. tenetaá¹ƒ

"aggikkhandho samuddo ca, mahiccho cÄ• pi puggalo.

sakaá¹-ena paccaye dentu, tayopete atappayÄ• " ti ||

santaguá¹‡anigÅ«hanatÄ• \Be I 58/ pana paá¹-iggahaá¹‡e ca mattaÃ±Ã±utÄ• __appiccha
samannÄ• gato puggalo attani vijjamÄ• nampi guá¹‡aá¹ƒ paá¹-icchÄ• detukÄ• matÄ• ya sa
jano jÄ• nÄ• tÅ«" ti na icchati. sÄ«lavÄ• , pavivitto, bahussuto, Ä• raddhavÄ«riyo, samÄ• dh
khÄ«á¹‡Ä• savo \Ee I 76/ samÄ• no "khÄ«á¹‡Ä• savoti maá¹ƒ jano jÄ• nÄ• tÅ«" ti na icchati
__majjhantikatthero_.

thero kira mahÄ• khÄ«á¹‡Ä• savo ahosi, pattacÄ«varaá¹ƒ panassa pÄ• damattameva aggh
dhammaraÃ±Ã±o vihÄ• ramahadivase saá¹…ghatthero ahosi. athassa atilÅ«khabhÄ• vaá¹ƒ
thokaá¹ƒ bahi hothÄ• " ti Ä• haá¹ƒsu. thero "mÄ• dise khÄ«á¹‡Ä• save raÃ±Ã±o saá¹…gaha
karissatÄ«" ti pathaviyaá¹ƒ nimujjitvÄ• saá¹…ghattherassa ukkhittapiá¹‡á¸• aá¹ƒ gaá¹‡hant
khÄ«á¹‡Ä• savo samÄ• no "khÄ«á¹‡Ä• savoti maá¹ƒ jano jÄ• nÄ• tÅ«" ti na icchati. evaá¹ƒ
anuppannaá¹ƒ lÄ• bhaá¹ƒ uppÄ• deti, uppannaá¹ƒ thÄ• varaá¹ƒ karoti, dÄ• yakÄ• naá¹ƒ citt
yathÄ• hi so attano appicchatÄ• ya appaá¹ƒ gaá¹‡hÄ• ti, tathÄ• tathÄ• tassa vatte pasann

aparopi catubbidho appiccho - paccayaappiccho, dhutaá¹…gaappiccho, pariyattiappiccho, a
tattha catÅ«su paccayesu appiccho __paccayaappiccho_ nÄ• ma. so dÄ• yakassa vasaá¹ƒ
vasaá¹ƒ jÄ• nÄ• ti, attano thÄ• maá¹ƒ jÄ• nÄ• ti. yadi hi deyyadhammo bahu hoti, dÄ• yako
dÄ• yakassa vasena appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammo appo, dÄ• yako bahuá¹ƒ dÄ• tukÄ
appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammopi bahu, dÄ• yakopi bahuá¹ƒ dÄ• tukÄ• mo, attano thÄ•
gaá¹‡hÄ• ti.

dhutaá¹…gasamÄ• dÄ• nassa \Ne I 61/ attani atthibhÄ• vaá¹ƒ najÄ• nÄ• petukÄ• mo __dh
vibhÄ• vanatthaá¹ƒ imÄ• ni vatthÅ«ni - __sosÄ• nikamahÄ• kumÄ• ratthero_ \Ee I 77/ kira s
vasi, aÃ±Ã±o ekabhikkhupi na aÃ±Ã±Ä• si. tenevÄ• ha -

"susÄ• ne \Be I 59/ saá¹-á¹-hi vassÄ• ni, abbokiá¹‡á¹‡aá¹ƒ vasÄ• mahaá¹ƒ.

dutiyo maá¹ƒ na jÄ• neyya, aho sosÄ• nikuttamo" ti ||

cetiyapabbate dve __bhÄ• tikattherÄ• _ vasiá¹ƒsu. kaniá¹-á¹-ho upaá¹-á¹-hÄ• kena pesitaá¹
gahetvÄ• jeá¹-á¹-hassa santikaá¹ƒ agamÄ• si "paribhogaá¹ƒ, bhante, karothÄ• " ti. therassa
katvÄ• mukhavikkhÄ• lanakÄ• lo ahosi. so "alaá¹ƒ, Ä• vuso" ti Ä• ha. kacci, bhante, ekÄ• s

Ä• harÄ• vuso, ucchukhaá¹‡á¸• ikanti paÃ±Ã±Ä• sa vassÄ• ni ekÄ• saniko samÄ• nopi dhu
paribhogaá¹ƒ katvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• puna dhutaá¹…gaá¹ƒ adhiá¹-á¹-hÄ• ya gato

yo pana __sÄ• ketatissatthero_ viya bahussutabhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ na icchati, ayaá
nÄ• ma. thero kira "khaá¹‡o natthÄ«ti uddesaparipucchÄ• su okÄ• saá¹ƒ akaronto kadÄ• m
labhissathÄ• " ti codito gaá¹‡aá¹ƒ vissajjetvÄ• kaá¹‡ikÄ• ravÄ• likasamuddavihÄ• raá¹ƒ gat
theranavamajjhimÄ• naá¹ƒ upakÄ• ro hutvÄ• mahÄ• pavÄ• raá¹‡Ä• ya uposathadivase dha
khobhetvÄ• gato.

yo pana sotÄ• pannÄ• dÄ«su aÃ±Ã±ataro hutvÄ• sotÄ• pannÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• petu
__adhigamappiccho_ nÄ• ma tayo kulaputtÄ• (MN I 325) viya ghaá¹-Ä«kÄ• rakumbhakÄ• r
ca. imasmiá¹ƒ panatthe laddhÄ• sevanena balavaalobhena samannÄ• gato sekkhopi puthuj

<64> catutthe __asantuá¹-á¹-hitÄ• _ti asantuá¹-á¹-he puggale sevantassa bhajantassa payi
asantosasaá¹…khÄ• to lobho.

<65> paÃ±came \Ee I 78/ __santuá¹-á¹-hitÄ• _ti santuá¹-á¹-he puggale sevantassa bhajanta
uppanno \Ne I 62/ alobhasaá¹…khÄ• to santoso. __santuá¹-á¹-hassÄ• _ti itarÄ«tarapaccaya
samannÄ• gatassa. so panesa santoso \Be I 60/ dvÄ• dasavidho hoti. seyyathidaá¹ƒ - cÄ«v
yathÄ• balasantoso, yathÄ• sÄ• ruppasantosoti tividho. evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«su.

tassÄ• yaá¹ƒ pabhedasaá¹ƒvaá¹‡á¹‡anÄ• - idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹ƒ vA
teneva yÄ• peti aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa cÄ«vare __yat
pana pakatidubbalo vÄ• hoti Ä• bÄ• dhajarÄ• bhibhÅ«to vÄ• , garuá¹ƒ cÄ«varaá¹ƒ pÄ• rup
bhikkhunÄ• saddhiá¹ƒ taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti. ayam
__yathÄ• balasantoso_. aparo paá¹‡Ä«tapaccayalÄ• bhÄ« hoti. so paá¹-á¹-acÄ«varÄ• dÄ«m
mahagghacÄ«varaá¹ƒ bahÅ«ni vÄ• pana cÄ«varÄ• ni labhitvÄ• "idaá¹ƒ therÄ• naá¹ƒ cirap
bahussutÄ• naá¹ƒ anurÅ«paá¹ƒ, idaá¹ƒ gilÄ• nÄ• naá¹ƒ, idaá¹ƒ appalÄ• bhÄ• naá¹ƒ hotÅ«"
purÄ• á¹‡acÄ«varaá¹ƒ vÄ• saá¹…kÄ• rakÅ«á¹-Ä• dito vÄ• nantakÄ• ni uccinitvÄ• tehi saá
dhÄ• rentopi santuá¹-á¹-hova hoti. ayamassa cÄ«vare __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa piá¹‡á¸• apÄ• te __yathÄ• lÄ• bhasantoso_. y
pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ labhati, yenassa parib
sabhÄ• gassa bhikkhuno taá¹ƒ datvÄ• tassa hatthato sappÄ• yabhojanaá¹ƒ bhuÃ±jitvÄ• sa
santuá¹-á¹-hova hoti. ayamassa piá¹‡á¸• apÄ• te __yathÄ• balasantoso_. aparo bahuá¹ƒ pa
piá¹‡á¸• apÄ• taá¹ƒ labhati. so taá¹ƒ cÄ«varaá¹ƒ viya theracirapabbajitabahussutaappalÄ• b

79/ datvÄ• tesaá¹ƒ vÄ• sesakaá¹ƒ piá¹‡á¸• Ä• ya vÄ• caritvÄ• missakÄ• hÄ• raá¹ƒ bhuÃ±
ayamassa piá¹‡á¸• apÄ• te __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu senÄ• sanaá¹ƒ labhati manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ• , so tena n
domanassaá¹ƒ uppÄ• deti, antamaso tiá¹‡asanthÄ• rakenÄ• pi yathÄ• laddheneva \Be I 61/
__yathÄ• lÄ• bhasantoso_. yo pana attano pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ•
yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa santake sa
santuá¹-á¹-hova hoti. ayamassa senÄ• sane __yathÄ• balasantoso_.

aparo \Ne I 63/ mahÄ• puÃ±Ã±o leá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni bahÅ«ni paá¹
tÄ• ni cÄ«varÄ• dÄ«ni viya theracirapabbajitabahussutaappalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ•
santuá¹-á¹-hova hoti. ayamassa senÄ• sane __yathÄ• sÄ• ruppasantoso_. yopi "uttamasen
pamÄ• daá¹-á¹-hÄ• naá¹ƒ, tattha nisinnassa thinamiddhaá¹ƒ okkamati, niddÄ• bhibhÅ«tassa
pÄ• pavitakkÄ• pÄ• tubhavantÄ«" ti paá¹-isaÃ±cikkhitvÄ• tÄ• disaá¹ƒ senÄ• sanaá¹ƒ patta
taá¹ƒ paá¹-ikkhipitvÄ• abbhokÄ• sarukkhamÅ«lÄ• dÄ«su vasantopi santuá¹-á¹-hova hoti. ay
__yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so yaá¹ƒ labhati,
aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa gilÄ• napaccaye __yathÄ• lÄ•
telena atthiko phÄ• á¹‡itaá¹ƒ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa hattha
aÃ±Ã±adeva vÄ• pariyesitvÄ• bhesajjaá¹ƒ karontopi santuá¹-á¹-hova hoti. ayamassa gilÄ•
__yathÄ• balasantoso_.

aparo mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tabhesajjaá¹ƒ labhati. so
theracirapabbajitabahussutaappalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ• tesaá¹ƒ Ä• bhatena yena k
santuá¹-á¹-hova hoti. yo pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«takaá¹ƒ á¹-hapetvÄ• ekasm
"gaá¹‡hatha, bhante, yadicchaka" nti vuccamÄ• no "sacassa tesu aÃ±Ã±atarenapi rogo vÅ«
muttaharÄ«takaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡ita" nti catumadhuraá¹ƒ paá¹-ikkhipitvÄ
bhesajjaá¹ƒ karontopi paramasantuá¹-á¹-hova hoti. ayamassa gilÄ• napaccaye __yathÄ• sÄ
pana paccekapaccayesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ santosÄ• naá¹ƒ yathÄ• sÄ• ruppasantos

66-67__._ chaá¹-á¹-hasattamesu \Be I 62/ ayonisomanasikÄ• rayonisomanasikÄ• rÄ• heá¹-
sesamettha uttÄ• natthamevÄ• ti.

<68> aá¹-á¹-hame __asampajaÃ±Ã±a_nti asampajÄ• nabhÄ• vo, mohassetaá¹ƒ adhivacan
ajÄ• nantassa sammuá¸·hassa.

<69> navame \Ne I 64/ __sampajaÃ±Ã±a_nti sampajÄ• nabhÄ• vo, paÃ±Ã±Ä• yetaá¹ƒ nÄ•

sampajÄ• nantassa.

<70> dasame __pÄ• pamittatÄ• _ti yassa pÄ• pÄ• lÄ• makÄ• mittÄ• , so pÄ• pamitto. pÄ•
pÄ• pamittatÄ• , tenÄ• kÄ• rena pavattÄ• naá¹ƒ catunnaá¹ƒ khandhÄ• namevetaá¹ƒ nÄ• ma

"tattha katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• assaddhÄ• dussÄ«lÄ• appassutÄ• mad
tesaá¹ƒ sevanÄ• \Ee I 81/ nisevanÄ• saá¹ƒsevanÄ• bhajanÄ• sambhajanÄ• bhatti samb
vuccati pÄ• pamittatÄ• " ti (Vibh 901).

vÄ«riyÄ• rambhÄ• divaggavaá¹‡á¹‡anÄ• .

8. kalyÄ• á¹‡amittatÄ• divaggavaá¹‡á¹‡anÄ•

<71> aá¹-á¹-hamassa \Ne I 65/ paá¹-hame __kalyÄ• á¹‡amittatÄ• _ti kalyÄ• á¹‡Ä• mittÄ•
tassa bhÄ• vo kalyÄ• á¹‡amittatÄ• . sesaá¹ƒ vuttapaá¹-ipakkhanayena veditabbaá¹ƒ.

72-73__._ dutiye __anuyogo_ti yogo payogo. __ananuyogo_ti ayogo appayogo. __anuyogÄ
__ananuyogÄ• _ti ananuyogena. __kusalÄ• naá¹ƒ dhammÄ• na_nti catubhÅ«makakusalad
uttÄ• natthameva.

<74> catutthe __bojjhaá¹…gÄ• _ti bujjhanakasattassa aá¹…gabhÅ«tÄ• satta dhammÄ• . y
so bujjhati, sammohaniddÄ• to vÄ• vuá¹-á¹-hÄ• ti, catusaccadhammaá¹ƒ \Be I 63/ vÄ• sac
aá¹…gabhÅ«tÄ• tipi bojjhaá¹…gÄ• . "bojjhaá¹…gÄ• ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bujjh
anubujjhantÄ«ti bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• , sambujjhantÄ«ti bojjhaá¹
saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• " ti (Paá¹-is II 17). evaá¹ƒ panetaá¹ƒ padaá¹ƒ vibhattameva.

<75> paÃ±came __bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«_ti iminÄ• padena bojjhaá¹…gÄ
nÄ• ma kathitÄ• \Ee I 82/. sÄ• panesÄ• catubbidhÄ• hoti - vipassanÄ• , vipassanÄ• pÄ•
phalanti. tattha vipassanÄ• ya uppajjanakÄ• le bojjhaá¹…gÄ• kÄ• mÄ• vacarÄ• honti, vipa
uppajjanakÄ• le rÅ«pÄ• vacaraarÅ«pÄ• vacarÄ• , maggaphalesu uppajjanakÄ• le lokuttarÄ
bojjhaá¹…gÄ• catubhÅ«makÄ• kathitÄ• .

<76> chaá¹-á¹-hassa aá¹-á¹-huppattiko nikkhepo. aá¹-á¹-huppattiyaá¹ƒ hetaá¹ƒ nikkhittaá¹ƒ
bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• . tesaá¹ƒ antare bandhulamallasenÄ• patiá¹ƒ
udapÄ• di, "Ä• vuso, asukaá¹ƒ nÄ• ma kulaá¹ƒ pubbe bahuÃ±Ä• tikaá¹ƒ ahosi bahupakkhaa
appapakkhaá¹ƒ jÄ• ta" nti. atha bhagavÄ• tesaá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• "mayi gate ma
ti Ã±atvÄ• gandhakuá¹-ito nikkhamma dhammasabhÄ• yaá¹ƒ paÃ±Ã±attavarabuddhÄ• san
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• " ti Ä• ha. bhagavÄ• aÃ±Ã±Ä• gÄ• manig

asukaá¹ƒ nÄ• ma kulaá¹ƒ pubbe bahuÃ±Ä• tikaá¹ƒ ahosi bahupakkhaá¹ƒ, idÄ• ni appaÃ±Ä•
jÄ• tanti vadantÄ• nisinnamhÄ• ti. satthÄ• imissÄ• aá¹-á¹-huppattiyÄ• __appamattikÄ• es
parihÄ• nÄ«_ti idaá¹ƒ suttaá¹ƒ Ä• rabhi.

tattha __appamattikÄ• _ti parittÄ• parittappamÄ• á¹‡Ä• . etÄ• ya hi parihÄ• niyÄ• saggato
parihÄ• ni nÄ• ma natthi, diá¹-á¹-hadhammikaparihÄ• nimattameva etanti Ä• ha. __etaá¹ƒ p
pacchimaá¹ƒ etaá¹ƒ lÄ• makaá¹ƒ. __yadidaá¹ƒ paÃ±Ã±Ä• parihÄ• nÄ«_ti yÄ• esÄ• mama
jhÄ• napaÃ±Ã±Ä• ya vipassanÄ• paÃ±Ã±Ä• ya maggapaÃ±Ã±Ä• ya phalapaÃ±Ã±Ä• ya ca
lÄ• makÄ• , esÄ• chaá¸• á¸• anÄ«yÄ• ti attho.

<77> sattamampi \Be I 64/ \Ee I 83/ aá¹-á¹-huppattiyameva kathitaá¹ƒ. dhammasabhÄ• yaá
bhikkhÅ«su ekacce evaá¹ƒ Ä• haá¹ƒsu - "asukaá¹ƒ nÄ• ma kulaá¹ƒ pubbe appaÃ±Ä• tikaá¹
taá¹ƒ bahuÃ±Ä• tikaá¹ƒ bahupakkhaá¹ƒ jÄ• ta" nti. kaá¹ƒ sandhÄ• ya evamÄ• haá¹ƒsÅ«ti? v
vesÄ• like ca licchavÄ«. satthÄ• tesaá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• purimanayeneva Ä• gan
"kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• " ti pucchi. te yathÄ• bhÅ«taá¹ƒ ka
imissÄ• aá¹-á¹-huppattiyÄ• imaá¹ƒ suttaá¹ƒ Ä• rabhi. tattha __appamattikÄ• _ti taá¹ƒ samp
saggaá¹ƒ vÄ• maggaá¹ƒ vÄ• sampattÄ• naá¹ƒ abhÄ• vato parittÄ• . __yadidaá¹ƒ paÃ±Ã±Ä
kammassakatapaÃ±Ã±Ä• dÄ«naá¹ƒ vuddhi. __tasmÄ• _ti yasmÄ• Ã±Ä• tÄ«naá¹ƒ vuddhi n
appÄ• parittÄ• , sÄ• saggaá¹ƒ vÄ• maggaá¹ƒ vÄ• pÄ• petuá¹ƒ asamatthÄ• , tasmÄ• . __
kammassakatÄ• dipaÃ±Ã±Ä• ya vuddhiyÄ• .

<78> aá¹-á¹-hamampi aá¹-á¹-huppattiyameva kathitaá¹ƒ. sambahulÄ• kira bhikkhÅ« dhamm
mahÄ• dhanaseá¹-á¹-hiputtaá¹ƒ Ä• rabbha "asukaá¹ƒ nÄ• ma kulaá¹ƒ pubbe mahÄ• bhogaa
ahosi, taá¹ƒ idÄ• ni appabhogaá¹ƒ jÄ• ta" nti kathayiá¹ƒsu. satthÄ• purimanayeneva Ä• gan
sutvÄ• imaá¹ƒ suttaá¹ƒ Ä• rabhi.

<79> navamampi aá¹-á¹-huppattiyameva vuttaá¹ƒ. dhammasabhÄ• yaá¹ƒ kira sannisinnÄ•
kÄ• kavaliyaseá¹-á¹-hiÃ±ca \Ne I 67/ puá¹‡á¹‡aseá¹-á¹-hiÃ±ca Ä• rabbha "asukaá¹ƒ nÄ• ma
appabhogaá¹ƒ ahosi, taá¹ƒ idÄ• ni mahÄ• bhogaá¹ƒ jÄ• ta" nti kathayiá¹ƒsu. satthÄ• purima
tesaá¹ƒ vacanaá¹ƒ sutvÄ• imaá¹ƒ suttaá¹ƒ Ä• rabhi. sesaá¹ƒ imesu dvÄ«supi heá¹-á¹-hÄ•
veditabbaá¹ƒ.

<80> dasamampi \Ee I 84/ aá¹-á¹-huppattiyaá¹ƒ vuttaá¹ƒ. dhammasabhÄ• yaá¹ƒ kira bhikkh
kosalamahÄ• rÄ• jÄ• naá¹ƒ Ä• rabbha "asukaá¹ƒ nÄ• ma kulaá¹ƒ pubbe mahÄ• yasaá¹ƒ ma
appayasaá¹ƒ appaparivÄ• raá¹ƒ jÄ• ta" nti kathayiá¹ƒsu. bhagavÄ• purimanayeneva Ä• gan
sutvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• rabhi. sesaá¹ƒ vuttanayeneva veditabbanti.

kalyÄ• á¹‡amittatÄ• divaggavaá¹‡á¹‡anÄ• .

9. pamÄ• dÄ• divaggavaá¹‡á¹‡anÄ•

<81> navamassÄ• pi \Ne I 68/ \Be I 65/ paá¹-hamaá¹ƒ aá¹-á¹-huppattiyameva kathitaá¹ƒ. sa
dhammasabhÄ• yaá¹ƒ nisinnÄ• kumbhaghosakaá¹ƒ Ä• rabbha "asukaá¹ƒ nÄ• ma kulaá¹ƒ
appaparivÄ• raá¹ƒ ahosi, idÄ• ni mahÄ• yasaá¹ƒ mahÄ• parivÄ• raá¹ƒ jÄ• ta" nti kathayiá¹ƒ
Ä• gantvÄ• tesaá¹ƒ vacanaá¹ƒ sutvÄ• imaá¹ƒ suttaá¹ƒ Ä• rabhi. tassattho heá¹-á¹-hÄ• vut

<82> dutiyÄ• dÄ«su __mahato anatthÄ• yÄ• _ti mahantassa anatthassa atthÄ• ya. sesame

pamÄ• dÄ• divaggavaá¹‡á¹‡anÄ• .

10. dutiyapamÄ• dÄ• divaggavaá¹‡á¹‡anÄ•

<98> dasame \Ne I 69/ __ajjhattika_nti niyakajjhattavasena ajjhattikaá¹ƒ. __aá¹…ga_nti kÄ
karitvÄ• _ti evaá¹ƒ katvÄ• . idaá¹ƒ vuttaá¹ƒ hoti - bhikkhave, ajjhattaá¹ƒ paccattaá¹ƒ attano
samuá¹-á¹-hitaá¹ƒ kÄ• raá¹‡anti katvÄ• na aÃ±Ã±aá¹ƒ ekaá¹ƒ kÄ• raá¹‡ampi samanupass

110-114__._ __bÄ• hira_nti \Ee I 85/ ajjhattasantÄ• nato bahi bhavaá¹ƒ. __saddhammassÄ
sÄ• sanassÄ• ti attho. __sammosÄ• yÄ• _ti vinÄ• sÄ• ya. __antaradhÄ• nÄ• yÄ• _ti apaÃ±

<115> __á¹-hitiyÄ• _ti ciraá¹-á¹-hitatthaá¹ƒ. __asammosÄ• ya anantaradhÄ• nÄ• yÄ• _ti vu
veditabbaá¹ƒ. sesamettha catukkoá¹-ike vuttanayameva.

<130> ito paresu __adhammaá¹ƒ dhammoti dÄ«pentÄ«_tiÄ• dÄ«su suttantapariyÄ• yena t
dhammo, dasa akusalakammapathÄ• adhammo. tathÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cat
iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…gik
bodhipakkhiyadhammÄ• dhammo nÄ• ma; tayo satipaá¹-á¹-hÄ• nÄ• tayo \Be I 66/ samma
indriyÄ• ni cha balÄ• ni aá¹-á¹-ha bojjhaá¹…gÄ• navaá¹…giko maggoti ca cattÄ• ro upÄ• d
satta anusayÄ• aá¹-á¹-ha micchattÄ• ni ca ayaá¹ƒ adhammo.

tattha yaá¹ƒkiÃ±ci ekaá¹ƒ adhammakoá¹-á¹-hÄ• saá¹ƒ gahetvÄ• "imaá¹ƒ adhammaá¹ƒ dha
amhÄ• kaá¹ƒ Ä• cariyakulaá¹ƒ niyyÄ• nikaá¹ƒ bhavissati, mayaá¹ƒ ca loke pÄ• kaá¹-Ä• bha
adhammaá¹ƒ "dhammo aya" nti kathayantÄ• __adhammaá¹ƒ dhammo_ti dÄ«penti nÄ• ma
ekaá¹ƒ gahetvÄ• "ayaá¹ƒ adhammo" ti kathentÄ• __dhammaá¹ƒ adhammo_ti dÄ«penti nÄ
bhÅ«tena vatthunÄ• codetvÄ• sÄ• retvÄ• yathÄ• paá¹-iÃ±Ã±Ä• ya kattabbaá¹ƒ kammaá¹
vatthunÄ• acodetvÄ• asÄ• retvÄ• apaá¹-iÃ±Ã±Ä• ya kattabbaá¹ƒ kammaá¹ƒ adhammo n

suttantapariyÄ• yena \Ne I 70/ rÄ• gavinayo dosavinayo mohavinayo saá¹ƒvaro pahÄ• naá
__vinayo_ nÄ• ma, rÄ• gÄ• dÄ«naá¹ƒ avinayo asaá¹ƒvaro appahÄ• naá¹ƒ apaá¹-isaá¹…khÄ
nÄ• ma. vinayapariyÄ• yena vatthusampatti, Ã±attisampatti, anussÄ• vanasampatti, sÄ«mÄ
parisasampattÄ«ti ayaá¹ƒ vinayo nÄ• ma. vatthuvipatti, Ã±attivipatti, anussÄ• vanavipatti, sÄ
parisavipattÄ«ti ayaá¹ƒ avinayo nÄ• ma.

suttantapariyÄ• yena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• ... pe0 .
maggoti idaá¹ƒ __bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena; _ tayo satipaá¹-á¹-hÄ• nÄ• tayo sam
iddhipÄ• dÄ• cha indriyÄ• ni cha balÄ• ni aá¹-á¹-ha bojjhaá¹…gÄ• navaá¹…giko maggoti id
alapitaá¹ƒ tathÄ• gatena_. vinayapariyÄ• yena cattÄ• ro pÄ• rÄ• jikÄ• terasa saá¹…ghÄ• d
nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena; tayo pÄ• rÄ• jikÄ• c
tayo aniyatÄ• ekatiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ•

suttantapariyÄ• yena devasikaá¹ƒ phalasamÄ• pattisamÄ• pajjanaá¹ƒ mahÄ• karuá¹‡Ä• sa
buddhacakkhunÄ• lokavolokanaá¹ƒ aá¹-á¹-huppattivasena suttantadesanÄ• jÄ• takakathÄ
_ na devasikaá¹ƒ phalasamÄ• pattisamÄ• pajjanaá¹ƒ ... pe0 ... na jÄ• takakathÄ• ti idaá¹ƒ _
vinayapariyÄ• yena \Be I 67/ nimantitassa vassÄ• vÄ• saá¹ƒ vasitvÄ• apaloketvÄ• cÄ• rikÄ
cÄ• rikÄ• pakkamanaá¹ƒ, Ä• gantukehi saddhiá¹ƒ paá¹-hamaá¹ƒ paá¹-isanthÄ• rakaraá¹‡an
tasseva Ä• ciá¹‡á¹‡assa akaraá¹‡aá¹ƒ anÄ• ciá¹‡á¹‡aá¹ƒ nÄ• ma.

suttantapariyÄ• yena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ... pe0 ... aá¹-á¹-haá¹…giko maggoti ida
nÄ• ma; tayo satipaá¹-á¹-hÄ• nÄ• ... pe0 ... navaá¹…giko maggoti idaá¹ƒ __apaÃ±Ã±attaá¹
vinayapariyÄ• yena cattÄ• ro pÄ• rÄ• jikÄ• ... pe0 ... tiá¹ƒsanissaggiyÄ• pÄ• cittiyÄ• ti idaá
nÄ• ma; tayo pÄ• rÄ• jikÄ• ... pe0 ... ekatiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ apaÃ±Ã±

yaá¹ƒ \Ee I 87/ panetaá¹ƒ sabbasuttÄ• naá¹ƒ pariyosÄ• ne __tecimaá¹ƒ saddhammaá¹ƒ ant
tattha __paÃ±ca antaradhÄ• nÄ• ni_ nÄ• ma adhigamaantaradhÄ• naá¹ƒ, paá¹-ipattiantarad
pariyattiantaradhÄ• naá¹ƒ, liá¹…gaantaradhÄ• naá¹ƒ, dhÄ• tuantaradhÄ• nanti \Ne I 71/. tat
cattÄ• ro maggÄ• , cattÄ• ri phalÄ• ni, catasso paá¹-isambhidÄ• , tisso vijjÄ• , cha abhiÃ±Ã±
paá¹-isambhidÄ• to paá¹-á¹-hÄ• ya parihÄ• yati. buddhÄ• naá¹ƒ hi parinibbÄ• nato vassasal
nibbattetuá¹ƒ sakkonti, tato paraá¹ƒ cha abhiÃ±Ã±Ä• , tato tÄ• pi nibbattetuá¹ƒ asakkontÄ•
nibbattenti. gacchante gacchante kÄ• le tÄ• pi nibbattetuá¹ƒ asakkontÄ• sukkhavipassakÄ•
anÄ• gÄ• mino sakadÄ• gÄ• mino sotÄ• pannÄ• ti. tesu dharantesu adhigamo anantarahito
pana sotÄ• pannassa jÄ«vitakkhayena adhigamo antarahito nÄ• ma hoti. idaá¹ƒ __adhigam

paá¹-ipattiantaradhÄ• naá¹ƒ nÄ• ma jhÄ• navipassanÄ• maggaphalÄ• ni nibbattetuá¹ƒ asal
catupÄ• risuddhisÄ«lamattaá¹ƒ rakkhanti. gacchante gacchante kÄ• le "sÄ«laá¹ƒ paripuá¹‡á
padhÄ• naÃ±ca anuyuÃ±jÄ• ma, na ca maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• sacchikÄ• tuá¹ƒ sakko

ariyadhammapaá¹-ivedho" ti vosÄ• naá¹ƒ Ä• pajjitvÄ• kosajjabahulÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ
akukkuccakÄ• honti, tato paá¹-á¹-hÄ• ya khuddÄ• nukhuddakÄ• ni maddanti. gacchante ga
pÄ• cittiyathullaccayÄ• ni Ä• pajjanti, tato garukÄ• pattiá¹ƒ. pÄ• rÄ• jikamattameva tiá¹-á¹-ha
pÄ• rÄ• jikÄ• ni rakkhantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ satepi sahassepi dharamÄ• ne paá¹-ipatti
hoti. pacchimakassa pana bhikkhuno \Ee I 88/ sÄ«labhedena \Be I 68/ vÄ• jÄ«vitakkhayena
hotÄ«ti idaá¹ƒ __paá¹-ipattiantaradhÄ• naá¹ƒ_ nÄ• ma.

__pariyattÄ«_ti tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ sÄ• á¹-á¹-hakathÄ• pÄ• á¸·i. yÄ• va sÄ• t
pariyatti paripuá¹‡á¹‡Ä• nÄ• ma hoti. gacchante gacchante kÄ• le rÄ• jayuvarÄ• jÄ• no adh
adhammikesu rÄ• jÄ• maccÄ• dayo adhammikÄ• honti, tato raá¹-á¹-hajanapadavÄ• sinoti.
na sammÄ• vassati, tato sassÄ• ni na sampajjanti. tesu asampajjantesu paccayadÄ• yakÄ•
paccaye dÄ• tuá¹ƒ na sakkonti, bhikkhÅ« paccayehi kilamantÄ• antevÄ• sike saá¹…gahetu
gacchante kÄ• le pariyatti parihÄ• yati, atthavasena dhÄ• retuá¹ƒ na sakkonti, pÄ• á¸·ivaser
gacchante gacchante kÄ• le pÄ• á¸·impi sakalaá¹ƒ dhÄ• retuá¹ƒ na sakkonti, paá¹-hamaá¹ƒ
parihÄ• yati. parihÄ• yamÄ• naá¹ƒ matthakato paá¹-á¹-hÄ• ya parihÄ• yati \Ne I 72/. paá¹-ha
paá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ parihÄ• yati, tasmiá¹ƒ parihÄ«ne yamakaá¹ƒ, kathÄ• v
dhÄ• tukathÄ• , vibhaá¹…go, dhammasaá¹…gahoti.

evaá¹ƒ abhidhammapiá¹-ake parihÄ«ne matthakato paá¹-á¹-hÄ• ya suttantapiá¹-akaá¹ƒ par
aá¹…guttaranikÄ• yo parihÄ• yati, tasmimpi paá¹-hamaá¹ƒ ekÄ• dasakanipÄ• to, tato dasak
ekakanipÄ• toti. evaá¹ƒ aá¹…guttare parihÄ«ne matthakato paá¹-á¹-hÄ• ya saá¹ƒyuttanikÄ•
paá¹-hamaá¹ƒ hi mahÄ• vaggo parihÄ• yati, tato saá¸·Ä• yatanavaggo, khandhavaggo, nidÄ
evaá¹ƒ saá¹ƒyuttanikÄ• ye parihÄ«ne matthakato paá¹-á¹-hÄ• ya majjhimanikÄ• yo parihÄ•
uparipaá¹‡á¹‡Ä• sako parihÄ• yati, tato majjhimapaá¹‡á¹‡Ä• sako, tato mÅ«lapaá¹‡á¹‡Ä• s
majjhimanikÄ• ye parihÄ«ne matthakato paá¹-á¹-hÄ• ya dÄ«ghanikÄ• yo parihÄ• yati. paá¹-
pÄ• thikavaggo parihÄ• yati, tato mahÄ• vaggo, tato sÄ«lakkhandhavaggoti. evaá¹ƒ dÄ«gha
suttantapiá¹-akaá¹ƒ parihÄ«naá¹ƒ nÄ• ma hoti. vinayapiá¹-akena saddhiá¹ƒ jÄ• takameva dh
vinayapiá¹-akaá¹ƒ lajjinova dhÄ• renti, lÄ• bhakÄ• mÄ• pana "suttante kathitepi sallakkhent
jÄ• takameva dhÄ• renti. gacchante gacchante kÄ• le \Be I 69/ jÄ• takampi dhÄ• retuá¹ƒ na
paá¹-hamaá¹ƒ vessantarajÄ• takaá¹ƒ parihÄ• yati, tato paá¹-ilomakkamena puá¹‡á¹‡akajÄ•
mahÄ• nÄ• radajÄ• takanti pariyosÄ• ne apaá¹‡á¹‡akajÄ• takaá¹ƒ parihÄ• yati. evaá¹ƒ jÄ• t
vinayapiá¹-akameva dhÄ• renti.

gacchante gacchante kÄ• le vinayapiá¹-akampi matthakato paá¹-á¹-hÄ• ya parihÄ• yati. paá
parihÄ• yati, tato khandhako, bhikkhunÄ«vibhaá¹…go, mahÄ• vibhaá¹…goti anukkamena up
dhÄ• renti. tadÄ• pi pariyatti antarahitÄ• na hoti. yÄ• va pana manussesu cÄ• tuppadikagÄ•
pariyatti anantarahitÄ• va hoti. yadÄ• saddho pasanno rÄ• jÄ• hatthikkhandhe suvaá¹‡á¹‡a
sahassatthavikaá¹ƒ á¹-hapÄ• petvÄ• "buddhehi kathitaá¹ƒ cÄ• tuppadikagÄ• thaá¹ƒ jÄ• nan

gaá¹‡hatÅ«" ti nagare bheriá¹ƒ carÄ• petvÄ• gaá¹‡hanakaá¹ƒ alabhitvÄ• "ekavÄ• raá¹ƒ ca
honti assuá¹‡antÄ• pÄ«" ti yÄ• vatatiyaá¹ƒ carÄ• petvÄ• gaá¹‡hanakaá¹ƒ alabhitvÄ• rÄ• ja
sahassatthavikaá¹ƒ puna rÄ• jakulaá¹ƒ pavesenti, tadÄ• pariyatti antarahitÄ• nÄ• ma hoti.
__pariyattiantaradhÄ• naá¹ƒ_ nÄ• ma.

gacchante \Ee I 90/ gacchante kÄ• le cÄ«varaggahaá¹‡aá¹ƒ pattaggahaá¹‡aá¹ƒ sammiÃ±ja
Ä• lokitavilokitaá¹ƒ \Ne I 73/ na pÄ• sÄ• dikaá¹ƒ hoti. nigaá¹‡á¹-hasamaá¹‡Ä• viya alÄ• bup
pattaá¹ƒ aggabÄ• hÄ• ya pakkhipitvÄ• Ä• dÄ• ya vicaranti, ettÄ• vatÄ• pi liá¹…gaá¹ƒ anant
gacchante pana kÄ• le aggabÄ• hato otÄ• retvÄ• hatthena vÄ• sikkÄ• ya vÄ• olambitvÄ•
rajanasÄ• ruppaá¹ƒ akatvÄ• oá¹-á¹-haá¹-á¹-hivaá¹‡á¹‡aá¹ƒ katvÄ• vicaranti. gacchante ga
na hoti dasacchindanampi ovaá¹-á¹-ikavijjhanampi, kappamattaá¹ƒ katvÄ• vaá¸·aÃ±jenti. pu
vijjhitvÄ• kappaá¹ƒ na karonti. tato ubhayampi akatvÄ• dasÄ• chetvÄ• paribbÄ• jakÄ• viy
gacchante kÄ• le "ko iminÄ• amhÄ• kaá¹ƒ attho" ti khuddakaá¹ƒ kÄ• sÄ• vakhaá¹‡á¸• aá¹ƒ
bandhanti, kesesu vÄ• allÄ«yÄ• penti, dÄ• rabharaá¹‡aá¹ƒ vÄ• karontÄ• kasitvÄ• vapitvÄ
vicaranti. tadÄ• dakkhiá¹‡aá¹ƒ dentÄ• saá¹…ghaá¹ƒ uddissa etesaá¹ƒ denti. idaá¹ƒ sandhÄ
- "bhavissanti kho, panÄ• nanda, anÄ• gatamaddhÄ• naá¹ƒ gotrabhuno kÄ• sÄ• vakaá¹‡á¹-
tesu dussÄ«lesu saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassanti, tadÄ• pÄ• haá¹ƒ, Ä• nanda, sa
asaá¹…kheyyaá¹ƒ \Be I 70/ appameyyaá¹ƒ vadÄ• mÄ«" ti (MN III 380). tato gacchante kÄ• l
karontÄ• "papaÃ±co esa, kiá¹ƒ iminÄ• amhÄ• ka" nti kÄ• sÄ• vakhaá¹‡á¸• aá¹ƒ chinditvÄ•
etasmiá¹ƒ kÄ• le liá¹…gaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti. kassapadasabalassa kira kÄ• lato p
yonakÄ• naá¹ƒ \Ee I 91/ setavatthaá¹ƒ pÄ• rupitvÄ• caraá¹‡aá¹ƒ cÄ• rittaá¹ƒ jÄ• tanti. idaá¹
__liá¹…gaantaradhÄ• naá¹ƒ_ nÄ• ma.

dhÄ• tuantaradhÄ• naá¹ƒ pana evaá¹ƒ veditabbaá¹ƒ - tÄ«á¹‡i parinibbÄ• nÄ• ni, kilesapari
khandhaparinibbÄ• naá¹ƒ, dhÄ• tuparinibbÄ• nanti. tattha kilesaparinibbÄ• naá¹ƒ bodhipalla
khandhaparinibbÄ• naá¹ƒ kusinÄ• rÄ• yaá¹ƒ, dhÄ• tuparinibbÄ• naá¹ƒ anÄ• gate bhavissati
tattha sakkÄ• rasammÄ• naá¹ƒ alabhamÄ• nÄ• dhÄ• tuyo buddhÄ• naá¹ƒ adhiá¹-á¹-hÄ• na
sakkÄ• rasammÄ• nalabhanakaá¹-á¹-hÄ• naá¹ƒ gacchanti. gacchante gacchante kÄ• le sab
sakkÄ• rasammÄ• no na hoti. sÄ• sanassa hi osakkanakÄ• le imasmiá¹ƒ tambapaá¹‡á¹‡idÄ
sannipatitvÄ• mahÄ• cetiyaá¹ƒ, tato nÄ• gadÄ«pe rÄ• jÄ• yatanacetiyaá¹ƒ, tato bodhipallaá
nÄ• gabhavanatopi devalokatopi brahmalokatopi dhÄ• tuyo mahÄ• bodhipallaá¹…kameva g
dhÄ• tu antarÄ• na nassissati. sabbÄ• dhÄ• tuyo mahÄ• bodhimaá¹‡á¸• e sannipatitvÄ• b
bodhimaá¹‡á¸• e pallaá¹…kena nisinnabuddhasarÄ«rasiriá¹ƒ dassenti. dvattiá¹ƒsa mahÄ• p
anubyaÃ±janÄ• ni byÄ• mappabhÄ• ti sabbaá¹ƒ paripuá¹‡á¹‡ameva hoti. tato yamakapÄ• á
pÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• \Ne I 74/ dassenti. tadÄ• manussabhÅ«tasatto nÄ• ma tattha ga
dasasahassacakkavÄ• á¸·e pana devatÄ• sabbÄ• va sannipatitvÄ• "ajja dasabalo parinibb
paá¹-á¹-hÄ• ya andhakÄ• raá¹ƒ bhavissatÄ«" ti paridevanti. atha dhÄ• tusarÄ«rato tejo sam
sarÄ«raá¹ƒ apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gameti. dhÄ• tusarÄ«rato samuá¹-á¹-hitÄ• jÄ• lÄ• y

uggacchissati, sÄ• sapamattÄ• ya sesÄ• yapi dhÄ• tuyÄ• sati ekajÄ• lÄ• va bhavissati. dhÄ
gatÄ• su pacchijjissati. evaá¹ƒ mahantaá¹ƒ Ä• nubhÄ• vaá¹ƒ dassetvÄ• dhÄ• tuyo \Be I 71/
sannipatitÄ• devasaá¹…ghÄ• buddhÄ• naá¹ƒ parinibbutadivase viya dibbagandhamÄ• lÄ•
katvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• "anÄ• gate uppajjanakaá¹ƒ buddha
bhagavÄ• " ti vatvÄ• sakasakaá¹-á¹-hÄ• nameva gacchanti. idaá¹ƒ __dhÄ• tuantaradhÄ• na

imassa paÃ±cavidhassa antaradhÄ• nassa pariyattiantaradhÄ• nameva \Ee I 92/ mÅ«laá¹ƒ
antarahitÄ• ya paá¹-ipatti antaradhÄ• yati, pariyattiyÄ• á¹-hitÄ• ya paá¹-ipatti patiá¹-á¹-hÄ• t
imasmiá¹ƒ dÄ«pe caá¹‡á¸• Ä• latissamahÄ• bhaye sakko devarÄ• jÄ• mahÄ• uá¸·umpaá¹ƒ
Ä• rocÄ• pesi "mahantaá¹ƒ bhayaá¹ƒ bhavissati, na sammÄ• devo vassissati, bhikkhÅ« pa
pariyattiá¹ƒ sandhÄ• retuá¹ƒ na sakkhissanti, paratÄ«raá¹ƒ gantvÄ• ayyehi jÄ«vitaá¹ƒ rakkh
imaá¹ƒ mahÄ• uá¸·umpaá¹ƒ Ä• ruyha gacchatha, bhante. yesaá¹ƒ ettha nisajjaá¹-á¹-hÄ• naá
kaá¹-á¹-hakhaá¹‡á¸• epi uraá¹ƒ á¹-hapetvÄ• gacchantu, sabbesampi bhayaá¹ƒ na bhavissa
samuddatÄ«raá¹ƒ patvÄ• saá¹-á¹-hi bhikkhÅ« katikaá¹ƒ katvÄ• "amhÄ• kaá¹ƒ ettha gaman
idheva hutvÄ• tepiá¹-akaá¹ƒ rakkhissÄ• mÄ• " ti tato nivattitvÄ• dakkhiá¹‡amalayajanapada
kandamÅ«lapaá¹‡á¹‡ehi jÄ«vikaá¹ƒ kappentÄ• vasiá¹ƒsu. kÄ• ye vahante nisÄ«ditvÄ• sajj
vÄ• likaá¹ƒ ussÄ• retvÄ• parivÄ• retvÄ• sÄ«sÄ• ni ekaá¹-á¹-hÄ• ne katvÄ• pariyattiá¹ƒ sa
dvÄ• dasa saá¹ƒvaccharÄ• ni sÄ• á¹-á¹-hakathaá¹ƒ tepiá¹-akaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ•

bhaye vÅ«pasante sattasatÄ• bhikkhÅ« attano gataá¹-á¹-hÄ• ne sÄ• á¹-á¹-hakathe tepiá¹-a
ekabyaÃ±janampi anÄ• setvÄ• imameva dÄ«pamÄ• gamma kallagÄ• majanapade maá¹‡á
therÄ• naá¹ƒ Ä• gamanappavattiá¹ƒ sutvÄ• imasmiá¹ƒ dÄ«pe ohÄ«nÄ• saá¹-á¹-hi bhikkhÅ
gantvÄ• therehi saddhiá¹ƒ tepiá¹-akaá¹ƒ sodhentÄ• ekakkharampi ekabyaÃ±janampi asam
passiá¹ƒsu. tasmiá¹ƒ á¹-hÄ• ne therÄ• naá¹ƒ ayaá¹ƒ kathÄ• udapÄ• di "pariyatti nu kho sÄ•
75/, udÄ• hu paá¹-ipattÄ«" ti. paá¹ƒsukÅ«likattherÄ• "paá¹-ipattimÅ«la" nti Ä• haá¹ƒsu, dhar
"pariyattÄ«" ti \Ee I 93/. atha ne therÄ• "tumhÄ• kaá¹ƒ dvinnampi janÄ• naá¹ƒ vacanamatte
jinabhÄ• sitaá¹ƒ suttaá¹ƒ Ä• harathÄ• " ti Ä• haá¹ƒsu. suttaá¹ƒ Ä• harituá¹ƒ na bhÄ• roti "im
72/, bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• ti (DN II 214). paá¹-
mahÄ• rÄ• ja, satthusÄ• sanaá¹ƒ paá¹-ipattisÄ• rakaá¹ƒ. paá¹-ipattiyÄ• dharantÄ• ya tiá¹-á
suttaá¹ƒ Ä• hariá¹ƒsu. imaá¹ƒ suttaá¹ƒ sutvÄ• dhammakathikÄ• attano vÄ• daá¹-hapanatth
Ä• hariá¹ƒsu -

"yÄ• va tiá¹-á¹-hanti suttantÄ• , vinayo yÄ• va dippati.

tÄ• va dakkhanti Ä• lokaá¹ƒ, sÅ«riye abbhuá¹-á¹-hite yathÄ• ||

"suttantesu asantesu, pamuá¹-á¹-he vinayamhi ca.

tamo bhavissati loke, sÅ«riye atthaá¹…gate yathÄ• ||

"suttante rakkhite sante, paá¹-ipatti hoti rakkhitÄ• .

paá¹-ipattiyaá¹ƒ á¹-hito dhÄ«ro, yogakkhemÄ• na dhaá¹ƒsatÄ«" ti ||

imasmiá¹ƒ sutte Ä• haá¹-e paá¹ƒsukÅ«likattherÄ• tuá¹‡hÄ« ahesuá¹ƒ, dhammakathikatthe
purato ahosi. yathÄ• hi gavasatassa vÄ• gavasahassassa vÄ• antare paveá¹‡ipÄ• likÄ• y
sÄ• paveá¹‡i na ghaá¹-Ä«yati, evamevaá¹ƒ Ä• raddhavipassakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sat
saá¹ƒvijjamÄ• ne pariyattiyÄ• asati ariyamaggapaá¹-ivedho nÄ• ma na hoti. yathÄ• ca nidh
jÄ• nanatthÄ• ya pÄ• sÄ• á¹‡apiá¹-á¹-he akkharesu á¹-hapitesu yÄ• va akkharÄ• ni dharant
naá¹-á¹-hÄ• nÄ• ma na hoti. evamevaá¹ƒ pariyattiyÄ• dharamÄ• nÄ• ya sÄ• sanaá¹ƒ antar

dutiyapamÄ• dÄ• divaggavaá¹‡á¹‡anÄ• .

11. adhammavaggavaá¹‡á¹‡anÄ•

<140> ekÄ• dasame \Ne I 76/ \Ee I 94/ vagge __adhammaá¹ƒ adhammo_tiÄ• dÄ«ni vuttan
sesamettha uttÄ• namevÄ• ti.

adhammavaggavaá¹‡á¹‡anÄ• .

12. anÄ• pattivaggavaá¹‡á¹‡anÄ•

<150> dvÄ• dasame \Ne I 77/ \Be I 73/ pana __anÄ• pattiá¹ƒ Ä• pattÄ«_tiÄ• dÄ«su "anÄ• p
atheyyacittassa namaraá¹‡Ä• dhippÄ• yassa anullapanÄ• dhippÄ• yassa namocanÄ• dhipp
vuttÄ• anÄ• patti __anÄ• patti_ nÄ• ma, "jÄ• nantassa theyyacittassÄ• " tiÄ• dinÄ• nayena
nÄ• ma, paÃ±cÄ• pattikkhandhÄ• __lahukÄ• patti_ nÄ• ma, dve Ä• pattikkhandhÄ• __garu
Ä• pattikkhandhÄ• __duá¹-á¹-hullÄ• patti_ nÄ• ma, paÃ±cÄ• pattikkhandhÄ• __aduá¹-á¹-h
Ä• pattikkhandhÄ• __sÄ• vasesÄ• patti_ nÄ• ma, eko pÄ• rÄ• jikÄ• pattikkhandho __anava
__sappaá¹-ikammÄ• patti_ nÄ• ma sÄ• vasesÄ• pattiyeva, __appaá¹-ikammÄ• patti_ nÄ• m
sabbattha uttÄ• namevÄ• ti.

anÄ• pattivaggavaá¹‡á¹‡anÄ• .

13. ekapuggalavaggavaá¹‡á¹‡anÄ•

<170> ekapuggalavaggassa \Ne I 78/ paá¹-hame __ekapuggalo_ti eko puggalo. ettha __ek

dutiyÄ• dipaá¹-ikkhepattho gaá¹‡anapariccheda. __puggalo_ti sammutikathÄ• , na paramat
bhagavato duvidhÄ• desanÄ• - sammutidesanÄ• , paramatthadesanÄ• cÄ• ti. tattha "pug
khattiyo brÄ• hmaá¹‡o devo mÄ• ro" ti \Ee I 95/ evarÅ«pÄ• __sammutidesanÄ• , _ "anicca
khandhÄ• dhÄ• tÅ« Ä• yatanÄ• ni satipaá¹-á¹-hÄ• nÄ• " ti evarÅ«pÄ• __paramatthadesan
sammutivasena desanaá¹ƒ sutvÄ• atthaá¹ƒ paá¹-ivijjhitvÄ• mohaá¹ƒ pahÄ• ya visesaá¹ƒ a
tesaá¹ƒ sammutidesanaá¹ƒ deseti. ye pana paramatthavasena desanaá¹ƒ sutvÄ• atthaá¹ƒ
pahÄ• ya visesamadhigantuá¹ƒ samatthÄ• , tesaá¹ƒ paramatthadesanaá¹ƒ deseti.

tatrÄ• yaá¹ƒ upamÄ• - yathÄ• hi desabhÄ• sÄ• kusalo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ atthasaá
damiá¸·abhÄ• sÄ• ya vutte atthaá¹ƒ jÄ• nanti, tesaá¹ƒ damiá¸·abhÄ• sÄ• ya Ä• cikkhati. ye
aÃ±Ã±atarÄ• ya bhÄ• sÄ• ya \Be I 74/, tesaá¹ƒ tÄ• ya tÄ• ya bhÄ• sÄ• ya. evaá¹ƒ te mÄ• á
Ä• cariyamÄ• gamma khippameva sippaá¹ƒ uggaá¹‡hanti. tattha Ä• cariyo viya buddho bha
kathetabbabhÄ• ve á¹-hitÄ• ni tÄ«á¹‡i piá¹-akÄ• ni, desabhÄ• sÄ• kosallamiva sammutipara
nÄ• nÄ• desabhÄ• sÄ• mÄ• á¹‡avakÄ• viya sammutiparamatthavasena paá¹-ivijjhanasam
damiá¸·abhÄ• sÄ• diÄ• cikkhanaá¹ƒ viya bhagavato sammutiparamatthavasena desanÄ• v

"duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nupalabbhati ||

"saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡Ä• .

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«takÄ• raá¹‡Ä• ||

"tasmÄ• \Ne I 79/ vohÄ• rakusalassa, lokanÄ• thassa satthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«" ti ||

apica aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• puggalakathaá¹ƒ katheti - hirottappadÄ«panattha
kammassakatÄ• dÄ«panatthaá¹ƒ, paccattapurisakÄ• radÄ«panatthaá¹ƒ, Ä• nantariyadÄ«pa
brahmavihÄ• radÄ«panatthaá¹ƒ, pubbenivÄ• sadÄ«panatthaá¹ƒ, dakkhiá¹‡Ä• visuddhidÄ«p
appahÄ• natthaÃ±cÄ• ti. "khandhadhÄ• tuÄ• yatanÄ• ni \Ee I 96/ hiriyanti ottappantÄ«" ti hi
jÄ• nÄ• ti, sammohamÄ• pajjati, paá¹-isattu hoti "kimidaá¹ƒ khandhadhÄ• tuÄ• yatanÄ• ni hi
ti? "itthÄ« hiriyati ottappati, puriso khattiyo brÄ• hmaá¹‡o devo mÄ• ro" ti vutte pana jÄ• nÄ•
sammohamÄ• pajjati, na paá¹-isattu hoti. tasmÄ• bhagavÄ• __hirottappadÄ«panatthaá¹ƒ_

"khandhÄ• kammassakÄ• , dhÄ• tuyo Ä• yatanÄ• nÄ«" ti vuttepi eseva nayo. tasmÄ• bha
__kammassakatÄ• dÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

"veá¸·uvanÄ• dayo mahÄ• vihÄ• rÄ• khandhehi kÄ• rÄ• pitÄ• , dhÄ• tÅ«hi Ä• yatanehÄ«"
bhagavÄ• __paccattapurisakÄ• radÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

"khandhÄ• \Be I 75/ mÄ• taraá¹ƒ jÄ«vitÄ• voropenti, pitaraá¹ƒ, arahantaá¹ƒ, ruhiruppÄ• da
saá¹…ghabhedakammaá¹ƒ karonti, dhÄ• tuyo Ä• yatanÄ• nÄ«" ti vuttepi eseva nayo. tasmÄ
__Ä• nantariyadÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

"khandhÄ• mettÄ• yanti, dhÄ• tuyo Ä• yatanÄ• nÄ«" ti vuttepi eseva nayo. tasmÄ• bhagav
__brahmavihÄ• radÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

"khandhÄ• pubbenivÄ• samanussaranti, dhÄ• tuyo Ä• yatanÄ• nÄ«" ti vuttepi eseva nayo.
__pubbenivÄ• sadÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

"khandhÄ• \Ne I 80/ dÄ• naá¹ƒ paá¹-iggaá¹‡hanti, dhÄ• tuyo Ä• yatanÄ• nÄ«" ti vuttepi ma
sammohaá¹ƒ Ä• pajjati, paá¹-isattu hoti "kimidaá¹ƒ khandhadhÄ• tuÄ• yatanÄ• ni paá¹-iggaa
"puggalÄ• paá¹-iggaá¹‡hanti sÄ«lavanto kalyÄ• á¹‡adhammo" ti vutte pana jÄ• nÄ• ti, na sa
paá¹-isattu hoti. tasmÄ• bhagavÄ• __dakkhiá¹‡Ä• visuddhidÄ«panatthaá¹ƒ_ puggalakatha

lokasammutiÃ±ca \Ee I 97/ buddhÄ• bhagavanto nappajahanti, lokasamaÃ±Ã±Ä• ya lokan
á¹-hitÄ• yeva dhammaá¹ƒ desenti. tasmÄ• bhagavÄ• __lokasammutiyÄ• appahÄ• natthan

iti eko ca so puggalo cÄ• ti __ekapuggalo_. kenaá¹-á¹-hena ekapuggalo? asadisaá¹-á¹-hen
guá¹‡avisiá¹-á¹-haá¹-á¹-hena asamasamaá¹-á¹-henÄ• ti. so hi dasannaá¹ƒ pÄ• ramÄ«naá¹ƒ
Ä• vajjanaá¹ƒ Ä• diá¹ƒ katvÄ• bodhisambhÄ• raguá¹‡ehi ceva buddhaguá¹‡ehi ca sesamal
__asadisaá¹-á¹-henapi_ ekapuggalo. ye cassa te guá¹‡Ä• , te sesasattÄ• naá¹ƒ guá¹‡ehi vis
__guá¹‡avisiá¹-á¹-haá¹-á¹-henapi_ ekapuggalo. purimakÄ• sammÄ• sambuddhÄ• sabbasa
ayameva eko rÅ«pakÄ• yaguá¹‡ehi ceva nÄ• makÄ• yaguá¹‡ehi ca samoti __asamasamaá

__loke_ti tayo lokÄ• - sattaloko, okÄ• saloko, saá¹…khÄ• ralokoti. tesaá¹ƒ vitthÄ• rakathÄ•
I 135-136) vuttÄ• . tesu idha sattaloko adhippeto. sattaloke uppajjamÄ• nopi cesa na devalo
manussalokeyeva uppajjati. manussalokepi \Be I 76/ na aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e, imas
uppajjati. tatrÄ• pi na sabbaá¹-á¹-hÄ• nesu.

"puratthimÄ• ya disÄ• ya gajaá¹…galaá¹ƒ nÄ• ma nigamo, tassa parena mahÄ• sÄ• lÄ• , ta
janapadÄ• , orato majjhe. puratthimadakkhiá¹‡Ä• ya disÄ• ya sallavatÄ« nÄ• ma nadÄ«, tat
janapadÄ• , orato majjhe. dakkhiá¹‡Ä• ya disÄ• ya setakaá¹‡á¹‡ikaá¹ƒ nÄ• ma nigamo, tato
janapadÄ• , orato majjhe. pacchimÄ• ya \Ee I 98/ disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• hmaá¹

paccantimÄ• janapadÄ• , orato majjhe. uttarÄ• ya disÄ• ya usÄ«raddhajo nÄ• ma pabbato,
janapadÄ• , orato majjhe" ti (Vin I 259) evaá¹ƒ paricchinne Ä• yÄ• mato tiyojanasate vitthÄ•
aá¸• á¸• hateyyayojanasate parikkhepato navayojanasate majjhimadese \Ne I 81/ uppajjati.
tathÄ• gatova, paccekabuddhÄ• aggasÄ• vakÄ• asÄ«ti mahÄ• therÄ• buddhamÄ• tÄ• bu
aÃ±Ã±e ca sÄ• rappattÄ• brÄ• hmaá¹‡agahapatikÄ• ettheva uppajjanti.

__uppajjamÄ• no uppajjatÄ«_ti idaá¹ƒ pana ubhayampi vippakatavacanameva. uppajjamÄ•
uppajjati, na aÃ±Ã±ena kÄ• raá¹‡enÄ• ti evaá¹ƒ panettha attho veditabbo. evarÅ«paÃ±cetth
sakkÄ• etaá¹ƒ aÃ±Ã±ena saddalakkhaá¹‡ena paá¹-ibÄ• hituá¹ƒ.

apica uppajjamÄ• no nÄ• ma, uppajjati nÄ• ma, uppanno nÄ• mÄ• ti ayamettha bhedo vedi
dÄ«paá¹…karapÄ• damÅ«lato paá¹-á¹-hÄ• ya laddhabyÄ• karaá¹‡o buddhakÄ• rake dhamm
disvÄ• "ime dhammÄ• mayÄ• pÅ«retabbÄ• " ti katasanniá¹-á¹-hÄ• no dÄ• napÄ• ramiá¹ƒ
nÄ• ma. sÄ«lapÄ• ramÄ« ... pe0 ... upekkhÄ• pÄ• ramÄ«ti imÄ• dasa pÄ• ramiyo pÅ«rento
pÅ«rentopi uppajjamÄ• no nÄ• ma. dasa paramatthapÄ• ramiyo pÅ«rentopi uppajjamÄ• nov
mahÄ• pariccÄ• ge pariccajantopi uppajjamÄ• no nÄ• ma. attatthacariyaá¹ƒ Ã±Ä• tatthacari
pÅ«rayamÄ• nopi uppajjamÄ• no nÄ• ma. kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…kh
matthakaá¹ƒ pÄ• pentopi uppajjamÄ• no nÄ• ma. vessantarattabhÄ• vaá¹ƒ pahÄ• ya \Be I 7
\Ee I 99/ gahetvÄ• saá¹-á¹-hivassasatasahassÄ• dhikÄ• sattapaá¹‡á¹‡Ä• savassakoá¹-iyo
uppajjamÄ• no nÄ• ma. devatÄ• hi yÄ• cito paÃ±camahÄ• vilokitaá¹ƒ viloketvÄ• mahÄ• mÄ
paá¹-isandhiá¹ƒ gaá¹‡hantopi, anÅ«nÄ• dhike dasa mÄ• se gabbhavÄ• saá¹ƒ vasantopi upp
ekÅ«natiá¹ƒsa vassÄ• ni agÄ• ramajjhe tiá¹-á¹-hantopi uppajjamÄ• no nÄ• ma. kÄ• mesu Ä
Ä• nisaá¹ƒsaá¹ƒ disvÄ• rÄ• hulabhaddassa jÄ• tadivase channasahÄ• yo kaá¹‡á¸• akaá¹ƒ
nikkhamantopi uppajjamÄ• nova nÄ• ma. tÄ«á¹‡i rajjÄ• ni atikkamantopi anomÄ• nadÄ«tÄ«
nÄ• ma. chabbassÄ• ni mahÄ• padhÄ• naá¹ƒ karontopi uppajjamÄ• no nÄ• ma. paripakkag
Ä• harantopi uppajjamÄ• nova nÄ• ma. sÄ• yanhasamaye visÄ• khapuá¹‡á¹‡amÄ• ya mah
mÄ• rabalaá¹ƒ vidhametvÄ• paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaritvÄ• majjhimay
parisodhetvÄ• pacchimayÄ• masamanantare dvÄ• dasaá¹…gaá¹ƒ paá¹-iccasamuppÄ• daá
sotÄ• pattimaggaá¹ƒ paá¹-ivijjhantopi uppajjamÄ• nova nÄ• ma. sotÄ• pattiphalakkhaá¹‡epi
sakadÄ• gÄ• mimaggakkhaá¹‡epi sakadÄ• gÄ• miphalakkhaá¹‡epi anÄ• gÄ• mimaggakkha
anÄ• gÄ• miphalakkhaá¹‡epi uppajjamÄ• nova nÄ• ma. arahattamaggakkhaá¹‡e pana __up
arahattaphalakkhaá¹‡e __uppanno_ nÄ• ma. buddhÄ• naá¹ƒ hi sÄ• vakÄ• naá¹ƒ viya na pa
iddhividhaÃ±Ä• á¹‡Ä• dÄ«ni uppajjanti, saheva pana arahattamaggena sakalopi sabbaÃ±Ã±
guá¹‡arÄ• si Ä• gatova nÄ• ma hoti. tasmÄ• te nipphattasabbakiccattÄ• arahattaphalakkha
imasmimpi sutte arahattaphalakkhaá¹‡aá¹ƒyeva sandhÄ• ya "uppajjatÄ«" ti veditabbo, uppa
attho.

__bahujanahitÄ• yÄ• _ti \Ee I 100/ mahÄ• janassa hitatthÄ• ya uppajjati. __bahujanasukhÄ

sukhatthÄ• ya uppajjati. __lokÄ• nukampÄ• yÄ• _ti sattalokassa anukampaá¹ƒ paá¹-icca up
katarasattalokassÄ• ti? yo tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• amatapÄ• naá¹ƒ pivit
tassa. bhagavatÄ• hi mahÄ• bodhimaá¹‡á¸• e sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• bodhima
"dveme, bhikkhave, antÄ• pabbajitena na sevitabbÄ• " ti \Be I 78/ dhammacakkappavattana
5.1081) desite Ä• yasmatÄ• aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherena saddhiá¹ƒ aá¹-á¹-hÄ• ras
amatapÄ• naá¹ƒ piviá¹ƒsu, etassa sattalokassa anukampÄ• ya uppanno. paÃ±camadivase
anattalakkhaá¹‡asuttantapariyosÄ• ne (Vin I 20; SN II 3.59) paÃ±cavaggiyÄ• therÄ• araha
etassapi sattalokassa anukampÄ• ya uppanno. tato yasadÄ• rakappamukhe paÃ±capaá¹‡á
patiá¹-á¹-hÄ• pesi, tato kappÄ• sikavanasaá¹‡á¸• e tiá¹ƒsa bhaddavaggiye tayo magge ca t
sampÄ• pesi, etassapi sattalokassa anukampÄ• ya uppanno. gayÄ• sÄ«se Ä• dittapariyÄ• y
jaá¹-ilasahassaá¹ƒ arahatte patiá¹-á¹-hÄ• pesi, tÄ• laá¹-á¹-hivane bimbisÄ• rappamukhÄ• e
brÄ• hmaá¹‡agahapatikÄ• satthu dhammadesanaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hah
saraá¹‡esu patiá¹-á¹-hitaá¹ƒ. tirokuá¹-á¹-aanumodanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡
pÄ«taá¹ƒ. sumanamÄ• lÄ• kÄ• rasamÄ• game caturÄ• sÄ«tiyÄ• ca. dhanapÄ• lakasamÄ•
khadiraá¹…gÄ• rajÄ• takasamÄ• game caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassehi, jambukaÄ• jÄ
ca. Ä• nandaseá¹-á¹-hisamÄ• game \Ee I 101/ caturÄ• sÄ«tiyÄ• ca pÄ• á¹‡asahassehi ama
pÄ• sÄ• á¹‡akacetiye pÄ• rÄ• yanasuttantakathÄ• divase cuddasa koá¹-iyo amatapÄ• naá¹
yamakapÄ• á¹-ihÄ• riyadivase vÄ«sati pÄ• á¹‡akoá¹-iyo, tÄ• vatiá¹ƒsabhavane paá¹‡á¸• uk
mÄ• taraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• sattappakaraá¹‡aá¹ƒ abhidhammaá¹ƒ desentassa asÄ
devorohane tiá¹ƒsa pÄ• á¹‡akoá¹-iyo, sakkapaÃ±hasuttante asÄ«ti \Ne I 83/ devatÄ• sahas
piviá¹ƒsu. mahÄ• samayasuttante maá¹…galasuttante cÅ«á¸·arÄ• hulovÄ• de samacittapaá
á¹-hÄ• nesu abhisamayaá¹ƒ pattasattÄ• naá¹ƒ paricchedo natthi. etassapi sattalokassa anu
yÄ• vajjadivasÄ• ito paraá¹ƒ anÄ• gate ca sÄ• sanaá¹ƒ nissÄ• ya saggamokkhamagge pati
ayamattho veditabbo.

__devamanussÄ• na_nti na kevalaá¹ƒ devamanussÄ• naá¹ƒyeva, avasesÄ• naá¹ƒ nÄ• gas
hitÄ• ya sukhÄ• yeva uppanno. sahetukapaá¹-isandhike pana \Be I 79/ maggaphalasacchiki
dassetuá¹ƒ etaá¹ƒ vuttaá¹ƒ. tasmÄ• etesampi atthÄ• ya hitÄ• ya sukhÄ• yeva uppannoti ve

__katamo ekapuggalo_ti ayaá¹ƒ pucchÄ• . pucchÄ• ca nÄ• mesÄ• paÃ±cavidhÄ• hoti - a
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• , anumatipucchÄ• , kathetu

tÄ• saá¹ƒ idaá¹ƒ nÄ• nattaá¹ƒ - katamÄ• __adiá¹-á¹-hajotanÄ• pucchÄ• _? pakatiyÄ• lakk
hoti adiá¹-á¹-haá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ abhÄ• vitaá¹ƒ. tassa Ã±Ä• á¹‡Ä• ya
\Ee I 102/ tÄ«raá¹‡Ä• ya vibhÅ«tatthÄ• ya vibhÄ• vanatthÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ
pucchÄ• .

katamÄ• __diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• _? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ ho

tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ. so aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsandanat
pucchati, ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• __vimaticchedanÄ• pucchÄ• _? pakatiyÄ• saá¹ƒsayapakkhanto hoti vimatipakkh
nu kho, na nu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu kho" ti. so vimaticchedanatthÄ• ya paÃ±haá¹ƒ
vimaticchedanÄ• pucchÄ• .

katamÄ• __anumatipucchÄ• _? bhagavÄ• hi bhikkhÅ«naá¹ƒ anumatiyÄ• paÃ±haá¹ƒ pucc
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• " ti? "aniccaá¹ƒ, bhante". "yaá¹ƒ panÄ• ni
taá¹ƒ sukhaá¹ƒ vÄ• " ti? "dukkhaá¹ƒ, bhante". "yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä•
\Ne I 84/ nu kho taá¹ƒ samanupassituá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• " ti? "no
ayaá¹ƒ anumatipucchÄ• .

katamÄ• __kathetukamyatÄ• pucchÄ• _? bhagavÄ• bhikkhÅ«naá¹ƒ kathetukamyatÄ• ya
bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro" ti? ayaá¹ƒ kathetukamyatÄ• pucchÄ• ti.

tattha buddhÄ• naá¹ƒ purimÄ• tisso pucchÄ• natthi. kasmÄ• ? buddhÄ• naá¹ƒ hi tÄ«su ad
addhÄ• vimuttaá¹ƒ vÄ• asaá¹…khataá¹ƒ adiá¹-á¹-haá¹ƒ ajÄ• nitaá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ a
avibhÄ• vitaá¹ƒ nÄ• ma natthi, tasmÄ• tesaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• natthi. yaá¹ƒ pa
Ã±Ä• á¹‡ena paá¹-ividdhaá¹ƒ, tassa aÃ±Ã±ena samaá¹‡ena vÄ• brÄ• hmaá¹‡ena \Ee I 103
brahmunÄ• vÄ• saddhiá¹ƒ saá¹ƒsandanakiccaá¹ƒ \Be I 80/ natthi. tenassa diá¹-á¹-hasaá¹ƒ
yasmÄ• panesa akathaá¹ƒkathÄ« tiá¹‡á¹‡avicikiccho sabbadhammesu vihatasaá¹ƒsayo, te
vimaticchedanÄ• pucchÄ• natthi. itarÄ• pana dve pucchÄ• bhagavato atthi, tÄ• su ayaá¹ƒ
veditabbÄ• .

idÄ• ni tÄ• ya pucchÄ• ya puá¹-á¹-haá¹ƒ ekapuggalaá¹ƒ vibhÄ• vento __tathÄ• gato arahaá
tattha __tathÄ• gato_ti aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato - tathÄ• Ä• gatoti ta
tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisam
tathadassitÄ• ya tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato,
tathÄ• gatoti.

kathaá¹ƒ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato_? yathÄ• sabbalokahitÄ• ya ussukkan
sammÄ• sambuddhÄ• Ä• gatÄ• , yathÄ• vipassÄ« bhagavÄ• Ä• gato, yathÄ• sikhÄ« bha
yathÄ• kakusandho bhagavÄ• , yathÄ• koá¹‡Ä• gamano bhagavÄ• , yathÄ• kassapo bha
hoti? yena abhinÄ«hÄ• rena ete bhagavanto Ä• gatÄ• , teneva amhÄ• kampi bhagavÄ• Ä•
bhagavÄ• ... pe0 ... yathÄ• kassapo bhagavÄ• dÄ• napÄ• ramiá¹ƒ pÅ«retvÄ• ,
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccÄ• dhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ran
dasa upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• , aá¹

nayanadhanarajjaputtadÄ• rapariccÄ• ganti ime paÃ±ca mahÄ• pariccÄ• ge pariccajitvÄ• ,
pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo \Ne I 85/ pÅ«retvÄ• bud
Ä• gato, tathÄ• amhÄ• kampi bhagavÄ• Ä• gato. yathÄ• ca vipassÄ« bhagavÄ• \Ee I 104
cattÄ• ro satipaá¹-á¹-hÄ• ne cattÄ• ro sammappadhÄ• ne cattÄ• ro iddhipÄ• de paÃ±cindriy
bojjhaá¹…ge ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vetvÄ• brÅ«hetvÄ• Ä• gato, ta
Ä• gatoti tathÄ• gato.

"yatheva \Be I 81/ lokamhi vipassiÄ• dayo,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato,

tathÄ• gato vuccati tena cakkhumÄ• " ti ||

evaá¹ƒ tathÄ• Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato_? yathÄ• sampatijÄ• to vipassÄ« bhagavÄ• gato ...
gato. kathaÃ±ca so gatoti? so hi sampatijÄ• tova samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hÄ
sattapadavÄ«tihÄ• rena gato. yathÄ• ha - "sampatijÄ• to, Ä• nanda, bodhisatto samehi pÄ•
patiá¹-á¹-hahitvÄ• uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gacchati setamhi chatte anudh
disÄ• anuviloketi, Ä• sabhiÃ±ca vÄ• caá¹ƒ bhÄ• sati â€™aggohamasmi lokassa, jeá¹-á¹-ho
seá¹-á¹-hohamasmi lokassa, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavo" â€™ ti (MN III
gamanaá¹ƒ tathaá¹ƒ ahosi avitathaá¹ƒ anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pubbanimittabh
sampatijÄ• tova samehi pÄ• dehi patiá¹-á¹-hahi, idamassa caturiddhipÄ• dapaá¹-ilÄ• bhassa
uttarÄ• bhimukhabhÄ• vo pana sabbalokuttarabhÄ• vassa pubbanimittaá¹ƒ, sattapadavÄ«ti
sattabojjhaá¹…garatanapaá¹-ilÄ• bhassa, "suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ•
vuttacÄ• marukkhepo pana sabbatitthiyanimmathanassa \Ee I 105/ pubbanimittaá¹ƒ, setacc
arahattaphalavimuttivaravimalasetacchattapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, sabbadisÄ• nu
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, Ä• sabhivÄ• cÄ•
appaá¹-ivattiyavaradhammacakkappavattanassa pubbanimittaá¹ƒ. tathÄ• ayaá¹ƒ \Ne I 86/ b
taÃ±cassa gamanaá¹ƒ kathaá¹ƒ ahosi avitathaá¹ƒ tesaá¹ƒyeva visesÄ• dhigamÄ• naá¹ƒ pu
porÄ• á¹‡Ä• -

"muhuttajÄ• tova gavampatÄ« yathÄ• ,

samehi pÄ• dehi phusÄ« vasundharaá¹ƒ.

so vikkamÄ« satta padÄ• ni gotamo,

setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

"gantvÄ• na \Be I 82/ so satta padÄ• ni gotamo,

disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayi,

sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hito" ti ||

evaá¹ƒ tathÄ• gatoti tathÄ• gato.

atha vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe0 ... yathÄ• kassapo bhagavÄ• , ayampi bhaga
kÄ• macchandaá¹ƒ pahÄ• ya gato, abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ, Ä• lokasaÃ±Ã±Ä• ya t
uddhaccakukkuccaá¹ƒ, dhammavavatthÄ• nena vicikicchaá¹ƒ pahÄ• ya gato, Ã±Ä• á¹‡ena
pÄ• mojjena aratiá¹ƒ vinodetvÄ• , paá¹-hamajjhÄ• nena nÄ«varaá¹‡akavÄ• á¹-aá¹ƒ ugghÄ•
vitakkavicÄ• raá¹ƒ vÅ«pasametvÄ• , tatiyajjhÄ• nena pÄ«tiá¹ƒ virÄ• jetvÄ• , catutthajjhÄ• ne
pahÄ• ya, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ, Ä• k
106/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ samatikkamitvÄ• gato.

aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ pahÄ• ya, dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã
attasaÃ±Ã±aá¹ƒ, nibbidÄ• nupassanÄ• ya nandiá¹ƒ, virÄ• gÄ• nupassanÄ• ya rÄ• gaá¹ƒ, ni
samudayaá¹ƒ, paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• naá¹ƒ, khayÄ• nupassanÄ• ya ghan
I 87/ Ä• yÅ«hanaá¹ƒ, vipariá¹‡Ä• mÄ• nupassanÄ• ya dhuvasaÃ±Ã±aá¹ƒ, animittÄ• nupass
appaá¹‡ihitÄ• nupassanÄ• ya paá¹‡idhiá¹ƒ, suÃ±Ã±atÄ• nupassanÄ• ya abhinivesaá¹ƒ, adh
sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adassanena sammohÄ• bhinivesaá¹
Ä• layÄ• bhinivesaá¹ƒ, paá¹-isaá¹…khÄ• nupassanÄ• ya appaá¹-isaá¹…khaá¹ƒ, vivaá¹-á¹-Ä
saá¹ƒyogÄ• bhinivesaá¹ƒ, sotÄ• pattimaggena diá¹-á¹-hekaá¹-á¹-he kilese bhaÃ±jitvÄ• , sak
oá¸·Ä• rike kilese pahÄ• ya, anÄ• gÄ• mimaggena aá¹‡usahagate kilese samugghÄ• tetvÄ•
samucchinditvÄ• gato. evampi tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ \Be I 83/ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato_? pathavÄ«dhÄ• tuyÄ• kakk
tathaá¹ƒ avitathaá¹ƒ, Ä• podhÄ• tuyÄ• paggharaá¹‡alakkhaá¹‡aá¹ƒ, tejodhÄ• tuyÄ• uá¹‡ha
vÄ• yodhÄ• tuyÄ• vitthambhanalakkhaá¹‡aá¹ƒ, Ä• kÄ• sadhÄ• tuyÄ• asamphuá¹-á¹-halakk

vijÄ• nanalakkhaá¹‡aá¹ƒ.

rÅ«passa ruppanalakkhaá¹‡aá¹ƒ, vedanÄ• ya vedayitalakkhaá¹‡aá¹ƒ, saÃ±Ã±Ä• ya saÃ±jÄ
saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡assa vijÄ• nanalak

vitakkassa abhiniropanalakkhaá¹‡aá¹ƒ, vicÄ• rassa anumajjanalakkhaá¹‡aá¹ƒ, pÄ«tiyÄ• pl
sukhassa sÄ• talakkhaá¹‡aá¹ƒ, cittekaggatÄ• ya avikkhepalakkhaá¹‡aá¹ƒ, phassassa phusa

saddhindriyassa adhimokkhalakkhaá¹‡aá¹ƒ, vÄ«riyindriyassa paggahalakkhaá¹‡aá¹ƒ, satin
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, samÄ• dhindriyassa avikkhepalakkhaá¹‡aá¹ƒ, paÃ±Ã±indriy
pajÄ• nanalakkhaá¹‡aá¹ƒ.

saddhÄ• balassa assaddhiye akampiyalakkhaá¹‡aá¹ƒ, vÄ«riyabalassa kosajje, satibalassa
samÄ• dhibalassa uddhacce, paÃ±Ã±Ä• balassa avijjÄ• ya akampiyalakkhaá¹‡aá¹ƒ.

satisambojjhaá¹…gassa upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, dhammavicayasambojjhaá¹…gass
vÄ«riyasambojjhaá¹…gassa paggahalakkhaá¹‡aá¹ƒ, pÄ«tisambojjhaá¹…gassa pharaá¹‡ala
passaddhisambojjhaá¹…gassa vÅ«pasamalakkhaá¹‡aá¹ƒ \Ne I 88/, samÄ• dhisambojjhaá¹.
upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• nalakkhaá¹‡aá¹ƒ.

sammÄ• diá¹-á¹-hiyÄ• dassanalakkhaá¹‡aá¹ƒ, sammÄ• saá¹…kappassa abhiniropanalakk
pariggahalakkhaá¹‡aá¹ƒ, sammÄ• kammantassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, sammÄ•
sammÄ• vÄ• yÄ• massa paggahalakkhaá¹‡aá¹ƒ, sammÄ• satiyÄ• upaá¹-á¹-hÄ• nalakkhaá
avikkhepalakkhaá¹‡aá¹ƒ.

avijjÄ• ya aÃ±Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ cetanÄ• lakkhaá¹‡aá¹ƒ, viÃ±
vijÄ• nanalakkhaá¹‡aá¹ƒ, nÄ• massa namanalakkhaá¹‡aá¹ƒ, rÅ«passa ruppanalakkhaá¹‡aá
Ä• yatanalakkhaá¹‡aá¹ƒ, phassassa phusanalakkhaá¹‡aá¹ƒ, vedanÄ• ya vedayitalakkhaá¹‡
hetulakkhaá¹‡aá¹ƒ, upÄ• dÄ• nassa gahaá¹‡alakkhaá¹‡aá¹ƒ, bhavassa Ä• yÅ«hanalakkhaá
nibbattilakkhaá¹‡aá¹ƒ, jarÄ• ya jÄ«raá¹‡alakkhaá¹‡aá¹ƒ, maraá¹‡assa cutilakkhaá¹‡aá¹ƒ.

dhÄ• tÅ«naá¹ƒ \Be I 84/ suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanalakkhaá¹‡
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, sammappadhÄ• nÄ• naá¹ƒ padahanalakkhaá¹‡aá¹ƒ, iddhip
ijjhanalakkhaá¹‡aá¹ƒ, indriyÄ• naá¹ƒ adhipatilakkhaá¹‡aá¹ƒ, balÄ• naá¹ƒ akampiyalakkhaá¹
niyyÄ• nalakkhaá¹‡aá¹ƒ, maggassa hetulakkhaá¹‡aá¹ƒ.

saccÄ• naá¹ƒ tathalakkhaá¹‡aá¹ƒ, samathassa avikkhepalakkhaá¹‡aá¹ƒ, vipassanÄ• ya an
samathavipassanÄ• naá¹ƒ ekarasalakkhaá¹‡aá¹ƒ, yuganaddhÄ• naá¹ƒ anativattanalakkhaá

sÄ«lavisuddhiyÄ• \Ee I 108/ saá¹ƒvaraá¹‡alakkhaá¹‡aá¹ƒ, cittavisuddhiyÄ• avikkhepalakk
diá¹-á¹-hivisuddhiyÄ• dassanalakkhaá¹‡aá¹ƒ.

khaye Ã±Ä• á¹‡assa samucchedalakkhaá¹‡aá¹ƒ, anuppÄ• de Ã±Ä• á¹‡assa passaddhilakk

chandassa mÅ«lalakkhaá¹‡aá¹ƒ, manasikÄ• rassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, phass
vedanÄ• ya samosaraá¹‡alakkhaá¹‡aá¹ƒ, samÄ• dhissa pamukhalakkhaá¹‡aá¹ƒ, satiyÄ• Ä
paÃ±Ã±Ä• ya tatuttariyalakkhaá¹‡aá¹ƒ \Ne I 89/, vimuttiyÄ• sÄ• ralakkhaá¹‡aá¹ƒ, amatogad
pariyosÄ• nalakkhaá¹‡aá¹ƒ tathaá¹ƒ avitathaá¹ƒ. evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ã±Ä• á¹‡agatiy
patto anuppattoti tathÄ• gato. evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato_? tathadhammÄ• nA
yathÄ• ha - "cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ• ni
dukkhaâ€™ nti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athameta" nti (SN III 5.1
ca bhagavÄ• abhisambuddho, tasmÄ• tathÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• gatoti vuc
ettha gatasaddo.

apica jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho ana
saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho anaÃ
saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho, saá¹…khÄ• rÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡assa paccayaá
jarÄ• maraá¹‡assa paccayaá¹-á¹-ho tatho avitatho anaÃ±Ã±atho. taá¹ƒ sabbaá¹ƒ bhagavÄ•
\Be I 85/ tathÄ• naá¹ƒ dhammÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• gatoti vuccati. evaá¹ƒ ta
abhisambuddhoti tathÄ• gato.

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato_? bhagavÄ• \Ee I 109/ yaá¹ƒ sadevake loke ... pe
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• p
rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹ƒ sabbÄ• kÄ• rato jÄ• nÄ• ti passati. evaá¹ƒ jÄ• na
iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• nakapad
rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«taka" ntiÄ• dinÄ• (Dhs 616) nayena anekehi nÄ• mehi terasa
dvepaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti, vitathaá¹ƒ natthi. esa nayo
Ä• pÄ• thamÄ• gacchantesu saddÄ• dÄ«su. vuttaÃ±hetaá¹ƒ bhagavatÄ• - "yaá¹ƒ, bhikkhav
... sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹
manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi, tamahaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, taá¹ƒ tathÄ• gatassa vidi
upaá¹-á¹-hÄ• sÄ«" ti (AN I 4.24). evaá¹ƒ tathadassitÄ• ya tathÄ• gato. tattha tathadassÄ«att
padasambhavo veditabbo.

kathaá¹ƒ \Ne I 90/ __tathavÄ• ditÄ• ya tathÄ• gato_? yaá¹ƒ rattiá¹ƒ bhagavÄ• bodhimaá¹‡
nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• anuttaraá¹ƒ sammÄ• sambodh
rattiá¹ƒ yamakasÄ• lÄ• naá¹ƒ antare anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• y
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡e kÄ• le paá¹-hamabodhiyÄ• pi majjhimabodhiyÄ• pi
bhagavatÄ• bhÄ• sitaá¹ƒ suttaá¹ƒ geyyaá¹ƒ ... pe0 ... vedallaá¹ƒ, sabbaá¹ƒ \Ee I 110/ taá¹ƒ
byaÃ±janato ca anupavajjaá¹ƒ anÅ«naá¹ƒ anadhikaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ rÄ•
dosamohamadanimmadanaá¹ƒ, natthi tattha vÄ• laggamattampi avakkhalitaá¹ƒ, sabbaá¹ƒ t
laÃ±chitaá¹ƒ viya ekanÄ• á¸·ikÄ• ya mitaá¹ƒ viya ekatulÄ• ya tulitaá¹ƒ viya ca tathameva ho
tenÄ• ha - "yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisaml
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati
sabbaá¹ƒ taá¹ƒ tatheva hoti no aÃ±Ã±athÄ• . tasmÄ• tathÄ• gatoti vuccatÄ«" ti (DN III 188)
gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato.

apica Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tatho aviparÄ«to Ä• gado assÄ• ti dakÄ• ras
tathÄ• gatoti evampetasmiá¹ƒ atthe padasiddhi veditabbÄ• .

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato_? bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi kÄ
yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ« yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒ bhÅ«tassa c
tathÄ• gato, pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• ti tathÄ• gato. tene
bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. iti yathÄ• vÄ• dÄ« t
tathÄ• vÄ• dÄ«. tasmÄ• â€™tathÄ• gatoâ€™ ti vuccatÄ«" ti (AN I 4.23). evaá¹ƒ tathÄ• kÄ•

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato_? upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«ciá
tiriyaá¹ƒ \Ee I 111/ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati sÄ«lenapi sa
vimuttiyÄ• pi, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi, atulo appameyyo anuttaro rÄ•
sakkÄ• namatisakko brahmÄ• namatibrahmÄ• . tenÄ• ha - "sadevake loke, bhikkhave ... pe
91/ tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthu daso vasavattÄ«. tasmÄ• â€™tathÄ
I 4.23).

tatrevaá¹ƒ padasiddhi veditabbÄ• - agado viya agado. ko panesa? desanÄ• vilÄ• so ceva
hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• dino sadeva
sabbalokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• so ceva puÃ±Ã±ussayo ca agado a
katvÄ• tathÄ• gatoti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

apica \Be I 87/ tathÄ• ya gatotipi tathÄ• gato, tathaá¹ƒ gatotipi tathÄ• gato, gatoti avagato a
paá¹-ipannoti attho. tattha sakalalokaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya tathÄ• ya gato avagatoti t
lokasamudayaá¹ƒ pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya gato atÄ«toti tathÄ• gato, lokanirodhaa
gato pattoti tathÄ• gato, lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ tathÄ• ya gato paá¹-ipannoti

yaá¹ƒ vuttaá¹ƒ bhagavatÄ• -

"loko, bhikkhave, tathÄ• gatena abhisambuddho, lokasmÄ• tathÄ• gato \Ee I 112/ visaá¹ƒyu
bhikkhave, tathÄ• gatena abhisambuddho, lokasamudayo tathÄ• gatassa pahÄ«no. lokanirc
tathÄ• gatena abhisambuddho, lokanirodho tathÄ• gatassa sacchikato. lokanirodhagÄ• min
tathÄ• gatena abhisambuddhÄ• , lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gatassa bhÄ•
sadevakassa lokassa ... pe0 ... sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ. tasmÄ• ā
vuccatÄ«" ti (AN I 4.23).

tassapi evaá¹ƒ attho veditabbo. idampi ca tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«pane muk
pana tathÄ• gatova tathÄ• gatassa tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya.

__arahaá¹ƒ sammÄ• sambuddho_ti padadvaye pana Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca
arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ti imehi tÄ• va kÄ• raá¹‡ehi arahanti veditabbo.
sabbadhammÄ• naá¹ƒ \Ne I 92/ buddhattÄ• pana __sammÄ• sambuddho_ti ayamettha saá
padadvayaá¹ƒ visuddhimagge (Vism I 123 Ä• dayo) buddhÄ• nussativaá¹‡á¹‡anÄ• yaá¹ƒ pa

<171> dutiye __pÄ• tubhÄ• vo_ti uppatti nipphatti. __dullabho lokasmi_nti imasmiá¹ƒ sattal
sudullabho paramadullabho. kasmÄ• dullabhoti? ekavÄ• raá¹ƒ dÄ• napÄ• ramiá¹ƒ pÅ«retv
sakkÄ• , dve vÄ• re dasa vÄ• re vÄ«sati vÄ• re paÃ±Ã±Ä• sa vÄ• re vÄ• rasataá¹ƒ vÄ• rasa
vÄ• rakoá¹-isatasahassampi dÄ• napÄ• ramiá¹ƒ pÅ«retvÄ• buddhena bhavituá¹ƒ \Be I 88/ n
ekadivasaá¹ƒ dve divase dasa divase vÄ«sati divase paÃ±Ã±Ä• sa divase divasasataá¹ƒ div
divasasatasahassaá¹ƒ divasakoá¹-isatasahassaá¹ƒ \Ee I 113/. ekamÄ• saá¹ƒ dve mÄ• se ...
mÄ• sakoá¹-isatasahassaá¹ƒ. ekasaá¹ƒvaccharaá¹ƒ dve saá¹ƒvacchare ... pe0 ...
saá¹ƒvaccharakoá¹-isatasahassaá¹ƒ. ekakappaá¹ƒ dve kappe ... pe0 ... kappakoá¹-isatasah
ekaá¹ƒ asaá¹…khyeyyaá¹ƒ dve asaá¹…khyeyyÄ• ni tÄ«á¹‡i asaá¹…khyeyyÄ• ni dÄ• napÄ•
bhavituá¹ƒ na sakkÄ• . sÄ«lapÄ• ramÄ«nekkhammapÄ• ramÄ« ... pe0 ... upekkhÄ• pÄ• ram
pacchimakoá¹-iyÄ• pana kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni dasa
bhavituá¹ƒ sakkÄ• ti iminÄ• kÄ• raá¹‡ena dullabho.

<172> tatiye __acchariyamanusso_ti acchariyo manusso. acchariyoti andhassa pabbatÄ• r
na hotÄ«ti attho. ayaá¹ƒ tÄ• va saddanayo. ayaá¹ƒ pana aá¹-á¹-hakathÄ• nayo - accharÄ• y
accharaá¹ƒ paharitvÄ• passitabboti attho. apica "tathÄ• gatassa, bhikkhave, arahato samm
pÄ• tubhÄ• vÄ• cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• pÄ• tubhavantÄ«" ti (AN I 4.12
acchariyabbhutadhammehi samannÄ• gatattÄ• pi acchariyamanusso. Ä• ciá¹‡á¹‡amanusso

abhinÄ«hÄ• rassa hi sampÄ• dake aá¹-á¹-ha dhamme samodhÄ• netvÄ• ekabuddhassa sa
mÄ• nasaá¹ƒ bandhitvÄ• nisajjanaá¹ƒ nÄ• ma na aÃ±Ã±assa kassaci Ä• ciá¹‡á¹‡aá¹ƒ, sab

Ä• ciá¹‡á¹‡aá¹ƒ. tathÄ• buddhÄ• naá¹ƒ santike byÄ• karaá¹‡aá¹ƒ labhitvÄ• anivattakena h
vÄ«riyÄ• dhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• ya buddhakÄ• rakadhammÄ• naá¹ƒ pÅ«raá¹‡am
Ä• ciá¹‡á¹‡aá¹ƒ, sabbaÃ±Ã±ubodhisattasseva Ä• ciá¹‡á¹‡aá¹ƒ. tathÄ• pÄ• ramiyo gabbhaa
vessantarattabhÄ• vasadise attabhÄ• ve á¹-hatvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ•
sattasatÄ• ni assÄ• naá¹ƒ sattasatÄ• nÄ«ti evaá¹ƒ sattasatakamahÄ• dÄ• naá¹ƒ datvÄ• \N
puttaá¹ƒ, kaá¹‡hÄ• jinÄ• sadisaá¹ƒ dhÄ«taraá¹ƒ, maddÄ«devisadisaá¹ƒ bhariyaÃ±ca dÄ• na
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• dutiye attabhÄ• ve tusitabhavane paá¹-isandhiggahaá¹‡ampi
Ä• ciá¹‡á¹‡aá¹ƒ, sabbaÃ±Ã±ubodhisattasseva Ä• ciá¹‡á¹‡aá¹ƒ. tusitapure yÄ• vatÄ• yukaá
Ä• yÄ• canaá¹ƒ sampaá¹-icchitvÄ• paÃ±camahÄ• vilokanaá¹ƒ viloketvÄ• satassa \Be I 89/
cavitvÄ• mahÄ• bhogakule paá¹-isandhiggahaá¹‡ampi na aÃ±Ã±assa kassaci Ä• ciá¹‡á¹‡a
sabbaÃ±Ã±ubodhisattasseva Ä• ciá¹‡á¹‡aá¹ƒ. tathÄ• paá¹-isandhiggahaá¹‡adivase dasasa
satassa sampajÄ• nassa mÄ• tukucchiyaá¹ƒ nivÄ• sopi, satassa sampajÄ• nassa mÄ• tuku
dasasahassilokadhÄ• tukampanampi, sampatijÄ• tassa sattapadavÄ«tihÄ• ragamanampi, d
dhÄ• raá¹‡ampi, dibbavÄ• á¸·abÄ«janukkhepopi, sabbadisÄ• su sÄ«havilokanaá¹ƒ viloketvÄ
kaÃ±ci sattaá¹ƒ adisvÄ• "aggohamasmi lokassÄ• " ti evaá¹ƒ sÄ«hanÄ• danadanampi, parip
mahÄ• sampattiá¹ƒ pahÄ• ya mahÄ• bhinikkhamanampi, mahÄ• bodhimaá¹‡á¸• e pallaá¹…
Ä• diá¹ƒ katvÄ• pubbenivÄ• sÄ• nussatidibbacakkhuvisodhanÄ• ni katvÄ• paccÅ«sasama
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aguá¹‡arÄ• sipaá¹-ividdhakkhaá¹‡e dasasahassilokadhÄ• tukam
paá¹-hamadhammadesanÄ• ya anuttaraá¹ƒ tiparivaá¹-á¹-aá¹ƒ dhammacakkappavattanampÄ
aÃ±Ã±assa kassaci Ä• ciá¹‡á¹‡aá¹ƒ, sabbaÃ±Ã±ubuddhasseva Ä• ciá¹‡á¹‡aá¹ƒ. evaá¹ƒ Ä•
acchariyamanusso.

<173> catutthe \Ee I 115/ __kÄ• lakiriyÄ• _ti ekasmiá¹ƒ kÄ• le pÄ• kaá¹-Ä• kiriyÄ• ti kÄ• la
paÃ±cacattÄ• lÄ«sa vassÄ• ni á¹-hatvÄ• tÄ«á¹‡i piá¹-akÄ• ni paÃ±ca nikÄ• ye navaá¹…gaa
caturÄ• sÄ«ti dhammakkhandhasahassÄ• ni pakÄ• setvÄ• mahÄ• janaá¹ƒ nibbÄ• naninnaa
yamakasÄ• lÄ• namantare nipanno bhikkhusaá¹…ghaá¹ƒ Ä• mantetvÄ• appamÄ• dena ova
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. ayamassa kiriyÄ• yÄ• vajjatanÄ• p
pÄ• kaá¹-Ä• kiriyÄ• ti kÄ• lakiriyÄ• . __anutappÄ• hotÄ«_ti anutÄ• pakarÄ• hoti. tattha cak
kÄ• lakiriyÄ• ekacakkavÄ• á¸·e devamanussÄ• naá¹ƒ anutÄ• pakarÄ• hoti. buddhÄ• naá¹ƒ
dasasahassacakkavÄ• á¸·esu devamanussÄ• naá¹ƒ anutÄ• pakarÄ• hoti. tena vuttaá¹ƒ - "b
hotÄ«" ti.

<174> paÃ±came __adutiyo_ti dutiyassa buddhassa abhÄ• vÄ• adutiyo. cattÄ• ro hi buddh
catusaccabuddho, paccekabuddho, sabbaÃ±Ã±ubuddhoti. tattha bahussuto bhikkhu __suta
khÄ«á¹‡Ä• savo __catusaccabuddho_ nÄ• ma \Be I 90/. kappasatasahassÄ• dhikÄ• ni dve
pÅ«retvÄ• sÄ• maá¹ƒ paá¹-ividdhapaccekabodhiÃ±Ä• á¹‡o __paccekabuddho_ nÄ• ma. ka
vÄ• aá¹-á¹-ha vÄ• soá¸·asa vÄ• asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«retvÄ• tiá¹‡á¹‡aá¹ƒ n
madditvÄ• paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡o __sabbaÃ±Ã±ubuddho_ nÄ• ma. imesu

sabbaÃ±Ã±ubuddhova adutiyo nÄ• ma. na hi tena saddhiá¹ƒ aÃ±Ã±o sabbaÃ±Ã±ubuddho n

__asahÄ• yo_ti attabhÄ• vena vÄ• paá¹-ividdhadhammehi vÄ• sadiso sahÄ• yo nÄ• ma a
"laddhasahÄ• yo kho pana so bhagavÄ• sekhÄ• naÃ±ceva paá¹-ipadÄ• na" nti iminÄ• pan
buddhÄ• naá¹ƒ sahÄ• yÄ• nÄ• ma honti. __appaá¹-imo_ti paá¹-imÄ• \Ee I 116/ vuccati atta
attabhÄ• vasadisÄ• aÃ±Ã±Ä• paá¹-imÄ• natthÄ«ti appaá¹-imo. yÄ• pi ca manussÄ• suva
paá¹-imÄ• karonti, tÄ• su vÄ• laggamattampi okÄ• saá¹ƒ tathÄ• gatassa attabhÄ• vasadisa
natthÄ«ti sabbathÄ• pi appaá¹-imo.

__appaá¹-isamo_ti attabhÄ• venevassa paá¹-isamo nÄ• ma koci natthÄ«ti appaá¹-isamo. _
tathÄ• gatena "cattÄ• ro satipaá¹-á¹-hÄ• nÄ• " tiÄ• dinÄ• nayena dhammÄ• desitÄ• , tesu
satipaá¹-á¹-hÄ• nÄ• , tayo vÄ• paÃ±ca vÄ• " tiÄ• dinÄ• nayena paá¹-ibhÄ• gaá¹ƒ kÄ• tuá¹
appaá¹-ibhÄ• go. __appaá¹-ipuggalo_ti aÃ±Ã±o koci "ahaá¹ƒ buddho" ti evaá¹ƒ paá¹-iÃ±Ã±a
puggalo natthÄ«ti appaá¹-ipuggalo. __asamo_ti appaá¹-ipuggalattÄ• va sabbasattehi asamo
vuccanti atÄ«tÄ• nÄ• gatÄ• sabbaÃ±Ã±ubuddhÄ• , tehi asamehi samoti asamasamo.

__dvipadÄ• naá¹ƒ aggo_ti sammÄ• sambuddho apadÄ• naá¹ƒ dvipadÄ• naá¹ƒ catuppadÄ•
arÅ«pÄ«naá¹ƒ saÃ±Ã±Ä«naá¹ƒ asaÃ±Ã±Ä«naá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«naá¹ƒ satt
dvipadÄ• naá¹ƒ aggoti vutto? seá¹-á¹-hataravasena. imasmiÃ±hi loke seá¹-á¹-ho nÄ• ma up
apadacatuppadabahuppadesu na uppajjati, dvipadesuyeva uppajjati. kataradvipadvesÅ«ti?
ca. manussesu uppajjamÄ• no tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ vase vattetuá¹ƒ sam
uppajjati. devesu uppajjamÄ• no dasasahassilokadhÄ• tuá¹ƒ vasavattÄ« mahÄ• brahmÄ• h
tassa kappiyakÄ• rako vÄ• Ä• rÄ• miko \Ee I 117/ vÄ• sampajjati. iti tatopi seá¹-á¹-hatarava
aggoti vutto.

175-186__._ chaá¹-á¹-hÄ• dÄ«su __ekapuggalassa, bhikkhave, pÄ• tubhÄ• vÄ• mahato ca
bhikkhave, ekapuggalassa tathÄ• gatassa arahato sammÄ• sambuddhassa pÄ• tubhÄ• ver
pÄ• tubhÄ• vo hoti. tasmiá¹ƒ puggale pÄ• tubhÅ«te taá¹ƒ pÄ• tubhÅ«tameva hoti, na vinÄ•
pÄ• tubhavati. __pÄ• tubhÄ• vo_ti uppatti nipphatti. katamassa cakkhussÄ• ti? paÃ±Ã±Ä• c
sÄ• riputtattherassa vipassanÄ• paÃ±Ã±Ä• sadisassa mahÄ• moggallÄ• nattherassa samÄ
__Ä• lokÄ• _dÄ«supi eseva nayo. ubhinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ paÃ±Ã±Ä• Ä• lokasadi
paÃ±Ã±Ä• obhÄ• sasadisoyeva obhÄ• so adhippeto. "mahato cakkhussa, mahato Ä• lokass
imÄ• ni ca pana tÄ«á¹‡ipi lokiyalokuttaramissakÄ• ni kathitÄ• nÄ«ti veditabbÄ• ni.

__channaá¹ƒ anuttariyÄ• na_nti uttaritaravirahitÄ• naá¹ƒ channaá¹ƒ uttamadhammÄ• naá¹
dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ, p
anussatÄ• nuttariyanti imÄ• ni cha anuttariyÄ• ni. imesaá¹ƒ pÄ• tubhÄ• vo hotÄ«ti attho. Ä•
sÄ• yaá¹ƒpÄ• taá¹ƒ tathÄ• gataá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ena daá¹-á¹-huá¹ƒ labhati, idaá¹ƒ __

aÃ±Ã±opi sotÄ• panno vÄ• sakadÄ• gÄ• mÄ« vÄ• anÄ• gÄ• mÄ« vÄ• Ä• nandatthero viy
idampi dassanÄ• nuttariyaá¹ƒ \Ee I 118/. aparo pana puthujjanakalyÄ• á¹‡ako Ä• nandatthe
dassanÄ• ya labhitvÄ• taá¹ƒ dassanaá¹ƒ vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ pÄ• peti. i
mÅ«ladassanaá¹ƒ pana dassanÄ• nuttariyaá¹ƒ nÄ• ma.

Ä• nandattheroyeva ca abhikkhaá¹‡aá¹ƒ dasabalassa vacanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡ena sot
__savanÄ• nuttariyaá¹ƒ_. aÃ±Ã±epi sotÄ• pannÄ• dayo Ä• nandatthero viya tathÄ• gatassa
labhanti, idampi savanÄ• nuttariyaá¹ƒ. aparo pana puthujjanakalyÄ• á¹‡ako Ä• nandatthero
92/ vacanaá¹ƒ sotuá¹ƒ labhitvÄ• taá¹ƒ savanaá¹ƒ vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ pÄ
nÄ• ma, mÅ«lasavanaá¹ƒ pana savanÄ• nuttariyaá¹ƒ nÄ• ma.

Ä• nandattheroyeva \Ne I 96/ ca dasabale saddhaá¹ƒ paá¹-ilabhati, idaá¹ƒ __lÄ• bhÄ• nutta
sotÄ• pannÄ• dayo Ä• nandatthero viya dasabale saddhÄ• paá¹-ilÄ• bhaá¹ƒ labhanti, idamp
pana puthujjanakalyÄ• á¹‡ako Ä• nandatthero viya dasabale saddhÄ• paá¹-ilÄ• bhaá¹ƒ labh
vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ pÄ• peti, ayaá¹ƒ lÄ• bhoyeva nÄ• ma, mÅ«lalÄ• bho
nÄ• ma.

Ä• nandattheroyeva ca dasabalassa sÄ• sane tisso sikkhÄ• sikkhati, idaá¹ƒ __sikkhÄ• nut
sotÄ• pannÄ• dayo Ä• nandatthero viya dasabalassa sÄ• sane tisso sikkhÄ• sikkhanti, idar
aparo pana puthujjanakalyÄ• á¹‡ako Ä• nandatthero viya dasabalassa sÄ• sane tisso sikkh
vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ pÄ• peti. ayaá¹ƒ sikkhÄ• yeva nÄ• ma, mÅ«lasikkhÄ
nÄ• ma.

Ä• nandattheroyeva ca abhiá¹‡haá¹ƒ dasabalaá¹ƒ paricarati, idaá¹ƒ __pÄ• ricariyÄ• nuttari
sotÄ• pannÄ• dayo Ä• nandatthero viya abhiá¹‡haá¹ƒ dasabalaá¹ƒ paricaranti, idampi pÄ• n
aparo pana puthujjanakalyÄ• á¹‡ako Ä• nandatthero \Ee I 119/ viya dasabalaá¹ƒ paricaritvÄ
vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ pÄ• peti, ayaá¹ƒ pÄ• ricariyÄ• yeva nÄ• ma, mÅ«lap
pÄ• ricariyÄ• nuttariyaá¹ƒ nÄ• ma.

Ä• nandattheroyeva ca dasabalassa lokiyalokuttare guá¹‡e anussarati, idaá¹ƒ __anussatÄ•
sotÄ• pannÄ• dayo Ä• nandatthero viya dasabalassa lokiyalokuttare guá¹‡e anussaranti, ida
anussatÄ• nuttariyaá¹ƒ. aparo pana puthujjanakalyÄ• á¹‡ako Ä• nandatthero viya dasabalas
anussaritvÄ• taá¹ƒ anussatiá¹ƒ vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ pÄ• peti, ayaá¹ƒ anu
mÅ«lÄ• nussati pana anussatÄ• nuttariyaá¹ƒ nÄ• ma. imÄ• ni cha anuttariyÄ• ni, imesaá¹ƒ
pana cha anuttariyÄ• ni lokiyalokuttaramissakÄ• ni kathitÄ• nÄ«ti veditabbÄ• ni.

__catunnaá¹ƒ_ \Be I 93/ __paá¹-isambhidÄ• naá¹ƒ sacchikiriyÄ• hotÄ«_ti catasso hi paá¹-i
atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napa

atthesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isamb
atthadhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• \Ne I 97/, Ã±Ä• á¹‡es
paá¹-ibhÄ• napaá¹-isambhidÄ• . ayamettha saá¹…khepo, vitthÄ• ro panetÄ• saá¹ƒ abhidhan
Ä• gatoyeva. imÄ• saá¹ƒ catassannaá¹ƒ paá¹-isambhidÄ• naá¹ƒ buddhuppÄ• de paccakkha
buddhuppÄ• dÄ• . etÄ• saá¹ƒ sacchikiriyÄ• ti attho. imÄ• pi lokiyalokuttarÄ• va kathitÄ• ti ve

__anekadhÄ• tupaá¹-ivedho_ti "cakkhudhÄ• tu rÅ«padhÄ• tÅ«" tiÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ• r
buddhuppÄ• deyeva paá¹-ivedho hoti, na vinÄ• buddhuppÄ• denÄ• ti attho. __nÄ• nÄ• dhÄ
120/ imÄ• va aá¹-á¹-hÄ• rasa dhÄ• tuyo nÄ• nÄ• sabhÄ• vato nÄ• nÄ• dhÄ• tuyoti veditabb
"nÄ• nÄ• sabhÄ• vÄ• etÄ• " ti evaá¹ƒ nÄ• nÄ• karaá¹‡ato paá¹-ivedho, ayaá¹ƒ nÄ• nÄ• dhÄ
__vijjÄ• vimuttiphalasacchikiriyÄ• _ti ettha __vijjÄ• _ti phale Ã±Ä• á¹‡aá¹ƒ, __vimuttÄ«_ti ta
phalasampayuttÄ• dhammÄ• . __sotÄ• pattiphalasacchikiriyÄ• _ti sototi paá¹-hamamaggo,
phalanti sotÄ• pattiphalaá¹ƒ. __sakadÄ• gÄ• miphalÄ• _dÄ«ni pÄ• kaá¹-Ä• neva.

<187> __anuttara_nti niruttaraá¹ƒ. __dhammacakka_nti seá¹-á¹-hacakkaá¹ƒ. cakkasaddo h

"catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthake" ti || (J I 1.104; I 5.103) -

ettha uracakke Ä• gato. "cakkasamÄ• ruá¸·hÄ• jÄ• napadÄ• pariyÄ• yantÄ«" ti (AN I 3.63;
iriyÄ• pathacakke. "atha kho so, bhikkhave, rathakÄ• ro yaá¹ƒ taá¹ƒ cakkaá¹ƒ chahi mÄ• se
taá¹ƒ pavattesÄ«" ti (AN I 3.15) ettha dÄ• rucakke. "addasÄ• kho doá¹‡o brÄ• hmaá¹‡o bha
sahassÄ• rÄ• nÄ«" ti (AN I 4.36) ettha lakkhaá¹‡acakke. "cattÄ• rimÄ• ni, bhikkhave, cakkÄ
samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ \Be I 94/ catucakkaá¹ƒ vattatÄ«" ti (AN I 4.31)
"dibbaá¹ƒ \Ee I 121/ cakkaratanaá¹ƒ pÄ• tubhavatÄ«" ti (DN II 243; MN III 256) ettha ratana
dhammacakke Ä• gato.

__pavattita_nti \Ne I 98/ ettha dhammacakkaá¹ƒ abhinÄ«harati nÄ• ma, abhinÄ«haá¹-aá¹ƒ
uppÄ• ditaá¹ƒ nÄ• ma, pavatteti nÄ• ma, pavattitaá¹ƒ nÄ• mÄ• ti ayaá¹ƒ pabhedo veditabbo
dhammacakkaá¹ƒ __abhinÄ«harati_ nÄ• mÄ• ti? yadÄ• sumedhabrÄ• hmaá¹‡o hutvÄ• kÄ
Ä• nisaá¹ƒsaá¹ƒ disvÄ• sattasatakamahÄ• dÄ• naá¹ƒ datvÄ• isipabbajjaá¹ƒ pabbajitvÄ• p
samÄ• pattiyo nibbatteti, tato paá¹-á¹-hÄ• ya dhammacakkaá¹ƒ abhinÄ«harati nÄ• ma.

kuto paá¹-á¹-hÄ• ya __abhinÄ«haá¹-aá¹ƒ_ nÄ• mÄ• ti? yadÄ• aá¹-á¹-ha dhamme samodhÄ
mahÄ• bodhimaá¹‡á¸• atthÄ• ya mÄ• nasaá¹ƒ bandhitvÄ• "byÄ• karaá¹‡aá¹ƒ aladdhÄ• na

vÄ«riyÄ• dhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• ya nipanno dasabalassa santikÄ• byÄ• karaá¹‡a
paá¹-á¹-hÄ• ya dhammacakkaá¹ƒ abhinÄ«haá¹-aá¹ƒ nÄ• ma.

kuto paá¹-á¹-hÄ• ya __uppÄ• deti_ nÄ• mÄ• ti? tato paá¹-á¹-hÄ• ya dÄ• napÄ• ramiá¹ƒ pÅ«
uppÄ• deti nÄ• ma. sÄ«lapÄ• ramiá¹ƒ pÅ«rentopi ... pe0 ... upekkhÄ• pÄ• ramiá¹ƒ pÅ«rento
nÄ• ma. dasa pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyo pÅ«rentopi, paÅ
pariccajantopi, Ã±Ä• tatthacariyaá¹ƒ pÅ«rentopi dhammacakkaá¹ƒ uppÄ• deti nÄ• ma. vess
sattasatakamahÄ• dÄ• naá¹ƒ datvÄ• puttadÄ• raá¹ƒ dÄ• namukhe niyyÄ• tetvÄ• pÄ• rami
nibbattitvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• devatÄ• hi Ä• yÄ• cito paá¹-iÃ±Ã±aá¹ƒ dat
vilokentopi \Ee I 122/ dhammacakkaá¹ƒ uppÄ• detiyeva nÄ• ma. mÄ• tukucchiyaá¹ƒ paá¹-is
paá¹-isandhikkhaá¹‡e dasasahassacakkavÄ• á¸·aá¹ƒ kampentopi, mÄ• tukucchito nikkhanta
kampentopi, sampatijÄ• to satta padÄ• ni gantvÄ• "aggomahasmÄ«" ti sÄ«hanÄ• daá¹ƒ na
saá¹ƒvaccharÄ• ni agÄ• ramajjhe vasantopi, mahÄ• bhinikkhamanaá¹ƒ nikkhamantopi, ano
mahÄ• padhÄ• ne chabbassÄ• ni vÄ«riyaá¹ƒ karontopi, sujÄ• tÄ• ya dinnaá¹ƒ madhupÄ• yÅ
suvaá¹‡á¹‡apÄ• tiá¹ƒ nadiyÄ• pavÄ• hetvÄ• sÄ• yanhasamaye bodhimaá¹‡á¸• avaragato
olokento nisÄ«ditvÄ• sÅ«riye dharamÄ• neyeva mÄ• rabalaá¹ƒ vidhametvÄ• paá¹-hamayÄ
anussarantopi, majjhimayÄ• me dibbacakkhuá¹ƒ visodhentopi, paccÅ«sakÄ• lasamanantare
sammasitvÄ• sotÄ• pattimaggaá¹ƒ paá¹-ivijjhantopi, sotÄ• pattiphalaá¹ƒ sacchikarontopi, sa
sakadÄ• gÄ• miphalaá¹ƒ anÄ• gÄ• mimaggaá¹ƒ anÄ• gÄ• miphalaá¹ƒ sacchikarontopi, arah
dhammacakkaá¹ƒ uppÄ• detiyeva nÄ• ma.

arahattaphalakkhaá¹‡e \Ne I 99/ pana tena dhammacakkaá¹ƒ __uppÄ• ditaá¹ƒ_ nÄ• ma. bu
sakalalokiyalokuttaraguá¹‡arÄ• si arahattaphaleneva saddhiá¹ƒ ijjhati. tasmÄ• tena tasmiá¹
dhammacakkaá¹ƒ uppÄ• ditaá¹ƒ nÄ• ma hoti.

kadÄ• __pavatteti_ nÄ• ma? bodhimaá¹‡á¸• e sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• isipatan
aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±attheraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• dhammacakkappavattanasutt
pavatteti nÄ• ma.

yadÄ• pana aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±attherena dasabalassa desanÄ• Ã±Ä• á¹‡Ä• nubhÄ
sabbapaá¹-hamaá¹ƒ dhammo adhigato, tato paá¹-á¹-hÄ• ya dhammacakkaá¹ƒ __pavattitaá¹
veditabbaá¹ƒ. dhammacakkanti \Ee I 123/ cetaá¹ƒ desanÄ• Ã±Ä• á¹‡assapi nÄ• maá¹ƒ paá
desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ, paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ. kassa desanÄ• pa
aÃ±Ã±assa kassaci, sammÄ• sambuddhasseva desanÄ• Ã±Ä• á¹‡aÃ±ca paá¹-ivedhaÃ±Ä•

__sammadevÄ• _ti hetunÄ• nayena kÄ• raá¹‡eneva. __anuppavattetÄ«_ti yathÄ• purato
gacchanto taá¹ƒ anugacchati nÄ• ma, evaá¹ƒ paá¹-hamataraá¹ƒ satthÄ• rÄ• pavattitaá¹ƒ th
kathaá¹ƒ? satthÄ• hi "cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro" ti ka

pavatteti nÄ• ma, dhammasenÄ• pati sÄ• riputtattheropi "cattÄ• rome, Ä• vuso, satipaá¹-á¹-
dhammacakkaá¹ƒ anuppavatteti nÄ• ma. sammappadhÄ• nÄ• dÄ«supi eseva nayo. na keva
"cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. cattÄ• rome, bhikkhave, ariyavaá¹ƒsÄ• " tiÄ• dÄ
netabbova. evaá¹ƒ sammÄ• sambuddho dhammacakkaá¹ƒ pavatteti nÄ• ma, thero dasabal
anuppavatteti nÄ• ma.

evaá¹ƒ dhammacakkaá¹ƒ anuppavattentena pana therena dhammo desitopi pakÄ• sitopi sa
hoti. yo hi koci bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ• sako vÄ• upÄ• sikÄ• vÄ• devo vÄ• sa
brahmÄ• vÄ• dhammaá¹ƒ desetu pakÄ• setu, sabbo so satthÄ• rÄ• desito pakÄ• sitova n
lekhahÄ• rakapakkhe á¹-hitova nÄ• ma hoti. kathaá¹ƒ? yathÄ• hi raÃ±Ã±Ä• dinnaá¹ƒ paá¹
yaá¹ƒ kammaá¹ƒ karonti, taá¹ƒ taá¹ƒ kammaá¹ƒ yena \Ne I 100/ kenaci katampi kÄ• ritampi
kÄ• ritanteva vuccati. mahÄ• rÄ• jÄ• viya hi sammÄ• sambuddho. rÄ• japaá¹‡á¹‡aá¹ƒ viya
buddhavacanaá¹ƒ. paá¹‡á¹‡adÄ• naá¹ƒ viya tepiá¹-ake nayamukhadÄ• naá¹ƒ paá¹‡á¹‡aá¹ƒ
taá¹ƒtaá¹ƒkammÄ• naá¹ƒ karaá¹‡aá¹ƒ viya catunnaá¹ƒ parisÄ• naá¹ƒ attano balena buddha
paresaá¹ƒ desanÄ• pakÄ• sanÄ• . tattha yathÄ• paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• yena kenaci ka
kammaá¹ƒ raÃ±Ã±Ä• kÄ• ritameva hoti, evameva yena kenaci desitopi pakÄ• sitopi dhamm
pakÄ• sitova nÄ• ma hotÄ«ti veditabbo. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

ekapuggalavaggavaá¹‡á¹‡anÄ• .

14. etadaggavaggo

(14) 1. paá¹-hamaetadaggavaggo

etadaggapadavaá¹‡á¹‡anÄ•

<188> etadaggesu \Ne I 101/ paá¹-hamavaggassa paá¹-hame __etadagga_nti etaá¹ƒ agga
aggasaddo Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. "ajjatagge, samma dovÄ• rika, Ä•
nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«na" ntiÄ• dÄ«su (MN II 70) hi Ä• dimhi dissati. "teneva a
aá¹…gulaggaá¹ƒ parÄ• maseyya (Kv 441), ucchaggaá¹ƒ veá¸·agga" ntiÄ• dÄ«su koá¹-iyaá¹
madhuraggaá¹ƒ vÄ• tittakaggaá¹ƒ vÄ• (SN III 5.374), anujÄ• nÄ• mi, bhikkhave, vihÄ• rag
vÄ• bhÄ• jetu" ntiÄ• dÄ«su (Vin II 318) koá¹-á¹-hÄ• se. "yÄ• vatÄ• , bhikkhave, sattÄ• apa
tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«" tiÄ• dÄ«su (AN I 4.34; It 90) seá¹-á¹-he. svÄ• yam
koá¹-iyampi vaá¹-á¹-ati seá¹-á¹-hepi. te hi therÄ• attano attano á¹-hÄ• ne koá¹-ibhÅ«tÄ• tipi
seá¹-á¹-habhÅ«tÄ• tipi. tasmÄ• etadagganti esÄ• koá¹-i eso seá¹-á¹-hoti ayamettha attho.
sabbasuttesu.

ayaÃ±ca \Be I 97/ etadaggasannikkhepo nÄ• ma catÅ«hi kÄ• raá¹‡ehi labbhati aá¹-á¹-hupp

ciá¹‡á¹‡avasito guá¹‡Ä• tirekatoti. tattha koci thero ekena kÄ• raá¹‡ena etadaggaá¹-á¹-hÄ•
dvÄ«hi, koci tÄ«hi, koci sabbeheva catÅ«hipi Ä• yasmÄ• sÄ• riputtatthero viya. so hi aá¹-á¹
mahÄ• paÃ±Ã±atÄ• ya etadaggaá¹-á¹-hÄ• naá¹ƒ labhi Ä• gamanÄ• dÄ«hipi. kathaá¹ƒ? ekas
jetavanamahÄ• vihÄ• re viharanto kaá¹‡á¸• ambarukkhamÅ«le titthiyamaddanaá¹ƒ yamakap
"kahaá¹ƒ nu kho purimabuddhÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• vassaá¹ƒ upagacchan
"tÄ• vatiá¹ƒsabhavane" ti Ã±atvÄ• dve padantarÄ• ni dassetvÄ• tatiyena padena tÄ• vatiá¹
paccuá¹-á¹-hÄ• si. sakko devarÄ• jÄ• bhagavantaá¹ƒ disvÄ• paá¹‡á¸• ukambalasilÄ• to uá
devagaá¹‡ena paccuggamanaá¹ƒ agamÄ• si. devÄ• cintayiá¹ƒsu - "sakko devarÄ• jÄ• dev
saá¹-á¹-hiyojanÄ• yÄ• mÄ• ya paá¹‡á¸• ukambalasilÄ• ya nisÄ«ditvÄ• sampattiá¹ƒ anubhav
nisinnakÄ• lato paá¹-á¹-hÄ• ya na sakkÄ• aÃ±Ã±ena ettha hatthampi á¹-hapetu" nti. satthÄ
tesaá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• mahÄ• paá¹ƒsukÅ«liko viya muá¹‡á¸• apÄ«á¹-hakaá¹ƒ sa
paá¹‡á¸• ukambalasilaá¹ƒ avattharitvÄ• nisÄ«di. evaá¹ƒ nisÄ«danto pana attano vÄ• sarÄ«
mÄ• pesi, paá¹‡á¸• ukambalasilaá¹ƒ \Ee I 126/ vÄ• khuddakaá¹ƒ akÄ• sÄ«ti na sallakkheta
buddhavisayo. evaá¹ƒ nisinno pana mÄ• taraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• dasasahassacakk
"kusalÄ• dhammÄ• akusalÄ• dhammÄ• abyÄ• katÄ• dhammÄ• " ti abhidhammapiá¹-aka

pÄ• á¹-ihÄ• riyaá¹-á¹-hÄ• nepi sabbÄ• pi dvÄ• dasayojanikÄ• parisÄ• anuruddhattheraá¹ƒ
bhante, dasabalo gato" ti pucchi. tÄ• vatiá¹ƒsabhavane paá¹‡á¸• ukambalasilÄ• yaá¹ƒ vassa
abhidhammakathaá¹ƒ desetuá¹ƒ gatoti. bhante, na mayaá¹ƒ satthÄ• raá¹ƒ adisvÄ• gamissÄ
Ä• gamissatÄ«ti satthu Ä• gamanakÄ• laá¹ƒ jÄ• nÄ• thÄ• ti? mahÄ• moggallÄ• nattherassa
buddhÄ• naá¹ƒ santikaá¹ƒ gantvÄ• sÄ• sanaá¹ƒ Ä• harissatÄ«ti. kiá¹ƒ pana therassa tattha
natthÄ«ti? atthi, visesavantÄ• naá¹ƒ pana visesaá¹ƒ passantÅ«ti evamÄ• ha. mahÄ• jano m
upasaá¹…kamitvÄ• satthu \Be I 98/ sÄ• sanaá¹ƒ gahetvÄ• Ä• gamanatthÄ• ya yÄ• ci. ther
pathaviyaá¹ƒ nimujjitvÄ• antosinerunÄ• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• Ä• ha - "bhante,
dassanakÄ• mo, Ä• gamanadivasaá¹ƒ vo jÄ• nituá¹ƒ icchatÄ«" ti. tena hi "ito temÄ• saccaye
passathÄ• " tissa vadehÄ«ti. thero bhagavato sÄ• sanaá¹ƒ Ä• haritvÄ• mahÄ• janassa kath
temÄ• saá¹ƒ khandhÄ• vÄ• raá¹ƒ bandhitvÄ• vasi. cÅ«á¸·aanÄ• thapiá¹‡á¸• iko dvÄ• dasay
yÄ• gubhattaá¹ƒ Ä• dÄ• si.

satthÄ• pi sattappakaraá¹‡Ä• ni desetvÄ• manussalokaá¹ƒ Ä• gamanatthÄ• ya Ä• kappaá
vissakammaá¹ƒ Ä• mantetvÄ• tathÄ• gatassa otaraá¹‡atthÄ• ya sopÄ• naá¹ƒ mÄ• petuá¹ƒ
sovaá¹‡á¹‡amayaá¹ƒ ekato rajatamayaá¹ƒ \Ee I 127/ sopÄ• naá¹ƒ mÄ• petvÄ• majjhe maá
maá¹‡imaye sopÄ• ne á¹-hatvÄ• "mahÄ• jano maá¹ƒ passatÅ«" ti adhiá¹-á¹-hÄ• si. attano Ä
avÄ«cimahÄ• nirayaá¹ƒ passatÅ«" tipi adhiá¹-á¹-hÄ• si. nirayadassanena cassa uppannasa
devalokaá¹ƒ dassesi. athassa otarantassa mahÄ• brahmÄ• chattaá¹ƒ dhÄ• resi, sakko dev
suyÄ• mo devarÄ• jÄ• dibbaá¹ƒ vÄ• á¸·abÄ«janiá¹ƒ bÄ«ji, paÃ±casikho gandhabbadevaput
\Ne I 103/ samapaÃ±Ã±Ä• sÄ• ya mucchanÄ• hi mucchitvÄ• vÄ• dento purato otari. buddh
patiá¹-á¹-hitakÄ• le "ahaá¹ƒ paá¹-hamaá¹ƒ vandissÄ• mi, ahaá¹ƒ paá¹-hamaá¹ƒ vandissÄ• m

aá¹-á¹-hÄ• si. saha mahÄ• pathavÄ«akkamanena pana bhagavato neva mahÄ• jano na asÄ
paá¹-hamakavandanaá¹ƒ sampÄ• puá¹‡iá¹ƒsu, dhammasenÄ• pati sÄ• riputtattheroyeva pa

atha satthÄ• dvÄ• dasayojanÄ• ya parisÄ• ya antare "therassa paÃ±Ã±Ä• nubhÄ• vaá¹ƒ jÄ
puthujjanapaÃ±cakaá¹ƒ paÃ±haá¹ƒ Ä• rabhi. paá¹-hamaá¹ƒ lokiyamahÄ• jano sallakkhessa
pucchi. ye ye sallakkhiá¹ƒsu, te te kathayiá¹ƒsu. dutiyaá¹ƒ puthujjanavisayaá¹ƒ atikkamitvÄ•
paÃ±haá¹ƒ pucchi. puthujjanÄ• tuá¹‡hÄ« ahesuá¹ƒ, sotÄ• pannÄ• va kathayiá¹ƒsu. tato sot
visayaá¹ƒ atikkamitvÄ• sakadÄ• gÄ• mimagge paÃ±haá¹ƒ pucchi. sotÄ• pannÄ• tuá¹‡hÄ«
kathayiá¹ƒsu. tesampi visayaá¹ƒ atikkamitvÄ• anÄ• gÄ• mimagge paÃ±haá¹ƒ pucchi. sakad
ahesuá¹ƒ, anÄ• gÄ• minova kathayiá¹ƒsu. tesampi visayaá¹ƒ atikkamitvÄ• arahattamagge
anÄ• gÄ• mino tuá¹‡hÄ« ahesuá¹ƒ, arahantÄ• va kathayiá¹ƒsu. tato heá¹-á¹-himakoá¹-ito pa
abhiÃ±Ã±Ä• te sÄ• vake pucchi, te attano attano paá¹-isambhidÄ• visaye á¹-hatvÄ• kathay
mahÄ• moggallÄ• naá¹ƒ pucchi \Ee I 128/, sesasÄ• vakÄ• tuá¹‡hÄ« ahesuá¹ƒ, therova kat
atikkamitvÄ• sÄ• riputtattherassa visaye paÃ±haá¹ƒ pucchi. mahÄ• moggallÄ• no tuá¹‡hÄ«
kathesi. therassÄ• pi visayaá¹ƒ atikkamitvÄ• buddhavisaye paÃ±haá¹ƒ pucchi. dhammaser
passituá¹ƒ na sakkoti, puratthimapacchimuttaradakkhiá¹‡Ä• catasso disÄ• catasso anudis
olokento paÃ±huppattiá¹-á¹-hÄ• naá¹ƒ sallakkhetuá¹ƒ nÄ• sakkhi.

satthÄ• therassa kilamanabhÄ• vaá¹ƒ jÄ• nitvÄ• "sÄ• riputto kilamati, nayamukhamassa c
tvaá¹ƒ, sÄ• riputtÄ• " ti vatvÄ• "nÄ• yaá¹ƒ tuyhaá¹ƒ visayo paÃ±ho, buddhÄ• naá¹ƒ esa visa
yasassÄ«na" nti buddhavisayabhÄ• vaá¹ƒ Ä• cikkhitvÄ• "bhÅ«tamidanti, sÄ• riputta, saman
"catumahÄ• bhÅ«tikakÄ• yapariggahaá¹ƒ me bhagavÄ• Ä• cikkhatÄ«" ti Ã±atvÄ• "aÃ±Ã±Ä
sugatÄ• " ti Ä• ha. etasmiá¹ƒ á¹-hÄ• ne ayaá¹ƒ kathÄ• udapÄ• di - mahÄ• paÃ±Ã±o vata, b
hi nÄ• ma sabbehi anaÃ±Ã±Ä• taá¹ƒ paÃ±haá¹ƒ kathesi, buddhehi ca dinnanaye á¹-hatvÄ•
kathesi, iti therassa paÃ±Ã±Ä• nubhÄ• vo yattakaá¹ƒ \Ne I 104/ á¹-hÄ• naá¹ƒ buddhÄ• naá¹
otthaá¹-aá¹ƒ, sabbaá¹ƒ ajjhottharitvÄ• gatoti evaá¹ƒ tÄ• va thero __aá¹-á¹-huppattito_ mahÄ
etadaggaá¹-á¹-hÄ• naá¹ƒ labhi.

kathaá¹ƒ __Ä• gamanato_? imissÄ• yeva hi aá¹-á¹-huppattiyÄ• satthÄ• Ä• ha - sÄ• riputto
atÄ«te paÃ±ca jÄ• tisatÄ• ni isipabbajjaá¹ƒ pabbajitvÄ• pi mahÄ• paÃ±Ã±ova ahosi -

"yo \Be I 100/ pabbajÄ« jÄ• tisatÄ• ni paÃ±ca,

pahÄ• ya kÄ• mÄ• ni manoramÄ• ni.

taá¹ƒ vÄ«tarÄ• gaá¹ƒ susamÄ• hitindriyaá¹ƒ,

parinibbutaá¹ƒ vandatha sÄ• riputta" nti ||

evaá¹ƒ \Ee I 129/ pabbajjaá¹ƒ upabrÅ«hayamÄ• no ekasmiá¹ƒ samaye bÄ• rÄ• á¹‡asiyaá¹
tayo vede uggaá¹‡hitvÄ• tattha sÄ• raá¹ƒ apassanto "pabbajitvÄ• ekaá¹ƒ mokkhadhamma
vaá¹-á¹-atÄ«" ti cittaá¹ƒ uppÄ• desi. tasmiá¹ƒ kÄ• le bodhisattopi kÄ• siraá¹-á¹-he
udiccabrÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatto vuddhimanvÄ• ya uggahitasippo kÄ• mesu
Ä• nisaá¹ƒsaá¹ƒ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya himavantaá¹ƒ pavisitvÄ• kasiá¹‡aparik
abhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• vanamÅ«laphalÄ• hÄ• ro himavantappa
nikkhamitvÄ• tasseva santike pabbaji. parivÄ• ro mahÄ• ahosi paÃ±casatamattÄ• isayo.

athassa so jeá¹-á¹-hantevÄ• siko ekadesaá¹ƒ parisaá¹ƒ gahetvÄ• loá¹‡ambilasevanatthaá¹
agamÄ• si. tasmiá¹ƒ samaye bodhisatto tasmiá¹ƒyeva himavantappadese kÄ• laá¹ƒ akÄ• si
antevÄ• sikÄ• sannipatitvÄ• pucchiá¹ƒsu - "atthi tumhehi koci viseso adhigato" ti. bodhisatt
ti vatvÄ• aparihÄ«najjhÄ• no Ä• bhassarabrahmaloke nibbatto. so kiÃ±cÄ• pi Ä• kiÃ±caÃ±Ã
bodhisattÄ• naá¹ƒ pana arÅ«pÄ• vacare paá¹-isandhi nÄ• ma na hoti. kasmÄ• ? abhabbaá¹
arÅ«pasamÄ• pattilÄ• bhÄ« samÄ• nopi rÅ«pÄ• vacare nibbatti. antevÄ• sikÄ• pissa "Ä• ca
Ä• ha, moghÄ• tassa kÄ• lakiriyÄ• " ti na kiÃ±ci sakkÄ• rasammÄ• naá¹ƒ akaá¹ƒsu. atha so
atikkante vassÄ• vÄ• se Ä• gantvÄ• "kahaá¹ƒ Ä• cariyo" ti pucchi. kÄ• laá¹ƒ katoti. api nu Ä
laddhaguá¹‡aá¹ƒ pucchitthÄ• ti? Ä• ma pucchimhÄ• ti. kiá¹ƒ vadetÄ«ti? natthi kiÃ±cÄ«ti. ma
laddhaguá¹‡o nÄ• ma natthÄ«" ti nÄ• ssa sakkÄ• rasammÄ• naá¹ƒ karimhÄ• ti. tumhe bhÄ•
Ä• cariyo Ä• kiÃ±caÃ±Ã±Ä• yatanassa lÄ• bhÄ«ti.

atha \Be I 101/ te jeá¹-á¹-hantevÄ• sikassa kathaá¹ƒ na saddahiá¹ƒsu. so punappunaá¹ƒ ka
saddahÄ• petuá¹ƒ nÄ• sakkhi \Ee I 130/. atha bodhisatto Ä• vajjamÄ• no "andhabÄ• lo mah
jeá¹-á¹-hantevÄ• sikassa kathaá¹ƒ na gaá¹‡hÄ• ti, imaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ kari
otaritvÄ• assamapadamatthake á¹-hito Ä• kÄ• sagatova jeá¹-á¹-hantevÄ• sikassa paÃ±Ã±Ä
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si -

"parosahassampi samÄ• gatÄ• naá¹ƒ,

kandeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä• .

ekova seyyo puriso sapaÃ±Ã±o,

yo bhÄ• sitassa vijÄ• nÄ• ti attha" nti || (J I 1.101).

evaá¹ƒ isigaá¹‡aá¹ƒ saÃ±Ã±Ä• petvÄ• bodhisatto brahmalokameva gato. sesaisigaá¹‡opi
kÄ• laá¹ƒ katvÄ• brahmalokaparÄ• yaá¹‡o jÄ• to. tattha bodhisatto sabbaÃ±Ã±utaá¹ƒ patto
sÄ• riputtatthero jÄ• to, sesÄ• isayo buddhaparisÄ• jÄ• tÄ• ti evaá¹ƒ atÄ«tepi sÄ• riputto m

saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ jÄ• nituá¹ƒ samatthoti veditabbo.

idameva ca puthujjanapaÃ±cakaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• -

"parosataÃ±cepi samÄ• gatÄ• naá¹ƒ,

jhÄ• yeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä• .

ekova seyyo puriso sapaÃ±Ã±o,

so bhÄ• sitassa vijÄ• nÄ• ti attha" nti || (J I 1.101) -

imampi jÄ• takaá¹ƒ kathesi. tassa purimajÄ• take vuttanayeneva attho veditabbo.

aparampi \Ne I 106/ idameva puthujjanapaÃ±cakaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• -

"ye saÃ±Ã±ino tepi duggatÄ• , yepi asaÃ±Ã±ino tepi duggatÄ• .

etaá¹ƒ ubhayaá¹ƒ vivajjaya, taá¹ƒ samÄ• pattisukhaá¹ƒ anaá¹…gaá¹‡a" nti || (J I 1.134) -

imaá¹ƒ \Be I 102/ anaá¹…gaá¹‡ajÄ• takaá¹ƒ kathesi. ettha ca Ä• cariyo kÄ• laá¹ƒ karonto an
"nevasaÃ±Ã±Ä« nÄ• saÃ±Ã±Ä«" ti Ä• ha. sesaá¹ƒ \Ee I 131/ vuttanayeneva veditabbaá¹ƒ.

aparampi idameva puthujjanapaÃ±cakaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• -

"candÄ• bhaá¹ƒ sÅ«riyÄ• bhaÃ±ca, yodha paÃ±Ã±Ä• ya gÄ• dhati.

avitakkena jhÄ• nena, hoti Ä• bhassarÅ«pago" ti || (J I 1.135) -

idaá¹ƒ candÄ• bhajÄ• takaá¹ƒ kathesi. etthÄ• pi Ä• cariyo kÄ• laá¹ƒ karonto antevÄ• sikehi
"odÄ• takasiá¹‡aá¹ƒ candÄ• bhaá¹ƒ nÄ• ma, pÄ«takasiá¹‡aá¹ƒ sÅ«riyÄ• bhaá¹ƒ nÄ• mÄ• ti
gÄ• dhati pavisati pakkhandati, so avitakkena dutiyajjhÄ• nena Ä• bhassarÅ«pago hoti, tÄ•
- "candÄ• bhaá¹ƒ sÅ«riyÄ• bha" nti Ä• ha. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ.

idameva ca puthujjanapaÃ±cakaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• -

"Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

"Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

"vÄ• yametheva \Ne I 107/ puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

"vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

"dukkhÅ«panÄ«topi naro sapaÃ±Ã±o,

Ä• saá¹ƒ na chindeyya sukhÄ• gamÄ• ya.

bahÅ« hi phassÄ• ahitÄ• hitÄ• ca,

avitakkitÄ• maccamupabbajanti ||

"acintitampi bhavati, cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• ||

"sarabhaá¹ƒ \Be I 103/ giriduggasmiá¹ƒ, yaá¹ƒ tvaá¹ƒ anusarÄ« pure.

alÄ«nacittassa tuvaá¹ƒ, vikkantamanujÄ«vasi ||

"yo \Ee I 132/ taá¹ƒ viduggÄ• narakÄ• samuddhari,

silÄ• ya yoggaá¹ƒ sarabho karitvÄ• .

dukkhÅ«panÄ«taá¹ƒ maccumukhÄ• pamocayi,

alÄ«nacittaá¹ƒ ta migaá¹ƒ vadesi ||

"kiá¹ƒ tvaá¹ƒ nu tattheva tadÄ• ahosi,

udÄ• hu te koci naá¹ƒ etadakkhÄ• .

vivaá¹-á¹-acchaddo nusi sabbadassÄ«,

Ã±Ä• á¹‡aá¹ƒ nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«paá¹ƒ ||

"na \Ne I 108/ cevahaá¹ƒ tattha tadÄ• ahosiá¹ƒ,

na cÄ• pi me koci naá¹ƒ etadakkhÄ• .

gÄ• thÄ• padÄ• naÃ±ca subhÄ• sitÄ• naá¹ƒ,

atthaá¹ƒ tadÄ• nenti janinda dhÄ«rÄ• " ti || (J I 13.134-143) -

imaá¹ƒ terasanipÄ• te sarabhajÄ• takaÃ±ca kathesi. imÄ• ni pana paÃ±capi jÄ• takÄ• ni atÄ
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ mayhaá¹ƒ putto jÄ• nÄ• tÄ«ti satthÄ• rÄ• dhammasenÄ•
paÃ±Ã±Ä• nubhÄ• vappakÄ• sanatthameva kathitÄ• nÄ«ti evaá¹ƒ Ä• gamanatopi thero mah
etadaggaá¹-á¹-hÄ• naá¹ƒ labhi.

kathaá¹ƒ __ciá¹‡á¹‡avasito_ti? ciá¹‡á¹‡aá¹ƒ kiretaá¹ƒ therassa catuparisamajjhe dhammaá
saccÄ• ni amuÃ±citvÄ• kathetÄ«ti evaá¹ƒ ciá¹‡á¹‡avasitopi thero mahÄ• paÃ±Ã±atÄ• ya et

kathaá¹ƒ __guá¹‡Ä• tirekato_ti? á¹-hapetvÄ• hi dasabalaá¹ƒ aÃ±Ã±o koci ekasÄ• vakopi n
133/ dhammasenÄ• patinÄ• sadiso nÄ• ma natthÄ«ti evaá¹ƒ guá¹‡Ä• tirekatopi thero mahÄ
etadaggaá¹-á¹-hÄ• naá¹ƒ labhi.

yathÄ• ca sÄ• riputtatthero, evaá¹ƒ __mahÄ• moggallÄ• nattheropi_ sabbeheva catÅ«hipi
etadaggaá¹-á¹-hÄ• naá¹ƒ labhi. kathaá¹ƒ? thero hi mahiddhiko mahÄ• nubhÄ• vo nandopan
nÄ• garÄ• jÄ• naá¹ƒ damesÄ«ti evaá¹ƒ tÄ• va \Be I 104/ aá¹-á¹-huppattito labhi. na panesa
mahÄ• nubhÄ• vo, atÄ«te paÃ±ca jÄ• tisatÄ• ni isipabbajjaá¹ƒ pabbajitopi mahiddhiko mahÄ

"yo pabbajÄ« jÄ• tisatÄ• ni paÃ±ca,

pahÄ• ya kÄ• mÄ• ni manoramÄ• ni.

taá¹ƒ vÄ«tarÄ• gaá¹ƒ susamÄ• hitindriyaá¹ƒ,

parinibbutaá¹ƒ vandatha moggallÄ• na" nti || -

evaá¹ƒ \Ne I 109/ Ä• gamanatopi labhi. ciá¹‡á¹‡aá¹ƒ cetaá¹ƒ therassa nirayaá¹ƒ gantvÄ• at
nirayasattÄ• naá¹ƒ assÄ• sajananatthaá¹ƒ sÄ«taá¹ƒ adhiá¹-á¹-hÄ• ya cakkamattaá¹ƒ padum
padumakaá¹‡á¹‡ikÄ• yaá¹ƒ nisÄ«ditvÄ• dhammakathaá¹ƒ katheti, devalokaá¹ƒ gantvÄ• de
jÄ• nÄ• petvÄ• saccakathaá¹ƒ kathetÄ«ti evaá¹ƒ ciá¹‡á¹‡avasito labhi. á¹-hapetvÄ• ca sam
sÄ• vako mahÄ• moggallÄ• no viya mahiddhiko mahÄ• nubhÄ• vo natthÄ«ti evaá¹ƒ guá¹‡Ä

yathÄ• cesa, evaá¹ƒ __mahÄ• kassapattheropi_ sabbehevimehi kÄ• raá¹‡ehi etadaggaá¹-
sammÄ• sambuddho hi therassa tigÄ• vutaá¹ƒ maggaá¹ƒ paccuggamanaá¹ƒ katvÄ• tÄ«hi c
cÄ«varaá¹ƒ parivattetvÄ• adÄ• si. tasmiá¹ƒ samaye mahÄ• pathavÄ« udakapariyantaá¹ƒ ka
abbhantare therassa kittisaddo ajjhottharitvÄ• gato. evaá¹ƒ aá¹-á¹-huppattito labhi. na cesa
dhutadharo, atÄ«te paÃ±ca jÄ• tisatÄ• ni isipabbajjaá¹ƒ pabbajitopi dhutadharova ahosi.

"yo \Ee I 134/ pabbajÄ« jÄ• tisatÄ• ni paÃ±ca,

pahÄ• ya kÄ• mÄ• ni manoramÄ• ni.

taá¹ƒ vÄ«tarÄ• gaá¹ƒ susamÄ• hitindriyaá¹ƒ,

parinibbutaá¹ƒ vandatha mahÄ• kassapa" nti || -

evaá¹ƒ Ä• gamanatopi labhi. ciá¹‡á¹‡aá¹ƒ cetaá¹ƒ therassa catuparisamajjhagato dhammaá
kathÄ• vatthÅ«ni avijahitvÄ• va kathetÄ«ti evaá¹ƒ ciá¹‡á¹‡avasito labhi. á¹-hapetvÄ• ca sam
aÃ±Ã±o sÄ• vako terasahi dhutaguá¹‡ehi mahÄ• kassapasadiso natthÄ«ti evaá¹ƒ guá¹‡Ä• t
iminÄ• va niyÄ• mena tesaá¹ƒ tesaá¹ƒ therÄ• naá¹ƒ yathÄ• lÄ• bhato guá¹‡e kittetuá¹ƒ vaá

guá¹‡avaseneva hi sammÄ• sambuddho yathÄ• nÄ• ma rÄ• jÄ• cakkavattÄ« cakkaratanÄ
rajjasiriá¹ƒ patvÄ• "pattabbaá¹ƒ me pattaá¹ƒ, kiá¹ƒ me idÄ• ni mahÄ• janena olokitenÄ• " ti
rajjasiriá¹ƒyeva anubhoti, kÄ• lena pana kÄ• laá¹ƒ vinicchayaá¹-á¹-hÄ• ne nisÄ«ditvÄ• nigg
paggahetabbe paggaá¹‡hÄ• ti, á¹-hÄ• nantaresu ca á¹-hapetabbayuttake á¹-hÄ• nantaresu
mahÄ• bodhimaá¹‡á¸• e adhigatassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa Ä• nubhÄ• vena \Ne I
dhammarÄ• jÄ• pi "kiá¹ƒ me idÄ• ni lokena olokitena, anuttaraá¹ƒ phalasamÄ• pattisukhaá¹
appossukkataá¹ƒ anÄ• pajjitvÄ• catuparisamajjhe paÃ±Ã±attavarabuddhÄ• sane nisinno aa
brahmassaraá¹ƒ nicchÄ• retvÄ• dhammaá¹ƒ desayamÄ• no niggahetabbayutte kaá¹‡hadha
pakkhipanto viya apÄ• yabhayasantajjanena niggahetvÄ• paggahetabbayutte kalyÄ• á¹‡ad

bhavagge nisÄ«dÄ• pento viya paggaá¹‡hitvÄ• á¹-hÄ• nantaresu á¹-hapetabbayuttake
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherÄ• dayo sÄ• vake yÄ• thÄ• vasarasaguá¹‡avaseneva á¹-h
__etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ rattaÃ±Ã±Å«naá¹ƒ, yad
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o_tiÄ• dimÄ• ha.

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheravatthu

tattha __etadagga_nti padaá¹ƒ vuttatthameva. __rattaÃ±Ã±Å«na_nti rattiyo jÄ• nantÄ• naá
sammÄ• sambuddhaá¹ƒ aÃ±Ã±o sÄ• vako aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherato paá¹-hama
pabbajitakÄ• lato paá¹-á¹-hÄ• ya thero cirakÄ• laá¹ƒ rattiyo jÄ• nÄ• tÄ«ti rattaÃ±Ã±Å«. sabb
paá¹-ividdhattÄ• yadÄ• tena dhammo paá¹-ividdho, cirakÄ• lato paá¹-á¹-hÄ• ya taá¹ƒ rattiá
rattaÃ±Ã±Å«. apica khÄ«á¹‡Ä• savÄ• naá¹ƒ rattidivasaparicchedo pÄ• kaá¹-ova hoti, ayaÃ±
paá¹-hamakhÄ«á¹‡Ä• savoti evampi rattaÃ±Ã±Å«naá¹ƒ sÄ• vakÄ• naá¹ƒ ayameva aggo pu
tena vuttaá¹ƒ - "rattaÃ±Ã±Å«naá¹ƒ yadidaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o" ti.

ettha \Be I 106/ ca __yadida_nti nipÄ• to, tassa theraá¹ƒ avekkhitvÄ• yo esoti, aggasaddaá
etanti attho. __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o_ti Ã±Ä• takoá¹‡á¸• aÃ±Ã±o paá¹-ividdhakoá¹‡á
"aÃ±Ã±Ä• si vata, bho, koá¹‡á¸• aÃ±Ã±o, aÃ±Ã±Ä• si vata, bho, koá¹‡á¸• aÃ±Ã±oti. iti hidaá
koá¹‡á¸• aÃ±Ã±assa aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o tveva nÄ• maá¹ƒ ahosÄ«" ti (SN III 5.108

ayaá¹ƒ pana thero katarabuddhakÄ• le pubbapatthanaá¹ƒ abhinÄ«hÄ• raá¹ƒ akÄ• si, kadÄ
paá¹-hamaá¹ƒ dhammo adhigato, kadÄ• á¹-hÄ• nantare á¹-hapitoti iminÄ• nayena sabbesu
paÃ±hakammaá¹ƒ veditabbaá¹ƒ.

tattha \Ne I 111/ \Ee I 136/ imassa tÄ• va therassa paÃ±hakamme ayamanupubbikathÄ• -
kappasatasahassamatthake padumuttaro nÄ• ma buddho loke udapÄ• di, tassa paá¹-ividdh
mahÄ• bodhipallaá¹…kato uá¹-á¹-hahantassa mahÄ• pathaviyaá¹ƒ á¹-hapetuá¹ƒ pÄ• de ukk
pÄ• dasampaá¹-icchanatthaá¹ƒ mahantaá¹ƒ padumapupphaá¹ƒ uggaÃ±chi, tassa dhurapatt
kesaraá¹ƒ tiá¹ƒsahatthaá¹ƒ, kaá¹‡á¹‡ikÄ• dvÄ• dasahatthÄ• , pÄ• dena patiá¹-á¹-hitaá¹-á¹-h
ekÄ• dasahatthaá¹ƒ. tassa pana bhagavato sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedh
padumakaá¹‡á¹‡ikÄ• ya dakkhiá¹‡apÄ• de patiá¹-á¹-hahante mahÄ• tumbamattÄ• reá¹‡u u
okiramÄ• nÄ• otari, vÄ• mapÄ• dassa á¹-hapanakÄ• lepi tathÄ• rÅ«paá¹ƒyeva padumaá¹ƒ
sampaá¹-icchi. tatopi uggantvÄ• vuttappamÄ• á¹‡Ä• va reá¹‡u sarÄ«raá¹ƒ okiri. taá¹ƒ pana
abhibhavamÄ• nÄ• tassa bhagavato sarÄ«rappabhÄ• nikkhamitvÄ• yantanÄ• á¸·ikÄ• ya
vissaá¹-á¹-hasuvaá¹‡á¹‡arasadhÄ• rÄ• viya samantÄ• dvÄ• dasayojanaá¹-á¹-hÄ• naá¹ƒ ek
tatiyapÄ• duddharaá¹‡akÄ• le pathamuggataá¹ƒ padumaá¹ƒ antaradhÄ• yi, pÄ• dasampaá¹
navaá¹ƒ padumaá¹ƒ uggaÃ±chi. iminÄ• va niyÄ• mena yattha yattha gantukÄ• mo hoti, tatth
uggacchati. tenevassa "padumuttarasammÄ• sambuddho" ti nÄ• maá¹ƒ ahosi.

evaá¹ƒ so bhagavÄ• loke uppajjitvÄ• bhikkhusatasahassaparivÄ• ro mahÄ• janassa saá¹.
gÄ• manigamarÄ• jadhÄ• nÄ«su bhikkhÄ• ya caranto haá¹ƒsavatÄ«nagaraá¹ƒ sampÄ• puá
Ä• gatabhÄ• vaá¹ƒ sutvÄ• pitÄ• mahÄ• rÄ• jÄ• paccuggamanaá¹ƒ \Be I 107/ akÄ• si. satt
kathesi. desanÄ• pariyosÄ• ne keci sotÄ• pannÄ• keci sakadÄ• gÄ• mÄ« keci anÄ• gÄ• m
pÄ• puá¹‡iá¹ƒsu. rÄ• jÄ• svÄ• tanÄ• ya dasabalaá¹ƒ nimantetvÄ• punadivase kÄ• laá¹ƒ Ä•
bhikkhusatasahassaparivÄ• rassa bhagavato sakanivesane mahÄ• dÄ• naá¹ƒ adÄ• si. satth
vihÄ• rameva gato. teneva niyÄ• mena punadivase nÄ• garÄ• , punadivase rÄ• jÄ• ti dÄ«gh
adaá¹ƒsu.

tasmiá¹ƒ kÄ• le ayaá¹ƒ thero haá¹ƒsavatÄ«nagare gahapatimahÄ• sÄ• lakule nibbatto. eka
dhammadesanÄ• kÄ• le haá¹ƒsavatÄ«nagaravÄ• sino gandhamÄ• lÄ• dihatthe yena buddh
tanninne tappoá¹‡e tappabbhÄ• re gacchante disvÄ• tena mahÄ• janena saddhiá¹ƒ dhamn
agamÄ• si. tasmiÃ±ca samaye padumuttaro bhagavÄ• attano sÄ• sane paá¹-hamaá¹ƒ paá
bhikkhuá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapesi. so kulaputto taá¹ƒ kÄ• raá¹‡aá¹ƒ sutvÄ• "mah
á¹-hapetvÄ• kira buddhaá¹ƒ aÃ±Ã±o iminÄ• paá¹-hamataraá¹ƒ paá¹-ividdhadhammo nÄ• n
anÄ• gate ekassa \Ne I 112/ buddhassa sÄ• sane paá¹-hamaá¹ƒ dhammaá¹ƒ paá¹-ivijjhana
cintetvÄ• desanÄ• pariyosÄ• ne bhagavantaá¹ƒ upasaá¹…kamitvÄ• "sve mayhaá¹ƒ bhikkh
nimantesi. satthÄ• adhivÄ• sesi.

so bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• sakanivesanaá¹ƒ gantvÄ• sab
nisajjanaá¹-á¹-hÄ• naá¹ƒ gandhadÄ• mamÄ• lÄ• dÄ• mÄ• dÄ«hi alaá¹…karitvÄ• paá¹‡Ä«ta
paá¹-iyÄ• dÄ• petvÄ• tassÄ• rattiyÄ• accayena sakanivesane bhikkhusatasahassaparivÄ•
vicitrayÄ• gukhajjakaparivÄ• raá¹ƒ nÄ• nÄ• rasasÅ«pabyaÃ±janaá¹ƒ \Ee I 138/ gandhasÄ•
bhattakiccapariyosÄ• ne ticÄ«varapahonake vaá¹…gapaá¹-á¹-e tathÄ• gatassa pÄ• damÅ«
"nÄ• haá¹ƒ parittakassa á¹-hÄ• nassatthÄ• ya carÄ• mi, mahantaá¹ƒ á¹-hÄ• naá¹ƒ patthento
sakkÄ• ekameva divasaá¹ƒ dÄ• naá¹ƒ datvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetu" nti "anupa
divasÄ• ni mahÄ• dÄ• naá¹ƒ datvÄ• patthessÄ• mÄ«" ti. so teneva niyÄ• mena satta divas
bhattakiccapariyosÄ• ne dussakoá¹-á¹-hÄ• gÄ• raá¹ƒ vivarÄ• petvÄ• uttamasukhumavattha
á¹-hapetvÄ• bhikkhusatasahassaá¹ƒ ticÄ«varena acchÄ• detvÄ• tathÄ• gataá¹ƒ \Be I 108/
yo tumhehi ito sattadivasamatthake bhikkhu etadagge á¹-hapito, ahampi so bhikkhu viya an
uppajjanakabuddhassa sÄ• sane pabbajitvÄ• paá¹-hamaá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ sa
vatvÄ• satthu pÄ• damÅ«le sÄ«saá¹ƒ katvÄ• nipajji.

satthÄ• tassa vacanaá¹ƒ sutvÄ• "iminÄ• kulaputtena mahÄ• adhikÄ• ro kato, samijjhissat
patthanÄ• no" ti anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pesetvÄ• Ä• vajjento "samijjhissatÄ«" ti pas
atÄ«taá¹ƒ vÄ• anÄ• gataá¹ƒ vÄ• paccuppannaá¹ƒ vÄ• Ä• rabbha Ä• vajjentÄ• naá¹ƒ Ä• va
anekakappakoá¹-isatasahassantarampi ca atÄ«taá¹ƒ vÄ• anÄ• gataá¹ƒ vÄ• cakkavÄ• á¸·a

paccuppannaá¹ƒ vÄ• Ä• vajjanapaá¹-ibaddhameva manasikÄ• rapaá¹-ibaddhameva hoti. e
Ã±Ä• á¹‡ena so bhagavÄ• idaá¹ƒ addasa - "anÄ• gate satasahassakappapariyosÄ• ne got
uppajjissati, tadÄ• imassa patthanÄ• samijjhissatÄ«" ti. atha naá¹ƒ evamÄ• ha - "ambho, k
satasahassakappapariyosÄ• ne gotamo nÄ• ma buddho loke uppajjissati \Ee I 139/, tvaá¹ƒ
paá¹-hamakadhammadesanÄ• ya teparivaá¹-á¹-adhammacakkappavattanasuttantapariyosÄ
brahmakoá¹-Ä«hi saddhiá¹ƒ sahassanayasampanne sotÄ• pattiphale patiá¹-á¹-hahissasÄ«"

iti \Ne I 113/ satthÄ• taá¹ƒ kulaputtaá¹ƒ byÄ• karitvÄ• caturÄ• sÄ«ti dhammakkhandhasah
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. tassa parinibbutassa sarÄ«raá¹ƒ su
ekagghanaá¹ƒ ahosi, sarÄ«racetiyaá¹ƒ panassubbedhena sattayojanikaá¹ƒ akaá¹ƒsu. iá¹-á¹
ahesuá¹ƒ, haritÄ• lamanosilÄ• ya mattikÄ• kiccaá¹ƒ, telena udakakiccaá¹ƒ sÄ• dhayiá¹ƒsu.
dharamÄ• nakÄ• le sarÄ«rappabhÄ• dvÄ• dasayojanikaá¹ƒ phari, parinibbutÄ• naá¹ƒ pana
samantÄ• yojanasataá¹ƒ avatthari.

ayaá¹ƒ seá¹-á¹-hi buddhÄ• naá¹ƒ sarÄ«racetiyaá¹ƒ parivÄ• retvÄ• sahassaratanagghiyÄ• r
cetiyapatiá¹-á¹-hÄ• panadivase antocetiye ratanagharaá¹ƒ kÄ• resi. so vassasatasahassaá¹
dÄ• nÄ• dimayaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• tato cuto devapure nibbatti. tassa devesu
saá¹ƒsarantasseva navanavuti \Be I 109/ kappasahassÄ• ni nava kappasatÄ• ni nava ca ka
ettakassa kÄ• lassa accayena ito ekanavutikappamatthake ayaá¹ƒ kulaputto bandhumatÄ«r
gÄ• me kuá¹-umbiyagehe nibbatto. tassa __mahÄ• kÄ• lo_ti nÄ• maá¹ƒ ahosi, kaniá¹-á¹-hal
nÄ• ma.

tasmiá¹ƒ samaye vipassÄ« bodhisatto tusitapurÄ• cavitvÄ• bandhumatÄ«nagare bandhun
kucchismiá¹ƒ nibbatto. anukkamena sabbaÃ±Ã±utaá¹ƒ patvÄ• dhammadesanatthÄ• ya ma
\Ee I 140/ nu kho paá¹-hamaá¹ƒ dhammaá¹ƒ desessÄ• mÄ«" ti cintetvÄ• attano kaniá¹-á¹-h
rÄ• jakumÄ• raá¹ƒ tissaÃ±ca purohitaputtaá¹ƒ "paá¹-hamaá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ s
"tesaÃ±ca dhammaá¹ƒ desessÄ• mi, pitu ca saá¹…gahaá¹ƒ karissÄ• mÄ«" ti bodhimaá¹‡á¸
kheme migadÄ• ye otiá¹‡á¹‡o te pakkosÄ• petvÄ• dhammaá¹ƒ desesi. desanÄ• pariyosÄ•
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassehi saddhiá¹ƒ arahattaphale patiá¹-á¹-hahiá¹ƒsu.

athÄ• parepi bodhisattakÄ• le anupabbajitÄ• caturÄ• sÄ«tisahassÄ• kulaputtÄ• taá¹ƒ pav
santikaá¹ƒ Ä• gantvÄ• dhammadesanaá¹ƒ sutvÄ• arahattaphale patiá¹-á¹-hahiá¹ƒsu. satth
khaá¹‡á¸• attheraá¹ƒ aggasÄ• vakaá¹-á¹-hÄ• ne, tissattheraá¹ƒ dutiyasÄ• vakaá¹-á¹-hÄ• ne
pavattiá¹ƒ sutvÄ• "puttaá¹ƒ passissÄ• mÄ«" ti uyyÄ• naá¹ƒ gantvÄ• dhammadesanaá¹ƒ su
patiá¹-á¹-hÄ• ya satthÄ• raá¹ƒ svÄ• tanÄ• ya nimantetvÄ• abhivÄ• detvÄ• padakkhiá¹‡aá¹

so \Ne I 114/ pÄ• sÄ• davaragato nisÄ«ditvÄ• cintesi - "mayhaá¹ƒ jeá¹-á¹-haputto nikkham
dutiyaputto me aggasÄ• vako, purohitaputto dutiyasÄ• vako. ime ca avasesabhikkhÅ« gihik

parivÄ• retvÄ• vicariá¹ƒsu, ime pubbepi dÄ• nipi mayhameva bhÄ• rÄ• , ahameva te catÅ«
upaá¹-á¹-hahissÄ• mi, aÃ±Ã±esaá¹ƒ okÄ• saá¹ƒ na dassÄ• mÄ«" ti. vihÄ• radvÄ• rakoá¹-á¹
rÄ• jagehadvÄ• rÄ• ubhosu passesu khadirapÄ• kÄ• raá¹ƒ kÄ• retvÄ• vatthehi paá¹-icchÄ
suvaá¹‡á¹‡atÄ• rakavicittaá¹ƒ samolambitatÄ• lakkhandhamattavividhapupphadÄ• mavitÄ•
heá¹-á¹-hÄ• bhÅ«miá¹ƒ \Be I 110/ vicittattharaá¹‡ehi santharÄ• petvÄ• anto ubhosu passes
puá¹‡á¹‡aghaá¹-e sakalamaggavÄ• satthÄ• ya ca gandhantaresu pupphÄ• ni pupphantares
I 141/ bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi. bhagavÄ• bhikkhusaá¹…ghaparivuto antosÄ• á¹
bhattakiccaá¹ƒ katvÄ• vihÄ• raá¹ƒ paccÄ• gacchati. aÃ±Ã±o koci daá¹-á¹-humpi na labhati,
vÄ• dÄ• tuá¹ƒ pÅ«jaá¹ƒ vÄ• kÄ• tuá¹ƒ.

nÄ• garÄ• cintesuá¹ƒ - "ajja satthu loke uppannassa sattamÄ• sÄ• dhikÄ• ni satta saá¹ƒva
daá¹-á¹-humpi na labhÄ• ma, pageva bhikkhaá¹ƒ vÄ• dÄ• tuá¹ƒ pÅ«jaá¹ƒ vÄ• kÄ• tuá¹ƒ dh
â€™mayhaá¹ƒ eva buddho, mayhaá¹ƒ dhammo, mayhaá¹ƒ saá¹…ghoâ€™ ti mamÄ• yitvÄ•
ca uppajjamÄ• no sadevakassa lokassa atthÄ• ya uppanno, na raÃ±Ã±oyeva atthÄ• ya. na
uá¹‡ho, aÃ±Ã±esaá¹ƒ nÄ«luppalavanasadiso. tasmÄ• rÄ• jÄ• naá¹ƒ evaá¹ƒ vadÄ• ma â€™
iccetaá¹ƒ kusalaá¹ƒ. no ce deti, raÃ±Ã±Ä• saddhiá¹ƒ yujjhitvÄ• saá¹…ghaá¹ƒ gahetvÄ• dÄ
karoma. na sakkÄ• kho pana suddhanÄ• gareheva evaá¹ƒ kÄ• tuá¹ƒ, ekaá¹ƒ jeá¹-á¹-hakap
senÄ• patiá¹ƒ upasaá¹…kamitvÄ• tassa tamatthaá¹ƒ Ä• rocetvÄ• "sÄ• mi kiá¹ƒ amhÄ• kaá
raÃ±Ã±o" ti Ä• haá¹ƒsu. so Ä• ha - "tumhÄ• kaá¹ƒ pakkho homi, apica kho pana paá¹-hama
ti. te sampaá¹-icchiá¹ƒsu.

so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• "nÄ• garÄ• , deva, tumhÄ• kaá¹ƒ kupitÄ• " ti Ä• ha. k
satthÄ• raá¹ƒ kira tumheva upaá¹-á¹-hahatha, amhe na labhÄ• mÄ• ti. sace idÄ• nipi labhan
alabhantÄ• tumhehi saddhiá¹ƒ yujjhitukÄ• mÄ• , devÄ• ti. yujjhÄ• mi, tÄ• ta, na bhikkhusaá
tumhÄ• kaá¹ƒ dÄ• sÄ• tumhehi saddhiá¹ƒ yujjhÄ• mÄ• ti vadanti, tumhe kaá¹ƒ gaá¹‡hitvÄ•
tvaá¹ƒ senÄ• patÄ«ti? nÄ• garehi vinÄ• asamattho ahaá¹ƒ, devÄ• ti. tato rÄ• jÄ• \Ne I 115/
senÄ• patipi tesaá¹ƒyeva pakkho" ti Ã±atvÄ• "aÃ±Ã±Ä• ni sattamÄ• sÄ• dhikÄ• ni satta saá
bhikkhusaá¹…ghaá¹ƒ \Ee I 142/ dentÅ«" ti Ä• ha. nÄ• garÄ• na sampaá¹-icchiá¹ƒsu. rÄ• jÄ
paÃ±cavassÄ• nÄ«" ti evaá¹ƒ hÄ• petvÄ• aÃ±Ã±e satta divase yÄ• ci \Be I 111/. nÄ• garÄ•
raÃ±Ã±Ä• saddhiá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«" ti anujÄ• niá¹ƒsu. rÄ• jÄ• sattamÄ• sÄ• dh
saá¹ƒvaccharÄ• naá¹ƒ sajjitaá¹ƒ dÄ• namukhaá¹ƒ sattannameva divasÄ• naá¹ƒ sajjetvÄ• c
apassantÄ• naá¹ƒyeva dÄ• naá¹ƒ datvÄ• sattame divase nÄ• gare pakkosÄ• petvÄ• "sakk
dÄ• naá¹ƒ dÄ• tu" nti Ä• ha. tepi "nanu amheyeva nissÄ• yetaá¹ƒ devassa uppanna" nti vatv
Ä• haá¹ƒsu. rÄ• jÄ• piá¹-á¹-hihatthena assÅ«ni puÃ±chamÄ• no bhagavantaá¹ƒ vanditvÄ• ,
aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ aÃ±Ã±assu bhÄ• raá¹ƒ akatvÄ• yÄ• vajÄ«vaá¹ƒ
upaá¹-á¹-hahissÄ• mÄ«ti cintesiá¹ƒ, nÄ• garÄ• naá¹ƒ dÄ• ni me anuÃ±Ã±Ä• taá¹ƒ, nÄ• garÄ
dÄ• tuá¹ƒ na labhÄ• mÄ• â€™ ti bhagavÄ• kuppanti. sveva paá¹-á¹-hÄ• ya tesaá¹ƒ anugga

atha dutiyadivase senÄ• pati mahÄ• dÄ• naá¹ƒ adÄ• si. tato nÄ• garÄ• raÃ±Ã±Ä• katasak
sakkÄ• rasammÄ• naá¹ƒ katvÄ• dÄ• naá¹ƒ adaá¹ƒsu. eteneva niyÄ• mena sakalanagarass
dvÄ• ragÄ• mavÄ• sino sakkÄ• rasammÄ• naá¹ƒ sajjayiá¹ƒsu. mahÄ• kÄ• lakuá¹-umbiko cÄ
sakkÄ• rasammÄ• naá¹ƒ sveva amhÄ• kaá¹ƒ pÄ• puá¹‡Ä• ti, kiá¹ƒ sakkÄ• raá¹ƒ karissÄ• m
jÄ• nÄ• hÄ«ti. sace mayhaá¹ƒ ruciyÄ• karosi, amhÄ• kaá¹ƒ soá¸·asakarÄ«samattesu khette
atthi. sÄ• ligabbhaá¹ƒ phÄ• letvÄ• Ä• dÄ• ya buddhÄ• naá¹ƒ \Ee I 143/ anucchavikaá¹ƒ pa
kayiramÄ• ne kassaci upakÄ• ro na hoti, tasmÄ• netaá¹ƒ mayhaá¹ƒ ruccatÄ«ti. sace tvaá¹ƒ
mayhaá¹ƒ santakaá¹ƒ mamÄ• yituá¹ƒ labhÄ• mÄ«ti soá¸·asakarÄ«samattaá¹ƒ khettaá¹ƒ ma
aá¹-á¹-hakarÄ«saá¹-á¹-hÄ• ne sÄ«maá¹ƒ á¹-hapetvÄ• sÄ• ligabbhaá¹ƒ phÄ• letvÄ• Ä• dÄ•
pacÄ• petvÄ• catumadhuraá¹ƒ pakkhipitvÄ• buddhappamukhassa saá¹…ghassa adÄ• si. l
phÄ• letvÄ• gahitagahitaá¹-á¹-hÄ• naá¹ƒ puna pÅ«rati. puthukakÄ• le puthukaggaá¹ƒ nÄ• n
saddhiá¹ƒ aggasassaá¹ƒ nÄ• ma adÄ• si, lÄ• yane lÄ• yanaggaá¹ƒ, veá¹‡ikaraá¹‡e veá¹‡ag
kalÄ• paggaá¹ƒ khalaggaá¹ƒ khalabhaá¹‡á¸• aggaá¹ƒ koá¹-á¹-hagganti. evaá¹ƒ so ekasasse
adÄ• si. tampi sassaá¹ƒ atirekaá¹ƒ uá¹-á¹-hÄ• nasampannaá¹ƒ ahosi.

yÄ• va buddhÄ• dharati, yÄ• va ca saá¹…gho dharati, eteneva niyÄ• mena kalyÄ• á¹‡akan
116/ devaloke nibbattitvÄ• devesu ceva \Be I 112/ manussesu ca saá¹ƒsaranto ekanavutika
anubhavitvÄ• amhÄ• kaá¹ƒ satthu loke uppannakÄ• le kapilavatthunagarassa avidÅ«re doá
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. tassa nÄ• maggahaá¹‡adivase __koá¹‡á¸• aÃ±Ã±a
so vuá¸• á¸• himanvÄ• ya tayo vede uggahetvÄ• lakkhaá¹‡amantÄ• naá¹ƒ pÄ• raá¹ƒ agam
bodhisatto tusitapurÄ• cavitvÄ• kapilavatthupure nibbatti. tassa nÄ• maggahaá¹‡adivase a
brÄ• hmaá¹‡asataá¹ƒ ahatavatthehi acchÄ• detvÄ• appodakaá¹ƒ \Ee I 144/ madhupÄ• yÄ•
aá¹-á¹-ha jane uccinitvÄ• mahÄ• tale nisÄ«dÄ• petvÄ• alaá¹…katapaá¹-iyattaá¹ƒ bodhisatt
nipajjÄ• petvÄ• lakkhaá¹‡apariggahaá¹‡atthaá¹ƒ tesaá¹ƒ santikaá¹ƒ Ä• nayiá¹ƒsu. dhurÄ• s
mahÄ• purisassa sarÄ«rasampattiá¹ƒ oloketvÄ• dve aá¹…guliyo ukkhipi. evaá¹ƒ paá¹-ipÄ•
ukkhipiá¹ƒsu. tesaá¹ƒ pana sabbanavako koá¹‡á¸• aÃ±Ã±amÄ• á¹‡avo, so bodhisattassa la
oloketvÄ• "agÄ• ramajjhe á¹-hÄ• nakÄ• raá¹‡aá¹ƒ natthi, ekantenesa vivaá¹-á¹-acchado bu
ekameva aá¹…guliá¹ƒ ukkhipi. itare pana satta janÄ• "sace agÄ• raá¹ƒ ajjhÄ• vasissati, rÄ•
cakkavattÄ«. sace pabbajissati, buddho bhavissatÄ«" ti dve gatiyo disvÄ• dve aá¹…guliyo u
pana koá¹‡á¸• aÃ±Ã±o katÄ• dhikÄ• ro pacchimabhavikasatto paÃ±Ã±Ä• ya itare satta jane
lakkhaá¹‡ehi samannÄ• gatassa agÄ• ramajjhe á¹-hÄ• nakaraá¹‡aá¹ƒ nÄ• ma natthi, nissaa
bhavissatÄ«" ti ekameva gatiá¹ƒ addasa, tasmÄ• ekaá¹ƒ aá¹…guliá¹ƒ ukkhipi. tato brÄ• hm
gantvÄ• putte Ä• mantayiá¹ƒsu - "tÄ• tÄ• , amhe mahallakÄ• , suddhodanamahÄ• rÄ• jassa
sabbaÃ±Ã±utappattaá¹ƒ mayaá¹ƒ sambhÄ• veyyÄ• ma vÄ• no vÄ• . tumhe tasmiá¹ƒ kumÄ
sÄ• sane pabbajeyyÄ• thÄ• " ti.

suddhodanamahÄ• rÄ• jÄ• pi bodhisattassa dhÄ• tiyo Ä• diá¹ƒ katvÄ• parihÄ• raá¹ƒ upaá¹
vuddhiá¹ƒ Ä• pÄ• desi. mahÄ• sattopi vuddhippatto devo viya sampattiá¹ƒ anubhavitvÄ• pa

Ä• dÄ«navaá¹ƒ nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• rÄ• hulakumÄ• rassa jÄ• tadivase
Ä• ruyha devatÄ• hi vivaá¹-ena dvÄ• rena mahÄ• bhinikkhamanaá¹ƒ \Ee I 145/ nikkhamitvÄ
tÄ«á¹‡i rajjÄ• ni atikkamitvÄ• anomÄ• nadÄ«tÄ«re pabbajitvÄ• ghaá¹-ikÄ• ramahÄ• brahm
gahitamatteyeva \Be I 113/ vassasaá¹-á¹-hikatthero viya pÄ• sÄ• dikena iriyÄ• pathena rÄ•
piá¹‡á¸• Ä• ya caritvÄ• paá¹‡á¸• avapabbatacchÄ• yÄ• ya piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jit
rajjasiriyÄ• nimantiyamÄ• nopi taá¹ƒ paá¹-ikkhipitvÄ• anukkamena uruvelaá¹ƒ gantvÄ• "ra
bhÅ«mibhÄ• go \Ne I 117/, alaá¹ƒ vatidaá¹ƒ kulaputtassa padhÄ• natthikassa padhÄ• nÄ• y
cittaá¹ƒ uppÄ• detvÄ• tattha vÄ• saá¹ƒ upagato.

tena samayena itare satta brÄ• hmaá¹‡Ä• yathÄ• kammaá¹ƒ gatÄ• , sabbadaharo pana la
koá¹‡á¸• aÃ±Ã±amÄ• á¹‡avo arogo. so "mahÄ• puriso pabbajito" ti sutvÄ• tesaá¹ƒ brÄ• hm
upasaá¹…kamitvÄ• evamÄ• ha - "siddhatthakumÄ• ro kira pabbajito. so hi nissaá¹ƒsayaá¹ƒ
tumhÄ• kaá¹ƒ pitaro arogÄ• assu, ajja nikkhamitvÄ• pabbajeyyuá¹ƒ. sace tumhepi icchatha
mahÄ• purisamanupabbajissÄ• mÄ• " ti. te sabbe ekacchandÄ• bhavituá¹ƒ nÄ• sakkhiá¹ƒs
koá¹‡á¸• aÃ±Ã±abrÄ• hmaá¹‡aá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• itare cattÄ• ro pabbajiá¹ƒsu. ime
gÄ• manigamarÄ• jadhÄ• nÄ«su bhikkhÄ• ya carantÄ• bodhisattassa santikaá¹ƒ agamiá¹ƒ
mahÄ• padhÄ• naá¹ƒ padahante "idÄ• ni buddho bhavissati idÄ• ni buddho bhavissatÄ«" ti
upaá¹-á¹-hahamÄ• nÄ• santikÄ• vacarÄ• vassa ahesuá¹ƒ. yadÄ• pana bodhisatto ekatilata
vÄ«tinÄ• mentopi dukkarakÄ• rikÄ• ya ariyadhammapaá¹-ivedhassa abhÄ• vaá¹ƒ Ã±atvÄ•
Ä• hari, tadÄ• te pakkamitvÄ• isipatanaá¹ƒ agamaá¹ƒsu.

atha bodhisatto oá¸·Ä• rikÄ• hÄ• raparibhogena chavimaá¹ƒsalohitapÄ• ripÅ«riá¹ƒ katvÄ•
visÄ• khapuá¹‡á¹‡amadivase sujÄ• tÄ• ya dinnaá¹ƒ varabhojanaá¹ƒ bhuÃ±jitvÄ• suvaá¹‡á
paá¹-isotaá¹ƒ khipitvÄ• "ajja buddho bhavissÄ• mÄ«" ti katasanniá¹-á¹-hÄ• no sÄ• yanhasa
anekehi thutisatehi abhitthaviyamÄ• no mahÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha acalaá¹-á¹-hÄ
pÄ• cÄ«nalokadhÄ• tuabhimukho pallaá¹…kena nisÄ«ditvÄ• caturaá¹…gasamannÄ• gataá
sÅ«riye dharamÄ• neyeva mÄ• rabalaá¹ƒ vidhamitvÄ• paá¹-hamayÄ• me pubbenivÄ• saá¹
dibbacakkhuá¹ƒ visodhetvÄ• paccÅ«sakÄ• lasamanantare paá¹-iccasamuppÄ• de Ã±Ä• á¹
anulomapaá¹-ilomaá¹ƒ paccayÄ• kÄ• ravaá¹-á¹-aá¹ƒ \Be I 114/ sammasanto sabbabuddheh
asÄ• dhÄ• raá¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• nibbÄ• nÄ• rammaá¹‡
sattÄ• haá¹ƒ vÄ«tinÄ• mesi.

eteneva upÄ• yena sattasattÄ• haá¹ƒ bodhimaá¹‡á¸• e viharitvÄ• rÄ• jÄ• yatanamÅ«le ma
paribhuÃ±jitvÄ• puna ajapÄ• lanigrodhamÅ«laá¹ƒ Ä• gantvÄ• tattha nisinno dhammagamb
appossukkatÄ• ya citte namante mahÄ• brahmunÄ• yÄ• cito buddhacakkhunÄ• lokaá¹ƒ vo
\Ne I 118/ satte disvÄ• mahÄ• brahmuno dhammadesanÄ• ya paá¹-iÃ±Ã±aá¹ƒ datvÄ• "kas
dhammaá¹ƒ desessÄ• mÄ«" ti Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• puna
me paÃ±cavaggiyÄ• bhikkhÅ«, ye maá¹ƒ padhÄ• napahitattaá¹ƒ upaá¹-á¹-hahiá¹ƒsu. yaá¹ƒ

paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyya" nti cittaá¹ƒ upp
sabbameva buddhÄ• naá¹ƒ parivitakkamattameva, á¹-hapetvÄ• pana koá¹‡á¸• aÃ±Ã±abrÄ
paá¹-hamaá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ samattho nÄ• ma natthi. sopi etadatthameva \Ee
kappasatasahassaá¹ƒ adhikÄ• rakammaá¹ƒ akÄ• si, buddhappamukhassa bhikkhusaá¹…gh
aggasassadÄ• naá¹ƒ adÄ• si.

atha satthÄ• pattacÄ«varamÄ• dÄ• ya anupubbena isipatanaá¹ƒ gantvÄ• yena paÃ±cava
tenupasaá¹…kami. te tathÄ• gataá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va attano katikÄ• ya saá¹‡á¹-
eko pattacÄ«varaá¹ƒ paá¹-iggahesi, eko Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi, eko pÄ• dodakaá¹ƒ pa
pÄ• de dhovi, eko tÄ• lavaá¹‡á¹-aá¹ƒ gahetvÄ• bÄ«jamÄ• no á¹-hito. evaá¹ƒ tesu vattaá¹ƒ
nisinnesu koá¹‡á¸• aÃ±Ã±attheraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• satthÄ• anuttaraá¹ƒ tepariva
dhammacakkappavattanasuttantaá¹ƒ Ä• rabhi. manussaparisÄ• paÃ±ca janÄ• va ahesuá¹ƒ
desanÄ• pariyosÄ• ne koá¹‡á¸• aÃ±Ã±atthero aá¹-á¹-hÄ• rasahi mahÄ• brahmakoá¹-Ä«hi s
patiá¹-á¹-hito. atha satthÄ• "mayÄ• dukkarasatÄ• bhataá¹ƒ dhammaá¹ƒ paá¹-hamameva a
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o nÄ• ma aya" nti theraá¹ƒ Ä• lapanto "aÃ±Ã±Ä• si vata, bho, ko
vata, bho, koá¹‡á¸• aÃ±Ã±o" ti Ä• ha. tassa tadeva nÄ• maá¹ƒ jÄ• taá¹ƒ. tena vuttaá¹ƒ - "iti
Ä• yasmato koá¹‡á¸• aÃ±Ã±assa aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±otveva nÄ• maá¹ƒ ahosÄ«" ti.

iti thero Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ sotÄ• pattiphale patiá¹-á¹-hito, pÄ• á¹-ipadadivase
dutiyapakkhadivase vappatthero, tatiyapakkhadivase mahÄ• nÄ• matthero, pakkhassa catu
sotÄ• pattiphale patiá¹-á¹-hito. paÃ±camiyÄ• pana pakkhassa anattalakkhaá¹‡asuttantades
arahatte patiá¹-á¹-hitÄ• .

tena kho pana samayena cha loke arahanto honti. tato paá¹-á¹-hÄ• ya satthÄ• yasadÄ• ra
paÃ±capaÃ±Ã±Ä• sa purise, kappÄ• siyavanasaá¹‡á¸• e tiá¹ƒsamatte bhaddavaggiye, gayÄ
\Ee I 148/ sahassamatte purÄ• á¹‡ajaá¹-ileti evaá¹ƒ mahÄ• janaá¹ƒ ariyabhÅ«miá¹ƒ otÄ• re
bimbisÄ• rappamukhÄ• ni ekÄ• dasanahutÄ• ni \Ne I 119/ sotÄ• pattiphale, ekaá¹ƒ nahutaá
patiá¹-á¹-hÄ• petvÄ• jambudÄ«patale sÄ• sanaá¹ƒ pupphitaphalitaá¹ƒ katvÄ• sakalajambu
kÄ• sÄ• vapajjotaá¹ƒ isivÄ• tapaá¹-ivÄ• taá¹ƒ karonto ekasmiá¹ƒ samaye jetavanamahÄ• vi
vasanto bhikkhusaá¹…ghamajjhe paÃ±Ã±attavarabuddhÄ• sanagato dhammaá¹ƒ desento "
paá¹-ividdhabhikkhÅ«naá¹ƒ antare mama putto koá¹‡á¸• aÃ±Ã±o aggo" ti dassetuá¹ƒ etada

theropi dve aggasÄ• vake attano nipaccakÄ• raá¹ƒ karonte disvÄ• buddhÄ• naá¹ƒ santikÄ
"puá¹‡á¹‡amÄ• á¹‡avo pabbajitvÄ• sÄ• sane aggadhammakathiko bhavissatÄ«" ti disvÄ•
doá¹‡avatthubrÄ• hmaá¹‡agÄ• maá¹ƒ gantvÄ• attano bhÄ• gineyyaá¹ƒ puá¹‡á¹‡amÄ• á¹‡a
buddhÄ• naá¹ƒ santike vasissatÄ«" ti tassa buddhÄ• naá¹ƒ antevÄ• sikabhÄ• vaá¹ƒ katvÄ•
upasaá¹…kamitvÄ• "bhagavÄ• mayhaá¹ƒ gÄ• mantasenÄ• sanaá¹ƒ asappÄ• yaá¹ƒ, Ä• ki
chaddantadahaá¹ƒ gantvÄ• vasissÄ• mÄ«" ti bhagavantaá¹ƒ anujÄ• nÄ• petvÄ• uá¹-á¹-hÄ

vanditvÄ• chaddantadahaá¹ƒ gantvÄ• chaddantahatthikulaá¹ƒ nissÄ• ya dvÄ• dasa vassÄ
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

sÄ• riputta-moggallÄ• nattheravatthu

189-190__._ dutiyatatiyesu \Be I 116/ __mahÄ• paÃ±Ã±Ä• na_nti mahatiyÄ• paÃ±Ã±Ä• ya
__iddhimantÄ• na_nti iddhiyÄ• sampannÄ• naá¹ƒ. __sÄ• riputto moggallÄ• no_ti tesaá¹ƒ th

imesampi paÃ±hakamme ayamanupubbikathÄ• - ito satasahassakappÄ• dhike asaá¹…khy
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti, nÄ• mena saradamÄ• á¹‡avo nÄ• ma ahosi. mogg
nibbatti \Ee I 149/, nÄ• mena sirivaá¸• á¸• hanakuá¹-umbiyo nÄ• ma ahosi. te ubhopi sahapa
sahÄ• yakÄ• ahesuá¹ƒ. saradamÄ• á¹‡avo pitu accayena kulasantakaá¹ƒ mahÄ• dhanaá¹ƒ
rahogato cintesi - "ahaá¹ƒ idhalokattabhÄ• vameva jÄ• nÄ• mi, no paralokattabhÄ• vaá¹ƒ, jÄ
maraá¹‡aá¹ƒ nÄ• ma dhuvaá¹ƒ, mayÄ• ekaá¹ƒ pabbajjaá¹ƒ pabbajitvÄ• mokkhadhammaga
vaá¹-á¹-atÄ«" ti. so sahÄ• yakaá¹ƒ upasaá¹…kamitvÄ• Ä• ha - "samma sirivaá¸• á¸• hana, a
mokkhadhammaá¹ƒ gavesissÄ• mi, tvaá¹ƒ mayÄ• saddhiá¹ƒ pabbajituá¹ƒ sakkhissasÄ«" ti.
120/, samma, tvaá¹ƒyeva pabbajÄ• hÄ«ti. so cintesi - "paralokaá¹ƒ gacchantÄ• sahÄ• ye vÄ
gahetvÄ• gatÄ• nÄ• ma natthi, attanÄ• kataá¹ƒ attanova hotÄ«" ti. tato ratanakoá¹-á¹-hÄ•
kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• pabbatapÄ• daá¹ƒ
tassa eko dve tayoti evaá¹ƒ anupabbajjaá¹ƒ pabbajitÄ• catusattatisahassamattÄ• jaá¹-ilÄ•
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha ca samÄ• pattiyo nibbattetvÄ• tesampi jaá¹-ilÄ• naá¹ƒ kasiá
tepi sabbe paÃ±ca abhiÃ±Ã±Ä• aá¹-á¹-ha ca samÄ• pattiyo nibbattesuá¹ƒ.

tena samayena anomadassÄ« nÄ• ma buddho loke udapÄ• di. nagaraá¹ƒ candavatÄ« nÄ•
khattiyo, mÄ• tÄ• yasodharÄ• nÄ• ma devÄ«, bodhi ajjunarukkho, nisabhatthero ca anoma
aggasÄ• vakÄ• , varuá¹‡atthero nÄ• ma upaá¹-á¹-hÄ• ko, sundarÄ• ca sumanÄ• cÄ• ti dve
vassasatasahassaá¹ƒ ahosi, sarÄ«raá¹ƒ aá¹-á¹-hapaÃ±Ã±Ä• sahatthubbedhaá¹ƒ, sarÄ«rap
phari, bhikkhusatasahassaparivÄ• ro ahosi.

athekadivasaá¹ƒ \Be I 117/ paccÅ«sakÄ• le \Ee I 150/ mahÄ• karuá¹‡Ä• samÄ• pattito vuá
volokento saradatÄ• pasaá¹ƒ disvÄ• "ajja mayhaá¹ƒ saradatÄ• pasassa santikaá¹ƒ gatapa
mahatÄ« bhavissati, so ca aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthessati, tassa sahÄ• yako siriv
dutiyasÄ• vakaá¹-á¹-hÄ• naá¹ƒ, desanÄ• pariyosÄ• ne cassa parivÄ• rÄ• catusattatisahass
pÄ• puá¹‡issanti, mayÄ• tattha gantuá¹ƒ vaá¹-á¹-atÄ«" ti attano pattacÄ«varamÄ• dÄ• ya a
anÄ• mantetvÄ• sÄ«ho viya ekacaro hutvÄ• saradatÄ• pasassa antevÄ• sikesu phalÄ• ph
"buddhabhÄ• vaá¹ƒ me jÄ• nÄ• tÅ«" ti tassa passantasseva saradatÄ• pasassa Ä• kÄ• sato
patiá¹-á¹-hÄ• si. saradatÄ• paso buddhÄ• nubhÄ• vaá¹ƒ ceva sarÄ«rasampattiá¹ƒ cassa dis
sammasitvÄ• "imehi lakkhaá¹‡ehi samannÄ• gato nÄ• ma agÄ• ramajjhe vasanto rÄ• jÄ• I

loke vivaá¹-á¹-acchado sabbaÃ±Ã±u buddho hoti, ayaá¹ƒ puriso nissaá¹ƒsayaá¹ƒ buddho" ti
paccuggamanaá¹ƒ katvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ•
paÃ±Ã±attÄ• sane. saradatÄ• pasopi attano anucchavikaá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekaman

tasmiá¹ƒ samaye catusattatisahassajaá¹-ilÄ• paá¹‡Ä«tapaá¹‡Ä«tÄ• ni ojavantÄ• ni phalÄ•
121/ Ä• cariyassa santikaá¹ƒ sampattÄ• buddhÄ• naÃ±ceva Ä• cariyassa ca nisinnÄ• sana
"Ä• cariya, mayaá¹ƒ â€™imasmiá¹ƒ loke tumhehi mahantataro natthÄ«â€™ ti vicarÄ• ma, a
mahantataro maÃ±Ã±e" ti. tÄ• tÄ• , kiá¹ƒ vadatha? sÄ• sapena saddhiá¹ƒ
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhaá¹ƒ sineruá¹ƒ samaá¹ƒ kÄ• tuá¹ƒ icchatha, sa
saddhiá¹ƒ mayhaá¹ƒ upamaá¹ƒ mÄ• karittha puttakÄ• ti. atha te tÄ• pasÄ• "sace ayaá¹ƒ itt
amhÄ• kaá¹ƒ Ä• cariyo evarÅ«paá¹ƒ upamaá¹ƒ Ä• hareyya, yÄ• va mahÄ• vatÄ• yaá¹ƒ \Ee
pÄ• desu nipatitvÄ• sirasÄ• vandiá¹ƒsu.

atha ne Ä• cariyo Ä• ha - "tÄ• tÄ• , amhÄ• kaá¹ƒ buddhÄ• naá¹ƒ anucchaviko deyyadhamm
bhikkhÄ• cÄ• ravelÄ• ya idhÄ• gato, mayaá¹ƒ yathÄ• balaá¹ƒ deyyadhammaá¹ƒ dassÄ• ma
phalÄ• phalaá¹ƒ, taá¹ƒ taá¹ƒ Ä• harathÄ• " ti. Ä• harÄ• petvÄ• hatthe dhovitvÄ• sayaá¹ƒ ta
patiá¹-á¹-hÄ• pesi \Be I 118/. satthÄ• rÄ• ca phalÄ• phale paá¹-iggahitamatte devatÄ• dibb
tÄ• paso udakampi sayameva parissÄ• vetvÄ• adÄ• si. tato bhattakiccaá¹ƒ niá¹-á¹-hÄ• pet
nisinne satthari sabbe antevÄ• sike pakkositvÄ• satthu santike sÄ• raá¹‡Ä«yaá¹ƒ kathaá¹ƒ
satthÄ• "dve aggasÄ• vakÄ• bhikkhusaá¹…ghena saddhiá¹ƒ Ä• gacchantÅ«" ti cintesi. te s
satasahassakhÄ«á¹‡Ä• savaparivÄ• rÄ• Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹

tato saradatÄ• paso antevÄ• sike Ä• mantesi - "tÄ• tÄ• , buddhÄ• naá¹ƒ nisinnÄ• sanampi
samaá¹‡asatasahassÄ• nampi Ä• sanaá¹ƒ natthi, tumhehi ajja uá¸·Ä• raá¹ƒ buddhasakkÄ•
pabbatapÄ• dato vaá¹‡á¹‡agandhasampannÄ• ni pupphÄ• ni Ä• harathÄ• " ti. kathanakÄ• I
iddhimantÄ• naá¹ƒ pana visayo acinteyyoti muhuttamatteneva te tÄ• pasÄ• vaá¹‡á¹‡agand
Ä• haritvÄ• buddhÄ• naá¹ƒ yojanappamÄ• á¹‡aá¹ƒ pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ, u
tigÄ• vutaá¹ƒ, sesabhikkhÅ«naá¹ƒ aá¸• á¸• hayojanikÄ• dibhedaá¹ƒ, saá¹…ghanavakassa u
paÃ±Ã±attesu Ä• sanesu saradatÄ• paso tathÄ• gatassa purato aÃ±jaliá¹ƒ paggahetvÄ• á¹
dÄ«gharattaá¹ƒ hitasukhatthÄ• ya imaá¹ƒ pupphÄ• sanaá¹ƒ abhiruhathÄ• " ti Ä• ha.

"nÄ• nÄ• pupphaÃ±ca gandhaÃ±ca, sampÄ• detvÄ• na ekato.

pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

"idaá¹ƒ \Ne I 122/ \Ee I 152/ te Ä• sanaá¹ƒ vÄ«ra, paÃ±Ã±attaá¹ƒ tavanucchaviá¹ƒ.

mama cittaá¹ƒ pasÄ• dento, nisÄ«da pupphamÄ• sane ||

"sattarattidivaá¹ƒ buddho, nisÄ«di pupphamÄ• sane.

mama cittaá¹ƒ pasÄ• detvÄ• , hÄ• sayitvÄ• sadevake" ti ||

evaá¹ƒ nisinne satthari dve aggasÄ• vakÄ• ca sesabhikkhÅ« ca attano attano pattÄ• sane
saradatÄ• paso mahantaá¹ƒ pupphacchattaá¹ƒ gahetvÄ• tathÄ• gatassa matthake dhÄ• ra
"jaá¹-ilÄ• naá¹ƒ ayaá¹ƒ sakkÄ• ro mahapphalo hotÅ«" ti nirodhasamÄ• pattiá¹ƒ samÄ• pajji.
samÄ• pannabhÄ• vaá¹ƒ Ã±atvÄ• dve aggasÄ• vakÄ• pi sesabhikkhÅ«pi samÄ• pattiá¹ƒ \E
tathÄ• gate sattÄ• haá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinne antevÄ• sikÄ• bhi
vanamÅ«laphalÄ• phalaá¹ƒ paribhuÃ±jitvÄ• sesakÄ• le buddhÄ• naá¹ƒ aÃ±jaliá¹ƒ paggayh
saradatÄ• paso pana bhikkhÄ• cÄ• rampi agantvÄ• pupphacchattaá¹ƒ gahitaniyÄ• meneva
vÄ«tinÄ• mesi.

satthÄ• nirodhato vuá¹-á¹-hÄ• ya dakkhiá¹‡apasse nisinnaá¹ƒ aggasÄ• vakaá¹ƒ nisabhatth
"nisabha sakkÄ• rakÄ• rakÄ• naá¹ƒ tÄ• pasÄ• naá¹ƒ pupphÄ• sanÄ• numodanaá¹ƒ karohÄ
santikÄ• paá¹-iladdhamahÄ• lÄ• bho mahÄ• yodho viya tuá¹-á¹-hamÄ• naso sÄ• vakapÄ• r
pupphÄ• sanÄ• numodanaá¹ƒ Ä• rabhi. tassa desanÄ• vasÄ• ne dutiyasÄ• vakaá¹ƒ Ä• mar
ti. anomatthero tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ sammasitvÄ• dhammaá¹ƒ kathesi. dvinnaá
ekassapi abhisamayo nÄ• hosi. atha satthÄ• aparimÄ• á¹‡e buddhavisaye á¹-hatvÄ• dham
desanÄ• pariyosÄ• ne á¹-hapetvÄ• saradatÄ• pasaá¹ƒ sabbepi catusattatisahassajaá¹-ilÄ•
pÄ• puá¹‡iá¹ƒsu. satthÄ• "etha bhikkhavo" ti hatthaá¹ƒ pasÄ• resi. tesaá¹ƒ tÄ• vadeva kesa
aá¹-á¹-ha parikkhÄ• rÄ• kÄ• ye paá¹-imukkÄ• va ahesuá¹ƒ.

saradatÄ• paso kasmÄ• arahattaá¹ƒ na pattoti? vikkhittacittattÄ• . tassa kira buddhÄ• naá¹
nisÄ«ditvÄ• \Ee I 153/ sÄ• vakapÄ• ramiÃ±Ä• á¹‡e á¹-hatvÄ• dhammaá¹ƒ desayato aggas
Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya "aho vatÄ• hampi anÄ• gate uppajjanakassa buddhassa s
laddhadhuraá¹ƒ labheyya" nti cittaá¹ƒ udapÄ• di. so tena parivitakkena maggaphalapaá¹-ive
nÄ• sakkhi \Ne I 123/. tathÄ• gataá¹ƒ pana vanditvÄ• sammukhe á¹-hatvÄ• Ä• ha - "bhante
anantarÄ• sane nisinno bhikkhu tumhÄ• kaá¹ƒ sÄ• sane ko nÄ• ma hotÄ«" ti? mayÄ• pava
anuppavattetÄ• sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa koá¹-ippatto soá¸·asa paÃ±Ã±Ä• paá¹-ivijj
sÄ• sane aggasÄ• vako nisabhatthero nÄ• ma esoti. "bhante, yvÄ• yaá¹ƒ mayÄ• sattÄ• ha
dhÄ• rentena sakkÄ• ro kato, ahaá¹ƒ imassa phalena aÃ±Ã±aá¹ƒ sakkattaá¹ƒ vÄ• brahmat
anÄ• gate pana ayaá¹ƒ nisabhatthero viya ekassa buddhassa aggasÄ• vako bhaveyya" nti

satthÄ• \Be I 120/ "samijjhissati nu kho imassa purisassa patthanÄ• " ti anÄ• gataá¹ƒsaÃ±
olokento kappasatasahassÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• samijjhanabhÄ• va
saradatÄ• pasaá¹ƒ Ä• ha - "na te ayaá¹ƒ patthanÄ• moghÄ• bhavissati, anÄ• gate pana ka

asaá¹…khyeyyaá¹ƒ atikkamitvÄ• gotamo nÄ• ma buddho loke uppajjissati. tassa mÄ• tÄ• n
bhavissati, pitÄ• suddhodano nÄ• ma rÄ• jÄ• , putto rÄ• hulo nÄ• ma, upaá¹-á¹-hÄ• ko Ä• n
moggallÄ• no nÄ• ma, tvaá¹ƒ pana tassa aggasÄ• vako dhammasenÄ• pati sÄ• riputto nÄ•
tÄ• pasaá¹ƒ byÄ• karitvÄ• dhammakathaá¹ƒ kathetvÄ• bhikkhusaá¹…ghaparivÄ• ro Ä• kÄ

saradatÄ• pasopi antevÄ• sikattherÄ• naá¹ƒ santikaá¹ƒ gantvÄ• sahÄ• yakassa sirivaá¸• â
sÄ• sanaá¹ƒ pesesi - "bhante, mama sahÄ• yakassa vadetha â€™sahÄ• yakena te saradat
pÄ• damÅ«le anÄ• gate \Ee I 154/ uppajjanakassa gotamabuddhassa sÄ• sane aggasÄ• va
tvaá¹ƒ dutiyasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthehÄ«" â€™ ti. evaÃ±ca pana vatvÄ• therehi pur
gantvÄ• sirivaá¸• á¸• hassa nivesanadvÄ• re aá¹-á¹-hÄ• si.

sirivaá¸• á¸• hano "cirassaá¹ƒ vata me ayyo Ä• gato" ti Ä• sane nisÄ«dÄ• petvÄ• attanÄ•
"antevÄ• sikaparisÄ• pana vo, bhante, na paÃ±Ã±Ä• yatÄ«" ti pucchi. Ä• ma samma, amhÄ
nÄ• ma buddho Ä• gato, mayaá¹ƒ tassa attano balena sakkÄ• raá¹ƒ akarimha. satthÄ• sab
desanÄ• pariyosÄ• ne á¹-hapetvÄ• maá¹ƒ sesÄ• arahattaá¹ƒ patvÄ• pabbajiá¹ƒsÅ«ti. tum
ahaá¹ƒ satthu aggasÄ• vakaá¹ƒ nisabhattheraá¹ƒ disvÄ• \Ne I 124/ anÄ• gate uppajjanakas
buddhassa sÄ• sane aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthesiá¹ƒ, tvampi tassa sÄ• sane duti
patthehÄ«ti. mayhaá¹ƒ buddhehi saddhiá¹ƒ paricayo natthi, bhanteti. buddhehi saddhiá¹ƒ ka
bhÄ• ro hotu, tvaá¹ƒ mahantaá¹ƒ adhikÄ• raá¹ƒ sajjehÄ«ti.

sirivaá¸• á¸• hano \Be I 121/ saradatÄ• pasassa vacanaá¹ƒ sutvÄ• attano nivesanadvÄ• re
aá¹-á¹-hakarÄ«samattaá¹ƒ á¹-hÄ• naá¹ƒ samatalaá¹ƒ kÄ• retvÄ• vÄ• lukaá¹ƒ okirÄ• petvÄ•
vikiritvÄ• nÄ«luppalacchadanaá¹ƒ maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• buddhÄ• sanaá¹ƒ paÃ±Ã±Ä
Ä• sanÄ• ni paá¹-iyÄ• dÄ• petvÄ• mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ sajjetvÄ• buddhÄ
saradatÄ• pasassa saÃ±Ã±aá¹ƒ adÄ• si. tÄ• paso tassa vacanaá¹ƒ sutvÄ• buddhappamuk
gahetvÄ• tassa nivesanaá¹ƒ agamÄ• si. sirivaá¸• á¸• hano paccuggamanaá¹ƒ katvÄ• tathÄ
gahetvÄ• maá¹‡á¸• apaá¹ƒ pavesetvÄ• paÃ±Ã±attÄ• sanesu nisinnassa buddhappamukha
155/ dakkhiá¹‡odakaá¹ƒ datvÄ• paá¹‡Ä«tena bhojanena parivisitvÄ• bhattakiccapariyosÄ•
bhikkhusaá¹…ghaá¹ƒ mahÄ• rahehi vatthehi acchÄ• detvÄ• , "bhante, nÄ• yaá¹ƒ Ä• rambho
appamattakaá¹-á¹-hÄ• natthÄ• ya, iminÄ• va niyÄ• mena sattÄ• haá¹ƒ anukampaá¹ƒ karoth
adhivÄ• sesi. so teneva niyÄ• mena sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• bhagavant
paggahetvÄ• á¹-hito Ä• ha - "bhante, mama sahÄ• yo saradatÄ• paso yassa satthu aggasÄ
ahampi tasseva dutiyasÄ• vako bhavÄ• mÄ«" ti.

satthÄ• anÄ• gataá¹ƒ oloketvÄ• tassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ disvÄ• byÄ• k
kappasatasahassÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• gotamabuddhassa dutiyasÄ
buddhÄ• naá¹ƒ byÄ• karaá¹‡aá¹ƒ sutvÄ• sirivaá¸• á¸• hano haá¹-á¹-hapahaá¹-á¹-ho ahosi.
bhattÄ• numodanaá¹ƒ katvÄ• saparivÄ• ro vihÄ• rameva gato. sirivaá¸• á¸• hano tato paá¹-

kalyÄ• á¹‡akammaá¹ƒ katvÄ• dutiyattavÄ• re kÄ• mÄ• vacaradevaloke nibbatto. saradatÄ•
bhÄ• vetvÄ• brahmaloke nibbatto.

tato paá¹-á¹-hÄ• ya imesaá¹ƒ ubhinnampi antarÄ• kammaá¹ƒ na kathitaá¹ƒ. amhÄ• kaá¹ƒ p
puretarameva saradatÄ• paso rÄ• jagahanagarassa avidÅ«re upatissagÄ• me sÄ• ribrÄ• hm
paá¹-isandhiá¹ƒ gaá¹‡hi. taá¹ƒdivasameva cassa sahÄ• yopi rÄ• jagahasseva avidÅ«re kolit
moggallibrÄ• hmaá¹‡iyÄ• \Ne I 125/ kucchiyaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. tÄ• ni kira dvepi
122/ sattamÄ• kulaparivaá¹-á¹-Ä• Ä• baddhapaá¹-ibaddhasahÄ• yakÄ• neva. tesaá¹ƒ dvin
gabbhaparihÄ• raá¹ƒ adaá¹ƒsu. dasamÄ• saccayena jÄ• tÄ• nampi tesaá¹ƒ chasaá¹-á¹-hi d
nÄ• maggahaá¹‡adivase sÄ• ribrÄ• hmaá¹‡iyÄ• puttassa upatissagÄ• me jeá¹-á¹-hakulass
__upatisso_ti nÄ• maá¹ƒ akaá¹ƒsu, itarassa kolitagÄ• me jeá¹-á¹-hakulassa puttattÄ• __kol
akaá¹ƒsu. te ubhopi vuddhimanvÄ• ya sabbasippÄ• naá¹ƒ pÄ• raá¹ƒ agamaá¹ƒsu.

upatissamÄ• á¹‡avassa kÄ«á¸·anatthÄ• ya nadiá¹ƒ vÄ• uyyÄ• naá¹ƒ vÄ• pabbataá¹ƒ vÄ•
suvaá¹‡á¹‡asivikÄ• satÄ• ni parivÄ• rÄ• honti, kolitamÄ• á¹‡avassa paÃ±ca Ä• jaÃ±Ã±arat
paÃ±capaÃ±camÄ• á¹‡avakasataparivÄ• rÄ• honti. rÄ• jagahe ca anusaá¹ƒvaccharaá¹ƒ gi
tesaá¹ƒ dvinnampi ekaá¹-á¹-hÄ• neyeva maÃ±caá¹ƒ bandhanti. dvepi janÄ• ekatova nisÄ«d
hasitabbaá¹-á¹-hÄ• ne hasanti, saá¹ƒvegaá¹-á¹-hÄ• ne saá¹ƒvijjanti, dÄ• yaá¹ƒ dÄ• tuá¹ƒ yu
denti. tesaá¹ƒ iminÄ• va niyÄ• mena ekadivasaá¹ƒ samajjaá¹ƒ passantÄ• naá¹ƒ paripÄ• kag
purimadivasesu viya hasitabbaá¹-á¹-hÄ• ne hÄ• so vÄ• saá¹ƒvegaá¹-á¹-hÄ• ne saá¹ƒvejana
yuttaá¹-á¹-hÄ• ne dÄ• yadÄ• naá¹ƒ vÄ• nÄ• hosi. dvepi pana janÄ• evaá¹ƒ cintayiá¹ƒsu - "
atthi, sabbepime appatte vassasate apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gamissanti. amhehi pana ek
gavesituá¹ƒ vaá¹-á¹-atÄ«" ti Ä• rammaá¹‡aá¹ƒ gahetvÄ• nisÄ«diá¹ƒsu.

tato kolito upatissaá¹ƒ Ä• ha - "samma upatissa, na tvaá¹ƒ aÃ±Ã±asu divasesu viya haá¹-á¹
anattamanadhÄ• tukosi, kiá¹ƒ te sallakkhita" nti? samma kolita, "etesaá¹ƒ olokane sÄ• ro na
niratthakametaá¹ƒ, attano mokkhadhammaá¹ƒ gavesituá¹ƒ vaá¹-á¹-atÄ«" ti idaá¹ƒ cintayanto
pana kasmÄ• anattamanosÄ«ti? sopi tatheva Ä• ha. athassa attanÄ• saddhiá¹ƒ ekajjhÄ• s
taá¹ƒ evamÄ• ha - "amhÄ• kaá¹ƒ ubhinnampi sucintitaá¹ƒ, mokkhadhammaá¹ƒ gavesantehi
pabbajjÄ• laddhuá¹ƒ vaá¹-á¹-ati, kassa santike pabbajÄ• mÄ• " ti.

tena kho pana samayena saÃ±cayo paribbÄ• jako rÄ• jagahe paá¹-ivasati mahatiyÄ• parib
saddhiá¹ƒ. te "tassa santike pabbajissÄ• mÄ• " ti paÃ±cahi \Be I 123/ mÄ• á¹‡avakasatehi s
santike pabbajiá¹ƒsu. tesaá¹ƒ pabbajitakÄ• lato paá¹-á¹-hÄ• ya saÃ±cayo atirekalÄ• bhagga
ahosi. te katipÄ• heneva sabbaá¹ƒ saÃ±cayassa samayaá¹ƒ pariggaá¹‡hitvÄ• , "Ä• cariya, t
ettakova, udÄ• hu uttaripi atthÄ«" ti pucchiá¹ƒsu. saÃ±cayo "ettakova, sabbaá¹ƒ tumhehi Ã±
tassa kathaá¹ƒ sutvÄ• cintayiá¹ƒsu - "evaá¹ƒ sati imassa santike brahmacariyavÄ• so niratt
mokkhadhammaá¹ƒ gavesituá¹ƒ nikkhantÄ• , so imassa santike uppÄ• detuá¹ƒ na sakkÄ• .

gÄ• manigamarÄ• jadhÄ• niyo carantÄ• mayaá¹ƒ avassaá¹ƒ mokkhadhammadesakaá¹ƒ ek
te tato paá¹-á¹-hÄ• ya yattha yattha paá¹‡á¸• itÄ• samaá¹‡abrÄ• hmaá¹‡Ä• atthÄ«ti suá¹‡a
gantvÄ• paÃ±hasÄ• kacchaá¹ƒ karonti. tehi puá¹-á¹-haá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e kathetuá¹ƒ s
tesaá¹ƒ paÃ±haá¹ƒ vissajjenti. evaá¹ƒ sakalajambudÄ«paá¹ƒ pariggaá¹‡hitvÄ• nivattitvÄ• s
Ä• gantvÄ• , "samma kolita, yo paá¹-hamaá¹ƒ amataá¹ƒ adhigacchati, so Ä• rocetÅ«" ti katil

tena samayena amhÄ• kaá¹ƒ satthÄ• paá¹-hamÄ• bhisambodhiá¹ƒ patvÄ• pavattitavaradh
rÄ• jagahaá¹ƒ sampatto hoti. atha "ekasaá¹-á¹-hi arahanto loke uppannÄ• hontÄ«" ti vuttak
bhikkhave, cÄ• rikaá¹ƒ bahujanahitÄ• yÄ• " ti ratanattayaguá¹‡appakÄ• sanatthaá¹ƒ uyyojit
antare paÃ±cavaggiyabbhantaro assajitthero paá¹-inivattitvÄ• \Ee I 158/ rÄ• jagahameva Ä
pÄ• tova pattacÄ«varaá¹ƒ Ä• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

tasmiá¹ƒ samaye upatissaparibbÄ• jako pÄ• tova bhattakiccaá¹ƒ katvÄ• paribbÄ• jakÄ• rÄ
disvÄ• cintesi - "mayÄ• evarÅ«po pabbajito nÄ• ma na diá¹-á¹-hapubbo. ye vata loke araha
arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ayaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ aÃ±Ã±ataro, yaá¹ƒ
upasaá¹…kamitvÄ• paÃ±haá¹ƒ puccheyyaá¹ƒ - â€™kaá¹ƒsi tvaá¹ƒ, Ä• vuso uddissa, pabb
kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«" â€™ ti. athassa etadahosi - "akÄ• lo kho imaá¹ƒ bh
pucchituá¹ƒ, antaragharaá¹ƒ paviá¹-á¹-ho piá¹‡á¸• Ä• ya carati, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ
piá¹-á¹-hito anubandheyyaá¹ƒ atthikehi upaÃ±Ã±Ä• taá¹ƒ magga" nti. so theraá¹ƒ laddhapiá
aÃ±Ã±ataraá¹ƒ \Be I 124/ okÄ• saá¹ƒ gacchantaá¹ƒ disvÄ• nisÄ«ditukÄ• mataÃ±cassa Ã±a
paribbÄ• jakapÄ«á¹-hakaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. bhattakiccapariyosÄ• nepissa attan
adÄ• si.

evaá¹ƒ Ä• cariyavattaá¹ƒ katvÄ• katabhattakiccena therena saddhiá¹ƒ madhurapaá¹-isanth
"vippasannÄ• ni \Ne I 127/ kho te, Ä• vuso, indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o pariyodÄ
Ä• vuso uddissa, pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«" ti p
"atthÄ• vuso, mahÄ• samaá¹‡o sakyaputto sakyakulÄ• pabbajito, tÄ• haá¹ƒ bhagavantaá¹ƒ
bhagavÄ• satthÄ• , tassevÄ• haá¹ƒ bhagavato dhammaá¹ƒ rocemÄ«" ti Ä• ha. atha naá¹ƒ "
satthÄ• , kimakkhÄ• yÄ«" ti pucchi. thero cintesi - "ime paribbÄ• jakÄ• nÄ• ma sÄ• sanassa
imassa sÄ• sanassa gambhÄ«rataá¹ƒ dassessÄ• mÄ«" ti. attano navakabhÄ• vaá¹ƒ dasser
navo acirapabbajito, adhunÄ• gato imaá¹ƒ dhammavinayaá¹ƒ, na tÄ• vÄ• haá¹ƒ sakkomi vit
nti. paribbÄ• jako "ahaá¹ƒ upatisso nÄ• ma, tvaá¹ƒ yathÄ• sattiyÄ• appaá¹ƒ vÄ• bahuá¹ƒ v
159/ nayasatena nayasahassena paá¹-ivijjhituá¹ƒ mayhaá¹ƒ bhÄ• ro" ti cintetvÄ• Ä• ha -

"appaá¹ƒ vÄ• bahuá¹ƒ vÄ• bhÄ• sassu, atthaá¹ƒyeva me brÅ«hi.

attheneva me attho, kiá¹ƒ kÄ• hasi byaÃ±janaá¹ƒ bahu" nti || (Vin I 60).

evaá¹ƒ vutte thero "ye dhammÄ• hetuppabhavÄ• " ti (Vin I 60; Ap thera0 I 1.286) gÄ• thaá
paá¹-hamapadadvayameva sutvÄ• sahassanayasampanne sotÄ• pattimagge patiá¹-á¹-hah
sotÄ• pannakÄ• le niá¹-á¹-hÄ• si.

so sotÄ• panno hutvÄ• uparivisese appavattante "bhavissati ettha kÄ• raá¹‡a" nti sallakkh
"bhante, mÄ• upari dhammadesanaá¹ƒ vaá¸• á¸• hayittha, ettakameva hotu, kahaá¹ƒ amhÄ
veá¸·uvane paribbÄ• jakÄ• ti. bhante, tumhe purato yÄ• tha, mayhaá¹ƒ eko sahÄ• yako atth
aÃ±Ã±amaÃ±Ã±aá¹ƒ katikÄ• katÄ• "yo paá¹-hamaá¹ƒ amataá¹ƒ adhigacchati, so Ä• rocet
paá¹-iÃ±Ã±aá¹ƒ mocetvÄ• sahÄ• yakaá¹ƒ \Be I 125/ gahetvÄ• tumhÄ• kaá¹ƒ gatamaggene
Ä• gamissÄ• mÄ«ti paÃ±capatiá¹-á¹-hitena therassa pÄ• desu nipatitvÄ• tikkhattuá¹ƒ padal
theraá¹ƒ uyyojetvÄ• paribbÄ• jakÄ• rÄ• mÄ• bhimukho agamÄ• si.

kolitaparibbÄ• jako taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• "ajja mayhaá¹ƒ sahÄ• yakass
aÃ±Ã±esu divasesu viya, addhÄ• tena amataá¹ƒ adhigataá¹ƒ bhavissatÄ«" ti amatÄ• dhiga
sopissa "Ä• ma Ä• vuso, amataá¹ƒ adhigata" nti paá¹-ijÄ• nitvÄ• tameva gÄ• thaá¹ƒ abhÄ•
kolito sotÄ• pattiphale patiá¹-á¹-hahitvÄ• Ä• ha - "kahaá¹ƒ kira, samma, satthÄ• vasatÄ«" t
samma, vasatÄ«" ti evaá¹ƒ no Ä• cariyena assajittherena kathitanti. tena hi samma Ä• yÄ• n
passissÄ• mÄ• ti. sÄ• riputtatthero ca nÄ• mesa sadÄ• pi Ä• cariyapÅ«jakova, tasmÄ• sah
evamÄ• ha - "samma, amhehi adhigataá¹ƒ amataá¹ƒ amhÄ• kaá¹ƒ Ä• cariyassa saÃ±cayap
bujjhamÄ• no paá¹-ivijjhissati, appaá¹-ivijjhanto amhÄ• kaá¹ƒ saddahitvÄ• satthu santikaá¹ƒ
buddhÄ• naá¹ƒ desanaá¹ƒ sutvÄ• \Ee I 160/ maggaphalapaá¹-ivedhaá¹ƒ karissatÄ«" ti.

tato dvepi janÄ• saÃ±cayassa santikaá¹ƒ gantvÄ• , "Ä• cariya, tvaá¹ƒ kiá¹ƒ karosi, buddho
svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…gho. Ä• yÄ• ma, dasabalaá¹ƒ passissÄ• mÄ
ti tepi vÄ• retvÄ• lÄ• bhaggayasaggappattimeva tesaá¹ƒ dÄ«pesi. te "amhÄ• kaá¹ƒ evarÅ«
niccameva hotu, tumhÄ• kaá¹ƒ pana gamanaá¹ƒ vÄ• agamanaá¹ƒ vÄ• jÄ• nÄ• thÄ• " ti Ä•
ettakaá¹ƒ jÄ• nantÄ• mama vacanaá¹ƒ na karissantÄ«" ti Ã±atvÄ• "gacchatha tumhe, tÄ• t
antevÄ• sikavÄ• saá¹ƒ vasituá¹ƒ na sakkomÄ«" ti Ä• ha. te anekehipi kÄ• raá¹‡ehi taá¹ƒ bo
attano ovÄ• de vattamÄ• naá¹ƒ janaá¹ƒ Ä• dÄ• ya veá¸·uvanaá¹ƒ agamaá¹ƒsu. atha tesaá¹
aá¸• á¸• hateyyasatÄ• nivattiá¹ƒsu, aá¸• á¸• hateyyasatÄ• tehi saddhiá¹ƒ agamaá¹ƒsu.

satthÄ• catuparisamajjhe dhammaá¹ƒ desento te dÅ«ratova disvÄ• bhikkhÅ« Ä• mantesi
sahÄ• yÄ• Ä• gacchanti kolito ca upatisso ca, etaá¹ƒ me sÄ• vakayugaá¹ƒ bhavissati aggaa
tesaá¹ƒ parisÄ• ya cariyavasena dhammadesanaá¹ƒ vaá¸• á¸• hesi. á¹-hapetvÄ• dve aggas
aá¸• á¸• hateyyasatÄ• paribbÄ• jakÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu \Be I 126/. satthÄ• "et
pasÄ• resi. sabbesaá¹ƒ kesamassu antaradhÄ• yi, iddhimayaá¹ƒ pattacÄ«varaá¹ƒ kÄ• yapp
dvinnaá¹ƒ aggasÄ• vakÄ• nampi iddhimayapattacÄ«varaá¹ƒ Ä• gataá¹ƒ, uparimaggattayaki
kasmÄ• ? sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa mahantatÄ• ya.

athÄ• yasmÄ• mahÄ• moggallÄ• no pabbajitadivasato sattame divase magadharaá¹-á¹-he
upanissÄ• ya \Ne I 129/ samaá¹‡adhammaá¹ƒ karonto thinamiddhe okkante \Ee I 161/ satth
thinamiddhaá¹ƒ vinodetvÄ• tathÄ• gatena dinnaá¹ƒ dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ suá¹‡an
niá¹-á¹-hÄ• petvÄ• sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa matthakaá¹ƒ patto. sÄ• riputtattheropi p
addhamÄ• saá¹ƒ atikkamitvÄ• satthÄ• rÄ• saddhiá¹ƒ tameva rÄ• jagahaá¹ƒ upanissÄ• ya
attano bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• jakassa vedanÄ• pariggahasuttante (MN II 2
suttÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• parassa vaá¸• á¸• hitabhattaá¹ƒ bhuÃ±janto viya
matthakaá¹ƒ patto. bhÄ• gineyyo panassa desanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-
mahÄ• sÄ• vakÄ• naá¹ƒ tathÄ• gate rÄ• jagahe viharanteyeva sÄ• vakapÄ• ramiÃ±Ä• á¹‡a
aparabhÄ• ge pana satthÄ• jetavane viharanto "mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• rip
yadidaá¹ƒ mahÄ• moggallÄ• no" ti dvepi mahÄ• sÄ• vake á¹-hÄ• nantare á¹-hapesÄ«ti.

mahÄ• kassapattheravatthu

<191> catutthe __dhutavÄ• dÄ• na_nti ettha dhuto veditabbo, dhutavÄ• do veditabbo, dhut
dhutaá¹…gÄ• ni veditabbÄ• ni. tattha __dhuto_ti dhutakileso vÄ• puggalo kilesadhunano vÄ

__dhutavÄ• do_ti ettha pana atthi dhuto na dhutavÄ• do, atthi na dhuto dhutavÄ• do, atthi n
dhutavÄ• do, atthi dhuto ceva dhutavÄ• do ca. tattha yo dhutaá¹…gena attano kilese dhuni,
dhutaá¹…gena \Ee I 162/ na ovadati nÄ• nusÄ• sati bÄ• kulatthero viya, ayaá¹ƒ dhuto na dh
"tayidaá¹ƒ Ä• yasmÄ• bÄ• kulo dhuto na dhutavÄ• do" ti. yo pana \Be I 127/ dhutaá¹…gena
kevalaá¹ƒ aÃ±Ã±e dhutaá¹…gena ovadati anusÄ• sati upanandatthero viya, ayaá¹ƒ na dhut
"tayidaá¹ƒ Ä• yasmÄ• upanando na dhuto dhutavÄ• do" ti. yo pana ubhayavipanno lÄ• á¸·u
dhuto na dhutavÄ• do. yathÄ• ha - "tayidaá¹ƒ Ä• yasmÄ• lÄ• á¸·udÄ• yÄ« neva dhuto na dh
ubhayasampanno Ä• yasmÄ• mahÄ• kassapatthero viya, ayaá¹ƒ dhuto ceva dhutavÄ• do c
Ä• yasmÄ• mahÄ• kassapo dhuto ceva dhutavÄ• do cÄ• " ti.

__dhutadhammÄ• veditabbÄ• _ti appicchatÄ• santuá¹-á¹-hitÄ• sallekhatÄ• pavivekatÄ•
dhutaá¹…gacetanÄ• ya \Ne I 130/ parivÄ• rÄ• paÃ±ca dhammÄ• "appicchaá¹ƒyeva nissÄ•
5.181; Vin V 325) dhutadhammÄ• nÄ• ma. tattha appicchatÄ• ca santuá¹-á¹-hitÄ• ca alobh
pavivekatÄ• ca dvÄ«su dhammesu anupatanti alobhe ceva amohe ca, idamaá¹-á¹-hitÄ• Ã±
paá¹-ikkhepavatthÅ«su lobhaá¹ƒ, amohena tesveva Ä• dÄ«navappaá¹-icchÄ• dakaá¹ƒ moha
anuÃ±Ã±Ä• tÄ• naá¹ƒ paá¹-isevanamukhena pavattaá¹ƒ kÄ• masukhallikÄ• nuyogaá¹ƒ, am
atisallekhamukhena pavattaá¹ƒ attakilamathÄ• nuyogaá¹ƒ dhunÄ• ti. tasmÄ• ime dhammÄ•

__dhutaá¹…gÄ• ni veditabbÄ• nÄ«_ti terasa \Ee I 163/ dhutaá¹…gÄ• ni veditabbÄ• ni paá¹
... nesajjikaá¹…ganti.

__dhutavÄ• dÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kassapo_ti yattakÄ• dhutavÄ• daá¹ƒ vadanti, tes
mahÄ• kassapatthero aggoti aggaá¹-á¹-hÄ• ne á¹-hapesi. __mahÄ• kassapo_ti uruveá¸·aka
gayÄ• kassapo kumÄ• rakassapoti ime khuddÄ• nukhuddake there upÄ• dÄ• ya ayaá¹ƒ ma

imassÄ• pi paÃ±hakamme ayamanupubbikathÄ• - atÄ«te kira kappasatasahassamatthake
loke udapÄ• di, tasmiá¹ƒ haá¹ƒsavatÄ«nagaraá¹ƒ upanissÄ• ya kheme migadÄ• ye viharan
asÄ«tikoá¹-idhanavibhavo pÄ• tova subhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gÄ• ni adhiá¹-á
gandhapupphÄ• dÄ«ni gahetvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ•
khaá¹‡e satthÄ• mahÄ• nisabhattheraá¹ƒ nÄ• ma tatiyasÄ• vakaá¹ƒ "etadaggaá¹ƒ, bhikkha
bhikkhÅ«naá¹ƒ dhutavÄ• dÄ• naá¹ƒ, yadidaá¹ƒ nisabho" ti etadagge á¹-hapesi. upÄ• sako t
dhammakathÄ• vasÄ• ne mahÄ• jane uá¹-á¹-hÄ• ya gate satthÄ• raá¹ƒ vanditvÄ• , "bhante,
adhivÄ• sethÄ• " ti Ä• ha. mahÄ• kho, upÄ• saka, bhikkhusaá¹…ghoti. kittako bhagavÄ• ti?
aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassanti. bhante, ekaá¹ƒ sÄ• maá¹‡erampi vihÄ• re asese
adhivÄ• sethÄ• ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. upÄ• sako satthu adhivÄ• s
gantvÄ• mahÄ• dÄ• naá¹ƒ sajjetvÄ• punadivase satthu kÄ• laá¹ƒ Ä• rocÄ• pesi. satthÄ• p
bhikkhusaá¹…ghaparivuto upÄ• sakassa gharaá¹ƒ gantvÄ• paÃ±Ã±atte \Ne I 131/ Ä• sane
dakkhiá¹‡odakÄ• vasÄ• ne yÄ• guÄ• dÄ«ni sampaá¹-icchanto bhattavissaggaá¹ƒ akÄ• si. u
nisÄ«di.

tasmiá¹ƒ antare __mahÄ• nisabhatthero_ piá¹‡á¸• Ä• ya caranto tameva vÄ«thi paá¹-ipajji.
uá¹-á¹-hÄ• ya gantvÄ• theraá¹ƒ vanditvÄ• \Ee I 164/ "pattaá¹ƒ, bhante, dethÄ• " ti Ä• ha. th
"bhante, idheva pavisatha, satthÄ• pi gehe nisinno" ti. na vaá¹-á¹-issati upÄ• sakÄ• ti. upÄ•
pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• tassa pÅ«retvÄ• nÄ«haritvÄ• adÄ• si. tato theraá¹ƒ anug
santike nisÄ«ditvÄ• evamÄ• ha - "bhante, mahÄ• nisabhatthero â€™satthÄ• gehe nisinno
na icchi, atthi nu kho etassa tumhÄ• kaá¹ƒ guá¹‡ehi atireko guá¹‡o" ti. buddhÄ• naÃ±ca vaá
nÄ• ma natthi. atha satthÄ• evamÄ• ha - "upÄ• saka, mayaá¹ƒ bhikkhaá¹ƒ Ä• gamayamÄ•
na evaá¹ƒ nisÄ«ditvÄ• bhikkhaá¹ƒ udikkhati. mayaá¹ƒ gÄ• mantasenÄ• sane vasÄ• ma, so
mayaá¹ƒ channe vasÄ• ma, so abbhokÄ• samhiyeva vasati. iti tassa ayaÃ±ca ayaÃ±ca guá
pÅ«rayamÄ• no viya kathesi. upÄ• sako pakatiyÄ• pi jalamÄ• nadÄ«po telena Ä• sitto viya s
hutvÄ• cintesi - "kiá¹ƒ mayhaá¹ƒ aÃ±Ã±Ä• ya sampattiyÄ• , anÄ• gate ekassa buddhassa s
aggabhÄ• vatthÄ• ya patthanaá¹ƒ karissÄ• mÄ«" ti?

so \Be I 129/ punapi satthÄ• raá¹ƒ nimantetvÄ• teneva niyÄ• mena satta divasÄ• ni mahÄ•
divase buddhappamukhassa mahÄ• bhikkhusaá¹…ghassa ticÄ«varÄ• ni datvÄ• satthu pÄ•
"yaá¹ƒ me, bhante, satta divasÄ• ni dÄ• naá¹ƒ dentassa mettaá¹ƒ kÄ• yakammaá¹ƒ mettaá
manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ, iminÄ• haá¹ƒ na aÃ±Ã±aá¹ƒ devasampattiá¹ƒ vÄ• s

vÄ• patthemi, idaá¹ƒ pana me kammaá¹ƒ anÄ• gate ekassa buddhassa santike etassa mah
pattaá¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡anatthÄ• ya terasadhutaá¹…gadharÄ• naá¹ƒ aggabhÄ• va
satthÄ• "mahantaá¹ƒ á¹-hÄ• naá¹ƒ iminÄ• patthitaá¹ƒ, samijjhissati nu kho, no" ti olokento
disvÄ• Ä• ha - "manÄ• paá¹ƒ te á¹-hÄ• naá¹ƒ patthitaá¹ƒ \Ee I 165/, anÄ• gate satasahassa
nÄ• ma buddho uppajjissati, tassa tvaá¹ƒ tatiyasÄ• vako mahÄ• kassapatthero nÄ• ma bhav
upÄ• sako "buddhÄ• naá¹ƒ dve kathÄ• nÄ• ma natthÄ«" ti punadivase pattabbaá¹ƒ viya taá
amaÃ±Ã±ittha. so \Ne I 132/ yÄ• vatÄ• yukaá¹ƒ nÄ• nappakÄ• raá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«
nÄ• nappakÄ• raá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• tattha kÄ• laá¹ƒ kato sagge nibbatti.

tato paá¹-á¹-hÄ• ya devamanussesu sampattiá¹ƒ anubhavanto ito ekanavutikappe vipassisa
bandhumatiá¹ƒ nissÄ• ya kheme migadÄ• ye viharante devalokÄ• cavitvÄ• aÃ±Ã±atarasm
brÄ• hmaá¹‡akule nibbatti. tasmiÃ±ca kÄ• le vipassÄ« bhagavÄ• sattame sattame saá¹ƒva
mahantaá¹ƒ kolÄ• halaá¹ƒ ahosi. sakalajambudÄ«pe devatÄ• "satthÄ• dhammaá¹ƒ kathes
brÄ• hmaá¹‡o taá¹ƒ sÄ• sanaá¹ƒ assosi. tassa ca nivÄ• sanasÄ• á¹-ako ekova hoti, tathÄ•
pÄ• rupanaá¹ƒ pana dvinnampi ekameva. sakalanagare __ekasÄ• á¹-akabrÄ• hmaá¹‡o_ti p
kenacideva kiccena sannipÄ• te sati brÄ• hmaá¹‡iá¹ƒ gehe á¹-hapetvÄ• sayaá¹ƒ gacchati.
sannipÄ• te sati sayaá¹ƒ gehe tiá¹-á¹-hati, brÄ• hmaá¹‡Ä« taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• gac
divase brÄ• hmaá¹‡o brÄ• hmaá¹‡iá¹ƒ Ä• ha - "bhoti, kiá¹ƒ rattiá¹ƒ dhammassavanaá¹ƒ suá
"mayaá¹ƒ mÄ• tugÄ• majÄ• tikÄ• nÄ• ma rattiá¹ƒ sotuá¹ƒ na sakkoma, divÄ• sossÄ• mÄ«"
á¹-hapetvÄ• taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• upÄ• sikÄ• hi saddhiá¹ƒ divÄ• gantvÄ• satthÄ•
ekamante nisinnÄ• dhammaá¹ƒ sutvÄ• upÄ• sikÄ• hiyeva saddhiá¹ƒ Ä• gamÄ• si. atha brÄ
á¹-hapetvÄ• taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• vihÄ• raá¹ƒ gato.

tasmiÃ±ca samaye satthÄ• parisamajjhe alaá¹…katadhammÄ• sane nisinno cittabÄ«janiá¹
otÄ• rento viya sineruá¹ƒ matthaá¹ƒ katvÄ• sÄ• garaá¹ƒ nimmathento viya dhammakathaá¹
\Ee I 166/ parisante nisinnassa dhammaá¹ƒ suá¹‡antassa paá¹-hamayÄ• masmiá¹ƒyeva sa
paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajji. so pÄ• rutavatthaá¹ƒ saá¹…gharitvÄ• "dasabalassa dass
atthassa Ä• dÄ«navasahassaá¹ƒ dassayamÄ• naá¹ƒ maccheraá¹ƒ uppajji. so "brÄ• hmaá¹‡
vatthaá¹ƒ, aÃ±Ã±aá¹ƒ kiÃ±ci pÄ• rupanaá¹ƒ natthi, apÄ• rupitvÄ• ca nÄ• ma bahi carituá¹ƒ
sabbathÄ• pi adÄ• tukÄ• mo ahosi. athassa nikkhante paá¹-hamayÄ• me majjhimayÄ• mep
tatheva cintetvÄ• tatheva adÄ• tukÄ• mo ahosi. athassa majjhimayÄ• me nikkhante pacchi
uppajji. so "taraá¹‡aá¹ƒ vÄ• hotu maraá¹‡aá¹ƒ vÄ• , pacchÄ• pi jÄ• nissÄ• mÄ«" ti vatthaá¹
pÄ• damÅ«le á¹-hapesi. tato vÄ• mahatthaá¹ƒ Ä• bhujitvÄ• dakkhiá¹‡ena hatthena tikkhattu
"jitaá¹ƒ me, jitaá¹ƒ me" ti tayo vÄ• re nadi.

tasmiÃ±ca \Ne I 133/ samaye bandhumarÄ• jÄ• dhammÄ• sanassa pacchato antosÄ• á¹‡i
suá¹‡Ä• ti. raÃ±Ã±o ca nÄ• ma "jitaá¹ƒ me" ti saddo amanÄ• po hoti. so purisaá¹ƒ pesesi - "
kiá¹ƒ vadasÄ«" ti. so tena gantvÄ• pucchito Ä• ha - "avasesÄ• hatthiyÄ• nÄ• dÄ«ni Ä• ruyl

parasenaá¹ƒ jinanti, na taá¹ƒ jitaá¹ƒ acchariyaá¹ƒ, ahaá¹ƒ pana pacchato Ä• gacchantassa
muggarena sÄ«saá¹ƒ bhinditvÄ• taá¹ƒ palÄ• pento viya maccheracittaá¹ƒ madditvÄ• pÄ• r
adÄ• siá¹ƒ, taá¹ƒ me macchariyaá¹ƒ jita" nti Ä• ha. so puriso Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ ra
rÄ• jÄ• Ä• ha - "amhe bhaá¹‡e dasabalassa anurÅ«paá¹ƒ na jÄ• nimha, brÄ• hmaá¹‡o jÄ•
taá¹ƒ disvÄ• brÄ• hmaá¹‡o cintesi - "ayaá¹ƒ mayhaá¹ƒ tuá¹‡hÄ« nisinnassa \Ee I 167/ paá¹
satthu guá¹‡e kathentassa \Be I 131/ adÄ• si, satthu guá¹‡e paá¹-icca uppannena mayhaá¹
vatthayugaá¹ƒ dasabalasseva adÄ• si. rÄ• jÄ• pi "kiá¹ƒ brÄ• hmaá¹‡ena kata" nti pucchitvÄ
vatthayugaá¹ƒ tathÄ• gatasseva dinna" nti sutvÄ• aÃ±Ã±Ä• nipi dve vatthayugÄ• ni pesesi.
rÄ• jÄ• aÃ±Ã±Ä• nipi cattÄ• rÄ«ti evaá¹ƒ yÄ• va dvattiá¹ƒ savatthayugÄ• ni pesesi. atha brÄ
vaá¸• á¸• hetvÄ• gahaá¹‡aá¹ƒ viya hotÄ«" ti attano atthÄ• ya ekaá¹ƒ, brÄ• hmaá¹‡iyÄ• eka
gahetvÄ• tiá¹ƒ sa yugÄ• ni tathÄ• gatasseva adÄ• si. tato paá¹-á¹-hÄ• ya cassa satthu vissÄ

atha naá¹ƒ rÄ• jÄ• ekadivasaá¹ƒ sÄ«tasamaye satthu santike dhammaá¹ƒ suá¹‡antaá¹ƒ di
satasahassagghanakaá¹ƒ attano pÄ• rutarattakambalaá¹ƒ datvÄ• Ä• ha - "ito patthÄ• ya im
suá¹‡Ä• hÄ«" ti. so "kiá¹ƒ me iminÄ• kambalena imasmiá¹ƒ pÅ«tikÄ• ye upanÄ«tenÄ• " ti c
antogandhakuá¹-iyaá¹ƒ tathÄ• gatassa maÃ±cassa upari vitÄ• naá¹ƒ katvÄ• agamÄ• si. ath
vihÄ• raá¹ƒ gantvÄ• antogandhakuá¹-iyaá¹ƒ satthu santike nisÄ«di. tasmiÃ±ca samaye cha
kambale paá¹-ihaÃ±Ã±anti, kambalo ativiya virocati. rÄ• jÄ• olokento saÃ±jÄ• nitvÄ• Ä• ha
esa kambalo, amhehi ekasÄ• á¹-akabrÄ• hmaá¹‡assa dinno" ti. tumhehi, mahÄ• rÄ• ja, brÄ
brÄ• hmaá¹‡ena mayaá¹ƒ pÅ«jitÄ• ti. rÄ• jÄ• "brÄ• hmaá¹‡o yuttaá¹ƒ aÃ±Ã±Ä• si, na maya
manussÄ• naá¹ƒ upakÄ• rabhÅ«taá¹ƒ, taá¹ƒ sabbaá¹ƒ aá¹-á¹-haá¹-á¹-hakaá¹ƒ katvÄ• sabb
dÄ• naá¹ƒ datvÄ• purohitaá¹-á¹-hÄ• ne á¹-hapesi. sopi "aá¹-á¹-haá¹-á¹-hakaá¹ƒ nÄ• ma cat
catusaá¹-á¹-hi salÄ• kÄ• bhattÄ• ni upanibandhÄ• petvÄ• yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ
cuto sagge nibbatti.

puna \Ne I 134/ \Ee I 168/ tato cuto imasmiá¹ƒ kappe koá¹‡Ä• gamanassa ca bhagavato ka
dvinnaá¹ƒ buddhÄ• naá¹ƒ antare bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbiyaghare nibbatto. so vuddh
vasanto ekadivasaá¹ƒ araÃ±Ã±e jaá¹…ghavihÄ• raá¹ƒ carati, tasmiá¹ƒ ca samaye paccekab
cÄ«varakammaá¹ƒ karonto anuvÄ• te appahonte saá¹…gharitvÄ• á¹-hapetuá¹ƒ Ä• raddho.
saá¹…gharitvÄ• á¹-hapethÄ• " ti Ä• ha. anuvÄ• to nappahotÄ«ti \Be I 132/. "iminÄ• , bhante
sÄ• á¹-akaá¹ƒ datvÄ• "nibbattanibbattaá¹-á¹-hÄ• ne me kenaci parihÄ• ni mÄ• hotÅ«" ti pa

atha gharepissa bhaginiyÄ• saddhiá¹ƒ bhariyÄ• ya kalahaá¹ƒ karontiyÄ• paccekabuddho
athassa bhaginÄ« paccekabuddhassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• tassa bhariyaá¹ƒ sandhÄ
yojanasatena parivajjeyya" nti patthanaá¹ƒ paá¹-á¹-hapesi. sÄ• gehadvÄ• re á¹-hitÄ• sutvÄ
bhattaá¹ƒ mÄ• esa bhuÃ±jatÅ«" ti pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• taá¹ƒ chaá¸• á¸• etvÄ•
adÄ• si. itarÄ• disvÄ• "bÄ• le maá¹ƒ tÄ• va akkosa vÄ• pahara vÄ• , evarÅ«passa pana d

pÅ«ritapÄ• ramissa pattato bhattaá¹ƒ chaá¸• á¸• etvÄ• kalalaá¹ƒ dÄ• tuá¹ƒ na yutta" nti Ä•
paá¹-isaá¹…khÄ• naá¹ƒ uppajji. sÄ• "tiá¹-á¹-hatha, bhante" ti kalalaá¹ƒ chaá¸• á¸• etvÄ• pa
gandhacuá¹‡á¹‡ena ubbaá¹-á¹-etvÄ• catumadhurassa pÅ«retvÄ• upari Ä• sittena paduma
vijjotamÄ• naá¹ƒ paccekabuddhassa hatthe á¹-hapetvÄ• "yathÄ• ayaá¹ƒ piá¹‡á¸• apÄ• to c
169/ obhÄ• sajÄ• taá¹ƒ me sarÄ«raá¹ƒ hotÅ«" ti patthanaá¹ƒ paá¹-á¹-hapesi. paccekabuddh
pakkhandi. tepi dve jÄ• yampatikÄ• yÄ• vatÄ• yukaá¹ƒ kusalaá¹ƒ katvÄ• sagge nibbattitvÄ
upÄ• sako kassapasammÄ• sambuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ asÄ«tikoá¹-ivibhavassa
nibbatti, itarÄ• pi tÄ• disasseva seá¹-á¹-hino dhÄ«tÄ• hutvÄ• nibbatti.

tassa vuddhippattassa tameva seá¹-á¹-hidhÄ«taraá¹ƒ Ä• nayiá¹ƒsu. tassÄ• pubbe adinnav
Ä• nubhÄ• vena patikÅ«laá¹ƒ paviá¹-á¹-hamattÄ• ya ummÄ• rabbhantare sakalasarÄ«raá¹ƒ
duggandhaá¹ƒ jÄ• taá¹ƒ. seá¹-á¹-hikumÄ• ro "kassÄ• yaá¹ƒ gandho" ti pucchitvÄ• "seá¹-á¹-
"nÄ«harathÄ• " ti Ä• bhataniyÄ• meneva kulagharaá¹ƒ pesesi. sÄ• eteneva nÄ«hÄ• rena sa
paá¹-inivattitÄ• .

tena ca samayena kassapadasabalo parinibbÄ• yi, tassa ghanakoá¹-á¹-imÄ• hi satasahass
rattasuvaá¹‡á¹‡aiá¹-á¹-hakÄ• hi yojanubbedhaá¹ƒ cetiyaá¹ƒ Ä• rabhiá¹ƒsu. tasmiá¹ƒ cetiye l
seá¹-á¹-hidhÄ«tÄ• cintesi - "ahaá¹ƒ sattasu á¹-hÄ• nesu paá¹-inivattitÄ• , kiá¹ƒ me jÄ«vitenÄ
133/ sarÄ«rÄ• bharaá¹‡abhaá¹‡á¸• akaá¹ƒ bhaÃ±jÄ• petvÄ• suvaá¹‡á¹‡aiá¹-á¹-hakaá¹ƒ kÄ
vidatthivitthinnaá¹ƒ caturaá¹…gulubbedhaá¹ƒ. tato haritÄ• lamanosilÄ• piá¹‡á¸• aá¹ƒ gahetv
uppalahatthake Ä• dÄ• ya cetiyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gatÄ• . tasmiÃ±ca khaá¹‡e ekÄ•
parikkhipitvÄ• Ä• gacchamÄ• nÄ• ghaá¹-aniá¹-á¹-hakÄ• ya Å«nÄ• hoti. seá¹-á¹-hidhÄ«tÄ•
"imaá¹ƒ iá¹-á¹-hakaá¹ƒ ettha á¹-hapethÄ• " ti. amma, bhaddake kÄ• le Ä• gatÄ• si, sayamev
Ä• ruyha telena haritÄ• lamanosilaá¹ƒ yojetvÄ• \Ee I 170/ tena bandhanena iá¹-á¹-hakaá¹ƒ
upari aá¹-á¹-hahi uppalahatthakehi pÅ«jaá¹ƒ katvÄ• vanditvÄ• "nibbattanibbattaá¹-á¹-hÄ• n
candanagandho vÄ• yatu, mukhato uppalagandho" ti patthanaá¹ƒ katvÄ• cetiyaá¹ƒ vanditvÄ
agamÄ• si.

atha tasmiá¹ƒyeva khaá¹‡e yassa seá¹-á¹-hiputtassa paá¹-hamaá¹ƒ gehaá¹ƒ nÄ«tÄ• , tassa
udapÄ• di. nagarepi nakkhattaá¹ƒ saá¹…ghuá¹-á¹-haá¹ƒ hoti. so upaá¹-á¹-hÄ• ke Ä• ha - "ta
seá¹-á¹-hidhÄ«tÄ• atthi, kahaá¹ƒ sÄ• " ti? kulagehe sÄ• mÄ«ti. Ä• netha naá¹ƒ, nakkhattaá¹
gantvÄ• taá¹ƒ vanditvÄ• á¹-hitÄ• "kiá¹ƒ, tÄ• tÄ• , Ä• gatatthÄ• " ti tÄ• ya puá¹-á¹-hÄ• taá¹
Ä• cikkhiá¹ƒsu. tÄ• tÄ• , mayÄ• Ä• bharaá¹‡abhaá¹‡á¸• ena cetiyaá¹ƒ pÅ«jitaá¹ƒ, Ä• bhara
gantvÄ• seá¹-á¹-hiputtassa Ä• rocesuá¹ƒ. Ä• netha naá¹ƒ, piá¸·andhanaá¹ƒ labhissÄ• mÄ•
saha gharappavesanena sakalagehaá¹ƒ candanagandhaÃ±ceva nÄ«luppalagandhaÃ±ca vÄ

seá¹-á¹-hiputto taá¹ƒ pucchi "paá¹-hamaá¹ƒ tava sarÄ«rato duggandho vÄ• yi, idÄ• ni pana
candanagandho, mukhato uppalagandho vÄ• yati, kiá¹ƒ eta" nti? sÄ• Ä• dito paá¹-á¹-hÄ• ya

Ä• rocesi. seá¹-á¹-hiputto "niyyÄ• nikaá¹ƒ vata buddhasÄ• sana" nti pasÄ«ditvÄ• yojanikaá
kambalakaÃ±cukena parikkhipitvÄ• tattha tattha rathacakkappamÄ• á¹‡ehi suvaá¹‡á¹‡apa
dvÄ• dasahatthÄ• olambakÄ• honti. so tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• sagge nibbatti
bÄ• rÄ• á¹‡asito yojanamatte á¹-hÄ• ne aÃ±Ã±atarasmiá¹ƒ amaccakule nibbatti. seá¹-á¹-hik
cavitvÄ• rÄ• jakule jeá¹-á¹-hadhÄ«tÄ• hutvÄ• nibbatti.

tesu \Be I 134/ vayapattesu kumÄ• rassa vasanagÄ• me nakkhattaá¹ƒ saá¹…ghuá¹-á¹-haá
Ä• ha - "sÄ• á¹-akaá¹ƒ me \Ne I 136/, amma, dehi, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«" ti. sÄ• d
nÄ«haritvÄ• adÄ• si. amma, thÅ«laá¹ƒ idaá¹ƒ, aÃ±Ã±aá¹ƒ dehÄ«ti. aÃ±Ã±aá¹ƒ nÄ«haritvÄ
paá¹-ikkhipi. aÃ±Ã±aá¹ƒ nÄ«haritvÄ• adÄ• si, tampi paá¹-ikkhipi. atha naá¹ƒ mÄ• tÄ• Ä• ha
mayaá¹ƒ jÄ• tÄ• , natthi no ito sukhumatarassa paá¹-ilÄ• bhÄ• ya puÃ±Ã±a" nti. tena hi labh
gacchÄ• mi, ammÄ• ti. putta ahaá¹ƒ ajjeva tuyhaá¹ƒ bÄ• rÄ• á¹‡asinagare rajjapaá¹-ilÄ• bha
mÄ• taraá¹ƒ vanditvÄ• Ä• ha - "gacchÄ• mi, ammÄ• " ti. gaccha, tÄ• tÄ• ti. evaá¹ƒ kirassÄ
gamissati, idha vÄ• ettha vÄ• gehe nisÄ«dissatÄ«" ti? so pana puÃ±Ã±aniyÄ• mena nikkha
gantvÄ• uyyÄ• ne maá¹…galasilÄ• paá¹-á¹-e sasÄ«saá¹ƒ pÄ• rupitvÄ• nipajji. so ca bÄ• rÄ
sattamo divaso hoti.

amaccÄ• raÃ±Ã±o sarÄ«rakiccaá¹ƒ katvÄ• rÄ• jaá¹…gaá¹‡e nisÄ«ditvÄ• mantayiá¹ƒsu -
atthi, putto natthi, arÄ• jakaá¹ƒ rajjaá¹ƒ na vaá¹-á¹-ati, ko rÄ• jÄ• hotÄ«" ti mantetvÄ• "tvaá
hohÄ«" ti Ä• haá¹ƒsu. purohito Ä• ha - "bahuá¹ƒ oloketuá¹ƒ na vaá¹-á¹-ati, phussarathaá¹ƒ v
kumudavaá¹‡á¹‡e cattÄ• ro sindhave yojetvÄ• paÃ±cavidhaá¹ƒ rÄ• jakakudhabhaá¹‡á¸• aá
rathasmiá¹ƒyeva á¹-hapetvÄ• rathaá¹ƒ vissajjetvÄ• pacchato tÅ«riyÄ• ni paggaá¹‡hÄ• pes
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• uyyÄ• nÄ• bhimukho ahosi. "paricayena uyyÄ• nÄ• bhi
keci Ä• haá¹ƒsu. purohito "mÄ• nivattayitthÄ• " ti Ä• ha. ratho kumÄ• raá¹ƒ padakkhiá¹‡aá
hutvÄ• aá¹-á¹-hÄ• si. purohito pÄ• rupanakaá¹‡á¹‡aá¹ƒ apanetvÄ• pÄ• datalÄ• ni olokento
dÄ«po, dvisahassadÄ«paparivÄ• resu catÅ«su dÄ«pesu eso rajjaá¹ƒ kÄ• retuá¹ƒ yutto" ti va
paggaá¹‡hatha \Ee I 172/, punapi tÅ«riyÄ• ni paggaá¹‡hathÄ• " ti tikkhattuá¹ƒ tÅ«riyÄ• ni pa

atha kumÄ• ro mukhaá¹ƒ vivaritvÄ• oloketvÄ• "kena kammena Ä• gatatthÄ• " ti Ä• ha. dev
pÄ• puá¹‡Ä• tÄ«ti. rÄ• jÄ• kahanti? devattaá¹ƒ gato sÄ• mÄ«ti. kati divasÄ• atikkantÄ• ti?
divasoti. putto vÄ• dhÄ«tÄ• vÄ• natthÄ«ti? dhÄ«tÄ• atthi deva, putto natthÄ«ti. karissÄ• n
tÄ• vadeva abhisekamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• rÄ• jadhÄ«taraá¹ƒ sabbÄ• laá¹…kÄ• rehi
Ä• netvÄ• kumÄ• rassa abhisekaá¹ƒ akaá¹ƒsu.

athassa \Ne I 137/ katÄ• bhisekassa sahassagghanakaá¹ƒ vatthaá¹ƒ upahariá¹ƒsu. so "kim
nivÄ• sanavatthaá¹ƒ devÄ• ti. nanu, tÄ• tÄ• , thÅ«laá¹ƒ, aÃ±Ã±aá¹ƒ sukhumataraá¹ƒ natthÄ
paribhogavatthesu ito sukhumataraá¹ƒ natthi devÄ• ti. tumhÄ• kaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ n
devÄ• ti. na maÃ±Ã±e puÃ±Ã±avÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• , suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ Ä

te suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ Ä• hariá¹ƒsu. so uá¹-á¹-hÄ• ya hatthe dhovitvÄ• mukhaá¹ƒ
udakaá¹ƒ Ä• dÄ• ya puratthimÄ• ya disÄ• ya abbhukkiri, tÄ• vadeva ghanapathaviá¹ƒ bhind
uá¹-á¹-hahiá¹ƒsu. puna udakaá¹ƒ gahetvÄ• dakkhiá¹‡aá¹ƒ pacchimaá¹ƒ uttaranti evaá¹ƒ ca
abbhukkiri, sabbadisÄ• su aá¹-á¹-haá¹-á¹-ha katvÄ• dvattiá¹ƒsa kapparukkhÄ• uá¹-á¹-hahiá
dibbadussaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• "nandaraÃ±Ã±o vijite suttakantikÄ• itthiy
kantiá¹ƒsÅ«ti evaá¹ƒ bheriá¹ƒ carÄ• pethÄ• " ti vatvÄ• chattaá¹ƒ ussÄ• petvÄ• alaá¹…kata
hatthikkhandhavaragato nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• sampattiá¹ƒ

evaá¹ƒ kÄ• le gacchante ekadivasaá¹ƒ devÄ« raÃ±Ã±o mahÄ• sampattiá¹ƒ disvÄ• "aho ta
kÄ• ruÃ±Ã±Ä• kÄ• raá¹ƒ dassesi. "kimidaá¹ƒ devÄ«" ti \Ee I 173/ ca puá¹-á¹-hÄ• "atimahatÄ
atÄ«te buddhÄ• naá¹ƒ saddahitvÄ• kalyÄ• á¹‡aá¹ƒ akattha, idÄ• ni anÄ• gatassa paccayaá
Ä• ha. kassa dassÄ• mi, sÄ«lavanto natthÄ«ti. "asuÃ±Ã±o, deva, jambudÄ«po arahantehi, t
ahaá¹ƒ arahante lacchÄ• mÄ«" ti Ä• ha. rÄ• jÄ• punadivase pÄ• cÄ«nadvÄ• re dÄ• naá¹ƒ s
uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya uparipÄ• sÄ• de puratthÄ• bhimukhÄ• urena nipajjitvÄ
arahanto atthi, sve Ä• gantvÄ• amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«" ti Ä• ha. tassaá¹ƒ di
nÄ• hesuá¹ƒ, taá¹ƒ sakkÄ• raá¹ƒ kapaá¹‡ayÄ• cakÄ• naá¹ƒ adaá¹ƒsu.

punadivase \Be I 136/ dakkhiá¹‡advÄ• re dÄ• naá¹ƒ sajjetvÄ• tatheva akÄ• si, punadivase
uttaradvÄ• re sajjanadivase pana deviyÄ• tatheva nimantite himavante vasantÄ• naá¹ƒ pac
paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ jeá¹-á¹-hako mahÄ• padumapaccekabuddho bh
nandarÄ• jÄ• tumhe nimanteti, adhivÄ• setha tassÄ• " ti. te adhivÄ• setvÄ• punadivase an
dhovitvÄ• Ä• kÄ• sena Ä• gantvÄ• uttaradvÄ• re otariá¹ƒsu. manussÄ• gantvÄ• "paÃ±ca
Ä• gatÄ• " ti raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• saddhiá¹ƒ deviyÄ• gantvÄ• vanditvÄ• \Ne I 1
paccekabuddhe pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• tatra tesaá¹ƒ dÄ• naá¹ƒ datvÄ• bhattakiccÄ• v
saá¹…ghattherassa, devÄ« saá¹…ghanavakassa pÄ• damÅ«le nipajjitvÄ• , "ayyÄ• , paccay
puÃ±Ã±ena na hÄ• yissÄ• ma, amhÄ• kaá¹ƒ yÄ• vajÄ«vaá¹ƒ idha nivÄ• sÄ• ya paá¹-iÃ±Ã±a
kÄ• retvÄ• uyyÄ• ne paÃ±ca paá¹‡á¹‡asÄ• lÄ• satÄ• ni paÃ±ca caá¹…kamanasatÄ• nÄ«ti
nivÄ• saá¹-á¹-hÄ• naá¹ƒ sampÄ• detvÄ• tattha vasÄ• pesuá¹ƒ.

evaá¹ƒ \Ee I 174/ kÄ• le gacchante raÃ±Ã±o paccanto kupito. so "ahaá¹ƒ paccantaá¹ƒ vÅ«p
tvaá¹ƒ paccekabuddhesu mÄ• pamajjÄ«" ti deviá¹ƒ ovaditvÄ• gato. tasmiá¹ƒ anÄ• gateyev
Ä• yusaá¹…khÄ• rÄ• khÄ«á¹‡Ä• . mahÄ• padumapaccekabuddho tiyÄ• marattiá¹ƒ jhÄ• na
aruá¹‡uggamane Ä• lambanaphalakaá¹ƒ Ä• lambitvÄ• á¹-hitakova anupÄ• disesÄ• ya nibb
etenupÄ• yena sesÄ• pÄ«ti sabbeva parinibbutÄ• . punadivase devÄ« paccekabuddhÄ• naá
haritupalittaá¹ƒ kÄ• retvÄ• pupphÄ• ni vikiritvÄ• dhÅ«maá¹ƒ datvÄ• tesaá¹ƒ Ä• gamanaá¹
Ä• gamanaá¹ƒ apassantÄ« purisaá¹ƒ pesesi "gaccha, tÄ• ta, jÄ• nÄ• hi, kiá¹ƒ ayyÄ• naá¹ƒ l
gantvÄ• mahÄ• padumassa paá¹‡á¹‡asÄ• lÄ• dvÄ• raá¹ƒ vivaritvÄ• tattha apassanto caá¹
Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ disvÄ• vanditvÄ• "kÄ• lo, bhante" ti Ä• ha. par

kathessati? so "niddÄ• yati maÃ±Ã±e" ti gantvÄ• piá¹-á¹-hipÄ• de hatthena parÄ• masitvÄ•
ceva thaddhatÄ• ya ca parinibbutabhÄ• vaá¹ƒ Ã±atvÄ• dutiyassa santikaá¹ƒ agamÄ• si, ev
sabbesaá¹ƒ parinibbutabhÄ• vaá¹ƒ Ã±atvÄ• rÄ• jakulaá¹ƒ gato. "kahaá¹ƒ, tÄ• ta, paccekab
"parinibbutÄ• devÄ«" ti Ä• ha \Be I 137/. devÄ« kandantÄ« rodantÄ« nikkhamitvÄ• nÄ• gar
gantvÄ• sÄ• dhukÄ«á¸·itaá¹ƒ kÄ• retvÄ• paccekabuddhÄ• naá¹ƒ sarÄ«rakiccaá¹ƒ katvÄ•
patiá¹-á¹-hÄ• pesi.

rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato paccuggamanaá¹ƒ Ä• gataá¹ƒ deviá¹ƒ pucc
paccekabuddhesu nappamajji, nirogÄ• ayyÄ• " ti? parinibbutÄ• devÄ• ti. rÄ• jÄ• cintesi - "
paá¹‡á¸• itÄ• naá¹ƒ maraá¹‡aá¹ƒ uppajjati, amhÄ• kaá¹ƒ kuto mokkho" ti? so nagaraá¹ƒ aga
pavisitvÄ• jeá¹-á¹-haputtaá¹ƒ \Ee I 175/ pakkosÄ• petvÄ• tassa rajjaá¹ƒ paá¹-iyÄ• detvÄ• s
samaá¹‡akapabbajjaá¹ƒ pabbaji. devÄ«pi "imasmiá¹ƒ pabbajite ahaá¹ƒ kiá¹ƒ karissÄ• mÄ«"
pabbajitÄ• . dvepi jhÄ• naá¹ƒ bhÄ• vetvÄ• tato cutÄ• brahmaloke nibbattiá¹ƒsu.

tesu \Ne I 139/ tattheva vasantesu amhÄ• kaá¹ƒ satthÄ• loke uppajjitvÄ• pavattitavaradha
rÄ• jagahaá¹ƒ pÄ• visi. satthari tattha vasante ayaá¹ƒ pippalimÄ• á¹‡avo magadharaá¹-á¹-h
mahÄ• titthabrÄ• hmaá¹‡agÄ• me kapilabrÄ• hmaá¹‡assa aggamahesiyÄ• kucchimhi nibba
maddaraá¹-á¹-he sÄ• galanagare kosiyagottabrÄ• hmaá¹‡assa aggamahesiyÄ• kucchimhi
vaá¸• á¸• hamÄ• nÄ• naá¹ƒ pippalimÄ• á¹‡avassa vÄ«satime vasse bhaddÄ• ya soá¸·asam
puttaá¹ƒ oloketvÄ• , "tÄ• ta, tvaá¹ƒ vayapatto, kulavaá¹ƒso nÄ• ma patiá¹-á¹-hÄ• petabbo" ti
nippÄ«á¸·ayiá¹ƒsu. mÄ• á¹‡avo Ä• ha - "mayhaá¹ƒ sotapathe evarÅ«paá¹ƒ kathaá¹ƒ mÄ• k
dharatha, tÄ• va paá¹-ijaggissÄ• mi, tumhÄ• kaá¹ƒ accayena nikkhamitvÄ• pabbajissÄ• mÄ
atikkamitvÄ• puna kathayiá¹ƒsu, sopi tatheva paá¹-ikkhipi. punapi kathayiá¹ƒsu, punapi paá
paá¹-á¹-hÄ• ya mÄ• tÄ• nirantaraá¹ƒ kathesiyeva.

mÄ• á¹‡avo "mama mÄ• taraá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«" ti rattasuvaá¹‡á¹‡assa nikkhasah
suvaá¹‡á¹‡akÄ• rehi ekaá¹ƒ itthirÅ«paá¹ƒ kÄ• rÄ• petvÄ• tassa majjanaghaá¹-á¹-anÄ• dika
rattavatthaá¹ƒ nivÄ• sÄ• petvÄ• vaá¹‡á¹‡asampannehi pupphehi ceva nÄ• nÄ• alaá¹…kÄ•
mÄ• taraá¹ƒ pakkosÄ• petvÄ• Ä• ha - "amma, evarÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ labhanto ge
I 138/ vasissÄ• mÄ«" ti \Ee I 176/. paá¹‡á¸• itÄ• brÄ• hmaá¹‡Ä« cintesi - "mayhaá¹ƒ putto p
katÄ• bhinÄ«hÄ• ro, puÃ±Ã±aá¹ƒ karonto na ekakova akÄ• si, addhÄ• etena saha katapuÃ
suvaá¹‡á¹‡arÅ«pakapaá¹-ibhÄ• gÄ• va bhavissatÄ«" ti aá¹-á¹-ha brÄ• hmaá¹‡e pakkosÄ• p
santappetvÄ• suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathaá¹ƒ Ä• ropetvÄ• "gacchatha, tÄ• tÄ• , yattha a
samÄ• nakule evarÅ«paá¹ƒ dÄ• rikaá¹ƒ passatha, imameva suvaá¹‡á¹‡arÅ«pakaá¹ƒ paá¹‡á
ti uyyojesi.

te "amhÄ• kaá¹ƒ nÄ• ma etaá¹ƒ kamma" nti nikkhamitvÄ• "kattha gamissÄ• mÄ• " ti cintet
nÄ• ma itthÄ• karo, maddaraá¹-á¹-haá¹ƒ gamissÄ• mÄ• " ti maddaraá¹-á¹-he sÄ• galanagar

suvaá¹‡á¹‡arÅ«pakaá¹ƒ nhÄ• natitthe á¹-hapetvÄ• ekamante nisÄ«diá¹ƒsu. atha bhaddÄ•
nhÄ• petvÄ• alaá¹…karitvÄ• sirigabbhe nisÄ«dÄ• petvÄ• nhÄ• yituá¹ƒ Ä• gacchantÄ« taá
"ayyadhÄ«tÄ• me idhÄ• gatÄ• " ti saÃ±Ã±Ä• ya santajjetvÄ• "dubbinÄ«te kiá¹ƒ tvaá¹ƒ idhÄ
uggiritvÄ• "gaccha sÄ«gha" nti gaá¹‡á¸• apasse pahari. hattho pÄ• sÄ• á¹‡e paá¹-ihato viya
paá¹-ikkamitvÄ• "evaá¹ƒ thaddhaá¹ƒ nÄ• ma mahÄ• gÄ«vaá¹ƒ disvÄ• â€™ayyadhÄ«tÄ•
ayyadhÄ«tÄ• ya \Ne I 140/ hi me nivÄ• sanapaá¹-iggÄ• hikÄ• yapi ayuttÄ• " ti Ä• ha. atha n
parivÄ• retvÄ• "evarÅ«pÄ• te sÄ• midhÄ«tÄ• " ti pucchiá¹ƒsu. kiá¹ƒ esÄ• , imÄ• ya satagu
mayhaá¹ƒ ayyÄ• dhÄ«tÄ• abhirÅ«patarÄ• , dvÄ• dasahatthe gabbhe nisinnÄ• ya padÄ«pal
sarÄ«robhÄ• seneva tamaá¹ƒ vidhamatÄ«ti. "tena \Ee I 177/ hi Ä• gacchÄ• " ti khujjaá¹ƒ gal
suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathaá¹ƒ Ä• ropetvÄ• kosiyagottassa brÄ• hmaá¹‡assa gharadvÄ•
nivedayiá¹ƒsu.

brÄ• hmaá¹‡o paá¹-isanthÄ• raá¹ƒ katvÄ• "kuto Ä• gatatthÄ• " ti pucchi. magadharaá¹-á¹-h
kapilabrÄ• hmaá¹‡assa gharatoti. kiá¹ƒ kÄ• raá¹‡Ä• Ä• gatÄ• ti? iminÄ• nÄ• ma kÄ• raá¹‡
tÄ• tÄ• , samajÄ• tigottavibhavo amhÄ• kaá¹ƒ brÄ• hmaá¹‡o, dassÄ• mi dÄ• rika" nti paá¹‡á
kapilabrÄ• hmaá¹‡assa sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu "laddhÄ• dÄ• rikÄ• , kattabbaá¹ƒ karoth
sutvÄ• pippalimÄ• á¹‡avassa Ä• rocayiá¹ƒsu "laddhÄ• kira dÄ• rikÄ• " ti. mÄ• á¹‡avo "aha
ti cintesiá¹ƒ, â€™ime laddhÄ• ti vadantiâ€™, anatthiko hutvÄ• paá¹‡á¹‡aá¹ƒ pesessÄ• mÄ
paá¹‡á¹‡aá¹ƒ \Be I 139/ likhi "bhaddÄ• attano jÄ• tigottabhogÄ• nurÅ«paá¹ƒ gharÄ• vÄ• sa
nikkhamitvÄ• pabbajissÄ• mi, mÄ• pacchÄ• vippaá¹-isÄ• rinÄ« ahosÄ«" ti. bhaddÄ• pi "as
dÄ• tukÄ• mo" ti sutvÄ• rahogatÄ• paá¹‡á¹‡aá¹ƒ likhi "ayyaputto attano jÄ• tigottabhogÄ•
labhatu, ahaá¹ƒ nikkhamitvÄ• pabbajissÄ• mi, mÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosÄ«" ti.
antarÄ• magge samÄ• gacchiá¹ƒsu. idaá¹ƒ kassa paá¹‡á¹‡anti? pippalimÄ• á¹‡avena bhad
kassÄ• ti? bhaddÄ• ya pippalimÄ• á¹‡avassa pahitanti ca vutte dvepi vÄ• cetvÄ• "passatha
phÄ• letvÄ• araÃ±Ã±e chaá¸• á¸• etvÄ• samÄ• napaá¹‡á¹‡aá¹ƒ likhitvÄ• ito ca etto ca pes
anicchamÄ• nÄ• naá¹ƒyeva samÄ• gamo ahosi.

taá¹ƒdivasameva mÄ• á¹‡avo ekaá¹ƒ pupphadÄ• maá¹ƒ gahetvÄ• á¹-hapesi. bhaddÄ• pi,
bhuttasÄ• yamÄ• sÄ• ubhopi "sayanaá¹ƒ abhiruhissÄ• mÄ• " ti samÄ• gantvÄ• mÄ• á¹‡av
abhiruhi. bhaddÄ• vÄ• mapassena abhiruhitvÄ• Ä• ha - "yassa passe pupphÄ• ni \Ee I 178
rÄ• gacittaá¹ƒ uppannanti vijÄ• nissÄ• ma, imaá¹ƒ pupphadÄ• maá¹ƒ na allÄ«yitabba" nti. te
sarÄ«rasamphassabhayena tiyÄ• marattiá¹ƒ niddaá¹ƒ anokkamantÄ• va vÄ«tinÄ• menti, div
nÄ• hosi. te lokÄ• misena asaá¹ƒsaá¹-á¹-hÄ• yÄ• va mÄ• tÄ• pitaro dharanti, tÄ• va kuá¹-u
kÄ• laá¹…katesu vicÄ• rayiá¹ƒsu. mahatÄ« mÄ• á¹‡avassa \Ne I 141/ sampatti sattÄ• sÄ«ti
ekadivasaá¹ƒ sarÄ«raá¹ƒ ubbaá¹-á¹-etvÄ• chaá¸• á¸• etabbaá¹ƒ suvaá¹‡á¹‡acuá¹‡á¹‡amev
dvÄ• dasanÄ• á¸·imattaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati. yantabaddhÄ• ni saá¹-á¹-hi mahÄ• taá¸·Ä
dvÄ• dasayojaniko, anurÄ• dhapurappamÄ• á¹‡Ä• cuddasa gÄ• mÄ• , cuddasa hatthÄ• nÄ
rathÄ• nÄ«kÄ• .

so ekadivasaá¹ƒ alaá¹…kataassaá¹ƒ Ä• ruyha mahÄ• janaparivuto kammantaá¹ƒ gantvÄ•
naá¹…galehi bhinnaá¹-á¹-hÄ• nato kÄ• kÄ• dayo sakuá¹‡e gaá¹‡á¸• uppÄ• dÄ• dipÄ• á¹‡ak
"tÄ• tÄ• , ime kiá¹ƒ khÄ• dantÄ«" ti pucchi. gaá¹‡á¸• uppÄ• de, ayyÄ• ti. etehi kataá¹ƒ pÄ• p
tumhÄ• kaá¹ƒ, ayyÄ• ti. so cintesi - "sace etehi kataá¹ƒ pÄ• paá¹ƒ \Be I 140/ mayhaá¹ƒ hoti,
sattÄ• sÄ«tikoá¹-idhanaá¹ƒ, kiá¹ƒ dvÄ• dasayojaniko kammanto, kiá¹ƒ saá¹-á¹-hiyantabaddh
cuddasa gÄ• mÄ• ? sabbametaá¹ƒ bhaddÄ• ya kÄ• pilÄ• niyÄ• niyyÄ• tetvÄ• nikkhamma

bhaddÄ• pi kÄ• pilÄ• nÄ« tasmiá¹ƒ khaá¹‡e antaravatthumhi tayo tilakumbhe pattharÄ• pet
nisinnÄ• kÄ• ke tilapÄ• á¹‡ake khÄ• dante disvÄ• , "ammÄ• , kiá¹ƒ ime khÄ• dantÄ«" ti puc
akusalaá¹ƒ kassa hotÄ«ti? tumhÄ• kaá¹ƒ, ayyeti. sÄ• cintesi - "mayhaá¹ƒ catuhatthavatthaá
nÄ• á¸·ikodanamattaÃ±ca laddhuá¹ƒ vaá¹-á¹-ati, yadi panetaá¹ƒ ettakena janena kataá¹ƒ ak
addhÄ• bhavasahassenapi \Ee I 179/ vaá¹-á¹-ato sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkÄ• , ayyap
sabbaá¹ƒ tassa niyyÄ• tetvÄ• nikkhamma pabbajissÄ• mÄ«" ti.

mÄ• á¹‡avo Ä• gantvÄ• nhÄ• yitvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• rahe pallaá¹…ke nis
anucchavikaá¹ƒ bhojanaá¹ƒ sajjayiá¹ƒsu. dvepi bhuÃ±jitvÄ• parijane nikkhante rahogatÄ• p
nisÄ«diá¹ƒsu. tato mÄ• á¹‡avo bhaddaá¹ƒ Ä• ha - "bhadde imaá¹ƒ gharaá¹ƒ Ä• gacchantÄ«
Ä• harÄ«" ti? paÃ±capaá¹‡á¹‡Ä• sa sakaá¹-asahassÄ• ni, ayyÄ• ti. etaá¹ƒ sabbaá¹ƒ, yÄ• c
sattÄ• sÄ«ti koá¹-iyo yantabaddhÄ• saá¹-á¹-hitaá¸·Ä• kÄ• dibhedÄ• sampatti atthi, sabbaá
niyyÄ• temÄ«ti. tumhe pana kahaá¹ƒ gacchatha, ayyÄ• ti? ahaá¹ƒ pabbajissÄ• mÄ«ti. ayya,
Ä• gamanaá¹ƒ olokayamÄ• nÄ• nisinnÄ• , ahampi pabbajissÄ• mÄ«ti. tesaá¹ƒ Ä• dittapaá
upaá¹-á¹-hahiá¹ƒsu. te antarÄ• paá¹‡ato kasÄ• varasapÄ«tÄ• ni vatthÄ• ni mattikÄ• patte \N
aÃ±Ã±amaÃ±Ã±aá¹ƒ kese ohÄ• rÄ• petvÄ• "ye loke arahanto, te uddissa amhÄ• kaá¹ƒ pab
patte osÄ• retvÄ• aá¹ƒse laggetvÄ• pÄ• sÄ• dato otariá¹ƒsu. gehe dÄ• sesu vÄ• kammak

atha ne brÄ• hmaá¹‡agÄ• mato nikkhamma dÄ• sagÄ• madvÄ• rena gacchante Ä• kappak
saÃ±jÄ• niá¹ƒsu. te rodantÄ• pÄ• desu nipatitvÄ• "kiá¹ƒ amhe anÄ• the karotha, ayyÄ• " ti
bhaá¹‡e Ä• dittapaá¹‡á¹‡asÄ• lÄ• viya tayo bhavÄ• ti pabbajimhÄ• , sace tumhesu \Be I 14
karoma, vassasatampi \Ee I 180/ nappahoti. tumheva tumhÄ• kaá¹ƒ sÄ«saá¹ƒ dhovitvÄ• bh
ti vatvÄ• tesaá¹ƒ rodantÄ• naá¹ƒyeva pakkamiá¹ƒsu. thero purato gacchanto nivattitvÄ• ol
"ayaá¹ƒ bhaddÄ• kÄ• pilÄ• nÄ« sakalajambudÄ«pagghanikÄ• itthÄ« mayhaá¹ƒ pacchato Ä
panetaá¹ƒ vijjati, yaá¹ƒ kocideva evaá¹ƒ cinteyya â€™ime pabbajitvÄ• pi vinÄ• bhavituá¹ƒ n
ananucchavikaá¹ƒ karontÄ«â€™ ti. koci vÄ• pana amhesu manaá¹ƒ padÅ«setvÄ• apÄ• ya
pahÄ• ya mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«" ti cittaá¹ƒ uppÄ• desi.

so purato gacchanto dvedhÄ• pathaá¹ƒ disvÄ• tassa matthake aá¹-á¹-hÄ• si. bhaddÄ• pi Ä
aá¹-á¹-hÄ• si. atha naá¹ƒ Ä• ha - "bhadde tÄ• disiá¹ƒ itthiá¹ƒ mama pacchato Ä• gacchantiá

pabbajitvÄ• pi vinÄ• bhavituá¹ƒ na sakkontÄ«â€™ ti cintetvÄ• amhesu paduá¹-á¹-hacitto m
bhaveyya. imasmiá¹ƒ dvedhÄ• pathe tvaá¹ƒ ekaá¹ƒ gaá¹‡ha, ahaá¹ƒ ekena gamissÄ• mÄ«'
pabbajitÄ• naá¹ƒ mÄ• tugÄ• mo nÄ• ma malaá¹ƒ, â€™pabbajitvÄ• pi vinÄ• na bhavantÄ«â
dassanti, tumhe ekaá¹ƒ maggaá¹ƒ gaá¹‡hatha, ahaá¹ƒ ekaá¹ƒ gaá¹‡hitvÄ• vinÄ• bhavissÄ
padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu paÃ±capatiá¹-á¹-hitena vanditvÄ• dasanakh
aÃ±jaliá¹ƒ paggayha "satasahassakappappamÄ• á¹‡e addhÄ• ne kato mittasanthavo ajja b
dakkhiá¹‡ajÄ• tikÄ• nÄ• ma, tumhÄ• kaá¹ƒ dakkhiá¹‡amaggo vaá¹-á¹-ati. mayaá¹ƒ mÄ• tug
amhÄ• kaá¹ƒ vÄ• mamaggo vaá¹-á¹-atÄ«" ti vanditvÄ• maggaá¹ƒ paá¹-ipannÄ• . tesaá¹ƒ d
mahÄ• pathavÄ« "ahaá¹ƒ cakkavÄ• á¸·agirisinerupabbate dhÄ• retuá¹ƒ sakkontÄ«pi tumhÄ
\Ee I 181/ sakkomÄ«" ti vadantÄ« viya viravamÄ• nÄ• akampi, Ä• kÄ• se asanisaddo viya p
cakkavÄ• á¸·apabbato unnadi.

sammÄ• sambuddho \Ne I 143/ veá¸·uvanamahÄ• vihÄ• re gandhakuá¹-iyaá¹ƒ nisinno pat
"kassa nu kho pathavÄ« kampatÄ«" ti Ä• vajjento "pippalimÄ• á¹‡avo ca bhaddÄ• ca kÄ• p
appameyyaá¹ƒ sampattiá¹ƒ pahÄ• ya pabbajitÄ• , tesaá¹ƒ viyogaá¹-á¹-hÄ• ne ubhinnampi g
pathavÄ«kampo jÄ• to, mayÄ• pi etesaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti gandha
\Be I 142/ pattacÄ«varamÄ• dÄ• ya asÄ«timahÄ• theresu kaÃ±ci anÄ• mantetvÄ• tigÄ• vut
katvÄ• rÄ• jagahassa ca nÄ• landÄ• ya ca antare bahuputtakanigrodharukkhamÅ«le pallaá
nisÄ«danto pana aÃ±Ã±atarapaá¹ƒsukÅ«liko viya anisÄ«ditvÄ• buddhavesaá¹ƒ gahetvÄ• a
ghanabuddharasmiyo vissajjento nisÄ«di. iti tasmiá¹ƒ khaá¹‡e
paá¹‡á¹‡acchattasakaá¹-acakkakÅ«á¹-Ä• gÄ• rÄ• dippamÄ• á¹‡Ä• buddharasmiyo ito cito
vidhÄ• vantiyo candasahassa-sÅ«riyasahassa-uggamanakÄ• lo viya kurumÄ• nÄ• taá¹ƒ va
akaá¹ƒsu. dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asiriyÄ• samujjalatÄ• rÄ• gaá¹‡aá¹ƒ viya gaga
supupphitakamalakuvalayaá¹ƒ viya salilaá¹ƒ vanantaá¹ƒ virocittha. nigrodharukkhassa khan
pattÄ• ni nÄ• ma nÄ«lÄ• ni, pakkÄ• ni rattÄ• ni. tasmiá¹ƒ pana divase satasÄ• kho nigrodho
ahosi.

mahÄ• kassapatthero "ayaá¹ƒ mayhaá¹ƒ satthÄ• bhavissati, imÄ• haá¹ƒ uddissa pabbajito
diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya oá¹‡atoá¹‡ato gantvÄ• tÄ«su á¹-hÄ• nesu vanditvÄ
bhagavÄ• , sÄ• vakohamasmi, satthÄ• \Ee I 182/ me, bhante bhagavÄ• , sÄ• vakohamasm
bhagavÄ• avoca - "kassapa, sace tvaá¹ƒ imaá¹ƒ nipaccakÄ• raá¹ƒ mahÄ• pathaviyÄ• kare
sakkuá¹‡eyya. tathÄ• gatassa evaá¹ƒ guá¹‡amahantataá¹ƒ jÄ• natÄ• tayÄ• kato nipaccak
cÄ• letuá¹ƒ na sakkoti. nisÄ«da, kassapa, dÄ• yajjaá¹ƒ te dassÄ• mÄ«" ti. athassa bhagavÄ
upasampadaá¹ƒ adÄ• si. datvÄ• bahuputtakanigrodhamÅ«lato nikkhamitvÄ• theraá¹ƒ pacc
maggaá¹ƒ paá¹-ipajji. satthu sarÄ«raá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avicittaá¹ƒ, mah
sattamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ. so kaÃ±canamahÄ• nÄ• vÄ• ya pacch
padÄ• nupadikaá¹ƒ anugaÃ±chi. satthÄ• thokaá¹ƒ maggaá¹ƒ gantvÄ• maggÄ• okkamma
nisajjÄ• kÄ• raá¹ƒ dassesi, thero "nisÄ«ditukÄ• mo satthÄ• " ti Ã±atvÄ• attano pÄ• rupanap

catugguá¹‡aá¹ƒ katvÄ• paÃ±Ã±Ä• pesi.

satthÄ• tasmiá¹ƒ nisÄ«ditvÄ• hatthena cÄ«varaá¹ƒ parÄ• masitvÄ• "mudukÄ• kho tyÄ• y
pilotikasaá¹…ghÄ• á¹-Ä«" ti \Ne I 144/ Ä• ha. thero "satthÄ• me \Be I 143/ saá¹…ghÄ• á¹-iy
katheti, pÄ• rupitukÄ• mo bhavissatÄ«" ti Ã±atvÄ• "pÄ• rupatu, bhante, bhagavÄ• saá¹…g
tvaá¹ƒ pÄ• rupissasi kassapÄ• ti? tumhÄ• kaá¹ƒ nivÄ• sanaá¹ƒ labhanto pÄ• rupissÄ• mi, b
kassapa, imaá¹ƒ paribhogajiá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhÄ• retuá¹ƒ sakkhissasi? mayÄ•
gahitadivase udakapariyantaá¹ƒ katvÄ• mahÄ• pathavÄ« kampi, imaá¹ƒ buddhÄ• naá¹ƒ pa
cÄ«varaá¹ƒ nÄ• ma na sakkÄ• parittaguá¹‡ena dhÄ• retuá¹ƒ, paá¹-ibalenevidaá¹ƒ paá¹-ipa
jÄ• tipaá¹ƒsukÅ«likena gahetuá¹ƒ vaá¹-á¹-atÄ«" ti vatvÄ• therena saddhiá¹ƒ cÄ«varaá¹ƒ pa

evaá¹ƒ pana cÄ«varaparivattaá¹ƒ \Ee I 183/ katvÄ• therena pÄ• rutacÄ«varaá¹ƒ bhagavÄ•
cÄ«varaá¹ƒ thero pÄ• rupi. tasmiá¹ƒ samaye acetanÄ• pi ayaá¹ƒ mahÄ• pathavÄ« "dukkara
attanÄ• pÄ• rutacÄ«varaá¹ƒ sÄ• vakassa dinnapubbaá¹ƒ nÄ• ma natthi, ahaá¹ƒ tumhÄ• ka
sakkomÄ«" ti vadantÄ« viya udakapariyantaá¹ƒ katvÄ• kampi. theropi "laddhaá¹ƒ dÄ• ni ma
paribhogacÄ«varaá¹ƒ, kiá¹ƒ me idÄ• ni uttari kattabbaá¹ƒ atthÄ«" ti unnatiá¹ƒ akatvÄ• budd
terasa dhutaguá¹‡e samÄ• dÄ• ya sattadivasamattaá¹ƒ puthujjano hutvÄ• aá¹-á¹-hame aru
arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• pi "kassapo, bhikkhave, candÅ«pamo kulÄ• ni upasaá¹…ka
apakassa cittaá¹ƒ niccanavako kulesu appagabbho" ti (SN I 2.146) evamÄ• dÄ«hi suttehi th
aparabhÄ• ge etadeva kassapasaá¹ƒyuttaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• "mama sÄ• sane d
bhikkhÅ«naá¹ƒ mahÄ• kassapo aggo" ti theraá¹ƒ á¹-hÄ• nantare á¹-hapesÄ«ti.

anuruddhattheravatthu

<192> paÃ±came __dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ anuruddho_ti dibbacakkhukabhikkhÅ
vadati. tassa ciá¹‡á¹‡avasitÄ• ya aggabhÄ• vo veditabbo. thero kira bhojanapapaÃ±camatta
sesakÄ• laá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkhunÄ• satte olokentova viharati. iti ah
ciá¹‡á¹‡avasitÄ• ya esa dibbacakkhukÄ• naá¹ƒ aggo nÄ• ma jÄ• to. apica kappasatasahass
dibbacakkhukÄ• naá¹ƒ aggova jÄ• to.

tatrassa \Be I 144/ paÃ±hakamme ayamanupubbikathÄ• - ayampi \Ee I 184/ hi kulaputto pa
bhagavato kÄ• le \Ne I 145/ pacchÄ• bhattaá¹ƒ dhammassavanatthaá¹ƒ vihÄ• raá¹ƒ gaccha
agamÄ• si. ayaá¹ƒ hi tadÄ• aÃ±Ã±ataro apÄ• kaá¹-anÄ• mo issarakuá¹-umbiko ahosi. so d
parisapariyante á¹-hito dhammakathaá¹ƒ suá¹‡Ä• ti. satthÄ• desanaá¹ƒ yathÄ• nusandhika
dibbacakkhukaá¹ƒ bhikkhuá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapesi.

tato kuá¹-umbikassa etadahosi - "mahÄ• vatÄ• yaá¹ƒ bhikkhu, yaá¹ƒ evaá¹ƒ satthÄ• saya
aggaá¹-á¹-hÄ• ne á¹-hapesi. aho vatÄ• hampi anÄ• gate uppajjanakabuddhassa sÄ• sane c

bhaveyya" nti cittaá¹ƒ uppÄ• detvÄ• parisantarena gantvÄ• svÄ• tanÄ• ya bhagavantaá¹ƒ
nimantetvÄ• punadivase buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ da
mayÄ• patthita" nti teneva niyÄ• mena ajjatanÄ• ya svÄ• tanÄ• yÄ• ti nimantetvÄ• satta di
pavattetvÄ• saparivÄ• rassa bhagavato uttamavatthÄ• ni datvÄ• "bhagavÄ• nÄ• haá¹ƒ im
dibbasampattiyÄ• na manussasampattiyÄ• atthÄ• ya karomi. yaá¹ƒ pana tumhe ito sattadi
dibbacakkhukÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapayittha, ahampi anÄ• gate ekassa buddhas
dibbacakkhukÄ• naá¹ƒ aggo bhaveyya" nti patthanaá¹ƒ katvÄ• pÄ• damÅ«le nipajji. satthÄ
tassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ Ã±atvÄ• evamÄ• ha - "ambho purisa, anÄ• gate
gotamo nÄ• ma buddho uppajjissati, tassa sÄ• sane tvaá¹ƒ dibbacakkhukÄ• naá¹ƒ aggo an
ti. evaÃ±ca pana vatvÄ• bhattÄ• numodanaá¹ƒ katvÄ• vihÄ• rameva agamÄ• si.

kuá¹-umbikopi yÄ• va buddho dharati, tÄ• va \Ee I 185/ avijahitameva kalyÄ• á¹‡akammaá¹
satthari niá¹-á¹-hite sattayojanike suvaá¹‡á¹‡acetiye bhikkhusaá¹…ghaá¹ƒ upasaá¹…kamitv
dibbacakkhussa parikamma" nti pucchi. padÄ«padÄ• naá¹ƒ nÄ• ma dÄ• tuá¹ƒ vaá¹-á¹-ati up
karissÄ• mÄ«ti sahassadÄ«pÄ• naá¹ƒyeva tÄ• va dÄ«parukkhÄ• naá¹ƒ sahassaá¹ƒ kÄ• res
parittatare, tadanantaraá¹ƒ tato pariyattatareti anekasahasse dÄ«parukkhe kÄ• resi. sesapa
aparimÄ• á¹‡Ä• ahesuá¹ƒ.

evaá¹ƒ \Be I 145/ yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• devesu ca manussesu ca
kappasatasahassaá¹ƒ atikkamitvÄ• kassapasammÄ• sambuddhassa kÄ• le bÄ• rÄ• á¹‡asi
nibbattitvÄ• parinibbute satthari \Ne I 146/ niá¹-á¹-hite yojanike cetiye bahu kaá¹ƒsapÄ• tiyo
sappimaá¹‡á¸• assa pÅ«retvÄ• majjhe ekekaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• ujjÄ• let
mukhavaá¹-á¹-iá¹ƒ phusÄ• pento cetiyaá¹ƒ parikkhipÄ• petvÄ• attano sabbamahantaá¹ƒ ka
sappimaá¹‡á¸• assa pÅ«retvÄ• tassÄ• mukhavaá¹-á¹-iyaá¹ƒ samantato vaá¹-á¹-isahassaá
majjhaá¹-á¹-hÄ• ne thÅ«pikaá¹ƒ pilotikÄ• ya veá¹-hetvÄ• jÄ• lÄ• petvÄ• kaá¹ƒsapÄ• tiá¹ƒ s
yojanikaá¹ƒ cetiyaá¹ƒ anupariyÄ• yi. evaá¹ƒ tenÄ• pi attabhÄ• vena yÄ• vajÄ«vaá¹ƒ kalyÄ•
devaloke nibbatto.

puna anuppanne buddhe tasmiá¹ƒyeva nagare duggatakulassa gehe paá¹-isandhiá¹ƒ gaá¹
nÄ• ma nissÄ• ya vasi, __annabhÄ• ro_tissa nÄ• maá¹ƒ ahosi. so pana sumanaseá¹-á¹-hi c
kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ gehadvÄ• re mahÄ• dÄ• naá¹ƒ deti. athekadiv
paccekabuddho gandhamÄ• danapabbate nirodhasamÄ• pattiá¹ƒ samÄ• panno. tato vuá¹-á
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti vÄ«maá¹ƒsi. paccekabuddhÄ• ca nÄ• ma duggatÄ• nukampakÄ•
mayÄ• annabhÄ• rassa anuggahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti cintetvÄ• "idÄ• ni annabhÄ
gehaá¹ƒ Ä• gamissatÄ«" ti Ã±atvÄ• pattacÄ«varamÄ• dÄ• ya gandhamÄ• danapabbatÄ• v
gÄ• madvÄ• re annabhÄ• rassa sammukhe paccuá¹-á¹-hÄ• si.

annabhÄ• ro paccekabuddhaá¹ƒ tucchapattahatthaá¹ƒ disvÄ• paccekabuddhaá¹ƒ abhivÄ•

bhikkhaá¹ƒ labhitthÄ• " ti pucchi. labhissÄ• ma mahÄ• puÃ±Ã±Ä• ti. "bhante, thokaá¹ƒ idhev
gantvÄ• attano gehe mÄ• tugÄ• maá¹ƒ pucchi - "bhadde, mayhaá¹ƒ á¹-hapitaá¹ƒ bhÄ• gab
atthi sÄ• mÄ«ti. so tatova gantvÄ• paccekabuddhassa hatthato pattamÄ• dÄ• ya Ä• gantvÄ
purimabhave kalyÄ• á¹‡akammassa akatattÄ• bhattaá¹ƒ paccÄ• sÄ«samÄ• nÄ• viharÄ• m
dÄ• tukÄ• matÄ• ya sati deyyadhammo na hoti, deyyadhamme sati paá¹-iggÄ• hakaá¹ƒ na
upariá¹-á¹-hapaccekabuddho diá¹-á¹-ho, bhÄ• gabhattaÃ±ca atthi, mayhaá¹ƒ bhÄ• gabhatta
pakkhipÄ• hÄ«" ti.

byattÄ• itthÄ« "yato mayhaá¹ƒ sÄ• miko bhÄ• gabhattaá¹ƒ deti, mayÄ• pi imasmiá¹ƒ dÄ• n
nti attano bhÄ• gabhattampi upariá¹-á¹-hassa paccekabuddhassa patte patiá¹-á¹-hapetvÄ•
pattaá¹ƒ Ä• haritvÄ• paccekabuddhassa hatthe á¹-hapetvÄ• , "bhante, evarÅ«pÄ• dujjÄ«vi
evaá¹ƒ hotu, mahÄ• puÃ±Ã±Ä• ti. so attano uttarasÄ• á¹-akaá¹ƒ ekasmiá¹ƒ padese attharitv
idha nisÄ«ditvÄ• paribhuÃ±jathÄ• " ti Ä• ha. paccekabuddho tattha nisÄ«ditvÄ• navavidha
paccavekkhanto paribhuÃ±ji. paribhuttakÄ• le \Ee I 187/ annabhÄ• ro pattadhovanaudakaá¹
niá¹-á¹-hitabhattakicco -

"icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, sabbameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• " ti || -

anumodanaá¹ƒ katvÄ• maggaá¹ƒ paá¹-ipajji. sumanaseá¹-á¹-hissa chatte adhivatthÄ• deva
paramadÄ• naá¹ƒ upariá¹-á¹-he suppatiá¹-á¹-hita" nti tikkhattuá¹ƒ vatvÄ• sÄ• dhukÄ• raá¹ƒ
sumanaseá¹-á¹-hi "kiá¹ƒ tvaá¹ƒ maá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ dÄ• naá¹ƒ dadamÄ• naá¹ƒ na pa
tava dÄ• ne sÄ• dhukÄ• raá¹ƒ demi, annabhÄ• rena upariá¹-á¹-hapaccekabuddhassa dinna
sÄ• dhukÄ• raá¹ƒ demÄ«ti.

sumanaseá¹-á¹-hi cintesi - "acchariyaá¹ƒ vatidaá¹ƒ, ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ dÄ• naá¹ƒ d
sÄ• dhukÄ• raá¹ƒ dÄ• petuá¹ƒ nÄ• sakkhiá¹ƒ. ayaá¹ƒ annabhÄ• ro maá¹ƒ nissÄ• ya vasant
paá¹-iggÄ• hakapuggalassa laddhattÄ• ekapiá¹‡á¸• apÄ• tadÄ• neneva sÄ• dhukÄ• raá¹ƒ
datvÄ• etaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ mama santakaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti annabhÄ• r
tayÄ• kassaci kiÃ±ci dÄ• naá¹ƒ dinna" nti pucchi. Ä• ma, ayya, upariá¹-á¹-hapaccekabuddh
bhÄ• gabhattaá¹ƒ dinnanti. handa, bho, kahÄ• paá¹‡aá¹ƒ gaá¹‡hitvÄ• etaá¹ƒ piá¹‡á¸• apÄ•
demi ayyÄ• ti. so yÄ• va sahassaá¹ƒ vaá¸• á¸• hesi, annabhÄ• ro "sahassenÄ• pi \Be I 147/
bho, yadi piá¹‡á¸• apÄ• taá¹ƒ na desi, sahassaá¹ƒ gaá¹‡hitvÄ• pattiá¹ƒ me dehÄ«ti. "etamp
ayuttaá¹ƒ vÄ• na jÄ• nÄ• mi, ayyaá¹ƒ pana upariá¹-á¹-hapaccekabuddhaá¹ƒ pucchitvÄ• sa
bhavissati, dassÄ• mÄ«" ti gantvÄ• paccekabuddhaá¹ƒ sampÄ• puá¹‡itvÄ• , "bhante, suma
sahassaá¹ƒ datvÄ• tumhÄ• kaá¹ƒ dinnapiá¹‡á¸• apÄ• te pattiá¹ƒ yÄ• cati, dammi vÄ• na d
upamaá¹ƒ te paá¹‡á¸• ita karissÄ• mi. seyyathÄ• pi kulasatike gÄ• me ekasmiá¹ƒyeva ghare

attano attano telena vaá¹-á¹-iá¹ƒ temetvÄ• jÄ• lÄ• petvÄ• gaá¹‡heyyuá¹ƒ, purimadÄ«passa
atirekatarÄ• , bhante, pabhÄ• hotÄ«ti. evameva paá¹‡á¸• ita uá¸·uá¹…kayÄ• gu vÄ• hotu k
attano piá¹‡á¸• apÄ• te paresaá¹ƒ pattiá¹ƒ dentassa satassa vÄ• detu sahassassa vÄ• , ya
deti, tattakÄ• naá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hati. tvaá¹ƒ dento ekameva piá¹‡á¸• apÄ• taá¹ƒ a
sumanaseá¹-á¹-hissa pana pattiyÄ• dinnÄ• ya dve piá¹‡á¸• apÄ• tÄ• honti eko tava, eko ca

so paccekabuddhaá¹ƒ abhivÄ• detvÄ• sumanaseá¹-á¹-hissa santikaá¹ƒ gantvÄ• "piá¹‡á¸•
sÄ• mÄ«" ti Ä• ha. handa, kahÄ• paá¹‡asahassaá¹ƒ gaá¹‡hÄ• ti. nÄ• haá¹ƒ piá¹‡á¸• apÄ• t
pana tumhÄ• kaá¹ƒ pattiá¹ƒ demÄ«ti. tÄ• ta, tvaá¹ƒ mayhaá¹ƒ saddhÄ• ya pattiá¹ƒ desi, aha
guá¹‡aá¹ƒ pÅ«jento sahassaá¹ƒ demi, gaá¹‡ha, tÄ• tÄ• ti. so "evaá¹ƒ hotÅ«" ti sahassaá¹ƒ g
tuyhaá¹ƒ sahassaá¹ƒ laddhakÄ• lato paá¹-á¹-hÄ• ya sahatthÄ• kammakaraá¹‡akiccaá¹ƒ na
mÄ• petvÄ• vasa. yena tuyhaá¹ƒ attho, taá¹ƒ maá¹ƒ Ä• harÄ• petvÄ• gaá¹‡hÄ• hÄ«ti. niro
vuá¹-á¹-hitapaccekabuddhassa dinnapiá¹‡á¸• apÄ• to nÄ• ma taá¹ƒdivasameva vipÄ• kaá¹ƒ
sumanaseá¹-á¹-hi aÃ±Ã±aá¹ƒ divasaá¹ƒ annabhÄ• raá¹ƒ gahetvÄ• rÄ• jakulaá¹ƒ agacchan
gahetvÄ• va gato.

annabhÄ• rassa puÃ±Ã±aá¹ƒ Ä• gamma rÄ• jÄ• seá¹-á¹-hiá¹ƒ anoloketvÄ• annabhÄ• ram
deva, imaá¹ƒ purisaá¹ƒ ativiya olokesÄ«ti? aÃ±Ã±aá¹ƒ divasaá¹ƒ adiá¹-á¹-hapubbattÄ• olok
oloketabbayuttako esa devÄ• ti. ko panassa oloketabbayuttako guá¹‡oti? ajja attano bhÄ• g
abhuÃ±jitvÄ• upariá¹-á¹-hapaccekabuddhassa dinnattÄ• mama hatthato sahassaá¹ƒ labhi
annabhÄ• ro nÄ• ma \Be I 148/ devÄ• ti. "tava hatthato laddhattÄ• mamapi hatthato laddhu
pÅ«jaá¹ƒ karissÄ• mÄ«" ti vatvÄ• sahassaá¹ƒ adÄ• si. etassa vasanagehaá¹ƒ jÄ• nÄ• tha b
ekaá¹ƒ gehaá¹-á¹-hÄ• naá¹ƒ sodhentÄ• kuddÄ• lena Ä• hatÄ• hataá¹-á¹-hÄ• ne nidhikumbh
á¹-hitÄ• disvÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• "tena hi gantvÄ• khanathÄ• " ti Ä• ha. te
khanantÄ• naá¹ƒ heá¹-á¹-hÄ• gacchanti. puna gantvÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• "a
khanathÄ• " ti Ä• ha. te gantvÄ• "annabhÄ• rasseva vacana" nti khaniá¹ƒsu. kuddÄ• lena Ä
ahicchattakamakuá¸·Ä• ni viya kumbhiyo uá¹-á¹-hahiá¹ƒsu. te dhanaá¹ƒ Ä• haritvÄ• raÃ±Ã±
akaá¹ƒsu. rÄ• jÄ• amacce sannipÄ• tetvÄ• "imasmiá¹ƒ nagare kassa aÃ±Ã±assa ettakaá¹ƒ
natthi kassaci devÄ• ti. tena hi ayaá¹ƒ annabhÄ• ro imasmiá¹ƒ nagare dhanaseá¹-á¹-hi nÄ•
taá¹ƒdivasameva seá¹-á¹-hicchattaá¹ƒ labhi.

so tato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• tato cuto devaloke ni
I 149/ devamanussesu saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ satthu uppajjanakÄ• le kapilavatthunaga
paá¹-isandhiá¹ƒ gaá¹‡hi. nÄ• maggahaá¹‡adivase panassa __anuruddho_ti nÄ• maá¹ƒ akaa
I 190/ kaniá¹-á¹-habhÄ• tÄ• satthu cÅ«á¸·apituputto paramasukhumÄ• lo mahÄ• puÃ±Ã±o a
suvaá¹‡á¹‡apÄ• tiyaá¹ƒyevassa bhattaá¹ƒ uppajji. athassa mÄ• tÄ• ekadivasaá¹ƒ "mama p
jÄ• nÄ• pessÄ• mÄ«" ti ekaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ aÃ±Ã±Ä• ya suvaá¹‡á¹‡apÄ• tiyÄ• pi
pesesi. antarÄ• magge devatÄ• dibbapÅ«vehi pÅ«resuá¹ƒ. evaá¹ƒ mahÄ• puÃ±Ã±o ahosi.

anucchavikesu tÄ«su pÄ• sÄ• desu alaá¹…katanÄ• á¹-akitthÄ«hi parivuto devo viya sampat

amhÄ• kampi bodhisatto tasmiá¹ƒ samaye tusitapurÄ• cavitvÄ• suddhodanamahÄ• rÄ• ja
paá¹-isandhiá¹ƒ gahetvÄ• anukkamena vuddhippatto ekÅ«natiá¹ƒsa vassÄ• ni agÄ• ramajj
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anukkamena paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á
sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• isipatane migadÄ• ye dhammacakkappattanaá¹ƒ pavat
rÄ• jagahaá¹ƒ Ä• gamma "putto me rÄ• jagahaá¹ƒ Ä• gato" ti sutvÄ• \Be I 149/ "gacchatha
Ä• nethÄ• " ti pitarÄ• pahite sahassasahassaparivÄ• re dasa amacce ehibhikkhupabbajjÄ•
kÄ• á¸·udÄ• yittherena cÄ• rikÄ• gamanaá¹ƒ Ä• yÄ• cito rÄ• jagahato vÄ«satisahassabhikk
kapilavatthupuraá¹ƒ gantvÄ• Ã±Ä• tisamÄ• game anekehi iddhipÄ• á¹-ihÄ• riyehi sappÄ• á
vicitradhammadesanaá¹ƒ katvÄ• mahÄ• janaá¹ƒ amatapÄ• naá¹ƒ pÄ• yetvÄ• dutiyadivase
nagaradvÄ• re á¹-hatvÄ• "kiá¹ƒ nu kho kulanagaraá¹ƒ Ä• gatÄ• naá¹ƒ sabbaÃ±Ã±ubuddhÄ
Ä• vajjamÄ• no "sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ Ä• ciá¹‡á¹‡a" nti Ã±atvÄ• sapa
"putto me piá¹‡á¸• Ä• ya caratÄ«" ti sutvÄ• Ä• gatassa raÃ±Ã±o dhammaá¹ƒ kathetvÄ• ter
pavesetvÄ• katasakkÄ• rasammÄ• no \Ee I 191/ tattha kÄ• tabbaá¹ƒ Ã±Ä• tijanÄ• nuggaha
pabbÄ• jetvÄ• nacirasseva kapilavatthupurato mallaraá¹-á¹-he cÄ• rikaá¹ƒ caramÄ• no anu

tasmiá¹ƒ samaye suddhodanamahÄ• rÄ• jÄ• sÄ• kiyajanaá¹ƒ sannipÄ• tetvÄ• Ä• ha - "sa
ajjhÄ• vasissa, rÄ• jÄ• abhavissa cakkavattÄ« sattaratanasamannÄ• gato. nattÄ• pi me rÄ•
khattiyagaá¹‡ena saddhiá¹ƒ taá¹ƒ parivÄ• retvÄ• acarissa, tumhepi etamatthaá¹ƒ jÄ• nÄ• th
buddho jÄ• to, khattiyÄ• vassa parivÄ• rÄ• hontu. tumhe ekekakulato ekekaá¹ƒ dÄ• rakaá¹
ekappahÄ• reneva sahassakhattiyakumÄ• rÄ• pabbajiá¹ƒsu. tasmiá¹ƒ samaye mahÄ• nÄ•
hoti. so anuruddhasakkaá¹ƒ upasaá¹…kamitvÄ• etadavoca - "etarahi, tÄ• ta anuruddha, ab
sakyakumÄ• rÄ• bhagavantaá¹ƒ pabbajitaá¹ƒ anupabbajanti, amhÄ• kaá¹ƒ kule natthi koci
pabbajito. tena hi tvaá¹ƒ vÄ• pabbaja, ahaá¹ƒ vÄ• pabbajissÄ• mÄ«" ti. so tassa vacanaá¹
ruciá¹ƒ akatvÄ• attasattamo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. tassa pabbajjÄ• nukk
saá¹…ghabhedakakkhandhake (Vin II 330 Ä• dayo) Ä• gatova.

evaá¹ƒ anupiyaambavanaá¹ƒ gantvÄ• pabbajitesu pana tesu tasmiá¹ƒyeva antovasse bha
pÄ• puá¹‡i. anuruddhatthero dibbacakkhuá¹ƒ nibbattesi, devadatto aá¹-á¹-ha samÄ• pattiyo
Ä• nandatthero sotÄ• pattiphale \Be I 150/ patiá¹-á¹-hÄ• si, bhagutthero ca kimilatthero ca p
pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ pana sabbesampi therÄ• naá¹ƒ attano attano Ä• gataá¹-á¹-hÄ• ne
Ä• gamissati. ayaá¹ƒ pana anuruddhatthero dhammasenÄ• patissa santike kammaá¹-á¹-hÄ
cetiyaraá¹-á¹-he pÄ• cÄ«navaá¹ƒsamigadÄ• yaá¹ƒ gantvÄ• samaá¹‡adhammaá¹ƒ \Ee I 192
mahÄ• purisavitakke vitakkesi, aá¹-á¹-hame kilamati. satthÄ• "anuruddho aá¹-á¹-hame mah
kilamatÄ«" ti Ã±atvÄ• "tassa saá¹…kappaá¹ƒ pÅ«ressÄ• mÄ«" ti tattha gantvÄ• paÃ±Ã±att
aá¹-á¹-hamaá¹ƒ mahÄ• purisavitakkaá¹ƒ pÅ«retvÄ• catupaccayasantosabhÄ• vanÄ• rÄ• m
mahÄ• ariyavaá¹ƒsapaá¹-ipadaá¹ƒ (AN III 8.30) kathetvÄ• Ä• kÄ• se uppatitvÄ• bhesakalÄ

thero tathÄ• gate gatamatteyeva tevijjo mahÄ• khÄ«á¹‡Ä• savo hutvÄ• "satthÄ• mayhaá¹
Ä• gantvÄ• aá¹-á¹-hamaá¹ƒ mahÄ• purisavitakkaá¹ƒ pÅ«retvÄ• adÄ• si. so ca me manorat
buddhÄ• naá¹ƒ dhammadesanaá¹ƒ attano ca paá¹-ividdhadhammaá¹ƒ Ä• rabbha imÄ• gÄ•

"mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami ||

"yathÄ• me ahu saá¹…kappo, tato uttari desayi.

nippapaÃ±carato buddho, nippapaÃ±camadesayi ||

"tassÄ• haá¹ƒ \Ne I 151/ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

tisso vijjÄ• anuppatto, kataá¹ƒ buddhassa sÄ• sana" nti || (Th 901-903).

atha naá¹ƒ aparabhÄ• ge satthÄ• jetavanamahÄ• vihÄ• re viharanto "mama sÄ• sane dibb
aggo" ti aggaá¹-á¹-hÄ• ne á¹-hapesi.

bhaddiyattheravatthu

<193> chaá¹-á¹-he __uccÄ• kulikÄ• na_nti ucce kule jÄ• tÄ• naá¹ƒ. __bhaddiyo_ti anurudd
nikkhamanto sakyarÄ• jÄ• . __kÄ• á¸·igodhÄ• ya putto_ti kÄ• á¸·avaá¹‡á¹‡Ä• sÄ• devÄ«, (
\Ee I 193/. tasmÄ• kÄ• á¸·igodhÄ• ti vuccati \Be I 151/, tassÄ• puttoti attho. kasmÄ• panÄ
uccÄ• kulikÄ• naá¹ƒ aggoti vutto, kiá¹ƒ tato uccÄ• kulikatarÄ• natthÄ«ti? Ä• ma natthi. tass
sÄ• kiyÄ• nÄ«naá¹ƒ antare vayena sabbajeá¹-á¹-hikÄ• , soyeva ca sÄ• kiyakule sampattaá¹
pabbajito. tasmÄ• uccÄ• kulikÄ• naá¹ƒ aggoti vutto. apica pubbapatthanÄ• nubhÄ• vena ce
paÃ±ca jÄ• tisatÄ• ni rÄ• jakule nibbattitvÄ• rajjaá¹ƒ kÄ• resiyeva. iminÄ• pi kÄ• raá¹‡ena u
vutto.

paÃ±hakamme panassa ayamanupubbikathÄ• - ayampi hi atÄ«te padumuttarabuddhakÄ•
vuttanayeneva dhammassavanatthÄ• ya gato. taá¹ƒdivasaá¹ƒ satthÄ• raá¹ƒ ekaá¹ƒ bhikkhu
bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "mayÄ• pi anÄ• gate ekassa buddh
uccÄ• kulikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggena bhavituá¹ƒ vaá¹-á¹-atÄ«" ti tathÄ• gataá¹ƒ nima
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• , "bhante, ahaá¹ƒ ima
sampattiá¹ƒ Ä• kaá¹…khÄ• mi, anÄ• gate pana ekassa buddhassa sÄ• sane uccÄ• kulikÄ•
bhaveyya" nti patthayitvÄ• pÄ• damÅ«le nipajji.

satthÄ• anÄ• gataá¹ƒ olokento samijjhanabhÄ• vaá¹ƒ disvÄ• "samijjhissati te idaá¹ƒ kamm
kappasatasahassÄ• vasÄ• ne gotamo nÄ• ma buddho uppajjissati, tvaá¹ƒ tassa sÄ• sane u
bhikkhÅ«naá¹ƒ aggo bhavissasÄ«" ti byÄ• karitvÄ• bhattÄ• numodanaá¹ƒ katvÄ• vihÄ• raá
byÄ• karaá¹‡aá¹ƒ labhitvÄ• uccÄ• kulikasaá¹ƒvattanikakammaá¹ƒ pucchitvÄ• dhammÄ• sa
paccattharaá¹‡Ä• ni santharÄ• petvÄ• dhammabÄ«janiyo dhammakathikavaá¹-á¹-aá¹ƒ upo
padÄ«pateladÄ• nanti evaá¹ƒ yÄ• vajÄ«vaá¹ƒ bahuvidhaá¹ƒ \Ee I 194/ kalyÄ• á¹‡akammaá
devesu ca manussesu ca saá¹ƒsaranto kassapadasabalassa ca amhÄ• kaÃ±ca bhagavato
kuá¹-umbiyaghare nibbatto.

tena ca samayena sambahulÄ• paccekabuddhÄ• gandhamÄ• danapabbatÄ• Ä• gamma
phÄ• sukaá¹-á¹-hÄ• ne nisÄ«ditvÄ• piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±janti. so kuá¹-umbiyo tes
á¹-hÄ• ne bhattavissaggakaraá¹‡aá¹ƒ Ã±atvÄ• \Be I 152/ aá¹-á¹-ha pÄ• sÄ• á¹‡aphalakÄ•
paccekabuddhe upaá¹-á¹-hahi. athekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsaritvÄ• i
kapilavatthunagare khattiyakule nibbatti. nÄ• maggahaá¹‡adivase cassa __bhaddiyakumÄ•
so vayaá¹ƒ Ä• gamma heá¹-á¹-hÄ• anuruddhasutte vuttanayeneva channaá¹ƒ khattiyÄ• na
satthari anupiyaambavane viharante satthu santike pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. ath
jetavanamahÄ• vihÄ• re viharanto "mama sÄ• sane uccÄ• kulikÄ• naá¹ƒ kÄ• á¸·igodhÄ• ya
aggaá¹-á¹-hÄ• ne á¹-hapesi.

lakuá¹‡á¸• akabhaddiyattheravatthu

<194> sattame __maÃ±jussarÄ• na_nti madhurassarÄ• naá¹ƒ. __lakuá¹‡á¸• akabhaddiyo_
bhaddiyo. tassÄ• pi paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhak
mahÄ• bhogakule nibbatto vuttanayeneva dhammassavanatthÄ• ya vihÄ• raá¹ƒ gato. tasmi
ekaá¹ƒ maÃ±jussaraá¹ƒ bhikkhuá¹ƒ etadagge á¹-hapentaá¹ƒ disvÄ• "aho vatÄ• hampi anÄ•
ekassa buddhassa sÄ• sane maÃ±jussarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggo bhaveyya" nti cittaá
satthÄ• raá¹ƒ nimantetvÄ• satta divasÄ• ni buddhappamukhassa bhikkhusaá¹…ghassa ma
ahaá¹ƒ imassa dÄ• nassa phalena na aÃ±Ã±aá¹ƒ sampattiá¹ƒ Ä• kaá¹…khÄ• mi, anÄ• gate
maÃ±jussarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggo bhaveyya" nti patthayitvÄ• satthupÄ• damÅ«le n
olokento samijjhanabhÄ• vaá¹ƒ disvÄ• "samijjhissati te idaá¹ƒ kammaá¹ƒ, ito kappasatasah
gotamo nÄ• ma buddho uppajjissati, tvaá¹ƒ tassa sÄ• sane maÃ±jussarÄ• naá¹ƒ bhikkhÅ«n
byÄ• karitvÄ• vihÄ• raá¹ƒ agamÄ• si.

sopi taá¹ƒ byÄ• karaá¹‡aá¹ƒ labhitvÄ• yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• tato
manussesu ca saá¹ƒsaranto vipassÄ«sammÄ• sambuddhakÄ• le __cittapattakokilo_ nÄ• m
vasanto ekadivasaá¹ƒ himavantaá¹ƒ gantvÄ• madhuraá¹ƒ ambaphalaá¹ƒ tuá¹‡á¸• ena gah
bhikkhusaá¹…ghaparivutaá¹ƒ satthÄ• raá¹ƒ disvÄ• cintesi - "ahaá¹ƒ aÃ±Ã±esu divasesu rit

passÄ• mi, ajja pana me imaá¹ƒ ambapakkaá¹ƒ puttakÄ• naá¹ƒ \Be I 153/ atthÄ• ya Ä• gata
Ä• haritvÄ• dassÄ• mi, imaá¹ƒ pana dasabalassa dÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti otaritvÄ• Ä• kÄ
cittaá¹ƒ Ã±atvÄ• asokattheraá¹ƒ nÄ• ma upaá¹-á¹-hÄ• kaá¹ƒ olokesi. so pattaá¹ƒ nÄ«haritv
á¹-hapesi. so kokilo dasabalassa patte ambapakkaá¹ƒ patiá¹-á¹-hÄ• pesi. satthÄ• tattheva n
paribhuÃ±ji. kokilo pasannacitto punappunaá¹ƒ dasabalassa guá¹‡e Ä• vajjetvÄ• dasabalaa
kulÄ• vakaá¹ƒ gantvÄ• sattÄ• haá¹ƒ pÄ«tisukhena vÄ«tinÄ• mesi. ettakaá¹ƒ tasmiá¹ƒ attab
iminÄ• ssa kammena saro madhuro ahosi.

kassapasammÄ• sambuddhakÄ• le pana cetiye Ä• raddhe "kiá¹ƒpamÄ• á¹‡aá¹ƒ karoma? s
atimahantaá¹ƒ etaá¹ƒ, chayojanaá¹ƒ \Ee I 196/ karoma. idampi atimahantaá¹ƒ, paÃ±cayojan
catuyojanaá¹ƒ, tiyojanaá¹ƒ, dviyojana" nti vutte ayaá¹ƒ tadÄ• jeá¹-á¹-havaá¸• á¸• hakÄ« hut
anÄ• gate sukhapaá¹-ijaggiyaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti vatvÄ• rajjuá¹ƒ Ä• dÄ• ya parikl
á¹-hatvÄ• "ekekaá¹ƒ mukhaá¹ƒ gÄ• vutaá¹ƒ gÄ• vutaá¹ƒ hotu, cetiyaá¹ƒ yojanÄ• vaá¹-á¹-aá
bhavissatÄ«" ti Ä• ha. te tassa vacane aá¹-á¹-haá¹ƒsu. iti appamÄ• á¹‡assa buddhassa pam
tena kammena nibbattanibbattaá¹-á¹-hÄ• ne aÃ±Ã±ehi hÄ«natarappamÄ• á¹‡o ahosi. so an
sÄ• vatthiyaá¹ƒ mahÄ• bhogakule nibbatti. "bhaddiyo" tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayapp
jetavanamahÄ• vihÄ• re paá¹-ivasante vihÄ• raá¹ƒ gantvÄ• dhammadesanaá¹ƒ sutvÄ• paa
satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanÄ• ya kammaá¹ƒ karonto arahatta
satthÄ• aparabhÄ• ge ariyavaragaá¹‡amajjhe nisinno maÃ±jussarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ

piá¹‡á¸• olabhÄ• radvÄ• jattheravatthu

<195> aá¹-á¹-hame \Ne I 154/ __sÄ«hanÄ• dikÄ• na_nti sÄ«hanÄ• daá¹ƒ nadantÄ• naá¹ƒ.
so kira arahattaá¹ƒ pattadivase avÄ• puraá¹‡aá¹ƒ Ä• dÄ• ya vihÄ• rena vihÄ• raá¹ƒ pariveá
gantvÄ• "yassa magge vÄ• phale vÄ• kaá¹…khÄ• atthi, so maá¹ƒ pucchatÅ«" ti sÄ«hanÄ
buddhÄ• nampi purato á¹-hatvÄ• "imasmiá¹ƒ \Be I 154/, bhante, sÄ• sane katabbakiccaá¹ƒ
patta" nti sÄ«hanÄ• daá¹ƒ nadi. tasmÄ• sÄ«hanÄ• dikÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

paÃ±hakamme panassa ayamanupubbikathÄ• - ayaá¹ƒ \Ee I 197/ kira padumuttarabuddha
sÄ«hayoniyaá¹ƒ nibbatto. satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento tassa hetusampattiá
haá¹ƒsavatiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ sÄ«he gocarÄ• ya pakkante ta
pavisitvÄ• Ä• kÄ• se pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nirodhaá¹ƒ samÄ• pajjitvÄ• nisÄ«di. sÄ«
nivatto guhÄ• dvÄ• re á¹-hito antoguhÄ• yaá¹ƒ dasabalaá¹ƒ nisinnaá¹ƒ disvÄ• "mama vasa
aÃ±Ã±o satto nisÄ«dituá¹ƒ samattho nÄ• ma natthi, mahanto vatÄ• yaá¹ƒ puriso, yo antogu
Ä• bhujitvÄ• nisinno. sarÄ«rappabhÄ• pissa samantÄ• pharitvÄ• gatÄ• , mayÄ• evarÅ«pa
nadiá¹-á¹-hapubbaá¹ƒ. ayaá¹ƒ puriso imasmiá¹ƒ loke pÅ«janeyyÄ• naá¹ƒ aggo bhavissati, m
yathÄ• balaá¹ƒ sakkÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti jalajathalajÄ• ni nÄ• nÄ• kusumÄ• n
nisinnapallaá¹…kaá¹-á¹-hÄ• nÄ• pupphÄ• sanaá¹ƒ santharitvÄ• sabbarattiá¹ƒ sammukhaá

namassamÄ• no aá¹-á¹-hÄ• si. punadivase purÄ• á¹‡apupphÄ• ni apanetvÄ• navapupphe

eteneva niyÄ• mena satta divasÄ• ni pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• balavapÄ«tisom
guhÄ• dvÄ• re Ä• rakkhaá¹ƒ gaá¹‡hi. sattame divase satthÄ• nirodhato vuá¹-á¹-hÄ• ya guh
sÄ«hopi migarÄ• jÄ• tathÄ• gataá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• r
paá¹-ikkamitvÄ• aá¹-á¹-hÄ• si. satthÄ• "vaá¹-á¹-issati ettako upanissayo etassÄ• " ti vehÄ•
vihÄ• rameva gato.

sopi sÄ«ho buddhaviyogena dukkhito kÄ• laá¹ƒ katvÄ• haá¹ƒsavatÄ«nagare mahÄ• sÄ• la
gaá¹‡hitvÄ• vayappatto ekadivasaá¹ƒ nagaravÄ• sÄ«hi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• dha
satthÄ• raá¹ƒ \Ee I 198/ ekaá¹ƒ \Ne I 155/ bhikkhuá¹ƒ sÄ«hanÄ• dikÄ• naá¹ƒ aggaá¹-á¹-hÄ•
vuttanayeneva sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthet
samijjhanabhÄ• vaá¹ƒ disvÄ• byÄ• kato yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tattha kÄ• lakat
155/ ca saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahanagare brÄ• hmaá¹‡amahÄ• sÄ
bhÄ• radvÄ• jo nÄ• ma ahosi. so vayappatto tayo vede uggahetvÄ• paÃ±ca mÄ• á¹‡avasa
so attano jeá¹-á¹-hakabhÄ• vena nimantanaá¹-á¹-hÄ• nesu sabbesaá¹ƒ bhikkhaá¹ƒ sayame
Ä«sakaá¹ƒ loladhÄ• tuko ahosi. so tehi mÄ• á¹‡avehi saddhiá¹ƒ "kuhiá¹ƒ yÄ• gu kuhiá¹ƒ bh
yÄ• gubhattakhajjakÄ• neva pariyesamÄ• no carati. so gatagataá¹-á¹-hÄ• ne piá¹‡á¸• amev
__piá¹‡á¸• olabhÄ• radvÄ• jo_teva paÃ±Ã±Ä• yi.

so ekadivasaá¹ƒ satthari rÄ• jagahamanuppatte dhammakathaá¹ƒ sutvÄ• paá¹-iladdhasad
vipassanÄ• ya kammaá¹ƒ karonto arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹ƒ pattavelÄ• yameva a
vihÄ• rena vihÄ• raá¹ƒ pariveá¹‡ena pariveá¹‡aá¹ƒ gantvÄ• "yassa magge vÄ• phale vÄ•
pucchatÅ«" ti sÄ«hanÄ• daá¹ƒ nadanto vicari. so ekadivasaá¹ƒ rÄ• jagahaseá¹-á¹-hinÄ• ve
ussÄ• petvÄ• Ä• kÄ• se laggitaá¹ƒ jayasumanavaá¹‡á¹‡aá¹ƒ candanasÄ• rapattaá¹ƒ iddhiy
dadantena mahÄ• janena parivuto vihÄ• raá¹ƒ Ä• gantvÄ• tathÄ• gatassa hatthe á¹-hapesi
paá¹-ipucchi - "kuto te, bhÄ• radvÄ• ja, ayaá¹ƒ patto laddho" ti? so laddhakÄ• raá¹‡aá¹ƒ kat
evarÅ«paá¹ƒ uttarimanussadhammaá¹ƒ mahÄ• janassa dassesi, akattabbaá¹ƒ tayÄ• kata"
vigarahitvÄ• "na, bhikkhave, gihÄ«naá¹ƒ uttarimanussadhammaá¹ƒ \Ee I 199/ iddhipÄ• á¹-i
dassetabbaá¹ƒ, yo dasseyya, Ä• patti dukkaá¹-assÄ• " ti (Vin II 252) sikkhÄ• padaá¹ƒ paÃ±Ã

atha bhikkhusaá¹…ghamajjhe kathÄ• udapÄ• di - "sÄ«hanÄ• diyatthero arahattaá¹ƒ pattad
bhikkhusaá¹…ghamajjhe â€™yassa magge vÄ• phale vÄ• kaá¹…khÄ• atthi, so maá¹ƒ pu
buddhÄ• nampi sammukhe attano arahattappattiá¹ƒ kathesi, aÃ±Ã±e sÄ• vakÄ• tuá¹‡hÄ« a
sÄ«hanÄ• diyabhÄ• veneva mahÄ• janassa pasÄ• daá¹ƒ janetvÄ• vehÄ• saá¹ƒ abbhuggan
gaá¹‡hÄ«" ti. te bhikkhÅ« ime tayopi guá¹‡e ekato katvÄ• satthu kathayiá¹ƒsu. buddhÄ• ca
garahitabbayuttakaá¹ƒ garahanti, pasaá¹ƒsitabbayuttakaá¹ƒ pasaá¹ƒsantÄ«ti imasmiá¹ƒ á¹-
pasaá¹ƒsitabbayuttameva aá¹…gaá¹ƒ gahetvÄ• "tiá¹‡á¹‡aá¹ƒ kho pana, bhikkhave, indriyÄ

bahulÄ«katattÄ• \Be I 156/ bhÄ• radvÄ• jo bhikkhu aÃ±Ã±aá¹ƒ byÄ• kÄ• si - â€™khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ \Ne I 156/, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ•
tiá¹‡á¹‡aá¹ƒ? satindriyassa, samÄ• dhindriyassa, paÃ±Ã±indriyassa. imesaá¹ƒ kho, bhikkha
indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• bhÄ• radvÄ• jo bhikkhu aÃ±Ã±aá¹ƒ byÄ• kÄ•
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ•
5.519) theraá¹ƒ pasaá¹ƒsitvÄ• sÄ«hanÄ• dikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-

mantÄ• á¹‡iputtapuá¹‡á¹‡attheravatthu

<196> navame __puá¹‡á¹‡o mantÄ• á¹‡iputto_ti nÄ• mena puá¹‡á¹‡o, mantÄ• á¹‡ibrÄ• hm
mantÄ• á¹‡iputto. tassa paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira padumuttarada
puretarameva haá¹ƒsavatÄ«nagare brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. tassa nÄ• mag
nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto tayo vede uggaá¹‡hitvÄ• sabbasippesu kovido hutvÄ•
paÃ±camÄ• á¹‡avakasatapariv Ä• ro \Ee I 200/ vicaranto tayopi vede oloketvÄ• mokkhadha
vedattayaá¹ƒ nÄ• ma kadalikkhandho viya bahi maá¹-á¹-haá¹ƒ anto nissÄ• raá¹ƒ, imaá¹ƒ ga
thusakoá¹-á¹-anasadisaá¹ƒ hoti. kiá¹ƒ me iminÄ• " ti isipabbajjaá¹ƒ pabbajitvÄ• brahmavihÄ
"aparihÄ«najjhÄ• no brahmalokokÅ«papanno bhavissÄ• mÄ«" ti paÃ±cahi mÄ• á¹‡avakasa
gantvÄ• isipabbajjaá¹ƒ pabbaji. tassa parivÄ• rÄ• ni aá¹-á¹-hÄ• rassa jaá¹-ilasahassÄ• ni ah
abhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• tesampi kasiá¹‡aparikammaá¹ƒ Ä• cikkh
á¹-hatvÄ• sabbepi paÃ±ca abhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattesuá¹ƒ.

addhÄ• ne atikkante tassa gotamatÄ• pasassa mahallakakÄ• le padumuttaradasabalo paá
pavattitavaradhammacakko bhikkhusatasahassaparivÄ• ro haá¹ƒsavatÄ«nagaraá¹ƒ upaniss
ekadivasaá¹ƒ paccÅ«sasamaye lokaá¹ƒ olokento gotamatÄ• pasassa parisÄ• ya \Be I 157/
gotamatÄ• pasassa ca "ahaá¹ƒ anÄ• gate uppajjamÄ• nakabuddhassa sÄ• sane dhammak
nti patthanabhÄ• vaÃ±ca disvÄ• pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• attano pattacÄ«
aÃ±Ã±Ä• takavesena gotamatÄ• pasassa antevÄ• sikesu vanamÅ«laphalÄ• phalatthÄ• ya
paá¹‡á¹‡asÄ• lÄ• dvÄ• re aá¹-á¹-hÄ• si. gotamo buddhÄ• naá¹ƒ uppannabhÄ• vaá¹ƒ ajÄ• n
disvÄ• "ayaá¹ƒ puriso lokato mutto hutvÄ• paÃ±Ã±Ä• yati, yathÄ• assa \Ne I 157/ sarÄ«ra
lakkhaá¹‡ehi samannÄ• gato agÄ• ramajjhe vÄ• tiá¹-á¹-hanto cakkavattÄ« rÄ• jÄ• hoti, pal
vivaá¹-á¹-acchado sabbaÃ±Ã±ubuddho hotÄ«" ti Ã±atvÄ• paá¹-hamadassaneneva dasabal
bhagavÄ• " ti buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. tathÄ• gato tÄ• pasassa dhamn

tasmiá¹ƒ \Ee I 201/ samaye te jaá¹-ilÄ• "paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ vanamÅ«laphalÄ• phalaá
sesakaá¹ƒ paribhuÃ±jissÄ• mÄ• " ti Ä• gacchantÄ• dasabalaá¹ƒ uccÄ• sane, Ä• cariyaá¹ƒ
disvÄ• "passatha, mayaá¹ƒ â€™imasmiá¹ƒ loke amhÄ• kaá¹ƒ Ä• cariyena uttaritaro natthÄ
pana no Ä• cariyaá¹ƒ nÄ«cÄ• sane nisÄ«dÄ• petvÄ• uccÄ• sane nisinnako eko paÃ±Ã±Ä•
bhavissatÄ«" ti piá¹-akÄ• ni gahetvÄ• Ä• gacchanti. gotamatÄ• paso "ime maá¹ƒ dasabalas

bhÄ«to dÅ«rato Ä• ha - "tÄ• tÄ• , mÄ• maá¹ƒ vandittha, sadevake loke aggapuggalo sabbe
idha nisinno, etaá¹ƒ vandathÄ• " ti. tÄ• pasÄ• "na ajÄ• nitvÄ• Ä• cariyo kathessatÄ«" ti sab
pÄ• de vandiá¹ƒsu. "tÄ• tÄ• , amhÄ• kaá¹ƒ aÃ±Ã±aá¹ƒ dasabalassa dÄ• tabbayuttakaá¹ƒ bl
vanamÅ«laphalÄ• phalaá¹ƒ dassÄ• mÄ• " ti paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ buddhÄ• naá¹ƒ patte p
vanamÅ«laphalÄ• phalaá¹ƒ paribhuÃ±ji. tadanantaraá¹ƒ tÄ• pasopi saddhiá¹ƒ antevÄ• sikeh
bhattakiccaá¹ƒ katvÄ• "dve aggasÄ• vakÄ• bhikkhusatasahassaá¹ƒ gahetvÄ• Ä• gacchan
khaá¹‡e aggasÄ• vako mahÄ• devalatthero "kahaá¹ƒ nu kho satthÄ• \Be I 158/ gato" ti Ä• v
amhÄ• kaá¹ƒ Ä• gamanaá¹ƒ paccÄ• sÄ«satÄ«" ti bhikkhusatasahassaá¹ƒ gahetvÄ• satthu
namassamÄ• no aá¹-á¹-hÄ• si.

gotamo antevÄ• sike Ä• ha - "tÄ• tÄ• , amhÄ• kaá¹ƒ aÃ±Ã±o sakkÄ• ro natthi, bhikkhusaá¹
buddhappamukhassa bhikkhusaá¹…ghassa pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• pessÄ• ma, jalaja
te tÄ• vadeva pabbatapÄ• dato vaá¹‡á¹‡agandhasampannÄ• ni pupphÄ• ni iddhiyÄ• Ä• ha
vatthumhi vuttanayeneva Ä• sanÄ• ni paÃ±Ã±Ä• payiá¹ƒsu. nirodhasamÄ• pattisamÄ• pajja
sabbaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

satthÄ• sattame divase nirodhato \Ee I 202/ vuá¹-á¹-hÄ• ya parivÄ• retvÄ• á¹-hite tÄ• pase
dhammakathikabhÄ• ve etadaggappattaá¹ƒ sÄ• vakaá¹ƒ Ä• mantesi - "iminÄ• bhikkhu isiga
etesaá¹ƒ pupphÄ• sanÄ• numodanaá¹ƒ \Ne I 158/ karohÄ«" ti. so satthu vacanaá¹ƒ sampaá
piá¹-akÄ• ni sammasitvÄ• anumodanaá¹ƒ akÄ• si. tassa desanÄ• pariyosÄ• ne satthÄ• sa
nicchÄ• retvÄ• dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne á¹-hapetvÄ• gotamatÄ• pasaá¹
sahassajaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

gotamo pana tenattabhÄ• vena paá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ asakkonto bhagavantaá¹ƒ Ä• ha
paá¹-hamaá¹ƒ dhammo desito, ko nÄ• ma ayaá¹ƒ tumhÄ• kaá¹ƒ sÄ• sane" ti? ayaá¹ƒ gotam
dhammakathikÄ• naá¹ƒ aggoti. "ahampi, bhante, imassa satta divasÄ• ni katassa adhikÄ• ra
bhikkhu viya anÄ• gate ekassa buddhassa sÄ• sane dhammakathikÄ• naá¹ƒ aggo bhaveyy
pÄ• damÅ«le nipajji.

satthÄ• anÄ• gataá¹ƒ oloketvÄ• anantarÄ• yenassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ Ä
kappasatasahassÄ• vasÄ• ne gotamo nÄ• ma buddho uppajjissati, tvaá¹ƒ tassa sÄ• sane d
bhavissasÄ«" ti byÄ• karitvÄ• te arahattappatte tÄ• pase "etha bhikkhavo" ti Ä• ha. sabbe a
iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherasadisÄ• \Be I 159/ ahesuá¹ƒ. satthÄ
bhikkhusaá¹…ghamÄ• dÄ• ya vihÄ• raá¹ƒ gato.

gotamopi yÄ• vajÄ«vaá¹ƒ tathÄ• gataá¹ƒ paricaritvÄ• yathÄ• balaá¹ƒ kalyÄ• á¹‡akammaá¹
devesu ca manussesu ca saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le kapilavatthunagara
doá¹‡avatthubrÄ• hmaá¹‡agÄ• me brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. tassa nÄ• mag

puá¹‡á¹‡amÄ• á¹‡avoti nÄ• maá¹ƒ akaá¹ƒsu. satthari abhisambodhiá¹ƒ patvÄ• pavattitavar
Ä• gantvÄ• rÄ• jagahaá¹ƒ upanissÄ• ya viharante aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero kapila
bhÄ• gineyyaá¹ƒ puá¹‡á¹‡amÄ• á¹‡avaá¹ƒ pabbÄ• jetvÄ• punadivase dasabalassa \Ee I 20
bhagavantaá¹ƒ vanditvÄ• Ä• pucchitvÄ• nivÄ• satthÄ• ya chaddantadahaá¹ƒ gato. puá¹‡á
mÄ• tulena aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherena saddhiá¹ƒ dasabalassa santikaá¹ƒ agantv
pabbajitakiccaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• va dasabalassa santikaá¹ƒ gamissÄ• mÄ«" ti kap
yonisomanasikÄ• re kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tassa santike p
paÃ±casatÄ• ahesuá¹ƒ. thero sayaá¹ƒ dasakathÄ• vatthulÄ• bhitÄ• ya tepi dasahi kathÄ• v
ovÄ• de á¹-hatvÄ• sabbeva arahattaá¹ƒ pattÄ• .

te \Ne I 159/ attano pabbajitakiccaá¹ƒ matthakaá¹ƒ pattaá¹ƒ Ã±atvÄ• upajjhÄ• yaá¹ƒ upasa
- "bhante, amhÄ• kaá¹ƒ kiccaá¹ƒ matthakaá¹ƒ pattaá¹ƒ, dasannaÃ±ca mahÄ• kathÄ• vatthÅ
dasabalaá¹ƒ passitu" nti. thero tesaá¹ƒ kathaá¹ƒ sutvÄ• cintesi - "mama dasakathÄ• vatthul
jÄ• nÄ• ti, ahaá¹ƒ dhammaá¹ƒ desento dasa kathÄ• vatthÅ«ni amuÃ±cantova desemi. mayi
parivÄ• retvÄ• gacchissanti, evaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• ya gantvÄ• pana ayuttaá¹ƒ ma
passituá¹ƒ, ime tÄ• va gantvÄ• passantÅ«" ti te bhikkhÅ« Ä• ha - "Ä• vuso, tumhe purato g
passatha, mama vacanena dasabalassa pÄ• de vandatha, ahampi tumhÄ• kaá¹ƒ gatamagg

te therÄ• sabbepi dasabalassa jÄ• tibhÅ«miraá¹-á¹-havÄ• sino sabbe khÄ«á¹‡Ä• savÄ• sa
dasakathÄ• vatthulÄ• bhino attano upajjhÄ• yassa ovÄ• daá¹ƒ abhinditvÄ• anupubbena \Be
saá¹-á¹-hiyojanamaggaá¹ƒ atikkamma rÄ• jagahe veá¸·uvanamahÄ• vihÄ• raá¹ƒ gantvÄ• d
ekamantaá¹ƒ nisÄ«diá¹ƒsu. Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• na
saddhiá¹ƒ paá¹-isammoditunti \Ee I 204/ bhagavÄ• tehi saddhiá¹ƒ "kacci, bhikkhave, khama
nayena madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• "kuto ca tumhe, bhikkhave, Ä• gacchathÄ• " ti
"jÄ• tibhÅ«mito" ti vutte "ko nu kho, bhikkhave, jÄ• tibhÅ«miyaá¹ƒ jÄ• tibhÅ«makÄ• naá¹ƒ bh
sabrahmacÄ• rÄ«hi evaá¹ƒ sambhÄ• vito attanÄ• ca appiccho appicchakathaÃ±ca bhikkhÅ
dasakathÄ• vatthulÄ• bhiá¹ƒ bhikkhuá¹ƒ pucchi. tepi "puá¹‡á¹‡o nÄ• ma, bhante, Ä• yasmÄ
Ä• rocayiá¹ƒsu. taá¹ƒ kathaá¹ƒ sutvÄ• Ä• yasmÄ• sÄ• riputto therassa dassanakÄ• mo ah

atha satthÄ• rÄ• jagahato sÄ• vatthiá¹ƒ agamÄ• si. puá¹‡á¹‡atthero dasabalassa tattha Ä•
"satthÄ• raá¹ƒ passissÄ• mÄ«" ti gantvÄ• antogandhakuá¹-iyaá¹ƒyeva tathÄ• gataá¹ƒ samp
dhammaá¹ƒ desesi. thero dhammaá¹ƒ sutvÄ• dasabalaá¹ƒ vanditvÄ• paá¹-isallÄ• natthÄ•
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. sÄ• riputtattheropi tassa gaman
gantvÄ• okÄ• saá¹ƒ sallakkhetvÄ• taá¹ƒ rukkhamÅ«laá¹ƒ upasaá¹…kamitvÄ• therena sad
sattavisuddhikkamaá¹ƒ pucchi. theropissa pucchitaá¹ƒ pucchitaá¹ƒ byÄ• kÄ• si. te aÃ±Ã±an
samanumodiá¹ƒsu. atha satthÄ• aparabhÄ• ge bhikkhusaá¹…ghamajjhe nisinno theraá¹ƒ d
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

mahÄ• kaccÄ• nattheravatthu

<197> dasame \Ne I 160/ __saá¹ƒkhittena bhÄ• sitassÄ• _ti saá¹ƒkhittena kathitadhammas
atthaá¹ƒ vibhajantÄ• na_nti taá¹ƒ desanaá¹ƒ vitthÄ• retvÄ• atthaá¹ƒ vibhajamÄ• nÄ• naá¹ƒ
tathÄ• gatassa saá¹…khepavacanaá¹ƒ atthavasena vÄ• pÅ«retuá¹ƒ \Ee I 205/ sakkonti bya
pana thero ubhayavasenapi sakkoti. tasmÄ• aggoti vutto. pubbapatthanÄ• pi cassa evarÅ«

ayaá¹ƒ \Be I 161/ panassa paÃ±hakamme anupubbikathÄ• - ayaá¹ƒ kira padumuttarasam
gahapatimahÄ• sÄ• lakule nibbattitvÄ• vuddhippatto ekadivasaá¹ƒ vuttanayeneva vihÄ• raa
á¹-hito dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ attanÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• ren
vibhajantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ disvÄ• "mahanto vat
satthÄ• evaá¹ƒ vaá¹‡á¹‡eti, mayÄ• pi anÄ• gate ekassa buddhassa sÄ• sane evarÅ«pena
satthÄ• raá¹ƒ nimantetvÄ• vuttanayeneva sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• , "bhante,
phalena na aÃ±Ã±aá¹ƒ sampattiá¹ƒ patthemi, anÄ• gate pana ekassa buddhassa sÄ• sane
tumhehi á¹-hÄ• nantare á¹-hapitabhikkhu viya ahampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ labheyya" nti
pÄ• damÅ«le nipajji. satthÄ• anÄ• gataá¹ƒ olokento "samijjhissati imassa kulaputtassa patt
"ambho, kulaputta, anÄ• gate kappasatasahassÄ• vasÄ• ne gotamo nÄ• ma buddho uppajj
saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ aggo bhavissasÄ«" ti by
katvÄ• pakkÄ• mi.

sopi kulaputto yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• kappasatasahassaá¹ƒ devamanussesu sa
kassapabuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gahetvÄ• satthari par
suvaá¹‡á¹‡acetiyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gantvÄ• satasahassagghanikÄ• ya suvaá¹‡á¹‡i
katvÄ• "bhagavÄ• mayhaá¹ƒ nibbattanibbattaá¹-á¹-hÄ• ne sarÄ«raá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹
akÄ• si. tato yÄ• vajÄ«vaá¹ƒ kusalakammaá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanuss
amhÄ• kaá¹ƒ dasabalassa uppattikÄ• le ujjeninagare purohitassa gehe nibbatti. tassa nÄ• m
"mayhaá¹ƒ putto suvaá¹‡á¹‡avaá¹‡á¹‡asarÄ«ro attanÄ• va attano nÄ• maá¹ƒ gahetvÄ• Ä•
kaÃ±canamÄ• á¹‡avotevassa nÄ• maá¹ƒ akaá¹ƒsu \Ne I 161/. so vuddhimanvÄ• ya tayo ve
purohitaá¹-á¹-hÄ• naá¹ƒ labhi. so gottavasena kaccÄ• no nÄ• ma jÄ• to.

caá¹‡á¸• apajjotarÄ• jÄ• amacce sannipÄ• tetvÄ• Ä• ha - "buddho loke nibbatto, taá¹ƒ Ä•
Ä• netha tÄ• tÄ• " ti. deva, aÃ±Ã±o dasabalaá¹ƒ Ä• netuá¹ƒ samattho nÄ• ma natthi, Ä• car
\Be I 162/ samattho, taá¹ƒ pahiá¹‡athÄ• ti. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• , "tÄ• ta, dasabal
gacchÄ• hÄ«" ti Ä• ha. gantvÄ• pabbajituá¹ƒ labhanto gamissÄ• mi, mahÄ• rÄ• jÄ• ti. yaá¹
Ä• nehi, tÄ• tÄ• ti. so "buddhÄ• naá¹ƒ santikaá¹ƒ gacchantassa mahÄ• parisÄ• ya kammaá
agamÄ• si. athassa satthÄ• dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne saddhiá¹ƒ sattahi ja
arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• "etha bhikkhavo" ti hatthaá¹ƒ pasÄ• resi. taá¹ƒkhaá¹‡aá¹ƒy
antarahitakesamassÅ« iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya jÄ• tÄ

thero attano kicce matthakaá¹ƒ patte tuá¹‡hÄ«bhÄ• vena anisÄ«ditvÄ• kÄ• á¸·udÄ• yitther
ujjenigamanatthÄ• ya gamanavaá¹‡á¹‡aá¹ƒ kathesi. satthÄ• tassa vacanaá¹ƒ sutvÄ• "kacc
jÄ• tibhÅ«miyaá¹ƒ mama gamanaá¹ƒ paccÄ• sÄ«satÄ«" ti aÃ±Ã±Ä• si. buddhÄ• ca nÄ• ma
gantuá¹ƒ ayuttaá¹-á¹-hÄ• naá¹ƒ na gacchanti. tasmÄ• theraá¹ƒ Ä• ha - "tvaá¹ƒyeva bhikkhu
rÄ• jÄ• pasÄ«dissatÄ«" ti. thero "buddhÄ• naá¹ƒ dve kathÄ• nÄ• ma natthÄ«" ti tathÄ• gat
saddhiá¹ƒ Ä• gatehi sattahi bhikkhÅ«hi saddhiá¹ƒ ujjeniá¹ƒ \Ee I 207/ gacchanto antarÄ• ma
nÄ• ma nigamo, tattha piá¹‡á¸• Ä• ya cari. tasmiá¹ƒ ca nigame dve seá¹-á¹-hidhÄ«taro. tÄ•
parijiá¹‡á¹‡akule nibbattÄ• duggatÄ• mÄ• tÄ• pitÅ«naá¹ƒ accayena dhÄ• tiá¹ƒ nissÄ• ya jÄ
samiddho, kesÄ• aÃ±Ã±Ä• hi ativiya dÄ«ghÄ• . tasmiá¹ƒyeva nigame aÃ±Ã±Ä• issaraseá¹
nikkesikÄ• . sÄ• tato pubbe tassÄ• samÄ«paá¹ƒ pesetvÄ• "sataá¹ƒ vÄ• sahassaá¹ƒ vÄ•
Ä• harÄ• petuá¹ƒ nÄ• sakkhi.

tasmiá¹ƒ pana divase sÄ• seá¹-á¹-hidhÄ«tÄ• mahÄ• kaccÄ• nattheraá¹ƒ sattahi bhikkhÅ«
tucchapattaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• "ayaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡o eko brahmabandhu
pattena Ä• gacchati, mayhaÃ±ca aÃ±Ã±aá¹ƒ dhanaá¹ƒ natthi. asukaseá¹-á¹-hidhÄ«tÄ• pan
atthÄ• ya pesesi. idÄ• ni ito \Ne I 162/ laddhauppÄ• dena sakkÄ• therassa deyyadhammaá
pesetvÄ• there nimantetvÄ• antogehe nisÄ«dÄ• pesi. therÄ• naá¹ƒ nisinnakÄ• le gabbhaá
attano kese kappÄ• petvÄ• , "amma \Be I 163/, ime kese asukÄ• ya nÄ• ma seá¹-á¹-hidhÄ«
taá¹ƒ Ä• hara, ayyÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ• " ti. dhÄ• ti piá¹-á¹-hihatthena a
hatthena hadayamaá¹ƒsaá¹ƒ sandhÄ• retvÄ• therÄ• naá¹ƒ santike paá¹-icchÄ• detvÄ• te k
seá¹-á¹-hidhÄ«tÄ• ya santikaá¹ƒ gatÄ• .

paá¹‡iyaá¹ƒ nÄ• ma sÄ• ravantampi sayaá¹ƒ upanÄ«taá¹ƒ gÄ• ravaá¹ƒ na janeti, tasmÄ• s
cintesi - "ahaá¹ƒ pubbe bahunÄ• pi dhanena ime kese Ä• harÄ• petuá¹ƒ nÄ• sakkhiá¹ƒ, idÄ
paá¹-á¹-hÄ• ya na yathÄ• mÅ«lameva labhissatÄ«" ti \Ee I 208/. dhÄ• tiá¹ƒ Ä• ha - "ahaá¹ƒ
bahunÄ• pi dhanena kese Ä• harÄ• petuá¹ƒ nÄ• sakkhiá¹ƒ, yattha katthaci vinipÄ• tÄ• pana
aá¹-á¹-ha kahÄ• paá¹‡e agghantÄ«" ti aá¹-á¹-heva kahÄ• paá¹‡e adÄ• si. dhÄ• ti kahÄ• paá
seá¹-á¹-hidhÄ«tÄ• ya adÄ• si. seá¹-á¹-hidhÄ«tÄ• ekekaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ ekekakahÄ•
therÄ• naá¹ƒ dÄ• pesi. thero Ä• vajjitvÄ• seá¹-á¹-hidhÄ«tÄ• ya upanissayaá¹ƒ disvÄ• "kaha
pucchi. gabbhe, ayyÄ• ti. pakkosatha nanti. sÄ• ca theresu gÄ• ravena ekavacaneneva Ä•
balavasaddhaá¹ƒ uppÄ• desi. sukhette patiá¹-á¹-hitapiá¹‡á¸• apÄ• to diá¹-á¹-heva dhamme
therÄ• naá¹ƒ vandanena kesÄ• pakatibhÄ• veyeva aá¹-á¹-haá¹ƒsu. therÄ• pi taá¹ƒ piá¹‡á¸•
passantiyÄ• yeva seá¹-á¹-hidhÄ«tÄ• ya vehÄ• saá¹ƒ abbhuggantvÄ• kaÃ±canavanuyyÄ• n

uyyÄ• napÄ• lo theraá¹ƒ disvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• "deva, me ayyo purohito kac
uyyÄ• namÄ• gato" ti Ä• ha. rÄ• jÄ• caá¹‡á¸• apajjoto uyyÄ• naá¹ƒ gantvÄ• katabhattakico
paÃ±capatiá¹-á¹-hitena vanditvÄ• ekamantaá¹ƒ nisinno "kahaá¹ƒ, bhante, bhagavÄ• " ti puc

anÄ• gantvÄ• maá¹ƒ pesesi mahÄ• rÄ• jÄ• ti. kahaá¹ƒ, bhante, ajja bhikkhaá¹ƒ alatthÄ• ti?
pucchÄ• sabhÄ• gena sabbaá¹ƒ seá¹-á¹-hidhÄ«tÄ• ya kataá¹ƒ dukkaraá¹ƒ Ä• rocesi. rÄ• jÄ
vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-iyÄ• detvÄ• theraá¹ƒ nimantetvÄ• nivesanaá¹ƒ gantvÄ• seá¹-
Ä• á¹‡Ä• petvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-hapesi. imissÄ• itthiyÄ• diá¹-á¹-hadhammiko

tato \Be I 164/ \Ee I 209/ paá¹-á¹-hÄ• ya rÄ• jÄ• therassa mahÄ• sakkÄ• raá¹ƒ karoti. thera
pasÄ«ditvÄ• mahÄ• jano therassa santike pabbaji. tato paá¹-á¹-hÄ• ya sakalanagaraá¹ƒ ek
isivÄ• tapaá¹-ivÄ• taá¹ƒ \Ne I 163/ ahosi. sÄ• pi devÄ« gabbhaá¹ƒ labhitvÄ• dasamÄ• sacc
tassa nÄ• maggahaá¹‡adivase gopÄ• lakumÄ• roti mÄ• tÄ• mahaseá¹-á¹-hino nÄ• maá¹ƒ a
gopÄ• lamÄ• tÄ• nÄ• ma devÄ« jÄ• tÄ• . sÄ• devÄ« there ativiya pasÄ«ditvÄ• rÄ• jÄ• naa
kaÃ±canavanuyyÄ• ne therassa vihÄ• raá¹ƒ kÄ• resi. thero ujjeninagaraá¹ƒ pasÄ• detvÄ• p
atha satthÄ• aparabhÄ• ge jetavane viharanto madhupiá¹‡á¸• ikasuttaá¹ƒ (MN I 199 Ä• day
III 279 Ä• dayo) pÄ• rÄ• yanasuttanti ime tayo suttante aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ s
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

paá¹-hamavaggavaá¹‡á¹‡anÄ• .

14. etadaggavaggo

(14) 2. dutiyaetadaggavaggo

cÅ«á¸·apanthakattheravatthu

198-200__._ dutiyassa \Ne I 164/ paá¹-hame __manomaya_nti manena nibbattitaá¹ƒ. "mano
upasaá¹…kamÄ«" ti (Th 901) vuttaá¹-á¹-hÄ• nasmiÃ±hi manena katakÄ• yo manomayakÄ•
manomayaá¹ƒ kÄ• yaá¹ƒ upapajjatÄ«" ti (Vin II 333) vuttaá¹-á¹-hÄ• ne manena nibbattitakÄ•
jÄ• to. ayamidha adhippeto. tattha aÃ±Ã±e bhikkhÅ« manomayaá¹ƒ kÄ• yaá¹ƒ nibbattentÄ•
cattÄ• ro vÄ• nibbattenti, na bahuke. ekasadiseyeva ca katvÄ• nibbattenti ekavidhameva k
cÅ«á¸·apanthakatthero pana ekÄ• vajjanena samaá¹‡asahassaá¹ƒ mÄ• pesi. dvepi ca jane
ekavidhaá¹ƒ kammaá¹ƒ kurumÄ• ne. tasmÄ• manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminantÄ• na

cetovivaá¹-á¹-akusalÄ• nampi \Be I 165/ cÅ«á¸·apanthakova aggo, saÃ±Ã±Ä• vivaá¹-á¹-aku
mahÄ• panthakatthero aggoti vutto. tattha cÅ«á¸·apanthakatthero catunnaá¹ƒ rÅ«pÄ• vacan
lÄ• bhitÄ• ya "cetovivaá¹-á¹-akusalo" ti vutto, mahÄ• panthakatthero catunnaá¹ƒ arÅ«pÄ• va
lÄ• bhitÄ• ya "saÃ±Ã±Ä• vivaá¹-á¹-akusalo" ti vutto. cÅ«á¸·apanthako ca samÄ• dhikusalatÄ
nÄ• ma, mahÄ• panthako vipassanÄ• kusalatÄ• ya saÃ±Ã±Ä• vivaá¹-á¹-akusalo nÄ• ma. ek
cheko, eko vipassanÄ• lakkhaá¹‡e. tathÄ• eko samÄ• dhigÄ• á¸·ho, eko vipassanÄ• gÄ• á
aá¹…gasaá¹ƒkhitte cheko, eko Ä• rammaá¹‡asaá¹ƒkhitte. tathÄ• eko aá¹…gavavatthÄ• ne

Ä• rammaá¹‡avavatthÄ• neti evamettha yojanÄ• kÄ• tabbÄ• .

apica cÅ«á¸·apanthakatthero rÅ«pÄ• vacarajjhÄ• nalÄ• bhÄ« hutvÄ• jhÄ• naá¹…gehi vuá¹
cetovivaá¹-á¹-akusalo, mahÄ• panthako arÅ«pÄ• vacarajjhÄ• nalÄ• bhÄ« hutvÄ• jhÄ• naá¹
arahattaá¹ƒ pattoti \Ne I 165/ saÃ±Ã±Ä• vivaá¹-á¹-akusalo. ubhopi panthe jÄ• tattÄ• pantha
tesaá¹ƒ paá¹-hamajÄ• to mahÄ• panthako nÄ• ma, pacchÄ• jÄ• to cÅ«á¸·apanthako nÄ• ma

imesaá¹ƒ pana ubhinnampi paÃ±hakamme ayamanupubbikathÄ• - atÄ«te kira padumuttar
haá¹ƒsavatÄ«nagaravÄ• sino \Ee I 211/ dve bhÄ• tikÄ• kuá¹-umbikÄ• saddhÄ• pasannÄ•
gantvÄ• dhammaá¹ƒ suá¹‡anti. tesu ekadivasaá¹ƒ kaniá¹-á¹-ho satthÄ• raá¹ƒ dvÄ«haá¹…g
bhikkhuá¹ƒ "mama sÄ• sane manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminantÄ• naá¹ƒ cetovivaá¹-á
aggo" ti etadaggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• cintesi - "mahÄ• vatÄ• yaá¹ƒ bhikkhu
paripÅ«retvÄ• carati, mayÄ• pi anÄ• gate ekassa buddhassa sÄ• sane aá¹…gadvayapÅ«ra
vaá¹-á¹-atÄ«" ti. so purimanayeneva satthÄ• raá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• na
"yaá¹ƒ, bhante, bhikkhuá¹ƒ tumhe ito sattadivasamatthake manomayaá¹…gena ca cetovivaá
â€™ayaá¹ƒ mama sÄ• sane aggoâ€™ ti etadagge á¹-hapayittha, ahampi imassa adhikÄ• ra
viya aá¹…gadvayapÅ«rako bhaveyya" nti patthanaá¹ƒ akÄ• si.

satthÄ• \Be I 166/ anÄ• gataá¹ƒ oloketvÄ• anantarÄ• yenassa patthanÄ• ya samijjhanabh
kappasatasahassÄ• vasÄ• ne gotamo nÄ• ma buddho uppajjissati, so taá¹ƒ imasmiá¹ƒ á¹-h
byÄ• karitvÄ• anumodanaá¹ƒ katvÄ• pakkÄ• mi. bhÄ• tÄ• pissa ekadivasaá¹ƒ satthÄ• raá¹
bhikkhuá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• tatheva adhikÄ• raá¹ƒ katvÄ• patth
taá¹ƒ byÄ• kÄ• si.

te ubhopi janÄ• satthari dharamÄ• ne kusalakammaá¹ƒ karitvÄ• satthu parinibbutakÄ• le s
suvaá¹‡á¹‡apÅ«jaá¹ƒ katvÄ• tato cutÄ• devaloke nibbattÄ• . tesaá¹ƒ devamanussesu saá¹
kappasatasahassaá¹ƒ atikkantaá¹ƒ. tattha mahÄ• panthakassa antarÄ• katakalyÄ• á¹‡akam
cÅ«á¸·apanthako pana kassapabhagavato sÄ• sane pabbajitvÄ• vÄ«sati vassasahassÄ• n
odÄ• takasiá¹‡akammaá¹ƒ katvÄ• devapure nibbatti. atha amhÄ• kaá¹ƒ satthÄ• abhisamb
pavattitavaradhammacakko rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvanamahÄ• vihÄ• re paá¹-iv

imasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• imesaá¹ƒ dvinnaá¹ƒ nibbattiá¹ƒ kathetuá¹ƒ vaá¹-á¹-ati. rÄ• j
dhanaseá¹-á¹-hikulassa dhÄ«tÄ• \Ne I 166/ attano dÄ• seneva saddhiá¹ƒ santhavaá¹ƒ katv
kammaá¹ƒ jÄ• neyyu" nti cintetvÄ• evamÄ• ha - "amhehi imasmiá¹ƒ á¹-hÄ• ne vasituá¹ƒ na
mÄ• tÄ• pitaro imaá¹ƒ dosaá¹ƒ jÄ• nissanti, khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karissanti, videsaá
ti hatthasÄ• raá¹ƒ gahetvÄ• aggadvÄ• rena nikkhamitvÄ• "yattha vÄ• tattha vÄ• aÃ±Ã±eh
gantvÄ• vasissÄ• mÄ• " ti ubhopi agamaá¹ƒsu.

tesaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne vasantÄ• naá¹ƒ saá¹ƒvÄ• samanvÄ• ya tassÄ• kucchiyaá¹ƒ
gabbhassa paripÄ• kaá¹ƒ Ä• gamma sÄ• mikena saddhiá¹ƒ mantesi - "gabbho me paripÄ•
Ã±Ä• timittÄ• divirahite á¹-hÄ• ne gabbhavuá¹-á¹-hÄ• naá¹ƒ nÄ• ma ubhinnampi amhÄ• kaá
gacchÄ• mÄ• " ti. so "ajja gacchÄ• ma, sve gacchÄ• mÄ• " ti divase atikkamÄ• pesi. sÄ• ci
attano dosamahantÄ• ya gantuá¹ƒ na ussahati, mÄ• tÄ• pitaro ca nÄ• ma ekantahitÄ• , aya
mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«" ti. tasmiá¹ƒ gehÄ• nikkhante sÄ• gehe parikkhÄ• raá¹ƒ paá
kulagharaá¹ƒ gatabhÄ• vaá¹ƒ anantaragehavÄ• sÄ«naá¹ƒ Ä• rocetvÄ• maggaá¹ƒ paá¹-ipaj

atha \Be I 167/ so puriso gharaá¹ƒ Ä• gato taá¹ƒ adisvÄ• paá¹-ivissake pucchitvÄ• "kulagh
sutvÄ• vegena anubandhitvÄ• antarÄ• magge \Ee I 213/ sampÄ• puá¹‡i. tassÄ• pi tatthev
ahosi. so "kiá¹ƒ idaá¹ƒ bhadde" ti pucchi. sÄ• mi eko putto jÄ• toti. idÄ• ni kiá¹ƒ karissÄ• mÄ
mayaá¹ƒ kulagharaá¹ƒ gacchÄ• ma, taá¹ƒ kammaá¹ƒ antarÄ• va nipphannaá¹ƒ, tattha gant
nivattÄ• mÄ• ti dvepi ekacittÄ• hutvÄ• nivattiá¹ƒsu. tassa dÄ• rakassa ca panthe jÄ• tattÄ•
akaá¹ƒsu. tassÄ• nacirasseva aparopi gabbho patiá¹-á¹-hahi. sabbaá¹ƒ purimanayeneva vi
dÄ• rakassa panthe jÄ• tattÄ• paá¹-hamajÄ• tassa mahÄ• panthakoti nÄ• maá¹ƒ katvÄ• p
cÅ«á¸·apanthakoti nÄ• maá¹ƒ akaá¹ƒsu.

te dvepi dÄ• rake gahetvÄ• attano vasanaá¹-á¹-hÄ• nameva gatÄ• . tesaá¹ƒ tattha vasant
mahÄ• panthakadÄ• rako aÃ±Ã±e dÄ• rakajane "cÅ«á¸·apitÄ• mahÄ• pitÄ• ayyako ayyik
paá¹-ipucchi - "amma, aÃ±Ã±e dÄ• rakÄ• kathenti â€™ayyako ayyikÄ• â€™ ti, kiá¹ƒ amhÄ
ti? Ä• ma, tÄ• ta, tumhÄ• kaá¹ƒ ettha Ã±Ä• takÄ• natthi, rÄ• jagahanagare pana vo \Ne I 16
ayyako, tattha tumhÄ• kaá¹ƒ bahÅ« Ã±Ä• takÄ• ti. kasmÄ• tattha na gacchatha ammÄ• ti?
agamanakÄ• raá¹‡aá¹ƒ puttassa akathetvÄ• puttesu punappunaá¹ƒ kathentesu sÄ• mikam
maá¹ƒ kilamenti, kiá¹ƒ no mÄ• tÄ• pitaro disvÄ• maá¹ƒsaá¹ƒ khÄ• dissanti, ehi dÄ• rakÄ• n
dassemÄ• " ti. ahaá¹ƒ sammukhÄ• bhavituá¹ƒ na sakkhissÄ• mi, taá¹ƒ pana nayissÄ• mÄ«
kenaci upÄ• yena dÄ• rakÄ• naá¹ƒ ayyakakulameva daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«" ti dvepi ja
214/ anupubbena rÄ• jagahaá¹ƒ patvÄ• nagaradvÄ• re ekissÄ• sÄ• lÄ• ya nivÄ• saá¹ƒ kat
gahetvÄ• Ä• gatabhÄ• vaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocÄ• pesi.

te taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• saá¹ƒsÄ• re saá¹ƒsarantÄ• naá¹ƒ na putto na dhÄ«tÄ• nÄ• m
mahÄ• parÄ• dhikÄ• , na sakkÄ• tehi amhÄ• kaá¹ƒ cakkhupathe á¹-hÄ• tuá¹ƒ. ettakaá¹ƒ pa
janÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gantvÄ• jÄ«vantu, dÄ• rake pana idha pesentÅ«ti. seá¹-á
pesitaá¹ƒ dhanaá¹ƒ gahetvÄ• dÄ• rake Ä• gatadÅ«tÄ• naá¹ƒ hattheyeva datvÄ• pesesi \B
vaá¸• á¸• hanti. tesu cÅ«á¸·apanthako atidaharo, mahÄ• panthako pana ayyakena saddhiá¹
dhammakathaá¹ƒ sotuá¹ƒ gacchati. tassa niccaá¹ƒ satthu sammukhe dhammaá¹ƒ suá¹‡ant
nami. so ayyakaá¹ƒ Ä• ha - "sace tumhe anujÄ• neyyÄ• tha, ahaá¹ƒ pabbajjeyya" nti. "kiá¹ƒ
sakalalokassapi pabbajjato taveva pabbajjÄ• bhaddikÄ• . sace sakkosi, pabbaja, tÄ• tÄ• " t
satthu santikaá¹ƒ gato. satthÄ• "kiá¹ƒ, mahÄ• seá¹-á¹-hi, dÄ• rako te laddho" ti? "Ä• ma, bh

mayhaá¹ƒ nattÄ• , tumhÄ• kaá¹ƒ santike pabbajÄ• mÄ«ti vadatÄ«" ti Ä• ha.

satthÄ• aÃ±Ã±ataraá¹ƒ piá¹‡á¸• acÄ• rikaá¹ƒ "imaá¹ƒ dÄ• rakaá¹ƒ pabbÄ• jehÄ«" ti Ä• á¹‡
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ• pabbÄ• jesi. so bahuá¹ƒ buddhavacana
paripuá¹‡á¹‡avasso upasampadaá¹ƒ labhi. upasampanno hutvÄ• yonisomanasikÄ• re kam
arÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ lÄ• bhÄ« hutvÄ• jhÄ• naá¹…gehi vuá¹-á¹-hÄ• ya arahattaá
saÃ±Ã±Ä• vivaá¹-á¹-akusalÄ• naá¹ƒ aggo jÄ• to. so jhÄ• nasukhena phalasukhena \Ee I 21
"sakkÄ• nu kho imaá¹ƒ sukhaá¹ƒ cÅ«á¸·apanthakassa dÄ• tu" nti. tato ayyakaseá¹-á¹-hissa
"mahÄ• seá¹-á¹-hi sace tumhe sampaá¹-icchatha, ahaá¹ƒ cÅ«á¸·apanthakaá¹ƒ pabbÄ• jeyya
bhanteti \Ne I 168/. thero cÅ«á¸·apanthakadÄ• rakaá¹ƒ pabbÄ• jetvÄ• dasasu sÄ«lesu pati
cÅ«á¸·apanthakasÄ• maá¹‡ero bhÄ• tikassa santike.

"padumaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ,

pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ,

tapantamÄ• diccamivantalikkhe" ti || (SN I 1.123; AN II 5.195) -

imaá¹ƒ gÄ• thaá¹ƒ gaá¹‡hÄ• ti. gahitagahitapadaá¹ƒ uparÅ«paripadaá¹ƒ gaá¹‡hantassa nas
gÄ• thaá¹ƒ gahetuá¹ƒ vÄ• yamantasseva cattÄ• ro mÄ• sÄ• atikkantÄ• . atha naá¹ƒ mahÄ•
"cÅ«á¸·apanthaka, tvaá¹ƒ imasmiá¹ƒ sÄ• sane abhabbo, catÅ«hi mÄ• sehi ekagÄ• thampi g
pabbajitakiccaá¹ƒ pana tvaá¹ƒ kathaá¹ƒ \Be I 169/ matthakaá¹ƒ pÄ• pessasi, nikkhama ito" t
paá¹‡Ä• mito vihÄ• rapaccante rodamÄ• no aá¹-á¹-hÄ• si.

tena samayena satthÄ• rÄ• jagahaá¹ƒ upanissÄ• ya jÄ«vakambavane viharati. tasmiá¹ƒ sa
pesesi "paÃ±cahi bhikkhusatehi saddhiá¹ƒ satthÄ• raá¹ƒ nimantehÄ«" ti. tena kho pana sam
bhattuddesako hoti. so "paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ bhikkhaá¹ƒ sampaá¹-icchatha, b
"cÅ«á¸·apanthakaá¹ƒ á¹-hapetvÄ• sesÄ• naá¹ƒ sampaá¹-icchÄ• mÄ«" ti Ä• ha. cÅ«á¸·apan
kathaá¹ƒ sutvÄ• bhiyyosomattÄ• ya domanassappatto ahosi. satthÄ• cÅ«á¸·apanthakassa
"cÅ«á¸·apanthako mayi gate bujjhissatÄ«" ti gantvÄ• avidÅ«re á¹-hÄ• ne attÄ• naá¹ƒ dasse
panthaka, rodasÄ«" ti Ä• ha. bhÄ• tÄ• maá¹ƒ, bhante, paá¹‡Ä• metÄ«ti. panthaka, tuyhaá¹
parapuggalÄ• naá¹ƒ Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ natthi, tvaá¹ƒ buddhaveneyyapuggalo n
abhisaá¹…kharitvÄ• suddhaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ adÄ• si "imaá¹ƒ gahetvÄ• â€™rajoh
nti vatvÄ• bhÄ• vehi panthakÄ• " ti.

so satthÄ• rÄ• dinnaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ "rajoharaá¹‡aá¹ƒ rajoharaá¹‡a" nti hatthena

tassa parimajjantassa lomÄ• ni kiliá¹-á¹-hadhÄ• tukÄ• ni jÄ• tÄ• ni. puna parimajjantassa ukkhaliparipuÃ±chanasadisaá¹ƒ \Ne I 169/ jÄ• taá¹ƒ. so Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamma paá¹-á¹-hapetvÄ• cintesi - "idaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ pakatiyÄ• paá¹‡á¸• araá¹ƒ parisuc upÄ• dinnakasarÄ«raá¹ƒ nissÄ• ya kiliá¹-á¹-haá¹ƒ jÄ• taá¹ƒ, idaá¹ƒ cittampi evaá¹ƒgatikame bhÄ• vetvÄ• cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni pÄ• dakÄ• ni katvÄ• saha paá¹-isambhidÄ manomayajjhÄ• nalÄ• bhÄ« hutvÄ• eko hutvÄ• bahudhÄ• , bahudhÄ• hutvÄ• eko bhavitu arahattamaggeneva cassa tepiá¹-akaÃ±ca cha abhiÃ±Ã±Ä• ca Ä• gamiá¹ƒsu.

punadivase satthÄ• ekÅ«nehi paÃ±cahi bhikkhusatehi saddhiá¹ƒ gantvÄ• jÄ«vakassa nive cÅ«á¸·apanthako pana attano bhikkhÄ• ya asampaá¹-icchitattÄ• yeva na gato. jÄ«vako yÄ• satthÄ• hatthena pattaá¹ƒ pidahi. kasmÄ• , bhante, na gaá¹‡hathÄ• ti? vihÄ• re eko bhikkh 170/. so purisaá¹ƒ pahiá¹‡i "gaccha, bhaá¹‡e, vihÄ• re nisinnaá¹ƒ ayyaá¹ƒ gahetvÄ• ehÄ«" cÅ«á¸·apanthakattheropi tassa purisassa pure Ä• gamanÄ• yeva bhikkhusahassaá¹ƒ \Ee I 2 ekena asadisaá¹ƒ, ekassapi ca cÄ«varavicÄ• raá¹‡Ä• disamaá¹‡akammaá¹ƒ aÃ±Ã±ena asa vihÄ• re bhikkhÅ«naá¹ƒ bahubhÄ• vaá¹ƒ disvÄ• gantvÄ• jÄ«vakassa kathesi - "bhante, ima bhikkhusaá¹…gho bahutaro, tato pakkositabbaá¹ƒ bhadantaá¹ƒ na jÄ• nÄ• mÄ«" ti. jÄ«vako - "konÄ• mo, bhante, vihÄ• re nisinnabhikkhÅ«" ti? cÅ«á¸·apanthako nÄ• ma jÄ«vakÄ• ti. ga nÄ• ma kataro" ti pucchitvÄ• Ä• nehÄ«ti. so vihÄ• raá¹ƒ gantvÄ• "cÅ«á¸·apanthako nÄ• ma pucchi. "ahaá¹ƒ cÅ«á¸·apanthako ahaá¹ƒ cÅ«á¸·apanthako" ti bhikkhusahassampi kathesi. s jÄ«vakassa kathesi "sahassamattÄ• bhikkhÅ« sabbepi â€™ahaá¹ƒ cÅ«á¸·apanthako ahaá¹ kathenti, ahaá¹ƒ â€™asuko nÄ• ma pakkositabboâ€™ ti na jÄ• nÄ• mÄ«" ti. jÄ«vakopi paá¹ "iddhimÄ• bhikkhÅ«" ti nayato Ã±atvÄ• "paá¹-hamaá¹ƒ kathanabhikkhumeva â€™tumhe sa vatvÄ• cÄ«varakaá¹‡á¹‡e gaá¹‡ha tÄ• tÄ• " ti Ä• ha. so vihÄ• raá¹ƒ gantvÄ• tathÄ• akÄ• bhikkhÅ« antaradhÄ• yiá¹ƒsu. so theraá¹ƒ gahetvÄ• agamÄ• si. satthÄ• tasmiá¹ƒ khaá¹‡e

dasabale bhattakiccaá¹ƒ katvÄ• vihÄ• raá¹ƒ gate dhammasabhÄ• yaá¹ƒ kathÄ• udapÄ• d nÄ• ma cattÄ• ro mÄ• se ekagÄ• thaá¹ƒ gaá¹‡hituá¹ƒ asakkontaá¹ƒ bhikkhuá¹ƒ evaá¹ƒmah satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• gantvÄ• paÃ±Ã±attÄ• sane nisaj bhikkhave" ti \Ne I 170/ pucchi. na bhagavÄ• aÃ±Ã±aá¹ƒ kiÃ±ci kathema, cÅ«á¸·apanthake mahÄ• lÄ• bho laddhoti tumhÄ• kaá¹ƒyeva guá¹‡aá¹ƒ kathemÄ• ti. anacchariyaá¹ƒ, bhikkha ovÄ• daá¹ƒ \Ee I 218/ katvÄ• lokuttaradÄ• yajjalÄ• bho, ayaá¹ƒ atÄ«tepi aparipakkaÃ±Ä• á ovÄ• daá¹ƒ katvÄ• lokiyadÄ• yajjaá¹ƒ labhÄ«ti. bhikkhÅ« "kadÄ• , bhante" ti Ä• yÄ• ciá¹ƒsu bhikkhÅ«naá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• dassesi.

bhikkhave, atÄ«te bÄ• rÄ• á¹‡asÄ«nagare brahmadatto nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. t cÅ«á¸·akaseá¹-á¹-hi nÄ• ma paá¹‡á¸• ito byatto sabbanimittÄ• ni \Be I 171/ jÄ• nÄ• ti. so ek rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gacchanto antaravÄ«thiyaá¹ƒ matamÅ«sikaá¹ƒ disvÄ• tasmiá¹ƒ k samÄ• netvÄ• idamÄ• ha - "sakkÄ• cakkhumatÄ• kulaputtena imaá¹ƒ undÅ«raá¹ƒ gahetv

kammante ca payojetu" nti. aÃ±Ã±ataro duggatakulaputto taá¹ƒ seá¹-á¹-hissa vacanaá¹ƒ su
ajÄ• nitvÄ• kathessatÄ«" ti mÅ«sikaá¹ƒ gahetvÄ• ekasmiá¹ƒ Ä• paá¹‡e biá¸·Ä• rassatthÄ•
labhi. tÄ• ya kÄ• kaá¹‡ikÄ• ya phÄ• á¹‡itaá¹ƒ kiá¹‡itvÄ• ekena kuá¹-ena pÄ• nÄ«yaá¹ƒ gaá
Ä• gacchante mÄ• lÄ• kÄ• re disvÄ• thokaá¹ƒ thokaá¹ƒ phÄ• á¹‡itakhaá¹‡á¸• aá¹ƒ datvÄ•
adÄ• si. te tassa ekekaá¹ƒ pupphamuá¹-á¹-hiá¹ƒ adaá¹ƒsu. so tena pupphamÅ«lena punadi
pÄ• nÄ«yaghaá¹-aÃ±ca gahetvÄ• pupphÄ• rÄ• mameva gato. tassa taá¹ƒdivasaá¹ƒ mÄ• lÄ
pupphagacche datvÄ• agamaá¹ƒsu. so nacirasseva iminÄ• upÄ• yena aá¹-á¹-ha kahÄ• pa

puna ekasmiá¹ƒ vÄ• tavuá¹-á¹-hidivase chaá¸• á¸• itauyyÄ• naá¹ƒ gantvÄ• patitadÄ• rÅ«na
rÄ• jakumbhakÄ• rassa santikÄ• soá¸·asa kahÄ• paá¹‡e labhi. so catuvÄ«satiyÄ• kahÄ• p
upÄ• yo mayha" nti nagaradvÄ• rato avidÅ«re á¹-hÄ• ne ekaá¹ƒ pÄ• nÄ«yacÄ• á¹-iá¹ƒ á¹-ha
tiá¹‡ahÄ• rake pÄ• nÄ«yena upaá¹-á¹-hahi. te \Ee I 219/ Ä• haá¹ƒsu - "tvaá¹ƒ, samma, amh
kiá¹ƒ te karomÄ• " ti? sopi "mayhaá¹ƒ kicce uppanne karissathÄ• " ti vatvÄ• ito cito ca vicar
thalapathakammikena ca jalapathakammikena ca saddhiá¹ƒ mittasanthavaá¹ƒ akÄ• si. tassa
imaá¹ƒ nagaraá¹ƒ assavÄ• á¹‡ijako paÃ±ca assasatÄ• ni gahetvÄ• Ä• gamissatÄ«" ti Ä• ci
sutvÄ• tiá¹‡ahÄ• rakÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• ekekaá¹ƒ tiá¹‡akalÄ• paá¹ƒ diguá¹‡aá¹ƒ
assÄ• naá¹ƒ nagaraá¹ƒ paviá¹-á¹-havelÄ• ya tiá¹‡akalÄ• pasahassaá¹ƒ \Ne I 171/ antaradv
nisÄ«di. assavÄ• á¹‡ijo sakalanagare assÄ• naá¹ƒ cÄ• riá¹ƒ alabhitvÄ• tassa sahassaá¹ƒ c
gaá¹‡hi.

tato katipÄ• haccayenassa samuddakammikasahÄ• yako Ä• rocesi "paá¹-á¹-anaá¹ƒ mahÄ•
ayaá¹ƒ upÄ• yo" ti aá¹-á¹-hahi \Be I 172/ kahÄ• paá¹‡ehi sabbaparivÄ• rasampannaá¹ƒ tÄ•
gahetvÄ• nÄ• vÄ• paá¹-á¹-anaá¹ƒ gantvÄ• ekaá¹ƒ aá¹…gulimuddikaá¹ƒ nÄ• vikassa sacca
á¹-hÄ• ne sÄ• á¹‡iá¹ƒ parikkhipÄ• petvÄ• tattha nisinno purise Ä• á¹‡Ä• pesi "bÄ• hirakesu
tatiyena paá¹-ihÄ• rena Ä• rocethÄ• " ti. "nÄ• vÄ• Ä• gatÄ• " ti sutvÄ• bÄ• rÄ• á¹‡asito sat
"bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• mÄ• " ti Ä• gamaá¹ƒsu. bhaá¹‡á¸• aá¹ƒ tumhe na labhissatha, as
mahÄ• vÄ• á¹‡ijena saccakÄ• ro dinnoti. te tesaá¹ƒ sutvÄ• tassa santikaá¹ƒ Ä• gatÄ• , pÄ•
purimasaÃ±Ã±Ä• vasena tatiyena pÄ• á¹-ihÄ• rena tesaá¹ƒ Ä• gatabhÄ• vaá¹ƒ Ä• rocesuá¹
ekekaá¹ƒ sahassaá¹ƒ datvÄ• tena saddhiá¹ƒ nÄ• vÄ• ya pattikÄ• hutvÄ• puna ekekaá¹ƒ s
vissajjÄ• petvÄ• bhaá¹‡á¸• aá¹ƒ attano santakaá¹ƒ akaá¹ƒsu. so \Ee I 220/ puriso dve satas
bÄ• rÄ• á¹‡asiá¹ƒ Ä• gantvÄ• "kataÃ±Ã±unÄ• bhavituá¹ƒ vaá¹-á¹-atÄ«" ti ekaá¹ƒ satasaha
cÅ«á¸·aseá¹-á¹-hissa santikaá¹ƒ gato.

atha taá¹ƒ cÅ«á¸·aseá¹-á¹-hi "kiá¹ƒ te, tÄ• ta, katvÄ• idaá¹ƒ dhanaá¹ƒ laddha" nti pucchi. s
kathitaupÄ• ye á¹-hatvÄ• catumÄ• sabbhantareyeva laddha" nti Ä• ha. seá¹-á¹-hi tassa vac
evarÅ«paá¹ƒ dÄ• rakaá¹ƒ parasantakaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«" ti vayappattaá¹ƒ dhÄ«
sakalakuá¹-umbassa sÄ• mikaá¹ƒ akÄ• si. sopi kulaputto seá¹-á¹-hino accayena tasmiá¹ƒ na
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ gahetvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kammaá¹ƒ gato. s

kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• abhisambuddhakÄ• le imaá¹ƒ gÄ• thamÄ• ha -

"appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhama" nti || (J I 1.4).

iti satthÄ• dhammasabhÄ• yaá¹ƒ sannisinnÄ• naá¹ƒ imaá¹ƒ kÄ• raá¹‡aá¹ƒ dassesi. ayaá¹ƒ
mahÄ• sÄ• vakÄ• naá¹ƒ pubbapatthanato paá¹-á¹-hÄ• ya anupubbikathÄ• . aparabhÄ• ge p
dhammÄ• sane nisinno \Ne I 172/ manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminantÄ• naá¹ƒ cetoviv
cÅ«á¸·apanthakattheraá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi, saÃ±Ã±Ä• vivaá¹-á¹-akusalÄ• naá¹ƒ

subhÅ«tittheravatthu

<201> tatiye \Be I 173/ __araá¹‡avihÄ• rÄ«na_nti nikkilesavihÄ• rÄ«naá¹ƒ. __raá¹‡a_nti hi
vuccanti, tesaá¹ƒ abhÄ• vena nikkilesavihÄ• ro araá¹‡avihÄ• ro nÄ• ma. so yesaá¹ƒ atthi, te
tesaá¹ƒ \Ee I 221/ araá¹‡avihÄ• rÄ«naá¹ƒ subhÅ«titthero aggoti. kiÃ±cÄ• pi hi aÃ±Ã±epi kh
araá¹‡avihÄ• rinova, therena pana dhammadesanÄ• ya etaá¹ƒ nÄ• maá¹ƒ laddhaá¹ƒ. aÃ±Ã
desento uddissakaá¹ƒ katvÄ• vaá¹‡á¹‡aá¹ƒ vÄ• avaá¹‡á¹‡aá¹ƒ vÄ• kathenti, thero pana c
satthÄ• rÄ• desitaniyÄ• mato anokkamitvÄ• deseti, tasmÄ• araá¹‡avihÄ• rÄ«naá¹ƒ aggo

<202> catutthe __dakkhiá¹‡eyyÄ• na_nti dakkhiá¹‡Ä• rahÄ• naá¹ƒ. tattha kiÃ±cÄ• pi aÃ±Ã
aggadakkhiá¹‡eyyÄ• , thero pana piá¹‡á¸• Ä• ya caranto ghare ghare mettÄ• jhÄ• naá¹ƒ sa
vuá¹-á¹-hÄ• ya bhikkhaá¹ƒ gaá¹‡hÄ• ti "evaá¹ƒ bhikkhÄ• dÄ• yakÄ• naá¹ƒ mahapphalaá¹ƒ b
dakkhiá¹‡eyyÄ• naá¹ƒ aggoti vutto. attabhÄ• vo panassa susamiddho, alaá¹…katatoraá¹‡aá
ca ativiya virocati. tasmÄ• subhÅ«tÄ«ti vuccati.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira padumuttare bhagavati anuppann
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti, nandamÄ• á¹‡avotissa nÄ• maá¹ƒ akaá¹ƒsu. so va
uggaá¹‡hitvÄ• tattha sÄ• raá¹ƒ apassanto attano parivÄ• rehi catucattÄ• lÄ«sÄ• ya mÄ• á¹
pabbatapÄ• de isipabbajjaá¹ƒ pabbajitvÄ• paÃ±ca abhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo ni
jhÄ• nalÄ• bhino akÄ• si.

tasmiá¹ƒ samaye padumuttaro bhagavÄ• loke nibbattitvÄ• haá¹ƒsavatÄ«nagaraá¹ƒ upanis
ekadivasaá¹ƒ paccÅ«sasamaye lokaá¹ƒ olokento nandatÄ• pasassa antevÄ• sikÄ• naá¹ƒ ja
arahattÅ«panissayaá¹ƒ nandatÄ• pasassa ca dvÄ«haá¹…gehi samannÄ• gatassa sÄ• vaka
disvÄ• pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ \Ee I 222/ katvÄ• pubbaá¹‡hasamayaá¹ƒ pattac
sÄ• riputtattherassa vatthumhi vuttanayeneva \Ne I 173/ nandatÄ• pasassa assamaá¹ƒ aga
phalÄ• phaladÄ• naÃ±ca pupphÄ• sanapaÃ±Ã±Ä• panaÃ±ca nirodhasamÄ• pattisamÄ• pa

satthÄ• pana nirodhÄ• vuá¹-á¹-hito araá¹‡avihÄ• riaá¹…gena ca dakkhiá¹‡eyyaá¹…gena c
samannÄ• gataá¹ƒ ekaá¹ƒ sÄ• vakaá¹ƒ "isigaá¹‡assa pupphÄ• sanÄ• numodanaá¹ƒ karohÄ
visaye á¹-hatvÄ• tepiá¹-akaá¹ƒ sammasitvÄ• anumodanaá¹ƒ akÄ• si. tassa desanÄ• vasÄ•
desesi. desanÄ• pariyosÄ• ne sabbe catucattÄ• lÄ«sasahassÄ• pi tÄ• pasÄ• arahattaá¹ƒ p
pana anumodakassa bhikkhuno nimittaá¹ƒ gaá¹‡hitvÄ• satthu desanÄ• nusÄ• rena Ã±Ä• á
satthÄ• "etha, bhikkhavo" ti sesabhikkhÅ«naá¹ƒ hatthaá¹ƒ pasÄ• resi. sabbepi antarahitake
iddhimayaparikkhÄ• rÄ• vassasaá¹-á¹-hikattherÄ• viya ahesuá¹ƒ.

nandatÄ• paso tathÄ• gataá¹ƒ vanditvÄ• sammukhe á¹-hito Ä• ha - "bhante, yena bhikkhu
pupphÄ• sanÄ• numodanÄ• katÄ• , ko nÄ• moyaá¹ƒ tumhÄ• kaá¹ƒ sÄ• sane" ti? araá¹‡avi
dakkhiá¹‡eyyaá¹…gena ca etadaggaá¹ƒ patto esoti. "bhante, ahampi iminÄ• sattÄ• hakate
aÃ±Ã±aá¹ƒ sampattiá¹ƒ na patthemi, anÄ• gate panÄ• haá¹ƒ ekassa buddhassa sÄ• sane a
dvÄ«haá¹…gehi samannÄ• gato bhaveyya" nti patthanaá¹ƒ akÄ• si. satthÄ• anantarÄ• yaá
pakkÄ• mi. nandatÄ• pasopi kÄ• lena kÄ• laá¹ƒ dasabalassa santike dhammaá¹ƒ sutvÄ• a
nibbatto. idamassa kalyÄ• á¹‡akammaá¹ƒ. antarÄ• pana kammaá¹ƒ na kathiyati.

so \Ee I 223/ kappasatasahassaá¹ƒ atikkamitvÄ• sÄ• vatthiyaá¹ƒ sumanaseá¹-á¹-hissa geh
__subhÅ«tÄ«_tissa nÄ• maá¹ƒ akaá¹ƒsu. aparabhÄ• ge amhÄ• kaá¹ƒ satthÄ• loke nibbatto
viharati. tadÄ• anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi sÄ• vatthiyaá¹ƒ uá¹-á¹-hÄ• nakabhaá¹‡á¸• aa
sahÄ• yakassa rÄ• jagahaseá¹-á¹-hino gharaá¹ƒ gato satthu uppannabhÄ• vaá¹ƒ Ã±atvÄ• s
viharantaá¹ƒ upasaá¹…kamitvÄ• paá¹-hamadassaneneva sotÄ• pattiphale patiá¹-á¹-hÄ• ya
sÄ• vatthiá¹ƒ Ä• gamanatthÄ• ya yÄ• citvÄ• paÃ±cacattÄ• lÄ«sayojane magge yojane yoja
vihÄ• re patiá¹-á¹-hÄ• petvÄ• sÄ• vatthiyaá¹ƒ rÄ• jamÄ• nena aá¹-á¹-hakarÄ«sappamÄ• á¹
uyyÄ• nabhÅ«miá¹ƒ koá¹-isanthÄ• rena kiá¹‡itvÄ• tattha bhagavato vihÄ• raá¹ƒ kÄ• retvÄ•
ayaá¹ƒ subhÅ«tikuá¹-imbiko anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hinÄ• \Ne I 174/ saddhiá¹ƒ gantvÄ
saddhaá¹ƒ paá¹-ilabhitvÄ• pabbaji. so upasampanno dve mÄ• tikÄ• paguá¹‡aá¹ƒ katvÄ• k
kathÄ• petvÄ• araÃ±Ã±e samaá¹‡adhammaá¹ƒ karonto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• me
arahattaá¹ƒ pÄ• puá¹‡i. dhammaá¹ƒ desento vuttanayeneva dhammaá¹ƒ katheti, piá¹‡á¸• Ä
mettÄ• jhÄ• nato vuá¹-á¹-hÄ• ya bhikkhaá¹ƒ gaá¹‡hÄ• ti. atha naá¹ƒ satthÄ• imaá¹ƒ kÄ• raa
araá¹‡avihÄ• rÄ«naÃ±ca dakkhiá¹‡eyyÄ• naÃ±ca bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hape

khadiravaniyarevatattheravatthu

<203> paÃ±came __Ä• raÃ±Ã±akÄ• na_nti araÃ±Ã±avÄ• sÄ«naá¹ƒ. __revato khadiravaniy
kaniá¹-á¹-habhÄ• tiko. so yathÄ• aÃ±Ã±e therÄ• araÃ±Ã±e vasamÄ• nÄ• vanasabhÄ• gaa
bhikkhÄ• cÄ• rasabhÄ• gaÃ±ca sallakkhetvÄ• araÃ±Ã±e vasanti, na evaá¹ƒ vasi. etÄ• ni pa

ujjaá¹…galasakkharapÄ• sÄ• á¹‡avisame khadiravane paá¹-ivasati. tasmÄ• Ä• raÃ±Ã±akÄ

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira atÄ«te padumuttarabuddhakÄ• le
mahÄ• gaá¹…gÄ• ya payÄ• gapatiá¹-á¹-hÄ• natitthe nÄ• vÄ• kammaá¹ƒ karonto paá¹-ivasa
satasahassabhikkhuparivÄ• ro cÄ• rikaá¹ƒ caranto payÄ• gapatiá¹-á¹-hÄ• natitthaá¹ƒ sampÅ
disvÄ• cintesi - "mayhaá¹ƒ kÄ• lena kÄ• laá¹ƒ buddhadassanaá¹ƒ nÄ• ma natthi, ayaá¹ƒ m
kalyÄ• á¹‡akammÄ• yÅ«hanakkhaá¹‡o" ti nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ bandhÄ• petvÄ• up
gandhamÄ• lÄ• dÄ• mÄ• ni osÄ• retvÄ• heá¹-á¹-hÄ• varapotthakaá¹ƒ cittattharaá¹‡aá¹ƒ at
satthÄ• raá¹ƒ paratÄ«raá¹ƒ tÄ• resi.

tasmiá¹ƒ \Be I 176/ samaye satthÄ• ekaá¹ƒ Ä• raÃ±Ã±akaá¹ƒ bhikkhuá¹ƒ etadagge á¹-hap
disvÄ• "mayÄ• pi evamevaá¹ƒ anÄ• gate ekassa buddhassa sÄ• sane Ä• raÃ±Ã±akÄ• naá
ti satthÄ• raá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• satthu pÄ• damÅ«le ni
etadagge á¹-hapito so bhikkhu viya ahampi anÄ• gate ekassa buddhassa sÄ• sane Ä• raÃ±
nti patthanaá¹ƒ akÄ• si. satthÄ• anantarÄ• yaá¹ƒ disvÄ• "anÄ• gate gotamabuddhassa sÄ
Ä• raÃ±Ã±akÄ• naá¹ƒ aggo bhavissasÄ«" ti byÄ• karitvÄ• pakkÄ• mi. antarÄ• pana aÃ±Ã±

so yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ
nÄ• lakabrÄ• hmaá¹‡agÄ• me sÄ• rÄ«brÄ• hmaá¹‡iyÄ• kucchimhi paá¹-isandhiá¹ƒ gahetvÄ
tissannaÃ±ca bhaginÄ«naá¹ƒ sabbakaniá¹-á¹-ho hutvÄ• nibbatti, __revato_tissa nÄ• maá¹ƒ
mÄ• tÄ• pitaro cintesuá¹ƒ \Ee I 225/ - "vaá¸• á¸• hitavaá¸• á¸• hite dÄ• rake samaá¹‡Ä• sak
pabbÄ• jenti, amhÄ• kaá¹ƒ puttaá¹ƒ revataá¹ƒ daharameva gharabandhanena bandhissÄ• n
dÄ• rikaá¹ƒ Ä• netvÄ• revatassa ayyikaá¹ƒ vandÄ• petvÄ• , "amma, tava ayyikÄ• ya mahal
Ä• haá¹ƒsu. revato tesaá¹ƒ kathaá¹ƒ sutvÄ• cintesi - "ayaá¹ƒ dÄ• rikÄ• daharÄ• paá¹-ham
kira evaá¹ƒvidhaá¹ƒ rÅ«paá¹ƒ mama ayyikÄ• ya rÅ«pasadisaá¹ƒ bhavissati, pucchissÄ• mi
nti cintetvÄ• Ä• ha - "tumhe kiá¹ƒ kathethÄ• " ti? tÄ• ta, "ayaá¹ƒ dÄ• rikÄ• ayyikÄ• viya te
pÄ• puá¹‡Ä• tÅ«" ti vadÄ• mÄ• ti. so "imissÄ• rÅ«paá¹ƒ evaá¹ƒvidhaá¹ƒ bhavissatÄ«" ti pu
mahÄ• puÃ±Ã±Ä• evaá¹ƒvidhÄ• hontÄ«ti.

so cintesi - "idaá¹ƒ kira rÅ«paá¹ƒ iminÄ• niyÄ• mena valittacaá¹ƒ bhavissati palitakesaá¹ƒ
ahaá¹ƒ evarÅ«pe rÅ«pe rajjitvÄ• kiá¹ƒ karissÄ• mi, mama bhÄ• tikÄ• naá¹ƒ gatamaggamev
viya hutvÄ• samavaye taruá¹‡adÄ• rake Ä• ha - "etha, bho, vidhÄ• vanikaá¹ƒ karissÄ• mÄ
maá¹…galadivase mÄ• bahi gacchÄ• ti. so dÄ• rakehi saddhiá¹ƒ kÄ«á¸·anto viya attano dh
thokaá¹ƒ gantvÄ• papaÃ±cetvÄ• Ä• gacchati \Be I 177/. puna dutiyavÄ• re sampatte tato t
Ä• gato, tatiyavÄ• re sampatte "ayaá¹ƒ me kÄ• lo" ti Ã±atvÄ• sammukhaá¹-á¹-hÄ• neneva
paá¹ƒsukÅ«likabhikkhÅ«naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ araÃ±Ã±aá¹ƒ gantvÄ• there abhivÄ
sappurisa mayaá¹ƒ taá¹ƒ na jÄ• nÄ• ma "kassÄ• si putto" ti, tvaÃ±ca alaá¹…kataniyÄ• men
pabbÄ• jetuá¹ƒ ussahissatÄ«ti. so ubho bÄ• hÄ• paggayha "vilumpanti maá¹ƒ vilumpanti \E

mahÄ• ravaá¹ƒ viravi. ito cito ca bhikkhÅ« sannipatitvÄ• "sappurisa, imasmiá¹ƒ á¹-hÄ• ne ta
piá¸·andhanaá¹ƒ vÄ• koci gaá¹‡hanto nÄ• ma natthi, tvaÃ±ca â€™vilumpantÄ«â€™ ti vada
vadasÄ«" ti? bhante, nÄ• haá¹ƒ vatthÄ• laá¹…kÄ• raá¹ƒ sandhÄ• ya vadÄ• mi, tissannaá¹ƒ
vilopo vattati, taá¹ƒ sandhÄ• ya vadÄ• mi. maá¹ƒ tÄ• va tumhe \Ne I 176/ mÄ• pabbÄ• jayit
jÄ• nÄ• thÄ• ti. konÄ• mo pana te bhÄ• tÄ• ti? gihikÄ• le upatisso nÄ• ma, idÄ• ni pana sÄ•
vadantÄ«ti. "Ä• vuso, evaá¹ƒ sante ayaá¹ƒ kulaputto amhÄ• kaá¹ƒ kaniá¹-á¹-habhÄ• tiko nÄ
jeá¹-á¹-habhÄ• tiko no dhammasenÄ• pati puretaraá¹ƒyeva Ä• ha - â€™amhÄ• kaá¹ƒ Ã±Ä•
micchÄ• diá¹-á¹-hikÄ• , yo koci amhÄ• kaá¹ƒ Ã±Ä• tÄ«ti Ä• gacchati, taá¹ƒ yena tenupÄ• ye
ayaá¹ƒ pana therassa ajjhattabhÄ• tiko, pabbÄ• jetha na" nti vatvÄ• tacapaÃ±cakakammaá
pabbÄ• jayiá¹ƒsu. atha naá¹ƒ paripuá¹‡á¹‡avassaá¹ƒ upasampÄ• detvÄ• kammaá¹-á¹-hÄ•

thero kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• Ä• cariyupajjhÄ• yÄ• naá¹ƒ avidÅ«re á¹-hÄ• ne vut
pavisitvÄ• samaá¹‡adhammaá¹ƒ karoti. tassa "arahattaá¹ƒ appatvÄ• dasabalaá¹ƒ vÄ• bhÅ
passissÄ• mÄ«" ti vÄ• yamantasseva tayo mÄ• sÄ• atikkantÄ• , sukhumÄ• lakulaputtassa
cittaá¹ƒ valÄ«taá¹ƒ nÄ• ma hoti, kammaá¹-á¹-hÄ• naá¹ƒ vimokkhaá¹ƒ na gataá¹ƒ. so temÄ•
vutthavasso hutvÄ• tasmiá¹ƒyeva á¹-hÄ• ne samaá¹‡adhammaá¹ƒ karoti. tassa samaá¹‡ad
ekaggaá¹ƒ ahosi, so vipassanaá¹ƒ \Ee I 227/ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i.

athÄ• yasmÄ• \Be I 178/ sÄ• riputto satthÄ• raá¹ƒ Ä• ha - "bhante, mayhaá¹ƒ kira kaniá¹-á
pabbajito, so abhirameyya vÄ• na vÄ• , gantvÄ• naá¹ƒ passissÄ• mÄ«" ti. bhagavÄ• revat
Ä• raddhavipassakabhÄ• vaá¹ƒ Ã±atvÄ• dve vÄ• re paá¹-ikkhipitvÄ• tatiyavÄ• re yÄ• cito a
Ã±atvÄ• , "sÄ• riputta, ahampi gamissÄ• mi, bhikkhÅ«naá¹ƒ Ä• rocehÄ«" ti. thero bhikkhusa
"Ä• vuso, satthÄ• cÄ• rikaá¹ƒ caritukÄ• mo, gantukÄ• mÄ• Ä• gacchantÅ«" ti sabbesaá¹ƒy
cÄ• rikatthÄ• ya gamanakÄ• le ohÄ«nakabhikkhÅ« nÄ• ma appakÄ• honti, "satthu suvaá¹‡
passissÄ• ma, madhuradhammakathaá¹ƒ vÄ• suá¹‡issÄ• mÄ• " ti yebhuyyena gantukÄ• m
mahÄ• bhikkhusaá¹…ghaparivÄ• ro "revataá¹ƒ passissÄ• mÄ«" ti nikkhanto.

athekasmiá¹ƒ padese Ä• nandatthero dvedhÄ• pathaá¹ƒ patvÄ• bhagavantaá¹ƒ pucchi - "b
dve maggÄ• , kataramaggena saá¹…gho gacchatÅ«" ti. kataramaggo, Ä• nanda, ujukoti? bh
tiá¹ƒsayojano amanussapatho, parihÄ• ramaggo pana saá¹-á¹-hiyojaniko khemo subhikkhot
sÄ«vali amhehi saddhiá¹ƒ Ä• gatoti? Ä• ma, bhante, Ä• gatoti. tena hi saá¹…gho ujumaggan
puÃ±Ã±aá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• ti. satthÄ• bhikkhusaá¹…ghaparivÄ• ro sÄ«valittherassa
aá¹-avimaggaá¹ƒ abhiruhi. maggaá¹ƒ abhiruhanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya devasaá¹…g
nagaraá¹ƒ mÄ• petvÄ• buddhappamukhassa bhikkhusaá¹…ghassa vasanatthÄ• ya vihÄ• r
raÃ±Ã±Ä• pesitakammakÄ• rÄ• viya hutvÄ• yÄ• gukhajjakÄ• dÄ«ni gahetvÄ• "kahaá¹ƒ a
ayyo sÄ«valÄ«" ti pucchantÄ• gacchanti. thero taá¹ƒ sakkÄ• rasammÄ• naá¹ƒ gaá¹‡hÄ• pe
gacchati. satthÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paribhuÃ±ji.

iminÄ• va niyÄ• mena satthÄ• sakkÄ• rasammÄ• naá¹ƒ anubhavanto devasikaá¹ƒ yojanap
tiá¹ƒsayojanikaá¹ƒ kantÄ• raá¹ƒ atikkamma khadiravaniyattherassa sabhÄ• gaá¹-á¹-hÄ• naá
Ä• gamanaá¹ƒ Ã±atvÄ• attano vasanaá¹-á¹-hÄ• ne buddhappamukhassa bhikkhusaá¹…gh
gandhakuá¹-iá¹ƒ rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«ni ca iddhiyÄ• mÄ• petvÄ• tathÄ
I 179/ gato. satthÄ• alaá¹…katapaá¹-iyattena maggena vihÄ• raá¹ƒ pÄ• visi. atha tathÄ• ga
paviá¹-á¹-he bhikkhÅ« vassaggena pattasenÄ• sanÄ• ni pavisiá¹ƒsu. devatÄ• "akÄ• lo Ä• h
aá¹-á¹-havidhaá¹ƒ pÄ• nakaá¹ƒ Ä• hariá¹ƒsu. satthÄ• saá¹…ghena saddhiá¹ƒ pÄ• nakaá¹ƒ
tathÄ• gatassa sakkÄ• rasammÄ• naá¹ƒ anubhavantasseva addhamÄ• so atikkanto.

athekacce ukkaá¹‡á¹-hitabhikkhÅ« ekasmiá¹ƒ á¹-hÄ• ne nisÄ«ditvÄ• kathaá¹ƒ uppÄ• dayiá
â€™mayhaá¹ƒ aggasÄ• vakassa kaniá¹-á¹-habhÄ• tÄ• â€™ ti vatvÄ• evarÅ«paá¹ƒ navaka
Ä• gato, imassa vihÄ• rassa santike jetavanamahÄ• vihÄ• ro vÄ• veá¸·uvanavihÄ• rÄ• day
bhikkhu evarÅ«passa navakammassa kÄ• rako, kiá¹ƒ nÄ• ma samaá¹‡adhammaá¹ƒ karissa
"mayi ciraá¹ƒ vasante idaá¹ƒ á¹-hÄ• naá¹ƒ Ä• kiá¹‡á¹‡aá¹ƒ bhavissati, Ä• raÃ±Ã±akÄ• bhik
pavivekatthikÄ• honti, revatassa aphÄ• suvihÄ• ro bhavissatÄ«" ti tato revatassa divÄ• á¹-á
ekakova caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaá¹ƒ nissÄ• ya pÄ• sÄ• á¹‡aphalake
Ä• gacchantaá¹ƒ disvÄ• paccuggantvÄ• vandi.

atha naá¹ƒ satthÄ• pucchi - "revata, imaá¹ƒ vÄ• á¸·amigaá¹-á¹-hÄ• naá¹ƒ \Ee I 229/, caá¹‡
hatthiassÄ• dÄ«naá¹ƒ saddaá¹ƒ sutvÄ• kinti karosÄ«" ti? tesaá¹ƒ me, bhante, saddaá¹ƒ sua
nÄ• ma uppajjatÄ«ti. satthÄ• \Ne I 178/ tasmiá¹ƒ á¹-hÄ• ne revatattherassa paÃ±cahi gÄ• t
nivÄ• sÄ• nisaá¹ƒsaá¹ƒ nÄ• ma kathetvÄ• punadivase avidÅ«re á¹-hÄ• ne piá¹‡á¸• Ä• ya c
nivattetvÄ• yehi bhikkhÅ«hi therassa avaá¹‡á¹‡o kathito, tesaá¹ƒ
kattarayaá¹-á¹-hiupÄ• hanÄ• telanÄ• á¸·ichattÄ• naá¹ƒ pamussanabhÄ• vaá¹ƒ akÄ• si. te at
nivattÄ• Ä• gatamaggeneva gacchantÄ• pi taá¹ƒ á¹-hÄ• naá¹ƒ sallakkhetuá¹ƒ na sakkonti.
alaá¹…katapaá¹-iyattena maggena gantvÄ• taá¹ƒdivasaá¹ƒ pana visamamaggena gacchan
á¹-hÄ• ne ukkuá¹-ikaá¹ƒ nisÄ«danti, jÄ• á¹‡ukena gacchanti. te gumbe ca gacche ca kaá¹‡á
attano vasitasabhÄ• gaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tasmiá¹ƒ tasmiá¹ƒ khadirakhÄ• á¹‡uke atta
upÄ• hanaá¹ƒ kattarayaá¹-á¹-hiá¹ƒ telanÄ• á¸·iá¹ƒ saÃ±jÄ• nanti. te tasmiá¹ƒ samaye "iddhi
bhikkhÅ«" ti Ã±atvÄ• attano parikkhÄ• re Ä• dÄ• ya "dasabalassa paá¹-iyattasakkÄ• ro nÄ•
vadantÄ• Ä• gamaá¹ƒsu.

purato gatabhikkhÅ«, visÄ• khÄ• upÄ• sikÄ• , attano gehe nisinnakÄ• le pucchati - "manÄ•
revatattherassa vasanaá¹-á¹-hÄ• na" nti? manÄ• paá¹ƒ upÄ• sike nandanavanacittalatÄ• di
senÄ• sananti. atha nesaá¹ƒ sabbapacchato Ä• gatabhikkhÅ« pucchi - "manÄ• paá¹ƒ, ayyÄ
vasanaá¹-á¹-hÄ• na" nti. mÄ• puccha upÄ• sike, kathetuá¹ƒ ayuttaá¹-á¹-hÄ• nametaá¹ƒ, ujj
sakkharapÄ• sÄ• á¹‡avisamaá¹ƒ khadiravanaá¹ƒ etaá¹ƒ, tattha so bhikkhu viharatÄ«ti. visÄ•
pacchimÄ• naÃ±ca bhikkhÅ«naá¹ƒ kathaá¹ƒ \Ee I 230/ sutvÄ• "kesaá¹ƒ nu kho kathÄ• sac

gandhamÄ• laá¹ƒ Ä• dÄ• ya dasabalassa upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• , vanditvÄ• ekaman
pucchi - "bhante, revatattherassa vasanaá¹-á¹-hÄ• naá¹ƒ ekacce, ayyÄ• , vaá¹‡á¹‡enti, eka
nÄ• metaá¹ƒ, bhante" ti? visÄ• khe ramaá¹‡Ä«yaá¹ƒ vÄ• hotu mÄ• vÄ• , yasmiá¹ƒ á¹-hÄ•
ramati, tadeva á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yaá¹ƒ nÄ• mÄ• ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha -

"gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyaka" nti || (Dhp 98; SN I 1.261).

atha satthÄ• aparabhÄ• ge jetavanamahÄ• vihÄ• re ariyagaá¹‡amajjhe nisinno theraá¹ƒ Ä
bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

kaá¹…khÄ• revatattheravatthu

<204> chaá¹-á¹-he \Ne I 179/ __jhÄ• yÄ«na_nti jhÄ• nalÄ• bhÄ«naá¹ƒ jhÄ• nÄ• bhiratÄ• na
jhÄ• nasamÄ• pattiyo dasabalo samÄ• pajjati, tato appataraá¹ƒ á¹-hapetvÄ• bahutarÄ• sa
jhÄ• yÄ«naá¹ƒ aggo nÄ• ma jÄ• to. kaá¹…khÄ• yanabhÄ• vena __kaá¹…khÄ• revato_ti vu
kukkuccaá¹ƒ, kukkuccakoti attho. kiá¹ƒ pana aÃ±Ã±e kukkuccakÄ• natthÄ«ti? atthi, ayaá¹ƒ
kukkuccaá¹ƒ uppÄ• desi. tenassa kukkuccakatÄ• atipÄ• kaá¹-Ä• jÄ• tÄ• ti kaá¹…khÄ• reva

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira padumuttarabuddhakÄ• le purim
saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dhammaá¹ƒ \Be I 181/ suá¹‡anto sat
bhikkhuá¹ƒ jhÄ• nÄ• bhiratÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "mayÄ• pi anÄ
vaá¹-á¹-atÄ«" ti desanÄ• vasÄ• ne satthÄ• raá¹ƒ nimantetvÄ• purimanayeneva sattÄ• haá¹
bhagavantaá¹ƒ Ä• ha - "bhante, ahaá¹ƒ iminÄ• adhikÄ• rakammena na \Ee I 231/ aÃ±Ã±aá
yathÄ• pana so tumhehi ito sattadivasamatthake bhikkhu jhÄ• yÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne
anÄ• gate ekassa buddhassa sÄ• sane jhÄ• yÄ«naá¹ƒ aggo bhaveyya" nti patthanaá¹ƒ akÄ
oloketvÄ• samijjhanabhÄ• vaá¹ƒ disvÄ• "anÄ• gate kappasatasahassÄ• vasÄ• ne gotamo
tassa sÄ• sane tvaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo bhavissasÄ«" ti byÄ• karitvÄ• pakkÄ• mi.

so yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• kappasatasahassaá¹ƒ devamanussesu s
bhagavato kÄ• le sÄ• vatthinagare mahÄ• bhogakule nibbatto pacchÄ• bhattaá¹ƒ dhammas
mahÄ• janena saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dasabalassa dhamma
paá¹-ilabhitvÄ• pabbajito upasampadaá¹ƒ labhitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ•
jhÄ• nalÄ• bhÄ« hutvÄ• jhÄ• nameva pÄ• dakaá¹ƒ katvÄ• arahattaphalaá¹ƒ pÄ• puá¹‡i. so
samÄ• pajjitabbasamÄ• pattÄ«naá¹ƒ appatarÄ• á¹-hapetvÄ• bahutarÄ• samÄ• pajjanto a
ciá¹‡á¹‡avasÄ« ahosi. atha naá¹ƒ aparabhÄ• ge satthÄ• imaá¹ƒ guá¹‡aá¹ƒ gahetvÄ• jhÄ•
á¹-hapesi. "akappiyo, Ä• vuso guá¸·o, akappiyÄ• muggÄ• " ti (Vin I 272) evaá¹ƒ pana kappi

180/ kukkuccassa uppÄ• ditatÄ• ya kukkuccasaá¹…khÄ• tÄ• ya kaá¹…khÄ• ya bhÄ• vena k
gatoti.

soá¹‡akoá¸·ivisattheravatthu

<205> sattame __Ä• raddhavÄ«riyÄ• na_nti paggahitavÄ«riyÄ• naá¹ƒ paripuá¹‡á¹‡avÄ«riy
koá¸·iviso_ti __soá¹‡o_ti tassa nÄ• maá¹ƒ, __koá¸·iviso_ti gottaá¹ƒ. koá¹-ivessoti vÄ• attho
koá¹-ippattassa vessakulassa dÄ• rakoti adhippÄ• yo. yasmÄ• pana aÃ±Ã±esaá¹ƒ bhikkhÅ
nÄ• ma vaá¸• á¸• hetabbaá¹ƒ hoti, therassa pana hÄ• petabbameva ahosi. tasmÄ• esa Ä•
jÄ• to.

tassa \Be I 182/ paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira atÄ«te padumuttarabu
nibbatti, sirivaá¸• á¸• hakumÄ• rotissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto purimanayeneva
parisapariyante á¹-hito dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ Ä• raddhavÄ
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "mayÄ• pi anÄ• gate evarÅ«pena bhavituá¹ƒ vaá¹-
desanÄ• pariyosÄ• ne dasabalaá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• vu
satthÄ• tassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ disvÄ• purimanayeneva byÄ• karitvÄ•

sopi sirivaá¸• á¸• haseá¹-á¹-hi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsar
atikkamitvÄ• imasmiá¹ƒ kappe parinibbute kassapadasabale anuppanne amhÄ• kaá¹ƒ bhag
kulagehe paá¹-isandhiá¹ƒ gaá¹‡hi. so attano sahÄ• yakehi saddhiá¹ƒ gaá¹…gÄ• yaá¹ƒ kÄ«á
jiá¹‡á¹‡acÄ«variko paccekabuddho "bÄ• rÄ• á¹‡asiá¹ƒ upanissÄ• ya gaá¹…gÄ• tÄ«re paá¹‡
upagacchissÄ• mÄ«" ti udakena samupabyÅ«á¸·he daá¹‡á¸• ake ca valliyo ca saá¹ƒkaá¸• á
sahÄ• yakehi saddhiá¹ƒ gantvÄ• abhivÄ• detvÄ• á¹-hito, "bhante, kiá¹ƒ karothÄ• " ti pucch
antovasse pabbajitÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ nÄ• ma laddhuá¹ƒ vaá¹-á¹-atÄ«ti. "bhan
ayyo yathÄ• tathÄ• Ä• gametu, ahaá¹ƒ sve ayyassa vasanaá¹-á¹-hÄ• naá¹ƒ karissÄ• mÄ«"
"tasseva kumÄ• rassa saá¹…gahaá¹ƒ karissÄ• mÄ«" ti Ä• gatattÄ• adhivÄ• sesi. so tassa a
punadivase sakkÄ• rasammÄ• naá¹ƒ \Ee I 233/ sajjetvÄ• paccekabuddhassa \Ne I 181/Ä•
aá¹-á¹-hÄ• si. paccekabuddhopi "kahaá¹ƒ nu kho ajja bhikkhÄ• cÄ• raá¹ƒ labhissÄ• mÄ«" ti
tasseva gehadvÄ• raá¹ƒ agamÄ• si.

kumÄ• ro paccekabuddhaá¹ƒ disvÄ• sampiyÄ• yamÄ• no pattaá¹ƒ Ä• dÄ• ya bhikkhaá¹ƒ c
mayhaá¹ƒ gehadvÄ• rameva Ä• gacchatha, bhante" ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• paccekabu
pakkante attano sahÄ• yakehi saddhiá¹ƒ gantvÄ• ekadivaseneva paccekabuddhassa vasan
caá¹…kamanaÃ±ca rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni ca kÄ• rÄ• petvÄ• adÄ• si. tass
pavisanavelÄ• ya \Be I 183/ haritÅ«palittÄ• ya bhÅ«miyÄ• "pÄ• desu kalalaá¹ƒ mÄ• laggÄ
satasahassagghanakaá¹ƒ rattakambalaá¹ƒ bhÅ«mattharaá¹‡aá¹ƒ santharitvÄ• kambalassa
paccekabuddhassa sarÄ«rappabhaá¹ƒ ekasadisaá¹ƒ disvÄ• ativiya pasanno hutvÄ• Ä• ha

akkantakÄ• lato paá¹-á¹-hÄ• ya imassa kambalassa ativiya pabhÄ• virocati, evameva mayh
nibbattanibbattaá¹-á¹-hÄ• ne hatthapÄ• dÄ• naá¹ƒ vaá¹‡á¹‡o bandhujÄ«vakapupphavaá¹‡á
vihatakappÄ• sapaá¹-alaphassasadisova phasso hotÅ«" ti. so temÄ• saá¹ƒ paccekabuddha
pavÄ• ritakÄ• le ticÄ«varaá¹ƒ adÄ• si. paccekabuddho paripuá¹‡á¹‡apattacÄ«varo gandhar

sopi kulaputto devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhagavato kÄ• le kÄ• á¸·acamp
ghare paá¹-isandhiá¹ƒ gaá¹‡hi. tassa paá¹-isandhiggahaá¹‡akÄ• lato paá¹-á¹-hÄ• ya seá¹-á
I 234/ paá¹‡á¹‡Ä• kÄ• rasahassÄ• ni Ä• gacchanti. jÄ• tadivase ca sakalanagaraá¹ƒ ekasak
athassa nÄ• maggahaá¹‡adivase mÄ• tÄ• pitaro "amhÄ• kaá¹ƒ putto attano nÄ• maá¹ƒ gaá
rattasuvaá¹‡á¹‡arasaparisittÄ• viyassa sarÄ«racchavÄ«" ti soá¹‡akumÄ• rotvevassa nÄ• m

athassa saá¹-á¹-hi dhÄ• tiyo upanetvÄ• devakumÄ• raá¹ƒ viya naá¹ƒ sukhena vaá¸• á¸• he
Ä• hÄ• ravidhÄ• naá¹ƒ ahosi - saá¹-á¹-hikarÄ«samattaá¹ƒ á¹-hÄ• naá¹ƒ kasitvÄ• tividhena
pavisantÄ«su udakamÄ• tikÄ• su khÄ«rodakassa ca gandhodakassa ca anekÄ• ni cÄ• á¹-is
sÄ• lisÄ«sÄ• naá¹ƒ khÄ«raggahaá¹‡akÄ• le sukÄ• dÄ«naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ ucchiá¹-á¹-ha
vÄ«higabbhÄ• naá¹ƒ sukhumÄ• labhÄ• vatthaÃ±ca pariyantaparikkhepe ca antarantarÄ• ca
daá¹‡á¸• ake datvÄ• kilaÃ±jehi chÄ• detvÄ• samantÄ• sÄ• á¹‡iyÄ• parikkhipitvÄ• sabba
gaá¹‡hanti. sasse nipphanne koá¹-á¹-he catujÄ• tigandhehi paribhaá¹‡á¸• aá¹ƒ katvÄ• upar
paribhÄ• venti \Ne I 182/. anekasahassapurisÄ• khettaá¹ƒ oruyha sÄ• lisÄ«sÄ• ni vaá¹‡á¹-
muá¹-á¹-himuá¹-á¹-hiyo katvÄ• rajjukehi bandhitvÄ• sukkhÄ• penti. tato koá¹-á¹-hakassa he
santharitvÄ• upari sÄ• lisÄ«sÄ• ni santharanti. evaá¹ƒ ekantarikaá¹ƒ katvÄ• santharantÄ•
pÅ«retvÄ• dvÄ• raá¹ƒ pidahanti \Be I 184/, tivassasampattakÄ• le koá¹-á¹-hakaá¹ƒ vivarant
sakalanagaraá¹ƒ sugandhagandhikaá¹ƒ hoti. sÄ• limhi pahate dhuttÄ• thuse kiá¹‡itvÄ• gaá
pana cÅ«á¸·upaá¹-á¹-hÄ• kÄ• labhanti. musalaghaá¹-á¹-itake sÄ• litaá¹‡á¸• ule vicinitvÄ• g
te suvaá¹‡á¹‡ahÄ«rakapacchiyaá¹ƒ pakkhipitvÄ• satakÄ• laá¹ƒ parissÄ• vetvÄ• gahite pak
ekavÄ• raá¹ƒ pakkhipitvÄ• uddharanti, pamukhaá¹-á¹-hÄ• naá¹ƒ sumanapupphasadisaá¹ƒ
suvaá¹‡á¹‡asarake pakkhipitvÄ• pakkuthitaappodakamadhupÄ• yÄ• sapÅ«ritassa rajatathÄ
gantvÄ• seá¹-á¹-hiputtassa purato á¹-hapenti.

so attano yÄ• panamattaá¹ƒ bhuÃ±jitvÄ• gandhavÄ• sitena udakena mukhaá¹ƒ vikkhÄ• let
athassa dhotahatthapÄ• dassa nÄ• nappakÄ• raá¹ƒ mukhavÄ• saá¹ƒ upanenti. tassa akkan
varapotthakacittattharaá¹‡aá¹ƒ attharanti. hatthapÄ• datalÄ• nissa bandhujÄ«vakapupphava
satakÄ• lavihatakappÄ• sassa viya phasso, pÄ• datalesu maá¹‡ikuá¹‡á¸• alÄ• vattavaá¹‡á¹
kassacideva kujjhitvÄ• "Ä• jÄ• nÄ• hi bhÅ«miá¹ƒ akkamissÄ• mÄ«" ti vadati. tassa vayappa
utÅ«naá¹ƒ anucchavike tayo pÄ• sÄ• de kÄ• retvÄ• nÄ• á¹-akÄ• ni ca upaá¹-á¹-hÄ• pesuá¹
anubhavanto devo maÃ±Ã±e paá¹-ivasati.

atha amhÄ• kaá¹ƒ satthari sabbaÃ±Ã±utaá¹ƒ patvÄ• pavattitavaradhammacakke rÄ• jagah

pÄ• dalomadassanatthaá¹ƒ raÃ±Ã±Ä• mÄ• gadhena pakkosÄ• petvÄ• asÄ«tiyÄ• gÄ• miy
santikaá¹ƒ pahito dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho satthÄ• raá¹ƒ pabbajjaá¹
bhagavÄ• "anuÃ±Ã±Ä• tosi mÄ• tÄ• pitÅ«hÄ«" ti pucchitvÄ• ananuÃ±Ã±Ä• tabhÄ• vaá¹ƒ s
tathÄ• gatÄ• mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ pabbÄ• jentÄ«" ti paá¹-ikkhipi. s
tathÄ• gatassa vacanaá¹ƒ sirasÄ• \Ee I 236/ sampaá¹-icchitvÄ• mÄ• tÄ• pitÅ«naá¹ƒ santik
anujÄ• nÄ• petvÄ• satthu santikaá¹ƒ Ä• gamma aÃ±Ã±atarassa bhikkhuno santike pabbaji
vitthÄ• rato panassa pabbajjÄ• vidhÄ• naá¹ƒ pÄ• á¸·iyaá¹ƒ (Vin I 243) Ä• gatameva.

tassa pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• rÄ• jagahe viharantassa sambahulÄ• Ã±
sandiá¹-á¹-hasambhattÄ• ca sakkÄ• rasammÄ• naá¹ƒ Ä• haranti, rÅ«panipphattiyÄ• \Be I
aÃ±Ã±epi janÄ• passituá¹ƒ Ä• gacchanti. thero cintesi - "mama santikaá¹ƒ bahÅ« janÄ• Ä•
kammaá¹-á¹-hÄ• ne vÄ• vipassanÄ• ya vÄ• kammaá¹ƒ kÄ• tuá¹ƒ kathaá¹ƒ sakkhissÄ• mi,
kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• sÄ«tavanasusÄ• naá¹ƒ gantvÄ• samaá¹‡adhamma
jigucchitvÄ• bahÅ« janÄ• nÄ• gamissanti, evaá¹ƒsante mama kiccaá¹ƒ matthakaá¹ƒ pÄ• p
santike kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• sÄ«tavanaá¹ƒ gantvÄ• samaá¹‡adhammaá
"mayhaá¹ƒ sarÄ«raá¹ƒ paramasukhumÄ• laá¹ƒ, na kho pana sakkÄ• sukheneva sukhaá¹ƒ
kilametvÄ• pi samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti. tato á¹-hÄ• nacaá¹…kamam
padhÄ• namakÄ• si. tassa sukhumÄ• lÄ• naá¹ƒ pÄ• datalÄ• naá¹ƒ antantehi phoá¹-Ä• uá¹-
ekalohitova ahosi. pÄ• desu avahantesu jaá¹‡á¹‡ukehipi hatthehipi vÄ• yamitvÄ• caá¹…ka
daá¸·haá¹ƒ karontopi obhÄ• samattampi nibbattetuá¹ƒ asakkonto cintesi - "sace aÃ±Ã±opi Ä
bhaveyya, mÄ• disova bhaveyya. ahaá¹ƒ kho pana evaá¹ƒ vÄ• yamantopi maggaá¹ƒ vÄ• p
sakkomi, addhÄ• nevÄ• haá¹ƒ ugghaá¹-itaÃ±Ã±Å«, na vipaÃ±citaÃ±Ã±Å«, na neyyo, padap
kiá¹ƒ me pabbajjÄ• ya, hÄ«nÄ• yÄ• vattitvÄ• \Ee I 237/ bhoge ca bhuÃ±jissÄ• mi puÃ±Ã±Ä

tasmiá¹ƒ samaye satthÄ• therassa vitakkaá¹ƒ Ã±atvÄ• sÄ• yanhasamaye bhikkhusaá¹…g
lohitena phuá¹-á¹-haá¹ƒ caá¹…kamaá¹ƒ disvÄ• theraá¹ƒ vÄ«á¹‡ovÄ• dena (Vin I 243) ovad
vÄ«riyasamathayojanatthÄ• ya tassa kammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• gijjhakÅ«á¹-ameva
dasabalassa sammukhÄ• ovÄ• daá¹ƒ labhitvÄ• nacirasseva arahatte patiá¹-á¹-hÄ• si. atha
jetavane bhikkhusaá¹…ghaparivuto dhammaá¹ƒ desento theraá¹ƒ Ä• raddhavÄ«riyÄ• naá¹ƒ
á¹-hapesÄ«ti.

soá¹‡akuá¹-ikaá¹‡á¹‡attheravatthu

<206> aá¹-á¹-hame __kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• na_nti vÄ• kkaraá¹‡aá¹ƒ vuccati vacana
attho. ayaÃ±hi thero dasabalena saddhiá¹ƒ ekagandhakuá¹-iyÄ• tathÄ• gatassa \Be I 186/
dhammakathaá¹ƒ kathesi. athassa satthÄ• sÄ• dhukÄ• raá¹ƒ adÄ• si. tasmÄ• so kalyÄ• á¹
I 184/ nÄ• ma jÄ• to. __soá¹‡o_ti tassa nÄ• maá¹ƒ, koá¹-iagghanakaá¹ƒ pana kaá¹‡á¹‡apiá
tasmÄ• __kuá¹-ikaá¹‡á¹‡o_ti vuccati, koá¹-ikaá¹‡á¹‡oti attho.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi padumuttarabuddhakÄ• le purimanay
vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hatvÄ• satthu dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ
kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "mayÄ• pi anÄ•
kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• naá¹ƒ aggena bhavituá¹ƒ vaá¹-á¹-atÄ«" ti cintetvÄ• dasabalaá¹ƒ
mahÄ• dÄ• naá¹ƒ datvÄ• , "bhante, yaá¹ƒ bhikkhuá¹ƒ tumhe ito \Ee I 238/ sattadivasamatth
kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapayittha, ahampi imassa adhikÄ•
ekassa buddhassa sÄ• sane tathÄ• rÅ«po bhaveyya" nti patthanaá¹ƒ akÄ• si. satthÄ• tassa
"anÄ• gate gotamabuddhassa sÄ• sane kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• naá¹ƒ aggo bhavissasÄ

sopi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• kappasatasahassaá¹ƒ devesu ca manussesu ca sa
dasabalassa uppattito puretarameva devalokÄ• cavitvÄ• kÄ• á¸·iyÄ• nÄ• ma kuraragharik
kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• paripakke gabbhe rÄ• jagahanagare attano kula

tasmiá¹ƒ samaye amhÄ• kaá¹ƒ satthÄ• sabbaÃ±Ã±utaá¹ƒ patto isipatane dhammacakkaá¹
dhammacakkappavattane dasasahassacakkavÄ• á¸·adevatÄ• sannipatiá¹ƒsu. tattha eko aa
yakkhasenÄ• patÄ«naá¹ƒ abbhantare sÄ• tÄ• giro nÄ• ma yakkho dasabalassa dhammakat
patiá¹-á¹-hÄ• ya cintesi - "kiá¹ƒ nu kho ayaá¹ƒ evaá¹ƒ madhuradhammakathÄ• mama sahÄ
sutÄ• " ti? so devasaá¹…ghassa antare olokento taá¹ƒ apassitvÄ• "addhÄ• mama sahÄ• y
uppannabhÄ• vaá¹ƒ na jÄ• nÄ• ti, gacchÄ• mi dasabalassa ceva vaá¹‡á¹‡aá¹ƒ kathessÄ• m
Ä• rocessÄ• mÄ«" ti attano parisÄ• ya saddhiá¹ƒ rÄ• jagahamatthakena tassa santikaá¹ƒ pÄ

hemavatopi \Be I 187/ tiyojanasahassaá¹ƒ himavantaá¹ƒ akÄ• lapupphitaá¹ƒ disvÄ• "mama
saddhiá¹ƒ himavantakÄ«á¸·itaá¹ƒ kÄ«á¸·issÄ• mÄ«" ti attano parisÄ• ya saddhiá¹ƒ rÄ• jagal
pÄ• yÄ• si. tesaá¹ƒ dvinnampi aggabalakÄ• yÄ• kulagharikÄ• ya kÄ• á¸·iupÄ• sikÄ• ya nive
"tumhe kassa parisÄ• , mayaá¹ƒ sÄ• tÄ• girassa. tumhe kassa parisÄ• , mayaá¹ƒ hemavata
haá¹-á¹-hatuá¹-á¹-hÄ• va gantvÄ• tesaá¹ƒ yakkhasenÄ• patÄ«naá¹ƒ Ä• rocayiá¹ƒsu. tepi ta
239/ upÄ• sikÄ• ya nivesanamatthake samÄ• gacchiá¹ƒsu. sÄ• tÄ• giro hemavataá¹ƒ Ä• ha
ti? tava santikaá¹ƒ sammÄ• ti. kiá¹ƒkÄ• raá¹‡Ä• ti? himavantaá¹ƒ pupphitaá¹ƒ disvÄ• tayÄ•
kÄ«á¸·issÄ• mÄ«ti. tvaá¹ƒ pana, samma, kahaá¹ƒ gacchasÄ«ti? tava santikaá¹ƒ, sammÄ• ti
tvaá¹ƒ himavantassa kena pupphitabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«ti? na jÄ• nÄ• mi, sammÄ• ti. su
siddhatthakumÄ• ro dasasahassilokadhÄ• tuá¹ƒ kampetvÄ• paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã
dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ majjhe anuttaraá¹ƒ dhammacakkaá¹ƒ pavattesi. t
jÄ• nÄ• sÄ«ti? na jÄ• nÄ• mi, sammÄ• ti. tvaá¹ƒ ettakameva á¹-hÄ• naá¹ƒ pupphitanti aÃ±Ã
sakkÄ• ratthÄ• ya sakaladasasahassacakkavÄ• á¸·aá¹ƒ ekamÄ• lÄ• guá¸·asadisaá¹ƒ ajja jÄ
pupphantu, tayÄ• so satthÄ• akkhÄ«ni pÅ«retvÄ• diá¹-á¹-hoti. Ä• ma, samma, satthÄ• ca
suto, amataÃ±ca pÄ«taá¹ƒ. ahaá¹ƒ "etaá¹ƒ amatadhammaá¹ƒ tampi jÄ• nÄ• pessÄ• mÄ«" t
sammÄ• ti. tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ kathentÄ• naá¹ƒyeva upÄ• sikÄ• sirisayanato uá¹

kathÄ• sallÄ• paá¹ƒ sutvÄ• sadde nimittaá¹ƒ gaá¹‡hi. "ayaá¹ƒ saddo uddhaá¹ƒ, na heá¹-á¹-
no manussabhÄ• sito" ti sallakkhetvÄ• ohitasotÄ• paggahitamÄ• nasÄ• hutvÄ• nisÄ«di. t

"ajja pannaraso uposatho (iti sÄ• tÄ• giro yakkho),

dibbÄ• ratti upaá¹-á¹-hitÄ• .

anomanÄ• maá¹ƒ satthÄ• raá¹ƒ,

handa passÄ• ma gotama" nti || (Sn 153) -

evaá¹ƒ \Be I 188/ sÄ• tÄ• girena vutte -

"kacci mano supaá¹‡ihito (iti hemavato yakkho),

sabbabhÅ«tesu tÄ• dino.

kacci \Ne I 186/ iá¹-á¹-he aniá¹-á¹-he ca,

saá¹…kappassa vasÄ«katÄ• " ti || (Sn 154).

evaá¹ƒ \Ee I 240/ hemavato satthu kÄ• yasamÄ• cÄ• raÃ±ca Ä• jÄ«vaÃ±ca manosamÄ• c
pucchitaá¹ƒ sÄ• tÄ• giro vissajjesi. evaá¹ƒ satthu sarÄ«ravaá¹‡á¹‡aguá¹‡avaá¹‡á¹‡akathan
niá¹-á¹-hite hemavato sahÄ• yakassa dhammadesanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ•

atha, kÄ• á¸·Ä« upÄ• sikÄ• , parassa dhamme desÄ«yamÄ• ne tathÄ• gataá¹ƒ adiá¹-á¹-hap
anussavappasÄ• daá¹ƒ uppÄ• detvÄ• parassa vaá¸• á¸• hitaá¹ƒ bhojanaá¹ƒ bhuÃ±jamÄ• n
patiá¹-á¹-hÄ• si. sÄ• sabbamÄ• tugÄ• mÄ• naá¹ƒ antare paá¹-hamakasotÄ• pannÄ• sabba
sotÄ• pattibhÄ• vena tameva rattiá¹ƒ gabbhavuá¹-á¹-hÄ• naá¹ƒ jÄ• taá¹ƒ, paá¹-iladdhadÄ• n
nÄ• maggahaá¹‡adivase soá¹‡oti nÄ• maá¹ƒ akÄ• si. sÄ• yathÄ• ruciyÄ• kulagehe vasitvÄ

tasmiá¹ƒ samaye mahÄ• kaccÄ• natthero taá¹ƒ nagaraá¹ƒ upanissÄ• ya upavatte pabbate
theraá¹ƒ upaá¹-á¹-hÄ• ti. thero nibaddhaá¹ƒ tassÄ• nivesanaá¹ƒ gacchati. soá¹‡adÄ• rakop
santike vicaranto vissÄ• siko ahosi. so aparena samayena therassa santike pabbaji. thero ta
upasampÄ• detukÄ• mo tÄ«á¹‡i vassÄ• ni gaá¹‡aá¹ƒ pariyesitvÄ• upasampÄ• desi. so upa
kathÄ• petvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ• therasseva santike sutta
vutthavasso pavÄ• retvÄ• satthÄ• raá¹ƒ passitukÄ• mo hutvÄ• upajjhÄ• yaá¹ƒ Ä• pucchi. t

gate satthÄ• taá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasÄ• petvÄ• dhammaá¹ƒ ajjhesissati, tvaá¹ƒ dh
satthÄ• tava dhammakathÄ• ya pasÄ«ditvÄ• tuyhaá¹ƒ varaá¹ƒ dassati. tvaá¹ƒ varaá¹ƒ gaá
gaá¹‡hÄ• hi, mama vacanena dasabalassa pÄ• de vandÄ• hÄ«" ti. so upajjhÄ• yena anuÃ±
mÄ• tuupÄ• sikÄ• ya gehaá¹ƒ gantvÄ• Ä• rocesi. sÄ• pi "sÄ• dhu \Be I 189/, tÄ• ta, tvaá¹ƒ
gacchanto imaá¹ƒ kambalaá¹ƒ Ä• haritvÄ• satthu vasanagandhakuá¹-iyÄ• bhÅ«mattharaá
kambalaá¹ƒ adÄ• si. soá¹‡atthero taá¹ƒ Ä• dÄ• ya senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• anupu
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• dasabalassa buddhÄ• sane nisinnavelÄ• yameva upasaá¹
ekamantaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• Ä• nandatt
"Ä• nanda, imassa bhikkhussa \Ne I 187/ senÄ• sanaá¹ƒ jÄ• nÄ• hÄ«" ti. thero satthu adhip
antogandhakuá¹-iyaá¹ƒyeva bhÅ«mattharaá¹‡aá¹ƒ ussÄ• rento viya atthari.

atha kho bhagavÄ• bahudevarattiá¹ƒ ajjhokÄ• se vÄ«tinÄ• metvÄ• vihÄ• raá¹ƒ pÄ• visi, Ä
bahudevarattiá¹ƒ ajjhokÄ• se vÄ«tinÄ• metvÄ• vihÄ• raá¹ƒ pÄ• visi. satthÄ• pacchimayÄ•
paccÅ«sasamaye vuá¹-á¹-hÄ• ya nisÄ«ditvÄ• "ettakena kÄ• lena soá¹‡assa kÄ• yadaratho
bhavissatÄ«" ti Ã±atvÄ• Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ ajjhesi - "paá¹-ibhÄ• tu taá¹ƒ bhikkhu d
soá¹‡atthero madhurassarena ekabyaÃ±janampi avinÄ• sento aá¹-á¹-hakavaggiyÄ• ni suttÄ
abhÄ• si. kathÄ• pariyosÄ• ne bhagavÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• "suggahito te bhikkhu d
ajja ca ekasadisÄ• va desanÄ• , kiÃ±ci Å«naá¹ƒ vÄ• adhikaá¹ƒ vÄ• natthÄ«" ti pasannabh
soá¹‡attheropi "ayaá¹ƒ okÄ• so" ti sallakkhetvÄ• upajjhÄ• yassa vacanena dasabalaá¹ƒ var
vinayadharapaÃ±camena gaá¹‡ena upasampadaá¹ƒ Ä• diá¹ƒ katvÄ• sabbe vare yÄ• ci, sa
mÄ• tuupÄ• sikÄ• ya vacanena vanditvÄ• "ayaá¹ƒ, bhante, upÄ• sikÄ• ya tumhÄ• kaá¹ƒ va
bhÅ«mattharaá¹‡atthaá¹ƒ kambalo \Ee I 242/ pahito" ti kambalaá¹ƒ datvÄ• uá¹-á¹-hÄ• yÄ• s
vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. ayamettha saá¹…khepo, vitthÄ• rato pana t
katvÄ• sabbaá¹ƒ sutte Ä• gatameva.

iti thero satthu santikÄ• aá¹-á¹-ha vare labhitvÄ• upajjhÄ• yassa santikaá¹ƒ gantvÄ• sabb
Ä• rocesi. punadivase mÄ• tuupÄ• sikÄ• ya nivesanadvÄ• raá¹ƒ gantvÄ• bhikkhÄ• ya aá¹-á
me dvÄ• re á¹-hito" ti sutvÄ• vegena Ä• gantvÄ• abhivÄ• detvÄ• hatthato pattaá¹ƒ gahetv
nisÄ«dÄ• petvÄ• bhojanaá¹ƒ adÄ• si. atha naá¹ƒ bhattakiccapariyosÄ• ne Ä• ha - "diá¹-á¹-h
ti? Ä• ma upÄ• siketi. vandito te mama vacanenÄ• ti? Ä• ma vandito, sopi ca me kambalo ta
vasanaá¹-á¹-hÄ• ne bhÅ«mattharaá¹‡aá¹ƒ katvÄ• atthatoti. kiá¹ƒ, tÄ• ta, tayÄ• kira satthu
satthÄ• rÄ• ca te sÄ• dhukÄ• ro dinnoti? tayÄ• kathaá¹ƒ Ã±Ä• taá¹ƒ upÄ• siketi? tÄ• ta, m
devatÄ• dasabalena tuyhaá¹ƒ sÄ• dhukÄ• raá¹ƒ dinnadivase "sakaladasasahassacakkavÄ
adaá¹ƒsÅ«" ti Ä• ha - tÄ• ta, tayÄ• kathitadhammakathaá¹ƒ buddhÄ• naá¹ƒ kathitaniyÄ• me
paccÄ• sÄ«sÄ• mÄ«ti. thero mÄ• tu kathaá¹ƒ sampaá¹-icchi. sÄ• tassa adhivÄ• sanaá¹ƒ vi
kÄ• retvÄ• dasabalassa kathitaniyÄ• meneva attano dhammakathaá¹ƒ \Ne I 188/ kathÄ• pe
samuá¹-á¹-hitaá¹ƒ. satthÄ• aparabhÄ• ge ariyagaá¹‡amajjhe nisinno theraá¹ƒ kalyÄ• á¹‡av
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

sÄ«valittheravatthu

<207> navame \Ee I 243/ __lÄ• bhÄ«naá¹ƒ yadidaá¹ƒ sÄ«valÄ«_ti á¹-hapetvÄ• tathÄ• gata
bhikkhÅ«naá¹ƒ sÄ«valitthero aggoti dasseti. tassa paÃ±hakamme ayamanupubbikathÄ• - a
padumuttarabuddhakÄ• le vuttanayeneva vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dhan
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ lÄ• bhÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "m
bhavituá¹ƒ vaá¹-á¹-atÄ«" ti dasabalaá¹ƒ nimantetvÄ• purimanayeneva sattÄ• haá¹ƒ mahÄ•
ahampi iminÄ• adhikÄ• rakammena aÃ±Ã±aá¹ƒ sampattiá¹ƒ na patthemi, anÄ• gate pana e
ahampi tumhehi so etadagge á¹-hapitabhikkhu viya lÄ• bhÄ«naá¹ƒ aggo bhaveyya" nti patth
anantarÄ• yaá¹ƒ disvÄ• "ayaá¹ƒ te patthanÄ• anÄ• gate gotamassa buddhassa sÄ• sane s
byÄ• karitvÄ• pakkÄ• mi.

sopi kulaputto yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto vipassÄ«bu
bandhumatÄ«nagarato avidÅ«re ekasmiá¹ƒ gÄ• me paá¹-isandhiá¹ƒ gaá¹‡hi. tasmiá¹ƒ sama
raÃ±Ã±Ä• saddhiá¹ƒ sÄ• kacchitvÄ• sÄ• kacchitvÄ• dasabalassa \Be I 191/ dÄ• naá¹ƒ de
ekato hutvÄ• dÄ• naá¹ƒ dentÄ• "kiá¹ƒ nu kho amhÄ• kaá¹ƒ dÄ• namukhe natthÄ«" ti madh
addasaá¹ƒsu. te "yato kutoci Ä• harissÄ• mÄ• " ti janapadato nagaraá¹ƒ pavisanamagge pu
tadÄ• esa kulaputto attano gÄ• mato guá¸·adadhivÄ• rakaá¹ƒ gahetvÄ• "kiÃ±cideva Ä• ha
gacchanto mukhaá¹ƒ dhovitvÄ• "dhotahatthapÄ• do pavisissÄ• mÄ«" ti phÄ• sukaá¹-á¹-hÄ•
naá¹…galasÄ«samattaá¹ƒ nimmakkhikaá¹ƒ daá¹‡á¸• akamadhuá¹ƒ disvÄ• "puÃ±Ã±ena me
nagaraá¹ƒ pavisati. nÄ• garehi á¹-hapitapuriso taá¹ƒ disvÄ• , "bho purisa, kassimaá¹ƒ Ä• ha
pucchi. na kassaci sÄ• mi, vikkiá¹‡ituá¹ƒ pana me idaá¹ƒ Ä• nÄ«tanti. tena hi, bho purisa, im
gahetvÄ• etaá¹ƒ madhuÃ±ca guá¸·adadhiÃ±ca dehÄ«ti.

so cintesi - "idaá¹ƒ na bahumÅ«laá¹ƒ, ayaÃ±ca ekappahÄ• reneva bahuá¹ƒ deti, vÄ«maá¹ƒ
\Ne I 189/. tato naá¹ƒ "nÄ• haá¹ƒ ekakahÄ• paá¹‡ena demÄ«" ti Ä• ha. yadi evaá¹ƒ, dve gal
na demÄ«ti. etenupÄ• yena vaá¸• á¸• hantaá¹ƒ vaá¸• á¸• hantaá¹ƒ sahassaá¹ƒ pÄ• puá¹‡i. s
na vaá¹-á¹-ati, hotu tÄ• va, imassa kattabbakiccaá¹ƒ pucchissÄ• mÄ«" ti. atha naá¹ƒ Ä• ha -
bahuagghanakaá¹ƒ, tvaÃ±ca bahuá¹ƒ desi, kena kammena idaá¹ƒ gaá¹‡hÄ• sÄ«" ti? idha, b
saddhiá¹ƒ paá¹-ivirujjhitvÄ• vipassÄ«dasabalassa dÄ• naá¹ƒ dentÄ• idaá¹ƒ dvayaá¹ƒ dÄ• n
pariyesanti. sace idaá¹ƒ dvayaá¹ƒ na labhissanti, nÄ• garÄ• naá¹ƒ parÄ• jayo bhavissati. tas
gaá¹‡hÄ• mÄ«ti. kiá¹ƒ panetaá¹ƒ nÄ• garÄ• nameva vaá¹-á¹-ati, na aÃ±Ã±esaá¹ƒ dÄ• tuá¹ƒ
kassaci dÄ• tuá¹ƒ avÄ• ritametanti. atthi pana te koci nÄ• garÄ• naá¹ƒ dÄ• ne ekadivasaá¹ƒ
natthi sammÄ• ti. imesaá¹ƒ pana dvinnaá¹ƒ sahassagghanakabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«ti? Ä•
gaccha, nÄ• garÄ• naá¹ƒ Ä• cikkha - "eko puriso imÄ• ni dve mÅ«lena na deti, sahatthenev
imesaá¹ƒ dvinnaá¹ƒ kÄ• raá¹‡Ä• nirussukkÄ• hothÄ• " ti. tvaá¹ƒ pana me imasmiá¹ƒ dÄ• n
jeá¹-á¹-hakabhÄ• vassa kÄ• yasakkhÄ« hohÄ«ti.

so gÄ• mavÄ• sÄ« paribbayatthaá¹ƒ gahitamÄ• sakena paÃ±cakaá¹-ukaá¹ƒ gahetvÄ• cuá
kaÃ±jiyaá¹ƒ vÄ• hetvÄ• tattha madhupaá¹-alaá¹ƒ \Ee I 245/ pÄ«á¸·etvÄ• paÃ±cakaá¹-ukac
ekasmiá¹ƒ paduminipatte pakkhipitvÄ• taá¹ƒ saá¹ƒvidahitvÄ• Ä• dÄ• ya \Be I 192/ dasabal
nisÄ«di. mahÄ• janena Ä• hariyamÄ• nassa sakkÄ• rassa antare attano pattavÄ• raá¹ƒ olok
satthu santikaá¹ƒ gantvÄ• "bhagavÄ• ayaá¹ƒ mayhaá¹ƒ duggatapaá¹‡á¹‡Ä• kÄ• ro, imaá¹ƒ
gaá¹‡hathÄ• " ti. satthÄ• tassa anukampaá¹ƒ paá¹-icca catumahÄ• rÄ• jadattiyena selamay
paá¹-iggahetvÄ• yathÄ• aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassassa diyyamÄ• naá¹ƒ na kh
adhiá¹-á¹-hÄ• si. sopi kulaputto niá¹-á¹-hitabhattakiccaá¹ƒ bhagavantaá¹ƒ abhivÄ• detvÄ• e
Ä• ha - "diá¹-á¹-ho me bhagavÄ• ajja bandhumatÄ«nagaravÄ• sikehi tumhÄ• kaá¹ƒ sakkÄ•
imassa kammassa nissandena nibbattanibbattabhave lÄ• bhaggayasaggappatto bhaveyya"
kulaputtÄ• " ti vatvÄ• tassa ca nagaravÄ• sÄ«naÃ±ca bhattÄ• numodanaá¹ƒ katvÄ• pakkÄ

sopi kulaputto yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ
rÄ• jadhÄ«tÄ• ya kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. paá¹-isandhiggahaá¹‡ato paá¹-á¹-h
paá¹‡á¹‡Ä• kÄ• rasatÄ• ni pÄ• puá¹‡anti, suppavÄ• sÄ• sampattiá¹ƒ gacchati. atha naá¹ƒ
hatthena bÄ«japacchiá¹ƒ \Ne I 190/ phusÄ• penti, ekekabÄ«jato salÄ• kasatampi salÄ• kasa
ekakarÄ«sakhettato paÃ±Ã±Ä• sampi saá¹-á¹-hipi sakaá¹-Ä• ni uppajjanti. koá¹-á¹-hapÅ«raá
koá¹-á¹-hadvÄ• raá¹ƒ hatthena phusÄ• penti, rÄ• jadhÄ«tÄ• ya puÃ±Ã±ena gaá¹‡hantÄ• na
puna pÅ«rati. paripuá¹‡á¹‡abhattakumbhitopi "rÄ• jadhÄ«tÄ• ya puÃ±Ã±a" nti \Ee I 246/ vat
dentÄ• naá¹ƒ yÄ• va na ukkaá¸• á¸• hanti, na tÄ• va bhattaá¹ƒ khÄ«yati. dÄ• rake kucchigat
atikkamiá¹ƒsu.

gabbhe pana paripakke sattÄ• haá¹ƒ mahÄ• dukkhaá¹ƒ anubhosi. sÄ• sÄ• mikaá¹ƒ Ä• ma
jÄ«vamÄ• nÄ• va dÄ• naá¹ƒ dassÄ• mÄ«" ti satthu santikaá¹ƒ pesesi - "gaccha imaá¹ƒ pava
satthÄ• raá¹ƒ nimantehi, yaÃ±ca satthÄ• vadeti, taá¹ƒ sÄ• dhukaá¹ƒ upalakkhetvÄ• Ä• gan
ti. so gantvÄ• tassÄ• sÄ• sanaá¹ƒ bhagavato Ä• rocesi. satthÄ• "sukhinÄ« hotu suppavÄ•
sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«" ti Ä• ha. rÄ• jÄ• taá¹ƒ sutvÄ• bhagavanta
antogÄ• mÄ• bhimukho pÄ• yÄ• si. tassa pure Ä• gamanÄ• yeva suppavÄ• sÄ• ya kucchito
udakaá¹ƒ viya gabbho nikkhami, parivÄ• retvÄ• nisinnajano assumukhova hasituá¹ƒ Ä• rad
mahÄ• jano raÃ±Ã±o puttasÄ• sanaá¹ƒ Ä• rocetuá¹ƒ agamÄ• si.

rÄ• jÄ• tesaá¹ƒ iá¹…gitaá¹ƒ disvÄ• va "dasabalena kathitakathÄ• nipphannÄ• maÃ±Ã±e"
satthu sÄ• sanaá¹ƒ rÄ• jadhÄ«tÄ• ya Ä• rocesi. rÄ• jadhÄ«tÄ• "tayÄ• nimantitaá¹ƒ jÄ«vital
maá¹…galabhattaá¹ƒ bhavissati, gaccha sattÄ• haá¹ƒ dasabalaá¹ƒ nimantehÄ«" ti. rÄ• jÄ•
sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒsu.
santattacittaá¹ƒ nibbÄ• pento jÄ• toti __sÄ«validÄ• rako_tvevassa nÄ• maá¹ƒ akaá¹ƒsu. so
vasitattÄ• jÄ• takÄ• lato paá¹-á¹-hÄ• ya sabbakammakkhamo ahosi. dhammasenÄ• pati sÄ

saddhiá¹ƒ kathÄ• sallÄ• paá¹ƒ akÄ• si. satthÄ• pi dhammapade gÄ• thaá¹ƒ abhÄ• si -

"yomaá¹ƒ \Ee I 247/ palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ• raá¹ƒ mohamaccagÄ• .

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡a" nti || (Dhp 414).

atha naá¹ƒ thero evamÄ• ha - "kiá¹ƒ pana tayÄ• evarÅ«paá¹ƒ dukkharÄ• siá¹ƒ anubhavitv
191/ vaá¹-á¹-atÄ«" ti? labhamÄ• no pabbajeyyaá¹ƒ, bhanteti. suppavÄ• sÄ• taá¹ƒ dÄ• raka
kathentaá¹ƒ disvÄ• "kiá¹ƒ nu kho me putto dhammasenÄ• patinÄ• saddhiá¹ƒ kathetÄ«" ti t
pucchi - "mayhaá¹ƒ putto tumhehi saddhiá¹ƒ kiá¹ƒ katheti, bhadante" ti? attanÄ• anubhÅ«ta
gabbhavÄ• sadukkhaá¹ƒ kathetvÄ• tumhehi anuÃ±Ã±Ä• to pabbajissÄ• mÄ«ti vadatÄ«ti. s
nanti. thero taá¹ƒ vihÄ• raá¹ƒ netvÄ• tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ•
aÃ±Ã±ena ovÄ• dena kammaá¹ƒ atthi, tayÄ• satta vassÄ• ni anubhÅ«tadukkhameva pacca
pabbÄ• janameva tumhÄ• kaá¹ƒ bhÄ• ro, yaá¹ƒ pana mayÄ• kÄ• tuá¹ƒ sakkÄ• , tamahaá¹
paá¹-hamakesavaá¹-á¹-iyÄ• ohÄ• ritakkhaá¹‡eyeva sotÄ• pattiphale patiá¹-á¹-hÄ• si, dutiyÄ
sakadÄ• gÄ• miphale, tatiyÄ• ya anÄ• gÄ• miphale. sabbesaá¹ƒyeva pana kesÄ• naá¹ƒ oro
ca apacchÄ• apurimÄ• ahosi. tassa pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhusaá¹…ghass
yadicchakaá¹ƒ uppajjanti. evaá¹ƒ ettha vatthu samuá¹-á¹-hitaá¹ƒ.

aparabhÄ• ge \Be I 194/ satthÄ• sÄ• vatthiá¹ƒ agamÄ• si. thero satthÄ• raá¹ƒ abhivÄ• det
puÃ±Ã±aá¹ƒ vÄ«maá¹ƒsissÄ• mi, paÃ±ca me bhikkhusatÄ• ni dethÄ• " ti Ä• ha \Ee I 248/. g
paÃ±casate bhikkhÅ« gahetvÄ• himavantÄ• bhimukhaá¹ƒ gacchanto aá¹-avimaggaá¹ƒ gac
diá¹-á¹-hÄ• nigrodhe adhivatthÄ• devatÄ• satta divasÄ• ni dÄ• naá¹ƒ adÄ• si. iti so -

"nigrodhaá¹ƒ paá¹-hamaá¹ƒ passi, dutiyaá¹ƒ paá¹‡á¸• avapabbataá¹ƒ.

tatiyaá¹ƒ aciravatiyaá¹ƒ, catutthaá¹ƒ varasÄ• garaá¹ƒ ||

"paÃ±camaá¹ƒ himavantaá¹ƒ so, chaá¹-á¹-haá¹ƒ chaddantupÄ• gami.

sattamaá¹ƒ gandhamÄ• danaá¹ƒ, aá¹-á¹-hamaá¹ƒ atha revata" nti ||

sabbaá¹-á¹-hÄ• nesu satta satta divasÄ• neva dÄ• naá¹ƒ adaá¹ƒsu. gandhamÄ• danapabb
nÄ• ma sattadivasesu ekadivasaá¹ƒ khÄ«rapiá¹‡á¸• apÄ• taá¹ƒ adÄ• si, ekadivasaá¹ƒ sapp
bhikkhusaá¹…gho Ä• ha - "Ä• vuso, imassa devaraÃ±Ã±o neva dhenuyo duyhamÄ• nÄ• pa
dadhinimmathanaá¹ƒ, kuto te, devarÄ• ja, imaá¹ƒ uppajjatÄ«" ti? "bhante, kassapadasabala

khÄ«rasalÄ• kabhattadÄ• nassetaá¹ƒ \Ne I 192/ phala" nti devarÄ• jÄ• Ä• ha. aparabhÄ• g
khadiravaniyarevatassa paccuggamanaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ attano sÄ• s
lÄ• bhaggayasaggappattÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

vakkalittheravatthu

<208> dasame __saddhÄ• dhimuttÄ• na_nti saddhÄ• ya adhimuttÄ• naá¹ƒ, balavasaddhÄ
vakkalitthero aggoti dasseti. aÃ±Ã±esaá¹ƒ hi saddhÄ• vaá¸• á¸• hetabbÄ• hoti, therassa pa
tasmÄ• so saddhÄ• dhimuttÄ• naá¹ƒ aggoti vutto. __vakkalÄ«_ti panassa nÄ• maá¹ƒ.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi atÄ«te padumuttarabuddhakÄ• le
vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bh
saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "mayÄ• pi anÄ• gate eva
vaá¹-á¹-atÄ«" ti vuttanayeneva satthÄ• raá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ d
vanditvÄ• , "bhante, ahampi iminÄ• adhikÄ• rakammena tumhehi saddhÄ• dhimuttÄ• naá¹
viya anÄ• gate \Be I 195/ ekassa buddhassa sÄ• sane saddhÄ• dhimuttÄ• naá¹ƒ aggo bhav
satthÄ• tassa anantarÄ• yaá¹ƒ disvÄ• byÄ• karitvÄ• pakkÄ• mi.

sopi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ satthuk
brÄ• hmaá¹‡akule paá¹-isandhiá¹ƒ gaá¹‡hi, vakkalÄ«tissa nÄ• maá¹ƒ akaá¹ƒsu. so vuddhip
uggaá¹‡hitvÄ• dasabalaá¹ƒ bhikkhusaá¹…ghaparivutaá¹ƒ sÄ• vatthiyaá¹ƒ carantaá¹ƒ disvÄ
sarÄ«rasampattiá¹ƒ olokento sarÄ«rasampattidassanena atitto dasabalena saddhiá¹ƒyeva v
gacchantena saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• sarÄ«ranipphattiá¹ƒ olokentova tiá¹-á¹-hati. dh
nisÄ«ditvÄ• dhammaá¹ƒ kathentassa sammukhaá¹-á¹-hÄ• ne á¹-hito dhammaá¹ƒ suá¹‡Ä• t
paá¹-ilabhitvÄ• "agÄ• ramajjhe vasanto nibaddhaá¹ƒ dasabalassa dassanaá¹ƒ na labhissÄ
yÄ• citvÄ• satthu santike pabbaji.

tato paá¹-á¹-hÄ• ya á¹-hapetvÄ• Ä• hÄ• rakaraá¹‡avelaá¹ƒ avasesakÄ• le yattha á¹-hitena
passituá¹ƒ, tattha á¹-hito yonisomanasikÄ• raá¹ƒ pahÄ• ya dasabalaá¹ƒ olokentova viharati.
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamento dÄ«ghampi addhÄ• naá¹ƒ tasmiá¹ƒ rÅ«padassanavas
"idÄ• nissa \Ne I 193/ Ã±Ä• á¹‡aá¹ƒ paripÄ• kagataá¹ƒ, sakkÄ• etaá¹ƒ bodhetu" nti Ã±atvÄ
vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ
passati, so dhammaá¹ƒ passati. dhammaÃ±hi, vakkali \Ee I 250/, passanto maá¹ƒ passati, n
dhammaá¹ƒ passatÄ«" ti.

satthari evaá¹ƒ ovadantepi thero dasabalassa dassanaá¹ƒ pahÄ• ya neva aÃ±Ã±attha gant
satthÄ• "nÄ• yaá¹ƒ bhikkhu saá¹ƒvegaá¹ƒ alabhitvÄ• bujjhissatÄ«" ti upakaá¹-á¹-hÄ• ya va
rÄ• jagahaá¹ƒ gantvÄ• vassÅ«panÄ• yikadivase "apehi, vakkalÄ«" ti theraá¹ƒ paá¹‡Ä• meti

Ä• deyyavacanÄ• honti, tasmÄ• thero satthÄ• raá¹ƒ paá¹-ippharitvÄ• á¹-hÄ• tuá¹ƒ asakko
sammukhe Ä• gantuá¹ƒ avisahanto "kiá¹ƒ dÄ• ni sakkÄ• kÄ• tuá¹ƒ, tathÄ• gatenamhi paá¹-
na labhÄ• mi, kiá¹ƒ mayhaá¹ƒ jÄ«vitenÄ• " ti gijjhakÅ«á¹-apabbate papÄ• taá¹-á¹-hÄ• naá¹ƒ
kilamanabhÄ• vaá¹ƒ Ã±atvÄ• "ayaá¹ƒ bhikkhu mama santikÄ• assÄ• saá¹ƒ alabhanto \Be
upanissayaá¹ƒ nÄ• seyyÄ• " ti attÄ• naá¹ƒ dassetuá¹ƒ obhÄ• saá¹ƒ vissajjesi. athassa satth
paá¹-á¹-hÄ• ya eva mahantaá¹ƒ sokasallaá¹ƒ pahÄ«naá¹ƒ. satthÄ• sukkhataá¸·Ä• ke oghaa
vakkalittherassa balavapÄ«tisomanassaá¹ƒ uppÄ• detuá¹ƒ dhammapade imaá¹ƒ gÄ• thamÄ

"pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukha" nti || (Dhp 381).

vakkalittherassa ca "ehi, vakkalÄ«" ti hatthaá¹ƒ pasÄ• resi. thero "dasabalo me diá¹-á¹-ho, e
avhÄ• yanampi laddha" nti balavapÄ«tiá¹ƒ uppÄ• detvÄ• "kuto gacchÄ• mÄ«" ti attano gam
dasabalassa sammukhe Ä• kÄ• se pakkhanditvÄ• paá¹-hamapÄ• dena pabbate á¹-hitoyeva
I 251/ Ä• vajjento Ä• kÄ• seyeva pÄ«tiá¹ƒ vikkhambhetvÄ• saha paá¹-isambhidÄ• hi arahat
vandamÄ• nova otari. aparabhÄ• ge satthÄ• ariyagaá¹‡amajjhe nisinno theraá¹ƒ saddhÄ• d
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

dutiyavaggavaá¹‡á¹‡anÄ• .

14. etadaggavaggo

(14) 3. tatiyaetadaggavaggo

<209> tatiyavaggassa \Ne I 194/ paá¹-hame __sikkhÄ• kÄ• mÄ• na_nti tisso sikkhÄ• kÄ• n
sampiyÄ• yitvÄ• sikkhantÄ• nanti attho. __rÄ• hulo_ti attano puttaá¹ƒ rÄ• hulattheraá¹ƒ das
pabbajitadivasato paá¹-á¹-hÄ• ya pÄ• tova uá¹-á¹-hahanto hatthapÅ«raá¹ƒ vÄ• likaá¹ƒ ukkhi
ajja dasabalassa ceva Ä• cariyupajjhÄ• yÄ• naÃ±ca santikÄ• ettakaá¹ƒ ovÄ• daÃ±ceva anu
pattheti. tasmÄ• sikkhÄ• kÄ• mÄ• naá¹ƒ aggo nÄ• ma jÄ• toti.

<210> dutiye __saddhÄ• pabbajitÄ• na_nti saddhÄ• ya pabbajitÄ• naá¹ƒ. __raá¹-á¹-hapÄ•
pÄ• letuá¹ƒ samattho, bhinnaá¹ƒ vÄ• raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ samatthe kule jÄ• totip
raá¹-á¹-hapÄ• loti saá¹…khaá¹ƒ gato. so hi satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhas
katvÄ• mÄ• tÄ• pitaro pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• pabbajito. tasmÄ• saddhÄ• pabbaji

rÄ• hula-raá¹-á¹-hapÄ• lattheravatthu

imesaá¹ƒ pana ubhinnampi therÄ• naá¹ƒ paÃ±hakamme ayamanupubbikathÄ• - ete kira d
padumuttarabuddhakÄ• le haá¹ƒsavatÄ«nagare gahapatimahÄ• sÄ• lakule nibbattiá¹ƒsu. te
vÄ• gottaá¹ƒ vÄ• na kathiyati. vayappattÄ• pana gharÄ• vÄ• se patiá¹-á¹-hÄ• ya attano at
attano attano \Ee I 252/ ratanakoá¹-á¹-hÄ• gÄ• rakammike pakkosÄ• petvÄ• aparimÄ• á¹‡a
"imaá¹ƒ ettakaá¹ƒ dhanarÄ• siá¹ƒ ayyakapayyakÄ• dayo attanÄ• saddhiá¹ƒ gahetvÄ• gant
dÄ• ni yena kenaci upÄ• yena imaá¹ƒ dhanaá¹ƒ gahetvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«" ti te ubho
á¹-hÄ• nesu kapaá¹‡addhikÄ• dÄ«naá¹ƒ mahÄ• dÄ• naá¹ƒ dÄ• tuá¹ƒ Ä• raddhÄ• . eko atta
pucchitvÄ• yÄ• gukhajjakÄ• dÄ«su yassa yaá¹ƒ paá¹-ibhÄ• ti, tassa taá¹ƒ adÄ• si, tassa te
Ä• gatapÄ• koti \Ne I 195/ nÄ• maá¹ƒ jÄ• taá¹ƒ. itaro apucchitvÄ• va gahitagahitabhÄ• janaá
deti, tassapi teneva kÄ• raá¹‡ena anaggapÄ• koti nÄ• maá¹ƒ jÄ• taá¹ƒ, appamÄ• á¹‡apÄ• k

te ubhopi ekadivasaá¹ƒ pÄ• tova mukhadhovanatthaá¹ƒ bahigÄ• maá¹ƒ agamaá¹ƒsu. tasm
mahiddhikÄ• tÄ• pasÄ• bhikkhÄ• cÄ• ratthÄ• ya Ä• kÄ• sena Ä• gantvÄ• tesaá¹ƒ sahÄ• y
no ete passiá¹ƒsÅ«" ti ekapasse aá¹-á¹-haá¹ƒsu. te ubhopi janÄ• tesaá¹ƒ lÄ• bubhÄ• janÄ•
saá¹ƒvidhÄ• ya antogÄ• maá¹ƒ sandhÄ• ya bhikkhÄ• ya gatÄ• naá¹ƒ santikaá¹ƒ Ä• gamma
"kÄ• ya velÄ• ya Ä• gatattha mahÄ• puÃ±Ã±Ä• " ti Ä• haá¹ƒsu. te "adhunÄ• va, bhante" ti v
hatthato lÄ• bubhÄ• janaá¹ƒ gahetvÄ• attano attano gehaá¹ƒ netvÄ• bhattakiccapariyosÄ•
bhikkhÄ• gahaá¹‡atthaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hiá¹ƒsu.

tesu eko tÄ• paso sapariá¸·Ä• hakÄ• yadhÄ• tuko hoti. so attano Ä• nubhÄ• vena mahÄ• s
pathavindharanÄ• garÄ• jassa bhavanaá¹ƒ gantvÄ• divÄ• vihÄ• raá¹ƒ nisÄ«dati. so utusap
paccÄ• gantvÄ• attano upaá¹-á¹-hÄ• kassa gehe bhattÄ• numodanaá¹ƒ karonto "pathavind
I 253/ hotÅ«" ti vadati. atha naá¹ƒ ekadivasaá¹ƒ upaá¹-á¹-hÄ• ko pucchi - "bhante, tumhe an
â€™pathavindharanÄ• gabhavanaá¹ƒ viya hotÅ«â€™ ti vadatha, mayamassa atthaá¹ƒ na jÄ
idaá¹ƒ, bhante" ti? Ä• ma, kuá¹-umbiya ahaá¹ƒ "tumhÄ• kaá¹ƒ sampatti pathavindharanÄ• g
hotÅ«" ti vadÄ• mÄ«ti. kuá¹-umbiko tato paá¹-á¹-hÄ• ya pathavindharanÄ• garÄ• jabhavane

itaro tÄ• paso tÄ• vatiá¹ƒsabhavanaá¹ƒ gantvÄ• suÃ±Ã±e serisakavimÄ• ne divÄ• vihÄ• ra
gacchanto ca sakkassa devarÄ• jassa sampattiá¹ƒ disvÄ• attano upaá¹-á¹-hÄ• kassa anum
"sakkavimÄ• naá¹ƒ viya hotÅ«" ti vadati. atha naá¹ƒ sopi kuá¹-umbiyo itaro sahÄ• yako taá¹
pucchi. so tassa vacanaá¹ƒ sutvÄ• sakkabhavane cittaá¹ƒ á¹-hapesi. te ubhopi patthitaá¹-á
nibbattÄ• .

pathavindharabhavane nibbatto pathavindharanÄ• garÄ• jÄ• nÄ• ma jÄ• to. so nibbattakk
disvÄ• "amanÄ• passa vata me á¹-hÄ• nassa kulupakatÄ• paso vaá¹‡á¹‡aá¹ƒ kathesi, urer
vicaraá¹‡aá¹-á¹-hÄ• nametaá¹ƒ, nÅ«na so aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ na jÄ• nÄ• tÄ«" ti vippa
taá¹ƒkhaá¹‡eyeva alaá¹…katapaá¹-iyattÄ• ni nÄ• ganÄ• á¹-akÄ• ni sabbadisÄ• su tÅ«riyÄ•
tasmiá¹ƒyeva khaá¹‡e taá¹ƒ attabhÄ• vaá¹ƒ vijahitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡Ä« ahosi. anv

mahÄ• rÄ• jÄ• no sakkassa upaá¹-á¹-hÄ• naá¹ƒ gacchanti. tasmÄ• sopi virÅ«pakkhena nÄ
upaá¹-á¹-hÄ• naá¹ƒ gato. sakko taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• saÃ±jÄ• ni. atha
á¹-hitakÄ• le "kahaá¹ƒ nibbattosi \Ee I 254/ sammÄ• " ti pucchi. mÄ• kathesi, mahÄ• rÄ• ja,
parisakkanaá¹-á¹-hÄ• ne nibbattomhi, tumhe pana kalyÄ• á¹‡amittaá¹ƒ labhitthÄ• ti. samma
nibbattomhÄ«" ti mÄ• vitakkayi \Be I 199/, padumuttaradasabalo loke nibbatto, tassa adhik
imaá¹ƒyeva á¹-hÄ• naá¹ƒ patthehi, ubho sukhaá¹ƒ vasissÄ• mÄ• ti. so "evaá¹ƒ, deva, kariss
padumuttaradasabalaá¹ƒ nimantetvÄ• attano nÄ• gabhavane nÄ• gaparisÄ• ya saddhiá¹ƒ
sakkÄ• rasammÄ• naá¹ƒ sajjesi.

satthÄ• punadivase uá¹-á¹-hite aruá¹‡e attano upaá¹-á¹-hÄ• kaá¹ƒ sumanattheraá¹ƒ Ä• ma
tathÄ• gato dÅ«raá¹ƒ bhikkhÄ• cÄ• raá¹ƒ gamissati, mÄ• puthujjanabhikkhÅ« Ä• gacchantu
paá¹-isambhidÄ• ppattÄ• chaá¸·abhiÃ±Ã±Ä• va Ä• gacchantÅ«" ti. thero satthu vacanaá¹ƒ
satthÄ• rÄ• saddhiá¹ƒ satasahassÄ• bhikkhÅ« Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu. pathavindha
dasabalassa paccuggamanaá¹ƒ Ä• gato satthÄ• raá¹ƒ parivÄ• retvÄ• samuddamatthake m
maddamÄ• naá¹ƒ bhikkhusaá¹…ghaá¹ƒ oloketvÄ• Ä• dito satthÄ• raá¹ƒ, pariyosÄ• ne saá¹
puttaá¹ƒ uparevatasÄ• maá¹‡eraá¹ƒ nÄ• ma olokento "anacchariyo sesasÄ• vakÄ• naá¹ƒ e
pana taruá¹‡abÄ• ladÄ• rakassa evarÅ«po iddhÄ• nubhÄ• vo ativiya acchariyo" ti pÄ«tipÄ•

athassa bhavane dasabale nisinne sesabhikkhÅ«su koá¹-ito paá¹-á¹-hÄ• ya nisÄ«dantesu
sammukhaá¹-á¹-hÄ• neyeva uparevatasÄ• maá¹‡erassa Ä• sanaá¹ƒ pÄ• puá¹‡i. nÄ• garÄ•
dentopi sakiá¹ƒ dasabalaá¹ƒ oloketi, sakiá¹ƒ uparevatasÄ• maá¹‡eraá¹ƒ. tassa kira sarÄ«re
dvattiá¹ƒsa mahÄ• purisalakkhaá¹‡Ä• ni paÃ±Ã±Ä• yanti. tato nÄ• garÄ• jÄ• "ayaá¹ƒ sÄ• m
paÃ±Ã±Ä• yati, kiá¹ƒ nu kho \Ee I 255/ hotÄ«" ti avidÅ«re nisinnaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhu
bhante, sÄ• maá¹‡ero dasabalassa kiá¹ƒ hotÄ«" ti? putto, mahÄ• rÄ• jÄ• ti. so cintesi - "mal
vatÄ• yaá¹ƒ bhikkhu, evarÅ«passa sobhaggappattassa tathÄ• gatassa puttabhÄ• vaá¹ƒ labh
buddhÄ• naá¹ƒ sarÄ«rasadisaá¹ƒ paÃ±Ã±Ä• yati, mayÄ• pi anÄ• gate evarÅ«pena bhavituá
sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• , "bhante, ahaá¹ƒ imassa adhikÄ• rakammassÄ• nub
anÄ• gate ekassa buddhassa putto bhaveyya" nti patthanaá¹ƒ akÄ• si. satthÄ• \Be I 200/ a
"anÄ• gate gotamabuddhassa putto bhavissasÄ«" ti byÄ• karitvÄ• pakkÄ• mi.

pathavindharopi puna addhamÄ• se sampatte virÅ«pakkhena saddhiá¹ƒ sakkassa upaá¹-á
samÄ«pe á¹-hitaá¹ƒ sakko pucchi - "patthito te, samma, ayaá¹ƒ devaloko" ti? na patthito ma
dosaá¹ƒ addasÄ• ti? doso natthi, mahÄ• rÄ• ja, ahaá¹ƒ pana dasabalassa puttaá¹ƒ upareva
tassa me diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya aÃ±Ã±attha cittaá¹ƒ na nami, svÄ• haá¹ƒ "anÄ•
evarÅ«po putto bhaveyya" nti patthanaá¹ƒ akÄ• siá¹ƒ. tvampi, mahÄ• rÄ• ja, ekaá¹ƒ patthan
nibbattaá¹-á¹-hÄ• ne na vinÄ• bhavissÄ• mÄ• ti. sakko tassa vacanaá¹ƒ sampaá¹-icchitvÄ•
bhikkhuá¹ƒ disvÄ• "katarakulÄ• nu kho nikkhamitvÄ• ayaá¹ƒ kulaputto pabbajito" ti Ä• vajj
raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ samatthassa kulassa putto hutvÄ• cuddasa bhattacchede ka

pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• pabbajito" ti aÃ±Ã±Ä• si. Ã±atvÄ• ca pana ajÄ• nanto viya
sattÄ• haá¹ƒ mahÄ• sakkÄ• raá¹ƒ katvÄ• , "bhante, ahaá¹ƒ imassa kalyÄ• á¹‡akammassa r
ayaá¹ƒ kulaputto viya anÄ• gate ekassa buddhassa sÄ• sane saddhÄ• pabbajitÄ• naá¹ƒ ag
\Ee I 256/ akÄ• si. satthÄ• anantarÄ• yaá¹ƒ disvÄ• "tvaá¹ƒ, mahÄ• rÄ• ja, anÄ• gate gotan
saddhÄ• pabbajitÄ• naá¹ƒ aggo bhavissasÄ«" ti byÄ• karitvÄ• pakkÄ• mi. sakkopi attano d

te ubhopi nibbattaá¹-á¹-hÄ• nato cavitvÄ• devamanussesu saá¹ƒsarantÄ• anekasahassak
pana dvÄ• navutikappamatthake phusso nÄ• ma buddho loke udapÄ• di. tassa pitÄ• mahin
vemÄ• tikÄ• tayo kaniá¹-á¹-habhÄ• taro. rÄ• jÄ• divase divase "mayhaá¹ƒyeva buddho ma
saá¹…gho" ti mamÄ• yanto sayameva dasabalaá¹ƒ nibaddhaá¹ƒ bhojanaá¹ƒ bhojeti.

athassa ekadivasaá¹ƒ paccanto kupito. so putte Ä• mantesi - "tÄ• tÄ• , paccanto kupito \Ne
mayÄ• vÄ• gantabbaá¹ƒ. yadi ahaá¹ƒ gacchÄ• mi, tumhehi iminÄ• niyÄ• mena dasabalo p
ekappahÄ• reneva Ä• haá¹ƒsu - "tÄ• ta, tumhÄ• kaá¹ƒ gamanakiccaá¹ƒ natthi, mayaá¹ƒ \Be
ti pitaraá¹ƒ vanditvÄ• paccantaá¹ƒ gantvÄ• core vidhamitvÄ• vijitasaá¹…gÄ• mÄ• hutvÄ•
antarÄ• magge pÄ• damÅ«likehi saddhiá¹ƒ mantayiá¹ƒsu - "tÄ• tÄ• , amhÄ• kaá¹ƒ gatakkha
dassati, kataraá¹ƒ varaá¹ƒ gaá¹‡hÄ• mÄ• " ti? ayyÄ• , tumhÄ• kaá¹ƒ pitu accayena dullabha
tumhÄ• kaá¹ƒ pana jeá¹-á¹-habhÄ• tikaá¹ƒ phussabuddhaá¹ƒ paá¹-ijagganavaraá¹ƒ gaá¹‡ha
"kalyÄ• á¹‡aá¹ƒ tumhehi vutta" nti sabbepi ekacittÄ• hutvÄ• gantvÄ• pitaraá¹ƒ addasaá¹ƒs
pasÄ«ditvÄ• varaá¹ƒ adÄ• si. te "temÄ• saá¹ƒ tathÄ• gataá¹ƒ paá¹-ijaggissÄ• mÄ• " ti varaá
"ayaá¹ƒ dÄ• tuá¹ƒ na sakkÄ• , aÃ±Ã±aá¹ƒ varaá¹ƒ gaá¹‡hathÄ• " ti Ä• ha. tÄ• ta, amhÄ• ka
natthi, sace tumhe dÄ• tukÄ• mÄ• , etaá¹ƒyeva \Ee I 257/ no varaá¹ƒ dethÄ• ti. rÄ• jÄ• tesu
attanÄ• paá¹-iÃ±Ã±Ä• tattÄ• "na sakkÄ• na dÄ• tu" nti cintetvÄ• Ä• ha - "tÄ• tÄ• , ahaá¹ƒ
apica kho pana buddhÄ• nÄ• ma durÄ• sadÄ• honti sÄ«hÄ• viya ekacarÄ• , dasabalaá¹ƒ
bhaveyyÄ• thÄ• " ti.

te cintayiá¹ƒsu - "amhehi tathÄ• gataá¹ƒ paá¹-ijaggantehi anucchavikaá¹ƒ katvÄ• paá¹-ijag
ti sabbepi ekacittÄ• hutvÄ• dasasÄ«lÄ• ni samÄ• dÄ• ya nirÄ• magandhÄ• hutvÄ• satthu
purise á¹-hapayiá¹ƒsu. tesu eko dhanadhaÃ±Ã±uppÄ• dako ahosi, eko mÄ• pako, eko dÄ• r
dhanadhaÃ±Ã±uppÄ• dako paccuppanne bimbisÄ• ro mahÄ• rÄ• jÄ• jÄ• to, mÄ• pako visÄ
dÄ• nasaá¹ƒvidhÄ• yako raá¹-á¹-hapÄ• lattheroti. so tattha yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ
ayaá¹ƒ pana rÄ• hulatthero nÄ• ma kassapadasabalassa kÄ• le kikissa kÄ• siraÃ±Ã±o jeá¹-
pathavindharakumÄ• rotissa nÄ• maá¹ƒ akaá¹ƒsu. tassa satta bhaginiyo ahesuá¹ƒ. tÄ• das
pariveá¹‡Ä• ni kÄ• rayiá¹ƒsu. pathavindharo oparajjaá¹ƒ labhi. so tÄ• bhaginiyo Ä• ha - "tum
kÄ• ritapariveá¹‡esu mayhampi ekaá¹ƒ dethÄ• " ti. bhÄ• tika, tumhe uparÄ• jaá¹-á¹-hÄ• ne a
amhÄ• kaá¹ƒ dÄ• tabbaá¹ƒ, tumhe aÃ±Ã±aá¹ƒ pariveá¹‡aá¹ƒ karothÄ• ti. so tÄ• saá¹ƒ vaca
vihÄ• rasatÄ• ni kÄ• resi. paÃ±ca pariveá¹‡asatÄ• nÄ«tipi vadanti. so tattha yÄ• vajÄ«vaá¹ƒ
devapure nibbatti. imasmiá¹ƒ pana buddhuppÄ• de pathavindharakumÄ• ro amhÄ• kaá¹ƒ b

aggamahesiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi, tassa sahÄ• yako kururaá¹-á¹-he th
raá¹-á¹-hapÄ• laseá¹-á¹-higehe nibbatti.

atha \Ne I 199/ amhÄ• kaá¹ƒ dasabalo abhisambodhiá¹ƒ patvÄ• pavattitavaradhammacakk
kapilavatthuá¹ƒ Ä• gantvÄ• \Ee I 258/ rÄ• hulakumÄ• raá¹ƒ pabbÄ• jesi. tassa pabbajjÄ• vi
(Vin I 105) Ä• gatameva. evaá¹ƒ pabbajitassa panassa satthÄ• abhiá¹‡haovÄ• davasena rÅ
abhÄ• si. rÄ• hulopi pÄ• tova vuá¹-á¹-hÄ• ya hatthena vÄ• lukaá¹ƒ ukkhipitvÄ• "dasabalass
Ä• cariyupajjhÄ• yÄ• naÃ±ca santikÄ• ajja ettakaá¹ƒ ovÄ• daá¹ƒ labheyya" nti vadati. bhikk
udapÄ• di "ovÄ• dakkhamo vata rÄ• hulasÄ• maá¹‡ero pitu anucchaviko putto" ti. satthÄ• b
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• "mayi gate ekÄ• dhammadesanÄ• ca vaá¸• á¸• hissati, rÄ• hulas
bhavissatÄ«" ti gantvÄ• dhammasabhÄ• yaá¹ƒ buddhÄ• sÄ• ne nisinno bhikkhÅ« Ä• mante
etarahi kathÄ• ya sannisinnÄ• " ti. rÄ• hulasÄ• maá¹‡erassa ovÄ• dakkhamabhÄ• vaá¹ƒ ka
imasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• rÄ• hulassa guá¹‡adÄ«panatthaá¹ƒ migajÄ• takaá¹ƒ Ä• har

"migaá¹ƒ tipallatthamanekamÄ• yaá¹ƒ,

aá¹-á¹-hakkhuraá¹ƒ aá¸• á¸• harattÄ• papÄ• yiá¹ƒ.

ekena sotena chamÄ• â€™ ssasanto,

chahi kalÄ• hitibhoti bhÄ• gineyyo" ti || (J I 1.16).

athassa sattavassikasÄ• maá¹‡erakÄ• le "mÄ• heva kho rÄ• hulo daharabhÄ• vena kÄ«á¸
bhÄ• seyyÄ• " ti ambalaá¹-á¹-hiyarÄ• hulovÄ• daá¹ƒ (MN II 107 Ä• dayo) desesi.
aá¹-á¹-hÄ• rasavassikasÄ• maá¹‡erakÄ• le tathÄ• gatassa pacchato piá¹‡á¸• Ä• ya pavisan
rÅ«pasampattiá¹ƒ disvÄ• gehasitaá¹ƒ vitakkaá¹ƒ vitakkentassa "yaá¹ƒkiÃ±ci, rÄ• hula, rÅ«p
259/ nayena mahÄ• rÄ• hulovÄ• dasuttantaá¹ƒ (MN II 113) kathesi. saá¹ƒyuttake (SN II 4.12
aá¹…guttare (AN I 4.177) rÄ• hulovÄ• dopi therassa vipassanÄ• cÄ• royeva. athassa satthÄ
Ã±atvÄ• avassikabhikkhukÄ• le andhavane nisinno cÅ«á¸·arÄ• hulovÄ• daá¹ƒ (MN III 416 Ä
desanÄ• pariyosÄ• ne rÄ• hulatthero koá¹-isatasahassadevatÄ• hi saddhiá¹ƒ arahattaá¹ƒ pÄ
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• midevatÄ• naá¹ƒ \Be I 203/ gaá¹‡anÄ• natthi. atha s
ariyasaá¹…ghamajjhe nisinno theraá¹ƒ imasmiá¹ƒ sÄ• sane sikkhÄ• kÄ• mÄ• naá¹ƒ aggaá¹

satthari \Ne I 200/ pana kururaá¹-á¹-he cÄ• rikÄ• ya nikkhamitvÄ• thullakoá¹-á¹-hitaá¹ƒ anu
raá¹-á¹-hapÄ• lo kulaputto satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho mÄ• tÄ• p
dasabalaá¹ƒ upasaá¹…kamitvÄ• satthu Ä• á¹‡attiyÄ• aÃ±Ã±atarassa therassa santike pab
pabbajitadivasato paá¹-á¹-hÄ• ya seá¹-á¹-higahapati bhikkhÅ« attano nivesanadvÄ• rena ga
tumhÄ• kaá¹ƒ imasmiá¹ƒ gehe kammaá¹ƒ, ekova puttako ahosi, taá¹ƒ gaá¹‡hitvÄ• gatattha

karissathÄ• " ti akkosati paribhÄ• sati. satthÄ• addhamÄ• saá¹ƒ thullakoá¹-á¹-hite vasitvÄ• agamÄ• si. tatthÄ• yasmÄ• raá¹-á¹-hapÄ• lo yoniso manasikaronto kammaá¹ƒ katvÄ• vipa arahattaá¹ƒ pÄ• puá¹‡i. so satthÄ• raá¹ƒ anujÄ• nÄ• petvÄ• mÄ• tÄ• pitaro dassanatthaá¹ƒ gantvÄ• tattha sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caranto pitu nivesane Ä• bhidosikaá¹ƒ kumm amataá¹ƒ viya paribhuÃ±janto pitarÄ• nimantito adhivÄ• setvÄ• dutiyadivase \Ee I 260/ pitu piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• alaá¹…katapaá¹-iyatte itthijane asubhasaÃ±Ã±aá¹ƒ up dhammaá¹ƒ desetvÄ• jiyÄ• mutto viya nÄ• rÄ• co Ä• kÄ• saá¹ƒ uppatitvÄ• korabyaraÃ±Ã maá¹…galasilÄ• paá¹-á¹-e nisinno dassanatthÄ• ya Ä• gatassa raÃ±Ã±o catupÄ• rijuÃ±Ã±a dhammaá¹ƒ (MN II 304) desetvÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no puna satthu santik vatthu samuá¹-á¹-hitaá¹ƒ. atha satthÄ• aparabhÄ• ge ariyagaá¹‡amajjhe nisinno theraá¹ƒ i saddhÄ• pabbajitÄ• naá¹ƒ kulaputtÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

kuá¹‡á¸• adhÄ• nattheravatthu

<211> tatiye __paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantÄ• na_nti sabbapaá¹-hamaá¹ƒ salÄ• k kuá¹‡á¸• adhÄ• natthero aggoti dasseti. so kira thero mahÄ• subhaddÄ• ya nimantitadivase gacchante "ajja satthÄ• dÅ«raá¹ƒ bhikkhÄ• cÄ• raá¹ƒ gamissati, puthujjanÄ• salÄ• kaá¹ƒ r paÃ±casatÄ• \Be I 204/ khÄ«á¹‡Ä• savÄ• va gaá¹‡hantÅ«" ti vutte paá¹-hamameva sÄ«ha gaá¹‡hi. cÅ«á¸·asubhaddÄ• ya nimantitadivase tathÄ• gate sÄ• ketaá¹ƒ gacchantepi paÃ±c antare paá¹-hamameva salÄ• kaá¹ƒ gaá¹‡hi, sunÄ• parantajanapadaá¹ƒ gacchantepi. imehi paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantÄ• naá¹ƒ aggo nÄ• ma jÄ• to. __kuá¹‡á¸• adhÄ• no_ti

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒ 201/ nibbatto vuttanayeneva vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ eka salÄ• kaá¹ƒ gaá¹‡hantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• buddhÄ• naá¹ƒ ad katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• satthÄ• rÄ• anantarÄ• yaá¹ƒ disvÄ• byÄ• kato katvÄ• devesu ca manussesu ca saá¹ƒsaranto kassapabuddhakÄ• le bhÅ«maá¹-á¹-hakade dÄ«ghÄ• yukabuddhÄ• naÃ±ca nÄ• ma na anvaddhamÄ• siko uposatho hoti. vipassÄ«dasa chabbassantare uposatho ahosi, kassapadasabalo pana chaá¹-á¹-he chaá¹-á¹-he mÄ• se pA tassa pÄ• timokkhaá¹ƒ osÄ• raá¹‡akÄ• le disÄ• vÄ• sikÄ• dve sahÄ• yakÄ• bhikkhÅ« "upo gacchanti. ayaá¹ƒ bhummadevatÄ• cintesi - "imesaá¹ƒ dvinnaá¹ƒ bhikkhÅ«naá¹ƒ metti ativi kho bhedake sati bhijjeyya, na bhijjeyyÄ• " ti? tesaá¹ƒ okÄ• saá¹ƒ olokayamÄ• nÄ• tesaá¹ƒ

atheko thero ekassa hatthe pattacÄ«varaá¹ƒ datvÄ• sarÄ«ravaá¸·aÃ±janatthaá¹ƒ udakaph gantvÄ• dhotahatthapÄ• do hutvÄ• gumbasabhÄ• gato nikkhamati. bhummadevatÄ• tass uttamarÅ«pÄ• itthÄ« hutvÄ• kese vidhunitvÄ• saá¹ƒvidhÄ• ya bandhantÄ« viya piá¹-á¹-hito puÃ±chamÄ• nÄ• viya sÄ• á¹-akaá¹ƒ saá¹ƒvidhÄ• ya nivÄ• sayamÄ• nÄ• viya ca hutvÄ• t gumbato nikkhantÄ• . ekamante á¹-hito sahÄ• yakatthero imaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• don

dÄ• ni me iminÄ• bhikkhunÄ• saddhiá¹ƒ dÄ«gharattÄ• nugato sineho. sacÄ• haá¹ƒ evaá¹ƒ
ettakaá¹ƒ addhÄ• naá¹ƒ iminÄ• saddhiá¹ƒ vissÄ• saá¹ƒ na kareyya" nti cintetvÄ• Ä• gacch
tuyhaá¹ƒ pattacÄ«varaá¹ƒ, tÄ• disena pÄ• pena sahÄ• yena saddhiá¹ƒ ekamaggaá¹ƒ na ga
taá¹ƒ kathaá¹ƒ sutvÄ• tassa \Be I 205/ lajjibhikkhuno hadayaá¹ƒ tikhiá¹‡asattiá¹ƒ gahetvÄ•
ahosi. tato naá¹ƒ Ä• ha - "Ä• vuso, kiá¹ƒ nÄ• metaá¹ƒ vadasi, ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ du
Ä• pattiá¹ƒ na jÄ• nÄ• mi. tvaá¹ƒ pana maá¹ƒ ajja â€™pÄ• poâ€™ ti vadasi, kiá¹ƒ te diá¹-á¹
diá¹-á¹-hena, kiá¹ƒ tvaá¹ƒ evaá¹ƒvidhena alaá¹…katapaá¹-iyattena mÄ• tugÄ• mena saddhi
nikkhantoti? natthetaá¹ƒ, Ä• vuso, mayhaá¹ƒ, nÄ• haá¹ƒ evarÅ«paá¹ƒ mÄ• tugÄ• maá¹ƒ pa
yÄ• vatatiyaá¹ƒ kathentassÄ• pi itaro thero kathaá¹ƒ asaddahitvÄ• attanÄ• diá¹-á¹-hakÄ• r
gahetvÄ• tena saddhiá¹ƒ ekamaggena agantvÄ• aÃ±Ã±ena maggena satthu santikaá¹ƒ ga
satthu santikaá¹ƒyeva gato.

tato bhikkhusaá¹…ghassa uposathÄ• gÄ• raá¹ƒ pavisanavelÄ• ya so bhikkhu taá¹ƒ bhikkhu
saÃ±jÄ• nitvÄ• \Ne I 202/ "imasmiá¹ƒ uposathagge evarÅ«po nÄ• ma pÄ• pabhikkhu atthi,
uposathaá¹ƒ karissÄ• mÄ«" ti nikkhamitvÄ• bahi aá¹-á¹-hÄ• si. bhummadevatÄ• "bhÄ• riya
nti mahallakaupÄ• sakavaá¹‡á¹‡ena tassa santikaá¹ƒ gantvÄ• "kasmÄ• , bhante, ayyo ima
Ä• ha. upÄ• saka, imaá¹ƒ uposathaggaá¹ƒ eko pÄ• pabhikkhu paviá¹-á¹-ho, ahaá¹ƒ tena sa
karomÄ«ti vatvÄ• nikkhamitvÄ• bahi á¹-hitomhÄ«ti. bhante, mÄ• evaá¹ƒ gaá¹‡hatha, paris
tumhehi diá¹-á¹-hamÄ• tugÄ• mo nÄ• ma ahaá¹ƒ, mayÄ• tumhÄ• kaá¹ƒ vÄ«maá¹ƒsanatthÄ
therÄ• naá¹ƒ metti, no daá¸·hÄ• " ti lajjialajjibhÄ• vaá¹ƒ olokentena taá¹ƒ kammaá¹ƒ katanti.
sappurisÄ• ti? ahaá¹ƒ ekÄ• bhummadevatÄ• , bhanteti. devaputto kathentova dibbÄ• nubh
therassa pÄ• desu patitvÄ• "mayhaá¹ƒ, bhante, khamatha, etaá¹ƒ dosaá¹ƒ thero na jÄ• nÄ•
ti theraá¹ƒ yÄ• citvÄ• uposathaggaá¹ƒ pavesesi. so thero uposathaá¹ƒ tÄ• va ekaá¹-á¹-hÄ•
mittasanthavavasena na puna tena saddhiá¹ƒ ekaá¹-á¹-hÄ• ne ahosÄ«ti. imassa therassa k
cuditakatthero pana aparÄ• paraá¹ƒ vipassanÄ• ya kammaá¹ƒ karonto arahattaá¹ƒ pÄ• puá

bhummadevatÄ• tassa kammassa nissandena ekaá¹ƒ buddhantaraá¹ƒ apÄ• yato na mucc
kÄ• laá¹ƒ manussattaá¹ƒ Ä• gacchati, aÃ±Ã±ena yena kenaci kato doso tasseva upari patat
bhagavato \Be I 206/ kÄ• le sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, dhÄ• namÄ• á¹‡avo
vayappatto tayo vede uggaá¹‡hitvÄ• mahallakakÄ• le satthu dhammadesanaá¹ƒ sutvÄ• pa
tassa upasampannadivasato paá¹-á¹-hÄ• ya ekÄ• alaá¹…katapaá¹-iyattÄ• itthÄ« tasmiá¹ƒ
saddhiá¹ƒyeva gÄ• maá¹ƒ pavisati, nikkhamante nikkhamati. vihÄ• raá¹ƒ pavisantepi pavisa
tiá¹-á¹-hatÄ«ti evaá¹ƒ niccÄ• nubandhÄ• paÃ±Ã±Ä• yati. thero taá¹ƒ na passati, tassa pana
nissandena sÄ• aÃ±Ã±esaá¹ƒ upaá¹-á¹-hÄ• ti.

gÄ• me yÄ• gubhikkhaá¹ƒ dadamÄ• nÄ• itthiyo, "bhante, ayaá¹ƒ eko yÄ• guuá¸·uá¹…ko tu
amhÄ• kaá¹ƒ sahÄ• yikÄ• yÄ• " ti parihÄ• saá¹ƒ karonti. therassa mahatÄ« vihesÄ• hoti. vi
sÄ• maá¹‡erÄ• ceva daharabhikkhÅ« ca parivÄ• retvÄ• "dhÄ• no koá¹‡á¸• o jÄ• to" ti pari

teneva kÄ• raá¹‡ena kuá¹‡á¸• adhÄ• nattheroti nÄ• maá¹ƒ jÄ• taá¹ƒ \Ee I 264/. so uá¹-á¹-hÄ
kayiramÄ• naá¹ƒ keá¸·iá¹ƒ sahituá¹ƒ asakkonto ummÄ• daá¹ƒ gahetvÄ• "tumhe koá¹‡á¸• Ä
koá¹‡á¸• Ä• \Ne I 203/, Ä• cariyÄ• koá¹‡á¸• Ä• " ti vadati. atha naá¹ƒ satthu Ä• rocesuá¹ƒ
daharasÄ• maá¹‡erehi saddhiá¹ƒ evaá¹ƒ pharusavÄ• caá¹ƒ vadatÄ«" ti. satthÄ• taá¹ƒ pakk
bhikkhÅ«" ti pucchitvÄ• "saccaá¹ƒ bhagavÄ• " ti vutte "kasmÄ• evaá¹ƒ vadesÄ«" ti Ä• ha. b
vihesaá¹ƒ asahanto evaá¹ƒ kathemÄ«ti. "tvaá¹ƒ pubbe katakammaá¹ƒ yÄ• vajjadivasÄ• jÄ«
puna evarÅ«paá¹ƒ pharusaá¹ƒ mÄ• vada bhikkhÅ«" ti vatvÄ• Ä• ha -

"mÄ• voca pharusaá¹ƒ kaÃ±ci, vuttÄ• paá¹-ivadeyyu taá¹ƒ.

dukkhÄ• hi sÄ• rambhakathÄ• , paá¹-idaá¹‡á¸• Ä• phuseyyu taá¹ƒ ||

"sace neresi attÄ• naá¹ƒ, kaá¹ƒso upahato yathÄ• .

esa pattosi nibbÄ• naá¹ƒ, sÄ• rambho te na vijjatÄ«" ti || (Dhp 133-134).

imaÃ±ca pana tassa therassa mÄ• tugÄ• mena saddhiá¹ƒ vicaraá¹‡abhÄ• vaá¹ƒ kosalaraÃ
"gacchatha, bhaá¹‡e, vÄ«maá¹ƒsathÄ• " ti pesetvÄ• sayampi mandeneva parivÄ• rena sad
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ekamante olokento aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e thero s
nisinno hoti, sÄ• pissa itthÄ« avidÅ«re á¹-hÄ• ne á¹-hitÄ• viya paÃ±Ã±Ä• yati.

rÄ• jÄ• \Be I 207/ taá¹ƒ disvÄ• "atthidaá¹ƒ kÄ• raá¹‡a" nti tassÄ• á¹-hitaá¹-á¹-hÄ• naá¹ƒ a
Ä• gacchante therassa vasanapaá¹‡á¹‡asÄ• laá¹ƒ paviá¹-á¹-hÄ• viya ahosi. rÄ• jÄ• pi \Ee I
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• sabbattha olokento adisvÄ• "nÄ• yaá¹ƒ mÄ• tugÄ• mo, ther
saÃ±Ã±aá¹ƒ katvÄ• paá¹-hamaá¹ƒ therassa samÄ«pena gacchantopi theraá¹ƒ avanditvÄ•
abhÅ«tabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gamma theraá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno "kacci, b
kilamathÄ• " ti pucchi. thero "vaá¹-á¹-ati mahÄ• rÄ• jÄ• " ti Ä• ha. "jÄ• nÄ• mi, bhante, ayyas
evarÅ«pena ca parikkilesena saddhiá¹ƒ carantÄ• naá¹ƒ tumhÄ• kaá¹ƒ ke nÄ• ma pasÄ«diss
katthaci gamanakiccaá¹ƒ natthi, ahaá¹ƒ catÅ«hi paccayehi upaá¹-á¹-hahissÄ• mi, tumhe yor
pamajjitthÄ• " ti nibaddhaá¹ƒ bhikkhaá¹ƒ paá¹-á¹-hapesi. thero rÄ• jÄ• naá¹ƒ upatthambhaka
204/ bhojanasappÄ• yena ekaggacitto hutvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ p
paá¹-á¹-hÄ• ya sÄ• itthÄ« antaradhÄ• yi.

mahÄ• subhaddÄ• ugganagare micchÄ• diá¹-á¹-hikule vasamÄ• nÄ• "satthÄ• maá¹ƒ anu
adhiá¹-á¹-hÄ• ya nirÄ• magandhÄ• hutvÄ• uparipÄ• sÄ• datale á¹-hitÄ• "imÄ• ni pupphÄ•
dasabalassa matthake vitÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hantu, dasabalo imÄ• ya saÃ±Ã±Ä• ya sv
saddhiá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hatÅ«" ti saccakiriyaá¹ƒ katvÄ• aá¹-á¹-ha sumanapu
vissajjesi. pupphÄ• ni gantvÄ• dhammadesanÄ• velÄ• ya satthu matthake vitÄ• naá¹ƒ hutv

taá¹ƒ sumanapupphavitÄ• naá¹ƒ disvÄ• citteneva subhaddÄ• ya bhikkhaá¹ƒ adhivÄ• setvÄ
uá¹-á¹-hite Ä• nandattheraá¹ƒ Ä• ha - "Ä• nanda, mayaá¹ƒ ajja dÅ«raá¹ƒ bhikkhÄ• cÄ• raá¹ƒ
puthujjanÄ• naá¹ƒ adatvÄ• ariyÄ• naá¹ƒyeva salÄ• kaá¹ƒ dehÄ«" ti. thero bhikkhÅ«naá¹ƒ \B
"Ä• vuso, satthÄ• ajja dÅ«raá¹ƒ bhikkhÄ• cÄ• raá¹ƒ gamissati, puthujjanÄ• mÄ• gaá¹‡han
gaá¹‡hantÅ«" ti. kuá¹‡á¸• adhÄ• natthero "Ä• harÄ• vuso, salÄ• ka" nti paá¹-hamaá¹ƒyeva h
Ä• nandÄ• "satthÄ• tÄ• disÄ• naá¹ƒ bhikkhÅ«naá¹ƒ salÄ• kaá¹ƒ na dÄ• peti, ariyÄ• naá¹ƒy
uppÄ• detvÄ• gantvÄ• satthu Ä• rocesi. satthÄ• "Ä• harÄ• pentassa salÄ• kaá¹ƒ dehÄ«" t
kuá¹‡á¸• adhÄ• nassa salÄ• kÄ• dÄ• tuá¹ƒ na \Be I 208/ yuttÄ• assa, atha satthÄ• paá¹-ib
kÄ• raá¹‡a" nti. "kuá¹‡á¸• adhÄ• nassa salÄ• kaá¹ƒ dassÄ• mÄ«" ti gamanaá¹ƒ abhinÄ«har
tassa pure Ä• gamanÄ• va abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• i
"Ä• harÄ• vuso Ä• nanda, satthÄ• maá¹ƒ jÄ• nÄ• ti, mÄ• disaá¹ƒ bhikkhuá¹ƒ paá¹-hamaá¹ƒ
satthÄ• vÄ• retÄ«" ti hatthaá¹ƒ pasÄ• retvÄ• salÄ• kaá¹ƒ gaá¹‡hi. satthÄ• taá¹ƒ aá¹-á¹-hu
theraá¹ƒ imasmiá¹ƒ sÄ• sane paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantÄ• naá¹ƒ aggaá¹-á¹-hÄ•

vaá¹…gÄ«sattheravatthu

<212> catutthe __paá¹-ibhÄ• navantÄ• na_nti sampannapaá¹-ibhÄ• nÄ• naá¹ƒ vaá¹…gÄ«s
kira thero dasabalassa santikaá¹ƒ upasaá¹…kamanto cakkhupathato paá¹-á¹-hÄ• ya cander
sÅ«riyena, Ä• kÄ• sena, mahÄ• samuddena, hatthinÄ• gena, sÄ«hena migaraÃ±Ã±Ä• sad
padasatehi \Ne I 205/ padasahassehi satthu vaá¹‡á¹‡aá¹ƒ vadantoyeva upasaá¹…kamati. ta
paá¹-ibhÄ• navantÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi kira padumuttarabuddhakÄ• le haá¹ƒ
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• purimanayeneva vihÄ• raá¹ƒ \Ee I 267/ gantvÄ• dhammaá¹ƒ s
ekaá¹ƒ bhikkhuá¹ƒ paá¹-ibhÄ• navantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• satt
"ahampi anÄ• gate paá¹-ibhÄ• navantÄ• naá¹ƒ aggo bhaveyya" nti patthanaá¹ƒ katvÄ• satt
yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de
brÄ• hmaá¹‡akule nibbatti. vaá¹…gÄ«samÄ• á¹‡avotissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappa
Ä• cariyaá¹ƒ Ä• rÄ• dhetvÄ• chavasÄ«samantaá¹ƒ nÄ• ma sikkhitvÄ• chavasÄ«saá¹ƒ nak
asukayoniyaá¹ƒ nÄ• ma nibbatto" ti jÄ• nÄ• ti.

brÄ• hmaá¹‡Ä• "ayaá¹ƒ amhÄ• kaá¹ƒ jÄ«vikamaggo" ti Ã±atvÄ• vaá¹…gÄ«samÄ• á¹‡ava
nisÄ«dÄ• petvÄ• gÄ• manigamarÄ• jadhÄ• niyo carantÄ• nagaradvÄ• re vÄ• nigamadvÄ
rÄ• sibhÅ«tabhÄ• vaá¹ƒ Ã±atvÄ• "yo vaá¹…gÄ«saá¹ƒ passati, so dhanaá¹ƒ vÄ• labhati, ya
vÄ• gacchatÄ«" ti vadanti. tesaá¹ƒ kathaá¹ƒ sutvÄ• bahÅ« janÄ• laÃ±jaá¹ƒ datvÄ• passitu
rÄ• jarÄ• jamahÄ• mattÄ• \Be I 209/ tesaá¹ƒ santikaá¹ƒ gantvÄ• "ko Ä• cariyassa jÄ• navis
na jÄ• nÄ• tha, sakalajambudÄ«pe amhÄ• kaá¹ƒ Ä• cariyasadiso aÃ±Ã±o paá¹‡á¸• ito nÄ•
matakÄ• naá¹ƒ sÄ«saá¹ƒ Ä• harÄ• petvÄ• nakhena Ä• koá¹-etvÄ• "ayaá¹ƒ satto asukayon

vaá¹…gÄ«sopi mahÄ• janassa kaá¹…khachedanatthaá¹ƒ te te jane Ä• vÄ• hetvÄ• attano a
taá¹ƒ nissÄ• ya mahÄ• janassa hatthato satampi sahassampi labhati.

brÄ• hmaá¹‡Ä• vaá¹…gÄ«samÄ• á¹‡avaá¹ƒ Ä• dÄ• ya yathÄ• ruciá¹ƒ vicaritvÄ• puna sÄ•
vaá¹…gÄ«so jetavanamahÄ• vihÄ• rassa avidÅ«raá¹-á¹-hÄ• ne á¹-hito cintesi - "samaá¹‡o g
vadanti, na kho pana sabbakÄ• laá¹ƒ mayÄ• imesaá¹ƒyeva vacanaá¹ƒ karontena carituá¹ƒ
paá¹‡á¸• itÄ• nampi santikaá¹ƒ gantuá¹ƒ vaá¹-á¹-atÄ«" ti. so brÄ• hmaá¹‡e Ä• ha - "tumhe g
bahukehi saddhiá¹ƒ gantvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ passissÄ• mÄ«" ti. te Ä• haá¹ƒsu - "v
samaá¹‡aá¹ƒ gotamaá¹ƒ passituá¹ƒ \Ne I 206/. yo hi naá¹ƒ passati, taá¹ƒ so mÄ• yÄ• ya Ä•
vaá¹…gÄ«so tesaá¹ƒ kathaá¹ƒ anÄ• diyitvÄ• satthu santikaá¹ƒ gantvÄ• madhurapaá¹-isan
ekamantaá¹ƒ nisÄ«di.

atha naá¹ƒ satthÄ• pucchi - "vaá¹…gÄ«sa, kiÃ±ci sippaá¹ƒ jÄ• nÄ• sÄ«" ti. Ä• ma, bho got
nÄ• mekaá¹ƒ jÄ• nÄ• mÄ«ti. kiá¹ƒ so manto karotÄ«ti? tivassamatthake matÄ• nampi taá¹ƒ
nakhena Ä• koá¹-etvÄ• nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• mÄ«ti. satthÄ• tassa ekaá¹ƒ niray
dassesi, ekaá¹ƒ manussesu uppannassa, ekaá¹ƒ devesu, ekaá¹ƒ parinibbutassa sÄ«saá¹ƒ
sÄ«saá¹ƒ Ä• koá¹-etvÄ• , "bho gotama, ayaá¹ƒ satto nirayaá¹ƒ gato" ti Ä• ha. sÄ• dhu sÄ• d
sudiá¹-á¹-haá¹ƒ tayÄ• , ayaá¹ƒ satto kahaá¹ƒ gatoti pucchi. manussalokaá¹ƒ, bho gotamÄ• t
gatoti? devalokaá¹ƒ, bho gotamÄ• ti tiá¹‡á¹‡ampi gataá¹-á¹-hÄ• naá¹ƒ kathesi. parinibbutas
nakhena Ä• koá¹-ento neva antaá¹ƒ na koá¹-iá¹ƒ passati. atha naá¹ƒ satthÄ• "na sakkosi tv
pucchi. "passatha, bho gotama, upaparikkhÄ• mi tÄ• vÄ• " ti punappunaá¹ƒ parivatteti. bÄ•
khÄ«á¹‡Ä• savassa gatiá¹ƒ kathaá¹ƒ jÄ• nissati, athassa matthakato sedo mucci. so lajjitvÄ
aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• \Be I 210/ "kilamasi, vaá¹…gÄ«sÄ• " ti Ä• ha. Ä• ma, bho
gataá¹-á¹-hÄ• naá¹ƒ jÄ• nituá¹ƒ na sakkomi. sace tumhe jÄ• nÄ• tha, kathethÄ• ti. "vaá¹…gÄ
jÄ• nÄ• mi ito uttaritarampÄ«" ti vatvÄ• dhammapade imÄ• dve gÄ• thÄ• abhÄ• si -

"cutiá¹ƒ yo vedi sattÄ• naá¹ƒ, upapattiá¹ƒ ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

"yassa \Ee I 269/ gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡a" nti || (Dhp 419-420).

tato vaá¹…gÄ«so Ä• ha - "bho gotama, vijjÄ• ya vijjaá¹ƒ dentassa nÄ• ma parihÄ• ni natthi,
jÄ• nanakaá¹ƒ mantaá¹ƒ tumhÄ• kaá¹ƒ dassÄ• mi, tumhe etaá¹ƒ mantaá¹ƒ mayhaá¹ƒ dethÄ
mantena mantaá¹ƒ dema, evameva demÄ• ti. "sÄ• dhu, bho gotama, detha me manta" nti a
hatthakacchapakaá¹ƒ katvÄ• nisÄ«di. kiá¹ƒ, vaá¹…gÄ«sa, tumhÄ• kaá¹ƒ samaye mahaggh

kiÃ±ci vÄ• gaá¹‡hantÄ• naá¹ƒ parivÄ• so nÄ• ma na hotÄ«ti? hoti, bho gotamÄ• ti. amhÄ• nipparivÄ• soti saÃ±Ã±aá¹ƒ karosÄ«ti? brÄ• hmaá¹‡Ä• nÄ• ma mantehi atittÄ• honti, tasm "bho gotama, tumhehi kathitaniyÄ• maá¹ƒ karissÄ• mÄ«" ti. bhagavÄ• Ä• ha - "vaá¹…gÄ«s dentÄ• amhehi samÄ• naliá¹…gassa demÄ• " ti. vaá¹…gÄ«so "yaá¹ƒkiÃ±ci katvÄ• mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«" ti brÄ• hmaá¹‡e Ä• ha. tumhe mayi pabbajante mÄ• cintayittha, aha gaá¹‡hitvÄ• sakalajambudÄ«pe jeá¹-á¹-hako bhavissÄ• mi. evaá¹ƒ sante tumhÄ• kampi bh mantatthÄ• ya satthu santike pabbaji. satthÄ• "mantaparivÄ• saá¹ƒ tÄ• va vasÄ• hÄ«" ti dv Ä• cikkhi. paÃ±Ã±avÄ• satto dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yantova tattha khayavayaá¹ƒ p vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i \Ee I 270/.

tasmiá¹ƒ arahattaá¹ƒ patte brÄ• hmaá¹‡Ä• "kÄ• nu kho vaá¹…gÄ«sassa pavatti, passissÄ santikaá¹ƒ gantvÄ• "kiá¹ƒ, bho vaá¹…gÄ«sa, samaá¹‡assa gotamassa santike sippaá¹ƒ sik Ä• ma, sikkhitanti. tena hi \Be I 211/ ehi gamissÄ• mÄ• ti. gacchatha tumhe, tumhehi saddhi mayhaá¹ƒ niá¹-á¹-hitanti. paá¹-hamameva amhehi tuyhaá¹ƒ kathitaá¹ƒ "samaá¹‡o gotamo at Ä• gate mÄ• yÄ• ya Ä• vaá¹-á¹-etÄ«" ti. tvaá¹ƒ hi idÄ• ni samaá¹‡assa gotamassa vasaá¹ƒ santike karissÄ• mÄ• ti Ä• gatamaggeneva pakkamiá¹ƒsu. vaá¹…gÄ«sattheropi yaá¹ƒ yaá¹ƒ passituá¹ƒ gacchati, ekaá¹ƒ thutiá¹ƒ karontova gacchati. tena taá¹ƒ satthÄ• saá¹…ghamajjh paá¹-ibhÄ• navantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

upasenavaá¹…gantaputtattheravatthu

<213> paÃ±came __samantapÄ• sÄ• dikÄ• na_nti sabbapÄ• sÄ• dikÄ• naá¹ƒ. __upaseno_ vaá¹…gantabrÄ• hmaá¹‡assa pana so putto, tasmÄ• __vaá¹…gantaputto_ti vuccati. ayaá¹ƒ attanÄ• va pÄ• sÄ• diko, parisÄ• pissa pÄ• sÄ• dikÄ• , iti parisaá¹ƒ nissÄ• ya laddhanÄ• ma samantapÄ• sÄ• dikÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

paÃ±hakamme panassa ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ nibbatto vayaá¹ƒ Ä• gamma purimanayeneva satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡ \Ne I 208/ bhikkhuá¹ƒ samantapÄ• sÄ• dikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanuss buddhuppÄ• de nÄ• lakabrÄ• hmaá¹‡agÄ• me sÄ• ribrÄ• hmaá¹‡iyÄ• kucchismiá¹ƒ \Ee I 2 upasenadÄ• rakotissa nÄ• maá¹ƒ akaá¹ƒsu.

so vayappatto tayo vede uggaá¹‡hitvÄ• dasabalassa santike dhammaá¹ƒ sutvÄ• paá¹-ilac upasampadÄ• ya ekavassiko hutvÄ• "ariyagabbhaá¹ƒ vaá¸• á¸• hemÄ«" ti ekaá¹ƒ kulaputta pabbÄ• jetvÄ• upasampÄ• desi. so pavÄ• retvÄ• saddhivihÄ• rikassa ekavassikakÄ• le att passitvÄ• tusissatÄ«" ti saddhivihÄ• rikaá¹ƒ Ä• dÄ• ya dasabalaá¹ƒ passituá¹ƒ Ä• gato. sat ekamante nisinnaá¹ƒ pucchi - "kativassosi tvaá¹ƒ bhikkhÅ«" ti? duvasso ahaá¹ƒ bhagavÄ• ti

kativassoti? ekavasso bhagavÄ• ti. kintÄ• yaá¹ƒ bhikkhu hotÄ«ti? saddhivihÄ• riko me bhag
satthÄ• "atilahuá¹ƒ kho \Be I 212/ tvaá¹ƒ, moghapurisa, bÄ• hullÄ• ya Ä• vatto" ti vatvÄ• a
vigarahi. thero satthu santikÄ• garahaá¹ƒ labhitvÄ• bhagavantaá¹ƒ vanditvÄ• "iminÄ• va
puá¹‡á¹‡acandasassirikena mukhena satthÄ• raá¹ƒ parisameva nissÄ• ya sÄ• dhukÄ• raá¹
taá¹ƒdivaseyeva ekaá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• vipassanÄ• ya kammaá¹ƒ katvÄ• nacirasse

tato yasmÄ• thero mahÄ• kulato nikkhamitvÄ• pabbajito pathavighuá¹-á¹-hadhammakathi
dhammakathÄ• ya ceva pasÄ«ditvÄ• mittÄ• maccaÃ±Ä• tikulehi ca nikkhamitvÄ• bahÅ« k
pabbajanti. "ahaá¹ƒ Ä• raÃ±Ã±ako, tumhepi Ä• raÃ±Ã±akÄ• bhavituá¹ƒ sakkontÄ• pabbaj
dhutaá¹…gÄ• ni Ä• cikkhitvÄ• "sakkhissÄ• ma, bhante" ti vadante pabbÄ• jeti. te attano ba
dhutaá¹…gaá¹ƒ adhiá¹-á¹-hahanti. thero attano dasavassakÄ• le vinayaá¹ƒ paguá¹‡aá¹ƒ kat
upasampÄ• desi. evaá¹ƒ upasampannÄ• cassa paÃ±casatamattÄ• bhikkhÅ« parivÄ• rÄ•

tasmiá¹ƒ samaye satthÄ• jetavanamahÄ• vihÄ• re vasanto "icchÄ• mahaá¹ƒ, bhikkhave, a
paá¹-isallÄ«yitu" nti bhikkhusaá¹…ghassa Ä• rocetvÄ• ekavihÄ• rÄ« hoti. bhikkhusaá¹…gh
dassanÄ• ya upasaá¹…kamati, so pÄ• cittiyaá¹ƒ desÄ• petabbo" ti katikaá¹ƒ akÄ• si. tadÄ•
"bhagavantaá¹ƒ passissÄ• mÄ«" ti attano parisÄ• ya saddhiá¹ƒ jetavanaá¹ƒ gantvÄ• satthÄ
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ aÃ±Ã±a
saddhivihÄ• rikaá¹ƒ \Ne I 209/ Ä• mantesi - "manÄ• pÄ• ni te bhikkhu paá¹ƒsukÅ«lÄ• nÄ«" t
manÄ• pÄ• ni paá¹ƒsukÅ«lÄ• nÄ«" ti vatvÄ• upajjhÄ• ye gÄ• ravena paá¹ƒsukÅ«likabhÄ• v
á¹-hÄ• ne satthÄ• "sÄ• dhu sÄ• dhu, upasenÄ• " ti therassa sÄ• dhukÄ• raá¹ƒ datvÄ• anel
kathesi. ayamettha saá¹…khepo, vitthÄ• rato pana idaá¹ƒ vatthu pÄ• á¸·iyaá¹ƒ (Vin III 565) A
satthÄ• aparabhÄ• ge ariyagaá¹‡amajjhe nisinno imasmiá¹ƒ sÄ• sane theraá¹ƒ samantapÄ
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

dabbattheravatthu

<214> chaá¹-á¹-he \Be I 213/ __senÄ• sanapaÃ±Ã±Ä• pakÄ• na_nti senÄ• sanaá¹ƒ paÃ±Ã
senÄ• sanapaÃ±Ã±Ä• panakÄ• le aá¹-á¹-hÄ• rasasu mahÄ• vihÄ• resu asammaá¹-á¹-haá¹ƒ
apaá¹-ijaggitaá¹ƒ senÄ• sanaá¹ƒ vÄ• asodhitaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ vÄ• anupaá¹-á¹-hita
pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ vÄ• nÄ• hosi. tasmÄ• senÄ• sanapaÃ±Ã±Ä• pakÄ• naá¹ƒ a
nÄ• maá¹ƒ. mallarÄ• jakule pana uppannattÄ• __mallaputto_ nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaÃ±hi \Ee I 273/ padumuttarabuddhakÄ• le
nibbattitvÄ• vayappatto vuttanayeneva vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto satthÄ•
senÄ• sanapaÃ±Ã±Ä• pakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakam
á¹-hÄ• nantaraá¹ƒ patthetvÄ• satthÄ• rÄ• byÄ• kato yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• dev
kassapadasabalassa sÄ• sanassa osakkanakÄ• le pabbaji, tadÄ• tena saddhiá¹ƒ apare ch

ekacittÄ• hutvÄ• aÃ±Ã±e sÄ• sane agÄ• ravaá¹ƒ karonte disvÄ• "idha kiá¹ƒ karoma, ekan
katvÄ• dukkhassantaá¹ƒ karissÄ• mÄ• " ti nisseá¹‡iá¹ƒ bandhitvÄ• uccapabbatasikharaá¹ƒ
cittabalaá¹ƒ jÄ• nantÄ• nisseá¹‡iá¹ƒ pÄ• tentu, jÄ«vite sÄ• layÄ• otarantu, mÄ• pacchÄ• n
vatvÄ• sabbe ekacittÄ• hutvÄ• nisseá¹‡iá¹ƒ pÄ• tetvÄ• "appamattÄ• hotha, Ä• vuso" ti a
cittaruciyesu á¹-hÄ• nesu nisÄ«ditvÄ• samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.

tatreko thero paÃ±came divase arahattaá¹ƒ patvÄ• "mama kiccaá¹ƒ nipphannaá¹ƒ, ahaá¹ƒ
karissÄ• mÄ«" ti iddhiyÄ• uttarakuruto piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• , "Ä• vuso, imaá¹ƒ p
paribhuÃ±jatha \Ne I 210/, bhikkhÄ• cÄ• rakiccaá¹ƒ mamÄ• yattaá¹ƒ hotu, tumhe attano kar
kiá¹ƒ nu kho mayaá¹ƒ, Ä• vuso, nisseá¹‡iá¹ƒ pÄ• tentÄ• evaá¹ƒ avocumhÄ• "yo paá¹-hama
so bhikkhaá¹ƒ Ä• haratu, tena Ä• bhataá¹ƒ sesÄ• paribhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ k
Ä• vusoti. tumhe attano pubbahetunÄ• labhittha, mayampi sakkontÄ• vaá¹-á¹-assantaá¹ƒ k
tumheti \Be I 214/. thero te saÃ±Ã±Ä• petuá¹ƒ asakkonto phÄ• sukaá¹-á¹-hÄ• ne piá¹‡á¸• ap
gato. aparo thero sattame divase anÄ• gÄ• miphalaá¹ƒ patvÄ• tato cuto suddhÄ• vÄ• sabra

itarepi therÄ• \Ee I 274/ tato cutÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsaritvÄ•
tesu tesu kulesu nibbattÄ• . eko gandhÄ• raraá¹-á¹-he takkasilanagare rÄ• jagehe nibbatto,
pabbateyyaraá¹-á¹-he paribbÄ• jikÄ• ya kucchimhi nibbatto, eko bÄ• hiyaraá¹-á¹-he kuá¹-um
rÄ• jagahe kuá¹-umbikagehe nibbatto. ayaá¹ƒ pana dabbatthero mallaraá¹-á¹-he anupiyanag
gehe paá¹-isandhiá¹ƒ gaá¹‡hi. tassa mÄ• tÄ• upavijaÃ±Ã±akÄ• le kÄ• lamakÄ• si, matasar
dÄ• rucitakaá¹ƒ Ä• ropetvÄ• aggiá¹ƒ adaá¹ƒsu. tassÄ• aggivegasantattaá¹ƒ udarapaá¹-ala
attano puÃ±Ã±abalena uppatitvÄ• ekasmiá¹ƒ dabbatthambhe nipati. taá¹ƒ dÄ• rakaá¹ƒ gah
sÄ• tassa nÄ• maá¹ƒ gaá¹‡hantÄ« dabbatthambhe nipatitvÄ• laddhajÄ«vitattÄ• dabbotiss

tassa sattavassikakÄ• le satthÄ• bhikkhusaá¹…ghaparivÄ• ro mallaraá¹-á¹-he cÄ• rikaá¹ƒ
anupiyanigamaá¹ƒ patvÄ• anupiyambavane viharati. dabbakumÄ• ro satthÄ• raá¹ƒ disvÄ•
pabbajitukÄ• mo hutvÄ• "ahaá¹ƒ dasabalassa santike pabbajissÄ• mÄ«" ti ayyikaá¹ƒ Ä• pu
ti dabbakumÄ• raá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• , "bhante, imaá¹ƒ kumÄ• raá¹ƒ pa
satthÄ• aÃ±Ã±atarassa bhikkhuno saÃ±Ã±aá¹ƒ adÄ• si "bhikkhu imaá¹ƒ dÄ• rakaá¹ƒ pabb
vacanaá¹ƒ sutvÄ• dabbakumÄ• raá¹ƒ pabbÄ• jento tacapaÃ±cakaá¹ƒ kammaá¹-á¹-hÄ• naá
katÄ• bhinÄ«hÄ• ro satto paá¹-hamakesavaá¹-á¹-iyÄ• oropiyamÄ• nÄ• ya sotÄ• pattiphale
dutiyakesavaá¹-á¹-iyÄ• \Ee I 275/ oropiyamÄ• nÄ• ya sakadÄ• gÄ• miphale, tatiyÄ• ya anÄ
pana oropanaÃ±ca arahattaphalasacchikiriyÄ• ca apacchÄ• apure ahosi.

satthÄ• \Ne I 211/ mallaraá¹-á¹-he yathÄ• bhirantaá¹ƒ viharitvÄ• rÄ• jagahaá¹ƒ gantvÄ• v
kappesi. tatrÄ• yasmÄ• dabbo mallaputto rahogato attano kiccanipphattiá¹ƒ \Be I 215/ oloke
veyyÄ• vaccakaraá¹‡e kÄ• yaá¹ƒ yojetukÄ• mo cintesi - "yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghassa
paÃ±Ã±Ä• peyyaá¹ƒ, bhattÄ• ni ca uddiseyya" nti. so satthu santikaá¹ƒ gantvÄ• attano pari

satthÄ• tassa sÄ• dhukÄ• raá¹ƒ datvÄ• senÄ• sanapaÃ±Ã±Ä• pakattaÃ±ca bhattuddesaka
naá¹ƒ "ayaá¹ƒ dabbo daharova samÄ• no mahantaá¹-á¹-hÄ• ne á¹-hito" ti sattavassikakÄ• le
upasampannakÄ• latoyeva paá¹-á¹-hÄ• ya rÄ• jagahaá¹ƒ upanissÄ• ya viharantÄ• naá¹ƒ sa
ca paÃ±Ã±Ä• peti, bhikkhaÃ±ca sampaá¹-icchitvÄ• uddisati. tassa senÄ• sanapaÃ±Ã±Ä• p
pÄ• kaá¹-o ahosi - "dabbo kira mallaputto sabhÄ• gasabhÄ• gÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ekaá
paÃ±Ã±Ä• peti, dÅ«repi senÄ• sanaá¹ƒ paÃ±Ã±Ä• petiyeva. gantuá¹ƒ asakkonte iddhiyÄ•

atha naá¹ƒ bhikkhÅ« kÄ• lepi vikÄ• lepi "amhÄ• kaá¹ƒ, Ä• vuso, jÄ«vakambavane senÄ• sa
amhÄ• kaá¹ƒ maddakucchismiá¹ƒ migadÄ• ye" ti evaá¹ƒ senÄ• sanaá¹ƒ uddisÄ• petvÄ• ta
gacchanti. sopi iddhiyÄ• manomaye kÄ• ye abhisaá¹…kharitvÄ• ekekassa therassa ekeka
bhikkhuá¹ƒ nimminitvÄ• aá¹…guliyÄ• jalamÄ• nÄ• ya purato purato gantvÄ• "ayaá¹ƒ maÃ
ntiÄ• dÄ«ni vatvÄ• senÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• puna attano vasanaá¹-á¹-hÄ• namev
ayamettha saá¹…khepo, vitthÄ• rato panidaá¹ƒ vatthu pÄ• á¸·iyaá¹ƒ Ä• gatameva. satthÄ•
aá¹-á¹-huppattiá¹ƒ katvÄ• aparabhÄ• ge ariyagaá¹‡amajjhe nisinno theraá¹ƒ senÄ• sanapa
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

pilindavacchattheravatthu

<215> sattame __devatÄ• naá¹ƒ piyamanÄ• pÄ• na_nti devatÄ• naá¹ƒ piyÄ• naÃ±ceva ma
aggoti dasseti. so kira anuppanne buddhe cakkavattÄ« rÄ• jÄ• hutvÄ• mahÄ• janaá¹ƒ paÃ
patiá¹-á¹-hÄ• petvÄ• saggaparÄ• yaá¹‡aá¹ƒ akÄ• si. yebhuyyena kira chasu kÄ• masagges
ovÄ• daá¹ƒ labhitvÄ• nibbattanibbattaá¹-á¹-hÄ• ne attano sampattiá¹ƒ oloketvÄ• "kaá¹ƒ nu
saggasampattiá¹ƒ labhimhÄ• " ti Ä• vajjamÄ• nÄ• \Be I 216/ imaá¹ƒ theraá¹ƒ disvÄ• "thera
sampati laddhÄ• " ti sÄ• yaá¹ƒpÄ• taá¹ƒ theraá¹ƒ namassanti. tasmÄ• so devatÄ• naá¹ƒ \N
aggo nÄ• ma jÄ• to. __pilindo_ti panassa gottaá¹ƒ, __vaccho_ti nÄ• maá¹ƒ. tadubhayaá¹ƒ s
pilindavacchoti vuccati.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒ
nibbatto purimanayeneva satthu dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkh
piyamanÄ• paá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• v
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akul
nÄ• maá¹ƒ akaá¹ƒsu. so aparena samayena satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdha
upasampanno vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ \Ee I 277/ pÄ• puá¹‡i. so gihÄ«h
kathento "ehi, vasala, gaccha, vasala, Ä• hara, vasala, gaá¹‡ha, vasalÄ• " ti vasalavÄ• dene
taá¹ƒ kathaá¹ƒ Ä• haritvÄ• tathÄ• gataá¹ƒ pucchiá¹ƒsu - "bhagavÄ• ariyÄ• nÄ• ma pharus
bhikkhave, ariyÄ• naá¹ƒ paravambhanavasena pharusavÄ• cÄ• nÄ• ma natthi, apica kho p
Ä• ciá¹‡á¹‡avasena bhaveyyÄ• ti. bhante, pilindavacchatthero uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ•
saddhiá¹ƒ kathento, "vasala, vasalÄ• " ti katheti, kimettha kÄ• raá¹‡aá¹ƒ bhagavÄ• ti. bhikkh

puttassa etaá¹ƒ idÄ• neva Ä• ciá¹‡á¹‡aá¹ƒ, atÄ«te panesa paÃ±ca jÄ• tisatÄ• ni vasalavÄ• nibbatti. iccesa bhavÄ• ciá¹‡á¹‡eneva kathesi, na pharusavasena. ariyÄ• naÃ±hi vohÄ• ro p cetanÄ• ya apharusabhÄ• vena parisuddhova, appamattakampettha pÄ• paá¹ƒ na upalabbh imaá¹ƒ gÄ• thamÄ• ha -

"akakkasaá¹ƒ viÃ±Ã±Ä• paniá¹ƒ, giraá¹ƒ saccamudÄ«raye.

yÄ• ya nÄ• bhisaje kaÃ±ci, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡a" nti ||

athekadivasaá¹ƒ thero rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pavisanto ekaá¹ƒ purisaá¹ƒ pippalÄ«na pÅ«retvÄ• Ä• dÄ• ya antonagaraá¹ƒ pavisantaá¹ƒ disvÄ• "kiá¹ƒ te, vasala, bhÄ• jane" ti Ä• samaá¹‡o mayÄ• saddhiá¹ƒ pÄ• tova pharusakathaá¹ƒ kathesi, imassa anucchavikameva v "mÅ«sikavaccaá¹ƒ \Be I 217/ me, bhante, bhÄ• jane" ti \Ee I 278/ Ä• ha. evaá¹ƒ bhavissati, therassa dassanaá¹ƒ vijahantassa sabbaá¹ƒ mÅ«sikavaccameva ahosi. so cintesi - "imÄ• p mÅ«sikavaccasadisÄ• paÃ±Ã±Ä• yanti, sabhÄ• vo nu kho no" ti vÄ«maá¹ƒsanto hatthena u athassa undÅ«ravaccabhÄ• vaá¹ƒ Ã±atvÄ• balavadomanassaá¹ƒ uppajji. so "imÄ• yeva nu sakaá¹-epÄ«" ti gantvÄ• olokento sabbÄ• pi pippaliyo tÄ• disÄ• va disvÄ• hadayaá¹ƒ hatth na aÃ±Ã±assa kammaá¹ƒ, mayÄ• pÄ• tova diá¹-á¹-habhikkhussetaá¹ƒ kammaá¹ƒ, addhÄ• tassa gataá¹-á¹-hÄ• naá¹ƒ anuvicinitvÄ• etaá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• nissÄ• mÄ«" ti therassa g pÄ• yÄ• si.

atheko puriso taá¹ƒ ativiya caá¹‡á¸• ikataá¹ƒ gacchantaá¹ƒ disvÄ• , "bho purisa, tvaá¹ƒ ativ gacchasi, kena kammena gacchasÄ«" ti pucchi. so tassa taá¹ƒ pavattiá¹ƒ Ä• rocesi. so tass evamÄ• ha - "bho, mÄ• cintayi, mayhaá¹ƒ ayyo pilindavaccho bhavissati, tvaá¹ƒ etadeva bh Ä• dÄ• ya gantvÄ• therassa purato tiá¹-á¹-ha. â€™kiá¹ƒ nÄ• metaá¹ƒ, vasalÄ• â€™ ti vutta bhanteâ€™ ti vada, thero â€™evaá¹ƒ bhavissati, vasalÄ• â€™ ti vakkhati. puna sabbÄ• pi p ti. so tathÄ• akÄ• si. sabbÄ• pippaliyo paá¹-ipÄ• katikÄ• ahesuá¹ƒ. idamettakaá¹ƒ vatthu. satthÄ• devatÄ• naá¹ƒ piyamanÄ• pakÄ• raá¹‡ameva vatthuá¹ƒ katvÄ• theraá¹ƒ devatÄ• n aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

bÄ• hiyadÄ• rucÄ«riyattheravatthu

<216> aá¹-á¹-hame \Ee I 279/ __khippÄ• bhiÃ±Ã±Ä• na_nti khippaá¹ƒ adhigataabhiÃ±Ã±Ä• aggoti dasseti. ayaÃ±hi thero saá¹ƒkhittadhammadesanÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• pu parikammakiccaá¹ƒ nÄ• hosi. tasmÄ• khippÄ• bhiÃ±Ã±Ä• naá¹ƒ aggo nÄ• ma jÄ• to. bÄ• h __bÄ• hiyo_tissa nÄ• maá¹ƒ ahosi. so aparabhÄ• ge dÄ• rucÄ«raá¹ƒ nivÄ• sesi. tasmÄ• __

tassa \Be I 218/ paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ•

kulagehe nibbatto dasabalassa dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhu
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantara
kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto kassapadasabalassa sÄ• sanassa osakka
bhikkhÅ«hi saddhiá¹ƒ samaá¹‡adhammaá¹ƒ katvÄ• paripuá¹‡á¹‡asÄ«lo jÄ«vitakkhayaá¹ƒ

so \Ne I 214/ ekaá¹ƒ buddhantaraá¹ƒ devaloke vasitvÄ• imasmiá¹ƒ buddhuppÄ• de bÄ• hi
nibbatto. vayaá¹ƒ Ä• gamma gharÄ• vÄ• saá¹ƒ vasanto "vohÄ• raá¹ƒ karissÄ• mÄ«" ti suva
nÄ• vaá¹ƒ abhiruhi. nÄ• vÄ• icchitaá¹ƒ desaá¹ƒ appatvÄ• va samuddamajjhe bhinnÄ• , ma
ahosi. ayaá¹ƒ pana ekaá¹ƒ dÄ• rukhaá¹‡á¸• aá¹ƒ gahetvÄ• sattame divase suppÄ• rakapa
manussÄ• vÄ• saá¹ƒ patvÄ• "acelakaniyÄ• mena manusse upasaá¹…kamituá¹ƒ \Ee I 280/
ekaá¹ƒ mahÄ• taá¸·Ä• kÄ• sevÄ• laá¹ƒ gahetvÄ• sarÄ«raá¹ƒ veá¹-hetvÄ• ekasmiá¹ƒ á¹-h
kapÄ• laá¹ƒ Ä• dÄ• ya bhikkhÄ• ya pÄ• visi.

manussÄ• taá¹ƒ disvÄ• cintesuá¹ƒ - "sace loke arahantÄ• nÄ• ma atthi, evaá¹ƒvidhehi bh
kho ayyo ukkaá¹-á¹-habhÄ• vena vatthaá¹ƒ na gaá¹‡hÄ• ti, udÄ• hu diyyamÄ• naá¹ƒ gaá¹‡h
nÄ• nÄ• disÄ• hi vatthÄ• ni Ä• hariá¹ƒsu. so cintesi - "sacÄ• haá¹ƒ na iminÄ• niyÄ• mena Ä
pasÄ«deyyuá¹ƒ, yaá¹ƒkiÃ±ci katvÄ• ime vaÃ±cetvÄ• jÄ«vikupÄ• yaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-a
paá¹-iggaá¹‡hi. manussÄ• bhiyyosomattÄ• ya pasannÄ• mahÄ• sakkÄ• raá¹ƒ kariá¹ƒsu. s
avidÅ«raá¹-á¹-hÄ• ne devakulaá¹ƒ gato. mahÄ• jano tena saddhiá¹ƒyeva gantvÄ• devakula
so cintesi - "ime mayhaá¹ƒ sevÄ• le nivÄ• sanamatte pasÄ«ditvÄ• evaá¹ƒvidhaá¹ƒ sakkÄ•
mayÄ• ukkaá¹-á¹-heneva bhavituá¹ƒ vaá¹-á¹-atÄ«" ti sallahukÄ• ni rukkhaphalakÄ• ni gahet
Ä• vuá¹‡itvÄ• cÄ«raá¹ƒ katvÄ• nivÄ• setvÄ• pÄ• rupitvÄ• jÄ«vikaá¹ƒ kappento vasi.

atha \Be I 219/ yo so kassapabuddhakÄ• le sattasu janesu samaá¹‡adhammaá¹ƒ karontes
suddhÄ• vÄ• sabrahmaloke nibbatto. so nibbattasamanantarameva attano brahmasampatti
Ä• gataá¹-á¹-hÄ• naá¹ƒ Ä• vajjento sattannaá¹ƒ janÄ• naá¹ƒ pabbataá¹ƒ Ä• ruyha samaá¹‡
disvÄ• sesÄ• naá¹ƒ channaá¹ƒ nibbattaá¹-á¹-hÄ• naá¹ƒ Ä• vajjento ekassa parinibbutabhÄ
paÃ±cannaá¹ƒ kÄ• mÄ• vacaradevaloke nibbattabhÄ• vaá¹ƒ Ã±atvÄ• kÄ• lÄ• nukÄ• laá¹ƒ
281/. imasmiá¹ƒ pana kÄ• le "kahaá¹ƒ nu kho" ti Ä• vajjento dÄ• rucÄ«riyaá¹ƒ suppÄ• rakap
kuhanakammena jÄ«vikaá¹ƒ kappentaá¹ƒ disvÄ• "naá¹-á¹-ho vatÄ• yaá¹ƒ bÄ• lo, pubbe sa
atiukkaá¹-á¹-habhÄ• vena arahatÄ• pi Ä• bhataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ aparibhuÃ±jitvÄ• id
anarahÄ• va arahattaá¹ƒ paá¹-ijÄ• nitvÄ• lokaá¹ƒ vaÃ±cento vicarati, dasabalassa ca nibba
jÄ• nÄ• ti, gacchÄ• mi naá¹ƒ saá¹ƒvejetvÄ• dasabalassa \Ne I 215/ nibbattabhÄ• vaá¹ƒ jÄ•
taá¹ƒkhaá¹‡aá¹ƒyeva brahmalokato suppÄ• rakapaá¹-á¹-ane rattibhÄ• gasamanantare dÄ•
pÄ• turahosi.

so attano vasanaá¹-á¹-hÄ• ne obhÄ• saá¹ƒ disvÄ• bahi nikkhamitvÄ• á¹-hito mahÄ• brahm
paggayha "ke tumhe" ti pucchi. ahaá¹ƒ tuyhaá¹ƒ porÄ• á¹‡akasahÄ• yo anÄ• gÄ• miphalaá

nibbatto. amhÄ• kaá¹ƒ pana sabbajeá¹-á¹-hako arahattaá¹ƒ patvÄ• parinibbuto, tumhe paÃ
nibbattÄ• . svÄ• haá¹ƒ taá¹ƒ imasmiá¹ƒ á¹-hÄ• ne kuhanakammena jÄ«vantaá¹ƒ disvÄ• da
idaá¹ƒ kÄ• raá¹‡amÄ• ha - "na kho tvaá¹ƒ, bÄ• hiya arahÄ• , napi arahattamaggaá¹ƒ samÄ•
natthi, yÄ• ya tvaá¹ƒ arahÄ• vÄ• assa arahattamaggaá¹ƒ vÄ• samÄ• panno" ti. athassa sa
sÄ• vatthiyaá¹ƒ vasanabhÄ• vaÃ±ca Ä• cikkhitvÄ• "satthu santikaá¹ƒ gacchÄ• hÄ«" ti taá¹ƒ
agamÄ• si.

dÄ• rucÄ«riyo mahÄ• brahmunÄ• saá¹ƒvejito "mokkhamaggaá¹ƒ gavesissÄ• mÄ«" ti \Ee I
maggaá¹ƒ ekarattivÄ• sena gantvÄ• satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ antaragh
pÄ• desu nipatitvÄ• "desetu me, bhante, bhagavÄ• dhammaá¹ƒ, desetu sugato dhamma"
satthÄ• "ettÄ• vatÄ• bÄ• hiyassa Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ gata" nti Ã±atvÄ• "tasmÄ• t
sikkhitabbaá¹ƒ diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissatÄ«" ti (Ud 10) iminÄ• ovÄ• dena ova
desanÄ• pariyosÄ• ne antaravÄ«thiyaá¹ƒ á¹-hitova desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pese
arahattaá¹ƒ pÄ• puá¹‡i.

so attano kiccaá¹ƒ matthakappattaá¹ƒ Ã±atvÄ• bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ•
aparipuá¹‡á¹‡apattacÄ«varatÄ• ya pattacÄ«varaá¹ƒ pariyesanto saá¹…kÄ• raá¹-á¹-hÄ• nat
saá¹ƒkaá¸• á¸• hati. atha naá¹ƒ pubbaveriko amanusso ekissÄ• taruá¹‡avacchÄ• ya gÄ• vi
jÄ«vitakkhayaá¹ƒ pÄ• pesi. satthÄ• sÄ• vatthito nikkhamanto antaravÄ«thiyaá¹ƒ bÄ• hiyaá¹
patitaá¹ƒ disvÄ• "gaá¹‡hatha, bhikkhave, bÄ• hiyassa dÄ• rucÄ«riyassa sarÄ«ra" nti nÄ«ha
sarÄ«rakiccaá¹ƒ kÄ• retvÄ• cÄ• tumahÄ• pathe cetiyaá¹ƒ kÄ• rÄ• pesi. tato saá¹…ghamajj
"tathÄ• gato bhikkhusaá¹…ghena bÄ• hiyassa sarÄ«rajjhÄ• panakiccaá¹ƒ kÄ• resi, dhÄ• tu
kÄ• resi, kataramaggo nu kho tena sacchikato, sÄ• maá¹‡ero nu kho so, bhikkhu nu kho" ti
\Ne I 216/. satthÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• "paá¹‡á¸• ito, bhikkhave, bÄ• hiyo" ti up
vaá¸• á¸• hetvÄ• tassa parinibbutabhÄ• vaá¹ƒ pakÄ• sesi. puna saá¹…ghamajjhe kathÄ• u
bÄ• hiyassa bahu dhammo desito, arahattaá¹ƒ pattoti ca vadeti. kiá¹ƒ nÄ• meta" nti? satthÄ
283/ bahÅ«ti akÄ• raá¹‡aá¹ƒ, visapÄ«takassa agado viya ceso" ti vatvÄ• dhammapade gÄ•

"sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«" ti || (Dhp 100).

desanÄ• pariyosÄ• ne caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni amatapÄ• naá¹ƒ piviá¹ƒsu. idaÃ±
vatthu sutte (Ud 10) Ä• gatattÄ• vitthÄ• rena na kathitaá¹ƒ. aparabhÄ• ge pana satthÄ• sa
bÄ• hiyattheraá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

kumÄ• rakassapattheravatthu

<217> navame __cittakathikÄ• na_nti vicittaá¹ƒ katvÄ• dhammaá¹ƒ kathentÄ• naá¹ƒ. thero
dhammaá¹ƒ kathento bahÅ«hi upamÄ• hi ca kÄ• raá¹‡ehi ca maá¹‡á¸• ayitvÄ• bodhento ka
cittakathikÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa \Be I 221/ paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ•
kulagehe paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• vayappatto dasabalassa dhammakathaá¹ƒ suá¹‡ant
bhikkhuá¹ƒ cittakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá
á¹-hÄ• nantaraá¹ƒ patthetvÄ• devamanussesu saá¹ƒsaranto kassapabuddhasÄ• sanosakk
bhikkhÅ«naá¹ƒ abbhantaro hutvÄ• pabbatamatthake samaá¹‡adhammaá¹ƒ katvÄ• aparihÄ
nibbattitvÄ• ekaá¹ƒ buddhantaraá¹ƒ sampattiá¹ƒ anubhavamÄ• no amhÄ• kaá¹ƒ satthu kÄ•
kuladÄ• rikÄ• ya kucchimhi uppanno. sÄ• ca paá¹-hamaá¹ƒ mÄ• tÄ• pitaro yÄ• citvÄ• pabb
kulagharaá¹ƒ gatÄ• gabbhaá¹ƒ gaá¹‡hi. tampi ajÄ• nantÄ« \Ee I 284/ sÄ• mikaá¹ƒ Ä• rÄ• d
bhikkhunÄ«su pabbajitÄ• . tassÄ• gabbhanimittaá¹ƒ disvÄ• bhikkhuniyo devadattaá¹ƒ pucc
ti Ä• ha. dasabalaá¹ƒ pucchiá¹ƒsu, satthÄ• upÄ• littheraá¹ƒ paá¹-icchÄ• pesi. thero sÄ• vat
kulÄ• ni visÄ• khaÃ±ca \Ne I 217/ upÄ• sikaá¹ƒ pakkosÄ• petvÄ• sodhento "pure laddho ga
Ä• ha. satthÄ• "suvinicchitaá¹ƒ adhikaraá¹‡a" nti therassa sÄ• dhukÄ• raá¹ƒ adÄ• si.

sÄ• bhikkhunÄ« suvaá¹‡á¹‡abimbasadisaá¹ƒ puttaá¹ƒ vijÄ• yi. taá¹ƒ gahetvÄ• rÄ• jÄ• pa
kassapoti cassa nÄ• maá¹ƒ katvÄ• aparabhÄ• ge alaá¹…karitvÄ• satthu santikaá¹ƒ netvÄ•
pana pabbajitattÄ• bhagavatÄ• "kassapaá¹ƒ pakkosatha, idaá¹ƒ phalaá¹ƒ vÄ• khÄ• danÄ«
dethÄ• " ti vutte "katarakassapassÄ• ti. kumÄ• rakassapassÄ• " ti evaá¹ƒ gahitanÄ• mattÄ•
vuá¸• á¸• hakÄ• lepi __kumÄ• rakassapo_tveva vuccati. apica raÃ±Ã±o posÄ• vanikaputtat
saÃ±jÄ• niá¹ƒsu.

so pabbajitakÄ• lato paá¹-á¹-hÄ• ya vipassanÄ• ya ceva kammaá¹ƒ karoti, buddhavacanaÃ
tena saddhiá¹ƒ pabbatamatthake samaá¹‡adhammaá¹ƒ katvÄ• anÄ• gÄ• miphalaá¹ƒ patvÄ
mahÄ• brahmÄ• tasmiá¹ƒ samaye Ä• vajjento kumÄ• rakassapaá¹ƒ disvÄ• "sahÄ• yako m
tassa vipassanÄ• ya nayamukhaá¹ƒ dassetvÄ• maggaphalapattiyÄ• upÄ• yaá¹ƒ karissÄ• n
paÃ±cadasa paÃ±he \Be I 222/ abhisaá¹…kharitvÄ• rattibhÄ• gasamanantare kumÄ• rakas
vasanaá¹-á¹-hÄ• ne andhavane pÄ• turahosi. thero Ä• lokaá¹ƒ disvÄ• "ko etthÄ• " ti Ä• ha.
saddhiá¹ƒ samaá¹‡adhammaá¹ƒ katvÄ• anÄ• gÄ• miphalaá¹ƒ patvÄ• suddhÄ• vÄ• se nibb
kena kammena Ä• gatatthÄ• ti? mahÄ• brahmÄ• attano Ä• gatakÄ• raá¹‡aá¹ƒ dÄ«petuá¹ƒ
ime paÃ±he uggaá¹‡hitvÄ• aruá¹‡e uá¹-á¹-hite tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• puccha,
tathÄ• gataá¹ƒ aÃ±Ã±o ime paÃ±he kathetuá¹ƒ samattho nÄ• ma natthÄ«" ti vatvÄ• brahm

theropi punadivase satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• mahÄ• brahmunÄ• kathit
satthÄ• kumÄ• rakassapattherassa arahattaá¹ƒ pÄ• petvÄ• paÃ±he kathesi. thero satthÄ•
uggaá¹‡hitvÄ• andhavanaá¹ƒ gantvÄ• vipassanaá¹ƒ gabbhaá¹ƒ gÄ• hÄ• petvÄ• arahattaá

paá¹-á¹-hÄ• ya catunnaá¹ƒ parisÄ• naá¹ƒ dhammakathaá¹ƒ kathento bahukÄ• hi upamÄ• hi
maá¹‡á¸• etvÄ• cittakathameva katheti. atha naá¹ƒ satthÄ• pÄ• yÄ• siraÃ±Ã±o paÃ±cadas
paá¹-imaá¹‡á¸• etvÄ• suttante (DN II 406 Ä• dayo) desite \Ne I 218/ taá¹ƒ suttantaá¹ƒ aá¹-á
imasmiá¹ƒ sÄ• sane cittakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

mahÄ• koá¹-á¹-hitattheravatthu

<218> dasame __paá¹-isambhidÄ• pattÄ• na_nti catasso paá¹-isambhidÄ• patvÄ• á¹-hitÄ
mahÄ• koá¹-á¹-hitatthero aggoti dasseti. ayaá¹ƒ hi thero attano paá¹-isambhidÄ• su ciá¹‡á¹‡
abhiÃ±Ã±Ä• te abhiÃ±Ã±Ä• te mahÄ• sÄ• vake upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanto
paÃ±haá¹ƒ pucchantopi paá¹-isambhidÄ• suyeva paÃ±haá¹ƒ pucchati. iti iminÄ• ciá¹‡á¹‡av
paá¹-isambhidÄ• pattÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi \Ee I 286/ hi padumuttarabuddhakÄ•
mahÄ• bhogakule nibbatto aparena samayena satthu dhammakathaá¹ƒ suá¹‡anto satthÄ• r
paá¹-isambhidÄ• pattÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹
á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsar
sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule \Be I 223/ nibbatti. koá¹-á¹-hitamÄ• á¹‡avotissa nÄ• maá
vayappatto tayo vede uggaá¹‡hitvÄ• ekadivasaá¹ƒ satthu dhammakathaá¹ƒ sutvÄ• paá¹-ila
upasampannakÄ• lato paá¹-á¹-hÄ• ya vipassanÄ• ya kammaá¹ƒ karonto saha paá¹-isambhi
niccakÄ• laá¹ƒ paá¹-isambhidÄ• su ciá¹‡á¹‡avasÄ« hutvÄ• paÃ±haá¹ƒ pucchanto paá¹-isam
naá¹ƒ satthÄ• aparabhÄ• ge mahÄ• vedallasuttaá¹ƒ (MN I 449 Ä• dayo) aá¹-á¹-huppattiá¹ƒ
paá¹-isambhidÄ• pattÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

tatiyavaggavaá¹‡á¹‡anÄ• .

14. etadaggavaggo

(14) 4. catutthaetadaggavaggo

Ä• nandattheravatthu

219-223__._ catutthassa \Ne I 219/ paá¹-hame __bahussutÄ• na_ntiÄ• dÄ«su aÃ±Ã±epi the
gatimantÄ• dhitimantÄ• upaá¹-á¹-hÄ• kÄ• ca atthi. ayaá¹ƒ panÄ• yasmÄ• buddhavacana
sÄ• sane bhaá¹‡á¸• Ä• gÄ• rikapariyattiyaá¹ƒ á¹-hatvÄ• gaá¹‡hi. tasmÄ• bahussutÄ• naá¹
ca therassa buddhavacanaá¹ƒ gahetvÄ• dhÄ• raá¹‡akasati aÃ±Ã±ehi therehi balavatarÄ•
__satimantÄ• naá¹ƒ_ aggo nÄ• ma jÄ• to. ayameva \Ee I 287/ cÄ• yasmÄ• ekapade á¹-hat
gaá¹‡hanto satthÄ• rÄ• kathitaniyÄ• meneva sabbapadÄ• ni jÄ• nÄ• ti, tasmÄ• __gatiman

tasseva cÄ• yasmato buddhavacanaá¹ƒ uggaá¹‡hanavÄ«riyaá¹ƒ sajjhÄ• yanavÄ«riyÃ±ca
upaá¹-á¹-hÄ• navÄ«riyÃ±ca aÃ±Ã±ehi asadisaá¹ƒ ahosi, tasmÄ• __dhitimantÄ• naá¹ƒ_ ag
tathÄ• gataá¹ƒ upaá¹-á¹-hahanto cesa na aÃ±Ã±esaá¹ƒ upaá¹-á¹-hÄ• kabhikkhÅ«naá¹ƒ upa
upaá¹-á¹-hahi, aÃ±Ã±e hi tathÄ• gataá¹ƒ upaá¹-á¹-hahantÄ• na ciraá¹ƒ upaá¹-á¹-hahiá¹ƒsu,
manaá¹ƒ gahetvÄ• upaá¹-á¹-hahiá¹ƒsu. ayaá¹ƒ thero pana upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ
paá¹-á¹-hÄ• ya Ä• raddhavÄ«riyo hutvÄ• tathÄ• gatassa manaá¹ƒ gahetvÄ• upaá¹-á¹-hahi.
__upaá¹-á¹-hÄ• kÄ• naá¹ƒ_ aggo nÄ• ma jÄ• to.

tassa \Be I 224/ paÃ±hakamme ayamanupubbikathÄ• - ito kira satasahassamatthake kapp
satthÄ• loke uppajji. tassa haá¹ƒsavatÄ« nÄ• ma nagaraá¹ƒ ahosi, nando nÄ• ma rÄ• jÄ• p
mÄ• tÄ• , bodhisatto uttarakumÄ• ro nÄ• ma ahosi. so puttassa jÄ• tadivase mahÄ• bhinikk
pabbajitvÄ• padhÄ• namanuyutto anukkamena sabbaÃ±Ã±utaá¹ƒ patvÄ• "anekajÄ• tisaá¹
udÄ• netvÄ• sattÄ• haá¹ƒ bodhipallaá¹…ke vÄ«tinÄ• metvÄ• "pathaviyaá¹ƒ á¹-hapessÄ• m
atha pathaviá¹ƒ bhinditvÄ• heá¹-á¹-hÄ• vuttappamÄ• á¹‡aá¹ƒ padumaá¹ƒ uá¹-á¹-hÄ• si. ta
padumuttaroteva paÃ±Ã±Ä• yittha. tassa devalo ca sujÄ• to ca dve aggasÄ• vakÄ• ahesuá
asamÄ• ca dve aggasÄ• vikÄ• , sumano nÄ• ma upaá¹-á¹-hÄ• ko. padumuttaro bhagavÄ•
bhikkhusatasahassaparivÄ• ro haá¹ƒsavatiyÄ• rÄ• jadhÄ• niyÄ• vasati.

kaniá¹-á¹-habhÄ• tÄ• \Ee I 288/ panassa sumanakumÄ• ro nÄ• ma. tassa rÄ• jÄ• haá¹ƒsa
bhogagÄ• maá¹ƒ adÄ• si. so kadÄ• ci kadÄ• ci Ä• gantvÄ• pitaraÃ±ca satthÄ• raÃ±ca pass
kupito sumano raÃ±Ã±o pesesi. rÄ• jÄ• "tvaá¹ƒ mayÄ• tattha kasmÄ• á¹-hapito" ti paá¹-ip
vÅ«pasametvÄ• "upasanto, deva, janapado" ti raÃ±Ã±o pesesi. rÄ• jÄ• tuá¹-á¹-ho "sÄ«gha
Ä• gacchatÅ«" ti Ä• ha. tassa sahassamattÄ• amaccÄ• honti. so tehi saddhiá¹ƒ antarÄ• m
pitÄ• tuá¹-á¹-ho sace me varaá¹ƒ deti, kiá¹ƒ gaá¹‡hÄ• mÄ«" ti? atha naá¹ƒ ekacce "hatthiá¹
gaá¹‡hatha, janapadaá¹ƒ gaá¹‡hatha, satta ratanÄ• ni gaá¹‡hathÄ• " ti Ä• haá¹ƒsu. apare "
puttÄ• , na tumhÄ• kaá¹ƒ dhanaá¹ƒ dullabhaá¹ƒ, laddhampi cetaá¹ƒ sabbaá¹ƒ pahÄ• ya gan
ekaá¹ƒ Ä• dÄ• ya gamanÄ«yaá¹ƒ. tasmÄ• deve varaá¹ƒ dadamÄ• ne temÄ• saá¹ƒ padumu
upaá¹-á¹-hÄ• tuá¹ƒ varaá¹ƒ gaá¹‡hathÄ• " ti Ä• haá¹ƒsu. so "tumhe mayhaá¹ƒ kalyÄ• á¹‡am
atthi, tumhehi pana uppÄ• ditaá¹ƒ, evaá¹ƒ karissÄ• mÄ«" ti gantvÄ• pitaraá¹ƒ vanditvÄ• pit
matthake cumbetvÄ• "varaá¹ƒ te putta demÄ«" ti vutte "icchÄ• mahaá¹ƒ, mahÄ• rÄ• ja, bha
catÅ«hi paccayehi upaá¹-á¹-hahanto jÄ«vitaá¹ƒ avaÃ±jhaá¹ƒ kÄ• tuá¹ƒ, imaá¹ƒ me deva var
sakkÄ• , tÄ• ta, aÃ±Ã±aá¹ƒ varehÄ«ti. deva, khattiyÄ• naá¹ƒ nÄ• ma dve \Be I 225/ kathÄ•
varaá¹ƒ dehi, na mama aÃ±Ã±ena atthoti. tÄ• ta, buddhÄ• naá¹ƒ nÄ• ma cittaá¹ƒ dujjÄ• naá
icchissati, mayÄ• dinnepi \Ee I 289/ kiá¹ƒ bhavissatÄ«ti? "sÄ• dhu, deva, ahaá¹ƒ bhagavato
jÄ• nissÄ• mÄ«" ti vihÄ• raá¹ƒ gato.

tena ca samayena bhattakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• bhagavÄ• gandhakuá¹-iá¹ƒ paviá¹-á
maá¹‡á¸· alamÄ• á¸·e sannipatitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santikaá¹ƒ agamÄ• si. te naá¹ƒ Ä•

kasmÄ• Ä• gatosÄ«" ti? bhagavantaá¹ƒ dassanÄ• ya, dassetha me bhagavantanti. na may
icchiticchitakkhaá¹‡e satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ labhÄ• mÄ• ti. ko pana, bhante, labhatÄ«t
rÄ• japuttÄ• ti. so "kuhiá¹ƒ, bhante, thero" ti? therassa nisinnaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• g
"icchÄ• mahaá¹ƒ, bhante, bhagavantaá¹ƒ passituá¹ƒ, dassetha me bhagavanta" nti Ä• ha. th
rÄ• jakumÄ• rassa Ä• pokasiá¹‡ajjhÄ• naá¹ƒ samÄ• pajjitvÄ• mahÄ• pathaviá¹ƒ udakaá¹ƒ
nimujjitvÄ• \Ne I 221/ satthu gandhakuá¹-iyaá¹ƒyeva pÄ• turahosi. atha naá¹ƒ bhagavÄ• "s
ti Ä• ha. rÄ• japutto, bhante, bhagavantaá¹ƒ dassanÄ• ya Ä• gatoti. tena hi bhikkhu Ä• sana
puna thero passantasseva rÄ• jakumÄ• rassa buddhÄ• sanaá¹ƒ gahetvÄ• antogandhakuá¹
bahipariveá¹‡e pÄ• tubhavitvÄ• pariveá¹‡e Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi. rÄ• jakumÄ• ro imÄ
disvÄ• "mahanto vatÄ• yaá¹ƒ bhikkhÅ«" ti cintesi.

bhagavÄ• pi gandhakuá¹-ito nikkhamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. rÄ• japutto bhagav
paá¹-isanthÄ• raá¹ƒ akÄ• si. "kadÄ• Ä• gatosi rÄ• japuttÄ• " ti vutte, "bhante, tumhesu gand
paviá¹-á¹-hesu, bhikkhÅ« pana â€™na mayaá¹ƒ icchiticchitakkhaá¹‡e bhagavantaá¹ƒ daá¹-á
maá¹ƒ therassa santikaá¹ƒ pÄ• hesuá¹ƒ. thero pana ekavacaneneva dasseti, thero, bhante,
vallabho maÃ±Ã±e" ti. Ä• ma rÄ• jakumÄ• ra, vallabho esa bhikkhu mayhaá¹ƒ \Ee I 290/ sÄ
buddhÄ• naá¹ƒ sÄ• sane kiá¹ƒ katvÄ• vallabhÄ• hontÄ«ti? dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ sa
katvÄ• kumÄ• rÄ• ti. bhagavÄ• ahaá¹ƒ thero viya buddhasÄ• sane vallabho hotukÄ• mo, s
adhivÄ• sethÄ• ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena \Be I 226/. rÄ• jakumÄ• ro a
gantvÄ• sabbarattiá¹ƒ mahÄ• sakkÄ• raá¹ƒ sajjetvÄ• satta divasÄ• ni khandhÄ• vÄ• rabha

sattame divase satthÄ• raá¹ƒ vanditvÄ• , bhante, mayÄ• pitu santikÄ• temÄ• saá¹ƒ antova
paá¹-ijagganavaro laddho, temÄ• saá¹ƒ me vassÄ• vÄ• saá¹ƒ adhivÄ• sethÄ• ti. bhagavÄ•
attho" ti oloketvÄ• "atthÄ«" ti disvÄ• "suÃ±Ã±Ä• gÄ• re kho, rÄ• jakumÄ• ra, tathÄ• gatÄ•
kumÄ• ro "aÃ±Ã±Ä• taá¹ƒ bhagavÄ• aÃ±Ã±Ä• taá¹ƒ sugatÄ• " ti vatvÄ• "ahaá¹ƒ, bhante, p
vihÄ• raá¹ƒ kÄ• remi, mayÄ• pesite bhikkhusatasahassena saddhiá¹ƒ Ä• gacchathÄ• " ti bh
gÄ• hÄ• petvÄ• pitu santikaá¹ƒ gantvÄ• "dinnÄ• me, deva, bhagavatÄ• paá¹-iÃ±Ã±Ä• , m
peseyyathÄ• " ti vatvÄ• pitaraá¹ƒ vanditvÄ• nikkhamitvÄ• yojane yojane vihÄ• raá¹ƒ kÄ• r
addhÄ• naá¹ƒ gato. gantvÄ• ca attano nagare vihÄ• raá¹-á¹-hÄ• naá¹ƒ vicinanto sobhanan
uyyÄ• naá¹ƒ disvÄ• satasahassena kiá¹‡itvÄ• satasahassaá¹ƒ vissajjetvÄ• vihÄ• raá¹ƒ kÄ
gandhakuá¹-iá¹ƒ sesabhikkhÅ«naÃ±ca rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• natthÄ• ya kuá¹-ileá
pÄ• kÄ• raparikkhepaá¹ƒ dvÄ• rakoá¹-á¹-hakaÃ±ca niá¹-á¹-hÄ• petvÄ• pitu santikaá¹ƒ pese
mayhaá¹ƒ kiccaá¹ƒ, satthÄ• raá¹ƒ pahiá¹‡athÄ• " ti.

rÄ• jÄ• \Ne I 222/ bhagavantaá¹ƒ bhojetvÄ• "bhagavÄ• sumanassa kiccaá¹ƒ niá¹-á¹-hitaá
\Ee I 291/ paccÄ• sÄ«satÄ«" ti Ä• ha. bhagavÄ• bhikkhusatasahassaparivuto yojane yojane
agamÄ• si. kumÄ• ro "satthÄ• Ä• gacchatÄ«" ti sutvÄ• yojanaá¹ƒ paccuggantvÄ• gandhar
vihÄ• raá¹ƒ pavesetvÄ• -

"satasahassena me kÄ«taá¹ƒ, satasahassena mÄ• pitaá¹ƒ.

sobhanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ, paá¹-iggaá¹‡ha mahÄ• munÄ«" ti || -

vihÄ• raá¹ƒ niyyÄ• desi. so vassÅ«panÄ• yikÄ• divase dÄ• naá¹ƒ datvÄ• attano puttadÄ• r
Ä• ha - "satthÄ• amhÄ• kaá¹ƒ santikaá¹ƒ dÅ«ratova Ä• gato, buddhÄ• ca nÄ• ma dhamma
I 227/. tasmÄ• ahaá¹ƒ imaá¹ƒ temÄ• saá¹ƒ dve sÄ• á¹-ake nivÄ• setvÄ• dasa sÄ«lÄ• ni sa
vasissÄ• mi, tumhe khÄ«á¹‡Ä• savasatasahassassa iminÄ• va nÄ«hÄ• rena temÄ• saá¹ƒ d

so sumanattherassa vasanaá¹-á¹-hÄ• nasabhÄ• geyeva á¹-hÄ• ne vasanto yaá¹ƒ thero bha
taá¹ƒ sabbaá¹ƒ disvÄ• "imasmiá¹ƒ á¹-hÄ• ne ekantavallabho esa thero, etasseva me á¹-hÄ
vaá¹-á¹-atÄ«" ti cintetvÄ• upakaá¹-á¹-hÄ• ya pavÄ• raá¹‡Ä• ya gÄ• maá¹ƒ pavisitvÄ• sattÄ
datvÄ• sattame divase bhikkhusatasahassassa pÄ• damÅ«le ticÄ«varaá¹ƒ á¹-hapetvÄ• bh
"bhante, yadetaá¹ƒ mayÄ• sattÄ• haá¹ƒ khandhÄ• vÄ• radÄ• nato paá¹-á¹-hÄ• ya puÃ±Ã±a
sakkasampattiá¹ƒ, na mÄ• rabrahmasampattiá¹ƒ patthayantena, buddhassa pana upaá¹-á¹-
kataá¹ƒ. tasmÄ• ahampi bhagavÄ• anÄ• gate sumanatthero viya ekassa buddhassa upaá¹
paÃ±capatiá¹-á¹-hitena patiá¹-á¹-hahitvÄ• vandi. satthÄ• tassa anantarÄ• yaá¹ƒ disvÄ• by
kumÄ• ro \Ee I 292/ taá¹ƒ sutvÄ• "buddhÄ• ca nÄ• ma advejjhakathÄ• hontÄ«" ti dutiyadiv
pattacÄ«varaá¹ƒ gahetvÄ• piá¹-á¹-hito piá¹-á¹-hito gacchanto viya ahosi.

so tasmiá¹ƒ buddhuppÄ• de vassasatasahassaá¹ƒ dÄ• naá¹ƒ datvÄ• sagge nibbattitvÄ• k
piá¹‡á¸• Ä• ya carato therassa pattaggahaá¹‡atthaá¹ƒ uttarisÄ• á¹-akaá¹ƒ datvÄ• pÅ«jaá¹ƒ
nibbattitvÄ• tato cuto bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• uparipÄ• sÄ• davaragato gandhamÄ•
\Ne I 223/ aá¹-á¹-ha paccekabuddhe disvÄ• nimantÄ• petvÄ• bhojetvÄ• attano maá¹…gal
paá¹‡á¹‡asÄ• lÄ• yo kÄ• retvÄ• tesaá¹ƒ nisÄ«danatthÄ• ya attano nivesane aá¹-á¹-ha sabb
ceva maá¹‡iÄ• dhÄ• rake ca paá¹-iyÄ• detvÄ• dasa vassasahassÄ• ni upaá¹-á¹-hÄ• naá¹ƒ
pÄ• kaá¹-aá¹-á¹-hÄ• nÄ• ni.

kappasatasahassaá¹ƒ pana dÄ• naá¹ƒ dadamÄ• nova amhÄ• kaá¹ƒ bodhisattena saddhiá¹
cuto amitodanasakkassa gehe nibbatti. athassa sabbeva Ã±Ä• take Ä• nandite pamudite ka
nÄ• maá¹ƒ akaá¹ƒsu. so anupubbena katÄ• bhinikkhamane sammÄ• sambodhiá¹ƒ patvÄ•
Ä• gantvÄ• tato \Be I 228/ nikkhante bhagavati bhagavato parivÄ• ratthaá¹ƒ rÄ• jakumÄ• re
bhaddiyÄ• dÄ«hi saddhiá¹ƒ nikkhamitvÄ• bhagavato santike pabbajitvÄ• nacirasseva Ä• y
mantÄ• á¹‡iputtassa santike dhammakathaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hahi.

tena kho pana samayena bhagavato paá¹-hamabodhiyaá¹ƒ vÄ«sati vassÄ• ni anibaddhÄ•
ekadÄ• nÄ• gasamÄ• lo pattacÄ«varaá¹ƒ gahetvÄ• vicari ekadÄ• nÄ• gito, ekadÄ• upavÄ

ekadÄ• cundo samaá¹‡uddeso \Ee I 293/, ekadÄ• sÄ• gato, ekadÄ• rÄ• dho, ekadÄ• me
nÄ• gasamÄ• lattherena saddhiá¹ƒ addhÄ• namaggappaá¹-ipanno dvedhÄ• pathaá¹ƒ patto.
ahaá¹ƒ iminÄ• maggena gacchÄ• mÄ«" ti Ä• ha. atha naá¹ƒ bhagavÄ• "ehi bhikkhu, iminÄ
Ä• ha. so "handa bhagavÄ• tumhÄ• kaá¹ƒ pattacÄ«varaá¹ƒ gaá¹‡hatha, ahaá¹ƒ iminÄ• ma
pattacÄ«varaá¹ƒ bhÅ«miyaá¹ƒ á¹-hapetuá¹ƒ Ä• raddho. atha naá¹ƒ bhagavÄ• "Ä• hara bhik
pattacÄ«varaá¹ƒ gahetvÄ• gato. tassapi bhikkhuno itarena maggena gacchato corÄ• patta
sÄ«saÃ±ca bhindiá¹ƒsu. so "bhagavÄ• idÄ• ni me paá¹-isaraá¹‡aá¹ƒ, na aÃ±Ã±o" ti cintetv
bhagavato santikaá¹ƒ Ä• gami. "kimidaá¹ƒ bhikkhÅ«" ti ca vutte taá¹ƒ pavattiá¹ƒ Ä• rocesi. a
"mÄ• cinteyi bhikkhu, etassa kÄ• raá¹‡Ä• yeva taá¹ƒ nivÄ• rayimhÄ• " ti vatvÄ• samassÄ•

ekadÄ• pana bhagavÄ• meghiyattherena saddhiá¹ƒ pÄ• cÄ«navaá¹ƒse migadÄ• ye jantug
meghiyo jantugÄ• me piá¹‡á¸• Ä• ya caritvÄ• nadÄ«tÄ«re pÄ• sÄ• dikaá¹ƒ ambavanaá¹ƒ d
I 224/ pattacÄ«varaá¹ƒ gaá¹‡hatha, ahaá¹ƒ tasmiá¹ƒ ambavane samaá¹‡adhammaá¹ƒ karo
tikkhattuá¹ƒ nivÄ• riyamÄ• nopi gantvÄ• akusalavitakkehi anvÄ• satto paccÄ• gantvÄ• taá
tampi bhagavÄ• "imameva te kÄ• raá¹‡aá¹ƒ sallakkhetvÄ• nivÄ• rayimhÄ• " ti vatvÄ• anu
agamÄ• si. tattha gandhakuá¹-ipariveá¹‡e paÃ±Ã±attavarabuddhÄ• sane nisinno bhikkhusa
Ä• mantesi - "bhikkhave, idÄ• nimhi mahallako, â€™ekacce bhikkhÅ« iminÄ• maggena gac
gacchanti, ekacce mayhaá¹ƒ pattacÄ«varaá¹ƒ bhÅ«miyaá¹ƒ nikkhipanti, mayhaá¹ƒ nibaddhu
bhikkhuá¹ƒ \Be I 229/ jÄ• nÄ• thÄ• " ti \Ee I 294/. bhikkhÅ«naá¹ƒ dhammasaá¹ƒvego udapÄ
sÄ• riputto uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ vanditvÄ• "ahaá¹ƒ, bhante, tumheyeva pa
satasahassakappÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ pÄ• ramiyo pÅ«rayiá¹ƒ, nanu mÄ• diso m
nÄ• ma vaá¹-á¹-ati, ahaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«" ti Ä• ha. taá¹ƒ bhagavÄ• "alaá¹ƒ, sÄ• n
disÄ• yaá¹ƒ tvaá¹ƒ viharasi, asuÃ±Ã±Ä• ve sÄ• disÄ• , tava hi ovÄ• do buddhÄ• naá¹ƒ ovÄ
upaá¹-á¹-hÄ• kakiccaá¹ƒ atthÄ«" ti paá¹-ikkhipi. eteneva upÄ• yena mahÄ• moggallÄ• naá¹ƒ
mahÄ• sÄ• vakÄ• uá¹-á¹-hahiá¹ƒsu. te sabbe bhagavÄ• paá¹-ikkhipi.

Ä• nandatthero pana tuá¹‡hÄ«yeva nisÄ«di. atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu - "Ä• vuso Ä•
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cati, tvampi yÄ• cÄ• hÄ«" ti. yÄ• citvÄ• laddhaá¹-á¹-hÄ
kÄ«disaá¹ƒ hoti, kiá¹ƒ maá¹ƒ satthÄ• na passati? sace satthÄ• rocissati, "Ä• nando maá¹ƒ
vakkhatÄ«ti. atha bhagavÄ• "na, bhikkhave, Ä• nando aÃ±Ã±ehi ussÄ• hetabbo, sayameva
upaá¹-á¹-hahissatÄ«" ti Ä• ha. tato bhikkhÅ« "uá¹-á¹-hehi, Ä• vuso Ä• nanda, uá¹-á¹-hehi, Ä•
dasabalaá¹ƒ upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cÄ• hÄ«" ti Ä• haá¹ƒsu. thero uá¹-á¹-hahit
catasso ca Ä• yÄ• canÄ• ti aá¹-á¹-ha vare yÄ• ci.

__cattÄ• ro paá¹-ikkhepÄ• _ nÄ• ma - "sace me, bhante, bhagavÄ• attanÄ• laddhaá¹ƒ paa
dassati, piá¹‡á¸• apÄ• taá¹ƒ na dassati, ekagandhakuá¹-iyaá¹ƒ vasituá¹ƒ na dassati, nimant
gahetvÄ• na gamissati, evÄ• haá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«" ti vatvÄ• "kaá
Ä• dÄ«navaá¹ƒ addasÄ• " ti vutte Ä• ha - "sacÄ• haá¹ƒ, bhante, imÄ• ni vatthÅ«ni labhissÄ•

â€™Ä• nando dasabalena laddhaá¹ƒ paá¹‡Ä«taá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, piá¹‡á¸• apÄ
ekagandhakuá¹-iyaá¹ƒ vasati \Ne I 225/, ekato nimantanaá¹ƒ gacchati. etaá¹ƒ lÄ• bhaá¹ƒ lab
upaá¹-á¹-hÄ• ti, ko evaá¹ƒ upaá¹-á¹-hahato bhÄ• ro" â€™ ti? ime cattÄ• ro paá¹-ikkhepe yÄ•

__catasso Ä• yÄ• canÄ• _ nÄ• ma - "sace, bhante, bhagavÄ• mayÄ• gahitanimantanaá¹ƒ
tiroraá¹-á¹-hÄ• tirojanapadÄ• bhagavantaá¹ƒ daá¹-á¹-huá¹ƒ Ä• gataá¹ƒ parisaá¹ƒ Ä• gatakl
dassetuá¹ƒ lacchÄ• mi, yadÄ• me kaá¹…khÄ• uppajjati, tasmiá¹ƒyeva khaá¹‡e bhagavanta
lacchÄ• mi, tathÄ• yaá¹ƒ bhagavÄ• mayhaá¹ƒ parammukhe dhammaá¹ƒ deseti, taá¹ƒ Ä• g
evÄ• haá¹ƒ \Be I 230/ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«" ti vatvÄ• "kaá¹ƒ panettha, Ä
passasÄ«" ti vutte Ä• ha - "idha, bhante, saddhÄ• kulaputtÄ• bhagavato okÄ• saá¹ƒ alabha
vadanti â€™sve, bhante Ä• nanda, bhagavatÄ• saddhiá¹ƒ amhÄ• kaá¹ƒ ghare bhikkhaá¹ƒ
bhagavÄ• tattha na gamissati, icchiticchitakkhaá¹‡eyeva parisaá¹ƒ dassetuá¹ƒ, kaá¹…khaÃ
okÄ• saá¹ƒ na lacchÄ• mi, bhavissanti vattÄ• ro â€™kiá¹ƒ Ä• nando dasabalaá¹ƒ upaá¹-á¹-
ettakampissa bhagavÄ• anuggahaá¹ƒ na karotÄ«â€™ ti. bhagavato ca parammukhÄ• maá
Ä• vuso Ä• nanda, gÄ• thÄ• , idaá¹ƒ suttaá¹ƒ, idaá¹ƒ jÄ• takaá¹ƒ kattha desitaâ€™ nti. sacÄ
sampÄ• dayissÄ• mi, bhavissanti vattÄ• ro - â€™ettakampi, Ä• vuso, na jÄ• nÄ• si, kasmÄ•
bhagavantaá¹ƒ avijahanto dÄ«gharattaá¹ƒ vicarasÄ«â€™ ti. tenÄ• haá¹ƒ parammukhÄ• de
kathanaá¹ƒ icchÄ• mÄ«" ti. imÄ• catasso Ä• yÄ• canÄ• yÄ• ci. bhagavÄ• pissa adÄ• si.

evaá¹ƒ ime aá¹-á¹-ha vare gahetvÄ• nibaddhupaá¹-á¹-hÄ• ko ahosi. tasseva á¹-hÄ• nantar
kappasatasahassaá¹ƒ pÅ«ritÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ phalaá¹ƒ pÄ• puá¹‡i. so upaá¹-á¹-hÄ
laddhadivasato paá¹-á¹-hÄ• ya dasabalassa duvidhena udakena tividhena dantakaá¹-á¹-her
piá¹-á¹-hiparikammena gandhakuá¹-ipariveá¹‡aá¹ƒ sammajjanenÄ• ti evamÄ• dÄ«hi kiccehi
nÄ• ma velÄ• ya satthu imaá¹ƒ nÄ• ma laddhuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ nÄ• ma kÄ• tuá¹ƒ vaá¹
divasabhÄ• gaá¹ƒ santikÄ• vacaro hutvÄ• rattibhÄ• gasamanantare daá¹‡á¸• adÄ«pikaá¹ƒ
gandhakuá¹-ipariveá¹‡aá¹ƒ nava vÄ• re anupariyÄ• yati. evaÃ±hissa ahosi - "sace me thina
dasabale pakkosante paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ na sakkuá¹‡eyya" nti. tasmÄ• sabbarattiá¹
hatthena na muÃ±cati. idamettakaá¹ƒ vatthu. aparabhÄ• ge pana satthÄ• jetavane viharant
dhammabhaá¹‡á¸• Ä• gÄ• rikaÄ• nandattherassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• \Ne I 226/ theraá
bahussutÄ• naá¹ƒ satimantÄ• naá¹ƒ gatimantÄ• naá¹ƒ dhitimantÄ• naá¹ƒ upaá¹-á¹-hÄ• kÄ•
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

uruvelakassapattheravatthu

<224> dutiye \Ee I 297/ __mahÄ• parisÄ• na_nti mahÄ• parivÄ• rÄ• naá¹ƒ uruvelakassapo
therÄ• naá¹ƒ kaÃ±ci kÄ• laá¹ƒ parivÄ• ro mahÄ• hoti kaÃ±ci \Be I 231/ kÄ• laá¹ƒ appo, ima
bhÄ• tikehi saddhiá¹ƒ ekaá¹ƒ samaá¹‡asahassaá¹ƒ nibaddhaparivÄ• rova ahosi. tesu ekeka
pabbÄ• jente dve samaá¹‡asahassÄ• ni honti, dve dve pabbÄ• jente tÄ«á¹‡i sahassÄ• ni ho

mahÄ• parivÄ• rÄ• naá¹ƒ aggo nÄ• ma jÄ• to. __kassapo_ti panassa gottaá¹ƒ. uruvelÄ• yaá
__uruvelakassapo_ti paÃ±Ã±Ä• yittha.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa
paá¹-isandhiá¹ƒ gahetvÄ• vayappatto satthu dhammakathaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ eka
mahÄ• parisÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• "mayÄ• pi anÄ• gate evarÅ«
ti sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• ticÄ«v
vanditvÄ• mahÄ• parisÄ• naá¹ƒ aggabhÄ• vatthaá¹ƒ patthanaá¹ƒ akÄ• si. satthÄ• anantar
gotamabuddhassa sÄ• sane mahÄ• parisÄ• naá¹ƒ aggo bhavissatÄ«" ti byÄ• karitvÄ• pakk

sopi kulaputto yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• devamanussesu saá¹ƒsarant
phussabuddhassa vemÄ• tikakaniá¹-á¹-habhÄ• tÄ• hutvÄ• nibbatto, pitÄ• mahindarÄ• jÄ•
kaniá¹-á¹-habhÄ• taro ahesuá¹ƒ. evaá¹ƒ te tayo bhÄ• taro visuá¹ƒ visuá¹ƒ á¹-hÄ• nantaraá¹ƒ
heá¹-á¹-hÄ• vuttanayeneva kupitaá¹ƒ paccantaá¹ƒ vÅ«pasametvÄ• pitu santikÄ• varaá¹ƒ
dasabalaá¹ƒ paá¹-ijaggissÄ• mÄ• " ti varaá¹ƒ gaá¹‡hiá¹ƒsu. atha nesaá¹ƒ \Ee I 298/ etadaho
dasabalaá¹ƒ paá¹-ijaggantehi anucchavikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti ekaá¹ƒ amaccaá¹ƒ
á¹-hapetvÄ• ekaá¹ƒ Ä• yavayajÄ• nanakaá¹ƒ katvÄ• ekaá¹ƒ buddhappamukhassa bhikkhu
parivesakaá¹-á¹-hÄ• ne á¹-hapetvÄ• attanÄ• dasa sÄ«lÄ• ni samÄ• dÄ• ya temÄ• saá¹ƒ si
tayo amaccÄ• heá¹-á¹-hÄ• vuttanayeneva imasmiá¹ƒ buddhuppÄ• de bimbisÄ• ravisÄ• kha

te \Ne I 227/ pana rÄ• jakumÄ• rÄ• vutthavasse dasabale sahatthÄ• buddhappamukhaá¹ƒ
paccayapÅ«jÄ• ya pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• amhÄ• kaá¹ƒ
puretarameva brÄ• hamaá¹‡akule nibbattitvÄ• attano gottavasena \Be I 232/ tayopi janÄ•
jÄ• tÄ• . te vayappattÄ• tayo vede uggaá¹‡hiá¹ƒsu. tesaá¹ƒ jeá¹-á¹-habhÄ• tikassa paÃ±ca
parivÄ• ro ahosi, majjhimassa tÄ«á¹‡i, kaniá¹-á¹-hassa dve. te attano ganthe sÄ• raá¹ƒ olok
diá¹-á¹-hadhammikameva passiá¹ƒsu, na samparÄ• yikaá¹ƒ. atha nesaá¹ƒ jeá¹-á¹-habhÄ• tÄ
saddhiá¹ƒ uruvelaá¹ƒ gantvÄ• isipabbajjaá¹ƒ pabbajitvÄ• uruvelakassapo nÄ• ma jÄ• to, m
pabbajito nadÄ«kassapo nÄ• ma jÄ• to, gayÄ• sÄ«se pabbajito gayÄ• kassapo nÄ• ma jÄ•

evaá¹ƒ tesu isipabbajjaá¹ƒ pabbajitvÄ• tattha vasantesu bahÅ«naá¹ƒ divasÄ• naá¹ƒ accay
bodhisatto mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
pavattetvÄ• paÃ±cavaggiye there arahatte patiá¹-á¹-hÄ• petvÄ• yasadÄ• rakappamukhe p
vinetvÄ• saá¹-á¹-hi arahante "caratha, bhikkhave \Ee I 299/, cÄ• rika" nti bahujanahitÄ• ya
bhaddavaggiye vinetvÄ• uruvelakassapassa hetuá¹ƒ disvÄ• "mayi gate tayo bhÄ• tikÄ• sa
pÄ• puá¹‡issantÄ«" ti Ã±atvÄ• ekako adutiyo uruvelakassapassa vasanaá¹-á¹-hÄ• naá¹ƒ ga
agyÄ• gÄ• raá¹ƒ yÄ• citvÄ• tattha kataá¹ƒ nÄ• gadamanaá¹ƒ Ä• diá¹ƒ katvÄ• aá¸• á¸• huá
pÄ• á¹-ihÄ• riyehi uruvelakassapaá¹ƒ saparivÄ• raá¹ƒ vinetvÄ• pabbÄ• jesi. tassa pabbajita
itarepi dve bhÄ• taro saparivÄ• rÄ• Ä• gantvÄ• pabbajiá¹ƒsu, sabbepi ehibhikkhÅ« iddhima

ahesuá¹ƒ.

satthÄ• taá¹ƒ samaá¹‡asahassaá¹ƒ Ä• dÄ• ya gayÄ• sÄ«saá¹ƒ gantvÄ• piá¹-á¹-hipÄ• sÄ•
nu kho etesaá¹ƒ dhammadesanÄ• sappÄ• yÄ• " ti olokento "ime aggiá¹ƒ paricarantÄ• vica
bhave Ä• dittÄ• gÄ• rasadise katvÄ• dassetuá¹ƒ vaá¹-á¹-atÄ«" ti Ä• dittapariyÄ• yasuttaá¹ƒ
desanÄ• pariyosÄ• ne sabbeva arahattaá¹ƒ pattÄ• . satthÄ• tehi parivuto pubbe bimbisÄ• r
dinnapaá¹-iÃ±Ã±attÄ• rÄ• jagahanagare laá¹-á¹-hivanuyyÄ• naá¹ƒ agamÄ• si. rÄ• jÄ• dasa
sutvÄ• dvÄ• dasanahutehi brÄ• hmaá¹‡agahapatikehi saddhiá¹ƒ satthÄ• raá¹ƒ upasaá¹…k
nisÄ«di. satthÄ• sabbÄ• vantaá¹ƒ parisaá¹ƒ oloketvÄ• mahÄ• janaá¹ƒ uruvelakassapassa
disvÄ• "ime mayhaá¹ƒ vÄ• kassapassa vÄ• \Be I 233/ mahantabhÄ• vaá¹ƒ na jÄ• nanti, sa
sampaá¹-icchituá¹ƒ \Ne I 228/ na sakkontÄ«" ti \Ee I 300/ cintetvÄ• , "kassapa, tuyhaá¹ƒ upa
vitakkaá¹ƒ chindÄ• " ti therassa saÃ±Ã±aá¹ƒ adÄ• si. thero satthu vacanaá¹ƒ sampaá¹-icchi
satthÄ• raá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• tÄ• lappamÄ• á¹‡aá¹ƒ Ä• kÄ• saá¹ƒ uppati
dassetvÄ• "satthÄ• me, bhante, bhagavÄ• , sÄ• vakohamasmi, satthÄ• me, bhante, bhag
vatvÄ• oruyha dasabalassa pÄ• de vandi. etenupÄ• yena sattame vÄ• re sattatÄ• lappamÄ
abbhuggantvÄ• puna Ä• gantvÄ• dasabalassa pÄ• de vanditvÄ• ekamantaá¹ƒ nisÄ«di.

tasmiá¹ƒ kÄ• le mahÄ• jano "ayaá¹ƒ loke mahÄ• samaá¹‡o" ti satthari nibbitakko jÄ• to, ath
desesi. desanÄ• pariyosÄ• ne rÄ• jÄ• ekÄ• dasanahutehi brÄ• hmaá¹‡agahapatikehi saddh
patiá¹-á¹-hito, ekanahutaá¹ƒ upÄ• sakattaá¹ƒ paá¹-ivedesi. tepi uruvelakassapassa parivÄ• r
bhikkhÅ« attano Ä• sevanavasena cintesuá¹ƒ - "amhÄ• kaá¹ƒ pabbajitakiccaá¹ƒ matthakaá¹
kiá¹ƒ karissÄ• mÄ• " ti uruvelakassapattheraá¹ƒyeva parivÄ• retvÄ• vicariá¹ƒsu. tesu ekeka
nissitakaá¹ƒ gaá¹‡hante dve sahassÄ• ni honti, dve dve gaá¹‡hante tÄ«á¹‡i sahassÄ• ni ho
yattakÄ• tesaá¹ƒ nissitakÄ• , tattake kathetuá¹ƒ vaá¹-á¹-atÄ«ti. idamettha vatthu. aparabhÄ
jetavane viharanto theraá¹ƒ mahÄ• parisÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

kÄ• á¸·udÄ• yittheravatthu

<225> tatiye __kulappasÄ• dakÄ• na_nti kulaá¹ƒ pasÄ• dentÄ• naá¹ƒ. ayaá¹ƒ hi thero
adiá¹-á¹-habuddhadassanaá¹ƒyeva suddhodanamahÄ• rÄ• jassa nivesanaá¹ƒ pasÄ• desi, t
I 301/ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa
satthu dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ kulappasÄ• dakÄ• na
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ
katvÄ• devamanussesu \Be I 234/ saá¹ƒsaranto amhÄ• kaá¹ƒ bodhisattassa mÄ• tukucchiy
paá¹-isandhiggahaá¹‡adivase kapilavatthusmiá¹ƒyeva amaccagehe paá¹-isandhiá¹ƒ gaá¹‡h
bodhisattena saddhiá¹ƒyeva jÄ• toti taá¹ƒdivasaá¹ƒyeva taá¹ƒ dukÅ«lacumbuá¹-ake nipajjÄ•

upaá¹-á¹-hÄ• natthÄ• ya nayiá¹ƒsu. bodhisattena hi \Ne I 229/ saddhiá¹ƒ bodhirukkho rÄ• hu
nidhikumbhiyo Ä• rohaniyahatthÄ« kaá¹‡á¸• ako channo kÄ• á¸·udÄ• yÄ«ti ime satta ekadiv
nÄ• ma ahesuá¹ƒ. athassa nÄ• maggahaá¹‡adivase sakalanagarassa udaggacittadivase jÄ
akaá¹ƒsu. thokaá¹ƒ kÄ• á¸·adhÄ• tukattÄ• pana __kÄ• á¸·udÄ• yÄ«_ nÄ• ma jÄ• to. so boc
kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·anto vuddhiá¹ƒ agamÄ• si.

aparabhÄ• ge bodhisatto mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anukkamena sabbaÃ±Ã
pavattitavaradhammacakko lokÄ• nuggahaá¹ƒ karonto rÄ• jagahaá¹ƒ upanissÄ• ya viharati.
suddhodanamahÄ• rÄ• jÄ• "siddhatthakumÄ• ro abhisambodhiá¹ƒ patvÄ• rÄ• jagahaá¹ƒ u
ti sutvÄ• purisasahassaparivÄ• raá¹ƒ ekaá¹ƒ amaccaá¹ƒ "puttaá¹ƒ me idha Ä• nehÄ«" ti pe
saá¹-á¹-hiyojanamaggaá¹ƒ gantvÄ• dasabalassa catuparisamajjhe \Ee I 302/ nisÄ«ditvÄ• c
vihÄ• raá¹ƒ pÄ• visi. so "tiá¹-á¹-hatu tÄ• va raÃ±Ã±Ä• pahitasÄ• sana" nti parisapariyante á
dhammadesanaá¹ƒ sutvÄ• yathÄ• á¹-hitova saddhiá¹ƒ purisasahassehi arahattaá¹ƒ pÄ• pu
"etha bhikkhavo" ti hatthaá¹ƒ pasÄ• resi, sabbe taá¹ƒkhaá¹‡aá¹ƒyeva iddhimayapattacÄ«va
vassasaá¹-á¹-hikattherÄ• viya ahesuá¹ƒ. arahattaá¹ƒ pattakÄ• lato paá¹-á¹-hÄ• ya pana ariy
hontÄ«ti raÃ±Ã±Ä• pahitasÄ• sanaá¹ƒ dasabalassa na kathesi. rÄ• jÄ• "neva gato Ä• gacc
suyyatÄ«" ti "ehi, tÄ• ta, tvaá¹ƒ gacchÄ• " ti teneva niyÄ• mena aÃ±Ã±aá¹ƒ amaccaá¹ƒ pese
purimanayeneva saddhiá¹ƒ parisÄ• ya arahattaá¹ƒ patvÄ• tuá¹‡hÄ« ahosi. evaá¹ƒ navahi a
purisasahassÄ• ni pesesi. sabbe attano kiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• tuá¹‡hÄ« ahesuá¹ƒ.

atha rÄ• jÄ• cintesi - "ettakÄ• janÄ• mayi sinehÄ• bhÄ• vena dasabalassa idhÄ• gamana
kathayiá¹ƒsu, aÃ±Ã±e gantvÄ• pi dasabalaá¹ƒ Ä• netuá¹ƒ \Be I 235/ na sakkhissanti. mayha
udÄ• yÄ« dasabalena saddhiá¹ƒ ekavayo sahapaá¹ƒsukÄ«á¸·iko, mayi cassa sineho atthÄ«
pakkosÄ• petvÄ• , "tÄ• ta, purisasahassaparivÄ• ro gantvÄ• dasabalaá¹ƒ Ä• nehÄ«" ti Ä• h
viya pabbajituá¹ƒ labhanto Ä• nessÄ• mi, devÄ• ti. yaá¹ƒkiÃ±ci katvÄ• mama puttaá¹ƒ dass
ti raÃ±Ã±o sÄ• sanaá¹ƒ Ä• dÄ• ya rÄ• jagahaá¹ƒ gantvÄ• satthu dhammadesanÄ• velÄ• ya
dhammaá¹ƒ sutvÄ• saparivÄ• ro arahattaphalaá¹ƒ patvÄ• ehibhikkhubhÄ• ve patiá¹-á¹-hÄ•
tÄ• va dasabalassa kulanagaraá¹ƒ gantuá¹ƒ esa kÄ• lo, vasantasamaye supupphitesu vana
haritatiá¹‡asaÃ±channÄ• ya pathaviyÄ• esa kÄ• lo bhavissatÄ«" ti \Ee I 303/ kÄ• laá¹ƒ paá
kÄ• lassa Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• -

"nÄ• tisÄ«taá¹ƒ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• munÄ«" ti || -

saá¹-á¹-himattÄ• hi gÄ• thÄ• hi dasabalassa kulanagaraá¹ƒ gamanatthÄ• ya gamanavaá¹‡á
"udÄ• yÄ« gamanavaá¹‡á¹‡aá¹ƒ katheti, kapilavatthunagaraá¹ƒ gantuá¹ƒ esa kÄ• lo" ti
vÄ«satisahassabhikkhuparivÄ• ro aturitagamanena cÄ• rikaá¹ƒ nikkhami.

udÄ• yitthero satthu nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• "pitu mahÄ• rÄ• jassa saÃ±Ã±aá¹ƒ dÄ• vehÄ• saá¹ƒ abbhuggantvÄ• raÃ±Ã±o nivesane pÄ• turahosi. suddhodanamahÄ• rÄ• jÄ• t mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• attano paá¹-iyÄ• ditassa nÄ• naggarasabhojanas thero uá¹-á¹-hÄ• ya gamanÄ• kappaá¹ƒ dassesi. nisÄ«ditvÄ• va bhuÃ±ja, tÄ• tÄ• ti. satthu s bhuÃ±jissÄ• mi, mahÄ• rÄ• jÄ• ti. kahaá¹ƒ pana, tÄ• ta, satthÄ• ti? vÄ«satisahassabhikkhup dassanatthÄ• ya cÄ• rikaá¹ƒ nikkhanto, mahÄ• rÄ• jÄ• ti. tumhe imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ putto imaá¹ƒ nagaraá¹ƒ sampÄ• puá¹‡Ä• ti, tÄ• vassa itova piá¹‡á¸• apÄ• taá¹ƒ harathÄ• ti. katvÄ• dasabalassa Ä• haritabbaá¹ƒ bhattaá¹ƒ gahetvÄ• dhammakathaá¹ƒ kathetvÄ• das sakalarÄ• janivesanaá¹ƒ saddhÄ• paá¹-ilÄ• bhaá¹ƒ labhÄ• petvÄ• sabbesaá¹ƒ passantÄ• r I 236/ vissajjetvÄ• sayampi vehÄ• saá¹ƒ abbhuggantvÄ• piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya sa satthÄ• taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji. thero saá¹-á¹-hiyojanamaggaá¹ƒ yojanapara satthuno divase divase rÄ• jagehato bhattaá¹ƒ Ä• haritvÄ• adÄ• si. evaá¹ƒ \Ee I 304/ vatthu aparabhÄ• ge satthÄ• "mayhaá¹ƒ pitu mahÄ• rÄ• jassa sakalanivesanaá¹ƒ pasÄ• desÄ«" ti kulappasÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

bÄ• kulattheravatthu

<226> catutthe __appÄ• bÄ• dhÄ• na_nti nirÄ• bÄ• dhÄ• naá¹ƒ. __bÄ• kulo_ti dvÄ«su kule evaá¹ƒ laddhanÄ• mo thero.

tassa \Ne I 231/ paÃ±hakamme ayamanupubbikathÄ• - ayaá¹ƒ kira atÄ«te ito kappasatasa asaá¹…khyeyyamatthake anomadassidasabalassa nibbattito puretarameva brÄ• hmaá¹‡aku gaá¹‡hitvÄ• vayaá¹ƒ Ä• gamma uggahitavedo vedattaye sÄ• raá¹ƒ apassanto "samparÄ• y pabbatapÄ• de isipabbajjaá¹ƒ pabbajitvÄ• paÃ±cÄ• bhiÃ±Ã±Ä• -aá¹-á¹-hasamÄ• pattilÄ• bl vÄ«tinÄ• mesi. tasmiá¹ƒ samaye anomadassÄ« bodhisatto sabbaÃ±Ã±utaá¹ƒ patvÄ• ariyag carati. tÄ• paso "tÄ«á¹‡i ratanÄ• ni uppannÄ• nÄ«" ti sutvÄ• satthu santikaá¹ƒ gantvÄ• dha desanÄ• pariyosÄ• ne saraá¹‡esu patiá¹-á¹-hito, attano á¹-hÄ• naá¹ƒ pana vijahituá¹ƒ nÄ• s kÄ• laá¹ƒ satthu dassanÄ• ya ceva gacchati, dhammaÃ±ca suá¹‡Ä• ti.

athekasmiá¹ƒ samaye tathÄ• gatassa udaravÄ• to uppajji. tÄ• paso satthu dassanatthÄ• ya ti sutvÄ• "ko, bhante, Ä• bÄ• dho" ti. "udaravÄ• to" ti vutte "ayaá¹ƒ kÄ• lo mayhaá¹ƒ puÃ±Ã pabbatapÄ• daá¹ƒ gantvÄ• nÄ• nÄ• vidhÄ• ni bhesajjÄ• ni samodhÄ• netvÄ• "idaá¹ƒ bhes upaá¹-á¹-hÄ• kattherassa adÄ• si. saha bhesajjassa upayogena udaravÄ• to paá¹-ippassam phÄ• sukakÄ• le gantvÄ• evamÄ• ha - "bhante, yadidaá¹ƒ mama bhesajjena \Ee I 305/ tath jÄ• taá¹ƒ, tassa me nissandena nibbattanibbattabhave gaddÅ«hanamattampi sarÄ«re \Be I hotÅ«" ti. idamassa tasmiá¹ƒ attabhÄ• ve kalyÄ• á¹‡akammaá¹ƒ.

so tato cuto brahmaloke nibbattitvÄ• ekaá¹ƒ asaá¹…khyeyyaá¹ƒ devamanussesu saá¹ƒsar
padumuttarabuddhakÄ• le haá¹ƒsavatÄ«nagare kulagehe paá¹-isandhiá¹ƒ gahetvÄ• satthÄ
appÄ• bÄ• dhÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ
patthesi. so yÄ• vatÄ• yukaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto vipassÄ«da
puretarameva bandhumatÄ«nagare brÄ• hmaá¹‡akule nibbatto purimanayeneva isipabbajja
jhÄ• nalÄ• bhÄ« hutvÄ• pabbatapÄ• de vasati.

vipassÄ«bodhisattopi sabbaÃ±Ã±utaá¹ƒ patvÄ• aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassapa
bandhumatÄ«nagaraá¹ƒ upanissÄ• ya pitu mahÄ• rÄ• jassa saá¹…gahaá¹ƒ karonto kheme
tÄ• paso dasabalassa loke nibbattabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gantvÄ• satthu dhammakathaá
patiá¹-á¹-hÄ• si, attano pabbajjaá¹ƒ jahituá¹ƒ nÄ• sakkhi, kÄ• lena kÄ• laá¹ƒ pana satthu up
gacchati.

athekasmiá¹ƒ \Ne I 232/ samaye á¹-hapetvÄ• satthÄ• raÃ±ceva dve aggasÄ• vake ca hima
visarukkhÄ• naá¹ƒ vÄ• tasamphassena sesabhikkhÅ«naá¹ƒ matthakarogo nÄ• ma udapÄ•
upaá¹-á¹-hÄ• naá¹ƒ Ä• gato bhikkhÅ« sasÄ«saá¹ƒ pÄ• rupitvÄ• nipanne disvÄ• - "kiá¹ƒ, bh
aphÄ• suka" nti pucchi. bhikkhÅ«naá¹ƒ tiá¹‡apupphakarogo, Ä• vusoti. tÄ• paso cintesi - "ay
bhikkhusaá¹…ghassa kÄ• yaveyyÄ• vatikakammaá¹ƒ katvÄ• puÃ±Ã±aá¹ƒ nibbattetu" nti at
nÄ• nÄ• vidhÄ• ni bhesajjÄ• ni saá¹ƒkaá¸• á¸• hitvÄ• yojetvÄ• adÄ• si. sabbabhikkhÅ«naá
vÅ«pasanto.

so yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• brahmaloke nibbattitvÄ• ekanavutikappe devamanussesu
kassapabuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe nibbatto gharÄ• vÄ• saá¹ƒ vasanto "m
dubbalaá¹ƒ, paccantaá¹ƒ gantvÄ• dabbasambhÄ• raá¹ƒ Ä• haritvÄ• gehaá¹ƒ karissÄ• mÄ«
gacchanto antarÄ• magge ekaá¹ƒ jiá¹‡á¹‡aá¹ƒ mahÄ• vihÄ• raá¹ƒ disvÄ• "tiá¹-á¹-hatu tÄ• v
na taá¹ƒ mayÄ• saddhiá¹ƒ gamissati, yaá¹ƒkiÃ±ci katvÄ• pana saddhiá¹ƒ gamanakammam
I 238/ vaá¹-á¹-atÄ«" ti teheva vaá¸• á¸• hakÄ«hi dabbasambhÄ• raá¹ƒ gÄ• hÄ• petvÄ• tasm
uposathÄ• gÄ• raá¹ƒ kÄ• resi, bhojanasÄ• laá¹ƒ aggisÄ• laá¹ƒ dÄ«ghacaá¹…kamaá¹ƒ jantÄ
vaccakuá¹-iá¹ƒ Ä• rogyasÄ• laá¹ƒ kÄ• resi, yaá¹ƒkiÃ±ci bhikkhusaá¹…ghassa upabhogapar
sabbaá¹ƒ paá¹-iyÄ• detvÄ• á¹-hapesi.

so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsarant
nibbattito puretarameva kosambiyaá¹ƒ seá¹-á¹-higehe paá¹-isandhiá¹ƒ gaá¹‡hi. tassa
paá¹-isandhiggahaá¹‡adivasato paá¹-á¹-hÄ• ya taá¹ƒ seá¹-á¹-hikulaá¹ƒ lÄ• bhaggayasaggap
mÄ• tÄ• puttaá¹ƒ vijÄ• yitvÄ• cintesi - "ayaá¹ƒ dÄ• rako puÃ±Ã±avÄ• katÄ• dhikÄ• ro, yat
dÄ«ghÄ• yuko hutvÄ• tiá¹-á¹-hati, tattakaá¹ƒ amhÄ• kaá¹ƒ sampattidÄ• yako bhavissati. jÄ•
mahÄ• yamunÄ• ya nhÄ• tadÄ• rakÄ• nirogÄ• hontÄ«" ti nhÄ• panatthÄ• ya naá¹ƒ pesesi.
nhÄ• petvÄ• nadÄ«kÄ«á¸·anatthÄ• ya naá¹ƒ pesesÄ«" ti majjhimabhÄ• á¹‡akÄ• . tattha \E

nimujjanummujjanavasena kÄ«á¸·Ä• pentiyÄ• eko maccho dÄ• rakaá¹ƒ disvÄ• "bhakkho m
mukhaá¹ƒ vivaritvÄ• upagato. dhÄ• tÄ« dÄ• rakaá¹ƒ chaá¸• á¸• etvÄ• palÄ• tÄ• , maccho t
dukkhaá¹ƒ na pÄ• puá¹‡i, sayanagabbhaá¹ƒ pavisitvÄ• nipanno viya ahosi. maccho dÄ• ra
gilitvÄ• á¸• ayhamÄ• no viya vegena tiá¹ƒsayojanaá¹ƒ gantvÄ• bÄ• rÄ• á¹‡asinagaravÄ• s
pÄ• visi. mahÄ• macchÄ• \Ne I 233/ nÄ• ma jÄ• lena baddhÄ• mÄ• riyamÄ• nÄ• va maran
jÄ• lato nÄ«haá¹-amattova mato. macchabandhÄ• ca mahÄ• macchaá¹ƒ labhitvÄ• phÄ• le
dÄ• rakassa Ä• nubhÄ• vena aphÄ• letvÄ• sakalameva kÄ• jena haritvÄ• "sahassena dem
vicariá¹ƒsu, koci na gaá¹‡hÄ• ti.

tasmiá¹ƒ pana nagare aputtakaá¹ƒ asÄ«tikoá¹-ivibhavaá¹ƒ seá¹-á¹-hikulaá¹ƒ atthi. tassa dvÄ
"kiá¹ƒ gahetvÄ• dethÄ• " ti vuttÄ• "kahÄ• paá¹‡a" nti Ä• haá¹ƒsu. tehi kahÄ• paá¹‡aá¹ƒ da
seá¹-á¹-hibhariyÄ• pi aÃ±Ã±esu divasesu macche na keá¸·Ä• yati, taá¹ƒdivasaá¹ƒ pana mac
á¹-hapetvÄ• sayameva phÄ• lesi. macchaÃ±ca nÄ• ma kucchito phÄ• lenti, sÄ• pana piá¹-
239/ macchakucchiyaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ dÄ• rakaá¹ƒ disvÄ• "macchakucchiyaá
nÄ• daá¹ƒ naditvÄ• dÄ• rakaá¹ƒ Ä• dÄ• ya sÄ• mikassa santikaá¹ƒ agamÄ• si. seá¹-á¹-hi tÄ
dÄ• rakamÄ• dÄ• ya raÃ±Ã±o santikaá¹ƒ gantvÄ• "macchakucchiyaá¹ƒ me, deva, dÄ• rako
Ä• ha. puÃ±Ã±avÄ• esa, yo macchakucchiyaá¹ƒ Ä• rogo vasi, posehi nanti \Ee I 308/.

assosi kho itaraá¹ƒ kulaá¹ƒ "bÄ• rÄ• á¹‡asiyaá¹ƒ kira ekaá¹ƒ seá¹-á¹-hikulaá¹ƒ macchakucc
labhÄ«" ti. te tattha agamaá¹ƒsu. athassa mÄ• tÄ• dÄ• rakaá¹ƒ alaá¹…karitvÄ• kÄ«á¸·Ä• p
"manÄ• po vatÄ• yaá¹ƒ dÄ• rako" ti gahetvÄ• pakatiá¹ƒ Ä• cikkhi. itarÄ• "mayhaá¹ƒ putto"
laddhoti. macchakucchiyanti. na tuyhaá¹ƒ putto, mayhaá¹ƒ puttoti. kahaá¹ƒ te laddhoti. mayÄ
kucchiyÄ• dhÄ• rito, atha naá¹ƒ nadiyÄ• kÄ«á¸·Ä• piyamÄ• naá¹ƒ maccho gilÄ«ti. tuyhaá¹ƒ
gilito bhavissati, ayaá¹ƒ pana mayÄ• macchakucchiyaá¹ƒ laddhoti ubhopi rÄ• jakulaá¹ƒ aga
"ayaá¹ƒ dasa mÄ• se kucchiyÄ• dhÄ• ritattÄ• amÄ• tÄ• kÄ• tuá¹ƒ na sakkÄ• , macchaá¹ƒ
vakkayakanÄ• dÄ«ni bahi katvÄ• gaá¹‡hantÄ• nÄ• ma natthÄ«ti macchakucchiyaá¹ƒ laddh
na sakkÄ• , dÄ• rako ubhinnampi kulÄ• naá¹ƒ dÄ• yÄ• do hotÅ«" ti. tato paá¹-á¹-hÄ• ya dve
lÄ• bhaggayasaggappattÄ• ni ahesuá¹ƒ. tassa dvÄ«hi kulehi vaá¸• á¸• hitattÄ• bÄ• kulakun

tassa viÃ±Ã±utaá¹ƒ pattassa dvÄ«supi nagaresu tayo tayo pÄ• sÄ• de kÄ• retvÄ• nÄ• á¹-a
paccupaá¹-á¹-hapesuá¹ƒ. ekekasmiá¹ƒ nagare cattÄ• ro cattÄ• ro mÄ• se vasati. ekasmiá¹ƒ
vutthassa \Ne I 234/ saá¹…ghÄ• á¹-anÄ• vÄ• su maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• tattha naá¹ƒ s
Ä• ropenti. so sampattiá¹ƒ anubhavamÄ• no catÅ«hi mÄ• sehi itaraá¹ƒ nagaraá¹ƒ gacchati.
nÄ• á¹-akÄ• ni "dvÄ«hi mÄ• sehi upaá¸• á¸• hamaggaá¹ƒ \Ee I 309/ Ä• gato bhavissatÄ«" ti
parivÄ• retvÄ• dvÄ«hi mÄ• sehi attano nagaraá¹ƒ nenti, itarÄ• ni nÄ• á¹-akÄ• ni nivattitvÄ•
gacchanti. tattha cattÄ• ro mÄ• se vasitvÄ• teneva niyÄ• mena puna itaraá¹ƒ nagaraá¹ƒ ga
sampattiá¹ƒ anubhavantassa asÄ«ti vassÄ• ni paripuá¹‡á¹‡Ä• ni.

tasmiá¹ƒ \Be I 240/ samaye amhÄ• kaá¹ƒ bodhisatto sabbaÃ±Ã±utaá¹ƒ patvÄ• pavattitava
cÄ• rikaá¹ƒ caramÄ• no kosambiá¹ƒ pÄ• puá¹‡i, bÄ• rÄ• á¹‡asinti majjhimabhÄ• á¹‡akÄ• . I
"dasabalo Ä• gato" ti sutvÄ• bahuá¹ƒ gandhamÄ• laá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ
paá¹-iladdhasaddho pabbaji. so sattÄ• hameva puthujjano hutvÄ• aá¹-á¹-hame aruá¹‡e sah
arahattaá¹ƒ pÄ• puá¹‡i. athassa dvÄ«su nagaresu gihikÄ• le paricÄ• rikamÄ• tugÄ• mÄ• at
tattha vasamÄ• nÄ• cÄ«varÄ• ni katvÄ• pahiá¹‡iá¹ƒsu. thero ekaá¹ƒ addhamÄ• saá¹ƒ kosa
cÄ«varaá¹ƒ bhuÃ±jati, ekaá¹ƒ addhamÄ• saá¹ƒ bÄ• rÄ• á¹‡asivÄ• sikehÄ«ti. eteneva niyÄ•
yaá¹ƒ uttamaá¹ƒ, taá¹ƒ taá¹ƒ therasseva Ä• hariyati. therassa asÄ«ti vassÄ• ni agÄ• ramajjh
dvÄ«haá¹…gulehi gandhapiá¹‡á¸• aá¹ƒ gahetvÄ• upasiá¹…ghanamattampi kÄ• laá¹ƒ na ko
Ä• sÄ«time vasse sukheneva pabbajjaá¹ƒ upagato. pabbajitassÄ• pissa appamattakopi Ä• b
vekallaá¹ƒ vÄ• nÄ• hosi. so pacchime kÄ• le parinibbÄ• nasamayepi purÄ• á¹‡agihisahÄ• y
acelakassapassa attano kÄ• yikacetasikasukhadÄ«panavaseneva sakalaá¹ƒ bÄ• kulasuttaá
kathetvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. evaá¹ƒ aá¹-á¹-huppatti s
therassa dharamÄ• nakÄ• leyeva there yathÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapent
sÄ• sane appÄ• bÄ• dhÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

sobhitattheravatthu

<227> paÃ±came __pubbenivÄ• saá¹ƒ anussarantÄ• na_nti pubbe nivutthakkhandhasantÄ
anussaraá¹‡asamatthÄ• naá¹ƒ sobhitatthero aggoti dasseti. so kira pubbenivÄ• saá¹ƒ anupa
anussaramÄ• no \Ne I 235/ paÃ±ca kappasatÄ• ni asaÃ±Ã±ibhave acittakapaá¹-isandhiá¹ƒ
padaá¹ƒ dassento viya. tasmÄ• pubbenivÄ• saá¹ƒ anussarantÄ• naá¹ƒ aggo nÄ• ma jÄ• to

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi kira padumuttarabuddhakÄ• le haá¹ƒ
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• vayappatto satthu dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ«naá¹ƒ bhikkhÅ«naá¹ƒ \Be I 241/ aggaá¹-á¹-hÄ• ne á¹-hape
adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaka
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, __sobh
akaá¹ƒsu.

so aparena samayena satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ•
arahattaá¹ƒ \Ee I 311/ patvÄ• pubbenivÄ• saÃ±Ä• á¹‡e ciá¹‡á¹‡avasÄ« ahosi. so anupaá¹-
nibbattaá¹-á¹-hÄ• naá¹ƒ anussaranto yÄ• va asaÃ±Ã±ibhave acittakapaá¹-isandhi, tÄ• va pa
tato paraá¹ƒ antare paÃ±ca kappasatÄ• ni pavattiá¹ƒ adisvÄ• avasÄ• ne cutiá¹ƒ disvÄ• "ki
Ä• vajjamÄ• no nayavasena "asaÃ±Ã±ibhavo bhavissatÄ«" ti niá¹-á¹-haá¹ƒ agamÄ• si. satth
aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ pubbenivÄ• saá¹ƒ anussarantÄ• naá¹ƒ aggaá¹-á¹-hÄ• n

upÄ• littheravatthu

<228> chaá¹-á¹-he __vinayadharÄ• naá¹ƒ yadidaá¹ƒ upÄ• lÄ«_ti vinayadharÄ• naá¹ƒ bhikk
aggoti dasseti. thero kira tathÄ• gatasseva santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipass
arahattaá¹ƒ pÄ• puá¹‡i. tathÄ• gatasseva santike vinayapiá¹-akaá¹ƒ uggaá¹‡hitvÄ• bhÄ• ru
ajjukavatthuá¹ƒ, (Vin III 158) kumÄ• rakassapavatthunti imÄ• ni tÄ«á¹‡i vatthÅ«ni sabbaÃ±Ã
saddhiá¹ƒ saá¹ƒsandetvÄ• kathesi. tasmÄ• vinayadharÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - padumuttarabuddhakÄ• le kiresa haá¹ƒsavat
ekadivasaá¹ƒ satthu dhammakathaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ vinayadh
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ
katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kappakagehe paá¹-isandh
upÄ• lidÄ• rakotissa nÄ• maá¹ƒ akaá¹ƒsu. so \Ne I 236/ vayappatto channaá¹ƒ khattiyÄ• na
tathÄ• gate anupiyambavane viharante pabbajjatthÄ• ya nikkhamantehi teti chahi khattiyehi
pabbaji. tassa pabbajjÄ• vidhÄ• naá¹ƒ pÄ• á¸·iyaá¹ƒ (Vin II 330) Ä• gatameva.

so \Be I 242/ pabbajitvÄ• upasampanno satthÄ• raá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petv
araÃ±Ã±avÄ• saá¹ƒ anujÄ• nÄ• thÄ• " ti Ä• ha. bhikkhu tava araÃ±Ã±e vasantassa ekamev
amhÄ• kaá¹ƒ pana santike vasantassa vipassanÄ• dhuraÃ±ca ganthadhuraÃ±ca paripÅ«res
vacanaá¹ƒ sampaá¹-icchitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ p
satthÄ• sayameva sakalaá¹ƒ vinayapiá¹-akaá¹ƒ uggaá¹‡hÄ• pesi. so aparabhÄ• ge heá¹-á¹
vatthÅ«ni vinicchini. satthÄ• ekekasmiá¹ƒ vinicchite sÄ• dhukÄ• raá¹ƒ datvÄ• tayopi vinicch
aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

nandakattheravatthu

<229> sattame __bhikkhunovÄ• dakÄ• naá¹ƒ yadidaá¹ƒ nandako_ti ayaá¹ƒ hi thero dhamm
ekasamodhÄ• ne paÃ±ca bhikkhunÄ«satÄ• ni arahattaá¹ƒ pÄ• pesi. tasmÄ• bhikkhunovÄ•

tassa paÃ±hakamme ayamanupubbikathÄ• - ayaÃ±hi padumuttarabuddhakÄ• le haá¹ƒsav
satthu dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ bhikkhunovÄ• dakÄ•
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ
katvÄ• devamanussesu saá¹ƒsaranto \Ee I 313/ imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ
gahetvÄ• vayappatto satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho satthu santike
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i, pubbenivÄ• saÃ±Ä• á¹‡e ca ciá¹‡á¹‡avasÄ« ahos
sampattÄ• su "sabbesaá¹ƒyeva manaá¹ƒ gahetvÄ• kathetuá¹ƒ sakkotÄ«" ti dhammakathika
tathÄ• gatopi kho rohiá¹‡Ä«nadÄ«tÄ«re cumbaá¹-akakalahe nikkhamitvÄ• pabbajitÄ• naá¹ƒ
sÄ• kiyakumÄ• rasatÄ• naá¹ƒ anabhiratiyÄ• uppannÄ• ya te bhikkhÅ« Ä• dÄ• ya kuá¹‡Ä• l
kuá¹‡Ä• lajÄ• takakathÄ• ya (J II 21.kuá¹‡Ä• lajÄ• taka) nesaá¹ƒ saá¹ƒviggabhÄ• vaá¹ƒ Ã±a

kathetvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• pesi. aparabhÄ• ge mahÄ• samayasuttaá¹ƒ \Ne I 2
kathetvÄ• aggaphalaá¹ƒ arahattaá¹ƒ pÄ• pesi. tesaá¹ƒ therÄ• naá¹ƒ purÄ• á¹‡adutiyikÄ• "
karissÄ• mÄ• " ti vatvÄ• sabbÄ• va ekacittÄ• \Be I 243/ hutvÄ• mahÄ• pajÄ• patiá¹ƒ upas
yÄ• ciá¹ƒsu. tÄ• pi paÃ±casatÄ• theriyÄ• santike pabbajjaÃ±ca upasampadaÃ±ca labhiá¹ƒ
jÄ• tiyÄ• sabbÄ• va tÄ• nandakattherassa rÄ• japuttabhÄ• ve á¹-hitassa pÄ• daparicÄ• rik

tena samayena satthÄ• "bhikkhÅ« bhikkhuniyo ovadantÅ«" ti Ä• ha. thero attano vÄ• re sa
purimabhave attano pÄ• daparicÄ• rikabhÄ• vaá¹ƒ Ã±atvÄ• cintesi - "maá¹ƒ imassa bhikkh
nisinnaá¹ƒ upamÄ• yo ca kÄ• raá¹‡Ä• ni ca Ä• haritvÄ• dhammaá¹ƒ kathayamÄ• naá¹ƒ dis
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ« bhikkhu imaá¹ƒ kÄ• raá¹‡aá¹ƒ oloketvÄ• â€™Ä• yasmÄ
yÄ• vajjadivasÄ• orodhe na vissajjeti, sobhatÄ• yamÄ• yasmÄ• orodhaparivutoâ€™ ti vatta
tasmÄ• sayaá¹ƒ agantvÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ pesesi. tÄ• pana paÃ±casatÄ• bhikkhu
paccÄ• sÄ«santi. iminÄ• kÄ• raá¹‡ena bhagavÄ• "attano vÄ• re sampatte aÃ±Ã±aá¹ƒ apes
bhikkhunÄ«saá¹…ghaá¹ƒ ovadÄ• hÄ«" ti theraá¹ƒ Ä• ha. so satthu kathaá¹ƒ paá¹-ibÄ• hituá
sampatte cÄ• tuddase bhikkhunisaá¹…ghassa ovÄ• daá¹ƒ datvÄ• sabbÄ• va tÄ• bhikkhun
saá¸·Ä• yatanapaá¹-imaá¹‡á¸• itÄ• ya dhammadesanÄ• ya sotÄ• pattiphale patiá¹-á¹-hÄ• pe

tÄ• bhikkhuniyo therassa dhammadesanÄ• ya attamanÄ• hutvÄ• satthu santikaá¹ƒ gantv
paá¹-ividdhaguá¹‡aá¹ƒ Ä• rocesuá¹ƒ. satthÄ• "kasmiá¹ƒ nu kho dhammaá¹ƒ desente imÄ•
uparimaggaphalÄ• ni pÄ• puá¹‡eyyu" nti Ä• vajjento puna "taá¹ƒyeva nandakassa dhamma
paÃ±casatÄ• pi etÄ• arahattaá¹ƒ pÄ• puá¹‡issantÄ«" ti disvÄ• punadivasepi therasseva sa
dhammassavanatthÄ• ya pesesi. tÄ• punadivase dhammaá¹ƒ sutvÄ• sabbÄ• va arahattaá
bhagavÄ• tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ attano santikaá¹ƒ Ä• gatakÄ• le dhammadesanÄ• ya
"hiyyo nandakassa dhammadesanÄ• cÄ• tuddasiyaá¹ƒ candasadisÄ« ahosi, ajja pannarasi
vatvÄ• therassa sÄ• dhukÄ• raá¹ƒ datvÄ• tadeva ca kÄ• raá¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ katv
bhikkhunovÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

nandattheravatthu

<230> aá¹-á¹-hame \Ne I 238/ \Ee I 315/ \Be I 244/ __indriyesu guttadvÄ• rÄ• na_nti chasu
pihitadvÄ• rÄ• naá¹ƒ nandatthero aggoti dasseti. kiÃ±cÄ• pi hi satthusÄ• vakÄ• aguttadvÄ•
nandatthero pana dasasu disÄ• su yaá¹ƒ yaá¹ƒ disaá¹ƒ oloketukÄ• mo hoti, na taá¹ƒ catusa
aparicchinditvÄ• oloketi. tasmÄ• indriyesu guttadvÄ• rÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa
paá¹-isandhiá¹ƒ gahetvÄ• vayappatto satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ e
indriyesu guttadvÄ• rÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹
á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsar

mahÄ• pajÄ• patigotamiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. athassa nÄ• maggahaá¹‡a
nandayanto tosento jÄ• toti __nandakumÄ• ro_teva nÄ• maá¹ƒ akaá¹ƒsu.

mahÄ• sattopi sabbaÃ±Ã±utaá¹ƒ patvÄ• pavattitavaradhammacakko lokÄ• nuggahaá¹ƒ ka
kapilavatthupuraá¹ƒ gantvÄ• paá¹-hamadassaneneva pitaraá¹ƒ sotÄ• pattiphale patiá¹-á¹-h
nivesanaá¹ƒ gantvÄ• rÄ• hulamÄ• tÄ• ya ovÄ• daá¹ƒ datvÄ• sesajanassapi dhammaá¹ƒ ka
nandakumÄ• rassa abhisekagehapavesanaÄ• vÄ• hamaá¹…galesu vattamÄ• nesu tassa ni
pattaá¹ƒ gÄ• hÄ• petvÄ• \Ee I 316/ pabbÄ• jetuá¹ƒ vihÄ• rÄ• bhimukho pÄ• yÄ• si. nandak
na tathÄ• pÄ«á¸·esi, pattaá¹ƒ Ä• dÄ• ya gamanakÄ• le pana janapadakalyÄ• á¹‡Ä« uparip
sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• "tuvaá¹-aá¹ƒ kho, ayyaputta, Ä• gaccheyyÄ• sÄ«" ti ya
taá¹ƒ sutvÄ• gehasitachandarÄ• gavasena olokento panesa satthari gÄ• ravena yathÄ• ruc
nÄ• sakkhi, tenassa cittasantÄ• po ahosi. atha naá¹ƒ "imasmiá¹ƒ á¹-hÄ• ne nivattessati, ima
nivattessatÄ«" ti cintentameva satthÄ• vihÄ• raá¹ƒ netvÄ• pabbÄ• jesi. pabbajitopi paá¹-ib
tuá¹‡hÄ« ahosi. pabbajitadivasato paá¹-á¹-hÄ• ya pana janapadakalyÄ• á¹‡iyÄ• vuttavacan
Ä• gantvÄ• avidÅ«re \Be I 245/ á¹-hitÄ• viya ahosi. so anabhiratiyÄ• pÄ«á¸·ito thokaá¹ƒ á¹
tassa gumbaá¹ƒ vÄ• gacchaá¹ƒ vÄ• atikkamantasseva dasabalo purato á¹-hitako viya \Ne
pakkhittaá¹ƒ kukkuá¹-apattaá¹ƒ viya paá¹-inivattitvÄ• attano vasanaá¹-á¹-hÄ• nameva pavis

satthÄ• cintesi - "nando ativiya pamatto viharati, anabhiratiá¹ƒ vÅ«pasametuá¹ƒ na sakkoti
cittanibbÄ• panaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti. tato naá¹ƒ Ä• ha - "ehi, nanda, devacÄ• rikaa
bhagavÄ• kathÄ• haá¹ƒ iddhimantehi gantabbaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«ti. tvaá¹ƒ kev
uppÄ• dehi, gantvÄ• passissasÄ«ti. so dasabalassa Ä• nubhÄ• vena tathÄ• gateneva sado
sakkassa devaraÃ±Ã±o nivesanaá¹ƒ oloketvÄ• paÃ±ca accharÄ• satÄ• ni addasa. satthÄ•
subhanimittavasena tÄ• olokentaá¹ƒ disvÄ• , "nanda, imÄ• nu kho accharÄ• manÄ• pÄ• ,
pucchi. bhante, janapadakalyÄ• á¹‡Ä« \Ee I 317/ imÄ• accharÄ• upanidhÄ• ya kaá¹‡á¹‡an
viya khÄ• yatÄ«ti. nanda, evarÅ«pÄ• accharÄ• samaá¹‡adhammaá¹ƒ karontÄ• naá¹ƒ na d
bhagavÄ• , pÄ• á¹-ibhogo hoti, ahaá¹ƒ samaá¹‡adhammaá¹ƒ karissÄ• mÄ«ti. vissattho tvaá
samaá¹‡adhammaá¹ƒ karohi. sace te sappaá¹-isandhikÄ• kÄ• lakiriyÄ• bhavissati, ahaá¹ƒ
paá¹-ilÄ• bhatthÄ• ya pÄ• á¹-ibhogoti. iti satthÄ• yathÄ• ruciyÄ• devacÄ• rikaá¹ƒ caritvÄ•
paccÄ• gaÃ±chi.

tato paá¹-á¹-hÄ• ya nandatthero accharÄ• naá¹ƒ hetu rattindivaá¹ƒ samaá¹‡adhammaá¹ƒ k
Ä• á¹‡Ä• pesi - "tumhe nandassa vasanaá¹-á¹-hÄ• ne â€™eko kira bhikkhu dasabalaá¹ƒ pÄ
accharÄ• naá¹ƒ hetu samaá¹‡adhammaá¹ƒ karotÄ«â€™ ti tattha tattha kathentÄ• vicarathÄ
sampaá¹-icchitvÄ• "bhatako kirÄ• yasmÄ• nando, upakkitako kirÄ• yasmÄ• nando, accha
carati, bhagavÄ• kirassa pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ
therassa savanÅ«pacÄ• re kathentÄ• vicaranti. nandatthero taá¹ƒ kathaá¹ƒ sutvÄ• "ime bh
kathenti, maá¹ƒ Ä• rabbha kathenti, ayuttaá¹ƒ mama kamma" nti paá¹-isaá¹…khÄ• naá¹ƒ up

vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. athassa arahattapattakkhaá¹‡eyeva aÃ±Ã±atarÄ•
bhagavato etamatthaá¹ƒ Ä• rocesi, sayampi bhagavÄ• aÃ±Ã±Ä• siyeva. punadivase nanda
upasaá¹…kamitvÄ• evamÄ• ha - "yaá¹ƒ me, bhante bhagavÄ• \Ee I 318/, pÄ• á¹-ibhogo pa
accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya kakuá¹-apÄ• dÄ«naá¹ƒ, muÃ±cÄ• mahaá¹ƒ, bhante
paá¹-issavÄ• " ti. evaá¹ƒ vatthu (Ud 22) samuá¹-á¹-hitaá¹ƒ \Ne I 240/. satthÄ• aparabhÄ• ge
viharanto theraá¹ƒ indriyesu guttadvÄ• rÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

mahÄ• kappinattheravatthu

<231> navame __bhikkhuovÄ• dakÄ• na_nti bhikkhÅ« ovadantÄ• naá¹ƒ mahÄ• kappinatth
thero ekasamodhÄ• nasmiá¹ƒyeva dhammakathaá¹ƒ kathento bhikkhusahassaá¹ƒ arahattaá
bhikkhuovÄ• dakÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa
nibbattitvÄ• aparabhÄ• ge satthu dhammakathaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhu
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantara
yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto kassapasammÄ• sambud
kulagehe paá¹-isandhiá¹ƒ gahetvÄ• purisasahassassa gaá¹‡ajeá¹-á¹-hako hutvÄ• gabbhas
mahÄ• pariveá¹‡aá¹ƒ kÄ• resi. te sabbepi janÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• kappina
katvÄ• saputtadÄ• rÄ• devaloke nibbattÄ• . ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒ

atha amhÄ• kaá¹ƒ satthu nibbattito puretarameva ayaá¹ƒ kappino paccantadese kukkuá¹-a
paá¹-isandhiá¹ƒ gaá¹‡hi, sesapurisÄ• tasmiá¹ƒyeva nagare amaccakulesu nibbattiá¹ƒsu. te
\Ee I 319/ accayena chattaá¹ƒ ussÄ• petvÄ• mahÄ• kappinarÄ• jÄ• nÄ• ma jÄ• to. pubbe
tassa gharasÄ• minÄ« itthÄ« samÄ• najÄ• tike rÄ• jakule nibbattitvÄ• mahÄ• kappinaraÃ±
anojÄ• pupphasadisavaá¹‡á¹‡atÄ• ya panassÄ• anojÄ• devÄ«tveva nÄ• maá¹ƒ ahosi. mah
ahosi. so pÄ• tova uá¹-á¹-hÄ• ya catÅ«hi dvÄ• rehi \Be I 247/ sÄ«ghaá¹ƒ dÅ«te pesesi - "ya
sutadhare passatha, tato nivattitvÄ• mayhaá¹ƒ Ä• rocethÄ• " ti.

tena kho pana samayena amhÄ• kaá¹ƒ satthÄ• loke nibbattitvÄ• sÄ• vatthiá¹ƒ upanissÄ•
kÄ• le sÄ• vatthinagaravÄ• sino vÄ• á¹‡ijÄ• sÄ• vatthiyaá¹ƒ uá¹-á¹-hÄ• nakabhaá¹‡á¸• aá¹
gantvÄ• , bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• , "rÄ• jÄ• naá¹ƒ passissÄ• mÄ• " ti paá¹‡á¹‡Ä•
rÄ• jakuladvÄ• raá¹ƒ \Ne I 241/ gantvÄ• , "rÄ• jÄ• uyyÄ• naá¹ƒ gato" ti sutvÄ• , uyyÄ• naá¹
paá¹-ihÄ• rakassa Ä• rocayiá¹ƒsu. atha raÃ±Ã±o nivedi, te rÄ• jÄ• pakkosÄ• petvÄ• niyyÄ•
vanditvÄ• á¹-hite, "tÄ• tÄ• , kuto Ä• gacchathÄ• " ti pucchi. sÄ• vatthito, devÄ• ti. kacci vo r
subhikkhaá¹ƒ, dhammiko rÄ• jÄ• ti? Ä• ma, devÄ• ti. atthi pana tumhÄ• kaá¹ƒ dese kiÃ±ci s
pana sakkÄ• ucchiá¹-á¹-hamukhehi kathetunti. rÄ• jÄ• suvaá¹‡á¹‡abhiá¹…gÄ• rena udaka
vikkhÄ• letvÄ• dasabalÄ• bhimukhÄ• aÃ±jaliá¹ƒ paggahetvÄ• , "deva, amhÄ• kaá¹ƒ dese

nti Ä• haá¹ƒsu. raÃ±Ã±o "buddho" ti vacane sutamatteyeva sakalasarÄ«raá¹ƒ pharamÄ• nÄ
tato "buddhoti, tÄ• tÄ• , vadathÄ• " ti Ä• ha. buddhoti, deva, vadÄ• mÄ• ti. evaá¹ƒ tikkhattuá
"buddhotipadaá¹ƒ aparimÄ• á¹‡aá¹ƒ, nÄ• ssa sakkÄ• parimÄ• á¹‡aá¹ƒ kÄ• tu" nti tasmiá¹ƒ
satasahassaá¹ƒ datvÄ• "aparaá¹ƒ kiá¹ƒ sÄ• sana" nti pucchi. deva dhammaratanaá¹ƒ nÄ• n
tatheva tikkhattuá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• aparampi satasahassaá¹ƒ datvÄ• puna "aÃ±
pucchi. saá¹…gharatanaá¹ƒ deva uppannanti. tampi sutvÄ• tatheva paá¹-iÃ±Ã±aá¹ƒ gahetv
satasahassaá¹ƒ datvÄ• dinnabhÄ• vaá¹ƒ paá¹‡á¹‡e likhitvÄ• , "tÄ• tÄ• , deviyÄ• santikaá¹
tesu gatesu amacce pucchi - "tÄ• tÄ• , buddho loke uppanno, tumhe kiá¹ƒ karissathÄ• " ti? d
kattukÄ• mÄ• ti? ahaá¹ƒ pabbajissÄ• mÄ«ti. mayampi pabbajissÄ• mÄ• ti. te sabbepi ghara
anapaloketvÄ• ye asse Ä• ruyha gatÄ• teheva nikkhamiá¹ƒsu.

vÄ• á¹‡ijÄ• \Be I 248/ anojÄ• deviyÄ• santikaá¹ƒ gantvÄ• paá¹‡á¹‡aá¹ƒ dassesuá¹ƒ. sÄ•
tumhÄ• kaá¹ƒ bahÅ« kahÄ• paá¹‡Ä• dinnÄ• , kiá¹ƒ tumhehi kataá¹ƒ, tÄ• tÄ• " ti pucchi. piy
Ä• nÄ«tanti. amhepi sakkÄ• , tÄ• tÄ• , suá¹‡Ä• petunti? sakkÄ• , devi, ucchiá¹-á¹-hamukheh
sakkÄ• ti. sÄ• suvaá¹‡á¹‡abhiá¹…gÄ• rena udakaá¹ƒ dÄ• pesi. te mukhaá¹ƒ vikkhÄ• letvÄ•
Ä• rocesuá¹ƒ. sÄ• pi taá¹ƒ sutvÄ• uppannapÄ• mojjÄ• teneva nayena ekekasmiá¹ƒ pade t
gahetvÄ• paá¹-iÃ±Ã±Ä• gaá¹‡anÄ• ya tÄ«á¹‡i tÄ«á¹‡i katvÄ• nava satasahassÄ• ni adÄ•
dvÄ• dasa satasahassÄ• ni labhiá¹ƒsu. atha ne "rÄ• jÄ• kahaá¹ƒ, tÄ• tÄ• " ti pucchi. pabba
nikkhanto, devÄ«ti. "tena hi, tÄ• tÄ• , tumhe gacchathÄ• " ti te uyyojetvÄ• raÃ±Ã±Ä• saddh
amaccÄ• naá¹ƒ mÄ• tugÄ• me pakkosÄ• petvÄ• "tumhe attano sÄ• mikÄ• naá¹ƒ gataá¹-á¹-
pucchi. jÄ• nÄ• ma, ayye, raÃ±Ã±Ä• saddhiá¹ƒ uyyÄ• nakÄ«á¸·aá¹ƒ \Ne I 242/ gatÄ• ti. Ä•
pana gantvÄ• "buddho uppanno, dhammo uppanno, saá¹…gho uppanno" ti sutvÄ• "dasab
ti gatÄ• , tumhe kiá¹ƒ karissathÄ• ti? tumhe pana, ayye, kiá¹ƒ kattukÄ• mÄ• ti? "ahaá¹ƒ pab
vantavamanaá¹ƒ jivhagge á¹-hapeyyanti. "yadi evaá¹ƒ, mayampi pabbajissÄ• mÄ• " ti sabbÄ
nikkhamiá¹ƒsu.

rÄ• jÄ• pi amaccasahassehi saddhiá¹ƒ gaá¹…gÄ• tÄ«raá¹ƒ pÄ• puá¹‡i, tasmiá¹ƒ samaye g
naá¹ƒ disvÄ• "ayaá¹ƒ gaá¹…gÄ• pÅ«rÄ• hoti caá¹‡á¸• amacchÄ• kiá¹‡á¹‡Ä• , amhehi ca
manussÄ• vÄ• natthi, ye no nÄ• vaá¹ƒ vÄ• uá¸·umpaá¹ƒ vÄ• katvÄ• dadeyyuá¹ƒ. etassa
heá¹-á¹-hÄ• avÄ«cito upari yÄ• va bhavaggÄ• patthaá¹-Ä• . sace esa satthÄ• sammÄ• sa
khurapiá¹-á¹-hÄ• ni mÄ• tementÅ«" ti udakapiá¹-á¹-hena asse pakkhandÄ• pesuá¹ƒ. ekassa
khurapiá¹-á¹-hamattaá¹ƒ na temi, rÄ• jamaggena gacchantÄ• viya paratÄ«raá¹ƒ patvÄ• pa
mahÄ• nadiá¹ƒ pÄ• puá¹‡iá¹ƒsu. "dutiyÄ• kinnamÄ• " ti pucchi. nÄ«lavÄ• hinÄ« nÄ• ma ga
aá¸• á¸• hayojanamattÄ• devÄ• ti. tattha \Ee I 322/ aÃ±Ã±Ä• saccakiriyÄ• natthi, tÄ• ya ev
249/ tampi aá¸• á¸• hayojanavitthÄ• raá¹ƒ nadiá¹ƒ atikkamiá¹ƒsu. atha tatiyaá¹ƒ candabhÄ•
patvÄ• tampi tÄ• ya eva saccakiriyÄ• ya atikkamiá¹ƒsu.

satthÄ• pi taá¹ƒdivasaá¹ƒ paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• y

mahÄ• kappino tiyojanasatikaá¹ƒ rajjaá¹ƒ pahÄ• ya amaccasahassaparivÄ• ro mama santik
ti disvÄ• "mayÄ• tesaá¹ƒ paccuggamanaá¹ƒ kÄ• tuá¹ƒ yutta" nti pÄ• tova sarÄ«rapaá¹-ijag
bhikkhusaá¹…ghaparivÄ• ro sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá
sayameva pattacÄ«varaá¹ƒ gahetvÄ• Ä• kÄ• se uppatitvÄ• candabhÄ• gÄ• ya tÄ«re tesaá
uttaraá¹‡atitthaabhimukhaá¹-á¹-hÄ• ne mahÄ• nigrodharukkho atthi, tattha pallaá¹…kena ni
satiá¹ƒ upaá¹-á¹-hapetvÄ• chabbaá¹‡á¹‡abuddharasmiyo vissajjesi. te tena titthena uttaran
cito ca dhÄ• vantiyo oloketvÄ• dasabalassa puá¹‡á¹‡acandasassirikaá¹ƒ mukhaá¹ƒ disvÄ•
uddissa mayaá¹ƒ pabbajitÄ• , addhÄ• so eso" ti dassaneneva niá¹-á¹-haá¹ƒ gantvÄ• diá¹-á
paá¹-á¹-hÄ• ya oá¹‡amitvÄ• vandamÄ• nÄ• Ä• gamma satthÄ• raá¹ƒ vandiá¹ƒsu. rÄ• jÄ•
vanditvÄ• ekamantaá¹ƒ nisÄ«di saddhiá¹ƒ amaccasahassena. satthÄ• tesaá¹ƒ dhammaka
desanÄ• pariyosÄ• ne sabbeva \Ne I 243/ arahatte patiá¹-á¹-hÄ• ya satthÄ• raá¹ƒ pabbajjaá
"pubbe ime cÄ«varadÄ• nassa dinnattÄ• attano pattacÄ«varÄ• ni gahetvÄ• va Ä• gatÄ• " ti
hatthaá¹ƒ pasÄ• retvÄ• "etha bhikkhavo, svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ
antakiriyÄ• yÄ• " ti Ä• ha. sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ pabbajjÄ• \Ee I 323/ ca upas
vassasaá¹-á¹-hikattherÄ• viya satthÄ• raá¹ƒ parivÄ• rayiá¹ƒsu.

anojÄ• pi devÄ« rathasahassaparivÄ• rÄ• gaá¹…gÄ• tÄ«raá¹ƒ patvÄ• raÃ±Ã±o atthÄ• ya
uá¸·umpaá¹ƒ vÄ• adisvÄ• attano byattatÄ• ya cintesi - "rÄ• jÄ• saccakiriyaá¹ƒ katvÄ• gat
satthÄ• na kevalaá¹ƒ tesaá¹ƒyeva atthÄ• ya nibbatto, sace so satthÄ• sammÄ• sambuddh
udake nimujjiá¹ƒsÅ«" ti udakapiá¹-á¹-hena rathe pakkhandÄ• pesi. rathÄ• naá¹ƒ nemivaá¹-á
dutiyanadimpi tatiyanadimpi teneva saccakÄ• rena uttari. uttaramÄ• nÄ• eva ca nigrodharu
\Be I 250/ addasa. satthÄ• pi "imÄ• saá¹ƒ attano sÄ• mike passantÄ«naá¹ƒ chandarÄ• go u
antarÄ• yaá¹ƒ kareyya, dhammaá¹ƒ sotuá¹ƒ ca na sakkhissantÄ«" ti. yathÄ• aÃ±Ã±amaÃ±
akÄ• si. tÄ• sabbÄ• pi titthato uttaritvÄ• dasabalaá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• tÄ•
kathesi. desanÄ• pariyosÄ• ne sabbÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya aÃ±Ã±amaÃ±Ã±a
"uppalavaá¹‡á¹‡Ä• Ä• gacchatÅ«" ti cintesi. therÄ« Ä• gantvÄ• sabbÄ• pabbÄ• jetvÄ• Ä•
gatÄ• , satthÄ• bhikkhusahassaá¹ƒ gahetvÄ• Ä• kÄ• sena jetavanaá¹ƒ agamÄ• si.

athÄ• yaá¹ƒ mahÄ• kappinatthero attano kiccaá¹ƒ matthakappattaá¹ƒ Ã±atvÄ• appossukk
phalasamÄ• pattisukhena vÄ«tinÄ• mento araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• g
\Ee I 324/ sukha" nti abhiá¹‡haá¹ƒ udÄ• naá¹ƒ udÄ• nesi. bhikkhÅ« kathaá¹ƒ uppÄ• desuá¹
rajjasukhaá¹ƒ anussaranto udÄ• naá¹ƒ udÄ• netÄ«" ti. te tathÄ• gatassa Ä• rocesuá¹ƒ. bhag
maggasukhaá¹ƒ phalasukhaá¹ƒ Ä• rabbha udÄ• naá¹ƒ udÄ• nesÄ«" ti vatvÄ• dhammapade

"dhammapÄ«ti sukhaá¹ƒ seti, vippasannena cetasÄ• .

ariyappavedite dhamme, sadÄ• ramati paá¹‡á¸• ito" ti || (Dhp 79).

athekadivasaá¹ƒ \Ne I 244/ satthÄ• tassa antevÄ• sikabhikkhusahassaá¹ƒ Ä• mantetvÄ• Ä
bhikkhave, Ä• cariyo dhammaá¹ƒ desetÄ«" ti. na bhagavÄ• deseti, appossukko diá¹-á¹-had
anuyutto viharati, kassaci ovÄ• damattampi na detÄ«ti. satthÄ• taá¹ƒ pakkosÄ• petvÄ• "sa
kappina, antevÄ• sikÄ• naá¹ƒ ovÄ• damattampi na desÄ«" ti? saccaá¹ƒ bhagavÄ• ti. brÄ• h
ajja paá¹-á¹-hÄ• ya antevÄ• sikÄ• naá¹ƒ dhammaá¹ƒ desehÄ«ti. "sÄ• dhu, bhante" ti thero s
sampaá¹-icchitvÄ• ekasamodhÄ• neyeva samaá¹‡asahassassa dhammaá¹ƒ desetvÄ• sab
aparabhÄ• ge satthÄ• saá¹…ghamajjhe nisinno paá¹-ipÄ• á¹-iyÄ• there á¹-hÄ• nantaresu á
mahÄ• kappinattheraá¹ƒ bhikkhuovÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

sÄ• gatattheravatthu

<232> dasame \Be I 251/ __tejodhÄ• tukusalÄ• na_nti tejodhÄ• tuá¹ƒ samÄ• pajjituá¹ƒ kus
aggoti dasseti. ayaÃ±hi thero tejodhÄ• tusamÄ• pattiyÄ• ambatitthanÄ• gassa tejasÄ• teja
nÄ• gaá¹ƒ nibbisevanaá¹ƒ akÄ• si. tasmÄ• \Ee I 325/ tejodhÄ• tukusalÄ• naá¹ƒ aggo nÄ• n

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa
paá¹-isandhiá¹ƒ gahetvÄ• aparabhÄ• ge satthudhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ
tejodhÄ• tukusalÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ kat
patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ bu
brÄ• hmaá¹‡akule nibbatti, sÄ• gatamÄ• á¹‡avotissa nÄ• maá¹ƒ akaá¹ƒsu. so aparabhÄ• g
sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• tattha vasÄ«

athekadivasaá¹ƒ satthÄ• cÄ• rikaá¹ƒ caramÄ• no kosambinagarasamÄ«paá¹ƒ agamÄ• si.
porÄ• á¹‡akanÄ• vikassa bahÅ« Ä• gantukagamikÄ• verino hutvÄ• taá¹ƒ pothetvÄ• mÄ• n
patthanaá¹ƒ paá¹-á¹-hapetvÄ• tasmiá¹ƒyeva titthe mahÄ• nubhÄ• vo nÄ• garÄ• jÄ• hutvÄ•
viruddhacittattÄ• akÄ• leyeva vassÄ• peti, kÄ• le pana na vassÄ• peti, sassÄ• ni na samm
sakalaraá¹-á¹-havÄ• sino ca tassa vÅ«pasamanatthaá¹ƒ anusaá¹ƒvaccharaá¹ƒ balikammaá
\Ne I 245/ cassa ekaá¹ƒ gehaá¹ƒ akaá¹ƒsu. satthÄ• pi teneva titthena uttaritvÄ• bhikkhusaá
"tasmiá¹ƒyeva padese rattiá¹ƒ vasissÄ• mÄ«" ti agamÄ• si.

athÄ• yaá¹ƒ thero "caá¹‡á¸• o kirettha nÄ• garÄ• jÄ• " ti sutvÄ• "imaá¹ƒ nÄ• garÄ• jÄ• naá
katvÄ• satthu vasanaá¹-á¹-hÄ• naá¹ƒ pariyÄ• detuá¹ƒ vaá¹-á¹-atÄ«" ti nÄ• garÄ• jassa vasa
pavisitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. nÄ• go kujjhitvÄ• "konÄ• mÄ• yaá¹ƒ \Ee I
vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• nisinno" ti dhÅ«pÄ• yi, thero uttaritaraá¹ƒ dhÅ«pÄ• yi. nÄ
uttaritaraá¹ƒ pajjalitvÄ• tassa tejaá¹ƒ pariyÄ• diyi. so "mahanto vatÄ• yaá¹ƒ \Be I 252/ bhikk
pÄ• damÅ«le nipatitvÄ• , "bhante, tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«" ti Ä• ha. mayh
natthi, dasabalassa saraá¹‡aá¹ƒ gacchÄ• ti. so "sÄ• dhÅ«" ti saraá¹‡agato hutvÄ• tato paá
viheá¹-heti, devampi sammÄ• vassÄ• peti, sassÄ• ni sammÄ• sampajjanti.

kosambivÄ• sino "ayyena kira sÄ• gatena ambatitthakanÄ• go damito" ti sutvÄ• satthu Ä• dasabalassa mahÄ• sakkÄ• raá¹ƒ sajjayiá¹ƒsu. te dasabalassa \Ee I 327/ mahÄ• sakkÄ• ra vacanena sabbagehesu kÄ• potikaá¹ƒ pasannaá¹ƒ paá¹-iyÄ• detvÄ• punadivase sÄ• gatat carantassa gehe gehe thokaá¹ƒ thokaá¹ƒ adaá¹ƒsu. thero apaÃ±Ã±atte sikkhÄ• pade manu gehe thokaá¹ƒ \Be I 253/ thokaá¹ƒ pivitvÄ• avidÅ«raá¹ƒ gantvÄ• va anÄ• hÄ• rikabhÄ• ven saá¹…kÄ• raá¹-á¹-hÄ• ne pati.

satthÄ• katabhattakicco nikkhamanto taá¹ƒ disvÄ• gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• paÃ±Ã±Ä• pesi. so punadivase satiá¹ƒ labhitvÄ• attanÄ• katakÄ• raá¹‡aá¹ƒ sutvÄ• accay khamÄ• petvÄ• uppannasaá¹ƒvego vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i samuá¹-á¹-hitaá¹ƒ. taá¹ƒ tattha Ä• gatanayeneva vitthÄ• rato veditabbaá¹ƒ. aparabhÄ• ge p mahÄ• vihÄ• re nisÄ«ditvÄ• paá¹-ipÄ• á¹-iyÄ• there á¹-hÄ• nantaresu á¹-hapento sÄ• gata tejodhÄ• tukusalÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

rÄ• dhattheravatthu

<233> ekÄ• dasame \Ne I 246/ __paá¹-ibhÄ• neyyakÄ• na_nti satthu dhammadesanÄ• paá paccayabhÅ«tÄ• naá¹ƒ paá¹-ibhÄ• najanakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ rÄ• dhatthero aggoti da diá¹-á¹-hisamudÄ• cÄ• raÃ±ca okappaniyasaddhaÃ±ca Ä• gamma dasabalassa navanavÄ• tasmÄ• thero paá¹-ibhÄ• neyyakÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa nibbattitvÄ• aparabhÄ• ge satthu dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikk paá¹-ibhÄ• neyyakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ k patthesi. so yÄ• vajÄ«vaá¹ƒ tathÄ• gataá¹ƒ paricaritvÄ• devamanussesu saá¹ƒsaranto imas rÄ• jagahanagare brÄ• hmaá¹‡akule paá¹-isandhiá¹ƒ gaá¹‡hi, rÄ• dhamÄ• á¹‡avotissa nÄ•

so mahallakakÄ• le attano puttadÄ• rena abahumato "pabbajitvÄ• kÄ• laá¹ƒ vÄ«tinÄ• mes gantvÄ• there pabbajjaá¹ƒ yÄ• ci. "jiá¹‡á¹‡o mahallakabrÄ• hmaá¹‡o" ti na koci pabbÄ• jetu athekadivasaá¹ƒ brÄ• hmaá¹‡o satthu santikaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekan tassa upanissayasampattiá¹ƒ disvÄ• kathaá¹ƒ samuá¹-á¹-hÄ• petukÄ• mo "kiá¹ƒ, brÄ• hma paá¹-ijaggantÄ«" ti? kuto, bho gotama, paá¹-ijagganaá¹ƒ, mahallakoti \Be I 254/ maá¹ƒ bahi pana te, brÄ• hmaá¹‡a, pabbajituá¹ƒ na vaá¹-á¹-atÄ«ti? ko maá¹ƒ, bho gotama, pabbÄ• jess maá¹ƒ na koci icchatÄ«ti. satthÄ• sÄ• riputtattherassa saÃ±Ã±aá¹ƒ adÄ• si. thero satthu va sampaá¹-icchitvÄ• rÄ• dhabrÄ• hmaá¹‡aá¹ƒ pabbÄ• jetvÄ• cintesi - "satthÄ• imaá¹ƒ brÄ• pabbajÄ• pesi, na kho me etaá¹ƒ anÄ• darena parihariituá¹ƒ vaá¹-á¹-atÄ«" ti rÄ• dhattheraá¹ gÄ• makÄ• vÄ• saá¹ƒ agamÄ• si. tatrassa adhunÄ• pabbajitattÄ• kicchalÄ• bhissa thero a

deti, attano pattaá¹ƒ paá¹‡Ä«tapiá¹‡á¸• apÄ• tampi tasseva datvÄ• sayaá¹ƒ piá¹‡á¸• Ä• ya
senÄ• sanasappÄ• yaÃ±ca bhojanasappÄ• yaÃ±ca labhitvÄ• sÄ• riputtattherassa santike k
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i.

atha naá¹ƒ thero gahetvÄ• dasabalaá¹ƒ passituá¹ƒ Ä• gato. satthÄ• jÄ• nantova pucchi - "
\Ee I 329/, sÄ• riputta, nissitako dinno, kÄ«disaá¹ƒ tassa, na ukkaá¹‡á¹-hatÄ«" ti? bhante, sA
abhiramitabhikkhu nÄ• ma evarÅ«po bhaveyyÄ• ti. athÄ• yasmato sÄ• riputtassa "sÄ• riputt
katavedÄ«" ti saá¹…ghamajjhe kathÄ• udapÄ• di. taá¹ƒ sutvÄ• satthÄ• bhikkhÅ« Ä• mant
bhikkhave, sÄ• riputtassa idÄ• ni kataÃ±Ã±Å«kataveditÄ• , so atÄ«te ahetukapaá¹-isandhiya
kataÃ±Ã±Å«katavedÄ«yeva ahosÄ«" ti. katarasmiá¹ƒ kÄ• le bhagavÄ• ti?

atÄ«te, bhikkhave, pabbatapÄ• damhi paÃ±casatamattÄ• vaá¸• á¸• hakipurisÄ• mahÄ• ar
dabbasambhÄ• re chinditvÄ• mahÄ• uá¸·umpaá¹ƒ bandhitvÄ• nadiyÄ• otÄ• renti. atheko l
visamaá¹-á¹-hÄ• ne soá¹‡á¸• Ä• ya sÄ• khaá¹ƒ gaá¹‡hanto sÄ• khÄ• bhaá¹…gavegaá¹ƒ sa
tikhiá¹‡akhÄ• á¹‡uke pÄ• dena avatthÄ• si, pÄ• do viddho, dukkhavedanÄ• vattanti. so gan
asakkonto tattheva nipajji. so katipÄ• haccayena te vaá¸• á¸• hakÄ« attano samÄ«pena gac
nissÄ• yÄ• haá¹ƒ jÄ«vitaá¹ƒ labhissÄ• mÄ«" ti tesaá¹ƒ anupadaá¹ƒ agamÄ• si. te nivattitvÄ•
bhÄ«tÄ• palÄ• yanti. so tesaá¹ƒ palÄ• yanabhÄ• vaá¹ƒ Ã±atvÄ• aá¹-á¹-hÄ• si, puna á¹-hita

vaá¸• á¸• hakijeá¹-á¹-hako cintesi - "ayaá¹ƒ hatthi amhesu tiá¹-á¹-hantesu anubandhati, palÄ
tiá¹-á¹-hati, bhavissati tattha kÄ• raá¹‡a" nti. sabbe taá¹ƒ taá¹ƒ rukkhaá¹ƒ Ä• ruyha \Be I 255
Ä• gamanaá¹ƒ paá¹-imÄ• nentÄ• nisÄ«diá¹ƒsu. so tesaá¹ƒ santikaá¹ƒ Ä• gantvÄ• attano p
parivattetvÄ• nipajji. tadÄ• vaá¸• á¸• hakÄ«naá¹ƒ saÃ±Ã±Ä• udapÄ• di - "gilÄ• nabhÄ• ve
aÃ±Ã±ena kÄ• raá¹‡enÄ• " ti tassa santikaá¹ƒ gantvÄ• pÄ• de paviá¹-á¹-hakhÄ• á¹‡ukaá¹ƒ
kÄ• raá¹‡ena esa Ä• gato" ti tikhiá¹‡avÄ• siyÄ• khÄ• á¹‡ukakoá¹-iyaá¹ƒ odhiá¹ƒ datvÄ• da
bandhitvÄ• kaá¸• á¸• hitvÄ• nÄ«hariá¹ƒsu. athassa vaá¹‡amukhaá¹ƒ pÄ«á¸·etvÄ• pubbalo
kasÄ• vodakena dhovitvÄ• attano jÄ• nanabhesajjaá¹ƒ makkhetvÄ• nacirasseva phÄ• suk

hatthinÄ• go gilÄ• nÄ• vuá¹-á¹-hito cintesi - "ime mayhaá¹ƒ bahupakÄ• rÄ• , ime mayÄ• ni
laddhaá¹ƒ, mayÄ• imesaá¹ƒ kataÃ±Ã±unÄ• katavedinÄ• bhavituá¹ƒ vaá¹-á¹-atÄ«" ti attano
gantvÄ• setaá¹ƒ gandhahatthipotakaá¹ƒ Ä• nesi. vaá¸• á¸• hakino hatthipotakaá¹ƒ disvÄ• "
puttampi gahetvÄ• Ä• gato" ti ativiya tuá¹-á¹-hacittÄ• ahesuá¹ƒ. hatthinÄ• go cintesi - "may
â€™kiá¹ƒ nu kho ayaá¹ƒ Ä• gatoâ€™ ti mama Ä• gatakÄ• raá¹‡aá¹ƒ na jÄ• nissantÄ«" ti á¹-
hatthipotako \Ne I 248/ pitu pacchato pacchato anupÄ• yÄ• si. hatthinÄ• go tassa Ä• gatabh
nivattanatthÄ• ya saddasaÃ±Ã±aá¹ƒ adÄ• si. so pitu kathaá¹ƒ sutvÄ• nivattitvÄ• vaá¸• á¸•
gato. vaá¸• á¸• hakino "imaá¹ƒ hatthipotakaá¹ƒ amhÄ• kaá¹ƒ dÄ• tuá¹ƒ Ä• gato bhavissati e
santike tayÄ• kattabbakiccaá¹ƒ natthi, pitu santikaá¹ƒyeva gacchÄ• " ti pahiá¹‡iá¹ƒsu. hatth
yÄ• vatatiyaá¹ƒ attano santikaá¹ƒ Ä• gatampi puna vaá¸• á¸• hakÄ«naá¹ƒyeva samÄ«paá¹ƒ

vaá¸• á¸• hakino hatthipotakaá¹ƒ attano santike katvÄ• paá¹-ijagganti. bhojanakÄ• le ekeka
denti, bhattaá¹ƒ tassa yÄ• vadatthaá¹ƒ ahosi. so vaá¸• á¸• hakÄ«hi antogahane koá¹-á¹-itaá
Ä• haritvÄ• aá¹…gaá¹‡aá¹-á¹-hÄ• ne rÄ• siá¹ƒ karoti. eteneva niyÄ• mena aÃ±Ã±ampi upa

satthÄ• \Ee I 331/ imaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• haritvÄ• pubbepi sÄ• riputtassa kataÃ±Ã±Å«k
sÄ• riputtatthero hi tadÄ• mahÄ• hatthÄ« ahosi, aá¹-á¹-huppattiyaá¹ƒ Ä• gato ossaá¹-á¹-hav
hatthipotako ahosi. saá¹ƒyuttanikÄ• yaá¹ƒ pana patvÄ• sakalaá¹ƒ rÄ• dhasaá¹ƒyuttaá¹ƒ, dh

"nidhÄ«naá¹ƒva \Be I 256/ pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo" ti || (Dhp 76) -

gÄ• thÄ• therassa dhammadesanÄ• nÄ• ma. aparabhÄ• ge pana satthÄ• paá¹-ipÄ• á¹-iyÄ
á¹-hapento rÄ• dhattheraá¹ƒ paá¹-ibhÄ• neyyakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

mogharÄ• jattheravatthu

<234> dvÄ• dasame __lÅ«khacÄ«varadharÄ• na_nti lÅ«khacÄ«varaá¹ƒ dhÄ• rentÄ• naá¹ƒ
ayaá¹ƒ hi thero satthalÅ«khaá¹ƒ suttalÅ«khaá¹ƒ rajanalÅ«khanti tividhenapi lÅ«khena sama
paá¹ƒsukÅ«laá¹ƒ dhÄ• resi. tasmÄ• lÅ«khacÄ«varadharÄ• naá¹ƒ aggo nÄ• ma jÄ• to.

tassa paÃ±hakamme ayamanupubbikathÄ• - ayampi hi padumuttarabuddhakÄ• le haá¹ƒsa
paá¹-isandhiá¹ƒ gahetvÄ• nibbatti, tato aparabhÄ• ge satthu dhammakathaá¹ƒ suá¹‡anto s
bhikkhuá¹ƒ lÅ«khacÄ«varadharÄ• naá¹ƒ \Ne I 249/ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ•
taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá
kassapadasabalassa nibbattito puretarameva \Ee I 332/ kaá¹-á¹-havÄ• hananagare amacca
gaá¹‡hi. aparabhÄ• ge vayappatto kaá¹-á¹-havÄ• hanarÄ• jÄ• naá¹ƒ upaá¹-á¹-hahanto ama

tasmiá¹ƒ kÄ• le kassapadasabalo loke uppajji. kaá¹-á¹-havÄ• hanarÄ• jÄ• "buddho kira lok
taá¹ƒ pakkosÄ• petvÄ• Ä• ha - "tÄ• ta, buddho kira loke uppanno, imaá¹ƒ paccantanagaraá
amhehi tucchaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , tvaá¹ƒ tÄ• va majjhimadesaá¹ƒ gantvÄ• buddhass
dasabalaá¹ƒ imaá¹ƒ nagaraá¹ƒ Ä• nehÄ«" ti purisasahassena saddhiá¹ƒ pesesi. so anupubb
gantvÄ• dhammakathaá¹ƒ sutvÄ• paá¹-iladdhasaddho tattheva pabbajitvÄ• vÄ«sati vassa
samaá¹‡adhammaá¹ƒ akÄ• si. tena saddhiá¹ƒ gatapurisÄ• pana sabbepi nivattitvÄ• puna

ayaá¹ƒ thero paripuá¹‡á¹‡asÄ«lo kÄ• laá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanusses
dasabalassa nibbattito puretarameva sÄ• vatthiyaá¹ƒ \Be I 257/ brÄ• hmaá¹‡akule paá¹-isan
mogharÄ• jamÄ• á¹‡avotissa nÄ• maá¹ƒ akaá¹ƒsu. kaá¹-á¹-havÄ• hanarÄ• jÄ• pi kassapass
katvÄ• ekaá¹ƒ buddhantaraá¹ƒ saparivÄ• ro devamanussesu saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ
puretarameva sÄ• vatthiyaá¹ƒ purohitagehe paá¹-isandhiá¹ƒ gaá¹‡hi, bÄ• varimÄ• á¹‡avotis
aparena samayena tayo vede uggaá¹‡hitvÄ• soá¸·asannaá¹ƒ mÄ• á¹‡avakasahassÄ• naá¹
athassa pasenadikosalaraÃ±Ã±o kÄ• le pitu accayena purohitaá¹-á¹-hÄ• naá¹ƒ adaá¹ƒsu. ta
mogharÄ• jamÄ• á¹‡avo bÄ• varibrÄ• hmaá¹‡assa santike sippaá¹ƒ gaá¹‡hÄ• ti.

athekadivasaá¹ƒ bÄ• varibrÄ• hmaá¹‡o rahogato attano sippe sÄ• raá¹ƒ olokento samparÄ
"ekaá¹ƒ pabbajjaá¹ƒ \Ee I 333/ pabbajitvÄ• samparÄ• yikaá¹ƒ gavesessÄ• mÄ«" ti kosalarÄ
upasaá¹…kamitvÄ• attano pabbajjaá¹ƒ anujÄ• nÄ• pesi. so tena anuÃ±Ã±Ä• to soá¸·asahi
parivuto pabbajjatthÄ• ya nikkhami. kosalarÄ• jÄ• pi tena saddhiá¹ƒyeva ekaá¹ƒ amaccaá¹ƒ
datvÄ• pesesi - "yasmiá¹ƒ á¹-hÄ• ne Ä• cariyo pabbajati, tatrassa vasanaá¹-á¹-hÄ• naá¹ƒ g
bÄ• varibrÄ• hmaá¹‡o phÄ• sukaá¹-á¹-hÄ• naá¹ƒ olokento majjhimadesato paá¹-ikkamma \N
muá¸·hakaraÃ±Ã±o ca sÄ«mantare godhÄ• varitÄ«re attano vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• res

atheko puriso jaá¹-ilÄ• naá¹ƒ dassanÄ• ya gato tesaá¹ƒ santake bhÅ«miá¹-á¹-hÄ• ne tehi a
vasanaá¹-á¹-hÄ• naá¹ƒ akÄ• si. tena kataá¹ƒ disvÄ• aparaá¹ƒ kulasataá¹ƒ gehasataá¹ƒ kÄ•
sannipatitvÄ• "mayaá¹ƒ ayyÄ• naá¹ƒ santake bhÅ«mibhÄ• ge vasÄ• ma, mudhÄ• vasituá¹
sukhavÄ• saá¹ƒ vo dassÄ• mÄ• " ti ekeko ekekaá¹ƒ kahÄ• paá¹‡aá¹ƒ \Be I 258/ bÄ• varibrÄ
vasanaá¹-á¹-hÄ• ne á¹-hapesi. sabbehipi Ä• bhatakahÄ• paá¹‡Ä• satasahassamattÄ• ahes
"kimatthaá¹ƒ ete Ä• bhatÄ• " ti Ä• ha. sukhavÄ• sadÄ• natthÄ• ya, bhanteti. sacÄ• haá¹ƒ hi
atthiko assaá¹ƒ, ahaá¹ƒ mahantaá¹ƒ dhanarÄ• siá¹ƒ pahÄ• ya na pabbajeyyaá¹ƒ. tumhÄ• ka
gacchathÄ• ti. amhehi ayyassa pariccattaá¹ƒ na puna gaá¹‡hÄ• ma, anusaá¹ƒvaccharaá¹ƒ
Ä• harissÄ• ma, ime gahetvÄ• ayyo dÄ• naá¹ƒ detÅ«ti. brÄ• hmaá¹‡o adhivÄ• setvÄ•
kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ \Ee I 334/ dÄ• namukhe niyyÄ• tesi. tassa apa
sakalajambudÄ«pe paÃ±Ã±Ä• yittha.

tato kÄ• liá¹…garaá¹-á¹-he dunniviá¹-á¹-he nÄ• ma gÄ• me jÅ«jakabrÄ• hmaá¹‡assa vaá¹ƒ
brÄ• hmaá¹‡Ä« uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya brÄ• hmaá¹‡aá¹ƒ codeti - "bÄ• varÄ«, kira
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ Ä• harÄ• " ti. so tÄ• ya codiyamÄ• no saá¹‡á¹-hÄ• tuá¹ƒ asakkon
gacchamÄ• no bÄ• varimhi dÄ• naá¹ƒ datvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nipajjitvÄ• dÄ
gantvÄ• ca "dÄ• naá¹ƒ me, brÄ• hmaá¹‡a, dehi, dÄ• naá¹ƒ me, brÄ• hmaá¹‡a, dehÄ«" ti Ä•
brÄ• hmaá¹‡a, Ä• gato, sampattayÄ• cakÄ• naá¹ƒ me dinnaá¹ƒ, idÄ• ni kahÄ• paá¹‡aá¹ƒ na
brÄ• hmaá¹‡a, bahÅ«hi kahÄ• paá¹‡ehi attho, tava ettakaá¹ƒ dÄ• naá¹ƒ dadantassa na sak
bhavituá¹ƒ, mayhaá¹ƒ paÃ±ca kahÄ• paá¹‡asatÄ• ni dehÄ«ti. brÄ• hmaá¹‡a, paÃ±capi satÄ
sampatte labhissasÄ«ti. kiá¹ƒ panÄ• haá¹ƒ tava dÄ• nakÄ• le Ä• gamissÄ• mÄ«ti? bÄ• vari

paá¹‡á¹‡asÄ• ladvÄ• re vÄ• lukaá¹ƒ thÅ«paá¹ƒ katvÄ• samantato rattavaá¹‡á¹‡Ä• ni puppl
jappento viya oá¹-á¹-he cÄ• letvÄ• cÄ• letvÄ• "muddhÄ• phalatu sattadhÄ• " ti vadati.

bÄ• varibrÄ• hmaá¹‡o cintesi - "ayaá¹ƒ mahÄ• tapo tapacÄ• raá¹ƒ gaá¹‡hitvÄ• caraá¹‡abr
sattadivasamatthake â€™sattadhÄ• muddhÄ• phÄ• latÅ«â€™ ti vadati, mayhaÃ±ca \Ee I 3
paÃ±ca kahÄ• paá¹‡asatÄ• ni \Ne I 251/ natthi, ekaá¹ƒsena maá¹ƒ esa ghÄ• tessatÄ«" ti. ev
sokasallasamappite nipanne rattibhÄ• gasamanantare anantarattabhÄ• ve bÄ• varissa mÄ•
sÄ• puttassa sokasallasamappitabhÄ• vaá¹ƒ disvÄ• Ä• gantvÄ• Ä• ha - "tÄ• ta \Be I 259/,
muddhaphÄ• lanaá¹ƒ vÄ• na jÄ• nÄ• ti, tvampi loke buddhÄ• naá¹ƒ uppannabhÄ• vaá¹ƒ na
atthi, satthu santikaá¹ƒ gantvÄ• puccha, so te etaá¹ƒ kÄ• raá¹‡aá¹ƒ kathessatÄ«" ti. brÄ• h
kathaá¹ƒ sutakÄ• lato paá¹-á¹-hÄ• ya assÄ• saá¹ƒ labhitvÄ• punadivase uá¹-á¹-hite aruá¹‡e
pakkositvÄ• , "tÄ• tÄ• , buddho kira loke uppanno, tumhe sÄ«ghaá¹ƒ gantvÄ• â€™buddho
Ä• gantvÄ• mayhaá¹ƒ Ä• rocetha, ahaá¹ƒ satthu santikaá¹ƒ gamissÄ• mi. apica kho pana n
jÄ«vitantarÄ• yo dujjÄ• no, tumhe tassa santikaá¹ƒ gantvÄ• iminÄ• ca iminÄ• ca niyÄ• me
muddhaphÄ• lanapaÃ±haá¹ƒ nÄ• ma abhisaá¹…kharitvÄ• adÄ• si.

tato cintesi - "sabbe ime mÄ• á¹‡avÄ• paá¹‡á¸• itÄ• , satthu dhammakathaá¹ƒ sutvÄ• atta
patte puna mayhaá¹ƒ santikaá¹ƒ Ä• gaccheyyuá¹ƒ vÄ• no vÄ• " ti. atha attano bhÄ• gineyy
nÄ• ma saÃ±Ã±aá¹ƒ adÄ• si - "tvaá¹ƒ pana ekanteneva mama santikaá¹ƒ Ä• gantuá¹ƒ arah
paá¹-iladdhaguá¹‡aá¹ƒ Ä• gantvÄ• mayhaá¹ƒ katheyyÄ• sÄ«" ti. atha te soá¸·asasahassaja
jeá¹-á¹-hakaá¹ƒ katvÄ• soá¸·asahi jeá¹-á¹-hantevÄ• sikehi saddhiá¹ƒ "satthÄ• raá¹ƒ paÃ±ha
cÄ• rikaá¹ƒ carantÄ• gatagataá¹-á¹-hÄ• ne, "ayyÄ• , kahaá¹ƒ gacchatha, kahaá¹ƒ gacchath
"dasabalassa \Ee I 336/ santikaá¹ƒ paÃ±haá¹ƒ pucchituá¹ƒ gacchÄ• mÄ• " ti koá¹-ito paá¹-á
saá¹ƒkaá¸• á¸• hantÄ• anekayojanasataá¹ƒ maggaá¹ƒ gatÄ• . satthÄ• "tesaá¹ƒ Ä• gamana
bhavissati, idaá¹ƒ imissÄ• parisÄ• ya anucchavikaá¹-á¹-hÄ• na" nti gantvÄ• pÄ• sÄ• á¹‡ac
nisÄ«di. so ajitamÄ• á¹‡avopi sapariso taá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ Ä• ruyha satthu sarÄ
"ayaá¹ƒ puriso imasmiá¹ƒ loke vivaá¹-acchado buddho bhavissatÄ«" ti attano Ä• cariyena pa
pucchantova gato.

taá¹ƒdivasaá¹ƒ tasmiá¹ƒ á¹-hÄ• ne sampattaparisÄ• dvÄ• dasayojanikÄ• ahosi. tesaá¹ƒ so
antevÄ• sikÄ• naá¹ƒ antare mogharÄ• jamÄ• á¹‡avo "ahaá¹ƒ sabbehi paá¹‡á¸• itataro" ti mÄ
etadahosi - "ayaá¹ƒ ajitamÄ• á¹‡avo sabbesaá¹ƒ jeá¹-á¹-hako, etassa paá¹-hamataraá¹ƒ ma
na yutta" nti \Be I 260/. tassa lajjÄ• yanto paá¹-hamataraá¹ƒ paÃ±haá¹ƒ apucchitvÄ• tena p
satthÄ• raá¹ƒ \Ne I 252/ paÃ±haá¹ƒ pucchi. satthÄ• "mÄ• natthaddho mogharÄ• jamÄ• á¹‡
paripÄ• kaá¹ƒ gacchati, assa mÄ• naá¹ƒ nivÄ• rituá¹ƒ vaá¹-á¹-atÄ«" ti cintetvÄ• Ä• ha - "tiá¹
mogharÄ• ja, aÃ±Ã±e tÄ• va paÃ±he pucchantÅ«" ti. so satthu santikÄ• apasÄ• daá¹ƒ labh
ettakaá¹ƒ kÄ• laá¹ƒ mayÄ• paá¹‡á¸• itataro nÄ• ma natthÄ«ti vicarÄ• mi, buddhÄ• ca nÄ•
satthÄ• rÄ• mama pucchÄ• ya doso diá¹-á¹-ho bhavissatÄ«" ti \Ee I 337/ tuá¹‡hÄ« ahosi. so

paá¹-ipÄ• á¹-iyÄ• paÃ±he pucchite adhivÄ• setuá¹ƒ asakkonto navamo hutvÄ• puna uá¹-á
satthÄ• apasÄ• desi.

so punapi tuá¹‡hÄ« hutvÄ• "saá¹…ghanavako dÄ• ni bhavituá¹ƒ na sakkhissÄ• mÄ«" ti pa
pucchi. atha satthÄ• Ã±Ä• á¹‡assa paripÄ• kabhÄ• vaá¹ƒ Ã±atvÄ• paÃ±haá¹ƒ kathesi. so
parivÄ• rena jaá¹-ilasahassena saddhiá¹ƒ arahattaá¹ƒ pÄ• puá¹‡i. iminÄ• va niyÄ• mena se
jaá¹-ilasahassÄ• ni arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. sabbepi iddhimayapattacÄ«varadharÄ• eh
sesajanÄ• pana na kathiyanti. ayaá¹ƒ mogharÄ• jatthero tato paá¹-á¹-hÄ• ya tÄ«hi lÅ«kheh
cÄ«varaá¹ƒ dhÄ• reti. evaá¹ƒ pÄ• rÄ• yane (Sn 982 Ä• dayo) vatthu samuá¹-á¹-hitaá¹ƒ. satt
jetavane nisinno there paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantaresu á¹-hapento mogharÄ• jattheraá¹
lÅ«khacÄ«varadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapento "etadaggaá¹ƒ, bhikkhave, mama
lÅ«khacÄ«varadharÄ• naá¹ƒ yadidaá¹ƒ mogharÄ• jÄ• " ti Ä• ha.

catutthavaggavaá¹‡á¹‡anÄ• .

ekacattÄ• lÄ«sasuttamattÄ• ya therapÄ• á¸·iyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 5. paÃ±camaetadaggavaggo

mahÄ• pajÄ• patigotamÄ«therÄ«vatthu

<235> theripÄ• á¸·iyÄ• \Ne I 253/ \Be I 261/ paá¹-hame __yadidaá¹ƒ mahÄ• pajÄ• patigota
mahÄ• pajÄ• patigotamÄ« therÄ« rattaÃ±Ã±Å«naá¹ƒ aggÄ• ti dasseti.

tassÄ• paÃ±hakamme pana ayamanupubbikathÄ• - ayaá¹ƒ \Ee I 338/ kira padumuttarabu
kulagehe paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• aparena samayena satthu dhammadesanaá¹ƒ suá¹‡
bhikkhuniá¹ƒ rattaÃ±Ã±Å«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakamma
á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ rakkhitvÄ• tat
nibbattitvÄ• pana ekasmiá¹ƒ buddhantare devalokato cavitvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ paÃ±ca
jeá¹-á¹-hakadÄ• sÄ« hutvÄ• nibbatti. atha vassÅ«panÄ• yikasamaye paÃ±ca paccekabudd
isipatane otaritvÄ• nagare piá¹‡á¸• Ä• ya caritvÄ• isipatanameva gantvÄ• "vassÅ«panÄ• y
hatthakammaá¹ƒ yÄ• cissÄ• mÄ• " ti cintesuá¹ƒ. kasmÄ• ? vassaá¹ƒ upagacchantena hi nÄ
paá¹-ipannenÄ• pi paÃ±cannaá¹ƒ chadanÄ• naá¹ƒ aÃ±Ã±atarena chadanena channe sadvÄ
upagantabbaá¹ƒ. vuttaÃ±hetaá¹ƒ "na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabbaá
Ä• patti dukkaá¹-assÄ• " ti (Vin I 204). tasmÄ• vassakÄ• le upakaá¹-á¹-he sace senÄ• sana
kusalaá¹ƒ. no ce labhati, hatthakammaá¹ƒ pariyesitvÄ• pi kÄ• tabbaá¹ƒ. hatthakammaá¹ƒ al

kÄ• tabbaá¹ƒ, na tveva asenÄ• sanikena vassaá¹ƒ upagantabbaá¹ƒ. ayamanudhammatÄ• .
"hatthakammaá¹ƒ yÄ• cissÄ• mÄ• " ti cÄ«varaá¹ƒ pÄ• rupitvÄ• sÄ• yanhasamaye nagaraá
gharadvÄ• re aá¹-á¹-haá¹ƒsu. jeá¹-á¹-hakadÄ• sÄ« kuá¹-aá¹ƒ gahetvÄ• udakatitthaá¹ƒ gacc
nagaraá¹ƒ pavisante addasa. seá¹-á¹-hi tesaá¹ƒ Ä• gatakÄ• raá¹‡aá¹ƒ sutvÄ• "amhÄ• kaá¹
gacchantÅ«" ti Ä• ha.

atha \Ne I 254/ te nagarÄ• nikkhante jeá¹-á¹-hakadÄ• sÄ« kuá¹-aá¹ƒ gahetvÄ• pavisantÄ«
otÄ• retvÄ• vanditvÄ• onamitvÄ• mukhaá¹ƒ ukkhipitvÄ• , "ayyÄ• , nagaraá¹ƒ paviá¹-á¹-ha
nu kho" ti pucchi. vassÅ«panÄ• yikakuá¹-iyÄ• hatthakammaá¹ƒ yÄ• cituá¹ƒ Ä• gatamhÄ• ti.
laddhaá¹ƒ upÄ• siketi. kiá¹ƒ \Be I 262/ panesÄ• kuá¹-i issareheva kÄ• tabbÄ• , udÄ• hu \Ee
sakkÄ• kÄ• tunti? yena kenaci sakkÄ• kÄ• tunti. sÄ• dhu, bhante, mayaá¹ƒ karissÄ• ma, s
gaá¹‡hathÄ• ti nimantetvÄ• puna kuá¹-aá¹ƒ gahetvÄ• Ä• gamanatitthamagge á¹-hatvÄ• Ä
"ettheva hothÄ• " ti vatvÄ• sabbÄ• saá¹ƒ Ä• gatakÄ• le Ä• ha - "ammÄ• , kiá¹ƒ niccameva
karissatha, udÄ• hu dÄ• sibhÄ• vato muccituá¹ƒ icchathÄ• " ti. ajjeva muccituá¹ƒ icchÄ• ma
mayÄ• paccekabuddhÄ• hatthakammaá¹ƒ alabhantÄ• svÄ• tanÄ• ya nimantitÄ• , tumhÄ•
hatthakammaá¹ƒ dÄ• pethÄ• ti. tÄ• "sÄ• dhÅ«" ti sampaá¹-icchitvÄ• sÄ• yaá¹ƒ aá¹-avito Ä
Ä• rocesuá¹ƒ. te "sÄ• dhÅ«" ti jeá¹-á¹-hakadÄ• sassa gehadvÄ• re sannipatiá¹ƒsu.

atha ne jeá¹-á¹-hakadÄ• sÄ« "sve, tÄ• tÄ• , paccekabuddhÄ• naá¹ƒ hatthakammaá¹ƒ dethÄ
Ä• cikkhitvÄ• yepi na kÄ• tukÄ• mÄ• , te gÄ• á¸·hena ovÄ• dena tajjetvÄ• sabbepi sampaá
paccekabuddhÄ• naá¹ƒ bhattaá¹ƒ datvÄ• sabbesaá¹ƒ dÄ• saputtÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adÄ
pavisitvÄ• dabbasambhÄ• re samodhÄ• netvÄ• sataá¹ƒ sataá¹ƒ hutvÄ• ekekaá¹ƒ kuá¹-iá¹
katvÄ• maÃ±capÄ«á¹-hapÄ• nÄ«ya-paribhojanÄ«yÄ• dÄ«ni á¹-hapetvÄ• paccekabuddhÄ•
vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• vÄ• rabhikkhaá¹ƒ paá¹-á¹-hapesuá¹ƒ. yÄ• attan
tassÄ• jeá¹-á¹-hakadÄ• sÄ« sakagehato nÄ«haritvÄ• deti. evaá¹ƒ temÄ• saá¹ƒ paá¹-ijaggit
ekekaá¹ƒ dÄ• siá¹ƒ ekekaá¹ƒ sÄ• á¹-akaá¹ƒ sajjÄ• pesi, paÃ±ca thÅ«lasÄ• á¹-akasatÄ• ni a
parivattÄ• petvÄ• paÃ±cannaá¹ƒ paccekabuddhÄ• naá¹ƒ ticÄ«varÄ• ni katvÄ• adÄ• si. pa
passantÄ«naá¹ƒyeva Ä• kÄ• sena gandhamÄ• danapabbataá¹ƒ agamaá¹ƒsu.

tÄ• pi \Ee I 340/ sabbÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devaloke nibbattiá¹ƒsu. tÄ• su j
cavitvÄ• bÄ• rÄ• á¹‡asiyÄ• avidÅ«re pesakÄ• ragÄ• me pesakÄ• rajeá¹-á¹-hakassa gehe
padumavatiyÄ• puttÄ• paÃ±casatÄ• paccekabuddhÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±Ä• nimantit
kaÃ±ci olokentampi adisvÄ• nivattitvÄ• nagaradvÄ• rena nikkhamitvÄ• taá¹ƒ pesakÄ• rag
agamaá¹ƒsu \Ne I 255/. sÄ• itthÄ« paccekabuddhe disvÄ• sampiyÄ• yamÄ• nÄ• sabbe va
bhattakiccaá¹ƒ katvÄ• gandhamÄ• danameva agamaá¹ƒsu.

sÄ• pi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsarantÄ« amhÄ• kaá¹ƒ sat
devadahanagare mahÄ• suppabuddhassa gehe paá¹-isandhiá¹ƒ gaá¹‡hi, gotamÄ«tissÄ• n

mahÄ• mÄ• yÄ• ya kaniá¹-á¹-habhaginÄ« hoti. mantajjhÄ• yakÄ• brÄ• hmaá¹‡Ä• lakkhaá¹
"imÄ• saá¹ƒ dvinnampi kucchiyaá¹ƒ vasitadÄ• rakÄ• cakkavattino bhavissantÄ«" ti byÄ• ka
suddhodanamahÄ• rÄ• jÄ• vayappattakÄ• le tÄ• dvepi maá¹…galaá¹ƒ katvÄ• attano ghar
amhÄ• kaá¹ƒ bodhisatto tusitapurÄ• cavitvÄ• mahÄ• mÄ• yÄ• ya deviyÄ• kucchiyaá¹ƒ pa
mahÄ• mÄ• yÄ• tassa jÄ• tadivasato sattame divase kÄ• laá¹ƒ katvÄ• tusitapure nibbatti. s
mahÄ• sattassa mÄ• tucchaá¹ƒ mahÄ• pajÄ• patigotamiá¹ƒ aggamahesiá¹-á¹-hÄ• ne á¹-hap
nandakumÄ• ro jÄ• to. ayaá¹ƒ mahÄ• pajÄ• pati nandakumÄ• raá¹ƒ dhÄ• tÄ«naá¹ƒ datvÄ•

aparena samayena bodhisatto mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• sabbaÃ±Ã±utaá¹ƒ
anukkamena kapilavatthuá¹ƒ patvÄ• nagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. athassa pitÄ• sudd
antaravÄ«thiyaá¹ƒyeva \Ee I 341/ dhammakathaá¹ƒ sutvÄ• sotÄ• panno ahosi. atha dutiyad
sattame divase rÄ• hulo. satthÄ• aparena samayena vesÄ• liá¹ƒ upanissÄ• ya kÅ«á¹-Ä• gÄ
tasmiá¹ƒ samaye suddhodanamahÄ• rÄ• jÄ• setacchattassa heá¹-á¹-hÄ• arahattaá¹ƒ sacc
mahÄ• pajÄ• patigotamÄ« pabbajjÄ• ya cittaá¹ƒ uppÄ• desi. tato rohiá¹‡Ä«nadÄ«tÄ«re kala
(Sn 868 Ä• dayo) nikkhamitvÄ• pabbajitÄ• naá¹ƒ paÃ±cannaá¹ƒ kumÄ• rasatÄ• naá¹ƒ pÄ•
ekacittÄ• hutvÄ• "mahÄ• pajÄ• patiyÄ• santikaá¹ƒ gantvÄ• sabbÄ• va satthu santike pab
mahÄ• pajÄ• patiá¹ƒ jeá¹-á¹-hikaá¹ƒ katvÄ• satthu santikaá¹ƒ gantvÄ• pabbajitukÄ• mÄ• a
mahÄ• pajÄ• pati paá¹-hamameva ekavÄ• raá¹ƒ satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• camÄ• nÄ•
pakkosÄ• petvÄ• kese chinnÄ• petvÄ• kÄ• sÄ• yÄ• ni acchÄ• detvÄ• sabbÄ• tÄ• sÄ• kiy
264/ gantvÄ• Ä• nandattherena dasabalaá¹ƒ yÄ• cÄ• petvÄ• aá¹-á¹-hahi garudhammehi pa
alattha. itarÄ• pana sabbÄ• pi ekatova upasampannÄ• ahesuá¹ƒ. ayamettha saá¹…khepo
vatthu pÄ• á¸·iyaá¹ƒ (Vin II 402 Ä• dayo) Ä• gatameva.

evaá¹ƒ \Ne I 256/ upasampannÄ• pana mahÄ• pajÄ• pati satthÄ• raá¹ƒ upasaá¹…kamitvÄ
aá¹-á¹-hÄ• si, athassÄ• satthÄ• dhammaá¹ƒ desesi. sÄ• satthu santike kammaá¹-á¹-hÄ• n
pÄ• puá¹‡i. sesÄ• paÃ±casatÄ• bhikkhuniyo nandakovÄ• dasuttapariyosÄ• ne (MN III 398
pÄ• puá¹‡iá¹ƒsu. evametaá¹ƒ \Ee I 342/ vatthu samuá¹-á¹-hitaá¹ƒ. aparabhÄ• ge satthÄ• je
bhikkhuniyo á¹-hÄ• nantare á¹-hapento mahÄ• pajÄ• patiá¹ƒ rattaÃ±Ã±Å«naá¹ƒ aggaá¹-á¹-h

khemÄ• therÄ«vatthu

<236> dutiye __khemÄ• _ti evaá¹ƒnÄ• mikÄ• bhikkhunÄ«. ito paá¹-á¹-hÄ• ya ca panassÄ•
ayamanupubbikathÄ• ti avatvÄ• sabbattha abhinÄ«hÄ• raá¹ƒ Ä• diá¹ƒ katvÄ• vattabbamev

atÄ«te kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ ayaá¹ƒ parapariyÄ• pannÄ• hutvÄ
tassa bhagavato aggasÄ• vikaá¹ƒ sujÄ• tattheriá¹ƒ nÄ• ma piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ
taá¹ƒdivasameva attano kese vissajjetvÄ• theriyÄ• dÄ• naá¹ƒ datvÄ• "anÄ• gate buddhup
mahÄ• paÃ±Ã±Ä• bhaveyya" nti patthanaá¹ƒ katvÄ• yÄ• vajÄ«vaá¹ƒ kusalakammesu appa

kappasatasahassaá¹ƒ devamanussesu saá¹ƒsarantÄ« kassapabuddhakÄ• le kikissa kÄ• si
gahetvÄ• sattannaá¹ƒ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• vÄ«sativassasahassÄ• ni gehe
caritvÄ• tÄ• hi bhaginÄ«hi saddhiá¹ƒ dasabalassa vasanapariveá¹‡aá¹ƒ kÄ• retvÄ• ekaá¹ƒ
devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de maddaraá¹-á¹-he sÄ• galanagar
gaá¹‡hi, khemÄ• tissÄ• nÄ• maá¹ƒ akaá¹ƒsu. tassÄ• sarÄ«ravaá¹‡á¹‡o suvaá¹‡á¹‡arasap
vayappattÄ• bimbisÄ• raraÃ±Ã±o gehaá¹ƒ agamÄ• si.

sÄ• \Be I 265/ tathÄ• gate rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane viharante "satthÄ• kira
ti rÅ«pamadamattÄ• \Ee I 343/ hutvÄ• "mayhampi rÅ«pe dosaá¹ƒ dasseyyÄ• " ti bhayena
gacchati. rÄ• jÄ• cintesi - "ahaá¹ƒ satthu aggupaá¹-á¹-hÄ• ko, mÄ• disassa ca nÄ• ma ariya
dasabalaá¹ƒ dassanÄ• ya na gacchati, na me etaá¹ƒ ruccatÄ«" ti. so kavÄ«hi veá¸·uvanuyy
bandhÄ• petvÄ• "khemÄ• ya deviyÄ• savanÅ«pacÄ• re gÄ• yathÄ• " ti Ä• ha. sÄ• uyyÄ•
gantukÄ• mÄ• hutvÄ• rÄ• jÄ• naá¹ƒ paá¹-ipucchi. rÄ• jÄ• "uyyÄ• naá¹ƒ gaccha, satthÄ• ra
Ä• gantuá¹ƒ na labhissasÄ«" ti Ä• ha. sÄ• raÃ±Ã±o paá¹-ivacanaá¹ƒ adatvÄ• va maggaá¹ƒ
saddhiá¹ƒ gacchante purise Ä• ha - "sace devÄ« uyyÄ• nato nivattamÄ• nÄ• dasabalaá¹ƒ p
kusalaá¹ƒ. sace na passati, rÄ• jÄ• á¹‡Ä• ya naá¹ƒ dassethÄ• " ti. atha kho sÄ• devÄ« diva
caritvÄ• nivattantÄ« dasabalaá¹ƒ adisvÄ• va gantuá¹ƒ Ä• raddhÄ• . atha naá¹ƒ rÄ• japurisÄ
deviá¹ƒ satthu santikaá¹ƒ nayiá¹ƒsu.

satthÄ• taá¹ƒ Ä• gacchantiá¹ƒ disvÄ• iddhiyÄ• ekaá¹ƒ devaccharaá¹ƒ nimminitvÄ• tÄ• la
bÄ«jamÄ• naá¹ƒ viya akÄ• si. khemÄ• devÄ« taá¹ƒ disvÄ• cintesi - "mÄ• namhi naá¹-á¹-hÄ
devaccharappaá¹-ibhÄ• gÄ• itthiyo dasabalassa avidÅ«re tiá¹-á¹-hanti, ahaá¹ƒ etÄ• saá¹ƒ p
nappahomi, mÄ• namadaá¹ƒ hi nissÄ• ya pÄ• pacittassa vasena naá¹-á¹-hÄ• " ti taá¹ƒ nimit
itthiá¹ƒ olokayamÄ• nÄ• aá¹-á¹-hÄ• si. athassÄ• passantiyÄ• va tathÄ• gatassa adhiá¹-á¹-h
paá¹-hamavayaá¹ƒ atikkamma majjhimavaye \Ee I 344/ á¹-hitÄ• viya majjhimavayaá¹ƒ atikk
á¹-hitÄ• viya ca valittacÄ• palitakesÄ• khaá¹‡á¸• aviraá¸·adantÄ• ahosi. tato tassÄ• pass
tÄ• lavaá¹‡á¹-ena parivattitvÄ• paripati. tato khemÄ• pubbahetusampannattÄ• tasmiá¹ƒ Ä
evaá¹ƒ cintesi - "evaá¹ƒvidhampi nÄ• ma sarÄ«raá¹ƒ evarÅ«paá¹ƒ vipattiá¹ƒ pÄ• puá¹‡Ä• ti
evaá¹ƒgatikameva bhavissatÄ«" ti. athassÄ• evaá¹ƒ cintitakkhaá¹‡e satthÄ• imaá¹ƒ dhamm

"ye \Be I 266/ rÄ• garattÄ• nupatanti sotaá¹ƒ,

sayaá¹ƒkataá¹ƒ makkaá¹-akova jÄ• laá¹ƒ.

etampi chetvÄ• na vajanti dhÄ«rÄ• ,

anapekkhino sabbadukkhaá¹ƒ pahÄ• yÄ• " ti ||

sÄ• gÄ• thÄ• pariyosÄ• ne á¹-hitapade á¹-hitÄ• yeva saha paá¹-isambhidÄ• hi arahattaá¹ƒ
vasantena nÄ• ma arahattaá¹ƒ pattena taá¹ƒdivasameva parinibbÄ• yitabbaá¹ƒ vÄ• pabbaj
pana attano Ä• yusaá¹…khÄ• rÄ• naá¹ƒ pavattanabhÄ• vaá¹ƒ Ã±atvÄ• "attano pabbajjaá¹ƒ
satthÄ• raá¹ƒ vanditvÄ• rÄ• janivesanaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ anabhivÄ• detvÄ• va aá¹
iá¹…giteneva aÃ±Ã±Ä• si - "ariyadhammaá¹ƒ pattÄ• bhavissatÄ«" ti. atha naá¹ƒ Ä• ha - "de
satthudassanÄ• yÄ• " ti. mahÄ• rÄ• ja, tumhehi diá¹-á¹-hadassanaá¹ƒ parittaá¹ƒ, ahaá¹ƒ pa
sudiá¹-á¹-hamakÄ• siá¹ƒ, pabbajjaá¹ƒ me anujÄ• nÄ• thÄ• ti \Ee I 345/. rÄ• jÄ• "sÄ• dhu, d
suvaá¹‡á¹‡asivikÄ• ya bhikkhuniupassayaá¹ƒ upanetvÄ• pabbÄ• jesi. athassÄ• "khemÄ• t
á¹-hatvÄ• arahattaá¹ƒ pattÄ• " ti mahÄ• paÃ±Ã±abhÄ• vo pÄ• kaá¹-o ahosi. idamettha vatth
aparabhÄ• ge jetavane nisinno bhikkhuniyo paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapento kh
mahÄ• paÃ±Ã±Ä• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

uppalavaá¹‡á¹‡Ä• therÄ«vatthu

<237> tatiye __uppalavaá¹‡á¹‡Ä• _ti nÄ«luppalagabbhasadiseneva vaá¹‡á¹‡ena samannÄ
therÄ«. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gaá
mahÄ• janena saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ
iddhimantÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sattÄ• haá¹ƒ buddhappamukhas
mahÄ• dÄ• naá¹ƒ datvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ
saá¹ƒsarantÄ« kassapabuddhakÄ• le bÄ• rÄ• á¹‡asinagare kikissa kÄ• siraÃ±Ã±o gehe paa
sattannaá¹ƒ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• vÄ«sati vassasahassÄ• ni \Be I 267/ brah
bhikkhusaá¹…ghassa pariveá¹‡aá¹ƒ katvÄ• devaloke nibbattÄ• .

tato cavitvÄ• puna manussalokaá¹ƒ Ä• gacchantÄ« ekasmiá¹ƒ gÄ• me sahatthÄ• kammaa
nibbattÄ• . sÄ• ekadivasaá¹ƒ khettakuá¹-iá¹ƒ gacchantÄ« antarÄ• magge ekasmiá¹ƒ sare p
padumapupphaá¹ƒ disvÄ• taá¹ƒ saraá¹ƒ oruyha taÃ±ceva pupphaá¹ƒ lÄ• japakkhipanatthÄ
gahetvÄ• kedÄ• re \Ee I 346/ sÄ• lisÄ«sÄ• ni chinditvÄ• kuá¹-ikÄ• ya nisinnÄ• lÄ• je bhajj
gaá¹‡esi. tasmiá¹ƒ khaá¹‡e gandhamÄ• danapabbate nirodhasamÄ• pattito vuá¹-á¹-hito eko
tassÄ• avidÅ«re aá¹-á¹-hÄ• si. sÄ• paccekabuddhaá¹ƒ disvÄ• lÄ• jehi saddhiá¹ƒ padumap
oruyha lÄ• je paccekabuddhassa patte pakkhipitvÄ• padumapupphena pattaá¹ƒ pidhÄ• ya
paccekabuddhe thokaá¹ƒ gate etadahosi - "pabbajitÄ• nÄ• ma pupphena anatthikÄ• , ahaá
piá¸·andhissÄ• mÄ«" ti gantvÄ• paccekabuddhassa hatthato pupphaá¹ƒ gahetvÄ• puna cin
pupphena anatthiko abhavissa, pattamatthake á¹-hapetuá¹ƒ na adassa, addhÄ• ayyassa at
gantvÄ• pattamatthake á¹-hapetvÄ• paccekabuddhaá¹ƒ khamÄ• petvÄ• , "bhante \Ne I 25
nissandena lÄ• jagaá¹‡anÄ• ya puttÄ• assu, padumapupphassa nissandena nibbattanibba
padumapupphaá¹ƒ uá¹-á¹-hahatÅ«" ti patthanaá¹ƒ akÄ• si. paccekabuddho tassÄ• passant
gandhamÄ• danapabbataá¹ƒ gantvÄ• taá¹ƒ padumaá¹ƒ nandamÅ«lakapabbhÄ• re paccek
akkamanasopÄ• nasamÄ«pe pÄ• dapuÃ±chanaá¹ƒ katvÄ• á¹-hapesi.

sÄ• pi tassa kammassa nissandena devaloke paá¹-isandhiá¹ƒ gaá¹‡hi, nibbattakÄ• lato paa
pade mahÄ• padumapupphaá¹ƒ uá¹-á¹-hÄ• si. sÄ• tato cavitvÄ• pabbatapÄ• de ekasmiá¹ƒ
nibbatti. taá¹ƒ nissÄ• ya eko tÄ• paso vasati, so pÄ• tova mukhadhovanatthÄ• ya saraá¹ƒ g
disvÄ• cintesi - "idaá¹ƒ pupphaá¹ƒ sesehi mahantataraá¹ƒ, sesÄ• ni ca pupphitÄ• ni, idaá¹ƒ
bhavitabbamettha kÄ• raá¹‡enÄ• " ti udakaá¹ƒ otaritvÄ• taá¹ƒ pupphaá¹ƒ gaá¹‡hi. taá¹ƒ ten
pupphitaá¹ƒ. tÄ• paso antopadumagabbhe nipannadÄ• rikaá¹ƒ \Ee I 347/ addasa. diá¹-á¹-ha
dhÄ«tusinehaá¹ƒ labhitvÄ• padumeneva saddhiá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ netvÄ• maÃ±cake
268/ puÃ±Ã±Ä• nubhÄ• vena aá¹…guá¹-á¹-hake khÄ«raá¹ƒ nibbatti. so tasmiá¹ƒ pupphe mi
navapupphaá¹ƒ Ä• haritvÄ• taá¹ƒ nipajjÄ• pesi. athassÄ• Ä• dhÄ• vanavidhÄ• vanena kÄ«
paá¹-á¹-hÄ• ya padavÄ• re padavÄ• re padumapupphaá¹ƒ uá¹-á¹-hÄ• si, kuá¹…kumarÄ• sis
ahosi. sÄ• appattÄ• devavaá¹‡á¹‡aá¹ƒ, atikkantÄ• mÄ• nusavaá¹‡á¹‡aá¹ƒ ahosi. sÄ• pita
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ ohÄ«yati.

athekadivasaá¹ƒ tassÄ• vayappattakÄ• le pitari phalÄ• phalatthÄ• ya gate eko vanacarako
"manussÄ• naá¹ƒ nÄ• ma evaá¹ƒvidhaá¹ƒ rÅ«paá¹ƒ natthi, vÄ«maá¹ƒsissÄ• mi na" nti tÄ• p
udikkhanto nisÄ«di. sÄ• pitari Ä• gacchante paá¹-ipathaá¹ƒ gantvÄ• tassa hatthato kÄ• jak
aggahesi, Ä• gantvÄ• nisinnassa cassa attanÄ• karaá¹‡avattaá¹ƒ dassesi. tadÄ• so vana
Ã±atvÄ• tÄ• pasaá¹ƒ abhivÄ• detvÄ• nisÄ«di. tÄ• paso taá¹ƒ vanacarakaá¹ƒ vanamÅ«laph
nimantetvÄ• , "bho purisa, imasmiá¹ƒyeva á¹-hÄ• ne vasissasi, udÄ• hu gamisassÄ«" ti puc
idha kiá¹ƒ karissÄ• mÄ«ti. idaá¹ƒ tayÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒ etto gantvÄ• akathetuá¹ƒ s
ayyo, na icchati, kiá¹ƒ kÄ• raá¹‡Ä• kathessÄ• mÄ«ti tÄ• pasaá¹ƒ vanditvÄ• puna Ä• gamam
maggasaÃ±jÄ• nanatthaá¹ƒ \Ee I 348/ sÄ• khÄ• saÃ±Ã±aÃ±ca rukkhasaÃ±Ã±aÃ±ca karont

so \Ne I 260/ bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ addasa, rÄ• jÄ• "kasmÄ• Ä• gatos
tumhÄ• kaá¹ƒ vanacarako pabbatapÄ• de acchariyaá¹ƒ itthiratanaá¹ƒ disvÄ• Ä• gatomhÄ«"
kathesi. so tassa vacanaá¹ƒ sutvÄ• vegena pabbatapÄ• daá¹ƒ gantvÄ• avidÅ«re á¹-hÄ• ne
nivesetvÄ• vanacarakena ceva aÃ±Ã±ehi ca purisehi saddhiá¹ƒ tÄ• pasassa bhattakiccaá¹ƒ
tattha gantvÄ• abhivÄ• detvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«di. rÄ• jÄ•
pabbajitaparikkhÄ• rabhaá¹‡á¸• aá¹ƒ pÄ• damÅ«le á¹-hapetvÄ• , "bhante, imasmiá¹ƒ á¹-hÄ•
gacchÄ• mÄ• " ti Ä• ha. gaccha, mahÄ• rÄ• jÄ• ti. Ä• ma, gacchÄ• mi, bhante. ayyassa par
atthÄ«ti assumha, asÄ• ruppÄ• esÄ• pabbajitÄ• naá¹ƒ, mayÄ• saddhiá¹ƒ gacchatu, bhant
nÄ• ma duttosayaá¹ƒ, kathaá¹ƒ bahÅ«naá¹ƒ majjhe vasissatÄ«ti \Be I 269/. amhÄ• kaá¹ƒ ru
sesÄ• naá¹ƒ jeá¹-á¹-hakaá¹-á¹-hÄ• ne á¹-hapetvÄ• paá¹-ijaggissÄ• mi, bhanteti.

so raÃ±Ã±o kathaá¹ƒ sutvÄ• daharakÄ• le gahitanÄ• mavaseneva, "amma, padumavatÄ«"
ekavacaneneva paá¹‡á¹‡asÄ• lato nikkhamitvÄ• pitaraá¹ƒ abhivÄ• detvÄ• aá¹-á¹-hÄ• si. a
"tvaá¹ƒ, amma, vayappattÄ• , imasmiá¹ƒ á¹-hÄ• ne raÃ±Ã±Ä• diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ

raÃ±Ã±Ä• saddhiá¹ƒ gaccha, ammÄ• " ti. sÄ• "sÄ• dhu, tÄ• tÄ• " ti pitu vacanaá¹ƒ sampaá
parodamÄ• nÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• "imissÄ• \Ee I 349/ pitu cittaá¹ƒ gaá¹‡hÄ• mÄ«" ti ta
kahÄ• paá¹‡arÄ• simhi á¹-hapetvÄ• abhisekaá¹ƒ akÄ• si. atha naá¹ƒ gahetvÄ• attano naga
Ä• gatakÄ• lato paá¹-á¹-hÄ• ya sesaitthiyo anoloketvÄ• tÄ• ya saddhiá¹ƒyeva ramati. tÄ• it
raÃ±Ã±o antare paribhinditukÄ• mÄ• evamÄ• haá¹ƒsu - "nÄ• yaá¹ƒ, mahÄ• rÄ• ja, manuss
tumhehi manussÄ• naá¹ƒ vicaraá¹‡aá¹-á¹-hÄ• ne padumÄ• ni uá¹-á¹-hahantÄ• ni diá¹-á¹-ha
yakkhinÄ«, nÄ«haratha naá¹ƒ mahÄ• rÄ• jÄ• " ti. rÄ• jÄ• tÄ• saá¹ƒ kathaá¹ƒ sutvÄ• tuá¹‡h

athassa aparena samayena paccanto kupito. so "garugabbhÄ• padumavatÄ«" ti taá¹ƒ nag
paccantaá¹ƒ agamÄ• si. atha tÄ• itthiyo tassÄ• upaá¹-á¹-hÄ• yikÄ• ya laÃ±jaá¹ƒ datvÄ• "i
jÄ• tamattameva apanetvÄ• ekaá¹ƒ dÄ• rughaá¹-ikaá¹ƒ lohitena makkhetvÄ• santike á¹-ha
padumavatiyÄ• pi nacirasseva gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. mahÄ• padumakumÄ• ro el
paá¹-isandhiá¹ƒ gaá¹‡hi. avasesÄ• ekÅ«napaÃ±casatÄ• dÄ• rakÄ• mahÄ• padumakumÄ
nipannakÄ• le saá¹ƒsedajÄ• hutvÄ• nibbattiá¹ƒsu. athassa "na tÄ• vÄ• yaá¹ƒ satiá¹ƒ \Ne I
Ã±atvÄ• upaá¹-á¹-hÄ• yikÄ• ekaá¹ƒ dÄ• rughaá¹-ikaá¹ƒ lohitena makkhetvÄ• samÄ«pe á¹
itthÄ«naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si. tÄ• paÃ±casatÄ• pi itthiyo ekekÄ• ekekaá¹ƒ dÄ• rakaá¹ƒ
cundakÄ• rakÄ• naá¹ƒ santikaá¹ƒ pesetvÄ• karaá¹‡á¸• ake Ä• harÄ• petvÄ• \Be I 270/ atta
tattha nipajjÄ• petvÄ• bahi laÃ±chanaá¹ƒ katvÄ• á¹-hapayiá¹ƒsu.

padumavatÄ«pi kho saÃ±Ã±aá¹ƒ labhitvÄ• \Ee I 350/ taá¹ƒ upaá¹-á¹-hÄ• yikaá¹ƒ "kiá¹ƒ vij
pucchi. sÄ• taá¹ƒ santajjetvÄ• "kuto tvaá¹ƒ dÄ• rakaá¹ƒ labhissasÄ«" ti vatvÄ• "ayaá¹ƒ te
nikkhantadÄ• rako" ti lohitamakkhitaá¹ƒ dÄ• rughaá¹-ikaá¹ƒ purato á¹-hapesi. sÄ• taá¹ƒ dis
"sÄ«ghaá¹ƒ naá¹ƒ phÄ• letvÄ• apanehi, sace koci passeyya lajjitabbaá¹ƒ bhaveyyÄ• " ti Ä•
sutvÄ• atthakÄ• mÄ• viya dÄ• rughaá¹-ikaá¹ƒ phÄ• letvÄ• uddhane pakkhipi.

rÄ• jÄ• pi paccantato Ä• gantvÄ• nakkhattaá¹ƒ paá¹-imÄ• nento bahinagare khandhÄ• vÄ
atha tÄ• paÃ±casatÄ• itthiyo raÃ±Ã±o paccuggamanaá¹ƒ Ä• gantvÄ• Ä• haá¹ƒsu - "tvaá¹
saddahasi, amhehi vuttaá¹ƒ akÄ• raá¹‡aá¹ƒ viya hoti. tvaá¹ƒ mahesiyÄ• upaá¹-á¹-hÄ• yikaá
paá¹-ipuccha, dÄ• rughaá¹-ikaá¹ƒ te devÄ« vijÄ• tÄ• " ti. rÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ na upa
"amanussajÄ• tikÄ• bhavissatÄ«" ti taá¹ƒ gehato nikkaá¸• á¸• hi. tassÄ• rÄ• jagehato saha
padumapupphÄ• ni antaradhÄ• yiá¹ƒsu, sarÄ«racchavipi vivaá¹‡á¹‡Ä• ahosi. sÄ• ekikÄ• v
atha naá¹ƒ ekÄ• vayappattÄ• mahallikÄ• itthÄ« disvÄ• dhÄ«tusinehaá¹ƒ uppÄ• detvÄ• "
Ä• ha. Ä• gantukamhi, vasanaá¹-á¹-hÄ• naá¹ƒ olokentÄ« vicarÄ• mÄ«ti. idhÄ• gaccha, amm
datvÄ• bhojanaá¹ƒ paá¹-iyÄ• desi.

tassÄ• iminÄ• va niyÄ• mena tattha vasamÄ• nÄ• ya tÄ• paÃ±casatÄ• itthiyo ekacittÄ• h
- "mahÄ• rÄ• ja, tumhesu yuddhaá¹ƒ gatesu amhehi gaá¹…gÄ• devatÄ• ya â€™amhÄ• kaá
balikammaá¹ƒ katvÄ• udakakÄ«á¸·aá¹ƒ karissÄ• mÄ• â€™ ti patthitaá¹ƒ atthi, etamatthaá¹

jÄ• nÄ• pemÄ• " ti. rÄ• jÄ• tÄ• saá¹ƒ vacanena tuá¹-á¹-ho gaá¹…gÄ• yaá¹ƒ udakakÄ«á¸·aá
attanÄ• attanÄ• gahitaá¹ƒ karaá¹‡á¸• akaá¹ƒ paá¹-icchannaá¹ƒ katvÄ• Ä• dÄ• ya nadiá¹ƒ
karaá¹‡á¸• akÄ• naá¹ƒ paá¹-icchÄ• danatthaá¹ƒ pÄ• rupitvÄ• pÄ• rupitvÄ• udake patitvÄ•
tepi kho karaá¹‡á¸• akÄ• sabbe saha gantvÄ• heá¹-á¹-hÄ• sote pasÄ• ritajÄ• lamhi laggiá¹
kÄ«á¸·itvÄ• raÃ±Ã±o \Ne I 262/ \Be I 271/ uttiá¹‡á¹‡akÄ• le jÄ• laá¹ƒ ukkhipantÄ• te karaá
raÃ±Ã±o santikaá¹ƒ Ä• nayiá¹ƒsu. rÄ• jÄ• karaá¹‡á¸• ake disvÄ• "kiá¹ƒ, tÄ• tÄ• , karaá¹‡á¸
jÄ• nÄ• ma, devÄ• ti. so te karaá¹‡á¸• ake vivarÄ• petvÄ• olokento paá¹-hamaá¹ƒ mahÄ• p
karaá¹‡á¸• akaá¹ƒ vivarÄ• pesi. tesaá¹ƒ pana sabbesampi karaá¹‡á¸• akesu nipajjÄ• pitadiv
aá¹…guá¹-á¹-hato khÄ«raá¹ƒ nibbatti. sakko devarÄ• jÄ• tassa raÃ±Ã±o nikkaá¹…khabhÄ•
akkharÄ• ni likhÄ• pesi "ime kumÄ• rÄ• padumavatiyÄ• kucchimhi nibbattÄ• bÄ• rÄ• á¹‡a
padumavatiyÄ• sapattiyo paÃ±casatÄ• itthiyo karaá¹‡á¸• akesu pakkhipitvÄ• udake khipiá
kÄ• raá¹‡aá¹ƒ jÄ• nÄ• tÅ«" ti. karaá¹‡á¸• ake vivaritamatte rÄ• jÄ• akkharÄ• ni vÄ• cetvÄ•
mahÄ• padumakumÄ• raá¹ƒ ukkhipitvÄ• "vegena rathe yojetha, asse kappetha, ahaá¹ƒ ajja
ekaccÄ• naá¹ƒ mÄ• tugÄ• mÄ• naá¹ƒ piyaá¹ƒ karissÄ• mÄ«" ti pÄ• sÄ• daá¹ƒ Ä• ruyha hatt
sahassabhaá¹‡á¸• ikaá¹ƒ á¹-hapetvÄ• bheriá¹ƒ carÄ• pesi "yo padumavatiá¹ƒ passati, so in
gaá¹‡hatÅ«" ti.

taá¹ƒ kathaá¹ƒ sutvÄ• padumavatÄ« mÄ• tuyÄ• saÃ±Ã±aá¹ƒ adÄ• si - "hatthigÄ«vato sah
ahaá¹ƒ evarÅ«paá¹ƒ gaá¹‡hituá¹ƒ na visahÄ• mÄ«ti. sÄ• dutiyampi tatiyampi vutte, "kiá¹ƒ v
ammÄ• " ti Ä• ha. "mama dhÄ«tÄ• , padumavatiá¹ƒ \Ee I 352/ deviá¹ƒ passatÄ«" ti vatvÄ• g
vÄ• taá¹ƒ vÄ• hotÅ«" ti gantvÄ• sahassacaá¹…koá¹-akaá¹ƒ gaá¹‡hi. atha naá¹ƒ manussÄ
"padumavatiá¹ƒ deviá¹ƒ passasi, ammÄ• " ti. "ahaá¹ƒ na passÄ• mi, dhÄ«tÄ• kira me passa
pana sÄ• , ammÄ• " ti vatvÄ• tÄ• ya saddhiá¹ƒ gantvÄ• padumavatiá¹ƒ saÃ±jÄ• nitvÄ• pÄ
kÄ• le sÄ• "padumavatÄ« devÄ« aya" nti Ã±atvÄ• "bhÄ• riyaá¹ƒ vata itthiyÄ• kammaá¹ƒ k
raÃ±Ã±o mahesÄ« samÄ• nÄ• evarÅ«pe á¹-hÄ• ne nirÄ• rakkhÄ• vasÄ«" ti Ä• ha. tepi rÄ•
nivesanaá¹ƒ setasÄ• á¹‡Ä«hi parikkhipÄ• petvÄ• dvÄ• re Ä• rakkhaá¹ƒ á¹-hapetvÄ• raÃ±Ã
suvaá¹‡á¹‡asivikaá¹ƒ pesesi. sÄ• "ahaá¹ƒ evaá¹ƒ na gamissÄ• mi, mama vasanaá¹-á¹-hÄ•
rÄ• jagehaá¹ƒ etthantare varapotthakacittattharaá¹‡e attharÄ• petvÄ• upari suvaá¹‡á¹‡atÄ•
celavitÄ• naá¹ƒ bandhÄ• petvÄ• pasÄ• dhanatthÄ• ya \Be I 272/ sabbÄ• laá¹…kÄ• resu pa
evaá¹ƒ me nÄ• garÄ• sampattiá¹ƒ passissantÄ«" ti Ä• ha. rÄ• jÄ• "padumavatiyÄ• yathÄ•
tato padumavatÄ« sabbapasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• "rÄ• jagehaá¹ƒ gamissÄ• mÄ«" ti
akkantaakkantaá¹-á¹-hÄ• ne varapotthakacittattharaá¹‡Ä• ni bhinditvÄ• \Ne I 263/ padumap
uá¹-á¹-hahiá¹ƒsu. sÄ• mahÄ• janassa attano sampattiá¹ƒ dassetvÄ• rÄ• janivesanaá¹ƒ Ä•
tassÄ• mahallikÄ• ya posÄ• vanikamÅ«laá¹ƒ katvÄ• dÄ• pesi.

rÄ• jÄ• pi kho tÄ• paÃ±casatÄ• itthiyo pakkosÄ• petvÄ• "imÄ• yo te devi dÄ• siyo katvÄ•
mahÄ• rÄ• ja, etÄ• saá¹ƒ mayhaá¹ƒ dinnabhÄ• vaá¹ƒ sakalanagare jÄ• nÄ• pehÄ«ti \Ee I 35
carÄ• pesi - "padumavatiyÄ• dÅ«bbhikÄ• paÃ±casatÄ• itthiyo etissÄ• eva dÄ• siyo katvÄ

sakalanagarena dÄ• sibhÄ• vo sallakkhito" ti Ã±atvÄ• "ahaá¹ƒ mama dÄ• siyo bhujissÄ• k
rÄ• jÄ• naá¹ƒ pucchi. tava icchÄ• devÄ«ti. evaá¹ƒ sante tameva bhericÄ• rikaá¹ƒ pakkosÄ•
attano dÄ• siyo katvÄ• dinnÄ• paÃ±casatÄ• itthiyo sabbÄ• va bhujissÄ• katÄ• ti puna bh
Ä• ha. sÄ• tÄ• saá¹ƒ bhujissabhÄ• ve kate ekÅ«nÄ• ni paÃ±casattaputtÄ• ni tÄ• saá¹ƒyeva
sayaá¹ƒ mahÄ• padumakumÄ• raá¹ƒyeva gaá¹‡hi.

atha aparabhÄ• ge tesaá¹ƒ kumÄ• rÄ• naá¹ƒ kÄ«á¸·anavaye sampatte rÄ• jÄ• uyyÄ• ne n
kÄ«á¸·anaá¹-á¹-hÄ• naá¹ƒ kÄ• resi. te attano soá¸·asavassuddesikakÄ• le sabbeva ekato h
padumasaÃ±channÄ• ya maá¹…galapokkharaá¹‡iyÄ• kÄ«á¸·antÄ• navapadumÄ• ni pupp
vaá¹‡á¹-ato patantÄ• ni disvÄ• "imassa tÄ• va anupÄ• dinnakassa evarÅ«pÄ• jarÄ• pÄ• p
amhÄ• kaá¹ƒ sarÄ«rassa. idampi hi evaá¹ƒgatikameva bhavissatÄ«" ti Ä• rammaá¹‡aá¹ƒ ga
paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya padumakaá¹‡á¹‡ikÄ• s

atha tehi saddhiá¹ƒ Ä• gatÄ• rÄ• japurisÄ• bahugataá¹ƒ divasaá¹ƒ Ã±atvÄ• "ayyaputtÄ•
jÄ• nÄ• thÄ• " ti Ä• haá¹ƒsu. te tuá¹‡hÄ« ahesuá¹ƒ. te \Be I 273/ purisÄ• gantvÄ• raÃ±Ã±o
deva, padumakaá¹‡á¹‡ikÄ• su nisinnÄ• , amhesu kathentesupi vacÄ«bhedaá¹ƒ na karontÄ«
\Ee I 354/ nisÄ«dituá¹ƒ dethÄ• ti. te sabbarattiá¹ƒ gahitÄ• rakkhÄ• padumakaá¹‡á¹‡ikÄ• su
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pesuá¹ƒ. purisÄ• punadivase upasaá¹…kamitvÄ• "devÄ• velaá¹ƒ jÄ
mayaá¹ƒ devÄ• , paccekabuddhÄ• nÄ• ma mayanti. ayyÄ• , tumhe bhÄ• riyaá¹ƒ kathaá¹ƒ k
tumhÄ• disÄ• na honti, dvaá¹…gulakesamassudharÄ• kÄ• ye paá¹-imukkaaá¹-á¹-haparikk
dakkhiá¹‡ahatthena \Ne I 264/ sÄ«saá¹ƒ parÄ• masiá¹ƒsu. tÄ• vadeva gihiliá¹…gaá¹ƒ antar
parikkhÄ• rÄ• kÄ• ye paá¹-imukkÄ• va ahesuá¹ƒ. tato passantasseva mahÄ• janassa Ä• kÄ
agamaá¹ƒsu.

sÄ• pi kho, padumavatÄ« devÄ«, "ahaá¹ƒ bahuputtÄ• hutvÄ• niputtÄ• jÄ• tÄ• " ti hadaya
sokena kÄ• laá¹ƒ katvÄ• rÄ• jagahanagaradvÄ• ragÄ• make sahatthena kammaá¹ƒ katvÄ•
aparabhÄ• ge kulagharaá¹ƒ gantvÄ• ekadivasaá¹ƒ sÄ• mikassa khettaá¹ƒ yÄ• guá¹ƒ haran
puttÄ• naá¹ƒ antare aá¹-á¹-ha paccekabuddhe bhikkhÄ• cÄ• ravelÄ• ya Ä• kÄ• sena gaccha
gantvÄ• sÄ• mikassa Ä• rocesi - "passa, ayya, paccekabuddhe, ete nimantetvÄ• bhojessÄ
"samaá¹‡asakuá¹‡Ä• nÄ• mete aÃ±Ã±atthÄ• pi evaá¹ƒ caranti, na ete paccekabuddhÄ• " t
kathentÄ• naá¹ƒyeva avidÅ«re á¹-hÄ• ne otariá¹ƒsu. sÄ• itthÄ« taá¹ƒdivasaá¹ƒ attano bhat
tesaá¹ƒ datvÄ• "svepi aá¹-á¹-ha \Ee I 355/ janÄ• mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• " ti Ä•
tava sakkÄ• ro ettakova hotu, Ä• sanÄ• ni ca aá¹-á¹-heva hontu, aÃ±Ã±epi bahÅ« paccekab
pasÄ• deyyÄ• sÄ«ti. sÄ• punadivase aá¹-á¹-ha Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• aá¹-á¹-hann
paá¹-iyÄ• detvÄ• nisÄ«di.

nimantitapaccekabuddhÄ• sesÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adaá¹ƒsu - "mÄ• risÄ• , ajja aÃ±Ã±at
tumhÄ• kaá¹ƒ mÄ• tu saá¹…gahaá¹ƒ karothÄ• " ti. te tesaá¹ƒ vacanaá¹ƒ sutvÄ• sabbeva e

mÄ• tu-gehadvÄ• re pÄ• turahesuá¹ƒ. sÄ• pi paá¹-hamaá¹ƒ laddhasaÃ±Ã±atÄ• ya bahÅ«pi
\Be I 274/ gehaá¹ƒ pavesetvÄ• Ä• sanesu nisÄ«dÄ• pesi. tesu paá¹-ipÄ• á¹-iyÄ• nisÄ«dan
aá¹-á¹-ha Ä• sanÄ• ni mÄ• petvÄ• sayaá¹ƒ dhurÄ• sane nisÄ«di. yÄ• va Ä• sanÄ• ni vaá¸•
vaá¸• á¸• hati. evaá¹ƒ tesu sabbesupi nisinnesu sÄ• itthÄ« aá¹-á¹-hannaá¹ƒ paccekabuddhA
sakkÄ• raá¹ƒ paÃ±casatÄ• nampi yÄ• vadatthaá¹ƒ datvÄ• aá¹-á¹-ha nÄ«luppalahatthake Ä
nimantitapaccekabuddhÄ• naá¹ƒyeva pÄ• damÅ«le á¹-hapetvÄ• Ä• ha - "mayhaá¹ƒ, bhante
sarÄ«ravaá¹‡á¹‡o imesaá¹ƒ nÄ«luppalÄ• naá¹ƒ antogabbhavaá¹‡á¹‡o viya hotÅ«" ti patthan
paccekabuddhÄ• mÄ• tu anumodanaá¹ƒ katvÄ• gandhamÄ• danaá¹ƒyeva agamaá¹ƒsu.

sÄ• pi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tato cutÄ• devaloke nibbattitvÄ• imasmiá¹ƒ budd
seá¹-á¹-hikule paá¹-isandhiá¹ƒ gaá¹‡hi, nÄ«luppalagabbhasamÄ• navaá¹‡á¹‡atÄ• ya cassÄ
nÄ• maá¹ƒ \Ne I 265/ akaá¹ƒsu. athassÄ• vayappattakÄ• le sakalajambudÄ«parÄ• jÄ• no c
seá¹-á¹-hissa santikaá¹ƒ pahiá¹‡iá¹ƒsu - "dhÄ«taraá¹ƒ amhÄ• kaá¹ƒ detÅ«" ti \Ee I 356/. apa
nÄ• hosi. tato seá¹-á¹-hi cintesi - "ahaá¹ƒ sabbesaá¹ƒ manaá¹ƒ gahetuá¹ƒ na sakkhissÄ• mi
karissÄ• mÄ«" ti dhÄ«taraá¹ƒ pakkosÄ• petvÄ• "pabbajituá¹ƒ amma sakkhissasÄ«" ti Ä• ha
pacchimabhavikattÄ• pituvacanaá¹ƒ sÄ«se Ä• sittasatapÄ• katelaá¹ƒ viya ahosi, tasmÄ• p
tÄ• tÄ• " ti Ä• ha. so tassÄ• sakkÄ• raá¹ƒ katvÄ• bhikkhuniupassayaá¹ƒ netvÄ• pabbÄ• je
eva uposathÄ• gÄ• re kÄ• lavÄ• ro pÄ• puá¹‡i. sÄ• dÄ«paá¹ƒ jÄ• letvÄ• uposathÄ• gÄ• ra
nimittaá¹ƒ gaá¹‡hitvÄ• punappunaá¹ƒ olokayamÄ• nÄ• tejokasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• n
pÄ• dakaá¹ƒ katvÄ• arahattaá¹ƒ pÄ• puá¹‡i. arahattaphalena saddhiá¹ƒyeva ca iddhivikubb
sÄ• aparabhÄ• ge satthu yamakapÄ• á¹-ihÄ• riyakaraá¹‡adivase "ahaá¹ƒ, bhante, pÄ• á¹-ih
sÄ«hanÄ• daá¹ƒ nadi. satthÄ• idaá¹ƒ kÄ• raá¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• jetavanavihA
paá¹-ipÄ• á¹-iyÄ• bhikkhuniyo á¹-hÄ• nantare á¹-hapento imaá¹ƒ theriá¹ƒ iddhimantÄ«naá¹ƒ
á¹-hapesÄ«ti.

paá¹-Ä• cÄ• rÄ• therÄ«vatthu

<238> catutthe \Be I 275/ __vinayadharÄ• naá¹ƒ yadidaá¹ƒ paá¹-Ä• cÄ• rÄ• _ti paá¹-Ä• cÄ•
vinayadharÄ• naá¹ƒ aggÄ• ti dasseti. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ
gaá¹‡hitvÄ• aparabhÄ• ge satthu dhammadesanaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhi
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantara
yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu \Ee I 357/ saá¹ƒsaritvÄ• kassapabuddh
gehe paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• sattannaá¹ƒ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• vÄ«sa
brahmacariyaá¹ƒ caritvÄ• bhikkhusaá¹…ghassa pariveá¹‡aá¹ƒ katvÄ• puna devaloke nibba
buddhantaraá¹ƒ sampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ seá¹
gaá¹‡hi.

sÄ• aparabhÄ• ge vayappattÄ• attano gehe ekena kammakÄ• rena saddhiá¹ƒ santhavaá¹

samÄ• najÄ• tikaá¹ƒ kulaá¹ƒ gacchantÄ« katasanthavassa purisassa saÃ±Ã±aá¹ƒ adÄ• si -
paá¹-á¹-hÄ• ya maá¹ƒ paá¹-ihÄ• rasatenapi daá¹-á¹-huá¹ƒ labhissasi, sace te kammaá¹ƒ att
gaá¹‡hitvÄ• \Ne I 266/ gacchÄ• hÄ«" ti. so "evaá¹ƒ hotÅ«" ti anucchavikaá¹ƒ hatthasÄ• raá
Ä• dÄ• ya nagarato tÄ«á¹‡i cattÄ• ri yojanÄ• ni paá¹-ikkamitvÄ• ekasmiá¹ƒ gÄ• make vÄ• s

atha aparabhÄ• ge tassÄ• kucchiyaá¹ƒ gabbho patiá¹-á¹-hÄ• si. sÄ• gabbhe paripakke "id
anÄ• thaá¹-á¹-hÄ• naá¹ƒ, kulagehaá¹ƒ gacchÄ• ma sÄ• mÄ«" ti Ä• ha. so "ajja gacchÄ• ma
asakkonto kÄ• laá¹ƒ vÄ«tinÄ• mesi. sÄ• tassa kÄ• raá¹‡aá¹ƒ Ã±atvÄ• "nÄ• yaá¹ƒ bÄ• lo m
bahi gate "ekikÄ• va kulagehaá¹ƒ gamissÄ• mÄ«" ti maggaá¹ƒ paá¹-ipajji. so Ä• gantvÄ• ta
paá¹-ivissake pucchitvÄ• "kulagehaá¹ƒ gatÄ• " ti sutvÄ• "maá¹ƒ nissÄ• ya kuladhÄ«tÄ• an
padÄ• nupadikaá¹ƒ gantvÄ• sampÄ• puá¹‡i. tassÄ• antarÄ• maggeva gabbhavuá¹-á¹-hÄ•
mayaá¹ƒ gaccheyyÄ• ma, so attho antarÄ• maggeva nipphanno, idÄ• ni gantvÄ• kiá¹ƒ kari
paá¹-inivattiá¹ƒsu. puna tassÄ• kucchiyaá¹ƒ gabbho patiá¹-á¹-hÄ• sÄ«ti purimanayeneva vi

antarÄ• magge \Be I 276/ panassÄ• gabbhavuá¹-á¹-hÄ• ne jÄ• tamatteyeva catÅ«su disÄ•
sÄ• taá¹ƒ purisaá¹ƒ Ä• ha - "sÄ• mi, avelÄ• ya catÅ«su disÄ• su megho uá¹-á¹-hito, attano
vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• tuá¹ƒ vÄ• yamÄ• hÄ«" ti. so "evaá¹ƒ karissÄ• mÄ«" ti daá¹‡á¸• a
"chadanatthÄ• ya tiá¹‡aá¹ƒ Ä• harissÄ• mÄ«" ti ekasmiá¹ƒ mahÄ• vammikapÄ• de tiá¹‡aá¹
nipanno kaá¹‡hasappo pÄ• de á¸• aá¹ƒsi, so tasmiá¹ƒyeva á¹-hÄ• ne patito. sÄ• pi "idÄ• ni
Ä• gamissatÄ«" ti sabbarattiá¹ƒ khepetvÄ• "addhÄ• maá¹ƒ so â€™anÄ• thÄ• esÄ• â€™ ti
bhavissatÄ«" ti Ä• loke saÃ±jÄ• te padÄ• nusÄ• rena olokentÄ« vammikapÄ• de patitaá¹ƒ d
naá¹-á¹-ho puriso" ti paridevitvÄ• daharadÄ• rakaá¹ƒ passenÄ• dÄ• ya mahallakaá¹ƒ aá¹…
maggena gacchantÄ« antarÄ• magge ekaá¹ƒ uttÄ• nanadiá¹ƒ disvÄ• "dvepi dÄ• rake ekap
na sakkhissÄ• mÄ«" ti jeá¹-á¹-hakaá¹ƒ orimatÄ«re á¹-hapetvÄ• daharaá¹ƒ paratÄ«raá¹ƒ net
nipajjÄ• petvÄ• puna nivattitvÄ• "itaraá¹ƒ gahetvÄ• gamissÄ• mÄ«" ti nadiá¹ƒ otari.

athassÄ• nadÄ«majjhaá¹ƒ pattakÄ• le eko seno "maá¹ƒsapiá¹‡á¸• o aya" nti saÃ±Ã±Ä• ya
Ä• gacchati. sÄ• hatthaá¹ƒ pasÄ• retvÄ• senaá¹ƒ palÄ• pesi. tassÄ• taá¹ƒ hatthavikÄ• raá
"maá¹ƒ pakkosatÄ«" ti saÃ±Ã±Ä• ya nadiá¹ƒ otaritvÄ• sote patito yathÄ• sotaá¹ƒ agamÄ• s
tassÄ• asampattÄ• ya eva taá¹ƒ daharadÄ• rakaá¹ƒ gaá¹‡hitvÄ• agamÄ• si. sÄ• balavas
imaá¹ƒ vilÄ• pagÄ«taá¹ƒ gÄ• yantÄ« gacchati -

"ubho puttÄ• kÄ• laá¹…katÄ• , panthe mayhaá¹ƒ patÄ« mato" ti ||

sÄ• evaá¹ƒ vilapamÄ• nÄ• va sÄ• vatthiá¹ƒ patvÄ• kulasabhÄ• gaá¹ƒ gantvÄ• pi \Ee I 359
gehaá¹ƒ vavatthapetuá¹ƒ asakkontÄ« "imasmiá¹ƒ á¹-hÄ• ne evaá¹ƒvidhaá¹ƒ nÄ• ma kulaá¹
geha" nti paá¹-ipucchi. tvaá¹ƒ taá¹ƒ kulaá¹ƒ paá¹-ipucchitvÄ• kiá¹ƒ karissasi? tesaá¹ƒ vasan
vÄ• tappahÄ• rena patitaá¹ƒ, tattheva te sabbepi jÄ«vitakkhayaá¹ƒ pattÄ• , atha ne khuddak

ekacitakasmiá¹ƒyeva jhÄ• penti, passa esÄ• dhÅ«mavaá¹-á¹-i paÃ±Ã±Ä• yatÄ«ti. sÄ• taá¹
\Be I 277/ tumhe vadathÄ• " ti attano nivatthasÄ• á¹-akaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« jÄ
paggayha kandamÄ• nÄ• Ã±Ä• tÄ«naá¹ƒ citakaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ vilÄ• pagÄ«
paridevamÄ• nÄ• -

"ubho puttÄ• kÄ• laá¹…katÄ• , panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitakasmiá¹ƒ á¸• ayhare" ti || -

Ä• ha. aÃ±Ã±ena janena sÄ• á¹-akaá¹ƒ dinnampi phÄ• letvÄ• phÄ• letvÄ• chaá¸• á¸• eti. a
diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne mahÄ• jano parivÄ• retvÄ• carati. athassÄ• "ayaá¹ƒ paá¹-
paá¹-apariharaá¹‡aá¹ƒ vinÄ• caratÄ«" ti __paá¹-Ä• cÄ• rÄ• _teva nÄ• maá¹ƒ akaá¹ƒsu. yas
alajjÄ«Ä• cÄ• ro pÄ• kaá¹-o ahosi, tasmÄ• patito Ä• cÄ• ro assÄ• ti paá¹-Ä• cÄ• rÄ• tveva

sÄ• ekadivasaá¹ƒ satthari mahÄ• janassa dhammaá¹ƒ desente vihÄ• raá¹ƒ pavisitvÄ• par
satthÄ• mettÄ• pharaá¹‡ena pharitvÄ• "satiá¹ƒ paá¹-ilabha, bhagini, satiá¹ƒ paá¹-ilabha, bh
tassÄ• satthu vacanaá¹ƒ sutvÄ• balavahirottappaá¹ƒ Ä• gataá¹ƒ, sÄ• tattheva bhÅ«miyaá
á¹-hito puriso uttarisÄ• á¹-akaá¹ƒ khipitvÄ• adÄ• si. sÄ• taá¹ƒ \Ee I 360/ nivÄ• setvÄ• dhar
tassÄ• cariyavasena imÄ• dhammapade gÄ• thÄ• Ä• ha -

"na \Ne I 268/ santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• ||

"etamatthavasaá¹ƒ Ã±atvÄ• , paá¹‡á¸• ito sÄ«lasaá¹ƒvuto.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, khippameva visodhaye" ti || (Dhp 288-289).

sÄ• gÄ• thÄ• pariyosÄ• ne yathÄ• á¹-hitÄ• va sotÄ• pattiphale patiá¹-á¹-hÄ• ya satthÄ• raá
vanditvÄ• pabbajjaá¹ƒ yÄ• ci. satthÄ• "tassÄ• bhikkhuniupassayaá¹ƒ gantvÄ• pabbajÄ• "
sampaá¹-icchi. sÄ• pabbajitvÄ• nacirasseva arahattaá¹ƒ patvÄ• buddhavacanaá¹ƒ gaá¹‡h
ciá¹‡á¹‡avasÄ« ahosi. aparabhÄ• ge satthÄ• jetavane nisinno bhikkhuniyo paá¹-ipÄ• á¹-iyÄ
á¹-hapento paá¹-Ä• cÄ• raá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

dhammadinnÄ• therÄ«vatthu

<239> paÃ±came \Be I 278/ __dhammakathikÄ• na_nti dhammakathikÄ• naá¹ƒ bhikkhunÄ
dasseti. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ parÄ• yattaá¹-á¹-hÄ• ne nibb

bhagavato aggasÄ• vakassa sujÄ• tattherassa adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• n
yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• sagge nibbatti. sabbaá¹ƒ heá¹-á¹-hÄ• khemÄ• theriyÄ• a
veditabbaá¹ƒ. phussabuddhakÄ• le panesÄ• satthu vemÄ• tikÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ bhÄ• ti
á¹-hapitakammikassa gehe vasamÄ• nÄ• "ekaá¹ƒ dehÄ«" ti vuttÄ• dve adÄ• si. evaá¹ƒ sab
dvenavutikappe atikkamma kassapabuddhakÄ• le \Ee I 361/ kikissa kÄ• siraÃ±Ã±o gehe pa
sattannaá¹ƒ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• vÄ«sati vassasahassÄ• ni brahmacariyaá
bhikkhusaá¹…ghassa vasanapariveá¹‡aá¹ƒ kÄ• retvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanus
buddhuppÄ• de kulagehe paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• aparabhÄ• ge visÄ• khaseá¹-á¹-hinc
visÄ• khaseá¹-á¹-hi nÄ• ma bimbisÄ• rassa sahÄ• yako raÃ±Ã±Ä• saddhiá¹ƒ dasabalassa
dhammaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hito, aparabhÄ• ge anÄ• gÄ• miphalaá¹ƒ sac

so taá¹ƒdivasaá¹ƒ gharaá¹ƒ gantvÄ• sopÄ• namatthake á¹-hitÄ• ya dhammadinnÄ• ya hatt
anÄ• lambitvÄ• va \Ne I 269/ pÄ• sÄ• daá¹ƒ abhiruhi. bhuÃ±jamÄ• nopi "imaá¹ƒ detha, imaá
byÄ• hari. dhammadinnÄ• kaá¹-acchuá¹ƒ gahetvÄ• parivisamÄ• nÄ• cintesi - "ayaá¹ƒ me
hatthaá¹ƒ na Ä• lambi, bhuÃ±jamÄ• nopi kiÃ±ci na katheti, ko nu kho mayhaá¹ƒ doso" ti? at
"ko nu kho me, ayya, doso" ti pucchi. dhammadinne tuyhaá¹ƒ doso natthi, ahaá¹ƒ pana ajja
santhavavasena tumhÄ• kaá¹ƒ santike nisÄ«dituá¹ƒ vÄ• á¹-hÄ• tuá¹ƒ vÄ• Ä• harÄ• petvÄ•
vÄ• abhabbo. tvaá¹ƒ sace icchasi, imasmiá¹ƒ gehe vasa. no ce icchasi, yattakena te dhane
gaá¹‡hitvÄ• kulagharaá¹ƒ gacchÄ• hÄ«ti. ayyaputta, evaá¹ƒ sante ahaá¹ƒ tumhehi chaá¸• a
vamitavamanaá¹ƒ sÄ«sena ukkhipitvÄ• na carissÄ• mi, mayhaá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ•
dhammadinne" ti raÃ±Ã±o Ä• rocetvÄ• dhammadinnaá¹ƒ suvaá¹‡á¹‡asivikÄ• ya bhikkhuniu
pesesi.

sÄ• \Be I 279/ pabbajitvÄ• cintesi - "ayaá¹ƒ tÄ• va seá¹-á¹-hi gharamajjhe á¹-hitova dukkha
pabbajjaá¹ƒ laddhakÄ• lato paá¹-á¹-hÄ• ya pana mayÄ• pi dukkhassantaá¹ƒ kÄ• tuá¹ƒ \Ee I
Ä• cariyupajjhÄ• yÄ• naá¹ƒ santikaá¹ƒ gantvÄ• , "ayye, mayhaá¹ƒ Ä• kiá¹‡á¹‡aá¹-á¹-hÄ• ne
gÄ• makÄ• vÄ• saá¹ƒ gacchÄ• mÄ«" ti Ä• ha. theriyo tassÄ• mahÄ• kulÄ• nikkhamma pab
vÄ• retuá¹ƒ asakkontiyo taá¹ƒ gahetvÄ• gÄ• makÄ• vÄ• saá¹ƒ agamaá¹ƒsu. sÄ• atÄ«te m
nacirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. athassÄ• etadahosi - "mayha
pattaá¹ƒ, idha vasitvÄ• kiá¹ƒ karissÄ• mi, rÄ• jagahameva gacchÄ• mi, tatra maá¹ƒ nissÄ•
puÃ±Ã±Ä• ni karissatÄ«" ti theriyo gahetvÄ• nagarameva paccÄ• gatÄ• .

visÄ• kho tassÄ• Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• "sÄ«ghaá¹ƒ Ä• gatÄ• ukkaá¹‡á¹-hitÄ• nu k
sÄ• yanhasamaye tassÄ• santikaá¹ƒ gantvÄ• abhivÄ• detvÄ• ekamantaá¹ƒ nisinno "ukkaá
pucchituá¹ƒ ayutta" nti paÃ±cakkhandhÄ• divasena paÃ±he pucchi, dhammadinnÄ• khagge
viya pucchitaá¹ƒ pucchitaá¹ƒ vissajjesi. upÄ• sako dhammadinnÄ• theriyÄ• Ã±Ä• á¹‡assa s
attano adhigataá¹-á¹-hÄ• ne paá¹-ipÄ• á¹-iyÄ• tÄ«su maggesu sabbÄ• kÄ• rena paÃ±he pu
arahattamaggepi pucchi. dhammadinnÄ• therÄ«pi upÄ• sakassa yÄ• va anÄ• gÄ• miphalÄ•

"idÄ• ni attano visayaá¹ƒ atikkamitvÄ• dhÄ• vatÄ«" ti taá¹ƒ nivattentÄ« "accasarÄ• , Ä• vus
nÄ• sakkhi paÃ±hÄ• naá¹ƒ pariyantaá¹ƒ gahetuá¹ƒ, nibbÄ• nogadhaÃ±hi \Ne I 270/, Ä• vus
nibbÄ• naparÄ• yaá¹‡aá¹ƒ nibbÄ• napariyosÄ• naá¹ƒ. Ä• kaá¹…khamÄ• no ca tvaá¹ƒ, Ä• v
upasaá¹…kamitvÄ• etamatthaá¹ƒ puccheyyÄ• si. yathÄ• ca te bhagavÄ• byÄ• karoti, tath
(MN I 466) Ä• ha.

visÄ• kho \Ee I 363/ satthu santikaá¹ƒ gantvÄ• sabbaá¹ƒ pucchÄ• vissajjananayaá¹ƒ kathe
vacanaá¹ƒ sutvÄ• "mama dhÄ«tÄ• ya atÄ«tÄ• nÄ• gatapaccuppannesu khandhesu taá¹‡h
imaá¹ƒ gÄ• thamÄ• ha -

"yassa pure ca pacchÄ• ca, majjhe ca natthi kiÃ±canaá¹ƒ.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡a" nti || (Dhp 421).

tato \Be I 280/ dhammadinnÄ• ya sÄ• dhukÄ• raá¹ƒ datvÄ• visÄ• khaá¹ƒ upÄ• sakaá¹ƒ eta
visÄ• kha, dhammadinnÄ• bhikkhunÄ«, mahÄ• paÃ±Ã±Ä• visÄ• kha, dhammadinnÄ• bhik
visÄ• kha, etamatthaá¹ƒ puccheyyÄ• si, ahampi taá¹ƒ evameva byÄ• kareyyaá¹ƒ, yathÄ• ta
bhikkhuniyÄ• byÄ• kataá¹ƒ, eso cevetassa attho, evaÃ±ca naá¹ƒ dhÄ• rehÄ«" ti. evametaá
samuá¹-á¹-hitaá¹ƒ. aparabhÄ• ge satthÄ• jetavane nisinno paá¹-ipÄ• á¹-iyÄ• bhikkhuniyo á
idameva cÅ«á¸·avedallaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• theriá¹ƒ imasmiá¹ƒ sÄ• sane dhamm
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

nandÄ• therÄ«vatthu

<240> chaá¹-á¹-he __jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ nandÄ• _ti jhÄ• nÄ• bhiratÄ• naá¹ƒ, nandÄ
sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gahetvÄ• a
dhammaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ jhÄ• nÄ• bhiratÄ• naá¹ƒ aggaá¹
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• tato kappasata
saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ satthu nibbattito puretarameva mahÄ• pajÄ• patigotamiyÄ• ku
gaá¹‡hi, nandÄ• tissÄ• \Ee I 364/ nÄ• maá¹ƒ akaá¹ƒsu. rÅ«panandÄ• tipi vuccati. sÄ• apa
uttamarÅ«pabhÄ• vena janapadakalyÄ• á¹‡Ä« nÄ• ma jÄ• tÄ• .

sÄ• \Ne I 271/ amhÄ• kaá¹ƒ dasabale sabbaÃ±Ã±utaá¹ƒ patvÄ• anupubbena kapilavatthu
rÄ• hulaÃ±ca pabbÄ• jetvÄ• pakkante suddhodanamahÄ• rÄ• jassa parinibbutakÄ• le "mah
rÄ• hulamÄ• tÄ• ca nikkhamitvÄ• satthu santike pabbajitÄ• " ti Ã±atvÄ• "imÄ• saá¹ƒ pabb
mayhaá¹ƒ idha kiá¹ƒ kamma" nti mahÄ• pajÄ• patiyÄ• santikaá¹ƒ gantvÄ• pabbaji. pabbaji
"satthÄ• rÅ«paá¹ƒ garahatÄ«" ti satthu upaá¹-á¹-hÄ• naá¹ƒ na gacchati, ovÄ• davÄ• re sam
ovÄ• daá¹ƒ Ä• harÄ• peti. satthÄ• tassÄ• rÅ«pamadamattabhÄ• vaá¹ƒ Ã±atvÄ• "attano ov

gaá¹‡hantu, na bhikkhunÄ«hi aÃ±Ã±Ä• pesetabbÄ• " ti Ä• ha. tato rÅ«panandÄ• aÃ±Ã±aá
akÄ• mÄ• ovÄ• daá¹ƒ agamÄ• si.

satthÄ• tassÄ• caritavasena iddhiyÄ• ekaá¹ƒ itthirÅ«paá¹ƒ nimminitvÄ• tÄ• lavaá¹‡á¹-aá
bÄ«jamÄ• naá¹ƒ viya akÄ• si. rÅ«panandÄ• taá¹ƒ disvÄ• cintesi - "ahaá¹ƒ akÄ• raá¹‡enev
nÄ• gacchÄ• mi, evarÅ«pÄ• pi itthiyo satthu santike \Be I 281/ vissatthÄ• caranti. mama rÅ
rÅ«passa kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ, ajÄ• nitvÄ• va ettakaá¹ƒ kÄ• laá¹ƒ na Ä• gatamhÄ
itthinimittaá¹ƒ gaá¹‡hitvÄ• olokentÄ« aá¹-á¹-hÄ• si. satthÄ• tassÄ• pubbahetusampannatÄ
nagaraá¹ƒ kata" nti (Dhp 150) dhammapade gÄ• thaá¹ƒ vatvÄ• -

"caraá¹ƒ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisinno uda vÄ• saya" nti || (Sn 195) -

suttaá¹ƒ abhÄ• si. sÄ• \Ee I 365/ tasmiá¹ƒyeva rÅ«pe khayavayaá¹ƒ paá¹-á¹-hapetvÄ• aral
imasmiá¹ƒ á¹-hÄ• ne idaá¹ƒ vatthu heá¹-á¹-hÄ• khemÄ• theriyÄ• vatthunÄ• sadisamevÄ•
paá¹-á¹-hÄ• ya, rÅ«panandÄ• , jhÄ• nÄ• bhiratÄ• naá¹ƒ antare dhurappattÄ• ahosi. satthÄ•
nisinno paá¹-ipÄ• á¹-iyÄ• bhikkhuniyo á¹-hÄ• nantare á¹-hapento nandÄ• theriá¹ƒ jhÄ• yÄ«
á¹-hapesÄ«ti.

soá¹‡Ä• therÄ«vatthu

<241> sattame __Ä• raddhavÄ«riyÄ• na_nti paggahitaparipuá¹‡á¹‡avÄ«riyÄ• naá¹ƒ soá¹‡Ä
kira padumuttarabuddhakÄ• le haá¹ƒsavatÄ«nagare kulagehe paá¹-isandhiá¹ƒ gahetvÄ• ap
suá¹‡antÄ« \Ne I 272/ satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ Ä• raddhavÄ«riyÄ• naá¹ƒ aggaá¹-
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasaha
saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gahetvÄ
vutthÄ• bahÅ« puttadhÄ«taro labhitvÄ• sabbepi visuá¹ƒ visuá¹ƒ gharÄ• vÄ• se patiá¹-á¹-hÄ
paá¹-á¹-hÄ• ya "ayaá¹ƒ amhÄ• kaá¹ƒ kiá¹ƒ karissatÄ«" ti taá¹ƒ attano santikaá¹ƒ Ä• gataá¹ƒ
na kariá¹ƒsu. bahuputtikasoá¹‡Ä• tesaá¹ƒ attani agÄ• ravabhÄ• vaá¹ƒ Ã±atvÄ• "gharÄ• vÄ
nikkhamitvÄ• pabbaji. atha naá¹ƒ bhikkhuniyo "ayaá¹ƒ vattaá¹ƒ na jÄ• nÄ• ti, ayuttaá¹ƒ karo
daá¹‡á¸• akammaá¹ƒ karonti. puttadhÄ«taro taá¹ƒ daá¹‡á¸• akammaá¹ƒ Ä• harantiá¹ƒ disvÄ
sikkhÄ• mattampi na jÄ• nÄ• tÄ«" ti diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne uppaá¹‡á¸• esuá¹ƒ. sÄ
sutvÄ• uppannasaá¹ƒvegÄ• "attano gativisodhanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti nisinnaá¹-á
á¹-hitaá¹-á¹-hÄ• nepi \Be I 282/ dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yati. sÄ• yatheva \Ee I 366/
bahuputtikasoá¹‡attherÄ«ti paÃ±Ã±Ä• yittha, evaá¹ƒ pacchÄ• Ä• raddhavÄ«riyasoá¹‡atther

athekadivasaá¹ƒ bhikkhuniyo vihÄ• raá¹ƒ gacchantiyo "bhikkhunisaá¹…ghassa udakaá¹ƒ tÄ
vatvÄ• agamaá¹ƒsu. sÄ• pi udakatÄ• panato puretarameva aggisÄ• lÄ• ya caá¹…kamitvÄ•
dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yantÄ« vipassanaá¹ƒ vaá¸• á¸• hesi. satthÄ• gandhakuá¹-iya

obhÄ• sagÄ• thaá¹ƒ abhÄ• si -

"yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ dhammamuttamaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato dhammamuttama" nti || (Dhp 115).

sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ patvÄ• cintesi - "ahaá¹ƒ arahattaá¹ƒ pattÄ• , Ä• ga
anupadhÄ• retvÄ• va mayi avaÃ±Ã±Ä• ya kiÃ±ci vatvÄ• bahuá¹ƒ apuÃ±Ã±ampi pasaveyya
saá¹ƒlakkhaá¹‡akÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti. sÄ• udakabhÄ• janaá¹ƒ uddhana
aggiá¹ƒ na akÄ• si. bhikkhuniyo Ä• gantvÄ• uddhanaá¹ƒ olokentiyo aggiá¹ƒ adisvÄ• "imaá
â€™bhikkhunisaá¹…ghassa udakaá¹ƒ tÄ• pehÄ«â€™ ti avocumha, ajjÄ• pi uddhane aggim
ayye, kiá¹ƒ tumhÄ• kaá¹ƒ agginÄ• , uá¹‡hodakena nhÄ• yitukÄ• mÄ• bhÄ• janato udakaá¹
"bhavissati ettha kÄ• raá¹‡a" nti gantvÄ• udake hatthaá¹ƒ otÄ• retvÄ• uá¹‡habhÄ• vaá¹ƒ Ã
ekakuá¹-aá¹ƒ Ä• haritvÄ• udakaá¹ƒ gaá¹‡hanti, gahitagahitaá¹-á¹-hÄ• naá¹ƒ paripÅ«rati. ta
arahatte á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• daharatarÄ• tÄ• va paÃ±capatiá¹-á¹-hitena \Ee I 367/
"mayaá¹ƒ, ayye, ettakaá¹ƒ kÄ• laá¹ƒ tumhe anupadhÄ• retvÄ• viheá¹-hetvÄ• viheá¹-hetvÄ
ti khamÄ• pesuá¹ƒ. vuddhatarÄ• pi ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• "khama, ayye" ti khamÄ• pes
"mahallakakÄ• le pabbajitvÄ• pi Ä• raddhavÄ«riyabhÄ• vena nacirasseva aggaphale patiá¹-
guá¹‡o pÄ• kaá¹-o ahosi. aparabhÄ• ge satthÄ• jetavane nisÄ«ditvÄ• bhikkhuniyo paá¹-ipÄ
á¹-hapento soá¹‡attheriá¹ƒ Ä• raddhavÄ«riyÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

bakulÄ• therÄ«vatthu

<242> aá¹-á¹-hame \Be I 283/ __dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ bakulÄ• _ti dibbacakkhu
aggÄ• ti dasseti. ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbattit
dhammakathaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ dibbacakkhukÄ• naá¹ƒ ag
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasaha
ca saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibbattitvÄ• aparabh
dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddhÄ• pabbajitvÄ• nacirasseva arahattaá¹ƒ pÄ
paá¹-á¹-hÄ• ya dibbacakkhumhi ciá¹‡á¹‡avasÄ« ahosi. aparabhÄ• ge satthÄ• jetavane nisi
paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapento imaá¹ƒ theriá¹ƒ dibbacakkhukÄ• naá¹ƒ aggaá¹

kuá¹‡á¸• alakesÄ• therÄ«vatthu

<243> navame __khippÄ• bhiÃ±Ã±Ä• na_nti khippÄ• bhiÃ±Ã±Ä• naá¹ƒ bhikkhunÄ«naá¹ƒ,
aggÄ• ti dasseti. ayampi hi padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe \Ee I 368/
dhammakathaá¹ƒ sutvÄ• satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹ƒ agg
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasaha

saá¹ƒsaritvÄ• kassapabuddhakÄ• le kikissa kÄ• siraÃ±Ã±o gehe sattannaá¹ƒ bhaginÄ«naá
vÄ«sati vassasahassÄ• ni dasa sÄ«lÄ• ni samÄ• dÄ• ya komÄ• rikabrahmacariyaá¹ƒ caran
vasanapariveá¹‡aá¹ƒ kÄ• retvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu \Ne I 274/ saá¹ƒs
buddhuppÄ• de rÄ• jagahanagare seá¹-á¹-hikule paá¹-isandhiá¹ƒ gaá¹‡hi, bhaddÄ• tissÄ• r

taá¹ƒdivasaá¹ƒyeva ca tasmiá¹ƒ nagare purohitaputto jÄ• to. tassa jÄ• tavelÄ• ya rÄ• janive
sakalanagare Ä• vudhÄ• ni pajjaliá¹ƒsu. purohito pÄ• tova rÄ• jakulaá¹ƒ gantvÄ• rÄ• jÄ• na
rÄ• jÄ• "kuto me, Ä• cariya, sukhaseyyÄ• , ajja sabbarattiá¹ƒ rÄ• janivesane Ä• vudhÄ• ni p
bhayappattÄ• ahumhÄ• " ti Ä• ha. mahÄ• rÄ• ja, tappaccayÄ• mÄ• cintayittha, na tumhÄ•
pajjaliá¹ƒsu, sakalanagare evaá¹ƒ ahosÄ«ti. kiá¹ƒ kÄ• raá¹‡Ä• , Ä• cariyÄ• ti? amhÄ• kaá¹ƒ
coranakkhattena dÄ• rako jÄ• to, so sakalanagarassa sattu hutvÄ• uppanno, tassetaá¹ƒ pu
tumhÄ• kaá¹ƒ upaddavo natthi, sace pana icchatha, hÄ• rema nanti. amhÄ• kaá¹ƒ pÄ«á¸·Ä•
hÄ• raá¹‡akammaá¹ƒ natthÄ«ti. purohito "mama putto attano nÄ• maá¹ƒ gahetvÄ• va Ä• ga
nÄ• maá¹ƒ akÄ• si. seá¹-á¹-higehepi bhaddÄ• vaá¸• á¸• hati, purohitagehepi sattuko vaá¸•
Ä• dhÄ• vanavidhÄ• vanena kÄ«á¸·ituá¹ƒ samatthakÄ• lato paá¹-á¹-hÄ• ya attano vicaraá¹‡
passati, taá¹ƒ taá¹ƒ sabbaá¹ƒ Ä• haritvÄ• mÄ• tÄ• pitÅ«naá¹ƒ gehaá¹ƒ pÅ«reti. pitÄ• naá¹ƒ
vatvÄ• vÄ• retuá¹ƒ nÄ• sakkhi.

aparabhÄ• ge panassa vayappattassa \Ee I 369/ sabbÄ• kÄ• renÄ• pi vÄ• retuá¹ƒ asakkuá
nÄ«lasÄ• á¹-ake datvÄ• sandhicchedanaupakaraá¹‡aÃ±ca siá¹…ghÄ• á¹-akayantaÃ±ca ha
kammena jÄ«vÄ• hÄ«" ti naá¹ƒ vissajjesi. so taá¹ƒdivasato paá¹-á¹-hÄ• ya siá¹…ghÄ• á¹-ak
kulÄ• naá¹ƒ pÄ• sÄ• de Ä• ruyha sandhiá¹ƒ chinditvÄ• parakulesu nikkhittabhaá¹‡á¸• aá¹ƒ
gahetvÄ• gacchati. sakalanagare tena aviluttagehaá¹ƒ nÄ• ma nÄ• hosi. ekadivasaá¹ƒ rÄ•
vicaranto sÄ• rathiá¹ƒ pucchi - "kiá¹ƒ nu kho imasmiá¹ƒ nagare tasmiá¹ƒ tasmiá¹ƒ ghare chi
paÃ±Ã±Ä• yatÄ«" ti. deva imasmiá¹ƒ nagare sattuko nÄ• ma coro bhittiá¹ƒ chinditvÄ• kulÄ•
haratÄ«ti. rÄ• jÄ• nagaraguttikaá¹ƒ pakkosÄ• petvÄ• "imasmiá¹ƒ kira nagare evarÅ«po nÄ
naá¹ƒ na gaá¹‡hasÄ«" ti Ä• ha. mayaá¹ƒ, deva, taá¹ƒ coraá¹ƒ sahoá¸• á¸• haá¹ƒ passituá¹ƒ
naá¹ƒ coraá¹ƒ gaá¹‡hasi, jÄ«vasi. sace na gaá¹‡hasi, rÄ• jÄ• á¹‡aá¹ƒ te karissÄ• mÄ«ti. eva
nagaraguttiko sakalanagare manusse cÄ• retvÄ• taá¹ƒ bhittiá¹ƒ chinditvÄ• parabhaá¹‡á¸•
sahoá¸• á¸• hameva gahetvÄ• raÃ±Ã±o dassesi. rÄ• jÄ• "imaá¹ƒ coraá¹ƒ dakkhiá¹‡advÄ•
ghÄ• tethÄ• " ti Ä• ha. nagaraguttiko raÃ±Ã±o paá¹-issuá¹‡itvÄ• taá¹ƒ coraá¹ƒ catukke catu
tÄ• á¸·ento gÄ• hÄ• petvÄ• dakkhiá¹‡advÄ• raá¹ƒ gacchati.

tasmiá¹ƒ \Be I 285/ samaye ayaá¹ƒ bhaddÄ• nÄ• ma seá¹-á¹-hidhÄ«tÄ• mahÄ• janassa k
sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• olokentÄ« taá¹ƒ sattukaá¹ƒ coraá¹ƒ tathÄ• nÄ«yamÄ•
hadayaá¹ƒ sandhÄ• rentÄ« gantvÄ• sirisayane adhomukhÄ• nipajji \Ee I 370/. sÄ• ca tass
tenassÄ• Ã±Ä• takÄ• appamattakampi mukhavikÄ• raá¹ƒ sahituá¹ƒ na sakkonti. atha naá¹
disvÄ• "kiá¹ƒ karosi, ammÄ• " ti pucchi. etaá¹ƒ vajjhaá¹ƒ katvÄ• nÄ«yamÄ• naá¹ƒ coraá¹ƒ

ammÄ• ti. etaá¹ƒ labhamÄ• nÄ• jÄ«vissÄ• mi, alabhamÄ• nÄ• ya me maraá¹‡amevÄ• ti. te
saÃ±Ã±Ä• petuá¹ƒ asakkontÄ• "maraá¹‡Ä• jÄ«vitaá¹ƒ seyyo" ti sallakkhesuá¹ƒ. athassÄ•
santikaá¹ƒ gantvÄ• sahassaá¹ƒ laÃ±jaá¹ƒ datvÄ• "mayhaá¹ƒ dhÄ«tÄ• core paá¹-ibaddhac
imaá¹ƒ muÃ±cÄ• " ti Ä• ha. so "sÄ• dhÅ«" ti seá¹-á¹-hissa paá¹-issuá¹‡itvÄ• coraá¹ƒ gahetv
atthaá¹…gamanÄ• ito cito ca papaÃ±cÄ• petvÄ• sÅ«riye atthaá¹…gate cÄ• rakato ekaá¹ƒ
sattukassa bandhanaá¹ƒ mocetvÄ• sattukaá¹ƒ seá¹-á¹-higehaá¹ƒ pesetvÄ• tena bandhane
dakkhiá¹‡advÄ• rena nÄ«haritvÄ• ghÄ• tesi. seá¹-á¹-hidÄ• sÄ• pi sattukaá¹ƒ gahetvÄ• seá
Ä• gamaá¹ƒsu. taá¹ƒ disvÄ• seá¹-á¹-hi "dhÄ«tu manaá¹ƒ pÅ«ressÄ• mÄ«" ti sattukaá¹ƒ gan
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ kÄ• retvÄ• pÄ• sÄ• daá¹ƒ pesesi. bhaddÄ• pi "p
anekÄ• laá¹…kÄ• rena alaá¹…karitvÄ• taá¹ƒ paricarati.

sattuko katipÄ• haá¹ƒ vÄ«tinÄ• metvÄ• cintesi - "imissÄ• pasÄ• dhanabhaá¹‡á¸• akaá¹ƒ n
bhavissati, kenaci upÄ• yena imaá¹ƒ Ä• bharaá¹‡aá¹ƒ gahetuá¹ƒ vaá¹-á¹-atÄ«" ti samÄ«pe s
bhaddaá¹ƒ Ä• ha - "mayhaá¹ƒ ekaá¹ƒ vacanaá¹ƒ vattabbaá¹ƒ atthÄ«" ti. seá¹-á¹-hidhÄ«tÄ•
labhitvÄ• viya tuá¹-á¹-hamÄ• nasÄ• "vissatthaá¹ƒ vadehi, ayyÄ• " ti Ä• ha. tvaá¹ƒ cintesi - "
iminÄ• jÄ«vitaá¹ƒ laddha" nti, ahaá¹ƒ pana gahitamattova corapapÄ• tapabbate adhivatthÄ•
"sacÄ• haá¹ƒ jÄ«vitaá¹ƒ labhissÄ• mi, balikammaá¹ƒ te dassÄ• mÄ«" ti Ä• yÄ• ciá¹ƒ. taá¹ƒ n
laddhaá¹ƒ \Be I 286/, sÄ«ghaá¹ƒ balikammaá¹ƒ sajjÄ• pehÄ«ti. bhaddÄ• , "ahaá¹ƒ tassa ma
balikammaá¹ƒ sajjÄ• petvÄ• sabbaá¹ƒ pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• ekayÄ• ne Ä• ruyh
corapapÄ• tapabbataá¹ƒ gantvÄ• "pabbatadevatÄ• ya balikammaá¹ƒ karissÄ• mÄ«" ti abhi
cintesi - "sabbesu \Ne I 276/ abhiruhantesu mama imissÄ• Ä• bharaá¹‡aá¹ƒ gahetuá¹ƒ na c
tameva balibhÄ• janaá¹ƒ gÄ• hÄ• petvÄ• pabbataá¹ƒ abhiruhi.

so bhaddÄ• ya saddhiá¹ƒ kathento piyakathaá¹ƒ na katheti. sÄ• iá¹…giteneva tassa adhipp
naá¹ƒ so Ä• ha - "bhadde, tava uttarisÄ• á¹-akaá¹ƒ omuÃ±citvÄ• kÄ• yÄ• ruá¸·haá¹ƒ te pas
bhaá¹‡á¸• ikaá¹ƒ karohÄ«" ti. sÄ• mi mayhaá¹ƒ ko aparÄ• dhoti? kiá¹ƒ panÄ• haá¹ƒ, bÄ• le,
saÃ±Ã±aá¹ƒ karosi? ahaÃ±hi imissÄ• devatÄ• ya yakanaá¹ƒ ubbaá¹-á¹-hetvÄ• dadeyyaá¹ƒ
tava Ä• bharaá¹‡aá¹ƒ gaá¹‡hitukÄ• mo hutvÄ• Ä• gatomhÄ«ti. kassa pana, ayya, pasÄ• dh
ahanti? mayaá¹ƒ evarÅ«paá¹ƒ na jÄ• nÄ• ma, aÃ±Ã±aá¹ƒ tava santakaá¹ƒ, aÃ±Ã±aá¹ƒ man
ekaá¹ƒ pana me adhippÄ• yaá¹ƒ pÅ«retha, alaá¹…kataniyÄ• meneva me purato ca pacchat
so "sÄ• dhÅ«" ti sampaá¹-icchi. sÄ• tena sampaá¹-icchitabhÄ• vaá¹ƒ Ã±atvÄ• purato Ä• liá
Ä• liá¹…gantÄ« viya hutvÄ• pabbatapapÄ• te pÄ• tesi. so patanto Ä• kÄ• seyeva cuá¹‡á¹‡á
kataá¹ƒ vicitrabhÄ• vaá¹ƒ disvÄ• pabbate adhivatthÄ• devatÄ• guá¹‡akittanavasena imÄ•

"na so sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

"na so sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, muhuttamapi cintaye" ti || (Ap therÄ« II 3.31-32).

tato bhaddÄ• cintesi - "na sakkÄ• mayÄ• iminÄ• niyÄ• mena puna gehaá¹ƒ gantuá¹ƒ, ito
pabbajjaá¹ƒ pabbajissÄ• mÄ«" ti, nigaá¹‡á¹-hÄ• rÄ• maá¹ƒ gantvÄ• nigaá¹‡á¹-he pabbajjaá
Ä• haá¹ƒsu - "kena niyÄ• mena pabbajjÄ• hotÅ«" ti? yaá¹ƒ tumhÄ• kaá¹ƒ pabbajjÄ• ya utta
te "sÄ• dhÅ«" ti tassÄ• tÄ• laá¹-á¹-hinÄ• kese luÃ±citvÄ• pabbÄ• jesuá¹ƒ. kesÄ• puna \B
rÄ• sirÄ• sivasena kuá¹‡á¸• alÄ• vattÄ• hutvÄ• vaá¸• á¸• hiá¹ƒsu. sÄ• teneva kÄ• raá¹‡er
jÄ• tÄ• . sÄ• attano pabbajitaá¹-á¹-hÄ• ne sabbasippaá¹ƒ uggaá¹‡hitvÄ• "etesaá¹ƒ ito uttar
Ã±atvÄ• gÄ• manigamarÄ• jadhÄ• niyo vicarantÄ« yattha yattha paá¹‡á¸• itÄ• atthi \Ee I 3
\Ne I 277/ tesaá¹ƒ jÄ• nanasippaá¹ƒ sabbameva uggaá¹‡hÄ• ti. athassÄ• bahÅ«su á¹-hÄ•
paá¹-ivÄ• daá¹ƒ dÄ• tuá¹ƒ samatthÄ• na honti. sÄ• attanÄ• saddhiá¹ƒ kathetuá¹ƒ samatth
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• pavisati, tassa dvÄ• re vÄ• lukarÄ• siá¹ƒ katvÄ• tattha jam
mama vÄ• daá¹ƒ Ä• ropetuá¹ƒ sakkoti, so imaá¹ƒ sÄ• khaá¹ƒ maddatÅ«" ti samÄ«pe á¹-hitÄ
saÃ±Ã±aá¹ƒ deti. taá¹ƒ sattÄ• hampi maddantÄ• na honti. atha naá¹ƒ gahetvÄ• pakkamati

tasmiá¹ƒ samaye amhÄ• kaá¹ƒ bhagavÄ• loke nibbattitvÄ• sÄ• vatthiá¹ƒ upanissÄ• ya jeta
kuá¹‡á¸• alakesÄ• pi kho anupubbena sÄ• vatthiá¹ƒ patvÄ• antonagaraá¹ƒ pavisamÄ• nÄ•
vÄ• lukÄ• rÄ• simhi sÄ• khaá¹ƒ á¹-hapetvÄ• dÄ• rakÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• pÄ• visi
dhammasenÄ• pati bhikkhusaá¹…ghe paviá¹-á¹-he ekakova nagaraá¹ƒ pavisanto vÄ• lukÄ•
"kasmÄ• ayaá¹ƒ á¹-hapitÄ• " ti pucchi. dÄ• rakÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ aparihÄ• petvÄ• kat
imaá¹ƒ gahetvÄ• maddatha, dÄ• rakÄ• ti. tesu therassa vacanaá¹ƒ sutvÄ• ekacce madditu
taá¹ƒkhaá¹‡eyeva madditvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ akaá¹ƒsu. kuá¹‡á¸• alakesÄ• bhatt
nikkhamantÄ« taá¹ƒ sÄ• khaá¹ƒ madditaá¹ƒ disvÄ• "kassetaá¹ƒ kamma" nti pucchi. athassA
kÄ• rÄ• pitabhÄ• vaá¹ƒ kathayiá¹ƒsu. sÄ• "attano thÄ• maá¹ƒ ajÄ• nanto imaá¹ƒ sÄ• khaá¹
visahissati, addhÄ• mahanto eso bhavissati \Ee I 374/. ahampi pana khuddikÄ• bhavantÄ«
antogÄ• mameva pavisitvÄ• parisÄ• ya saÃ±Ã±aá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti cintetvÄ• ta
asÄ«tikulasahassanivÄ• se nagare sabhÄ• gasabhÄ• gavasena sabbeva saÃ±jÄ• niá¹ƒsÅ«

theropi bhattakiccaá¹ƒ katvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. athÄ• yaá¹ƒ kuá¹‡
mahÄ• janaparivutÄ• therassa santikaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá
tumhehi sÄ• khÄ• maddÄ• pitÄ• " ti pucchi. Ä• ma, mayÄ• maddÄ• pitÄ• ti. evaá¹ƒ sante t
vÄ• do hotu, bhanteti \Be I 288/. hotu, bhaddeti. kassa pucchÄ• hotu, kassa vissajjananti?
amhÄ• kaá¹ƒ pattÄ• , tvaá¹ƒ pana tuyhaá¹ƒ jÄ• nanakaá¹ƒ pucchÄ• ti. sÄ• therena dinnaan
jÄ• nanakaá¹ƒ vÄ• daá¹ƒ pucchi, thero sabbaá¹ƒ vissajjesi. sÄ• sabbaá¹ƒ pucchitvÄ• tuá¹‡
thero Ä• ha - "tayÄ• bahuá¹ƒ pucchitaá¹ƒ, mayampi ekaá¹ƒ paÃ±haá¹ƒ pucchÄ• mÄ• " ti. p
nÄ• ma kinti? kuá¹‡á¸• alakesÄ• "na jÄ• nÄ• mi, bhante" ti Ä• ha. tvaá¹ƒ ettakampi \Ne I 27

aÃ±Ã±aá¹ƒ kiá¹ƒ jÄ• nissasÄ«ti? sÄ• therassa pÄ• desu patitvÄ• "tumhÄ• kaá¹ƒ saraá¹‡aá
Ä• ha. mama saraá¹‡agamanakammaá¹ƒ natthi, sadevake loke aggapuggalo dhuravihÄ• re
gacchÄ• hÄ«ti. sÄ• "evaá¹ƒ karissÄ• mi, bhante" ti sÄ• yanhasamaye satthu dhammadesan
gantvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• tassÄ• ma
375/ cariyÄ• vasena dhammapade imaá¹ƒ gÄ• thamÄ• ha -

"sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«" ti || (Dhp 101).

sÄ• gÄ• thÄ• pariyosÄ• ne yathÄ• á¹-hitÄ• va saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ•
tassÄ• pabbajjaá¹ƒ sampaá¹-icchi. sÄ• bhikkhunupassayaá¹ƒ gantvÄ• pabbaji. aparabhÄ•
udapÄ• di - "mahantÄ• vatÄ• yaá¹ƒ bhaddÄ• kuá¹‡á¸• alakesÄ• , yÄ• catuppadikagÄ• thÄ
ti. satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• theriá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹
á¹-hapesÄ«ti.

bhaddÄ• kÄ• pilÄ• nÄ«therÄ«vatthu

<244> dasame __pubbenivÄ• sa_nti pubbe nivutthakkhandhasantÄ• naá¹ƒ anussarantÄ«n
aggÄ• ti dasseti. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbattitvÄ
suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ pubbenivÄ• saá¹ƒ anussarantÄ«naá¹ƒ aggaa
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasaha
saá¹ƒsaritvÄ• anuppanne buddhe bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gaá¹‡hitvÄ
saddhiá¹ƒ kalahaá¹ƒ karontÄ« tÄ• ya paccekabuddhassa piá¹‡á¸• apÄ• te \Be I 289/ dinne,
piá¹‡á¸• apÄ• taá¹ƒ datvÄ• attano vasaá¹ƒ vattetÄ«" ti paccekabuddhassa hatthato pattaá¹
chaá¸• á¸• etvÄ• kalalassa pÅ«retvÄ• adÄ• si. mahÄ• jano "bÄ• lÄ• aya" nti garahitvÄ• , "
kato, tassÄ• kiÃ±ci na karosi, paccekabuddho \Ee I 376/ te kiá¹ƒ aparajjhatÄ«" ti Ä• ha. sÄ•
lajjÄ• yamÄ• nÄ• puna pattaá¹ƒ gahetvÄ• kalalaá¹ƒ hÄ• retvÄ• dhovitvÄ• gandhacuá¹‡á¹
catumadhurassa pÅ«retvÄ• upari Ä• sittena padumagabbhavaá¹‡á¹‡ena sappinÄ• vijjotam
hatthe á¹-hapetvÄ• "yathÄ• ayaá¹ƒ piá¹‡á¸• apÄ• to \Ne I 279/ obhÄ• sajÄ• to, evaá¹ƒ obh
hotÅ«" ti patthanaá¹ƒ paá¹-á¹-hapesÄ«ti sabbaá¹ƒ mahÄ• kassapattherassa vatthumhi vutta

mahÄ• kassapatthero pana dakkhiá¹‡amaggaá¹ƒ gahetvÄ• dasabalassa santikaá¹ƒ bahup
ayaá¹ƒ bhaddÄ• kÄ• pilÄ• nÄ« vÄ• mamaggaá¹ƒ gaá¹‡hitvÄ• mÄ• tugÄ• massa pabbajjÄ•
paribbÄ• jikÄ• rÄ• maá¹ƒ agamÄ• si. yadÄ• pana mahÄ• pajÄ• patigotamÄ« pabbajjaÃ±ca
therÄ« theriyÄ• santike pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• aparabhÄ• ge vipassan
arahattaá¹ƒ patvÄ• pubbenivÄ• saÃ±Ä• á¹‡e ciá¹‡á¹‡avasÄ« ahosi. atha satthÄ• jetavane
paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantaresu á¹-hapento imaá¹ƒ theriá¹ƒ pubbenivÄ• saá¹ƒ anussara

á¹-hapesÄ«ti.

bhaddÄ• kaccÄ• nÄ• therÄ«vatthu

<245> ekÄ• dasame __mahÄ• bhiÃ±Ã±Ä• ppattÄ• na_nti mahatiyo abhiÃ±Ã±Ä• yo pattÄ• aggÄ• ti dasseti. ekassa hi buddhassa cattÄ• rova janÄ• mahÄ• bhiÃ±Ã±Ä• honti, na avas avasesasÄ• vakÄ• hi kappasatasahassameva anussarituá¹ƒ sakkonti, na tato paraá¹ƒ. mah kappasatasahassÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ anussaranti. amhÄ• kampi \Ee I 377/ satt bÄ• kulatthero bhaddÄ• kaccÄ• nÄ• ti ime cattÄ• ro ettakaá¹ƒ anussarituá¹ƒ sakkhiá¹ƒsu. ta mahÄ• bhiÃ±Ã±Ä• ppattÄ• naá¹ƒ aggÄ• nÄ• ma jÄ• tÄ• . bhaddÄ• kaccÄ• nÄ• ti tassÄ• n uttamasuvaá¹‡á¹‡assa viya tassÄ• \Be I 290/ sarÄ«ravaá¹‡á¹‡o ahosi, sÄ• tasmÄ• bhadd labhi, sÄ• pacchÄ• kaccÄ• nÄ• tveva saá¹…khaá¹ƒ gatÄ• . rÄ• hulamÄ• tÄ• yetaá¹ƒ adhiv

sÄ• hi padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gahetvÄ• ap dhammakathaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ mahÄ• bhiÃ±Ã±Ä• ppattÄ• á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de suppabuddhasakkassa gehe pa kaccÄ• nÄ• tissÄ• nÄ• maá¹ƒ akaá¹ƒsu.

sÄ• \Ne I 280/ vayappattÄ• bodhisattassa gehaá¹ƒ agamÄ• si. sÄ• aparabhÄ• ge rÄ• hul vijÄ• yi. tassa jÄ• tadivaseva bodhisatto nikkhamitvÄ• bodhimaá¹‡á¸• e sabbaÃ±Ã±utaá¹ƒ p karonto anupubbena kapilavatthuá¹ƒ Ä• gamma Ã±Ä• tÄ«naá¹ƒ saá¹…gahaá¹ƒ akÄ• si. apa suddhodanamahÄ• rÄ• je mahÄ• pajÄ• patigotamÄ« paÃ±cahi mÄ• tugÄ• masatehi saddhi rÄ• hulamÄ• tÄ• pi janapadakalyÄ• á¹‡Ä«pi theriyÄ• santikaá¹ƒ gantvÄ• pabbaji. sÄ• pab bhaddakaccÄ• nattherÄ«tveva pÄ• kaá¹-Ä• ahosi. sÄ• aparabhÄ• ge vipassanaá¹ƒ vaá¸• a abhiÃ±Ã±Ä• su ciá¹‡á¹‡avasÄ« ahosi, ekapallaá¹…kena nisinnÄ• ekÄ• vajjanena kappasa asaá¹…khyeyyaá¹ƒ anussarati. tassÄ• tasmiá¹ƒ guá¹‡e pÄ• kaá¹-e jÄ• te satthÄ• jetavane paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapento imaá¹ƒ theriá¹ƒ mahÄ• bhiÃ±Ã±Ä• ppattÄ• na á¹-hapesÄ«ti.

kisÄ• gotamÄ«therÄ«vatthu

<246> dvÄ• dasame \Ee I 378/ __lÅ«khacÄ«varadharÄ• na_nti tÄ«hi lÅ«khehi samannÄ• g dhÄ• rentÄ«naá¹ƒ, kisÄ• gotamÄ«, aggÄ• ti dasseti. gotamÄ«ti tassÄ• nÄ• maá¹ƒ, thokaá¹ __kisÄ• gotamÄ«_ti vuccati. ayampi padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe dhammadesanaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ lÅ«khacÄ«varadharÄ• n á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• devamanussesu \Be I 291/ saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ dugga

vayappattakÄ• le ekaá¹ƒ kulaá¹ƒ agamÄ• si. tattha naá¹ƒ "duggatakulassa dhÄ«tÄ• " ti parib

sÄ• aparabhÄ• ge puttaá¹ƒ vijÄ• yi, athassÄ• sammÄ• namakaá¹ƒsu. so panassÄ• dÄ• r
kÄ«á¸·anavaye á¹-hito kÄ• lamakÄ• si, tassÄ• soko udapÄ• di. sÄ• "ahaá¹ƒ imasmiá¹ƒyeva
hutvÄ• puttassa jÄ• takÄ• lato paá¹-á¹-hÄ• ya sakkÄ• raá¹ƒ pÄ• puá¹‡iá¹ƒ, ime mayhaá¹ƒ p
chaá¸• á¸• etumpi vÄ• yameyyu" nti puttaá¹ƒ aá¹…kenÄ• dÄ• ya "puttassa me bhesajjaá¹ƒ c
gehadvÄ• rapaá¹-ipÄ• á¹-iyÄ• vicarati. diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne manussÄ• "kattha
diá¹-á¹-hapubba" nti pÄ• á¹‡iá¹ƒ paharitvÄ• parihÄ• saá¹ƒ karonti. sÄ• tesaá¹ƒ kathÄ• ya n
gacchati. atha naá¹ƒ eko paá¹‡á¸• itapuriso disvÄ• , "ayaá¹ƒ puttasokena cittavikkhepaá¹ƒ p
etissÄ• \Ne I 281/ pana bhesajjaá¹ƒ na aÃ±Ã±o jÄ• nissati, dasabalova jÄ• nissatÄ«" ti cint
"amma, tava puttassa bhesajjaá¹ƒ \Ee I 379/ aÃ±Ã±o jÄ• nanto nÄ• ma natthi, sadevake pa
dasabalo dhuravihÄ• re vasati, tassa santikaá¹ƒ gantvÄ• pucchÄ• hÄ«" ti. sÄ• "saccaá¹ƒ p
puttamÄ• dÄ• ya tathÄ• gatassa buddhÄ• sane nisinnavelÄ• ya parisapariyante á¹-hatvÄ• "
detha bhagavÄ• " ti Ä• ha.

satthÄ• tassÄ• upanissayaá¹ƒ disvÄ• "bhaddakaá¹ƒ te gotami kataá¹ƒ bhesajjatthÄ• ya id
nagaraá¹ƒ pavisitvÄ• koá¹-ito paá¹-á¹-hÄ• ya sakalanagaraá¹ƒ caritvÄ• yasmiá¹ƒ gehe koc
siddhatthakaá¹ƒ Ä• harÄ• " ti Ä• ha. sÄ• "sÄ• dhu, bhante" ti tuá¹-á¹-hamÄ• nasÄ• antonag
paá¹-hamageheyeva "dasabalo mama puttassa bhesajjatthÄ• ya siddhatthakaá¹ƒ Ä• harÄ•
dethÄ• " ti Ä• ha. "handa gotamÄ«" ti nÄ«haritvÄ• adaá¹ƒsu. ahaá¹ƒ evaá¹ƒ gahetuá¹ƒ na s
koci matapubbo nÄ• ma natthÄ«ti? kiá¹ƒ vadesi gotami, ko idha matake gaá¹‡etuá¹ƒ sakkot
nÄ• haá¹ƒ gaá¹‡hissÄ• mi, dasabalo maá¹ƒ yattha matapubbo natthi, tato naá¹ƒ gaá¹‡hÄ• p
iminÄ• va niyÄ• mena tatiyagharaá¹ƒ \Be I 292/ gantvÄ• cintesi - "sakalanagare ayameva n
idaá¹ƒ hitÄ• nukampakena buddhena diá¹-á¹-haá¹ƒ bhavissatÄ«" ti saá¹ƒvegaá¹ƒ labhitvÄ•
Ä• makasusÄ• naá¹ƒ gantvÄ• puttaá¹ƒ hatthena gahetvÄ• , "puttaka, ahaá¹ƒ imaá¹ƒ maraá
cintesiá¹ƒ, na panetaá¹ƒ taveva, mahÄ• janasÄ• dhÄ• raá¹‡o \Ee I 380/ esa dhammo" ti vat
Ä• makasusÄ• ne chaá¸• á¸• etvÄ• imaá¹ƒ gÄ• thamÄ• ha -

"na gÄ• madhammo no nigamassa dhammo,

na cÄ• piyaá¹ƒ ekakulassa dhammo.

sabbassa lokassa sadevakassa,

eseva dhammo yadidaá¹ƒ aniccatÄ• " ti || (Ap therÄ« II 3.82).

evaÃ±ca pana vatvÄ• satthu santikaá¹ƒ agamÄ• si. atha naá¹ƒ satthÄ• "laddho te, gotami
niá¹-á¹-hitaá¹ƒ, bhante, siddhatthakena kammaá¹ƒ, patiá¹-á¹-haá¹ƒ pana me dethÄ• ti Ä• ha

dhammapade imaá¹ƒ gÄ• thamÄ• ha -

"taá¹ƒ \Ne I 282/ puttapasusammattaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchatÄ«" ti || (Dhp 287).

sÄ• gÄ• thÄ• pariyosÄ• ne yathÄ• á¹-hitÄ• va sotÄ• pattiphale patiá¹-á¹-hÄ• ya pabbajjaá¹
pabbajjaá¹ƒ anujÄ• ni. sÄ• tikkhattuá¹ƒ satthÄ• raá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• b
gantvÄ• pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• nacirasseva yonisomanasikÄ• re kamm
vaá¸• á¸• hesi. athassÄ• satthÄ• imaá¹ƒ obhÄ• sagÄ• thamÄ• ha -

"yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ amataá¹ƒ padaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato amataá¹ƒ pada" nti || (Dhp 114).

sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pattÄ• parikkhÄ• ravalaÃ±je paramukkaá¹-á¹-hÄ•
samannÄ• gataá¹ƒ cÄ«varaá¹ƒ pÄ• rupitvÄ• vicari. aparabhÄ• ge satthÄ• jetavane nisinno
paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapento imaá¹ƒ theriá¹ƒ lÅ«khacÄ«varadharÄ• naá¹ƒ a
á¹-hapesÄ«ti.

siá¹…gÄ• lakamÄ• tÄ• therÄ«vatthu

<247> terasame \Be I 293/ \Ee I 381/ __saddhÄ• dhimuttÄ• na_nti saddhÄ• lakkhaá¹‡e abl
siá¹…gÄ• lakamÄ• tÄ• , aggÄ• ti dasseti. ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒsavat
satthu dhammakathaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ saddhÄ• dhimuttÄ•
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• l
devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jagahanagare seá¹-á¹-hikule
kulaá¹ƒ gantvÄ• ekaá¹ƒ puttaá¹ƒ vijÄ• yi, tassa siá¹…gÄ• lakakumÄ• roti nÄ• maá¹ƒ akaá¹
kÄ• raá¹‡ena siá¹…gÄ• lakamÄ• tÄ• nÄ• ma jÄ• tÄ• . sÄ• ekadivasaá¹ƒ satthu dhammaka
satthu santikaá¹ƒ gantvÄ• pabbaji. pabbajitakÄ• lato paá¹-á¹-hÄ• ya saddhindriyaá¹ƒ adhim
sÄ• dhammassavanatthÄ• ya vihÄ• raá¹ƒ gantvÄ• dasabalassa sarÄ«rasampattiá¹ƒ olokay
satthÄ• tassÄ• saddhÄ• lakkhaá¹‡e abhiniviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• sappÄ• yaá¹ƒ ka
dhammaá¹ƒ desesi. sÄ• pi therÄ« saddhÄ• lakkhaá¹‡ameva \Ne I 283/ dhuraá¹ƒ katvÄ• ara
naá¹ƒ satthÄ• aparabhÄ• ge jetavane nisÄ«ditvÄ• bhikkhuniyo paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• n
theriá¹ƒ saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

paÃ±camavaggavaá¹‡á¹‡anÄ• .

terasasuttapaá¹-imaá¹‡á¸• itÄ• ya theripÄ• á¸·iyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 6. chaá¹-á¹-haetadaggavaggo

tapussabhallikavatthu

<248> upÄ• sakapÄ• á¸·iyÄ• \Ne I 284/ \Ee I 382/ paá¹-hame __paá¹-hamaá¹ƒ saraá¹‡aá¹
sabbapaá¹-hamaá¹ƒ saraá¹‡aá¹ƒ gacchantÄ• naá¹ƒ tapusso ca bhalliko cÄ• ti ime dve vÄ• a
ime kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe paá¹-isandhiá¹ƒ gahetvÄ• a
dhammadesanaá¹ƒ suá¹‡antÄ• satthÄ• raá¹ƒ dve upÄ• sake paá¹-hamaá¹ƒ saraá¹‡aá¹ƒ ga
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthayiá¹ƒsu.
devamanussesu saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ \Be I 294/ bodhisattassa sabbaÃ±Ã±utaÃ±Ã±
asitaÃ±jananagare kuá¹-umbiyagehe nibbattiá¹ƒsu. jeá¹-á¹-habhÄ• tiko tapusso nÄ• ma aho
nÄ• ma.

te aparena samayena gharÄ• vÄ• saá¹ƒ vasantÄ• kÄ• lena kÄ• laá¹ƒ paÃ±ca sakaá¹-asat
vÄ• á¹‡ijakammaá¹ƒ karontÄ• caranti. tasmiá¹ƒ samaye amhÄ• kaá¹ƒ bodhisatto sabbaÃ±
sattasattÄ• haá¹ƒ bodhimaá¹‡á¸• e viharitvÄ• aá¹-á¹-hame sattÄ• he rÄ• jÄ• yatanamÅ«le
vÄ• á¹‡ijÄ• paÃ±camattehi sakaá¹-asatehi taá¹ƒ á¹-hÄ• naá¹ƒ anuppattÄ• ahesuá¹ƒ. tesaá
mÄ• tÄ• tasmiá¹ƒ padese devatÄ• hutvÄ• nibbatti. sÄ• cintesi - "idÄ• ni buddhÄ• naá¹ƒ Ä
vaá¹-á¹-ati. na hi sakkÄ• ito paraá¹ƒ nirÄ• hÄ• rehi yÄ• petuá¹ƒ. ime ca me puttÄ• iminÄ•
ajja buddhÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ \Ee I 383/ dÄ• petuá¹ƒ vaá¹-á¹-atÄ«" ti paÃ±casu sa
yuttagoá¹‡Ä• naá¹ƒ gamanupacchedaá¹ƒ akÄ• si. te "kiá¹ƒ nÄ• meta" nti nÄ• nÄ• vidhÄ• ni
tesaá¹ƒ kilamanabhÄ• vaá¹ƒ Ã±atvÄ• ekassa purisassa sarÄ«re adhimuccitvÄ• "kiá¹ƒ kÄ•
tumhÄ• kaá¹ƒ aÃ±Ã±o yakkhÄ• vaá¹-á¹-o vÄ• bhÅ«tÄ• vaá¹-á¹-o vÄ• nÄ• gÄ• vaá¹-á¹-o vÄ
atÄ«tattabhÄ• ve mÄ• tÄ• imasmiá¹ƒ á¹-hÄ• ne bhummadevatÄ• hutvÄ• nibbattÄ• . esa d
nisinno, tassa paá¹-hamaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dethÄ• " ti.

te \Ne I 285/ tassÄ• kathaá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• nasÄ• hutvÄ• manthaÃ±ca madhupi
suvaá¹‡á¹‡athÄ• lakena Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• "imaá¹ƒ bhojanaá¹ƒ paá¹-igg
Ä• haá¹ƒsu. satthÄ• atÄ«tabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ olokesi, athassa cattÄ• ro mah
upanÄ• mesuá¹ƒ. satthÄ• "tesaá¹ƒ mahapphalaá¹ƒ hotÅ«" ti cattÄ• ropi patte "ekova patto
adhiá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e te vÄ• á¹‡ijÄ• tathÄ• gatassa patte manthaÃ±ca madhu
patiá¹-á¹-hapetvÄ• paribhuttakÄ• le udakaá¹ƒ datvÄ• bhattakiccapariyosÄ• ne satthÄ• raá¹
ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha nesaá¹ƒ satthÄ• dhammaá¹ƒ desesi, desanÄ• pariyosÄ• n
saraá¹‡e patiá¹-á¹-hÄ• ya satthÄ• raá¹ƒ abhivÄ• detvÄ• attano nagaraá¹ƒ gantukÄ• mÄ• \B

amhÄ• kaá¹ƒ paricaraá¹‡acetiyaá¹ƒ dethÄ• " ti vadiá¹ƒsu. satthÄ• dakkhiá¹‡ena hatthena s
dvinnampi janÄ• naá¹ƒ aá¹-á¹-ha kesadhÄ• tuyo adÄ• si. te ubhopi janÄ• kesadhÄ• tuyo su
á¹-hapetvÄ• attano nagaraá¹ƒ netvÄ• asitaÃ±jananagaradvÄ• re jÄ«vakesadhÄ• tuyÄ• ce
uposathadivase cetiyato nÄ«lasmiyo \Ee I 384/ niggacchanti. evametaá¹ƒ vatthu samuá¹-á¹-
aparabhÄ• ge jetavane nisÄ«ditvÄ• upÄ• sake paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantaresu á¹-hape
paá¹-hamaá¹ƒ saraá¹‡aá¹ƒ gacchantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hivatthu

<249> dutiye __dÄ• yakÄ• na_nti dÄ• nÄ• bhiratÄ• naá¹ƒ sudatto, gahapati, anÄ• thapiá¹‡
kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbatto satthu dhammakathaá¹ƒ
ekaá¹ƒ upÄ• sakaá¹ƒ dÄ• yakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rak
á¹-hÄ• nantaraá¹ƒ patthesi. so kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasm
sÄ• vatthiyaá¹ƒ sumanaseá¹-á¹-hissa gehe nibbatti, sudattotissa nÄ• maá¹ƒ akaá¹ƒsu.

so aparabhÄ• ge gharÄ• vÄ• se patiá¹-á¹-hito dÄ• yako dÄ• napati hutvÄ• teneva guá¹‡en
anÄ• thapiá¹‡á¸• iko nÄ• ma ahosi. so paÃ±cahi sakaá¹-asatehi bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya n
piyasahÄ• yakassa seá¹-á¹-hino gehaá¹ƒ gantvÄ• tattha buddhassa bhagavato uppannabh
balavapaccÅ«sakÄ• le devatÄ• nubhÄ• vena vivaá¹-ena dvÄ• rena satthÄ• raá¹ƒ upasaá¹…
sotÄ• pattiphale patiá¹-á¹-hÄ• ya dutiyadivase ca buddhappamukhassa bhikkhusaá¹…ghass
sÄ• vatthiá¹ƒ Ä• gamanatthÄ• ya satthu paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• antarÄ• magge paÃ±cac
satasahassaá¹ƒ satasahassaá¹ƒ \Ne I 286/ datvÄ• yojanikavihÄ• re kÄ• retvÄ• jetavanaá¹
385/ santharitvÄ• aá¹-á¹-hÄ• rasahi koá¹-Ä«hi kiá¹‡itvÄ• aá¹-á¹-hÄ• rasahi koá¹-Ä«hi vihÄ•
vihÄ• re niá¹-á¹-hite catunnaá¹ƒ parisÄ• naá¹ƒ purebhattapacchÄ• bhattesu yadicchakaá¹ƒ
aá¹-á¹-hÄ• rasahi koá¹-Ä«hi vihÄ• ramahaá¹ƒ niá¹-á¹-hÄ• pesi. vihÄ• ramaho navahi mÄ• se
agamÄ• si \Be I 296/, "paÃ±cahÄ«" ti apare. temÄ• se pana sabbÄ• cariyÄ• naá¹ƒ vivÄ• do

evaá¹ƒ catupaá¹‡á¹‡Ä• sakoá¹-idhanaá¹ƒ vissajjetvÄ• niccakÄ• laá¹ƒ gehe evarÅ«paá¹ƒ d
devasikaá¹ƒ paÃ±ca salÄ• kabhattasatÄ• ni honti, paÃ±ca pakkhikabhattasatÄ• ni, paÃ±ca
paÃ±ca pakkhikayÄ• gusatÄ• ni, paÃ±ca dhurabhattasatÄ• ni, paÃ±ca Ä• gantukabhattasat
gamikabhattasatÄ• ni, paÃ±ca gilÄ• nabhattasatÄ• ni, paÃ±ca gilÄ• nupaá¹-á¹-hÄ• kabhatta
Ä• sanasatÄ• ni gehe niccapaÃ±Ã±attÄ• neva hontÄ«ti. atha naá¹ƒ aparabhÄ• ge satthÄ• j
paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantaresu á¹-hapento dÄ• yakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hape

cittagahapativatthu

<250> tatiye __dhammakathikÄ• na_nti dhammakathikÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ citto, ga
kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbatto aparabhÄ• ge dhammak

satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹
katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so kappasatasahassaá¹ƒ devamanussesu saá¹ƒs
migaluddakagehe nibbatto aparabhÄ• ge araÃ±Ã±e kammaá¹ƒ kÄ• tuá¹ƒ samatthakÄ• le ek
migamÄ• raá¹‡atthÄ• ya sattiá¹ƒ Ä• dÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• migarÅ«pÄ• ni olokento
sasÄ«saá¹ƒ paá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• pÄ• sÄ• á¹‡aphalake nisinnaá¹ƒ ekaá¹ƒ bhikkhu
samaá¹‡adhammaá¹ƒ karonto nisinno bhavissatÄ«" ti \Ee I 386/ saÃ±Ã±aá¹ƒ uppÄ• detvÄ•
ekasmiá¹ƒ uddhane hiyyo Ä• bhatamaá¹ƒsaá¹ƒ, ekasmiá¹ƒ bhattaá¹ƒ pacÄ• petvÄ• piá¹‡á¸
disvÄ• tesaá¹ƒ pattaá¹ƒ Ä• dÄ• ya paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ samÄ•
ti aÃ±Ã±e Ä• á¹‡Ä• petvÄ• taá¹ƒ bhattaá¹ƒ kuá¹-e pakkhipitvÄ• paá¹‡á¹‡ena mukhaá¹ƒ ba
gacchanto antarÄ• magge nÄ• nÄ• vidhÄ• ni pupphÄ• ni ocinitvÄ• pattapuá¹-akena gahetv
nisinnaá¹-á¹-hÄ• naá¹ƒ gantvÄ• kuá¹-aá¹ƒ otÄ• retvÄ• ekamante á¹-hapetvÄ• "mayhaá¹ƒ
saá¹…gahaá¹ƒ karothÄ• " ti vatvÄ• therassa pattaá¹ƒ Ä• dÄ• ya \Ne I 287/ bhattassa pÅ«re
patiá¹-á¹-hapetvÄ• tehi missakapupphehi theraá¹ƒ pÅ«jetvÄ• ekamante á¹-hito "yathÄ• yaá
saddhiá¹ƒ pupphapÅ«jÄ• cittaá¹ƒ paritoseti, evaá¹ƒ nibbattanibbattaá¹-á¹-hÄ• ne me paá¹‡á
ceva Ä• gacchantu paÃ±cavaá¹‡á¹‡akusumavassaÃ±ca vassatÅ«" ti Ä• ha.

thero tassa upanissayaá¹ƒ disvÄ• dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ•
kusalaá¹ƒ katvÄ• devaloke nibbatti, nibbattaá¹-á¹-hÄ• ne jaá¹‡á¹‡umattena odhinÄ• dibbap
sayaÃ±ca aÃ±Ã±Ä• hi devatÄ• hi adhikatarena rÅ«pena samannÄ• gato ahosi. so ekaá¹ƒ b
saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he macchikÄ• saá¹‡á¸• anagare
jÄ• takÄ• levassa sakalanagare jaá¹‡á¹‡umattena odhinÄ• paÃ±cavaá¹‡á¹‡akusumavassa
mÄ• tÄ• pitaro "amhÄ• kaá¹ƒ putto attanÄ• va attano nÄ• maá¹ƒ gahetvÄ• Ä• gato, jÄ• tad
paÃ±cavaá¹‡á¹‡ehi pupphehi vicittaá¹ƒ jÄ• ta" nti __cittakumÄ• ro_ti nÄ• maá¹ƒ akaá¹ƒsu.

so aparabhÄ• ge gharÄ• vÄ• se patiá¹-á¹-hito \Ee I 387/ pitu accayena tasmiá¹ƒ nagare sea
pÄ• puá¹‡i. tasmiá¹ƒ samaye paÃ±cavaggiyattherÄ• naá¹ƒ abbhantaro mahÄ• nÄ• mattherc
macchikÄ• saá¹‡á¸• anagaraá¹ƒ agamÄ• si. citto gahapati tassa iriyÄ• pathe pasÄ«ditvÄ• p
Ä• netvÄ• piá¹‡á¸• apÄ• tena patimÄ• netvÄ• katabhattakiccaá¹ƒ ambÄ• á¹-akÄ• rÄ• maá
tatthassa vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• retvÄ• nibaddhaá¹ƒ attano gehe piá¹‡á¸• apÄ• taá¹ƒ
paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi. theropi tassa upanissayaá¹ƒ disvÄ• dhammaá¹ƒ desento saá¸·Ä•
citto gahapati purimabhave madditasaá¹…khÄ• ratÄ• ya nacirasseva anÄ• gÄ• miphalaá¹ƒ
isidattatthero tattha gantvÄ• viharanto seá¹-á¹-hissa nivesane bhattakiccapariyosÄ• ne Ä• y
paÃ±haá¹ƒ vissajjetuá¹ƒ asakkontena ajjhiá¹-á¹-ho upÄ• sakassa paÃ±haá¹ƒ vissajjetvÄ• te
gihisahÄ• yakabhÄ• ve Ã±Ä• te "na idÄ• ni idha vatthabba" nti yathÄ• sukhaá¹ƒ pakkÄ• mi.
gahapati, mahÄ• nÄ• mattheraá¹ƒ iddhipÄ• á¹-ihÄ• riyakaraá¹‡atthaá¹ƒ yÄ• ci \Be I 298/. so
tejosamÄ• pattipÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• "idÄ• ni idha vasituá¹ƒ na yutta" nti yathÄ• su

athekadivasaá¹ƒ dve aggasÄ• vakÄ• bhikkhusahassaparivÄ• rÄ• ambÄ• á¹-akÄ• rÄ• maá

gahapati, tesaá¹ƒ mahÄ• sakkÄ• raá¹ƒ sajjesi. sudhammatthero taá¹ƒ asahamÄ• no seá¹-á¹
tilasaá¹…gulikÄ• vÄ• dena khuá¹ƒsetvÄ• \Ne I 288/ tena paá¹‡Ä• mito satthu santikaá¹ƒ ga
dasabalassa ovÄ• de á¹-hito cittaá¹ƒ gahapatiá¹ƒ khamÄ• petvÄ• tattheva ambÄ• á¹-akÄ• n
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tadÄ• upÄ• sako cintesi - "ahaá¹ƒ dasabalaá¹ƒ a
vÄ«tinÄ• mesiá¹ƒ, satthu santikaá¹ƒ gacchantena pana \Ee I 388/ ayuttaá¹ƒ tucchahatthena
sakaá¹-asatehi telamadhuphÄ• á¹‡itÄ• dÄ«ni Ä• dÄ• ya "ye dasabalaá¹ƒ passitukÄ• mÄ• , t
Ä• gacchantÅ«" ti nagare bheriá¹ƒ carÄ• petvÄ• dvÄ«hi purisasahassehi parivuto satthÄ• r
tiá¹ƒsayojane magge devatÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ upaá¹-á¹-hapesuá¹ƒ. so satthu santika
paÃ±capatiá¹-á¹-hitena satthÄ• raá¹ƒ vandi, tasmiá¹ƒ khaá¹‡e Ä• kÄ• sÄ• paÃ±cavaá¹‡á¹‡
vassaá¹ƒ vassi.

satthÄ• tassa ajjhÄ• sayavasena saá¸·Ä• yatanavibhattimeva kathesi. tassa aá¸• á¸• hamÄ
dÄ• naá¹ƒ dentassÄ• pi sakanivesanato nÄ«tÄ• ni taá¹‡á¸• ulatelamadhuphÄ• á¹‡itÄ• dÄ«n
rÄ• jagahavÄ• sikehi pahitapaá¹‡á¹‡Ä• kÄ• rova alaá¹ƒ ahosi. so satthÄ• raá¹ƒ passitvÄ• a
sakaá¹-ehi Ä• bhataá¹ƒ sabbaá¹ƒ bhikkhusaá¹…ghassa adÄ• si. sakaá¹-esu tucchesu jÄ• ta
ratanÄ• ni pÅ«rayiá¹ƒsu. mahÄ• janantare kathÄ• udapÄ• di "yÄ• va sakkÄ• rasammÄ• na
gahapatÄ«" ti. taá¹ƒ sutvÄ• satthÄ• dhammapade imaá¹ƒ gÄ• thamÄ• ha -

"saddho sÄ«lena sampanno, yaso bhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jito" ti || (Dhp 303).

so tato paá¹-á¹-hÄ• ya ariyasÄ• vakÄ• naá¹ƒyeva upÄ• sakÄ• naá¹ƒ paÃ±cahi satehi parivu
satthÄ• aparabhÄ• ge upÄ• sake paá¹-ipÄ• á¹-iyÄ• \Be I 299/ á¹-hÄ• nantare á¹-hapento c
aá¹-á¹-huppattiá¹ƒ katvÄ• dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

hatthakaÄ• á¸·avakavatthu

<251> catutthe __catÅ«hi saá¹…gahavatthÅ«hÄ«_ti catubbidhena saá¹…gahavatthunÄ• p
saá¹…gaá¹‡hantÄ• naá¹ƒ hatthako Ä• á¸·avako aggoti dasseti. ayaá¹ƒ \Ee I 389/ kira padun
haá¹ƒsavatiyaá¹ƒ kulaghare nibbatto aparabhÄ• ge satthu dhammakathaá¹ƒ suá¹‡anto satth
saá¹…gahavatthÅ«hi samannÄ• gataá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ \Ne I 289/ á¹-hÄ• nantare á¹-
adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so kappasatasahassaá¹ƒ de
imasmiá¹ƒ buddhuppÄ• de Ä• á¸·aviraá¹-á¹-he Ä• á¸·avinagare Ä• á¸·avakassa raÃ±Ã±o ge
sve bhattacÄ• á¹-iyÄ• saddhiá¹ƒ Ä• á¸·avakassa pesetabbo ahosi.

tatrÄ• yaá¹ƒ anupubbikathÄ• - ekadivasaá¹ƒ kira Ä• á¸·avako rÄ• jÄ• migavatthÄ• ya araÃ
migaá¹ƒ anubandhitvÄ• ghÄ• tetvÄ• chinditvÄ• dhanukoá¹-iyaá¹ƒ lagetvÄ• nivattetvÄ• Ä

kilantakÄ• yo ekaá¹ƒ sandacchÄ• yaá¹ƒ nigrodharukkhamÅ«laá¹ƒ pavisitvÄ• nisÄ«di. atha
darathaá¹ƒ vinodetvÄ• nikkhamantaá¹ƒ rukkhe adhivatthÄ• devatÄ• "tiá¹-á¹-ha tiá¹-á¹-ha,
hatthe gaá¹‡hi. so daá¸·haá¹ƒ gahitattÄ• aÃ±Ã±aá¹ƒ upÄ• yaá¹ƒ apassanto "devasikaá¹ƒ te
cÄ• á¹-ibhattaá¹ƒ pesessÄ• mÄ«" ti vatvÄ• nagaraá¹ƒ gato. tato paá¹-á¹-hÄ• ya bandhanÄ•
saddhiá¹ƒ cÄ• á¹-ibhattaá¹ƒ pesesi. eteneva niyÄ• mena bandhanÄ• gÄ• re manussesu khÄ
gayhamÄ• nesu raá¹-á¹-hakhobho hotÄ«" ti te aggahetvÄ• daharakumÄ• re gaá¹‡hituá¹ƒ Ä
paá¹-á¹-hÄ• ya nagare dÄ• rakamÄ• taro ca gabbhiniyo ca aÃ±Ã±aá¹ƒ raá¹-á¹-haá¹ƒ gaccha

tasmiá¹ƒ samaye satthÄ• paccÅ«sasamayante lokaá¹ƒ volokento Ä• á¸·avakakumÄ• rassa
maggaphalÄ• naá¹ƒ upanissayaá¹ƒ disvÄ• "ayaá¹ƒ kumÄ• ro kappasatasahassaá¹ƒ \Be I 3
390/ devalokÄ• cavitvÄ• Ä• á¸·avakaraÃ±Ã±o gehe nibbatto, aÃ±Ã±aá¹ƒ kumÄ• raá¹ƒ alab
cÄ• á¹-ibhattena saddhiá¹ƒ gahetvÄ• gacchissantÄ«" ti cintetvÄ• sÄ• yanhasamaye aÃ±Ã±
yakkhassa bhavanadvÄ• raá¹ƒ gantvÄ• tassa dovÄ• rikaá¹ƒ gadrabhaá¹ƒ nÄ• ma yakkhaá¹
yÄ• ci. so Ä• ha - "bhagavÄ• tumhe pavisatha, mayhaá¹ƒ pana Ä• á¸·avakassa anÄ• rocan
himavante yakkhasamÄ• gamaá¹ƒ gatassa Ä• á¸·avakassa santikaá¹ƒ agamÄ• si. satthÄ• p
Ä• á¸·avakassa nisÄ«danapallaá¹…ke nisÄ«di.

tasmiá¹ƒ samaye sÄ• tÄ• girahemavatÄ• Ä• á¸·avakassa bhavanamatthakena yakkhasam
gamane asampajjamÄ• ne "kiá¹ƒ nu kho kÄ• raá¹‡a" nti Ä• vajjentÄ• satthÄ• raá¹ƒ Ä• á¸·av
disvÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• yakkhasamÄ• gamaá¹ƒ gantvÄ• Ä• á¸·avaka
pavedayiá¹ƒsu - "lÄ• bhÄ• te, Ä• vuso Ä• á¸·avaka, yassa te sadevake loke aggapuggalo b
gantvÄ• satthu santike dhammaá¹ƒ suá¹‡Ä• hÄ«" ti. so tesaá¹ƒ kathaá¹ƒ sutvÄ• cintesi - "i
muá¹‡á¸• akasamaá¹‡assa mama pallaá¹…ke nisinnabhÄ• vaá¹ƒ kathentÄ«" ti anattamano
mayhaá¹ƒ etena samaá¹‡ena saddhiá¹ƒ saá¹…gÄ• mo bhavissati, tattha me sahÄ• yÄ• nÄ
dakkhiá¹‡apÄ• daá¹ƒ ukkhipitvÄ• saá¹-á¹-hiyojanamattaá¹ƒ pabbatakÅ«á¹-aá¹ƒ akkami, taá
ahosi. ito paá¹-á¹-hÄ• ya Ä• á¸·avakayuddhaá¹ƒ vitthÄ• retabbaá¹ƒ. Ä• á¸·avako pana sabba
saddhiá¹ƒ nÄ• nappakÄ• rena yujjhantopi kiÃ±ci kÄ• tuá¹ƒ asakkonto satthÄ• raá¹ƒ upasaá¹
pucchi, satthÄ• vissajjesi \Ee I 391/. desanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hÄ• s
kathetukÄ• mena Ä• á¸·avakasuttavaá¹‡á¹‡anÄ• (Spk I 1.246) oloketabbÄ• .

punadivase uá¹-á¹-hite aruá¹‡e cÄ• á¹-ibhattÄ• haraá¹‡avelÄ• ya sakalanagare gahetabbay
adisvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• Ä• ha - "gaá¹‡hituá¹ƒ ayuttaá¹-á¹-hÄ• ne pana atth
ajja rÄ• jakule putto jÄ• toti. gacchatha, tÄ• tÄ• , mayaá¹ƒ jÄ«vantÄ• puttaá¹ƒ labhissÄ• ma
\Be I 301/ pesethÄ• ti. te deviyÄ• vikkandamÄ• nÄ• ya dÄ• rakaá¹ƒ gahetvÄ• cÄ• á¹-ibhatt
bhavanadvÄ• raá¹ƒ gantvÄ• "handa, ayya, tava bhÄ• gaá¹ƒ paá¹-icchÄ• hÄ«" ti Ä• haá¹ƒsu
kathaá¹ƒ sutvÄ• ariyasÄ• vakattÄ• lajjamÄ• no adhomukho nisÄ«di. atha naá¹ƒ satthÄ• Ä
Ä• á¸·avaka, lajjanakiccaá¹ƒ natthi, dÄ• rakaá¹ƒ gahetvÄ• mama hatthe á¹-hapehÄ«" ti. te n
Ä• á¸·avakakumÄ• raá¹ƒ Ä• á¸·avakassa hatthe á¹-hapesuá¹ƒ, Ä• á¸·avako taá¹ƒ Ä• dÄ• ya

satthÄ• paá¹-iggaá¹‡hitvÄ• puna Ä• á¸·avakassa hatthe á¹-hapesi, Ä• á¸·avako taá¹ƒ gahe
hatthe á¹-hapesi. itissa hatthato hatthaá¹ƒ gatattÄ• "hatthako Ä• á¸·avako" tveva nÄ• maá¹

atha naá¹ƒ te rÄ• japurisÄ• tuá¹-á¹-hamÄ• nasÄ• Ä• dÄ• ya raÃ±Ã±o santikaá¹ƒ agamaá¹
"ajja cÄ• á¹-ibhattaá¹ƒ na sampaá¹-icchatÄ«" ti saÃ±Ã±aá¹ƒ katvÄ• "kasmÄ• , tÄ• tÄ• , eva
Ä• ha. deva, rÄ• jakulassa tuá¹-á¹-hi ca vaá¸• á¸• hi ca, satthÄ• Ä• á¸·avakassa bhavane ni
dametvÄ• upÄ• sakatte patiá¹-á¹-hÄ• petvÄ• kumÄ• raá¹ƒ amhÄ• kaá¹ƒ dÄ• pesÄ«ti. satth
pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• Ä• á¸·avinagarÄ• bhimukho pÄ• yÄ• si. so nagaraá¹ƒ upa
osakkati. satthÄ• naá¹ƒ oloketvÄ• "lajjasi, Ä• á¸·avakÄ• " ti pucchi. Ä• ma, bhante, nagarav
mÄ• timaraá¹‡aá¹ƒ pitimaraá¹‡aá¹ƒ puttadÄ• ramaraá¹‡aÃ±ca pÄ• puá¹‡iá¹ƒsu. te maá¹ƒ p
daá¹‡á¸• ehipi leá¸• á¸• Å«hipi paharissanti. tasmÄ• osakkÄ• mi, bhanteti. "Ä• á¸·avaka, na
gacchantassa bhayaá¹ƒ, vissattho ehÄ«" ti vatvÄ• nagarassa avidÅ«re á¹-hÄ• ne vanasaá¹
Ä• á¸·avakarÄ• jÄ• pi nÄ• gare gahetvÄ• satthu paccuggamanaá¹ƒ gato. satthÄ• sampatta
desanÄ• vasÄ• ne caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni amatapÄ• naá¹ƒ piviá¹ƒsu. te Ä• á¸·a
vasanaá¹-á¹-hÄ• naá¹ƒ katvÄ• anusaá¹ƒvaccharaá¹ƒ balikammaá¹ƒ paá¹-á¹-hapesuá¹ƒ.

Ä• á¸·avakopi nÄ• gare dhammikÄ• ya rakkhÄ• ya saá¹…gaá¹‡hi. sopi Ä• á¸·avakakumÄ•
dhammadesanaá¹ƒ sutvÄ• tÄ«á¹‡i maggaphalÄ• ni paá¹-ivijjhi. so sabbakÄ• laá¹ƒ ariyasÄ•
paÃ±cahi satehi parivuto carati. athekadivasaá¹ƒ tehi upÄ• sakehi saddhiá¹ƒ satthu santikaá
ekamantaá¹ƒ nisÄ«di. satthÄ• suvinÄ«taá¹ƒ parisaá¹ƒ disvÄ• "mahatÄ« \Be I 302/ te, Ä• á¸
kathaá¹ƒ taá¹ƒ saá¹…gaá¹‡hÄ• sÄ«" ti Ä• ha. bhagavÄ• dÄ• nena tussantaá¹ƒ dÄ• nena sa
tussantaá¹ƒ piyavacanena saá¹…gaá¹‡hÄ• mi, uppannesu kiccesu tesaá¹ƒ nittharaá¹‡ena t
uppannakiccanittharaá¹‡ena saá¹…gaá¹‡hÄ• mi, samÄ• nattaá¹-á¹-hÄ• nena tussantaá¹ƒ s
saá¹…gaá¹‡hÄ• mÄ«ti. evametaá¹ƒ vatthu samuá¹-á¹-hitaá¹ƒ. atha \Ee I 393/ satthÄ• apara
nisÄ«ditvÄ• upÄ• sake á¹-hÄ• nantaresu á¹-hapento hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ catÅ«hi s
saá¹…gaá¹‡hantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

mahÄ• nÄ• masakkavatthu

<252> paÃ±came __paá¹‡Ä«tadÄ• yakÄ• na_nti paá¹‡Ä«tarasadÄ• yakÄ• naá¹ƒ mahÄ• n
padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbatto satthu dhammakathaá¹ƒ suá
upÄ• sakaá¹ƒ paá¹‡Ä«tarasadÄ• yakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adh
á¹-hÄ• nantaraá¹ƒ patthesi. so kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasm
kapilavatthupure sakyarÄ• jakule nibbattitvÄ• vayappatto dasabalassa paá¹-hamadassaney
patiá¹-á¹-hÄ• si.

athekasmiá¹ƒ samaye satthÄ• veraÃ±jÄ• yaá¹ƒ vassÄ• vÄ• saá¹ƒ vasitvÄ• anupubbena k
nigrodhÄ• rÄ• me paá¹-ivasati. mahÄ• nÄ• mo "satthÄ• Ä• gato" ti sutvÄ• satthu santikaá¹

ekamantaá¹ƒ nisinno satthÄ• raá¹ƒ evamÄ• ha - "bhagavÄ• sutametaá¹ƒ â€™bhikkhusaá¹…
bhikkhÄ• cÄ• rena kilamatÄ«â€™ ti, mama catumÄ• saá¹ƒ bhikkhusaá¹…ghassa paá¹-ijagg
ahaá¹ƒ \Ne I 292/ bhikkhusaá¹…ghassa sarÄ«re ojaá¹ƒ pavesessÄ• mÄ«" ti. satthÄ• adhiv
adhivÄ• sanaá¹ƒ viditvÄ• punadivasato paá¹-á¹-hÄ• ya buddhappamukhaá¹ƒ bhikkhusaá¹…
paá¹‡Ä«tarasabhojanacatumadhurÄ• dÄ«hi paá¹-ijaggitvÄ• puna catumÄ• saá¹ƒ paá¹-iÃ±Ã
mÄ• se pÅ«retvÄ• puna catumÄ• saá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• sakalasaá¹ƒvaccharaá¹
paraá¹ƒ paá¹-iÃ±Ã±aá¹ƒ nÄ• dÄ• si. mahÄ• nÄ• mo pana tato paá¹-á¹-hÄ• ya \Ee I 394/ apa
sampattabhikkhusaá¹…ghassa teneva niyÄ• mena sakkÄ• raá¹ƒ karoti. tassa so guá¹‡o sak
jÄ• to. evametaá¹ƒ vatthu samuá¹-á¹-hitaá¹ƒ. satthÄ• \Be I 303/ pana aparabhÄ• ge jetavan
mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ paá¹‡Ä«tadÄ• yakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

uggagahapativatthu

<253> chaá¹-á¹-he __manÄ• padÄ• yakÄ• na_nti manÄ• paá¹ƒ cittarucitabhojanaá¹ƒ dÄ• y
vesÄ• liko aggoti dasseti. so kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibb
dhammakathaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ manÄ• padÄ• yakÄ• naá¹ƒ
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so kappasatasahass
saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ seá¹-á¹-hikule nibbatti. tassa jÄ• tak
aniyÄ• mitaá¹ƒ. aparabhÄ• ge panassa attabhÄ• vopi uggato ahosi samiddho, alaá¹…katato
ussitacittapaá¹-o viya ca ativirocittha. guá¹‡Ä• pissa uggatÄ• ahesuá¹ƒ. so imesaá¹ƒ dvinna
__uggaseá¹-á¹-hi_tveva saá¹…khaá¹ƒ gato. so panÄ• yaá¹ƒ dasabalassa paá¹-hamadassan
patiá¹-á¹-hÄ• ya aparabhÄ• ge tÄ«á¹‡ipi maggaphalÄ• ni sacchÄ• kÄ• si. so attano mahalla
nisÄ«ditvÄ• cintesi - "yaá¹ƒ yaá¹ƒ mayhaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ, taá¹ƒ tadeva dasabalas
satthu sammukhÄ• pi sutaá¹ƒ â€™manÄ• padÄ• yÄ« labhate manÄ• pa" â€™ nti. athassa
cittaá¹ƒ jÄ• nitvÄ• satthÄ• pi nivesanadvÄ• raá¹ƒ Ä• gaccheyyÄ• " ti.

satthÄ• pi kho tassa cittaá¹ƒ Ã±atvÄ• bhikkhusaá¹…ghaparivuto nivesanadvÄ• reyeva pÄ•
Ä• gato" ti sutvÄ• ativiya ussÄ• hajÄ• to dasabalassa santikaá¹ƒ gantvÄ• paÃ±capatiá¹-á¹-
vanditvÄ• satthu pattaá¹ƒ paá¹-iggahetvÄ• gharaá¹ƒ pavesetvÄ• paÃ±Ã±attavarabuddhÄ•
avasesaÄ• sanesu bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• buddhappamukhaá¹ƒ bhikkhusa
parivisitvÄ• bhattakiccapariyosÄ• ne ekamantaá¹ƒ nisÄ«ditvÄ• evamÄ• ha - "sammukhÄ•
sutaá¹ƒ sammukhÄ• \Ne I 293/ paá¹-iggahitaá¹ƒ â€™manÄ• padÄ• yÄ« labhate manÄ• pa"
mayhaá¹ƒ manÄ• paá¹ƒ, taá¹ƒ taá¹ƒ mayÄ• buddhappamukhassa bhikkhusaá¹…ghassa di
jÄ• nÄ• petvÄ• tato paá¹-á¹-hÄ• ya yaá¹ƒ yaá¹ƒ tassa manÄ• paá¹ƒ, taá¹ƒ taá¹ƒ buddhappa
deti. taá¹ƒ pana sabbaá¹ƒ paÃ±cakanipÄ• te \Be I 304/ uggasutte vitthÄ• rato Ä• gamissati.
samuá¹-á¹-hitaá¹ƒ. satthÄ• aparabhÄ• ge jetavane viharanto taá¹ƒ upÄ• sakaá¹ƒ manÄ• pa
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

uggatagahapativatthu

<254> sattame __saá¹…ghupaá¹-á¹-hÄ• kÄ• na_nti bhikkhusaá¹…ghassa upaá¹-á¹-hÄ• kÄ
gahapati, aggoti dasseti. sopi padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbatt
dhammadesanaá¹ƒ sutvÄ• satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ saá¹…ghupaá¹-á¹-hÄ• kÄ• n
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so ka
devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de hatthigÄ• me seá¹-á¹-hikule nibb
nÄ• maá¹ƒ akaá¹ƒsu.

so aparabhÄ• ge gharÄ• vÄ• se patiá¹-á¹-hito pitu accayena seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ pÄ•
satthÄ• bhikkhusaá¹…ghaparivuto cÄ• rikaá¹ƒ caranto \Ee I 396/ hatthigÄ• maá¹ƒ patvÄ• n
tadÄ• ayaá¹ƒ uggataseá¹-á¹-hi sattÄ• haá¹ƒ pÄ• namadamatto hutvÄ• nÄ• á¹-akehi parivu
gantvÄ• paricÄ• rayamÄ• no dasabalaá¹ƒ disvÄ• balavahirottappaá¹ƒ paccupaá¹-á¹-hÄ• p
upasaá¹…kamantassa sabbo surÄ• mado abbhatthaá¹ƒ agamÄ• si. so satthÄ• raá¹ƒ vandit
athassa satthÄ• dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne tÄ«á¹‡i maggaphalÄ• ni paá¹-iv
nÄ• á¹-akÄ• ni "tumhe yathÄ• sukhaá¹ƒ gacchathÄ• " ti vissajjetvÄ• dÄ• nÄ• bhirato hutvÄ•
dÄ• nameva deti. devatÄ• rattibhÄ• gasamanantare Ä• gantvÄ• seá¹-á¹-hissa Ä• rocenti -
tevijjo, asuko bhikkhu chaá¸·abhiÃ±Ã±o, asuko sÄ«lavÄ• , asuko dussÄ«lo" ti. so tÄ• saá¹ƒ
guá¹‡aá¹ƒ tÄ• va yathÄ• bhÅ«tato jÄ• nÄ• ti, deyyadhammaá¹ƒ pana samacitteneva deti. sa
tameva guá¹‡aá¹ƒ katheti. aparabhÄ• ge satthÄ• jetavane nisÄ«ditvÄ• taá¹ƒ gahapatiá¹ƒ
saá¹…ghupaá¹-á¹-hÄ• kÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

sÅ«rambaá¹-á¹-havatthu

<255> aá¹-á¹-hame \Ne I 294/ \Be I 305/ __aveccappasannÄ• na_nti avigacchanasabhÄ• v
samannÄ• gatÄ• naá¹ƒ sÅ«rambaá¹-á¹-ho aggoti dasseti. ayaá¹ƒ kira padumuttarabuddhak
kulagehe nibbatto satthu dhammakathaá¹ƒ sutvÄ• satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ avec
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantara
kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de \Ee I 397/
seá¹-á¹-hikule nibbatti, sÅ«rambaá¹-á¹-hotissa nÄ• maá¹ƒ akaá¹ƒsu.

so aparabhÄ• ge vayappatto gharÄ• vÄ• se patiá¹-á¹-hÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ upaá¹-
satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento tassa sotÄ• pattimaggahetuá¹ƒ disvÄ• bhikkh
nivesanadvÄ• raá¹ƒ agamÄ• si. so dasabalaá¹ƒ disvÄ• cintesi - "samaá¹‡o gotamo mahÄ•
abhiÃ±Ã±Ä• to, tenassa santikaá¹ƒ agamanaá¹ƒ nÄ• ma na yutta" nti satthu santikaá¹ƒ gant
pattaá¹ƒ gahetvÄ• gharaá¹ƒ pavesetvÄ• mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• bhikkh
bhattakiccapariyosÄ• ne ekamantaá¹ƒ nisÄ«di. satthÄ• tassa caritavasena dhammaá¹ƒ des
sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• pi taá¹ƒ dametvÄ• vihÄ• rameva gato.

tato mÄ• ro cintesi - "ayaá¹ƒ sÅ«rambaá¹-á¹-ho nÄ• ma amhÄ• kaá¹ƒ santako, satthÄ• par
kiá¹ƒ nu kho satthu dhammaá¹ƒ sutvÄ• maggapÄ• tubhÄ• vaá¹ƒ akaritthÄ• ti yÄ• vassa ma
vÄ• anatikkantabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• mÄ«" ti attano kÄ• marÅ«pitÄ• ya dasabalassa sa
cÄ«varaggahaá¹‡ampi pattaggahaá¹‡ampi buddhÄ• kappeneva katvÄ• dvattiá¹ƒsalakkhaá
sÅ«rambaá¹-á¹-hassa gehadvÄ• re aá¹-á¹-hÄ• si. sÅ«rambaá¹-á¹-hopi "puna dasabalo Ä• ga
aniyyÄ• nikagamanaá¹ƒ nÄ• ma natthi, kena nu kho kÄ• raá¹‡ena Ä• gato" ti vegena "dasal
santikaá¹ƒ gantvÄ• abhivÄ• detvÄ• ekamantaá¹ƒ á¹-hito, "bhante, tumhe idÄ• neva imasm
katvÄ• gatÄ• , kiá¹ƒ nu kho kÄ• raá¹‡aá¹ƒ paá¹-icca puna \Ee I 398/ Ä• gatatthÄ• " ti Ä• ha
mayÄ• dhammaá¹ƒ kathentena ekaá¹ƒ anupadhÄ• retvÄ• \Be I 306/ kathitaá¹ƒ. mayÄ• hi
aniccÄ• dukkhÄ• anattÄ• â€™ ti kathitÄ• , na panete sabbeva evarÅ«pÄ• . ekacce hi khan
atthÄ«" ti Ä• ha.

tato \Ne I 295/ sÅ«rambaá¹-á¹-ho cintesi - "ayaá¹ƒ kathÄ• ativiya bhÄ• riyÄ• . buddhÄ• naÅ
kathanaá¹ƒ nÄ• ma natthi, dasabalassa mÄ• ro kira paá¹-ipakkho, addhÄ• ayaá¹ƒ mÄ• ro b
"mÄ• rosi tva" nti Ä• ha. ariyasÄ• vakena kathitakathÄ• tassa pharasuppahÄ• ro viya ahosi
á¹-hÄ• tuá¹ƒ asakkonto "Ä• ma, sÅ«rambaá¹-á¹-ha, ahaá¹ƒ mÄ• ro" ti Ä• ha. "tÄ• disÄ• naá
sahassampi Ä• gantvÄ• mama saddhaá¹ƒ cÄ• letuá¹ƒ na sakkoti, mahÄ• gotamo dasabalo
â€™sabbe saá¹…khÄ• rÄ• aniccÄ• â€™ ti bodhetvÄ• desesi, mÄ• me gharadvÄ• re tiá¹-a
mÄ• ro tassa vacanaá¹ƒ sutvÄ• paá¹-ippharitvÄ• kathetuá¹ƒ asakkonto tattheva antaradhÄ
sÄ• yanhasamaye satthu santikaá¹ƒ gantvÄ• mÄ• rena katakiriyaá¹ƒ kathetvÄ• , "bhante, e
cÄ• letuá¹ƒ vÄ• yamitthÄ• " ti Ä• ha. satthÄ• etadeva kÄ• raá¹‡aá¹ƒ aá¹-á¹-hupattiá¹ƒ katvÄ
sÅ«rambaá¹-á¹-haá¹ƒ aveccappasannÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

jÄ«vakavatthu

<256> navame __puggalappasannÄ• na_nti puggaliyappasÄ• dena samannÄ• gatÄ• naá¹ƒ
komÄ• rabhacco aggoti dasseti. so hi padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe
satthu dhammakathaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ puggalappasannÄ•
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so ka
devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jagahanagare abhayarÄ• jak
sÄ• lavatiyÄ• nÄ• ma rÅ«pÅ«pajÄ«viniyÄ• kucchimhi nibbatto. rÅ«pÅ«pajÄ«viniyo ca nÄ•
hoti, chaá¸• á¸• enti. sace dhÄ«tÄ• , paá¹-ijagganti. iti sÄ• taá¹ƒ dÄ• rakaá¹ƒ kattarasuppak
chaá¸• á¸• Ä• pesi. atha naá¹ƒ abhayo rÄ• jakumÄ• ro rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchanto ta
etaá¹ƒ kÄ• kehi samparikiá¹‡á¹‡a" nti manusse pesetvÄ• "dÄ• rako \Be I 307/ devÄ• " ti. jÄ
"jÄ«vati, devÄ• " ti sutvÄ• attano antepure posÄ• pesi. tassa jÄ«vatÄ«ti kathitattÄ• jÄ«vako
akaá¹ƒsu, kumÄ• rena posÄ• pitoti komÄ• rabhaccoti nÄ• maá¹ƒ akaá¹ƒsu.

so attano soá¸·asavassuddesikakÄ• le takkasilaá¹ƒ gantvÄ• vejjasippaá¹ƒ uggaá¹‡hitvÄ•
santikÄ• sakkÄ• raá¹ƒ labhitvÄ• caá¹‡á¸• apajjotassa raÃ±Ã±o rogaá¹ƒ phÄ• sukaá¹ƒ akÄ
paÃ±ca taá¹‡á¸• ulasakaá¹-asatÄ• ni soá¸·asa kahÄ• paá¹‡asahassÄ• ni dussasahassapari
siveyyakaá¹ƒ dussayugaÃ±ca pesesi. tasmiá¹ƒ samaye satthÄ• rÄ• jagahaá¹ƒ upanissÄ• y
viharati. jÄ«vako satthu ussannadhÄ• tuke kÄ• ye virecanaá¹ƒ datvÄ• bhesajjaá¹ƒ karonto
santakÄ• va hontÅ«" ti satthÄ• raá¹ƒ attano vihÄ• re vasÄ• petvÄ• satthu bhesajjaá¹ƒ katvÄ
upanetvÄ• "idaá¹ƒ, bhante, tumheyeva paribhogaá¹ƒ karothÄ• " ti vatvÄ• tena saddhiá¹ƒ la
bhikkhusaá¹…ghassa adÄ• si. ayamettha saá¹…khepo, vitthÄ• rena pana jÄ«vakavatthu kh
Ä• gatameva. satthÄ• aparabhÄ• ge jetavane viharanto jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ pu
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

nakulapitugahapativatthu

<257> dasame \Ee I 400/ __vissÄ• sakÄ• na_nti vissÄ• sikakathaá¹ƒ kathentÄ• naá¹ƒ upÄ
nakulapitÄ• gahapati, aggoti dasseti. so kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ k
dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sakaá¹ƒ vissÄ• sakÄ• naá¹ƒ agga
disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so kappasatasahass
saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de bhaggaraá¹-á¹-he susumÄ• ragirinagare seá¹-á¹-h
bhikkhusaá¹…ghaparivuto cÄ• rikaá¹ƒ caramÄ• no taá¹ƒ nagaraá¹ƒ patvÄ• bhesakaá¸·Ä• v
nakulapitÄ• gahapati, susumÄ• ragirivÄ• sÄ«hi saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ• paá¹-
bhariyÄ• cassa dasabalaá¹ƒ "ayaá¹ƒ amhÄ• kaá¹ƒ putto" ti saÃ±Ã±aá¹ƒ paá¹-á¹-hapetvÄ•
pÄ• desu nipatitvÄ• , "tÄ• ta, tvaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ amhe chaá¸• á¸• etvÄ• kahaá¹ƒ vi
ayaá¹ƒ kira, nakulapitÄ• gahapati, pubbe paÃ±ca jÄ• tisatÄ• ni dasabalassa pitÄ• ahosi, p
cÅ«á¸·apitÄ• , paÃ±ca jÄ• tisatÄ• ni mahÄ• pitÄ• , paÃ±ca jÄ• tisatÄ• ni mÄ• tulo, nakulam
mÄ• tÄ• ahosi, paÃ±ca jÄ• tisatÄ• ni cÅ«á¸·amÄ• tÄ• , paÃ±ca jÄ• tisatÄ• ni mahÄ• mÄ• t
pitucchÄ• . iti dÄ«gharattaá¹ƒ anugatasinehattÄ• dasabalaá¹ƒ disvÄ• va "putto" ti saÃ±Ã±a
saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu. satthÄ• yÄ• va tesaá¹ƒ cittaá¹ƒ saÃ±Ã±attiá¹ƒ na gacc
nÄ• voca. atha nesaá¹ƒ yathÄ• maneneva satiá¹ƒ paá¹-ilabhitvÄ• majjhattabhÅ«tÄ• naá¹ƒ
desesi. desanÄ• pariyosÄ• ne ubhopi sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu.

satthÄ• \Ne I 297/ \Ee I 401/ aparabhÄ• ge tesaá¹ƒ mahallakakÄ• le puna taá¹ƒ nagaraá¹ƒ
Ä• gato" ti sutvÄ• satthu santikaá¹ƒ gantvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• svÄ• tanÄ•
punadivase attano nivesane buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nÄ• naggarasehi p
katabhattakiccaá¹ƒ upasaá¹…kamitvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno k
bhagavantaá¹ƒ etadavoca - "yato me, bhante, nakulamÄ• tÄ• gahapatÄ• nÄ«, daharasseva
nÄ• bhijÄ• nÄ• mi nakulamÄ• taraá¹ƒ gahapatÄ• niá¹ƒ manasÄ• pi aticaritÄ• , kuto pana kÄ
bhante, diá¹-á¹-he ceva dhamme aÃ±Ã±amaÃ±Ã±aá¹ƒ passituá¹ƒ abhisamparÄ• yaÃ±ca aÃ
nakulamÄ• tÄ• pi kho, gahapatÄ• nÄ«, bhagavantaá¹ƒ etadavoca - "yato ahaá¹ƒ, bhante, na

daharasseva daharÄ• Ä• nÄ«tÄ• , nÄ• bhijÄ• nÄ• mi nakulapitaraá¹ƒ gahapatiá¹ƒ manasÄ•
kÄ• yena. iccheyyÄ• ma mayaá¹ƒ, bhante, diá¹-á¹-he ceva dhamme aÃ±Ã±amaÃ±Ã±aá¹ƒ p
aÃ±Ã±amaÃ±Ã±aá¹ƒ passitu" nti. atha aparabhÄ• ge satthÄ• jetavane nisÄ«ditvÄ• upÄ• s
á¹-hÄ• nantaresu á¹-hapento imaá¹ƒ imesaá¹ƒ dvinnampi kathaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ
gahapatiá¹ƒ vissÄ• sakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

chaá¹-á¹-havaggavaá¹‡á¹‡anÄ• .

dasasuttapaá¹-imaá¹‡á¸• itÄ• ya upÄ• sakapÄ• á¸·iyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 7. sattamaetadaggavaggo

sujÄ• tÄ• vatthu

<258> upÄ• sikÄ• pÄ• á¸·iyÄ• \Ne I 298/ \Be I 309/ paá¹-hame __paá¹-hamaá¹ƒ saraá¹‡aá
sabbapaá¹-hamaá¹ƒ saraá¹‡esu patiá¹-á¹-hitÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, sujÄ• tÄ• nÄ• ma,
dasseti. sÄ• pi \Ee I 402/ padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbattÄ• a
dhammakathaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ paá¹-hamaá¹ƒ saraá¹‡aá¹
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• raá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patt
kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ satthu nibbattito pureta
senÄ• nigame seniyakuá¹-umbikassa gehe nibbattitvÄ• vayappattÄ• ekasmiá¹ƒ nigrodham
"sace samajÄ• tikaá¹ƒ kulagharaá¹ƒ gantvÄ• paá¹-hamagabbhe puttaá¹ƒ labhissÄ• mi, anu
balikammaá¹ƒ karissÄ• mÄ«" ti. tassÄ• sÄ• patthanÄ• samijjhi.

sÄ• mahÄ• sattassa dukkarakÄ• rikaá¹ƒ karontassa chaá¹-á¹-he vasse paripuá¹‡á¹‡e visÄ
"pÄ• tova balikammaá¹ƒ karissÄ• mÄ«" ti rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya
dhenÅ«naá¹ƒ thanamÅ«laá¹ƒ na Ä• gamaá¹ƒsu, thanamÅ«le navabhÄ• janamhi upanÄ«tam
khÄ«radhÄ• rÄ• patiá¹ƒsu. taá¹ƒ acchariyaá¹ƒ disvÄ• , sujÄ• tÄ• , sahattheneva khÄ«raá¹ƒ
pakkhipitvÄ• sahattheneva aggiá¹ƒ katvÄ• pacituá¹ƒ Ä• rabhi. tasmiá¹ƒ pÄ• yÄ• se paccan
bubbuá¸·Ä• uá¹-á¹-hahitvÄ• dakkhiá¹‡Ä• vattÄ• hutvÄ• saÃ±caranti, ekaphusitampi bahi
mahÄ• brahmÄ• chattaá¹ƒ dhÄ• resi, cattÄ• ro lokapÄ• lÄ• khaggahatthÄ• Ä• rakkhaá¹ƒ
samÄ• nento aggiá¹ƒ jÄ• lesi. devatÄ• catÅ«su dÄ«pesu ojaá¹ƒ saá¹ƒharitvÄ• tattha pakkh
ekadivaseyeva imÄ• ni acchariyÄ• ni disvÄ• puá¹‡á¹‡Ä• dÄ• siá¹ƒ Ä• mantesi - "amma, pu
devatÄ• ativiya pasannÄ• , mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ evarÅ«paá¹ƒ acchariyaá¹ƒ \Ee I 40
diá¹-á¹-hapubbaá¹ƒ \Ne I 299/, vegena gantvÄ• devaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggÄ• hÄ«" ti. s
tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• turitaturitÄ• rukkhamÅ«laá¹ƒ agamÄ• si.

bodhisattopi \Be I 310/ kho bhikkhÄ• cÄ• rakÄ• laá¹ƒ Ä• gamayamÄ• no pÄ• tova gantvÄ• rukkhamÅ«laá¹ƒ sodhanatthÄ• ya gatÄ• puá¹‡á¹‡Ä• Ä• gantvÄ• sujÄ• tÄ• ya Ä• rocesi - ' ti. sujÄ• tÄ• , "sace je saccaá¹ƒ bhaá¹‡asi, adÄ• siá¹ƒ karomÄ«" ti vatvÄ• sabbapasÄ• dha satasahassagghanake suvaá¹‡á¹‡athÄ• le pÄ• yÄ• saá¹ƒ vaá¸• á¸• hetvÄ• aparÄ• ya suva setavatthena sampaliveá¹-hetvÄ• samantÄ• gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni osÄ• retv mahÄ• purisaá¹ƒ disvÄ• balavapÄ«tiá¹ƒ uppÄ• detvÄ• diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ sÄ«sato thÄ• laá¹ƒ otÄ• retvÄ• vivaritvÄ• saheva pÄ• tiyÄ• pÄ• yÄ• saá¹ƒ mahÄ• purisas vanditvÄ• "yathÄ• mayhaá¹ƒ manoratho nipphanno, evaá¹ƒ tumhÄ• kampi nipphajjatÅ«" ti bodhisatto neraÃ±jarÄ• ya nadiyÄ• tÄ«raá¹ƒ gantvÄ• suvaá¹‡á¹‡athÄ• laá¹ƒ tÄ«re á¹-hape paccuttaritvÄ• ekÅ«napaá¹‡á¹‡Ä• sa piá¹‡á¸• e karonto pÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• su sampavÄ• hetvÄ• anukkamena bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha sabbaÃ±Ã±utaá¹ƒ patvÄ• sa atikkamitvÄ• isipatane migadÄ• ye pavattitavaradhammacakko sujÄ• tÄ• ya puttassa yasa disvÄ• gantvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di.

yasopi kulaputto rattibhÄ• gasamanantare vivaá¹-aá¹ƒ itthÄ• gÄ• raá¹ƒ disvÄ• saÃ±jÄ• tas vata, bho, upasaá¹-á¹-haá¹ƒ vata, bho" ti vatvÄ• nivesanato nikkhamitvÄ• va bahinagare sa gantvÄ• dhammadesanaá¹ƒ sutvÄ• tÄ«á¹‡i maggaphalÄ• ni paá¹-ivijjhi. athassa pitÄ• pac gantvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• yasassa pavattiá¹ƒ pucchi. satthÄ• yasaá¹ƒ k paá¹-icchÄ• detvÄ• dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne so seá¹-á¹-higahapati sotÄ• yaso arahattaphalaá¹ƒ pÄ• puá¹‡i. taá¹ƒ bhagavÄ• "ehi bhikkhÅ«" ti Ä• ha, tÄ• vadevassa antaradhÄ• yi, iddhimayapattacÄ«varadharo ahosi. pitÄ• pissa satthÄ• raá¹ƒ nimantesi. satt kulaputtaá¹ƒ pacchÄ• samaá¹‡aá¹ƒ katvÄ• tassa gharaá¹ƒ gantvÄ• katabhattakicco dham desanÄ• pariyosÄ• ne yasassa mÄ• tÄ• , sujÄ• tÄ• , purÄ• á¹‡adutiyikÄ• ca sotÄ• pattipha taá¹ƒdivasaá¹ƒ ayaá¹ƒ, sujÄ• tÄ• , tevÄ• cikasaraá¹‡e patiá¹-á¹-hÄ• si saddhiá¹ƒ suá¹‡isÄ• \Be I 311/, vitthÄ• rato panetaá¹ƒ vatthu khandhake (Vin I 25-28) Ä• gatameva \Ne I 300/. sa paá¹-ipÄ• á¹-iyÄ• upÄ• sikÄ• yo á¹-hÄ• nantaresu á¹-hapento imaá¹ƒ upÄ• sikaá¹ƒ paá¹-ha gacchantÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

visÄ• khÄ• vatthu

<259> dutiye __dÄ• yikÄ• na_nti dÄ• nÄ• bhiratÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, visÄ• khÄ• mi sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbattÄ• aparabhÄ• ge sa suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ dÄ• yikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapen adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasahassaá¹ƒ kassapabuddhakÄ• le kikissa kÄ• siraÃ±Ã±o gehe sattannaá¹ƒ bhaginÄ«naá¹ƒ sabbakaniá tadÄ• kira -

"samaá¹‡Ä« \Ee I 405/ samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, saá¹…ghadÄ• sÄ« ca sattamÄ• " ti ||

imÄ• satta bhaginiyo ahesuá¹ƒ. tÄ• etarahi -

"khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca gotamÄ«.

dhammadinnÄ• mahÄ• mÄ• yÄ• , visÄ• khÄ• ceva sattamÄ«" ti || -

evaá¹ƒnÄ• mÄ• hutvÄ• nibbattÄ• . tatrÄ• yaá¹ƒ saá¹…ghadÄ• sÄ« ekaá¹ƒ buddhantaraá¹ƒ
imasmiá¹ƒ buddhuppÄ• de aá¹…garaá¹-á¹-he bhaddiyanagare meá¹‡á¸• akaseá¹-á¹-hiputta
aggamahesiyÄ• sumanadeviyÄ• nÄ• ma kucchismiá¹ƒ nibbatti, __visÄ• khÄ• _tissÄ• nÄ•
sattavassikakÄ• le dasabalo selabrÄ• hmaá¹‡assa ca aÃ±Ã±esaÃ±ca bodhaneyyabandhav
disvÄ• mahÄ• bhikkhusaá¹…ghaparivÄ• ro cÄ• rikaá¹ƒ caramÄ• no tasmiá¹ƒ raá¹-á¹-he taâ

tasmiÃ±ca samaye meá¹‡á¸• ako gahapati tasmiá¹ƒ nagare paÃ±cannaá¹ƒ mahÄ• puÃ±Ã±
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ kÄ• resi. __paÃ±ca mahÄ• puÃ±Ã±Ä• _ nÄ• ma meá¹‡á¸• ako se
tasseva aggamahesÄ«, tassa ca putto dhanaÃ±cayo nÄ• ma, tassa bhariyÄ• sumanadevÄ
meá¹‡á¸• akaseá¹-á¹-hissa dÄ• so \Ne I 301/ \Be I 312/ puá¹‡á¹‡o nÄ• mÄ• ti. na kevalaÃ±c
meá¹‡á¸• akaseá¹-á¹-hiyeva, bimbisÄ• ramahÄ• rÄ• jassa pana Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• n
ahesuá¹ƒ jotiko jaá¹-ilo meá¹‡á¸• ako puá¹‡á¹‡o kÄ• kavaliyoti. tesu ayaá¹ƒ meá¹‡á¸• akase
attano nagaraá¹ƒ sampattabhÄ• vaá¹ƒ sutvÄ• puttassa dhanaÃ±cayaseá¹-á¹-hino dhÄ«tara
pakkositvÄ• evamÄ• ha - "amma, tuyhampi maá¹…galaá¹ƒ amhÄ• kampi maá¹…galaá¹ƒ, ta
paÃ±cadÄ• rikÄ• satehi \Ee I 406/ saddhiá¹ƒ paÃ±ca rathasatÄ• ni Ä• ruyha paÃ±cahi dÄ• s
dasabalassa paccuggamanaá¹ƒ karohÄ«" ti. sÄ• pitÄ• mahassa vacanaá¹ƒ sutvÄ• tathÄ•
kÄ• raá¹‡Ä• kÄ• raá¹‡esu pana kusalattÄ• yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gantv
pattikÄ• va satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. athass
dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne paÃ±cahi dÄ• rikÄ• satehi saddhiá¹ƒ sotÄ• patti
meá¹‡á¸• akaseá¹-á¹-hipi kho satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamanta
satthÄ• tassapi caritavasena dhammaá¹ƒ desesi. so desanÄ• pariyosÄ• ne sotÄ• pattiphale
satthÄ• raá¹ƒ svÄ• tanÄ• ya nimantetvÄ• punadivase attano nivesane paá¹‡Ä«tena khÄ• d
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• etenupÄ• yena aá¸• á¸• hamÄ• saâ
bhaddiyanagare yathÄ• bhirantaá¹ƒ viharitvÄ• pakkÄ• mi.

ito paraá¹ƒ aÃ±Ã±aá¹ƒ kathÄ• maggaá¹ƒ vissajjetvÄ• visÄ• khÄ• ya uppattikathÄ• va kath
kosalarÄ• jÄ• bimbisÄ• rassa santikaá¹ƒ pesesi - "mama Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne amit
natthi, amhÄ• kaá¹ƒ amitabhogavindanakulaá¹ƒ pesetÅ«" ti. rÄ• jÄ• amaccehi saddhiá¹ƒ m

"mahÄ• kulaá¹ƒ pesetuá¹ƒ na sakkÄ• , ekaá¹ƒ pana seá¹-á¹-hiputtaá¹ƒ pesessÄ• mÄ• " ti m
puttaá¹ƒ dhanaÃ±cayaseá¹-á¹-hiá¹ƒ Ä• yÄ• ciá¹ƒsu. rÄ• jÄ• tesaá¹ƒ vacanaá¹ƒ sutvÄ• taá
kosalarÄ• jÄ• sÄ• vatthito sattayojanamatthake sÄ• ketanagare seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ c

sÄ• vatthiyaÃ±ca migÄ• raseá¹-á¹-hino putto puá¹‡á¹‡avaá¸• á¸• hanakumÄ• ro nÄ• ma va
407/ pitÄ• "putto me vayappatto, gharÄ• vÄ• senassa Ä• bandhanasamayo" ti \Be I 313/ Ã±
samÄ• najÄ• tike kule dÄ• rikaá¹ƒ pariyesathÄ• " ti kÄ• raá¹‡Ä• kÄ• raá¹‡akusale purise pe
attano rucitaá¹ƒ dÄ• rikaá¹ƒ adisvÄ• sÄ• ketaá¹ƒ agamaá¹ƒsu. taá¹ƒdivasaÃ±ca, visÄ• khÄ
paÃ±cahi kumÄ• rikÄ• satehi parivÄ• ritÄ• nakkhattakÄ«á¸·anatthÄ• ya ekaá¹ƒ mahÄ• gÄ•
tepi purisÄ• antonagare caritvÄ• attano rucitaá¹ƒ dÄ• rikaá¹ƒ adisvÄ• bahinagaradvÄ• re
samaye devo vassituá¹ƒ Ä• rabhi. atha tÄ• visÄ• khÄ• ya saddhiá¹ƒ nikkhantÄ• dÄ• rikÄ•
sÄ• laá¹ƒ pavisiá¹ƒsu. te purisÄ• tÄ• sampi antare yathÄ• rucitaá¹ƒ dÄ• rikaá¹ƒ na passiá¹ƒ
sabbapacchato, visÄ• khÄ• , devaá¹ƒ vassantampi agaá¹‡etvÄ• aturitagamanena temayam
purisÄ• taá¹ƒ disvÄ• cintayiá¹ƒsu - "rÅ«pavatÄ« tÄ• va kaÃ±Ã±Ä• etaparamÄ• bhaveyya
ekaccÄ• ya kÄ• ritapattaá¹ƒ viya hoti, kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ• kathentÄ• jÄ• nissÄ
vÄ• " ti. tato naá¹ƒ Ä• haá¹ƒsu - "ativiya pariá¹‡atavayÄ• itthÄ« viya yÄ• si, ammÄ• " ti. kiá¹
tÄ• tÄ• ti? aÃ±Ã±Ä• tayÄ• saddhiá¹ƒ kÄ«á¸·anakumÄ• riyo temanabhayena vegena Ä• ga
tvaá¹ƒ pana mahallikÄ• viya padavÄ• raá¹ƒ atikkamma nÄ• gacchasi, sÄ• á¹-akassa teman
taá¹ƒ hatthÄ« vÄ• asso vÄ• anubandheyya, kiá¹ƒ evamevaá¹ƒ kareyyÄ• sÄ«ti? tÄ• tÄ• , sÄ
dullabhÄ• , sulabhÄ• mayhaá¹ƒ kule sÄ• á¹-akÄ• . vayappattÄ• \Ee I 408/ mÄ• tugÄ• mÄ•
paá¹‡iyabhaá¹‡á¸• asadisÄ• , hatthe vÄ• pÄ• de vÄ• bhagge aá¹…gavikalaá¹ƒ mÄ• tugÄ•
niá¹-á¹-hubhitvÄ• gacchanti, tasmÄ• saá¹‡ikaá¹ƒ Ä• gatÄ• mhÄ«ti.

te cintayiá¹ƒsu - "imÄ• ya sadisÄ• imasmiá¹ƒ jambudÄ«pe itthÄ« nÄ• ma natthi, yÄ• disÄ•
tÄ• disÄ• va. kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ Ã±atvÄ• kathetÄ«" ti tassÄ• upari mÄ• lÄ• guá¸·a
visÄ• khÄ• , cintesi - "ahaá¹ƒ pubbe apariggahitÄ• , idÄ• ni pana pariggahitÄ• mhÄ«" ti vinÄ
bhÅ«miyaá¹ƒ nisÄ«di. atha naá¹ƒ tattheva sÄ• á¹‡iyÄ• parikkhipiá¹ƒsu. sÄ• paá¹-icchanna
dÄ• sigaá¹‡aparivutÄ• gehaá¹ƒ agamÄ• si. tepi migÄ• raseá¹-á¹-hino purisÄ• tÄ• ya saddh
dhanaÃ±cayaseá¹-á¹-hissa santikaá¹ƒ agamaá¹ƒsu. "kataragÄ• mavÄ• sino \Be I 314/, tÄ• t
"sÄ• vatthinagare migÄ• raseá¹-á¹-hino purisamhÄ• " ti vatvÄ• "mayaá¹ƒ amhÄ• kaá¹ƒ seá¹
vayappattÄ• dÄ• rikÄ• atthÄ«ti sutvÄ• pesitÄ• " ti. sÄ• dhu, tÄ• tÄ• , tumhÄ• kaá¹ƒ seá¹-á
amhehi asadiso, jÄ• tiyÄ• pana sadiso. sabbÄ• kÄ• rasampanno nÄ• ma dullabho gacchat
sampaá¹-icchitabhÄ• vaá¹ƒ Ä• rocethÄ• ti.

te tassa vacanaá¹ƒ sutvÄ• sÄ• vatthiá¹ƒ gantvÄ• migÄ• raseá¹-á¹-hissa tuá¹-á¹-hiá¹ƒ vaá¸
"laddhÄ• no sÄ• mi sÄ• kete dhanaÃ±cayaseá¹-á¹-hissa gehe dÄ• rikÄ• " ti Ä• haá¹ƒsu. taá
"mahÄ• kulagehe kira no dÄ• rikÄ• laddhÄ• " ti tuá¹-á¹-hamÄ• naso hutvÄ• tÄ• vadeva dha
sÄ• sanaá¹ƒ pahiá¹‡i \Ne I 303/ "idÄ• neva dÄ• rikaá¹ƒ Ä• nayissÄ• ma, kattabbakiccaá¹ƒ k

paá¹-isÄ• sanaá¹ƒ pesesi - "nayidaá¹ƒ amhÄ• kaá¹ƒ bhÄ• riyaá¹ƒ, seá¹-á¹-hi pana attano ka
ti. so kosalaraÃ±Ã±o santikaá¹ƒ gantvÄ• Ä• rocesi - "deva, ekÄ• me maá¹…galakiriyÄ• att
puá¹‡á¹‡avaá¸• á¸• hanassa dhanaÃ±cayaseá¹-á¹-hino dhÄ«taraá¹ƒ visÄ• khaá¹ƒ nÄ• ma c
sÄ• ketagamanaá¹ƒ me anujÄ• nÄ• thÄ• " ti. sÄ• dhu, mahÄ• seá¹-á¹-hi, kiá¹ƒ pana amhehi
deva tumhÄ• disÄ• naá¹ƒ gamanaá¹ƒ laddhuá¹ƒ sakkÄ• ti? rÄ• jÄ• mahÄ• kulassa saá¹…g
seá¹-á¹-hi, Ä• gamissÄ• mÄ«" ti sampaá¹-icchitvÄ• migÄ• raseá¹-á¹-hinÄ• saddhiá¹ƒ sÄ• k
dhanaÃ±cayaseá¹-á¹-hi "migÄ• raseá¹-á¹-hi kira kosalarÄ• jÄ• naá¹ƒ gahetvÄ• Ä• gato" ti s
katvÄ• rÄ• jÄ• naá¹ƒ gahetvÄ• attano nivesanaá¹ƒ agamÄ• si. tÄ• vadeva raÃ±Ã±o ca rÄ•
migÄ• raseá¹-á¹-hino ca vasanaá¹-á¹-hÄ• naá¹ƒ ceva mÄ• lÄ• gandhabhattÄ• dÄ«ni ca sab
imassa laddhuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ imassÄ• " ti sabbaá¹ƒ attanÄ• va jÄ• nÄ• ti. te te janÄ•
"seá¹-á¹-hi amhÄ• kameva sakkÄ• raá¹ƒ karotÄ«" ti.

athekadivasaá¹ƒ rÄ• jÄ• dhanaÃ±cayaseá¹-á¹-hissa sÄ• sanaá¹ƒ pahiá¹‡i "na sakkÄ• seá
amhÄ• kaá¹ƒ bharaá¹‡aposanaá¹ƒ kÄ• tuá¹ƒ, dÄ• rikÄ• ya gamanakÄ• laá¹ƒ jÄ• nÄ• tÅ«" ti
pesesi - "idÄ• ni vassakÄ• lo Ä• gato, na sakkÄ• catumÄ• saá¹ƒ vicarituá¹ƒ, tumhÄ• kaá¹ƒ
laddhuá¹ƒ \Be I 315/ vaá¹-á¹-ati, sabbaá¹ƒ taá¹ƒ mama bhÄ• ro. kevalaá¹ƒ devo mayÄ• pes
tato paá¹-á¹-hÄ• ya sÄ• ketanagaraá¹ƒ niccanakkhattagÄ• mo viya ahosi. evaá¹ƒ tayo mÄ•
dhanaÃ±cayaseá¹-á¹-hino pana dhÄ«tÄ• ya mahÄ• latÄ• pasÄ• dhanaá¹ƒ na tÄ• va niá¹-á¹-
kammantÄ• dhiá¹-á¹-hÄ• yakÄ• Ä• gantvÄ• Ä• rocayiá¹ƒsu - "sesaá¹ƒ asantaá¹ƒ nÄ• ma n
bhattapacanadÄ• rÅ«ni nappahontÄ«" ti. "gacchatha, tÄ• tÄ• , hatthisÄ• lÄ• assasÄ• lÄ• v
pacathÄ• " ti. evaá¹ƒ pacantÄ• nampi aá¸• á¸• hamÄ• so atikkanto. tato puna Ä• rocayiá¹ƒsu
nappahontÄ«" ti. "tÄ• tÄ• , imasmiá¹ƒ kÄ• le dÄ• rÅ«ni laddhuá¹ƒ na sakkÄ• , dussakoá¹-á¹-
vivaritvÄ• thÅ«lasÄ• á¹-ake gahetvÄ• vaá¹-á¹-iyo katvÄ• telacÄ• á¹-iyaá¹ƒ temetvÄ• bhatt
iminÄ• niyÄ• mena pacantÄ• naá¹ƒ cattÄ• ro mÄ• sÄ• pÅ«rayiá¹ƒsu.

tato \Ee I 410/ dhanaÃ±cayaseá¹-á¹-hi dhÄ«tuyÄ• mahÄ• latÄ• pasÄ• dhanassa niá¹-á¹-hit
dÄ• rikaá¹ƒ pesessÄ• mÄ«" ti dhÄ«taraá¹ƒ samÄ«pe nisÄ«dÄ• petvÄ• "amma patikule vasa
Ä• cÄ• raá¹ƒ \Ne I 304/ sikkhituá¹ƒ vaá¹-á¹-atÄ«" ti ovÄ• daá¹ƒ adÄ• si. ayaá¹ƒ migÄ• raseá
nisinno dhanaÃ±cayaseá¹-á¹-hino ovÄ• daá¹ƒ assosi. sopi seá¹-á¹-hi dhÄ«taraá¹ƒ evaá¹ƒ ov

"amma sasurakule vasantiyÄ• nÄ• ma antoaggi bahi na nÄ«haritabbo, bahiaggi anto na pa
dÄ• tabbaá¹ƒ, adadantassa na dÄ• tabbaá¹ƒ, dadantassapi adadantassapi dÄ• tabbaá¹ƒ, su
sukhaá¹ƒ paribhuÃ±jitabbaá¹ƒ, sukhaá¹ƒ nipajjitabbaá¹ƒ, aggi paricaritabbo, antodevatÄ• n

imaá¹ƒ dasavidhaá¹ƒ ovÄ• daá¹ƒ datvÄ• punadivase sabbÄ• seniyo sannipÄ• tetvÄ• rÄ•
kuá¹-umbike pÄ• á¹-ibhoge gahetvÄ• "sace me dhÄ«tu gataá¹-á¹-hÄ• ne doso uppajjati, tum
vatvÄ• navakoá¹-iagghanakena mahÄ• latÄ• pasÄ• dhanena dhÄ«taraá¹ƒ pasÄ• dhetvÄ•
catupaá¹‡á¹‡Ä• sasakaá¹-asataá¹ƒ dhanaá¹ƒ datvÄ• dhÄ«tÄ• ya saddhiá¹ƒ nibaddhaá¹ƒ ga

dÄ• siyo paÃ±ca Ä• jaÃ±Ã±arathasatÄ• ni sabbÅ«pakÄ• raÃ±ca \Be I 316/ sataá¹ƒ sataá¹ƒ
migÄ• raseá¹-á¹-hiÃ±ca, vissajjetvÄ• dhÄ«tu gamanavelÄ• yaá¹ƒ vajÄ• dhiá¹-á¹-hÄ• yake p
"tÄ• tÄ• , mama dhÄ«tÄ• ya gataá¹-á¹-hÄ• ne khÄ«rapÄ• natthaá¹ƒ dhenÅ«hi, yÄ• nayojana
hoti, tasmÄ• mama dhÄ«tu gamanamagge vajadvÄ• raá¹ƒ vivaritvÄ• puthulato aá¹-á¹-ha u
pÅ«retvÄ• tigÄ• vutamatthake asukÄ• nÄ• ma kandarÄ• atthi, aggagoyÅ«the taá¹ƒ á¹-hÄ•
vajadvÄ• raá¹ƒ pidaheyyÄ• thÄ• " ti. te "sÄ• dhÅ«" ti seá¹-á¹-hissa vacanaá¹ƒ sampaá¹-icch
\Ee I 411/. vajadvÄ• re vivaá¹-e uá¸·Ä• ruá¸·Ä• rÄ• yeva gÄ• viyo nikkhamiá¹ƒsu. dvÄ• re pi
puÃ±Ã±abalena balavagÄ• vo ca dammagÄ• vo ca bahi laá¹…ghitvÄ• maggaá¹ƒ paá¹-ipajj
sÄ• vatthinagaradvÄ• raá¹ƒ pattakÄ• le cintesi - "paá¹-icchannayÄ• nasmiá¹ƒ nu kho nisÄ«d
rathe á¹-hatvÄ• " ti. athassÄ• etadahosi - "paá¹-icchannayÄ• nena me pavisantiyÄ• mahÄ•
na paÃ±Ã±Ä• yissatÄ«" ti. sÄ• sakalanagarassa attÄ• naá¹ƒ dassentÄ« rathe á¹-hatvÄ• na
sÄ• vatthivÄ• sino visÄ• khÄ• ya sampattiá¹ƒ disvÄ• "esÄ• kira, visÄ• khÄ• , nÄ• ma evarÅ
etissÄ• va anucchavikÄ• " ti Ä• haá¹ƒsu. iti sÄ• mahÄ• sampattiyÄ• migÄ• raseá¹-á¹-hino g
Ä• gatadivase cassÄ• sakalanagaravÄ• sino "amhÄ• kaá¹ƒ, dhanaÃ±cayaseá¹-á¹-hi, attano
mahÄ• sakkÄ• raá¹ƒ akÄ• sÄ«" ti yathÄ• balaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pahiá¹‡iá¹ƒsu. visÄ•
paá¹‡á¹‡Ä• kÄ• raá¹ƒ tasmiá¹ƒyeva nagare aÃ±Ã±amaÃ±Ã±esu kulesu \Ne I 305/ sabbatth
rattibhÄ• gasamanantare ekissÄ• Ä• jaÃ±Ã±avaá¸·avÄ• ya gabbhavuá¹-á¹-hÄ• naá¹ƒ ahos
daá¹‡á¸• adÄ«pikÄ• gÄ• hÄ• petvÄ• tattha gantvÄ• vaá¸·avaá¹ƒ uá¹‡hodakena nhÄ• petv
vasanaá¹-á¹-hÄ• nameva agamÄ• si.

migÄ• raseá¹-á¹-hipi sattÄ• haá¹ƒ puttassa Ä• vÄ• hasakkÄ• raá¹ƒ karonto dhuravihÄ• re v
amanasikatvÄ• sattame divase sakalanivesanaá¹ƒ pÅ«rento naggasamaá¹‡ake nisÄ«dÄ• p
arahante vandatÅ«" ti visÄ• khÄ• ya sÄ• sanaá¹ƒ pahiá¹‡i. sÄ• "arahantÄ• " ti vacanaá¹ƒ s
ariyasÄ• vikÄ• haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• tesaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ \Be I 317/ ga
evarÅ«pÄ• nÄ• ma arahantÄ• honti, hirottappavivajjitÄ• naá¹ƒ \Ee I 412/ nÄ• ma santikaá¹
pakkosÄ• petÄ«" ti "dhÄ«, dhÄ«" ti garahitvÄ• attano vasanaá¹-á¹-hÄ• nameva gatÄ• . nagg
sabbe ekappahÄ• reneva seá¹-á¹-hiá¹ƒ garahiá¹ƒsu - "kiá¹ƒ tvaá¹ƒ, gahapati, aÃ±Ã±aá¹ƒ nÄ
gotamassa sÄ• vikaá¹ƒ mahÄ• kÄ• á¸·akaá¹‡á¹‡iá¹ƒ kasmÄ• imaá¹ƒ gehaá¹ƒ pavesesi, ve
nÄ«harÄ• hÄ«" ti. tato seá¹-á¹-hi "na sakkÄ• mayÄ• imesaá¹ƒ vacanena imaá¹ƒ gehÄ• nÄ
dhÄ«tÄ• aya" nti cintetvÄ• - "Ä• cariyÄ• daharÄ• nÄ• ma jÄ• nitvÄ• vÄ• ajÄ• nitvÄ• vÄ•
hothÄ• " ti nagge uyyojetvÄ• mahÄ• pallaá¹…ke nisÄ«dÄ• petvÄ• suvaá¹‡á¹‡akaá¹-acchu
parivisiyamÄ• no suvaá¹‡á¹‡apÄ• tiyaá¹ƒ appodakamadhupÄ• yÄ• saá¹ƒ paribhuÃ±ji.

tasmiá¹ƒ samaye eko piá¹‡á¸• acÄ• riko thero piá¹‡á¸• Ä• ya caranto seá¹-á¹-hissa gharadv
visÄ• khÄ• , taá¹ƒ disvÄ• "sasurassa Ä• cikkhituá¹ƒ na yutta" nti yathÄ• so theraá¹ƒ passa
aá¹-á¹-hÄ• si. so pana bÄ• lo theraá¹ƒ disvÄ• pi apassanto viya hutvÄ• adhomukho pÄ• yÄ
visÄ• khÄ• , "theraá¹ƒ disvÄ• pi me sasuro saÃ±Ã±aá¹ƒ na karotÄ«" ti Ã±atvÄ• theraá¹ƒ up
"aticchatha, bhante, mayhaá¹ƒ sasuro purÄ• á¹‡aá¹ƒ khÄ• datÄ«" ti Ä• ha. so nigaá¹‡á¹-heh

adhivÄ• sesi, "purÄ• á¹‡aá¹ƒ khÄ• datÄ«" ti vuttakkhaá¹‡eyeva pana hatthaá¹ƒ apanetvÄ•
haratha, etaÃ±ca imasmÄ• gehÄ• nÄ«haratha. ayaÃ±hi maá¹ƒ evarÅ«pe maá¹…galagehe
karotÄ«" ti Ä• ha. tasmiá¹ƒ kho pana nivesane sabbepi dÄ• sakammakarÄ• visÄ• khÄ• ya s
vÄ• \Ee I 413/ pÄ• de vÄ• gaá¹‡hissati, mukhena kathetuá¹ƒ samatthopi nÄ• ma natthi. tat
kathaá¹ƒ sutvÄ• Ä• ha - "tÄ• ta, na ettakena vacanena mayaá¹ƒ nikkhamÄ• ma, nÄ• haá¹ƒ
kumbhadÄ• sikÄ• viya Ä• nÄ«tÄ• . dharamÄ• nakamÄ• tÄ• pitÅ«naá¹ƒ dhÄ«taro \Ne I 306/
nikkhamanti, eteneva me kÄ• raá¹‡ena pitÄ• idhÄ• gamanadivase aá¹-á¹-ha kuá¹-umbike p
dhÄ«taraá¹ƒ upÄ• dÄ• ya doso uppajjati, sodheyyÄ• thÄ• â€™ ti \Be I 318/ vatvÄ• tesaá¹ƒ
pakkosÄ• petvÄ• mayhaá¹ƒ dosÄ• dosaá¹ƒ sodhÄ• pethÄ• " ti.

tato seá¹-á¹-hi "kalyÄ• á¹‡aá¹ƒ esÄ• kathetÄ«" ti aá¹-á¹-ha kuá¹-umbike pakkosÄ• petvÄ•
sattame divase aparipuá¹‡á¹‡eyeva maá¹…galagehe nisinnaá¹ƒ maá¹ƒ â€™asucikhÄ• dak
evaá¹ƒ kira, ammÄ• ti? "tÄ• tÄ• , mayhaá¹ƒ sasuro asuciá¹ƒ khÄ• ditukÄ• mo bhavissati, ah
kathemi. ekasmiá¹ƒ pana piá¹‡á¸• apÄ• tikatthere gharadvÄ• re á¹-hite ayaá¹ƒ appodakama
na taá¹ƒ manasi karoti, ahaá¹ƒ iminÄ• kÄ• raá¹‡ena â€™aticchatha, bhante, mayhaá¹ƒ sas
puÃ±Ã±aá¹ƒ na karoti, purÄ• á¹‡apuÃ±Ã±aá¹ƒ khÄ• datÄ«â€™ ti ettakaá¹ƒ kathayinti Ä• ha
amhÄ• kaá¹ƒ dhÄ«tÄ• kÄ• raá¹‡aá¹ƒ katheti, tvaá¹ƒ kasmÄ• kujjhasÄ«ti? ayyÄ• , esa tÄ• v
pana dÄ• rikÄ• Ä• gatadivaseyeva mama putte saÃ±Ã±aá¹ƒ akatvÄ• attano icchitaá¹-á¹-hÄ
kira, ammÄ• ti? tÄ• tÄ• , nÄ• haá¹ƒ icchitaá¹-á¹-hÄ• naá¹ƒ gacchÄ• mi, imasmiá¹ƒ pana geh
vijÄ• tÄ• ya saÃ±Ã±ampi akatvÄ• nisÄ«danaá¹ƒ nÄ• ma ayuttanti daá¹‡á¸• adÄ«pikÄ• \Ee
parivutÄ• tattha gantvÄ• vaá¸·avÄ• ya vijÄ• taparihÄ• raá¹ƒ kÄ• rÄ• pesinti. ayya, amhÄ• k
dÄ• sÄ«hipi akattabbakammaá¹ƒ akÄ• si, tvaá¹ƒ ettha kiá¹ƒ dosaá¹ƒ passasÄ«ti?

ayyÄ• , esa tÄ• va guá¹‡o hotu, imissÄ• pana pitÄ• idhÄ• gamanadivase ovÄ• daá¹ƒ dent
nÄ«haritabbo" _ti Ä• ha, kiá¹ƒ pana sakkÄ• amhehi ubhato paá¹-ivissakagehÄ• naá¹ƒ aggia
evaá¹ƒ kira, ammÄ• ti? tÄ• tÄ• , na mayhaá¹ƒ pitÄ• etaá¹ƒ aggiá¹ƒ upÄ• dÄ• ya kathesi, yÄ
sassuÄ• dÄ«naá¹ƒ rahassakathÄ• uppajjati, sÄ• dÄ• sidÄ• sÄ• naá¹ƒ na kathetabbÄ• . ev
vaá¸• á¸• hamÄ• nÄ• kalahÄ• ya saá¹ƒvattati, idaá¹ƒ sandhÄ• ya mayhaá¹ƒ pitÄ• kathesi,

ayyÄ• , etaá¹ƒ tÄ• va evaá¹ƒ hotu, imissÄ• pitÄ• __ "bÄ• hirato aggi na anto pavesetabbo
amhehi antoaggimhi nibbute bÄ• hirato aggiá¹ƒ anÄ• haritunti \Ne I 307/? evaá¹ƒ kira, amm
pitÄ• etaá¹ƒ aggiá¹ƒ sandhÄ• ya na kathesi, yaá¹ƒ pana dosaá¹ƒ dÄ• sakammakÄ• rehi ka
antomÄ• nusakÄ• naá¹ƒ na kathetabbaá¹ƒ ... pe0 ....

yampi \Be I 319/ tena __ "ye dadanti, tesaá¹ƒyeva dÄ• tabba" _nti vuttaá¹ƒ, taá¹ƒ "yÄ• citak
gahetvÄ• ye paá¹-idadanti, tesaá¹ƒyeva dÄ• tabba" nti sandhÄ• ya vuttaá¹ƒ.

__ "ye na dadantÄ«" _ti idampi yÄ• citakaá¹ƒ upakaraá¹‡aá¹ƒ gahetvÄ• ye na paá¹-idadan

dÄ• tabbanti sandhÄ• ya vuttaá¹ƒ.

__ "dadantassapi adadantassapi dÄ• tabba" _nti \Ee I 415/, idaá¹ƒ pana duggatesu Ã±Ä• ti
paá¹-idÄ• tuá¹ƒ sakkontu vÄ• mÄ• vÄ• , dÄ• tumeva vaá¹-á¹-atÄ«ti sandhÄ• ya vuttaá¹ƒ.

__ "sukhaá¹ƒ nisÄ«ditabba" _nti idampi sassusasure disvÄ• uá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• ne
vaá¹-á¹-atÄ«ti sandhÄ• ya vuttaá¹ƒ.

__ "sukhaá¹ƒ bhuÃ±jitabba" _nti idaá¹ƒ pana sassusasurasÄ• mikehi puretaraá¹ƒ abhuÃ±jit
sabbehi laddhÄ• laddhaá¹ƒ Ã±atvÄ• pacchÄ• sayaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti sandhÄ

__ "sukhaá¹ƒ nipajjitabba" _nti idampi sassusasurasÄ• mikehi puretarameva sayanaá¹ƒ Ä•
nipajjitabbaá¹ƒ, tesaá¹ƒ kattabbayuttakaá¹ƒ vattapaá¹-ivattaá¹ƒ katvÄ• pacchÄ• sayaá¹ƒ ni
idaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__ "aggi paricaritabbo" _ti idaá¹ƒ pana sassumpi sasurampi sÄ• mikampi aggikkhandhaá¹ƒ
viya ca katvÄ• passituá¹ƒ vaá¹-á¹-atÄ«ti idaá¹ƒ sandhÄ• ya vuttanti.

ete tÄ• va ettakÄ• guá¹‡Ä• hontu, imissÄ• pana pitÄ• __antodevatÄ• namassÄ• peti, _
kira, ammÄ• ti? Ä• ma, tÄ• tÄ• , etampi hi me pitarÄ• idaá¹ƒ sandhÄ• ya vuttaá¹ƒ - "Ä• veá
vasanakÄ• lato paá¹-á¹-hÄ• ya attano gharadvÄ• raá¹ƒ sampattapabbajitaá¹ƒ disvÄ• yaá¹ƒ
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ atthi, tato pabbajitÄ• naá¹ƒ datvÄ• va khÄ• dituá¹ƒ vaá¹-á
Ä• haá¹ƒsu - "tuyhaá¹ƒ pana mahÄ• seá¹-á¹-hi pabbajite disvÄ• adÄ• nameva ruccati maÃ±
paá¹-ivacanaá¹ƒ apassanto adhomukho nisÄ«di".

atha naá¹ƒ kuá¹-umbikÄ• "kiá¹ƒ seá¹-á¹-hi aÃ±Ã±opi amhÄ• kaá¹ƒ dhÄ«tu doso atthÄ«" ti p
I 416/, ayyÄ• ti. kasmÄ• pana naá¹ƒ niddosaá¹ƒ akÄ• raá¹‡Ä• gehato \Be I 320/ nÄ«harÄ•
visÄ• khÄ• , Ä• ha - "paá¹-hamaá¹ƒ tÄ• va mayhaá¹ƒ mama sasurassa vacanena gamanaá¹
Ä• gamanadivase mama dosÄ• dosaá¹ƒ sodhanatthÄ• ya mama pitÄ• tumhÄ• kaá¹ƒ hatthe
mayhaá¹ƒ gantuá¹ƒ sukha" nti dÄ• sidÄ• se "yÄ• nÄ• dÄ«ni sajjÄ• ni karothÄ• " ti Ä• á¹‡Ä•
te kuá¹-umbike gahetvÄ• , "amma, mayÄ• ajÄ• nitvÄ• kathitaá¹ƒ, khamÄ• hi mayha" nti Ä•
khamitabbaá¹ƒ tÄ• va khamÄ• mi, ahaá¹ƒ pana buddhasÄ• sane aveccappasannassa kulas
bhikkhusaá¹…ghena vattÄ• ma. sace mama ruciyÄ• bhikkhusaá¹…ghaá¹ƒ paá¹-ijaggituá¹ƒ
"amma, tvaá¹ƒ yathÄ• ruciyÄ• tava samaá¹‡e paá¹-ijaggÄ• hÄ«" ti.

tato, visÄ• khÄ• , dasabalaá¹ƒ nimantÄ• petvÄ• punadivase nivesanaá¹ƒ pÅ«rentÄ« buddh
bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• pesi. naggaparisÄ• pi satthu migÄ• raseá¹-á¹-hino gehaá¹ƒ
gantvÄ• gehaá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsu. visÄ• khÄ• , dakkhiá¹‡odakaá¹ƒ datvÄ• "sa

sasuro me Ä• gantvÄ• dasabalaá¹ƒ parivisatÅ«" ti sÄ• sanaá¹ƒ pesesi. so nigaá¹‡á¹-hÄ• na
"mama dhÄ«tÄ• sammÄ• sambuddhaá¹ƒ parivisatÅ«" ti Ä• ha. visÄ• khÄ• , nÄ• naggarase
niá¹-á¹-hite bhattakicce puna sÄ• sanaá¹ƒ pahiá¹‡i - "sasuro me Ä• gantvÄ• dasabalassa d
suá¹‡Ä• tÅ«" ti. atha naá¹ƒ "idÄ• ni agamanaá¹ƒ nÄ• ma ativiya akÄ• raá¹‡a" nti dhammaka
gacchantaá¹ƒ naggasamaá¹‡Ä• Ä• haá¹ƒsu - "samaá¹‡assa gotamassa dhammaá¹ƒ suá¹‡
nisÄ«ditvÄ• suá¹‡Ä• hÄ«" ti. puretarameva ca gantvÄ• sÄ• á¹‡iyÄ• parikkhipiá¹ƒsu. migÄ
bahisÄ• á¹‡iyaá¹ƒ \Ee I 417/ nisÄ«di. tathÄ• gato "tvaá¹ƒ bahisÄ• á¹‡iyaá¹ƒ vÄ• nisÄ«da, p
parasele vÄ• paracakkavÄ• á¸·e vÄ• nisÄ«da. ahaá¹ƒ buddho nÄ• ma sakkomi taá¹ƒ mam
suvaá¹‡á¹‡avaá¹‡á¹‡aphalaá¹ƒ ambarukkhaá¹ƒ khandhe gahetvÄ• cÄ• lento viya dhamma
desanÄ• pariyosÄ• ne seá¹-á¹-hi sotÄ• pattiphale patiá¹-á¹-hÄ• ya sÄ• á¹‡iá¹ƒ ukkhipitvÄ• s
paÃ±capatiá¹-á¹-hitena vanditvÄ• satthu santikeyeva ca "tvaá¹ƒ, amma, ajja Ä• diá¹ƒ katvÄ
I 309/ visÄ• khaá¹ƒ attano mÄ• tuá¹-á¹-hÄ• ne á¹-hapesi. tato paá¹-á¹-hÄ• ya, visÄ• khÄ• _
jÄ• tÄ• .

sÄ• ekadivasaá¹ƒ nakkhattasamaye vattante "antonagare guá¹‡o natthÄ«" ti dÄ• sÄ«hi pa
dhammakathaá¹ƒ sotuá¹ƒ gacchantÄ« "buddhÄ• naá¹ƒ santikaá¹ƒ uddhatavesena \Be I 321
mahÄ• latÄ• pasÄ• dhanaá¹ƒ omuÃ±citvÄ• dÄ• siyÄ• hatthe datvÄ• satthÄ• raá¹ƒ upasaá
ekamantaá¹ƒ nisÄ«di, satthÄ• dhammakathaá¹ƒ kathesi. sÄ• dhammadesanÄ• pariyosÄ•
nagarÄ• bhimukhÄ• pÄ• yÄ• si. sÄ• pi dÄ• sÄ« attanÄ• gahitapasÄ• dhanassa á¹-hapitaá
gacchantÄ« pasÄ• dhanatthÄ• ya paá¹-inivatti. atha naá¹ƒ, visÄ• khÄ• , "kahaá¹ƒ pana te ta
paá¹-ipucchi. gandhakuá¹-ipariveá¹‡e, ayyeti. hotu je gantvÄ• Ä• hara, gandhakuá¹-ipariveá
paá¹-á¹-hÄ• ya Ä• harÄ• panaá¹ƒ nÄ• ma amhÄ• kaá¹ƒ ayuttaá¹ƒ. tasmÄ• taá¹ƒ vissajjetvÄ
karissÄ• ma. tattha pana á¹-hapite ayyÄ• naá¹ƒ palibodho hotÄ«ti.

punadivase satthÄ• bhikkhusaá¹…ghaparivÄ• ro visÄ• khÄ• ya nivesanadvÄ• raá¹ƒ sampA
nibaddhapaÃ±Ã±attÄ• ni Ä• sanÄ• ni \Ee I 418/. visÄ• khÄ• , satthu pattaá¹ƒ gaá¹‡hitvÄ• s
pavesetvÄ• paÃ±Ã±attÄ• sanesuyeva nisÄ«dÄ• petvÄ• katabhattakicce satthari taá¹ƒ pasA
pÄ• damÅ«le nikkhipitvÄ• "idaá¹ƒ, bhante, tumhÄ• kaá¹ƒ dammÄ«" ti Ä• ha. satthÄ• "alaá
pabbajitÄ• naá¹ƒ na vaá¹-á¹-atÄ«" ti paá¹-ikkhipi. jÄ• nÄ• mi, bhante, ahaá¹ƒ pana imaá¹ƒ a
gahetvÄ• tumhÄ• kaá¹ƒ vasanagandhakuá¹-iá¹ƒ kÄ• ressÄ• mÄ«ti. tadÄ• satthÄ• adhivÄ•
navakoá¹-idhanaá¹ƒ gahetvÄ• gabbhasahassapaá¹-imaá¹‡á¸• ite pubbÄ• rÄ• mavihÄ• re ta
vasanagandhakuá¹-iá¹ƒ kÄ• resi. visÄ• khÄ• ya pana nivesanaá¹ƒ pubbaá¹‡hasamaye kÄ•
isivÄ• tapaá¹-ivÄ• tameva hoti anÄ• thapiá¹‡á¸• ikassa gehaá¹ƒ viya. tassÄ• pi gehe sabbab
ahesuá¹ƒ. sÄ• pubbaá¹‡hasamaye bhikkhusaá¹…ghassa Ä• misasaá¹…gahaá¹ƒ katvÄ• p
aá¹-á¹-havidhapÄ• nÄ• ni ca gaá¹‡hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• bhikkhusaá¹…ghassa d
dhammadesanaá¹ƒ sutvÄ• Ä• gacchati. satthÄ• aparabhÄ• ge upÄ• sikÄ• yo paá¹-ipÄ• á¹-
visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ dÄ• yikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

khujjuttarÄ• -sÄ• mÄ• vatÄ«vatthu

260-261__._ tatiyacatutthesu \Ne I 310/ __bahussutÄ• naá¹ƒ yadidaá¹ƒ, khujjuttarÄ• , mettÄ
yadidaá¹ƒ, sÄ• mÄ• vatÄ«_ti bahussutÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ khujjuttarÄ• , mettÄ• vihÄ
sÄ• mÄ• vatÄ« aggÄ• ti dasseti. tÄ• kira dvepi padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• aparabhÄ• ge "satthu dhammakathaá¹ƒ sossÄ• mÄ• " ti vihÄ•
khujjuttarÄ• , satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ bahussutÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hap
adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• mÄ• vatÄ«pi ekaá¹ƒ upA
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantara
dvinnampi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devaloke nibbattitvÄ• devamanussesu saá¹ƒs
kappasatasahassaá¹ƒ atikkantaá¹ƒ.

atha amhÄ• kaá¹ƒ satthu nibbattito puretarameva allakapparaá¹-á¹-he ahivÄ• takarogo nÄ•
gehe ekappahÄ• reneva dasapi vÄ«sampi tiá¹ƒsampi janÄ• maranti, tiroraá¹-á¹-haá¹ƒ gatÄ
labhanti. taá¹ƒ Ã±atvÄ• eko puriso attano puttadÄ• raá¹ƒ Ä• dÄ• ya "aÃ±Ã±aá¹ƒ raá¹-á¹-haa
nikkhami. athassa ghare gahitapÄ• theyyaá¹ƒ antarÄ• magge kantÄ• re anuttiá¹‡á¹‡eyeva p
tesaá¹ƒ sarÄ«rabalaá¹ƒ parihÄ• yi, sakiá¹ƒ mÄ• tÄ• puttaá¹ƒ ukkhipati, sakiá¹ƒ pitÄ• . athas
"amhÄ• kaá¹ƒ sarÄ«rabalaá¹ƒ parihÄ«naá¹ƒ, puttaá¹ƒ ukkhipitvÄ• gacchantÄ• kantÄ• raá¹
sakkhissÄ• mÄ• " ti. so tassa mÄ• taraá¹ƒ ajÄ• nÄ• petvÄ• va udakakiccena ohÄ«no viya pu
ekakova maggaá¹ƒ paá¹-ipajji. "athassa bhariyÄ• Ä• gamanaá¹ƒ olokayamÄ• nÄ• á¹-hitÄ•
viravamÄ• nÄ• gantvÄ• kahaá¹ƒ me sÄ• mi putto" ti Ä• ha. ko te puttena attho? jÄ«vamÄ•
labhissÄ• mÄ• ti. sÄ• "atisÄ• hasiko vatÄ• yaá¹ƒ puriso" ti vatvÄ• "gaccha tvaá¹ƒ, nÄ• haá
gamissÄ• mÄ«" ti Ä• ha. so "anupadhÄ• retvÄ• me bhadde kataá¹ƒ, khametaá¹ƒ mayha" nt
Ä• dÄ• yÄ• gato.

te taá¹ƒ kantÄ• raá¹ƒ samatikkamitvÄ• sÄ• yaá¹ƒ ekaá¹ƒ gopÄ• lakakulaá¹ƒ sampÄ• puá¹±
gopÄ• lakakulavÄ• sino \Ee I 420/ nirudakapÄ• yÄ• saá¹ƒ paciá¹ƒsu. te te disvÄ• "ime ativi
pÄ• yÄ• sassa mahÄ• bhÄ• janaá¹ƒ pÅ«retvÄ• uá¸·uá¹…kapÅ«raá¹ƒ sappiá¹ƒ Ä• siÃ±citvÄ
pÄ• yÄ• saá¹ƒ bhuÃ±jantesu \Ne I 311/ sÄ• itthÄ« pamÄ• á¹‡eneva bhuÃ±ji, puriso pana p
bhuÃ±jitvÄ• \Be I 323/ jÄ«rÄ• petuá¹ƒ asakkonto rattibhÄ• gasamanantare kÄ• lamakÄ• si.
sÄ• layabhÄ• vena gopÄ• lakÄ• naá¹ƒ gehe sunakhiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá
vijÄ• tÄ• . gopÄ• lako taá¹ƒ kukkuraá¹ƒ sassirikaá¹ƒ disvÄ• piá¹‡á¸• ena palobhetvÄ• attan
gahetvÄ• saddhimeva carati.

athekadivasaá¹ƒ eko paccekabuddho bhikkhÄ• cÄ• ravelÄ• ya gopÄ• lakassa gharadvÄ• ra
disvÄ• bhikkhaá¹ƒ datvÄ• attÄ• naá¹ƒ nissÄ• ya vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi. p
gopÄ• lakakulassa avidÅ«re á¹-hÄ• ne ekasmiá¹ƒ vanasaá¹‡á¸• e vÄ• saá¹ƒ upagato. gopÄ
gacchanto taá¹ƒ kukkuraá¹ƒ gahetvÄ• va gacchati, antarÄ• magge ca vÄ• á¸·amigaá¹-á¹-hÄ

palÄ• yanatthaá¹ƒ rukkhe vÄ• pÄ• sÄ• á¹‡e vÄ• pahÄ• raá¹ƒ deti, sopi kukkuro tassa kara
vavatthapeti. athekadivasaá¹ƒ so gopÄ• lako paccekabuddhassa santike nisÄ«ditvÄ• , "bha
sabbakÄ• laá¹ƒ Ä• gamanaá¹ƒ nÄ• ma na hoti. ayaá¹ƒ pana kukkuro cheko, imassa Ä• gata
gehadvÄ• raá¹ƒ Ä• gaccheyyÄ• thÄ• " ti Ä• ha. so ekadivasaá¹ƒ "paccekabuddhaá¹ƒ gaá¹‡h
pesesi. kukkuro tassa vacanaá¹ƒ sutvÄ• bhikkhÄ• cÄ• ravelÄ• ya gantvÄ• paccekabuddha
paccekabuddho "ayaá¹ƒ mama santikaá¹ƒ Ä• gato" ti Ã±atvÄ• pattacÄ«varaá¹ƒ Ä• dÄ• ya n
tassa vÄ«maá¹ƒsanatthÄ• ya ukkamitvÄ• aÃ±Ã±aá¹ƒ maggaá¹ƒ gaá¹‡hi, kukkuro purato á¹
paá¹-ipannakÄ• le \Ee I 421/ apasakki. yasmiá¹ƒ ca yasmiá¹ƒ ca á¹-hÄ• ne vÄ• á¸·amigÄ• n
gopÄ• lako rukkhaá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• pahari, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• k
viravi. tassa saddena vÄ• á¸·amigÄ• palÄ• yanti. paccekabuddhopi bhattakiccavelÄ• ya ma
siniddhapiá¹‡á¸• aá¹ƒ tassa deti. sopi piá¹‡á¸• alÄ• bhena paccekabuddhe uttaritaraá¹ƒ sine

gopÄ• lako temÄ• saá¹ƒ vutthassa paccekabuddhassa ticÄ«varappahonakaá¹ƒ sÄ• á¹-akaa
ruccati, idheva vasatha. no ce ruccati, yathÄ• sukhaá¹ƒ gacchathÄ• " ti Ä• ha. paccekabudd
dasseti. so gopÄ• lako paccekabuddhaá¹ƒ anugantvÄ• nivattati. kukkuro paccekabuddhass
gamanabhÄ• vaá¹ƒ Ã±atvÄ• atisinehena uppannabalavasoko hadayaphÄ• lanaá¹ƒ patvÄ•
tÄ• vatiá¹ƒsapure nibbatti. athassa paccekabuddhena \Be I 324/ saddhiá¹ƒ gamanakÄ• le u
vÄ• á¸·amigÄ• naá¹ƒ palÄ• pitabhÄ• vena devatÄ• hi saddhiá¹ƒ kathentassa saddo sakalad
aá¹-á¹-hÄ• si. so \Ne I 312/ teneva nÄ• madheyyaá¹ƒ labhitvÄ• __ghosakadevaputto_ nÄ•
sampattiá¹ƒ anubhavantassa manussapathe kosambinagare udeno nÄ• ma rÄ• jÄ• rajjaá¹ƒ
majjhimapaá¹‡á¹‡Ä• sake bodhirÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Ps II 324 Ä• dayo

tasmiá¹ƒ pana rajjaá¹ƒ kÄ• rayamÄ• ne ghosakadevaputto cavitvÄ• kosambiyaá¹ƒ ekissÄ•
kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• dasamÄ• saccayena vijÄ• yitvÄ• puttabhÄ• vaá¹ƒ
chaá¸• á¸• Ä• pesi. tasmiá¹ƒ khaá¹‡e kosambiseá¹-á¹-hino \Ee I 422/ kammantiko pÄ• tova
gacchanto "kiá¹ƒ nu kho imaá¹ƒ kÄ• kehi samparikiá¹‡á¹‡a" nti gantvÄ• dÄ• rakaá¹ƒ disvÄ•
dÄ• rako bhavissatÄ«" ti ekassa purisassa hatthe gehaá¹ƒ pesetvÄ• seá¹-á¹-higharaá¹ƒ aga
rÄ• jÅ«paá¹-á¹-hÄ• navelÄ• ya rÄ• jakulaá¹ƒ gacchanto antarÄ• magge purohitaá¹ƒ disvÄ•
pucchi. so tattheva á¹-hito gaá¹‡etvÄ• "asukaá¹ƒ nÄ• ma nakkhattaá¹ƒ, ajja iminÄ• nakkha
imasmiá¹ƒ nagare seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhissatÄ«" ti Ä• ha. so tassa kathaá¹ƒ sutvÄ•
pesesi - "imassa purohitassa dve kathÄ• nÄ• ma natthi, gharaá¹‡Ä« ca me garugabbhÄ• , j
vijÄ• tÄ• vÄ• no vÄ• " ti. te gantvÄ• jÄ• nitvÄ• , "ayya, na tÄ• va vijÄ• tÄ• " ti Ä• haá¹ƒsu.
imasmiá¹ƒ nagare ajja jÄ• tadÄ• rakaá¹ƒ pariyesathÄ• ti. te pariyesantÄ• tassa seá¹-á¹-hino
taá¹ƒ dÄ• rakaá¹ƒ disvÄ• seá¹-á¹-hino Ä• rocayiá¹ƒsu. tena hi gacchatha bhaá¹‡e, taá¹ƒ ka
pakkosathÄ• ti. te taá¹ƒ pakkosiá¹ƒsu. atha naá¹ƒ seá¹-á¹-hi "gehe kira te dÄ• rako atthÄ«" t
ayyÄ• " ti. "taá¹ƒ dÄ• rakaá¹ƒ amhÄ• kaá¹ƒ dehÄ«" ti. "na demi, ayyÄ• " ti. "handa sahassaá
ti. so "ayaá¹ƒ jÄ«veyya vÄ• mareyya vÄ• , dujjÄ• namida" nti sahassaá¹ƒ gaá¹‡hitvÄ• adÄ

tato seá¹-á¹-hi cintesi - "sace me bhariyÄ• dhÄ«taraá¹ƒ vijÄ• yissati, imameva puttaá¹ƒ kar
puttaá¹ƒ vijÄ• yissati, mÄ• ressÄ• mÄ«" ti. cintetvÄ• gehe posesi. athassa bhariyÄ• katipÄ
vijÄ• yi. tato seá¹-á¹-hi "evaá¹ƒ taá¹ƒ gÄ• vo madditvÄ• mÄ• ressantÄ«" ti cintetvÄ• "imaá¹
dÄ• rakaá¹ƒ vajadvÄ• re nipajjÄ• pethÄ• " ti Ä• ha. taá¹ƒ tattha nipajjÄ• pesuá¹ƒ. atha naá¹ƒ
paá¹-hamaá¹ƒ nikkhamanto disvÄ• "evaá¹ƒ taá¹ƒ aÃ±Ã±e na maddissantÄ«" ti catunnaá¹ƒ
aá¹-á¹-hÄ• si. atha naá¹ƒ gopÄ• lakÄ• disvÄ• \Ee I 423/ "mahÄ• puÃ±Ã±o esa dÄ• rako bh
tiracchÄ• nagatÄ• pi guá¹‡aá¹ƒ jÄ• nanti, paá¹-ijaggissÄ• ma na" nti attano gehaá¹ƒ nayiá¹ƒ

sopi seá¹-á¹-hi tassa matabhÄ• vaá¹ƒ anuvijjanto "gopÄ• lakehi nÄ«to" ti sutvÄ• puna saha
Ä• á¹‡Ä• petvÄ• Ä• makasusÄ• ne chaá¸• á¸• Ä• pesi. tasmiá¹ƒ ca kÄ• le seá¹-á¹-hissa gh
nissÄ• ya ajikÄ• cÄ• reti. athekÄ• dhenu ajikÄ• dÄ• rakassa puÃ±Ã±ena maggÄ• okkam
datvÄ• gatÄ• . tato nivattamÄ• nÄ• pi tatheva gantvÄ• khÄ«ramadÄ• si. ajapÄ• lako cintes
imasmÄ• á¹-hÄ• nÄ• okkamitvÄ• gatÄ• , kiá¹ƒ nu kho eta" nti gantvÄ• olokento taá¹ƒ dÄ•
"mahÄ• puÃ±Ã±o esa dÄ• rako, tiracchÄ• nagatÄ• pissa guá¹‡aá¹ƒ jÄ• nanti, paá¹-ijaggissÄ
gehaá¹ƒ gato.

punadivase seá¹-á¹-hi "mato nu kho dÄ• rako, na mato" ti olokÄ• pento ajapÄ• lakena gahit
sahassaá¹ƒ datvÄ• Ä• á¹‡Ä• petvÄ• "sve imaá¹ƒ nagaraá¹ƒ eko satthavÄ• haputto pavisis
netvÄ• cakkamagge á¹-hapetha, evaá¹ƒ taá¹ƒ sakaá¹-acakkaá¹ƒ chindantaá¹ƒ gamissatÄ«"
nikkhittaá¹ƒ satthavÄ• haputtassa purimasakaá¹-e goá¹‡Ä• disvÄ• cattÄ• ro pÄ• de thamb
aá¹-á¹-haá¹ƒsu. satthavÄ• ho "kiá¹ƒ nu kho eta" nti tesaá¹ƒ á¹-hitakÄ• raá¹‡aá¹ƒ olokento dÄ
"mahÄ• puÃ±Ã±o dÄ• rako, patijaggituá¹ƒ vaá¹-á¹-atÄ«" ti gaá¹‡hitvÄ• agamÄ• si.

seá¹-á¹-hipi tassa cakkapathe matabhÄ• vaá¹ƒ vÄ• amatabhÄ• vaá¹ƒ vÄ• olokÄ• pento sa
Ã±atvÄ• tassapi sahassaá¹ƒ datvÄ• Ä• á¹‡Ä• petvÄ• nagarato avidÅ«re á¹-hÄ• ne papÄ•
papatanto naá¸·akÄ• rÄ• naá¹ƒ kammakaraá¹‡aá¹-á¹-hÄ• ne ekasÄ• lÄ• ya patito. sÄ• tass
satavihatakappÄ• sapicusamphassasadisÄ• \Ee I 424/ ahosi. atha naá¹ƒ naá¸·akÄ• rajeá¹-
dÄ• rako, paá¹-ijaggituá¹ƒ vaá¹-á¹-atÄ«" ti \Be I 326/ gaá¹‡hitvÄ• gehaá¹ƒ gato. seá¹-á¹-hi d
papÄ• tato patitaá¹-á¹-hÄ• ne matabhÄ• vaá¹ƒ vÄ• amatabhÄ• vaá¹ƒ vÄ• pariyesÄ• pento
gahitabhÄ• vaá¹ƒ Ã±atvÄ• tassapi sahassaá¹ƒ datvÄ• Ä• á¹‡Ä• pesi.

aparabhÄ• ge seá¹-á¹-hissa sakaputtopi sopi ubho vayappattÄ• ahesuá¹ƒ. seá¹-á¹-hi puna
314/ mÄ• raá¹‡upÄ• yaá¹ƒ cintento attano kumbhakÄ• rassa gehaá¹ƒ gantvÄ• "ambho may
avajÄ• tadÄ• rako atthi, taá¹ƒ dÄ• rakaá¹ƒ yaá¹ƒkiÃ±ci katvÄ• mÄ• retuá¹ƒ vaá¹-á¹-ati raha
ubhopi kaá¹‡á¹‡e pidahitvÄ• "evarÅ«paá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ kathaá¹ƒ kathetuá¹ƒ na va
seá¹-á¹-hi "ayaá¹ƒ mudhÄ• na karissatÄ«" ti cintetvÄ• - "handa, bho, sahassaá¹ƒ gaá¹‡hitv
nipphÄ• dehÄ«" ti Ä• ha. laÃ±jaá¹ƒ nÄ• ma abhinnaá¹ƒ bhindati, tasmÄ• so sahassaá¹ƒ lab
"ahaá¹ƒ, ayya, asukadivase nÄ• ma Ä• vÄ• paá¹ƒ Ä• limpessÄ• mi, tadÄ• taá¹ƒ dÄ• rakaá¹

ti Ä• ha. seá¹-á¹-hipi kho tassa vacanaá¹ƒ sampaá¹-icchitvÄ• tato paá¹-á¹-hÄ• ya divase ga
vuttadivasassa sampattabhÄ• vaá¹ƒ Ã±atvÄ• ghosakakumÄ• raá¹ƒ pakkosÄ• petvÄ• "amh
nÄ• ma bahÅ«hi bhÄ• janehi attho, tvaá¹ƒ amhÄ• kaá¹ƒ kumbhakÄ• rassa santikaá¹ƒ gantv
tumhÄ• kaá¹ƒ ekaá¹ƒ kathitaá¹ƒ atthi, taá¹ƒ ajja nipphÄ• dehÄ«â€™ ti vadehÄ«" ti Ä• ha. so
vacanaá¹ƒ sampaá¹-icchitvÄ• nikkhami.

atha naá¹ƒ antarÄ• magge seá¹-á¹-hissa sakaputto \Ee I 425/ guá¸·akÄ«á¸·aá¹ƒ kÄ«á¸·anto
"ahaá¹ƒ bhÄ• tika dÄ• rakehi saddhiá¹ƒ kÄ«á¸·anto ettakaá¹ƒ nÄ• ma jito, taá¹ƒ me paá¹-ijin
so "mayhaá¹ƒ idÄ• ni okÄ• so natthi, pitÄ• maá¹ƒ accÄ• yikakammena kumbhakÄ• rassa s
itaro "ahaá¹ƒ bhÄ• tika tattha gamissÄ• mi, tvaá¹ƒ imehi saddhiá¹ƒ kÄ«á¸·itvÄ• mayhaá¹ƒ la
dehÄ«" ti Ä• ha. "tena hi gacchÄ• " ti attano kathitasÄ• sanaá¹ƒ tassa kathetvÄ• dÄ• rakehi
sopi kumÄ• ro kumbhakÄ• rassa santikaá¹ƒ gantvÄ• taá¹ƒ sÄ• sanaá¹ƒ Ä• rocesi. so "sÄ•
ti taá¹ƒ kumÄ• raá¹ƒ gabbhaá¹ƒ pavesetvÄ• tikhiá¹‡Ä• ya vÄ• siyÄ• khaá¹‡á¸• Ä• khaá¹‡á
cÄ• á¹-iyaá¹ƒ pakkhipitvÄ• cÄ• á¹-imukhaá¹ƒ pidahitvÄ• \Be I 327/ bhÄ• janantare á¹-hape
Ä• limpesi. ghosakakumÄ• ro bahÅ« jinitvÄ• kaniá¹-á¹-hassa Ä• gamanaá¹ƒ olokento nisÄ«
cirÄ• yamÄ• naá¹ƒ Ã±atvÄ• "kiá¹ƒ nu kho cirÄ• yatÄ«" ti kumbhakÄ• ragehasabhÄ• gaá¹ƒ
"gehaá¹ƒ gato bhavissatÄ«" ti nivattitvÄ• gehaá¹ƒ agamÄ• si.

seá¹-á¹-hi naá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• "kiá¹ƒ nu kho kÄ• raá¹‡aá¹ƒ bhavissat
mÄ• raá¹‡atthÄ• ya kumbhakÄ• rassa santikaá¹ƒ pahito, so dÄ• ni puna idhevÄ• gacchatÄ«
\Ne I 315/ "kiá¹ƒ, tÄ• ta, kumbhakÄ• rassa santikaá¹ƒ na gatosÄ«" ti Ä• ha. "Ä• ma, tÄ• ta, n
"kasmÄ• , tÄ• tÄ• " ti? so attano nivattakÄ• raá¹‡aÃ±ca kaniá¹-á¹-habhÄ• tikassa tattha gata
seá¹-á¹-hi tassa vacanassa sutakÄ• lato paá¹-á¹-hÄ• ya mahÄ• pathaviyÄ• ajjhotthaá¹-o viy
426/ nÄ• metaá¹ƒ tvaá¹ƒ vadasÄ«" ti vipphandacitto vegena kumbhakÄ• rassa santikaá¹ƒ g
akathanÄ«yabhÄ• vena "pekkha, bho, pekkha, bho" ti Ä• ha. "kiá¹ƒ pekkhÄ• pesi tvaá¹ƒ" ? n
kammanti. so tatova nivattitvÄ• gehaá¹ƒ agamÄ• si. tato paá¹-á¹-hÄ• ya cassa cetasikarogo

so tasmiá¹ƒ kÄ• le tena saddhiá¹ƒ abhuÃ±jitvÄ• Ä• saá¹ƒ bhinditvÄ• "yena kenaci upÄ• ye
antarameva passituá¹ƒ vaá¹-á¹-atÄ«" ti ekaá¹ƒ paá¹‡á¹‡aá¹ƒ likhitvÄ• ghosakakumÄ• raá¹ƒ
imaá¹ƒ paá¹‡á¹‡aá¹ƒ Ä• dÄ• ya asukagÄ• me nÄ• ma amhÄ• kaá¹ƒ kammantiko atthi, tassa
paá¹‡á¹‡aá¹ƒ datvÄ• â€™imasmiá¹ƒ kira paá¹‡á¹‡e sÄ• sanaá¹ƒ sÄ«ghaá¹ƒ karohÄ«â€™
amhÄ• kaá¹ƒ sahÄ• yako gÄ• makaseá¹-á¹-hi nÄ• ma eko seá¹-á¹-hi atthi, tassa gharaá¹ƒ g
bhuÃ±jitvÄ• gaccheyyÄ• sÄ«" ti ca mukhasÄ• sanaá¹ƒ adÄ• si. so seá¹-á¹-hiá¹ƒ vanditvÄ•
nikkhanto antarÄ• magge gÄ• makaseá¹-á¹-hissa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tassa ge
bahidvÄ• rakoá¹-á¹-hake nisÄ«ditvÄ• massuparikammaá¹ƒ karontaá¹ƒ vanditvÄ• aá¹-á¹-hÄ
tÄ• tÄ• " ti ca vutte "kosambiseá¹-á¹-hino puttomhi, tÄ• tÄ• " ti Ä• ha. so "amhÄ• kaá¹ƒ sahÄ
ti haá¹-á¹-hatuá¹-á¹-ho ahosi.

tasmiá¹ƒ \Be I 328/ ca khaá¹‡e tassa seá¹-á¹-hino dhÄ«tÄ• ya ekÄ• dÄ• sÄ« seá¹-á¹-hidhÄ
Ä• harituá¹ƒ gacchati. atha naá¹ƒ seá¹-á¹-hi Ä• ha - "tvaá¹ƒ, amma, etaá¹ƒ kammaá¹ƒ á¹-ha
ghosakakumÄ• rassa pÄ• de dhovitvÄ• sayanaá¹ƒ \Ee I 427/ attharitvÄ• dehÄ«" ti. sÄ• ta
gantvÄ• seá¹-á¹-hidhÄ«tu pupphÄ• ni Ä• hari. seá¹-á¹-hidhÄ«tÄ• taá¹ƒ disvÄ• "tvaá¹ƒ ajja
papaÃ±cesÄ«" ti tassÄ• kujjhitvÄ• "kiá¹ƒ te ettakaá¹ƒ kÄ• laá¹ƒ ettha kata" nti Ä• ha. "mÄ•
evarÅ«po nadiá¹-á¹-hapubbo, tuyhaá¹ƒ kira pitu sahÄ• yakaseá¹-á¹-hino putto eko, na sakkÄ
rÅ«pasampattiá¹ƒ kathetuá¹ƒ. seá¹-á¹-hi maá¹ƒ pupphÄ• naá¹ƒ atthÄ• ya gacchantiá¹ƒ â€™
dhovitvÄ• sayanaá¹ƒ attharitvÄ• dehÄ«â€™ ti Ä• ha, tenÄ• haá¹ƒ bahi ciraá¹ƒ papaÃ±cesi
seá¹-á¹-hidhÄ«tÄ• tassa kumÄ• rassa catutthe attabhÄ• ve gharasÄ• minÄ« ahosi, tasmÄ•
sutakÄ• lato paá¹-á¹-hÄ• ya neva attano á¹-hitabhÄ• vaá¹ƒ \Ne I 316/, na nisinnabhÄ• vaá¹ƒ
dÄ• siá¹ƒ gahetvÄ• tassa nipannaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ niddÄ• yamÄ• naá¹ƒ olok
disvÄ• "kiá¹ƒ nu kho etaá¹ƒ paá¹‡á¹‡a" nti kumÄ• raá¹ƒ anuá¹-á¹-hÄ• petvÄ• va paá¹‡á¹‡a
"ayaá¹ƒ attano maraá¹‡apaá¹‡á¹‡aá¹ƒ sayameva gahetvÄ• Ä• gacchatÄ«" ti taá¹ƒ paá¹‡á¹
appabuddheyeva "mayÄ• tava santikaá¹ƒ putto pesito, sahÄ• yakassa me gÄ• makaseá¹-á
atthi, tvaá¹ƒ sÄ«ghaá¹ƒ amhÄ• kaá¹ƒ Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne uppÄ• daá¹ƒ dhanaá¹ƒ g
puttassa gÄ• makaseá¹-á¹-hino dhÄ«taraá¹ƒ gahetvÄ• maá¹…galaá¹ƒ karohi. maá¹…gale c
vidhÄ• nena kataâ€™ nti mayhaá¹ƒ sÄ• sanaá¹ƒ pesehi. ahaá¹ƒ tava idha kattabbaá¹ƒ jÄ• n
likhitvÄ• tameva laÃ±chanaá¹ƒ datvÄ• paá¹-hamaá¹ƒ baddhaniyÄ• meneva dussante band

sopi kho kumÄ• ro taá¹ƒdivasaá¹ƒ tattha vasitvÄ• punadivase seá¹-á¹-hiá¹ƒ Ä• pucchitvÄ•
gantvÄ• paá¹‡á¹‡aá¹ƒ adÄ• si \Ee I 428/. kammantiko paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• gÄ• mike
maá¹ƒ na gaá¹‡etha, mama sÄ• mÄ« attano jeá¹-á¹-haputtassa sabbasatena dÄ• rikaá¹ƒ Ä•
pesesi, vegena imasmiá¹ƒ á¹-hÄ• ne uppÄ• daá¹ƒ sampiá¹‡á¸• ethÄ• " ti sabbaá¹ƒ maá¹…g
gÄ• makaseá¹-á¹-hissa sÄ• sanaá¹ƒ pesetvÄ• sampaá¹-icchÄ• petvÄ• sabbasatena maá¹.
kosambiseá¹-á¹-hissa paá¹‡á¹‡aá¹ƒ pahiá¹‡i "mayÄ• tumhehi pahitapaá¹‡á¹‡e sÄ• sanaá¹ƒ
kata" nti.

seá¹-á¹-hi \Be I 329/ taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• aggidaá¸• á¸• ho viya "idÄ• ni naá¹-á¹-homh
lohitapakkhandikarogaá¹ƒ patvÄ• "yena kenaci taá¹ƒ upÄ• yena pakkositvÄ• mama santak
karissÄ• mÄ«" ti "maá¹…galassa niá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya kasmÄ• mayhaá¹ƒ put
Ä• gacchatÅ«" ti sÄ• sanaá¹ƒ pesesi. sÄ• sanaá¹ƒ sutvÄ• kumÄ• re gantuá¹ƒ Ä• raddhe se
"ayaá¹ƒ bÄ• lo maá¹ƒ nissÄ• ya imaá¹ƒ sampattiá¹ƒ alatthanti na jÄ• nÄ• ti, yaá¹ƒkiÃ±ci katv
gamanapaá¹-ibÄ• hanupÄ• yo kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti. tato naá¹ƒ Ä• ha - "kumÄ• ra, mÄ•
kulagÄ• maá¹ƒ gacchantena nÄ• ma attano parivacchaá¹ƒ katvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«" ti

kosambakaseá¹-á¹-hipi tassa cirÄ• yanabhÄ• vaá¹ƒ Ã±atvÄ• puna sÄ• sanaá¹ƒ pahiá¹‡i "k
ahaá¹ƒ lohitapakkhandikarogaá¹ƒ patto, jÄ«vantameva maá¹ƒ Ä• gantvÄ• daá¹-á¹-huá¹ƒ va
kÄ• le seá¹-á¹-hidhÄ«tÄ• tassa Ä• rocesi - "na eso tava pitÄ• , tvaá¹ƒ pana â€™pitÄ• â€™

I 317/. esa tava mÄ• raá¹‡atthÄ• ya kammantikassa paá¹‡á¹‡aá¹ƒ pahiá¹‡i, ahaá¹ƒ taá¹ƒ pa
aÃ±Ã±aá¹ƒ sÄ• sanaá¹ƒ likhitvÄ• tava etaá¹ƒ sampattiá¹ƒ \Ee I 429/ uppÄ• dayiá¹ƒ. esa taá
karissÄ• mÄ«â€™ ti pakkosati, etassa kÄ• lakiriyaá¹ƒ Ä• gamehÄ«" ti. athassa dharamÄ• n
sutvÄ• kosambinagaraá¹ƒ agamÄ• si. seá¹-á¹-hidhÄ«tÄ• pi tassa bahiyeva saÃ±Ã±aá¹ƒ ad
sakalagehe tava Ä• rakkhaá¹ƒ á¹-hapentova pavisÄ• hÄ«" ti. sayampi seá¹-á¹-hiputtena sad
hatthe ukkhipitvÄ• rodantÄ« viya hutvÄ• andhakÄ• raá¹-á¹-hÄ• ne nipannakassa seá¹-á¹-h
sÄ«seneva hadayaá¹ƒ pahari. so dubbalatÄ• ya teneva pahÄ• rena kÄ• lamakÄ• si.

kumÄ• ropi pitu sarÄ«rakiccaá¹ƒ katvÄ• "tumhe mahÄ• seá¹-á¹-hissa maá¹ƒ sakaputtoti va
pÄ• damÅ«likÄ• naá¹ƒ laÃ±jaá¹ƒ adÄ• si. tato sattame divase rÄ• jÄ• "seá¹-á¹-hiá¹-á¹-hÄ• n
laddhuá¹ƒ vaá¹-á¹-atÄ«" ti "seá¹-á¹-hissa saputtakaniputtakabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• " ti pes
seá¹-á¹-hipÄ• damÅ«likÄ• raÃ±Ã±o seá¹-á¹-hissa saputtabhÄ• vaá¹ƒ kathayiá¹ƒsu. rÄ• jÄ•
sampaá¹-icchitvÄ• tassa \Be I 330/ seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si. so ghosakaseá¹-á¹-hi
naá¹ƒ bhariyÄ• Ä• ha - "ayyaputta, tvampi avajÄ• to, ahampi duggatakule nibbattÄ• . pubbe
evarÅ«paá¹ƒ sampattiá¹ƒ alabhimha, adhunÄ• pi kusalaá¹ƒ karissÄ• mÄ• " ti. so "sÄ• dhu b
sampaá¹-icchitvÄ• devasikaá¹ƒ sahassaá¹ƒ vissajjetvÄ• dÄ• naá¹ƒ paá¹-á¹-hapesi.

tasmiá¹ƒ samaye tÄ• saá¹ƒ dvinnaá¹ƒ janÄ• naá¹ƒ khujjuttarÄ• devalokato cavitvÄ• ghosa
dhÄ• tiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• jÄ• takÄ• le khujjÄ• ahosÄ«ti khujju
akaá¹ƒsu. sÄ• mÄ• vatÄ«pi devalokato cavitvÄ• bhaddavatiyaraá¹-á¹-he \Ee I 430/ bhaddiy
bhaddavatiyaseá¹-á¹-hissa gehe paá¹-isandhiá¹ƒ gaá¹‡hi, sÄ• mÄ• tissÄ• nÄ• maá¹ƒ akaá¹
nagare chÄ• takabhayaá¹ƒ uppajji, manussÄ• chÄ• takabhayabhÄ«tÄ• yena vÄ• tena vÄ•
bhaddavatiyaseá¹-á¹-hi bhariyÄ• ya saddhiá¹ƒ mantesi - "bhadde imasmiá¹ƒ chÄ• takabhaya
kosambinagare amhÄ• kaá¹ƒ sahÄ• yakassa ghosakaseá¹-á¹-hissa santikaá¹ƒ gacchÄ• ma
pamajjissatÄ«" ti. tassa kira so seá¹-á¹-hi adiá¹-á¹-hasahÄ• yako ahosi, tasmÄ• evamÄ• ha
nivattÄ• petvÄ• bhariyaÃ±ca dhÄ«taraÃ±ca gaá¹‡hitvÄ• kosambinagarassa maggaá¹ƒ paá
antarÄ• magge mahÄ• dukkhaá¹ƒ anubhavantÄ• anupubbena kosambiá¹ƒ patvÄ• ekÄ• ya

ghosakaseá¹-á¹-hipi \Ne I 318/ kho attano gharadvÄ• re kapaá¹‡addhikavanibbakayÄ• cakÄ
dÄ• pesi. athÄ• yaá¹ƒ bhaddavatiyaseá¹-á¹-hi cintesi - "na sakkÄ• amhehi iminÄ• va kapaá
attÄ• naá¹ƒ dassetuá¹ƒ, sarÄ«re pÄ• katike jÄ• te sunivatthÄ• supÄ• rutÄ• seá¹-á¹-hiá¹ƒ pa
ubhopi dhÄ«taraá¹ƒ ghosakaseá¹-á¹-hissa dÄ• naggaá¹ƒ pahiá¹‡iá¹ƒsu. sÄ• attano bhattaá
bhÄ• janaá¹ƒ gahetvÄ• dÄ• naggaá¹ƒ gantvÄ• ekasmiá¹ƒ okÄ• se lajjamÄ• narÅ«pÄ• aá¹
dÄ• nakammiko cintesi - "sesajanÄ• sammukhasammukhaá¹-á¹-hÄ• ne kevaá¹-á¹-Ä• macc
katvÄ• gaá¹‡hitvÄ• gacchanti, ayaá¹ƒ pana dÄ• rikÄ• kuladhÄ«tÄ• bhavissati, upadhisam

tato \Be I 331/ naá¹ƒ Ä• ha - "tvaá¹ƒ, amma, kasmÄ• \Ee I 431/ sesajano viya gaá¹‡hitvÄ•
tÄ• ta, evarÅ«paá¹ƒ sambÄ• dhaá¹-á¹-hÄ• naá¹ƒ kinti katvÄ• pavisÄ• mÄ«ti. amma, kati pa

janÄ• , tÄ• tÄ• ti. so tayo bhattapiá¹‡á¸• e adÄ• si. sÄ• taá¹ƒ bhattaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ
dÄ«gharattaá¹ƒ chÄ• takattÄ• atirekaá¹ƒ bhuÃ±jitvÄ• kÄ• lamakÄ• si. sÄ• punadivase gar
bhattapiá¹‡á¸• e gaá¹‡hi. taá¹ƒdivasaá¹ƒ seá¹-á¹-hibhariyÄ• bhattena ca kilantatÄ• ya seá¹-
maraá¹‡asokena rattibhÄ• gasamanantare kÄ• lamakÄ• si. sÄ• punadivase seá¹-á¹-hidhÄ«
bhattapiá¹‡á¸• aá¹ƒ gaá¹‡hi. dÄ• nakammiko tassÄ• kiriyaá¹ƒ upadhÄ• retvÄ• , "amma, tay
piá¹‡á¸• Ä• gahitÄ• , punadivase dve, ajja ekameva gaá¹‡hasi. kiá¹ƒ nu kho kÄ• raá¹‡a" nti
kÄ• raá¹‡aá¹ƒ kathesi. kataragÄ• mavÄ• sino pana, amma, tumheti. sÄ• tampi kÄ• raá¹‡aá
"amma, evaá¹ƒ sante tvaá¹ƒ amhÄ• kaá¹ƒ seá¹-á¹-hidhÄ«tÄ• nÄ• ma ahosi, mayhaÃ±ca aÄ
ito paá¹-á¹-hÄ• ya mama dhÄ«tÄ• , ammÄ• " ti taá¹ƒ dhÄ«taraá¹ƒ katvÄ• gaá¹‡hi.

sÄ• uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya dÄ• nagge mahÄ• saddaá¹ƒ sutvÄ• "kasmÄ• ayaá¹ƒ
ti Ä• ha. amma, mahÄ• janassa antare nÄ• ma appasaddaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• ti. aham
tÄ• tÄ• ti. kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, ammÄ• ti? samantÄ• vatiá¹ƒ katvÄ• dve dvÄ• rÄ• ni
á¹-hapÄ• petvÄ• ekena dvÄ• rena pavisitvÄ• bhattaá¹ƒ gaá¹‡hitvÄ• ekena dvÄ• rena nikk
sÄ• dhu, ammÄ• ti punadivasato paá¹-á¹-hÄ• ya tathÄ• kÄ• resi. tato paá¹-á¹-hÄ• ya dÄ• n
sannisinnasaddaá¹ƒ ahosi.

tato ghosakaseá¹-á¹-hi pubbe dÄ• naggasmiá¹ƒ uccÄ• saddamahÄ• saddaá¹ƒ sutvÄ• tadÄ
dÄ• nakammikaá¹ƒ \Ne I 319/ pakkosÄ• petvÄ• pucchi - "tvaá¹ƒ ajja dÄ• naá¹ƒ na dÄ• pes
ayyÄ• ti. atha kasmÄ• pubbe viya dÄ• nagge saddo na suyyatÄ«ti? Ä• ma, ayya, ekÄ• me
kathitaupÄ• ye á¹-hatvÄ• dÄ• naggaá¹ƒ nissaddamakÄ• sinti. tava dhÄ«tÄ• nÄ• ma natthi,
so vaÃ±cetuá¹ƒ asakkuá¹‡eyyabhÄ• vena seá¹-á¹-hissa sabbaá¹ƒ dhÄ«tu Ä• gamanavidhÄ
bho tvaá¹ƒ evarÅ«paá¹ƒ bhÄ• riyaá¹ƒ kammamakÄ• si? tvaá¹ƒ ettakaá¹ƒ addhÄ• naá¹ƒ mar
vasamÄ• naá¹ƒ nÄ• rocesi \Be I 332/, vegena taá¹ƒ amhÄ• kaá¹ƒ gehaá¹ƒ Ä• á¹‡Ä• pehÄ«t
akÄ• mako Ä• á¹‡Ä• pesi. tato paá¹-á¹-hÄ• ya seá¹-á¹-hi taá¹ƒ dhÄ«tuá¹-á¹-hÄ• ne á¹-hapet
karomÄ«" ti attano samÄ• najÄ• tikehi kulehi dhÄ«tu samÄ• navayÄ• ni paÃ±ca kumÄ• rika
parivÄ• ramakÄ• si.

athekadivasaá¹ƒ udeno rÄ• jÄ• nagare anusaÃ±caranto taá¹ƒ sÄ• mÄ• vatiá¹ƒ tÄ• hi kumÄ
kÄ«á¸·amÄ• naá¹ƒ disvÄ• "kassÄ• yaá¹ƒ dÄ• rikÄ• " ti pucchitvÄ• "ghosakaseá¹-á¹-hissa c
sassÄ• mikaassÄ• mikabhÄ• vaá¹ƒ pucchi. tato assÄ• mikabhÄ• ve kathite "gacchatha seá¹
â€™tumhÄ• kaá¹ƒ dhÄ«taraá¹ƒ rÄ• jÄ• icchatÄ«" â€™ ti. taá¹ƒ sutvÄ• seá¹-á¹-hi "amhÄ• k
natthi, ekadhÄ«tikaá¹ƒ sapattivÄ• se dÄ• tuá¹ƒ na sakkomÄ• " ti. rÄ• jÄ• taá¹ƒ kathaá¹ƒ sut
seá¹-á¹-hibhariyaÃ±ca bahi katvÄ• sakalagehaá¹ƒ laÃ±chÄ• pesi. sÄ• mÄ• vatÄ« bahi kÄ«á¸
mÄ• tÄ• pitaro bahi nisinnake disvÄ• "ammatÄ• tÄ• , kasmÄ• idha nisinnatthÄ• " ti? te taá¹
kathayiá¹ƒsu. ammatÄ• tÄ• , kasmÄ• tumhe imaá¹ƒ paá¹-ivacanaá¹ƒ na jÄ• nÄ• tha "mama
ekikÄ• vasituá¹ƒ na sakkhissati, sacassÄ• parivÄ• rÄ• paÃ±casatÄ• \Ee I 433/ kumÄ• riy
vasissatÄ«" ti. idÄ• ni evaá¹ƒ kathÄ• petha, tÄ• tÄ• ti. "sÄ• dhu, amma, mayaá¹ƒ tava cittaá

vatvÄ• te tathÄ• kathayiá¹ƒsu. rÄ• jÄ• uttaritaraá¹ƒ pasÄ«ditvÄ• "sahassampi hotu, sabbÄ
atha naá¹ƒ bhaddakena nakkhattamuhuttakena paÃ±camÄ• tugÄ• masatapariv Ä• raá¹ƒ rÄ•
paÃ±casatÄ• pi tassÄ• yeva parivÄ• raá¹ƒ katvÄ• abhisekaá¹ƒ katvÄ• visuá¹ƒ ekasmiá¹ƒ p

tena ca samayena kosambiyaá¹ƒ ghosakaseá¹-á¹-hi kukkuá¹-aseá¹-á¹-hi pavÄ• rikaseá¹-á¹-
aÃ±Ã±amaÃ±Ã±aá¹ƒ sahÄ• yakÄ• honti. te tayopi janÄ• paÃ±casate tÄ• pase paá¹-ijaggan
mÄ• se tesaá¹ƒ santike vasitvÄ• aá¹-á¹-ha mÄ• se himavante vasanti. athekadivasaá¹ƒ te t
I 320/ Ä• gacchantÄ• mahÄ• kantÄ• re tasitÄ• kilantÄ• ekaá¹ƒ mahantaá¹ƒ vaá¹-arukkhaá
adhivatthÄ• ya devatÄ• ya santikÄ• saá¹…gahaá¹ƒ paccÄ• sÄ«santÄ• nisÄ«diá¹ƒsu. deva
sabbÄ• laá¹…kÄ• ravibhÅ«sitaá¹ƒ hatthaá¹ƒ pasÄ• retvÄ• \Be I 333/ tesaá¹ƒ pÄ• nÄ«yapÄ
kilamathaá¹ƒ paá¹-ivinodesi. te devatÄ• ya Ä• nubhÄ• vena vimhitÄ• pucchiá¹ƒsu - "kiá¹ƒ n
katvÄ• tayÄ• ayaá¹ƒ sampatti laddhÄ• " ti? devatÄ• Ä• ha - loke buddho nÄ• ma bhagavÄ
sÄ• vatthiyaá¹ƒ viharati. anÄ• thapiá¹‡á¸• iko gahapati taá¹ƒ upaá¹-á¹-hÄ• ti. so uposathadiv
bhatakÄ• naá¹ƒ pakatibhattavetanameva datvÄ• uposathaá¹ƒ kÄ• rÄ• pesi. athÄ• haá¹ƒ ek
pÄ• tarÄ• satthÄ• ya Ä• gato kaÃ±ci bhatakaá¹ƒ kammaá¹ƒ karontaá¹ƒ adisvÄ• "ajja manus
kammaá¹ƒ na karontÄ«" ti pucchiá¹ƒ. tassa me etamatthaá¹ƒ Ä• rocesuá¹ƒ. athÄ• haá¹ƒ eta
upaá¸• á¸• hadivaso gato, sakkÄ• nu kho upaá¸• á¸• hauposathaá¹ƒ kÄ• tu" nti. tato seá¹-á¹
"sakkÄ• kÄ• tu" nti Ä• ha. svÄ• haá¹ƒ upaá¸• á¸• hadivasaá¹ƒ uposathaá¹ƒ samÄ• diyitvÄ•
imaá¹ƒ sampattiá¹ƒ paá¹-ilabhinti.

atha te tÄ• pasÄ• "buddho kira uppanno" ti saÃ±jÄ• tapÄ«tipÄ• mojjÄ• tato sÄ• vatthiá¹ƒ g
"bahÅ«pakÄ• rÄ• no upaá¹-á¹-hÄ• kaseá¹-á¹-hino, tesampi imamatthaá¹ƒ Ä• rocessÄ• mÄ•
seá¹-á¹-hÄ«hi katasakkÄ• rabahumÄ• nÄ• "tadaheva mayaá¹ƒ gacchÄ• mÄ• " ti Ä• haá¹ƒs
nanu tumhe pubbe cattÄ• ro paÃ±ca mÄ• se vasitvÄ• gacchathÄ• " ti vuttÄ• taá¹ƒ pavattiá
bhante, saheva gacchÄ• mÄ• " ti ca vutte - "gacchÄ• ma mayaá¹ƒ, tumhe saá¹‡ikaá¹ƒ Ä• ga
gantvÄ• bhagavato santike pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

tepi seá¹-á¹-hino pacchÄ• paÃ±casatapaÃ±casatasakaá¹-aparivÄ• rÄ• sÄ• vatthiá¹ƒ gantv
á¹-hÄ• ne khandhÄ• vÄ• raá¹ƒ bandhitvÄ• satthu santikaá¹ƒ gantvÄ• paÃ±capatiá¹-á¹-hiten
nisÄ«diá¹ƒsu. satthÄ• tesaá¹ƒ cariyÄ• vasena dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne ta
patiá¹-á¹-hÄ• ya svÄ• tanÄ• ya nimantetvÄ• punadivase buddhappamukhassa bhikkhusaá¹
teneva niyÄ• mena ajjatanÄ• ya svÄ• tanÄ• yÄ• ti nimantetvÄ• addhamÄ• saá¹ƒ khandhÄ•
satthÄ• raá¹ƒ attano nagaraá¹ƒ Ä• gamanatthÄ• ya yÄ• ciá¹ƒsu. satthÄ• "suÃ±Ã±Ä• gÄ• re
kathesi. te "aÃ±Ã±Ä• taá¹ƒ, bhante" ti vatvÄ• "tumhe amhehi pahitasÄ• sanena Ä• gacchey
334/ satthÄ• raá¹ƒ vanditvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ \Ee I 435/ katvÄ• attano nagara
janÄ• sake sake \Ne I 321/ uyyÄ• ne vihÄ• re kÄ• rÄ• pesuá¹ƒ. ghosakaseá¹-á¹-hinÄ• kÄ•
jÄ• to, kukkuá¹-aseá¹-á¹-hinÄ• kÄ• rito kukkuá¹-Ä• rÄ• mo nÄ• ma jÄ• to, pÄ• vÄ• rikaseá¹-
pÄ• vÄ• rikambavanaá¹ƒ nÄ• ma jÄ• taá¹ƒ. te vihÄ• re kÄ• rÄ• petvÄ• satthu dÅ«taá¹ƒ pah

amhÄ• kaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ imaá¹ƒ nagaraá¹ƒ Ä• gacchatÅ«" ti. satthÄ• "kosam
mahÄ• bhikkhusaá¹…ghaparivÄ• ro cÄ• rikaá¹ƒ nikkhamanto antarÄ• magge mÄ• gaá¹‡á¸•
arahattÅ«panissayaá¹ƒ disvÄ• gamanaá¹ƒ vicchinditvÄ• kururaá¹-á¹-he kammÄ• sadamma

tasmiá¹ƒ samaye mÄ• gaá¹‡á¸• iyo sabbarattiá¹ƒ bahigÄ• me aggiá¹ƒ juhitvÄ• pÄ• tova ar
satthÄ• pi punadivase antogÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisanto paá¹-ipathe mÄ• gaá¹‡á¸• iy
dassesi. so dasabalaá¹ƒ disvÄ• cintesi - "ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ mama dhÄ«tu rÅ«pas
dÄ• rakaá¹ƒ pariyesanto carÄ• mi, rÅ«pasampattiyÄ• ca satipi evarÅ«paá¹ƒ gahitapabbajja
kho pana pabbajito abhirÅ«po dassanÄ«yo mama dhÄ«tuyeva anucchaviko" ti vegena geha
brÄ• hmaá¹‡assa pubbe eko pabbajitavaá¹ƒso atthi, tenassa pabbajitameva disvÄ• cittaá¹ƒ
brÄ• hmaá¹‡iá¹ƒ Ä• mantesi - "bhadde mayÄ• evarÅ«po pabbajito nÄ• ma nadiá¹-á¹-hapub
brahmavaá¹‡á¹‡o mama dhÄ«tuyeva anucchaviko, sÄ«ghaá¹ƒ me dhÄ«taraá¹ƒ alaá¹…karo
dhÄ«taraá¹ƒ alaá¹…karontiyÄ• va satthÄ• attano á¹-hitaá¹-á¹-hÄ• ne padacetiyÄ• ni dasset
pÄ• visi.

atha brÄ• hmaá¹‡o brÄ• hmaá¹‡iyÄ• saddhiá¹ƒ dhÄ«taraá¹ƒ gahetvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ
antogÄ• maá¹ƒ paviá¹-á¹-hakÄ• le Ä• gatattÄ• ito cito ca olokento dasabalaá¹ƒ adisvÄ• brÄ
- "tava kÄ• raá¹‡aá¹ƒ bhaddakaá¹ƒ nÄ• ma natthi, tayi papaÃ±caá¹ƒ karontiyÄ• va so pabba
ti. brÄ• hmaá¹‡a, gato tÄ• va hotu, kataradisÄ• bhÄ• gena gatoti? iminÄ• disÄ• bhÄ• genÄ
gataá¹-á¹-hÄ• naá¹ƒ olokentova padacetiyÄ• ni disvÄ• "bhadde imÄ• ni tassa purisassa pa
bhavissatÄ«" ti Ä• ha. atha, brÄ• hmaá¹‡Ä«, satthu padacetiyaá¹ƒ disvÄ• cintesi \Be I 335/
brÄ• hmaá¹‡o attano ganthamattassÄ• pi atthaá¹ƒ na jÄ• nÄ• tÄ«" ti tena saddhiá¹ƒ parihÄ•
"yÄ• va bÄ• lo cÄ• si, brÄ• hmaá¹‡a, evarÅ«passa nÄ• ma purisassa dhÄ«taraá¹ƒ dassÄ• n
rattassa dosena duá¹-á¹-hassa mohena mÅ«á¸·hassa purisassa padaá¹ƒ nÄ• ma evarÅ«pa
vivaá¹-acchadassa sabbaÃ±Ã±ubuddhassa etaá¹ƒ padaá¹ƒ" passa, brÄ• hmaá¹‡a -

"rattassa \Ne I 322/ hi ukkuá¹-ikaá¹ƒ padaá¹ƒ bhave,

duá¹-á¹-hassa hoti avakaá¸• á¸• hitaá¹ƒ padaá¹ƒ.

mÅ«á¸·hassa hoti sahasÄ• nupÄ«á¸·itaá¹ƒ,

vivaá¹-acchadassa idamÄ«disaá¹ƒ pada" nti ||

so brÄ• hmaá¹‡iyÄ• ettakaá¹ƒ kathentiyÄ• pi asutvÄ• "tvaá¹ƒ nÄ• ma caá¹‡á¸• Ä• mukha
dvinnampi aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• daá¹ƒ karontÄ• naá¹ƒyeva satthÄ• piá¹‡á¸• Ä• ya ca
bhikkhusaá¹…ghena katabhattakicco brÄ• hmaá¹‡assa dassanÅ«pacÄ• reneva nikkhami. b

dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• brÄ• hmaá¹‡iá¹ƒ apasÄ• detvÄ• "ayaá¹ƒ \Ee I 437/ so
haá¹-á¹-hapahaá¹-á¹-ho dasabalassa purato á¹-hatvÄ• "bho pabbajita, ahaá¹ƒ pÄ• tova paá
pariyesanto carÄ• mi, imasmiá¹ƒ jambudÄ«pe mama dhÄ«tÄ• ya samÄ• narÅ«pÄ• itthÄ« n
saddhiá¹ƒ samÄ• narÅ«po nÄ• ma natthi, mama dhÄ«taraá¹ƒ tuyhaá¹ƒ posanatthÄ• ya dam
atha naá¹ƒ satthÄ• "ahaá¹ƒ, brÄ• hmaá¹‡a, kÄ• maggavÄ• siniyo uttamarÅ«padharÄ• nÄ•
kathentiyo mama palobhanatthameva Ä• gantvÄ• santike á¹-hitÄ• devadhÄ«tÄ• pi na icchi
imaá¹ƒ gaá¹‡hissÄ• mÄ«" ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha -

"disvÄ• na taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca,

nÄ• hosi chando api methunasmiá¹ƒ.

kiá¹ƒmevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ,

pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na icche" ti || (Sn 841).

mÄ• gaá¹‡á¸• iyÄ• cintesi - "anatthikena nÄ• ma â€™alaâ€™ nti vattumeva vaá¹-á¹-ati. ay
muttakarÄ«sapuá¹‡á¹‡aá¹ƒ nÄ• ma katvÄ• â€™pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheâ
issariyaá¹-á¹-hÄ• naá¹ƒ labhantÄ« antaramevassa passissÄ• mÄ«" ti Ä• ghÄ• taá¹ƒ bandhi.
amanasikatvÄ• cariyavasena brÄ• hmaá¹‡assa dhammadesanaá¹ƒ Ä• rabhi. desanÄ• pari
anÄ• gÄ• miphale patiá¹-á¹-hÄ• ya "idÄ• ni amhÄ• kaá¹ƒ gharÄ• vÄ• sena attho natthÄ«" ti
mÄ• gaá¹‡á¸• iyaá¹ƒ cÅ«á¸·apitaraá¹ƒ sampaá¹-icchÄ• petvÄ• ubhopi pabbajitvÄ• arahatta
rÄ• jÄ• udeno cÅ«á¸·amÄ• gaá¹‡á¸• iyena \Ne I 323/ saddhiá¹ƒ vohÄ• raá¹ƒ katvÄ• \Ee I 4
mÄ• gaá¹‡á¸• iyadÄ• rikaá¹ƒ rÄ• jÄ• nubhÄ• vena gehaá¹ƒ Ä• netvÄ• abhisekaá¹ƒ katvÄ•
paÃ±camÄ• tugÄ• masatapariv Ä• rÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ visuá¹ƒ pÄ• sÄ• daá¹ƒ adÄ

satthÄ• pi kho anupubbena cÄ• rikaá¹ƒ caramÄ• no kosambinagaraá¹ƒ sampÄ• puá¹‡i. sea
sutvÄ• paccuggamanaá¹ƒ katvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• ekamantaá¹ƒ nisinnÄ•
- "ime, bhante, tayo vihÄ• rÄ• tumhe uddissa katÄ• , paá¹-iggaá¹‡hatha, bhante, vihÄ• re c
saá¹…ghassa saá¹…gahatthÄ• yÄ• " ti. paá¹-iggahesi bhagavÄ• vihÄ• re. tepi seá¹-á¹-hino
nimantetvÄ• abhivÄ• detvÄ• gharaá¹ƒ agamaá¹ƒsu.

mÄ• gaá¹‡á¸• iyÄ• pi kho satthu Ä• gatabhÄ• vaá¹ƒ sutvÄ• chinnabhinnake dhutte pakkos
datvÄ• "tumhe samaá¹‡aá¹ƒ gotamaá¹ƒ iminÄ• iminÄ• ca niyÄ• mena akkosathÄ• " ti vatv
antogÄ• maá¹ƒ pavisanavelÄ• ya saparivÄ• raá¹ƒ satthÄ• raá¹ƒ nÄ• nÄ• vidhehi akkosehi a
satthÄ• raá¹ƒ Ä• ha - "bhante, evarÅ«pe akkosanaá¹-á¹-hÄ• ne na vasissÄ• ma, aÃ±Ã±aá¹ƒ
satthÄ• , "Ä• nanda, tathÄ• gatÄ• nÄ• ma aá¹-á¹-hahi lokadhammehi na kampanti, ayampi
nÄ• tikkamissati, akkosakÄ• naá¹ƒyeva upari patissati, tvaá¹ƒ mÄ• vitakkayitthÄ• " ti. tepi ta

nagaraseá¹-á¹-hino mahÄ• sakkÄ• rena bhagavantaá¹ƒ pavesetvÄ• mahÄ• dÄ• naá¹ƒ adaá
dÄ• naá¹ƒ dadantÄ• naá¹ƒyeva mÄ• so atikkami, atha nesaá¹ƒ etadahosi - "buddhÄ• nÄ• n
uppajjanti, aÃ±Ã±esampi okÄ• saá¹ƒ dassÄ• mÄ• " ti. tato te kosambinagaravÄ• sinopi jana
tato paá¹-á¹-hÄ• ya nÄ• garÄ• pi vÄ«thisabhÄ• gena gaá¹‡asabhÄ• gena mahÄ• dÄ• naá¹ƒ

athekadivasaá¹ƒ \Be I 337/ satthÄ• bhikkhusaá¹…ghaparivuto mÄ• lÄ• kÄ• rakajeá¹-á¹-hak
tasmiá¹ƒ \Ee I 439/ khaá¹‡e sÄ• mÄ• vatiyÄ• upaá¹-á¹-hÄ• yikÄ• khujjuttarÄ• aá¹-á¹-ha ka
mÄ• latthÄ• ya taá¹ƒ gehaá¹ƒ agamÄ• si. mÄ• lÄ• kÄ• rajeá¹-á¹-hako taá¹ƒ disvÄ• , "amma
pupphÄ• ni dÄ• tuá¹ƒ khaá¹‡o natthi, ahaá¹ƒ buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pa
parivesanÄ• ya sahÄ• yikÄ• hohi, evaá¹ƒ ito paresaá¹ƒ veyyÄ• vaccakaraá¹‡ato muccissat
khujjuttarÄ• attanÄ• laddhaá¹ƒ bhojanaá¹ƒ bhuÃ±jitvÄ• buddhÄ• naá¹ƒ bhattagge veyyÄ•
satthÄ• rÄ• upanisinnakathÄ• vasena kathitaá¹ƒ dhammaá¹ƒ sabbameva uggaá¹‡hi. anum
sotÄ• pattiphale patiá¹-á¹-hÄ• si.

sÄ• \Ne I 324/ aÃ±Ã±esu divasesu cattÄ• rova kahÄ• paá¹‡e datvÄ• pupphÄ• ni gahetvÄ•
divase diá¹-á¹-hasaccabhÄ• vena parasantake cittaá¹ƒ anuppÄ• detvÄ• sabbeva aá¹-á¹-ha
pacchiá¹ƒ pÅ«retvÄ• pupphÄ• ni Ä• dÄ• ya sÄ• mÄ• vatiyÄ• santikaá¹ƒ agamÄ• si. atha n
tvaá¹ƒ aÃ±Ã±esu divasesu na bahÅ«ni pupphÄ• ni Ä• harasi, ajja pana bahukÄ• ni, kiá¹ƒ no
pasanno" ti? sÄ• musÄ• vÄ• de abhabbatÄ• ya atÄ«te attanÄ• kataá¹ƒ aniguhitvÄ• sabba
ajja bahÅ«ni pupphÄ• ni Ä• harasÄ«" ti vuttÄ• ca evamÄ• ha - "ahaá¹ƒ ajja dasabalassa dh
sacchÄ• kÄ• siá¹ƒ, tasmÄ• tumhe na vaÃ±cemÄ«" ti. taá¹ƒ sutvÄ• , "amma uttare, tayÄ• la
amhÄ• kampi dehÄ«" ti sabbÄ• va hatthaá¹ƒ pasÄ• rayiá¹ƒsu. ayye, evaá¹ƒ dÄ• tuá¹ƒ na sa
satthÄ• rÄ• kathitaniyÄ• mena tumhÄ• kaá¹ƒ dhammaá¹ƒ desessÄ• mi, tumhe attano hetu
labhissathÄ• ti. tena hi, amma uttare, kathehÄ«ti. "evaá¹ƒ kathetuá¹ƒ na sakkÄ• , mayhaá¹ƒ
paÃ±Ã±Ä• petvÄ• tumhe nÄ«cÄ• sanesu nisÄ«dathÄ• " ti Ä• ha. tÄ• \Ee I 440/ paÃ±casat
uccÄ• sanaá¹ƒ datvÄ• sayaá¹ƒ nÄ«cÄ• sanÄ• ni gahetvÄ• nisÄ«diá¹ƒsu. khujjuttarÄ• pi se
á¹-hatvÄ• tÄ• saá¹ƒ dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne sÄ• mÄ• vatiá¹ƒ jeá¹-á¹-hik
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. tato paá¹-á¹-hÄ• ya khujjuttaraá¹ƒ veyyÄ• vaccakaraá¹
satthu dhammakathaá¹ƒ sutvÄ• Ä• haritvÄ• amhe sÄ• vehÄ«" ti Ä• haá¹ƒsu. khujjuttarÄ• p
akÄ• si.

kasmÄ• \Be I 338/ panesÄ• dÄ• sÄ« hutvÄ• nibbattÄ• ti? sÄ• kira kassapadasabalassa s
sÄ• maá¹‡eriyÄ• attano veyyÄ• vaccaá¹ƒ kÄ• resi. tena kammena paÃ±ca jÄ• tisatÄ• ni pa
nibbatti. kasmÄ• pana khujjÄ• ahosÄ«ti? anuppanne kira buddhe ayaá¹ƒ bÄ• rÄ• á¹‡asiraÃ
rÄ• jakulÅ«pakaá¹ƒ paccekabuddhaá¹ƒ khujjadhÄ• tukaá¹ƒ disvÄ• attanÄ• sahavÄ• sÄ«na
parihÄ• saá¹ƒ karontÄ« khujjÄ• kÄ• rena vicari. tasmÄ• khujjÄ• hutvÄ• nibbatti. kiá¹ƒ pana
paÃ±Ã±avantÄ« jÄ• tÄ• ti? anuppanne buddhe ayaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±o gehe vasant
rÄ• jagehato uá¹‡hapÄ• yÄ• sassa pÅ«rite patte gahetvÄ• gacchante disvÄ• "ettha á¹-hap

aá¹-á¹-ha suvaá¹‡á¹‡akaá¹-ake omuÃ±citvÄ• adÄ• si. tassa kammassa nissandena paÃ±Ã

atha kho tÄ• sÄ• mÄ• vatiyÄ• parivÄ• rÄ• paÃ±casatÄ• itthiyo paá¹-ividdhasaccÄ• pi sar
assaddhabhÄ• vena kÄ• lena kÄ• laá¹ƒ satthu santikaá¹ƒ gantvÄ• buddhadassanaá¹ƒ na la
antaravÄ«thiá¹ƒ paá¹-ipanne vÄ• tapÄ• nesu nappahontesu attano attano gabbhesu chidda
\Ee I 441/. athekadivasaá¹ƒ mÄ• gaá¹‡á¸• iyÄ• attano pÄ• sÄ• datalato nikkhamitvÄ• caá¹
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• gabbhacchiddaá¹ƒ disvÄ• "kimida" nti pucchi. tÄ• hi tassÄ
baddhÄ• ghÄ• tataá¹ƒ ajÄ• nantÄ«hi - "satthÄ• imaá¹ƒ nagaraá¹ƒ Ä• gato, mayaá¹ƒ ettha á
passÄ• ma ceva pÅ«jema cÄ• " ti vutte "idÄ• nissa kattabbaá¹ƒ jÄ• nissÄ• mi, imÄ• pi tassa
imÄ• sampi kattabbaá¹ƒ jÄ• nissÄ• mÄ«" ti cintetvÄ• gantvÄ• raÃ±Ã±Ä• saddhiá¹ƒ rahoga
sÄ• mÄ• vatimissakÄ• naá¹ƒ bahiddhÄ• patthanÄ• atthi, katipÄ• heneva te jÄ«vitaá¹ƒ mÄ•
saparivÄ• rÄ• tumhesu sinehaá¹ƒ vÄ• pemaá¹ƒ vÄ• na karoti, samaá¹‡aá¹ƒ pana gotama
gacchantaá¹ƒ disvÄ• vÄ• tapÄ• nesu appahontesu tÄ• ni khaá¹‡á¸• itvÄ• pi okÄ• saá¹ƒ kat
rÄ• jÄ• "na tÄ• evarÅ«paá¹ƒ karissantÄ«" ti na saddahati. puna vuttepi na saddahatiyeva.
tikkhattuá¹ƒ vuttepi assaddahantaá¹ƒ "sace me vacanaá¹ƒ na saddahasi, tÄ• saá¹ƒ vasanaá
upadhÄ• rehi, mahÄ• rÄ• jÄ• " ti Ä• ha. rÄ• jÄ• gantvÄ• gabbhesu chiddaá¹ƒ disvÄ• "idaá
tasmiá¹ƒ atthe Ä• rocite tÄ• saá¹ƒ akkujjhitvÄ• kiÃ±ci \Be I 339/ avatvÄ• chiddÄ• ni pidahÄ
paá¹-á¹-hÄ• ya tÄ• saá¹ƒ pÄ• sÄ• de uddhacchiddakajÄ• lavÄ• tapÄ• nÄ• ni kÄ• resi.

sÄ• tena kÄ• raá¹‡ena rÄ• jÄ• naá¹ƒ kopetuá¹ƒ asakkontÄ«, "deva, etÄ• saá¹ƒ tumhesu pe
vÄ• ti jÄ• nissÄ• ma, aá¹-á¹-ha kukkuá¹-e pesetvÄ• tumhÄ• kaá¹ƒ atthÄ• ya pacÄ• pethÄ• "
vacanaá¹ƒ sutvÄ• "ime pacitvÄ• pesetÅ«" ti sÄ• mÄ• vatiyÄ• aá¹-á¹-ha kukkuá¹-e pahiá¹‡i
ariyasÄ• vikÄ• jÄ«vamÄ• ne kukkuá¹-e kiá¹ƒ pacissati, alanti vatvÄ• pana hatthenapi phus
mÄ• gaá¹‡á¸• iyÄ• "hotu, mahÄ• rÄ• ja, eteyeva ca kukkuá¹-e samaá¹‡assa gotamassa pa
rÄ• jÄ• tathÄ• akÄ• si. mÄ• gaá¹‡á¸• iyÄ• antarÄ• maggeyeva kukkuá¹-e mÄ• rÄ• petvÄ•
samaá¹‡assa gotamassa detÅ«" ti pahiá¹‡i. sÄ• tesaá¹ƒ matabhÄ• vena dasabalaÃ±ca udd
pacitvÄ• dasabalassa \Ee I 442/ pesesi. mÄ• gaá¹‡á¸• iyÄ• "passa, mahÄ• rÄ• jÄ• " ti vatv
kopetuá¹ƒ nÄ• sakkhi.

ayaá¹ƒ pana udeno tÄ• su ekekissÄ• vasanaá¹-á¹-hÄ• ne satta satta divasÄ• ni vasi. athÄ•
ekaá¹ƒ kaá¹‡hasappapotakaá¹ƒ veá¸·upabbe pakkhipÄ• petvÄ• attano vasanaá¹-á¹-hÄ• ne
326/ yattha katthaci gacchantassa hatthikantavÄ«á¹‡aá¹ƒ Ä• dÄ• yayeva gamanaá¹ƒ Ä• ciá
raÃ±Ã±o attano santikaá¹ƒ Ä• gamanakÄ• le taá¹ƒ sappapotakaá¹ƒ antovÄ«á¹‡Ä• ya pakkh
pidahÄ• pesi. atha naá¹ƒ sÄ• mÄ• vatiyÄ• santikaá¹ƒ gamanakÄ• le, "mahÄ• rÄ• ja, sÄ• m
gotamassa pakkhÄ• , tumhe na gaá¹‡eti. yaá¹ƒ kiÃ±ci katvÄ• tumhÄ• kaá¹ƒ dosameva cint
Ä• ha. rÄ• jÄ• sÄ• mÄ• vatiyÄ• vasanaá¹-á¹-hÄ• ne sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• puna s
nivesanaá¹ƒ agamÄ• si. sÄ• tasmiá¹ƒ Ä• gacchanteyeva "kacci te, mahÄ• rÄ• ja, sÄ• mÄ•
ti kathentÄ« viya raÃ±Ã±o hatthato vÄ«á¹‡aá¹ƒ gahetvÄ• cÄ• letvÄ• "kiá¹ƒ nu kho, mahÄ•

vicaratÄ«" ti vatvÄ• sappassa nikkhamanokÄ• saá¹ƒ katvÄ• "abbhumme anto sappo" ti vÄ
palÄ• yi. tasmiá¹ƒ kÄ• le rÄ• jÄ• padittaá¹ƒ veá¹‡uvanaá¹ƒ viya pakkhittaloá¹‡aá¹ƒ uddhana
taá¹-ataá¹-Ä• yanto "vegena \Be I 340/ saparivÄ• raá¹ƒ sÄ• mÄ• vatiá¹ƒ pakkosathÄ• " ti Ä•
pakkosiá¹ƒsu.

sÄ• raÃ±Ã±o kuddhabhÄ• vaá¹ƒ Ã±atvÄ• sesamÄ• tugÄ• mÄ• naá¹ƒ saÃ±Ã±amadÄ• si. '
pakkosati, ajja divasaá¹ƒ odissakena mettÄ• pharaá¹‡ena rÄ• jÄ• naá¹ƒ pharathÄ• " ti \Ee I
itthiyo pakkosÄ• petvÄ• sabbÄ• va paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• mahÄ• dhanuá¹ƒ Ä• dÄ
sannayhitvÄ• dhanuá¹ƒ pÅ«retvÄ• aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e sabbÄ• va tÄ• sÄ• mÄ
mettaá¹ƒ phariá¹ƒsu. rÄ• jÄ• kaá¹‡á¸• aá¹ƒ neva khipituá¹ƒ na apanetuá¹ƒ sakkoti, gattehi s
sarÄ«raá¹ƒ vedhati, mukhato kheá¸·o patati, gahetabbagahaá¹‡aá¹ƒ na passati. atha naá¹ƒ
mahÄ• rÄ• ja, kilamasÄ«" ti Ä• ha. Ä• ma, devi, kilamÄ• mi, avassayo me hohÄ«ti. sÄ• dhu,
mahÄ• pathavimukhaá¹ƒ karohÄ«ti. rÄ• jÄ• tathÄ• akÄ• si. sÄ• "raÃ±Ã±o hatthato kaá¹‡á
adhiá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e kaá¹‡á¸• aá¹ƒ mucci. rÄ• jÄ• taá¹ƒkhaá¹‡aá¹ƒyeva udak
allakeso allavattho sÄ• mÄ• vatiyÄ• pÄ• desu patitvÄ• "khama, devi, mayhaá¹ƒ, bhedakÄ•
anupadhÄ• retvÄ• etaá¹ƒ kata" nti Ä• ha. khamÄ• mi, devÄ• ti. "sÄ• dhu, devi, evaá¹ƒ tayÄ
nÄ• ma hoti. ito paá¹-á¹-hÄ• ya tumhÄ• kaá¹ƒ yathÄ• ruciyÄ• dasabalassa dÄ• naá¹ƒ detha
vihÄ• raá¹ƒ gantvÄ• dhammakathaá¹ƒ suá¹‡Ä• tha, ajja vo paá¹-á¹-hÄ• ya parihÄ• raá¹ƒ da
paá¹-á¹-hÄ• ya ekaá¹ƒ bhikkhuá¹ƒ yÄ• citvÄ• Ä• netha, yo no dhammaá¹ƒ vÄ• cessatÄ«ti. n
gantvÄ• yÄ• canto Ä• nandattheraá¹ƒ labhi. tato paá¹-á¹-hÄ• ya tÄ• paÃ±casatÄ• itthiyo th
sakkÄ• rasammÄ• naá¹ƒ katvÄ• katabhattakiccassa therassa santike dhammaá¹ƒ pariyÄ• p

tÄ• \Ne I 327/ ekadivasaá¹ƒ therassa anumodanÄ• ya pasannÄ• therassa paÃ±ca \Ee I 4
adaá¹ƒsu. thero kira pubbe tunnavÄ• yakÄ• le ekassa paccekabuddhassa ekÄ• ya sÅ«ciyÄ
hatthatalamattaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ adÄ• si. so sÅ«ciyÄ• phalena imasmiá¹ƒ attabhÄ
coá¸·akhaá¹‡á¸• assa phalena iminÄ• va niyÄ• mena paÃ±casatakkhattuá¹ƒ dussÄ• ni paá¹

tato \Be I 341/ mÄ• gaá¹‡á¸• iyÄ• aÃ±Ã±aá¹ƒ kÄ• tabbaá¹ƒ apassantÄ« "uyyÄ• naá¹ƒ gac
sÄ• dhu, devÄ«ti. sÄ• raÃ±Ã±o sampaá¹-icchitabhÄ• vaá¹ƒ Ã±atvÄ• cÅ«á¸·apitaraá¹ƒ pakl
"amhÄ• kaá¹ƒ uyyÄ• naá¹ƒ gatakÄ• le sÄ• mÄ• vatiyÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sÄ
antokaritvÄ• â€™raÃ±Ã±o Ä• á¹‡Ä• â€™ ti vatvÄ• dvÄ• raá¹ƒ pidahitvÄ• palÄ• lena paliv
dethÄ• " ti. mÄ• gaá¹‡á¸• iyo tassÄ• vacanaá¹ƒ sutvÄ• tathÄ• akÄ• si. tasmiá¹ƒ divase sa
katassa upapÄ«á¸·akakammassÄ• nubhÄ• vena samÄ• pattiá¹ƒ appetuá¹ƒ nÄ• sakkhiá¹ƒsu
bhusamuá¹-á¹-hi viya jhÄ• yiá¹ƒsu. tÄ• saá¹ƒ Ä• rakkhapurisÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ
kariá¹ƒsÅ«" ti Ä• cikkhiá¹ƒsu.

rÄ• jÄ• "kena kata" nti pariyesanto mÄ• gaá¹‡á¸• iyÄ• ya kÄ• ritabhÄ• vaá¹ƒ Ã±atvÄ• taá¹
bhaddakaá¹ƒ tayÄ• kammaá¹ƒ kataá¹ƒ mayÄ• kÄ• tabbaá¹ƒ karontiyÄ• , "uá¹-á¹-hÄ• ya sa

vadhÄ• ya parisakkamÄ• nÄ• ghÄ• titÄ• , pasannosmi, tuyhaá¹ƒ sampattiá¹ƒ dassÄ• mÄ«t
ti Ä• ha. sÄ• raÃ±Ã±o kathaá¹ƒ sutvÄ• aÃ±Ã±Ä• takepi Ã±Ä• take katvÄ• pakkosÄ• pesi.
sannipatitabhÄ• vaá¹ƒ Ã±atvÄ• rÄ• jaá¹…gaá¹‡e galappamÄ• á¹‡esu Ä• vÄ• á¹-esu nikhar
bhindÄ• pento mahantehi ayanaá¹…galehi kasÄ• pesi. mÄ• gaá¹‡á¸• iyampi khaá¹‡á¸• Ä• k
chindÄ• petvÄ• pÅ«vapacanakaá¹-Ä• he pacÄ• pesi.

kiá¹ƒ pana sÄ• mÄ• vatiyÄ• saparivÄ• rÄ• ya agginÄ• jhÄ• panakammanti? sÄ• kira anup
mÄ• tugÄ• masatehi saddhiá¹ƒ gaá¹…gÄ• yaá¹ƒ kÄ«á¸·itvÄ• bahititthe á¹-hitÄ• sÄ«te jÄ• t
paccekabuddhassa paá¹‡á¹‡asÄ• laá¹ƒ disvÄ• anto asodhetvÄ• va bahi aggiá¹ƒ datvÄ• vi
antopaá¹‡á¹‡asÄ• lÄ• ya paccekabuddho nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinno. t
paccekabuddhaá¹ƒ disvÄ• "kiá¹ƒ amhehi kataá¹ƒ, ayaá¹ƒ paccekabuddho raÃ±Ã±o kulÅ«pa
amhÄ• kaá¹ƒ kujjhissati, idÄ• ni naá¹ƒ sujjhÄ• pitaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti aÃ±Ã±Ä• ni
pakkhipitvÄ• aggiá¹ƒ adaá¹ƒsu. puna jÄ• lÄ• ya pacchinnÄ• ya paccekabuddho samÄ• patt
passantÄ«naá¹ƒyeva cÄ«varÄ• ni papphoá¹-etvÄ• vehÄ• saá¹ƒ uppatitvÄ• gato. tena kam
paccitvÄ• pakkÄ• vasesena imaá¹ƒ byasanaá¹ƒ pÄ• puá¹‡iá¹ƒsu. catuparisamajjhe pana ka
vata khujjuttarÄ• , mÄ• tugÄ• maattabhÄ• ve á¹-hatvÄ• paÃ±cannaá¹ƒ mÄ• tugÄ• masatÄ•
sotÄ• pattiphale patiá¹-á¹-hÄ• pesi. sÄ• mÄ• vatÄ«pi raÃ±Ã±Ä• attano appitaá¹ƒ kaá¹‡á¸• a
pharitvÄ• paá¹-ibÄ• hÄ«" ti tassÄ• pi mahÄ• jano guá¹‡aá¹ƒ kathesi. evametaá¹ƒ vatthu sa
satthÄ• aparabhÄ• ge jetavane nisinno tadeva kÄ• raá¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• kh
bahussutÄ• naá¹ƒ, sÄ• mÄ• vatiá¹ƒ mettÄ• vihÄ• rÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

uttarÄ• nandamÄ• tÄ• vatthu

<262> paÃ±came \Ee I 446/ __jhÄ• yÄ«na_nti jhÄ• nÄ• bhiratÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, u
dasseti. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulagehe nibbattÄ• satthu dh
satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ jhÄ• nÄ• bhiratÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ
katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasahassaá¹ƒ devamanussesu saá¹ƒ
buddhuppÄ• de rÄ• jagahanagare sumanaseá¹-á¹-hiá¹ƒ nissÄ• ya vasantassa puá¹‡á¹‡asÄ
kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi, uttarÄ• tissÄ• nÄ• maá¹ƒ akaá¹ƒsu.

athekasmiá¹ƒ nakkhattamahadivase rÄ• jagahaseá¹-á¹-hi puá¹‡á¹‡aá¹ƒ pakkosÄ• petvÄ• A
nakkhattaá¹ƒ vÄ• uposatho vÄ• duggatassa kiá¹ƒ karissati, evaá¹ƒ santepi vadehi â€™kiá¹
gahetvÄ• nakkhattaá¹ƒ kÄ«á¸·issasi, balavagoá¹‡e ca phÄ• laÃ±ca naá¹…galaÃ±ca gahetv
"mama bhariyÄ• ya saddhiá¹ƒ mantetvÄ• jÄ• nissÄ• mi, ayyÄ• " ti taá¹ƒ kathaá¹ƒ bhariyÄ•
nÄ• ma ayyo issaro, tassa tayÄ• saddhiá¹ƒ kathentassa kathÄ• sobhati, tvaá¹ƒ pana attan
vissajjesÄ«" ti Ä• ha. so tassÄ• vacanaá¹ƒ sutvÄ• kasibhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya kasituá¹ƒ

taá¹ƒdivasaÃ±ca sÄ• riputtatthero nirodhasamÄ• pattito vuá¹-á¹-hÄ• ya "kassa ajja mayÄ•

vaá¹-á¹-atÄ«" ti Ä• vajjento imassa puá¹‡á¹‡assa upanissayaá¹ƒ disvÄ• bhikkhÄ• cÄ• ravel
\Ne I 329/ puá¹‡á¹‡assa kasanaá¹-á¹-hÄ• naá¹ƒ gacchanto avidÅ«re attÄ• naá¹ƒ dassesi. p
kasiá¹ƒ á¹-hapetvÄ• \Be I 343/ therassa santikaá¹ƒ gantvÄ• paÃ±capatiá¹-á¹-hitena \Ee I 4
taá¹ƒ oloketvÄ• udakasabhÄ• gaá¹ƒ pucchi. tassa etadahosi - "ayyo mukhaá¹ƒ dhovitukÄ•
vegena gantvÄ• dantakaá¹-á¹-haá¹ƒ Ä• haritvÄ• kappiyaá¹ƒ katvÄ• therassa adÄ• si. ther
khÄ• dante pattena saddhiá¹ƒ dhammakaraá¹‡aá¹ƒ nÄ«haritvÄ• udakassa pÅ«retvÄ• Ä• h
bhikkhÄ• cÄ• ramaggaá¹ƒ paá¹-ipajji. puá¹‡á¹‡o cintesi - "thero aÃ±Ã±esu divasesu imaá¹ƒ
paá¹-ipajjati, ajja pana mayhaá¹ƒ saá¹…gahatthÄ• ya paá¹-ipanno bhavissati. aho vata me b
Ä• haraá¹‡akaá¹ƒ Ä• hÄ• raá¹ƒ therassa patte patiá¹-á¹-hapeyyÄ• " ti.

athassa bhariyÄ• "ajja nakkhattadivaso" ti pÄ• tova attano labhanakaniyÄ• mena khÄ• dar
saá¹ƒvidhÄ• ya gahetvÄ• sÄ• mikassa kasanaá¹-á¹-hÄ• naá¹ƒ Ä• gacchantÄ« antarÄ• mag
"aÃ±Ã±esu divasesu mayhaá¹ƒ theraá¹ƒ disvÄ• deyyadhammo na hoti, deyyadhamme san
ajja pana dvinnampi sammukhÄ«bhÄ• vo jÄ• to. mama sÄ• mikassa puna sampÄ• detvÄ•
Ä• hÄ• raá¹ƒ therassa dassÄ• mÄ«" ti tÄ«hi cetanÄ• hi sampayuttaá¹ƒ katvÄ• taá¹ƒ bhojan
patte patiá¹-á¹-hapetvÄ• "evaá¹ƒvidhÄ• duggatajÄ«vitÄ• muccÄ• mÄ«" ti Ä• ha. theropi "ta
ti tassÄ• numodanaá¹ƒ katvÄ• tato nivattitvÄ• vihÄ• raá¹ƒ agamÄ• si.

sÄ• pi puna attano gehaá¹ƒ gantvÄ• sÄ• mikassa Ä• hÄ• raá¹ƒ sampÄ• detvÄ• Ä• dÄ• ya
sÄ• mikassa kujjhanabhÄ• vato bhÄ«tÄ• "sÄ• mi, ajja ekadivasaá¹ƒ tava manaá¹ƒ sandhÄ•
kÄ• raá¹‡Ä• ti? ahaá¹ƒ ajja tÄ• va Ä• hÄ• raá¹ƒ Ä• harantÄ« antarÄ• magge theraá¹ƒ disvÄ
therassa patte patiá¹-á¹-hapetvÄ• puna gehaá¹ƒ gantvÄ• Ä• hÄ• raá¹ƒ pacitvÄ• Ä• dÄ• ya
te, bhadde, kataá¹ƒ, mayÄ• pi pÄ• tova therassa dantakaá¹-á¹-haÃ±ca \Ee I 448/ mukhodak
amhÄ• kaá¹ƒ suppabhÄ• taá¹ƒ, sabbampi therassa amhÄ• kaá¹ƒ santakameva jÄ• tanti dvi
ekasadisameva cittaá¹ƒ ahosi. atha puá¹‡á¹‡o Ä• hÄ• rakiccaá¹ƒ katvÄ• bhariyÄ• ya Å«rur
muhuttaá¹ƒ nipajji. athassa niddÄ• okkami. so thokaá¹ƒ niddÄ• yitvÄ• pabuddho kasitaá¹-á
olokesi, olokitolokitaá¹-á¹-hÄ• naá¹ƒ mahÄ• kosÄ• takipupphehi samparikiá¹‡á¹‡aá¹ƒ viya a
- "bhadde, kinnÄ• metaá¹ƒ ajja idaá¹ƒ kasitaá¹-á¹-hÄ• naá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ hutv
\Ne I 330/, ajja te sakaladivasaá¹ƒ kilantatÄ• ya akkhÄ«ni maÃ±Ã±e bhamantÄ«ti. bhadde, n
sayaá¹ƒ olokehÄ«ti. tasmiá¹ƒ kÄ• le sÄ• oloketvÄ• sabhÄ• vaá¹ƒ ayya, kathesi, evametaá¹

puá¹‡á¹‡o uá¹-á¹-hÄ• ya ekaá¹ƒ kaá¹-á¹-hiá¹ƒ gahetvÄ• naá¹…galasÄ«se pahari, guá¸·apia
naá¹…galasÄ«se allÄ«yitvÄ• aá¹-á¹-hÄ• si. so bhariyaá¹ƒ pakkositvÄ• Ä• ha - "bhadde, aÃ
nÄ• ma tÄ«hi vÄ• catÅ«hi vÄ• mÄ• sehi phalaá¹ƒ deti, amhÄ• kaá¹ƒ pana ayyassa sÄ• rip
saddhÄ• bÄ«jena ajjeva avassaá¹ƒ phalaá¹ƒ dinnaá¹ƒ. imasmiá¹ƒ karÄ«samatte padese Ä•
paá¹ƒsupiá¹‡á¸• o asuvaá¹‡á¹‡o nÄ• ma natthÄ«" ti. idÄ• ni kiá¹ƒ karissÄ• ma, ayyÄ• ti? "bh
suvaá¹‡á¹‡aá¹ƒ thenetvÄ• khÄ• dituá¹ƒ nÄ• ma na sakkÄ• " ti bhariyaá¹ƒ tasmiá¹ƒ á¹-hÄ• n
pÅ«retvÄ• Ä• bhataá¹ƒ pÄ• tiá¹ƒ suvaá¹‡á¹‡assa pÅ«retvÄ• gantvÄ• raÃ±Ã±o Ä• rocÄ• p

suvaá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• \Ee I 449/ á¹-hito" ti. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• "kaha
nti pucchi. "deva, mayhaá¹ƒ ekaá¹ƒ kasitaá¹-á¹-hÄ• naá¹ƒ sabbaá¹ƒ suvaá¹‡á¹‡ameva jÄ• t
Ä• harÄ• pethÄ• " ti Ä• ha. tvaá¹ƒ kinnÄ• mosÄ«ti? puá¹‡á¹‡o nÄ• ma ahaá¹ƒ, devÄ• ti. gac
yojetvÄ• puá¹‡á¹‡assa kasitaá¹-á¹-hÄ• nato suvaá¹‡á¹‡amÄ• harathÄ• ti.

sakaá¹-ehi saddhiá¹ƒ gatarÄ• japurisÄ• "raÃ±Ã±o puÃ±Ã±a" nti vatvÄ• suvaá¹‡á¹‡apiá¹‡á
gahitagahitampi kasitaleá¸• á¸• uyeva hoti. te gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. tena hi bhaá
"puá¹‡á¹‡assa puÃ±Ã±a" nti vatvÄ• gaá¹‡hathÄ• ti. gahitagahitaá¹ƒ suvaá¹‡á¹‡ameva hoti.
suvaá¹‡á¹‡aá¹ƒ Ä• haritvÄ• rÄ• jaá¹…gaá¹‡e rÄ• siá¹ƒ akaá¹ƒsu. rÄ• si ubbedhena tÄ• lap
vÄ• á¹‡ije pakkosÄ• petvÄ• "kassa gehe ettakaá¹ƒ suvaá¹‡á¹‡aá¹ƒ atthÄ«" ti pucchi. natthi
ettakassa pana dhanassa sÄ• mino kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti? dhanaseá¹-á¹-hiá¹ƒ nÄ•
vaá¹-á¹-ati, devÄ• ti? tena hi puá¹‡á¹‡aá¹ƒ imasmiá¹ƒ nagare dhanaseá¹-á¹-hiá¹ƒ nÄ• ma ka
suvaá¹‡á¹‡aá¹ƒ tasseva datvÄ• taá¹ƒdivasaá¹ƒyevassa seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si.
maá¹…galaá¹ƒ \Be I 345/ karonto sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa
divase dasabalassa bhattÄ• numodanÄ• ya puá¹‡á¹‡aseá¹-á¹-hipi bhariyÄ• pi dhÄ«tÄ• pi sa
patiá¹-á¹-hahiá¹ƒsu.

aparabhÄ• ge rÄ• jagahaseá¹-á¹-hi "puá¹‡á¹‡aseá¹-á¹-hino vayappattÄ• dÄ• rikÄ• atthÄ«"
\Ne I 331/ kÄ• raá¹‡Ä• tassa gehaá¹ƒ pesesi. so tassa sÄ• sanaá¹ƒ sutvÄ• "nÄ• haá¹ƒ dhÄ
paá¹-isÄ• sanaá¹ƒ pesesi. sumanaseá¹-á¹-hipi puna pesesi - "tvaá¹ƒ mama gehaá¹ƒ nissÄ•
ekappahÄ• reneva issaro hutvÄ• mayhaá¹ƒ dÄ• rikaá¹ƒ na desÄ«" ti. tato puá¹‡á¹‡aseá¹-á
tumhÄ• kaá¹ƒ seá¹-á¹-hi sabhÄ• vameva kathesi \Ee I 450/, puriso nÄ• ma sabbakÄ• le eva
sallakkhetabbo. ahaÃ±hi idÄ• ni tÄ• dise purise dÄ• se katvÄ• gahetuá¹ƒ sakkomi, tuyhaá¹
gottaá¹ƒ vÄ• na kopemi. apica kho mama dhÄ«tÄ• sotÄ• pannÄ• ariyasÄ• vikÄ• devasika
pupphehi pÅ«jaá¹ƒ karoti, tamahaá¹ƒ tumhÄ• disassa micchÄ• diá¹-á¹-hikassa gehaá¹ƒ na p
puá¹‡á¹‡aseá¹-á¹-hissa paá¹-ibÄ• hakabhÄ• vaá¹ƒ Ã±atvÄ• rÄ• jagahaseá¹-á¹-hi puna sÄ•
"porÄ• á¹‡akaá¹ƒ vissÄ• saá¹ƒ mÄ• bhindatu, ahaá¹ƒ mayhaá¹ƒ suá¹‡isÄ• ya devasikaá¹ƒ
andhanakÄ• ni pupphÄ• ni sajjÄ• pessÄ• mÄ«" ti. so "sÄ• dhÅ«" ti sampaá¹-icchitvÄ• dhÄ«
pesesi.

athekadivasaá¹ƒ sÄ• puá¹‡á¹‡aseá¹-á¹-hino dhÄ«tÄ• uttarÄ• attano sÄ• mikaá¹ƒ evamÄ•
kulagehe mÄ• sassa aá¹-á¹-ha divasÄ• ni nibaddhaá¹ƒ uposathakammaá¹ƒ karomi, idÄ• nip
uposathaá¹…gÄ• ni adhiá¹-á¹-haheyya" nti. so "na sakkÄ• " ti taá¹ƒ na sampaá¹-icchi. sÄ• t
asakkontÄ« tuá¹‡hÄ« ahosi. puna antovasse "uposathikÄ• bhavissÄ• mÄ«" ti tadÄ• pi okÄ•
alattha. sÄ• antovasse aá¸• á¸• hatiyesu mÄ• sesu atikkantesu aá¸• á¸• hamÄ• se avasiá¹-
sÄ• sanaá¹ƒ pesesi - "ahaá¹ƒ tumhehi cÄ• rake pakkhittÄ• ettake addhÄ• ne ekadivasampi
adhiá¹-á¹-hÄ• tuá¹ƒ na labhÄ• mi, paÃ±cadasa me kahÄ• paá¹‡asahassÄ• ni pesethÄ• " ti.
\Be I 346/ "kiá¹ƒkÄ• raá¹‡Ä• " ti apucchitvÄ• va pahiá¹‡iá¹ƒsu. uttarÄ• te kahÄ• paá¹‡e gaá

nagare sirimÄ• nÄ• ma gaá¹‡ikÄ• atthi, taá¹ƒ pakkosÄ• petvÄ• "amma sirime, ahaá¹ƒ ima
uposathaá¹…gÄ• ni adhiá¹-á¹-hahissÄ• mi, tvaá¹ƒ imÄ• ni paÃ±cadasa kahÄ• paá¹‡asahas
aá¸• á¸• hamÄ• saá¹ƒ seá¹-á¹-hiputtaá¹ƒ paricarÄ• hÄ«" ti. sÄ• "sÄ• dhu, ayye" ti sampaá¹-
paá¹-á¹-hÄ• ya seá¹-á¹-hiputto "ahaá¹ƒ sirimÄ• ya saddhiá¹ƒ modissÄ• mÄ«" ti uttarÄ• ya aá
uposathakammaá¹ƒ sampaá¹-icchi.

sÄ• tena sampaá¹-icchitabhÄ• vaá¹ƒ Ã±atvÄ• divase divase pÄ• tova dÄ• sigaá¹‡aparivut
khÄ• danÄ«yabhojanÄ«yaá¹ƒ saá¹ƒvidahitvÄ• satthari bhattakiccaá¹ƒ katvÄ• vihÄ• raá¹ƒ g
adhiá¹-á¹-hÄ• ya pÄ• sÄ• davaraá¹ƒ \Ne I 332/ Ä• ruyha attano sÄ«lÄ• ni Ä• vajjamÄ• nÄ•
aá¸• á¸• hamÄ• saá¹ƒ vÄ«tinÄ• metvÄ• uposathaá¹ƒ vissajjanadivase pÄ• tova yÄ• gukhaj
vicarati. tasmiá¹ƒ samaye seá¹-á¹-hiputto sirimÄ• ya saddhiá¹ƒ uparipÄ• sÄ• davaragato jÄ•
vivaritvÄ• antaravatthuá¹ƒ olokento aá¹-á¹-hÄ• si. uttarÄ• , vÄ• tapÄ• nacchiddena uddhaá
seá¹-á¹-hiputto uttaraá¹ƒ oloketvÄ• "nerayikajÄ• tikÄ• vatÄ• yaá¹ƒ evaá¹ƒvidhaá¹ƒ nÄ• ma
ukkhalikamasimakkhitÄ• hutvÄ• nikkÄ• raá¹‡Ä• dÄ• sÄ«naá¹ƒ antare vicaratÄ«" ti sitaá¹ƒ
pamÄ• dabhÄ• vaá¹ƒ Ã±atvÄ• "ayaá¹ƒ bÄ• lo nÄ• ma attano sampatti sabbakÄ• laá¹ƒ thÄ•
ti sayampi sitaá¹ƒ akÄ• si. tato sirimÄ• "ayaá¹ƒ ceá¹-ikÄ• mayi á¹-hitÄ• ya evaá¹ƒ mama sÄ
sitaá¹ƒ karotÄ«" ti kupitÄ• vegena otari. uttarÄ• , tassÄ• Ä• gamanÄ• kappeneva "ayaá¹ƒ b
aá¸• á¸• hamÄ• samattaá¹ƒ imasmiá¹ƒ gehe vasitvÄ• mayhamevetaá¹ƒ gehantisaÃ±Ã±Ä« j
taá¹…khaá¹‡aÃ±Ã±eva mettÄ• jhÄ• naá¹ƒ samÄ• pajjitvÄ• aá¹-á¹-hÄ• si. sirimÄ• pi dÄ• sÄ
uá¸·uá¹…kaá¹ƒ gahetvÄ• pÅ«vapacanaá¹-á¹-hÄ• ne pakkuthitatelassa pÅ«retvÄ• uttarÄ• y
mettÄ• jhÄ• nassa vipphÄ• rena uttarÄ• ya matthake Ä• sittaá¹ƒ pakkuthitatelaá¹ƒ padumap
452/ viya vinivattitvÄ• gataá¹ƒ.

tasmiá¹ƒ khaá¹‡e sirimÄ• ya samÄ«pe á¹-hitÄ• dÄ• siyo taá¹ƒ oloketvÄ• , "bho je, tvaá¹ƒ a
hatthato mÅ«laá¹ƒ gahetvÄ• Ä• gatÄ• imasmiá¹ƒ \Be I 347/ gehe vasamÄ• nÄ• amhÄ• ka
vÄ• yamasÄ«" ti sammukhaá¹-á¹-hÄ• ne taá¹ƒ paribhÄ• siá¹ƒsu. tasmiá¹ƒ khaá¹‡e sirimÄ•
aÃ±Ã±Ä• si. sÄ• tatova gantvÄ• uttarÄ• ya pÄ• desu patitvÄ• , "ayye, anupadhÄ• retvÄ• n
nti Ä• ha. amma sirime, nÄ• haá¹ƒ tava imasmiá¹ƒ á¹-hÄ• ne khamissÄ• mi, ahaá¹ƒ sapitikÄ
khamanteyeva khamissÄ• mÄ«ti.

satthÄ• pi kho bhikkhusaá¹…ghaparivÄ• ro Ä• gantvÄ• uttarÄ• ya nivesane paÃ±Ã±attÄ• s
satthu pÄ• desu patitvÄ• , "bhante, mayÄ• ayyÄ• ya uttarÄ• ya antare eko doso kato, tumh
khamissÄ• mÄ«ti vadati, khamatha mayhaá¹ƒ bhagavÄ• " ti. khamÄ• mi te sirimeti. sÄ• tas
uttaraá¹ƒ khamÄ• pesi. taá¹ƒdivasaÃ±ca sirimÄ• dasabalassa bhattÄ• numodanaá¹ƒ sutvÄ

"akkodhena \Ne I 333/ jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dina" nti || (Dhp 223) -

gÄ• thÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hitÄ• dasabalaá¹ƒ nimantetvÄ• punadivas
evametaá¹ƒ vatthu samuá¹-á¹-hitaá¹ƒ. aparabhÄ• ge pana satthÄ• jetavane nisÄ«ditvÄ• up
á¹-hapento uttaraá¹ƒ nandamÄ• taraá¹ƒ jhÄ• yÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

suppavÄ• sÄ• vatthu

<263> chaá¹-á¹-he __paá¹‡Ä«tadÄ• yikÄ• na_nti paá¹‡Ä«tarasadÄ• yikÄ• naá¹ƒ upÄ• sikÄ
koliyadhÄ«tÄ• , aggÄ• ti dasseti. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kula
satthu dhammadesanaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ paá¹‡Ä«tadÄ• yik
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• l
devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de koliyanagare khattiyakule nibbat
nÄ• maá¹ƒ akaá¹ƒsu. sÄ• vayappattÄ• ekassa sakyakumÄ• rassa gehaá¹ƒ gatÄ• , paá¹-ha
dhammakathaá¹ƒ sutvÄ• sotÄ• pattiphale \Be I 348/ patiá¹-á¹-hÄ• si. sÄ• aparabhÄ• ge sÄ
vijÄ• yi. tassa vatthu heá¹-á¹-hÄ• vitthÄ• ritameva.

sÄ• ekasmiá¹ƒ samaye buddhappamukhassa bhikkhusaá¹…ghassa nÄ• naggarasapaá¹‡Ä
katabhattakicco anumodanaá¹ƒ karonto suppavÄ• sÄ• ya imaá¹ƒ dhammaá¹ƒ desesi "bhoja
ariyasÄ• vikÄ• paá¹-iggÄ• hakÄ• naá¹ƒ paÃ±ca á¹-hÄ• nÄ• ni deti. Ä• yuá¹ƒ deti, vaá¹‡á¹‡a
balaá¹ƒ deti, paá¹-ibhÄ• naá¹ƒ deti. Ä• yuá¹ƒ kho pana datvÄ• Ä• yussa bhÄ• ginÄ« hoti dib
... pe0 ... paá¹-ibhÄ• naá¹ƒ datvÄ• paá¹-ibhÄ• nassa bhÄ• ginÄ« hoti dibbassa vÄ• mÄ• nu
vatthu samuá¹-á¹-hitaá¹ƒ. atha aparabhÄ• ge satthÄ• jetavane nisÄ«ditvÄ• upÄ• sikÄ• yo a
suppavÄ• saá¹ƒ koliyadhÄ«taraá¹ƒ paá¹‡Ä«tadÄ• yikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ

suppiyÄ• vatthu

<264> sattame \Ne I 334/ __gilÄ• nupaá¹-á¹-hÄ• kÄ«na_nti gilÄ• nupaá¹-á¹-hÄ• kÄ«naá¹ƒ u
upÄ• sikÄ• , aggÄ• ti dasseti. ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulag
satthu dhammadesanaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ gilÄ• nupaá¹-á¹-h
á¹-hapentaá¹ƒ \Ee I 454/ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ pattl
kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de bÄ• rÄ• á
suppiyÄ• tissÄ• nÄ• maá¹ƒ akaá¹ƒsu. aparabhÄ• ge satthÄ• bhikkhusaá¹…ghaparivÄ• ro l
tathÄ• gatassa paá¹-hamadassaneyeva dhammaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• s

athekadivasaá¹ƒ dhammassavanatthÄ• ya vihÄ• raá¹ƒ gatÄ• . vihÄ• racÄ• rikaá¹ƒ caramÄ
gilÄ• naá¹ƒ disvÄ• abhivÄ• detvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• "ayyassa kiá¹ƒ laddhuá¹ƒ v
rasaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, upÄ• siketi. "hotu, bhante, ahaá¹ƒ pahiá¹‡issÄ• mÄ«" ti thera
antonagaraá¹ƒ gantvÄ• punadivase pavattamaá¹ƒsatthÄ• ya dÄ• siá¹ƒ antarÄ• paá¹‡aá¹ƒ p

pavattamaá¹ƒsaá¹ƒ alabhitvÄ• aladdhabhÄ• vaá¹ƒ kathesi. upÄ• sikÄ• cintesi - "ahaá¹ƒ ay
pahiá¹‡issÄ• mÄ«ti vatvÄ• sace na pesessÄ• mi \Be I 349/, ayyo aÃ±Ã±atopi alabhanto kila
katvÄ• pesetuá¹ƒ vaá¹-á¹-atÄ«" ti gabbhaá¹ƒ pavisitvÄ• Å«rumaá¹ƒsaá¹ƒ chinditvÄ• dÄ• s
maá¹ƒsaá¹ƒ gahetvÄ• sambhÄ• rehi yojetvÄ• rasaá¹ƒ katvÄ• vihÄ• raá¹ƒ netvÄ• ayyassa
gilÄ• nÄ• ti vadehÄ«" ti. sÄ• tathÄ• akÄ• si.

satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• punadivase bhikkhÄ• cÄ• ravelÄ• ya bhikkhusaá¹…g
gehaá¹ƒ agamÄ• si. sÄ• tathÄ• gatassa Ä• gatabhÄ• vaá¹ƒ sutvÄ• sÄ• mikaá¹ƒ Ä• mantes
santikaá¹ƒ gantuá¹ƒ na sakkomi, gaccha tvaá¹ƒ satthÄ• raá¹ƒ antogehaá¹ƒ pavesetvÄ• nisÄ
akÄ• si. satthÄ• "kahaá¹ƒ suppiyÄ• " ti pucchi. gilÄ• nÄ• , bhanteti. pakkosatha, nanti. atha
taá¹ƒ pakkosatÄ«" ti Ä• haá¹ƒsu. sÄ• cintesi - "sabbalokassa hitÄ• nukampako satthÄ• na
adisvÄ• pakkosÄ• pessatÄ«" ti sahasÄ• maÃ±camhÄ• vuá¹-á¹-hÄ• si. athassÄ• buddhÄ•
taá¹ƒkhaá¹‡aá¹ƒyeva vaá¹‡o ruhitvÄ• succhavi ahosi sesaá¹-á¹-hÄ• nato atirekataraá¹ƒ vip
tasmiá¹ƒ khaá¹‡e upÄ• sikÄ• sitaá¹ƒ katvÄ• dasabalaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ•
nisÄ«di. satthÄ• "imissÄ• upÄ• sikÄ• ya kiá¹ƒ aphÄ• suka" nti pucchi. sÄ• attanÄ• katakÄ
kathesi. satthÄ• katabhattakicco vihÄ• raá¹ƒ gantvÄ• bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• p
anekapariyÄ• yena vigarahitvÄ• sikkhÄ• padaá¹ƒ (Vin I 280) paÃ±Ã±apesi. evametaá¹ƒ vat
aparabhÄ• ge satthÄ• jetavane nisinno upÄ• sikÄ• yo á¹-hÄ• nantaresu á¹-hapento suppiya
gilÄ• nupaá¹-á¹-hÄ• kÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

kÄ• tiyÄ• nÄ«vatthu

<265> aá¹-á¹-hame __aveccappasannÄ• na_nti adhigatena acalappasÄ• dena samannÄ• g
kÄ• tiyÄ• nÄ«, aggÄ• ti dasseti. sÄ• kira padumuttarabuddhakÄ• le haá¹ƒsavatiyaá¹ƒ kulag
ekaá¹ƒ upÄ• sikaá¹ƒ aveccappasannÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhi
á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• \Be
buddhuppÄ• de kuraragharanagare nibbatti, kÄ• tiyÄ• nÄ«tissÄ• nÄ• maá¹ƒ akaá¹ƒsu.

sÄ• aparabhÄ• ge vayappattÄ• kuraragharikÄ• ya, kÄ• á¸·iyÄ• sahÄ• yikÄ• , daá¸·hamitt
kuá¹-ikaá¹‡á¹‡asoá¹‡atthero "dasabalassa kathitaniyÄ• mena mayhampi dhammaá¹ƒ kathe
rattibhÄ• ge antonagare alaá¹…katadhammÄ• sane nisÄ«ditvÄ• mÄ• taraá¹ƒ kÄ• yasakkhi
Ä• rabhi, tadÄ• ayaá¹ƒ kÄ• tiyÄ• nÄ« upÄ• sikÄ• kÄ• á¸·iyÄ• saddhiá¹ƒ gantvÄ• parisapa
aá¹-á¹-hÄ• si. tasmiá¹ƒ samaye paÃ±camattÄ• ni corasatÄ• ni antonagare divÄ• katasaÃ±Ã
paá¹-á¹-hÄ• ya ummaá¹…gaá¹ƒ khanitvÄ• \Ee I 456/ imissÄ• kÄ• tiyÄ• niyÄ• gharaá¹ƒ sa
corajeá¹-á¹-hako tehi saddhiá¹ƒ apavisitvÄ• "kiá¹ƒ nu kho ayaá¹ƒ parisÄ• sannipatitÄ• " ti v
soá¹‡attherassa dhammakathanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• parisapariyante tiá¹-á¹-hamÄ• no
piá¹-á¹-hipasse aá¹-á¹-hÄ• si.

tasmiá¹ƒ samaye, kÄ• tiyÄ• nÄ«, dÄ• siá¹ƒ Ä• mantesi - "gaccha je, gehaá¹ƒ pavisitvÄ• dÄ
mayaá¹ƒ dÄ«pe jÄ• letvÄ• dhammaá¹ƒ sossÄ• mÄ• " ti. sÄ• gharaá¹ƒ gantvÄ• ummaá¹…
agaá¹‡hitvÄ• va Ä• gantvÄ• attano ayyÄ• ya Ä• rocesi - "ayye, gehe corÄ• ummaá¹…gaá¹
corajeá¹-á¹-hako cintesi - "sacÄ• yaá¹ƒ imissÄ• kathaá¹ƒ gaá¹‡hitvÄ• gehaá¹ƒ gamissati \N
naá¹ƒ asinÄ• dvedhÄ• chindissÄ• mi. sace pana gahitanimitteneva dhammaá¹ƒ suá¹‡issat
gahitabhaá¹‡á¸• akampi puna dÄ• pessÄ• mÄ«" ti. kÄ• tiyÄ• nÄ«pi kho dÄ• siyÄ• kathaá¹ƒ
kari, corÄ• nÄ• ma harantÄ• attanÄ• diá¹-á¹-hameva harissanti, ahaá¹ƒ pana ajja dullabha
mÄ• dhammassa antarÄ• yaá¹ƒ karohÄ«" ti Ä• ha. corajeá¹-á¹-hako tassÄ• vacanaá¹ƒ sutv
ajjhÄ• sayena á¹-hitÄ• ya nÄ• ma gehe bhaá¹‡á¸• aá¹ƒ harantehi amhehi mahÄ• pathavÄ«
tÄ• vadeva gantvÄ• corehi gahitabhaá¹‡á¸• aá¹ƒ chaá¸• á¸• Ä• petvÄ• corehi saddhiá¹ƒ Ä•
parisapariyante \Be I 351/ aá¹-á¹-hÄ• si. kÄ• tiyÄ• nÄ«pi upÄ• sikÄ• therassa desanÄ• pari
patiá¹-á¹-hÄ• si.

atha aruá¹‡e uggate corajeá¹-á¹-hako gantvÄ• upÄ• sikÄ• ya pÄ• desu patitvÄ• , "ayye, sa
no khamÄ• hÄ«" ti Ä• ha. kiá¹ƒ pana tumhehi mayhaá¹ƒ katanti? so sabbaá¹ƒ attanÄ• kata
tÄ• tÄ• , khamÄ• mi tumhÄ• kanti. ayye, amhÄ• kaá¹ƒ evaá¹ƒ khamitaá¹ƒ nÄ• ma na hoti, tu
puttattherassa santike sabbesaá¹ƒyeva no pabbajjaá¹ƒ dÄ• pehÄ«ti. sÄ• sabbepi te gahetv
kuá¹-ikaá¹‡á¹‡asoá¹‡attherassa santike pabbÄ• jesi. tepi kho corÄ• therassa santike pabba
arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. evametaá¹ƒ vatthu samuá¹-á¹-hitaá¹ƒ. aparabhÄ• ge satthÄ•
upÄ• sikÄ• yo á¹-hÄ• nantaresu á¹-hapento kÄ• tiyÄ• niá¹ƒ upÄ• sikaá¹ƒ aveccappasannÄ•
á¹-hapesÄ«ti.

nakulamÄ• tÄ• vatthu

<266> navame __vissÄ• sikÄ• na_nti vissÄ• sakathaá¹ƒ kathentÄ«naá¹ƒ upÄ• sikÄ• naá¹ƒ
aggÄ• ti dasseti. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• upÄ• sakapÄ• á¸
kevalaá¹ƒ idha nakulamÄ• taraá¹ƒ dhuraá¹ƒ katvÄ• veditabbanti.

kÄ• á¸·Ä«kuraragharikÄ• vatthu

<267> dasame __anussavappasannÄ• na_nti anussaveneva uppannena pasÄ• dena sama
antare, kÄ• á¸·Ä« upÄ• sikÄ• , kuraragharikÄ• aggÄ• ti dasseti. sÄ• kira padumuttarabudd
haá¹ƒsavatiyaá¹ƒ kuraragharanagare nibbattÄ• satthu dhammakathaá¹ƒ suá¹‡antÄ« satthÄ
anussavappasannÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ k
patthesi. sÄ• kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ
458/ kulagehe nibbatti, kÄ• á¸·Ä«tissÄ• nÄ• maá¹ƒ akaá¹ƒsu.

sÄ• \Be I 352/ vayappattÄ• kuraragharanagare kulagehaá¹ƒ gatÄ• . athassÄ• saá¹ƒvÄ• s

sÄ• paripuá¹‡á¹‡agabbhÄ• "paresaá¹ƒ gehe gabbhavuá¹-á¹-hÄ• naá¹ƒ nÄ• ma appatirÅ«p
Ä• gantvÄ• rattibhÄ• gasamanantare attano pÄ• sÄ• dassa upari Ä• kÄ• se á¹-hitÄ• naá¹ƒ
ratanattayassa vaá¹‡á¹‡aá¹ƒ kathentÄ• naá¹ƒ kathaá¹ƒ sutvÄ• anussavikappasÄ• daá¹ƒ up
adassaneneva sotÄ• pattiphale patiá¹-á¹-hÄ• si, aparabhÄ• ge panassÄ• gabbhavuá¹-á¹-hÄ
vatthu heá¹-á¹-hÄ• vitthÄ• ritameva. aparabhÄ• ge pana satthÄ• jetavane bhikkhusaá¹…gh
upÄ• sikÄ• yo á¹-hÄ• nantaresu á¹-hapento imaá¹ƒ upÄ• sikaá¹ƒ anussavappasannÄ• naá¹

dasasuttaparimÄ• á¹‡Ä• ya upÄ• sikÄ• pÄ• á¸·iyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ettÄ• vatÄ• ca manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

sabbÄ• pi etadaggapÄ• á¸·ivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. aá¹-á¹-hÄ• napÄ• á¸·i

(15) 1. aá¹-á¹-hÄ• napÄ• á¸·i-paá¹-hamavaggavaá¹‡á¹‡anÄ•

<268> aá¹-á¹-hÄ• napÄ• á¸·iyÄ• \Ne I 338/ \Ee II 1/ __aá¹-á¹-hÄ• na_nti hetupaá¹-ikkhepo.
paccayapaá¹-ikkhepo. ubhayenÄ• pi kÄ• raá¹‡ameva paá¹-ikkhipati. kÄ• raá¹‡aÃ±hi tadÄ• y
phalassa á¹-hÄ• nanti ca avakÄ• soti ca vuccati. __ya_nti yena kÄ• raá¹‡ena. __diá¹-á¹-hisa
maggadiá¹-á¹-hiyÄ• sampanno sotÄ• panno ariyasÄ• vako. tassa hi diá¹-á¹-hisampanno itip
Ä• gato imaá¹ƒ saddhammaá¹ƒ itipi, passati imaá¹ƒ saddhammaá¹ƒ itipi, sekkhena Ã±Ä• á¹
sekkhÄ• ya vijjÄ• ya samannÄ• gato itipi, dhammasotasamÄ• panno itipi, ariyo nibbedhikap
amatadvÄ• raá¹ƒ Ä• hacca tiá¹-á¹-hati itipiti bahÅ«ni nÄ• mÄ• ni honti. __kaÃ±ci saá¹…khÄ•
saá¹…khatasaá¹…khÄ• resu kaÃ±ci ekaá¹ƒ saá¹…khÄ• rampi. __niccato_ \Ee II 2/ __upaga
gaá¹‡heyya. __netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«_ti etaá¹ƒ kÄ• raá¹‡aá¹ƒ natthi na upalabbhati.
yena kÄ• raá¹‡ena puthujjano. __á¹-hÄ• nametaá¹ƒ vijjatÄ«_ti etaá¹ƒ kÄ• raá¹‡aá¹ƒ atthi. sa
so tebhÅ«makesu saá¹…khatasaá¹…khÄ• resu kaÃ±ci saá¹…khÄ• raá¹ƒ niccato gaá¹‡heyy
catutthabhÅ«makasaá¹…khÄ• rÄ• \Be I 353/ pana tejussadattÄ• divasaá¹ƒsantatto ayoguá
diá¹-á¹-hiyÄ• vÄ• aÃ±Ã±esaá¹ƒ vÄ• akusalÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ na honti. iminÄ• n
sukhato_tiÄ• dÄ«supi attho veditabbo.

<269> __sukhato upagaccheyyÄ• _ti "ekantasukhÄ« attÄ• hoti Ä• rogo parammaraá¹‡Ä• "
22) evaá¹ƒ attadiá¹-á¹-hivasena sukhato gÄ• haá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. diá¹-á¹-hivipp
ariyasÄ• vako pariá¸·Ä• hÄ• dhibhÅ«to pariá¸·Ä• havÅ«pasamatthaá¹ƒ mattahatthiparittÄ• s
gÅ«thaá¹ƒ kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagacchati.

<270> attavÄ• re kasiá¹‡Ä• dipaá¹‡á¹‡attisaá¹…gahatthaá¹ƒ "saá¹…khÄ• ra" nti avatvÄ• _
vuttaá¹ƒ. idhÄ• pi ariyasÄ• vakassa catubhÅ«makavasena paricchedo veditabbo, puthujjana
I 339/. sabbavÄ• resu vÄ• ariyasÄ• vakassÄ• pi tebhÅ«makavaseneva paricchedo vaá¹-á¹-
puthujjano gaá¹‡hÄ• ti, tato tato ariyasÄ• vako gÄ• haá¹ƒ viniveá¹-heti. puthujjano hi yaá¹ƒ y
niccaá¹ƒ sukhaá¹ƒ attÄ• ti gaá¹‡hÄ• ti, taá¹ƒ taá¹ƒ ariyasÄ• vako aniccaá¹ƒ dukkhaá¹ƒ anat
gÄ• haá¹ƒ viniveá¹-heti. iti imasmiá¹ƒ suttattaye puthujjanattaggÄ• haviniveá¹-hanaá¹ƒ nÄ• n

<271> __mÄ• tara_ntiÄ• dÄ«su janikÄ• va mÄ• tÄ• , janakova pitÄ• , manussabhÅ«tova kh
adhippeto. kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? etampi aá¹-á¹-hÄ•
bhavantaragataá¹ƒ ariyasÄ• vakaá¹ƒ attano ariyasÄ• vakabhÄ• vaá¹ƒ ajÄ• nantampi koci ev
kunthakipillikaá¹ƒ jÄ«vitÄ• voropetvÄ• sakalacakkavÄ• á¸·agabbhe cakkavattirajjaá¹ƒ paá¹
so taá¹ƒ jÄ«vitÄ• voropeyya. athÄ• pi naá¹ƒ evaá¹ƒ vadeyyuá¹ƒ "sace imaá¹ƒ na ghÄ• tess
chindissÄ• mÄ• " ti. sÄ«samevassa chindeyyuá¹ƒ, na ca so taá¹ƒ ghÄ• teyya. puthujjanabhÅ
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ ariyasÄ• vakassa ca balavadÄ«panatthametaá¹ƒ v
- sÄ• vajjo puthujjanabhÄ• vo, yatra hi nÄ• ma puthujjano mÄ• tughÄ• tÄ• dÄ«nipi Ä• nanta
ca ariyasÄ• vako, yo etÄ• ni kammÄ• ni na karotÄ«ti.

<274> __paduá¹-á¹-hacitto_ti \Be I 354/ vadhakacittena paduá¹-á¹-hacitto. __lohitaá¹ƒ uppÄ
jÄ«vamÄ• nakasarÄ«re khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya.

<275> __saá¹…ghaá¹ƒ bhindeyyÄ• _ti samÄ• nasaá¹ƒvÄ• sakaá¹ƒ samÄ• nasÄ«mÄ• ya á
saá¹…ghaá¹ƒ bhindeyya. vuttampi cetaá¹ƒ "paÃ±cahupÄ• li \Ee II 4/, Ä• kÄ• rehi saá¹…gho
uddesena, voharanto, anussÄ• vanena, salÄ• kaggÄ• henÄ• " ti (Vin V 458).

tattha __kammenÄ• _ti apalokanÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarena kammena. __
pÄ• timokkhuddesesu aÃ±Ã±atarena uddesena. __voharanto_ti kathayanto, tÄ• hi tÄ• hi up
dhammo_tiÄ• dÄ«ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni dÄ«pento. __anussÄ• vanenÄ• _t
mayhaá¹ƒ uccÄ• kulÄ• pabbajitabhÄ• vaá¹ƒ bahussutabhÄ• vaÃ±ca, mÄ• diso nÄ• ma udd
sÄ• sanaá¹ƒ gÄ• heyyÄ• ti cittampi uppÄ• detuá¹ƒ na tumhÄ• kaá¹ƒ yuttaá¹ƒ, kiá¹ƒ mayhaá
viya sÄ«talÄ• , kiá¹ƒ ahaá¹ƒ apÄ• yato na bhÄ• yÄ• mÄ«" tiÄ• dinÄ• nayena kaá¹‡á¹‡amÅ«
anussÄ• vanena \Ne I 340/. __salÄ• kaggÄ• henÄ• _ti evaá¹ƒ anussÄ• vetvÄ• tesaá¹ƒ citta
anivattidhamme katvÄ• "gaá¹‡hatha imaá¹ƒ salÄ• ka" nti salÄ• kaggÄ• hena.

ettha ca kammeva uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hÄ•
aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharantena tattha rucijananatthaá¹ƒ anussÄ• vetv
abhinnova hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atirekÄ• vÄ• salÄ• kaá¹ƒ gal
kammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karonti, tadÄ• saá¹…gho bhinno nÄ• ma hoti. evaá¹ƒ diá¹-á
saá¹…ghaá¹ƒ bhindeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ettÄ• vatÄ• mÄ• tughÄ• tÄ• dÄ«ni

dassitÄ• ni \Ee II 5/ honti, yÄ• ni puthujjano karoti, na ariyasÄ• vako. tesaá¹ƒ Ä• vibhÄ• vatt

"kammato dvÄ• rato ceva, kappaá¹-á¹-hitiyato tathÄ• .

pÄ• kasÄ• dhÄ• raá¹‡Ä• dÄ«hi, viÃ±Ã±Ä• tabbo vinicchayo" ||

tattha \Be I 355/ __kammato_ tÄ• va - ettha hi manussabhÅ«tasseva manussabhÅ«taá¹ƒ m
vÄ• api parivattaliá¹…gaá¹ƒ jÄ«vitÄ• voropentassa kammaá¹ƒ Ä• nantariyaá¹ƒ hoti, tassa v
paá¹-ibÄ• hissÄ• mÄ«ti sakalacakkavÄ• á¸·aá¹ƒ mahÄ• cetiyappamÄ• á¹‡ehipi kaÃ±canath
sakalacakkavÄ• á¸·aá¹ƒ pÅ«retvÄ• nisinnassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ dat
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aá¹ƒ amuÃ±canto vicaritvÄ• pi kÄ• yassa bhedÄ• nirayameva upa
manusso tiracchÄ• nabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• , sayaá¹ƒ vÄ• tiracchÄ• na
tiracchÄ• nabhÅ«toyeva vÄ• tiracchÄ• nabhÅ«taá¹ƒ jÄ«vitÄ• voropeti, tassa kammaá¹ƒ Ä•
bhÄ• riyaá¹ƒ pana hoti, Ä• nantariyaá¹ƒ Ä• hacceva tiá¹-á¹-hati. manussajÄ• tikÄ• naá¹ƒva p
kathito.

tattha eá¸·akacatukkaá¹ƒ, saá¹…gÄ• macatukkaá¹ƒ, coracatukkaÃ±ca kathetabbaá¹ƒ. eá¸·a
abhisandhinÄ• pi hi eá¸·akaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ manusso manussabhÅ«taá¹ƒ mÄ• taraá
mÄ• rento Ä• nantariyaá¹ƒ phusati. eá¸·akÄ• bhisandhinÄ• mÄ• tÄ• pitiabhisandhinÄ• vÄ•
Ä• nantariyaá¹ƒ na phusati, mÄ• tÄ• pitiabhisandhinÄ• mÄ• tÄ• pitaro mÄ• rento phusateva
itarasmimpi catukkadvaye. yathÄ• ca mÄ• tÄ• pitÅ«su, evaá¹ƒ arahantepi etÄ• ni catukkÄ•
341/. manussaarahantameva ca mÄ• retvÄ• Ä• nantariyaá¹ƒ phusati, na yakkhabhÅ«taá¹ƒ
Ä• nantariyasadisameva. manussaarahantassa ca puthujjanakÄ• leyeva satthappahÄ• re v
arahattaá¹ƒ patvÄ• teneva marati, arahantaghÄ• tako hotiyeva. yaá¹ƒ pana puthujjanakÄ• l
arahattaá¹ƒ patvÄ• paribhuÃ±jati, puthujjanasseva taá¹ƒ dinnaá¹ƒ hoti. sesaariyapuggale m
Ä• nantariyaá¹ƒ natthi, kammaá¹ƒ pana bhÄ• riyaá¹ƒ, Ä• nantariyasadisameva.

__lohituppÄ• de_ tathÄ• gatassa abhejjakÄ• yatÄ• ya parÅ«pakkamena cammacchedaá¹ƒ
nÄ• ma natthi, sarÄ«rassa pana antoyeva ekasmiá¹ƒ á¹-hÄ• ne lohitaá¹ƒ samosarati. devad
bhijjitvÄ• gatÄ• sakalikÄ• pi tathÄ• gatassa pÄ• dantaá¹ƒ pahari, pharasunÄ• pahaá¹-o viy
ahosi. tathÄ• karontassa Ä• nantariyaá¹ƒ hoti. jÄ«vako pana tathÄ• gatassa ruciyÄ• \Be I 3
cammaá¹ƒ chinditvÄ• tamhÄ• á¹-hÄ• nÄ• duá¹-á¹-halohitaá¹ƒ nÄ«haritvÄ• phÄ• sukamak
puÃ±Ã±akammameva hoti.

atha ye parinibbute tathÄ• gate cetiyaá¹ƒ bhindanti, bodhiá¹ƒ chindanti, dhÄ• tumhi upakka
hotÄ«ti? bhÄ• riyaá¹ƒ kammaá¹ƒ hoti, Ä• nantariyasadisaá¹ƒ. sadhÄ• tukaá¹ƒ pana thÅ«paá
bÄ• dhayamÄ• naá¹ƒ bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. sacepi tattha nilÄ«nÄ• sakua
pÄ• tenti, chindituá¹ƒ vaá¹-á¹-atiyeva. paribhogacetiyato \Ee II 7/ hi sarÄ«racetiyaá¹ƒ mahan

cetiyavatthuá¹ƒ bhinditvÄ• gacchantaá¹ƒ bodhimÅ«lampi chinditvÄ• harituá¹ƒ vaá¹-á¹-ati. y
bodhigharaá¹ƒ bÄ• dhati, taá¹ƒ geharakkhaá¹‡atthaá¹ƒ chindituá¹ƒ na labhati. bodhiatthaÃ±
gehatthÄ• ya bodhi. Ä• sanagharepi eseva nayo. yasmiá¹ƒ pana Ä• sanaghare dhÄ• tu nihi
rakkhaá¹‡atthÄ• ya bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. bodhijagganatthaá¹ƒ ojÄ• hara
pÅ«tisÄ• khaá¹ƒ vÄ• chindituá¹ƒ vaá¹-á¹-atiyeva, sarÄ«rapaá¹-ijaggane viya puÃ±Ã±ampi h

__saá¹…ghabhede_pi sÄ«maá¹-á¹-hakasaá¹…ghe asannipatite visuá¹ƒ parisaá¹ƒ gahetvÄ
katavohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hassa kammaá¹ƒ vÄ• karontassa uddesaá¹ƒ vÄ
Ä• nantariyakammaÃ±ca. samaggasaÃ±Ã±Ä• ya pana vaá¹-á¹-atÄ«ti saÃ±Ã±Ä• ya vÄ• ka
Ä• nantariyakammaá¹ƒ. tathÄ• navato Å«naparisÄ• ya. sabbantimena paricchedena navan
saá¹…ghaá¹ƒ bhindati, tassa Ä• nantariyakammaá¹ƒ hoti. tassa anuvattakÄ• naá¹ƒ adhamm
mahÄ• sÄ• vajjakammaá¹ƒ \Ne I 342/, dhammavÄ• dino pana anavajjÄ• . tattha navanname
suttaá¹ƒ - "ekato, upÄ• li, cattÄ• ro honti, ekato cattÄ• ro, navamo anussÄ• veti, salÄ• kaá¹
dhammo ayaá¹ƒ vinayo idaá¹ƒ satthu sÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€
saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca. navannaá¹ƒ vÄ• \Ee II 8/, upÄ• li, atirekanav
saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo cÄ• " ti (Vin II 351). etesu ca pana paÃ±casu saá
vacÄ«kammaá¹ƒ, sesÄ• ni kÄ• yakammÄ• nÄ«ti evaá¹ƒ kammato viÃ±Ã±Ä• tabbo viniccha

__dvÄ• rato_ti \Be I 357/ sabbÄ• neva cetÄ• ni kÄ• yadvÄ• ratopi vacÄ«dvÄ• ratopi samuá
panettha cattÄ• ri Ä• á¹‡attikavijjÄ• mayappayogavasena vacÄ«dvÄ• rato samuá¹-á¹-hahitv
pÅ«renti, saá¹…ghabhedo hatthamuddhÄ• ya bhedaá¹ƒ karontassa kÄ• yadvÄ• rato samuá
pÅ«retÄ«ti evamettha dvÄ• ratopi viÃ±Ã±Ä• tabbo vinicchayo.

__kappaá¹-á¹-hitiyato_ti saá¹…ghabhedoyeva cettha kappaá¹-á¹-hitiyo. saá¹‡á¹-hahante hi
kappavemajjhe vÄ• saá¹…ghabhedaá¹ƒ katvÄ• kappavinÄ• seyeva muccati. sacepi hi â€
ajja saá¹…ghabhedaá¹ƒ karoti, sveva muccati, ekadivasameva niraye paccati. evaá¹ƒ karaá
sesÄ• ni cattÄ• ri kammÄ• ni Ä• nantariyÄ• neva honti, na kappaá¹-á¹-hitiyÄ• nÄ«ti evamett
viÃ±Ã±Ä• tabbo vinicchayo.

__pÄ• kato_ti yena ca paÃ±capetÄ• ni kammÄ• ni katÄ• ni honti, tassa saá¹…ghabhedoye
vipaccati, sesÄ• ni "ahosikammaá¹ƒ nÄ• hosi kammavipÄ• ko" ti evamÄ• dÄ«su saá¹…khaá
saá¹…ghabhedÄ• bhÄ• ve lohituppÄ• do, tadabhÄ• ve arahantaghÄ• to, tadabhÄ• ve sace
dussÄ«lÄ• , no vÄ• tathÄ• sÄ«lavatÄ«, pitughÄ• to paá¹-isandhivasena vipaccati. sace mÄ
mÄ• tughÄ• to. dvÄ«supi sÄ«lena vÄ• dussÄ«lena vÄ• samÄ• nesu mÄ• tughÄ• tova paá¹
9/. mÄ• tÄ• hi dukkarakÄ• rinÄ« bahÅ«pakÄ• rÄ• ca puttÄ• nanti. evamettha pÄ• katopi vi

__sÄ• dhÄ• raá¹‡Ä• dÄ«hÄ«_ti purimÄ• ni cattÄ• ri sabbesampi gahaá¹-á¹-hapabbajitÄ• na
saá¹…ghabhedo pana "na kho, upÄ• li bhikkhunÄ«, saá¹…ghaá¹ƒ bhindati, na sikkhamÄ• n

sÄ• maá¹‡erÄ« \Ne I 343/, na upÄ• sako, na upÄ• sikÄ• saá¹…ghaá¹ƒ bhindati. bhikkhu kh
samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito saá¹…ghaá¹ƒ bhindatÄ«" ti (Vin II
vuttappakÄ• rassa bhikkhunova hoti, na aÃ±Ã±assa, tasmÄ• asÄ• dhÄ• raá¹‡o. Ä• disadde
sahagatÄ• dosamohasampayuttÄ• cÄ• ti evamettha sÄ• dhÄ• raá¹‡Ä• dÄ«hipi viÃ±Ã±Ä• t

<276> __aÃ±Ã±aá¹ƒ_ \Be I 358/ __satthÄ• ra_nti "ayaá¹ƒ me satthÄ• satthu kiccaá¹ƒ kÄ•
bhavantarepi aÃ±Ã±aá¹ƒ titthakaraá¹ƒ â€™ayaá¹ƒ me satthÄ• " ti evaá¹ƒ gaá¹‡heyya, netaa
vijjatÄ«ti attho.

<277> __ekissÄ• lokadhÄ• tuyÄ• _ti dasasahassilokadhÄ• tuyÄ• . tÄ«á¹‡i hi khettÄ• ni jÄ•
Ä• á¹‡Ä• khettaá¹ƒ visayakhettanti. tattha __jÄ• tikhettaá¹ƒ_ nÄ• ma dasasahassÄ« lokadhÄ
mÄ• tukucchismiá¹ƒ okkamanakÄ• le nikkhamanakÄ• le sambodhikÄ• le dhammacakkappa
parinibbÄ• ne ca kampati. koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ pana __Ä• á¹‡Ä• khettaá¹ƒ_
Ä• á¹-Ä• nÄ• á¹-iyaparittamoraparittadhajaggaparittaratanaparittÄ• dÄ«naÃ±hi ettha Ä• á¹‡Ä
__visayakhettassa_ pana parimÄ• á¹‡aá¹ƒ natthi. buddhÄ• naÃ±hi "yÄ• vatakaá¹ƒ Ã±Ä• á¹‡
yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyaá¹ƒ
Ã±Ä• á¹‡a" nti (Nidd I 69; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddeso 85; Paá¹-is III 5)
natthi.

imesu \Ee II 10/ pana tÄ«su khettesu á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·aá¹ƒ aÃ±Ã±asmiá¹ƒ
uppajjantÄ«ti suttaá¹ƒ natthi, na uppajjantÄ«ti pana atthi. __tÄ«á¹‡i_ hi __piá¹-akÄ• ni_ - vin
suttantapiá¹-akaá¹ƒ, abhidhammapiá¹-akaá¹ƒ. __tisso saá¹…gÄ«tiyo_ - mahÄ• kassapathe
yasattherassa saá¹…gÄ«ti, moggaliputtattherassa saá¹…gÄ«ti. imÄ• tisso saá¹…gÄ«tiyo Ä
buddhavacane imaá¹ƒ cakkavÄ• á¸·aá¹ƒ muÃ±citvÄ• aÃ±Ã±attha buddhÄ• uppajjantÄ«ti s
uppajjantÄ«ti pana atthi.

__apubbaá¹ƒ acarima_nti apure apacchÄ• , ekato na uppajjanti. pure vÄ• pacchÄ• vÄ• u
hoti. tattha bodhipallaá¹…ke "bodhiá¹ƒ appatvÄ• na uá¹-á¹-hahissÄ• mÄ«" ti nisinnakÄ• lato
paá¹-á¹-hÄ• ya yÄ• va mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ, tÄ• va pubbeti na ve
hi paá¹-isandhikkhaá¹‡e dasasahassacakkavÄ• á¸·akampaneneva khettapariggaho kato, et
buddhassa uppatti nivÄ• ritÄ• va hoti. parinibbÄ• nato paá¹-á¹-hÄ• ya yÄ• va sÄ• sapamattÄ
tÄ• va pacchÄ• ti na veditabbaá¹ƒ. dhÄ• tÅ«su hi á¹-hitÄ• su buddhÄ• á¹-hitÄ• va honti. tas
buddhassa uppatti nivÄ• ritÄ• va hoti. dhÄ• tuparinibbÄ• ne pana jÄ• te aÃ±Ã±assa buddha

kasmÄ• \Be I 359/ pana apubbaá¹ƒ acarimaá¹ƒ na uppajjantÄ«ti? anacchariyattÄ• . buddh
yathÄ• ha - "ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati acchariyamanusso. katam
arahaá¹ƒ sammÄ• sambuddho" ti (AN I 1.172). yadi ca dve vÄ• cattÄ• ro vÄ• aá¹-á¹-ha vÄ
uppajjeyyuá¹ƒ, anacchariyÄ• bhaveyyuá¹ƒ. ekasmiÃ±hi vihÄ• re dvinnaá¹ƒ cetiyÄ• nampi lÄ

honti, bhikkhÅ«pi bahutÄ• ya anacchariyÄ• jÄ• tÄ• , evaá¹ƒ buddhÄ• pi bhaveyyuá¹ƒ. tasm

desanÄ• ya \Ee II 11/ ca visesÄ• bhÄ• vato. yaÃ±hi satipaá¹-á¹-hÄ• nÄ• dikaá¹ƒ dhammaá
uppajjitvÄ• pi sova dhammo desetabbo siyÄ• . tato anacchariyo siyÄ• . ekasmiá¹ƒ pana dha
acchariyÄ• va hoti.

vivÄ• dabhÄ• vato ca. bahÅ«su ca buddhesu uppannesu bahÅ«naá¹ƒ Ä• cariyÄ• naá¹ƒ an
buddho pÄ• sÄ• diko, amhÄ• kaá¹ƒ buddho madhurassaro lÄ• bhÄ« puÃ±Ã±avÄ• " ti vivade
uppajjanti.

apicetaá¹ƒ kÄ• raá¹‡aá¹ƒ milindaraÃ±Ã±Ä• puá¹-á¹-hena nÄ• gasenattherena vitthÄ• ritam
V 1.1) -

"bhante, nÄ• gasena, bhÄ• sitampi hetaá¹ƒ bhagavatÄ• - â€™aá¹-á¹-hÄ• nametaá¹ƒ, bhikk
ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ uppa
á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti. desentÄ• ca, bhante nÄ• gasena, sabbepi tathÄ• gatÄ• sattat
bodhipakkhiyadhamme desenti, kathayamÄ• nÄ• ca cattÄ• ri ariyasaccÄ• ni kathenti, sikkh
sikkhÄ• su sikkhÄ• penti, anusÄ• samÄ• nÄ• ca appamÄ• dapaá¹-ipattiyaá¹ƒ anusÄ• santi
sabbesampi tathÄ• gatÄ• naá¹ƒ eko uddeso ekÄ• kathÄ• ekÄ• sikkhÄ• ekÄ• anusiá¹-á¹-
tathÄ• gatÄ• ekakkhaá¹‡e na uppajjanti. ekenapi tÄ• va buddhuppÄ• dena ayaá¹ƒ loko obh
buddho bhaveyya, dvinnaá¹ƒ pabhÄ• ya ayaá¹ƒ loko bhiyyosomattÄ• ya obhÄ• sajÄ• to bha
tathÄ• gatÄ• sukhaá¹ƒ ovadeyyuá¹ƒ, anusÄ• samÄ• nÄ• ca \Be I 360/ sukhaá¹ƒ anusÄ• se
desehi, yathÄ• haá¹ƒ nissaá¹ƒsayo bhaveyyanti".

"ayaá¹ƒ, mahÄ• rÄ• ja, dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä«, ekasseva tath
yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya k
onameyya vinameyya vikireyya vidhameyya viddhaá¹ƒseyya, na á¹-hÄ• namupagaccheyya.

"yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ• ekapurisasandhÄ• raá¹‡Ä« bhaveyya. ekasmiá¹ƒ purise a
samupÄ• dikÄ• bhaveyya. atha dutiyo puriso Ä• gaccheyya tÄ• diso Ä• yunÄ• vaá¹‡á¹‡en
kisathÅ«lena sabbaá¹…gapaccaá¹…gena, so taá¹ƒ nÄ• vaá¹ƒ abhiruheyya. api nu sÄ• , ma
dhÄ• reyyÄ• ti? na hi, bhante, caleyya kampeyya nameyya onameyya vinameyya vikireyya
na á¹-hÄ• namupagaccheyya, osÄ«deyya udaketi. evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ das
ekabuddhadhÄ• raá¹‡Ä«, ekasseva tathÄ• gatassa guá¹‡aá¹ƒ dhÄ• reti, yadi dutiyo buddho
dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya ... pe0 ... na á¹-hÄ• namupagaccheyya.

"yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso yÄ• vadatthaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya chÄ• de
kaá¹‡á¹-hamabhipÅ«rayitvÄ• . so dhÄ• to pÄ«á¹‡ito paripuá¹‡á¹‡o nirantaro tandikato anon

punadeva tattakaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya. api nu kho so, mahÄ• rÄ• ja, puriso sukhito bh
bhante, sakiá¹ƒbhuttova mareyyÄ• ti. evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ dasasahassÄ« lo
ekabuddhadhÄ• raá¹‡Ä« ... pe0 ... na á¹-hÄ• namupagaccheyyÄ• ti.

"kiá¹ƒ \Ne I 346/ nu kho, bhante nÄ• gasena, atidhammabhÄ• rena pathavi calatÄ«ti? idha,
sakaá¹-Ä• ratanaparipÅ«ritÄ• bhaveyyuá¹ƒ yÄ• va mukhasamÄ• . ekasmÄ• sakaá¹-ato ra
sakaá¹-e Ä• kireyyuá¹ƒ, api nu taá¹ƒ, mahÄ• rÄ• ja, sakaá¹-aá¹ƒ dvinnampi sakaá¹-Ä• naá¹ƒ
na hi, bhante, nÄ• bhipi tassa phaleyya, arÄ• pi tassa bhijjeyyuá¹ƒ, nemÄ«pi tassa opateyyu
bhijjeyyÄ• ti. kiá¹ƒ nu kho, mahÄ• rÄ• ja, atiratanabhÄ• rena sakaá¹-aá¹ƒ bhijjatÄ«ti \Ee II 13
evameva kho, mahÄ• rÄ• ja, atidhammabhÄ• rena pathavÄ« calatÄ«ti.

"api \Be I 361/ ca, mahÄ• rÄ• ja, imaá¹ƒ kÄ• raá¹‡aá¹ƒ buddhabalaparidÄ«panÄ• ya osÄ• r
abhirÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakk
mahÄ• rÄ• ja, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, parisÄ• ya vivÄ• do
buddho, amhÄ• kaá¹ƒ buddhoâ€™ ti ubhatopakkhajÄ• tÄ• bhaveyyuá¹ƒ. yathÄ• , mahÄ• rÄ
balavÄ• maccÄ• naá¹ƒ parisÄ• ya vivÄ• do uppajjati, â€™tumhÄ• kaá¹ƒ amacco amhÄ• kaá
ubhatopakkhajÄ• tÄ• honti. evameva kho, mahÄ• rÄ• ja, yadi dve sammÄ• sambuddhÄ• e
parisÄ• ya vivÄ• do uppajjeyya, â€™tumhÄ• kaá¹ƒ buddho, amhÄ• kaá¹ƒ buddhoâ€™ ti ub
idaá¹ƒ paá¹-hamaá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ

"aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ
uppajjanti. yadi, mahÄ• rÄ• ja, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, agg
taá¹ƒ micchÄ• bhaveyya. jeá¹-á¹-ho buddhoti ... pe0 ... seá¹-á¹-ho buddhoti. visiá¹-á¹-ho bud
buddhoti, pavaro buddhoti, asamo buddhoti, asamasamo buddhoti, appaá¹-isamo buddhoti,
appaá¹-ipuggalo buddhoti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• bhaveyya. imampi kho tvaá¹ƒ, m
atthato sampaá¹-iccha, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakkhaá¹‡e na upp

"apica, mahÄ• rÄ• ja, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sabhÄ• vapakatikÄ• esÄ• , yaá¹
uppajjati. kasmÄ• ? kÄ• raá¹‡amahantattÄ• sabbaÃ±Ã±ubuddhaguá¹‡Ä• naá¹ƒ. aÃ±Ã±amp
hoti, taá¹ƒ ekaá¹ƒyeva hoti. pathavÄ«, mahÄ• rÄ• ja, mahantÄ«, sÄ• ekÄ• yeva. sÄ• garo \
ekoyeva. sineru girirÄ• ja mahanto, so ekoyeva. Ä• kÄ• so mahanto, so ekoyeva \Ne I 347/.
ekoyeva. brahmÄ• mahanto, so ekoyeva. tathÄ• gato arahaá¹ƒ sammÄ• sambuddho maha
uppajjanti, tattha aÃ±Ã±esaá¹ƒ okÄ• so na hoti. tasmÄ• tathÄ• gato arahaá¹ƒ sammÄ• sam
uppajjatÄ«ti. sukathito, bhante nÄ• gasena, paÃ±ho opammehi kÄ• raá¹‡ehÄ«" ti.

__ekissÄ• _ \Be I 362/ __lokadhÄ• tuyÄ• _ti ekasmiá¹ƒ cakkavÄ• á¸·e. heá¹-á¹-hÄ• iminÄ•
cakkavÄ• á¸·asahassÄ• ni gahitÄ• ni, tÄ• nipi ekacakkavÄ• á¸·eneva paricchindituá¹ƒ vaá¹-
uppajjamÄ• nÄ• imasmiá¹ƒyeva cakkavÄ• á¸·e uppajjanti, uppajjanaá¹-á¹-hÄ• ne pana vÄ•

cakkavÄ• á¸·esu na uppajjantÄ«ti vÄ• ritameva hoti.

paá¹-hamavaggavaá¹‡á¹‡anÄ• .

15. aá¹-á¹-hÄ• napÄ• á¸·i

(15) 2. aá¹-á¹-hÄ• napÄ• á¸·i-dutiyavaggavaá¹‡á¹‡anÄ•

<278> __apubbaá¹ƒ_ \Ne I 348/ __acarima_nti ettha cakkaratanapÄ• tubhÄ• vato pubbe pu
antaradhÄ• nato pacchÄ• carimaá¹ƒ. tattha dvidhÄ• cakkaratanassa antaradhÄ• naá¹ƒ hot
kÄ• lakiriyÄ• ya vÄ• pabbajjÄ• ya vÄ• . antaradhÄ• yamÄ• naÃ±ca pana taá¹ƒ kÄ• lakiriyat
divase antaradhÄ• yati, tato paraá¹ƒ cakkavattino pÄ• tubhÄ• vo avÄ• rito.

kasmÄ• pana ekacakkavÄ• á¸·e dve cakkavattino na uppajjantÄ«ti? vivÄ• dupacchedato, a
cakkaratanassa mahÄ• nubhÄ• vato ca. dvÄ«su hi uppajjantesu "amhÄ• kaá¹ƒ rÄ• jÄ• mah
mahanto" ti vivÄ• do uppajjeyya, "ekasmiá¹ƒ dÄ«pe cakkavattÄ«, ekasmiá¹ƒ dÄ«pe cakkava
bhaveyya. yo cÄ• yaá¹ƒ cakkaratanassa dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«
issariyÄ• nuppadÄ• nasamattho mahÄ• nubhÄ• vo, sopi parihÄ• yetha. iti vivÄ• dupaccheda
cakkaratanassa mahÄ• nubhÄ• vato ca na ekacakkavÄ• á¸·e dve uppajjanti.

<279> __yaá¹ƒ itthÄ« arahaá¹ƒ assa sammÄ• sambuddho_ti ettha tiá¹-á¹-hatu tÄ• va sabba
lokanittharaá¹‡asamattho buddhabhÄ• vo, paá¹‡idhÄ• namattampi itthiyÄ• na sampajjati.

"manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-ha dhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«" ti || (Bv II 59) -

imÄ• ni \Be I 363/ hi paá¹‡idhÄ• nasampattikÄ• raá¹‡Ä• ni. iti paá¹‡idhÄ• nampi sampÄ• de
kuto buddhabhÄ• voti. "aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ itthÄ« arahaa
ti vuttaá¹ƒ \Ne I 349/. sabbÄ• kÄ• raparipÅ«rova puÃ±Ã±ussayo sabbÄ• kÄ• raparipÅ«rame
nibbattetÄ«ti purisova arahaá¹ƒ hoti sammÄ• sambuddho, na itthÄ«.

<280> __rÄ• jÄ• assa cakkavattÄ«_tiÄ• dÄ«supi yasmÄ• itthiyÄ• kosohitavatthaguyhatÄ•
lakkhaá¹‡Ä• ni na paripÅ«ranti, itthiratanÄ• bhÄ• vena sattaratanasamaá¹…gitÄ• na sampa
adhiko attabhÄ• vo na hoti. tasmÄ• "aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ
cakkavattÄ«" ti vuttaá¹ƒ.

<281> yasmÄ• ca sakkattÄ• dÄ«ni tÄ«á¹‡i á¹-hÄ• nÄ• ni uttamÄ• ni, itthiliá¹…gaÃ±ca hÄ«
sakkattÄ• dÄ«nipi paá¹-isiddhÄ• ni.

nanu ca yathÄ• itthiliá¹…gaá¹ƒ, evaá¹ƒ purisaliá¹…gampi brahmaloke natthi. tasmÄ• "yaá
kÄ• reyya, á¹-hÄ• nametaá¹ƒ \Ee II 16/ vijjatÄ«" tipi na vattabbaá¹ƒ siyÄ• ti. no na vattabbaá
purisassa tattha nibbattanato. brahmattanti hi mahÄ• brahmattaá¹ƒ adhippetaá¹ƒ. itthÄ« ca
bhÄ• vetvÄ• kÄ• laá¹ƒ katvÄ• brahmapÄ• risajjÄ• naá¹ƒ sahabyataá¹ƒ upapajjati, na mahÄ
tattha nuppajjatÄ«ti na vattabbo. samÄ• nepi cettha ubhayaliá¹…gÄ• bhÄ• ve purisasaá¹‡á¹
itthisaá¹‡á¹-hÄ• nÄ• . tasmÄ• suvuttamevetaá¹ƒ.

<284> __kÄ• yaduccaritassÄ• _tiÄ• dÄ«su yathÄ• nimbabÄ«jakosÄ• takibÄ«jÄ• dÄ«ni ma
nibbattenti, asÄ• taá¹ƒ amadhurameva nibbattenti, evaá¹ƒ kÄ• yaduccaritÄ• dÄ«ni madhura
nibbattenti, amadhurameva nibbattenti. yathÄ• ca ucchubÄ«jasÄ• libÄ«jÄ• dÄ«ni madhuraá
nibbattenti, na asÄ• taá¹ƒ kaá¹-ukaá¹ƒ. evaá¹ƒ kÄ• yasucaritÄ• dÄ«ni madhurameva vipÄ•
amadhuraá¹ƒ. vuttampi cetaá¹ƒ -

"yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• paka" nti || (SN I 1.256).

tasmÄ• \Ne I 350/ \Be I 364/ "aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ kÄ• y
vuttaá¹ƒ.

290-295__._ __kÄ• yaduccaritasamaá¹…gÄ«_tiÄ• dÄ«su __samaá¹…gÄ«_ti paÃ±cavidhÄ•
Ä• yÅ«hanasamaá¹…gitÄ• , cetanÄ• samaá¹…gitÄ• , kammasamaá¹…gitÄ• , vipÄ• kasama
upaá¹-á¹-hÄ• nasamaá¹…gitÄ• ti. tattha kusalÄ• kusalakammÄ• yÅ«hanakkhaá¹‡e __Ä• yÅ
tathÄ• __cetanÄ• samaá¹…gitÄ• _. yÄ• va pana sattÄ• arahattaá¹ƒ na pÄ• puá¹‡anti, tÄ•
upacitacetanÄ• ya samaá¹…gitÄ• ya cetanÄ• samaá¹…ginoti vuccanti. esÄ• cetanÄ• sama
pÄ• puá¹‡anti, tÄ• va sabbepi sattÄ• pubbe upacitaá¹ƒ vipÄ• kÄ• rahaá¹ƒ kammaá¹ƒ sandh
"kammasamaá¹…gino" ti vuccanti. esÄ• __kammasamaá¹…gitÄ• . vipÄ• kasamaá¹…gitÄ•
yÄ• va pana sattÄ• arahattaá¹ƒ na pÄ• puá¹‡anti, tÄ• va tesaá¹ƒ tato tato cavitvÄ• niraye u
aggijÄ• lÄ• lohakumbhiÄ• dÄ«hi upaá¹-á¹-hÄ• nÄ• kÄ• rehi nirayo, gabbhaseyyakattaá¹ƒ Ä•
devesu uppajjamÄ• nÄ• naá¹ƒ kapparukkhavimÄ• nÄ• dÄ«hi upaá¹-á¹-hÄ• nÄ• kÄ• rehi dev
upaá¹-á¹-hÄ• ti. iti nesaá¹ƒ iminÄ• upapattinimittaupaá¹-á¹-hÄ• nena aparimuttatÄ• __upaá
nÄ• ma. sÄ• calati, sesÄ• niccalÄ• . niraye hi upaá¹-á¹-hitepi devaloko upaá¹-á¹-hÄ• ti, dev
nirayo upaá¹-á¹-hÄ• ti, manussaloke upaá¹-á¹-hitepi tiracchÄ• nayoni upaá¹-á¹-hÄ• ti, tiracch
upaá¹-á¹-hitÄ• yapi manussaloko upaá¹-á¹-hÄ• tiyeva.

tatridaá¹ƒ vatthu - soá¹‡agiripÄ• de kira acelavihÄ• re soá¹‡atthero nÄ• ma eko dhammaka
sunakhavÄ• jiko nÄ• ma ahosi, thero taá¹ƒ paá¹-ibÄ• hantopi saá¹ƒvare á¹-hapetuá¹ƒ asakk
ti mahallakakÄ• le akÄ• makaá¹ƒ naá¹ƒ pabbÄ• jesi. tassa gilÄ• naseyyÄ• ya nipannassa ni
soá¹‡agiripÄ• dato mahantÄ• sunakhÄ• Ä• gantvÄ• khÄ• ditukÄ• mÄ• viya samparivÄ• r
"vÄ• rehi, tÄ• ta soá¹‡a, vÄ• rehi, tÄ• ta soá¹‡Ä• " ti Ä• ha. kiá¹ƒ mahÄ• therÄ• ti? na passa
pavattiá¹ƒ Ä• cikkhi. soá¹‡atthero "kathaÃ±hi nÄ• ma mÄ• disassa pitÄ• niraye nibbattissat
patiá¹-á¹-hÄ• ssa bhavissÄ• mÄ«" ti sÄ• maá¹‡erehi nÄ• nÄ• pupphÄ• ni Ä• harÄ• petvÄ•
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡esu talasantharaá¹‡apÅ«jaá¹ƒ Ä• sanapÅ«jaÃ±ca kÄ• re
maÃ±cakena cetiyaá¹…gaá¹‡aá¹ƒ haritvÄ• maÃ±ce nisÄ«dÄ• petvÄ• "ayaá¹ƒ, mahÄ• ther
katÄ• , â€™ayaá¹ƒ me bhagavÄ• duggatapaá¹‡á¹‡Ä• kÄ• roâ€™ ti vatvÄ• bhagavantaá¹ƒ
ti Ä• ha. sÄ• mahÄ• thero pÅ«jaá¹ƒ disvÄ• tathÄ• karonto cittaá¹ƒ pasÄ• desi. tÄ• vadeva
upaá¹-á¹-hÄ• si. nandanavana-cittalatÄ• vana-missakavana-phÄ• rusakavana-vimÄ• nÄ• ni
devanÄ• á¹-akÄ• ni ca parivÄ• retvÄ• á¹-hitÄ• ni viya ahesuá¹ƒ. so "apetha, soá¹‡a, apetha
Ä• ha. kimidaá¹ƒ, mahÄ• therÄ• ti? etÄ• te mÄ• taro Ä• gacchantÄ«ti. thero "saggo upaá¹-á
cintesi. evaá¹ƒ upaá¹-á¹-hÄ• nasamaá¹…gitÄ• calatÄ«ti veditabbÄ• . etÄ• su samaá¹…gitÄ
Ä• yÅ«hanacetanÄ• kamma-samaá¹…gitÄ• vasena "kÄ• yaduccaritasamaá¹…gÄ«" tiÄ• di v

tattha eke Ä• cariyÄ• "yasmiá¹ƒ khaá¹‡e kammaá¹ƒ Ä• yÅ«hati, tasmiá¹ƒyeva khaá¹‡e tas
vadanti. apare pana "Ä• yÅ«hitakammaá¹ƒ nÄ• ma vipÄ• kavÄ• raá¹ƒ labhantampi atthi alab
kammaá¹ƒ vipÄ• kavÄ• raá¹ƒ labhati, tasmiá¹ƒyeva kÄ• le tassa saggo vÄ• rito" ti vadanti. s
uttÄ• natthamevÄ• ti.

aá¹-á¹-hÄ• napÄ• á¸·ivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. ekadhammapÄ• á¸·i

(16) 1. ekadhammapÄ• á¸·i-paá¹-hamavaggavaá¹‡á¹‡anÄ•

<296> ekadhammapÄ• á¸·iyaá¹ƒ \Ne I 352/ __ekadhammo_ti ekasabhÄ• vo. __ekantanibb
nibbindanatthÄ• ya ukkaá¹‡á¹-hanatthÄ• ya. __virÄ• gÄ• yÄ• _ti vaá¹-á¹-e virajjanatthÄ• ya,
kilesÄ• naá¹ƒ virajjanÄ• ya vigamÄ• ya. __nirodhÄ• yÄ• _ti \Ee II 19/ rÄ• gÄ• dÄ«naá¹ƒ niro
appavattikaraá¹‡atthÄ• ya, vaá¹-á¹-asseva vÄ• nirujjhanatthÄ• ya. __upasamÄ• yÄ• _ti kile
__abhiÃ±Ã±Ä• yÄ• _ti aniccÄ• divasena lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• abhijÄ• nanatthÄ•
catunnaá¹ƒ saccÄ• naá¹ƒ bujjhanatthÄ• ya, "bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡a" nti
Nidd II khaggavisÄ• á¹‡asuttaniddeso 121) evaá¹ƒ vuttassa vÄ• catumaggaÃ±Ä• á¹‡assa p
__nibbÄ• nÄ• yÄ• _ti appaccayanibbÄ• nassa sacchikaraá¹‡atthÄ• ya.

iti bhagavÄ• imehi sattahi padehi buddhÄ• nussatikammaá¹-á¹-hÄ• nassa vaá¹‡á¹‡aá¹ƒ ka
mahÄ• janassa ussÄ• hajananatthaá¹ƒ visakaá¹‡á¹-akavÄ• á¹‡ijo viya attano paá¹‡iyassa.
nÄ• ma guá¸·avÄ• á¹‡ijo vuccati. so kira guá¸·aphÄ• á¹‡itakhaá¹‡á¸• asakkarÄ• dÄ«ni saka
paccantagÄ• maá¹ƒ gantvÄ• "visakaá¹‡á¹-akaá¹ƒ gaá¹‡hatha, visakaá¹‡á¹-akaá¹ƒ gaá¹‡ha
sutvÄ• gÄ• mikÄ• "visaá¹ƒ nÄ• ma kakkhaá¸·aá¹ƒ ghoraá¹ƒ. yo naá¹ƒ khÄ• dati, so marati
mÄ• reti, ubhopete kakkhaá¸·Ä• . ko ettha Ä• nisaá¹ƒso" ti gehadvÄ• rÄ• ni thakesuá¹ƒ, dÄ•
taá¹ƒ disvÄ• vÄ• á¹‡ijo â€™avohÄ• rakusalÄ• ime gÄ• mikÄ• , handa ne upÄ• yena gÄ• h
gaá¹‡hatha, atisÄ• duá¹ƒ gaá¹‡hatha, guá¸·aá¹ƒ phÄ• á¹‡itaá¹ƒ sakkaraá¹ƒ samagghaá¹ƒ la
kÅ«á¹-amÄ• sakakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hi vÄ• pi labbhatÄ«" ti ugghosesi. taá¹ƒ sutvÄ•
tuá¹-á¹-hapahaá¹-á¹-hÄ• vaggavaggÄ• gantvÄ• bahumpi mÅ«laá¹ƒ datvÄ• aggahesuá¹ƒ.

tattha visakaá¹‡á¹-akavÄ• á¹‡ijassa "visakaá¹‡á¹-akaá¹ƒ gaá¹‡hathÄ• " ti ugghosanaá¹ƒ viy
buddhÄ• nussatikammaá¹-á¹-hÄ• nakathanaá¹ƒ, visakaá¹‡á¹-ake vaá¹‡á¹‡aá¹ƒ kathetvÄ• t
mahÄ• janassa \Ee II 20/ ussÄ• hakaraá¹‡aá¹ƒ \Ne I 353/ viya imehi sattahi padehi
buddhÄ• nussatikammaá¹-á¹-hÄ• nassa vaá¹‡á¹‡abhaá¹‡anena tassa mahÄ• janassa ussÄ

__katamo ekadhammo_ti kathetukamyatÄ• pucchÄ• . __buddhÄ• nussatÄ«_ti buddhaá¹ƒ Ä
buddhaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ panetaá¹ƒ buddhÄ• n
duvidhaá¹ƒ hoti cittasampahaá¹ƒsanatthaÃ±ceva vipassanatthaÃ±ca. kathaá¹ƒ? yadÄ• hi a
aÃ±Ã±ataraá¹ƒ bhÄ• ventassa bhikkhuno cittuppÄ• do upahaÃ±Ã±ati ukkaá¹‡á¹-hati nirassÄ
nappaá¹-ipajjati, kÅ«á¹-agoá¹‡o viya ito cito ca vidhÄ• vati. tasmiá¹ƒ khaá¹‡e esa mÅ«lakam
pahÄ• ya "itipi so bhagavÄ• " tiÄ• dinÄ• nayena tathÄ• gatassa lokiyalokuttaraguá¹‡e anus
buddhaá¹ƒ anussarantassa cittuppÄ• do pasÄ«dati, vinÄ«varaá¹‡o hoti \Be I 367/. so taá¹ƒ
dametvÄ• puna mÅ«lakammaá¹-á¹-hÄ• naá¹ƒyeva manasi karoti. kathaá¹ƒ? yathÄ• nÄ• m
kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikatthÄ• ya mahÄ• rukkhaá¹ƒ chindanto sÄ• khÄ• palÄ• saccheda
vipannÄ• ya mahÄ• rukkhaá¹ƒ chindituá¹ƒ asakkontopi dhuranikkhepaá¹ƒ akatvÄ• va kamm
tikhiá¹‡aá¹ƒ pharasuá¹ƒ kÄ• rÄ• petvÄ• puna taá¹ƒ chindeyya. evaá¹ƒsampadamidaá¹ƒ daá
buddhÄ• nussativasena cittaá¹ƒ paridametvÄ• puna mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ manasik
paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• jhÄ• naá¹…gÄ• ni sammasitvÄ• ariyabhÅ«miá¹ƒ okkan
cittasampahaá¹ƒsanatthaá¹ƒ hoti.

yadÄ• panesa buddhÄ• nussatiá¹ƒ anussaritvÄ• "ko ayaá¹ƒ \Ee II 21/ itipi so bhagavÄ• tiÄ
itthi nu kho puriso nu kho devamanussamÄ• rabrahmÄ• naá¹ƒ aÃ±Ã±ataro nu kho" ti parigg
satisampayuttaá¹ƒ pana cittameva anussarÄ«" ti disvÄ• "taá¹ƒ kho panetaá¹ƒ cittaá¹ƒ khan
viÃ±Ã±Ä• á¹‡akkhandho hoti, tena sampayuttÄ• vedanÄ• vedanÄ• kkhandho, tena sampa
saÃ±Ã±Ä• kkhandho, sahajÄ• tÄ• phassÄ• dayo saá¹…khÄ• rakkhandhoti ime cattÄ• ro ar
arÅ«paÃ±ca vavatthapetvÄ• tassa nissayaá¹ƒ pariyesanto hadayavatthuá¹ƒ disvÄ• tassa n
mahÄ• bhÅ«tÄ• ni, tÄ• ni upÄ• dÄ• ya pavattÄ• ni sesaupÄ• dÄ• rÅ«pÄ• ni ca pariggahetvÄ

rÅ«pakkhandho" ti vavatthapetvÄ• "idaÃ±ca rÅ«paá¹ƒ purimaÃ±ca arÅ«pa" nti saá¹…khepa
pabhedato paÃ±cakkhandhe puna "saá¹…khepato paÃ±capete khandhÄ• dukkhasacca" nt
"tassa pabhÄ• vikÄ• taá¹‡hÄ• samudayasaccaá¹ƒ, tassÄ• nirodho nirodhasaccaá¹ƒ, nirod
maggasacca" nti evaá¹ƒ pubbabhÄ• ge cattÄ• ri ca saccÄ• ni vavatthapetvÄ• paá¹-ipÄ• á¹-
ariyabhÅ«miá¹ƒ okkamati. tadÄ• ssa imaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ vipassanatthaá¹ƒ nÄ• n
appanÄ• vÄ• ro vuttanayeneva veditabbo.

<297> __dhammÄ• nussati_Ä• dÄ«supi eseva nayo. ayaá¹ƒ panettha vacanattho - dhamm
anussati __dhammÄ• nussati, _ svÄ• kkhÄ• tatÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• ya satiy
saá¹…ghaá¹ƒ Ä• rabbha uppannÄ• anussati __saá¹…ghÄ• nussati, _ suppaá¹-ipannatÄ• d
satiyÄ• etaá¹ƒ \Be I 368/ adhivacanaá¹ƒ. sÄ«laá¹ƒ Ä• rabbha uppannÄ• anussati __sÄ«lÄ
akhaá¹‡á¸• atÄ• disÄ«laguá¹‡Ä• rammaá¹‡Ä• ya \Ee II 22/ satiyÄ• etaá¹ƒ adhivacanaá¹ƒ.
anussati __cÄ• gÄ• nussati, _ muttacÄ• gatÄ• dicÄ• gaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• et
Ä• rabbha uppannÄ• anussati __devatÄ• nussati, _ devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetv
saddhÄ• diguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. Ä• nÄ• pÄ• ne Ä• rabb
__Ä• nÄ• pÄ• nassati, _ assÄ• sapassÄ• sanimittÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhiva
uppannÄ• sati __maraá¹‡assati, _ jÄ«vitindriyupacchedÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ
kesÄ• dibhedaá¹ƒ rÅ«pakÄ• yaá¹ƒ gatÄ• , kÄ• ye vÄ• gatÄ• ti kÄ• yagatÄ• , kÄ• yagatÄ•
kÄ• yagatÄ• satÄ«ti vattabbe rassaá¹ƒ akatvÄ• __kÄ• yagatÄ• satÄ«_ti vuttÄ• .
kesÄ• dikÄ• yakoá¹-á¹-hÄ• sanimittÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. upas
anussati __upasamÄ• nussati, _ sabbadukkhÅ«pasamÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ a
upasamo accantÅ«pasamo ca khayÅ«pasamo ca. tattha __accantÅ«pasamo_ nÄ• ma nibb
maggo. evametaá¹ƒ duvidhampi upasamaá¹ƒ anussarantassa uppannÄ• sati upasamÄ• nu
imesu dasasu kammaá¹-á¹-hÄ• nesu Ä• nÄ• pÄ• nassati maraá¹‡assati kÄ• yagatÄ• satÄ«
vipassanatthÄ• neva honti, sesÄ• ni satta cittasampahaá¹ƒsanatthÄ• nipi hontÄ«ti.

paá¹-hamavaggavaá¹‡á¹‡anÄ• .

16. ekadhammapÄ• á¸·i

(16) 2. ekadhammapÄ• á¸·i-dutiyavaggavaá¹‡á¹‡anÄ•

<298> dutiye \Ne I 355/ \Ee II 23/ __micchÄ• diá¹-á¹-hÄ«_ti dvÄ• saá¹-á¹-hividhÄ• yapi mic
etaá¹ƒ adhivacanaá¹ƒ. __micchÄ• diá¹-á¹-hikassÄ• _ti tÄ• ya diá¹-á¹-hiyÄ• samannÄ• gata

<299> __sammÄ• diá¹-á¹-hÄ«_ti paÃ±cavidhÄ• yapi sammÄ• diá¹-á¹-hiyÄ• etaá¹ƒ adhivac
__sammÄ• diá¹-á¹-hikassÄ• _ti tÄ• ya diá¹-á¹-hiyÄ• samannÄ• gatassa.

<302> __ayoniso manasikÄ• ro_ti anupÄ• yamanasikÄ• ro.

<303> __yoniso_ \Be I 369/ __manasikÄ• ro_ti upÄ• yamanasikÄ• ro. tattha ayoniso mana
micchÄ• diá¹-á¹-hi uppajjati, uppannÄ• pana yÄ• va niyÄ• mokkamanÄ• pavaá¸• á¸• hati. n
nÄ• ma hoti. yoniso manasikaroto pubbe anuppannÄ• sammÄ• diá¹-á¹-hi uppajjati, uppann
arahattamaggÄ• pavaá¸• á¸• hati. arahattaphale patte vaá¸• á¸• hitÄ• nÄ• ma hoti.

<304> __micchÄ• diá¹-á¹-hiyÄ• , bhikkhave, samannÄ• gatÄ• sattÄ• _ti ettha ekaccÄ• mi
saggÄ• varaá¹‡Ä• ceva hoti maggÄ• varaá¹‡Ä• ca, ekaccÄ• maggÄ• varaá¹‡Ä• va, na sa
saggÄ• varaá¹‡Ä• na maggÄ• varaá¹‡Ä• . tattha ahetukadiá¹-á¹-hi, akiriyadiá¹-á¹-hi, natthik
tividhÄ• saggÄ• varaá¹‡Ä• ceva hoti maggÄ• varaá¹‡Ä• ca. dasavatthukÄ• antaggÄ• hik
maggÄ• varaá¹‡Ä• va hoti na saggÄ• varaá¹‡Ä• . vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi ne
maggÄ• varaá¹‡Ä• . idaá¹ƒ pana vidhÄ• naá¹ƒ paá¹-ikkhipitvÄ• imasmiá¹ƒ sutte "micchÄ• d
samannÄ• gatÄ• " ti vacanato antamaso vÄ«sativatthukaá¹ƒ sakkÄ• yadiá¹-á¹-hiá¹ƒ upÄ• dA
saggaá¹ƒ upanetuá¹ƒ samatthÄ• nÄ• ma natthi, ekantaá¹ƒ \Ee II 24/ nirayasmiá¹ƒyeva nim
yathÄ• hi muggamÄ• sappamÄ• á¹‡Ä• pi pÄ• sÄ• á¹‡asakkharÄ• udake pakkhittÄ• uppila
heá¹-á¹-hÄ• va \Ne I 356/ pavisati, evamevaá¹ƒ antamaso sakkÄ• yadiá¹-á¹-hipi saggaá¹ƒ u
nÄ• ma natthi, ekantaá¹ƒ apÄ• yesuyeva nimujjÄ• petÄ«ti.

<305> __sammÄ• diá¹-á¹-hiyÄ• samannÄ• gatÄ• _ti ettha kammassakatasammÄ• diá¹-á¹-
vipassanÄ• sammÄ• diá¹-á¹-hi, maggasammÄ• diá¹-á¹-hi, phalasammÄ• diá¹-á¹-hÄ«ti paÃ±
tattha kammassakatasammÄ• diá¹-á¹-hi sampattibhavaá¹ƒ Ä• kaá¸• á¸• hati, jhÄ• nasammÄ
paá¹-isandhiá¹ƒ deti, maggasammÄ• diá¹-á¹-hi vaá¹-á¹-aá¹ƒ viddhaá¹ƒseti, phalasammÄ• di
paá¹-ibÄ• hati. vipassanÄ• sammÄ• diá¹-á¹-hi kiá¹ƒ karotÄ«ti? sÄ• pi paá¹-isandhiá¹ƒ nÄ• ka
tipiá¹-akacÅ«á¸·Ä• bhayatthero panÄ• ha "sace vipassanÄ• sammÄ• diá¹-á¹-hi bhÄ• vitÄ• d
arahattaá¹ƒ pÄ• petuá¹ƒ sakkoti, iccetaá¹ƒ kusalaá¹ƒ. sace na sakkoti, satta bhave deti, Ä• v
lokiyalokuttarÄ• sammÄ• diá¹-á¹-hi kathitÄ• . imasmiá¹ƒ panatthe lokikÄ• bhavanipphÄ• di

<306> __yaÃ±ceva_ \Be I 370/ __kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• di
__yathÄ• diá¹-á¹-hÄ«_ti yÄ• yÄ• diá¹-á¹-hi, tassÄ• tassÄ• anurÅ«paá¹ƒ. __samatta_nti pa
__samÄ• dinna_nti gahitaá¹ƒ. tadetaá¹ƒ yathÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitakÄ• yakammaá¹ƒ, diá
kÄ• yakammaá¹ƒ, diá¹-á¹-hÄ• nulomikaá¹ƒ kÄ• yakammanti tividhaá¹ƒ hoti. tattha "pÄ• á¹‡a
Ä• diyato micchÄ• cÄ• raá¹ƒ carato natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• g
evaá¹ƒladdhikassa sato pÄ• á¹‡Ä• tipÄ• ta-adinnÄ• dÄ• na-micchÄ• cÄ• rasaá¹…khÄ• taá¹
__yathÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitakÄ• yakammaá¹ƒ_ nÄ• ma. "pÄ• á¹‡aá¹ƒ hanato adinnaá¹ƒ
carato natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo" ti imÄ• ya pana laddhiy
sahajÄ• taá¹ƒ kÄ• yakammaá¹ƒ __diá¹-á¹-hisahajÄ• taá¹ƒ kÄ• yakammaá¹ƒ_ nÄ• ma. tadev
gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ __diá¹-á¹-hÄ• nulomikaá¹ƒ kÄ• yakammaá¹ƒ_ nÄ• ma. vacÄ

yathÄ• panettha "pÄ• á¹‡aá¹ƒ hanato adinnaá¹ƒ Ä• diyato micchÄ• cÄ• raá¹ƒ carato natthi
yojanÄ• katÄ• , evaá¹ƒ vacÄ«kammamanokammesu "musÄ• bhaá¹‡ato, pisuá¹‡aá¹ƒ kathe
samphaá¹ƒ palapantassa, abhijjhÄ• luno, byÄ• pannacittassa, micchÄ• diá¹-á¹-hikassa ca s
pÄ• pa" nti yojanÄ• kÄ• tabbÄ• .

__yÄ• ca cetanÄ• _tiÄ• dÄ«su diá¹-á¹-hisahajÄ• tÄ• va cetanÄ• __cetanÄ• _ nÄ• ma, diá
__patthanÄ• _ nÄ• ma, cetanÄ• patthanÄ• naá¹ƒ vasena cittaá¹-á¹-hapanÄ• __paá¹‡idhi_ n
sampayuttÄ• \Ne I 357/ phassÄ• dayo __saá¹…khÄ• rÄ• _ nÄ• ma. __diá¹-á¹-hi hissa, bhik
tassa puggalassa diá¹-á¹-hi pÄ• pikÄ• lÄ• mikÄ• . __nikkhitta_nti ropitaá¹ƒ. __upÄ• diyatÄ«
__kaá¹-ukattÄ• yÄ• _ti idaá¹ƒ purimasseva vevacanaá¹ƒ.

"vaá¹‡á¹‡agandharasÅ«peto \Ee II 26/, amboyaá¹ƒ ahuvÄ• pure.

tameva pÅ«jaá¹ƒ labhamÄ• no, kenambo kaá¹-ukapphalo ||

"pucimandaparivÄ• ro, ambo te dadhivÄ• hana.

mÅ«laá¹ƒ mÅ«lena saá¹ƒsaá¹-á¹-haá¹ƒ, sÄ• khÄ• sÄ• khÄ• nisevare.

asÄ• tasannivÄ• sena, tenambo kaá¹-ukapphalo" ti || (J I 2.71-72) -

Ä• gataá¹-á¹-hÄ• ne \Be I 371/ viya hi idhÄ• pi kaá¹-ukanti tittakaá¹ƒ veditabbaá¹ƒ. __asÄ• t
amadhurattÄ• ya.

imasmi pana bÄ«jÅ«pamasutte "diá¹-á¹-hÄ«ti niyatamicchÄ• diá¹-á¹-hi gahitÄ• " ti porÄ• á¹‡
taá¹ƒ pana paá¹-ikkhipitvÄ• "sabbÄ• nipi dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni gahitÄ• nÄ«" ti v
anantarasutte "pÄ• á¹‡Ä• tipÄ• tÄ• viramantassa, adinnÄ• dÄ• nÄ• viramantassa, micchÄ•
tatonidÄ• naá¹ƒ puÃ±Ã±a" ntiÄ• dinÄ• nayena yathÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitakÄ• yakammÄ•
idha pana sammÄ• diá¹-á¹-hisahajÄ• tÄ• cittaá¹-á¹-hapanÄ• va patthanÄ• ti veditabbÄ• . sa
lokiyalokuttarÄ• kathitÄ• . sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

dutiyavaggavaá¹‡á¹‡anÄ• .

16. ekadhammapÄ• á¸·i

(16) 3. ekadhammapÄ• á¸·i-tatiyavaggavaá¹‡á¹‡anÄ•

<308> tatiyassa \Ne I 358/ paá¹-hame __micchÄ• diá¹-á¹-hiko_ti ayÄ• thÄ• vadiá¹-á¹-hiko. _

tÄ• yeva micchÄ• diá¹-á¹-hiyÄ• viparÄ«tadassano. __saddhammÄ• vuá¹-á¹-hÄ• petvÄ• _ti
vuá¹-á¹-hÄ• petvÄ• . __asaddhamme_ \Ee II 27/ __patiá¹-á¹-hÄ• petÄ«_ti dasaakusalakamm
asaddhamme patiá¹-á¹-hÄ• peti. __ekapuggalo_ti cettha chahi satthÄ• rehi saddhiá¹ƒ devad
evarÅ«pÄ• veditabbÄ• .

<309> dutiye __sammÄ• diá¹-á¹-hiko_ti yÄ• thÄ• vadiá¹-á¹-hiko. __aviparÄ«tadassano_ti tÄ
sammÄ• diá¹-á¹-hiyÄ• aviparÄ«tadassano. __asaddhammÄ• _ti dasaakusalakammapathat
dasakusalakammapathasaá¹…khÄ• te saddhamme. __ekapuggalo_ti cettha anuppanne bu
sabbaÃ±Ã±ubodhisattoti evamÄ• dayo labbhanti, uppanne buddhe buddho ceva buddhasÄ•

<310> tatiye __micchÄ• diá¹-á¹-hiparamÄ• nÄ«_ti micchÄ• diá¹-á¹-hi paramÄ• etesanti mic
paÃ±ca hi Ä• nantariyakammÄ• ni mahÄ• sÄ• vajjÄ• ni nÄ• ma, tehipi micchÄ• diá¹-á¹-hiyev
adhippÄ• yo. kasmÄ• ? tesaÃ±hi paricchedo atthi. cattÄ• ri hi Ä• nantariyakammÄ• ni niraye
vuttÄ• ni \Be I 372/. saá¹…ghabhedakammampi niraye kappaá¹-á¹-hitikameva hoti. evamete
koá¹-i paÃ±Ã±Ä• yati. niyatamicchÄ• diá¹-á¹-hiyÄ• pana paricchedo natthi. sÄ• hi vaá¹-á¹-a
samannÄ• gatassa bhavato vuá¹-á¹-hÄ• naá¹ƒ natthi. ye tassa sotabbaá¹ƒ maÃ±Ã±anti, tep
ca samannÄ• gatassa neva saggo atthi na maggo. kappavinÄ• se mahÄ• jane brahmaloke
niyatamicchÄ• diá¹-á¹-hiko tattha anibbattitvÄ• piá¹-á¹-hicakkavÄ• á¸·e nibbattati. kiá¹ƒ pana
piá¹-á¹-hicakkavÄ• á¸·aá¹ƒ \Ee II 28/ na jhÄ• yatÄ«ti? jhÄ• yati, tasmiá¹ƒ jhÄ• yamÄ• nepi es
okÄ• se paccatiyevÄ• ti vadanti.

<311> catutthe __makkhalÄ«_ti "mÄ• khalÄ«" ti vacanaá¹ƒ upÄ• dÄ• ya evaá¹ƒladdhanÄ•
__nadÄ«mukhe_ti \Ne I 359/ dvinnaá¹ƒ nadÄ«naá¹ƒ samÄ• gataá¹-á¹-hÄ• ne. desanÄ• mat
kandarÄ• naá¹ƒ, dvinnaá¹ƒ udakÄ• naá¹ƒ, samuddassa ca, loá¹‡iyÄ• ca, samuddassa ca n
kassaci samÄ• gataá¹-á¹-hÄ• naá¹ƒ, aÃ±Ã±ampi tathÄ• rÅ«paá¹ƒ udakaá¹ƒ. __khipa_nti ku
oá¸• á¸• eyya. manussÄ• hi naá¸·ehi vÄ• ucchÅ«hi vÄ• veá¸·Å«hi vÄ• palÄ• santisalÄ• kA
kumbhe gaá¹‡hanappamÄ• á¹‡akuminaá¹ƒ katvÄ• mukhavaá¹-á¹-iyÄ• yottena bandhitvÄ•
passesu khÄ• á¹‡uke koá¹-á¹-etvÄ• yottehi tattha bandhanti, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹
paviá¹-á¹-hassa khuddakassa macchassÄ• pi mokkho natthi. __anayÄ• yÄ• _ti avaá¸• á¸• h
vinÄ• sÄ• ya. __makkhali moghapuriso_ti ayaá¹ƒ makkhali gosÄ• lo tucchapuriso. __manus
uppanno_ti mahÄ• janassa saggamokkhagamanamagge tattha gamananivÄ• raá¹‡atthaá¹ƒ
uppanno.

<312> paÃ±camÄ• dÄ«su __durakkhÄ• te, bhikkhave, dhammavinaye_ti durakkhÄ• tadhan
bÄ• hirakasÄ• sanaá¹ƒ. tattha hi \Ee II 29/ satthÄ• pi asabbaÃ±Ã±Å« hoti, dhammopi durakk
duppaá¹-ipanno. __yo ca samÄ• dapetÄ«_ti yo Ä• cariyapuggalo samÄ• dapeti. __yaÃ±ca s
antevÄ• sikaá¹ƒ samÄ• dapeti. __yo ca samÄ• dapito tathattÄ• ya paá¹-ipajjatÄ«_ti yo antev
samÄ• dapito tassa vacanaá¹ƒ karonto \Be I 373/ tathÄ• bhÄ• vÄ• ya paá¹-ipajjati. __bahuá

pasavantÄ«_ti samÄ• dapako hi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su jaá¹…ghasataá¹ƒ samÄ• dapen
samakameva akusalaá¹ƒ pÄ• puá¹‡Ä• ti. tenÄ• ha - "sabbe te bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasav

<313> __svÄ• kkhÄ• te_ti suá¹-á¹-hu akkhÄ• te sudesite. evarÅ«pe hi dhammavinaye satth
dhammo ca svÄ• kkhÄ• to, gaá¹‡o ca suppaá¹-ipanno. __sabbe te bahuá¹ƒ puÃ±Ã±aá¹ƒ pa
bhikkhÅ« piá¹‡á¸• Ä• ya paviá¹-á¹-he disvÄ• yÄ• gubhattÄ• dÄ«ni samÄ• dapento sabbesa
samakaá¹ƒ kusalaá¹ƒ pÄ• puá¹‡Ä• ti. tena vuttaá¹ƒ - "bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavantÄ«" ti.

<314> __dÄ• yakena mattÄ• jÄ• nitabbÄ• _ti dÄ• yakapuggalena pamÄ• á¹‡aá¹ƒ jÄ• nitab
pÅ«retvÄ• atirekaá¹ƒ na dÄ• tabbaá¹ƒ. na dÄ• tabbanti hi avatvÄ• pamÄ• á¹‡avasena thok
kasmÄ• ? pÅ«retvÄ• atireke dinnepi hi atirekÄ• manussasampatti vÄ• dibbasampatti vÄ•
natthi. __no paá¹-iggÄ• hakenÄ• _ti paá¹-iggÄ• hakassa pana mattaá¹ƒ jÄ• nitvÄ• \Ne I 360
nÄ• ma natthi. kasmÄ• ? tassa hi mattaá¹ƒ Ã±atvÄ• pÅ«retabbÄ• mattapaá¹-iggahaá¹‡am
nÄ• ma natthi. yattakaá¹ƒ pana labhati, tattakaá¹ƒ gahetabbaá¹ƒ. atirekaggahaá¹‡amÅ«laá¹
puttadÄ• rabharaá¹‡aá¹ƒ bhavissati.

<315> __paá¹-iggÄ• hakena mattÄ• jÄ• nitabbÄ• _ti paá¹-iggÄ• hakapuggalena pamÄ• á¹‡
kathaá¹ƒ? tena hi dÄ• yakassa vaso veditabbo, deyyadhammassa vaso veditabbo, attano th
deyyadhammo bahu hoti, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, dÄ• yakassa vasena appaá¹ƒ ga
appo, dÄ• yako bahuá¹ƒ dÄ• tukÄ• mo, deyyadhammassa vasena appaá¹ƒ gaá¹‡hitabbaá¹ƒ
bahuá¹ƒ dÄ• tukÄ• mo, attano thÄ• maá¹ƒ Ã±atvÄ• pamÄ• á¹‡eneva gaá¹‡hitabbaá¹ƒ. eva
paá¹-iggaá¹‡hanto hi appicchapaá¹-ipadaá¹ƒ pÅ«reti. anuppannassa lÄ• bho uppajjati, uppa
hoti. appasannÄ• pasÄ«danti, pasannÄ• pi bhiyyo pasÄ• damÄ• pajjanti, mahÄ• janassa ca
ciraá¹-á¹-hitikaá¹ƒ karoti.

tatrimÄ• ni \Be I 374/ vatthÅ«ni - rohaá¹‡ajanapade kira kuá¹-imbiyavihÄ• re eko daharo du
tasmiá¹ƒ gÄ• me ekassa kammakÄ• rassa gehe bhuÃ±janatthÄ• ya kaá¹-acchubhattaá¹ƒ ga
kaá¹-acchubhattameva labhati. so ekadivasaá¹ƒ tasmiá¹ƒ gehe ekaá¹ƒ Ä• gantukaá¹ƒ disvÄ
kaá¹-acchubhattaá¹ƒ gaá¹‡hi. athassa "kena kÄ• raá¹‡enÄ• " ti vutte tamatthaá¹ƒ vatvÄ• so
"amhÄ• kaá¹ƒ kulÅ«pakabhadanto evarÅ«po nÄ• mÄ• " ti rÄ• jadvÄ• re mittÄ• maccÄ• naá
appicchaguá¹‡e pasannÄ• ekadivaseneva saá¹-á¹-hi dhurabhattÄ• ni á¹-hapesuá¹ƒ. evaá¹ƒ
anuppannalÄ• bhaá¹ƒ uppÄ• deti_.

saddhÄ• tissamahÄ• rÄ• jÄ• pi cÅ«á¸·upaá¹-á¹-hÄ• kaá¹ƒ tissÄ• maccaá¹ƒ vÄ«maá¹ƒsitvÄ
pacÄ• petvÄ• Ä• harÄ• pesi. atha paribhogasamaye "aggaá¹ƒ datvÄ• paribhuÃ±jissÄ• mÄ
aá¹-á¹-hakasÄ• lapariveá¹‡e mahÄ• therassa bhaá¹‡á¸• aggÄ• hasÄ• maá¹‡erassa \Ee II 3
tasmiá¹ƒ thokaá¹ƒyeva paá¹-iggaá¹‡hante tassa appicchaguá¹‡e pasÄ«ditvÄ• "pasannosm
dhurabhattÄ• ni demÄ«" ti Ä• ha. mahÄ• rÄ• ja, upajjhÄ• yassa demÄ«ti. aparÄ• nipi aá¹-á¹

amhÄ• kaá¹ƒ Ä• cariyassa demÄ«ti. aparÄ• nipi aá¹-á¹-ha dammÄ«ti. tÄ• ni samÄ• nupajjhÄ
aparÄ• nipi aá¹-á¹-ha dammÄ«ti. tÄ• ni \Ne I 361/ bhikkhusaá¹…ghassa dammÄ«ti. aparÄ•
sÄ• maá¹‡ero adhivÄ• sesi. evamassa __uppanno lÄ• bho thÄ• varo hoti. _

__appasannÄ• pasÄ«dantÄ«_ti etthapi - dÄ«ghabrÄ• hmaá¹‡o kira brÄ• hmaá¹‡e bhojente
bhattasarakÄ• ni datvÄ• santappetuá¹ƒ nÄ• sakkhi. athekadivasaá¹ƒ "samaá¹‡Ä• kira nÄ•
sutvÄ• vÄ«maá¹ƒsanatthÄ• ya bhattaá¹ƒ gÄ• hÄ• petvÄ• bhikkhusaá¹…ghassa bhattakicc
gantvÄ• tiá¹ƒsamatte bhikkhÅ« bhojanasÄ• lÄ• yaá¹ƒ bhuÃ±jante disvÄ• ekaá¹ƒ bhattasar
saá¹…ghattherassa santikaá¹ƒ agamÄ• si. thero aá¹…guliá¹ƒ cÄ• letvÄ• thokameva aggah
ekaá¹ƒ bhattasarakaá¹ƒ sabbesaá¹ƒ sampÄ• puá¹‡i. tato brÄ• hmaá¹‡o "saccoyeva etesaá
appicchatÄ• ya pasanno sahassaá¹ƒ vissajjetvÄ• tasmiá¹ƒyeva vihÄ• re cetiyaá¹ƒ kÄ• resi.
pasÄ«danti.

__pasannÄ• _ \Be I 375/ __bhiyyo pasÄ«dantÄ«_ti ettha vatthunÄ• kiccaá¹ƒ natthi. pasann
disvÄ• pasÄ• do bhiyyo vaá¸• á¸• hatiyeva.

majjhantikatissattherasadise pana appicche disvÄ• mahÄ• jano \Ee II 32/ appiccho bhavitu
appiccho __mahÄ• janassa cakkhubhÅ«to_ nÄ• ma hoti.

"appicchatÄ• , bhikkhave, saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya
1.116-129) vacanato pana appiccho __sÄ• sanaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ karoti_ nÄ• ma.

__no dÄ• yakenÄ• _ti svÄ• kkhÄ• te dhammavinaye pana dÄ• yakassa pamÄ• á¹‡aá¹ƒ Ã±
natthi. yattako deyyadhammo atthi, tattakaá¹ƒ avattharitvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. avattharit
dinnakÄ• raá¹‡Ä• hi esa manussasampattiá¹ƒ, dibbasampattiá¹ƒ, nibbÄ• nasampattiÃ±ca a
paá¹‡Ä«tapaá¹‡Ä«tameva labhati.

<316> __yo Ä• raddhavÄ«riyo, so dukkhaá¹ƒ viharatÄ«_ti
paÃ±cÄ• tapatappanamaruppapÄ• tapatanÄ• diccÄ• nuparivattana-ukkuá¹-ikappadhÄ• nÄ•
ceva dhamme dukkhaá¹ƒ viharati \Ne I 362/, tasseva bÄ• hirasamaye samÄ• dinnassa tapa
niraye uppajjitvÄ• samparÄ• yepi dukkhaá¹ƒ viharati.

<317> __yo kusÄ«to, so dukkhaá¹ƒ viharatÄ«_ti ayampi diá¹-á¹-he dhamme ceva samparÄ
kathaá¹ƒ? yassa hi pabbajitakÄ• lato paá¹-á¹-hÄ• ya yoniso manasikÄ• ro natthi, buddhavac
Ä• cariyupajjhÄ• yavattaá¹ƒ na karoti, cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ na karot
saddhÄ• deyyaá¹ƒ apaccavekkhitaparibhogena paribhuÃ±jitvÄ• divasaá¹ƒ seyyasukhaá¹ƒ
pabuddhakÄ• le tayo vitakke vitakketi. so katipÄ• heneva \Ee II 33/ bhikkhubhÄ• vÄ• cavati
diá¹-á¹-hadhamme ca dukkhaá¹ƒ viharati. pabbajitvÄ• pana samaá¹‡adhammassa sammÄ•

"kuso yathÄ• duggahito, hatthamevÄ• nukantati.

sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yupakaá¸• á¸• hatÄ«" ti || (Dhp 311) -

apÄ• yasmiá¹ƒyeva paá¹-isandhiá¹ƒ gaá¹‡hati. evaá¹ƒ samparÄ• yepi dukkhaá¹ƒ viharati.

<318> __yo_ \Be I 376/ __kusÄ«to, so sukhaá¹ƒ viharatÄ«_ti kÄ• lena kÄ• laá¹ƒ vuttappak
kiÃ±ci tapacaraá¹‡aá¹ƒ katvÄ• kÄ• lena kÄ• laá¹ƒ odÄ• tavatthavasano mÄ• lÄ• gandhavil
bhuÃ±janto mudukÄ• su seyyÄ• su sayanto diá¹-á¹-he dhamme ceva sukhaá¹ƒ viharati sam
tapacaraá¹‡assa gÄ• á¸·haá¹ƒ aggahitattÄ• nÄ• tibahuá¹ƒ niraye dukkhaá¹ƒ anubhavati. ta
viharati nÄ• ma.

<319> __yo Ä• raddhavÄ«riyo, so sukhaá¹ƒ viharatÄ«_ti Ä• raddhavÄ«riyo hi pabbajitakÄ•
vattesu paripÅ«rakÄ• rÄ« hoti, buddhavacanaá¹ƒ uggaá¹‡hÄ• ti, yoniso manasikÄ• re kam
vattapÅ«raá¹‡aÃ±ceva uggahitabuddhavacanaÃ±ca samaá¹‡adhammakiriyaÃ±ca Ä• vajje
evaá¹ƒ diá¹-á¹-heva dhamme sukhaá¹ƒ viharati. diá¹-á¹-hadhamme pana arahataá¹ƒ pÄ• p
nibbattabhave khippÄ• bhiÃ±Ã±o hotÄ«ti samparÄ• yepi sukhaá¹ƒ viharati nÄ• ma.

<320> __seyyathÄ• pi_ \Ne I 363/, __bhikkhave, appamattakopi gÅ«tho duggandho hotÄ«_
aá¹-á¹-huppattiyaá¹ƒ vuttaá¹ƒ. kataraaá¹-á¹-huppattiyanti? navakanipÄ• te (AN III 9.12) sattu
aá¹-á¹-huppattiyaá¹ƒ. tathÄ• gato \Ee II 34/ hi taá¹ƒ atthaá¹ƒ kathento - "nava puggalÄ• nira
tiracchÄ• nayonito muttÄ• , pettivisayato muttÄ• " ti kathesi. athassa etadahosi - "sace kho
imaá¹ƒ dhammadesanaá¹ƒ sutvÄ• khÄ«á¹‡anirayamhÄ• khÄ«á¹‡atiracchÄ• nayonikÄ• kh
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• tÄ• ti maÃ±Ã±amÄ• nÄ• uparimaggaphalatthÄ• ya vÄ• y
saá¹ƒvegaá¹ƒ janessÄ• mÄ«" ti saá¹ƒvegajananatthaá¹ƒ "seyyathÄ• pi, bhikkhave" ti imaá¹
__appamattako_ti thokamattako parittappamÄ• á¹‡o, antamaso kusaggenapi gahetvÄ• upa
hoti. __appamattakampi bhavaá¹ƒ na vaá¹‡á¹‡emÄ«_ti appamattakampi kÄ• laá¹ƒ bhave p
vaá¹‡á¹‡ayÄ• mi. idÄ• nissa upamaá¹ƒ dassento Ä• ha - __antamaso accharÄ• saá¹…ghÄ
paricchedena dve aá¹…guliyo ekato katvÄ• paharaá¹‡amattampi kÄ• lanti vuttaá¹ƒ hoti. se
uttÄ• natthamevÄ• ti.

tatiyavaggavaá¹‡á¹‡anÄ• .

16. ekadhammapÄ• á¸·i

(16) 4. ekadhammapÄ• á¸·i-catutthavaggavaá¹‡á¹‡anÄ•

<322> catutthavaggassa \Ne I 364/ \Be I 377/ paá¹-hame __jambudÄ«pe_ti jambuyÄ• paÃ
jambudÄ«po. imassa kira dÄ«passa saÃ±Ã±Ä• á¹‡abhÅ«tÄ• yojanasatubbedhÄ• paá¹‡á¹‡
paÃ±cadasayojanÄ• vaá¹-á¹-akkhandhÄ• himavantapabbate jÄ• tÄ• kappaá¹-á¹-hÄ• yinÄ«
ayaá¹ƒ dÄ«po jambudÄ«poti vuccati. yathÄ• ca imasmiá¹ƒ dÄ«pe jamburukkho kappaá¹-á¹-
aparagoyÄ• ne kadambarukkho, uttarakurÅ«su kapparukkho, pubbavidehe sirÄ«sarukkho, a
cittapÄ• á¹-alirukkho, supaá¹‡á¹‡Ä• naá¹ƒ simbalirukkho \Ee II 35/, devÄ• naá¹ƒ pÄ• ricchat
kappaá¹-á¹-hÄ• yinova.

"pÄ• á¹-alÄ« simbalÄ« jambÅ«, devÄ• naá¹ƒ pÄ• ricchattako.

kadambo kapparukkho ca, sirÄ«so bhavati sattamo" ti ||

__Ä• rÄ• marÄ• maá¹‡eyyaka_nti pupphÄ• rÄ• maphalÄ• rÄ• mÄ• naá¹ƒ rÄ• maá¹‡eyyaka
veá¸·uvana-jÄ«vakambavana-jetavanapubbÄ• rÄ• masadisaá¹ƒ. taá¹ƒ imasmiá¹ƒ jambudÄ«
parittakaá¹ƒ, na bahukanti attho. sesapadesupi eseva nayo. ettha __vanarÄ• maá¹‡eyyaka_
nÄ• gavanasÄ• lavanacampakavanÄ• disadisaá¹ƒ vaá¹…kapabbatahimavantapabbatapade
veditabbaá¹ƒ. __bhÅ«mirÄ• maá¹‡eyyaka_nti jetavanavihÄ• ramagadhakkhettÄ• disadisaá¹
bhÅ«miá¹-á¹-hÄ• naá¹ƒ. __pokkharaá¹‡irÄ• maá¹‡eyyaka_nti jetavanapokkharaá¹‡igaggarÄ
vaá¹-á¹-acaturassadÄ«ghavaá¹…kÄ• disaá¹‡á¹-hÄ• nÄ• naá¹ƒ pokkharaá¹‡Ä«naá¹ƒ sanniv
__ukkÅ«lavikÅ«la_nti ukkÅ«laÃ±ca vikÅ«laÃ±ca. tattha ukkÅ«laá¹ƒ unnataá¹-á¹-hÄ• naá¹ƒ,
ninnaá¹-á¹-hÄ• naá¹ƒ. __nadÄ«vidugga_nti nadÄ«naá¹ƒ bhinnaá¹-á¹-hÄ• naá¹ƒ taá¹ƒ dugga
vuccati. __khÄ• á¹‡ukaá¹‡á¹-akaá¹-á¹-hÄ• na_nti \Ee II 36/ tatthajÄ• takÄ• naÃ±ceva Ä• ha
khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«naá¹ƒ patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ. __pabbatavisama_nti gi
ye ca udake jÄ• yanti, teyeva bahutarÄ• . ito kira suvaá¹‡á¹‡abhÅ«mi sattamattÄ• ni yojana
vÄ• tena gacchantÄ« nÄ• vÄ• sattahi ahorattehi gacchati. athekasmiá¹ƒ \Ne I 365/ samaye
sattÄ• hampi nandiyÄ• vaá¹-á¹-amacchapiá¹-á¹-heneva gatÄ• . evaá¹ƒ odakÄ• naá¹ƒ sattÄ•

apica thalaá¹-á¹-hÄ• nassa parittabhÄ• vena udakassa ca bahubhÄ• venÄ• pi ayamattho v
mahÄ• taá¸·Ä• ke ekova uppalagaccho \Be I 378/ assa, tassa cattÄ• ri ca paá¹‡á¹‡Ä• ni, ma
uppalamakulaá¹ƒ assa. evamevaá¹ƒ cattÄ• ri paá¹‡á¹‡Ä• ni viya cattÄ• ro dÄ«pÄ• , majjhe
sinerupabbato, sesaá¹ƒ udakaá¹ƒ viya udakaparikkhitto okÄ• so. tassa mahantabhÄ• vo idd
hoti. tesaÃ±hi Ä• kÄ• sena gacchantÄ• naá¹ƒ cattÄ• ro mahÄ• dÄ«pÄ• cattÄ• ri paá¹‡á¹‡Ä
sinerupabbato majjhe uppalamakulaá¹ƒ viya, sesaá¹ƒ udakaá¹ƒ viya udakaparikkhitto okÄ•
jÄ• tattÄ• odakÄ• va bahutarÄ• veditabbÄ• .

<323> dutiyÄ• dÄ«su __aÃ±Ã±atra manussehÄ«_ti idha cattÄ• ro apÄ• yÄ• aÃ±Ã±atra ma

__majjhimesu janapadesÅ«_ti "puratthimÄ• ya disÄ• ya gajaá¹…galaá¹ƒ nÄ• ma nigamo, ta

tato parÄ• paccantimÄ• janapadÄ• , orato majjhe. puratthimadakkhiá¹‡Ä• ya disÄ• ya \Ee
nadÄ«, tato parÄ• paccantimÄ• janapadÄ• , orato majjhe. dakkhiá¹‡Ä• ya disÄ• ya setaka
tato parÄ• paccantimÄ• janapadÄ• , orato majjhe. pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ
parÄ• paccantimÄ• janapadÄ• , orato majjhe. uttarÄ• ya disÄ• ya usÄ«raddhajo nÄ• ma p
paccantimÄ• janapadÄ• , orato majjhe" ti (Vin I 259) evaá¹ƒ paricchinne janapadeti attho. a
mudiá¹…gasaá¹‡á¹-hÄ• no ujukena katthaci asÄ«tiyojano hoti, katthaci yojanasatiko, kattha
majjhena pana tiyojanasatiko, pariyantaparikkhepena navamattayojanasatiko hoti. ettake á¹
buddhapaccekabuddhÄ• mahÄ• sÄ• vakÄ• buddhupaá¹-á¹-hÄ• kÄ• buddhasÄ• vakÄ• bu
rÄ• jÄ• ti ime sattÄ• nibbattanti. apica upÄ• dÄ• yupÄ• dÄ• yÄ• pi majjhimapadeso labbhat
majjhimapadeso nÄ• ma, sesadÄ«pÄ• paccantimÄ• janapadÄ• . tambapaá¹‡á¹‡idÄ«pe an
nÄ• ma, seso paccantoti evaá¹ƒ nayo veditabbo.

<324> __paÃ±Ã±avanto_ \Ne I 366/ __ajaá¸·Ä• aneá¸·amÅ«gÄ• _ti ettha kammassakatap
vipassanÄ• paÃ±Ã±Ä• , maggapaÃ±Ã±Ä• , phalapaÃ±Ã±Ä• ti etÄ• hi samannÄ• gatÄ• paÃ
amÅ«á¸·hÄ• ajaá¸·Ä• nÄ• ma. yesaá¹ƒ eá¸·Ä• mukhato na galati, te aneá¸·amÅ«gÄ• nÄ•
niddosamukhÄ• ti attho. __paá¹-ibalÄ• _ti samatthÄ• , kÄ• yabalena ceva Ã±Ä• á¹‡abalena
__atthamaÃ±Ã±Ä• tu_nti atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ jÄ• nituá¹ƒ. __duppaÃ
nippaÃ±Ã±Ä• . __jaá¸·Ä• _ti \Ee II 38/ mandÄ• momÅ«hÄ• .

<325> __ariyena paÃ±Ã±Ä• cakkhunÄ• _ti sahavipassanena maggena. __avijjÄ• gatÄ• _ti
samannÄ• gatÄ• .

<326> __ye labhanti tathÄ• gataá¹ƒ dassanÄ• yÄ• _ti ye tathÄ• gatassa guá¹‡e jÄ• nitvÄ•
cakkhuviÃ±Ã±Ä• á¹‡ena passituá¹ƒ labhanti.

<327> __tathÄ• gatappavedita_nti tathÄ• gatena paveditaá¹ƒ pakÄ• setvÄ• kathitaá¹ƒ. __s
sotaviÃ±Ã±Ä• á¹‡ena sotuá¹ƒ.

<328> __dhÄ• rentÄ«_ti na pammussanti.

<329> __dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhantÄ«_ti paguá¹‡Ä• ya pÄ• a
upaparikkhanti.

<330> __atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• yÄ• _ti aá¹-á¹-hakathaÃ±ca pÄ• á¸·iÃ±ca
paá¹-ipajjantÄ«_ti anulomapaá¹-ipadaá¹ƒ pÅ«renti.

<331> __saá¹ƒvejanÄ«yesu á¹-hÄ• nesÅ«_ti saá¹ƒvegajanakesu kÄ• raá¹‡esu. __saá¹ƒvijj
Ä• pajjanti.

<332> __yoniso padahantÄ«_ti upÄ• yena padhÄ• navÄ«riyaá¹ƒ karonti.

<333> __vavassaggÄ• rammaá¹‡a_nti \Ne I 367/ vavassaggo vuccati nibbÄ• naá¹ƒ, taá¹ƒ Ä
attho. __labhanti samÄ• dhi_nti maggasamÄ• dhiÃ±ca phalasamÄ• dhiÃ±ca pÄ• puá¹‡anti.

<334> __annaggarasaggÄ• na_nti uttamannÄ• naÃ±ca uttamarasÄ• naÃ±ca. __uÃ±chena
uÃ±chÄ• cÄ• rena vanamÅ«laphalÄ• phalena \Ee II 39/ vÄ• kapÄ• lena \Be I 380/ Ä• bhata
ca yo kassacideva khÄ• danÄ«yassa bhojanÄ«yassa atthÄ• ya citte uppanne taá¹ƒkhaá¹‡aá
ayaá¹ƒ annaggarasaggÄ• naá¹ƒ na lÄ• bhÄ« nÄ• ma. yassapi taá¹ƒkhaá¹‡aá¹ƒyeva labhitvA
vaá¹‡á¹‡agandharasÄ• amanÄ• pÄ• honti, ayampi annaggarasaggÄ• naá¹ƒ na lÄ• bhÄ« n
vaá¹‡á¹‡agandharasÄ• paá¹-ilabhanti, manÄ• pÄ• honti, ayaá¹ƒ annaggarasaggÄ• naá¹ƒ l
uttamakoá¹-iyÄ• cakkavattÄ« rÄ• jÄ• , heá¹-á¹-himakoá¹-iyÄ• dhammÄ• soko veditabbo. sa
bhattassa ekapÄ• ti satasahassaá¹ƒ agghati, idaá¹ƒ annaggarasaggaá¹ƒ nÄ• ma. yaá¹ƒ par
piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• manussÄ• uttamapaá¹‡Ä«taá¹ƒ bhattaá¹ƒ denti, idaá¹ƒ k
uÃ±chena kapÄ• lÄ• bhatena yÄ• pente upÄ• dÄ• ya annaggarasaggaá¹ƒ nÄ• ma vuccatÄ«

<335> __attharasassÄ• _tiÄ• dÄ«su attharaso nÄ• ma cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, dh
maggÄ• , vimuttiraso nÄ• ma amatanibbÄ• naá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

catutthavaggavaá¹‡á¹‡anÄ• .

jambudÄ«papeyyÄ• lo niá¹-á¹-hito.

17. pasÄ• dakaradhammavaggavaá¹‡á¹‡anÄ•

<366> __addhamida_ntiÄ• dÄ«su \Ne I 368/ __addha_nti ekaá¹ƒsÄ• dhivacanametaá¹ƒ, ad
ekaá¹ƒso esa lÄ• bhÄ• nanti vuttaá¹ƒ hoti. __yadidaá¹ƒ Ä• raÃ±Ã±ikatta_nti yo esa Ä• raÃ±
vuttaá¹ƒ hoti - Ä• raÃ±Ã±ikabhÄ• vo \Ee II 40/ nÄ• ma lÄ• bhÄ• naá¹ƒ ekaá¹ƒso avassabhÄ
Ä• raÃ±Ã±ikena lÄ• bhaá¹ƒ na labhitunti. Ä• raÃ±Ã±iko hi bhikkhu "attano araÃ±Ã±avÄ• sas
karissÄ• mÄ«" ti pÄ• pakaá¹ƒ nÄ• ma na karoti, athassa "Ä• raÃ±Ã±iko ayaá¹ƒ bhikkhÅ«" ti
mahÄ• jano catupaccayena pÅ«jaá¹ƒ karoti. tena vuttaá¹ƒ - "addhamidaá¹ƒ, bhikkhave, lÄ•
Ä• raÃ±Ã±ikatta" nti. sesapadesupi eseva nayo. ettha pana __bÄ• husacca_nti bahussutabh
cirapabbajitattÄ• thÄ• varappattabhÄ• vo. __Ä• kappasampadÄ• _ti \Be I 381/ cÄ«varagga
sampatti. __parivÄ• rasampadÄ• _ti suciparivÄ• ratÄ• . __kolaputtÄ«_ti kulaputtabhÄ• vo. _
sampannarÅ«patÄ• . __kalyÄ• á¹‡avÄ• kkaraá¹‡atÄ• _ti vacanakiriyÄ• ya madhurabhÄ• vo
Ä• rogyasampatti. arogo hi bhikkhu attano sarÄ«rakalyÄ• á¹‡atÄ• ya vipassanÄ• dhure ca g
paripÅ«rakÄ• rÄ« hoti, tenassa lÄ• bho uppajjatÄ«ti.

soá¸·asa pasÄ• dakaradhammÄ• niá¹-á¹-hitÄ• .

18. aparaaccharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ•

<382> __accharÄ• saá¹…ghÄ• tamattampÄ«_ti \Ne I 369/ idampi suttaá¹ƒ aggikkhandhÅ«p
(AN II 7.72) vuttaá¹ƒ. appanÄ• ppattÄ• ya hi mettÄ• ya vipÄ• ke kathÄ• yeva natthi. tassÄ• t
ayaá¹ƒ desanÄ• Ä• raddhÄ• ti veditabbÄ• . tattha __paá¹-hama_nti "gaá¹‡anÄ• nupubbatÄ
41/ paá¹-hamaá¹ƒ samÄ• pajjatÄ«ti paá¹-hama" nti vibhaá¹…ge (Vibh 568) vuttatthameva. _
nÄ• ma duvidhaá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• naÃ±ca lakkhaá¹‡Å«panijjhÄ• naÃ±cÄ• ti. tatt
__Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ_ nÄ• ma aá¹-á¹-ha samÄ• pattiyo. tÄ• hi pathavÄ«kasiá
upanijjhÄ• nato Ä• rammaá¹‡Å«panijjhÄ• nanti vuccanti. __lakkhaá¹‡Å«panijjhÄ• na_nti vip
vipassanÄ• hi aniccÄ• divasena saá¹…khÄ• ralakkhaá¹‡assa upanijjhÄ• nato lakkhaá¹‡Å«p
vipassanÄ• ya pana lakkhaá¹‡Å«panijjhÄ• nakiccaá¹ƒ maggena sijjhatÄ«ti maggo lakkhaá¹‡
suÃ±Ã±ataanimittaappaá¹‡ihita-lakkhaá¹‡assa nibbÄ• nasseva upanijjhÄ• nato lakkhaá¹‡Å«
tattha imasmiá¹ƒ pana atthe Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ adhippetaá¹ƒ. __ko pana vÄ• d
bahulÄ«karontÄ«_ti ye naá¹ƒ paá¹-hamajjhÄ• naá¹ƒ bahulÄ« karonti, punappunaá¹ƒ karonti
natthi. sesamettha heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

<383> __dutiya_ntiÄ• dÄ«supi "gaá¹‡anÄ• nupubbatÄ• dutiya" ntiÄ• dinÄ• (Vibh 579) nay

386-387__._ __metta_nti \Be I 382/ sabbasattesu hitapharaá¹‡aá¹ƒ. __cetovimutti_nti cittav
appanÄ• ppattÄ• va mettÄ• adhippetÄ• . __karuá¹‡Ä• dÄ«su_pi eseva nayo. ime pana catt
vaá¹-á¹-aá¹ƒ honti, vaá¹-á¹-apÄ• dÄ• honti, vipassanÄ• pÄ• dÄ• honti, diá¹-á¹-hadhammas
abhiÃ±Ã±Ä• pÄ• dÄ• vÄ• nirodhapÄ• dÄ• vÄ• honti. lokuttarÄ• pana na honti. kasmÄ• ?

<390> __kÄ• ye_ \Ee II 42/ __kÄ• yÄ• nupassÄ«_ti Ä• nÄ• pÄ• napabbaá¹ƒ, iriyÄ• pathapa
catusampajaÃ±Ã±apabbaá¹ƒ, paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ \Ne I 370/, dhÄ• tumanasi
navasivathikÄ• pabbÄ• ni, ajjhattaparikammavasena cattÄ• ri nÄ«lÄ• dikasiá¹‡Ä• nÄ«ti imas
kÄ• ye tameva kÄ• yaá¹ƒ paÃ±Ã±Ä• ya anupassanto. __viharatÄ«_ti iriyati vattati. iminÄ• i
aá¹-á¹-hÄ• rasavidhena kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vakassa bhikkhuno iri
__Ä• tÄ• pÄ«_ti tasseva vuttappakÄ• rassa satipaá¹-á¹-hÄ• nassa bhÄ• vanakavÄ«riyena v
aá¹-á¹-hÄ• rasavidhena kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nassa pariggÄ• hikapaÃ±Ã±Ä
__satimÄ• _ti aá¹-á¹-hÄ• rasavidhena kÄ• yÄ• nupassanÄ• pariggÄ• hikÄ• ya satiyÄ• sama
abhijjhÄ• domanassa_nti tasmiá¹ƒyeva kÄ• yasaá¹…khÄ• te loke paÃ±cakÄ• maguá¹‡ikata
paá¹-ighasampayuttadomanassaÃ±ca vinetvÄ• vikkhambhetvÄ• kÄ• ye kÄ• yÄ• nupassÄ«
ettÄ• vatÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• navasena suddharÅ«pasammasanameva

__vedanÄ• su vedanÄ• nupassÄ«_ti sukhÄ• dibhedÄ• su vedanÄ• su "sukhaá¹ƒ vedanaá¹
vediyÄ• mÄ«ti pajÄ• nÄ• ti. dukkhaá¹ƒ, adukkhamasukhaá¹ƒ, sÄ• misaá¹ƒ vÄ• sukhaá¹ƒ, n
sÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ, nirÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ, sÄ• misaá¹ƒ vÄ• adukkhamas
adukkhamasukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedanaá
(DN II 380; Vibh 363; MN I 113) evaá¹ƒ vuttaá¹ƒ navavidhaá¹ƒ vedanaá¹ƒ anupassanto. __Ä
panettha navavidhena vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nassa \Ee II 43/ bhÄ• vanÄ• pa
vÄ«riyapaÃ±Ã±Ä• satÄ«naá¹ƒ vasena attho veditabbo. __loko_ti cettha vedanÄ• veditabbÄ

__cittadhammesu_pi \Be I 383/ eseva nayo. ettha pana __citte cittÄ• nupassÄ«_ti "sarÄ• ga
sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• tÄ«" ti (DN II 381; Vibh 365; MN I 114) evaá¹ƒ vitthÄ• rite soá
tameva cittaá¹ƒ pariggÄ• hikÄ• ya anupassanÄ• ya anupassantoti attho. __dhammesu dhar
nÄ«varaá¹‡Ä• ni, paÃ±cupÄ• dÄ• nakkhandhÄ• , cha ajjhattikabÄ• hirÄ• yatanÄ• ni, satta b
ariyasaccÄ• nÄ«" ti (DN II 382-403; Vibh 367-373; MN I 115-136) evaá¹ƒ koá¹-á¹-hÄ• savas
dhammesu dhammapariggÄ• hikÄ• ya anupassanÄ• ya te dhamme anupassantoti attho. ett
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne ca cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne ca suddh
kathitaá¹ƒ, dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne \Ne I 371/ rÅ«pÄ• rÅ«pasammasanaá
satipaá¹-á¹-hÄ• nÄ• ni lokiyalokuttaramissakÄ• neva kathitÄ• nÄ«ti veditabbÄ• ni.

<394> __anuppannÄ• na_nti anibbattÄ• naá¹ƒ. __pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __ak
akosallasambhÅ«tÄ• naá¹ƒ lobhÄ• didhammÄ• naá¹ƒ. __anuppÄ• dÄ• yÄ• _ti anibbattanat
kattukamyatÄ• kusalacchandaá¹ƒ uppÄ• deti. __vÄ• yamatÄ«_ti payogaá¹ƒ parakkamaá¹ƒ
Ä• rabhatÄ«_ti kÄ• yikacetasikavÄ«riyaá¹ƒ karoti. __cittaá¹ƒ_ \Ee II 44/ __paggaá¹‡hÄ• tÄ«
sahajÄ• tavÄ«riyena cittaá¹ƒ ukkhipati. __padahatÄ«_ti padhÄ• navÄ«riyaá¹ƒ karoti.

__uppannÄ• na_nti jÄ• tÄ• naá¹ƒ nibbattÄ• naá¹ƒ. __kusalÄ• naá¹ƒ dhammÄ• na_nti kosal
alobhÄ• didhammÄ• naá¹ƒ. __á¹-hitiyÄ• _ti á¹-hitatthaá¹ƒ. __asammosÄ• yÄ• _ti anassanat
__bhiyyobhÄ• vÄ• yÄ• _ti punappunabhÄ• vÄ• ya. __vepullÄ• yÄ• _ti vipulabhÄ• vÄ• ya. __
__paripÅ«riyÄ• _ti paripÅ«raá¹‡atthÄ• ya. ayaá¹ƒ tÄ• va catunnaá¹ƒ sammappadhÄ• nÄ• n

ayaá¹ƒ pana sammappadhÄ• nakathÄ• nÄ• ma duvidhÄ• lokiyÄ• lokuttarÄ• ca. tattha lo
sÄ• kassapasaá¹ƒyuttapariyÄ• yena lokiyamaggakkhaá¹‡eyeva veditabbÄ• . vuttaÃ±hi tatt

"cattÄ• rome, Ä• vuso, sammappadhÄ• nÄ• . katame cattÄ• ro? idhÄ• vuso, bhikkhu â€™a
dhammÄ• uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ karoti, â€™upp
akusalÄ• dhammÄ• appahÄ«yamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ k
dhammÄ• anuppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ karoti, â€™u
nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ karotÄ«" ti (SN I 2.145).

ettha ca __pÄ• pakÄ• akusalÄ• _ti lobhÄ• dayo veditabbÄ• . __anuppannÄ• _ \Ee II 45/ __
samathavipassanÄ• ceva maggo ca. __uppannÄ• kusalÄ• _ nÄ• ma samathavipassanÄ• v
nirujjhamÄ• no anatthÄ• ya saá¹ƒvattanako nÄ• ma natthi. so hi phalassa paccayaá¹ƒ datvÄ
372/. purimasmimpi vÄ• samathavipassanÄ• va gahetabbÄ• ti vuttaá¹ƒ, taá¹ƒ pana na yutta
sammappadhÄ• nakathÄ• sabbapubbabhÄ• ge kassapasaá¹ƒyuttapariyÄ• yena veditabbÄ
panetaá¹ƒ ekameva vÄ«riyaá¹ƒ catukiccasÄ• dhanavasena cattÄ• ri nÄ• mÄ• ni labhati.

tattha __anuppannÄ• naá¹ƒ pÄ• pakÄ• na_nti ettha "anuppanno ceva kÄ• macchando" tiÄ•
veditabbo. __uppannÄ• naá¹ƒ pÄ• pakÄ• na_nti ettha catubbidhaá¹ƒ uppannaá¹ƒ vattamÄ•
bhutvÄ• vigatuppannaá¹ƒ, okÄ• sakatuppannaá¹ƒ, bhÅ«miladdhuppannanti. tattha ye kilesÄ
uppÄ• dÄ• disamaá¹…gino, idaá¹ƒ __vattamÄ• nuppannaá¹ƒ_ nÄ• ma. kamme pana javite
niruddhavipÄ• ko bhutvÄ• vigataá¹ƒ nÄ• ma, kammaá¹ƒ uppajjitvÄ• niruddhaá¹ƒ bhutvÄ•
tadubhayampi __bhutvÄ• vigatuppanna_nti saá¹…khaá¹ƒ gacchati. kusalÄ• kusalakammaá
paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti, evaá¹ƒ kate \Ee II 46/ okÄ• se vipÄ•
okÄ• sakaraá¹‡ato paá¹-á¹-hÄ• ya uppannoti vuccati, idaá¹ƒ __okÄ• sakatuppannaá¹ƒ_ nÄ•
vipassanÄ• ya bhÅ«mi nÄ• ma, te atÄ«tÄ• dibhedÄ• honti. tesu anusayitakilesÄ• pana atÄ
paccuppannÄ• vÄ• ti na vattabbÄ• . atÄ«takkhandhesu anusayitÄ• pi hi appahÄ«nÄ• va ho
anusayitÄ• pi appahÄ«nÄ• va honti, paccuppannakkhandhesu anusayitÄ• pi appahÄ«nÄ• v
__bhÅ«miladdhuppannaá¹ƒ_ nÄ• ma. tenÄ• hu porÄ• á¹‡Ä• - "tÄ• su tÄ• su bhÅ«misu asa
bhÅ«miladdhuppannÄ• ti saá¹…khaá¹ƒ gacchantÄ«" ti.

aparampi \Be I 385/ catubbidhaá¹ƒ uppannaá¹ƒ samudÄ• cÄ• ruppannaá¹ƒ, Ä• rammaá¹‡Ä
avikkhambhituppannaá¹ƒ, asamugghÄ• tituppannanti. tattha sampati vattamÄ• naá¹ƒyeva _
nÄ• ma. sakiá¹ƒ cakkhÅ«ni ummÄ«letvÄ• Ä• rammaá¹‡e nimitte gahite anussaritÄ• nussar
nuppajjissantÄ«ti na vattabbÄ• . kasmÄ• ? Ä• rammaá¹‡assa adhiggahitattÄ• . yathÄ• kiá¹
kuá¹-hÄ• riyÄ• Ä• hatÄ• hataá¹-á¹-hÄ• ne khÄ«raá¹ƒ na nikkhamissatÄ«ti na vattabbÄ• , ev
__Ä• rammaá¹‡Ä• dhiggahituppannaá¹ƒ_ nÄ• ma. samÄ• pattiyÄ• avikkhambhitakilesÄ• p
uppajjissantÄ«ti na vattabbÄ• . kasmÄ• ? avikkhambhitattÄ• . yathÄ• kiá¹ƒ? yathÄ• khÄ«ra
Ä• haneyyuá¹ƒ, imasmiá¹ƒ nÄ• ma á¹-hÄ• ne khÄ«raá¹ƒ na nikkhameyyÄ• ti na vattabbaá¹ƒ
__avikkhambhituppannaá¹ƒ_ nÄ• ma. maggena asamugghÄ• titakilesÄ• pana bhavagge ni
uppajjantÄ«ti purimanayeneva vitthÄ• retabbaá¹ƒ. idaá¹ƒ __asamugghÄ• tituppannaá¹ƒ_ nÄ

imesu \Ne I 373/ uppannesu vattamÄ• nuppannaá¹ƒ, bhutvÄ• vigatuppannaá¹ƒ, okÄ• sakat
samudÄ• cÄ• ruppannanti catubbidhaá¹ƒ uppannaá¹ƒ na maggavajjhaá¹ƒ, bhÅ«miladdhupp
Ä• rammaá¹‡Ä• dhiggahituppannaá¹ƒ, avikkhambhituppannaá¹ƒ, asamugghÄ• tituppannant
maggo hi uppajjamÄ• no ete kilese pajahati. so ye kilese pajahati, te atÄ«tÄ• vÄ• anÄ• gat
vÄ• ti na vattabbÄ• . vuttampi cetaá¹ƒ -

"haÃ±ci atÄ«te kilese pajahati? tena hi khÄ«á¹‡aá¹ƒyeva khepeti, niruddhaá¹ƒ nirodheti, att
atthaá¹…gameti, atÄ«taá¹ƒ yaá¹ƒ natthi, taá¹ƒ pajahati. haÃ±ci anÄ• gate kilese pajahati? te
pajahati, anibbattaá¹ƒ anuppannaá¹ƒ apÄ• tubhÅ«taá¹ƒ pajahati, anÄ• gataá¹ƒ yaá¹ƒ natthi,
paccuppanne kilese pajahati? tena hi ratto rÄ• gaá¹ƒ pajahati, duá¹-á¹-ho dosaá¹ƒ, mÅ«á¸·h
mÄ• naá¹ƒ, parÄ• maá¹-á¹-ho diá¹-á¹-hiá¹ƒ, aniá¹-á¹-haá¹…gato vicikicchaá¹ƒ, thÄ• magato
kaá¹‡hasukkÄ• dhammÄ• yuganaddhÄ• vattanti, saá¹ƒkilesiyÄ• maggabhÄ• vanÄ• hotÄ
maggabhÄ• vanÄ• , natthi phalasacchikiriyÄ• , natthi kilesappahÄ• naá¹ƒ, natthi dhammÄ•
maggabhÄ• vanÄ• ... pe0 ... atthi dhammÄ• bhisamayoti. yathÄ• kathaá¹ƒ viya? seyyathÄ•
... apÄ• tubhÅ«tÄ• yeva na pÄ• tubhavantÄ«" ti (Paá¹-is III 21).

iti \Be I 386/ \Ee II 48/ pÄ• á¸·iyaá¹ƒ ajÄ• taphalarukkho Ä• gato, jÄ• taphalarukkho pana dÄ
saphalo taruá¹‡ambarukkho, tassa phalÄ• ni manussÄ• paribhuÃ±jeyyuá¹ƒ, sesÄ• ni pÄ• t
athaÃ±Ã±o puriso taá¹ƒ pharasunÄ• chindeyya. tenassa neva atÄ«tÄ• ni phalÄ• ni nÄ• sitÄ
anÄ• gatapaccuppannÄ• ni ca nÄ• sitÄ• ni. atÄ«tÄ• ni hi manussehi paribhuttÄ• ni, anÄ• ga
sakkÄ• nÄ• setuá¹ƒ. yasmiá¹ƒ pana samaye so chinno, tadÄ• phalÄ• niyeva natthÄ«ti pac
sace pana rukkho acchinno assa, athassa pathavÄ«rasaÃ±ca Ä• porasaÃ±ca Ä• gamma yÄ
tÄ• ni nÄ• sitÄ• ni honti. tÄ• ni hi ajÄ• tÄ• neva na jÄ• yanti, anibbattÄ• neva na nibbattanti,
pÄ• tubhavanti. evameva maggo nÄ• pi atÄ«tÄ• dibhede kilese pajahati, nÄ• pi na pajahati.
maggena khandhesu apariÃ±Ã±Ä• tesu uppatti siyÄ• , maggena uppajjitvÄ• khandhÄ• naá
ajÄ• tÄ• va na jÄ• yanti, anibbattÄ• va na nibbattanti, apÄ• tubhÅ«tÄ• va na \Ne I 374/ pÄ•
taruá¹‡aputtÄ• ya itthiyÄ• puna avijÄ• yanatthaá¹ƒ byÄ• dhitÄ• naá¹ƒ rogavÅ«pasamanatth
ayamattho vibhÄ• vetabbo. evaá¹ƒ maggo ye kilese pajahati, te atÄ«tÄ• vÄ• anÄ• gatÄ• v
vattabbÄ• . na ca maggo kilese na pajahati. ye pana maggo kilese pajahati, te sandhÄ• ya "
pÄ• pakÄ• na" ntiÄ• di vuttaá¹ƒ.

na kevalaÃ±ca maggo kileseyeva pajahati, kilesÄ• naá¹ƒ pana appahÄ«nattÄ• \Ee II 49/ ye
upÄ• dinnakkhandhÄ• , tepi pajahatiyeva. vuttampi cetaá¹ƒ - "sotÄ• pattimaggaÃ±Ä• á¹‡ena
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena satta bhave á¹-hapetvÄ• anamatagge saá¹
nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhantÄ«" ti (Vin II ajitamÄ• á¹‡avapucchÄ• niddeso 6)
upÄ• dinnato anupÄ• dinnato ca vuá¹-á¹-hÄ• ti. bhavavasena pana sotÄ• pattimaggo apÄ• y
sakadÄ• gÄ• mimaggo sugatibhavekadesato, anÄ• gÄ• mimaggo sugatikÄ• mabhavato, ara
vuá¹-á¹-hÄ• ti. sabbabhavehi vuá¹-á¹-hÄ• tiyevÄ• tipi vadanti.

atha maggakkhaá¹‡e kathaá¹ƒ anuppannÄ• naá¹ƒ uppÄ• dÄ• ya bhÄ• vanÄ• hoti, kathaá¹
á¹-hitiyÄ• ti? maggappavattiyÄ• eva. maggo hi pavattamÄ• no pubbe anuppannapubbattÄ•
vuccati. anÄ• gatapubbaÃ±hi á¹-hÄ• naá¹ƒ gantvÄ• ananubhÅ«tapubbaá¹ƒ vÄ• Ä• ramma
bhavanti; "anÄ• gataá¹-á¹-hÄ• naá¹ƒ Ä• gatamha, ananubhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ anub
pavatti, ayameva á¹-hiti nÄ• mÄ• ti "á¹-hitiyÄ• bhÄ• vetÄ«" ti vattuá¹ƒ vaá¹-á¹-ati. evametas

lokuttaramaggakkhaá¹‡e vÄ«riyaá¹ƒ "anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
tiÄ• dÄ«ni cattÄ• ri nÄ• mÄ• ni labhati. ayaá¹ƒ lokuttaramaggakkhaá¹‡e sammappadhÄ• na
lokiyalokuttaramissakÄ• neva sammappadhÄ• nÄ• ni kathitÄ• ni.

398-401__._ iddhipÄ• desu chandaá¹ƒ nissÄ• ya pavatto samÄ• dhi __chandasamÄ• dhi, _
__padhÄ• nasaá¹…khÄ• rÄ• . samannÄ• gata_nti tehi \Ee II 50/ dhammehi upetaá¹ƒ. iddhiy
vÄ• pÄ• danti __iddhipÄ• daá¹ƒ_. sesesupi eseva nayo. ayamettha saá¹…khepo, vitthÄ• ro
(Vibh 431 Ä• dayo) Ä• gato eva. visuddhimagge (Vism II 382) panassa attho dÄ«pito. tatrÄ•
chandÄ• dÄ«su ekaá¹ƒ dhuraá¹ƒ nissÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ•
tadÄ• ssa paá¹-hamiddhipÄ• do pubbabhÄ• ge lokiyo, aparabhÄ• ge lokuttaro. evaá¹ƒ sesÄ
lokiyalokuttarÄ• va iddhipÄ• dÄ• kathitÄ• .

402-406__._ __saddhindriyaá¹ƒ bhÄ• vetÄ«_tiÄ• dÄ«su saddhÄ• va attano saddhÄ• dhure
__saddhindriyaá¹ƒ. vÄ«riyindriyÄ• _dÄ«supi eseva nayo. __bhÄ• vetÄ«_ti ettha pana Ä• dik
kÄ• raá¹‡ehi saddhindriyaá¹ƒ visodhento saddhindriyaá¹ƒ bhÄ• veti nÄ• ma. vÄ«riyindriyÄ•
vuttaÃ±hetaá¹ƒ -

"assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupÄ• sato, pasÄ• da
paccavekkhato imehi tÄ«hÄ• kÄ• rehi __saddhindriyaá¹ƒ_ visujjhati.

"kusÄ«te puggale parivajjayato, Ä• raddhavÄ«riye puggale sevato bhajato payirupÄ• sato, s
paccavekkhato imehi tÄ«hÄ• kÄ• rehi __vÄ«riyindriyaá¹ƒ_ visujjhati.

"muá¹-á¹-hassatÄ« \Be I 388/ puggale parivajjayato, upaá¹-á¹-hitassatÄ« puggale sevato bh
satipaá¹-á¹-hÄ• ne paccavekkhato imehi tÄ«hÄ• kÄ• rehi __satindriyaá¹ƒ_ visujjhati.

"asamÄ• hite puggale parivajjayato, samÄ• hite puggale sevato bhajato payirupÄ• sato, jhÄ
paccavekkhato imehi tÄ«hÄ• kÄ• rehi __samÄ• dhindriyaá¹ƒ_ visujjhati.

"duppaÃ±Ã±e puggale parivajjayato, paÃ±Ã±avante puggale sevato \Ee II 51/ bhajato payiru
gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato imehi tÄ«hÄ• kÄ• rehi __paÃ±Ã±indriyaá¹ƒ_
184-185).

ettha ca __gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato_ti saá¹‡hasukhumaá¹ƒ khandha
dhÄ• tantaraá¹ƒ, indriyabalabojjhaá¹…gantaraá¹ƒ, maggantaraá¹ƒ, phalantaraÃ±ca paccave
imesaÃ±hi tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ vasena akatÄ• bhiniveso Ä• dikamr
saddhÄ• dhurÄ• dÄ«su abhinivesaá¹ƒ \Ne I 376/ paá¹-á¹-hapetvÄ• bhÄ• vento avasÄ• ne v
gaá¹‡hati. so yÄ• va arahattamaggÄ• imÄ• ni indriyÄ• ni bhÄ• veti nÄ• ma, arahattaphale p

hotÄ«ti. evaá¹ƒ imÄ• nipi paÃ±cindriyÄ• ni lokiyalokuttarÄ• neva kathitÄ• nÄ«ti.

saddhÄ• balÄ• dÄ«su saddhÄ• yeva akampiyaá¹-á¹-hena balanti __saddhÄ• balaá¹ƒ. vÄ«r
ettha hi saddhÄ• assaddhiye na kampati, vÄ«riyaá¹ƒ kosajjena na kampati, sati muá¹-á¹-ha
samÄ• dhi uddhacce na kampati, paÃ±Ã±Ä• avijjÄ• ya na kampatÄ«ti sabbÄ• nipi akampiy
vuccanti. bhÄ• vanÄ• nayo panettha indriyabhÄ• vanÄ• yaá¹ƒ vuttanayeneva veditabboti. in
kathitÄ• nÄ«ti.

<418> __satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«_ti ettha ayaá¹ƒ Ä• dikammikÄ• naá¹ƒ kulaput
atthavaá¹‡á¹‡anÄ• ya bhÄ• vanÄ• nayo. tattha \Ee II 52/ satisambojjhaá¹…gantiÄ• dinÄ• n
sattannaá¹ƒ Ä• dipadÄ• naá¹ƒ tÄ• va ayamatthavaá¹‡á¹‡anÄ• - satisambojjhaá¹…ge tÄ• va
panesÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• , apilÄ• panalakkhaá¹‡Ä• vÄ• . vuttampi cetaá¹ƒ - "y
389/, raÃ±Ã±o bhaá¹‡á¸• Ä• gÄ• riko raÃ±Ã±o sÄ• pateyyaá¹ƒ apilÄ• peti â€™ettakaá¹ƒ, m
ettakaá¹ƒ suvaá¹‡á¹‡aá¹ƒ, ettakaá¹ƒ sÄ• pateyyaâ€™ nti. evameva kho, mahÄ• rÄ• ja, sati
kusalÄ• kusalasÄ• vajjÄ• navajjahÄ«nappaá¹‡Ä«takaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme
satipaá¹-á¹-hÄ• nÄ• " ti (Mil II 1.13) vitthÄ• ro. apilÄ• panarasÄ• , kiccavaseneva hissÄ• eta
therena vuttaá¹ƒ. asammosarasÄ• vÄ• , gocarÄ• bhimukhÄ«bhÄ• vapaccupaá¹-á¹-hÄ• nÄ•
__satisambojjhaá¹…go_.

tattha bodhiyÄ• , bodhissa vÄ• aá¹…goti __bojjhaá¹…go_. kiá¹ƒ vuttaá¹ƒ hoti? yÄ• hi ayaa
dhammasÄ• maggÄ«yÄ• ya lokiyalokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhaattakilamathÄ• nuyogaucchedasassa
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• bodhÄ«ti vuccati, __bujjhatÄ«_ti k
uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikarotÄ«
yathÄ• ha \Ee II 53/ - "satta bojjhaá¹…ge bhÄ• vetvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ a
5.378; DN III 143). tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gotipi __bo
jhÄ• naá¹…gamaggaá¹…gÄ• dayo viya \Ne I 377/. yopesa yathÄ• vuttappakÄ• rÄ• ya etÄ•
katvÄ• ariyasÄ• vako bodhÄ«ti vuccati, tassa aá¹…gotipi __bojjhaá¹…go_ senaá¹…garatha
aá¹-á¹-hakathÄ• cariyÄ• - "bujjhanakassa puggalassa aá¹…gÄ• ti vÄ• bojjhaá¹…gÄ• " ti.

apica "bojjhaá¹…gÄ• ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá
bojjhaá¹…gÄ• , anubujjhantÄ«ti bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• , sambujjh
iminÄ• paá¹-isambhidÄ• nayenÄ• pi (Paá¹-is II 17) bojjhaá¹…gattho veditabbo. pasattho su
sambojjhaá¹…go, sati eva sambojjhaá¹…go __satisambojjhaá¹…go, _ taá¹ƒ satisambojjhaá

__dhammavicayasambojjhaá¹…ga_ntiÄ• dÄ«supi catusaccadhamme vicinatÄ«ti __dhamm
obhÄ• sanaraso, asammohapaccupaá¹-á¹-hÄ• no. vÄ«rabhÄ• vato, vidhinÄ• Ä«rayitabbato

paggahalakkhaá¹‡aá¹ƒ, upathambhanarasaá¹ƒ \Be I 390/, anosÄ«danapaccupaá¹-á¹-hÄ• na
__pÄ«ti_. sÄ• pharaá¹‡alakkhaá¹‡Ä• , tuá¹-á¹-hilakkhaá¹‡Ä• vÄ• , kÄ• yacittÄ• naá¹ƒ pÄ«
odagyapaccupaá¹-á¹-hÄ• nÄ• . kÄ• yacittadarathappassambhanato __passaddhi_. sÄ• upa
kÄ• yacittadarathamaddanarasÄ• , kÄ• yacittÄ• naá¹ƒ \Ee II 54/ aparipphandasÄ«tibhÄ• va
samÄ• dhÄ• nato __samÄ• dhi_. so avikkhepalakkhaá¹‡o, avisÄ• ralakkhaá¹‡o vÄ• , cittace
sampiá¹‡á¸• anaraso, cittaá¹-á¹-hitipaccupaá¹-á¹-hÄ• no. ajjhupekkhanato __upekkhÄ• _. sÄ
paá¹-isaá¹…khÄ• nalakkhaá¹‡Ä• , samavÄ• hitalakkhaá¹‡Ä• vÄ• , Å«nÄ• dhikanivÄ• raá¹‡
pakkhapÄ• tupacchedanarasÄ• vÄ• , majjhattabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• . sesaá¹ƒ vut
brÅ«heti vaá¸• á¸• heti, uppÄ• detÄ«ti attho.

tattha cattÄ• ro dhammÄ• __satisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattantÄ«ti vedi
muá¹-á¹-hassatipuggalaparivajjanatÄ• upaá¹-á¹-hitassatipuggalasevanatÄ• tadadhimuttatÄ
sattasu á¹-hÄ• nesu satisampajaÃ±Ã±ena, bhattanikkhittakÄ• kasadise muá¹-á¹-hassatipugg
tissadattattheraabhayattherÄ• disadise upaá¹-á¹-hitassatipuggale sevanena, á¹-hÄ• nanisajj
satisamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittatÄ• ya ca satisambojjhaá¹…go u
Ä• dikammiko kulaputto imehi catÅ«hi kÄ• raá¹‡ehi satisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ•
katvÄ• abhinivesaá¹ƒ paá¹-á¹-hapetvÄ• anukkamena arahattaá¹ƒ gaá¹‡hÄ• ti. so yÄ• va a
satisambojjhaá¹…gaá¹ƒ bhÄ• veti nÄ• ma, phale patte bhÄ• vito nÄ• ma hoti.

satta \Ne I 378/ \Ee II 55/ dhammÄ• __dhammavicayasambojjhaá¹…gassa_ uppÄ• dÄ• ya
paripucchakatÄ• , vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±apugga
paÃ±Ã±avantapuggalasevanÄ• , gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• , tadadhim
__paripucchakatÄ• _ti khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gamaggaá¹…gajhÄ•
atthasannissitaparipucchÄ• bahulatÄ• .

__vatthuvisadakiriyÄ• _ti ajjhattikabÄ• hirÄ• naá¹ƒ vatthÅ«naá¹ƒ visadabhÄ• vakaraá¹‡aá¹
kesanakhalomÄ• dÄ«ghÄ• honti, sarÄ«raá¹ƒ vÄ• uppannadosaÃ±ceva sedamalamakkhita
ajjhattikaá¹ƒ vatthu avisadaá¹ƒ hoti aparisuddhaá¹ƒ. yadÄ• pana cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ k
duggandhaá¹ƒ vÄ• hoti, senÄ• sanaá¹ƒ vÄ• uklÄ• paá¹ƒ, tadÄ• bÄ• hiraá¹ƒ vatthu avisada
tasmÄ• kesÄ• dicchedanena uddhaá¹ƒvirecanaadhovirecanÄ• dÄ«hi sarÄ«rasallahukabhÄ
ucchÄ• dananahÄ• panena ca ajjhattikavatthu visadaá¹ƒ kÄ• tabbaá¹ƒ.
sÅ«cikammadhovanarajanaparibhaá¹‡á¸• akaraá¹‡Ä• dÄ«hi bÄ• hiravatthu visadaá¹ƒ kÄ• t
ajjhattikabÄ• hire vatthumhi avisade uppannesu cittacetasikesu Ã±Ä• á¹‡ampi avisadaá¹ƒ h
aparisuddhÄ• ni dÄ«pakapallavaá¹-á¹-itelÄ• dÄ«ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ
ajjhattikabÄ• hire vatthumhi uppannesu cittacetasikesu Ã±Ä• á¹‡ampi visadaá¹ƒ hoti parisu
dÄ«pakapallavaá¹-á¹-itelÄ• dÄ«ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• so viya. tena v
"vatthuvisadakiriyÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattatÄ«" ti.

__indriyasamattapaá¹-ipÄ• danÄ• _ \Ee II 56/ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ sa
hissa saddhindriyaá¹ƒ balavaá¹ƒ hoti, itarÄ• ni mandÄ• ni, tato vÄ«riyindriyaá¹ƒ paggahakic
upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indriyaá¹ƒ dassan
sakkoti. tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• , yathÄ• vÄ• manasikan
amanasikÄ• rena hÄ• petabbaá¹ƒ. __vakkalittheravatthu_ cettha nidassanaá¹ƒ. sace pana v
hoti, atha neva saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ sakkoti, na itarÄ• ni itarakicc
taá¹ƒ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatrÄ• pi __soá¹‡attherassa vatthu_ da
ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asamatthatÄ• veditabbÄ• .

visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samataá¹ƒ pasaá
mandapaÃ±Ã±o mudhappasanno hoti, avatthumhi pasÄ«dati. balavapaÃ±Ã±o mandasaddh
\Ne I 379/, bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti. cittuppÄ• damatteneva kusalaá¹
atidhÄ• vitvÄ• dÄ• nÄ• dÄ«ni akaronto niraye uppajjati. ubhinnaá¹ƒ samatÄ• ya vatthusmiá
balavasamÄ• dhiá¹ƒ pana mandavÄ«riyaá¹ƒ samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ ab
mandasamÄ• dhiá¹ƒ vÄ«riyassa uddhaccapakkhattÄ• uddhaccaá¹ƒ abhibhavati. samÄ• dh
\Be I 392/ kosajje patituá¹ƒ na labhati, vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ uddhacce p
tasmÄ• taá¹ƒ ubhayaá¹ƒ samaá¹ƒ kattabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• hoti.

apica samÄ• dhikammikassa balavatÄ«pi saddhÄ• vaá¹-á¹-ati. evaÃ±hi saddahanto okapp
pÄ• puá¹‡issati. samÄ• dhipaÃ±Ã±Ä• su \Ee II 57/ pana samÄ• dhikammikassa ekaggatÄ•
so appanaá¹ƒ pÄ• puá¹‡Ä• ti. vipassanÄ• kammikassa paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati. ev
lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• puá¹‡Ä• ti. ubhinnaá¹ƒ pana samatÄ• yapi appanÄ• hotiyev
balavatÄ« vaá¹-á¹-ati. sati hi cittaá¹ƒ uddhaccapakkhikÄ• naá¹ƒ saddhÄ• vÄ«riyapaÃ±Ã±Ä•
uddhaccapÄ• tato kosajjapakkhikena ca samÄ• dhinÄ• kosajjapÄ• tato rakkhati. tasmÄ• sa
sabbabyaÃ±janesu, sabbakammiko amacco viya ca sabbarÄ• jakiccesu, sabbattha icchitab
pana sabbatthikÄ• vuttÄ• (SN III 5.234) bhagavatÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? cittaÃ±hi satipaá
Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• ca sati, na vinÄ• satiyÄ• cittassa paggahaniggaho hotÄ«

__duppaÃ±Ã±apuggalaparivajjanÄ• _ nÄ• ma khandhÄ• dibhedesu anogÄ• á¸·hapaÃ±Ã±Ä
Ä• rakÄ• parivajjanaá¹ƒ. __paÃ±Ã±avantapuggalasevanÄ• _ nÄ• ma samapaÃ±Ã±Ä• salal
udayabbayapaÃ±Ã±Ä• ya samannÄ• gatapuggalasevanÄ• . __gambhÄ«raÃ±Ä• á¹‡acariya
khandhÄ• dÄ«su pavattÄ• ya gambhÄ«rapaÃ±Ã±Ä• ya pabhedapaccavekkhaá¹‡Ä• . __tada
á¹-hÄ• nanisajjÄ• dÄ«su dhammavicayasambojjhaá¹…gasamuá¹-á¹-hÄ• panatthaá¹ƒ ninnap
Ä• dikammiko kulaputto imehi sattahi kÄ• raá¹‡ehi dhammavicayasambojjhaá¹…gaá¹ƒ sam
dhuraá¹ƒ katvÄ• abhinivesaá¹ƒ paá¹-á¹-hapetvÄ• anukkamena arahattaá¹ƒ gaá¹‡hÄ• ti. so
dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti nÄ• ma, phale patte bhÄ• vito nÄ• ma hoti.

ekÄ• dasa dhammÄ• __vÄ«riyasambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti - apÄ• y

Ä• nisaá¹ƒsadassÄ• vitÄ• \Ne I 380/, gamanavÄ«thipaccavekkhaá¹‡atÄ• , piá¹‡á¸• apÄ• tÄ
dÄ• yajjamahattapaccavekkhaá¹‡atÄ• , satthumahattapaccavekkhaá¹‡atÄ• , jÄ• timahattap
sabrahmacÄ• rimahattapaccavekkhaá¹‡atÄ• , kusÄ«tapuggalaparivajjanatÄ• , Ä• raddhavÄ
tadadhimuttatÄ• ti.

tattha \Be I 393/ "nirayesu paÃ±cavidhabandhanakammakaraá¹‡ato paá¹-á¹-hÄ• ya mahÄ•
anubhavanakÄ• lepi, tiracchÄ• nayoniyaá¹ƒ jÄ• lakkhipakuminÄ• dÄ«hi gahitakÄ• lepi,
pÄ• janakaá¹‡á¹-akÄ• dippahÄ• ratunnassa pana sakaá¹-avahanÄ• dikÄ• lepi, pettivisaye a
ekaá¹ƒ buddhantarampi khuppipÄ• sÄ• hi Ä• turÄ«bhÅ«takÄ• lepi, kÄ• lakaÃ±jikaasuresu
saá¹-á¹-hihatthaasÄ«tihatthappamÄ• á¹‡ena aá¹-á¹-hicammamatteneva attabhÄ• vena
vÄ• tÄ• tapÄ• didukkhÄ• nubhavanakÄ• lepi na sakkÄ• vÄ«riyasambojjhaá¹…gaá¹ƒ uppÄ•
kÄ• lo" ti evaá¹ƒ __apÄ• yabhayaá¹ƒ paccavekkhantassÄ• pi_ vÄ«riyasambojjhaá¹…go upp

"na sakkÄ• kusÄ«tena nava lokuttaradhammÄ• laddhuá¹ƒ, Ä• raddhavÄ«riyeneva sakkÄ•
vÄ«riyassÄ• " ti evaá¹ƒ __Ä• nisaá¹ƒsadassÄ• vinopi_ uppajjati. "sabbabuddhapaccekabud
gatamaggova gantabbo, so ca na sakkÄ• kusÄ«tena gantu" nti evaá¹ƒ __gamanavÄ«thiá¹ƒ
uppajjati.

"ye taá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«hi upaá¹-á¹-hahanti, ime te manussÄ• neva Ã±Ä• takÄ• , n
taá¹ƒ nissÄ• ya jÄ«vissÄ• mÄ• ti te paá¹‡Ä«tÄ• ni piá¹‡á¸• apÄ• tÄ• dÄ«ni denti. atha kho a
mahapphalataá¹ƒ paccÄ• sÄ«samÄ• nÄ• denti. satthÄ• rÄ• pi â€™ayaá¹ƒ ime paccaye pa
kÄ• yadaá¸·hÄ«bahulo sukhaá¹ƒ viharissatÄ«â€™ ti na evaá¹ƒ sampassatÄ• tuyhaá¹ƒ pac
â€™ayaá¹ƒ ime paribhuÃ±jamÄ• no samaá¹‡adhammaá¹ƒ katvÄ• vaá¹-á¹-adukkhato \Ee I
paccayÄ• anuÃ±Ã±Ä• tÄ• . so dÄ• ni tvaá¹ƒ kusÄ«to viharanto na taá¹ƒ piá¹‡á¸• apÄ• taá¹
Ä• raddhavÄ«riyasseva hi piá¹‡á¸• Ä• pacÄ• yanaá¹ƒ nÄ• ma hotÄ«" ti evaá¹ƒ __piá¹‡á¸• a
paccavekkhantassÄ• pi_ uppajjati mahÄ• mittattherassa viya piá¹‡á¸• apÄ• tiyatissatthera

__mahÄ• mittatthero_ kira kassakaleá¹‡e nÄ• ma paá¹-ivasati. tassa ca gocaragÄ• me ekÄ
puttaá¹ƒ katvÄ• paá¹-ijaggati. sÄ• ekadivasaá¹ƒ araÃ±Ã±aá¹ƒ gacchantÄ« dhÄ«taraá¹ƒ Ä•
asukasmiá¹ƒ á¹-hÄ• ne purÄ• á¹‡ataá¹‡á¸• ulÄ• , asukasmiá¹ƒ khÄ«raá¹ƒ, asukasmiá¹ƒ sap
phÄ• á¹‡itaá¹ƒ, tava bhÄ• tikassa ayyamittassa Ä• gatakÄ• le bhattaá¹ƒ pacitvÄ• khÄ«rasa
dehi, datvÄ• tvaÃ±ca bhuÃ±jeyyÄ• si. ahaá¹ƒ pana hiyyo pakkaá¹ƒ pÄ• rivÄ• sikabhattaá¹ƒ
ti. divÄ• kiá¹ƒ bhuÃ±jissasi, ammÄ• ti? sÄ• kapaá¹‡á¹‡aá¹ƒ \Be I 394/ pakkhipitvÄ• kaá¹‡a
ambilayÄ• guá¹ƒ pacitvÄ• á¹-hapehi, ammÄ• ti.

thero cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ nÄ«harantova taá¹ƒ saddaá¹ƒ sutvÄ• attÄ• naá¹ƒ
kira kaÃ±jiyena pÄ• rivÄ• sikabhattaá¹ƒ bhuÃ±ji, divÄ• pi kaá¹‡apaá¹‡á¹‡ambilayÄ• guá¹ƒ b
atthÄ• ya pana purÄ• á¹‡ataá¹‡á¸• ulÄ• dÄ«ni Ä• cikkhati. taá¹ƒ nissÄ• ya kho panesÄ• ne

bhattaá¹ƒ na vatthaá¹ƒ paccÄ• sÄ«sati, tisso pana sampattiyo patthayamÄ• nÄ• deti. tvaá¹
dÄ• tuá¹ƒ sakkhissasi, na sakkhissasÄ«ti, ayaá¹ƒ kho pana piá¹‡á¸• apÄ• to tayÄ• sarÄ• g
sakkÄ• gaá¹‡hitu" nti pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• gaá¹‡á¹-hikaá¹ƒ muÃ±citvÄ• nivat
kassakaleá¹‡ameva gantvÄ• pattaá¹ƒ heá¹-á¹-hÄ• maÃ±ce, cÄ«varaÃ±ca cÄ«varavaá¹ƒse
apÄ• puá¹‡itvÄ• na nikkhamissÄ• mÄ«" ti vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• nisÄ«di. dÄ«ghara
nivutthabhikkhu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• purebhattameva arahattaá¹ƒ patvÄ• vikasa
mahÄ• khÄ«á¹‡Ä• savo sitaá¹ƒ karontova nikkhami. leá¹‡advÄ• re rukkhamhi adhivatthÄ•

"namo \Ee II 60/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risÄ• " ti || -

udÄ• naá¹ƒ udÄ• netvÄ• , "bhante, piá¹‡á¸• Ä• ya paviá¹-á¹-hÄ• naá¹ƒ tumhÄ• disÄ• naá¹ƒ
datvÄ• mahallakitthiyo dukkhÄ• muccissantÄ«" ti Ä• ha. thero uá¹-á¹-hahitvÄ• dvÄ• raá¹ƒ
olokento "pÄ• toyevÄ• " ti Ã±atvÄ• pattacÄ«varaá¹ƒ Ä• dÄ• ya gÄ• maá¹ƒ pÄ• visi.

dÄ• rikÄ• pi bhattaá¹ƒ sampÄ• detvÄ• "idÄ• ni me bhÄ• tÄ• Ä• gamissati, idÄ• ni me bhÄ
dvÄ• raá¹ƒ olokayamÄ• nÄ• nisÄ«di. sÄ• there gharadvÄ• raá¹ƒ sampatte pattaá¹ƒ gahetv
khÄ«rapiá¹‡á¸• apÄ• tassa pÅ«retvÄ• hatthe á¹-hapesi. thero "sukhaá¹ƒ hotÅ«" ti anumoda
pakkÄ• mi. sÄ• pi taá¹ƒ olokayamÄ• nÄ• va aá¹-á¹-hÄ• si. therassa hi tadÄ• ativiya parisud
vippasannÄ• ni indriyÄ• ni, mukhaá¹ƒ bandhanÄ• pavuttatÄ• lapakkaá¹ƒ viya ativiya virocit

mahÄ• upÄ• sikÄ• \Be I 395/ araÃ±Ã±ato Ä• gantvÄ• "kiá¹ƒ, amma, bhÄ• tiko te Ä• gato"
taá¹ƒ pavattiá¹ƒ Ä• rocesi. upÄ• sikÄ• "ajja me puttassa pabbajitakiccaá¹ƒ matthakaá¹ƒ pat
"abhiramati te, amma, bhÄ• tÄ• buddhasÄ• sane, na ukkaá¹‡á¹-hatÄ«" ti Ä• ha.

__piá¹‡á¸• apÄ• tikatissattheravatthu_ pana evaá¹ƒ veditabbaá¹ƒ - mahÄ• gÄ• me kira eko
dÄ• ruvikkayena jÄ«vikaá¹ƒ kappeti. so teneva kÄ• raá¹‡ena nÄ• maá¹ƒ labhitvÄ• dÄ• rubh
jÄ• to. so ekadivasaá¹ƒ attano bhariyaá¹ƒ Ä• ha - "kiá¹ƒ amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ nÄ• ma, sa
daá¸·iddadÄ• nassa mahapphalabhÄ• vo kathito, mayaÃ±ca nibaddhaá¹ƒ dÄ• tuá¹ƒ na sakk
datvÄ• puna uppannaá¹ƒ salÄ• kabhattampi dassÄ• mÄ• " ti. sÄ• "sÄ• dhu sÄ• mÄ«" ti sa
yathÄ• lÄ• bhena pakkhikabhattaá¹ƒ adÄ• si. bhikkhusaá¹…ghassa ca paccayehi nipparissa
daharasÄ• maá¹‡erÄ• paá¹‡Ä«tabhojanÄ• ni bhuÃ±jitvÄ• "ayaá¹ƒ lÅ«khÄ• hÄ• ro" ti \Ee II
pakkhikabhattaá¹ƒ gahitamattakameva katvÄ• tesaá¹ƒ passantÄ• naá¹ƒyeva chaá¸• á¸• etv

sÄ• itthÄ« taá¹ƒ disvÄ• sÄ• mikassa kathesi, "mayÄ• dinnaá¹ƒ chaá¸• á¸• entÄ«" ti na pa
ahosi. tassÄ• sÄ• miko Ä• ha - "mayaá¹ƒ duggatabhÄ• vena ayyÄ• naá¹ƒ sukhena paribhu
kiá¹ƒ nu kho katvÄ• ayyÄ• naá¹ƒ manaá¹ƒ gahetuá¹ƒ sakkhissÄ• mÄ• " ti? athassa bhariyÄ

sÄ• mi, saputtakÄ• duggatÄ• nÄ• ma natthÄ«ti ayaá¹ƒ te dhÄ«tÄ• , imaá¹ƒ ekasmiá¹ƒ kule
kahÄ• paá¹‡e gaá¹‡hitvÄ• ekaá¹ƒ khÄ«radhenuá¹ƒ Ä• hara, ayyÄ• naá¹ƒ khÄ«rasalÄ• kab
tesaá¹ƒ cittaá¹ƒ gaá¹‡hituá¹ƒ sakkhissÄ• mÄ• " ti. so sÄ• dhÅ«ti sampaá¹-icchitvÄ• tathÄ•
puÃ±Ã±ena sÄ• dhenu sÄ• yaá¹ƒ tÄ«á¹‡i mÄ• á¹‡ikÄ• ni, pÄ• to tÄ«á¹‡i mÄ• á¹‡ikÄ• ni kh
laddhaá¹ƒ dadhiá¹ƒ katvÄ• punadivase tato gahitanavanÄ«tena sappiá¹ƒ katvÄ• sasappipa
khÄ«rasalÄ• kabhattaá¹ƒ denti. tato paá¹-á¹-hÄ• ya tassa gehe salÄ• kabhattaá¹ƒ puÃ±Ã±a

so \Ne I 383/ ekadivasaá¹ƒ bhariyaá¹ƒ Ä• ha - "mayaá¹ƒ dhÄ«tu atthitÄ• ya lajjitabbato ca n
bhattaá¹ƒ ayyÄ• naá¹ƒ paribhogÄ• rahaá¹ƒ jÄ• taá¹ƒ. tvaá¹ƒ yÄ• va ahaá¹ƒ \Be I 396/ Ä• ga
kalyÄ• á¹‡avatte mÄ• pamajji. ahaá¹ƒ kiÃ±cideva katvÄ• dhÄ«taraá¹ƒ mocessÄ• mÄ«" ti. s
ucchuyantakammaá¹ƒ katvÄ• chahi mÄ• sehi dvÄ• dasa kahÄ• paá¹‡e labhitvÄ• "alaá¹ƒ e
mocanatthÄ• yÄ• " ti te kahÄ• paá¹‡e dussante bandhitvÄ• "gehaá¹ƒ gamissÄ• mÄ«" ti ma

tasmiá¹ƒ samaye ambariyamahÄ• vihÄ• ravÄ• sÄ« piá¹‡á¸• apÄ• tiyatissatthero "tissamahÄ
cetiyaá¹ƒ vandissÄ• mÄ«" ti attano vasanaá¹-á¹-hÄ• nato mahÄ• gÄ• maá¹ƒ gacchanto tam
upÄ• sako theraá¹ƒ dÅ«ratova disvÄ• "ekakova \Ee II 62/ agantvÄ• iminÄ• ayyena saddhi
suá¹‡anto gamissÄ• mi. sÄ«lavanto hi sabbakÄ• laá¹ƒ dullabhÄ• " ti vegena theraá¹ƒ sampÄ
saddhiá¹ƒ gacchanto velÄ• ya upakaá¹-á¹-hÄ• ya cintesi - "mayhaá¹ƒ hatthe puá¹-akabhatta
bhikkhÄ• kÄ• lo sampatto, ayaÃ±ca me paribbayo hatthe atthi, ekaá¹ƒ gÄ• madvÄ• raá¹ƒ pa
piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ«" ti.

tassevaá¹ƒ citte uppannamatteyeva eko puá¹-akabhattaá¹ƒ gahetvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ s
disvÄ• , "bhante, thokaá¹ƒ Ä• gamethÄ• " ti vatvÄ• taá¹ƒ upasaá¹…kamitvÄ• Ä• ha - "kahÄ
dammi, taá¹ƒ me puá¹-akabhattaá¹ƒ dehÄ«" ti. so cintesi - "imaá¹ƒ bhattaá¹ƒ imasmiá¹ƒ kÄ•
agghati, ayaÃ±ca mayhaá¹ƒ ekavÄ• reneva kahÄ• paá¹‡aá¹ƒ deti, bhavissatettha kÄ• raá¹‡
kahÄ• paá¹‡ena demÄ«" ti Ä• ha. evaá¹ƒ sante dve gaá¹‡ha, tÄ«á¹‡i gaá¹‡hÄ• ti iminÄ• ni
kahÄ• paá¹‡e dÄ• tukÄ• mo jÄ• to. itaro "aÃ±Ã±epissa atthÄ«" ti saÃ±Ã±Ä• ya "na demi" co
Ä• ha - "sace me, bho, aÃ±Ã±epi assu, tepi dadeyyaá¹ƒ. na kho panÄ• haá¹ƒ attano atthÄ•
me rukkhamÅ«le eko ayyo nisÄ«dÄ• pito, tuyhampi kusalaá¹ƒ bhavissati, dehi me bhatta" n
gaá¹‡ha, Ä• hara te kahÄ• paá¹‡eti kahÄ• paá¹‡e gahetvÄ• puá¹-akabhattaá¹ƒ adÄ• si. up
hatthe dhovitvÄ• theraá¹ƒ upasaá¹…kamitvÄ• "pattaá¹ƒ nÄ«haratha, bhante" ti Ä• ha. ther
upaá¸• á¸• habhatte dinne pattaá¹ƒ pidahi. upÄ• sako Ä• ha - "ayaá¹ƒ, bhante, ekasseva pa
sakkÄ• mayÄ• ito bhuÃ±jituá¹ƒ. tumhÄ• kaá¹ƒyeva me atthÄ• ya imaá¹ƒ pariyesitvÄ• ladd
maá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• " ti. thero "atthi ettha kÄ• raá¹‡a" nti gahetvÄ• sabbaá¹ƒ
dhamakaraá¹‡ena \Ne I 384/ pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• \Ee II 63/ adÄ• si. tato niá¹-á¹-
ubhopi maggaá¹ƒ paá¹-ipajjiá¹ƒsu.

thero upÄ• sakaá¹ƒ pucchi - "kena kÄ• raá¹‡ena tvaá¹ƒ na bhuÃ±jasÄ«" ti. so attano gama

sabbaá¹ƒ kathesi. thero taá¹ƒ sutvÄ• saá¹ƒvegappatto cintesi - "dukkaraá¹ƒ upÄ• sakena k
evarÅ«paá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• etassa kataÃ±Ã±unÄ• bhavitabbaá¹ƒ. sa
labhitvÄ• tattheva chavimaá¹ƒsalohitesu sukkhantesupi nisinnapallaá¹…keneva arahattaá¹ƒ
uá¹-á¹-hahissÄ• mÄ«" ti. so tissamahÄ• vihÄ• raá¹ƒ gantvÄ• Ä• gantukavattaá¹ƒ katvÄ• at
pavisitvÄ• paccattharaá¹‡aá¹ƒ attharitvÄ• tattha nisinno attano mÅ«lakammaá¹-á¹-hÄ• nam
rattiyÄ• obhÄ• samattampi nibbattetuá¹ƒ nÄ• sakkhi. punadivasato paá¹-á¹-hÄ• ya bhikkhÄ
chinditvÄ• tadeva kammaá¹-á¹-hÄ• naá¹ƒ anulomapaá¹-ilomaá¹ƒ vipassi. etenupÄ• yena vi
saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• cintesi - "ativiya me kilantaá¹ƒ sarÄ«raá¹ƒ, kiá
jÄ«vitaá¹ƒ ciraá¹ƒ pavattissati, na pavattissatÄ«" ti. athassa appavattanabhÄ• vaá¹ƒ disvÄ•
paá¹-isÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya vihÄ• ramajjhaá¹ƒ gantvÄ• bheriá¹ƒ paharÄ• p
sannipÄ• tesi.

saá¹…ghatthero "kena bhikkhunÄ• saá¹…gho sannipÄ• tito" ti pucchi. mayÄ• , bhanteti. kim
bhante, aÃ±Ã±aá¹ƒ kammaá¹ƒ natthi, yesaá¹ƒ pana magge vÄ• phale vÄ• kaá¹…khÄ• att
sappurisa tÄ• disÄ• nÄ• ma bhikkhÅ« asantaá¹ƒ guá¹‡aá¹ƒ na kathenti, amhÄ• kaá¹ƒ ettha
pana te saá¹ƒvegakÄ• raá¹‡aá¹ƒ ahosi, kiá¹ƒ paccayaá¹ƒ katvÄ• arahattaá¹ƒ nibbattanti. bh
mahÄ• gÄ• me valliyavÄ«thiyaá¹ƒ dÄ• rubhaá¹‡á¸• akamahÄ• tisso nÄ• ma upÄ• sako atta
dvÄ• dasa kahÄ• paá¹‡e gaá¹‡hitvÄ• tehi ekaá¹ƒ khÄ«radhenuá¹ƒ gahetvÄ• saá¹…ghassa
paá¹-á¹-hapesi, so "dhÄ«taraá¹ƒ mocessÄ• mÄ«" ti cha mÄ• se yantasÄ• lÄ• ya bhatiá¹ƒ ka
kahÄ• paá¹‡e labhitvÄ• "dhÄ«taraá¹ƒ mocessÄ• mÄ«" ti attano gehaá¹ƒ \Be I 398/ gacchan
disvÄ• bhikkhÄ• cÄ• ravelÄ• ya sabbepi te kahÄ• paá¹‡e datvÄ• puá¹-akabhattaá¹ƒ gaá¹‡
adÄ• si. ahaá¹ƒ taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• idhÄ• gantvÄ• sappÄ• yasenÄ•
"piá¹‡á¸• Ä• pacÄ• yanakammaá¹ƒ karissÄ• mÄ«" ti visesaá¹ƒ nibbattesiá¹ƒ, bhanteti. taá¹ƒ
catassopi parisÄ• therassa sÄ• dhukÄ• raá¹ƒ adaá¹ƒsu. sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ
thero saá¹…ghamajjhe nisÄ«ditvÄ• kathento \Ne I 385/ kathentova "mayhaá¹ƒ kÅ«á¹-Ä• gÄ
dÄ• rubhaá¹‡á¸• akamahÄ• tissassa hatthena phuá¹-á¹-hakÄ• leyeva calatÅ«" ti adhiá¹-á¹-h
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

kÄ• kavaá¹‡á¹‡atissamahÄ• rÄ• jÄ• "eko kira thero parinibbuto" ti sutvÄ• vihÄ• raá¹ƒ gant
katvÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ sajjetvÄ• theraá¹ƒ tattha Ä• ropetvÄ• "idÄ• ni citakaá¹-á¹-hÄ• n
ukkhipanto cÄ• letuá¹ƒ nÄ• sakkhi. rÄ• jÄ• bhikkhusaá¹…ghaá¹ƒ pucchi - "atthi, bhante, the
nti. bhikkhÅ« therena kathitavidhÄ• naá¹ƒ Ä• cikkhiá¹ƒsu. rÄ• jÄ• taá¹ƒ upÄ• sakaá¹ƒ pakk
sattadivasamatthake kassaci maggapaá¹-ipannassa bhikkhuno puá¹-akabhattaá¹ƒ dinna" nt
kena te niyÄ• mena dinnanti? so taá¹ƒ kÄ• raá¹‡aá¹ƒ sabbaá¹ƒ Ä• rocesi. atha naá¹ƒ rÄ• jÄ
kÅ«á¹-Ä• gÄ• raá¹-á¹-hÄ• naá¹ƒ pesesi - "gaccha taá¹ƒ theraá¹ƒ saÃ±jÄ• na, so vÄ• aÃ±Ã±
sÄ• á¹‡iá¹ƒ ukkhipitvÄ• therassa mukhaá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• dvÄ«hi hatthehi hadaya
santikaá¹ƒ gantvÄ• , "deva, mayhaá¹ƒ ayyo" ti Ä• ha. athassa rÄ• jÄ• mahÄ• pasÄ• dhanaa
pasÄ• dhetvÄ• Ä• gataá¹ƒ "gaccha bhÄ• tika mahÄ• tissa mayhaá¹ƒ, ayyÄ• ti vatvÄ• kÅ«á

Ä• ha. upÄ• sako "sÄ• dhu, devÄ• " ti gantvÄ• therassa pÄ• de vanditvÄ• ubhohi hatthehi
akÄ• si. tasmiá¹ƒyeva khaá¹‡e kÅ«á¹-Ä• gÄ• raá¹ƒ Ä• kÄ• se uppatitvÄ• \Ee II 65/ citakam
tasmiá¹ƒ kÄ• le citakassa catÅ«hipi kaá¹‡á¹‡ehi sayameva aggijÄ• lÄ• uá¹-á¹-hahiá¹ƒsÅ«ti.

"mahantaá¹ƒ kho panetaá¹ƒ satthu dÄ• yajjaá¹ƒ, yadidaá¹ƒ satta ariyadhanÄ• ni nÄ• ma, ta
gahetuá¹ƒ. yathÄ• hi vippaá¹-ipannaá¹ƒ puttaá¹ƒ mÄ• tÄ• pitaro â€™ayaá¹ƒ amhÄ• kaá¹ƒ \
paribÄ• hiraá¹ƒ karonti, so tesaá¹ƒ accayena dÄ• yajjaá¹ƒ na labhati, evaá¹ƒ kusÄ«topi idaá
ariyadhanadÄ• yajjaá¹ƒ na labhati, Ä• raddhavÄ«riyova labhatÄ«" ti __dÄ• yajjamahattaá¹ƒ
uppajjati.

"mahÄ• kho pana te satthÄ• . satthuno hi te mÄ• tukucchimhi paá¹-isandhiá¹ƒ gahaá¹‡akÄ
abhisambodhiyampi, dhammacakkappavattanayamakapÄ• á¹-ihÄ• riyadevorohanaÄ• yusaá
parinibbÄ• nakÄ• lepi dasasahassilokadhÄ• tu kampittha. yuttaá¹ƒ nu te evarÅ«passa satth
kusÄ«tena bhavitu" nti evaá¹ƒ __satthumahattaá¹ƒ paccavekkhatopi_ uppajjati.

"jÄ• tiyÄ• pi \Ne I 386/ tvaá¹ƒ idÄ• ni na lÄ• makajÄ• tiko, asambhinnÄ• ya mahÄ• sammat
Ä• gataokkÄ• karÄ• javaá¹ƒse jÄ• tosi, suddhodanamahÄ• rÄ• jassa ca mahÄ• mÄ• yÄ• de
kaniá¹-á¹-ho, tayÄ• nÄ• ma evarÅ«pena jinaputtena hutvÄ• na yuttaá¹ƒ kusÄ«tena viharitu
__jÄ• timahattaá¹ƒ paccavekkhatopi_ uppajjati.

"sÄ• riputtamoggallÄ• nÄ• ceva asÄ«ti mahÄ• sÄ• vakÄ• ca vÄ«riyeneva lokuttaradhamm
etesaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ maggaá¹ƒ paá¹-ipajjasi, na paá¹-ipajjasÄ«" ti evaá¹ƒ __sal
paccavekkhatopi_ uppajjati.

kucchiá¹ƒ pÅ«retvÄ• á¹-hitaajagarasadise vissaá¹-á¹-hakÄ• yikacetasikavÄ«riye kusÄ«tapu
parivajjentassÄ• pi, Ä• raddhavÄ«riye pahitatte puggale sevantassÄ• pi, á¹-hÄ• nanisajjÄ• c
viriyuppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. tasmÄ• Ä• dikammikc
kÄ• raá¹‡ehi vÄ«riyasambojjhaá¹…gaá¹ƒ \Ee II 66/ samuá¹-á¹-hÄ• petvÄ• tadeva dhuraá¹ƒ
paá¹-á¹-hapetvÄ• anukkamena arahattaá¹ƒ gaá¹‡hÄ• ti. so yÄ• va arahattamaggÄ• vÄ«riy
nÄ• ma, phale patte bhÄ• vito nÄ• ma hoti.

ekÄ• dasa dhammÄ• __pÄ«tisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti - buddhÄ•
cÄ• gadevatÄ• nussati upasamÄ• nussati, lÅ«khapuggalaparivajjanatÄ• , siniddhapuggalas
pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ• ti.

buddhaguá¹‡e \Be I 400/ anussarantassÄ• pi hi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ phar
uppajjati, dhammasaá¹…ghaguá¹‡e anussarantassÄ• pi, dÄ«gharattaá¹ƒ akhaá¹‡á¸• aá¹ƒ k
catupÄ• risuddhisÄ«laá¹ƒ paccavekkhantassÄ• pi, gihino dasasÄ«laá¹ƒ paÃ±casÄ«laá¹ƒ pa

dubbhikkhabhayÄ• dÄ«su paá¹‡Ä«tabhojanaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ datvÄ• "evaá¹ƒnÄ
paccavekkhantassÄ• pi, gihinopi evarÅ«pe kÄ• le sÄ«lavantÄ• naá¹ƒ dinnadÄ• naá¹ƒ pacca
guá¹‡ehi samannÄ• gatÄ• devattaá¹ƒ pattÄ• , tathÄ• rÅ«pÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ attani a
paccavekkhantassÄ• pi, samÄ• pattiyÄ• vikkhambhite kilesÄ• saá¹-á¹-hipi sattatipi vassÄ•
paccavekkhantassÄ• pi, cetiyadassanabodhidassanatheradassanesu asakkaccakiriyÄ• ya s
buddhÄ• dÄ«su pasÄ• dasinehÄ• bhÄ• vena \Ne I 387/ gadrabhapiá¹-á¹-he rajasadise lÅ«k
buddhÄ• dÄ«su pasÄ• dabahule muducitte siniddhapuggale sevantassÄ• pi, ratanattayagu
pasÄ• danÄ«yasuttante paccavekkhantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su pÄ«tiuppÄ• dana
ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. tasmÄ• Ä• dikammiko kulaputto imehi ekÄ• d
pÄ«tisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• petvÄ• tadeva dhuraá¹ƒ katvÄ• abhinivesaá¹ƒ pa
arahattaá¹ƒ gaá¹‡hÄ• ti. so yÄ• va arahattamaggÄ• pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti nÄ
nÄ• ma hoti.

satta \Ee II 67/ dhammÄ• __passaddhisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti -
utusukhasevanatÄ• , iriyÄ• pathasukhasevanatÄ• , majjhattapayogatÄ• , sÄ• raddhakÄ• ya
passaddhakÄ• yapuggalasevanatÄ• , tadadhimuttatÄ• ti.

paá¹‡Ä«taÃ±hi siniddhaá¹ƒ sappÄ• yabhojanaá¹ƒ bhuÃ±jantassÄ• pi, sÄ«tuá¹‡hesu ca utÅ
iriyÄ• pathesu sappÄ• yautuÃ±ca iriyÄ• pathaÃ±ca sevantassÄ• pi passaddhi uppajjati. yo p
sabbautuiriyÄ• pathakkhamo hoti, na taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yassa sabhÄ• gavisa
visabhÄ• ge utuiriyÄ• pathe vajjetvÄ• sabhÄ• ge sevantassa uppajjati. majjhattapayogo vu
ca kammassakatapaccavekkhaá¹‡Ä• . iminÄ• majjhattapayogena uppajjati. yo leá¸• á¸• uda
viheá¹-hayamÄ• no vicarati, evarÅ«paá¹ƒ sÄ• raddhakÄ• yaá¹ƒ puggalaá¹ƒ parivajjentassÄ•
saá¹ƒyatapÄ• dapÄ• á¹‡iá¹ƒ passaddhakÄ• yaá¹ƒ puggalaá¹ƒ sevantassÄ• pi, á¹-hÄ• nanis
passaddhiuppÄ• danatthÄ• ya \Be I 401/ ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. tasm
imehi sattahi kÄ• raá¹‡ehi passaddhisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• petvÄ• tadeva dh
paá¹-á¹-hapetvÄ• anukkamena arahattaá¹ƒ gaá¹‡hÄ• ti. so yÄ• va arahattamaggÄ• passa
bhÄ• veti nÄ• ma, phale patte bhÄ• vito nÄ• ma hoti.

ekÄ• dasa dhammÄ• __samÄ• dhisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti - vatt
indriyasamattapaá¹-ipÄ• danatÄ• , nimittakusalatÄ• , samaye cittassa paggaá¹‡hanatÄ• , sa
niggaá¹‡hanatÄ• , samaye sampahaá¹ƒsanatÄ• , samaye ajjhupekkhanatÄ• , asamÄ• hitap
samÄ• hitapuggalasevanatÄ• , jhÄ• navimokkhapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ• ti. t
__vatthuvisadakiriyatÄ• _ ca __indriyasamattapaá¹-ipÄ• danatÄ• _ ca vuttanayeneva vedita

__nimittakusalatÄ• _ \Ne I 388/ nÄ• ma kasiá¹‡animittassa uggahakusalatÄ• . __samaye c
yasmiá¹ƒ samaye atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá¹ƒ hoti, tasmiá¹ƒ \Ee II 68/ sama
dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa paggaá¹‡hanaá¹

niggaá¹‡hanatÄ• _ti yasmiá¹ƒ samaye accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ cittaá¹ƒ h
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa niggaá¹‡hana
sampahaá¹ƒsanatÄ• _ti yasmiá¹ƒ samaye cittaá¹ƒ paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upa
nirassÄ• daá¹ƒ hoti, tasmiá¹ƒ samaye aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒv
saá¹ƒvegavatthÅ«ni_ nÄ• ma - jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• yadukkhaá¹
vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhanti. ratanattayaguá¹‡Ä• nussaraá¹‡ena ca pasÄ•
vuccati "samaye sampahaá¹ƒsanatÄ• " ti.

__samaye ajjhupekkhanatÄ• _ nÄ• ma yasmiá¹ƒ samaye sammÄ• paá¹-ipattiá¹ƒ Ä• gamma
anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaá¹ƒ cittaá¹ƒ ho
paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati sÄ• rathi viya samappava
"samaye ajjhupekkhanatÄ• " ti. __asamÄ• hitapuggalaparivajjanatÄ• _ nÄ• ma upacÄ• raá¹
appattÄ• naá¹ƒ vikkhittacittÄ• naá¹ƒ \Be I 402/ puggalÄ• naá¹ƒ Ä• rakÄ• parivajjanaá¹ƒ.
__samÄ• hitapuggalasevanatÄ• _ nÄ• ma upacÄ• rena vÄ• appanÄ• ya vÄ• samÄ• hitacit
payirupÄ• sanÄ• . __tadadhimuttatÄ• _ nÄ• ma á¹-hÄ• nanisajjÄ• dÄ«su samÄ• dhiuppÄ• c
ninnapoá¹‡apabbhÄ• racittatÄ• . evaÃ±hi paá¹-ipajjato esa uppajjati. tasmÄ• Ä• dikammiko
ekÄ• dasahi kÄ• raá¹‡ehi samÄ• dhisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• petvÄ• tadeva dhu
paá¹-á¹-hapetvÄ• anukkamena arahattaá¹ƒ gaá¹‡hÄ• ti. so yÄ• va arahattamaggÄ• samÄ•
nÄ• ma, phale patte bhÄ• vito nÄ• ma hoti.

paÃ±ca \Ee II 69/ dhammÄ• __upekhÄ• sambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti
saá¹…khÄ• ramajjhattatÄ• , sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• ,
sattasaá¹…khÄ• ramajjhattapuggalasevanatÄ• tadadhimuttatÄ• ti. tattha dvÄ«hÄ• kÄ• rehi
samuá¹-á¹-hÄ• peti "tvaá¹ƒ attano kammena Ä• gantvÄ• attanova kammena gamissasi, esc
attanova kammena gamissati, tvaá¹ƒ kaá¹ƒ kelÄ• yasÄ«" ti evaá¹ƒ kammassakatapaccavek
sattoyeva natthi, so tvaá¹ƒ kaá¹ƒ kelÄ• yasÄ«" ti \Ne I 389/ evaá¹ƒ nissattapaccavekkhaá¹‡e
dvÄ«hevÄ• kÄ• rehi __saá¹…khÄ• ramajjhattataá¹ƒ_ samuá¹-á¹-hÄ• peti "idaá¹ƒ cÄ«varaá¹
vaá¹‡á¹‡avikÄ• raÃ±ceva jiá¹‡á¹‡abhÄ• vaÃ±ca upagantvÄ• pÄ• dapuÃ±chanacoá¸·akaá¹
chaá¸• á¸• anÄ«yaá¹ƒ bhavissati, sace panassa sÄ• miko bhaveyya, nÄ• ssa evaá¹ƒ vinass
assÄ• mikabhÄ• vapaccavekkhaá¹‡ena ca, "anaddhaniyaá¹ƒ idaá¹ƒ tÄ• vakÄ• lika" nti evaá
tÄ• vakÄ• likabhÄ• vapaccavekkhaá¹‡ena cÄ• ti. yathÄ• ca cÄ«vare, evaá¹ƒ pattÄ• dÄ«sup

__sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• _ti ettha yo puggalo gihÄ« vÄ• atta
pabbajito vÄ• attano antevÄ• sikasamÄ• nupajjhÄ• yakÄ• dike mamÄ• yati, sahattheneva n
kesacchedanasÅ«cikammacÄ«varadhovanarajanapattapacanÄ• dÄ«ni karoti, muhuttampi a
kuhiá¹ƒ, asuko daharo kuhi" nti bhantamigo viya ito cito ca oloketi, aÃ±Ã±ena kesacchedanA
"muhuttaá¹ƒ tÄ• va asukaá¹ƒ pesethÄ• " ti yÄ• ciyamÄ• nopi "amhepi taá¹ƒ attano kammaá

gahetvÄ• kilamissathÄ• " ti na deti, ayaá¹ƒ __sattakelÄ• yano_ nÄ• ma. yo pana
cÄ«varapattathÄ• lakakattarayaá¹-á¹-hiÄ• dÄ«ni \Ee II 70/ mamÄ• yati, aÃ±Ã±assa hatthena
tÄ• vakÄ• likaá¹ƒ \Be I 403/ yÄ• cito "mayampi imaá¹ƒ dhanÄ• yantÄ• na paribhuÃ±jÄ• ma
dassÄ• mÄ• " ti vadati, ayaá¹ƒ __saá¹…khÄ• rakelÄ• yano_ nÄ• ma.

yo pana tesu dvÄ«supi vatthÅ«su majjhatto udÄ• sino, ayaá¹ƒ __sattasaá¹…khÄ• ramajjha
upekkhÄ• sambojjhaá¹…go evarÅ«paá¹ƒ sattasaá¹…khÄ• rakelÄ• yanapuggalaá¹ƒ Ä• rakÄ
sattasaá¹…khÄ• ramajjhattapuggalaá¹ƒ sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su taduppÄ•
ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. tasmÄ• Ä• dikammiko kulaputto imehi paÃ±ca
upekkhÄ• sambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• petvÄ• tadeva dhuraá¹ƒ katvÄ• abhinivesaá
arahattaá¹ƒ gaá¹‡hÄ• ti. so yÄ• va arahattamaggÄ• upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• va
nÄ• ma hoti. iti imepi satta bojjhaá¹…gÄ• lokiyalokuttaramissakÄ• va kathitÄ• .

<419> __sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• vetÄ«_ti aá¹-á¹-haá¹…gikassa maggassa Ä• dibhÅ«ta
brÅ«heti vaá¸• á¸• heti. sesapadesupi eseva nayo. ettha pana sammÄ• dassanalakkhaá¹‡Ä
sammÄ• abhiniropanalakkhaá¹‡o __sammÄ• saá¹…kappo_. sammÄ• pariggÄ• halakkhaá¹
sammÄ• samuá¹-á¹-hÄ• panalakkhaá¹‡o \Ne I 390/ __sammÄ• kammanto_. sammÄ• vodÄ
sammÄ• paggahalakkhaá¹‡o __sammÄ• vÄ• yÄ• mo_. sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡
sammÄ• samÄ• dhÄ• nalakkhaá¹‡o __sammÄ• samÄ• dhi_.

tesu ekekassa tÄ«á¹‡i tÄ«á¹‡i kiccÄ• ni honti. seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi tÄ• va aÃ±
paccanÄ«kakilesehi saddhiá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ pajahati, nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ
\Ee II 71/ ca passati tappaá¹-icchÄ• dakamohavidhamanavasena asammohato. sammÄ• sa
micchÄ• saá¹…kappÄ• dÄ«ni ca pajahanti, nirodhaÃ±ca Ä• rammaá¹‡aá¹ƒ karonti. visesato
sahajÄ• tadhamme sammÄ• abhiniropeti, sammÄ• vÄ• cÄ• sammÄ• pariggaá¹‡hÄ• ti, sa
samuá¹-á¹-hÄ• peti, sammÄ• Ä• jÄ«vo sammÄ• vodÄ• peti, sammÄ• vÄ• yÄ• mo sammÄ•
upaá¹-á¹-hÄ• ti, sammÄ• samÄ• dhi sammÄ• padahati.

api cesÄ• sammÄ• diá¹-á¹-hi nÄ• ma pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá
ekÄ• rammaá¹‡Ä• . kiccato pana dukkhe Ã±Ä• á¹‡antiÄ• dÄ«ni \Be I 404/ cattÄ• ri nÄ• mÄ•
sammÄ• saá¹…kappÄ• dayopi pubbabhÄ• ge nÄ• nakkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• hon
ekÄ• rammaá¹‡Ä• . tesu sammÄ• saá¹…kappo kiccato nekkhammasaá¹…kappo avihiá¹ƒsÄ
tÄ«á¹‡i nÄ• mÄ• ni labhati. sammÄ• vÄ• cÄ• dayo tayo pubbabhÄ• ge viratiyopi honti cetan
viratiyova. sammÄ• vÄ• yÄ• mo sammÄ• satÄ«ti idampi dvayaá¹ƒ kiccato sammappadhÄ• n
cattÄ• ri nÄ• mÄ• ni labhati. sammÄ• samÄ• dhi pana pubbabhÄ• gepi maggakkhaá¹‡epi sa

iti imesu aá¹-á¹-hasu dhammesu bhagavatÄ• nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yog
paá¹-hamaá¹ƒ sammÄ• diá¹-á¹-hi desitÄ• . ayaÃ±hi "paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• sattha" nt

vuttÄ• . tasmÄ• etÄ• ya pubbabhÄ• ge vipassanÄ• Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya sammÄ• d
vidhamitvÄ• kilesacore ghÄ• tento khemena yogÄ• vacaro nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti. ter
"nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yogino bahukÄ• rattÄ• paá¹-hamaá¹ƒ sammÄ• d

sammÄ• saá¹…kappo pana tassÄ• bahukÄ• ro, tasmÄ• tadanantaraá¹ƒ \Ee II 72/ vutto. ya
hatthena parivattetvÄ• parivattetvÄ• cakkhunÄ• kahÄ• paá¹‡aá¹ƒ olokento â€™ayaá¹ƒ kÅ
jÄ• nÄ• ti \Ne I 391/, evaá¹ƒ yogÄ• vacaropi pubbabhÄ• ge vitakkena vitakketvÄ• vitakketvÄ
olokayamÄ• no "ime dhammÄ• kÄ• mÄ• vacarÄ• , ime dhammÄ• rÅ«pÄ• vacarÄ• dayo" ti
koá¹-iyaá¹ƒ gahetvÄ• parivattetvÄ• parivattetvÄ• dinnaá¹ƒ mahÄ• rukkhaá¹ƒ tacchako vÄ•
upaneti, evaá¹ƒ vitakkena vitakketvÄ• vitakketvÄ• dinnadhamme yogÄ• vacaro paÃ±Ã±Ä•
kÄ• mÄ• vacarÄ• , ime dhammÄ• rÅ«pÄ• vacarÄ• " tiÄ• dinÄ• nayena paricchinditvÄ• kar
"sammÄ• saá¹…kappo pana tassÄ• bahukÄ• ro, tasmÄ• tadanantaraá¹ƒ vutto" ti.

svÄ• yaá¹ƒ \Be I 405/ yathÄ• sammÄ• diá¹-á¹-hiyÄ• , evaá¹ƒ sammÄ• vÄ• cÄ• yapi upakÄ
gahapati, vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindatÄ«" ti (MN I 463). tasmÄ• ta
sammÄ• vÄ• cÄ• vuttÄ• .

yasmÄ• pana idaÃ±cidaÃ±ca karissÄ• mÄ• ti paá¹-hamaá¹ƒ vÄ• cÄ• ya saá¹ƒvidahitvÄ• l
vÄ• cÄ• kÄ• yakammassa upakÄ• rikÄ• ti sammÄ• vÄ• cÄ• ya anantaraá¹ƒ sammÄ• kamm

catubbidhaá¹ƒ pana vacÄ«duccaritaá¹ƒ, tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ pahÄ• ya ubhayasuc
yasmÄ• Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pÅ«reti, na itarassa. tasmÄ• tadubhayÄ• nantaraá

evaá¹ƒ suddhÄ• jÄ«vena "parisuddho me Ä• jÄ«vo" ti ettÄ• vatÄ• paritosaá¹ƒ katvÄ• sutta
yuttaá¹ƒ, atha kho sabbairiyÄ• pathesu idaá¹ƒ vÄ«riyamÄ• rabhitabbanti dassetuá¹ƒ tadana
vutto.

tato Ä• raddhavÄ«riyenÄ• pi kÄ• yÄ• dÄ«su catÅ«su vatthÅ«su sati sÅ«paá¹-á¹-hitÄ• kÄ•
tadanantaraá¹ƒ sammÄ• sati desitÄ• .

yasmÄ• pana evaá¹ƒ sÅ«paá¹-á¹-hitÄ• sati samÄ• dhissa \Ee II 73/ upakÄ• rÄ• nupakÄ• r
samanvesitvÄ• \Ne I 392/ pahoti ekattÄ• rammaá¹‡e cittaá¹ƒ samÄ• dhetuá¹ƒ, tasmÄ• sam
sammÄ• samÄ• dhi desitoti veditabbo. iti ayampi aá¹-á¹-haá¹…giko maggo lokiyalokuttaram

<427> __ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«_tiÄ• dÄ«su ajjhattarÅ«pe parikammavasena ajjhattaá
hoti. ajjhattaÃ±hi nÄ«laparikammaá¹ƒ karonto kese vÄ• pitte vÄ• akkhitÄ• rakÄ• ya vÄ• ka
karonto mede vÄ• chaviyÄ• vÄ• hatthapÄ• datalesu vÄ• akkhÄ«naá¹ƒ pÄ«takaá¹-á¹-hÄ•
lohitaparikammaá¹ƒ karonto maá¹ƒse vÄ• lohite vÄ• jivhÄ• ya vÄ• akkhÄ«naá¹ƒ rattaá¹-á¹

odÄ• taparikammaá¹ƒ karonto aá¹-á¹-himhi vÄ• dante vÄ• nakhe vÄ• akkhÄ«naá¹ƒ setaá¹
pana sunÄ«laá¹ƒ supÄ«taá¹ƒ sulohitakaá¹ƒ suodÄ• takaá¹ƒ na hoti, avisuddhameva hoti.

__eko_ \Be I 406/ __bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassevaá¹ƒ parikammaá¹ƒ ajjhattaá
nimittaá¹ƒ pana bahiddhÄ• . so evaá¹ƒ ajjhattaá¹ƒ parikammassa bahiddhÄ• ca appanÄ• ya
rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passatÄ«" ti vuccati. __parittÄ• nÄ«_ti avaá¸• á¸
__suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti suvaá¹‡á¹‡Ä• ni vÄ• honti dubbaá¹‡á¹‡Ä• ni vÄ• , pa
abhibhÄ• yatanaá¹ƒ vuttanti veditabbaá¹ƒ. __tÄ• ni abhibhuyyÄ• _ti yathÄ• nÄ• ma sampa
kaá¹-acchumattaá¹ƒ bhattaá¹ƒ labhitvÄ• "kiá¹ƒ ettha bhuÃ±jitabbaá¹ƒ atthÄ«" ti saá¹…kaá¸•
ekakabalameva karoti, evameva Ã±Ä• á¹‡uttariko puggalo visadaÃ±Ä• á¹‡o "kiá¹ƒ ettha pa
samÄ• pajjitabbaá¹ƒ atthi, nÄ• yaá¹ƒ mama bhÄ• ro" ti tÄ• ni rÅ«pÄ• ni abhibhavitvÄ• sam
nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«ti attho. __jÄ• nÄ• mi_ \Ee II 74/ __passÄ• m
kathito. so ca kho samÄ• pattito vuá¹-á¹-hitassa, na antosamÄ• pattiyaá¹ƒ. __evaá¹ƒsaÃ±Ã±
Ä• bhogasaÃ±Ã±Ä• yapi jhÄ• nasaÃ±Ã±Ä• yapi evaá¹ƒsaÃ±Ã±Ä« hoti. abhibhavasaÃ±Ã±Ä
Ä• bhogasaÃ±Ã±Ä• pana samÄ• pattito vuá¹-á¹-hitasseva.

__appamÄ• á¹‡Ä• nÄ«_ti vaá¸• á¸• hitappamÄ• á¹‡Ä• ni, mahantÄ• nÄ«ti attho. __abhibhu
mahagghaso puriso ekaá¹ƒ bhattavaá¸• á¸• hitakaá¹ƒ labhitvÄ• "aÃ±Ã±ampi hotu, kiá¹ƒ eta
ti taá¹ƒ na mahantato passati, evameva Ã±Ä• á¹‡uttaro puggalo visadaÃ±Ä• á¹‡o "kiá¹ƒ ett
\Ne I 393/, nayidaá¹ƒ appamÄ• á¹‡aá¹ƒ, na mayhaá¹ƒ cittekaggatÄ• karaá¹‡e bhÄ• ro atthÄ
samÄ• pajjati, saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«ti attho.

__ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti alÄ• bhitÄ• ya vÄ• anatthikatÄ• ya vÄ• ajjhattarÅ«pe pa

__bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassa parikammampi nimittampi bahiddhÄ• va uppan
parikammassa ceva appanÄ• ya ca vasena "ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« ekova bahiddhÄ•
vuccati. sesamettha catutthaabhibhÄ• yatane vuttanayameva. imesu pana catÅ«su parittaá
Ä• gataá¹ƒ, appamÄ• á¹‡aá¹ƒ mohacaritavasena, suvaá¹‡á¹‡aá¹ƒ dosacaritavasena, dubba
\Be I 407/. etesaÃ±hi etÄ• ni sappÄ• yÄ• ni, sÄ• ca nesaá¹ƒ sappÄ• yatÄ• vitthÄ• rato visu
vuttÄ• .

paÃ±camaabhibhÄ• yatanÄ• dÄ«su __nÄ«lÄ• nÄ«_ti sabbasaá¹…gÄ• hakavasena vuttaá¹
75/ vaá¹‡á¹‡avasena. __nÄ«lanidassanÄ• nÄ«_ti nidassanavasena, apaÃ±Ã±Ä• yamÄ• na
ekanÄ«lÄ• neva hutvÄ• dissantÄ«ti vuttaá¹ƒ hoti. __nÄ«lanibhÄ• sÄ• nÄ«_ti idaá¹ƒ pana o
nÄ«lobhÄ• sÄ• ni nÄ«lappabhÄ• yuttÄ• nÄ«ti attho. etena nesaá¹ƒ suvisuddhataá¹ƒ dasset
hi imÄ• ni cattÄ• ri abhibhÄ• yatanÄ• ni vuttÄ• ni. "nÄ«lakasiá¹‡aá¹ƒ gaá¹‡hanto nÄ«lasmiá
pupphasmiá¹ƒ vÄ• vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• " tiÄ• dikaá¹ƒ panettha ka
parikammaÃ±ca appanÄ• vidhÄ• naÃ±ca sabbaá¹ƒ visuddhimagge vitthÄ• rato vuttameva.

abhibhÄ• yatanajjhÄ• nÄ• ni vaá¹-á¹-Ä• nipi honti vaá¹-á¹-apÄ• dakÄ• nipi vipassanÄ• pÄ• d
diá¹-á¹-hadhammasukhavihÄ• rÄ• nipi abhiÃ±Ã±Ä• pÄ• dakÄ• nipi nirodhapÄ• dakÄ• nipi, l
lokuttarÄ• nÄ«ti veditabbÄ• ni.

<435> __rÅ«pÄ« rÅ«pÄ• ni passatÄ«_ti ettha ajjhattaá¹ƒ kesÄ• dÄ«su nÄ«lakasiá¹‡Ä• dÄ«
uppÄ• ditaá¹ƒ rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, taá¹ƒ assa atthÄ«ti rÅ«pÄ«. __bahiddhÄ• rÅ«pÄ
bahiddhÄ• pi nÄ«lakasiá¹‡Ä• dÄ«ni rÅ«pÄ• ni jhÄ• nacakkhunÄ• passati. iminÄ• ajjhattab
kasiá¹‡esu uppÄ• ditajjhÄ• nassa puggalassa cattÄ• ripi rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ
__ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti ajjhattaá¹ƒ na rÅ«pasaÃ±Ã±Ä«, attano kesÄ• dÄ«su
anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti attho. iminÄ• bahiddhÄ• parikammaá¹ƒ katvÄ• bahid
puggalassa rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ• ni.

__subhantveva_ \Ee II 76/ __adhimutto hotÄ«_ti iminÄ• suvisuddhesu nÄ«lÄ• dÄ«su vaá¹
dassitÄ• ni. tattha kiÃ±cÄ• pi antoappanÄ• yaá¹ƒ subhanti Ä• bhogo natthi, yo pana visuddh
kasiá¹‡Ä• rammaá¹‡aá¹ƒ katvÄ• viharati, so yasmÄ• "subhanti adhimutto hotÄ«" ti vattabb
evaá¹ƒ desanÄ• katÄ• . paá¹-isambhidÄ• magge pana "kathaá¹ƒ subhantveva adhimutto h
bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... pe0 ... mettÄ• ya
\Be I 408/ appaá¹-ikkÅ«lÄ• honti. karuá¹‡Ä• sahagatena ... pe0 ... muditÄ• sahagatena ... p
upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... pe0 ... upekkhÄ• ya bh
appaá¹-ikkÅ«lÄ• honti. evaá¹ƒ subhantveva adhimutto hotÄ«ti vimokkho" ti (Paá¹-is I 212) v
rÅ«pasaÃ±Ã±Ä• na_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ visuddhimagge vuttam

<443> __pathavikasiá¹‡aá¹ƒ bhÄ• vetÄ«_ti ettha pana sakalaá¹-á¹-hena kasiá¹‡aá¹ƒ, patha
__pathavikasiá¹‡aá¹ƒ_. parikammapathaviyÄ• pi uggahanimittassÄ• pi paá¹-ibhÄ• ganimitta
Ä• rammaá¹‡aá¹ƒ katvÄ• uppannajjhÄ• nassÄ• pi etaá¹ƒ adhivacanaá¹ƒ. idha pana pathav
jhÄ• naá¹ƒ adhippetaá¹ƒ. taá¹ƒ hesa bhÄ• veti. __Ä• pokasiá¹‡Ä• _dÄ«supi eseva nayo.

imÄ• ni pana kasiá¹‡Ä• ni bhÄ• ventena sÄ«lÄ• ni sodhetvÄ• parisuddhasÄ«le patiá¹-á¹-hi
palibodhesu palibodho atthi, taá¹ƒ upacchinditvÄ• kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ kalyÄ• a
upasaá¹…kamitvÄ• attano cariyÄ• nukÅ«lavasena yaá¹ƒ yassa sappÄ• yaá¹ƒ, taá¹ƒ tena g
ananurÅ«paá¹ƒ vihÄ• raá¹ƒ pahÄ• ya anurÅ«pe viharantena khuddakapalibodhupacchedaá
bhÄ• vanÄ• vidhÄ• naá¹ƒ aparihÄ• pentena bhÄ• vetabbÄ• ni. ayamettha saá¹…khepo, vitt
I 38 Ä• dayo) vutto. kevalaÃ±hi tattha viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ nÄ• gataá¹ƒ, taá¹ƒ atthato
pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±ca kho Ä• rammaá¹‡avasena vuttaá¹ƒ, na samÄ• pattivasen
viÃ±Ã±Ä• á¹‡anti Ä• rammaá¹‡aá¹ƒ katvÄ• esa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹
viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ \Ne I 395/ bhÄ• vetÄ«ti vuccati. imÄ• nipi dasa kasiá¹‡Ä• ni vaá¹
vaá¹-á¹-apÄ• dakÄ• nipi vipassanÄ• pÄ• dakÄ• nipi diá¹-á¹-hadhammasukhavihÄ• ratthÄ• n
nirodhapÄ• dakÄ• nipi, lokiyÄ• neva pana na lokuttarÄ• nÄ«ti.

<453> __asubhasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti asubhasaÃ±Ã±Ä• vuccati uddhumÄ• takÄ• dÄ
paá¹-hamajjhÄ• nasahagatÄ• saÃ±Ã±Ä• , taá¹ƒ bhÄ• veti brÅ«heti vaá¸• á¸• heti, anuppann
anurakkhatÄ«ti attho. dasannaá¹ƒ pana asubhÄ• naá¹ƒ bhÄ• vanÄ• nayo sabbo visuddhima
vitthÄ• ritoyeva \Be I 409/. __maraá¹‡asaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti sammutimaraá¹‡aá¹ƒ, kh
samucchedamaraá¹‡anti tividhampi maraá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjanakasaÃ
anuppannaá¹ƒ uppÄ• deti, uppannaá¹ƒ anurakkhatÄ«ti attho. heá¹-á¹-hÄ• vuttalakkhaá¹‡Ä•
idha maraá¹‡asaÃ±Ã±Ä• ti vuttÄ• , taá¹ƒ bhÄ• veti uppÄ• deti vaá¸• á¸• hetÄ«ti attho. bhÄ•
visuddhimagge (Vism I 167 Ä• dayo) vitthÄ• ritoyeva. __Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ
asitapÄ«tÄ• dibhede kabaá¸·Ä«kÄ• re Ä• hÄ• re gamanapaá¹-ikÅ«lÄ• dÄ«ni nava paá¹-ikÅ«
uppajjanakasaÃ±Ã±aá¹ƒ bhÄ• veti, uppÄ• deti vaá¸• á¸• hetÄ«ti attho. tassÄ• pi bhÄ• vanÄ
vitthÄ• ritoyeva. __sabbaloke anabhiratisaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti sabbasmimpi tedhÄ• tuk
anabhiratisaÃ±Ã±aá¹ƒ ukkaá¹‡á¹-hitasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«ti attho. __aniccasaÃ±Ã±aá¹ƒ
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ udayabbayaÃ±Ã±athattapariggÄ• hikaá¹ƒ paÃ
uppajjanakasaÃ±Ã±aá¹ƒ bhÄ• veti. __anicce dukkhasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti anicce khan
paá¹-ipÄ«á¸·anasaá¹…khÄ• tadukkhalakkhaá¹‡apariggÄ• hikaá¹ƒ dukkhanti uppajjanakasaÃ
anattasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti paá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhe khandhapaÃ±cake
avasavattanÄ• kÄ• rasaá¹…khÄ• taanattalakkhaá¹‡apariggÄ• hikaá¹ƒ anattÄ• ti uppajjanak
__pahÄ• nasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti paÃ±cavidhaá¹ƒ pahÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ kat
bhÄ• veti. __virÄ• gasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti paÃ±cavidhameva virÄ• gaá¹ƒ Ä• rammaá¹
uppajjanakasaÃ±Ã±aá¹ƒ bhÄ• veti. __nirodhasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«_ti saá¹…khÄ• raniro
uppajjanakasaÃ±Ã±aá¹ƒ bhÄ• veti. nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjanakasaÃ
sabbaloke anabhiratasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• ti imÄ• hi tÄ«
kathitÄ• . puna aniccasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«tiÄ• dikÄ• hi dasahi saÃ±Ã±Ä• hi vipassanÄ•

<473> __buddhÄ• nussati_ntiÄ• dÄ«ni \Ne I 396/ vuttatthÄ• neva.

<483> __paá¹-hamajjhÄ• nasahagata_nti paá¹-hamajjhÄ• nena saddhiá¹ƒ gataá¹ƒ pavattaá
paá¹-hamajjhÄ• nasampayuttanti attho. __saddhindriyaá¹ƒ bhÄ• vetÄ«_ti paá¹-hamajjhÄ• na
saddhindriyaá¹ƒ bhÄ• veti brÅ«heti vaá¸• á¸• heti. esa nayo sabbattha.

aparaaccharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ• .

19. kÄ• yagatÄ• sativaggavaá¹‡á¹‡anÄ•

<563> __cetasÄ• _ \Ne I 397/ \Be I 410/ __phuá¹-o_ti ettha duvidhaá¹ƒ pharaá¹‡aá¹ƒ Ä• po
dibbacakkhupharaá¹‡aÃ±ca. tattha Ä• pokasiá¹‡aá¹ƒ samÄ• pajjitvÄ• Ä• pena pharaá¹‡aá¹
evaá¹ƒ phuá¹-epi mahÄ• samudde sabbÄ• samuddaá¹…gamÄ• \Ee II 79/ kunnadiyo antog

vaá¸• á¸• hetvÄ• dibbacakkhunÄ• sakalasamuddadassanaá¹ƒ dibbacakkhupharaá¹‡aá¹ƒ n
mahÄ• samudde sabbÄ• mahÄ• samuddaá¹…gamÄ• kunnadiyo antogadhÄ• va honti. __a
bhÄ• vanÄ• ya abbhantaragatÄ• va honti. __vijjÄ• bhÄ• giyÄ• _ti ettha sampayogavasena v
vijjÄ• bhÄ• giyÄ• , vijjÄ• bhÄ• ge vijjÄ• koá¹-á¹-hÄ• se vattantÄ«tipi vijjÄ• bhÄ• giyÄ• . tattha
manomayiddhi cha abhiÃ±Ã±Ä• ti aá¹-á¹-ha vijjÄ• , purimena atthena tÄ• hi sampayuttadhar
pacchimena atthena tÄ• su yÄ• kÄ• ci ekÄ• vijjÄ• vijjÄ• , sesÄ• vijjÄ• bhÄ• giyÄ• ti evaá¹
vijjÄ• sampayuttadhammÄ• pi vijjÄ• bhÄ• giyÄ• teva veditabbÄ• .

<564> __mahato saá¹ƒvegÄ• yÄ• _ti mahantassa saá¹ƒvegassa atthÄ• ya. uparipadadvayo
mahÄ• saá¹ƒvego nÄ• ma vipassanÄ• , mahÄ• attho nÄ• ma cattÄ• ro maggÄ• , mahÄ• yo
sÄ• maÃ±Ã±aphalÄ• ni. atha vÄ• mahÄ• saá¹ƒvego nÄ• ma saha vipassanÄ• ya maggo, m
sÄ• maÃ±Ã±aphalÄ• ni, mahÄ• yogakkhemo nÄ• ma nibbÄ• naá¹ƒ. __satisampajaÃ±Ã±Ä•
atthÄ• ya. __Ã±Ä• á¹‡adassanapaá¹-ilÄ• bhÄ• yÄ• _ti dibbacakkhuÃ±Ä• á¹‡Ä• ya. __diá¹-á
imasmiá¹ƒyeva paccakkhe attabhÄ• ve sukhavihÄ• ratthÄ• ya. __vijjÄ• vimuttiphalasacchiki
vijjÄ• vimuttÄ«naá¹ƒ phalassa paccavekkhakaraá¹‡atthÄ• ya. ettha ca vijjÄ• ti maggapaÃ±Ã
taá¹ƒsampayuttÄ• sesadhammÄ• . tesaá¹ƒ phalaá¹ƒ nÄ• ma arahattaphalaá¹ƒ, tassa sacch

<571> __kÄ• yopi passambhatÄ«_ti nÄ• makÄ• yopi karajakÄ• yopi passambhati, vÅ«pasa
__vitakkavicÄ• rÄ• pÄ«_ti \Ee II 80/ ete dhammÄ• dutiyajjhÄ• nena vÅ«pasammanti nÄ• m
oá¸·Ä• rikavÅ«pasamaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __kevalÄ• _ti \Be I 411/ sakalÄ• , sabbe nir
__vijjÄ• bhÄ• giyÄ• _ti vijjÄ• koá¹-á¹-hÄ• siyÄ• , te heá¹-á¹-hÄ• vibhajitvÄ• dassitÄ• va.

<574> __avijjÄ• _ \Ne I 398/ __pahÄ«yatÄ«_ti aá¹-á¹-hasu á¹-hÄ• nesu vaá¹-á¹-amÅ«lakaá
mahÄ• tamaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ«yati. __vijjÄ• uppajjatÄ«_ti arahattamaggavijjÄ• u
pahÄ«yatÄ«_ti asmÄ«ti navavidho mÄ• no pahÄ«yati. __anusayÄ• _ti satta anusayÄ• . __s
saá¹ƒyojanÄ• ni.

<575> __paÃ±Ã±Ä• pabhedÄ• yÄ• _ti paÃ±Ã±Ä• ya pabhedagamanatthaá¹ƒ. __anupÄ• dÄ
apaccayaparinibbÄ• nassa sacchikiriyatthÄ• ya.

<576> __anekadhÄ• tupaá¹-ivedho hotÄ«_ti aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ lakkhaá
__nÄ• nÄ• dhÄ• tupaá¹-ivedho hotÄ«_ti tÄ• saá¹ƒyeva aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá
lakkhaá¹‡apaá¹-ivedho hoti. __anekadhÄ• tupaá¹-isambhidÄ• hotÄ«_ti iminÄ• dhÄ• tubhed
dhÄ• tupabhedaÃ±Ä• á¹‡aá¹ƒ nÄ• ma "imÄ• ya dhÄ• tuyÄ• ussannÄ• ya idaá¹ƒ nÄ• ma ho
panetaá¹ƒ dhÄ• tubhedaÃ±Ä• á¹‡aá¹ƒ na sabbesaá¹ƒ hoti, buddhÄ• nameva nippadesaá¹ƒ
sabbaso na kathitaá¹ƒ. kasmÄ• ? tasmiá¹ƒ kathite attho natthÄ«ti.

<584> __paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• yÄ• _tiÄ• dÄ«ni soá¸·asa padÄ• ni paá¹-isambhidÄ• ma

saddhammasavanaá¹ƒ, yonisomanasikÄ• ro, dhammÄ• nudhammapaá¹-ipatti. ime kho, bhi
bhÄ• vitÄ• bahulÄ«katÄ• paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒvattanti \Ee II 81/ ... pe0 ... nib
saá¹ƒvattantÄ«" ti evaá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• ritÄ• neva. vuttaÃ±hetaá¹ƒ (Paá

__paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒvattantÄ«_ti. "katamo paÃ±Ã±Ä• paá¹-ilÄ• bho? catur
catunnaá¹ƒ phalaÃ±Ä• á¹‡Ä• naá¹ƒ, catunnaá¹ƒ paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• naá¹ƒ, chann
tesattatÄ«naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ, sattasattatÄ«naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ lÄ• bho paá¹-ilÄ•
sacchikiriyÄ• upasampadÄ• , paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ paÃ±Ã

__paÃ±Ã±Ä• vuddhiyÄ• _ \Be I 412/ __saá¹ƒvattantÄ«_ti. "katamÄ• paÃ±Ã±Ä• vuddhi? sa
puthujjanakalyÄ• á¹‡akassa ca paÃ±Ã±Ä• vaá¸• á¸• hati, arahato paÃ±Ã±Ä• vaá¸• á¸• hita
paÃ±Ã±Ä• vuddhiyÄ• saá¹ƒvattantÄ«ti ayaá¹ƒ paÃ±Ã±Ä• vuddhi.

__paÃ±Ã±Ä• vepullÄ• ya_ \Ne I 399/ __saá¹ƒvattantÄ«_ti. "katamaá¹ƒ paÃ±Ã±Ä• vepullaá
sekkhÄ• naá¹ƒ puthujjanakalyÄ• á¹‡akassa ca paÃ±Ã±Ä• vepullaá¹ƒ gacchati, arahato paÃ
paÃ±Ã±Ä• vepullÄ• ya saá¹ƒvattantÄ«ti idaá¹ƒ paÃ±Ã±Ä• vepullaá¹ƒ.

__mahÄ• paÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• mahÄ• paÃ±Ã±Ä• ? mahante atthe
mahÄ• paÃ±Ã±Ä• , mahante dhamme ... pe0 ... mahantÄ• niruttiyo, mahantÄ• ni paá¹-ibhÄ
sÄ«lakkhandhe, mahante samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanakkhandhe, m
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni, mahantÄ• vihÄ• rasamÄ• pattiyo, mahantÄ• ni ariyasaccÄ• ni
sammappadhÄ• ne, iddhipÄ• de, mahantÄ• ni indriyÄ• ni, mahantÄ• ni balÄ• ni, mahante b
ariyamagge, mahantÄ• ni sÄ• maÃ±Ã±aphalÄ• ni, mahÄ• bhiÃ±Ã±Ä• yo \Ee II 82/, mahanta
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahÄ• paÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ ma

__puthupaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• puthupaÃ±Ã±Ä• ? puthu nÄ• nÄ• kkh
pavattatÄ«ti puthupaÃ±Ã±Ä• . puthu nÄ• nÄ• dhÄ• tÅ«su, puthu nÄ• nÄ• Ä• yatanesu, puth
puthu nÄ• nÄ• suÃ±Ã±atamanupalabbhesu, puthu nÄ• nÄ• atthesu, dhammesu, niruttÄ«su,
nÄ• nÄ• sÄ«lakkhandhesu, samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanakkhandhe
nÄ• nÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu, puthu nÄ• nÄ• vihÄ• rasamÄ• pattÄ«su, puthu nÄ• nÄ•
nÄ• nÄ• satipaá¹-á¹-hÄ• nesu, sammappadhÄ• nesu, iddhipÄ• desu, indriyesu, balesu, bojj
nÄ• nÄ• ariyamaggesu, puthu nÄ• nÄ• sÄ• maÃ±Ã±aphalesu, puthu nÄ• nÄ• abhiÃ±Ã±Ä• s
puthupaÃ±Ã±Ä• . puthu nÄ• nÄ• janasÄ• dhÄ• raá¹‡e dhamme samatikkamma paramatthe
puthupaÃ±Ã±Ä• . puthupaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ puthupaÃ±Ã±Ä• .

__vipulapaÃ±Ã±atÄ• ya_ \Be I 413/ __saá¹ƒvattantÄ«_ti. "katamÄ• vipulapaÃ±Ã±Ä• ? vipu
vipulapaÃ±Ã±Ä• ... pe0 ... vipulaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ parigaá¹‡hÄ• tÄ«ti vipula
vipulapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ vipulapaÃ±Ã±Ä• .

__gambhÄ«rapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• gambhÄ«rapaÃ±Ã±Ä• ? gambh
pavattatÄ«ti gambhÄ«rapaÃ±Ã±Ä• . puthupaÃ±Ã±Ä• sadiso vitthÄ• ro. gambhÄ«re paramat
pavattatÄ«ti gambhÄ«rapaÃ±Ã±Ä• , gambhÄ«rapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ ga

__asÄ• mantapaÃ±Ã±atÄ• ya_ \Ne I 400/ __saá¹ƒvattantÄ«_ti. "katamÄ• asÄ• mantapaÃ±
atthavavatthÄ• nato atthapaá¹-isambhidÄ• adhigatÄ• hoti sacchikatÄ• phassitÄ• paÃ±Ã±
dhammaniruttipaá¹-ibhÄ• navavatthÄ• nato paá¹-ibhÄ• napaá¹-isambhidÄ• adhigatÄ• \Ee I
phassitÄ• paÃ±Ã±Ä• ya, tassa atthe ca dhamme ca niruttiyÄ• ca paá¹-ibhÄ• ne ca na aÃ±
abhisambhavituá¹ƒ, anabhisambhavanÄ«yo ca so aÃ±Ã±ehÄ«ti asÄ• mantapaÃ±Ã±o.

puthujjanakalyÄ• á¹‡akassa paÃ±Ã±Ä• aá¹-á¹-hamakassa paÃ±Ã±Ä• ya dÅ«re vidÅ«re su
sÄ• mantÄ• , puthujjanakalyÄ• á¹‡akaá¹ƒ upÄ• dÄ• ya aá¹-á¹-hamako asÄ• mantapaÃ±Ã±o
sotÄ• pannassa paÃ±Ã±Ä• ya dÅ«re ... pe0 ... aá¹-á¹-hamakaá¹ƒ upÄ• dÄ• ya sotÄ• panno
sotÄ• pannassa paÃ±Ã±Ä• sakadÄ• gÄ• missa paÃ±Ã±Ä• ya. sakadÄ• gÄ• missa paÃ±Ã±
anÄ• gÄ• missa paÃ±Ã±Ä• arahato paÃ±Ã±Ä• ya. arahato paÃ±Ã±Ä• paccekabuddhassa
na santike na sÄ• mantÄ• , arahantaá¹ƒ upÄ• dÄ• ya paccekabuddho asÄ• mantapaÃ±Ã±o
lokaá¹ƒ upÄ• dÄ• ya tathÄ• gato arahaá¹ƒ sammÄ• sambuddho aggo asÄ• mantapaÃ±Ã±o

paÃ±Ã±Ä• pabhedakusalo pabhinnaÃ±Ä• á¹‡o ... pe0 ... te paÃ±haá¹ƒ abhisaá¹…kharitvÄ•
tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• pucchanti gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni ca, kathitÄ
bhagavatÄ• honti niddiá¹-á¹-hakÄ• raá¹‡Ä• , upakkhittakÄ• ca te bhagavatÄ• sampajjanti.
atirocati yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti aggo asÄ• mantapaÃ±Ã±o, asÄ• mantapaÃ±Ã±atÄ• ya
asÄ• mantapaÃ±Ã±Ä• .

__bhÅ«ripaÃ±Ã±atÄ• ya_ \Be I 414/ __saá¹ƒvattantÄ«_ti. "katamÄ• bhÅ«ripaÃ±Ã±Ä• ? rÄ
bhÅ«ripaÃ±Ã±Ä• , abhibhavitÄ• ti bhÅ«ripaÃ±Ã±Ä• . dosaá¹ƒ, mohaá¹ƒ, kodhaá¹ƒ, upanÄ•
issaá¹ƒ, macchariyaá¹ƒ, mÄ• yaá¹ƒ, sÄ• á¹-heyyaá¹ƒ, thambhaá¹ƒ, sÄ• rambhaá¹ƒ, mÄ• na
pamÄ• daá¹ƒ, sabbe kilese, sabbe duccarite, sabbe abhisaá¹…khÄ• re, sabbe bhavagÄ• m
bhÅ«ripaÃ±Ã±Ä• , abhibhavitÄ• ti bhÅ«ripaÃ±Ã±Ä• \Ee II 84/. rÄ• go ari, taá¹ƒ ariá¹ƒ madd
bhÅ«ripaÃ±Ã±Ä• , doso, moho ... pe0 ... sabbe bhavagÄ• mikammÄ• ari, taá¹ƒ ariá¹ƒ madd
bhÅ«ripaÃ±Ã±Ä• . bhÅ«ri vuccati pathavÄ«, tÄ• ya pathavisamÄ• ya \Ne I 401/ vitthatÄ• ya
samannÄ• gatoti bhÅ«ripaÃ±Ã±o. apica paÃ±Ã±Ä• ya etaá¹ƒ adhivacanaá¹ƒ bhÅ«ri medhÄ
bhÅ«ripaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ bhÅ«ripaÃ±Ã±Ä• .

__paÃ±Ã±Ä• bÄ• hullÄ• ya saá¹ƒvattantÄ«_ti. "katamaá¹ƒ paÃ±Ã±Ä• bÄ• hullaá¹ƒ? idheka
paÃ±Ã±Ä• carito paÃ±Ã±Ä• sayo paÃ±Ã±Ä• dhimutto paÃ±Ã±Ä• dhajo paÃ±Ã±Ä• ketu paÃ
pavicayabahulo okkhÄ• yanabahulo samokkhÄ• yanabahulo sampekkhÄ• yanadhammo vib

tabbahulo tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadÄ• dhipateyyo, yathÄ• gaá¹‡
gaá¹‡abÄ• hulikoti, cÄ«varagaruko pattagaruko senÄ• sanagaruko vuccati senÄ• sanabÄ•
idhekacco paÃ±Ã±Ä• garuko hoti paÃ±Ã±Ä• carito ... pe0 ... tadÄ• dhipateyyo, paÃ±Ã±Ä• b
idaá¹ƒ paÃ±Ã±Ä• bÄ• hullaá¹ƒ.

__sÄ«ghapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• sÄ«ghapaÃ±Ã±Ä• ? sÄ«ghaá¹ƒ sÄ
sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ indriyasaá¹ƒvaraá¹ƒ, bhojane mattaÃ±Ã±utaá¹ƒ,
sÄ«lakkhandhaá¹ƒ, samÄ• dhi-paÃ±Ã±Ä• -vimutti-vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ pa
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni paá¹-ivijjhati. vihÄ• rasamÄ• pattiyo pari
paá¹-ivijjhati. satipaá¹-á¹-hÄ• ne bhÄ• veti. sammappadhÄ• ne iddhipÄ• de indriyÄ• ni balÄ•
ariyamaggaá¹ƒ bhÄ• vetÄ«ti sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ sÄ• maÃ±Ã±aphalÄ
sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti sÄ«ghapaÃ±Ã±Ä
paramatthaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti \Ee II 85/ sÄ«ghapaÃ±Ã±Ä• , sÄ«ghapaÃ±Ã±a
ayaá¹ƒ sÄ«ghapaÃ±Ã±Ä• .

__lahupaÃ±Ã±atÄ• ya_ \Be I 415/ __saá¹ƒvattantÄ«_ti. "katamÄ• lahupaÃ±Ã±Ä• ? lahuá¹ƒ
paripÅ«retÄ«ti lahupaÃ±Ã±Ä• ... pe0 ... lahupaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ lahupa

__hÄ• sapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• hÄ• sapaÃ±Ã±Ä• ? idhekacco veda
hÄ• sabahulo pÄ• mojjabahulo sÄ«lÄ• ni paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• ... pe0 ... parama
sacchikarotÄ«ti hÄ• sapaÃ±Ã±Ä• , hÄ• sapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ hÄ• sapa

__javanapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• javanapaÃ±Ã±Ä• ? yaá¹ƒ kiÃ±ci rÅ«
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ \Ne I 402/, yÄ• kÄ• ci vedanÄ• , yÄ• kÄ• ci saÃ±Ã±Ä• ,
yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ
khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• , dukkhato, anattato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã
... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccato, dukkhato, anattato khippa
javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena,
anattÄ• asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ
khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• ... pe0 ... jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ
javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ ... pe0 ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vay
jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• , javanapaÃ±Ã±atÄ
javanapaÃ±Ã±Ä• .

__tikkhapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti. "katamÄ• tikkhapaÃ±Ã±Ä• ? khippaá¹ƒ kilese c
uppannaá¹ƒ kÄ• mavitakkaá¹ƒ, vyÄ• pÄ• davitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ uppannuppan

dhamme nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«ti tikkhapa
rÄ• gaá¹ƒ, dosaá¹ƒ, mohaá¹ƒ ... pe0 ... sabbe bhavagÄ• mikamme nÄ• dhivÄ• seti pajahati
anabhÄ• vaá¹ƒ gametÄ«ti tikkhapaÃ±Ã±Ä• . ekasmiá¹ƒ Ä• sane cattÄ• ro ariyamaggÄ• cat
catasso paá¹-isambhidÄ• yo cha abhiÃ±Ã±Ä• yo adhigatÄ• honti sacchikatÄ• phassitÄ• p
tikkhapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ tikkhapaÃ±Ã±Ä• .

__nibbedhikapaÃ±Ã±atÄ• ya_ \Be I 416/ __saá¹ƒvattantÄ«_ti. "katamÄ• nibbedhikapaÃ±Ã
sabbasaá¹…khÄ• resu ubbegabahulo hoti uttÄ• sabahulo ukkaá¹‡á¹-hanabahulo aratibahul
na ramati sabbasaá¹…khÄ• resu, anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ lobhakkhandh
nibbedhikapaÃ±Ã±Ä• , anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ, moha
upanÄ• haá¹ƒ ... pe0 ... sabbe bhavagÄ• mikamme nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±
nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti ayaá¹ƒ nibbedhikapaÃ±Ã±Ä• ".

evaá¹ƒ \Ne I 403/ paá¹-isambhidÄ• magge vuttanayenevettha attho veditabbo. kevalaÃ±hi t
idha ekavacananti ayameva viseso. sesaá¹ƒ tÄ• disamevÄ• ti. imÄ• ca pana soá¸·asa mah
lokiyalokuttaramissakÄ• va kathitÄ• .

kÄ• yagatÄ• sativaggavaá¹‡á¹‡anÄ• .

20. amatavaggavaá¹‡á¹‡anÄ•

600-611__._ __amataá¹ƒ_ \Ne I 404/ __te, bhikkhave, na paribhuÃ±jantÄ«_ti maraá¹‡avirah
paribhuÃ±jantÄ«ti attho. nanu ca nibbÄ• naá¹ƒ lokuttaraá¹ƒ, kÄ• yagatÄ• sati lokiyÄ• , katha
paribhuÃ±jantÄ• amataá¹ƒ paribhuÃ±jantÄ«ti? taá¹ƒ bhÄ• vetvÄ• adhigantabbato. kÄ• yag
amatamadhigacchati, abhÄ• vento nÄ• dhigacchati. tasmÄ• evaá¹ƒ vuttaá¹ƒ. etenupÄ• yen
api cettha __viraddha_nti virÄ• dhitaá¹ƒ nÄ• dhigataá¹ƒ. __Ä• raddha_nti paripuá¹‡á¹‡aá¹ƒ.
pamajjanti. __pamuá¹-á¹-ha_nti sammuá¹-á¹-haá¹ƒ \Ee II 87/ vissaritaá¹ƒ naá¹-á¹-haá¹ƒ vÄ•
Ä• dito sevitaá¹ƒ. __bhÄ• vita_nti vaá¸• á¸• hitaá¹ƒ. __bahulÄ«kata_nti punappunaá¹ƒ kataá
Ã±Ä• taabhiÃ±Ã±Ä• ya ajÄ• nitaá¹ƒ. __apariÃ±Ã±Ä• ta_nti Ã±Ä• tapariÃ±Ã±Ä• vaseneva ap
__asacchikata_nti apaccakkhakataá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

amatavaggavaá¹‡á¹‡anÄ• .

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya sahassasuttantaparimÄ•

ekakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

ekakanipÄ• ta-á¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

anantaÃ±Ä• á¹‡aá¹ƒ \Ne I 1/ \Be I 1/ karuá¹‡Ä• niketaá¹ƒ,

namÄ• mi __nÄ• thaá¹ƒ_ jitapaÃ±camÄ• raá¹ƒ.

__dhammaá¹ƒ_ visuddhaá¹ƒ bhavanÄ• sahetuá¹ƒ,

__saá¹…ghaÃ±ca_ seá¹-á¹-haá¹ƒ hatasabbapÄ• paá¹ƒ ||

__kassapaá¹ƒ_ taá¹ƒ mahÄ• theraá¹ƒ, saá¹…ghassa pariá¹‡Ä• yakaá¹ƒ.

dÄ«pasmiá¹ƒ tambapaá¹‡á¹‡imhi, sÄ• sanodayakÄ• rakaá¹ƒ ||

paá¹-ipattiparÄ• dhÄ«naá¹ƒ, sadÄ• raÃ±Ã±anivÄ• sinaá¹ƒ.

pÄ• kaá¹-aá¹ƒ gagane canda-maá¹‡á¸• alaá¹ƒ viya sÄ• sane ||

saá¹…ghassa \Ne I 2/ pitaraá¹ƒ vande, vinaye suvisÄ• radaá¹ƒ.

yaá¹ƒ nissÄ• ya vasantohaá¹ƒ, vuá¸• á¸• hippattosmi sÄ• sane ||

anutheraá¹ƒ mahÄ• paÃ±Ã±aá¹ƒ, __sumedhaá¹ƒ_ sutivissutaá¹ƒ.

avikhaá¹‡á¸• itasÄ«lÄ• di-parisuddhaguá¹‡odayaá¹ƒ ||

bahussutaá¹ƒ satimantaá¹ƒ, dantaá¹ƒ santaá¹ƒ samÄ• hitaá¹ƒ.

namÄ• mi sirasÄ• dhÄ«raá¹ƒ, garuá¹ƒ me gaá¹‡avÄ• cakaá¹ƒ ||

Ä• gatÄ• gamatakkesu \Be I 2/, saddasatthanayaÃ±Ã±usu.

yassantevÄ• sibhikkhÅ«su, sÄ• sanaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ ||

yo sÄ«haá¸·indo dhitimÄ• yasassÄ«,

uá¸·Ä• rapaÃ±Ã±o nipuá¹‡o kalÄ• su.

jÄ• to visuddhe ravisomavaá¹ƒse,

mahabbalo abbhutavuttitejo ||

jitvÄ• rivaggaá¹ƒ atiduppasayhaá¹ƒ,

anaÃ±Ã±asÄ• dhÄ• raá¹‡avikkamena.

pattÄ• bhiseko jinadhammasevÄ«,

abhippasanno ratanattayamhi ||

ciraá¹ƒ vibhinne jinasÄ• sanasmiá¹ƒ,

paccatthike suá¹-á¹-hu viniggahetvÄ• .

sudhaá¹ƒva sÄ• maggirasaá¹ƒ pasatthaá¹ƒ,

pÄ• yesi bhikkhÅ« parisuddhasÄ«le ||

katvÄ• vihÄ• re vipule ca ramme,

tatrappitenekasahassasaá¹…khe.

bhikkhÅ« \Ne I 3/ asese catupaccayehi,

santappayanto suciraá¹ƒ akhaá¹‡á¸• aá¹ƒ ||

saddhammavuddhiá¹ƒ abhikaá¹…khamÄ• no,

sayampi bhikkhÅ« anusÄ• sayitvÄ• .

niyojayaá¹ƒ ganthavipassanÄ• su,

akÄ• si vuddhiá¹ƒ jinasÄ• sanassa ||

tenÄ• hamaccantamanuggahÄ«to,

anaÃ±Ã±asÄ• dhÄ• raá¹‡asaá¹…gahena.

yasmÄ• parakkantabhujavhayena,

ajjhesito bhikkhugaá¹‡assa majjhe ||

tasmÄ• \Be I 3/ anuttÄ• napadÄ• namatthaá¹ƒ,

seá¹-á¹-hÄ• ya aá¹…guttaravaá¹‡á¹‡anÄ• ya.

sandassayissaá¹ƒ sakalaá¹ƒ suboddhuá¹ƒ,

nissÄ• ya pubbÄ• cariyappabhÄ• vaá¹ƒ ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

1__._ saá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayaá¹ƒ namassitukÄ• mo tassa visiá¹-á¹-haguá¹‡
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _ntiÄ• dimÄ• ha. visiá¹-á¹-haguá¹‡ayogena hi vandan
katÄ• vandanÄ• yathÄ• dhippetamatthaá¹ƒ sÄ• dheti. ettha ca saá¹ƒvaá¹‡á¹‡anÄ• rambhe
ratanattayappaá¹‡Ä• makaraá¹‡appayojanaá¹ƒ tattha tattha bahudhÄ• papaÃ±centi Ä• cari
idhÄ• dhippetameva payojanaá¹ƒ dassayissÄ• ma, tasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• rambhe rat
yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÄ• yena parisamÄ• panatthanti vedit
payojanaá¹ƒ Ä• cariyena idhÄ• dhippetaá¹ƒ. tathÄ• hi vakkhati ---

``iti me pasannamatino, ratanattayavandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ.

yaá¹ƒ suvihatantarÄ• yo, hutvÄ• tassÄ• nubhÄ• venÄ• â€™â€™ ti ||

ratanattayappaá¹‡Ä• makaraá¹‡ena \Ne I 4/ cettha yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡a
parisamÄ• panaá¹ƒ ratanattayapÅ«jÄ• ya paÃ±Ã±Ä• pÄ• á¹-avato, tÄ• ya paÃ±Ã±Ä• pÄ• á¹
vuttaÃ±hetaá¹ƒ ---

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapari
cittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hotÄ«â€™â€™ tiÄ• di (AN b VI 10;

tasmÄ• ratanattayapÅ«janena vikkhÄ• litamalÄ• ya paÃ±Ã±Ä• ya pÄ• á¹-avasiddhi.

atha vÄ• ratanattayapÅ«janassa paÃ±Ã±Ä• padaá¹-á¹-hÄ• nasamÄ• dhihetuttÄ• paÃ±Ã±
samÄ• dhihetuttaá¹ƒ ---

``ujugatacitto \Be I 4/ kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati
labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa k
passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti (AN b VI 1

samÄ• dhissa ca paÃ±Ã±Ä• ya padaá¹-á¹-hÄ• nabhÄ• vo vuttoyeva --- ``samÄ• hito yathÄ•
ti (SN b III 5; b IV 99; c V 1071). tato evaá¹ƒ paá¹-ubhÅ«tÄ• ya paÃ±Ã±Ä• ya paá¹-iÃ±Ã±Ä•
khedamabhibhuyya anantarÄ• yena saá¹ƒvaá¹‡á¹‡anaá¹ƒ samÄ• payissati.

atha vÄ• ratanattayapÅ«jÄ• ya Ä• yuvaá¹‡á¹‡asukhabalavaá¸• á¸• hanato anantarÄ• yena
veditabbaá¹ƒ. ratanattayappaá¹‡Ä• mena hi Ä• yuvaá¹‡á¹‡asukhabalÄ• ni vaá¸• á¸• hanti. v

``abhivÄ• danasÄ«lissa, niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• yino.

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balaâ€™â€™ nti || (Dhp 109

tato Ä• yuvaá¹‡á¹‡asukhabalavuddhiyÄ• hoteva kÄ• riyaniá¹-á¹-hÄ• naá¹ƒ.

atha \Ne I 5/ vÄ• ratanattayagÄ• ravassa paá¹-ibhÄ• nÄ• parihÄ• nÄ• vahattÄ• . aparihÄ•
gÄ• ravaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``sattime, bhikkhave, aparihÄ• nÄ«yÄ• dhammÄ• . katame satta? satthugÄ• ravatÄ• , dhan
saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , samÄ• dhigÄ• ravatÄ• , sovacassatÄ• , kalyÄ
7.34).

hoteva ca tato paá¹-ibhÄ• nÄ• parihÄ• nena yathÄ• paá¹-iÃ±Ã±Ä• taparisamÄ• panaá¹ƒ.

atha vÄ• pasÄ• davatthÅ«su pÅ«jÄ• ya puÃ±Ã±Ä• tisayabhÄ• vato. vuttaÃ±hi tassÄ• puÃ

``pÅ«jÄ• rahe pÅ«jayato, buddhe yadi va sÄ• vake.

papaÃ±casamatikkante, tiá¹‡á¹‡asokapariddave ||

te \Be I 5/ tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi kenacÄ«â€™â€™ ti || (Dhp 195-196

puÃ±Ã±Ä• tisayo ca yathÄ• dhippetaparisamÄ• panÅ«pÄ• yo. yathÄ• ha ---

``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhi.

yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhatÄ«â€™â€™ ti || (Khp 8.10).

upÄ• yesu ca paá¹-ipannassa hoteva kÄ• riyaniá¹-á¹-hÄ• naá¹ƒ. ratanattayapÅ«jÄ• hi
niratisayapuÃ±Ã±akkhettasambuddhiyÄ• aparimeyyappabhÄ• vo puÃ±Ã±Ä• tisayoti bahuv
antarÄ• yanibandhanasakalasaá¹ƒkilesaviddhaá¹ƒsanÄ• ya pahoti, bhayÄ• diupaddavaÃ±ca
--- ``saá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayappaá¹‡Ä• makaraá¹‡aá¹ƒ yathÄ• paá¹-iÃ±Ã±Ä•
anantarÄ• yena parisamÄ• panatthaâ€™â€™ nti.

evaÃ±ca sappayojanaá¹ƒ ratanattayavandanaá¹ƒ kattukÄ• mo paá¹-hamaá¹ƒ tÄ• va bhaga
tammÅ«lakattÄ• \Ne I 6/ sesaratanÄ• naá¹ƒ __ ``karuá¹‡Ä• sÄ«talahadayaá¹ƒ ... pe ... gativ
Ä• ha. tattha yassÄ• desanÄ• ya saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, sÄ• na vinayadesanÄ
nÄ• pi abhidhammadesanÄ• viya paÃ±Ã±Ä• padhÄ• nÄ• , atha kho karuá¹‡Ä• paÃ±Ã±Ä• p
tÄ• va sammÄ• sambuddhassa thomanaá¹ƒ kÄ• tuá¹ƒ __ ``karuá¹‡Ä• sÄ«talahadayaá¹ƒ,
paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti vuttaá¹ƒ. tattha kiratÄ«ti karuá¹‡Ä• , parad
apanetÄ«ti attho. atha vÄ• kiá¹‡Ä• tÄ«ti karuá¹‡Ä• , paradukkhe sati kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒs
attho. paradukkhe sati sÄ• dhÅ«naá¹ƒ kampanaá¹ƒ hadayakhedaá¹ƒ karotÄ«ti vÄ• karuá¹‡
sukhaá¹ƒ, taá¹ƒ rundhatÄ«ti karuá¹‡Ä• . esÄ• hi paradukkhÄ• panayanakÄ• matÄ• lakkhaá
kÄ• ruá¹‡ikÄ• naá¹ƒ sukhaá¹ƒ rundhati vibandhatÄ«ti attho. karuá¹‡Ä• ya sÄ«talaá¹ƒ karuá¹
karuá¹‡Ä• sÄ«talaá¹ƒ hadayaá¹ƒ assÄ• ti karuá¹‡Ä• sÄ«talahadayo, taá¹ƒ __karuá¹‡Ä• sÄ«

tattha kiÃ±cÄ• pi paresaá¹ƒ hitopasaá¹ƒhÄ• rasukhÄ• diaparihÄ• nicchanasabhÄ• vatÄ• ya
ujuvipaccanÄ«katÄ• ya ca sattasantÄ• nagatasantÄ• pavicchedanÄ• kÄ• rappavattiyÄ• me
cittasÄ«talabhÄ• vakÄ• raá¹‡atÄ• upalabbhati, tathÄ• pi dukkhÄ• panayanÄ• kÄ• rappavat
avihiá¹ƒsabhÅ«tÄ• \Be I 6/ karuá¹‡Ä• visesena bhagavato cittassa cittappassaddhi viya sÄ
vuttaá¹ƒ --- __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. karuá¹‡Ä• mukhena vÄ• mettÄ• m
hadayasÄ«talabhÄ• vakÄ• raá¹‡atÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. atha vÄ•
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesanibandhanabhÅ«tÄ• sÄ• tisayaá¹ƒ niravasesaÃ±ca sabb

savisayabyÄ• pitÄ• ya mahÄ• karuá¹‡Ä• bhÄ• vaá¹ƒ upagatÄ• karuá¹‡Ä• va bhagavato ati
hadayasÄ«talabhÄ• vahetÅ«ti Ä• ha --- __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. atha v
sÄ• tisaye hadayasÄ«tibhÄ• vanibandhanatte sakalabuddhaguá¹‡avisesakÄ• raá¹‡atÄ• ya
karuá¹‡Ä• va bhagavato ``hadayasÄ«talabhÄ• vakÄ• raá¹‡aâ€™â€™ nti vuttÄ• . karuá¹‡Ä•
buddhaguá¹‡Ä• . karuá¹‡Ä• nubhÄ• vanibbÄ• piyamÄ• nasaá¹ƒsÄ• radukkhasantÄ• passa
paradukkhÄ• panayanakÄ• matÄ• ya anekÄ• nipi asaá¹…khyeyyÄ• ni kappÄ• naá¹ƒ akilant
niravasesabuddhakaradhammasambharaá¹‡aniratassa samadhigatadhammÄ• dhipateyyas
sattasaá¹…khÄ• rasamupanÄ«tahadayÅ«patÄ• panimittesu na Ä«sakampi cittasÄ«tibhÄ• v
etasmiÃ±ca atthavikappe tÄ«supi avatthÄ• su bhagavato karuá¹‡Ä• saá¹…gahitÄ• ti daá¹-á

pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• , yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehi paá¹-ivijjhatÄ«ti attho. paÃ±Ã±
Ã±eyyÄ• varaá¹‡appahÄ• nato pakÄ• rehi dhammasabhÄ• vÄ• vajotanaá¹-á¹-hena pajjototi
savÄ• sanappahÄ• nato visesena hataá¹ƒ samugghÄ• titaá¹ƒ vihataá¹ƒ. paÃ±Ã±Ä• pajjoten
paÃ±Ã±Ä• pajjotavihataá¹ƒ \Ne I 7/, muyhanti tena, sayaá¹ƒ vÄ• muyhati, mohanamattame
avijjÄ• . sveva visayasabhÄ• vappaá¹-icchÄ• danato andhakÄ• rasarikkhatÄ• ya tamo viyÄ•
paÃ±Ã±Ä• pajjotavihato mohatamo etassÄ• ti paÃ±Ã±Ä• pajjotavihatamohatamo, taá¹ƒ
__paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ_. sabbesampi hi khÄ«á¹‡Ä• savÄ• naá¹ƒ satipi pa
avijjandhakÄ• rassa vihatabhÄ• ve saddhÄ• dhimuttehi viya diá¹-á¹-hippattÄ• naá¹ƒ sÄ• vak
savÄ• sanappahÄ• nena sammÄ• sambuddhÄ• naá¹ƒ kilesappahÄ• nassa viseso vijjatÄ«ti
bhagavantaá¹ƒ thomento Ä• ha --- __ ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti.

atha \Be I 7/ vÄ• antarena paropadesaá¹ƒ attano santÄ• ne accantaá¹ƒ avijjandhakÄ• ravi
tattha ca sabbaÃ±Ã±utÄ• ya balesu ca vasÄ«bhÄ• vassa samadhigatattÄ• , parasantatiyaÃ
dhammadesanÄ• tisayÄ• nubhÄ• vena sammadeva tassa pavattitattÄ• bhagavÄ• va visesa
Ä• ha --- __ ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. imasmiÃ±ca atthavikappe ``
padena bhagavato paá¹-ivedhapaÃ±Ã±Ä• viya desanÄ• paÃ±Ã±Ä• pi sÄ• maÃ±Ã±aniddes
saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ.

atha vÄ• bhagavato Ã±Ä• á¹‡assa Ã±eyyapariyantikattÄ• sakalaÃ±eyyadhammasabhÄ• v
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tena paÃ±Ã±Ä• pajjotena sabbaÃ±eyyadhammasabhÄ
vidhamitattÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡o bhagavato mohatamavinÄ• soti katvÄ• vuttaá¹ƒ
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. ettha ca mohatamavidhamanante adhiga
kÄ• raá¹‡opacÄ• rena sasantÄ• namohatamavidhamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. abhinÄ«hÄ•
savÄ• sanappahÄ• nameva hi kilesÄ• naá¹ƒ Ã±eyyÄ• varaá¹‡appahÄ• nanti, parasantÄ• ne
kÄ• raá¹‡abhÄ• vato anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``mohatamavidhamanaâ€™â€™ nti vucc

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ avijjÄ• samugghÄ• toyeveko pahÄ• nasampattivasena bhagavato
na pana sÄ• tisayaniravasesakilesappahÄ• nanti? tappahÄ• navacaneneva tadekaá¹-á¹-hat

sakalasaá¹ƒkilesagaá¹‡asamugghÄ• tassa vuttattÄ• . na hi so tÄ• diso kileso atthi, yo nirava
na pahÄ«yatÄ«ti.

atha vÄ• vijjÄ• viya sakalakusaladhammasamuppattiyÄ• , niravasesÄ• kusaladhammanib
saá¹ƒsÄ• rappavattiyÄ• \Ne I 8/ ca avijjÄ• padhÄ• nakÄ• raá¹‡anti tabbighÄ• tavacanena
sakalasaá¹ƒkilesagaá¹‡asamugghÄ• to vutto eva hotÄ«ti vuttaá¹ƒ --- __ ``paÃ±Ã±Ä• pajjota
_nti.

narÄ• ca amarÄ• ca narÄ• marÄ• , saha narÄ• marehÄ«ti sanarÄ• maro, sanarÄ• maro c
tassa garÅ«ti sanarÄ• maralokagaru, taá¹ƒ __sanarÄ• maralokagaruá¹ƒ_. etena devamanus
tadavasiá¹-á¹-hasattÄ• nampi yathÄ• rahaá¹ƒ guá¹‡avisesÄ• vahatÄ• ya bhagavato upakÄ•
cettha padhÄ• nappadhÄ• nabhÄ• vo codetabbo. aÃ±Ã±o hi saddakkamo, aÃ±Ã±o atthakka
padhÄ• nampi appadhÄ• naá¹ƒ viya niddisÄ«yati yathÄ• ``sarÄ• jikÄ• ya parisÄ• yÄ• â€™â
kÄ• maÃ±cettha sattasaá¹…khÄ• rabhÄ• janavasena tividho loko, garubhÄ• vassa pana ad
garukaraá¹‡asamatthasseva yujjanato sattalokassa vasena attho gahetabbo. so hi lokÄ«yan
puÃ±Ã±apÄ• pÄ• ni tabbipÄ• ko cÄ• ti ``lokoâ€™â€™ ti vuccati. amaraggahaá¹‡ena cettha

atha vÄ• samÅ«hattho lokasaddo samudÄ• yavasena lokÄ«yati paÃ±Ã±Ä• pÄ«yatÄ«ti. sa
ca te amarÄ• cÄ• ti sanarÄ• marÄ• , tesaá¹ƒ lokoti sanarÄ• maralokoti purimanayeneva yo
cettha visuddhidevÄ• pi saá¹…gayhanti. tepi hi maraá¹‡Ä• bhÄ• vato paramatthato amarÄ•
gahaá¹‡aá¹ƒ ukkaá¹-á¹-haniddesavasena yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti
sabbÄ• natthapariharaá¹‡apubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• natapparÄ• ya
sadevamanussÄ• ya pajÄ• ya accantÅ«pakÄ• ritÄ• ya aparimitanirupamappabhÄ• vaguá¹‡
sabbasattuttamo bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ satt
uttamagÄ• ravaá¹-á¹-hÄ• naá¹ƒ. tena vuttaá¹ƒ --- __ ``sanarÄ• maralokagaruâ€™â€™ _nti.

sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti sugato. bhagavato hi veneyyajanÅ«pasaá¹…ka
hitasukhanipphÄ• danato sobhanaá¹ƒ, tathÄ• lakkhaá¹‡Ä• nubyaÃ±janappaá¹-imaá¹‡á¸• ita
dutavilambitakhalitÄ• nukaá¸• á¸• hananippÄ«á¸·anukkuá¹-ikakuá¹-ilÄ• kuá¹-ilatÄ• di-
dosarahitamavahasitarÄ• jahaá¹ƒsavasabhavÄ• raá¹‡amigarÄ• jagamanaá¹ƒ kÄ• yagaman
vipulanimmalakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesasahitamabhinÄ«hÄ• rato yÄ• va mahÄ
sobhanamevÄ• ti. atha vÄ• sayambhuÃ±Ä• á¹‡ena sakalampi lokaá¹ƒ pariÃ±Ã±Ä• bhisama
Ã±Ä• á¹‡ena sammÄ• gato avagatoti sugato, tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• bhisama
anuppattidhammataá¹ƒ Ä• pÄ• dento sammÄ• gato atÄ«toti sugato, lokanirodhaá¹ƒ nibbÄ•
sacchikiriyÄ• bhisamayavasena sammÄ• \Ne I 9/ gato adhigatoti \Be I 9/ sugato, lokanirodh
bhÄ• vanÄ• bhisamayavasena sammÄ• gato paá¹-ipannoti sugato. ``sotÄ• pattimaggena y
na puneti na pacceti na paccÄ• gacchatÄ«ti sugatoâ€™â€™ tiÄ• dinÄ• (Nidd II mettagÅ«m
nayena ayamattho vibhÄ• vetabbo. atha vÄ• sundaraá¹ƒ á¹-hÄ• naá¹ƒ sammÄ• sambodhiâ

adhigatoti sugato, yasmÄ• vÄ• bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ veneyyÄ• naá¹ƒ ya
ca dhammaá¹ƒ bhÄ• sati, tasmÄ• sammÄ• gadatÄ«ti sugato, da-kÄ• rassa ta-kÄ• raá¹ƒ ka
sobhanagamanatÄ• dÄ«hi sugato, taá¹ƒ __sugataá¹ƒ_.

puÃ±Ã±apÄ• pakammehi upapajjanavasena gantabbato gatiyo, upapattibhavavisesÄ• . tÄ•
paÃ±cavidhÄ• . tÄ• hi sakalassapi bhavagÄ• mikammassa ariyamaggÄ• dhigamena avipÄ•
nivattitattÄ• bhagavÄ• paÃ±cahipi gatÄ«hi suá¹-á¹-hu mutto visaá¹ƒyuttoti Ä• ha --- __ ``ga
_nti. etena bhagavato katthacipi gatiyÄ• apariyÄ• pannataá¹ƒ dasseti, yato bhagavÄ• ``dev
vuccati. tenevÄ• ha ---

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

taá¹ƒtaá¹ƒgatisaá¹ƒvattanikÄ• naÃ±hi kammakilesÄ• naá¹ƒ aggamaggena bodhimÅ«leyeva
bhagavato gatipariyÄ• pannatÄ• ti accantameva bhagavÄ•
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sasattanikÄ• yehi suparimutto, taá¹ƒ
vande_ti namÄ• mi, thomemÄ«ti vÄ• attho.

atha vÄ• __gativimutta_nti anupÄ• disesanibbÄ• nadhÄ• tuppattiyÄ• bhagavantaá¹ƒ thom
Ä• kÄ• rehi bhagavato thomanÄ• veditabbÄ• attahitasampattito parahitappaá¹-ipattito ca. t
anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dhigamato savÄ• sanÄ• naá¹ƒ sabbesaá¹ƒ kilesÄ• naá¹ƒ accant
anupÄ• disesanibbÄ• nappattito ca veditabbÄ• , parahitappaá¹-ipatti lÄ• bhasakkÄ• rÄ• dini
sabbadukkhaniyyÄ• nikadhammadesanato viruddhesupi niccaá¹ƒ hitajjhÄ• sayato Ã±Ä• á¹‡
sÄ• panettha Ä• sayato payogato ca duvidhÄ• , parahitappaá¹-ipatti tividhÄ• ca, attahitasa
pakÄ• sitÄ• hoti. kathaá¹ƒ? ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena Ä• sayato parah
sammÄ• gadanatthena sugatasaddena payogato parahitappaá¹-ipatti, ``paÃ±Ã±Ä• pajjotavi
gativimuttaâ€™â€™ nti etehi catusaccasampaá¹-ivedhanatthena ca sugatasaddena tividhÄ
avasiá¹-á¹-hena ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena cÄ• pi attahitasamp
pakÄ• sitÄ• hotÄ«ti.

atha vÄ• tÄ«hi Ä• kÄ• rehi bhagavato thomanÄ• veditabbÄ• hetuto, phalato, upakÄ• rato
mahÄ• karuá¹‡Ä• , sÄ• paá¹-hamapadena dassitÄ• . __phalaá¹ƒ_ catubbidhaá¹ƒ Ã±Ä• á¹‡
Ä• nubhÄ• vasampadÄ• , rÅ«pakÄ• yasampadÄ• cÄ• ti. tÄ• su Ã±Ä• á¹‡appahÄ• nasampa
saccappaá¹-ivedhanatthena ca sugatasaddena pakÄ• sitÄ• honti, Ä• nubhÄ• vasampadÄ•
rÅ«pakÄ• yasampadÄ• yathÄ• vuttakÄ• yagamanasobhanatthena sugatasaddena lakkhaá¹

tadabhÄ• vato. __upakÄ• ro_ anantaraá¹ƒ abÄ• hiraá¹ƒ karitvÄ• tividhayÄ• namukhena vin
sammÄ• gadanatthena sugatasaddena pakÄ• sito hotÄ«ti veditabbaá¹ƒ.

tattha ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena sammÄ• sambodhiyÄ• mÅ«laá¹ƒ das
mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ s
katÄ• bhinÄ«hÄ• ro anupubbena pÄ• ramiyo pÅ«retvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ
sammÄ• sambodhiyÄ• mÅ«laá¹ƒ. ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena s
anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apada
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ«â€™â€™ ti vuccatÄ«ti. sammÄ• gaman
sammÄ• sambodhiyÄ• paá¹-ipattiá¹ƒ dasseti
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhallikattakilamathÄ• nuyogasassatucch
• ya karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• ya majjhimÄ• ya paá¹-ipattiyÄ• pakÄ• sanato sugat
sammÄ• sambodhiyÄ• padhÄ• nappadhÄ• nabhedaá¹ƒ payojanaá¹ƒ dasseti. saá¹ƒsÄ• ran
padhÄ• naá¹ƒ payojanaá¹ƒ, tadaÃ±Ã±amappadhÄ• naá¹ƒ. tesu padhÄ• nena parahitappaá¹
attahitasampattiá¹ƒ. tadubhayena attahitÄ• ya \Be I 11/ paá¹-ipannÄ• dÄ«su catÅ«su pugga
catutthapuggalabhÄ• vaá¹ƒ dasseti. tena ca anuttaradakkhiá¹‡eyyabhÄ• vaá¹ƒ uttamavanda
vandanakiriyÄ• ya khettaá¹…gatabhÄ• vaá¹ƒ dasseti.

ettha ca karuá¹‡Ä• gahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡
sabbalokiyaguá¹‡asampatti dassitÄ• hoti, paÃ±Ã±Ä• gahaá¹‡ena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡adÄ«panato sabbalokuttaragu
tadubhayaggahaá¹‡asiddho hi attho ``sanarÄ• maralokagaruâ€™â€™ ntiÄ• dinÄ• papaÃ±
karuá¹‡Ä• gahaá¹‡ena ca upagamanaá¹ƒ nirupakkilesaá¹ƒ dasseti, paÃ±Ã±Ä• gahaá¹‡ena
karuá¹‡Ä• gahaá¹‡ena lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato pavattiá¹ƒ dasseti lokavoh
paÃ±Ã±Ä• gahaá¹‡ena samaÃ±Ã±Ä• ya anatidhÄ• vanaá¹ƒ. sabhÄ• vÄ• navabodhena hi d
atidhÄ• vitvÄ• sattÄ• diparÄ• masanaá¹ƒ hotÄ«ti. tathÄ• karuá¹‡Ä• gahaá¹‡ena mahÄ• ka
dasseti, paÃ±Ã±Ä• gahaá¹‡ena tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ catusaccaÃ±Ä• á
catupaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ. karuá¹‡Ä• gahaá¹‡ena
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa gahitattÄ• sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä•
parisÄ• su akampanaÃ±Ä• á¹‡Ä• ni, dasa balÄ• ni, cuddasa buddhaÃ±Ä• á¹‡Ä• ni, soá¸·as
aá¹-á¹-hÄ• rasa buddhadhammÄ• , catucattÄ• lÄ«sa Ã±Ä• á¹‡avatthÅ«ni, sattasattati Ã±Ä•
evamÄ• dÄ«naá¹ƒ anekesaá¹ƒ paÃ±Ã±Ä• pabhedÄ• naá¹ƒ vasena Ã±Ä• á¹‡acÄ• raá¹ƒ das
caraá¹‡asampattiá¹ƒ, paÃ±Ã±Ä• gahaá¹‡ena vijjÄ• sampattiá¹ƒ. karuá¹‡Ä• gahaá¹‡ena attÄ
paÃ±Ã±Ä• gahaá¹‡ena dhammÄ• dhipatitÄ• . karuá¹‡Ä• gahaá¹‡ena lokanÄ• thabhÄ• vo, p
attanÄ• thabhÄ• vo. tathÄ• karuá¹‡Ä• gahaá¹‡ena pubbakÄ• ribhÄ• vo, paÃ±Ã±Ä• gahaá¹
karuá¹‡Ä• gahaá¹‡ena aparantapatÄ• , paÃ±Ã±Ä• gahaá¹‡ena anattantapatÄ• . karuá¹‡Ä•
buddhakaradhammasiddhi, paÃ±Ã±Ä• gahaá¹‡ena buddhabhÄ• vasiddhi. tathÄ• karuá¹‡Ä
tÄ• raá¹‡aá¹ƒ, paÃ±Ã±Ä• gahaá¹‡ena sayaá¹ƒtaraá¹‡aá¹ƒ. tathÄ• karuá¹‡Ä• gahaá¹‡ena s

paÃ±Ã±Ä• gahaá¹‡ena sabbadhammesu virattacittatÄ• dassitÄ• hoti.

sabbesaÃ±ca buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di tannidÄ• nabhÄ• vato, paÃ±Ã±Ä• pa
uttarikaraá¹‡Ä«yÄ• bhÄ• vato. iti Ä• dipariyosÄ• nadassanena \Be I 12/ sabbe buddhaguá¹‡
karuá¹‡Ä• gahaá¹‡ena sÄ«lakkhandhapubbaá¹…gamo samÄ• dhikkhandho dassito hoti. ka
tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito, sÄ• ca jhÄ• nattayasampayoginÄ«ti. paÃ±Ã±Ä• v
sÄ«laÃ±ca sabbesaá¹ƒ buddhaguá¹‡Ä• naá¹ƒ Ä• di, samÄ• dhi majjhe, paÃ±Ã±Ä• pariyos
Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• sabbe buddhaguá¹‡Ä• dassitÄ• honti nayato dassit
niravasesato buddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, yadidaá¹ƒ nayaggahaá¹‡aá¹ƒ, aÃ±Ã±a
bhagavato guá¹‡e anupadaá¹ƒ niravasesato dassetuá¹ƒ? tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha \Ne I 12/ kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; III 141; Ps II 425; Ud-a 53
7.parappasÄ• dakattheraapadÄ• navaá¹‡á¹‡anÄ•).

teneva ca Ä• yasmatÄ• sÄ• riputtattherenapi buddhaguá¹‡aparicchedanaá¹ƒ pati anuyutte
bhanteâ€™â€™ ti paá¹-ikkhipitvÄ• ``apica me, bhante, dhammanvayo viditoâ€™â€™ ti vut

2__._ evaá¹ƒ saá¹…khepena sakalasabbaÃ±Ã±uguá¹‡ehi bhagavantaá¹ƒ abhitthavitvÄ• id
__ ``buddhopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __buddho_ti kattuniddeso. __buddhabhÄ•
__bhÄ• vetvÄ• sacchikatvÄ• _ti ca pubbakÄ• lakiriyÄ• niddeso. __ya_nti aniyamato kamma
aparakÄ• lakiriyÄ• niddeso. __vande_ti kiriyÄ• niddeso. __ta_nti niyamanaá¹ƒ. __dhamma_
kammaniddeso. __gatamalaá¹ƒ anuttara_nti ca tabbisesanaá¹ƒ.

tattha buddhasaddassa tÄ• va ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti bud
I 192; Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddeso 97; Paá¹-is I 162) niddesanayena attho ve
savÄ• sanÄ• ya aÃ±Ã±Ä• á¹‡aniddÄ• ya accantavigamato, buddhiyÄ• vÄ• vikasitabhÄ• va
jÄ• garaá¹‡avikasanatthavasena. atha vÄ• kassacipi Ã±eyyadhammassa anavabuddhassa
kammabhÄ• vena aggahaá¹‡ato kammavacanicchÄ• ya abhÄ• vena avagamanatthavasene
labbhatÄ«ti buddhavÄ• ti buddho yathÄ• ``dikkhito na dadÄ• tÄ«â€™â€™ ti. atthato pana p
sayambhuÃ±Ä• á¹‡ena saha vÄ• sanÄ• ya vihataviddhaá¹ƒsitaniravasesakileso
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimeyyaguá¹‡agaá¹‡Ä• dhÄ• ro khand

``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ
tattha ca sabbaÃ±Ã±utaá¹ƒ patto balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192; Nidd II
pÄ• rÄ• yanatthutigÄ• thÄ• niddeso 97; Paá¹-is I 161).

__api_-saddo sambhÄ• vane. tena ``evaá¹ƒ guá¹‡avisesayutto sopi nÄ• ma bhagavÄ• â€™
vakkhamÄ• naguá¹‡adhamme \Ne I 13/ sambhÄ• vanaá¹ƒ dÄ«peti. __buddhabhÄ• va_nti s
__bhÄ• vetvÄ• _ti uppÄ• detvÄ• vaá¸• á¸• hetvÄ• ca. __sacchikatvÄ• _ti paccakkhaá¹ƒ ka
adhigatoti attho. etassa buddhabhÄ• vanti etena sambandho. __gatamala_nti vigatamalaá¹
__vande_ti paá¹‡amÄ• mi, thomemi vÄ• . __anuttara_nti uttararahitaá¹ƒ, lokuttaranti attho.
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yato ca saá¹ƒsÄ• rato ca apatamÄ• ne katv
ayaÃ±hettha saá¹…khepattho --- evaá¹ƒ vividhaguá¹‡agaá¹‡asamannÄ• gato buddhopi bha
ariyamaggasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• , phalanibbÄ• naá¹ƒ pana sacchikat
sammÄ• sambodhiá¹ƒ adhigato, tamevaá¹ƒ buddhÄ• nampi buddhabhÄ• vahetubhÅ«taá¹ƒ
uttaritarÄ• bhÄ• vena anuttaraá¹ƒ paá¹-ivedhasaddhammaá¹ƒ namÄ• mÄ«ti. pariyattisaddh
idha saá¹…gaho daá¹-á¹-habbo.

atha vÄ• ``abhidhammanayasamuddaá¹ƒ adhigaÃ±chi, tÄ«á¹‡i piá¹-akÄ• ni sammasÄ«â€™
aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• pariyattidhammassapi sacchikiriyÄ• sammasanapariyÄ• yo
vutto evÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• sacchikatvÄ• â€™
buddhakaradhammabhÅ«tÄ• hi pÄ• ramitÄ• hi saha pubbabhÄ• ge adhisÄ«lasikkhÄ• dayo
saá¹…gahitÄ• ti veditabbÄ• . tÄ• pi hi vigatappaá¹-ipakkhatÄ• ya gatamalÄ• , anaÃ±Ã±asÄ•
cÄ• ti. tathÄ• hi sattÄ• naá¹ƒ sakalavaá¹-á¹-adukkhanissaraá¹‡Ä• ya katamahÄ• bhinÄ«hÄ
mahÄ• karuá¹‡Ä• dhivÄ• sanapesalajjhÄ• sayo \Be I 14/ paÃ±Ã±Ä• visesapariyodÄ• tanim
dÄ• nadamasaÃ±Ã±amÄ• dÄ«naá¹ƒ uttamadhammÄ• naá¹ƒ satasahassÄ• dhikÄ• ni kappÄ
sakkaccaá¹ƒ nirantaraá¹ƒ niravasesÄ• naá¹ƒ bhÄ• vanÄ• paccakkhakaraá¹‡ehi kammÄ• dÄ
acchariyÄ• cinteyyamahÄ• nubhÄ• vo adhisÄ«laadhicittÄ• naá¹ƒ paramukkaá¹ƒsapÄ• ramip
catuvÄ«satikoá¹-isatasahassamukhena mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ pesetvÄ• anuttaraá¹ƒ sa
abhisambuddhoti.

ettha ca ``bhÄ• vetvÄ• â€™â€™ ti etena vijjÄ• sampadÄ• ya dhammaá¹ƒ thometi, ``sacchi
vimuttisampadÄ• ya. tathÄ• paá¹-hamena jhÄ• nasampadÄ• ya, dutiyena vimokkhasampad
samÄ• dhisampadÄ• ya, dutiyena samÄ• pattisampadÄ• ya. atha vÄ• paá¹-hamena khaya
anuppÄ• daÃ±Ä• á¹‡abhÄ• vena. paá¹-hamena vÄ• vijjÅ«pamatÄ• ya, dutiyena vajirÅ«pam
virÄ• gasampattiyÄ• , dutiyena nirodhasampattiyÄ• . tathÄ• paá¹-hamena niyyÄ• nabhÄ• v
nissaraá¹‡abhÄ• vena. paá¹-hamena vÄ• hetubhÄ• vena, dutiyena asaá¹…khatabhÄ• vena
dassanabhÄ• vena, dutiyena vivekabhÄ• vena. paá¹-hamena vÄ• adhipatibhÄ• vena, dutiy
thometi. atha vÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• buddhabhÄ• vaá¹ƒ upagatoâ€™â€™ ti
dhammaá¹ƒ thometi, ``sacchikatvÄ• â€™â€™ ti \Ne I 14/ etena sandiá¹-á¹-hikatÄ• ya. tathÄ

akÄ• likatÄ• ya, pacchimena ehipassikatÄ• ya. purimena vÄ• opaneyyikatÄ• ya, pacchimen
dhammaá¹ƒ thometi. ``gatamalaâ€™â€™ nti iminÄ• saá¹ƒkilesÄ• bhÄ• vadÄ«panena dhan
``anuttaraâ€™â€™ nti etena aÃ±Ã±assa visiá¹-á¹-hassa abhÄ• vadÄ«panena vipulaparipuá
vÄ• pahÄ• nasampadaá¹ƒ dhammassa dasseti, dutiyena pabhavasampadaá¹ƒ. bhÄ• vetab
gatamalabhÄ• vo yojetabbo. bhÄ• vanÄ• guá¹‡ena hi so dosÄ• naá¹ƒ samugghÄ• tako hotÄ
anuttarabhÄ• vo yojetabbo. sacchikiriyÄ• nibbattito hi taduttarikaraá¹‡Ä«yÄ• bhÄ• vato anaÄ
anuttaroti. tathÄ• ``bhÄ• vetvÄ• â€™â€™ ti etena saha pubbabhÄ• gasÄ«lÄ• dÄ«hi sekkhÄ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• honti. ``sacchikatvÄ• â€™â€™ ti etena sa
asekkhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• hontÄ«ti.

3__._ evaá¹ƒ \Be I 15/ saá¹…khepeneva sabbadhammaguá¹‡ehi saddhammaá¹ƒ abhitthavi
thometuá¹ƒ __ ``sugatassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sugatassÄ• _ti sambandhan
nti etena sambandho. __orasÄ• na_nti puttavisesanaá¹ƒ. __mÄ• rasenamathanÄ• na_nti or
kÄ• raá¹‡aniddeso tena kilesappahÄ• nameva bhagavato orasaputtabhÄ• ve kÄ• raá¹‡aá¹ƒ
__aá¹-á¹-hanna_nti gaá¹‡anapariccheda niddeso. tena ca satipi tesaá¹ƒ sattavisesabhÄ• ven
anekasatasahassabhÄ• ve imaá¹ƒ gaá¹‡anapariccheda aá¹ƒ nÄ• tivattantÄ«ti dasseti
maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vÄ• nativattanato. __samÅ«ha_nti samudÄ• yaniddeso. _
guá¹‡avisiá¹-á¹-hasaá¹ƒhatabhÄ• vaniddeso. tena asatipi ariyapuggalÄ• naá¹ƒ kÄ• yasÄ• m
ariyasaá¹…ghabhÄ• vaá¹ƒ dasseti diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vato.

tattha urasi bhavÄ• jÄ• tÄ• saá¹ƒbaddhÄ• ca orasÄ• . yathÄ• hi sattÄ• naá¹ƒ orasaputtÄ
santakassa dÄ• yajjassa visesena bhÄ• gino honti, evametepi ariyapuggalÄ• sammÄ• sam
jÄ• tiyÄ• jÄ• tatÄ• ya bhagavato santakassa vimuttisukhassa ariyadhammaratanassa ekant
orasÄ• . atha vÄ• bhagavato dhammadesanÄ• nubhÄ• vena ariyabhÅ«miá¹ƒ okkamamÄ• n
bhagavato ure vÄ• yÄ• majanitÄ• bhijÄ• titÄ• ya nippariyÄ• yena orasaputtÄ• ti vattabbataá
pavattiyamÄ• nÄ• pi hi dhammadesanÄ• ``bhagavato dhammadesanÄ• â€™â€™ icceva vu
lakkhaá¹‡Ä• divisesÄ• bhÄ• vato ca.

yadipi ariyasÄ• vakÄ• naá¹ƒ ariyamaggÄ• dhigamasamaye bhagavato viya tadantarÄ• yaka
\Ne I 15/, mÄ• ravÄ• hinÄ« vÄ• na ekantena apasÄ• deti, tehi pana apasÄ• detabbatÄ• ya
vimathitÄ• eva nÄ• ma hontÄ«ti Ä• ha --- ``mÄ• rasenamathanÄ• naâ€™â€™ nti. imasmiá¹
``mÄ• ramÄ• rasenamathanÄ• naâ€™â€™ nti vattabbe ``mÄ• rasenamathanÄ• naâ€™â€™
daá¹-á¹-habbaá¹ƒ. atha vÄ• khandhÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ viya devaputtamÄ•
sahÄ• yabhÄ• vÅ«pagamanato kilesabalakÄ• yo ``senÄ• â€™â€™ ti vuccati. yathÄ• ha ---
senÄ• â€™â€™ tiÄ• di \Be I 16/ (Sn 438; Nidd I 28, 68, 149). sÄ• ca tehi diyaá¸• á¸• hasah
vÄ• kilesavÄ• hinÄ« satidhammavicayavÄ«riyasamathÄ• diguá¹‡appaharaá¹‡ehi odhiso vi
cÄ• ti __mÄ• rasenamathanÄ• , _ ariyasÄ• vakÄ• . etena tesaá¹ƒ bhagavato anujÄ• taputta

Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato ariyÄ• niruttinayena. atha vÄ• sa
saraá¹‡anti araá¹‡Ä«yato upagantabbato, upagatÄ• naÃ±ca tadatthasiddhito ariyÄ• , ariyÄ•
ariyasaá¹…gho, ariyo ca so saá¹…gho cÄ• ti vÄ• ariyasaá¹…gho, taá¹ƒ __ariyasaá¹…ghaá
buddhadhammaratanÄ• nampi samadhigamo saá¹…gharatanÄ• dhÄ«noti assa ariyasaá¹…
dassetuá¹ƒ idheva __ ``sirasÄ• vandeâ€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.

ettha ca ``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa pabhav
``mÄ• rasenamathanÄ• naâ€™â€™ nti etena pahÄ• nasampadaá¹ƒ sakalasaá¹ƒkilesappah
samÅ«haâ€™â€™ nti etena Ã±Ä• á¹‡asampadaá¹ƒ maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vadÄ
nti etena pabhavasampadaá¹ƒ dasseti sabbasaá¹…ghÄ• naá¹ƒ aggabhÄ• vadÄ«panato. ath
puttÄ• naâ€™â€™ nti ariyasaá¹…ghassa visuddhanissayabhÄ• vadÄ«panaá¹ƒ, ``mÄ• rase
sammÄ• ujuÃ±Ä• yasÄ• mÄ«cippaá¹-ipannabhÄ• vadÄ«panaá¹ƒ, ``aá¹-á¹-hannampi samÅ«
Ä• huneyyÄ• dibhÄ• vadÄ«panaá¹ƒ, ``ariyasaá¹…ghaâ€™â€™ nti anuttarapuÃ±Ã±akkhetta
``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa lokuttarasaraá¹‡a
lokuttarasaraá¹‡agamanena hi te bhagavato orasaputtÄ• jÄ• tÄ• . ``mÄ• rasenamathanÄ• n
abhinÄ«hÄ• rasampadÄ• siddhaá¹ƒ pubbabhÄ• ge sammÄ• paá¹-ipattiá¹ƒ dasseti. katÄ• bh
sammÄ• paá¹-ipannÄ• mÄ• raá¹ƒ mÄ• raparisaá¹ƒ vÄ• abhivijinanti. ``aá¹-á¹-hannampi sa
viddhastavipakkhe sekkhÄ• sekkhadhamme dasseti puggalÄ• dhiá¹-á¹-hÄ• nena maggapha
``ariyasaá¹…ghaâ€™â€™ nti aggadakkhiá¹‡eyyabhÄ• vaá¹ƒ dasseti. saraá¹‡agamanaÃ±ca
sabbaguá¹‡Ä• naá¹ƒ Ä• di, sapubbabhÄ• gappaá¹-ipadÄ• sekkhÄ• sÄ«lakkhandhÄ• dayo
sÄ«lakkhandhÄ• dayo \Ne I 16/ pariyosÄ• nanti Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• saá¹
ariyasaá¹…ghaguá¹‡Ä• pakÄ• sitÄ• honti.

4__._ evaá¹ƒ \Be I 17/ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹ƒkittanamukhena
katvÄ• idÄ• ni taá¹ƒnipaccakÄ• raá¹ƒ yathÄ• dhippete payojane pariá¹‡Ä• mento __ ``iti me
tattha ratijananaá¹-á¹-hena __ratanaá¹ƒ, _ buddhadhammasaá¹…ghÄ• . tesaÃ±hi ``itipi so b
yathÄ• bhÅ«taguá¹‡e Ä• vajjentassa amatÄ• dhigamahetubhÅ«taá¹ƒ anappakaá¹ƒ pÄ«tipÄ

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti tathÄ• gataá¹ƒ Ä• rabbha. ujugatacitto kho p
ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá
pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ tiÄ• di (AN b VI 10; c 1I 11).

cittÄ«katÄ• dibhÄ• vo vÄ• ratanaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sv II 33; Spk III 5.223; Khp

cittÄ«katabhÄ• vÄ• dayo ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• dÄ«su eva labbhantÄ«t

vandanÄ• va __vandanÄ• mayaá¹ƒ_ yathÄ• ``dÄ• namayaá¹ƒ, sÄ«lamayaâ€™â€™ nti (D
kÄ• yavÄ• cÄ• cittehi tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aninnatÄ• , thomanÄ• vÄ• . pujjabh
__puÃ±Ã±aá¹ƒ, _ attano santÄ• naá¹ƒ punÄ• tÄ«ti vÄ• . __suvihatantarÄ• yo_ti suá¹-á¹-hu v
attano pasÄ• dasampattiyÄ• , ratanattayassa ca khettabhÄ• vasampattiyÄ• taá¹ƒ puÃ±Ã±a
upaghÄ• takaupaddavÄ• naá¹ƒ vihanane samatthanti dasseti. __hutvÄ• _ti pubbakÄ• lakiriy
pakÄ• sayissÄ• mÄ«â€™â€™ ti etena sambandho. __tassÄ• _ti yaá¹ƒ ratanattayavandanÄ
__Ä• nubhÄ• venÄ• _ti balena.

5__._ evaá¹ƒ \Ne I 17/ \Be I 18/ ratanattayassa nipaccakÄ• rakaraá¹‡e payojanaá¹ƒ dassetv
dhammadesanÄ• ya atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etukÄ• mo, tassÄ• tÄ• va guá¹‡Ä• bhitthavana
``ekakadukÄ• dipaá¹-imaá¹‡á¸• itassÄ• â€™â€™ _tiÄ• dimÄ• ha, ekakÄ• dÄ«ni aá¹…gÄ• n
desitehi suttantehi paá¹-imaá¹‡á¸• itassa visiá¹-á¹-hassÄ• ti attho. etena ``aá¹…guttaroâ€™â
Ä• gamassa atthÄ• nugatÄ• samaÃ±Ã±Ä• ti dasseti. nanu ca ekakÄ• divasena desitÄ• ni s
ekakadukÄ• dÄ«hi paá¹-imaá¹‡á¸• itabhÄ• voti? saccametaá¹ƒ paramatthato, suttÄ• ni pana
Ä• gamo. yatheva hi atthabyaÃ±janasamudÄ• ye suttanti vohÄ• ro, evaá¹ƒ suttasamudÄ• y
ekakÄ• dÄ«hi aá¹…gehi uparÅ«pari uttaro adhikoti aá¹…guttaro, Ä• gamissanti ettha, etena
attatthaparatthÄ• dayoti Ä• gamo, Ä• dikalyÄ• á¹‡Ä• diguá¹‡asampattiyÄ• uttamaá¹-á¹-hen
taá¹ƒtaá¹ƒabhipatthitasamiddhihetutÄ• ya paá¹‡á¸• itehi varitabbato varo, Ä• gamo ca so va
seá¹-á¹-haá¹-á¹-henÄ• ti Ä• gamavaro, Ä• gamasammatehi vÄ• varoti Ä• gamavaro. aá¹…g
__aá¹…guttarÄ• gamavaro, _ tassa.

puá¹…gavÄ• vuccanti usabhÄ• , asantasanaparissayasahanassa paripÄ• lanÄ• diguá¹‡eh
dhammakathikÄ• eva puá¹…gavÄ• ti __dhammakathikapuá¹…gavÄ• , _ tesaá¹ƒ.
hetÅ«pamÄ• dippaá¹-imaá¹‡á¸• itanÄ• nÄ• vidhadesanÄ• nayavicittatÄ• ya __vicittapaá¹-ibl
sumaá¹…galavilÄ• sinÄ«_Ä• dÄ«su (Sv I ganthÄ• rambhakathÄ• ; Ps I ganthÄ• rambhakath
1.ganthÄ• rambhakathÄ•) pana ``buddhÄ• nubuddhasaá¹ƒvaá¹‡á¹‡itassÄ• â€™â€™ ti vutt
saccappaá¹-ivedhaá¹ƒ anugamma paá¹-ividdhasaccÄ• aggasÄ• vakÄ• dayo ariyÄ• buddhA
atthasaá¹ƒvaá¹‡á¹‡anÄ• vasena guá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• vasena ca saá¹ƒvaá¹‡á¹‡ito ev
anubuddhÄ• ca buddhÄ• nubuddhÄ• ti yojetabbaá¹ƒ. sammÄ• sambuddheneva hi tiá¹‡á¹‡a
atthavaá¹‡á¹‡anÄ• kkamo bhÄ• sito, yÄ• ``pakiá¹‡á¹‡akadesanÄ• â€™â€™ ti vuccati. tato
sÄ• vakehÄ«ti Ä• cariyÄ• vadanti. idha pana ``dhammakathikapuá¹…gavÄ• naá¹ƒ vicittapa
icceva thomanÄ• katÄ• . saá¹ƒvaá¹‡á¹‡anÄ• su cÄ• yaá¹ƒ Ä• cariyassa pakati, yÄ• taá¹ƒta

Ä• dito tassa tassa saá¹ƒvaá¹‡á¹‡etabbassa dhammassa visesaguá¹‡akittanena thomanÄ•
sumaá¹…galavilÄ• sinÄ«papaÃ±casÅ«danÄ«sÄ• ratthappakÄ• sanÄ«su aá¹-á¹-hasÄ• linÄ«
yathÄ• kkamaá¹ƒ ``saddhÄ• vahaguá¹‡assa, paravÄ• damathanassa, Ã±Ä• á¹‡appabhedaj
gambhÄ«raÃ±Ä• á¹‡ehi ogÄ• á¸·hassa abhiá¹‡haso nÄ• nÄ• nayavicittassÄ• â€™â€™ tiÄ•

6__._ attho kathÄ«yati etÄ• yÄ• ti atthakathÄ• , sÄ• eva __aá¹-á¹-hakathÄ• , _ ttha-kÄ• ras
katvÄ• yathÄ• ``dukkhassa pÄ«á¸·anaá¹-á¹-hoâ€™â€™ ti (Paá¹-is I 17; II 8). __Ä• dito_tiÄ
paá¹-hamasaá¹…gÄ«tiyaá¹ƒ \Ne I 18/. chaá¸·abhiÃ±Ã±atÄ• ya paramena cittavasÄ«bhÄ• ve
jhÄ• nÄ• dÄ«su paÃ±cavidhavasitÄ• sabbhÄ• vato ca __vasino, _ therÄ• mahÄ• kassapÄ•
yÄ• _ti yÄ• aá¹-á¹-hakathÄ• . __saá¹…gÄ«tÄ• _ti atthaá¹ƒ pakÄ• setuá¹ƒ yuttaá¹-á¹-hÄ• ne
ayaá¹ƒ etassa atthoâ€™â€™ ti saá¹…gahetvÄ• vuttÄ• . __anusaá¹…gÄ«tÄ• ca_ yasatthe
dutiyatatiyasaá¹…gÄ«tÄ«su. iminÄ• attano saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gamanavisuddhiá¹ƒ c

7__._ sÄ«hassa lÄ• nato gahaá¹‡ato sÄ«haá¸·o, sÄ«hakumÄ• ro. taá¹ƒvaá¹ƒsajÄ• tatÄ• ya
khattiyÄ• naá¹ƒ, tesaá¹ƒ nivÄ• satÄ• ya tambapaá¹‡á¹‡idÄ«passa ca sÄ«haá¸·abhÄ• vo ve
jambudÄ«pato Ä• nÄ«tÄ• . __athÄ• _ti pacchÄ• . aparabhÄ• ge hi asaá¹…karatthaá¹ƒ sÄ«h
á¹-hapitÄ• ti. tena sÄ• mÅ«laá¹-á¹-hakathÄ• sabbasÄ• dhÄ• raá¹‡Ä• na hotÄ«ti idaá¹ƒ att
karaá¹‡Ä«yanti dasseti. tenevÄ• ha --- __ ``dÄ«pavÄ• sÄ«namatthÄ• yÄ• â€™â€™ _ti. tatth
jambudÄ«pavÄ• sÄ«naá¹ƒ, __dÄ«pavÄ• sÄ«na_nti vÄ• sÄ«haá¸·adÄ«pavÄ• sÄ«naá¹ƒ att
á¹-hapitÄ• ti yojanÄ• .

8__._ __apanetvÄ• nÄ• _ti kaÃ±cukasadisaá¹ƒ sÄ«haá¸·abhÄ• saá¹ƒapanetvÄ• na. __tato_
__aha_nti attÄ• naá¹ƒ niddisati. __manoramaá¹ƒ bhÄ• sa_nti mÄ• gadhabhÄ• saá¹ƒ. sÄ• h
paá¹‡á¸• itÄ• naá¹ƒ manaá¹ƒ ramayatÄ«ti. tenevÄ• ha --- __ ``tantinayÄ• nucchavikaâ€™â€
anulomikaá¹ƒ pÄ• á¸·icchÄ• yÄ• nuvidhÄ• yininti attho. __vigatadosa_nti asabhÄ• vaniruttib

9__._ __samayaá¹ƒ avilomento_ti siddhantaá¹ƒ avirodhento. etena atthadosÄ• bhÄ• vamÄ•
theravÄ• dÄ• pi idha pakÄ• sÄ«yissanti. __theravaá¹ƒsadÄ«pÄ• na_nti thirehi sÄ«lakkhand
therÄ• \Be I 20/, mahÄ• kassapÄ• dayo, tehi Ä• gatÄ• Ä• cariyaparamparÄ• theravaá¹ƒsc
Ä• gamÄ• dhigamasampannattÄ• paÃ±Ã±Ä• pajjotena tassa samujjalanato theravaá¹ƒsad
therÄ• , tesaá¹ƒ. vividhehi Ä• kÄ• rehi nicchÄ«yatÄ«ti vinicchayo, gaá¹‡á¹-hiá¹-á¹-hÄ• nesu
pavattÄ• vimaticchedakathÄ• . suá¹-á¹-hu nipuá¹‡o saá¹‡ho vinicchayo etesanti __sunipuá
vÄ• vinicchinotÄ«ti vinicchayo, yathÄ• vuttatthavisayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. suá¹-á¹-hu nipuá¹‡
etesanti __sunipuá¹‡avinicchayÄ• _. etena mahÄ• kassapÄ• dittheraparamparÄ• bhato, tat
saá¹‡hasukhumo mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vinicchayoti tassa pamÄ• á¹‡abhÅ«taaá¹ƒ

10__._ __sujanassa_ \Ne I 19/ __cÄ• _ti __ca_-saddo sampiá¹‡á¸• anattho. tena ``na keval
jambudÄ«pavÄ• sÄ«naá¹ƒyeva atthÄ• ya, atha kho sÄ• dhujanÄ• naá¹ƒ tosanatthaÃ±cÄ• â

``tambapaá¹‡á¹‡idÄ«pavÄ• sÄ«nampi atthÄ• yÄ• â€™â€™ ti ayamattho siddho hoti uggaha
bahÅ«pakÄ• rattÄ• . __ciraá¹-á¹-hitattha_nti ciraá¹-á¹-hitiatthaá¹ƒ, cirakÄ• lÄ• vaá¹-á¹-hÄ• n
idaÃ±hi atthappakÄ• sanaá¹ƒ aviparÄ«tabyaÃ±janasunikkhepassa atthasunÄ«tassa ca upÄ
ciraá¹-á¹-hitiyÄ• saá¹ƒvattati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``dveme, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• n
sunikkhittaÃ±ca padabyaÃ±janaá¹ƒ, attho ca sunÄ«toâ€™â€™ ti (AN a II 21).

11-12__._ yaá¹ƒ atthavaá¹‡á¹‡anaá¹ƒ katthukÄ• mo, tassÄ• mahantattaá¹ƒ parihariuá¹ƒ __
``sÄ• vatthipabhÅ«tÄ«naâ€™â€™ _ntiÄ• dimÄ• ha. tenÄ• ha --- ``na idha vitthÄ• rakathaá¹
vicÄ• rayissÄ• mÄ«â€™â€™ ti ca. tattha __dÄ«ghassÄ• _ti dÄ«ghanikÄ• yassa. __majjhim
``saá¹…gÄ«tÄ«naá¹ƒ dvinnaá¹ƒ yÄ• me atthaá¹ƒ vadantenÄ• â€™â€™ tipi pÄ• á¹-ho. tatth
dvinna_nti dÄ«ghamajjhimanikÄ• yÄ• nanti attho gahetabbo. __me_ti karaá¹‡atthe sÄ• miva
__suda_nti nipÄ• tamattaá¹ƒ. heá¹-á¹-hÄ• dÄ«ghassa majjhimassa ca atthaá¹ƒ vadantena
nagarÄ• naá¹ƒ yÄ• vaá¹‡á¹‡anÄ• katÄ• , tassÄ• vitthÄ• rakathaá¹ƒ na idha bhiyyo kariss
yojetabbaá¹ƒ. yÄ• ni ca tattha vatthÅ«ni vitthÄ• ravasena vuttÄ• ni, tesampi vitthÄ• rakathaá
karissÄ• mÄ«ti sambandho.

13__._ idÄ• ni ``na idha vitthÄ• rakathaá¹ƒ karissÄ• mÄ«â€™â€™ ti sÄ• maÃ±Ã±ato vuttas
dassetuá¹ƒ --- __ ``suttÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. suttÄ• naá¹ƒ ye atthÄ• v
pakÄ• santÄ«ti yojetabbaá¹ƒ.

14__._ yaá¹ƒ aá¹-á¹-hakathaá¹ƒ kattukÄ• mo, tadekadesabhÄ• vena visuddhimaggo ca gah
upadesaá¹ƒ karonto tattha vicÄ• ritadhamme uddesavasena dasseti --- __ ``sÄ«lakathÄ• â€
__sÄ«lakathÄ• _ti cÄ• rittavÄ• rittÄ• divasena sÄ«lassa vitthÄ• rakathÄ• . __dhutadhammÄ
piá¹‡á¸• apÄ• tikaá¹…gÄ• dayo terasa kilesadhunanakadhammÄ• . __kammaá¹-á¹-hÄ• nÄ•
Ä• gatÄ• ni aá¹-á¹-hatiá¹ƒsa, aá¹-á¹-hakathÄ• yaá¹ƒ dveti niravasesÄ• ni yogakammassa bh
pavattiá¹-á¹-hÄ• nÄ• ni. __cariyÄ• vidhÄ• nasahito_ti rÄ• gacaritÄ• dÄ«naá¹ƒ sabhÄ• vÄ• d
__jhÄ• nÄ• ni_ cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni, __samÄ• pattiyo_ catasso Ä• ruppasam
aá¹-á¹-hapi vÄ• paá¹-iladdhamattÄ• ni __jhÄ• nÄ• ni_ samÄ• pajjanavasÄ«bhÄ• vappattiyÄ
vÄ• rÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nÄ• ni, __samÄ• pattiyo_ phalasamÄ• pattinirodhasamÄ•

15__._ lokiyalokuttarabhedÄ• cha abhiÃ±Ã±Ä• yo __sabbÄ• abhiÃ±Ã±Ä• yo_. Ã±Ä• á¹‡av
ekavidhÄ• dinÄ• paÃ±Ã±Ä• ya saá¹ƒkaletvÄ• sampiá¹‡á¸• etvÄ• nicchayo __paÃ±Ã±Ä• s

16__._ paccayadhammÄ• naá¹ƒ hetuÄ• dÄ«naá¹ƒ paccayuppannadhammÄ• naá¹ƒ hetupa
desanÄ• __paccayÄ• kÄ• radesanÄ• , _ paá¹-iccasamuppÄ• dakathÄ• ti attho. sÄ• pana g
sudukkaratÄ• ya saá¹‡hasukhumÄ• , nikÄ• yantaraladdhisaá¹…kararahitÄ• , ekattanayÄ• d

vicÄ• ritÄ• ti Ä• ha --- __ ``suparisuddhanipuá¹‡anayÄ• â€™â€™ _ti. paá¹-isambhidÄ• dÄ«s
avissajjetvÄ• va vicÄ• ritattÄ• __avimuttatantimaggÄ• _.

17__._ __iti pana sabba_nti __iti_-saddo parisamÄ• pane, __pana_-saddo vacanÄ• laá¹…k
attho. __idhÄ• _ti imissÄ• aá¹-á¹-hakathÄ• ya __na vicÄ• rayissÄ• mi_ punaruttibhÄ• vatoti

18__._ idÄ• ni \Be I 22/ tasseva avicÄ• raá¹‡assa ekantakÄ• raá¹‡aá¹ƒ niddhÄ• rento __ ``n
visuddhimaggoâ€™â€™ _tiÄ• dimÄ• ha. tattha ``majjhe á¹-hatvÄ• â€™â€™ ti etena majjha
catunnaá¹ƒ Ä• gamÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• visuddhimaggo, na sumaá¹…g
asÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• ti dasseti. ``visesatoâ€™â€™ ti ca idaá¹ƒ vinayÄ• bhidham
yathÄ• rahaá¹ƒ atthavaá¹‡á¹‡anÄ• hoti evÄ• ti katvÄ• vuttaá¹ƒ.

19__._ __iccevÄ• _ti iti eva. __tampÄ«_ti visuddhimaggampi. __etÄ• yÄ• _ti manorathapÅ«
``sÄ«haá¸·adÄ«paá¹ƒ Ä• bhatÄ• â€™â€™ tiÄ• dinÄ• atthappakÄ• sanassa nimittaá¹ƒ dass
sujanassa ca tuá¹-á¹-hatthaá¹ƒ ciraá¹-á¹-hitatthaÃ±ca dhammassÄ• â€™â€™ ti etena payoj
tatohaá¹ƒ, sÄ«haá¸·abhÄ• saâ€™â€™ ntiÄ• dinÄ• . ``sÄ• vatthipabhutÄ«naâ€™â€™ ntiÄ•
heá¹-á¹-himanikÄ• yesu visuddhimagge ca vicÄ• ritÄ• naá¹ƒ atthÄ• naá¹ƒ avicÄ• raá¹‡ampi
evÄ• ti.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. rÅ«pÄ• divaggavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

vibhÄ• gavantÄ• naá¹ƒ \Ne I 21/ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanavaseneva hot
nipÄ• tasuttavasena vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tattha aá¹…guttarÄ• gamo nÄ• mÄ• â€™
__tatthÄ• _ti ``aá¹…guttarÄ• gamassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti yadidaá¹ƒ
``yassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• taá¹ƒ, so aá¹…guttarÄ• gam
evaá¹ƒ vibhÄ• goti attho. atha vÄ• __tatthÄ• _ti ``aá¹…guttaranissitaá¹ƒ atthaâ€™â€™ nti e
aá¹…guttarÄ• gamo vutto, so nipÄ• tasuttÄ• divasena edisoti attho.

idÄ• ni taá¹ƒ Ä• dito paá¹-á¹-hÄ• ya saá¹ƒvaá¹‡á¹‡itukÄ• mo attano saá¹ƒvaá¹‡á¹‡anÄ• ya
paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkamena pavattabhÄ• vadassanatthaá¹ƒ _
vuttaá¹ƒ nidÄ• namÄ• dÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha yathÄ• paccayaá¹ƒ tattha tattha
vippakiá¹‡á¹‡Ä• naá¹ƒ dhammavinayÄ• naá¹ƒ saá¹…gahetvÄ• gÄ• yanaá¹ƒ kathanaá¹ƒ sa
taá¹ƒtaá¹ƒsikkhÄ• padÄ• naá¹ƒ suttÄ• naÃ±ca Ä• dipariyosÄ• nesu \Be I 23/ antarantarÄ•
á¹-hapitaá¹ƒ saá¹…gÄ«tikÄ• ravacanaá¹ƒ saá¹…gahitaá¹ƒ hoti. saá¹…gÄ«yamÄ• nassa atth

pÅ«janÄ«yatÄ• ya ca mahatÄ« saá¹…gÄ«ti mahÄ• saá¹…gÄ«ti, paá¹-hamÄ• mahÄ• saá¹…
tassÄ• pavattikÄ• lo paá¹-hamamahÄ• saá¹…gÄ«tikÄ• lo, tasmiá¹ƒ __paá¹-hamamahÄ• sa
desanaá¹ƒ desakÄ• lÄ• divasena aviditaá¹ƒ viditaá¹ƒ katvÄ• nidassetÄ«ti __nidÄ• naá¹ƒ_.
vuccati, svÄ• yamettha ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• diko gantho veditabbo. na ``sanidÄ
dhammaá¹ƒ desemÄ«â€™â€™ tiÄ• dÄ«su (AN a III 126) viya ajjhÄ• sayÄ• didesanuppattih
me sutantiÄ• dikaá¹ƒ Ä• yasmatÄ• Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá

<1> ``sÄ• panesÄ• â€™â€™ tiÄ• dinÄ• bÄ• hiranidÄ• ne vattabbaá¹ƒ atidisitvÄ• idÄ• ni
paá¹-á¹-hÄ• ya saá¹ƒvaá¹‡á¹‡ituá¹ƒ __ ``yaá¹ƒ panetaâ€™â€™ _nti vuttaá¹ƒ. tattha yasmÄ
karontena saá¹ƒvaá¹‡á¹‡etabbe dhamme padÄ• ni padavibhÄ• gaá¹ƒ tadatthaÃ±ca dassetv
piá¹‡á¸• atthÄ• dinidassanavasena ca saá¹ƒvaá¹‡á¹‡anÄ• kÄ• tabbÄ• , tasmÄ• padÄ• ni t
nipÄ• tapadaâ€™â€™ _ntiÄ• dimÄ• ha \Ne I 22/. tattha __padavibhÄ• go_ti padÄ• naá¹ƒ vi
vÄ• padÄ• ni ca padavibhÄ• go ca __padavibhÄ• go, _ padaviggaho ca padavibhÄ• go ca
ekasesavasena padapadaviggahÄ• padavibhÄ• gasaddena vuttÄ• ti veditabbaá¹ƒ. tattha p
jetavanaâ€™â€™ ntiÄ• dinÄ• samÄ• sapadesu daá¹-á¹-habbo.

__atthato_ti padatthato. taá¹ƒ pana padatthaá¹ƒ atthuddhÄ• rakkamena paá¹-hamaá¹ƒ eva
``evaá¹ƒ-saddo tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __avadhÄ• raá¹‡Ä• dÄ«_ti ettha __Ä• di_
idamatthapucchÄ• parimÄ• á¹‡Ä• diatthÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tathÄ• hi ``eva
puthusippÄ• yatanÄ• ni, evamÄ• dÄ«nÄ«â€™â€™ tiÄ• dÄ«su idaá¹ƒ-saddassa atthe evaá¹
pakÄ• rapariyÄ• yo, tathÄ• vidhÄ• kÄ• ra-saddÄ• ca. tathÄ• hi vidhayuttagatasadde lokiyÄ
``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• kappitakesamassÅ« Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• bh
paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• renti seyyathÄ• pi tv
sÄ• cariyakoti. no hidaá¹ƒ, bho gotamÄ• â€™â€™ tiÄ• dÄ«su (DN I 286) pucchÄ• yaá¹ƒ. ``e
a I 48), evamÄ• yupariyantoâ€™â€™ ti (DN I 244; Vin III 12) ca Ä• dÄ«su parimÄ• á¹‡e.

nanu ca ``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• evamÄ• yupariyantoâ€™â€™ ti ettha evaá¹ƒ
pucchanÄ• kÄ• raparimÄ• á¹‡Ä• kÄ• rÄ• naá¹ƒ vuttattÄ• Ä• kÄ• rattho eva evaá¹ƒ-saddoti
Ä• kÄ• ramattavÄ• cako hi evaá¹ƒ-saddo Ä• kÄ• ratthoti adhippeto yathÄ• ``evaá¹ƒ byÄ• kl
Vin IV 417; Vin II 65), na pana Ä• kÄ• ravisesavÄ• cako. evaÃ±ca katvÄ• ``evaá¹ƒ jÄ• tena
(Dhp 53) upamÄ• diudÄ• haraá¹‡Ä• ni upapannÄ• ni honti. tathÄ• hi ``yathÄ• hi ... pe ... ba
ettha puppharÄ• siá¹-á¹-hÄ• niyato
manussÅ«papattisappurisÅ«panissayasaddhammassavanayonisomanasikÄ• rabhogasamp
Ä• didÄ• nÄ• dipuÃ±Ã±akiriyÄ• hetusamudÄ• yato sobhÄ• sugandhatÄ• diguá¹‡ayogato m
puÃ±Ã±akiriyÄ• maritabbasabhÄ• vatÄ• ya maccena sattena kattabbÄ• ti jotitattÄ• puppha
upamÄ• . tesaá¹ƒ upamÄ• kÄ• ro yathÄ• -saddena aniyamato vuttoti ``evaá¹ƒ-saddo upamÄ
vattuá¹ƒ yuttaá¹ƒ, so pana upamÄ• kÄ• ro niyamiyamÄ• no atthato upamÄ• va hotÄ«ti Ä• h
Ä• gatoâ€™â€™ _ti. tathÄ• ``evaá¹ƒ iminÄ• Ä• kÄ• rena abhikkamitabbaâ€™â€™ ntiÄ• d

samaá¹‡asÄ• ruppÄ• ya Ä• kappasampattiyÄ• yo tattha upadisanÄ• kÄ• ro, so atthato upa
``evaá¹ƒ te ... pe ... upadeseâ€™â€™ _ti. tathÄ• __evametaá¹ƒ_ \Ne I 23/ __bhagavÄ• , ev
ettha bhagavatÄ• yathÄ• vuttamatthaá¹ƒ aviparÄ«tato jÄ• nantehi kataá¹ƒ tattha saá¹ƒvijjan
pakÄ• rehi haá¹ƒsanaá¹ƒ udaggatÄ• karaá¹‡aá¹ƒ sampahaá¹ƒsanaá¹ƒ, yo tattha sampahaá

__evamevaá¹ƒ panÄ• ya_nti ettha garahaá¹‡Ä• kÄ• roti yojetabbaá¹ƒ, so ca garahaá¹‡Ä• k
tiÄ• dikhuá¹ƒsanasaddasannidhÄ• nato idha evaá¹ƒ-saddena pakÄ• sitoti viÃ±Ã±Ä• yati. ya
upamÄ• kÄ• rÄ• dayopi upamÄ• divasena vuttÄ• naá¹ƒ puppharÄ• siÄ• disaddÄ• naá¹ƒ sa
__evaá¹ƒ, bhanteti kho_tiÄ• dÄ«su pana dhammassa sÄ• dhukaá¹ƒ savanamanasikÄ• rena
tattha á¹-hitabhÄ• vassa paá¹-ijÄ• nanavasena vuttattÄ• \Be I 25/ ettha evaá¹ƒ-saddo vacan
vutto, tena ``evaá¹ƒ, bhante, sÄ• dhu bhante, suá¹-á¹-hu bhanteâ€™â€™ ti vuttaá¹ƒ hoti. __
``yathÄ• haá¹ƒ vadÄ• mi, evaá¹ƒ samaá¹‡aá¹ƒ Ä• nandaá¹ƒ vadehÄ«â€™â€™ ti vadanÄ• k
evaá¹ƒ-saddena nidassÄ«yatÄ«ti nidassanattho vutto. __evaá¹ƒ no_ti etthÄ• pi tesaá¹ƒ yath
ahitadukkhÄ• vahabhÄ• ve sanniá¹-á¹-hÄ• najananatthaá¹ƒ anumatiggahaá¹‡avasena ``no
hotÄ«â€™â€™ ti pucchÄ• ya katÄ• ya ``evaá¹ƒ no ettha hotÄ«â€™â€™ ti vuttattÄ• tadÄ• k
evaá¹ƒ-saddena vibhÄ• vitanti viÃ±Ã±Ä• yati. so pana tesaá¹ƒ dhammÄ• naá¹ƒ ahitÄ• ya du
niyamiyamÄ• no avadhÄ• raá¹‡attho hotÄ«ti Ä• ha --- __ ``evaá¹ƒ no ettha hotÄ«tiÄ• dÄ«su

__nÄ• nÄ• nayanipuá¹‡a_nti ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹…khÄ• t
nandiyÄ• vaá¹-á¹-atipukkhalasÄ«havikkÄ«á¸·itaaá¹…kusadisÄ• locanasaá¹…khÄ• tÄ• vÄ•
nÄ• nÄ• vidhÄ• nayÄ• nÄ• nÄ• nayÄ• . nayÄ• vÄ• pÄ• á¸·igatiyo, tÄ• ca paÃ±Ã±attiÄ• d
saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomissakatÄ• divasena kusalÄ• divasena khan
saá¹…gahÄ• divasena samayavimuttÄ• divasena padhÄ• nÄ• divasena kusalamÅ«lÄ• diva
nÄ• nappakÄ• rÄ• ti nÄ• nÄ• nayÄ• , tehi nipuá¹‡aá¹ƒ saá¹‡haá¹ƒ sukhumanti nÄ• nÄ• nay
ajjhÄ• sayo, te ca sassatÄ• dibhedena tattha ca apparajakkhatÄ• dibhedena ca aneke, attaj
samuá¹-á¹-hÄ• naá¹ƒ uppattihetu etassÄ• ti __anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ. atthab
atthabyaÃ±janaparipuá¹‡á¹‡aá¹ƒ upanetabbÄ• bhÄ• vato.
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__vividhapÄ• á¹-ihÄ• riya_nti ettha pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ ``paá¹-ipakkhah
rÄ• gÄ• dikilesÄ• panayanato ca pÄ• á¹-ihÄ• riyaâ€™â€™ nti vadanti. bhagavato pana paá
santi \Ne I 24/, ye haritabbÄ• . puthujjanÄ• nampi vigatÅ«pakkilese aá¹-á¹-haguá¹‡asamann
hatapaá¹-ipakkhe iddhividhaá¹ƒ pavattati, tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• i
``pÄ• á¹-ihÄ• riyaâ€™â€™ nti vatthuá¹ƒ. sace pana mahÄ• kÄ• ruá¹‡ikassa bhagavato ven
26/ paá¹-ipakkhÄ• , tesaá¹ƒ haraá¹‡ato ``pÄ• á¹-ihÄ• riyaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ sati
bhagavato ca sÄ• sanassa ca paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ haraá¹‡ato pÄ• á¹-ihÄ• riya

diá¹-á¹-hiharaá¹‡avasena ca diá¹-á¹-hippakÄ• sane asamatthabhÄ• vena ca iddhiÄ• desanÄ
apanÄ«tÄ• hontÄ«ti. ``paá¹-Ä«â€™â€™ ti vÄ• ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa
paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su (Sn 985; Nid
vatthugÄ• thÄ• 4) viya, tasmÄ• samÄ• hite citte vigatÅ«pakkilese katakiccena pacchÄ• ha
pavattetabbanti paá¹-ihÄ• riyaá¹ƒ, attano vÄ• upakkilesesu catutthajjhÄ• namaggehi harites
paá¹-ihÄ• riyaá¹ƒ, iddhiÄ• desanÄ• nusÄ• saniyo ca vigatÅ«pakkilesena katakiccena ca sat
pavattetabbÄ• , haritesu ca attano upakkilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni h
bhavanti. paá¹-ihÄ• riyameva pÄ• á¹-ihÄ• riyaá¹ƒ, paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ
ekamekaá¹ƒ pÄ• á¹-ihÄ• riyanti vuccati. paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo c
tattha jÄ• taá¹ƒ, tasmiá¹ƒ vÄ• nimittabhÅ«te, tato vÄ• Ä• gatanti pÄ• á¹-ihÄ• riyaá¹ƒ. tassa
visayabhedena ca bahuvidhassa bhagavato desanÄ• yaá¹ƒ labbhamÄ• nattÄ• Ä• ha --- __
_nti.

__na aÃ±Ã±athÄ• _ti bhagavato sammukhÄ• sutÄ• kÄ• rato na aÃ±Ã±athÄ• ti attho, na pa
acinteyyÄ• nubhÄ• vÄ• hi bhagavato desanÄ• . evaÃ±ca katvÄ• ``sabbappakÄ• rena ko sa
idaá¹ƒ vacanaá¹ƒ samatthitaá¹ƒ bhavati, dhÄ• raá¹‡abaladassanaÃ±ca na virujjhati sutÄ• kA
adhippetattÄ• . na hettha atthantaratÄ• parihÄ• ro dvinnaá¹ƒ atthÄ• naá¹ƒ ekavisayattÄ• , it
desanÄ• ya sabbathÄ• paá¹-iggahaá¹‡e samattho asamattho cÄ• ti Ä• pajjeyyÄ• ti.

``yo paro na hoti, so attÄ• â€™â€™ ti evaá¹ƒ vuttÄ• ya niyakajjhattasaá¹…khÄ• tÄ• ya sas
tividhopi me-saddo kiÃ±cÄ• pi ekasmiá¹ƒyeva atthe dissati, karaá¹‡asampadÄ• nasÄ• minid
vijjamÄ• nabhedaá¹ƒ sandhÄ• yÄ• ha --- __ ``me-saddo tÄ«su atthesu dissatÄ«â€™â€™ _t

kiÃ±cÄ• pi \Be I 27/ upasaggo kiriyaá¹ƒ viseseti, jotakabhÄ• vato pana satipi tasmiá¹ƒ suta-
tamatthaá¹ƒ vadatÄ«ti anupasaggassa suta-saddassa atthuddhÄ• re saupasaggassa gahaá
I 25/ dassento __ ``saupasaggo ca anupasaggo cÄ• â€™â€™ _ti Ä• ha. __assÄ• _ti sutasa
kammabhÄ• vasÄ• dhanÄ• ni idha sutasadde sambhavantÄ«ti vuttaá¹ƒ --- __ ``upadhÄ• rita
atthoâ€™â€™ _ti. __mayÄ• ti atthe satÄ«_ti yadÄ• me-saddassa kattuvasena karaá¹‡anid
__mamÄ• ti atthe satÄ«_ti yadÄ• sambandhavasena sÄ• miniddeso, tadÄ• .

sutasaddasanniá¹-á¹-hÄ• ne payuttena __evaá¹ƒ_-saddena savanakiriyÄ• jotakena bhavita
``evanti sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaâ€™â€™ _nti. __Ä• di_-sadde
sotadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tadabhinÄ«haá¹-Ä• naÃ±ca manodvÄ• rikaviÃ±Ã±Ä• á
veditabbaá¹ƒ. sabbesampi vÄ• kyÄ• naá¹ƒ evakÄ• ratthasahitattÄ• ``sutaâ€™â€™ nti etas
labbhatÄ«ti Ä• ha --- __ ``assavanabhÄ• vappaá¹-ikkhepatoâ€™â€™ _ti. etena avadhÄ• raa
yathÄ• ca sutaá¹ƒ sutamevÄ• ti niyÄ• metabbaá¹ƒ, __taá¹ƒ_ sammÄ• sutaá¹ƒ hotÄ«ti Ä• h
``anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ _nti. atha vÄ• saddantaratthÄ• p
vadatÄ«ti sutanti assutaá¹ƒ na hotÄ«ti ayametassa atthoti vuttaá¹ƒ --- __

``assavanabhÄ• vappaá¹-ikkhepatoâ€™â€™ _ti. iminÄ• diá¹-á¹-hÄ• divinivattanaá¹ƒ karoti.
na idaá¹ƒ mayÄ• diá¹-á¹-haá¹ƒ, na sayambhuÃ±Ä• á¹‡ena sacchikataá¹ƒ, atha kho sutaá¹ƒ
tenevÄ• ha --- __ ``anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ _nti. avadhÄ•
ayamatthayojanÄ• --- ``karÄ«yatÄ«â€™â€™ ti tadapekkhassa __suta_-saddassa ayamatth
``assavanabhÄ• vappaá¹-ikkhepatoâ€™â€™ ti. tenevÄ• ha --- __ ``anÅ«nÄ• dhikÄ• viparÄ«
_nti. savana-saddo cettha kammattho veditabbo ``suyyatÄ«â€™â€™ ti.

evaá¹ƒ savanahetusavanavisesavasena padattayassa ekena pakÄ• rena atthayojanaá¹ƒ da
pakÄ• rantarehi taá¹ƒ dassetuá¹ƒ --- __ ``tathÄ• evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __ta
bhagavato sammukhÄ• dhammassavanÄ• kÄ• rena pavattÄ• manodvÄ• raviÃ±Ã±Ä• á¹‡a
nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattituá¹ƒ samatthÄ• . tathÄ• ca vuttaá¹ƒ --- __ ``sota
_ti. __nÄ• nappakÄ• renÄ• _ti vakkhamÄ• nÄ• naá¹ƒ anekavihitÄ• naá¹ƒ \Be I 28/ byaÃ±jan
nÄ• nÄ• kÄ• rena. etena imissÄ• yojanÄ• ya Ä• kÄ• rattho evaá¹ƒ-saddo gahitoti dÄ«peti.
__pavattibhÄ• vappakÄ• sana_nti pavattiyÄ• atthibhÄ• vappakÄ• sanaá¹ƒ. __sutanti dham
Ä• rammaá¹‡e vuttappakÄ• rÄ• viÃ±Ã±Ä• á¹‡avÄ«thi nÄ• nappakÄ• rena pavattÄ• , tassa
sutasaddassa dhammatthattÄ• . vuttassevatthassa pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ __ ``ayaÃ±hett
__viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• _ti karaá¹‡atthe karaá¹‡avacanaá¹ƒ, __mayÄ• _ti kattuatthe.

__evanti niddisitabbappakÄ• sana_nti nidassanatthaá¹ƒ evaá¹ƒ-saddaá¹ƒ gahetvÄ• vuttaá
nidassitabbattÄ• bhÄ• vÄ• bhÄ• vato \Ne I 26/. tena evaá¹ƒ-saddena sakalampi suttaá¹ƒ pa
sutasaddassa kiriyÄ• saddattÄ• savanakiriyÄ• ya ca sÄ• dhÄ• raá¹‡aviÃ±Ã±Ä• á¹‡appaba
puggalavohÄ• roti vuttaá¹ƒ --- __ ``sutanti puggalakiccappakÄ• sanaâ€™â€™ _nti. na hi pu
dhammappabandhe savanakiriyÄ• labbhatÄ«ti.

__yassa cittasantÄ• nassÄ• _tiÄ• dipi Ä• kÄ• ratthameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• purin
atthayojanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __Ä• kÄ• rapaÃ±Ã±attÄ«_ti upÄ• dÄ• paÃ±Ã±at
pavattiÄ• kÄ• rupÄ• dÄ• navasena tathÄ• vuttÄ• . __sutanti visayaniddeso_ti sotabbabhÅ«
savanakiriyÄ• kattupuggalassa savanakiriyÄ• vasena pavattiá¹-á¹-hÄ• nanti katvÄ• vuttaá¹ƒ
cittasantÄ• navinimuttassa paramatthato kassaci kattuabhÄ• vepi saddavohÄ• rena
buddhiparikappitabhedavacanicchÄ• ya cittasantÄ• nato aÃ±Ã±aá¹ƒ viya taá¹ƒsamaá¹…giá
``cittasantÄ• nena taá¹ƒsamaá¹…gÄ«noâ€™â€™ _ti. savanakiriyÄ• visayopi sotabbadhamm
pavattacittasantÄ• nassa idha paramatthato kattubhÄ• vato, savanavasena cittapavattiyÄ•
savanakiriyÄ• bhÄ• vato taá¹ƒkiriyÄ• kattu ca visayo hotÄ«ti katvÄ• vuttaá¹ƒ --- __ ``taá¹ƒsa
kattuvisayeâ€™â€™ _ti. sutÄ• kÄ• rassa ca therassa sammÄ• nicchitabhÄ• vato Ä• ha --- _
``gahaá¹‡asanniá¹-á¹-hÄ• naâ€™â€™ _nti. etena vÄ• avadhÄ• raá¹‡atthaá¹ƒ evaá¹ƒ-sadd
ayamatthayojanÄ• katÄ• ti daá¹-á¹-habbaá¹ƒ.

pubbe sutÄ• naá¹ƒ nÄ• nÄ• vihitÄ• naá¹ƒ suttasaá¹…khÄ• tÄ• naá¹ƒ atthabyaÃ±janÄ• naá

Ä• kÄ• rassa nidassanassa, avadhÄ• raá¹‡assa vÄ• pakÄ• sanasabhÄ• vo \Be I 29/ evaá¹
tadÄ• kÄ• rÄ• diupadhÄ• raá¹‡assa puggalapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tadhammapp
__ ``evanti puggalakiccaniddesoâ€™â€™ _ti. savanakiriyÄ• pana puggalavÄ• dinopi viÃ±Ã
natthÄ«ti visesato viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti Ä• ha --- __ ``sutanti viÃ±Ã±Ä• á¹‡akiccanid
saddappavattiyÄ• ekanteneva sattavisayattÄ• viÃ±Ã±Ä• á¹‡akiccassa ca tattheva samoda
ubhayakiccayuttapuggalaniddesoâ€™â€™ _ti vuttaá¹ƒ. avijjamÄ• napaÃ±Ã±attivijjamÄ• na
yathÄ• kkamaá¹ƒ evaá¹ƒsaddasutasaddÄ• naá¹ƒ atthÄ• ti te tathÄ• rÅ«papaÃ±Ã±attiupÄ• c
Ä• ha --- __ ``evanti puggalakiccaniddeso, sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€™ _ti.
karaá¹‡akiriyÄ• kattukammavisesappakÄ• sanavasena puggalabyÄ• pÄ• ravisayapuggalab
gahaá¹‡Ä• kÄ• raggÄ• hakatabbisayavisesaniddesavasena kattukaraá¹‡abyÄ• pÄ• rakattu
catasso atthayojanÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

sabbassapi saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipajjitabbattÄ•
I 27/ vijjamÄ• nÄ• divasena chasu paÃ±Ã±attibhedesu antogadhattÄ• tesu ``evaâ€™â€™ r
paÃ±Ã±attÄ«naá¹ƒ sarÅ«paá¹ƒ niddhÄ• rento Ä• ha --- __ ``evanti ca meti cÄ• â€™â€™ _ti
ca vuccamÄ• nassatthassa Ä• kÄ• rÄ• dino dhammÄ• naá¹ƒ asallakkhaá¹‡abhÄ• vato avijj
--- __ ``saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ _ti. tattha
__saccikaá¹-á¹-haparamatthavasenÄ• _ti bhÅ«tatthauttamatthavasena. idaá¹ƒ vuttaá¹ƒ hoti
mÄ• yÄ• marÄ«ciÄ• dayo viya abhÅ«tatho, anussavÄ• dÄ«hi gahetabbo viya anuttamattho
rÅ«pasaddÄ• disabhÄ• vo, ruppanÄ• nubhavanÄ• disabhÄ• vo vÄ• attho saccikaá¹-á¹-ho p
tathÄ• ``evaá¹ƒ meâ€™â€™ tipadÄ• naá¹ƒ atthoti. etamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• t
taâ€™â€™ _ntiÄ• di vuttaá¹ƒ. sutanti pana saddÄ• yatanaá¹ƒ sandhÄ• yÄ• ha --- __ ``vijjan
_ti. teneva hi __ ``yaÃ±hi taá¹ƒ ettha sotena upaladdhaâ€™â€™ _nti vuttaá¹ƒ. ``sotadvÄ• rÄ
upaladdhaâ€™â€™ nti pana vutte atthabyaÃ±janÄ• di sabbaá¹ƒ labbhati. __taá¹ƒ taá¹ƒ upÄ
sotapathamÄ• gate dhamme upÄ• dÄ• ya tesaá¹ƒ upadhÄ• ritÄ• kÄ• rÄ• dino paccÄ• masa
sasantatipariyÄ• panne khandhe upÄ• dÄ• ya meti vattabbattÄ• ti attho. diá¹-á¹-hÄ• disabhÄ
pavattamÄ• nopi \Be I 30/ sutavohÄ• ro ``dutiyaá¹ƒ tatiyaâ€™â€™ ntiÄ• diko viya paá¹-ham
diá¹-á¹-hamutaviÃ±Ã±Ä• te apekkhitvÄ• pavattoti Ä• ha --- __ ``diá¹-á¹-hÄ• dÄ«ni upanidhÄ
_ti. assutaá¹ƒ na hotÄ«ti hi sutanti pakÄ• sito ayamatthoti.

attanÄ• paá¹-ividdhÄ• suttassa pakÄ• ravisesÄ• evanti therena paccÄ• maá¹-á¹-hÄ• ti Ä•
dÄ«petÄ«â€™â€™ _ti. __nÄ• nappakÄ• rappaá¹-ivedhasamattho hotÄ«_ti etena vakkhamÄ
nÄ• nappakÄ• rataá¹ƒ duppaá¹-ivijjhataÃ±ca dasseti. __sutassa asammosaá¹ƒ dÄ«petÄ«_ti
dassiyamÄ• nattÄ• vuttaá¹ƒ. __asammohenÄ• _ti sammohÄ• bhÄ• vena, paÃ±Ã±Ä• ya eva
taduttarikÄ• lapaÃ±Ã±Ä• siddhi. evaá¹ƒ __asammosenÄ• _ti etthÄ• pi vattabbaá¹ƒ. byaÃ±ja
Ä• kÄ• ro nÄ• tigambhÄ«ro, yathÄ• sutadhÄ• raá¹‡ameva tattha karaá¹‡Ä«yanti satiyÄ• by
tattha guá¹‡Ä«bhÅ«tÄ• ti vuttaá¹ƒ --- __ ``paÃ±Ã±Ä• pubbaá¹…gamÄ• yÄ• â€™â€™ _tiÄ•
pubbaá¹…gamÄ• â€™â€™ ti katvÄ• . pubbaá¹…gamatÄ• cettha padhÄ• nabhÄ• vo ``man

1, 2) viya, pubbaá¹…gamatÄ• ya vÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su Ä• vajjanÄ• dÄ«naá¹ƒ
pubbaá¹…gamÄ• etissÄ• ti ayampi attho yujjati, evaá¹ƒ __satipubbaá¹…gamÄ• yÄ• _ti etth
yathÄ• sambhavamattho veditabbo. __atthabyaÃ±janasampannassÄ• _ti atthabyaÃ±janapa
saá¹…kÄ• sanappakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chah
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__yonisomanasikÄ• raá¹ƒ_ \Ne I 28/ __dÄ«peti_ evaá¹ƒ-saddena vuccamÄ• nÄ• naá¹ƒ
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthÄ• naá¹ƒ aviparÄ«tasaddhammavisayattÄ• ti adhipp
``cittapariyÄ• dÄ• naá¹ƒ kattha bhÄ• sitaâ€™â€™ ntiÄ• dipucchÄ• vase pakaraá¹‡appattas
savanaá¹ƒ samÄ• dhÄ• namantarena na sambhavatÄ«ti katvÄ• vuttaá¹ƒ. __vikkhittacittass
samatthanavasena vuttaá¹ƒ. __sabbasampattiyÄ• _ti atthabyaÃ±janadesakappayojanÄ• dis
aviparÄ«tasaddhammavisayehi viya Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthehi yonisomana
viya ca avikkhepassa yathÄ• yonisomanasikÄ• rena phalabhÅ«tena attasammÄ• paá¹‡idhi
siddhi vuttÄ• \Be I 31/ tadavinÄ• bhÄ• vato. evaá¹ƒ avikkhepena phalabhÅ«tena kÄ• raá¹‡a
saddhammassavanasappurisÅ«panissayÄ• naá¹ƒ siddhi dassetabbÄ• siyÄ• assutavato sa
tadabhÄ• vato. __na hi vikkhittacitto_tiÄ• dinÄ• samatthanavacanena pana avikkhepena kÄ
sappurisÅ«panissayena ca phalabhÅ«tassa saddhammassavanassa siddhi dassitÄ• . ayaá¹
siyÄ• , saddhammassavanasappurisÅ«panissayÄ• na ekantena avikkhepassa kÄ• raá¹‡aá
pana sappurisÅ«panissayo viya saddhammassavanassa ekantakÄ• raá¹‡anti. evampi avikk
sappurisÅ«panissayasiddhijotanÄ• na samatthitÄ• va. no na samatthitÄ• vikkhittacittÄ• naá
sappurisapayirupÄ• sanÄ• bhÄ• vassa atthasiddhattÄ• . ettha ca purimaá¹ƒ phalena kÄ• raá
nadÄ«pÅ«rena viya upari vuá¹-á¹-hisabbhÄ• vassa, dutiyaá¹ƒ kÄ• raá¹‡ena phalassa siddhi
daá¹-á¹-habbaá¹ƒ ekantavassinÄ• viya meghavuá¹-á¹-hÄ• nena vuá¹-á¹-hippavattiyÄ• .

bhagavato vacanassa atthabyaÃ±janappabhedaparicchedavasena sakalasÄ• sanasampatt
niravasesaparahitapÄ• ripÅ«ritÄ• kÄ• raá¹‡anti vuttaá¹ƒ --- __ ``evaá¹ƒ bhaddako Ä• kÄ• ro
hotÄ«ti sambandho. __pacchimacakkadvayasampatti_nti
attasammÄ• paá¹‡idhipubbekatapuÃ±Ã±atÄ• saá¹…khÄ• taguá¹‡advayaá¹ƒ. aparÄ• paraá¹
caranti etehi sattÄ• sampattibhavesÅ«ti vÄ• . ye sandhÄ• ya vuttaá¹ƒ --- ``cattÄ• rimÄ• ni, b
yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattatÄ«â€™â€™ tiÄ• di (
purimapacchimabhÄ• vo cettha desanÄ• kkamavasena daá¹-á¹-habbo. __pacchimacakkadv
pacchimacakkadvayassa atthitÄ• ya. sammÄ• paá¹‡ihitatto pubbe ca katapuÃ±Ã±o suddhÄ
tadasiddhihetÅ«naá¹ƒ kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vatoti Ä• ha --- __ ``Ä• sayasuddhi siddhÄ
hi vuttaá¹ƒ --- ``sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kareâ€™â€™ ti (Dhp 43
tvaá¹ƒ, Ä• nanda, padhÄ• namanuyuÃ±ja, khippaá¹ƒ hohisi anÄ• savoâ€™â€™ ti (DN II 20
``Ä• sayasuddhiyÄ• adhigamabyattisiddhÄ«â€™â€™ _ti. __payogasuddhiyÄ• _ti yonisoma
dhammassavanappayogassa visadabhÄ• vena. tathÄ• cÄ• ha --- __ ``Ä• gamabyattisiddhÄ

sabbassa vÄ• kÄ• yavacÄ«payogassa niddosabhÄ• vena. parisuddhakÄ• yavacÄ«payogo
avikkhittacitto pariyattiyaá¹ƒ visÄ• rado hotÄ«ti.

__nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakenÄ• _tiÄ• dinÄ• \Be I 32/ atthabyaÃ±janesu theras
evaá¹ƒ-saddasuta-saddÄ• naá¹ƒ asammohadÄ«panato catuppaá¹-isambhidÄ• vasena attha
__sotappabhedapaá¹-ivedhadÄ«pakenÄ• _ti etena ayaá¹ƒ suta-saddo evaá¹ƒ-saddasannidh
vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sÄ• maÃ±Ã±eneva sotabbadhammavisesaá¹ƒ Ä• masatÄ
manodiá¹-á¹-hikaraá¹‡Ä• naá¹ƒ pariyattidhammÄ• naá¹ƒ anupekkhanasuppaá¹-ivedhÄ• vis
manasikÄ• rappaá¹-ibaddhÄ• ti te vuttanayena yonisomanasikÄ• radÄ«pakena evaá¹ƒ-sadd
savanadhÄ• raá¹‡avacÄ«paricayÄ• pariyattidhammÄ• visesena sotÄ• vadhÄ• nappaá¹-iba
suta-saddena yojetvÄ• dassento sÄ• sanasampattiyÄ• dhammassavane ussÄ• haá¹ƒ jane
pariyattidhammÄ• . __manasÄ• anupekkhitÄ• _ti ``idha sÄ«laá¹ƒ kathitaá¹ƒ, idha samÄ• dh
ettha anusandhayoâ€™â€™ tiÄ• dinÄ• nayena manasÄ• anu anu pekkhitÄ• . __diá¹-á¹-hiy
nijjhÄ• nakkhanti bhÅ«tÄ• ya, Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya vÄ• diá¹-á¹-hiyÄ• tatt
vuttarÅ«pÄ• rÅ«padhamme ``iti rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• suá¹-á¹-hu
paá¹-ividdhÄ• .

__sakalena vacanenÄ• _ti pubbe tÄ«hi padehi visuá¹ƒ visuá¹ƒ yojitattÄ• vuttaá¹ƒ. __asapp
akataÃ±Ã±utaá¹ƒ, ``idhekacco pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ p
dahatÄ«â€™â€™ ti (Vin III 195) evaá¹ƒ vuttaá¹ƒ anariyavohÄ• rÄ• vatthaá¹ƒ. sÄ• eva anar
asaddhammo. nanu ca Ä• nandattherassa ``mamedaá¹ƒ vacanaâ€™â€™ nti adhimÄ• nass
tadÄ• saá¹…kÄ• ya abhÄ• vato asappurisabhÅ«misamatikkamÄ• divacanaá¹ƒ niratthakanti
sutaâ€™â€™ nti vadantena ayampi attho vibhÄ• vitoti dassanato. keci pana ``devatÄ• naá¹
tathÄ• vacananti edisÄ« codanÄ• anavakÄ• sÄ• â€™â€™ ti vadanti. tasmiá¹ƒ kira khaá¹‡e
evaá¹ƒ cetaso parivitakko udapÄ• di ``bhagavÄ• parinibbuto, ayaÃ±ca Ä• yasmÄ• desanÄ
deseti, sakyakulappasuto tathÄ• gatassa bhÄ• tÄ• cÅ«á¸·apituputto, kiá¹ƒ nu kho sayaá¹ƒ s
deseti, udÄ• hu bhagavato eva vacanaá¹ƒ yathÄ• sutaâ€™â€™ nti, evaá¹ƒ tadÄ• saá¹…kita
asappurisabhÅ«misamokkamÄ• dito atikkamÄ• di vibhÄ• vitanti. __attano adahanto_ti ``ma
aá¹-á¹-hapento. __appetÄ«_ti \Be I 33/ nidasseti. diá¹-á¹-hadhammikasamparÄ• yikaparama
satte netÄ«ti netti, dhammoyeva netti __dhammanetti_.

daá¸·hataraniviá¹-á¹-hÄ• \Ne I 30/ vicikicchÄ• __kaá¹…khÄ• _. nÄ• tisaá¹ƒsappanaá¹ƒ ma
assaddhiyaá¹ƒ vinÄ• seti_ bhagavatÄ• bhÄ• sitattÄ• sammukhÄ• cassa paá¹-iggahitattÄ•
khalitaduruttÄ• diggahaá¹‡adosÄ• bhÄ• vato ca. ettha ca paÃ±camÄ• dayo tisso atthayojan
aggahitavisesameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• dassitÄ• , tato parÄ• catasso Ä• kÄ• ratth
gahetvÄ• vibhÄ• vitÄ• , pacchimÄ• pana tisso yathÄ• kkamaá¹ƒ Ä• kÄ• ratthaá¹ƒ nidassan
avadhÄ• raá¹‡atthaÃ±ca evaá¹ƒ-saddaá¹ƒ gahetvÄ• yojitÄ• ti daá¹-á¹-habbaá¹ƒ.

eka-saddo aÃ±Ã±aseá¹-á¹-haasahÄ• yasaá¹…khÄ• dÄ«su dissati. tathÄ• hesa ``sassato a
saccaá¹ƒ moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27) aÃ±Ã±a
ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su (DN I 228; Vin III 11) seá¹-á¹-he, ``eko vÅ«pakaá¹-á¹-ho
405; II 215; MN I 80; SN b III 63; Vin II 445) asahÄ• ye ``ekova kho, bhikkhave, khaá¹‡o ca
brahmacariyavÄ• sÄ• yÄ• â€™â€™ tiÄ• dÄ«su (AN c 8.29) saá¹…khÄ• yaá¹ƒ. idhÄ• pi saá
``ekanti gaá¹‡anapariccheddaniddesoâ€™â€™ _ti. __kÄ• laÃ±ca samayaÃ±cÄ• _ti yuttakÄ•
__khaá¹‡o_ti okÄ• so. tathÄ• gatuppÄ• dÄ• diko hi maggabrahmacariyassa okÄ• so tappac
khaá¹‡o eva ca samayo. yo khaá¹‡oti ca samayoti ca vuccati, so eko evÄ• ti hi attho. __mah
mahÄ• samÅ«ho. __samayopi kho_ti sikkhÄ• padapÅ«raá¹‡assa hetupi. __samayappavÄ•
tattha hi nisinnÄ• titthiyÄ• attano attano samayaá¹ƒ pavadantÄ«ti. __atthÄ• bhisamayÄ• _t
abhisametabboti abhisamayo, abhisamayo attho __abhisamayaá¹-á¹-ho_ti pÄ«á¸·anÄ• dÄ«
ekÄ«bhÄ• vaá¹ƒ upanetvÄ• vuttÄ• ni. abhisamayassa vÄ• paá¹-ivedhassa visayabhÅ«to a
tÄ• neva tathÄ• ekattena vuttÄ• ni. tattha \Be I 34/ __pÄ«á¸·anaá¹ƒ_ dukkhasaccassa taá¹
hiá¹ƒsanaá¹ƒ avipphÄ• rikatÄ• karaá¹‡aá¹ƒ. __santÄ• po_ dukkhadukkhatÄ• divasena sant

tattha sahakÄ• rikÄ• raá¹‡e sanijjhaá¹ƒ sameti samavetÄ«ti __samayo, _ samavÄ• yo. sam
maggabrahmacariyaá¹ƒ tadÄ• dhÄ• rapuggalehÄ«ti __samayo, _ khaá¹‡o. sameti ettha, ete
sabhÄ• vadhammo vÄ• sahajÄ• tÄ• dÄ«hi, uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ• lo. dh
abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ karaá¹‡aá¹ƒ viya ca kappanÄ• m
voharÄ«yatÄ«ti. samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ• nanti _
``samudÄ• yoâ€™â€™ ti. avayavasahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«hoti. avasesapacca
phalaá¹ƒ etasmÄ• uppajjati pavattati cÄ• ti __samayo, _ hetu yathÄ• ``samudayoâ€™â€™
saá¹ƒyojanabhÄ• vato sambaddho eti attano visaye pavattati, daá¸·haggahaá¹‡abhÄ• vato
pavattanti sattÄ• yathÄ• bhinivesaá¹ƒ etenÄ• ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojan
ativiya bajjhantÄ«ti. samiti saá¹…gati samodhÄ• nanti __samayo, _ paá¹-ilÄ• bho. samassa
yÄ• naá¹ƒ apagamoti __samayo, _ pahÄ• naá¹ƒ. abhimukhaá¹ƒ Ã±Ä• á¹‡ena sammÄ• etal
_ dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo. abhimukhabhÄ• vena sammÄ• eti gacchati bujjha
dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vÄ• vabodho. evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe samayasa
samayasaddassa atthuddhÄ• re abhisamayasaddassa udÄ• haraá¹‡aá¹ƒ vuttanayena vedit
samayasaddassa. __kÄ• lo attho_ samavÄ• yÄ• dÄ«naá¹ƒ atthÄ• naá¹ƒ idha asambhavato
suttassa nidÄ• nabhÄ• vena kÄ• lassa apadisitabbato ca.

kasmÄ• panettha aniyamitavaseneva kÄ• lo niddiá¹-á¹-ho, na utusaá¹ƒvaccharÄ• divasena
``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. utusaá¹ƒvaccharÄ• divasena niyamaá¹ƒ akatvÄ• sa
guá¹‡o laddho hotÄ«ti dassento __ ``ye vÄ• imeâ€™â€™ _tiÄ• dimÄ• ha. sÄ• maÃ±Ã±ajot
avatiá¹-á¹-hatÄ«ti. tattha __diá¹-á¹-hadhammasukhavihÄ• rasamayo_ devasikaá¹ƒ jhÄ• nas
vÄ«tinÄ• manakÄ• lo, visesato sattasattÄ• hÄ• ni. __suppakÄ• sÄ• _ti dasasahassilokadhÄ
pakampanaobhÄ• sapÄ• tubhÄ• vÄ• dÄ«hi \Be I 35/ pÄ• kaá¹-Ä• . yathÄ• vuttabhedesu eva

pakÄ• rantarehi saá¹…gahetvÄ• dassetuá¹ƒ __ ``yo cÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tath
attahitappaá¹-ipattisamayo ca abhisambodhisamayo, ariyatuá¹‡hÄ«bhÄ• vasamayo
diá¹-á¹-hadhammasukhavihÄ• rasamayo, karuá¹‡Ä• kiccaparahitappaá¹-ipattidhammikathÄ•

karaá¹‡avacanena niddeso katoti sambandho. __tatthÄ• _ti abhidhammavinayesu. __tathÄ
__adhikaraá¹‡attho_ Ä• dhÄ• rattho. bhÄ• vo nÄ• ma kiriyÄ• , kiriyÄ• ya kiriyantaralakkhaá¹
__bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ_. tattha yathÄ• kÄ• lo sabhÄ• vadhammaparicchinno s
avijjamÄ• nopi Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• to taá¹…khaá¹‡appavattÄ• naá¹ƒ tato pubb
``pubbaá¹‡he jÄ• to, sÄ• yanhe gacchatÄ«â€™â€™ ti ca Ä• dÄ«su, samÅ«ho ca avayavav
kappanÄ• mattasiddho avayavÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• pÄ«yati ``rukkhe s
sambhÅ«toâ€™â€™ tiÄ• dÄ«su, evaá¹ƒ idhÄ• pÄ«ti dassento Ä• ha --- __ ``adhikaraá¹‡aá
_nti. yasmiá¹ƒ kÄ• le, dhammapuÃ±je vÄ• kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá
dhammapuÃ±je \Ne I 32/ ca phassÄ• dayopi hontÄ«ti ayaÃ±hi tattha attho. yathÄ• ``gÄ• vÄ
duddhÄ• su Ä• gatoâ€™â€™ ti dohanakiriyÄ• ya gamanakiriyÄ• lakkhÄ«yati, evaá¹ƒ idhÄ•
tasmiá¹ƒ samayeâ€™â€™ ti ca vutte ``satÄ«â€™â€™ ti ayamattho viÃ±Ã±Ä• yamÄ• no eva
sattÄ• virahÄ• bhÄ• vatoti samayassa sattÄ• kiriyÄ• ya cittassa uppÄ• dakiriyÄ• , phassÄ•
lakkhÄ«yatÄ«ti. __yasmiá¹ƒ samaye_ti yasmiá¹ƒ navame khaá¹‡e, yasmiá¹ƒ yonisomanasik
paccayasamavÄ• ye vÄ• sati kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, tasm
paccayasamavÄ• ye ca phassÄ• dayopi hontÄ«ti ubhayattha samayasadde bhummaniddes
lakkhaá¹‡abhÅ«tabhÄ• vayuttoti dassento Ä• ha --- __ ``khaá¹‡a ... pe ... lakkhÄ«yatÄ«â€™

__hetuattho karaá¹‡attho ca sambhavati_ ``annena vasati, ajjhenena vasati, pharasunÄ• c
khaá¹‡atÄ«â€™â€™ tiÄ• dÄ«su viya. vÄ«tikkamaÃ±hi sutvÄ• bhikkhusaá¹…ghaá¹ƒ sannip
vatthusmiá¹ƒ taá¹ƒ puggalaá¹ƒ paá¹-ipucchitvÄ• \Be I 36/ vigarahitvÄ• ca taá¹ƒ taá¹ƒ vatthu
otiá¹‡á¹‡akÄ• laá¹ƒ anatikkamitvÄ• teneva kÄ• lena sikkhÄ• padÄ• ni paÃ±Ã±Ä• pento bha
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no tatiyapÄ• rÄ• jikÄ• dÄ«su viya.

__accantameva_ Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va desanÄ• niá¹-á¹-hÄ• naá¹ƒ parahitap
__karuá¹‡Ä• vihÄ• rena. tadatthajotanattha_nti accantasaá¹ƒyogatthajotanatthaá¹ƒ. __upay
yathÄ• ``mÄ• saá¹ƒ ajjhetÄ«â€™â€™ ti. __porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ• . __abl
vacanamattena viseso. tena suttavinayesu vibhattibyattayo katoti dasseti.

idÄ• ni ``bhagavÄ• â€™â€™ ti imassa atthaá¹ƒ dassento Ä• ha --- __ ``bhagavÄ• ti garÅ«â
__bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-ha_nti seá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ, seá¹-á¹-haguá¹‡
seá¹-á¹-hanti vuttaá¹ƒ. atha vÄ• vuccatÄ«ti vacanaá¹ƒ, attho. yasmÄ• yo ``bhagavÄ• â€™â
attho, so seá¹-á¹-hoti attho. __bhagavÄ• ti vacanamuttama_nti etthÄ• pi eseva nayo. __gÄ•
garubhÄ• vayutto garuguá¹‡ayogato. garukaraá¹‡aá¹ƒ vÄ• sÄ• tisayaá¹ƒ arahatÄ«ti gÄ• ra
attho. sippÄ• disikkhÄ• pakÄ• garÅ« honti, na ca gÄ• ravayuttÄ• , ayaá¹ƒ pana tÄ• diso na

vatvÄ• gÄ• ravayuttoti vuttanti keci. __vuttoyeva, _ na idha vattabbo visuddhimaggassa imi
aá¹-á¹-hakathÄ• ya ekadesabhÄ• vatoti adhippÄ• yo.

__dhammasarÄ«raá¹ƒ paccakkhaá¹ƒ karotÄ«_ti ``yo vo, Ä• nanda, mayÄ• dhammo ca vin
I 33/, so vo mamaccayena satthÄ• â€™â€™ ti (DN II 216) vacanato dhammassa satthubhÄ
katvÄ• vuttaá¹ƒ. __vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo_ parehi abhejjasarÄ«rattÄ• . na hi
sakkÄ• antarÄ• yo kÄ• tunti. __desanÄ• sampattiá¹ƒ niddisati_ vakkhamÄ• nassa sakalasu
__sÄ• vakasampattiá¹ƒ niddisati_ paá¹-isambhidÄ• pattena paÃ±casu á¹-hÄ• nesu bhagava
mayÄ• mahÄ• sÄ• vakena sutaá¹ƒ, taÃ±ca kho mayÄ• sutaá¹ƒ, na anussutikaá¹ƒ, na para
atthassa dÄ«panato. __kÄ• lasampattiá¹ƒ niddisati_ ``bhagavÄ• â€™â€™ ti padassa sanni
samayasaddassa kÄ• lassa buddhuppÄ• dappaá¹-imaá¹‡á¸• itabhÄ• vadÄ«panato \Be I 37/
kÄ• lasampadÄ• . tenetaá¹ƒ vuccati ---

``kappakasÄ• ye kaliyuge, buddhuppÄ• do aho mahacchariyaá¹ƒ.

hutÄ• vahamajjhe jÄ• taá¹ƒ, samuditamakarandamaravindaâ€™â€™ nti || (Sv-pá¹- I 1; Spk-
devatÄ• saá¹ƒyutta).

__bhagavÄ• ti desakasampattiá¹ƒ niddisati_ guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dh

__evaá¹ƒnÄ• make nagare_ti kathaá¹ƒ panetaá¹ƒ nagaraá¹ƒ evaá¹ƒnÄ• makaá¹ƒ jÄ• tanti?
isino nivÄ• saá¹-á¹-hÄ• ne mÄ• pitÄ• nagarÄ« kÄ• kandÄ«, mÄ• kandassa nivÄ• saá¹-á¹-h
kusambassa nivÄ• saá¹-á¹-hÄ• ne mÄ• pitÄ• kosambÄ«ti vuccati, evaá¹ƒ savatthassa isino
mÄ• pitÄ• nagarÄ« sÄ• vatthÄ«ti vuccati. evaá¹ƒ tÄ• va akkharacintakÄ• vadanti. aá¹-á¹-h
bhaá¹‡anti --- ``yaá¹ƒ kiÃ±ci manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ, sabbamettha atthÄ«â
satthasamÄ• yoge ca `kiá¹ƒ bhaá¹‡á¸• amatthÄ«â€™ ti pucchite `sabbamatthÄ«â€™ ti vaca

``sabbadÄ• sabbÅ«pakaraá¹‡aá¹ƒ, sÄ• vatthiyaá¹ƒ samohitaá¹ƒ.

tasmÄ• sabbamupÄ• dÄ• ya, sÄ• vatthÄ«ti pavuccati || (Ps I 14; Khp-a V maá¹…galasuttav
Paá¹-is II 1.184).

``kosalÄ• naá¹ƒ puraá¹ƒ rammaá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ.

dasahi saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaá¹ƒ ||

``vuddhiá¹ƒ \Ne I 34/ vepullataá¹ƒ pattaá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ manoramaá¹ƒ.

Ä• á¸·akamandÄ• va devÄ• naá¹ƒ, sÄ• vatthipuramuttamaâ€™â€™ nti || (Ps I 14; Khp-a V

__avisesenÄ• _ti na visesena, vihÄ• rabhÄ• vasÄ• maÃ±Ã±enÄ• ti attho. __iriyÄ• pathavih
vihÄ• resÅ«_ti iriyÄ• pathavihÄ• ro dibbavihÄ• ro brahmavihÄ• ro ariyavihÄ• roti etesu catÅ
__samaá¹…giparidÄ«pana_nti samaá¹…gibhÄ• vaparidÄ«panaá¹ƒ. __eta_nti viharatÄ«ti eta
taá¹ƒ ``idhekacco gihisaá¹ƒsaá¹-á¹-ho viharati sahanandÄ« sahasokÄ«â€™â€™ tiÄ• dÄ«su
iriyÄ• pathavihÄ• re Ä• gataá¹ƒ, ``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• meh
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dÄ«su (Dhs 499; Vibh 624)
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ tiÄ• dÄ«su (DN I
509; II 309, 315, 451, 471; III 230, Vibh 642, 643) brahmavihÄ• re, ``so khohaá¹ƒ, aggivessa
kathÄ• ya pariyosÄ• ne tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva cittaá¹ƒ
sannisÄ• demi ekodiá¹ƒ karomi, samÄ• dahÄ• mi, yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ
ariyavihÄ• re.

tattha iriyanaá¹ƒ pavattanaá¹ƒ iriyÄ• , kÄ• yappayogo. tassÄ• pavattanÅ«pÄ• yabhÄ• vato
__iriyÄ• patho_. á¹-hÄ• nasamaá¹…gÄ« vÄ• hi kÄ• yena kiÃ±ci kareyya gamanÄ• dÄ«su a
vÄ• iriyati pavattati etena attabhÄ• vo, kÄ• yakiccaá¹ƒ vÄ• ti iriyÄ• , tassÄ• pavattiyÄ• upÄ
iriyÄ• patho, á¹-hÄ• nÄ• di eva. so ca atthato gatinivattiÄ• diÄ• kÄ• rena pavatto catusantati
viharaá¹‡aá¹ƒ, viharati etenÄ• ti vÄ• __vihÄ• ro_. divi bhavo dibbo, tattha bahulappavattiyÄ
brahmapÄ• risajjÄ• didevaloke bhavoti attho. tattha yo dibbÄ• nubhÄ• vo, tadatthÄ• ya saá¹
abhiÃ±Ã±Ä• bhinÄ«hÄ• ravasena mahÄ• gatikattÄ• vÄ• dibbo, dibbo ca so vihÄ• ro cÄ• ti
rÅ«pÄ• vacarasamÄ• pattiyo. arÅ«pasamÄ• pattiyopi ettheva saá¹…gahaá¹ƒ gacchanti. bra
vihÄ• rÄ• __brahmavihÄ• rÄ• , _ catasso appamaÃ±Ã±Ä• yo. ariyo, ariyÄ• naá¹ƒ vÄ• vihÄ
sÄ• maÃ±Ã±aphalÄ• ni. __so hi ekaá¹ƒ iriyÄ• pathabÄ• dhana_ntiÄ• di yadipi bhagavÄ• ek
cirataraá¹ƒ kÄ• laá¹ƒ attabhÄ• vaá¹ƒ pavattetuá¹ƒ sakkoti, tathÄ• pi upÄ• dinnakasarÄ«rass
dassetuá¹ƒ vuttaá¹ƒ. yasmÄ• vÄ• bhagavÄ• yattha katthaci vasanto veneyyÄ• naá¹ƒ dhar
nÄ• nÄ• samÄ• pattÄ«hi \Ne I 35/ ca kÄ• laá¹ƒ vÄ«tinÄ• mento vasatÄ«ti sattÄ• naá¹ƒ attar
harati upaneti uppÄ• deti, tasmÄ• vividhaá¹ƒ haratÄ«ti viharatÄ«ti evamettha attho veditabb

__jetassa_ \Be I 39/ __rÄ• jakumÄ• rassÄ• _ti ettha attano paccatthikajanaá¹ƒ jinÄ• tÄ«ti je
kattusÄ• dhano jetasaddo. atha vÄ• raÃ±Ã±Ä• pasenadikosalena attano paccatthikajane ji
hi jayaá¹ƒ Ä• ropetvÄ• kumÄ• ro jitavÄ• ti jetoti vutto. maá¹…galakÄ• matÄ• ya vÄ• tassa
jeto. maá¹…galakÄ• matÄ• ya hi jeyyoti etasmiá¹ƒ atthe jetoti vuttaá¹ƒ. __vitthÄ• ro panÄ• _
``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™â€™ ti ettha sudatto nÄ• ma so, gahapati, mÄ• tÄ
sabbakÄ• masamiddhatÄ• ya pana vigatamaccheratÄ• ya karuá¹‡Ä• diguá¹‡asamaá¹…gitÄ
anÄ• thÄ• naá¹ƒ piá¹‡á¸• amadÄ• si. tena anÄ• thapiá¹‡á¸• ikoti saá¹…khaá¹ƒ gato. Ä• ram
visesena vÄ• pabbajitÄ• ti __Ä• rÄ• mo, _ tassa pupphaphalÄ• disobhÄ• ya
nÄ• tidÅ«ranaccÄ• sannatÄ• dipaÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• ca tato tato Ä•

anukkaá¹‡á¹-hitÄ• hutvÄ• nivasantÄ«ti attho. vuttappakÄ• rÄ• ya vÄ• sampattiyÄ• tattha
abbhantaraá¹ƒyeva Ä• netvÄ• rametÄ«ti Ä• rÄ• mo. so hi anÄ• thapiá¹‡á¸• ikena gahapatin
hatthato aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-Ä«hi santhÄ• rena kiá¹‡itvÄ• aá¹-á¹-hÄ• rasahiraÃ±
kÄ• rÄ• petvÄ• aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-Ä«hi vihÄ• ramahaá¹ƒ niá¹-á¹-hÄ• petvÄ• e
catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-iparicc Ä• gena buddhappamukhassa bhikkhusaá¹…ghass
``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moâ€™â€™ ti vuccatÄ«ti imamatthaá¹ƒ nidasseti.

__tatthÄ• _ti ``ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹
ti yaá¹ƒ vuttaá¹ƒ vÄ• kyaá¹ƒ, tattha. __siyÄ• _ti kassaci evaá¹ƒ parivitakko siyÄ• , vakkham
codeyya vÄ• ti attho. __atha tattha viharatÄ«_ti yadi jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ
vattabba_nti nÄ• nÄ• á¹-hÄ• nabhÅ«tattÄ• sÄ• vatthijetavanÄ• naá¹ƒ, ``ekaá¹ƒ samayaâ€™
adhippÄ• yo. idÄ• ni codako tameva attano adhippÄ• yaá¹ƒ __ ``na hi sakkÄ• â€™â€™ _tiÄ
sabbametaá¹ƒ aviparÄ«taá¹ƒ atthaá¹ƒ ajÄ• nantena tayÄ• vuttanti dassento __ ``na kho pa
daá¹-á¹-habbaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __eta_nti ``sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• meâ€™â€™ ti etaá¹ƒ vacanaá¹ƒ. __eva_nti ``yadi tÄ• va bhagavÄ• â€™â€™ tiÄ• di
bhavatÄ• coditaá¹ƒ, taá¹ƒ atthato evaá¹ƒ na kho pana daá¹-á¹-habbaá¹ƒ, na ubhayattha ap
vihÄ• radassanatthanti attho. idÄ• ni attanÄ• yathÄ• dhippetaá¹ƒ aviparÄ«tamatthaá¹ƒ, tass
vuttabhÄ• vaá¹ƒ, tena ca appaá¹-ividdhataá¹ƒ pakÄ• sento __ ``nanu avocumha ... pe ... jeta
evampi \Ne I 36/ ``jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me viharatiâ€™â€™ cceva vatta
``sÄ• vatthiyaâ€™â€™ nti codanaá¹ƒ manasi katvÄ• vuttaá¹ƒ --- __ ``gocaragÄ• manidass

avassaÃ±cettha gocaragÄ• makittanaá¹ƒ kattabbaá¹ƒ. tathÄ• hi taá¹ƒ yathÄ• jetavanÄ• di
pabbajitÄ• nuggahakaraá¹‡Ä• dianekappayojanaá¹ƒ, evaá¹ƒ gocaragÄ• makittanampi
gahaá¹-á¹-hÄ• nuggahakaraá¹‡Ä• divividhapayojananti dassento __ ``sÄ• vatthivacanenÄ•
paccayaggahaá¹‡ena upasaá¹…kamapayirupÄ• sanÄ• naá¹ƒ okÄ• sadÄ• nena dhammade
patiá¹-á¹-hÄ• panena yathÅ«panissayaá¹ƒ uparivisesÄ• dhigamÄ• vahanena ca __gahaá¹-á
uggahaparipucchÄ• naá¹ƒ kammaá¹-á¹-hÄ• nÄ• nuyogassa ca anurÅ«pavasanaá¹-á¹-hÄ• n
__pabbajitÄ• nuggahakaraá¹‡aá¹ƒ_ veditabbaá¹ƒ. __karuá¹‡Ä• ya upagamanaá¹ƒ, _ na lÄ•
__paÃ±Ã±Ä• ya apagamanaá¹ƒ, _ na virodhÄ• dinimittanti upagamanÄ• pagamanÄ• naá¹ƒ
__dhammikasukhaá¹ƒ_ nÄ• ma anavajjasukhaá¹ƒ. __devatÄ• naá¹ƒ upakÄ• rabahulatÄ• _
pacurajanavivittaÃ±hi á¹-hÄ• naá¹ƒ devÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±anti. __tadattha
lokatthanipphÄ• danaá¹ƒ, buddhakiccasampÄ• dananti attho. __evamÄ• dinÄ• _ti __Ä• di_
rÅ«pakÄ• yassa anuggaá¹‡hanaá¹ƒ dasseti, jetavanÄ• dikittanena dhammakÄ• yassa. tath
parÄ• dhÄ«nakiriyÄ• karaá¹‡aá¹ƒ, dutiyena attÄ• dhÄ«nakiriyÄ• karaá¹‡aá¹ƒ. purimena vÄ•
paÃ±Ã±Ä• kiccaá¹ƒ. purimena cassa paramÄ• ya anukampÄ• ya samannÄ• gamaá¹ƒ, pacc
samannÄ• gamaá¹ƒ dÄ«peti. bhagavÄ• hi sabbasatte paramÄ• ya anukampÄ• ya anukamp
sinehadosÄ• nupatito paramupekkhakabhÄ• vato. upekkhako ca na parahitasukhakaraá¹‡e
mahÄ• kÄ• ruá¹‡ikabhÄ• vato. tassa mahÄ• kÄ• ruá¹‡ikatÄ• ya lokanÄ• thatÄ• , upekkhaka

tathÄ• hesa bodhisattabhÅ«to mahÄ• karuá¹‡Ä• ya saÃ±coditamÄ• naso sakalalokahitÄ•
mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya \Be I 41/ tadatthanipphÄ• danatthaá¹ƒ puÃ±Ã±aÃ±Ä
aparimitaá¹ƒ kÄ• laá¹ƒ anappakaá¹ƒ dukkhamanubhosi, upekkhakatÄ• ya sammÄ• patitehi
mahÄ• kÄ• ruá¹‡ikatÄ• ya saá¹ƒsÄ• rÄ• bhimukhatÄ• , upekkhakatÄ• ya tato nibbindanÄ• .
nibbÄ• nÄ• bhimukhatÄ• , mahÄ• kÄ• ruá¹‡ikatÄ• ya tadadhigamo. tathÄ• mahÄ• kÄ• ruá¹
ahiá¹ƒsÄ• panaá¹ƒ, upekkhakatÄ• ya sayaá¹ƒ parehi abhÄ• yanaá¹ƒ. mahÄ• kÄ• ruá¹‡ikatÄ
rakkhaá¹‡aá¹ƒ, upekkhakatÄ• ya attÄ• naá¹ƒ rakkhato paresaá¹ƒ rakkhaá¹‡aá¹ƒ. tenassa a
paá¹-ipannÄ• dÄ«su catutthapuggalabhÄ• vo siddho hoti. tathÄ• mahÄ• kÄ• ruá¹‡ikatÄ• ya
cÄ• gÄ• dhiá¹-á¹-hÄ• nassa ca pÄ• ripÅ«rÄ«, upekkhakatÄ• ya upasamÄ• dhiá¹-á¹-hÄ• nas
ca pÄ• ripÅ«rÄ« \Ne I 37/. evaá¹ƒ purisuddhÄ• sayappayogassa mahÄ• kÄ• ruá¹‡ikatÄ• ya
rajjasampadÄ• dibhavasampattiyÄ• upagamanaá¹ƒ, upekkhakatÄ• ya tiá¹‡Ä• yapi amaÃ±Ã
iti suvisuddhaupagamÄ• pagamassa mahÄ• kÄ• ruá¹‡ikatÄ• ya lokahitatthameva dÄ• navas
pariccajanÄ• , upekkhakatÄ• ya cassa phalassa attano apaccÄ• sÄ«sanÄ• . evaá¹ƒ samudÄ
acchariyabbhutaguá¹‡asamannÄ• gatassa mahÄ• kÄ• ruá¹‡ikatÄ• ya paresaá¹ƒ hitasukhat
upekkhakatÄ• ya kÄ• yampi analaá¹…kÄ• ritÄ• .

tathÄ• mahÄ• kÄ• ruá¹‡ikatÄ• ya carimattabhÄ• ve jiá¹‡á¹‡Ä• turamatadassanena saÃ±jÄ
uá¸·Ä• resu devabhogasadisesu bhogesu nirapekkho mahÄ• bhinikkhamanaá¹ƒ nikkhami. t
``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• pannoâ€™â€™ tiÄ• dinÄ• (DN II 57; SN a II 4, 10) karuá¹‡
vipassanÄ• rambho, upekkhakatÄ• ya buddhabhÅ«tassa satta sattÄ• hÄ• ni vivekasukhene
mahÄ• kÄ• ruá¹‡ikatÄ• ya dhammagambhÄ«rataá¹ƒ paccavekkhitvÄ• dhammadesanÄ• ya
mahÄ• brahmuno ajjhesanÄ• padesena okÄ• sakaraá¹‡aá¹ƒ, upekkhakatÄ• ya paÃ±cavagg
ananurÅ«pasamudÄ• cÄ• repi anaÃ±Ã±athÄ• bhÄ• vo. mahÄ• kÄ• ruá¹‡ikatÄ• ya katthaci
amittasaÃ±Ã±Ä• bhÄ• vo, upekkhakatÄ• ya katthacipi anurodhÄ• bhÄ• vena sabbattha sine
mahÄ• kÄ• ruá¹‡ikatÄ• ya paresaá¹ƒ pasÄ• danÄ• , upekkhakatÄ• ya \Be I 42/ pasannÄ• k
mahÄ• kÄ• ruá¹‡ikatÄ• ya dhammÄ• nurÄ• gÄ• bhÄ• vena tattha Ä• cariyamuá¹-á¹-hiabhÄ
sÄ• vakÄ• nurÄ• gÄ• bhÄ• vena parivÄ• raparikammatÄ• bhÄ• vo. mahÄ• kÄ• ruá¹‡ikatÄ•
saá¹ƒsaggamupagacchatopi upekkhakatÄ• ya na tattha abhirati. mahÄ• kÄ• ruá¹‡ikatÄ• ya
Ä• sannaá¹-á¹-hÄ• ne vasatopi upekkhakatÄ• ya araÃ±Ã±aá¹-á¹-hÄ• ne eva viharaá¹‡aá¹ƒ.
``purimenassa paramÄ• ya anukampÄ• ya samannÄ• gamaá¹ƒ dÄ«petÄ«â€™â€™ _ti.

__ta_nti tatrÄ• ti padaá¹ƒ. ``desakÄ• laparidÄ«panaâ€™â€™ nti ye desakÄ• lÄ• idha
viharaá¹‡akiriyÄ• visesanabhÄ• vena vuttÄ• , tesaá¹ƒ paridÄ«pananti dassento __ ``yaá¹ƒ s
dÄ«petÄ«â€™â€™ _ti Ä• ha. taá¹ƒ-saddo hi vuttassa atthassa paá¹-iniddeso, tasmÄ• idha
paá¹-iniddeso bhavitumarahati, na aÃ±Ã±assa. ayaá¹ƒ tÄ• va tatra-saddassa paá¹-iniddesal
yasmÄ• pana Ä«disesu á¹-hÄ• nesu tatra-saddo dhammadesanÄ• visiá¹-á¹-haá¹ƒ desakÄ•
vuttaá¹ƒ --- __ ``bhÄ• sitabbayutte vÄ• desakÄ• le dÄ«petÄ«â€™â€™ _ti. tena __tatrÄ• _ti

dhammadesanatthaá¹ƒ bhikkhÅ« Ä• lapati bhÄ• sati, tÄ• dise dese, kÄ• le vÄ• ti attho. __na
tamevatthaá¹ƒ samattheti. nanu ca yattha á¹-hito bhagavÄ• ``akÄ• lo kho tÄ• vÄ• â€™â€™
bÄ• hiyassa dhammadesanaá¹ƒ paá¹-ikkhipi, tattheva antaravÄ«thiyaá¹ƒ á¹-hito tassa dham
saccametaá¹ƒ, adesetabbakÄ• le adesanÄ• ya idaá¹ƒ udÄ• haraá¹‡aá¹ƒ. tenevÄ• ha --- __
_ti.

yaá¹ƒ pana tattha vuttaá¹ƒ --- ``antaragharaá¹ƒ paviá¹-á¹-hamhÄ• â€™â€™ ti, tampi tassa
pariyÄ• yena dassanatthaá¹ƒ vuttaá¹ƒ. tassa hi tadÄ• addhÄ• naparissamena rÅ«pakÄ• ye
balavapÄ«tivegena nÄ• makÄ• ye. tadubhayassa vÅ«pasamaá¹ƒ Ä• gamento papaÃ±capa
khoâ€™â€™ ti pariyÄ• yena paá¹-ikkhipi. adesetabbadese adesanÄ• ya pana udÄ• haraá¹‡
maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di (SN a II 154), vihÄ• rapacchÄ•
nisÄ«dÄ«â€™â€™ ti (DN I 363) ca evamÄ• dikaá¹ƒ idha Ä• disaddena saá¹…gahitaá¹ƒ. ``a
idha pubbe nesÄ• do idha pÄ• pÄ• ni kammÄ• ni karitvÄ• â€™â€™ tiÄ• dÄ«su (MN III 251)
``dukkhaá¹ƒ kho agÄ• ravo viharati \Be I 43/ appatissoâ€™â€™ tiÄ• dÄ«su (AN a IV 21) ava
``kittÄ• vatÄ• nu kho, Ä• vuso, satthu pavivittassa viharato sÄ• vakÄ• vivekaá¹ƒ nÄ• nusik
(MN I 31) Ä• dikÄ• latthe, vÄ• kyÄ• rambheti attho. tattha padapÅ«raá¹‡ena vacanÄ• laá¹…
Ä• dikÄ• latthena vÄ• kyassa upaÃ±Ã±Ä• samattaá¹ƒ. avadhÄ• raá¹‡atthena pana niyamac
evÄ• ti Ä• mantane niyamo dassito hoti.

__bhagavÄ• ti lokagarudÄ«pana_nti kasmÄ• vuttaá¹ƒ, nanu pubbepi bhagavÄ• saddassa
taá¹ƒ panassa yathÄ• vutte á¹-hÄ• ne viharaá¹‡akiriyÄ• ya kattu visesadassanatthaá¹ƒ kata
Ä• mantanakiriyÄ• ya, idha pana Ä• mantanakiriyÄ• ya, tasmÄ• tadatthaá¹ƒ puna ``bhagav
vuttanti tassatthaá¹ƒ dassetuá¹ƒ ``bhagavÄ• ti lokagarudÄ«panaâ€™â€™ nti Ä• ha. tena lo
tadanurÅ«paá¹ƒ paá¹-ipattiá¹ƒ patthento attano santikaá¹ƒ upagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ a
dhammaá¹ƒ desetuá¹ƒ te Ä• mantesÄ«ti dasseti. __kathÄ• savanayuttapuggalavacana_nti
cittapariyÄ• dÄ• nadesanÄ• ya savanayoggapuggalavacanaá¹ƒ. catÅ«supi parisÄ• su bhikk
desanÄ• naá¹ƒ visesena bhÄ• janabhÅ«tÄ• ti sÄ• tisayaá¹ƒ sÄ• sanasampaá¹-iggÄ• hakab
bhikkhuggahaá¹‡anti dassetvÄ• idÄ• ni saddatthaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ
__bhikkhakoti bhikkhÅ«_ti bhikkhanadhammatÄ• ya bhikkhÅ«ti attho. __bhikkhÄ• cariyaá¹ƒ
buddhÄ• dÄ«hi ajjhupagataá¹ƒ bhikkhÄ• cariyaá¹ƒ, uÃ±chÄ• cariyaá¹ƒ, ajjhupagatattÄ• an
hi appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya agÄ• rasmÄ• anagÄ• riyaá
kasigorakkhÄ• dijÄ«vikÄ• kappanaá¹ƒ hitvÄ• liá¹…gasampaá¹-icchaneneva \Ne I 39/ bhikk
ajjhupagatattÄ• bhikkhu, parappaá¹-ibaddhajÄ«vikattÄ• vÄ• vihÄ• ramajjhe kÄ• jabhattaá
bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu, piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• ya pabbajjÄ•
bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhÅ«ti evamettha attho daá¹-á¹-habbo. __Ä• dinÄ• na
``chinnabhinnapaá¹-adharoti bhikkhu, bhindati pÄ• pake akusale dhammeti bhikkhu, bhinna
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dinÄ• (Vibh 510) __vibhaá¹…ge_
avabodhane, paá¹-ivedaneti attho.

__bhikkhanasÄ«latÄ• _ti \Be I 44/ bhikkhanena jÄ«vanasÄ«latÄ• , na kasivÄ• á¹‡ijjÄ• dinÄ
__bhikkhanadhammatÄ• _ti ``uddissa ariyÄ• tiá¹-á¹-hantÄ«â€™â€™ ti (J I 7.59) evaá¹ƒ vut
bhikkhanasabhÄ• vatÄ• , na yÄ• canakohaÃ±Ã±asabhÄ• vatÄ• . __bhikkhane sÄ• dhukÄ• n
nappamajjeyyÄ• â€™â€™ ti (Dhp 168) vacanaá¹ƒ anussaritvÄ• tattha appamajjanÄ• . atha
pakatisabhÄ• vo, idha pana tadadhiá¹-á¹-hÄ• naá¹ƒ. __dhammo_ti vataá¹ƒ. __sÄ• dhukÄ• n
Ä• darakiriyÄ• . __hÄ«nÄ• dhikajanasevita_nti ye bhikkhubhÄ• ve á¹-hitÄ• pi jÄ• timadÄ• di
ye ca gihibhÄ• ve paresaá¹ƒ adhikabhÄ• vampi anupagatattÄ• bhikkhÄ• cariyaá¹ƒ paramal
tesaá¹ƒ ubhayesampi yathÄ• kkamaá¹ƒ ``bhikkhavoâ€™â€™ ti vacanena hÄ«najanehi dalid
pattehi parakulesu bhikkhÄ• cariyÄ• ya jÄ«vikaá¹ƒ kappentehi sevitaá¹ƒ vuttiá¹ƒ pakÄ• sent
__uddhatabhÄ• vaniggahaá¹ƒ karoti_. adhikajanehi uá¸·Ä• rabhogakhattiyakulÄ• dito pabba
Ä• jÄ«vavisodhanatthaá¹ƒ sevitaá¹ƒ vuttiá¹ƒ pakÄ• sento dÄ«nabhÄ• vaniggahaá¹ƒ karotÄ«
``bhikkhavoâ€™â€™ ti vacanaá¹ƒ Ä• mantanabhÄ• vato abhimukhÄ«karaá¹‡aá¹ƒ, pakaraá
sussusÄ• jananaá¹ƒ sakkaccasavanamanasikÄ• raniyojanaÃ±ca hoti, tasmÄ• tamatthaá¹ƒ
iminÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ• dhukaá¹ƒ savanamanasikÄ• re_ti sÄ• dhukas
kathaá¹ƒ pana pavattitÄ• savanÄ• dayo sÄ• dhukaá¹ƒ pavattitÄ• hontÄ«ti? ``addhÄ• imÄ•
sakalasÄ• sanasampatti hatthagatÄ• bhavissatÄ«â€™â€™ ti Ä• daragÄ• ravayogena kath
vuttaÃ±hi ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bha
kusalesu dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? kathaá¹ƒ na paribhoti, kathitaá¹ƒ na
attÄ• naá¹ƒ paribhoti, avikkhittacitto dhammaá¹ƒ suá¹‡Ä• ti ekaggacitto, yoniso ca manasika
bhikkhave, paÃ±cahi dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• m
dhammesu sammattaâ€™â€™ nti (AN b V 151). tenevÄ• ha --- __ ``sÄ• dhukaá¹ƒ savanam
sÄ• sanasampattÄ«â€™â€™ _ti.

pubbe \Ne I 40/ sabbaparisÄ• sÄ• dhÄ• raá¹‡attepi bhagavato dhammadesanÄ• ya ``jeá¹-â
tiÄ• dinÄ• bhikkhÅ«naá¹ƒ eva Ä• mantane kÄ• raá¹‡aá¹ƒ dassetvÄ• idÄ• ni bhikkhÅ« \Be
dhammadesanÄ• ya payojanaá¹ƒ dassetuá¹ƒ __ ``kimatthaá¹ƒ pana bhagavÄ• â€™â€™ _t
tattha __aÃ±Ã±aá¹ƒ cintentÄ• _ti aÃ±Ã±avihitÄ• . __vikkhittacittÄ• _ti asamÄ• hitacittÄ• . __
paccavekkhantÄ• _ti hiyyo tato paraá¹ƒ divasesu vÄ• sutadhammaá¹ƒ pati pati manasÄ• a
Ä• mantetvÄ• dhamme desiyamÄ• ne Ä• dito paá¹-á¹-hÄ• ya desanaá¹ƒ sallakkhetuá¹ƒ sak
byatirekamukhena dassetuá¹ƒ __ ``te anÄ• mantetvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__bhikkhavo_ti cettha sandhivasena i-kÄ• ralopo daá¹-á¹-habbo. __bhikkhavo itÄ«_ti ayaá¹
hetuparisamÄ• panÄ• diatthapadatthavipariyÄ• yapakÄ• rÄ• vadhÄ• raá¹‡anidassanÄ• dian
``ruppatÄ«ti kho, bhikkhave, tasmÄ• rÅ«panti vuccatÄ«â€™â€™ tiÄ• dÄ«su (SN b III 79) h
``tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• . a
me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• â€™â€™ tiÄ• d
iti evarÅ«pÄ• naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (DN I

``mÄ• gaá¹‡á¸• iyoti tassa brÄ• hmaá¹‡assa saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• n
nÄ• madheyyaá¹ƒ nirutti byaÃ±janamabhilÄ• poâ€™â€™ tiÄ• dÄ«su (Nidd I 73, 75) padatth
bhikkhave, sappaá¹-ibhayo bÄ• lo, appaá¹-ibhayo paá¹‡á¸• ito, saupaddavo bÄ• lo, anupad
saupasaggo bÄ• lo, anupasaggo paá¹‡á¸• itoâ€™â€™ tiÄ• dÄ«su (MN III 124) pakÄ• re. ``a
jarÄ• maraá¹‡anti puá¹-á¹-hena satÄ• , `Ä• nanda, atthÄ«â€™ tissa vacanÄ«yaá¹ƒ. `kiá¹ƒ p
nti iti ce vadeyya. jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ iccassa vacanÄ«yaâ€™â€™ ntiÄ• dÄ«
avadhÄ• raá¹‡e. ``atthÄ«ti kho, kaccÄ• na, ayameko anto, natthÄ«ti kho, kaccÄ• na, ayaá¹ƒ
tiÄ• dÄ«su (SN a II 15; SN b III 90) nidassane. idhÄ• pi nidassane eva daá¹-á¹-habbo. bhikk
Ä• mantanÄ• kÄ• ro. tamesa iti-saddo nidasseti ``bhikkhavoti Ä• mantesÄ«â€™â€™ ti. imin
tiÄ• dÄ«supi yathÄ• rahaá¹ƒ iti-saddassa attho veditabbo. pubbe ``bhagavÄ• Ä• mantesÄ«
``bhagavato paccassosuâ€™â€™ nti \Be I 46/ idha ``bhagavatoâ€™â€™ ti sÄ• mivacanaá¹
sambandhiantaraá¹ƒ apekkhatÄ«ti iminÄ• adhippÄ• yena __ ``bhagavato Ä• mantanaá¹ƒ p
vuttaá¹ƒ. ``bhagavatoâ€™â€™ ti pana idaá¹ƒ paá¹-issavasambandhena sampadÄ• navacan
paá¹-issuá¹‡otÄ«â€™â€™ ti. yaá¹ƒ nidÄ• naá¹ƒ bhÄ• sitanti sambandho. __imassa suttass
kamalakuvalayujjalavimalasÄ• durasasalilÄ• ya pokkharaá¹‡iyÄ• \Ne I 41/ sukhÄ• vataraá¹
nimmalasilÄ• talaracanÄ• vilÄ• sasobhitaratanasopÄ• naá¹ƒ
vippakiá¹‡á¹‡amuttÄ• talasadisavÄ• lukÄ• cuá¹‡á¹‡apaá¹‡á¸• arabhÅ«mibhÄ• gaá¹ƒ titthaá
suvibhattabhittivicitravedikÄ• parikkhittassa nakkhattapathaá¹ƒ phusitukÄ• matÄ• ya viya
paá¹-ivijambhitasamussayassa pÄ• sÄ• davarassa sukhÄ• rohanatthaá¹ƒ
dantamayasaá¹‡hamuduphalakaÃ±canalatÄ• vinaddhamaá¹‡igaá¹‡appabhÄ• samudayujja
suvaá¹‡á¹‡avalayanÅ«purÄ• disaá¹…ghaá¹-á¹-anasaddasammissitassa
kathitahasitamadhurassaragehajanavijambhitavicaritassa uá¸·Ä• raissariyavibhavasobhitass
sukhappavesanatthaá¹ƒ
suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• pavÄ• á¸·Ä• dijutivissaravijjotitasuppatiá¹-á¹-hitavisÄ• ladvÄ
mahÄ• dvÄ• raá¹ƒ viya ca atthabyaÃ±janasampannassa buddhÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡
imassa suttassa sukhÄ• vagÄ• hatthaá¹ƒ.

etthÄ• ha --- ``kimatthaá¹ƒ pana dhammavinayasaá¹…gahe kayiramÄ• ne nidÄ• navacanaá
bhÄ• sitavacanasseva saá¹…gaho kÄ• tabboâ€™â€™ ti? vuccate, desanÄ• ya
á¹-hitiasammosasaddheyyabhÄ• vasampÄ• danatthaá¹ƒ. kÄ• ladesadesakanimittaparisÄ• p
á¹-hapitÄ• hi desanÄ• ciraá¹-á¹-hitikÄ• hoti asammosadhammÄ• saddheyyÄ• ca. desakÄ
upanibaddho viya vohÄ• ravinicchayo. teneva ca Ä• yasmatÄ• mahÄ• kassapena ``cittapar
Ä• nanda, kattha bhÄ• sitaâ€™â€™ ntiÄ• dinÄ• desÄ• dipucchÄ• su katÄ• su tÄ• saá¹ƒ vis
dhammabhaá¹‡á¸• Ä• gÄ• rikena ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dinÄ• imassa suttassa n
satthusampattippakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagavato
pubbacaraá¹‡Ä• numÄ• nÄ• gamatakkÄ• bhÄ• vato sammÄ• sambuddhabhÄ• vasiddhi. na
attho atthi sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya ekappamÄ• á¹‡attÄ• ca Ã±eyyad
Ä• cariyamuá¹-á¹-hidhammamacchariyasÄ• sanasÄ• vakÄ• nÄ• nurÄ• gÄ• bhÄ• vato khÄ«

khÄ«á¹‡Ä• savassa te sambhavantÄ«ti suvisuddhassa parÄ• nuggahappavatti. evaá¹ƒ \Be
desakasaá¹ƒkilesabhÅ«tÄ• naá¹ƒ diá¹-á¹-hisÄ«lasampadÄ• dÅ«sakÄ• naá¹ƒ avijjÄ• taá¹‡hÄ
accantÄ• bhÄ• vasaá¹ƒsÅ«cakehi Ã±Ä• á¹‡appahÄ• nasampadÄ• bhibyaÃ±janakehi ca sam
purimavesÄ• rajjadvayasiddhi, tato ca antarÄ• yikaniyyÄ• nikadhammesu sammohÄ• bhÄ•
pacchimavesÄ• rajjadvayasiddhÄ«ti bhagavato catuvesÄ• rajjasamannÄ• gamo attahitapara
nidÄ• navacanena pakÄ• sitÄ• hoti. tattha tattha sampattaparisÄ• ya ajjhÄ• sayÄ• nurÅ«pa
á¹-hÄ• nuppattikappaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panato, idha pana rÅ«pagarukÄ•
ajjhÄ• sayÄ• nurÅ«paá¹ƒ á¹-hÄ• nuppattikappaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panatot
``satthusampattippakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti.

tathÄ• sÄ• sanasampattippakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹‡Ä• pam
bhagavato \Ne I 42/ natthi niratthakÄ• paá¹-ipatti, attahitatthÄ• vÄ• . tasmÄ• paresaá¹ƒ ev
pavattasabbakiriyassa sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ yat
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ anusÄ• sanaá
kapparacanÄ• . tayidaá¹ƒ satthucaritaá¹ƒ kÄ• ladesadesakaparisÄ• padesehi saddhiá¹ƒ tatt
yathÄ• rahaá¹ƒ pakÄ• sÄ«yati. ``idha pana rÅ«pagarukÄ• naá¹ƒ puggalÄ• naâ€™â€™ ntiÄ•
tena vuttaá¹ƒ --- ``sÄ• sanasampattippakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti. apica
pamÄ• á¹‡abhÄ• vappakÄ• sanena vacanena sÄ• sanassa pamÄ• á¹‡abhÄ• vadassanatth
desakappamÄ• á¹‡abhÄ• vadassanaá¹ƒ heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena ``bhagavÄ• â
vibhÄ• vitanti veditabbaá¹ƒ. bhagavÄ• ti hi tathÄ• gatassa
rÄ• gadosamohÄ• disabbakilesamaladuccaritadosappahÄ• nadÄ«panena vacanena
anaÃ±Ã±asÄ• dhÄ• raá¹‡asuparisuddhaÃ±Ä• á¹‡akaruá¹‡Ä• diguá¹‡avisesayogaparidÄ«pa
sabbasattuttamabhÄ• vadÄ«panena ayamattho sabbathÄ• pakÄ• sito hotÄ«ti. idamettha ni
mukhamattanidassanaá¹ƒ.

__nikkhittassÄ• _ti desitassa. desanÄ• hi desetabbassa sÄ«lÄ• diatthassa veneyyasantÄ•
``nikkhepoâ€™â€™ ti vuccati. __suttanikkhepaá¹ƒ vicÄ• retvÄ• va vuccamÄ• nÄ• pÄ• kaá¹
bhagavato desanÄ• ya samuá¹-á¹-hÄ• nassa vibhÄ• gaá¹ƒ dassetvÄ• ``etthÄ• yaá¹ƒ desan
evaá¹ƒsamuá¹-á¹-hÄ• nÄ• â€™â€™ ti desanÄ• ya samuá¹-á¹-hÄ• ne dassite suttassa samm
vaá¹‡á¹‡anÄ• ya suviÃ±Ã±eyyattÄ• vuttaá¹ƒ. tattha yathÄ• \Be I 48/ anekasataanekasahas
saá¹ƒkilesabhÄ• giyÄ• dipaá¹-á¹-hÄ• nanayavasena soá¸·asavidhataá¹ƒ nÄ• tivattanti, evaá
attajjhÄ• sayÄ• disuttanikkhepavasena catubbidhabhÄ• vanti Ä• ha --- __ ``cattÄ• ro hi sutta
ettha ca yathÄ• attajjhÄ• sayassa aá¹-á¹-huppattiyÄ• ca parajjhÄ• sayapucchÄ• hi saddhiá
sambhavati ``attajjhÄ• sayo ca parajjhÄ• sayo ca, attajjhÄ• sayo ca pucchÄ• vasiko ca, aá¹-
parajjhÄ• sayo ca, aá¹-á¹-huppattiko ca pucchÄ• vasiko cÄ• â€™â€™ ti ajjhÄ• sayapucchÄ
yadipi aá¹-á¹-huppattiyÄ• attajjhÄ• sayenapi saá¹ƒsaggabhedo sambhavati, attajjhÄ• sayÄ•
á¹-hitehi aá¹-á¹-huppattiyÄ• saá¹ƒsaggo natthÄ«ti na idha niravaseso vitthÄ• ranayo sambh
suttanikkhepÄ• â€™â€™ ti vuttaá¹ƒ. tadantogadhattÄ• vÄ• sesanikkhepÄ• naá¹ƒ mÅ«lani

dassitÄ• . yathÄ• dassanaÃ±hettha ayaá¹ƒ saá¹ƒsaggabhedo gahetabboti.

tatrÄ• yaá¹ƒ vacanattho --- nikkhipÄ«yatÄ«ti nikkhepo, suttaá¹ƒ eva nikkhepo __suttanikkhe
nikkhipanaá¹ƒ nikkhepo, suttassa nikkhepo __suttanikkhepo, _ suttadesanÄ• ti attho. attanc
attajjhÄ• sayo, so assa atthi kÄ• raá¹‡abhÅ«toti __attajjhÄ• sayo_. attano ajjhÄ• sayo etass
__attajjhÄ• sayo. parajjhÄ• sayepi_ eseva nayo. pucchÄ• ya vaso pucchÄ• vaso, so etassa
suttadesanÄ• vatthubhÅ«tassa atthassa uppatti atthuppatti, atthuppattiyeva aá¹-á¹-huppatti
á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• . sÄ• etassa atthÄ«ti __aá¹-á¹-huppattiko_. atha vÄ• nikkhipÄ«ya
__suttanikkhepo, _ attajjhÄ• sayÄ• di eva. etasmiá¹ƒ atthavikappe attano ajjhÄ• sayo __atta
ajjhÄ• sayo __parajjhÄ• sayo_. pucchÄ«yatÄ«ti pucchÄ• , pucchitabbo attho. pucchÄ• vase
dhammappaá¹-iggÄ• hakÄ• naá¹ƒ vacanaá¹ƒ pucchÄ• vasikaá¹ƒ, tadeva nikkhepasaddÄ• p
vuttaá¹ƒ --- __ ``pucchÄ• vasikoâ€™â€™ _ti. tathÄ• aá¹-á¹-huppatti eva __aá¹-á¹-huppattik
veditabbo.

apicettha paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡anirapekkhattÄ• attajjhÄ• sayassa visu
yutto kevalaá¹ƒ attano ajjhÄ• sayeneva dhammatantiá¹-á¹-hapanatthaá¹ƒ pavattitadesanattÄ
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ pana paresaá¹ƒ ajjhÄ• sayapucchÄ• naá¹ƒ desanÄ•
uppattiyaá¹ƒ pavattitÄ• naá¹ƒ \Be I 49/ kathamaá¹-á¹-huppattiyÄ• anavarodho,
pucchÄ• vasikaaá¹-á¹-huppattikÄ• naá¹ƒ vÄ• parajjhÄ• sayÄ• nurodhena pavattitÄ• naá¹ƒ
anavarodhoti? na codetabbametaá¹ƒ. paresaÃ±hi abhinÄ«hÄ• raparipucchÄ• divinimuttasse
suttadesanÄ• kÄ• raá¹‡uppÄ• dassa aá¹-á¹-huppattibhÄ• vena gahitattÄ• parajjhÄ• sayapu
gahaá¹‡aá¹ƒ. tathÄ• hi brahmajÄ• ladhammadÄ• yÄ• dasuttÄ• dÄ«naá¹ƒ
vaá¹‡á¹‡Ä• vaá¹‡á¹‡aÄ• misuppÄ• dÄ• didesanÄ• nimittaá¹ƒ ``aá¹-á¹-huppattÄ«â€™â€™ t
vinÄ• ajjhÄ• sayaá¹ƒ eva nimittaá¹ƒ katvÄ• desito parajjhÄ• sayo, pucchÄ• vasena desito
pÄ• kaá¹-oyamatthoti. __attano ajjhÄ• sayeneva kathesÄ«_ti dhammatantiá¹-á¹-hapanattha
__vimuttiparipÄ• canÄ«yÄ• dhammÄ• _ saddhindriyÄ• dayo. __ajjhÄ• saya_nti adhimuttiá¹
diá¹-á¹-hinijjhÄ• nakkhantiá¹ƒ. __mana_nti paÃ±Ã±atticittaá¹ƒ. __abhinÄ«hÄ• ra_nti paá¹‡id
__bujjhanabhÄ• va_nti bujjhanasabhÄ• vaá¹ƒ, paá¹-ivijjhanÄ• kÄ• raá¹ƒ vÄ• . __rÅ«pagaru
Ä• rammaá¹‡esu rÅ«pÄ• rammaá¹‡agarukÄ• rÅ«pagarukÄ• . cittena rÅ«paninnÄ• rÅ«pap
rÅ«padassanappasutÄ• rÅ«pena Ä• kaá¸• á¸• hitahadayÄ• , tesaá¹ƒ rÅ«pagarukÄ• naá¹ƒ.

__paá¹-isedhattho_ti paá¹-ikkhepattho. kassa pana paá¹-ikkhepatthoti? kiriyÄ• padhÄ• naÃ
``na samanupassÄ• mÄ«â€™â€™ ti samanupassanÄ• kiriyÄ• paá¹-isedhattho. tenÄ• ha ---
padassÄ• â€™â€™ _tiÄ• di. yo paro na hoti, so attÄ• ti lokasamaÃ±Ã±Ä• mattasiddhaá¹ƒ s
--- ``ahaâ€™â€™ nti satthÄ• vadati, na bÄ• hirakaparikappitaá¹ƒ ahaá¹ƒkÄ• ravisayaá¹ƒ ah
bodhimÅ«leyeva samucchinnattÄ• . lokasamaÃ±Ã±Ä• natikkamantÄ• eva hi buddhÄ• naá¹
__bhikkhave_ti Ä• lapane kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. aÃ±Ã±anti apekkhÄ• sidd
44/ __ ``idÄ• ni vattabbaitthirÅ«pato aÃ±Ã±aâ€™â€™ _nti Ä• ha. __ekampi rÅ«pa_nti ekaá

samaá¹ƒ visamaá¹ƒ sammÄ• yÄ• thÄ• vato anu anu passatÄ«ti __samanupassanÄ• , _ Ã±
anu anu passatÄ«ti __samanupassanÄ• , _ diá¹-á¹-hi. __no niccato_ti ettha __iti_-saddo Ä•
attho. tena ``dukkhato samanupassatÄ«â€™â€™ ti evamÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. __olo
devamanussavimÄ• nakapparukkhamaá¹‡ikanakÄ• digatÄ• ni rÅ«pÄ• ni anavasesaá¹ƒ sab
sÄ• maÃ±Ã±avacanopi yaá¹ƒ-saddo ``ekarÅ«pampÄ«â€™â€™ ti rÅ«passa \Be I 50/ adhiga
__ ``yaá¹ƒ rÅ«paâ€™â€™ _nti vuttaá¹ƒ. tathÄ• purisasaddo pariyÄ• diyitabbacittapuggalav
__rÅ«pagarukassÄ• _ti visesitaá¹ƒ. __gahaá¹‡aá¹ƒ_ ``khepanaâ€™â€™ nti ca adhippetaá¹
uppattinivÄ• raá¹‡anti Ä• ha --- __ ``catubhÅ«makakusalacittaâ€™â€™ _nti. taÃ±hi rÅ«paá
parittakusalassapi uppattiá¹ƒ nivÄ• reti, kimaá¹…gaá¹ƒ pana mahaggatÄ• nuttaracittassÄ• t
lokuttarakusalacittassapi uppattiyÄ• nivÄ• raá¹‡aá¹ƒ hotuá¹ƒ samatthaá¹ƒ, lokiyakusaluppa
vattabbameva natthÄ«ti __ ``catubhÅ«makakusalacittaá¹ƒ pariyÄ• diyitvÄ• â€™â€™ _ti vutt
kÄ• maguá¹‡assÄ• dappasutassa purisassa dÄ• nÄ• divasena savipphÄ• rikÄ• kusaluppat
khepetvÄ• _ti attÄ• naá¹ƒ assÄ• detvÄ• pavattamÄ• nassa akusalacittassa paccayo hontaá
muá¹-á¹-higataá¹ƒ viya gahetvÄ• anuppÄ• danirodhena khepetvÄ• viya tiá¹-á¹-hati. tÄ• va
tassa pariyÄ• diyaá¹-á¹-hÄ• naá¹ƒ avicchedato labbhatÄ«ti Ä• ha --- __ ``tiá¹-á¹-hatÄ«â€™â
``pabbatÄ•  tiá¹-á¹-hanti, najjo sandantÄ«â€™â€™ ti. tenÄ• ha --- __ ``idha ubhayampi vaá¹
_tiÄ• di.

__yathayida_nti sandhivasena Ä• kÄ• rassa rassattaá¹ƒ yakÄ• rÄ• gamo cÄ• ti Ä• ha --- __
__itthiyÄ• rÅ«pa_nti itthisarÄ«ragataá¹ƒ tappaá¹-ibaddhaÃ±ca rÅ«pÄ• yatanaá¹ƒ. paramatt
paá¹-hamaá¹ƒ sÄ• dhÄ• raá¹‡ato saddasatthalakkhaá¹‡Ä• ni vibhÄ• vetabbÄ• ni, pacchÄ•
pÄ• á¸·ivasena vibhÄ• vetuá¹ƒ --- ``ruppatÄ«ti kho ... pe ... veditabbaâ€™â€™ nti Ä• ha. tat
sÄ«tÄ• divirodhipaccayehi vikÄ• raá¹ƒ Ä• pÄ• dÄ«yati, Ä• pajjatÄ«ti vÄ• attho. vikÄ• ruppat
virodhipaccayasannipÄ• te visadisuppatti vibhÅ«tatarÄ• , kuto panÄ• yaá¹ƒ visesoti ce? ``sÄ
tiÄ• divacanato. evaÃ±ca katvÄ• vedanÄ• dÄ«su anavasesarÅ«pasamaÃ±Ã±Ä• sÄ• maÃ±
sabbarÅ«padhammasÄ• dhÄ• raá¹‡aá¹ƒ rÅ«ppanaá¹ƒ. idÄ• ni atthuddhÄ• ranayena rÅ«pas
``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. __rÅ«pakkhandhe vattatÄ«_ti ``oá¸·Ä• rikaá¹ƒ vÄ
tiÄ• divacanato (MN I 361; II 113; III 86, 89; Vibh 2). __rÅ«pÅ«papattiyÄ• _ti ettha rÅ«pabha
uttarapadalopena. rÅ«pabhavÅ«papattiyÄ• ti ayaÃ±hettha attho. __kasiá¹‡animitte_ti pathav
paá¹-ibhÄ• ganimitte. rÅ«ppati attano phalassa sabhÄ• vaá¹ƒ karotÄ«ti rÅ«paá¹ƒ, sabhÄ• va
51/ Ä• ha --- __ ``sarÅ«pÄ• ... pe ... ettha paccayeâ€™â€™ _ti. karacaraá¹‡Ä• diavayavasa
rÅ«pÄ«yati nirÅ«pÄ«yatÄ«ti rÅ«paá¹ƒ, rÅ«pakÄ• yoti Ä• ha --- __ ``Ä• kÄ• so ... pe ... ettha

rÅ«payati vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• setÄ
vaá¹‡á¹‡Ä• yatanaá¹ƒ. Ä• rohapariá¹‡Ä• hÄ• dibhedarÅ«pagataá¹ƒ saá¹‡á¹-hÄ• nasampatt
Ä• pajjamÄ• no rÅ«pappamÄ• á¹‡oti vuttoti Ä• ha --- __ ``ettha saá¹‡á¹-hÄ• neâ€™â€™ _ti
sabhÄ• vattho rÅ«pasaddo. Ä• disaddena rÅ«pajjhÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho. ``rÅ«pÄ«
ettha ajjhattaá¹ƒ kesÄ• dÄ«su parikammasaÃ±Ã±Ä• vasena paá¹-iladdharÅ«pajjhÄ• naá¹ƒ

rÅ«pÄ«ti vutto. __itthiyÄ• catusamuá¹-á¹-hÄ• ne vaá¹‡á¹‡e_ti itthisarÄ«rapariyÄ• panname
tappaá¹-ibaddhavatthÄ• laá¹…kÄ• rÄ• dirÅ«pampi pana purisacittassa pariyÄ• dÄ• yakaá¹ƒ
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. gandhavaá¹‡á¹‡aggahaá¹‡ena vilepanaá¹ƒ vuttaá¹ƒ. kÄ
pasÄ• dhanaâ€™â€™ nti sallakkhitassa akÄ• yappaá¹-ibaddhassapi vaá¹‡á¹‡o paá¹-ibaddh
pariyÄ• dÄ• ya tiá¹-á¹-heyya, taá¹ƒ pana na ekantikanti ekantikaá¹ƒ dassento __ ``kÄ• yapp
_tiÄ• ha. __upakappatÄ«ti_ cittassa pariyÄ• dÄ• nÄ• ya upakappati. __purimassevÄ• _ti pu
daá¸·hÄ«karaá¹‡atthaá¹ƒ vuttaá¹ƒ yathÄ• ``dvikkhattuá¹ƒ bandhaá¹ƒ subandhaâ€™â€™ nt
etaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __opammavasena vutta_nti ``yaá¹ƒ evaá¹ƒ purisassa citta
tiá¹-á¹-hatÄ«â€™â€™ ti sakalamevidaá¹ƒ purimavacanaá¹ƒ upamÄ• vasena vuttaá¹ƒ, tattha
atthaá¹ƒ dassetuá¹ƒ --- __ ``yathayidaá¹ƒ ... pe ... itthirÅ«paâ€™â€™ _nti vuttaá¹ƒ. pariyÄ•
sambhavo __pariyÄ• dÄ• nÄ• nubhÄ• vo, _ tassa dassanavasena vuttaá¹ƒ.

__idaá¹ƒ_ pana ``itthirÅ«paâ€™â€™ ntiÄ• divacanaá¹ƒ __pariyÄ• dÄ• nÄ• nubhÄ• ve_ sÄ
kÄ• raá¹‡aá¹ƒ. __nÄ• go_ nÄ• ma so rÄ• jÄ• , dÄ«ghadÄ• á¹-hikattÄ• pana ``mahÄ• dÄ• á
__asaá¹ƒvaraniyÄ• menÄ• _ti cakkhudvÄ• rikena asaá¹ƒvaranÄ«hÄ• rena. __nimittaá¹ƒ gal
rÄ• guppattihetubhÅ«taá¹ƒ rÅ«paá¹ƒ subhanimittaá¹ƒ gahetvÄ• . __visikÄ• dassanaá¹ƒ gan
gantvÄ• . tattha hi Ä• dÄ«navÄ• nupassanÄ• ijjhati. vatthulobhena kuto tÄ• disÄ• ya maraá
``mukhaá¹ƒ tumhÄ• kaá¹ƒ dhÅ«mavaá¹‡á¹‡aâ€™â€™ _nti te daharasÄ• maá¹‡ere uppaá¹‡

ratanattaye suppasannattÄ• kÄ• kavaá¹‡á¹‡atissÄ• dÄ«hi visesanatthaÃ±ca so tissamahÄ
visesetvÄ• vuccati. __daharassa cittaá¹ƒ pariyÄ• dÄ• ya_ \Be I 52/ __tiá¹-á¹-hatÄ«_ti adhik
__niá¹-á¹-hituddesakicco_ti gÄ• me asappÄ• yarÅ«padassanaá¹ƒ imassa anatthÄ• ya siyÄ•
nivÄ• ritagÄ• mappaveso pacchÄ• niá¹-á¹-hituddesakicco hutvÄ• á¹-hito. tena vuttaá¹ƒ --- _
vacanaá¹ƒ aggahetvÄ• â€™â€™ _ti \Ne I 46/. __nivatthavatthaá¹ƒ saÃ±jÄ• nitvÄ• _ti attanÄ
nivatthavatthaá¹ƒ tassÄ• matadivase sivathikadassanatthaá¹ƒ gatena laddhaá¹ƒ saÃ±jÄ• n
evaá¹ƒ maraá¹‡asampÄ• panavasenapi. ayaá¹ƒ tÄ• vettha aá¹-á¹-hakathÄ• ya anuttÄ• natt

nettinayavaá¹‡á¹‡anÄ•

idÄ• ni pakaraá¹‡anayena pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• ma. sÄ• pana atthas
desanÄ• ya samuá¹-á¹-hÄ• nappayojanabhÄ• janesu piá¹‡á¸• atthesu ca niddhÄ• ritesu suk
tasmÄ• suttadesanÄ• ya samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamaá¹ƒ niddhÄ• rayissÄ• ma. tat
desanÄ• nidÄ• naá¹ƒ, taá¹ƒ sÄ• dhÄ• raá¹‡amasÄ• dhÄ• raá¹‡anti duvidhaá¹ƒ. tattha sÄ• c
ajjhattikabÄ• hirabhedato duvidhaá¹ƒ. tattha __sÄ• dhÄ• raá¹‡aá¹ƒ ajjhattikasamuá¹-á¹-hÄ•
lokanÄ• thassa mahÄ• karuá¹‡Ä• . tÄ• ya hi samussÄ• hitassa bhagavato veneyyÄ• naá¹ƒ
udapÄ• di, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``sattesu ca kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca buddhac
volokesÄ«â€™â€™ tiÄ• di (MN I 283; Vin I 9; SN a I 173). ettha ca hetÄ• vatthÄ• yapi mahÄ
daá¹-á¹-habbo yÄ• vadeva saá¹ƒsÄ• ramahoghato saddhammadesanÄ• hatthadÄ• nehi sat

taduppattito. yathÄ• ca mahÄ• karuá¹‡Ä• , evaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dasabala
abbhantarasamuá¹-á¹-hÄ• nabhÄ• vena vattabbÄ• . sabbaÃ±hi Ã±eyyadhammaá¹ƒ tesaá¹ƒ
Ä• sayÄ• nusayÄ• diá¹ƒ yÄ• thÄ• vato jÄ• nanto bhagavÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«s
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vicittanayadesanaá¹ƒ pavattesÄ«ti. __bÄ• hiraá¹ƒ_ pana _
samuá¹-á¹-hÄ• naá¹ƒ_ dasasahassamahÄ• brahmaparivÄ• rassa sahampatibrahmuno ajjhe
tadajjhesanuttarakÄ• laÃ±hi dhammagambhÄ«ratÄ• paccavekkhaá¹‡Ä• janitaá¹ƒ appossuk
dhammassÄ• mÄ« dhammadesanÄ• ya ussÄ• hajÄ• to ahosi. asÄ• dhÄ• raá¹‡ampi abbhan
tattha __abbhantaraá¹ƒ_ yÄ• ya mahÄ• karuá¹‡Ä• ya yena ca desanÄ• Ã±Ä• á¹‡ena \Be I 5
pavattitaá¹ƒ, tadubhayaá¹ƒ veditabbaá¹ƒ. __bÄ• hiraá¹ƒ_ pana rÅ«pagarukÄ• naá¹ƒ puggal
svÄ• yamattho aá¹-á¹-hakathÄ• yaá¹ƒ vutto eva.

__payojanampi_ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato duvidhaá¹ƒ. tattha __sÄ• dhÄ• raá¹‡
anupÄ• dÄ• parinibbÄ• naá¹ƒ vimuttirasattÄ• bhagavato desanÄ• ya. tenevÄ• ha --- ``etada
mantanÄ• â€™â€™ tiÄ• di. __asÄ• dhÄ• raá¹‡aá¹ƒ_ pana tesaá¹ƒ rÅ«pagarukÄ• naá¹ƒ pu
jahÄ• panaá¹ƒ, ubhayampetaá¹ƒ bÄ• hirameva. sace pana veneyyasantÄ• nagatampi desa
payojanaá¹ƒ adhippÄ• yasamijjhanabhÄ• vato yathÄ• dhippetatthasiddhiyÄ• mahÄ• kÄ• ru
payojanamevÄ• ti gaá¹‡heyya, iminÄ• pariyÄ• yenassa abbhantaratÄ• pi siyÄ• .

apica \Ne I 47/ tesaá¹ƒ rÅ«pagarukÄ• naá¹ƒ puggalÄ• naá¹ƒ rÅ«pasmiá¹ƒ vijjamÄ• nassa Ä
anavabodho imissÄ• desanÄ• ya samuá¹-á¹-hÄ• naá¹ƒ, tadavabodho payojanaá¹ƒ. so hi im
payojeti tannipphÄ• danaparÄ• yaá¹ƒ desanÄ• ti katvÄ• . yaÃ±hi desanÄ• ya sÄ• dhetabba
Ä• kaá¹…khitabbattÄ• desakaá¹ƒ desanÄ• ya payojetÄ«ti payojananti vuccati. tathÄ• tesa
tadaÃ±Ã±esaÃ±ca veneyyÄ• naá¹ƒ rÅ«pamukhena paÃ±casu upÄ• dÄ• nakkhandhesu Ä•
tathÄ• saá¹ƒsÄ• racakkanivattisaddhammacakkappavattisassatÄ• dimicchÄ• vÄ• danirÄ• k
sammÄ• vÄ• dapurekkhÄ• ro akusalamÅ«lasamÅ«hananaá¹ƒ kusalamÅ«lasamÄ• ropanaá
saggamaggadvÄ• ravivaraá¹‡aá¹ƒ pariyuá¹-á¹-hÄ• navÅ«pasamanaá¹ƒ anusayasamugghÄ
mocessÄ• mÄ«â€™â€™ ti purimapaá¹-iÃ±Ã±Ä• visaá¹ƒvÄ• danaá¹ƒ tappaá¹-ipakkhamÄ• r
titthiyadhammanimmathanaá¹ƒ buddhadhammapatiá¹-á¹-hÄ• pananti evamÄ• dÄ«nipi payo

yathÄ• te puggalÄ• rÅ«pagarukÄ• , evaá¹ƒ tadaÃ±Ã±e ca sakkÄ• yagarukÄ• sakkÄ• yas
saá¹…khatadhammÄ• naá¹ƒ sammÄ• sambuddhassa ca paá¹-ipattiá¹ƒ ajÄ• nantÄ•
asaddhammassavanasÄ• dhÄ• raá¹‡aparicariyamanasikÄ• raparÄ•
saddhammassavanadhÄ• raá¹‡aparicayappaá¹-ivedhavimukhÄ• ca bhavavippamokkhesin
__bhÄ• janaá¹ƒ_.

__piá¹‡á¸• attÄ• _ \Be I 54/ cettha rÅ«paggahaá¹‡ena rÅ«padhÄ• turÅ«pÄ• yatanarÅ«pakk
rÅ«pamukhena catudhammÄ• naá¹ƒ vaá¹-á¹-attayavicchedanÅ«pÄ• yo Ä• savoghÄ• divive
abhinandananivÄ• raá¹‡asaá¹…gatikkamo vivÄ• damÅ«lapariccÄ• go sikkhattayÄ• nuyogo

samathavipassanÄ• nuá¹-á¹-hÄ• naá¹ƒ bhÄ• vanÄ• sacchikiriyÄ• siddhÄ«ti evamÄ• dayo v

ito paraá¹ƒ pana soá¸·asa hÄ• rÄ• dassetabbÄ• . tattha ``rÅ«paâ€™â€™ nti sahajÄ• tÄ• t
tappaá¹-ibaddhÄ• ca sabbe rÅ«pÄ• rÅ«padhammÄ• taá¹‡hÄ• vajjÄ• dukkhasaccaá¹ƒ. taá
tadÄ• rammaá¹‡Ä• ca taá¹‡hÄ• samudayasaccaá¹ƒ. tadubhayesaá¹ƒ appavatti nirodhasac
paá¹-ipadÄ• maggasaccaá¹ƒ. tattha samudayena assÄ• do, dukkhena Ä• dÄ«navo, magga
rÅ«pÄ• rammaá¹‡assa akusalacittassa kusalacittassa ca pariyÄ• dÄ• naá¹ƒ phalaá¹ƒ. yaÃ±
payojanaá¹ƒ, taá¹ƒ phalanti vuttovÄ• yamattho. tadatthaá¹ƒ hidaá¹ƒ suttaá¹ƒ bhagavatÄ• d
kusalacittaá¹ƒ na pariyÄ• diyati, evaá¹ƒ paá¹-isaá¹…khÄ• nabhÄ• vanÄ• balapariggahitÄ• i
upÄ• yo. purisassa kusalacittapariyÄ• dÄ• nenassa rÅ«passa aÃ±Ã±arÅ«pÄ• sÄ• dhÄ• raá
atthakÄ• mehi \Ne I 48/ tato cittaá¹ƒ sÄ• dhukaá¹ƒ rakkhitabbaá¹ƒ. ayamettha bhagavato Ä•
__desanÄ• hÄ• ro_. assÄ• dÄ• disandassanavibhÄ• vanalakkhaá¹‡o hi desanÄ• hÄ• ro. vu
---

``assÄ• dÄ• dÄ«navatÄ• , nissaraá¹‡ampi ca phalaá¹ƒ upÄ• yo ca.

Ä• á¹‡attÄ« ca bhagavato, yogÄ«naá¹ƒ desanÄ• hÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ• ra)

desÄ«yati saá¹ƒvaá¹‡á¹‡Ä«yati etÄ• ya suttatthoti desanÄ• , desanÄ• ya sahacaraá¹‡ato v
aÃ±Ã±epi hÄ• rÄ• desanÄ• saá¹…khÄ• tassa suttassa atthasaá¹ƒvaá¹‡á¹‡anÄ• to desanÄ
saccametaá¹ƒ, ayaá¹ƒ pana hÄ• ro yebhuyyena yathÄ• rutavaseneva viÃ±Ã±Ä• yamÄ• no c
vattabbataá¹ƒ arahati, na tathÄ• pare. na hi assÄ• dÄ• dÄ«navanissaraá¹‡Ä• disandassana
kiá¹ƒ pana tesaá¹ƒ assÄ• dÄ• dÄ«naá¹ƒ anavasesÄ• naá¹ƒ vacanaá¹ƒ desanÄ• hÄ• ro, udÄ
niravasesÄ• naá¹ƒyeva. yasmiÃ±hi sutte assÄ• dÄ• dÄ«navanissaraá¹‡Ä• ni sarÅ«pato Ä•
natthi. yattha pana ekadesena Ä• gatÄ• ni, na ca sarÅ«pena, tattha anÄ• gataá¹ƒ atthavase
yojetabbo.

sayaá¹ƒ samantacakkhubhÄ• vato taá¹ƒdassanena sabhÄ• vato ca __ ``ahaâ€™â€™ _nti
bhikkhanasÄ«latÄ• diguá¹‡ayogato abhimukhÄ«karaá¹‡atthaÃ±ca, __ ``bhikkhaveâ€™â€™
aparatÄ• dassanatthaÃ±ca __ ``aÃ±Ã±aâ€™â€™ _nti vuttaá¹ƒ. ekassa anupalabbhadassan
anekabhÄ• vappaá¹-isedhanatthaÃ±ca __ ``ekarÅ«pampÄ«â€™â€™ _ti vuttaá¹ƒ. tÄ• disas
adassanato ca __ ``na samanupassÄ• mÄ«â€™â€™ _ti vuttaá¹ƒ. tassa paccÄ• masanato a
vuttaá¹ƒ. idÄ• ni vuccamÄ• nÄ• kÄ• raparÄ• masanato tadaÃ±Ã±Ä• kÄ• ranisedhanato ca _
visabhÄ• gindriyavatthuto sabhÄ• gavatthusmiá¹ƒ tadabhÄ• vato ca __ ``purisassÄ• â€™â€
nimittaggÄ• hassa vatthubhÄ• vato tathÄ• parikappitattÄ• ca __ ``cittaá¹ƒ pariyÄ• dÄ• ya t
vuttaá¹ƒ. evanti vuttÄ• kÄ• raparÄ• masanatthaÃ±ceva nidassanatthaÃ±ca __ ``yathÄ• â€™
paccakkhabhÄ• vato bhikkhÅ«naá¹ƒ paccakkhakaraá¹‡atthaÃ±ca __ ``idaâ€™â€™ _nti vut
itthisantÄ• napariyÄ• pannato tappaá¹-ibaddhabhÄ• vato ca __ ``itthirÅ«paâ€™â€™ _nti vu

anupadavicayato __vicayo hÄ• ro_. vicÄ«yanti etena, ettha vÄ• padapaÃ±hÄ• dayoti vicayo
vicayo. padapucchÄ• vissajjanapubbÄ• parÄ• nuggahanaá¹ƒ assÄ• dÄ• dÄ«naÃ±ca visesa
pavicayalakkhaá¹‡o hi vicayo hÄ• ro. vuttampi cetaá¹ƒ ---

``yaá¹ƒ \Ne I 49/ pucchitaÃ±ca vissajjitaÃ±ca, suttassa yÄ• ca anugÄ«ti.

suttassa yo pavicayo, hÄ• ro vicayoti niddiá¹-á¹-hoâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

anÄ• dimati saá¹ƒsÄ• re itthipurisÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±arÅ«pÄ• bhirÄ• matÄ• ya ``itthi
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti yujjatÄ«ti ayaá¹ƒ __yuttihÄ• ro_. byaÃ±janatthÄ• na
yuttÄ• yuttavibhÄ• gavibhÄ• vanalakkhaá¹‡o hi yuttihÄ• ro. vuttampi cetaá¹ƒ ---

``sabbesaá¹ƒ hÄ• rÄ• naá¹ƒ, yÄ• bhÅ«mÄ« yo ca gocaro tesaá¹ƒ.

yuttÄ• yuttiparikkhÄ• , hÄ• ro yuttÄ«ti niddiá¹-á¹-hoâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

__yuttÄ«_ti \Be I 56/ ca upapatti sÄ• dhanayutti, idha pana yuttivicÄ• raá¹‡Ä• yutti uttarapa
``rÅ«pabhavo rÅ«paâ€™â€™ nti yathÄ• . yuttisahacaraá¹‡ato vÄ• yutti.

itthirÅ«paá¹ƒ ayoniso olokiyamÄ• naá¹ƒ indriyesu aguttadvÄ• ratÄ• ya padaá¹-á¹-hÄ• naá¹ƒ
dhammÄ• naá¹ƒ abhÄ• vanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, sÄ• sabbassapi saá¹ƒkilesapakkha
padaá¹-á¹-hÄ• naá¹ƒ. byatirekato pana itthirÅ«paá¹ƒ yoniso olokiyamÄ• naá¹ƒ satipaá¹-á¹-h
padaá¹-á¹-hÄ• naá¹ƒ, sÄ• bojjhaá¹…gÄ• naá¹ƒ bhÄ• vanÄ• pÄ• ripÅ«riyÄ• padaá¹-á¹-hÄ•
pÄ• ripÅ«riyÄ• padaá¹-á¹-hÄ• naá¹ƒ, kusalassa cittassa pariyÄ• dÄ• naá¹ƒ sammohÄ• bhir
so saá¹…khÄ• rÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡assÄ• ti sabb
byatirekato pana kusalassa cittassa apariyÄ• dÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ kusalÄ• naá¹ƒ dha
pÄ• ripÅ«riyÄ• padaá¹-á¹-hÄ• nanti ayaá¹ƒ tÄ• va avisesato nayo. visesato pana sÄ«lassa
avippaá¹-isÄ• rassa padaá¹-á¹-hÄ• naá¹ƒ, avippaá¹-isÄ• ro pÄ• mojjassÄ• tiÄ• dinÄ• yÄ• va
netabbaá¹ƒ. ayaá¹ƒ __padaá¹-á¹-hÄ• no hÄ• ro_. sutte Ä• gatadhammÄ• naá¹ƒ padaá¹-á¹-h
padaá¹-á¹-hÄ• nabhÅ«teti sambhavato padaá¹-á¹-hÄ• nabhÅ«tadhammaniddhÄ• raá¹‡alakk
hÄ• ro. vuttaÃ±cetaá¹ƒ ---

``dhammaá¹ƒ deseti jino, tassa ca dhammassa yaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

iti yÄ• va sabbadhammÄ• , eso hÄ• ro padaá¹-á¹-hÄ• noâ€™â€™ ti || (Nett 4 niddesavÄ• ra

__padaá¹-á¹-hÄ• na_nti \Ne I 50/ Ä• sannakÄ• raá¹‡aá¹ƒ. idha pana padaá¹-á¹-hÄ• navicÄ•
padaá¹-á¹-hÄ• notiÄ• di yuttihÄ• re vuttanayeneva veditabbaá¹ƒ.

__ekarÅ«pa_nti ca rÅ«pÄ• yatanaggahaá¹‡ena channampi bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• na
bÄ• hirÄ• yatanabhÄ• vena ekalakkhaá¹‡attÄ• . __citta_nti manÄ• yatanaggahaá¹‡ena cha
Ä• yatanÄ• naá¹ƒ gahaá¹‡aá¹ƒ ajjhattikÄ• yatanabhÄ• vena ekalakkhaá¹‡attÄ• . evaá¹ƒ kha
ekalakkhaá¹‡atÄ• vattabbÄ• . ayaá¹ƒ __lakkhaá¹‡o hÄ• ro_. lakkhÄ«yanti etena, ettha vÄ•
avuttÄ• pi ekaccavacanenÄ• ti lakkhaá¹‡o. sutte anÄ• gatepi dhamme vuttappakÄ• re Ä• ga
saá¹ƒvaá¹‡á¹‡anÄ• , so lakkhaá¹‡o hÄ• ro. vuttampi cetaá¹ƒ ---

``vuttamhi \Be I 57/ ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• keci.

vuttÄ• bhavanti sabbe, so hÄ• ro lakkhaá¹‡o nÄ• mÄ• â€™â€™ ti || (Nett 4 niddesavÄ• ra)

nidÄ• ne imissÄ• desanÄ• ya rÅ«pagarukÄ• naá¹ƒ puggalÄ• naá¹ƒ rÅ«pasmiá¹ƒ anÄ• dÄ«
nu kho ime imaá¹ƒ desanaá¹ƒ sutvÄ• rÅ«pe Ä• dÄ«navadassanamukhena sabbasmimpi kh
chandarÄ• gaá¹ƒ pahÄ• ya sakalavaá¹-á¹-adukkhato mucceyyuá¹ƒ, pare ca tattha patiá¹-á¹-
ayamettha bhagavato __adhippÄ• yo_. padanibbacanaá¹ƒ __niruttaá¹ƒ, _ taá¹ƒ ``evaâ€™â
``nÄ• haâ€™â€™ ntiÄ• dipÄ• á¸·ipadÄ• naÃ±ca aá¹-á¹-hakathÄ• yaá¹ƒ tassÄ• lÄ«natthava
vuttanayÄ• nusÄ• rena sukarattÄ• na vitthÄ• rayimha.

padapadatthadesanÄ• desanÄ• nikkhepasuttasandhivasena paÃ±cavidhÄ• __sandhi_. tat
sambandho __padasandhi_. padatthassa padatthantarena sambandho __padatthasandhi, _
``kiriyÄ• kÄ• rakasambandhoâ€™â€™ ti vuccati. nÄ• nÄ• nusandhikassa suttassa taá¹ƒtaá
ekÄ• nusandhikassa ca pubbÄ• parasambandho __desanÄ• sandhi, _ yÄ• aá¹-á¹-hakathÄ•
ajjhÄ• sayÄ• nusandhi, yathÄ• nusandhÄ«â€™â€™ ti tidhÄ• vibhattÄ• . ajjhÄ• sayo cettha
parajjhÄ• sayoti dvidhÄ• veditabbo. __desanÄ• nikkhepasandhi_ catunnaá¹ƒ suttanikkhepÄ
__suttasandhi_ idha paá¹-hamanikkhepavaseneva veditabbÄ• . ``kasmÄ• panettha idamev
paá¹-hamaá¹ƒ nikkhittaâ€™â€™ nti nÄ• yamanuyogo katthaci na pavattati. apica ime sattÄ•
paribbhamantÄ• itthipurisÄ• aÃ±Ã±amaÃ±Ã±esaá¹ƒ paÃ±cakÄ• maguá¹‡asaá¹…khÄ• tarÄ
purisassa rÅ«pe sattÄ• giddhÄ• gadhitÄ• laggÄ• laggitÄ• Ä• sattÄ• , sÄ• cassÄ• tattha
\Ne I 51/. tathÄ• puriso itthiyÄ• rÅ«pe, tattha ca dassanasaá¹ƒsaggo garutaro itaresaÃ±ca
hi bhagavÄ• ``kathaá¹ƒ nu kho mÄ• tugÄ• me paá¹-ipajjitabbaâ€™â€™ nti (DN II 203) puá¹
``adassanamevÄ• â€™â€™ ti avoca. tasmÄ• bhagavÄ• paÃ±casu kÄ• maguá¹‡esu rÅ«pe
suttaá¹ƒ paá¹-hamaá¹ƒ desesi. nibbÄ• nÄ• dhigamÄ• ya paá¹-ipattiyÄ• Ä• di resÄ• paá¹-ip
desanÄ• ya desanantarena saá¹ƒsandanaá¹ƒ, ayampi desanÄ• sandhi. sÄ• idha evaá¹ƒ ve
bhikkhave ... pe ... tiá¹-á¹-hatÄ«â€™â€™ _ti ayaá¹ƒ desanÄ• . ``ye kho, bhikkhave, cakkhuv
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• \Be I 58/, ta
abhivadati ajjhosÄ• ya tiá¹-á¹-hati, tassa taá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-ha
aneke pÄ• pakÄ• akusalÄ• dhammÄ• â€™â€™ ti (SN b IV 118) imÄ• ya desanÄ• ya saá¹

maÃ±Ã±ati, rÅ«pesu maÃ±Ã±ati, rÅ«pato maÃ±Ã±ati, rÅ«paá¹ƒ `meâ€™ ti maÃ±Ã±ati. rÅ«p
anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• yÄ• â
evamÄ• dÄ«hi desanÄ• hi saá¹ƒsandatÄ«ti ayaá¹ƒ __catubyÅ«ho hÄ• ro_. viyÅ«hÄ«yanti v
etena, ettha vÄ• ti byÅ«ho, nibbacanÄ• dÄ«naá¹ƒ catunnaá¹ƒ byÅ«hoti catubyÅ«ho, catunn
catubyÅ«ho. nibbacanÄ• dhippÄ• yÄ• dÄ«naá¹ƒ catunnaá¹ƒ vibhÄ• galakkhaá¹‡o hi catuby

``neruttamadhippÄ• yo, byaÃ±janamatha desanÄ• nidÄ• naÃ±ca.

pubbÄ• parÄ• nusandhÄ«, eso hÄ• ro catubyÅ«hoâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

__ ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ... pe ... itthirÅ«paâ€™â€™ _nti etena ayonisomana
tattha cittaá¹ƒ pariyÄ• diyati, tena yonisomanasikÄ• ro. tattha ayonisomanasikaroto taá¹‡hÄ
parivaá¸• á¸• hanti, tÄ• su taá¹‡hÄ• gahaá¹‡ena nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• Ä• va
avijjÄ• mÅ«lakaá¹ƒ sabbaá¹ƒ bhavacakkaá¹ƒ Ä• vaá¹-á¹-ati, yonisomanasikÄ• raggahaá¹‡e
yonisomanasikÄ• ramÅ«lakÄ• dhammÄ• Ä• vaá¹-á¹-anti, catubbidhaÃ±ca sampatticakkan
hÄ• ro_. Ä• vaá¹-á¹-ayanti etena, ettha vÄ• sabhÄ• gavisabhÄ• gÄ• ca dhammÄ• , tesaá¹ƒ
Ä• vaá¹-á¹-o. desanÄ• ya gahitadhammÄ• naá¹ƒ sabhÄ• gÄ• sabhÄ• gadhammavasena Ä•
hÄ• ro. vuttampi cetaá¹ƒ ---

``ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

Ä• vaá¹-á¹-ati paá¹-ipakkhe, Ä• vaá¹-á¹-o nÄ• ma so hÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ•

rÅ«paá¹ƒ \Ne I 52/ catubbidhaá¹ƒ kammasamuá¹-á¹-hÄ• naá¹ƒ, cittasamuá¹-á¹-hÄ• naá¹ƒ,
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ, tathÄ• iá¹-á¹-haá¹ƒ iá¹-á¹-hamajjhattaá¹ƒ aniá¹-á¹-haá¹ƒ ani
idha pana iá¹-á¹-haá¹ƒ adhippetaá¹ƒ. cittaá¹ƒ kusalacittamettha veditabbaá¹ƒ. taá¹ƒ kÄ• mÄ
rÅ«pÄ• vacaraá¹ƒ, arÅ«pÄ• vacaraá¹ƒ, lokuttaranti catubbidhaá¹ƒ. vedanÄ• disampayuttad
\Be I 59/ ayaá¹ƒ __vibhattihÄ• ro_. vibhajÄ«yanti etena, ettha vÄ• sÄ• dhÄ• raá¹‡Ä• sÄ• dh
saá¹ƒkilesavodÄ• nadhammÄ• naá¹ƒ bhÅ«miyoti vibhatti. vibhajanaá¹ƒ vÄ• etesaá¹ƒ bhÅ«
saá¹ƒkilesadhamme vodÄ• nadhamme ca sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato padaá¹-á¹-h
vibhajanalakkhaá¹‡o hi vibhattihÄ• ro. vuttampi cetaá¹ƒ ---

``dhammaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ, bhÅ«miÃ±ca vibhajjate ayaá¹ƒ hÄ• ro.

sÄ• dhÄ• raá¹‡e asÄ• dhÄ• raá¹‡e ca neyyo vibhattÄ«â€™â€™ ti || (Nett 4 niddesavÄ• ra).

itthirÅ«paá¹ƒ purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati ayoniso manasikaroto, yoniso ma

pariyÄ• diyati susaá¹ƒvutindriyattÄ• sÄ«lesu samÄ• hitassÄ• ti ayaá¹ƒ __parivatto hÄ• ro_.
parivattÄ«yanti iminÄ• , ettha vÄ• sutte vuttadhammÄ• , parivattanaá¹ƒ vÄ• tesanti parivat
niddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ipakkhato parivattanalakkhaá¹‡o hi parivatto hÄ•

``kusalÄ• kusale dhamme, niddiá¹-á¹-he bhÄ• vite pahÄ«ne ca.

parivattati paá¹-ipakkhe, hÄ• ro parivattano nÄ• mÄ• â€™â€™ ti || (Nett 4 niddesavÄ• ra).

bhikkhave, samaá¹‡Ä• pabbajitÄ• ti pariyÄ• yavacanaá¹ƒ. aÃ±Ã±aá¹ƒ paraá¹ƒ kiÃ±cÄ«ti p
rÅ«paá¹ƒ vaá¹‡á¹‡aá¹ƒ cakkhuviÃ±Ã±eyyanti pariyÄ• yavacanaá¹ƒ. samanupassÄ• mi olok
pariyÄ• yavacanaá¹ƒ. evaá¹ƒ itthaá¹ƒ imaá¹ƒ pakÄ• ranti pariyÄ• yavacanaá¹ƒ. purisassa pu
pariyÄ• yavacanaá¹ƒ. cittaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ manoti pariyÄ• yavacanaá¹ƒ. pariyÄ• dÄ•
pariyÄ• yavacanaá¹ƒ. tiá¹-á¹-hati dharati á¹-hÄ• tÄ«ti pariyÄ• yavacanaá¹ƒ. yathÄ• yena pa
pariyÄ• yavacanaá¹ƒ. itthÄ« nÄ• rÄ« mÄ• tugÄ• moti pariyÄ• yavacananti ayaá¹ƒ __vevaca
vacanaá¹ƒ ekassevatthassa vÄ• cakametthÄ• ti vivacanaá¹ƒ, vivacanameva vevacanaá¹ƒ.
atthoti vÄ• vivacanaá¹ƒ, vivacanameva vevacanaá¹ƒ. ekasmiá¹ƒ atthe anekapariyÄ• yasad
vevacano hÄ• ro. vuttaÃ±hetaá¹ƒ ---

``vevacanÄ• ni \Ne I 53/ bahÅ«ni tu, sutte vuttÄ• ni ekadhammassa.

yo jÄ• nÄ• ti suttavidÅ«, vevacano nÄ• ma so hÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

rÅ«paá¹ƒ \Be I 60/ kÄ• á¸·asÄ• mÄ• divasena anekadhÄ• paÃ±Ã±attaá¹ƒ. puriso khattiyÄ•
paÃ±Ã±atto. cittaá¹ƒ parittamahaggatÄ• divasena anekadhÄ• paÃ±Ã±attaá¹ƒ. ``pariyÄ• dÄ
pariyÄ• dÄ• naá¹ƒ pariyÄ• dÄ• yakÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ vasena vÄ«tikkamapar
paÃ±Ã±attaá¹ƒ. ayaá¹ƒ __paÃ±Ã±attihÄ• ro_. pakÄ• rehi, pabhedato vÄ• Ã±Ä• pÄ«yanti im
paÃ±Ã±atti. ekekassa dhammassa anekÄ• hi paÃ±Ã±attÄ«hi paÃ±Ã±Ä• petabbÄ• kÄ• ravib
paÃ±Ã±attihÄ• ro. vuttaÃ±hetaá¹ƒ ---

``ekaá¹ƒ bhagavÄ• dhammaá¹ƒ, paÃ±Ã±attÄ«hi vividhÄ• hi deseti.

so Ä• kÄ• ro Ã±eyyo, paÃ±Ã±attÄ« nÄ• ma so hÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

virodhipaccayasamavÄ• ye visadisuppattiruppanavaá¹‡á¹‡avikÄ• rÄ• pattiyÄ• taá¹ƒsamaá
hadayaá¹…gatabhÄ• vappakÄ• sanaá¹ƒ rÅ«paá¹-á¹-hoti aniccatÄ• mukhena otaraá¹‡aá¹ƒ,
dukkhatÄ• mukhena, dukkhassa ca anattakattÄ• suÃ±Ã±atÄ• mukhena otaraá¹‡aá¹ƒ. citta
tassÄ• pariyÄ• dÄ• yikÄ• taá¹‡hÄ• tadekaá¹-á¹-hÄ• ca pÄ• padhammÄ• dhammadhÄ• t
evaá¹ƒ khandhÄ• yatanÄ• dimukhehipi otaraá¹‡aá¹ƒ vattabbanti ayaá¹ƒ __otaraá¹‡o hÄ• ro

anuppavesÄ«yanti etena, ettha vÄ• suttÄ• gatÄ• dhammÄ• paá¹-iccasamuppÄ• dÄ• dÄ«s
paá¹-iccasamuppÄ• dÄ• dimukhena suttatthassa otaraá¹‡alakkhaá¹‡o hi otaraá¹‡o hÄ• ro. v

``yo ca paá¹-iccuppÄ• do, indriyakhandhÄ• ca dhÄ• tuÄ• yatanÄ• .

etehi otarati yo, otaraá¹‡o nÄ• ma so hÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

__nÄ• haá¹ƒ, bhikkhave ... pe ... samanupassÄ• mÄ«_ti Ä• rambho. __evaá¹ƒ purisassa cit
tiá¹-á¹-hatÄ«_ti padasuddhi, na pana Ä• rambhasuddhi. __yathayida_ntiÄ• di padasuddhi ce
ayaá¹ƒ __sodhano hÄ• ro_. sodhÄ«yanti samÄ• dhÄ«yanti etena, ettha vÄ• sutte padapada
sodhano. sutte padapadatthapaÃ±hÄ• rambhÄ• naá¹ƒ sodhanalakkhaá¹‡o hi sodhano hÄ•

``vissajjitamhi \Ne I 54/ paÃ±he, gÄ• thÄ• yaá¹ƒ pucchitÄ• yamÄ• rabbha.

suddhÄ• suddhaparikkhÄ• , hÄ• ro so sodhano nÄ• mÄ• â€™â€™ ti || (Nett 4 niddesavÄ• r

__aÃ±Ã±a_nti \Be I 61/ sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ kassaci visesassa anÄ• maá¹
__ekarÅ«pampÄ«_ti taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ. __yathayida_nti sÄ• maÃ±Ã±ato
aniyamavacanabhÄ• vato. __itthirÅ«pa_nti taá¹ƒ avikappetvÄ• visesavacananti ayaá¹ƒ __a
adhiá¹-á¹-hÄ«yanti anuppavattÄ«yanti etena, ettha vÄ• sÄ• maÃ±Ã±avisesabhÅ«tÄ• dham
adhiá¹-á¹-hÄ• no. suttÄ• gatÄ• naá¹ƒ dhammÄ• naá¹ƒ avikappanavaseneva sÄ• maÃ±Ã±av
adhiá¹-á¹-hÄ• no hÄ• ro. vuttampi cetaá¹ƒ ---

``ekattatÄ• ya dhammÄ• , yepi ca vemattatÄ• ya niddiá¹-á¹-hÄ• .

tena vikappayitabbÄ• , eso hÄ• ro adhiá¹-á¹-hÄ• noâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

rÅ«passa kammÄ• vijjÄ• dayo kammacittÄ• dayo ca hetu. samanupassanÄ• ya Ä• vajjanÄ
manasikÄ• rÄ• dayo. __pariyÄ• dÄ• yÄ• _ti ettha pariyÄ• dÄ• nassa ayonisomanasikÄ• rÄ•
hÄ• ro_. parikaroti abhisaá¹…kharoti phalanti parikkhÄ• ro, hetu paccayo ca. parikkhÄ• raá¹
parikkhÄ• ro, hÄ• ro. parikkhÄ• ravisayattÄ• , parikkhÄ• rasahacaraá¹‡ato vÄ• parikkhÄ• ro
parikkhÄ• rasaá¹…khÄ• tahetupaccaye niddhÄ• retvÄ• saá¹ƒvaá¹‡á¹‡anÄ• lakkhaá¹‡o hi p
vuttaÃ±hetaá¹ƒ ---

``ye dhammÄ• yaá¹ƒ dhammaá¹ƒ, janayantippaccayÄ• paramparato.

hetumavakaá¸• á¸• hayitvÄ• , eso hÄ• ro parikkhÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

__purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«_ti ettha pariyÄ• dÄ• yikÄ• visesato taá¹‡
tÄ• saá¹ƒ vasena pariyÄ• dÄ• nasambhavato. tÄ• su taá¹‡hÄ• ya rÅ«pamadhiá¹-á¹-hÄ• naá
visesato taá¹‡hÄ• ya samatho paá¹-ipakkho, avijjÄ• ya vipassanÄ• . samathassa cetovimutt
paÃ±Ã±Ä• vimutti. tathÄ• hi tÄ• rÄ• gavirÄ• gÄ• avijjÄ• virÄ• gÄ• ti visesetvÄ• vuccantÄ«
hÄ• ro_. samÄ• ropÄ«yanti etena, ettha vÄ• padaá¹-á¹-hÄ• nÄ• dimukhena dhammÄ• ti sa
Ä• gatadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• navevacanabhÄ• vanÄ• pahÄ• nasamÄ• ropanavic
hÄ• ro. vuttaÃ±hetaá¹ƒ ---

``ye \Ne I 55/ \Be I 62/ dhammÄ• yaá¹ƒ mÅ«lÄ• , ye cekatthÄ• pakÄ• sitÄ• muninÄ• .

te samÄ• ropayitabbÄ• , esa samÄ• ropano hÄ• roâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

ettÄ• vatÄ• ca ---

``desanÄ• vicayo yutti, padaá¹-á¹-hÄ• no ca lakkhaá¹‡o.

catubyÅ«ho ca Ä• vaá¹-á¹-o, vibhatti parivattano ||

vevacano ca paÃ±Ã±atti, otaraá¹‡o ca sodhano.

adhiá¹-á¹-hÄ• no parikkhÄ• ro, samÄ• ropano soá¸·asoâ€™â€™ ti || (Nett 1 uddesavÄ• ra)

evaá¹ƒ vuttÄ• soá¸·asa hÄ• rÄ• dassitÄ• ti veditabbÄ• . harÄ«yanti etehi, ettha vÄ• suttag
aÃ±Ã±Ä• á¹‡asaá¹ƒsayavipallÄ• sÄ• ti hÄ• rÄ• . haranti vÄ• sayaá¹ƒ tÄ• ni, haraá¹‡amatta
phalÅ«pacÄ• rena. atha vÄ• harÄ«yanti voharÄ«yanti dhammasaá¹ƒvaá¹‡á¹‡akadhammap
dÄ• naggahaá¹‡avasenÄ• ti hÄ• rÄ• . atha vÄ• hÄ• rÄ• viyÄ• ti hÄ• rÄ• . yathÄ• hi aneka
hÄ• rasaá¹…khÄ• to attano avayavabhÅ«taratanasamphassehi samupajaniyamÄ• nahilÄ• c
tadupabhogijanasarÄ«rasantÄ• paá¹ƒ nidÄ• ghapariá¸·Ä• hÅ«pajanitaá¹ƒ vÅ«pasameti, eva
nÄ• nÄ• vidhaparamattharatanappabandhÄ• saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• attano avayavab
samuppÄ• diyamÄ• nanibbutisukhÄ• dhammappaá¹-iggÄ• hakajanahadayaparitÄ• paá¹ƒ k
vÅ«pasamentÄ«ti. atha vÄ• hÄ• rayanti aÃ±Ã±Ä• á¹‡Ä• dinÄ«hÄ• raá¹ƒ apagamaá¹ƒ karon
atha vÄ• sotujanacittassa haraá¹‡ato ramaá¹‡ato ca hÄ• rÄ• niruttinayena yathÄ• ``bhave
bhagavÄ• â€™â€™ ti (Vism I 144; Sp (to Vin III) I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•).

ito paraá¹ƒ pana nandiyÄ• vaá¹-á¹-Ä• dipaÃ±cavidhanayÄ• veditabbÄ• --- tattha taá¹‡hÄ•
tÄ• saá¹ƒ adhiá¹-á¹-hÄ• nÄ• dibhÅ«tÄ• rÅ«padhammÄ• dukkhasaccaá¹ƒ, tesaá¹ƒ appavat
nirodhappajÄ• nanÄ• paá¹-ipadÄ• maggasaccaá¹ƒ. taá¹‡hÄ• gahaá¹‡ena cettha
mÄ• yÄ• sÄ• á¹-heyyamÄ• nÄ• timÄ• namadappamÄ• dapÄ• picchatÄ• pÄ• pamittatÄ• ahi

netabbo. avijjÄ• gahaá¹‡ena viparÄ«tamanasikÄ• rakodhÅ«panÄ• hamakkhapaá¸·Ä• saiss
sÄ• rambhadovacassatÄ• bhavadiá¹-á¹-hivibhavadiá¹-á¹-hiÄ• divasena akusalapakkho neta
I 63/ kusalapakkho netabbo. kathaá¹ƒ? amÄ• yÄ• asÄ• á¹-heyyÄ• divasena aviparÄ«taman
samathapakkhiyÄ• naá¹ƒ saddhindriyÄ• dÄ«naá¹ƒ \Ne I 56/, vipassanÄ• pakkhiyÄ• naá¹ƒ a
vodÄ• napakkho netabboti ayaá¹ƒ __nandiyÄ• vaá¹-á¹-assa nayassa bhÅ«mi_. yo hi taá¹‡h
saá¹ƒkilesapakkhassa suttatthassa samathavipassanÄ• hi vodÄ• napakkhassa ca catusacc
nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso, ayaá¹ƒ nandiyÄ• vaá¹-á¹-anayo nÄ• ma. vutt

``taá¹‡haÃ±ca avijjampi ca, samathena vipassanÄ• ya yo neti.

saccehi yojayitvÄ• , ayaá¹ƒ nayo nandiyÄ• vaá¹-á¹-oâ€™â€™ ti || (Nett 4 niddesavÄ• ra).

nandiyÄ• vaá¹-á¹-assa viya Ä• vaá¹-á¹-o etassÄ• ti nandiyÄ• vaá¹-á¹-o. yathÄ• hi nandiyÄ•
padhÄ• nÄ• vayavena bahiddhÄ• Ä• vaá¹-á¹-ati, evamayampi nayoti attho. atha vÄ• nandi
Ä• vaá¹-á¹-o etthÄ• ti nandiyÄ• vaá¹-á¹-o.

heá¹-á¹-hÄ• vuttanayena gahitesu taá¹‡hÄ• vijjÄ• tappakkhiyadhammesu taá¹‡hÄ• lobho,
sampayutto lohite sati pubbo viya taá¹‡hÄ• ya sati sijjhamÄ• no Ä• ghÄ• to doso iti tÄ«hi ak
tappaá¹-ipakkhato kusalacittaggahaá¹‡ena ca tÄ«á¹‡i kusalamÅ«lÄ• ni gahitÄ• ni eva honti.
vÄ• sÄ• savakusalamÅ«lÄ• ni samudayasaccaá¹ƒ, tannibbattÄ• tesaá¹ƒ adhiá¹-á¹-hÄ• nag
upÄ• dÄ• nakkhandhÄ• dukkhasaccantiÄ• dinÄ• saccayojanÄ• veditabbÄ• . phalaá¹ƒ par
niddhÄ• retabbaá¹ƒ, tÄ«hi akusalamÅ«lehi tividhaduccaritasaá¹ƒkilesamalavisamaakusalas
akusalapakkho netabbo, tathÄ• tÄ«hi kusalamÅ«lehi
tividhasucaritasamakusalasaÃ±Ã±Ä• vitakkasaddhammasamÄ• dhivimokkhamukhÄ• divase
__tipukkhalassa nayassa bhÅ«mi_. yo hi akusalamÅ«lehi saá¹ƒkilesapakkhassa kusalamÅ«
suttatthassa ca catusaccayojanÄ• mukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso,
nÄ• ma. tÄ«hi avayavehi \Be I 64/ lobhÄ• dÄ«hi saá¹ƒkilesapakkhe, alobhÄ• dÄ«hi ca vodÄ
sobhanoti tipukkhalo. vuttaÃ±hetaá¹ƒ ---

``yo akusale samÅ«lehi,

neti kusale ca kusalamÅ«lehi.

bhÅ«taá¹ƒ tathaá¹ƒ avitathaá¹ƒ,

tipukkhalaá¹ƒ taá¹ƒ nayaá¹ƒ Ä• hÅ«â€™â€™ ti || (Nett 4 niddesavÄ• ra).

vuttanayena \Ne I 57/ gahitesu taá¹‡hÄ• vijjÄ• tappakkhiyadhammesu visesato taá¹‡hÄ• di

asubhe ``subhaâ€™â€™ nti, dukkhe ``sukhaâ€™â€™ nti ca vipallÄ• sÄ• , avijjÄ• diá¹-á¹-hÄ
``niccaâ€™â€™ nti, anattani ``attÄ• â€™â€™ ti vipallÄ• sÄ• veditabbÄ• . tesaá¹ƒ paá¹-ipal
kusalacittaggahaá¹‡ena siddhehi sativÄ«riyasamÄ• dhipaÃ±Ã±indriyehi cattÄ• ri satipaá¹-á¹
honti.

tattha catÅ«hi indriyehi cattÄ• ro puggalÄ• niddisitabbÄ• . kathaá¹ƒ? duvidho hi taá¹‡hÄ• c
tikkhindriyoti, tathÄ• diá¹-á¹-hicarito. tesu paá¹-hamo asubhe ``subhaâ€™â€™ nti vipariyes
yathÄ• bhÅ«taá¹ƒ kÄ• yasabhÄ• vaá¹ƒ sallakkhento bhÄ• vanÄ• balena taá¹ƒ vipallÄ• saá¹
sammattaniyÄ• maá¹ƒ okkamati. dutiyo asukhe ``sukhaâ€™â€™ nti vipariyesaggÄ• hÄ« ``u
nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• (MN I 26; AN a IV 14; b VI 58) vuttena vÄ«riyasaá¹ƒv
paá¹-ipakkhaá¹ƒ vinodento bhÄ• vanÄ• balena taá¹ƒ vipallÄ• saá¹ƒ vidhametvÄ• sammatta
anicce ``niccaâ€™â€™ nti vipallÄ• saggÄ• hÄ« samathabalena samÄ• hitacitto saá¹…khÄ•
sallakkhento bhÄ• vanÄ• balena taá¹ƒ vipallÄ• saá¹ƒ samugghÄ• tetvÄ• sammattaniyÄ• m
santatisamÅ«hakiccÄ• rammaá¹‡aghanavaÃ±citatÄ• ya phassÄ• didhammapuÃ±jamatte an
micchÄ• bhinivesÄ« catukoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rena taá¹ƒ micchÄ• bhinivesaá¹ƒ v
sÄ• maÃ±Ã±aphalaá¹ƒ sacchikaroti. subhasaÃ±Ã±Ä• dÄ«hi catÅ«hipi vÄ• vipallÄ• sehi sam
tesamadhiá¹-á¹-hÄ• nÄ• rammaá¹‡abhÅ«tÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccam
phalaá¹ƒ panettha cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, catÅ«hi cettha vipallÄ• sehi
caturÄ• savoghayogaganthaagatitaá¹‡hupÄ• dÄ• nasallaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiapariÃ±Ã±Ä
netabbo, tathÄ• catÅ«hi satipaá¹-á¹-hÄ• nehi \Be I 65/
catubbidhajjhÄ• navihÄ• rÄ• dhiá¹-á¹-hÄ• nasukhabhÄ• giyadhammaappamaÃ±Ã±Ä• samm
vodÄ• napakkho netabboti ayaá¹ƒ __sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mi_. yo hi subhas
sakalassa saá¹ƒkilesapakkhassa saddhindriyÄ• dÄ«hi ca vodÄ• napakkhassa catusaccayoj
saá¹ƒvaá¹‡á¹‡anÄ• viseso, ayaá¹ƒ sÄ«havikkÄ«á¸·ito nÄ• ma. vuttaÃ±hetaá¹ƒ ---

``yo neti vipallÄ• sehi,

kilese indriyehi saddhamme.

etaá¹ƒ nayaá¹ƒ nayavidÅ«,

sÄ«havikkÄ«á¸·itaá¹ƒ Ä• hÅ«â€™â€™ ti || (Nett 4 niddesavÄ• ra).

asantÄ• sanajavaparakkamÄ• divisesayogena \Ne I 58/ sÄ«ho bhagavÄ• , tassa vikkÄ«á¸·i
vacÄ«kammabhÅ«to vihÄ• roti katvÄ• vipallÄ• satappaá¹-ipakkhaparidÄ«panato sÄ«hassa
sÄ«havikkÄ«á¸·ito, nayo. balavisesayogadÄ«panato vÄ• sÄ«havikkÄ«á¸·itasadisattÄ• nayo
balaviseso cettha saddhÄ• dibalaá¹ƒ, dasabalÄ• ni eva vÄ• .

imesaá¹ƒ pana tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ siddhiyÄ• vohÄ• ranayadvayaá¹ƒ siddhame
atthanayattayadisÄ• bhÄ• vena kusalÄ• didhammÄ• naá¹ƒ Ä• locanaá¹ƒ __disÄ• locanaá¹ƒ

``veyyÄ• karaá¹‡esu hi ye,

kusalÄ• kusalÄ• tahiá¹ƒ tahiá¹ƒ vuttÄ• .

manasÄ• olokayate,

taá¹ƒ khu disÄ• locanaá¹ƒ Ä• hÅ«â€™â€™ ti || (Nett 4 niddesavÄ• ra).

tathÄ• Ä• locitÄ• naá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ atthanayattayayojane samÄ• nayanato aa
vuttaÃ±hetaá¹ƒ ---

``oloketvÄ• disalocanena, ukkhipiya yaá¹ƒ samÄ• neti.

sabbe kusalÄ• kusale, ayaá¹ƒ nayo aá¹…kuso nÄ• mÄ• â€™â€™ ti || (Nett 4 niddesavÄ• ra

tasmÄ• manasÄ• va atthanayÄ• naá¹ƒ disÄ• bhÅ«tadhammÄ• naá¹ƒ locanaá¹ƒ disÄ• loca
aá¹…kusoti paÃ±capi nayÄ• ni yuttÄ• ni honti.

ettÄ• vatÄ• \Be I 66/ ca ---

``paá¹-hamo nandiyÄ• vaá¹-á¹-o, dutiyo ca tipukkhalo.

sÄ«havikkÄ«á¸·ito nÄ• ma, tatiyo nayalaÃ±jako ||

disÄ• locanamÄ• haá¹ƒsu, catutthaá¹ƒ nayamuttamaá¹ƒ.

paÃ±camo aá¹…kuso nÄ• ma, sabbe paÃ±ca nayÄ• gatÄ• â€™â€™ ti || (Nett 1 uddesavÄ•

evaá¹ƒ \Ne I 59/ vuttapaÃ±canayÄ• pi ettha dassitÄ• ti veditabbÄ• . nayati saá¹ƒkilesaá¹ƒ vo
Ã±Ä• petÄ«ti nayo, laÃ±jeti pakÄ• seti suttatthanti laÃ±jako, nayo ca so laÃ±jako cÄ• ti __na
suttaá¹ƒ soá¸·asavidhe suttantapaá¹-á¹-hÄ• ne saá¹ƒkilesabhÄ• giyaá¹ƒ byatirekamukhena
nibbedhÄ• sekkhabhÄ• giyanti daá¹-á¹-habbaá¹ƒ. aá¹-á¹-havÄ«satividhe pana suttantapaá¹-
lokiyalokuttaraá¹ƒ sattadhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡aÃ±Ã±eyyaá¹ƒ dassanabhÄ•
vissajjanÄ«yaá¹ƒ kusalÄ• kusalaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ paá¹-ikkhittaÃ±cÄ• ti veditabbaá¹ƒ.

tattha soá¸·asavidhasuttantaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• ma ``saá¹ƒkilesabhÄ• giyaá¹ƒ sutta
suttaá¹ƒ, nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ, asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ, saá¹ƒkilesabhÄ• g
vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca sutt
asekkhabhÄ• giyaÃ±ca suttaá¹ƒ, vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá
asekkhabhÄ• giyaÃ±ca suttaá¹ƒ, nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ,
vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca vÄ•
asekkhabhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekk
vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒk
vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ, neva s
vÄ• sanÄ• bhÄ• giyaá¹ƒ na nibbedhabhÄ• giyaá¹ƒ na asekkhabhÄ• giyaá¹ƒ suttaâ€™â€™
vuttasoá¸·asasÄ• sanapaá¹-á¹-hÄ• nÄ• ni.

tattha saá¹ƒkilissanti etenÄ• ti saá¹ƒkileso, saá¹ƒkilesabhÄ• ge saá¹ƒkilesakoá¹-á¹-hÄ• se p
__saá¹ƒkilesabhÄ• giyaá¹ƒ_. vÄ• sanÄ• puÃ±Ã±abhÄ• vanÄ• , vÄ• sanÄ• bhÄ• ge pavatta
vÄ• sanaá¹ƒ bhajÄ• petÄ«ti vÄ• __vÄ• sanÄ• bhÄ• giyaá¹ƒ_. nibbijjhanaá¹ƒ lobhakkhandh
nibbedho, nibbedhabhÄ• ge \Be I 67/ pavattaá¹ƒ, nibbedhaá¹ƒ bhajÄ• petÄ«ti vÄ• __nibbe
pariniá¹-á¹-hitasikkhÄ• dhammÄ• asekkhÄ• , asekkhabhÄ• ge pavattaá¹ƒ, asekkhe bhajÄ•
__asekkhabhÄ• giyaá¹ƒ_. tesu yattha taá¹‡hÄ• disaá¹ƒkileso vibhatto, idaá¹ƒ saá¹ƒkilesabh
dÄ• nÄ• dipuÃ±Ã±akiriyavatthu vibhattaá¹ƒ, idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ. yattha sekkhÄ•
vibhattÄ• , idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ. yattha pana asekkhÄ• sÄ«lakkhandhÄ• dayo vib
asekkhabhÄ• giyaá¹ƒ. itarÄ• ni tesaá¹ƒ vomissakanayavasena vuttÄ• ni. sabbÄ• savasaá¹ƒ
vasena sabbabhÄ• giyaá¹ƒ veditabbaá¹ƒ. tattha hi saá¹ƒkilesadhammÄ• lokiyasucaritadha
asekkhÄ• dhammÄ• ca vibhattÄ• . sabbabhÄ• giyaá¹ƒ pana ``passaá¹ƒ na passatÄ«â€™â
udakÄ• dianuvÄ• davacanaá¹ƒ veditabbaá¹ƒ.

aá¹-á¹-havÄ«satividhaá¹ƒ \Ne I 60/ suttantapaá¹-á¹-hÄ• naá¹ƒ pana ``lokiyaá¹ƒ, lokuttaraá¹ƒ
lokuttaraÃ±ca, sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ, dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ, sattÄ• dhiá¹-á¹-hÄ•
dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca, Ã±Ä• á¹‡aá¹ƒ, Ã±eyyaá¹ƒ, Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca, da
bhÄ• vanÄ• ca, sakavacanaá¹ƒ, paravacanaá¹ƒ, sakavacanaÃ±ca paravacanaÃ±ca, vissaj
avissajjanÄ«yaá¹ƒ, vissajjanÄ«yaÃ±ca avissajjanÄ«yaÃ±ca, kammaá¹ƒ, vipÄ• ko, kammaÃ±
akusalaá¹ƒ, kusalaÃ±ca akusalaÃ±ca anuÃ±Ã±Ä• taá¹ƒ, paá¹-ikkhittaá¹ƒ, anuÃ±Ã±Ä• taÃ±c
thavoâ€™â€™ ti (Nett 112) evamÄ• gatÄ• ni aá¹-á¹-havÄ«sati sÄ• sanapaá¹-á¹-hÄ• nÄ• ni.
niyutto, loke vÄ• vidito lokiyo. idha pana lokiyo attho yasmiá¹ƒ sutte vutto, taá¹ƒ suttaá¹ƒ lok
__lokuttaraá¹ƒ_. yasmiá¹ƒ pana sutte padesena lokiyaá¹ƒ, padesena lokuttaraá¹ƒ vuttaá¹ƒ,
lokuttaraÃ±ca_. sattaadhippÄ• yasattapaÃ±Ã±attimukhena desitaá¹ƒ __sattÄ• dhiá¹-á¹-hÄ•
desitaá¹ƒ __dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ_. ubhayavasena desitaá¹ƒ __sattÄ• dhiá¹-á¹-hÄ•
dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca_. iminÄ• nayena sabbapadesu attho veditabbo. buddhÄ• d
guá¹‡Ä• bhitthavanavasena pavattaá¹ƒ suttaá¹ƒ __thavo_ nÄ• ma ---

``maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• â€™â€™ ti || (Dhp 273;
viya ---

nettinayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<2> __saddagarukÄ• dÄ«na_nti \Be I 68/ Ä• disaddena gandharasaphoá¹-á¹-habbagaruke
__Ä• sayavasenÄ• _ti ajjhÄ• sayavasena. utusamuá¹-á¹-hÄ• nopi itthisantÄ• nagato saddo
nÄ• dhippetoti __ ``cittasamuá¹-á¹-hÄ• noâ€™â€™ _ti vuttaá¹ƒ. __kathitasaddo_ Ä• lÄ• pÄ•
sarena gÄ• yanasaddo. itthiyÄ• hasanasaddopettha saá¹…gahetabbo tassapi purisena ass
``apica kho mÄ• tugÄ• massa saddaá¹ƒ suá¹‡Ä• ti tirokuá¹-á¹-Ä• vÄ• tiropÄ• kÄ• rÄ• vÄ•
vÄ• gÄ• yantiyÄ• vÄ• , so tadassÄ• detÄ«â€™â€™ tiÄ• di. __nivatthanivÄ• sanassÄ• _ti k
__alaá¹…kÄ• rassÄ• _ti nÅ«purÄ• dikassa alaá¹…kÄ• rassa. __itthisaddotveva veditabbo_t
vuttaá¹ƒ. tenÄ• ha --- __ ``sabbopÄ«â€™â€™ _tiÄ• di. __avidÅ«raá¹-á¹-hÄ• ne_ti tassa hat
vasanaá¹-á¹-hÄ• nato avidÅ«raá¹-á¹-hÄ• ne. __kÄ• yÅ«papanno_ti sampannakÄ• yo thiraka
__mahÄ• hatthÄ«_ti mahÄ• nubhÄ• vo hatthÄ«. __jeá¹-á¹-hakaá¹ƒ katvÄ• _ti yÅ«thapatiá¹ƒ

kathinatikkhabhÄ• vena \Ne I 61/ siá¹…gasadisattÄ• aá¸·asaá¹…khÄ• tÄ• ni siá¹…gÄ• ni e
_ suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya mahÄ• balatÄ• ya ca sÄ«hahatthiÄ• dimigasadisattÄ• migo
tattha kiccaá¹ƒ netubhÄ• vena cakkhuyeva nettaá¹ƒ, taá¹ƒ uggataá¹-á¹-hena Ä• yataá¹ƒ eta
__Ä• yatacakkhunetto_. aá¹-á¹-hi eva taco etassÄ• ti __aá¹-á¹-hittaco. tenÄ• bhibhÅ«to_ti te
ajjhotthaá¹-o niccalaggahito hutvÄ• . __karuá¹‡aá¹ƒ rudÄ• mÄ«_ti kÄ• ruÃ±Ã±apatto hutvÄ•
paccatthikabhayato mutti nÄ• ma yathÄ• tathÄ• sahÄ• yavato hoti, na ekÄ• kinoti Ä• ha ---
pÄ• á¹‡asamaá¹ƒ jaheyyÄ• â€™â€™ _ti. tattha __mÄ• heva ma_nti maá¹ƒ evarÅ«paá¹ƒ by
pÄ• á¹‡asamaá¹ƒ piyasÄ• mikaá¹ƒ tvaá¹ƒ mÄ• heva jahi.

kuÃ±ce girikÅ«á¹-e ramati abhiramati, tattha vÄ• vicarati, koÃ±janÄ• daá¹ƒ nadanto vÄ• vi
pathavÄ«, tadabhighÄ• tena jÄ«ratÄ«ti __kuÃ±jaro. saá¹-á¹-hihÄ• yana_nti jÄ• tiyÄ• saá¹-á
kuÃ±jarÄ• thÄ• mena parihÄ• yanti, taá¹ƒ sandhÄ• ya evamÄ• ha. __pathabyÄ• cÄ• turan
samuddaá¹ƒ patvÄ• á¹-hitÄ• ya cÄ• turantÄ• ya pathaviyÄ• . __suppiyo_ti suá¹-á¹-hu piyo.
seá¹-á¹-ho_ti ye samudde vÄ• gaá¹…gÄ• ya vÄ• yamunÄ• ya vÄ• nammadÄ• nadiyÄ• vÄ
vaá¹‡á¹‡asampattiyÄ• mahantattena ca vÄ• rimhi \Be I 69/ jÄ• tattÄ• vÄ• rijo tvameva seá
__muÃ±ca rodantiyÄ• pati_nti sabbesaá¹ƒ seá¹-á¹-hattÄ• tameva yÄ• cÄ• mi, rodamÄ• nÄ
muÃ±ca. __athÄ• _ti gahaá¹‡assa sithilakaraá¹‡asamanantarameva. __etassÄ• _ti paá¹-isa

__pabbatagahanaá¹ƒ nissÄ• yÄ• _ti tisso pabbatarÄ• jiyo atikkamitvÄ• catutthÄ• ya pabba

pabbatagahanaá¹ƒ upanissÄ• ya. __evaá¹ƒ vadatÄ«_ti ``udetayaá¹ƒ cakkhumÄ• â€™â€™
buddhamantaá¹ƒ mantento vadati.

tattha __udetÄ«_ti pÄ• cÄ«nalokadhÄ• tuto uggacchati. __cakkhumÄ• _ti sakalacakkavÄ•
andhakÄ• raá¹ƒ vidhamitvÄ• cakkhuppaá¹-ilÄ• bhakaraá¹‡ena yantena tesaá¹ƒ dinnaá¹ƒ ca
cakkhumÄ• . __ekarÄ• jÄ• _ti sakalacakkavÄ• á¸·e Ä• lokakarÄ• naá¹ƒ antare seá¹-á¹-haá¹
ca ekarÄ• jÄ• . __harissavaá¹‡á¹‡o_ti harisamÄ• navaá¹‡á¹‡o, suvaá¹‡á¹‡avaá¹‡á¹‡oti atth
pabhÄ• setÄ«ti __pathavippabhÄ• so. taá¹ƒ taá¹ƒ namassÄ• mÄ«_ti tasmÄ• taá¹ƒ evarÅ«p
vandÄ• mi. __tayÄ• jja guttÄ• viharemha divasa_nti tayÄ• ajja rakkhitÄ• hutvÄ• imaá¹ƒ di
catuiriyÄ• pathavihÄ• rena sukhaá¹ƒ vihareyyÄ• ma.

evaá¹ƒ \Ne I 62/ bodhisatto imÄ• ya gÄ• thÄ• ya sÅ«riyaá¹ƒ namassitvÄ• dutiyagÄ• thÄ• y
ceva buddhaguá¹‡e ca namassati __ ``ye brÄ• hmaá¹‡Ä• â€™â€™ _tiÄ• dinÄ• . tattha __y
bÄ• hitapÄ• pÄ• parisuddhÄ• brÄ• hmaá¹‡Ä• . __vedagÅ«_ti vedÄ• naá¹ƒ pÄ• raá¹ƒ gatÄ
vedagÅ«. idha pana sabbe saá¹…khatadhamme vidite pÄ• kaá¹-e katvÄ• katÄ• ti vedagÅ«
``sabbadhammeâ€™â€™ _ti. sabbe khandhÄ• yatanadhÄ• tudhamme salakkhaá¹‡asÄ• ma
Ã±Ä• á¹‡assa vidite pÄ• kaá¹-e katvÄ• tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ•
saá¹ƒsÄ• raá¹ƒ vÄ• atikkantÄ• ti attho. __te me namo_ti te mama imaá¹ƒ namakkÄ• raá¹ƒ
maá¹ƒ pÄ• layantÅ«_ti evaá¹ƒ mayÄ• namassitÄ• ca te bhagavanto maá¹ƒ pÄ• layantu ral
buddhÄ• naá¹ƒ ... pe ... vimuttiyÄ• _ti ayaá¹ƒ mama namakkÄ• ro atÄ«tÄ• naá¹ƒ parinibbutÄ
atthu, tesaá¹ƒyeva catÅ«su phalesu Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya bodhiyÄ• atthu, tathÄ• te
arahattaphalavimuttiyÄ• \Be I 70/ vimuttÄ• naá¹ƒ atthu, yÄ• ca nesaá¹ƒ
tadaá¹…gavikkhambhanasamucchedappaá¹-ippassaddhinissaraá¹‡asaá¹…khÄ• tÄ• paÃ±c
vimuttiyÄ• pi ayaá¹ƒ mayhaá¹ƒ namakkÄ• ro atthÅ«ti attho. __imaá¹ƒ so parittaá¹ƒ katvÄ• ,
idaá¹ƒ pana padadvayaá¹ƒ satthÄ• abhisambuddho hutvÄ• Ä• ha. tassattho --- bhikkhave,
imaá¹ƒ rakkhaá¹ƒ katvÄ• attano gocarabhÅ«miyaá¹ƒ pupphaphalÄ• dÄ«naá¹ƒ atthÄ• ya nÄ
caratÄ«ti.

evaá¹ƒ divasaá¹ƒ caritvÄ• sÄ• yaá¹ƒ pabbatamatthake nisÄ«ditvÄ• atthaá¹ƒ gacchantaá¹ƒ
buddhaguá¹‡e Ä• vajjetvÄ• nivÄ• saá¹-á¹-hÄ• ne rakkhÄ• varaá¹‡atthÄ• ya puna brahmam
``apetayaâ€™â€™ _ntiÄ• dimÄ• ha. tenevÄ• ha --- __ ``divasaá¹ƒ gocaraá¹ƒ gahetvÄ• â€™
__apetÄ«_ti apayÄ• ti atthaá¹ƒ gacchati. __imaá¹ƒ so parittaá¹ƒ katvÄ• moro vÄ• samakap
abhisambuddho hutvÄ• Ä• ha. tassattho --- bhikkhave, so moro imaá¹ƒ parittaá¹ƒ imaá¹ƒ ra
nivÄ• saá¹-á¹-hÄ• ne vÄ• saá¹ƒ saá¹ƒkappayitthÄ• ti. __parittakammato puretaramevÄ• _ti
puretarameva. __morakukkuá¹-ikÄ• yÄ• _ti kukkuá¹-ikÄ• sadisÄ• ya moracchÄ• pikÄ• ya.

<3> tatiye rÅ«pÄ• yatanassa viya gandhÄ• yatanassapi samuá¹-á¹-hÄ• pakapaccayavasen
__ ``catusamuá¹-á¹-hÄ• nikaâ€™â€™ _nti. itthiyÄ• sarÄ«ragandhassa kÄ• yÄ• ruá¸·haanu

tappaá¹-ibaddhabhÄ• vato avisesena gahaá¹‡appasaá¹…ge idhÄ• dhippetagandhaá¹ƒ nidd
_ntiÄ• dimÄ• ha. tattha __itthiyÄ• _ti pÄ• katikÄ• ya itthiyÄ• . __duggandho_ti pÄ• katikÄ• y
sarÄ«ragandhabhÄ• vato duggandho hoti. __idhÄ• dhippeto_ti iá¹-á¹-habhÄ• vato assÄ• de
pana itthiyÄ• sarÄ«ragandhassa duggandhabhÄ• voti Ä• ha --- __ ``ekaccÄ• hÄ«â€™â€™
gandho \Ne I 63/ assÄ• atthÄ«ti __assagandhinÄ«_. meá¹‡á¸• akassa viya gandho assÄ•
__meá¹‡á¸• akagandhinÄ«_. sedassa viya gandho assÄ• atthÄ«ti __sedagandhinÄ«_. soá
atthÄ«ti __soá¹‡itagandhinÄ«. rajjatevÄ• _ti anÄ• dimati saá¹ƒsÄ• re avijjÄ• dikilesavÄ• sar
parikaá¸• á¸• hitahadayattÄ• phoá¹-á¹-habbassÄ• dagadhitacittatÄ• ya ca andhabÄ• lo eva
duggandhasarÄ«rÄ• ya itthiyÄ• rajjatiyeva. pÄ• katikÄ• ya itthiyÄ• sarÄ«ragandhassa dug
idÄ• ni visiá¹-á¹-hÄ• ya ekaccÄ• ya itthiyÄ• tadabhÄ• vaá¹ƒ dassetuá¹ƒ --- __ ``cakkavattin
__panÄ• â€™â€™ _tiÄ• dimÄ• ha. yadi evaá¹ƒ Ä«disÄ• ya itthiyÄ• sarÄ«ragandhopi idha
__ ``ayaá¹ƒ na sabbÄ• saá¹ƒ hotÄ«â€™â€™ _tiÄ• di. tiracchÄ• nagatÄ• ya itthiyÄ• ekaccÄ
sarÄ«ragandhassa ativiya assÄ• detabbabhÄ• vadassanato puna tampi avisesena anujÄ• n
vÄ• hotÅ«â€™â€™ _tiÄ• dimÄ• ha. __itthigandhotveva veditabbo_ti tappaá¹-ibaddhabhÄ•

<4> catutthÄ• dÄ«su __kiá¹ƒ tenÄ• _ti jivhÄ• viÃ±Ã±eyyarase idhÄ• dhippete kiá¹ƒ tena av
payojanaá¹ƒ. oá¹-á¹-hamaá¹ƒsaá¹ƒ sammakkhetÄ«ti __oá¹-á¹-hamaá¹ƒsasammakkhano, _
oá¹-á¹-hamaá¹ƒsamakkhano tambulamukhavÄ• sÄ• diraso gayhati. __sabbo so itthiraso_ti i
gahetabbattÄ• .

<5> __itthiphoá¹-á¹-habbo_ti etthÄ• pi eseva nayo. yadi panettha itthigatÄ• ni rÅ«pÄ• ramm
purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, atha kasmÄ• bhagavatÄ• tÄ• ni visuá¹ƒ visu
desitÄ• nÄ«ti Ä• ha --- __ ``iti satthÄ• â€™â€™ _tiÄ• di. __yathÄ• hÄ«_tiÄ• dinÄ• tamevat
__gametÄ«_ti vikkhepaá¹ƒ gameti, ayameva vÄ• pÄ• á¹-ho. __gametÄ«_ti ca saá¹…gamet
saddÄ• dayo, na tathÄ• rÅ«pÄ• dÄ«ni Ä• rammaá¹‡Ä• nÄ«_ti etena sattesu rÅ«pÄ• digaru
dassitÄ• , na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ anekavidhattÄ• sattÄ• naá¹ƒ ajjhÄ• s
__ ``ekaccassa cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __paÃ±cagarukavasenÄ• _ti paÃ±cÄ• ramm
purisassa yathÄ• vuttesu paÃ±casupi Ä• rammaá¹‡esu garukatÄ• hoti, ekaccassa tattha ka
vÄ• , te sabbepi paÃ±cagarukÄ• tveva veditabbÄ• yathÄ• ``sattisayo aá¹-á¹-havimokkhÄ•
paÃ±cagarukajÄ• takavasena_ ekekÄ• rammaá¹‡e garukasseva nÄ• dhippetattÄ• . ekekÄ•
paÃ±cannaá¹ƒ puggalÄ• naá¹ƒ tattha Ä• gatattÄ• taá¹ƒ jÄ• takaá¹ƒ __ ``paÃ±cagarukajÄ• t
yadi evaá¹ƒ tena idha payojanaá¹ƒ natthÄ«ti Ä• ha --- __ ``sakkhibhÄ• vatthÄ• yÄ• â€™â€™
kathetabba_nti rÅ«pÄ• digarukatÄ• ya ete anayabyasanaá¹ƒ pattÄ• ti dassetuá¹ƒ kathetabb

6-8__._ __tesa_nti \Ne I 64/ \Be I 72/ suttÄ• naá¹ƒ. __uppaá¹‡á¸• etvÄ• gaá¹‡hituá¹ƒ na ico
virÅ«padhÄ• tukattÄ• na icchi. __anatikkamanto_ti saá¹ƒsandento. __dve hatthaá¹ƒ pattÄ•
hatthaá¹ƒ gatÄ• ni. __pahaá¹-á¹-hÄ• kÄ• raá¹ƒ dassetvÄ• _ti aparÄ• hi itthÄ«hi ekekaá¹ƒ la
laddhÄ• nÄ«ti santuá¹-á¹-hÄ• kÄ• raá¹ƒ dassetvÄ• . __parodÄ«_ti tassÄ• pubbasÄ• mikass

tassa hi mukhato uppalagandho vÄ• yati. __hÄ• retvÄ• _ti tasmÄ• á¹-hÄ• nÄ• apanetvÄ• ,
pÄ• á¹-ho, ayamevattho.

__sÄ• dhu sÄ• dhÅ«ti bhÄ• sato_ti dhammakathÄ• ya anumodanavasena ``sÄ• dhu sÄ• dh
__uppalaá¹ƒva yathodake_ti yathÄ• uppalaá¹ƒ uppalagandho mukhato nibbattoti. __vaá¹-á
yathÄ• rutavasena vuttaá¹ƒ. yadipi evaá¹ƒ vuttaá¹ƒ, tathÄ• pi yathÄ• rutamatthe avatvÄ• vi
nÄ«haritvÄ• kathetabbaá¹ƒ vimuttirasattÄ• bhagavato desanÄ• ya.

rÅ«pÄ• divaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

paá¹-hamavaggavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• niá¹-á¹-hitÄ• .

2. nÄ«varaá¹‡appahÄ• navaggavaá¹‡á¹‡anÄ•

<11> __dutiyassÄ• _ti \Ne I 65/ dutiyavaggassa. __ekadhammampÄ«_ti ettha ``ekasabhÄ•
sabhÄ• vatthoyaá¹ƒ dhammasaddo ``kusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su viyÄ• ti dass
sabhÄ• vattho, tadaggena nissattattho siddho evÄ• ti __ ``nissattaá¹-á¹-hena dhammo vedit
vuttaá¹ƒ. __subhanimitta_nti dhammapariyÄ• yena vuttaá¹ƒ. taÃ±hi atthato kÄ• macchando
gahaá¹‡Ä• kÄ• rena subhanti, tenÄ• kÄ• rena pavattanakassa aÃ±Ã±assa kÄ• macchanda
``subhanimittaâ€™â€™ nti ca vuccati. tassa Ä• rammaá¹‡aá¹ƒ vÄ• subhanimittaá¹ƒ. iá¹-á¹
vÄ• gayhamÄ• naá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ ``subhanimittaâ€™â€™ nti vuccati. Ä• ra
tathÄ• hi vakkhati --- ``subhanimittanti rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ Ä• rammaá¹‡aâ€™â€™ nti.
anekatthattÄ• nipÄ• tÄ• naá¹ƒ. __bhiyyobhÄ• vÄ• yÄ• _ti punappunaá¹ƒ bhÄ• vÄ• ya. __ve
vaá¸• á¸• hiyÄ• ti attho. __ajÄ• to_ nijjÄ• to. sesapadÄ• ni tasseva \Be I 73/ vevacanÄ• ni. _
kÄ• maguá¹‡esu. __kÄ• macchando_ti kÄ• masaá¹…khÄ• to chando, na kattukamyatÄ• ch
kÄ• manavasena rajjanavasena ca kÄ• mo eva rÄ• go __kÄ• marÄ• go_. kÄ• manavasena
nandÄ«ti __kÄ• manandÄ«_. kÄ• manavasena taá¹‡hÄ• yanavasena ca __kÄ• mataá¹‡hÄ•
kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naâ€™â€™ nti etesaá¹ƒ padÄ• naá¹ƒ
vuttanayeneva kÄ• matthaá¹ƒ viditvÄ• sinehanaá¹-á¹-hena __kÄ• masneho, _ pariá¸·Ä• ha
__kÄ• mapariá¸·Ä• ho, _ mucchanaá¹-á¹-hena __kÄ• mamucchÄ• , _ gilitvÄ• pariniá¹-á¹-hÄ
__kÄ• majjhosÄ• naá¹ƒ_ veditabbaá¹ƒ. kÄ• macchando eva kusalappavattito cittassa nÄ«va
__kÄ• macchandanÄ«varaá¹‡aá¹ƒ, so_ti kÄ• macchando. __asamudÄ• cÄ• ravasenÄ• _ti a
__ananubhÅ«tÄ• rammaá¹‡avasenÄ• _ti ``idaá¹ƒ nÄ• metaâ€™â€™ nti vatthuvasena utvÄ•
ananubhÅ«tassa Ä• rammaá¹‡assa vasena. rÅ«pasaddÄ• dibhedaá¹ƒ pana Ä• rammaá¹‡a
ananubhÅ«taá¹ƒ nÄ• ma nattheva, kimaá¹…gaá¹ƒ pana anÄ• dimati saá¹ƒsÄ• re.

yaá¹ƒ vuttaá¹ƒ --- ``asamudÄ• cÄ• ravasena cÄ• â€™â€™ tiÄ• di, taá¹ƒ atisaá¹ƒkhittanti vi
__ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha bhavaggahaá¹‡ena mahaggatabhavo gahito. s
oá¸·Ä• rikakilesasamudÄ• cÄ• rarahito. tajjanÄ«yakammakatÄ• dikÄ• le pÄ• rivÄ• sikakÄ• l
khuddakavattÄ• ni_ nÄ• ma. na hi tÄ• ni sabbÄ• su avatthÄ• su caritabbÄ• ni, tasmÄ• tÄ• n
antogadhÄ• nÄ«ti __ ``cuddasa mahÄ• vattÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. tathÄ•
Ä• gantukavattaÄ• vÄ• sikagamika-anumodanabhattagga-
piá¹‡á¸• acÄ• rikaÄ• raÃ±Ã±akasenÄ• sanajantÄ• gharavaccakuá¹-iupajjhÄ• ya-
saddhivihÄ• rikaÄ• cariya-antevÄ• sikavattÄ• nÄ«ti \Ne I 66/ etÄ• ni cuddasa mahÄ• vattÄ•
itarÄ• ni pana ``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±Ä• pessÄ• mÄ«â€™
``na upasampÄ• detabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kamitab
pakatatte caritabbavattÄ• ni chasaá¹-á¹-hi, tato paraá¹ƒ ``na, bhikkhave, pÄ• rivÄ• sikena bh
pÄ• rivÄ• sikavuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ, mÅ«lÄ• yapaá¹-ikassanÄ• rahena
mÄ• nattacÄ• rikena, abbhÄ• nÄ• rahena bhikkhunÄ• saddiá¹ƒ ekacchanne Ä• vÄ• se vatt
caritabbehi anaÃ±Ã±attÄ• visuá¹ƒ visuá¹ƒ agaá¹‡etvÄ• pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ
caritabbattÄ• \Be I 74/ tesaá¹ƒ vasena sampiá¹‡á¸• etvÄ• ekekaá¹ƒ katvÄ• gaá¹‡itÄ• ni pa
ekasattativattÄ• ni. ukkhepanÄ«yakammakatavattesu vattapaÃ±Ã±Ä• panavasena vuttaá¹ƒ
bhikkhuno abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... piá¹-á¹-hiparikammaá¹ƒ sÄ• ditab
abhivÄ• danÄ• dÄ«naá¹ƒ assÄ• diyanaá¹ƒ ekaá¹ƒ, ``na pakatatto bhikkhu sÄ«lavipattiyÄ• a
tiÄ• dÄ«ni (Vin II 51) ca dasÄ• ti evaá¹ƒ dvÄ• sÄ«ti honti. etesveva pana kÄ• nici tajjanÄ«ya
kÄ• nici pÄ• rivÄ• sikÄ• divattÄ• nÄ«ti aggahitaggahaá¹‡ena dvÄ• vÄ«sativattanti veditabba
mahÄ• vattÄ• nÄ«â€™â€™ ti vatvÄ• pi ``Ä• gantukagamikavattÄ• ni cÄ• â€™â€™ ti imesa
abhiá¹‡haá¹ƒ sambhavantÄ«ti katvÄ• . __kileso okÄ• saá¹ƒ na labhati_ sabbadÄ• vattappa
byÄ• vaá¹-acittatÄ• ya. __ayonisomanasikÄ• ra_nti aniccÄ• dÄ«su ``niccaâ€™â€™ ntiÄ• di
anupÄ• yamanasikÄ• raá¹ƒ. __sativossagga_nti satiyÄ• vissajjanaá¹ƒ, sativirahanti attho. _
vakkhamÄ• nÄ• pekkhÄ• ya avuttasampiá¹‡á¸• anattho __pi_-saddo.

__anusandhivasenÄ• _ti pucchÄ• nusandhiÄ• dianusandhivasena. __pubbÄ• paravasenÄ•
pubbÄ• paraganthasallakkhaá¹‡avasena. __gaá¹‡hantassÄ• _ti Ä• cariyamukhato gaá¹‡ha
Ä• cariyamukhato uggahitaganthaá¹ƒ sajjhÄ• yantassa. __vÄ• centassÄ• _ti pÄ• á¸·iá¹ƒ tad
uggaá¹‡hÄ• panavasena paresaá¹ƒ vÄ• centassa. __desentassÄ• _ti desanÄ• vasena pare
__pakÄ• sentassÄ• _ti attano attano saá¹ƒsayaá¹-á¹-hÄ• ne pucchantÄ• naá¹ƒ yÄ• thÄ• vat
__kileso okÄ• saá¹ƒ na labhati_ rattindivaá¹ƒ ganthakammesuyeva byÄ• vaá¹-acittatÄ• ya. _
vuttasampiá¹‡á¸• anattho __pi_-saddo. evaá¹ƒ sesesupi.

__dhutaá¹…gadharo hotÄ«_ti vuttamevatthaá¹ƒ pakÄ• seti __ ``terasa dhutaá¹…gaguá¹‡e
_ti. __bÄ• hullÄ• yÄ• _ti cÄ«varÄ• dipaccayabÄ• hullÄ• ya. yathÄ• cÄ«varÄ• dayo paccayÄ
__Ä• vattassa_ \Ne I 67/ pavattassÄ• ti attho. __parihÄ«najjhÄ• nassÄ• _ti jhÄ• nantarÄ• ya
visabhÄ• garÅ«padassanÄ• dinÄ• kenaci nimittena parihÄ«najjhÄ• nassa. __vissaá¹-á¹-haj

asamÄ• pajjanavasena pariccattajjhÄ• nassa. __bhassÄ• dÄ«sÅ«_ti __Ä• di_-saddena
gaá¹‡asaá¹…gaá¹‡ikaniddÄ• navakammÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __sattasu vÄ• anupas
anupassanÄ• nÄ• ma aniccÄ• nupassanÄ• dukkhÄ• nupassanÄ• anattÄ• nupassanÄ• ni
\Be I 75/ nirodhÄ• nupassanÄ• paá¹-inissaggÄ• nupassanÄ• khayÄ• nupassanÄ• vayÄ• n
vipariá¹‡Ä• mÄ• nupassanÄ• animittÄ• nupassanÄ• appaá¹‡ihitÄ• nupassanÄ• suÃ±Ã±at
adhipaÃ±Ã±Ä• dhammavipassanÄ• yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ Ä• dÄ«navÄ• nup
vivaá¹-á¹-Ä• nupassanÄ• ti imÄ• su aá¹-á¹-hÄ• rasasu mahÄ• vipassanÄ• su Ä• dito vuttÄ•
aniccÄ• nupassanÄ• di-paá¹-inissaggÄ• nupassanÄ• pariyantÄ• satta. ettha yaá¹ƒ vattabba
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• to_ (Vism-mhá¹- II 741) gahetabbaá¹ƒ.

__anÄ• sevanatÄ• yÄ• _ti purimattabhÄ• ve jhÄ• nena vikkhambhitakilesassa kÄ• maccha
__ananubhÅ«tapubba_nti tasmiá¹ƒ attabhÄ• ve ananubhÅ«tapubbaá¹ƒ. __jÄ• to_ti etassev
__saÃ±jÄ• to_tiÄ• di. nanu ca khaá¹‡ikattÄ• sabbadhammÄ• naá¹ƒ uppannassa kÄ• macch
avassaá¹ƒ nirodhasambhavato niruddhe ca tasmiá¹ƒ puna aÃ±Ã±asseva uppajjanato ca kat
punappunabhÄ• vo rÄ• sibhÄ• vo cÄ• ti Ä• ha --- __ ``tattha sakiá¹ƒ uppanno kÄ• macchan
__aá¹-á¹-hÄ• nameta_nti akÄ• raá¹‡ametaá¹ƒ. yena kÄ• raá¹‡ena uppanno kÄ• macchando
sveva puna uppajjissati, tÄ• disaá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«ti attho.

__rÄ• gaá¹-á¹-hÄ• niya_nti rÄ• gajanakaá¹ƒ. aniccÄ• dÄ«su niccÄ• divasena viparÄ«taman
ayonisomanasikÄ• roti Ä• ha --- __ ``anicce niccaâ€™â€™ _ntiÄ• di. __ayonisomanasikÄ•
kusaladhammappavattiyÄ• akÄ• raá¹‡abhÅ«to manasikÄ• roti attho. __uppathamanasikÄ•
amaggabhÅ«to manasikÄ• ro. __saccavippaá¹-ikÅ«lenÄ• _ti saccÄ• bhisamayassa anunulo
__Ä• vajjanÄ• _tiÄ• dinÄ• Ä• vajjanÄ• ya paccayabhÅ«tÄ• tato purimuppannÄ• manodvÄ
phalavohÄ• rena tathÄ• vuttÄ• . tassa hi vasena sÄ• akusalappavattiyÄ• upanissayo hoti.
bhavaá¹…gacittaá¹ƒ Ä• vajjayatÄ«ti Ä• vajjanÄ• . anu anu Ä• vajjetÄ«ti __anvÄ• vajjanÄ• _
aÃ±Ã±aá¹ƒ Ä• bhujatÄ«ti __Ä• bhogo_. samannÄ• haratÄ«ti __samannÄ• hÄ• ro_. tadevÄ•
anubandhitvÄ• uppajjamÄ• no manasi karoti á¹-hapetÄ«ti __manasikÄ• ro. ayaá¹ƒ vuccati a
ayaá¹ƒ anupÄ• yauppathamanasikÄ• ralakkhaá¹‡o ayonisomanasikÄ• ro nÄ• ma vuccati.

<12> dutiye \Ne I 68/ \Be I 76/ __bhattabyÄ• patti viyÄ• _ti bhattassa pÅ«tibhÄ• vena vippa
__cittassa byÄ• pajjana_nti cittassa vikÄ• rabhÄ• vÄ• pÄ• danaá¹ƒ. tenevÄ• ha --- __ ``paka
_ti. byÄ• pajjati tena cittaá¹ƒ pÅ«tikummÄ• sÄ• dayo viya purimapakatiá¹ƒ jahatÄ«ti __byÄ•
uparÅ«pari uppajjamÄ• nassa paá¹-ighassa nimittabhÄ• vato __paá¹-ighanimittaá¹ƒ, _ paá¹-
kÄ• raá¹‡abhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ paá¹-ighanimittanti Ä• ha --- __ ``paá¹-ighassapi pa
etaá¹ƒ adhivacanaâ€™â€™ _nti. __aá¹-á¹-hakathÄ• ya_nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ.

<13> tatiye thinatÄ• __thinaá¹ƒ, _ sappipiá¹‡á¸• o viya avipphÄ• rikatÄ• ya cittassa ghanab
attho. medhatÄ«ti __middhaá¹ƒ, _ akammaÃ±Ã±abhÄ• vena hiá¹ƒsatÄ«ti attho. ``yÄ• tasm

akalyatÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1162) thinassa, ``yÄ• tasmiá¹ƒ samaye kÄ• yassa aka
1163) ca middhassa abhidhamme niddiá¹-á¹-hattÄ• vuttaá¹ƒ --- __ ``cittassa akammaÃ±Ã±a
tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ akammaÃ±Ã±atÄ• middhaâ€™â€™ _nti. satipi aÃ±Ã±amaÃ±
cittakÄ• yalahutÄ• dÄ«naá¹ƒ viya cittacetasikÄ• naá¹ƒ yathÄ• kkamaá¹ƒ taá¹ƒtaá¹ƒviseso si
akalyatÄ• dÄ«naá¹ƒ visesapaccayatÄ• , ayametesaá¹ƒ sabhÄ• voti daá¹-á¹-habbaá¹ƒ. __ka
vuttamevatthaá¹ƒ vibhÄ• veti __ ``pacalÄ• yikabhÄ• vassÄ• â€™â€™ _ti. akkhidalÄ• naá¹ƒ
pacalÄ• yiko, pacalÄ• yikassa bhÄ• vo __pacalÄ• yikabhÄ• vo, _ pacalÄ• yikattanti vuttaá¹ƒ
thinamiddhÄ• naá¹ƒ. ``vitthÄ• ro veditabboâ€™â€™ ti iminÄ• sambandho veditabbo. __citt
gilÄ• nabhÄ• vo. gilÄ• no hi akalyakoti vuccati. vinayepi vuttaá¹ƒ --- ``nÄ• haá¹ƒ, bhante, ak
III 151). kÄ• laá¹ƒ khamatÄ«ti hi kalyaá¹ƒ, arogatÄ• , tassaá¹ƒ niyutto kalyako, na kalyako _
akammaÃ±Ã±atÄ• _ti cittagelaÃ±Ã±asaá¹…khÄ• tova akammaÃ±Ã±atÄ• kÄ• ro. __olÄ«yan
iriyÄ• pathÅ«patthambhitaÃ±hi cittaá¹ƒ iriyÄ• pathaá¹ƒ sandhÄ• retuá¹ƒ asakkontaá¹ƒ rukkh
laggitaphÄ• á¹‡itavÄ• rako viya ca olÄ«yati lambati, tassa taá¹ƒ Ä• kÄ• raá¹ƒ sandhÄ• ya ---
vuttaá¹ƒ. dutiyapadaá¹ƒ upasaggena vaá¸• á¸• hitaá¹ƒ. __kÄ• yassÄ• _ti vedanÄ• dikkhand
nÄ• makÄ• yassa. __akalyatÄ• akammaÃ±Ã±atÄ• _ti heá¹-á¹-hÄ• vuttanayameva. megho
__onÄ• ho. onayhatÄ«_ti ca chÄ• deti avattharati vÄ• ti attho \Be I 77/. sabbatobhÄ• gena c
__arati_Ä• dÄ«naá¹ƒ attho __vibhaá¹…ge_ (Vibh 856) vuttanayeneva veditabboti tattha vutt
--- __ ``vuttaá¹ƒ hetaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __pantesÅ«_ti dÅ«resu, vivittesu vÄ• . __adhikusalesÅ«_ti samathavipassanÄ• dhan
ratippaá¹-ikkhepo. __aratitÄ• _ti aramanÄ• kÄ• ro. __anabhiratÄ«_ti anabhiratabhÄ• vo. __a
anabhiramanÄ• kÄ• ro \Ne I 69/. __ukkaá¹‡á¹-hitÄ• _ti ukkaá¹‡á¹-hanÄ• kÄ• ro. __paritassit
ukkaá¹‡á¹-hanavaseneva paritassanÄ• , ukkaá¹‡á¹-hitasseva tattha tattha taá¹‡hÄ• yanÄ• t
__paritassitÄ• _ti vÄ• kampanÄ• . __tandÄ«_ti jÄ• tiÄ• lasiyaá¹ƒ, pakatiÄ• lasiyanti attho. ta
kusalakaraá¹‡e kÄ• yassa avipphÄ• rikatÄ• lÄ«natÄ• jÄ• tiÄ• lasiyaá¹ƒ tandÄ« nÄ• ma, na
kÄ• yagelaÃ±Ã±aá¹ƒ. __tandiyanÄ• _ti tandiyanÄ• kÄ• ro. __tandimanatÄ• _ti tandiyÄ• abh
bhÄ• vo __Ä• lasyaá¹ƒ, _ Ä• lasyÄ• yanÄ• kÄ• ro __Ä• lasyÄ• yanÄ• _. Ä• lasyÄ• yitassa b
sabbehipi imehi padehi kilesavasena kÄ• yÄ• lasiyaá¹ƒ kathitaá¹ƒ. thinamiddhakÄ• raá¹‡Ä•
rÄ• gÄ• dikilesÄ• naá¹ƒ vasena nÄ• makÄ• yassa Ä• lasiyaá¹ƒ, tadeva rÅ«pakÄ• yassÄ• pA
__jambhanÄ• _ti phandanÄ• . punappunaá¹ƒ jambhanÄ• __vijambhanÄ• . Ä• namanÄ• _ti
pacchato namanÄ• . __sannamanÄ• _ti samantato namanÄ• . __paá¹‡amanÄ• _ti yathÄ• t
kismiÃ±cideva gahetvÄ• ujuá¹ƒ kÄ• yaá¹ƒ ussÄ• peti, evaá¹ƒ kÄ• yassa uddhaá¹ƒ á¹-hapan
uppannabyÄ• dhitÄ• . iti sabbehipi imehi padehi thinamiddhakÄ• raá¹‡Ä• naá¹ƒ rÄ• gÄ• diki
kÄ• yabaddhanameva kathitaá¹ƒ. __bhuttÄ• vissÄ• _ti bhuttavato. __bhattamucchÄ• _ti bha
balavabhattena hi mucchÄ• patto viya hoti. __bhattakilamathoti_ bhattena kilantabhÄ• vo. _
bhattadaratho. tasmiÃ±hi samaye pariá¸·Ä• huppattiyÄ• upahatindriyo hoti, kÄ• yo jÄ«ratÄ«
__kÄ• yaduá¹-á¹-hulla_nti bhattaá¹ƒ nissÄ• ya kÄ• yassa akammaÃ±Ã±ataá¹ƒ. __akalyatÄ•
vuttanayameva. __lÄ«na_nti avipphÄ• rikatÄ• ya paá¹-ikuá¹-itaá¹ƒ. itare dve Ä• kÄ• rabhÄ•

sappipiá¹‡á¸• o viya avipphÄ• rikatÄ• ya ghanabhÄ• vena á¹-hitaá¹ƒ. __thiyanÄ• _ti Ä• kÄ•
__thiyitattaá¹ƒ_ \Be I 78/, avipphÄ• ravaseneva baddhatÄ• ti attho. imehi pana sabbehipi pa
thinamiddhakÄ• raá¹‡Ä• naá¹ƒ rÄ• gÄ• dikilesÄ• naá¹ƒ vasena cittassa gilÄ• nÄ• kÄ• ro kat
cattÄ• ro dhammÄ• _ti arati, tandÄ«, vijambhitÄ• , bhattasammadoti ete cattÄ• ro dhammÄ•
uppannaá¹ƒ hoti, tadÄ• aratiÄ• dÄ«nampi sambhavato __ ``upanissayakoá¹-iyÄ• pana hot
upanissayakoá¹-iyÄ• paccayo hotÄ«ti attho.

<14> catutthe uddatassa bhÄ• vo __uddhaccaá¹ƒ_. yassa dhammassa vasena uddhataá¹ƒ
taá¹ƒsampayuttÄ• vÄ• dhammÄ• , so dhammo __uddaccaá¹ƒ_. kucchitaá¹ƒ kataá¹ƒ kukat
sucaritaÃ±ca. akatampi hi kukatameva. evaÃ±hi vattÄ• ro honti ``yaá¹ƒ mayÄ• na kataá¹ƒ,
evaá¹ƒ katÄ• kataá¹ƒ duccaritaá¹ƒ sucaritaÃ±ca kukataá¹ƒ, taá¹ƒ Ä• rabbha vippaá¹-isÄ• ra
cittaá¹ƒ idha kukatanti veditabbaá¹ƒ. tassa bhÄ• vo __kukkuccaá¹ƒ. cittassa uddhatÄ• kÄ• r
avÅ«pasamÄ• kÄ• rova vutto. avÅ«pasamalakkhaá¹‡aÃ±hi uddhaccaá¹ƒ. yathÄ• pavattass
katÄ• katÄ• kÄ• ravisiá¹-á¹-hassa duccaritasucaritassa \Ne I 70/ anusocanavasena virÅ«paá
__vippaá¹-isÄ• ro_. kukkuccassapi katÄ• katÄ• nusocanavasena cittavikkhepabhÄ• vato av
Ä• ha --- __ ``cetaso avÅ«pasamoti uddhaccakukkuccassevataá¹ƒ nÄ• maâ€™â€™ _nti. sv
uddhaccakukkuccameva niddiá¹-á¹-haá¹ƒ. taÃ±ca attanova attanÄ• sahajÄ• taá¹ƒ na hotÄ«
pana upanissayakoá¹-iyÄ• paccayo hotÄ«â€™â€™ _ti. upanissayapaccayatÄ• ca purimup

<15> paÃ±came vigatÄ• cikicchÄ• assÄ• ti __vicikicchÄ• _. sabhÄ• vaá¹ƒ vicinanto tÄ• ya
__vicikicchÄ• _.

<16> chaá¹-á¹-he __hetuá¹ƒ vÄ• paccayaá¹ƒ vÄ• na labhatÄ«_ti ettha hetuggahaá¹‡ena ja
paccayaggahaá¹‡ena anupÄ• lanakaá¹ƒ kÄ• raá¹‡aá¹ƒ. __hetu_nti vÄ• upÄ• dÄ• nakÄ• ra
sahakÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. __ta_nti kilesaá¹ƒ. __vivaá¹-á¹-etvÄ• arahattaá¹ƒ gaá¹‡hÄ• tÄ
vivaá¹-á¹-Ä• bhimukhaá¹ƒ cittaá¹ƒ pesetvÄ• vipassanaá¹ƒ vaá¸• á¸• hento arahattaphalaá¹ƒ
caranti etthÄ• ti __bhikkhÄ• cÄ• ro, _ gocaragÄ• massetaá¹ƒ adhivacanaá¹ƒ, tasmiá¹ƒ bhikk
Ä• gammÄ• _ti dÄ• rabharaá¹‡Ä• nurÅ«paá¹ƒ vayaá¹ƒ Ä• gamma. __Ä• yÅ«hanto_ti upacin
vÄ«taccikaá¹…gÄ• resu pakkaá¹ƒ. __kiá¹ƒ nÄ• meta_nti bhikkhÅ« garahanto Ä• ha. __jÄ«v
79/ jÄ«vamÄ• no hutvÄ• ``teneva attabhÄ• vena petabhÄ• vaá¹ƒ pattasatto bhavissatÄ«â€™
vuttaá¹ƒ. __kuá¹-a_nti pÄ• nÄ«yaghaá¹-aá¹ƒ. __yÄ• va dÄ• ruá¹‡a_nti ativiya dÄ• ruá¹‡aá¹ƒ
bhavissatÄ«_ti tayÄ• katakammassa Ä• yatiá¹ƒ anubhavitabbavipÄ• ko kÄ«diso bhavissati.

__visaá¹…kharitvÄ• _ti chedanabhedanÄ• dÄ«hi vinÄ• setvÄ• . __dÄ«pakamigapakkhino_
dÄ«panato evaá¹ƒladdhanÄ• mÄ• migapakkhino, yena araÃ±Ã±aá¹ƒ netvÄ• nesÄ• do tesa
migapakkhino vadhitvÄ• gaá¹‡hÄ• ti. __thera_nti cÅ«á¸·apiá¹‡á¸• apÄ• tikatissattheraá¹ƒ. _
abhisaá¹…kharitvÄ• _ti adhiá¹-á¹-hÄ• nÄ• divasena iddhiá¹ƒ abhisaá¹…kharitvÄ• . upayoga
karaá¹‡avacanaá¹ƒ. __aggipapaá¹-ika_nti accikaraá¹‡aá¹ƒ, vipphuliá¹…ganti attho. __passa

sÄ• mivacanaá¹ƒ. __tassa therassÄ• _ti tassa milakkhatissattherassa. __tassÄ• _ti tassÄ•
__paá¹-ibalassÄ• _ti uggahaá¹‡asajjhÄ• yÄ• dÄ«su paá¹-ibalassa. dukkhaá¹ƒ upanisÄ• kÄ
__dukkhÅ«panisÄ• , _ dukkhanibandhanÄ• dukkhahetukÄ• saddhÄ• ti vuttaá¹ƒ hoti. vattan
kathitattÄ• __ ``vattasÄ«se á¹-hatvÄ• â€™â€™ _ti vuttaá¹ƒ. __palÄ• lavaraá¹‡aka_nti palÄ

__Ä• rambhathÄ• _ti samathavipassanÄ• dÄ«su vÄ«riyaá¹ƒ karotha. __nikkamathÄ• _ti ko
kÄ• mÄ• naá¹ƒ \Ne I 71/ vÄ• panÅ«danÄ• ya nikkhamatha, ubhayenapi vÄ«riyameva vutta
Ä• rambhanakavasena Ä• rambho, kosajjato nikkhamanavasena ``nikkamoâ€™â€™ ti vucc
buddhasÄ• sane_ti buddhassa bhagavato pariyattipaá¹-ipattipaá¹-ivedhasaá¹…khÄ• te tividh
yogaá¹ƒ karotha. evamanuyuÃ±jantÄ• __maccuno senaá¹ƒ dhunÄ• tha_ viddhaá¹ƒsetha. ta

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

``paÃ±camaá¹ƒ thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho te aá¹-á¹-hamo ||

``lÄ• bho \Be I 80/ siloko sakkÄ• ro,

micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse,

pare ca avajÄ• nÄ• ti ||

``esÄ• namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«.

na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukhaâ€™â€™ nti || (Sn 438-441) ---

evamÄ• gataá¹ƒ kÄ• mÄ• dibhedaá¹ƒ maccuno senaá¹ƒ. ettha ca yasmÄ• Ä• ditova agÄ• n
kilesakÄ• mÄ• mosayanti, te abhibhuyya anagÄ• riyabhÄ• vaá¹ƒ upagatÄ• naá¹ƒ pantesu s
aÃ±Ã±ataraÃ±Ã±ataresu vÄ• adhikusalesu dhammesu arati uppajjati. vuttaÃ±hetaá¹ƒ --- ``p
abhirati dukkarÄ• â€™â€™ ti (SN b IV 331). tato te parappaá¹-ibaddhajÄ«vikattÄ• khuppipÄ
bÄ• dhitÄ• naá¹ƒ pariyesanataá¹‡hÄ• cittaá¹ƒ kilamayati. atha nesaá¹ƒ kilantacittÄ• naá¹ƒ t
okkamati, tato visesamanadhigacchantÄ• naá¹ƒ durabhisambhavesu araÃ±Ã±avanapatthes
viharataá¹ƒ utrÄ• sasaÃ±Ã±itÄ• bhÄ«ru jÄ• yati. tesaá¹ƒ ussaá¹…kitaparisaá¹…kitÄ• naá¹ƒ

vivekarasamanassÄ• dayamÄ• nÄ• naá¹ƒ viharataá¹ƒ ``na siyÄ• nu kho esa maggoâ€™â€
vicikicchÄ• uppajjati. taá¹ƒ vinodetvÄ• viharataá¹ƒ appamattakena visesÄ• dhigamena mÄ
jÄ• yanti. tepi vinodetvÄ• viharataá¹ƒ tato adhikataraá¹ƒ visesÄ• dhigamanaá¹ƒ \Ne I 72/ ni
lÄ• bhasakkÄ• rasilokÄ• uppajjanti. lÄ• bhÄ• dÄ«hi mucchitvÄ• dhammappatirÅ«pakÄ• ni
adhigantvÄ• tattha á¹-hitÄ• jÄ• tiÄ• dÄ«hi attÄ• naá¹ƒ ukkaá¹ƒsenti, paraá¹ƒ vambhenti, ta
paá¹-hamasenÄ• dibhÄ• vo veditabbo. __naá¸·Ä• gÄ• ra_nti naá¸·ehi vinaddhatiá¹‡acchan

__vihassatÄ«_ti uggahaá¹‡asajjhÄ• yanamanasikÄ• rÄ• dÄ«hi viharissati. __jÄ• tisaá¹ƒsÄ•
jÄ• tisaá¹…khÄ• tasaá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ. __dukkhassantaá¹ƒ karissatÄ«_ti dukkhassa a
nibbÄ• naá¹ƒ sacchikarissati. __palÄ• lapuÃ±jÄ• ha_nti palÄ• lapuÃ±jaá¹ƒ ahanti padacche
á¹-hÄ• na_nti anÄ• gÄ• miphalaá¹ƒ sandhÄ• ya vadati.

__tivassabhikkhukÄ• le_ti upasampadato tÄ«á¹‡i vassÄ• ni assÄ• ti tivasso, tivasso ca so
tivassabhikkhu, tassa, tena vÄ• \Be I 81/ upalakkhito kÄ• lo tivassabhikkhukÄ• lo, tasmiá¹ƒ
bhikkhu nÄ• ma hoti, tadÄ• ti vuttaá¹ƒ hoti. __kammaá¹ƒ karotÄ«_ti bhÄ• vanÄ• kammaá¹ƒ
ganthavisayaá¹ƒ uggahaá¹‡Ä• dikammaá¹ƒ. __piá¹‡á¸• Ä• pacitiá¹ƒ katvÄ• _ti antovasse te
kilesakkhayakaraá¹‡ena apacitiá¹ƒ pÅ«jaá¹ƒ katvÄ• . piá¹‡á¸• Ä• pacitiá¹ƒ karonto hi bhikkh
piá¹‡á¸• apÄ• to dinno, tesaá¹ƒ tassa mahapphalabhÄ• vaá¹ƒ icchanto attano santÄ• name
visodhetvÄ• arahattaá¹ƒ gaá¹‡hÄ• ti.

__mahÄ• bhÅ«tÄ«_ti ettha pÅ«jÄ• vacano mahantasaddo, bhÅ«tÄ«ti ca nÄ• mekadesena
bhavati hi nÄ• mekadesenapi vohÄ• ro yathÄ• ``devadatto dattoâ€™â€™ ti. __mahÄ• bhÅ
so mahati bhÅ«ti vibhÅ«ti puÃ±Ã±aÃ±Ä• á¹‡Ä• disampadÄ• assÄ• ti mahÄ• bhÅ«ti. __cha
sepaá¹‡á¹‡igacchamÅ«la_nti sÄ• khÄ• palÄ• sÄ• dÄ«hi channaá¹ƒ ghanacchÄ• yaá¹ƒ sepa
__asubhakammaá¹-á¹-hÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• _ti kesÄ• diasubhakoá¹-á¹-hÄ• sabhÄ
upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ• dhiá¹ƒ vÄ• pÄ• dakaá¹ƒ katvÄ• . asubhavisayaá¹
upari pavattetabbabhÄ• vanÄ• kammassa kÄ• raá¹‡abhÄ• vato á¹-hÄ• nanti kammaá¹-á¹-h

sahassadvisahassasaá¹…khÄ• mattattÄ• __ ``mahÄ• gaá¹‡eâ€™â€™ _ti vuttaá¹ƒ. __atta
therassa santikaá¹ƒ gantvÄ• _ti attano vasanaá¹-á¹-hÄ• nato Ä• kÄ• sena gantvÄ• vihÄ• ra
divÄ• á¹-á¹-hÄ• ne nisinnattherassa santikaá¹ƒ gantvÄ• . __kiá¹ƒ Ä• gatosÄ«_ti kiá¹ƒkÄ• raa
rattidivasabhÄ• gesu okÄ• saá¹ƒ alabhanto_ti so kira thero ``tuyhaá¹ƒ okÄ• so na bhavissat
I 73/ vuttepi ``vitakkamÄ• á¸·ake á¹-hitakÄ• le pucchissÄ• mi, bhanteâ€™â€™ ti vatvÄ• ``ta
pucchissantÄ«â€™â€™ ti vutte ``bhikkhÄ• cÄ• ramagge, bhanteâ€™â€™ ti vatvÄ• ``tatrÄ•
ti vutte dupaá¹-á¹-anivÄ• sanaá¹-á¹-hÄ• ne, saá¹…ghÄ• á¹-ipÄ• rupanaá¹-á¹-hÄ• ne, pattanÄ
gÄ• me caritvÄ• Ä• sanasÄ• lÄ• ya yÄ• gupÄ«takÄ• le, bhanteti. tatthÄ• pi therÄ• attano k
Ä• vusoti. antogÄ• mato nikkhamanakÄ• le pucchissÄ• mi, bhanteti. tatrÄ• pi aÃ±Ã±e pucch
antarÄ• magge, bhanteti. bhojanasÄ• lÄ• ya bhattakiccapariyosÄ• ne, bhante. divÄ• á¹-á¹-h

bhanteti. tato paá¹-á¹-hÄ• ya \Be I 82/ yÄ• va aruá¹‡Ä• apare pucchanti, Ä• vusoti. dantaka
mukhadhovanatthaá¹ƒ gamanakÄ• le, bhanteti. tadÄ• pi aÃ±Ã±e pucchantÄ«ti. mukhaá¹ƒ d
bhanteti. tatrÄ• pi aÃ±Ã±e pucchissantÄ«ti. senÄ• sanaá¹ƒ pavisitvÄ• nisinnakÄ• le, bhante
pucchanti, Ä• vusoti. evaá¹ƒ sabbesu rattidivasabhÄ• gesu yÄ• camÄ• no okÄ• saá¹ƒ na lab
vuttaá¹ƒ --- ``evaá¹ƒ okÄ• se asati maraá¹‡assa kathaá¹ƒ okÄ• saá¹ƒ labhissathÄ• â€™â€™
dhovitvÄ• senÄ• sanaá¹ƒ pavisitvÄ• tayo cattÄ• ro pallaá¹…ke uá¹‡hÄ• petvÄ• yonisoman
karontÄ• naá¹ƒ okÄ• salÄ• bhena bhavitabbaá¹ƒ siyÄ• ti adhippÄ• yena vadati. __maá¹‡iva
indanÄ«lamaá¹‡ivaá¹‡á¹‡e.

__ghaá¹-entassevÄ• _ti vÄ• yÄ• mantasseva. __visuddhipavÄ• raá¹‡a_nti ``parisuddho aha
pavattaá¹ƒ visuddhipavÄ• raá¹‡aá¹ƒ. arahantÄ• nameva hesÄ• pavÄ• raá¹‡Ä• . __kÄ• á¸·a
kÄ• á¸·akaá¹ƒ sandhÄ• ya vadati, __tilako vÄ• _ti khuddakaá¹ƒ sandhÄ• ya. ubhayenapi sÄ
vibhÄ• veti.

__padhÄ• nakammikÄ• _ti padhÄ• nakamme niyuttÄ• . __laddhamagga_nti laddhÅ«pÄ• ya
laddhÅ«padesanti vuttaá¹ƒ hoti. __apattÄ• nÄ«_ti chaá¸• á¸• itÄ• ni. __alÄ• bÅ«neva sÄ• ra
vÄ• tÄ• tapahatÄ• ni tattha tattha vippakiá¹‡á¹‡aalÄ• bÅ«ni viya. __kÄ• potakÄ• nÄ«_ti kap
disvÄ• na kÄ• ratÄ«_ti tÄ• ni evarÅ«pÄ• ni aá¹-á¹-hÄ«ni disvÄ• tumhÄ• kaá¹ƒ kÄ• nÄ• ma
rati kÄ• tuá¹ƒ na vaá¹-á¹-atiyevÄ• ti attho. __dutiyakathaá¹ƒ akathitapubbo_ti attano vuá¸• á
vuttavacanassa paccanÄ«kaá¹ƒ dutiyakathaá¹ƒ akathitapubbo.

tadaá¹…gena, tadaá¹…gassa pahÄ• naá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ_. yaÃ±hi rattibhÄ•
andhakÄ• rassa viya tena tena vipassanÄ• ya avayavabhÅ«tena Ã±Ä• á¹‡aá¹…gena paá¹-i
pahÄ• tabbadhammassa pahÄ• namidaá¹ƒ tadaá¹…gappahÄ• naá¹ƒ nÄ• ma. yathÄ• kÄ• n
pariyuá¹-á¹-hÄ• ya tiá¹-á¹-hanti, evaá¹ƒ pariyuá¹-á¹-hÄ• nassa nisedhanaá¹ƒ appavattikaraá
__vikkhambhanappahÄ• naá¹ƒ_. yaÃ±hi \Ne I 74/ sasevÄ• le udake pakkhittena ghaá¹-ena
lokiyasamÄ• dhinÄ• nÄ«varaá¹‡Ä• dÄ«naá¹ƒ paccanÄ«kadhammÄ• naá¹ƒ vikkhambhanan
nÄ• ma. sammÄ• upacchijjanti etena kilesÄ• ti samucchedo, pahÄ«yanti etena kilesÄ• ti pa
samucchedasaá¹…khÄ• taá¹ƒ \Be I 83/ pahÄ• naá¹ƒ niravasesappahÄ• nanti __samucched
asanivicakkÄ• bhihatassa rukkhassa viya ariyamaggaÃ±Ä• á¹‡ena saá¹ƒyojanÄ• dÄ«naá¹ƒ
vattanti, evaá¹ƒ pahÄ• namidaá¹ƒ samucchedappahÄ• naá¹ƒ nÄ• ma. paá¹-ippassambhati v
etÄ• yÄ• ti paá¹-ippassaddhi, phalaá¹ƒ, sÄ• yeva pahÄ• nanti __paá¹-ippassaddhippahÄ• n
sabbasaá¹…khatÄ• vÄ• nissaranti apagacchanti etenÄ• ti nissaraá¹‡aá¹ƒ, nibbÄ• naá¹ƒ, ta
__nissaraá¹‡appahÄ• naá¹ƒ. paá¹-ippassambhayamÄ• na_nti paá¹-ippassambhaá¹ƒ kilesav
__lokiyalokuttarehÄ«_ti tadaá¹…gavikkhambhanappahÄ• nÄ• naá¹ƒ lokiyattÄ• , itaresaá¹ƒ l

nimÄ«yati phalaá¹ƒ etena uppajjanaá¹-á¹-hÄ• ne pakkhipamÄ• naá¹ƒ viya hotÄ«ti nimittaá¹
adhivacanaá¹ƒ. asubhassa nimittaá¹ƒ, asubhameva vÄ• nimittanti __asubhanimittaá¹ƒ_. as

jhÄ• naá¹ƒ nissite nissayavohÄ• rena asubhanti voharÄ«yati yathÄ• ``maÃ±cÄ• ukkuá¹-á¹-
tenevÄ• ha --- __ ``dasasu asubhesu uppannaá¹ƒ sÄ• rammaá¹‡aá¹ƒ paá¹-hamajjhÄ• naâ€
aniccantiÄ• dinÄ• nayena vuttassÄ• _ti iminÄ• catubbidhaá¹ƒ yonisomanasikÄ• raá¹ƒ dass
idha ca catubbidhassa ayonisomanasikÄ• rassa yonisomanasikÄ• rassa ca gahaá¹‡aá¹ƒ nir
katanti daá¹-á¹-habbaá¹ƒ. tesu pana asubhe ``asubhaâ€™â€™ nti manasikÄ• ro idhÄ• dhip
itaresampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

ekÄ• dasasu asubhesu paá¹-ikÅ«lÄ• kÄ• rassa uggaá¹‡hanaá¹ƒ, yathÄ• vÄ• tattha uggah
paá¹-ipatti __asubhanimittassa uggaho_. upacÄ• rappanÄ• vahÄ• ya asubhabhÄ• vanÄ• ya
__asubhabhÄ• vanÄ• nuyogo_. bhojane mattaÃ±Ã±uno thinamiddhÄ• bhibhavÄ• bhÄ• vÄ•
pahÄ«yatÄ«ti vadanti. bhojananissitaá¹ƒ pana Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ, tabbipariá
tassa ca udariyabhÅ«tassa asubhatÄ• dassanaá¹ƒ, kÄ• yassa ca Ä• hÄ• raá¹-á¹-hitikatÄ• d
visesato bhojane pamÄ• á¹‡aÃ±Ã±Å« nÄ• ma, tassa ca kÄ• macchando pahÄ«yateva. __d
pÄ• kaá¹-avasena vuttaá¹ƒ. kÄ• yagatÄ• satiá¹ƒ pana gahetvÄ• ekÄ• dasavidhampi asubha

__abhutvÄ• udakaá¹ƒ pive_ti pÄ• nÄ«yassa okÄ• sadÄ• natthaá¹ƒ cattÄ• ro paÃ±ca Ä• lo
75/ piveyyÄ• ti attho. tena vuttaá¹ƒ --- __ ``catunnaá¹ƒ_ \Be I 84/ __paÃ±cannaá¹ƒ Ä• lopÄ•
satÄ«â€™â€™ _ti. abhidhammaá¹-Ä«kÄ• kÄ• rena panettha ``cattÄ• ro paÃ±ca Ä• lope, bh
pÄ• á¹-haá¹ƒ parikappetvÄ• aÃ±Ã±athÄ• attho vaá¹‡á¹‡ito, so aá¹-á¹-hakathÄ• ya na same
__asubhakammikatissatthero_ dantaá¹-á¹-hidassÄ• vÄ«.

<17> sattame mijjati hitapharaá¹‡avasena siniyhatÄ«ti mitto, hitesÄ« puggalo, tasmiá¹ƒ mit
vÄ• esÄ• ti __mettÄ• , _ hitesitÄ• . tattha ``mettÄ• â€™â€™ ti vutte appanÄ• pi upacÄ• rop
sÄ• dhÄ• raá¹‡avacanabhÄ• vatoti Ä• ha --- __ ``mettÄ• ti ettÄ• vatÄ• pubbabhÄ• gopi vaá
__api_-saddo appanaá¹ƒ sampiá¹‡á¸• eti. appanaá¹ƒ appattÄ• ya mettÄ• ya suá¹-á¹-hu muc
cetovimuttÄ«ti __ ``appanÄ• va adhippetÄ• â€™â€™ _ti vuttaá¹ƒ.

sattesu mettÄ• yanassa hitÅ«pasaá¹ƒhÄ• rassa uppÄ• danaá¹ƒ pavattanaá¹ƒ __mettÄ• nim
paá¹-hamuppanno mettÄ• manasikÄ• ro parato uppajjanakassa kÄ• raá¹‡abhÄ• vato mettÄ
mettÄ• nimittaá¹ƒ. kammaá¹ƒyeva sakaá¹ƒ etesanti kammassakÄ• , sattÄ• , tabbhÄ• vo __k
kammadÄ• yÄ• datÄ• . dosamettÄ• su yÄ• thÄ• vato Ä• dÄ«navÄ• nisaá¹ƒsÄ• naá¹ƒ paá¹-i
__paá¹-isaá¹…khÄ• naá¹ƒ_. mettÄ• vihÄ• rÄ«kalyÄ• á¹‡amittavantatÄ• idha __kalyÄ• á¹‡a
odissakaanodissakadisÄ• pharaá¹‡Ä• na_nti attaatipiyamajjhattaverivasena odissakatÄ• , s
anodissakatÄ• , ekÄ• didisÄ• pharaá¹‡avasena disÄ• pharaá¹‡atÄ• mettÄ• ya uggahaá¹‡e
vihÄ• raracchagÄ• mÄ• divasena vÄ• odissakadisÄ• pharaá¹‡aá¹ƒ. vihÄ• rÄ• diuddesarah
anodissakadisÄ• pharaá¹‡aá¹ƒ. evaá¹ƒ vÄ• dvidhÄ• uggahaá¹‡aá¹ƒ sandhÄ• ya ---
``odissakaanodissakadisÄ• pharaá¹‡aâ€™â€™ nti vuttaá¹ƒ. uggaho ca yÄ• va upacÄ• rÄ•
Ä• sevanÄ• bhÄ• vanÄ• . tattha sabbe sattÄ• , pÄ• á¹‡Ä• , bhÅ«tÄ• , puggalÄ• , attabhÄ• v

vasena paÃ±cavidhÄ• . ekekasmiá¹ƒ averÄ• hontu, abyÄ• pajjhÄ• , anÄ«ghÄ• , sukhÄ« att
catudhÄ• pavattito vÄ«satividhÄ• __anodhisopharaá¹‡Ä• _ mettÄ• . sabbÄ• itthiyo, purisÄ
devÄ• , manussÄ• , vinipÄ• tikÄ• ti sattÄ• dhikaraá¹‡avasena pavattÄ• sattavidhÄ• aá¹-á¹-
dasahi disÄ• hi disÄ• dhikaraá¹‡avasena pavattÄ• dasavidhÄ• ca, ekekÄ• ya \Be I 85/ vÄ•
sattÄ• diitthÄ• diaverÄ• dibhedena asÄ«tÄ• dhikacatusatappabhedÄ• ca __odhisopharaá¹‡
bhÄ• ventassÄ• _ti mettÄ• jhÄ• naá¹ƒ bhÄ• ventassa. __tvaá¹ƒ etassa kuddho_tiÄ• di pacc
__appaá¹-icchitapaheá¹‡akaá¹ƒ viyÄ• _ti asampaá¹-icchitapaá¹‡á¹‡Ä• kÄ• raá¹ƒ viya. __pa
vÄ«maá¹ƒsÄ• yaá¹ƒ. vattaniaá¹-aviyaá¹ƒ __attaguttattherasadise_.

<18> aá¹-á¹-hame \Ne I 76/ kusaladhammasampaá¹-ipattiyÄ• paá¹-á¹-hapanasabhÄ• vatÄ
visosanasabhÄ• vatÄ• ya ca Ä• rambhadhÄ• tuÄ• dito pavattavÄ«riyanti Ä• ha --- __ ``paá¹
_nti. yasmÄ• paá¹-hamÄ• rambhamattassa kosajjavidhamanaá¹ƒ thÄ• magamanaÃ±ca nat
``kosajjato nikkhantattÄ• tato balavataraâ€™â€™ _nti. yasmÄ• pana aparÄ• paruppattiyÄ•
uparÅ«pari visesaá¹ƒ Ä• vahantaá¹ƒ ativiya thÄ• magatameva hoti, tasmÄ• vuttaá¹ƒ --- __
á¹-hÄ• naá¹ƒ akkamanato tatopi balavataraâ€™â€™ _nti. __panÅ«danÄ• yÄ• _ti nÄ«haraá
palighassa ugghÄ• á¹-akajanassa mahanto ussÄ• ho icchitabbo, evamidhÄ• pÄ«ti __ ``nikk
palighugghÄ• á¹-anÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. mahÄ• parakkamo eva parena kataá¹ƒ ba
evamidhÄ• pÄ«ti vuttaá¹ƒ --- __ ``parakkamo cetaso bandhanacchedanÄ• yÄ• â€™â€™ _ti

Ä• raddhaá¹ƒ saá¹ƒsÄ• dhitaá¹ƒ paripÅ«ritaá¹ƒ vÄ«riyaá¹ƒ etassÄ• ti __Ä• raddhavÄ«riyo,
Ä• raddhaá¹ƒ paá¹-á¹-hapitaá¹ƒ vÄ«riyaá¹ƒ etassÄ• ti __Ä• raddhavÄ«riyo. _ vÄ«riyÄ• ramb
``Ä• raddhavÄ«riyassÄ• ti paripuá¹‡á¹‡avÄ«riyassaceva paggahitavÄ«riyassa cÄ• â€™â€™
atilÄ«natÄ• dÄ«hi catÅ«hi dosehi apagataá¹ƒ. catudosÄ• pagatattameva vibhÄ• veti __ ``na
_ntiÄ• dinÄ• . atilÄ«naÃ±hi bhÄ• vanÄ• cittaá¹ƒ kosajjapakkhikaá¹ƒ siyÄ• , atipaggahitaÃ±c
bhÄ• vanÄ• vÄ«thiá¹ƒ anajjhogÄ• hetvÄ• saá¹…kocÄ• patti __atilÄ«natÄ• _. ajjhogÄ• hetv
saá¹ƒkhittatÄ• . atipaggahitatÄ• _ accÄ• raddhavÄ«riyatÄ• . __bahiddhÄ• vikkhittatÄ• _
bahivisaá¹-avitakkÄ• nudhÄ• vanÄ• . tadetaá¹ƒ vÄ«riyaá¹ƒ caá¹…kamÄ• dikÄ• yikappayogÄ
tadaÃ±Ã±aá¹ƒ __cetasikaá¹ƒ. rattidivassa paÃ±ca koá¹-á¹-hÄ• se_ti
pubbaá¹‡hasÄ• yanhapaá¹-hamamajjhimapacchimayÄ• masaá¹…khÄ• te paÃ±ca koá¹-á¹-h
kÄ• yikaá¹ƒ cetasikaÃ±ca vÄ«riyaá¹ƒ. __milakkhatissattherassa mahÄ• sÄ«vattherassa_ ca
dassitameva.

__pÄ«timallakattherassa_ \Be I 86/ vatthu pana evaá¹ƒ veditabbaá¹ƒ. so kira gihikÄ• le mal
Ä• hiá¹‡á¸• anto tÄ«su rajjesu paá¹-Ä• kaá¹ƒ gahetvÄ• tambapaá¹‡á¹‡idÄ«paá¹ƒ Ä• gamm
katÄ• nuggaho ekadivasaá¹ƒ kilaÃ±cakÄ• sanasÄ• lÄ• dvÄ• rena gacchanto ``rÅ«paá¹ƒ, bh
pajahatha, taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ t
MN I 247) natumhÄ• kavaggaá¹ƒ sutvÄ• cintesi --- ``neva kira rÅ«paá¹ƒ attano, na vedanÄ•
aá¹…kusaá¹ƒ katvÄ• nikkhamitvÄ• mahÄ• vihÄ• raá¹ƒ gantvÄ• pabbajjaá¹ƒ yÄ• citvÄ• pa

dvemÄ• tikÄ• paguá¹‡aá¹ƒ katvÄ• tiá¹ƒsa bhikkhÅ« gahetvÄ• avaravÄ• liyaaá¹…gaá¹‡aá
akÄ• si. pÄ• desu avahantesu jaá¹‡á¹‡ukehi caá¹…kamati. tamenaá¹ƒ \Ne I 77/ rattiá¹ƒ eko
``migoâ€™â€™ ti maÃ±Ã±amÄ• no pahari, satti vinivijjhitvÄ• gatÄ• . so taá¹ƒ sattiá¹ƒ harÄ
tiá¹‡avaá¹-á¹-iyÄ• pÅ«rÄ• petvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ attÄ• naá¹ƒ nisÄ«dÄ• petvÄ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• ukkÄ• sitasad
bhikkhÅ«naá¹ƒ byÄ• karitvÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``bhÄ• sitaá¹ƒ buddhaseá¹-á¹-hassa, sabbalokaggavÄ• dino.

na tumhÄ• kaá¹ƒ idaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ jaheyyÄ• tha bhikkhavo || (Sv II 373; Ps I 106).

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti || (Sv II 373; Ps I 106; Th 1168

__kuá¹-umbiyaputtatissattherassapi_ vatthu evaá¹ƒ veditabbaá¹ƒ. sÄ• vatthiyaá¹ƒ kira tisso
kuá¹-umbiyaputto cattÄ• lÄ«sa hiraÃ±Ã±akoá¹-iyo pahÄ• ya pabbajitvÄ• agÄ• make araÃ±
kaniá¹-á¹-habhÄ• tubhariyÄ• ``gacchatha, naá¹ƒ jÄ«vitÄ• voropethÄ• â€™â€™ ti paÃ±cas
theraá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsu. thero Ä• ha --- ``kasmÄ• Ä• gatattha upÄ• sakÄ• â€
voropessÄ• mÄ• ti. pÄ• á¹-ibhogaá¹ƒ me upÄ• sakÄ• gahetvÄ• ajjekarattiá¹ƒ jÄ«vitaá¹ƒ de
imasmiá¹ƒ á¹-hÄ• ne pÄ• á¹-ibhogo bhavissatÄ«ti? thero mahantaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ gahe
bhinditvÄ• ``vaá¹-á¹-ati upÄ• sakÄ• pÄ• á¹-ibhogoâ€™â€™ ti Ä• ha. te apakkamitvÄ• caá
nipajjiá¹ƒsu. therassa vedanaá¹ƒ vikkhambhetvÄ• \Be I 87/ sÄ«laá¹ƒ paccavekkhato parisu
pÄ«tipÄ• mojjaá¹ƒ uppajji. tato anukkamena vipassanaá¹ƒ vaá¸• á¸• hento tiyÄ• marattiá¹ƒ s
aruá¹‡uggamane arahattaá¹ƒ patto imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``ubho pÄ• dÄ• ni bhinditvÄ• , saÃ±Ã±apessÄ• mi vo ahaá¹ƒ.

aá¹-á¹-iyÄ• mi harÄ• yÄ• mi, sarÄ• gamaraá¹‡aá¹ƒ ahaá¹ƒ ||

``evÄ• haá¹ƒ cintayitvÄ• na, yathÄ• bhÅ«taá¹ƒ vipassisaá¹ƒ.

sampatte aruá¹‡uggamhi, arahattaá¹ƒ apÄ• puá¹‡iâ€™â€™ nti || (Vism I 20; Sv II 373; Ps I

__atibhojane_ \Ne I 78/ __nimittaggÄ• ho_ti atibhojane thinamiddhassa nimittaggÄ• ho, ``e
bhojanaá¹ƒ thinamiddhassa kÄ• raá¹‡aá¹ƒ hoti, ettake na hotÄ«â€™â€™ ti thinamiddhassa
hotÄ«ti attho. byatirekavasena cetaá¹ƒ vuttaá¹ƒ, tasmÄ• ettake bhutte taá¹ƒ bhojanaá¹ƒ thi
kÄ• raá¹‡aá¹ƒ na hotÄ«ti bhojane mattaÃ±Ã±utÄ• va atthato dassitÄ• ti daá¹-á¹-habbaá¹ƒ. t

``catupaÃ±ca ... pe ... taá¹ƒ na hotÄ«â€™â€™ _ti. __divÄ• sÅ«riyÄ• loka_nti divÄ• gahitan
sÅ«riyÄ• lokaá¹ƒ rattiyaá¹ƒ manasikarontassapÄ«ti evamettha attho veditabbo. dhutaá¹…gÄ
vÄ«riyanissitattÄ• vuttaá¹ƒ --- __ ``dhutaá¹…ganissitasappÄ• yakathÄ• yapÄ«â€™â€™ _ti.

<19> navame __jhÄ• nena vÄ• vipassanÄ• ya vÄ• vÅ«pasamitacittassÄ• _ti jhÄ• nena vÄ
avÅ«pasamakarakilesavigamanena vÅ«pasamitacittassa. kukkuccampi katÄ• katÄ• nusoca
cetaso avÅ«pasamÄ• vahatÄ• ya uddhaccena samÄ• nalakkhaá¹‡anti ubhayassa pahÄ• na
vuttaá¹ƒ. bahussutassa ganthato atthato ca suttÄ• dÄ«ni vicÄ• rentassa tabbahulavihÄ• rinc
atthavedÄ• dippaá¹-ilÄ• bhasambhavato vikkhepo na hoti. yathÄ• vidhippaá¹-ipattiyÄ•
yathÄ• nurÅ«papattikÄ• rappavattiyÄ• ca vikkhepo ca katÄ• katÄ• nusocanaÃ±ca na hotÄ«
uddhaccakukkuccaá¹ƒ pahÄ«yatÄ«â€™â€™ _ti Ä• ha. yadaggena bÄ• husaccena uddhacc
paripucchakatÄ• vinayappakataÃ±Ã±utÄ• hipi taá¹ƒ pahÄ«yatÄ«ti daá¹-á¹-habbaá¹ƒ. vuddh
vuddhasÄ«litaá¹ƒ Ä• vahatÄ«ti cetaso vÅ«pasamakarattÄ• ``uddhaccakukkuccappahÄ• na
vuddhataá¹ƒ pana anapekkhitvÄ• kukkuccavinodakÄ• vinayadharÄ• kalyÄ• á¹‡amittÄ• ti v
vikkhepo ca pabbajitÄ• naá¹ƒ yebhuyyena \Be I 88/ kukkuccahetuko hotÄ«ti __
``kappiyÄ• kappiyaparipucchÄ• bahulassÄ• â€™â€™ _tiÄ• dinÄ• vinayanayeneva paripucc

<20> dasame bahussutÄ• naá¹ƒ dhammasabhÄ• vÄ• vabodhasambhavato vicikicchÄ• an
``bÄ• husaccenapi ... pe ... vicikicchÄ• pahÄ«yatÄ«â€™â€™ _ti. kÄ• maá¹ƒ bÄ• husaccapa
aá¹-á¹-havatthukÄ• vicikicchÄ• pahÄ«yati, tathÄ• pi ratanattayavicikicchÄ• mÅ«likÄ• sesa
__ ``tÄ«á¹‡i ratanÄ• ni Ä• rabbha paripucchÄ• bahulassapÄ«â€™â€™ _ti. ratanattayaguá¹‡
kaá¹…khatÄ«â€™â€™ tiÄ• divicikicchÄ• ya asambhavoti. vinaye pakataÃ±Ã±utÄ• ``sikkhÄ
1008; Vibh 915) vuttÄ• ya vicikicchÄ• ya pahÄ• naá¹ƒ karotÄ«ti Ä• ha --- __ ``vinaye
ciá¹‡á¹‡avasÄ«bhÄ• vassapÄ«â€™â€™ _ti. __okappaniyasaddhÄ• saá¹…khÄ• taadhimokk
anuppavisanasaddhÄ• saá¹…khÄ• taadhimokkhena adhimuccanabahulassa. adhimuccana
daá¹-á¹-habbaá¹ƒ. saddhÄ• ya vÄ• taá¹ƒninnapoá¹‡atÄ• adhimutti adhimokkho \Ne I 79/. n
paccayassa ceva paccayaghÄ• tassa ca vibhÄ• vitattÄ• vuttaá¹ƒ --- __ ``vaá¹-á¹-avivaá¹-á¹
_nti.

nÄ«varaá¹‡appahÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. akammaniyavaggavaá¹‡á¹‡anÄ•

<21> tatiyassa \Ne I 80/ paá¹-hame __abhÄ• vita_nti samathavipassanÄ• bhÄ• vanÄ• vase
abhÄ• vitattÄ• . taÃ±hi ``avaá¸• á¸• hitaâ€™â€™ nti vuccati paá¹-ipakkhÄ• bhibhavena pari
bhagavÄ• --- __ ``akammaniyaá¹ƒ hotÄ«â€™â€™ _ti.

<22> dutiye vuttavipariyÄ• yena attho veditabbo. __paá¹-hame_ti tatiyavaggassa paá¹-ham

__vaá¹-á¹-avasenÄ• _ti vipÄ• kavaá¹-á¹-avasena. __tebhÅ«makavaá¹-á¹-a_nti tebhÅ«maka
__vaá¹-á¹-apaá¹-ilÄ• bhÄ• ya kamma_nti vipÄ• kavaá¹-á¹-assa paá¹-ilÄ• bhÄ• ya upanissay
sahÄ• yabhÅ«taá¹ƒ kilesavaá¹-á¹-ampi kammaggahaá¹‡eneva saá¹…gahitanti daá¹-á¹-habb
__vivaá¹-á¹-apaá¹-ilÄ• bhÄ• ya kamma_nti vivaá¹-á¹-Ä• dhigamassa upanissayabhÅ«taá¹ƒ
carimabhavanibbattakaá¹ƒ kammaá¹ƒ, taá¹ƒ vivaá¹-á¹-appaá¹-ilÄ• bhÄ• ya kammaá¹ƒ hoti,
vaá¹-á¹-apÄ• dakabhÄ• vato. carimabhavapaá¹-isandhi \Be I 89/ viya pana vivaá¹-á¹-Å«pani
viÃ±Ã±Ä• tuá¹ƒ. na hi kadÄ• ci tihetukapaá¹-isandhiyÄ• vinÄ• visesÄ• dhigamo sambhava
imesu pana paá¹-hamadutiyasuttesu yathÄ• kkamaá¹ƒ vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ

<23> tatiye __abhÄ• vita_nti ettha bhÄ• vanÄ• nÄ• ma samÄ• dhibhÄ• vanÄ• . sÄ• yattha
kÄ• mÄ• vacarapaá¹-hamamahÄ• kusalacittÄ• diabhÄ• vitanti adhippetanti Ä• ha --- __ ``de
_tiÄ• di.

<24> catutthe yasmÄ• __citta_nti vivaá¹-á¹-avaseneva uppannacittaá¹ƒ adhippetaá¹ƒ, tasm
jÄ• tijarÄ• byÄ• dhimaraá¹‡asokÄ• didukkhassa anibbattanato mahato atthÄ• ya saá¹ƒvatta

25-26__._ paÃ±camachaá¹-á¹-hesu __uppanna_nti avigatuppÄ• dÄ• dikhaá¹‡attayampi abh
apÄ• tubhÅ«tameva paá¹‡á¸• itasammatassa uppannakiccassa asÄ• dhanato yathÄ• ``apu
hutvÄ• pitu puttakiccaá¹ƒ asÄ• dhento aputtoti loke vuccati, evaá¹ƒ sampadamidaá¹ƒ. tenÄ
``kasmÄ• â€™â€™ _tiÄ• di. __tesu dhammesÅ«_ti lokuttarapÄ• dakajjhÄ• nÄ• dÄ«su. ther
bhÄ• vitaá¹ƒ cittaá¹ƒ dassento __ ``maggacittamevÄ• â€™â€™ _ti Ä• ha.

27-28__._ sattamaá¹-á¹-hamesu \Ne I 81/ __punappunaá¹ƒ akata_nti bhÄ• vanÄ• bahulÄ«k
kataá¹ƒ. __imÄ• nipi dve_ti imesu dvÄ«su suttesu Ä• gatÄ• ni imÄ• nipi dve cittÄ• ni.

29-30__._ navame __adhivahatÄ«_ti Ä• neti. __dukkhenÄ• _ti kicchena. __duppesanato_ti
matthakappattaá¹ƒ vipassanÄ• sukhaá¹ƒ pÄ• katikajjhÄ• nasukhato santatarapaá¹‡Ä«tatara
``jhÄ• nasukhato vipassanÄ• sukhaâ€™â€™ _nti. tenÄ• ha bhagavÄ• ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassato ||

``yato \Be I 90/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

taÃ±hi cittaá¹ƒ vissaá¹-á¹-haindavajirasadisaá¹ƒ amoghabhÄ• vato.

akammaniyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. adantavaggavaá¹‡á¹‡anÄ•

31-36__._ catutthassa \Ne I 82/ paá¹-hame __adanta_nti cittabhÄ• vanÄ• ya vinÄ• __na_ c
``satisaá¹ƒvararahitaâ€™â€™ _nti. catutthe tatiye vuttavipariyÄ• yena attho veditabbo. paÃ±
__purimasadisoyevÄ• _ti tatiyacatutthasadiso eva.

37-38__._ sattamaá¹-á¹-hamesu __upamÄ• panetthÄ• _ti yathÄ• paá¹-hamÄ• dÄ«su adan
upamÄ• bhÄ• vena gahitÄ• , evamettha satthamaá¹-á¹-hamesu __ ``asaá¹ƒvutagharadvÄ• r
_ti vuttaá¹ƒ.

39-40__._ navamadasamesu __catÅ«hipi padehÄ«_ti adantÄ• dÄ«hi catÅ«hi padehi yojetv
vuttÄ• nÄ«ti yojanÄ• .

adantavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹‡ihitaacchavaggavaá¹‡á¹‡anÄ•

<41> paÃ±camassa \Ne I 83/ paá¹-hame upamÄ• va opammaá¹ƒ, so eva attho, tasmiá¹ƒ __
__nipÄ• to. seyyathÄ• pÄ«_ti yathÄ• ti attho. ettha ca tatra bhagavÄ• katthaci atthena upar
dasseti vatthasutte viya, __pÄ• ricchattakopama_ (AN b 7.69) __aggikkhandhopamÄ• _di (A
ca. katthaci upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dasseti __loá¹‡ambilasutte_ (AN a III 101) v
__suvaá¹‡á¹‡akÄ• rasattasÅ«riyopamÄ• di_suttesu \Be I 91/ (AN b 7.66) viya ca. imasmiá¹ƒ
upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dassento __ ``seyyathÄ• pi, bhikkhaveâ€™â€™ _tiÄ• c
likhanti, taá¹ƒ majjhimaá¹-á¹-hakathÄ• ya vatthasuttavaá¹‡á¹‡anÄ• ya (Ps I 70) na sameti. ta
vuttaá¹ƒ ---

seyyathÄ• pi, bhikkhave, vatthanti upamÄ• vacanamevetaá¹ƒ. upamaá¹ƒ karonto ca bhagav
paá¹-hamaá¹ƒyeva upamaá¹ƒ dassetvÄ• pacchÄ• atthaá¹ƒ dasseti, katthaci paá¹-hamaá¹ƒ
upamaá¹ƒ, katthaci upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dasseti, katthaci atthena upamaá¹ƒ
``seyyathÄ• pissu, bhikkhave, dve agÄ• rÄ• sadvÄ• rÄ• , tattha cakkhumÄ• puriso majjhe
sakalampi devadÅ«tasuttaá¹ƒ (MN III 261 Ä• dayo) upamaá¹ƒ paá¹-hamaá¹ƒ dassetvÄ• pa
Ä• ha. ``tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ•
tiÄ• dinÄ• pana nayena sakalampi iddhividhaá¹ƒ atthaá¹ƒ paá¹-hamaá¹ƒ dassetvÄ• pacch
``seyyathÄ• pi, brÄ• hmaá¹‡apuriso sÄ• ratthiko sÄ• ragavesÄ«â€™â€™ tiÄ• dinÄ• (MN I
cÅ«á¸·asÄ• ropamasuttaá¹ƒ upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dassento Ä• ha. ``idha par

kulaputtÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti suttaá¹ƒ ... pe ... seyyathÄ• pi, bhikkhave, puriso
tiÄ• dinÄ• nayena sakalampi alagaddasuttaá¹ƒ (MN I 238) mahÄ• sÄ• ropamasuttanti evam
upamaá¹ƒ parivÄ• retvÄ• dassento Ä• ha. svÄ• yaá¹ƒ idha paá¹-hamaá¹ƒ upamaá¹ƒ dasse
dassetÄ«ti.

ettha hi __cÅ«á¸·asÄ• ropamÄ• _dÄ«su (MN I 312) paá¹-hamaá¹ƒ upamaá¹ƒ vatvÄ• tadan
vatvÄ• puna upamaá¹ƒ vadanto upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dassetÄ«ti vutto. alaga
84/ pana atthaá¹ƒ paá¹-hamaá¹ƒ vatvÄ• tadanantaraá¹ƒ upamaá¹ƒ vatvÄ• puna atthaá¹ƒ v
parivÄ• retvÄ• dassetÄ«ti vutto. tenevettha lÄ«natthappakÄ• siniyaá¹ƒ vuttaá¹ƒ --- ``upame
paá¹-hamaá¹ƒ vatvÄ• tadanantaraá¹ƒ atthaá¹ƒ vatvÄ• puna upamaá¹ƒ vadanto upamÄ• ya
92/ dassetÄ«â€™â€™ ti vutto. __atthena upamaá¹ƒ parivÄ• retvÄ• _ti etthÄ• pi eseva nayo
atthena upamaá¹ƒ parivÄ• retvÄ• dasseti. ``vatthasutte viya pÄ• ricchattakopamaaggikkhan
cÄ• â€™â€™ ti vuttaá¹ƒ. tattha vatthasutte tÄ• va ``seyyathÄ• pi, bhikkhave, vatthaá¹ƒ saá¹
malaggahitaá¹ƒ, tamenaá¹ƒ rajako yasmiá¹ƒ yasmiá¹ƒ raá¹…gajÄ• te upasaá¹ƒhareyya. yad
pÄ«takÄ• ya, yadi lohitakÄ• ya, yadi maÃ±jiá¹-á¹-hakÄ• ya, durattavaá¹‡á¹‡amevassa apari
taá¹ƒ kissa hetu? aparisuddhattÄ• , bhikkhave, vatthassa. evameva kho, bhikkhave, citte sa
duggati pÄ• á¹-ikaá¹…khÄ• â€™â€™ tiÄ• dinÄ• (MN I 70) paá¹-hamaá¹ƒ upamaá¹ƒ dasset
na pana paá¹-hamaá¹ƒ atthaá¹ƒ vatvÄ• tadanantaraá¹ƒ upamaá¹ƒ dassetvÄ• puna attho vu
upamaá¹ƒ parivÄ• retvÄ• dasseti. vatthasutte viyÄ• ti vadeyya.

tathÄ• pÄ• ricchattakopamepi ``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ•
koviá¸·Ä• ro paá¹‡á¸• upalÄ• so hoti, attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• , tasmiá
paá¹‡á¸• upalÄ• so dÄ• ni pÄ• ricchattako koviá¸·Ä• ro, na cirasseva dÄ• ni pannapalÄ• so
evameva kho, bhikkhave, yasmiá¹ƒ samaye ariyasÄ• vako agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
paá¹‡á¸• upalÄ• so, bhikkhave, ariyasÄ• vako tasmiá¹ƒ samaye hotÄ«â€™â€™ tiÄ• dinÄ•
upamaá¹ƒ dassetvÄ• pacchÄ• attho vutto. aggikkhandhopame ``passatha no tumhe, bhikk
aggikkhandhaá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«tanti. evaá¹ƒ, bhanteti. taá¹ƒ kiá¹ƒ m
bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ amuá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ Ä• ditta
sajotibhÅ«taá¹ƒ Ä• liá¹…getvÄ• upanisÄ«deyya vÄ• upanipajjeyya vÄ• , yaá¹ƒ khattiyakaÃ
brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ vÄ• gahapatikaÃ±Ã±aá¹ƒ vÄ• mudutalunahatthapÄ• daá¹ƒ Ä• l
upanipajjeyya vÄ• â€™â€™ tiÄ• dinÄ• (AN b 7.72) paá¹-hamaá¹ƒ upamaá¹ƒyeva dassetvÄ
paá¹-hamaá¹ƒ atthaá¹ƒ vatvÄ• tadanantaraá¹ƒ upamaá¹ƒ dassetvÄ• puna attho vutto, tasm
upamaá¹ƒ parivÄ• retvÄ• dasseti vatthasutte viya pÄ• ricchattakopamaaggikkhandhopamÄ
na vattabbaá¹ƒ.

keci \Be I 93/ panettha evaá¹ƒ vaá¹‡á¹‡ayanti ``atthaá¹ƒ paá¹-hamaá¹ƒ vatvÄ• pacchÄ• ca
atthena upamaá¹ƒ parivÄ• retvÄ• dasseti nÄ• ma, upamaá¹ƒ pana paá¹-hamaá¹ƒ vatvÄ• p
upamÄ• ya atthaá¹ƒ \Ne I 85/ parivÄ• retvÄ• dasseti nÄ• ma, tadubhayassapi Ä• gataá¹-á¹-

`vatthasutte viyÄ• â€™ tiÄ• dimÄ• hÄ• â€™â€™ ti. tampi ``katthaci atthena upamaá¹ƒ pariv
vatthasutte viya pÄ• ricchattakopamaaggikkhandhopamÄ• disuttesu viya cÄ• â€™â€™ ti va
vuccamÄ• ne ``katthaci upamÄ• ya atthaá¹ƒ parivÄ• retvÄ• dasseti loá¹‡ambilasutte viyÄ•
vattabbaá¹ƒ ``aggikkhandhopamÄ• disutte viyÄ• â€™â€™ ti ettha Ä• disaddeneva saá¹…ga
hi ---

``seyyathÄ• pi, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do rÄ• jÄ• naá¹ƒ vÄ• rÄ• jamahÄ•
sÅ«pehi paccupaá¹-á¹-hito assa ambilaggehipi tittakaggehipi kaá¹-ukaggehipi madhuraggeh
akhÄ• rikehipi loá¹‡ikehipi aloá¹‡ikehipi.

``sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do sakassa bhattassa nimittaá¹ƒ ugga
me ajja bhattasÅ«peyyaá¹ƒ ruccati, imassa vÄ• abhiharati, imassa vÄ• bahuá¹ƒ gaá¹‡hÄ•
vaá¹‡á¹‡aá¹ƒ bhÄ• sati. ambilaggaá¹ƒ vÄ• me ajja bhattasÅ«peyyaá¹ƒ ruccati, ambilaggass
ambilaggassa vÄ• bahuá¹ƒ gaá¹‡hÄ• ti, ambilaggassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati ... pe ..
vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™ ti. sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do lÄ•
acchÄ• danassa, lÄ• bhÄ« vetanassa, lÄ• bhÄ« abhihÄ• rÄ• naá¹ƒ. taá¹ƒ kissa hetu? tathÄ•
paá¹‡á¸• ito byatto kusalo sÅ«do sakassa bhattanimittaá¹ƒ uggaá¹‡hÄ• ti. evameva kho, bh
paá¹‡á¸• ito byatto kusalo bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... vedanÄ• su ...
... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke
dhammesu dhammÄ• nupassino viharato cittaá¹ƒ samÄ• dhiyati, upakkilesÄ• pahÄ«yanti,
uggaá¹‡hÄ• ti.

``sa \Be I 94/ kho, bhikkhave, paá¹‡á¸• ito byatto kusalo bhikkhu lÄ• bhÄ« ceva hoti diá¹-á¹-
sukhavihÄ• rÄ• naá¹ƒ, lÄ• bhÄ« hoti satisampajaÃ±Ã±assa. taá¹ƒ kissa hetu? tathÄ• hi so,
byatto kusalo bhikkhu sakassa cittassa nimittaá¹ƒ uggaá¹‡hÄ• tÄ«â€™â€™ ti (SN c V 374)

evaá¹ƒ paá¹-hamaá¹ƒ upamaá¹ƒ dassetvÄ• pacchÄ• attho vutto. ``suvaá¹‡á¹‡akÄ• rasÅ«
cÄ• â€™â€™ ti \Ne I 86/ idaÃ±ca udÄ• haraá¹‡amattena saá¹…gahaá¹ƒ gacchati suvaá¹‡á
paá¹-hamaá¹ƒ upamÄ• ya adassitattÄ• . etesu hi suvaá¹‡á¹‡akÄ• ropamasutte (AN a III 103

``adhicittamanuyuttena, bhikkhave, bhikkhunÄ• tÄ«á¹‡i nimittÄ• ni kÄ• lena kÄ• laá¹ƒ mana
kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ manasi kÄ• tabbaá¹ƒ, kÄ• lena kÄ• laá¹ƒ paggahanimittaá¹ƒ
kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasi kÄ• tabbaá¹ƒ. sace, bhikkhave, adhicittamanuyutto b
samÄ• dhinimittaá¹ƒyeva manasi kareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ kosajjÄ• ya saá¹ƒvatt
adhicittamanuyutto bhikkhu ekantaá¹ƒ paggahanimittaá¹ƒyeva manasi kareyya, á¹-hÄ• naá¹
uddhaccÄ• ya saá¹ƒvatteyya. sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaá¹ƒ upekk
kareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na sammÄ• samÄ• dhiyeyya Ä• savÄ• naá¹ƒ khayÄ• y
adhicittamanuyutto bhikkhu kÄ• lena kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ ... pe ... paggahanimitta

upekkhÄ• nimittaá¹ƒ manasi karoti, taá¹ƒ hoti cittaá¹ƒ muduÃ±ca kammaniyaÃ±ca pabhassa
sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya.

``seyyathÄ• pi, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• ukka
bandhitvÄ• ukkÄ• mukhaá¹ƒ Ä• limpeyya, ukkÄ• mukhaá¹ƒ Ä• limpitvÄ• saá¹‡á¸• Ä• sena
ukkÄ• mukhe pakkhipeyya, ukkÄ• mukhe pakkhipitvÄ• kÄ• lena kÄ• laá¹ƒ abhidhamati, kÄ
paripphoseti, kÄ• lena kÄ• laá¹ƒ ajjhupekkhati. sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• su
vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ abhidhameyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ \Be
bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹
paripphoseyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ nibbÄ• peyya. sace, bhikkhave, suvaá¹‡á
suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ ajjhupekkheyya, á¹-hÄ•
sammÄ• paripÄ• kaá¹ƒ gaccheyya. yato ca kho, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá
taá¹ƒ jÄ• tarÅ«paá¹ƒ kÄ• lena kÄ• laá¹ƒ abhidhamati, kÄ• lena kÄ• laá¹ƒ udakena parippho
ajjhupekkhati, taá¹ƒ hoti jÄ• tarÅ«paá¹ƒ muduÃ±ca kammaniyaÃ±ca pabhassaraÃ±ca, na ca
kammÄ• ya. yassÄ• yassÄ• ca piá¸·andhanavikatiyÄ• Ä• kaá¹…khati, yadi paá¹-á¹-ikÄ• ya
gÄ«veyyakena yadi suvaá¹‡á¹‡amÄ• lÄ• ya, taÃ±cassa atthaá¹ƒ anubhoti.

``evameva \Ne I 87/ kho, bhikkhave, adhicittamanuyuttena bhikkhu ... pe ... sammÄ• samÄ
khayÄ• ya. yassa yassa ca abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa cittaá¹ƒ abhinin
abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yat
103) ---

evaá¹ƒ paá¹-hamaá¹ƒ atthaá¹ƒ dassetvÄ• tadatantaraá¹ƒ upamaá¹ƒ vatvÄ• punapi attho e
atthaá¹ƒ dassetvÄ• tadanantaraá¹ƒ upamaá¹ƒ vatvÄ• punapi attho vutto.

sattasÅ«riyopame ca ---

``aniccÄ• , bhikkhave, saá¹…khÄ• rÄ• , adhuvÄ• , bhikkhave, saá¹…khÄ• rÄ• , anassÄ• sik
yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ alaá¹ƒ virajjituá
sineru, bhikkhave, pabbatarÄ• jÄ• caturÄ• sÄ«tiyojanasahassÄ• ni Ä• yÄ• mena, caturÄ• s
vitthÄ• rena, caturÄ• sÄ«tiyojanasahassÄ• ni mahÄ• samudde ajjhogÄ• á¸·ho, caturÄ• sÄ«t
mahÄ• samuddÄ• accuggato. hoti so kho, bhikkhave, samayo, yaá¹ƒ kadÄ• ci karahaci dÄ
bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasa
deve \Be I 96/ kho pana, bhikkhave, avassante ye kecime bÄ«jagÄ• mabhÅ«tagÄ• mÄ• os
ussussanti visussanti na bhavanti. evaá¹ƒ aniccÄ• , bhikkhave, saá¹…khÄ• rÄ• , evaá¹ƒ adh
saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• (AN b 7.66) ---

paá¹-hamaá¹ƒ atthaá¹ƒ dassetvÄ• tadanantaraá¹ƒ upamaá¹ƒ vatvÄ• punapi attho vutto. at

bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ, yadidaá¹ƒ aruá¹‡ug
bhikkhave, bhikkhuno ariyassa aá¹-á¹-haá¹…gikassa maggassa uppÄ• dÄ• ya etaá¹ƒ pubba
pubbanimittaá¹ƒ, yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• â€™â€™ ti yadetaá¹ƒ __saá¹ƒyuttanikÄ• y
taá¹ƒ idha sÅ«riyopamasuttanti adhippetaá¹ƒ siyÄ• . tampi ``katthaci upamÄ• ya atthaá¹ƒ pa
dassetÄ«â€™â€™ ti iminÄ• na sameti paá¹-hamaá¹ƒ upamaá¹ƒ vatvÄ• tadanantaraá¹ƒ att
upamÄ• ya avuttattÄ• . paá¹-hamameva hi tattha upamÄ• dassitÄ• , ``imasmiá¹ƒ pana sÄ•
atthaá¹ƒ parivÄ• retvÄ• dassento seyyathÄ• pi, bhikkhaveti Ä• dimÄ• hÄ• â€™â€™ ti. idam
vatthasuttassa imassa ca visesÄ• bhÄ• vato. ubhayatthÄ• pi hi paá¹-hamaá¹ƒ upamaá¹ƒ da
\Ne I 88/, tasmÄ• evamettha pÄ• á¹-hena bhavitabbaá¹ƒ ``tatra bhagavÄ• katthaci paá¹-ha
dassetvÄ• pacchÄ• atthaá¹ƒ dasseti vatthasutte viya __pÄ• ricchattakopama-_ (AN b 7.69
__aggikkhandhopamÄ• di_suttesu (AN b 7.72) viya ca, katthaci atthena upamaá¹ƒ parivÄ• r
__suvaá¹‡á¹‡akÄ• rasattasÅ«riyopamÄ• di_suttesu (AN b 7.66) viya, imasmiá¹ƒ pana sÄ• l
upamaá¹ƒ dassetvÄ• pacchÄ• atthaá¹ƒ dassento seyyathÄ• pi, bhikkhaveti Ä• dimÄ• hÄ•
__majjhimaá¹-á¹-hakathÄ• ya_ virujjhati. idhÄ• pi ca pubbenÄ• paraá¹ƒ na sameti. majjhima
vuttanayeneva vÄ• idhÄ• pi pÄ• á¹-ho gahetabbo.

kaá¹‡asadiso sÄ• liphalassa tuá¹‡á¸• e uppajjanakavÄ• lo __sÄ• lisÅ«kaá¹ƒ, _ tathÄ• __ya
tanukabhÄ• vato bhedavato bhedo nÄ• timahÄ• hotÄ«ti Ä• ha --- __ ``bhindissati, chaviá¹ƒ
atthoâ€™â€™ _ti. yathÄ• micchÄ• á¹-hapitasÄ• lisÅ«kÄ• di akkantampi hatthÄ• diá¹ƒ na b
ayoggabhÄ• vena á¹-hitattÄ• , evaá¹ƒ Ä• cayagÄ• micittaá¹ƒ avijjaá¹ƒ na bhindati bhinduá¹
ayoggabhÄ• vena uppannattÄ• ti imamatthaá¹ƒ dasseti __ ``micchÄ• á¹-hapitenÄ• â€™â€™
á¹-hÄ• nesÅ«_ti ``dukkhe aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• vuttesu dukkhÄ• dÄ«su catÅ
catÅ«su cÄ• ti aá¹-á¹-hasu á¹-hÄ• nesu. __ghanabahala_nti cirakÄ• laparibhÄ• vanÄ• ya at
mahÄ• visayatÄ• ya mahÄ• paá¹-ipakkhatÄ• ya bahuparivÄ• ratÄ• ya bahudukkhatÄ• ya ca
taá¹ƒ __mahÄ• avijjaá¹ƒ_. mahÄ• saddo hi bahubhÄ• vatthopi hoti ``mahÄ• janoâ€™â€™ ti
__taá¹‡hÄ• vÄ• nato nikkhantabhÄ• venÄ• _ti tattha taá¹‡hÄ• ya abhÄ• vameva vadati.

<42> dutiye pÄ• deneva avamaddite akkantanti vuccamÄ• ne hatthena avamadditaá¹ƒ akk
ruá¸·hÄ« hesÄ• ti Ä• ha --- __ ``akkantanteva vuttaâ€™â€™ _nti. __ariyavohÄ• ro_ti ariyad
mahantaá¹ƒ aggahetvÄ• appamattakasseva gahaá¹‡e payojanaá¹ƒ dassetuá¹ƒ --- __ ``kas
Ä• raddhaá¹ƒ. tena ``vivaá¹-á¹-Å«panissayakusalaá¹ƒ nÄ• ma yoniso uppÄ• ditaá¹ƒ appaka
cintetabbaá¹ƒ, anukkamena laddhapaccayaá¹ƒ hutvÄ• vaá¸• á¸• hamÄ• naá¹ƒ khuddakana
samuddaá¹ƒ, anukkamena nibbÄ• namahÄ• samuddameva purisaá¹ƒ pÄ• petÄ«ti dÄ«peti.
buddhabhÅ«mi_nti ca paccatte upayogavacanaá¹ƒ. __vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathita_nti ya

<43> tatiye __dosena paduá¹-á¹-hacitta_nti sampayuttadhammÄ• naá¹ƒ, yasmiá¹ƒ santÄ• r
dÅ«sanena visasaá¹ƒ saá¹-á¹-hapÅ«timuttasadisena dosena padÅ«sitacittaá¹ƒ. __attano citt
cetopariyaÃ±Ä• á¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena vÄ• sahitena cittena. __paricchindit

paricchinditvÄ• \Ne I 89/. iá¹-á¹-hÄ• kÄ• rena etÄ«ti ayo, sukhaá¹ƒ. sabbaso apeto ayo etas
__apÄ• yo, _ kÄ• yikassa cetasikassa ca dukkhassa gati pavattiá¹-á¹-hÄ• nanti __duggati, _
vividhaá¹ƒ vikÄ• rena ca nipÄ• tiyanti etthÄ• ti __vinipÄ• to, _ appakopi natthi ayo sukhaá¹ƒ
evamettha attho veditabbo.

<44> catutthe __saddhÄ• pasÄ• dena pasanna_nti saddhÄ• saá¹…khÄ• tena pasÄ• dena
avippasannatÄ• ya. __sukhassa gati_nti sukhassa pavattiá¹-á¹-hÄ• naá¹ƒ. sukhamevettha g
vÄ• __sugati_. manÄ• piyarÅ«pÄ• ditÄ• ya saha aggehÄ«ti __saggaá¹ƒ, _ lokaá¹ƒ.

<45> paÃ±came \Be I 98/ pariá¸·Ä• havÅ«pasamakaro rahado etthÄ• ti rahado, udakapuá¹
__udakarahado_. udakaá¹ƒ dahati dhÄ• retÄ«ti __udakadaho. Ä• vilo_ti kalalabahulatÄ• ya
``avippasannoâ€™â€™ _ti. __luá¸·ito_ti vÄ• tena Ä• loá¸·ito. tenÄ• ha --- __ ``aparisaá¹‡á¹-
vÄ• tÄ• bhighÄ• tena vÄ«citaraá¹…gamalasamÄ• kulatÄ• ya hi parito na saá¹‡á¹-hito vÄ• _
vÄ• tÄ• bhighÄ• tena udakassa ca appabhÄ• vena kalalÄ«bhÅ«to kaddamabhÄ• vappattoti
``kaddamÄ«bhÅ«toâ€™â€™ _ti. __sippiyo_ muttasippiÄ• dayo. __sambukÄ• _ saá¹…khas
tiá¹-á¹-hantampÄ«_ti yathÄ• lÄ• bhavacanametaá¹ƒ daá¹-á¹-habbaá¹ƒ. tameva hi yathÄ• lÄ•
--- __ ``etthÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

__pariyonaddhenÄ• _ti paá¹-icchÄ• ditena. tayidaá¹ƒ kÄ• raá¹‡ena Ä• vilabhÄ• vassa dass
imasmiá¹ƒ attabhÄ• ve bhavo __diá¹-á¹-hadhammiko, _ so pana lokiyopi hoti lokuttaropÄ«ti
``lokiyalokuttaramissakoâ€™â€™ _ti. pecca samparetabbato __samparÄ• yo, _ paraloko. te
parattha atthoti paratthoâ€™â€™ _ti. iti dvidhÄ• pi sakasantatipariyÄ• panno eva gahitoti ita
dassetuá¹ƒ --- __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. __aya_nti kusalakammapathasaá¹…kh
__satthantarakappÄ• vasÄ• ne_ti idaá¹ƒ tassa Ä• sannabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. y
antarakappassÄ• vasÄ• neti veditabbaá¹ƒ. __ariyÄ• naá¹ƒ yutta_nti ariyÄ• naá¹ƒ ariyabhÄ•
__ariyabhÄ• vaá¹ƒ kÄ• tuá¹ƒ samatthaá¹ƒ_. Ã±Ä• á¹‡ameva Ã±eyyassa paccakkhakaraá¹‡
--- __ ``Ã±Ä• á¹‡ameva hÄ«â€™â€™ _tiÄ• di. kiá¹ƒ pana tanti Ä• ha --- __ ``dibbacakkhÅ«

<46> chaá¹-á¹-he __accho_ti tanuko. tanubhÄ• vameva hi sandhÄ• ya __ ``abahaloâ€™â€
pasanno nÄ• ma accho na bahalo, tasmÄ• __ ``pasannotipi vaá¹-á¹-atÄ«â€™â€™ _ti vutta
visesena pasanno \Ne I 90/. so pana sammÄ• pasanno nÄ• ma hotÄ«ti Ä• ha --- __ ``suá¹-
__anÄ• vilo_ti akaluso. tenÄ• ha --- __ ``parisuddhoâ€™â€™ _tiÄ• di. __saá¹…kha_nti khu
``tilabÄ«jakaâ€™â€™ nti vuccati. __sevÄ• la_nti kaá¹‡á¹‡ikasevÄ• laá¹ƒ. __paá¹‡aka_nti u
Ä• vilabhÄ• vo nÄ«varaá¹‡ahetukoti Ä• ha --- __ ``anÄ• vilenÄ• ti paÃ±canÄ«varaá¹‡avimu

<47> sattame \Be I 99/ __rukkhajÄ• tÄ• nÄ«_ti ettha jÄ• tasaddena padavaá¸• á¸• haname
``kosajÄ• taâ€™â€™ nti Ä• ha --- __ ``rukkhÄ• namevetaá¹ƒ adhivacanaâ€™â€™ _nti. __k
aggo hoti_ yathÄ• taá¹ƒ rattacandanÄ• di. __koci gandhena_ yathÄ• taá¹ƒ gosÄ«tacandan

khadirÄ• di. __koci thaddhatÄ• ya_ campakÄ• di. maggaphalÄ• vahatÄ• ya vipassanÄ• vas
``tattha tattheva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti (AN a III 103) vacanato __
``abhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• nacittameva, Ä• vusoâ€™â€™ _ti phussamittatthero v

<48> aá¹-á¹-hame cittassa parivattanaá¹ƒ uppÄ• danirodhÄ• evÄ• ti Ä• ha --- __ ``evaá¹ƒ l
lahuá¹ƒ nirujjhanakaâ€™â€™ _nti. __adhimattapamÄ• á¹‡atthe_ti atikkantapamÄ• á¹‡atthe
attho. tenÄ• ha --- __ ``ativiya na sukarÄ• â€™â€™ _ti. __cakkhuviÃ±Ã±Ä• á¹‡ampi adhipp
cittassa samÄ• nakhaá¹‡attÄ• vuttaá¹ƒ. cittassa ativiya lahuparivattibhÄ• vaá¹ƒ theravÄ• d
``imasmiá¹ƒ panattheâ€™â€™ _tiÄ• di vuttaá¹ƒ. __cittasaá¹…khÄ• rÄ• _ti sasampayuttaá¹ƒ
__vÄ• hasatÄ• naá¹ƒ kho, mahÄ• rÄ• ja, vÄ«hÄ«na_nti potthakesu likhanti, ``vÄ• hasataá¹ƒ
vÄ«hÄ«naâ€™â€™ nti pana pÄ• á¹-hena bhavitabbaá¹ƒ. __milindapaÃ±hepi_ (Mil IV 1.2) h
dissati. ``vÄ• hasatÄ• naâ€™â€™ nti vÄ• paccatte sÄ• mivacanaá¹ƒ byattayena vuttanti da
__aá¸• á¸• hacÅ«á¸·a_nti thokena Å«naá¹ƒ upaá¸• á¸• haá¹ƒ. kassa pana upaá¸• á¸• hanti?
viÃ±Ã±Ä• yati. ``aá¸• á¸• hacuddasaâ€™â€™ nti keci. ``aá¸• á¸• hacatutthaâ€™â€™ nti ap
diyaá¸• á¸• hasataá¹ƒ vÄ• hÄ• ti daá¸·haá¹ƒ katvÄ• vadanti, vÄ«maá¹ƒsitabbaá¹ƒ. catunÄ•
abhÄ• venÄ• _ti ``sakkÄ• pana, bhante, upamaá¹ƒ kÄ• tuâ€™â€™ nti evaá¹ƒ pavattÄ• ya
upamÄ• . dhammadesanÄ• pariyosÄ• ne_ti sannipatitaparisÄ• ya yathÄ• raddhadhammade

<49> navame __pabhassara_nti pariyodÄ• taá¹ƒ sabhÄ• vaparisuddhaá¹-á¹-hena. tenÄ• h
parisuddhaâ€™â€™ _nti. pabhassaratÄ• dayo nÄ• ma vaá¹‡á¹‡adhÄ• tuyaá¹ƒ labbhanaka
pana cittassa vaá¹‡á¹‡o nÄ• ma atthÄ«â€™â€™ _ti? itaro arÅ«patÄ• ya ``natthÄ«â€™â€™
pariyÄ• yakathÄ• ayaá¹ƒ tÄ• disassa cittassa parisuddhabhÄ• vanÄ• dÄ«panÄ• yÄ• ti dass
_ntiÄ• dimÄ• ha. tathÄ• \Ne I 91/ hi ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• teâ€
MN I 384-386, 431-433; Vin III 12-13) vuttaá¹ƒ \Be I 100/. tenevÄ• ha --- __ ``idampi nirupak
parisuddhanti pabhassaraâ€™â€™ _nti. kiá¹ƒ pana bhavaá¹…gacittaá¹ƒ nirupakkilesanti? Ä
nirupakkilesaá¹ƒ, Ä• gantukaupakkilesavasena pana siyÄ• upakkiliá¹-á¹-haá¹ƒ. tenÄ• ha ---
_tiÄ• di. tattha attano tesaÃ±ca bhikkhÅ«naá¹ƒ paccakkhabhÄ• vato pubbe ``idaâ€™â€™ n
paccÄ• masanavasena __ ``taâ€™â€™ _nti Ä• ha. ca-saddo atthÅ«panayane. kho-saddo v
avadhÄ• raá¹‡e vÄ• . vakkhamÄ• nassa atthassa nicchitabhÄ• vato bhavaá¹…gacittena sab
upakkilesÄ• naá¹ƒ Ä• gantukatÄ• ti Ä• ha --- __ ``asahajÄ• tehÄ«â€™â€™ _tiÄ• di. rÄ• gÄ•
kilissanti vibÄ• dhenti upatÄ• penti cÄ• ti Ä• ha --- __ ``upakkilesehÄ«ti rÄ• gÄ• dÄ«hÄ«â€™
bhavaá¹…gacittassa nippariyÄ• yato upakkilesehi upakkiliá¹-á¹-hatÄ• nÄ• ma natthi asaá¹ƒ
ekasantatipariyÄ• pannatÄ• ya pana siyÄ• upakkiliá¹-á¹-hatÄ• pariyÄ• yoti Ä• ha --- __ ``up
nÄ• mÄ• ti vuccatÄ«â€™â€™ _ti. idÄ• ni tamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ
tena bhinnasantÄ• nagatÄ• yapi nÄ• ma iriyÄ• ya loke gÄ• rayhatÄ• dissati, pageva ekasa
imaá¹ƒ visesaá¹ƒ dasseti. tenÄ• ha --- __ ``javanakkhaá¹‡e ... pe ... upakkiliá¹-á¹-haá¹ƒ nÄ•
_ti.

<50> dasame __bhavaá¹…gacittameva citta_nti ``pabhassaramidaá¹ƒ, bhikkhave, cittaâ€™
bhavaá¹…gacittameva. yadaggena bhavaá¹…gacittaá¹ƒ tÄ• disapaccayasamavÄ• ye upakk
tadaggena tabbidhurapaccayasamavÄ• ye upakkilesato vimuttanti vuccati. tenÄ• ha --- __ ``
vippamuttaá¹ƒ nÄ• ma hotÄ«â€™â€™ _ti. sesamettha navamasutte vuttanayÄ• nusÄ• rena

paá¹‡ihitaacchavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. accharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ•

<51> chaá¹-á¹-hassa \Ne I 92/ paá¹-hame __assutavÄ• _ti ettha ``sÄ• dhu paÃ±Ã±Ä• á¹‡av
II 18.101) atthitÄ• mattassa bodhako vÄ• -saddo. ``sÄ«lavÄ• hoti kalyÄ• á¹‡adhammoâ€™
pasaá¹ƒsÄ• visiá¹-á¹-hÄ• ya atthitÄ• ya. ``paÃ±Ã±avÄ• hoti \Be I 101/ udayatthagÄ• miniyÄ
samannÄ• gatoâ€™â€™ tiÄ• dÄ«su (DN III 317; MN II 25) atisayatthavisiá¹-á¹-hÄ• ya atthit
pasatthaá¹ƒ atisayena vÄ• sutaá¹ƒ atthi, so sutavÄ• , saá¹ƒkilesaviddhaá¹ƒsanasamatthaá¹
pariyattidhammassavanaá¹ƒ, taá¹ƒ sutvÄ• tathattÄ• ya paá¹-ipatti ca ``sutavÄ• â€™â€™ ti
pakÄ• sitÄ• . sotabbayuttaá¹ƒ sutvÄ• kattabbanipphattivasena suá¹‡Ä«ti vÄ• sutavÄ• , tap
sutavÄ• ti __assutavÄ• _.

ayaÃ±hi akÄ• ro ``ahetukÄ• dhammÄ• (Dhs 2 dukamÄ• tikÄ•), abhikkhuko Ä• vÄ• soâ€™
taá¹ƒsamÄ• yoganivattiyaá¹ƒ diá¹-á¹-ho. ``appaccayÄ• dhammÄ• â€™â€™ ti (Dhs 7 dukam
taá¹ƒsambandhibhÄ• vanivattiyaá¹ƒ. paccayuppannaÃ±hi paccayasambandhÄ«ti apaccayu
ettha jotitÄ• . ``anidassanÄ• dhammÄ• â€™â€™ ti (Dhs 9 dukamÄ• tikÄ•) taá¹ƒsabhÄ• va
ettha daá¹-á¹-habbatÄ• . atha vÄ• passatÄ«ti nidassanaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tagg
tathÄ• ``anÄ• savÄ• dhammÄ• â€™â€™ ti (Dhs 15 dukamÄ• tikÄ• ). ``appaá¹-ighÄ• dhan
anÄ• rammaá¹‡Ä• dhammÄ• â€™â€™ ti (Dhs 55 dukamÄ• tikÄ•) taá¹ƒkiccanivattiyaá¹ƒ. `
acetasikÄ• dhammÄ• â€™â€™ ti taá¹ƒsabhÄ• vanivattiyaá¹ƒ. tadaÃ±Ã±atÄ• hi idha pakÄ•
tabbhÄ• vamattanivattiyaá¹ƒ. manussattamattaá¹ƒ natthi, aÃ±Ã±aá¹ƒ taá¹ƒsadisanti. sadisa
``assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±oâ€™â€™ t
taá¹ƒsambhÄ• vanÄ«yaguá¹‡anivattiyaá¹ƒ. garahÄ• hi idha Ã±Ä• yati. ``kacci bhoto anÄ• n
20.129) anudarÄ• kaÃ±Ã±Ä• â€™â€™ ti ca tadanappabhÄ• vanivattiyaá¹ƒ. ``anuppannÄ•
tikamÄ• tikÄ•) taá¹ƒsadisabhÄ• vanivattiyaá¹ƒ. atÄ«tÄ• naÃ±hi uppannapubbattÄ• uppÄ• c
paccayekadesasiddhiyÄ• Ä• raddhuppÄ• dabhÄ• vato kÄ• lavinimuttassa ca vijjamÄ• nattÄ
paccuppannÄ• nanti tabbidhuratÄ• hettha viÃ±Ã±Ä• yati. ``asekkhÄ• dhammÄ• â€™â€™
tadapariyosÄ• nanivattiyaá¹ƒ. tanniá¹-á¹-hÄ• naÃ±hettha pakÄ• sitanti evaá¹ƒ anekesaá¹ƒ \
jotako. idha pana ``arÅ«pino dhammÄ• (Dhs 11 dukamÄ• tikÄ•), acetasikÄ• dhammÄ• â€
dukamÄ• tikÄ•) viya taá¹ƒsabhÄ• vanivattiyaá¹ƒ daá¹-á¹-habbo, aÃ±Ã±attheti attho. etenas
sutÄ• diÃ±Ä• á¹‡avirahaá¹ƒ dasseti. tena vuttaá¹ƒ --- __ ``Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã
_ti.

idÄ• ni \Be I 102/ tassatthaá¹ƒ vivaranto __ ``yo hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha yasmÄ
khandhadhÄ• tÄ• dikosallenapi upakkilesaupakkiliá¹-á¹-hÄ• naá¹ƒ jÄ• nanahetubhÅ«taá¹ƒ b
--- ``kittÄ• vatÄ• nu kho, bhante, bahussuto hoti? yato kho, bhikkhu, khandhakusalo hoti. dh
Ä• yatana ... pe ... paá¹-iccasamuppÄ• dakusalo hoti. ettÄ• vatÄ• kho, bhikkhu, bahussuto
__ ``yassa ca khandhadhÄ• tuÄ• yatanapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ• dÄ«sÅ«â€™â
vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho_. atthaparipucchanaá¹ƒ __puripucchÄ• _. kusalehi saha
vinicchayakaraá¹‡aá¹ƒ __vinicchayo_. Ä• cariye pana payirupÄ• sitvÄ• atthadhammÄ• naá
sutamayaÃ±Ä• á¹‡avasena avabujjhanaá¹ƒ __Ä• gamo_. maggaphalanibbÄ• nÄ• naá¹ƒ sa

bahÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ avihatattÄ• tÄ• jan
__puthujjanÄ• _. avighÄ• tameva vÄ• jana-saddo vadati. __puthu satthÄ• rÄ• naá¹ƒ mukhu
janÄ• satthupaá¹-iÃ±Ã±Ä• etesanti __puthujjanÄ• . sabbagatÄ«hi avuá¹-á¹-hitÄ• _ti ettha ja
ettha sattÄ• ti janÄ• , gatiyo, tÄ• puthÅ« etesanti __puthujjanÄ• _. ito pare jÄ• yanti etehÄ«
abhisaá¹…khÄ• rÄ• dayo, te etesaá¹ƒ puthÅ« vijjantÄ«ti __puthujjanÄ• _. abhisaá¹…khÄ• r
jana-saddo daá¹-á¹-habbo. __oghÄ• _ kÄ• moghÄ• dayo. rÄ• gaggiÄ• dayo __santÄ• pÄ• _
__pariá¸·Ä• hÄ• . puthu paÃ±casu kÄ• maguá¹‡esu rattÄ• _ti ettha jÄ• yatÄ«ti jano, rÄ• go
jano etesanti __puthujjanÄ• _. puthÅ«su janÄ• jÄ• tÄ• rattÄ• ti evaá¹ƒ rÄ• gÄ• diattho eva
daá¹-á¹-habbo.

__rattÄ• _ti vatthaá¹ƒ viya raá¹…gajÄ• tena cittassa vipariá¹‡Ä• makarena chandarÄ• gena
__giddhÄ• _ti abhikaá¹…khanasabhÄ• vena abhigijjhanena giddhÄ• gedhaá¹ƒ Ä• pannÄ• .
dummocanÄ«yabhÄ• vena tattha paá¹-ibaddhÄ• . __mucchitÄ• _ti kilesavasena visaÃ±Ã±ib
mohamÄ• pannÄ• . __ajjhopannÄ• _ti anaÃ±Ã±asÄ• dhÄ• raá¹‡e viya katvÄ• gilitvÄ• pari
__laggÄ• _ti vaá¹…kakaá¹‡á¹-ake viya Ä• sattÄ• , mahÄ• palipe yÄ• va nÄ• sikaggÄ• palip
asakkuá¹‡eyyabhÄ• vena nimuggÄ• \Be I 103/. __laggitÄ• _ti makkaá¹-Ä• lepe Ä• laggabh
viya makkaá¹-o paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ vasena Ä• laggitÄ• . __palibuddhÄ• _ti samba
__Ä• vutÄ• _ti Ä• varitÄ• . __nivutÄ• _ti nivÄ• ritÄ• . __ovutÄ• _ti paliguá¹‡á¹-hitÄ• , pariyon
__pihitÄ• _ti pidahitÄ• . __paá¹-icchannÄ• _ti chÄ• ditÄ• . __paá¹-ikujjitÄ• _ti heá¹-á¹-hÄ• m

``assutavÄ• â€™â€™ ti etena avijjandhatÄ• vuttÄ• ti Ä• ha --- __ ``andhaputhujjano vuttoâ
__cittaá¹-á¹-hiti cittapariggaho natthÄ«_ti yÄ• ya paá¹-ipattiyÄ• cittassa upakkilesaá¹ƒ tato v
yathÄ• sabhÄ• vato jÄ• neyya, sÄ• cittabhÄ• vanÄ• cittaá¹-á¹-hiti. ekÄ• rammaá¹‡e suá¹-á
avaá¹-á¹-hitiá¹ƒ pÄ• dakaá¹ƒ katvÄ• pavattitÄ• sampayuttadhammehi nissayÄ• rammaá¹‡e
pariggahasaÃ±Ã±itÄ• vipassanÄ• bhÄ• vanÄ• pi natthi, yÄ• ya vuttamatthaá¹ƒ yathÄ• sabh

<52> dutiye __sutavÄ• _ti padassa attho anantarasutte vuttoyeva. __ariyasÄ• vako_ti ettha
sambhavatÄ«ti taá¹ƒ dassetuá¹ƒ --- __ ``atthi ariyoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. paccek

buddhavantoti __paccekabuddhÄ• _. nanu sabbepi ariyÄ• paccekameva saccÄ• ni paá¹-ivi
paccattavedanÄ«yabhÄ• vato? nayidamÄ«disaá¹ƒ paá¹-ivedhaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yat
aÃ±Ã±esaá¹ƒ nissayena saccÄ• ni paá¹-ivijjhanti paratoghosena vinÄ• tesaá¹ƒ dassanama
yathÄ• ca sammÄ• sambuddhÄ• aÃ±Ã±esaá¹ƒ nissayabhÄ• vena saccÄ• ni abhisambujjh
aparaneyyÄ• hutvÄ• aparanÄ• yakabhÄ• vena saccÄ• ni paá¹-ivijjhanti. tena vuttaá¹ƒ --- ``
buddhavantoti paccekabuddhÄ• â€™â€™ ti.

__atthi sÄ• vako na ariyo_ti ettha pothujjanikÄ• ya saddhÄ• ya ratanattaye abhippasanno s
__gihÄ« anÄ• gataphalo_ti idaá¹ƒ pana nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• vuttap
saraá¹‡agamanato paá¹-á¹-hÄ• ya sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannoicceva vatta
svÄ• yamattho __dakkhiá¹‡Ä• visuddhisuttena_ (MN III 376 Ä• dayo) dÄ«petabbo. __sutavA
attahitaparahitappaá¹-ipatti, tassa vasena sutasampanno. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``so
upapanno, appampi \Be I 104/ ce sahitaá¹ƒ bhÄ• samÄ• noâ€™â€™ ti ca Ä• di. __ariyasÄ•
bhagavato dhammassavanakicce yuttappayuttabhÄ• vato vuttaá¹ƒ. upakkilesehi vippamutti
tassÄ• yathÄ• sabhÄ• vajÄ• nanaá¹ƒ daá¸·hatarÄ• ya eva cittabhÄ• vanÄ• ya sati hoti, na
``balavavipassanÄ• kathitÄ• â€™â€™ _ti vuttaá¹ƒ.

<53> tatiye __aggikkhandhopamasuttantaaá¹-á¹-huppattiya_nti aggikkhandhopamasutte (A
desanÄ• aá¹-á¹-huppattiyaá¹ƒ \Ne I 95/. taá¹ƒdesanÄ• hetukaÃ±hi ekaccÄ• naá¹ƒ bhikkhÅ«
nimittaá¹ƒ katvÄ• bhagavÄ• imaá¹ƒ suttaá¹ƒ desesi. __avijahitameva hoti_ sabbakÄ• laá¹ƒ
suppatiá¹-á¹-hitasatisampajaÃ±Ã±attÄ• . yasmÄ• buddhÄ• naá¹ƒ rÅ«pakÄ• yo bÄ• hirabbh
anupakkiliá¹-á¹-ho sudhotajÄ• timaá¹‡isadiso, tasmÄ• vuttaá¹ƒ --- __ ``upaá¹-á¹-hÄ• kÄ• nu
sarÄ«raphÄ• sukatthaÃ±cÄ• â€™â€™ _ti. __vÄ«tinÄ• metvÄ• _ti phalasamÄ• pattÄ«hi vÄ«
kÄ• laparicchedavasena vivittÄ• sane vÄ«tinÄ• manaá¹ƒ vivekaninnatÄ• ya ceva paresaá¹ƒ
diá¹-á¹-hÄ• nugatiÄ• pajjanatthaÃ±ca. __nivÄ• setvÄ• _ti vihÄ• ranivÄ• sanaparivattanavas
ekakassa, kadÄ• ci bhikkhusaá¹…ghaparivutassa, kadÄ• ci pakatiyÄ• , kadÄ• ci pÄ• á¹-ihÄ•
gÄ• mappaveso tathÄ• tathÄ• vinetabbapuggalavasena. __upasaá¹ƒharitvÄ• _ti himavant
Ä• netvÄ• . oá¹‡atuá¹‡á¹‡atÄ• ya bhÅ«miyÄ• satthu padanikkhepasamaye samabhÄ• vÄ•
sukhasamphassavikasitapadumasampaá¹-icchanaÃ±ca suppatiá¹-á¹-hitapÄ• datÄ• ya nissa
iddhinimmÄ• naá¹ƒ. nidassanamattaÃ±cetaá¹ƒ sakkharÄ• kaá¹-halakaá¹‡á¹-akasaá¹…kuka
sucibhÄ• vÄ• pattÄ«ti evamÄ• dÄ«nampi tadÄ• labbhanato.

__indakhÄ«lassa anto á¹-hapitamatte_ti idaá¹ƒ yÄ• vadeva veneyyajanavinayatthÄ• ya satt
pavattanti katvÄ• vuttaá¹ƒ. __dakkhiá¹‡apÄ• de_ti idaá¹ƒ buddhÄ• naá¹ƒ sabbapadakkhiá¹
``chabbaá¹‡á¹‡arasmiyoâ€™â€™ _ti vatvÄ• pi __ ``suvaá¹‡á¹‡arasapiÃ±jarÄ• ni viyÄ• â€™
sarÄ«re pÄ«tÄ• bhÄ• ya yebhuyyatÄ• ya vuttaá¹ƒ. __madhurenÄ• kÄ• rena saddaá¹ƒ karon
diá¹-á¹-hatÄ• ya. bheriÄ• dÄ«naá¹ƒ pana saddÄ• yanaá¹ƒ dhammatÄ• va. __paá¹-imÄ• nen
ajja amhehi labbhati, ye mayaá¹ƒ Ä«disena paá¹‡Ä«tena Ä• hÄ• rena bhagavantaá¹ƒ upaá¹

patÄ«tamÄ• nasÄ• mÄ• nenti pÅ«jenti. __tesaá¹ƒ santÄ• nÄ• ni oloketvÄ• _ti \Be I 105/ tes
upaá¹-á¹-hÄ• kÄ• naá¹ƒ puggalÄ• naá¹ƒ atÄ«te etarahi ca pavattacittasantÄ• nÄ• ni oloketv
patiá¹-á¹-hahantÄ«ti sambandho. __tatthÄ• _ti vihÄ• re. __gandhamaá¹‡á¸• alamÄ• á¸·e_ti
kataparibhaá¹‡á¸• e maá¹‡á¸• alamÄ• á¸·e.

__dullabhÄ• khaá¹‡asampattÄ«_ti satipi manussattappaá¹-ilÄ• bhe
patirÅ«padesavÄ• saindriyÄ• vekallasaddhÄ• paá¹-ilÄ• bhÄ• dayo guá¹‡Ä• dullabhÄ• ti att
pe ... vasavattibhavanaá¹ƒ gacchantÄ«_ti idaá¹ƒ tattha suÃ±Ã±avimÄ• nÄ• ni sandhÄ• ya v
gandhakuá¹-iá¹ƒ pavisitvÄ• pacchÄ• bhattaá¹ƒ tayo bhÄ• ge katvÄ• paá¹-hamabhÄ• ge sa
passena sÄ«haseyyaá¹ƒ kappeti. sace Ä• kaá¹…khati, buddhÄ• ciá¹‡á¹‡aphalasamÄ• patti
yathÄ• kÄ• lapariccheda á¹ƒ tato vuá¹-á¹-hahitvÄ• dutiyabhÄ• ge pacchimayÄ• me tatiyako
voloketi veneyyÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ passituá¹ƒ. tenÄ• ha --- __ ``sace Ä• kaá¹

__kÄ• layutta_nti \Ne I 96/ pattakallaá¹ƒ, ``imissÄ• velÄ• ya imassa evaá¹ƒ vattabbaâ€™â€
taá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ. __samayayutta_nti tasseva vevacanaá¹ƒ, aá¹-á¹-huppattianurÅ«p
__samayayutta_nti vÄ• ariyasamayasaá¹ƒyuttaá¹ƒ. desakÄ• lÄ• nurÅ«pameva hi buddhÄ•
desentÄ• ca ariyasammataá¹ƒ paá¹-iccasamuppÄ• danayaá¹ƒ dÄ«pentÄ• va desenti. atha
hetÅ«dÄ• haraá¹‡asahitaá¹ƒ. kÄ• lena sÄ• padesaÃ±hi bhagavÄ• dhammaá¹ƒ deseti, __kÄ
uyyojeti, na_ yÄ• va samandhakÄ• rÄ• dhammaá¹ƒ deseti.

__utuá¹ƒ gaá¹‡hÄ• peti, _ na pana malaá¹ƒ pakkhÄ• letÄ«ti adhippÄ• yo. na hi bhagavato
upalimpatÄ«ti. __tato tato_ti attano attano divÄ• á¹-á¹-hÄ• nÄ• dito. __okÄ• saá¹ƒ labhamÄ•
purebhattapacchÄ• bhattapurimayÄ• mesu okÄ• saá¹ƒ alabhitvÄ• idÄ• ni majjhimayÄ• me
bhagavatÄ• vÄ• katokÄ• satÄ• ya okÄ• saá¹ƒ labhamÄ• nÄ• . pacchÄ• bhattassa tÄ«su b
sÄ«haseyyakappanaá¹ƒ ekantikaá¹ƒ na hotÄ«ti Ä• ha --- __ ``purebhattato paá¹-á¹-hÄ• ya n
sarÄ«rassÄ• â€™â€™ _ti. teneva hi tattha ``sace Ä• kaá¹…khatÄ«â€™â€™ ti tadÄ• sÄ«ha
vibhÄ• vitÄ• . __kilÄ• subhÄ• vo_ parissamo \Be I 106/. sÄ«haseyyaá¹ƒ kappeti sarÄ«rassa
kilÄ• subhÄ• vamocanatthanti yojetabbaá¹ƒ. __buddhacakkhunÄ• lokaá¹ƒ voloketÄ«_ti idaá
bahulaá¹ƒ Ä• ciá¹‡á¹‡avasena vuttaá¹ƒ. appekadÄ• avasiá¹-á¹-habalaÃ±Ä• á¹‡ehi sabbaÃ±
bhagavÄ• tamatthaá¹ƒ sÄ• dhetÄ«ti.

__imasmiá¹ƒyeva kicce_ti pacchimayÄ• makicce. balavatÄ• paccanutÄ• pena saá¹ƒvaá¸•
mahÄ• pariá¸·Ä• ho uppajjatÄ«ti Ä• ha --- __ ``nÄ• makÄ• ye santatte karajakÄ• yo santatto
__nidhÄ• nagata_nti sannicitalohitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __uá¹‡haá¹ƒ lohitaá¹ƒ mukhato
lohitaá¹ƒ uá¹‡haá¹ƒ hutvÄ• mukhato uggaÃ±chi. __á¹-hÄ• na_nti bhikkhupaá¹-iÃ±Ã±aá¹ƒ. _
vaá¸• á¸• hamÄ• na_nti bhikkhupaá¹-iÃ±Ã±Ä• ya avijahitattÄ• tathÄ• pavaá¸• á¸• hamÄ• n
antimavatthuajjhÄ• pannÄ• nampi upÄ• yena pavattiyamÄ• no yonisomanasikÄ• ro sÄ• ttha
``jÄ• tasaá¹ƒvegÄ• â€™â€™ _tiÄ• dimÄ• ha. __aho sallekhita_nti aho ativiya sallekhena ita

__kÄ• sÄ• vapajjoto_ti bhikkhÅ«naá¹ƒ bahubhÄ• vato ito cito ca vicarantÄ• naá¹ƒ tesaá¹ƒ k
__isivÄ• taparivÄ• to_ti sÄ«lakkhandhÄ• dÄ«naá¹ƒ nibbÄ• nassa ca esanato isÄ«naá¹ƒ bhi
ceva guá¹‡agandhavÄ• sitena sarÄ«ragandhena ca parito samantato vÄ• yito.

__dhammasaá¹ƒvego uppajji_ anÄ• vajjanena pubbe tassa atthassa asaá¹ƒviditattÄ• . __d
97/ tÄ• dise atthe dhammatÄ• vasena uppajjanakaá¹ƒ sahottappaÃ±Ä• á¹‡aá¹ƒ. __assÄ• sa
cittassÄ• sakÄ• raá¹‡aá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ. sabbesaá¹ƒ kiccÄ• naá¹ƒ pubbabhÄ• go
sattÄ• averÄ• hontÅ«â€™â€™ tiÄ• dinÄ• hi cittassa paá¹-á¹-hÄ• naá¹ƒ upaá¹-á¹-hÄ• naá
itaraá¹ƒ ito thokaá¹ƒ mahantanti katvÄ• idaá¹ƒ __ ``cÅ«á¸·accharÄ• saá¹…ghÄ• tasuttaâ€™
accharÄ• saá¹…ghÄ• to vuccati aá¹…guliphoá¹-anakkhaá¹‡o akkhinimisakÄ• lo, yo ekassa
uccÄ• raá¹‡akkhaá¹‡o. tenÄ• ha --- __ ``dve aá¹…guliyo paharitvÄ• saddakaraá¹‡amattaâ€
__sabbasattÄ• naá¹ƒ hitapharaá¹‡acitta_nti sabbesampi sattÄ• naá¹ƒ sammadeva hitesitav
__Ä• vajjento Ä• sevatÄ«_ti hitesitavasena Ä• vajjento. Ä• vajjanena Ä• bhujantopi Ä• seva
Ã±Ä• á¹‡avippayuttena. __jÄ• nanto_ti tathÄ• Ã±Ä• á¹‡amattaá¹ƒ uppÄ• dentopi. __passa
Ã±Ä• á¹‡acakkhunÄ• paccakkhato viya vipassantopi. __paccavekkhanto_ti tamatthaá¹ƒ pa
avekkhantopi. __saddhÄ• ya adhimuccanto_tiÄ• di paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ vasena vu
__abhiÃ±Ã±eyya_ntiÄ• di catusaccavasena vuttaá¹ƒ. sabbameva cetaá¹ƒ vitthÄ• rato, sÄ• n
Ä• sevanadassanamevÄ• ti idhÄ• dhippetameva Ä• sevanatthaá¹ƒ dassetuá¹ƒ --- __ ``idha
vuttaá¹ƒ.

__arittajjhÄ• no_ti avirahitajjhÄ• no. __atucchajjhÄ• no_ti jhÄ• nena atuccho. cÄ• go vÄ• v
``apariccattajjhÄ• noâ€™â€™ _ti. __viharatÄ«_ti padassa __vibhaá¹…ge_ (Vibh 540) Ä• ga
__ ``viharatÄ«ti iriyatÄ«â€™â€™ _tiÄ• dimÄ• ha. ayaá¹ƒ panettha saddattho --- __viharatÄ«
vicchedatthajotano. __haratÄ«_ti neti, pavattetÄ«ti attho, vicchinditvÄ• harati viharatÄ«ti vu
hi ekaá¹ƒ iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹
pavatteti, tasmÄ• ``viharatÄ«â€™â€™ ti vuccati. __iriyatÄ«_ti á¹-hÄ• nanisajjÄ• dikiriyaá¹ƒ
__pavattatÄ«_ti á¹-hÄ• nÄ• disamaá¹…gÄ« hutvÄ• pavattati. __pÄ• letÄ«_ti ekaá¹ƒ iriyÄ• p
iriyÄ• pathantarehi rakkhanto pÄ• leti. __yapeti yÄ• petÄ«_ti tasseva vevacanaá¹ƒ. ekaÃ±hi
aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ• vaá¹ƒ pÄ• lento yapeti yÄ
__caratÄ«_ti á¹-hÄ• nanisajjÄ• dÄ«su aÃ±Ã±atarasamaá¹…gÄ« hutvÄ• pavattati. __iminÄ•
``viharatÄ«â€™â€™ ti iminÄ• padena.

__iriyÄ• pathavihÄ• ro_ti ettha iriyanaá¹ƒ pavattanaá¹ƒ iriyÄ• , kÄ• yappayogo kÄ• yikakiriy
pavattanÅ«pÄ• yabhÄ• vato iriyÄ• ya patho iriyÄ• patho, á¹-hÄ• nanisajjÄ• di. na hi á¹-hÄ• n
vinÄ• kiÃ±ci kÄ• yikakiriyaá¹ƒ pavattetuá¹ƒ sakkÄ• . á¹-hÄ• nasamaá¹…gÄ« vÄ• hi kÄ• ye
gamanÄ• dÄ«su aÃ±Ã±atarasamaá¹…gÄ« vÄ• . viharaá¹‡aá¹ƒ, viharati etenÄ• ti vÄ• vihÄ•
__iriyÄ• pathavihÄ• ro, _ so ca atthato á¹-hÄ• nanisajjÄ• diÄ• kÄ• rappavatto catusantatirÅ«
eva. ovÄ• dÄ• nusÄ• sanÄ«naá¹ƒ ekÄ• nekavÄ• rÄ• divisiá¹-á¹-hoyeva bhedo, na pana par

nÄ• nÄ• karaá¹‡anti dassetuá¹ƒ --- __ ``paramatthato panÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
ekaá¹-á¹-he_tiÄ• dÄ«su eso eko ekatthotiÄ• dinÄ• attho veditabbo.

raá¹-á¹-hassa \Be I 108/, raá¹-á¹-hato vÄ• laddho piá¹‡á¸• o raá¹-á¹-hapiá¹‡á¸• o. tenÄ• ha
``Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• yÄ• â€™â€™ _tiÄ• di. tattha ``amhÄ• kameteâ€™â€™ ti vi
pitÄ• mahapituputtÄ• divasena parivaá¹-á¹-anaá¹-á¹-hena parivaá¹-á¹-o, Ã±Ä• tiyeva parivaá
__Ã±Ä• tiparivaá¹-á¹-o. theyyaparibhogo nÄ• ma_ anarahassa paribhogo. bhagavatÄ• hi at
paccayÄ• anuÃ±Ã±Ä• tÄ• , na dussÄ«lassa. dÄ• yakÄ• nampi sÄ«lavato eva pariccÄ• go,
kÄ• rÄ• naá¹ƒ mahapphalabhÄ• vassa paccÄ• sÄ«sanato. iti satthÄ• rÄ• ananuÃ±Ã±Ä• tat
saá¹…ghamajjhepi nisÄ«ditvÄ• paribhuÃ±jantassa dussÄ«lassa paribhogo theyyÄ• ya pari
iá¹‡avasena paribhogo __iá¹‡aparibhogo_ paá¹-iggÄ• hakato dakkhiá¹‡Ä• visuddhiyÄ• abh
paribhogo viyÄ• ti attho.

dÄ• tabbaá¹-á¹-hena dÄ• yaá¹ƒ, taá¹ƒ Ä• diyantÄ«ti dÄ• yÄ• dÄ• , puttÄ• nametaá¹ƒ adhiva
dÄ• yajjaá¹ƒ, dÄ• yajjavasena paribhogo __dÄ• yajjaparibhogo, _ puttabhÄ• vena paribhog
hi bhikkhÅ« bhagavato orasaputtÄ• , te pitu santakÄ• naá¹ƒ dÄ• yÄ• dÄ• hutvÄ• te paccay
pana te bhagavato paccaye paribhuÃ±janti, udÄ• hu gihÄ«nanti? gihÄ«hi dinnÄ• pi bhagava
bhagavato santakÄ• ananuÃ±Ã±Ä• tesu sabbena sabbaá¹ƒ paribhogÄ• bhÄ• vato, anuÃ±Ã
paribhogasambhavato. __dhammadÄ• yÄ• dasutta_Ã±cettha sÄ• dhakaá¹ƒ.

vÄ«tarÄ• gÄ• eva taá¹‡hÄ• ya dÄ• sabyaá¹ƒ atÄ«tattÄ• sÄ• mino hutvÄ• paribhuÃ±jantÄ
``khÄ«á¹‡Ä• savassa paribhogo sÄ• miparibhogo nÄ• mÄ• â€™â€™ _ti. avÄ«tarÄ• gÄ• na
paccayaparibhoge sÄ• mibhÄ• vo natthi, tadabhÄ• vena vÄ«tarÄ• gÄ• naá¹ƒ tattha sÄ• mib
yathÄ• ruciparibhogasambhavato. tathÄ• hi te paá¹-ikÅ«lampi appaá¹-ikÅ«lÄ• kÄ• rena, ap
paá¹-ikÅ«lÄ• kÄ• rena, tadubhayampi vajjetvÄ• ajjhupekkhanÄ• kÄ• rena paccaye paribhuÃ
manorathaá¹ƒ pÅ«renti. yo panÄ• yaá¹ƒ sÄ«lavato paccavekkhitaparibhogo, so iá¹‡aparibho
Ä• á¹‡aá¹‡yaparibhogo nÄ• ma hoti. yathÄ• hi iá¹‡Ä• yiko attano ruciyÄ• icchitaá¹ƒ desaá
evaá¹ƒ iá¹‡aparibhogayutto lokato \Be I 109/ nissarituá¹ƒ na labhatÄ«ti tappaá¹-ipakkhattÄ•
paccavekkhitaparibhogo ``Ä• á¹‡aá¹‡yaparibhogoâ€™â€™ ti vuccati, tasmÄ• nippariyÄ• ya
\Ne I 99/ visuá¹ƒyevÄ• yaá¹ƒ paribhogoti veditabbo. so idha visuá¹ƒ na vutto, dÄ• yajjaparib
saá¹…gahaá¹ƒ gacchati. sÄ«lavÄ• pi hi imÄ• ya sikkhÄ• ya samannÄ• gatattÄ• ``sekhoâ€™
paribhogesu sÄ• miparibhogo dÄ• yajjaparibhogo ca ariyÄ• naá¹ƒ puthujjanÄ• naÃ±ca vaá¹
vaá¹-á¹-ati. theyyaparibhoge kathÄ• yeva natthi. kathaá¹ƒ panettha sÄ• miparibhogo dÄ• ya
puthujjanÄ• naá¹ƒ sambhavati? upacÄ• ravasena. yo hi puthujjanassapi sallekhappaá¹-ipatt
paccayagedhaá¹ƒ pahÄ• ya tattha anupalittena cittena paribhogo, so sÄ• miparibhogo viya
paccavekkhitaparibhogo dÄ• yajjaparibhogo viya hoti dÄ• yakÄ• naá¹ƒ manorathassa avirÄ
kalyÄ• á¹‡aputhujjanassa paribhoge vattabbameva natthi tassa sekkhasaá¹…gahato. __sek
hetassa atthassa sÄ• dhakaá¹ƒ.

__imassa bhikkhuno_ti accharÄ• saá¹…ghÄ• tamattampi kÄ• laá¹ƒ mettacittaá¹ƒ Ä• sevant
raá¹-á¹-hapiá¹‡á¸• aparibhogo_ti ``ayaá¹ƒ pabbajito samaá¹‡o bhikkhÅ«ti Ä• misaá¹ƒ dentÄ
mettÄ• sevanÄ• ya attano santÄ• ne dosamalassa vÄ• tadekaá¹-á¹-hÄ• naÃ±ca pÄ• padha
vÅ«pasamanato saá¹ƒsÄ• re ca bhayassa sammÄ• va ikkhaá¹‡ato ajjhÄ• sayassa avisaá¹ƒ
raá¹-á¹-hapiá¹‡á¸• aparibhogo. __mahaá¹-á¹-hiya_nti mahatthikaá¹ƒ mahÄ• payojanaá¹ƒ. __
vipulapphalaá¹ƒ. __mahÄ• nisaá¹ƒsa_nti mahÄ• nissandapphalaá¹ƒ. __mahÄ• jutika_nti ma
__mahÄ• vipphÄ• ra_nti mahÄ• vitthÄ• raá¹ƒ. ettha ca paá¹-hamaá¹ƒ kÄ• raá¹‡aá¹ƒ mettÄ•
sÄ• miÄ• dibhÄ• vena raá¹-á¹-hapiá¹‡á¸• aparibhogÄ• rahatÄ• , dutiyaá¹ƒ parehi dinnassa
mahaá¹-á¹-hiyabhÄ• vakaraá¹‡aá¹ƒ. __ko pana vÄ• do_ti mettÄ• ya Ä• sevanamattampi eva
vÄ• do bahulÄ«kÄ• re, ettha vattabbameva natthÄ«â€™â€™ ti attho.

<54> catutthe __uppÄ• deti vaá¸• á¸• hetÄ«_ti ettha bhÄ• vanÄ• saddassa uppÄ• danavaá
eva.

<55> paÃ±came \Be I 110/ __imesu dvÄ«sÅ«_ti catutthapaÃ±camesu. ``tatiye vuttanayene
vatvÄ• tathÄ• veditabbataá¹ƒ dassetuá¹ƒ --- __ ``yo hi Ä• sevatÄ«â€™â€™ _tiÄ• di vuttaá
Ä• sevanÄ• bhÄ• vanÄ• manasikÄ• rÄ• naá¹ƒ atthavisesÄ• bhÄ• vamÄ• ha. yadi evaá¹ƒ su
__ ``sammÄ• sambuddho panÄ• â€™â€™ _tiÄ• di. __yÄ• ya dhammadhÄ• tuyÄ• _ti sabba
dhammÄ• naá¹ƒ Ä• kÄ• rabhedaá¹ƒ Ã±atvÄ• tadanurÅ«paá¹ƒ ekampi dhammaá¹ƒ tathÄ•
__tÄ«hi koá¹-á¹-hÄ• sehÄ«_ti \Ne I 100/ Ä• sevanÄ• bhÄ• vanÄ• manasikÄ• rabhÄ• gehi. m
mettÄ• yanavasena Ä• nÄ«tÄ• sevanÄ• Ä• sevanÄ• , tassÄ• vaá¸• á¸• hanÄ• bhÄ• vanÄ
manasikÄ• ro.

<56> chaá¹-á¹-he __aniyamitavacanaá¹ƒ_ ``ime nÄ• mÄ• â€™â€™ ti niyametvÄ• avuttattÄ
``akusalÄ• â€™â€™ ti sarÅ«peneva vuttattÄ• . __asesato pariyÄ• dinnÄ• honti_ appakass
aggahitassa abhÄ• vato. akusalaá¹ƒ bhajantÄ«ti __akusalabhÄ• giyÄ• _. akusalapakkhe bh
tenÄ• ha --- __ ``akusalÄ• yevÄ• â€™â€™ _tiÄ• di. __paá¹-hamataraá¹ƒ gacchatÄ«_ti paá¹
paá¹-hamo padhÄ• no hutvÄ• vattatÄ«ti attho. ekuppÄ• dÄ• divasena hi ekajjhaá¹ƒ pavatta
arÅ«pakkhandhesu ayameva paá¹-hamaá¹ƒ uppajjatÄ«ti idaá¹ƒ natthi, lokuttaramaggesu viy
lokiyadhammesu manindriyassa puretarassa bhÄ• vo sÄ• tisayoti __ ``sabbete manopubbaa
tathÄ• hi __abhidhammepi_ (Dhs 1) ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ citta
ti cittaá¹ƒ pubbaá¹…gamaá¹ƒ jeá¹-á¹-haá¹ƒ katvÄ• desanÄ• pavattÄ• . suttesupi vuttaá¹ƒ --
dhammÄ• (Dhp 1, 2), chadvÄ• rÄ• dhipati rÄ• jÄ• â€™â€™ ti (Dhp-a II buddhavaggo, erak
tenÄ• ha --- __ ``ete hÄ«â€™â€™ _tiÄ• di. __tesaá¹ƒ mano uppÄ• dako_ti ca yadaggena m
jeá¹-á¹-hako hutvÄ• pavattati, tadaggena te attÄ• naá¹ƒ anuvattÄ• pento te tathÄ• uppÄ• d
katvÄ• vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana cittassa jeá¹-á¹-hakabhÄ• vameva sandhÄ• y
sahuppattipi paá¹-hamuppatti viya katvÄ• vuttÄ• ti ayamattho dassito. __anvadevÄ• _ti eter

khaá¹‡avasena paá¹-hamuppattiyÄ• abhÄ• vo dÄ«pitoti daá¹-á¹-habbo. tenevÄ• ha --- __ ``
_ti.

<57> sattame \Be I 111/ __catubhÅ«makÄ• pi kusalÄ• dhammÄ• kathitÄ• _ti ``ye keci kus
anavasesapariyÄ• dÄ• nato vuttaá¹ƒ.

<58> aá¹-á¹-hame __ida_nti liá¹…gavipallÄ• sena niddeso, nipÄ• tapadaá¹ƒ vÄ• etaá¹ƒ ``y
viyÄ• ti Ä• ha --- __ ``ayaá¹ƒ pamÄ• doti atthoâ€™â€™ _ti. __pamajjanÄ• kÄ• ro_ti pamÄ•
vossaggo_ti imesu ettakesu á¹-hÄ• nesu satiyÄ• aniggaá¹‡hitvÄ• cittassa vossajjanaá¹ƒ sa
__vossaggÄ• nuppadÄ• na_nti vossaggassa anu anu padÄ• naá¹ƒ punappunaá¹ƒ vissajjan
etesaá¹ƒ dÄ• nÄ• dÄ«naá¹ƒ kusaladhammÄ• naá¹ƒ pavattane puggalassa vÄ• deyyadham
satatabhÄ• vo sÄ• taccaá¹ƒ, sÄ• taccena kiriyÄ• sÄ• taccakiriyÄ• , sÄ• yeva sÄ• taccakiriy
__asÄ• taccakiriyatÄ• . anaá¹-á¹-hitakiriyatÄ• _ti \Ne I 101/ aniá¹-á¹-hitakiriyatÄ• nirantaraá
anuá¹-á¹-hitakiriyatÄ• ca. __olÄ«navuttitÄ• _ti nirantarakaraá¹‡asaá¹…khÄ• tassa vipphÄ•
olÄ«navuttitÄ• . __nikkhittachandatÄ• _ti kusalakiriyÄ• ya vÄ«riyachandassa nikkhittabhÄ• v
__nikkhittadhuratÄ• _ti vÄ«riyadhurassa oropanaá¹ƒ, osakkitamÄ• nasatÄ• ti attho. __anad
kusalakaraá¹‡e appatiá¹-á¹-hitabhÄ• vo. __ananuyogo_ti ananuyuÃ±janaá¹ƒ. kusaladhamm
abhÄ• vo __anÄ• sevanÄ• dayo. pamÄ• do_ti sarÅ«paniddeso. __pamajjanÄ• _ti Ä• kÄ• ra
bhÄ• vaniddeso. __parihÄ• yantÄ«_ti iminÄ• pamÄ• dassa sÄ• vajjataá¹ƒ dasseti. tayidaá¹
lokuttarÄ• nanti Ä• ha --- __ ``uppannÄ• ... pe ... idaâ€™â€™ _ntiÄ• di.

<59> navame na pamajjati etenÄ• ti __appamÄ• do, _ pamÄ• dassa paá¹-ipakkho satiyÄ•
niccaá¹ƒ upaá¹-á¹-hitÄ• ya satiyÄ• etaá¹ƒ nÄ• maá¹ƒ. pamÄ• do pana satiyÄ• satisampaja
paá¹-ipakkhabhÅ«to akusalacittuppÄ• do daá¹-á¹-habbo. tenÄ• ha --- __ ``pamÄ• dassa paá
vitthÄ• rato veditabboâ€™â€™ _ti.

<60> dasame kucchitaá¹ƒ sÄ«datÄ«ti kusÄ«to da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• , tassa bh
Ä• lasiyanti attho.

accharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vÄ«riyÄ• rambhÄ• divaggavaá¹‡á¹‡anÄ•

<61> sattamassa \Ne I 102/ \Be I 112/ paá¹-hame vÄ«rÄ• naá¹ƒ kammanti vÄ«riyaá¹ƒ, vidh
pavattetabbanti vÄ«riyaá¹ƒ, tadeva kusalakiriyÄ• ya padhÄ• naá¹-á¹-hena Ä• rambho __vÄ«
Ä• raddhavÄ«riyatÄ• paggahitavÄ«riyatÄ• paripuá¹‡á¹‡avÄ«riyatÄ• ti paccekaá¹ƒ vÄ«riyat

<62> dutiye mahatÄ« icchÄ• etassÄ• ti mahiccho, tassa bhÄ• vo __mahicchatÄ• _. mahÄ•

mahantÄ• naá¹ƒ vatthÅ«naá¹ƒ bahÅ«naÃ±ca abhigijjhanato. __itarÄ«tarÄ• _tiÄ• dinÄ• pab
uppajjanamahicchatÄ• vuttÄ• . __paÃ±cahi kÄ• maguá¹‡ehÄ«_tiÄ• di gahaá¹-á¹-hÄ• naá¹ƒ
sabhÄ• vaniddeso. __icchÄ• gatÄ• _ti icchÄ• pavattÄ• . __mahicchatÄ• _ti mahÄ• icchatÄ•
evÄ• ti vuttaá¹ƒ --- __ ``rÄ• go sÄ• rÄ• goâ€™â€™ _tiÄ• di.

<63> tatiye __appicchassÄ• _ti ettha __appa_-saddo abhÄ• vattho ``appÄ• bÄ• dho hoti ap
(MN II 304) viyÄ• ti Ä• ha --- __ ``anicchassÄ• â€™â€™ _ti. loke pÄ• kaá¹-assa hi akkhiroga
Ä• bÄ• dhassa abhÄ• vaá¹ƒ sandhÄ• ya ``appÄ• bÄ• dhoâ€™â€™ ti vuttaá¹ƒ. idÄ• ni vutta
kÄ• tuá¹ƒ __ ``ettha hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. byaÃ±janaá¹ƒ sÄ• vasesaá¹ƒ viya paritt
dissamÄ• nattÄ• . attho pana niravaseso sabbaso paccayicchÄ• ya abhÄ• vassa adhippeta
hÄ«â€™â€™ _tiÄ• di.

icchÄ• ya abhÄ• veneva appiccho nÄ• ma hotÄ«ti imamatthaá¹ƒ pakÄ• rantarena dÄ«petua
_tiÄ• di vuttaá¹ƒ. __atricchatÄ• _ nÄ• ma atra atra icchÄ• . asantaguá¹‡asambhÄ• vanatÄ•
icchÄ• __pÄ• picchatÄ• _. yÄ• ya paccayuppÄ• danatthaá¹ƒ attani vijjamÄ• naguá¹‡e sam
paá¹-iggahaá¹‡e ca na mattaá¹ƒ jÄ• nÄ• ti, ayaá¹ƒ __mahicchatÄ• . asantaguá¹‡asambhÄ•
avijjamÄ• nÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ vijjamÄ• nÄ• naá¹ƒ viya paresaá¹ƒ pakÄ• sanÄ• . __sa
icchÄ• cÄ• re á¹-hatvÄ• attani vijjamÄ• nasÄ«ladhutadhammÄ• diguá¹‡avibhÄ• vanÄ• . tÄ•
amattaÃ±Ã±utÄ• pi hoti, sÄ• pi abhidhamme Ä• gatÄ• yevÄ• ti sambandho. __dussantappa

__atilÅ«khabhÄ• va_nti \Be I 113/ pattacÄ«varavasena ativiya lÅ«khabhÄ• vaá¹ƒ. tadassa
amaá¹…galadivaso \Ne I 103/, sumbhakasiniddhapattacÄ«varo ayyo pubbaá¹…gamo kÄ• ta
``bhante, thokaá¹ƒ bahi hothÄ• â€™â€™ ti Ä• haá¹ƒsu. __ummujjÄ«_ti manussÄ• naá¹ƒ ajÄ
pathaviyaá¹ƒ nimujjitvÄ• gaá¹‡hantoyeva ummujji. yadi thero ``khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ
iccheyya, na naá¹ƒ manussÄ• ``bahi hothÄ• â€™â€™ ti vadeyyuá¹ƒ, khÄ«á¹‡Ä• savÄ• naa
uppajjeyya.

appicchatÄ• padhÄ• naá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ catubbidhaicchÄ• pabhedaá¹ƒ das
puggalÄ• dhiá¹-á¹-hÄ• nena catubbidhaá¹ƒ icchÄ• bhedaá¹ƒ dassento __ ``aparopi catubbid
_tiÄ• dimÄ• ha. __paccayaappiccho_ti paccayesu icchÄ• rahito. __dhutaá¹…gaappiccho_ti
icchÄ• rahito. __pariyattiappiccho_ti bahussutasambhÄ• vanÄ• ya icchÄ• rahito. __adhigam
ti sambhÄ• vanÄ• ya icchÄ• rahito. __dÄ• yakassa vasa_nti appaá¹ƒ vÄ• yaá¹ƒ dÄ• tukÄ•
cittassa vasaá¹ƒ, ajjhÄ• sayanti attho. __deyyadhammassa vasa_nti deyyadhammassa aba
thÄ• ma_nti attano pamÄ• á¹‡aá¹ƒ. yattakena attÄ• yÄ• peti, tattakasseva gahaá¹‡aá¹ƒ. __
saá¹…khepato vuttassa atthassa vivaraá¹‡aá¹ƒ. __pamÄ• á¹‡enevÄ• _ti yÄ• panappamÄ• a

__ekabhikkhupi nÄ• Ã±Ã±Ä• sÄ«_ti sosÄ• nikavatte sammadeva vattitattÄ• ekopi bhikkhu
__abbokiá¹‡á¹‡a_nti avicchedaá¹ƒ. __dutiyo maá¹ƒ jÄ• neyyÄ• _ti dutiyo sahÄ• yabhÅ«topi

na sakkuá¹‡eyya, tathÄ• saá¹-á¹-hi vassÄ• ni nirantaraá¹ƒ susÄ• ne vasÄ• mi, tasmÄ• __a
upakÄ• ro hutvÄ• _ti uggahaparipucchÄ• dÄ«hi pariyattidhammavasena upakÄ• ro hutvÄ• .
khobhetvÄ• _ti lomahaá¹ƒsanasÄ• dhukÄ• radÄ• nacelukkhepÄ• divasena sannipatitaá¹ƒ it
appaá¹ƒ ayyassa santike dhammaá¹ƒ sossÄ• mÄ• â€™â€™ ti kolÄ• halavasena mahÄ• jar
bahussutabhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ iccheyya, pubbeva janapadaá¹ƒ khobhento dhamma
``ayaá¹ƒ so, yena rattiyaá¹ƒ dhammakathÄ• katÄ• â€™â€™ ti jÄ• nanabhÄ• vena pariyatti
gato.

__tayo_ \Be I 114/ __kulaputtÄ• viyÄ• _ti pÄ• cÄ«navaá¹ƒsadÄ• ye sÄ• maggivÄ• saá¹ƒvu
kimiloti ime tayo kulaputtÄ• viya. etesupi hi anuruddhattherena bhagavatÄ• ``atthi pana vo
appamattÄ• naá¹ƒ Ä• tÄ• pÄ«naá¹ƒ pahitattÄ• naá¹ƒ viharantÄ• naá¹ƒ uttarimanussadhamm
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti (MN I 328) puá¹-á¹
bhante, yÄ• vadeva Ä• kaá¹…khÄ• ma, vivicceva kÄ• mehi vivicca akusalehi dhammehi sav
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mÄ• â€™â€™ ti
anupubbavihÄ• rasamÄ• pattÄ«su \Ne I 104/ Ä• rocitÄ• su itare therÄ• na icchiá¹ƒsu. tathÄ
bhagavati Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``kinnu mayaá¹ƒ Ä• yasmato anu
`imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• rasamÄ• pattÄ«naá¹ƒ mayaá¹ƒ lÄ• bhinoâ€™ ti? yaá¹ƒ n
sammukhÄ• pi Ä• savÄ• naá¹ƒ khayaá¹ƒ pakÄ• setÄ«â€™â€™ ti? ghaá¹-Ä«kÄ• ropi attano
bhagavatÄ• Ä• rocite na attamano ahosi? tenÄ• ha --- __ ``ghaá¹-Ä«kÄ• rakumbhakÄ• ro v
panatthe_ti ``yathayidaá¹ƒ, bhikkhave, appicchatÄ• â€™â€™ ti vutte appicchatÄ• saá¹…kh
__balavaalobhenÄ• _ti daá¸·hatarappavattikena alobhena.

<64> catutthe natthi etassa santuá¹-á¹-hÄ«ti asantuá¹-á¹-hi, tassa bhÄ• vo __asantuá¹-á¹-h
sarÅ«pato dassento __ ``asantuá¹-á¹-he puggale ... pe ... lobhoâ€™â€™ _ti Ä• ha. __sevan
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni.

65-67__._ paÃ±came tussanaá¹ƒ tuá¹-á¹-hi, samaá¹ƒ, sakena, santena vÄ• tuá¹-á¹-hi etass
tassa bhÄ• vo __santuá¹-á¹-hitÄ• _. yassa santosassa atthitÄ• ya bhikkhu ``santuá¹-á¹-hoâ€
dassento __ ``itarÄ«tarapaccayasantosena samannÄ• gatassÄ• â€™â€™ _ti Ä• ha --- cÄ«v
kappiye paccaye santussanena samaá¹…gÄ«bhÅ«tassÄ• ti attho. atha vÄ• itaraá¹ƒ vuccat
aÃ±Ã±attÄ• , tathÄ• paá¹‡Ä«tampi itaraá¹ƒ hÄ«nato aÃ±Ã±attÄ• . apekkhÄ• siddhÄ• hi ita
hÄ«nena vÄ• paá¹‡Ä«tena vÄ• cÄ«varÄ• dipaccayena santussati, so tathÄ• pavatto alob
__itarÄ«tarapaccayasantoso, _ tena samannÄ• gatassa \Be I 115/. yathÄ• lÄ• bhaá¹ƒ attan
santoso __yathÄ• lÄ• bhasantoso_. sesapadadvayepi eseva nayo. labbhatÄ«ti vÄ• lÄ• bho
tena santoso __yathÄ• lÄ• bhasantoso. bala_nti kÄ• yabalaá¹ƒ. __sÄ• ruppa_nti bhikkhuno

yathÄ• laddhato aÃ±Ã±assa apatthanÄ• nÄ• ma siyÄ• appicchatÄ• pi pavattiÄ• kÄ• roti ta
sarÅ«paá¹ƒ dassento __ ``labhantopi na gaá¹‡hÄ• tÄ«â€™â€™ _ti Ä• ha. taá¹ƒ parivattetvÄ

garucÄ«varaá¹ƒ aphÄ• subhÄ• vÄ• vahaá¹ƒ sarÄ«rakhedÄ• vahaÃ±ca hotÄ«ti payojanavas
parivattetvÄ• lahukacÄ«varaparibhogo santosavirodhi na hotÄ«ti Ä• ha --- __ ``lahukena yÄ
santuá¹-á¹-hova hotÄ«â€™â€™ _ti. mahagghacÄ«varaá¹ƒ bahÅ«ni vÄ• cÄ«varÄ• ni labhit
tadaÃ±Ã±assa gahaá¹‡aá¹ƒ yathÄ• sÄ• ruppanaye á¹-hitattÄ• na santosavirodhÄ«ti Ä• ha
dhÄ• rentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. evaá¹ƒ sesapaccayesupi yathÄ• sÄ• rupp
api-saddaggahaá¹‡e adhippÄ• yo veditabbo. __muttaharÄ«taka_nti gomuttaparibhÄ• vitaá¹
chaá¸• á¸• itaá¹ƒ harÄ«takaá¹ƒ. __buddhÄ• dÄ«hi vaá¹‡á¹‡ita_nti appicchatÄ• santuá¹-á¹-h
``pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™ tiÄ• dinÄ• (Vin I 73, 128) buddhÄ• c
__paramasantuá¹-á¹-hova hoti_ paramena ukkaá¹ƒsagatena santosena samannÄ• gatattÄ•
aggo_ti tattha tattha bhikkhu sÄ• ruppaá¹ƒyeva nissÄ• ya santussanavasena pavattanato a
natthi vattabbaá¹ƒ.

68-69__._ aá¹-á¹-hamanavamesu na sampajÄ• nÄ• tÄ«ti asampajÄ• no, tassa bhÄ• vo __a
vuttappaá¹-ipakkhena __sampajaÃ±Ã±aá¹ƒ_ veditabbaá¹ƒ.

<70> dasame __pÄ• pamittÄ• _ devadattasadisÄ• . te hi hÄ«nÄ• cÄ• ratÄ• ya, dukkhassa
``pÄ• pÄ• â€™â€™ ti vuccanti. __tenÄ• kÄ• rena pavattÄ• na_nti yo pÄ• pamittassa khanti
tanninnatÄ• taá¹ƒsampavaá¹…katÄ• diÄ• kÄ• ro, tenÄ• kÄ• rena pavattÄ• naá¹ƒ. __catunn
nÄ• ma_nti catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ \Be I 116/ ``pÄ• pamittatÄ• â€™â€™ ti eta
assaddhiyÄ• dipÄ• padhammasamannÄ• gatÄ• puggalÄ• visesato pÄ• pÄ• puÃ±Ã±adhar
sahÄ• yÄ• , so pÄ• pamitto, tassa bhÄ• vo __pÄ• pamittatÄ• _. tenÄ• ha --- __ ``ye te pugg
_tiÄ• di.

vÄ«riyÄ• rambhÄ• divaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kalyÄ• á¹‡amittÄ• divaggavaá¹‡á¹‡anÄ•

<71> aá¹-á¹-hamassa \Ne I 106/ paá¹-hame buddhÄ• , sÄ• riputtÄ• dayo vÄ• __kalyÄ• á¹‡
vuttapaá¹-ipakkhanayenÄ• _ti ``pÄ• pamittatÄ• â€™â€™ ti pade vuttassa paá¹-ipakkhanaye

72-73__._ dutiye __yogo_ti samaá¹…gÄ«bhÄ• vo. __payogo_ti payuÃ±janaá¹ƒ paá¹-ipatti. _
asamaá¹…gÄ«bhÄ• vo. __appayogo_ti appayuÃ±janaá¹ƒ appaá¹-ipatti. __anuyogenÄ• _ti a

<74> catutthe __bujjhanakasattassÄ• _ti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ paá¹-ivijjhanakapu
__aá¹…gabhÅ«tÄ• _ti tasseva paá¹-ivedhassa kÄ• raá¹‡abhÅ«tÄ• . ettha ca cattÄ• ri ariyas
aÃ±Ã±Ä• á¹‡aniddÄ• ya vÄ• pi bujjhatÄ«ti bodhÄ«ti laddhanÄ• mo ariyasÄ• vako bujjhanak
bujjhanakasattassa. __bodhiyÄ• _ti tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ•
bodhiyo eva saccasampaá¹-ibodhassa aá¹…gÄ• ti vuttaá¹ƒ. __ ``bujjhantÄ«ti bojjhaá¹…gÄ•

vipassanÄ• dÄ«naá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ bujjhitabbÄ• naÃ±ca saccÄ• naá¹ƒ anurÅ«paá¹ƒ b
bojjhaá¹…gÄ• , _ paá¹-imukhaá¹ƒ paccakkhabhÄ• vena abhimukhaá¹ƒ bujjhanato __paá¹-ib
sammÄ• aviparÄ«tato bujjhanato __sambujjhantÄ«ti bojjhaá¹…gÄ• _ti evaá¹ƒ atthavisesad
__anubujjhantÄ«_tiÄ• di vuttaá¹ƒ. bodhisaddo sabbavisesayuttaá¹ƒ bujjhanasÄ• maÃ±Ã±er
__bodhÄ• ya saá¹ƒvattantÄ«_ti iminÄ• tassÄ• dhammasÄ• maggiyÄ• bujjhanassa ekanta
__evaá¹ƒ panetaá¹ƒ padaá¹ƒ vibhattamevÄ• _ti vuttappakÄ• rena etaá¹ƒ ``bojjhaá¹…gÄ• â€
padaá¹ƒ niddese __paá¹-isambhidÄ• magge_ vibhattameva.

<75> paÃ±came \Be I 117/ __yÄ• thÄ• vasarasabhÅ«mÄ«_ti yÄ• thÄ• vato sakiccakaraá¹‡
yÄ• thÄ• vasarasabhÅ«mi. __vipassanÄ• _ti balavavipassanÄ• . keci ``bhaá¹…gaÃ±Ä• á¹‡a
vadanti. vipassanÄ• ya pÄ• dakajjhÄ• ne ca satiÄ• dayo bojjhaá¹…gapakkhikÄ• eva pariyÄ
__tatthÄ• _tiÄ• di catubbidhÄ• naá¹ƒ bojjhaá¹…gÄ• naá¹ƒ bhÅ«mivibhÄ• gadassanaá¹ƒ.

<76> chaá¹-á¹-he __tesaá¹ƒ antare_ti tesaá¹ƒ bhikkhÅ«naá¹ƒ antare. kÄ• maá¹ƒ saá¹…gÄ«
appakamidaá¹ƒ suttapadaá¹ƒ, bhagavÄ• panettha sannipatitaparisÄ• ya ajjhÄ• sayÄ• nurÅ
karotÄ«ti katvÄ• idaá¹ƒ vuttaá¹ƒ --- __ ``mahatÄ« desanÄ• bhavissatÄ«â€™â€™ _ti. __gÄ
natthÄ«_ti tassÄ• kathÄ• ya atiracchÄ• nakathÄ• bhÄ• vamÄ• hu \Ne I 107/. tathÄ• hi sÄ•
bahupakkhaá¹ƒ, idÄ• ni appaÃ±Ä• tikaá¹ƒ appapakkhanti aniccatÄ• mukhena niyyÄ• nikapa
yathÄ• vuttÄ• ya parihÄ• niyÄ• . __patikiá¹-á¹-ha_nti nihÄ«naá¹ƒ. __mama sÄ• sane_ti idaá
kammassakatajjhÄ• napaÃ±Ã±Ä• nampi visesanameva. tadubhayampi hi bÄ• hirakÄ• naá¹
sÄ• tisayameva sabbaÃ±Ã±ubuddhÄ• naá¹ƒ desanÄ• ya laddhavisesato vivaá¹-á¹-Å«paniss

<77> sattame __tesaá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• _ti tathÄ• kathentÄ• naá¹ƒ tesaá¹ƒ bhikk
upagamanena attano desanÄ• ya bhÄ• janabhÅ«taá¹ƒ cittappavattiá¹ƒ Ã±atvÄ• . __kamma
jhÄ• napaÃ±Ã±Ä• dÄ«naá¹ƒ catunnampi paÃ±Ã±Ä• naá¹ƒ gahaá¹‡aá¹ƒ.

78-80__._ aá¹-á¹-hamÄ• dÄ«su __heá¹-á¹-hÄ• vuttanayenevÄ• _ti ``yÄ• esa mama sÄ• sa
vuttanayeneva. sesamettha uttÄ• natthameva.

kalyÄ• á¹‡amittÄ• divaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

81-82__._ navame vagge natthi vattabbaá¹ƒ.

10. dutiyapamÄ• dÄ• divaggavaá¹‡á¹‡anÄ•

98-115__._ dasame \Ne I 108/ vagge ajjhattasantÄ• ne bhavaá¹ƒ __ajjhattikaá¹ƒ_. ajjhattas
bhavaá¹ƒ __bÄ• hiraá¹ƒ. vuttapaá¹-ipakkhanayenÄ• _ti ``avinÄ• sÄ• yÄ• â€™â€™ ti evamÄ
__catukkoá¹-ike_ti ``anuyogo akusalÄ• naá¹ƒ \Be I 118/, ananuyogo kusalÄ• naá¹ƒ, anuyog

akusalÄ• naâ€™â€™ nti (AN a I 96) evaá¹ƒ pariyosÄ• nasutte Ä• gatanayaá¹ƒ gahetvÄ• ``
aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mÄ«â€™â€™ tiÄ• dinÄ• (AN a I 11) Ä• gatasu

<130> suttantanaye yathÄ• codanÄ• saá¹ƒkilesadhammÄ• naá¹ƒ vipariyesanaá¹ƒ,
taá¹ƒtaá¹ƒdhammakoá¹-á¹-hÄ• sÄ• naÃ±ca Å«nato adhikato ca pavedanaá¹ƒ __adhammaá
tesaá¹ƒyeva pana aviparÄ«tato anÅ«nÄ• dhikato ca pavedanaá¹ƒ __dhammaá¹ƒ dhammoti
vinayappaá¹-ipattiyÄ• ayathÄ• vidhippavedanaá¹ƒ __adhammaá¹ƒ dhammoti dÄ«panaá¹ƒ_
__dhammaá¹ƒ dhammoti dÄ«panaá¹ƒ_. suttantanayena paÃ±cavidho saá¹ƒvaravinayo pah
tappaá¹-ipakkhena __avinayo_. vinayanayena vatthusampadÄ• dinÄ• yathÄ• vidhippaá¹-ip
tabbipariyÄ• yena avinayo veditabbo. __tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• _ti ettha __iti_-sad
dvenavuti pÄ• cittiyÄ• , cattÄ• ro pÄ• á¹-idesaniyÄ• , satta adhikaraá¹‡asamathÄ• ti imesaá
__ekatiá¹ƒsa nissaggiyÄ• _ti ettha ``tenavuti pÄ• cittiyÄ• â€™â€™ tiÄ• dinÄ• vattabbaá¹ƒ.
suviÃ±Ã±eyyameva.

adhigantabbato __adhigamo, _ maggaphalÄ• ni. nibbÄ• naá¹ƒ pana antaradhÄ• nÄ• bhÄ•
paá¹-ipajjanaá¹ƒ __paá¹-ipatti, _ sikkhattayasamÄ• yogo. paá¹-ipajjitabbato vÄ• __paá¹-ipat
pariyÄ• puá¹‡itabbato __pariyatti, _ piá¹-akattayaá¹ƒ. maggaggahaá¹‡ena gahitÄ• pi
tatiyavijjÄ• chaá¹-á¹-hÄ• bhÃ±Ã±Ä• vijjÄ• bhÃ±Ã±Ä• sÄ• maÃ±Ã±ato __ ``tisso vijjÄ• cha
punapi gahitÄ• . __tato paraá¹ƒ cha abhiÃ±Ã±Ä• _ti vassasahassato paraá¹ƒ cha abhiÃ±Ã±
na paá¹-isambhidÄ• ti adhippÄ• yo. __tato_ti abhiÃ±Ã±Ä• kÄ• lato pacchÄ• . __tÄ• _ti abhi
jhÄ• nasinehÄ• bhÄ• vena kevalÄ• ya vipassanÄ• ya á¹-hatvÄ• aggaphalappattÄ• __sukk
maggakkhaá¹‡e pana ``jhÄ• nasineho natthÄ«â€™â€™ ti na vattabbo ``samathavipassana
bhÄ• vetÄ«â€™â€™ ti (AN a IV 170) vacanato. __pacchimakassÄ• _ti sabbapacchimassa.
aparihÄ• nadhammo \Ne I 109/ \Be I 119/, sotÄ• pannassa pana uddhaá¹ƒ jÄ«vitapariyÄ• d
uppanno nÄ• ma natthi, paccayasÄ• maggiyÄ• asati yÄ• va uparivisesaá¹ƒ nibbattetuá¹ƒ n
adhigamassa asambhavo evÄ• ti Ä• ha --- __ ``sotÄ• pannassa ... pe ... nÄ• ma hotÄ«â€™
manussalokavasena vuttanti daá¹-á¹-habbaá¹ƒ.

__na codentÄ«_ti aÃ±Ã±amaÃ±Ã±asmiá¹ƒ vijjamÄ• naá¹ƒ dosaá¹ƒ jÄ• nantÄ• pi na codent
hontÄ«_ti kukkuccaá¹ƒ na uppÄ• denti. ``asakkaccakÄ• rino hontÄ«â€™â€™ ti ca paá¹-han
sikkhÄ• su asakkaccakÄ• rino hontÄ«ti attho. __bhikkhÅ«naá¹ƒ satepi sahassepi dharamÄ•
bÄ• hullavasena vuttaá¹ƒ. antimavatthuanajjhÄ• pannesu katipayamattesupi bhikkhÅ«su dh
dharante paá¹-ipatti anantarahitÄ• eva nÄ• ma hoti. tenevÄ• ha --- __ ``pacchimakassa ... p
hotÄ«â€™â€™ _ti.

__antevÄ• sike gahetu_nti antevÄ• sike saá¹…gahetuá¹ƒ. __atthavasenÄ• _ti aá¹-á¹-hakat
paá¹-á¹-hÄ• yÄ• _ti uparito paá¹-á¹-hÄ• ya. __uposathakkhandhakamatta_nti vinayamÄ• tik
Ä• á¸·avakapaÃ±hÄ• dÄ«naá¹ƒ viya devesu pariyattiyÄ• pavatti appamÄ• á¹‡anti Ä• ha ---

__oá¹-á¹-haá¹-á¹-hivaá¹‡á¹‡a_nti oá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hivaá¹‡á¹‡aá¹ƒ, dantakasÄ• vaá¹
vÄ• re rajitvÄ• dantavaá¹‡á¹‡aá¹ƒ katvÄ• dhÄ• rentÄ«ti vuttaá¹ƒ hoti. __kesesu vÄ• allÄ«y
kÄ• sÄ• vakhaá¹‡á¸• ena kese bandhantÄ• allÄ«yÄ• penti. bhikkhugottassa abhibhavanato
atha vÄ• gottaá¹ƒ vuccati sÄ• dhÄ• raá¹‡aá¹ƒ nÄ• maá¹ƒ, mattasaddo luttaniddiá¹-á¹-ho, ta
ti gottamattaá¹ƒ anubhavanti dhÄ• rentÄ«ti __gotrabhuno, _ nÄ• mamattasamaá¹‡Ä• ti atthe
kÄ• sÄ• vagatakaá¹‡á¹-hatÄ• ya, kÄ• sÄ• vaggahaá¹‡ahetuuppajjanakasokatÄ• ya vÄ• __
saá¹…ghagata_nti saá¹…ghaá¹ƒ uddissa dinnattÄ• saá¹…ghagataá¹ƒ. __taá¹ƒ sarÄ«ra_nti

__tenevÄ• _ti pariyattiantaradhÄ• namÅ«lakattÄ• eva itaraantaradhÄ• nassa. sakko devar
paratÄ«ragamanÄ• ya bhikkhÅ« ussukkamakÄ• sÄ«ti adhippÄ• yo. __ne_ti ubhayepi paá¹ƒ
dhammakathikatthere ca. __therÄ• _ti tattha á¹-hitÄ• sakkhibhÅ«tÄ• therÄ• . dhammakath
tiá¹-á¹-hanti_ \Be I 120/ __suttantÄ• ... pe ... yogakkhemÄ• na dhaá¹ƒsatÄ«â€™â€™ _ti idá
Ä• haritvÄ• __ ``suttante rakkhite sante, paá¹-ipatti hoti rakkhitÄ• â€™â€™ _ti iminÄ• vaca
paá¹ƒsukÅ«likatthere appaá¹-ibhÄ• ne akaá¹ƒsu \Ne I 110/. idÄ• ni pariyattiyÄ• anantaradh
anantaradhÄ• nahetÅ«ti imamatthaá¹ƒ byatirekato anvayato ca upamÄ• hi vibhÄ• vetuá¹ƒ _
_tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyameva.

dutiyapamÄ• dÄ• divaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

140-150__._ ekÄ• dasamadvÄ• dasamavaggÄ• suviÃ±Ã±eyyÄ• eva.

13. ekapuggalavaggavaá¹‡á¹‡anÄ•

<170> __ekapuggalassÄ• _ti \Ne I 111/ ekapuggalavaggassa. tenÄ• ha --- __ ``paá¹-hamea
gaá¹‡anaparicchedo, tato eva __dutiyÄ• dipaá¹-ikkhepattho_. padhÄ• nÄ• sahÄ• yatthopi e
tannivattanatthaá¹ƒ __ ``gaá¹‡anaparicchedoâ€™â€™ _ti Ä• ha. sammutiyÄ• desanÄ• __
paramatthassa desanÄ• __paramatthadesanÄ• . tatthÄ• _ti sammutiparamatthadesanÄ• su
tenÄ• ha --- __ ``evarÅ«pÄ• sammutidesanÄ• , evarÅ«pÄ• paramatthadesanÄ• â€™â€™
sammutiparamatthÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ --- yasmiá¹ƒ bhinne, buddhiyÄ• vÄ• avayavavir
taá¹ƒsamaÃ±Ã±Ä• , sÄ• ghaá¹-apaá¹-Ä• dippabhedÄ• sammuti, tabbipariyÄ• yena parama
kakkhaá¸·aphusanÄ• disabhÄ• ve so nayo labbhati. tattha rÅ«pÄ• didhammasamÅ«haá¹ƒ s
upÄ• dÄ• ya puggalavohÄ• roti __puggaloti sammutidesanÄ• _. sesapadesupi eseva nayo.
sabhÄ• vadhammÄ• na niccÄ• ti aniccÄ• ti Ä• ha --- __ ``aniccanti paramatthadesanÄ• â€™
sesapadesupi. nanu khandhadesanÄ• pi sammutidesanÄ• va. rÄ• saá¹-á¹-ho vÄ• hi khandh
koá¹-á¹-hÄ• saá¹-á¹-ho vÄ• ti? saccametaá¹ƒ, ayaá¹ƒ pana khandhasamaÃ±Ã±Ä• phassÄ•
viya paramatthasannissayÄ• tassa Ä• sannatarÄ• , puggalasamaÃ±Ã±Ä• dayo viya na dÅ«
vuttÄ• . khandhasÄ«sena vÄ• tadupÄ• dÄ• nasabhÄ• vadhammÄ• eva gahitÄ• . nanu ca s

sammutimukheneva desanaá¹ƒ Ä• rohanti, na samukhenÄ• ti sabbÄ• pi desanÄ• sammuti
nayidamevaá¹ƒ, desetabbadhammavibhÄ• gena desanÄ• vibhÄ• gassa adhippetattÄ• . na
vinÄ• atthaá¹ƒ pakÄ• setÄ«ti.

__sammutivasena_ \Be I 121/ __desanaá¹ƒ sutvÄ• _ti ``idhekacco puggalo attantapo hoti
attaparitÄ• pÄ• nuyogamanuyuttoâ€™â€™ tiÄ• dinÄ• (Pp 174) sammutimukhena pavattita
sutamayaÃ±Ä• á¹‡uppÄ• davasena sutvÄ• . __atthaá¹ƒ paá¹-ivijjhitvÄ• _ti tadanusÄ• rena
atthaá¹ƒ saha vipassanÄ• ya maggapaÃ±Ã±Ä• ya paá¹-ivijjhitvÄ• . __mohaá¹ƒ pahÄ• yÄ• _
saddhiá¹ƒ anavasesaá¹ƒ mohaá¹ƒ pajahitvÄ• . __visesa_nti aggaphalanibbÄ• nasaá¹…khÄ
tÄ• disÄ• naá¹ƒ veneyyÄ• naá¹ƒ. __paramatthavasenÄ• _ti ``paÃ±cimÄ• ni, bhikkhave, indr
c V 471-476 Ä• dayo) paramatthadhammavasena. sesaá¹ƒ anantaranaye vuttasadisameva.

__tatrÄ• _ti tassaá¹ƒ sammutivasena paramatthavasena ca desanÄ• yaá¹ƒ. __desabhÄ• s
nÄ• nÄ• desabhÄ• sÄ• su \Ne I 112/ kusalo. __tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti nidassanamattaá
sippuggahaá¹‡aá¹-á¹-hÄ• nÄ• nampÄ«ti adhippÄ• yo. teneva sippuggahaá¹‡aá¹ƒ parato va
vijjÄ• á¹-á¹-hÄ• nabhÄ• vena vedantogadhÄ• ni katvÄ• ``tiá¹‡á¹‡aá¹ƒ vedÄ• naâ€™â€™ n
__kathetabbabhÄ• vena á¹-hitÄ• ni, _ na katthaci sannicitabhÄ• venÄ• ti vedÄ• nampi kathe
á¹-hÄ• naá¹ƒ dÄ«pento ``guhÄ• tÄ«á¹‡i nihitÄ• na gayhantÄ«â€™â€™ tiÄ• dimicchÄ• vÄ•
nÄ• nÄ• vidhÄ• desabhÄ• sÄ• etesanti __nÄ• nÄ• desabhÄ• sÄ• _.

paramo uttamo attho __paramattho, _ dhammÄ• naá¹ƒ yathÄ• bhÅ«tasabhÄ• vo. lokasaá¹
yadi evaá¹ƒ kathaá¹ƒ sammutikathÄ• ya saccatÄ• ti Ä• ha --- __ ``lokasammutikÄ• raá¹‡Ä•
lokasamaÃ±Ã±aá¹ƒ nissÄ• ya pavattanatoti attho. lokasamaÃ±Ã±Ä• hi abhinivesena viÃ±Ã
ekaccassa sutassa sÄ• vanÄ• viya na musÄ• anatidhÄ• vitabbato tassÄ• . tenÄ• ha bhaga
nÄ• bhiniveseyya, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• vayeâ€™â€™ ti. __dhammÄ• na_nti sabhÄ•
__bhÅ«takÄ• raá¹‡Ä• _ti yathÄ• bhÅ«takÄ• raá¹‡Ä• yathÄ• bhÅ«taá¹ƒ nissÄ• ya pavattana
voharantassÄ• _ti ``puggalo, sattoâ€™â€™ tiÄ• dinÄ• lokasamaÃ±Ã±aá¹ƒ kathentassa.

__hirottappadÄ«panattha_nti lokapÄ• lanakicce hirottappadhamme kiccato pakÄ• setuá¹ƒ.
sattasantÄ• ne eva pÄ• kaá¹-aá¹ƒ hotÄ«ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ• ya taá¹ƒ va
sesesupi. yasmiÃ±hi \Be I 122/ cittuppÄ• de kammaá¹ƒ uppannaá¹ƒ, taá¹ƒsantÄ• ne eva ta
__kammassakatÄ• _. evaÃ±hi kataviÃ±Ã±Ä• á¹‡anÄ• so akatÄ• gamo ca natthÄ«ti sÄ• pu
desanÄ• ya dÄ«petabbÄ• . tehi sattehi kÄ• tabbapuÃ±Ã±akiriyÄ• __paccattapurisakÄ• ro_
niá¹-á¹-hapetabbato puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya eva kathÄ• ya dÄ«petabbo. __Ä• nantari
cutianantaraá¹ƒ phalaá¹ƒ anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare niyuttÄ• ni taá¹ƒnibbattan
anantarakaraá¹‡asÄ«lÄ• ni, anantarakaraá¹‡apayojanÄ• ni vÄ• ti __Ä• nantariyÄ• ni, _ mÄ•
dÄ«panatthaá¹ƒ. tÄ• nipi hi santÄ• navasena niá¹-á¹-hapetabbato ``mÄ• taraá¹ƒ jÄ«vitÄ• v
(Paá¹-á¹-h I 1.423) puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya eva kathÄ• ya dÄ«petabbÄ• ni, tathÄ• ``s

ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• (DN I 556; III 308; MN I 77; II 309;
``so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati ekampi jÄ• tiâ€™â€™ ntiÄ• dinÄ• (DN I 2
431; Vin III 12), ``atthi dakkhiá¹‡Ä• dÄ• yakato visujjhati, no paá¹-iggÄ• hakatoâ€™â€™ tiÄ
ca pavattÄ• __brahmavihÄ• rapubbenivÄ• sadakkhiá¹‡Ä• visuddhikathÄ• _ puggalÄ• dhiá¹
katvÄ• dÄ«petabbÄ• sattasantÄ• navisayattÄ• . ``aá¹-á¹-ha purisapuggalÄ• (SN a I 249) n
puggaloâ€™â€™ tiÄ• dinÄ• (Pp 2) ca paramatthakathaá¹ƒ kathentopi lokasammutiyÄ• app
puggalakathaá¹ƒ katheti. etena vuttÄ• vasesÄ• ya kathÄ• ya puggalÄ• dhiá¹-á¹-hÄ• nabhÄ•
sÄ• maÃ±Ã±avasena saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. kÄ• maÃ±cetaá¹ƒ sabbaá¹ƒ apariÃ
vuttaá¹ƒ, pariÃ±Ã±Ä• tavatthukÄ• nampi pana evaá¹ƒ desanÄ• sukhÄ• vahÄ• hoti.

__ekapuggalo_ti visiá¹-á¹-hasamÄ• cÄ• rÄ• passayavirahito ekapuggalo. buddhÄ• naÃ±hi s
loke visiá¹-á¹-ho nÄ• ma koci natthi, tathÄ• sadisopi samÄ• nakÄ• le. tenÄ• ha --- ``na imas
vÄ• pana buddhena seá¹-á¹-ho sadiso ca vijjatÄ«â€™â€™ ti (Vv 1047; Kv 799), tasmÄ• sa
hÄ«nopi apassayabhÅ«to nattheva. tena vuttaá¹ƒ --- ``visiá¹-á¹-hasamÄ• cÄ• rÄ• passayavi
ti. ye \Be I 123/ ca sÄ«lÄ• diguá¹‡ehi natthi etesaá¹ƒ samÄ• ti asamÄ• , purimakÄ• sammÄ
majjhe bhinnasuvaá¹‡á¹‡anekkhaá¹ƒ viya nibbisiá¹-á¹-hoti asamasamaá¹-á¹-henapi ekapugg
abhÄ• vÄ• . tena vuttaá¹ƒ --- __ ``asadisaá¹-á¹-henÄ• â€™â€™ _tiÄ• di.

__sattaloko adhippeto_ sattanikÄ• ye uppajjanato. __manussaloke eva uppajjati_ devabrah
buddhÄ• naá¹ƒ uppattiyÄ• anokÄ• sabhÄ• vato. kÄ• madevaloke tÄ• va nuppajjati brahma
aá¹-á¹-hÄ• nabhÄ• vato tathÄ• anacchariyabhÄ• vato. acchariyadhammÄ• hi buddhÄ• bh
acchariyadhammatÄ• devattabhÄ• ve á¹-hitÄ• naá¹ƒ loke na pÄ• kaá¹-Ä• hoti yathÄ• man
hi sammÄ• sambuddhe dissamÄ• naá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ devÄ• nubhÄ• vatova loke
tathÄ• sati ``ayaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti nÄ• dhimuccati na sampasÄ«dati, issa
vissajjeti, devattabhÄ• vassa ca cirakÄ• lÄ• vaá¹-á¹-hÄ• nato ekaccasassatavÄ• dato na pa
nuppajjatÄ«_ti etthÄ• pi eseva nayo. sattÄ• naá¹ƒ tÄ• disaggÄ• havinimocanatthaÃ±hi budd
manussasugatiyaá¹ƒyeva uppajjanti, na devasugatiyaá¹ƒ. yasmÄ• imaá¹ƒ cakkavÄ• á¸·aá¹
saddhiá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ dasasahassasseva jÄ• tikkhettabhÄ• vo dÄ«pito ito aÃ±Ã±
uppattiá¹-á¹-hÄ• nassa tepiá¹-ake buddhavacane Ä• gataá¹-á¹-hÄ• nassa abhÄ• vato. tasmÄ
``imasmiá¹ƒyeva cakkavÄ• á¸·e uppajjatÄ«â€™â€™ _ti.

idha uppajjantopi kasmÄ• jambudÄ«pe eva uppajjati, na sesadÄ«pesÅ«ti? keci tÄ• va Ä• h
nÄ• bhibhÅ«tÄ• buddhabhÄ• vasahÄ• acalaá¹-á¹-hÄ• nabhÅ«tÄ• bodhimaá¹‡á¸• abhÅ«m
jambudÄ«pe eva uppajjatÄ«â€™â€™ ti. eteneva ``tattha majjhimadese eva uppajjatÄ«â€™
saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-habbaá¹ƒ tathÄ• itaresampi avijahitaá¹-á¹-hÄ• nÄ• naá¹ƒ tathe
purimabuddhÄ• naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ paccekabuddhÄ• naÃ±ca nibbattiyÄ• sÄ•
sÄ• vakabodhiyÄ• abhinÄ«hÄ• ro sÄ• vakapÄ• ramiyÄ• sambharaá¹‡aparipÄ• canaÃ±ca
cakkavÄ• á¸·e jambudÄ«pe eva ijjhati, na aÃ±Ã±attha. veneyyajanavinayanattho ca buddhu

aggasÄ• vakamahÄ• sÄ• vakÄ• diveneyyavisesÄ• pekkhÄ• ya imasmiá¹ƒ jambudÄ«pe eva
sesadÄ«pesu. ayaÃ±ca nayo sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡oti tesaá¹ƒ
tattheva uppatti sampatticakkÄ• naá¹ƒ viya aÃ±Ã±amaÃ±Ã±Å«panissayatÄ• ya daá¹-á¹-hab
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tÄ«su dÄ«pesu buddhÄ• na nibbattanti, jambudÄ«pe eva nibba
passÄ«â€™â€™ ti (Sv II 17; Bv-a 27 avidÅ«renidÄ• nakathÄ•).

__ubhayampidaá¹ƒ vippakatavacanameva_ uppÄ• dakiriyÄ• ya vattamÄ• nakÄ• likattÄ• . _
uppajjituá¹ƒ samattho. sattiattho cÄ• yaá¹ƒ __mÄ• na_-saddo. yÄ• vatÄ• hi sÄ• matthiyena
carimabhave uppatti icchitabbÄ• , tatthakena bodhisambhÄ• rasambhÅ«tena paripuá¹‡á¹‡e
__bhedo_ti viseso. tameva hi tividhaá¹ƒ visesaá¹ƒ dassetuá¹ƒ --- __ ``esa hÄ«â€™â€™ _tiÄ
aá¹-á¹-haá¹…gasamannÄ• gatassa mahÄ• bhinÄ«hÄ• rassa siddhakÄ• lato paá¹-á¹-hÄ• ya
niyatabhÄ• vappattatÄ• ya bodhisambhÄ• rapaá¹-ipadaá¹ƒ paá¹-ipajjamÄ• no yathÄ• vuttas
nÄ• mÄ• ti attho uppÄ• dassa ekantikattÄ• . __pariyesanto_ti vicinanto. __paripakkagate Ã±
pubbe Ã±Ä• á¹‡assa aparipakkatÄ• ya eva laddhÄ• vasarÄ• ya kammapilotiyÄ• vasena bo
mahÄ• padhÄ• naá¹ƒ padahÄ«ti dasseti. __arahattaphalakkhaá¹‡e uppanno nÄ• ma_ ``upp
vattabbattÄ• . __Ä• gatova nÄ• ma_ hetusampadÄ• ya sammadeva nipphannattÄ• .

__hitatthÄ• yÄ• _ti lokiyalokuttarassa hitassa siddhiyÄ• . __sukhatthÄ• yÄ• _ti etthÄ• pi ese
tassa sattalokassa. so panÄ• yaá¹ƒ sattaloko yena anukkamena dhammÄ• bhisamayaá¹ƒ p
anukkamena dassento __ ``mahÄ• bodhimaá¹‡á¸• eâ€™â€™ _tiÄ• dimÄ• ha. __yÄ• vajjad
sÄ• sanassa avaá¹-á¹-hÄ• nakÄ• laá¹ƒ vadati. __devamanussÄ• na_nti ukkaá¹-á¹-haniddes
kevalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __etesampÄ«_ti nÄ• gasupaá¹‡á¹‡Ä• dÄ«nampi.

__ayaá¹ƒ pucchÄ• _ti iminÄ• ``katamoâ€™â€™ ti padassa sÄ• maÃ±Ã±ato pucchÄ• bhÄ•
pucchÄ• visesabhÄ• vaÃ±Ä• panatthaá¹ƒ __mahÄ• niddese_ (Nidd I 150) Ä• gatÄ• sabbÄ
atthuddhÄ• ranayena dasseti __ ``pucchÄ• ca nÄ• mesÄ• â€™â€™ _tiÄ• dinÄ• . adiá¹-á¹-h
__adiá¹-á¹-hajotanÄ• _. diá¹-á¹-haá¹ƒ saá¹ƒsandÄ«yati etÄ• yÄ• ti __diá¹-á¹-hasaá¹ƒsandan
sÄ• kacchÄ• vasena \Be I 125/ vinicchayakaraá¹‡aá¹ƒ. vimatiá¹ƒ chindati etÄ• yÄ• ti __vima
pucchÄ• __anumatipucchÄ• _. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhaveâ€™â€™ tiÄ• di pucch
anumatÄ«â€™â€™ ti anumati pucchitÄ• hoti. __kathetukamyatÄ• pucchÄ• _ti kathetukamy
__lakkhaá¹‡a_nti Ã±Ä• tuá¹ƒ icchito yo koci sabhÄ• vo. __aÃ±Ã±Ä• ta_nti yena kenaci Ã±Ä
aÃ±Ã±Ä• tabhÄ• vamÄ• ha. __adiá¹-á¹-ha_nti dassanabhÅ«tena Ã±Ä• á¹‡ena paccakkhaá¹
__atulita_nti ``ettakaá¹ƒ etaâ€™â€™ nti tulÄ• bhÅ«tena atulitataá¹ƒ. __atÄ«rita_nti tÄ«raá¹
akataÃ±Ä• á¹‡akiriyÄ• samÄ• panataá¹ƒ. __avibhÅ«ta_nti Ã±Ä• á¹‡assa apÄ• kaá¹-abhÄ•
Ã±Ä• á¹‡ena apÄ• kaá¹-akatabhÄ• vaá¹ƒ.

yehi guá¹‡avisesehi nimittabhÅ«tehi bhagavati ``tathÄ• gatoâ€™â€™ ti ayaá¹ƒ samaÃ±Ã±
taá¹ƒdassanatthaá¹ƒ __ ``aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoâ€™â€™ _tiÄ• di

guá¹‡avisesanemittikÄ• neva hi bhagavato sabbÄ• ni nÄ• mÄ• ni. yathÄ• ha ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || (Dhs-a 1313; Ud-a 53;

__tathÄ• Ä• gato_ti ettha Ä• kÄ• raniyamanavasena opammasampaá¹-ipÄ• danattho __ta
sÄ• maÃ±Ã±ajotanÄ• pi hi visese avatiá¹-á¹-hatÄ«ti. paá¹-ipadÄ• gamanattho __Ä• gata_-s
``tathalakkhaá¹‡aá¹ƒ Ä• gatoâ€™â€™ tiÄ• dÄ«su (Sv I 7; Ps I 12; Spk II 3.78; Mp I 1.170; U
kÄ• yagamanattho ``Ä• gato kho mahÄ• samaá¹‡o, magadhÄ• naá¹ƒ giribbajaâ€™â€™ nti
yadÄ• kÄ• raniyamanavasena opammasampaá¹-ipÄ• danattho tathÄ• -saddo, taá¹ƒkaruá¹‡
mahÄ• karuá¹‡Ä• mukhena purimabuddhÄ• naá¹ƒ Ä• gamanappaá¹-ipadaá¹ƒ udÄ• haraá¹‡
yaá¹ƒ-taá¹ƒ-saddÄ• naá¹ƒ ekantasambandhabhÄ• vato __ ``yathÄ• sabbaloka ... pe ... Ä• g
sÄ• dhÄ• raá¹‡ato vatvÄ• puna taá¹ƒ paá¹-ipadaá¹ƒ __mahÄ• padhÄ• nasuttÄ• _dÄ«su (D
sambahulaniddesena supÄ• kaá¹-Ä• naá¹ƒ Ä• sannÄ• naÃ±ca vipassiÄ• dÄ«naá¹ƒ channa
nidassento __ ``yathÄ• vipassÄ« bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __yena abhin
manussattaliá¹…gasampattihetusatthudassanapabbajjÄ• abhiÃ±Ã±Ä• diguá¹‡asampattiadh
aá¹-á¹-haá¹…gasamannÄ• gatena \Be I 126/ mahÄ• paá¹‡idhÄ• nena. sabbesaÃ±hi \Ne I 1
kÄ• yappaá¹‡idhÄ• naá¹ƒ iminÄ• va abhinÄ«hÄ• rena samijjhatÄ«ti. evaá¹ƒ mahÄ• bhinÄ«h
``tathÄ• gatoâ€™â€™ ti padassa atthaá¹ƒ dassetvÄ• idÄ• ni pÄ• ramipÅ«raá¹‡avasena da
vipassÄ« bhagavÄ• ... pe ... kassapo bhagavÄ• dÄ• napÄ• ramiá¹ƒ pÅ«retvÄ• â€™â€™ _

ettha ca suttantikÄ• naá¹ƒ mahÄ• bodhippaá¹-ipadÄ• ya kosallajananatthaá¹ƒ kÄ• panetÄ•
pÄ• ramiyo, katividhÄ• cetÄ• , ko tÄ• saá¹ƒ kamo, kÄ• ni lakkhaá¹‡arasapaccupaá¹-á¹-hÄ•
paccayo, ko saá¹ƒkileso, kiá¹ƒ vodÄ• naá¹ƒ, ko paá¹-ipakkho, kÄ• paá¹-ipatti, ko vibhÄ• go,
sampÄ• danÅ«pÄ• yo, kittakena kÄ• lena sampÄ• danaá¹ƒ, ko Ä• nisaá¹ƒso, kiÃ±cetÄ• saá
vitthÄ• rakathÄ• veditabbÄ• . sÄ• panesÄ• icchantena __dÄ«ghÄ• gamaá¹-Ä«kÄ• yaá¹ƒ_
veditabbÄ• , na idha dassitÄ• . yathÄ• vuttÄ• ya paá¹-ipadÄ• ya yathÄ• vuttavibhÄ• gÄ• naá
pÅ«ritabhÄ• vaá¹ƒ sandhÄ• yÄ• ha --- __ ``samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• â€™â€™ _t

satipi mahÄ• pariccÄ• gÄ• naá¹ƒ dÄ• napÄ• ramibhÄ• ve pariccÄ• gavisesabhÄ• vadassan
sudukkarabhÄ• vadassanatthaÃ±ca mahÄ• pariccÄ• gehi visuá¹ƒ gahaá¹‡aá¹ƒ. tatoyeva ca
nayanapariccÄ• gaggahaá¹‡aá¹ƒ, pariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi dhanarajjapariccÄ• g
puttadÄ• rapariccÄ• gaggahaá¹‡aÃ±ca kataá¹ƒ. gatapaccÄ• gatikavattasaá¹…khÄ• tÄ• ya p
saddhiá¹ƒ abhiÃ±Ã±Ä• samÄ• pattinipphÄ• danaá¹ƒ __pubbayogo_. dÄ• nÄ• dÄ«suyeva sÄ
__pubbacariyÄ• , _ yÄ• vÄ• cariyÄ• piá¹-akasaá¹…gahitÄ• . ``abhinÄ«hÄ• ro pubbayogo,
kÄ• yavivekavasena ekacariyÄ• vÄ• pubbacariyÄ• â€™â€™ ti keci. dÄ• nÄ• dÄ«naÃ±cev
saá¹ƒsÄ• ranibbÄ• nesu Ä• dÄ«navÄ• nisaá¹ƒsÄ• naÃ±ca vibhÄ• vanavasena sattÄ• naá¹ƒ

patiá¹-á¹-hÄ• panaparipÄ• canavasena ca pavattÄ• kathÄ• __dhammakkhÄ• naá¹ƒ_. Ã±Ä
__Ã±Ä• tatthacariyÄ• _. sÄ• pi karuá¹‡Ä• yanavaseneva. __Ä• di_-saddena lokatthacariyÄ•
kammassakataÃ±Ä• á¹‡avasena anavajjakammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• nap
khandhÄ• yatanÄ• diparicayavasena lakkhaá¹‡attayatÄ«raá¹‡avasena ca Ã±Ä• á¹‡acÄ• ro
atthato paÃ±Ã±Ä• pÄ• ramÄ«yeva, Ã±Ä• á¹‡asambhÄ• radassanatthaá¹ƒ visuá¹ƒ \Be I 127
pariyanto, ukkaá¹ƒsoti attho. cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• vetvÄ• ti sambandho. tattha
uppÄ• detvÄ• . __brÅ«hetvÄ• _ti vaá¸• á¸• hetvÄ• . satipaá¹-á¹-hÄ• nÄ• diggahaá¹‡ena Ä•
matthakaá¹ƒ pÄ• petvÄ• dasseti. vipassanÄ• sahagatÄ• eva vÄ• satipaá¹-á¹-hÄ• nÄ• day
``yena abhinÄ«hÄ• renÄ• â€™â€™ tiÄ• dinÄ• Ä• gamanappaá¹-ipadÄ• ya Ä• diá¹ƒ dasset
majjhaá¹ƒ, ``cattÄ• ro satipaá¹-á¹-hÄ• neâ€™â€™ tiÄ• dinÄ• pariyosÄ• nanti veditabbaá¹ƒ.

__sampatijÄ• to_ti \Ne I 117/ muhuttajÄ• to nikkhantamatto. nikkhantamattaÃ±hi mahÄ• sa
brahmÄ• no suvaá¹‡á¹‡ajÄ• lena paá¹-iggaá¹‡hiá¹ƒsu, tesaá¹ƒ hatthato cattÄ• ro mahÄ• rÄ
tesaá¹ƒ hatthato manussÄ• dukÅ«lacumbaá¹-akena paá¹-iggaá¹‡hiá¹ƒsu, manussÄ• naá¹ƒ
pathaviyaá¹ƒ patiá¹-á¹-hito. __yathÄ• hÄ• _tiÄ• dinÄ• mahÄ• padÄ• nadesanÄ• ya vuttava
chatte_ti dibbasetacchatte. __anudhÄ• riyamÄ• ne_ti dhÄ• riyamÄ• ne. ettha ca chattaggah
paÃ±ca kakudhabhaá¹‡á¸• Ä• ni vuttÄ• nevÄ• ti daá¹-á¹-habbaá¹ƒ.
khaggatÄ• lavaá¹‡á¹-amorahatthakavÄ• labÄ«janiuá¹‡hÄ«sapaá¹-á¹-Ä• pi hi chattena saha
ahesuá¹ƒ. chattÄ• dÄ«niyeva ca tadÄ• paÃ±Ã±Ä• yiá¹ƒsu, na chattÄ• diggÄ• hakÄ• . __sa
nayidaá¹ƒ sabbadisÄ• vilokanaá¹ƒ sattapadavÄ«tihÄ• ruttarakÄ• laá¹ƒ. mahÄ• satto hi man
muccitvÄ• puratthimaá¹ƒ disaá¹ƒ olokesi, tattha devamanussÄ• gandhamÄ• lÄ• dÄ«hi pÅ«
idha tumhehi sadisopi natthi, kuto uttaritaroâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ catasso disÄ• c
heá¹-á¹-hÄ• uparÄ«ti sabbÄ• disÄ• anuviloketvÄ• sabbattha attanÄ• sadisaá¹ƒ adisvÄ•
disÄ• â€™â€™ ti sattapadavÄ«tihÄ• rena agamÄ• si. __Ä• sabhi_nti uttamaá¹ƒ. __aggo_ti
__jeá¹-á¹-ho_ti __seá¹-á¹-ho_ti ca tasseva vevacanaá¹ƒ. __ayamantimÄ• jÄ• ti, natthi dÄ• r
imasmiá¹ƒ attabhÄ• ve pattabbaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si. __ ``anekesaá¹ƒ visesÄ• dhiga
pubbanimittabhÄ• venÄ• â€™â€™ _ti saá¹ƒkhittena vuttamatthaá¹ƒ __ ``yaÃ±hÄ«â€™â€™
dasseti. tattha __etthÄ• _ti ---

``anekasÄ• khaÃ±ca \Be I 128/ sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• ,

na dissare cÄ• marachattagÄ• hakÄ• â€™â€™ ti || (Sn 693) ---

imissÄ• gÄ• thÄ• ya. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva sabbattha appaá¹-ihatacÄ• ratÄ• ya

--- __ ``sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassÄ• â€™â€™ _ti. __tathÄ• a
... pubbanimittabhÄ• venÄ• _ti etena abhijÄ• tiyaá¹ƒ dhammatÄ• vasena uppajjanakavisesÄ
sÄ• dhÄ• raá¹‡Ä• ti dasseti. pÄ• ramitÄ• nissandÄ• hi teti.

__vikkamÄ«_ti agamÄ• si. __marÅ«_ti devÄ• . __samÄ• _ti vilokanasamatÄ• ya samÄ• sa
ekaá¹ƒ disaá¹ƒ vilokesi, evaá¹ƒ sesadisÄ• pi, na katthaci vilokane vibandho tassa \Ne I 118/
__samÄ• _ti vÄ• viloketuá¹ƒ yuttÄ• ti attho. na hi tadÄ• bodhisattassa virÅ«pabÄ«bhaccha
viloketuá¹ƒ ayuttÄ• ni disÄ• su upaá¹-á¹-hahantÄ«ti.

``evaá¹ƒ tathÄ• gatoâ€™â€™ ti kÄ• yagamanaá¹-á¹-hena gatasaddena tathÄ• gatasaddaá
Ã±Ä• á¹‡agamanaá¹-á¹-hena taá¹ƒ dassetuá¹ƒ --- __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. ta
alobhappadhÄ• nena kusalacittuppÄ• dena. kusalÄ• hi dhammÄ• idha nekkhammaá¹ƒ, na
``paá¹-hamajjhÄ• nenÄ• â€™â€™ ti ca vadanti. __pahÄ• yÄ• _ti pajahitvÄ• . __gato_ adhig
uttarivisesanti attho. __pahÄ• yÄ• _ti vÄ• pahÄ• nahetu, pahÄ• nalakkhaá¹‡aá¹ƒ vÄ• . hetu
pahÄ• yasaddo. kÄ• macchandÄ• dippahÄ• nahetukaÃ±hi ``gatoâ€™â€™ ti ettha vuttaá¹ƒ
eva vÄ• kÄ• macchandÄ• dippahÄ• nena ca lakkhÄ«yati. esa nayo __padÄ• letvÄ• _tiÄ• d
mettÄ• ya. __Ä• lokasaÃ±Ã±Ä• yÄ• _ti vibhÅ«taá¹ƒ katvÄ• manasikaraá¹‡ena upaá¹-á¹-hita
__avikkhepenÄ• _ti samÄ• dhinÄ• . __dhammavavatthÄ• nenÄ• _ti kusalÄ• didhammÄ• na
``sappaccayanÄ• marÅ«pavavatthÄ• nenÄ• â€™â€™ tipi vadanti. evaá¹ƒ kÄ• macchandÄ•
``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Vibh 508) vuttÄ• ya paá¹-hamajjhÄ• nas
bhagavato tathÄ• gatabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni saha upÄ• yena aá¹-á¹-hahi \Be I 129/
aá¹-á¹-hÄ• rasahi ca mahÄ• vipassanÄ• hi taá¹ƒ dassetuá¹ƒ --- __ ``Ã±Ä• á¹‡enÄ• â€™â€™
nÄ• marÅ«papariggahakaá¹…khÄ• vitaraá¹‡Ä• naÃ±hi vibandhabhÅ«tassa mohassa dÅ«rÄ
á¹-hitassa aniccasaÃ±Ã±Ä• dayo sijjhanti, tathÄ• jhÄ• nasamÄ• pattÄ«su abhiratinimittena
anabhiratiyÄ• vinoditÄ• ya jhÄ• nÄ• dÄ«naá¹ƒ samadhigamoti samÄ• pattivipassanÄ• naá¹
arativinodanaavijjÄ• padÄ• lanÄ• diupÄ• yo, uppaá¹-ipÄ• á¹-iniddeso pana nÄ«varaá¹‡asab
heá¹-á¹-hÄ• nÄ«varaá¹‡esupi saá¹…gahadassanatthanti daá¹-á¹-habbo. samÄ• pattivihÄ• n
nÄ«varaá¹‡Ä• ni kavÄ• á¹-asadisÄ• nÄ«ti Ä• ha --- __ ``nÄ«varaá¹‡akavÄ• á¹-aá¹ƒ ugghÄ•

``rattiá¹ƒ vitakketvÄ• vicÄ• retvÄ• divÄ• kammante payojetÄ«â€™â€™ ti (MN I 251) vutta
vitakkavicÄ• rÄ• dhÅ«mÄ• yanÄ• adhippetÄ• ti Ä• ha --- __ ``vitakkavicÄ• radhÅ«maâ€™â
paá¹-hamajjhÄ• nÅ«pacÄ• reyeva dukkhaá¹ƒ, catutthajjhÄ• nopacÄ• reyeva ca sukhaá¹ƒ pa
pana sandhÄ• yÄ• ha --- __ ``catutthajjhÄ• nena sukhadukkhaá¹ƒ pahÄ• yÄ• â€™â€™ _ti.
saÃ±Ã±Ä• sÄ«sena rÅ«pÄ• vacarajjhÄ• nÄ• ni ceva tadÄ• rammaá¹‡Ä• ni ca vuttÄ• ni. rÅ«
``rÅ«paâ€™â€™ nti vuccati uttarapadalopena ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• d
248; Paá¹-is I 209). tassa Ä• rammaá¹‡ampi kasiá¹‡arÅ«paá¹ƒ ``rÅ«paâ€™â€™ nti vuccati
purimapadalopena ``bahiddhÄ• rÅ«pÄ• ni passati suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™
II 249; Dhs 244-245). tasmÄ• idha rÅ«pe rÅ«pajjhÄ• ne taá¹ƒsahagatasaÃ±Ã±Ä• rÅ«pasa

saÃ±Ã±Ä• sÄ«sena rÅ«pÄ• vacarajjhÄ• nÄ• ni vuttÄ• ni. rÅ«paá¹ƒ saÃ±Ã±Ä• assÄ• ti rÅ«p
vuttaá¹ƒ hoti. evaá¹ƒ pathavÄ«kasiá¹‡Ä• dibhedassa tadÄ• rammaá¹‡assa cetaá¹ƒ adhivac
__paá¹-ighasaÃ±Ã±Ä• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡
paá¹-ihananena visayivisayasamodhÄ• ne samuppannÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡asahagat
__nÄ• nattasaÃ±Ã±Ä• yo_ti nÄ• natte gocare pavattÄ• saÃ±Ã±Ä• , nÄ• nattÄ• vÄ• saÃ±Ã
kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• , dvÄ• dasa akusalasaÃ±Ã±Ä• , ekÄ• dasa kÄ• mÄ• vaca
akusalavipÄ• kasaÃ±Ã±Ä• , ekÄ• dasa kÄ• mÄ• vacarakiriyasaÃ±Ã±Ä• ti etÄ• saá¹ƒ catuca
adhivacanaá¹ƒ. etÄ• hi yasmÄ• rÅ«pasaÃ±Ã±Ä• dibhede nÄ• natte \Be I 130/ nÄ• nÄ• sab
yasmÄ• ca nÄ• nattÄ• nÄ• nÄ• sabhÄ• vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisÄ• , tasmÄ• __ ``
vuccanti.

aniccassa, aniccanti vÄ• anupassanÄ• __aniccÄ• nupassanÄ• , _ tebhÅ«makadhammÄ•
pavattÄ• ya anupassanÄ• yetaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±a_nti saá¹…khatadhamme ``
pavattaá¹ƒ micchÄ• saÃ±Ã±aá¹ƒ. saÃ±Ã±Ä• sÄ«sena diá¹-á¹-hicittÄ• nampi gahaá¹‡aá¹ƒ da
paresupi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu nibbijjanÄ• kÄ• rena pavattÄ• ya
sappÄ«tikataá¹‡haá¹ƒ. __virÄ• gÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu virajjanÄ• kÄ• ren
__nirodhÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ nirodhassa anupassanÄ• ya. ``te saá
Ä• yatiá¹ƒ samudayavasena na uppajjantÄ«â€™â€™ ti evaá¹ƒ vÄ• anupassanÄ• nirodhÄ•
``nirodhÄ• nupassanÄ• ya nirodheti, no samudetÄ«â€™â€™ ti. muccitukamyatÄ• hi ayaá¹ƒ
paá¹-inissajjanÄ• kÄ• rena pavattÄ• anupassanÄ• __paá¹-inissaggÄ• nupassanÄ• _. paá¹
hi ayaá¹ƒ. __Ä• dÄ• na_nti niccÄ• divasena gahaá¹‡aá¹ƒ. santatisamÅ«hakiccÄ• rammaá¹‡
ekattaggahaá¹‡aá¹ƒ __ghanasaÃ±Ã±Ä• . Ä• yÅ«hanaá¹ƒ_ abhisaá¹…kharaá¹‡aá¹ƒ. avatthÅ
dhuvasaÃ±Ã±a_nti thirabhÄ• vaggahaá¹‡aá¹ƒ. __nimitta_nti samÅ«hÄ• dighanavasena sak
saá¹…khÄ• rÄ• naá¹ƒ saviggahaggahaá¹‡aá¹ƒ. __paá¹‡idhi_nti rÄ• gÄ• dipaá¹‡idhiá¹ƒ. sÄ•
saá¹…khÄ• resu nanditÄ• . __abhinivesa_nti attÄ• nudiá¹-á¹-hiá¹ƒ.

aniccadukkhÄ• divasena sabbadhammatÄ«raá¹‡aá¹ƒ __adhipaÃ±Ã±Ä• dhammavipassanÄ
asÄ• re sÄ• raggahaá¹‡avipallÄ• saá¹ƒ. issarakuttÄ• divasena loko samuppannoti abhinives
I 120/. keci pana ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• nantiÄ• dinÄ• pavattasaá¹ƒsayÄ•
sammohÄ• bhinivesoâ€™â€™ ti vadanti. saá¹…khÄ• resu leá¹‡atÄ• á¹‡abhÄ• vaggahaá¹‡
``Ä• layaratÄ• Ä• layasammuditÄ• â€™â€™ ti (DN II 64; MN I 281; II 337; SN a I 172; Vin I
taá¹‡hÄ• , sÄ• yeva cakkhÄ• dÄ«su rÅ«pÄ• dÄ«su ca abhinivesavasena pavattiyÄ• Ä• lay
``evaá¹ƒvidhÄ• saá¹…khÄ• rÄ• paá¹-inissajjÄ«yantÄ«â€™â€™ ti pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ
__paá¹-isaá¹…khÄ• nupassanÄ• _. vaá¹-á¹-ato vigatattÄ• vivaá¹-á¹-aá¹ƒ, nibbÄ• naá¹ƒ. tatt
Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• tena anupassanena pavattiyÄ• __vivaá¹-á¹-Ä• nupassa
__saá¹ƒyogÄ• bhinivesa_nti saá¹ƒyujjanavasena saá¹…khÄ• resu \Be I 131/ abhinivisanaá¹
__diá¹-á¹-hekaá¹-á¹-he_ti diá¹-á¹-hiyÄ• sahajÄ• tekaá¹-á¹-he pahÄ• nekaá¹-á¹-he ca. __oá¸
uparimaggavajjhe kilese apekkhitvÄ• vuttaá¹ƒ, aÃ±Ã±athÄ• dassanapahÄ• tabbÄ• pi dutiy

oá¸·Ä• rikÄ• ti. __aá¹‡usahagate_ti aá¹‡ubhÅ«te. idaá¹ƒ heá¹-á¹-himamaggavajjhe apekkhit
__sabbakilese_ti avasiá¹-á¹-hasabbakilese. na hi paá¹-hamÄ• dimaggehipi pahÄ«nÄ• kiles

__kakkhaá¸·attaá¹ƒ_ kathinabhÄ• vo. __paggharaá¹‡aá¹ƒ_ dravabhÄ• vo. lokiyavÄ• yunÄ•
taá¹ƒtaá¹ƒkalÄ• passa uddhumÄ• yanaá¹ƒ, thaddhabhÄ• vo vÄ• , taá¹ƒ __vitthambhanaá¹ƒ
kalÄ• pantarabhÅ«tÄ• naá¹ƒ kalÄ• pantarabhÅ«tehi phuá¹-á¹-habhÄ• ve taá¹ƒtaá¹ƒbhÅ«tav
Ä• kÄ• soti yesaá¹ƒ yo paricchedo, tehi so asamphuá¹-á¹-hova, aÃ±Ã±athÄ• bhÅ«tÄ• naá¹
byÄ• pitabhÄ• vÄ• pattito. yasmiá¹ƒ kalÄ• pe bhÅ«tÄ• naá¹ƒ paricchedo, tehi asamphuá¹-á¹
__asamphuá¹-á¹-halakkhaá¹‡aá¹ƒ_. tenÄ• ha --- bhagavÄ• __Ä• kÄ• sadhÄ• tuniddese_ (D
catÅ«hi mahÄ• bhÅ«tehÄ«â€™â€™ ti.

virodhipaccayasannipÄ• te visadisuppatti __ruppanaá¹ƒ_. cetanÄ• padhÄ• nattÄ• saá¹…k
cetanÄ• vasenetaá¹ƒ vuttaá¹ƒ --- __ ``saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡
suttantabhÄ• janÄ«ye __saá¹…khÄ• rakkhandhavibhaá¹…ge_ (Vibh 92) ``cakkhusamphass
cetanÄ• va vibhattÄ• . abhisaá¹…kharalakkhaá¹‡Ä• ca cetanÄ• . yathÄ• ha --- ``tattha kata
puÃ±Ã±Ä• bhisaá¹…khÄ• ro, kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• â€™â€™ tiÄ• di. __phara
__assaddhiye_ti assaddhiyahetu. nimittatthe bhummaá¹ƒ. esa nayo __kosajje_tiÄ• dÄ«su. _
kÄ• yacittapariá¸·Ä• hÅ«pasamalakkhaá¹‡aá¹ƒ. lÄ«nuddhaccarahite adhicitte pavattamÄ• n
paggahaniggahasampahaá¹ƒsanesu abyÄ• vaá¹-atÄ• ya ajjhupekkhanaá¹ƒ __paá¹-isaá¹…k
pakkhapÄ• tupacchedato.

musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
pariggÄ• hakasabhÄ• vÄ• \Ne I 121/ __sammÄ• vÄ• cÄ• , _ siniddhabhÄ• vato sampayutta
sammÄ• vÄ• cÄ• paccayasubhÄ• sitÄ• naá¹ƒ sotÄ• raÃ±ca puggalaá¹ƒ pariggaá¹‡hÄ• tÄ«t
kÄ• yikakiriyÄ• kiÃ±ci kattabbaá¹ƒ samuá¹-á¹-hÄ• peti, sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ gha
sammÄ• kammantasaá¹…khÄ• tÄ• viratÄ«pi \Be I 132/ __samuá¹-á¹-hÄ• nalakkhaá¹‡Ä• _
sampayuttadhammÄ• naá¹ƒ vÄ• ukkhipanaá¹ƒ samuá¹-á¹-hÄ• panaá¹ƒ kÄ• yikakiriyÄ• ya b
jÄ«vamÄ• nassa sattassa, sampayuttadhammÄ• naá¹ƒ vÄ• jÄ«vitindriyapavattiyÄ• , Ä• jÄ«
__vodÄ• naá¹ƒ_. ``saá¹…khÄ• rÄ• â€™â€™ ti idha cetanÄ• adhippetÄ• ti vuttaá¹ƒ --- __ ``
cetanÄ• lakkhaá¹‡aâ€™â€™ _nti. __namanaá¹ƒ_ Ä• rammaá¹‡Ä• bhimukhabhÄ• vo. __Ä•
Ä• yatanavasena hi Ä• yasaá¹…khÄ• tÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ pavatti. __taá¹‡hÄ• ya
vaá¹-á¹-assa janakahetubhÄ• vo, maggassa pana nibbÄ• nasampÄ• pakattanti ayametesaá

__tathalakkhaá¹‡aá¹ƒ_ aviparÄ«tasabhÄ• vo. __ekaraso_ aÃ±Ã±amaÃ±Ã±anÄ• tivattanaá
__yuganaddhÄ• _ samathavipassanÄ• va. ``saddhÄ• paÃ±Ã±Ä• paggahÄ• vikkhepÄ• â€™
kilesakkhayo maggo. anuppÄ• dapariyosÄ• natÄ• ya __anuppÄ• do_ phalaá¹ƒ. __passaddh
__chandassÄ• _ti kattukÄ• matÄ• chandassa. __mÅ«lalakkhaá¹‡aá¹ƒ_ patiá¹-á¹-hÄ• bhÄ• v

__samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ_ Ä• rammaá¹‡appaá¹-ipÄ• dakatÄ• ya sampayuttadham
__samodhÄ• naá¹ƒ_ visayÄ• disannipÄ• tena gahetabbÄ• kÄ• ro, yÄ• saá¹…gatÄ«ti vucca
sampayuttadhammÄ• ti vÄ• __samodhÄ• naá¹ƒ, _ phasso. samosaranti sannipatanti etthÄ
vedanÄ• ya vinÄ• appavattamÄ• nÄ• sampayuttadhammÄ• vedanÄ• nubhavananimittaá¹
vuttaá¹ƒ. gopÄ• nasÄ«naá¹ƒ kÅ«á¹-aá¹ƒ viya sampayuttÄ• naá¹ƒ pÄ• mokkhabhÄ• vo __pa
tesaá¹ƒ vÄ• sampayuttadhammÄ• naá¹ƒ uttari padhÄ• nanti __tatuttari_. paÃ±Ã±uttarÄ• h
__vimuttiyÄ• _ti phalassa. taÃ±hi sÄ«lÄ• diguá¹‡asÄ• rassa paramukkaá¹ƒsabhÄ• vena __s
lakkhaá¹‡avibhÄ• go chadhÄ• tupaÃ±cajhÄ• naá¹…gÄ• divasena taá¹ƒtaá¹ƒsuttapadÄ• nus
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayena ca katoti daá¹-á¹-habbaá¹ƒ. tathÄ• hi pubb
pariyÄ• yantarappakÄ• sanatthaá¹ƒ puna dassito, tato eva ca ``chandamÅ«lakÄ• kusalÄ•
manasikÄ• rasamuá¹-á¹-hÄ• nÄ• phassasamodhÄ• nÄ• vedanÄ• samosaraá¹‡Ä• â€™â€™
dhammÄ• â€™â€™ ti, ``vimuttisÄ• ramidaá¹ƒ brahmacariyaâ€™â€™ nti, ``nibbÄ• nogadha
nibbÄ• napariyosÄ• naâ€™â€™ nti (SN c V 512) ca suttapadÄ• naá¹ƒ vasena ``chandassa
vuttaá¹ƒ.

__tathadhammÄ• _ \Be I 133/ __nÄ• ma_ cattÄ• ri ariyasaccÄ• ni aviparÄ«tasabhÄ• vattÄ•
taá¹ƒsabhÄ• vattÄ• , __avitathÄ• ni_ amusÄ• sabhÄ• vattÄ• , __anaÃ±Ã±athÄ• ni_ aÃ±Ã±Ä
__jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti \Ne I 122/ jÄ• tipaccayÄ• sambhÅ«taá
paccayÄ• nurÅ«passa uddhaá¹ƒ uddhaá¹ƒ Ä• gatabhÄ• vo, anupavattatthoti attho. atha vÄ•
samudÄ• gataá¹-á¹-ho ca sambhÅ«tasamudÄ• gataá¹-á¹-ho, na jÄ• tito jarÄ• maraá¹‡aá¹ƒ n
aÃ±Ã±ato hotÄ«ti __jÄ• tipaccayasambhÅ«taá¹-á¹-ho, _ itthaÃ±ca jÄ• tito samudÄ• gacchat
__jÄ• tipaccayasamudÄ• gataá¹-á¹-ho_. yÄ• yÄ• jÄ• ti yathÄ• yathÄ• paccayo hoti, tadan
attho. __avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho_ti etthÄ• pi na avijjÄ• saá¹…khÄ
na ca avijjaá¹ƒ vinÄ• saá¹…khÄ• rÄ• uppajjanti. yÄ• yÄ• avijjÄ• yesaá¹ƒ yesaá¹ƒ saá¹…k
paccayo hoti, ayaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho, paccayabhÄ• voti a

bhagavÄ• taá¹ƒ jÄ• nÄ• ti passatÄ«ti sambandho. __tenÄ• _ti bhagavatÄ• . taá¹ƒ vibhajjan
__ta_nti rÅ«pÄ• yatanaá¹ƒ. __iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«_ti __Ä• di_-saddena majjhattaá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaparittaajjhattabahiddhÄ• tadubhayÄ• dibhedaá¹ƒ. __labbham
``rÅ«pÄ• yatanaá¹ƒ diá¹-á¹-haá¹ƒ, saddÄ• yatanaá¹ƒ sutaá¹ƒ, gandhÄ• yatanaá¹ƒ rasÄ• yat
phoá¹-á¹-habbÄ• yatanaá¹ƒ mutaá¹ƒ, sabbaá¹ƒ rÅ«paá¹ƒ manasÄ• viÃ±Ã±Ä• taâ€™â€™ n
diá¹-á¹-hapadaÃ±ca viÃ±Ã±Ä• tapadaÃ±ca rÅ«pÄ• rammaá¹‡e labbhati. __anekehi nÄ• me
iá¹-á¹-haá¹ƒ aniá¹-á¹-haá¹ƒ majjhattaá¹ƒ parittaá¹ƒ atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppannaá¹ƒ
diá¹-á¹-haá¹ƒ viÃ±Ã±Ä• taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu vaá¹‡á¹‡anibhÄ• s
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ nti evamÄ• dÄ«hi anekehi nÄ• mehi. __terasa
Ä• gate terasa niddesavÄ• re sandhÄ• yÄ• ha. __dvepaÃ±Ã±Ä• sÄ• ya nayehÄ«_ti ekekas
vavatthÄ• pananayÄ• naá¹ƒ vasena dvipaÃ±Ã±Ä• sÄ• ya nayehi. __tathamevÄ• _ti aviparÄ
appaá¹-ivattiyadesanatÄ• ya ca tathameva hoti. __jÄ• nÄ• mi abbhaÃ±Ã±Ä• si_nti vattamÄ•

Ã±Ä• á¹‡appavattidassanena anÄ• gatepi Ã±Ä• á¹‡appavatti vuttÄ• yevÄ• ti daá¹-á¹-habbÄ
anÄ• maá¹-á¹-hakÄ• laviseso veditabbo ``diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaâ€™â€™ ntiÄ• dÄ«su
III 208; AN a IV 23) viya. __na upaá¹-á¹-hÄ• sÄ«_ti attattaniyavasena na upagaÃ±chi \Be I 1
rÅ«pÄ• rammaá¹‡Ä• dayo dhammÄ• yaá¹ƒsabhÄ• vÄ• yaá¹ƒpakÄ• rÄ• ca, tathÄ• ne pas
__tathÄ• gato_ti evaá¹ƒ padasambhavo veditabbo. keci pana ``niruttinayena __pisodarÄ• di
dassÄ«saddassa lopaá¹ƒ, Ä• gata-saddassa cÄ• gamaá¹ƒ katvÄ• tathÄ• gatoâ€™â€™ ti v

__yaá¹ƒ ratti_nti yassaá¹ƒ rattiyaá¹ƒ. accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. __tiá¹
kilesÄ• bhisaá¹…khÄ• radevaputtasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ. __an
upavajjaá¹ƒ. __anÅ«na_nti pakkhipitabbÄ• bhÄ• vena na Å«naá¹ƒ. __anadhika_nti apaneta
__sabbÄ• kÄ• raparipuá¹‡á¹‡a_nti \Ne I 123/ atthabyaÃ±janÄ• disampattiyÄ• sabbÄ• kÄ• r
aÃ±Ã±athÄ• _ti ``tathevÄ• â€™â€™ ti vuttamevatthaá¹ƒ byatirekena sampÄ• deti. tena yad
tadatthanipphÄ• danato yathÄ• bhÄ• sitaá¹ƒ bhagavatÄ• , tathevÄ• ti aviparÄ«tadesanataá
etena tathaá¹ƒ gadatÄ«ti __tathÄ• gato_ti da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• niruttinayena v
gatamassÄ• ti tathÄ• gato. __gata_nti ca kÄ• yassa vÄ• cÄ• ya vÄ• pavattÄ«ti attho. __tath
yaá¹ƒ-taá¹ƒ-saddÄ• naá¹ƒ abyabhicÄ• ritasambandhatÄ• ya yathÄ• ti ayamattho upaá¹-á¹-h
kÄ• yavÄ• cÄ• kiriyÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±Ä• nulomena vacanicchÄ• yaá¹ƒ kÄ• yassa
sambandhabhÄ• vena upatiá¹-á¹-hatÄ«ti imamatthaá¹ƒ dassento Ä• ha --- __ ``bhagavato h
imasmiá¹ƒ pana atthe tathÄ• vÄ• ditÄ• ya tathÄ• gatoti ayampi attho siddho hoti. so pana pu
dassitoti Ä• ha --- __ ``evaá¹ƒ tathÄ• kÄ• ritÄ• ya tathÄ• gatoâ€™â€™ _ti.

__tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«sÅ«_ti etena yadeke ``tiriyaá¹ƒ viya upari adho
lokadhÄ• tuyoâ€™â€™ ti vadanti, taá¹ƒ paá¹-isedheti. desanÄ• vilÄ• soyeva __desanÄ• vil
``puÃ±Ã±amayaá¹ƒ dÄ• namayaâ€™â€™ ntiÄ• dÄ«su (DN III 305; It 60; Nett 33). nipÄ• tÄ•
vÄ• cakasaddasannidhÄ• ne tadatthajotanabhÄ• vena pavattanato gata-saddoyeva avagata
vadatÄ«ti Ä• ha --- __ ``gatoti avagato atÄ«toâ€™â€™ _ti. atha vÄ• abhinÄ«hÄ• rato paá¹-
135/ sambodhi, etthantare mahÄ• bodhiyÄ• napaá¹-ipattiyÄ• hÄ• naá¹-á¹-hÄ• nasaá¹ƒkiles
yathÄ• paá¹‡idhÄ• naá¹ƒ, tathÄ• gato abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ paá¹-ipannoti __tathÄ•
mahiddhikatÄ• ya paá¹-isambhidÄ• naá¹ƒ ukkaá¹ƒsÄ• dhigamena anÄ• varaá¹‡aÃ±Ä• á¹‡a
paá¹-ighÄ• tÄ• bhÄ• vato yathÄ• ruci, tathÄ• kÄ• yavÄ• cÄ• cittÄ• naá¹ƒ gatÄ• ni gamanÄ
__tathÄ• gato_. yasmÄ• ca loke vidhayuttagatapakÄ• rasaddÄ• samÄ• natthÄ• dissanti, t
vipassiÄ• dayo bhagavanto, ayampi bhagavÄ• tathÄ• vidhoti __tathÄ• gato_. yathÄ• yuttÄ
bhagavÄ• tathÄ• yuttoti tathÄ• gato. atha vÄ• yasmÄ• saccaá¹ƒ tatvaá¹ƒ tacchaá¹ƒ tatha
adhivacanaá¹ƒ, tasmÄ• tathena Ã±Ä• á¹‡ena Ä• gatoti __tathÄ• gato_ti evampi tathÄ• gata

``pahÄ• ya kÄ• mÄ• dimale yathÄ• gatÄ• ,

samÄ• dhiÃ±Ä• á¹‡ehi vipassiÄ• dayo.

mahesino sakyamunÄ« jutindharo,

tathÄ• gato tena tathÄ• gato mato ||

``tathaÃ±ca \Ne I 124/ dhÄ• tÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena jinoyamÄ• gato,

tathÄ• gato vuccati sakyapuá¹…gavo ||

``tathÄ• ni saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aneyyena yato vibhÄ• vitÄ• ,

yÄ• thÄ• vato tena jino tathÄ• gato ||

``anekabhedÄ• supi lokadhÄ• tusu,

jinassa rupÄ• yatanÄ• digocare.

vicittabhede tathameva dassanaá¹ƒ,

tathÄ• gato tena samantalocano ||

``yato \Be I 136/ ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• yanulomamattano.

guá¹‡ehi lokaá¹ƒ abhibhuyyirÄ«yati,

tathÄ• gato tenapi lokanÄ• yako ||

``yathÄ• bhinÄ«hÄ• ramato yathÄ• ruci,

pavattavÄ• cÄ• tanucittabhÄ• vato.

yathÄ• vidhÄ• yena purÄ• mahesino,

tathÄ• vidho tena jino tathÄ• gatoâ€™â€™ ti || (Sv-pá¹- I 7) ---

saá¹…gahagÄ• thÄ• mukhamattameva, kasmÄ• ? appamÄ• dapadaá¹ƒ viya sakalakusalac
sabbabuddhaguá¹‡Ä• naá¹ƒ saá¹…gÄ• hakattÄ• . tenevÄ• ha --- __ ``sabbÄ• kÄ• renÄ• â€
uttÄ• natthameva.

<171> dutiye __uppattÄ«_ti paá¹-hamÄ• ya jÄ• tiyÄ• nibbattiá¹ƒ vatvÄ• ariyÄ• ya jÄ• tiyÄ•
--- __ ``nipphattÄ«â€™â€™ _ti Ä• ha. tadÄ• hissa buddhabhÄ• vanipphattÄ«ti. ``dullabhoâ
125/ vatvÄ• kÄ• raá¹‡assa dÅ«rasambhÄ• rabhÄ• vato tattha kÄ• raá¹‡aá¹ƒ dassento __ `
_ntiÄ• dimÄ• ha. idaá¹ƒ vuttaá¹ƒ hoti --- tattha vÄ• ragaá¹‡anÄ• nÄ• ma mÄ• sasaá¹ƒvacch
kappÄ• naá¹ƒ ekaá¹ƒ asaá¹…khyeyyaá¹ƒ dve asaá¹…khyeyyÄ• ni tÄ«á¹‡i asaá¹…khyeyyÄ•
buddhena bhavituá¹ƒ na sakkÄ• , heá¹-á¹-himakoá¹-iyÄ• pana cattÄ• ri asaá¹…khyeyyÄ• n
nirantaraá¹ƒ dasa pÄ• ramiyo pÅ«retvÄ• buddhabhÄ• vaá¹ƒ pattuá¹ƒ sakkÄ• , na ito aÃ±Ã±
dullabho pÄ• tubhÄ• vo buddhÄ• nanti.

<172> tatiye __niccaá¹ƒ na hotÄ«_ti abhiá¹‡happavattikaá¹ƒ na hoti kadÄ• cideva sambhav
manussÄ• acchariyaá¹ƒ disvÄ• accharaá¹ƒ paharanti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- __ ``a
passitabboâ€™â€™ _ti. __samannÄ• gatattÄ• _ti etena acchariyÄ• guá¹‡adhammÄ• etas
dasseti. apica Ä• dito pabhuti abhinÄ«hÄ• rÄ• vaho, tato parampi anaÃ±Ã±asÄ• dhÄ• raá¹‡
Ä• ciá¹‡á¹‡avÄ• ti __acchariyo_ti Ä• ha --- __ ``Ä• ciá¹‡á¹‡amanussotipi acchariyamanusso
mahÄ• bodhiÃ±Ä• á¹‡ameva maá¹‡á¸• abhÅ«taá¹ƒ __mahÄ• bodhimaá¹‡á¸• o_. sabbaÃ±Ã
maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
vuccati. __anivattakenÄ• _ti bodhiyÄ• niyatabhÄ• vÄ• pattiyÄ• mahÄ• bodhisattabhÄ• vato
__buddhakÄ• rakadhammÄ• naá¹ƒ pÅ«raá¹‡ampi na aÃ±Ã±assa kassaci Ä• ciá¹‡á¹‡a_ntiÄ
phalÄ• vatthÄ• ya sattÄ• naá¹ƒ upakÄ• rÄ• vatthÄ• ya cÄ• ti tÄ«supi avatthÄ• su lokanÄ• th
guá¹‡adhammÄ• naá¹ƒ Ä• ciá¹‡á¹‡atÄ• ya acchariyamanusso vuttoti dasseti.

<173> catutthe kÄ• le kiriyÄ• ti __kÄ• lakiriyÄ• _. katarasmiá¹ƒ kÄ• le kÄ«disÄ« kiriyÄ• . sÄ
visese avatiá¹-á¹-hati, visesatthinÄ• ca viseso anuppayojitabboti Ä• ha --- __ ``ekasmiá¹ƒ kÄ
kiriyÄ• â€™â€™ _ti. katarasmiá¹ƒ pana ekasmiá¹ƒ kÄ• le, kathaÃ±ca pÄ• kaá¹-Ä• ti? kappÄ
anekÄ• ni asaá¹…khyeyyÄ• ni abhikkamitvÄ• yathÄ• dhippetamanorathapÄ• ripÅ«rivasena
sadevaloke ativiya acchariyamanussassa parinibbÄ• nanti accantapÄ• kaá¹-Ä• . __anutÄ• p
__dasasahassacakkavÄ• á¸·esÅ«_ti vuttaá¹ƒ tassa buddhakkhettabhÄ• vena paricchinnattÄ

avisayattÄ• .

<174> paÃ±came __dutiyassa buddhassÄ• _ti dutiyassa sabbaÃ±Ã±ubuddhassa abhÄ• vÄ
sutamayena Ã±Ä• á¹‡ena bujjhitabbassa buddhattÄ• . __catusaccabuddho_ nÄ• ma catunn
anavasesato buddhattÄ• . __paccekabuddho_ nÄ• ma paccekaá¹ƒ attanoyeva yathÄ• catu
I 126/ buddhattÄ• . sammÄ• sambuddho eva hi yathÄ• sadevakassa lokassa catusaccasan
abhisambujjhati. __cattÄ• ri vÄ• aá¹-á¹-ha vÄ• soá¸·asa vÄ• _ti idaá¹ƒ katamahÄ• bhinÄ«h
mahÄ• bodhisattÄ• naá¹ƒ paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikavibhÄ• gavasena v
saddhÄ• mandÄ• hoti, paÃ±Ã±Ä• tikkhÄ• . saddhÄ• dhikÄ• naá¹ƒ paÃ±Ã±Ä• majjhimÄ•
paÃ±Ã±Ä• mandÄ• , paÃ±Ã±Ä• nubhÄ• vena ca sammÄ• sambodhi adhigantabbÄ• â€™â€
avisesena pana vimuttiparipÄ• canÄ«yadhammÄ• naá¹ƒ tikkhamajjhimamudubhÄ• vena tay
tividhÄ• hi bodhisattÄ• abhinÄ«hÄ• rakkhaá¹‡e bhavanti ugghaá¹-itaÃ±Ã±uvipaÃ±citaÃ±Ã±
138/ ugghaá¹-itaÃ±Ã±Å« sammÄ• sambuddhassa sammukhÄ• cÄ• tuppadikaá¹ƒ gÄ• thaá¹
apariyositeyeva chahi abhiÃ±Ã±Ä• hi saha paá¹-isambhidÄ• hi arahattaá¹ƒ pattuá¹ƒ samatth
satthu sammukhÄ• ekaá¹ƒ gÄ• thaá¹ƒ suá¹‡anto apariyositeyeva catutthapade chahi abhiÃ
pattuá¹ƒ samatthÅ«panissayo hoti. itaro bhagavato sammukhÄ• cÄ• tuppadikagÄ• thaá¹ƒ s
gÄ• thÄ• ya chahi abhiÃ±Ã±Ä• hi arahattaá¹ƒ pattuá¹ƒ samatthÅ«panissayo hoti. tayopete v
katÄ• bhinÄ«hÄ• rÄ• laddhabyÄ• karaá¹‡Ä• pÄ• ramiyo pÅ«rento yathÄ• kkamaá¹ƒ yathÄ
sammÄ• sambodhiá¹ƒ pÄ• puá¹‡anti, tesu tesu pana kÄ• labhedesu aparipuá¹‡á¹‡esu te te
vessantaradÄ• nasadisaá¹ƒ dÄ• naá¹ƒ dentÄ• pi tadanurÅ«paá¹ƒ sÄ«lÄ• disesapÄ• ramidh
buddhÄ• bhavissantÄ«ti akÄ• raá¹‡ametaá¹ƒ. kasmÄ• ? Ã±Ä• á¹‡assa aparipaccanato. pa
viya hi sassaá¹ƒ paricchinnakÄ• le nipphÄ• ditÄ• sammÄ• sambodhi tadantarÄ• sabbussÄ
sakkÄ• pÄ• puá¹‡itunti pÄ• ramipÅ«rÄ« yathÄ• vuttakÄ• lavisesena sampajjatÄ«ti veditabb
samÄ• nakÄ• le.

__asahÄ• yo_ti nippariyÄ• yato vuttaá¹ƒ. sahaayanaá¹-á¹-ho hi sahÄ• yaá¹-á¹-ho. paá¹-ipat
saha samaá¹ƒ ayanaá¹ƒ nÄ• ma kassacipi nattheva. hatthÄ• diavayavato paá¹-i paá¹-i minit
vuccati attabhÄ• vo. __samattho nÄ• ma natthÄ«_ti devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• k
paá¹-inidhibhÄ• vena samo. __paá¹-ibhÄ• gaá¹ƒ dÄ• tu_nti ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â
dhammabhÄ• gassa dhammakoá¹-á¹-hÄ• sassa paá¹-ipakkhabhÅ«taá¹ƒ katvÄ• bhÄ• gaá¹ƒ
dÄ• tuá¹ƒ samattho nÄ• ma natthi. natthi etassa sÄ«lÄ• diguá¹‡ehi paá¹-ibimbabhÅ«to pugg
tenÄ• ha --- __ ``aÃ±Ã±o kocÄ«â€™â€™ _tiÄ• di. tisahassimahÄ• sahassÄ«naá¹ƒ vibhÄ• g
sesamettha suviÃ±Ã±eyyameva.

<175> chaá¹-á¹-hÄ• dÄ«su __tasmiá¹ƒ puggale_ti sammÄ• sambuddhe. __ta_nti paÃ±Ã±Ä
hoti_ tassa \Ne I 127/ sahassa uppajjanato. __uppattÄ«_ti uppajjanaá¹ƒ. __nipphattÄ«_ti pa
__kÄ«varÅ«passÄ• _ti kÄ«disassa. sÄ• vakavisayeva hatthagataá¹ƒ paÃ±Ã±Ä• cakkhu nÄ•
aggasÄ• vakÄ• naá¹ƒyevÄ• ti Ä• ha --- __ ``sÄ• riputtattherassÄ• â€™â€™ _tiÄ• di. __sam

samÄ• dhisahagatÄ• paÃ±Ã±Ä• . ``samÄ• dhisaá¹ƒvattanikÄ• \Be I 139/ khippanisantiÄ• c
ti keci. __Ä• loko_ti paÃ±Ã±Ä• Ä• loko eva. tathÄ• __obhÄ• so. tÄ«á¹‡ipÄ«_ti tÄ«á¹‡ipi sut
__lokiyalokuttaramissakÄ• nÄ«_ti pubbabhÄ• gapaÃ±Ã±Ä• ya adhippetattÄ• vuttaá¹ƒ.

__uttamadhammÄ• na_nti attano uttaritarassa abhÄ• vena seá¹-á¹-hadhammÄ• naá¹ƒ. daá
bhagavato rÅ«pakÄ• yo. tatthapi visesato rÅ«pÄ• yatanaá¹ƒ. tenÄ• ha --- __ ``cakkhuviÃ±Ã
labhatÄ«â€™â€™ _ti. natthi ito uttaranti anuttaraá¹ƒ, tadeva anuttariyaá¹ƒ, dassanaÃ±ca ta
anuttariyaÃ±cÄ• ti __dassanÄ• nuttariyaá¹ƒ_. sesapadesupi eseva nayo. ayaá¹ƒ pana pada
__savanaá¹ƒ, _ bhagavato vacanaá¹ƒ. labbhatÄ«ti __lÄ• bho, _ bhagavati saddhÄ• . sikkhit
sÄ«lasamÄ• dhipaÃ±Ã±Ä• paricaraá¹‡aá¹ƒ __pÄ• ricariyÄ• , _ upaá¹-á¹-hÄ• naá¹ƒ. anussa
guá¹‡Ä• nussaraá¹‡aá¹ƒ. __imesa_nti yathÄ• vuttÄ• naá¹ƒ channaá¹ƒ anuttariyÄ• naá¹ƒ. __
tathÄ• gatassa pÄ• tubhÄ• vÄ• tappaá¹-ibaddhattÄ• tabbisayattÄ• ca pÄ• tubhÄ• vo hoti.
nti ca sadevake loke uttaritarassa bhagavato rÅ«passa na dassanamattaá¹ƒ adhippetaá¹ƒ, a
rÅ«padassanamukhena aveccappasÄ• dena buddhaguá¹‡e okappetvÄ• ogÄ• hetvÄ• dass
--- __ ``Ä• yasmÄ• hÄ«â€™â€™ _tiÄ• di. __idampi dassanÄ• nuttariya_nti pubbe vuttato n
__dasabalaá¹ƒ dassanÄ• ya labhitvÄ• _ti Ä• nandatthero viya pasÄ• dabhattimettÄ• pubbal
labhitvÄ• . __dassanaá¹ƒ vaá¸• á¸• hetvÄ• _ti dassanamukhena pavattaá¹ƒ vipassanÄ• cÄ•
dassanamukhena yÄ• va anulomaÃ±Ä• á¹‡aá¹ƒ vipassanÄ• cÄ• raá¹ƒ vaá¸• á¸• hetvÄ• tad
aá¹-á¹-hamakamahÄ• bhÅ«miá¹ƒ okkamanto dassanaá¹ƒ sotÄ• pattimaggaá¹ƒ pÄ• peti nÄ•
dassanaá¹ƒ __dassanameva nÄ• ma, mÅ«ladassanaá¹ƒ pana_ saccadassanassapi kÄ• raá
__dassanÄ• nuttariyaá¹ƒ nÄ• ma_. esa nayo sesÄ• nuttariyesupi.

__dasabale saddhaá¹ƒ paá¹-ilabhatÄ«_ti sammÄ• sambuddhe bhagavati saddhaá¹ƒ paá¹-il
sikkhitvÄ• _ti tisso pubbabhÄ• gasikkhÄ• sikkhitvÄ• . __paricaratÄ«_ti upaá¹-á¹-hÄ• naá¹ƒ
bhagavÄ• â€™â€™ tiÄ• dinÄ• buddhÄ• nussativasena anussatijjhÄ• naá¹ƒ uppÄ• detvÄ•
vipassanaá¹ƒ vaá¸• á¸• hento __ ``anussatiá¹ƒ vaá¸• á¸• hetvÄ• â€™â€™ _ti vutto.

__sacchikiriyÄ• _ \Be I 140/ __hotÄ«_ti paccakkhakaraá¹‡aá¹ƒ hoti. maggakkhaá¹‡e hi labh
paá¹-isambhidÄ• phalakkhaá¹‡e \Ne I 128/ sacchikatÄ• nÄ• ma hoti tato paraá¹ƒ atthÄ• dÄ
viniyogakkhamabhÄ• vato. __catasso_ti gaá¹‡anapariccheda. __paá¹-isambhidÄ• _ti pabhe
``atthe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ tiÄ• divacanato (Vibh 718-721) Ã±Ä•
__catasso paá¹-isambhidÄ• _ti cattÄ• ro Ã±Ä• á¹‡appabhedÄ• ti attho. __atthapaá¹-isambh
paá¹-isambhidÄ• , atthapabhedassa salakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatth
Ã±Ä• á¹‡anti attho. tathÄ• dhammapabhedassa salakkhaá¹‡avibhÄ• vanavavatthÄ• nakara
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dhammapaá¹-isambhidÄ• _. niruttipabhedassa
salakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ niruttÄ• bhilÄ• pe pabhedagata
__niruttipaá¹-isambhidÄ• _. paá¹-ibhÄ• napabhedassa salakkhaá¹‡avibhÄ• vanavavatthÄ• n
paá¹-ibhÄ• ne pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __paá¹-ibhÄ• napaá¹-isambhidÄ• _.

__atthesu Ã±Ä• á¹‡a_ntiÄ• dÄ«su __attho_ti saá¹…khepato hetuphalaá¹ƒ. taÃ±hi hetuvase
gantabbaá¹ƒ pattabbaá¹ƒ, tasmÄ• ``atthoâ€™â€™ ti vuccati. pabhedato pana yaá¹ƒ kiÃ±ci
nibbÄ• naá¹ƒ, bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti ime paÃ±ca dhammÄ• ``atthoâ€™â€™ ti ve
paccavekkhantassa tasmiá¹ƒ pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ• . dha
so hi yasmÄ• tanti dahati vidahati pavatteti ceva pÄ• peti ca á¹-hapeti ca, tasmÄ• ``dhamm
pabhedato pana yo koci phalanibbattako hetu ariyamaggo bhÄ• sitaá¹ƒ kusalaá¹ƒ akusalant
veditabbo, taá¹ƒ dhammaá¹ƒ paccavekkhantassa tasmiá¹ƒ dhamme pabhedagataá¹ƒ Ã±Ä•
__dhammapaá¹-isambhidÄ• _.

__atthadhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡a_nti tasmiá¹ƒ atthe ca dhamme ca sabhÄ• van
katvÄ• paccavekkhantassa tasmiá¹ƒ sabhÄ• vaniruttiabhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡a
niruttipaá¹-isambhidÄ• saddÄ• rammaá¹‡Ä• nÄ• ma jÄ• tÄ• , na paÃ±Ã±attiÄ• rammaá¹‡Ä
sutvÄ• ``ayaá¹ƒ sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti pajÄ• nÄ• ti. paá
``phassoâ€™â€™ ti vutte ``ayaá¹ƒ sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, ``phassÄ• â€™â€™
vÄ• vutte ``ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti. vedanÄ• dÄ«supi eseva nay
nÄ• mÄ• khyÄ• topasaggÄ• byayapadampi jÄ• nÄ• tiyeva sabhÄ• vaniruttiyÄ• yÄ• thÄ• va
Ã±Ä• á¹‡a_nti sabbatthakaÃ±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa pab

imÄ• pana catasso paá¹-isambhidÄ• sekkhabhÅ«miyaá¹ƒ asekkhabhÅ«miyanti dvÄ«su á¹
gacchanti. adhigamo pariyatti savanaá¹ƒ paripucchÄ• pubbayogoti imehi paÃ±cahi kÄ• raá
honti. __adhigamo_ nÄ• ma saccappaá¹-ivedho. __pariyatti_ nÄ• ma buddhavacanaá¹ƒ. taÃ
paá¹-isambhidÄ• visadÄ• honti. __savanaá¹ƒ_ nÄ• ma dhammassavanaá¹ƒ. sakkaccaá¹ƒ
paá¹-isambhidÄ• visadÄ• honti. __paripucchÄ• _ nÄ• ma aá¹-á¹-hakathÄ• . uggahitapÄ• á
hi paá¹-isambhidÄ• visadÄ• honti. __pubbayogo_ nÄ• ma pubbayogÄ• vacaratÄ• . haraá¹-
paá¹-ipÄ• kaá¹-akammaá¹-á¹-hÄ• nassapi paá¹-isambhidÄ• visadÄ• hontÄ«ti. __lokiyaloku
paá¹-isambhidÄ• lokiyÄ• , atthapaá¹-isambhidÄ• siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• ti evaá¹ƒ
veditabbo.

__buddhuppÄ• deyevÄ• _ti avadhÄ• raá¹‡ena buddhuppÄ• de eva labbhanato, abuddhupp
anaÃ±Ã±asÄ• dhÄ• raá¹‡o paá¹-ivedho adhippeto. evaÃ±ca katvÄ• ``mahato cakkhussÄ• â
paÃ±Ã±Ä• mahattÄ• dikampi anaÃ±Ã±asÄ• dhÄ• raá¹‡ameva adhippetanti daá¹-á¹-habbaá
vijjÄ• vimuttiphalasacchikiriyÄ• dayopi paresaá¹ƒ tabbhÄ• vÄ• vahÄ• daá¹-á¹-habbÄ• . yÄ•
lokuttarÄ• vÄ• , sabbÄ• tÄ• imÄ• heva saá¹…gahitÄ• , ettheva antogadhÄ• ti vuttaá¹ƒ --- _
dhÄ• tuyo nÄ• nÄ• sabhÄ• vato nÄ• nÄ• dhÄ• tuyoâ€™â€™ _ti. svÄ• yamattho anekadhÄ•
(Vibh 751) dÄ«petabbo. ``sacchikiriyÄ• â€™â€™ ti vuttattÄ• __ ``vijjÄ• ti phale Ã±Ä• á¹‡aâ

<187> yasmÄ• cakkati aparÄ• paraá¹ƒ parivattatÄ«ti __cakkaá¹ƒ, _ tasmÄ• iriyÄ• pathÄ•

parivattanaá¹-á¹-hena cakkasadisattÄ• __cakka_nti vuttÄ• , tathÄ• patirÅ«padesavÄ• sÄ•
paá¹-á¹-hÄ• ya dhammacakkaá¹ƒ abhinÄ«harati nÄ• mÄ• _ti ettha tadÄ• mahÄ• satto attÄ•
karonto ``dhammacakkaá¹ƒ abhinÄ«harati nÄ• mÄ• â€™â€™ ti vutto tato paá¹-á¹-hÄ• ya
dhammacakkÄ• bhinÄ«hÄ• ravibandhakaradhammÄ• nuppajjanato. __abhinÄ«haá¹-aá¹ƒ nA
142/ nayo. __arahattamaggaá¹ƒ paá¹-ivijjhantopi dhammacakkaá¹ƒ uppÄ• detiyeva nÄ• ma
paripÄ• cetÄ«ti katvÄ• . __arahattaphalakkhaá¹‡e dhammacakkaá¹ƒ uppÄ• ditaá¹ƒ nÄ• ma
dhammacakkassa uppÄ• danÄ• ya kÄ• tabbakiccassa kassaci abhÄ• vÄ• . paá¹-ivedhaÃ±Ä
``dhammacakkaâ€™â€™ nti adhippetaá¹ƒ. idÄ• ni desanÄ• Ã±Ä• á¹‡avasena dhammacakk
pavatteti nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. na kevalaá¹ƒ therasseva, atha kho sabbesamp
bhagavato dhammadesanÄ• catunnaá¹ƒ ariyasaccÄ• naá¹ƒ catunnaÃ±ca ekattÄ• dinayÄ•
--- __ ``yo hi koci bhikkhu vÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva

ekapuggalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 1. paá¹-hamaetadaggavaggo

etadaggapadavaá¹‡á¹‡anÄ•

<188> etadaggesu \Ne I 130/ paá¹-hamavaggassa paá¹-hame __Ä• dimhi dissatÄ«_ti ettha
yojetabbaá¹ƒ. __ajjatagge_ti ajjadivasaá¹ƒ Ä• diá¹ƒ katvÄ• ti attho. __aá¹…gulaggenÄ• _ti a
__ambilagga_nti ambilakoá¹-á¹-hÄ• so. __koá¹-ibhÅ«tÄ• _ti paramakoá¹-ibhÅ«tÄ• tasmiá¹ƒ
aÃ±Ã±esaá¹ƒ abhÄ• vato. tato eva __seá¹-á¹-habhÅ«tÄ• tipi aggÄ• . etadaggasannikkhepo
aá¹-á¹-huppattiÄ• dÄ«hi catÅ«hipi kÄ• raá¹‡ehi. mahÄ• paÃ±Ã±atÄ• ya therena etadaggaá¹
vitthÄ• rato dassetuá¹ƒ --- __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha. __dve padantarÄ• nÄ«_ti k
yugandharapabbateti dvÄ«su á¹-hÄ• nesu dve padÄ• ni dassetvÄ• . __muá¹‡á¸• apÄ«á¹-ha
paÃ±caá¹…gaá¹ƒ vÄ• na hoti, kevalaá¹ƒ muá¹‡á¸• akapÄ«á¹-haá¹ƒ, taá¹ƒ sandhÄ• yetaá¹ƒ
nisÄ«dÄ«_ti buddhÄ• nubhÄ• vena ajjhottharitvÄ• nisÄ«di. tenÄ• ha --- __ ``evaá¹ƒ nisÄ«d
__kÄ• yasakkhiá¹ƒ katvÄ• _ti nÄ• makÄ• yena desanÄ• ya sampaá¹-icchanavasena sakkhi
dhammÄ• akusalÄ• dhammÄ• abyÄ• katÄ• dhammÄ• _ti __iti_-saddo Ä• dyattho, tena s
saá¹…gaá¹‡hÄ• ti.

__pÄ• á¹-ihÄ• riyaá¹-á¹-hÄ• ne_ti yamakapÄ• á¹-ihÄ• riyassa kataá¹-á¹-hÄ• ne. __passathÄ
sandhÄ• ya vuttaá¹ƒ. __assÄ• _ti manussasamÅ«hassa ekabhÄ• vaá¹ƒ. __Ä• kappa_nti \B
__mahÄ• jano_ti sadevake loke sabbo mahÄ• jano. yathÄ• nirayadassanaá¹ƒ saá¹ƒvegaja
devalokadassanampi saá¹ƒvegajananatthameva ``anupubbikathÄ• yaá¹ƒ saggakathÄ• viya
sabbasampattisamupetopi saggo anicco addhuvo cavanadhammoâ€™â€™ ti. __sajjetvÄ• _

mucchanÄ• hi yathÄ• kÄ• mena nivÄ• detuá¹ƒ sakkÄ• , evaá¹ƒ sajjetvÄ• .

__puthujjanapaÃ±cakaá¹ƒ paÃ±ha_nti puthujjanapaÃ±haá¹ƒ Ä• diá¹ƒ katvÄ• pavattitaá¹ƒ khÄ«á¹‡Ä• savapaÃ±hapariyantaá¹ƒ paÃ±hapaÃ±cakaá¹ƒ. __paá¹-hamaá¹ƒ ... pe ... pucchA paÃ±haá¹ƒ pucchi. paá¹-isambhidÄ• yathÄ• bhinÄ«hÄ• raá¹ƒ \Ne I 131/ yathÄ• sakaá¹ƒ vip paá¹-hamabhÅ«miyÄ• dayo viya pavattitavisayÄ• ti vuttaá¹ƒ --- __ ``te attano attano paá¹-isa á¹-hatvÄ• kathayiá¹ƒsÅ«â€™â€™ _ti. __buddhavisaye paÃ±haá¹ƒ pucchÄ«_ti ---

``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti || (Sn 1044) ---

idaá¹ƒ paÃ±haá¹ƒ pucchi. tattha __saá¹…khÄ• tadhammÄ• _ti saá¹…khÄ• tÄ• Ã±Ä• tÄ• ca saá¹…khÄ• tadhammÄ• catÅ«hi maggehi paá¹-ividdhacatusaccadhammÄ• ti attho. iminÄ• ubhayatthapi yojetabbo ``ye puthÅ« saá¹…khÄ• tadhammÄ• , ye ca puthÅ« sekhÄ• â€™â€ dvinnaá¹ƒ sekkhÄ• sekkhapuggalÄ• naá¹ƒ me puá¹-á¹-hoti yojetabbaá¹ƒ, mayÄ• puá¹-á¹-ho sekkhÄ• sekkhabhÅ«miyÄ• Ä• gamanappaá¹-ipadaá¹ƒ. iriyati gacchati sekkhabhÅ«miá¹ƒ a iriyÄ• , taá¹ƒ tesaá¹ƒ iriyaá¹ƒ Ä• gamanappaá¹-ipadaá¹ƒ mayÄ• puá¹-á¹-ho pabrÅ«hi kathel bhagavÄ• buddhavisaye paÃ±haá¹ƒ pucchitvÄ• ``imassa nu kho, sÄ• riputta, saá¹ƒkhittena vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti Ä• ha. thero paÃ±haá¹ƒ oloketvÄ• ``satthÄ• m bhikkhÅ«naá¹ƒ Ä• gamanappaá¹-ipadaá¹ƒ pucchatÄ«â€™â€™ ti paÃ±he nikkaá¹…kho hutv khandhÄ• divasena bahÅ«hipi mukhehi sakkÄ• kathetuá¹ƒ, katarÄ• kÄ• rena nu kho kathen gaá¹‡hituá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti ajjhÄ• saye kaá¹…khi, taá¹ƒ sandhÄ• yetaá¹ƒ vutt ``dhammasenÄ• pati ... pe ... na sakkotÄ«â€™â€™ _ti. pucchitapaÃ±haá¹ƒ vissajjetuá¹ƒ pa disÄ• vilokanaá¹ƒ sattÄ• naá¹ƒ sabhÄ• voti dassento, __ ``puratthima ... pe0.. nÄ• sakkhÄ« __paÃ±huppattiá¹-á¹-hÄ• na_nti paÃ±huppattikÄ• raá¹‡aá¹ƒ.

__therassa_ \Be I 144/ __kilamanabhÄ• vaá¹ƒ jÄ• nitvÄ• _ti ``sÄ• riputto paÃ±he nikkaá¹… kaá¹…khamÄ• no kilamatÄ«â€™â€™ ti therassa kilamanabhÄ• vaá¹ƒ Ã±atvÄ• . __catumah etena khandhamukhena nÄ• marÅ«papariggaho vutto. __ ``bhÅ«tamidanti, sÄ• riputta, sam vadantena bhagavatÄ• khandhavasena nÄ• marÅ«papariggaho dassito. evaá¹ƒ kirassa bh mayÄ• naye adinne kathetuá¹ƒ na sakkhissati, dinne pana naye mamajjhÄ• sayaá¹ƒ gahetv kathessatÄ«â€™â€™ ti. therassa saha nayadÄ• nena so paÃ±ho nayasatena nayasahasse __ ``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• , aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ _ti.

__arÅ«pÄ• vacare paá¹-isandhi nÄ• ma na hotÄ«_ti bodhisambhÄ• rasambharaá¹‡assa an tenÄ• ha --- __ ``abhabbaá¹-á¹-hÄ• nattÄ• â€™â€™ _ti, laddhabyÄ• karaá¹‡Ä• naá¹ƒ bodhi abhabbadesattÄ• ti attho \Ne I 132/. __rÅ«pÄ• vacare nibbattÄ«_ti kammavasitÄ• sambhav

anibbattitvÄ• rÅ«pÄ• vacare nibbatti.

__parosahassa_ntiÄ• dinÄ• parosahassajÄ• takaá¹ƒ dasseti. tattha __parosahassampÄ«_
__samÄ• gatÄ• na_nti sannipatitÄ• naá¹ƒ bhÄ• sitassa atthaá¹ƒ jÄ• nituá¹ƒ asakkontÄ• naá
__kandeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä• _ti te evaá¹ƒ samÄ• gatÄ• apaÃ±Ã±Ä• ime bA
vassasatampi vassasahassampi rodeyyuá¹ƒ parideveyyuá¹ƒ. rodamÄ• nÄ• pi pana atthaá¹ƒ
jÄ• neyyunti dÄ«peti. __ekova seyyo puriso sapaÃ±Ã±o_ti evarÅ«pÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ
paá¹‡á¸• itapurisova seyyo varataroti attho. kÄ«diso sapaÃ±Ã±oti Ä• ha --- __ ``yo bhÄ• sita
atthaâ€™â€™ _nti, ayaá¹ƒ jeá¹-á¹-hantevÄ• siko viya yo bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• ti, so
varataroti attho. dutiye parosatajÄ• take __jhÄ• yeyyu_nti yÄ• thÄ• vato atthaá¹ƒ jÄ• nituá¹ƒ
cinteyyuá¹ƒ. sesamettha vuttanayameva.

tatiyajÄ• take __ye saÃ±Ã±ino_ti á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanalÄ• bh
dasseti. __tepi duggatÄ• _ti tassÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• a
dukkhaá¹ƒ upagatÄ• saÃ±Ã±Ä«bhave. ``saÃ±Ã±Ä• rogo saÃ±Ã±Ä• gaá¹‡á¸• o saÃ±Ã±Ä•
III 24) hi te saÃ±Ã±Ä• ya Ä• dÄ«navadassino. __yepi asaÃ±Ã±ino_ti asaÃ±Ã±Ä«bhave nibb
tepi imissÄ• yeva samÄ• pattiyÄ• alÄ• bhato duggatÄ• yeva. jhÄ• nasukhaá¹ƒ __anaá¹…ga
yathÄ• vuttadosÄ• bhÄ• vato. balavacittekaggatÄ• sabhÄ• venapi taá¹ƒ anaá¹…gaá¹‡aá¹ƒ
nÄ• saÃ±Ã±Ä«ti Ä• hÄ• _ti atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente
kÄ• laá¹ƒ karonto antevÄ• sikehi puá¹-á¹-ho ``nevasaÃ±Ã±Ä« nÄ• saÃ±Ã±Ä«â€™â€™ ti Ä•
vuttanayeneva tÄ• pasÄ• jeá¹-á¹-hantevÄ• sikassa kathaá¹ƒ na gaá¹‡hiá¹ƒsu. bodhisatto Ä
Ä• kÄ• se á¹-hatvÄ• imaá¹ƒ gÄ• thamÄ• ha. tena vuttaá¹ƒ --- __ ``sesaá¹ƒ vuttanayeneva v

catutthajÄ• take (J I 1.135) candassa viya Ä• bhÄ• etassÄ• ti __candÄ• bhaá¹ƒ, _ odÄ• tal
__sÅ«riyÄ• bha_nti sÅ«riyassa viya Ä• bhÄ• etassÄ• ti sÅ«riyÄ• bhaá¹ƒ, pÄ«takasiá¹‡aá¹ƒ
gÄ• dhatÄ«_ti yo puggalo idha sattaloke idaá¹ƒ kasiá¹‡advayaá¹ƒ paÃ±Ã±Ä• ya gÄ• dhati, A
anuppavisati, tattha vÄ• patiá¹-á¹-hahati. __avitakkena dutiyajjhÄ• nena Ä• bhassarÅ«pago
tathÄ• katvÄ• paá¹-iladdhena dutiyena jhÄ• nena Ä• bhassarabrahmalokÅ«pago hoti. __se
133/ __veditabba_nti iminÄ• imaá¹ƒ dasseti (Ja I 1.135 candÄ• bhajÄ• takavaá¹‡á¹‡anÄ•)
bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±Ä• yatane kÄ• laá¹ƒ
pucchito ``candÄ• bhaá¹ƒ sÅ«riyÄ• bhaâ€™â€™ nti vatvÄ• Ä• bhassare nibbatto. tÄ• pasÄ
saddahiá¹ƒsu. bodhisatto Ä• gantvÄ• Ä• kÄ• se á¹-hito imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

paÃ±camajÄ• take __Ä• sÄ«sethevÄ• _ti Ä• sÄ• cchedaá¹ƒ akatvÄ• attano kammesu Ä• s
nibbindeyyÄ• _ti na nibbedaá¹ƒ uppÄ• deyya, na ukkaá¹‡á¹-heyyÄ• ti attho. __vo_ti nipÄ• ta
icchi_nti ahaÃ±hi saá¹-á¹-hihatthÄ• narakÄ• uá¹-á¹-hÄ• naá¹ƒ icchiá¹ƒ, somhi tatheva jÄ• t
uá¹-á¹-hitoyevÄ• ti dÄ«peti.

atÄ«te (Ja IV 13.sarabhamigajÄ• takavaá¹‡á¹‡anÄ•) kira bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte
bodhisatto sarabhamigayoniyaá¹ƒ nibbattitvÄ• araÃ±Ã±e paá¹-ivasati. rÄ• jÄ• migavittako a
thÄ• masampanno. ekadivasaá¹ƒ gantvÄ• amacce Ä• ha --- ``yassa passena migo palÄ• ya
ti. athekadivasaá¹ƒ sarabhamigo uá¹-á¹-hÄ• ya raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• nena palÄ• yi. atha
uppaá¹‡á¸• esuá¹ƒ. rÄ• jÄ• cintesi --- ``ime maá¹ƒ parihÄ• santi, mama pamÄ• á¹‡aá¹ƒ na
gÄ• á¸·haá¹ƒ nivÄ• setvÄ• pattikova khaggaá¹ƒ Ä• dÄ• ya ``sarabhaá¹ƒ gaá¹‡hissÄ• mÄ«â
atha naá¹ƒ disvÄ• tÄ«á¹‡i yojanÄ• ni anubandhi. sarabho araÃ±Ã±aá¹ƒ pÄ• visi. rÄ• jÄ• pi
sarabhamigassa gamanamagge saá¹-á¹-hihatthamatto mahÄ• pÅ«tipÄ• tanarakaÄ• vÄ• á¹-
tiá¹ƒsahatthamattaá¹ƒ udakena puá¹‡á¹‡o tiá¹‡ehi ca paá¹-icchanno. sarabho udakagandha
Ä• vÄ• á¹-abhÄ• vaá¹ƒ Ã±atvÄ• thokaá¹ƒ osakkitvÄ• gato. rÄ• jÄ• pana ujukameva Ä• ga

sarabho tassa padasaddaá¹ƒ asuá¹‡anto nivattitvÄ• taá¹ƒ apassanto ``narakaÄ• vÄ• á¹-e
ti Ã±atvÄ• Ä• gantvÄ• olokento taá¹ƒ gambhÄ«re udake appatiá¹-á¹-he kilamantaá¹ƒ disvÄ
hadaye akatvÄ• saÃ±jÄ• takÄ• ruÃ±Ã±o ``mÄ• mayi passante varÄ• ko nassatu, imamhÄ•
mocessÄ• mÄ«â€™â€™ ti Ä• vÄ• á¹-atÄ«re á¹-hito ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, ahaá¹ƒ ta
ti vatvÄ• attano piyaputtaá¹ƒ uddharituá¹ƒ ussÄ• haá¹ƒ karonto viya tassuddharaá¹‡atthÄ•
katvÄ• ``vijjhissÄ• mÄ«â€™â€™ ti Ä• gataá¹ƒ rÄ• jÄ• naá¹ƒ saá¹-á¹-hihatthÄ• narakÄ• uc
piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• araÃ±Ã±Ä• nÄ«haritvÄ• senÄ• ya avidÅ«re otÄ• retvÄ• ovÄ• da
paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pesi. rÄ• jÄ• senaá¹…gaparivuto nagaraá¹ƒ gantvÄ• ``ito
sakalaraá¹-á¹-havÄ• sino paÃ±ca sÄ«lÄ• ni rakkhantÅ«â€™â€™ ti dhammabheriá¹ƒ carÄ•
kataguá¹‡aá¹ƒ kassaci akathetvÄ• sÄ• yaá¹ƒ nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• alaá¹
paccÅ«sakÄ• le mahÄ• sattassa guá¹‡aá¹ƒ saritvÄ• uá¹-á¹-hÄ• ya sayanapiá¹-á¹-he pallaá
pÄ«tipuá¹‡á¹‡ena hadayena udÄ• naá¹ƒ udÄ• nento ``Ä• sÄ«setheva purisoâ€™â€™ tiÄ• c

tattha __ahitÄ• hitÄ• cÄ• _ti dukkhaphassÄ• sukhaphassÄ• ca, maraá¹‡aphassÄ• , jÄ«v
sattÄ• naÃ±hi maraá¹‡aphasso ahito, jÄ«vitaphasso hito. tesaá¹ƒ acintito maraá¹‡aphasso
\Be I 147/. __acintitampÄ«_ti mayÄ• ``Ä• vÄ• á¹-e patissÄ• mÄ«â€™â€™ ti na cintitaá¹ƒ, ``
mÄ• ressÄ• mÄ«â€™â€™ ti __cintitaá¹ƒ_. idÄ• ni pana me cintitaá¹ƒ naá¹-á¹-haá¹ƒ, acintita
udÄ• navasena vadati. __bhogÄ• _ti yasaparivÄ• rÄ• , ete cintÄ• mayÄ• na honti. tasmÄ•
kÄ• tabbanti vadati. vÄ«riyavato hi acintitampi hotiyeva.

tassetaá¹ƒ udÄ• naá¹ƒ udÄ• nentasseva aruá¹‡aá¹ƒ uá¹-á¹-hahi. purohito pÄ• tova sukhase
Ä• gantvÄ• dvÄ• re á¹-hito tassa udÄ• nagÄ«tasaddaá¹ƒ sutvÄ• cintesi --- ``rÄ• jÄ• hiyyo
tattha sarabhamigaá¹ƒ viddho bhavissati, tena maÃ±Ã±e udÄ• naá¹ƒ udÄ• netÄ«â€™â€™ t
raÃ±Ã±o paripuá¹‡á¹‡abyaÃ±janaá¹ƒ udÄ• naá¹ƒ sutvÄ• sumajjite Ä• dÄ• se mukhaá¹ƒ olo
raÃ±Ã±Ä• ca sarabhena ca katakÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ ahosi, so nakhaggena dvÄ• r
esoâ€™â€™ ti pucchi. ahaá¹ƒ, deva, purohitoti. athassa dvÄ• raá¹ƒ vivaritvÄ• ``ito ehÄ• ca
so pavisitvÄ• rÄ• jÄ• naá¹ƒ jayÄ• petvÄ• ekamantaá¹ƒ á¹-hito ``ahaá¹ƒ, mahÄ• rÄ• ja, tayÄ

katakÄ• raá¹‡aá¹ƒ jÄ• nÄ• mi, tvaá¹ƒ ekaá¹ƒ sarabhamigaá¹ƒ anubandhanto narake patito,
silÄ• ya yoggaá¹ƒ katvÄ• narakato uddhari, so tvaá¹ƒ tassa guá¹‡aá¹ƒ saritvÄ• udÄ• naá¹
vatvÄ• __ ``sarabhaá¹ƒ giriduggasmiâ€™â€™ _ntiÄ• dinÄ• dve gÄ• thÄ• abhÄ• si.

tattha __anusarÄ«_ti anubandhi. __vikkanta_nti uddharaá¹‡atthÄ• ya kataparakkamaá¹ƒ. _
upajÄ«vasi, tassÄ• nubhÄ• vena tayÄ• jÄ«vitaá¹ƒ laddhanti attho. __samuddharÄ«_ti uddh
__silÄ• ya yoggaá¹ƒ sarabho karitvÄ• _ti silÄ• ya sopÄ• nasadisÄ• ya narakato uddharaá¹‡
__alÄ«nacitta_nti saá¹…kocaá¹ƒ appattacittaá¹ƒ. __ta migaá¹ƒ vadesÄ«_ti suvaá¹‡á¹‡asara
sirisayane nipanno vaá¹‡á¹‡esi. taá¹ƒ sutvÄ• rÄ• jÄ• , ``ayaá¹ƒ mayÄ• saddhiá¹ƒ na migav
pavattiá¹ƒ jÄ• nÄ• ti, kathaá¹ƒ nu kho jÄ• nÄ• ti, pucchissÄ• mi naâ€™â€™ nti cintetvÄ• ---
tatthevÄ• â€™â€™ _ti navamagÄ• thamÄ• ha \Ne I 135/. tattha __bhiá¹ƒsarÅ«pa_nti kiá¹ƒ
balavajÄ• tikaá¹ƒ, tenetaá¹ƒ jÄ• nÄ• sÄ«ti vadati. brÄ• hmaá¹‡o ``nÄ• haá¹ƒ sabbaÃ±Ã±ubu
amakkhetvÄ• tayÄ• kathitagÄ• thÄ• ya pana mayhaá¹ƒ attho upaá¹-á¹-hÄ• tÄ«â€™â€™ ti
_nti dasamagÄ• thamÄ• ha \Be I 148/. tattha __subhÄ• sitÄ• na_nti byaÃ±janaá¹ƒ amakkhe
bhÄ• sitÄ• naá¹ƒ. __atthaá¹ƒ tadÄ• nentÄ«_ti yo tesaá¹ƒ attho, taá¹ƒ Ä• nenti upadhÄ• rent
purohito dhammasenÄ• pati ahosi. tenevÄ• ha --- __ ``atÄ«tepÄ«â€™â€™ _tiÄ• di. sesaá¹

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheravatthu

__aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherÄ• dayo_tiÄ• dÄ«su pana __yÄ• thÄ• vasarasaguá¹‡av
yathÄ• sabhÄ• vaguá¹‡avasena. pabbajjÄ• vasena paá¹-ivedhavasena suciraá¹ƒ sunipuá¹‡
rattindivaparicchedajÄ• nanavasena ca rattaÃ±Ã±utÄ• veditabbÄ• ti taá¹ƒ dassento __ ``á¹
sammÄ• sambuddhaâ€™â€™ _ntiÄ• dimÄ• ha. __pÄ• kaá¹-ova hotÄ«_ti satipaÃ±Ã±Ä• vep
hoti. __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o_ti sÄ• vakesu sabbapaá¹-hamaá¹ƒ cattÄ• ri ariyasaccÄ
__sabbesupi etadaggesÅ«_ti sabbesupi etadaggasuttesu, sabbesu vÄ• etadaggaá¹-á¹-hap

__dhurapattÄ• nÄ«_ti pattÄ• naá¹ƒ pamukhabhÅ«tÄ• ni bÄ• hirapattÄ• ni. __navutihatthÄ•
hatthena navutiratanÄ• ni. padumeneva taá¹ƒ taá¹ƒ padesaá¹ƒ uttarati atikkamatÄ«ti __pad
__gandhadÄ• mamÄ• lÄ• dÄ• mÄ• dÄ«hÄ«_ti Ä• disaddena pattadÄ• mÄ• diá¹ƒ saá¹…gaâ
katamÄ• lÄ• __gandhadÄ• maá¹ƒ_. lavaá¹…gatakkolajÄ• tipupphÄ• dÄ«hi katamÄ• lÄ• __
tamÄ• lapattÄ• dÄ«hi katamÄ• lÄ• __pattadÄ• maá¹ƒ. vaá¹…gapaá¹-á¹-e_ti vaá¹…gadese
__uttamasukhumavattha_nti kÄ• sikavatthamÄ• ha.

__teparivaá¹-á¹-adhammacakkappavattanasuttantapariyosÄ• ne_ti ettha ``idaá¹ƒ dukkhaá¹
ntiÄ• dinÄ• saccavasena, ``dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• k
ariyasaccaá¹ƒ pariÃ±Ã±Ä• taâ€™â€™ ntiÄ• dinÄ• katavasena ca tÄ«hi Ä• kÄ• rehi parivaá
saccÄ• naá¹ƒ desitattÄ• tayo parivaá¹-á¹-Ä• etassa atthÄ«ti tiparivaá¹-á¹-aá¹ƒ, tiparivaá¹-á
teparivaá¹-á¹-aá¹ƒ, teparivaá¹-á¹-aÃ±ca taá¹ƒ dhammacakkappavattanaÃ±cÄ• ti

__teparivaá¹-á¹-adhammacakkappavattanaá¹ƒ, _ tadeva suttantaá¹ƒ, tassa pariyosÄ• neti a

__sÄ• ligabbhaá¹ƒ phÄ• letvÄ• Ä• dÄ• yÄ• _ti sÄ• ligabbhaá¹ƒ phÄ• letvÄ• tattha labbhar
Ä• dÄ• ya. __anucchavika_nti buddhÄ• naá¹ƒ anucchavikaá¹ƒ khÄ«rapÄ• yasaá¹ƒ pacÄ• p
bandhitvÄ• \Ne I 136/ kalÄ• pakaraá¹‡e \Be I 149/ __kalÄ• paggaá¹ƒ_. khale kalÄ• pÄ• naá
__khalaggaá¹ƒ_. madditvÄ• vÄ«hÄ«naá¹ƒ rÄ• sikaraá¹‡adivase __khalabhaá¹‡á¸• aggaá¹ƒ
dhaÃ±Ã±assa pakkhipanadivase __koá¹-á¹-haggaá¹ƒ_.

__dve gatiyo_ti dve eva nipphattiyo, dve niá¹-á¹-hÄ• ti attho. __tasmiá¹ƒ kumÄ• re sabbaÃ±
koá¹‡á¸• aÃ±Ã±amÄ• á¹‡avasseva laddhiyaá¹ƒ á¹-hatvÄ• itarepi cha janÄ• putte anusÄ• s
pÄ• cÄ«napassaá¹ƒ __acalaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma, yaá¹ƒ ``vajirÄ• sanaâ€™â€™ ntipi v
vahatÄ«ti ``pÄ• cÄ«namukhoâ€™â€™ ti avatvÄ• __ ``pÄ• cÄ«nalokadhÄ• tuabhimukhoâ€
maá¹ƒsacakkhupi lokanÄ• thassa appaá¹-ighÄ• taá¹ƒ mahÄ• visayaÃ±cÄ• ti. __caturaá¹…g
taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatÅ«â€™â€™ tiÄ• dinÄ• (MN II 184; SN a II 22, 23
196) vuttacaturaá¹…gasamannÄ• gataá¹ƒ.

__idaá¹ƒ pana sabbamevÄ• _ti ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ desessÄ
tiÄ• dinayappavattaá¹ƒ (MN I 284; II 341; Vin I 10) sabbameva. __parivitakkamattameva_ ta
abhÄ• vato. __pupphitaphalitaá¹ƒ katvÄ• _ti abhiÃ±Ã±Ä• paá¹-isambhidÄ• hi sabbapÄ• liph
sabbaso phalabhÄ• rabharitaÃ±ca karonto pupphitaá¹ƒ phalitaá¹ƒ katvÄ• . __apakkamitukÄ
aggasÄ• vake attano nipaccakÄ• raá¹ƒ karonte disvÄ• tesaá¹ƒ guá¹‡Ä• tirekataá¹ƒ bahu m
santikÄ• apakkamitukÄ• mo hutvÄ• . __tatthevÄ• _ti chaddantadahatÄ«reyeva.

sÄ• riputta-moggallÄ• nattheravatthu

189-190__._ dutiyatatiyesu __iddhimantÄ• na_nti ettha __manta_-saddo atisayatthavisayoti
atisayikaiddhitaá¹ƒ dassetuá¹ƒ --- __ ``iddhiyÄ• sampannÄ• naâ€™â€™ _nti vuttaá¹ƒ. saha
kÄ«á¸·iá¹ƒsÅ«ti __sahapaá¹ƒsukÄ«á¸·itÄ• . idhalokattabhÄ• vamevÄ• _ti diá¹-á¹-hadhammi
__soá¸·asa paÃ±Ã±Ä• paá¹-ivijjhitvÄ• á¹-hito_ti majjhimanikÄ• ye __anupadasuttantadesa
bhikkhave, sÄ• riputto, puthupaÃ±Ã±o, bhikkhave, sÄ• riputto, hÄ• sapaÃ±Ã±o, bhikkhave,
javanapaÃ±Ã±o, bhikkhave, sÄ• riputto, tikkhapaÃ±Ã±o, bhikkhave, sÄ• riputto, nibbedhika
sÄ• riputtoâ€™â€™ ti (MN III 93) evamÄ• gatÄ• \Be I 150/ mahÄ• paÃ±Ã±Ä• dikÄ• cha, ta
navÄ• nupubbavihÄ• rasamÄ• pattipaÃ±Ã±Ä• , arahattamaggapaÃ±Ã±Ä• ti imÄ• soá¸·asa
sacchikatvÄ• á¹-hito.

__paÃ±hasÄ• kaccha_nti \Ne I 137/ paÃ±hassa pucchanavasena vissajjanavasena ca sÄ•
__atthikehi upaÃ±Ã±Ä• taá¹ƒ magga_nti etaá¹ƒ anubandhanassa kÄ• raá¹‡avacanaá¹ƒ. ida
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandheyyaá¹ƒ. kasmÄ• ?

piá¹-á¹-hito piá¹-á¹-hito anubandhanaá¹ƒ nÄ• ma atthikehi upaÃ±Ã±Ä• taá¹ƒ maggaá¹ƒ, Ã±Ä
maggoti attho. atha vÄ• atthikehi amhehi maraá¹‡e sati amatenapi bhavitabbanti evaá¹ƒ ke
upaÃ±Ã±Ä• taá¹ƒ, anumÄ• naÃ±Ä• á¹‡ena upagantvÄ• Ã±Ä• taá¹ƒ nibbÄ• naá¹ƒ nÄ• ma a
evampettha attho daá¹-á¹-habbo.

__nesaá¹ƒ parisÄ• yÄ• _ti dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ parivÄ• rabhÅ«taparisÄ• ya. __
sÄ• riputtamoggallÄ• ne dve mahÄ• nubhÄ• ve sÄ• vake. __á¹-hÄ• nantare_ti aggasÄ• vak
á¹-hapesi. kasmÄ• panettha ``aggasÄ• vakeâ€™â€™ ti avatvÄ• ``mahÄ• sÄ• vakeâ€™â€
mahÄ• therÄ• abhiÃ±Ã±Ä• tÄ• diguá¹‡avisesayogena ``mahÄ• sÄ• vakÄ• â€™â€™ ti vatta
sÄ• vakesu anaÃ±Ã±asÄ• dhÄ• raá¹‡abhÅ«tÄ• visesato ``mahÄ• sÄ• vakÄ• â€™â€™ ti va
mahÄ• sÄ• vakeâ€™â€™ _ti vuttaá¹ƒ.

mahÄ• kassapattheravatthu

<191> catutthe yasmÄ• dhutavÄ• dadhutadhammadhutaá¹…gÄ• ni dhutamÅ«lakÄ• ni, tas
_ti Ä• raddhaá¹ƒ, tattha kilese dhuni dhutavÄ• ti __dhuto, _ dhutakileso puggalo, kilesadhun
__kilesadhunano dhammo_ti ca sapubbabhÄ• go ariyamaggo daá¹-á¹-habbo. taá¹ƒ dhutasa
kilesadhunanadhammaá¹ƒ vadati, pare tattha patiá¹-á¹-hÄ• petÄ«ti __dhutavÄ• do_. catukk
taá¹ƒ dassetuá¹ƒ --- __ ``ettha panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __tayida_nti nipÄ• to
dhutabhÅ«tassa dhutabhÅ«tÄ• dhammÄ• __dhutadhammÄ• . appicchatÄ• santuá¹-á¹-hitÄ
151/. kilese sammÄ• likhati tacchatÄ«ti sallekho, kilesajegucchÄ«, tassa bhÄ• vo __sallekh
kÄ• mehi viviccatÄ«ti paviveko, yonisomanasikÄ• rabahulo puggalo, tassa bhÄ• vo __paviv
sarÄ«raá¹-á¹-hapanamattena atthÄ«ti idamaá¹-á¹-hi ttha-kÄ• rassa á¹-á¹-ha-kÄ• raá¹ƒ katvÄ
__idamaá¹-á¹-hitÄ• , _ imehi vÄ• kusaladhammehi atthi idamaá¹-á¹-hi, yena Ã±Ä• á¹‡ena ``
paá¹ƒsukÅ«likaá¹…gÄ• dÄ«su patiá¹-á¹-hitena bhavitabbaâ€™â€™ nti yathÄ• nusiá¹-á¹-haa
ceva pariharati ca, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ __idamaá¹-á¹-hitÄ• _. tenÄ• ha --- __ ``idamaá¹-á¹-h
Ã±Ä• á¹‡amevÄ• â€™â€™ _ti. __dhutadhammÄ• nÄ• mÄ• _ti dhutaá¹…gasevanÄ• ya paa
pÄ• padhammÄ• naá¹ƒ dhunanavasena pavattiyÄ• dhutoti laddhanÄ• mÄ• ya dhutaá¹…ga
katvÄ• dhutadhammÄ• nÄ• ma \Ne I 138/. __anupatantÄ«_ti tadantogadhÄ• tappariyÄ• p
pavattivisesabhÄ• vato. __paá¹-ikkhepavatthÅ«sÅ«_ti dhutaá¹…gasevanÄ• ya paá¹-ikkhipita
pahÄ• tabbavatthÅ«su.

__paá¹ƒsukÅ«likaá¹…gaá¹ƒ ... pe ... nesajjikaá¹…ga_nti uddesopi peyyÄ• lanayena dassito
taá¹ƒ sabbaá¹ƒ __visuddhimagge_ (Vism I 22 Ä• dayo) vitthÄ• rato vuttaá¹ƒ. dhutavÄ• dagg
dhutabhÄ• vopi gahito hotÄ«ti __ ``dhutavÄ• dÄ• naâ€™â€™ _nteva vuttaá¹ƒ. __ayaá¹ƒ ma
abhinÄ«hÄ• rÄ• dimahantatÄ• yapi sÄ• sanassa upakÄ• ritÄ• yapi ayaá¹ƒ thero mahÄ• , gu
pasaá¹ƒsÄ• vacanameva vÄ• etaá¹ƒ therassa yadidaá¹ƒ mahÄ• kassapoti yathÄ• ``mahÄ•

satthu dhammadesanÄ• ya vatthuttaye saÃ±jÄ• tappasÄ• datÄ• ya upÄ• sakabhÄ• ve á¹-h
``uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. etassa aggabhÄ• vassÄ• ti yojet
saccabhÄ• vÄ• vaho kÄ• ro, avisaá¹ƒvÄ• danavasena vÄ• tadatthasÄ• dhanoti attho. __ko
kutÅ«halavipphÄ• ro. satthÄ• sattame sattame saá¹ƒvacchare dhammaá¹ƒ kathento sattÄ•
kÄ• laá¹ƒ sallakkhento divÄ• sÄ• yanhasamayaá¹ƒ katheti, rattiyaá¹ƒ sakalayÄ• maá¹ƒ. ten
brÄ• hmaá¹‡e Ä• ha --- `bhoti kiá¹ƒ rattiá¹ƒ dhammaá¹ƒ suá¹‡issasi divÄ• â€™â€™ â€™ _t
vissÄ• sikabhÄ• vo. ``tato paá¹-á¹-hÄ• ya soâ€™â€™ ti vÄ• pÄ• á¹-ho.

__dve_ \Be I 152/ __asaá¹…khyeyyÄ• ni pÅ«ritapÄ• ramissÄ• _ti idaá¹ƒ sÄ• paramparÄ• y
gahetvÄ• Ä• ha. __adinnavipÄ• kassÄ• _ti avipakkavipÄ• kassa. __bhaddake kÄ• le_ti yutt
nakkhattena lakkhitaá¹ƒ chaá¹‡aá¹ƒ. tasmiá¹ƒ tasmiÃ±hi nakkhatte anubhavitabbachaá¹‡Ä•
itarÄ• ni pana chaá¹‡Ä• ni nÄ• ma. sammÄ• patitadukkhato vimocanena tato niyyÄ• nÄ• va
labhÄ• panato ca __niyyÄ• nikaá¹ƒ. tesa_nti suvaá¹‡á¹‡apadumÄ• naá¹ƒ. __olambakÄ• _ti
ratanadÄ• mÄ• . __puÃ±Ã±aniyÄ• menÄ• _ti puÃ±Ã±Ä• nubhÄ• vasiddhena niyÄ• mena. s
katokÄ• so. __phussaratha_nti maá¹…galarathaá¹ƒ. setacchattauá¹‡hÄ«savÄ• labÄ«janikha
__paÃ±cavidhaá¹ƒ rÄ• jakakudhabhaá¹‡á¸• a_nti vadanti. idha pana setacchattaá¹ƒ visuá¹ƒ
paÃ±camaá¹ƒ katvÄ• vadanti. __pÄ• rupanakaá¹‡á¹‡a_nti pÄ• rupanavatthassa dasantaá¹
dibbavatthadÄ• yipuÃ±Ã±Ä• nubhÄ• vacodito __ ``nanu tÄ• tÄ• thÅ«laâ€™â€™ _nti Ä• ha
ahaá¹ƒ rÄ• jÄ• ti attho. __buddhÄ• naá¹ƒ saddahitvÄ• _ti buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ sadd
__caá¹…kamanasatÄ• nÄ«_ti __iti_-saddo Ä• dyattho. tena hi aggisÄ• lÄ• dÄ«ni pabbajitas
saá¹…gaá¹‡hÄ• ti.

__sÄ• dhukÄ«á¸·ita_nti \Ne I 139/ ariyÄ• naá¹ƒ parinibbutaá¹-á¹-hÄ• ne kÄ• tabbasakkÄ• ra
nirogÄ• ayyÄ• _ti pucchitÄ• kÄ• radassanaá¹ƒ. __parinibbutÄ• devÄ• _ti devÄ« paá¹-ivaca
__paá¹-iyÄ• detvÄ• _ti niyyÄ• tetvÄ• . __samaá¹‡akapabbajja_nti samitapÄ• pehi ariyehi
anuá¹-á¹-hÄ• tabbapabbajjaá¹ƒ. so hi rÄ• jÄ• paccekabuddhÄ• naá¹ƒ vesassa diá¹-á¹-hattÄ
nti tÄ• disaá¹ƒyeva liá¹…gaá¹ƒ gaá¹‡hi. __tatthevÄ• _ti brahmaloke eva. vÄ«satime vasse s
sambandho. brahmalokato cavitvÄ• nibbattattÄ• , brahmacariyÄ• dhikÄ• rassa ca cirakÄ• l
``evarÅ«paá¹ƒ kathaá¹ƒ mÄ• kathethÄ• â€™â€™ _ti Ä• ha. vÄ«sati dharaá¹‡Ä• ni __nikkh
__nikkha_nti apare. __itthÄ• karo_ti itthiratanassa uppattiá¹-á¹-hÄ• naá¹ƒ. __ayyadhÄ«tÄ• _
dhÄ«tÄ• , bhaddakÄ• pilÄ• nÄ«ti attho. __samÄ• napaá¹‡á¹‡a_nti sadisapaá¹‡á¹‡aá¹ƒ sadi
kumÄ• rikÄ• ya ca yuttaá¹ƒ paá¹‡á¹‡alekhaá¹ƒ. te purisÄ• samÄ• gataá¹-á¹-hÄ• nato maga
mahÄ• titthagÄ• maá¹ƒ maddaraá¹-á¹-he sÄ• galanagaraÃ±ca uddissa apakkamantÄ• aÃ±
hontÄ«ti __ ``ito ca etto ca pesesuâ€™â€™ _nti vuttÄ• .

__pupphadÄ• ma_nti hatthihatthappamÄ• á¹‡aá¹ƒ pupphadÄ• maá¹ƒ. __tÄ• nÄ«_ti tÄ• ni u
pupphadÄ• mÄ• ni. __te_ti ubho bhaddÄ• ceva pippalikumÄ• ro ca \Be I 153/. __lokÄ• mis
__asaá¹ƒsaá¹-á¹-hÄ• _ti na saá¹ƒyuttÄ• ghaá¹-e jalantena viya padÄ«pena ajjhÄ• saye sam

vimokkhabÄ«jena samussÄ• hitacittattÄ• . __yantabaddhÄ• nÄ«_ti sassasampÄ• danatthaá
dvÄ• rakavÄ• á¹-ayojanavasena baddhÄ• ni nikkhamanatumbÄ• ni. __kammanto_ti kasikan
__dÄ• sikagÄ• mÄ• _ti dÄ• sÄ• naá¹ƒ vasanagÄ• mÄ• . __osÄ• retvÄ• _ti pakkhipitvÄ• . __
Ä• kÄ• ravasena kiriyÄ• vasena. __ananucchavika_nti pabbajitabhÄ• vassa ananurÅ«paá¹ƒ
dvedhÄ• pathassa dvidhÄ• bhÅ«taá¹-á¹-hÄ• ne. etesaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-
sambandho. sÄ• pana tattha satthu nisajjÄ• edisÄ«ti dassetuá¹ƒ --- __ ``nisÄ«danto panÄ•
vuttaá¹ƒ. tattha yÄ• buddhÄ• naá¹ƒ
aparimitakÄ• lasambhÅ«tÄ• cinteyyÄ• pariÃ±Ã±eyyapuÃ±Ã±asambhÄ• rÅ«pacayanibbattÄ•
rÅ«pappabhÄ• vabuddhaguá¹‡avijjotitÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubya
byÄ• mappabhÄ• ketumÄ• lÄ• laá¹…katÄ• sabhÄ• vasiddhitÄ• ya akittimÄ• rÅ«pakÄ• yas
adiá¹-á¹-hapubbappasÄ• dasaá¹ƒvaddhanatthaá¹ƒ aniggÅ«hitvÄ• nisinno bhagavÄ• __ ``b
... nisÄ«dÄ«â€™â€™ _ti vutto. asÄ«tihatthappadesaá¹ƒ byÄ• petvÄ• pavattiyÄ• __asÄ«tih
__satasÄ• kho_ti bahusÄ• kho anekasÄ• kho. __suvaá¹‡á¹‡avaá¹‡á¹‡ova ahosi_ nirantaraá
samokiá¹‡á¹‡abhÄ• vato.

__tÄ«su á¹-hÄ• nesÅ«_ti dÅ«rato nÄ• tidÅ«re Ä• sanneti tÄ«su á¹-hÄ• nesu. __tÄ«hi ovÄ•
kassapa, evaá¹ƒ sikkhitabbaá¹ƒ `tibbaá¹ƒ me hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavissati
140/ majjhimesÅ«â€™ ti. evaÃ±hi te, kassapa, sikkhitabbaá¹ƒ. tasmÄ• tiha te, kassapa, eva
`yaá¹ƒ kiÃ±ci dhammaá¹ƒ suá¹‡issÄ• mi kusalÅ«pasaá¹ƒhitaá¹ƒ, sabbaá¹ƒ taá¹ƒ aá¹-á¹-hiá¹
sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• ohitasoto dhammaá¹ƒ suá¹‡issÄ• mÄ«â€™ ti, evaÃ
sikkhitabbaá¹ƒ. tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ `sÄ• tasahagatÄ• ca me kÄ
vijahissatÄ«â€™ ti, evaÃ±hi te, kassapa, sikkhitabbaâ€™â€™ nti (SN a II 154) imehi tÄ«hi
bhagavÄ• paá¹-hamaá¹ƒ ovÄ• daá¹ƒ therassa brÄ• hmaá¹‡ajÄ• tikattÄ• jÄ• timÄ• nappah
bÄ• husaccaá¹ƒ nissÄ• ya uppajjanakaahaá¹ƒkÄ• rappahÄ• natthaá¹ƒ, tatiyaá¹ƒ upadhisam
uppajjanakaattasinehappahÄ• natthaá¹ƒ \Be I 154/. __mudukÄ• kho tyÄ• ya_nti mudukÄ•
bhagavÄ• evamÄ• ha? therena saha cÄ«varaá¹ƒ parivattetukÄ• matÄ• ya. kasmÄ• parivat
attano á¹-hÄ• ne á¹-hapetukÄ• matÄ• ya. kiá¹ƒ sÄ• riputtamoggallÄ• nÄ• natthÄ«ti? atthi, e
``imena ciraá¹ƒ á¹-hassanti, kassapo pana vÄ«sativassasatÄ• yuko, so mayi parinibbute sat
vasitvÄ• dhammavinayasaá¹…gahaá¹ƒ katvÄ• mama sÄ• sanaá¹ƒ paÃ±cavassasahassap
karissatÄ«ti attano á¹-hÄ• ne á¹-hapesi. evaá¹ƒ bhikkhÅ« kassapassa sussÅ«sitabbaá¹ƒ ma
tasmÄ• evamÄ• ha.

__candÅ«pamo_ti candasadiso hutvÄ• . kiá¹ƒ parimaá¹‡á¸• alatÄ• ya? no, apica kho yathÄ
pakkhandamÄ• no na kenaci saddhiá¹ƒ santhavaá¹ƒ vÄ• sinehaá¹ƒ vÄ• Ä• layaá¹ƒ vÄ• ka
mahÄ• janassa piyo manÄ• po, ayampi evaá¹ƒ kenaci saddhiá¹ƒ santhavÄ• dÄ«naá¹ƒ akara
manÄ• po candÅ«pamo hutvÄ• khattiyakulÄ• dÄ«ni cattÄ• ri kulÄ• ni upasaá¹…kamatÄ«ti
apakassa citta_nti teneva santhavÄ• dÄ«naá¹ƒ akaraá¹‡ena kÄ• yaÃ±ca cittaÃ±ca apakaá¸
attho. __niccaá¹ƒ navo_ti niccanavakova, Ä• gantukasadiso hutvÄ• ti attho. Ä• gantuko hi p

sampattagehaá¹ƒ pavisitvÄ• sace naá¹ƒ gharasÄ• mikÄ• disvÄ• ``amhÄ• kampi puttabhÄ
evaá¹ƒ vicariá¹ƒsÅ«â€™â€™ ti anukampamÄ• nÄ• nisÄ«dÄ• petvÄ• bhojenti, bhuttamatto
gaá¹‡hathÄ• â€™â€™ ti uá¹-á¹-hÄ• ya pakkamati, na tehi saddhiá¹ƒ santhavaá¹ƒ vÄ• karo
saá¹ƒvidahati, evamayampi paá¹-ipÄ• á¹-iyÄ• sampattaá¹ƒ gharaá¹ƒ pavisitvÄ• yaá¹ƒ iriyÄ
denti, taá¹ƒ gahetvÄ• chinnasanthavo tesaá¹ƒ kiccakaraá¹‡Ä«ye abyÄ• vaá¹-o hutvÄ• nikk

__appagabbho_ti nappagabbho, aá¹-á¹-haá¹-á¹-hÄ• nena kÄ• yapÄ• gabbhiyena, catuá¹-á
anekaá¹-á¹-hÄ• nena manopÄ• gabbhiyena ca virahitoti attho. aá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ kÄ•
saá¹…ghagaá¹‡apuggalabhojanasÄ• lajantÄ• gharanahÄ• natitthabhikkhÄ• cÄ• ramaggesu
ca kÄ• yena appatirÅ«pakaraá¹‡aá¹ƒ. catuá¹-á¹-hÄ• naá¹ƒ vacÄ«pÄ• gabbhiyaá¹ƒ nÄ• ma
saá¹…ghagaá¹‡apuggalaantaragharesu appatirÅ«pavÄ• cÄ• nicchÄ• raá¹‡aá¹ƒ. anekaá¹-á
nÄ• ma tesu tesu \Be I 155/ á¹-hÄ• nesu kÄ• yavÄ• cÄ• hi ajjhÄ• cÄ• raá¹ƒ anÄ• pajjitvÄ• p
kÄ• mavitakkÄ• dÄ«naá¹ƒ vitakkanaá¹ƒ. sabbesampi imesaá¹ƒ pÄ• gabbhiyÄ• naá¹ƒ abhÄ•
upasaá¹…kamatÄ«ti attho. kassapasaá¹ƒyuttena ca candÅ«pamappaá¹-ipadÄ• ditherassa c
bodhitattÄ• vuttaá¹ƒ __ ``etadeva kassapasaá¹ƒyuttaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• â€™â€™

anuruddhattheravatthu

<192> paÃ±came __bhojanapapaÃ±camatta_nti gocaragÄ• me piá¹‡á¸• Ä• ya caraá¹‡Ä• h
bhojanapapaÃ±camattaá¹ƒ. __dÄ«parukkhÄ• na_nti lohadantakaá¹-á¹-hamayÄ• naá¹ƒ mah
lohamayesupi hi tesu dÄ«pÄ• dhÄ• resu dÄ«parukkhakÄ• ti ruá¸·hiresÄ• daá¹-á¹-habbÄ• .
olambakadÄ«pamaá¹‡á¸• aladÄ«pasaÃ±caraá¹‡adÄ«pÄ• dikÄ• __sesadÄ«pÄ• _.

__anupariyÄ• yi_ padakkhiá¹‡akaraá¹‡avasena. __ahaá¹ƒ tenÄ• _ti yena tuyhaá¹ƒ attho, a
tasmÄ• taá¹ƒ Ä• harÄ• petvÄ• gaá¹‡hÄ• ti attho. __suvaá¹‡á¹‡apÄ• tiyaá¹ƒyevassa bhatta
devatÄ• nubhÄ• vena uppajji, na kiÃ±ci pacanakiccaá¹ƒ atthi. __satta mahÄ• purisavitakke
``appicchassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo mahicchassÄ• â€™â€™ tiÄ• dike satta
__aá¹-á¹-hame_ti ``nippapaÃ±cÄ• rÄ• massÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo papaÃ±
purisavitakke.

__mama saá¹…kappamaÃ±Ã±Ä• yÄ• _ti ``appicchassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhamm
III 358; AN c 8.30) mahÄ• purisavitakkavasena Ä• raddhamattaá¹ƒ matthakaá¹ƒ pÄ• petuá¹
á¹-hitaá¹ƒ mama saá¹…kappaá¹ƒ jÄ• nitvÄ• . __manomayenÄ• _ti manomayena viya manas
pariá¹‡Ä• mitenÄ• ti attho. __iddhiyÄ• _ti ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viya hotÅ«â€™â€™
adhiá¹-á¹-hÄ• niddhiyÄ• .

__yadÄ• me ahu saá¹…kappo_ti yasmiá¹ƒ kÄ• le mayhaá¹ƒ ``kÄ«diso nu kho aá¹-á¹-hamo
parivitakko ahosi, yadÄ• me ahu saá¹…kappo, tato mama saá¹…kappamaÃ±Ã±Ä• ya \Ne I

uttari desayÄ«ti yojanÄ• . __uttari desayÄ«_ti ``nippapaÃ±cÄ• rÄ• massÄ• yaá¹ƒ dhammo r
156/, nÄ• yaá¹ƒ dhammo papaÃ±cÄ• rÄ• massa papaÃ±caratinoâ€™â€™ ti (DN III 358; AN
mahÄ• purisavitakkaá¹ƒ pÅ«rento upari desayi. taá¹ƒ pana desitaá¹ƒ dassento Ä• ha --- __
buddho, nippapaÃ±camadesayÄ«â€™â€™ _ti, papaÃ±cÄ• nÄ• ma rÄ• gÄ• dayo kilesÄ• ,
tadabhÄ• vato ca lokuttaradhammÄ• nippapaÃ±cÄ• nÄ• ma. yathÄ• taá¹ƒ pÄ• puá¹‡Ä• ti,
sÄ• mukkaá¹ƒsikaá¹ƒ catusaccadesanaá¹ƒ adesayÄ«ti attho.

__tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• yÄ• _ti tassa satthu desanÄ• dhammaá¹ƒ jÄ• nitvÄ• .
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanto vihariá¹ƒ. __sÄ• sane rato_ti sikkhattayasaá¹…gahe s
__tisso vijjÄ• anuppattÄ• _ti pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ, dibbacakkhuÃ±Ä• á¹‡aá¹ƒ, Ä• sa
tisso vijjÄ• mayÄ• anuppattÄ• sacchikatÄ• . tato eva __kataá¹ƒ buddhassa sÄ• sanaá¹ƒ,
anuá¹-á¹-hitoti attho.

bhaddiyattheravatthu

<193> chaá¹-á¹-he ucca-saddena samÄ• nattho uccÄ• -saddoti Ä• ha --- __ ``uccÄ• kulikÄ•
jÄ• tÄ• naâ€™â€™ _nti. __kÄ• á¸·Ä« sÄ• devÄ«_ti kÄ• á¸·avaá¹‡á¹‡atÄ• ya kÄ• á¸·Ä« sÄ•
rajjÄ• nuppatti mahÄ• kulinassevÄ• ti vuttaá¹ƒ --- __ ``soyeva cÄ• â€™â€™ _tiÄ• di.

lakuá¹‡á¸• akabhaddiyattheravatthu

<194> sattame __rittako_ti deyyavatthurahito. __guá¹‡e Ä• vajjetvÄ• _ti bhagavato rÅ«pag
Ä• kappasampadÄ• diguá¹‡e ca attano adhippÄ• yaá¹ƒ Ã±atvÄ• ambapakkassa paá¹-iggal
evamÄ• dike yathÄ• upaá¹-á¹-hite guá¹‡e Ä• vajjetvÄ• .

piá¹‡á¸• olabhÄ• radvÄ• jattheravatthu

<195> aá¹-á¹-hame abhÄ«tanÄ• dabhÄ• vena sÄ«hassa viya nÄ• do sÄ«hanÄ• do, so etes
tesaá¹ƒ __sÄ«hanÄ• dikÄ• naá¹ƒ_. garahitabbapasaá¹ƒsitabbadhamme yÄ• thÄ• vato jÄ• r
\Ne I 143/ \Be I 157/ ca yuttarÅ«pÄ• ti Ä• ha --- __ ``buddhÄ• ca nÄ• mÄ• â€™â€™ _tiÄ• c
jÄ• tÄ«_tiÄ• dÄ«hi paccavekkhaá¹‡aÃ±Ä• á¹‡assa bhÅ«miá¹ƒ dasseti. tena hi Ã±Ä• á¹‡ena
``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ tiÄ• diá¹ƒ pajÄ• nÄ• ti. katamÄ• panassa jÄ• ti khÄ«á¹‡Ä• ,
tÄ• vassa atÄ«tÄ• khÄ«á¹‡Ä• pubbeva khÄ«á¹‡attÄ• , na anÄ• gatÄ• anÄ• gate vÄ• yÄ•
vijjamÄ• nattÄ• . yÄ• pana maggassa abhÄ• vitattÄ• uppajjeyya ekacatupaÃ±cavokÄ• rab
ekacatupaÃ±cakkhandhappabhedÄ• jÄ• ti, sÄ• maggassa bhÄ• vitattÄ• anuppÄ• dadham
taá¹ƒ so maggabhÄ• vanÄ• ya pahÄ«nakilese paccavekkhitvÄ• ``kilesÄ• bhÄ• ve vijjamÄ•
appaá¹-isandhikaá¹ƒ hotÄ«â€™â€™ ti jÄ• nanto pajÄ• nÄ• ti.

__vusita_nti vuá¹-á¹-haá¹ƒ parivuá¹-á¹-haá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hitanti attho. __brahm
maggabrahmacariyaá¹ƒ. puthujjanakalyÄ• á¹‡akena hi saddhiá¹ƒ satta sekkhÄ• maggabral
khÄ«á¹‡Ä• savo vuá¹-á¹-havÄ• so. tasmÄ• ariyasÄ• vako attano brahmacariyavÄ• saá¹ƒ pa
brahmacariyaâ€™â€™ nti pajÄ• nÄ• ti. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«l
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasena soá¸·asavidhaá¹ƒ kiccaá
puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti, khÄ«á¹‡Ä• savo katakaraá¹‡Ä«yo
attano karaá¹‡Ä«yaá¹ƒ paccavekkhanto ``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti pajÄ• nÄ• ti. __
idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒ soá¸·asavidhakiccabhÄ• vÄ• ya, kilesakkhayÄ• ya vÄ
me natthÄ«ti pajÄ• nÄ• ti. atha vÄ• __itthattÄ• yÄ• _ti itthabhÄ• vato imasmÄ• evaá¹ƒpakÄ
vattamÄ• nakkhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ mayhaá¹ƒ natthi, ime par
pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• rukkhÄ• viya, te carimakaviÃ±Ã±Ä• á¹‡anirod
jÄ• tavedo nibbÄ• yissantÄ«ti pajÄ• nÄ• ti.

mantÄ• á¹‡iputtapuá¹‡á¹‡attheravatthu

<196> navame aá¹-á¹-hÄ• rasasupi vijjÄ• á¹-á¹-hÄ• nesu nipphattiá¹ƒ gatattÄ• __ ``sabbas
hutvÄ• â€™â€™ _ti vuttaá¹ƒ. abhidayÄ• abbhaÃ±Ã±Ä• vahasseva dhammassa tattha upala
adisvÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha --- __ ``idaá¹ƒ vedattayaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ
anena duggatiparimuccanampi dullabhaá¹ƒ, abhiÃ±Ã±Ä• parivÄ• rÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ
lÄ• bhitÄ• ya sayaá¹ƒ ekadesena upasanto paramukkaá¹ƒsagataá¹ƒ uttamadamathasamath
bhagavantaá¹ƒ sambhÄ• vento __ ``ayaá¹ƒ purisoâ€™â€™ _tiÄ• dimÄ• ha. __piá¹-akÄ• ni
phalabhÄ• janÄ• ni gahetvÄ• assÄ• mikÄ• ya \Ne I 144/ Ä• gacchanti. __buddhÄ• na_nti g
kato. __paribhuÃ±jÄ«_ti devatÄ• hi pakkhittadibbojaá¹ƒ vanamÅ«laphalÄ• phalaá¹ƒ paribhu
patiá¹-á¹-hÄ• pitasamanantarameva hi devatÄ• tattha dibbojaá¹ƒ pakkhipiá¹ƒsu. __sammas
parivattetvÄ• ti ca vadanti. __arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«_ti mahÄ• devattherassa anumo
anupubbikathÄ• sakkhikÄ• ya suvisodhitacittasantÄ• nÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

__dasahi kathÄ• vatthÅ«hÄ«_ti appicchakathÄ• santuá¹-á¹-hikathÄ• pavivekakathÄ• asa
vÄ«riyÄ• rambhakathÄ• sÄ«lasampadÄ• kathÄ• samÄ• dhisampadÄ• kathÄ• paÃ±Ã±Ä• s
vimuttiÃ±Ä• á¹‡adassanasampadÄ• kathÄ• ti imehi dasahi kathÄ• vatthÅ«hi. __jÄ• tibhÅ«m
jÄ• tibhÅ«mivantadesavÄ• sino, satthu jÄ• tadesavÄ• sinoti attho. __sÄ«sÄ• nulokiko_ti pur
anu anu passanto. __okÄ• saá¹ƒ sallakkhetvÄ• _ti sÄ• kacchÄ• ya avasaraá¹ƒ sallakkhetvÄ
pucchÄ«_ti ``kiá¹ƒ nu kho, Ä• vuso, sÄ«lavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussa
I 257) satta visuddhiyo pucchi. __dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi_ savis
dasakathÄ• vatthulÄ• bhitÄ• ya.

mahÄ• kaccÄ• nattheravatthu

<197> dasame __saá¹ƒkhittena kathitadhammassÄ• _ti madhupiá¹‡á¸• ikasuttantadesanÄ•
desitadhammassa. __taá¹ƒ desanaá¹ƒ vitthÄ• retvÄ• _ti taá¹ƒ saá¹…khepadesanaá¹ƒ Ä• ya
__atthaá¹ƒ vibhajamÄ• nÄ• na_nti tassÄ• saá¹…khepadesanÄ• ya atthaá¹ƒ vibhajitvÄ• ka
vÄ• _ti ``ettakÄ• etassa atthÄ• â€™â€™ ti atthavasena vÄ• desanaá¹ƒ pÅ«retuá¹ƒ sakkon
vÄ• _ti ``ettakÄ• ni ettha byaÃ±janÄ• ni desanÄ• vasena vattabbÄ• nÄ«â€™â€™ ti byaÃ±ja
sakkonti. __ayaá¹ƒ pana mahÄ• kaccÄ• natthero ubhayavasenapi sakko_ti tassa saá¹…khe
vitthÄ• rena satthu ajjhÄ• sayÄ• nurÅ«paá¹ƒ \Be I 159/ desanato, tasmÄ• tattha aggoti vutt
``pÄ• tova subhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ•
vuttanayeneva. __aÃ±Ã±ehÄ«_ti aÃ±Ã±Ä• saá¹ƒ itthÄ«naá¹ƒ kesehi ativiya dÄ«ghÄ• . na k
kho siniddhanÄ«lamudukaÃ±cikÄ• ca. __nikkesÄ«_ti appakesÄ« yathÄ• ``anudarÄ• kaÃ±

__paá¹‡iya_nti vikketabbabhaá¹‡á¸• aá¹ƒ. __Ä• vajjetvÄ• _ti upanissayaá¹ƒ kesÄ• naá¹ƒ p
Ä• vajjetvÄ• . __gÄ• ravenÄ• _ti muá¹‡á¸• asÄ«sÄ• pi there gÄ• ravena ekavacaneneva Ä•
svÄ• tanÄ• ya \Ne I 145/ nimantetvÄ• . __imissÄ• itthiyÄ• _ti yathÄ• vuttaseá¹-á¹-hidhÄ«tan
__diá¹-á¹-hadhammikovÄ• _ti avadhÄ• raá¹‡aá¹ƒ aá¹-á¹-hÄ• napayuttaá¹ƒ, diá¹-á¹-hadhamm
ahosÄ«ti attho. __yasapaá¹-ilÄ• bho_ti ca bhavasampattipaá¹-ilÄ• bho. sattasu hi javanacet
diá¹-á¹-hadhammavedanÄ«yaphalÄ• , pacchimÄ• upapajjavedanÄ«yaphalÄ• , majjhe paÃ±
tasmÄ• paá¹-hamaá¹ƒ ekaá¹ƒ cetanaá¹ƒ á¹-hapetvÄ• sesÄ• yathÄ• sakaá¹ƒ paripuá¹‡á¹‡
paá¹-hamacetanÄ• ya pana diá¹-á¹-hadhammiko yasapaá¹-ilÄ• bhova ahosi.

paá¹-hamaetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 2. dutiyaetadaggavaggavaá¹‡á¹‡anÄ•

cÅ«á¸·apanthakattheravatthu

198-200__._ dutiyassa \Ne I 146/ paá¹-hame __manena nibbattita_nti abhiÃ±Ã±Ä• manena
katakÄ• yo_ti abhiÃ±Ã±Ä• cittena desantaraá¹ƒ pattakÄ• yo. __manena nibbattitakÄ• yo_ti
nimmitakÄ• yo ``aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• tÄ«â€™â€™ tiÄ• dÄ«su (DN I 236-23
__ekasadiseyevÄ• _ti attasadiseyeva. __ekavidhamevÄ• _ti attanÄ• katappakÄ• rameva. e
sÄ• vakÄ• naá¹ƒ iddhinimmÄ• navidhi. __aggo nÄ• ma jÄ• to_ ekadesena satthu iddhinimm

__lÄ• bhitÄ• yÄ• _ti \Be I 160/ ettha lÄ• bhÄ«ti Ä«kÄ• ro atisayattho. tena therassa catunna
rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ atisayena savisesalÄ• bhitaá¹ƒ dasseti. __arÅ«pÄ• vacarajjh
etthÄ• pi eseva nayo. na kevalaÃ±cetÄ• cetosaÃ±Ã±Ä• vivaá¹-á¹-akusalatÄ• rÅ«pÄ• rÅ«p
kho imehipi kÄ• raá¹‡ehÄ«ti dassetuá¹ƒ --- __ ``cÅ«á¸·apanthako cÄ• â€™â€™ _tiÄ• di vut

cittasÄ«sena samÄ• dhi vutto, tasmÄ• cetaso samÄ• dhissa vivaá¹-á¹-anaá¹ƒ cetovivaá¹-á¹
ekasmiá¹ƒyevÄ• rammaá¹‡e samÄ• dhicittaá¹ƒ vivaá¹-á¹-etvÄ• heá¹-á¹-himassa heá¹-á¹-hi
rÅ«pÄ• vacarajjhÄ• nalÄ• bhÄ« __cetovivaá¹-á¹-akusalo nÄ• ma_. ``sabbaso rÅ«pasaÃ±Ã±
265) vuttasaÃ±Ã±Ä• atikkamitvÄ• ``Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataâ€™â€™ nti (Dhs 265-268) saÃ±
vivaá¹-á¹-akusalo, tathÄ• itthipurisÄ• disaÃ±Ã±Ä• niccasaÃ±Ã±Ä• dito cittaá¹ƒ vivaá¹-á¹-et
rÅ«pÄ• rÅ«padhammamatte asaá¹…khate nibbÄ• ne ca visesato vaá¹-á¹-anato ca suÃ±Ã±a
__saÃ±Ã±Ä• vivaá¹-á¹-akusalo. samÄ• dhikusalatÄ• ya_ cetovivaá¹-á¹-akusalatÄ• tabbahu
__vipassanÄ• kusalatÄ• ya_ saÃ±Ã±Ä• vivaá¹-á¹-akusalatÄ• . __eko_ti cÅ«á¸·apanthakatth
__samÄ• dhilakkhaá¹‡e_ti savitakkasavicÄ• rÄ• disamÄ• dhisabhÄ• ve. puna __eko_ti mah
__vipassanÄ• lakkhaá¹‡e_ti sattaanupassanÄ• aá¹-á¹-hÄ• rasamahÄ• vipassanÄ• divipass
__samÄ• dhigÄ• á¸·ho_ti samÄ• dhismiá¹ƒ ogÄ• á¸·hacitto subhÄ• vitabhÄ• vanatÄ• . __aá
caturaá¹…gikativaá¹…gikÄ• divasena jhÄ• naá¹…gÄ• naá¹ƒ saá¹…khipane. __Ä• rammaá¹
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sÄ• dinibbattanena kasiá¹‡Ä• diÄ• rammaá¹‡Ä• naá¹ƒ saá¹ƒkhi
vitakkÄ• dÄ«naá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ vavatthÄ• pane. __Ä• rammaá¹‡avavatthÄ• pane
pathavÄ«kasiá¹‡Ä• dijjhÄ• nÄ• rammaá¹‡Ä• naá¹ƒ vavatthÄ• pane.

__jhÄ• naá¹…gehÄ«_ti rÅ«pÄ• vacarajjhÄ• naá¹…gehi, jhÄ• naá¹…gÄ• neva jhÄ• naá¹ƒ. p
arÅ«pÄ• vacarajjhÄ• naá¹…gehi. __bhÄ• tÄ• _ti jeá¹-á¹-habhÄ• tÄ• . __assÄ• _ti kuá¹-umbi
sovaá¹‡á¹‡amayaá¹ƒ pupphapÅ«jaá¹ƒ katvÄ• . __devapure_ti tÄ• vatiá¹ƒsabhavane sudass
__aggadvÄ• renÄ• _ti tasmiá¹ƒ divase aggaá¹ƒ sabbapaá¹-hamaá¹ƒ vivaá¹-ena nagaradvÄ•

__kokanada_nti \Be I 161/ padumavisesanaá¹ƒ yathÄ• ``kokÄ• sakaâ€™â€™ nti. taá¹ƒ kir
vaá¹‡á¹‡asampannaá¹ƒ atisugandhaÃ±ca hoti. ``kokanadaá¹ƒ nÄ• ma setapadumaâ€™â€™
pageva. ayaÃ±hettha attho --- yathÄ• kokanadasaá¹…khÄ• taá¹ƒ padumaá¹ƒ pÄ• to sÅ«riy
vikasitaá¹ƒ avÄ«tagandhaá¹ƒ siyÄ• virocamÄ• naá¹ƒ, evaá¹ƒ sarÄ«ragandhena guá¹‡agan
saradakÄ• le antalikkhe Ä• diccamiva attano tejasÄ• tapantaá¹ƒ aá¹…gehi niccharaá¹‡akaj
sammÄ• sambuddhaá¹ƒ passÄ• ti.

cÅ«á¸·apanthako kira kassapasammÄ• sambuddhakÄ• le pabbajitvÄ• paÃ±Ã±avÄ• hutvÄ
uddesagahaá¹‡akÄ• le parihÄ• sakeá¸·iá¹ƒ akÄ• si. so bhikkhu tena parihÄ• sena lajjito nev
sajjhÄ• yamakÄ• si. tena kammenÄ• yaá¹ƒ pabbajitvÄ• va dandho jÄ• to, tasmÄ• gahitaga
gaá¹‡hantassa nassati. __iddhiyÄ• abhisaá¹…kharitvÄ• suddhaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ a
pubbahetuá¹ƒ disvÄ• tadanurÅ«pe kammaá¹-á¹-hÄ• ne niyojento suddhaá¹ƒ coá¸·akhaá¹‡á
rÄ• jÄ• hutvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto nalÄ• á¹-ato sede muccante parisuddh
nalÄ• á¹-aá¹ƒ puÃ±chi, sÄ• á¹-ako kiliá¹-á¹-ho ahosi. so ``imaá¹ƒ sarÄ«raá¹ƒ nissÄ• ya evar
parisuddhasÄ• á¹-ako pakatiá¹ƒ jahitvÄ• kiliá¹-á¹-ho jÄ• to, aniccÄ• vata saá¹…khÄ• rÄ• â€
paá¹-ilabhi. tena kÄ• raá¹‡enassa rajoharaá¹‡ameva paccayo jÄ• to.

__lomÄ• nÄ«_ti coá¸·akhaá¹‡á¸• atantagataaá¹ƒsuke vadati. __ ``kiliá¹-á¹-hadhÄ• tukÄ• nÄ
kiliá¹-á¹-hasabhÄ• vÄ• ni. __evaá¹ƒgatikamevÄ• _ti idaá¹ƒ cittampi bhavaá¹…gavasena pak
parisuddhaá¹ƒ rÄ• gÄ• disampayuttadhammavasena saá¹ƒkiliá¹-á¹-haá¹ƒ jÄ• tanti dasseti. _
samÄ• netvÄ• _ti nakkhattaá¹ƒ samannÄ• haritvÄ• , Ä• vajjetvÄ• ti attho \Ne I 148/. __biá¸·Ä
biá¸·Ä• rassa gocaratthÄ• ya. __jalapathakammikenÄ• _ti samuddakammikena. __cÄ• ri_nt
__saccakÄ• ra_nti saccabhÄ• vÄ• vahaá¹ƒ kÄ• raá¹ƒ, ``attanÄ• gahite bhaá¹‡á¸• e aÃ±Ã±c
vatvÄ• dÄ• tabbalaÃ±janti vuttaá¹ƒ hoti. __tatiyena paá¹-ihÄ• renÄ• _ti tatiyena sÄ• sanena
sÄ• mino hutvÄ• .

__appakenapÄ«_ti thokenapi parittenapi. __medhÄ• vÄ«_ti paÃ±Ã±avÄ• . __pÄ• bhatenÄ•
__vicakkhaá¹‡o_ti vohÄ• rakusalo. __samuá¹-á¹-hÄ• peti attÄ• na_nti mahantaá¹ƒ dhanaá¹
tattha attÄ• naá¹ƒ saá¹‡á¹-hapeti patiá¹-á¹-hÄ• peti \Be I 162/. yathÄ• kiá¹ƒ? __aá¹‡uá¹ƒ ag
_ yathÄ• paá¹‡á¸• ito puriso parittakaá¹ƒ aggiá¹ƒ anukkamena gomayacuá¹‡á¹‡Ä• dÄ«ni p
dhamento samuá¹-á¹-hÄ• peti vaá¸• á¸• heti, mahantaá¹ƒ aggikkhandhaá¹ƒ karoti, evameva
pÄ• bhataá¹ƒ labhitvÄ• nÄ• nÄ• upÄ• yehi payojetvÄ• dhanaÃ±ca yasaÃ±ca vaá¸• á¸• het
attÄ• naá¹ƒ patiá¹-á¹-hÄ• peti. tÄ• ya eva vÄ• pana dhanassa mahantatÄ• ya attÄ• naá¹ƒ s
abhiÃ±Ã±Ä• taá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti attho.

subhÅ«tittheravatthu

201-202__._ tatiye __raá¹‡Ä• ti hi rÄ• gÄ• dayo kilesÄ• vuccantÄ«_ti ``saraá¹‡Ä• dhammÄ
dukamÄ• tikÄ•) rÄ• gÄ• dayo kilesÄ• ``raá¹‡Ä• â€™â€™ ti vuccanti. raá¹‡anti etehÄ«ti __
sattÄ• nÄ• nappakÄ• rena kandanti paridevanti, tasmÄ• te rÄ• gÄ• dayo ``raá¹‡Ä• â€™â€
anokkamitvÄ• _ti desitÄ• nokkamanato anupagantvÄ• deseti, satthÄ• rÄ• desitaniyÄ• mer
dhammaá¹ƒ desetÄ«ti vuttaá¹ƒ hoti. __eva_nti evaá¹ƒ mettÄ• jhÄ• nato vuá¹-á¹-hÄ• ya bhik
__bhikkhÄ• dÄ• yakÄ• naá¹ƒ mahapphalaá¹ƒ bhavissatÄ«_ti idaá¹ƒ __cÅ«á¸·accharÄ• saá¹
Ä• dayo) dÄ«petabbaá¹ƒ. accharÄ• saá¹…ghÄ• tamattampi hi kÄ• laá¹ƒ mettacittaá¹ƒ Ä• se
dinnadÄ• naá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ, tena ca so amoghaá¹ƒ raá¹-á¹-ha
ayamattho tattha Ä• gatoyeva. __nimittaá¹ƒ gaá¹‡hitvÄ• _ti Ä• kÄ• raá¹ƒ sallakkhetvÄ• .

khadiravaniyarevatattheravatthu

<203> paÃ±came __vanasabhÄ• ga_nti sabhÄ• gaá¹ƒ vanaá¹ƒ, __sabhÄ• ga_nti ca sappÄ
pakativiruddhaá¹ƒ \Ne I 149/ byÄ• dhiviruddhaÃ±ca na hoti, taá¹ƒ ``sabhÄ• gaâ€™â€™ nti v
__udakasabhÄ• ga_ntiÄ• dÄ«supi iminÄ• va nayena attho veditabbo. __kalyÄ• á¹‡akammÄ
kalyÄ• á¹‡akammÅ«pacayassa okÄ• so. __tiá¹‡á¹‡aá¹ƒ bhÄ• tikÄ• na_nti upatisso, cundo,
tiá¹‡á¹‡aá¹ƒ jeá¹-á¹-habhÄ• tikÄ• naá¹ƒ. __tissannaÃ±ca bhaginÄ«na_nti cÄ• lÄ• , upacÄ• l

imesaá¹ƒ tissannaá¹ƒ jeá¹-á¹-habhaginÄ«naá¹ƒ. ettha ca sÄ• riputtatthero sayaá¹ƒ pabbajitv
upacÄ• lÄ• , sÄ«supacÄ• lÄ• ti tisso bhaginiyo, cundo upasenoti ime bhÄ• taro pabbÄ• jesi,
avasissati. tena vuttaá¹ƒ --- __ ``amhÄ• kaá¹ƒ ... pe ... pabbÄ• jentÄ«â€™â€™ _ti. __mahal
vuddhatarÄ• . idaÃ±ca kumÄ• rikÄ• ya cirajÄ«vitaá¹ƒ abhikaá¹…khamÄ• nÄ• Ä• haá¹ƒsu. s
vÄ«sativassasatikÄ• khaá¹‡á¸• adantÄ• palitakesÄ• valittacÄ• tilakÄ• hatagattÄ• gopÄ•
__vidhÄ• vanika_nti vidhÄ• vanakÄ«á¸·ikaá¹ƒ. __tissannaá¹ƒ sampattÄ«na_nti anussavava
manussadevamokkhasampattiyo sandhÄ• ya vadati, manussadevabrahmasampattiyo vÄ• .
vÄ«maá¹ƒsissÄ• mÄ• _ti ``sÄ«valinÄ• katapuÃ±Ã±assa vipÄ• kadÄ• naá¹-á¹-hÄ• namidaâ€
__sabhÄ• gaá¹-á¹-hÄ• na_nti samaá¹ƒ desaá¹ƒ.

__taá¹ƒ bhÅ«mirÄ• maá¹‡eyyaka_nti kiÃ±cÄ• pi arahanto gÄ• mante kÄ• yavivekaá¹ƒ na la
labhanteva. tesaÃ±hi dibbappaá¹-ibhÄ• gÄ• nipi Ä• rammaá¹‡Ä• ni cittaá¹ƒ cÄ• letuá¹ƒ na s
hotu araÃ±Ã±Ä• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ, `yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ
bhÅ«mippadeso ramaá¹‡Ä«yo evÄ• ti attho.

kaá¹…khÄ• revatattheravatthu

<204> chaá¹-á¹-he __akappiyo, Ä• vuso, guá¸·o_ti ekadivasaá¹ƒ thero antarÄ• magge guá¸
guá¸·e piá¹-á¹-hampi chÄ• rikampi pakkhitte disvÄ• na ``akappiyo guá¸·o, sÄ• miso na kapp
paribhuÃ±jituâ€™â€™ nti kukkuccÄ• yanto evamÄ• ha. __akappiyÄ• muggÄ• _ti ekadivasa
muggaá¹ƒ jÄ• taá¹ƒ disvÄ• ``akappiyÄ• muggÄ• , pakkÄ• pi muggÄ• jÄ• yantÄ«â€™â€™
sesamettha sabbaá¹ƒ uttÄ• nameva.

soá¹‡akoá¸·ivisattheravatthu

<205> sattame __hÄ• petabbameva ahosi_ accÄ• raddhavÄ«riyattÄ• . __udakena samupa
ussÄ• retvÄ• tattha tattha rÄ• sikate. __haritÅ«palittÄ• yÄ• _ti gomayaparibhaá¹‡á¸• akatÄ
\Ne I 150/ __posentÄ«_ti khÄ«rodakaá¹ƒ gandhodakaá¹ƒ kevalodakanti evaá¹ƒ tividhena uc
paripÄ• lenti. __parissÄ• vetvÄ• _ti parisodhetvÄ• gahite taá¹‡á¸• uleti yojetabbaá¹ƒ. __dev
\Be I 164/. __vÄ«á¹‡ovÄ• denÄ• _ti ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, soá¹‡a, yadÄ• te vÄ«á¹‡Ä• y
honti, api nu te vÄ«á¹‡Ä• tasmiá¹ƒ samaye saravatÄ« vÄ• hoti kammaÃ±Ã±Ä• vÄ• ti? no
kho, soá¹‡a, accÄ• raddhavÄ«riyaá¹ƒ uddhaccÄ• ya saá¹ƒvattati, atisithilavÄ«riyaá¹ƒ kosajj
tasmÄ• tiha tvaá¹ƒ, soá¹‡a, vÄ«riyasamataá¹ƒ adhiá¹-á¹-haha, indriyÄ• naÃ±ca samataá¹ƒ
(Vin I 243) evaá¹ƒ vÄ«á¹‡aá¹ƒ upamaá¹ƒ katvÄ• pavattitena vÄ«á¹‡opamovÄ• dena.
__vÄ«riyasamathayojanatthÄ• yÄ• _ti vÄ«riyassa samathena yojanatthÄ• ya.

soá¹‡akuá¹-ikaá¹‡á¹‡attheravatthu

<206> aá¹-á¹-hame __kuá¹-ikaá¹‡á¹‡oti vuccatÄ«_ti ``koá¹-ikaá¹‡á¹‡oâ€™â€™ ti vattabbe
ti voharÄ«yati. kulaghare bhavÄ• __kulagharikÄ• _. sÄ• kira avantiraá¹-á¹-he kulaghare ma
seá¹-á¹-hissa bhariyÄ• . __dasabalassa dhammakathaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹
aá¹…guttarabhÄ• á¹‡akÄ• naá¹ƒ matena vuttaá¹ƒ. __suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ_ pa
upasaá¹…kamma dhammadesanaá¹ƒ assosi, na ca kaÃ±ci visesaá¹ƒ adhigaÃ±chi. kasmÄ•
hemavataá¹ƒ anussaritvÄ• `Ä• gato nu kho me sahÄ• yako, noâ€™ ti disÄ• disaá¹ƒ oloketv
`vaÃ±cito me sahÄ• yo, yo evaá¹ƒ vicittappaá¹-ibhÄ• naá¹ƒ bhagavato desanaá¹ƒ na suá¹‡Ä
ahosÄ«â€™â€™ ti vuttaá¹ƒ.

yasmÄ• paá¹-isandhijÄ• tiabhinikkhamanabodhiparinibbÄ• nesveva dvattiá¹ƒsa pubbanimi
paá¹-ivigacchanti, na ciraá¹-á¹-hitikÄ• ni honti, __dhammacakkappavattane_ (SN c V 1081;
tÄ• ni savisesÄ• ni hutvÄ• cirataraá¹ƒ á¹-hatvÄ• nirujjhanti, tasmÄ• vuttaá¹ƒ --- __ ``tiyojan
himavantaá¹ƒ akÄ• lapupphitaá¹ƒ disvÄ• â€™â€™ _tiÄ• di. __aggabalakÄ• yÄ• _ti sabbapu
__kena pupphitabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«_ti kena kÄ• raá¹‡ena himavantassa pupphitabhÄ•
kÄ• raá¹‡ena imaá¹ƒ akÄ• lapupphapÄ• á¹-ihÄ• riyaá¹ƒ jÄ• taá¹ƒ, taá¹ƒ jÄ• nÄ• sÄ«ti vuttaâ
pavattitabhÄ• va_nti tassa dhammacakkassa bhagavatÄ• pavattitabhÄ• vaá¹ƒ. __sadde nin
Ä• kÄ• raá¹ƒ sallakkhesi. __tato_ti ``ahaá¹ƒ `etaá¹ƒ amatadhammaá¹ƒ tampi \Be I 165/ jÄ• n
santikaá¹ƒ Ä• gatosmÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, tadanantaranti attho.

sÄ• tÄ• giro \Ne I 151/ hemavatassa buddhuppÄ• daá¹ƒ kathetvÄ• taá¹ƒ bhagavato santika
pannarasoâ€™â€™ _tiÄ• digÄ• thamÄ• ha. tattha (Sn-a I 153) __ajjÄ• _ti ayaá¹ƒ rattindivo
__pannaraso, _ upavasitabbato __uposatho_. tÄ«su vÄ• uposathesu ajja pannaraso uposa
cÄ• tuddasiuposatho, na sÄ• maggÄ«uposatho. divi bhavÄ• ni dibbÄ• ni, dibbÄ• ni ettha att
tÄ• ni? rÅ«pÄ• ni. taÃ±hi rattiá¹ƒ devÄ• naá¹ƒ dasasahassilokadhÄ• tuto sannipatitÄ• naá¹ƒ
sarÄ«ravatthÄ• bharaá¹‡avimÄ• nappabhÄ• hi abbhÄ• diupakkilesavirahitÄ• ya candappab
alaá¹…kato ahosÄ«ti ativiya alaá¹…kato ca parivisuddhidevassa bhagavato sarÄ«rappabhÄ
``dibbÄ• ratti upaá¹-á¹-hitÄ• â€™â€™ _ti.

evaá¹ƒ rattiguá¹‡avaá¹‡á¹‡anÄ• padesenapi sahÄ• yassa cittaá¹ƒ pasÄ• daá¹ƒ janento bud
Ä• ha --- __ ``anomanÄ• maá¹ƒ satthÄ• raá¹ƒ, handa passÄ• ma gotamaâ€™â€™ _nti. tatth
sabbÄ• kÄ• raparipÅ«rehi guá¹‡ehi nÄ• maá¹ƒ assÄ• ti anomanÄ• mo. tathÄ• hissa ``bujjh
bodhetÄ• pajÄ• yÄ• ti buddhoâ€™â€™ tiÄ• dinÄ• (Nidd I 192; Nidd II pÄ• rÄ• yanatthutigÄ
162) nayena buddhoti anomehi guá¹‡ehi nÄ• maá¹ƒ. ``bhaggarÄ• goti bhagavÄ• , bhaggade
tiÄ• dinÄ• (Nidd I 84) nayena bhagavÄ• ti anomehi guá¹‡ehi nÄ• maá¹ƒ. esa nayo ``arahaâ
vijjÄ• caraá¹‡asampannoâ€™â€™ tiÄ• dÄ«su. diá¹-á¹-hadhammikÄ• diatthehi devamanuss
pajahatha, imaá¹ƒ samÄ• dÄ• ya vattathÄ• â€™â€™ ti satthÄ• . taá¹ƒ __anomanÄ• maá¹ƒ
vacasÄ• yatthe nipÄ• to. __passÄ• mÄ• _ti tena attÄ• naá¹ƒ saha saá¹…gahetvÄ• paccupp
__gotama_nti gotamagottaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``satthÄ• , na satthÄ• â€™â€™ ti mÄ

ekantabyavasito hutvÄ• va ehi passÄ• ma gotamanti.

evaá¹ƒ vutte hemavato ``ayaá¹ƒ sÄ• tÄ• giro `anomanÄ• maá¹ƒ satthÄ• raâ€™ nti bhaá¹‡a
pakÄ• seti, sabbaÃ±Ã±uno ca dullabhÄ• loke, sabbaÃ±Ã±upaá¹-iÃ±Ã±ehi pÅ«raá¹‡Ä• disa
pana yadi sabbaÃ±Ã±Å«, addhÄ• tÄ• dilakkhaá¹‡aá¹ƒ patto bhavissati, tena evaá¹ƒ gahess
cintetvÄ• tÄ• dilakkhaá¹‡aá¹ƒ pucchanto Ä• ha --- __ ``kacci manoâ€™â€™ _tiÄ• di. tattha
__mano_ti cittaá¹ƒ. __supaá¹‡ihito_ti suá¹-á¹-hu á¹-hapito acalo asampavedhÄ«. sabbesu b
__sabbabhÅ«tesu. tÄ• dino_ti tÄ• dilakkhaá¹‡aá¹ƒ pattasseva sato. pucchÄ• eva vÄ• ayaá
sabbabhÅ«tesu tÄ• dÄ«, udÄ• hu noâ€™â€™ ti. __iá¹-á¹-he aniá¹-á¹-hecÄ• _ti evarÅ«pe Ä•
vitakkÄ• . __vasÄ«katÄ• _ti vasaá¹ƒ gamitÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ taá¹ƒ satthÄ• ra
satthuno \Ne I 152/ kacci tÄ• dilakkhaá¹‡aá¹ƒ sampattassa sato sabbabhÅ«tesu mano supa
paccayaá¹ƒ na labhati, tÄ• va supaá¹‡ihito viya khÄ• yati. so vÄ• te satthÄ• kacci sabbabh
udÄ• hu no, ye ca iá¹-á¹-hÄ• niá¹-á¹-hesu Ä• rammaá¹‡esu rÄ• gadosavasena saá¹…kappÄ
vasÄ«katÄ• , udÄ• hu kadÄ• ci tesampi vasena vattatÄ«ti.

__tÄ«á¹‡i vassÄ• nÄ«_ti soá¹‡assa pabbajitadivasato paá¹-á¹-hÄ• ya tÄ«á¹‡i vassÄ• ni. tad
yebhuyyena majjhimadeseyeva vasiá¹ƒsu, tasmÄ• tattha katipayÄ• eva ahesuá¹ƒ. te ca ek
evaá¹ƒ visuá¹ƒ visuá¹ƒ vasiá¹ƒsu, therÄ• naÃ±ca katipaye bhikkhÅ« Ä• netvÄ• aÃ±Ã±esu Ä
Ä• nÄ«tÄ• kenacideva karaá¹‡Ä«yena pakkamiá¹ƒsu, kaÃ±ci kÄ• laá¹ƒ Ä• gametvÄ• puna
pakkamiá¹ƒsu, evaá¹ƒ punappunaá¹ƒ Ä• nayanena sannipÄ• to cireneva ahosi, thero ca tad
vuttaá¹ƒ --- __ ``tÄ«á¹‡i vassÄ• ni gaá¹‡aá¹ƒ pariyesitvÄ• â€™â€™ _ti. __tÄ«á¹‡i vassÄ• nA
accantasaá¹ƒyoge upayogavacanaá¹ƒ. __satthu adhippÄ• yaá¹ƒ Ã±atvÄ• _ti attano Ä• á¹‡Ä
ekagandhakuá¹-iyaá¹ƒ vasitukÄ• mo bhagavÄ• â€™â€™ ti satthu adhippÄ• yaá¹ƒ jÄ• nitvÄ
saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasitukÄ• mo, tassa senÄ• sanapaÃ±Ã±attiyaá¹ƒ Ä• nand

__ajjhokÄ• se vÄ«tinÄ• metvÄ• _ti ajjhokÄ• se nisajjÄ• ya vÄ«tinÄ• metvÄ• . yasmÄ• bhag
samÄ• pattisamÄ• pajjanena paá¹-isanthÄ• raá¹ƒ karonto sÄ• vakasÄ• dhÄ• raá¹‡Ä• sabb
anulomappaá¹-ilomaá¹ƒ samÄ• pajjanto bahudeva rattiá¹ƒ ajjhokÄ• se nisajjÄ• ya vÄ«tinÄ•
vihÄ• raá¹ƒ pÄ• visi, tasmÄ• Ä• yasmÄ• pi soá¹‡o bhagavato adhippÄ• yaá¹ƒ Ã±atvÄ• tad
samÄ• pattiyo \Be I 167/ samÄ• pajjanto bahudeva rattiá¹ƒ ajjhokÄ• se nisajjÄ• ya vÄ«tinÄ•
pakkhÄ• letvÄ• vihÄ• raá¹ƒ pÄ• visÄ«ti vadanti. pavisitvÄ• ca bhagavatÄ• anuÃ±Ã±Ä• to
katvÄ• bhagavato pÄ• dapasse nisajjÄ• ya vÄ«tinÄ• mesi. __ajjhesÄ«_ti Ä• á¹‡Ä• pesi. __
dhammo bhÄ• situ_nti bhikkhu tuyhaá¹ƒ dhammo bhÄ• situá¹ƒ upaá¹-á¹-hÄ• tu, Ã±Ä• á¹‡an
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ bhaá¹‡Ä• hÄ«ti attho. __aá¹-á¹-hakavaggiyA
aá¹-á¹-hakavaggabhÅ«tÄ• ni __kÄ• masuttÄ• _disoá¸·asasuttÄ• ni (Nidd I 1). __suggahito_t
vare yÄ• cÄ«_ti vinayadharapaÃ±camena gaá¹‡ena upasampadÄ• dhuvanhÄ• naá¹ƒ camn
gaá¹‡aá¹…gaá¹‡Å«pÄ• hanaá¹ƒ cÄ«varavippavÄ• soti ime paÃ±ca vare yÄ• ci. __sutte Ä•
udÄ• napÄ• á¸·iyaá¹ƒ Ä• gatasuttaá¹ƒ sandhÄ• ya vadati.

sÄ«valittheravatthu

<207> navame \Ne I 153/ __sÄ• kacchitvÄ• sÄ• kacchitvÄ• _ti raÃ±Ã±Ä• saddhiá¹ƒ paá¹-
punappunaá¹ƒ sÄ• kacchaá¹ƒ katvÄ• . __guá¸·adadhi_nti patthinnaá¹ƒ guá¸·asadisaá¹ƒ kaá
__atiaÃ±chitu_nti ativiya Ä• kaá¸• á¸• hituá¹ƒ. __kaÃ±jiyaá¹ƒ vÄ• hetvÄ• _ti dadhimatthuá¹ƒ
parissÄ• vetvÄ• ti attho. ``dadhito kaÃ±jiyaá¹ƒ gahetvÄ• â€™â€™ tipi pÄ• á¹-ho. __na_nti s
bÄ«japacchiá¹ƒ phusÄ• pentÄ«ti iminÄ• sambandho. __yÄ• va na ukkaá¸• á¸• hantÄ«_ti yÄ
dÄ• tukÄ• mÄ• va hontÄ«ti adhippÄ• yo __mahÄ• dukkhaá¹ƒ anubhosÄ«_ti pasavanibandh
anubhosi. __sÄ• mikaá¹ƒ Ä• mantetvÄ• _ti sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• tibbÄ• hi kharÄ
phuá¹-á¹-hÄ• ``sammÄ• sambuddho vata so bhagavÄ• , yo imassa evarÅ«passa dukkhass
suppaá¹-ipanno vata tassa bhagavato sÄ• vakasaá¹…gho, yo imassa evarÅ«passa dukkhas
susukhaá¹ƒ vata nibbÄ• naá¹ƒ, yatthidaá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ na saá¹ƒvijjatÄ«â€™â€
vitakkehi taá¹ƒ dukkhaá¹ƒ adhivÄ• sentÄ« satthu santikaá¹ƒ pesetukÄ• matÄ• ya sÄ• mikaá
maraá¹‡Ä• _ti maraá¹‡ato puretarameva. __iá¹…gita_nti Ä• kÄ• raá¹ƒ. __jÄ«vitabhatta_nti j
dÄ• tabbabhattaá¹ƒ. __sabbakammakkhamo ahosÄ«_ti sattavassikehi dÄ• rakehi kÄ• tabba
kÄ• tuá¹ƒ samatthatÄ• ya sabbassa kammassa khamo ahosi. teneva so sattÄ• haá¹ƒ mahÄ
jÄ• tadivasato paá¹-á¹-hÄ• ya dhammakaraá¹‡aá¹ƒ Ä• dÄ• ya saá¹…ghassa udakaá¹ƒ paris

__yoma_ntiÄ• digÄ• thÄ• ya ``yo bhikkhu imaá¹ƒ rÄ• gapalipathaÃ±ceva kilesaduggaÃ±ca
catunnaá¹ƒ saccÄ• naá¹ƒ appaá¹-ivijjhanakamohaÃ±ca atÄ«to cattÄ• ro oghe tiá¹‡á¹‡o hutv
duvidhena jhÄ• nena __jhÄ• yÄ«, _ taá¹‡hÄ• ya abhÄ• vena __anejo, _ kathaá¹ƒkathÄ• ya
_ upÄ• dÄ• nÄ• naá¹ƒ abhÄ• vena __anupÄ• diyitvÄ• _ kilesanibbÄ• nena nibbuto, tamaha
vadÄ• mÄ«â€™â€™ ti attho.

__sabbesaá¹ƒyeva pana kesÄ• naá¹ƒ oropanaÃ±ca arahattasacchikiriyÄ• ca apacchÄ• ap
therassa khuraggeyeva arahattuppatti dÄ«pitÄ• . ekacce pana Ä• cariyÄ• evaá¹ƒ vadanti ``
dhammasenÄ• patinÄ• ovÄ• de dinne `yaá¹ƒ mayÄ• kÄ• tuá¹ƒ sakkÄ• , tamahaá¹ƒ jÄ• nis
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• taá¹ƒ divasaá¹ƒyeva aÃ±Ã±ataraá¹ƒ vicittaá¹ƒ
pavisitvÄ• mÄ• tukucchiyaá¹ƒ satta vassÄ• ni attanÄ• anubhÅ«tadukkhaá¹ƒ anussaritvÄ•
atÄ«tÄ• nÄ• gate Ã±Ä• á¹‡aá¹ƒ nentassa Ä• dittÄ• viya tayo bhavÄ• upaá¹-á¹-hahiá¹ƒsu. Ä
gatattÄ• \Ne I 154/ vipassanÄ• vÄ«thiá¹ƒ otaritvÄ• tÄ• vadeva maggappaá¹-ipÄ• á¹-iyÄ• s
arahattaá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti. ubhayathÄ• pi therassa arahattuppattiyeva pakÄ• sitÄ
pabhinnappaá¹-isambhido chaá¸·abhiÃ±Ã±o ahosi.

vakkalittheravatthu

<208> dasame __Ä• hÄ• rakaraá¹‡avela_nti bhojanakiccavelaá¹ƒ. __adhigacche padaá¹ƒ

saá¹…khÄ• rÅ«pasamaá¹ƒ sukhanti laddhanÄ• maá¹ƒ santaá¹ƒ padaá¹ƒ nibbÄ• naá¹ƒ adhi
pabbate á¹-hitoyevÄ• _ti paá¹-hamena pÄ• dena gijjhakÅ«á¹-e pabbate á¹-hitoyeva. sesame

dutiyaetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 3. tatiyaetadaggavaggavaá¹‡á¹‡anÄ•

rÄ• hula-raá¹-á¹-hapÄ• lattheravatthu

209-210__._ tatiyassa \Ne I 155/ \Be I 169/ paá¹-hamadutiyesu __tisso sikkhÄ• _ti
adhisÄ«laadhicittaadhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• tisso sikkhÄ• . __cuddasa bhattacchede
nirÄ• hÄ• ratÄ• ya ekekasmiá¹ƒ divase dvinnaá¹ƒ bhattacchedÄ• naá¹ƒ vasena cuddasa bh

__tesa_nti tesaá¹ƒ tÄ• pasÄ• naá¹ƒ. __lÄ• bubhÄ• janÄ• diparikkhÄ• raá¹ƒ saá¹ƒvidhÄ• yÄ
lÄ• bubhÄ• janÄ• ditÄ• pasaparikkhÄ• raá¹ƒ saá¹ƒvidahitvÄ• . __sapariá¸·Ä• hakÄ• yadhÄ•
sapariá¸·Ä• hakÄ• yasabhÄ• vo. __satasahassÄ• _ti satasahassaparimÄ• á¹‡Ä• . satasaha
satasahassÄ• uttarapadalopena yathÄ• ``rÅ«pabhavo rÅ«paâ€™â€™ nti, atthiatthe vÄ• a
pÄ• á¹‡Ä• tipÄ• tÄ• diakusaladhammasamudÄ• cÄ• rasaá¹…khÄ• to Ä• magandho kuá¹‡a
__nirÄ• magandhÄ• , _ yathÄ• vuttakilesasamudÄ• cÄ• rarahitÄ• ti attho. kilesasamudÄ• cÄ
ti vutto. kiá¹ƒkÄ• raá¹‡Ä• ? amanuÃ±Ã±attÄ• , kilesaasucimissattÄ• , sabbhi jigucchitattÄ• ,
paramaduggandhabhÄ• vavahattÄ• ca. tathÄ• hi ye ye ussannakilesÄ• sattÄ• , te te atidu
nikkilesÄ• naá¹ƒ matasarÄ«rampi duggandhaá¹ƒ na hoti. __dÄ• naggaparivahanake_ti dÄ•
__mÄ• pako_ti divase divase parimitaparibbayadÄ• navasena dhaÃ±Ã±amÄ• pako.

__pÄ• á¸·iya_nti vinayapÄ• á¸·iyaá¹ƒ. __migajÄ• takaá¹ƒ Ä• haritvÄ• kathesÄ«_ti atÄ«te ki
migayoniyaá¹ƒ nibbattitvÄ• migagaá¹‡aparivuto araÃ±Ã±e vasati. athassa bhaginÄ« attano
``bhÄ• tika imaá¹ƒ bhÄ• gineyyaá¹ƒ migamÄ• yaá¹ƒ sikkhÄ• pehÄ«â€™â€™ ti Ä• ha. bodhi
paá¹-issuá¹‡itvÄ• ``gaccha tÄ• ta, asukavelÄ• yaá¹ƒ nÄ• ma Ä• gantvÄ• sikkheyyÄ• sÄ«â
vuttavelaá¹ƒ anatikkamitvÄ• taá¹ƒ upasaá¹…kamitvÄ• migamÄ• yaá¹ƒ sikkhi. so ekadivasa
baddho baddharavaá¹ƒ viravi. migagaá¹‡o palÄ• yitvÄ• ``putto te pÄ• sena baddhoâ€™â€™
Ä• rocesi. sÄ• bhÄ• tu santikaá¹ƒ gantvÄ• ``bhÄ• tika bhÄ• gineyyo \Be I 170/ te migamÄ•
\Ne I 156/ pucchi. bodhisatto ``mÄ• tvaá¹ƒ puttassa kiÃ±ci pÄ• pakaá¹ƒ Ä• saá¹…ki, sugga
idÄ• ni taá¹ƒ hÄ• sayamÄ• no Ä• gacchissatÄ«â€™â€™ ti vatvÄ• __ ``migaá¹ƒ tipallatthaâ

tattha __miga_nti bhÄ• gineyyamigaá¹ƒ. tipallatthaá¹ƒ vuccati sayanaá¹ƒ, ubhohi passehi u
nipannakavasena tÄ«hÄ• kÄ• rehi pallatthaá¹ƒ assa, tÄ«á¹‡i vÄ• pallatthÄ• ni assÄ• ti tipal

__tipallatthaá¹ƒ. anekamÄ• ya_nti bahumÄ• yaá¹ƒ bahuvaÃ±canaá¹ƒ. __aá¹-á¹-hakkhura_n
dvinnaá¹ƒ dvinnaá¹ƒ vasena aá¹-á¹-hahi khurehi samannÄ• gataá¹ƒ. __aá¸• á¸• harattÄ• pa
atikkamitvÄ• majjhimayÄ• me araÃ±Ã±ato Ä• gamma pÄ• nÄ«yassa pivanato aá¸• á¸• hara
aá¸• á¸• harattÄ• papÄ• yÄ«. ``aá¸• á¸• haratte Ä• papÄ• yiâ€™â€™ ntipi pÄ• á¹-ho. mama
sÄ• dhukaá¹ƒ migamÄ• yaá¹ƒ uggaá¹‡hÄ• pesiá¹ƒ. kathaá¹ƒ? yathÄ• ekena sotena chamÄ
atibhoti bhÄ• gineyyo. idaá¹ƒ vuttaá¹ƒ hoti --- ayaÃ±hi tava puttaá¹ƒ tathÄ• uggaá¹‡hÄ• pes
ekasmiá¹ƒ uparimanÄ• sikÄ• sote vÄ• taá¹ƒ sannirumbhitvÄ• pathaviyaá¹ƒ allÄ«nena eken
tatheva chamÄ• yaá¹ƒ assasanto chahi kalÄ• hi luddakaá¹ƒ atibhoti, chahi koá¹-á¹-hÄ• sehi
vaÃ±cetÄ«ti attho. katamehi chahi? cattÄ• ro pÄ• de pasÄ• retvÄ• ekena passena seyyÄ• y
tiá¹‡apaá¹ƒsukhaá¹‡anena, jivhÄ• ninnÄ• manena, udarassa uddhumÄ• tabhÄ• vakaraá¹‡e
uccÄ• rapassÄ• vavissajjanena, vÄ• tassa nirumbhanenÄ• ti. atha vÄ• tathÄ• naá¹ƒ uggaá
sotena chamÄ• yaá¹ƒ assasanto. __chahÄ«_ti heá¹-á¹-hÄ• vuttehi chahi kÄ• raá¹‡ehi. __ka
luddakaá¹ƒ vaÃ±cessatÄ«ti attho. __bhotÄ«_ti bhaginiá¹ƒ Ä• lapati. __bhÄ• gineyyo_ti evaá
vaÃ±cakaá¹ƒ bhÄ• gineyyaá¹ƒ niddisati.

evaá¹ƒ bodhisatto bhÄ• gineyyassa migamÄ• yaá¹ƒ sÄ• dhukaá¹ƒ uggahitabhÄ• vaá¹ƒ vad
sopi migapotako pÄ• se baddho anibandhitvÄ• yeva bhÅ«miyaá¹ƒ mahÄ• phÄ• sukapasser
pÄ• dÄ• naá¹ƒ Ä• sannaá¹-á¹-hÄ• ne khurehi eva paharitvÄ• paá¹ƒsuÃ±ca tiá¹‡Ä• ni ca up
uccÄ• rapassÄ• vaá¹ƒ vissajjetvÄ• sÄ«saá¹ƒ pÄ• tetvÄ• jivhaá¹ƒ ninnÄ• metvÄ• sarÄ«raá
vÄ• taggahaá¹‡ena udaraá¹ƒ uddhumÄ• takaá¹ƒ katvÄ• akkhÄ«ni parivattetvÄ• heá¹-á¹-hÄ
saÃ±carÄ• pento uparimanÄ• sikÄ• sotena \Be I 171/ vÄ• taá¹ƒ sannirumbhitvÄ• sakalasar
gÄ• hÄ• petvÄ• matakÄ• kÄ• raá¹ƒ dassesi, nÄ«lamakkhikÄ• pi naá¹ƒ samparivÄ• resuá¹ƒ
kÄ• kÄ• nilÄ«yiá¹ƒsu. luddo Ä• gantvÄ• udare hatthena paharitvÄ• ``pÄ• tova baddho bha
jÄ• toâ€™â€™ ti tassa bandhanarajjuá¹ƒ mocetvÄ• ``ettheva dÄ• ni naá¹ƒ ukkantitvÄ• ma
gamissÄ• mÄ«â€™â€™ ti \Ne I 157/ nirÄ• saá¹…ko hutvÄ• sÄ• khÄ• palÄ• saá¹ƒ gahetuá
uá¹-á¹-hÄ• ya catÅ«hi pÄ• dehi á¹-hatvÄ• kÄ• yaá¹ƒ vidhunitvÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• r
viya vegena mÄ• tu santikaá¹ƒ agamÄ• si. satthÄ• ``na, bhikkhave, rÄ• hulo idÄ• neva sikk
sikkhÄ• kÄ• moyevÄ• â€™â€™ ti evaá¹ƒ migajÄ• takaá¹ƒ Ä• haritvÄ• kathesi.

__ambalaá¹-á¹-hiyarÄ• hulovÄ• daá¹ƒ desesÄ«_ti ``passasi no tvaá¹ƒ, rÄ• hula, imaá¹ƒ par
udakÄ• dÄ• ne á¹-hapitanti? evaá¹ƒ, bhante. evaá¹ƒ parittakaá¹ƒ kho, rÄ• hula, tesaá¹ƒ sÄ•
natthi sampajÄ• namusÄ• vÄ• de lajjÄ• â€™â€™ ti evamÄ• dinÄ• __ambalaá¹-á¹-hiyarÄ• h
kathesi. __gehasitaá¹ƒ vitakkaá¹ƒ vitakkentassÄ• _ti Ä• yasmÄ• kira rÄ• hulo bhagavato pi
gacchantova pÄ• datalato yÄ• va upari kesantÄ• tathÄ• gataá¹ƒ olokesi, so bhagavato bud
``sobhati bhagavÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avicittasarÄ«ro byÄ• mappabhÄ• pa
vippakiá¹‡á¹‡asuvaá¹‡á¹‡acuá¹‡á¹‡amajjhagato viya vijjulatÄ• parikkhitto kanakapabbato v
yantasamÄ• kaá¸• á¸• hitaratanavicittasuvaá¹‡á¹‡aagghikaá¹ƒ viya paá¹ƒsukÅ«lacÄ«varapp
rattakambalaparikkhittakanakapabbato viya pavÄ• á¸·alatÄ• paá¹-imaá¹‡á¸• itasuvaá¹‡á¹‡a

cÄ«napiá¹-á¹-hacuá¹‡á¹‡apÅ«jitasuvaá¹‡á¹‡acetiyaá¹ƒ viya lÄ• khÄ• rasÄ• nulitto kanakath
rattavalÄ• hakantaragato taá¹…khaá¹‡amuggatapuá¹‡á¹‡acando viya aho samatiá¹ƒsapÄ•
attabhÄ• vassa sirisampattÄ«â€™â€™ ti cintesi. tato attÄ• nampi oloketvÄ• ``ahampi sobh
catÅ«su mahÄ• dÄ«pesu cakkavattirajjaá¹ƒ akarissa, mayhaá¹ƒ pariá¹‡Ä• yakaá¹-á¹-hÄ• na
ativiya jambudÄ«patalaá¹ƒ atisobhissÄ• â€™â€™ ti attabhÄ• vaá¹ƒ nissÄ• ya gehasitaá¹ƒ c
taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- __ ``satthu ceva attano ca rÅ«pasampattiá¹ƒ disvÄ• geh
vitakkentassÄ• â€™â€™ _ti.

bhagavÄ• pi \Be I 172/ purato gacchantova cintesi --- ``paripuá¹‡á¹‡acchavimaá¹ƒsalohito c
attabhÄ• vo, rajanÄ«yesu rÅ«pÄ• rammaá¹‡Ä• dÄ«su cittassa pakkhandanakÄ• lo jÄ• to, n
vÄ«tinÄ• metÄ«â€™â€™ ti. atha sahÄ• vajjaneneva pasanne udake macchaá¹ƒ viya parisu
mukhanimittaá¹ƒ viya ca tassa taá¹ƒ cittuppÄ• daá¹ƒ addasa, disvÄ• ca ``ayaá¹ƒ rÄ• hulo m
mama pacchato Ä• gacchanto `ahaá¹ƒ sobhÄ• mi, mayhaá¹ƒ vaá¹‡á¹‡Ä• yatanaá¹ƒ pasann
gehasitaá¹ƒ chandarÄ• gaá¹ƒ uppÄ• deti, atitthe pakkhando, uppathaá¹ƒ paá¹-ipanno, agoc
disÄ• mÅ«á¸·haaddhiko viya agantabbaá¹ƒ disaá¹ƒ gacchati, ayaá¹ƒ kho panassa kileso ab
attatthampi yathÄ• bhÅ«taá¹ƒ passituá¹ƒ na dassissati paratthampi ubhayatthampi, tato \Ne
paá¹-isandhiá¹ƒ gaá¹‡hÄ• pessati, tiracchÄ• nayoniyampi pettivisayepi asurakÄ• yepi samb
anamatagge saá¹ƒsÄ• ravaá¹-á¹-e paripÄ• tessati. yathÄ• kho pana anekaratanapÅ«rÄ• m
bhinnaphalakantarena udakaá¹ƒ Ä• diyamÄ• nÄ• muhuttampi na ajjhupekkhitabbÄ• hoti, v
pidahituá¹ƒ vaá¹-á¹-ati, evameva ayampi na ajjhupekkhitabbo. yÄ• vassa ayaá¹ƒ kileso abbh
sÄ«laratanÄ• dÄ«ni na vinÄ• seti, tÄ• vadeva naá¹ƒ niggaá¹‡hissÄ• mÄ«â€™â€™ ti ajjhÄ•
rÄ• hulaá¹ƒ Ä• mantetvÄ• ``yaá¹ƒ kiÃ±ci, rÄ• hula, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppanna
bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya
rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taa
daá¹-á¹-habbanti. rÅ«pameva nu kho bhagavÄ• rÅ«pameva nu kho sugatÄ• ti. rÅ«pampi rÄ
saÃ±Ã±Ä• pi rÄ• hula, saá¹…khÄ• rÄ• pi rÄ• hula, viÃ±Ã±Ä• á¹‡ampi rÄ• hulÄ• â€™â€™ ti
II 113 Ä• dayo) abhÄ• si. taá¹ƒ dassetuá¹ƒ --- __ ``yaá¹ƒ kiÃ±ci rÄ• hula ... pe ... kathesÄ«â

__saá¹ƒyuttake pana rÄ• hulovÄ• do_ti rÄ• hulasaá¹ƒyutte vuttarÄ• hulovÄ• daá¹ƒ sandhÄ
me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ, bhante, bhagavato d
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti therena yÄ• cito ``t
rÄ• hula, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti? aniccaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ \
taá¹ƒ sukhaá¹ƒ vÄ• ti? dukkhaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• ma
taá¹ƒ samanupassituá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ tiÄ• dinÄ
188 Ä• dayo) Ä• rabhi. __therassa vipassanÄ• cÄ• royeva, _ na pana mahÄ• rÄ• hulovÄ• d
vuttoti adhippÄ• yo.

__athassa satthÄ• Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ã±atvÄ• _tiÄ• dÄ«su bhagavato kira rahogata
cetaso parivitakko udapÄ• di ``paripakkÄ• kho rÄ• hulassa vimuttiparipÄ• canÄ«yÄ• dham
rÄ• hulaá¹ƒ uttari Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti? athassa bhagavÄ• pubbaá¹‡
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á
Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi --- ``gaá¹‡hÄ• hi, rÄ• hula, nisÄ«danaá¹ƒ, yena an
tenupasaá¹…kamissÄ• ma divÄ• vihÄ• rÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paá¹-issutvÄ• nisÄ«danaá¹ƒ Ä• dÄ• ya bhagavato piá¹-á¹-hito piá¹-á¹-hito anubandhi. tena
anekÄ• ni devatÄ• sahassÄ• ni bhagavantaá¹ƒ abhivanditvÄ• anubandhitÄ• honti ``ajja bh
rÄ• hulaá¹ƒ \Ne I 159/ uttari Ä• savÄ• naá¹ƒ khaye vinessatÄ«â€™â€™ ti. atha kho bhagav
ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. Ä• yasmÄ•
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. atha Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantetvÄ• ``ta
cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti? aniccaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹
vÄ• ti? dukkhaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, ka
samanupassituá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ tiÄ• dinÄ• __
adÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- __ ``andhavane nisinno cÅ«á¸·arÄ• hulovÄ• daá

__koá¹-isatasahassadevatÄ• hÄ«_ti Ä• yasmatÄ• rÄ• hulena padumuttarassa bhagavato p
pathavindhararÄ• jakÄ• le patthanaá¹ƒ á¹-hapentena saddhiá¹ƒ patthanaá¹ƒ á¹-hapitadevat
kÄ• ci bhÅ«maá¹-á¹-hadevatÄ• , kÄ• ci antalikkhaá¹-á¹-hakÄ• , kÄ• ci cÄ• tumahÄ• rÄ• jikÄ
nibbattÄ• , imasmiá¹ƒ pana divase sabbÄ• ekaá¹-á¹-hÄ• ne andhavanasmiá¹ƒyeva sannipa

__Ä• bhidosika_nti \Be I 174/ pÄ• rivÄ• sikaá¹ƒ ekarattÄ• tikkantaá¹ƒ pÅ«tibhÅ«taá¹ƒ. ekar
nÄ• masaÃ±Ã±Ä• esÄ• , yadidaá¹ƒ Ä• bhidosikoti. ayaá¹ƒ panettha vacanattho --- pÅ«tibh
abhidoso, abhidosoyeva __Ä• bhidosiko. kummÄ• sa_nti yavakummÄ• saá¹ƒ. __adhivÄ• se
raá¹-á¹-hapÄ• la, adhivÄ• sehi svÄ• tanÄ• ya bhattaâ€™â€™ nti pitarÄ• nimantito svÄ• tan
adhivÄ• setvÄ• . ettha ca thero pakatiyÄ• ukkaá¹-á¹-hasapadÄ• nacÄ• riko svÄ• tanÄ• ya b
nÄ• dhivÄ• seti, mÄ• tu anuggahena pana adhivÄ• seti. mÄ• tu kirassa theraá¹ƒ anussaritv
uppajjati, rodaneneva dukkhÄ« viya jÄ• tÄ• , tasmÄ• thero ``sacÄ• haá¹ƒ taá¹ƒ apassitvÄ•
hadayampissÄ• phaleyyÄ• â€™â€™ ti anuggahena adhivÄ• sesi. paá¹‡á¸• itÄ• hi bhikkhÅ
Ä• cariyupajjhÄ• yÄ• naá¹ƒ vÄ• kÄ• tabbaá¹ƒ anuggahaá¹ƒ ajjhupekkhitvÄ• dhutaá¹…gas

__alaá¹…katapaá¹-iyatte itthijane_ti pitarÄ• uyyojite itthijane. pitÄ• kirassa dutiyadivase sa
mahantaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa puÃ±jaá¹ƒ kÄ• rÄ• petvÄ• kilaÃ±jehi paá¹-icchÄ• d
raá¹-á¹-hapÄ• lassa purÄ• á¹‡adutiyikÄ• yo ``etha tumhe vadhÅ«, yena alaá¹…kÄ• rena ala
raá¹-á¹-hapÄ• lassa kulaputtassa piyÄ• hotha manÄ• pÄ• , tena alaá¹…kÄ• rena alaá¹…ka
paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• kÄ• le Ä• rocite Ä• g
nisinnaá¹ƒ ``idaá¹ƒ te, raá¹-á¹-hapÄ• la, mattikaá¹ƒ dhanaá¹ƒ, aÃ±Ã±aá¹ƒ pettikaá¹ƒ, aÃ±Ã±
sakkÄ• , tÄ• ta raá¹-á¹-hapÄ• la, bhoge \Ne I 160/ ca bhuÃ±jituá¹ƒ, puÃ±Ã±Ä• ni ca kÄ• tuá

raá¹-á¹-hapÄ• la, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jassu, pu
yÄ• citvÄ• tena paá¹-ikkhipitvÄ• dhamme desite ``ahaá¹ƒ imaá¹ƒ uppabbÄ• jessÄ• mÄ«â€
me dhammakathaá¹ƒ kÄ• tuá¹ƒ Ä• raddho, alaá¹ƒ me vacanaá¹ƒ na karissatÄ«â€™â€™ ti u
orodhÄ• naá¹ƒ dvÄ• raá¹ƒ vivarÄ• petvÄ• ``ayaá¹ƒ vo sÄ• miko, gacchatha, yaá¹ƒ kiÃ±ci ka
vÄ• yamathÄ• â€™â€™ ti uyyojesi. tÄ«su vayesu á¹-hitÄ• nÄ• á¹-akitthiyo theraá¹ƒ parivÄ•
asubhasaÃ±Ã±aá¹ƒ uppÄ• desi. tena vuttaá¹ƒ --- __ ``alaá¹…katapaá¹-iyatte itthijane asubh
uppÄ• detvÄ• â€™â€™ _ti.

__á¹-hitakova_ \Be I 175/ __dhammaá¹ƒ desetvÄ• _ti ---

``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

``passa cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hiá¹ƒ tacena onaddhaá¹ƒ, saha vatthehi sobhati ||

``alattakakatÄ• pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``aá¹-á¹-hÄ• padakatÄ• kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``aÃ±janÄ«vaá¹‡á¹‡avÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``odahi migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• mi, kandante migabandhakeâ€™â€™ ti || (MN II 302; Th 769

imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desetvÄ• .

__Ä• kÄ• saá¹ƒ_ \Ne I 161/ __uppatitvÄ• _ti Ä• kÄ• saá¹ƒ pakkhanditvÄ• . kasmÄ• pana th
kirassa seá¹-á¹-hi sattasu dvÄ• rakoá¹-á¹-hakesu aggaá¸·Ä• ni dÄ• petvÄ• malle Ä• á¹‡Ä• p

gacchati, hatthapÄ• desu naá¹ƒ gahetvÄ• kÄ• sÄ• yÄ• ni haritvÄ• gihivesaá¹ƒ gaá¹‡hÄ• p
``ete mÄ• disaá¹ƒ mahÄ• khÄ«á¹‡Ä• savaá¹ƒ hatthe vÄ• pÄ• de vÄ• gahetvÄ• apuÃ±Ã±a
mÄ• ahosÄ«â€™â€™ ti cintetvÄ• Ä• kÄ• sena agamÄ• si. __migacÄ«ra_nti evaá¹ƒnÄ• ma
__catupÄ• rijuÃ±Ã±apaá¹-imaá¹‡á¸• ita_nti jarÄ• pÄ• rijuÃ±Ã±aá¹ƒ, byÄ• dhipÄ• rijuÃ±Ã±aá
Ã±Ä• tipÄ• rijuÃ±Ã±anti imehi catÅ«hi pÄ• rijuÃ±Ã±ehi paá¹-imaá¹‡á¸• itaá¹ƒ. __pÄ• rijuÃ±Ã
attho. sesamettha suviÃ±Ã±eyyameva.

kuá¹‡á¸• adhÄ• nattheravatthu

<211> tatiye salÄ• kaá¹ƒ gaá¹‡hantÄ«ti __salÄ• kagÄ• hakÄ• _. sunÄ• parantajanapadaá¹
salÄ• kaá¹ƒ gaá¹‡hÄ«ti sambandho. __chabbassantare_ti channaá¹ƒ \Be I 176/ vassÄ• naá
mittabhÄ• vo. __bhedake satÄ«_ti bhedakaraá¹‡e sati. __gumbasabhÄ• gato_ti gumbasam
__itthÄ« hutvÄ• _ti itthÄ« viya hutvÄ• , manussitthivaá¹‡á¹‡aá¹ƒ mÄ• petvÄ• ti attho. __dÄ«
dÄ«ghakÄ• laá¹ƒ anubandho. __ettakaá¹ƒ addhÄ• na_nti ettakaá¹ƒ kÄ• laá¹ƒ. __handÄ• vu
__atthaá¹ƒ gahetvÄ• _ti bhÅ«tatthaá¹ƒ gahetvÄ• , ayameva vÄ• pÄ• á¹-ho. __koá¹‡á¸• o jÄ

__mÄ• voca pharusaá¹ƒ kaÃ±cÄ«_ti kaÃ±ci ekapuggalaá¹ƒ pharusaá¹ƒ mÄ• avoca. __vutt
tayÄ• pare dussÄ«lÄ• ti vuttÄ• tampi tatheva paá¹-ivadeyyuá¹ƒ. __dukkhÄ• hi sÄ• rambha
kÄ• raá¹‡uttarÄ• yugaggÄ• hakathÄ• nÄ• ma dukkhÄ• . __paá¹-idaá¹‡á¸• Ä• phuseyyu ta
paraá¹ƒ paharantassa tÄ• disÄ• va paá¹-idaá¹‡á¸• Ä• tava matthake pateyyuá¹ƒ.

__sace neresi attÄ• na_nti sace attÄ• naá¹ƒ niccalaá¹ƒ kÄ• tuá¹ƒ sakkhissasi. __kaá¹ƒso u
mukhavaá¹-á¹-iyaá¹ƒ chinditvÄ• talamattaá¹ƒ katvÄ• á¹-hapitaá¹ƒ kaá¹ƒsatÄ• laá¹ƒ viya. tÄ
pÄ• dehi daá¹‡á¸• ena vÄ• pahatampi saddaá¹ƒ na karoti. __esa pattosi nibbÄ• na_nti sac
sakkhissasi, imaá¹ƒ paá¹-ipadaá¹ƒ pÅ«rayamÄ• no eso tvaá¹ƒ idÄ• ni appattopi nibbÄ• naá
__sÄ• rambho te na vijjatÄ«_ti ``evaÃ±ca sati tvaá¹ƒ dussÄ«lo, ahaá¹ƒ susÄ«loâ€™â€™ ti
uttarikaraá¹‡avÄ• cÄ• lakkhaá¹‡o sÄ• rambho te na vijjati, na bhavissatiyevÄ• ti attho. __pa
saá¹ƒkilesahetunÄ• .

vaá¹…gÄ«sattheravatthu

<212> catutthe \Ne I 162/ __sampannapaá¹-ibhÄ• nÄ• na_nti paripuá¹‡á¹‡apaá¹-ibhÄ• nÄ•
... pe ... sabbaso_ti yo sattÄ• naá¹ƒ cutiÃ±ca paá¹-isandhiÃ±ca sabbÄ• kÄ• rena pÄ• kaá¹-a
taá¹ƒ ahaá¹ƒ alagganatÄ• ya __asattaá¹ƒ, _ paá¹-ipattiyÄ• suá¹-á¹-hu gatattÄ• __sugataá¹
saccÄ• naá¹ƒ sambuddhattÄ• __buddhaá¹ƒ_ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho. __yassa
gatiá¹ƒ na jÄ• nanti, tamahaá¹ƒ Ä• savÄ• naá¹ƒ khÄ«á¹‡atÄ• ya __khÄ«á¹‡Ä• savaá¹ƒ, _ ki
__arahantaá¹ƒ_ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

upasenavaá¹…gantaputtattheravatthu

<213> paÃ±came \Be I 177/ __sabbapÄ• sÄ• dikÄ• na_nti sabbaso pasÄ• daá¹ƒ janentÄ•
ayaá¹ƒ. __atilahu_nti atisÄ«ghaá¹ƒ. yassa tasmiá¹ƒ attabhÄ• ve uppajjanÄ• rahÄ• naá¹ƒ ma
natthi, taá¹ƒ buddhÄ• ``moghapurisoâ€™â€™ ti vadanti ariá¹-á¹-halÄ• á¸·udÄ• yiÄ• dike viy
tasmiá¹ƒ khaá¹‡e magge vÄ• phale vÄ• asati ``moghapurisÄ• â€™â€™ ti vadantiyeva dha
imassapi tasmiá¹ƒ khaá¹‡e maggaphalÄ• naá¹ƒ abhÄ• vato __ ``moghapurisÄ• â€™â€™ _
__bÄ• hullÄ• yÄ• _ti parisabÄ• hullÄ• ya. __anekapariyÄ• yenÄ• _ti anekakÄ• raá¹‡ena.

__icchÄ• mahaá¹ƒ, bhikkhave_ti bhagavÄ• kira taá¹ƒ addhamÄ• saá¹ƒ na kaÃ±ci bodhane
evamÄ• ha, evaá¹ƒ santepi tantivasena dhammadesanÄ• kattabbÄ• siyÄ• . yasmÄ• pana
okÄ• saá¹ƒ kÄ• retvÄ• paá¹-isallÄ«ne bhikkhÅ« adhammikaá¹ƒ katikavattaá¹ƒ karissanti, ta
ahaá¹ƒ tassa pasÄ«ditvÄ• bhikkhÅ«naá¹ƒ dassanaá¹ƒ anujÄ• nissÄ• mi. tato maá¹ƒ passitu
dhutaá¹…gÄ• ni samÄ• diyissanti, ahaÃ±ca tehi ujjhitasanthatapaccayÄ• sikkhÄ• padaá¹ƒ
tasmÄ• evamÄ• ha. __therassÄ• _ti upasenattherassa. __manÄ• pÄ• ni te bhikkhu paá¹ƒsu
imÄ• ni paá¹ƒsukÅ«lÄ• ni manÄ• pÄ• ni attano ruciyÄ• khantiyÄ• gahitÄ• nÄ«â€™â€™ ti p
manÄ• pÄ• ni paá¹ƒsukÅ«lÄ• nÄ«_ti, bhante, na mayÄ• attano ruciyÄ• khantiyÄ• gahitÄ•
matthakatÄ• á¸·anena viya ca gÄ• hito mayÄ• ti dasseti. __pÄ• á¸·iyaá¹ƒ Ä• gatamevÄ• _ti
vadati.

dabbattheravatthu

<214> chaá¹-á¹-he \Ne I 163/ __aá¹-á¹-hÄ• rasasu mahÄ• vihÄ• resÅ«_ti rÄ• jagahassa sa
aá¹-á¹-hÄ• rasasu mahÄ• vihÄ• resu. __upavijaÃ±Ã±Ä• _ti Ä• sannapasÅ«tikÄ• lÄ• . __rah
__saá¹…ghassa veyyÄ• vaccakaraá¹‡e kÄ• yaá¹ƒ yojetukÄ• mo cintesÄ«_ti thero kira attan
``ahaá¹ƒ imaá¹ƒ sarÄ«raá¹ƒ dhÄ• remi, taÃ±ca kho vÄ• tamukhe á¹-hitapadÄ«po viya anicc
nacirasseva nibbÄ• yanadhammaá¹ƒ yÄ• va \Be I 178/ na nibbÄ• yati, tÄ• va kiá¹ƒ nu kho a
veyyÄ• vaccaá¹ƒ kareyyaâ€™â€™ nti cintento iti paá¹-isaÃ±cikkhati ``tiroraá¹-á¹-hesu bahÅ«
bhagavantaá¹ƒ adisvÄ• va pabbajanti, te `bhagavantaá¹ƒ passissÄ• ma ceva vandissÄ• mÄ
Ä• gacchanti, tatra yesaá¹ƒ senÄ• sanaá¹ƒ nappahoti, te silÄ• pattakepi seyyaá¹ƒ kappenti.
attano Ä• nubhÄ• vena tesaá¹ƒ tesaá¹ƒ kulaputtÄ• naá¹ƒ icchÄ• vasena pÄ• sÄ• davihÄ• ra
maÃ±capÄ«á¹-hattharaá¹‡Ä• ni nimminitvÄ• dÄ• tuá¹ƒ? punadivase cettha ekacce ativiya k
gÄ• ravena bhikkhÅ«naá¹ƒ purato á¹-hatvÄ• bhattÄ• nipi na uddisÄ• penti, ahaá¹ƒ kho pan
uddisituá¹ƒ pahomÄ«â€™â€™ ti. iti paá¹-isaÃ±cikkhanto ``yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghass
paÃ±Ã±apeyyaá¹ƒ, bhattÄ• ni ca uddiseyyaâ€™â€™ nti cintesi. __sabhÄ• gasabhÄ• gÄ• n
sabhÄ• gÄ• naá¹ƒ, na mittasanthavavasena. thero hi yÄ• vatikÄ• suttantikÄ• honti, te ucci
tesaá¹ƒ anurÅ«pameva senÄ• sanaá¹ƒ paÃ±Ã±apeti. venayikÄ• bhidhammikakammaá¹-á¹-
eseva nayo. teneva __pÄ• á¸·iyaá¹ƒ_ (Vin III 380) vuttaá¹ƒ --- ``yete bhikkhÅ« suttantikÄ• , t

senÄ• sanaá¹ƒ paÃ±Ã±apetÄ«â€™â€™ tiÄ• di.

__aá¹…guliyÄ• jalamÄ• nÄ• yÄ• _ti tejokasiá¹‡acatutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-
abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena aá¹…gulijalanaá¹ƒ adhiá¹-á¹-hahitvÄ• teneva tejodhÄ• tusamÄ• p
aá¹…guliyÄ• jalamÄ• nÄ• ya. __ayaá¹ƒ maÃ±co_tiÄ• dÄ«su pana there ``ayaá¹ƒ maÃ±coâ
nimmitÄ• pi attano attano gataá¹-á¹-hÄ• ne ``ayaá¹ƒ maÃ±coâ€™â€™ tiÄ• diá¹ƒ vadanti. ay
dhammatÄ• .

``ekasmiá¹ƒ bhÄ• samÄ• nasmiá¹ƒ, sabbe bhÄ• santi nimmitÄ• .

ekasmiá¹ƒ tuá¹‡himÄ• sine, sabbe tuá¹‡hÄ« bhavanti teâ€™â€™ ti || (DN II 286).

yasmiá¹ƒ pana vihÄ• re maÃ±capÄ«á¹-hÄ• dÄ«ni na paripÅ«renti, tattha attano Ä• nubhÄ•
nimmitÄ• naá¹ƒ avatthukaá¹ƒ vacanaá¹ƒ na hoti sabbattha maÃ±capÄ«á¹-hÄ• dÄ«naá¹ƒ sa
\Ne I 164/ gamanamagge samappamÄ• á¹‡e katvÄ• adhiá¹-á¹-hÄ• ti. katikasaá¹‡á¹-hÄ• nÄ
nÄ• nappakÄ• rattÄ• tasmiá¹ƒ tasmiá¹ƒ vihÄ• re katikavattÄ• ni visuá¹ƒ visuá¹ƒ kathÄ• petÄ
aniyametvÄ• \Be I 179/ nimmitÄ• naÃ±hi ``ekasmiá¹ƒ bhÄ• samÄ• nasmiâ€™â€™ ntiÄ• di
vaá¹‡á¹‡avayasarÄ«rÄ• vayavaparikkhÄ• rakiriyÄ• visesÄ• dÄ«hi niyamaá¹ƒ akatvÄ• nimn
nimmitattÄ• iddhimatÄ• sadisÄ• va honti. á¹-hÄ• nanisajjÄ• dÄ«su bhÄ• sitatuá¹‡hÄ«bhÄ•
iddhimÄ• karoti, taá¹ƒ tadeva karonti. sace pana nÄ• nappakÄ• re kÄ• tukÄ• mo hoti, keci p
majjhimavaye, keci pacchimavaye, tathÄ• dÄ«ghakese upaá¸• á¸• hamuá¹‡á¸• e missakak
paá¹‡á¸• ukacÄ«vare,
padabhÄ• á¹‡adhammakathÄ• sarabhaÃ±Ã±apaÃ±hapucchanapaÃ±havissajjanarajanapac
karonte, aparepi vÄ• nÄ• nappakÄ• re kÄ• tukÄ• mo hoti, tena pÄ• dakajjhÄ• nato vuá¹-á¹-
paá¹-hamavayÄ• hontÅ«â€™â€™ tiÄ• dinÄ• nayena parikammaá¹ƒ katvÄ• puna samÄ• p
adhiá¹-á¹-hite adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒ icchiticchitappakÄ• rÄ• yeva honti. __puna
vasanaá¹-á¹-hÄ• nameva Ä• gacchatÄ«_ti tehi saddhiá¹ƒ janapadakathaá¹ƒ kathento anisÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ veá¸·uvanameva paccÄ• gacchati. __pÄ• á¸·iya_nti vinayapÄ• á¸·iya

pilindavacchattheravatthu

<215> sattame __piyÄ• na_nti piyÄ• yitabbÄ• naá¹ƒ. __manÄ• pÄ• na_nti manavaá¸• á¸• h
panassa gottaá¹ƒ, vacchoti nÄ• ma_nti ettha vuttavipariyÄ• yenapi vadanti ``pilindoti nÄ• ma
gottaâ€™â€™ nti. teneva Ä• cariyadhammapÄ• lattherena __theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡a
pilindavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ --- ``pilindotissa nÄ• maá¹ƒ akaá¹ƒsu,
tena so aparabhÄ• ge pilindavacchoti paÃ±Ã±Ä• yitthÄ• â€™â€™ ti. __saá¹ƒsandetvÄ• _ti

__satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• _ti idaá¹ƒ aá¹…gutta

kathÄ• maggena vuttaá¹ƒ. apare pana bhaá¹‡anti --- anuppanneyeva amhÄ• kaá¹ƒ bhagava
brÄ• hmaá¹‡agehe nibbattitvÄ• pilindavacchoti paÃ±Ã±Ä• to saá¹ƒsÄ• re saá¹ƒvegabahula
paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• cÅ«á¸·agandhÄ• raá¹ƒ nÄ• ma vijjaá¹ƒ sÄ• dhetvÄ•
ca hutvÄ• rÄ• jagahe lÄ• bhaggayasaggappatto paá¹-ivasati. atha yadÄ• amhÄ• kaá¹ƒ bha
anukkamena rÄ• jagahaá¹ƒ upagato, tato paá¹-á¹-hÄ• ya buddhÄ• nubhÄ• vena \Be I 180/ t
sampajjati, atthakiccaá¹ƒ na sÄ• dheti. so cintesi --- ``sutaá¹ƒ kho pana metaá¹ƒ `Ä• cariyap
bhÄ• samÄ• nÄ• naá¹ƒ yattha mahÄ• gandhÄ• ravijjÄ• dharati, tattha cÅ«á¸·agandhÄ• ravi
samaá¹‡assa pana gotamassa Ä• gatakÄ• lato \Ne I 165/ paá¹-á¹-hÄ• ya nÄ• yaá¹ƒ mama
nissaá¹ƒsayaá¹ƒ samaá¹‡o gotamo mahÄ• gandhÄ• ravijjaá¹ƒ jÄ• nÄ• ti, yannÅ«nÄ• haá¹ƒ
santike vijjaá¹ƒ pariyÄ• puá¹‡eyyaâ€™â€™ nti. so bhagavantaá¹ƒ upasaá¹…kamitvÄ• etac
mahÄ• samaá¹‡a, tava santike ekaá¹ƒ vijjaá¹ƒ pariyÄ• puá¹‡itukÄ• mo, okÄ• saá¹ƒ me karo
``tena hi pabbajÄ• â€™â€™ ti Ä• ha. so ``vijjÄ• ya parikammaá¹ƒ pabbajjÄ• â€™â€™ ti ma
__paravambhanavasenÄ• _ti paresaá¹ƒ garahanavasena.

__akakkasa_nti apharusaá¹ƒ. __viÃ±Ã±Ä• pani_nti atthaviÃ±Ã±Ä• paniá¹ƒ. __sacca_nti bh
__nÄ• bhisaje_ti yÄ• ya girÄ• ya aÃ±Ã±aá¹ƒ kujjhÄ• panavasena na lagÄ• peyya, khÄ«á¹‡Ä
giraá¹ƒ na bhÄ• seyya, tasmÄ• tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

__anuvicinitvÄ• _ti anuvicÄ• retvÄ• . __caá¹‡á¸• ikataá¹ƒ gacchanta_nti sÄ«ghagatiyÄ• ga

bÄ• hiyadÄ• rucÄ«riyattheravatthu

<216> aá¹-á¹-hame __ekarattivÄ• sena gantvÄ• _ti devatÄ• nubhÄ• vena gantvÄ• . ``buddh
vadanti. evaá¹ƒ gato ca vihÄ• raá¹ƒ pavisitvÄ• sambahule bhikkhÅ« bhuttapÄ• tarÄ• se kÄ
abbhokÄ• se caá¹…kamante disvÄ• ``kahaá¹ƒ etarahi satthÄ• â€™â€™ ti pucchi. bhikkhÅ«
piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€™â€™ ti vatvÄ• taá¹ƒ pucchiá¹ƒsu --- ``tvaá¹ƒ pana kuto Ä• g
suppÄ• rakÄ• Ä• gatomhÄ«ti. kadÄ• nikkhantosÄ«ti? hiyyo sÄ• yaá¹ƒ nikkhantomhÄ«ti. dÅ
dhovitvÄ• telena makkhetvÄ• thokaá¹ƒ vissamÄ• hi, Ä• gatakÄ• le satthÄ• raá¹ƒ dakkhissa
satthu vÄ• attano vÄ• jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, ekarattenevamhi katthaci aá¹-á¹-h
vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ Ä• gato, satthÄ• raá¹ƒ passitvÄ• va vissamissÄ• mÄ«ti. so
taramÄ• narÅ«po sÄ• vatthiá¹ƒ pavisitvÄ• bhagavantaá¹ƒ anopamÄ• ya buddhasiriyÄ• piá
\Be I 181/ ``cirassaá¹ƒ vata me diá¹-á¹-ho sammÄ• sambuddhoâ€™â€™ ti diá¹-á¹-haá¹-á¹-h
oá¹‡atasarÄ«ro gantvÄ• antaravÄ«thiyameva paÃ±capatiá¹-á¹-hitena vanditvÄ• gopphakes
evamÄ• ha --- ``desetu me, bhante, bhagavÄ• dhammaá¹ƒ, desetu me sugato dhammaá¹ƒ
hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

atha naá¹ƒ satthÄ• ``akÄ• lo kho tÄ• va, bÄ• hiya, antaragharaá¹ƒ paviá¹-á¹-homhi piá¹‡á¸•
paá¹-ikkhipi \Ne I 166/. taá¹ƒ sutvÄ• bÄ• hiyo, ``bhante, saá¹ƒsÄ• re saá¹ƒsarantena kabaá

laddhapubbo, tumhÄ• kaá¹ƒ vÄ• mayhaá¹ƒ vÄ• jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, deseth
dutiyampi paá¹-ikkhipiyeva. evaá¹ƒ kirassa ahosi ``imassa maá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹
sakalasarÄ«raá¹ƒ pÄ«tiyÄ• nirantaraá¹ƒ ajjhotthaá¹-aá¹ƒ hoti, balavapÄ«tivegena dhammaá
sakkhissati paá¹-ivijjhituá¹ƒ, majjhattupekkhÄ• tÄ• va tiá¹-á¹-hatu, ekaratteneva vÄ«sayojan
Ä• gatattÄ• darathopissa balavÄ• , sopi tÄ• va paá¹-ippassambhatÅ«â€™â€™ ti. tasmÄ•
paá¹-ikkhipitvÄ• tatiyaá¹ƒ yÄ• cito antaravÄ«thiyaá¹ƒ á¹-hitova ``tasmÄ• tiha te, bÄ• hiya, e
diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissatÄ«â€™â€™ tiÄ• dinÄ• (Ud 10) nayena dhammaá¹ƒ
saá¹ƒkhipitvÄ• dassento __ ``satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haâ€™â€™ _ntiÄ• dim
__antaraghare_ti antaravÄ«thiyaá¹ƒ.

__aparipuá¹‡á¹‡apattacÄ«varatÄ• ya pattacÄ«varaá¹ƒ pariyesanto_ti so kira vÄ«sativassas
samaá¹‡adhammaá¹ƒ karonto ``bhikkhunÄ• nÄ• ma attano paccaye labhitvÄ• aÃ±Ã±aá¹ƒ
bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ekabhikkhussapi pattena vÄ• cÄ«varena vÄ• saá¹…
``iddhimayapattacÄ«varaá¹ƒ na uppajjissatÄ«â€™â€™ ti Ã±atvÄ• ehibhikkhubhÄ• vena pa
tÄ• vadeva ca pabbajjaá¹ƒ yÄ• cito ``paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaâ€™â€™ nti pucchit
``aparipuá¹‡á¹‡aâ€™â€™ nti vutte ``tena hi pattacÄ«varaá¹ƒ pariyesÄ• hÄ«â€™â€™ ti vat
pattacÄ«varaá¹ƒ pariyesanto saá¹…kÄ• raá¹-á¹-hÄ• nato coá¸·akhaá¹‡á¸• Ä• ni saá¹ƒkaá¸•

__sahassamapÄ«_ti paricchedavacanaá¹ƒ. ekasahassaá¹ƒ dvesahassÄ• nÄ«ti evaá¹ƒ sah
gÄ• thÄ• honti, tÄ• ca __anatthapadasaá¹ƒhitÄ• _ Ä• kÄ• savaá¹‡á¹‡apabbatavaá¹‡á¹‡Ä•
anibbÄ• nadÄ«pakehi anatthakehi padehi saá¹ƒhitÄ• yÄ• va bahukÄ• honti, tÄ• va pÄ• pik
__ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo_ti ``appamÄ• do amatapadaá¹ƒ ... pe ... yathÄ• matÄ• â
ekagÄ• thÄ• pi seyyoti attho.

kumÄ• rakassapattheravatthu

<217> navame __ekaá¹ƒ buddhantaraá¹ƒ sampattiá¹ƒ anubhavamÄ• no_ti sÄ• vakabodhiy
puÃ±Ã±asambhÄ• rassa ca sÄ• tisayattÄ• vinipÄ• taá¹ƒ agantvÄ• ekaá¹ƒ buddhantaraá¹ƒ
sampattiá¹ƒ anubhavamÄ• no. __ ``ekissÄ• kuladÄ• rikÄ• ya kucchimhi uppannoâ€™â€™
uppannabhÄ• vaá¹ƒ \Ne I 167/ mÅ«lato paá¹-á¹-hÄ• ya dassetuá¹ƒ --- __ ``sÄ• cÄ• â€™â€
__sÄ• _ti kuladÄ• rikÄ• . __ca_-saddo byatirekattho. tena vuccamÄ• naá¹ƒ visesaá¹ƒ jotaya
patikulagehaá¹ƒ. __gabbhanimitta_nti gabbhassa saá¹‡á¹-hitabhÄ• vaviggahaá¹ƒ. satipi vis
sÄ• vatthivÄ• sikulapariyÄ• pannatte tassÄ• tattha padhÄ• nabhÄ• vadassanatthaá¹ƒ __ ``
vuttaá¹ƒ yathÄ• ``brÄ• hmaá¹‡Ä• Ä• gatÄ• , vÄ• siá¹-á¹-hopi Ä• gatoâ€™â€™ ti. bhagavat
yojanÄ• . yasmÄ• rÄ• japuttÄ• loke ``kumÄ• rÄ• â€™â€™ ti voharÄ«yanti, ayaÃ±ca raÃ±Ã
--- __ ``raÃ±Ã±o ... pe ... saÃ±jÄ• niá¹ƒsÅ«â€™â€™ _ti.

__paÃ±cadasa paÃ±he abhisaá¹…kharitvÄ• _ti ``bhikkhu, bhikkhu, ayaá¹ƒ vammiko rattiá¹

pajjalatÄ«â€™â€™ tiÄ• dinÄ• __vammikasutte_ (MN I 249) Ä• gatanayena paÃ±cadasa pa
__pÄ• yÄ• siraÃ±Ã±o_ti ``natthi paraloko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹
phalaá¹ƒ vipÄ• koâ€™â€™ ti (DN II 410, 412) evaá¹ƒladdhikassa pÄ• yÄ• sirÄ• jassa. rÄ• j
hutvÄ• pasenadinÄ• kosalena dinnasetabyanagaraá¹ƒ ajjhÄ• vasanto imaá¹ƒ diá¹-á¹-hiá¹ƒ
paÃ±hehi paá¹-imaá¹‡á¸• etvÄ• _ti ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jaÃ±Ã±a, ime candimasÅ«
parasmiá¹ƒ vÄ• devÄ• vÄ• te manussÄ• â€™â€™ ti evamÄ• dÄ«hi (DN II 411) paÃ±cada
paá¹-imaá¹‡á¸• itaá¹ƒ katvÄ• . __suttante_ti pÄ• yÄ• sisuttante (DN II 406 Ä• dayo).

mahÄ• koá¹-á¹-hikattheravatthu

<218> dasamaá¹ƒ uttÄ• natthameva.

tatiyaetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 4. catutthaetadaggavaggavaá¹‡á¹‡anÄ•

Ä• nandattheravatthu

219-223__._ catutthavaggassa \Ne I 168/ \Be I 183/ paá¹-hame __heá¹-á¹-hÄ• vuttappamÄ
koá¹‡á¸• aÃ±Ã±attherassa vatthumhi ``tassa dhurapattÄ• ni navutihatthÄ• ni honti, kesaraá¹
kaá¹‡á¹‡ikÄ• dvÄ• dasahatthÄ• , pÄ• dena patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ ekÄ• dasahatthaâ
vuttappamÄ• á¹‡aá¹ƒ. __raÃ±Ã±o pesesÄ«_ti paccantassa kupitabhÄ• vaá¹ƒ Ä• rocetvÄ• p
__theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Th-a II 1016 Ä• nandattheragÄ• thÄ• vaá¹‡á¹
kupitabhÄ• vaá¹ƒ raÃ±Ã±o anÄ• rocetvÄ• sayameva taá¹ƒ vÅ«pasamesi, taá¹ƒ sutvÄ• rÄ•
puttaá¹ƒ pakkosÄ• petvÄ• `varaá¹ƒ te, sumana, dammi, gaá¹‡hÄ• hÄ«â€™ ti Ä• hÄ• â€™â
cittaá¹ƒ atthÄ«_ti mama evarÅ«paá¹ƒ cittaá¹ƒ natthi. __avaÃ±jha_nti atucchaá¹ƒ. __aÃ±Ã±a
aÃ±Ã±aá¹ƒ patthehi, aÃ±Ã±aá¹ƒ gaá¹‡hÄ• hÄ«ti vuttaá¹ƒ hoti. __udakaá¹ƒ adhiá¹-á¹-hÄ• yÄ
hotÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• . __gatenÄ• _ti gamanena. __na Ä• misacakkhukÄ• _t
cÄ«varÄ• dipaccayasaá¹…khÄ• taá¹ƒ Ä• misaá¹ƒ na olokenti.

__vasanaá¹-á¹-hÄ• nasabhÄ• geyevÄ• _ti vasanaá¹-á¹-hÄ• nasamÄ«peyeva. __ekantavalla
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• ne ekantena vallabho. __etassevÄ• _ti etasseva bhikkhussa. __d
dvidhÄ• bhÅ«takathÄ• na honti, anekantikakathÄ• na hontÄ«ti vuttaá¹ƒ hoti. __anibaddhÄ
galantenÄ• _ti itthambhÅ«takkhÄ• ne karaá¹‡avacanaá¹ƒ, galantena lohitena yuttoti attho. _
anugato. __uá¹-á¹-hehi, Ä• vuso Ä• nanda, uá¹-á¹-hehi, Ä• vuso Ä• nandÄ• _ti turite idamÄ•
__duvidhena udakenÄ• _ti sÄ«tudakena uá¹‡hudakena ca. __tividhena dantakaá¹-á¹-henÄ•

majjhimanti evaá¹ƒ tippakÄ• rena dantakaá¹-á¹-hena. __nava vÄ• re anupariyÄ• yatÄ«_ti sa
paá¹-ivacanadÄ• nÄ• ya thinamiddhavinodanatthaá¹ƒ navakkhattuá¹ƒ anupariyÄ• yati. tenev
ahosÄ«â€™â€™ _tiÄ• di. sesamettha suviÃ±Ã±eyyameva.

uruvelakassapattheravatthu

<224> dutiye \Ne I 169/ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vitthÄ• rato vinayapÄ• á¸·iyaá¹ƒ Ä• gatam

kÄ• á¸·udÄ• yittheravatthu

<225> tatiye \Be I 184/ __gamanÄ• kappa_nti gamanÄ• kÄ• raá¹ƒ. sesamettha uttÄ• name

bÄ• kulattheravatthu

<226> catutthe __nirÄ• bÄ• dhÄ• na_nti Ä• bÄ• dharahitÄ• naá¹ƒ. yathÄ• ``dvÄ• vÄ«sati d
vattabbe ``bÄ• vÄ«sati bÄ• ttiá¹ƒsÄ• â€™â€™ tiÄ• dÄ«ni vuccanti, evamevaá¹ƒ dve kulÄ• n
vÄ• vattabbe bÄ• kuloti vuttanti Ä• ha --- __ ``bÄ• kuloti dvÄ«su kulesu vaá¸• á¸• hitattÄ• e
_ti. __upayogenÄ• _ti Ä• nubhÄ• vena. __phÄ• sukakÄ• le_ti arogakÄ• le. __gadduhanama
kÄ• laá¹ƒ. idha pana na sakalo goduhanakkhaá¹‡o adhippeto, atha kho gÄ• viá¹ƒ thane gah
ekakhÄ«rabinduduhanakÄ• lamattaá¹ƒ adhippetaá¹ƒ. __Ä• rogyasÄ• la_nti Ä• turÄ• naá¹ƒ a
katasÄ• laá¹ƒ.

__nimujjanummujjanavasenÄ• _ti jÄ• á¹‡uppamÄ• á¹‡e udake thokaá¹ƒyeva nimujjanumm
palÄ• yÄ«_ti macchassa mukhasamÄ«peyeva chaá¸• á¸• etvÄ• palÄ• yi. __dÄ• rakassa tej
puÃ±Ã±atejena. __mÄ• riyamÄ• nÄ• va marantÄ«_ti daá¹‡á¸• Ä• dÄ«hi pothetvÄ• mÄ• riya
baddhatÄ• mattena amÄ• riyamÄ• nÄ• . __nÄ«haá¹-amattova mato_ti nÄ«haá¹-akkhaá¹‡ey
mÄ• raá¹‡atthaá¹ƒ upakkamo na kato, yena upakkamena dÄ• rakassa Ä• bÄ• dho siyÄ• . __
__sakalamevÄ• _ti avikalameva paripuá¹‡á¹‡Ä• vayavameva. __na keá¸·Ä• yatÄ«_ti na nam
maÃ±Ã±ati. __piá¹-á¹-hito phÄ• lentÄ«_ti dÄ• rakassa puÃ±Ã±atejena piá¹-á¹-hito phÄ• lent
carÄ• petvÄ• _ti ``puttaá¹ƒ labhiâ€™â€™ nti ugghosanavasena bheriá¹ƒ carÄ• petvÄ• . __p
attano puttabhÄ• vaá¹ƒ kathesi. __kucchiyÄ• dhÄ• ritattÄ• amÄ• tÄ• kÄ• tuá¹ƒ na sakkÄ•
kÄ• tuá¹ƒ na sakkÄ• . __macchaá¹ƒ gaá¹‡hantÄ• pÄ«_ti macchaá¹ƒ vikkiá¹‡itvÄ• gaá¹‡han
tappariyÄ• pannaá¹ƒ sabbaá¹ƒ gaá¹‡hanti nÄ• mÄ• ti Ä• ha --- __ ``vakkayakanÄ• dÄ«ni ba
natthÄ«â€™â€™ _ti. __ayampi amÄ• tÄ• kÄ• tuá¹ƒ na sakkÄ• _ti dinnaputtabhÄ• vato na s

sobhitattheravatthu

<227> paÃ±camaá¹ƒ \Ne I 170/ \Be I 185/ uttÄ• natthameva.

upÄ• littheravatthu

<228> chaá¹-á¹-he __bhÄ• rukacchakavatthu_nti aÃ±Ã±ataro kira bhÄ• rukacchadesavÄ• s
purÄ• á¹‡adutiyikÄ• ya methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ• ``assamaá¹‡o ahaá¹ƒ vibbh
bhÄ• rukacchaá¹ƒ gacchanto antarÄ• magge Ä• yasmantaá¹ƒ upÄ• liá¹ƒ passitvÄ• etamatt
upÄ• li, evamÄ• ha --- ``anÄ• patti, Ä• vuso, supinantenÄ• â€™â€™ ti. yasmÄ• supinante a
tasmÄ• upÄ• litthero bhagavatÄ• avinicchitapubbampi imaá¹ƒ vatthuá¹ƒ nayaggÄ• hena ev
dve dÄ• rakÄ• honti putto ca bhÄ• gineyyo ca. atha so gahapati gilÄ• no hutvÄ• Ä• yasma
--- ``imaá¹ƒ, bhante, okÄ• saá¹ƒ yo imesaá¹ƒ dÄ• rakÄ• naá¹ƒ saddho hoti pasanno, tassa Ä
tena ca samayena tassa ca gahapatino bhÄ• gineyyo saddho hoti pasanno. athÄ• yasmÄ•
dÄ• rakassa Ä• cikkhi. so tena sÄ• pateyyena kuá¹-umbaÃ±ca saá¹‡á¹-hapesi, dÄ• naÃ±ca
gahapatino putto Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``ko nu kho, bhante Ä• nanda,
bhÄ• gineyyo vÄ• â€™â€™ ti. putto kho, Ä• vuso, pituno dÄ• yajjoti. Ä• yasmÄ• , bhante, a
sÄ• pateyyaá¹ƒ amhÄ• kaá¹ƒ methunakassa Ä• cikkhÄ«ti. assamaá¹‡o, Ä• vuso, so ajjukoti
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``dehi me, Ä• vuso Ä• nanda, vinicchayaâ€™â€
upÄ• littherassa santikaá¹ƒ agamaá¹ƒsu. athÄ• yasmÄ• upÄ• li, Ä• yasmantaá¹ƒ Ä• nanda
Ä• vuso Ä• nanda, sÄ• mikena `imaá¹ƒ okÄ• saá¹ƒ itthannÄ• massa Ä• cikkhÄ• â€™ ti vutt
Ä• pajjatÄ«â€™â€™ ti? na, bhante, kiÃ±ci Ä• pajjati antamaso dukkaá¹-amatthampÄ«ti. aya
ajjuko sÄ• mikena ``imaá¹ƒ okÄ• saá¹ƒ itthannÄ• massa Ä• cikkhÄ• â€™â€™ ti vutto tassa
Ä• vuso, Ä• yasmato ajjukassÄ• ti. bhagavÄ• taá¹ƒ sutvÄ• ``sukathitaá¹ƒ, bhikkhave, upÄ•
I 186/ sÄ• dhukÄ• ramadÄ• si, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __kumÄ• rakassapavatthu_
heá¹-á¹-hÄ• Ä• gatameva.

__channaá¹ƒ khattiyÄ• na_nti bhaddiyo sakyarÄ• jÄ• anuruddho Ä• nando bhagu kimilo de
171/ channaá¹ƒ khattiyÄ• naá¹ƒ. __pasÄ• dhako_ti maá¹‡á¸• ayitÄ• . __pÄ• á¸·iya_nti
saá¹…ghabhedakkhandhakapÄ• á¸·iyanti (Vin II 330 Ä• dayo).

nandakattheravatthu

<229> sattame __ekasamodhÄ• ne_ti ekasmiá¹ƒ samodhÄ• ne, ekasmiá¹ƒ sannipÄ• teti at
suviÃ±Ã±eyyameva.

nandattheravatthu

<230> aá¹-á¹-hame __na taá¹ƒ catusampajaÃ±Ã±avasena aparicchinditvÄ• oloketÄ«_ti
sÄ• tthakasappÄ• yagocaraasammohasampajaÃ±Ã±asaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ sa
aparicchinditvÄ• taá¹ƒ disaá¹ƒ na oloketi. so hi Ä• yasmÄ• ``yamevÄ• haá¹ƒ indriyesu agu

sÄ• sane anabhiratiÄ• divippakÄ• rappatto, tameva suá¹-á¹-hu niggahessÄ• mÄ«â€™â€™
balavahirottappo, tattha ca katÄ• dhikÄ• rattÄ• indriyasaá¹ƒvaro ukkaá¹ƒsapÄ• ramippatto
amuÃ±citvÄ• va sabbadisaá¹ƒ Ä• loketi. vuttaÃ±cetaá¹ƒ bhagavatÄ• ---

``sace, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabbaá¹ƒ cetaso sam
puratthimaá¹ƒ disaá¹ƒ Ä• loketi `evaá¹ƒ me puratthimaá¹ƒ disaá¹ƒ Ä• lokayato nÄ• bhijjhÄ•
akusalÄ• dhammÄ• anvÄ• savissantÄ«â€™ ti. itiha tattha sampajÄ• no hoti. sace, bhikkha
disÄ• , uttarÄ• disÄ• , dakkhiá¹‡Ä• disÄ• , uddhaá¹ƒ, adho, anudisÄ• anuviloketabbÄ• ho
samannÄ• haritvÄ• nando anudisaá¹ƒ anuviloketi `evaá¹ƒ me anudisaá¹ƒ anuvilokayato ...
hotÄ«â€™â€™ â€™ ti (AN c 8.9).

__abhisekagehapavesanaÄ• vÄ• hamaá¹…galesu_ \Be I 187/ __vattamÄ• nesÅ«_ti idha tÄ
vinayaá¹-á¹-hakathÄ• yaá¹ƒ pana ``taá¹ƒ divasameva nandakumÄ• rassa kesavissajjanaá¹ƒ
gharamaá¹…galaá¹ƒ, chattamaá¹…galaá¹ƒ, Ä• vÄ• hamaá¹…galanti paÃ±ca maá¹…galÄ• n
tattha kulamariyÄ• davasena kesoropanaá¹ƒ __kesavissajjanaá¹ƒ_. yuvarÄ• japaá¹-á¹-aban
__paá¹-á¹-abandho_. abhinavagharappavesanamaho __gharamaá¹…galaá¹ƒ_. vivÄ• hakar
__Ä• vÄ• hamaá¹…galaá¹ƒ_. yuvarÄ• jachattamaho __chattamaá¹…galaá¹ƒ_.

nandakumÄ• raá¹ƒ \Ne I 172/ abhisekamaá¹…galaá¹ƒ na tathÄ• pÄ«á¸·esi, yathÄ• janapa
vuttavacananti ajjhÄ• haritabbaá¹ƒ. tadeva pana vacanaá¹ƒ sarÅ«pato dassetuá¹ƒ --- __ ``p
gamanakÄ• leâ€™â€™ _tiÄ• di vuttaá¹ƒ. __janapadakalyÄ• á¹‡Ä«_ti janapadamhi kalyÄ• á
sarÄ«radosarahitÄ• paÃ±ca kalyÄ• á¹‡asamannÄ• gatÄ• . sÄ• hi yasmÄ• nÄ• tidÄ«ghÄ•
nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·Ä« nÄ• ccodÄ• tÄ• ti atikkantÄ• mÄ• nusavaá¹‡á¹‡aá¹ƒ, asamp
__cha sarÄ«radosarahitÄ• _. chavikalyÄ• á¹‡aá¹ƒ maá¹ƒsakalyÄ• á¹‡aá¹ƒ nhÄ• rukalyÄ• á
vayakalyÄ• á¹‡anti imehi pana kalyÄ• á¹‡ehi samannÄ• gatattÄ• __paÃ±ca kalyÄ• á¹‡asan
Ä• gantukobhÄ• sakiccaá¹ƒ natthi, attano sarÄ«robhÄ• seneva dvÄ• dasahatthe á¹-hÄ• ne
piyaá¹…gusÄ• mÄ• vÄ• hoti suvaá¹‡á¹‡asÄ• mÄ• vÄ• , ayamassÄ• __chavikalyÄ• á¹‡at
hatthapÄ• dÄ• mukhapariyosÄ• naÃ±ca lÄ• khÄ• rasaparikammakataá¹ƒ viya rattapavÄ• á
ayamassÄ• __maá¹ƒsakalyÄ• á¹‡atÄ• _. vÄ«sati pana nakhapattÄ• ni maá¹ƒsato amuttaá¹
lÄ• khÄ• rasapÅ«ritÄ• ni viya, muttaá¹-á¹-hÄ• ne khÄ«radhÄ• rÄ• sadisÄ• ni honti, ayamass
dvattiá¹ƒsa dantÄ• suphusitÄ• sudhotavajirapanti viya khÄ• yanti, ayamassÄ• __aá¹-á¹-hi
vÄ«saá¹ƒvassasatikÄ• pi samÄ• nÄ• soá¸·asavassuddesikÄ• viya hoti nippalitena, ayamas
iti imehi paÃ±cahi kalyÄ• á¹‡ehi samannÄ• gatattÄ• ``janapadakalyÄ• á¹‡Ä«â€™â€™ ti vu
sÄ«ghaá¹ƒ.

__imasmiá¹ƒ á¹-hÄ• ne nivattessati, imasmiá¹ƒ á¹-hÄ• ne nivattessatÄ«ti cintentamevÄ• _ti
gÄ• ravavasena ``pattaá¹ƒ vo, bhante, gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ avisahanto evaá¹ƒ
``sopÄ• nasÄ«se pattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti \Be I 188/. satthÄ• tasmimpi á¹-hÄ• ne

``sopÄ• napÄ• damÅ«le gaá¹‡hissatÄ«â€™â€™ ti cintesi. satthÄ• tatthÄ• pi na gaá¹‡hi. ita
gaá¹‡hissatÄ«â€™â€™ ti cintesi. satthÄ• tatthÄ• pi na gaá¹‡hi. evaá¹ƒ ``idha gaá¹‡hissati,
gaá¹‡hissatÄ«â€™â€™ ti cintentameva satthÄ• vihÄ• raá¹ƒ netvÄ• pabbÄ• jesi.

mahÄ• kappinattheravatthu

<231> navame __sutavittako_ti dhammassavanapiyo. __paá¹-ihÄ• rakassÄ• _ti dovÄ• rika
saccakiriyÄ• ya. __satthÄ• ``uppalavaá¹‡á¹‡Ä• Ä• gacchatÅ«â€™â€™ ti cintesi. therÄ« Ä
pabbÄ• jetvÄ• bhikkhunÄ«upassayaá¹ƒ gatÄ• _ti idaá¹ƒ aá¹…guttarabhÄ• á¹‡akÄ• naá¹ƒ k
vuttaá¹ƒ. teneva __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhp-a I mahÄ• kappinattheravatth

``tÄ• \Ne I 173/ satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• pabbajjaá¹ƒ yÄ• ciá¹ƒsu. ev
uppalavaá¹‡á¹‡Ä• ya Ä• gamanaá¹ƒ cintesÄ«ti ekacce vadanti. satthÄ• pana tÄ• upÄ• sik
gantvÄ• bhikkhunÄ«upassaye pabbÄ• jethÄ• â€™ ti. tÄ• anupubbena janapadacÄ• rikaá¹
mahÄ• janena abhihaá¹-asakkÄ• rasammÄ• nÄ• padasÄ• va vÄ«sayojanasatikaá¹ƒ magga
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ ti.

__dhammapÄ«tÄ«_ti dhammapÄ• yako, dhammaá¹ƒ pivantoti attho. dhammo ca nÄ• mesa
yÄ• guÄ• dÄ«ni viya pÄ• tuá¹ƒ, navavidhaá¹ƒ pana lokuttaradhammaá¹ƒ nÄ• makÄ• yena p
sacchikaronto pariÃ±Ã±Ä• bhisamayÄ• dÄ«hi dukkhÄ• dÄ«ni ariyasaccÄ• ni paá¹-ivijjhanto
__sukhaá¹ƒ setÄ«_ti desanÄ• mattametaá¹ƒ, catÅ«hipi iriyÄ• pathehi sukhaá¹ƒ viharatÄ«ti a
__vippasannenÄ• _ti anÄ• vilena nirupakkilesena. __ariyappavedite_ti buddhÄ• dÄ«hi ariye
satipaá¹-á¹-hÄ• nÄ• dibhede bodhipakkhiyadhamme. __sadÄ• ramatÄ«_ti evarÅ«po dham
viharanto paá¹‡á¸• iccena samannÄ• gato sadÄ• ramati abhiramati. bÄ• hitapÄ• pattÄ• __
theraá¹ƒ Ä• lapati.

sÄ• gatattheravatthu

<232> dasame \Be I 189/ __chabbaggiyÄ• naá¹ƒ vacanenÄ• _ti kosambikÄ• kira upÄ• sak
upasaá¹…kamitvÄ• abhivÄ• detvÄ• ekamantaá¹ƒ á¹-hitÄ• evamÄ• haá¹ƒsu --- ``kiá¹ƒ, bha
manÄ• paÃ±ca, kiá¹ƒ paá¹-iyÄ• demÄ• â€™â€™ ti? evaá¹ƒ vutte chabbaggiyÄ• bhikkhÅ«
--- ``atthÄ• vuso kÄ• potikÄ• , nÄ• ma pasannÄ• bhikkhÅ«naá¹ƒ dullabhÄ• ca manÄ• pÄ•
paá¹-iyÄ• dethÄ• â€™â€™ ti. atha kosambikÄ• upÄ• sakÄ• ghare ghare kÄ• potikaá¹ƒ pa
Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• etadavocuá¹ƒ --- ``pivatu, bh
kÄ• potikaá¹ƒ pasannaá¹ƒ, pivatu, bhante, ayyo sÄ• gato kÄ• potikaá¹ƒ pasannaâ€™â€™ n
ghare ghare kÄ• potikaá¹ƒ pasannaá¹ƒ pivitvÄ• nagaramhÄ• nikkhamanto nagaradvÄ• re
``chabbaggiyÄ• naá¹ƒ vacanena sabbagehesu kÄ• potikaá¹ƒ pasannaá¹ƒ paá¹-iyÄ• detvÄ•
__kÄ• potikÄ• _ nÄ• ma kapotapÄ• dasamÄ• navaá¹‡á¹‡Ä• rattobhÄ• sÄ• . __pasannÄ• _

adhivacanaá¹ƒ. __vinaye samuá¹-á¹-hita_nti surÄ• pÄ• nasikkhÄ• pade (Vin IV 326 Ä• dayo

rÄ• dhattheravatthu

<233> ekÄ• dasame \Ne I 174/ __satthÄ• sÄ• riputtattherassa saÃ±Ã±aá¹ƒ adÄ• sÄ«_ti br
saÃ±Ã±aá¹ƒ adÄ• si, Ä• á¹‡Ä• pesÄ«ti vuttaá¹ƒ hoti. bhagavÄ• kira taá¹ƒ brÄ• hmaá¹‡aá¹ƒ
kisaá¹ƒ lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• taá¹ƒ disvÄ• bhikkhÅ«
bhikkhave, tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ saratÄ«â€™â€™ ti. evaá¹ƒ vutte Ä• yasm
etadavoca --- ``ahaá¹ƒ kho, bhante, tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarÄ• mÄ«â€™â
sÄ• riputta, brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarasÄ«ti. idha me, bhante, so brÄ• hmaá¹‡o rÄ
carantassa kaá¹-acchubhikkhaá¹ƒ dÄ• pesi, imaá¹ƒ kho ahaá¹ƒ, bhante, tassa brÄ• hmaá¹‡
sarÄ• mÄ«â€™â€™ ti. sÄ• dhu sÄ• dhu, sÄ• riputta. kataÃ±Ã±uno hi, sÄ• riputta, sappurisÄ
tvaá¹ƒ, sÄ• riputta, taá¹ƒ brÄ• hmaá¹‡aá¹ƒ pabbÄ• jehi upasampÄ• dehÄ«ti. __aá¹-á¹-huppa
alÄ«nacittajÄ• takassa (J I 2.11-12) aá¹-á¹-huppattiyaá¹ƒ (Ja II 2.alÄ«nacittajÄ• takavaá¹‡á¹

__nidhÄ«na_nti \Be I 190/ tattha tattha nidahitvÄ• á¹-hapitÄ• naá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä
nidhikumbhÄ«naá¹ƒ. __pavattÄ• ra_nti kicchajÄ«vike duggatamanusse anukampaá¹ƒ katvÄ
jÄ«vanupÄ• yaá¹ƒ dassessÄ• mÄ«â€™â€™ ti nidhiá¹-á¹-hÄ• naá¹ƒ netvÄ• hatthaá¹ƒ pasÄ
sukhaá¹ƒ jÄ«vÄ• â€™â€™ ti Ä• cikkhitÄ• raá¹ƒ viya. __vajjadassina_nti dve vajjadassino ``i
vÄ• khalitena vÄ• saá¹…ghamajjhe niggaá¹‡hissÄ• mÄ«â€™â€™ ti randhagavesako ca, a
Ã±Ä• taá¹ƒ anuggaá¹‡hanatthÄ• ya sÄ«lÄ• dÄ«namassa vuddhikÄ• matÄ• ya taá¹ƒ taá¹ƒ va
ullumpanasabhÄ• vasaá¹‡á¹-hito ca. ayaá¹ƒ idha adhippeto. yathÄ• hi duggatamanusso ``i
ti tajjetvÄ• pi pothetvÄ• pi nidhiá¹ƒ dassente kopaá¹ƒ na karoti, pamuditova hoti, evamevaá¹
asÄ• ruppaá¹ƒ vÄ• khalitaá¹ƒ vÄ• disvÄ• Ä• cikkhante kopo na kÄ• tabbo, tuá¹-á¹-heneva
mahantaá¹ƒ vo kammaá¹ƒ kataá¹ƒ mayhaá¹ƒ Ä• cariyupajjhÄ• yaá¹-á¹-hÄ• ne á¹-hatvÄ• ov
vadeyyÄ• thÄ• â€™â€™ ti pavÄ• retabbameva.

__niggayhavÄ• di_nti ekacco hi saddhivihÄ• rikÄ• dÄ«naá¹ƒ asÄ• ruppaá¹ƒ vÄ• khalitaá¹ƒ
mukhodakadÄ• nÄ• dÄ«hi sakkaccaá¹ƒ upaá¹-á¹-hahati, sace naá¹ƒ vakkhÄ• mi, na maá¹ƒ
parihÄ• ni bhavissatÄ«â€™â€™ ti taá¹ƒ vattuá¹ƒ avisahanto na niggayhavÄ• dÄ« nÄ• ma h
kacavaraá¹ƒ Ä• kirati. yo pana tathÄ• rÅ«paá¹ƒ vajjaá¹ƒ disvÄ• vajjÄ• nurÅ«paá¹ƒ tajjento
daá¹‡á¸• akammaá¹ƒ karonto vihÄ• rÄ• nÄ«haranto sikkhÄ• peti, ayaá¹ƒ niggayhavÄ• dÄ«
sammÄ• sambuddho. vuttaÃ±hetaá¹ƒ --- ``niggayha niggayhÄ• haá¹ƒ, Ä• nanda, vakkhÄ• m
Ä• nanda, vakkhÄ• mi, yo sÄ• ro, so á¹-hassatÄ«â€™â€™ ti (MN III 196). __medhÄ• vi_nti
samannÄ• gataá¹ƒ. __tÄ• disa_nti evarÅ«paá¹ƒ __paá¹‡á¸• itaá¹ƒ bhajeyya_ payirupÄ• sey
__bhajamÄ• nassa_ antevÄ• sikassa __seyyo hoti na pÄ• piyo, _ vaá¸• á¸• hiyeva hoti, no p

mogharÄ• jattheravatthu

<234> dvÄ• dasame __kaá¹-á¹-havÄ• hananagare_ti kaá¹-á¹-havÄ• hanena gahitattÄ• eva
atÄ«te kira bÄ• rÄ• á¹‡asivÄ• sÄ« eko rukkhavaá¸• á¸• hakÄ« sake Ä• cariyake adutiyo. tas
ekamekassa sahassaá¹ƒ antevÄ• sikÄ• . evaá¹ƒ te sattarasÄ• dhikÄ• soá¸·asa sahassÄ• A
191/ sabbepi bÄ• rÄ• á¹‡asiá¹ƒ upanissÄ• ya jÄ«vikaá¹ƒ kappentÄ• pabbatasamÄ«paá¹ƒ g
tattheva nÄ• nÄ• pÄ• sÄ• davikatiyo niá¹-á¹-hÄ• petvÄ• kullaá¹ƒ bandhitvÄ• gaá¹…gÄ• ya
rÄ• jÄ• atthiko hoti, raÃ±Ã±o ekabhÅ«makaá¹ƒ vÄ• sattabhÅ«makaá¹ƒ vÄ• pÄ• sÄ• daá¹ƒ
aÃ±Ã±esampi vikkiá¹‡itvÄ• puttadÄ• raá¹ƒ posenti. atha nesaá¹ƒ ekadivasaá¹ƒ Ä• cariyo ``
vaá¸• á¸• hakikammena niccaá¹ƒ jÄ«vituá¹ƒ, dukkaraÃ±hi jarÄ• kÄ• le etaá¹ƒ kammaâ€™â€
Ä• mantesi --- ``tÄ• tÄ• , udumbarÄ• dayo appasÄ• rarukkhe Ä• nethÄ• â€™â€™ ti. te ``sÄ
paá¹-issuá¹‡itvÄ• Ä• nayiá¹ƒsu. so tehi kaá¹-á¹-hasakuá¹‡aá¹ƒ katvÄ• tassabbhantaraá¹ƒ
yantaá¹ƒ pÅ«resi. kaá¹-á¹-hasakuá¹‡o suvaá¹‡á¹‡ahaá¹ƒsarÄ• jÄ• viya Ä• kÄ• se laá¹…gh
antevÄ• sÄ«naá¹ƒ purato oruhi.

athÄ• cariyo sisse Ä• ha --- ``tÄ• tÄ• Ä«disÄ• ni kaá¹-á¹-havÄ• hanÄ• ni katvÄ• sakkÄ• s
gahetuá¹ƒ, tumhepi tÄ• tÄ• etÄ• ni karotha, rajjaá¹ƒ gahetvÄ• jÄ«vissÄ• ma, dukkaraá¹ƒ va
jÄ«vituâ€™â€™ nti. te tathÄ• katvÄ• Ä• cariyassa paá¹-ivedesuá¹ƒ. tato ne Ä• cariyo Ä• h
rajjaá¹ƒ gaá¹‡hÄ• mÄ• â€™â€™ ti? bÄ• rÄ• á¹‡asirajjaá¹ƒ Ä• cariyÄ• ti. alaá¹ƒ tÄ• tÄ• , mÄ
taá¹ƒ gahetvÄ• pi ``vaá¸• á¸• hakirÄ• jÄ• , vaá¸• á¸• hakiyuvarÄ• jÄ• â€™â€™ ti vaá¸• á¸• h
mahanto jambudÄ«po, aÃ±Ã±attha gacchÄ• mÄ• ti. tato saputtadÄ• rakÄ• kaá¹-á¹-havÄ• h
sajjÄ• vudhÄ• hutvÄ• himavantÄ• bhimukhÄ• gantvÄ• himavati aÃ±Ã±ataraá¹ƒ nagaraá¹
nivesaneyeva paccuá¹-á¹-haá¹ƒsu. te tattha rajjaá¹ƒ gahetvÄ• Ä• cariyaá¹ƒ rajje abhisiÃ±ci
``kaá¹-á¹-havÄ• hano rÄ• jÄ• â€™â€™ ti pÄ• kaá¹-o ahosi, taá¹ƒ nagaraá¹ƒ tena gahitattÄ•
``kaá¹-á¹-havÄ• hananagaraâ€™â€™ nteva nÄ• maá¹ƒ labhi.

__tapacÄ• ra_nti \Ne I 176/ tapacaraá¹‡aá¹ƒ. __pÄ• sÄ• á¹‡acetiye piá¹-á¹-hipÄ• sÄ• á¹‡e
pÄ• sÄ• á¹‡akacetiyanti laddhavohÄ• re piá¹-á¹-hipÄ• sÄ• á¹‡e sakkena mÄ• pite mahÄ• m
mahato pÄ• sÄ• á¹‡assa upari pubbe devaá¹-á¹-hÄ• naá¹ƒ ahosi, uppanne pana bhagavati
purimavohÄ• rena __ ``pÄ• sÄ• á¹‡acetiyaâ€™â€™ _nti vuccati.

__tena_ \Be I 192/ __pucchite dutiyo hutvÄ• satthÄ• raá¹ƒ paÃ±haá¹ƒ pucchÄ«_ti ---

``muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, bÄ• varÄ« paripucchati.

taá¹ƒ byÄ• karohi bhagavÄ• , kaá¹…khaá¹ƒ vinaya no iseâ€™â€™ ti || (Sn 1031) ---

evaá¹ƒ tena paÃ±he pucchite bhagavatÄ• ca ---

``avijjÄ• muddhÄ• ti jÄ• nÄ• hi, vijjÄ• muddhÄ• dhipÄ• tinÄ«.

saddhÄ• satisamÄ• dhÄ«hi, chandavÄ«riyena saá¹ƒyutÄ• â€™â€™ ti || (Sn 1032) ---

paÃ±he vissajjite dutiyo hutvÄ• paÃ±haá¹ƒ pucchi.

__athassa ... pe ... paÃ±haá¹ƒ kathesÄ«_ti ---

``kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti || (Sn 1124) ---

tena paÃ±he pucchite ---

``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti || (Sn 1125) ---

paÃ±haá¹ƒ vissajjesi.

__sesajanÄ• _ti tasmiá¹ƒ samÄ• game sannipatitÄ• sesajanÄ• . __na kathÄ«yantÄ«_ti ``e
tiÄ• dinÄ• \Ne I 177/ na vuccanti. __evaá¹ƒ pÄ• rÄ• yane vatthu samuá¹-á¹-hita_nti pÄ• rÄ•
samuá¹-á¹-hitaá¹ƒ.

catutthaetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

therapÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 5. paÃ±camaetadaggavaggavaá¹‡á¹‡anÄ•

mahÄ• pajÄ• patigotamÄ«therÄ«vatthu

<235> theripÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• ya \Ne I 178/ paá¹-hame __yadidaá¹ƒ mahÄ• gotam
mahÄ• pajÄ• pati gotamÄ«â€™â€™ ti ca paá¹-hanti. tattha __gotamÄ«_ti gottaá¹ƒ. nÄ• ma
panassÄ• laddhasakkÄ• rÄ• brÄ• hmaá¹‡Ä• lakkhaá¹‡asampattiá¹ƒ disvÄ• ``sace ayaá¹ƒ
cakkavattiraÃ±Ã±o mahesÄ« bhavissati. sace puttaá¹ƒ labhissati, cakkavattirÄ• jÄ• bhaviss

ubhayathÄ• pi ``mahatÄ«yevassÄ• pajÄ• bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu, tasmÄ• dhÄ«tupajÄ• ya ca mahantatÄ• ya ``mahÄ• pajÄ• patÄ«â€™â€™ ti vohariá¹ƒsu. tadubhaya ``mahÄ• pajÄ• patigotamÄ«â€™â€™ _ti vuttaá¹ƒ. __vÄ• rabhikkha_nti vÄ• rena dÄ• tabbaa akaá¹ƒsÅ«_ti gottaá¹ƒyeva nÄ• maá¹ƒ akaá¹ƒsu. __mÄ• tuccha_nti cÅ«á¸·amÄ• taraá¹ƒ. mA vuccati. __kalahavivÄ• dasuttapariyosÄ• ne_ti ``kutopahÅ«tÄ• kalahÄ• vivÄ• dÄ• â€™â€™ Ä• gatassa __kalahavivÄ• dasuttassa_ (Sn 868 Ä• dayo) pariyosÄ• ne. idaÃ±ca aá¹…guttan kathÄ• maggÄ• nusÄ• rena vuttaá¹ƒ. apare pana ``tasmiá¹ƒyeva suttanipÄ• te `attadaá¹‡á¸ ntiÄ• dinÄ• Ä• gatassa __attadaá¹‡á¸• asuttassa_ (Sn 941 Ä• dayo) pariyosÄ• neâ€™â€™ pabbajitÄ• na_nti ettha ehibhikkhupabbajjÄ• ya ete pabbajitÄ• ti vadanti. teneva suttanipÄ• __attadaá¹‡á¸• asuttasaá¹ƒvaá¹‡á¹‡anÄ• ya_ (Sn-a II 942 Ä• dayo) vuttaá¹ƒ --- ``desanÄ• p sÄ• kiyakumÄ• rÄ• koá¸·iyakumÄ• rÄ• ca ehibhikkhupabbajjÄ• ya pabbajitÄ• . te gahetvÄ• pÄ• visÄ«â€™â€™ ti. sesamettha suviÃ±Ã±eyyameva.

khemÄ• therÄ«vatthu

<236> dutiye __parapariyÄ• pannÄ• hutvÄ• _ti paresaá¹ƒ dÄ• sÄ« hutvÄ• . __suvaá¹‡á¹‡a suvaá¹‡á¹‡arasapiÃ±jaro viya ahosi.

__makkaá¹-akova_ \Ne I 179/ __jÄ• la_nti yathÄ• nÄ• ma makkaá¹-ako suttajÄ• laá¹ƒ katv nÄ• bhimaá¹‡á¸• ale nipanno pariyante patitaá¹ƒ paá¹-aá¹…gaá¹ƒ vÄ• makkhikaá¹ƒ vÄ• ve tassa rasaá¹ƒ pivitvÄ• punÄ• gantvÄ• tasmiá¹ƒyeva á¹-hÄ• ne nipajjati, evameva ye sattÄ• dosapaduá¹-á¹-hÄ• mohamÅ«á¸·hÄ• sayaá¹ƒkataá¹ƒ taá¹‡hÄ• sotaá¹ƒ anupatanti, te taá¹ƒ sakkonti, evaá¹ƒ duratikkamaá¹ƒ. __etampi chetvÄ• na vajanti dhÄ«rÄ• _ti paá¹‡á¸• itÄ• eta chinditvÄ• __anapekkhino_ nirÄ• layÄ• hutvÄ• arahattamaggena sabbaá¹ƒ dukkhaá¹ƒ pa attho.

uppalavaá¹‡á¹‡Ä• therÄ«vatthu

<237> tatiyaá¹ƒ \Be I 194/ uttÄ• natthameva.

paá¹-Ä• cÄ• rÄ• therÄ«vatthu

<238> catutthe __paá¹-ihÄ• rasatenapÄ«_ti dvÄ• rasatenapi. __paá¹-ihÄ• rasaddo hi dvÄ• kulasabhÄ• ga_nti attano gehasamÄ«paá¹ƒ.

__tÄ• á¹‡Ä• yÄ• _ti tÄ• á¹‡abhÄ• vÄ• ya patiá¹-á¹-hÄ• natthÄ• ya. __bandhavÄ• _ti putte c avasesÄ• Ã±Ä• tisuhajjÄ• . __antakenÄ• dhipannassÄ• _ti maraá¹‡ena abhibhÅ«tassa. pa annapÄ• nÄ• didÄ• nena ceva uppannakiccanittharaá¹‡ena ca tÄ• á¹‡Ä• hutvÄ• pi maraá¹

maraá¹‡aá¹ƒ paá¹-ibÄ• hituá¹ƒ asamatthatÄ• ya tÄ• á¹‡atthÄ• ya leá¹‡atthÄ• ya na santi nÄ
__ ``natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• â€™â€™ _ti.

__etamatthavasa_nti etaá¹ƒ tesaá¹ƒ aÃ±Ã±amaÃ±Ã±assa tÄ• á¹‡aá¹ƒ bhavituá¹ƒ asamatth
kÄ• raá¹‡aá¹ƒ jÄ• nitvÄ• __paá¹‡á¸• ito_ catupÄ• risuddhisÄ«lena saá¹ƒvuto rakkhitagopito
__nibbÄ• nagamanaá¹ƒ_ aá¹-á¹-haá¹…gikaá¹ƒ __maggaá¹ƒ_ sÄ«ghaá¹ƒ sodheyyÄ• ti attho

dhammadinnÄ• therÄ«vatthu

<239> paÃ±came __parÄ• yattaá¹-á¹-hÄ• ne_ti paresaá¹ƒ dÄ• siá¹-á¹-hÄ• ne. __sujÄ• tatth
katvÄ• _ti sÄ• kira attano kese vikkiá¹‡itvÄ• sujÄ• tattherassa nÄ• ma aggasÄ• vakassa dA
akÄ• si \Ne I 180/. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __hatthe pasÄ• rite_ti tassa hatthÄ• vala
pubbÄ• ciá¹‡á¹‡avasena hatthe pasÄ• rite. so kira anÄ• gÄ• mÄ« hutvÄ• gehaá¹ƒ Ä• gacc
ito cito ca olokento sitaá¹ƒ kurumÄ• no hasamÄ• no Ä• gacchati, evaá¹ƒ anÄ• gantvÄ• san
hutvÄ• agamÄ• si. dhammadinnÄ• sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• vÄ«thiá¹ƒ olokaya
disvÄ• ``kiá¹ƒ nu kho etaâ€™â€™ nti cintetvÄ• tassa paccuggamanaá¹ƒ kurumÄ• nÄ• sop
olambanatthaá¹ƒ hatthaá¹ƒ pasÄ• resi. upÄ• sako attano hatthaá¹ƒ samiÃ±jesi. sÄ• \Be I 19
``pÄ• tarÄ• sabhojanakÄ• le jÄ• nissÄ• mÄ«â€™â€™ ti cintesi. upÄ• sako pubbe tÄ• ya sa
divasaá¹ƒ pana taá¹ƒ anapaloketvÄ• yogÄ• vacarabhikkhu viya ekakova bhuÃ±ji. tenÄ• ha
imaá¹ƒ detha, imaá¹ƒ harathÄ• ti na byÄ• harÄ«â€™â€™ _ti. tattha __imaá¹ƒ dethÄ• _ti ima
bhojanÄ«yaá¹ƒ vÄ• detha. __imaá¹ƒ harathÄ• _ti imaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«y
__santhavavasenÄ• _ti kilesasanthavavasena. cirakÄ• laparibhÄ• vitÄ• ya ghaá¹-adÄ«pajÄ
dibbamÄ• nÄ• ya hetusampattiyÄ• codiyamÄ• nÄ• Ä• ha --- __ ``evaá¹ƒ sante ... pe ... ma
anujÄ• nÄ• thÄ• â€™â€™ _ti.

__ayaá¹ƒ tÄ• va seá¹-á¹-hi gharamajjhe á¹-hitova dukkhassantaá¹ƒ akÄ• sÄ«_ti sÄ• kira ``
doso natthi, ahaá¹ƒ pana ajja paá¹-á¹-hÄ• ya santhavavasena ... pe ... kulagharaá¹ƒ gacchÄ
evaá¹ƒ cintesi --- ``pakatipuriso evaá¹ƒ vattÄ• nÄ• ma natthi, addhÄ• etena lokuttaradham
paá¹-ividdhoâ€™â€™ ti. tenassÄ• ayaá¹ƒ saá¹…kappo ahosi ``ayaá¹ƒ tÄ• va seá¹-á¹-hi gha
dukkhassantaá¹ƒ akÄ• sÄ«â€™â€™ ti. __majjhimanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 460
saddhiá¹ƒ yathÄ• pakatiyÄ• Ä• lÄ• pasallÄ• pamattampi na karothÄ• ti so cintesi --- `ayaá¹
garu bhÄ• riyo na pakÄ• setabbo; sace kho panÄ• haá¹ƒ na kathessÄ• mi, ayaá¹ƒ hadayaá
kÄ• laá¹ƒ kareyyÄ• â€™ ti tassÄ• anuggahatthÄ• ya kathesi --- `dhammadinne ahaá¹ƒ satt
lokuttaradhammaá¹ƒ nÄ• ma adhigato, taá¹ƒ adhigatassa evarÅ«pÄ• lokiyakiriyÄ• na vaá¹
vuttaá¹ƒ.

__paÃ±cakkhandhÄ• divasena paÃ±he pucchÄ«_ti ``sakkÄ• yo sakkÄ• yoti ayye vuccati, k
vutto bhagavatÄ• â€™â€™ tiÄ• dinÄ• cÅ«á¸·avedallasutte (MN I 460 Ä• dayo) Ä• gatanayo

pucchitaá¹ƒ vissajjesÄ«_ti ``paÃ±ca kho ime, Ä• vuso visÄ• kha, upÄ• dÄ• nakkhandhÄ• sa
bhagavatÄ• â€™â€™ tiÄ• dinÄ• (MN I 460 Ä• dayo) tattheva Ä• gatanayena vissajjesi. __s
tikkhabhÄ• vaá¹ƒ. anadhigataarahattamaggassa uggahena \Ne I 181/ vinÄ• tattha paÃ±ho
--- __ ``uggahavasena arahattamaggepi pucchÄ«â€™â€™ _ti. __taá¹ƒ nivattentÄ«_ti ``vimu
paá¹-ibhÄ• goâ€™â€™ ti pucchite ``vimuttiyÄ• kho, Ä• vuso visÄ• kha, nibbÄ• naá¹ƒ paá¹-
vutte ``nibbÄ• nassa, panÄ• yye, kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti puna pucchite taá¹ƒ nivatte
\Be I 196/ __visÄ• khÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __accasarÄ• _ti apucchitabbaá¹ƒ p
atikkÄ• mitÄ• ahosÄ«ti attho. __nÄ• sakkhi paÃ±hÄ• naá¹ƒ pariyantaá¹ƒ gahetu_nti paÃ±h
paricchedappamÄ• á¹‡aá¹ƒ gahetuá¹ƒ nÄ• sakkhi. paÃ±hÄ• naÃ±hi paricchedaá¹ƒ gahetuá
aá¹-á¹-hatvÄ• tato paraá¹ƒ pucchanto nÄ• sakkhi paÃ±hÄ• naá¹ƒ pariyantaá¹ƒ gahetuá¹ƒ. a
paá¹-ibhÄ• gaá¹ƒ pucchi. nibbÄ• naá¹ƒ nÄ• metaá¹ƒ appaá¹-ibhÄ• gaá¹ƒ, na sakkÄ• nÄ«la
kenaci dhammena saddhiá¹ƒ paá¹-ibhÄ• gaá¹ƒ katvÄ• dassetuá¹ƒ, taÃ±ca tvaá¹ƒ iminÄ• a
attho. __nibbÄ• nogadha_nti nibbÄ• naá¹ƒ ogÄ• hetvÄ• á¹-hitaá¹ƒ, nibbÄ• nantogadhaá¹ƒ
anuppaviá¹-á¹-hanti attho. __nibbÄ• naparÄ• yaá¹‡a_nti nibbÄ• naá¹ƒ paraá¹ƒ ayanamassa
gacchatÄ«ti attho. nibbÄ• naá¹ƒ pariyosÄ• naá¹ƒ avasÄ• naá¹ƒ assÄ• ti __nibbÄ• napariyos

__pure_ti atÄ«tesu khandhesu. __pacchÄ• _ti anÄ• gatesu khandhesu. __majjhe_ti paccup
__akiÃ±cana_nti yassa etesu tÄ«su taá¹‡hÄ• gÄ• hasaá¹…khÄ• taá¹ƒ kiÃ±canaá¹ƒ natthi, t
rÄ• gakiÃ±canÄ• dÄ«hi akiÃ±canaá¹ƒ kassaci gahaá¹‡assa abhÄ• vena __anÄ• dÄ• naá¹ƒ
attho.

__paá¹‡á¸• itÄ• _ti dhÄ• tuÄ• yatanÄ• dikusalatÄ• saá¹…khÄ• tena paá¹‡á¸• iccena saman

``kittÄ• vatÄ• nu kho, bhante, paá¹‡á¸• ito hoti? yato kho, Ä• nanda, bhikkhu dhÄ• tukusalo
ca paá¹-iccasamuppÄ• dakusalo ca á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalo ca, ettÄ• vatÄ• kho, Ä•
hotÄ«â€™â€™ ti.

__mahÄ• paÃ±Ã±Ä• _ti mahante atthe mahante dhamme mahantÄ• niruttiyo mahantÄ• ni
samatthÄ• ya paÃ±Ã±Ä• ya samannÄ• gatÄ• . imissÄ• hi theriyÄ• asekkhappaá¹-isambhid
pÅ«retvÄ• á¹-hitatÄ• ya paÃ±Ã±Ä• mahattaá¹ƒ. __yathÄ• taá¹ƒ dhammadinnÄ• yÄ• _ti yat
bhikkhuniyÄ• byÄ• kataá¹ƒ, ahaá¹ƒ evameva byÄ• kareyyanti attho. __ta_nti nipÄ• tamatth

nandÄ• therÄ«vatthu

<240> chaá¹-á¹-he \Ne I 182/ \Be I 197/ __aÃ±Ã±aá¹ƒ maggaá¹ƒ apassantÄ«_ti aÃ±Ã±aá¹ƒ
__vissatthÄ• _ti nirÄ• saá¹…kÄ• . __itthinimitta_nti itthiyÄ• subhanimittaá¹ƒ, subhÄ• kÄ• ra
__dhammapade gÄ• thaá¹ƒ vatvÄ• _ti ---

``aá¹-á¹-hÄ«naá¹ƒ nagaraá¹ƒ kataá¹ƒ, maá¹ƒsalohitalepanaá¹ƒ.

yattha jarÄ• ca maccu ca, mÄ• no makkho ca ohitoâ€™â€™ ti || (Dhp 150) ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• . tatrÄ• yamadhippÄ• yo --- yatheva hi pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡
kaá¹-á¹-hÄ• ni ussÄ• petvÄ• vallÄ«hi bandhitvÄ• mattikÄ• ya vilimpitvÄ• nagarasaá¹…khÄ
karonti, evamidaá¹ƒ ajjhattikampi tÄ«á¹‡i aá¹-á¹-hisatÄ• ni ussÄ• petvÄ• nhÄ• ruvinaddhaá
maá¹ƒsalohitalepanaá¹ƒ tacapaá¹-icchannaá¹ƒ jÄ«raá¹‡alakkhaá¹‡Ä• ya jarÄ• ya maraá¹‡a
Ä• rogyasampadÄ• dÄ«ni paá¹-icca uppajjanalakkhaá¹‡assa mÄ• nassa sukatakÄ• raá¹‡av
ca odahanatthÄ• ya nagaraá¹ƒ kataá¹ƒ. evarÅ«po eva hi ettha kÄ• yikacetasiko Ä• bÄ• dho
gayhÅ«pagaá¹ƒ natthÄ«ti.

__suttaá¹ƒ abhÄ• sÄ«_ti ---

``caraá¹ƒ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisinno uda vÄ• sayaá¹ƒ.

samiÃ±jeti pasÄ• reti, esÄ• kÄ• yassa iÃ±janÄ• ||

``aá¹-á¹-hinahÄ• rusaá¹ƒyutto, tacamaá¹ƒsÄ• valepano.

chaviyÄ• kÄ• yo paá¹-icchanno, yathÄ• bhÅ«taá¹ƒ na dissatÄ«â€™â€™ ti || (Sn 195-196) -

Ä• dinÄ• suttamabhÄ• si.

soá¹‡Ä• therÄ«vatthu

<241> sattame \Ne I 183/ __sabbepi visuá¹ƒ visuá¹ƒ gharÄ• vÄ• se patiá¹-á¹-hÄ• pesÄ«_ti
visuá¹ƒ gharÄ• vÄ• se patiá¹-á¹-hÄ• petvÄ• ``puttÄ• va maá¹ƒ paá¹-ijaggissanti, kiá¹ƒ me vi
kuá¹-umbenÄ• â€™â€™ ti sabbaá¹ƒ sÄ• pateyyampi vibhajitvÄ• adÄ• sÄ«ti veditabbaá¹ƒ.
``ayaá¹ƒ amhÄ• kaá¹ƒ kiá¹ƒ karissatÄ«â€™â€™ ti attano santikaá¹ƒ Ä• gataá¹ƒ ``mÄ• tÄ• â
kariá¹ƒsu. tathÄ• hi naá¹ƒ katipÄ• haccayena jeá¹-á¹-haputtassa bhariyÄ• ``aho amhÄ• kaá
jeá¹-á¹-heputto \Be I 198/ meti dve koá¹-á¹-hÄ• se datvÄ• viya imameva gehaá¹ƒ Ä• gaccha
sesaputtÄ• naá¹ƒ bhariyÄ• yopi evamevaá¹ƒ vadiá¹ƒsu. jeá¹-á¹-hadhÄ«taraá¹ƒ Ä• diá¹ƒ katv
gatakÄ• le tÄ• pi naá¹ƒ evameva vadiá¹ƒsu. sÄ• avamÄ• nappattÄ• hutvÄ• ``kiá¹ƒ me ime
bhikkhunÄ« hutvÄ• jÄ«vissÄ• mÄ«â€™â€™ ti bhikkhunÄ«upassayaá¹ƒ gantvÄ• pabbajjaá
pabbÄ• jesuá¹ƒ. imameva vatthuá¹ƒ dassento __ ``bahuputtikasoá¹‡Ä• tesaá¹ƒ attani agÄ•
`gharÄ• vÄ• sena kiá¹ƒ karissÄ• mÄ«â€™ ti nikkhamitvÄ• pabbajÄ«â€™â€™ _ti Ä• ha.

__vihÄ• raá¹ƒ gacchantiyo_ti bhikkhuvihÄ• raá¹ƒ gacchantiyo. __dhammamuttama_nti nava
so hi uttamadhammo nÄ• ma yo hi taá¹ƒ na passati, tassa vassasatampi jÄ«vanato taá¹ƒ dh
paá¹-ivijjhantassa __ekÄ• hampi_ ekakkhaá¹‡ampi jÄ«vitaá¹ƒ seyyo. __Ä• gantukajano_ti v
bhikkhunÄ«janaá¹ƒ sandhÄ• ya vadati. __anupadhÄ• retvÄ• _ti asallakkhetvÄ• .

bakulÄ• therÄ«vatthu

<242> aá¹-á¹-hamaá¹ƒ uttÄ• natthameva.

kuá¹‡á¸• alakesÄ• therÄ«vatthu

<243> navame __catukke_ti vÄ«thicatukke. catunnaá¹ƒ samÄ• hÄ• ro catukkaá¹ƒ. __cÄ• r
__ubbaá¹-á¹-etvÄ• _ti uddharitvÄ• .

__muhuttamapi cintaye_ti muhuttaá¹ƒ taá¹…khaá¹‡ampi á¹-hÄ• nuppattikapaÃ±Ã±Ä• ya ta
atthaá¹ƒ cintituá¹ƒ sakkuá¹‡eyya. __sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• _ti a
dÄ• rucÄ«riyattherassa bhagavatÄ• bhÄ• sitÄ• , idhÄ• pi ca sÄ• yeva gÄ• thÄ• dassitÄ• .
__therigÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ Ä• cariyadhammapÄ• lattherenapi kuá¹‡á¸• ala
vatthumhi ayameva gÄ• thÄ• vuttÄ• . __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ pana kuá¹‡á¸•

``yo ca gÄ• thÄ• sataá¹ƒ bhÄ• se, anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ dhammapadaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«â€™â€™ ti || (Dhp-a I 102) ---

ayaá¹ƒ gÄ• thÄ• Ä• gatÄ• . taá¹ƒtaá¹ƒbhÄ• á¹‡akÄ• naá¹ƒ kathÄ• maggÄ• nusÄ• rena tatt
Ä• cariyassa pubbÄ• paravirodho saá¹…kitabbo.

bhaddÄ• kÄ• pilÄ• nÄ«therÄ«-bhaddÄ• kaccÄ• nÄ• therÄ«vatthu

244-245__._ dasamaá¹ƒ \Be I 199/ ekÄ• dasamaÃ±ca uttÄ• natthameva.

kisÄ• gotamÄ«therÄ«vatthu

<246> dvÄ• dasame __tÄ«hi lÅ«khehÄ«_ti vatthalÅ«khasuttalÅ«kharajanalÅ«khasaá¹…kh
__siddhatthaka_nti sÄ• sapabÄ«jaá¹ƒ.

__taá¹ƒ puttapasusammatta_nti taá¹ƒ rÅ«pabalÄ• disampanne putte ca pasÅ« ca labhitvÄ•

balasampannÄ• paá¹‡á¸• itÄ• sabbakiccasamatthÄ• , mama goá¹‡o arogo abhirÅ«po mah
bahukhÄ«rÄ• â€™â€™ ti evaá¹ƒ puttehi ca pasÅ«hi ca sammattaá¹ƒ naraá¹ƒ. __byÄ• satta
cakkhuviÃ±Ã±eyyÄ• dÄ«su Ä• rammaá¹‡esu hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«su pattacÄ«varÄ
hoti, tattha tattheva lagganÄ• ya sattamÄ• nasaá¹ƒ. __suttaá¹ƒ gÄ• ma_nti niddaá¹ƒ upagat
__mahoghovÄ• _ti yathÄ• evarÅ«paá¹ƒ gÄ• maá¹ƒ gambhÄ«rato vitthÄ• rato ca mahanto r
sunakhampi asesetvÄ• sabbaá¹ƒ Ä• dÄ• ya gacchati, evaá¹ƒ vuttappakÄ• raá¹ƒ naraá¹ƒ m
attho. __amataá¹ƒ pada_nti maraá¹‡arahitaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ, amataá¹ƒ mahÄ• nibbÄ•
uttÄ• nameva.

siá¹…gÄ• lakamÄ• tÄ• therÄ«vatthu

<247> terasamaá¹ƒ \Ne I 185/ uttÄ• natthameva.

(paÃ±camaetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .)

theripÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 6. chaá¹-á¹-haetadaggavaggavaá¹‡á¹‡anÄ•

tapussa-bhallikavatthu

<248> upÄ• sakapÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• ya \Ne I 186/ \Be I 200/ paá¹-hame __sabbap
gacchantÄ• na_nti sabbesaá¹ƒ paá¹-hamaá¹ƒ hutvÄ• saraá¹‡aá¹ƒ gacchantÄ• naá¹ƒ. __ito
paraá¹ƒ. __gamanÅ«pacchedaá¹ƒ akÄ• sÄ«_ti gamanavicchedaá¹ƒ akÄ• si. yathÄ• te goá
pothiyamÄ• nÄ• pi na gacchanti, tathÄ• akÄ• sÄ«ti attho. __tesa_nti tapussabhallikÄ• naá
Ä• visitvÄ• . yakkhassa Ä• vaá¹-á¹-o __yakkhÄ• vaá¹-á¹-o_. evaá¹ƒ sesesupi. __atÄ«tabudd
olokesÄ«_ti atÄ«tabuddhÄ• kena bhÄ• janena paá¹-iggaá¹‡hiá¹ƒsÅ«ti buddhÄ• ciá¹‡á¹‡aá
saraá¹‡e patiá¹-á¹-hÄ• yÄ• _ti saá¹…ghassa anuppannattÄ• buddhadhammavasena dvevÄ
patiá¹-á¹-hahitvÄ• . __cetiya_nti pÅ«janÄ«yavatthuá¹ƒ. __jÄ«vakesadhÄ• tuyÄ• _ti jÄ«vamÄ
kesadhÄ• tuyÄ• .

anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hivatthu

<249> dutiye __teneva guá¹‡enÄ• _ti teneva dÄ• yakabhÄ• vasaá¹…khÄ• tena guá¹‡ena.
vigatamaccheratÄ• ya karuá¹‡Ä• diguá¹‡asamaá¹…gitÄ• ya ca niccakÄ• laá¹ƒ anÄ• thÄ• na
sabbakÄ• laá¹ƒ upaá¹-á¹-hito anÄ• thÄ• naá¹ƒ piá¹‡á¸• o etassa atthÄ«ti anÄ• thapiá¹‡á¸• il

__yojanikavihÄ• re kÄ• retvÄ• _ti yojane yojane ekamekaá¹ƒ vihÄ• raá¹ƒ kÄ• retvÄ• . __ ``e
pavattesÄ«â€™â€™ _ti vatvÄ• tameva dÄ• naá¹ƒ vibhajitvÄ• dassento __ ``devasikaá¹ƒ p
hontÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha salÄ• kÄ• ya gÄ• hetabbaá¹ƒ bhattaá¹ƒ __salÄ• kab
ekadivasaá¹ƒ dÄ• tabbaá¹ƒ bhattaá¹ƒ __pakkhikabhattaá¹ƒ_. dhuragehe á¹-hapetvÄ• dÄ• t
__dhurabhattaá¹ƒ_. Ä• gantukÄ• naá¹ƒ dÄ• tabbaá¹ƒ bhattaá¹ƒ __Ä• gantukabhattaá¹ƒ_. ev
Ä• sanasatÄ• ni gehe niccapaÃ±Ã±attÄ• neva hontÄ«_ti gehe nisÄ«dÄ• petvÄ• bhuÃ±jantÄ
bhikkhusatÄ• naá¹ƒ paÃ±ca Ä• sanasatÄ• ni niccapaÃ±Ã±attÄ• ni honti.

cittagahapativatthu

<250> tatiye \Ne I 187/ migÄ• eva __migarÅ«pÄ• ni. bhikkhaá¹ƒ samÄ• dÄ• petvÄ• _ti, ``b
anuggahaá¹ƒ karotha, idha nisÄ«ditvÄ• bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti bhikkhÄ• gaha
\Be I 201/. vivaá¹-á¹-aá¹ƒ uddissa upacitaá¹ƒ nibbedhabhÄ• giyakusalaá¹ƒ __upanissayo_.
__saá¸·Ä• yatanavibhattimeva desesÄ«_ti saá¸·Ä• yatanavibhÄ• gappaá¹-isaá¹ƒyuttameva
__therenÄ• _ti tattha sannihitÄ• naá¹ƒ sabbesaá¹ƒ jeá¹-á¹-hena mahÄ• therena. __paÃ±haá
asakkontenÄ• _ti cittena gahapatinÄ• ``yÄ• imÄ• , bhante thera, anekavihitÄ• diá¹-á¹-hiyo
`sassato lokoâ€™ ti vÄ• , `asassato lokoâ€™ ti vÄ• , `antavÄ• lokoâ€™ ti vÄ• , `anantavÄ•
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• , `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ•
maraá¹‡Ä• â€™ ti vÄ• , `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na hot
maraá¹‡Ä• â€™ ti vÄ• , `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• yÄ
diá¹-á¹-higatÄ• ni brahmajÄ• le gaá¹‡itÄ• ni, imÄ• nu kho, bhante, diá¹-á¹-hiyo kismiá¹ƒ sati
asati na hontÄ«â€™â€™ ti evamÄ• dinÄ• (SN b IV 345) paÃ±he puá¹-á¹-he taá¹ƒ paÃ±haá
asakkontena. imaá¹ƒ kira paÃ±haá¹ƒ yÄ• vatatiyaá¹ƒ puá¹-á¹-ho mahÄ• thero tuá¹‡hÄ« aho
cintesi --- ``ayaá¹ƒ thero neva attanÄ• byÄ• karoti, na aÃ±Ã±aá¹ƒ ajjhesati, upÄ• sako ca b
vihesati, ahametaá¹ƒ byÄ• karitvÄ• phÄ• suvihÄ• raá¹ƒ katvÄ• dassÄ• mÄ«â€™â€™ ti. ev
vuá¹-á¹-hÄ• ya therassa santikaá¹ƒ gantvÄ• ``byÄ• karomahaá¹ƒ, bhante, cittassa gahapati
nti (SN b IV 345) Ä• ha. evaá¹ƒ vutte thero ``byÄ• karohi tvaá¹ƒ, Ä• vuso isidatta, cittassa ga
paÃ±haâ€™â€™ nti isidattaá¹ƒ ajjhesi. tena vuttaá¹ƒ --- __ ``paÃ±haá¹ƒ vissajjetuá¹ƒ asakk
ajjhiá¹-á¹-hoâ€™â€™ _ti.

__paÃ±haá¹ƒ vissajjetvÄ• _ti ``yÄ• imÄ• , gahapati, anekavihitÄ• diá¹-á¹-hiyo loke uppajja
ti vÄ• , `asassato lokoâ€™ ti vÄ• ... pe ... yÄ• ni cimÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni
gaá¹‡itÄ• ni, imÄ• kho, gahapati, diá¹-á¹-hiyo sakkÄ• yadiá¹-á¹-hiyÄ• sati honti, sakkÄ• yad
hontÄ«â€™â€™ tiÄ• dinÄ• nayena paÃ±haá¹ƒ vissajjetvÄ• . __gihisahÄ• yakabhÄ• ve Ã±Ä
gihisahÄ• yakabhÄ• ve cittena gahapatinÄ• Ã±Ä• te. citto kira, gahapati, tassa paÃ±haveyy
``kuto, bhante, ayyo isidatto Ä• gacchatÄ«â€™â€™ ti vatvÄ• ``avantiyÄ• kho ahaá¹ƒ, gaha
ti vutto ``atthi, bhante, avantiyÄ• \Be I 202/ isidatto nÄ• ma kulaputto amhÄ• kaá¹ƒ adiá¹-á¹-
pabbajito, diá¹-á¹-ho so Ä• yasmatÄ• â€™â€™ ti pucchi. thero ca ``evaá¹ƒ, gahapatÄ«â€™

kho, bhante, so Ä• yasmÄ• etarahi viharatÄ«â€™â€™ ti puna puá¹-á¹-ho \Ne I 188/ tuá¹‡h
gahapati ``ayyo no, bhante, isidattoâ€™â€™ ti pucchitvÄ•  ``evaá¹ƒ, gahapatÄ«â€™â€™ ti
gihisahÄ• yabhÄ• vaá¹ƒ aÃ±Ã±Ä• si.

__tejosamÄ• pattipÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• _ti ekasmiá¹ƒ kira divase citto gahapati ``s
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetÅ«â€™â€™ ti mahÄ• theraá¹ƒ yÄ•
gahapati, Ä• á¸·inde uttarÄ• saá¹…gaá¹ƒ paÃ±Ã±Ä• petvÄ• tattha tiá¹‡akalÄ• paá¹ƒ okirÄ•
tathÄ• kate sayaá¹ƒ vihÄ• raá¹ƒ pavisitvÄ• ca ghaá¹-ikaá¹ƒ datvÄ• tathÄ• rÅ«paá¹ƒ iddhÄ
abhisaá¹…khÄ• resi, yathÄ• tÄ• á¸·acchiggaá¸·ena ca aggaá¸·antarikÄ• ya ca acci nikkham
uttarÄ• saá¹…gaá¹ƒ na jhÄ• peti. atha citto gahapati uttarÄ• saá¹…gaá¹ƒ papphoá¹-etvÄ• s
lomahaá¹-á¹-hajÄ• to ekamantaá¹ƒ á¹-hito theraá¹ƒ bahi nikkhamantaá¹ƒ disvÄ• ``abhirama
macchikÄ• saá¹‡á¸• e, ramaá¹‡Ä«yaá¹ƒ ambÄ• á¹-akavanaá¹ƒ, ahaá¹ƒ ayyassa ussukkaá¹
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti
vasituá¹ƒ sakkÄ• â€™â€™ ti tamhÄ• vihÄ• rÄ• pakkÄ• mi. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹
pÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• `idÄ• ni idha vasituá¹ƒ na yuttaâ€™ nti yathÄ• sukhaá¹ƒ pak
aggasÄ• vakÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vitthÄ• rato __vinayapÄ• á¸·iyaá¹ƒ_ Ä

__saddho_ti lokiyalokuttarÄ• ya saddhÄ• ya samannÄ• gato. __sÄ«lenÄ• _ti agÄ• riyasÄ«la
duvidhaá¹ƒ sÄ«laá¹ƒ, tesu idha agÄ• riyaá¹ƒ sÄ«laá¹ƒ adhippetaá¹ƒ, tena samannÄ• gatoti
__yasobhogasamappito_ti yÄ• diso anÄ• thapiá¹‡á¸• ikÄ• dÄ«naá¹ƒ paÃ±caupÄ• sakasata
yaso, tÄ• diseneva yasena, yo ca dhanadhaÃ±Ã±Ä• diko ceva sattavidhaariyadhanasaá¹…
tena ca samannÄ• gatoti attho. __yaá¹ƒ yaá¹ƒ padesa_nti puratthimÄ• dÄ«su disÄ• su evar
padesaá¹ƒ bhajati, tattha tattha evarÅ«pena lÄ• bhasakkÄ• rena pÅ«jitova hotÄ«ti attho.

hatthakaÄ• á¸·avakavatthu

<251> catutthe \Be I 203/ __catubbidhena saá¹…gahavatthunÄ• _ti
dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• tena catubbidhena saá¹…gahav
bhattacÄ• á¹-iyÄ• saddhiá¹ƒ Ä• á¸·avakassa pesetabbo ahosÄ«â€™â€™ _ti vuttamatthaá¹
dassetuá¹ƒ --- __ ``tatrÄ• yaá¹ƒ anupubbikathÄ• â€™â€™ _tiÄ• dimÄ• ha. __migavatthÄ• y
Ä• á¸·avako rÄ• jÄ• vividhanÄ• á¹-akÅ«pabhogaá¹ƒ chaá¸• á¸• etvÄ• corappaá¹-ibÄ• hana
paá¹-irÄ• janisedhanatthaÃ±ca byÄ• yÄ• makaraá¹‡atthaÃ±ca sattame sattame divase miga
balakÄ• yena saddhiá¹ƒ ``yassa passena \Ne I 189/ migo palÄ• yati, tasseva so bhÄ• roâ€™
migavatthÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• . __ekaá¹ƒ miga_nti attano á¹-hitaá¹-á¹-hÄ• nena pal
__anubandhitvÄ• _ti tiyojanamaggaá¹ƒ ekakova anubandhitvÄ• . javasampanno hi rÄ• jÄ•
tiyojanaá¹ƒ taá¹ƒ migamanubandhi. __ghÄ• tetvÄ• _ti yasmÄ• eá¹‡imigÄ• tiyojanavegÄ• e
parikkhiá¹‡ajavaá¹ƒ taá¹ƒ migaá¹ƒ udakaá¹ƒ pavisitvÄ• á¹-hitaá¹ƒ ghÄ• tetvÄ• . __dvidhÄ•
dhanukoá¹-iyaá¹ƒ lagetvÄ• nivattetvÄ• Ä• gacchanto_ti anatthikopi maá¹ƒsena ``nÄ• sakkh

nti apavÄ• damocanatthaá¹ƒ dvidhÄ• chinnaá¹ƒ dhanukoá¹-iyaá¹ƒ lagetvÄ• Ä• gacchanto.
ghanacchÄ• yaá¹ƒ bahalapattapalÄ• saá¹ƒ.

__rukkhe adhivatthÄ• devatÄ• _ti Ä• á¸·avakaá¹ƒ yakkhaá¹ƒ sandhÄ• ya vadati. so hi mah
varaá¹ƒ labhitvÄ• majjhanhikasamaye tassa rukkhassa chÄ• yÄ• ya phuá¹-á¹-hokÄ• saá¹ƒ
khÄ• danto tattha paá¹-ivasati. __Ä• á¸·avakassa nisÄ«danapallaá¹…ke nisÄ«dÄ«_ti yattha
maá¹…galadivasÄ• dÄ«su Ä• á¸·avako nisÄ«ditvÄ• siriá¹ƒ anubhoti, tasmiá¹ƒyeva dibbarat
__attano gamane asampajjamÄ• ne ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti Ä• vajjentÄ• _ti t
sÄ• tÄ• girahemavatÄ• bhagavantaá¹ƒ jetavaneyeva vanditvÄ• ``yakkhasamÄ• gamaá¹ƒ g
saparivÄ• rÄ• nÄ• nÄ• yÄ• nehi Ä• kÄ• sena gacchanti, Ä• kÄ• se ca yakkhÄ• naá¹ƒ na sa
Ä• kÄ• saá¹-á¹-hÄ• ni vimÄ• nÄ• ni pariharitvÄ• maggaá¹-á¹-hÄ• neneva maggo hoti, Ä• á¸
bhÅ«maá¹-á¹-haá¹ƒ suguttaá¹ƒ pÄ• kÄ• raparikkhittaá¹ƒ susaá¹ƒvihitadvÄ• raá¹-á¹-Ä• lakag
kaá¹ƒsajÄ• lasaÃ±channamaÃ±jÅ«sÄ• sadisaá¹ƒ tiyojanaá¹ƒ ubbedhena, tassa upari magg
padesamÄ• gamma gantumasamatthÄ• \Be I 204/ ahesuá¹ƒ. buddhÄ• naÃ±hi nisinnokÄ• s
bhavaggÄ• koci gantumasamattho, tasmÄ• attano gamane asampajjamÄ• ne ``kiá¹ƒ nu kh
Ä• vajjesuá¹ƒ. __tesaá¹ƒ kathaá¹ƒ sutvÄ• cintesÄ«_ti yasmÄ• assaddhassa saddhÄ• kath
dussÄ«lÄ• dÄ«naá¹ƒ sÄ«lakathÄ• dayo viya, tasmÄ• tesaá¹ƒ yakkhÄ• naá¹ƒ santikÄ• bha
aggimhi pakkhittaloá¹‡asakkharÄ• viya abbhantare uppannakopena paá¹-apaá¹-Ä• yamÄ•
__pabbatakÅ«á¹-a_nti kelÄ• sapabbatakÅ«á¹-aá¹ƒ.

__ito paá¹-á¹-hÄ• ya Ä• á¸·avakayuddhaá¹ƒ vitthÄ• retabba_nti so kira manosilÄ• tale vÄ• n
``passatha dÄ• ni tumhÄ• kaá¹ƒ vÄ• satthÄ• mahÄ• nubhÄ• vo, ahaá¹ƒ vÄ• â€™â€™ ti da
saá¹-á¹-hiyojanamattaá¹ƒ kelÄ• sakÅ«á¹-apabbataá¹ƒ akkami, taá¹ƒ ayokÅ«á¹-appahato viy
papaá¹-ikÄ• yo muÃ±ci. so tatra á¹-hatvÄ• ``ahaá¹ƒ Ä• á¸·avakoâ€™â€™ ti ugghosesi, sak
phari. tiyojanasahassavitthatahimavÄ• pi sampakampi yakkhassÄ• nubhÄ• vena. so __vÄ•
samuá¹-á¹-hÄ• pesi ``eteneva samaá¹‡aá¹ƒ \Ne I 190/ palÄ• pessÄ• mÄ«â€™â€™ ti. te pu
samuá¹-á¹-hahitvÄ• aá¸• á¸• hayojanayojanadviyojanatiyojanappamÄ• á¹‡Ä• ni pabbatakÅ«
vanagaccharukkhÄ• dÄ«ni ummÅ«letvÄ• Ä• á¸·avinagaraá¹ƒ pakkhandÄ• jiá¹‡á¹‡ahatthis
chadaniá¹-á¹-hakÄ• Ä• kÄ• se bhamentÄ• . bhagavÄ• ``mÄ• kassaci uparodho hotÅ«â€™
vÄ• tÄ• dasabalaá¹ƒ patvÄ• cÄ«varakaá¹‡á¹‡amattampi cÄ• letuá¹ƒ nÄ• sakkhiá¹ƒsu. tato
samuá¹-á¹-hÄ• pesi ``udakena ajjhottharitvÄ• samaá¹‡aá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti. ta
satapaá¹-alasahassapaá¹-alÄ• dibhedÄ• valÄ• hakÄ• uá¹-á¹-hahitvÄ• pavassiá¹ƒsu. vuá¹-
chiddÄ• ahosi. vanarukkhÄ• dÄ«naá¹ƒ upari mahogho Ä• gantvÄ• dasabalassa cÄ«vare u
nÄ• sakkhi. tato __pÄ• sÄ• á¹‡avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. mahantÄ• ni mahantÄ• ni p
dhÅ«mÄ• yantÄ• ni pajjalantÄ• ni Ä• kÄ• senÄ• gantvÄ• dasabalaá¹ƒ patvÄ• dibbamÄ• lÄ
__paharaá¹‡avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. ekatodhÄ• rÄ• ubhatodhÄ• rÄ• asisattikhura
pajjalantÄ• Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le dibbapupphÄ• ni ahesuá¹ƒ.

tato \Be I 205/ __aá¹…gÄ• ravassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. kiá¹ƒsukavaá¹‡á¹‡Ä• aá¹…gÄ
dasabalassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ• vikiriá¹ƒsu. tato __kukkuá¸·avassaá¹ƒ_
accuá¹‡ho kukkuá¸·o Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le candanacuá¹‡á¹‡a
__vÄ• likavassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. atisukhumÄ• vÄ• likÄ• dhÅ«mÄ• yantÄ• pajjala
dasabalassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ• nipatiá¹ƒsu. tato __kalalavassaá¹ƒ_ sa
dhÅ«mÄ• yantaá¹ƒ pajjalantaá¹ƒ Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le dibbaga
__andhakÄ• raá¹ƒ_ samuá¹-á¹-hÄ• pesi ``bhiá¹ƒsetvÄ• samaá¹‡aá¹ƒ palÄ• pessÄ• mÄ«â€
caturaá¹…gasamannÄ• gataá¹ƒ andhakÄ• rasadisaá¹ƒ hutvÄ• dasabalaá¹ƒ patvÄ• sÅ«riya
antaradhÄ• yi. evaá¹ƒ yakkho imÄ• hi navahi
vÄ• tavassapÄ• sÄ• á¹‡apaharaá¹‡aá¹…gÄ• rakukkuá¸·avÄ• likakalalandhakÄ• ravuá¹-á¹-h
palÄ• petumasakkonto nÄ• nÄ• vidhappaharaá¹‡ahatthaanekappakÄ• rarÅ«pabhÅ«tagaá¹‡
senÄ• ya sayameva bhagavantaá¹ƒ abhigato. te bhÅ«tagaá¹‡Ä• anekappakÄ• ravikÄ• re k
hanathÄ• â€™â€™ ti bhagavato upari Ä• gacchantÄ• viya ca honti. apica kho niddhantaloh
makkhikÄ• bhagavantaá¹ƒ allÄ«yitumasamatthÄ• eva ahesuá¹ƒ.

evaá¹ƒ sabbarattiá¹ƒ anekappakÄ• ravibhiá¹ƒsÄ• kÄ• radassanenapi bhagavantaá¹ƒ cÄ• le
cintesi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ kenaci ajeyyaá¹ƒ dussÄ• vudhaá¹ƒ muÃ±ceyyaâ€™â€™ nt
Ä• kÄ• se taá¹ƒ dussÄ• vudhaá¹ƒ muÃ±ceyya, dvÄ• dasa vassÄ• ni devo na vasseyya. sac
191/, sabbarukkhatiá¹‡Ä• dÄ«ni sussitvÄ• dvÄ• dasavassantaraá¹ƒ na puna ruheyyuá¹ƒ. sa
tattakapÄ• le udakabindu viya sabbaá¹ƒ susseyya. sace sinerupabbate muÃ±ceyya, khaá¹‡
vikireyya. so evaá¹ƒmahÄ• nubhÄ• vaá¹ƒ dussÄ• vudhaá¹ƒ uttarisÄ• á¹-akaá¹ƒ muÃ±citvÄ•
dasasahassilokadhÄ• tudevatÄ• vegena sannipatiá¹ƒsu ``ajja bhagavÄ• Ä• á¸·avakaá¹ƒ da
sossÄ• mÄ• â€™â€™ ti. yuddhadassanakÄ• mÄ• pi devatÄ• sannipatiá¹ƒsu. evaá¹ƒ sakala
paripuá¹‡á¹‡aá¹ƒ ahosi. athÄ• á¸·avako bhagavato samÄ«pe uparÅ«pari vicaritvÄ• vatthÄ•
206/. taá¹ƒ asanicakkaá¹ƒ viya Ä• kÄ• se bheravasaddaá¹ƒ karontaá¹ƒ dhÅ«mÄ• yantaá¹ƒ
patvÄ• yakkhassa mÄ• namaddanatthaá¹ƒ pÄ• dapuÃ±chanacoá¸·aá¹ƒ hutvÄ• pÄ• damÅ«
chinnavisÄ• á¹‡o viya usabho, uddhaá¹-adÄ• á¹-ho viya sappo nittejo nimmado nipÄ• titamÄ
evamidaá¹ƒ Ä• á¸·avakayuddhaá¹ƒ vitthÄ• retabbaá¹ƒ.

__aá¹-á¹-ha paÃ±he pucchÄ«_ti ---

``kiá¹ƒ sÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

kiá¹ƒ su suciá¹‡á¹‡aá¹ƒ sukhamÄ• vahÄ• ti.

kiá¹ƒ su have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

kathaá¹ƒ jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€™â€™ nti || (SN a I 246; Sn 183) ---

Ä• dinÄ• aá¹-á¹-ha paÃ±he pucchi. __satthÄ• vissajjesÄ«_ti ---

``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€™â€™ nti || (SN a I 246; Sn 184) ---

Ä• dinÄ• vissajjesi. __vikkandamÄ• nÄ• yÄ• _ti accantaá¹ƒ paridevamÄ• nÄ• ya.

mahÄ• nÄ• masakkavatthu

<252> paÃ±came \Ne I 192/ __satthÄ• tato paraá¹ƒ paá¹-iÃ±Ã±aá¹ƒ nÄ• dÄ• sÄ«_ti saá¹ƒ
sikkhÄ• padapaÃ±Ã±attiyÄ• paccayappavÄ• raá¹‡Ä• sÄ• diyanassa vÄ• ritattÄ• ``paá¹-iÃ±
vuttaá¹ƒ. tathÄ• hi bhagavÄ• tatiyavÄ• repi mahÄ• nÄ• mena sakkena ``icchÄ• mahaá¹ƒ, b
yÄ• vajÄ«vaá¹ƒ bhesajjena pavÄ• retuâ€™â€™ nti (Vin IV 304-305) vutte ``sÄ• dhu sÄ• dh
tvaá¹ƒ, mahÄ• nÄ• ma, saá¹…ghaá¹ƒ yÄ• vajÄ«vaá¹ƒ bhesajjena pavÄ• rehÄ«â€™â€™ ti p
paá¹-iÃ±Ã±aá¹ƒ datvÄ• pacchÄ• chabbaggiyehi bhikkhÅ«hi mahÄ• nÄ• massa sakkassa v
chabbaggiye bhikkhÅ« vigarahitvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apesi ``agilÄ• nena bhikkhun
cÄ• tumÄ• sappaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• aÃ±Ã±atra punappavÄ• raá¹‡Ä• ya aÃ
ce uttari sÄ• diyeyya, pÄ• cittiyaâ€™â€™ nti. tasmÄ• paá¹-hamaá¹ƒ anujÄ• nitvÄ• pi pacch
vÄ• ritattÄ• ``paá¹-iÃ±Ã±aá¹ƒ nÄ• dÄ• sÄ«â€™â€™ ti vuttaá¹ƒ.

uggagahapatyÄ• divatthu

253-256__._ chaá¹-á¹-hasattamaaá¹-á¹-hamanavamÄ• ni \Be I 207/ suviÃ±Ã±eyyÄ• neva.

nakulapitugahapativatthu

<257> dasame __susumÄ• ragirinagare_ti evaá¹ƒnÄ• make nagare. tassa kira nagarassa v
avidÅ«re udakarahade susumÄ• ro saddamakÄ• si, giraá¹ƒ nicchÄ• resi. atha nagare anant
susumÄ• ragirakaraá¹‡aá¹ƒ subhanimittaá¹ƒ katvÄ• ``susumÄ• ragirÄ«â€™â€™ tvevassa
``susumÄ• rasaá¹‡á¹-hÄ• nattÄ• susumÄ• ro nÄ• ma eko giri, so tassa nagarassa samÄ«p
etassa atthÄ«ti susumÄ• ragirÄ«ti vuccatÄ«â€™â€™ ti vadanti. __bhesakaá¸·Ä• vane_ti bh
``bhesakalÄ• vaneâ€™â€™ tipi pÄ• á¹-ho. kathaá¹ƒ pana bhagavati nesaá¹ƒ puttasaÃ±Ã±Ä

--- __ ``ayaá¹ƒ kirÄ• â€™â€™ _tiÄ• di. __daharasseva daharÄ• Ä• nÄ«tÄ• _ti me daharass
attho. __aticaritÄ• _ti atikkamitvÄ• caranto.

(chaá¹-á¹-haetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .)

upÄ• sakapÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. etadaggavaggo

(14) 7. sattamaetadaggavaggavaá¹‡á¹‡anÄ•

sujÄ• tÄ• vatthu

<258> upÄ• sikÄ• pÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• ya \Ne I 193/ paá¹-hamaá¹ƒ suviÃ±Ã±eyyam

visÄ• khÄ• vatthu

<259> dutiye __mahÄ• latÄ• pasÄ• dhanassÄ• _ti mahÄ• latÄ• piá¸·andhanassa. tasmiÃ±c
vajiranÄ• á¸·iyo upayogaá¹ƒ agamaá¹ƒsu. muttÄ• naá¹ƒ ekÄ• dasa nÄ• á¸·iyo, pavÄ• á¸·ass
padumarÄ• gamaá¹‡Ä«naá¹ƒ tettiá¹ƒsa nÄ• á¸·iyo. iti etehi ca aÃ±Ã±ehi ca indanÄ«lÄ• dÄ«
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hasÄ• makabaravaá¹‡á¹‡avasena sattavaá¹‡á¹‡ehi var
agamÄ• si, taá¹ƒ sÄ«se paá¹-imukkaá¹ƒ yÄ• va pÄ• dapiá¹-á¹-hiyÄ• bhassati, paÃ±cannaá
balaá¹ƒ dhÄ• rayamÄ• nÄ• va naá¹ƒ itthÄ« dhÄ• retuá¹ƒ sakkoti. __antoaggi bahi na nÄ«ha
upari Ä• vi bhavissati. sesamettha suviÃ±Ã±eyyameva.

khujjuttarÄ• -sÄ• mÄ• vatÄ«vatthu

260-261__._ tatiyacatutthesu __pÄ• yÄ• sassÄ• _ti bahalatarassa pÄ• yÄ• sassa. __taá¹ƒ p
taá¹ƒ bahalataraá¹ƒ garusiniddhaá¹ƒ pÄ• yÄ• saá¹ƒ bhuÃ±jantesu. __jÄ«rÄ• petuá¹ƒ asakk
appÄ• hÄ• ratÄ• ya mandagahaá¹‡ikattÄ• jÄ«rÄ• petuá¹ƒ asakkonto. __vÄ• á¸·amigaá¹-á¹-
adhiá¹-á¹-hitaá¹-á¹-hÄ• ne. __anuvijjanto_ti vicÄ• rento. __sÄ• lÄ• _ti naá¸·akÄ• rasÄ• lÄ• .
karissatÄ«_ti mÅ«lyaá¹ƒ vinÄ• na karissati. __Ä• limpesÄ«_ti aggiá¹ƒ adÄ• si, aggiá¹ƒ jÄ• l
__pekkhÄ• _ti Ä• gamehi. __upadhisampadÄ• _ti sarÄ«rasampatti. __vaá¹-arukkhaá¹ƒ patv
patvÄ• . __suvaá¹‡á¹‡akaá¹-ake_ti suvaá¹‡á¹‡avalaye. __abbhuá¹ƒ me_ti me avaá¸• á¸• hÄ
asodhetvÄ• _ti paá¹‡á¹‡asÄ• lÄ• ya \Ne I 194/ anto kassaci atthibhÄ• vaá¹ƒ vÄ• natthibhÄ•
anupadhÄ• retvÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

uttarÄ• nandamÄ• tÄ• vatthu

<262> paÃ±came __upanissayaá¹ƒ disvÄ• _ti iminÄ• yathÄ• visesÄ• dhigamassa satipi p
avassaá¹ƒ upanissayasampadÄ• icchitabbÄ• , evaá¹ƒ diá¹-á¹-hadhammavedanÄ«yabhÄ• v
paccuppannasamavÄ• yo viya upanissayasampadÄ• pi savisesÄ• icchitabbÄ• ti dasseti. ta
ukkaá¹ƒsagatasappurisÅ«panissayayonisomanasikÄ• resu labbhamÄ• nesupi upanissayara
sampajjatevÄ• ti. __kappiyaá¹ƒ katvÄ• _ti yathÄ• kappiyaá¹ƒ hoti, tathÄ• katvÄ• . __patte
Ä• hÄ• raá¹ƒ dÄ• namukhe vissajjeyya. __tÄ«hi cetanÄ• hÄ«_ti pubbabhÄ• gamuÃ±caanur
---

``pubbeva dÄ• nÄ• sumano, dadaá¹ƒ cittaá¹ƒ pasÄ• daye.

datvÄ• attamano hoti, esÄ• puÃ±Ã±assa sampadÄ• â€™â€™ ti || (AN b VI 37; Pv 305).

__tava_ \Be I 209/ __manaá¹ƒ sandhÄ• rehÄ«_ti ``ajja bhattaá¹ƒ cirÄ• yitaâ€™â€™ nti kod
sandhÄ• rehi, mÄ• kujjhÄ«ti attho. __olokitolokitaá¹-á¹-hÄ• naá¹ƒ ... pe ... samparikiá¹‡á¹‡a
tena kasitaá¹-á¹-hÄ• naá¹ƒ sabbaá¹ƒ suvaá¹‡á¹‡abhÄ• vÄ• pattiyÄ• mahÄ• kosÄ• takipupp
__tÄ• dise_ti tayÄ• sadise. __na kopemÄ«_ti na vinÄ• semi, jÄ• tiyÄ• na hÄ«á¸·emi. __pÅ
sammÄ• sambuddhassa pÅ«jaá¹ƒ karoti. __antaravatthu_nti gehaá¹…gaá¹‡aá¹ƒ. __bho_ti s
avaÃ±Ã±Ä• lapanaá¹ƒ. sayaá¹ƒ ariyasÄ• vikÄ• bhÄ• vato satthuvasena __ ``sapitikÄ• dhÄ«
sammukhÄ• dhammassavanena tassÄ• visesÄ• dhigamaá¹ƒ paccÄ• sÄ«santÄ« __ ``dasa
khamissÄ• mÄ«â€™â€™ _ti Ä• ha. __kadariya_nti thaddhamacchariá¹ƒ.

suppavÄ• sÄ• vatthu

<263> chaá¹-á¹-he __paá¹‡Ä«tadÄ• yikÄ• na_nti paá¹‡Ä«tarasavatthÅ«naá¹ƒ dÄ• yikÄ• na
bhojanaá¹ƒ dentÄ« __Ä• yuá¹ƒ deti_ nÄ• ma. esa nayo __vaá¹‡á¹‡aá¹ƒ detÄ«_tiÄ• dÄ«su.
á¹-hÄ• nÄ• nÄ«â€™â€™ _ti. kammasarikkhakaÃ±cetaá¹ƒ \Ne I 195/ phalanti dassento __ ``
datvÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __datvÄ• _ti dÄ• nahetu. __bhÄ• ginÄ«_ti bhÄ• gav

suppiyÄ• vatthu

<264> sattame __Å«rumaá¹ƒsaá¹ƒ chinditvÄ• dÄ• siyÄ• adÄ• sÄ«_ti Ä• gataphalÄ• viÃ±
attano sarÄ«radukkhaá¹ƒ acintetvÄ• tassa bhikkhuno rogavÅ«pasamameva paccÄ• sÄ«sa
chinditvÄ• dÄ• siyÄ• adÄ• si. satthÄ• pi tassÄ• tathÄ• pavattaá¹ƒ ajjhÄ• sayasampattiá¹ƒ
sammukhÄ«bhÄ• vÅ«pagamanenevassÄ• vaá¹‡o ruhitvÄ• saÃ±chavi jÄ• yati, phÄ• subhÄ
``pakkosatha naâ€™â€™ _nti Ä• ha. __sÄ• cintesÄ«_ti ``sabbalokassa hitÄ• nukampako s
dukkhÄ• petuá¹ƒ pakkosati, atthettha kÄ• raá¹‡aâ€™â€™ nti cintesi. __attanÄ• katakÄ• ra
kathesÄ«_ti buddhÄ• nubhÄ• vavibhÄ• vanatthaá¹ƒ kathesi, na attano daá¸·hajjhÄ• sayatÄ•

__gilÄ• nupaá¹-á¹-hÄ• kÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«_ti agaá¹‡itattadukkhÄ• gilÄ
gelaÃ±Ã±avÅ«pasamane yuttappayuttÄ• ti gilÄ• nupaá¹-á¹-hÄ• kÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne

kÄ• tiyÄ• nÄ«vatthu

<265> aá¹-á¹-hame \Be I 210/ __aveccappasannÄ• na_nti ratanattayaguá¹‡e yÄ• thÄ• vato
panassa pasÄ• do maggenÄ• gatattÄ• kenaci akampanÄ«yo. __adhigatenÄ• _ti maggÄ• d
``avigatenÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, tassattho ``kadÄ• ci avigacchantenÄ• â€™â€™ ti.
tasmÄ• vuttaá¹ƒ --- __ ``adhigatena acalappasÄ• denÄ• â€™â€™ _ti. tattha __kÄ• yasakk
katvÄ• , vacanatthato pana nÄ• makÄ• yena desanÄ• ya sampaá¹-icchanavasena sakkhibh
__ummaggaá¹ƒ khanitvÄ• _ti gharasandhicchedanena antopavisanamaggaá¹ƒ khanitvÄ• . _
dullabhasaddhammassavanaá¹ƒ. __mahÄ• pathavÄ« pavisitabbÄ• bhaveyyÄ• _ti avÄ«cipp

nakulamÄ• tÄ• vatthu

<266> navame vissÄ• sakathaneneva nakulamÄ• tÄ• nakulapitÄ• ca satthuvissÄ• sikÄ•
``vissÄ• sikÄ• nanti vissÄ• sakathaá¹ƒ kathentÄ«naá¹ƒ upÄ• sikÄ• naâ€™â€™ _nti. __gaha
__vuttamevÄ• _ti upÄ• sakapÄ• á¸·iyaá¹ƒ nakulapitukathÄ• yaá¹ƒ vuttanayameva.

kÄ• á¸·Ä«kuraragharikÄ• vatthu

<267> dasame \Ne I 196/ __anussavenevÄ• _ti paccakkhato rÅ«padassanena satthu samm
vinÄ• kevalaá¹ƒ anussavaneneva parassa vacanaá¹ƒ anugatassavaneneva uppannena pas
__anussavikappasÄ• da_nti anussavato Ä• gatappasÄ• daá¹ƒ.

(sattamaetadaggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .)

upÄ• sikÄ• pÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• samattÄ• .

niá¹-á¹-hitÄ• ca manorathapÅ«raá¹‡iyÄ•

aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

etadaggavaggavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• .

15. aá¹-á¹-hÄ• napÄ• á¸·i (paá¹-hamavagga)

(15) 1. aá¹-á¹-hÄ• napÄ• á¸·i-paá¹-hamavaggavaá¹‡á¹‡anÄ•

<268> aá¹-á¹-hÄ• napÄ• á¸·ivaá¹‡á¹‡anÄ• yaá¹ƒ \Ne I 197/ \Be I 211/ avijjamÄ• naá¹ƒ á¹-h
__aá¹-á¹-hÄ• naá¹ƒ, _ natthi á¹-hÄ• nanti vÄ• __aá¹-á¹-hÄ• naá¹ƒ. anavakÄ• so_ti etthÄ• p
tadatthanigamanameva hi ``netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti vacananti. tenÄ• ha ---
_tiÄ• di. __ya_nti kÄ• raá¹‡atthe paccattavacanaá¹ƒ. hetuattho cettha kÄ• raá¹‡atthoti Ä• ha
kÄ• raá¹‡enÄ• â€™â€™ _ti. ukkaá¹-á¹-haniddesenettha diá¹-á¹-hisampatti veditabbÄ• ti vut
``maggadiá¹-á¹-hiyÄ• sampannoâ€™â€™ _ti. kuto panÄ• yamattho labbhatÄ«ti? liá¹…gato
upagamanappaá¹-ikkhepo. __catubhÅ«makesÅ«_ti idaá¹ƒ catutthabhÅ«makasaá¹…khÄ• rÄ
visayabhÄ• vÅ«pagamanato vuttaá¹ƒ, na pana te Ä• rabbha niccato upagamanasabbhÄ• va
catutthabhÅ«makasaá¹…khÄ• rÄ• panÄ• â€™â€™ tiÄ• dinÄ• .
abhisaá¹…khatasaá¹…khÄ• raabhisaá¹…kharaá¹‡akasaá¹…khÄ• rÄ• naá¹ƒ sappadesattÄ•
nippadesasaá¹…khÄ• raggahaá¹‡atthaá¹ƒ __ ``saá¹…khatasaá¹…khÄ• resÅ«â€™â€™ _ti
lokuttarasaá¹…khÄ• rÄ• naá¹ƒ pana nivattane kÄ• raá¹‡aá¹ƒ sayameva vakkhati. __etaá¹ƒ
tathÄ• upagamane setughÄ• to natthi. __tejussadattÄ• _ti saá¹ƒkilesavidhamanatejassa ad
te gambhÄ«rabhÄ• vena duddasÄ• akusalÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ na hontÄ«ti. idaá¹ƒ p
appahÄ«navipallÄ• sÄ• naÃ±hi santÄ• nesu kusaladhammÄ• nampi te Ä• rammaá¹‡aá¹ƒ n

<269> asukhe sukhanti vipallÄ• so ca idha sukhato upagamanassa á¹-hÄ• nanti dassento _
attadiá¹-á¹-hivasenÄ• â€™â€™ _ti padhÄ• nadiá¹-á¹-himÄ• ha. __gÅ«tha_nti gÅ«thaá¹-á¹-h
nibbÄ• nassa avisayabhÄ• vo heá¹-á¹-hÄ• vutto evÄ• ti kasiá¹‡Ä• dipaá¹‡á¹‡attisaá¹…gah

<270> __paricchedo_ti paricchindanaá¹ƒ paricchijja tassa gahaá¹‡aá¹ƒ. svÄ• yaá¹ƒ yesu n
sambhavati, tesaá¹ƒ vasenayeva kÄ• tabboti dassento __ ``sabbavÄ• resu vÄ• â€™â€™ _t
__sabbavÄ• resÅ«_ti ``niccato upagaccheyyÄ• â€™â€™ tiÄ• dinÄ• Ä• gatesu sabbesu sut
__hi_-saddo hetuattho. yasmÄ• yaá¹ƒ yaá¹ƒ saá¹…khÄ• raá¹ƒ puthujjano niccÄ• divasena
ariyasÄ• vako aniccÄ• divasena gaá¹‡hanto yÄ• thÄ• vato \Be I 212/ jÄ• nanto taá¹ƒ gÄ• ha
vissajjeti, tasmÄ• yattha \Ne I 198/ gÄ• ho, tattha vissajjanÄ• ti catubhÅ«makasaá¹…khÄ• n
saá¹…khÄ• raggahaá¹‡ena na gayhantÄ«ti attho.

<271> puttasambandhena mÄ• tupitusamaÃ±Ã±Ä• dattakittimÄ• divasenapi puttavohÄ• ro
pariyÄ• yenÄ• ti nippariyÄ• yena siddhaá¹ƒ taá¹ƒ dassetuá¹ƒ --- __ ``janikÄ• va mÄ• tÄ• , ja
vuttaá¹ƒ. tathÄ• Ä• nantariyakammassa adhippetattÄ• __ ``manussabhÅ«tova khÄ«á¹‡Ä•
_ti vuttaá¹ƒ. ``aá¹-á¹-hÄ• nametaâ€™â€™ ntiÄ• dinÄ• ``mÄ• tuÄ• dÄ«naá¹ƒyeva jÄ«vitÄ•
abhabbabhÄ• vadassanato tadaÃ±Ã±aá¹ƒ ariyasÄ• vako jÄ«vitÄ• voropetÄ«ti idaá¹ƒ atthat
maÃ±Ã±amÄ• no vadati --- __ ``kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ•
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti vacanato __ ``etampi aá¹-á¹-hÄ• naâ€™â€™ _nti v
``sace hÄ«â€™â€™ _tiÄ• di. evaá¹ƒ sante kasmÄ• ``mÄ• taraâ€™â€™ ntiÄ• dinÄ• visese

``puthujjanabhÄ• vassa panÄ• â€™â€™ _tiÄ• di. tattha __baladÄ«panattha_nti
saddhÄ• dibalasamannÄ• gamadÄ«panatthaá¹ƒ. ariyamaggenÄ• gatasaddhÄ• dhibalavase
sÄ• vajjaá¹ƒ na karoti.

<275> __paÃ±cahi kÄ• raá¹‡ehÄ«_ti idamettha nipphÄ• dakÄ• ni tesaá¹ƒ pubbabhÄ• giyÄ
kÄ• raá¹‡abhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ gahetvÄ• vuttaá¹ƒ, na pana sabbesaá¹ƒ sa
__Ä• kÄ• rehÄ«_ti kÄ• raá¹‡ehi. __anussÄ• vanenÄ• _ti anurÅ«paá¹ƒ sÄ• vanena. bhedas
hoti, evaá¹ƒ bhinditabbÄ• naá¹ƒ bhikkhÅ«naá¹ƒ attano vacanassa __sÄ• vanena_ viÃ±Ã±Ä
``nanu tumheâ€™â€™ _tiÄ• di. __kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ• _ti etena pÄ• ka
bhedakaravatthudÄ«panaá¹ƒ vohÄ• ro, tattha attano nicchitamatthaá¹ƒ rahassavasena viÃ±
anussÄ• vananti dasseti.

__kammameva uddeso vÄ• pamÄ• á¹‡a_nti tehi saá¹…ghabhedasiddhito vuttaá¹ƒ, itare pa
sambhÄ• rabhÅ«tÄ• . tenÄ• ha --- __ ``vohÄ• rÄ• â€™â€™ _tiÄ• di. __tatthÄ• _ti voharaá¹
anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare niyuttÄ• ni, tannibbattanena anantarakaraá¹‡asÄ«
anantarappayojanÄ• ni cÄ• ti Ä• nantariyÄ• ni, tÄ• ni eva kammÄ• nÄ«ti __Ä• nantariyakam

__kammato_ti \Be I 213/ ``evaá¹ƒ Ä• nantariyakammaá¹ƒ hoti, evaá¹ƒ Ä• nantariyakammas
kammavibhÄ• gato. __dvÄ• rato_ti kÄ• yadvÄ• rato. __kappaá¹-á¹-hitiyato_ti ``idaá¹ƒ kappa
idaá¹ƒ na kappaá¹-á¹-hitiyavipÄ• kaâ€™â€™ nti evaá¹ƒ kappaá¹-á¹-hitiyavibhÄ• gato.
__pÄ• kasÄ• dhÄ• raá¹‡Ä• dÄ«hÄ«_ti ``idamettha vipaccati, idaá¹ƒ \Ne I 199/ na vipaccatÄ
vipaccanavibhÄ• gato, gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato,
vedanÄ• divibhÄ• gato ca.

kammato tÄ• va vinicchayo vuccatÄ«ti sambandho. yasmÄ• manussattabhÄ• ve á¹-hitasse
tikkhavisadabhÄ• vÄ• patti, yathÄ• tiá¹‡á¹‡aá¹ƒ bodhisattÄ• naá¹ƒ bodhittayanibbattiyaá¹ƒ,
á¹-hitasseva edisÄ• naá¹ƒ akusaladhammÄ• nampi tikkhavisadabhÄ• vÄ• pattÄ«ti Ä• ha ---
``manussabhÅ«tasevÄ• â€™â€™ _ti. pÄ• katikamanussÄ• nampi ca kusaladhammÄ• naá
vimÄ• navatthuaá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva veditabbÄ• . yathÄ• vutto ca attho sa
garutaro, na tathÄ• vijÄ• tiyassÄ• ti vuttaá¹ƒ --- __ ``manussabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• p
liá¹…gaparivatte ca so eva ekakammanibbatto bhavaá¹…gappabandho jÄ«vitindriyapaband
__ ``api parivattaliá¹…gaâ€™â€™ _nti. arahattaá¹ƒ pattepi eseva nayo. __tassa vipÄ• ka_n
Ä• nantariyabhÄ• vasamatthanaá¹ƒ. catukkoá¹-iyaÃ±cettha sambhavati. tattha paá¹-hamÄ•
visaá¹…ketabhÄ• vaá¹ƒ dassetuá¹ƒ --- __ ``yo panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yadipi tatt
pana garutaraá¹ƒ Ä• nantariyasadisaá¹ƒ bhÄ• yitabbanti Ä• ha --- __ ``bhÄ• riyaá¹ƒ ... pe ...
_ti. __ayaá¹ƒ paÃ±ho_ti Ã±Ä• panicchÄ• nibbattÄ• kathÄ• .

__abhisandhinÄ• _ti adhippÄ• yena. __Ä• nantariyaá¹ƒ phusatÄ«_ti maraá¹‡Ä• dhippÄ• ye

vikopitattÄ• vuttaá¹ƒ. __Ä• nantariyaá¹ƒ na phusatÄ«_ti Ä• nantariyavatthuabhÄ• vato Ä• n
sabbattha hi purimaá¹ƒ abhisandhicittaá¹ƒ appamÄ• á¹‡aá¹ƒ, vadhakacittaá¹ƒ pana tadÄ• ra
jÄ«vitindriyaÃ±ca Ä• nantariyabhÄ• ve pamÄ• á¹‡anti daá¹-á¹-habbaá¹ƒ. saá¹…gÄ• macatu
yojetabbaá¹ƒ. yo hi parasenÄ• ya aÃ±Ã±aÃ±ca yodhaá¹ƒ pitaraÃ±ca kammaá¹ƒ karonte dis
``etaá¹ƒ vijjhitvÄ• mama pitaraá¹ƒ vijjhissatÄ«â€™â€™ ti, yathÄ• dhippÄ• yaá¹ƒ gate pitugh
viddhe mama pitÄ• palÄ• yissatÄ«â€™â€™ ti khipati, usuá¹ƒ ayathÄ• dhippÄ• yaá¹ƒ gantv
vohÄ• ravasena pitughÄ• takoti vuccati, Ä• nantariyaá¹ƒ pana natthÄ«ti. coracatukkaá¹ƒ par
mÄ• ressÄ• mÄ«â€™â€™ ti \Be I 214/ coravesena gacchantaá¹ƒ pitaraá¹ƒ mÄ• reti, Ä• nar
yojetabbaá¹ƒ. __tenevÄ• _ti teneva payogena. __arahantaghÄ• tako hotiyevÄ• _ti arahato n
__puthujjanasseva taá¹ƒ dinnaá¹ƒ hotÄ«_ti etthÄ• yamadhippÄ• yo --- yathÄ• vadhakaceta
paccuppannÄ• rammaá¹‡Ä• pi pabandhavicchedanavasena jÄ«vitindriyaá¹ƒ Ä• rammaá¹‡a
cÄ• gacetanÄ• . sÄ• hi cajitabbavatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cajanamattameva hot
aÃ±Ã±asantakabhÄ• vakaraá¹‡aÃ±ca tassa cajanaá¹ƒ, tasmÄ• yassa taá¹ƒ santakaá¹ƒ kat
hotÄ«ti.

__lohitaá¹ƒ_ \Ne I 200/ __samosaratÄ«_ti abhighÄ• tena pakuppamÄ• naá¹ƒ saÃ±citaá¹ƒ h
garutaraá¹ƒ. __sarÄ«rappaá¹-ijaggane viyÄ• _ti satthurÅ«pakÄ• yappaá¹-ijaggane viya.

__asannipatite_ti idaá¹ƒ sÄ• maggiyadÄ«panaá¹ƒ. __bhedo ca hotÄ«_ti saá¹…ghassa bhe
__vaá¹-á¹-atÄ«ti saÃ±Ã±Ä• yÄ• _ti ``Ä«disaá¹ƒ karaá¹‡aá¹ƒ saá¹…ghabhedÄ• ya na hotÄ«â
__tathÄ• navato Å«naparisÄ• yÄ• _ti navato Å«naparisÄ• ya karontassa tathÄ• ti yojetabba
``na Ä• nantariyakammaâ€™â€™ nti imaá¹ƒ Ä• kaá¸• á¸• hati, na pana ``bhedova hotÄ«â€™
heá¹-á¹-himantena hi navannameva vasena saá¹…ghabhedo. __dhammavÄ• dino anavajjÄ
anavaá¹-á¹-hÄ• nato. saá¹…ghabhedassa pubbabhÄ• go __saá¹…gharÄ• ji_.

__kÄ• yadvÄ• rameva pÅ«renti_ kÄ• yakammabhÄ• veneva lakkhitabbato. __saá¹‡á¹-haha
muccatÄ«_ti idaá¹ƒ __kappaá¹-á¹-hakathÄ• ya_ (Kv 654 Ä• dayo) na sameti. tattha hi __aá¹
654-657) vuttaá¹ƒ --- ``Ä• pÄ• yikoti idaá¹ƒ suttaá¹ƒ yaá¹ƒ so ekaá¹ƒ kappaá¹ƒ asÄ«tibhÄ• g
ekabhÄ• gamattaá¹ƒ kÄ• laá¹ƒ tiá¹-á¹-heyya, taá¹ƒ Ä• yukappaá¹ƒ sandhÄ• ya vuttaâ€™â€™
ca Ä• yukappavinÄ• se evÄ• ti atthe sati natthi virodho. ettha ca __saá¹‡á¹-hahante_ti idam
vinassissatÄ«â€™â€™ ti viya abhÅ«taparikappavasena vuttaá¹ƒ. __ekadivasameva niraye
kappÄ• bhÄ• ve Ä• yukappassapi abhÄ• vatoti avirodhato atthayojanÄ• daá¹-á¹-habbÄ• . _
aÃ±Ã±Ä• ni Ä• nantariyakammÄ• ni.

yadi tÄ• ni ahosikammasaá¹…khaá¹ƒ gacchanti, evaá¹ƒ sati kathaá¹ƒ nesaá¹ƒ Ä• nantariya
vipÄ• kadÄ• nÄ• bhÄ• vato. atha sati phaladÄ• ne cutianantaro \Be I 215/ eva etesaá¹ƒ pha
phalakÄ• laniyamena niyatatÄ• icchitÄ• , na phaladÄ• naniyamena. evampi niyataphalakÄ•
upapajjavedanÄ«yÄ• naá¹ƒ diá¹-á¹-hadhammavedanÄ«yÄ• naÃ±ca niyatatÄ• Ä• pajjeyya,

vipÄ• kadhammadhammÄ• naá¹ƒ paccayantaravikalatÄ• dÄ«hi avipaccamÄ• nÄ• nampi att
viya balavatÄ• Ä• nantariyena vipÄ• ke dinne avipaccamÄ• nÄ• nampi Ä• nantariyÄ• naá¹ƒ
Ä• nantariyasabhÄ• vÄ• ca pavattÄ«ti attano sabhÄ• vena phaladÄ• naniyameneva niyatÄ
veditabbÄ• . avassaÃ±ca Ä• nantariyasabhÄ• vÄ• tato eva niyatasabhÄ• vÄ• ca tesaá¹ƒ p
sampaá¹-icchitabbametaá¹ƒ, aÃ±Ã±assa balavato Ä• nantariyassa abhÄ• ve sati cutiananta
phaladÄ• nato.

nanu \Ne I 201/ evaá¹ƒ aÃ±Ã±esampi upapajjavedanÄ«yÄ• naá¹ƒ aÃ±Ã±asmiá¹ƒ vipÄ• kad
ekantena phaladÄ• nato niyatasabhÄ• vÄ• Ä• nantariyasabhÄ• vÄ• ca pavatti Ä• pajjatÄ«t
asamÄ• najÄ• tikena cetopaá¹‡idhivasena upaghÄ• takena ca nivattetabbavipÄ• kattÄ• an
ekantaphaladÄ• yakattÄ• bhÄ• vÄ• , na pana Ä• nantariyÄ• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«
asamÄ• najÄ• tikaá¹ƒ phalanivattakaá¹ƒ atthi sabbÄ• nantariyÄ• naá¹ƒ avÄ«ciphalattÄ• , na
icchato sÄ«lavato cetopaá¹‡idhi viya uparÅ«papattijanakakammaphalaá¹ƒ Ä• nantariyaphal
samattho cetopaá¹‡idhi atthi anicchantasseva avÄ«cipÄ• tanato, na ca Ä• nantariyopaghÄ•
atthi, tasmÄ• tesaá¹ƒyeva anantare ekantavipÄ• kajanakasabhÄ• vÄ• pavattÄ«ti. anekÄ• n
ekantena vipÄ• ke niyatasabhÄ• vattÄ• uparatÄ• vipaccanasabhÄ• vÄ• saá¹…kattÄ• nicch
tesu pana samÄ• nasabhÄ• vesu ekena vipÄ• ke dinne itarÄ• ni attanÄ• kattabbakiccassa
tatiyampi ca paá¹-isandhiá¹ƒ karonti, na samatthatÄ• vighÄ• tattÄ• ti natthi tesaá¹ƒ Ä• nanta
garugarutarabhÄ• vo pana tesaá¹ƒ labbhatevÄ• ti saá¹…ghabhedassa siyÄ• garutarabhÄ•
vipaccatÄ«â€™â€™ _ti Ä• ha. ekassa pana aÃ±Ã±Ä• ni upatthambhakÄ• ni hontÄ«ti daá¹-a
__paá¹-isandhivasena vipaccatÄ«_ti vacanena itaresaá¹ƒ pavattivipÄ• kadÄ• yitÄ• anuÃ±Ã
vÄ• tathÄ• sÄ«lavatÄ«_ti yathÄ• pitÄ• sÄ«lavÄ• , tathÄ• sÄ«lavatÄ« \Be I 216/ no vÄ• h
mÄ• tÄ• sÄ«lavatÄ«, mÄ• tughÄ• to paá¹-isandhivasena vipaccatÄ«ti yojanÄ• .

__pakatatto_ti anukkhitto. __samÄ• nasaá¹ƒvÄ• sako_ti apÄ• rÄ• jiko. __samÄ• nasÄ«mÄ

<276> __satthu kiccaá¹ƒ kÄ• tuá¹ƒ asamattho_ti yaá¹ƒ satthÄ• rÄ• kÄ• tabbakiccaá¹ƒ anu
asamatthoti bhagavantaá¹ƒ paccakkhÄ• ya. __aÃ±Ã±aá¹ƒ titthakara_nti aÃ±Ã±aá¹ƒ satthÄ•

``titthaá¹ƒ jÄ• nitabbaá¹ƒ, titthakaro jÄ• nitabbo, titthiyÄ• jÄ• nitabbÄ• , titthiyasÄ• vakÄ• jÄ
__titthaá¹ƒ_ nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo. ettha hi satthÄ• taranti uplavanti ummujjan
tasmÄ• titthanti vuccanti. tÄ• disÄ• naá¹ƒ diá¹-á¹-hÄ«naá¹ƒ uppÄ• detÄ• __titthakaro_ nÄ•
pÅ«raá¹‡akassapÄ• diko. tassa laddhiá¹ƒ gahetvÄ• pabbajitÄ• __titthiyÄ• _ nÄ• ma. te hi t
titthiyÄ• . yathÄ• vuttaá¹ƒ vÄ• diá¹-á¹-higatasaá¹…khÄ• taá¹ƒ titthaá¹ƒ etesaá¹ƒ atthÄ«ti titt
titthikÄ• eva titthiyÄ• . tesaá¹ƒ paccayadÄ• yakÄ• __titthiyasÄ• vakÄ• _ti veditabbÄ• â€™â

<277> abhijÄ• tiÄ• dÄ«su pakampanadevatÅ«pasaá¹…kamanÄ• dinÄ• jÄ• tacakkavÄ• á¸·
dasasahassaparimÄ• á¹‡aá¹ƒ cakkavÄ• á¸·aá¹ƒ __jÄ• tikhettaá¹ƒ_. saraseneva Ä• á¹‡Ä• pa

__Ä• á¹‡Ä• khettaá¹ƒ_. visayabhÅ«taá¹ƒ á¹-hÄ• naá¹ƒ __visayakhettaá¹ƒ. dasasahassÄ« lo
lokadhÄ• tuyÄ• saddhiá¹ƒ imaá¹ƒ lokadhÄ• tuá¹ƒ parivÄ• retvÄ• á¹-hitÄ• dasasahassÄ« lo
jÄ• tikhettabhÄ• vo dhammatÄ• vasena veditabbo. ``pariggahavasenÄ• â€™â€™ ti keci, ``s
tattakaá¹ƒyeva jÄ• tikhettaá¹ƒ tannivÄ• sÄ«naá¹ƒyeva devatÄ• naá¹ƒ dhammÄ• bhisamayo
mÄ• tukucchi okkamanakÄ• lÄ• dÄ«naá¹ƒ channaá¹ƒ eva gahaá¹‡aá¹ƒ nidassanamattaá¹ƒ
tassa pakampanassa labbhanato. __Ä• á¹‡Ä• khettaá¹ƒ nÄ• ma_ yaá¹ƒ ekajjhaá¹ƒ saá¹ƒva
__Ä• á¹‡Ä• pavattati_ Ä• á¹‡Ä• ya tannivÄ• sidevatÄ• naá¹ƒ sirasÄ• sampaá¹-icchanena,
buddhÄ• naá¹ƒ Ä• nubhÄ• veneva, na adhippÄ• yavasena. adhippÄ• yavasena \Be I 217/ p
Ä• kaá¹…kheyyÄ• â€™â€™ ti (AN a III 81) vacanato tato parampi Ä• á¹‡Ä• vatteyyeva.

__na uppajjantÄ«ti pana atthÄ«_ti ``na me Ä• cariyo atthi, sadiso me na vijjatÄ«â€™â€™ ti
Vin I 11; Kv 405) imissÄ• lokadhÄ• tuyÄ• á¹-hatvÄ• vadantena bhagavatÄ• ``kiá¹ƒ panÄ•
atthetarahi aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• samasamÄ• samb
ahaá¹ƒ, bhante, `noâ€™ ti vadeyyaâ€™â€™ nti (DN III 161) vatvÄ• tassa kÄ• raá¹‡aá¹ƒ da
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ
acarimaá¹ƒ uppajjeyyuâ€™â€™ nti imaá¹ƒ __suttaá¹ƒ_ (AN a I 277; Vibh 809; MN III 129; M
dhammasenÄ• patinÄ• ca buddhakhettabhÅ«taá¹ƒ imaá¹ƒ lokadhÄ• tuá¹ƒ á¹-hapetvÄ• aÃ
hotÄ«ti adhippÄ• yo.

__ekato_ti saha, ekasmiá¹ƒ kÄ• leti attho, so pana kÄ• lo kathaá¹ƒ paricchinnoti carimabha
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va dhÄ• tuparinibbÄ• nÄ• ti dassento, __ ``tatt
__anacchariyattÄ• _ti dvÄ«supi uppajjamÄ• nesu acchariyattÄ• bhÄ• vatoti attho. dvÄ«supi
anacchariyatÄ• , kimaá¹…gaá¹ƒ pana bahÅ«sÅ«ti dassento, __ ``yadi cÄ• â€™â€™ _tiÄ• d
bhinnasuvaá¹‡á¹‡aá¹ƒ viya ekasadisÄ• ti tesaá¹ƒ desanÄ• pi ekarasÄ• ekadhÄ• ti Ä• ha ---
visesÄ• bhÄ• vatoâ€™â€™ _ti \Ne I 203/. etenapi anacchariyattameva sÄ• dheti. __vivÄ• d
vivÄ• dÄ• bhÄ• vatthaá¹ƒ dve buddhÄ• ekato na uppajjantÄ«ti dasseti. __etaá¹ƒ kÄ• raá¹‡a
anacchariyatÄ• dikÄ• raá¹‡aá¹ƒ. __tatthÄ• _ti milindapaÃ±he.

ekaá¹ƒ eva buddhaá¹ƒ dhÄ• retÄ«ti __ekabuddhadhÄ• raá¹‡Ä«_. etena evaá¹ƒsabhÄ• vÄ•
dutiyabuddhaguá¹‡e dhÄ• retuá¹ƒ asamatthÄ• ayaá¹ƒ lokadhÄ• tÅ«ti dasseti. paccayavises
guá¹‡adhammÄ• naá¹ƒ bhÄ• riyo viseso mahÄ• pathaviyÄ• pi dussahoti sakkÄ• viÃ±Ã±Ä•
abhisambodhisamaye upagatassa lokanÄ• thassa guá¹‡abhÄ• raá¹ƒ bodhirukkhassa tÄ«su
sandhÄ• retuá¹ƒ nÄ• sakkhi. tasmÄ• ``na dhÄ• reyyÄ• â€™â€™ ti vatvÄ• tameva adhÄ• r
pakÄ• sento __ ``caleyyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __caleyyÄ• _ti paripphandeyya.
\Be I 218/. __nameyyÄ• _ti ekapassena nameyya. __onameyyÄ• _ti osÄ«deyya. __vinamey
nameyya. __vikireyyÄ• _ti vÄ• tena thusamuá¹-á¹-hi viya vippakireyya. __vidhameyyÄ• _ti v
__viddhaá¹ƒseyyÄ• _ti sabbaso viddhastÄ• bhaveyya. tathÄ• bhÅ«tÄ• ca na katthaci tiá¹-á
``na á¹-hÄ• namupagaccheyyÄ• â€™â€™ _ti.

idÄ• ni tattha nidassanaá¹ƒ dassento, __ ``yathÄ• , mahÄ• rÄ• jÄ• â€™â€™ _tiÄ• dimÄ• ha
ekasmiá¹ƒ purise. __samupÄ• dikÄ• _ti samaá¹ƒ uddhaá¹ƒ pajjati pavattatÄ«ti samupÄ• dik
gÄ• minÄ«ti attho. ``samuppÄ• dikÄ• â€™â€™ tipi paá¹-hanti, ayamevattho. __vaá¹‡á¹‡enÄ
__pamÄ• á¹‡enÄ• _ti Ä• rohena. __kisathÅ«lenÄ• _ti kisathÅ«labhÄ• vena, pariá¹‡Ä• henÄ
dvepi, __dvinnampi_ vÄ• sarÄ«rabhÄ• raá¹ƒ.

__chÄ• denta_nti rocentaá¹ƒ ruciá¹ƒ uppÄ• dentaá¹ƒ. __tandikato_ti tena bhojanena tandib
__anonamitadaá¹‡á¸• ajÄ• to_ti yÄ• vadatthaá¹ƒ bhojanena onamituá¹ƒ asakkuá¹‡eyyatÄ•
jÄ• to. __sakiá¹ƒ bhutto vameyyÄ• _ti ekampi Ä• lopaá¹ƒ ajjhoharitvÄ• vameyyÄ• ti attho.

__atidhammabhÄ• rena pathavÄ« calatÄ«_ti dhammena nÄ• ma pathavÄ« tiá¹-á¹-heyya. s
vinassatÄ«ti adhippÄ• yena pucchati. puna thero ``ratanaá¹ƒ nÄ• ma loke kuá¹-umbaá¹ƒ sa
abhimataÃ±ca lokena attano garusabhÄ• vatÄ• ya sakaá¹-abhaá¹…gassa kÄ• raá¹‡aá¹ƒ ati
diá¹-á¹-haá¹ƒ. evaá¹ƒ dhammo ca hitasukhavisesehi taá¹ƒsamaá¹…gÄ«naá¹ƒ dhÄ• rento ab
gambhÄ«rappameyyabhÄ• vena garusabhÄ• vattÄ• atibhÄ• rabhÅ«to pathavÄ«calanassa
dassento, __ ``idha, mahÄ• rÄ• ja, dve sakaá¹-Ä• â€™â€™ _tiÄ• dimÄ• ha \Ne I 204/. eten
mÄ• tukucchiokkamanÄ• dikÄ• le pathavÄ«kampanakÄ• raá¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡itanti daá
ekasmÄ• , __ekassa_ vÄ• sakaá¹-assa ratanaá¹ƒ, tasmÄ• sakaá¹-Ä• gahetvÄ• ti attho.

__osÄ• rita_nti uccÄ• ritaá¹ƒ, vuttanti attho. __aggo_ti sabbasattehi aggo. __jeá¹-á¹-ho_ti v
__seá¹-á¹-ho_ti pasatthataro. visiá¹-á¹-hehi sÄ«lÄ• dÄ«hi guá¹‡ehi samannÄ• gatattÄ• __vi
uggatatamoti __uttamo. pavaro_ti \Be I 219/ tasseva vevacanaá¹ƒ. natthi etassa samoti __a
pubbabuddhÄ• , tehi samoti __asamasamo_. natthi etassa paá¹-isamo paá¹-ipuggaloti __ap
etassa paá¹-ibhÄ• goti __appaá¹-ibhÄ• go_. natthi etassa paá¹-ipuggaloti __appaá¹-ipuggal

__sabhÄ• vapakatikÄ• _ti sabhÄ• vabhÅ«tÄ• akittimÄ• pakati. __kÄ• raá¹‡amahantattÄ•
mahantatÄ• ya, mahantehi buddhakaradhammehi pÄ• ramisaá¹…khÄ• tehi kÄ• raá¹‡ehi bu
vuttaá¹ƒ hoti. pathavÄ«Ä• dÄ«ni mahantÄ• ni vatthÅ«ni, mahantÄ• cakkavÄ• á¸·Ä• dayo at
evaá¹ƒ sammÄ• sambuddhopi mahanto attano visaye eko eva. ko ca tassa visayo? buddha
Ã±eyyaá¹ƒ. ``Ä• kÄ• so viya anantavisayo bhagavÄ• eko eva hotÄ«â€™â€™ ti vadanto pa
buddhassa abhÄ• vaá¹ƒ dasseti.

__iminÄ• va padenÄ• ti_ ``ekissÄ• lokadhÄ• tuyÄ• â€™â€™ ti iminÄ• eva padena. __das
gahitÄ• nÄ«_ti jÄ• tikhettÄ• pekkhÄ• ya gahitÄ• ni. __ekacakkavÄ• á¸·enevÄ• _ti iminÄ• ev
kenaci. yathÄ• ``imasmiá¹ƒyeva cakkavÄ• á¸·e uppajjantÄ«â€™â€™ ti vutte imasmimpi ca
tatthÄ• pi majjhimadese evÄ• ti paricchindituá¹ƒ vaá¹-á¹-ati, evaá¹ƒ ``ekissÄ• lokadhÄ• tuy
jÄ• tikhette adhippetepi iminÄ• va cakkavÄ• á¸·ena paricchindituá¹ƒ vaá¹-á¹-ati.

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. aá¹-á¹-hÄ• napÄ• á¸·i (dutiyavagga)

(15) 2. aá¹-á¹-hÄ• napÄ• á¸·i-dutiyavaggavaá¹‡á¹‡anÄ•

<278> __vivÄ• dupacchedato_ti \Ne I 205/ vivÄ• dupacchedakÄ• raá¹‡Ä• . dvÄ«su uppann
tassa anuppÄ• doyevettha vivÄ• dupacchedo. __ekasmiá¹ƒ dÄ«pe_tiÄ• dinÄ• dÄ«pantarep
pageva ekadÄ«peti dasseti. __sopi parihÄ• yethÄ• _ti cakkavÄ• á¸·assa padese eva pavatti

279-280__._ __manussatta_nti \Be I 220/ manussabhÄ• vo tasseva pabbajjÄ• diguá¹‡Ä• na
__liá¹…gasampattÄ«_ti purisabhÄ• vo. __hetÅ«_ti manovacÄ«paá¹‡idhÄ• napubbikÄ• hetu
__satthÄ• radassana_nti satthusammukhÄ«bhÄ• vo. __pabbajjÄ• _ti kammakiriyavÄ• dÄ«s
pabbajjÄ• . __guá¹‡asampattÄ«_ti abhiÃ±Ã±Ä• diguá¹‡asampadÄ• . __adhikÄ• ro_ti buddh
savisesÄ• upakÄ• rakiriyÄ• adhiko sakkÄ• roti vuttaá¹ƒ hoti. chandova __chandatÄ• , _ sa
sÄ• tisayo kattukamyatÄ• kusalacchando. __aá¹-á¹-hadhammasamodhÄ• nÄ• _ti etesaá¹ƒ a
samÄ• yogena. __abhinÄ«hÄ• ro_ti kÄ• yapaá¹‡idhÄ• naá¹ƒ. __samijjhatÄ«_ti nipphajjati. a
vitthÄ• ro pana paramatthadÄ«paniyÄ• __cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• ya_ (Cp-a pakiá¹‡
veditabbo. __sabbÄ• kÄ• raparipÅ«ramevÄ• _ti paripuá¹‡á¹‡alakkhaá¹‡atÄ• ya sattuttamÄ•
sampannameva. na hi itthiyÄ• kosohitavatthaguyhatÄ• di sambhavati. dutiyapakati ca nÄ• n
nihÄ«nÄ• eva. tenevÄ• ha --- anantaravÄ• re __ ``yasmÄ• â€™â€™ _tiÄ• di.

<281> __idha purisassa tattha nibbattanato_ti imasmiá¹ƒ manussaloke purisabhÅ«tassa ta
brahmattabhÄ• vena nibbattanato. tena asatipi purisaliá¹…ge purisÄ• kÄ• rÄ• brahmÄ• no
ca purisÄ• kÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ bhagavatÄ• ``yaá¹ƒ puriso brahmattaá¹ƒ kÄ• rey
__ ``samÄ• nepÄ«â€™â€™ _tiÄ• di. yadi evaá¹ƒ itthiyo brahmaloke na uppajjeyyunti Ä• ha
_ntiÄ• di.

290-295__._ ``kÄ• yaduccaritassÄ• â€™â€™ tiÄ• dipÄ• á¸·iyÄ• \Ne I 206/ kammaniyÄ• mo
samaá¹…go, samannÄ• gamo, so etassa atthÄ«ti samaá¹…gÄ«, samannÄ• gato, samaÃ±ja
pubbabhÄ• ge upakaraá¹‡asamudÄ• yato pabhuti Ä• yÅ«hanavasena __Ä• yÅ«hanasamaá
sanniá¹-á¹-hÄ• pakacetanÄ• vasena __cetanÄ• samaá¹…gitÄ• _. cetanÄ• santativasena vÄ
taá¹ƒtaá¹ƒcetanÄ• kkhaá¹‡avasena __cetanÄ• samaá¹…gÄ«tÄ• _. katÅ«pacitassa avipakka
__kammasamaá¹…gitÄ• _. kamme pana vipaccituá¹ƒ Ä• raddhe vipÄ• kappavattivasena __
kammÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ• nakÄ• lavasena __upaá¹-á¹-hÄ• nasamaá¹…gitÄ• . kusalÄ
kusalakammassa akusalakammassa \Be I 221/ ca samÄ«hanakkhaá¹‡e. __tathÄ• _ti iminÄ
Ä• kaá¸• á¸• hati. yathÄ• kataá¹ƒ kammaá¹ƒ phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• kataá¹ƒ

vipÄ• kÄ• raha_nti dutiyabhavÄ• dÄ«su vipaccanÄ• rahaá¹ƒ. uppajjamÄ• nÄ• naá¹ƒ upapat
yojanÄ• . upapattiyÄ• uppajjanassa nimittaá¹ƒ kÄ• raá¹‡anti __upapattinimittaá¹ƒ, _ kamma
gatinimittaÃ±ca. aá¹-á¹-hakathÄ• yaá¹ƒ pana gatinimittavaseneva yojanÄ• dassitÄ• . kamm
upaá¹-á¹-hÄ• naá¹ƒ yathÄ• rahaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``yÄ• nissa tÄ• ni pubbe katÄ• ni kar
samaye olambanti ajjholambanti abhilambantiâ€™â€™ ti (MN III 248) vacanato sÄ• yanhe
pabbatakÅ«á¹-Ä• naá¹ƒ chÄ• yÄ• viya Ä• sannamaraá¹‡assa sattassa citte supine viya vip
kammaá¹ƒ, tassa nimittaá¹ƒ gatinimittaá¹ƒ upatiá¹-á¹-hateva. __calatÄ«_ti parivattati. ekena
nimitte upaá¹-á¹-hite paccayavisesavasena tato aÃ±Ã±ena kammunÄ• tadaÃ±Ã±assa nimit
parivattanaá¹ƒ. __sesÄ• niccalÄ• _ avasesÄ• catubbidhÄ• pi samaá¹…gitÄ• niccalÄ• apa

__sunakhavÄ• jiko_ti sunakhehi migavÄ• javasena vajanasÄ«lo, sunakhaluddakoti attho.
__talasantharaá¹‡apÅ«ja_nti bhÅ«mitalassa pupphehi santharaá¹‡apÅ«jaá¹ƒ. __Ä• yÅ«han
kammasamaá¹…gitÄ• vasenÄ• _ti kÄ• yaduccaritassa aparÄ• paraá¹ƒ Ä• yÅ«hanena sanni
pakappane kammakkhayakaraÃ±Ä• á¹‡ena akhepitattÄ• yathÅ«pacitakammunÄ• ca sama

__kamma_nti akusalakammaá¹ƒ. __tasmiá¹ƒyeva khaá¹‡e_ti Ä• yÅ«hanakkhaá¹‡eyeva. __
puggalassa saggo vÄ• rito, taÃ±ce kammaá¹ƒ vipÄ• kavÄ• raá¹ƒ labheyyÄ• ti adhippÄ• yo.
nidassanamattaá¹ƒ. manussalokopissa vÄ• ritovÄ• ti. apare pana purimehi vipÄ• kÄ• varaá
``tasmiá¹ƒyeva khaá¹‡eâ€™â€™ ti ca avisesena vuttattÄ• taá¹ƒ dosaá¹ƒ parihariuá¹ƒ __ ``
nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __yadÄ• kammaá¹ƒ vipÄ• kavÄ• raá¹ƒ labhatÄ«_ti idaá
appaá¹-ibÄ• hiyattÄ• vuttaá¹ƒ \Ne I 207/. tathÄ• hi bhagavÄ• __tatiyapÄ• rÄ• jikavatthusm
Ä• dayo) paá¹-isallÄ«yi, imasmiá¹ƒ sutte ``kÄ• yaduccaritasamaá¹…gÄ«â€™â€™ ti Ä• gata
vipÄ• kÅ«paá¹-á¹-hÄ• nasamaá¹…gitÄ• na labbhanti.

(dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .)

aá¹-á¹-hÄ• napÄ• á¸·ivaá¹‡á¹‡anÄ• yaá¹ƒ anuttÄ• natthadÄ«panÄ• niá¹-á¹-hitÄ• .

16. ekadhammapÄ• á¸·i

(16) 1. ekadhammapÄ• á¸·i-paá¹-hamavaggavaá¹‡á¹‡anÄ•

<296> ekadhammapÄ• á¸·ivaá¹‡á¹‡anÄ• yaá¹ƒ \Ne I 208/ \Be I 222/ idha dhamma-saddo s
dhammÄ• â€™â€™ tiÄ• dÄ«su viyÄ• ti Ä• ha --- __ ``ekasabhÄ• voâ€™â€™ _ti. __ekanter
attho. __vaá¹-á¹-e_ti saá¹ƒsÄ• ravaá¹-á¹-e. __nibbindanatthÄ• yÄ• _ti anabhiramanatthÄ• y
arajjanatthÄ• ya. __virajjanÄ• yÄ• _ti palujjanÄ• ya. tenevÄ• ha --- __ ``vigamÄ• yÄ• â€™â€
nirodhÄ• yÄ• _ti maggaÃ±Ä• á¹‡ena rÄ• gÄ• dÄ«naá¹ƒ nirodhanatthÄ• ya. maggaÃ±Ä• á¹‡
appavattikaraá¹‡anti Ä• ha --- __ ``appavattikaraá¹‡atthÄ• yÄ• â€™â€™ _ti. yathÄ• khÄ• o

khÄ• danaá¹ƒ nÄ• ma yÄ• vadeva ajjhoharaá¹‡atthaá¹ƒ, evaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ nirodhan
vaá¹-á¹-anirodhanatthamevÄ• ti vuttaá¹ƒ --- __ ``vaá¹-á¹-asseva vÄ• nirujjhanatthÄ• yÄ• â€
kilesesu khÄ«á¹‡esu itaraá¹ƒ vaá¹-á¹-advayampi khÄ«á¹‡ameva hoti, tasmÄ• mÅ«lameva
``upasamÄ• yÄ• ti kilesavÅ«pasamanatthÄ• yÄ• â€™â€™ _ti Ä• ha. saá¹…khatadhammÄ•
lakkhaá¹‡attayÄ• ropanamukhenevÄ• ti Ä• ha --- __ ``aniccÄ• di ... pe ... abhijÄ• nanatthÄ•
sambujjhitabbÄ• ni nÄ• ma cattÄ• ri ariyasaccÄ• ni tabbinimuttassa Ã±eyyassa abhÄ• vato.
saccÄ• naá¹ƒ bujjhanatthÄ• yÄ• â€™â€™ _ti vatvÄ• tayidaá¹ƒ bujjhanaá¹ƒ yassa Ã±Ä• á¹‡
Ã±Ä• á¹‡assa vasena dassetuá¹ƒ --- __ ``bodhi vuccatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __appa
amatadhÄ• tuyÄ• .

__ussÄ• hajananatthanti_ kammaá¹-á¹-hÄ• ne abhiruciuppÄ• danÄ• ya. __visakaá¹‡á¹-ako
vÄ• á¹‡ijasamaÃ±Ã±Ä• . ``kismiÃ±ci dese desabhÄ• sÄ• â€™â€™ ti keci. ucchuraso samap
missetvÄ• piá¹‡á¸• Ä«kato __guá¸·o, _ apiá¹‡á¸• Ä«kato __phÄ• á¹‡itaá¹ƒ_. pÄ• kavisesen
khaá¹‡á¸• akhaá¹‡á¸• asedito __khaá¹‡á¸• o, _ malÄ• bhÄ• vaá¹ƒ Ä• panno __sakkarÄ• _.

saratÄ«ti sati. anu anu saratÄ«ti __anussati, _ anu anurÅ«pÄ• satÄ«tipi __anussati. duvidh
payojanavasena duvidhaá¹ƒ hoti. __cittasampahaá¹ƒsanattha_nti pasÄ• danÄ«yavatthusmi
bhÄ• vanÄ• cittassa paritosanatthaá¹ƒ. __vipassanattha_nti vipassanÄ• sukhatthaá¹ƒ. upac
samÄ• hite vipassanÄ• sukhena ijjhati. __cittuppÄ• do_ti bhÄ• vanÄ• vasena pavatto cittup
__upahaÃ±Ã±ati_ patihaÃ±Ã±ati paá¹-ikÅ«lattÄ• Ä• rammaá¹‡assa. tato \Be I 223/ eva __u
kammaá¹-á¹-hÄ• naá¹ƒ riÃ±cati, __nirassÄ• do hoti_ bhÄ• vanassÄ• dassa alabbhanato. __
buddhaguá¹‡Ä• naá¹ƒ pasÄ• danÄ«yattÄ• . tathÄ• ca kaá¹…khÄ• dicetokhilÄ• bhÄ• vena
nÄ«varaá¹‡anirÄ• karaá¹‡ena nibbisevanaá¹ƒ katvÄ• . evaá¹ƒ kammaá¹-á¹-hÄ• nantarÄ• nu
upamaá¹ƒ dassento, __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha.

__ko ayaá¹ƒ ... pe ... anussarÄ«_ti ko ayaá¹ƒ mama abbhantare á¹-hatvÄ• anussari. __par
bÄ• hirakaparikappitassa anussarakassa sabbaso abhÄ• vadassanametaá¹ƒ. tenÄ• ha --- _
_ti. __disvÄ• _ti pariyesananayena vuttappakÄ• raá¹ƒ cittameva anussarÄ«ti disvÄ• __sabh
hadayavatthuÄ• dippabhedaá¹ƒ sabbampi. __idaÃ±ca rÅ«paá¹ƒ purimaÃ±ca arÅ«pa_nti ida
rÅ«paá¹ƒ, purimaá¹ƒ ataá¹ƒsabhÄ• vattÄ• arÅ«panti saá¹…khepato rÅ«pÄ• rÅ«paá¹ƒ vava
vavatthapetvÄ• ti yojanÄ• . __sambhÄ• vikÄ• _ti samuá¹-á¹-hÄ• pikÄ• . __tassÄ• _ti samud
nirodhanimittaá¹ƒ. __appanÄ• vÄ• ro_ti yathÄ• raddhÄ• ya desanÄ• ya nigamanavÄ• ro.

<297> __eseva nayo_ti iminÄ• yvÄ• yaá¹ƒ ``taá¹ƒ panetaâ€™â€™ ntiÄ• dinÄ• atthanayo
vibhÄ• vitoti atidisati, svÄ• yaá¹ƒ atideso payojanavasena navasupi anussatÄ«su sÄ• dhÄ•
Ä• nÄ• pÄ• nassatiÄ• dÄ«su tÄ«su vipassanatthÄ• neva hontÄ«ti iminÄ• apavÄ• dena niva
ekappayojanatÄ• va daá¹-á¹-habbÄ• . dhamme anussati dhammÄ• nussatÄ«ti samÄ• sapa
vacanatthadassanapakkhikamevÄ• ti Ä• ha --- __ ``ayaá¹ƒ panettha vacanatthoâ€™â€™ _t

hi dhammassa anussatiyÄ• visayabhÄ• vadassanametaá¹ƒ. esa nayo sesesupi. __sÄ«laá¹
pÄ• risuddhisÄ«laá¹ƒ Ä• rabbha. __cÄ• gaá¹ƒ Ä• rabbhÄ• _ti attano cÄ• gaguá¹‡aá¹ƒ Ä• ra
ettha devatÄ• guá¹‡asadisatÄ• ya attano saddhÄ• sÄ«lasutacÄ• gapaÃ±Ã±Ä• su devatÄ• s
taá¹ƒsadisepi tabbohÄ• ro yathÄ• ``tÄ• ni osadhÄ• ni, esa brahmadattoâ€™â€™ ti ca. tenÄ
sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• â€™â€™ _tiÄ• di. tattha __devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-
``yathÄ• rÅ«pÄ• ya saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ•
saá¹ƒvijjati. yathÄ• rÅ«pena sÄ«lena, yathÄ• rÅ«pena \Be I 224/ sutena, yathÄ• rÅ«pena cÄ
paÃ±Ã±Ä• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ• , mayhampi tathÄ
saá¹ƒvijjatÄ«â€™â€™ ti evaá¹ƒ devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• . __assÄ• sapass
laddhabbappaá¹-ibhÄ• ganimittaá¹ƒ. __gatÄ• _ti Ä• rammaá¹‡akaraá¹‡avasena upagatÄ• p

upasammati \Ne I 210/ ettha dukkhanti upasamo, nibbÄ• naá¹ƒ. accantameva ettha upasam
__accantÅ«pasamo, _ nibbÄ• nameva. khiá¹‡oti khepeti kileseti khayo, ariyamaggo. te eva
ariyamaggo eva. khayo ca so upasamo cÄ• ti __khayÅ«pasamo_. tatracÄ• yaá¹ƒ upasamo
dhammÄ• nussatiyÄ• upasamÄ• nussati ekasaá¹…gahoti? saccaá¹ƒ ekasaá¹…gaho dham
saá¹…khatadhammato pana asaá¹…khatadhammo sÄ• tisayo uá¸·Ä• ratamapaá¹‡Ä«tatam
nÄ«haritvÄ• vuttaá¹ƒ. imameva hi visesaá¹ƒ sandhÄ• ya bhagavÄ• --- ``dhammÄ• nussatÄ
upasamÄ• nussatiá¹ƒ avoca anussarantassa savisesaá¹ƒ santapaá¹‡Ä«tabhÄ• vena upaá¹-
idha khayÅ«pasamaggahaá¹‡ampi samatthitanti daá¹-á¹-habbaá¹ƒ. yatheva hi samÄ• nepi I
``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá
tiÄ• divacanato (It 90) maggaphaladhammehi nibbÄ• nadhammo sÄ• tisayo, evaá¹ƒ phaladh
kilesappahÄ• nena acchariyadhammabhÄ• vato, tasmÄ• accantÅ«pasamena saddhiá¹ƒ kh
daá¹-á¹-habbaá¹ƒ. __vipassanatthÄ• neva hontÄ«_ti kasmÄ• vuttanti? ``ekantanibbidÄ• yÄ
keci, taá¹ƒ akÄ• raá¹‡aá¹ƒ buddhÄ• nussatiÄ• dÄ«supi tathÄ• desanÄ• ya Ä• gatattÄ• . ya
buddhÄ• nussatiÄ• dÄ«ni kammaá¹-á¹-hÄ• nÄ• ni vipassanatthÄ• ni honti, nimittasampahaá
evametÄ• ni, etÄ• ni pana vipassanatthÄ• nevÄ• ti tathÄ• vuttaá¹ƒ.

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. ekadhammapÄ• á¸·i

(16) 2. ekadhammapÄ• á¸·i-dutiyavaggavaá¹‡á¹‡anÄ•

<298> micchÄ• \Ne I 211/ passati tÄ• ya, sayaá¹ƒ vÄ• micchÄ• passati, micchÄ• dassana
__micchÄ• diá¹-á¹-hi, _ yaá¹ƒ kiÃ±ci viparÄ«tadassanaá¹ƒ. tenÄ• ha --- __ ``dvÄ• saá¹-á¹-hi
_tiÄ• di \Be I 225/. micchÄ• diá¹-á¹-hi etassÄ• ti micchÄ• diá¹-á¹-hiko. tassa __micchÄ• diá¹-

<299> sammÄ• passati tÄ• ya, sayaá¹ƒ vÄ• sammÄ• passati, sammÄ• dassanamattame

paÃ±cavidhÄ• yÄ• _ti kammassakatÄ• jhÄ• navipassanÄ• maggaphalavasena paÃ±cavidhÄ
jhÄ• nacittuppÄ• dapariyÄ• pannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __jhÄ• nasammÄ• diá¹-á¹-hi, _ vipassa
__vipassanÄ• sammÄ• diá¹-á¹-hi_.

<302> paÃ±casu khandhesu ``niccaâ€™â€™ ntiÄ• dinÄ• pavatto __anupÄ• yamanasikÄ•

<303> ``aniccaâ€™â€™ ntiÄ• dinÄ• pavatto __upÄ• yamanasikÄ• ro. yÄ• va niyÄ• mokka
micchattaniyÄ• mokkamanÄ• . micchattaniyÄ• mokkamananayo pana sÄ• maÃ±Ã±aphalas
taá¹-á¹-Ä«kÄ• ya ca vuttanayeneva veditabbo.

<304> __ayaá¹ƒ tividhÄ• saggÄ• varaá¹‡Ä• ceva hotÄ«_ti kammapathappattiyÄ• mahÄ•
saggÄ• varaá¹‡Ä• ya hontiyÄ• maggavibandhakabhÄ• ve vattabbameva natthÄ«ti vuttaá¹ƒ
cÄ• â€™â€™ _ti. ``sassato lokoâ€™â€™ tiÄ• dikÄ• __dasavatthukÄ• antaggÄ• hikÄ• mi
maggÄ• varaá¹‡Ä• va hoti_ viparÄ«tadassanabhÄ• vato, __na saggÄ• varaá¹‡Ä• _ akamm
__idaá¹ƒ pana vidhÄ• naá¹ƒ paá¹-ikkhipitvÄ• _ti viparÄ«tadassanaÃ±ca na maggÄ• varaá¹‡
uddhammabhÄ• vato. tathÄ• hi sati appahÄ«nÄ• ya eva sakkÄ• yadiá¹-á¹-hiyÄ• maggÄ• d
adhippÄ• yena yathÄ• vuttavidhÄ• naá¹ƒ paá¹-ikkhipitvÄ• . ``na saggÄ• varaá¹‡Ä• â€™â€™
avibandhakattaá¹ƒ vadantehi diá¹-á¹-hiyÄ• saggÄ• vahatÄ• pi nÄ• ma anuÃ±Ã±Ä• tÄ• hot
paá¹-ikkhipantena __ ``diá¹-á¹-hi nÄ• ma saggaá¹ƒ upanetuá¹ƒ samatthÄ• nÄ• ma natthÄ«
kasmÄ• ? ekantagarutarasÄ• vajjabhÄ• vato. tenÄ• ha --- __ ``ekantaá¹ƒ nirayasmiá¹ƒyeva
_tiÄ• di.

<305> __vaá¹-á¹-aá¹ƒ_ \Ne I 212/ __viddhaá¹ƒsetÄ«_ti maggasammÄ• diá¹-á¹-hi kilesavaá
kammavaá¹-á¹-aÃ±ca viddhaá¹ƒseti. vipÄ• kavaá¹-á¹-aá¹ƒ kÄ• nu viddhaá¹ƒseti nÄ• ma. ev
kÄ• raá¹‡ena viddhastabhavaá¹ƒ phalasammÄ• diá¹-á¹-hi paá¹-ibÄ• hatÄ«ti vuttaá¹ƒ avasan
kusala_nti arahattaá¹ƒ pÄ• petuá¹ƒ sace sakkoti, evametaá¹ƒ vipassanÄ• ya paá¹-isandhian
226/ kusalaá¹ƒ anavajjaá¹ƒ. __satta bhave detÄ«_ti sotÄ• pattimaggassa paccayabhÅ«tÄ•
vipassanÄ• sammÄ• diá¹-á¹-hi tassa puggalassa satta bhave deti. __evamaya_nti paÃ±cavi
sandhÄ• ya vuttaá¹ƒ. tenÄ• ha --- __ ``lokiyalokuttarÄ• sammÄ• diá¹-á¹-hi kathitÄ• â€™â€™
panatthe_ti ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mÄ«â€™â
gatimaggasaá¹…khÄ• te atthe. ``sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti vuttat
bhavanipphÄ• dikÄ• va veditabbÄ• â€™â€™ _ti vuttaá¹ƒ.

<306> __yathÄ• diá¹-á¹-hÄ«_ti atthabyÄ• panicchÄ• yaá¹ƒ __yathÄ• _-saddo, tena uttarap
Ä• ha --- __ ``yÄ• yÄ• diá¹-á¹-hÄ«â€™â€™ _ti. __tassÄ• tassÄ• anurÅ«pa_nti taá¹ƒtaá¹ƒ
attho. __samatta_nti anavasesaá¹ƒ. tenÄ• ha --- __ ``paripuá¹‡á¹‡aâ€™â€™ _nti. __samÄ•
Ä• dimajjhapariyosÄ• nesu samaá¹ƒ ekasadisaá¹ƒ katvÄ• Ä• dinnaá¹ƒ gahitaá¹ƒ anissaá¹-
yadetaá¹ƒ ``yaÃ±ceva kÄ• yakammaâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ, tadetaá¹ƒ kÄ• yakamm

á¹-hitakÄ• yakamma_nti yÄ• pana diá¹-á¹-hi ``natthi tatonidÄ• naá¹ƒ pÄ• paâ€™â€™ ntiÄ•
diá¹-á¹-hiyaá¹ƒ á¹-hitakassa á¹-hitamattassa anissaá¹-á¹-hassa taá¹ƒdiá¹-á¹-hikassa kÄ• yak
__diá¹-á¹-hisahajÄ• taá¹ƒ kÄ• yakamma_nti tassa yathÄ• diá¹-á¹-hikassa paresaá¹ƒ hatthan
viÃ±Ã±Ä• panakÄ• le tÄ• ya diá¹-á¹-hiyÄ• sahajÄ• taá¹ƒ kÄ• yakammaá¹ƒ. na cettha vacÄ«
pÄ• á¹‡aghÄ• tÄ• dÄ«naá¹ƒyeva adhippetattÄ• . __diá¹-á¹-hÄ• nulomikaá¹ƒ kÄ• yakamma_
pÄ• kaá¹-aá¹ƒ hoti, evaá¹ƒ diá¹-á¹-hiyÄ• anulomikaá¹ƒ katvÄ• pavattitaá¹ƒ kÄ• yakammaá¹
``samÄ• dinnaá¹ƒ gahitaá¹ƒ parÄ• maá¹-á¹-haâ€™â€™ _nti. __tatthÄ• _tiÄ• di suviÃ±Ã±eyy
iminÄ• yathÄ• vuttÄ• ya diá¹-á¹-hiyÄ• á¹-hitavacÄ«kammaá¹ƒ, diá¹-á¹-hisahajÄ• taá¹ƒ vacÄ
diá¹-á¹-hÄ• nulomikaá¹ƒ vacÄ«kammanti tividhaá¹ƒ hotÄ«ti evamÄ• di atidisati. __micchÄ• d
kammapathappattÄ• ya micchÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hikassa. ``yÄ• ya kÄ• yaci m
micchÄ• diá¹-á¹-hikassa satoâ€™â€™ ti apare.

__diá¹-á¹-hisahajÄ• tÄ• _ti yathÄ• vuttÄ• ya diá¹-á¹-hiyÄ• sahajÄ• tÄ• cetanÄ• . esa nayo
__patthanÄ• _ti ``idaá¹ƒ nÄ• ma kareyyaâ€™â€™ nti taá¹‡hÄ• patthanÄ• . __cetanÄ• patth
yathÄ• vuttadiá¹-á¹-higatanissitacetasikanikÄ• manÄ• naá¹ƒ vasena. __cittaá¹-á¹-hapanÄ• _
paá¹‡idahanÄ• . __phassÄ• dayo_ti cetanÄ• diá¹-á¹-hitaá¹‡hÄ• divinimuttÄ• phassÄ• didha
pÄ• pikÄ• , tasmÄ• tassa puggalassa sabbe te dhammÄ• aniá¹-á¹-hÄ• ya ... pe ... saá¹ƒva
__purimassevÄ• _ti \Be I 227/ tittakapadasseva \Ne I 213/. tittakaá¹ƒ kaá¹-ukanti ca ubhaya
aniá¹-á¹-hapariyÄ• yaá¹ƒ daá¹-á¹-habbaá¹ƒ ``pacchÄ• te kaá¹-ukaá¹ƒ bhavissatÄ«â€™â€™

__amboya_nti ambo ayaá¹ƒ. __tameva pÅ«ja_nti tameva pubbe laddhaparisiÃ±canadÄ• nÄ
pavisiá¹ƒsu. __asÄ• tasannivÄ• senÄ• _ti amadhuranimbamÅ«lasaá¹ƒsaggena.

__taá¹ƒ pana paá¹-ikkhipitvÄ• ... pe ... vutta_nti sabbÄ• pi micchÄ• diá¹-á¹-hi ekantasÄ• va
aniá¹-á¹-hÄ• ya dukkhÄ• ya saá¹ƒvattatÄ«ti adhippÄ• yena vuttaá¹ƒ. __anantarasutte_ti das
veditabbÄ• nÄ«_ti navamasutte viya yojetvÄ• veditabbÄ• ni. __cittaá¹-á¹-hapanÄ• va patth
cÄ• ti vattabbaá¹ƒ.

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. ekadhammapÄ• á¸·i

(16) 3. ekadhammapÄ• á¸·i-tatiyavaggavaá¹‡á¹‡anÄ•

<308> tatiyassa \Ne I 214/ paá¹-hame __ayÄ• thÄ• vadiá¹-á¹-hiko_ti aniccÄ• dibhÄ• vesu d
uppannadiá¹-á¹-hiko. tenÄ• ha --- __ ``tÄ• yeva micchÄ• diá¹-á¹-hiyÄ• viparÄ«tadassanoâ€
ettha santo pasattho sundaro dhammo, yo manussadhammotipi vuccati. tato hi micchÄ• diá
vuá¹-á¹-hÄ• peyya, na ariyadhammato. tenÄ• ha --- __ ``dasakusalakammapathadhammato

iminÄ• pÄ• thikaputtÄ• dike saá¹…gaá¹‡hÄ• ti.

<309> __sabbaÃ±Ã±ubodhisatto_ti sabbaÃ±Ã±ubhÄ• gÄ« bodhisatto. __Ä• di_-saddena p
paccekabodhisattÄ• ekaccasÄ• vakabodhisattÄ• ca saá¹…gayhanti.

<310> __paramÄ• _ti mahÄ• sÄ• vajjabhÄ• vena paramÄ• , ukkaá¹ƒsagatÄ• ti attho. __tes
__paricchedo_ti vipÄ• kavasena pariyosÄ• naá¹ƒ. __vaá¹-á¹-assa mÅ«laá¹ƒ, _ tato taá¹ƒsan
vaá¹-á¹-assa khÄ• á¹‡Å«ti vuccati. tenÄ• ha --- __ ``tÄ• yÄ• â€™â€™ _tiÄ• di. taÃ±ce gÄ• h
punapi tabbhÄ• vÄ• vahattÄ• vuttaá¹ƒ --- __ ``bhavato vuá¹-á¹-hÄ• naá¹ƒ natthÄ«â€™â€™
vuá¹-á¹-hÄ• nassa abhÄ• vato. yÄ• dise hi paccaye paá¹-icca ayaá¹ƒ taá¹ƒ dassanaá¹ƒ okka
tappaá¹-ipakkhe paccaye paá¹-icca tato sÄ«sukkhipanamassa na hotÄ«ti na \Be I 228/ vatta
nÄ• metaá¹ƒ abalaá¹ƒ dubbalaá¹ƒ, na kusalaá¹ƒ viya mahÄ• balaá¹ƒ. aÃ±Ã±athÄ• sammat
micchattaniyÄ• mopi accantiko siyÄ• , na ca micchattaniyÄ• mo accantiko. teneva __papaÃ
100) ---

``kiá¹ƒ panesa ekasmiá¹ƒyeva attabhÄ• ve niyato hoti, udÄ• hu aÃ±Ã±asmimpÄ«ti? ekasmi
Ä• sevanavasena bhavantarepi taá¹ƒ diá¹-á¹-hiá¹ƒ roceti evÄ• â€™â€™ ti ---

vuttaá¹ƒ. tatoyeva ca __sumaá¹…galavilÄ• siniyampi_ (Sv I 170-172) vuttaá¹ƒ ---

``ye \Ne I 215/ vÄ• pana tesaá¹ƒ laddhiá¹ƒ gahetvÄ• rattiá¹-á¹-hÄ• ne divÄ• á¹-á¹-hÄ• ne n
vÄ«maá¹ƒsanti, tesaá¹ƒ `karoto na karÄ«yati pÄ• paá¹ƒ, natthi hetu, natthi paccayo, mato u
tasmiá¹ƒ Ä• rammaá¹‡e micchÄ• sati santiá¹-á¹-hati, cittaá¹ƒ ekaggaá¹ƒ hoti, javanÄ• ni java
satekicchÄ• honti, tathÄ• dutiyÄ• dÄ«su. sattame buddhÄ• nampi atekicchÄ• anivattino
ariá¹-á¹-hakaá¹‡á¹-akasadisÄ• , tattha koci ekaá¹ƒ dassanaá¹ƒ okkamati, koci dve, koci tÄ«a
okkantepi dvÄ«su tÄ«su okkantesupi niyatamicchÄ• diá¹-á¹-hikova hoti. patto saggamaggÄ•
mokkhamaggÄ• varaá¹‡aÃ±ca, abhabbo tassattabhÄ• vassa anantaraá¹ƒ saggampi gantuá
vaá¹-á¹-akhÄ• á¹‡u nÄ• mesa satto pathavigopako, yebhuyyena evarÅ«passa bhavato vuá¹
ti.

__piá¹-á¹-hicakkavÄ• á¸·e_ti jhÄ• yamÄ• nacakkavÄ• á¸·assa parato ekasmiá¹ƒ okÄ• se. ya
ajjhÄ• yamÄ• nÄ• naÃ±ca cakkavÄ• á¸·Ä• namantaraá¹ƒ, yattha lokantarikanirayasamaÃ±Ã
__paccatiyevÄ• _ti cakkavÄ• á¸·e jhÄ• yamÄ• ne ajjhÄ• yamÄ• nepi attano kammabalena p

<311> catutthe __ ``mÄ• khalÄ«â€™â€™ ti vacanaá¹ƒ upÄ• dÄ• ya evaá¹ƒladdhanÄ• mo
bhÅ«miyÄ• telaghaá¹-aá¹ƒ gahetvÄ• gacchantaá¹ƒ, ``tÄ• ta, mÄ• khalÄ«â€™â€™ ti sÄ• n
khalitvÄ• patitvÄ• sÄ• mikassa bhayena palÄ• yituá¹ƒ Ä• raddho. sÄ• miko upadhÄ• vitvÄ
aggahesi. so sÄ• á¹-akaá¹ƒ chaá¸• á¸• etvÄ• acelako hutvÄ• palÄ• to paá¹‡á¹‡ena vÄ• tiá

paá¹-icchÄ• detumpi ajÄ• nanto jÄ• tarÅ«peneva ekaá¹ƒ gÄ• maá¹ƒ \Be I 229/ pÄ• visi. mar
samaá¹‡o arahÄ• appiccho, natthi iminÄ• sadisoâ€™â€™ ti pÅ«vabhattÄ• dÄ«ni gahetvÄ
sÄ• á¹-akaá¹ƒ anivatthabhÄ• vena idaá¹ƒ uppannaâ€™â€™ nti tato paá¹-á¹-hÄ• ya sÄ• á¹-a
nivÄ• sesi, tadeva ca pabbajjaá¹ƒ aggahesi. tassa santike aÃ±Ã±epi aÃ±Ã±epÄ«ti paÃ±cas
pabbajiá¹ƒsu. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``mÄ• khalÄ«ti vacanaá¹ƒ upÄ• dÄ• ya ev
titthakaroâ€™â€™ ti.

__samÄ• gataá¹-á¹-hÄ• ne_ti dvinnaá¹ƒ nadÄ«naá¹ƒ udakappavÄ• hassa sannipÄ• taá¹-á¹
udakÄ• na_nti dvinnaá¹ƒ udakappavÄ• hÄ• naá¹ƒ. yathÄ• vuttaá¹-á¹-hÄ• ne macchaggahaâ
khippaá¹ƒ, kuminaá¹ƒ, tadeva idha __khippa_nti vuttaá¹ƒ. tenÄ• ha --- __ ``kuminaâ€™â€™
udakaucchÅ«hi. __tucchapuriso_ ariyadhammÄ• bhÄ• vato. jhÄ• namattampi \Ne I 216/ hi t
ariyamaggo. __manussakhippaá¹ƒ maÃ±Ã±e_ti manussÄ• patitvÄ• byasanappattiatthaá¹ƒ
viya. tenÄ• ha --- __ ``mahÄ• janassÄ• â€™â€™ _tiÄ• di.

<312> paÃ±camÄ• dÄ«su __bÄ• hirakasÄ• sana_nti avisesena vuttaá¹ƒ --- tassa sabbassa
satthupaá¹-iÃ±Ã±assapi asabbaÃ±Ã±ubhÄ• vato. tenÄ• ha --- __ ``tattha hÄ«â€™â€™ _tiÄ
sÄ• vakagaá¹‡o. __tathÄ• bhÄ• vÄ• yÄ• _ti Ä• cariyena vuttÄ• kÄ• ratÄ• ya samaá¹…gibhÄ
bahÅ« aneke satte. __samakameva akusalaá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti tesaá¹ƒ sabbesaá¹ƒ eka
tesaá¹ƒ akusalena samakameva akusalaá¹ƒ pÄ• puá¹‡Ä• ti ekajjhaá¹ƒ bahÅ«naá¹ƒ samÄ•
balavabhÄ• vato. visuá¹ƒ visuá¹ƒ samÄ• dapane vattabbameva natthi. yathÄ• hi dhammaca
vattabbÄ• kalyÄ• á¹‡amittatÄ• , evaá¹ƒ adhammacariyÄ• yaá¹ƒ akalyÄ• á¹‡amittatÄ• ti.

<313> __suá¹-á¹-hu akkhÄ• te_ti ekantato niyyÄ• nikabhÄ• vena akkhÄ• te. __satthÄ• ca
asabbaÃ±Ã±uno niyyÄ• nikabhÄ• vena kathetuá¹ƒ asakkuá¹‡eyyattÄ• . __dhammo ca svÄ•
sammÄ• sambuddhappaveditattÄ• . __gaá¹‡o ca suppaá¹-ipanno_ satthÄ• rÄ• suvinÄ«tat
suppaá¹-ipattiyÄ• nidassanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<314> __pamÄ• á¹‡aá¹ƒ jÄ• nitabba_nti ``ayaá¹ƒ ettakena yÄ• peti, imassa ettakaá¹ƒ dÄ•
evaá¹ƒ pamÄ• á¹‡aá¹ƒ jÄ• nitabbaá¹ƒ. __atireke ... pe ... nibbÄ• nasampatti vÄ• natthi_ du
dhammassa. __tassÄ• _ti paá¹-iggÄ• hakassa. __appicchapaá¹-ipadÄ• nÄ• ma natthi_ dur
adhippÄ• yo.

<315> __dÄ• yakassa_ \Be I 230/ __vaso_ nÄ• ma uá¸·Ä• ruá¸·Ä• ratÄ• bhedo ajjhÄ• sayo
thokabahutÄ• va __deyyadhammassa vaso_ nÄ• ma. __attano thÄ• mo_ti yÄ• panappamÄ
``kathaâ€™â€™ ntiÄ• dinÄ• saá¹…khepato vuttassa atthassa vivaraá¹‡aá¹ƒ. __anuppanna
puggalassa. __cakkhubhÅ«to hotÄ«_ti mahÄ• janassa cakkhu viya hoti. __sÄ• sanaá¹ƒ cira
anuppannalÄ• bhuppÄ• danena mahÄ• janassa pasÄ• duppÄ• danena ca ciraá¹-á¹-hitikaá¹

__kuá¹-umbariyavihÄ• re_ti kuá¹-umbariyagÄ• masannissitavihÄ• re. __bhuÃ±janatthÄ• yÄ
nisÄ«ditvÄ• bhuÃ±janatthÄ• ya. __gahetvÄ• gamanatthÄ• yÄ• _ti gehato bahi gahetvÄ• g
__dhurabhattÄ• nÄ«_ti niccabhattÄ• ni. __cÅ«á¸·upaá¹-á¹-hÄ• ka_nti veyyÄ• vaccakaraá¹ƒ.
uddissa kataá¹ƒ na hoti, evaá¹ƒ vÄ«maá¹ƒsitvÄ• \Ne I 217/. __mahÄ• jano appiccho bhavit
mahÄ• jano sayaá¹ƒ appiccho bhavituá¹ƒ maÃ±Ã±ati diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanena. __
bahujanassa. __avattharitvÄ• _ti vitthÄ• rikaá¹ƒ katvÄ• .

<316> __paÃ±cÄ• tapatappanaá¹ƒ_ catÅ«su passesu aggisantÄ• passa upari sÅ«riyasant
kho gimhakÄ• le. chinnappapÄ• tapabbatasikharato patanaá¹ƒ __maruppapÄ• tapatanaá¹ƒ
Ä• diccÄ• bhimukhÄ• vaá¹-á¹-anaá¹ƒ __Ä• diccÄ• nuparivattanaá¹ƒ_.

<317> __ayampÄ«_ti svÄ• kkhÄ• te dhammavinaye kusÄ«topi. __sÄ• maÃ±Ã±a_nti tapaca
__dupparÄ• maá¹-á¹-ha_nti micchÄ• caritaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ. __nirayÄ• yupakaá¸• á¸•
naá¹ƒ kaá¸• á¸• hati.

<318> __vuttappakÄ• re_ti paÃ±cÄ• tapatappanÄ• dike vuttappakÄ• re.

<319> __eva_nti vuttappakÄ• rÄ• ya cittappasÄ• davhayasuppaá¹-ipattiyÄ• . tena samaá¹‡
saá¹…gaá¹‡hÄ• ti.

<320> __navakanipÄ• te_ti imasmiá¹ƒyeva aá¹…guttaranikÄ• ye vakkhamÄ• naá¹ƒ navaka
__nava puggalÄ• _ti sattakkhattuparamakolaá¹ƒkolÄ• dayo nava puggalÄ• . __sabbatthÄ• _
vuttÄ• vasiá¹-á¹-hesu sabbesu suttesu.

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. ekadhammapÄ• á¸·i

(16) 4. ekadhammapÄ• á¸·i-catutthavaggavaá¹‡á¹‡anÄ•

<322> catutthassa \Ne I 218/ \Be I 231/ paá¹-hame __saÃ±Ã±Ä• á¹‡abhÅ«tÄ• _ti upalakkh
__paÃ±cadasayojanÄ• vaá¹-á¹-akkhandhÄ• _ti paÃ±cadasayojanakkhandhaparikkhepÄ• . _
kadambarukkhÄ• dÄ«naá¹ƒ kappaá¹-á¹-hÄ• yibhÄ• vaá¹ƒ viya yojanasatubbedhÄ• dibhÄ• v
jambuyÄ• jambudÄ«passa viya tehi aparagoyÄ• nÄ• dÄ«naá¹ƒ saÃ±Ã±Ä• á¹‡abhÄ• vaá¹ƒ
ramaá¹‡Ä«yabhÄ• vaá¹ƒ. __sesapadesÅ«_ti vanarÄ• maá¹‡eyyakÄ• dipadesu. uggataá¹ƒ k
__ukkÅ«laá¹ƒ, _ vigataá¹ƒ apagataá¹ƒ kÅ«laá¹ƒ etassÄ• ti __vikÅ«la_nti Ä• ha --- __ ``unna
ninnaá¹-á¹-hÄ• naâ€™â€™ _nti ca. __nandiyÄ• vaá¹-á¹-amacchapiá¹-á¹-henevÄ• _ti
kujjakakulisakamacchasaá¹…ghÄ• tapiá¹-á¹-heneva.

<323> dutiyÄ• dÄ«su __cattÄ• ro apÄ• yÄ• aÃ±Ã±atra manussehÄ«ti adhippetÄ• , _ na de
hÄ«nÄ• ya jÄ• tiyÄ• adhippetattÄ• . __upÄ• dÄ• yupÄ• dÄ• yÄ• pi majjhimadeso labbhati,
bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ aÃ±Ã±esampi kammavÄ• dikiriyavÄ
patirÅ«padesoti vuccati. tenÄ• ha --- __ ``sakalopi hÄ«â€™â€™ _tiÄ• di.

<324> __eá¸·Ä• _ti doso. tenÄ• ha --- __ ``niddosamukhÄ• ti atthoâ€™â€™ _ti.

<326> tathÄ• gatassa guá¹‡e jÄ• nitvÄ• cakkhunÄ• pi dassanaá¹ƒ dassanameva, ajÄ• nitv
tiracchÄ• nagatÄ• nampi hotiyevÄ• ti Ä• ha --- __ ``ye tathÄ• gatassa guá¹‡e jÄ• nitvÄ• â€™

<327> __pakÄ• setvÄ• kathita_nti saccÄ• ni pakÄ• setvÄ• kathitaá¹ƒ.

<328> sutÄ• naá¹ƒ dhammÄ• naá¹ƒ asammoso dhÄ• raá¹‡anti Ä• ha --- __ ``dhÄ• rentÄ«ti

<329> __atthÄ• natthaá¹ƒ upaparikkhantÄ«_ti ``ayaá¹ƒ imissÄ• pÄ• á¸·iyÄ• attho, ayaá¹ƒ
219/ atthÄ• natthaá¹ƒ upaparikkhanti. anatthaparihÄ• rena hi atthaggahaá¹‡aá¹ƒ yathÄ• ad
dhammappaá¹-ipatti.

<330> __anulomapaá¹-ipada_nti nibbÄ• nassa anulomikaá¹ƒ paá¹-ipadaá¹ƒ.

<331> __saá¹ƒvegajanakesu_ \Be I 232/ __kÄ• raá¹‡esÅ«_ti saá¹ƒvegajanakesu jÄ• tiÄ• d
saá¹ƒvejanÄ«yesu á¹-hÄ• nesu sahottappaÃ±Ä• á¹‡aá¹ƒ saá¹ƒvego.

<332> __upÄ• yenÄ• _ti yena upÄ• yena vaá¹-á¹-Å«pacchedo, tena upÄ• yena. __padhÄ•
sammappadhÄ• nasaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ karonti uppÄ• denti.

<333> vavassajÄ«yanti vissajjÄ«yanti ettha saá¹…khÄ• rÄ• ti __vavassaggo, _ asaá¹…kha
``vavassaggo vuccati nibbÄ• naâ€™â€™ _nti.

<334> __uttamannÄ• na_nti uttamÄ• naá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ. __uttamarasÄ
rasÄ• naá¹ƒ. __uÃ±chÄ• cÄ• renÄ• _ti uÃ±chÄ• cariyÄ• ya kassaci apariggahabhÅ«tassa k
uÃ±chÄ• cÄ• ro. __ettha cÄ• _tiÄ• dinÄ• annÄ• dÄ«naá¹ƒ aggabhÄ• vo nÄ• ma manÄ• pa
tesaá¹ƒ lÄ• bhitÄ• mattanti dasseti. __paá¹-ilabhantÄ«_ti denti paá¹‡Ä«tabhÄ• vena. __bha
ekapÄ• tipÅ«raá¹ƒ bhattaá¹ƒ. __idaá¹ƒ kiá¹ƒ nÄ• mÄ• _ti ``idaá¹ƒ annaggarasaggaá¹ƒ nÄ• m
pucchati. __uÃ±chena kapÄ• lÄ• bhatenÄ• _ti missakabhattena. __yÄ• pente_ti yÄ• panasÄ
bhattaá¹ƒ vadati. __upÄ• dÄ• ya aggarasaá¹ƒ nÄ• mÄ• _ti taá¹ƒ taá¹ƒ upÄ• dÄ• yupÄ• dÄ•
daá¹-á¹-habbanti dasseti. cakkavattiÄ• hÄ• rato hi cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ Ä• hÄ• ro a

paranimmitavasavattidevÄ• netabbaá¹ƒ.

<335> __attharaso nÄ• ma cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni_ ``ariyamaggÄ• naá¹ƒ phalabh
__dhammaraso nÄ• ma cattÄ• ro maggÄ• _ ``sÄ• maÃ±Ã±aphalassa hetubhÅ«to rasoâ€™
amataá¹ƒ nibbÄ• naá¹ƒ_ ``sabbasaá¹…khÄ• rasamathoâ€™â€™ ti katvÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jambudÄ«papeyyÄ• lo niá¹-á¹-hito.

17. pasÄ• dakaradhammavaggavaá¹‡á¹‡anÄ•

<366> __addhamida_nti \Ne I 220/ sandhivasena pÄ• á¸·iyaá¹ƒ rassaá¹ƒ katvÄ• vuttaá¹ƒ,
padasandhikaroti Ä• ha --- __ ``addhÄ• idaâ€™â€™ _nti. __ekaá¹ƒso esÄ• _ti ekaá¹ƒso he
lÄ• bhÄ• naá¹ƒ. __pÄ• pakaá¹ƒ nÄ• mÄ• _ti appakampi pÄ• paá¹ƒ nÄ• ma byattaá¹ƒ ekaá¹
tathÄ• sammÄ• paá¹-ipajjamÄ• nassa assa. Ä• raÃ±Ã±ikattaá¹ƒ ... pe ... tecÄ«varikattanti i
dhutadhammÄ• naá¹ƒ gahaá¹‡eneva itaresampi taá¹ƒsabhÄ• gÄ• naá¹ƒ gahitabhÄ• vo daá
__thÄ• varappattabhÄ• vo_ti sÄ• sane thirabhÄ• vappatti therabhÄ• vo. __Ä• kappassa sar
karaá¹‡Ä«yoâ€™â€™ ti evaá¹ƒ vuttassa Ä• kappassa sampatti. __kolaputtÄ«_ti kolaputtiya
``kulaputtabhÄ• voâ€™â€™ _ti. __sampannarÅ«patÄ• _ti upadhisampadÄ• . __vacanakiriy
madhurabhÄ• vo maÃ±jussaratÄ• . __tenassa lÄ• bho uppajjatÄ«_ti idaá¹ƒ na lÄ• bhuppÄ•
atha kho evaá¹ƒ sammÄ• paá¹-ipajjamÄ• nassa anicchantasseva lÄ• bho uppajjatÄ«ti lÄ• b
abyabhicÄ• rahetudassanaparaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• ha ---

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu lÄ• bhÄ« assaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• nanti, sÄ«lesve
(MN I 65).

pasÄ• dakaradhammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. aparaaccharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ•

<382> __idampi_ \Ne I 221/ __sutta_nti ettha __pi_-saddo heá¹-á¹-hÄ• vuttacÅ«á¸·acchar
sampiá¹‡á¸• eti. cÅ«á¸·accharÄ• saá¹…ghÄ• tasutte appanaá¹ƒ appattÄ• ya mettÄ• ya tÄ•
kimaá¹…gaá¹ƒ pana imissÄ• appanÄ• ppattÄ• ya mettÄ• yÄ• ti dassetuá¹ƒ --- __ ``appanÄ
_tiÄ• dimÄ• ha. __vipÄ• kakathÄ• yeva natthÄ«_ti vipÄ• ke kathÄ• yeva natthi, ayameva vÄ
__gaá¹‡anÄ• nupubbatÄ• _ti gaá¹‡anÄ• nupubbatÄ• ya. paá¹-hamaá¹ƒ uppannantipi paá¹-h
samÄ• pajjatÄ«ti idaá¹ƒ pana na ekantalakkhaá¹‡aá¹ƒ. ciá¹‡á¹‡avasÄ«bhÄ• vo hi aá¹-á¹-ha

paá¹-á¹-hÄ• ya matthakaá¹ƒ pÄ• pentopi samÄ• pajjituá¹ƒ sakkoti, matthakato paá¹-á¹-hÄ• y
antarantarÄ• okkantopi samÄ• pajjituá¹ƒ sakkoti eva. pubbuppattiyaá¹-á¹-hena pana paá¹-h
__vibhaá¹…ge_ti jhÄ• navibhaá¹…ge. vipassanaá¹ƒ kayiramÄ• naá¹ƒ __lakkhaá¹‡Å«panijjh
sijjhati_ taggatasammohaviddhaá¹ƒsanato \Be I 234/. apica __vipassanÄ• ya lakkhaá¹‡Å«pa
uppannena sijjhati_ itarathÄ• parivattanato, tasmÄ• __maggo lakkhaá¹‡Å«panijjhÄ• naá¹ƒ
aniccÄ• dilakkhaá¹‡Ä• naá¹ƒ Ä• rammaá¹‡akaraá¹‡ato. yathÄ• phalaá¹ƒ nibbÄ• nassa asa
Ä• rammaá¹‡akaraá¹‡avasena upanijjhÄ• yati, evaá¹ƒ maggopi. evampissa lakkhaá¹‡Å«pa
__vattabbameva natthi_ arittajjhÄ• natÄ• ya. __sesaá¹ƒ_ visesaá¹ƒ, arittajjhÄ• nÄ• evÄ• ti

386-387__._ __hitapharaá¹‡a_nti sattesu hitÄ• nurÅ«paá¹ƒ jhÄ• nassa pharitvÄ• pavattana
vimuccati etÄ• yÄ• ti __cetovimutti, _ appanÄ• ppattÄ• mettÄ• . tenÄ• ha --- __ ``idhÄ• â€™
nayo_ti iminÄ• karuá¹‡Ä• dÄ«nampi appanÄ• ppattataá¹ƒ atidisati. __vaá¹-á¹-aá¹ƒ honti_ k
__vaá¹-á¹-apÄ• dÄ• hontÄ«_ti vipÄ• kavaá¹-á¹-assa kÄ• raá¹‡aá¹ƒ honti.

<390> __ajjhattaparikammavasenÄ• _ti attano kesÄ• dÄ«su parikammakaraá¹‡avasena. _
aá¹-á¹-hÄ• rasappabhede. __kÄ• ye_ti rÅ«pakÄ• ye. rÅ«pakÄ• yo hi idha aá¹…gapaccaá¹…
dhammÄ• naá¹ƒ samÅ«haá¹-á¹-hena hatthikÄ• yarathakÄ• yÄ• dayo viya kÄ• yoti adhippet
kÄ• yasaddassa samudÄ• yÅ«pÄ• danatÄ• ya ca asubhÄ• kÄ• rassa ``kÄ• yeâ€™â€™ ti e
Ä• rammaá¹‡Ä• divibhÄ• gena anekabhedabhinnampi cittaá¹ƒ cittabhÄ• vasÄ• maÃ±Ã±ena
``citteâ€™â€™ ti ekavacanaá¹ƒ kataá¹ƒ. __kÄ• yÄ• nupassÄ«_ti imassa atthaá¹ƒ dassetuá¹
paÃ±Ã±Ä• ya anupassantoâ€™â€™ _ti Ä• ha. __tameva kÄ• ya_nti ca \Ne I 222/ avadhÄ•
nivatteti. tena ca puna kÄ• yaggahaá¹‡assa payojanaá¹ƒ sÅ«citanti daá¹-á¹-habbaá¹ƒ. ``kÄ•
vatvÄ• pi puna ``kÄ• yÄ• nupassÄ«â€™â€™ ti dutiyaá¹ƒ kÄ• yaggahaá¹‡aá¹ƒ asammissato
vavatthÄ• naghanavinibbhogÄ• didassanatthaá¹ƒ kataá¹ƒ. tena vedanÄ• dayopi ettha sitÄ•
kÄ• yavedanÄ• dianupassanappasaá¹…gepi Ä• panne na kÄ• ye vedanÄ• nupassÄ« cittÄ•
kho kÄ• yÄ• nupassÄ«yevÄ• ti kÄ• yasaá¹…khÄ• tavatthusmiá¹ƒ kÄ• yÄ• nupassanÄ• kÄ•
vavatthÄ• naá¹ƒ dassitaá¹ƒ hoti. tathÄ• na kÄ• ye aá¹…gapaccaá¹…gavinimuttaekadhamm
kesalomÄ• divinimuttaitthipurisÄ• nupassÄ«. yopi cettha kesalomÄ• diko bhÅ«tupÄ• dÄ• ya
katthapi na bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ«, atha kho rathasambhÄ• rÄ
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassÄ« \Be I 235/, nÄ• garÄ• vayavÄ• nupassako viya k
kadalikkhandhapattavaá¹-á¹-ivinibbhujjako rittamuá¹-á¹-hiviniveá¹-hako viya ca
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ«yevÄ• ti nÄ• nappakÄ• rato samÅ«havaseneva kÄ•
ghanavinibbhogo dassito hoti. na hettha yathÄ• vuttasamÅ«havinimutto kÄ• yo vÄ• itthÄ« v
koci dhammo dissati, yathÄ• vuttadhammasamÅ«hamatteyeva pana tathÄ• tathÄ• sattÄ•

__aá¹-á¹-hÄ• rasavidhenÄ• _ti aá¹-á¹-hÄ• rasavidhÄ• . __satipaá¹-á¹-hÄ• nabhÄ• vakassÄ•
satipaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ bhÄ• ventassa. tÄ«su bhavesu kilese Ä• tapetÄ«ti __Ä• tÄ• p
nÄ• maá¹ƒ. yadipi hi kilesÄ• naá¹ƒ pahÄ• naá¹ƒ Ä• tÄ• pananti, taá¹ƒ sammÄ• diá¹-á¹-hiÄ•

Ä• tapasaddo viya pana Ä• tÄ• pasaddopi vÄ«riyeva niruá¸·ho. atha vÄ• paá¹-ipakkhappah
abbhussahanavasena pavattamÄ• nassa vÄ«riyassa sÄ• tisayaá¹ƒ tadÄ• tÄ• pananti vÄ«ri
aÃ±Ã±adhammÄ• , tasmÄ• Ä• tÄ• poti vÄ«riyassa nÄ• maá¹ƒ, so assa atthÄ«ti __Ä• tÄ• p
pasaá¹ƒsÄ• ya atisayassa vÄ• dÄ«pakoti Ä• tÄ• piggahaá¹‡ena sammappadhÄ• nasamaá
__ ``Ä• tÄ• pÄ«ti ... pe ... vÄ«riyena vÄ«riyavÄ• â€™â€™ _ti. __sampajÄ• no_ti sampajaÃ±
Ã±Ä• á¹‡ena samannÄ• gato. tenÄ• ha --- __ ``aá¹-á¹-hÄ• rasavidhena ... pe ... sammÄ• pa
panettha vacanattho --- sammÄ• samantato sÄ• maÃ±ca pajÄ• nanto __sampajÄ• no, _ as
aÃ±Ã±adhammÄ• nupassitÄ• bhÄ• vena sammÄ• aviparÄ«taá¹ƒ sabbÄ• kÄ• rappajÄ• ner
uparÅ«parivisesÄ• vahabhÄ• vena pavattiyÄ• sammÄ• pajÄ• nantoti attho.

kÄ• yo ca idha lujjanappalujjanaá¹-á¹-hena lokoti adhippetoti Ä• ha --- __ ``tasmiá¹ƒyeva kÄ
lokeâ€™â€™ _ti. __paÃ±cakÄ• maguá¹‡ikataá¹‡ha_nti rÅ«pÄ• dÄ«su paÃ±casu kÄ• magu
\Ne I 223/. yasmÄ• panettha abhijjhÄ• gahaá¹‡ena kÄ• macchando, domanassaggahaá¹‡e
gacchati, tasmÄ• nÄ«varaá¹‡apariyÄ• pannabalavadhammadvayadassanena nÄ«varaá¹‡a
veditabbaá¹ƒ. visesena cettha abhijjhÄ• vinayena kÄ• yasampattimÅ«lakassa anurodhassa
kÄ• yavipattimÅ«lakassa virodhassa, abhijjhÄ• vinayena ca kÄ• ye abhiratiyÄ• , domanassa
anabhiratiyÄ• , abhijjhÄ• vinayena kÄ• ye abhÅ«tÄ• naá¹ƒ \Be I 236/ subhasukhabhÄ• vÄ•
domanassavinayena kÄ• ye bhÅ«tÄ• naá¹ƒ asubhÄ• sukhabhÄ• vÄ• dÄ«naá¹ƒ apanayanas
yogÄ• vacarassa yogÄ• nubhÄ• vo yogasamatthatÄ• ca dÄ«pitÄ• hoti. yogÄ• nubhÄ• vo h
anurodhavirodhavippamutto aratiratisaho abhÅ«tapakkhepabhÅ«tÄ• panayanavirahito ca ho
anurodhavirodhavippamutto cesa aratiratisaho abhÅ«taá¹ƒ apakkhipanto bhÅ«taÃ±ca anap
hotÄ«ti. __suddharÅ«pasammasanameva kathita_nti kevalaá¹ƒ kÄ• yÄ• nupassanÄ• bhÄ•

__sukhÄ• dibhedÄ• su vedanÄ• sÅ«_ti sukhadukkhaadukkhamasukhasÄ• misanirÄ• misab
sukhayatÄ«ti __sukhÄ• , _ sampayuttadhamme kÄ• yaÃ±ca laddhassÄ• de karotÄ«ti attho.
khanati vÄ• kÄ• yikaá¹ƒ cetasikaÃ±ca Ä• bÄ• dhanti __sukhÄ• , _ sukaraá¹ƒ okÄ• sadÄ• n
dukkhayatÄ«ti __dukkhÄ• , _ sampayuttadhamme kÄ• yaÃ±ca pÄ«á¸·eti vibÄ• dhatÄ«ti atth
khanati vÄ• kÄ• yikaá¹ƒ cetasikaÃ±ca sÄ• tanti __dukkhÄ• , _ dukkaraá¹ƒ okÄ• sadÄ• naá
dukkhasukhappaá¹-ikkhepena __adukkhamasukhÄ• _ti upekkhÄ• vuttÄ• . vediyati Ä• ramn
__vedanÄ• . vediyamÄ• no_ti anubhavamÄ• no. __sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«ti pajÄ
cetasikaá¹ƒ vÄ• sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``ahaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vediyÄ•
attho. tattha kÄ• maá¹ƒ uttÄ• naseyyakÄ• pi dÄ• rakÄ• thaÃ±Ã±apivanÄ• dikÄ• le sukhaá¹
``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ• â€™â€™ ti pajÄ• nanti, na panetaá¹ƒ evarÅ«paá¹ƒ paj
evarÅ«paÃ±hi jÄ• nanaá¹ƒ sattupaladdhiá¹ƒ na jahati, attasaÃ±Ã±aá¹ƒ na ugghÄ• á¹-eti, ka
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• vÄ• na hoti. imassa pana bhikkhuno jÄ• nanaá¹ƒ sattupalad
attasaÃ±Ã±aá¹ƒ ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naÃ±ceva satipaá¹-á¹-hÄ• nabhÄ• vanÄ•
tassa vedanÄ• , kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• â€™â€™ ti evaá¹ƒ sampajÄ• nantassa vediya

tattha ko vediyatÄ«ti? na koci satto vÄ• puggalo vÄ• vediyati. kassa vedanÄ• ti? na kassa puggalassa vÄ• vedanÄ• . kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• ti? vatthuÄ• rammaá¹‡Ä• ca panas pajÄ• nÄ• ti ``taá¹ƒ taá¹ƒ sukhÄ• dÄ«naá¹ƒ vatthubhÅ«taá¹ƒ rÅ«pÄ• diá¹ƒ Ä• rammaá¹‡aá¹ vediyati, taá¹ƒ pana vedanÄ• pavattiá¹ƒ upÄ• dÄ• ya `ahaá¹ƒ vediyÄ• mÄ«â€™ ti \Ne I 224/ hotÄ«â€™â€™ ti. evaá¹ƒ ``sukhÄ• dÄ«naá¹ƒ vatthubhÅ«taá¹ƒ rÅ«pÄ• diá¹ƒ Ä• rammaá¹‡a vediyatÄ«â€™â€™ ti sallakkhento esa ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti pajÄ

atha vÄ• __sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«ti pajÄ• nÄ• tÄ«_ti sukhavedanÄ• kkhaá¹‡e sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒyeva vediyÄ• mÄ«â€™â€™ ti paj bhÅ«tapubbÄ• dukkhÄ• vedanÄ• , tassÄ• idÄ• ni abhÄ• vato imissÄ• ca sukhÄ• ya veda abhÄ• vato ``vedanÄ• nÄ• ma aniccÄ• addhuvÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti itil __dukkhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«ti pajÄ• nÄ• tÄ«_tiÄ• dÄ«supi eseva nayo.

__sÄ• misaá¹ƒ vÄ• sukha_ntiÄ• dÄ«su yasmÄ• kilesehi Ä• masitabbato Ä• misÄ• nÄ• m Ä• rammaá¹‡akaraá¹‡avasena saha Ä• misehÄ«ti sÄ• misÄ• , tasmÄ• __sÄ• misÄ• sukhÄ paÃ±cakÄ• maguá¹‡Ä• misanissitÄ• chasu dvÄ• resu uppannÄ• chagehassitÄ• somanas nÄ• ma chagehassitÄ• domanassavedanÄ• . sÄ• ca chasu dvÄ• resu ``iá¹-á¹-hÄ• rammaá nÄ• nubhavÄ• mÄ«â€™â€™ ti vitakkayato uppannÄ• kÄ• maguá¹‡anissitÄ• domanassave sukhÄ• _ nÄ• ma chanekkhammassitÄ• somanassavedanÄ• . sÄ• ca chasu dvÄ• resu iá¹- aniccÄ• divasena vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ussukkÄ• petuá¹ƒ sakkontassa ``ussakki somanassajÄ• tassa uppannÄ• somanassavedanÄ• daá¹-á¹-habbÄ• .

__nirÄ• misÄ• dukkhÄ• _ nÄ• ma chanekkhammassitÄ• domanassavedanÄ• . sÄ• pana Ä• pÄ• thagate anuttaravimokkhasaá¹…khÄ• taariyaphaladhammesu pihaá¹ƒ paá¹-á¹-hapet aniccÄ• divasena vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ussukkÄ• petuá¹ƒ asakkontassa ``imamp imampi saá¹ƒvaccharaá¹ƒ vipassanaá¹ƒ ussukkÄ• petvÄ• ariyabhÅ«miá¹ƒ pÄ• puá¹‡ituá¹ƒ anusocato uppannÄ• domanassavedanÄ• .

__sÄ• misÄ• adukkhamasukhÄ• _ nÄ• ma chagehassitÄ• upekkhÄ• vedanÄ• . sÄ• ca ch Ä• pÄ• thagate guá¸·apiá¹‡á¸• ake nilÄ«namakkhikÄ• viya rÅ«pÄ• dÄ«ni anuvattamÄ• nÄ• hutvÄ• uppannÄ• kÄ• maguá¹‡anissitÄ• \Be I 238/ upekkhÄ• vedanÄ• . __nirÄ• misÄ• a chanekkhammassitÄ• upekkhÄ• vedanÄ• . sÄ• pana chasu dvÄ• resu iá¹-á¹-hÄ• diÄ• ram arajjantassa, aniá¹-á¹-he adussantassa, asamapekkhanena amuyhantassa uppannÄ• vipas \Ne I 225/ upekkhÄ• vedanÄ• . __evaá¹ƒ vutta_nti mahÄ• satipaá¹-á¹-hÄ• nasutte vuttaá¹ƒ. veditabbÄ• _ti lujjanappalujjanaá¹-á¹-hena sÄ• vedanÄ• ``lokoâ€™â€™ ti veditabbÄ• .

__evaá¹ƒ vitthÄ• rite_ti ``sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• ti, vÄ«tarÄ ... pe ... sadosaá¹ƒ vÄ• cittaá¹ƒ, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ, samohaá¹ƒ vÄ• cittaá¹ƒ, vÄ«ta

cittaá¹ƒ, saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ, vikkhittaá¹ƒ vÄ• cittaá¹ƒ, mahaggataá¹ƒ vÄ• cittaá¹ƒ,
cittaá¹ƒ, sauttaraá¹ƒ vÄ• cittaá¹ƒ, anuttaraá¹ƒ vÄ• cittaá¹ƒ, samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ, asa
cittaá¹ƒ, vimuttaá¹ƒ vÄ• cittaá¹ƒ, avimuttaá¹ƒ vÄ• cittanti pajÄ• nÄ• tÄ«â€™â€™ ti evaá¹ƒ
(DN II 381; MN I 114) vitthÄ• retvÄ• dassite soá¸·asavidhe citte.

tattha __sarÄ• ga_nti aá¹-á¹-havidhaá¹ƒ lobhasahagataá¹ƒ. __vÄ«tarÄ• ga_nti lokiyakusalÄ
pana yasmÄ• sammasanaá¹ƒ na dhammasamodhÄ• naá¹ƒ, tasmÄ• idha ekapadepi lokutta
cattÄ• ri akusalacittÄ• ni neva purimapadaá¹ƒ, na pacchimapadaá¹ƒ bhajanti. __sadosa_nti
domanassasahagataá¹ƒ. __vÄ«tadosa_nti lokiyakusalÄ• byÄ• kataá¹ƒ. sesÄ• ni dasa akusa
purimapadaá¹ƒ, na pacchimapadaá¹ƒ bhajanti. __samoha_nti vicikicchÄ• sahagataÃ±ceva u
duvidhaá¹ƒ. yasmÄ• pana moho sabbÄ• kusalesu uppajjati, tasmÄ• sesÄ• nipi idha vattan
duke dvÄ• dasÄ• kusalacittÄ• ni pariyÄ• dinnÄ• nÄ«ti. __vÄ«tamoha_nti lokiyakusalÄ• byÄ

__saá¹ƒkhitta_nti thinamiddhÄ• nupatitaá¹ƒ. etaÃ±hi saá¹…kucitacittaá¹ƒ nÄ• ma Ä• ramma
pavattanato. __vikkhitta_nti uddhaccasahagataá¹ƒ. etaÃ±hi pasaá¹-acittaá¹ƒ nÄ• ma Ä• ram
vikkhepavasena visaá¹-abhÄ• vena pavattanato. __mahaggata_nti rÅ«pÄ• vacaraá¹ƒ arÅ«p
__amahaggata_nti kÄ• mÄ• vacaraá¹ƒ. __sauttara_nti kÄ• mÄ• vacaraá¹ƒ. __anuttara_nti r
arÅ«pÄ• vacaraÃ±ca. tatrÄ• pi sauttaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ, anuttaraá¹ƒ arÅ«pÄ• vacaran
appanÄ• samÄ• dhi vÄ• upacÄ• rasamÄ• dhi vÄ• atthi. __asamÄ• hita_nti ubhayasamÄ• d
I 239/ tadaá¹…gavikkhambhanavimuttÄ«hi vimuttaá¹ƒ. __avimutta_nti ubhayavimuttirahitaá¹
samucchedappaá¹-ippassaddhinissaraá¹‡avimuttÄ«naá¹ƒ pana idha okÄ• sova natthi, okÄ•
sammasanacÄ• rassa adhippetattÄ• veditabbo.

upÄ• dÄ• nassa khandhÄ• __upÄ• dÄ• nakkhandhÄ• , _ upÄ• dÄ• nassa paccayabhÅ«tÄ
attho. upÄ• dÄ• nehi Ä• rammaá¹‡akaraá¹‡Ä• divasena upÄ• dÄ• tabbÄ• vÄ• khandhÄ• _
ajjhattikabÄ• hirÄ• yatanÄ• nÄ«_ti \Ne I 226/ cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• yo man
ajjhattikÄ• yatanÄ• ni ceva, rÅ«paá¹ƒ saddo gandho raso phoá¹-á¹-habbo dhammÄ• ti imÄ•
ca. ettha pana lokuttaradhammÄ• na gahetabbÄ• sammasanacÄ• rassa adhippetattÄ• . __
satisambojjhaá¹…gÄ• dayo satta sambojjhaá¹…gÄ• . satiÄ• dayo hi sambodhissa, sambodh
__sambojjhaá¹…gÄ• _. tathÄ• hi sambujjhati Ä• raddhavipassakato paá¹-á¹-hÄ• ya yogÄ• v
so satiÄ• dikÄ• ya sattadhammasÄ• maggiyÄ• sambujjhati, kilesaniddÄ• to uá¹-á¹-hÄ• ti, sa
sÄ• dhammasÄ• maggÄ« sambodhi, tassa sambodhissa, tassÄ• vÄ• sambodhiyÄ• aá¹…

__cattÄ• ri ariyasaccÄ• nÄ«_ti ``dukkhaá¹ƒ dukkhasamudayo dukkhanirodho dukkhanirodh
ti (SN c V 1071-1072) evaá¹ƒ vuttÄ• ni cattÄ• ri ariyasaccÄ• ni. tattha purimÄ• ni dve saccÄ
pavattihetubhÄ• vato. pacchimÄ• ni vivaá¹-á¹-aá¹ƒ nivaá¹-á¹-atadadhigamÅ«pÄ• yabhÄ• vat
kammaá¹-á¹-hÄ• nÄ• bhiniveso hoti sarÅ«pato pariggahasambhavato. vivaá¹-á¹-e natthi abh
avisayatte ca payojanÄ• bhÄ• vato. __paÃ±cadhÄ• vuttesÅ«_ti satipaá¹-á¹-hÄ• nasutte vut

__suddhaarÅ«pasammasanamevÄ• _ti rÅ«pena amissitattÄ• kevalaá¹ƒ arÅ«pasammasana
khandhÄ• yatanasaccakoá¹-á¹-hÄ• sÄ• naá¹ƒ paÃ±cakkhandhasaá¹…gahato __ ``rÅ«pÄ• r
vuttaá¹ƒ. pubbabhÄ• giyÄ• nampi satipaá¹-á¹-hÄ• nÄ• naá¹ƒ saá¹…gahitattÄ• __ ``lokiyalok
kathitÄ• nÄ«â€™â€™ _ti Ä• ha.

<394> __anibbattÄ• na_nti ajÄ• tÄ• naá¹ƒ. __payogaá¹ƒ parakkama_nti ettha bhusaá¹ƒ yo
parakkamo, payogasaá¹…khÄ• taá¹ƒ parakkamanti attho. __cittaá¹ƒ ukkhipatÄ«_ti kosajjap
apadÄ• navasena ukkhipati. __padhÄ• navÄ«riya_nti \Be I 240/ sammappadhÄ• nalakkhaá
__lokiyÄ• _ti lokiyasammappadhÄ• nakathÄ• . __sabbapubbabhÄ• ge_ti sabbamaggÄ• naá
__kassapasaá¹ƒyuttapariyÄ• yenÄ• _ti kassapasaá¹ƒyutte Ä• gatasuttena ``uppannÄ• me
appahÄ«yamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™â€™ nti (SN a II 145) Ä• gatattÄ• . sÄ•

__samathavipassanÄ• vÄ• _ti avadhÄ• raá¹‡ena maggaá¹ƒ nivattetvÄ• tassa nivattane kÄ
``maggo panÄ• â€™â€™ _tiÄ• dimÄ• ha. __sakiá¹ƒ uppajjitvÄ• _ti idaá¹ƒ bhÅ«takathanama
anuppajjanato ``na koci guá¹‡oâ€™â€™ ti Ä• saá¹…keyyÄ• ti Ä• ha --- __ ``so hÄ«â€™â€™
yathÄ• phalaá¹ƒ uppajjati, tathÄ• pavattiyevassa paccayadÄ• naá¹ƒ. __purimasmimpÄ«_ti
dhammÄ• uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™â€™ nti etthapi. __vutta_nti por
__taá¹ƒ pana_ tathÄ• vuttavacanaá¹ƒ \Ne I 227/ __na yuttaá¹ƒ_ dutiyasmiá¹ƒ viya purimasm
aggahaá¹‡e kÄ• raá¹‡Ä• bhÄ• vato. purimasmiá¹ƒ aggahite magge anuppajjamÄ• no magg
Ä• pajjeyya, na cetaá¹ƒ yuttaá¹ƒ Ä• pajjamÄ• ne tasmiá¹ƒ padhÄ• natthasambhavato. __cat
anuppannÄ• kusalÄ• nuppÄ• danÄ• dicatukiccasÄ• dhanavasena.

__vuttanayenÄ• _ti ``asamudÄ• cÄ• ravasena vÄ• ananubhÅ«tÄ• rammaá¹‡avasena vÄ•
__vijjamÄ• nÄ• _ti dharamÄ• nasabhÄ• vÄ• . khaá¹‡attayapariyÄ• pannattÄ• uppÄ• dÄ• di
uppannaá¹ƒ __vattamÄ• nuppannaá¹ƒ_. taÃ±hi uppÄ• dato paá¹-á¹-hÄ• ya yÄ• va bhaá¹…g
nippariyÄ• yato __ ``uppannaâ€™â€™ _nti vuccati. anubhavitvÄ• bhavitvÄ• ca vigataá¹ƒ b
anubhavanabhavanÄ• ni hi bhavanasÄ• maÃ±Ã±ena bhutvÄ• -saddena vuttÄ• ni. sÄ• maÃ
visesÄ«yati. idha vipÄ• kÄ• nubhavanavasena tadÄ• rammaá¹‡aá¹ƒ avipakkavipÄ• kassa s
bhavitvÄ• vigatamattavasena kammaÃ±ca __ ``bhutvÄ• vigatuppannaâ€™â€™ _nti vuttaá¹
viya rajjanÄ• divasena anubhÅ«tÄ• pagataá¹ƒ javanaá¹ƒ uppajjitvÄ• niruddhatÄ• vasena bl
saá¹…khataá¹ƒ __bhÅ«tÄ• pagatuppanna_nti. tasmÄ• idha __okÄ• sakatuppannaá¹ƒ_ vipÄ
kammampi. aá¹-á¹-hasÄ• liniyaÃ±hi bhÅ«tÄ• vigatuppannaá¹ƒ okÄ• sakatuppannaÃ±ca aÃ±
tattha (Dhs-a 1 kÄ• mÄ• vacarakusalapadabhÄ• janÄ«ya) ---

``Ä• rammaá¹‡arasaá¹ƒ \Be I 241/ anubhavitvÄ• niruddhaá¹ƒ anubhÅ«tÄ• pagatasaá¹…khÄ
upÄ• dÄ• dittayaá¹ƒ anuppatvÄ• niruddhaá¹ƒ bhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ sesasaá¹…
nÄ• ma. `yÄ• nissa tÄ• ni pubbe katÄ• ni kammÄ• nÄ«â€™ ti evamÄ• dinÄ• nayena vuttaá
aÃ±Ã±aá¹ƒ vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassokÄ• saá¹ƒ katvÄ• á¹-hitattÄ• ,

vipÄ• kaá¹ƒ anuppannampi samÄ• naá¹ƒ evaá¹ƒ kate okÄ• se ekantena uppajjanato okÄ• s
ti.

idha pana sammohavinodaniyaá¹ƒ vuttanayeneva bhutvÄ• vigatuppannaá¹ƒ okÄ• sakatupp
vuttaÃ±hi, __sammohavinodaniyaá¹ƒ_ (Vibh-a 406) ---

``kamme pana jahite Ä• rammaá¹‡arasaá¹ƒ anubhavitvÄ• niruddho vipÄ• ko bhutvÄ• vigata
uppajjitvÄ• niruddhaá¹ƒ bhutvÄ• vigataá¹ƒ nÄ• ma. tadubhayampi bhutvÄ• vigatuppannanti
kusalÄ• kusalaá¹ƒ kammaá¹ƒ aÃ±Ã±akammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ•
karoti. evaá¹ƒ kate okÄ• se vipÄ• ko uppajjamÄ• no okÄ• sakaraá¹‡ato paá¹-á¹-hÄ• ya uppa
okÄ• sakatuppannaá¹ƒ nÄ• mÄ• â€™â€™ ti.

tattha aá¹-á¹-hasÄ• liniyÄ• ayamadhippÄ• yo --- ``satipi sabbesampi cittuppÄ• dÄ• naá¹ƒ s
Ä• rammaá¹‡Ä• nubhavane savipallÄ• se pana santÄ• ne cittÄ• bhisaá¹…khÄ• ravasena pa
kusalÄ• kusalÄ• naá¹ƒ sÄ• tisayo visayÄ• nubhavanÄ• kÄ• ro. yathÄ• vikappaggÄ• havase
akusalaá¹ƒ kusalaÃ±ca nippariyÄ• yato Ä• rammaá¹‡arasaá¹ƒ anubhavati, na tathÄ• vipÄ•
nÄ• pi kiriyÄ• ahetukÄ• naá¹ƒ atidubbalatÄ• ya, sahetukÄ• naÃ±ca khÄ«á¹‡akilesassa cha
uppajjamÄ• nÄ• naá¹ƒ atisantavuttittÄ• , tasmÄ• rajjanÄ• divasena Ä• rammaá¹‡arasÄ• nu
akusalaá¹ƒ kusalaÃ±ca uppajjitvÄ• niruddhatÄ• sÄ• maÃ±Ã±ena sesasaá¹…khataÃ±ca bh
sammohavinodaniyÄ• pana vipÄ• kÄ• nubhavanavasena tadÄ• rammaá¹‡aá¹ƒ avipakkapÄ
bhavitvÄ• vigatamattavasena kammaÃ±ca bhutvÄ• pagatanti \Be I 242/ vuttaá¹ƒ. teneva tat
vipÄ• kamevÄ• ha, na kammampi, tasmÄ• idhÄ• pi sammohavinodaniyaá¹ƒ vuttanayeneva
okÄ• sakatuppannaÃ±ca vibhattanti daá¹-á¹-habbaá¹ƒ.

__paÃ±cakkhandhÄ• pana vipassanÄ• ya bhÅ«mi nÄ• mÄ• _ti sammasanassa á¹-hÄ• nab
atÄ«tÄ• dibhedesu. __anusayitakilesÄ• _ti appahÄ«nÄ• maggena pahÄ• tabbÄ• adhippet
vÄ• ... pe ... na vattabbÄ• â€™â€™ _ti. hontu tÄ• va ``atÄ«tÄ• â€™â€™ ti vÄ• ``paccuppa
vattabbÄ• , ``anÄ• gatÄ• â€™â€™ ti pana kasmÄ• na vattabbÄ• , nanu kÄ• raá¹‡alÄ• bhe
appahÄ«naá¹-á¹-hena thÄ• magatÄ• kilesÄ• anusayÄ• ti vuccantÄ«ti? saccametaá¹ƒ, anÄ
paricchinno itarÄ• nÄ• gatakkhandhÄ• naá¹ƒ viyÄ• ti ``anÄ• gatÄ• vÄ• ti na vattabbÄ• â€™
nesaá¹ƒ paricchinno anÄ• gatabhÄ• vo siyÄ• , tato ``paccuppannÄ• , atÄ«tÄ• â€™â€™ ti ca
paccayasamavÄ• ye pana uppajjanÄ• rahataá¹ƒ upÄ• dÄ• ya anÄ• gatavohÄ• ro tattha ved

__idaá¹ƒ bhÅ«miladdhuppannaá¹ƒ nÄ• mÄ• _ti idaá¹ƒ yathÄ• vuttaá¹ƒ kilesajÄ• taá¹ƒ appa
bhÅ«miladdhuppannaá¹ƒ nÄ• ma kÄ• raá¹‡alÄ• bhe sati vijjamÄ• nakiccakaraá¹‡ato. __tÄ•
manussadevÄ• diattabhÄ• vasaá¹…khÄ• tesu upÄ• dÄ• nakkhandhesu. Ä• rammaá¹‡akara
kilesÄ• ti __bhÅ«miyo, _ upÄ• dÄ• nakkhandhÄ• . __asamugghÄ• tagatÄ• _ti tasmiá¹ƒ tasm
anuppattidhammataá¹ƒ anÄ• pÄ• ditatÄ• ya samugghÄ• taá¹ƒ samucchedaá¹ƒ na gatÄ• ti _

bhÅ«miladdhuppannaá¹ƒ nÄ• mÄ• _ti ettha laddhabhÅ«mikaá¹ƒ \Ne I 229/ bhÅ«miladdhant
okÄ• sakatuppannasaddepi ca __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a 1 kÄ• mÄ• vacarakusalapa
okÄ• so kato etena kusalÄ• kusalakammena, okÄ• so kato etassa vipÄ• kassÄ• ti ca duvidh
paranipÄ• to veditabbo. idha pana okÄ• sakatuppannasaddena vipÄ• kasseva gahitattÄ• ``
vipÄ• kassÄ• â€™â€™ ti evaá¹ƒ viggaho daá¹-á¹-habbo.

khaá¹‡attayasamaá¹…gitÄ• ya samudÄ• cÄ• rappattaá¹ƒ __samudÄ• cÄ• ruppannaá¹ƒ_. t
vattamÄ• naá¹ƒyevÄ• â€™â€™ _ti. Ä• rammaá¹‡aá¹ƒ adhiggayha daá¸·haá¹ƒ gahetvÄ• pa
__Ä• rammaá¹‡Ä• dhiggahituppannaá¹ƒ_. vikkhambhanappahÄ• navasena appahÄ«nÄ• _
samucchedappahÄ• navasena appahÄ«nÄ• __asamugghÄ• titÄ• _. nimittaggÄ• havasena
I 243/ taá¹ƒ Ä• rammaá¹‡aá¹ƒ anussaritÄ• nussaritakkhaá¹‡e kilesuppattihetubhÄ• vena up
adhiggahitameva nÄ• maá¹ƒ hotÄ«ti Ä• ha --- __ ``Ä• rammaá¹‡assa adhiggahitattÄ• â€™â
Ä• haá¹-akhÄ«rarukkho viya nimittaggÄ• havasena adhiggahitaá¹ƒ Ä• rammaá¹‡aá¹ƒ, anÄ•
avikkhambhitatÄ• ya antogatakilesaÄ• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. nimittaggÄ• hikÄ•
puggalÄ• vÄ• Ä• haá¹-Ä• nÄ• haá¹-akhÄ«rarukkhasadisÄ• . __purimanayenevÄ• _ti avikk
__vitthÄ• retabba_nti ``imasmiá¹ƒ nÄ• ma á¹-hÄ• ne nuppajjissantÄ«â€™â€™ ti na vattabb
asamugghÄ• titattÄ• . yathÄ• kiá¹ƒ? yathÄ• sace khÄ«rarukkhaá¹ƒ kuá¹-hÄ• riyÄ• Ä• han
á¹-hÄ• ne khÄ«raá¹ƒ na nikkhameyyÄ• ti na vattabbaá¹ƒ, evaá¹ƒ. idaá¹ƒ asamugghÄ• titupp
yojetvÄ• vitthÄ• retabbaá¹ƒ.

__imesu uppannesÅ«_ti yathÄ• vuttesu aá¹-á¹-hasu uppannesu. idaá¹ƒ __na maggavajjhaá
appahÄ• tabbavatthuttÄ• . __maggavajjhaá¹ƒ_ maggena paheyyavatthuttÄ• . __ratto_ti rÄ•
__duá¹-á¹-ho mÅ«á¸·ho_ti etthÄ• pi. __vinibaddho_ti mÄ• nasaá¹ƒyojanena virÅ«paá¹ƒ niba
__parÄ• maá¹-á¹-ho_ti diá¹-á¹-hiparÄ• mÄ• sena dhammasabhÄ• vaá¹ƒ atikkamma parato Ä
__aniá¹-á¹-haá¹…gato_ti niá¹-á¹-haá¹ƒ agato, saá¹ƒsayÄ• pannoti attho. __thÄ• magato_ti a
daá¸·hataá¹ƒ upagato. __yuganaddhÄ• _ti pahÄ• tabbappahÄ• yakayuge naddhÄ• viya vat
__saá¹ƒkilesikÄ• _ti saá¹ƒkilesadhammasahitÄ• .

__pÄ• á¸·iya_nti paá¹-isambhidÄ• pÄ• á¸·iyaá¹ƒ (Paá¹-is III 21). tikÄ• likesupi kilesesu
vÄ• yÄ• mÄ• bhÄ• vadassanatthaá¹ƒ ajÄ• taphalataruá¹‡arukkho pÄ• á¸·iyaá¹ƒ nidassito, a
jÄ• to satto asamudÄ• haá¹-akileso nÄ• ma natthÄ«ti __ ``jÄ• taphalarukkhena dÄ«petabba
tamatthaá¹ƒ vivarituá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ• maggena pah
atÄ«tÄ• dibhedena tidhÄ• \Ne I 230/ navattabbataá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ ajÄ• taphala
pÄ• á¸·iyaá¹ƒ Ä• bhato, atÄ«tÄ• dÄ«naá¹ƒ appahÄ«natÄ• dassanatthampi __ ``jÄ• taphalar
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tattha yathÄ• acchinne rukkhe nibbattanÄ• rahÄ• ni phalÄ•
anuppajjamÄ• nÄ• ni kadÄ• ci sasabhÄ• vÄ• ni ahesuá¹ƒ, honti, bhavissanti vÄ• ti atÄ«tÄ•
evaá¹ƒ maggena pahÄ«nakilesÄ• ca daá¹-á¹-habbÄ• magge anuppanne uppattirahÄ• naá
abhÄ• vato \Be I 244/. yathÄ• ca chede asati phalÄ• ni uppajjissantÄ«ti chedanassa sÄ• tth

maggabhÄ• vanÄ• ya ca sÄ• tthakatÄ• yojetabbÄ• . __nÄ• pi na pajahatÄ«_ti uppajjanÄ• n
__uppajjitvÄ• _ti lakkhaá¹‡e tvÄ• -saddo. maggassa uppajjanakiriyÄ• ya hi
samudayappahÄ• nanibbÄ• nasachikaraá¹‡akiriyÄ• viya khandhÄ• naá¹ƒ parijÄ• nanakiriy

__tepi pajahatiyevÄ• _ti ye tehi kilesehi janetabbÄ• upÄ• dinnakkhandhÄ• , tepi pajahatiye
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhanato. tenÄ• ha --- __ ``vuttampi cetaâ€™â€™ _
__abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhenÄ• _ti kammaviÃ±Ã±Ä• á¹‡assa anuppattio
etasmiá¹ƒ sotÄ• pattimaggaÃ±Ä• á¹‡e hetubhÅ«te. __ete_ti nÄ• marÅ«pasaÃ±Ã±itÄ• saá¹
vuá¹-á¹-hÄ• tiyevÄ• tipi vadantÄ«_ti arahattamaggo sabbabhavehi vuá¹-á¹-hÄ• tiyevÄ• ti vad
uddhaá¹ƒ bhavÅ«papattiyÄ• kilesassapi abhÄ• vato.

ekacittakkhaá¹‡ikattÄ• maggassÄ• ti adhippÄ• yena __ ``kathaá¹ƒ anuppannÄ• naá¹ƒ ... p
hotÄ«â€™â€™ _ti pucchati. maggappavattiyÄ• yeva ubhayakiccasiddhito Ä• ha --- __ ``mag
_ti. __maggo hÄ«_tiÄ• dinÄ• tamatthaá¹ƒ vivarati. anuppanno nÄ• ma vuccati, tasmÄ• tas
anuppannÄ• naá¹ƒ uppÄ• dÄ• ya bhÄ• vanÄ• vuttÄ• ti yojetabbÄ• . __vattuá¹ƒ vaá¹-á¹-atÄ
pavattiyeva á¹-hiti, tattakÄ• neva nibbattitalokuttarÄ• ni.

398-401__._ kattukamyatÄ• chandaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dhi chanda
``chandaá¹ƒ nissÄ• ya pavatto samÄ• dhi chandasamÄ• dhÄ«â€™â€™ _ti __padhÄ• nasaá
sammappadhÄ• navÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. tenÄ• ha --- __ ``padhÄ• nabhÅ«tÄ• sa
padhÄ• nasaá¹…khÄ• rÄ• â€™â€™ _ti. tattha __padhÄ• nabhÅ«tÄ• _ti vÄ«riyabhÅ«tÄ• .
saá¹…khatasaá¹…khÄ• rÄ• dinivattanatthaá¹ƒ padhÄ• naggahaá¹‡anti. atha vÄ• taá¹ƒ taá¹
__saá¹…khÄ• ro, _ sabbaá¹ƒ vÄ«riyaá¹ƒ. tattha catukiccasÄ• dhakato sesanivattanatthaá¹ƒ
padhÄ• nabhÅ«tÄ• seá¹-á¹-habhÅ«tÄ• ti attho. catubbidhassa pana vÄ«riyassa adhippetatt
__tehi dhammehÄ«_ti chandasamÄ• dhinÄ• padhÄ• nasaá¹…khÄ• rehi ca. __iddhipÄ• da_
samijjhati \Ne I 231/ nipphajjatÄ«ti attho. ijjhanti vÄ• etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá
hontÄ«tipi iddhi. paá¹-hamenatthena iddhi eva pÄ• do \Be I 245/ __iddhipÄ• do, _ iddhikoá¹-
dutiyenatthena iddhiyÄ• pÄ• doti __iddhipÄ• do, _ pÄ• doti patiá¹-á¹-hÄ• , adhigamÅ«pÄ• y
uparÅ«parivisesasaá¹…khÄ• taá¹ƒ iddhiá¹ƒ pajjanti pÄ• puá¹‡anti, tasmÄ• pÄ• doti vuccati
``iddhiyÄ• pÄ• daá¹ƒ, iddhibhÅ«taá¹ƒ vÄ• pÄ• daá¹ƒ iddhipÄ• daâ€™â€™ _nti.

atha vÄ• __iddhipÄ• da_nti nipphattipariyÄ• yena ijjhanaá¹-á¹-hena, ijjhanti etÄ• ya sattÄ•
ukkaá¹ƒsagatÄ• hontÄ«ti iminÄ• vÄ• pariyÄ• yena iddhÄ«ti saá¹…khaá¹ƒ gatÄ• naá¹ƒ
upacÄ• rajjhÄ• nÄ• dikusalacittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ
adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«taá¹ƒ sesacittacetasikarÄ• sinti attho. teneva __iddh
434-437) ``iddhipÄ• doti tathÄ• bhÅ«tassa vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhan
eva ca tathÄ• vuttÄ• iddhi yasmÄ• heá¹-á¹-himÄ• heá¹-á¹-himÄ• uparimÄ• ya uparimÄ• y
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rÄ• pÄ• dabhÅ«tÄ• adhiá¹-á¹-hÄ• nabhÅ«tÄ• , ta

pÄ• daâ€™â€™ nti. tathÄ• heá¹-á¹-hÄ• dhammÄ• iddhipi honti iddhipÄ• dÄ• pi, sesÄ• pa
khandhÄ• iddhipÄ• dÄ• yeva. vÄ«riyacittavÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ•
iddhipi honti iddhipÄ• dÄ• pi, sesÄ• pana sampayuttakÄ• cattÄ• ro khandhÄ• iddhipÄ• dÄ

apica pubbabhÄ• go pubbabhÄ• go iddhipÄ• do nÄ• ma, paá¹-ilÄ• bho paá¹-ilÄ• bho iddhi
ayamattho upacÄ• rena vÄ• vipassanÄ• ya vÄ• dÄ«petabbo. paá¹-hamajjhÄ• naparikamm
paá¹-hamajjhÄ• naá¹ƒ iddhi nÄ• ma. dutiyajhÄ• na ... tatiyajhÄ• na ... catutthajhÄ• na ... Ä•
... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana ... Ä• kiÃ±caÃ±Ã±Ä• yatana ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
nÄ• ma, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ iddhi nÄ• ma. sotÄ• pattimaggassa vipas
sotÄ• pattimaggo iddhi nÄ• ma. sakadÄ• gÄ• mi-anÄ• gÄ• mi-arahattamaggassa vipassanÄ
arahattamaggo iddhi nÄ• ma. paá¹-ilÄ• bhenapi dÄ«petuá¹ƒ vaá¹-á¹-atiyeva. paá¹-hamajjhÄ
dutiyajjhÄ• naá¹ƒ iddhi nÄ• ma. dutiyajjhÄ• naá¹ƒ iddhipÄ• do nÄ• ma, tatiyajjhÄ• naá¹ƒ idd
anÄ• gÄ• mimaggo iddhipÄ• do nÄ• ma, arahattamaggo iddhi nÄ• ma.

__sesesupÄ«_ti vÄ«riyasamÄ• dhiÄ• dÄ«supi. tattha hi vÄ«riyaá¹ƒ, cittaá¹ƒ, vÄ«maá¹ƒsaá
paá¹-iladdhasamÄ• dhi vÄ«riyasamÄ• dhi, cittasamÄ• dhi, vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti \Be
__chandÄ• dÄ«su eka_nti \Ne I 232/ chandÄ• dÄ«su catÅ«su Ä• dito vuttattÄ• Ä• dibhÅ«ta
chandanti adhippÄ• yo. tenevÄ• ha --- __ ``tadÄ• ssa paá¹-hamiddhipÄ• doâ€™â€™ _ti. __
vÄ«riyaá¹ƒ cittaá¹ƒ vÄ«maá¹ƒsaá¹ƒ nissÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ p
dutiyavÄ«riyiddhipÄ• dÄ• dayo yojetabbÄ• ti dasseti. iminÄ• hi suttantena catunnaá¹ƒ bhikk
matthakappattaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ dassitaá¹ƒ. eko hi bhikkhu chandaá¹ƒ avassayat
kattukamyatÄ• kusaladhammacchandena atthanipphattiyaá¹ƒ sati ``ahaá¹ƒ lokuttaradhamm
mayhaá¹ƒ etassa nibbattane bhÄ• roâ€™â€™ ti chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ chandaá¹ƒ dhur
pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbatteti. eko vÄ«riyaá¹ƒ avassayati, eko
avassayati, paÃ±Ã±Ä• ya atthanipphattiyaá¹ƒ sati ``ahaá¹ƒ lokuttaradhammaá¹ƒ nibbattessÄ
etassa nibbattane bhÄ• roâ€™â€™ ti paÃ±Ã±aá¹ƒ jeá¹-á¹-hakaá¹ƒ paÃ±Ã±aá¹ƒ dhuraá¹ƒ p
katvÄ• lokuttaradhammaá¹ƒ nibbatteti.

kathaá¹ƒ? yathÄ• hi catÅ«su amaccaputtesu á¹-hÄ• nantaraá¹ƒ patthetvÄ• vicarantesu ek
avassayati, eko sÅ«rabhÄ• vaá¹ƒ, eko jÄ• tiá¹ƒ, eko mantaá¹ƒ. kathaá¹ƒ? tesu hi paá¹-hamo
appamÄ• dakÄ• ritÄ• ya atthanipphattiyÄ• sati labbhamÄ• naá¹ƒ ``lacchÄ• metaá¹ƒ á¹-hÄ•
upaá¹-á¹-hÄ• naá¹ƒ avassayati. dutiyo upaá¹-á¹-hÄ• ne appamattopi ``ekacco saá¹…gÄ• me
saá¹‡á¹-hÄ• tuá¹ƒ na sakkoti, avassaá¹ƒ pana raÃ±Ã±o paccanto kuppissati, tasmiá¹ƒ kupp
kammaá¹ƒ katvÄ• rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• Ä• harÄ• pessÄ• metaá¹ƒ á¹-hÄ• nantara
avassayati. tatiyo ``sÅ«rabhÄ• vepi sati ekacco hÄ«najÄ• tiko hoti, jÄ• tiá¹ƒ sodhetvÄ• á¹-h
mayhaá¹ƒ dassatÄ«â€™â€™ ti jÄ• tiá¹ƒ avassayati. catuttho ``jÄ• timÄ• pi eko amantanÄ«y
kattabbakicce uppanne Ä• harÄ• pessÄ• metaá¹ƒ á¹-hÄ• nantaraâ€™â€™ nti mantaá¹ƒ ava
attano avassayabalena á¹-hÄ• nantarÄ• ni pÄ• puá¹‡iá¹ƒsu.

tattha upaá¹-á¹-hÄ• ne appamatto hutvÄ• á¹-hÄ• nantaraá¹ƒ patto viya chandaá¹ƒ avassÄ•
kattukamyatÄ• kusaladhammacchandena ``atthanipphattiyaá¹ƒ sati ahaá¹ƒ lokuttaradhamm
mayhaá¹ƒ etassa nibbattane sÄ• roâ€™â€™ ti chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ chandaá¹ƒ dhura
pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammanibbattako \Ne I 233/ daá¹-á¹-habbo \Be I 247/
(MN II 293 Ä• dayo) viya. so hi Ä• yasmÄ• ``chande sati kathaá¹ƒ nÄ• nujÄ• nissantÄ«â€™
bhattÄ• ni abhuÃ±jitvÄ• mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• pabbajitvÄ• chandameva avas
nibbattesi. sÅ«rabhÄ• vena rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• á¹-hÄ• nantaraá¹ƒ patto viya vÄ«
vÄ«riyaá¹ƒ dhuraá¹ƒ vÄ«riyaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammanibbattako da
(Vin I 243 Ä• dayo) viya. so hi Ä• yasmÄ• vÄ«riyaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaradhammaá¹

jÄ• tisampattiyÄ• á¹-hÄ• nantaraá¹ƒ pattoviya cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ cittaá¹ƒ dhuraá¹ƒ cit
pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammanibbattako daá¹-á¹-habbo __sambhÅ«tatthero_
sambhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) viya. so hi Ä• yasmÄ• cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ ci
pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesi. mantaá¹ƒ avassÄ• ya á¹-hÄ• na
vÄ«maá¹ƒsaá¹ƒ jeá¹-á¹-hakaá¹ƒ vÄ«maá¹ƒsaá¹ƒ dhuraá¹ƒ vÄ«maá¹ƒsaá¹ƒ pubbaá¹…gama
lokuttaradhammanibbattako daá¹-á¹-habbo __thero mogharÄ• jÄ• _ (Sn 1122 Ä• dayo; Nidd
mogharÄ• jamÄ• á¹‡avapucchÄ• niddeso 85) viya. so hi Ä• yasmÄ• vÄ«maá¹ƒsaá¹ƒ jeá¹-á
dhuraá¹ƒ vÄ«maá¹ƒsaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesi. tassa
lokaá¹ƒ avekkhassÅ«â€™â€™ ti (Sn 1125; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddes
kathesi. paÃ±Ã±Ä• nissitamÄ• naniggahatthaÃ±ca dvikkhattuá¹ƒ pucchito paÃ±haá¹ƒ na ka
punappunaá¹ƒ chanduppÄ• danaá¹ƒ tosanaá¹ƒ viya hotÄ«ti chandassa upaá¹-á¹-hÄ• nasad
vÄ«riyassa sÅ«rattasadisatÄ• , ``chadvÄ• rÄ• dhipati rÄ• jÄ• â€™â€™ ti (Dhp-a II erakapat
vacanato pubbaá¹…gamatÄ• cittassa visiá¹-á¹-hajÄ• tisadisatÄ• .

402-406__._ __attano saddhÄ• dhure_ti attano saddhÄ• kicce saddahanakiriyÄ• ya. __inda
anuvattanavasena sampayuttadhammesu indaá¹-á¹-haá¹ƒ kÄ• reti, tasmÄ• Ä• dhipateyyaá
indriyanti __saddhindriyaá¹ƒ_. tathÄ• vÄ«riyÄ• dÄ«naá¹ƒ sakasakakiccesÅ«ti Ä• ha --- __ `
eseva nayoâ€™â€™ _ti. __visodhento_ti
vipakkhavivajjanasapakkhanisevanasarikkhÅ«panissayasaá¹…gaá¹‡hanalakkhaá¹‡ehi tÄ«h
visodhanavasena sodhento.

__assaddhe puggale parivajjayato_ti buddhÄ• dÄ«su pasÄ• dasinehÄ• bhÄ• vena saddhÄ
vajjayato. __saddhe puggale sevato_ti \Be I 248/ buddhÄ• dÄ«su saddhÄ• dhimutte vakkali
__pasÄ• danÄ«ye_ti pasÄ• dÄ• vahe sampasÄ• danÄ«yasuttÄ• dike (DN III 141 Ä• dayo).
atthato ca pati pati avekkhantassa cintentassa. __visujjhatÄ«_ti paá¹-ipakkhamalavigamato
sabhÄ• vasaá¹ƒsuddhito visuddhaphalanibbattito ca saddhindriyaá¹ƒ visujjhati. esa nayo se
__sammappadhÄ• ne_ti sammappadhÄ• nappaá¹-isaá¹ƒyutte (SN c V 651-662 Ä• dayo) su

__jhÄ• navimokkhe_ti paá¹-hamajjhÄ• nÄ• dijjhÄ• nÄ• ni \Ne I 234/ ceva paá¹-hamavimokk
kÄ• maÃ±cettha jhÄ• nÄ• niyeva vimokkhÄ• , pavattiÄ• kÄ• ravasena pana visuá¹ƒ gahaá¹

__gambhÄ«raÃ±Ä• á¹‡acariya_nti gambhÄ«rÄ• naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ pavattiá¹-á¹-hÄ• n
``saá¹‡hasukhumaâ€™â€™ _ntiÄ• di. __khandhantara_nti sabhÄ• vajÄ• tibhÅ«miÄ• divase
esa nayo sesesupi. __akatÄ• bhiniveso_ti pubbe akatabhÄ• vanÄ• bhiniveso. __saddhÄ• d
paÃ±Ã±Ä• dhure ca. __avasÄ• ne_ti bhÄ• vanÄ• pariyosÄ• ne. __vivaá¹-á¹-etvÄ• _ti saá¹…
vivaá¹-á¹-etvÄ• nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• . __arahattaá¹ƒ gaá¹‡hÄ• tÄ«_ti ma
gaá¹‡hÄ• ti. __akampiyaá¹-á¹-henÄ• _ti paá¹-ipakkhehi akampiyabhÄ• vena. etenevassa sa
thirabhÄ• vopi vibhÄ• vito daá¹-á¹-habbo. na hi sampayuttadhammesu thirabhÄ• vena vinÄ•
akampiyatÄ• sambhavati. sampayuttadhammesu thirabhÄ• veneva hi akusalÄ• naá¹ƒ abyÄ
balavabhÄ• vÅ«papatti. __assaddhiye_ti assaddhiyahetu. nimittatthe hetaá¹ƒ bhummavacan

<418> __Ä• dipadÄ• na_nti satiÄ• dipadÄ• naá¹ƒ. __saraá¹‡aá¹-á¹-henÄ• _ti cirakatacirab
anussaraá¹‡aá¹-á¹-hena. __upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• _ti kÄ• yÄ• dÄ«su asubhÄ• kÄ• rÄ
upatiá¹-á¹-hanasabhÄ• vÄ• . upatiá¹-á¹-hanaÃ±ca Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ• na
Ä• rammaá¹‡assa. __apilÄ• panalakkhaá¹‡Ä• _ti asammussanasabhÄ• vÄ• , udake alÄ• bu
gantuá¹ƒ appadÄ• naá¹ƒ, pÄ• sÄ• á¹‡assa viya niccalassa Ä• rammaá¹‡assa á¹-hapanaá¹ƒ
asammuá¹-á¹-hakaraá¹‡aá¹ƒ apilÄ• panaá¹ƒ. __sÄ• pateyya_nti santakaá¹ƒ. apilÄ• panaá¹ƒ
__apilÄ• peti, _ sÄ• yaá¹ƒ pÄ• taÃ±ca rÄ• jÄ• naá¹ƒ issariyasampattiá¹ƒ sallakkhÄ• peti sÄ•
__kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme_ti kaá¹‡hasukkasaá¹…khÄ• te sappaá¹-ibhÄ• g
sukkena, sukko \Be I 249/ ca kaá¹‡hena sappaá¹-ibhÄ• go. __vitthÄ• ra_-saddo Ä• disadda
dhammÄ• sammappadhÄ• nÄ• , ime cattÄ• ro iddhipÄ• dÄ• , imÄ• ni paÃ±cindriyÄ• ni, imÄ
bojjhaá¹…gÄ• , ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo, ayaá¹ƒ samatho, ayaá¹ƒ vipassanÄ•
vimutti, ime lokuttaradhammÄ• ti evaá¹ƒ kho, mahÄ• rÄ• ja, apilÄ• panalakkhaá¹‡Ä• satÄ«
imaá¹ƒ pÄ• á¸·isesaá¹ƒ saá¹…gaá¹‡hÄ• ti. __therenÄ• _ti nÄ• gasenattherena. so hi dhamm
lakkhaá¹‡aá¹ƒ katvÄ• asseti ``apilÄ• panalakkhaá¹‡Ä• sati, Ä• koá¹-analakkhaá¹‡o vitakk
evaÃ±hi dhammÄ• subodhÄ• hontÄ«ti. sammosapaccanÄ«kaá¹ƒ kiccaá¹ƒ asammoso, na
__ ``asammosarasÄ• vÄ• â€™â€™ _ti. yassa dhammassa balena sampayuttadhammÄ• Ä
sati. tasmÄ• sÄ• tesaá¹ƒ Ä• rammaá¹‡Ä• bhimukhabhÄ• vaá¹ƒ paccupaá¹-á¹-hÄ• pesi, sa
Ä• rammaá¹‡Ä• bhimukhabhÄ• vena paccupatiá¹-á¹-hatÄ«ti \Ne I 235/ vuttaá¹ƒ --- __
``gocarÄ• bhimukhÄ«bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. sammÄ• pasattho bojjha
bodhiyÄ• _ vakkhamÄ• nÄ• ya dhammasÄ• maggiyÄ• , __bodhissa vÄ• _ ariyasÄ• vakassa
hÄ«_tiÄ• dinÄ• tameva saá¹…khepato vuttamatthaá¹ƒ vivarati. ``yÄ• hi ayaá¹ƒ dhammasÄ
``bodhÄ«ti vuccatÄ«â€™â€™ ti iminÄ• sambandho. __dhammasÄ• maggiyÄ• _ti dhammas
dhammasÄ• maggiyÄ• ti sambandho. __patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• oghataraá¹‡asuttava
``kilesavasena patiá¹-á¹-hÄ• naá¹ƒ, abhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• . taá¹‡hÄ• diá¹
patiá¹-á¹-hÄ• naá¹ƒ, avasesakilesÄ• bhisaá¹…khÄ• rehi Ä• yÅ«hanÄ• . taá¹‡hÄ• vasena pa

diá¹-á¹-hivasena Ä• yÅ«hanÄ• . sassatadiá¹-á¹-hiyÄ• patiá¹-á¹-hÄ• naá¹ƒ, ucchedadiá¹-á¹-h
lÄ«navasena patiá¹-á¹-hÄ• naá¹ƒ, uddhaccavasena Ä• yÅ«hanÄ• . kÄ• masukhallikÄ• nuyo
attakilamathÄ• nuyogavasena Ä• yÅ«hanÄ• . sabbÄ• kusalÄ• bhisaá¹…khÄ• ravasena pati
sabbalokiyakusalÄ• bhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• â€™â€™ ti evaá¹ƒ vuttesu satta
vasena veditabbÄ• . __paá¹-ipakkhabhÅ«tÄ• yÄ• _ti ettha
lÄ«nappatiá¹-á¹-hÄ• nakÄ• masukhallikÄ• nuyogaucchedÄ• bhinivesÄ• naá¹ƒ dhammavicay
dhammasÄ• maggÄ« paá¹-ipakkho, uddhaccÄ• yÅ«hanaattakilamathÄ• nuyogasassatÄ• bh
passaddhisamÄ• dhiupekkhÄ• padhÄ• nÄ• dhammasÄ• maggÄ« paá¹-ipakkho. sati pana u
hi sÄ• ``sabbatthikÄ• â€™â€™ ti vuttÄ• .

__kilesasantÄ• naniddÄ• ya_ \Be I 250/ __uá¹-á¹-hahatÄ«_ti etena sikhÄ• ppattavipassanÄ
satiÄ• dÄ«naá¹ƒ bojjhaá¹…gabhÄ• vaá¹ƒ dasseti. vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• hi kile
pavattatÄ«ti. __cattÄ• ri vÄ• _tiÄ• dinÄ• pana maggaphalasahagatÄ• naá¹ƒ bojjhaá¹…gabh
bojjhaá¹…gehi bhÄ• vitehi saccappaá¹-ivedho hotÄ«ti kathamidaá¹ƒ jÄ• nitabbanti codanaá
``yathÄ• hÄ• â€™â€™ _tiÄ• di. __jhÄ• naá¹…gamaggaá¹…gÄ• dayo viyÄ• _ti etena bodhib
samudÄ• yÄ• vayavavisayataá¹ƒ dasseti. __senaá¹…garathaá¹…gÄ• dayo viyÄ• _ti etena p
avijjamÄ• napaÃ±Ã±attibhÄ• vaá¹ƒ dasseti.

__bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• _ti kÄ• raá¹‡attho aá¹…gasaddoti katvÄ• vutt
bodhiyo, bodhiyo eva aá¹…gÄ• ni bojjhaá¹…gÄ• nÄ«ti vuttaá¹ƒ --- __ ``bujjhantÄ«ti bojjhaá
vipassanÄ• dÄ«naá¹ƒ kÄ• raá¹‡Ä• dÄ«naá¹ƒ bujjhitabbÄ• naÃ±ca saccÄ• naá¹ƒ anurÅ«paá
paá¹-imukhaá¹ƒ aviparÄ«tatÄ• ya sammÄ• ca bujjhantÄ«ti evaá¹ƒ atthavisesadÄ«pakehi up
``anubujjhantÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. bodhisaddo hi sabbavisesayuttabujjhanaá¹ƒ sÄ•
saá¹…gaá¹‡hÄ• ti. saá¹ƒ-saddo pasaá¹ƒsÄ• yaá¹ƒ sundarabhÄ• ve ca dissatÄ«ti Ä• ha --- _
bojjhaá¹…go sambojjhaá¹…goâ€™â€™ _ti.

dhamme \Ne I 236/ vicinatÄ«ti __dhammavicayo_. tattha __dhamme_ti catusaccadhamme
sabhÄ• vadhammassa abhÄ• vato. tato eva so __pavicayalakkhaá¹‡o. obhÄ• sanaraso_ti v
asammuyhanÄ• kÄ• rena paccupatiá¹-á¹-hatÄ«ti __asammohapaccupaá¹-á¹-hÄ• no_.

vÄ«rassa bhÄ• vo, kammaá¹ƒ vÄ• ti __vÄ«riyaá¹ƒ. Ä«rayitabbato_ti pavattetabbato. __pag
kosajjapakkhe patituá¹ƒ adatvÄ• sampayuttadhammÄ• naá¹ƒ paggahalakkhaá¹‡aá¹ƒ. tato
__upatthambhanarasaá¹ƒ. anosÄ«danaá¹ƒ_ asaá¹ƒsÄ«danaá¹ƒ.

__pÄ«á¹‡ayatÄ«_ti tappeti. pÄ«á¹‡anakiccena sampayuttadhammÄ• naá¹ƒ viya taá¹ƒsamu
kÄ• yassÄ• byapanaá¹ƒ. pharaá¹‡apÄ«tivasena hetaá¹ƒ lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, tathÄ• __
odagyaá¹ƒ, taá¹ƒ paccupaá¹-á¹-hapetÄ«ti __odagyapaccupaá¹-á¹-hÄ• nÄ• _. ubbegapÄ«tiv

__kÄ• yacittadarathappassambhanato_ti kÄ• yadarathassa cittadarathassa ca passambhan
--- __ ``upasamalakkhaá¹‡Ä• â€™â€™ _ti, kÄ• yacittadarathÄ• naá¹ƒ \Be I 251/ vÅ«pasam
__kÄ• yo_ti cettha vedanÄ• dayo tayo khandhÄ• . __daratho_ sÄ• rambho, dukkhadomana
uddhaccÄ• dikÄ• naá¹ƒ kilesÄ• naá¹ƒ, tathÄ• pavattÄ• naá¹ƒ vÄ• catunnaá¹ƒ khandhÄ• na
darathanimmaddanena pariá¸·Ä• haparipphandanavirahito sÄ«tibhÄ• vo __aparipphandana

sammÄ• cittassa á¹-hapanaá¹ƒ __samÄ• dhÄ• naá¹ƒ. avikkhepo_ sampayuttÄ• naá¹ƒ avik
avikkhittÄ• honti, so dhammo __avikkhepo. avisÄ• ro_ attano eva avisaraá¹‡abhÄ• vo. atha
vikkhepappaá¹-ipakkhatÄ• ya __avikkhepalakkhaá¹‡o_. nhÄ• nÄ«yacuá¹‡á¹‡assa udakaá¹ƒ
sampiá¹‡á¸• anakiccatÄ• ya avisÄ• rabhÄ• vena lakkhitabbo __avisÄ• ralakkhaá¹‡o_. nivÄ•
cetaso á¹-hitibhÄ• vena paccupatiá¹-á¹-hatÄ«ti __cittaá¹-á¹-hitipaccupaá¹-á¹-hÄ• no_.

__ajjhupekkhanato_ti samappavattesu assesu sÄ• rathi viya sampayuttadhammÄ• naá¹ƒ a
__paá¹-isaá¹…khÄ• nalakkhaá¹‡Ä• _ti majjhattabhÄ• ve á¹-hatvÄ•
vÄ«maá¹ƒsanasaá¹…khÄ• tappaá¹-isaá¹…khÄ• nalakkhaá¹‡Ä• . __samavÄ• hitalakkhaá¹‡Ä
yathÄ• sakakiccesu sampayuttadhammÄ• naá¹ƒ pavattanalakkhaá¹‡Ä• . udÄ• sÄ«nabhÄ• v
sesasampayuttadhamme yathÄ• sakakiccesu pavatteti, yathÄ• rÄ• jÄ• tuá¹‡hÄ« nisinnopi
dhammaá¹-á¹-he yathÄ• sakaá¹ƒ kiccesu appamatto pavatteti. alÄ«nÄ• nuddhatappavattipa
__Å«nÄ• dhikanivÄ• raá¹‡arasÄ• . pakkhapÄ• tupacchedanarasÄ• _ti ``idaá¹ƒ nihÄ«nakicca
atirekatarakiccaâ€™â€™ nti evaá¹ƒ pakkhapÄ• tanavasena viya pavatti pakkhapÄ• to, taá¹
hotÄ«ti __pakkhapÄ• tupacchedanarasÄ• _. sampayuttadhammÄ• naá¹ƒ sakasakakicce ma
paccupatiá¹-á¹-hatÄ«ti __majjhattabhÄ• vapaccupaá¹-á¹-hÄ• no_. bojjhaá¹…gÄ• naá¹ƒ upan
brÅ«hanaá¹ƒ vaá¸• á¸• hanaÃ±cÄ• ti Ä• ha --- __ ``uppÄ• detÄ«â€™â€™ _ti.

sati ca sampajaÃ±Ã±aÃ±ca __satisampajaÃ±Ã±aá¹ƒ, _ satipadhÄ• naá¹ƒ vÄ• sampajaÃ±Ã
taá¹ƒ sabbattha satokÄ• ribhÄ• vÄ• vahattÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya hoti. y
paccanÄ«kadhammappahÄ• naá¹ƒ anurÅ«padhammasevanÄ• ca anuppannÄ• naá¹ƒ kusa
hoti, evaá¹ƒ satirahitapuggalavivajjanÄ• , satokÄ• ripuggalasevanÄ• , tattha ca yuttatÄ• sat
uppÄ• dÄ• ya \Be I 252/ hotÄ«ti imamatthaá¹ƒ dasseti, __ ``satisampajaÃ±Ã±aâ€™â€™ _ti
á¹-hÄ• nesÅ«_ti ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampa
samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sa
pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nak
sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™ ti (DN II 37
abhikkantÄ• dÄ«su sattasu á¹-hÄ• nesu. __tissadattatthero_ nÄ• ma yo bodhimaá¹‡á¸• e su
gahetvÄ• ``aá¹-á¹-hÄ• rasasu bhÄ• sÄ• su katarabhÄ• sÄ• ya dhammaá¹ƒ kathemÄ«â€™â
__abhayatthero_ti dattÄ• bhayattheramÄ• ha. __abhinivesa_nti vipassanÄ• bhinivesaá¹ƒ.

__paripucchakatÄ• _ti pariyogÄ• hetvÄ• pucchakabhÄ• vo. Ä• cariye payirupÄ• sitvÄ• pa

aá¹-á¹-hakathÄ• ya pariyogÄ• hetvÄ• yaá¹ƒ yaá¹ƒ tattha gaá¹‡á¹-hiá¹-á¹-hÄ• nabhÅ«taá¹ƒ,
bhante, kathaá¹ƒ, imassa ko atthoâ€™â€™ ti khandhÄ• yatanÄ• diatthaá¹ƒ pucchantassa h
dhammavicayasambojjhaá¹…go uppajjati. tenÄ• ha --- __ ``khandhadhÄ• tu ... pe ... bahula

__vatthuvisadakiriyÄ• _ti ettha cittacetasikÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabhÄ• vato sarÄ«raá
cÄ«varÄ• dÄ«ni ca vatthÅ«nÄ«ti adhippetÄ• ni. tÄ• ni yathÄ• cittassa sukhÄ• vahÄ• ni hon
tesaá¹ƒ visadakiriyÄ• . tenÄ• ha --- __ ``ajjhattikabÄ• hirÄ• naâ€™â€™ _ntiÄ• di. __ussann
vÄ• tapittÄ• divasena upacitadosaá¹ƒ. __sedamalamakkhita_nti sedena ceva jallikÄ• saá¹…
makkhitaá¹ƒ. __ca_-saddena aÃ±Ã±ampi sarÄ«rassa pÄ«á¸·Ä• vahaá¹ƒ accÄ• sanÄ• diá¹ƒ
__senÄ• sanaá¹ƒ vÄ• _ti __vÄ• _-saddena malaggahitapattÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á
__paribhaá¹‡á¸• akaraá¹‡Ä• dÄ«hÄ«_ti __Ä• di_-saddena pattapacanÄ• dÄ«naá¹ƒ saá¹…g
vatthumhi avisade sati, visayabhÅ«te vÄ• . kathaá¹ƒ bhÄ• vanamanuyuttassa \Ne I 238/ tÄ•
ajjhattikabÄ• hiravatthÅ«ni visayo? antarantarÄ• pavattanakacittuppÄ• davaseneva vuttaá¹
cittekaggatÄ• ya aparisuddhabhÄ• vÄ• ya saá¹ƒvattanti. __cittacetasikesÅ«_ti nissayÄ• dip
cittacetasikesu. __Ã±Ä• á¹‡ampÄ«_ti __api_-saddo sampiá¹‡á¸• anattho. tena ``na kevalaá
tasmiá¹ƒ aparisuddhe Ã±Ä• á¹‡ampi aparisuddhaá¹ƒ \Be I 253/ hotÄ«â€™â€™ ti nissayÄ• p
taá¹ƒnissitÄ• parisuddhi viya visayassa aparisuddhatÄ• ya visayino aparisuddhiá¹ƒ dasseti.

__samabhÄ• vakaraá¹‡a_nti kiccato anÅ«nÄ• dhikabhÄ• vakaraá¹‡aá¹ƒ. __saddhindriyaá¹
saddheyyavatthusmiá¹ƒ paccayavasena adhimokkhakiccassa paá¹-utarabhÄ• vena paÃ±Ã±
vÄ«riyÄ• dÄ«naÃ±ca sithilatÄ• dinÄ• saddhindriyaá¹ƒ balavaá¹ƒ hoti. tenÄ• ha --- __ ``itarÄ
_ti. __tato_ti tasmÄ• , saddhindriyassa balavabhÄ• vato itaresaÃ±ca mandattÄ• ti attho. kos
adatvÄ• sampayuttadhammÄ• naá¹ƒ paggaá¹‡hanaá¹ƒ anubalappadÄ• naá¹ƒ paggaho. pa
__paggahakiccaá¹ƒ_. kÄ• tuá¹ƒ na sakkotÄ«ti Ä• netvÄ• sambandhitabbaá¹ƒ. Ä• rammaá¹
anissajjanaá¹ƒ vÄ• __upaá¹-á¹-hÄ• naá¹ƒ_. vikkhepappaá¹-ipakkho, yena vÄ• sampayuttÄ
__avikkhepo_. rÅ«pagataá¹ƒ viya cakkhunÄ• yena yÄ• thÄ• vato visayasabhÄ• vaá¹ƒ pass
kÄ• tuá¹ƒ na sakkoti_ balavatÄ• saddhindriyena adhibhÅ«tattÄ• . sahajÄ• tadhammesu hi i
kÄ• rentÄ• naá¹ƒ sahapavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ ekadesatÄ• vaseneva atthas
vuttamevatthaá¹ƒ kÄ• raá¹‡abhÄ• vena paccÄ• masati. __ta_nti saddhindriyaá¹ƒ.
__dhammasabhÄ• vapaccavekkhaá¹‡enÄ• _ti yassa saddheyyassa vatthuno uá¸·Ä• ratÄ• d
sÄ• tisayappavattiyÄ• saddhindriyaá¹ƒ balavaá¹ƒ jÄ• taá¹ƒ, tassa paccayapaccayuppannat
vÄ«maá¹ƒsanena. evaÃ±hi evaá¹ƒdhammatÄ• nayena yÄ• thÄ• vasarasato pariggayhamÄ•
``ayaá¹ƒ imesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• voâ€™â€™ ti parijÄ• nanavasena paÃ±Ã±Ä• b
dhuriyadhammesu hi yathÄ• saddhÄ• ya balavabhÄ• ve paÃ±Ã±Ä• ya mandabhÄ• vo hoti,
saddhÄ• ya mandabhÄ• vo hoti. tena vuttaá¹ƒ --- __ ``taá¹ƒ dhammasabhÄ• vapaccavekkha
_nti.

__tathÄ• amanasikÄ• renÄ• _ti yenÄ• kÄ• rena bhÄ• vanamanuyuÃ±jantassa saddhindriy

tenÄ• kÄ• rena bhÄ• vanÄ• ya ananuyuÃ±janatoti vuttaá¹ƒ hoti. idha duvidhena saddhindriy
vÄ• paccayavisesena kiccuttariyato vÄ«riyÄ• dÄ«naá¹ƒ vÄ• mandakiccatÄ• ya. tattha paá¹
dassito, dutiyavikappe pana yathÄ• manasikaroto vÄ«riyÄ• dÄ«naá¹ƒ mandakiccatÄ• ya sa
jÄ• taá¹ƒ, tathÄ• amanasikÄ• rena vÄ«riyÄ• dÄ«naá¹ƒ \Be I 254/ paá¹-ukiccabhÄ• vÄ• vah
saddhindriyaá¹ƒ tehi samarasaá¹ƒ karontena hÄ• petabbaá¹ƒ. iminÄ• nayena sesindriyesu

__vakkalittheravatthÅ«_ti so hi Ä• yasmÄ• saddhÄ• dhimuttatÄ• ya katÄ• dhikÄ• ro satthu
hutvÄ• viharanto satthÄ• rÄ• ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kh
passati, so maá¹ƒ passatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 87) nayena ovaditvÄ• kammaá¹-
ananuyuÃ±janto paá¹‡Ä• mito attÄ• naá¹ƒ vinipÄ• tetuá¹ƒ papÄ• taá¹-á¹-hÄ• naá¹ƒ abhiruh
yathÄ• nisinnova obhÄ• savissajjanena attÄ• naá¹ƒ dassetvÄ• ---

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381) -

gÄ• thaá¹ƒ vatvÄ• ``ehi, vakkalÄ«â€™â€™ ti Ä• ha. so teneva amatena abhisitto haá¹-á¹-h
vipassanaá¹ƒ paá¹-á¹-hapesi, saddhÄ• ya pana balavabhÄ• vena vipassanÄ• vÄ«thiá¹ƒ na
bhagavÄ• tassa indriyasamattappaá¹-ipÄ• danÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• ad
á¹-hatvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• maggappaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹
``vakkalittheravatthu cettha nidassanaâ€™â€™ _nti. __etthÄ• _ti saddhindriyassa adhimatt
sesindriyÄ• naá¹ƒ sakiccÄ• karaá¹‡e. __itarakiccabheda_nti upaá¹-á¹-hÄ• nÄ• dikiccavises
__Ä• di_-saddena samÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ saá¹…gaho. __hÄ• petab
balavabhÄ• vo dhammasabhÄ• vapaccavekkhaá¹‡ena hÄ• yati, evaá¹ƒ vÄ«riyindriyassa a
passaddhiÄ• dibhÄ• vanÄ• ya hÄ• yati samÄ• dhipakkhiyattÄ• tassÄ• . tathÄ• hi samÄ• d
kosajjapÄ• tato rakkhantÄ« vÄ«riyÄ• dibhÄ• vanÄ• viya vÄ«riyindriyassa adhimattataá¹ƒ u
passaddhÄ• dibhÄ• vanÄ• ekaá¹ƒsato hÄ• peti. tena vuttaá¹ƒ --- __ ``passaddhÄ• dibhÄ• v
_nti.

__soá¹‡attherassa vatthÅ«_ti sukhumÄ• lasoá¹‡attherassa vatthu. so hi Ä• yasmÄ• satth
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sÄ«tavane viharanto ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹
sukhaá¹ƒ adhigantuá¹ƒ, kilametvÄ• pi samaá¹‡adhammo \Be I 255/ kÄ• tabboâ€™â€™ ti á¹
adhiá¹-á¹-hÄ• ya padhÄ• namanuyuÃ±janto pÄ• datalesu phoá¹-esu uá¹-á¹-hitesupi vedana
daá¸·havÄ«riyaá¹ƒ karonto accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi.
vÄ«á¹‡Å«pamovÄ• dena ovaditvÄ• \Ne I 240/ vÄ«riyasamatÄ• yojanavidhiá¹ƒ dassento ka
gijjhakÅ«á¹-aá¹ƒ gato. theropi satthÄ• rÄ• dinnanayena vÄ«riyasamataá¹ƒ yojetvÄ• bhÄ• v
ussukkÄ• petvÄ• arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ --- __ ``soá¹‡attherassa vatthu da

__sesesupÄ«_ti satisamÄ• dhipaÃ±Ã±indriyesupi.

__samata_nti saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anÅ«nÄ• dhikabhÄ• vaá¹ƒ,
yathÄ• hi saddhÄ• paÃ±Ã±Ä• naá¹ƒ visuá¹ƒ dhuriyadhammabhÅ«tÄ• naá¹ƒ kiccato aÃ±Ã±
icchitabbaá¹ƒ, yato nesaá¹ƒ samadhuratÄ• ya appanÄ• sampajjati, evaá¹ƒ samÄ• dhivÄ«ri
kosajjuddhaccapakkhikÄ• naá¹ƒ samarasatÄ• ya sati aÃ±Ã±amaÃ±Ã±Å«patthambhanato sa
antadvayapÄ• tÄ• bhÄ• vena sammadeva appanÄ• ijjhati. __balavasaddho_tiÄ• di byatirek
samatthanaá¹ƒ. tassattho --- yo balavatiyÄ• saddhÄ• ya samannÄ• gato avisadaÃ±Ä• á¹‡o
aveccappasanno. tathÄ• hi avatthusmiá¹ƒ pasÄ«dati seyyathÄ• pi titthiyasÄ• vakÄ• . __ker
sÄ• á¹-heyyapakkhaá¹ƒ bhajati. saddhÄ• hÄ«nÄ• ya paÃ±Ã±Ä• ya atidhÄ• vanto ``deyyava
cittuppÄ• damattenapi dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«ni parikappeti h
evaá¹ƒbhÅ«to sukkhatakkaviluttacitto paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ nÄ• diyati, saÃ±Ã±atti
--- __ ``bhesajjasamuá¹-á¹-hito viya rogo atekiccho hotÄ«â€™â€™ _ti. yathÄ• cettha saddh
aÃ±Ã±amaÃ±Ã±aá¹ƒ samabhÄ• vo atthÄ• vaho, anatthÄ• vaho visamabhÄ• vo, evaá¹ƒ sam
aÃ±Ã±amaÃ±Ã±aá¹ƒ avikkhepÄ• vaho samabhÄ• vo, itaro vikkhepÄ• vaho cÄ• ti __kosajja
appanaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti adhippÄ• yo. __uddhaccaá¹ƒ abhibhavatÄ«_ti etthÄ• pi es
saddhÄ• paÃ±Ã±Ä• dvayaá¹ƒ samÄ• dhivÄ«riyadvayaÃ±ca. __samaá¹ƒ kattabba_nti sama

__samÄ• dhikammikassÄ• _ti samathakammaá¹-á¹-hÄ• nikassa. __eva_nti evaá¹ƒ sante, s
balavabhÄ• ve satÄ«ti attho. __saddahanto_ti ``pathavÄ« pathavÄ«ti manasikaraá¹‡amatte
jhÄ• nuppattÄ«â€™â€™ ti acintetvÄ• ``addhÄ• sammÄ• sambuddhena vuttavidhi ijjhissat
saddhaá¹ƒ janento. __okappento_ti Ä• rammaá¹‡aá¹ƒ anuppavisitvÄ• viya adhimuccanava
pakkhandanto. __ekaggatÄ• balavatÄ« vaá¹-á¹-ati_ samÄ• dhippadhÄ• nattÄ• jhÄ• nassa.
samÄ• dhipaÃ±Ã±Ä• naá¹ƒ. samÄ• dhikammikassa samÄ• dhino adhimattatÄ• viya paÃ±Ã
Ä• ha --- __ ``samatÄ• yapÄ«â€™â€™ _ti, samabhÄ• venapÄ«ti attho. __appanÄ• _ti lokiya
``hotiyevÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ vadati. lokuttarappanÄ• pana tesaá¹ƒ samabhÄ•
``samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (AN a IV 170; Paá¹-is II 5).

yadi \Ne I 241/ visesato saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samatÄ• va
Ä• ha --- __ ``sati pana sabbattha balavatÄ« vaá¹-á¹-atÄ«â€™â€™ _ti. __sabbatthÄ• _ti lÄ«
paÃ±casu indriyesu. uddhaccapakkhike gaá¹‡hanto __ ``saddhÄ• vÄ«riyapaÃ±Ã±Ä• naâ€™
ca gahetabbÄ• siyÄ• . tathÄ• hi __kosajjapakkhikena ca samÄ• dhinÄ• _icceva vuttaá¹ƒ, n
``passaddhisamÄ• dhiupekkhÄ• hÄ«â€™â€™ ti. __sÄ• _ti sati. sabbesu rÄ• jakammesu niy
tena sabbattha icchitabbatthena kÄ• raá¹‡ena. __Ä• ha_ aá¹-á¹-hakathÄ• yaá¹ƒ. sabbattha
sabbattha lÄ«ne uddhate ca citte icchitabbattÄ• , sabbena vÄ• lÄ«nuddhaccapakkhiyena b
atthetabbÄ• ti sabbatthÄ• , sÄ• va __sabbatthikÄ• . citta_nti kusalacittaá¹ƒ. tassa hi __satip
parÄ• yaá¹‡aá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya. tenÄ• ha --- __
``Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

__khandhÄ• dibhedesu anogÄ• á¸·hapaÃ±Ã±Ä• na_nti pariyattibÄ• husaccavasenapi khan
appatiá¹-á¹-hitabuddhÄ«naá¹ƒ. bahussutasevanÄ• hi sutamayaÃ±Ä• á¹‡Ä• vahÄ• . taruá¹‡
bhÄ• vanÄ• mayaÃ±Ä• á¹‡e á¹-hitattÄ• ekaá¹ƒsato paÃ±Ã±avÄ• eva nÄ• ma hotÄ«ti Ä• ha
... puggalasevanÄ• â€™â€™ _ti. Ã±eyyadhammassa gambhÄ«rabhÄ• vavasena tapparicch
gambhÄ«rabhÄ• vaggahaá¹‡anti Ä• ha --- __ ``gambhÄ«resu khandhÄ• dÄ«su pavattÄ• ya
taÃ±hi Ã±eyyaá¹ƒ tÄ• disÄ• ya paÃ±Ã±Ä• ya caritabbato gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ. ta
pabhedato pavatti gambhÄ«raÃ±Ä• á¹‡acariyÄ• , tassÄ• paccavekkhaá¹‡Ä• ti Ä• ha --- __
pabhedapaccavekkhaá¹‡Ä• â€™â€™ _ti.

paÃ±cavidhabandhanakammakÄ• raá¹‡aá¹ƒ \Be I 257/ niraye nibbattasattassa yebhuyyena
karontÄ«ti devadÅ«tasuttÄ• dÄ«su Ä• dito vuttattÄ• ca Ä• ha --- __ ``paÃ±cavidhabandhan
paá¹-á¹-hÄ• yÄ• â€™â€™ _ti. __sakaá¹-avahanÄ• dikÄ• le_ti __Ä• di_-saddena tadaÃ±Ã±a
vibÄ• dhitabbakÄ• laá¹ƒ saá¹…gaá¹‡hÄ• ti. __ekaá¹ƒ buddhantara_nti idaá¹ƒ aparÄ• pares
uppajjanakasattavasena vuttaá¹ƒ, ekaccÄ• naá¹ƒ vÄ• petÄ• naá¹ƒ ekaccatiracchÄ• nÄ• na
siyÄ• ti tathÄ• vuttaá¹ƒ. tathÄ• hi kÄ• á¸·o nÄ• garÄ• jÄ• catunnaá¹ƒ buddhÄ• naá¹ƒ sam
á¹-hitopi metteyyassapi bhagavato sammukhÄ«bhÄ• vaá¹ƒ labhissatÄ«ti vadanti, yatassa ka

__evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vino_ti vÄ«riyÄ• yatto eva sabbo lokiyo lokuttaro ca visesÄ•
Ä• nisaá¹ƒsadassanasÄ«lassa. __gamanavÄ«thi_nti sapubbabhÄ• gaá¹ƒ nibbÄ• nagÄ• min
vipassanÄ• ya ariyamaggappaá¹-ipÄ• á¹-i, sattavisuddhiparamparÄ• vÄ• . sÄ• hi ``bhikkhu
gantabbÄ• paá¹-ipajjitabbÄ• paá¹-ipadÄ• â€™â€™ ti katvÄ• gamanavÄ«thi nÄ• ma.

__kÄ• yadaá¸·hÄ«bahulo_ti yathÄ• tathÄ• kÄ• yassa daá¸·hÄ«kammappasuto. __piá¹‡á¸•
raá¹-á¹-hapiá¹‡á¸• aá¹ƒ. paccayadÄ• yakÄ• naá¹ƒ attani kÄ• rassa attano sammÄ• paá¹-ipa
karaá¹‡ena piá¹‡á¸• assa bhikkhÄ• ya paá¹-ipÅ«janÄ• __piá¹‡á¸• apÄ• tÄ• pacÄ• yanaá¹ƒ

__nÄ«haranto_ti pattatthavikato nÄ«haranto. __taá¹ƒ saddaá¹ƒ sutvÄ• _ti taá¹ƒ upÄ• sikÄ•
paá¹‡á¹‡asÄ• lÄ• dvÄ• re á¹-hitova paÃ±cÄ• bhiÃ±Ã±atÄ• ya dibbasotena sutvÄ• . manuss
nibbÄ• nasampattÄ«ti imÄ• __tisso sampattiyo. dÄ• tuá¹ƒ sakkhissasÄ«_ti tayi katena dÄ•
veyyÄ• vaccamayena ca puÃ±Ã±akammena khettavisesabhÄ• vÅ«pagamanena aparÄ• pa
ante nibbÄ• nasampattiÃ±ca dÄ• tuá¹ƒ sakkhissasÄ«ti thero attÄ• naá¹ƒ pucchati. __sitaá¹ƒ
``akiccheneva mayÄ• vaá¹-á¹-adukkhaá¹ƒ samatikkantaâ€™â€™ nti paccavekkhaá¹‡Ä• va
sitaá¹ƒ karonto.

__nipparissayakÄ• lo_ti nirupaddavakÄ• lo, tadÄ• bhikkhusaá¹…ghassa sulabhÄ• paccay
cittapÄ«á¸·Ä• natthÄ«ti adhippÄ• yo. __passantÄ• naá¹ƒyevÄ• _ti anÄ• dare sÄ• mivacana
khÄ«radÄ• yikaá¹ƒ dhenuá¹ƒ \Be I 258/. __kiÃ±cideva katvÄ• _ti kiÃ±cideva bhatikammaá¹ƒ

__ucchuyantakamma_nti ucchuyantasÄ• lÄ• ya kÄ• tabbaá¹ƒ kiccaá¹ƒ. __tameva magga_n
paá¹-ipannamaggaá¹ƒ. __upakaá¹-á¹-hÄ• yÄ• _ti Ä• sannÄ• ya. __vippaá¹-ipanna_nti
jÄ• tidhammakuladhammÄ• dilaá¹…ghanena asammÄ• paá¹-ipannaá¹ƒ. __eva_nti yathÄ•
eva asammÄ• paá¹-ipattiyÄ• kulasantÄ• nato bÄ• hiro hutvÄ• pitu santikÄ• dÄ• yajjassa n
__kusÄ«topi_ teneva kusÄ«tabhÄ• vena na sammÄ• paá¹-ipanno satthu santikÄ• laddhabb
bhÄ• gÄ«. __Ä• raddhavÄ«riyova labhati_ sammÄ• paá¹-ipajjanato. uppajjati vÄ«riyasambo
sabbattha.

__mahÄ• _ti sÄ«lÄ• diguá¹‡ehi mahanto vipulo anaÃ±Ã±asÄ• dhÄ• raá¹‡o. taá¹ƒ panassa
dasasahassilokadhÄ• tukampanena loke pÄ• kaá¹-anti dassento __ ``satthuno hÄ«â€™â€™

yasmÄ• \Ne I 243/ satthusÄ• sane pabbajitassa pabbajjÅ«pagamanena sakyaputtiyabhÄ•
buddhaputtabhÄ• vaá¹ƒ dassento __ ``asambhinnÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

alasÄ• naá¹ƒ bhÄ• vanÄ• ya nÄ• mamattampi ajÄ• nantÄ• naá¹ƒ kÄ• yadaá¸·hÄ«bahulÄ• n
seyyasukhÄ• dianuyuÃ±janakÄ• naá¹ƒ tiracchÄ• nagatikÄ• naá¹ƒ puggalÄ• naá¹ƒ dÅ«rato v
__kusÄ«tapuggalaparivajjanÄ• _ti Ä• ha --- __ ``kucchiá¹ƒ pÅ«retvÄ• á¹-hitaajagarasadiseâ
``divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhessÄ•
bhÄ• vanÄ• rambhavasena Ä• raddhavÄ«riyÄ• naá¹ƒ daá¸·haparakkamÄ• naá¹ƒ kÄ• lena k
__Ä• raddhavÄ«riyapuggalasevanÄ• _ti Ä• ha --- __ ``Ä• raddhavÄ«riyeâ€™â€™ _tiÄ• di. _
64-65) pana jÄ• timahattapaccavekkhaá¹‡Ä• sabrahmacÄ• rimahattapaccavekkhaá¹‡Ä• ti i
thinamiddhavinodanatÄ• sammappadhÄ• napaccavekkhaá¹‡atÄ• ti idaá¹ƒ dvayaá¹ƒ gahita
Ä• nisaá¹ƒsadassÄ• vitÄ• ya eva sammappadhÄ• napaccavekkhaá¹‡Ä• gahitÄ• hoti lokiya
vÄ«riyÄ• yattatÄ• dassanabhÄ• vato, thinamiddhavinodanaá¹ƒ pana tadadhimuttatÄ• ya eva
vÄ«riyuppÄ• dane yuttappayuttassa thinamiddhavinodanaá¹ƒ atthasiddhamevÄ• ti. tattha \B
thinamiddhavinodanakusÄ«tapuggalaparivajjanaÄ• raddhavÄ«riyapuggalasevanatadadhi-
muttatÄ• paá¹-ipakkhavidhamanapaccayÅ«pasaá¹ƒhÄ• ravasena apÄ• yabhayapaccavekkh
vÄ«riyasambojjhaá¹…gassa uppÄ• dakÄ• daá¹-á¹-habbÄ• .

buddhÄ• nussatiyÄ• upacÄ• rasamÄ• dhiniá¹-á¹-hattÄ• vuttaá¹ƒ --- __ ``yÄ• va upacÄ• rÄ
__sakalasarÄ«raá¹ƒ pharamÄ• no_ti pÄ«tisamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi sakalasar
dhammasaá¹…ghaguá¹‡e anussarantassapi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharam
uppajjatÄ«ti evaá¹ƒ sesaanussatÄ«su, pasÄ• danÄ«yasuttantapaccavekkhaá¹‡Ä• ya ca yoj
vimuttÄ• yatanabhÄ• vena taggatikattÄ• . __evarÅ«pe kÄ• le_ti ``dubbhikkhabhayÄ• dÄ«sÅ
__samÄ• patti ... pe ... na samudÄ• carantÄ«_ti idaá¹ƒ upasamÄ• nussatiyÄ• vasena vuttaa
vasena sappadesavÅ«pasamepi nippadesavÅ«pasame viya tathÄ• saÃ±Ã±Ä• ya pavattito
kilesavikkhambhanasamattho hutvÄ• upacÄ• rasamÄ• dhiá¹ƒ Ä• vahanto tathÄ• rÅ«papÄ«
pÄ«tisambojjhaá¹…gassa upÄ• dÄ• ya hotÄ«ti. tattha ``vikkhambhitÄ• kilesÄ• â€™â€™ ti p

samudÄ• carantÄ«_ti __iti_-saddo kÄ• raá¹‡attho. yasmÄ• na samudÄ• caranti, tasmÄ• ta
paccavekkhantassÄ• ti yojanÄ• . na hi kilese paccavekkhantassa bojjhaá¹…guppatti yuttÄ•
á¹-hÄ• nesu pasÄ• dasinehÄ• bhÄ• vena lÅ«khahadayatÄ• ya lÅ«khatÄ• . sÄ• tattha Ä• da
viÃ±Ã±Ä• yatÄ«ti Ä• ha --- __ ``asakkaccakiriyÄ• ya saá¹ƒsÅ«citalÅ«khabhÄ• veâ€™â€™ _

__paá¹‡Ä«tabhojanasevanatÄ• _ti \Ne I 244/ paá¹‡Ä«tasappÄ• yabhojanasevanatÄ• .
__utuiriyÄ• pathasukha_ggahaá¹‡ena sappÄ• yautuiriyÄ• pathaggahaá¹‡aá¹ƒ daá¹-á¹-habb
sappÄ• yaá¹ƒ seviyamÄ• naá¹ƒ kÄ• yassa kalyatÄ• pÄ• danavasena cittassa kalyataá¹ƒ Ä•
passaddhiyÄ• kÄ• raá¹‡aá¹ƒ hoti. ahetukasattesu labbhamÄ• naá¹ƒ sukhadukkhanti ayame
issarÄ• divisamahetukanti pana ayaá¹ƒ dutiyo. ete ubho ante anupagamma yathÄ• sakaá¹ƒ
majjhimÄ• paá¹-ipatti. majjhatto payogo yassa so majjhattapayogo, tassa bhÄ• vo __majjha
sabhÄ• vÄ• sÄ• raddhatÄ• ya taá¹ƒpassaddhakÄ• yatÄ• ya kÄ• raá¹‡aá¹ƒ hoti, passaddhid
eteneva sÄ• raddhakÄ• yapuggalaparivajjanapassaddhakÄ• yapuggalasevanÄ• naá¹ƒ tadÄ
daá¹-á¹-habbaá¹ƒ.

vatthuvisadakiriyÄ• indriyasamattappaá¹-ipÄ• danÄ• ca paÃ±Ã±Ä• vahÄ• vuttÄ• , samÄ•
samÄ• dhÄ• nÄ• vahabhÄ• veneva paÃ±Ã±Ä• vahabhÄ• vatoti vuttaá¹ƒ --- __ ``vatthuvisad
veditabbÄ• â€™â€™ _ti.

kÄ• raá¹‡akosallabhÄ• vanÄ• kosallÄ• naá¹ƒ nÄ• nantariyabhÄ• vato rakkhanÄ• kosallass
``nimittakusalatÄ• nÄ• ma kasiá¹‡animittassa uggahakusalatÄ• â€™â€™ _icceva vuttaá¹ƒ
ca nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. asubhanimittÄ• dikassapi hi yassa kassaci jhÄ• nu
uggahakosallaá¹ƒ nimittakusalatÄ• evÄ• ti. __atisithilavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-sadd
paÃ±Ã±Ä• payogamandataá¹ƒ payogavekallaÃ±ca saá¹…gaá¹‡hÄ• ti. __tassa paggaá¹‡ha
dhammavicayasambojjhaá¹…gÄ• disamuá¹-á¹-hÄ• panena layÄ• pattito samuddharaá¹‡aá¹

``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye dhamm
bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo pÄ«tisambojjhaá
hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi susamuá¹-á¹-hÄ• payaá¹ƒ hoti. s
puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa. so tattha sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhip
gomayÄ• ni pakkhipeyya, sukkhÄ• ni ca kaá¹-á¹-hÄ• ni pakkhipeyya, mukhavÄ• taÃ±ca dad
okireyya, bhabbo nu kho so puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letunti? evaá¹ƒ, bhanteâ€™â€™

ettha \Ne I 245/ ca yathÄ• sakaá¹ƒ Ä• hÄ• ravasena dhammavicayasambojjhaá¹…gÄ• dÄ«
samuá¹-á¹-hÄ• panÄ• ti veditabbÄ• , sÄ• anantaraá¹ƒ vibhÄ• vitÄ• eva.

__accÄ• raddhavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-saddena paÃ±Ã±Ä• payogabalavataá¹ƒ pa

saá¹…gaá¹‡hÄ• ti. __tassa niggaá¹‡hana_nti tassa uddhatassa cittassa
samÄ• dhisambojjhaá¹…gÄ• disamuá¹-á¹-hÄ• panena uddhatÄ• pattito nisedhanaá¹ƒ. vutta

``yasmiÃ±ca \Be I 261/ kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ sa
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ•
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, ci
suvÅ«pasamaá¹ƒ hoti. seyyathÄ• pi, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ
allÄ• ni ceva tiá¹‡Ä• ni pakkhipeyya, allÄ• ni ca gomayÄ• ni nikkhipeyya, allÄ• ni ca kaá¹-á¹
mukhavÄ• taÃ±ca na dadeyya, paá¹ƒsukena ca okireyya, bhabbo nu kho so puriso mahanta
nibbÄ• petunti? evaá¹ƒ, bhanteâ€™â€™ ti (SN c V 234).

etthÄ• pi yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ• va
veditabbÄ• . tattha passaddhisambojjhaá¹…gassa bhÄ• vanÄ• vuttÄ• eva, samÄ• dhisamb
itarassa anantaraá¹ƒ vakkhati.

__paÃ±Ã±Ä• payogamandatÄ• yÄ• _ti paÃ±Ã±Ä• byÄ• pÄ• rassa appakabhÄ• vena. yathÄ
sÄ«laá¹ƒ adosappadhÄ• naá¹ƒ, evaá¹ƒ bhÄ• vanÄ• amohappadhÄ• nÄ• . tattha yadÄ• pa
bhÄ• vanÄ• pubbenÄ• paraá¹ƒ visesÄ• vahÄ• na hoti. anabhisaá¹…gato viya Ä• hÄ• ro pu
abhiruciá¹ƒ na janeti, tena taá¹ƒ nirassÄ• daá¹ƒ hoti. tathÄ• bhÄ• vanÄ• ya sammadeva av
upasamasukhaá¹ƒ na vindati, tenapi cittaá¹ƒ nirassÄ• daá¹ƒ hoti. tena vuttaá¹ƒ --- __
``paÃ±Ã±Ä• payogamandatÄ• yÄ• ... pe ... nirassÄ• daá¹ƒ hotÄ«â€™â€™ _ti. tassa saá¹ƒv
pasÄ• duppÄ• danaÃ±ca tikicchananti taá¹ƒ dassento, __ ``aá¹-á¹-ha saá¹ƒvegavatthÅ«nÄ«
tattha jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni yathÄ• rahaá¹ƒ sugatiyaá¹ƒ duggatiyaÃ±ca hontÄ«ti
paÃ±cavidhabandhanÄ• dikhuppipÄ• sÄ• diaÃ±Ã±amaÃ±Ã±aviheá¹-hanÄ• dihetukaá¹ƒ apÄ
tayidaá¹ƒ sabbaá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ paccuppannabhavanissitaá¹ƒ gahitanti atÄ
vaá¹-á¹-amÅ«lakadukkhÄ• ni visuá¹ƒ gahitÄ• ni \Ne I 246/. ye pana sattÄ• Ä• hÄ• rÅ«pajÄ«
uá¹-á¹-hÄ• naphalÅ«pajÄ«vino, tesaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡ajÄ«vitadukkhaá¹ƒ aá¹-á
gahitanti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati samaye sampahaá¹ƒsanatÄ• _ti ayaá¹ƒ bhÄ•
sampahaá¹ƒsitabbasamaye vuttanayeneva saá¹ƒvegajananavasena \Be I 262/ ceva pasÄ•
pahaá¹ƒsanÄ• , saá¹ƒvegajananapubbakapasÄ• duppÄ• danena tosanÄ• ti attho.

__sammÄ• paá¹-ipattiá¹ƒ Ä• gammÄ• _ti lÄ«nuddhaccavirahena samathavÄ«thipaá¹-ipattiy
sammadeva bhÄ• vanÄ• paá¹-ipattiá¹ƒ Ä• gamma. __alÄ«na_ntiÄ• dÄ«su kosajjapakkhiyÄ•
anadhimattatÄ• ya __alÄ«naá¹ƒ, _ uddhaccapakkhikÄ• naá¹ƒ anadhimattatÄ• ya __anuddh
paÃ±Ã±Ä• payogasampattiyÄ• upasamasukhÄ• dhigamena ca __anirassÄ• daá¹ƒ, _ tato e
samathavÄ«thipaá¹-ipannaá¹ƒ_. alÄ«nÄ• nuddhatÄ• hi vÄ• Ä• rammaá¹‡e __samappavatta
__samathavÄ«thipaá¹-ipannaá¹ƒ_. samappavattiyÄ• vÄ• __alÄ«naá¹ƒ anuddhataá¹ƒ, _ sa
__anirassÄ• da_nti daá¹-á¹-habbaá¹ƒ. tattha alÄ«natÄ• ya __paggahe, _ anuddhatatÄ• ya _

anirassÄ• datÄ• ya __sampahaá¹ƒsane_ na byÄ• pÄ• raá¹ƒ Ä• pajjati. __ayaá¹ƒ vuccati sa
ayaá¹ƒ ajjhupekkhitabbasamaye bhÄ• vanÄ• cittassa paggahaniggahasampahaá¹ƒsanesu
paá¹-ipakkhaá¹ƒ abhibhuyya ajjhupekkhanÄ• vuccati. paá¹-ipakkhavikkhambhanato vipass
adhiá¹-á¹-hÄ• nabhÄ• vÅ«pagamanato ca upacÄ• rajjhÄ• nampi samÄ• dhÄ• nakiccanipph
samÄ• hitabhÄ• vasÄ• dhanamevÄ• ti tattha samadhurabhÄ• venÄ• ha --- __ ``upacÄ• raá
__esa uppajjatÄ«_ti esa samÄ• dhisambojjhaá¹…go anuppanno uppajjati.

anurodhavirodhappahÄ• navasena majjhattabhÄ• vo upekkhÄ• sambojjhaá¹…gassa kÄ• r
sijjhanato, asati ca asijjhanato, so ca majjhattabhÄ• vo visayavasena duvidhoti Ä• ha --- __
saá¹…khÄ• ramajjhattatÄ• â€™â€™ _ti. tadubhayena ca virujjhanaá¹ƒ passaddhisambojjh
dÅ«rÄ«katanti anurujjhanasseva pahÄ• navidhiá¹ƒ dassetuá¹ƒ --- __ ``sattamajjhattatÄ• â€
tenÄ• ha --- __ ``sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• â€™â€™ _ti. upekkh
paá¹-ipakkho. tathÄ• cÄ• ha --- ``upekkhÄ• rÄ• gabahulassa visuddhimaggoâ€™â€™ ti (V
__dvÄ«hÄ• kÄ• rehÄ«_ti kammassakatÄ• paccavekkhaá¹‡aá¹ƒ, attasuÃ±Ã±atÄ• paccavek
kÄ• raá¹‡ehi. __dvÄ«hevÄ• _ti avadhÄ• raá¹‡aá¹ƒ saá¹…khyÄ• samÄ• natÄ• dassanatthaá
samÄ• nÄ• , na saá¹…khyeyyaá¹ƒ sabbathÄ• samÄ• nanti. __assÄ• mikabhÄ• vo_ anatta
kiÃ±canabhÄ• vena cÄ«varaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci attaniyaá¹ƒ nÄ• ma siyÄ• , so \Be I
adhippÄ• yo. __anaddhaniya_nti na addhÄ• nakkhamaá¹ƒ, na ciraá¹-á¹-hÄ• yÄ« ittaraá¹ƒ a
__tÄ• vakÄ• lika_nti tasseva vevacanaá¹ƒ.

__mamÄ• yatÄ«_ti \Ne I 247/ mamattaá¹ƒ karoti, mamÄ• ti taá¹‡hÄ• ya pariggayha tiá¹-á¹-
dhanaá¹ƒ dabbaá¹ƒ karontÄ• .

<419> __sammÄ• dassanalakkhaá¹‡Ä• _ti sammÄ• aviparÄ«taá¹ƒ aniccÄ• divasena dass
__sammÄ• abhiniropanalakkhaá¹‡o_ti sammadeva Ä• rammaá¹‡e cittassa abhiniropanasa
caturaá¹…gasamannÄ• gatÄ• vÄ• cÄ• janaá¹ƒ saá¹…gaá¹‡hÄ• tÄ«ti tabbipakkhaviratisab
bhedakaramicchÄ• vÄ• cÄ• pahÄ• nena jane sampayutte ca pariggaá¹‡hanakiccavatÄ« hot
``pariggahalakkhaá¹‡Ä• â€™â€™ _ti vuttÄ• . visaá¹ƒvÄ• danÄ• dikiccatÄ• ya hi lÅ«khÄ• na
musÄ• vÄ• dÄ• dÄ«naá¹ƒ paá¹-ipakkhabhÅ«tÄ• siniddhabhÄ• vena pariggahaá¹‡asabhÄ•
sammÄ• vÄ• cÄ• tappaccayasubhÄ• sitasampaá¹-iggÄ• hake jane sampayuttadhamme ca
__pariggahalakkhaá¹‡Ä• _. yathÄ• cÄ«varakammÄ• dippayogasaá¹…khÄ• to kammanto k
samuá¹-á¹-hÄ• peti nipphÄ• deti, taá¹ƒtaá¹ƒkiriyÄ• nipphÄ• dako vÄ• cetanÄ• saá¹…khÄ• t
hatthacalanÄ• dikaá¹ƒ kiriyaá¹ƒ samuá¹-á¹-hÄ• peti, evaá¹ƒ
sÄ• vajjakattabbakiriyÄ• samuá¹-á¹-hÄ• pakamicchÄ• kammantappahÄ• nena sammÄ• kam
niravajjÄ• kÄ• rena samuá¹-á¹-hÄ• panakiccavÄ• hotÄ«ti Ä• ha --- __ ``sammÄ• samuá¹-á¹
sampayuttadhammÄ• naá¹ƒ vÄ• ukkhipanaá¹ƒ __samuá¹-á¹-hÄ• panaá¹ƒ_ kÄ• yikakiriyÄ•
__sammÄ• vodÄ• panalakkhaá¹‡o_ti jÄ«vamÄ• nassa puggalassa, sampayuttadhammÄ• n
Ä• jÄ«vasseva vÄ• sammadeva sodhanaá¹ƒ vodÄ• panaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti sam

kÄ• yavÄ• cÄ• naá¹ƒ khandhasantÄ• nassa ca saá¹ƒkilesabhÅ«tamicchÄ• Ä• jÄ«vappahÄ•
``vodÄ• panalakkhaá¹‡oâ€™â€™ _ti vutto. sammÄ• vÄ• yÄ• masatisamÄ• dhÄ«su vattabb

paÃ±Ã±Ä• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pubbaá¹…gamabhÄ• vato sabbepi akusalÄ•
vuttaá¹ƒ --- __ ``aÃ±Ã±ehipi attano paccanÄ«kakilesehi saddhiâ€™â€™ _nti. atha vÄ• __a
diá¹-á¹-hekaá¹-á¹-hÄ• avijjÄ• dayo paÃ±Ã±Ä• ya ujupaccanÄ«kabhÄ• vato. __passatÄ«_ti
hoti vibandhÄ• bhÄ• vato. tenÄ• ha --- __ ``tappaá¹-icchÄ• daka ... pe ... asammohatoâ€™â
sammÄ• saá¹…kappÄ• dÄ«naá¹ƒ micchÄ• saá¹…kappÄ• dayo ujuvipaccanÄ«kÄ• ti Ä• ha -
... pajahantÄ«â€™â€™ _ti. __tathevÄ• _ti iminÄ• attano paccanÄ«kakilesehi saddhinti ima
anukaá¸• á¸• hati. __visesato_ti sammÄ• diá¹-á¹-hiyÄ• vuttakiccato visesena. __etthÄ• _ti e
sammÄ• saá¹…kappÄ• dÄ«su.

__esÄ• sammÄ• diá¹-á¹-hi nÄ• mÄ• _ti lokiyaá¹ƒ lokuttaraÃ±ca ekajjhaá¹ƒ katvÄ• vadati n
248/. tenÄ• ha --- __ ``pubbabhÄ• geâ€™â€™ _tiÄ• di. __ekÄ• rammaá¹‡Ä• _ nibbÄ• nÄ•
pubbabhÄ• ge dukkhÄ• dÄ«hi Ã±Ä• á¹‡ehi kÄ• tabbakiccassa idha nipphattito, imasseva vÄ
dukkhÄ• dippakÄ• sanakiccato. __cattÄ• ri nÄ• mÄ• ni labhati_ dukkhapariÃ±Ã±Ä• dicatuki
nÄ• mÄ• ni labhati_ kÄ• masaá¹…kappÄ• dippahÄ• nakiccanipphattito. __sikkhÄ• padavibh
``viraticetanÄ• taá¹ƒsampayuttÄ• ca dhammÄ• sikkhÄ• padÄ• nÄ«â€™â€™ ti vuttÄ• ni, ta
viraticetanÄ• naá¹ƒ vasena __ ``viratiyopi honti cetanÄ• dayopÄ«â€™â€™ _ti Ä• ha. ``samm
tiÄ• dinÄ• atthasambhavato __sammÄ• vÄ• cÄ• dayo tayo viratiyopi honti cetanÄ• dayopi_
viramaá¹‡akÄ• le viratiyo, subhÄ• sitÄ• divÄ• cÄ• bhÄ• sanÄ• dikÄ• le cetanÄ• dayo yojeta
viratiyova_ maggalakkhaá¹‡appattito. na hi cetanÄ• niyyÄ• nasabhÄ• vÄ• . atha vÄ• ekass
dukkhÄ• diÃ±Ä• á¹‡atÄ• viya ekÄ• ya viratiyÄ• musÄ• vÄ• dÄ• diviratibhÄ• vo viya ca ekÄ
sammÄ• vÄ• cÄ• dikiccattayasÄ• dhanasabhÄ• vÄ• sammÄ• vÄ• cÄ• dibhÄ• vÄ• siddhito
_ti vuttaá¹ƒ.

__cattÄ• ri nÄ• mÄ• ni labhatÄ«_ti catusammappadhÄ• nacatusatipaá¹-á¹-hÄ• navasena la
Ä• netvÄ• sambandho. __pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhi evÄ• _ti
abhiniropanÄ• numajjanasampiyÄ• yanabrÅ«hanasantasukhÄ• naá¹ƒ vitakkÄ• dÄ«naá¹ƒ va
sammÄ• samÄ• dhi vibhatto, tathÄ• pi vÄ• yÄ• mo viya anuppannÄ• kusalÄ• nuppÄ• danÄ
ca asubhÄ• sukhÄ• niccÄ• nattesu kÄ• yÄ• dÄ«su subhÄ• disaÃ±Ã±Ä• pahÄ• nalakkhaá¹‡
catujjhÄ• nasamÄ• dhikiccaá¹ƒ na sÄ• dhetÄ«ti pubbabhÄ• gepi paá¹-hamajjhÄ• nasamÄ•
\Be I 265/ eva maggakkhaá¹‡epi, tathÄ• pubbabhÄ• gepi catutthajjhÄ• nasamÄ• dhi, catutt
maggakkhaá¹‡epÄ«ti attho.

``kiá¹ƒ panÄ• yaá¹ƒ maggadhammÄ• naá¹ƒ desanÄ• nukkamo, kevalaá¹ƒ vÄ• cÄ• ya kama
visesaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti vicÄ• raá¹‡Ä• yaá¹ƒ kaÃ±ci visesaá¹ƒ upÄ• dÄ• yÄ• ti
``imesÅ«â€™â€™ _tiÄ• di. tattha bhÄ• vanÄ• nubhÄ• vÄ• hitaphalÄ• ya sÄ• tisayaá¹ƒ tikk

acchariyabbhutasamatthatÄ• yogena sabbaso paá¹-ipakkhavidhamanena yÄ• thÄ• vato dha
sammÄ• diá¹-á¹-hiyÄ• bahukÄ• ratÄ• veditabbÄ• . tenÄ• ha --- __ ``ayaá¹ƒ hÄ«â€™â€™ _

__tassÄ• _ti \Ne I 249/ sammÄ• diá¹-á¹-hiyÄ• . __bahukÄ• ro_ti dhammasampaá¹-ivedhe b
tamatthaá¹ƒ upamÄ• hi vibhÄ• vetuá¹ƒ, __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

vacÄ«bhedassa kÄ• rako vitakko sÄ• vajjÄ• navajjavacÄ«bhedanivattanappavattanÄ• kÄ•
upakÄ• rako evÄ• ti Ä• ha --- __ ``svÄ• yaá¹ƒ ... pe ... sammÄ• vÄ• cÄ• yapi upakÄ• rakoâ€
hi saccavÄ• cÄ• ya virativÄ• cÄ• yapi visesapaccayo micchÄ• saá¹…kappatadekaá¹-á¹-hak

__saá¹ƒvidahitvÄ• _tiÄ• dÄ«su sammÄ• vidahanaá¹ƒ kammantappayojanaÃ±ca ekantÄ• r
icchitabbanti virativÄ• cÄ• vasena saá¹ƒvidahanaá¹ƒ viratikammantasseva payojanaÃ±ca ni
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ hissa sammÄ• vÄ• cÄ• ya sammÄ• kammantassÄ• pi bahukÄ• ra
vacÄ«bhedaniyÄ• mikÄ• hi vacÄ«duccaritavirati kÄ• yikakiriyaniyÄ• mikÄ• ya kÄ• yaducca
tathÄ• hi visaá¹ƒvÄ• danÄ• dimicchÄ• vÄ• cato avirato micchÄ• kammantatopi na viramate
dhammaá¹ƒ atÄ«tassa ... pe ... natthi pÄ• paá¹ƒ akÄ• riyaâ€™â€™ nti. tasmÄ• avisaá¹ƒvÄ
á¹-hito sammÄ• kammantampi pÅ«retiyevÄ• ti vacÄ«duccaritavirati kÄ• yaduccaritaviratiyÄ•

yasmÄ• Ä• jÄ«vapÄ• risuddhi nÄ• ma dussÄ«lyappahÄ• napubbikÄ• , tasmÄ• sammÄ• v
sammÄ• Ä• jÄ«vo desitoti dassetuá¹ƒ --- __ ``catubbidhaá¹ƒ panÄ• â€™â€™ _tiÄ• di \Be I
__ettÄ• vatÄ• _ti parisuddhasÄ«lÄ• jÄ«vikÄ• mattena. __idaá¹ƒ vÄ«riya_nti catusammappa

vÄ«riyÄ• rambhopi sammÄ• satipariggahito eva nibbÄ• nÄ• vaho, na kevaloti dassetuá¹ƒ --
vuttaá¹ƒ. __sÅ«paá¹-á¹-hitÄ• _ti bahiddhÄ• vikkhepaá¹ƒ pahÄ• ya suá¹-á¹-hu upaá¹-á¹-hitÄ•
__samÄ• dhissa upakÄ• radhammÄ• _ nÄ• ma yathÄ• vuttavatthuvisadakiriyÄ• dayo. tappa
__anupakÄ• radhammÄ• _ veditabbÄ• . __gatiyo_ti nipphattiyo. __samanvesitvÄ• _ti samm

<427> yathÄ• itthÄ«su kathÄ• pavattÄ• adhitthÄ«ti vuccati, evaá¹ƒ attÄ• naá¹ƒ adhikicca
__ajjhattaá¹ƒ_. ``evaá¹ƒ pavattamÄ• nÄ• mayaá¹ƒ `attÄ• â€™ ti gahaá¹‡aá¹ƒ gamissÄ• mÄ
adhippÄ• yena attÄ• naá¹ƒ adhikicca uddissa pavattÄ• sattasantatipariyÄ• pannÄ• ajjhatta
__ajjhattarÅ«pe, _ attano kesÄ• divatthuke kasiá¹‡arÅ«peti attho. __parikammavasena ajjha
__rÅ«pasaÃ±Ã±Ä«_ti parikammakaraá¹‡avasena \Ne I 250/ ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«, na
paá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• appanÄ• ajjhattavisayÄ• sambhavati. taá¹ƒ pana ajjha
laddhaá¹ƒ kasiá¹‡animittaá¹ƒ avisuddhameva hoti, na bahiddhÄ• parikammavasena laddha
tenÄ• ha --- __ ``taá¹ƒ panÄ• â€™â€™ _tiÄ• di.

__yassevaá¹ƒ parikammaá¹ƒ ajjhattaá¹ƒ uppanna_nti yassa puggalassa evaá¹ƒ vuttappakÄ
parikammaá¹ƒ jÄ• taá¹ƒ. __nimittaá¹ƒ pana bahiddhÄ• _ti paá¹-ibhÄ• ganimittaá¹ƒ sasantati

hotÄ«ti bahiddhÄ• . __parittÄ• nÄ«_ti yathÄ• laddhÄ• ni suppasarÄ• vamattÄ• ni. tenÄ• ha
``avaá¸• á¸• hitÄ• nÄ«â€™â€™ _ti. __parittavasenevÄ• _ti vaá¹‡á¹‡avasena Ä• bhoge vijja
idaá¹ƒ abhibhÄ• yatanaá¹ƒ vuttaá¹ƒ parittatÄ• hettha abhibhavanassa kÄ• raá¹‡aá¹ƒ. vaá¹‡
asatipi abhibhavatÄ«ti abhibhu, parikammaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ vÄ• . abhibhu Ä• yatanaá¹ƒ e
__abhibhÄ• yatanaá¹ƒ, _ jhÄ• naá¹ƒ. abhibhavitabbaá¹ƒ vÄ• Ä• rammaá¹‡asaá¹…khÄ• taá
__abhibhÄ• yatanaá¹ƒ_. atha vÄ• Ä• rammaá¹‡Ä• bhibhavanato abhibhu ca taá¹ƒ Ä• yatan
adhiá¹-á¹-hÄ• nabhÄ• vato manÄ• yatanadhammÄ• yatanabhÄ• vato cÄ• ti sasampayuttajjh
abhibhÄ• yatanabhÄ• vanÄ• nÄ• ma tikkhapaÃ±Ã±asseva sambhavati, na itarassÄ• ti Ä• h
puggaloâ€™â€™ _ti. __abhibhavitvÄ• samÄ• pajjatÄ«_ti ettha abhibhavanaá¹ƒ \Be I 267/ s
upacÄ• rajjhÄ• nÄ• dhigamanasamanantarameva appanÄ• jhÄ• nuppÄ• dananti Ä• ha --- _
appanaá¹ƒ pÄ• petÄ«â€™â€™ _ti. __saha nimittuppÄ• denÄ• _ti ca appanÄ• parivÄ• sÄ• b
lakkhaá¹‡avacanametaá¹ƒ. yo khippÄ• bhiÃ±Ã±oti vuccati, tatopi Ã±Ä• á¹‡uttarasseva abhi
__etthÄ• _ti etasmiá¹ƒ nimitte. __appanaá¹ƒ pÄ• petÄ«_ti bhÄ• vanÄ• appanaá¹ƒ neti.

ettha ca keci ``uppanne upacÄ• rajjhÄ• ne taá¹ƒ Ä• rabbha ye heá¹-á¹-himantena dve tayo
te upacÄ• rajjhÄ• napakkhikÄ• eva, tadanantaraá¹ƒ bhavaá¹…gaparivÄ• sena upacÄ• rase
saha nimittuppÄ• deneva appanaá¹ƒ pÄ• petÄ«â€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimatta
pÄ• rivÄ• sikaparikammena appanÄ• vÄ• ro icchito, nÄ• pi mahaggatappamÄ• á¹‡ajjhÄ• ne
paccavekkhaá¹‡Ä• icchitabbÄ• . tasmÄ• upacÄ• rajjhÄ• nÄ• dhigamato paraá¹ƒ katipayab
appanaá¹ƒ pÄ• puá¹‡anto __ ``saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«â€™â€™
nimittuppÄ• denÄ• _ti ca adhippÄ• yikamidaá¹ƒ vacanaá¹ƒ, na nÄ«tatthaá¹ƒ, tattha adhippÄ
veditabbo. __na antosamÄ• pattiyaá¹ƒ_ tadÄ• tathÄ• rÅ«passa Ä• bhogassa asambhavato
vuá¹-á¹-hitassa Ä• bhogo_ pubbabhÄ• gabhÄ• vanÄ• vasena jhÄ• nakkhaá¹‡e pavattaá¹ƒ a
pavattoti daá¹-á¹-habbaá¹ƒ. abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ pana ``iminÄ• ssa pubbÄ• bh
vuttaá¹ƒ. antosamÄ• pattiyaá¹ƒ \Ne I 251/ tadÄ• tathÄ• Ä• bhogÄ• bhÄ• ve kasmÄ• jhÄ• n
Ä• ha --- __ ``abhibhavasaÃ±Ã±Ä• hissa antosamÄ• pattiyampi atthÄ«â€™â€™ _ti.

__vaá¸• á¸• hitappamÄ• á¹‡Ä• nÄ«_ti vipulappamÄ• á¹‡Ä• nÄ«ti attho, na ekaá¹…guladvaa
pÄ• pitÄ• ni tathÄ• vaá¸• á¸• hanassevettha asambhavato. tenÄ• ha --- __ ``mahantÄ• nÄ«
__bhattavaá¸• á¸• hitaka_nti bhuÃ±janabhÄ• jane vaá¸• á¸• hetvÄ• dinnaá¹ƒ bhattaá¹ƒ, ekÄ
bhuÃ±jitabbabhattato upaá¸• á¸• habhattanti attho.

rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti rÅ«pasaÃ±Ã±Ä«, na rÅ«pasaÃ±Ã±Ä
saÃ±Ã±Ä• sÄ«sena jhÄ• naá¹ƒ vadati. rÅ«pasaÃ±Ã±Ä• ya anuppÄ• danamevettha __alÄ• b
bahiddhÄ• vatthusmiá¹ƒyeva uppannaá¹ƒ. ettha ca ---

``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹
rÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡

arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. a
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™
10.29) ---

evamidha cattÄ• ri abhibhÄ• yatanÄ• ni Ä• gatÄ• ni. __abhidhamme_ (Dhs 244-245) pana `
bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, appamÄ• á¹‡Ä• ni
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti evamÄ• gatÄ• ni. tattha ca kÄ• raá¹‡aá¹ƒ abhi
vuttameva. tathÄ• hi vuttaá¹ƒ aá¹-á¹-hasÄ• liniyaá¹ƒ (Dhs-a 204) ---

``kasmÄ• pana yathÄ• suttante `ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni pa
vuttaá¹ƒ, evaá¹ƒ avatvÄ• idha catÅ«supi abhibhÄ• yatanesu ajjhattaá¹ƒ arÅ«pasaÃ±Ã±itÄ•
ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yato. tattha vÄ• hi idha vÄ• bahiddhÄ• rÅ«pÄ• neva
tÄ• ni niyamato vattabbÄ• nÄ«â€™â€™ ti.

tatrÄ• pi idhapi vuttÄ• ni ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«ti idaá¹
desanÄ• vilÄ• samattamevÄ• â€™â€™ ti. ayaá¹ƒ panettha adhippÄ• yo --- idha vaá¹‡á¹‡Ä•
sabbÄ• ni parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni abhibhuyyÄ• ti. pariyÄ• yakathÄ• hi su
\Ne I 252/ pana nippariyÄ• yadesanattÄ• vaá¹‡á¹‡Ä• bhogarahitÄ• ni visuá¹ƒ vuttÄ• ni, tath
ubhayattha abhibhavanavisesoti. tathÄ• idha pariyÄ• yadesanattÄ• vimokkhÄ• nampi abhi
``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ tiÄ• dinÄ• paá¹-hamadutiyaabhibhÄ• yatanesu paá
tatiyacatutthaabhibhÄ• yatanesu dutiyavimokkho, vaá¹‡á¹‡Ä• bhibhÄ• yatanesu tatiyavimok
saá¹…gahito. abhidhamme pana nippariyÄ• yadesanattÄ• vimokkhÄ• bhibhÄ• yatanÄ• ni a
vajjetvÄ• abhibhÄ• yatanÄ• ni kathitÄ• ni. sabbÄ• ni ca vimokkhakiccÄ• ni jhÄ• nÄ• ni vimo
tadetaá¹ƒ ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ ti Ä• gatassa abhibhÄ• yatanadvayassa a
avacanato ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«naÃ±ca sabbavimokkhakiccasÄ•
vavatthÄ• naá¹ƒ katanti viÃ±Ã±Ä• yati.

__ajjhattarÅ«pÄ• naá¹ƒ_ \Be I 269/ __anabhibhavanÄ«yato_ti idaá¹ƒ abhidhamme katthaci
passatÄ«â€™â€™ ti avatvÄ• sabbattha yaá¹ƒ vuttaá¹ƒ --- ``bahiddhÄ• rÅ«pÄ• ni passatÄ«
kÄ• raá¹‡avacanaá¹ƒ. tena yaá¹ƒ aÃ±Ã±ahetukaá¹ƒ suttante ``bahiddhÄ• rÅ«pÄ• ni passat
taá¹ƒ tena hetunÄ• vuttaá¹ƒ. yaá¹ƒ pana desanÄ• vilÄ• sahetukaá¹ƒ ajjhattaá¹ƒ arÅ«pasaÃ
vacanaá¹ƒ, na tassa aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ maggitabbanti dasseti. ajjhattarÅ«pÄ• naá¹ƒ
tesaá¹ƒ bahiddhÄ• rÅ«pÄ• naá¹ƒ viya avibhÅ«tattÄ• . desanÄ• vilÄ• so ca yathÄ• vuttavava
veneyyajjhÄ• sayavasena vijjamÄ• napariyÄ• yakathanabhÄ• vato. desanÄ• vilÄ• so hi nÄ•
vijjamÄ• nassa ca pariyÄ• yassa vibhÄ• vanaá¹ƒ, na yassa kassaci, tasmÄ• ``idha pariyÄ•
tiÄ• dinÄ• vuttappakÄ• raá¹ƒ vavatthÄ• naá¹ƒ desanÄ• vilÄ• sanibandhananti daá¹-á¹-habb

__suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti eteneva siddhattÄ• na nÄ«lÄ• diabhibhÄ• yatanÄ• n

nÄ«lÄ• dÄ«su katÄ• dhikÄ• rÄ• naá¹ƒ nÄ«lÄ• dibhÄ• vasseva abhibhavanakÄ• raá¹‡attÄ• .
parisuddhÄ• parisuddhavaá¹‡á¹‡Ä• naá¹ƒ parittatÄ• appamÄ• á¹‡atÄ• vÄ• abhibhavanak
nÄ«lÄ• dibhÄ• vo evÄ• ti. etesu ca parittÄ• dikasiá¹‡arÅ«pesu yaá¹ƒyaá¹ƒcaritassa imÄ• ni
ijjhanti, taá¹ƒ dassetuá¹ƒ --- __ ``imesu panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__sabbasaá¹…gÄ• hikavasenÄ• _ti nÄ«lavaá¹‡á¹‡anÄ«lanidassananÄ«lanibhÄ• sÄ• naá¹ƒ
__vaá¹‡á¹‡avasenÄ• _ti sabhÄ• vavaá¹‡á¹‡avasena. __nidassanavasenÄ• _ti passitabbatÄ
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• gahetabbatÄ• vasena \Ne I 253/. __obhÄ• savasenÄ• _ti s
avabhÄ• sanavasena. __vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• _ti aÃ±janarajatavatthÄ• divaá¹‡á¹‡adh
rÅ«pÄ• vacarajjhÄ• nabhÄ• vato.

<435> __rÅ«pÄ«_ti ettha yenÄ• yaá¹ƒ sasantatipariyÄ• pannena rÅ«pena samannÄ• gato,
hetubhÄ• vena visiá¹-á¹-harÅ«paá¹ƒ hoti. yena visiá¹-á¹-hena rÅ«pÄ«ti vucceyya, tadeva
sasantatipariyÄ• pannarÅ«panimittaá¹ƒ jhÄ• naá¹ƒ. idha pana paramatthato rÅ«pibhÄ• vasÄ
``ajjhattaá¹ƒ kesÄ• dÄ«sÅ«â€™â€™ _tiÄ• di. __rÅ«pajjhÄ• naá¹ƒ rÅ«pa_nti uttarapadalope
``rÅ«pÅ«papattiyÄ• â€™â€™ tiÄ• dÄ«su (Dhs 160-161, 185-190 Ä• dayo, 244-245 Ä• dayo

__subhantveva_ \Be I 270/ __adhimutto hotÄ«_ti ayaá¹ƒ tatiyavimokkho. idha
suparisuddhanÄ«lÄ• divaá¹‡á¹‡akasiá¹‡ajjhÄ• navasena vuttoti dassetvÄ• idÄ• ni paá¹-isa
brahmavihÄ• rajjhÄ• navasena Ä• gatabhÄ• vaá¹ƒ dassetuá¹ƒ --- __ ``paá¹-isambhidÄ• mag
Ä• raddhaá¹ƒ. idha pana uparipÄ• á¸·iyaá¹ƒyeva brahmavihÄ• rÄ• naá¹ƒ Ä• gatattÄ• taá¹ƒ
parisuddhanÄ«lÄ• divaá¹‡á¹‡akasiá¹‡avaseneva subhavimokkho anuÃ±Ã±Ä• to.

<443> __parikammapathaviyÄ• pÄ«_ti akatÄ• ya vÄ• katÄ• ya vÄ•
daá¸·hamaá¹‡á¸• alÄ• disaá¹…khÄ• taparikammapathaviyÄ• pi. uggahanimittÄ• dÄ«naá¹ƒ p
nissite nissayavohÄ• ravasena vuttanti daá¹-á¹-habbaá¹ƒ, yathÄ• ``maÃ±cÄ• ukkuá¹-á¹-hiá

__sÄ«lÄ• nÄ«_ti pÄ• timokkhasaá¹ƒvarÄ• dÄ«ni cattÄ• ri sÄ«lÄ• ni. __sodhetvÄ• _ti anÄ• p
Ä• pannavuá¹-á¹-hÄ• panena kilesehi appaá¹-ipÄ«á¸·anena ca visodhetvÄ• . tividhaÃ±hi sÄ
--- anÄ• pajjanaá¹ƒ Ä• pannavuá¹-á¹-hÄ• panaá¹ƒ kilesehi ca appaá¹-ipÄ«á¸·ananti. kamma
paribundheti uparodheti pavattituá¹ƒ na detÄ«ti __palibodho_ rakÄ• rassa lakÄ• raá¹ƒ katvÄ
__upacchinditvÄ• _ti samÄ• pannena saá¹…gÄ• haá¹‡ena vÄ• uparundhitvÄ• , apalibodha
__kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamitvÄ• _ti ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (AN b 7.37) ---

evamÄ• diguá¹‡asamannÄ• gataá¹ƒ ekantahitesiá¹ƒ vuddhipakkhe á¹-hitaá¹ƒ kalyÄ• á¹‡am

__ananurÅ«paá¹ƒ_ \Ne I 254/ __vihÄ• ra_nti aá¹-á¹-hÄ• rasannaá¹ƒ dosÄ• naá¹ƒ aÃ±Ã±ata
vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• su ---

``mahÄ• vÄ• saá¹ƒ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca pupphaÃ±ca, phalaá¹ƒ patthitameva ca ||

``nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

``aá¹-á¹-hÄ• rasetÄ• ni á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ sappaá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti || (Vism I 52).

__anurÅ«pe_ti \Be I 271/ gocaragÄ• mato nÄ• tidÅ«ranaccÄ• sannatÄ• dÄ«hi paÃ±cahi aá
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``kathaÃ±ca, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ hoti? idha, bhikkh
nÄ• tidÅ«raá¹ƒ hoti naccÄ• sannaá¹ƒ gamanÄ• gamanasampannaá¹ƒ divÄ• appÄ• kiá¹‡á¹
appanigghosaá¹ƒ appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassaá¹ƒ. tasmiá¹ƒ k
appakasirena uppajjanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikk
senÄ• sane therÄ• bhikkhÅ« viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinay
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati `idaá¹ƒ, bhante, kathaá¹ƒ
tassa te Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• niá¹ƒ karonti, a
kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave,
paÃ±caá¹…gasamannÄ• gataá¹ƒ hotÄ«â€™â€™ ti (AN c 10.11).

ettha ca nÄ• tidÅ«raá¹ƒ naccÄ• sannaá¹ƒ gamanÄ• gamanasampannanti ekaá¹ƒ aá¹…gaá
rattiá¹ƒ appasaddaá¹ƒ appanigghosanti ekaá¹ƒ, appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sa
tasmiá¹ƒ kho pana senÄ• sane viharantassa ... pe ... parikkhÄ• rÄ• ti ekaá¹ƒ, tasmiá¹ƒ kho p
... pe ... kaá¹…khaá¹ƒ paá¹-ivinodentÄ«ti ekanti evaá¹ƒ paÃ±caá¹…gÄ• ni veditabbÄ• ni.

__khuddakapalibodhaá¹ƒ_ \Ne I 255/ __upacchinditvÄ• _ti dÄ«ghakesanakhalomÄ• naá¹ƒ
cÄ«varakammacÄ«vararajanapattapacanamaÃ±capÄ«á¹-hÄ• disodhanavasena khuddakap

<453> __uddhumÄ• takÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena
vinÄ«lakavipubbakavicchiddakavikkhÄ• yitakahatavikkhittakalohitakapuá¸·avakaaá¹-á¹-hikÄ
daá¹-á¹-habbo. tattha bhastÄ• viya vÄ• yunÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• yathÄ• nu
sÅ«nabhÄ• vena dhumÄ• tattÄ• uddhumÄ• taá¹ƒ, uddhumÄ• tameva __uddhumÄ• takaá¹ƒ
uddhumÄ• tanti __uddhumÄ• takaá¹ƒ, _ tathÄ• rÅ«passa chavasarÄ«rassetaá¹ƒ adhivacan
viparibhinnanÄ«lavaá¹‡á¹‡aá¹ƒ, vinÄ«lameva __vinÄ«lakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucch
__vinÄ«lakaá¹ƒ, _ maá¹ƒsussadaá¹-á¹-hÄ• nesu rattavaá¹‡á¹‡assa \Be I 272/, pubbasannic
setavaá¹‡á¹‡assa, yebhuyyena ca nÄ«lavaá¹‡á¹‡assa nilaá¹-á¹-hÄ• ne nÄ«lasÄ• á¹-akapÄ•
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. paribhinnaá¹-á¹-hÄ• nesu vissandamÄ• napubbaá¹ƒ
__vipubbakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vipubbanti __vipubbakaá¹ƒ, _ tathÄ• rÅ
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. vicchiddaá¹ƒ vuccati dvidhÄ• chindanena apadhÄ• n
__vicchiddakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vicchiddanti __vicchiddakaá¹ƒ, _ vem
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. ito ca etto ca vividhÄ• kÄ• rena soá¹‡asiá¹…gÄ• lÄ•
vikkhÄ• yitaá¹ƒ, vikkhÄ• yitameva __vikkhÄ• yitakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ v
__vikkhÄ• yitakaá¹ƒ, _ tathÄ• rÅ«passa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ.

vividhÄ• khittaá¹ƒ vikkhittaá¹ƒ, vikkhittameva __vikkhittakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucc
vikkhittanti __vikkhittakaá¹ƒ, _ aÃ±Ã±ena hatthaá¹ƒ, aÃ±Ã±ena pÄ• daá¹ƒ, aÃ±Ã±ena sÄ«s
vikkhittassa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. hataÃ±ca taá¹ƒ purimanayeneva vikkhitt
__hatavikkhittakaá¹ƒ, _ kÄ• kapadÄ• kÄ• rena aá¹…gapaccaá¹…gesu satthena hanitvÄ• vu
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. lohitaá¹ƒ kirati vikkhipati ito cito ca paggharatÄ«ti __
paggharitalohitamakkhitassa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. puá¸·avÄ• vuccanti kin
__puá¸·avakaá¹ƒ, _ kimiparipuá¹‡á¹‡assa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. aá¹-á¹-hiy
paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ aá¹-á¹-hÄ«ti __aá¹-á¹-hikaá¹ƒ, _ aá¹-á¹-hisaá¹…khalikÄ• y
etaá¹ƒ adhivacanaá¹ƒ. imesu dasasu asubhesu paá¹-hamajjhÄ• nameva uppajjati, na dutiyÄ
__ ``paá¹-hamajjhÄ• nasahagatÄ• saÃ±Ã±Ä• â€™â€™ _ti. tathÄ• hi aparisaá¹‡á¹-hitajalÄ•
arittabaleneva nÄ• vÄ• tiá¹-á¹-hati, vinÄ• arittena na sakkÄ• á¹-hapetuá¹ƒ. evamevaá¹ƒ du
Ä• rammaá¹‡assa vitakkabaleneva cittaá¹ƒ ekaggaá¹ƒ hutvÄ• tiá¹-á¹-hati, vinÄ• vitakkena
\Ne I 256/. tasmÄ• paá¹-hamajjhÄ• namevettha hoti, na dutiyÄ• dÄ«ni. Ä• rammaá¹‡assa d
paá¹-ikÅ«labhÄ• vena cittaá¹ƒ á¹-hapetuá¹ƒ asamatthatÄ• .

``rukkho mato, lohaá¹ƒ mataâ€™â€™ ntiÄ• dÄ«su yaá¹ƒ khandhappabandhaá¹ƒ upÄ• dÄ•
tasmiá¹ƒ anupacchinnepi allatÄ• divigamanaá¹ƒ nissÄ• ya matavohÄ• ro __sammutimaraá¹
khaá¹‡abhaá¹…gasaá¹…khÄ• taá¹ƒ __khaá¹‡ikamaraá¹‡aá¹ƒ. samucchedamaraá¹‡a_nti a
ucchedabhÅ«taá¹ƒ maraá¹‡aá¹ƒ. vipassanÄ• bhÄ• vanÄ• vasena cetaá¹ƒ vuttaá¹ƒ. maraá¹
tividhampetaá¹ƒ nÄ• dhippetaá¹ƒ \Be I 273/ asaá¹ƒvegavatthuto anupaá¹-á¹-hahanato abÄ•
maraá¹‡Ä• nussatiyaÃ±hi ekena bhavena paricchinnassa jÄ«vitindriyappabandhassa vicche
saá¹ƒvegavatthuto upaá¹-á¹-hahanato bÄ• hullato ca. idÄ• ni imameva maraá¹‡aá¹ƒ sandhÄ

dassento, __ ``heá¹-á¹-hÄ• vuttalakkhaá¹‡Ä• vÄ• â€™â€™ _tiÄ• dimÄ• ha.

__asitapÄ«tÄ• dibhede_ti asitapÄ«takhÄ• yitasÄ• yitappabhede, asitabbakhÄ• ditabbasÄ• kÄ• labhedavacanicchÄ• ya abhÄ• vato yathÄ• ``duddhaâ€™â€™ nti. kabaá¸·aá¹ƒ karÄ«ya Ä• harÄ«yatÄ«ti Ä• hÄ• ro, kabaá¸·Ä«kÄ• ro ca so Ä• hÄ• ro cÄ• ti __kabaá¸·Ä«kÄ• rÄ• hÄ vuttaá¹ƒ. savatthuko eva hi Ä• hÄ• ro idha kammaá¹-á¹-hÄ• nabhÄ• vena adhippeto. ojÄ• la ojaá¹-á¹-hamakaá¹ƒ rÅ«paá¹ƒ Ä• haratÄ«ti Ä• hÄ• roti vuccati. so idha nÄ• dhippeto paá¹-ik asambhavato. __nava paá¹-ikÅ«lÄ• nÄ«_ti gamanapariyesanaparibhogÄ• sayanidÄ• naaparipakkaparipakkaphalanissandappaá¹-ikÅ«l samakkhanappaá¹-ikÅ«laá¹ƒ pana paribhogÄ• dÄ«su labbhamÄ• nattÄ• idha visuá¹ƒ na ga saddhiá¹ƒ ``dasa paá¹-ikÅ«lÄ• nÄ«â€™â€™ ti vattabbaá¹ƒ. __visuddhimagge_ (Vism I 303- paribhogÄ• dÄ«su labbhamÄ• nampi nissandavasena visesato paá¹-ikÅ«lanti visuá¹ƒ gahet paá¹-ikÅ«latÄ• vuttÄ• .

__uppajjanakasaÃ±Ã±a_nti paá¹-ikÅ«lÄ• kÄ• raggahaá¹‡avasena uppajjanakasaÃ±Ã±aá¹ƒ ``rÅ«pasaÃ±Ã±Ä• saddasaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (SN b III 57) saÃ±jÄ• nanalakkha ``aniccasaÃ±Ã±Ä• dukkhasaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su vipassanÄ• ya Ä• gato, ``uddhu sopÄ• karÅ«pasaÃ±Ã±Ä• ti vÄ• ime dhammÄ• ekaá¹-á¹-hÄ• , udÄ• hu nÄ• naá¹-á¹-hÄ• â€ idha pana samathassa parikamme daá¹-á¹-habbo. Ä• hÄ• rehi paá¹-ikÅ«lÄ• kÄ• raggahaá¹‡ upacÄ• rajjhÄ• naá¹ƒ idha ``Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• â€™â€™ ti adhippetaá¹ƒ.

__ukkaá¹‡á¹-hitasaÃ±Ã±a_nti \Ne I 257/ nibbindanÄ• kÄ• rena uppajjanakasaÃ±Ã±aá¹ƒ. __ aniccaá¹ƒ khandhapaÃ±cakaá¹ƒ uppÄ• davayaÃ±Ã±athattabhÄ• vato, hutvÄ• abhÄ• vato v khandhapaÃ±cake aniccanti uppajjamÄ• nÄ• aniccalakkhaá¹‡apariggÄ• hikÄ• saÃ±Ã±Ä• ``paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naâ€™â€™ _ntiÄ• di. tattha __udayo_ \Be I 274/ r vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ, __aÃ±Ã±athattaá¹ƒ_ jarÄ• . udayabbayaÃ±Ã±athattaggahaá¹ dasseti. uppÄ• davayaÃ±Ã±athattabhÄ• vato hi khandhapaÃ±cakaá¹ƒ aniccanti vuccati. yas khandhapaÃ±cakaá¹ƒ aniccanti vuccati, taá¹ƒ __aniccalakkhaá¹‡aá¹ƒ_. tena hi taá¹ƒ anicca aniccalakkhaá¹‡aÃ±ca udayabbayÄ• naá¹ƒ amanasikÄ• rÄ• santatiyÄ• paá¹-icchannattÄ• udayabbayaá¹ƒ pana pariggahetvÄ• santatiyÄ• vikopitÄ• ya aniccalakkhaá¹‡aá¹ƒ yÄ• thÄ• na hi sammadeva udayabbayaá¹ƒ sallakkhentassa pubbÄ• pariyena pavattamÄ• nÄ• naá¹ƒ aÃ±Ã±oÃ±Ã±abhÄ• vaá¹ƒ sallakkhaá¹‡ena santatiyÄ• ugghÄ• á¹-itÄ• ya dhammÄ• samba atha kho ayosalÄ• kÄ• viya asambandhabhÄ• venÄ• ti suá¹-á¹-hutaraá¹ƒ aniccalakkhaá¹‡a

``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti (SN b III 15, 45, 46, 76, 77, 85; II 4.1, 4) vacanat khandhapaÃ±cakaá¹ƒ abhiá¹‡happaá¹-ipÄ«á¸·anato dukkhaá¹ƒ, abhiá¹‡happaá¹-ipÄ«á¸·anÄ dukkhalakkhaá¹‡aá¹ƒ. tenevÄ• ha --- __ ``anicce khandhapaÃ±cake ... pe ... saÃ±Ã±aá¹ƒ bl tattha paá¹-ipÄ«á¸·anaá¹ƒ nÄ• ma yathÄ• pariggahitaá¹ƒ udayavayavasena saá¹…khÄ• rÄ•

paá¹-ipÄ«á¸·iyamÄ• natÄ• vibÄ• dhiyamÄ• natÄ• . dukkhalakkhaá¹‡aÃ±ca abhiá¹‡hasampa
iriyÄ• pathehi paá¹-icchannattÄ• na upaá¹-á¹-hÄ• ti, abhiá¹‡hasampaá¹-ipÄ«á¸·anaá¹ƒ pana
iriyÄ• pathe labbhamÄ• nadukkhappaá¹-icchÄ• dakabhÄ• ve ugghÄ• á¹-ite dukkhalakkhaá¹‡
upaá¹-á¹-hÄ• ti. tathÄ• hi iriyÄ• pathehi paá¹-icchannattÄ• dukkhalakkhaá¹‡aá¹ƒ na upaá¹-
iriyÄ• pathÄ• abhiá¹‡hasampaá¹-ipÄ«á¸·anÄ• manasikÄ• rena paá¹-icchÄ• dakÄ• jÄ• tÄ• .
uppannassa dukkhassa vinodakaá¹ƒ iriyÄ• pathantaraá¹ƒ tassa paá¹-icchÄ• dakaá¹ƒ viya h
iriyÄ• pathÄ• naá¹ƒ pana taá¹ƒtaá¹ƒdukkhapatitÄ• kÄ• rabhÄ• ve yÄ• thÄ• vato Ã±Ä• te tes
dukkhappaá¹-icchÄ• dakabhÄ• vo ugghÄ• á¹-ito nÄ• ma hoti saá¹…khÄ• rÄ• naá¹ƒ nirantar
pÄ• kaá¹-abhÄ• vato. tasmÄ• abhiá¹‡hasampaá¹-ipÄ«á¸·anaá¹ƒ manasi karitvÄ• iriyÄ• pat
labbhamÄ• nadukkhappaá¹-icchÄ• dakabhÄ• ve ugghÄ• á¹-ite dukkhalakkhaá¹‡aá¹ƒ yÄ• th

``yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti vacanato tadeva khandhapaÃ±cakaá¹ƒ avasava
avasavattanÄ• kÄ• ro pana anattalakkhaá¹‡aá¹ƒ. tenÄ• ha --- __ ``paá¹-ipÄ«á¸·anaá¹-á¹-hen
275/. anattalakkhaá¹‡aÃ±ca nÄ• nÄ• dhÄ• tuvinibbhogassa \Ne I 258/ amanasikÄ• rÄ• gha
upaá¹-á¹-hÄ• ti, nÄ• nÄ• dhÄ• tuyo pana vinibbhujjitvÄ• ``aÃ±Ã±Ä• pathavÄ«dhÄ• tu, aÃ±
tiÄ• dinÄ• , ``aÃ±Ã±o phasso, aÃ±Ã±Ä• vedanÄ• â€™â€™ tiÄ• dinÄ• ca visuá¹ƒ visuá¹ƒ k
samÅ«haghane kiccÄ• rammaá¹‡aghane ca bhedite anattalakkhaá¹‡aá¹ƒ yÄ• thÄ• vasaras
aÃ±Ã±amaÃ±Ã±Å«patthambhesu samuditesu rÅ«pÄ• rÅ«padhammesu ekattÄ• bhinivesava
mamÄ• yamÄ• nÄ• samÅ«haghanatÄ• , tathÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ kiccabhe
ekato gayhamÄ• nÄ• kiccaghanatÄ• , tathÄ• sÄ• rammaá¹‡adhammÄ• naá¹ƒ satipi Ä• ran
gayhamÄ• nÄ• Ä• rammaá¹‡aghanatÄ• . sÄ• catÅ«su dhÄ• tÅ«su Ã±Ä• á¹‡ena vinibbhuji
parimaddiyamÄ• no pheá¹‡apiá¹‡á¸• o viya vilÄ«naá¹ƒ Ä• gacchati, yathÄ• paccayaá¹ƒ pav
dhammamattÄ• ti avasavattanÄ• kÄ• rasaá¹…khÄ• taá¹ƒ anattalakkhaá¹‡aá¹ƒ pÄ• kaá¹-ata

aparaaccharÄ• saá¹…ghÄ• tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. kÄ• yagatÄ• sativaggavaá¹‡á¹‡anÄ•

<563> __cetasÄ• _ \Ne I 259/ __phuá¹-o_ti cittena pharito. cittena pharaá¹‡aÃ±ca samudda
sambhavatÄ«ti Ä• ha --- __ ``duvidhaá¹ƒ pharaá¹‡aâ€™â€™ _ntiÄ• di. __purimena atthenÄ
vijjaá¹ƒ bhajantÄ«â€™â€™ ti vuttena atthena. __pacchimenÄ• _ti ``vijjÄ• bhÄ• ge vijjÄ• koá
vattantÄ«â€™â€™ ti vuttena.

<564> __mahato saá¹ƒvegÄ• ya saá¹ƒvattatÄ«_tiÄ• dÄ«su ayaá¹ƒ pana aparo nayo. yÄ• th
kÄ• yasabhÄ• vappavedanato mahato saá¹ƒvegÄ• ya saá¹ƒvattati. __atthÄ• yÄ• _ti diá¹-á¹-
__yogakkhemÄ• yÄ• _ti catÅ«hi yogehi khemabhÄ• vÄ• ya. __satisampajaÃ±Ã±Ä• yÄ• _ti s
sattaá¹-á¹-hÄ• niyasampajaÃ±Ã±Ä• ya ca. __Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• yÄ• _ti vipa
__vijjÄ• vimuttiphalasacchikiriyÄ• yÄ• _ti tisso vijjÄ• cittassa adhimutti nibbÄ• naá¹ƒ cattÄ•

sÄ• maÃ±Ã±aphalÄ• nÄ«ti etesaá¹ƒ paccakkhakaraá¹‡Ä• ya.

<584> __paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• yÄ• _tiÄ• dÄ«su \Be I 276/ soá¸·asasu padesu paÃ±Ã±
paÃ±Ã±Ä• vuddhiyÄ• paÃ±Ã±Ä• vepullÄ• ya paÃ±Ã±Ä• bÄ• hullÄ• yÄ• ti imÄ• ni cattÄ• ri
sesÄ• ni dvÄ• dasa puggalavasena bhÄ• vavacanÄ• ni. __sappurisasaá¹ƒsevo_ti sappurisÄ
__saddhammassavana_nti tesaá¹ƒ sappurisÄ• naá¹ƒ santike sÄ«lÄ• dippaá¹-ipattidÄ«paka
savanaá¹ƒ. __yoniso manasikÄ• ro_ti sutÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhÄ• vase
__dhammÄ• nudhammappaá¹-ipattÄ«_ti lokuttaradhamme anugatassa sÄ«lÄ• dippaá¹-ipad

__channaá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• na_nti
iddhividhadibbasotacetopariyapubbenivÄ• sadibbacakkhuÄ• savakkhayaÃ±Ä• á¹‡Ä• naá¹ƒ.
Ã±Ä• á¹‡Ä• na_nti __paá¹-isambhidÄ• pÄ• á¸·iyaá¹ƒ_ (Paá¹-is I 1-2 mÄ• tikÄ•) ``sotÄ• vad
Ã±Ä• á¹‡aá¹ƒ, sutvÄ• na saá¹ƒvare paÃ±Ã±Ä• sÄ«lamaye Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ•
niddiá¹-á¹-hÄ• naá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡Ä• naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ
sutamayaÃ±Ä• á¹‡Ä• dÄ«ni sattasaá¹-á¹-hiÃ±Ä• á¹‡Ä• ni sÄ• vakassa sÄ• dhÄ• raá¹‡Ä• ni
Ã±Ä• á¹‡aá¹ƒ, sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ, yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹
mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, anÄ• var
68-73 mÄ• tikÄ•) imÄ• ni cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni sÄ• vakehi.

__sattasattatÄ«naá¹ƒ_ \Ne I 260/ __Ã±Ä• á¹‡Ä• na_nti ettha ---

``jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã
addhÄ• naá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• m
anÄ• gatampi addhÄ• naá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ•
Ã±Ä• á¹‡aá¹ƒ. yampissa taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi khayadhammaá¹ƒ vay
nirodhadhammanti Ã±Ä• á¹‡aá¹ƒ. bhavapaccayÄ• jÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• dÄ•
Ã±Ä• á¹‡aá¹ƒ, taá¹‡hÄ• paccayÄ• upÄ• dÄ• nanti Ã±Ä• á¹‡aá¹ƒ, vedanÄ• paccayÄ• taá¹‡
vedanÄ• ti Ã±Ä• á¹‡aá¹ƒ, saá¸·Ä• yatanapaccayÄ• phassoti Ã±Ä• á¹‡aá¹ƒ, nÄ• marÅ«pap
Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• rapacc
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati \Be I 277/ avijjÄ• ya natthi saá¹…kh
atÄ«tampi addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya
Ã±Ä• á¹‡aá¹ƒ, anÄ• gatampi addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá
saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, yampissa taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi khay
virÄ• gadhammaá¹ƒ nirodhadhammanti Ã±Ä• á¹‡aâ€™â€™ nti ---

bhagavatÄ• __nidÄ• navagge_ (SN a II 34-35) jarÄ• maraá¹‡Ä• dÄ«su ekÄ• dasasu paá¹-
paccekaá¹ƒ satta satta katvÄ• vuttÄ• ni sattasattatiÃ±Ä• á¹‡Ä• ni.

tattha __dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti paccayÄ• kÄ• raÃ±Ä• á¹‡aá¹ƒ. paccayÄ• kÄ• ro h
pavattisaá¹…khÄ• tÄ• ya á¹-hitiyÄ• kÄ• raá¹‡attÄ• ``dhammaá¹-á¹-hitÄ«â€™â€™ ti vuccat
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dinÄ• vutt
Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ. __khayadhamma_nti khayagamanasabhÄ• vaá¹ƒ. __va
vayagamanasabhÄ• vaá¹ƒ. __virÄ• gadhamma_nti virajjanasabhÄ• vaá¹ƒ. __nirodhadham
attho.

__lÄ• bho_tiÄ• dÄ«su lÄ• bhoyeva upasaggena visesetvÄ• __ ``paá¹-ilÄ• bhoâ€™â€™ _ti
atthavivaraá¹‡avasena __ ``patti sampattÄ«â€™â€™ _ti vuttaá¹ƒ. __phusanÄ• _ti adhigam
__sacchikiriyÄ• _ti paá¹-ilÄ• bhasacchikiriyÄ• . __upasampadÄ• _ti nipphÄ• danÄ• .

__sattannaÃ±ca_ \Ne I 261/ __sekkhÄ• na_nti tisso sikkhÄ• sikkhantÄ«ti sekkhasaÃ±Ã±itÄ
sotÄ• pattimaggaá¹-á¹-hÄ• dÄ«naá¹ƒ sattannaá¹ƒ. __puthujjanakalyÄ• á¹‡akassa cÄ• _ti ni
paá¹-ipadÄ• ya yuttattÄ• sundaraá¹-á¹-hena kalyÄ• á¹‡asaÃ±Ã±itassa puthujjanassa. vaá¸
vaá¸ á¸ hanaá¹ƒ ekÄ• yÄ• ti __vaá¸ á¸ hitavaá¸ á¸ hanÄ• _. yathÄ• vuttÄ• naá¹ƒ aá¹-á
visesatova arahato paÃ±Ã±Ä• vasena __paÃ±Ã±Ä• vuddhiyÄ• _. tathÄ• __paÃ±Ã±Ä• vepu

yassa kassacipi visesato anurÅ«padhammassa mahantaá¹ƒ nÄ• ma kiccasiddhiyÄ• vedita
kiccasiddhiyÄ• dassento __ ``mahante atthe pariggaá¹‡hÄ• tÄ«â€™â€™ _tiÄ• dimÄ• ha. t
mahantabhÄ• vo mahÄ• visayatÄ• ya veditabbo, mahÄ• visayatÄ• ca tesaá¹ƒ paá¹-isambh
veditabbÄ• . sÄ«lakkhandhassa pana hetumahantatÄ• ya, paccayamahantatÄ• ya, nissayan
pabhedamahantatÄ• ya, kiccamahantatÄ• ya, phalamahantatÄ• ya, Ä• nisaá¹ƒsamahantatÄ
tattha __hetu_ alobhÄ• dayo. __paccayo_ hirottappasaddhÄ• sativÄ«riyÄ• dayo. __nissayo
sÄ• vakabodhipaccekabodhiniyatatÄ• taá¹ƒsamaá¹…gino ca purisavisesÄ• . __pabhedo_ c
__kiccaá¹ƒ_ tadaá¹…gÄ• divasena paá¹-ipakkhavidhamanaá¹ƒ. __phalaá¹ƒ_ saggasampad
__Ä• nisaá¹ƒso_ piyamanÄ• patÄ• di. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhim
__Ä• kaá¹…kheyyasuttÄ• _dÄ«su (MN I 64 Ä• dayo) ca Ä• gatanayena veditabbo. iminÄ• n
samÄ• dhikkhandhÄ• dÄ«nampi mahantatÄ• yathÄ• rahaá¹ƒ niddhÄ• retvÄ• vattabbÄ• . á
mahantabhÄ• vo pana mahÄ• visayatÄ• ya veditabbo. tattha á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• naá¹
bahudhÄ• tukasuttÄ• dÄ«su Ä• gatanayena veditabbÄ• .

vihÄ• rasamÄ• pattÄ«naá¹ƒ mahÄ• visayatÄ• samÄ• dhikkhandhe mahÄ• visayatÄ• niddh
ariyasaccÄ• naá¹ƒ sakalayÄ• nasaá¹…gÄ• hakato __saccavibhaá¹…ge_ (Vibh 189 Ä• dayo
(Vibh-a 189 Ä• dayo) ca Ä• gatanayena, satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ __satipaá¹-á¹-hÄ• n
Ä• dayo) __taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• _dÄ«su (Vibh-a 355 Ä• dayo) ca Ä• gatanayena, sÄ• n
hitassa mahato sukhassa mahato atthassa mahato yogakkhemassa nipphattibhÄ• vato
santapaá¹‡Ä«taatakkÄ• vacarapaá¹‡á¸ itavedanÄ«yabhÄ• vato, abhiÃ±Ã±Ä• naá¹ƒ mahÄ•
mahÄ• kiccato mahÄ• nubhÄ• vato mahÄ• nipphattito, nibbÄ• nassa madanimmadanÄ• din

veditabbo. __pariggaá¹‡hÄ• tÄ«_ti sabhÄ• vÄ• dito paricchijja gaá¹‡hÄ• ti jÄ• nÄ• ti, paá¹-iv

__puthupaÃ±Ã±Ä• _ti \Ne I 262/ etthÄ• pi vuttanayÄ• nusÄ• rena attho veditabbo. ayaá¹ƒ p
nÄ• nÄ• kkhandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«_ti ``ayaá¹ƒ rÅ«pakkhandho nÄ• ma ... pe ...
nÄ• mÄ• â€™â€™ ti evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca
ekavidhena rÅ«pakkhandho ... pe ... ekÄ• dasavidhena rÅ«pakkhandho. ekavidhena vedanÄ
bahuvidhena vedanÄ• kkhandho. ekavidhena saÃ±Ã±Ä• kkhandho ... pe ... bahuvidhena sa
saá¹…khÄ• rakkhandho ... pe ... bahuvidhena saá¹…khÄ• rakkhandho. ekavidhena viÃ±Ã±Ä
bahuvidhena \Be I 279/ viÃ±Ã±Ä• á¹‡akkhandhoti evaá¹ƒ ekekassa khandhassa ekavidhÄ•
nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca Ã±Ä• á¹‡aá¹ƒ pavattati.

__puthu nÄ• nÄ• dhÄ• tÅ«sÅ«_ti ``ayaá¹ƒ cakkhudhÄ• tu nÄ• ma ... pe ... ayaá¹ƒ manoviÃ
tattha soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve cÄ• tubhÅ«mikÄ• â€™â€™ ti evaá¹ƒ dhÄ
paá¹-icca Ã±Ä• á¹‡aá¹ƒ pavattati. tayidaá¹ƒ upÄ• dinnadhÄ• tuvasena vuttaá¹ƒ. paccekabu
aggasÄ• vakÄ• naá¹ƒ upÄ• dinnadhÄ• tÅ«su eva nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca Ã±Ä• á¹‡a
ekadesatova, na nippadesato. bahiddhÄ• anupÄ• dinnadhÄ• tÅ«naá¹ƒ nÄ• nÄ• karaá¹‡aá¹
sabbaÃ±Ã±ubuddhÄ• naá¹ƒyeva pana ``imÄ• ya dhÄ• tuyÄ• ussannattÄ• imassa rukkhas
kÄ• á¸·o, imassa maá¹-á¹-ho, imassa kharo, imassa bahalataco, imassa sukkhataco. imassa
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«paá¹ƒ. imassa pupphaá¹ƒ nÄ«laá¹ƒ, pÄ«taá¹ƒ,
sugandhaá¹ƒ, duggandhaá¹ƒ, missakagandhaá¹ƒ. phalaá¹ƒ khuddakaá¹ƒ, mahantaá¹ƒ, dÄ«
suvaá¹‡á¹‡aá¹ƒ, dubbaá¹‡á¹‡aá¹ƒ, maá¹-á¹-haá¹ƒ, pharusaá¹ƒ, sugandhaá¹ƒ, duggandhaá¹
ambilaá¹ƒ, kaá¹-ukaá¹ƒ, kasÄ• vaá¹ƒ. kaá¹‡á¹-ako tikhiá¹‡o, atikhiá¹‡o, ujuko, kuá¹-ilo, tamb
odÄ• toâ€™â€™ tiÄ• dinÄ• dhÄ• tunÄ• nattaá¹ƒ paá¹-icca Ã±Ä• á¹‡aá¹ƒ pavattati.

__puthu nÄ• nÄ• Ä• yatanesÅ«_ti ``idaá¹ƒ cakkhÄ• yatanaá¹ƒ nÄ• ma ... pe ... idaá¹ƒ dhan
dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• , dve cÄ• tubhÅ«makÄ• â€™â€™ ti evaá¹ƒ Ä• yatananÄ
pavattati.

__puthu nÄ• nÄ• paá¹-iccasamuppÄ• desÅ«_ti ajjhattabahiddhÄ• bhedato santÄ• nabheda
paá¹-iccasamuppÄ• daá¹…gesu. avijjÄ• diaá¹…gÄ• ni hi paccekaá¹ƒ paá¹-iccasamuppÄ• da
saá¹…khÄ• rapiá¹-ake ``dvÄ• dasa paccayÄ• dvÄ• dasa paá¹-iccasamuppÄ• dÄ• â€™â€™

__puthu nÄ• nÄ• suÃ±Ã±atamanupalabbhesÅ«_ti nÄ• nÄ• sabhÄ• vesu niccasÄ• rÄ• divir
eva itthipurisaattattaniyÄ• divasena anupalabbhamÄ• nasabhÄ• vesu. __ma_-kÄ• ro hettha

__puthu_ \Ne I 263/ __nÄ• nÄ• atthesÅ«_ti atthapaá¹-isambhidÄ• visayesu paccayuppann
__dhammesÅ«_ti dhammapaá¹-isambhidÄ• visayesu paccayÄ• dinÄ• nÄ• dhammesu. __ni
atthadhammÄ• naá¹ƒ niddhÄ• raá¹‡avacanasaá¹…khÄ• tesu nÄ• nÄ• niruttÄ«su. __puthu n

atthapaá¹-isambhidÄ• divisayesu imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«ti tathÄ• tath
upatiá¹-á¹-hanato paá¹-ibhÄ• nÄ• nÄ«ti laddhanÄ• mesu nÄ• nÄ• Ã±Ä• á¹‡esu.

__puthu nÄ• nÄ• sÄ«lakkhandhesÅ«_tiÄ• dÄ«su sÄ«lassa puthuttaá¹ƒ nÄ• nattaÃ±ca vutta
vuttanayÄ• nusÄ• rena suviÃ±Ã±eyyattÄ• pÄ• kaá¹-ameva. yaá¹ƒ pana abhinnaá¹ƒ ekame
upacÄ• ravasena puthuttaá¹ƒ gahetabbanti Ä• ha --- __ ``puthu nÄ• nÄ• janasÄ• dhÄ• raá¹
_ti. tenassa madanimmadanÄ• dipariyÄ• yena puthuttaá¹ƒ paridÄ«pitaá¹ƒ hoti.

__vipule atthe_ti mahante atthe. mahantapariyÄ• yo hi vipulasaddo. __gambhÄ«resÅ«_ti sa
mahÄ• samuddo anupacitaÃ±Ä• á¹‡asambhÄ• rehi alabbhaneyyappatiá¹-á¹-hesu khandhes
visayassa gambhÄ«ratÄ• ya Ã±Ä• á¹‡assa gambhÄ«ratÄ• vibhÄ• vitÄ• .

tikkhavisadabhÄ• vÄ• diguá¹‡ehi asÄ• dhÄ• raá¹‡attÄ• paresaá¹ƒ paÃ±Ã±Ä• ya na sÄ• m
suvidÅ«ravidÅ«reti __asamantapaÃ±Ã±Ä• _ Ä• kÄ• rassa rassattaá¹ƒ katvÄ• . keci ``asama
paá¹-hanti, tesaá¹ƒ yathÄ• vuttaguá¹‡ehi aÃ±Ã±ehi asÄ• dhÄ• raá¹‡attÄ• natthi etissÄ• kÄ
asamatthÄ• paÃ±Ã±Ä• ti yojanÄ• . __atthavavatthÄ• nato_ti atthappabhedassa yÄ• thÄ• va
aÃ±Ã±o koci sakkoti abhisambhavitu_nti Ã±Ä• á¹‡agatiyÄ• sampÄ• puá¹‡ituá¹ƒ na aÃ±Ã±o
ayaá¹ƒ suvidÅ«ravidÅ«reti asamantapaÃ±Ã±Ä• . idÄ• ni puggalantaravasena asamantapaÃ
``puthujjanakalyÄ• á¹‡akassÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

``paÃ±Ã±Ä• pabhedakusalo abhinnaÃ±Ä• á¹‡o adhigatappaá¹-isambhido catuvesÄ• rajjapp
purisÄ• sabho purisasÄ«ho purisanÄ• go purisÄ• jaÃ±Ã±o purisadhorayho anantaÃ±Ä• á¹‡
aá¸• á¸• ho mahaddhano balavÄ• netÄ• vinetÄ• anunetÄ• paÃ±Ã±Ä• petÄ• vinijjhÄ• pet
bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa maggassa saÃ±janetÄ•
akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggakovido. maggÄ• nugÄ• mÄ« ca pana etara
samannÄ• gatÄ• .

``so \Ne I 264/ \Be I 281/ hi bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to
dhammabhÅ«to brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dha
tassa bhagavato aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ paÃ
anÄ• gataá¹ƒ paccuppannaá¹ƒ upÄ• dÄ• ya sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa
Ä• gacchanti, yaá¹ƒ kiÃ±ci neyyaá¹ƒ nÄ• ma atthi taá¹ƒ sabbaá¹ƒ jÄ• nitabbaá¹ƒ, attattho vÄ
ubhayattho vÄ• diá¹-á¹-hadhammiko vÄ• attho samparÄ• yiko vÄ• attho uttÄ• no vÄ• atth
gÅ«á¸·ho vÄ• attho paá¹-icchanno vÄ• attho neyyo vÄ• attho nÄ«to vÄ• attho anavajjo vÄ
attho vodÄ• no vÄ• attho paramattho vÄ• attho, sabbaá¹ƒ taá¹ƒ antobuddhaÃ±Ä• á¹‡e par

``sabbaá¹ƒ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti, sabbaá¹ƒ vacÄ
Ã±Ä• á¹‡Ä• nuparivatti, sabbaá¹ƒ manokammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nupa

bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gate buddhassa bhagavato appaá¹-ihataá¹ƒ
buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ neyyaá¹ƒ, tÄ• vatakaá
Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ neyyaá¹ƒ. neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariya
atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi,
aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• , yathÄ• dvinnaá¹ƒ samuggapaá¹-al
heá¹-á¹-himaá¹ƒ samuggapaá¹-alaá¹ƒ uparimaá¹ƒ nÄ• tivattati, uparimaá¹ƒ samuggapaá¹-al
nÄ• tivattati, aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino, evamevaá¹ƒ buddhassa bhagavato
aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino. yÄ• vatakaá¹ƒ neyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡
Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ neyyaá¹ƒ, neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariya
atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi.
aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• . sabbadhammesu buddhassa bhaga

``sabbe \Be I 282/ dhammÄ• buddhassa bhagavato Ä• vajjanappaá¹-ibaddhÄ• Ä• kaá¹…k
manasikÄ• rappaá¹-ibaddhÄ• cittuppÄ• dappaá¹-ibaddhÄ• , sabbasattesu buddhassa bhag
sabbesaá¹ƒ sattÄ• naá¹ƒ buddho Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, caritaá¹ƒ jÄ•
jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re s
bhabbÄ• sabbe satte pajÄ• nÄ• ti, sadevako loko \Ne I 265/ samÄ• rako sabrahmako sass
sadevamanussÄ• antobuddhaÃ±Ä• á¹‡e parivattati.

``yathÄ• ye keci macchakacchapÄ• antamaso timitimiá¹…galaá¹ƒ upÄ• dÄ• ya antomahÄ•
sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanus
parivattati. yathÄ• ye keci pakkhino antamaso garuá¸·aá¹ƒ venateyyaá¹ƒ upÄ• dÄ• ya Ä• k
parivattanti, evameva yepi te sÄ• riputtasamÄ• paÃ±Ã±Ä• ya, tepi buddhaÃ±Ä• á¹‡assa pa
buddhaÃ±Ä• á¹‡aá¹ƒ devamanussÄ• naá¹ƒ paÃ±Ã±aá¹ƒ pharitvÄ• atighaá¹ƒsitvÄ• tiá¹-á¹-
khattiyapaá¹‡á¸• itÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• gahapatipaá¹‡á¸• itÄ• samaá¹‡apaá¹‡á¸
kataparappavÄ• dÄ• vÄ• lavedhirÅ«pÄ• , vobhindantÄ• maÃ±Ã±e caranti paÃ±Ã±Ä• gate
paÃ±haá¹ƒ abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• â€™â€™ ti (Paá¹-is III 5) ---

Ä• dinÄ• niddiá¹-á¹-hapÄ• á¸·iá¹ƒ peyyÄ• lamukhena saá¹ƒkhipitvÄ• dassento __ ``paÃ±Ã
pabhinnaÃ±Ä• á¹‡o ... pe ... te paÃ±haá¹ƒ abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• â€™â€

tattha __pabhinnaÃ±Ä• á¹‡o_ti atthÄ• dÄ«su pabhedagataÃ±Ä• á¹‡o. ``pabhedaÃ±Ä• á¹‡o
attho. __te paÃ±ha_nti te te attanÄ• adhippetaá¹ƒ paÃ±haá¹ƒ. __niddiá¹-á¹-hakÄ• raá¹‡Ä•
vissajjitakÄ• raá¹‡Ä• . __upakkhittakÄ• ti_ bhagavato paÃ±Ã±Ä• veyyattiyena samÄ«pe khi
sampajjanti.

bhavati \Be I 283/ abhibhavatÄ«ti bhÅ«ri. kiá¹ƒ? rÄ• gÄ• diá¹ƒ. upasagge satipi tadeva pad
vadatÄ«ti upasaggena vinÄ• pi so attho viÃ±Ã±eyyo anekatthattÄ• dhÄ• tÅ«nanti vuttaá¹ƒ

``abhibhuyyatÄ«â€™â€™ _ti. kÄ• rakabyattayena cetaá¹ƒ vuttaá¹ƒ, tasmÄ• __rÄ• gaá¹ƒ ab
maggapaÃ±Ã±Ä• attanÄ• attanÄ• vajjhaá¹ƒ rÄ• gaá¹ƒ abhibhuyyati abhibhavati, madatÄ«
sÄ• phalapaÃ±Ã±Ä• taá¹ƒ taá¹ƒ rÄ• gaá¹ƒ bhavi abhibhavi maddÄ«ti __bhÅ«ripaÃ±Ã±Ä• _
pÄ• á¹-ho, ``abhibhavitvÄ• â€™â€™ tipi paá¹-hanti. abhibhavitvÄ• ti ca kiriyÄ• ya siddhabhÄ
ce siddhÄ• , rÄ• gÄ• bhibhavo ca siddho evÄ• ti. sesesupi eseva nayo.

rÄ• gÄ• dÄ«su pana rajjanalakkhaá¹‡o __rÄ• go_. dussanalakkhaá¹‡o __doso_. muyhanal
kujjhanalakkhaá¹‡o \Ne I 266/ __kodho, _ upanandhanalakkhaá¹‡o __upanÄ• ho_. pubbakÄ
aparakÄ• laá¹ƒ __upanÄ• ho_. paraguá¹‡amakkhanalakkhaá¹‡o __makkho, _ yugaggÄ• ha
parasampattikhÄ«yanalakkhaá¹‡Ä• __issÄ• , _ attano sampattiniggÅ«hanalakkhaá¹‡aá¹ƒ _
katapÄ• pappaá¹-icchÄ• danalakkhaá¹‡Ä• __mÄ• yÄ• , _ attano avijjamÄ• naguá¹‡appakÄ
__sÄ• á¹-heyyaá¹ƒ_. cittassa uddhumÄ• tabhÄ• valakkhaá¹‡o __thambho, _ karaá¹‡uttariya
unnatilakkhaá¹‡o __mÄ• no, _ abbhunnatilakkhaá¹‡o __atimÄ• no_. mattabhÄ• valakkhaá¹‡
paÃ±cakÄ• maguá¹‡esu cittavossaggalakkhaá¹‡o __pamÄ• do_. bhavati abhibhavati arinti
parassa akÄ• rassa lopaá¹ƒ katvÄ• . tenÄ• ha --- __ ``ariá¹ƒ maddanipaÃ±Ã±Ä• ti bhÅ«ripaÃ
ettha thÄ• varajaá¹…gamanti __bhÅ«ri vuccati pathavÄ«_ yathÄ• ``bhÅ«mÄ«â€™â€™ ti bh
__bhÅ«ripaÃ±Ã±Ä• _ vitthatavipulaá¹-á¹-hena sabbaá¹ƒ sahatÄ• ya ca. tenÄ• ha --- __ ``tÄ•
tattha __pathavisamÄ• yÄ• _ti vitthatavipulaá¹-á¹-heneva pathavisamÄ• ya. __vitthatÄ• yÄ•
vitthatÄ• ya, na ekadese vattamÄ• nÄ• ya. __vipulÄ• yÄ• _ti uá¸·Ä• rabhÅ«tÄ• ya. __saman
__iti_-saddo kÄ• raá¹‡atthe, iminÄ• kÄ• raá¹‡ena puggalassa bhÅ«ripaÃ±Ã±Ä• ya samann
bhÅ«ripaÃ±Ã±Ä• nÄ• mÄ• ti attho. ``bhÅ«ripaÃ±Ã±assa paÃ±Ã±Ä• bhÅ«ripaÃ±Ã±apaÃ±Ã
paÃ±Ã±Ä• saddassa lopaá¹ƒ katvÄ• ``bhÅ«ripaÃ±Ã±Ä• â€™â€™ ti vuttaá¹ƒ.

__apicÄ• _ti \Be I 284/ paÃ±Ã±Ä• pariyÄ• yadassanatthaá¹ƒ vuttaá¹ƒ. __paÃ±Ã±Ä• yameta
__adhivacana_nti adhikaá¹ƒ vacanaá¹ƒ. __bhÅ«rÄ«_ti bhÅ«te atthe khandhÄ• dike ramati s
diá¹-á¹-hi viya na abhÅ«teti bhÅ«ri. __medhÄ• _ti asani viya siluccaye kilese medhati hiá¹ƒs
khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena vÄ• medhÄ• . __pariá¹‡Ä• yikÄ• _ti yassuppajja
attahitappaá¹-ipattiyaá¹ƒ sampayuttadhamme ca yÄ• thÄ• valakkhaá¹‡appaá¹-ivedhe pariá¹
imeheva aÃ±Ã±Ä• nipi paÃ±Ã±Ä• pariyÄ• yavacanÄ• ni honti.

__paÃ±Ã±Ä• bÄ• hulla_nti paÃ±Ã±Ä• bahulÄ• assÄ• ti paÃ±Ã±Ä• bahulo, tassa bhÄ• vo
paÃ±Ã±Ä• ya bÄ• hullaá¹ƒ pavatti evÄ• ti tamatthaá¹ƒ paÃ±Ã±Ä• garukassa puggalassa va
paÃ±Ã±Ä• garuko hotÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __idhekacco_ti puthujjanakalyÄ• â
garu ekassÄ• ti __paÃ±Ã±Ä• garuko_. paÃ±Ã±Ä• ya carito pavattito __paÃ±Ã±Ä• carito, _ p
pavattaá¹ƒ assÄ• ti vÄ• __paÃ±Ã±Ä• carito_. anulomikakhantiÄ• divibhÄ• gÄ• paÃ±Ã±Ä•
__paÃ±Ã±Ä• sayo_. paÃ±Ã±Ä• ya adhimutto tanninnoti __paÃ±Ã±Ä• dhimutto_. samussitaa
etassÄ• ti __paÃ±Ã±Ä• dhajo. paÃ±Ã±Ä• ketÅ«_ti tasseva vevacanaá¹ƒ. paÃ±Ã±Ä• nimittaa
__paÃ±Ã±Ä• dhipateyyo_. paÃ±Ã±Ä• saá¹…khÄ• to vicayo, dhammasabhÄ• vavicinanaá¹ƒ

__vicayabahulo_ \Ne I 267/. nÄ• nappakÄ• rena dhammasabhÄ• vavicinanaá¹ƒ bahulaá¹ƒ a
okkhÄ• yanaá¹ƒ yÄ• thÄ• vato dhammÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ bahulaá¹ƒ etassÄ• ti __
tassa tassa dhammassa sammÄ• pekkhanÄ• sampekkhÄ• , sampekkhÄ• ya ayanaá¹ƒ pav
sampekkhÄ• yanaá¹ƒ dhammo pakati assÄ• ti __sampekkhÄ• yanadhammo_. sampekkhÄ•
dassanadhammo sabhÄ• vo etassÄ• ti __sampekkhÄ• yanadhammo_. sabbaá¹ƒ dhammajÄ
katvÄ• viharaá¹‡asÄ«loti __vibhÅ«tavihÄ• rÄ«_.

__taccarito_tiÄ• dÄ«su __taá¹ƒ_-saddena paÃ±Ã±Ä• paccÄ• maá¹-á¹-hÄ• , tasmÄ• tattha
tiÄ• dinÄ• attho veditabbo. sÄ• paÃ±Ã±Ä• caritÄ• garukÄ• bahulÄ• assÄ• ti __taccarito
tassaá¹ƒ paÃ±Ã±Ä• yaá¹ƒ ninno poá¹‡o pabbhÄ• ro adhimuttoti __tanninno tappoá¹‡o tapp
paÃ±Ã±Ä• adhipati tadadhipati, tadadhipatito Ä• gato \Be I 285/ __tadÄ• dhipateyyo. paÃ±Ã
``kÄ• maá¹ƒ sevantaá¹ƒyeva jÄ• nÄ• ti, ayaá¹ƒ puggalo nekkhammagarukoâ€™â€™ tiÄ• dÄ
purimajÄ• tito pabhuti vuttÄ• ni. __taccarito_tiÄ• dÄ«ni imissÄ• jÄ• tiyÄ• vuttÄ• ni. idÄ• ni v
nidassanavasenapi dassetuá¹ƒ --- __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __evameva_ntiÄ•
dassitabbanigamanaá¹ƒ.

__sÄ«ghapaÃ±Ã±Ä• _ti attano visaye sÄ«ghappavattikÄ• paÃ±Ã±Ä• , yÄ• samÄ• raddhÄ
adandhÄ• yantÄ« avitthÄ• yantÄ« khippameva sampÄ• peti. tenÄ• ha --- __ ``sÄ«ghaá¹ƒ sÄ
paripÅ«retÄ«â€™â€™ _tiÄ• di. tattha __sÄ«ghaá¹ƒ sÄ«gha_nti bahÅ«naá¹ƒ sÄ«lÄ• dÄ«naá
dvikkhattuá¹ƒ vuttaá¹ƒ. __sÄ«lÄ• nÄ«_ti cÄ• rittavÄ• rittavasena paÃ±Ã±attÄ• ni pÄ• timokk
á¹-hapetvÄ• vÄ• indriyasaá¹ƒvaraá¹ƒ tassa visuá¹ƒ gahitattÄ• itarÄ• ni tividhasÄ«lÄ• ni. __
cakkhÄ• dÄ«naá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ rÄ• gappaá¹-ighappavesaá¹ƒ akatvÄ• satikav
thakanaá¹ƒ. __bhojane mattaÃ±Ã±uta_nti paccavekkhitaparibhogavasena bhojane pamÄ• â
__jÄ• gariyÄ• nuyoga_nti divasassa tÄ«su koá¹-á¹-hÄ• sesu rattiyÄ• paá¹-hamamajjhimako
na niddÄ• yati, samaá¹‡adhammameva karotÄ«ti jÄ• garo, jÄ• garassa bhÄ• vo, kammaá¹ƒ
jÄ• gariyassa anuyogo jÄ• gariyÄ• nuyogo, taá¹ƒ jÄ• gariyÄ• nuyogaá¹ƒ. __sÄ«lakkhandha_
vÄ• sÄ«lakkhandhaá¹ƒ. evamitarepi khandhÄ• veditabbÄ• . __paÃ±Ã±Ä• kkhandha_nti ma
sekkhÄ• sekkhÄ• naá¹ƒ lokiyapaÃ±Ã±Ä• ca. __vimuttikkhandha_nti phalavimutti.
__vimuttiÃ±Ä• á¹‡adassanakkhandha_nti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. sÄ«ghapaÃ±Ã±Ä
lahupaÃ±Ã±Ä• niddeso, tathÄ• hÄ• sapaÃ±Ã±Ä• niddeso. javanapaÃ±Ã±Ä• niddeso pana
tikkhapaÃ±Ã±Ä• niddeso vÄ«riyassa ussukkÄ• panavasena, nibbedhikapaÃ±Ã±Ä• niddeso
anabhiratasaÃ±Ã±Ä• vasena pavatto. tattha turitakiriyÄ• __sÄ«ghatÄ• _. adandhatÄ• __la
__khippatÄ• _.

__hÄ• sabahulo_ti pÄ«tibahulo. sesapadÄ• ni tasseva vevacanÄ• ni. atha vÄ• __hÄ• saba
__vedabahulo_ti tassÄ• eva pÄ«tiyÄ• sampayuttasomanassavedanÄ• vasena niddesapad
nÄ• tibalavapÄ«tiyÄ• tuá¹-á¹-hÄ• kÄ• ravasena. __pÄ• mojjabahulo_ti balavapÄ«tiyÄ• pan
__sÄ«lÄ• ni paripÅ«retÄ«_ti haá¹-á¹-happahaá¹-á¹-ho udaggÅ«daggo \Be I 286/ sampiyÄ• y

sampÄ• deti. pÄ«tisomanassasahagatÄ• hi paÃ±Ã±Ä• abhirativasena Ä• rammaá¹‡e phul
na evaá¹ƒ upekkhÄ• sahagatÄ• ti.

__aniccato khippaá¹ƒ javatÄ«_ti ``khandhapaÃ±cakaá¹ƒ aniccaâ€™â€™ nti vegÄ• yitena p
paá¹-ipakkhadÅ«rÄ«bhÄ• vena pubbÄ• bhisaá¹…khÄ• rassa sÄ• tisayattÄ• indena vissaá¹
lakkhaá¹‡aá¹ƒ avirajjhantÄ« adandhÄ• yantÄ« aniccalakkhaá¹‡aá¹ƒ vegasÄ• paá¹-ivijjhati,
javanapaÃ±Ã±Ä• nÄ• mÄ• ti attho. sesapadesupi eseva nayo. evaá¹ƒ lakkhaá¹‡Ä• rammaá
javanapaÃ±Ã±aá¹ƒ dassetvÄ• balavavipassanÄ• vasena dassetuá¹ƒ --- __ ``rÅ«paâ€™â€™
__khayaá¹-á¹-henÄ• _ti yattha yattha uppajjati, tattha tattheva bhijjanato khayasabhÄ• vattÄ
__bhayaá¹-á¹-henÄ• _ti bhayÄ• nakabhÄ• vato. __asÄ• rakaá¹-á¹-henÄ• _ti attasÄ• ravirah
__tulayitvÄ• _ti tulÄ• bhÅ«tÄ• ya vipassanÄ• paÃ±Ã±Ä• ya tuletvÄ• . __tÄ«rayitvÄ• _ti tÄ• y
tÄ«retvÄ• . __vibhÄ• vayitvÄ• _ti yÄ• thÄ• vato pakÄ• setvÄ• pÄ• kaá¹-aá¹ƒ katvÄ• . atha v
kalÄ• pasammasanavasena tulayitvÄ• . __tÄ«rayitvÄ• _ti udayabbayÄ• nupassanÄ• vasena
bhaá¹…gÄ• nupassanÄ• divasena pÄ• kaá¹-aá¹ƒ katvÄ• . __vibhÅ«taá¹ƒ katvÄ• _ti saá¹…k
phuá¹-aá¹ƒ katvÄ• . __rÅ«panirodhe_ti rÅ«pakkhandhassa nirodhabhÅ«te nibbÄ• ne. __khi
ninnapoá¹‡apabbhÄ• ravasena javati pavattati. idÄ• ni sikhÄ• ppattavipassanÄ• vasena jav
puna __ ``rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

Ã±Ä• á¹‡assa tikkhabhÄ• vo nÄ• ma savisesaá¹ƒ paá¹-ipakkhasamucchindanena veditabb
chindatÄ«ti tikkhapaÃ±Ã±Ä• â€™â€™ _ti vatvÄ• te pana kilese vibhÄ• gena dassento, __
kÄ• mavitakkaâ€™â€™ _ntiÄ• dimÄ• ha. samathavipassanÄ• hi vikkhambhanatadaá¹…gav
asamÅ«hatattÄ• uppattidhammataá¹ƒ anatÄ«tatÄ• ya asamÅ«hatuppannanti vuccati, taá¹ƒ
_nti adhippetaá¹ƒ. __nÄ• dhivÄ• setÄ«_ti santÄ• naá¹ƒ Ä• ropetvÄ• na vÄ• seti. __pajahat
pajahati. __vinodetÄ«_ti khipati. __byantiá¹ƒ karotÄ«_ti vigatantaá¹ƒ karoti. __anabhÄ• vaá¹
abhÄ• vaá¹ƒ \Ne I 269/ gameti, vipassanÄ• kkamena ariyamaggaá¹ƒ patvÄ• samucchedava
attho. ettha ca kÄ• mappaá¹-isaá¹ƒyutto vitakko __kÄ• mavitakko_. ``ime sattÄ• \Be I 287/
paresaá¹ƒ maraá¹‡appaá¹-isaá¹ƒyutto vitakko __byÄ• pÄ• davitakko_. ``ime sattÄ• vihiá¹ƒs
paresaá¹ƒ vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko __vihiá¹ƒsÄ• vitakko. pÄ• pake_ti lÄ• make. _
akosallasambhÅ«te dhamme. tikkhapaÃ±Ã±o nÄ• ma khippÄ• bhiÃ±Ã±o hoti, paá¹-ipadÄ•
``ekamhi Ä• sane cattÄ• ro ariyamaggÄ• â€™â€™ _tiÄ• di.

``sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• saá¹…khatÄ• paá¹-i
vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• â€™â€™ ti yÄ• thÄ• vato dassanena
aÃ±Ã±athÄ• ti kÄ• raá¹‡amukhena nibbedhikapaÃ±Ã±aá¹ƒ dassetuá¹ƒ --- __ ``sabbasaá¹…
hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ubbegabahulo_ti ``sabbe saá¹…khÄ• rÄ• aniccÄ
nayena sabbasaá¹…khÄ• resu abhiá¹‡happavattasaá¹ƒvego. __uttÄ• sabahulo_ti Ã±Ä• á¹‡
sabbasaá¹…khÄ• resu bahuso utrastamÄ• naso. tena Ä• dÄ«navÄ• nupassanamÄ• ha. __u
saá¹…khÄ• rato uddhaá¹ƒ visaá¹…khÄ• rÄ• bhimukhatÄ• ya ukkaá¹‡á¹-hanabahulo. iminÄ•

__aratibahulo_tiÄ• dinÄ• tassÄ• eva aparÄ• parÅ«papattiá¹ƒ. __bahimukho_ti sabbasaá¹.
nibbÄ• naá¹ƒ uddissa pavattaÃ±Ä• á¹‡amukho. tathÄ• pavattitavimokkhamukho. nibbijjhan
nibbedho, so etissÄ• atthÄ«ti nibbedhikÄ• , nibbijjhatÄ«ti vÄ• nibbedhikÄ• , sÄ• eva paÃ±
__nibbedhikapaÃ±Ã±Ä• . anibbiddhapubba_nti anamatagge saá¹ƒsÄ• re antaá¹ƒ pÄ• petvÄ
__appadÄ• litapubba_nti tasseva atthavacanaá¹ƒ, antakaraá¹‡eneva appadÄ• litapubbanti
lobharÄ• siá¹ƒ, lobhakoá¹-á¹-hÄ• saá¹ƒ vÄ• .

kÄ• yagatÄ• sativaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. amatavaggavaá¹‡á¹‡anÄ•

600-611__._ natthi \Ne I 270/ ettha mataá¹ƒ maraá¹‡aá¹ƒ vinÄ• soti __amataá¹ƒ, _ nibbÄ• n
``maraá¹‡avirahitaá¹ƒ nibbÄ• naá¹ƒ paribhuÃ±jantÄ«â€™â€™ _ti. amatassa vÄ• nibbÄ• na
288/ amatasadisaatappakasukhapatitatÄ• ya ca kÄ• yagatÄ• sati __ ``amataâ€™â€™ _nti
jhÄ• nasamÄ• pajjanena vaá¸·aÃ±janti. __viraddha_nti anadhigamena virajjhitaá¹ƒ. tenÄ• h
nÄ• dhigataâ€™â€™ _nti. __Ä• raddha_nti sÄ• dhitaá¹ƒ nipphÄ• ditaá¹ƒ. taÃ±ca paripuá¹‡a
--- __ ``Ä• raddhanti paripuá¹‡á¹‡aâ€™â€™ _nti. __pamÄ• diá¹ƒsÅ«_ti kÄ• labyattayeneda
``pamajjantÄ«â€™â€™ _ti.

amatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

ekakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

ekakanipÄ• tapÄ• á¸·i

1. rÅ«pÄ• divaggo

<1> evaá¹ƒ \Se I 1/ \Ne I 1/ \Ee I 1/ \Be I 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekarÅ«pampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ purisass
tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, itthirÅ«paá¹ƒ. itthirÅ«paá¹ƒ, bhikkhave, purisassa cittaá
tiá¹-á¹-hatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<2> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekasaddampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ pur
\Ne I 2/ tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, itthisaddo. itthisaddo, bhikkhave, purisassa citta
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti. dutiyaá¹ƒ.

<3> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekagandhampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ pu
tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, itthigandho. itthigandho, bhikkhave, purisassa cittaá¹ƒ p
tiá¹-á¹-hatÄ«â€™â€™ ti. tatiyaá¹ƒ.

<4> ``nÄ• haá¹ƒ \Se I 2/ \Ee I 2/, bhikkhave, aÃ±Ã±aá¹ƒ ekarasampi samanupassÄ• mi yaá
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, itthiraso. itthiraso, bhikkhave, pu
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti. catutthaá¹ƒ.

<5> ``nÄ• haá¹ƒ \Be I 2/, bhikkhave, aÃ±Ã±aá¹ƒ ekaphoá¹-á¹-habbampi samanupassÄ• mi
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, itthiphoá¹-á¹-habbo. itthiphoá¹-á
bhikkhave, purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

<6> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekarÅ«pampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ itthi
tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, purisarÅ«paá¹ƒ. purisarÅ«paá¹ƒ, bhikkhave, itthiyÄ• ci
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

<7> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekasaddampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ itth
tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, purisasaddo. purisasaddo, bhikkhave, itthiyÄ• cittaá¹ƒ

tiá¹-á¹-hatÄ«â€™â€™ ti. sattamaá¹ƒ.

<8> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekagandhampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ itt
tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, purisagandho. purisagandho, bhikkhave, itthiyÄ• cittaá
tiá¹-á¹-hatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<9> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekarasampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ itthiy
\Ne I 3/ tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, purisaraso. purisaraso, bhikkhave, itthiyÄ• citta
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti. navamaá¹ƒ.

<10> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekaphoá¹-á¹-habbampi samanupassÄ• mi yaá¹ƒ
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati yathayidaá¹ƒ, bhikkhave, purisaphoá¹-á¹-habbo. purisaph
bhikkhave, itthiyÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti. dasamaá¹ƒ.

rÅ«pÄ• divaggo paá¹-hamo.

2. nÄ«varaá¹‡appahÄ• navaggo

<11> ``nÄ• haá¹ƒ \Ne I 4/ \Ee I 3/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• n
kÄ• macchando uppajjati uppanno vÄ• kÄ• macchando bhiyyobhÄ• vÄ• ya vepullÄ• ya saá
bhikkhave, subhanimittaá¹ƒ. subhanimittaá¹ƒ, bhikkhave, ayoniso manasi karoto anuppanno
uppajjati uppanno ca kÄ• macchando bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â€

<12> ``nÄ• haá¹ƒ \Be I 3/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena
uppajjati uppanno vÄ• byÄ• pÄ• do bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati yathayidaá
paá¹-ighanimittaá¹ƒ. paá¹-ighanimittaá¹ƒ, bhikkhave, ayoniso manasi karoto anuppanno cev
uppanno ca byÄ• pÄ• do bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. dutiyaá

<13> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
{thÄ«namiddhaá¹ƒ (Ce Se Ke Ee) } uppajjati uppannaá¹ƒ vÄ• thinamiddhaá¹ƒ bhiyyobhÄ• v
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, arati tandÄ« {tandi (Katthaci) } vijambhitÄ• {vijambhik
} bhattasammado cetaso ca lÄ«nattaá¹ƒ. lÄ«nacittassa, bhikkhave, anuppannaÃ±ceva thina
uppajjati uppannaÃ±ca thinamiddhaá¹ƒ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â

<14> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjati uppannaá¹ƒ vÄ• uddhaccakukkuccaá¹ƒ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvatta
cetaso avÅ«pasamo. avÅ«pasantacittassa, bhikkhave, anuppannaÃ±ceva uddhaccakukkuc
uddhaccakukkuccaá¹ƒ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. catutthaá¹

<15> ``nÄ• haá¹ƒ \Ne I 5/ \Ee I 4/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• m
vicikicchÄ• uppajjati uppannÄ• vÄ• vicikicchÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvatta
bhikkhave, ayonisomanasikÄ• ro. ayoniso, bhikkhave, manasi karoto anuppannÄ• ceva vic
uppannÄ• ca vicikicchÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. paÃ±ca

<16> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppanno vÄ• kÄ• macchando pahÄ«yati yathayidaá¹ƒ, bhikkhave, asubhanimittaá¹ƒ. asubh
yoniso manasi karoto anuppanno ceva kÄ• macchando nuppajjati uppanno ca kÄ• macchan
chaá¹-á¹-haá¹ƒ.

<17> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppanno vÄ• byÄ• pÄ• do pahÄ«yati \Se I 5/ yathayidaá¹ƒ, bhikkhave, mettÄ• \Be I 4/ cetc
bhikkhave, cetovimuttiá¹ƒ yoniso manasi karoto anuppanno ceva byÄ• pÄ• do nuppajjati up
pahÄ«yatÄ«â€™â€™ ti. sattamaá¹ƒ.

<18> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
nuppajjati uppannaá¹ƒ vÄ• thinamiddhaá¹ƒ pahÄ«yati yathayidaá¹ƒ, bhikkhave, Ä• rambha
parakkamadhÄ• tu. Ä• raddhavÄ«riyassa, bhikkhave, anuppannaÃ±ceva thinamiddhaá¹ƒ nu
thinamiddhaá¹ƒ pahÄ«yatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<19> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
nuppajjati uppannaá¹ƒ vÄ• uddhaccakukkuccaá¹ƒ pahÄ«yati yathayidaá¹ƒ, bhikkhave, ceta
vÅ«pasantacittassa, bhikkhave, anuppannaÃ±ceva uddhaccakukkuccaá¹ƒ nuppajjati uppan
pahÄ«yatÄ«â€™â€™ ti. navamaá¹ƒ.

<20> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi \Ee I 5/ yena
nuppajjati uppannÄ• vÄ• vicikicchÄ• pahÄ«yati yathayidaá¹ƒ, bhikkhave, yonisomanasikÄ
bhikkhave, manasi karoto anuppannÄ• ceva vicikicchÄ• nuppajjati uppannÄ• ca vicikicchÄ
dasamaá¹ƒ.

nÄ«varaá¹‡appahÄ• navaggo dutiyo.

3. akammaniyavaggo

<21> ``nÄ• haá¹ƒ \Ne I 7/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ
akammaniyaá¹ƒ hoti yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ {yathayidaá¹ƒ cittaá¹ƒ (Ce Ee) evamu
bhikkhave, abhÄ• vitaá¹ƒ akammaniyaá¹ƒ hotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<22> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ kammaniyaá¹ƒ hotÄ«â€

<23> ``nÄ• haá¹ƒ \Be I 5/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, abhÄ• vitaá¹ saá¹ƒvattatÄ«â€™â€™ ti. tatiyaá¹ƒ.

<24> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ mahato atth saá¹ƒvattatÄ«â€™â€™ ti. catutthaá¹ƒ.

<25> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, abh apÄ• tubhÅ«taá¹ƒ mahato anatthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

<26> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi \Ee I 6/ yaá¹ƒ pÄ• tubhÅ«taá¹ƒ mahato atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, b bhÄ• vitaá¹ƒ pÄ• tubhÅ«taá¹ƒ mahato atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

<27> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ \Ne I 8/ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkha abahulÄ«kataá¹ƒ mahato anatthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. sattamaá¹ƒ.

<28> ``nÄ• haá¹ƒ \Se I 7/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ bahulÄ«kataá¹ƒ mahato atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bh bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ mahato atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<29> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ dukkhÄ• dhivahaá¹ƒ hoti yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, abhÄ• vitaá dukkhÄ• dhivahaá¹ƒ hotÄ«â€™â€™ ti. navamaá¹ƒ.

<30> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ sukhÄ• dhivahaá¹ƒ hoti yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ sukhÄ• dhivahaá¹ƒ hotÄ«â€™â€™ ti. dasamaá¹ƒ.

akammaniyavaggo tatiyo.

4. adantavaggo

<31> ``nÄ• haá¹ƒ \Ne I 9/ \Be I 6/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• m
mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, adan
anatthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<32> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, dantaá¹ƒ mahato atthÄ• y
saá¹ƒvattatÄ«â€™â€™ ti. dutiyaá¹ƒ.

<33> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi \Ee I 7/ yaá¹ƒ
anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, aguttaá¹ƒ ma
saá¹ƒvattatÄ«â€™â€™ ti. tatiyaá¹ƒ.

<34> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ
atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, guttaá¹ƒ mahat
saá¹ƒvattatÄ«â€™â€™ ti. catutthaá¹ƒ.

<35> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, arakkhitaá¹ƒ mahato ana
saá¹ƒvattatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

<36> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, rakkhitaá¹ƒ mahato atthÄ
saá¹ƒvattatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

<37> ``nÄ• haá¹ƒ \Ne I 10/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá
anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, asaá¹ƒvutaá
anatthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. sattamaá¹ƒ.

<38> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ. cittaá¹ƒ, bhikkhave, saá¹ƒvutaá¹ƒ mahato att
saá¹ƒvattatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<39> ``nÄ• haá¹ƒ \Be I 7/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ
arakkhitaá¹ƒ asaá¹ƒvutaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá
bhikkhave, adantaá¹ƒ aguttaá¹ƒ arakkhitaá¹ƒ asaá¹ƒvutaá¹ƒ mahato anatthÄ• ya saá¹ƒvatta

<40> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ
saá¹ƒvutaá¹ƒ mahato atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, cittaá¹ƒ \Se I 9/. cittaá
dantaá¹ƒ guttaá¹ƒ rakkhitaá¹ƒ saá¹ƒvutaá¹ƒ mahato atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. das

adantavaggo catuttho.

5. paá¹‡ihitaacchavaggo

<41> ``seyyathÄ• pi \Ne I 11/ \Ee I 8/, bhikkhave, sÄ• lisÅ«kaá¹ƒ vÄ• yavasÅ«kaá¹ƒ vÄ• m
hatthena vÄ• pÄ• dena vÄ• akkantaá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• bhecchati {bhijjissat
bhejjati (Ce) moggallÄ• nabyÄ• karaá¹‡aá¹ƒ passitabbaá¹ƒ} lohitaá¹ƒ vÄ• uppÄ• dessatÄ«t
vijjati. taá¹ƒ kissa hetu? micchÄ• paá¹‡ihitattÄ• , bhikkhave, sÅ«kassa. evamevaá¹ƒ kho, bh
bhikkhu micchÄ• paá¹‡ihitena cittena avijjaá¹ƒ bhecchati, vijjaá¹ƒ uppÄ• dessati, nibbÄ• naá
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. taá¹ƒ kissa hetu? micchÄ• paá¹‡ihitattÄ• , bhikkhave, cittassÄ•
paá¹-hamaá¹ƒ.

<42> ``seyyathÄ• pi, bhikkhave, sÄ• lisÅ«kaá¹ƒ vÄ• yavasÅ«kaá¹ƒ vÄ• sammÄ• paá¹‡ihit
vÄ• akkantaá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• bhecchati lohitaá¹ƒ vÄ• uppÄ• dessatÄ«ti á
taá¹ƒ kissa hetu? sammÄ• paá¹‡ihitattÄ• , bhikkhave, sÅ«kassa. evamevaá¹ƒ kho, bhikkhav
sammÄ• paá¹‡ihitena cittena avijjaá¹ƒ bhecchati, vijjaá¹ƒ uppÄ• dessati, nibbÄ• naá¹ƒ sacch
á¹-hÄ• nametaá¹ƒ vijjati. taá¹ƒ kissa hetu? sammÄ• paá¹‡ihitattÄ• , bhikkhave, cittassÄ• â€

<43> ``idhÄ• haá¹ƒ \Be I 8/ {idÄ• haá¹ƒ (Ce) }, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ paduá¹-á¹
cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imamhi ce ayaá¹ƒ samaye puggalo kÄ• laá¹ƒ kareyy
nikkhitto evaá¹ƒ nirayeâ€™. taá¹ƒ kissa hetu? cittaá¹ƒ hissa \Se I 10/, bhikkhave, paduá¹-á¹
``cetopadosahetu pana, bhikkhave, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ mar
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€™â€™ ti. tatiyaá¹ƒ.

<44> ``idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ pasannacittaá¹ƒ evaá¹ƒ cetasÄ• ce
`imamhi ce ayaá¹ƒ \Ee I 9/ samaye puggalo kÄ• laá¹ƒ kareyya, yathÄ• bhataá¹ƒ nikkhitto ev
kissa hetu? cittaá¹ƒ hissa, bhikkhave, pasannaá¹ƒ. ``cetopasÄ• dahetu pana, bhikkhave, ev
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™

<45> ``seyyathÄ• pi \Ne I 12/, bhikkhave, udakarahado Ä• vilo luá¸·ito kalalÄ«bhÅ«to tattha
tÄ«re á¹-hito na passeyya sippisambukampi {sippikasambukampi (Katthaci) } sakkharakaá¹-
carantampi tiá¹-á¹-hantampi. taá¹ƒ kissa hetu? Ä• vilattÄ• , bhikkhave, udakassa. evamevaá
vata bhikkhu Ä• vilena cittena attatthaá¹ƒ vÄ• Ã±assati paratthaá¹ƒ vÄ• Ã±assati ubhayatth

uttariá¹ƒ vÄ• manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarissatÄ«ti
taá¹ƒ kissa hetu? Ä• vilattÄ• , bhikkhave, cittassÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

<46> ``seyyathÄ• pi, bhikkhave, udakarahado accho vippasanno anÄ• vilo tattha cakkhumÄ
passeyya sippisambukampi sakkharakaá¹-halampi macchagumbampi carantampi tiá¹-á¹-ha
anÄ• vilattÄ• , bhikkhave, udakassa. evamevaá¹ƒ kho, bhikkhave, so vata bhikkhu anÄ• vile
attatthaá¹ƒ vÄ• Ã±assati paratthaá¹ƒ vÄ• Ã±assati ubhayatthaá¹ƒ vÄ• Ã±assati uttariá¹ƒ v
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. taá¹ƒ kiss
bhikkhave, cittassÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

<47> ``seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici rukkhajÄ• tÄ• naá¹ƒ phandano tesaá¹ƒ agg
mudutÄ• ya ceva kammaÃ±Ã±atÄ• ya ca. evamevaá¹ƒ kho ahaá¹ƒ, bhikkhave \Be I 9/, nÄ•
samanupassÄ• mi yaá¹ƒ evaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ mudu ca hoti kammaÃ±Ã±aÃ
cittaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ mudu ca hoti kammaÃ±Ã±aÃ±ca hotÄ«â€

<48> ``nÄ• haá¹ƒ \Ee I 10/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹
yathayidaá¹ƒ cittaá¹ƒ. yÄ• vaÃ±cidaá¹ƒ, bhikkhave, upamÄ• pi na sukarÄ• yÄ• va lahupariv
aá¹-á¹-hamaá¹ƒ.

<49> ``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ. taÃ±ca kho Ä• gantukehi upakkilesehi upa
nti. navamaá¹ƒ.

<50> ``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ. taÃ±ca kho Ä• gantukehi upakkilesehi vipp
dasamaá¹ƒ.

paá¹‡ihitaacchavaggo paÃ±camo.

6. accharÄ• saá¹…ghÄ• tavaggo

<51> ``pabhassaramidaá¹ƒ \Ne I 13/, bhikkhave, cittaá¹ƒ. taÃ±ca kho Ä• gantukehi upakkile
upakkiliá¹-á¹-haá¹ƒ. taá¹ƒ assutavÄ• puthujjano yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tasmÄ•
puthujjanassa cittabhÄ• vanÄ• natthÄ«â€™ ti vadÄ• mÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<52> ``pabhassaramidaá¹ƒ \Se I 12/, bhikkhave, cittaá¹ƒ. taÃ±ca kho Ä• gantukehi upakkile
taá¹ƒ sutavÄ• ariyasÄ• vako yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tasmÄ• `sutavato ariyasÄ• va
atthÄ«â€™ ti vadÄ• mÄ«â€™â€™ ti. dutiyaá¹ƒ.

<53> ``accharÄ• saá¹…ghÄ• tamattampi ce, bhikkhave, bhikkhu mettÄ• cittaá¹ƒ {mettaá¹ƒ

mettacittaá¹ƒ (Se Ke Ee Katthaci) } Ä• sevati; ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu arittajjh
satthusÄ• sanakaro ovÄ• dapatikaro, amoghaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jatiâ€™. ko
bahulÄ«karontÄ«â€™â€™ ti! tatiyaá¹ƒ.

<54> ``accharÄ• saá¹…ghÄ• tamattampi \Be I 10/ ce, bhikkhave, bhikkhu mettÄ• cittaá¹ƒ b
bhikkhave --- `bhikkhu arittajjhÄ• no viharati satthusÄ• sanakaro ovÄ• dapatikaro, amoghaá
raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jatiâ€™. ko pana vÄ• do ye naá¹ƒ bahulÄ«karontÄ«â€™â€™

<55> ``accharÄ• saá¹…ghÄ• tamattampi \Ee I 11/ ce, bhikkhave, bhikkhu mettÄ• cittaá¹ƒ m
vuccati, bhikkhave --- `bhikkhu arittajjhÄ• no viharati satthusÄ• sanakaro ovÄ• dapatikaro a
raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jatiâ€™. ko pana vÄ• do ye naá¹ƒ bahulÄ«karontÄ«â€™â€™

<56> ``ye keci, bhikkhave, dhammÄ• akusalÄ• akusalabhÄ• giyÄ• akusalapakkhikÄ• , sa
mano tesaá¹ƒ dhammÄ• naá¹ƒ paá¹-hamaá¹ƒ uppajjati, anvadeva akusalÄ• dhammÄ• â€™

<57> ``ye \Ne I 14/ keci, bhikkhave, dhammÄ• kusalÄ• kusalabhÄ• giyÄ• kusalapakkhikÄ
manopubbaá¹…gamÄ• . mano tesaá¹ƒ dhammÄ• naá¹ƒ paá¹-hamaá¹ƒ uppajjati, anvadeva
ti. sattamaá¹ƒ.

<58> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, pamÄ
anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti uppannÄ• ca kusalÄ• dhammÄ• parih
aá¹-á¹-hamaá¹ƒ.

<59> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, app
bhikkhave, anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti uppannÄ• ca akusalÄ• dham
navamaá¹ƒ.

<60> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, kosaj
bhikkhave, anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti uppannÄ• ca kusalÄ• dham
dasamaá¹ƒ.

accharÄ• saá¹…ghÄ• tavaggo chaá¹-á¹-ho.

7. vÄ«riyÄ• rambhÄ• divaggo

<61> ``nÄ• haá¹ƒ \Ne I 15/ \Ee I 12/ \Be I 11/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi sama
anuppannÄ• vÄ• kusalÄ• dhammÄ• uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• pari
vÄ«riyÄ• rambho {viriyÄ• rambho (Ce Se Ke Ee) }. Ä• raddhavÄ«riyassa, bhikkhave, anupp
uppajjanti uppannÄ• ca akusalÄ• \Se I 14/ dhammÄ• parihÄ• yantÄ«â€™â€™ ti. paá¹-ha

<62> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, mahi
bhikkhave, anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti uppannÄ• ca kusalÄ• dham
dutiyaá¹ƒ.

<63> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, app
bhikkhave, anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti uppannÄ• ca akusalÄ• dham
tatiyaá¹ƒ.

<64> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, asant
asantuá¹-á¹-hassa, bhikkhave, anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti uppannÄ
parihÄ• yantÄ«â€™â€™ ti. catutthaá¹ƒ.

<65> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, sant
santuá¹-á¹-hassa, bhikkhave, anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti uppannÄ• c
parihÄ• yantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

<66> ``nÄ• haá¹ƒ \Ne I 16/ \Ee I 13/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ
akusalÄ• dhammÄ• uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayida
ayonisomanasikÄ• ro. ayoniso, bhikkhave, manasi karoto anuppannÄ• ceva akusalÄ• dha
kusalÄ• dhammÄ• parihÄ• yantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

<67> ``nÄ• haá¹ƒ \Be I 12/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena
dhammÄ• uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhik
yoniso, bhikkhave, manasi karoto anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti uppann
parihÄ• yantÄ«â€™â€™ ti. sattamaá¹ƒ.

<68> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, asam
asampajÄ• nassa, bhikkhave, anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti uppannÄ•

parihÄ• yantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<69> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, sam
bhikkhave, anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti uppannÄ• ca akusalÄ• \Se I
parihÄ• yantÄ«â€™â€™ ti. navamaá¹ƒ.

<70> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, pÄ• p
bhikkhave, anuppannÄ• ceva akusalÄ• dhammÄ• uppajjanti uppannÄ• ca kusalÄ• dham
dasamaá¹ƒ.

vÄ«riyÄ• rambhÄ• divaggo sattamo.

8. kalyÄ• á¹‡amittÄ• divaggo

<71> ``nÄ• haá¹ƒ \Ne I 17/ \Ee I 14/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ
kusalÄ• dhammÄ• uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayida
kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittassa, bhikkhave, anuppannÄ• ceva kusalÄ• dhammÄ
akusalÄ• dhammÄ• parihÄ• yantÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<72> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, anuy
dhammÄ• naá¹ƒ, ananuyogo kusalÄ• naá¹ƒ \Be I 13/ dhammÄ• naá¹ƒ. anuyogÄ• , bhikkhav
ananuyogÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppannÄ• ceva akusalÄ• dhammÄ• uppa
parihÄ• yantÄ«â€™â€™ ti. dutiyaá¹ƒ.

<73> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• \Se I 17/ parihÄ• yanti yathayidaá¹ƒ, bhikkh
dhammÄ• naá¹ƒ, ananuyogo akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. anuyogÄ• , bhikkhave, kusa
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti uppannÄ
parihÄ• yantÄ«â€™â€™ ti. tatiyaá¹ƒ.

<74> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
nuppajjanti uppannÄ• vÄ• bojjhaá¹…gÄ• na bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti yathayi
ayonisomanasikÄ• ro. ayoniso, bhikkhave, manasi karoto anuppannÄ• ceva bojjhaá¹…gÄ•
bojjhaá¹…gÄ• na bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ ti. catutthaá¹ƒ.

<75> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anuppa
uppannÄ• vÄ• bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti yathayidaá¹ƒ, bhikkha
18/. yoniso \Ee I 15/, bhikkhave, manasi karoto anuppannÄ• ceva bojjhaá¹…gÄ• uppajjanti
bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

<76> ``appamattikÄ• esÄ• , bhikkhave, parihÄ• ni yadidaá¹ƒ Ã±Ä• tiparihÄ• ni. etaá¹ƒ patil
bhikkhave, parihÄ• nÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• parihÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ

<77> ``appamattikÄ• esÄ• , bhikkhave, vuddhi yadidaá¹ƒ Ã±Ä• tivuddhi. etadaggaá¹ƒ, bhik
yadidaá¹ƒ paÃ±Ã±Ä• vuddhi. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `paÃ±Ã±Ä•
ti. evaÃ±hi vo, bhikkhave \Se I 18/, sikkhitabbaâ€™â€™ nti. sattamaá¹ƒ.

<78> ``appamattikÄ• esÄ• , bhikkhave, parihÄ• ni yadidaá¹ƒ bhogaparihÄ• ni. etaá¹ƒ patik
parihÄ• nÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• parihÄ• nÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<79> ``appamattikÄ• \Be I 14/ esÄ• , bhikkhave, vuddhi yadidaá¹ƒ bhogavuddhi. etadagga
vuddhÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• vuddhi. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ
vaddhissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. navamaá¹ƒ.

<80> ``appamattikÄ• esÄ• , bhikkhave, parihÄ• ni yadidaá¹ƒ yasoparihÄ• ni. etaá¹ƒ patikiá
parihÄ• nÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• parihÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

kalyÄ• á¹‡amittÄ• divaggo aá¹-á¹-hamo.

9. pamÄ• dÄ• divaggo

<81> ``appamattikÄ• \Ne I 19/ esÄ• , bhikkhave, vuddhi yadidaá¹ƒ yasovuddhi. etadaggaá
vuddhÄ«naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• vuddhi. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ
vaddhissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

<82> ``nÄ• haá¹ƒ \Ee I 16/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo e
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, pamÄ• do. pamÄ• do, bhikkhave, mahato anatthÄ• ya
dutiyaá¹ƒ.

<83> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, appamÄ• do. appamÄ• do, bhikkhave, mahato atthÄ• ya saá¹ƒvat

<84> ``nÄ• haá¹ƒ \Se I 19/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo e

saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, kosajjaá¹ƒ. kosajjaá¹ƒ, bhikkhave, mahato anatthÄ• ya
ti. catutthaá¹ƒ.

<85> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, vÄ«riyÄ• rambho. vÄ«riyÄ• rambho, bhikkhave, mahato atthÄ• ya
paÃ±camaá¹ƒ.

<86> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, mahicchatÄ• . mahicchatÄ• , bhikkhave, mahato anatthÄ• ya saá¹
chaá¹-á¹-haá¹ƒ.

<87> ``nÄ• haá¹ƒ \Ne I 20/ \Be I 15/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ
atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, appicchatÄ• . appicchatÄ• , bhikkhave, mah
saá¹ƒvattatÄ«â€™â€™ ti. sattamaá¹ƒ.

<88> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, asantuá¹-á¹-hitÄ• . asantuá¹-á¹-hitÄ• , bhikkhave, mahato anatthÄ
saá¹ƒvattatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

<89> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, santuá¹-á¹-hitÄ• . santuá¹-á¹-hitÄ• , bhikkhave, mahato atthÄ• ya s
ti. navamaá¹ƒ.

<90> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, ayoniso manasikÄ• ro. ayonisomanasikÄ• ro \Se I 20/, bhikkhave,
saá¹ƒvattatÄ«â€™â€™ ti. dasamaá¹ƒ.

<91> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, yoniso manasikÄ• ro. yonisomanasikÄ• ro, bhikkhave, mahato att
ti. ekÄ• dasamaá¹ƒ.

<92> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, asampajaÃ±Ã±aá¹ƒ. asampajaÃ±Ã±aá¹ƒ, bhikkhave, mahato anat
ti. dvÄ• dasamaá¹ƒ.

<93> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, sampajaÃ±Ã±aá¹ƒ. sampajaÃ±Ã±aá¹ƒ, bhikkhave, mahato atthÄ•
terasamaá¹ƒ.

<94> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
\Ne I 21/ yathayidaá¹ƒ, bhikkhave, pÄ• pamittatÄ• . pÄ• pamittatÄ• , bhikkhave, mahato ana
saá¹ƒvattatÄ«â€™â€™ ti. cuddasamaá¹ƒ.

<95> ``nÄ• haá¹ƒ \Be I 16/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo e
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittatÄ• , bhikkhave
saá¹ƒvattatÄ«â€™â€™ ti. pannarasamaá¹ƒ.

<96> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ ma
yathayidaá¹ƒ, bhikkhave, anuyogo akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ananuyogo kusalÄ• na
bhikkhave, akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ananuyogo kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ ma
saá¹ƒvattatÄ«â€™â€™ ti. soá¸·asamaá¹ƒ.

<97> ``nÄ• haá¹ƒ \Se I 21/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo e
saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, anuyogo kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ananuyogo
anuyogo, bhikkhave, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ananuyogo akusalÄ• naá¹ƒ dhammÄ•
saá¹ƒvattatÄ«â€™â€™ ti. sattarasamaá¹ƒ.

pamÄ• dÄ• divaggo navamo.

10. dutiyapamÄ• dÄ• divaggo

<98> ``ajjhattikaá¹ƒ \Ne I 22/, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi
evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, pamÄ• do. pamÄ• do, bh
saá¹ƒvattatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<99> ``ajjhattikaá¹ƒ, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanup
mahato atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, appamÄ• do. appamÄ• do \Ee I 17/
atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. dutiyaá¹ƒ.

<100> ``ajjhattikaá¹ƒ, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanu
mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, kosajjaá¹ƒ. kosajjaá¹ƒ, bhikkhave
saá¹ƒvattatÄ«â€™â€™ ti. tatiyaá¹ƒ.

<101> ``ajjhattikaá¹ƒ, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanu
mahato atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, vÄ«riyÄ• rambho. vÄ«riyÄ• rambho
atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. catutthaá¹ƒ.

102-109__._ ``ajjhattikaá¹ƒ \Be I 17/, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…
yaá¹ƒ evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, mahicchatÄ• ... pe
appicchatÄ• ... asantuá¹-á¹-hitÄ• ... santuá¹-á¹-hitÄ• ... ayonisomanasikÄ• ro ... yonisoman
asampajaÃ±Ã±aá¹ƒ ... sampajaÃ±Ã±aá¹ƒ ... dvÄ• dasamaá¹ƒ.

<110> ``bÄ• hiraá¹ƒ \Ne I 23/, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gamp
evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, pÄ• pamittatÄ• . pÄ• pam
anatthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. terasamaá¹ƒ.

<111> ``bÄ• hiraá¹ƒ, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanu
atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittatÄ• ,
atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. cuddasamaá¹ƒ.

<112> ``ajjhattikaá¹ƒ \Se I 23/, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gamp
evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, anuyogo akusalÄ• naá¹ƒ
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. anuyogo, bhikkhave, akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ana
mahato anatthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. pannarasamaá¹ƒ.

<113> ``ajjhattikaá¹ƒ, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanu
mahato atthÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, anuyogo kusalÄ• naá¹ƒ dhammÄ• n
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. anuyogo, bhikkhave, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ana
dhammÄ• naá¹ƒ mahato atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. soá¸·asamaá¹ƒ.

<114> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ s
antaradhÄ• nÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, pamÄ• do. pamÄ• do, bhikkhave,
antaradhÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. sattarasamaá¹ƒ.

<115> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ s
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, appamÄ• do. ap
saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

<116> ``nÄ• haá¹ƒ \Be I 18/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo
sammosÄ• ya \Ne I 24/ antaradhÄ• nÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, kosajjaá¹ƒ
saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. ekÅ«navÄ«sa

<117> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ s
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, vÄ«riyÄ• rambh

saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

118-128__._ ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo eva
antaradhÄ• nÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, mahicchatÄ• ... pe ... appicchatÄ•
... santuá¹-á¹-hitÄ• ... ayonisomanasikÄ• ro ... yonisomanasikÄ• ro ... asampajaÃ±Ã±aá¹ƒ ..
I 25/ ... pÄ• pamittatÄ• ... kalyÄ• á¹‡amittatÄ• ... anuyogo akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
dhammÄ• naá¹ƒ. anuyogo, bhikkhave, akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ananuyogo kusalÄ
sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. ekattiá¹ƒsatimaá¹ƒ.

<129> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yo evaá¹ƒ s
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati yathayidaá¹ƒ, bhikkhave, anuyogo kusalÄ
ananuyogo akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. anuyogo, bhikkhave, kusalÄ• naá¹ƒ dhammÄ•
dhammÄ• naá¹ƒ saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvatt
niá¹-á¹-hitaá¹ƒ. bÄ• ttiá¹ƒsatimaá¹ƒ.

<130> ``ye te, bhikkhave, bhikkhÅ« adhammaá¹ƒ dhammoti dÄ«penti te, bhikkhave, bhikkh
paá¹-ipannÄ• bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya dev
bahuÃ±ca te, bhikkhave, bhikkhÅ« apuÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ {tepimaá¹ƒ (Ce) } sa
antaradhÄ• pentÄ«â€™â€™ ti. tettiá¹ƒsatimaá¹ƒ.

<131> ``ye te, bhikkhave, bhikkhÅ« dhammaá¹ƒ adhammoti dÄ«penti te, bhikkhave, bhikkh
paá¹-ipannÄ• bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya \Be I 19/ ahitÄ• ya dukkhÄ
bahuÃ±ca te, bhikkhave, bhikkhÅ« apuÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ anta
catuttiá¹ƒsatimaá¹ƒ.

132-139__._ ``ye te, bhikkhave, bhikkhÅ« avinayaá¹ƒ \Se I 26/ vinayoti dÄ«penti ... pe ... vin
dÄ«penti ... pe ... abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ \Ee I 19/ lapitaá¹ƒ tath
dÄ«penti ... pe ... bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gaten
... anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti ... pe ... Ä• c
tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti ... pe ... apaÃ±Ã±attaá¹ƒ tathÄ•
tathÄ• gatenÄ• ti dÄ«penti ... pe ... paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• ga
bhikkhave, bhikkhÅ« bahujanaahitÄ• ya paá¹-ipannÄ• bahujanaasukhÄ• ya, bahuno janass
dukkhÄ• ya devamanussÄ• naá¹ƒ. bahuÃ±ca te, bhikkhave, bhikkhÅ« apuÃ±Ã±aá¹ƒ pasava
antaradhÄ• pentÄ«â€™â€™ ti. dvÄ• cattÄ• lÄ«satimaá¹ƒ.

dutiyapamÄ• dÄ• divaggo dasamo.

11. adhammavaggo

<140> ``ye \Ne I 26/ te, bhikkhave, bhikkhÅ« adhammaá¹ƒ adhammoti dÄ«penti te, bhikkha
bahujanahitÄ• ya paá¹-ipannÄ• bahujanasukhÄ• ya, bahuno janassa atthÄ• ya hitÄ• ya suk
bahuÃ±ca te, bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ á¹-ha
{thapentÄ«ti (Katthaci) }. paá¹-hamaá¹ƒ.

<141> ``ye te, bhikkhave, bhikkhÅ« dhammaá¹ƒ dhammoti dÄ«penti te, bhikkhave, bhikkhÅ
paá¹-ipannÄ• bahujanasukhÄ• ya, bahuno janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanu
bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ á¹-hapentÄ«â€™â€

142-149__._ ``ye te, bhikkhave, bhikkhÅ« avinayaá¹ƒ avinayoti dÄ«penti ... pe ... vinayaá¹ƒ
... pe ... abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ
bhÄ• sitaá¹ƒ \Be I 20/ lapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«pe
anÄ• ciá¹‡á¹‡aá¹ƒ \Ee I 20/ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti ... p
tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti ... pe ... \Se I 27/ apaÃ±Ã±attaá¹ƒ
apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti ... pe ... paÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±a
dÄ«penti te, bhikkhave, bhikkhÅ« bahujanahitÄ• ya paá¹-ipannÄ• bahujanasukhÄ• ya, bahu
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. bahuÃ±ca te, bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ p
saddhammaá¹ƒ á¹-hapentÄ«â€™â€™ ti. dasamaá¹ƒ.

adhammavaggo ekÄ• dasamo.

12. anÄ• pattivaggo

<150> ``ye \Ne I 27/ te, bhikkhave, bhikkhÅ« anÄ• pattiá¹ƒ Ä• pattÄ«ti dÄ«penti te, bhikkha
bahujanaahitÄ• ya paá¹-ipannÄ• bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ•
devamanussÄ• naá¹ƒ. bahuÃ±ca te, bhikkhave, bhikkhÅ« apuÃ±Ã±aá¹ƒ pasavanti, te cimaá
antaradhÄ• pentÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

<151> ``ye te, bhikkhave, bhikkhÅ« Ä• pattiá¹ƒ anÄ• pattÄ«ti dÄ«penti te, bhikkhave, bhikk
paá¹-ipannÄ• bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya dev
bhikkhave, bhikkhÅ« apuÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ antaradhÄ• pentÄ

152-159__._ ``ye te, bhikkhave, bhikkhÅ« lahukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«pe
Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«penti ... pe ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ
dÄ«penti ... pe ... aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«penti ... pe ...
Ä• pattiá¹ƒ anavasesÄ• Ä• pattÄ«ti dÄ«penti ... pe ... anavasesaá¹ƒ \Ee I 21/ Ä• pattiá¹ƒ sÄ
dÄ«penti ... pe ... sappaá¹-ikammaá¹ƒ Ä• pattiá¹ƒ appaá¹-ikammÄ• Ä• pattÄ«ti dÄ«penti ...

appaá¹-ikammaá¹ƒ Ä• pattiá¹ƒ sappaá¹-ikammÄ• Ä• pattÄ«ti dÄ«penti te, bhikkhave, bhikk
paá¹-ipannÄ• bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya dev
21/ te, bhikkhave, bhikkhÅ« apuÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ antaradhÄ
dasamaá¹ƒ.

<160> ``ye te, bhikkhave, bhikkhÅ« anÄ• pattiá¹ƒ anÄ• pattÄ«ti dÄ«penti te, bhikkhave, bhi
paá¹-ipannÄ• bahujanasukhÄ• ya, bahuno janassa atthÄ• ya \Se I 28/ hitÄ• ya sukhÄ• ya d
te, bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ á¹-hapentÄ«â€

<161> ``ye \Ne I 28/ te, bhikkhave, bhikkhÅ« Ä• pattiá¹ƒ Ä• pattÄ«ti dÄ«penti te, bhikkhave
bahujanahitÄ• ya paá¹-ipannÄ• bahujanasukhÄ• ya, bahuno janassa atthÄ• ya hitÄ• ya suk
bahuÃ±ca te, bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ pasavanti, te cimaá¹ƒ saddhammaá¹ƒ á¹-ha
dvÄ• dasamaá¹ƒ.

162-169__._ ``ye te, bhikkhave, bhikkhÅ« lahukaá¹ƒ Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«pe
Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«penti ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• p
aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«penti ... sÄ• vasesaá¹ƒ Ä• patt
Ä• pattÄ«ti dÄ«penti ... anavasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• Ä• pattÄ«ti dÄ«penti ... sapp
Ä• pattiá¹ƒ sappaá¹-ikammÄ• Ä• pattÄ«ti dÄ«penti ... appaá¹-ikammaá¹ƒ Ä• pattiá¹ƒ appaá
dÄ«penti te, bhikkhave, bhikkhÅ« bahujanahitÄ• ya paá¹-ipannÄ• bahujanasukhÄ• ya, bahu
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. bahuÃ±ca te, bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ p
saddhammaá¹ƒ á¹-hapentÄ«â€™â€™ ti. vÄ«satimaá¹ƒ.

anÄ• pattivaggo dvÄ• dasamo.

13. ekapuggalavaggo

<170> ``ekapuggalo \Ne I 29/ \Ee I 22/, bhikkhave, loke uppajjamÄ• no uppajjati bahujanah
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ
tathÄ• gato arahaá¹ƒ sammÄ• sambuddho. ayaá¹ƒ kho, bhikkhave, ekapuggalo loke uppajj
bahujanahitÄ• ya \Be I 22/ bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ

<171> ``ekapuggalassa, bhikkhave, pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ. katamassa ekapu
arahato sammÄ• sambuddhassa. imassa kho, bhikkhave, ekapuggalassa pÄ• tubhÄ• vo du

<172> ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati acchariyamanusso. katamo e
arahaá¹ƒ sammÄ• sambuddho. ayaá¹ƒ kho, bhikkhave, ekapuggalo loke uppajjamÄ• no upp

ti.

<173> ``ekapuggalassa, bhikkhave, kÄ• lakiriyÄ• bahuno janassa anutappÄ• {Ä• nutappÄ
ekapuggalassa? tathÄ• gatassa arahato sammÄ• sambuddhassa. imassa kho, bhikkhave, e
bahuno janassa anutappÄ• hotÄ«â€™â€™ ti.

<174> ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati adutiyo asahÄ• yo appaá¹-im
appaá¹-ibhÄ• go appaá¹-ipuggalo asamo asamasamo dvipadÄ• naá¹ƒ aggo. katamo ekapug
sammÄ• sambuddho. ayaá¹ƒ kho, bhikkhave, ekapuggalo loke uppajjamÄ• no uppajjati adu
appaá¹-isamo appaá¹-ibhÄ• go appaá¹-ipuggalo asamo asamasamo dvipadÄ• naá¹ƒ aggoâ

175-186__._ ``ekapuggalassa \Se I 30/ \Ne I 30/, bhikkhave, pÄ• tubhÄ• vÄ• mahato cakkh
mahato Ä• lokassa pÄ• tubhÄ• vo hoti, mahato obhÄ• sassa pÄ• tubhÄ• vo hoti, channaá¹ƒ
hoti, catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ sacchikiriyÄ• hoti, anekadhÄ• tupaá¹-ivedho hoti, n
hoti, vijjÄ• vimuttiphalasacchikiriyÄ• \Ee I 23/ hoti, sotÄ• pattiphalasacchikiriyÄ• hoti,
sakadÄ• gÄ• miphalasacchikiriyÄ• hoti, anÄ• gÄ• miphalasacchikiriyÄ• hoti, arahattaphala
hoti. katamassa ekapuggalassa? tathÄ• gatassa arahato sammÄ• sambuddhassa. imassa k
pÄ• tubhÄ• vÄ• mahato cakkhussa pÄ• tubhÄ• vo hoti, mahato Ä• lokassa pÄ• tubhÄ• vo h
pÄ• tubhÄ• vo hoti, channaá¹ƒ anuttariyÄ• naá¹ƒ pÄ• tubhÄ• vo hoti, catunnaá¹ƒ paá¹-isam
hoti, anekadhÄ• tupaá¹-ivedho hoti, nÄ• nÄ• dhÄ• tupaá¹-ivedho hoti, vijjÄ• vimuttiphalasac
sotÄ• pattiphalasacchikiriyÄ• hoti, sakadÄ• gÄ• miphalasacchikiriyÄ• hoti, anÄ• gÄ• mipha
arahattaphalasacchikiriyÄ• hotÄ«â€™â€™ ti.

<187> ``nÄ• haá¹ƒ bhikkhave, aÃ±Ã±aá¹ƒ ekapuggalampi samanupassÄ• mi yo evaá¹ƒ tat
dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppavatteti yathayidaá¹ƒ, bhikkhave, sÄ• ripu
bhikkhave, tathÄ• gatena anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppava

ekapuggalavaggo terasamo.

14. etadaggavaggo

1. paá¹-hamavaggo

<188> ``etadaggaá¹ƒ \Ne I 31/ \Se I 31/, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
yadidaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±oâ€™â€™ {aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±oti (Katthaci),
Ee) }.

<189> ... mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputto.

<190> ... iddhimantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• moggallÄ• no.

<191> ... dhutavÄ• dÄ• naá¹ƒ {dhutaá¹…gadharÄ• naá¹ƒ (katthaci) } yadidaá¹ƒ mahÄ• kas

<192> ... dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ anuruddho.

<193> ... uccÄ• kulikÄ• naá¹ƒ yadidaá¹ƒ bhaddiyo kÄ• á¸·igodhÄ• yaputto.

<194> ... maÃ±jussarÄ• naá¹ƒ yadidaá¹ƒ lakuá¹‡á¸• aka {lakuá¹‡á¹-aka (Se Ke) } bhaddiyo

<195> ... sÄ«hanÄ• dikÄ• naá¹ƒ \Be I 24/ yadidaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jo.

<196> ... dhammakathikÄ• naá¹ƒ yadidaá¹ƒ puá¹‡á¹‡o mantÄ• á¹‡iputto.

<197> ... saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ yadidaá¹ƒ ma

vaggo paá¹-hamo.

2. dutiyavaggo

<198> ``etadaggaá¹ƒ \Ne I 32/ \Ee I 24/, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhinimminantÄ• naá¹ƒ yadidaá¹ƒ cÅ«á¸·apanthakoâ€™â€™ {cullapanthako (Ce Se Ke Ee)

<199> ... cetovivaá¹-á¹-akusalÄ• naá¹ƒ yadidaá¹ƒ cÅ«á¸·apanthako.

<200> ... saÃ±Ã±Ä• vivaá¹-á¹-akusalÄ• naá¹ƒ yadidaá¹ƒ mahÄ• panthako.

<201> ... araá¹‡avihÄ• rÄ«naá¹ƒ yadidaá¹ƒ subhÅ«ti.

<202> ... dakkhiá¹‡eyyÄ• naá¹ƒ yadidaá¹ƒ subhÅ«ti.

<203> ... Ä• raÃ±Ã±akÄ• naá¹ƒ yadidaá¹ƒ revato khadiravaniyo.

<204> ... jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ kaá¹…khÄ• revato.

<205> ... Ä• raddhavÄ«riyÄ• naá¹ƒ yadidaá¹ƒ soá¹‡o koá¸·iviso.

<206> ... kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• naá¹ƒ yadidaá¹ƒ soá¹‡o kuá¹-ikaá¹‡á¹‡o.

<207> ... lÄ• bhÄ«naá¹ƒ yadidaá¹ƒ sÄ«vali.

<208> ... saddhÄ• dhimuttÄ• naá¹ƒ yadidaá¹ƒ vakkalÄ«ti.

vaggo dutiyo.

3. tatiyavaggo

<209> ``etadaggaá¹ƒ \Ne I 33/, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sikkhÄ• 32/ rÄ• huloâ€™â€™.

<210> ... saddhÄ• pabbajitÄ• naá¹ƒ \Be I 25/ yadidaá¹ƒ raá¹-á¹-hapÄ• lo.

<211> ... paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantÄ• naá¹ƒ yadidaá¹ƒ kuá¹‡á¸• adhÄ• no.

<212> ... paá¹-ibhÄ• navantÄ• naá¹ƒ yadidaá¹ƒ vaá¹…gÄ«so.

<213> ... samantapÄ• sÄ• dikÄ• naá¹ƒ yadidaá¹ƒ upaseno vaá¹…gantaputto.

<214> ... senÄ• sanapaÃ±Ã±Ä• pakÄ• naá¹ƒ yadidaá¹ƒ dabbo mallaputto.

<215> ... devatÄ• naá¹ƒ piyamanÄ• pÄ• naá¹ƒ yadidaá¹ƒ pilindavaccho.

<216> ... khippÄ• bhiÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ bÄ• hiyo dÄ• rucÄ«riyo.

<217> ... cittakathikÄ• naá¹ƒ yadidaá¹ƒ kumÄ• rakassapo.

<218> ... paá¹-isambhidÄ• pattÄ• naá¹ƒ yadidaá¹ƒ mahÄ• koá¹-á¹-hitoti {mahÄ• koá¹-á¹-hik marammapotthake) }.

vaggo tatiyo.

4. catutthavaggo

<219> ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahussutÄ• naá¹

<220> ... satimantÄ• naá¹ƒ \Ne I 34/ yadidaá¹ƒ Ä• nando.

<221> ... gatimantÄ• naá¹ƒ \Ee I 25/ yadidaá¹ƒ Ä• nando.

<222> ... dhitimantÄ• naá¹ƒ yadidaá¹ƒ Ä• nando.

<223> ... upaá¹-á¹-hÄ• kÄ• naá¹ƒ yadidaá¹ƒ Ä• nando.

<224> ... mahÄ• parisÄ• naá¹ƒ yadidaá¹ƒ uruvelakassapo.

<225> ... kulappasÄ• dakÄ• naá¹ƒ yadidaá¹ƒ kÄ• á¸·udÄ• yÄ«.

<226> ... appÄ• bÄ• dhÄ• naá¹ƒ yadidaá¹ƒ bÄ• kulo {bakkulo (Ce Se Ke Ee) }.

<227> ... pubbenivÄ• saá¹ƒ anussarantÄ• naá¹ƒ yadidaá¹ƒ sobhito.

<228> ... vinayadharÄ• naá¹ƒ yadidaá¹ƒ upÄ• li.

<229> ... bhikkhunovÄ• dakÄ• naá¹ƒ \Be I 26/ yadidaá¹ƒ nandako.

<230> ... indriyesu guttadvÄ• rÄ• naá¹ƒ yadidaá¹ƒ nando.

<231> ... bhikkhuovÄ• dakÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kappino.

<232> ... tejodhÄ• tukusalÄ• naá¹ƒ yadidaá¹ƒ sÄ• gato.

<233> ... paá¹-ibhÄ• neyyakÄ• naá¹ƒ yadidaá¹ƒ rÄ• dho.

<234> ... lÅ«khacÄ«varadharÄ• naá¹ƒ \Ne I 35/ yadidaá¹ƒ mogharÄ• jÄ• ti.

vaggo catuttho.

5. paÃ±camavaggo

<235> ``etadaggaá¹ƒ \Se I 33/, bhikkhave, mama sÄ• vikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ rattaÃ
mahÄ• pajÄ• patigotamÄ«â€™â€™.

<236> ... mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ khemÄ• .

<237> ... iddhimantÄ«naá¹ƒ yadidaá¹ƒ uppalavaá¹‡á¹‡Ä• .

<238> ... vinayadharÄ• naá¹ƒ yadidaá¹ƒ paá¹-Ä• cÄ• rÄ• .

<239> ... dhammakathikÄ• naá¹ƒ yadidaá¹ƒ dhammadinnÄ• .

<240> ... jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ nandÄ• .

<241> ... Ä• raddhavÄ«riyÄ• naá¹ƒ yadidaá¹ƒ soá¹‡Ä• .

<242> ... dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ bakulÄ• {sakulÄ• (Ce Se Ke Ee) }.

<243> ... khippÄ• bhiÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ bhaddÄ• kuá¹‡á¸• alakesÄ• .

<244> ... pubbenivÄ• saá¹ƒ anussarantÄ«naá¹ƒ yadidaá¹ƒ bhaddÄ• kÄ• pilÄ• nÄ«.

<245> ... mahÄ• bhiÃ±Ã±appattÄ• naá¹ƒ yadidaá¹ƒ bhaddakaccÄ• nÄ• .

<246> ... lÅ«khacÄ«varadharÄ• naá¹ƒ yadidaá¹ƒ kisÄ• gotamÄ«.

<247> ... saddhÄ• dhimuttÄ• naá¹ƒ \Ne I 36/ yadidaá¹ƒ siá¹…gÄ• lakamÄ• tÄ• ti {sigÄ• lam

vaggo paÃ±camo.

6. chaá¹-á¹-havaggo

<248> ``etadaggaá¹ƒ \Be I 27/, bhikkhave, mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ paá¹
gacchantÄ• naá¹ƒ yadidaá¹ƒ \Ee I 26/ tapussabhallikÄ• {tapassubhallikÄ• (Ce Ee) } vÄ• á¹

<249> ... dÄ• yakÄ• naá¹ƒ yadidaá¹ƒ sudatto gahapati anÄ• thapiá¹‡á¸• iko.

<250> ... dhammakathikÄ• naá¹ƒ yadidaá¹ƒ citto gahapati macchikÄ• saá¹‡á¸• iko.

<251> ... catÅ«hi saá¹…gahavatthÅ«hi parisaá¹ƒ saá¹…gaá¹‡hantÄ• naá¹ƒ yadidaá¹ƒ hatth

<252> ... paá¹‡Ä«tadÄ• yakÄ• naá¹ƒ yadidaá¹ƒ mahÄ• nÄ• mo sakko.

<253> ... manÄ• padÄ• yakÄ• naá¹ƒ yadidaá¹ƒ uggo gahapati vesÄ• liko.

<254> ... saá¹…ghupaá¹-á¹-hÄ• kÄ• naá¹ƒ yadidaá¹ƒ hatthigÄ• mako uggato gahapati.

<255> ... aveccappasannÄ• naá¹ƒ yadidaá¹ƒ sÅ«rambaá¹-á¹-ho {sÅ«ro ambaá¹-á¹-ho (Ce S
(Katthaci) }.

<256> ... puggalappasannÄ• naá¹ƒ yadidaá¹ƒ jÄ«vako komÄ• rabhacco.

<257> ... vissÄ• sakÄ• naá¹ƒ \Ne I 37/ yadidaá¹ƒ nakulapitÄ• gahapatÄ«ti.

vaggo chaá¹-á¹-ho.

7. sattamavaggo

<258> ``etadaggaá¹ƒ \Se I 34/, bhikkhave, mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ paá¹-h
gacchantÄ«naá¹ƒ yadidaá¹ƒ sujÄ• tÄ• seniyadhÄ«tÄ• â€™â€™ {senÄ• nÄ« dhÄ«tÄ• (Ce

<259> ... dÄ• yikÄ• naá¹ƒ yadidaá¹ƒ visÄ• khÄ• migÄ• ramÄ• tÄ• .

<260> ... bahussutÄ• naá¹ƒ yadidaá¹ƒ khujjuttarÄ• .

<261> ... mettÄ• vihÄ• rÄ«naá¹ƒ yadidaá¹ƒ sÄ• mÄ• vatÄ«.

<262> ... jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ uttarÄ• nandamÄ• tÄ• .

<263> ... paá¹‡Ä«tadÄ• yikÄ• naá¹ƒ yadidaá¹ƒ suppavÄ• sÄ• koliyadhÄ«tÄ• .

<264> ... gilÄ• nupaá¹-á¹-hÄ• kÄ«naá¹ƒ \Be I 28/ yadidaá¹ƒ suppiyÄ• upÄ• sikÄ• .

<265> ... aveccappasannÄ• naá¹ƒ yadidaá¹ƒ kÄ• tiyÄ• nÄ«.

<266> ... vissÄ• sikÄ• naá¹ƒ yadidaá¹ƒ nakulamÄ• tÄ• gahapatÄ• nÄ«.

<267> ... anussavappasannÄ• naá¹ƒ yadidaá¹ƒ kÄ• á¸·Ä« upÄ• sikÄ• kulagharikÄ• {kulag

vaggo sattamo.

etadaggavaggo cuddasamo.

15. aá¹-á¹-hÄ• napÄ• á¸·i

1. paá¹-hamavaggo

<268> ``aá¹-á¹-hÄ• nametaá¹ƒ \Ne I 38/, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno (Katthaci) } saá¹…khÄ• raá¹ƒ niccato upagaccheyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• na bhikkhave, vijjati \Ee I 27/ yaá¹ƒ puthujjano kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccheyya vijjatÄ«â€™â€™ ti.

<269> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo sukhato upagaccheyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, puthujjano kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagaccheyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™

<270> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo dhammaá¹ƒ attato upagaccheyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, b puthujjano kaÃ±ci dhammaá¹ƒ attato upagaccheyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<271> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo voropeyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho, bhikkhave, vijjati yaá¹ƒ puthujja jÄ«vitÄ• voropeyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<272> ``aá¹-á¹-hÄ• nametaá¹ƒ \Be I 29/, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno jÄ«vitÄ• voropeyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijja pitaraá¹ƒ jÄ«vitÄ• voropeyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<273> ``aá¹-á¹-hÄ• nametaá¹ƒ \Ne I 39/, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno jÄ«vitÄ• voropeyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijja arahantaá¹ƒ jÄ«vitÄ• voropeyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<274> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo paduá¹-á¹-hacitto lohitaá¹ƒ uppÄ• deyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho et vijjati yaá¹ƒ puthujjano tathÄ• gatassa paduá¹-á¹-hacitto lohitaá¹ƒ uppÄ• deyya. á¹-hÄ• nam ti.

<275> ``aá¹-á¹-hÄ• nametaá¹ƒ \Se I 36/, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno bhindeyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ p

saá¹…ghaá¹ƒ bhindeyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<276> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo uddiseyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ p satthÄ• raá¹ƒ uddiseyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<277> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dv apubbaá¹ƒ acarimaá¹ƒ \Ee I 28/ uppajjeyyuá¹ƒ. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca vijjati yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• ekova arahaá¹ƒ sammÄ• sambuddho uppajjeyya. á¹-h ti.

vaggo paá¹-hamo.

2. dutiyavaggo

<278> ``aá¹-á¹-hÄ• nametaá¹ƒ \Ne I 40/, bhikkhave, anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• cakkavattÄ« apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati \Be I 30/. á¹- etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• eko rÄ• jÄ• cakkavattÄ« uppajjeyy vijjatÄ«â€™â€™ ti.

<279> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ itthÄ« arahaá¹ƒ assa samm á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho, etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ puriso arahaá¹ƒ ass á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<280> ``aá¹-á¹-hÄ• nametaá¹ƒ \Se I 37/, bhikkhave, anavakÄ• so yaá¹ƒ itthÄ« rÄ• jÄ• assa á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ puriso rÄ• jÄ• assa á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

281-283__._ ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ itthÄ« sakkattaá¹ƒ kÄ• mÄ• rattaá¹ƒ kÄ• reyya ... pe ... brahmattaá¹ƒ kÄ• reyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• bhikkhave, vijjati yaá¹ƒ puriso sakkattaá¹ƒ kÄ• reyya ... pe ... mÄ• rattaá¹ƒ kÄ• reyya ... pe . kÄ• reyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<284> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ kÄ• yaduccaritassa iá¹-á¹-ho nibbatteyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko nibbatteyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

285-286__._ ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ vacÄ«duccaritassa ...

manoduccaritassa iá¹-á¹-ho kanto manÄ• po vipÄ• ko nibbatteyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijj
etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ manoduccaritassa aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko n
á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

vaggo dutiyo.

3. tatiyavaggo

<287> ``aá¹-á¹-hÄ• nametaá¹ƒ \Ne I 41/, bhikkhave, anavakÄ• so yaá¹ƒ kÄ• yasucaritassa
amanÄ• po vipÄ• ko nibbatteyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca \Se I 38/ \Be I
bhikkhave, vijjati yaá¹ƒ kÄ• yasucaritassa iá¹-á¹-ho kanto manÄ• po vipÄ• ko nibbatteyya. á
vijjatÄ«â€™â€™ ti.

288-289__._ ``aá¹-á¹-hÄ• nametaá¹ƒ \Ee I 29/, bhikkhave, anavakÄ• so yaá¹ƒ vacÄ«sucarit
manosucaritassa aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko nibbatteyya. netaá¹ƒ á¹-hÄ• naá¹ƒ
etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ manosucaritassa iá¹-á¹-ho kanto manÄ• po vipÄ• ko nibbatte
vijjatÄ«â€™â€™ ti.

<290> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ kÄ• yaduccaritasamaá¹…gÄ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyya. netaá¹ƒ á
á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ kÄ• yaduccaritasamaá¹…gÄ« tannidÄ• n
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. á¹
vijjatÄ«â€™â€™ ti.

291-292__._ ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ vacÄ«duccaritasamaá
manoduccaritasamaá¹…gÄ« tannidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
upapajjeyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ
manoduccaritasamaá¹…gÄ« tannidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti \Se I 39/.

<293> ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ kÄ• yasucaritasamaá¹…gÄ«
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati yaá¹ƒ kÄ• yasucaritasamaá¹…gÄ« tanni
I 42/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyya. á¹-hÄ
ti.

294-295__._ ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ vacÄ«sucaritasamaá¹
manosucaritasamaá¹…gÄ« tannidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹

vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ yaá¹ƒ \Ee I 30/ manosucaritasamaá¹…gÄ« tannidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• saggaá¹ƒ lokaá¹ƒ upapajjeyya. á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

vaggo tatiyo.

aá¹-á¹-hÄ• napÄ• á¸·i pannarasamo.

16. ekadhammapÄ• á¸·i

1. paá¹-hamavaggo

<296> ``ekadhammo \Ne I 43/ \Be I 32/, bhikkhave, bhÄ• vito bahulÄ«kato ekantanibbidÄ• upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. katamo ekadhamm bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya sambodhÄ• ya \Se I 40/ nibbÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

<297> ``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato ekantanibbidÄ• ya virÄ• gÄ• ya nir abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. katamo ekadhammo? dhammÄ• saá¹…ghÄ• nussati ... sÄ«lÄ• nussati ... cÄ• gÄ• nussati ... devatÄ• nussati ... Ä• nÄ• pÄ• n ... kÄ• yagatÄ• sati ... upasamÄ• nussati. ayaá¹ƒ kho, bhikkhave, ekadhammo bhÄ• vito bal virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒ

vaggo paá¹-hamo.

2. dutiyavaggo

<298> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anupp uppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattan micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hikassa, bhikkhave, anuppannÄ• ceva akusalÄ• dham akusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

<299> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anupp uppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattanti bhikkhave, sammÄ• diá¹-á¹-hi. sammÄ• diá¹-á¹-hikassa \Ee I 31/, bhikkhave, anuppannÄ• c uppajjanti uppannÄ• ca kusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattantÄ«

<300> ``nÄ• haá¹ƒ \Se I 41/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yen

dhammÄ• nuppajjanti uppannÄ• vÄ• kusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ \Be I
micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hikassa, bhikkhave, anuppannÄ• ceva kusalÄ• dhamm
kusalÄ• dhammÄ• parihÄ• yantÄ«â€™â€™ ti.

<301> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anupp
nuppajjanti uppannÄ• vÄ• akusalÄ• dhammÄ• parihÄ• yanti yathayidaá¹ƒ, bhikkhave, sa
sammÄ• diá¹-á¹-hikassa, bhikkhave, anuppannÄ• ceva akusalÄ• dhammÄ• nuppajjanti up
parihÄ• yantÄ«â€™â€™ ti.

<302> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anupp
uppajjati uppannÄ• vÄ• micchÄ• diá¹-á¹-hi pavaá¸• á¸• hati yathayidaá¹ƒ, bhikkhave, ayoni
bhikkhave, manasi karoto anuppannÄ• ceva micchÄ• diá¹-á¹-hi uppajjati uppannÄ• ca mic
pavaá¸• á¸• hatÄ«â€™â€™ ti.

<303> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yena anupp
uppajjati uppannÄ• vÄ• sammÄ• diá¹-á¹-hi pavaá¸• á¸• hati yathayidaá¹ƒ, bhikkhave, yonis
bhikkhave, manasi karoto anuppannÄ• ceva sammÄ• diá¹-á¹-hi uppajjati uppannÄ• ca sam
pavaá¸• á¸• hatÄ«â€™â€™ ti.

<304> ``nÄ• haá¹ƒ \Se I 42/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi ye
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá
bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiyÄ• , bhikkhave, samannÄ• gatÄ• sattÄ•
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€™â€™ ti.

<305> ``nÄ• haá¹ƒ \Ne I 45/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi \Ee
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti yathayidaá¹ƒ, bhikkhav
sammÄ• diá¹-á¹-hiyÄ• , bhikkhave, samannÄ• gatÄ• sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ ma
lokaá¹ƒ upapajjantÄ«â€™â€™ ti.

<306> ``micchÄ• diá¹-á¹-hikassa, bhikkhave, purisapuggalassa yaÃ±ceva kÄ• yakammaá¹ƒ
samattaá¹ƒ samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... yaÃ±ca manokammaá¹ƒ yath
samÄ• dinnaá¹ƒ yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ•
aniá¹-á¹-hÄ• ya akantÄ• ya amanÄ• pÄ• ya ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa
{diá¹-á¹-hi hi (Ce Se Ke Ee) }, bhikkhave, pÄ• pikÄ• . seyyathÄ• pi, bhikkhave \Be I 34/, nim
kosÄ• takibÄ«jaá¹ƒ vÄ• tittakalÄ• bubÄ«jaá¹ƒ vÄ• allÄ• ya pathaviyÄ• {paá¹-haviyÄ• (Ce
yaÃ±ceva pathavirasaá¹ƒ upÄ• diyati yaÃ±ca Ä• porasaá¹ƒ upÄ• diyati sabbaá¹ƒ taá¹ƒ titta
asÄ• tattÄ• ya saá¹ƒvattati. taá¹ƒ kissa hetu? bÄ«jaá¹ƒ hissa {vÄ«jaá¹ƒ (Ce Se Ke Ee) }, bhi
evamevaá¹ƒ kho, bhikkhave, micchÄ• diá¹-á¹-hikassa purisapuggalassa yaÃ±ceva kÄ• yaka

samattaá¹ƒ samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... \Se I 43/ yaÃ±ca manokamm
samattaá¹ƒ samÄ• dinnaá¹ƒ yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹
aniá¹-á¹-hÄ• ya akantÄ• ya amanÄ• pÄ• ya ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa
bhikkhave, pÄ• pikÄ• â€™â€™ ti.

<307> ``sammÄ• diá¹-á¹-hikassa, bhikkhave, purisapuggalassa yaÃ±ceva kÄ• yakammaá¹
samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-h
yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• sabbe te dhamm
manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi hissa, bhikkhav
seyyathÄ• pi, bhikkhave, ucchubÄ«jaá¹ƒ vÄ• sÄ• libÄ«jaá¹ƒ vÄ• muddikÄ• bÄ«jaá¹ƒ vÄ• a
nikkhittaá¹ƒ yaÃ±ceva pathavirasaá¹ƒ upÄ• diyati yaÃ±ca Ä• porasaá¹ƒ upÄ• diyati sabbaá¹
sÄ• tattÄ• ya asecanakattÄ• ya saá¹ƒvattati. taá¹ƒ kissa hetu? bÄ«jaá¹ƒ hissa, bhikkhave, b
kho, bhikkhave, sammÄ• diá¹-á¹-hikassa purisapuggalassa yaÃ±ceva kÄ• yakammaá¹ƒ yat
samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-h
yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• sabbe te dhamm
manÄ• pÄ• ya \Ne I 46/ hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi hissa,
bhaddikÄ• â€™â€™ ti.

vaggo dutiyo.

3. tatiyavaggo

<308> ``ekapuggalo \Se I 44/ \Ee I 33/, bhikkhave, loke uppajjamÄ• no uppajjati bahujanaa
bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya \Be I 35/ devaman
ekapuggalo? micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano. so bahujanaá¹ƒ saddhammÄ• vu
patiá¹-á¹-hÄ• peti. ayaá¹ƒ kho, bhikkhave, ekapuggalo loke uppajjamÄ• no uppajjati bahujan
bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na

<309> ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasu
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katamo ekapuggalo? sammÄ• diá¹-á¹-h
bahujanaá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ• petvÄ• saddhamme patiá¹-á¹-hÄ• peti. ayaá¹ƒ kh
upapajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya, bahuno janassa atthÄ• ya
devamanussÄ• naâ€™â€™ nti.

<310> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi yaá¹ƒ evaá¹
yathayidaá¹ƒ, bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, mah
{vajjÄ• nÄ«ti (Ce Se Ke) }.

<311> ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekapuggalampi samanupassÄ• mi yo evaá¹ƒ ba
bahujanaasukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
makkhali moghapuriso. seyyathÄ• pi, bhikkhave, nadÄ«mukhe khippaá¹ƒ {khipaá¹ƒ (Ce Se
{oá¸• á¸• eyya (Ce), ujjheyya (Katthaci) } bahÅ«naá¹ƒ macchÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya
evamevaá¹ƒ kho, bhikkhave \Ne I 47/, makkhali moghapuriso manussakhippaá¹ƒ \Se I 45/ n
bahÅ«naá¹ƒ sattÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya anayÄ• ya byasanÄ• yÄ• â€™â€™ ti.

<312> ``durakkhÄ• te \Ee I 34/, bhikkhave, dhammavinaye yo ca samÄ• dapeti {samÄ• dÄ•
samÄ• dapeti yo ca samÄ• dapito tathattÄ• ya paá¹-ipajjati sabbe te bahuá¹ƒ apuÃ±Ã±aá¹ƒ
hetu? durakkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<313> ``svÄ• kkhÄ• te \Be I 36/, bhikkhave, dhammavinaye yo ca samÄ• dapeti yaÃ±ca sa
tathattÄ• ya paá¹-ipajjati sabbe te bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti. taá¹ƒ kissa hetu? svÄ• k
dhammassÄ• â€™â€™ ti.

<314> ``durakkhÄ• te, bhikkhave, dhammavinaye dÄ• yakena mattÄ• jÄ• nitabbÄ• , no pa
hetu? durakkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<315> ``svÄ• kkhÄ• te, bhikkhave, dhammavinaye paá¹-iggÄ• hakena mattÄ• jÄ• nitabbÄ•
hetu? svÄ• kkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<316> ``durakkhÄ• te, bhikkhave, dhammavinaye yo Ä• raddhavÄ«riyo so dukkhaá¹ƒ vihar
durakkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<317> ``svÄ• kkhÄ• te, bhikkhave, dhammavinaye yo kusÄ«to so dukkhaá¹ƒ viharati. taá¹ƒ
svÄ• kkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<318> ``durakkhÄ• te, bhikkhave, dhammavinaye yo kusÄ«to so sukhaá¹ƒ viharati \Se I 46/
durakkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<319> ``svÄ• kkhÄ• te, bhikkhave, dhammavinaye yo Ä• raddhavÄ«riyo so sukhaá¹ƒ vihara
svÄ• kkhÄ• tattÄ• , bhikkhave, dhammassÄ• â€™â€™ ti.

<320> ``seyyathÄ• pi \Ne I 48/, bhikkhave, appamattakopi gÅ«tho duggandho hoti; evamev
bhikkhave, appamattakampi bhavaá¹ƒ na vaá¹‡á¹‡emi, antamaso accharÄ• saá¹…ghÄ• tam

<321> ``seyyathÄ• pi, bhikkhave, appamattakampi muttaá¹ƒ duggandhaá¹ƒ hoti ... appama
hoti ... appamattakopi pubbo duggandho hoti ... appamattakampi \Ee I 35/ lohitaá¹ƒ duggand

evamevaá¹ƒ kho ahaá¹ƒ, bhikkhave, appamattakampi bhavaá¹ƒ na vaá¹‡á¹‡emi, antamaso accharÄ• saá¹…ghÄ• tamattampiâ€™â€™.

vaggo tatiyo.

4. catutthavaggo

<322> ``seyyathÄ• pi \Be I 37/, bhikkhave, appamattakaá¹ƒ imasmiá¹ƒ jambudÄ«pe Ä• rÄ• vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokkharaá¹‡irÄ• maá¹‡eyyakaá¹ƒ; a yadidaá¹ƒ ukkÅ«lavikÅ«laá¹ƒ nadÄ«viduggaá¹ƒ khÄ• á¹‡ukaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ {khÄ (Ce Ee) } pabbatavisamaá¹ƒ; evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye thalajÄ• , bahutarÄ• ye odakÄ• â€™â€™.

<323> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye manussesu paccÄ• jÄ• yanti; bahutarÄ• ye aÃ±Ã±atra manussehi paccÄ• jÄ• yanti.

... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye majjhimesu janapadesu paccÄ• jÄ• eteva sattÄ• bahutarÄ• ye paccantimesu janapadesu paccÄ• jÄ• yanti aviÃ±Ã±Ä• tÄ• resu (Katthaci) }.

<324> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye paÃ±Ã±avanto ajaá¸·Ä• ane subhÄ• sitadubbhÄ• sitassa atthamaÃ±Ã±Ä• tuá¹ƒ; atha kho eteva sattÄ• bahutarÄ• ye du eá¸·amÅ«gÄ• na paá¹-ibalÄ• subhÄ• sitadubbhÄ• sitassa atthamaÃ±Ã±Ä• tuá¹ƒ.

<325> ... evamevaá¹ƒ \Ne I 49/ kho, bhikkhave, appakÄ• te sattÄ• ye ariyena paÃ±Ã±Ä• c atha kho eteva sattÄ• bahutarÄ• ye avijjÄ• gatÄ• sammÅ«á¸·hÄ• .

<326> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye labhanti tathÄ• gataá¹ƒ dassa sattÄ• bahutarÄ• ye na labhanti tathÄ• gataá¹ƒ dassanÄ• ya.

<327> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye labhanti tathÄ• gatappavedita savanÄ• ya; atha kho eteva \Ee I 36/ sattÄ• bahutarÄ• ye na labhanti tathÄ• gatappavedita savanÄ• ya.

<328> ... evamevaá¹ƒ \Be I 38/ kho, bhikkhave, appakÄ• te sattÄ• ye sutvÄ• dhammaá¹ƒ eteva sattÄ• bahutarÄ• ye sutvÄ• dhammaá¹ƒ na dhÄ• renti.

<329> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye dhÄ• tÄ• naá¹ƒ {dhatÄ• naá¹

dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhanti; atha kho eteva sattÄ• bahutarÄ• ye dhÄ• tÄ• na
upaparikkhanti.

<330> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye atthamaÃ±Ã±Ä• ya dhamma
paá¹-ipajjanti; atha kho eteva sattÄ• bahutarÄ• ye atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä•
paá¹-ipajjanti.

<331> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye saá¹ƒvejaniyesu á¹-hÄ• nesu
eteva sattÄ• \Se I 48/ bahutarÄ• ye saá¹ƒvejaniyesu á¹-hÄ• nesu na saá¹ƒvijjanti.

<332> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye saá¹ƒviggÄ• \Ne I 50/ yoniso
eteva sattÄ• bahutarÄ• ye saá¹ƒviggÄ• yoniso na padahanti.

<333> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye vavassaggÄ• rammaá¹‡aá¹ƒ
samÄ• dhiá¹ƒ {cittassa samÄ• dhiá¹ƒ (Ce) } labhanti cittassekaggataá¹ƒ {cittassekaggaá¹ƒ (
sattÄ• bahutarÄ• ye vavassaggÄ• rammaá¹‡aá¹ƒ karitvÄ• na labhanti samÄ• dhiá¹ƒ na la

<334> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye annaggarasaggÄ• naá¹ƒ lÄ•
sattÄ• bahutarÄ• ye annaggarasaggÄ• naá¹ƒ na lÄ• bhino, uÃ±chena kapÄ• lÄ• bhatena y

<335> ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye attharasassa dhammarasass
atha kho eteva sattÄ• bahutarÄ• ye attharasassa dhammarasassa vimuttirasassa na lÄ• b
bhikkhave \Be I 39/, evaá¹ƒ sikkhitabbaá¹ƒ --- attharasassa dhammarasassa vimuttirasassa
bhavissÄ• mÄ• ti. evaÃ±hi vo, bhikkhave, sikkhitabbanti.

336-338__._ ``seyyathÄ• pi \Ee I 37/, bhikkhave, appamattakaá¹ƒ imasmiá¹ƒ jambudÄ«pe Ä
vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokkharaá¹‡irÄ• maá¹‡eyyakaá¹ƒ; a
yadidaá¹ƒ ukkÅ«lavikÅ«laá¹ƒ nadÄ«viduggaá¹ƒ khÄ• á¹‡ukaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ pabb
kho, bhikkhave, appakÄ• te sattÄ• ye manussÄ• cutÄ• manussesu paccÄ• jÄ• yanti, atha
ye manussÄ• cutÄ• niraye paccÄ• jÄ• yanti ... pe ... tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti
paccÄ• jÄ• yantiâ€™â€™.

339-341__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye \Se I 49/ manussÄ• cu
paccÄ• jÄ• yanti; atha kho eteva sattÄ• bahutarÄ• ye manussÄ• cutÄ• niraye paccÄ• jÄ•
paccÄ• jÄ• yanti ... pettivisaye paccÄ• jÄ• yanti.

342-344__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye devÄ• \Ne I 51/ cutÄ•
atha kho eteva sattÄ• bahutarÄ• ye devÄ• cutÄ• niraye paccÄ• jÄ• yanti ... tiracchÄ• nay

pettivisaye paccÄ• jÄ• yanti.

345-347__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye devÄ• cutÄ• manusse
eteva sattÄ• bahutarÄ• ye devÄ• cutÄ• niraye paccÄ• jÄ• yanti ... tiracchÄ• nayoniyÄ• p
pettivisaye paccÄ• jÄ• yanti.

348-350__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye nirayÄ• cutÄ• manuss
kho eteva sattÄ• bahutarÄ• ye nirayÄ• cutÄ• niraye paccÄ• jÄ• yanti ... tiracchÄ• nayoniy
pettivisaye paccÄ• jÄ• yanti.

351-353__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye nirayÄ• cutÄ• devesu
eteva sattÄ• bahutarÄ• ye nirayÄ• cutÄ• niraye paccÄ• jÄ• yanti ... tiracchÄ• nayoniyÄ•
pettivisaye paccÄ• jÄ• yanti.

354-356__._ ... evamevaá¹ƒ \Be I 40/ kho, bhikkhave, appakÄ• te sattÄ• ye tiracchÄ• nayo
paccÄ• jÄ• yanti; atha kho eteva sattÄ• bahutarÄ• ye tiracchÄ• nayoniyÄ• cutÄ• niraye p
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pettivisaye paccÄ• jÄ• yanti.

357-359__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye tiracchÄ• nayoniyÄ• cu
paccÄ• jÄ• yanti; atha kho eteva sattÄ• bahutarÄ• ye \Ee I 38/ tiracchÄ• nayoniyÄ• cutÄ•
... tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pettivisaye paccÄ• jÄ• yanti.

360-362__._ ... evamevaá¹ƒ kho, bhikkhave, appakÄ• te sattÄ• ye pettivisayÄ• cutÄ• ma
atha kho eteva sattÄ• bahutarÄ• ye pettivisayÄ• cutÄ• niraye paccÄ• jÄ• yanti ... tiracchÄ
paccÄ• jÄ• yanti ... pettivisaye paccÄ• jÄ• yanti.

363-365__._ ... evamevaá¹ƒ \Ne I 52/ kho, bhikkhave, appakÄ• te sattÄ• ye pettivisayÄ• c
paccÄ• jÄ• yanti \Se I 50/; atha kho eteva sattÄ• bahutarÄ• ye pettivisayÄ• cutÄ• niraye p
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pettivisaye paccÄ• jÄ• yanti.

vaggo catuttho.

jambudÄ«papeyyÄ• lo niá¹-á¹-hito.

ekadhammapÄ• á¸·i soá¸·asamo.

17. pasÄ• dakaradhammavaggo

366-381__._ ``addhamidaá¹ƒ \Ne I 53/, bhikkhave, lÄ• bhÄ• naá¹ƒ yadidaá¹ƒ Ä• raÃ±Ã±ikat
(sabbattha) } ... pe ... piá¹‡á¸• apÄ• tikattaá¹ƒ ... paá¹ƒsukÅ«likattaá¹ƒ ... tecÄ«varikattaá¹ƒ .
dhammakathikattaá¹ƒ ... vinayadharattaá¹ƒ {vinayadharakattaá¹ƒ (Se Ke Ee Katthaci) } ... bÄ
thÄ• vareyyaá¹ƒ ... Ä• kappasampadÄ• ... parivÄ• rasampadÄ• ... mahÄ• parivÄ• ratÄ• ...
vaá¹‡á¹‡apokkharatÄ• ... kalyÄ• á¹‡avÄ• kkaraá¹‡atÄ• ... appicchatÄ• ... appÄ• bÄ• dhat

soá¸·asa pasÄ• dakaradhammÄ• niá¹-á¹-hitÄ• .

pasÄ• dakaradhammavaggo sattarasamo.

18. aparaaccharÄ• saá¹…ghÄ• tavaggo

<382> ``accharÄ• saá¹…ghÄ• tamattampi \Ne I 54/ \Be I 41/ ce, bhikkhave, bhikkhu paá¹-h
bhÄ• veti, ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu arittajjhÄ• no viharati, satthusÄ• sanakaro
amoghaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jatiâ€™. ko pana vÄ• do ye naá¹ƒ bahulÄ«karont

383-389__._ ``accharÄ• saá¹…ghÄ• tamattampi ce, bhikkhave, bhikkhu dutiyaá¹ƒ jhÄ• naá¹
51/ tatiyaá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ... pe ... mettaá¹
bhÄ• veti ... pe ... karuá¹‡aá¹ƒ cetovimuttiá¹ƒ bhÄ• veti ... pe ... muditaá¹ƒ \Ee I 39/ cetovimu
... pe ... upekkhaá¹ƒ cetovimuttiá¹ƒ bhÄ• veti ... pe ....

390-393__._ kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya lo
vedanÄ• su vedanÄ• nupassÄ« viharati ... pe ... citte cittÄ• nupassÄ« viharati ... pe ... dham
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doma

394-397__._ anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ
vÄ«riyaá¹ƒ {viriyaá¹ƒ (Ce Se Ke Ee) } Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• r
padahati. anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ jane
cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ•
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati
paggaá¹‡hÄ• ti padahati.

398-401__._ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Ne I 55/ iddhipÄ• daá¹ƒ bhÄ•
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti ...
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v

402-406__._ saddhindriyaá¹ƒ bhÄ• veti ... vÄ«riyindriyaá¹ƒ bhÄ• veti ... satindriyaá¹ƒ bhÄ• v
samÄ• dhindriyaá¹ƒ bhÄ• veti ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti ....

407-411__._ saddhÄ• balaá¹ƒ \Be I 42/ bhÄ• veti ... vÄ«riyabalaá¹ƒ bhÄ• veti ... satibalaá¹ƒ
... samÄ• dhibalaá¹ƒ bhÄ• veti ... paÃ±Ã±Ä• balaá¹ƒ bhÄ• veti ....

412-418__._ satisambojjhaá¹…gaá¹ƒ bhÄ• veti ... dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ•
vÄ«riyasambojjhaá¹…gaá¹ƒ \Ee I 40/ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pas
bhÄ• veti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ

419-426__._ sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... sammÄ• saá¹…kappaá¹ƒ bhÄ• veti ... samm
sammÄ• kammantaá¹ƒ bhÄ• veti ... sammÄ• Ä• jÄ«vaá¹ƒ bhÄ• veti ... sammÄ• vÄ• yÄ• ma
bhÄ• veti ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti ....

427-434__._ {DN II 173; MN II 249; AN c 8.65} ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«p
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti --- evaá¹ƒ
rÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡
passÄ• mÄ«â€™ ti --- evaá¹ƒsaÃ±Ã±Ä« hoti ... ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti --- evaá¹ƒ
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹
jÄ• nÄ• mi passÄ• mÄ«â€™ ti --- evaá¹ƒsaÃ±Ã±Ä« hoti ... ajjhattaá¹ƒ \Se I 53/ arÅ«pasaÃ±
passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni. `tÄ• ni abhib
ti --- evaá¹ƒsaÃ±Ã±Ä« hoti ... ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati pÄ
pÄ«tavaá¹‡á¹‡Ä• ni pÄ«tanidassanÄ• ni pÄ«tanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi
evaá¹ƒsaÃ±Ã±Ä« hoti ... ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati lohitak
\Ne I 56/ lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ•
hoti ... ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡
odÄ• tanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti --- evaá¹ƒsaÃ±Ã±Ä

435-442__._ rÅ«pÄ« rÅ«pÄ• ni passati ... ajjhattaá¹ƒ \Ee I 41/ arÅ«pasaÃ±Ã±Ä« bahiddhÄ•
subhanteva adhimutto hoti ... sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ananto \Be I 43/ Ä• kÄ• soti Ä• kÄ• sÄ• naÃ±cÄ
... sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ
upasampajja viharati ... sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma natthi kiÃ±
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Se I 54/ upasampajja viharati ... sabbaso Ä• kiÃ±caÃ±Ã±Ä• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati ... sabbaso nevasaÃ±Ã±Ä• n
samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati ....

443-452__._ pathavÄ«kasiá¹‡aá¹ƒ bhÄ• veti ... Ä• pokasiá¹‡aá¹ƒ bhÄ• veti ... tejokasiá¹‡aá
vÄ• yokasiá¹‡aá¹ƒ bhÄ• veti ... nÄ«lakasiá¹‡aá¹ƒ bhÄ• veti ... pÄ«takasiá¹‡aá¹ƒ bhÄ• veti ..
bhÄ• veti ... odÄ• takasiá¹‡aá¹ƒ bhÄ• veti ... Ä• kÄ• sakasiá¹‡aá¹ƒ bhÄ• veti ... viÃ±Ã±Ä• á
....

453-462__._ asubhasaÃ±Ã±aá¹ƒ bhÄ• veti ... maraá¹‡asaÃ±Ã±aá¹ƒ bhÄ• veti ... Ä• hÄ• re
bhÄ• veti ... sabbaloke anabhiratisaÃ±Ã±aá¹ƒ {anabhiratasaÃ±Ã±aá¹ƒ (Ce Se Ke Ee) } bhÄ
aniccasaÃ±Ã±aá¹ƒ bhÄ• veti ... anicce dukkhasaÃ±Ã±aá¹ƒ bhÄ• veti ... dukkhe anattasaÃ±
pahÄ• nasaÃ±Ã±aá¹ƒ bhÄ• veti ... virÄ• gasaÃ±Ã±aá¹ƒ bhÄ• veti ... nirodhasaÃ±Ã±aá¹ƒ bh

463-472__._ aniccasaÃ±Ã±aá¹ƒ bhÄ• veti ... anattasaÃ±Ã±aá¹ƒ bhÄ• veti ... maraá¹‡asaÃ±
... Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ bhÄ• veti ... sabbaloke anabhiratisaÃ±Ã±aá¹ƒ bhÄ• ve
aá¹-á¹-hikasaÃ±Ã±aá¹ƒ bhÄ• veti ... puá¸·avakasaÃ±Ã±aá¹ƒ {puá¸·uvakasaÃ±Ã±aá¹ƒ (Katth
vinÄ«lakasaÃ±Ã±aá¹ƒ bhÄ• veti ... vicchiddakasaÃ±Ã±aá¹ƒ bhÄ• veti ... uddhumÄ• takasaÃ

473-482__._ buddhÄ• nussatiá¹ƒ \Ne I 57/ bhÄ• veti ... dhammÄ• nussatiá¹ƒ bhÄ• veti ... sa
bhÄ• veti ... sÄ«lÄ• nussatiá¹ƒ bhÄ• veti ... cÄ• gÄ• nussatiá¹ƒ bhÄ• veti ... devatÄ• nussati
... Ä• nÄ• pÄ• nassatiá¹ƒ bhÄ• veti ... maraá¹‡assatiá¹ƒ bhÄ• veti ... kÄ• yagatÄ• satiá¹ƒ bh
upasamÄ• nussatiá¹ƒ bhÄ• veti ....

483-492__._ paá¹-hamajjhÄ• nasahagataá¹ƒ \Be I 44/ saddhindriyaá¹ƒ bhÄ• veti ... vÄ«riyin
satindriyaá¹ƒ bhÄ• veti ... samÄ• dhindriyaá¹ƒ bhÄ• veti ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti ... sa
bhÄ• veti ... vÄ«riyabalaá¹ƒ bhÄ• veti ... satibalaá¹ƒ bhÄ• veti ... samÄ• dhibalaá¹ƒ bhÄ• vet
bhÄ• veti ....

493-562__._ ``dutiyajjhÄ• nasahagataá¹ƒ ... pe ... tatiyajjhÄ• nasahagataá¹ƒ ... pe ...
catutthajjhÄ• nasahagataá¹ƒ ... pe ... mettÄ• sahagataá¹ƒ ... pe ... karuá¹‡Ä• sahagataá¹ƒ ..
muditÄ• sahagataá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ saddhindriyaá¹ƒ bhÄ• veti ... vÄ«riyin
satindriyaá¹ƒ \Ee I 43/ bhÄ• veti ... samÄ• dhindriyaá¹ƒ bhÄ• veti ... paÃ±Ã±indriyaá¹ƒ bhÄ•
saddhÄ• balaá¹ƒ bhÄ• veti ... vÄ«riyabalaá¹ƒ bhÄ• veti ... satibalaá¹ƒ bhÄ• veti ... samÄ• dh
paÃ±Ã±Ä• balaá¹ƒ bhÄ• veti. ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu arittajjhÄ• no viharati sa
ovÄ• dapatikaro, amoghaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jatiâ€™. ko pana vÄ• do ye naá
ti!

aparaaccharÄ• saá¹…ghÄ• tavaggo aá¹-á¹-hÄ• rasamo.

19. kÄ• yagatÄ• sativaggo

<563> ``yassa \Ne I 58/ kassaci, bhikkhave, mahÄ• samuddo cetasÄ• phuá¹-o antogadhÄ•
samuddaá¹…gamÄ• ; evamevaá¹ƒ, bhikkhave, yassa kassaci kÄ• yagatÄ• sati bhÄ• vitÄ•
kusalÄ• dhammÄ• ye keci vijjÄ• bhÄ• giyÄ• â€™â€™ ti.

564-570__._ ``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato mahato saá¹ƒvegÄ• ya saá¹ƒ
saá¹ƒvattati ... mahato yogakkhemÄ• ya saá¹ƒvattati ... satisampajaÃ±Ã±Ä• ya \Se I 56/ saá
Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• ya saá¹ƒvattati ... diá¹-á¹-hadhammasukhavihÄ• rÄ• ya s
vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattati. katamo ekadhammo? kÄ• yagatÄ• sati. aya
ekadhammo bhÄ• vito bahulÄ«kato mahato saá¹ƒvegÄ• ya saá¹ƒvattati ... mahato atthÄ• ya
yogakkhemÄ• ya saá¹ƒvattati ... satisampajaÃ±Ã±Ä• ya saá¹ƒvattati ... Ã±Ä• á¹‡adassanap
saá¹ƒvattati ... diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati ... vijjÄ• vimuttiphalasacchi
saá¹ƒvattatÄ«â€™â€™ ti.

<571> ``ekadhamme \Be I 45/, bhikkhave, bhÄ• vite bahulÄ«kate kÄ• yopi passambhati, cit
vitakkavicÄ• rÄ• pi vÅ«pasammanti, kevalÄ• pi vijjÄ• bhÄ• giyÄ• dhammÄ• bhÄ• vanÄ• pÄ
katamasmiá¹ƒ ekadhamme? kÄ• yagatÄ• ya satiyÄ• . imasmiá¹ƒ \Ee I 44/ kho, bhikkhave, e
bahulÄ«kate kÄ• yopi passambhati, cittampi passambhati, vitakkavicÄ• rÄ• pi vÅ«pasamma
vijjÄ• bhÄ• giyÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ ti.

<572> ``ekadhamme, bhikkhave, bhÄ• vite bahulÄ«kate anuppannÄ• ceva akusalÄ• dhan
akusalÄ• dhammÄ• pahÄ«yanti. katamasmiá¹ƒ ekadhamme? kÄ• yagatÄ• ya satiyÄ• . ima
bhÄ• vite bahulÄ«kate anuppannÄ• ceva akusalÄ• dhammÄ• nuppajjanti, uppannÄ• ca a
pahÄ«yantÄ«â€™â€™ ti.

<573> ``ekadhamme \Ne I 59/, bhikkhave, bhÄ• vite bahulÄ«kate anuppannÄ• ceva kusalÄ
uppannÄ• ca kusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya \Se I 57/ saá¹ƒvattanti. ka
kÄ• yagatÄ• ya satiyÄ• . imasmiá¹ƒ kho, bhikkhave, ekadhamme bhÄ• vite bahulÄ«kate an
uppajjanti, uppannÄ• ca kusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattantÄ

<574> ``ekadhamme, bhikkhave, bhÄ• vite bahulÄ«kate avijjÄ• pahÄ«yati, vijjÄ• uppajjati,
anusayÄ• samugghÄ• taá¹ƒ gacchanti, saá¹ƒyojanÄ• pahÄ«yanti. katamasmiá¹ƒ ekadham
imasmiá¹ƒ kho, bhikkhave, ekadhamme bhÄ• vite bahulÄ«kate avijjÄ• pahÄ«yati, vijjÄ• up
pahÄ«yati, anusayÄ• samugghÄ• taá¹ƒ gacchanti, saá¹ƒyojanÄ• pahÄ«yantÄ«â€™â€™ ti

575-576__._ ``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato paÃ±Ã±Ä• pabhedÄ• ya saá
anupÄ• dÄ• parinibbÄ• nÄ• ya saá¹ƒvattati. katamo ekadhammo? kÄ• yagatÄ• sati. ayaá¹ƒ
bhÄ• vito bahulÄ«kato paÃ±Ã±Ä• pabhedÄ• ya saá¹ƒvattati ... anupÄ• dÄ• parinibbÄ• nÄ• y

577-579__._ ``ekadhamme \Be I 46/, bhikkhave, bhÄ• vite bahulÄ«kate anekadhÄ• tupaá¹-i
nÄ• nÄ• dhÄ• tupaá¹-ivedho hoti ... anekadhÄ• tupaá¹-isambhidÄ• hoti. katamasmiá¹ƒ ekad
satiyÄ• . imasmiá¹ƒ kho, bhikkhave, ekadhamme bhÄ• vite bahulÄ«kate anekadhÄ• tupaá¹-
nÄ• nÄ• dhÄ• tupaá¹-ivedho hoti ... anekadhÄ• tupaá¹-isambhidÄ• hotÄ«â€™â€™ ti.

580-583__._ ``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato sotÄ• pattiphalasacchikiriyÄ•
... sakadÄ• gÄ• miphalasacchikiriyÄ• ya saá¹ƒvattati ... anÄ• gÄ• miphalasacchikiriyÄ• ya s
arahattaphalasacchikiriyÄ• ya \Ee I 45/ saá¹ƒvattati. katamo ekadhammo? kÄ• yagatÄ• sat
ekadhammo bhÄ• vito bahulÄ«kato sotÄ• pattiphalasacchikiriyÄ• ya saá¹ƒvattati ...
sakadÄ• gÄ• miphalasacchikiriyÄ• ya saá¹ƒvattati ... anÄ• gÄ• miphalasacchikiriyÄ• ya saá
arahattaphalasacchikiriyÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

584-599__._ ``ekadhammo \Ne I 60/, bhikkhave, bhÄ• vito bahulÄ«kato paÃ±Ã±Ä• paá¹-ilÄ•
paÃ±Ã±Ä• vuddhiyÄ• saá¹ƒvattati ... paÃ±Ã±Ä• vepullÄ• ya saá¹ƒvattati ... mahÄ• paÃ±Ã±
puthupaÃ±Ã±atÄ• ya saá¹ƒvattati ... vipulapaÃ±Ã±atÄ• ya saá¹ƒvattati ... gambhÄ«rapaÃ±Ã
asÄ• mantapaÃ±Ã±atÄ• ya {asamatthapaÃ±Ã±atÄ• ya (Se Ke), asamattapaÃ±Ã±atÄ• ya (K
(á¹-Ä«kÄ•) Paá¹-is-a II 3.1 passitabbaá¹ƒ} saá¹ƒvattati ... bhÅ«ripaÃ±Ã±atÄ• ya saá¹ƒvattat
paÃ±Ã±Ä• bÄ• hullÄ• ya saá¹ƒvattati ... sÄ«ghapaÃ±Ã±atÄ• ya saá¹ƒvattati ... lahupaÃ±Ã±
hÄ• sapaÃ±Ã±atÄ• ya {hÄ• supaÃ±Ã±atÄ• ya (Ce Ee) } saá¹ƒvattati ... javanapaÃ±Ã±atÄ• y
tikkhapaÃ±Ã±atÄ• ya saá¹ƒvattati ... nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattati. katamo ekadha
ayaá¹ƒ kho, bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya sa
paÃ±Ã±Ä• vuddhiyÄ• saá¹ƒvattati ... paÃ±Ã±Ä• vepullÄ• ya saá¹ƒvattati ... mahÄ• paÃ±Ã±
puthupaÃ±Ã±atÄ• ya saá¹ƒvattati ... vipulapaÃ±Ã±atÄ• ya saá¹ƒvattati ... gambhÄ«rapaÃ±Ã
asÄ• mantapaÃ±Ã±atÄ• ya saá¹ƒvattati ... bhÅ«ripaÃ±Ã±atÄ• ya saá¹ƒvattati ... paÃ±Ã±Ä•
... sÄ«ghapaÃ±Ã±atÄ• ya saá¹ƒvattati ... lahupaÃ±Ã±atÄ• ya saá¹ƒvattati ... hÄ• sapaÃ±Ã±
javanapaÃ±Ã±atÄ• ya saá¹ƒvattati ... tikkhapaÃ±Ã±atÄ• ya saá¹ƒvattati ... nibbedhikapaÃ±Ã
saá¹ƒvattatÄ«â€™â€™ ti.

kÄ• yagatÄ• sativaggo ekÅ«navÄ«satimo.

20. amatavaggo

<600> ``amataá¹ƒ \Se I 59/ \Ne I 61/ \Be I 47/ te, bhikkhave, na paribhuÃ±janti ye kÄ• yaga
paribhuÃ±janti. amataá¹ƒ te, bhikkhave, paribhuÃ±janti ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±jan

<601> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, aparibhuttaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati aparibhuttÄ
bhikkhave, paribhuttaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati paribhuttÄ• â€™â€™ ti.

<602> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, parihÄ«naá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati parihÄ«nÄ• bhikkhave, aparihÄ«naá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati aparihÄ«nÄ• â€™â€™ ti.

<603> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, viraddhaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati \Ee I 46/ virac tesaá¹ƒ, bhikkhave, Ä• raddhaá¹ƒ {aviraddhaá¹ƒ (Katthaci) } yesaá¹ƒ kÄ• yagatÄ• sati Ä• ra

<604> ``amataá¹ƒ te, bhikkhave, pamÄ• diá¹ƒsu ye kÄ• yagatÄ• satiá¹ƒ pamÄ• diá¹ƒsu. an pamÄ• diá¹ƒsu ye kÄ• yagatÄ• satiá¹ƒ na pamÄ• diá¹ƒsuâ€™â€™.

<605> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, pamuá¹-á¹-haá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati pamuá¹- bhikkhave, appamuá¹-á¹-haá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati appamuá¹-á¹-hÄ• â€™â€™ ti.

<606> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, anÄ• sevitaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati anÄ• sevit bhikkhave, Ä• sevitaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati Ä• sevitÄ• â€™â€™ ti.

<607> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, abhÄ• vitaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati abhÄ• vitÄ• bhikkhave, bhÄ• vitaá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati bhÄ• vitÄ• â€™â€™ ti.

<608> ``amataá¹ƒ \Ne I 62/ \Be I 48/ tesaá¹ƒ, bhikkhave, abahulÄ«kataá¹ƒ yesaá¹ƒ kÄ• yag \Se I 60/. amataá¹ƒ tesaá¹ƒ, bhikkhave, bahulÄ«kataá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati bahulÄ«k

<609> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, anabhiÃ±Ã±Ä• taá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati anab tesaá¹ƒ, bhikkhave, abhiÃ±Ã±Ä• taá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati abhiÃ±Ã±Ä• tÄ• â€™â€™

<610> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, apariÃ±Ã±Ä• taá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati apariÃ tesaá¹ƒ, bhikkhave, pariÃ±Ã±Ä• taá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati pariÃ±Ã±Ä• tÄ• â€™â€™ t

<611> ``amataá¹ƒ tesaá¹ƒ, bhikkhave, asacchikataá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati asacchikat bhikkhave, sacchikataá¹ƒ yesaá¹ƒ kÄ• yagatÄ• sati sacchikatÄ• â€™â€™ ti. (...) { (ekakan suttasahassaá¹ƒ samattaá¹ƒ.) (Ce Se Ke Ee) }

(idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.) { (Se Ke Ee potthakesu natthi}

amatavaggo vÄ«satimo.

ekakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

dukanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. kammakaraá¹‡avaggo

1. vajjasuttaá¹ƒ

<1> evaá¹ƒ \Se I 61/ \Ne I 63/ \Ee I 47/ \Be I 49/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mant
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``dvemÄ• ni, bhikkhave, vajjÄ• ni. katamÄ• ni dve? diá¹-á¹-hadhammikaÃ±ca vajjaá¹ƒ samp
I 64/. katamaÃ±ca, bhikkhave, diá¹-á¹-hadhammikaá¹ƒ vajjaá¹ƒ? idha, bhikkhave, ekacco pa
Ä• gucÄ• riá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• {vividhÄ• ni kammakaraá
kasÄ• hipi tÄ• á¸·ente, vettehipi tÄ• á¸·ente, addhadaá¹‡á¸• akehipi tÄ• á¸·ente, hatthampi c
chindante, hatthapÄ• dampi chindante, kaá¹‡á¹‡ampi chindante, nÄ• sampi chindante, kaá¹
bilaá¹…gathÄ• likampi karonte, saá¹…khamuá¹‡á¸• ikampi karonte, rÄ• humukhampi karont
hatthapajjotikampi karonte, erakavattikampi karonte, cÄ«rakavÄ• sikampi \Ee I 48/ karonte,
karonte, baá¸·isamaá¹ƒsikampi karonte, kahÄ• paá¹‡ikampi karonte, khÄ• rÄ• patacchikamp
{khÄ• rÄ• paá¹-icchakampi (Se Ke Katthaci) } karonte, palighaparivattikampi karonte, palÄ•
{palÄ• lapiá¹-á¹-hikampi (Ce) } karonte, tattenapi telena osiÃ±cante, sunakhehipi khÄ• dÄ• p
sÅ«le uttÄ• sente, asinÄ• pi sÄ«saá¹ƒ chindante.

``tassa evaá¹ƒ \Se I 62/ hoti --- `yathÄ• rÅ«pÄ• naá¹ƒ kho pÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ
rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti; kasÄ• hipi tÄ• á¸·enti, vettehip
addhadaá¹‡á¸• akehipi tÄ• á¸·enti, hatthampi chindanti, pÄ• dampi chindanti, hatthapÄ• dam
kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti, kaá¹‡á¹‡anÄ• sampi chindanti, bilaá¹…gathÄ
saá¹…khamuá¹‡á¸• ikampi karonti, rÄ• humukhampi karonti, jotimÄ• likampi karonti, hatthap
erakavattikampi karonti, cÄ«rakavÄ• sikampi karonti, eá¹‡eyyakampi karonti, baá¸·isamaá¹ƒ
kahÄ• paá¹‡ikampi karonti, khÄ• rÄ• patacchikampi karonti, palighaparivattikampi karonti, p
karonti, tattenapi telena osiÃ±canti, sunakhehipi khÄ• dÄ• penti, jÄ«vantampi sÅ«le uttÄ• se
sÄ«saá¹ƒ chindanti. ahaÃ±ceva {ahaÃ±ce (?) } kho pana evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ ka
gahetvÄ• evarÅ«pÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• reyyuá¹ƒ; kasÄ• hipi tÄ• á¸·eyyuá

chindeyyuâ€™ nti. so diá¹-á¹-hadhammikassa vajjassa bhÄ«to na paresaá¹ƒ pÄ• bhataá¹ƒ v
vuccati, bhikkhave, diá¹-á¹-hadhammikaá¹ƒ vajjaá¹ƒ.

``katamaÃ±ca, bhikkhave, samparÄ• yikaá¹ƒ vajjaá¹ƒ? idha, bhikkhave, ekacco iti paá¹-isaÂ
`kÄ• yaduccaritassa kho pana pÄ• pako dukkho vipÄ• ko abhisamparÄ• yaá¹ƒ, vacÄ«ducca
abhisamparÄ• yaá¹ƒ, manoduccaritassa pÄ• pako dukkho vipÄ• ko abhisamparÄ• yaá¹ƒ. ab
duccaritaá¹ƒ careyyaá¹ƒ, vÄ• cÄ• ya duccaritaá¹ƒ careyyaá¹ƒ \Ne I 65/, manasÄ• duccarita
taá¹ƒ yÄ• haá¹ƒ na kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• t
nti. so \Ee I 49/ samparÄ• yikassa vajjassa bhÄ«to kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasuca
vacÄ«duccaritaá¹ƒ pahÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• veti, manoduccaritaá¹ƒ pahÄ• ya manc
suddhaá¹ƒ attÄ• naá¹ƒ pariharati. idaá¹ƒ vuccati, bhikkhave, samparÄ• yikaá¹ƒ vajjaá¹ƒ. ``im
dve vajjÄ• ni. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `diá¹-á¹-hadhammikassa va
samparÄ• yikassa vajjassa bhÄ• yissÄ• ma, vajjabhÄ«runo bhavissÄ• ma \Be I 51/ vajjabha
vo, bhikkhave, sikkhitabbaá¹ƒ. vajjabhÄ«runo, bhikkhave, vajjabhayadassÄ• vino etaá¹ƒ pÄ
parimuccissati \Se I 63/ sabbavajjehÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. padhÄ• nasuttaá¹ƒ

<2> ``dvemÄ• ni, bhikkhave, padhÄ• nÄ• ni durabhisambhavÄ• ni lokasmiá¹ƒ. katamÄ• ni d
agÄ• raá¹ƒ ajjhÄ• vasataá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapa
padhÄ• naá¹ƒ, yaÃ±ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• naá¹ƒ sabbÅ«padhipaá¹-in
imÄ• ni kho, bhikkhave, dve padhÄ• nÄ• ni durabhisambhavÄ• ni lokasmiá¹ƒ.

``etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ padhÄ• nÄ• naá¹ƒ yadidaá¹ƒ sabbÅ«padhip
padhÄ• naá¹ƒ. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `sabbÅ«padhipaá¹-inissag
padahissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. dutiyaá¹ƒ.

3. tapanÄ«yasuttaá¹ƒ

<3> ``dveme, bhikkhave, dhammÄ• tapanÄ«yÄ• . katame dve? idha, bhikkhave, ekaccass
hoti, akataá¹ƒ hoti kÄ• yasucaritaá¹ƒ; vacÄ«duccaritaá¹ƒ kataá¹ƒ hoti; akataá¹ƒ hoti vacÄ«su
manoduccaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti manosucaritaá¹ƒ. so `kÄ• yaduccaritaá¹ƒ me k
`akataá¹ƒ me kÄ• yasucaritaâ€™ nti tappati; `vacÄ«duccaritaá¹ƒ me kataâ€™ nti tappati, `a
vacÄ«sucaritaâ€™ nti tappati; `manoduccaritaá¹ƒ me kataâ€™ nti tappati \Ne I 66/, `akataá
nti tappati. ime kho, bhikkhave, dve dhammÄ• tapanÄ«yÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. atapanÄ«yasuttaá¹ƒ

<4> ``dveme, bhikkhave, dhammÄ• atapanÄ«yÄ• . katame \Ee I 50/ dve? idha, bhikkhave,
kÄ• yasucaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti kÄ• yaduccaritaá¹ƒ; vacÄ«sucaritaá¹ƒ kataá¹ƒ
vacÄ«duccaritaá¹ƒ; manosucaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti manoduccaritaá¹ƒ. so `kÄ•
kataâ€™ nti na tappati, `akataá¹ƒ me kÄ• yaduccaritaâ€™ nti na tappati; `vacÄ«sucaritaá¹ƒ
tappati, `akataá¹ƒ \Se I 64/ me vacÄ«duccaritaâ€™ nti na tappati; `manosucaritaá¹ƒ me kata
`akataá¹ƒ me manoduccaritaâ€™ nti na tappati. ime kho, bhikkhave, dve dhammÄ• atapan
catutthaá¹ƒ.

5. upaÃ±Ã±Ä• tasuttaá¹ƒ

<5> ``dvinnÄ• haá¹ƒ \Be I 52/, bhikkhave, dhammÄ• naá¹ƒ upaÃ±Ã±Ä• siá¹ƒ --- yÄ• ca asa
dhammesu, yÄ• ca appaá¹-ivÄ• nitÄ• padhÄ• nasmiá¹ƒ. appaá¹-ivÄ• nÄ« sudÄ• haá¹ƒ, bh
`kÄ• maá¹ƒ taco ca nhÄ• ru {nahÄ• ru (Ce Se Ke Ee) } ca aá¹-á¹-hi ca avasissatu, sarÄ«re u
maá¹ƒsalohitaá¹ƒ, yaá¹ƒ taá¹ƒ purisathÄ• mena purisavÄ«riyena purisaparakkamena pattab
apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«â€™ ti. tassa mayhaá¹ƒ, bhikk
sambodhi, appamÄ• dÄ• dhigato anuttaro yogakkhemo. tumhe cepi, bhikkhave, appaá¹-ivÄ
`kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissatu, sarÄ«re upasussatu maá¹ƒsalohitaá
purisathÄ• mena purisavÄ«riyena \Ne I 67/ purisaparakkamena pattabbaá¹ƒ na taá¹ƒ apÄ• p
saá¹‡á¹-hÄ• naá¹ƒ \Se I 65/ bhavissatÄ«â€™ ti, tumhepi, bhikkhave, nacirasseva --- yassatt
sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyo
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissatha. tasmÄ• tiha, bhikkh
--- `appaá¹-ivÄ• naá¹ƒ padahissÄ• ma. kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissat
maá¹ƒsalohitaá¹ƒ, yaá¹ƒ taá¹ƒ purisathÄ• mena purisavÄ«riyena purisaparakkamena pattab
apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi vo, bhikkhave,
paÃ±camaá¹ƒ.

6. saá¹ƒyojanasuttaá¹ƒ

<6> ``dveme, bhikkhave, dhammÄ• . katame dve? yÄ• ca saá¹ƒyojaniyesu dhammesu ass
saá¹ƒyojaniyesu dhammesu nibbidÄ• nupassitÄ• . saá¹ƒyojaniyesu, bhikkhave, dhammesu
rÄ• gaá¹ƒ na \Ee I 51/ pajahati, dosaá¹ƒ na pajahati, mohaá¹ƒ na pajahati. rÄ• gaá¹ƒ appah
appahÄ• ya, mohaá¹ƒ appahÄ• ya na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi pa
upÄ• yÄ• sehi. na parimuccati dukkhasmÄ• ti vadÄ• mi.

``saá¹ƒyojaniyesu, bhikkhave, dhammesu nibbidÄ• nupassÄ« viharanto rÄ• gaá¹ƒ pajahati,
mohaá¹ƒ pajahati. rÄ• gaá¹ƒ pahÄ• ya, dosaá¹ƒ pahÄ• ya, mohaá¹ƒ \Be I 53/ pahÄ• ya, par
maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi. parimuccati dukkhasm
bhikkhave, dve dhammÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. kaá¹‡hasuttaá¹ƒ

<7> ``dveme, bhikkhave, dhammÄ• kaá¹‡hÄ• . katame dve? ahirikaÃ±ca anottappaÃ±ca. i
dhammÄ• kaá¹‡hÄ• â€™â€™ ti. sattamaá¹ƒ.

8. sukkasuttaá¹ƒ

<8> ``dveme, bhikkhave, dhammÄ• sukkÄ• . katame dve? hirÄ« {hiri (Ce Se Ke Ee) } ca ot
bhikkhave, dve dhammÄ• sukkÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. cariyasuttaá¹ƒ

<9> ``dveme \Ne I 68/, bhikkhave, dhammÄ• sukkÄ• lokaá¹ƒ pÄ• lenti. katame dve? hirÄ«
bhikkhave, dve sukkÄ• dhammÄ• lokaá¹ƒ na pÄ• leyyuá¹ƒ, nayidha paÃ±Ã±Ä• yetha mÄ•
66/ vÄ• mÄ• tulÄ• nÄ«ti vÄ• Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• . sambhe
ajeá¸·akÄ• kukkuá¹-asÅ«karÄ• soá¹‡asiá¹…gÄ• lÄ• {soá¹‡asigÄ• lÄ• (Ce Se Ke Ee) }. ya
dve sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti tasmÄ• paÃ±Ã±Ä• yati {paÃ±Ã±Ä• yanti (Ce) } mA
mÄ• tulÄ• nÄ«ti vÄ• Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• â€™â€™ ti. navan

10. vassÅ«panÄ• yikasuttaá¹ƒ

<10> ``dvemÄ• , bhikkhave, vassÅ«panÄ• yikÄ• . katamÄ• dve? purimikÄ• ca pacchimikÄ
dve vassÅ«panÄ• yikÄ• â€™â€™ ti. dasamaá¹ƒ.

kammakaraá¹‡avaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

vajjÄ• \Ee I 52/ padhÄ• nÄ• dve tapanÄ«yÄ• , upaÃ±Ã±Ä• tena paÃ±camaá¹ƒ.

saá¹ƒyojanaÃ±ca kaá¹‡haÃ±ca, sukkaá¹ƒ cariyÄ• vassÅ«panÄ• yikena vaggo ||

2. adhikaraá¹‡avaggo

<11> ``dvemÄ• ni \Ne I 69/ \Be I 54/, bhikkhave, balÄ• ni. katamÄ• ni dve? paá¹-isaá¹…khÄ
bhÄ• vanÄ• balaÃ±ca. katamaÃ±ca, bhikkhave, paá¹-isaá¹…khÄ• nabalaá¹ƒ? idha, bhikkha
paá¹-isaÃ±cikkhati --- `kÄ• yaduccaritassa kho pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhamme

vacÄ«duccaritassa pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca, mar
diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±cÄ• â€™ ti. so iti paá¹-isaá¹…khÄ• ya kÄ• yad
kÄ• yasucaritaá¹ƒ bhÄ• veti, vacÄ«duccaritaá¹ƒ pahÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• veti, mano
manosucaritaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ• naá¹ƒ pariharati. idaá¹ƒ vuccati, bhikkhave,
paá¹-isaá¹…khÄ• nabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, bhÄ• vanÄ• balaá¹ƒ. tatra, bhikkhave, yamidaá¹ƒ {yadidaá¹ƒ (Ce
sekhÄ• nametaá¹ƒ {sekhametaá¹ƒ (Ce Se Ke) } balaá¹ƒ. sekhaÃ±hi so, bhikkhave, balaá¹ƒ
pajahati, dosaá¹ƒ pajahati, mohaá¹ƒ pajahati. rÄ• gaá¹ƒ pahÄ• ya, dosaá¹ƒ pahÄ• ya, moha
akusalaá¹ƒ na taá¹ƒ karoti, yaá¹ƒ pÄ• paá¹ƒ \Se I 67/ na taá¹ƒ sevati. idaá¹ƒ vuccati, bhikkh
bhÄ• vanÄ• balaá¹ƒ. imÄ• ni kho, bhikkhave, dve balÄ• nÄ«â€™â€™ ti.

<12> ``dvemÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni dve? paá¹-isaá¹…khÄ• nabalaÃ±ca bhÄ
bhikkhave, paá¹-isaá¹…khÄ• nabalaá¹ƒ? idha, bhikkhave, ekacco iti paá¹-isaÃ±cikkhati --- `k
pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca, vacÄ«duccaritassa pÄ•
dhamme abhisamparÄ• yaÃ±ca, manoduccaritassa pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhar
so iti paá¹-isaá¹…khÄ• ya kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ bhÄ• veti, vacÄ«
vacÄ«sucaritaá¹ƒ bhÄ• veti, manoduccaritaá¹ƒ pahÄ• ya manosucaritaá¹ƒ bhÄ• veti, suddh
idaá¹ƒ vuccati, bhikkhave, paá¹-isaá¹…khÄ• nabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, bhÄ• vanÄ• balaá¹ƒ? idha, bhikkhave, bhikkhu \Ee I 53/ satisam
vivekanissitaá¹ƒ \Ne I 70/ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vosaggapariá¹‡Ä• miá¹ƒ,
dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti ... vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ
bhÄ• veti ... passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
\Be I 55/. idaá¹ƒ vuccati, bhikkhave, bhÄ• vanÄ• balaá¹ƒ. imÄ• ni kho, bhikkhave, dve balÄ•

<13> ``dvemÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni dve? paá¹-isaá¹…khÄ• nabalaÃ±ca bhÄ
bhikkhave, paá¹-isaá¹…khÄ• nabalaá¹ƒ? idha, bhikkhave \Se I 68/, ekacco iti paá¹-isaÃ±cikk
`kÄ• yaduccaritassa kho pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca
pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca, manoduccaritassa kho
ceva dhamme abhisamparÄ• yaÃ±cÄ• â€™ ti. so iti paá¹-isaá¹…khÄ• ya kÄ• yaduccaritaá¹
bhÄ• veti, vacÄ«duccaritaá¹ƒ pahÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• veti, manoduccaritaá¹ƒ pahÄ
bhÄ• veti, suddhaá¹ƒ attÄ• naá¹ƒ pariharati. idaá¹ƒ vuccati, bhikkhave, paá¹-isaá¹…khÄ• na

``katamaÃ±ca, bhikkhave, bhÄ• vanÄ• balaá¹ƒ? idha, bhikkhave, bhikkhu vivicceva kÄ• me
dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹

samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ
viharati sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä
`upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukh
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati, b
bhÄ• vanÄ• balaá¹ƒ. imÄ• ni kho, bhikkhave, dve balÄ• nÄ«â€™â€™ ti.

<14> ``dvemÄ• , bhikkhave, tathÄ• gatassa dhammadesanÄ• . katamÄ• dve? saá¹ƒkhitter
kho, bhikkhave, dve tathÄ• gatassa dhammadesanÄ• â€™â€™ ti.

<15> ``yasmiá¹ƒ \Ne I 71/ \Se I 69/, bhikkhave, adhikaraá¹‡e Ä• panno {Ä• pattÄ• panno (K
codako ca bhikkhu na sÄ• dhukaá¹ƒ attanÄ• va attÄ• naá¹ƒ paccavekkhati tasmetaá¹ƒ, bhik
pÄ• á¹-ikaá¹…khaá¹ƒ dÄ«ghattÄ• ya \Ee I 54/ kharattÄ• ya vÄ• á¸·attÄ• ya saá¹ƒvattissati, b
phÄ• suá¹ƒ {na phÄ• su (Katthaci) } viharissantÄ«ti {viharissanti (Ce Se Ke Katthaci) }. yasm
bhikkhave, adhikaraá¹‡e Ä• panno ca bhikkhu codako ca bhikkhu sÄ• dhukaá¹ƒ attanÄ• va
tasmetaá¹ƒ, bhikkhave, adhikaraá¹‡e pÄ• á¹-ikaá¹…khaá¹ƒ na dÄ«ghattÄ• ya kharattÄ• ya
saá¹ƒvattissati, bhikkhÅ« ca phÄ• suá¹ƒ viharissantÄ«ti.

``kathaÃ±ca, bhikkhave, Ä• panno bhikkhu sÄ• dhukaá¹ƒ attanÄ• va attÄ• naá¹ƒ paccavekk
Ä• panno bhikkhu iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho akusalaá¹ƒ Ä• panno kaÃ±cideva {k
desaá¹ƒ kÄ• yena. maá¹ƒ so {tasmÄ• maá¹ƒ so (Ce Se) } bhikkhu addasa akusalaá¹ƒ Ä• pa
desaá¹ƒ kÄ• yena. no ce ahaá¹ƒ akusalaá¹ƒ Ä• pajjeyyaá¹ƒ kiÃ±cideva desaá¹ƒ kÄ• yena, n
passeyya akusalaá¹ƒ Ä• pajjamÄ• naá¹ƒ kiÃ±cideva desaá¹ƒ kÄ• yena. yasmÄ• ca kho, ah
kiÃ±cideva desaá¹ƒ kÄ• yena, tasmÄ• maá¹ƒ so bhikkhu addasa akusalaá¹ƒ Ä• pajjamÄ• n
kÄ• yena. disvÄ• ca pana maá¹ƒ so bhikkhu akusalaá¹ƒ Ä• pajjamÄ• naá¹ƒ kiÃ±cideva des
ahosi. anattamano samÄ• no anattamanavacanaá¹ƒ {anattamanavÄ• caá¹ƒ (Katthaci) } maá
anattamanavacanÄ• haá¹ƒ {anattamanavÄ• caá¹ƒ nÄ• haá¹ƒ (Katthaci) } tena bhikkhunÄ• v
{attamano (Katthaci) } ahosiá¹ƒ. anattamano samÄ• no paresaá¹ƒ Ä• rocesiá¹ƒ. iti mameva
\Se I 70/ suá¹…kadÄ• yakaá¹ƒva bhaá¹‡á¸• asminti. evaá¹ƒ kho, bhikkhave, Ä• panno bhikk
attÄ• naá¹ƒ paccavekkhati.

``kathaÃ±ca, bhikkhave, codako bhikkhu sÄ• dhukaá¹ƒ attanÄ• va attÄ• naá¹ƒ paccavekkh
codako bhikkhu iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhikkhu akusalaá¹ƒ Ä• panno kiÃ±cide
ahaá¹ƒ imaá¹ƒ bhikkhuá¹ƒ addasaá¹ƒ akusalaá¹ƒ Ä• pajjamÄ• naá¹ƒ kiÃ±cideva desaá¹ƒ kÄ
akusalaá¹ƒ Ä• pajjeyya kiÃ±cideva desaá¹ƒ kÄ• yena, nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ passey
Ä• pajjamÄ• naá¹ƒ kiÃ±cideva desaá¹ƒ \Ee I 55/ kÄ• yena. yasmÄ• ca kho, ayaá¹ƒ bhikkhu
kiÃ±cideva desaá¹ƒ kÄ• yena, tasmÄ• ahaá¹ƒ imaá¹ƒ bhikkhuá¹ƒ addasaá¹ƒ akusalaá¹ƒ Ä•
desaá¹ƒ kÄ• yena. disvÄ• ca panÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ akusalaá¹ƒ Ä• pajjamÄ• naá

anattamano ahosiá¹ƒ. anattamano \Be I 57/ samÄ• no anattamanavacanÄ• haá¹ƒ imaá¹ƒ bh
anattamanavacanÄ• yaá¹ƒ bhikkhu mayÄ• vutto samÄ• no anattamano ahosi. anattamano
Ä• rocesi. iti mameva tattha accayo accagamÄ• suá¹…kadÄ• yakaá¹ƒva bhaá¹‡á¸• asminti
codako bhikkhu sÄ• dhukaá¹ƒ attanÄ• va attÄ• naá¹ƒ paccavekkhati.

``yasmiá¹ƒ, bhikkhave, adhikaraá¹‡e Ä• panno ca bhikkhu codako ca bhikkhu na sÄ• dhuka
paccavekkhati tasmetaá¹ƒ, bhikkhave, adhikaraá¹‡e pÄ• á¹-ikaá¹…khaá¹ƒ dÄ«ghattÄ• ya kh
saá¹ƒvattissati, bhikkhÅ« ca na phÄ• suá¹ƒ viharissantÄ«ti. yasmiÃ±ca kho, bhikkhave, adh
I 71/ ca bhikkhu codako ca bhikkhu sÄ• dhukaá¹ƒ attanÄ• va attÄ• naá¹ƒ paccavekkhati tas
adhikaraá¹‡e pÄ• á¹-ikaá¹…khaá¹ƒ na dÄ«ghattÄ• ya kharattÄ• ya vÄ• á¸·attÄ• ya saá¹ƒvat
viharissantÄ«â€™â€™ ti.

<16> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bho gotama, hetu ko paccayo y
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
``adhammacariyÄ• visamacariyÄ• hetu kho, brÄ• hmaá¹‡a, evamidhekacce sattÄ• kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€™â€™ ti.

``ko nu kho, bho gotama, hetu ko paccayo yena midhekacce sattÄ• kÄ• yassa bhedÄ• pa
saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti? ``dhammacariyÄ• samacariyÄ• hetu kho, brÄ• h
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ

``abhikkantaá¹ƒ, bho gotama! abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikku
(Katthaci) } vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ
vÄ• telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti, evamevaá¹ƒ
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ g
bhikkhusaá¹…ghaÃ±ca \Se I 72/. upÄ• sakaá¹ƒ \Be I 58/ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu
saraá¹‡aá¹ƒ gataâ€™â€™ nti.

<17> atha kho jÄ• á¹‡ussoá¹‡i {jÄ• á¹‡usoá¹‡i (Katthaci) } brÄ• hmaá¹‡o yena bhagavÄ• t
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ \Ne I 73/ sammodi. sammodanÄ«yaá¹ƒ kathaá¹
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá
--- ``ko nu kho, bho gotama, hetu ko paccayo yena midhekacce sattÄ• kÄ• yassa bhedÄ• p
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€™â€™ ti? ``katattÄ• ca, brÄ
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinip
upapajjantÄ«â€™â€™ ti. ``ko pana, bho gotama, hetu ko paccayo yena midhekacce sattÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti? ``katattÄ• ca, brÄ• hmaá

evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
kho ahaá¹ƒ imassa bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ avibh
atthaá¹ƒ Ä• jÄ• nÄ• mi. sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• a
saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• n
hi, brÄ• hmaá¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``
kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etadavoca ---

``idha, brÄ• hmaá¹‡a, ekaccassa kÄ• yaduccaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti kÄ• yasuca
vacÄ«duccaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti vacÄ«sucaritaá¹ƒ; manoduccaritaá¹ƒ kataá¹ƒ
manosucaritaá¹ƒ. evaá¹ƒ kho, brÄ• hmaá¹‡a, katattÄ• ca akatattÄ• ca evamidhekacce satt
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. idha pana, b
kÄ• yasucaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti kÄ• yaduccaritaá¹ƒ; vacÄ«sucaritaá¹ƒ kataá¹ƒ
akataá¹ƒ hoti vacÄ«duccaritaá¹ƒ; manosucaritaá¹ƒ kataá¹ƒ hoti, akataá¹ƒ hoti manoduccarit
brÄ• hmaá¹‡a, katattÄ• ca akatattÄ• ca evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹
saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti.

``abhikkantaá¹ƒ \Be I 59/, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ•
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

<18> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ•
``ekaá¹ƒsenÄ• haá¹ƒ, Ä• nanda, akaraá¹‡Ä«yaá¹ƒ vadÄ• mi kÄ• yaduccaritaá¹ƒ vacÄ«ducc
nti. ``yamidaá¹ƒ, bhante, bhagavatÄ• ekaá¹ƒsena akaraá¹‡Ä«yaá¹ƒ akkhÄ• taá¹ƒ kÄ• yadu
vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ tasmiá¹ƒ akaraá¹‡Ä«ye kayiramÄ• ne ko Ä• dÄ«navo
``yamidaá¹ƒ, Ä• nanda, mayÄ• ekaá¹ƒsena akaraá¹‡Ä«yaá¹ƒ akkhÄ• taá¹ƒ kÄ• yaduccarita
manoduccaritaá¹ƒ tasmiá¹ƒ akaraá¹‡Ä«ye kayiramÄ• ne ayaá¹ƒ Ä• dÄ«navo pÄ• á¹-ikaá¹…
upavadati, anuvicca viÃ±Ã±Å« garahanti, pÄ• pako kittisaddo abbhuggacchati, sammÅ«á¸·h
kÄ• yassa bhedÄ• \Se I 74/ paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ niraya
Ä• nanda, mayÄ• ekaá¹ƒsena akaraá¹‡Ä«yaá¹ƒ akkhÄ• taá¹ƒ kÄ• yaduccaritaá¹ƒ vacÄ«du
tasmiá¹ƒ akaraá¹‡Ä«ye kayiramÄ• ne ayaá¹ƒ Ä• dÄ«navo pÄ• á¹-ikaá¹…khoâ€™â€™ ti.

``ekaá¹ƒsenÄ• haá¹ƒ, Ä• nanda, karaá¹‡Ä«yaá¹ƒ \Ee I 58/ vadÄ• mi kÄ• yasucaritaá¹ƒ vac
manosucaritaâ€™â€™ nti. ``yamidaá¹ƒ, bhante, bhagavatÄ• ekaá¹ƒsena karaá¹‡Ä«yaá¹ƒ a
vacÄ«sucaritaá¹ƒ manosucaritaá¹ƒ tasmiá¹ƒ karaá¹‡Ä«ye kayiramÄ• ne ko Ä• nisaá¹ƒso pÄ
``yamidaá¹ƒ, Ä• nanda, mayÄ• ekaá¹ƒsena karaá¹‡Ä«yaá¹ƒ akkhÄ• taá¹ƒ kÄ• yasucaritaá¹
manosucaritaá¹ƒ tasmiá¹ƒ karaá¹‡Ä«ye kayiramÄ• ne ayaá¹ƒ Ä• nisaá¹ƒso pÄ• á¹-ikaá¹…kh
upavadati, anuvicca viÃ±Ã±Å« pasaá¹ƒsanti, kalyÄ• á¹‡o kittisaddo abbhuggacchati, asamm
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. yamidaá¹ƒ, A

karaá¹‡Ä«yaá¹ƒ akkhÄ• taá¹ƒ kÄ• yasucaritaá¹ƒ vacÄ«sucaritaá¹ƒ manosucaritaá¹ƒ tasmiá¹
ayaá¹ƒ Ä• nisaá¹ƒso pÄ• á¹-ikaá¹…khoâ€™â€™ ti.

<19> ``akusalaá¹ƒ, bhikkhave, pajahatha. sakkÄ• , bhikkhave, akusalaá¹ƒ pajahituá¹ƒ. no c
(Se Ke Ee Katthaci) SN b III 28 passitabbaá¹ƒ}, bhikkhave, sakkÄ• abhavissa akusalaá¹ƒ p
evaá¹ƒ vadeyyaá¹ƒ --- `akusalaá¹ƒ, bhikkhave, pajahathÄ• â€™ ti. yasmÄ• ca kho, bhikkha
akusalaá¹ƒ pajahituá¹ƒ tasmÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `akusalaá¹ƒ, bhikkhave, pajahath
hidaá¹ƒ, bhikkhave {akusalaá¹ƒ bhikkhave (Katthaci) }, pahÄ«naá¹ƒ ahitÄ• ya dukkhÄ• ya s
evaá¹ƒ vadeyyaá¹ƒ --- `akusalaá¹ƒ, bhikkhave, pajahathÄ• â€™ ti. yasmÄ• ca kho, bhikkha
pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattati tasmÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `akusalaá¹ƒ
pajahathÄ• â€™â€™ â€™ ti.

``kusalaá¹ƒ \Ne I 75/, bhikkhave, bhÄ• vetha. sakkÄ• , bhikkhave, kusalaá¹ƒ bhÄ• vetuá¹ƒ.
sakkÄ• abhavissa kusalaá¹ƒ bhÄ• vetuá¹ƒ, nÄ• haá¹ƒ evaá¹ƒ vadeyyaá¹ƒ --- `kusalaá¹ƒ, bh
ti. yasmÄ• ca kho, bhikkhave, sakkÄ• kusalaá¹ƒ bhÄ• vetuá¹ƒ tasmÄ• haá¹ƒ evaá¹ƒ vadÄ•
bhikkhave, bhÄ• vethÄ• â€™ ti. kusalaÃ±ca hidaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ ahitÄ• ya duk
nÄ• haá¹ƒ evaá¹ƒ vadeyyaá¹ƒ --- `kusalaá¹ƒ, bhikkhave, bhÄ• vethÄ• â€™ ti. yasmÄ• ca k
bhÄ• vitaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattati tasmÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `kusalaá¹ƒ,
bhÄ• vethÄ• â€™â€™ â€™ ti.

<20> ``dveme, bhikkhave, dhammÄ• saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya sa
dunnikkhittaÃ±ca padabyaÃ±janaá¹ƒ attho ca dunnÄ«to. dunnikkhittassa \Ee I 59/, bhikkhav
atthopi dunnayo hoti. ime kho, bhikkhave, dve dhammÄ• saddhammassa sammosÄ• ya an
saá¹ƒvattantÄ«â€™â€™ ti.

<21> ``dveme, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantarad
dve? sunikkhittaÃ±ca padabyaÃ±janaá¹ƒ attho ca sunÄ«to. sunikkhittassa, bhikkhave, pada
sunayo hoti. ime kho, bhikkhave, dve dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya
saá¹ƒvattantÄ«â€™â€™ ti.

adhikaraá¹‡avaggo dutiyo.

3. bÄ• lavaggo

<22> `` `dveme \Ne I 76/, bhikkhave, bÄ• lÄ• . katame dve? yo ca accayaá¹ƒ accayato na p
desentassa yathÄ• dhammaá¹ƒ nappaá¹-iggaá¹‡hÄ• ti \Se I 76/. ime kho, bhikkhave, dve bÄ
61/, bhikkhave, paá¹‡á¸• itÄ• . katame dve? yo ca accayaá¹ƒ accayato passati, yo ca accay
yathÄ• dhammaá¹ƒ paá¹-iggaá¹‡hÄ• ti. ime kho, bhikkhave, dve paá¹‡á¸• itÄ• â€™â€™ â€™

<23> ``dveme, bhikkhave, tathÄ• gataá¹ƒ abbhÄ• cikkhanti. katame dve? duá¹-á¹-ho vÄ• d
duggahitena {duggahÄ«tena (Ce) }. ime kho, bhikkhave, dve tathÄ• gataá¹ƒ abbhÄ• cikkhan

<24> `` `dveme, bhikkhave, tathÄ• gataá¹ƒ abbhÄ• cikkhanti. katame dve? yo \Ee I 60/ ca a
tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, yo ca bhÄ• sitaá¹ƒ lapitaá¹ƒ
abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti. ime kho, bhikkhave, dve tathÄ• gataá¹ƒ
`dveme, bhikkhave, tathÄ• gataá¹ƒ nÄ• bbhÄ• cikkhanti. katame dve? yo ca abhÄ• sitaá¹ƒ a
abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, yo ca bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gate
lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti. ime kho, bhikkhave, dve tathÄ• gataá¹ƒ nÄ• bbhÄ• cikk

<25> ``dveme, bhikkhave, tathÄ• gataá¹ƒ abbhÄ• cikkhanti. katame dve? yo ca neyyatthaá
suttantoti dÄ«peti, yo ca nÄ«tatthaá¹ƒ suttantaá¹ƒ neyyattho suttantoti dÄ«peti. ime kho, bhi
tathÄ• gataá¹ƒ abbhÄ• cikkhantÄ«â€™â€™ ti.

<26> ``dveme, bhikkhave, tathÄ• gataá¹ƒ nÄ• bbhÄ• cikkhanti. katame dve? yo ca neyyatth
neyyattho suttantoti dÄ«peti \Se I 77/, yo ca nÄ«tatthaá¹ƒ suttantaá¹ƒ nÄ«tattho suttantoti d
bhikkhave, dve tathÄ• gataá¹ƒ nÄ• bbhÄ• cikkhantÄ«â€™â€™ ti.

<27> ``paá¹-icchannakammantassa \Ne I 77/, bhikkhave, dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±atar
--- nirayo vÄ• tiracchÄ• nayoni vÄ• ti. appaá¹-icchannakammantassa, bhikkhave, dvinnaá¹ƒ
gati pÄ• á¹-ikaá¹…khÄ• --- devÄ• vÄ• manussÄ• vÄ• â€™â€™ ti.

<28> ``micchÄ• diá¹-á¹-hikassa \Be I 62/, bhikkhave, dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±atarÄ• g
--- nirayo vÄ• tiracchÄ• nayoni vÄ• â€™â€™ ti.

<29> ``sammÄ• diá¹-á¹-hikassa, bhikkhave, dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±atarÄ• gati pÄ• â
manussÄ• vÄ• â€™â€™ ti.

<30> ``dussÄ«lassa, bhikkhave, dve paá¹-iggÄ• hÄ• --- nirayo vÄ• tiracchÄ• nayoni vÄ• .
dve paá¹-iggÄ• hÄ• --- devÄ• vÄ• manussÄ• vÄ• â€™â€™ ti {devo vÄ• manusso vÄ• ti

<31> ``dvÄ• haá¹ƒ, bhikkhave, atthavase sampassamÄ• no araÃ±Ã±avanapatthÄ• ni {araÃ
} pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi. katame dve? attano ca diá¹-á¹-hadhammasukha
pacchimaÃ±ca \Ee I 61/ janataá¹ƒ anukampamÄ• no. ime kho ahaá¹ƒ, bhikkhave, dve attha
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mÄ«â€™â€™ ti.

<32> ``dve me, bhikkhave, dhammÄ• vijjÄ• bhÄ• giyÄ• . katame dve? samatho ca vipassa

bhÄ• vito kamattha {kimattha (Se Ke), katamattha (Katthaci) } manubhoti? cittaá¹ƒ \Se I 78/
cittaá¹ƒ bhÄ• vitaá¹ƒ kamatthamanubhoti? yo rÄ• go so pahÄ«yati. vipassanÄ• , bhikkhave,
kamatthamanubhoti? paÃ±Ã±Ä• bhÄ• vÄ«yati. paÃ±Ã±Ä• bhÄ• vitÄ• kamatthamanubhoti
rÄ• gupakkiliá¹-á¹-haá¹ƒ vÄ• , bhikkhave, cittaá¹ƒ na vimuccati, avijjupakkiliá¹-á¹-hÄ• vÄ• p
bhÄ• vÄ«yati. iti kho, bhikkhave, rÄ• gavirÄ• gÄ• cetovimutti, avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• v

bÄ• lavaggo tatiyo.

4. samacittavaggo

<33> ``asappurisabhÅ«miÃ±ca \Ne I 78/ vo, bhikkhave, desessÄ• mi sappurisabhÅ«miÃ±ca
sÄ• dhukaá¹ƒ manasi karotha. bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamÄ• \Be I 63/ ca, bhikkhave, asappurisabhÅ«mi? asappuriso, bhikkhave, akataÃ±Ã±
asabbhi hetaá¹ƒ, bhikkhave, upaÃ±Ã±Ä• taá¹ƒ yadidaá¹ƒ akataÃ±Ã±utÄ• akataveditÄ• . ke
asappurisabhÅ«mi yadidaá¹ƒ akataÃ±Ã±utÄ• akataveditÄ• . sappuriso ca kho, bhikkhave, l
sabbhi hetaá¹ƒ, bhikkhave, upaÃ±Ã±Ä• taá¹ƒ yadidaá¹ƒ kataÃ±Ã±utÄ• kataveditÄ• . kevalÄ
sappurisabhÅ«mi yadidaá¹ƒ kataÃ±Ã±utÄ• kataveditÄ• â€™â€™ ti.

<34> ``dvinnÄ• haá¹ƒ, bhikkhave, na suppatikÄ• raá¹ƒ vadÄ• mi. katamesaá¹ƒ dvinnaá¹ƒ?
bhikkhave, aá¹ƒsena mÄ• taraá¹ƒ parihareyya \Ee I 62/, ekena aá¹ƒsena pitaraá¹ƒ parihare
vassasatajÄ«vÄ« so ca nesaá¹ƒ ucchÄ• danaparimaddananhÄ• panasambÄ• hanena. te ca
muttakarÄ«saá¹ƒ cajeyyuá¹ƒ. na tveva, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ kataá¹ƒ vÄ• hoti pa
ca, bhikkhave, mahÄ• pathaviyÄ• pahÅ«tarattaratanÄ• ya {pahÅ«tasattaratanÄ• ya (Ce Se
mahÄ• vagge dasamasuttaá¹-Ä«kÄ• yaá¹ƒ dassitapÄ• á¸·iyÄ• sameti} mÄ• tÄ• pitaro issar
patiá¹-á¹-hÄ• peyya, na tveva, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ kataá¹ƒ vÄ• hoti paá¹-ikataá
hetu? bahukÄ• rÄ• {bahÅ«pakÄ• rÄ• (Katthaci) }, bhikkhave, mÄ• tÄ• pitaro puttÄ• naá¹ƒ
lokassa dassetÄ• ro. yo ca kho, bhikkhave, mÄ• tÄ• pitaro assaddhe saddhÄ• sampadÄ• ya
patiá¹-á¹-hÄ• peti, dussÄ«le sÄ«lasampadÄ• ya samÄ• dapeti niveseti patiá¹-á¹-hÄ• peti, ma
samÄ• dapeti niveseti patiá¹-á¹-hÄ• peti, duppaÃ±Ã±e paÃ±Ã±Ä• sampadÄ• ya samÄ• dap
ettÄ• vatÄ• kho, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ kataÃ±ca hoti paá¹-ikataÃ±cÄ• â€™â€™ t
atikataÃ±cÄ• ti (Ce Ee) }.

<35> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ ... pe ... ekamantaá¹ƒ nisinno kho so brÄ• hmaá¹‡o
\Ne I 79/ --- ``kiá¹ƒvÄ• dÄ« bhavaá¹ƒ gotamo kimakkhÄ• yÄ«â€™â€™ ti? ``kiriyavÄ• dÄ« c
akiriyavÄ• dÄ« cÄ• â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana bhavaá¹ƒ gotamo kiriyavÄ• dÄ« ca

``akiriyaá¹ƒ kho ahaá¹ƒ, brÄ• hmaá¹‡a, vadÄ• mi kÄ• yaduccaritassa vacÄ«duccaritassa m
anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ akiriyaá¹ƒ \Be I 64/ v
ahaá¹ƒ, brÄ• hmaá¹‡a, vadÄ• mi kÄ• yasucaritassa vacÄ«sucaritassa manosucaritassa, an
dhammÄ• naá¹ƒ kiriyaá¹ƒ vadÄ• mi. evaá¹ƒ kho ahaá¹ƒ, brÄ• hmaá¹‡a, kiriyavÄ• dÄ« \Se I
cÄ• â€™â€™ ti.

``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajja
saraá¹‡aá¹ƒ gataâ€™â€™ nti.

<36> atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami \Ee I 63/;
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho anÄ• thapi
bhagavantaá¹ƒ etadavoca --- ``kati nu kho, bhante, loke dakkhiá¹‡eyyÄ• , kattha ca dÄ• naá
``dve kho, gahapati, loke dakkhiá¹‡eyyÄ• --- sekho ca asekho ca. ime kho, gahapati, dve lo
ettha ca dÄ• naá¹ƒ dÄ• tabbaâ€™â€™ nti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na {vatvÄ• (Ce Ee) evamÄ«disesu á¹-hÄ• nesu} suga
satthÄ• ---

``sekho asekho ca imasmiá¹ƒ loke,

Ä• huneyyÄ• yajamÄ• nÄ• naá¹ƒ honti.

te ujjubhÅ«tÄ• {ujubhÅ«tÄ• (Se Ke Katthaci) } kÄ• yena, vÄ• cÄ• ya uda cetasÄ• .

khettaá¹ƒ taá¹ƒ yajamÄ• nÄ• naá¹ƒ, ettha dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

<37> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto sÄ• vatthiyaá¹ƒ viharati pubbÄ
migÄ• ramÄ• tupÄ• sÄ• de. tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• v
``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ
``ajjhattasaá¹ƒyojanaÃ±ca, Ä• vuso, puggalaá¹ƒ desessÄ• mi bahiddhÄ• saá¹ƒyojanaÃ±ca.
sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti \Se
sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``katamo cÄ• vuso, ajjhattasaá¹ƒyojano puggalo? idhÄ• vuso, bhikkhu sÄ«lavÄ• hoti,
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno \Be I 65/, aá¹‡umattes
samÄ• dÄ• ya sikkhati sikkhÄ• padesu. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aÃ±Ã±a

upapajjati. so tato cuto Ä• gÄ• mÄ« hoti, Ä• gantÄ• itthattaá¹ƒ. ayaá¹ƒ vuccati, Ä• vuso, ajjh
puggalo Ä• gÄ• mÄ« hoti, Ä• gantÄ• itthattaá¹ƒ.

``katamo \Ee I 64/ cÄ• vuso, bahiddhÄ• saá¹ƒyojano puggalo? idhÄ• vuso, bhikkhu sÄ«lavÄ
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. so aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimuttiá¹ƒ upasampajja viharati. so
paraá¹ƒ maraá¹‡Ä• aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ upapajjati. so tato cuto anÄ• gÄ• mÄ«
itthattaá¹ƒ. ayaá¹ƒ vuccatÄ• vuso, bahiddhÄ• saá¹ƒyojano puggalo anÄ• gÄ• mÄ« hoti, anÄ

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ•
kÄ• mÄ• naá¹ƒyeva nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti. so bhavÄ• naá¹
nirodhÄ• ya paá¹-ipanno hoti. so taá¹‡hÄ• kkhayÄ• ya paá¹-ipanno hoti. so lobhakkhayÄ• ya
kÄ• yassa bhedÄ• \Se I 82/ paraá¹ƒ maraá¹‡Ä• aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ upapajjati
hoti, anÄ• gantÄ• itthattaá¹ƒ. ayaá¹ƒ vuccatÄ• vuso, bahiddhÄ• saá¹ƒyojano puggalo anÄ•
itthattaâ€™â€™ nti.

atha kho sambahulÄ• samacittÄ• devatÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upas
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho tÄ• devatÄ• bha
I 81/ --- ``eso, bhante, Ä• yasmÄ• sÄ• riputto pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de bh
ajjhattasaá¹ƒyojanaÃ±ca puggalaá¹ƒ deseti bahiddhÄ• saá¹ƒyojanaÃ±ca. haá¹-á¹-hÄ• , bha
bhante, bhagavÄ• yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho bhagavÄ• --- seyyathÄ• pi nÄ• ma balavÄ• puris
{sammiÃ±jitaá¹ƒ (Ce Se Ke Ee) } vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ
evamevaá¹ƒ --- jetavane antarahito pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de Ä• yasmato
pÄ• turahosi. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. Ä• yasmÄ• pi kho sÄ• riputto bhagav
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• rip
---

``idha, sÄ• riputta, sambahulÄ• samacittÄ• devatÄ• yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho, sÄ• riputta, tÄ• d
--- `eso, bhante, Ä• yasmÄ• sÄ• riputto pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de \Se I 83
ajjhattasaá¹ƒyojanaÃ±ca puggalaá¹ƒ deseti bahiddhÄ• saá¹ƒyojanaÃ±ca. haá¹-á¹-hÄ• , bha
bhante, bhagavÄ• yena Ä• yasmÄ• sÄ• riputto tenupasaá¹…kamatu anukampaá¹ƒ upÄ• d
sÄ• riputta, devatÄ• dasapi hutvÄ• vÄ«sampi hutvÄ• tiá¹ƒsampi hutvÄ• cattÄ• lÄ«sampi h
saá¹-á¹-hipi hutvÄ• Ä• raggakoá¹-initudanamattepi tiá¹-á¹-hanti, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ
{byÄ• bÄ• dhentÄ«ti (sabbattha) }. siyÄ• kho pana {pana te (Ce Se Ke Ee) }, sÄ• riputta, ev
nÅ«na tÄ• saá¹ƒ devatÄ• naá¹ƒ tathÄ• cittaá¹ƒ bhÄ• vitaá¹ƒ yena tÄ• devatÄ• dasapi hutv
tiá¹ƒsampi hutvÄ• cattÄ• lÄ«sampi hutvÄ• paÃ±Ã±Ä• sampi hutvÄ• saá¹-á¹-hipi hutvÄ• Ä

tiá¹-á¹-hanti na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhentÄ«â€™ ti. na kho panetaá¹ƒ, sÄ• rip
daá¹-á¹-habbaá¹ƒ. idheva kho, sÄ• riputta, tÄ• saá¹ƒ devatÄ• naá¹ƒ tathÄ• cittaá¹ƒ bhÄ• vit
dasapi hutvÄ• ... pe ... na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhenti. tasmÄ• tiha, sÄ• riputta
--- `santindriyÄ• bhavissÄ• ma santamÄ• nasÄ• â€™ ti. evaÃ±hi vo, sÄ• riputta, sikkhitabba
vo, sÄ• riputta, santamÄ• nasÄ• naá¹ƒ santaá¹ƒyeva kÄ• yakammaá¹ƒ bhavissati santaá¹ƒ
manokammaá¹ƒ. santaá¹ƒyeva upahÄ• raá¹ƒ upaharissÄ• ma sabrahmacÄ• rÄ«sÅ«â€™ ti.
sikkhitabbaá¹ƒ. anassuá¹ƒ kho, sÄ• riputta, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• ye imaá¹ƒ dha
nÄ• ssosuâ€™â€™ â€™ nti.

<38> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ \Se I 84/ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no vara
bhaddasÄ• ritÄ«re \Ne I 82/ {kaddamadahatÄ«re (Ce Se Ke Ee) }. atha \Ee I 66/ kho Ä• rÄ•
yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• \B
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
Ä• rÄ• madaá¹‡á¸• o brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``k
paccayo yena khattiyÄ• pi khattiyehi vivadanti, brÄ• hmaá¹‡Ä• pi brÄ• hmaá¹‡ehi vivadanti,
gahapatikehi vivadantÄ«â€™â€™ ti? ``kÄ• marÄ• gÄ• bhinivesavinibandha {kÄ• marÄ• gav
} paligedhapariyuá¹-á¹-hÄ• najjhosÄ• nahetu kho, brÄ• hmaá¹‡a, khattiyÄ• pi khattiyehi viva
brÄ• hmaá¹‡ehi vivadanti, gahapatikÄ• pi gahapatikehi vivadantÄ«â€™â€™ ti.

``ko pana, bho kaccÄ• na, hetu ko paccayo yena samaá¹‡Ä• pi samaá¹‡ehi vivadantÄ«â€™
``diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• nahetu kho, brÄ
samaá¹‡ehi vivadantÄ«â€™â€™ ti.

``atthi pana, bho kaccÄ• na, koci lokasmiá¹ƒ yo imaÃ±ceva
kÄ• marÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkanto
diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkan
brÄ• hmaá¹‡a, lokasmiá¹ƒ yo imaÃ±ceva kÄ• marÄ• gÄ• bhinivesavinibandhapaligedhapari
samatikkanto, imaÃ±ca diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najj
samatikkantoâ€™â€™ ti.

``ko pana so, bho kaccÄ• na, lokasmiá¹ƒ yo imaÃ±ceva
kÄ• garÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ \Se I 85/ sam
diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkan
brÄ• hmaá¹‡a, puratthimesu janapadesu sÄ• vatthÄ« nÄ• ma nagaraá¹ƒ. tattha so bhagavÄ
sammÄ• sambuddho. so hi, brÄ• hmaá¹‡a, bhagavÄ• imaÃ±ceva
kÄ• marÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkanto
diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkan

evaá¹ƒ vutte Ä• rÄ• madaá¹‡á¸• o brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ
dakkhiá¹‡aá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ nihantvÄ• yena bhagavÄ• tenaÃ±jali
tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``namo \Ne I 83/ \Be I 68/ tassa bhagavato arahato sammÄ• sambuddhassa, namo tassa b
sammÄ• sambuddhassa, namo tassa bhagavato arahato sammÄ• sambuddhassa. yo hi so
kÄ• marÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkanto
diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• naá¹ƒ samatikkan

``abhikkantaá¹ƒ, bho kaccÄ• na, abhikkantaá¹ƒ, bho kaccÄ• na! seyyathÄ• pi, bho kaccÄ• n
ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, an
telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti, evamevaá¹ƒ bhot
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bho kaccÄ• na, taá¹ƒ bhavantaá¹ƒ got
dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ kaccÄ• no dhÄ• retu
saraá¹‡aá¹ƒ gataâ€™â€™ nti.

<39> ekaá¹ƒ \Se I 86/ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no madhurÄ• yaá¹ƒ viharati g
kandarÄ• yano {kaá¹‡á¸• arÄ• yano (Ce Se Ke Ee) } brÄ• hmaá¹‡o yenÄ• yasmÄ• mahÄ•
upasaá¹…kamitvÄ• Ä• yasmatÄ• mahÄ• kaccÄ• nena saddhiá¹ƒ ... pe ... ekamantaá¹ƒ nis
brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bho k
kaccÄ• no brÄ• hmaá¹‡e jiá¹‡á¹‡e vuddhe mahallake addhagate vayoanuppatte abhivÄ• de
Ä• sanena vÄ• nimantetÄ«â€™ ti. tayidaá¹ƒ, bho kaccÄ• na, tatheva? na hi bhavaá¹ƒ kacc
vuddhe mahallake addhagate vayoanuppatte abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä• sane
tayidaá¹ƒ, bho kaccÄ• na, na sampannamevÄ• â€™â€™ ti.

``atthi, brÄ• hmaá¹‡a, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddh
akkhÄ• tÄ• daharabhÅ«mi ca. vuddho cepi, brÄ• hmaá¹‡a, hoti Ä• sÄ«tiko vÄ• nÄ• vutiko
jÄ• tiyÄ• , so ca kÄ• me paribhuÃ±jati kÄ• mamajjhÄ• vasati kÄ• mapariá¸·Ä• hena pariá¸• a
khajjati kÄ• mapariyesanÄ• ya ussuko. atha kho so bÄ• lo na therotveva saá¹…khyaá¹ƒ gac
brÄ• hmaá¹‡a, hoti yuvÄ• susukÄ• á¸·akeso bhadrena yobbanena samannÄ• gato paá¹-ha
na kÄ• me paribhuÃ±jati na kÄ• mamajjhÄ• vasati, na kÄ• mapariá¸·Ä• hena \Ne I 84/ pariá
khajjati, na kÄ• mapariyesanÄ• ya ussuko. atha kho so paá¹‡á¸• ito therotveva saá¹…khyaá

evaá¹ƒ vutte kandarÄ• yano brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ \Se I 87/ utt
daharÄ• naá¹ƒ sataá¹ƒ {sudaá¹ƒ (Ce Se Ke Ee) } bhikkhÅ«naá¹ƒ pÄ• de sirasÄ• vandati ---
vuddhabhÅ«miyaá¹ƒ á¹-hitÄ• . daharÄ• mayaá¹ƒ, daharabhÅ«miyaá¹ƒ á¹-hitÄ• â€™â€™ ti.

``abhikkantaá¹ƒ, bho kaccÄ• na ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ kaccÄ• no dhÄ• ret

pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

<40> ``yasmiá¹ƒ, bhikkhave, samaye corÄ• balavanto honti, rÄ• jÄ• no tasmiá¹ƒ samaye d
bhikkhave, samaye raÃ±Ã±o na phÄ• su hoti atiyÄ• tuá¹ƒ vÄ• niyyÄ• tuá¹ƒ vÄ• paccantim
anusaÃ±Ã±Ä• tuá¹ƒ. brÄ• hmaá¹‡agahapatikÄ• nampi tasmiá¹ƒ samaye na phÄ• su hoti ati
bÄ• hirÄ• ni vÄ• kammantÄ• ni paá¹-ivekkhituá¹ƒ. evamevaá¹ƒ kho, bhikkhave, yasmiá¹ƒ s
balavanto honti, pesalÄ• bhikkhÅ« tasmiá¹ƒ samaye dubbalÄ• honti. tasmiá¹ƒ, bhikkhave,
tuá¹‡hÄ«bhÅ«tÄ• tuá¹‡hÄ«bhÅ«tÄ• va saá¹…ghamajjhe saá¹…kasÄ• yanti {saá¹…kamma
saÃ±cÄ• yanti (Ce-a) } paccantime vÄ• janapade acchanti {bhajanti (Ce Se Ke Ee) }. tayid
bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• y

``yasmiá¹ƒ \Ee I 69/, bhikkhave, samaye rÄ• jÄ• no balavanto honti, corÄ• tasmiá¹ƒ samay
tasmiá¹ƒ, bhikkhave, samaye raÃ±Ã±o phÄ• su hoti atiyÄ• tuá¹ƒ vÄ• niyyÄ• tuá¹ƒ vÄ• pac
anusaÃ±Ã±Ä• tuá¹ƒ. brÄ• hmaá¹‡agahapatikÄ• nampi tasmiá¹ƒ samaye phÄ• su hoti atiyÄ•
bÄ• hirÄ• ni vÄ• kammantÄ• ni paá¹-ivekkhituá¹ƒ. evamevaá¹ƒ kho, bhikkhave, yasmiá¹ƒ s
balavanto honti, pÄ• pabhikkhÅ« tasmiá¹ƒ samaye dubbalÄ• honti. tasmiá¹ƒ, bhikkhave, sa
88/ tuá¹‡hÄ«bhÅ«tÄ• tuá¹‡hÄ«bhÅ«tÄ• va saá¹…ghamajjhe saá¹…kasÄ• yanti, yena vÄ•
(Ce Se Ke Ee) }. tayidaá¹ƒ, bhikkhave, hoti bahujanahitÄ• ya bahujanasukhÄ• ya, bahuno ja
sukhÄ• ya devamanussÄ• naâ€™â€™ nti.

<41> ``dvinnÄ• haá¹ƒ \Ne I 85/ \Be I 70/, bhikkhave, micchÄ• paá¹-ipattiá¹ƒ na vaá¹‡á¹‡em
pabbajitassa vÄ• . gihÄ« vÄ• , bhikkhave, pabbajito vÄ• micchÄ• paá¹-ipanno micchÄ• paá
Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``dvinnÄ• haá¹ƒ, bhikkhave, sammÄ• paá¹-ipattiá¹ƒ vaá¹‡á¹‡emi, gihissa vÄ• pabbajitassa
bhikkhave, pabbajito vÄ• sammÄ• paá¹-ipanno sammÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu Ä• r
dhammaá¹ƒ kusalaâ€™â€™ nti.

<42> ``ye te, bhikkhave, bhikkhÅ« duggahitehi suttantehi byaÃ±janappatirÅ«pakehi atthaÃ±
paá¹-ivÄ• hanti te, bhikkhave, bhikkhÅ« bahujanÄ• hitÄ• ya paá¹-ipannÄ• bahujanÄ• sukhÄ
anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. bahuÃ±ca te, bhikkhave, bhikkhÅ«
cimaá¹ƒ saddhammaá¹ƒ antaradhÄ• penti.

``ye te, bhikkhave, bhikkhÅ« suggahitehi suttantehi byaÃ±janappatirÅ«pakehi atthaÃ±ca dh
te, bhikkhave, bhikkhÅ« bahujanahitÄ• ya paá¹-ipannÄ• bahujanasukhÄ• ya, bahuno janas
sukhÄ• ya devamanussÄ• naá¹ƒ. bahuÃ±ca te, bhikkhave, bhikkhÅ« puÃ±Ã±aá¹ƒ pasavant
á¹-hapentÄ«â€™â€™ ti.

samacittavaggo catuttho.

5. parisavaggo

<43> ``dvemÄ• \Ne I 86/ \Ee I 70/, bhikkhave, parisÄ• . katamÄ• dve? uttÄ• nÄ• ca paris
ca parisÄ• . katamÄ• ca, bhikkhave, uttÄ• nÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ
honti unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• muá¹-á¹-hassatÄ« asampajÄ• nÄ
pÄ• katindriyÄ• . ayaá¹ƒ vuccati, bhikkhave, uttÄ• nÄ• parisÄ• .

``katamÄ• ca, bhikkhave, gambhÄ«rÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ
anunnaá¸·Ä• acapalÄ• amukharÄ• avikiá¹‡á¹‡avÄ• cÄ• upaá¹-á¹-hitassatÄ« sampajÄ• nÄ
saá¹ƒvutindriyÄ• . ayaá¹ƒ vuccati \Be I 71/, bhikkhave, gambhÄ«rÄ• parisÄ• . imÄ• kho, bh
etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ gambhÄ«rÄ• paris

<44> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? vaggÄ• ca parisÄ• samaggÄ• ca pa
vaggÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti. ayaá¹ƒ vuccati, bhikkhave, vaggÄ

``katamÄ• ca, bhikkhave, samaggÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ b
sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakk
vuccati, bhikkhave, samaggÄ• parisÄ• . imÄ• kho, bhikkhave, dve parisÄ• . etadaggaá¹ƒ, b
dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ samaggÄ• parisÄ• â€™â€™ ti.

<45> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? anaggavatÄ« ca parisÄ• aggavatÄ« c
71/ ca, bhikkhave, anaggavatÄ« parisÄ• ? idha \Se I 90/, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ
bÄ• hulikÄ• {bÄ• hullikÄ• (Se Ke Katthaci) á¹-Ä«kÄ• oloketabbÄ• } honti sÄ• thalikÄ• , okk
paviveke nikkhittadhurÄ• , na vÄ«riyaá¹ƒ \Ne I 87/ Ä• rabhanti appattassa pattiyÄ• anadhig
asacchikatassa sacchikiriyÄ• ya. tesaá¹ƒ pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajja
bÄ• hulikÄ• sÄ• thalikÄ• , okkamane pubbaá¹…gamÄ• , paviveke nikkhittadhurÄ• , na vÄ«
pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. ayaá¹ƒ vuccati, bhi
parisÄ• .

``katamÄ• ca, bhikkhave, aggavatÄ« parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ th
bÄ• hulikÄ• honti na sÄ• thalikÄ• , okkamane nikkhittadhurÄ• , paviveke pubbaá¹…gamÄ•
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. tesaá¹ƒ
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati. sÄ• pi hoti na bÄ• hulikÄ• na sÄ• thalikÄ• , okkamane nikk
pubbaá¹…gamÄ• , vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya
sacchikiriyÄ• ya. ayaá¹ƒ vuccati, bhikkhave, aggavatÄ« parisÄ• . imÄ• kho, bhikkhave, dve

etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ aggavatÄ« parisÄ•

<46> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? anariyÄ• ca parisÄ• ariyÄ• ca paris
anariyÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikkhÅ« `idaá¹ƒ dukkhaâ€™
nappajÄ• nanti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, `ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti \Se I 91/, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â
nappajÄ• nanti. ayaá¹ƒ vuccati, bhikkhave, anariyÄ• parisÄ• .

``katamÄ• ca, bhikkhave, ariyÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikkh
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nantntti \Ee I 72/, `ayaá¹ƒ dukkhanirodhagÄ•
yathÄ• bhÅ«taá¹ƒ pajÄ• nanti. ayaá¹ƒ vuccati, bhikkhave, ariyÄ• parisÄ• . imÄ• kho, bhikk
etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ ariyÄ• parisÄ• â€™

<47> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? parisÄ• kasaá¹-o ca parisÄ• maá¹‡á¸•
bhikkhave, parisÄ• kasaá¹-o? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikkhÅ« chandÄ• g
dosÄ• gatiá¹ƒ gacchanti, mohÄ• gatiá¹ƒ gacchanti, bhayÄ• gatiá¹ƒ gacchanti. ayaá¹ƒ vucca
parisÄ• kasaá¹-o.

``katamo ca, bhikkhave, parisÄ• maá¹‡á¸• o? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhik
gacchanti, na dosÄ• gatiá¹ƒ gacchanti, na mohÄ• gatiá¹ƒ gacchanti, na bhayÄ• gatiá¹ƒ gacc
bhikkhave, parisÄ• maá¹‡á¸• o. imÄ• kho, bhikkhave, dve parisÄ• . etadaggaá¹ƒ, bhikkhave
parisÄ• naá¹ƒ yadidaá¹ƒ parisÄ• maá¹‡á¸• oâ€™â€™ ti.

<48> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? okkÄ• citavinÄ«tÄ• parisÄ• nopaá¹-i
paá¹-ipucchÄ• vinÄ«tÄ• parisÄ• nookkÄ• citavinÄ«tÄ• . katamÄ• ca, bhikkhave, okkÄ• cit
nopaá¹-ipucchÄ• vinÄ«tÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikkhÅ« ye te suttan
gambhÄ«rÄ• \Be I 73/ gambhÄ«ratthÄ• \Se I 92/ lokuttarÄ• suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ
sussÅ«santi na sotaá¹ƒ odahanti na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti na ca te dhamme u
pariyÄ• puá¹‡itabbaá¹ƒ maÃ±Ã±anti. ye pana te suttantÄ• kavitÄ• {kavikatÄ• (sabbattha)
kÄ• veyyÄ• cittakkharÄ• cittabyaÃ±janÄ• bÄ• hirakÄ• sÄ• vakabhÄ• sitÄ• tesu bhaÃ±Ã±
odahanti aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, te dhamme uggahetabbaá¹ƒ pariyÄ• puá¹‡ital
taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ipucchanti na ca p
`idaá¹ƒ kathaá¹ƒ, imassa ko atthoâ€™ ti? te avivaá¹-aÃ±ceva na vivaranti, anuttÄ• nÄ«kata
uttÄ• nÄ«karonti, anekavihitesu ca kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ na p
vuccati, bhikkhave, okkÄ• citavinÄ«tÄ• parisÄ• no paá¹-ipucchÄ• vinÄ«tÄ• .

``katamÄ• ca, bhikkhave, paá¹-ipucchÄ• vinÄ«tÄ• parisÄ• nookkÄ• citavinÄ«tÄ• ? idha, b

parisÄ• yaá¹ƒ bhikkhÅ« ye te suttantÄ• kavitÄ• kÄ• veyyÄ• cittakkharÄ• cittabyaÃ±janÄ•
sÄ• vakabhÄ• sitÄ• tesu bhaÃ±Ã±amÄ• nesu na sussÅ«santi na sotaá¹ƒ odahanti na aÃ±Ã
na ca te dhamme uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ maÃ±Ã±anti. ye pana te suttantÄ
gambhÄ«rÄ• gambhÄ«ratthÄ• lokuttarÄ• suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• tesu bhaÃ±Ã±an
odahanti aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, te ca dhamme uggahetabbaá¹ƒ pariyÄ• puá¹‡
maÃ±Ã±anti. te taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ipucchanti
kathaá¹ƒ, imassa ko atthoâ€™ ti? te avivaá¹-aÃ±ceva \Se I 93/ vivaranti, anuttÄ• nÄ«kataÃ±
anekavihitesu ca kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. ayaá¹
paá¹-ipucchÄ• vinÄ«tÄ• parisÄ• nookkÄ• citavinÄ«tÄ• . imÄ• kho, bhikkhave, dve parisÄ•
imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ paá¹-ipucchÄ• vinÄ«tÄ• parisÄ• nookkÄ• c

<49> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? Ä• misagaru parisÄ• no saddhamma
Ä• misagaru. katamÄ• ca, bhikkhave, Ä• misagaru parisÄ• no saddhammagaru? idha, bhik
bhikkhÅ« gihÄ«naá¹ƒ odÄ• tavasanÄ• naá¹ƒ sammukhÄ• aÃ±Ã±amaÃ±Ã±assa vaá¹‡á¹‡aá
ubhatobhÄ• gavimutto, asuko paÃ±Ã±Ä• vimutto \Ee I 74/, asuko kÄ• yasakkhÄ« \Be I 74/,
asuko saddhÄ• vimutto, asuko dhammÄ• nusÄ• rÄ«, asuko saddhÄ• nusÄ• rÄ«, asuko sÄ«
dussÄ«lo pÄ• padhammoâ€™ ti. te tena lÄ• bhaá¹ƒ labhanti. te taá¹ƒ lÄ• bhaá¹ƒ labhitvÄ•
(Katthaci) } mucchitÄ• ajjhopannÄ• {ajjhosÄ• nÄ• (Katthaci), anajjhopannÄ• (Ce Se Katth
kusinÄ• ravagge paá¹-hamasuttaá¹-Ä«kÄ• oloketabbÄ• } anÄ• dÄ«navadassÄ• vino anissa
ayaá¹ƒ vuccati, bhikkhave, Ä• misagaru parisÄ• no saddhammagaru.

``katamÄ• ca, bhikkhave, saddhammagaru parisÄ• noÄ• misagaru? idha, bhikkhave, yass
gihÄ«naá¹ƒ odÄ• tavasanÄ• naá¹ƒ sammukhÄ• aÃ±Ã±amaÃ±Ã±assa vaá¹‡á¹‡aá¹ƒ na bhÄ
ubhatobhÄ• gavimutto, asuko paÃ±Ã±Ä• vimutto, asuko kÄ• yasakkhÄ«, asuko diá¹-á¹-hipp
asuko dhammÄ• nussÄ• rÄ«, asuko saddhÄ• nusÄ• rÄ«, asuko sÄ«lavÄ• kalyÄ• á¹‡adhan
ti. te \Se I 94/ tena lÄ• bhaá¹ƒ labhanti. te taá¹ƒ lÄ• bhaá¹ƒ labhitvÄ• agathitÄ• amucchitÄ•
Ä• dÄ«navadassÄ• vino nissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±janti. ayaá¹ƒ vuccati, bhikkhave,
noÄ• misagaru. imÄ• kho, bhikkhave, dve parisÄ• . etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dv
yadidaá¹ƒ saddhammagaru parisÄ• noÄ• misagarÅ«â€™â€™ ti.

<50> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? visamÄ• ca parisÄ• samÄ• ca paris
bhikkhave, visamÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ adhammakammÄ•
nappavattanti \Ee I 75/, avinayakammÄ• ni pavattanti vinayakammÄ• ni nappavattanti, adha
dhammakammÄ• ni na dippanti, avinayakammÄ• ni dippanti vinayakammÄ• ni na dippanti.
visamÄ• parisÄ• . ( ) { (visamattÄ• bhikkhave parisÄ• ya adhammakammÄ• ni pavattanti ..
dippanti.) (Ce Ee) }

``katamÄ• ca, bhikkhave, samÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ dham

adhammakammÄ• ni nappavattanti, vinayakammÄ• ni pavattanti \Se I 95/ avinayakammÄ• dhammakammÄ• ni dippanti adhammakammÄ• ni na dippanti, vinayakammÄ• ni dippanti av ayaá¹ƒ vuccati, bhikkhave, samÄ• \Be I 75/ parisÄ• . ( ) { (samattÄ• bhikkhave parisÄ• ya c pavattanti ... avinayakammÄ• ni na dippanti.) (Ce Ee) } imÄ• kho, bhikkhave, dve parisÄ• . bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ samÄ• parisÄ• â€™â€™ ti.

<51> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? adhammikÄ• ca parisÄ• dhammikÄ• kho, bhikkhave, dve parisÄ• . etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ parisÄ• â€™â€™ ti.

<52> ``dvemÄ• , bhikkhave, parisÄ• . katamÄ• dve? adhammavÄ• dinÄ« ca parisÄ• dhan ca, bhikkhave, adhammavÄ• dinÄ« parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikk Ä• diyanti dhammikaá¹ƒ vÄ• adhammikaá¹ƒ vÄ• . te taá¹ƒ adhikaraá¹‡aá¹ƒ Ä• diyitvÄ• na saÃ±Ã±Ä• penti na ca saÃ±Ã±attiá¹ƒ upagacchanti, na ca nijjhÄ• penti na ca nijjhattiá¹ƒ upa asaÃ±Ã±attibalÄ• anijjhattibalÄ• appaá¹-inissaggamantino \Ee I 76/ tameva adhikaraá¹‡aá parÄ• mÄ• sÄ• {parÄ• massa (Ce Ee) } abhinivissa voharanti --- `idameva saccaá¹ƒ mogha vuccati, bhikkhave, adhammavÄ• dinÄ« parisÄ• .

``katamÄ• ca, bhikkhave, dhammavÄ• dinÄ« parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• adhikaraá¹‡aá¹ƒ Ä• diyanti dhammikaá¹ƒ vÄ• adhammikaá¹ƒ vÄ• . te taá¹ƒ adhikaraá¹‡aá¹ aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• penti ceva saÃ±Ã±attiÃ±ca \Se I 96/ upagacchanti, nijjhÄ• upagacchanti. te saÃ±Ã±attibalÄ• nijjhattibalÄ• paá¹-inissaggamantino, na tameva adhikar parÄ• mÄ• sÄ• abhinivissa voharanti --- `idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. ayaá dhammavÄ• dinÄ« \Ne I 91/ parisÄ• . imÄ• kho, bhikkhave, dve parisÄ• . etadaggaá¹ƒ, bhik dvinnaá¹ƒ parisÄ• naá¹ƒ yadidaá¹ƒ dhammavÄ• dinÄ« parisÄ• â€™â€™ ti.

parisavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

uttÄ• nÄ• vaggÄ• aggavatÄ«, ariyÄ• kasaá¹-o ca paÃ±camo.

okkÄ• citaÄ• misaÃ±ceva, visamÄ• adhammÄ• dhammiyena cÄ• ti ||

paá¹-hamo paá¹‡á¹‡Ä• sako samatto.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. puggalavaggo

<53> ``dveme \Ne I 92/ \Be I 76/, bhikkhave, puggalÄ• loke uppajjamÄ• nÄ• uppajjanti bal
bahujanasukhÄ• ya, bahuno janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. ka
arahaá¹ƒ sammÄ• sambuddho, rÄ• jÄ• ca cakkavattÄ«. ime kho, bhikkhave, dve puggalÄ•
uppajjanti bahujanahitÄ• ya bahujanasukhÄ• ya, bahuno janassa atthÄ• ya hitÄ• ya sukhÄ•
nti.

<54> ``dveme, bhikkhave, puggalÄ• loke uppajjamÄ• nÄ• uppajjanti acchariyamanussÄ•
tathÄ• gato ca arahaá¹ƒ sammÄ• sambuddho, rÄ• jÄ• ca cakkavattÄ«. ime kho, bhikkhave,
uppajjamÄ• nÄ• \Se I 97/ uppajjanti acchariyamanussÄ• â€™â€™ ti.

<55> ``dvinnaá¹ƒ, bhikkhave, puggalÄ• naá¹ƒ kÄ• lakiriyÄ• bahuno janassa anutappÄ• ho
tathÄ• gatassa ca arahato sammÄ• sambuddhassa, raÃ±Ã±o ca cakkavattissa. imesaá¹ƒ kh
puggalÄ• naá¹ƒ kÄ• lakiriyÄ• bahuno janassa anutappÄ• hotÄ«â€™â€™ ti.

<56> ``dveme, bhikkhave, thÅ«pÄ• rahÄ• . katame dve? tathÄ• gato ca arahaá¹ƒ sammÄ•
cakkavattÄ«. ime kho, bhikkhave, dve thÅ«pÄ• rahÄ• â€™â€™ ti.

<57> ``dveme, bhikkhave, buddhÄ• . katame dve? tathÄ• gato ca arahaá¹ƒ sammÄ• sambu
kho, bhikkhave, dve buddhÄ• â€™â€™ ti.

<58> ``dveme \Ne I 93/, bhikkhave, asaniyÄ• phalantiyÄ• na santasanti. katame dve? bhik
hatthÄ• jÄ• nÄ«yo ca. ime kho, bhikkhave, dve asaniyÄ• phalantiyÄ• na santasantÄ«â€™â

<59> ``dveme, bhikkhave, asaniyÄ• phalantiyÄ• na santasanti. katame dve? bhikkhu ca k
assÄ• jÄ• nÄ«yo ca. ime kho, bhikkhave, dve asaniyÄ• phalantiyÄ• na santasantÄ«â€™â€

<60> ``dveme \Be I 77/, bhikkhave, asaniyÄ• phalantiyÄ• na santasanti. katame dve? bhik
sÄ«ho ca migarÄ• jÄ• . ime kho, bhikkhave, dve \Se I 98/ asaniyÄ• phalantiyÄ• na santasa

<61> ``dveme, bhikkhave, atthavase sampassamÄ• nÄ• kiá¹ƒpurisÄ• mÄ• nusiá¹ƒ vÄ• ca
mÄ• ca musÄ• bhaá¹‡imhÄ• , mÄ• ca paraá¹ƒ abhÅ«tena abbhÄ• cikkhimhÄ• ti. ime kho,
sampassamÄ• nÄ• kiá¹ƒpurisÄ• mÄ• nusiá¹ƒ vÄ• caá¹ƒ na bhÄ• santÄ«â€™â€™ ti.

<62> ``dvinnaá¹ƒ \Ee I 78/ dhammÄ• naá¹ƒ, bhikkhave, atitto appaá¹-ivÄ• no mÄ• tugÄ• m
katamesaá¹ƒ dvinnaá¹ƒ? methunasamÄ• pattiyÄ• ca vijÄ• yanassa ca. imesaá¹ƒ kho, bhikk
dhammÄ• naá¹ƒ atitto appaá¹-ivÄ• no mÄ• tugÄ• mo kÄ• laá¹ƒ karotÄ«â€™â€™ ti.

<63> ``asantasannivÄ• saÃ±ca vo, bhikkhave, desessÄ• mi santasannivÄ• saÃ±ca. taá¹ƒ s
manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ«
bhagavÄ• etadavoca ---

``kathaÃ±ca, bhikkhave, asantasannivÄ• so hoti, kathaÃ±ca asanto sannivasanti? idha, bhi
bhikkhuno evaá¹ƒ hoti --- `theropi maá¹ƒ na vadeyya, majjhimopi maá¹ƒ na vadeyya, navopi
therampÄ• haá¹ƒ na vadeyyaá¹ƒ, majjhimampÄ• haá¹ƒ na vadeyyaá¹ƒ, navampÄ• haá¹ƒ na
vadeyya ahitÄ• nukampÄ« maá¹ƒ vadeyya no hitÄ• nukampÄ«, noti naá¹ƒ vadeyyaá¹ƒ vihe
Se Ke Ee) } passampissa nappaá¹-ikareyyaá¹ƒ. majjhimo cepi maá¹ƒ vadeyya ... pe ... navo
ahitÄ• nukampÄ« \Ne I 94/ maá¹ƒ vadeyya no hitÄ• nukampÄ«, noti naá¹ƒ vadeyyaá¹ƒ vihe
nappaá¹-ikareyyaá¹ƒâ€™ \Se I 99/. majjhimassapi bhikkhuno evaá¹ƒ hoti ... pe ... navassapi
hoti --- `theropi maá¹ƒ na vadeyya, majjhimopi maá¹ƒ na vadeyya, navopi maá¹ƒ na vadeyya
vadeyyaá¹ƒ, majjhimampÄ• haá¹ƒ na vadeyyaá¹ƒ, navampÄ• haá¹ƒ na vadeyyaá¹ƒ. thero c
ahitÄ• nukampÄ« maá¹ƒ vadeyya no hitÄ• nukampÄ« noti naá¹ƒ vadeyyaá¹ƒ viheá¹-heyyaá
nappaá¹-ikareyyaá¹ƒ. majjhimo cepi maá¹ƒ vadeyya ... pe ... navo cepi maá¹ƒ \Be I 78/ vade
maá¹ƒ vadeyya no hitÄ• nukampÄ«, noti naá¹ƒ vadeyyaá¹ƒ viheá¹-heyyaá¹ƒ passampissa n
evaá¹ƒ kho, bhikkhave, asantasannivÄ• so hoti, evaÃ±ca asanto sannivasanti.

``kathaÃ±ca, bhikkhave, santasannivÄ• so hoti, kathaÃ±ca santo sannivasanti? idha, bhikk
bhikkhuno evaá¹ƒ hoti --- `theropi maá¹ƒ vadeyya, majjhimopi maá¹ƒ vadeyya, navopi maá¹
therampÄ• haá¹ƒ vadeyyaá¹ƒ, majjhimampÄ• haá¹ƒ vadeyyaá¹ƒ, navampÄ• haá¹ƒ vadeyya
hitÄ• nukampÄ« maá¹ƒ vadeyya no ahitÄ• nukampÄ«, sÄ• dhÅ«ti naá¹ƒ vadeyyaá¹ƒ na vih
paá¹-ikareyyaá¹ƒ. majjhimo cepi maá¹ƒ vadeyya ... pe ... navo cepi maá¹ƒ vadeyya hitÄ• nu
no ahitÄ• nukampÄ«, sÄ• dhÅ«ti naá¹ƒ vadeyyaá¹ƒ na naá¹ƒ viheá¹-heyyaá¹ƒ passampissa
majjhimassapi bhikkhuno evaá¹ƒ hoti ... pe ... navassapi bhikkhuno evaá¹ƒ hoti --- `theropi m
majjhimopi maá¹ƒ vadeyya, navopi maá¹ƒ vadeyya; therampÄ• haá¹ƒ vadeyyaá¹ƒ, majjhima
navampÄ• haá¹ƒ vadeyyaá¹ƒ. thero cepi maá¹ƒ vadeyya \Se I 100/ hitÄ• nukampÄ« maá¹ƒ
sÄ• dhÅ«ti naá¹ƒ vadeyyaá¹ƒ na naá¹ƒ viheá¹-heyyaá¹ƒ passampissa paá¹-ikareyyaá¹ƒ. ma
... pe ... navo cepi maá¹ƒ vadeyya hitÄ• nukampÄ« maá¹ƒ vadeyya no ahitÄ• nukampÄ«, sÄ
na naá¹ƒ viheá¹-heyyaá¹ƒ passampissa paá¹-ikareyyaá¹ƒâ€™. evaá¹ƒ kho, bhikkhave, santa
santo sannivasantÄ«â€™â€™ ti.

<64> ``yasmiá¹ƒ, bhikkhave, adhikaraá¹‡e ubhato vacÄ«saá¹ƒsÄ• ro diá¹-á¹-hipaá¸·Ä• so c
anabhiraddhi ajjhattaá¹ƒ \Ee I 80/ avÅ«pasantaá¹ƒ hoti, tasmetaá¹ƒ, bhikkhave, adhikaraá¹‡
--- `dÄ«ghattÄ• ya kharattÄ• ya vÄ• á¸·attÄ• ya saá¹ƒvattissati, bhikkhÅ« ca na phÄ• suá¹ƒ
viharissantiâ€™. yasmiÃ±ca kho, bhikkhave, adhikaraá¹‡e ubhato vacÄ«saá¹ƒsÄ• ro diá¹-á
Ä• ghÄ• to appaccayo anabhiraddhi ajjhattaá¹ƒ suvÅ«pasantaá¹ƒ hoti, tasmetaá¹ƒ, bhikkha

95/ pÄ• á¹-ikaá¹…khaá¹ƒ --- `na dÄ«ghattÄ• ya kharattÄ• ya vÄ• á¸·attÄ• ya saá¹ƒvattissati,
viharissantÄ«â€™â€™ â€™ ti.

puggalavaggo paá¹-hamo.

(7) 2. sukhavaggo

<65> ``dvemÄ• ni \Ne I 96/ \Be I 79/, bhikkhave, sukhÄ• ni. katamÄ• ni dve? gihisukhaÃ±ca
imÄ• ni kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ
pabbajitasukhaâ€™â€™ nti.

<66> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? kÄ• masukhaÃ±ca nekkhammas
bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ \Se I 101/ dvinnaá¹ƒ sukhÄ• n
nekkhammasukhaâ€™â€™ nti.

<67> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? upadhisukhaÃ±ca nirupadhisukh
bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ yadid
nti.

<68> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? sÄ• savasukhaÃ±ca \Ee I 81/ an
kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ
anÄ• savasukhaâ€™â€™ nti.

<69> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? sÄ• misaÃ±ca sukhaá¹ƒ nirÄ• m
bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ yadid
sukhaâ€™â€™ nti.

<70> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? ariyasukhaÃ±ca anariyasukhaÃ±
dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ yadidaá¹ƒ ariyas

<71> ``dvemÄ• ni \Ne I 97/, bhikkhave, sukhÄ• ni. katamÄ• ni dve? kÄ• yikaÃ±ca sukhaá¹ƒ
imÄ• ni kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ
cetasikaá¹ƒ sukhaâ€™â€™ nti.

<72> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? sappÄ«tikaÃ±ca sukhaá¹ƒ nippÄ
kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ
sukhaâ€™â€™ nti.

<73> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? sÄ• tasukhaÃ±ca upekkhÄ• suk
bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ yadid
nti.

<74> ``dvemÄ• ni \Be I 80/, bhikkhave, sukhÄ• ni. katamÄ• ni dve? samÄ• dhisukhaÃ±ca a
kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ
samÄ• dhisukhaâ€™â€™ nti.

<75> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? sappÄ«tikÄ• rammaá¹‡aÃ±ca su
nippÄ«tikÄ• rammaá¹‡aÃ±ca sukhaá¹ƒ. imÄ• ni \Ee I 82/ kho, bhikkhave, dve sukhÄ• ni. eta
imesaá¹ƒ dvinnaá¹ƒ sukhÄ• naá¹ƒ yadidaá¹ƒ nippÄ«tikÄ• rammaá¹‡aá¹ƒ sukhaâ€™â€™ nt

<76> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? sÄ• tÄ• rammaá¹‡aÃ±ca sukhaá
sukhaá¹ƒ. imÄ• ni kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinna
yadidaá¹ƒ upekkhÄ• rammaá¹‡aá¹ƒ sukhaâ€™â€™ nti.

<77> ``dvemÄ• ni, bhikkhave, sukhÄ• ni. katamÄ• ni dve? rÅ«pÄ• rammaá¹‡aÃ±ca sukhaá
sukhaá¹ƒ. imÄ• ni kho, bhikkhave, dve sukhÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinna
yadidaá¹ƒ arÅ«pÄ• rammaá¹‡aá¹ƒ sukhaâ€™â€™ nti.

sukhavaggo dutiyo.

(8) 3. sanimittavaggo

<78> ``sanimittÄ• \Ne I 98/, bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no ani
nimittassa pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• \Se I 103/ na hontÄ«â€™

<79> ``sanidÄ• nÄ• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no anidÄ• nÄ
evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€™ ti.

<80> ``sahetukÄ• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no ahetukÄ• . t
evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€™ ti.

<81> ``sasaá¹…khÄ• rÄ• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no asaá
saá¹…khÄ• rÄ• naá¹ƒ pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€

<82> ``sappaccayÄ• \Be I 81/, bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no
paccayassa pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€™ ti.

<83> ``sarÅ«pÄ• \Ee I 83/, bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no arÅ«
pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€™ ti.

<84> ``savedanÄ• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no avedanÄ• .
evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€™ ti.

<85> ``sasaÃ±Ã±Ä• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• , no \Se I 104/
saÃ±Ã±Ä• ya pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€™ ti

<86> ``saviÃ±Ã±Ä• á¹‡Ä• \Ne I 99/, bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ•
viÃ±Ã±Ä• á¹‡assa pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â€™â€

<87> ``saá¹…khatÄ• rammaá¹‡Ä• , bhikkhave, uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ•
tasseva saá¹…khatassa pahÄ• nÄ• evaá¹ƒ te pÄ• pakÄ• akusalÄ• dhammÄ• na hontÄ«â

sanimittavaggo tatiyo.

(9) 4. dhammavaggo

<88> ``dveme \Ne I 100/, bhikkhave, dhammÄ• . katame dve? cetovimutti ca paÃ±Ã±Ä• vim
bhikkhave, dve dhammÄ• â€™â€™ ti.

<89> ``dveme, bhikkhave, dhammÄ• . katame dve? paggÄ• ho ca avikkhepo ca. ime kho, b
ti.

<90> ``dveme \Be I 82/, bhikkhave, dhammÄ• . katame dve? nÄ• maÃ±ca rÅ«paÃ±ca. ime
dhammÄ• â€™â€™ ti.

<91> ``dveme, bhikkhave, dhammÄ• . katame dve? vijjÄ• ca vimutti ca. ime kho, bhikkhave

<92> ``dveme, bhikkhave, dhammÄ• . katame dve? bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca
dve dhammÄ• â€™â€™ ti.

<93> ``dveme, bhikkhave, dhammÄ• . katame dve? ahirikaÃ±ca anottappaÃ±ca \Se I 105/.
dhammÄ• â€™â€™ ti.

<94> ``dveme, bhikkhave, dhammÄ• . katame dve? hirÄ« ca ottappaÃ±ca. ime kho, bhikkh

<95> ``dveme, bhikkhave, dhammÄ• . katame dve? dovacassatÄ• ca pÄ• pamittatÄ• ca. i
dhammÄ• â€™â€™ ti.

<96> ``dveme, bhikkhave, dhammÄ• . katame dve? sovacassatÄ• ca kalyÄ• á¹‡amittatÄ•
dhammÄ• â€™â€™ ti.

<97> ``dveme \Ne I 101/, bhikkhave, dhammÄ• . katame dve? dhÄ• tukusalatÄ• ca manas
bhikkhave, dve dhammÄ• â€™â€™ ti.

<98> ``dveme \Ee I 84/, bhikkhave, dhammÄ• . katame dve? Ä• pattikusalatÄ• ca Ä• patti
ime kho, bhikkhave, dve dhammÄ• â€™â€™ ti.

dhammavaggo catuttho.

(10) 5. bÄ• lavaggo

<99> ``dveme \Ne I 102/, bhikkhave, bÄ• lÄ• . katame dve? yo ca anÄ• gataá¹ƒ bhÄ• raá¹ƒ
bhÄ• raá¹ƒ na vahati. ime kho, bhikkhave, dve bÄ• lÄ• â€™â€™ ti.

<100> ``dveme \Be I 83/, bhikkhave, paá¹‡á¸• itÄ• . katame dve? yo ca anÄ• gataá¹ƒ bhÄ•
Ä• gataá¹ƒ bhÄ• raá¹ƒ vahati. ime kho, bhikkhave, dve paá¹‡á¸• itÄ• â€™â€™ ti.

<101> ``dveme, bhikkhave, bÄ• lÄ• . katame dve? yo ca akappiye kappiyasaÃ±Ã±Ä«, yo ca
ime kho, bhikkhave \Se I 106/, dve bÄ• lÄ• â€™â€™ ti.

<102> ``dveme, bhikkhave, paá¹‡á¸• itÄ• . katame dve? yo ca akappiye akappiyasaÃ±Ã±Ä
kappiyasaÃ±Ã±Ä«. ime kho, bhikkhave, dve paá¹‡á¸• itÄ• â€™â€™ ti.

<103> ``dveme, bhikkhave, bÄ• lÄ• . katame dve? yo ca anÄ• pattiyÄ• Ä• pattisaÃ±Ã±Ä«,
anÄ• pattisaÃ±Ã±Ä«. ime kho, bhikkhave, dve bÄ• lÄ• â€™â€™ ti.

<104> ``dveme, bhikkhave, paá¹‡á¸• itÄ• . katame dve? yo ca anÄ• pattiyÄ• anÄ• pattisaÃ
Ä• pattisaÃ±Ã±Ä«. ime kho, bhikkhave, dve paá¹‡á¸• itÄ• â€™â€™ ti.

<105> ``dveme \Ee I 85/, bhikkhave, bÄ• lÄ• . katame dve? yo ca adhamme dhammasaÃ±

adhammasaÃ±Ã±Ä«. ime kho, bhikkhave, dve bÄ• lÄ• â€™â€™ ti.

<106> ``dveme, bhikkhave, paá¹‡á¸• itÄ• . katame dve? yo ca dhamme dhammasaÃ±Ã±Ä«
adhammasaÃ±Ã±Ä«. ime kho, bhikkhave, dve paá¹‡á¸• itÄ• â€™â€™ ti.

<107> ``dveme \Ne I 103/, bhikkhave, bÄ• lÄ• . katame dve? yo ca avinaye vinayasaÃ±Ã±Ä
avinayasaÃ±Ã±Ä«. ime kho, bhikkhave, dve bÄ• lÄ• â€™â€™ ti.

<108> ``dveme, bhikkhave, paá¹‡á¸• itÄ• . katame dve? yo ca avinaye \Se I 107/ avinayasa
vinayasaÃ±Ã±Ä«. ime kho, bhikkhave, dve paá¹‡á¸• itÄ• â€™â€™ ti.

<109> ``dvinnaá¹ƒ \Be I 84/, bhikkhave, Ä• savÄ• vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ?
kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yati, yo ca kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yati. imesa
dvinnaá¹ƒ Ä• savÄ• vaá¸• á¸• hantÄ«â€™â€™ ti.

<110> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• na vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca
na kukkuccÄ• yati, yo ca kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yati. imesaá¹ƒ kho, bhikkhave, d
vaá¸• á¸• hantÄ«â€™â€™ ti.

<111> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca ak
yo ca kappiye akappiyasaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ Ä• savÄ• vaá¸• á¸•

<112> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• na vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca
akappiyasaÃ±Ã±Ä«, yo ca kappiye kappiyasaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ
vaá¸• á¸• hantÄ«â€™â€™ ti.

<113> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo \Ee I
anÄ• pattisaÃ±Ã±Ä«, yo ca anÄ• pattiyÄ• Ä• pattisaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvi
vaá¸• á¸• hantÄ«â€™â€™ ti.

<114> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• na vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca
Ä• pattisaÃ±Ã±Ä« \Ne I 104/, yo ca anÄ• pattiyÄ• anÄ• pattisaÃ±Ã±Ä« \Se I 108/. imesaá¹ƒ
dvinnaá¹ƒ Ä• savÄ• na vaá¸• á¸• hantÄ«â€™â€™ ti.

<115> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca ad
ca dhamme adhammasaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ Ä• savÄ• vaá¸• á¸•

<116> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• na vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca

yo ca adhamme adhammasaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ Ä• savÄ• na va

<117> ``dvinnaá¹ƒ \Be I 85/, bhikkhave, Ä• savÄ• vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ?
vinayasaÃ±Ã±Ä«, yo ca vinaye avinayasaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ Ä•
ti.

<118> ``dvinnaá¹ƒ, bhikkhave, Ä• savÄ• na vaá¸• á¸• hanti. katamesaá¹ƒ dvinnaá¹ƒ? yo ca
yo ca vinaye vinayasaÃ±Ã±Ä«. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ Ä• savÄ• na vaá¸• á¸•

bÄ• lavaggo paÃ±camo.

dutiyo paá¹‡á¹‡Ä• sako samatto.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. Ä• sÄ• duppajahavaggo

<119> ``dvemÄ• \Ne I 105/ \Be I 86/, bhikkhave, Ä• sÄ• duppajahÄ• . katamÄ• dve? lÄ•
imÄ• kho, bhikkhave, dve Ä• sÄ• duppajahÄ• â€™â€™ ti.

<120> ``dveme \Ee I 87/, bhikkhave, puggalÄ• dullabhÄ• lokasmiá¹ƒ. katame dve \Se I 10
yo ca kataÃ±Ã±Å« katavedÄ«. ime kho, bhikkhave, dve puggalÄ• dullabhÄ• lokasmiâ€™â

<121> ``dveme, bhikkhave, puggalÄ• dullabhÄ• lokasmiá¹ƒ. katame dve? titto ca tappetÄ•
bhikkhave, dve puggalÄ• dullabhÄ• lokasmiâ€™â€™ nti.

<122> ``dveme, bhikkhave, puggalÄ• duttappayÄ• . katame dve? yo ca laddhaá¹ƒ laddhaá
laddhaá¹ƒ laddhaá¹ƒ vissajjeti. ime kho, bhikkhave, dve puggalÄ• duttappayÄ• â€™â€™ ti.

<123> ``dveme, bhikkhave, puggalÄ• sutappayÄ• . katame dve? yo ca laddhaá¹ƒ laddhaá
laddhaá¹ƒ laddhaá¹ƒ na vissajjeti. ime kho, bhikkhave, dve puggalÄ• sutappayÄ• â€™â€™

<124> ``dveme, bhikkhave, paccayÄ• rÄ• gassa uppÄ• dÄ• ya. katame dve? subhanimitta
ime kho, bhikkhave, dve paccayÄ• rÄ• gassa uppÄ• dÄ• yÄ• â€™â€™ ti.

<125> ``dveme \Ne I 106/, bhikkhave, paccayÄ• dosassa uppÄ• dÄ• ya. katame dve? paá
manasikÄ• ro. ime kho, bhikkhave, dve paccayÄ• dosassa uppÄ• dÄ• yÄ• â€™â€™ ti.

<126> ``dveme, bhikkhave, paccayÄ• micchÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• ya. katame dve? manasikÄ• ro. ime kho, bhikkhave, dve paccayÄ• micchÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• yÄ• â€

<127> ``dveme \Be I 87/ \Se I 110/, bhikkhave, paccayÄ• sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ ghoso, yoniso ca manasikÄ• ro. ime kho, bhikkhave, dve paccayÄ• sammÄ• diá¹-á¹-hiyÄ•

<128> ``dvemÄ• , bhikkhave, Ä• pattiyo. katamÄ• dve? lahukÄ• \Ee I 88/ ca Ä• patti, garu kho, bhikkhave, dve Ä• pattiyoâ€™â€™ ti.

<129> ``dvemÄ• , bhikkhave, Ä• pattiyo. katamÄ• dve? duá¹-á¹-hullÄ• ca Ä• patti, aduá¹-á imÄ• kho, bhikkhave, dve Ä• pattiyoâ€™â€™ ti.

<130> ``dvemÄ• , bhikkhave, Ä• pattiyo. katamÄ• dve? sÄ• vasesÄ• ca Ä• patti, anavase bhikkhave, dve Ä• pattiyoâ€™â€™ ti.

Ä• sÄ• duppajahavaggo paá¹-hamo.

(12) 2. Ä• yÄ• canavaggo

<131> ``saddho \Ne I 107/, bhikkhave, bhikkhu evaá¹ƒ sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• yÄ• disÄ• sÄ• riputtamoggallÄ• nÄ• â€™ ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ yadidaá¹ƒ sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti.

<132> ``saddhÄ• , bhikkhave, bhikkhunÄ« evaá¹ƒ sammÄ• Ä• yÄ• camÄ• nÄ• Ä• yÄ• cey khemÄ• ca bhikkhunÄ« uppalavaá¹‡á¹‡Ä• cÄ• â€™ ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pan bhikkhunÄ«naá¹ƒ yadidaá¹ƒ khemÄ• ca bhikkhunÄ« uppalavaá¹‡á¹‡Ä• cÄ• â€™â€™ ti.

<133> ``saddho, bhikkhave, upÄ• sako evaá¹ƒ sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• ceyya \S yÄ• diso citto ca gahapati hatthako ca Ä• á¸·avakoâ€™ ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pa sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ yadidaá¹ƒ citto ca gahapati hatthako ca Ä• á¸·avakoâ€™

<134> ``saddhÄ• \Be I 88/, bhikkhave, upÄ• sikÄ• evaá¹ƒ sammÄ• Ä• yÄ• camÄ• nÄ• Ä yÄ• disÄ« khujjuttarÄ• ca upÄ• sikÄ• veá¸·ukaá¹‡á¸• akiyÄ• {veá¸·ukaá¹‡á¸• akÄ« (AN b Ä• gataá¹ƒ} ca nandamÄ• tÄ• â€™ ti. esÄ• \Ee I 89/, bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡aá upÄ• sikÄ• naá¹ƒ yadidaá¹ƒ khujjuttarÄ• ca upÄ• sikÄ• veá¸·ukaá¹‡á¸• akiyÄ• ca nandam

<135> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava

ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, ananuvicca a
vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati. imehi kho, bhikkhave, dvÄ«hi dhammehi sam
asappuriso khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±
apuÃ±Ã±aá¹ƒ pasavatÄ«ti.

``dvÄ«hi \Ne I 108/, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sappuriso ak
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá
dvÄ«hi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, anuvic
vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati. imehi kho, bhikkhave, dvÄ«hi dhammehi \Se I
paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti.

<136> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
ananuvicca apariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒseti, an
pasÄ• danÄ«ye á¹-hÄ• ne appasÄ• daá¹ƒ upadaá¹ƒseti. imehi kho, bhikkhave, dvÄ«hi dhan
abyatto asappuriso khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajj
bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«ti.

``dvÄ«hi \Be I 89/ \Ee I 90/, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sapp
anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ
pasavati. katamehi dvÄ«hi? anuvicca pariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne appas
anuvicca pariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒseti. imehi kho
samannÄ• gato paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ parihar
ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti.

<137> ``dvÄ«su, bhikkhave, micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso khataá¹
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ \Se I 113/, bahuÃ±ca apuÃ±Ã±a
dvÄ«su? mÄ• tari ca pitari ca. imesu kho, bhikkhave, dvÄ«su micchÄ• paá¹-ipajjamÄ• no bÄ
khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ
pasavatÄ«ti.

``dvÄ«su, bhikkhave, sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ
\Ne I 109/ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ
dvÄ«su? mÄ• tari ca pitari ca. imesu kho, bhikkhave, dvÄ«su sammÄ• paá¹-ipajjamÄ• no pa
sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca v
bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti.

<138> ``dvÄ«su, bhikkhave, micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso khataá¹
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
tathÄ• gate ca tathÄ• gatasÄ• vake ca. imesu kho, bhikkhave, micchÄ• paá¹-ipajjamÄ• no b
khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ
pasavatÄ«ti.

``dvÄ«su \Ee I 91/, bhikkhave, sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso ak
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca \Se I 114/
katamesu dvÄ«su? tathÄ• gate ca tathÄ• gatasÄ• vake \Be I 90/ ca. imesu kho, bhikkhave,
sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• n
ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti.

<139> ``dveme, bhikkhave, dhammÄ• . katame dve? sacittavodÄ• naÃ±ca na ca kiÃ±ci lok
bhikkhave, dve dhammÄ• â€™â€™ ti.

<140> ``dveme, bhikkhave, dhammÄ• . katame dve? kodho ca upanÄ• ho ca. ime kho, bhi
ti.

<141> ``dveme, bhikkhave, dhammÄ• . katame dve? kodhavinayo ca upanÄ• havinayo ca.
dhammÄ• â€™â€™ ti.

Ä• yÄ• canavaggo dutiyo.

(13) 3. dÄ• navaggo

<142> ``dvemÄ• ni \Ne I 110/, bhikkhave, dÄ• nÄ• ni. katamÄ• ni dve? Ä• misadÄ• naÃ±ca
bhikkhave, dve dÄ• nÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ dÄ• nÄ• naá¹ƒ yad
nti.

<143> ``dveme, bhikkhave, yÄ• gÄ• . katame dve? Ä• misayÄ• go ca dhammayÄ• go ca. im
etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ yÄ• gÄ• naá¹ƒ yadidaá¹ƒ dhammayÄ• goâ€™

<144> ``dveme \Ee I 92/, bhikkhave, cÄ• gÄ• . katame dve? Ä• misacÄ• go ca dhammacÄ•
dve cÄ• gÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ \Se I 115/ dvinnaá¹ƒ cÄ• gÄ• naá¹ƒ yadida

<145> ``dveme, bhikkhave, pariccÄ• gÄ• . katame dve? Ä• misapariccÄ• go ca dhammapa
bhikkhave, dve pariccÄ• gÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ pariccÄ• gÄ• n
dhammapariccÄ• goâ€™â€™ ti.

<146> ``dveme \Be I 91/, bhikkhave, bhogÄ• . katame dve? Ä• misabhogo ca dhammabhog
dve bhogÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ bhogÄ• naá¹ƒ yadidaá¹ƒ dhamm

<147> ``dveme, bhikkhave, sambhogÄ• . katame dve? Ä• misasambhogo ca dhammasaml
sambhogÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sambhogÄ• naá¹ƒ yadidaá¹ƒ dh

<148> ``dveme, bhikkhave, saá¹ƒvibhÄ• gÄ• . katame dve? Ä• misasaá¹ƒvibhÄ• go ca dha
bhikkhave, dve saá¹ƒvibhÄ• gÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ saá¹ƒvibhÄ
dhammasaá¹ƒvibhÄ• goâ€™â€™ ti.

<149> ``dveme \Ne I 111/, bhikkhave, saá¹…gahÄ• . katame dve? Ä• misasaá¹…gaho ca d
bhikkhave, dve saá¹…gahÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ saá¹…gahÄ• na
dhammasaá¹…gahoâ€™â€™ ti.

<150> ``dveme, bhikkhave, anuggahÄ• . katame dve? Ä• misÄ• nuggaho ca dhammÄ• nug
anuggahÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ anuggahÄ• naá¹ƒ yadidaá¹ƒ dha

<151> ``dvemÄ• , bhikkhave, anukampÄ• . katamÄ• dve? Ä• misÄ• nukampÄ• \Se I 116/
kho, bhikkhave, dve anukampÄ• . etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ anukamp
dhammÄ• nukampÄ• â€™â€™ ti.

dÄ• navaggo tatiyo.

(14) 4. santhÄ• ravaggo

<152> ``dveme \Ne I 112/ \Ee I 93/ \Be I 92/, bhikkhave, santhÄ• rÄ• {sandhÄ• rÄ• (Katth
Ä• misasanthÄ• ro ca dhammasanthÄ• ro ca. ime kho, bhikkhave, dve santhÄ• rÄ• . etadag
dvinnaá¹ƒ santhÄ• rÄ• naá¹ƒ yadidaá¹ƒ dhammasanthÄ• roâ€™â€™ ti.

<153> ``dveme, bhikkhave, paá¹-isanthÄ• rÄ• {paá¹-isandhÄ• rÄ• (Katthaci) }. katame dve
ca dhammapaá¹-isanthÄ• ro ca. ime kho, bhikkhave, dve paá¹-isanthÄ• rÄ• . etadaggaá¹ƒ, b
dvinnaá¹ƒ paá¹-isanthÄ• rÄ• naá¹ƒ yadidaá¹ƒ dhammapaá¹-isanthÄ• roâ€™â€™ ti.

<154> ``dvemÄ• , bhikkhave, esanÄ• . katamÄ• dve? Ä• misesanÄ• ca dhammesanÄ• ca
esanÄ• . etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ esanÄ• naá¹ƒ yadidaá¹ƒ dhammes

<155> ``dvemÄ• , bhikkhave, pariyesanÄ• . katamÄ• dve? Ä• misapariyesanÄ• ca dhamm

bhikkhave, dve pariyesanÄ• . etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ pariyesanÄ• n
dhammapariyesanÄ• â€™â€™ ti.

<156> ``dvemÄ• , bhikkhave, pariyeá¹-á¹-hiyo. katamÄ• dve? Ä• misapariyeá¹-á¹-hi ca dha
imÄ• kho, bhikkhave, dve pariyeá¹-á¹-hiyo. etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ
yadidaá¹ƒ dhammapariyeá¹-á¹-hÄ«â€™â€™ ti.

<157> ``dvemÄ• \Se I 117/, bhikkhave, pÅ«jÄ• . katamÄ• dve? Ä• misapÅ«jÄ• ca dhamm
bhikkhave, dve pÅ«jÄ• . etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ pÅ«jÄ• naá¹ƒ yadid
ti.

<158> ``dvemÄ• ni, bhikkhave, Ä• titheyyÄ• ni. katamÄ• ni dve? Ä• misÄ• titheyyaÃ±ca dh
113/. imÄ• ni kho, bhikkhave, dve Ä• titheyyÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinna
yadidaá¹ƒ dhammÄ• titheyyaâ€™â€™ nti.

<159> ``dvemÄ• , bhikkhave, iddhiyo. katamÄ• dve? Ä• misiddhi ca dhammiddhi ca. imÄ•
iddhiyo. etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ iddhÄ«naá¹ƒ yadidaá¹ƒ dhammiddh

<160> ``dvemÄ• \Ee I 94/, bhikkhave, vuddhiyo. katamÄ• dve? Ä• misavuddhi ca dhamma
bhikkhave, dve vuddhiyo. etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ dvinnaá¹ƒ vuddhÄ«naá¹ƒ ya
dhammavuddhÄ«â€™â€™ ti.

<161> ``dvemÄ• ni \Be I 93/, bhikkhave, ratanÄ• ni. katamÄ• ni dve? Ä• misaratanaÃ±ca d
kho, bhikkhave, dve ratanÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ ratanÄ• naá¹ƒ
dhammaratanaâ€™â€™ nti.

<162> ``dveme, bhikkhave, sannicayÄ• . katame dve? Ä• misasannicayo ca dhammasanni
dve sannicayÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ sannicayÄ• naá¹ƒ yadidaá¹ƒ

<163> ``dvemÄ• ni, bhikkhave, vepullÄ• ni. katamÄ• ni dve? Ä• misavepullaÃ±ca \Se I 118
imÄ• ni kho, bhikkhave, dve vepullÄ• ni. etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dvinnaá¹ƒ vepu
dhammavepullaâ€™â€™ nti.

santhÄ• ravaggo catuttho.

(15) 5. samÄ• pattivaggo

<164> ``dveme \Ne I 114/, bhikkhave, dhammÄ• . katame dve? samÄ• pattikusalatÄ• ca samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• ca. ime kho, bhikkhave, dve dhammÄ• â€™â€™ ti.

<165> ``dveme, bhikkhave, dhammÄ• . katame dve? ajjavaÃ±ca maddavaÃ±ca. ime kho, b

<166> ``dveme, bhikkhave, dhammÄ• . katame dve? khanti ca soraccaÃ±ca. ime kho, bhik

<167> ``dveme, bhikkhave, dhammÄ• . katame dve? sÄ• khalyaÃ±ca paá¹-isanthÄ• ro ca. dhammÄ• â€™â€™.

<168> `dveme, bhikkhave, dhammÄ• . katame dve? avihiá¹ƒsÄ• ca soceyyaÃ±ca. ime kho dhammÄ• â€™â€™.

<169> ``dveme, bhikkhave, dhammÄ• . katame dve? indriyesu aguttadvÄ• ratÄ• ca bhojan kho, bhikkhave, dve dhammÄ• â€™â€™.

<170> ``dveme \Be I 94/, bhikkhave, dhammÄ• . katame dve? indriyesu guttadvÄ• ratÄ• ca ca. ime kho, bhikkhave, dve dhammÄ• â€™â€™.

<171> ``dveme \Se I 119/, bhikkhave, dhammÄ• . katame dve? paá¹-isaá¹…khÄ• nabalaÃ± kho, bhikkhave, dve dhammÄ• â€™â€™.

<172> ``dveme, bhikkhave, dhammÄ• . katame dve? satibalaÃ±ca samÄ• dhibalaÃ±ca. im dhammÄ• â€™â€™.

<173> ``dveme \Ne I 115/, bhikkhave, dhammÄ• . katame dve? samatho \Ee I 95/ ca vipass bhikkhave, dve dhammÄ• â€™â€™.

<174> ``dveme, bhikkhave, dhammÄ• . katame dve? sÄ«lavipatti ca diá¹-á¹-hivipatti ca. ime dhammÄ• â€™â€™.

<175> ``dveme, bhikkhave, dhammÄ• . katame dve? sÄ«lasampadÄ• ca diá¹-á¹-hisampad dve dhammÄ• â€™â€™.

<176> ``dveme, bhikkhave, dhammÄ• . katame dve? sÄ«lavisuddhi ca diá¹-á¹-hivisuddhi ca dve dhammÄ• â€™â€™.

<177> ``dveme, bhikkhave, dhammÄ• . katame dve? diá¹-á¹-hivisuddhi ca yathÄ• diá¹-á¹-hi
kho, bhikkhave, dve dhammÄ• â€™â€™.

<178> ``dveme, bhikkhave, dhammÄ• . katame dve? asantuá¹-á¹-hitÄ• ca kusalesu dhamm
padhÄ• nasmiá¹ƒ. ime kho, bhikkhave, dve dhammÄ• â€™â€™.

<179> ``dveme, bhikkhave, dhammÄ• . katame dve? muá¹-á¹-hassaccaÃ±ca asampajaÃ±Ã
dve dhammÄ• â€™â€™.

<180> ``dveme, bhikkhave, dhammÄ• . katame dve? sati ca sampajaÃ±Ã±aÃ±ca \Se I 120
dhammÄ• â€™â€™ ti.

samÄ• pattivaggo paÃ±camo.

tatiyo paá¹‡á¹‡Ä• sako samatto.

1. kodhapeyyÄ• laá¹ƒ

<181> ``dveme \Ne I 116/ \Be I 95/, bhikkhave, dhammÄ• . katame dve? kodho ca upanÄ•
paá¸·Ä• so {palÄ• so (Katthaci) } ca ... issÄ• ca macchariyaÃ±ca ... mÄ• yÄ• ca sÄ• á¹-hey
anottappaÃ±ca. ime kho, bhikkhave, dve dhammÄ• â€™â€™.

<182> ``dveme, bhikkhave, dhammÄ• . katame dve? akkodho ca anupanÄ• ho ca ... amakk
anissÄ• ca amacchariyaÃ±ca ... amÄ• yÄ• ca asÄ• á¹-heyyaÃ±ca ... hirÄ« ca ottappaÃ±ca
dhammÄ• â€™â€™.

<183> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato dukkhaá¹ƒ viharati. katamehi dvÄ«h
ca ... makkhena ca paá¸·Ä• sena ca ... issÄ• ya ca macchariyena ca ... mÄ• yÄ• ya ca sÄ• a
ahirikena ca anottappena ca. imehi \Ee I 96/ kho, bhikkhave, dvÄ«hi dhammehi samannÄ• g
viharatiâ€™â€™.

<184> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato sukhaá¹ƒ viharati. katamehi dvÄ«hi
anupanÄ• hena ca ... amakkhena ca apaá¸·Ä• sena ca ... anissÄ• ya ca amacchariyena ca
asÄ• á¹-heyyena ca \Se I 121/ ... hiriyÄ• ca ottappena ca. imehi kho, bhikkhave, dvÄ«hi dha
sukhaá¹ƒ viharatiâ€™â€™.

<185> ``dveme, bhikkhave, dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti. k
upanÄ• ho ca ... makkho ca paá¸·Ä• so ca ... issÄ• ca macchariyaÃ±ca ... mÄ• yÄ• ca sÄ•

ahirikaÃ±ca anottappaÃ±ca. ime kho, bhikkhave, dve dhammÄ• sekhassa bhikkhuno parihÄ
saá¹ƒvattantiâ€™â€™.

<186> ``dveme, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti.
akkodho ca anupanÄ• ho ca ... amakkho ca apaá¸·Ä• so ca ... anissÄ• ca amacchariyaÃ±c
asÄ• á¹-heyyaÃ±ca ... hirÄ« ca ottappaÃ±ca. ime kho, bhikkhave, dve dhammÄ• sekhassa
saá¹ƒvattantiâ€™â€™.

<187> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ ni
kodhena ca upanÄ• hena ca ... makkhena ca paá¸·Ä• sena ca ... issÄ• ya ca macchariyena
sÄ• á¹-heyyena ca ... ahirikena ca anottappena ca. imehi kho, bhikkhave, dvÄ«hi dhammehi
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™â€™.

<188> ``dvÄ«hi \Be I 96/ \Ee I 97/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ
katamehi dvÄ«hi? akkodhena ca anupanÄ• hena ca ... amakkhena ca apaá¸·Ä• sena ca ...
ca ... amÄ• yÄ• ya ca \Se I 122/ asÄ• á¹-heyyena ca ... hiriyÄ• ca ottappena ca. imehi kho,
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™.

<189> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato idhekacco kÄ• yassa bhedÄ• paraá
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi dvÄ«hi? kodhena ca upanÄ• hena c
paá¸·Ä• sena ca ... issÄ• ya ca macchariyena ca ... mÄ• yÄ• ya ca sÄ• á¹-heyyena ca ... ah
ca. imehi kho, bhikkhave, dvÄ«hi dhammehi samannÄ• gato idhekacco kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatiâ€™â€™.

<190> ``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato idhekacco kÄ• yassa bhedÄ• paraá
saggaá¹ƒ lokaá¹ƒ upapajjati. katamehi dvÄ«hi? akkodhena ca anupanÄ• hena ca ... amakkh
... anissÄ• ya ca amacchariyena ca ... amÄ• yÄ• ya ca asÄ• á¹-heyyena ca ... hiriyÄ• ca ott
bhikkhave, dvÄ«hi dhammehi samannÄ• gato idhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá
upapajjatiâ€™â€™.

kodhapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. akusalapeyyÄ• laá¹ƒ

191-200__._ ``dveme \Ne I 118/, bhikkhave, dhammÄ• akusalÄ• ... dveme, bhikkhave, dha
bhikkhave, dhammÄ• sÄ• vajjÄ• ... dveme, bhikkhave, dhammÄ• anavajjÄ• ... dveme, bh
dukkhudrayÄ• ... dveme, bhikkhave, dhammÄ• sukhudrayÄ• ... dveme, bhikkhave, dhamm
\Se I 123/ \Ee I 98/, bhikkhave, dhammÄ• sukhavipÄ• kÄ• ... dveme, bhikkhave, dhammÄ•

bhikkhave, dhammÄ• abyÄ• bajjhÄ• . katame dve? akkodho ca anupanÄ• ho ca ... amakkh
ca amacchariyaÃ±ca ... amÄ• yÄ• ca asÄ• á¹-heyyaÃ±ca ... hirÄ« ca ottappaÃ±ca. ime kho
abyÄ• bajjhÄ• â€™â€™ ti.

akusalapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. vinayapeyyÄ• laá¹ƒ

<201> ``dveme \Ne I 119/ \Be I 97/, bhikkhave, atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ
paÃ±Ã±attaá¹ƒ. katame dve? saá¹…ghasuá¹-á¹-hutÄ• ya saá¹…ghaphÄ• sutÄ• ya ... dumm
niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya ... diá¹-á¹-hadhammikÄ• n
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadham
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ verÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhammik
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ vajjÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhammik
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ bhayÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhamm
dhammÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pa
anukampÄ• ya, pÄ• picchÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pakkhupacchedÄ• ya ... appasannÄ• na
bhiyyobhÄ• vÄ• ya ... saddhammaá¹-á¹-hitiyÄ• vinayÄ• nuggahÄ• ya. ime kho, bhikkhave,
tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€™ nti.

202-230__._ ``dveme, bhikkhave, atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ pÄ• t
... pe ... pÄ• timokkhuddeso paÃ±Ã±atto ... pÄ• timokkhaá¹-á¹-hapanaá¹ƒ \Ee I 99/ paÃ±Ã±a
paÃ±Ã±attÄ• ... pavÄ• raá¹‡aá¹-á¹-hapanaá¹ƒ paÃ±Ã±attaá¹ƒ ... \Se I 124/ tajjanÄ«yakamm
niyassakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... pabbÄ• janÄ«yakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... paá¹-isÄ
paÃ±Ã±attaá¹ƒ ... ukkhepanÄ«yakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... parivÄ• sadÄ• naá¹ƒ paÃ±Ã±
paá¹-ikassanaá¹ƒ paÃ±Ã±attaá¹ƒ ... mÄ• nattadÄ• naá¹ƒ paÃ±Ã±attaá¹ƒ ... abbhÄ• naá¹ƒ p
osÄ• raá¹‡Ä«yaá¹ƒ paÃ±Ã±attaá¹ƒ ... nissÄ• raá¹‡Ä«yaá¹ƒ paÃ±Ã±attaá¹ƒ ... upasampadÄ
Ã±attikammaá¹ƒ paÃ±Ã±attaá¹ƒ ... Ã±attidutiyakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... Ã±atticatutthak
... apaÃ±Ã±atte paÃ±Ã±attaá¹ƒ ... paÃ±Ã±atte anupaÃ±Ã±attaá¹ƒ ... sammukhÄ• vinayo pa
paÃ±Ã±atto ... amÅ«á¸·havinayo paÃ±Ã±atto ... paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ paÃ±Ã±attaá¹
paÃ±Ã±attÄ• ... tassapÄ• piyasikÄ• paÃ±Ã±attÄ• ... tiá¹‡avatthÄ• rako paÃ±Ã±atto. katam
saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya ... dummaá¹…kÅ«naá¹ƒ puggalÄ• naá
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya ... diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒva
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhammikÄ• naá¹ƒ verÄ• naá¹ƒ saá¹ƒvarÄ• y
verÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhammikÄ• naá¹ƒ vajjÄ• naá¹ƒ saá¹ƒvarÄ• ya, s
vajjÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhammikÄ• naá¹ƒ \Ne I 120/ bhayÄ• naá¹ƒ saá¹
samparÄ• yikÄ• naá¹ƒ bhayÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... diá¹-á¹-hadhammikÄ• naá¹ƒ akus
dhammÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pa

anukampÄ• ya, pÄ• picchÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pakkhupacchedÄ• ya ... appasannÄ• na
pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya ... saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya. ime
paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±attoâ€™â€™ ti.

vinayapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. rÄ• gapeyyÄ• laá¹ƒ

<231> ``rÄ• gassa \Ne I 121/ \Se I 125/, bhikkhave, abhiÃ±Ã±Ä• ya dve dhammÄ• bhÄ• ve
ca vipassanÄ• ca. rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya ime dve dhammÄ• bhÄ• vetabbÄ

``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? sama
bhikkhave, pariÃ±Ã±Ä• ime dve dhammÄ• bhÄ• vetabbÄ• . rÄ• gassa, bhikkhave, parikkh
bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ• ca. rÄ• gassa, bhikkhave, parikkhay
bhÄ• vetabbÄ• . rÄ• gassa, bhikkhave, pahÄ• nÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katan
rÄ• gassa, bhikkhave, pahÄ• nÄ• ime dve dhammÄ• bhÄ• vetabbÄ• . rÄ• gassa, bhikkhav
bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ• ca. rÄ• gassa, bhikkhave, khayÄ• i
rÄ• gassa, bhikkhave, vayÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca v
bhikkhave, vayÄ• ime dve dhammÄ• bhÄ• vetabbÄ• . rÄ• gassa, bhikkhave, virÄ• gÄ• ya
katame dve? samatho ca vipassanÄ• ca. rÄ• gassa, bhikkhave, virÄ• gÄ• ime dve dhamm
bhikkhave, nirodhÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca vipassan
nirodhÄ• ime dve dhammÄ• bhÄ• vetabbÄ• . rÄ• gassa, bhikkhave, cÄ• gÄ• ya dve dham
samatho ca vipassanÄ• ca. rÄ• gassa, bhikkhave, cÄ• gÄ• ime dve dhammÄ• bhÄ• vetab
paá¹-inissaggÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ• c
paá¹-inissaggÄ• ya ime dve dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

232-246__._ ``dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... pa
issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambha
atimÄ• nassa ... madassa ... pamÄ• dassa, bhikkhave, abhiÃ±Ã±Ä• ya dve dhammÄ• bhÄ•
ca vipassanÄ• ca. pamÄ• dassa, bhikkhave, abhiÃ±Ã±Ä• ime dve dhammÄ• bhÄ• vetabb
pariÃ±Ã±Ä• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ• ca. p
ime dve dhammÄ• bhÄ• vetabbÄ• . pamÄ• dassa, bhikkhave, parikkhayÄ• ya dve dhamm
samatho ca vipassanÄ• ca. pamÄ• dassa \Ne I 122/, bhikkhave, parikkhayÄ• ya ime dve d
pamÄ• dassa, bhikkhave, pahÄ• nÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? sama
bhikkhave, pahÄ• nÄ• ime dve dhammÄ• bhÄ• vetabbÄ• . pamÄ• dassa, bhikkhave, khay
katame dve? samatho ca vipassanÄ• ca. pamÄ• dassa, bhikkhave, khayÄ• ime dve dham
bhikkhave, vayÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ•
vayÄ• ime dve dhammÄ• bhÄ• vetabbÄ• . pamÄ• dassa, bhikkhave, virÄ• gÄ• ya dve dha

samatho ca vipassanÄ• ca. pamÄ• dassa, bhikkhave, virÄ• gÄ• ime dve dhammÄ• bhÄ• v
nirodhÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ• ca. pam
dve dhammÄ• bhÄ• vetabbÄ• . pamÄ• dassa, bhikkhave, cÄ• gÄ• ya dve dhammÄ• bhÄ•
vipassanÄ• ca. pamÄ• dassa, bhikkhave, cÄ• gÄ• ime dve dhammÄ• bhÄ• vetabbÄ• . pa
paá¹-inissaggÄ• ya dve dhammÄ• bhÄ• vetabbÄ• . katame dve? samatho ca vipassanÄ• c
paá¹-inissaggÄ• ya ime dve dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

(idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.) { (
Se Ke Ee potthakesu natthi}

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

dukanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

dukanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. kammakÄ• raá¹‡avaggo

1. vajjasuttavaá¹‡á¹‡anÄ•

<1> dukanipÄ• tassa \Ne II 1/ \Be II 1/ \Ee II 88/ paá¹-hame __vajjÄ• nÄ«_ti dosÄ• aparÄ• __diá¹-á¹-hadhammika_nti diá¹-á¹-heva dhamme imasmiá¹ƒyeva attabhÄ• ve uppannaphala samparÄ• ye anÄ• gate attabhÄ• ve uppannaphalaá¹ƒ. __Ä• gucÄ• ri_nti pÄ• pakÄ• riá¹ƒ a gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• rente_ti coraá¹ƒ gahetvÄ• vividhÄ• kammakÄ rÄ• jÄ• no pana tÄ• kÄ• renti nÄ• ma. taá¹ƒ coraá¹ƒ evaá¹ƒ \Ne II 2/ kammakÄ• raá¹‡Ä• k tena vuttaá¹ƒ --- ``passati coraá¹ƒ Ä• gucÄ• riá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• __addhadaá¹‡á¸• akehÄ«_ti muggarehi, pahÄ• rasÄ• dhanatthaá¹ƒ vÄ• catuhatthadaá¹‡á¸ gahitadaá¹‡á¸• akehi. __bilaá¹…gathÄ• lika_nti kaÃ±jiyaukkhalikakammakÄ• raá¹‡aá¹ƒ. taá sÄ«sakaá¹-Ä• haá¹ƒ uppÄ• á¹-etvÄ• tattaá¹ƒ ayoguá¸·aá¹ƒ saá¹‡á¸• Ä• sena gahetvÄ• tatt matthaluá¹…gaá¹ƒ pakkuthitvÄ• \Be II 2/ uttarati. __saá¹…khamuá¹‡á¸• ika_nti saá¹…khamuá¹‡á¸• akammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• uttaroá¹-á¹-haubhatokaá¹‡á¹‡acÅ«á¸·ikagalavÄ• á¹-akapariccheda \Ee II 89/ cammaá¹ƒ c gaá¹‡á¹-hiá¹ƒ katvÄ• daá¹‡á¸• akena veá¹-hetvÄ• uppÄ• á¹-enti, saha kesehi cammaá¹ƒ u sÄ«sakaá¹-Ä• haá¹ƒ thÅ«lasakkharÄ• hi ghaá¹ƒsitvÄ• dhovantÄ• saá¹…khavaá¹‡á¹‡aá¹ƒ rÄ• humukhakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• saá¹…kunÄ• mukhaá¹ƒ vivaritvÄ• anto kaá¹‡á¹‡acÅ«á¸·ikÄ• hi vÄ• paá¹-á¹-hÄ• ya mukhaá¹ƒ nikhÄ• danena khananti, lohitaá¹ƒ pa pÅ«reti.

__jotimÄ• lika_nti sakalasarÄ«raá¹ƒ telapilotikÄ• ya veá¹-hetvÄ• Ä• limpenti. __hatthapajjo telapilotikÄ• ya veá¹-hetvÄ• dÄ«paá¹ƒ viya pajjÄ• lenti. __erakavattika_nti erakavattakamm karontÄ• heá¹-á¹-hÄ• gÄ«vato paá¹-á¹-hÄ• ya cammavaá¹-á¹-e kantitvÄ• gopphake á¹-hap bandhitvÄ• kaá¸• á¸• hanti. so attano cammavaá¹-á¹-e akkamitvÄ• akkamitvÄ• patati. __c cÄ«rakavÄ• sikakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• tatheva cammavaá¹-á¹-e kantitvÄ• k kaá¹-ito paá¹-á¹-hÄ• ya kantitvÄ• gopphakesu á¹-hapenti, uparimehi heá¹-á¹-himasarÄ«raá¹ cÄ«rakanivÄ• sananivatthaá¹ƒ viya hoti. __eá¹‡eyyaka_nti eá¹‡eyyakakammakÄ• raá¹‡aá¹ƒ kapparesu ca ubhosu jÄ• á¹‡ukesu ca ayavalayÄ• ni datvÄ• ayasÅ«lÄ• ni koá¹-á¹-enti. so c

bhÅ«miyaá¹ƒ patiá¹-á¹-hahati. atha naá¹ƒ parivÄ• retvÄ• aggiá¹ƒ karonti. ``eá¹‡eyyako jotip
yathÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• nepi idameva vuttaá¹ƒ. taá¹ƒ kÄ• lena kÄ• laá¹ƒ sÅ«lÄ
aá¹-á¹-hikoá¹-Ä«hiyeva á¹-hapenti. evarÅ«pÄ• kammakÄ• raá¹‡Ä• nÄ• ma natthi.

__baá¸·isamaá¹ƒsika_nti \Ee II 90/ ubhatomukhehi baá¸·isehi paharitvÄ• cammamaá¹ƒsan
__kahÄ• paá¹‡ika_nti sakalasarÄ«raá¹ƒ tiá¹‡hÄ• hi vÄ• sÄ«hi koá¹-ito paá¹-á¹-hÄ• ya kahÄ
kahÄ• paá¹‡amattaá¹ƒ pÄ• tentÄ• koá¹-á¹-enti. __khÄ• rÄ• patacchika_nti sarÄ«raá¹ƒ tatth
paharitvÄ• kocchehi khÄ• raá¹ƒ ghaá¹ƒsanti, cammamaá¹ƒsanhÄ• rÅ«ni paggharitvÄ• aá¹
tiá¹-á¹-hati. __palighaparivattika_nti ekena passena nipajjÄ• petvÄ• kaá¹‡á¹‡acchiddena ay
koá¹-á¹-etvÄ• pathaviyÄ• ekÄ• baddhaá¹ƒ karonti. atha naá¹ƒ pÄ• de \Ne II 3/ gahetvÄ• Ä
__palÄ• lapÄ«á¹-haka_nti cheko \Be II 3/ kÄ• raá¹‡iko chavicammaá¹ƒ acchinditvÄ• nisada
bhinditvÄ• kesesu gahetvÄ• ukkhipati, maá¹ƒsarÄ• siyeva hoti. atha naá¹ƒ keseheva pariy
palÄ• lavaá¹-á¹-iá¹ƒ viya katvÄ• puna veá¹-henti. __sunakhehipÄ«_ti katipayÄ• ni divasÄ• n
chÄ• takasunakhehi khÄ• dÄ• penti. te muhuttena aá¹-á¹-hikasaá¹…khalikameva karonti. __
Ä• ropente.

__na paresaá¹ƒ pÄ• bhataá¹ƒ vilumpanto caratÄ«_ti paresaá¹ƒ santakaá¹ƒ bhaá¹‡á¸• aá¹ƒ
antamaso antaravÄ«thiyaá¹ƒ patitaá¹ƒ sahassabhaá¹‡á¸• ikampi disvÄ• ``iminÄ• jÄ«vissÄ
na vicarati, ko iminÄ• atthoti piá¹-á¹-hipÄ• dena vÄ• pavaá¹-á¹-etvÄ• gacchati.

__pÄ• pako_ti \Ee II 91/ lÄ• mako. __dukkho_ti aniá¹-á¹-ho. __kiÃ±ca ta_nti kiá¹ƒ nÄ• ma ta
bhaveyya. __yÄ• ha_nti yena ahaá¹ƒ. __kÄ• yaduccarita_nti pÄ• á¹‡Ä• tipÄ• tÄ• di tividhaá
kÄ• yakammaá¹ƒ. __kÄ• yasucarita_nti tassa paá¹-ipakkhabhÅ«taá¹ƒ tividhaá¹ƒ kusalakam
musÄ• vÄ• dÄ• di catubbidhaá¹ƒ akusalaá¹ƒ vacÄ«kammaá¹ƒ. __vacÄ«sucarita_nti tassa p
catubbidhaá¹ƒ kusalakammaá¹ƒ. __manoduccarita_nti abhijjhÄ• di tividhaá¹ƒ akusalakamm
tassa paá¹-ipakkhabhÅ«taá¹ƒ tividhaá¹ƒ kusalakammaá¹ƒ. __suddhaá¹ƒ attÄ• naá¹ƒ pariha
suddhi --- pariyÄ• yato ca nippariyÄ• yato ca. saraá¹‡agamanena hi pariyÄ• yena suddhaá¹
nÄ• ma. tathÄ• paÃ±cahi sÄ«lehi, dasahi sÄ«lehi --- catupÄ• risuddhisÄ«lena, paá¹-hamajj
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanena, sotÄ• pattimaggena, sotÄ• pattiphalena ... pe ... a
suddhaá¹ƒ attÄ• naá¹ƒ pariharati nÄ• ma. arahattaphale patiá¹-á¹-hito pana khÄ«á¹‡Ä• savo
paÃ±cakkhandhe nhÄ• pentopi khÄ• dÄ• pentopi bhuÃ±jÄ• pentopi nisÄ«dÄ• pentopi nipajj
suddhaá¹ƒ nimmalaá¹ƒ attÄ• naá¹ƒ pariharati paá¹-ijaggatÄ«ti veditabbo.

__tasmÄ• _ti yasmÄ• imÄ• ni dve vajjÄ• neva, no na vajjÄ• ni, tasmÄ• . __vajjabhÄ«runo_
__vajjabhayadassÄ• vino_ti vajjÄ• ni bhayato dassanasÄ«lÄ• . __etaá¹ƒ pÄ• á¹-ikaá¹…kha_
etaá¹ƒ avassaá¹ƒbhÄ• vÄ«ti attho. __ya_nti nipÄ• tamattaá¹ƒ, kÄ• raá¹‡avacanaá¹ƒ vÄ• ye
parimuccissati sabbavajjehi \Be II 4/. kena pana kÄ• raá¹‡ena parimuccissatÄ«ti? catuttham
catutthaphalena ca. maggena \Ee II 92/ hi parimuccati nÄ• ma, phalaá¹ƒ patto parimutto nÄ

pana \Ne II 4/ khÄ«á¹‡Ä• savassa akusalaá¹ƒ na vipaccatÄ«ti? vipaccati, taá¹ƒ pana khÄ«á
kataá¹ƒ. taÃ±ca kho imasmiá¹ƒyeva attabhÄ• ve, samparÄ• ye panassa kammaphalaá¹ƒ nÄ

2. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<2> dutiye __padhÄ• nÄ• nÄ«_ti vÄ«riyÄ• ni. vÄ«riyaÃ±hi padahitabbato padhÄ• nabhÄ• v
vuccati. __durabhisambhavÄ• nÄ«_ti dussahÄ• ni duppÅ«riyÄ• ni, dukkarÄ• nÄ«ti attho. __
agÄ• re vasantÄ• naá¹ƒ. __cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapa
padhÄ• na_nti etesaá¹ƒ cÄ«varÄ• dÄ«naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ anuppadÄ• natthÄ
durabhisambhavanti dasseti. caturatanikampi hi pilotikaá¹ƒ, pasatataá¹‡á¸• ulamattaá¹ƒ vÄ•
caturatanikaá¹ƒ vÄ• paá¹‡á¹‡asÄ• laá¹ƒ, telasappinavanÄ«tÄ• dÄ«su vÄ• appamattakamp
dethÄ• ti vattumpi nÄ«haritvÄ• dÄ• tumpi dukkaraá¹ƒ ubhatobyÅ«á¸·hasaá¹…gÄ• mappave
bhagavÄ• ---

``dÄ• naÃ±ca yuddhaÃ±ca samÄ• namÄ• hu,

appÄ• pi santÄ• bahuke jinanti.

appampi ce saddahÄ• no dadÄ• ti,

teneva so hoti sukhÄ« paratthÄ• â€™â€™ ti || (J I 8.72; SN I 1.33).

__agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• na_nti gehato nikkhamitvÄ• agÄ• rassa gharÄ
kasigorakkhÄ• dÄ«hi virahitaá¹ƒ anagÄ• riyaá¹ƒ pabbajjaá¹ƒ upagatÄ• naá¹ƒ. __sabbÅ«pad
padhÄ• na_nti sabbesaá¹ƒ khandhÅ«padhikilesÅ«padhiabhisaá¹…khÄ• rÅ«padhisaá¹…khÄ
paá¹-inissaggasaá¹…khÄ• tassa nibbÄ• nassa atthÄ• ya vipassanÄ• ya ceva maggena ca s
__tasmÄ• _ti \Ee II 93/ yasmÄ• imÄ• ni dve padhÄ• nÄ• ni durabhisambhavÄ• ni, tasmÄ• .

3. tapanÄ«yasuttavaá¹‡á¹‡anÄ•

<3> tatiye \Be II 5/ __tapanÄ«yÄ• _ti idha ceva samparÄ• ye ca tapantÄ«ti tapanÄ«yÄ• . __
cittasantÄ• pena \Ne II 5/ tappati anusocati kÄ• yaduccaritaá¹ƒ katvÄ• nandayakkho viya na
nandagoghÄ• tako viya devadatto viya dvebhÄ• tikÄ• viya ca. te kira gÄ• vaá¹ƒ vadhitvÄ•
koá¹-á¹-hÄ• se akaá¹ƒsu. tato kaniá¹-á¹-ho jeá¹-á¹-hakaá¹ƒ Ä• ha --- ``mayhaá¹ƒ dÄ• rakÄ•
antÄ• ni dehÄ«â€™â€™ ti. atha naá¹ƒ so ``sabbaá¹ƒ maá¹ƒsaá¹ƒ dvedhÄ• vibhattaá¹ƒ, pu
paharitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. nivattitvÄ• ca naá¹ƒ olokento mataá¹ƒ disvÄ• ``bhÄ
kataâ€™â€™ nti cittaá¹ƒ uppÄ• desi. athassa balavasoko uppajji. so á¹-hitaá¹-á¹-hÄ• nepi n
tadeva kammaá¹ƒ Ä• vajjeti, cittassÄ• daá¹ƒ na labhati. asitapÄ«takhÄ• yitasÄ• yitampissa

pharati, aá¹-á¹-hicammamattameva ahosi. atha naá¹ƒ eko thero disvÄ• --- ``upÄ• saka, tvaá
aá¹-á¹-hicammamattameva te avasiá¹-á¹-haá¹ƒ, atthi nu kho te kiÃ±ci tapanÄ«yakammaâ€™
bhanteâ€™â€™ ti sabbaá¹ƒ Ä• rocesi. atha naá¹ƒ thero ``bhÄ• riyaá¹ƒ te upÄ• saka kamma
anaparÄ• dhaá¹-á¹-hÄ• ne aparaddhaâ€™â€™ nti Ä• ha. so teneva kammena kÄ• laá¹ƒ ka
vacÄ«duccaritena suppabuddhasakkakokÄ• likaciÃ±camÄ• á¹‡avikÄ• dayo viya tappati. ses
uttÄ• natthameva. tatiyaá¹ƒ.

5. upaÃ±Ã±Ä• tasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came __dvinnÄ• ha_nti dvinnaá¹ƒ ahaá¹ƒ. __upaÃ±Ã±Ä• si_nti upagantvÄ• guá¹
paá¹-ivijjhinti attho. idÄ• ni te dhamme dassento __yÄ• ca asantuá¹-á¹-hitÄ• _tiÄ• dimÄ• ha
dhammadvayaá¹ƒ nissÄ• ya satthÄ• sabbaÃ±Ã±utaá¹ƒ patto, tasmÄ• tassÄ• nubhÄ• vaá¹
__asantuá¹-á¹-hitÄ• kusalesu dhammesÅ«_ti iminÄ• imaá¹ƒ dÄ«peti --- ``ahaá¹ƒ jhÄ• nam
obhÄ• sanimittamattakena vÄ• asantuá¹-á¹-ho hutvÄ• arahattamaggameva uppÄ• desiá¹ƒ
tÄ• vÄ• haá¹ƒ santuá¹-á¹-ho ahosiá¹ƒ. padhÄ• nasmiá¹ƒ ca anukkaá¹‡á¹-hito hutvÄ• anosa
padhÄ• nakiriyaá¹ƒ akÄ• siâ€™â€™ nti imamatthaá¹ƒ dassento __yÄ• ca appaá¹-ivÄ• nitÄ
__appaá¹-ivÄ• nitÄ• _ti appaá¹-ikkamanÄ• anosakkanÄ• . __appaá¹-ivÄ• nÄ« sudÄ• haá¹ƒ
padahÄ• mÄ«_ti ettha __suda_nti nipÄ• tamattaá¹ƒ. ahaá¹ƒ, bhikkhave, anosakkanÄ• yaá¹ƒ
sabbaÃ±Ã±utaá¹ƒ patthento padhÄ• namakÄ• sinti ayamettha attho.

idÄ• ni yathÄ• tena taá¹ƒ padhÄ• naá¹ƒ kataá¹ƒ, taá¹ƒ dassento __kÄ• maá¹ƒ taco cÄ• _ti
__pattabba_nti \Ne II 6/ iminÄ• pattabbaá¹ƒ guá¹‡ajÄ• taá¹ƒ dasseti. __purisathÄ• menÄ• _
Ã±Ä• á¹‡athÄ• mo Ã±Ä• á¹‡avÄ«riyaá¹ƒ Ã±Ä• á¹‡aparakkamo ca kathito. __saá¹‡á¹-hÄ• na
osakkanÄ• , paá¹-ippassaddhÄ«ti attho. ettÄ• vatÄ• tena caturaá¹…gasamannÄ• gataá¹ƒ v
nÄ• ma kathitaá¹ƒ. ettha hi kÄ• maá¹ƒ taco cÄ• ti ekaá¹ƒ aá¹…gaá¹ƒ, nhÄ• ru cÄ• ti ekaá¹ƒ
maá¹ƒsalohitanti ekaá¹ƒ, imÄ• ni cattÄ• ri aá¹…gÄ• ni. __purisathÄ• menÄ• _tiÄ• dÄ«ni adh
iti purimehi catÅ«hi aá¹…gehi samannÄ• gatena hutvÄ• evaá¹ƒ adhiá¹-á¹-hitaá¹ƒ vÄ«riyaá¹
caturaá¹…gasamannÄ• gataá¹ƒ vÄ«riyÄ• dhiá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ. ettÄ•
bodhipallaá¹…ke attano Ä• gamanÄ«yapaá¹-ipadÄ• kathitÄ• .

idÄ• ni tÄ• ya paá¹-ipadÄ• ya paá¹-iladdhaguá¹‡aá¹ƒ kathetuá¹ƒ __tassa mayhaá¹ƒ, bhikkh
__appamÄ• dÄ• dhigatÄ• _ti satiavippavÄ• sasaá¹…khÄ• tena appamÄ• dena adhigatÄ• , n
__sambodhÄ«_ti catumaggaÃ±Ä• á¹‡aÃ±ceva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca. na hi sakk
adhigantunti. tenÄ• ha --- ``appamÄ• dÄ• dhigatÄ• sambodhÄ«â€™â€™ ti. __anuttaro yog
bodhiyeva, arahattaphalanibbÄ• nasaá¹…khÄ• to anuttaro yogakkhemopi appamÄ• dÄ• dhi

idÄ• ni attanÄ• paá¹-iladdhaguá¹‡esu bhikkhusaá¹…ghaá¹ƒ samÄ• dapento __tumhe cepi
tattha __yassatthÄ• yÄ• _ti yassa atthÄ• ya, yaá¹ƒ upasampajja viharitukÄ• mÄ• hutvÄ• ti a

taá¹ƒ anuttaraá¹ƒ. __brahmacariyapariyosÄ• na_nti maggabrahmacariyassa pariyosÄ• nabh
__abhiÃ±Ã±Ä• sacchikatvÄ• _ti abhiÃ±Ã±Ä• ya uttamapaÃ±Ã±Ä• ya paccakkhaá¹ƒ katvÄ•
paá¹-ilabhitvÄ• pÄ• puá¹‡itvÄ• viharissatha. __tasmÄ• _ti yasmÄ• appaá¹-ivÄ• napadhÄ•
bahÅ«pakÄ• raá¹ƒ uttamatthasÄ• dhakaá¹ƒ, tasmÄ• . paÃ±camaá¹ƒ.

6. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he \Be II 7/ __saá¹ƒyojaniyesu dhammesÅ«_ti dasannaá¹ƒ saá¹ƒyojanÄ• naá
tebhÅ«makadhammesu. __assÄ• dÄ• nupassitÄ• _ti assÄ• dato passitÄ• passanabhÄ• vo
nibbidÄ• vasena ukkaá¹‡á¹-hanavasena passanabhÄ• vo. __jÄ• tiyÄ• _ti khandhanibbattito
khandhaparipÄ• kato. __maraá¹‡enÄ• _ti khandhabhedato. __sokehÄ«_ti antonijjhÄ• yanal
__paridevehÄ«_ti \Ne II 7/ \Ee II 96/ tannissitalÄ• lappitalakkhaá¹‡ehi paridevehi. __dukkhel
kÄ• yapaá¹-ipÄ«á¸·anadukkhehi. __domanassehÄ«_ti manovighÄ• tadomanassehi. __upÄ•
adhimattÄ• yÄ• salakkhaá¹‡aupÄ• yÄ• sehi. __dukkhasmÄ• _ti sakalavaá¹-á¹-adukkhato. _
pajahati. __pahÄ• yÄ• _ti ettha pana phalakkhaá¹‡o kathito. imasmiá¹ƒ sutte vaá¹-á¹-avivaá
chaá¹-á¹-haá¹ƒ.

7. kaá¹‡hasuttavaá¹‡á¹‡anÄ•

<7> sattame __kaá¹‡hÄ• _ti na kÄ• á¸·avaá¹‡á¹‡atÄ• ya kaá¹‡hÄ• , kaá¹‡hatÄ• ya pana up
nipphattikÄ• á¸·atÄ• ya kaá¹‡hÄ• . sarasenÄ• pi vÄ• sabbÄ• kusaladhammÄ• kaá¹‡hÄ• e
cittaá¹ƒ pabhassaraá¹ƒ hoti. __ahirika_nti ahirikabhÄ• vo. __anottappa_nti anottÄ• pibhÄ• v

8. sukkasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame __sukkÄ• _ti na vaá¹‡á¹‡asukkatÄ• ya sukkÄ• , sukkatÄ• ya pana upane
sukkÄ• . sarasenÄ• pi vÄ• sabbakusaladhammÄ• sukkÄ• eva. tesaá¹ƒ hi uppattiyÄ• citta
__hirÄ« ca ottappaÃ±cÄ• _ti ettha pÄ• pato jigucchanalakkhaá¹‡Ä• hirÄ«, bhÄ• yanalakkha
panettha vitthÄ• rato vattabbaá¹ƒ siyÄ• , taá¹ƒ visuddhimagge vuttameva. aá¹-á¹-hamaá¹ƒ.

9. cariyasuttavaá¹‡á¹‡anÄ•

<9> navame __lokaá¹ƒ pÄ• lentÄ«_ti lokaá¹ƒ sandhÄ• renti á¹-hapenti rakkhanti. __nayidha
mÄ• tÄ• _ti imasmiá¹ƒ loke janikÄ• mÄ• tÄ• ``ayaá¹ƒ me mÄ• tÄ• â€™â€™ ti \Be II 8/ garu
paÃ±Ã±Ä• yetha. sesapadesupi eseva nayo. __sambheda_nti saá¹…karaá¹ƒ mariyÄ• dabh
ajeá¸·akÄ• _tiÄ• dÄ«su ete hi sattÄ• ``ayaá¹ƒ me mÄ• tÄ• â€™â€™ ti vÄ• ``mÄ• tucchÄ•
garucittÄ«kÄ• ravasena na jÄ• nanti. yaá¹ƒ vatthuá¹ƒ \Ee II 97/ nissÄ• ya uppannÄ• , tatthe
tasmÄ• upamaá¹ƒ Ä• haranto ``yathÄ• ajeá¸·akÄ• â€™â€™ tiÄ• dimÄ• ha. navamaá¹ƒ.

10. vassÅ«panÄ• yikasuttavaá¹‡á¹‡anÄ•

<10> dasamaá¹ƒ \Ne II 8/ aá¹-á¹-huppattiyaá¹ƒ vuttaá¹ƒ. kataraaá¹-á¹-huppattiyaá¹ƒ? manu
bhagavatÄ• hi paá¹-hamabodhiyaá¹ƒ vÄ«sati vassÄ• ni vassÅ«panÄ• yikÄ• appaÃ±Ã±attÄ
anibaddhavÄ• sÄ• vassepi utuvassepi yathÄ• sukhaá¹ƒ vicariá¹ƒsu. te disvÄ• manussÄ•
sakyaputtiyÄ• hemantampi gimhampi vassampi cÄ• rikaá¹ƒ carissanti haritÄ• ni tiá¹‡Ä• ni s
jÄ«vaá¹ƒ viheá¹-hentÄ• bahÅ« khuddake pÄ• á¹‡e saá¹…ghÄ• taá¹ƒ Ä• pÄ• dentÄ• . ime h
durakkhÄ• tadhammÄ• vassÄ• vÄ• saá¹ƒ allÄ«yissanti saá¹ƒkasÄ• yissanti, ime nÄ• ma sa
kulÄ• vakÄ• ni katvÄ• vassÄ• vÄ• saá¹ƒ allÄ«yissanti saá¹ƒkasÄ• yissantÄ«â€™â€™ tiÄ•
tamatthaá¹ƒ bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. bhagavÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ•
paá¹-hamaá¹ƒ tÄ• va ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒ upagantuâ€™â€™ nti (Vin I 184
bhikkhÅ«naá¹ƒ ``kadÄ• nu kho vassaá¹ƒ upagantabbaâ€™â€™ nti uppannaá¹ƒ vitakkaá¹ƒ
bhikkhave, vassÄ• ne vassaá¹ƒ upagantuâ€™â€™ nti Ä• ha. atha kho bhikkhÅ«naá¹ƒ etada
vassÅ«panÄ• yikÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• sakal
__dvemÄ• , bhikkhave_tiÄ• dimÄ• ha. tattha __vassÅ«panÄ• yikÄ• _ti vassÅ«pagamanÄ• n
aparajjugatÄ• ya Ä• sÄ• á¸·hiyÄ• upagantabbÄ• purimakattikapuá¹‡á¹‡amipariyosÄ• nÄ•
__pacchimikÄ• _ti mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• upagantabbÄ• pacchimakattikapariyos
dasamaá¹ƒ.

kammakÄ• raá¹‡avaggo paá¹-hamo.

2. adhikaraá¹‡avaggavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne II 9/ \Be II 9/ \Ee II 98/ paá¹-hame __balÄ• nÄ«_ti kenaá¹-á¹-hena balÄ•
akampiyaá¹-á¹-hena balÄ• ni nÄ• ma, tathÄ• durabhibhavanaá¹-á¹-hena anajjhomaddanaá¹
__paá¹-isaá¹…khÄ• nabala_nti paccavekkhaá¹‡abalaá¹ƒ. __bhÄ• vanÄ• bala_nti brÅ«hana
__suddhaá¹ƒ attÄ• na_nti idaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. __tatrÄ• _ti tesu
__yamida_nti yaá¹ƒ idaá¹ƒ. __sekhÄ• nametaá¹ƒ bala_nti sattannaá¹ƒ sekhÄ• naá¹ƒ Ã±Ä• a
so, bhikkhave, balaá¹ƒ Ä• gammÄ• _ti sattannaá¹ƒ sekhÄ• naá¹ƒ Ã±Ä• á¹‡abalaá¹ƒ Ä• rabb
__pajahatÄ«_ti maggena pajahati. __pahÄ• yÄ• _ti iminÄ• pana phalaá¹ƒ kathitaá¹ƒ. __yaá
pÄ• pakaá¹ƒ lÄ• makaá¹ƒ. yasmÄ• panetÄ• ni dvepi vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá
etadaggaá¹ƒ nÄ• gatanti veditabbaá¹ƒ.

<12> dutiye __satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«_tiÄ• dÄ«su ayaá¹ƒ heá¹-á¹-hÄ• anÄ• g
atthavaá¹‡á¹‡anÄ• --- __vivekanissita_nti vivekaá¹ƒ nissitaá¹ƒ. __viveko_ti vivittatÄ• . svÄ•
tadaá¹…gaviveko vikkhambhana-samuccheda-paá¹-ippassaddhi-nissaraá¹‡avivekoti paÃ±c
viveke. vivekanissitanti tadaá¹…gavivekanissitaá¹ƒ, samucchedavivekanissitaá¹ƒ, nissaraá¹

satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«ti ayamattho veditabbo. tathÄ• hi satisambojjhaá¹…gab
vipassanÄ• kkhaá¹‡e kiccato tadaá¹…gavivekanissitaá¹ƒ, ajjhÄ• sayato nissaraá¹‡avivekan
pana kiccato samucchedavivekanissitaá¹ƒ, Ä• rammaá¹‡ato nissaraá¹‡avivekanissitaá¹ƒ sa
bhÄ• veti. paÃ±cavidhavivekanissitampÄ«ti eke. te hi na kevalaá¹ƒ balavavipassanÄ• magg
II 99/ bojjhaá¹…ge uddharanti, vipassanÄ• pÄ• dakakasiá¹‡ajjhÄ• naÄ• nÄ• pÄ• nÄ• subha
uddharanti, na ca paá¹-isiddhÄ• aá¹-á¹-hakathÄ• cariyehi. tasmÄ• tesaá¹ƒ matena etesaá¹
pavattikkhaá¹‡e kiccato eva vikkhambhanavivekanissitaá¹ƒ. yathÄ• ca ``vipassanÄ• kkhaá¹
nissaraá¹‡avivekanissitaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ ``paá¹-ippassaddhivivekanissitampi b
vattuá¹ƒ vaá¹-á¹-ati. esa nayo __virÄ• ganissita_ntiÄ• dÄ«su. vivekatthÄ• eva hi virÄ• gÄ• d

kevalaá¹ƒ \Be II 10/ hettha __vossaggo_ duvidho pariccÄ• gavossaggo ca pakkhandanavos
__pariccÄ• gavossaggo_ti \Ne II 10/ vipassanÄ• kkhaá¹‡e ca tadaá¹…gavasena, maggakkh
kilesappahÄ• naá¹ƒ. __pakkhandanavossaggo_ti vipassanÄ• kkhaá¹‡e tanninnabhÄ• vena,
Ä• rammaá¹‡akaraá¹‡ena nibbÄ• napakkhandanaá¹ƒ. tadubhayampi imasmiá¹ƒ lokiyalokutt
atthavaá¹‡á¹‡anÄ• naye vaá¹-á¹-ati. tathÄ• hi ayaá¹ƒ satisambojjhaá¹…go yathÄ• vuttena p
pariccajati, nibbÄ• naÃ±ca pakkhandati. __vossaggapariá¹‡Ä• mi_nti iminÄ• pana sakalena
pariá¹‡amantaá¹ƒ pariá¹‡ataÃ±ca, paripaccantaá¹ƒ paripakkaÃ±cÄ• ti idaá¹ƒ vuttaá¹ƒ hoti. a
bojjhaá¹…gabhÄ• vanÄ• nuyutto bhikkhu yathÄ• satisambojjhaá¹…go kilesapariccÄ• gavos
nibbÄ• napakkhandanavossaggatthaÃ±ca paripaccati, yathÄ• ca paripakko hoti, tathÄ• na
sesabojjhaá¹…gesu.

idha pana nibbÄ• naá¹ƒyeva sabbasaá¹…khatehi vivittattÄ• __viveko, _ sabbesaá¹ƒ virÄ•
nirodhabhÄ• vato __nirodho_ti vuttaá¹ƒ. maggo eva \Ee II 100/ ca vossaggapariá¹‡Ä• mÄ«,
satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattiyÄ• vivekanis
__virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ_. taÃ±ca kho ariyamaggakkhaá¹‡uppattiyÄ• kilesÄ•
pariccÄ• gabhÄ• vena ca nibbÄ• napakkhandanabhÄ• vena ca pariá¹‡ataá¹ƒ paripakkanti a
esa nayo sesabojjhaá¹…gesu. iti ime satta bojjhaá¹…gÄ• lokiyalokuttaramissakÄ• kathitÄ•
etadaggabhÄ• vo vuttanayeneva veditabbo.

<13> tatiye __vivicceva kÄ• mehÄ«_tiÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ pÄ• á¸·iatth
sabbÄ• kÄ• rena visuddhimagge (Vism I 69-70) vitthÄ• ritoyeva. imÄ• ni pana cattÄ• ri jhÄ•
cittekaggatthÄ• ya bhÄ• veti, eko vipassanÄ• pÄ• dakatthÄ• ya, eko abhiÃ±Ã±Ä• pÄ• dakat
nirodhapÄ• dakatthÄ• ya, eko bhavavisesatthÄ• ya. idha pana tÄ• nipi vipassanÄ• pÄ• dak
bhikkhu imÄ• ni jhÄ• nÄ• ni samÄ• pajjitvÄ• samÄ• pattito vuá¹-á¹-hÄ• ya saá¹…khÄ• re sa
hetupaccayapariggahaá¹ƒ katvÄ• sappaccayaá¹ƒ \Be II 11/ nÄ• marÅ«paÃ±ca vavatthapet
indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. evametÄ• ni jhÄ
lokiyalokuttaramissakÄ• neva kathitÄ• ni. imasmimpi baladvaye etadaggabhÄ• vo vuttanaye

<14> catutthe \Ne II 11/ __saá¹ƒkhittena ca vitthÄ• rena cÄ• _ti saá¹ƒkhittadhammadesanÄ
vitthÄ• radhammadesanÄ• cÄ• ti dveyeva dhammadesanÄ• ti dasseti. tattha mÄ• tikaá¹ƒ u
saá¹ƒkhittadesanÄ• nÄ• ma. tameva mÄ• tikaá¹ƒ vitthÄ• rato vibhajitvÄ• kathitÄ• vitthÄ• r
mÄ• tikaá¹ƒ vÄ• á¹-hapetvÄ• pi aá¹-á¹-hapetvÄ• pi vitthÄ• rato vibhajitvÄ• kathitÄ• vitthÄ•
101/. tÄ• su saá¹ƒkhittadesanÄ• nÄ• ma mahÄ• paÃ±Ã±assa puggalassa vasena kathitÄ•
mandapaÃ±Ã±assa. mahÄ• paÃ±Ã±assa hi vitthÄ• radesanÄ• atipapaÃ±co viya hoti. manc
sasakassa uppatanaá¹ƒ viya hoti, neva antaá¹ƒ na koá¹-iá¹ƒ pÄ• puá¹‡ituá¹ƒ sakkoti. saá¹…
ugghaá¹-itaÃ±Ã±ussa vasena kathitÄ• , vitthÄ• radesanÄ• itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ vasena.
tepiá¹-akaá¹ƒ saá¹…khepadesanÄ• vitthÄ• radesanÄ• ti ettheva saá¹…khaá¹ƒ gacchati.

<15> paÃ±came __yasmiá¹ƒ, bhikkhave, adhikaraá¹‡e_ti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡anti imesaá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ
__Ä• panno ca bhikkhÅ«_ti Ä• pattiá¹ƒ Ä• panno bhikkhu ca. __tasmeta_nti tasmiá¹ƒ etaá¹ƒ
dÄ«ghaá¹ƒ addhÄ• naá¹ƒ tiá¹-á¹-hanatthÄ• ya. __kharattÄ• yÄ• _ti dÄ• sa-koá¹‡á¸• a-caá¹‡
kharavÄ• cÄ• pavattanatthÄ• ya. __vÄ• á¸·attÄ• yÄ• _ti pÄ• á¹‡i leá¸• á¸• udaá¹‡á¸• Ä• dÄ«
kakkhaá¸·abhÄ• vatthÄ• ya. __bhikkhÅ« ca na phÄ• suá¹ƒ viharissantÄ«_ti aÃ±Ã±amaÃ±Ã±
bhikkhusaá¹…ghe yepi uddesaá¹ƒ vÄ• paripucchaá¹ƒ vÄ• gahetukÄ• mÄ• padhÄ• naá¹ƒ
phÄ• suá¹ƒ na viharissanti. bhikkhusaá¹…ghasmiá¹ƒ hi uposathapavÄ• raá¹‡Ä• ya á¹-hitÄ•
uddesÄ• dÄ«ni gahetuá¹ƒ na sakkonti, vipassakÄ• naá¹ƒ cittuppÄ• do na ekaggo hoti, tato
na sakkonti. evaá¹ƒ bhikkhÅ« ca na phÄ• suá¹ƒ viharissanti. __na dÄ«ghattÄ• yÄ• _tiÄ• dÄ
vuttapaá¹-ipakkhanayena attho veditabbo.

__idhÄ• _ti \Be II 12/ \Ee II 102/ imasmiá¹ƒ sÄ• sane. __iti paá¹-isaÃ±cikkhatÄ«_ti evaá¹ƒ p
__akusalaá¹ƒ Ä• panno_ti ettha akusalanti Ä• patti adhippetÄ• , Ä• pattiá¹ƒ Ä• pannoti attho
na sabbameva Ä• pattiá¹ƒ, Ä• pattiyÄ• pana kaÃ±cideva desaá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• pattint
karajakÄ• yena. __anattamano_ti atuá¹-á¹-hacitto. __anattamanavÄ• ca_nti atuá¹-á¹-havÄ•
maá¹ƒyeva. __tatthÄ• _ti tasmiá¹ƒ adhikaraá¹‡e. __accayo accagamÄ• _ti aparÄ• dho atikk
ahamevettha aparÄ• dhiko. __suá¹…kadÄ• yakaá¹ƒva bhaá¹‡á¸• asmi_nti yathÄ• suá¹…ka
nÄ«te bhaá¹‡á¸• asmiá¹ƒ \Ne II 12/ suá¹…kadÄ• yakaá¹ƒ aparÄ• dho abhibhavati, so ca tat
rÄ• jÄ• no na rÄ• japurisÄ• ti attho.

idaá¹ƒ vuttaá¹ƒ hoti --- yo hi raÃ±Ã±Ä• á¹-hapitaá¹ƒ suá¹…kaá¹-á¹-hÄ• naá¹ƒ pariharitvÄ•
taá¹ƒ saha bhaá¹‡á¸• asakaá¹-ena Ä• netvÄ• raÃ±Ã±o dassenti. tattha neva suá¹…kaá¹-á¹-
raÃ±Ã±o na rÄ• japurisÄ• naá¹ƒ, pariharitvÄ• gatasseva pana doso, evamevaá¹ƒ yaá¹ƒ so
Ä• panno, tattha neva Ä• pattiyÄ• doso, na codakassa. tÄ«hi pana kÄ• raá¹‡ehi tasseva bh
Ä• pattiá¹ƒ Ä• pannabhÄ• venapi doso, codake anattamanatÄ• yapi doso, anattamanassa s
doso. codakassa pana yaá¹ƒ so taá¹ƒ Ä• pattiá¹ƒ Ä• pajjantaá¹ƒ addasa, tattha doso natthi.
codanÄ• ya pana doso. tampi amanasikaritvÄ• ayaá¹ƒ bhikkhu attanova dosaá¹ƒ paccavek

accayo accagamÄ• suá¹…kadÄ• yakaá¹ƒva \Ee II 103/ bhaá¹‡á¸• asmiâ€™â€™ nti evaá¹ƒ
dutiyavÄ• re codakassa anattamanatÄ• ca anattamanatÄ• ya coditabhÄ• vo cÄ• ti dve dos
accagamÄ• â€™â€™ ti ettha yojanÄ• kÄ• tabbÄ• . sesamettha uttÄ• namevÄ• ti.

<16> chaá¹-á¹-he __aÃ±Ã±ataro_ti eko apÄ• kaá¹-anÄ• mo brÄ• hmaá¹‡o. __yena bhagav
__yenÄ• _ti bhummatthe karaá¹‡avacanaá¹ƒ. tasmÄ• yattha bhagavÄ• , tattha upasaá¹…k
veditabbo. yena vÄ• kÄ• raá¹‡ena bhagavÄ• devamanussehi upasaá¹…kamitabbo, tena k
evamettha attho daá¹-á¹-habbo. kena ca kÄ• raá¹‡ena bhagavÄ• upasaá¹…kamitabbo \Be
nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• dhippÄ• yena, sÄ• duphalÅ«pabhogÄ• dhippÄ•
niccaphalitamahÄ• rukkho viya. __upasaá¹…kamÄ«_ti gatoti vuttaá¹ƒ hoti. __upasaá¹…kam
upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• evaá¹ƒ gato tato Ä• sannataraá¹ƒ á¹-
samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• tipi vuttaá¹ƒ hoti.

__bhagavatÄ• saddhiá¹ƒ sammodÄ«_ti yathÄ• ca khamanÄ«yÄ• dÄ«ni pucchanto bhagav
saddhiá¹ƒ samappavattamodo ahosi, sÄ«todakaá¹ƒ viya uá¹‡hodakena sammoditaá¹ƒ ekÄ«
``kacci, bho gotama, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci bhoto gotamassa ca sÄ
appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• roâ€™â€™
sammodi, taá¹ƒ pÄ«tipÄ• mojjasaá¹…khÄ• tassa sammodassa jananato sammodituá¹ƒ yutt
__sammodanÄ«yaá¹ƒ, _ atthabyaÃ±janamadhuratÄ• ya sucirampi kÄ• laá¹ƒ sÄ• retuá¹ƒ nir
araharÅ«pato saritabbabhÄ• vato ca __sÄ• raá¹‡Ä«yaá¹ƒ_. suyyamÄ• nasukhato vÄ• sam
anussariyamÄ• nasukhato sÄ• raá¹‡Ä«yaá¹ƒ, tathÄ• byaÃ±janaparisuddhatÄ• ya sammoda
\Ee II 104/ sÄ• raá¹‡Ä«yanti evaá¹ƒ anekehi pariyÄ• yehi sammodanÄ«yaá¹ƒ sÄ• raá¹‡Ä«y
pariyosÄ• petvÄ• niá¹-á¹-hapetvÄ• yenatthena Ä• gato, taá¹ƒ pucchitukÄ• mo ekamantaá¹

__ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«
viya. tasmÄ• yathÄ• nisinno ekamantaá¹ƒ nisinno hoti, tathÄ• nisÄ«dÄ«ti evamettha attho
bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ. __nisÄ«dÄ«_ti upÄ• visi. paá¹‡á¸• itÄ• hi puri
upasaá¹…kamitvÄ• Ä• sanakusalatÄ• ya ekamantaá¹ƒ nisÄ«danti. ayaÃ±ca nesaá¹ƒ aÃ±Ã
nisÄ«di.

kathaá¹ƒ nisinno pana ekamantaá¹ƒ nisinno hotÄ«ti? cha nisajjadose vajjetvÄ• . seyyathida
accÄ• sannaá¹ƒ, uparivÄ• taá¹ƒ, unnatappadesaá¹ƒ, atisammukhaá¹ƒ atipacchÄ• ti. atidÅ«r
kathetukÄ• mo hoti, uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…ghaá¹-á
uparivÄ• te nisinno sarÄ«ragandhena bÄ• dhati. unnatappadese nisinno agÄ• ravaá¹ƒ pakÄ
sace daá¹-á¹-hukÄ• mo hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á¹-habbaá¹ƒ hoti. atipacc
daá¹-á¹-hukÄ• mo hoti, gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ• ayampi ete
nisÄ«di. tena vuttaá¹ƒ ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ ti.

__etadavocÄ• _ti duvidhÄ• hi pucchÄ• --- agÄ• rikapucchÄ• , anagÄ• rikapucchÄ• ca. tat
kusalaá¹ƒ, kiá¹ƒ akusalaâ€™â€™ nti (MN III 296) iminÄ• nayena agÄ• rikapucchÄ• Ä• gat
paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™ ti (MN III 86) iminÄ• nayena anagÄ• rikapucchÄ• .
agÄ• rikapucchaá¹ƒ pucchanto etaá¹ƒ ``ko nu kho, bho gotama, hetu ko paccayoâ€™â€™ t
tattha __hetu paccayo_ti ubhayampetaá¹ƒ kÄ• raá¹‡avevacanameva. __adhammacariyÄ• v
adhammacariyÄ• saá¹…khÄ• tÄ• ya visamacariyÄ• ya hetu, taá¹ƒkÄ• raá¹‡Ä• tappaccayÄ•
tatrÄ• yaá¹ƒ padattho --- adhammassa cariyÄ• adhammacariyÄ• , adhammakÄ• raá¹‡anti \
cariyÄ• , visamassa vÄ• kammassa cariyÄ• ti visamacariyÄ• . adhammacariyÄ• ca sÄ• vi
adhammacariyÄ• visamacariyÄ• . etenupÄ• yena sukkapakkhepi attho veditabbo. atthato pa
adhammacariyÄ• visamacariyÄ• nÄ• ma dasa akusalakammapathÄ• , dhammacariyÄ• san
kusalakammapathÄ• ti veditabbÄ• .

__abhikkantaá¹ƒ, bho gotamÄ• _ti ettha ayaá¹ƒ abhikkantasaddo khayasundarÄ• bhirÅ«pa
``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…ghoâ€
Vin II 383; AN III 8.20) hi khaye dissati. ``ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhik
paá¹‡Ä«tataro cÄ• â€™â€™ tiÄ• dÄ«su (AN I 4.100) sundare.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || ---

Ä• dÄ«su \Be II 15/ (Vv 857) abhirÅ«pe. ``abhikkantaá¹ƒ, bhanteâ€™â€™ tiÄ• dÄ«su (DN I
abbhanumodane. idhÄ• pi abbhanumodaneyeva. yasmÄ• ca abbhanumodane, tasmÄ• sÄ
vuttaá¹ƒ hotÄ«ti veditabbaá¹ƒ.

``bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«halacchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budhoâ€™â€™ ti || ---

iminÄ• ca lakkhaá¹‡ena idha pasÄ• davasena pasaá¹ƒsÄ• vasena cÄ• yaá¹ƒ dvikkhattuá¹ƒ
__abhikkanta_nti abhikkantaá¹ƒ atiiá¹-á¹-haá¹ƒ atimanÄ• paá¹ƒ, atisundaranti vuttaá¹ƒ hoti.

tattha ekena abhikkantasaddena desanaá¹ƒ thometi, ekena attano pasÄ• daá¹ƒ. ayaÃ±hett
abhikkantaá¹ƒ, bho \Ee II 106/ gotama, yadidaá¹ƒ bhoto gotamassa dhammadesanÄ• , abhi
gotamassa dhammadesanaá¹ƒ Ä• gamma mama pasÄ• doti. bhagavatoyeva vÄ• vacanaá
--- bhoto gotamassa vacanaá¹ƒ abhikkantaá¹ƒ dosanÄ• sanato, abhikkantaá¹ƒ guá¹‡Ä• dhig
saddhÄ• jananato, paÃ±Ã±Ä• jananato, sÄ• tthato, sabyaÃ±janato, uttÄ• napadato, gambhÄ
hadayaá¹…gamato, anattukkaá¹ƒsanato, aparavambhanato, karuá¹‡Ä• sÄ«talato, paÃ±Ã±Ä

Ä• pÄ• tharamaá¹‡Ä«yato, vimaddakkhamato, suyyamÄ• nasukhato, vÄ«maá¹ƒsiyamÄ• na

tato parampi catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti adhomukha
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti uparimukhaá¹ƒ kareyya. __paá¹-icchan
tiá¹‡apaá¹‡á¹‡Ä• dichÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __mÅ«á¸·hassÄ• _ti dis
Ä• cikkheyyÄ• _ti hatthe gahetvÄ• ``esa maggoâ€™â€™ ti vadeyya. __andhakÄ• re_ti
kÄ• á¸·apakkhacÄ• tuddasÄ«aá¸• á¸• harattaghanavanasaá¹‡á¸• ameghapaá¹-alehi caturaá
anuttÄ• napadattho.

ayaá¹ƒ pana adhippÄ• yayojanÄ• --- yathÄ• koci nikkujjitaá¹ƒ ukkujjeyya, evaá¹ƒ saddham
patitaá¹ƒ maá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ• pentena, yathÄ• paá¹-icchannaá¹ƒ vivareyya,
sÄ• sanantaradhÄ• nato pabhuti micchÄ• diá¹-á¹-higahanapaá¹-icchannaá¹ƒ \Be II 16/ sÄ• s
mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummaggamicchÄ• maggappaá¹-ipannassa
Ä• vikarontena, yathÄ• andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, evaá¹ƒ mohandhakÄ• re nir
buddhÄ• diratanarÅ«pÄ• ni apassato tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsakad
107/ mayhaá¹ƒ bhotÄ• gotamena etehi pariyÄ• yehi pakÄ• sitattÄ• anekapariyÄ• yena dha

evaá¹ƒ desanaá¹ƒ thometvÄ• imÄ• ya desanÄ• ya ratanattaye pasannacitto pasannÄ• kÄ•
__esÄ• ha_ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ. __bhavantaá¹ƒ gotamaá¹ƒ sa
bhavaá¹ƒ me gotamo saraá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ aghassa tÄ• tÄ• hitassa ca vidhÄ• tÄ•
bhavantaá¹ƒ gotamaá¹ƒ gacchÄ• mi bhajÄ• mi sevÄ• mi payirupÄ• sÄ• mi, evaá¹ƒ vÄ• jÄ•
dhÄ• tÅ«naá¹ƒ gati attho, buddhipi tesaá¹ƒ attho. tasmÄ• gacchÄ• mÄ«ti imassa jÄ• nÄ• m
vutto. __dhammaÃ±ca bhikkhusaá¹…ghaÃ±cÄ• _ti ettha pana adhigatamagge sacchikatani
paá¹-ipajjamÄ• ne ca catÅ«su apÄ• yesu apatamÄ• ne dhÄ• retÄ«ti __dhammo_. so atthato
nibbÄ• naÃ±ca. vuttaÃ±hetaá¹ƒ --- ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo
tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (AN I 4.34) vitthÄ• ro. na kevalaÃ±ca ariyamaggo c
16/, apica kho ariyaphalehi saddhiá¹ƒ pariyattidhammopi. vuttaÃ±hetaá¹ƒ chattamÄ• á¹‡ava

``rÄ• gavirÄ• gamanejamasokaá¹ƒ, dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™

ettha __rÄ• gavirogo_ti maggo kathito. __anojamasoka_nti phalaá¹ƒ. __dhammamasaá¹…k
__appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ_ \Ee II 108/ __paguá¹‡aá¹ƒ suvibhatta_nti piá¹-akatta
sabbadhammakkhandhÄ• ti. diá¹-á¹-hisÄ«lasaá¹…ghÄ• tena saá¹ƒhatoti __saá¹…gho_. so
aá¹-á¹-haariyapuggalasamÅ«ho. vuttaÃ±hetaá¹ƒ tasmiyeva vimÄ• ne ---

``yattha ca dinnamahapphalamÄ• hu, catÅ«su sucÄ«su purisayugesu.

aá¹-á¹-ha ca puggaladhammadasÄ• te, saá¹…ghamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™

bhikkhÅ«naá¹ƒ \Be II 17/ saá¹…gho __bhikkhusaá¹…gho_. ettÄ• vatÄ• brÄ• hmaá¹‡o tÄ«
paá¹-ivedesi.

idÄ• ni tesu saraá¹‡agamanesu kosallatthaá¹ƒ saraá¹‡aá¹ƒ, saraá¹‡agamanaá¹ƒ, yo ca sa
saraá¹‡agamanappabhedo, saraá¹‡agamanaphalaá¹ƒ, saá¹ƒkileso, bhedoti ayaá¹ƒ vidhi ve

seyyathidaá¹ƒ --- padatthato tÄ• va hiá¹ƒsatÄ«ti __saraá¹‡aá¹ƒ, _ saraá¹‡agatÄ• naá¹ƒ ten
bhayaá¹ƒ santÄ• saá¹ƒ dukkhaá¹ƒ duggatiparikilesaá¹ƒ hanati vinÄ• setÄ«ti attho, ratanatta
adhivacanaá¹ƒ. atha vÄ• hite pavattanena ahitÄ• ca nivattanena sattÄ• naá¹ƒ bhayaá¹ƒ hi
bhavakantÄ• rÄ• uttÄ• raá¹‡ena lokassa assÄ• sadÄ• nena ca dhammo, appakÄ• nampi k
vipulaphalapaá¹-ilÄ• bhakaraá¹‡ena saá¹…gho. tasmÄ• iminÄ• pi pariyÄ• yena ratanattaya
tappasÄ• dataggarutÄ• hi vihatakileso tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ• do sara
taá¹ƒsamaá¹…gÄ«satto saraá¹‡aá¹ƒ gacchati, vuttappakÄ• rena cittuppÄ• dena ``etÄ• ni m
saraá¹‡aá¹ƒ, etÄ• ni parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ upetÄ«ti attho. evaá¹ƒ tÄ• va __sara
yo ca saraá¹‡aá¹ƒ gacchati_ idaá¹ƒ tayaá¹ƒ veditabbaá¹ƒ.

saraá¹‡agamanappabhede \Ne II 17/ \Ee II 109/ pana duvidhaá¹ƒ saraá¹‡agamanaá¹ƒ loku
tattha lokuttaraá¹ƒ diá¹-á¹-hasaccÄ• naá¹ƒ maggakkhaá¹‡e saraá¹‡agamanupakkilesasamu
nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• kiccato sakalepi ratanattaye ijjhati. lokiyaá¹ƒ puthujjanÄ•
saraá¹‡agamanupakkilesavikkhambhanena Ä• rammaá¹‡ato buddhÄ• diguá¹‡Ä• rammaá¹‡
buddhÄ• dÄ«su vatthÅ«su saddhÄ• paá¹-ilÄ• bho, saddhÄ• mÅ«likÄ• ca sammÄ• diá¹-á¹-h
diá¹-á¹-hijukammanti vuccati.

tayidaá¹ƒ catudhÄ• pavattati attasanniyyÄ• tanena tapparÄ• yaá¹‡atÄ• ya sissabhÄ• vÅ«p
tattha __attasanniyyÄ• tanaá¹ƒ_ nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ahaá¹ƒ attÄ• naá¹ƒ buddhas
saá¹…ghassÄ• â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«naá¹ƒ attapariccajanaá¹ƒ. __tapparÄ• yaá¹
katvÄ• ahaá¹ƒ buddhaparÄ• yaá¹‡o, dhammaparÄ• yaá¹‡o, saá¹…ghaparÄ• yaá¹‡o iti maa
tapparÄ• yaá¹‡abhÄ• vo. __sissabhÄ• vÅ«pagamanaá¹ƒ_ nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ah
antevÄ• siko, dhammassa, saá¹…ghassa iti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti evaá¹ƒ sissabh
nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ahaá¹ƒ abhivÄ• dana-paccuá¹-á¹-hÄ• na-aÃ±jalikamma-sÄ•
buddhÄ• dÄ«naá¹ƒyeva tiá¹‡á¹‡aá¹ƒ vatthÅ«naá¹ƒ karomi iti maá¹ƒ dhÄ• rethÄ• â€™â€™ t
paramanipaccakÄ• ro. imesaÃ±hi catunnampi Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarampi karontena
saraá¹‡agamanaá¹ƒ.

apica ``bhagavato attÄ• naá¹ƒ pariccajÄ• mi, dhammassa, saá¹…ghassa attÄ• naá¹ƒ paric
pariccajÄ• mi, pariccattoyeva me attÄ• , pariccattaá¹ƒyeva me jÄ«vitaá¹ƒ, jÄ«vitapariyantika
saraá¹‡aá¹ƒ gacchÄ• mi, buddho me saraá¹‡aá¹ƒ leá¹‡aá¹ƒ tÄ• á¹‡aâ€™â€™ nti evampi a
veditabbaá¹ƒ. ``satthÄ• raÃ±ca \Ee II 110/ vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavantameva pass
vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavantameva passeyyaá¹ƒ, sammÄ• sambuddhaÃ±ca vatÄ•
passeyyaâ€™â€™ nti (SN I 2.154) evampi mahÄ• kassapassa saraá¹‡agamane viya sissa
daá¹-á¹-habbaá¹ƒ.

``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti || (Sn 194; SN I

evampi Ä• á¸·avakÄ• dÄ«naá¹ƒ saraá¹‡agamanaá¹ƒ viya tapparÄ• yaá¹‡atÄ• veditabbÄ•
brÄ• hmaá¹‡o \Ne II 18/ uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• b
nipatitvÄ• bhagavato pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati
`brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hmaá¹‡o; brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hr
evampi paá¹‡ipÄ• to veditabbo.

so panesa Ã±Ä• tibhayÄ• cariyadakkhiá¹‡eyyavasena catubbidho hoti. tattha dakkhiá¹‡eyy
saraá¹‡agamanaá¹ƒ hoti, na itarehi. seá¹-á¹-havaseneva hi saraá¹‡aá¹ƒ gaá¹‡hÄ• ti, seá¹-á
bhijjati. tasmÄ• yo sÄ• kiyo vÄ• koliyo vÄ• ``buddho amhÄ• kaá¹ƒ Ã±Ä• takoâ€™â€™ ti v
saraá¹‡aá¹ƒ. yo vÄ• ``samaá¹‡o gotamo rÄ• japÅ«jito mahÄ• nubhÄ• vo avandiyamÄ• no a
bhayena vandati, aggahitameva hoti saraá¹‡aá¹ƒ. yo vÄ• bodhisattakÄ• le bhagavato santi
saramÄ• no buddhakÄ• le vÄ• ---

``ekena \Be II 19/ bhoge bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«â€™â€™ ti || (DN III 265) ---

evarÅ«paá¹ƒ \Ee II 111/ anusÄ• saniá¹ƒ uggahetvÄ• ``Ä• cariyo meâ€™â€™ ti vandati, agg
saraá¹‡aá¹ƒ. yo pana ``ayaá¹ƒ loke aggadakkhiá¹‡eyyoâ€™â€™ ti vandati, teneva gahitaá¹

evaá¹ƒ gahitasaraá¹‡assa ca upÄ• sakassa vÄ• upÄ• sikÄ• ya vÄ• aÃ±Ã±atitthiyesu pabb
``Ã±Ä• tako me ayaâ€™â€™ nti vandato saraá¹‡agamanaá¹ƒ na bhijjati, pageva apabbajita
bhayavasena vandato. so hi raá¹-á¹-hapÅ«jitattÄ• avandiyamÄ• no anatthampi kareyyÄ• ti.
sippaá¹ƒ sikkhÄ• pakaá¹ƒ titthiyaá¹ƒ ``Ä• cariyo me ayaâ€™â€™ nti vandatopi na bhijjatÄ«t
__saraá¹‡agamanappabhedo_ veditabbo.

ettha ca lokuttarassa saraá¹‡agamanassa cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vipÄ• kaphalaá
Ä• nisaá¹ƒsaphalaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yo \Ne II 19/ ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati || (Dhp 190).

``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ || (Dhp 191).

``etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 192).

apica niccato anupagamanÄ• divasenapetassa Ä• nisaá¹ƒsaphalaá¹ƒ veditabbaá¹ƒ. vuttaÃ

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±c
upagaccheyya, sukhato upagaccheyya, kaÃ±ci dhammaá¹ƒ attato upagaccheyya, mÄ• tara
pitaraá¹ƒ, arahantaá¹ƒ jÄ«vitÄ• voropeyya, paduá¹-á¹-hacitto tathÄ• gatassa lohitaá¹ƒ uppÄ
bhindeyya, aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (M
1.272-277).

lokiyassa \Be II 20/ \Ee II 112/ pana saraá¹‡agamanassa bhavasampadÄ• pi bhogasampad
vuttaÃ±hetaá¹ƒ ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se,

na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ,

devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (SN I 1.37).

aparampi vuttaá¹ƒ ---

``atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• yasmÄ• n
tenupasaá¹…kami ... pe ... ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yas

II 20/ etadavoca --- `sÄ• dhu kho, devÄ• naminda, buddhasaraá¹‡agamanaá¹ƒ hoti. buddha
devÄ• naminda evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti dibbena Ä• yunÄ• dibbena vaá¹‡á¹‡ena s
dibbehi rÅ«pehi saddehi gandhehi rasehi phoá¹-á¹-habbehÄ«â€™â€™ â€™ ti (SN II 4.341)

eseva nayo dhamme saá¹…ghe ca. apica velÄ• masuttÄ• divasenÄ• pi (AN III 9.20 Ä• day
phalaviseso veditabbo. evaá¹ƒ __saraá¹‡agamanaphalaá¹ƒ_ veditabbaá¹ƒ.

tattha lokiyasaraá¹‡agamanaá¹ƒ tÄ«su vatthÅ«su aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ• Ã±Ä• á
mahÄ• jutikaá¹ƒ hoti na mahÄ• vipphÄ• raá¹ƒ. lokuttarassa natthi saá¹ƒkileso. lokiyassa ca
duvidho bhedo sÄ• vajjo anavajjo ca. tattha sÄ• vajjo aÃ±Ã±asatthÄ• rÄ• dÄ«su attasanniy
aniá¹-á¹-haphalo. anavajjo kÄ• lakiriyÄ• ya, so avipÄ• kattÄ• aphalo. lokuttarassa pana nev
bhavantarepi hi ariyasÄ• vako aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ na uddisatÄ«ti evaá¹ƒ saraá¹‡agan
__bhedo_ ca veditabbo.

__upÄ• sakaá¹ƒ_ \Be II 21/ \Ee II 113/ __maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retÅ«_ti maá¹ƒ bha
ayaâ€™â€™ nti evaá¹ƒ dhÄ• retu, jÄ• nÄ• tÅ«ti attho. upÄ• sakavidhikosallatthaá¹ƒ panetth
upÄ• sakoti vuccati, kimassa sÄ«laá¹ƒ, ko Ä• jÄ«vo, kÄ• vipatti, kÄ• sampattÄ«ti idaá¹ƒ pa
veditabbaá¹ƒ.

tattha __ko upÄ• sako_ti yo koci saraá¹‡agato gahaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ ---

``yato kho, mahÄ• nÄ• ma, upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá
saraá¹‡aá¹ƒ gato hoti. ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako hotÄ«â€™â€™ ti (SN II

__kasmÄ• _ \Ne II 21/ __upÄ• sako_ti. ratanattayassa upÄ• sanato. so hi buddhaá¹ƒ upÄ• s
dhammaá¹ƒ, saá¹…ghaá¹ƒ upÄ• satÄ«ti upÄ• sakoti.

__kimassa sÄ«la_nti. paÃ±ca veramaá¹‡iyo. yathÄ• ha ---

``yato kho, mahÄ• nÄ• ma, upÄ• sako pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nA
musÄ• vÄ• dÄ• , surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. ettÄ• vatÄ•
sÄ«lavÄ• hotÄ«â€™â€™ ti (SN III 5.1033).

__ko Ä• jÄ«vo_ti. paÃ±ca micchÄ• vaá¹‡ijjÄ• pahÄ• ya dhammena samena jÄ«vikakappan

``paÃ±cimÄ• , bhikkhave, vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• . katamÄ• paÃ±ca. satth
sattavaá¹‡ijjÄ• , maá¹ƒsavaá¹‡ijjÄ• , majjavaá¹‡ijjÄ• , visavaá¹‡ijjÄ• . imÄ• kho, bhikkhave,

upÄ• sakena akaraá¹‡Ä«yÄ• â€™â€™ ti (AN II 5.177).

__kÄ• vipattÄ«_ti. yÄ• tasseva sÄ«lassa ca Ä• jÄ«vassa ca vipatti, ayamassa vipatti. apic
caá¹‡á¸• Ä• lo ceva hoti malaÃ±ca patikuá¹-á¹-ho ca, sÄ• pi tassa vipattÄ«ti veditabbÄ• . te
assaddhiyÄ• dayo paÃ±ca dhammÄ• honti. yathÄ• ha ---

``paÃ±cahi \Be II 22/, bhikkhave, dhammehi samannÄ• gato upÄ• sako upÄ• sakacaá¹‡á¸•
upÄ• sakapatikuá¹-á¹-ho ca. katamehi paÃ±cahi? assaddho hoti, dussÄ«lo hoti, kotÅ«halam
hoti, maá¹…galaá¹ƒ pacceti no kammaá¹ƒ, ito ca bahiddhÄ• dakkhiá¹‡eyyaá¹ƒ pariyesati, ta
karotÄ«â€™â€™ ti (AN II 5.175).

__kÄ• sampattÄ«_ti. yÄ• cassa sÄ«lasampadÄ• ca Ä• jÄ«vasampadÄ• ca, sÄ• sampatt
ratanabhÄ• vÄ• dikarÄ• saddhÄ• dayo paÃ±ca dhammÄ• . yathÄ• ha ---

``paÃ±cahi \Ne II 22/, bhikkhave, dhammehi samannÄ• gato upÄ• sako upÄ• sakaratanaÃ±
upÄ• sakapuá¹‡á¸• arÄ«kaÃ±ca. katamehi paÃ±cahi? saddho hoti, sÄ«lavÄ• hoti, na kotÅ«
kammaá¹ƒ pacceti no maá¹…galaá¹ƒ, na ito bahiddhÄ• dakkhiá¹‡eyyaá¹ƒ gavesati, idha ca
karotÄ«â€™â€™ ti (AN II 5.175).

__ajjatagge_ti ettha ayaá¹ƒ __agga_saddo Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. ``
dovÄ• rika, Ä• varÄ• mi dvÄ• raá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naâ€™â€™ ntiÄ• dÄ
dissati. ``teneva aá¹…gulaggena taá¹ƒ aá¹…gulaggaá¹ƒ parÄ• maseyya (Kv 441). ucchagga
ntiÄ• dÄ«su koá¹-iyaá¹ƒ. ``ambilaggaá¹ƒ vÄ• madhuraggaá¹ƒ vÄ• tittakaggaá¹ƒ vÄ• (SN I
bhikkhave, vihÄ• raggena vÄ• pariveá¹‡aggena vÄ• bhÄ• jetuâ€™â€™ ntiÄ• dÄ«su (Vin I
``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ• ya
4.34) seá¹-á¹-he. idha panÄ• yaá¹ƒ Ä• dimhi daá¹-á¹-habbo. tasmÄ• ajjataggeti ajjataá¹ƒ Ä•
evamettha attho veditabbo. __ajjata_nti ajjabhÄ• vaá¹ƒ. ajjadaggeti vÄ• pÄ• á¹-ho, dakÄ• r
aggaá¹ƒ katvÄ• ti attho.

__pÄ• á¹‡upeta_nti pÄ• á¹‡ehi upetaá¹ƒ, yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ• va \Ee II 115/
anaÃ±Ã±asatthukaá¹ƒ tÄ«hi saraá¹‡agamanehi saraá¹‡aá¹ƒ gataá¹ƒ upÄ• sakaá¹ƒ kappiya
gotamo dhÄ• retu jÄ• nÄ• tu. ahaÃ±hi sacepi me tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindeyya, n
buddhoâ€™â€™ ti vÄ• dhammaá¹ƒ ``na \Be II 23/ dhammoâ€™â€™ ti vÄ• saá¹…ghaá¹ƒ
vadeyyanti evaá¹ƒ attasanniyyÄ• tanena saraá¹‡aá¹ƒ gantvÄ• catÅ«hi ca paccayehi pavÄ•
bhagavantaá¹ƒ abhivÄ• detvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mÄ«ti.

<17> sattame __jÄ• á¹‡ussoá¹‡Ä«_ti jÄ• á¹‡ussoá¹‡iá¹-hÄ• nantaraá¹ƒ kira nÄ• mekaá¹ƒ á
kulena laddhaá¹ƒ, taá¹ƒ jÄ• á¹‡ussoá¹‡ikulanti vuccati. ayaá¹ƒ tasmiá¹ƒ kule jÄ• tattÄ• raÃ±

laddhajÄ• á¹‡ussoá¹‡isakkÄ• rattÄ• jÄ• á¹‡ussoá¹‡Ä«ti vuccati. __tenupasaá¹…kamÄ«_ti
paá¹‡á¸• ito byatto bahussutoâ€™â€™ ti sutvÄ• ``sace so liá¹…gavibhattikÄ• rakÄ• dibhec
Ã±Ä• tameva jÄ• nissati, aÃ±Ã±Ä• taá¹ƒ kiá¹ƒ jÄ• nissati. Ã±Ä• tameva kathessati, aÃ±Ã±Ä
kathessatÄ«â€™â€™ ti cintetvÄ• mÄ• naddhajaá¹ƒ paggayha siá¹…gaá¹ƒ ukkhipitvÄ• ma
bhagavÄ• \Ne II 23/ tenupasaá¹…kami. __katattÄ• ca, brÄ• hmaá¹‡a, akatattÄ• cÄ• _ti sa
sutvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o idha Ä• gacchanto na jÄ• nitukÄ• mo atthagavesÄ« hutvÄ•
paggayha siá¹…gaá¹ƒ ukkhipitvÄ• Ä• gato. kiá¹ƒ nu khvassa yathÄ• paÃ±hassa atthaá¹ƒ j
vaá¸• á¸• hi bhavissati, udÄ• hu yathÄ• na jÄ• nÄ• tÄ«â€™â€™ ti cintetvÄ• ``yathÄ• na jÄ
vaá¸• á¸• hi bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``katattÄ• ca, brÄ• hmaá¹‡a, akatattÄ• cÄ• â

brÄ• hmaá¹‡o taá¹ƒ sutvÄ• ``samaá¹‡o gotamo katattÄ• pi akatattÄ• pi niraye nibbattiá¹ƒ v
ubhayakÄ• raá¹‡enÄ• pi ekaá¹-á¹-hÄ• ne nibbattiyÄ• kathitattÄ• dujjÄ• naá¹ƒ mahandhakÄ
mayhaá¹ƒ ettha patiá¹-á¹-hÄ• . sace panÄ• haá¹ƒ ettakeneva tuá¹‡hÄ« bhaveyyaá¹ƒ, brÄ• h
kathanakÄ• lepi maá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `tvaá¹ƒ samaá¹‡assa gotamassa santikaá¹ƒ n
siá¹…gaá¹ƒ ukkhipitvÄ• gatosi, ekavacaneneva tuá¹‡hÄ« hutvÄ• kiÃ±ci vattuá¹ƒ nÄ• sakkh
kasmÄ• kathesÄ«â€™ ti. tasmÄ• parÄ• jitopi aparÄ• jitasadiso hutvÄ• puna saggagaman
pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• __ko nu kho, bho gotamÄ• _ti imaá¹ƒ dutiyapaÃ±haá

evampi \Be II 24/ tassa ahosi --- ``uparipaÃ±hena heá¹-á¹-hÄ• paÃ±haá¹ƒ jÄ• nissÄ• mi, he
uparipaÃ±haâ€™â€™ nti. tasmÄ• pi imaá¹ƒ paÃ±haá¹ƒ pucchi. satthÄ• purimanayeneva ci
evameva kathento punapi ``katattÄ• ca, brÄ• hmaá¹‡a, akatattÄ• cÄ• â€™â€™ ti Ä• ha. b
patiá¹-á¹-hÄ• tuá¹ƒ asakkonto ``alaá¹ƒ, bho, na Ä«disassa purisassa santikaá¹ƒ Ä• gatena a
vaá¹-á¹-ati, sakavÄ• daá¹ƒ pahÄ• ya samaá¹‡aá¹ƒ gotamaá¹ƒ anuvattitvÄ• mayhaá¹ƒ attha
paralokamaggaá¹ƒ sodhessÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• satthÄ• raá¹ƒ
aha_ntiÄ• dimÄ• ha. athassa nihatamÄ• nataá¹ƒ Ã±atvÄ• satthÄ• upari desanaá¹ƒ vaá¸• á
brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. tattha __tena hÄ«_ti kÄ• raá¹‡aniddeso. yasmÄ• saá¹ƒkhit
ajÄ• nanto vitthÄ• radesanaá¹ƒ yÄ• casi, tasmÄ• ti attho. sesamettha uttÄ• natthamevÄ• ti.

<18> aá¹-á¹-hame __Ä• yasmÄ• _ti piyavacanametaá¹ƒ. __Ä• nando_ti tassa therassa nÄ•
ekantena. __anuviccÄ• _ti anupavisitvÄ• . __viÃ±Ã±Å«_ti paá¹‡á¸• itÄ• . __garahantÄ«_ti n
bhÄ• santi. sesamettha navame ca sabbaá¹ƒ uttÄ• natthameva.

<20> dasame \Ne II 24/ \Ee II 117/ __dunnikkhittaÃ±ca padabyaÃ±jana_nti uppaá¹-ipÄ• á¹-
gahitapÄ• á¸·ipadameva hi atthassa byaÃ±janattÄ• byaÃ±jananti vuccati. ubhayametaá¹ƒ p
__attho ca dunnÄ«to_ti parivattetvÄ• uppaá¹-ipÄ• á¹-iyÄ• gahitÄ• aá¹-á¹-hakathÄ• . __dun
padabyaÃ±janassa atthopi dunnayo hotÄ«_ti parivattetvÄ• uppaá¹-ipÄ• á¹-iyÄ• gahitÄ• ya
aá¹-á¹-hakathÄ• nÄ• ma dunnayÄ• dunnÄ«hÄ• rÄ• dukkathÄ• nÄ• ma hoti. ekÄ• dasame
veditabboti.

adhikaraá¹‡avaggo dutiyo.

3. bÄ• lavaggavaá¹‡á¹‡anÄ•

<22> tatiyassa \Ne II 25/ paá¹-hame __accayaá¹ƒ accayato na passatÄ«_ti ``aparajjhitvÄ• mayÄ• â€™â€™ ti attano aparÄ• dhaá¹ƒ na passati, aparaddhaá¹ƒ mayÄ• ti vatvÄ• daá¹‡á Ä• haritvÄ• na khamÄ• petÄ«ti attho. __accayaá¹ƒ desentassÄ• _ti evaá¹ƒ vatvÄ• daá¹‡á, khamÄ• pentassa. __yathÄ• dhammaá¹ƒ nappaá¹-iggaá¹‡hÄ• tÄ«_ti ``puna evaá¹ƒ na karis vuccamÄ• no accayaá¹ƒ imaá¹ƒ yathÄ• dhammaá¹ƒ yathÄ• sabhÄ• vaá¹ƒ na paá¹-iggaá¹‡h evarÅ«paá¹ƒ mÄ• akÄ• si, khamÄ• mi tuyhaâ€™â€™ nti na vadati. sukkapakkho vuttapaá¹

<23> dutiye __abbhÄ• cikkhantÄ«_ti abhibhavitvÄ• Ä• cikkhanti, abhÅ«tena vadanti. __do patitadoso. evarÅ«po hi ``natthi samaá¹‡assa gotamassa uttarimanussadhammoâ€™â€™ t viya tathÄ• gataá¹ƒ abbhÄ• cikkhati. __saddho_ \Ee II 118/ __vÄ• duggahitenÄ• _ti yo hi Ã saddhÄ• ya atisaddho hoti muddhappasanno, sopi ``buddho nÄ• ma sabbalokuttaro, sabbe koá¹-á¹-hÄ• sÄ• lokuttarÄ• yevÄ• â€™â€™ tiÄ• dinÄ• nayena duggahitaá¹ƒ gaá¹‡hitvÄ• t tatiyaá¹ƒ uttÄ• natthamevÄ• ti.

<25> catutthe __neyyatthaá¹ƒ suttanta_nti yassa attho netabbo, taá¹ƒ netabbatthaá¹ƒ sutta suttantoti dÄ«petÄ«_ti kathitattho ayaá¹ƒ suttantoti vadati. tattha ``ekapuggalo, bhikkhave, d puggalÄ• , tayome, bhikkhave, puggalÄ• , cattÄ• rome, bhikkhave, puggalÄ• â€™â€™ ti ev nÄ• ma. ettha hi kiÃ±cÄ• pi sammÄ• sambuddhena ``ekapuggalo, bhikkhaveâ€™â€™ tiÄ• puggalo nÄ• ma natthÄ«ti evamassa attho netabbova hoti. ayaá¹ƒ pana attano bÄ• latÄ• ya suttantoti dÄ«peti. paramatthato hi puggale asati na tathÄ• gato ``ekapuggalo, bhikkhaveâ€ vadeyya. yasmÄ• pana tena vuttaá¹ƒ, tasmÄ• paramatthato atthi puggaloti gaá¹‡hanto taá suttantaá¹ƒ nÄ«tattho suttantoti dÄ«peti. __nÄ«tattha_nti aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti ev ettha hi aniccameva dukkhameva anattÄ• yevÄ• ti attho. ayaá¹ƒ pana attano bÄ• latÄ• ya `` suttanto, atthamassa Ä• harissÄ• mÄ«â€™â€™ ti \Ne II 26/ ``niccaá¹ƒ nÄ• ma atthi, sukhaâ nÄ• ma atthÄ«â€™â€™ ti gaá¹‡hanto nÄ«tatthaá¹ƒ suttantaá¹ƒ neyyattho suttantoti dÄ«pet uttÄ• natthamevÄ• ti.

<27> chaá¹-á¹-he \Be II 26/ __paá¹-icchannakammantassÄ• _ti pÄ• pakammassa. pÄ• paá paá¹-icchÄ• detvÄ• karonti. no cepi paá¹-icchÄ• detvÄ• karonti, pÄ• pakammaá¹ƒ paá¹-icc __nirayo_ti sahokÄ• sakÄ• khandhÄ• . tiracchÄ• nayoniyaá¹ƒ khandhÄ• va labbhanti. satta uttÄ• natthÄ• neva.

<30> navame __paá¹-iggÄ• hÄ• _ti paá¹-iggÄ• hakÄ• , dussÄ«laá¹ƒ puggalaá¹ƒ dve á¹-hÄ•

attho.

<31> dasame __atthavase_ti kÄ• raá¹‡Ä• ni. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã±Ä• n
kiÃ±cÄ• pi abhidhamme nippariyÄ• yena ``nikkhamitvÄ• bahi indakhÄ«lÄ• , sabbametaá¹ƒ
529) vuttaá¹ƒ, tathÄ• pi yaá¹ƒ taá¹ƒ ``paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (Vin III
Ä• raÃ±Ã±akaá¹…ganipphÄ• dakaá¹ƒ senÄ• sanaá¹ƒ vuttaá¹ƒ, tadeva adhippetanti veditab
gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-hÄ• naá¹ƒ, yattha na kasÄ«
__pantÄ• nÄ«_ti pariyantÄ• ni atidÅ«rÄ• ni, __diá¹-á¹-hadhammasukhavihÄ• ra_nti lokiyalo
phÄ• suvihÄ• raá¹ƒ. __pacchimaÃ±ca janataá¹ƒ anukampamÄ• no_ti pacchime mama sÄ•

<32> ekÄ• dasame __vijjÄ• bhÄ• giyÄ• _ti vijjÄ• koá¹-á¹-hÄ• sikÄ• . __samatho_ti cittekag
saá¹…khÄ• raparigg Ä• hakaÃ±Ä• á¹‡aá¹ƒ. __kamatthamanubhotÄ«_ti katamaá¹ƒ atthaá¹ƒ
paripÅ«reti. __cittaá¹ƒ bhÄ• vÄ«yatÄ«_ti maggacittaá¹ƒ bhÄ• vÄ«yati brÅ«hÄ«yati vaá¸• á¸•
pahÄ«yatÄ«_ti yo rajjanakavasena rÄ• go, so pahÄ«yati. rÄ• go hi maggacittassa paccanÄ«
rÄ• gassa ca. rÄ• gakkhaá¹‡e \Ee II 120/ maggacittaá¹ƒ natthi, maggacittakkhaá¹‡e rÄ• go
uppajjati, tadÄ• maggacittassa uppattiá¹ƒ nivÄ• reti, padaá¹ƒ pacchindati. yadÄ• pana mag
tadÄ• rÄ• gaá¹ƒ samÅ«lakaá¹ƒ ubbaá¹-á¹-etvÄ• samugghÄ• tentameva uppajjati. tena vutt
pahÄ«yatÄ«â€™â€™ ti.

__vipassanÄ• , bhikkhave, bhÄ• vitÄ• _ti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ brÅ«hitaá¹ƒ vaá¸• á¸• h
bhÄ• vÄ«yatÄ«_ti maggapaÃ±Ã±Ä• \Ne II 27/ bhÄ• vÄ«yati brÅ«hÄ«yati vaá¸• á¸• hÄ«yati.
pahÄ«yatÄ«_ti aá¹-á¹-hasu á¹-hÄ• nesu vaá¹-á¹-amÅ«likÄ• mahÄ• avijjÄ• pahÄ«yati. avijjÄ
paccanÄ«kÄ• , maggapaÃ±Ã±Ä• avijjÄ• ya. avijjÄ• kkhaá¹‡e maggapaÃ±Ã±Ä• natthi \Be I
avijjÄ• natthi. yadÄ• pana avijjÄ• uppajjati, tadÄ• maggapaÃ±Ã±Ä• ya uppattiá¹ƒ nivÄ• re
yadÄ• maggapaÃ±Ã±Ä• uppajjati, tadÄ• avijjaá¹ƒ samÅ«likaá¹ƒ ubbaá¹-á¹-etvÄ• samugg
tena vuttaá¹ƒ --- ``avijjÄ• pahÄ«yatÄ«â€™â€™ ti. iti maggacittaá¹ƒ maggapaÃ±Ã±Ä• ti dve
kathitÄ• .

__rÄ• gupakkiliá¹-á¹-haá¹ƒ vÄ• , bhikkhave, cittaá¹ƒ na vimuccatÄ«_ti rÄ• gena upakkiliá¹-á
maggacittaá¹ƒ na vimuccatÄ«ti dasseti. __avijjupakkiliá¹-á¹-hÄ• vÄ• paÃ±Ã±Ä• na bhÄ• v
upakkiliá¹-á¹-hattÄ• maggapaÃ±Ã±Ä• na bhÄ• vÄ«yatÄ«ti dasseti. __iti kho, bhikkhave_ti e
__rÄ• gavirÄ• gÄ• cetovimuttÄ«_ti rÄ• gassa khayavirÄ• gena cetovimutti nÄ• ma hoti. pha
nÄ• maá¹ƒ. __avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimuttÄ«_ti avijjÄ• ya khayavirÄ• gena paÃ±Ã±Ä
sutte nÄ• nÄ• kkhaá¹‡ikÄ• samÄ• dhivipassanÄ• kathitÄ• ti.

bÄ• lavaggo tatiyo.

4. samacittavaggavaá¹‡á¹‡anÄ•

<33> catutthassa \Ne II 28/ \Ee II 121/ paá¹-hame __asappurisabhÅ«mÄ«_ti asappurisÄ• n
patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ. __sappurisabhÅ«miya_mpi eseva nayo. __akataÃ±Ã±Å«_
__akatavedÄ«_ti kataá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• na jÄ• nÄ• ti. __upaÃ±Ã±Ä• ta_nti vaá¹‡á¹‡
pasatthaá¹ƒ. __yadida_nti yÄ• ayaá¹ƒ. __akataÃ±Ã±utÄ• akataveditÄ• _ti parena katassa
ajÄ• nanaÃ±ceva pÄ• kaá¹-aá¹ƒ katvÄ• ajÄ• nanaÃ±ca. __kevalÄ• _ti sakalÄ• . sukkapakk
veditabbo.

<34> dutiye __mÄ• tu ca pitu cÄ• _ti janakamÄ• tu ca janakapitu ca. __ekena, bhikkhave, a
parihareyyÄ• _ti ekasmiá¹ƒ aá¹ƒsakÅ«á¹-e á¹-hapetvÄ• mÄ• taraá¹ƒ paá¹-ijaggeyya. __eke
parihareyyÄ• _ti ekasmiá¹ƒ aá¹ƒsakÅ«á¹-e á¹-hapetvÄ• pitaraá¹ƒ paá¹-ijaggeyya. __vassas
vassasatajÄ«vÄ«_ti vassasatÄ• yukakÄ• le jÄ• to sakalaá¹ƒ vassasataá¹ƒ jÄ«vanto. idaá¹ƒ
putto nÄ• ma ``mÄ• tÄ• pitÅ«naá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• ya samuá¹-á¹
aá¹ƒsakÅ«á¹-e mÄ• taraá¹ƒ, vÄ• me pitaraá¹ƒ \Be II 28/ á¹-hapetvÄ• vassasatÄ• yuko saka
jÄ«vamÄ• no parihareyya. __so ca nesaá¹ƒ ucchÄ• danaparimaddananhÄ• panasambÄ• ha
mÄ• tÄ• pitÅ«naá¹ƒ aá¹ƒsakÅ«á¹-esu á¹-hitÄ• naá¹ƒyeva duggandhapaá¹-ivinodanatthaá¹ƒ
ucchÄ• danena, parissamavinodanatthaá¹ƒ hatthaparimaddanena, sÄ«tuá¹‡hakÄ• le ca uá¹
hatthapÄ• dÄ• dÄ«naá¹ƒ Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanasaá¹…khÄ• tena sambÄ• har
ca tatthevÄ• _ti te ca mÄ• tÄ• pitaro tattheva tassa aá¹ƒsakÅ«á¹-esu nisinnÄ• va muttakarÄ
__natveva_ \Ee II 122/__, _ __bhikkhave_ti, bhikkhave, evampi natveva mÄ• tÄ• pitÅ«naá¹ƒ
paá¹-ikataá¹ƒ vÄ• .

__issarÄ• dhipacce rajje_ti cakkavattirajjaá¹ƒ sandhÄ• yevamÄ• ha. __Ä• pÄ• dakÄ• _ti va
puttÄ• hi mÄ• tÄ• pitÅ«hi vaá¸• á¸• hitÄ• ceva anupÄ• litÄ• ca. __posakÄ• _ti hatthapÄ• c
hadayalohitaá¹ƒ pÄ• yetvÄ• posakÄ• . puttÄ• hi mÄ• tÄ• pitÅ«hi puá¹-á¹-hÄ• bhatÄ• anna
__imassa lokassa dassetÄ• ro_ti sace hi mÄ• tÄ• pitaro jÄ• tadivaseyeva puttaá¹ƒ pÄ• de g
nadiyaá¹ƒ vÄ• papÄ• te vÄ• khipeyyuá¹ƒ, imasmiá¹ƒ loke iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡
akatvÄ• Ä• pÄ• ditattÄ• \Ne II 29/ positattÄ• esa imasmiá¹ƒ loke iá¹-á¹-hÄ• niá¹-á¹-hÄ• ram
nissÄ• ya passatÄ«ti tyÄ• ssa imassa lokassa dassetÄ• ro nÄ• ma honti. __samÄ• dapetÄ«
sutte saddhÄ• sÄ«lacÄ• gapaÃ±Ã±Ä• lokiyalokuttaramissakÄ• kathitÄ• . dhammasenÄ• pa
bhikkhu tesu patiá¹-á¹-hÄ• peti nÄ• mÄ• ti veditabbo.

<35> tatiye __tenupasaá¹…kamÄ«_ti so hi brÄ• hmaá¹‡o ``samaá¹‡o kira gotamo kathitaá¹
pucchÄ• yassa virajjhanaá¹ƒ nÄ• ma natthi. ahamassa virajjhanapaÃ±haá¹ƒ abhisaá¹…kha
paá¹‡Ä«tabhojanaá¹ƒ bhuÃ±jitvÄ• gabbhadvÄ• raá¹ƒ pidahitvÄ• nisinno cintetuá¹ƒ Ä• rabh
``imasmiá¹ƒ á¹-hÄ• ne uccÄ• saddamahÄ• saddo vattati, cittaá¹ƒ na ekaggaá¹ƒ hoti, bhÅ«m
kÄ• ressÄ• mÄ«â€™â€™ ti bhÅ«migharaá¹ƒ kÄ• retvÄ• tattha pavisitvÄ• --- ``evaá¹ƒ puá¹
evaá¹ƒ puá¹-á¹-ho evaá¹ƒ kathessatÄ«â€™â€™ ti ekaá¹ƒ gaá¹‡hitvÄ• ekaá¹ƒ \Be II 29/ viss

kiÃ±ci passituá¹ƒ nÄ• sakkhi. tassa iminÄ• va nÄ«hÄ• rena cattÄ• ro mÄ• sÄ• vÄ«tivattÄ• .
accayena ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ nÄ• ma \Ee II 123/ addasa. evaá¹ƒ kirassa ahosi --
gotamaá¹ƒ upasaá¹…kamitvÄ• `kiá¹ƒvÄ• dÄ« bhavaâ€™ nti pucchissÄ• mi. sace `kiriyavÄ•
`sabbÄ• kusalÄ• naá¹ƒ nÄ• ma tumhe kiriyaá¹ƒ vadethÄ• â€™ ti naá¹ƒ niggaá¹‡hissÄ• mi.
vakkhati, `kusaladhammÄ• naá¹ƒ nÄ• ma tumhe akiriyaá¹ƒ vadethÄ• â€™ ti naá¹ƒ niggaá¹‡
ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho neva uggilituá¹ƒ sakkhissati na niggilituá¹ƒ. evaá¹ƒ
bhavissati, samaá¹‡assa gotamassa parÄ• jayoâ€™â€™ ti uá¹-á¹-hÄ• ya apphoá¹-etvÄ• bh
``evarÅ«paá¹ƒ paÃ±haá¹ƒ pucchantena na ekakena gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti naga
sakalanÄ• garehi parivuto yena bhagavÄ• tenupasaá¹…kami. __kiá¹ƒvÄ• dÄ«_ti kiá¹ƒladdh
kiá¹ƒ nÄ• ma sÄ• vakÄ• naá¹ƒ paá¹-ipadaá¹ƒ akkhÄ• yÄ«ti pucchi. athassa bhagavÄ• catÅ
abhisaá¹…kharitvÄ• ``diá¹-á¹-ho me samaá¹‡assa gotamassa parÄ• jayapaÃ±hoâ€™â€™
Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• ekapadeneva taá¹ƒ paÃ±haá¹ƒ bhindanto __kiriyavÄ• dÄ« cÄ•
brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. atha brÄ• hmaá¹‡o attano mÄ• naá¹ƒ apanetvÄ• bhagavan
panÄ• _tiÄ• dimÄ• ha. sesamettha uttÄ• natthamevÄ• ti.

<36> catutthe __dakkhiá¹‡eyyÄ• _ti dakkhiá¹‡Ä• vuccati dÄ• naá¹ƒ, tassa paá¹-iggahaá¹‡
pucchati. __sekho_ti iminÄ• satta sekkhe dasseti. ettha ca sÄ«lavantaputhujjanopi sotÄ• pa
saá¹…gahito. __Ä• huneyyÄ• yajamÄ• nÄ• naá¹ƒ hontÄ«_ti dÄ• naá¹ƒ dadantÄ• naá¹ƒ Ä•
dÄ• napaá¹-iggÄ• hakÄ• nÄ• ma hontÄ«ti attho. __khetta_nti vatthu patiá¹-á¹-hÄ• , puÃ±Ã±
viruhanaá¹-á¹-hÄ• nanti attho.

<37> paÃ±came \Ee II 124/ __pubbÄ• rÄ• me_ti sÄ• vatthito puratthimadisÄ• bhÄ• ge Ä• r
__migÄ• ramÄ• tupÄ• sÄ• de_ti visÄ• khÄ• ya upÄ• sikÄ• ya pÄ• sÄ• de. sÄ• hi migÄ• ras
á¹-hapitattÄ• pi, sabbajeá¹-á¹-hakassa puttassa ayyakaseá¹-á¹-hinova samÄ• nanÄ• makatt
vuccati. tÄ• ya kÄ• rito sahassagabbho pÄ• sÄ• do migÄ• ramÄ• tupÄ• sÄ• do nÄ• ma. the
__tatra kho Ä• yasmÄ• sÄ• riputto_ti tasmiá¹ƒ pÄ• sÄ• de viharanto dhammasenÄ• patisÄ•

__bhikkhÅ« Ä• mantesÄ«_ti kasmiá¹ƒ kÄ• le Ä• mantesi? kÄ• nici hi suttÄ• ni purebhatte b
pacchÄ• bhatte, kÄ• nici purimayÄ• me, kÄ• nici majjhimayÄ• me, kÄ• nici pacchimayÄ• me
samacittapaá¹-ipadÄ• suttaá¹ƒ pacchÄ• bhatte bhÄ• sitaá¹ƒ. tasmÄ• sÄ• yanhasamaye Ä•

na kevalaá¹ƒ cetaá¹ƒ thereneva bhÄ• sitaá¹ƒ, tathÄ• gatenÄ• pi bhÄ• sitaá¹ƒ. kattha nisÄ«
ratanapÄ• sÄ• de nisÄ«ditvÄ• . tathÄ• gato hi paá¹-hamabodhiyaá¹ƒ vÄ«sati vassÄ• ni anib
yattha phÄ• sukaá¹ƒ hoti, tattha tattheva gantvÄ• vasi. paá¹-hamaá¹ƒ antovassaÃ±hi isipata
pavattetvÄ• aá¹-á¹-hÄ• rasa mahÄ• brahmakoá¹-iyo amatapÄ• naá¹ƒ pÄ• yetvÄ• bÄ• rÄ• a
vasi. dutiyaá¹ƒ antovassaá¹ƒ rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane, tatiyacatutthÄ• nipi ta
antovassaá¹ƒ vesÄ• liá¹ƒ upanissÄ• ya mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ, chaá¹-á
makulapabbate, sattamaá¹ƒ tÄ• vatiá¹ƒsabhavane, aá¹-á¹-hamaá¹ƒ bhagge susumÄ• ragira

bhesakaá¸·Ä• vane, navamaá¹ƒ kosambiyaá¹ƒ, dasamaá¹ƒ pÄ• lileyyake vanasaá¹‡á¸• e, e
brÄ• hmaá¹‡agÄ• me, dvÄ• dasamaá¹ƒ veraÃ±jÄ• yaá¹ƒ, terasamaá¹ƒ cÄ• liyapabbate, cu
paÃ±cadasamaá¹ƒ kapilavatthusmiá¹ƒ, soá¸·asamaá¹ƒ Ä• á¸·avakaá¹ƒ dametvÄ• caturÄ• s
amatapÄ• naá¹ƒ pÄ• yetvÄ• Ä• á¸·aviyaá¹ƒ, sattarasamaá¹ƒ rÄ• jagaheyeva, aá¹-á¹-hÄ• ra
tathÄ• ekÅ«navÄ«satimaá¹ƒ, vÄ«satimaá¹ƒ pana antovassaá¹ƒ rÄ• jagahaá¹ƒyeva \Ee II 1
evaá¹ƒ vÄ«sati vassÄ• ni anibaddhavÄ• so hutvÄ• yattha yattha phÄ• sukaá¹ƒ hoti, tattha t

tato \Ne II 31/ paá¹-á¹-hÄ• ya pana dve senÄ• sanÄ• ni dhuvaparibhogÄ• ni akÄ• si. katarÄ
pubbÄ• rÄ• maÃ±ca. kasmÄ• ? dvinnaá¹ƒ kulÄ• naá¹ƒ guá¹‡amahantatÄ• ya. anÄ• thapiá¹
guá¹‡aá¹ƒ sandhÄ• ya guá¹‡aá¹ƒ paá¹-icca satthÄ• tÄ• ni senÄ• sanÄ• ni dhuvaparibhoge
cÄ• rikaá¹ƒ caritvÄ• pi hi antovasse dvÄ«suyeva senÄ• sanesu vasati. evaá¹ƒ vasanto \Be I
rattiá¹ƒ vasitvÄ• punadivase bhikkhusaá¹…ghaparivuto dakkhiá¹‡advÄ• rena sÄ• vatthiá¹ƒ
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• pubbÄ• rÄ• me divÄ• vihÄ• raá¹ƒ karoti. pubbÄ• rÄ• me
pÄ• cÄ«nadvÄ• rena sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• dakkhiá¹‡advÄ• rena nikkham
karoti. tasmiá¹ƒ pana divase sammÄ• sambuddho jetavaneyeva vasi. yattha katthaci vasant
paÃ±cavidhakiccaá¹ƒ avijahitameva hoti. taá¹ƒ heá¹-á¹-hÄ• vitthÄ• ritameva. tesu kiccesu
pacchimayÄ• makiccakÄ• le bhagavÄ• lokaá¹ƒ olokento sÄ• vatthivÄ• sÄ«naÃ±ca samant
gÄ• vutaaá¸• á¸• hayojanayojanaparame á¹-hÄ• ne aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abh

tato ``kasmiá¹ƒ nu kho kÄ• le abhisamayo bhavissatÄ«â€™â€™ ti olokento ``sÄ• yanhasan
nu kho kathente abhisamayo bhavissati, sÄ• vake kathente bhavissatÄ«â€™â€™ ti ``sÄ• ri
bhavissatÄ«â€™â€™ ti addasa. tato ``kattha nisÄ«ditvÄ• kathente bhavissatÄ«â€™â€™ ti
ratanapÄ• sÄ• de nisÄ«ditvÄ• â€™â€™ ti disvÄ• ``buddhÄ• naá¹ƒ nÄ• ma tayo sÄ• vakasa
aggasÄ• vakÄ• naá¹ƒ eko. tesu ajja dhammasenÄ• patisÄ• riputtattherassa sÄ• vakasannip
addasa. disvÄ• pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• nivatthanivÄ• sano \Ee II 126/ su
pÄ• rupitvÄ• selamayapattaá¹ƒ Ä• dÄ• ya bhikkhusaá¹…ghaparivuto dakkhiá¹‡advÄ• rena
piá¹‡á¸• Ä• ya caranto bhikkhusaá¹…ghassa sulabhapiá¹‡á¸• apÄ• taá¹ƒ katvÄ• vÄ• tappa
paá¹-inivattitvÄ• dakkhiá¹‡advÄ• rena nikkhamitvÄ• bahidvÄ• re aá¹-á¹-hÄ• si. tato asÄ«ti
bhikkhuniparisÄ• upÄ• sakaparisÄ• upÄ• sikÄ• parisÄ• ti catasso parisÄ• satthÄ• raá¹ƒ p

satthÄ• sÄ• riputtattheraá¹ƒ Ä• mantesi --- ``sÄ• riputta, tayÄ• pubbÄ• rÄ• maá¹ƒ gantuá¹
parisaá¹ƒ gahetvÄ• gacchÄ• hÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti thero attano pa
bhikkhusatehi parivuto pubbÄ• rÄ• maá¹ƒ agamÄ• si. eteneva niyÄ• mena asÄ«ti mahÄ• sÄ
sayaá¹ƒ ekena Ä• nandatthereneva saddhiá¹ƒ jetavanaá¹ƒ agamÄ• si. Ä• nandattheropi vih
32/ katvÄ• vanditvÄ• ``pubbÄ• rÄ• maá¹ƒ gacchÄ• mi, bhanteâ€™â€™ ti Ä• ha. evaá¹ƒ \B
satthÄ• raá¹ƒ vanditvÄ• tattheva agamÄ• si. satthÄ• ekakova jetavane ohÄ«no.

taá¹ƒ divasaÃ±hi catasso parisÄ• therasseva dhammakathaá¹ƒ sotukÄ• mÄ• ahesuá¹ƒ. k

balakÄ• yena parivuto pubbÄ• rÄ• mameva gato. tathÄ• paÃ±casataupÄ• sakaparivÄ• ro a
pana mahÄ• upÄ• sikÄ• dvÄ«hi jaá¹…ghasahassehi parivuto agamÄ• si. sattapaá¹‡á¹‡Ä• s
vasanaá¹-á¹-hÄ• ne sÄ• vatthinagare gehapÄ• lakadÄ• rake á¹-hapetvÄ• sesajano gandha
pubbÄ• rÄ• mameva agamÄ• si. catÅ«su dvÄ• ragÄ• mesu gÄ• vutaaá¸• á¸• hayojanayojan
manussÄ• gandhacuá¹‡á¹‡amÄ• lÄ• dihatthÄ• pubbÄ• rÄ• mameva agamaá¹ƒsu. sakalav
abhikiá¹‡á¹‡o viya ahosi.

dhammasenÄ• patisÄ• riputtattheropi kho vihÄ• raá¹ƒ gantvÄ• vihÄ• rapariveá¹‡e aá¹…ga
aá¹-á¹-hÄ• si. bhikkhÅ« therassa Ä• sanaá¹ƒ paÃ±Ã±Ä• payiá¹ƒsu. thero tattha nisÄ«ditvÄ•
vatte kate bhikkhusaá¹…ghassa ovÄ• daá¹ƒ katvÄ• gandhakuá¹-iá¹ƒ \Ee II 127/ pavisitvÄ•
nisÄ«di. so paricchinnakÄ• lavasena samÄ• pattito vuá¹-á¹-hÄ• ya aciravatiá¹ƒ gantvÄ• raj
paá¹-ippassaddhadaratho otiá¹‡á¹‡atittheneva uttaritvÄ• nivatthanivÄ• sano saá¹…ghÄ• á¹
aá¹-á¹-hÄ• si. bhikkhusaá¹…ghopi sammukhasammukhaá¹-á¹-hÄ• nena otaritvÄ• sarÄ«re r
paccuttaritvÄ• theraá¹ƒ parivÄ• rayiá¹ƒsu. antovihÄ• repi therassa dhammÄ• sanaá¹ƒ paÃ±
parisÄ• attano attano okÄ• saá¹ƒ Ã±atvÄ• maggaá¹ƒ á¹-hapetvÄ• nisÄ«diá¹ƒsu. sÄ• riputt
paÃ±cabhikkhusataparivÄ• ro dhammasabhaá¹ƒ Ä• gantvÄ• sÄ«hamatthakappatiá¹-á¹-hite
ratanapallaá¹…ke cittabÄ«janiá¹ƒ gahetvÄ• puratthÄ• bhimukho nisÄ«di. nisÄ«ditvÄ• paris
``mahatÄ« vatÄ• yaá¹ƒ parisÄ• , imissÄ• na appamattikÄ• parittakadhammadesanÄ• anu
nu kho anucchavikÄ• bhavissatÄ«â€™â€™ ti tÄ«á¹‡i piá¹-akÄ• ni Ä• vajjamÄ• no imaá¹ƒ s
dhammadesanaá¹ƒ addasa.

evaá¹ƒ \Be II 33/ desanaá¹ƒ sallakkhetvÄ• taá¹ƒ desetukÄ• mo bhikkhÅ« Ä• mantesi __Ä•
Ä• vusoti hi avatvÄ• , bhikkhaveti vacanaá¹ƒ buddhÄ• lÄ• po nÄ• ma hoti, ayaá¹ƒ panÄ• ya
Ä• lapanaá¹ƒ na karissÄ• mÄ«â€™â€™ ti satthu gÄ• ravavasena sÄ• vakÄ• lÄ• paá¹ƒ karo
bhikkhaveâ€™â€™ ti Ä• ha. __etadavocÄ• _ti etaá¹ƒ ``ajjhattasaá¹ƒyojanaÃ±ca, Ä• vuso, p
bahiddhÄ• saá¹ƒyojanaÃ±cÄ• â€™â€™ ti dhammadesanÄ• padaá¹ƒ avoca.

tasmiá¹ƒ pana ratanapÄ• sÄ• de adhivattho eko sotÄ• panno devaputto atthi, so buddhehi v
desanÄ• ya Ä• raddhamattÄ• yayeva jÄ• nÄ• ti --- ``ayaá¹ƒ desanÄ• uttÄ• nikÄ• bhavissat
jhÄ• nanissitÄ• bhavissati, ayaá¹ƒ vipassanÄ• nissitÄ• . ayaá¹ƒ magganissitÄ• ayaá¹ƒ pha
nibbÄ• nanissitÄ• â€™â€™ ti. so tasmimpi divase therena desanÄ• ya \Ee II 128/ Ä• raddha
--- ``yena nÄ«hÄ• rena mayhaá¹ƒ ayyena dhammasenÄ• patinÄ• sÄ• riputtattherena desan
vipassanÄ• gÄ• á¸·hÄ• bhavissati, chahi mukhehi vipassanaá¹ƒ kathessati. desanÄ• pariyo
koá¹-isatasahassadevatÄ• arahattaá¹ƒ pÄ• puá¹‡issanti, sotÄ• pannÄ• dÄ«naá¹ƒ pana dev
bhavissati. desanÄ• ya anucchavikaá¹ƒ katvÄ• mayhaá¹ƒ ayyassa sÄ• dhukÄ• raá¹ƒ dassÄ
mahantaá¹ƒ saddaá¹ƒ katvÄ• --- ``sÄ• dhu sÄ• dhu ayyÄ• â€™â€™ ti Ä• ha.

devarÄ• jena sÄ• dhukÄ• re dinne parivÄ• rakapÄ• sÄ• dasahasse adhivatthÄ• devatÄ• s

adaá¹ƒsu. tÄ• saá¹ƒ sÄ• dhukÄ• rasaddena sabbÄ• pubbÄ• rÄ• me vasanadevatÄ• , tÄ• s
tato aá¸• á¸• hayojane yojaneti etenupÄ• yena ekacakkavÄ• á¸·e, dvÄ«su cakkavÄ• á¸·esu,
dasasahassacakkavÄ• á¸·esu devatÄ• sÄ• dhukÄ• ramadaá¹ƒsu. tÄ• saá¹ƒ sÄ• dhukÄ• ra
Ä• kÄ• saá¹-á¹-hakadevatÄ• ca. tato abbhavalÄ• hakÄ• , uá¹‡havalÄ• hakÄ• , sÄ«tavalÄ• h
cÄ• tumahÄ• rÄ• jikÄ• cattÄ• ro mahÄ• rÄ• jÄ• no, tÄ• vatiá¹ƒsÄ• devatÄ• , sakko devarÄ
devarÄ• jÄ• \Be II 34/, tusitÄ• devatÄ• , santusito devarÄ• jÄ• , nimmÄ• naratÄ« devatÄ• ,
vasavattÄ« devatÄ• , vasavattÄ« devarÄ• jÄ• , brahmapÄ• risajjÄ• , brahmapurohitÄ• , mah
appamÄ• á¹‡Ä• bhÄ• , Ä• bhassarÄ• , parittasubhÄ• , appamÄ• á¹‡asubhÄ• , subhakiá¹‡hA
sudassÄ• , sudassÄ«, akaniá¹-á¹-hÄ• devatÄ• ti asaÃ±Ã±e ca arÅ«pÄ• vacarasatte ca á¹-h
sotÄ• yatanapavattiá¹-á¹-hÄ• ne sabbÄ• devatÄ• sÄ• dhukÄ• ramadaá¹ƒsu.

tato khÄ«á¹‡Ä• savamahÄ• brahmÄ• no --- ``mahÄ• vatÄ• yaá¹ƒ sÄ• dhukÄ• rasaddo, pat
akaniá¹-á¹-halokaá¹ƒ Ä• gato, kimatthaá¹ƒ nu kho esoâ€™â€™ ti Ä• vajjento ``dhammasenA
pubbÄ• rÄ• me \Ne II 34/ \Ee II 129/ visÄ• khÄ• ya ratanapÄ• sÄ• de nisÄ«ditvÄ•
saá¹ƒyojanapariyÄ• yadhammadesanamÄ• rabhi, amhehipi tattha kÄ• yasakkhÄ«hi bhavitu
cintetvÄ• tattha agamaá¹ƒsu. pubbÄ• rÄ• mo devatÄ• hi paripuá¹‡á¹‡o, samantÄ• pubbÄ•
aá¸• á¸• hayojanaá¹ƒ, yojananti sakalacakkavÄ• á¸·aá¹ƒ heá¹-á¹-hÄ• pathavitalena tiriyaá¹ƒ
cakkavÄ• á¸·apariyantena paricchinnaá¹ƒ dasahi cakkavÄ• á¸·asahassehi sannipatitÄ• hi de
Ä• ragganitudanamatte á¹-hÄ• ne uparimakoá¹-iyÄ• saá¹-á¹-hi devatÄ• sukhumattabhÄ• v

athÄ• yasmÄ• sÄ• riputto ``mahantaá¹ƒ vatidaá¹ƒ halÄ• halaá¹ƒ, kiá¹ƒ nu kho etaâ€™â€™
dasasahassacakkavÄ• á¸·e á¹-hitÄ• naá¹ƒ devatÄ• naá¹ƒ ekacakkavÄ• á¸·e sannipatitabhÄ
buddhÄ• naá¹ƒ adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi, parisaparimÄ• á¹‡eneva passanti ceva sad
sÄ• vakÄ• naá¹ƒ pana adhiá¹-á¹-hÄ• naá¹ƒ vaá¹-á¹-ati. tasmÄ• thero samÄ• pattiá¹ƒ samÄ•
vuá¹-á¹-hÄ• ya mahaggatacittena adhiá¹-á¹-hÄ• si --- ``cakkavÄ• á¸·apariyantÄ• parisÄ• sa
dhammaÃ±ca me desentassa saddaá¹ƒ suá¹‡Ä• tÅ«â€™â€™ ti. adhiá¹-á¹-hitakÄ• lato paá¹
dakkhiá¹‡ajÄ• á¹‡upasse ca cakkavÄ• á¸·amukhavaá¹-á¹-iyaÃ±ca nisÄ«ditvÄ• ``dhammase
kÄ«diso dÄ«gho rasso sÄ• mo odÄ• toâ€™â€™ ti vattabbakÄ• raá¹‡aá¹ƒ nÄ• hosi, sabbes
abhimukheyeva paÃ±Ã±Ä• yittha, nabhamajjhe á¹-hitacando viya ahosi. dhammaá¹ƒ desent
dakkhiá¹‡ajÄ• á¹‡upasse ca cakkavÄ• á¸·amukhavaá¹-á¹-iyaÃ±ca nisinnÄ• sabbe ekakaá¹ƒ

evaá¹ƒ adhiá¹-á¹-hahitvÄ• thero __ajjhattasaá¹ƒyojanaÃ±ca, Ä• vuso_ti imaá¹ƒ dhammade
\Ee II 130/ __ajjhatta_nti kÄ• mabhavo. __bahiddhÄ• _ti rÅ«pÄ• rÅ«pabhavo. kiÃ±cÄ• pi hi
kÄ• laá¹ƒ vasanti kappassa catutthameva koá¹-á¹-hÄ• saá¹ƒ, itaresu tÄ«su koá¹-á¹-hÄ• sesu
tuccho, rÅ«pabhave bahuá¹ƒ kÄ• laá¹ƒ vasanti, tathÄ• pi tesaá¹ƒ yasmÄ• kÄ• mabhave cu
honti, appakÄ• rÅ«pÄ• rÅ«pabhavesu. yattha ca cutipaá¹-isandhiyo bahukÄ• , tattha Ä• lay
abhilÄ• sopi bahu hoti. yattha appÄ• , tattha appo. tasmÄ• kÄ• mabhavo ajjhattaá¹ƒ nÄ• m

rÅ«pÄ• rÅ«pabhavÄ• bahiddhÄ• nÄ• ma. iti ajjhattasaá¹…khÄ• te kÄ• mabhave chandarÄ
nÄ• ma, bahiddhÄ• saá¹…khÄ• tesu rÅ«pÄ• rÅ«pabhavesu chandarÄ• go __bahiddhÄ• saa
vÄ• paÃ±ca saá¹ƒyojanÄ• ni ajjhattasaá¹ƒyojanaá¹ƒ nÄ• ma, uddhambhÄ• giyÄ• ni paÃ±ca
nÄ• ma. tatrÄ• yaá¹ƒ vacanattho --- oraá¹ƒ vuccati kÄ• madhÄ• tu, tattha upapattinipphÄ• d
bhajantÄ«ti orambhÄ• giyÄ• ni \Ne II 35/. uddhaá¹ƒ vuccati rÅ«pÄ• rÅ«padhÄ• tu, tattha upa
uddhaá¹ƒ bhajantÄ«ti uddhambhÄ• giyÄ• ni.

evaá¹ƒ vuttappabhedena ajjhattasaá¹ƒyojanena saá¹ƒyutto puggalo __ajjhattasaá¹ƒyojano,
bahiddhÄ• saá¹ƒyojanena saá¹ƒyutto puggalo __bahiddhÄ• saá¹ƒyojano_. ubhayampi cetaa
vaá¹-á¹-anissitamahÄ• janassa nÄ• maá¹ƒ. yesaá¹ƒ pana bhavo dvedhÄ• paricchinno, tesa
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«naá¹ƒ ariyasÄ• vakÄ• naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. y
khadiravanasÄ• lavanÄ• dÄ«ni thambho tulÄ• saá¹…ghÄ• á¹-oti nÄ• maá¹ƒ na labhanti, kha
nÄ• mameva labhanti. yadÄ• pana tato rukkhÄ• tiá¹‡hÄ• ya kuá¹-hÄ• riyÄ• chinditvÄ• tha
tacchitÄ• honti, tadÄ• thambho tulÄ• saá¹…ghÄ• á¹-oti nÄ• maá¹ƒ labhanti. evamevaá¹ƒ a
bahalakileso puthujjano \Ee II 131/ etaá¹ƒ nÄ• maá¹ƒ na labhati, bhavaá¹ƒ paricchinditvÄ• l
á¹-hitÄ• sotÄ• pannÄ• dayova labhanti.

imassa ca panatthassa vibhÄ• vanatthaá¹ƒ idaá¹ƒ __vacchakasÄ• lopamaá¹ƒ_ veditabbaá¹
katvÄ• anto khÄ• á¹‡uke koá¹-á¹-etvÄ• vacchake yottehi bandhitvÄ• \Be II 36/ tesu upanib
appahontesu kaá¹‡á¹‡esupi gahetvÄ• tattha vacchake pavesenti, antosÄ• lÄ• ya okÄ• se a
koá¹-á¹-etvÄ• pi evameva karonti. tattha koci antobaddho vacchako bahinipanno hoti, koci b
antonipanno, koci antobaddho antova nipanno, koci bahibaddho bahiyeva nipanno. koci ant
bahipi abaddhova. tattha antobaddhassa bahinipannassa bandhanaá¹ƒ dÄ«ghaá¹ƒ hoti. so
nikkhamitvÄ• bahi vacchakÄ• naá¹ƒ abbhantare nipajjati. bahibaddhe antonipannepi eseva
antonipanno, tassa bandhanaá¹ƒ rassaá¹ƒ hoti. bahibaddhe bahinipannepi eseva nayo. ubh
khÄ• á¹‡ukaá¹ƒ anuparigantvÄ• tattheva sayanti. yo pana anto abaddho tattheva vacchakÄ
ayaá¹ƒ sÄ«lavÄ• vacchako kaá¹‡á¹‡e gahetvÄ• vacchakÄ• naá¹ƒ antare vissaá¹-á¹-ho diva
tattheva carati. bahi abaddhe tattheva vicarantepi eseva nayo.

tattha vacchakasÄ• lÄ• viya tayo bhavÄ• veditabbÄ• . vacchakasÄ• lÄ• yaá¹ƒ khÄ• á¹‡uk
vacchakabandhanayottaá¹ƒ viya dasa saá¹ƒyojanÄ• ni. vacchakÄ• viya tÄ«su bhavesu nibl
antobaddho bahisayitavacchako viya \Ee II 132/ rÅ«pÄ• rÅ«pabhavesu sotÄ• pannasakadÄ
tattheva vasanti, saá¹ƒyojanaá¹ƒ pana tesaá¹ƒ kÄ• mÄ• vacarÅ«panibaddhameva. kenaá¹-a
appahÄ«naá¹-á¹-hena. rÅ«pÄ• rÅ«pabhavesu puthujjanopi eteheva saá¹…gahito. sopi hi kiÃ
saá¹ƒyojanaá¹ƒ panassa kÄ• mÄ• vacarÅ«panibaddhameva. bahibaddho antosayitavaccha
anÄ• gÄ• mÄ«. so hi kiÃ±cÄ• pi kÄ• mÄ• vacare vasati, saá¹ƒyojanaá¹ƒ panassa rÅ«pÄ• rÅ
antobaddho antonipanno viya kÄ• mÄ• vacare sotÄ• pannasakadÄ• gÄ• mino. te hi sayamp
saá¹ƒyojanampi tesaá¹ƒ kÄ• mÄ• vacarÅ«panibaddhameva. bahibaddho bahinipanno viya n

so hi sayampi tattha vasati, saá¹ƒyojanampissa rÅ«pÄ• rÅ«pabhavÅ«panibaddhameva. ant
antovicaraá¹‡avacchako viya kÄ• mÄ• vacare khÄ«á¹‡Ä• savo. bahiabaddho bahivicaraá¹‡
rÅ«pÄ• rÅ«pabhave khÄ«á¹‡Ä• savo. saá¹ƒyojanesu pana sakkÄ• yadiá¹-á¹-hi vicikicchÄ•
imÄ• ni tÄ«á¹‡i gacchantaá¹ƒ nivÄ• renti, gataá¹ƒ paá¹-iÄ• nenti. kÄ• macchando byÄ• pÄ•
saá¹ƒyojanÄ• ni samÄ• pattiyÄ• vÄ• avikkhambhetvÄ• maggena vÄ• asamucchinditvÄ•
na sakkoti.

__katamo cÄ• vuso_ti idaá¹ƒ thero yathÄ• nÄ• ma puriso dve ratanapeá¸·Ä• passe á¹-hap
dve hatthe pÅ«retvÄ• sattavidhaá¹ƒ ratanaá¹ƒ bhÄ• jetvÄ• dadeyya, evaá¹ƒ paá¹-hamaá¹ƒ
dutiyampi tatheva dadeyya. evamevaá¹ƒ ``ajjhattasaá¹ƒyojanaÃ±ca, Ä• vuso, puggalaá¹ƒ de
bahiddhÄ• saá¹ƒyojanaÃ±cÄ• â€™â€™ ti imÄ• ni dve padÄ• ni mÄ• tikÄ• vasena á¹-hapetv
parisÄ• ya bhÄ• jetvÄ• dassetuá¹ƒ vitthÄ• rakathaá¹ƒ Ä• rabhi.

tattha __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __sÄ«lavÄ• _ \Ee II 133/ __hotÄ«_ti catupÄ• risudd
hoti. iti thero ettÄ• vatÄ• ca kira catupÄ• risuddhisÄ«laá¹ƒ uddisitvÄ• ``pÄ• timokkhasaá¹ƒv
iminÄ• tattha jeá¹-á¹-hakasÄ«laá¹ƒ vitthÄ• retvÄ• dassesÄ«ti dÄ«pavihÄ• ravÄ• sÄ« summ
panassa tipiá¹-akacÅ«á¸·anÄ• gatthero Ä• ha --- ``ubhayatthÄ• pi pÄ• timokkhasaá¹ƒvarova
pÄ• timokkhasaá¹ƒvaroyeva hi sÄ«laá¹ƒ, itarÄ• ni pana tÄ«á¹‡i sÄ«lanti vuttaá¹-á¹-hÄ• naá¹
ananujÄ• nanto uttari Ä• ha --- indriyasaá¹ƒvaro nÄ• ma chadvÄ• rarakkhÄ• mattakameva,
samena paccayuppattimattakaá¹ƒ, paccayasannissitaá¹ƒ paá¹-iladdhapaccaye ``idamatthaâ
paribhuÃ±janamattakaá¹ƒ, nippariyÄ• yena pana pÄ• timokkhasaá¹ƒvarova sÄ«laá¹ƒ \Ne II
ayaá¹ƒ chinnasÄ«so viya puriso hatthapÄ• de sesÄ• ni rakkhissatÄ«ti na vattabbo. yassa pa
acchinnasÄ«so viya puriso jÄ«vitaá¹ƒ sesÄ• ni puna pÄ• katikÄ• ni katvÄ• rakkhituá¹ƒ sakk
iminÄ• pÄ• timokkhasaá¹ƒvaraá¹ƒ uddisitvÄ• taá¹ƒ vitthÄ• rento ``pÄ• timokkhasaá¹ƒvaras
tiÄ• dimÄ• hÄ• ti.

tattha \Be II 38/ __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti pÄ• timokkhasaá¹ƒvarena samannÄ
__Ä• cÄ• ragocarasampanno_ti Ä• cÄ• rena ca gocarena ca sampanno. __aá¹‡umattesÅ«_
akusaladhammesu. __bhayadassÄ• vÄ«_ti bhayadassÄ«. __samÄ• dÄ• yÄ• _ti sammÄ• Ä
sikkhÄ• padesÅ«_ti taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒ samÄ• diyitvÄ• sikkhati. apica __samÄ• d
sikkhÄ• padesÅ«_ti yaá¹ƒkiÃ±ci sikkhÄ• padesu sikkhÄ• koá¹-á¹-hÄ• sesu sikkhitabbaá¹ƒ k
vÄ• , taá¹ƒ sabbaá¹ƒ sammÄ• Ä• dÄ• ya sikkhati. ayamettha \Ee II 134/ saá¹…khepo, vitth
pÄ• timokkhasaá¹ƒvarÄ• dÄ«ni padÄ• ni visuddhimagge (Vism I 14 Ä• dayo) vuttÄ• ni, catu
sabbÄ• kÄ• rena vibhajitvÄ• dassitaá¹ƒ. __aÃ±Ã±ataraá¹ƒ devanikÄ• ya_nti chasu kÄ• mÄ
aÃ±Ã±ataraá¹ƒ devaghaá¹-aá¹ƒ. __Ä• gÄ• mÄ« hotÄ«_ti heá¹-á¹-hÄ• Ä• gÄ• mÄ« hoti. __Ä
itthattaá¹ƒ mÄ• nusakapaÃ±cakkhandhabhÄ• vameva Ä• gantÄ• hoti. tatrÅ«papattiko vÄ•
puna heá¹-á¹-hÄ• gÄ• mÄ«yeva hotÄ«ti dasseti. iminÄ• aá¹…gena sukkhavipassakassa
dhÄ• tukammaá¹-á¹-hÄ• nikabhikkhuno heá¹-á¹-himaá¹ƒ maggadvayaÃ±ceva phaladvayaÃ±

__aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimutti_nti aá¹-á¹-hasu samÄ• pattÄ«su aÃ±Ã±ataraá¹ƒ catutthajjhÄ• nasamÄ• pattiá¹ƒ. sÄ• hi paccanÄ«kakilesÄ• naá¹ƒ santattÄ• santÄ• , tehev vimuttattÄ• cetovimuttÄ«ti vuccati. __aÃ±Ã±ataraá¹ƒ devanikÄ• ya_nti paÃ±casu suddhÄ• aÃ±Ã±ataraá¹ƒ. __anÄ• gantÄ• itthatta_nti puna imaá¹ƒ paÃ±cakkhandhabhÄ• vaá¹ƒ anÄ• na hoti, uparÅ«papattiko vÄ• hoti tattheva vÄ• parinibbÄ• yÄ«ti dasseti. iminÄ• aá¹…gena bhikkhuno tayo maggÄ• tÄ«á¹‡i ca phalÄ• ni kathitÄ• ni.

__kÄ• mÄ• naá¹ƒyeva nibbidÄ• yÄ• _ti duvidhÄ• nampi kÄ• mÄ• naá¹ƒ nibbindanatthÄ• ya __virÄ• gÄ• yÄ• _ti virajjanatthÄ• ya. __nirodhÄ• yÄ• _ti appavattikaraá¹‡atthÄ• ya. __paá¹ paá¹-ipattiá¹ƒ paá¹-ipanno hoti. ettÄ• vatÄ• sotÄ• pannassa ca sakadÄ• gÄ• mino ca paÃ±cakÄ• maguá¹‡ikarÄ• gakkhayatthÄ• ya anÄ• gÄ• mimaggavipassanÄ• \Ne II 38/ kat tiá¹‡á¹‡aá¹ƒ bhavÄ• naá¹ƒ. iminÄ• anÄ• gÄ• mino bhavarÄ• gakkhayatthÄ• ya arahattama __taá¹‡hÄ• kkhayÄ• ya paá¹-ipanno hotÄ«_ti iminÄ• pi \Be II 39/ sotÄ• pannasakadÄ• gÄ• paÃ±cakÄ• maguá¹‡ikataá¹‡hÄ• kkhayakaraá¹‡atthaá¹ƒ anÄ• gÄ• mimaggavipassanÄ• ka iminÄ• pi anÄ• gÄ• mino bhavalobhakkhayatthÄ• ya arahattamaggavipassanÄ• va kathitÄ• devanikÄ• ya_nti suddhÄ• vÄ• sesveva aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ. __anÄ• gantÄ• it khandhapaÃ±cakabhÄ• vaá¹ƒ anÄ• gantÄ• , heá¹-á¹-hÅ«papattiko na hoti, uparÅ«papattiko parinibbÄ• yati.

iti paá¹-hamena aá¹…gena sukkhavipassakassa dhÄ• tukammaá¹-á¹-hÄ• nikabhikkhuno he maggaphalÄ• ni kathitÄ• ni, dutiyena samÄ• dhikammikassa tÄ«á¹‡i maggaphalÄ• ni, ``so k sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ paÃ±cakÄ• maguá¹‡ikarÄ• gakkhayÄ• ya upari anÄ• g bhavÄ• naá¹ƒyevÄ• â€™â€™ ti iminÄ• anÄ• gÄ• missa upari arahattamaggavipassanÄ• , iminÄ• sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ paÃ±cakÄ• maguá¹‡ikataá¹‡hÄ• kkhayÄ• ya u lobhakkhayÄ• yÄ• â€™â€™ ti iminÄ• anÄ• gÄ• mino bhavalobhakkhayÄ• ya upari arahatta evaá¹ƒ chahi mukhehi vipassanaá¹ƒ kathetvÄ• desanaá¹ƒ yathÄ• nusandhiá¹ƒ pÄ• pesi. de koá¹-isatasahassadevatÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, sotÄ• pannÄ• dÄ«naá¹ƒ paricched imasmiá¹ƒ samÄ• game, evaá¹ƒ mahÄ• samayasutte maá¹…galasutte ca cÅ«á¸·arÄ• hulov koá¹-isatasahassadevatÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, sotÄ• pannÄ• dÄ«naá¹ƒ devaman

__samacittÄ• devatÄ• _ti cittassa sukhumabhÄ• vasamatÄ• ya samacittÄ• . sabbÄ• pi hi t cittasarikkhake katvÄ• mÄ• pesuá¹ƒ. tena samacittÄ• nÄ• ma jÄ• tÄ• . aparenapi kÄ• raá¹ ``therena samÄ• patti tÄ• va kathitÄ• , samÄ• pattithÄ• mo \Ee II 136/ pana na kathito. may pakkositvÄ• samÄ• pattiyÄ• thÄ• maá¹ƒ kathÄ• pessÄ• mÄ• â€™â€™ ti sabbÄ• pi ekacit aparampi kÄ• raá¹‡aá¹ƒ --- ``therena ekena pariyÄ• yena samÄ• pattipi samÄ• pattithÄ• mo imaá¹ƒ samÄ• gamaá¹ƒ sampatto, ko na sampattoâ€™â€™ ti olokayamÄ• nÄ• tathÄ• gata

``mayaá¹ƒ tathÄ• gataá¹ƒ pakkositvÄ• \Be II 40/ parisaá¹ƒ paripuá¹‡á¹‡aá¹ƒ karissÄ• mÄ• a
ekacittÄ• ahesuntipi samacittÄ• . aparampi kÄ• raá¹‡aá¹ƒ --- anÄ• gate kocideva bhikkhu v
vÄ• devo vÄ• manusso vÄ• ``ayaá¹ƒ desanÄ• sÄ• vakabhÄ• sitÄ• â€™â€™ ti agÄ• rava
pakkositvÄ• imaá¹ƒ desanaá¹ƒ sabbaÃ±Ã±ubhÄ• sitaá¹ƒ karissÄ• ma. evaá¹ƒ anÄ• gate ga
sabbÄ• va ekacittÄ• ahesuntipi samacittÄ• . aparampi kÄ• raá¹‡aá¹ƒ --- sabbÄ• pi hi tÄ• e
vÄ• ahesuá¹ƒ ekÄ• rammaá¹‡alÄ• bhiniyo vÄ• ti evampi samacittÄ• .

__haá¹-á¹-hÄ• _ti tuá¹-á¹-hapahaá¹-á¹-hÄ• Ä• moditÄ• pamoditÄ• . __sÄ• dhÅ«_ti Ä• yÄ•
__anukampaá¹ƒ upÄ• dÄ• yÄ• _ti na therassa anukampaá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ anuddayaá¹ƒ
á¹-hÄ• ne therassa anukampitabbakiccaá¹ƒ atthi. yasmiá¹ƒ hi divase thero sÅ«karakhataleá
bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• jakassa vedanÄ• kammaá¹-á¹-hÄ• ne (MN II 206) l
gahetvÄ• satthÄ• raá¹ƒ bÄ«jamÄ• no á¹-hito parassa vaá¸• á¸• hitabhojanaá¹ƒ bhuÃ±jitvÄ•
parassa sajjitapasÄ• dhanaá¹ƒ sÄ«se paá¹-imuÃ±canto viya ca sÄ• vakapÄ• ramiÃ±Ä• á¹‡a
patto, tasmiá¹ƒyeva divase bhagavatÄ• anukampito nÄ• ma. avasesÄ• naá¹ƒ pana taá¹ƒ á¹
devamanussÄ• naá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya gacchatu bhagavÄ• ti bhagavantaá¹ƒ yÄ•

__balavÄ• puriso_ti dubbalo hi khippaá¹ƒ samiÃ±janapasÄ• raá¹‡aá¹ƒ \Ee II 137/ kÄ• tuá¹
sakkoti. tenetaá¹ƒ vuttaá¹ƒ. __sammukhe pÄ• turahosÄ«_ti sammukhaá¹-á¹-hÄ• ne puratoy
__bhagavÄ• etadavocÄ• _ti etaá¹ƒ ``idha sÄ• riputtÄ• â€™â€™ tiÄ• dinÄ• nayena attano
evaá¹ƒ kirassa ahosi --- ``sace koci bÄ• lo akataÃ±Ã±Å« bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ
evaá¹ƒ cinteyya --- `sÄ• riputtatthero mahantaá¹ƒ parisaá¹ƒ alattha, sammÄ• sambuddho et
asakkonto usÅ«yÄ• ya parisaá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ Ä• gatoâ€™ ti. so imaá¹ƒ mayi manopa
nibbatteyyÄ• â€™â€™ ti. athattano Ä• gamanakÄ• raá¹‡aá¹ƒ kathento etaá¹ƒ ``idha sÄ• rip
avoca.

evaá¹ƒ \Be II 41/ attano Ä• gamanakÄ• raá¹‡aá¹ƒ kathetvÄ• idÄ• ni samÄ• pattiyÄ• thÄ• n
pana, sÄ• riputta, devatÄ• dasapi hutvÄ• _tiÄ• dimÄ• ha. tattha yasavasena vÄ• atthaá¹ƒ
samÄ• pattivasena vÄ• . yasavasena tÄ• va mahesakkhÄ• devatÄ• dasa dasa ekaá¹-á¹-hÄ
appesakkhatarÄ• vÄ«sati vÄ«sati ekaá¹-á¹-hÄ• ne aá¹-á¹-haá¹ƒsu, tÄ• hi appesakkhatarÄ•
saá¹-á¹-hi ekaá¹-á¹-hÄ• ne \Ne II 40/ aá¹-á¹-haá¹ƒsu. samÄ• pattivasena pana yÄ• hi paá¹‡Ä
bhÄ• vitÄ• , tÄ• saá¹-á¹-hi saá¹-á¹-hi ekaá¹-á¹-hÄ• ne aá¹-á¹-haá¹ƒsu. yÄ• hi tato hÄ«natarÄ
paÃ±Ã±Ä• sa ... pe ... yÄ• hi tato hÄ«natarÄ• samÄ• patti bhÄ• vitÄ• ... pe ... tÄ• dasa das
aá¹-á¹-haá¹ƒsu. yÄ• hi vÄ• hÄ«nÄ• bhÄ• vitÄ• , tÄ• dasa dasa ekaá¹-á¹-hÄ• ne aá¹-á¹-haá
paá¹‡Ä«tatarÄ• bhÄ• vitÄ• , tÄ• vÄ«sati vÄ«sati. yÄ• hi tato paá¹‡Ä«tatarÄ• ... pe ... tÄ• s
ekaá¹-á¹-hÄ• ne aá¹-á¹-haá¹ƒsu.

__Ä• raggakoá¹-initudanamatte_ti Ä• raggakoá¹-iyÄ• patanamatte okÄ• se. __na_ \Ee II 13
byÄ• bÄ• dhentÄ«_ti evaá¹ƒ sambÄ• dhe á¹-hÄ• ne tiá¹-á¹-hantiyopi aÃ±Ã±amaÃ±Ã±aá¹ƒ n

ghaá¹-á¹-enti, asampÄ«á¸·Ä• asambÄ• dhÄ• va ahesuá¹ƒ. ``tava hattho maá¹ƒ bÄ• dhati, ta
tvaá¹ƒ maá¹ƒ maddantÄ« á¹-hitÄ• â€™â€™ ti vattabbakÄ• raá¹‡aá¹ƒ nÄ• hosi. __tattha nÅ•
nÅ«na. __tathÄ• cittaá¹ƒ bhÄ• vita_nti tenÄ• kÄ• rena cittaá¹ƒ bhÄ• vitaá¹ƒ. __yena tÄ• de
tathÄ• bhÄ• vitena cittena tÄ• devatÄ• dasapi hutvÄ• ... pe ... tiá¹-á¹-hanti, na ca aÃ±Ã±an
byÄ• bÄ• dhentÄ«ti. __idheva kho_ti sÄ• sane vÄ• manussaloke vÄ• bhummaá¹ƒ, imasmi
manussaloketi attho. tÄ• saÃ±hi devatÄ• naá¹ƒ imasmiá¹ƒyeva manussaloke imasmiá¹ƒyev
bhÄ• vitaá¹ƒ, yena tÄ• sante rÅ«pabhave nibbattÄ• , tato ca pana Ä• gantvÄ• evaá¹ƒ sukh
á¹-hitÄ• . tattha kiÃ±cÄ• pi kassapadasabalassa sÄ• sane tÄ«á¹‡i maggaphalÄ• ni nibbattet
nibbattadevatÄ• pi atthi, sabbabuddhÄ• naá¹ƒ pana ekÄ• va anusÄ• sanÄ« ekaá¹ƒ sÄ• san
sÄ• riputtÄ• â€™â€™ ti aÃ±Ã±abuddhÄ• naá¹ƒ sÄ• sanampi imameva sÄ• sanaá¹ƒ karont
samÄ• pattiyÄ• thÄ• mo kathito.

idÄ• ni \Be II 42/ sÄ• riputtattheraá¹ƒ Ä• rabbha tantivasena anusÄ• saniá¹ƒ kathento __tas
sÄ• riputtÄ• _ti Ä• ha. tattha __tasmÄ• _ti yasmÄ• tÄ• devatÄ• idheva santaá¹ƒ samÄ• pa
bhave nibbattÄ• , tasmÄ• . __santindriyÄ• _ti paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ santatÄ• ya nib
santindriyÄ• . __santamÄ• nasÄ• _ti mÄ• nasassa santatÄ• ya nibbutatÄ• ya paá¹‡Ä«tatÄ•
__santaá¹ƒyeva upahÄ• raá¹ƒ upaharissÄ• mÄ• _ti kÄ• yacittÅ«pahÄ• raá¹ƒ santaá¹ƒ nibbu
upaharissÄ• ma. __sabrahmacÄ• rÄ«sÅ«_ti \Ee II 139/ samÄ• naá¹ƒ ekuddesatÄ• diá¹ƒ bra
sahadhammikesu. __evaÃ±hi vo, sÄ• riputta, sikkhitabba_nti iminÄ• ettakena vÄ• rena bha
sabbaÃ±Ã±ubhÄ• sitaá¹ƒ akÄ• si. __anassu_nti naá¹-á¹-hÄ• \Ne II 41/ vinaá¹-á¹-hÄ• . __ye
dhammapariyÄ• yaá¹ƒ nÄ• ssosu_nti ye attano pÄ• pikaá¹ƒ tucchaá¹ƒ niratthakaá¹ƒ diá¹-á¹-
evarÅ«paá¹ƒ dhammadesanaá¹ƒ sotuá¹ƒ na labhiá¹ƒsÅ«ti yathÄ• nusandhinÄ• desanaá¹ƒ

<38> chaá¹-á¹-he __varaá¹‡Ä• yaá¹ƒ viharatÄ«_ti varaá¹‡Ä• nÄ• ma ekaá¹ƒ nagaraá¹ƒ, ta
__kÄ• marÄ• gÄ• bhinivesavinibandhapaligedhapariyuá¹-á¹-hÄ• najjhosÄ• nahetÅ«_ti kÄ• r
kÄ• marÄ• gavinibandhahetu, kÄ• marÄ• gapaligedhahetu, kÄ• marÄ• gapariyuá¹-á¹-hÄ• na
kÄ• marÄ• gaajjhosÄ• nahetÅ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- yvÄ• yaá¹ƒ paÃ±ca kÄ• magu
kÄ• marÄ• go, tassÄ• bhinivesÄ• dihetu. kÄ• marÄ• gena abhiniviá¹-á¹-hattÄ• vinibaddhatt
kÄ• marÄ• ge mahÄ• paá¹…ke viya paligedhattÄ• anupaviá¹-á¹-hattÄ• teneva ca kÄ• mar
gahitattÄ• kÄ• marÄ• geneva ca ajjhositattÄ• gilitvÄ• pariniá¹-á¹-hapetvÄ• gahitattÄ• ti.
__diá¹-á¹-hirÄ• gÄ• _dipadesupi eseva nayo. __diá¹-á¹-hirÄ• go_ti panettha dvÄ• saá¹-á¹-hi
uppajjanakarÄ• go veditabbo. __puratthimesu janapadesÅ«_ti therassa vasanaá¹-á¹-hÄ• na
puratthimadisÄ• bhÄ• ge hoti, thero ca nisÄ«dantopi tatomukhova nisinno, tasmÄ• evamÄ•
udÄ• nesÄ«_ti udÄ• hÄ• raá¹ƒ udÄ• hari. yathÄ• hi yaá¹ƒ telaá¹ƒ mÄ• naá¹ƒ gahetuá¹ƒ na
gacchati, taá¹ƒ avasesakoti \Ee II 140/ vuccati. yaÃ±ca jalaá¹ƒ taá¸·Ä• kaá¹ƒ gahetuá¹ƒ na s
ajjhottharitvÄ• gacchati \Be II 43/, taá¹ƒ oghoti vuccati, evamevaá¹ƒ yaá¹ƒ pÄ«tivacanaá¹ƒ
na sakkoti, adhikaá¹ƒ hutvÄ• anto asaá¹‡á¹-hahitvÄ• bahi nikkhamati, taá¹ƒ udÄ• nanti vuc
pÄ«timayavacanaá¹ƒ nicchÄ• resÄ«ti attho.

<39> sattame __gundÄ• vane_ti evaá¹ƒ nÄ• make vane. __upasaá¹…kamÄ«_ti ``mahÄ• ka
pitumattampi ayyakamattampi disvÄ• neva abhivÄ• deti na paccuá¹-á¹-heti na Ä• sanena n
``na sakkÄ• ettakena niá¹-á¹-haá¹ƒ gantuá¹ƒ, upasaá¹…kamitvÄ• naá¹ƒ pariggaá¹‡hissÄ•
bhuttapÄ• tarÄ• so yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kami. __jiá¹‡á¹‡e_ti jarÄ
vayovuddhe. __mahallake_ti jÄ• timahallake. __addhagate_ti dÄ«ghakÄ• laddhÄ• naá¹ƒ ati
pacchimavayaá¹ƒ anuppatte. __tayidaá¹ƒ, bho kaccÄ• na, tathevÄ• _ti, bho kaccÄ• na, yaá
sutameva, taá¹ƒ iminÄ• diá¹-á¹-hena sameti. tasmÄ• taá¹ƒ tatheva, na aÃ±Ã±athÄ• . __na
brÄ• hmaá¹‡e_ti idaá¹ƒ attÄ• naá¹ƒ sandhÄ• ya vadati. ayaá¹ƒ kirassa adhippÄ• yo --- amh
bhoto kaccÄ• nassa abhivÄ• danamattampi paccuá¹-á¹-hÄ• namattampi \Ne II 42/ Ä• sanen
natthÄ«ti. __na sampannamevÄ• _ti na yuttameva na anucchavikameva.

thero brÄ• hmaá¹‡assa vacanaá¹ƒ sutvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o neva vuddhe jÄ• nÄ• ti n
vuddhe ca dahare cÄ• â€™â€™ ti desanaá¹ƒ vaá¸• á¸• hento __atthi brÄ• hmaá¹‡Ä• _tiÄ•
sabbaá¹ƒ neyyaá¹ƒ jÄ• nantena. __passatÄ• _ti tadeva hatthe á¹-hapitaá¹ƒ Ä• malakaá¹ƒ vi
__vuddhabhÅ«mÄ«_ti yena kÄ• raá¹‡ena vuddho nÄ• ma hoti, taá¹ƒ kÄ• raá¹‡aá¹ƒ. __daha
kÄ• raá¹‡ena daharo nÄ• ma hoti, taá¹ƒ kÄ• raá¹‡aá¹ƒ. __Ä• sÄ«tiko_ti asÄ«tivassavayo. _
navutivassavayo. __kÄ• me paribhuÃ±jatÄ«_ti vatthukÄ• me kilesakÄ• meti duvidhepi kÄ• n
paribhuÃ±jati. __kÄ• mamajjhÄ• vasatÄ«_ti duvidhepi kÄ• me ghare gharassÄ• miko viya v
__kÄ• mapariyesanÄ• ya ussuko_ti duvidhÄ• nampi kÄ• mÄ• naá¹ƒ pariyesanatthaá¹ƒ ussu
therotveva saá¹…khyaá¹ƒ gacchatÄ«_ti so na thero bÄ• lo mandotveva gaá¹‡anaá¹ƒ gaccha

``na \Be II 44/ tena thero so hoti, yenassa palitaá¹ƒ siro.

paripakko vayo tassa, moghajiá¹‡á¹‡oti vuccatÄ«â€™â€™ ti || (Dhp 260).

__daharo_ti taruá¹‡o. __yuvÄ• _ti yobbanena samannÄ• gato. __susukÄ• á¸·akeso_ti suá¹
__bhadrena yobbanena samannÄ• gato_ti yena yobbanena samannÄ• gato yuvÄ• , taá¹ƒ y
dasseti. __paá¹-hamena vayasÄ• _ti paá¹-hamavayo nÄ• ma tettiá¹ƒsa vassÄ• ni, tena sam
__paá¹‡á¸• ito therotveva saá¹…khyaá¹ƒ gacchatÄ«_ti so evarÅ«po puggalo paá¹‡á¸• itoti c
gacchati. vuttampi cetaá¹ƒ ---

``yamhi saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

sa ve vantamalo dhÄ«ro, thero iti pavuccatÄ«â€™â€™ ti || (Dhp 261).

<40> aá¹-á¹-hame \Ee II 142/ __corÄ• balavanto hontÄ«_ti pakkhasampannÄ• , parivÄ• ra
nivÄ• saá¹-á¹-hÄ• nasampannÄ• , vÄ• hanasampannÄ• ca honti. __rÄ• jÄ• no tasmiá¹ƒ sa

samaye rÄ• jÄ• no tÄ• saá¹ƒ sampattÄ«naá¹ƒ abhÄ• vena dubbalÄ• honti. __atiyÄ• tu_nti
\Ne II 43/ caritvÄ• icchiticchitakkhaá¹‡e antonagaraá¹ƒ pavisituá¹ƒ. __niyyÄ• tu_nti ``corÄ•
vilumpanti maddanti, te nisedhessÄ• mÄ• â€™â€™ ti paá¹-hamayÄ• me vÄ• majjhimayÄ•
nikkhamituá¹ƒ phÄ• sukaá¹ƒ na hoti. tato uá¹-á¹-hÄ• ya corÄ• manusse pothetvÄ• acchind
__paccantime vÄ• janapade anusaÃ±Ã±Ä• tu_nti gÄ• maá¹ƒ vÄ• sakaraá¹‡atthÄ• ya setuá
pokkharaá¹‡iá¹ƒ khaá¹‡Ä• panatthÄ• ya sÄ• lÄ• dÄ«naá¹ƒ karaá¹‡atthÄ• ya paccantime jan
sukhaá¹ƒ hoti. __brÄ• hmaá¹‡agahapatikÄ• na_nti antonagaravÄ• sÄ«naá¹ƒ brÄ• hmaá¹‡a
vÄ• kammantÄ• nÄ«_ti bahigÄ• me Ä• rÄ• me khettakammantÄ• ni. __pÄ• pabhikkhÅ« ba
yasuttarÄ• puÃ±Ã±avanto bahukehi upaá¹-á¹-hÄ• kehi ca upaá¹-á¹-hÄ• kÄ«hi ca samannÄ•
rÄ• jarÄ• jamahÄ• mattasannissitÄ• . __pesalÄ• bhikkhÅ« tasmiá¹ƒ samaye dubbalÄ• hon
piyasÄ«lÄ• bhikkhÅ« tÄ• saá¹ƒ sampattÄ«naá¹ƒ abhÄ• vena dubbalÄ• honti. __tuá¹‡hÄ«b
saá¹…ghamajjhe saá¹…kasÄ• yantÄ«_ti \Be II 45/ nissaddÄ• hutvÄ• saá¹…ghamajjhe nisi
mukhaá¹ƒ ukkhipitvÄ• kathetuá¹ƒ asakkontÄ• pajjhÄ• yantÄ• viya nisÄ«danti. __tayida_nt
kÄ• raá¹‡aá¹ƒ. sukkapakkho vuttavipallÄ• sena veditabbo.

<41> navame __micchÄ• paá¹-ipattÄ• dhikaraá¹‡ahetÅ«_ti micchÄ• paá¹-ipattiyÄ• kÄ• raá
attho. __Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusala_nti sahavipassanakaá¹ƒ maggaá¹ƒ. evarÅ«po hi sa
Ä• rÄ• dhetuá¹ƒ sampÄ• detuá¹ƒ pÅ«retuá¹ƒ na sakkoti. sukkapakkho vuttavipallÄ• sena ve
saha vipassanÄ• ya maggo kathito.

<42> dasame __duggahitehÄ«_ti uppaá¹-ipÄ• á¹-iyÄ• gahitehi. __byaÃ±janappatirÅ«pakeh
patirÅ«pakehi akkharacitratÄ• ya laddhakehi. __atthaÃ±ca dhammaÃ±ca paá¹-ibÄ• hantÄ«_
atthaÃ±ca pÄ• á¸·iÃ±ca paá¹-ibÄ• hanti, attano duggahitasuttantÄ• naá¹ƒyeva atthaÃ±ca pÄ
katvÄ• dassenti. sukkapakkho vuttavipallÄ• sena veditabbo. imasmiá¹ƒ sutte sÄ• sanassa
kathitÄ• ti.

samacittavaggo catuttho.

5. parisavaggavaá¹‡á¹‡anÄ•

<43> paÃ±camassa \Ne II 44/ paá¹-hame __uttÄ• nÄ• _ti pÄ• kaá¹-Ä• appaá¹-icchannÄ• .
paá¹-icchannÄ• . __uddhatÄ• _ti uddhaccena samannÄ• gatÄ• . __unnaá¸·Ä• _ti uggatanaá
uá¹-á¹-hitatucchamÄ• nÄ• ti vuttaá¹ƒ hoti. __capalÄ• _ti pattacÄ«varamaá¹‡á¸• anÄ• dinÄ•
__mukharÄ• _ti mukhakharÄ• kharavacanÄ• . __vikiá¹‡á¹‡avÄ• cÄ• _ti asaá¹ƒyatavacanÄ
niratthakavacanapalÄ• pino. __muá¹-á¹-hassatÄ«_ti \Ee II 144/ vissaá¹-á¹-hasatino. __asam
nippaÃ±Ã±Ä• . __asamÄ• hitÄ• _ti cittekaggatÄ• mattassÄ• pi alÄ• bhino. __pÄ• katindriyÄ
vivaá¹-ehi arakkhitehi indriyehi samannÄ• gatÄ• . sukkapakkho vuttavipallÄ• sena veditabbo

<44> dutiye \Be II 46/ __bhaá¹‡á¸• anajÄ• tÄ• _ti bhaá¹‡á¸• anaá¹ƒ vuccati kalahassa pubb
jÄ• tanti bhaá¹‡á¸• anajÄ• tÄ• . tathÄ• ``mayaá¹ƒ tumhe daá¹‡á¸• Ä• pessÄ• ma bandhÄ• p
tiÄ• divacanappavattiyÄ• saÃ±jÄ• takalahÄ• . ayaá¹ƒ tÄ• va gihÄ«su nayo. pabbajitÄ• pan
vadantÄ• __kalahajÄ• tÄ• _ nÄ• ma. __vivÄ• dÄ• pannÄ• _ti viruddhavÄ• daá¹ƒ Ä• pannÄ
guá¹‡Ä• naá¹ƒ chindanaá¹-á¹-hena dubbhÄ• sitÄ• vÄ• cÄ• mukhasattiyoti vuccanti, tÄ• hi
__samaggÄ• _ti ekakammaá¹ƒ ekuddeso samasikkhatÄ• ti etesaá¹ƒ karaá¹‡ena samaggat
__piyacakkhÅ«hÄ«_ti mettÄ• cakkhÅ«hi.

<45> tatiye __aggavatÄ«_ti uttamapuggalavatÄ«, aggÄ• ya vÄ• uttamÄ• ya paá¹-ipattiyÄ•
viparÄ«tÄ• __anaggavatÄ«. bÄ• hulikÄ• _ti cÄ«varÄ• dibÄ• hullÄ• ya paá¹-ipannÄ• . sÄ• s
gaá¹‡hantÄ«ti __sÄ• thalikÄ• . okkamane pubbaá¹…gamÄ• _ti ettha okkamanaá¹ƒ vuccati a
nÄ«varaá¹‡Ä• ni, tena paÃ±canÄ«varaá¹‡apÅ«raá¹‡e pubbaá¹…gamÄ• ti vuttaá¹ƒ hoti. __p
nibbÄ• ne. __nikkhittadhurÄ• _ti tividhepi viveke oropitadhurÄ• . __na vÄ«riyaá¹ƒ Ä• rabhan
vÄ«riyaá¹ƒ na karonti. __appattassa pattiyÄ• _ti pubbe appattassa jhÄ• navipassanÄ• magg
pattiatthÄ• ya. itaraá¹ƒ \Ee II 145/ padadvayaá¹ƒ tasseva vevacanaá¹ƒ. __pacchimÄ• janat
saddhivihÄ• rikaantevÄ• sikajano \Ne II 45/. __diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjatÄ«_ti Ä• cariyu
anukaronto diá¹-á¹-hassa tesaá¹ƒ Ä• cÄ• rassa anugatiá¹ƒ Ä• pajjati nÄ• ma. sesaá¹ƒ vuttap
veditabbaá¹ƒ.

<46> catutthe __ariyÄ• _ti ariyasÄ• vakaparisÄ• . __anariyÄ• _ti puthujjanaparisÄ• . __ ``id
yathÄ• bhÅ«taá¹ƒ nappajÄ• nantÄ«_ti á¹-hapetvÄ• taá¹‡haá¹ƒ tebhÅ«makÄ• paÃ±cakkhan
ettakameva dukkhaá¹ƒ, ito uddhaá¹ƒ dukkhaá¹ƒ natthÄ«ti yathÄ• sabhÄ• vato nappajÄ• nan
sesapadesu pana tassa dukkhassa samuá¹-á¹-hÄ• pikÄ• purimataá¹‡hÄ• __samudayo_ nA
dvinnampi vÄ• tesaá¹ƒ saccÄ• naá¹ƒ accantakkhayo asamuppatti __dukkhanirodho_ nÄ• n
ariyamaggo __dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• _ nÄ• mÄ• ti \Be II 47/ evaá¹ƒ imasmi
cattÄ• ro maggÄ• ca cattÄ• ri ca phalÄ• ni kathitÄ• ni.

<47> paÃ±came __parisÄ• kasaá¹-o_ti kasaá¹-aparisÄ• kacavaraparisÄ• palÄ• paparisÄ•
__parisÄ• maá¹‡á¸• o_ti pasannaparisÄ• sÄ• raparisÄ• ti attho. __chandÄ• gatiá¹ƒ gaccha
gacchanti, akattabbaá¹ƒ karontÄ«ti attho. sesapadesupi eseva nayo. imÄ• ni pana cattÄ• ri
bhaá¹‡á¸• abhÄ• janÄ«ye ca vinicchayaá¹-á¹-hÄ• ne ca labbhanti. tattha bhaá¹‡á¸• abhÄ• ja
bhÄ• rabhÅ«tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ amanÄ• pe bhaá¹‡á¸• ake patte taá¹ƒ parivattetvÄ•
__chandÄ• gatiá¹ƒ gacchati_ nÄ• ma. attano pana abhÄ• rabhÅ«tÄ• naá¹ƒ manÄ• pe bhaá
parivattetvÄ• amanÄ• paá¹ƒ dento __dosÄ• gatiá¹ƒ gacchati_ nÄ• ma. bhaá¹‡á¸• akabhÄ•
á¹-hitikaÃ±ca ajÄ• nanto __mohÄ• gatiá¹ƒ_ \Ee II 146/ __gacchati_ nÄ• ma. mukharÄ• naá
vÄ• ``ime me amanÄ• pe bhaá¹‡á¸• ake dinne anatthampi kareyyuâ€™â€™ nti bhayena pa
__bhayÄ• gatiá¹ƒ gacchati_ nÄ• ma. yo pana evaá¹ƒ na gacchati, sabbesaá¹ƒ tulÄ• bhÅ«to
hutvÄ• yaá¹ƒ yassa pÄ• puá¹‡Ä• ti, taÃ±Ã±eva tassa deti, ayaá¹ƒ catubbidhampi agatigam

vinicchayaá¹-á¹-hÄ• ne pana attano bhÄ• rabhÅ«tassa garukÄ• pattiá¹ƒ lahukÄ• pattÄ«ti ka
__chandÄ• gatiá¹ƒ gacchati_ nÄ• ma. itarassa lahukÄ• pattiá¹ƒ garukÄ• pattÄ«ti katvÄ• ka
gacchati_ nÄ• ma. Ä• pattivuá¹-á¹-hÄ• naá¹ƒ pana samuccayakkhandhakaÃ±ca ajÄ• nanto
nÄ• ma. mukharassa vÄ• rÄ• japÅ«jitassa vÄ• ``ayaá¹ƒ me garukaá¹ƒ katvÄ• Ä• pattiá¹ƒ
kareyyÄ• â€™â€™ ti garukameva lahukÄ• ti katvÄ• kathento __bhayÄ• gatiá¹ƒ gacchati_ n
yathÄ• bhÅ«tameva katheti, ayaá¹ƒ catubbidhampi agatigamanaá¹ƒ na gacchati nÄ• ma.

<48> chaá¹-á¹-he \Ne II 46/ __okkÄ• citavinÄ«tÄ• _ti dubbinÄ«tÄ• . __no paá¹-ipucchÄ• vin
vinÄ«tÄ• . __gambhÄ«rÄ• _ti pÄ• á¸·ivasena gambhÄ«rÄ• sallasuttasadisÄ• . __gambhÄ«r
gambhÄ«rÄ• mahÄ• vedallasuttasadisÄ• . __lokuttarÄ• _ti lokuttaraatthadÄ«pakÄ• \Be II 4
__suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• _ti sattasuÃ±Ã±aá¹ƒ dhammamattameva pakÄ• sakÄ• as
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapentÄ«_ti vijÄ• nanatthÄ• ya cittaá¹ƒ na upaá¹-á¹-hapenti, nid
aÃ±Ã±avihitÄ• vÄ• honti. __uggahetabbaá¹ƒ pariyÄ• puá¹‡itabba_nti uggahetabbe ca pari
__kavitÄ• _ti \Ee II 147/ kavÄ«hi katÄ• . itaraá¹ƒ tasseva vevacanaá¹ƒ. __cittakkharÄ• _ti vi
itaraá¹ƒ tasseva vevacanaá¹ƒ. __bÄ• hirakÄ• _ti sÄ• sanato bahibhÅ«tÄ• . __sÄ• vakabhÄ•
sÄ• vakehi bhÄ• sitÄ• . __sussÅ«santÄ«_ti akkharacittatÄ• ya ceva sarasampattiyÄ• ca att
__na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ipucchantÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ atthaá¹ƒ vÄ• an
vÄ• na pucchanti. __na ca paá¹-ivicarantÄ«_ti pucchanatthÄ• ya cÄ• rikaá¹ƒ na vicaranti. _
idaá¹ƒ byaÃ±janaá¹ƒ kathaá¹ƒ ropetabbaá¹ƒ kinti ropetabbaá¹ƒ? __imassa ko attho_ti imass
attho, kÄ• anusandhi, kiá¹ƒ pubbÄ• paraá¹ƒ? __avivaá¹-a_nti paá¹-icchannaá¹ƒ. __na vivar
ugghÄ• á¹-enti. __anuttÄ• nÄ«kata_nti apÄ• kaá¹-aá¹ƒ kataá¹ƒ. __na uttÄ• niá¹ƒ karontÄ«_t
karonti. __kaá¹…khÄ• á¹-hÄ• niyesÅ«_ti kaá¹…khÄ• ya kÄ• raá¹‡abhÅ«tesu. sukkapakkho

<49> sattame __Ä• misagarÅ«_ti catupaccayagarukÄ• lokuttaradhammaá¹ƒ lÄ• makato ga
__saddhammagarÅ«_ti nava lokuttaradhamme garuke katvÄ• cattÄ• ro paccaye lÄ• makat
__ubhatobhÄ• gavimutto_ti dvÄ«hi bhÄ• gehi vimutto. __paÃ±Ã±Ä• vimutto_ti paÃ±Ã±Ä• ya
sukkhavipassakakhÄ«á¹‡Ä• savo. __kÄ• yasakkhÄ«_ti kÄ• yena jhÄ• naphassaá¹ƒ phusitv
nibbÄ• naá¹ƒ sacchikatvÄ• á¹-hito. __diá¹-á¹-hippatto_ti \Ee II 148/ diá¹-á¹-hantaá¹ƒ patto. i
á¹-hÄ• nesu labbhanti. __saddhÄ• vimutto_ti saddahanto vimutto. ayampi chasu á¹-hÄ• nes
anussaratÄ«ti __dhammÄ• nusÄ• rÄ«_. saddhaá¹ƒ anussaratÄ«ti__ saddhÄ• nusÄ• rÄ«_. i
paá¹-hamamaggasamaá¹…gino. __kalyÄ• á¹‡adhammo_ti sundaradhammo. __dussÄ«lo pA
lÄ• makadhammo. imaá¹ƒ kasmÄ• gaá¹‡hanti? sabbesu hi ekasadisesu jÄ• tesu \Be II 49/
balavagÄ• ravaá¹ƒ na hoti, ekaccesu pana dussÄ«lesu sati sÄ«lavantÄ• naá¹ƒ upari balava
maÃ±Ã±antÄ• gaá¹‡hanti. __te tena lÄ• bhaá¹ƒ labhantÄ«_ti te bhikkhÅ« ekaccÄ• naá¹ƒ va
avaá¹‡á¹‡aá¹ƒ kathetvÄ• cattÄ• ro paccaye labhanti. __gathitÄ• _ti taá¹‡hÄ• ya ganthitÄ• .
taá¹‡hÄ• vaseneva mucchitÄ• . __ajjhopannÄ• _ti ajjhosÄ• ya gilitvÄ• pariniá¹-á¹-hapetvÄ•
__anÄ• dÄ«navadassÄ• vino_ti apaccavekkhitaparibhoge Ä• dÄ«navaá¹ƒ apassantÄ• . __a
paccayesu chandarÄ• gaapakaá¸• á¸• hanÄ• ya nissaraá¹‡apaÃ±Ã±Ä• ya virahitÄ• idamat

__paribhuÃ±jantÄ«_ti sacchandarÄ• gÄ• hutvÄ• paribhuÃ±janti.

sukkapakkhe __ubhatobhÄ• gavimutto_tiÄ• dÄ«su ayaá¹ƒ sattannampi ariyapuggalÄ• naá¹
eko bhikkhu paÃ±Ã±Ä• dhurena abhiniviá¹-á¹-ho aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• sotÄ
pÄ• puá¹‡Ä• ti. so tasmiá¹ƒ khaá¹‡e dhammÄ• nusÄ• rÄ« nÄ• ma hoti, sotÄ• pattiphalÄ• dÄ
kÄ• yasakkhi nÄ• ma, arahattaphalakkhaá¹‡e ubhatobhÄ• gavimutto nÄ• ma. samÄ• pattÄ«
maggena samucchedavimuttiyÄ• ti dvikkhattuá¹ƒ vÄ• dvÄ«hi vÄ• bhÄ• gehi vimuttoti attho
abhiniviá¹-á¹-ho samÄ• pattiyo nibbattetuá¹ƒ \Ee II 149/ asakkonto sukkhavipassakova hutvÄ
pÄ• puá¹‡Ä• ti. so tasmiá¹ƒ khaá¹‡e dhammÄ• nusÄ• rÄ« nÄ• ma hoti, sotÄ• pattiphalÄ• dÄ
diá¹-á¹-hippatto nÄ• ma, arahattaphalakkhaá¹‡e paÃ±Ã±Ä• vimutto nÄ• ma. aparo saddhÄ•
aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• sotÄ• pattimaggaá¹ƒ pÄ• puá¹‡Ä• ti. so tasmiá¹ƒ khaá¹‡e
hoti, sotÄ• pattiphalÄ• dÄ«su chasu á¹-hÄ• nesu kÄ• yasakkhi nÄ• ma, arahattaphalakkhaá¹‡e
nÄ• ma. aparo saddhÄ• dhurena abhiniviá¹-á¹-ho samÄ• pattiyo nibbattetuá¹ƒ asakkonto su
sotÄ• pattimaggaá¹ƒ pÄ• puá¹‡Ä• ti. so tasmiá¹ƒ khaá¹‡e saddhÄ• nusÄ• rÄ« nÄ• ma hoti,
á¹-hÄ• nesu saddhÄ• vimutto nÄ• ma, arahattaphalakkhaá¹‡e paÃ±Ã±Ä• vimutto nÄ• ma.

<50> aá¹-á¹-hame __visamÄ• _ti sapakkhalanaá¹-á¹-hena visamÄ• . __samÄ• _ti nipakkha
__adhammakammÄ• nÄ«_ti uddhammÄ• ni kammÄ• ni. __avinayakammÄ• nÄ«_ti ubbinay

<51> navame \Be II 50/ __adhammikÄ• _ti niddhammÄ• . __dhammikÄ• _ti dhammayuttÄ•

<52> dasame __adhikaraá¹‡a_nti vivÄ• dÄ• dhikaraá¹‡Ä• dicatubbidhaá¹ƒ adhikaraá¹‡aá¹
gaá¹‡hanti. __saÃ±Ã±Ä• pentÄ«_ti jÄ• nÄ• penti. __na ca saÃ±Ã±attiá¹ƒ upagacchantÄ«_ti
sannipatanti. __na ca nijjhÄ• pentÄ«_ti na pekkhÄ• penti. __na ca nijjhattiá¹ƒ upagacchantÄ
nijjhÄ• panatthÄ• ya na sannipatanti. __asaÃ±Ã±attibalÄ• _ti asaÃ±Ã±attiyeva balaá¹ƒ etes
\Ne II 48/. __appaá¹-inissaggamantino_ti yesaá¹ƒ hi evaá¹ƒ hoti --- ``sace amhehi gahitaá¹ƒ
dhammikaá¹ƒ bhavissati, gaá¹‡hissÄ• ma. sace adhammikaá¹ƒ, vissajjessÄ• mÄ• â€™â€™
nÄ• ma \Ee II 150/ honti. ime pana na tathÄ• mantentÄ«ti appaá¹-inissaggamantino. __thÄ•
abhinivissÄ• _ti diá¹-á¹-hithÄ• mena ca diá¹-á¹-hiparÄ• mÄ• sena ca abhinivisitvÄ• . __idam
amhÄ• kaá¹ƒ vacanameva saccaá¹ƒ. __moghamaÃ±Ã±a_nti avasesÄ• naá¹ƒ vacanaá¹ƒ mo
uttÄ• natthoyevÄ• ti.

parisavaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. puggalavaggavaá¹‡á¹‡anÄ•

<53> dutiyapaá¹‡á¹‡Ä• sakassa \Ne II 49/ \Be II 51/ paá¹-hame cakkavattinÄ• saddhiá¹ƒ g
``lokÄ• nukampÄ• yÄ• â€™â€™ ti na vuttaá¹ƒ. ettha ca cakkavattino uppattiyÄ• dve sampa
buddhÄ• naá¹ƒ uppattiyÄ• tissopi.

<54> dutiye __acchariyamanussÄ• _ti Ä• ciá¹‡á¹‡amanussÄ• abbhutamanussÄ• .

<55> tatiye __bahuno janassa anutappÄ• hotÄ«_ti mahÄ• janassa anutÄ• pakÄ• rÄ« hoti.
kÄ• lakiriyÄ• ekacakkavÄ• á¸·e devamanussÄ• naá¹ƒ anutÄ• paá¹ƒ karoti, tathÄ• gatassa
cakkavÄ• á¸·asahassesu.

<56> catutthe __thÅ«pÄ• rahÄ• _ti thÅ«passa yuttÄ• anucchavikÄ• . cakkavattino hi cetiya
sampattiyo labhanti, buddhÄ• naá¹ƒ cetiyaá¹ƒ paá¹-ijaggitvÄ• tissopi.

<57> paÃ±came __buddhÄ• _ti attano Ä• nubhÄ• vena cattÄ• ri saccÄ• ni buddhÄ• .

<58> chaá¹-á¹-he __phalantiyÄ• _ti saddaá¹ƒ karontiyÄ• . __na santasantÄ«_ti na bhÄ• ya
attano sakkÄ• yadiá¹-á¹-hiyÄ• pahÄ«nattÄ• na bhÄ• yati, hatthÄ• jÄ• nÄ«yo sakkÄ• yadiá
sattamaá¹-á¹-hamesupi \Ee II 151/ eseva nayo.

<61> navame __kiá¹ƒpurisÄ• _ti kinnarÄ• . __mÄ• nusiá¹ƒ vÄ• caá¹ƒ na bhÄ• santÄ«_ti ma
dhammÄ• sokassa kira ekaá¹ƒ kinnaraá¹ƒ Ä• netvÄ• dassesuá¹ƒ. so ``kathÄ• petha naâ€™
kathetuá¹ƒ \Ne II 50/ na icchati. eko puriso ``ahametaá¹ƒ kathÄ• pessÄ• mÄ«â€™â€™ ti he
otÄ• retvÄ• dve khÄ• á¹‡uke koá¹-á¹-etvÄ• ukkhaliá¹ƒ Ä• ropesi. sÄ• ubhatopassehi patat
``kiá¹ƒ aÃ±Ã±aá¹ƒ ekaá¹ƒ khÄ• á¹‡ukaá¹ƒ koá¹-á¹-etuá¹ƒ \Be II 52/ na vaá¹-á¹-atÄ«â€™â€™
puna aparabhÄ• ge dve kinnare Ä• netvÄ• dassesuá¹ƒ. rÄ• jÄ• ``kathÄ• petha neâ€™â€™
icchiá¹ƒsu. eko puriso ``ahamete kathÄ• pessÄ• mÄ«â€™â€™ ti te gahetvÄ• antarÄ• paá¹
ambapakkaÃ±ca macche ca addasa, eko kabiá¹-á¹-haphalaÃ±ca ambilikÄ• phalaÃ±ca. tatth
manussÄ• khÄ• danti, kathaá¹ƒ te kilÄ• sino na hontÄ«â€™â€™ ti Ä• ha. itaro ``kathaá¹ƒ i
kuá¹-á¹-hino na hontÄ«â€™â€™ ti Ä• ha. evaá¹ƒ mÄ• nusiá¹ƒ vÄ• caá¹ƒ kathetuá¹ƒ sakkon
sampassamÄ• nÄ• na kathentÄ«ti.

<62> dasame __appaá¹-ivÄ• no_ti anukaá¹‡á¹-hito apaccosakkito.

<63> ekÄ• dasame __asantasannivÄ• sa_nti asappurisÄ• naá¹ƒ sannivÄ• saá¹ƒ. __na vad
anusÄ• saniyÄ• vÄ• na vadeyya, mÄ• vadatÅ«ti attho. __therampÄ• haá¹ƒ na vadeyya_n
ovÄ• dÄ• nusÄ• sanivasena na vadeyyaá¹ƒ. __ahitÄ• nukampÄ«_ti ahitaá¹ƒ icchamÄ• no. _

anicchamÄ• no. __noti naá¹ƒ vadeyya_nti ``ahaá¹ƒ tava vacanaá¹ƒ na karissaâ€™â€™ nti
__viheá¹-heyya_nti vacanassa akaraá¹‡ena viheá¹-heyyaá¹ƒ. __passampissa_ \Ee II 152/ _
passantopi jÄ• nantopi ahaá¹ƒ tassa vacanaá¹ƒ na kareyyaá¹ƒ. iminÄ• upÄ• yena sabbatth
sukkapakkhe pana __sÄ• dhÅ«ti naá¹ƒ vadeyya_nti ``sÄ• dhu bhaddakaá¹ƒ sukathitaá¹ƒ ta
abhinandanto naá¹ƒ vadeyyanti attho.

<64> dvÄ• dasame __ubhato vacÄ«saá¹ƒsÄ• ro_ti dvÄ«supi pakkhesu aÃ±Ã±amaÃ±Ã±aá
saá¹ƒsaramÄ• nÄ• vÄ• cÄ• vacÄ«saá¹ƒsÄ• ro. __diá¹-á¹-hipaá¸·Ä• so_ti diá¹-á¹-hiá¹ƒ niss
yugaggÄ• halakkhaá¹‡o paá¸·Ä• so diá¹-á¹-hipaá¸·Ä• so nÄ• ma. __cetaso Ä• ghÄ• to_ti ko
Ä• ghÄ• tento uppajjati. __appaccayo_ti atuá¹-á¹-hÄ• kÄ• ro, domanassanti attho. __anabhi
hi anabhirÄ• dhanavasena anabhiraddhÄ«ti vuccati. __ajjhattaá¹ƒ avÅ«pasantaá¹ƒ hotÄ«_ti
niyakajjhattasaá¹…khÄ• te \Be II 53/ attano citte ca saddhivihÄ• rikaantevÄ• sikasaá¹…khÄ
parisÄ• ya ca avÅ«pasantaá¹ƒ hoti. __tasmeta_nti tasmiá¹ƒ etaá¹ƒ. sesaá¹ƒ vuttanayeneva

puggalavaggo paá¹-hamo.

(7) 2. sukhavaggavaá¹‡á¹‡anÄ•

<65> dutiyassa \Ne II 52/ paá¹-hame __gihisukha_nti gihÄ«naá¹ƒ sabbakÄ• manipphattimÅ
__pabbajitasukha_nti pabbajitÄ• naá¹ƒ pabbajjÄ• mÅ«lakaá¹ƒ sukhaá¹ƒ.

<66> dutiye __kÄ• masukha_nti kÄ• me Ä• rabbha uppajjanakasukhaá¹ƒ. __nekkhammasu
pabbajjÄ• , taá¹ƒ Ä• rabbha uppajjanakasukhaá¹ƒ.

<67> tatiye \Ee II 153/ __upadhisukha_nti tebhÅ«makasukhaá¹ƒ. __nirupadhisukha_nti loku

<68> catutthe __sÄ• savasukha_nti Ä• savÄ• naá¹ƒ paccayabhÅ«taá¹ƒ vaá¹-á¹-asukhaá¹ƒ
apaccayabhÅ«taá¹ƒ vivaá¹-á¹-asukhaá¹ƒ.

<69> paÃ±came __sÄ• misa_nti saá¹ƒkilesaá¹ƒ vaá¹-á¹-agÄ• misukhaá¹ƒ. __nirÄ• misa_nt
vivaá¹-á¹-agÄ• misukhaá¹ƒ.

<70> chaá¹-á¹-he __ariyasukha_nti aputhujjanasukhaá¹ƒ. __anariyasukha_nti puthujjanasu

<71> sattame __kÄ• yika_nti kÄ• yaviÃ±Ã±Ä• á¹‡asahajÄ• taá¹ƒ. __cetasika_nti manodvÄ
lokiyalokuttaramissakaá¹ƒ kathitaá¹ƒ.

<72> aá¹-á¹-hame __sappÄ«tika_nti paá¹-hamadutiyajjhÄ• nasukhaá¹ƒ. __nippÄ«tika_nti

tatiyacatutthajjhÄ• nasukhaá¹ƒ. tattha lokiyasappÄ«tikato lokiyanippÄ«tikaá¹ƒ, lokuttarasapp
lokuttaranippÄ«tikaá¹ƒ agganti evaá¹ƒ bhummantaraá¹ƒ abhinditvÄ• aggabhÄ• vo veditabb

<73> navame \Be II 54/ __sÄ• tasukha_nti tÄ«su jhÄ• nesu sukhaá¹ƒ. __upekkhÄ• sukha_

<74> dasame \Ne II 53/ __samÄ• dhisukha_nti appanaá¹ƒ vÄ• upacÄ• raá¹ƒ vÄ• pattasuk
tadubhayaá¹ƒ appattasukhaá¹ƒ.

<75> ekÄ• dasame __sappÄ«tikÄ• rammaá¹‡a_nti sappÄ«tikaá¹ƒ jhÄ• nadvayaá¹ƒ paccav
__nippÄ«tikÄ• rammaá¹‡e_pi eseva nayo. dvÄ• dasamepi iminÄ• va upÄ• yena attho vedita

<77> terasame __rÅ«pÄ• rammaá¹‡a_nti rÅ«pÄ• vacaracatutthajjhÄ• nÄ• rammaá¹‡aá¹ƒ,
uppajjanakaá¹ƒ vÄ• . __arÅ«pÄ• rammaá¹‡a_nti arÅ«pÄ• vacarajjhÄ• nÄ• rammaá¹‡aá¹ƒ,
uppajjanakaá¹ƒ vÄ• ti.

sukhavaggo dutiyo.

(8) 3. sanimittavaggavaá¹‡á¹‡anÄ•

78-79__._ tatiyassa \Ne II 54/ \Ee II 154/ paá¹-hame __sanimittÄ• _ti sakÄ• raá¹‡Ä• . dutiyÄ
nidÄ• naá¹ƒ hetu saá¹…khÄ• ro paccayo rÅ«panti sabbÄ• nipi hi etÄ• ni kÄ• raá¹‡avevacan

<84> sattame __savedanÄ• _ti paccayabhÅ«tÄ• ya sampayuttavedanÄ• ya satiyeva uppaj
aá¹-á¹-hamanavamesupi eseva nayo.

<87> dasame __saá¹…khatÄ• rammaá¹‡Ä• _ti paccayanibbattaá¹ƒ saá¹…khatadhammaá¹
uppajjanti. __no asaá¹…khatÄ• rammaá¹‡Ä• _ti asaá¹…khataá¹ƒ pana nibbÄ• naá¹ƒ Ä• rab
hontÄ«_ti maggakkhaá¹‡e na honti nÄ• ma, phale patte nÄ• hesunti. evametesu dasasupi á
desanÄ• desitÄ• ti.

sanimittavaggo tatiyo.

(9) 4. dhammavaggavaá¹‡á¹‡anÄ•

<88> catutthassa \Ne II 55/ \Be II 55/ paá¹-hame __cetovimuttÄ«_ti phalasamÄ• dhi. __paÃ
phalapaÃ±Ã±Ä• .

<89> dutiye __paggÄ• ho_ti vÄ«riyaá¹ƒ. __avikkhepo_ti cittekaggatÄ• .

<90> tatiye __nÄ• ma_nti cattÄ• ro arÅ«pakkhandhÄ• . __rÅ«pa_nti rÅ«pakkhandho. iti ima
dhammakoá¹-á¹-hÄ• sapariccheda Ã±Ä• á¹‡aá¹ƒ nÄ• ma kathitaá¹ƒ.

<91> catutthe __vijjÄ• _ti phalaÃ±Ä• á¹‡aá¹ƒ. __vimuttÄ«_ti taá¹ƒ sampayuttÄ• sesadhamm

<92> paÃ±came __bhavadiá¹-á¹-hÄ«_ti sassatadiá¹-á¹-hi. __vibhavadiá¹-á¹-hÄ«_ti uccheda
chaá¹-á¹-hasattamÄ• ni uttÄ• natthÄ• neva.

<95> aá¹-á¹-hame __dovacassatÄ• _ti dubbacabhÄ• vo. __pÄ• pamittatÄ• _ti pÄ• pamittas
155/ vuttavipariyÄ• yena veditabbaá¹ƒ.

<97> dasame __dhÄ• tukusalatÄ• _ti aá¹-á¹-hÄ• rasa dhÄ• tuyo dhÄ• tÅ«ti jÄ• nanaá¹ƒ. __
tÄ• saá¹ƒ yeva dhÄ• tÅ«naá¹ƒ aniccÄ• divasena lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• jÄ• nanaá

<98> ekÄ• dasame __Ä• pattikusalatÄ• _ti paÃ±cannaÃ±ca sattannaÃ±ca Ä• pattikkhandh
__Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• _ti desanÄ• ya vÄ• kammavÄ• cÄ• ya vÄ• Ä• pattÄ«hi

dhammavaggo catuttho.

(10) 5. bÄ• lavaggavaá¹‡á¹‡anÄ•

<99> paÃ±camassa \Ne II 56/ paá¹-hame __anÄ• gataá¹ƒ bhÄ• raá¹ƒ vahatÄ«_ti ``sammaj
Ä• sanena ca, chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do, pÄ• tim
vuccatÄ«â€™â€™ ti imaá¹ƒ dasavidhaá¹ƒ therabhÄ• raá¹ƒ navako hutvÄ• \Be II 56/ theren
anÄ• gataá¹ƒ bhÄ• raá¹ƒ vahati nÄ• ma. __Ä• gataá¹ƒ bhÄ• raá¹ƒ na vahatÄ«_ti thero sam
bhÄ• raá¹ƒ attanÄ• vÄ• akaronto paraá¹ƒ vÄ• asamÄ• dapento Ä• gataá¹ƒ bhÄ• raá¹ƒ na
iminÄ• va nayena attho veditabbo.

<101> tatiye __akappiye kappiyasaÃ±Ã±Ä«_ti akappiye sÄ«hamaá¹ƒ sÄ• dimhi ``kappiyaá¹
evaá¹ƒ saÃ±Ã±Ä«. __kappiye akappiyasaÃ±Ã±Ä«_ti kumbhÄ«lamaá¹ƒ sabiá¸·Ä• ramaá¹ƒ sÄ
idaâ€™â€™ nti evaá¹ƒ saÃ±Ã±Ä«. catutthaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

<103> paÃ±came __anÄ• pattiyÄ• Ä• pattisaÃ±Ã±Ä«_ti Ä• pucchitvÄ• bhaá¹‡á¸• akaá¹ƒ
pacantassa, kese chindantassa, gÄ• maá¹ƒ pavisantassÄ• tiÄ• dÄ«su anÄ• patti, tattha ``Ä
evaá¹ƒ saÃ±Ã±Ä«. __Ä• pattiyÄ• anÄ• pattisaÃ±Ã±Ä«_ti tesaÃ±Ã±eva vatthÅ«naá¹ƒ anÄ• p
``anÄ• pattÄ«â€™â€™ ti evaá¹ƒ saÃ±Ã±Ä«. chaá¹-á¹-hepi \Ee II 156/ vuttanayeneva attho v

uttÄ• natthÄ• neva.

<109> ekÄ• dasame __Ä• savÄ• _ti kilesÄ• . __na kukkuccÄ• yitabba_nti saá¹…ghabhoga avicÄ• raá¹‡aá¹ƒ na kukkuccÄ• yitabbaá¹ƒ nÄ• ma, taá¹ƒ kukkuccÄ• yati. __kukkuccÄ• yita paá¹-á¹-hapanaá¹ƒ vicÄ• raá¹‡aá¹ƒ, taá¹ƒ na kukkuccÄ• yati. dvÄ• dasamÄ• dÄ«ni heá¹-á¹- veditabbÄ• nÄ«ti.

bÄ• lavaggo paÃ±camo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. Ä• sÄ• duppajahavaggavaá¹‡á¹‡anÄ•

<119> tatiyassa \Ne II 57/ \Be II 57/ paá¹‡á¹‡Ä• sakassa paá¹-hame __Ä• sÄ• _ti taá¹‡hÄ• duccajÄ• dunnÄ«harÄ• . lÄ• bhÄ• sÄ• ya duppajahabhÄ• vena sattÄ• dasapi vassÄ• ni vÄ ``ajja labhissÄ• ma, sve labhissÄ• mÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahanti, kasikam ubhatobyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ pakkhandanti, ajapathasaá¹…kupathÄ• dayo paá¹-ip mahÄ• samuddaá¹ƒ pavisanti. jÄ«vitÄ• sÄ• ya duppajahattÄ• sampatte maraá¹‡akÄ• lepi v maÃ±Ã±anti. so kammakammanimittÄ• dÄ«ni passantopi ``dÄ• naá¹ƒ dehi pÅ«jaá¹ƒ, karohA vuccamÄ• no ``nÄ• haá¹ƒ marissÄ• mi, jÄ«vissÄ• miâ€™â€™ cceva Ä• sÄ• ya kassaci vac

<120> dutiye __pubbakÄ• rÄ«_ti paá¹-hamaá¹ƒ upakÄ• rassa kÄ• rako. __kataÃ±Ã±Å«kata pacchÄ• kÄ• rako. tesu pubbakÄ• rÄ« ``iá¹‡aá¹ƒ demÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ karoti, pa jÄ«rÄ• pemÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ karoti.

<121> tatiye __titto ca tappetÄ• cÄ• _ti paccekabuddho ca tathÄ• gatasÄ• vako ca khÄ«á¹ tathÄ• gato arahaá¹ƒ sammÄ• sambuddho titto ca tappetÄ• ca.

<122> catutthe __duttappayÄ• _ti dÄ• yakena duttappayÄ• tappetuá¹ƒ na sukarÄ• . __nikk nidahati na paribhuÃ±jati. __vissajjetÄ«_ti paresaá¹ƒ deti.

<123> paÃ±came __na vissajjetÄ«_ti sabbaá¹ƒyeva paresaá¹ƒ na deti, attano pana yÄ• pa avasesaá¹ƒ deti.

<124> chaá¹-á¹-he \Ne II 58/ __subhanimitta_nti iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ.

<125> sattame \Be II 58/ __paá¹-ighanimitta_nti aniá¹-á¹-hanimittaá¹ƒ.

<126> aá¹-á¹-hame __parato ca ghoso_ti parassa santikÄ• assaddhammasavanaá¹ƒ.

<127> navame __parato ca ghoso_ti parassa santikÄ• saddhammasavanaá¹ƒ. sesaá¹ƒ sa

Ä• sÄ• duppajahavaggo paá¹-hamo.

(12) 2. Ä• yÄ• canavaggavaá¹‡á¹‡anÄ•

<131> dutiyassa \Ne II 59/ paá¹-hame __evaá¹ƒ sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• ceyyÄ•
uá¹-á¹-hahitvÄ• ``yÄ• diso sÄ• riputtatthero paÃ±Ã±Ä• ya, ahampi tÄ• diso homi. yÄ• diso n
iddhiyÄ• , ahampi tÄ• diso homÄ«â€™â€™ ti evaá¹ƒ Ä• yÄ• canto pihento patthento yaá¹ƒ
sammÄ• pattheyya nÄ• ma. ito uttari patthento micchÄ• pattheyya. evarÅ«pÄ• hi patthanÄ
patthitattÄ• micchÄ• patthanÄ• nÄ• ma hoti. kiá¹ƒ kÄ• raá¹‡Ä• ? __esÄ• , bhikkhave, tulÄ•
yathÄ• hi suvaá¹‡á¹‡aá¹ƒ vÄ• hiraÃ±Ã±aá¹ƒ vÄ• tulentassa tulÄ• icchitabbÄ• , dhaÃ±Ã±a
tulane tulÄ• , minane ca mÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ hoti, evameva mama sÄ• vakÄ• naá¹ƒ
pamÄ• á¹‡aá¹ƒ yadidaá¹ƒ sÄ• riputtamoggallÄ• nÄ• . te gahetvÄ• ``ahampi Ã±Ä• á¹‡ena v
homÄ«â€™â€™ ti attÄ• naá¹ƒ tuletuá¹ƒ vÄ• pamÄ• á¹‡etuá¹ƒ vÄ• sakkÄ• , na ito aÃ±Ã±a

<132> dutiyÄ• dÄ«supi eseva nayo. idaá¹ƒ \Ee II 158/ panettha visesamattaá¹ƒ --- __khem
uppalavaá¹‡á¹‡Ä• cÄ• _ti etÄ• su hi khemÄ• paÃ±Ã±Ä• ya aggÄ• , uppalavaá¹‡á¹‡Ä• idd
\Be II 59/ iddhiyÄ• vÄ• etÄ• disÄ« homÄ«â€™â€™ ti sammÄ• Ä• yÄ• camÄ• nÄ• Ä• yÄ•
paÃ±Ã±Ä• ya aggo, hatthako rÄ• jakumÄ• ro mahiddhikatÄ• ya. tasmÄ• ``paÃ±Ã±Ä• ya vÄ
ti sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• ceyya. khujjuttarÄ• pi mahÄ• paÃ±Ã±atÄ• ya aggÄ• , n
``paÃ±Ã±Ä• ya vÄ• iddhiyÄ• vÄ• etÄ• disÄ« homÄ«â€™â€™ ti sammÄ• Ä• yÄ• camÄ• n

<135> paÃ±came __khata_nti guá¹‡Ä• naá¹ƒ khatattÄ• khataá¹ƒ. __upahata_nti guá¹‡Ä•
upahataá¹ƒ, chinnaguá¹‡aá¹ƒ naá¹-á¹-haguá¹‡anti attho. __attÄ• naá¹ƒ pariharatÄ«_ti niggu
jaggati gopÄ• yati. __sÄ• vajjo_ti sadoso. __sÄ• nuvajjo_ti saupavÄ• do. __pasavatÄ«_ti pa
__ananuviccÄ• _ti ajÄ• nitvÄ• avinicchinitvÄ• . __apariyogÄ• hetvÄ• _ti ananupavisitvÄ• . _
avaá¹‡á¹‡ayuttassa micchÄ• paá¹-ipannassa titthiyassa vÄ• titthiyasÄ• vakassa vÄ• . __va
``suppaá¹-ipanno \Ne II 60/ esa sammÄ• paá¹-ipannoâ€™â€™ ti guá¹‡aá¹ƒ katheti. __vaá¹‡
buddhÄ• dÄ«su aÃ±Ã±atarassa sammÄ• paá¹-ipannassa. __avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti `
micchÄ• paá¹-ipannoâ€™â€™ ti aguá¹‡aá¹ƒ katheti. __avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹
puggalo duppaá¹-ipannÄ• naá¹ƒ micchÄ• paá¹-ipannÄ• naá¹ƒ titthiyÄ• naá¹ƒ titthiyasÄ• vak
duppaá¹-ipannÄ• itipi micchÄ• paá¹-ipannÄ• â€™â€™ ti avaá¹‡á¹‡aá¹ƒ bhÄ• sati. __vaá¹‡
bhÄ• satÄ«_ti suppaá¹-ipannÄ• naá¹ƒ sammÄ• paá¹-ipannÄ• naá¹ƒ buddhÄ• naá¹ƒ buddha

suppaá¹-ipannÄ• itipi sammÄ• paá¹-ipannÄ• â€™â€™ ti vaá¹‡á¹‡aá¹ƒ bhÄ• sati.

<136> chaá¹-á¹-he __appasÄ• danÄ«ye á¹-hÄ• ne_ti appasÄ• dakÄ• raá¹‡e. __pasÄ• daá
__upadaá¹ƒsetÄ«_ti duppaá¹-ipadÄ• ya micchÄ• paá¹-ipadÄ• ya ``ayaá¹ƒ suppaá¹-ipadÄ•
pasÄ• daá¹ƒ janeti. __pasÄ• danÄ«ye á¹-hÄ• ne appasÄ• da_nti suppaá¹-ipadÄ• ya sammÄ
duppaá¹-ipadÄ• micchÄ• paá¹-ipadÄ• â€™â€™ ti appasÄ• daá¹ƒ janetÄ«ti. sesamettha utt

<137> __sattame dvÄ«sÅ«_ti dvÄ«su okÄ• sesu dvÄ«su kÄ• raá¹‡esu. __micchÄ• paá¹-ip
micchÄ• paá¹-ipattiá¹ƒ paá¹-ipajjamÄ• no. __mÄ• tari ca pitari cÄ• _ti mittavindako viya mÄ•
pitari. sukkapakkho vuttanayeneva veditabbo.

<138> aá¹-á¹-hame __tathÄ• gate ca tathÄ• gatasÄ• vake cÄ• _ti devadatto viya tathÄ• ga
tathÄ• gatasÄ• vake. sukkapakkhe \Be II 60/ Ä• nandatthero viya tathÄ• gate, nandagopÄ•
tathÄ• gatasÄ• vake.

<139> navame __sacittavodÄ• na_nti sakacittassa vodÄ• naá¹ƒ, aá¹-á¹-hannaá¹ƒ samÄ• p
__na ca kiÃ±ci loke upÄ• diyatÄ«_ti loke ca rÅ«pÄ• dÄ«su dhammesu kiÃ±ci ekaá¹ƒ dhamm
parÄ• masati. evamettha anupÄ• dÄ• naá¹ƒ nÄ• ma dutiyo dhammo hoti. dasamekÄ• dasa

Ä• yÄ• canavaggo dutiyo.

(13) 3. dÄ• navaggavaá¹‡á¹‡anÄ•

<142> tatiyassa \Ne II 61/ paá¹-hame __dÄ• nÄ• nÄ«_ti diyyanakavasena dÄ• nÄ• ni, deyy
savatthukÄ• vÄ• cetanÄ• dÄ• naá¹ƒ, sampattipariccÄ• gassetaá¹ƒ nÄ• maá¹ƒ. __Ä• misa
diyyanakavasena Ä• misadÄ• naá¹ƒ nÄ• ma. __dhammadÄ• na_nti idhekacco amatapattip
idaá¹ƒ dhammadÄ• naá¹ƒ nÄ• ma.

<143> dutiye \Ee II 160/ cattÄ• ro paccayÄ• yajanakavasena __yÄ• go_ nÄ• ma __dhamm
veditabbo.

<144> tatiye Ä• misassa cajanaá¹ƒ __Ä• misacÄ• go, _ dhammassa cajanaá¹ƒ __dhamma
upasaggamattaá¹ƒ viseso.

<146> paÃ±came catunnaá¹ƒ paccayÄ• naá¹ƒ bhuÃ±janaá¹ƒ __Ä• misabhogo, _ dhamma
chaá¹-á¹-he upasaggamattaá¹ƒ viseso.

<148> sattame catunnaá¹ƒ paccayÄ• naá¹ƒ saá¹ƒvibhajanaá¹ƒ __Ä• misasaá¹ƒvibhÄ• go,

__dhammasaá¹ƒvibhÄ• go_.

<149> aá¹-á¹-hame catÅ«hi paccayehi saá¹…gaho __Ä• misasaá¹…gaho, _ dhammena sa

<150> navame \Be II 61/ catÅ«hi paccayehi anuggaá¹‡hanaá¹ƒ __Ä• misÄ• nuggaho, _ dh
__dhammÄ• nuggaho_.

<151> dasame catÅ«hi paccayehi anukampanaá¹ƒ __Ä• misÄ• nukampÄ• , _ dhammena a
__dhammÄ• nukampÄ• _ti.

dÄ• navaggo tatiyo.

(14) 4. santhÄ• ravaggavaá¹‡á¹‡anÄ•

<152> catutthassa \Ne II 62/ paá¹-hame catÅ«hi paccayehi attano ca parassa ca antarapaá
santharaá¹‡aá¹ƒ __Ä• misasanthÄ• ro, _ dhammena santharaá¹‡aá¹ƒ __dhammasanthÄ• r
viseso.

<154> tatiye vuttappakÄ• rassa Ä• misassa esanÄ• __Ä• misesanÄ• , _ dhammassa esan
upasaggamattameva viseso.

<156> paÃ±came matthakappattÄ• Ä• misapariyesanÄ• __Ä• misapariyeá¹-á¹-hi, _ matth
dhammapariyesanÄ• __dhammapariyeá¹-á¹-hÄ«_ti vuttÄ• .

<157> chaá¹-á¹-he Ä• misena pÅ«janaá¹ƒ __Ä• misapÅ«jÄ• , _ dhammena pÅ«janaá¹ƒ __

<158> sattame \Ee II 161/ __Ä• titheyyÄ• nÄ«_ti Ä• gantukadÄ• nÄ• ni. atitheyyÄ• nÄ«tipi

<159> aá¹-á¹-hame Ä• misaá¹ƒ ijjhanakasamijjhanakavasena __Ä• misiddhi, _ dhammopi i
__dhammiddhi_.

<160> navame Ä• misena vaá¸• á¸• hanaá¹ƒ __Ä• misavuddhi, _ dhammena vaá¸• á¸• han

<161> dasame ratikaraá¹‡aá¹-á¹-hena Ä• misaá¹ƒ __Ä• misaratanaá¹ƒ, _ dhammo __dham

á¹• 01

<162> ekÄ• dasame \Ne II 63/ \Be II 62/ Ä• misassa cinanaá¹ƒ vaá¸• á¸• hanaá¹ƒ __Ä• mis

cinanaá¹ƒ vaá¸• á¸• hanaá¹ƒ __dhammasannicayo_.

<163> dvÄ• dasame Ä• misassa vipulabhÄ• vo __Ä• misavepullaá¹ƒ, _ dhammassa vipula

santhÄ• ravaggo catuttho.

(15) 5. samÄ• pattivaggavaá¹‡á¹‡anÄ•

<164> paÃ±camassa \Ne II 64/ paá¹-hame __samÄ• pattikusalatÄ• _ti Ä• hÄ• rasappÄ• ya
pariggaá¹‡hitvÄ• samÄ• pattisamÄ• pajjane chekatÄ• . __samÄ• pattivuá¹-á¹-hÄ• nakusala
gate kÄ• le viyatto hutvÄ• uá¹-á¹-hahanto vuá¹-á¹-hÄ• nakusalo nÄ• ma hoti, evaá¹ƒ kusala

<165> dutiye __ajjava_nti ujubhÄ• vo. __maddava_nti mudubhÄ• vo.

<166> tatiye __khantÄ«_ti adhivÄ• sanakhanti. __soracca_nti susÄ«lyabhÄ• vena suratabh

<167> catutthe __sÄ• khalya_nti saá¹‡havÄ• cÄ• vasena sammodamÄ• nabhÄ• vo. __paá
dhammena vÄ• paá¹-isantharaá¹‡aá¹ƒ.

<168> paÃ±came __avihiá¹ƒsÄ• _ti karuá¹‡Ä• pubbabhÄ• go. __soceyya_nti sÄ«lavasena
chaá¹-á¹-hasattamÄ• ni uttÄ• natthÄ• neva.

<171> aá¹-á¹-hame __paá¹-isaá¹…khÄ• nabala_nti paccavekkhaá¹‡abalaá¹ƒ.

<172> navame \Ee II 162/ muá¹-á¹-hassacce akampanena satiyeva __satibalaá¹ƒ_. uddhac
samÄ• dhiyeva __samÄ• dhibalaá¹ƒ_.

<173> dasame __samatho_ti cittekaggatÄ• . __vipassanÄ• _ti saá¹…khÄ• rapariggÄ• haka

<174> ekÄ• dasame \Be II 63/ __sÄ«lavipattÄ«_ti dussÄ«lyaá¹ƒ. __diá¹-á¹-hivipattÄ«_ti mic

<175> dvÄ• dasame __sÄ«lasampadÄ• _ti paripuá¹‡á¹‡asÄ«latÄ• . __diá¹-á¹-hisampadÄ•
tena \Ne II 65/ kammassakatasammÄ• diá¹-á¹-hi, jhÄ• nasammÄ• diá¹-á¹-hi, vipassanÄ• sa
maggasammÄ• diá¹-á¹-hi, phalasammÄ• diá¹-á¹-hÄ«ti sabbÄ• pi paÃ±cavidhÄ• sammÄ• di

<176> terasame __sÄ«lavisuddhÄ«_ti visuddhisampÄ• pakaá¹ƒ sÄ«laá¹ƒ. __diá¹-á¹-hivisuc
visuddhisampÄ• pikÄ• catumaggasammÄ• diá¹-á¹-hi, paÃ±cavidhÄ• pi vÄ• sammÄ• diá¹-á

<177> cuddasame __diá¹-á¹-hivisuddhÄ«_ti visuddhisampÄ• pikÄ• sammÄ• diá¹-á¹-hiyeva
padhÄ• na_nti heá¹-á¹-himamaggasampayuttaá¹ƒ vÄ«riyaá¹ƒ. taÃ±hi tassÄ• diá¹-á¹-hiyÄ•
``yathÄ• diá¹-á¹-hissa ca padhÄ• naâ€™â€™ nti vuttaá¹ƒ.

<178> pannarasame __asantuá¹-á¹-hitÄ• ca kusalesu dhammesÅ«_ti aÃ±Ã±atra arahattar
asantuá¹-á¹-hibhÄ• vo.

<179> soá¸·asame __muá¹-á¹-hassacca_nti muá¹-á¹-hassatibhÄ• vo. __asampajaÃ±Ã±a_n

<180> sattarasame apilÄ• panalakkhaá¹‡Ä• __sati_. sammÄ• pajÄ• nanalakkhaá¹‡aá¹ƒ _

samÄ• pattivaggo paÃ±camo. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1. kodhapeyyÄ• laá¹ƒ

<181> ito \Be II 64/ \Ne II 66/ paresu kujjhanalakkhaá¹‡o __kodho_. upanandhanalakkhaá¹‡
sukatakaraá¹‡amakkhanalakkhaá¹‡o __makkho_. yugaggÄ• halakkhaá¹‡o __palÄ• so_. us
paÃ±camaccherabhÄ• vo \Ee II 163/ __macchariyaá¹ƒ_. taá¹ƒ sabbampi maccharÄ• yanala
katapaá¹-icchÄ• danalakkhaá¹‡Ä• __mÄ• yÄ• _. kerÄ• á¹-ikalakkhaá¹‡aá¹ƒ __sÄ• á¹-heyya
__ahirikaá¹ƒ_. upavÄ• dato abhÄ• yanÄ• kÄ• ro __anottappaá¹ƒ. akkodhÄ• _dayo tesaá¹ƒ

<185> __sekkhassa bhikkhuno_ti sattavidhassÄ• pi sekkhassa upariupariguá¹‡ehi parihÄ•
puthujjanassa pana paá¹-hamataraá¹ƒyeva parihÄ• nÄ• ya saá¹ƒvattantÄ«ti veditabbÄ• . __
upariupariguá¹‡ehi aparihÄ• natthÄ• ya.

<187> __yathÄ• bhataá¹ƒ nikkhitto_ti yathÄ• Ä• netvÄ• nikkhitto, evaá¹ƒ niraye patiá¹-á¹-h

<190> __ekacco_ti yassete kodhÄ• dayo atthi, so ekacco nÄ• ma.

kodhapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. akusalapeyyÄ• laá¹ƒ

191-200__._ __sÄ• vajjÄ• _ti \Ne II 67/ sadosÄ• . __anavajjÄ• _ti niddosÄ• . __dukkhudray
__sukhudriyÄ• _ti sukhavaá¸• á¸• hikÄ• . __sabyÄ• bajjhÄ• _ti sadukkhÄ• . __abyÄ• bajjhÄ
vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ.

akusalapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. vinayapeyyÄ• laá¹ƒ

<201> __dveme_ \Ne II 68/ \Be II 65/, __bhikkhave, atthavase paá¹-iccÄ• _ti, bhikkhave, dv
kÄ• raá¹‡Ä• ni sandhÄ• ya. __sikkhÄ• padaá¹ƒ paÃ±Ã±atta_nti sikkhÄ• koá¹-á¹-hÄ• so á¹-h
__saá¹…ghasuá¹-á¹-hutÄ• yÄ• _ti saá¹…ghassa suá¹-á¹-hubhÄ• vÄ• ya, ``suá¹-á¹-hu, bhant
sampaá¹-icchanatthÄ• yÄ• ti attho. __saá¹…ghaphÄ• sutÄ• yÄ• _ti saá¹…ghassa phÄ• suv
__dummaá¹…kÅ«na_nti dussÄ«lÄ• naá¹ƒ. __pesalÄ• na_nti pÄ«yasÄ«lÄ• naá¹ƒ. __diá¹-á¹-
diá¹-á¹-hadhamme imasmiá¹ƒyeva attabhÄ• ve vÄ«tikkamapaccayÄ• paá¹-iladdhabbÄ• naá
vadhabandhanÄ• didukkhadhammasaá¹…khÄ• tÄ• naá¹ƒ Ä• savÄ• naá¹ƒ. __saá¹ƒvarÄ• yÄ
__samparÄ• yikÄ• na_nti \Ee II 164/ tathÄ• rÅ«pÄ• naá¹ƒyeva apÄ• yadukkhasaá¹…khÄ• tÄ
uppajjanakaÄ• savÄ• naá¹ƒ. __paá¹-ighÄ• tÄ• yÄ• _ti paá¹-isedhanatthÄ• ya. __verÄ• na_n
puggalaverÄ• nampi. __vajjÄ• na_nti dosÄ• naá¹ƒ. te eva vÄ• dukkhadhammÄ• vajjanÄ«y
adhippetÄ• . __bhayÄ• na_nti cittutrÄ• sabhayÄ• nampi bhayahetÅ«naá¹ƒ tesaá¹ƒyeva duk
__akusalÄ• na_nti akkhamaá¹-á¹-hena akusalasaá¹…khÄ• tÄ• naá¹ƒ dukkhadhammÄ• naá
gihÄ«su ujjhÄ• yantesu paÃ±Ã±attasikkhÄ• padaá¹ƒ gihÄ«naá¹ƒ anukampÄ• ya paÃ±Ã±atta
pakkhupacchedÄ• yÄ• _ti pÄ• picchÄ• pakkhaá¹ƒ nissÄ• ya saá¹…ghaá¹ƒ bhindeyyunti tes
__appasannÄ• naá¹ƒ pasÄ• dÄ• yÄ• _ti pubbe appasannÄ• nampi paá¹‡á¸• itamanussÄ• n
sikkhÄ• padapaÃ±Ã±attisampadaá¹ƒ disvÄ• pasÄ• duppattiatthÄ• ya. __pasannÄ• naá¹ƒ b
pasannÄ• naá¹ƒ uparÅ«paripasÄ• dabhÄ• vÄ• ya. __saddhammaá¹-á¹-hitiyÄ• _ti saddhamm
__vinayÄ• nuggahÄ• yÄ• _ti paÃ±cavidhassÄ• pi vinayassa anuggaá¹‡hanatthÄ• ya.

202-230__._ __pÄ• timokkhaá¹ƒ paÃ±Ã±atta_nti bhikkhupÄ• timokkhaá¹ƒ bhikkhunipÄ• tim
pÄ• timokkhaá¹ƒ paÃ±Ã±attaá¹ƒ. __pÄ• timokkhuddeso_ti __bhikkhÅ«naá¹ƒ paÃ±ca, bhikkh
pÄ• timokkhuddesÄ• paÃ±Ã±attÄ• . pÄ• timokkhaá¹-á¹-hapana_nti uposathaá¹-á¹-hapanaá
paÃ±Ã±attÄ• _ti cÄ• tuddasikÄ• pannarasikÄ• ti dve pavÄ• raá¹‡Ä• paÃ±Ã±attÄ• . __pavÄ
paÃ±Ã±atta_nti sÄ• pattikassa bhikkhuno pavÄ• raá¹‡Ä• uttiyÄ• vattamÄ• nÄ• ya pavÄ• ra
paÃ±Ã±attaá¹ƒ. tajjanÄ«yakammÄ• dÄ«su \Be II 66/ bhikkhÅ« vÄ• cÄ• sattÄ«hi vitudantÄ•
paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ __tajjanÄ«yakammaá¹ƒ_ (Vin II 1 Ä• dayo) paÃ
165/ abyattassa seyyasakassa \Ne II 69/ bhikkhuno __niyassakammaá¹ƒ_ paÃ±Ã±attaá¹ƒ. I
assajipunabbasuke bhikkhÅ« Ä• rabbha __pabbÄ• janÄ«yakammaá¹ƒ_ (Vin II 21 Ä• dayo)
akkosakassa sudhammattherassa __paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ_ (Vin II 33 Ä• dayo) pa
adassanÄ• dÄ«su __ukkhepanÄ«yakammaá¹ƒ_ paÃ±Ã±attaá¹ƒ. garukÄ• pattiá¹ƒ Ä• panna
__parivÄ• sadÄ• naá¹ƒ_ paÃ±Ã±attaá¹ƒ. parivÄ• se antarÄ• pattiá¹ƒ Ä• pannassa __mÅ«lÄ
paÃ±Ã±attaá¹ƒ. paá¹-icchannÄ• yapi appaá¹-icchannÄ• yapi Ä• pattiyÄ• __mÄ• nattadÄ• n
ciá¹‡á¹‡amÄ• nattassa __abbhÄ• naá¹ƒ_ paÃ±Ã±attaá¹ƒ. sammÄ• vattantassa __osÄ• raá
asammÄ• vattanÄ• dÄ«su __nissÄ• raá¹‡Ä«yaá¹ƒ_ paÃ±Ã±attaá¹ƒ.

ehibhikkhÅ«pasampadÄ• saraá¹‡agamanÅ«pasampadÄ• ovÄ• dÅ«pasampadÄ• paÃ±hÄ
Ã±atticatutthakammÅ«pasampadÄ• garudhammÅ«pasampadÄ• ubhatosaá¹…ghe upasam
aá¹-á¹-havidhÄ• __upasampadÄ• _ paÃ±Ã±attÄ• . Ã±attikammaá¹ƒ nava á¹-hÄ• nÄ• ni gac
navaá¹-á¹-hÄ• nikaá¹ƒ __Ã±attikammaá¹ƒ_ paÃ±Ã±attaá¹ƒ. Ã±attidutiyakammaá¹ƒ satta á¹-
evaá¹ƒ sattaá¹-á¹-hÄ• nikameva __Ã±attidutiyakammaá¹ƒ_ paÃ±Ã±attaá¹ƒ. Ã±atticatutthaka
gacchatÄ«ti evaá¹ƒ sattaá¹-á¹-hÄ• nikameva __Ã±atticatutthakammaá¹ƒ_ paÃ±Ã±attaá¹ƒ.
paá¹-hamapÄ• rÄ• jikÄ• dÄ«naá¹ƒ paá¹-hamapaÃ±Ã±atti __apaÃ±Ã±atte paÃ±Ã±attaá¹ƒ_.
__paÃ±Ã±atte anupaÃ±Ã±attaá¹ƒ_. dhammasammukhatÄ• vinayasammukhatÄ• saá¹…gh
imassa catubbidhassa sammukhÄ«bhÄ• vassa vasena __sammukhÄ• vinayo_ paÃ±Ã±atto
khÄ«á¹‡Ä• savassa acodanatthÄ• ya __sativinayo_ paÃ±Ã±atto. ummattakassa \Ee II 166/
__amÅ«á¸·havinayo_ paÃ±Ã±atto. appaá¹-iÃ±Ã±Ä• ya cuditakassa Ä• pattiyÄ• ataraá¹‡att
__paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ_ paÃ±Ã±attaá¹ƒ. bahutarÄ• naá¹ƒ dhammavÄ• dÄ«naá¹ƒ la
adhikaraá¹‡avÅ«pasamanatthaá¹ƒ. __yebhuyyasikÄ• _ paÃ±Ã±attÄ• . pÄ• pussannassa pu
__tassapÄ• piyasikÄ• _ paÃ±Ã±attÄ• . bhaá¹‡á¸• anÄ• divasena bahuá¹ƒ assÄ• maá¹‡akaa
Ä• pannÄ• naá¹ƒ bhikkhÅ«naá¹ƒ á¹-hapetvÄ• thullavajjaá¹ƒ á¹-hapetvÄ• gihipaá¹-isaá¹ƒyu
avasesÄ• pattÄ«naá¹ƒ vÅ«pasamanatthÄ• ya __tiá¹‡avatthÄ• rako_ paÃ±Ã±atto.

vinayapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. rÄ• gapeyyÄ• laá¹ƒ

<231> __rÄ• gassa_ \Ne II 70/ \Be II 67/, __bhikkhave, abhiÃ±Ã±Ä• yÄ• _ti paÃ±cakÄ• ma
abhijÄ• nanatthaá¹ƒ paccakkhakaraá¹‡atthaá¹ƒ. __pariÃ±Ã±Ä• yÄ• _ti parijÄ• nanatthaá¹ƒ.
parikkhayagamanatthaá¹ƒ. __pahÄ• nÄ• yÄ• _ti pajahanatthaá¹ƒ. __khayÄ• ya vayÄ• yÄ• _
__virÄ• gÄ• yÄ• _ti virajjanatthaá¹ƒ. __nirodhÄ• yÄ• _ti nirujjhanatthaá¹ƒ. __cÄ• gÄ• yÄ• _t
__paá¹-inissaggÄ• yÄ• _ti paá¹-inissajjanatthaá¹ƒ.

232-246__._ __thambhassÄ• _ti kodhamÄ• navasena thaddhabhÄ• vassa. __sÄ• rabbhass
kÄ• raá¹‡uttariyalakkhaá¹‡assa sÄ• rabbhassa. __mÄ• nassÄ• _ti navavidhamÄ• nassa. __
maÃ±Ã±anamÄ• nassa. __madassÄ• _ti majjanÄ• kÄ• ramadassa. __pamÄ• dassÄ• _ti sa
kÄ• maguá¹‡esu cittavossaggassa. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

dukanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

tikanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. bÄ• lavaggo

1. bhayasuttavaá¹‡á¹‡anÄ•

<1> tikanipÄ• tassa \Ne II 71/ \Be II 69/ \Ee II 167/ paá¹-hame __bhayÄ• nÄ«_tiÄ• dÄ«su __
__upaddavo_ti anekaggatÄ• kÄ• ro. __upasaggo_ti upasaá¹-á¹-hÄ• kÄ• ro tattha tattha lagg

tesaá¹ƒ evaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ --- pabbatavisamanissitÄ• corÄ• janapadavÄ• s
``mayaá¹ƒ asukadivase nÄ• ma tumhÄ• kaá¹ƒ gÄ• maá¹ƒ paharissÄ• mÄ• â€™â€™ ti. te ta
paá¹-á¹-hÄ• ya bhayaá¹ƒ \Ne II 72/ santÄ• saá¹ƒ Ä• pajjanti. ayaá¹ƒ __cittutrÄ• so_ nÄ• ma
kupitÄ• anatthampi Ä• vaheyyuâ€™â€™ nti hatthasÄ• raá¹ƒ gahetvÄ• dvipadacatuppadeh
pavisitvÄ• tattha tattha bhÅ«miyaá¹ƒ nipajjanti á¸• aá¹ƒsamakasÄ• dÄ«hi khajjamÄ• nÄ• , g
khÄ• á¹‡ukaá¹‡á¹-ake maddanti. tesaá¹ƒ evaá¹ƒ vicarantÄ• naá¹ƒ vikkhittabhÄ• vo __aneka
coresu yathÄ• vutte divase anÄ• gacchantesu ``tucchakasÄ• sanaá¹ƒ bhavissati, gÄ• maá¹
saparikkhÄ• rÄ• gÄ• maá¹ƒ pavisanti. atha tesaá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• gÄ• m
aggiá¹ƒ datvÄ• manusse ghÄ• tetvÄ• corÄ• sabbaá¹ƒ vibhavaá¹ƒ vilumpitvÄ• gacchanti.
aggiá¹ƒ nibbÄ• petvÄ• koá¹-á¹-hakacchÄ• yÄ• bhitticchÄ• yÄ• dÄ«su tattha tattha laggitvÄ•
anusocamÄ• nÄ• . ayaá¹ƒ __upasaá¹-á¹-hÄ• kÄ• ro lagganÄ• kÄ• ro_ nÄ• ma.

__naá¸·Ä• gÄ• rÄ• _ti \Ee II 168/ naá¸·ehi channapaá¹-icchannaagÄ• rÄ• . sesasambhÄ• r
honti. __tiá¹‡Ä• gÄ• re_pi eseva nayo. __kÅ«á¹-Ä• gÄ• rÄ• nÄ«_ti kÅ«á¹-asaá¹…gahitÄ• ni
__ullittÄ• valittÄ• nÄ«_ti anto ca bahi ca littÄ• ni. __nivÄ• tÄ• nÄ«_ti nivÄ• ritavÄ• tappaves
__phusitaggaá¸·Ä• nÄ«_ti chekehi vaá¸• á¸• hakÄ«hi katattÄ• \Be II 70/ piá¹-á¹-hasaá¹…gh
phusitakavÄ• á¹-Ä• ni. __pihitavÄ• tapÄ• nÄ• nÄ«_ti yuttavÄ• tapÄ• nÄ• ni. iminÄ• padadv
kavÄ• á¹-avÄ• tapÄ• nÄ• naá¹ƒ niccapihitataá¹ƒ akathetvÄ• sampattiyeva kathitÄ• . icchitic
pidhÄ«yanti ca vivarÄ«yanti ca.

__bÄ• lato uppajjantÄ«_ti bÄ• lameva nissÄ• ya uppajjanti. bÄ• lo hi apaá¹‡á¸• itapuriso ra
vÄ• aÃ±Ã±aá¹ƒ vÄ• pana mahantaá¹ƒ á¹-hÄ• naá¹ƒ patthento katipaye attanÄ• sadise vid

gahetvÄ• ``etha ahaá¹ƒ tumhe issare karissÄ• mÄ«â€™â€™ ti pabbatagahanÄ• dÄ«ni niss
paharanto dÄ• marikabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• anupubbena nigamepi janapadepi pahara
chaá¸• á¸• etvÄ• khemaá¹-á¹-hÄ• naá¹ƒ patthayamÄ• nÄ• pakkamanti. te nissÄ• ya vasan
attano attano vasanaá¹-á¹-hÄ• nÄ• ni pahÄ• ya pakkamanti. gatagataá¹-á¹-hÄ• ne bhikkhÄ•
hoti. evaá¹ƒ catunnampi parisÄ• naá¹ƒ bhayaá¹ƒ Ä• gatameva hoti. pabbajjitesupi dve bÄ• l
aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• daá¹ƒ paá¹-á¹-hapetvÄ• codanaá¹ƒ Ä• rabhanti. iti kosambivÄ•
uppajjati. catunnaá¹ƒ parisÄ• naá¹ƒ bhayaá¹ƒ Ä• gatameva hotÄ«ti evaá¹ƒ yÄ• ni kÄ• nici b
uppajjanti, sabbÄ• ni tÄ• ni bÄ• lato uppajjantÄ«ti yathÄ• nusandhinÄ• desanaá¹ƒ niá¹-á¹-h

2. lakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<2> dutiye \Ne II 73/ kÄ• yadvÄ• rÄ• dipavattaá¹ƒ kammaá¹ƒ lakkhaá¹‡aá¹ƒ saÃ±jÄ• nanak
__kammalakkhaá¹‡o. apadÄ• nasobhanÄ« paÃ±Ã±Ä• _ti yÄ• paÃ±Ã±Ä• nÄ• ma apadÄ• n
ca attano attano cariteneva pÄ• kaá¹-Ä• hontÄ«ti attho. bÄ• lena hi gatamaggo rukkhagacc
jhÄ• petvÄ• gacchantassa indaggino gatamaggo viya hoti, jhÄ• maá¹-á¹-hÄ• namattameva
aá¹…gÄ• ramasichÄ• rikÄ• samÄ• kulaá¹ƒ paÃ±Ã±Ä• yati. paá¹‡á¸• itena gatamaggo kusol
vividhasassasampadaá¹ƒ Ä• vahamÄ• nena catudÄ«pikameghena gatamaggo viya hoti. yat
udakapÅ«rÄ• ni ceva vividhasassaphalÄ• phalÄ• ni ca tÄ• ni tÄ• ni á¹-hÄ• nÄ• ni paÃ±Ã±Ä•
gatamagge sampattiyova paÃ±Ã±Ä• yanti no vipattiyoti. sesamettha uttÄ• natthameva.

3. cintÄ«suttavaá¹‡á¹‡anÄ•

<3> tatiye \Be II 71/ __bÄ• lalakkhaá¹‡Ä• nÄ«_ti ``bÄ• lo ayaâ€™â€™ nti etehi lakkhÄ«yat
bÄ• lalakkhaá¹‡Ä• ni. tÄ• nevassa saÃ±jÄ• nanakÄ• raá¹‡Ä• nÄ«ti __bÄ• lanimittÄ• ni. bÄ•
apadÄ• nÄ• ni. __duccintitacintÄ«_ti cintayanto abhijjhÄ• byÄ• pÄ• damicchÄ• dassanavas
__dubbhÄ• sitabhÄ• sÄ«_ti bhÄ• samÄ• nopi musÄ• vÄ• dÄ• dibhedaá¹ƒ dubbhÄ• sitamev
__dukkaá¹-akammakÄ• rÄ«_ti karontopi pÄ• á¹‡Ä• tipÄ• tÄ• divasena dukkaá¹-akammamev
__paá¹‡á¸• italakkhaá¹‡Ä• nÄ«_tiÄ• di vuttÄ• nusÄ• reneva veditabbaá¹ƒ. __sucintitacintÄ«
manosucaritÄ• dÄ«naá¹ƒ vasena yojetabbÄ• ni.

4. accayasuttavaá¹‡á¹‡anÄ•

<4> catutthe \Ee II 170/ __accayaá¹ƒ accayato na passatÄ«_ti attano aparÄ• dhaá¹ƒ aparÄ
__accayato disvÄ• yathÄ• dhammaá¹ƒ nappaá¹-ikarotÄ«_ti ``aparaddhaá¹ƒ mayÄ• â€™â€
na karoti, daá¹‡á¸• akammaá¹ƒ Ä• haritvÄ• accayaá¹ƒ na deseti nakkhamÄ• peti. __accaya
yathÄ• dhammaá¹ƒ nappaá¹-iggaá¹‡hÄ• tÄ«_ti parassa ``viraddhaá¹ƒ mayÄ• â€™â€™ ti Ã±
Ä• haritvÄ• khamÄ• pentassa nakkhamati. sukkapakkho vuttapaá¹-ipakkhato veditabbo.

5. ayonisosuttavaá¹‡á¹‡anÄ•

<5> paÃ±came \Ne II 74/ __ayoniso paÃ±haá¹ƒ kattÄ• hotÄ«_ti ``kati nu kho, udÄ• yi, anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti vutte ``pubbenivÄ• so anussatiá¹-á¹-hÄ• naá¹ƒ bhavi lÄ• á¸·udÄ• yitthero viya anupÄ• yacintÄ• ya apaÃ±hameva paÃ±hanti kattÄ• hoti. __ayoni hotÄ«_ti evaá¹ƒ cintitaá¹ƒ pana paÃ±haá¹ƒ vissajjentopi ``idha, bhante, bhikkhu anekavihita anussarati. seyyathidaá¹ƒ, ekampi jÄ• tiâ€™â€™ ntiÄ• dinÄ• nayena soyeva thero viya ayo apaÃ±hameva paÃ±hanti katheti. __parimaá¹‡á¸• alehi padabyaÃ±janehÄ«_ti ettha padame padabyaÃ±janaá¹ƒ. taá¹ƒ akkharapÄ• ripÅ«riá¹ƒ katvÄ• dasavidhaá¹ƒ byaÃ±janabuddhiá¹ƒ vuttaá¹ƒ parimaá¹‡á¸• alaá¹ƒ nÄ• ma hoti, evarÅ«pehi padabyaÃ±janehÄ«ti attho. __siliá¹-á padasiliá¹-á¹-hatÄ• ya siliá¹-á¹-hehi. __upagatehÄ«_ti atthaÃ±ca kÄ• raá¹‡aÃ±ca upagatehi evaá¹ƒ yoniso sabbaá¹ƒ kÄ• raá¹‡asampannaá¹ƒ katvÄ• pi vissajjitaá¹ƒ parassa paÃ±haá¹ƒ nÄ• bhinandati sÄ• riputtattherassa paÃ±haá¹ƒ lÄ• á¸·udÄ• yitthero viya. yathÄ• ha ---

``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, Ä• vuso sÄ• riputta, anavakÄ• so, yaá¹ƒ so atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ \Ee II upapanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ• pi, nattheta 5.166).

__yoniso paÃ±haá¹ƒ kattÄ• _tiÄ• dÄ«su Ä• nandatthero viya yonisova paÃ±haá¹ƒ cintetvÄ thero hi ``kati nu kho, Ä• nanda, anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti pucchito ``ayaá¹ƒ pa ti yoniso cintetvÄ• yoniso vissajjento Ä• ha --- ``idha, bhante, bhikkhu vivicceva kÄ• mehi .. catutthajjhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ, bhante, anussatiá¹-á¹-hÄ• naá¹ƒ evaá¹ƒbh evaá¹ƒbahulÄ«kataá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. __al tathÄ• gato viya yoniso abbhanumoditÄ• hoti. tathÄ• gato hi Ä• nandattherena paÃ±he viss Ä• nanda, tena hi tvaá¹ƒ, Ä• nanda, imampi chaá¹-á¹-haá¹ƒ anussatiá¹-á¹-hÄ• naá¹ƒ dhÄ• re satova abhikkamati satova paá¹-ikkamatÄ«â€™â€™ tiÄ• dimÄ• ha. chaá¹-á¹-hÄ• dÄ«ni uttÄ

9. khatasuttavaá¹‡á¹‡anÄ•

<9> navame \Ne II 75/ sukkapakkho pubbabhÄ• ge dasahipi kusalakammapathehi paricchi arahattamaggÄ• labbhati. __bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«_ti ettha lokiyalokuttaramiss

10. malasuttavaá¹‡á¹‡anÄ•

<10> dasame dussÄ«labhÄ• vo dussÄ«lyaá¹ƒ, dussÄ«lyameva malaá¹ƒ __dussÄ«lyamala anudahanaá¹-á¹-hena duggandhaá¹-á¹-hena kiliá¹-á¹-hakaraá¹‡aá¹-á¹-hena ca. taÃ±hi niray

anudahatÄ«ti anudahanaá¹-á¹-henapi malaá¹ƒ. tena samannÄ• gato \Be II 73/ puggalo mÄ•
bhikkhusaá¹…ghassÄ• pi antare bodhicetiyaá¹-á¹-hÄ• nesupi jigucchanÄ«yo hoti, sabbadis
kira tena pÄ• pakammaá¹ƒ kataâ€™â€™ nti avaá¹‡á¹‡agandho vÄ• yatÄ«ti duggandhaá¹-á
samannÄ• gato puggalo gatagataá¹-á¹-hÄ• ne upatÄ• paÃ±ceva labhati, kÄ• yakammÄ• dÄ
apabhassarÄ• nÄ«ti \Ee II 172/ kiliá¹-á¹-hakaraá¹‡aá¹-á¹-henapi malaá¹ƒ. apica taá¹ƒ devam
nibbÄ• nasampattiÃ±ca milÄ• petÄ«ti milÄ• panaá¹-á¹-henapi malanti veditabbaá¹ƒ. issÄ• m
nayo.

bÄ• lavaggo paá¹-hamo.

2. rathakÄ• ravaggo

1. Ã±Ä• tasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne II 76/ paá¹-hame __Ã±Ä• to_ti paÃ±Ã±Ä• to pÄ• kaá¹-o. __ananulomik
anulometÄ«ti ananulomikaá¹ƒ, tasmiá¹ƒ ananulomike. __kÄ• yakamme_ti pÄ• á¹‡Ä• tipÄ• t
oá¸·Ä• rikaá¹ƒ vÄ• etaá¹ƒ, na evarÅ«pe samÄ• dapetuá¹ƒ sakkoti. disÄ• namassituá¹ƒ vaá
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti evarÅ«pe samÄ• dapeti gaá¹‡hÄ• peti. __vacÄ«kamme_pi musÄ•
attano santakaá¹ƒ parassa adÄ• tukÄ• mena ``natthÄ«â€™â€™ ti ayaá¹ƒ vaÃ±canamusÄ•
vaá¹-á¹-atÄ«ti evarÅ«pe samÄ• dapeti. __manokamme_pi abhijjhÄ• dayo oá¸·Ä• rikÄ• , kam
visaá¹ƒvÄ• detvÄ• kathento pana ananulomikesu dhammesu samÄ• dapeti nÄ• ma dakkhi
taá¹ƒ kira theraá¹ƒ eko upaá¹-á¹-hÄ• ko amaccaputto upasaá¹…kamitvÄ• ``mettÄ• yantena
puggale mettÄ• yitabbaâ€™â€™ nti pucchi. thero sabhÄ• gavisabhÄ• gaá¹ƒ anÄ• cikkhitvÄ
Ä• ha. tassa ca bhariyÄ• piyÄ• hoti manÄ• pÄ• , so taá¹ƒ Ä• rabbha mettÄ• yanto ummÄ•
panesa bahujanaahitÄ• ya paá¹-ipanno hotÄ«ti? evarÅ«passa hi saddhivihÄ• rikÄ• dayo ce
tesaá¹ƒ Ä• rakkhadevatÄ• Ä• diá¹ƒ katvÄ• tÄ• saá¹ƒ tÄ• saá¹ƒ mittabhÅ«tÄ• yÄ• va brah
ca ``ayaá¹ƒ bhikkhu na ajÄ• nitvÄ• karissatÄ«â€™â€™ ti \Ee II 173/ tena katameva karonti
bahujanaahitÄ• ya paá¹-ipanno hoti.

sukkapakkhe pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«naá¹ƒyeva vasena __kÄ• yakammava
kammaá¹-á¹-hÄ• naá¹ƒ pana avisaá¹ƒvÄ• detvÄ• kathento anulomikesu dhammesu samÄ•
koá¸·itavihÄ• ravÄ• sÄ« catunikÄ• yikatissatthero viya. tassa kira jeá¹-á¹-habhÄ• tÄ• nandÄ
potaliyavihÄ• re vasanto ekasmiá¹ƒ roge samuá¹-á¹-hite kaniá¹-á¹-haá¹ƒ pakkosÄ• petvÄ•
mayhaá¹ƒ sallahukaá¹ƒ katvÄ• ekaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathehÄ«â€™â€™ ti. kiá¹ƒ,
kammaá¹-á¹-hÄ• nena, kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ pariggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«ti? kima
bhante, kabaá¸·Ä«kÄ• rÄ• hÄ• ro upÄ• dÄ• rÅ«paá¹ƒ, ekasmiÃ±ca upÄ• dÄ• rÅ«pe diá¹-á¹-
pÄ• kaá¹-Ä• ni hontÄ«ti \Ne II 77/. so ``vaá¹-á¹-issati, Ä• vuso, ettakaâ€™â€™ nti taá¹ƒ uyy
kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ pariggaá¹‡hitvÄ• upÄ• dÄ• rÅ«paá¹ƒ sallakkhetvÄ• vivaá¹-á¹-

atha naá¹ƒ theraá¹ƒ bahivihÄ• rÄ• anikkhantameva pakkositvÄ• , ``Ä• vuso, mahÄ• avassa
kaniá¹-á¹-hattherassa attanÄ• paá¹-iladdhaguá¹‡aá¹ƒ Ä• rocesi. __bahujanahitÄ• yÄ• _ti et
saddhivihÄ• rikÄ• dayo ``ayaá¹ƒ na ajÄ• nitvÄ• karissatÄ«â€™â€™ ti tena katameva karon
paá¹-ipanno nÄ• ma hotÄ«ti.

2. sÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<12> dutiye __khattiyassÄ• _ti jÄ• tiyÄ• khattiyassa. __muddhÄ• vasittassÄ• _ti rÄ• jÄ• bh
abhisittassa. __sÄ• raá¹‡Ä«yÄ• ni bhavantÄ«_ti saritabbÄ• ni asammussanÄ«yÄ• ni honti.
nibbatto. __yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«ya_nti daharakÄ• le jÄ• nitumpi na sakkÄ• , aparab
mÄ• tÄ• pituÄ• dÄ«hi Ã±Ä• takehi vÄ• dÄ• sÄ• dÄ«hi vÄ• ``tvaá¹ƒ asukajanapade asukan
jÄ• toâ€™â€™ ti Ä• cikkhite sutvÄ• tato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ sarati na sammuss
``yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hotÄ«â€™â€™ ti.

__idaá¹ƒ_ \Be II 75/, __bhikkhave, dutiya_nti abhisekaá¹-á¹-hÄ• naá¹ƒ nÄ• ma raÃ±Ã±o ba
hoti, tenassa taá¹ƒ yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ. saá¹…gÄ• mavijayaá¹-á¹-hÄ• nepi es
__saá¹…gÄ• ma_nti yuddhaá¹ƒ. __abhivijinitvÄ• _ti jinitvÄ• sattumaddanaá¹ƒ katvÄ• . __ta
tameva saá¹…gÄ• maá¹-á¹-hÄ• naá¹ƒ. __ajjhÄ• vasatÄ«_ti abhibhavitvÄ• Ä• vasati.

idÄ• ni yasmÄ• sammÄ• sambuddhassa raÃ±Ã±o jÄ• tiá¹-á¹-hÄ• nÄ• dÄ«hi kattabbakicca
sÄ• sane tappaá¹-ibhÄ• ge tayo puggale dassetuá¹ƒ idaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• bhataá¹ƒ, tasm
kho, bhikkhave_tiÄ• dimÄ• ha. tattha __anagÄ• riyaá¹ƒ pabbajito hotÄ«_ti ettha catupÄ• ris
pabbajjÄ• nissitamevÄ• ti veditabbaá¹ƒ. __sÄ• raá¹‡Ä«yaá¹ƒ hotÄ«_ti ``ahaá¹ƒ asukaraá¹-á
asukavihÄ• re asukamÄ• á¸·ake asukadivÄ• á¹-á¹-hÄ• ne asukacaá¹…kame asukarukkham
yÄ• vajÄ«vaá¹ƒ saritabbameva hoti na sammussitabbaá¹ƒ.

__idaá¹ƒ_ \Ne II 78/ __dukkha_nti ettakaá¹ƒ dukkhaá¹ƒ, na ito uddhaá¹ƒ dukkhaá¹ƒ atthi. __
dukkhasamudayo_ti ettako dukkhasamudayo, na ito uddhaá¹ƒ dukkhasamudayo atthÄ«ti. se
evamettha catÅ«hi saccehi sotÄ• pattimaggo kathito. kasiá¹‡aparikammavipassanÄ• Ã±Ä• a
maggasannissitÄ• neva honti. __sÄ• raá¹‡Ä«yaá¹ƒ_ \Ee II 175/ __hotÄ«_ti ``ahaá¹ƒ asukara
asukarukkhamÅ«le sotÄ• panno jÄ• toâ€™â€™ ti yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hoti as

__Ä• savÄ• naá¹ƒ khayÄ• _ti Ä• savÄ• naá¹ƒ khayena. __cetovimutti_nti phalasamÄ• dhiá
phalapaÃ±Ã±aá¹ƒ. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• _ti attanÄ• va abhivisiá¹-á¹-hÄ• ya
katvÄ• . __upasampajja viharatÄ«_ti paá¹-ilabhitvÄ• viharati. __sÄ• raá¹‡Ä«ya_nti ``mayÄ•
... asukarukkhamÅ«le arahattaá¹ƒ pattaâ€™â€™ nti attano arahattapattiá¹-á¹-hÄ• naá¹ƒ nÄ•
sÄ• raá¹‡Ä«yaá¹ƒ hoti asammussanÄ«yanti yathÄ• nusandhinÄ• va desanaá¹ƒ niá¹-á¹-hape

3. Ä• saá¹ƒsasuttavaá¹‡á¹‡anÄ•

<13> tatiye __santo_ti atthi upalabbhanti. __saá¹ƒvijjamÄ• nÄ• _ti tasseva vevacanaá¹ƒ. __
sattaloke. __nirÄ• so_ti anÄ• so apatthano. __Ä• saá¹ƒso_ti \Be II 76/ Ä• saá¹ƒsamÄ• no pa
__vigatÄ• so_ti apagatÄ• so. __caá¹‡á¸• Ä• lakule_ti caá¹‡á¸• Ä• lÄ• naá¹ƒ kule. __venaku
__nesÄ• dakule_ti migaluddakÄ• naá¹ƒ kule. __rathakÄ• rakule_ti cammakÄ• rakule. __puk
pupphacchaá¸• á¸• akakule.

ettÄ• vatÄ• kulavipattiá¹ƒ dassetvÄ• idÄ• ni yasmÄ• nÄ«cakule jÄ• topi ekacco aá¸• á¸• h
pana na tÄ• diso, tasmÄ• ssa bhogavipattiá¹ƒ dassetuá¹ƒ __dalidde_tiÄ• dimÄ• ha. tattha _
samannÄ• gate. __appannapÄ• nabhojane_ti parittakaannapÄ• nabhojane. __kasiravuttike_
dukkhajÄ«vike, yattha vÄ• yÄ• mena payogena jÄ«vitavuttiá¹ƒ sÄ• dhenti, tathÄ• rÅ«peti att
ghÄ• sacchÄ• do labbhatÄ«_ti yasmiá¹ƒ kule dukkhena yÄ• gubhattaghÄ• so ca kopÄ«nam
labbhati.

idÄ• ni yasmÄ• ekacco nÄ«cakule jÄ• topi upadhisampanno hoti attabhÄ• vasamiddhiyaá¹
ayaÃ±ca na tÄ• diso, tasmÄ• ssa sarÄ«ravipattimpi dassetuá¹ƒ __so ca hoti dubbaá¹‡á¹‡o_
__dubbaá¹‡á¹‡o_ti paá¹ƒsupisÄ• cako viya jhÄ• makhÄ• á¹‡uvaá¹‡á¹‡o. __duddasiko_ti vij
amanÄ• padassano. __okoá¹-imako_ti lakuá¹‡á¸• ako. __kÄ• á¹‡o_ti ekakkhikÄ• á¹‡o vÄ•
__kuá¹‡Ä«_ti ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« vÄ• . __khaÃ±jo_ti ekapÄ• dak
vÄ• . __pakkhahato_ti hatapakkho pÄ«á¹-hasappÄ«. __padÄ«peyyassÄ• _ti vaá¹-á¹-itelaka
padÄ«paupakaraá¹‡assa. __tassa na evaá¹ƒ hotÄ«_ti. kasmÄ• na hoti? nÄ«cakule jÄ• tatt

__jeá¹-á¹-ho_ti aÃ±Ã±asmiá¹ƒ jeá¹-á¹-he sati kaniá¹-á¹-ho Ä• saá¹ƒ na karoti, tasmÄ• jeá¹-
__Ä• bhiseko_ti jeá¹-á¹-hopi na abhisekÄ• raho Ä• saá¹ƒ na karoti, tasmÄ• Ä• bhisekoti Ä•
abhisekÄ• rahopi kÄ• á¹‡akuá¹‡iÄ• didosarahito sakiá¹ƒ abhisitto puna abhiseke Ä• saá¹ƒ n
anabhisittoti Ä• ha \Be II 77/. __acalappatto_ti jeá¹-á¹-hopi Ä• bhiseko anabhisitto mando ut
abhiseke Ä• saá¹ƒ na karoti. soá¸·asavassuddesiko pana paÃ±Ã±Ä• yamÄ• namassubhedo
hoti, mahantampi rajjaá¹ƒ vicÄ• retuá¹ƒ samattho, tasmÄ• ``acalappattoâ€™â€™ ti Ä• ha. _
kasmÄ• hoti? mahÄ• jÄ• titÄ• ya.

__dussÄ«lo_ti nissÄ«lo. __pÄ• padhammo_ti lÄ• makadhammo. __asucÄ«_ti asucÄ«hi kÄ
__saá¹…kassarasamÄ• cÄ• ro_ti saá¹…kÄ• hi saritabbasamÄ• cÄ• ro, kiÃ±cideva asÄ• rup
kataá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ paresaá¹ƒ Ä• saá¹…kanÄ«yasamÄ• cÄ• ro, attanÄ•
saritabbasamÄ• cÄ• ro, sÄ• saá¹…kasamÄ• cÄ• roti attho. tassa hi divÄ• á¹-á¹-hÄ• nÄ• dÄ«
mantayante bhikkhÅ« disvÄ• ``ime ekato hutvÄ• mantenti, kacci nu kho mayÄ• katakamm
mantentÄ«â€™â€™ ti evaá¹ƒ sÄ• saá¹…kasamÄ• cÄ• ro hoti. __paá¹-icchannakammanto_
pÄ• pakammena samannÄ• gato. __assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o_ti assamaá¹‡o hut

``samaá¹‡o ahaâ€™â€™ nti evaá¹ƒ paá¹-iÃ±Ã±o. __abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±
sunivatthe supÄ• rute sumbhakapattadhare gÄ• manigamarÄ• jadhÄ• nÄ«su piá¹‡á¸• Ä• ya
disvÄ• sayampi tÄ• disena Ä• kÄ• rena tathÄ• paá¹-ipajjanato ``ahaá¹ƒ brahmacÄ• rÄ«â€™
viya hoti. ``ahaá¹ƒ bhikkhÅ«â€™â€™ ti vatvÄ• uposathaggÄ• dÄ«ni pavisanto pana brahm
tathÄ• saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ gaá¹‡hanto. __antopÅ«tÄ«_ti pÅ«tinÄ• kammena anto \
__avassuto_ti rÄ• gÄ• dÄ«hi tinto. __kasambujÄ• to_ti saÃ±jÄ• tarÄ• gÄ• dikacavaro. __tas
kasmÄ• na hoti? lokuttaradhammaupanissayassa natthitÄ• ya. __tassa_ \Ee II 178/ __evaá
mahÄ• sÄ«lasmiá¹ƒ paripÅ«rakÄ• ritÄ• ya.

4. cakkavattisuttavaá¹‡á¹‡anÄ•

<14> catutthe catÅ«hi saá¹…gahavatthÅ«hi janaá¹ƒ raÃ±jetÄ«ti __rÄ• jÄ• _. cakkaá¹ƒ vatte
vattitaá¹ƒ vÄ• anena cakkanti cakkavattÄ«. dhammo assa \Be II 78/ atthÄ«ti __dhammiko_
cakkavattivattena rÄ• jÄ• jÄ• toti __dhammarÄ• jÄ• . sopi na arÄ• jaka_nti sopi aÃ±Ã±aá¹ƒ
alabhitvÄ• cakkaá¹ƒ nÄ• ma vattetuá¹ƒ na sakkotÄ«ti attho. iti satthÄ• desanaá¹ƒ paá¹-á¹-h
yathÄ• nusandhiá¹ƒ apÄ• petvÄ• va tuá¹‡hÄ« ahosi. kasmÄ• ? anusandhikusalÄ• uá¹-á¹-ha
pucchissanti, bahÅ« hi imasmiá¹ƒ á¹-hÄ• ne tathÄ• rÅ«pÄ• bhikkhÅ«, athÄ• haá¹ƒ tehi puá
vaá¸• á¸• hessÄ• mÄ«ti. atheko anusandhikusalo bhikkhu bhagavantaá¹ƒ pucchanto __ko p
bhagavÄ• pissa byÄ• karonto __dhammo bhikkhÅ«_tiÄ• dimÄ• ha.

tattha __dhammo_ti dasakusalakammapathadhammo. __dhamma_nti tameva vuttappakÄ•
tadadhiá¹-á¹-hÄ• nena cetasÄ• tameva nissayaá¹ƒ katvÄ• . __dhammaá¹ƒ sakkaronto_ti ya
suá¹-á¹-hu kato hoti, evametaá¹ƒ karonto. __dhammaá¹ƒ garuá¹ƒ karonto_ti tasmiá¹ƒ gÄ• ra
garukaronto. __dhammaá¹ƒ apacÄ• yamÄ• no_ti tasseva dhammassa aÃ±jalikaraá¹‡Ä• dÄ«
__dhammaddhajo dhammaketÅ«_ti taá¹ƒ dhammaá¹ƒ dhajamiva purakkhatvÄ• ketumiva u
dhammaddhajo dhammaketu ca hutvÄ• ti attho. __dhammÄ• dhipateyyo_ti dhammÄ• dhipa
dhammavaseneva ca sabbakiriyÄ• naá¹ƒ karaá¹‡ena dhammÄ• dhipateyyo hutvÄ• . __dha
saá¹ƒvidahatÄ«_ti dhammo assÄ• \Ee II 179/ atthÄ«ti dhammikÄ• , rakkhÄ• ca Ä• varaá¹‡
rakkhÄ• varaá¹‡agutti. tattha ``paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhatÄ«â€™â€™ ti vacana
__rakkhÄ• _. vuttaÃ±hetaá¹ƒ --- ``kathaÃ±ca, bhikkhave, paraá¹ƒ rakkhanto attÄ• naá¹ƒ rak
avihiá¹ƒsÄ• ya mettacittatÄ• ya anuddayÄ• yÄ• â€™â€™ ti (SN III 5.385). nivÄ• sanapÄ• ru
__Ä• varaá¹‡aá¹ƒ_. corÄ• diupaddavanivÄ• raá¹‡atthaá¹ƒ gopÄ• yanÄ• __gutti_. taá¹ƒ sab
pavatteti á¹-hapetÄ«ti attho.

idÄ• ni \Ne II 81/ yattha sÄ• saá¹ƒvidahitabbÄ• , taá¹ƒ dassento __antojanasmi_ntiÄ• dimÄ
saá¹…khepattho --- antojanasaá¹…khÄ• taá¹ƒ puttadÄ• raá¹ƒ sÄ«lasaá¹ƒvare patiá¹-á¹-hÄ•
vatthagandhamÄ• lÄ• dÄ«ni cassa dadamÄ• no sabbopaddave cassa nivÄ• rayamÄ• no dh
saá¹ƒvidahati nÄ• ma. khattiyÄ• dÄ«supi eseva nayo. ayaá¹ƒ pana viseso --- abhisittakhatti

bhadraassÄ• jÄ• nÄ«yÄ• diratanasampadÄ• nenapi \Be II 79/ upagaá¹‡hitabbÄ• , anuyantÄ
anurÅ«payÄ• navÄ• hanasampadÄ• nenapi paritosetabbÄ• , balakÄ• yo kÄ• laá¹ƒ anatikka
bhattavetanasampadÄ• nenapi anuggahetabbo, brÄ• hmaá¹‡Ä• annapÄ• navatthÄ• dinÄ•
bhattabÄ«janaá¹…galabalibaddÄ• disampadÄ• nena, tathÄ• nigamavÄ• sino __negamÄ• _
__jÄ• napadÄ• _. samitapÄ• pabÄ• hitapÄ• pÄ• pana __samaá¹‡abrÄ• hmaá¹‡Ä• _ samaá
sakkÄ• tabbÄ• , migapakkhino abhayadÄ• nena samassÄ• setabbÄ• .

__dhammeneva cakkaá¹ƒ vattetÄ«_ti dasakusalakammapathadhammeneva cakkaá¹ƒ pava
appaá¹-ivattiya_nti taá¹ƒ tena evaá¹ƒ pavattitaá¹ƒ Ä• á¹‡Ä• cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ hoti
180/ __manussabhÅ«tenÄ• _ti devatÄ• nÄ• ma attanÄ• icchiticchitameva karonti, tasmÄ•
``manussabhÅ«tenÄ• â€™â€™ ti vuttaá¹ƒ. __paccatthikenÄ• _ti paá¹-iatthikena, paá¹-isattu
__dhammiko_ti cakkavattÄ« dasakusalakammapathavasena dhammiko, tathÄ• gato pana n
__dhammarÄ• jÄ• _ti navahi lokuttaradhammehi mahÄ• janaá¹ƒ raÃ±jetÄ«ti dhammarÄ• jÄ•
navalokuttaradhammameva nissÄ• ya tameva sakkaronto taá¹ƒ garukaronto taá¹ƒ apacÄ• y
abbhuggataá¹-á¹-hena dhajoti __dhammaddhajo_. sovassa ketÅ«ti __dhammaketu_. tamev
jeá¹-á¹-hakaá¹ƒ katvÄ• viharatÄ«ti __dhammÄ• dhipateyyo. dhammikaá¹ƒ rakkhÄ• varaá¹‡
lokiyalokuttaradhammadÄ• yikarakkhaÃ±ca Ä• varaá¹‡aÃ±ca guttiÃ±ca. __saá¹ƒvidahatÄ«_
__evarÅ«pa_nti tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ na sevitabbaá¹ƒ, sucaritaá¹ƒ sevitabbanti eva
veditabbo. __saá¹ƒvidahitvÄ• _ti á¹-hapetvÄ• kathetvÄ• . __dhammeneva anuttaraá¹ƒ dhar
navalokuttaradhammeneva asadisaá¹ƒ dhammacakkaá¹ƒ pavatteti. __taá¹ƒ hoti cakkaá¹ƒ a
evaá¹ƒ pavattitaá¹ƒ dhammacakkaá¹ƒ etesu samaá¹‡Ä• dÄ«su ekenapi paá¹-ivattetuá¹ƒ paá
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

5. sacetanasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __isipatane_ti buddhapaccekabuddhasaá¹…khÄ• tÄ• naá¹ƒ isÄ«naá¹ƒ dh
uposathakaraá¹‡atthÄ• ya \Ne II 82/ ca Ä• gantvÄ• patane, sannipÄ• taá¹-á¹-hÄ• neti attho
ayameva attho. __migadÄ• ye_ti \Be II 80/ migÄ• naá¹ƒ abhayatthÄ• ya dinne. __chahi mÄ•
kira raÃ±Ã±Ä• Ä• á¹‡attadivaseyeva \Ee II 181/ sabbÅ«pakaraá¹‡Ä• ni sajjetvÄ• antevÄ• s
araÃ±Ã±aá¹ƒ pavisitvÄ• gÄ• madvÄ• ragÄ• mamajjhadevakulasusÄ• nÄ• dÄ«su á¹-hitaruk
ca vivajjetvÄ• sampannapadese á¹-hite sabbadosavivajjite nÄ• bhiaranemÄ«naá¹ƒ anurÅ«p
cakkaá¹ƒ akÄ• si. tassa rukkhe vicinitvÄ• gaá¹‡hantassa ceva karontassa ca ettako kÄ• lo
vuttaá¹ƒ --- ``chahi mÄ• sehi chÄ• rattÅ«nehÄ«â€™â€™ ti. __nÄ• nÄ• karaá¹‡a_nti nÄ• na
__atthesa_nti atthi esaá¹ƒ. __abhisaá¹…khÄ• rassa gatÄ«_ti payogassa gamanaá¹ƒ. __ciá¹
paribbhamitvÄ• . __akkhÄ• hataá¹ƒ maÃ±Ã±e_ti akkhe pavesetvÄ• á¹-hapitamiva.

__sadosÄ• _ti sagaá¹‡á¸• Ä• uá¹‡á¹‡atoá¹‡ataá¹-á¹-hÄ• nayuttÄ• . __sakasÄ• vÄ• _ti pÅ«
yuttÄ• . __kÄ• yavaá¹…kÄ• _tiÄ• dÄ«ni kÄ• yaduccaritÄ• dÄ«naá¹ƒ nÄ• mÄ• ni. __evaá¹ƒ p

guá¹‡apatanena patitÄ• . __evaá¹ƒ patiá¹-á¹-hitÄ• _ti evaá¹ƒ guá¹‡ehi patiá¹-á¹-hitÄ• . tattha
papatitÄ• nÄ• ma, sotÄ• pannÄ• dayo patiá¹-á¹-hitÄ• nÄ• ma. tesupi purimÄ• tayo kilesÄ•
papatitÄ• nÄ• ma, khÄ«á¹‡Ä• savÄ• pana ekanteneva patiá¹-á¹-hitÄ• nÄ• ma. __tasmÄ• _
appahÄ«nakÄ• yavaá¹…kÄ• dayo papatanti, pahÄ«nakÄ• yavaá¹…kÄ• dayo patiá¹-á¹-haha
kÄ• yavaá¹…kÄ• dÄ«naá¹ƒ pana evaá¹ƒ pahÄ• naá¹ƒ veditabbaá¹ƒ --- pÄ• á¹‡Ä• tipÄ• to a
musÄ• vÄ• do pisuá¹‡Ä• vÄ• cÄ• micchÄ• diá¹-á¹-hÄ«ti ime tÄ• va cha sotÄ• pattimaggena
byÄ• pÄ• doti dve anÄ• gÄ• mimaggena, abhijjhÄ• samphappalÄ• poti dve arahattamagge

6. apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __apaá¹‡á¹‡akapaá¹-ipada_nti aviraddhapaá¹-ipadaá¹ƒ ekaá¹ƒsapaá¹-ipa
niyyÄ• nikapaá¹-ipadaá¹ƒ kÄ• raá¹‡apaá¹-ipadaá¹ƒ sÄ• rapaá¹-ipadaá¹ƒ maá¹‡á¸• apaá¹-ipa
apaccanÄ«kapaá¹-ipadaá¹ƒ anulomapaá¹-ipadaá¹ƒ \Ee II 182/ dhammÄ• nudhammapaá¹-ip
takkaggÄ• hena vÄ• nayaggÄ• hena vÄ• . evaá¹ƒ gahetvÄ• paá¹-ipanno hi bhikkhu vÄ• b
upÄ• sikÄ• vÄ• manussadevanibbÄ• nasampattÄ«hi hÄ• yati parihÄ• yati, apaá¹‡á¹‡akapa
paá¹-ipanno pana tÄ• hi sampattÄ«hi na parihÄ• yati. atÄ«te kantÄ• raddhÄ• namaggaá¹ƒ p
satthavÄ• hesu yakkhassa vacanaá¹ƒ gahetvÄ• bÄ• lasatthavÄ• ho saddhiá¹ƒ satthena \Ne
patto, yakkhassa vacanaá¹ƒ aggahetvÄ• ``udakadiá¹-á¹-haá¹-á¹-hÄ• ne udakaá¹ƒ chaá¸• á¸
satthake saÃ±Ã±Ä• petvÄ• maggaá¹ƒ paá¹-ipanno paá¹‡á¸• itasatthavÄ• ho viya. yaá¹ƒ sa

``apaá¹‡á¹‡akaá¹ƒ á¹-hÄ• nameke, dutiyaá¹ƒ Ä• hu takkikÄ• .

etadaÃ±Ã±Ä• ya medhÄ• vÄ«, taá¹ƒ gaá¹‡he yadapaá¹‡á¹‡akaâ€™â€™ nti || (J I 1.1).

__yoni cassa Ä• raddhÄ• hotÄ«_ti ettha __yonÄ«_ti khandhakoá¹-á¹-hÄ• sassapi kÄ• raá¹
nÄ• maá¹ƒ. ``catasso kho imÄ• , sÄ• riputta, yoniyoâ€™â€™ tiÄ• dÄ«su (MN I 152) hi khan
nÄ• ma. ``yoni hesÄ• bhÅ«mija phalassa adhigamÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN III 226)
brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaâ€™â€™ nti (MN II 457; Dhp 396) ca ``t
nivattitvÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ samparivattetvÄ• mÄ• tu yonimukhe sampaá¹-
Ä• dÄ«su passÄ• vamaggo. idha pana kÄ• raá¹‡aá¹ƒ adhippetaá¹ƒ. __Ä• raddhÄ• _ti pagga

__Ä• savÄ• naá¹ƒ khayÄ• yÄ• _ti ettha Ä• savantÄ«ti __Ä• savÄ• , _ cakkhutopi ... pe ... m
pavattantÄ«ti vuttaá¹ƒ hoti. dhammato yÄ• va gotrabhu, okÄ• sato yÄ• va bhavaggÄ• sava
__Ä• savÄ• , _ ete dhamme etaÃ±ca okÄ• saá¹ƒ antokaritvÄ• pavattantÄ«ti attho. antokara
Ä• kÄ• ro. cirapÄ• rivÄ• siyaá¹-á¹-hena madirÄ• dayo Ä• savÄ• , Ä• savÄ• viyÄ• tipi __Ä• s
cirapÄ• rivÄ• sikÄ• madirÄ• dayo Ä• savÄ• ti vuccanti, yadi ca cirapÄ• rivÄ• siyaá¹-á¹-hena
bhavitumarahanti. vuttaÃ±hetaá¹ƒ --- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ•
nÄ• hosÄ«â€™â€™ tiÄ• di (AN III 10.61). Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savanti pa

purimÄ• ni cettha nibbacanÄ• ni yattha kilesÄ• Ä• savÄ• ti Ä• gacchanti, tattha yujjanti, pac
kevalaÃ±ca kammakilesÄ• yeva Ä• savÄ• , apica kho nÄ• nappakÄ• rÄ• upaddavÄ• pi. sut
diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dhammaá¹ƒ \Be II 82/ dese
ettha vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ• .

``yena \Ne II 84/ devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN I 4.36) --

ettha tebhÅ«makaá¹ƒ ca kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• . ``diá¹-á¹-hadhamm
saá¹ƒvarÄ• ya samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti (Vin I
parÅ«pavÄ• davippaá¹-isÄ• ravadhabandhÄ• dayo ceva apÄ• yadukkhabhÅ«tÄ• ca nÄ• na

 te panete Ä• savÄ• yattha yathÄ• Ä• gatÄ• , tattha tathÄ• veditabbÄ• . ete hi vinaye tÄ• v
``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• sav
ti (Vin III 39; AN I 2.202-230) dvedhÄ• Ä• gatÄ• . saá¸·Ä• yatane ``tayo me, Ä• vuso, Ä• sa
bhavÄ• savo avijjÄ• savoâ€™â€™ ti (SN II 4.321) tidhÄ• Ä• gatÄ• . aÃ±Ã±esu ca suttantes
jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• niddeso 69; Paá¹-is I 107) abhidhamme (Dhs 1102-1106;
diá¹-á¹-hÄ• savena saha catudhÄ• Ä• gatÄ• . nibbedhikapariyÄ• yena ``atthi, bhikkhave, Ä•
\Ee II 184/, atthi Ä• savÄ• tiracchÄ• nayonigÄ• miniyÄ• , atthi Ä• savÄ• pettivisayagÄ• min
manussalokagÄ• miniyÄ• , atthi Ä• savÄ• devalokagÄ• miniyÄ• â€™â€™ ti (AN II 6.63) pa
cettha Ä• savÄ• ti vuttaá¹ƒ. chakkanipÄ• te ``atthi, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ•
II 6.58) nayena chadhÄ• Ä• gatÄ• . sabbÄ• savapariyÄ• ye (MN I 14 Ä• dayo) teyeva dass
sattadhÄ• Ä• gatÄ• . idha pana abhidhammanayena cattÄ• ro Ä• savÄ• adhippetÄ• ti vedi

 __khayÄ• yÄ• _ti ettha pana Ä• savÄ• naá¹ƒ sarasabhedopi khÄ«á¹‡Ä• kÄ• ropi maggapha
``Ä• savakkhayoâ€™â€™ ti vuccati. ``yo Ä• savÄ• naá¹ƒ khayo vayo bhedo paribhedo anic
ettha hi Ä• savÄ• naá¹ƒ sarasabhedo ``Ä• savakkhayoâ€™â€™ ti vutto. ``jÄ• nato ahaá¹ƒ,
83/ Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN I 15; SN I 2.23; It 102) ettha \Ne I
Ä• savÄ• naá¹ƒ accantakkhayo asamuppÄ• do khÄ«á¹‡Ä• kÄ• ro natthibhÄ• vo ``Ä• savak

``sekhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• â€™â€™ ti || (It 62) ---

ettha maggo ``Ä• savakkhayoâ€™â€™ ti vutto. ``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«â

phalaá¹ƒ.

``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti || (Dhp 253) ---

ettha nibbÄ• naá¹ƒ. imasmiá¹ƒ pana sutte phalaá¹ƒ sandhÄ• ya ``Ä• savÄ• naá¹ƒ khayÄ• y
arahattaphalatthÄ• yÄ• ti attho.

__indriyesu guttadvÄ• ro_ti manacchaá¹-á¹-hesu indriyesu pihitadvÄ• ro. __bhojane mattaÃ
pamÄ• á¹‡aÃ±Ã±Å«, paá¹-iggahaá¹‡aparibhogapaccavekkhaá¹‡amattaá¹ƒ jÄ• nÄ• ti pajÄ•
\Ee II 185/ __anuyutto_ti rattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• paÃ±casu koá¹-á¹-hÄ• se
anuyutto, jÄ• garaá¹‡eyeva yuttappayuttoti attho.

evaá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• idÄ• ni tameva á¹-hapitapaá¹-ipÄ• á¹-iyÄ• vibhajanto __k
bhikkhÅ«_tiÄ• dimÄ• ha. tattha __cakkhunÄ• rÅ«paá¹ƒ disvÄ• _tiÄ• dÄ«naá¹ƒ attho visud
vitthÄ• rito, tathÄ• __paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti neva davÄ• yÄ• _t
__Ä• varaá¹‡Ä«yehi dhammehÄ«_ti paÃ±cahi nÄ«varaá¹‡ehi dhammehi. nÄ«varaá¹‡Ä• ni
tiá¹-á¹-hanti, tasmÄ• Ä• varaá¹‡Ä«yÄ• dhammÄ• ti vuccanti. __sÄ«haseyyaá¹ƒ kappetÄ«_
kappeti. __pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• yÄ• _ti vÄ• mapÄ• daá¹ƒ dakkhiá¹‡apÄ• de atiÄ•
pÄ• de jÄ• á¹‡ukena jÄ• á¹‡ukaá¹ƒ gopphakena ca gopphakaá¹ƒ ghaá¹-Ä«yati, tato vedanÄ
II 86/ tassa dosassa parivajjanatthaá¹ƒ thokaá¹ƒ atikkamitvÄ• esa pÄ• daá¹ƒ á¹-hapeti. ten
``pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• yÄ• â€™â€™ ti.

__sato_ \Be II 84/ __sampajÄ• no_ti satiyÄ• ceva sampajaÃ±Ã±ena ca samannÄ• gato. k
sato sampajÄ• no nÄ• ma hotÄ«ti? purimappavattivasena. ayaá¹ƒ hi caá¹…kame caá¹…kar
okkamanabhÄ• vaá¹ƒ Ã±atvÄ• pavattamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ á¹-hapetvÄ• ma
niddaá¹ƒ upagantvÄ• puna pabujjhamÄ• no kammaá¹-á¹-hÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• ne gaá
tasmÄ• niddÄ• yantopi sato sampajÄ• no nÄ• ma hoti. ayaá¹ƒ tÄ• va mÅ«lakammaá¹-á¹-hÄ
pariggahakammaá¹-á¹-hÄ• navasenÄ• pi panesa sato sampajÄ• no nÄ• ma hoti. kathaá¹ƒ?
niddÄ• ya okkamanabhÄ• vaá¹ƒ Ã±atvÄ• pÄ• sÄ• á¹‡aphalake vÄ• maÃ±ce vÄ• dakkhiá¹
paccavekkhati --- ``acetano kÄ• yo acetane \Ee II 186/ maÃ±ce patiá¹-á¹-hito, acetano maÃ±
pathaviyÄ• , acetanÄ• pathavÄ« acetane udake, acetanaá¹ƒ udakaá¹ƒ acetane vÄ• te, ace
patiá¹-á¹-hito. tattha Ä• kÄ• sampi `ahaá¹ƒ vÄ• taá¹ƒ ukkhipitvÄ• á¹-hitaâ€™ nti na jÄ• nÄ•
Ä• kÄ• se patiá¹-á¹-hitoâ€™ ti na jÄ• nÄ• ti. tathÄ• vÄ• to na jÄ• nÄ• ti. `ahaá¹ƒ udakaá¹ƒ u
... pe ... maÃ±co na jÄ• nÄ• ti, `ahaá¹ƒ kÄ• yaá¹ƒ ukkhipitvÄ• á¹-hitoâ€™ ti, kÄ• yo na jÄ• n
patiá¹-á¹-hitoâ€™ ti. na hi tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogo vÄ• samannÄ• hÄ• ro vÄ
patthanÄ• vÄ• atthÄ«â€™â€™ ti. tassa evaá¹ƒ paccavekkhato taá¹ƒ paccavekkhaá¹‡acitt

evaá¹ƒ niddÄ• yantopi sato sampajÄ• no nÄ• ma hotÄ«ti.

__uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasikaritvÄ• _ti ``ettakaá¹ƒ á¹-hÄ• naá¹ƒ gate cande vÄ• t
uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• nakÄ• lapariccheddikaá¹ƒ saÃ±Ã±aá¹ƒ manasika
attho. evaá¹ƒ karitvÄ• sayito hi yathÄ• paricchinneyeva kÄ• le uá¹-á¹-hahati.

7. attabyÄ• bÄ• dhasuttavaá¹‡á¹‡anÄ•

<17> sattame __attabyÄ• bÄ• dhÄ• yÄ• _ti attadukkhÄ• ya. __parabyÄ• bÄ• dhÄ• yÄ• _ti
__kÄ• yasucarita_ntiÄ• dÄ«ni pubbabhÄ• ge dasakusalakammapathavasena Ä• gatÄ• ni, u
avÄ• ritÄ• neva.

8. devalokasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame \Ne II 87/ \Be II 85/ __aá¹-á¹-Ä«yeyyÄ• thÄ• _ti aá¹-á¹-Ä• pÄ«á¸·itÄ• bh
__harÄ• yeyyÄ• thÄ• _ti lajjeyyÄ• tha. __jiguccheyyÄ• thÄ• _ti gÅ«the viya tasmiá¹ƒ vacane
bhaveyyÄ• tha. __iti kirÄ• _ti ettha __itÄ«_ti padasandhibyaÃ±janasiliá¹-á¹-hatÄ• , __kirÄ• _
nipÄ• to. dibbena kira Ä• yunÄ• aá¹-á¹-Ä«yathÄ• ti evamassa sambandho veditabbo. __pa
paá¹-hamataraá¹ƒyeva.

9. paá¹-hamapÄ• paá¹‡ikasuttavaá¹‡á¹‡anÄ•

<19> navame __pÄ• paá¹‡iko_ti Ä• paá¹‡iko, Ä• paá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• bhaá¹‡á¸• av
adhivacanaá¹ƒ. __abhabbo_ti abhÄ• janabhÅ«to. __na_ \Ee II 187/ __sakkaccaá¹ƒ kamman
yathÄ• adhiá¹-á¹-hitaá¹ƒ suadhiá¹-á¹-hitaá¹ƒ hoti, evaá¹ƒ sayaá¹ƒ attapaccakkhaá¹ƒ karont
tattha paccÅ«sakÄ• le padasaddena uá¹-á¹-hÄ• ya dÄ«paá¹ƒ jÄ• letvÄ• bhaá¹‡á¸• aá¹ƒ pa
pubbaá¹‡hasamayaá¹ƒ na sakkaccaá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hÄ• ti nÄ• ma. ayaá¹ƒ hi ya
bhaá¹‡á¸• aá¹ƒ haritvÄ• ``idaá¹ƒ amhÄ• kaá¹ƒ hatthato vissajjessÄ• mÄ• â€™â€™ ti Ä• pa
agghena denti, yampi bahuverino manussÄ• rattiá¹ƒ nagare vasitvÄ• pÄ• tova Ä• paá¹‡aá
gaá¹‡hanti, yaá¹ƒ vÄ• pana janapadaá¹ƒ gantukÄ• mÄ• manussÄ• pÄ• tova Ä• paá¹‡aá¹ƒ
kiá¹‡anti, tappaccayassa lÄ• bhassa assÄ• miko hoti.

aÃ±Ã±esaá¹ƒ bhojanavelÄ• ya pana bhuÃ±jituá¹ƒ Ä• gantvÄ• pÄ• tova bhaá¹‡á¸• aá¹ƒ pa
bhuÃ±jitvÄ• niddÄ• yitvÄ• sÄ• yaá¹ƒ puna Ä• paá¹‡aá¹ƒ Ä• gacchanto __majjhanhikasam
kammantaá¹ƒ adhiá¹-á¹-hÄ• ti_ nÄ• ma. so hi yaá¹ƒ corÄ• pÄ• tova vissajjetuá¹ƒ na sampÄ
pana paresaá¹ƒ asaÃ±cÄ• rakkhaá¹‡e Ä• paá¹‡aá¹ƒ gantvÄ• appagghena denti, yaÃ±ca b
issarÄ• ``Ä• paá¹‡ato idaÃ±cidaÃ±ca laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti pahiá¹‡itvÄ• Ä• h
lÄ• bhassa assÄ• miko hoti.

yÄ• va yÄ• mabherinikkhamanÄ• pana antoÄ• paá¹‡e dÄ«paá¹ƒ jÄ• lÄ• petvÄ• anisÄ«da
sakkaccaá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hÄ• ti_ nÄ• ma. so hi yaá¹ƒ \Be II 86/ corÄ• pÄ• topi c
sampÄ• puá¹‡iá¹ƒsu \Ne II 88/, sÄ• yaá¹ƒ pana Ä• paá¹‡aá¹ƒ gantvÄ• appagghena denti, t
assÄ• miko hoti.

__na sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti sakkaccakiriyÄ• ya samÄ• dhi
ca pÄ• tova cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡esu vattaá¹ƒ katvÄ• senÄ• sanaá¹ƒ pavisitv
tÄ• va samÄ• pattiá¹ƒ appetvÄ• anisÄ«danto __pubbaá¹‡hasamayaá¹ƒ na sakkaccaá¹ƒ sa
adhiá¹-á¹-hÄ• ti_ nÄ• ma. pacchÄ• bhattaá¹ƒ pana piá¹‡á¸• apÄ• tapaá¹-ikkanto rattiá¹-á¹-hA
\Ee II 188/ pavisitvÄ• yÄ• va sÄ• yanhasamayÄ• samÄ• pattiá¹ƒ appetvÄ• anisÄ«danto __
sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-hÄ• ti_ nÄ• ma. sÄ• yaá¹ƒ pana cetiyaá¹ƒ vand
therÅ«paá¹-á¹-hÄ• naá¹ƒ katvÄ• senÄ• sanaá¹ƒ pavisitvÄ• paá¹-hamayÄ• maá¹ƒ samÄ• p
anisÄ«danto __sÄ• yanhasamayaá¹ƒ na sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-hÄ• ti_
vuttapaá¹-ipakkhanayeneva veditabbo. apicettha ``samÄ• pattiá¹ƒ appetvÄ• â€™â€™ ti vutt
samÄ• pattiyÄ• asati vipassanÄ• pi vaá¹-á¹-ati, samÄ• dhinimittanti ca samÄ• dhiÄ• ramma
vuttampi cetaá¹ƒ --- ``samÄ• dhipi samÄ• dhinimittaá¹ƒ, samÄ• dhÄ• rammaá¹‡ampi samÄ•

10. dutiyapÄ• paá¹‡ikasuttavaá¹‡á¹‡anÄ•

<20> dasame __cakkhumÄ• _ti paÃ±Ã±Ä• cakkhunÄ• cakkhumÄ• hoti. __vidhuro_ti visiá
Ã±Ä• á¹‡asampayuttena vÄ«riyena samannÄ• gato. __nissayasampanno_ti avassayasamp
__paá¹‡iya_nti vikkÄ• yikabhaá¹‡á¸• aá¹ƒ. __ettakaá¹ƒ mÅ«laá¹ƒ bhavissati ettako udayo_t
kÄ«taá¹ƒ evaá¹ƒ vikkÄ• yamÄ• naâ€™â€™ nti vuttapaá¹‡iye yena kayena taá¹ƒ kÄ«taá¹ƒ, t
mÅ«laá¹ƒ ettakaá¹ƒ bhavissati. yo ca tasmiá¹ƒ vikkayamÄ• ne vikkayo, tasmiá¹ƒ vikkaye ett
ettikÄ• vaá¸• á¸• hÄ«ti attho.

__kusalo hoti paá¹‡iyaá¹ƒ ketuÃ±ca vikketuÃ±cÄ• _ti sulabhaá¹-á¹-hÄ• naá¹ƒ gantvÄ• kiá¹
dullabhaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vikkiá¹‡anto ca ettha kusalo nÄ• ma hoti, dasaguá¹‡ampi
lÄ• bhaá¹ƒ labhati.

__aá¸• á¸• hÄ• _ti \Be II 87/ issarÄ• bahunÄ• nikkhittadhanena samannÄ• gatÄ• . __maha
vaá¸·aÃ±janakavasena mahaddhanÄ• \Ne II 89/. __mahÄ• bhogÄ• _ti \Ee II 189/ upabhoga
mahÄ• bhogÄ• . __paá¹-ibalo_ti kÄ• yabalena ceva Ã±Ä• á¹‡abalena ca samannÄ• gatattÄ
kÄ• lena kÄ• laá¹ƒ anuppadÄ• tu_nti amhÄ• kaÃ±ca gahitadhanamÅ«likaá¹ƒ vaá¸• á¸• hiá¹ƒ
anuppadÄ• tuá¹ƒ. __nipatantÄ«_ti nimantenti. nipÄ• tentÄ«tipi pÄ• á¹-ho, ayameva attho.

__kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• yÄ• _ti kusaladhammÄ• naá¹ƒ sampÄ• da

__thÄ• mavÄ• _ti Ã±Ä• á¹‡athÄ• mena samannÄ• gato. __daá¸·haparakkamo_ti thirena Ã±
__anikkhittadhuro_ti ``aggamaggaá¹ƒ apÄ• puá¹‡itvÄ• imaá¹ƒ vÄ«riyadhuraá¹ƒ na á¹-hape
aá¹-á¹-hapitadhuro.

__bahussutÄ• _ti ekanikÄ• yÄ• divasena bahu buddhavacanaá¹ƒ sutaá¹ƒ etesanti bahussu
nikÄ• yo eko Ä• gamo nÄ• ma, dve nikÄ• yÄ• dve Ä• gamÄ• nÄ• ma, paÃ±ca nikÄ• yÄ• p
yesaá¹ƒ ekopi Ä• gamo Ä• gato paguá¹‡o pavattito, te Ä• gatÄ• gamÄ• nÄ• ma. __dhamm
suttantapiá¹-akadharÄ• . __vinayadharÄ• _ti vinayapiá¹-akadharÄ• . __mÄ• tikÄ• dharÄ• _ti
__paripucchatÄ«_ti atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ pucchati. __paripaÃ±hatÄ«
pucchissÄ• mÄ«â€™â€™ ti aÃ±Ã±Ä• ti tuleti pariggaá¹‡hÄ• ti. sesamettha uttÄ• natthamev

imasmiá¹ƒ \Ee II 190/ pana sutte paá¹-hamaá¹ƒ paÃ±Ã±Ä• Ä• gatÄ• , pacchÄ• vÄ«riyaÃ±
ca. tattha paá¹-hamaá¹ƒ arahattaá¹ƒ patvÄ• pacchÄ• vÄ«riyaá¹ƒ katvÄ• kalyÄ• á¹‡amittÄ
attho daá¹-á¹-habbo, desanÄ• ya nÄ• ma heá¹-á¹-himena vÄ• paricchedo hoti uparimena v
idha pana uparimena paricchedo veditabbo. tasmÄ• kathentena paá¹-hamaá¹ƒ kalyÄ• á¹‡a
dassetvÄ• majjhe vÄ«riyaá¹ƒ dassetvÄ• pacchÄ• arahattaá¹ƒ kathetabbanti.

rathakÄ• ravaggo dutiyo.

3. puggalavaggo

1. samiddhasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa \Ne II 90/ \Be II 88/ paá¹-hame jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ phusati, pa
nibbÄ• naá¹ƒ sacchikarotÄ«ti __kÄ• yasakkhi_. diá¹-á¹-hantaá¹ƒ pattoti __diá¹-á¹-hippatto_.
__saddhÄ• vimutto. khamatÄ«_ti ruccati. __abhikkantataro_ti atisundarataro. __paá¹‡Ä«tata
atipaá¹‡Ä«tataro. __saddhindriyaá¹ƒ adhimattaá¹ƒ hotÄ«_ti samiddhattherassa kira arahatta
saddhindriyaá¹ƒ dhuraá¹ƒ ahosi, sesÄ• ni cattÄ• ri sahajÄ• tindriyÄ• ni tasseva parivÄ• rÄ•
attanÄ• paá¹-ividdhamaggaá¹ƒ kathento evamÄ• ha. mahÄ• koá¹-á¹-hikattherassa pana ara
samÄ• dhindriyaá¹ƒ dhuraá¹ƒ ahosi, sesÄ• ni cattÄ• ri indriyÄ• ni tasseva parivÄ• rÄ• ni ahe
samÄ• dhindriyaá¹ƒ adhimattanti kathento attanÄ• paá¹-ividdhamaggameva kathesi. sÄ• rip
arahattamaggakkhaá¹‡e paÃ±Ã±indriyaá¹ƒ dhuraá¹ƒ ahosi. sesÄ• ni cattÄ• ri indriyÄ• ni tas
ahesuá¹ƒ. tasmÄ• sopi paÃ±Ã±indriyaá¹ƒ adhimattanti kathento attanÄ• paá¹-ividdhamagg

__na_ \Ee II 191/ __khvetthÄ• _ti na kho ettha. __ekaá¹ƒsena byÄ• kÄ• tu_nti ekantena by
__arahattÄ• ya paá¹-ipanno_ti arahattamaggasamaá¹…giá¹ƒ dasseti. evametasmiá¹ƒ sutte
paá¹-ividdhamaggova kathito, sammÄ• sambuddho pana bhummantareneva kathesi.

2. gilÄ• nasuttavaá¹‡á¹‡anÄ•

<22> dutiye __sappÄ• yÄ• nÄ«_ti hitÄ• ni vuddhikarÄ• ni. __patirÅ«pa_nti anucchavikaá¹ƒ
tamhÄ• Ä• bÄ• dhÄ• _ti iminÄ• atekicchena vÄ• tÄ• pamÄ• rÄ• dinÄ• rogena samannÄ•
kathito. __vuá¹-á¹-hÄ• ti tamhÄ• Ä• bÄ• dhÄ• _ti iminÄ• khipitakakacchutiá¹‡apupphakajan
appamattaÄ• bÄ• dho kathito. __labhanto sappÄ• yÄ• ni bhojanÄ• ni no alabhanto_ti iminÄ
paá¹-ijagganena phÄ• sukaá¹ƒ hoti, sabbepi te Ä• bÄ• dhÄ• kathitÄ• . ettha ca __patirÅ«pa
\Ne II 91/ gilÄ• nupaá¹-á¹-hÄ• kaaá¹…gehi samannÄ• gato paá¹‡á¸• ito dakkho analaso vec
__gilÄ• nupaá¹-á¹-hÄ• ko anuÃ±Ã±Ä• to_ti bhikkhusaá¹…ghena dÄ• tabboti anuÃ±Ã±Ä• to.
dhammatÄ• ya yÄ• petuá¹ƒ asakkonte bhikkhusaá¹…ghena \Be II 89/ tassa bhikkhuno eko
``imaá¹ƒ paá¹-ijaggathÄ• â€™â€™ ti apaloketvÄ• dÄ• tabbÄ• . yÄ• va pana te taá¹ƒ paá¹-ij
ca tesaÃ±ca dvinnaá¹ƒ yenattho, sabbaá¹ƒ bhikkhusaá¹…ghasseva bhÄ• ro.

__aÃ±Ã±epi gilÄ• nÄ• upaá¹-á¹-hÄ• tabbÄ• _ti itarepi dve gilÄ• nÄ• upaá¹-á¹-hÄ• petabbÄ
hi niá¹-á¹-hapattagilÄ• no, so anupaá¹-á¹-hiyamÄ• no ``sace maá¹ƒ paá¹-ijaggeyyuá¹ƒ, phÄ•
kho pana maá¹ƒ paá¹-ijaggantÄ«â€™â€™ ti manopadosaá¹ƒ katvÄ• apÄ• ye nibbatteyya.
evaá¹ƒ hoti ``bhikkhusaá¹…ghena yaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ kataá¹ƒ. mayhaá¹ƒ pana kamm
so bhikkhusaá¹…ghe mettaá¹ƒ \Ee II 192/ paccupaá¹-á¹-hÄ• petvÄ• sagge nibbattissati. yo
byÄ• dhinÄ• samannÄ• gato labhantopi alabhantopi vuá¹-á¹-hÄ• tiyeva, tassa vinÄ• pi bhes
bhesajje kate khippataraá¹ƒ vÅ«pasammati. so tato buddhavacanaá¹ƒ vÄ• uggaá¹‡hituá¹ƒ
samaá¹‡adhammaá¹ƒ vÄ• kÄ• tuá¹ƒ sakkhissati. iminÄ• kÄ• raá¹‡ena ``aÃ±Ã±epi gilÄ• nÄ
vuttaá¹ƒ.

__neva okkamatÄ«_ti neva pavisati. __niyÄ• maá¹ƒ kusalesu dhammesu sammatta_nti kus
magganiyÄ• masaá¹…khÄ• taá¹ƒ sammattaá¹ƒ. iminÄ• padaparamo puggalo kathito. dutiya
gahito sÄ• sane nÄ• lakattherasadiso buddhantare ekavÄ• raá¹ƒ paccekabuddhÄ• naá¹ƒ sa
paá¹-ividdhapaccekabodhiÃ±Ä• á¹‡o ca. tatiyavÄ• rena vipaÃ±citaÃ±Ã±Å« puggalo kathito,
hoti.

__dhammadesanÄ• anuÃ±Ã±Ä• tÄ• _ti mÄ• sassa aá¹-á¹-ha vÄ• re dhammakathÄ• anuÃ
desetabbo_ti itaresampi dhammo kathetabbo. kiá¹ƒ kÄ• raá¹‡Ä• ? padaparamassa hi imasm
paá¹-ivijjhituá¹ƒ asakkontassÄ• pi anÄ• gate paccayo bhavissati. yo pana tathÄ• gatassa rÅ
labhantopi alabhantopi dhammavinayaÃ±ca savanÄ• ya labhantopi alabhantopi dhammaá¹ƒ
tÄ• va abhisameti. labhanto pana khippameva abhisamessatÄ«ti iminÄ• kÄ• raá¹‡ena \Be
desetabbo. tatiyassa pana punappunaá¹ƒ desetabbova.

3. saá¹…khÄ• rasuttavaá¹‡á¹‡anÄ•

<23> tatiye \Ne II 92/ __sabyÄ• bajjha_nti sadukkhaá¹ƒ. __kÄ• yasaá¹…khÄ• ra_nti kÄ• ya
__abhisaá¹…kharotÄ«_ti Ä• yÅ«hati rÄ• siá¹ƒ karoti piá¹‡á¸• aá¹ƒ karoti. __vacÄ«manodvÄ
__sabyÄ• bajjhaá¹ƒ loka_nti sadukkhaá¹ƒ lokaá¹ƒ. __sabyÄ• bajjhÄ• phassÄ• phusantÄ«_
phusanti. __sabyÄ• bajjhaá¹ƒ_ \Ee II 193/ __vedanaá¹ƒ vediyatÄ«_ti sadukkhaá¹ƒ vipÄ• kav
sÄ• bÄ• dhaá¹ƒ nirassÄ• danti attho. __seyyathÄ• pi sattÄ• nerayikÄ• _ti yathÄ• niraye nib
ekantadukkhaá¹ƒ vedanaá¹ƒ vediyanti, evaá¹ƒ vediyatÄ«ti attho. kiá¹ƒ pana tattha upekkhÄ
atthi, dukkhavedanÄ• ya pana balavabhÄ• vena sÄ• abbohÄ• rikaá¹-á¹-hÄ• ne á¹-hitÄ• . iti
upamaá¹ƒ katvÄ• Ä• haá¹-o. tatra paá¹-ibhÄ• gaupamÄ• nÄ• ma kira esÄ• .

__seyyathÄ• pi devÄ• subhakiá¹‡hÄ• _ti idhÄ• pi devalokova devalokassa upamaá¹ƒ katv
heá¹-á¹-himesu brahmalokesu sappÄ«tikajjhÄ• navipÄ• ko vattati, subhakiá¹‡hesu nippÄ«tik
te aggahetvÄ• subhakiá¹‡hÄ• va kathitÄ• . iti ayampi tatra paá¹-ibhÄ• gaupamÄ• nÄ• mÄ•

__vokiá¹‡á¹‡asukhadukkha_nti vomissakasukhadukkhaá¹ƒ. __seyyathÄ• pi manussÄ• _ti
sukhaá¹ƒ hoti, kÄ• lena dukkhaá¹ƒ. __ekacce ca devÄ• _ti kÄ• mÄ• vacaradevÄ• . tesampi
kÄ• lena dukkhaá¹ƒ. tesaá¹ƒ hi hÄ«natarÄ• naá¹ƒ mahesakkhatarÄ• devatÄ• disvÄ• Ä• sa
maggÄ• ukkamitabbaá¹ƒ, pÄ• rutavatthaá¹ƒ apanetabbaá¹ƒ, aÃ±jalikammaá¹ƒ kÄ• tabbant
nÄ• ma hoti. __ekacce ca vinipÄ• tikÄ• _ti vemÄ• nikapetÄ• . te hi kÄ• lena sampattiá¹ƒ anu
vokiá¹‡á¹‡asukhadukkhÄ• va honti. iti imasmiá¹ƒ sutte tÄ«á¹‡i sucaritÄ• ni lokiyalokuttaram
kathitÄ• nÄ«ti veditabbÄ• ni.

4. bahukÄ• rasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Be II 91/ __tayome, bhikkhave, puggalÄ• _ti tayo Ä• cariyapuggalÄ• . __pug
__bahukÄ• rÄ• _ti antevÄ• sikapuggalassa bahÅ«pakÄ• rÄ• . __buddha_nti sabbaÃ±Ã±ubu
hotÄ«_ti avassayaá¹ƒ \Ne II 93/ gato hoti. __dhamma_nti satantikaá¹ƒ navalokuttaradhamm
aá¹-á¹-haariyapuggalasamÅ«haá¹ƒ. idaÃ±ca pana saraá¹‡agamanaá¹ƒ aggahitasaraá¹‡apu
vasena vuttaá¹ƒ. iti imasmiá¹ƒ sutte saraá¹‡adÄ• yako sotÄ• pattimaggasampÄ• pako araha
Ä• cariyÄ• bahukÄ• rÄ• ti Ä• gatÄ• , pabbajjÄ• dÄ• yako buddhavacanadÄ• yako kammav
sakadÄ• gÄ• mimaggasampÄ• pako anÄ• gÄ• mimaggasampÄ• pakoti ime Ä• cariyÄ• na
no, na bahukÄ• rÄ• . ayaá¹ƒ pana desanÄ• duvidhena paricchinnÄ• . tasmÄ• sabbepete b
saraá¹‡agamanasmiá¹ƒyeva akatÄ• bhiniveso vaá¹-á¹-ati,
catupÄ• risuddhisÄ«lakasiá¹‡aparikammavipassanÄ• Ã±Ä• á¹‡Ä• ni pana paá¹-hamamagga
maggÄ• ca phalÄ• ni ca arahattamaggasannissitÄ• nÄ«ti veditabbÄ• ni.

__iminÄ• puggalenÄ• _ti iminÄ• antevÄ• sikapuggalena. __na suppatikÄ• raá¹ƒ vadÄ• mÄ
sukaranti vadÄ• mi. abhivÄ• danÄ• dÄ«su anekasatavÄ• raá¹ƒ anekasahassavÄ• rampi hi p
nipatitvÄ• vandanto Ä• sanÄ• vuá¹-á¹-hÄ• ya paccuggacchanto diá¹-á¹-hadiá¹-á¹-hakkhaá¹

paggaá¹‡hanto anucchavikaá¹ƒ sÄ• mÄ«cikammaá¹ƒ karonto divase divase cÄ«varasataá¹
piá¹‡á¸• apÄ• tasataá¹ƒ piá¹‡á¸• apÄ• tasahassaá¹ƒ dadamÄ• no cakkavÄ• á¸·apariyantena
karonto sappinavanÄ«tÄ• dinÄ• nappakÄ• raá¹ƒ bhesajjaá¹ƒ anuppadajjamÄ• no neva sakk
patikÄ• raá¹ƒ nÄ• ma kÄ• tunti evamattho veditabbo.

5. vajirÅ«pamasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came __arukÅ«pamacitto_ti purÄ• á¹‡avaá¹‡asadisacitto. __vijjÅ«pamacitto_ti i
vijjusadisacitto. __vajirÅ«pamacitto_ti \Ee II 195/ kilesÄ• naá¹ƒ \Be II 92/ mÅ«laghÄ• takara
vajirena sadisacitto. __abhisajjatÄ«_ti laggati. __kuppatÄ«_ti kopavasena kuppati. __byÄ• p
pakatibhÄ• vaá¹ƒ pajahati, pÅ«tiko hoti. __patitthÄ«yatÄ«_ti thinabhÄ• vaá¹ƒ thaddhabhÄ• v
__kopa_nti dubbalakodhaá¹ƒ. __dosa_nti dussanavasena tato balavataraá¹ƒ. __appaccaya
domanassaá¹ƒ. __duá¹-á¹-hÄ• ruko_ti purÄ• á¹‡avaá¹‡o. __kaá¹-á¹-henÄ• _ti daá¹‡á¸• akal
kapÄ• lena. __Ä• savaá¹ƒ detÄ«_ti aparÄ• paraá¹ƒ savati. purÄ• á¹‡avaá¹‡o hi attano dhan
lohitaá¹ƒ yÅ«santi imÄ• ni tÄ«á¹‡i savati, ghaá¹-á¹-ito pana tÄ• ni adhikataraá¹ƒ savati.

__evameva_ \Ne II 94/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- duá¹-á¹-hÄ• ruk
tassa attano dhammatÄ• ya savanaá¹ƒ viya kodhanassapi attano dhammatÄ• ya uddhumÄ
caraá¹‡aá¹ƒ, kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ• ghaá¹-á¹-anaá¹ƒ viya appamattaá¹ƒ vaca
savanaá¹ƒ viya ``mÄ• disaá¹ƒ nÄ• ma esa evaá¹ƒ vadatÄ«â€™â€™ ti bhiyyosomattÄ• ya u
daá¹-á¹-habbo.

__rattandhakÄ• ratimisÄ• ya_nti rattiá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ena andhab
__vijjantarikÄ• yÄ• _ti vijjuppattikkhaá¹‡e. idhÄ• pi idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- cak
yogÄ• vacaro daá¹-á¹-habbo, andhakÄ• raá¹ƒ viya sotÄ• pattimaggavajjhÄ• kilesÄ• , vijjusa
sotÄ• pattimaggaÃ±Ä• á¹‡assa uppattikÄ• lo, vijjantarikÄ• ya cakkhumato purisassa saman
\Ee II 196/ sotÄ• pattimaggakkhaá¹‡e nibbÄ• nadassanaá¹ƒ, puna andhakÄ• rÄ• vattharaá¹
sakadÄ• gÄ• mimaggavajjhÄ• kilesÄ• , puna vijjusaÃ±caraá¹‡aá¹ƒ viya sakadÄ• gÄ• mima
vijjantarikÄ• ya cakkhumato purisassa samantÄ• rÅ«padassanaá¹ƒ viya sakadÄ• gÄ• mima
nibbÄ• nadassanaá¹ƒ, puna andhakÄ• rÄ• vattharaá¹‡aá¹ƒ viya anÄ• gÄ• mimaggavajjhÄ•
vijjusaÃ±caraá¹‡aá¹ƒ viya anÄ• gÄ• mimaggaÃ±Ä• á¹‡assa uppÄ• do, vijjantarikÄ• ya cakk
rÅ«padassanaá¹ƒ viya anÄ• gÄ• mimaggakkhaá¹‡e nibbÄ• nadassanaá¹ƒ veditabbaá¹ƒ.

__vajirÅ«pamacittatÄ• yapi_ \Be II 93/ idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- vajiraá¹ƒ viya h
arahattamaggaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, maá¹‡igaá¹‡á¹-hipÄ• sÄ• á¹‡agaá¹‡á¹-hi vi
kilesÄ• , vajirassa maá¹‡igaá¹‡á¹-himpi vÄ• pÄ• sÄ• á¹‡agaá¹‡á¹-himpi vÄ• vinivijjhitvÄ• a
natthitÄ• viya arahattamaggaÃ±Ä• á¹‡ena acchejjÄ• naá¹ƒ kilesÄ• naá¹ƒ natthibhÄ• vo, va
puna apatipÅ«raá¹‡aá¹ƒ viya arahattamaggena chinnÄ• naá¹ƒ kilesÄ• naá¹ƒ puna anuppÄ•

6. sevitabbasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __sevitabbo_ti upasaá¹…kamitabbo. __bhajitabbo_ti allÄ«yitabbo. __pay
santike nisÄ«danavasena punappunaá¹ƒ upÄ• sitabbo. __sakkatvÄ• garuá¹ƒ katvÄ• _ti sak
katvÄ• . __hÄ«no hoti sÄ«lenÄ• _tiÄ• dÄ«su upÄ• dÄ• yupÄ• dÄ• ya hÄ«natÄ• veditabbÄ•
rakkhati, so dasa sÄ«lÄ• ni rakkhantena na sevitabbo \Ne II 95/. yo dasa sÄ«lÄ• ni rakkhati,
catupÄ• risuddhisÄ«laá¹ƒ rakkhantena na sevitabbo. __aÃ±Ã±atra anuddayÄ• aÃ±Ã±atra a
anuddayaÃ±ca anukampaÃ±ca. attano atthÄ• yeva hi evarÅ«po puggalo na sevitabbo, anu
taá¹ƒ upasaá¹…kamituá¹ƒ vaá¹-á¹-ati.

__sÄ«lasÄ• maÃ±Ã±agatÄ• naá¹ƒ sata_nti sÄ«lena samÄ• nabhÄ• vaá¹ƒ gatÄ• naá¹ƒ san
197/ __ca no bhavissatÄ«_ti evaá¹ƒ samÄ• nasÄ«lÄ• naá¹ƒ amhÄ• kaá¹ƒ sÄ«lameva Ä• ra
ca no pavattinÄ« bhavissatÄ«_ti sÄ• ca amhÄ• kaá¹ƒ kathÄ• divasampi kathentÄ• naá¹ƒ p
paá¹-ihaÃ±Ã±issati. __sÄ• ca no phÄ• su bhavissatÄ«_ti sÄ• ca divasampi pavattamÄ• nÄ
phÄ• suvihÄ• ro sukhavihÄ• ro bhavissati. __samÄ• dhipaÃ±Ã±Ä• kathÄ• su_pi eseva nayo

__sÄ«lakkhandha_nti sÄ«larÄ• siá¹ƒ. __tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«_ti e
anupakÄ• radhamme vajjetvÄ• sappÄ• ye upakÄ• radhamme sevanto tasmiá¹ƒ tasmiá¹ƒ á¹
paÃ±Ã±Ä• ya anuggaá¹‡hÄ• ti nÄ• ma. __samÄ• dhipaÃ±Ã±Ä• kkhandhesu_pi eseva nayo
hÄ«nataraá¹ƒ puggalaá¹ƒ sevanto khÄ• raparissÄ• vane Ä• sittaudakaá¹ƒ viya satataá¹ƒ sa
parihÄ• yati. __tulyasevÄ«_ti attanÄ• samÄ• nasevÄ«. __seá¹-á¹-hamupanama_nti seá¹-á¹
puggalaá¹ƒ oá¹‡amanto. __udeti khippa_nti khippameva vaá¸• á¸• hati. __tasmÄ• attano ut
yasmÄ• seá¹-á¹-haá¹ƒ puggalaá¹ƒ upanamanto udeti khippaá¹ƒ, tasmÄ• attano uttaritaraá¹
bhajetha.

7. jigucchitabbasuttavaá¹‡á¹‡anÄ•

<27> sattame __jigucchitabbo_ti gÅ«thaá¹ƒ viya jigucchitabbo. __atha kho na_nti atha kho
__kittisaddo_ti kathÄ• saddo. __evameva kho_ti ettha gÅ«thakÅ«po viya dussÄ«lyaá¹ƒ daá
gÅ«thakÅ«pe patitvÄ• á¹-hito dhammaniahi viya dussÄ«lapuggalo. gÅ«thakÅ«pato uddhari
purisassa sarÄ«raá¹ƒ Ä• ruá¸·henÄ• pi adaá¹-á¹-habhÄ• vo viya dussÄ«laá¹ƒ sevamÄ• nass
akaraá¹‡abhÄ• vo. sarÄ«raá¹ƒ gÅ«thena makkhetvÄ• \Ee II 198/ ahinÄ• gatakÄ• lo viya du
pÄ• pakittisaddaabbhuggamanakÄ• lo veditabbo.

__tindukÄ• lÄ• ta_nti tindukarukkhaalÄ• taá¹ƒ. __bhiyyosomattÄ• ya cicciá¹-Ä• yatÄ«_ti taá
pakatiyÄ• pi \Ne II 96/ papaá¹-ikÄ• yo muÃ±cantaá¹ƒ cicciá¹-Ä• ti ``ciá¹-iciá¹-Ä• â€™â€™ ti
ghaá¹-á¹-itaá¹ƒ pana adhimattaá¹ƒ karotÄ«ti attho. __evameva kho_ti evamevaá¹ƒ kodhano

uddhato caá¹‡á¸• ikato hutvÄ• carati, appamattakaá¹ƒ pana vacanaá¹ƒ sutakÄ• le ``mÄ• di
evaá¹ƒ vadatÄ«â€™â€™ ti atirekataraá¹ƒ uddhato caá¹‡á¸• ikato hutvÄ• carati. __gÅ«thak
gÅ«thapuá¹‡á¹‡akÅ«po, gÅ«tharÄ• siyeva vÄ• . opammasaá¹ƒsandanaá¹ƒ panettha purima
__tasmÄ• evarÅ«po puggalo ajjhupekkhitabbo na sevitabbo_ti yasmÄ• kodhano atiseviyan
atiupasaá¹…kamiyamÄ• nopi kujjhatiyeva, ``kiá¹ƒ iminÄ• â€™â€™ ti paá¹-ikkamantepi kujjh
palÄ• laggi viya ajjhupekkhitabbo na sevitabbo na bhajitabbo. kiá¹ƒ vuttaá¹ƒ hoti? yo hi palÄ
atiupasaá¹…kamitvÄ• tappati, tassa sarÄ«raá¹ƒ jhÄ• yati. yo atipaá¹-ikkamitvÄ• tappati, ta
vÅ«pasammati. anupasaá¹…kamitvÄ• apaá¹-ikkamitvÄ• pana majjhattabhÄ• vena tappant
tasmÄ• palÄ• laggi viya kodhano puggalo majjhattabhÄ• vena \Be II 95/ ajjhupekkhitabbo,
bhajitabbo na payirupÄ• sitabbo.

__kalyÄ• á¹‡amitto_ti sucimitto. __kalyÄ• á¹‡asahÄ• yo_ti sucisahÄ• yo. sahÄ• yÄ• nÄ• m
saddhiá¹ƒcarÄ• . __kalyÄ• á¹‡asampavaá¹…ko_ti kalyÄ• á¹‡esu sucipuggalesu sampavaá¹
tanninnatappoá¹‡atappabbhÄ• ramÄ• nasoti attho.

8. gÅ«thabhÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame __gÅ«thabhÄ• á¹‡Ä«_ti yo gÅ«thaá¹ƒ viya duggandhakathaá¹ƒ katheti.
II 199/ yo pupphÄ• ni viya sugandhakathaá¹ƒ katheti. __madhubhÄ• á¹‡Ä«_ti yo madhu viya
__sabhaggato_ti sabhÄ• ya á¹-hito. __parisaggato_ti gÄ• maparisÄ• ya á¹-hito. __Ã±Ä• tima
majjhe á¹-hito. __pÅ«gamajjhagato_ti seá¹‡Ä«naá¹ƒ majjhe á¹-hito. __rÄ• jakulamajjhagato
mahÄ• vinicchaye á¹-hito. __abhinÄ«to_ti pucchanatthÄ• yÄ• nÄ«to. __sakkhipuá¹-á¹-ho_ti
pucchito. __ehambho purisÄ• _ti Ä• lapanametaá¹ƒ. __attahetu vÄ• parahetu vÄ• _ti attano
hatthapÄ• dÄ• dihetu vÄ• dhanahetu vÄ• . __Ä• misakiÃ±cikkhahetu vÄ• _ti ettha __Ä• mis
__kiÃ±cikkha_nti yaá¹ƒ vÄ• taá¹ƒ vÄ• appamattakaá¹ƒ antamaso
tittiriyavaá¹-á¹-akasappipiá¹‡á¸• anavanÄ«tapiá¹‡á¸• Ä• dimattakassa laÃ±jassa hetÅ«ti atth
bhÄ• sitÄ• hotÄ«_ti jÄ• nantoyeva musÄ• vÄ• daá¹ƒ kattÄ• hoti.

__nelÄ• _ti \Ne II 97/ elaá¹ƒ vuccati doso, nÄ• ssa elanti nelÄ• , niddosÄ• ti attho. ``nelaá¹.
setapacchÄ• doâ€™â€™ ti (Ud 65) ettha vuttasÄ«laá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±
kaá¹‡á¹‡Ä• naá¹ƒ sukhÄ• , sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. atthamadhur
kopaá¹ƒ ajanetvÄ• pemaá¹ƒ janetÄ«ti __pemanÄ«yÄ• _. hadayaá¹ƒ gacchati appaá¹-ihaÃ±
pavisatÄ«ti __hadayaá¹…gamÄ• _. guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«_. pu
viya sukumÄ• rÄ• tipi porÄ«. purassa esÄ• tipi porÄ«. purassa esÄ• ti nagaravÄ• sÄ«naá¹ƒ
nagaravÄ• sino \Ee II 200/ hi yuttakathÄ• honti \Be II 96/, pitimattaá¹ƒ pitÄ• ti, mÄ• timattaá
bhÄ• timattaá¹ƒ bhÄ• tÄ• ti vadanti. evarÅ«pÄ« kathÄ• bahuno janassa kantÄ• hotÄ«ti __b
kantabhÄ• veneva bahuno janassa manÄ• pÄ• cittavuddhikarÄ• ti __bahujanamanÄ• pÄ•

9. andhasuttavaá¹‡á¹‡anÄ•

<29> navame __cakkhu na hotÄ«_ti paÃ±Ã±Ä• cakkhu na hoti. __phÄ• tiá¹ƒ kareyyÄ• _ti p
kareyya. __sÄ• vajjÄ• navajje_ti sadosaniddose. __hÄ«nappaá¹‡Ä«te_ti adhamuttame.
__kaá¹‡hasukkasappaá¹-ibhÄ• ge_ti kaá¹‡hasukkÄ• yeva aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ibÄ• h
sappaá¹-ibhÄ• gÄ• ti vuccanti. ayaá¹ƒ panettha saá¹…khepo --- kusale dhamme ``kusalÄ•
akusale dhamme ``akusalÄ• dhammÄ• â€™â€™ ti jÄ• neyya. sÄ• vajjÄ• dÄ«supi eseva na
kaá¹‡hasukkasappaá¹-ibhÄ• gesu pana kaá¹‡hadhamme ``sukkasappaá¹-ibhÄ• gÄ• â€™â€
``kaá¹‡hasappaá¹-ibhÄ• gÄ• â€™â€™ ti yena paÃ±Ã±Ä• cakkhunÄ• jÄ• neyya, tathÄ• rÅ«
iminÄ• nayena sesavÄ• resupi attho veditabbo.

__na ceva bhogÄ• tathÄ• rÅ«pÄ• _ti tathÄ• jÄ• tikÄ• bhogÄ• pissa na honti. __na ca puÃ
puÃ±Ã±Ä• ni ca na karoti. ettÄ• vatÄ• bhoguppÄ• danacakkhuno ca puÃ±Ã±akaraá¹‡acakk
__ubhayattha kaliggÄ• ho_ti idhaloke ca paraloke cÄ• ti ubhayasmimpi aparaddhaggÄ• ho,
attho. atha vÄ• __ubhayattha kaliggÄ• ho_ti ubhayesampi diá¹-á¹-hadhammikasamparÄ• y
kaliggÄ• ho, parÄ• jayaggÄ• hoti attho. __dhammÄ• dhammenÄ• _ti dasakusalakammapath
dasaakusalakammapathaadhammenapi. __saá¹-ho_ti kerÄ• á¹-iko. __bhogÄ• ni pariyesatÄ
__theyyena_ \Ee II 201/ __kÅ«á¹-akammena, musÄ• vÄ• dena cÅ«bhaya_nti theyyÄ• dÄ«s
kathaá¹ƒ? theyyena kÅ«á¹-akammena ca pariyesati, theyyena musÄ• vÄ• dena ca pariyesa
kÅ«á¹-akammena musÄ• vÄ• dena ca pariyesati. __saá¹…ghÄ• tu_nti saá¹…gharituá¹ƒ. __
dasakusalakammapathadhammaá¹ƒ akopetvÄ• laddhehi. __uá¹-á¹-hÄ• nÄ• dhigata_nti vÄ
__abyagghamÄ• naso_ti nibbicikicchacitto. __bhaddakaá¹ƒ á¹-hÄ• na_nti seá¹-á¹-haá¹ƒ dev
socatÄ«_ti yasmiá¹ƒ á¹-hÄ• ne antosokena na socati.

10. avakujjasuttavaá¹‡á¹‡anÄ•

<30> dasame __avakujjapaÃ±Ã±o_ti adhomukhapaÃ±Ã±o. __ucchaá¹…gapaÃ±Ã±o_ti ucc
__puthupaÃ±Ã±o_ti vitthÄ• rikapaÃ±Ã±o. __Ä• dikalyÄ• á¹‡a_ntiÄ• dÄ«su __Ä• dÄ«_ti pub
__majjha_nti kathÄ• vemajjhaá¹ƒ. __pariyosÄ• na_nti sanniá¹-á¹-hÄ• naá¹ƒ. itissa te dhamm
pubbapaá¹-á¹-hapanepi kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajjameva katvÄ• kathenti, vemaj
ca atthi desanÄ• ya Ä• dimajjhapariyosÄ• nÄ• ni, atthi sÄ• sanassa. tattha desanÄ• ya tÄ• v
paá¹-hamapadaá¹ƒ Ä• di, dve padÄ• ni majjhaá¹ƒ, avasÄ• napadaá¹ƒ pariyosÄ• naá¹ƒ. ekÄ
nidÄ• naá¹ƒ Ä• di, anusandhi majjhaá¹ƒ, idamavocÄ• ti appanÄ• pariyosÄ• naá¹ƒ. anekÄ•
anusandhi Ä• di, tato paraá¹ƒ eko vÄ• aneke vÄ• majjhaá¹ƒ, pacchimo pariyosÄ• naá¹ƒ. a
nayo. sÄ• sanassa pana sÄ«laá¹ƒ Ä• di, samÄ• dhi majjhaá¹ƒ, vipassanÄ• pariyosÄ• naá¹
vipassanÄ• majjhaá¹ƒ, maggo pariyosÄ• naá¹ƒ. vipassanÄ• vÄ• Ä• di, maggo majjhaá¹ƒ,
maggo vÄ• Ä• di, phalaá¹ƒ majjhaá¹ƒ, nibbÄ• naá¹ƒ pariyosÄ• naá¹ƒ. dve dve vÄ• kayiram
vipassanÄ• maggÄ• majjhaá¹ƒ, phalanibbÄ• nÄ• ni pariyosÄ• naá¹ƒ.

__sÄ• ttha_nti \Ee II 202/ sÄ• tthakaá¹ƒ katvÄ• desenti. __sabyaÃ±jana_nti akkharapÄ• rip
__kevalaparipuá¹‡á¹‡a_nti sakalaparipuá¹‡á¹‡aá¹ƒ anÅ«naá¹ƒ katvÄ• desenti. __parisuddh
nijjaá¹-aá¹ƒ niggaá¹‡á¹-hiá¹ƒ katvÄ• desenti. __brahmacariyaá¹ƒ pakÄ• sentÄ«_ti evaá¹ƒ d
seá¹-á¹-hacariyabhÅ«taá¹ƒ sikkhattayasaá¹…gahitaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ magg
Ä• diá¹ƒ manasi karotÄ«_ti neva pubbapaá¹-á¹-hapanaá¹ƒ manasi karoti.

__kumbho_ti ghaá¹-o. __nikujjo_ti adhomukho á¹-hapito. __evameva kho_ti ettha kumbho n
avakujjapaÃ±Ã±o puggalo daá¹-á¹-habbo, udakÄ• siÃ±canakÄ• lo \Be II 98/ viya dhammade
udakassa \Ne II 99/ vivaá¹-á¹-anakÄ• lo viya tasmiá¹ƒ Ä• sane nisinnassa uggahetuá¹ƒ asan
asaá¹‡á¹-hÄ• nakÄ• lo viya vuá¹-á¹-hahitvÄ• asallakkhaá¹‡akÄ• lo veditabbo.

__Ä• kiá¹‡á¹‡Ä• nÄ«_ti pakkhittÄ• ni. __satisammosÄ• ya pakireyyÄ• _ti muá¹-á¹-hassatitÄ
kho_ti ettha ucchaá¹…go viya ucchaá¹…gapaÃ±Ã±o puggalo daá¹-á¹-habbo, nÄ• nÄ• khajja
buddhavacanaá¹ƒ, ucchaá¹…ge nÄ• nÄ• khajjakÄ• ni khÄ• dantassa nisinnakÄ• lo viya tasm
uggaá¹‡hanakÄ• lo, vuá¹-á¹-hahantassa satisammosÄ• pakiraá¹‡akÄ• lo viya tasmÄ• Ä• s
gacchantassa asallakkhaá¹‡akÄ• lo veditabbo.

__ukkujjo_ti uparimukho á¹-hapito. __saá¹‡á¹-hÄ• tÄ«_ti patiá¹-á¹-hahati. __evameva kho_t
á¹-hapito kumbho viya puthupaÃ±Ã±o puggalo daá¹-á¹-habbo, udakassa Ä• sittakÄ• lo viya
laddhakÄ• lo, udakassa saá¹‡á¹-hÄ• nakÄ• lo viya tattha nisinnassa uggaá¹‡hanakÄ• lo, no
vuá¹-á¹-hÄ• ya gacchantassa sallakkhaá¹‡akÄ• lo veditabbo.

__dummedho_ti nippaÃ±Ã±o. __avicakkhaá¹‡o_ti saá¹ƒvidahanapaÃ±Ã±Ä• ya rahito. __ga
etena vuccatÄ«_ti etasmÄ• puggalÄ• uttaritaroti vuccati. __dhammÄ• nudhammappaá¹-ipa
navalokuttaradhammassa anudhammaá¹ƒ saha sÄ«lena pubbabhÄ• gapaá¹-ipadaá¹ƒ paá¹-
vaá¹-á¹-adukkhassa. __antakaro siyÄ• _ti koá¹-ikaro paricchedakaro parivaá¹-umakaro bhav

puggalavaggo tatiyo.

4. devadÅ«tavaggo

1. sabrahmakasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Ne II 100/ paá¹-hame __ajjhÄ• gÄ• re_ti sake ghare. __pÅ«jitÄ• hontÄ«
tena paá¹-ijaggitÄ• gopitÄ• honti. iti mÄ• tÄ• pitupÅ«jakÄ• ni kulÄ• ni mÄ• tÄ• pitÅ«hi sabr
idÄ• ni nesaá¹ƒ \Be II 99/ sapubbÄ• cariyakÄ• dibhÄ• vaá¹ƒ pakÄ• sento __sapubbÄ• cariy
__brahmÄ• _tiÄ• dÄ«ni tesaá¹ƒ brahmÄ• dibhÄ• vasÄ• dhanatthaá¹ƒ vuttÄ• ni. __bahukÄ•

bahÅ«pakÄ• rÄ• . __Ä• pÄ• dakÄ• _ti jÄ«vitassa Ä• pÄ• dakÄ• . puttakÄ• naá¹ƒ hi mÄ• tÄ•
pÄ• litaá¹ƒ ghaá¹-itaá¹ƒ anuppabandhena pavattitaá¹ƒ. __posakÄ• _ti hatthapÄ• de vaá¸• á
pÄ• yetvÄ• posetÄ• ro. __imassa lokassa dassetÄ• ro_ti puttÄ• naá¹ƒ hi imasmiá¹ƒ loke
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡assa \Ee II 204/ dassanaá¹ƒ nÄ• ma mÄ• tÄ• pitaro nissÄ•
dassetÄ• ro nÄ• ma.

__brahmÄ• ti mÄ• tÄ• pitaro_ti seá¹-á¹-hÄ• dhivacanaá¹ƒ. yathÄ• brahmuno catasso bhÄ•
mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• ti, evameva mÄ• tÄ• pitÅ«naá¹ƒ puttakesu catasso b
tÄ• tasmiá¹ƒ tasmiá¹ƒ kÄ• le veditabbÄ• --- kucchigatasmiá¹ƒ hi dÄ• rake ``kadÄ• nu kho
paripuá¹‡á¹‡aá¹…gapaccaá¹…gaá¹ƒ passissÄ• mÄ• â€™â€™ ti mÄ• tÄ• pitÅ«naá¹ƒ metta
mando uttÄ• naseyyako Å«kÄ• hi vÄ• maá¹…kulÄ• dÄ«hi pÄ• á¹‡akehi daá¹-á¹-ho dukkhas
parodati viravati, tadÄ• ssa saddaá¹ƒ sutvÄ• mÄ• tÄ• pitÅ«naá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ uppajjati
vidhÄ• vitvÄ• kÄ«á¸·anakÄ• le pana lobhanÄ«yavayasmiá¹ƒ vÄ• á¹-hitakÄ• le dÄ• rakaá¹ƒ
cittaá¹ƒ sappimaá¹‡á¸• e pakkhittasatavihatakappÄ• sapicupaá¹-alaá¹ƒ viya mudukaá¹ƒ hoti
pamoditaá¹ƒ, tadÄ• tesaá¹ƒ muditÄ• labbhati. yadÄ• panesa putto dÄ• rÄ• bharaá¹‡aá¹ƒ
pÄ• á¹-iyekkaá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasati, tadÄ• mÄ• tÄ• pitÅ«naá¹ƒ ``sakkoti dÄ• ni no pu
yÄ• petuâ€™â€™ nti majjhattabhÄ• vo uppajjati, tasmiá¹ƒ kÄ• le upekkhÄ• labbhatÄ«ti imi
``brahmÄ• ti mÄ• tÄ• pitaroâ€™â€™ ti vuttaá¹ƒ.

__pubbÄ• cariyÄ• ti_ \Ne II 101/ __vuccare_ti mÄ• tÄ• pitaro hi jÄ• takÄ• lato paá¹-á¹-hÄ• y
evaá¹ƒ tiá¹-á¹-ha, evaá¹ƒ gaccha, evaá¹ƒ saya, evaá¹ƒ khÄ• da, evaá¹ƒ bhuÃ±ja, ayaá¹ƒ te,
ayaá¹ƒ bhÄ• tikÄ• ti, ayaá¹ƒ bhaginÄ«ti, idaá¹ƒ nÄ• ma kÄ• tuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ na vaá¹
nÄ• ma upasaá¹…kamituá¹ƒ vaá¹-á¹-ati, asukaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti gÄ• hÄ• pent
athÄ• parabhÄ• ge \Ee II 205/ aÃ±Ã±e Ä• cariyÄ•
hatthisippaassasipparathasippadhanusippatharusippamuddÄ• gaá¹‡anÄ• dÄ«ni sikkhÄ• pe
saraá¹‡Ä• ni deti, aÃ±Ã±o sÄ«lesu patiá¹-á¹-hÄ• peti, aÃ±Ã±o pabbÄ• jeti, aÃ±Ã±o buddhav
aÃ±Ã±o upasampÄ• deti, aÃ±Ã±o sotÄ• pattimaggÄ• dÄ«ni pÄ• peti. iti sabbepi te pacchÄ•
mÄ• tÄ• pitaro pana sabbapaá¹-hamÄ• , tenÄ• ha --- ``pubbÄ• cariyÄ• ti vuccareâ€™â€™ t
vuccanti kathiyanti. __Ä• huneyyÄ• ca puttÄ• na_nti puttÄ• naá¹ƒ Ä• hutaá¹ƒ pÄ• hutaá¹ƒ a
annapÄ• nÄ• diá¹ƒ arahanti, anucchavikÄ• taá¹ƒ paá¹-iggahetuá¹ƒ. tasmÄ• ``Ä• huneyyÄ•
vuttaá¹ƒ. __pajÄ• ya anukampakÄ• _ti paresaá¹ƒ pÄ• á¹‡e acchinditvÄ• pi attano pajaá¹ƒ p
tasmÄ• ``pajÄ• ya anukampakÄ• â€™â€™ ti vuttaá¹ƒ.

__namasseyyÄ• _ti namo kareyya. __sakkareyyÄ• _ti sakkÄ• rena paá¹-imÄ• neyya. idÄ• n
``annenÄ• â€™â€™ tiÄ• dimÄ• ha. tattha __annenÄ• _ti yÄ• gubhattakhÄ• danÄ«yena. __
aá¹-á¹-havidhapÄ• nena. __vatthenÄ• _ti nivÄ• sanapÄ• rupanakena vatthena. __sayanenÄ
maÃ±capÄ«á¹-hÄ• nuppadÄ• nena. __ucchÄ• danenÄ• _ti duggandhaá¹ƒ paá¹-ivinodetvÄ•
__nhÄ• panenÄ• _ti sÄ«te uá¹‡hodakena, uá¹‡he sÄ«todakena gattÄ• ni parisiÃ±citvÄ• nh

dhovanenÄ• _ti uá¹‡hodakasÄ«todakehi pÄ• dadhovanena ceva telamakkhanena ca. __pe
__sagge pamodatÄ«_ti idha tÄ• va mÄ• tÄ• pitÅ«su pÄ• ricariyaá¹ƒ disvÄ• pÄ• ricariyakÄ•
paá¹‡á¸• itamanussÄ• idheva pasaá¹ƒsanti \Ee II 206/, paralokaá¹ƒ pana gantvÄ• sagge á
mÄ• tÄ• pituupaá¹-á¹-hÄ• ko dibbasampattÄ«hi Ä• modati pamodatÄ«ti.

2. Ä• nandasuttavaá¹‡á¹‡anÄ•

<32> dutiye __tathÄ• rÅ«po_ti tathÄ• jÄ• tiko. __samÄ• dhipaá¹-ilÄ• bho_ti cittekaggatÄ• lÄ
saviÃ±Ã±Ä• á¹‡ake_ti ettha attano ca parassa cÄ• ti ubhayesampi kÄ• yo saviÃ±Ã±Ä• á¹‡a
imasminti vutto. __ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• _ti ahaá¹…kÄ• radiá¹-á
mÄ• nÄ• nusayo \Ne II 102/ cÄ• ti attano ca parassa \Be II 101/ ca kilesÄ• . __nÄ• ssÅ«_ti r
__bahiddhÄ• ca sabbanimittesÅ«_ti rÅ«panimittaá¹ƒ, saddanimittaá¹ƒ, gandhanimittaá¹ƒ, ra
phoá¹-á¹-habbanimittaá¹ƒ, sassatÄ• dinimittaá¹ƒ, puggalanimittaá¹ƒ dhammanimittanti evarÅ
sabbanimittesu. __cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti_nti phalasamÄ• dhiÃ±ceva phalaÃ±Ä• a
bhaveyya.

__idhÄ• nanda, bhikkhuno_ti, Ä• nanda, imasmiá¹ƒ sÄ• sane bhikkhuno. __etaá¹ƒ santaá¹
nibbÄ• naá¹ƒ dassento Ä• ha. nibbÄ• naá¹ƒ hi kilesÄ• naá¹ƒ santatÄ• ya santaá¹ƒ nÄ• ma,
samÄ• pattiá¹ƒ appetvÄ• va divasampi nisinnassa cittuppÄ• do santanteva pavattatÄ«tipi sa
samÄ• pattiá¹ƒ appetvÄ• nisinnassÄ• pi cittuppÄ• do paá¹‡Ä«tanteva pavattatÄ«ti nibbÄ• n
__sabbasaá¹…khÄ• rasamatho_tiÄ• dÄ«nipi tasseva vevacanÄ• ni. ``sabbasaá¹…khÄ• ras
appetvÄ• nisinnassa hi divasabhÄ• gampi cittuppÄ• do sabbasaá¹…khÄ• rasamathoteva p
tÄ«su bhavesu vÄ• nasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya abhÄ• vena nibbÄ• nanti laddhanÄ• n
207/ appetvÄ• nisinnassa cittuppÄ• do nibbÄ• naá¹ƒ nibbÄ• nanteva pavattatÄ«ti sabbasaa
nÄ• mÄ• ni labhati. imasmiá¹ƒ pana aá¹-á¹-havidhe Ä• bhogasamannÄ• hÄ• re imasmiá¹ƒ á
sabbepi labbhanteva.

__saá¹…khÄ• yÄ• _ti Ã±Ä• á¹‡ena jÄ• nitvÄ• . __paroparÄ• nÄ«_ti parÄ• ni ca oparÄ• ni c
paraattabhÄ• vasakaattabhÄ• vÄ• ni hi parÄ• ni ca oparÄ• ni cÄ• ti vuttaá¹ƒ hoti. __yassÄ•
__iÃ±jita_nti rÄ• giÃ±jitaá¹ƒ dosamohamÄ• nadiá¹-á¹-hikilesaduccaritiÃ±jitanti imÄ• ni satta
phanditÄ• ni. __natthi kuhiÃ±cÄ«_ti katthaci ekÄ• rammaá¹‡epi natthi. __santo_ti paccanÄ«
santatÄ• ya santo. __vidhÅ«mo_ti kÄ• yaduccaritÄ• didhÅ«mavirahito. __anÄ«gho_ti rÄ• gÄ
__nirÄ• so_ti nittaá¹‡ho. __atÄ• rÄ«_ti tiá¹‡á¹‡o uttiá¹‡á¹‡o samatikkanto. __so_ti so arahaa
__jÄ• tijara_nti ettha jÄ• tijarÄ• gahaá¹‡eneva byÄ• dhimaraá¹‡ampi gahitamevÄ• ti veditab
gÄ• thÄ• yapi arahattaphalasamÄ• pattiyeva kathitÄ• ti.

3. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<33> tatiye \Be II 102/ __saá¹ƒkhittenÄ• _ti mÄ• tikÄ• á¹-hapanena. __vitthÄ• renÄ• _ti
á¹-hapitamÄ• tikÄ• vibhajanena. __saá¹ƒkhittavitthÄ• renÄ• _ti \Ne II 103/ kÄ• le saá¹ƒkhitte
__aÃ±Ã±Ä• tÄ• ro ca dullabhÄ• _ti paá¹-ivijjhanakapuggalÄ• pana dullabhÄ• . idaá¹ƒ bhaga
Ã±Ä• á¹‡aá¹ƒ ghaá¹-á¹-emÄ«â€™â€™ ti adhippÄ• yena kathesi. taá¹ƒ sutvÄ• thero kiÃ±cÄ
Ä• jÄ• nissÄ• mÄ«â€™â€™ ti na vadati, adhippÄ• yena pana ``vissatthÄ• tumhe, bhante, c
desitaá¹ƒ dhammaá¹ƒ nayasatena nayasahassena paá¹-ivijjhissÄ• mi, mamesa bhÄ• ro hot
desanÄ• ya ussÄ• hento __etassa bhagavÄ• kÄ• lo_tiÄ• dimÄ• ha.

athassa satthÄ• __tasmÄ• tihÄ• _ti desanaá¹ƒ Ä• rabhi. tattha __imasmiÃ±ca saviÃ±Ã±Ä•
vuttanayameva. __acchecchi_ \Ee II 208/ __taá¹‡ha_nti maggaÃ±Ä• á¹‡asatthena taá¹‡haá
saá¹ƒyojana_nti dasavidhampi saá¹ƒyojanaá¹ƒ samÅ«lakaá¹ƒ ubbattetvÄ• chaá¸• á¸• esi. _
antamakÄ• si dukkhassÄ• _ti sammÄ• upÄ• yena sammÄ• paá¹-ipattiyÄ• navavidhassa m
vaá¹-á¹-adukkhassa antamakÄ• si. __idaÃ±ca pana metaá¹ƒ, sÄ• riputta, sandhÄ• ya bhÄ•
pÄ• rÄ• yane udayapaÃ±he idaá¹ƒ phalasamÄ• pattimeva sandhÄ• ya etaá¹ƒ bhÄ• sitaá¹ƒ.

idÄ• ni yaá¹ƒ taá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ dassento __pahÄ• naá¹ƒ kÄ• masaÃ±Ã
udayapaÃ±he ca etaá¹ƒ padaá¹ƒ ``pahÄ• naá¹ƒ kÄ• macchandÄ• naâ€™â€™ nti (Sn 1112;
udayamÄ• á¹‡avapucchÄ• niddeso 75) Ä• gataá¹ƒ, idha pana aá¹…guttarabhÄ• á¹‡akehi ``
Ä• ropitaá¹ƒ. tattha byaÃ±janameva nÄ• naá¹ƒ, attho pana ekoyeva. __kÄ• masaÃ±Ã±Ä• na
uppannasaÃ±Ã±Ä• naá¹ƒ, aá¹-á¹-hahi vÄ• lobhasahagatacittehi sahajÄ• tasaÃ±Ã±Ä• naá¹ƒ
etÄ• saÃ±ca kÄ• masaÃ±Ã±Ä• naá¹ƒ cetasikadomanassÄ• naÃ±cÄ• ti ubhinnampi pahÄ• n
paá¹-ippassaddhipahÄ• nasaá¹…khÄ• taá¹ƒ arahattaphalaá¹ƒ aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ
``kÄ• macchandassa ca domanassassa ca ubhinnaá¹ƒ pahÄ• naá¹ƒ vÅ«pasamaá¹ƒ paá¹-in
amataá¹ƒ nibbÄ• naâ€™â€™ nti (Nidd II udayamÄ• á¹‡avapucchÄ• niddeso 75) vuttaá¹ƒ, ta
vuttaá¹ƒ. pahÄ• nanti hi khÄ«á¹‡Ä• kÄ• rasaá¹…khÄ• to vÅ«pasamopi vuccati, kilese paá¹-i
kilesapaá¹-ippassaddhisaá¹…khÄ• taá¹ƒ phalampi \Be II 103/, yaá¹ƒ Ä• gamma kilesÄ• pah
nibbÄ• nampi. tasmÄ• tattha tÄ• ni padÄ• ni Ä• gatÄ• ni. ``aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«m
arahattaphalameva adhippetaá¹ƒ. __thinassa_ \Ee II 209/ __ca panÅ«dana_ntipi thinassa c
uppannattÄ• arahattaphalameva adhippetaá¹ƒ \Ne II 104/. __kukkuccÄ• naá¹ƒ nivÄ• raá¹‡a
kukkuccanivÄ• raá¹‡assa maggassa anantaraá¹ƒ uppannattÄ• phalameva adhippetaá¹ƒ.

__upekkhÄ• satisaá¹ƒsuddha_nti catutthajjhÄ• nike phale uppannÄ• ya upekkhÄ• ya ca sa
__dhammatakkapurejava_nti dhammatakko vuccati sammÄ• saá¹…kappo, so Ä• dito hoti, p
aÃ±Ã±Ä• vimokkhassÄ• ti dhammatakkapurejavo. taá¹ƒ dhammatakkapurejavaá¹ƒ. __aÃ±Ã
aÃ±Ã±indriyapariyosÄ• ne uppannaá¹ƒ vimokkhaá¹ƒ, aÃ±Ã±Ä• ya vÄ• vimokkhaá¹ƒ aÃ±Ã±
paÃ±Ã±Ä• vimuttanti attho. __avijjÄ• ya pabhedana_nti avijjÄ• ya pabhedanante uppannattÄ
pabhedanasaá¹…khÄ• taá¹ƒ vÄ• nibbÄ• naá¹ƒ Ä• rabbha uppannattÄ• evaá¹ƒladdhanÄ• n
sabbehipi imehi pahÄ• nantiÄ• dÄ«hi padehi arahattaphalameva pakÄ• sitanti veditabbaá¹ƒ

4. nidÄ• nasuttavaá¹‡á¹‡anÄ•

<34> catutthe __nidÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __kammÄ• na_nti vaá¹-á¹-agÄ• mikamm
kammÄ• naá¹ƒ samudayÄ• yÄ• _ti lubbhanapalubbhanasabhÄ• vo lobho vaá¹-á¹-agÄ• mika
piá¹‡á¸• akaraá¹‡atthÄ• ya nidÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ paccayoti attho. __doso_ti dussanap
__moho_ti muyhanapamuyhanasabhÄ• vo moho.

__lobhapakata_nti lobhena pakataá¹ƒ, lobhÄ• bhibhÅ«tena luddhena hutvÄ• katakamman
__lobhajaá¹ƒ_. lobho nidÄ• namassÄ• ti __lobhanidÄ• naá¹ƒ_. lobho samudayo assÄ• ti __
samudayoti paccayo, lobhapaccayanti attho. __yatthassa attabhÄ• vo nibbattatÄ«_ti yasmiá
lobhajakammavato \Ee II 210/ puggalassa attabhÄ• vo nibbattati, khandhÄ• pÄ• tubhavanti
vipaccatÄ«_ti tesu khandhesu taá¹ƒ kammaá¹ƒ vipaccati. __diá¹-á¹-he vÄ• dhamme_tiÄ• di
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ vÄ• hoti upapajjavedanÄ«yaá¹ƒ vÄ• aparapariyÄ• yaved
pabhedaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. sesadvayepi eseva nayo.

__akhaá¹‡á¸• Ä• nÄ«_ti \Be II 104/ abhinnÄ• ni. __apÅ«tÄ«nÄ«_ti pÅ«tibhÄ• vena abÄ«jat
__avÄ• tÄ• tapahatÄ• nÄ«_ti \Ne II 105/ na vÄ• tena na ca Ä• tapena hatÄ• ni. __sÄ• rÄ• d
sÄ• ravantÄ• ni na nissÄ• rÄ• ni. __sukhasayitÄ• nÄ«_ti sannicayabhÄ• vena sukhaá¹ƒ say
maá¹‡á¸• akhette. __suparikammakatÄ• ya bhÅ«miyÄ• _ti naá¹…galakasanena ceva aá¹-á
parikammakatÄ• ya khettabhÅ«miyÄ• . __nikkhittÄ• nÄ«_ti á¹-hapitÄ• ni ropitÄ• ni. __anupp
anuppaveseyya. __vuddhi_ntiÄ• dÄ«su uddhaggamanena __vuddhiá¹ƒ, _ heá¹-á¹-hÄ• mÅ«
__virÅ«á¸·hiá¹ƒ, _ samantÄ• vitthÄ• rikabhÄ• vena __vepullaá¹ƒ_.

yaá¹ƒ panettha __diá¹-á¹-he vÄ• dhamme_tiÄ• di vuttaá¹ƒ, tattha asammohatthaá¹ƒ imasm
kammavibhatti nÄ• ma kathetabbÄ• . suttantikapariyÄ• yena hi ekÄ• dasa kammÄ• ni vibha
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ upapajjavedanÄ«yaá¹ƒ aparapariyÄ• yavedanÄ«yaá¹ƒ, ya
yadÄ• sannaá¹ƒ kaá¹-attÄ• vÄ• pana kammaá¹ƒ, janakaá¹ƒ upatthambhakaá¹ƒ upapÄ«á¸·
ekajavanavÄ«thiyaá¹ƒ sattasu cittesu kusalÄ• vÄ• akusalÄ• vÄ• paá¹-hamajavanacetanÄ
__diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ_ nÄ• ma. taá¹ƒ imasmiá¹ƒyeva attabhÄ• ve vipÄ
kÄ• kavaá¸·iyapuá¹‡á¹‡aseá¹-á¹-hÄ«naá¹ƒ viya kusalaá¹ƒ,
nandayakkhanandamÄ• á¹‡avakanandagoghÄ• takakokÄ• liyasuppabuddhadevadattaciÃ±c
akusalaá¹ƒ. tathÄ• asakkontaá¹ƒ pana ahosikammaá¹ƒ nÄ• ma hoti, avipÄ• kaá¹ƒ sampajja
migaluddakopamÄ• ya sÄ• dhetabbaá¹ƒ. yathÄ• hi migaluddakena migaá¹ƒ disvÄ• dhanua
saro sace na virajjhati, taá¹ƒ migaá¹ƒ tattheva pÄ• teti, atha naá¹ƒ migaluddako niccammaá
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chetvÄ• maá¹ƒsaá¹ƒ Ä• dÄ• ya puttadÄ• raá¹ƒ tosento gacc
migo palÄ• yitvÄ• puna taá¹ƒ disaá¹ƒ na oloketi. evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹
migavijjhanaá¹ƒ viya hi diá¹-á¹-hadhammavedanÄ«yassa kammassa vipÄ• kavÄ• rapaá¹-ilÄ

avipÄ• kabhÄ• vÄ• ya sampajjananti.

atthasÄ• dhikÄ• pana sattamajavanacetanÄ• __upapajjavedanÄ«yakammaá¹ƒ_ nÄ• ma.
vipÄ• kaá¹ƒ deti. taá¹ƒ panetaá¹ƒ kusalapakkhe aá¹-á¹-hasamÄ• pattivasena, akusalapakkh
paÃ±cÄ• nantariyakammavasena veditabbaá¹ƒ. tattha aá¹-á¹-hasamÄ• pattilÄ• bhÄ« ekÄ•
nibbattati. paÃ±cannampi Ä• nantariyÄ• naá¹ƒ kattÄ• ekena kammena niraye nibbattati, se
105/ ca kammÄ• ni ca ahosikammabhÄ• vaá¹ƒyeva Ä• pajjanti, avipÄ• kÄ• ni honti. ayampi
dÄ«petabbo.

ubhinnaá¹ƒ \Ne II 106/ antare pana paÃ±cajavanacetanÄ• __aparapariyÄ• yavedanÄ«yak
anÄ• gate yadÄ• okÄ• saá¹ƒ labhati, tadÄ• vipÄ• kaá¹ƒ deti. sati saá¹ƒsÄ• rappavattiyÄ•
hoti. taá¹ƒ sabbaá¹ƒ sunakhaluddakena dÄ«petabbaá¹ƒ. yathÄ• hi sunakhaluddakena miga
vissajjito migaá¹ƒ anubandhitvÄ• yasmiá¹ƒ á¹-hÄ• ne pÄ• puá¹‡Ä• ti, tasmiá¹ƒ yeva á¸• aá¹
212/ idaá¹ƒ kammaá¹ƒ yasmiá¹ƒ á¹-hÄ• ne okÄ• saá¹ƒ labhati, tasmiá¹ƒyeva vipÄ• kaá¹ƒ de
natthi.

kusalÄ• kusalesu pana garukÄ• garukesu yaá¹ƒ garukaá¹ƒ hoti, taá¹ƒ __yaggarukaá¹ƒ_ nÄ
kusalapakkhe mahaggatakammaá¹ƒ, akusalapakkhe paÃ±cÄ• nantariyakammaá¹ƒ veditabb
kusalÄ• ni vÄ• akusalÄ• ni vÄ• vipaccituá¹ƒ na sakkonti, tadeva duvidhampi paá¹-isandhiá
sÄ• sapappamÄ• á¹‡Ä• pi sakkharÄ• vÄ• ayaguá¸·ikÄ• vÄ• udakarahade pakkhittÄ• uda
sakkoti, heá¹-á¹-hÄ• va pavisati; evameva kusalepi akusalepi yaá¹ƒ garukaá¹ƒ, tadeva gaá¹

kusalÄ• kusalesu pana yaá¹ƒ bahulaá¹ƒ hoti, taá¹ƒ __yabbahulaá¹ƒ_ nÄ• ma. taá¹ƒ dÄ«gha
laddhÄ• sevanavasena veditabbaá¹ƒ. yaá¹ƒ vÄ• balavakusalakammesu somanassakaraá¹
santÄ• pakaraá¹ƒ, etaá¹ƒ yabbahulaá¹ƒ nÄ• ma. tadetaá¹ƒ yathÄ• nÄ• ma dvÄ«su mallesu
yo balavÄ• , so itaraá¹ƒ pÄ• tetvÄ• gacchati; evameva itaraá¹ƒ dubbalakammaá¹ƒ avatthari
Ä• sevanavasena vÄ• bahulaá¹ƒ, Ä• sannavasena vÄ• balavaá¹ƒ, taá¹ƒ vipÄ• kaá¹ƒ deti,
__duá¹-á¹-hagÄ• maá¹‡iabhayaraÃ±Ã±o_ kammaá¹ƒ viya.

so kira cÅ«á¸·aá¹…gaá¹‡iyayuddhe parÄ• jito vaá¸·avaá¹ƒ Ä• ruyha palÄ• yi. tassa cÅ«á¸·u
tissÄ• macco nÄ• ma ekakova pacchato ahosi. so ekaá¹ƒ aá¹-aviá¹ƒ pavisitvÄ• nisinno jigh
bÄ• dhayamÄ• nÄ• ya --- ``bhÄ• tika tissa, ativiya no jighacchÄ• bÄ• dhati, kiá¹ƒ karissÄ•
106/. atthi, deva, mayÄ• sÄ• á¹-akantare á¹-hapetvÄ• ekaá¹ƒ suvaá¹‡á¹‡asarakabhattaá¹ƒ
Ä• harÄ• ti. so nÄ«haritvÄ• raÃ±Ã±o purato á¹-hapesi. rÄ• jÄ• disvÄ• , ``tÄ• ta, cattÄ• ro k
karohÄ«â€™â€™ ti Ä• ha. mayaá¹ƒ tayo janÄ• , kasmÄ• devo cattÄ• ro koá¹-á¹-hÄ• se kÄ
213/ tissa, yato paá¹-á¹-hÄ• ya ahaá¹ƒ attÄ• naá¹ƒ sarÄ• mi, na me ayyÄ• naá¹ƒ adatvÄ• Ä
atthi, svÄ• haá¹ƒ ajjapi adatvÄ• na paribhuÃ±jissÄ• mÄ«ti. so cattÄ• ro koá¹-á¹-hÄ• se akÄ
ghosehÄ«â€™â€™ ti Ä• ha. chaá¸• á¸• itÄ• raÃ±Ã±e kuto, ayye, labhissÄ• ma devÄ• ti \Ne

bhÄ• ro. sace mama saddhÄ• atthi, ayye, labhissÄ• ma, vissattho kÄ• laá¹ƒ ghosehÄ«â€™
bhante, kÄ• lo, bhanteâ€™â€™ ti tikkhattuá¹ƒ ghosesi.

athassa bodhimÄ• tumahÄ• tissatthero taá¹ƒ saddaá¹ƒ dibbÄ• ya sotadhÄ• tuyÄ• sutvÄ•
taá¹ƒ Ä• vajjento ``ajja duá¹-á¹-hagÄ• maá¹‡iabhayamahÄ• rÄ• jÄ• yuddhaparÄ• jito aá¹-av
ekaá¹ƒ sarakabhattaá¹ƒ cattÄ• ro koá¹-á¹-hÄ• se kÄ• retvÄ• `ekakova na paribhuÃ±jissÄ• r
ghosÄ• pesÄ«â€™â€™ ti Ã±atvÄ• ``ajja mayÄ• raÃ±Ã±o saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á
Ä• gantvÄ• raÃ±Ã±o purato aá¹-á¹-hÄ• si. rÄ• jÄ• disvÄ• pasannacitto ``passa, bhÄ• tika,
theraá¹ƒ vanditvÄ• ``pattaá¹ƒ, bhante, dethÄ• â€™â€™ ti Ä• ha. thero pattaá¹ƒ nÄ«hari. rÄ
koá¹-á¹-hÄ• sena saddhiá¹ƒ therassa koá¹-á¹-hÄ• saá¹ƒ patte pakkhipitvÄ• , ``bhante, Ä• hÄ
kadÄ• ci hotÅ«â€™â€™ ti vanditvÄ• aá¹-á¹-hÄ• si. tissÄ• maccopi ``mama ayyaputte pass
sakkhissÄ• mÄ«â€™â€™ ti attano koá¹-á¹-hÄ• saá¹ƒ therasseva patte Ä• kiri. vaá¸·avÄ• pi
koá¹-á¹-hÄ• saá¹ƒ therasseva dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. rÄ• jÄ• vaá¸·avaá¹ƒ oloke
koá¹-á¹-hÄ• saá¹ƒ therasseva patte pakkhipanaá¹ƒ paccÄ• sÄ«satÄ«â€™â€™ ti Ã±atvÄ• t
theraá¹ƒ vanditvÄ• uyyojesi. thero taá¹ƒ bhattaá¹ƒ Ä• dÄ• ya gantvÄ• Ä• dito paá¹-á¹-hÄ• y
Ä• lopasaá¹…khepena adÄ• si.

rÄ• jÄ• pi cintesi --- ``ativiyamhÄ• jighacchitÄ• , sÄ• dhu vatassa sace atirekabhattasitthÄ•
pahiá¹‡eyyÄ• â€™â€™ ti. thero raÃ±Ã±o cittaá¹ƒ Ã±atvÄ• atirekabhattaá¹ƒ \Be II 107/ etes
katvÄ• pattaá¹ƒ Ä• kÄ• se khipi, patto Ä• gantvÄ• raÃ±Ã±o hatthe patiá¹-á¹-hÄ• si. bhattaá
janÄ• naá¹ƒ yÄ• vadatthaá¹ƒ ahosi. atha rÄ• jÄ• pattaá¹ƒ dhovitvÄ• ``tucchapattaá¹ƒ na pe
uttarisÄ• á¹-akaá¹ƒ mocetvÄ• udakaá¹ƒ puÃ±chitvÄ• sÄ• á¹-akaá¹ƒ patte á¹-hapetvÄ• ``pa
hatthe patiá¹-á¹-hÄ• tÅ«â€™â€™ ti Ä• kÄ• se khipi. patto gantvÄ• therassa hatthe patiá¹-á

aparabhÄ• ge raÃ±Ã±o tathÄ• gatassa sarÄ«radhÄ• tÅ«naá¹ƒ aá¹-á¹-hamabhÄ• gaá¹ƒ pati
vÄ«saratanasatikaá¹ƒ mahÄ• cetiyaá¹ƒ kÄ• rentassa apariniá¹-á¹-hiteyeva cetiye kÄ• lakiriy
athassa mahÄ• cetiyassa dakkhiá¹‡apasse nipannassa paÃ±canikÄ• yavasena bhikkhusaá
chahi devalokehi cha rathÄ• Ä• gantvÄ• purato Ä• kÄ• se aá¹-á¹-haá¹ƒsu. rÄ• jÄ• ``puÃ±Ã
Ä• harathÄ• â€™â€™ ti Ä• dito paá¹-á¹-hÄ• ya puÃ±Ã±apotthakaá¹ƒ vÄ• cÄ• pesi. atha naá
paritosesi. so ``parato \Ne II 108/ vÄ• cethÄ• â€™â€™ ti Ä• ha. potthakavÄ• cako ``cÅ«á¸·a
parÄ• jitena te deva aá¹-aviá¹ƒ pavisitvÄ• nisinnena ekaá¹ƒ sarakabhattaá¹ƒ cattÄ• ro koá¹
bodhimÄ• tumahÄ• tissattherassa bhikkhÄ• dinnÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• ``á¹-hapehÄ
bhikkhusaá¹…ghaá¹ƒ pucchi, ``bhante, kataro devaloko ramaá¹‡Ä«yoâ€™â€™ ti? sabbabo
vasanaá¹-á¹-hÄ• naá¹ƒ tusitabhavanaá¹ƒ mahÄ• rÄ• jÄ• ti. rÄ• jÄ• kÄ• laá¹ƒ katvÄ• tusitab
patiá¹-á¹-hÄ• ya tusitabhavanaá¹ƒ agamÄ• si. idaá¹ƒ balavakammassa vipÄ• kadÄ• ne vatt

yaá¹ƒ pana kusalÄ• kusalesu Ä• sannamaraá¹‡e anussarituá¹ƒ sakkoti, taá¹ƒ __yadÄ• san
yathÄ• nÄ• ma gogaá¹‡aparipuá¹‡á¹‡assa vajassa dvÄ• re vivaá¹-e parabhÄ• ge dammag

santesupi yo vajadvÄ• rassa Ä• sanno hoti antamaso dubbalajaraggavopi, so eva paá¹-ham
evameva aÃ±Ã±esu kusalÄ• kusalesu santesupi maraá¹‡akÄ• lassa Ä• sannattÄ• vipÄ• ka

tatrimÄ• ni vatthÅ«ni --- madhuaá¹…gaá¹‡agÄ• me kira eko damiá¸·adovÄ• riko pÄ• tova b
macche vadhitvÄ• tayo koá¹-á¹-hÄ• se katvÄ• \Be II 108/ ekena taá¹‡á¸• ulaá¹ƒ gaá¹‡hÄ•
pacati. iminÄ• nÄ«hÄ• rena paÃ±Ã±Ä• sa vassÄ• ni pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ katvÄ• a
anuá¹-á¹-hÄ• naseyyaá¹ƒ upagacchati. tasmiá¹ƒ khaá¹‡e girivihÄ• ravÄ• sÄ« cÅ«á¸·apiá¹‡á
``mÄ• ayaá¹ƒ satto mayi passante nassatÅ«â€™â€™ ti gantvÄ• tassa gehadvÄ• re aá¹-á¹
``sÄ• mi, thero Ä• gatoâ€™â€™ ti Ä• rocesi. ahaá¹ƒ paÃ±Ã±Ä• sa vassÄ• ni therassa santi
me guá¹‡ena thero Ä• gamissati, gacchÄ• ti naá¹ƒ vadathÄ• ti. sÄ• ``aticchatha, bhanteâ€™
``upÄ• sakassa kÄ• sarÄ«rappavattÄ«â€™â€™ ti pucchi. dubbalo, bhanteti. thero gharaá¹ƒ
uppÄ• detvÄ• ``sÄ«laá¹ƒ gaá¹‡hissasÄ«â€™â€™ ti Ä• ha. Ä• ma, bhante, dethÄ• ti. thero
paÃ±ca sÄ«lÄ• ni dÄ• tuá¹ƒ Ä• rabhi. tassa paÃ±ca sÄ«lÄ• nÄ«ti vacanakÄ• leyeva jivhÄ•
``vaá¹-á¹-issati ettakaâ€™â€™ nti nikkhamitvÄ• gato. sopi kÄ• laá¹ƒ katvÄ• cÄ• tumahÄ• n
nibbattakkhaá¹‡eyeva ca ``kiá¹ƒ nu kho kammaá¹ƒ katvÄ• mayÄ• idaá¹ƒ laddhaâ€™â€™
nissÄ• ya laddhabhÄ• vaá¹ƒ Ã±atvÄ• devalokato Ä• gantvÄ• theraá¹ƒ vanditvÄ• ekamant
esoâ€™â€™ ti ca vutte ``ahaá¹ƒ, bhante, damiá¸·adovÄ• rikoâ€™â€™ ti Ä• ha. kuhiá¹ƒ nib
cÄ• tumahÄ• rÄ• jikesu, bhante, sace me ayyo paÃ±ca sÄ«lÄ• ni adassa, upari \Ne II 109/ d
ahaá¹ƒ kiá¹ƒ karissÄ• mi, tvaá¹ƒ gaá¹‡hituá¹ƒ nÄ• sakkhi, puttakÄ• ti. so theraá¹ƒ vanditvÄ•
idaá¹ƒ tÄ• va kusalakamme vatthu.

antaragaá¹…gÄ• ya \Ee II 216/ pana mahÄ• vÄ• cakÄ• laupÄ• sako nÄ• ma ahosi. so tiá¹ƒ
sotÄ• pattimaggatthÄ• ya dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yitvÄ• ``ahaá¹ƒ evaá¹ƒ dvattiá¹ƒsÄ
obhÄ• samattampi nibbattetuá¹ƒ nÄ• sakkhiá¹ƒ, buddhasÄ• sanaá¹ƒ aniyyÄ• nikaá¹ƒ bhavis
diá¹-á¹-hivipallÄ• saá¹ƒ patvÄ• kÄ• lakiriyaá¹ƒ katvÄ• mahÄ• gaá¹…gÄ• ya navausabhiko
nibbatti. ekaá¹ƒ samayaá¹ƒ kacchakatitthena saá¹-á¹-hi pÄ• sÄ• á¹‡atthambhasakaá¹-Ä• ni
goá¹‡e ca pÄ• sÄ• á¹‡e ca khÄ• di. idaá¹ƒ akusalakamme vatthu.

etehi \Be II 109/ pana tÄ«hi muttaá¹ƒ aÃ±Ã±Ä• á¹‡avasena kataá¹ƒ __kaá¹-attÄ• vÄ• pan
yathÄ• nÄ• ma ummattakena khittadaá¹‡á¸• aá¹ƒ yattha vÄ• tattha vÄ• gacchati, evameva
katthaci vipÄ• kaá¹ƒ deti.

__janakaá¹ƒ_ nÄ• ma ekaá¹ƒ paá¹-isandhiá¹ƒ janetvÄ• pavattiá¹ƒ na janeti, pavatte aÃ±Ã±
vipÄ• kaá¹ƒ nibbatteti. yathÄ• hi mÄ• tÄ• janetiyeva, dhÄ• tiyeva pana jaggati; evamevaá¹
paá¹-isandhinibbattakaá¹ƒ janakakammaá¹ƒ, dhÄ• ti viya pavatte sampattakammaá¹ƒ. __up
kusalepi labbhati akusalepi. ekacco hi kusalaá¹ƒ katvÄ• sugatibhave nibbattati. so tattha á¹
kusalaá¹ƒ katvÄ• taá¹ƒ kammaá¹ƒ upatthambhetvÄ• anekÄ• ni vassasatasahassÄ• ni sug
ekacco akusalaá¹ƒ katvÄ• duggatibhave nibbattati. so tattha á¹-hito punappunaá¹ƒ akusala

kammaá¹ƒ upatthambhetvÄ• bahÅ«ni vassasatasahassÄ• ni duggatibhavasmiá¹ƒyeva vica

aparo nayo --- __janakaá¹ƒ_ nÄ• ma kusalampi hoti akusalampi. taá¹ƒ paá¹-isandhiyampi p
rÅ«pÄ• rÅ«pavipÄ• kakkhandhe janeti. __upatthambhakaá¹ƒ_ pana vipÄ• kaá¹ƒ janetuá¹ƒ n
dinnÄ• ya paá¹-isandhiyÄ• janite vipÄ• ke uppajjanakasukhadukkhaá¹ƒ upatthambheti, add
__upapÄ«á¸·akaá¹ƒ_ \Ee II 217/ nÄ• ma aÃ±Ã±ena kammena dinnÄ• ya paá¹-isandhiyÄ• ja
uppajjanakasukhadukkhaá¹ƒ pÄ«á¸·eti bÄ• dheti, addhÄ• naá¹ƒ pavattituá¹ƒ na deti. tatrÄ• y
kusalakamme vipaccamÄ• ne akusalakammaá¹ƒ \Ne II 110/ upapÄ«á¸·akaá¹ƒ hutvÄ• tassa
akusalakamme vipaccamÄ• ne kusalakammaá¹ƒ upapÄ«á¸·akaá¹ƒ hutvÄ• tassa vipaccituá
vaá¸• á¸• hamÄ• nakaá¹ƒ rukkhaá¹ƒ vÄ• gacchaá¹ƒ vÄ• lataá¹ƒ vÄ• kocideva daá¹‡á¸• en
vÄ• chindeyya vÄ• , atha so rukkho vÄ• gaccho vÄ• latÄ• vÄ• vaá¸• á¸• hituá¹ƒ na sakku
kusalaá¹ƒ vipaccamÄ• naá¹ƒ akusalena upapÄ«á¸·itaá¹ƒ, akusalaá¹ƒ vÄ• pana vipaccamÄ•
upapÄ«á¸·itaá¹ƒ vipaccituá¹ƒ na sakkoti. tattha sunakkhattassa akusalakammaá¹ƒ kusalaá¹ƒ
coraghÄ• takassa kusalakammaá¹ƒ akusalaá¹ƒ upapÄ«á¸·esi.

rÄ• jagahe kira vÄ• takÄ• á¸·ako paÃ±Ã±Ä• sa vassÄ• ni coraghÄ• takammaá¹ƒ akÄ• si. a
--- ``deva, vÄ• takÄ• á¸·ako mahallako core ghÄ• tetuá¹ƒ na sakkotÄ«â€™â€™ ti. ``apaneth
110/ á¹-hÄ• nantarÄ• ti. amaccÄ• naá¹ƒ apanetvÄ• aÃ±Ã±aá¹ƒ tasmiá¹ƒ á¹-hÄ• ne á¹-hapa
yÄ• va taá¹ƒ kammaá¹ƒ akÄ• si, tÄ• va ahatavatthÄ• ni vÄ• acchÄ• dituá¹ƒ surabhipupphÄ
pÄ• yÄ• saá¹ƒ vÄ• bhuÃ±jituá¹ƒ ucchÄ• dananhÄ• panaá¹ƒ vÄ• paccanubhotuá¹ƒ nÄ• latt
kiliá¹-á¹-havesena caritaâ€™â€™ nti ``pÄ• yÄ• saá¹ƒ me pacÄ• hÄ«â€™â€™ ti bhariyaá¹ƒ
nhÄ• nÄ«yasambhÄ• rÄ• ni gÄ• hÄ• petvÄ• nhÄ• natitthaá¹ƒ gantvÄ• sÄ«saá¹ƒ nhatvÄ•
vilimpitvÄ• pupphÄ• ni piá¸·andhitvÄ• gharaá¹ƒ Ä• gacchanto sÄ• riputtattheraá¹ƒ disvÄ•
``saá¹ƒkiliá¹-á¹-hakammato camhi apagato, ayyo ca me diá¹-á¹-hoâ€™â€™ ti tuá¹-á¹-hamÄ•
netvÄ• navasappisakkaracuá¹‡á¹‡Ä• bhisaá¹…khatena pÄ• yÄ• sena parivisi. thero tassa a
anumodanaá¹ƒ sutvÄ• anulomikakhantiá¹ƒ paá¹-ilabhitvÄ• \Ee II 218/ theraá¹ƒ anugantvÄ•
antarÄ• magge taruá¹‡avacchÄ• ya gÄ• viyÄ• madditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pito gantv
nibbatti. bhikkhÅ« tathÄ• gataá¹ƒ pucchiá¹ƒsu --- ``bhante, coraghÄ• tako ajjeva kiliá¹-á¹-hal
ajjeva kÄ• laá¹…kato, kahaá¹ƒ nu kho nibbattoâ€™â€™ ti? tÄ• vatiá¹ƒsabhavane, bhikkhav
dÄ«gharattaá¹ƒ purise ghÄ• tesi, tumhe ca evaá¹ƒ vadetha, natthi nu kho pÄ• pakammassa
evaá¹ƒ avacuttha, balavakalyÄ• á¹‡amittÅ«panissayaá¹ƒ labhitvÄ• dhammasenÄ• patissa
anumodanaá¹ƒ sutvÄ• anulomikakhantiá¹ƒ paá¹-ilabhitvÄ• so tattha nibbattoti.

``subhÄ• sitaá¹ƒ suá¹‡itvÄ• na, nÄ• gariyo coraghÄ• tako.

anulomakhantiá¹ƒ laddhÄ• na, modatÄ« tidivaá¹ƒ gatoâ€™â€™ ti ||

__upaghÄ• takaá¹ƒ_ \Ne II 111/ pana sayaá¹ƒ kusalampi akusalampi samÄ• naá¹ƒ aÃ±Ã±a

ghÄ• tetvÄ• tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti. evaá
okÄ• se taá¹ƒ vipÄ• kaá¹ƒ uppannaá¹ƒ nÄ• ma vuccati. upacchedakantipi etasseva nÄ• ma
kusalakammassa vipaccanakÄ• le ekaá¹ƒ akusalakammaá¹ƒ uá¹-á¹-hÄ• ya taá¹ƒ kammaá¹
akusalakammassapi vipaccanakÄ• le ekaá¹ƒ kusalakammaá¹ƒ uá¹-á¹-hÄ• ya taá¹ƒ kammaá
upacchedakaá¹ƒ nÄ• ma. tattha ajÄ• tasattuno kammaá¹ƒ kusalacchedakaá¹ƒ \Be II 111/ ah
aá¹…gulimÄ• lattherassa akusalacchedakanti. evaá¹ƒ suttantikapariyÄ• yena ekÄ• dasa ka

abhidhammapariyÄ• yena pana soá¸·asa kammÄ• ni vibhattÄ• ni, seyyathidaá¹ƒ --- ``atthek
kammasamÄ• dÄ• nÄ• ni gatisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti, atthekaccÄ• ni pÄ•
upadhisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti, atthekaccÄ• ni pÄ• pakÄ• ni kammasamÄ
kÄ• lasampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti, atthekaccÄ• ni pÄ• pakÄ• ni kammasamÄ•
payogasampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti \Ee II 219/. atthekaccÄ• ni pÄ• pakÄ• ni ka
gativipattiá¹ƒ Ä• gamma vipaccanti, upadhivipattiá¹ƒ, kÄ• lavipattiá¹ƒ, payogavipattiá¹ƒ Ä• g
atthekaccÄ• ni kalyÄ• á¹‡Ä• ni kammasamÄ• dÄ• nÄ• ni gativipattipaá¹-ibÄ• á¸·hÄ• ni na vi
kÄ• lavipatti, payogavipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti. atthekaccÄ• ni kalyÄ• á¹‡Ä• ni
gatisampattiá¹ƒ Ä• gamma vipaccanti, upadhisampattiá¹ƒ, kÄ• lasampattiá¹ƒ, payogasampa
vipaccantÄ«â€™â€™ ti (Vibh 810).

tattha __pÄ• pakÄ• nÄ«_ti lÄ• makÄ• ni. __kammasamÄ• dÄ• nÄ• nÄ«_ti kammaggahaá¹‡
kammÄ• nametaá¹ƒ adhivacanaá¹ƒ. __gatisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«_tiÄ•
aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanÄ• rahe kamme vijjamÄ• neyeva sugatibhave nibbattas
__gatisampattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma. gatisampattiyÄ• patibÄ• hitaá¹ƒ hu
attho. yo pana pÄ• pakammena dÄ• siyÄ• vÄ• kammakÄ• riyÄ• vÄ• kucchiyaá¹ƒ nibbatti
attabhÄ• vasamiddhiyaá¹ƒ tiá¹-á¹-hati. athassa sÄ• mikÄ• tassa rÅ«pasampattiá¹ƒ disvÄ•
kiliá¹-á¹-hakammassÄ• nucchavikoâ€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• attano jÄ• taputtaá¹ƒ
bhaá¹‡á¸• Ä• gÄ• rikÄ• diá¹-á¹-hÄ• nesu á¹-hapetvÄ• sampattiá¹ƒ yojetvÄ• pariharanti. eva
__upadhisampattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma. yo pana paá¹-hamakappikakÄ•
sulabhasampannarasabhojane subhikkhakÄ• le \Ne II 112/ nibbattati, tassa vijjamÄ• nampi
__kÄ• lasampattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma. yo pana sammÄ• payogaá¹ƒ nis
upasaá¹…kamitabbayuttakÄ• le upasaá¹…kamati, paá¹-ikkamitabbayuttakÄ• le paá¹-ikkama
palÄ• yati. laÃ±jadÄ• nayuttakÄ• le laÃ±jaá¹ƒ deti, corikayuttakÄ• le corikaá¹ƒ \Be II 112/ ka
pÄ• pakammaá¹ƒ __payogasampattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma.

duggatibhave \Ee II 220/ nibbattassa pana pÄ• pakammaá¹ƒ __gativipattiá¹ƒ Ä• gamma vip
dÄ• siyÄ• vÄ• kammakÄ• riyÄ• vÄ• kucchismiá¹ƒ nibbatto dubbaá¹‡á¹‡o hoti dussaá¹‡á¹
manusso nu khoâ€™â€™ ti vimatiá¹ƒ uppÄ• deti. so sace puriso hoti, atha naá¹ƒ ``nÄ• yaá
anucchavikoâ€™â€™ ti hatthiá¹ƒ vÄ• rakkhÄ• penti assaá¹ƒ vÄ• goá¹‡e vÄ• , tiá¹‡akaá¹-á
Ä• harÄ• penti, kheá¸·asarakaá¹ƒ vÄ• gaá¹‡hÄ• penti. sace itthÄ« hoti, atha naá¹ƒ hatthias

bhattamÄ• sÄ• dÄ«ni vÄ• pacÄ• penti, kacavaraá¹ƒ vÄ• chaá¸• á¸• Ä• penti, aÃ±Ã±aá¹ƒ v
kÄ• renti. evarÅ«passa pÄ• pakammaá¹ƒ __upadhivipattiá¹ƒ Ä• gamma vipaccati_ nÄ• ma.
parihÄ«nasampattikÄ• le vÄ• antarakappe vÄ• nibbattati, tassa pÄ• pakammaá¹ƒ __kÄ• la
vipaccati_ nÄ• ma. yo pana payogaá¹ƒ sampÄ• detuá¹ƒ na jÄ• nÄ• ti, upasaá¹…kamitabbay
na jÄ• nÄ• ti ... pe ... corikayuttakÄ• le corikaá¹ƒ kÄ• tuá¹ƒ na jÄ• nÄ• ti, tassa pÄ• pakamm
Ä• gamma vipaccati_ nÄ• ma.

yo pana iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanÄ• rahe kamme vijjamÄ• neyeva gantvÄ• dugga
kammaá¹ƒ __gativipattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma. yo pana puÃ±Ã±Ä• nubhÄ
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ gehe nibbattitvÄ• kÄ• á¹‡o vÄ• hoti kuá¹‡Ä« vÄ• kha
oparajjasenÄ• patibhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• nÄ• dÄ«ni na anucchavikÄ• nÄ«ti na den
__upadhivipattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma. yo pana dubbhikkhakÄ• le vÄ• pa
antarakappe vÄ• manussesu nibbattati, tassa taá¹ƒ kalyÄ• á¹‡akammaá¹ƒ __kÄ• lavipattip
vipaccati_ nÄ• ma. yo heá¹-á¹-hÄ• vuttanayeneva payogaá¹ƒ sampÄ• detuá¹ƒ na jÄ• nÄ• ti
__payogavipattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati_ nÄ• ma.

kalyÄ• á¹‡akammena pana sugatibhave nibbattassa taá¹ƒ kammaá¹ƒ __gatisampattiá¹ƒ Ä•
II 113/. rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ \Ee II 221/ kule nibbattitvÄ• upadhisampattiá¹ƒ
attabhÄ• vasamiddhiyaá¹ƒ á¹-hitassa devanagare samussitaratanatoraá¹‡asadisaá¹ƒ attabh
oparajjasenÄ• patibhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• nÄ• dÄ«ni anucchavikÄ• nÄ«â€™â€™ ti
á¹-hÄ• nantarÄ• ni denti, evarÅ«passa kalyÄ• á¹‡akammaá¹ƒ __upadhisampattiá¹ƒ Ä• gam
paá¹-hamakappikesu vÄ• sulabhannapÄ• nakÄ• le vÄ• nibbattati, tassa kalyÄ• á¹‡akamma
Ä• gamma vipaccati_ nÄ• ma. yo vuttanayeneva payogaá¹ƒ sampÄ• detuá¹ƒ jÄ• nÄ• ti, tass
__payogasampattiá¹ƒ Ä• gamma vipaccati_ nÄ• ma. evaá¹ƒ abhidhammapariyÄ• yena soá¸

aparÄ• nipi paá¹-isambhidÄ• maggapariyÄ• yena dvÄ• dasa kammÄ• ni vibhattÄ• ni. seyya
ahosi kammavipÄ• ko, ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• ko, ahosi kammaá¹ƒ atthi ka
natthi kammavipÄ• ko, ahosi kammaá¹ƒ bhavissati kammavipÄ• ko, ahosi kammaá¹ƒ na bh
kammaá¹ƒ atthi kammavipÄ• ko, atthi kammaá¹ƒ natthi kammavipÄ• ko, atthi kammaá¹ƒ bh
kammaá¹ƒ na bhavissati kammavipÄ• ko, bhavissati kammaá¹ƒ bhavissati kammavipÄ• ko,
bhavissati kammavipÄ• koâ€™â€™ ti (Paá¹-is I 234).

tattha yaá¹ƒ kammaá¹ƒ atÄ«te Ä• yÅ«hitaá¹ƒ atÄ«teyeva vipÄ• kavÄ• raá¹ƒ labhi, paá¹-isan
paá¹-isandhiá¹ƒ janesi, rÅ«pajanakaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ __ahosi kammaá¹ƒ ahosi kammavi
pana vipÄ• kavÄ• raá¹ƒ na labhi, paá¹-isandhijanakaá¹ƒ paá¹-isandhiá¹ƒ rÅ«pajanakaá¹ƒ vÄ
nÄ• sakkhi, taá¹ƒ __ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ pana atÄ«
laddhavipÄ• kavÄ• raá¹ƒ paá¹-isandhijanakaá¹ƒ paá¹-isandhiá¹ƒ janetvÄ• rÅ«pajanakaá¹ƒ
á¹-hitaá¹ƒ, taá¹ƒ __ahosi kammaá¹ƒ atthi kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ aladdhavipÄ• ka

paá¹-isandhijanakaá¹ƒ vÄ• paá¹-isandhiá¹ƒ \Ee II 222/ rÅ«pajanakaá¹ƒ vÄ• rÅ«paá¹ƒ janet
__ahosi kammaá¹ƒ natthi kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ pana atÄ«te Ä• yÅ«hitaá¹ƒ anÄ
labhissati, paá¹-isandhijanakaá¹ƒ paá¹-isandhiá¹ƒ rÅ«pajanakaá¹ƒ rÅ«paá¹ƒ janetuá¹ƒ sakkh
kammaá¹ƒ bhavissati kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ anÄ• gate vipÄ• kavÄ• raá¹ƒ na lab
paá¹-isandhijanakaá¹ƒ paá¹-isandhiá¹ƒ rÅ«pajanakaá¹ƒ vÄ• rÅ«paá¹ƒ janetuá¹ƒ na sakkhis
kammaá¹ƒ na bhavissati kammavipÄ• ko_ti vuttaá¹ƒ.

yaá¹ƒ \Ne II 114/ \Be II 114/ pana etarahi Ä• yÅ«hitaá¹ƒ etarahiyeva vipÄ• kavÄ• raá¹ƒ labh
kammaá¹ƒ atthi kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ pana etarahi vipÄ• kavÄ• raá¹ƒ na labha
natthi kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ pana etarahi Ä• yÅ«hitaá¹ƒ anÄ• gate vipÄ• kavÄ•
paá¹-isandhijanakaá¹ƒ paá¹-isandhiá¹ƒ rÅ«pajanakaá¹ƒ rÅ«paá¹ƒ janetuá¹ƒ sakkhissati, taá
bhavissati kammavipÄ• ko_ti vuttaá¹ƒ. yaá¹ƒ pana vipÄ• kavÄ• raá¹ƒ na labhissati, paá¹-isa
paá¹-isandhiá¹ƒ rÅ«pajanakaá¹ƒ vÄ• rÅ«paá¹ƒ janetuá¹ƒ sakkhissati, taá¹ƒ __atthi kammaá
kammavipÄ• ko_ti vuttaá¹ƒ.

yaá¹ƒ panÄ• nÄ• gate Ä• yÅ«hissati, anÄ• gateyeva vipÄ• kavÄ• raá¹ƒ labhissati, paá¹-isan
paá¹-isandhiá¹ƒ rÅ«pajanakaá¹ƒ vÄ• rÅ«paá¹ƒ janessati, taá¹ƒ __bhavissati kammaá¹ƒ bha
vuttaá¹ƒ. yaá¹ƒ pana vipÄ• kavÄ• raá¹ƒ na labhissati, paá¹-isandhijanakaá¹ƒ paá¹-isandhiá¹
rÅ«paá¹ƒ janetuá¹ƒ na sakkhissati, taá¹ƒ __bhavissati kammaá¹ƒ na bhavissati kammavipÄ
paá¹-isambhidÄ• maggapariyÄ• yena dvÄ• dasa kammÄ• ni vibhattÄ• ni.

iti imÄ• ni ceva dvÄ• dasa abhidhammapariyÄ• yena vibhattÄ• ni ca soá¸·asa kammÄ• ni a
suttantikapariyÄ• yena vuttÄ• ni ekÄ• dasa kammÄ• niyeva bhavanti. tÄ• nipi tato osakkitvÄ
honti diá¹-á¹-hadhammavedanÄ«yaá¹ƒ, upapajjavedanÄ«yaá¹ƒ \Ee II 223/, aparapariyÄ• ya
saá¹…kamanaá¹ƒ natthi, yathÄ• á¹-hÄ• neyeva tiá¹-á¹-hanti. yadi hi diá¹-á¹-hadhammaveda
upapajjavedanÄ«yaá¹ƒ vÄ• aparapariyÄ• yavedanÄ«yaá¹ƒ vÄ• bhaveyya, ``diá¹-á¹-he vÄ•
vadeyya. sacepi upapajjavedanÄ«yaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ vÄ• aparapariyÄ
``upapajja vÄ• â€™â€™ ti satthÄ• na vadeyya. athÄ• pi aparapariyÄ• yavedanÄ«yaá¹ƒ diá
vÄ• upapajjavedanÄ«yaá¹ƒ vÄ• bhaveyya, ``apare vÄ• pariyÄ• yeâ€™â€™ ti satthÄ• na

sukkapakkhepi iminÄ• va nayena attho veditabbo. ettha pana __lobhe vigate_ti lobhe apag
__tÄ• lavatthukata_nti tÄ• lavatthu viya kataá¹ƒ, matthakacchinnatÄ• lo viya puna aviruá¸·hi
attho. __anabhÄ• vaá¹ƒ kata_nti anuabhÄ• vaá¹ƒ kataá¹ƒ, yathÄ• puna nuppajjati, evaá¹ƒ l
__evassÅ«_ti evaá¹ƒ bhaveyyuá¹ƒ. __evameva kho_ti ettha bÄ«jÄ• ni viya kusalÄ• kusalaá
daá¹-á¹-habbaá¹ƒ, tÄ• ni agginÄ• á¸• ahanapuriso viya yogÄ• vacaro, aggi viya maggaÃ±Ä
aggiá¹ƒ datvÄ• bÄ«jÄ• naá¹ƒ á¸• ahanakÄ• lo viya maggaÃ±Ä• á¹‡ena kilesÄ• naá¹ƒ daá¸•
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ chinnamÅ«lake katvÄ• á¹-hapitakÄ• lo, mahÄ• vÄ• te opun
appavattikatakÄ• lo viya upÄ• dinnakasantÄ• nassa nirodhena chinnamÅ«lakÄ• naá¹ƒ paÃ±

appaá¹-isandhikabhÄ• vena nirujjhitvÄ• puna bhavasmiá¹ƒ paá¹-isandhiá¹ƒ aggahitakÄ• lo

__mohajaÃ±cÄ• paviddasÅ«_ti mohajaÃ±cÄ• pi aviddasu. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ so
lobhajaÃ±ca dosajaÃ±ca mohajaÃ±cÄ• ti kammaá¹ƒ karoti, evaá¹ƒ karontena yaá¹ƒ tena pa
vÄ• yadi vÄ• bahuá¹ƒ. __idheva taá¹ƒ vedaniya_nti \Ee II 224/ taá¹ƒ kammaá¹ƒ tena bÄ• le
attabhÄ• veyeva vedanÄ«yaá¹ƒ, tasseva taá¹ƒ attabhÄ• ve vipaccatÄ«ti attho. __vatthuá¹ƒ
tassa kammassa vipaccanatthÄ• ya aÃ±Ã±aá¹ƒ vatthu natthi. na hi aÃ±Ã±ena kataá¹ƒ kam
vipaccati. __tasmÄ• lobhaÃ±ca dosaÃ±ca, mohajaÃ±cÄ• pi viddasÅ«_ti tasmÄ• yo vidÅ« n
lobhajÄ• dibhedaá¹ƒ kammaá¹ƒ na karoti, so __vijjaá¹ƒ uppÄ• dayaá¹ƒ bhikkhu, sabbÄ• du
arahattamaggavijjaá¹ƒ uppÄ• detvÄ• taá¹ƒ vÄ• pana vijjaá¹ƒ uppÄ• dento sabbÄ• duggati
desanÄ• sÄ«samevetaá¹ƒ, sugatiyopi pana so khÄ«á¹‡Ä• savo jahatiyeva. yampi cetaá¹ƒ ``
dosaÃ±cÄ• â€™â€™ ti vuttaá¹ƒ, etthÄ• pi lobhadosasÄ«sena lobhajaÃ±ca dosajaÃ±ca kam
veditabbaá¹ƒ. evaá¹ƒ suttantesupi gÄ• thÄ• yapi vaá¹-á¹-avivaá¹-á¹-ameva kathitanti.

5. hatthakasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came __Ä• á¸·aviya_nti Ä• á¸·aviraá¹-á¹-he. __gomagge_ti gunnaá¹ƒ gamanama
sayaá¹ƒ patitapaá¹‡á¹‡asanthare. __athÄ• _ti evaá¹ƒ gunnaá¹ƒ gamanamaggaá¹ƒ ujuá¹ƒ m
siá¹ƒsapÄ• vane sayaá¹ƒ patitapaá¹‡á¹‡Ä• ni saá¹…kaá¸• á¸• hitvÄ• katasanthare sugatam
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinne tathÄ• gate. __hatthako Ä• á¸·avako_ti hatthato hatthaa
evaá¹ƒladdhanÄ• mo Ä• á¸·avako rÄ• japutto. __etadavocÄ• _ti etaá¹ƒ ``kacci, bhante \Be I
tiÄ• divacanaá¹ƒ avoca. kasmÄ• pana sammÄ• sambuddho taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• ni
tattha gatoti? sammÄ• sambuddho tÄ• va aá¹-á¹-huppattikÄ• ya dhammadesanÄ• ya samua
nisinno, rÄ• jakumÄ• ropi pÄ• tova uá¹-á¹-hÄ• ya paÃ±cahi upÄ• sakasatehi parivuto buddh
\Ee II 225/ mahÄ• maggÄ• okkamma gopathaá¹ƒ gahetvÄ• ``buddhÄ• naá¹ƒ \Ne II 116/ pÅ
ocinissÄ• mÄ«â€™â€™ ti gacchanto satthÄ• raá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ•
tattha gatoti. __sukhamasayitthÄ• _ti sukhaá¹ƒ sayittha.

__antaraá¹-á¹-hako_ti mÄ• ghaphagguá¹‡Ä• naá¹ƒ antare aá¹-á¹-hadivasaparimÄ• á¹‡o kÄ
cattÄ• ro divasÄ• , phagguá¹‡assa Ä• dimhi cattÄ• roti ayaá¹ƒ ``antaraá¹-á¹-hakoâ€™â€™ t
__himapÄ• tasamayo_ti himassa patanasamayo. __kharÄ• _ti pharusÄ• kakkhaá¸·Ä• vÄ•
navavuá¹-á¹-he deve gÄ• vÄ«naá¹ƒ akkantakkantaá¹-á¹-hÄ• ne khurantarehi kaddamo ugga
vÄ• tÄ• tapena sukkho kakacadantasadiso hoti dukkhasamphasso. taá¹ƒ sandhÄ• yÄ• ha --
bhÅ«mÄ«â€™â€™ ti. gunnaá¹ƒ khurantarehi chinnÄ• tipi attho. __verambho vÄ• to vÄ• yat
vÄ• yanto vÄ• to vÄ• yati. ekÄ• ya disÄ• ya vÄ• dvÄ«hi vÄ• disÄ• hi tÄ«hi vÄ• disÄ• hi vÄ
vuccati.

__tena hi rÄ• jakumÄ• rÄ• _ti idaá¹ƒ satthÄ• ``ayaá¹ƒ rÄ• jakumÄ• ro lokasmiá¹ƒ neva suk

dukkhavÄ• sino jÄ• nÄ• ti, jÄ• nÄ• pessÄ• mi naâ€™â€™ nti upari desanaá¹ƒ vaá¸• á¸• her
khameyyÄ• _ti yathÄ• tuyhaá¹ƒ rucceyya. __idhassÄ• _ti imasmiá¹ƒ loke assa. __gonakatt
caturaá¹…gulÄ• dhikalomena kÄ• á¸·akojavena atthato. __paá¹-ikatthato_ti uá¹‡á¹‡Ä• maye
atthato. __paá¹-alikatthato_ti ghanapupphena uá¹‡á¹‡Ä• mayaattharaá¹‡ena atthato.
__kadalimigapavarapaccattharaá¹‡o_ti \Ee II 226/ kadalimigacammamayena uttamapaccatt
kira paccattharaá¹‡aá¹ƒ setavatthassa upari kadalimigacammaá¹ƒ attharitvÄ• sibbitvÄ• ka
__sauttaracchado_ti saha uttaracchadena, upari baddhena rattavitÄ• nena saddhinti attho.
__ubhatolohitakÅ«padhÄ• no_ti sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti pallaá¹
á¹-hapitalohitakÅ«padhÄ• no. __pajÄ• patiyo_ti bhariyÄ• yo. __manÄ• pena_ \Be II 117/ __
assÅ«_ti manÄ• pena upaá¹-á¹-hÄ• navidhÄ• nena paccupaá¹-á¹-hitÄ• bhaveyyuá¹ƒ.

__kÄ• yikÄ• _ti paÃ±cadvÄ• rakÄ• yaá¹ƒ khobhayamÄ• nÄ• . __cetasikÄ• _ti manodvÄ• ra
tathÄ• gatassa pahÄ«no_ti tathÄ• rÅ«po rÄ• go tathÄ• gatassa pahÄ«noti attho. yo pana ta
tathÄ• gatassa pahÄ«no nÄ• ma. __dosamohesu_pi eseva nayo.

__brÄ• hmaá¹‡o_ti bÄ• hitapÄ• po khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o. __parinibbuto_ti kilesap
II 117/. __na limpati kÄ• mesÅ«_ti vatthukÄ• mesu ca kilesakÄ• mesu ca taá¹‡hÄ• diá¹-á¹-h
__sÄ«tibhÅ«to_ti abbhantare tÄ• panakilesÄ• naá¹ƒ abhÄ• vena sÄ«tibhÅ«to. __nirÅ«padh
abhÄ• vena nirÅ«padhi. __sabbÄ• Ä• sattiyo chetvÄ• _ti Ä• sattiyo vuccanti taá¹‡hÄ• yo, tÄ
Ä• rammaá¹‡esu Ä• sattavisattÄ• Ä• sattiyo chinditvÄ• . __vineyya hadaye dara_nti hadaya
vinayitvÄ• vÅ«pasametvÄ• . __santiá¹ƒ pappuyya cetaso_ti cittassa kilesanibbÄ• naá¹ƒ pÄ
karaá¹‡avacanaá¹ƒ vÄ• etaá¹ƒ ``sabbacetaso samannÄ• haritvÄ• â€™â€™ tiÄ• dÄ«su viya
pÄ• puá¹‡itvÄ• ti attho.

6. devadÅ«tasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he \Ee II 227/ __devadÅ«tÄ• nÄ«_ti devadÅ«tÄ• . ayaá¹ƒ panettha vacanatt
tassa dÅ«tÄ• ti __devadÅ«tÄ• _. jiá¹‡á¹‡abyÄ• dhimatÄ• hi saá¹ƒvegajananaá¹-á¹-hena ``i
gantabbaâ€™â€™ nti codenti viya, tasmÄ• devadÅ«tÄ• ti vuccanti. devÄ• viya dÅ«tÄ• tipi
alaá¹…katapaá¹-iyattÄ• ya devatÄ• ya Ä• kÄ• se á¹-hatvÄ• ``tvaá¹ƒ asukadivase marissasÄ
vacanaá¹ƒ saddhÄ• tabbaá¹ƒ hoti; evamevaá¹ƒ jiá¹‡á¹‡abyÄ• dhimatÄ• pi dissamÄ• nÄ• ``
codenti viya, tesaÃ±ca taá¹ƒ vacanaá¹ƒ anaÃ±Ã±athÄ• bhÄ• vitÄ• ya devatÄ• ya byÄ• kara
viya dÅ«tÄ• ti devadÅ«tÄ• . visuddhidevÄ• naá¹ƒ dÅ«tÄ• tipi __devadÅ«tÄ• _. sabbabodhis
jiá¹‡á¹‡abyÄ• dhimatapabbajite disvÄ• va saá¹ƒvegaá¹ƒ Ä• pajjitvÄ• nikkhamma pabbajiá¹
visuddhidevÄ• naá¹ƒ dÅ«tÄ• tipi devadÅ«tÄ• . idha pana liá¹…gavipallÄ• sena ``devadÅ«tÄ

__kÄ• yena_ \Be II 118/ __duccarita_ntiÄ• di kasmÄ• Ä• raddhaá¹ƒ?
devadÅ«tÄ• nuyuÃ±janaá¹-á¹-hÄ• nupakkamakammadassanatthaá¹ƒ. iminÄ• hi kammena

atha naá¹ƒ tattha yamo rÄ• jÄ• devadÅ«te samanuyuÃ±jati. tattha __kÄ• yena duccaritaá¹ƒ
tividhaá¹ƒ duccaritaá¹ƒ carati. __vÄ• cÄ• yÄ• _ti vacÄ«dvÄ• rena catubbidhaá¹ƒ duccaritaá
manodvÄ• rena tividhaá¹ƒ duccaritaá¹ƒ carati.

__tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• _ti ettha ekacce therÄ• ``nirayapÄ• lÄ• nÄ• ma na
kammameva kÄ• raá¹‡aá¹ƒ kÄ• retÄ«â€™â€™ ti vadanti. taá¹ƒ ``atthi niraye nirayapÄ• lÄ•
118/ ca kÄ• raá¹‡ikÄ• â€™â€™ tiÄ• dinÄ• nayena abhidhamme (Kv 866) paá¹-isedhitamev
kammakÄ• raá¹‡akÄ• rakÄ• atthi, evameva niraye nirayapÄ• lÄ• atthÄ«ti. __yamassa_ \Ee
yamarÄ• jÄ• nÄ• ma vemÄ• nikapetarÄ• jÄ• . ekasmiá¹ƒ kÄ• le dibbavimÄ• ne
dibbakapparukkhadibbauyyÄ• nadibbanÄ• á¹-akÄ• disabbasampattiá¹ƒ anubhavati, ekasmi
dhammiko rÄ• jÄ• , na cesa ekova hoti, catÅ«su pana dvÄ• resu cattÄ• ro janÄ• honti. __a
matteyyo, mÄ• tari sammÄ• paá¹-ipannoti attho. na matteyyoti amatteyyo, mÄ• tari micchÄ
sesapadesupi eseva nayo. __abrahmaÃ±Ã±o_ti ettha ca khÄ«á¹‡Ä• savÄ• brÄ• hmaá¹‡Ä•
paá¹-ipanno abrahmaÃ±Ã±o nÄ• ma.

__samanuyuÃ±jatÄ«_ti anuyogavattaá¹ƒ Ä• ropento pucchati, laddhiá¹ƒ patiá¹-á¹-hÄ• pento
nÄ• ma, kÄ• raá¹‡aá¹ƒ pucchanto __samanubhÄ• sati_ nÄ• ma. __nÄ• ddasa_nti attano sa
devadÅ«tassa abhÄ• vaá¹ƒ sandhÄ• ya evaá¹ƒ vadati.

atha naá¹ƒ yamo ``nÄ• yaá¹ƒ bhÄ• sitassa atthaá¹ƒ sallakkhetÄ«â€™â€™ ti Ã±atvÄ• attha
__ambho_tiÄ• dimÄ• ha. tattha __jiá¹‡á¹‡a_nti jarÄ• jiá¹‡á¹‡aá¹ƒ. __gopÄ• nasivaá¹…ka_n
vaá¹…kaá¹ƒ. __bhogga_nti bhaggaá¹ƒ. iminÄ• pissa vaá¹…kabhÄ• vameva dÄ«peti. __daá
daá¹‡á¸• apaá¹-isaraá¹‡aá¹ƒ daá¹‡á¸• adutiyaá¹ƒ. __pavedhamÄ• na_nti kampamÄ• naá¹ƒ
__khaá¹‡á¸• adanta_nti jarÄ• nubhÄ• vena khaá¹‡á¸• itadantaá¹ƒ. __palitakesa_nti paá¹‡á¸
luÃ±citvÄ• gahitakesaá¹ƒ viya \Be II 119/ khallÄ• á¹-aá¹ƒ. __khalitasira_nti mahÄ• khallÄ• á
__valita_nti saÃ±jÄ• tavaliá¹ƒ. __tilakÄ• hatagatta_nti \Ee II 229/ setatilakakÄ• á¸·atilakehi
vikiá¹‡á¹‡asarÄ«raá¹ƒ. __jarÄ• dhammo_ti jarÄ• sabhÄ• vo, aparimutto jarÄ• ya, jarÄ• nÄ•
pavattatÄ«ti. parato __byÄ• dhidhammo maraá¹‡adhammo_ti padadvayepi eseva nayo.

__paá¹-hamaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ• _ti ettha jarÄ• jiá¹‡á¹‡asatto atthato eva
``passatha, bho, ahampi tumhe viya taruá¹‡o ahosiá¹ƒ Å«rubalÄ« bÄ• hubalÄ« javasampan
balajavasampattiyo antarahitÄ• , vijjamÄ• nÄ• pi me hatthapÄ• dÄ• hatthapÄ• dakiccaá¹ƒ n
aparimuttatÄ• ya ediso jÄ• to. na kho panÄ• hameva, tumhepi jarÄ• ya aparimuttÄ• va. yath
tumhÄ• kampi jarÄ• Ä• gamissati. iti tassÄ• pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒ karothÄ•
tenevesa devadÅ«to nÄ• ma jÄ• to. __Ä• bÄ• dhika_nti bÄ• dhikaá¹ƒ. __dukkhita_nti dukkh
__bÄ• á¸·hagilÄ• na_nti adhimattagilÄ• naá¹ƒ.

__dutiyaá¹ƒ devadÅ«ta_nti etthapi gilÄ• nasatto atthato evaá¹ƒ vadati nÄ• ma --- ``passath

viya nirogo ahosiá¹ƒ, somhi etarahi byÄ• dhinÄ• abhihato, sake muttakarÄ«se palipanno, u
sakkomi. vijjamÄ• nÄ• pi me hatthapÄ• dÄ• hatthapÄ• dakiccaá¹ƒ na karonti, byÄ• dhitomh
jÄ• to. na kho panÄ• hameva, tumhepi byÄ• dhito aparimuttÄ• va. yatheva hi mayhaá¹ƒ, eva
Ä• gamissati. iti tassa pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenevesa

__ekÄ• hamata_ntiÄ• dÄ«su ekÄ• haá¹ƒ matassa assÄ• ti ekÄ• hamato, taá¹ƒ ekÄ• hamat
padadvayepi eseva nayo. bhastÄ• viya vÄ• yunÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• yathÄ
sÅ«nabhÄ• vena uddhumÄ• tattÄ• __uddhumÄ• takaá¹ƒ_. vinÄ«lo vuccati viparibhinnavaá
taá¹ƒ __vinÄ«lakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vinÄ«lanti vinÄ«lakaá¹ƒ. __vipubb
vissandamÄ• napubbakaá¹ƒ, paribhinnaá¹-á¹-hÄ• ne hi paggharitena pubbena palimakkhita

__tatiyaá¹ƒ_ \Be II 120/ __devadÅ«ta_nti ettha matakasatto atthato evaá¹ƒ vadati nÄ• ma -
maá¹ƒ Ä• makasusÄ• ne chaá¸• á¸• itaá¹ƒ uddhumÄ• takÄ• dibhÄ• vappattaá¹ƒ, maraá¹‡at
na kho panÄ• hameva, tumhepi maraá¹‡ato aparimuttÄ• . yatheva hi mayhaá¹ƒ, evaá¹ƒ tum
Ä• gamissati. iti tassa pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenevassa

imaá¹ƒ pana devadÅ«tÄ• nuyogaá¹ƒ ko labhati, ko na labhati? yena tÄ• va bahuá¹ƒ pÄ• pa
niraye nibbattatiyeva. yena pana parittaá¹ƒ pÄ• paá¹ƒ kataá¹ƒ, so labhati. yathÄ• hi sabhaá
gahetvÄ• kattabbameva karonti na vinicchinanti. anuvijjitvÄ• gahitaá¹ƒ pana vinicchayaá¹-a
so vinicchayaá¹ƒ labhati. evaá¹ƒsampadametaá¹ƒ. parittapÄ• pakammÄ• hi attano dhamma
sÄ• rÄ«yamÄ• nÄ• pi saranti.

tattha \Ne II 120/ __dÄ«ghajayantadamiá¸·o_ nÄ• ma attano dhammatÄ• ya sari. so kira da
sumanagirimahÄ• vihÄ• re Ä• kÄ• sacetiyaá¹ƒ rattapaá¹-ena pÅ«jesi, atha niraye ussadasÄ
aggijÄ• lasaddaá¹ƒ sutvÄ• va attanÄ• pÅ«jitapaá¹-aá¹ƒ anussari, so gantvÄ• sagge nibbat
daharabhikkhuno khalisÄ• á¹-akaá¹ƒ dento pÄ• damÅ«le á¹-hapesi, maraá¹‡akÄ• lamhi paá
nimittaá¹ƒ gaá¹‡hi \Ee II 231/, sopi ussadasÄ• mante nibbatto jÄ• lasaddena taá¹ƒ sÄ• á¹-ak
sagge nibbatto. evaá¹ƒ tÄ• va attano dhammatÄ• ya kusalaá¹ƒ kammaá¹ƒ saritvÄ• sagge n

attano dhammatÄ• ya asarante pana tayo devadÅ«te pucchati. tattha koci paá¹-hamena de
dutiyatatiyehi, koci tÄ«hipi nassarati. taá¹ƒ yamo rÄ• jÄ• disvÄ• sayaá¹ƒ sÄ• reti. eko kira a
sumanapupphakumbhena mahÄ• cetiyaá¹ƒ pÅ«jetvÄ• yamassa pattiá¹ƒ adÄ• si, taá¹ƒ aku
yamassa santikaá¹ƒ nayiá¹ƒsu. tasmiá¹ƒ tÄ«hipi devadÅ«tehi kusalaá¹ƒ asarante yamo saya
``nanu tvaá¹ƒ mahÄ• cetiyaá¹ƒ sumanapupphakumbhena pÅ«jetvÄ• mayhaá¹ƒ pattiá¹ƒ adÄ
tasmiá¹ƒ kÄ• le saritvÄ• devalokaá¹ƒ gato \Be II 121/. yamo pana sayaá¹ƒ oloketvÄ• pi apa
``mahÄ• dukkhaá¹ƒ nÄ• ma anubhavissati ayaá¹ƒ sattoâ€™â€™ ti tuá¹‡hÄ« ahosi.

__tattaá¹ƒ ayokhila_nti tigÄ• vutaá¹ƒ attabhÄ• vaá¹ƒ sampajjalitÄ• ya lohapathaviyÄ• uttÄ•

dakkhiá¹‡ahatthe tÄ• lappamÄ• á¹‡aá¹ƒ ayasÅ«laá¹ƒ pavesenti, tathÄ• vÄ• mahatthÄ• dÄ«
uttÄ• nakaá¹ƒ nipajjÄ• petvÄ• , evaá¹ƒ urenapi vÄ• mapassenapi dakkhiá¹‡apassenapi nipa
kammakÄ• raá¹‡aá¹ƒ karontiyeva. __saá¹ƒvesetvÄ• _ti jalitÄ• ya lohapathaviyÄ• tigÄ• vuta
nipajjÄ• petvÄ• . __kuá¹-hÄ• rÄ«hÄ«_ti mahatÄ«hi gehassa ekapakkhacchadanamattÄ• hi l
lohitaá¹ƒ nadÄ« hutvÄ• sandati, lohapathavito jÄ• lÄ• uá¹-á¹-hahitvÄ• tacchitaá¹-á¹-hÄ• na
mahÄ• dukkhaá¹ƒ uppajjati. tacchantÄ• pana suttÄ• hataá¹ƒ karitvÄ• dÄ• ruá¹ƒ viya aá¹-á¹
chaá¸·aá¹ƒsampi karonti. __vÄ• sÄ«hÄ«_ti mahÄ• suppappamÄ• á¹‡Ä• hi vÄ• sÄ«hi. __rat
yugayottapakkharathacakkakubbarapÄ• janehi sabbato pajjalite rathe yojetvÄ• . __mahanta
mahÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡aá¹ƒ. __Ä• ropentÄ«_ti sampajjalitehi ayamuggarehi po
uddha_nti supakkuthitÄ• ya ukkhaliyÄ• pakkhittataá¹‡á¸• ulÄ• viya uddhamadhotiriyaÃ±ca
__mahÄ• niraye_ti avÄ«cimahÄ• nirayamhi.

__bhÄ• gaso_ \Ne II 121/ __mito_ti bhÄ• ge á¹-hapetvÄ• vibhatto. __pariyanto_ti parikkhitt
ayapaá¹-á¹-ena chÄ• dito. __samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hatÄ«_ti evaá¹ƒ ph
yathÄ• taá¹ƒ samantÄ• yojanasate á¹-hatvÄ• olokentassa akkhÄ«ni yamakagoá¸·akÄ• vi

__hÄ«nakÄ• yÅ«pagÄ• _ti hÄ«naá¹ƒ kÄ• yaá¹ƒ upagatÄ• hutvÄ• . __upÄ• dÄ• ne_ti taá¹‡
__jÄ• timaraá¹‡asambhave_ti jÄ• tiyÄ• ca maraá¹‡assa ca kÄ• raá¹‡abhÅ«te. __anupÄ• d
anupÄ• diyitvÄ• . __jÄ• timaraá¹‡asaá¹…khaye_ti jÄ• timaraá¹‡asaá¹…khayasaá¹…khÄ• te
__diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti diá¹-á¹-hadhamme imasmiá¹ƒyeva attabhÄ• ve sabba
__sabbadukkhaá¹ƒ upaccagu_nti sakalavaá¹-á¹-adukkhaá¹ƒ atikkantÄ• .

7. catumahÄ• rÄ• jasuttavaá¹‡á¹‡anÄ•

<37> sattame \Be II 122/ __amaccÄ• pÄ• risajjÄ• _ti paricÄ• rikadevatÄ• . __imaá¹ƒ lokaá
aá¹-á¹-hamÄ«divase kira sakko devarÄ• jÄ• cattÄ• ro mahÄ• rÄ• jÄ• no Ä• á¹‡Ä• peti --- ``
aá¹-á¹-hamÄ«divase manussalokaá¹ƒ anuvicaritvÄ• puÃ±Ã±Ä• ni karontÄ• naá¹ƒ nÄ• mag
Ä• gacchathÄ• â€™â€™ ti. te gantvÄ• attano paricÄ• rake pesenti --- ``gacchatha, tÄ• tÄ•
vicaritvÄ• puÃ±Ã±akÄ• rakÄ• naá¹ƒ nÄ• magottÄ• ni suvaá¹‡á¹‡apaá¹-á¹-e likhitvÄ• Ä• ne
karonti. tena vuttaá¹ƒ --- ``imaá¹ƒ lokaá¹ƒ anuvicarantÄ«â€™â€™ ti. __kacci_ \Ee II 233/ __
tesaá¹ƒ upaparikkhÄ• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ. evaá¹ƒ upaparikkhantÄ• hi te anuvic
__uposathaá¹ƒ upavasantÄ«_ti mÄ• sassa aá¹-á¹-havÄ• re uposathaá¹…gÄ• ni adhiá¹-á¹-h
__paá¹-ijÄ• garontÄ«_ti paá¹-ijÄ• garauposathakammaá¹ƒ nÄ• ma karonti. taá¹ƒ karontÄ• e
catunnaá¹ƒ uposathadivasÄ• naá¹ƒ paccuggamanÄ• nuggamanavasena karonti. paÃ±camÄ
catutthiyaá¹ƒ uposathikÄ• honti, anugacchantÄ• chaá¹-á¹-hiyaá¹ƒ. aá¹-á¹-hamÄ«uposathaa
sattamiyaá¹ƒ, anugacchantÄ• navamiyaá¹ƒ. cÄ• tuddasiá¹ƒ paccuggacchantÄ• terasiyaá¹ƒ
anugacchantÄ• pÄ• á¹-ipade uposathikÄ• honti. __puÃ±Ã±Ä• ni karontÄ«_ti
saraá¹‡agamananiccasÄ«lapupphapÅ«jÄ• dhammassavanapadÄ«pasahassaÄ• ropanavihÄ

puÃ±Ã±Ä• ni karonti. te evaá¹ƒ anuvicaritvÄ• puÃ±Ã±akammakÄ• rakÄ• naá¹ƒ nÄ• magott
likhitvÄ• Ä• haritvÄ• catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ denti. __puttÄ• imaá¹ƒ lokaá¹ƒ anu
mahÄ• rÄ• jehi \Ne II 122/ purimanayeneva pahitattÄ• anuvicaranti. __tadahÅ«_ti taá¹ƒdiva
uposathadivase.

__sace, bhikkhave, appakÄ• hontÄ«_ti catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ amaccÄ• pÄ• ris
gÄ• manigamarÄ• jadhÄ• niyo upasaá¹…kamanti, tato taá¹ƒ upanissÄ• ya adhivatthÄ• dev
amaccÄ• Ä• gatÄ• â€™â€™ ti paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• tesaá¹ƒ santikaá¹ƒ gaccha
gahetvÄ• ``kacci nu kho mÄ• risÄ• bahÅ« manussÄ• matteyyÄ• â€™â€™ ti vuttanayena
puÃ±Ã±apaá¹-ipattiá¹ƒ pucchitvÄ• ``Ä• ma, mÄ• risa, imasmiá¹ƒ gÄ• me asuko ca asuko ca
ti vutte tesaá¹ƒ nÄ• magottaá¹ƒ likhitvÄ• aÃ±Ã±attha \Be II 123/ gacchanti. atha cÄ• tuddas
mahÄ• rÄ• jÄ• naá¹ƒ puttÄ• pi tameva suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ gahetvÄ• teneva nayena a
likhanti. tadahuposathe \Ee II 234/ pannarase cattÄ• ropi mahÄ• rÄ• jÄ• no teneva nayena t
suvaá¹‡á¹‡apaá¹-á¹-e nÄ• magottÄ• ni likhanti. te suvaá¹‡á¹‡apaá¹-á¹-aparimÄ• á¹‡eneva -
manussÄ• appakÄ• , imasmiá¹ƒ kÄ• le bahukÄ• â€™â€™ ti jÄ• nanti. taá¹ƒ sandhÄ• ya ``s
manussÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• na_nti paá¹-hamaá¹ƒ ab
devaputte upÄ• dÄ• ya evaá¹ƒladdhanÄ• mÄ• naá¹ƒ. tesaá¹ƒ pana uppattikathÄ• dÄ«ghan
sakkapaÃ±hasuttavaá¹‡á¹‡anÄ• ya vitthÄ• ritÄ• . __tenÄ• _ti tena Ä• rocanena, tena vÄ• p
appakabhÄ• vena. __dibbÄ• vata, bho, kÄ• yÄ• parihÄ• yissantÄ«_ti navanavÄ• naá¹ƒ de
devakÄ• yÄ• parihÄ• yissanti, ramaá¹‡Ä«yaá¹ƒ dasayojanasahassaá¹ƒ devanagaraá¹ƒ suÃ
__paripÅ«rissanti asurakÄ• yÄ• _ti cattÄ• ro apÄ• yÄ• paripÅ«rissanti. iminÄ• ``mayaá¹ƒ p
devasaá¹…ghamajjhe nakkhattaá¹ƒ kÄ«á¸·ituá¹ƒ na labhissÄ• mÄ• â€™â€™ ti anattamanÄ
iminÄ• va upÄ• yena attho veditabbo.

__bhÅ«tapubbaá¹ƒ, bhikkhave, sakko devÄ• namindo_ti attano sakkadevarÄ• jakÄ• laá¹ƒ s
vÄ• sakkassa ajjhÄ• sayaá¹ƒ gahetvÄ• kathetÄ«ti vuttaá¹ƒ. __anunayamÄ• no_ti anubodh
velÄ• ya_nti tasmiá¹ƒ kÄ• le.

__pÄ• á¹-ihÄ• riyapakkhaÃ±cÄ• _ti ettha pÄ• á¹-ihÄ• riyapakkho nÄ• ma antovasse temÄ•
asakkontassa dvinnaá¹ƒ pavÄ• raá¹‡Ä• naá¹ƒ antare ekamÄ• saá¹ƒ nibaddhuposatho, tamp
paá¹-hamapavÄ• raá¹‡ato paá¹-á¹-hÄ• ya eko addhamÄ• so pÄ• á¹-ihÄ• riyapakkhoyeva nÄ
__aá¹-á¹-haá¹…gasusamÄ• gata_nti aá¹-á¹-hahi \Ne II 123/ guá¹‡aá¹…gehi samannÄ• gata
__mÄ• diso naro_ti yopi satto mÄ• diso bhaveyya. sakkopi kira vuttappakÄ• rassa uposatha
jÄ• nitvÄ• dve devalokasampattiyo pahÄ• ya mÄ• sassa aá¹-á¹-ha vÄ• re uposathaá¹ƒ upa
aparo nayo --- __yopissa mÄ• diso naro_ti yopi satto mÄ• diso assa, mayÄ• pattaá¹ƒ \Be II
pÄ• puá¹‡ituá¹ƒ iccheyyÄ• ti attho. sakkÄ• hi evarÅ«pena uposathakammena sakkasampa
ayamettha adhippÄ• yo.

__vusitavÄ• _ti vutthavÄ• so. __katakaraá¹‡Ä«yo_ti catÅ«hi maggehi kattabbakiccaá¹ƒ kat
__ohitabhÄ• ro_ti khandhabhÄ• rakilesabhÄ• raabhisaá¹…khÄ• rabhÄ• re otÄ• retvÄ• á¹-h
sadattho vuccati arahattaá¹ƒ, taá¹ƒ anuppatto. __parikkhÄ«á¹‡abhavasaá¹ƒyojano_ti yena s
bhavesu Ä• kaá¸• á¸• hÄ«yati, tassa khÄ«á¹‡attÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojano. __sar
hetunÄ• nayena kÄ• raá¹‡ena jÄ• nitvÄ• vimutto. __kallaá¹ƒ vacanÄ• yÄ• _ti yuttaá¹ƒ vattu

__yopissa mÄ• diso naro_ti yopi mÄ• diso khÄ«á¹‡Ä• savo assa, sopi evarÅ«paá¹ƒ uposat
uposathakammassa guá¹‡aá¹ƒ jÄ• nanto evaá¹ƒ vadeyya. aparo nayo __yopissa mÄ• diso
assa, mayÄ• pattaá¹ƒ sampattiá¹ƒ pÄ• puá¹‡ituá¹ƒ iccheyyÄ• ti attho. sakkÄ• hi evarÅ«pe
khÄ«á¹‡Ä• savasampattiá¹ƒ pÄ• puá¹‡itunti ayamettha adhippÄ• yo. aá¹-á¹-hamaá¹ƒ uttÄ•

9. sukhumÄ• lasuttavaá¹‡á¹‡anÄ•

<39> navame __sukhumÄ• lo_ti niddukkho. __paramasukhumÄ• lo_ti paramaniddukkho. _
satataniddukkho. imaá¹ƒ \Ee II 236/ bhagavÄ• kapilapure nibbattakÄ• lato paá¹-á¹-hÄ• ya n
gahetvÄ• Ä• ha, cariyakÄ• le pana tena anubhÅ«tadukkhassa anto natthÄ«ti. __ekatthÄ• _
__uppalaá¹ƒ vappatÄ«_ti uppalaá¹ƒ ropeti. sÄ• nÄ«luppalavanasaÃ±channÄ• hoti. __padu
paá¹‡á¸• arapadumaá¹ƒ. __puá¹‡á¸• arÄ«ka_nti rattapadumaá¹ƒ. evaá¹ƒ itarÄ• pi dve padu
saÃ±channÄ• honti. bodhisattassa kira sattaá¹-á¹-havassikakÄ• le rÄ• jÄ• amacce pucchi
katarakÄ«á¸·ikaá¹ƒ piyÄ• yantÄ«â€™â€™ ti? udakakÄ«á¸·ikaá¹ƒ devÄ• ti. tato rÄ• jÄ• kud
sannipÄ• tetvÄ• pokkharaá¹‡iá¹-á¹-hÄ• nÄ• ni gaá¹‡hÄ• pesi. atha sakko devarÄ• jÄ• Ä• v
II 124/ Ã±atvÄ• --- ``na yutto mahÄ• sattassa mÄ• nusakaparibhogo, dibbaparibhogo yuttoâ
Ä• mantetvÄ• --- ``gaccha, tÄ• ta, mahÄ• sattassa kÄ«á¸·Ä• bhÅ«miyaá¹ƒ pokkharaá¹‡iyo
kÄ«disÄ• hontu \Be II 125/, devÄ• ti? apagatakalalakaddamÄ• hontu vippakiá¹‡á¹‡amaá¹‡
sattaratanamayapÄ• kÄ• raparikkhittÄ• pavÄ• á¸·amayauá¹‡hÄ«sehi maá¹‡imayasopÄ• na
suvaá¹‡á¹‡arajatamaá¹‡imayaphalakehi sopÄ• nehi samannÄ• gatÄ• . suvaá¹‡á¹‡arajatam
nÄ• vÄ• hontu, suvaá¹‡á¹‡anÄ• vÄ• ya rajatapallaá¹…ko hotu, rajatanÄ• vÄ• ya suvaá¹‡á¹
pavÄ• á¸·apallaá¹…ko, pavÄ• á¸·anÄ• vÄ• ya maá¹‡ipallaá¹…ko, suvaá¹‡á¹‡arajatamaá¹‡ip
udakasecananÄ• á¸·ikÄ• hontu, paÃ±cavaá¹‡á¹‡ehi ca padumehi saÃ±channÄ• hontÅ«ti.
vissakammadevaputto sakkassa paá¹-issutvÄ• rattibhÄ• ge otaritvÄ• raÃ±Ã±o
gÄ• hÄ• pitapokkharaá¹‡iá¹-á¹-hÄ• nesuyeva teneva niyÄ• mena pokkharaá¹‡iyo mÄ• pesi.

nanu cetÄ• \Ee II 237/ apagatakalalakaddamÄ• , kathamettha padumÄ• ni pupphiá¹ƒsÅ«ti
pokkharaá¹‡Ä«su tattha tattha suvaá¹‡á¹‡arajatamaá¹‡ipavÄ• á¸·amayÄ• khuddakanÄ• vÄ
kalalakaddamapÅ«ritÄ• ca hontu, paÃ±cavaá¹‡á¹‡Ä• ni cettha padumÄ• ni pupphantÅ«â€™
evaá¹ƒ paÃ±cavaá¹‡á¹‡Ä• ni padumÄ• ni pupphiá¹ƒsu, reá¹‡uvaá¹-á¹-iyo uggantvÄ• udaka
ajjhottharitvÄ• vicaranti. paÃ±cavidhÄ• bhamaragaá¹‡Ä• upakÅ«jantÄ• vicaranti. evaá¹ƒ
devapurameva gato. tato vibhÄ• tÄ• ya rattiyÄ• mahÄ• jano disvÄ• ``mahÄ• purissassa mA

gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• mahÄ• janaparivÄ• ro gantvÄ• pokkharaá¹‡iyo disvÄ•
puÃ±Ã±iddhiyÄ• devatÄ• hi mÄ• pitÄ• bhavissantÄ«â€™â€™ ti attamano ahosi. tato paá¹-
udakakÄ«á¸·ikaá¹ƒ agamÄ• si.

__yÄ• vadeva mamatthÄ• yÄ• _ti ettha __yÄ• vadevÄ• _ti payojanÄ• vadhiniyÄ• mavacana
natthettha aÃ±Ã±aá¹ƒ kÄ• raá¹‡anti attho. __na kho panassÄ• ha_nti na kho panassa ahaá
candana_nti asaá¹‡haá¹ƒ candanaá¹ƒ. __kÄ• sikaá¹ƒ, bhikkhave, su me taá¹ƒ veá¹-hana_n
veá¹-hanampi me kÄ• sikaá¹ƒ hoti. ettha hi __su_iti ca __ta_nti ca nipÄ• tamattaá¹ƒ, __me_
veá¹-hanampi me saá¹‡hameva hotÄ«ti dasseti. __kÄ• sikÄ• kaÃ±cukÄ• _ti pÄ• rupanakaÃ
__setacchattaá¹ƒ dhÄ• rÄ«yatÄ«_ti mÄ• nusakasetacchattampi dibbasetacchattampi uparid
naá¹ƒ phusi sÄ«taá¹ƒ vÄ• _ti \Be II 126/ mÄ• etaá¹ƒ bodhisattaá¹ƒ sÄ«taá¹ƒ vÄ• uá¹‡hÄ• c
phusatÅ«ti attho.

__tayo_ \Ne II 125/ __pÄ• sÄ• dÄ• ahesu_nti bodhisatte kira soá¸·asavassuddesike jÄ• te
suddhodanamahÄ• rÄ• jÄ• ``puttassa vasanakapÄ• sÄ• de kÄ• ressÄ• mÄ«â€™â€™ ti va
bhaddakena nakkhattamuhuttena navabhÅ«mikataparikammaá¹ƒ kÄ• retvÄ• tayo pÄ• sÄ•
vuttaá¹ƒ. __hemantiko_tiÄ• dÄ«su yattha sukhaá¹ƒ hemante vasituá¹ƒ, ayaá¹ƒ hemantiko. it
ayaá¹ƒ panettha vacanattho --- hemante vÄ• so hemantaá¹ƒ, hemantaá¹ƒ arahatÄ«ti hemar
nayo.

tattha __hemantiko_ pÄ• sÄ• do navabhÅ«mako ahosi, bhÅ«miyo panassa uá¹‡hautuggÄ•
ahesuá¹ƒ. tattha dvÄ• ravÄ• tapÄ• nÄ• ni suphusitakavÄ• á¹-Ä• ni ahesuá¹ƒ nibbivarÄ• ni. c
tattha tattha pajjalite aggikkhandheyeva akaá¹ƒsu. bhÅ«mattharaá¹‡aá¹ƒ panettha kambala
sÄ• á¹‡ivitÄ• nanivÄ• sanapÄ• rupanaveá¹-hanÄ• ni. vÄ• tapÄ• nÄ• ni uá¹‡haggÄ• hÄ• par
rattiá¹ƒ pihitÄ• ni honti.

__gimhiko_ pana paÃ±cabhÅ«mako ahosi. sÄ«tautuggÄ• hÄ• panatthaá¹ƒ panettha bhÅ«m
ahesuá¹ƒ. dvÄ• ravÄ• tapÄ• nÄ• ni nÄ• tiphusitÄ• ni savivarÄ• ni sajÄ• lÄ• ni ahesuá¹ƒ. citt
puá¹‡á¸• arÄ«kÄ• niyeva akaá¹ƒsu. bhÅ«mattharaá¹‡aá¹ƒ panettha dukÅ«lamayaá¹ƒ, tathÄ
sÄ• á¹‡ivitÄ• nanivÄ• sanapÄ• rupanaveá¹-hanÄ• ni. vÄ• tapÄ• nasamÄ«pesu cettha nava
pÅ«retvÄ• nÄ«luppalÄ• dÄ«hi saÃ±chÄ• denti. tesu tesu padesesu udakayantÄ• ni karonti,
udakadhÄ• rÄ• nikkhamanti. antopÄ• sÄ• de tattha tattha kalalapÅ«rÄ• doá¹‡iyo á¹-hapetv
padumÄ• ni ropayiá¹ƒsu. pÄ• sÄ• damatthake sukkhamahiá¹ƒsacammaá¹ƒ bandhitvÄ• yan
chadanapiá¹-á¹-hiyÄ• pÄ• sÄ• á¹‡e Ä• ropetvÄ• tasmiá¹ƒ vissajjenti. tesaá¹ƒ camme pava
meghagajjitaá¹ƒ viya hoti. dvÄ• ravÄ• tapÄ• nÄ• ni \Ee II 239/ panettha divÄ• pihitÄ• ni hon
vivaá¹-Ä• ni.

__vassiko_ \Be II 127/ sattabhÅ«mako ahosi. bhÅ«miyo panettha dvinnampi utÅ«naá¹ƒ gÄ•

nÄ• tiuccÄ• nÄ• tinÄ«cÄ• akaá¹ƒsu. ekaccÄ• ni dvÄ• ravÄ• tapÄ• nÄ• ni suphusitÄ• ni, ek
cittakammampi kesuci á¹-hÄ• nesu pajjalitaaggikkhandhavasena, kesuci jÄ• tassaravasena
bhÅ«mattharaá¹‡Ä• dÄ«ni panettha kambaladukÅ«lavasena ubhayamissakÄ• ni. ekacce dv
rattiá¹ƒ vivaá¹-Ä• divÄ• pihitÄ• , ekacce divÄ• vivaá¹-Ä• rattiá¹ƒ pihitÄ• . tayopi pÄ• sÄ• d
samappamÄ• á¹‡Ä• . bhÅ«mikÄ• su pana nÄ• nattaá¹ƒ ahosi.

evaá¹ƒ niá¹-á¹-hitesu pÄ• sÄ• desu rÄ• jÄ• cintesi --- ``putto me vayappatto, chattamassa
rajjasiriá¹ƒ passissÄ• mÄ«â€™â€™ ti. so sÄ• kiyÄ• naá¹ƒ paá¹‡á¹‡Ä• ni pahiá¹‡i --- ``putto
naá¹ƒ patiá¹-á¹-hÄ• pessÄ• mi, sabbe attano attano gehesu vayappattÄ• , dÄ• rikÄ• imaá¹ƒ
ti. te sÄ• sanaá¹ƒ sutvÄ• --- ``kumÄ• ro kevalaá¹ƒ dassanakkhamo rÅ«pasampanno, na kiÃ
dÄ• rabharaá¹‡aá¹ƒ kÄ• tuá¹ƒ na sakkhissati, na mayaá¹ƒ dhÄ«taro dassÄ• mÄ• â€™â€™
pavattiá¹ƒ sutvÄ• puttassa santikaá¹ƒ gantvÄ• Ä• rocesi. bodhisatto ``kiá¹ƒ sippaá¹ƒ dasse
tÄ• tÄ• â€™â€™ ti Ä• ha. sahassathÄ• madhanuá¹ƒ Ä• ropetuá¹ƒ vaá¹-á¹-ati, tÄ• tÄ• ti. ten
Ä• harÄ• petvÄ• adÄ• si. dhanuá¹ƒ purisasahassaá¹ƒ Ä• ropeti, purisasahassaá¹ƒ oropeti.
Ä• harÄ• petvÄ• pallaá¹…ke nisinnova jiyaá¹ƒ pÄ• daá¹…guá¹-á¹-hake veá¹-hetvÄ• kaá¸•
pÄ• daá¹…guá¹-á¹-hakeneva dhanuá¹ƒ Ä• ropetvÄ• vÄ• mena hatthena daá¹‡á¸• e gahetv
kaá¸• á¸• hitvÄ• jiyaá¹ƒ pothesi. sakalanagaraá¹ƒ uppatanÄ• kÄ• rappattaá¹ƒ ahosi. ``kiá¹ƒ
vutte ``devo gajjatÄ«â€™â€™ ti Ä• haá¹ƒsu. athaÃ±Ã±e ``tumhe na jÄ• nÄ• tha, na devo ga
kumÄ• rassa sahassathÄ• madhanuá¹ƒ Ä• ropetvÄ• jiyaá¹ƒ pothentassa jiyappahÄ• rasad
Ä• haá¹ƒsu. sÄ• kiyÄ• tÄ• vatakeneva Ä• raddhacittÄ• ahesuá¹ƒ.

mahÄ• puriso ``aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. aá¹-á¹-haá¹…gu
ayopaá¹-á¹-aá¹ƒ kaá¹‡á¸• ena vinivijjhituá¹ƒ vaá¹-á¹-atÄ«ti. taá¹ƒ vinivijjhitvÄ• ``aÃ±Ã±aá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. caturaá¹…gulabahalaá¹ƒ asanaphalakaá¹ƒ vinivijjhituá¹ƒ vaá
vinivijjhitvÄ• ``aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. vidatthibahalaá¹ƒ
vinivijjhituá¹ƒ \Be II 128/ vaá¹-á¹-atÄ«ti. taá¹ƒ vinivijjhitvÄ• ``aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tuá¹ƒ vaá
ti. yante baddhaá¹ƒ phalakasataá¹ƒ vinivijjhituá¹ƒ vaá¹-á¹-atÄ«ti. taá¹ƒ vinivijjhitvÄ• ``aÃ±Ã±
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. saá¹-á¹-hipaá¹-alaá¹ƒ sukkhamahiá¹ƒsacammaá¹ƒ
vaá¹-á¹-atÄ«ti. tampi vinivijjhitvÄ• ``aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä•
vÄ• likasakaá¹-Ä• dÄ«ni Ä• cikkhiá¹ƒsu. mahÄ• satto vÄ• likasakaá¹-ampi palÄ• lasakaá¹-a
ekusabhappamÄ• á¹‡aá¹ƒ kaá¹‡á¸• aá¹ƒ pesesi, thale aá¹-á¹-hausabhappamÄ• á¹‡aá¹ƒ. at
vÄ• tiá¹…gaá¹‡asaÃ±Ã±Ä• ya vÄ• laá¹ƒ vijjhituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. tena
saddantare bajjhatu, tÄ• tÄ• ti. purato gacchantu, gÄ• vutantare bandhantÅ«ti. purato gacch
bandhantÅ«ti \Ne II 127/. purato gacchantu yojane bandhantÅ«ti. bandhÄ• petha, tÄ• tÄ• ti
vÄ• tiá¹…gaá¹‡asaÃ±Ã±Ä• ya vÄ• laá¹ƒ bandhÄ• petvÄ• rattandhakÄ• re meghapaá¹-alac
khipi, taá¹ƒ gantvÄ• yojanamatthake vÄ• laá¹ƒ phÄ• letvÄ• pathaviá¹ƒ pÄ• visi. na kevalaÃ
divasaá¹ƒ pana mahÄ• satto loke vattamÄ• nasippaá¹ƒ sabbameva sandassesi. sakyarÄ• j
alaá¹…karitvÄ• pesayiá¹ƒsu, cattÄ• lÄ«sasahassanÄ• á¹-akitthiyo ahesuá¹ƒ. mahÄ• puriso

maÃ±Ã±e paricÄ• rento mahÄ• sampattiá¹ƒ anubhavati.

__nippurisehÄ«_ti purisavirahitehi. na kevalaá¹ƒ cettha tÅ«riyÄ• neva nippurisÄ• ni, sabbaá
nippurisÄ• neva. dovÄ• rikÄ• pi itthiyova, nhÄ• panÄ• diparikammakarÄ• pi itthiyova \Ee II 2
``tathÄ• rÅ«paá¹ƒ issariyasukhasampattiá¹ƒ anubhavamÄ• nassa purisaá¹ƒ disvÄ• parisaá
puttassa mÄ• ahosÄ«â€™â€™ ti sabbakiccesu itthiyova á¹-hapesi. __paricÄ• rayamÄ• no_
heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ orohÄ• mÄ«_ti pÄ• sÄ• dato heá¹-á¹-hÄ• na otarÄ• mi. iti maá¹
sikhÄ• baddho puriso nÄ• ma passituá¹ƒ nÄ• lattha. __yathÄ• _ti yena niyÄ• mena. __dÄ• s
dÄ• sÄ• naÃ±ceva devasikabhattavetanÄ• bhatÄ• naá¹ƒ kammakarÄ• naÃ±ca nissÄ• ya jÄ
__kaá¹‡Ä• jaka_nti sakuá¹‡á¸• akabhattaá¹ƒ. __bilaá¹…gadutiya_nti kaÃ±jikadutiyaá¹ƒ.

__evarÅ«pÄ• ya iddhiyÄ• _ti evaá¹ƒjÄ• tikÄ• ya puÃ±Ã±iddhiyÄ• samannÄ• gatassa. __ev
evaá¹ƒjÄ• tikena ca niddukkhabhÄ• vena. sokhumÄ• lenÄ• tipi \Be II 129/ pÄ• á¹-ho. evaá¹ƒ
á¹-hÄ• nena attano sirisampattiá¹ƒ kathesi. kathento ca na uppilÄ• vitabhÄ• vatthaá¹ƒ kathe
pana sampattiyÄ• á¹-hito pamÄ• daá¹ƒ akatvÄ• appamattova ahosiâ€™â€™ nti appamÄ•
dÄ«panatthaá¹ƒ kathesi. teneva __assutavÄ• kho puthujjano_tiÄ• dimÄ• ha. tattha __para_
__jiá¹‡á¹‡a_nti jarÄ• jiá¹‡á¹‡aá¹ƒ. __aá¹-á¹-Ä«yatÄ«_ti aá¹-á¹-o pÄ«á¸·ito hoti. __harÄ• yatÄ
lajjati. __jigucchatÄ«_ti asuciá¹ƒ viya disvÄ• jigucchaá¹ƒ uppÄ• deti. __attÄ• naá¹ƒyeva atis
jarÄ• dhammampi samÄ• naá¹ƒ attÄ• naá¹ƒ atikkamitvÄ• aá¹-á¹-Ä«yati harÄ• yatÄ«ti attho
jarÄ• sabhÄ• vo. __jaraá¹ƒ anatÄ«to_ti jaraá¹ƒ anatikkanto, anto jarÄ• ya vattÄ• mi. __iti pa
evaá¹ƒ paccavekkhantassa. __yobbanamado_ti yobbanaá¹ƒ nissÄ• ya uppajjanako mÄ• na
__pahÄ«yÄ«_ti sabbÄ• kÄ• rena pahÄ«no. maggena pahÄ«nasadiso katvÄ• dassito. na pa
paá¹-isaá¹…khÄ• nena pahÄ«nova kathitoti veditabbo. bodhisattassa hi devatÄ• \Ne II 128/
dassesuá¹ƒ. tato paá¹-á¹-hÄ• ya yÄ• va arahattÄ• antarÄ• mahÄ• sattassa yobbanamado
sesapadadvayepi eseva nayo. ettha pana __Ä• rogyamado_ti ahaá¹ƒ nirogoti Ä• rogyaá¹ƒ n
mÄ• namado. __jÄ«vitamado_ti ahaá¹ƒ ciraá¹ƒ jÄ«vÄ«ti taá¹ƒ nissÄ• ya uppajjanako mÄ• n
paccakkhÄ• yÄ• _ti sikkhaá¹ƒ paá¹-ikkhipitvÄ• . __hÄ«nÄ• yÄ• vattatÄ«_ti hÄ«nÄ• ya lÄ• m
Ä• vattati.

__yathÄ• dhammÄ• _ti byÄ• dhiÄ• dÄ«hi yathÄ• sabhÄ• vÄ• . __tathÄ• santÄ• _ti yathÄ•
aviparÄ«tabyÄ• dhiÄ• disabhÄ• vÄ• va hutvÄ• ti attho. __jigucchantÄ«_ti parapuggalaá¹ƒ ji
vihÄ• rino_ti mayhaá¹ƒ evaá¹ƒ jigucchÄ• vihÄ• rena viharantassa evaá¹ƒ jigucchanaá¹ƒ nap
nÄ• nucchavikaá¹ƒ. __sohaá¹ƒ evaá¹ƒ viharanto_ti so ahaá¹ƒ evaá¹ƒ paraá¹ƒ jigucchamÄ•
iminÄ• paá¹-isaá¹…khÄ• navihÄ• rena viharanto. __Ã±atvÄ• dhammaá¹ƒ nirÅ«padhi_nti s
nibbÄ• nadhammaá¹ƒ Ã±atvÄ• . __sabbe made abhibhosmÄ«_ti sabbe tayopi made abhibh
__nekkhamme daá¹-á¹-hu khemata_nti nibbÄ• ne khemabhÄ• vaá¹ƒ disvÄ• . nekkhammaá¹
pÄ• á¹-ho, nibbÄ• naá¹ƒ khemato disvÄ• ti attho. __tassa_ \Be II 130/ __me ahu ussÄ• ho_
nekkhammasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ abhipassantassa ussÄ• ho ahu, vÄ• yÄ• mo ah

243/ __bhabbo etarahi, kÄ• mÄ• ni paá¹-isevitu_nti ahaá¹ƒ dÄ• ni duvidhepi kÄ• me paá¹-is
__anivatti bhavissÄ• mÄ«_ti pabbajjato ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato ca na nivattissÄ• n
__brahmacariyaparÄ• yaá¹‡o_ti maggabrahmacariyaparÄ• yaá¹‡o jÄ• tosmÄ«ti attho. iti imÄ
mahÄ• bodhipallaá¹…ke attano Ä• gamanÄ«yavÄ«riyaá¹ƒ kathesi.

10. Ä• dhipateyyasuttavaá¹‡á¹‡anÄ•

<40> dasame __Ä• dhipateyyÄ• nÄ«_ti jeá¹-á¹-hakakÄ• raá¹‡ato nibbattÄ• ni. __attÄ• dhip
attÄ• naá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• nibbattitaá¹ƒ guá¹‡ajÄ• taá¹ƒ __attÄ• dhipateyyaá¹ƒ_. lo
katvÄ• nibbattitaá¹ƒ __lokÄ• dhipateyyaá¹ƒ_. navavidhaá¹ƒ lokuttaradhammaá¹ƒ jeá¹-á¹-ha
nibbattitaá¹ƒ __dhammÄ• dhipateyyaá¹ƒ. na iti bhavÄ• bhavahetÅ«_ti iti bhavo, iti bhavoti e
tassa tassa sampattibhavassa hetu. __otiá¹‡á¹‡o_ti anupaviá¹-á¹-ho. yassa hi jÄ• ti antopav
jÄ• tiyÄ• otiá¹‡á¹‡o nÄ• ma. __jarÄ• _dÄ«supi eseva nayo. __kevalassa dukkhakkhandhas
vaá¹-á¹-adukkharÄ• sissa. __antakiriyÄ• _ \Ne II 129/ __paÃ±Ã±Ä• yethÄ• _ti antakaraá¹‡a
paricchedaparivaá¹-umakaraá¹‡aá¹ƒ paÃ±Ã±Ä• yeyya. __ohÄ• yÄ• _ti pahÄ• ya. __pÄ• piá
__Ä• raddha_nti paggahitaá¹ƒ paripuá¹‡á¹‡aá¹ƒ, Ä• raddhattÄ• va __asallÄ«naá¹ƒ. upaá¹-á
catusatipaá¹-á¹-hÄ• navasena upaá¹-á¹-hitÄ• . upaá¹-á¹-hitattÄ• va __asammuá¹-á¹-hÄ• . pa
nÄ• makÄ• yo ca karajakÄ• yo ca passaddho vÅ«pasantadaratho. passaddhattÄ• va __asÄ
Ä• rammaá¹‡e cittaá¹ƒ sammÄ• Ä• hitaá¹ƒ suá¹-á¹-hu á¹-hapitaá¹ƒ. sammÄ• Ä• hitattÄ• va
karitvÄ• _ti jeá¹-á¹-hakaá¹ƒ katvÄ• . __suddhaá¹ƒ_ \Ee II 244/ __attÄ• naá¹ƒ pariharatÄ«_ti
katvÄ• attÄ• naá¹ƒ pariharati paá¹-ijaggati, gopÄ• yatÄ«ti attho. ayaÃ±ca yÄ• va arahattam
suddhamattÄ• naá¹ƒ pariharati nÄ• ma, phalappattova pana nippariyÄ• yena suddhamattÄ•

__svÄ• kkhÄ• to_tiÄ• dÄ«ni visuddhimagge (Vism I 147) vitthÄ• ritÄ• ni. __jÄ• naá¹ƒ passa
dhammaá¹ƒ jÄ• nantÄ• passantÄ• viharanti. __imÄ• ni kho, bhikkhave, tÄ«á¹‡i Ä• dhipatey
ettÄ• vatÄ• tÄ«á¹‡i Ä• dhipateyyÄ• ni lokiyalokuttaramissakÄ• ni kathitÄ• ni.

__pakubbato_ti karontassa. __attÄ• te purisa jÄ• nÄ• ti, saccaá¹ƒ vÄ• yadi vÄ• musÄ• _t
taá¹ƒ yadi vÄ• yathÄ• sabhÄ• vaá¹ƒ yadi vÄ• no yathÄ• sabhÄ• vanti tava attÄ• va jÄ• nÄ
veditabbaá¹ƒ ``pÄ• pakammaá¹ƒ karontassa loke paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na
__kalyÄ• á¹‡a_nti sundaraá¹ƒ. __atimaÃ±Ã±asÄ«_ti atikkamitvÄ• maÃ±Ã±asi. __attÄ• naá
attÄ• pi na jÄ• nÄ• ti, evaá¹ƒ naá¹ƒ parigÅ«hÄ• mÄ«ti vÄ• yamasi. __attÄ• dhipateyyako_ti
__lokÄ• dhipo_ti lokajeá¹-á¹-hako. __nipako_ti paÃ±Ã±avÄ• . __jhÄ• yÄ«_ti jhÄ• yanto. __d
dhammajeá¹-á¹-hako. __saccaparakkamo_ti thiraparakkamo bhÅ«taparakkamo. __pasayha
pasahitvÄ• . __abhibhuyya antaka_nti idaá¹ƒ tasseva vevacanaá¹ƒ. __yo ca phusÄ« jÄ• tikk
yo jhÄ• yÄ« padhÄ• navÄ• mÄ• raá¹ƒ abhibhavitvÄ• jÄ• tikkhayaá¹ƒ arahattaá¹ƒ phusi. __
so tathÄ• vidho tathÄ• saá¹‡á¹-hito. __lokavidÅ«_ti tayo loke vidite pÄ• kaá¹-e katvÄ• á¹-hit
supaÃ±Ã±o. __sabbesu dhammesu atammayo munÄ«_ti sabbe tebhÅ«makadhamme taá¹‡

abhÄ• vena atammayo khÄ«á¹‡Ä• savamuni kadÄ• ci katthaci na hÄ«yati na parihÄ«yatÄ«t

devadÅ«tavaggo catuttho.

5. cÅ«á¸·avaggo

1. sammukhÄ«bhÄ• vasuttavaá¹‡á¹‡anÄ•

<41> paÃ±camassa \Ne II 130/ paá¹-hame __sammukhÄ«bhÄ• vÄ• _ti sammukhÄ«bhÄ• v __pasavatÄ«_ti paá¹-ilabhati. __saddhÄ• ya sammukhÄ«bhÄ• vÄ• _ti yadi hi saddhÄ• na b bhaveyya, dakkhiá¹‡eyyasaá¹…khÄ• tÄ• paá¹-iggÄ• hakapuggalÄ• na bhaveyyuá¹ƒ, katha tesaá¹ƒ pana sammukhÄ«bhÄ• vena sakkÄ• kÄ• tunti tasmÄ• ``saddhÄ• ya sammukhÄ«b dve \Be II 132/ dhammÄ• sulabhÄ• deyyadhammÄ• ceva dakkhiá¹‡eyyÄ• ca, saddhÄ• p saddhÄ• athÄ• varÄ• padavÄ• rena nÄ• nÄ• hoti, teneva mahÄ• moggallÄ• nasadisopi ag bhavituá¹ƒ asakkonto Ä• ha --- ``dvinnaá¹ƒ kho te ahaá¹ƒ, Ä• vuso, dhammÄ• naá¹ƒ pÄ• á¹- jÄ«vitassa ca, saddhÄ• ya pana tvaá¹ƒyeva pÄ• á¹-ibhogoâ€™â€™ ti (Ud 18).

2. tiá¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<42> dutiye __vigatamalamaccherenÄ• _ti vigatamacchariyamalena. __muttacÄ• go_ti viss __payatapÄ• á¹‡Ä«_ti dhotahattho. assaddho hi satakkhattuá¹ƒ hatthe dhovitvÄ• pi malinah pana dÄ• nÄ• bhiratattÄ• malinahatthopi dhotahatthova. __vossaggarato_ti \Ee II 246/ voss rato. __yÄ• cayogo_ti yÄ• cituá¹ƒ yutto, yÄ• cakehi vÄ• yogo assÄ• tipi yÄ• cayogo. __dÄ• dÄ• naá¹ƒ dadanto saá¹ƒvibhÄ• gaÃ±ca karonto dÄ• nasaá¹ƒvibhÄ• garato nÄ• ma hoti.

__dassanakÄ• mo sÄ«lavata_nti dasapi yojanÄ• ni vÄ«sampi tiá¹ƒsampi yojanasatampi ga daá¹-á¹-hukÄ• mo hoti __pÄ• á¹-aliputtakabrÄ• hmaá¹‡o_ viya __saddhÄ• tissamahÄ• rÄ• j kira nagaradvÄ• re sÄ• lÄ• ya nisinnÄ• dve brÄ• hmaá¹‡Ä• kÄ• á¸·avallimaá¹‡á¸• apavÄ• guá¹‡akathaá¹ƒ sutvÄ• ``amhehi taá¹ƒ bhikkhuá¹ƒ daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti d eko antarÄ• magge kÄ• lamakÄ• si. eko samuddatÄ«raá¹ƒ patvÄ• nÄ• vÄ• ya mahÄ• tittha anurÄ• dhapuraá¹ƒ \Ne II 131/ Ä• gantvÄ• ``kÄ• á¸·avallimaá¹‡á¸• apo kuhiâ€™â€™ nti pu anupubbena therassa vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• cÅ«á¸·anagaragÄ• me dhuraghare ni Ä• hÄ• raá¹ƒ sampÄ• detvÄ• pÄ• tova vuá¹-á¹-hÄ• ya therassa vasanaá¹-á¹-hÄ• naá¹ƒ puc á¹-hito theraá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• sakiá¹ƒ tattheva á¹-hito vanditvÄ• puna gopphakesu daá¸·haá¹ƒ gahetvÄ• vandanto ``uccÄ• , bhante, tumheâ€™â€™ ti Ä• ha. ther pamÄ• á¹‡ayuttova, tena naá¹ƒ puna Ä• ha --- ``nÄ• tiuccÄ• tumhe, tumhÄ• kaá¹ƒ \Be II 13 mecakavaá¹‡á¹‡assa samuddassa matthakena gantvÄ• sakalajambudÄ«patalaá¹ƒ ajjhotth pÄ• á¹-aliputtanagaradvÄ• re nisinno tumhÄ• kaá¹ƒ guá¹‡akathaá¹ƒ assosiâ€™â€™ nti. so

datvÄ• attano ticÄ«varaá¹ƒ paá¹-iyÄ• detvÄ• therassa santike pabbajitvÄ• tassovÄ• de pa
katipÄ• heneva arahattaá¹ƒ pÄ• puá¹‡i.

__saddhÄ• tissamahÄ• rÄ• jÄ• _pi, ``bhante, mayhaá¹ƒ vanditabbayuttakaá¹ƒ \Ee II 247/ e
Ä• cikkhathÄ• â€™â€™ ti pucchi. bhikkhÅ« ``maá¹…galavÄ• sÄ« kuá¹-á¹-atissattheroâ€™â
mahÄ• parivÄ• rena paÃ±cayojanamaggaá¹ƒ agamÄ• si. thero ``kiá¹ƒ saddo eso, Ä• vusoâ
pucchi. ``rÄ• jÄ• , bhante, tumhÄ• kaá¹ƒ dassanatthÄ• ya Ä• gatoâ€™â€™ ti. thero cintesi
mahallakakÄ• le rÄ• jagehe kammaâ€™â€™ nti divÄ• á¹-á¹-hÄ• ne maÃ±ce nipajjitvÄ• bh
acchi. rÄ• jÄ• ``kahaá¹ƒ theroâ€™â€™ ti pucchitvÄ• ``divÄ• á¹-á¹-hÄ• neâ€™â€™ ti sutvÄ
bhÅ«miyaá¹ƒ lekhaá¹ƒ likhantaá¹ƒ disvÄ• ``khÄ«á¹‡Ä• savassa nÄ• ma hatthakukkuccaá¹ƒ
khÄ«á¹‡Ä• savoâ€™â€™ ti avanditvÄ• va nivatti. bhikkhusaá¹…gho theraá¹ƒ Ä• ha --- ``bh
saddhassa pasannassa raÃ±Ã±o kasmÄ• vippaá¹-isÄ• raá¹ƒ karitthÄ• â€™â€™ ti. ``Ä• vus
na tumhÄ• kaá¹ƒ bhÄ• ro, mahallakattherassa bhÄ• roâ€™â€™ ti vatvÄ• aparabhÄ• ge an
parinibbÄ• yanto bhikkhusaá¹…ghaá¹ƒ Ä• ha --- ``mayhaá¹ƒ kÅ«á¹-Ä• gÄ• ramhi aÃ±Ã±am
attharathÄ• â€™â€™ ti. tasmiá¹ƒ atthate thero --- ``idaá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ antare appat
raÃ±Ã±Ä• diá¹-á¹-hakÄ• leyeva bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• tÅ«â€™â€™ ti adhiá¹-á¹-hahitv
kÅ«á¹-Ä• gÄ• raá¹ƒ paÃ±cayojanamaggaá¹ƒ Ä• kÄ• sena agamÄ• si. paÃ±cayojanamagge
rukkhÄ• dhajapaggahitÄ• va ahesuá¹ƒ. gacchÄ• pi gumbÄ• pi sabbe kÅ«á¹-Ä• gÄ• rÄ• bhi

raÃ±Ã±opi paá¹‡á¹‡aá¹ƒ pahiá¹‡iá¹ƒsu ``thero parinibbuto, kÅ«á¹-Ä• gÄ• raá¹ƒ Ä• kÄ• sen
rÄ• jÄ• na saddahi. kÅ«á¹-Ä• gÄ• raá¹ƒ Ä• kÄ• sena gantvÄ• thÅ«pÄ• rÄ• maá¹ƒ padakkh
silÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. cetiyaá¹ƒ saha vatthunÄ• uppatitvÄ• kÅ«á¹-Ä• gÄ•
sÄ• dhukÄ• rasahassÄ• ni pavattiá¹ƒsu \Ne II 132/. tasmiá¹ƒ khaá¹‡e mahÄ• byagghathero
sattamakÅ«á¹-Ä• gÄ• re nisinno bhikkhÅ«naá¹ƒ vinayakammaá¹ƒ karonto taá¹ƒ saddaá¹ƒ s
134/ esoâ€™â€™ ti paá¹-ipucchi. bhante, maá¹…galavÄ• sÄ« kuá¹-á¹-atissatthero parinibbu
paÃ±cayojanamaggaá¹ƒ Ä• kÄ• sena Ä• gataá¹ƒ, tattha so sÄ• dhukÄ• rasaddoti. Ä• vuso,
248/ sakkÄ• raá¹ƒ labhissÄ• mÄ• ti antevÄ• sike khamÄ• petvÄ• Ä• kÄ• seneva Ä• gantvÄ
pavisitvÄ• dutiyamaÃ±ce nisÄ«ditvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ
gandhapupphacuá¹‡á¹‡Ä• ni Ä• dÄ• ya gantvÄ• Ä• kÄ• se á¹-hitaá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ c
tasmiá¹ƒ khaá¹‡e kÅ«á¹-Ä• gÄ• raá¹ƒ otaritvÄ• pathaviyaá¹ƒ patiá¹-á¹-hitaá¹ƒ. rÄ• jÄ• mah
sarÄ«rakiccaá¹ƒ kÄ• retvÄ• dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ akÄ• si. evarÅ«pÄ• sÄ«lavantÄ
honti.

__saddhammaá¹ƒ sotumicchatÄ«_ti tathÄ• gatappaveditaá¹ƒ saddhammaá¹ƒ sotukÄ• mo h
__piá¹‡á¸• apÄ• tikattherÄ• dayo_ viya. gaá¹…gÄ• vanavÄ• liaá¹…gaá¹‡amhi kira tiá¹ƒsa b
anvaddhamÄ• saá¹ƒ uposathadivase catupaccayasantosabhÄ• vanÄ• rÄ• mamahÄ• ariyav
eko piá¹‡á¸• apÄ• tikatthero pacchÄ• bhÄ• gena Ä• gantvÄ• paá¹-icchannaá¹-á¹-hÄ• ne nis
jaá¹…ghapiá¹‡á¸• imaá¹ƒsaá¹ƒ saá¹‡á¸• Ä• sena gaá¹‡hanto viya á¸• aá¹ƒsi. thero olokento

dhammassavanantarÄ• yaá¹ƒ na karissÄ• mÄ«â€™â€™ ti gonasaá¹ƒ gahetvÄ• thavikÄ• y
bandhitvÄ• avidÅ«re á¹-hÄ• ne á¹-hapetvÄ• dhammaá¹ƒ suá¹‡antova nisÄ«di. aruá¹‡ugga
vikkhambhetvÄ• therassa tiá¹‡á¹‡aá¹ƒ phalÄ• naá¹ƒ pÄ• puá¹‡anaÃ±ca visassa daá¹-á¹-ha
pathavipavisanaÃ±ca dhammakathikattherassa dhammakathÄ• niá¹-á¹-hÄ• panaÃ±ca ekak
Ä• ha --- ``Ä• vuso eko me coro gahitoâ€™â€™ ti thavikaá¹ƒ muÃ±citvÄ• gonasaá¹ƒ vissaj
``kÄ• ya velÄ• ya daá¹-á¹-hattha, bhanteâ€™â€™ ti pucchiá¹ƒsu. hiyyo sÄ• yanhasamaye,
evaá¹ƒ bhÄ• riyaá¹ƒ kammaá¹ƒ karitthÄ• ti. Ä• vuso, sacÄ• haá¹ƒ dÄ«ghajÄ• tikena daá¹-á¹
ettakaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ \Ee II 249/ labheyyanti. idaá¹ƒ tÄ• va piá¹‡á¸• apÄ• tikattherassa

dÄ«ghavÄ• piyampi ``mahÄ• jÄ• takabhÄ• á¹‡akatthero gÄ• thÄ• sahassaá¹ƒ mahÄ• vess
tissamahÄ• gÄ• me tissamahÄ• vihÄ• ravÄ• sÄ« eko \Be II 135/ daharo sutvÄ• tato nikkha
navayojanamaggaá¹ƒ Ä• gato. tasmiá¹ƒyeva khaá¹‡e thero dhammakathaá¹ƒ Ä• rabhi. daha
saÃ±jÄ• takÄ• yadarathattÄ• paá¹-á¹-hÄ• nagÄ• thÄ• ya saddhiá¹ƒ avasÄ• nagÄ• thaá¹ƒye
``idamavocÄ• â€™â€™ ti \Ne II 133/ vatvÄ• uá¹-á¹-hÄ• ya gamanakÄ• le ``mayhaá¹ƒ Ä• ga
jÄ• taâ€™â€™ nti rodamÄ• no aá¹-á¹-hÄ• si. eko manusso taá¹ƒ kathaá¹ƒ sutvÄ• gantvÄ•
`tumhÄ• kaá¹ƒ dhammakathaá¹ƒ sossÄ• mÄ«â€™ ti eko daharabhikkhu tissamahÄ• vihÄ• r
`kÄ• yadarathabhÄ• vena me Ä• gamanaá¹ƒ moghaá¹ƒ jÄ• taâ€™ nti rodamÄ• no á¹-hitoâ€
naá¹ƒ ``puna sve kathessÄ• mÄ• â€™â€™ ti. so punadivase therassa dhammakathaá¹ƒ su
pÄ• puá¹‡i.

aparÄ• pi __ullakolikaá¹‡á¹‡ivÄ• sikÄ• _ ekÄ• itthÄ« puttakaá¹ƒ pÄ• yamÄ• nÄ• ``dÄ«gha
nÄ• ma ariyavaá¹ƒsapaá¹-ipadaá¹ƒ kathetÄ«â€™â€™ ti sutvÄ• paÃ±cayojanamaggaá¹ƒ ga
nisinnakÄ• leyeva vihÄ• raá¹ƒ pavisitvÄ• bhÅ«miyaá¹ƒ puttaá¹ƒ nipajjÄ• petvÄ• divÄ• kath
dhammaá¹ƒ assosi. sarabhÄ• á¹‡ake there uá¹-á¹-hite dÄ«ghabhÄ• á¹‡akamahÄ• abhayatt
catupaccayasantosabhÄ• vanÄ• rÄ• mamahÄ• ariyavaá¹ƒsaá¹ƒ Ä• rabhi. sÄ• á¹-hitakÄ• va
paccaye kathetvÄ• uá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ akÄ• si. sÄ• upÄ• sikÄ• Ä• ha --- ``ayyo, `ari
kathessÄ• mÄ«â€™ ti siniddhabhojanaá¹ƒ bhuÃ±jitvÄ• madhurapÄ• nakaá¹ƒ pivitvÄ• yaá¹
bhesajjaá¹ƒ katvÄ• kathetuá¹ƒ \Ee II 250/ yuttaá¹-á¹-hÄ• neyeva uá¹-á¹-hahatÄ«â€™â€™ ti
bhaginÄ«â€™â€™ ti vatvÄ• upari bhÄ• vanÄ• rÄ• maá¹ƒ paá¹-á¹-hapesi. aruá¹‡uggamana
``idamavocÄ• â€™â€™ ti vacanaÃ±ca upÄ• sikÄ• ya sotÄ• pattiphaluppatti ca ekakkhaá¹‡e

aparÄ• pi __kaá¸·amparavÄ• sikÄ• _ itthÄ« aá¹…kena puttaá¹ƒ Ä• dÄ• ya ``dhammaá¹ƒ sc
cittalapabbataá¹ƒ gantvÄ• ekaá¹ƒ rukkhaá¹ƒ nissÄ• ya dÄ• rakaá¹ƒ nipajjÄ• petvÄ• sayaá¹
suá¹‡Ä• ti. rattibhÄ• gasamanantare eko dÄ«ghajÄ• tiko tassÄ• \Be II 136/ passantiyÄ• yev
nipannadÄ• rakaá¹ƒ catÅ«hi dÄ• á¹-hÄ• hi á¸• aá¹ƒsitvÄ• agamÄ• si. sÄ• cintesi --- ``sacÄ
daá¹-á¹-hoâ€™ ti vakkhÄ• mi, dhammassa antarÄ• yo bhavissati. anekakkhattuá¹ƒ kho pan
saá¹ƒsÄ• ravaá¹-á¹-e vaá¹-á¹-antiyÄ• putto ahosi, dhammameva carissÄ• mÄ«â€™â€™ ti t
dhammaá¹ƒ paggaá¹‡hitvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya aruá¹‡e uggate saccakiriyÄ•

nimmathetvÄ• puttaá¹ƒ gahetvÄ• gatÄ• . evarÅ«pÄ• puggalÄ• dhammaá¹ƒ sotukÄ• mÄ•

3. atthavasasuttavaá¹‡á¹‡anÄ•

<43> tatiye \Ne II 134/ __tayo, bhikkhave, atthavase sampassamÄ• nenÄ• _ti tayo atthe tÄ
passantena. __alamevÄ• _ti yuttameva. __yo dhammaá¹ƒ desetÄ«_ti yo puggalo catusacca
__atthappaá¹-isaá¹ƒvedÄ«_ti aá¹-á¹-hakathaá¹ƒ Ã±Ä• á¹‡ena paá¹-isaá¹ƒvedÄ«. __dhamma
pÄ• á¸·idhammaá¹ƒ paá¹-isaá¹ƒvedÄ«.

4. kathÄ• pavattisuttavaá¹‡á¹‡anÄ•

<44> catutthe __á¹-hÄ• nehÄ«_ti kÄ• raá¹‡ehi. __pavattinÄ«_ti appaá¹-ihatÄ• niyyÄ• nikÄ

5. paá¹‡á¸• itasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came __paá¹‡á¸• itapaÃ±Ã±attÄ• nÄ«_ti paá¹‡á¸• itehi paÃ±Ã±attÄ• ni kathitÄ•
__sappurisapaÃ±Ã±attÄ• nÄ«_ti sappurisehi mahÄ• purisehi paÃ±Ã±attÄ• ni kathitÄ• ni pas
karuá¹‡Ä• ceva karuá¹‡Ä• pubbabhÄ• go ca. __saá¹ƒyamo_ti sÄ«lasaá¹ƒyamo. __damo_t
uposathavasena vÄ• attadamanaá¹ƒ, puá¹‡á¹‡ovÄ• de (MN III 395 Ä• dayo; SN II 4.88 Ä•
Ä• á¸·avake (SN I 1.246; Sn 183 Ä• dayo) vuttÄ• paÃ±Ã±Ä• pi imasmiá¹ƒ sutte vaá¹-á¹-atiy
upaá¹-á¹-hÄ• na_nti mÄ• tÄ• pitÅ«naá¹ƒ rakkhanaá¹ƒ gopanaá¹ƒ paá¹-ijagganaá¹ƒ. __santÄ
buddhapaccekabuddhaariyasÄ• vakÄ• santo nÄ• ma, idha pana mÄ• tÄ• pituupaá¹-á¹-hÄ•
uttamaá¹-á¹-hena santÄ• naá¹ƒ \Be II 137/, seá¹-á¹-hacariyaá¹-á¹-hena __brahmacÄ• rÄ«na
mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ sabbhi upaÃ±Ã±Ä• tanti evamettha attho daá¹-á¹-habbo. __
á¹-hÄ• nÄ• nÄ«_ti santÄ• naá¹ƒ uttamapurisÄ• naá¹ƒ etÄ• ni á¹-hÄ• nÄ• ni kÄ• raá¹‡Ä• ni.
idha imesaá¹ƒyeva tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• naá¹ƒ kÄ• raá¹‡ena ariyo ceva dassanasampan
buddhÄ• dayo na sotÄ• pannÄ• . atha vÄ• __sataá¹ƒ etÄ• ni á¹-hÄ• nÄ• nÄ«_ti mÄ• tupaá
pitupaá¹-á¹-hÄ• nanti etÄ• ni á¹-hÄ• nÄ• ni santÄ• naá¹ƒ uttamapurisÄ• naá¹ƒ kÄ• raá¹‡Ä•
mÄ• tÄ• pituupaá¹-á¹-hÄ• kavasena imissÄ• gÄ• thÄ• ya attho veditabbo. mÄ• tÄ• pituupaá
dassanasampannoâ€™â€™ ti vutto. __sa lokaá¹ƒ bhajate siva_nti so khemaá¹ƒ devalokaá

6. sÄ«lavantasuttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he \Ne II 135/ __tÄ«hi á¹-hÄ• nehÄ«_ti tÄ«hi kÄ• raá¹‡ehi. __kÄ• yenÄ• _tiÄ
Ä• gacchante disvÄ• paccuggamanaá¹ƒ karontÄ• gacchante anugacchantÄ• Ä• sanasÄ•
karontÄ• Ä• sanÄ• ni paÃ±Ã±Ä• pentÄ• pÄ• nÄ«yaá¹ƒ paccupaá¹-á¹-hÄ• pentÄ• kÄ• yen
bhikkhusaá¹…ghaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• ``yÄ• guá¹ƒ detha, bhattaá¹ƒ detha
detha, gandhapupphÄ• dÄ«hi pÅ«jetha, uposathaá¹ƒ upavasatha, dhammaá¹ƒ suá¹‡Ä• tha

tiÄ• dÄ«ni vadantÄ• vÄ• cÄ• ya puÃ±Ã±aá¹ƒ pasavanti nÄ• ma. bhikkhÅ« piá¹‡á¸• Ä• ya ca
ti cintentÄ• manasÄ• puÃ±Ã±aá¹ƒ pasavanti nÄ• ma. __pasavantÄ«_ti paá¹-ilabhanti. puÃ
panettha lokiyalokuttaramissakaá¹ƒ kathitaá¹ƒ.

7. saá¹…khatalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<47> sattame __saá¹…khatassÄ• _ti paccayehi samÄ• gantvÄ• katassa. __saá¹…khatala
etanti saÃ±jÄ• nanakÄ• raá¹‡Ä• ni nimittÄ• ni. __uppÄ• do_ti jÄ• ti. __vayo_ti bhedo. __á¹-h
nÄ• ma jarÄ• . tattha __saá¹…khata_nti tebhÅ«makÄ• dhammÄ• . maggaphalÄ• ni pana a
kathÄ«yanti. uppÄ• dÄ• dayo __saá¹…khatalakkhaá¹‡Ä• _ nÄ• ma. tesu uppÄ• dakkhaá¹‡e
jarÄ• , bhedakkhaá¹‡e vayo. lakkhaá¹‡aá¹ƒ na saá¹…khataá¹ƒ, saá¹…khataá¹ƒ na lakkhaá¹
lakkhaá¹‡ena pana saá¹…khataá¹ƒ paricchinnaá¹ƒ. yathÄ• hatthiassagomahiá¹ƒsÄ• dÄ«na
saÃ±jÄ• nanalakkhaá¹‡Ä• ni na hatthiÄ• dayo, napi hatthiÄ• dayo lakkhaá¹‡Ä• neva, lakkha
hatthÄ«, asukassa asso, asukahatthÄ«, asukaassoâ€™â€™ ti vÄ• paÃ±Ã±Ä• yanti, evaá¹ƒ

8. asaá¹…khatalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame __asaá¹…khatassÄ• _ti paccayehi samÄ• gantvÄ• akatassa. __asaá¹…
asaá¹…khataá¹ƒ etanti saÃ±jÄ• nanakÄ• raá¹‡Ä• ni nimittÄ• ni. __na uppÄ• do paÃ±Ã±Ä• y
uppÄ• dajarÄ• bhaá¹…gÄ• naá¹ƒ abhÄ• vo vutto. uppÄ• dÄ• dÄ«naÃ±hi abhÄ• vena asaá¹

9. pabbatarÄ• jasuttavaá¹‡á¹‡anÄ•

<49> navame \Ne II 136/ __mahÄ• sÄ• lÄ• _ti mahÄ• rukkhÄ• . __kulapati_nti kulajeá¹-á¹-h
silÄ• mayo. __araÃ±Ã±asmi_nti agÄ• makaá¹-á¹-hÄ• ne. __brahmÄ• _ti mahanto. __vane_t
__vanappatÄ«_ti vanajeá¹-á¹-hakÄ• . __idha dhammaá¹ƒ caritvÄ• na, maggaá¹ƒ sugatigÄ•
sugatigÄ• mikamaggasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ caritvÄ• .

10. Ä• tappakaraá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<50> dasame \Ee II 253/ __Ä• tappaá¹ƒ karaá¹‡Ä«ya_nti vÄ«riyaá¹ƒ kÄ• tuá¹ƒ yuttaá¹ƒ. __
anuppÄ• datthÄ• ya, anuppÄ• daá¹ƒ sÄ• dhessÄ• mÄ«ti iminÄ• kÄ• raá¹‡ena kattabbanti a
__sÄ• rÄ«rikÄ• na_nti sarÄ«rasambhavÄ• naá¹ƒ. __dukkhÄ• na_nti dukkhamÄ• naá¹ƒ. __ti
tÄ• panavasena vÄ• tibbÄ• naá¹ƒ. __kharÄ• na_nti pharusÄ• naá¹ƒ. __kaá¹-ukÄ• na_nti tik
__asÄ• tÄ• na_nti amadhurÄ• naá¹ƒ. __amanÄ• pÄ• na_nti manaá¹ƒ vaá¸• á¸• hetuá¹ƒ asa
__pÄ• á¹‡aharÄ• na_nti jÄ«vitaharÄ• naá¹ƒ. __adhivÄ• sanÄ• yÄ• _ti adhivÄ• sanatthÄ• ya

ettake \Be II 139/ á¹-hÄ• ne satthÄ• Ä• á¹‡Ä• petvÄ• Ä• á¹‡attiá¹ƒ pavattetvÄ• idÄ• ni sa
bhikkhave_tiÄ• dimÄ• ha. tattha __yato_ti yadÄ• . __Ä• tÄ• pÄ«_ti vÄ«riyavÄ• . __nipako_t
satiyÄ• samannÄ• gato. __dukkhassa antakiriyÄ• yÄ• _ti vaá¹-á¹-adukkhassa paricchedap
pana Ä• tÄ• pÄ• dayo tayopi lokiyalokuttaramissakÄ• kathitÄ• .

11. mahÄ• corasuttavaá¹‡á¹‡anÄ•

<51> ekÄ• dasame __mahÄ• coro_ti mahanto balavacoro. __sandhi_nti gharasandhiá¹ƒ. _
__ekÄ• gÄ• rika_nti ekameva gehaá¹ƒ parivÄ• retvÄ• vilumpanaá¹ƒ. __paripanthepi tiá¹-á¹
panthadÅ«hanakammaá¹ƒ karoti. __nadÄ«vidugga_nti nadÄ«naá¹ƒ duggamaá¹-á¹-hÄ• naá
sakkÄ• hoti dvÄ«hipi tÄ«hipi jaá¹…ghasahassehi saddhiá¹ƒ nilÄ«yituá¹ƒ. __pabbatavisama
pabbatÄ• naá¹ƒ visamaá¹-á¹-hÄ• naá¹ƒ pabbatantaraá¹ƒ, yattha sakkÄ• hoti sattahi vÄ• a
jaá¹…ghasahassehi saddhiá¹ƒ nilÄ«yituá¹ƒ. __tiá¹‡agahana_nti tiá¹‡ena vaá¸• á¸• hitvÄ• s
dvattiyojanaá¹-á¹-hÄ• naá¹ƒ. __rodha_nti ghanaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaá¹-á¹-hasÄ
II 137/ mahÄ• vanasaá¹‡á¸• aá¹ƒ. __pariyodhÄ• ya atthaá¹ƒ bhaá¹‡issantÄ«_ti pariyodahitv
kÄ• raá¹‡aá¹ƒ pakkhipitvÄ• atthaá¹ƒ kathayissanti. __tyÄ• ssÄ• _ti te assa. __pariyodhÄ• y
bhaá¹‡antÄ«_ti kismiÃ±ci kiÃ±ci vattuá¹ƒ Ä• raddheyeva ``mÄ• evaá¹ƒ avacuttha, mayaá¹ƒ
jÄ• nÄ• ma, na esa evarÅ«paá¹ƒ karissatÄ«â€™â€™ ti taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ pakkhipit
harantÄ• atthaá¹ƒ bhaá¹‡anti. atha vÄ• __pariyodhÄ• yÄ• _ti paá¹-icchÄ• detvÄ• tipi attho
paá¹-icchÄ• detvÄ• atthaá¹ƒ bhaá¹‡anti. __khataá¹ƒ upahata_nti guá¹‡akhananena khataá
upahataá¹ƒ. __visamena kÄ• yakammenÄ• _ti sampakkhalanaá¹-á¹-hena visamena kÄ• ya
vacÄ«manokammesupi eseva nayo. __antaggÄ• hikÄ• yÄ• _ti dasavatthukÄ• ya antaá¹ƒ g
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

cÅ«á¸·avaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. brÄ• hmaá¹‡avaggo

1. paá¹-hamadvebrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<52> brÄ• hmaá¹‡avaggassa \Ne II 138/ \Be II 140/ \Ee II 255/ paá¹-hame __jiá¹‡á¹‡Ä• _ti
__vuddhÄ• _ti vayovuddhÄ• . __mahallakÄ• _ti jÄ• timahallakÄ• . __addhagatÄ• _ti tayo a
__vayoanuppattÄ• _ti tatiyaá¹ƒ vayaá¹ƒ anuppattÄ• . __yena bhagavÄ• tenupasaá¹…kami
vacanaá¹ƒ akaronte disvÄ• ``samaá¹‡assa gotamassa santikaá¹ƒ gantvÄ• niyyÄ• nikamag

cintetvÄ• upasaá¹…kamiá¹ƒsu. __mayamassu, bho gotama, brÄ• hmaá¹‡Ä• _ti; bho gotam
khattiyÄ• nÄ• maccÄ• na gahapatikÄ• ti brÄ• hmaá¹‡abhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• __jiá¹‡a
__akatabhÄ«ruttÄ• á¹‡Ä• _ti akatabhayaparittÄ• á¹‡Ä• . avassayabhÅ«taá¹ƒ patiá¹-á¹-hÄ• k
dassenti. __tagghÄ• _ti ekaá¹ƒsatthe nipÄ• to, sampaá¹-icchanatthe vÄ• . ekantena tumhe
etaá¹ƒ sampaá¹-icchÄ• mÄ«ti ca dasseti. __upanÄ«yatÄ«_ti upasaá¹ƒharÄ«yati. ayaá¹ƒ hi j
upanÄ«yati, jarÄ• ya byÄ• dhiá¹ƒ, byÄ• dhinÄ• maraá¹‡aá¹ƒ, maraá¹‡ena puna jÄ• tiá¹ƒ. te
``upanÄ«yatÄ«â€™â€™ ti.

idÄ• ni yasmÄ• te brÄ• hmaá¹‡Ä• mahallakattÄ• pabbajitvÄ• pi vattaá¹ƒ pÅ«retuá¹ƒ na s
paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pento bhagavÄ• __yodha kÄ• yena saá¹ƒyamo_tiÄ• dimÄ
saá¹ƒyamo_ti kÄ• yadvÄ• rena saá¹ƒvaro. sesesupi eseva nayo. __taá¹ƒ tassa petassÄ• _t
paralokaá¹ƒ gatassa tÄ• yanaá¹-á¹-hena __tÄ• á¹‡aá¹ƒ, _ nilÄ«yanaá¹-á¹-hena __leá¹‡aá¹ƒ
patiá¹-á¹-hÄ• naá¹-á¹-hena __dÄ«po, _ avassayanaá¹-á¹-hena __saraá¹‡aá¹ƒ, _ uttamagativ
hotÄ«ti dasseti. gÄ• thÄ• uttÄ• natthÄ• yeva. evaá¹ƒ \Ee II 256/ te brÄ• hmaá¹‡Ä• tathÄ• g
samÄ• dapitÄ• yÄ• vajÄ«vaá¹ƒ paÃ±ca sÄ«lÄ• ni rakkhitvÄ• sagge nibbattiá¹ƒsu.

2. dutiyadvebrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<53> dutiye \Ne II 139/ \Be II 141/ __bhÄ• jana_nti yaá¹ƒkiÃ±ci bhaá¹‡á¸• akaá¹ƒ. sesaá¹ƒ
vuttanayeneva veditabbaá¹ƒ.

3. aÃ±Ã±atarabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<54> tatiye __sammodanÄ«ya_nti sammodajananiá¹ƒ. __sÄ• raá¹‡Ä«ya_nti saritabbayutta
pariyosÄ• petvÄ• . __kittÄ• vatÄ• _ti kittakena. __sandiá¹-á¹-hiko dhammo hotÄ«_ti sÄ• ma
__akÄ• liko_ti na kÄ• lantare phaladÄ• yako. __ehipassiko_ti ``ehi passÄ• â€™â€™ ti evaá
Ä• gamanÄ«yapaá¹-ipadaá¹ƒ pucchati. __opaneyyiko_ti attano cittaá¹ƒ upanetabbo. __pacc
sÄ• maá¹ƒyeva jÄ• nitabbo. __viÃ±Ã±Å«hÄ«_ti paá¹‡á¸• itehi. __pariyÄ• dinnacitto_ti
Ä• dinnagahitaparÄ• maá¹-á¹-hacitto hutvÄ• . __cetetÄ«_ti cinteti. sesamettha uttÄ• nameva
brÄ• hmaá¹‡ena lokuttaramaggo pucchito, satthÄ• rÄ• pi soyeva kathito. so hi sÄ• maá¹ƒ pa
sandiá¹-á¹-hiko nÄ• mÄ• ti.

4. paribbÄ• jakasuttavaá¹‡á¹‡anÄ•

<55> catutthe __brÄ• hmaá¹‡aparibbÄ• jako_ti brÄ• hmaá¹‡ajÄ• tiko paribbÄ• jako, na kha
__attatthampÄ«_ti diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ lokiyalokuttaramissakaá¹ƒ attano

5. nibbutasuttavaá¹‡á¹‡anÄ•

<56> paÃ±came __akÄ• lika_nti na kÄ• lantare pattabbaá¹ƒ. __opaneyyika_nti paá¹-ipattiy

6. palokasuttavaá¹‡á¹‡anÄ•

<57> chaá¹-á¹-he __Ä• cariyapÄ• cariyÄ• na_nti Ä• cariyÄ• naÃ±ceva Ä• cariyÄ• cariyÄ• n
phuá¹-o ahosÄ«_ti yathÄ• avÄ«ci mahÄ• nirayo nirantaraphuá¹-o nerayikasattehi paripuá¹‡
140/ evaá¹ƒ paripuá¹‡á¹‡o hoti. __kukkuá¹-asaá¹ƒpÄ• tikÄ• _ti ekagÄ• massa chadanapiá¹-
itaragÄ• massa \Be II 142/ \Ee II 257/ chadanapiá¹-á¹-he patanasaá¹…khÄ• to kukkuá¹-asaá
kukkuá¹-asaá¹ƒpÄ• tikÄ• . kukkuá¹-asaá¹ƒpÄ• dikÄ• tipi pÄ• á¹-ho, gÄ• mantarato gÄ• man
padasÄ• gamanasaá¹…khÄ• to kukkuá¹-asaá¹ƒpÄ• do etÄ• su atthÄ«ti attho. ubhayampeta
dÄ«peti. __adhammarÄ• garattÄ• _ti rÄ• go nÄ• ma ekanteneva adhammo, attano parikkhÄ
adhammarÄ• goti adhippeto, paraparikkhÄ• resu uppajjamÄ• nova adhammarÄ• goti. __vis
lobhassa samakÄ• lo nÄ• ma natthi, ekantaá¹ƒ visamova esa. attanÄ• pariggahitavatthumh
samalobho nÄ• ma, parapariggahitavatthumhi uppajjamÄ• nova visamoti adhippeto. __micc
avatthupaá¹-isevanasaá¹…khÄ• tena micchÄ• dhammena samannÄ• gatÄ• . __devo na sa
vassitabbayutte kÄ• le vassaá¹ƒ na vassati. __dubbhikkha_nti dullabhabhikkhaá¹ƒ. __dussa
vividhasassÄ• naá¹ƒ asampajjanena dussassaá¹ƒ. __setaá¹-á¹-hika_nti sasse sampajjamÄ•
tehi daá¹-á¹-hattÄ• nikkhantanikkhantÄ• ni sÄ• lisÄ«sÄ• ni setavaá¹‡á¹‡Ä• ni honti nissÄ• n
vuttaá¹ƒ ``setaá¹-á¹-hikaâ€™â€™ nti. __salÄ• kÄ• vutta_nti vapitaá¹ƒ vapitaá¹ƒ sassaá¹ƒ sa
sampajjati, phalaá¹ƒ na detÄ«ti attho. __yakkhÄ• _ti yakkhÄ• dhipatino. __vÄ• á¸·e amanus
caá¹‡á¸• ayakkhe manussapathe vissajjenti, te laddhokÄ• sÄ• mahÄ• janaá¹ƒ jÄ«vitakkhay

7. vacchagottasuttavaá¹‡á¹‡anÄ•

<58> sattame __mahapphala_nti mahÄ• vipÄ• kaá¹ƒ. __dhammassa cÄ• nudhammaá¹ƒ by
nÄ• ma kathitakathÄ• , __anudhammo_ nÄ• ma kathitassa paá¹-ikathanaá¹ƒ. __sahadhamm
__vÄ• dÄ• nupÄ• to_ti vÄ• dassa anupÄ• to, anupatanaá¹ƒ pavattÄ«ti attho. __gÄ• rayhaá¹
garahitabbayuttaá¹ƒ kÄ• raá¹‡aá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- bhotÄ• gotamena vuttÄ• sakÄ•
kiÃ±cipi gÄ• rayhaá¹ƒ kÄ• raá¹‡aá¹ƒ na Ä• gacchatÄ«ti. atha vÄ• tehi parehi vuttÄ• sakÄ•
kiÃ±ci gÄ• rayhaá¹ƒ kÄ• raá¹‡aá¹ƒ na Ä• gacchatÄ«ti pucchati.

__antarÄ• yakaro_ \Be II 143/ __hotÄ«_ti antarÄ• yaá¹ƒ vinÄ• saá¹ƒ kicchalÄ• bhakaá¹ƒ vi
__pÄ• ripanthiko_ti panthadÅ«hanacoro. __khato ca hotÄ«_ti guá¹‡akhananena khato hoti.
guá¹‡upaghÄ• teneva upahato.

__candanikÄ• yÄ• _ti \Ne II 141/ asucikalalakÅ«pe. __oligalle_ti niddhamanakalale. __so c
vuttakhÄ«á¹‡Ä• savo. __sÄ«lakkhandhenÄ• _ti sÄ«larÄ• sinÄ• . sesapadesupi eseva nayo.

vimuttiÃ±Ä• á¹‡adassanaá¹ƒ vuccati paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ asekkhassa pav
vuttaá¹ƒ. itarÄ• ni sikkhÄ• pariyosÄ• nappattatÄ• ya sayampi asekkhÄ• neva. tÄ• ni ca pana
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ.

__rohiá¹‡Ä«sÅ«_ti rattavaá¹‡á¹‡Ä• su. __sarÅ«pÄ• sÅ«_ti attano vacchakehi samÄ• narÅ«
kapotavaá¹‡á¹‡Ä• su. __danto_ti nibbisevano. __puá¹…gavo_ti usabho. __dhorayho_ti dhu
__kalyÄ• á¹‡ajavanikkamo_ti kalyÄ• á¹‡ena ujunÄ• javena gantÄ• . __nÄ• ssa vaá¹‡á¹‡aá
goá¹‡assa sarÄ«ravaá¹‡á¹‡aá¹ƒ na upaparikkhanti, dhuravahanakammameva pana upapar
kasmiÃ±ci jÄ• tiye_ti yattha katthaci kulajÄ• te. __yÄ• su kÄ• suci etÄ• sÅ«_ti etÄ• su khatti
kÄ• suci jÄ• tÄ«su.

__brahmacariyassa kevalÄ«_ti brahmacariyassa kevalena samannÄ• gato, paripuá¹‡á¹‡ab
khÄ«á¹‡Ä• savo hi sakalabrahmacÄ• rÄ« nÄ• ma hoti. tenetaá¹ƒ vuttaá¹ƒ. __pannabhÄ• ro
oropitabhÄ• ro, khandhabhÄ• raá¹ƒ kilesabhÄ• raá¹ƒ kÄ• maguá¹‡abhÄ• raÃ±ca oropetvÄ•
__katakicco_ti catÅ«hi maggehi kiccaá¹ƒ katvÄ• á¹-hito. __pÄ• ragÅ« sabbadhammÄ• na_
paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ• ni aá¹-á¹-hÄ• rasa dhÄ• tuyo, tesaá¹ƒ sabbadhamm
pariÃ±Ã±Ä• pÄ• raá¹ƒ, pahÄ• napÄ• raá¹ƒ, bhÄ• vanÄ• pÄ• raá¹ƒ, sacchikiriyÄ• pÄ• raá¹ƒ,
chabbidhaá¹ƒ pÄ• raá¹ƒ gatattÄ• pÄ• ragÅ«. __anupÄ• dÄ• yÄ• _ti aggahetvÄ• . __nibbuto
__viraje_ti rÄ• gadosamoharajarahite.

__avijÄ• nantÄ• _ti \Be II 144/ khettaá¹ƒ ajÄ• nantÄ• . __dummedhÄ• _ti nippaÃ±Ã±Ä• . __
khettavinicchayasavanena rahitÄ• . __bahiddhÄ• _ti imamhÄ• sÄ• sanÄ• bahiddhÄ• . __n
buddhapaccekabuddhakhÄ«á¹‡Ä• save uttamapurise na upasaá¹…kamanti. __dhÄ«rasamm
sambhÄ• vite. __mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• _ti iminÄ• sotÄ• pannassa saddhaá¹ƒ dasse
jÄ• yare_ti idha vÄ• manussaloke khattiyabrÄ• hmaá¹‡avessakule jÄ• yanti. ayameva hi tiv
__anupubbena nibbÄ• naá¹ƒ, adhigacchantÄ«_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• ti ime guá¹‡e p
nibbÄ• naá¹ƒ adhigacchantÄ«ti.

8. tikaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<59> aá¹-á¹-hame \Ne II 142/ __tikaá¹‡á¹‡o_ti tassa nÄ• maá¹ƒ. __upasaá¹…kamÄ«_ti ``sa
paá¹‡á¸• ito, gacchissÄ• mi tassa santikaâ€™â€™ nti cintetvÄ• bhuttapÄ• tarÄ• so mahÄ•
__bhagavato sammukhÄ• _ti dasabalassa purato nisÄ«ditvÄ• . __vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«
ito pubbe tathÄ• gatassa santikaá¹ƒ agatapubbo. athassa etadahosi --- ``buddhÄ• nÄ• ma
paá¹-hamataraá¹ƒ akathente katheyya vÄ• na vÄ• . sace na kathessati, atha maá¹ƒ samÄ•
kathentaá¹ƒ \Ee II 260/ evaá¹ƒ vakkhanti `tvaá¹ƒ idha kasmÄ• kathesi, yena te samaá¹‡ass
gantvÄ• vacanamattampi na laddhaâ€™ nti. tasmÄ• `evaá¹ƒ me ayaá¹ƒ garahÄ• mucciss
maÃ±Ã±amÄ• no bhÄ• sati. kiÃ±cÄ• pi brÄ• hmaá¹‡Ä• naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• sati, tathÄ

ghaá¹-á¹-essÄ• mÄ«ti adhippÄ• yeneva bhÄ• sati. __evampi tevijjÄ• brÄ• hmaá¹‡Ä• _ti tev
evaá¹ƒpaá¹‡á¸• itÄ• evaá¹ƒdhÄ«rÄ• evaá¹ƒbyattÄ• evaá¹ƒbahussutÄ• evaá¹ƒvÄ• dino, e
__itipÄ«_ti iminÄ• tesaá¹ƒ paá¹‡á¸• itÄ• diÄ• kÄ• raparicchedaá¹ƒ dasseti. ettakena kÄ• ra
pe ... ettakena kÄ• raá¹‡ena sammatÄ• ti ayaÃ±hi ettha attho.

__yathÄ• kathaá¹ƒ pana brÄ• hmaá¹‡Ä• _ti ettha __yathÄ• _ti kÄ• raá¹‡avacanaá¹ƒ, __ka
pucchÄ• vacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- kathaá¹ƒ pana, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä•
paÃ±Ã±Ä• penti. yathÄ• evaá¹ƒ sakkÄ• hoti jÄ• nituá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ vadehÄ«ti. ta
``jÄ• nanaá¹-á¹-hÄ• neyeva maá¹ƒ sammÄ• sambuddho pucchi, no ajÄ• nanaá¹-á¹-hÄ• neâ
bho gotamÄ• _tiÄ• dimÄ• ha. tattha __ubhato_ti dvÄ«hipi pakkhehi. __mÄ• tito ca pitito cÄ•
brÄ• hmaá¹‡Ä«, mÄ• tu mÄ• tÄ• brÄ• hmaá¹‡Ä«, tassÄ• pi mÄ• tÄ• brÄ• hmaá¹‡Ä«. pitÄ•
brÄ• hmaá¹‡o, tassÄ• pi pitÄ• brÄ• hmaá¹‡o, so ubhato sujÄ• to mÄ• tito ca pitito ca. __sa
yassa saá¹ƒsuddhÄ• mÄ• tu gahaá¹‡Ä«, kucchÄ«ti attho. ``samavepÄ• kiniyÄ• gahaá¹‡iyÄ
kammajatejodhÄ• tu gahaá¹‡Ä«ti vuccati.

__yÄ• va sattamÄ• pitÄ• mahayugÄ• _ti ettha pitu pitÄ• pitÄ• maho, pitÄ• mahassa yugaâ
__yuga_nti Ä• yuppamÄ• á¹‡aá¹ƒ vuccati. abhilÄ• pamattameva cetaá¹ƒ, atthato pana pitÄ•
tato uddhaá¹ƒ sabbepi pubbapurisÄ• pitÄ• mahaggahaá¹‡eneva gahitÄ• . evaá¹ƒ yÄ• va sa
saá¹ƒsuddhagahaá¹‡iko, atha \Ee II 261/ vÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• denÄ• ti \
__akkhitto_ti ``apanetha etaá¹ƒ, kiá¹ƒ iminÄ• â€™â€™ ti evaá¹ƒ akkhitto anavakkhitto. __an
upakkuá¹-á¹-ho, na akkosaá¹ƒ vÄ• nindaá¹ƒ vÄ• pattapubbo. kena kÄ• raá¹‡enÄ• ti? __jÄ•
hÄ«najÄ• tiko esoâ€™â€™ ti evarÅ«pena vacanenÄ• ti attho.

__ajjhÄ• yako_ti idaá¹ƒ ``na dÄ• nime jhÄ• yanti, na dÄ• nime jhÄ• yantÄ«ti kho, vÄ• seá¹-
ajjhÄ• yakÄ• teva tatiyaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€™ nti (DN III 132) evaá¹ƒ paá¹-ha
jhÄ• navirahitÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ garahavacanaá¹ƒ uppannaá¹ƒ. idÄ• ni pana ta
mante parivattetÄ«ti iminÄ• atthena pasaá¹ƒsÄ• vacanaá¹ƒ katvÄ• voharanti. mante dhÄ•

__tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti irubbedayajubbedasÄ• mabbedÄ• naá¹ƒ. oá¹-á¹-hapahatakara
__pÄ• ragÅ«_. saha nighaá¹‡á¸• unÄ• ca keá¹-ubhena ca __sanighaá¹‡á¸• ukeá¹-ubhÄ• na
nÄ• manighaá¹‡á¸• urukkhÄ• dÄ«naá¹ƒ vevacanapakÄ• sakasatthaá¹ƒ. __keá¹-ubha_nti kin
upakÄ• rÄ• ya satthaá¹ƒ. saha akkharappabhedena \Be II 146/ __sÄ• kkharappabhedÄ• na
sikkhÄ• ca nirutti ca. __itihÄ• sapaÃ±camÄ• na_nti Ä• thabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katv
Ä• sÄ• ti Ä«disavacanapaá¹-isaá¹ƒyutto purÄ• á¹‡akathÄ• saá¹…khÄ• to khattavijjÄ• saá¹…
etesanti itihÄ• sapaÃ±camÄ• . tesaá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naá¹ƒ.

padaá¹ƒ tadavasesaÃ±ca byÄ• karaá¹‡aá¹ƒ adhÄ«yati vedeti cÄ• ti __padako veyyÄ• kara
vitaá¹‡á¸• avÄ• dasatthaá¹ƒ. __mahÄ• purisalakkhaá¹‡a_nti mahÄ• purisÄ• naá¹ƒ buddhÄ•

dvÄ• dasasahassaganthapamÄ• á¹‡aá¹ƒ satthaá¹ƒ, yattha soá¸·asasahassagÄ• thÄ• padap
ahesuá¹ƒ, yesaá¹ƒ vasena ``iminÄ• lakkhaá¹‡ena samannÄ• gatÄ• buddhÄ• nÄ• ma hont
paccekabuddhÄ• , dve aggasÄ• vakÄ• , asÄ«ti mahÄ• sÄ• vakÄ• , buddhamÄ• tÄ• , buddh
aggupaá¹-á¹-hÄ• yikÄ• , rÄ• jÄ• cakkavattÄ«â€™â€™ ti ayaá¹ƒ viseso Ã±Ä• yati. __anavay
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anÅ«no paripÅ«rakÄ• rÄ«, avayo na hotÄ«ti vuttaá¹ƒ
atthato ca ganthato ca sandhÄ• retuá¹ƒ na sakkoti. atha vÄ• __anavayo_ti anu avayo, sand
anu avayo paripuá¹‡á¹‡asippoti attho.

__tena_ \Ne II 144/ __hÄ«_ti idaá¹ƒ bhagavÄ• naá¹ƒ Ä• yÄ• cantaá¹ƒ disvÄ• ``idÄ• nissa
kÄ• loâ€™â€™ ti Ã±atvÄ• Ä• ha. tassattho --- yasmÄ• maá¹ƒ Ä• yÄ• casi, tasmÄ• suá¹‡Ä
kÄ• mehÄ«_tiÄ• di visuddhimagge (Vism I 70) vitthÄ• ritameva. idha panetaá¹ƒ tissannaá¹ƒ
pubbabhÄ• gapaá¹-ipattidassanatthaá¹ƒ vuttanti veditabbaá¹ƒ. tattha dvinnaá¹ƒ vijjÄ• naá¹ƒ
ceva bhÄ• vanÄ• nayo ca visuddhimagge (Vism II 402 Ä• dayo) vitthÄ• ritova.

__paá¹-hamÄ• vijjÄ• _ti paá¹-hamaá¹ƒ uppannÄ• ti paá¹-hamÄ• , viditakaraá¹‡aá¹-á¹-hena
karoti? pubbenivÄ• saá¹ƒ. __avijjÄ• _ti tasseva pubbenivÄ• sassa aviditakaraá¹‡aá¹-á¹-hen
moho vuccati. __tamo_ti sveva moho paá¹-icchÄ• dakaá¹-á¹-hena tamoti vuccati. __Ä• loko
obhÄ• sakaraá¹‡aá¹-á¹-hena Ä• lokoti vuccati. ettha ca vijjÄ• adhigatÄ• ti ayaá¹ƒ attho \Be
pasaá¹ƒsÄ• vacanaá¹ƒ. yojanÄ• panettha ayamassa vijjÄ• adhigatÄ• , athassa adhigatavij
vinaá¹-á¹-hÄ• ti attho. kasmÄ• ? yasmÄ• vijjÄ• uppannÄ• . itarasmimpi padadvaye eseva n
__yathÄ• _ti opammaá¹ƒ, __ta_nti nipÄ• tamattaá¹ƒ. satiyÄ• avippavÄ• sena __appamatta
__Ä• tÄ• pino_. kÄ• ye ca jÄ«vite ca anapekkhatÄ• ya __pahitattassa_. pesitattassÄ• ti atth
--- yathÄ• appamattassa Ä• tÄ• pino pahitattassa viharato avijjÄ• vihaÃ±Ã±eyya, vijjÄ• up
vihaÃ±Ã±eyya, Ä• loko uppajjeyya, evameva tassa avijjÄ• vihatÄ• \Ee II 263/, vijjÄ• uppan
Ä• loko uppanno. etassa tena padhÄ• nÄ• nuyogassa anurÅ«pameva phalaá¹ƒ laddhanti.

cutÅ«papÄ• takathÄ• yaá¹ƒ __vijjÄ• _ti dibbacakkhuÃ±Ä• á¹‡avijjÄ• . __avijjÄ• _ti sattÄ• na
cutipaá¹-isandhippaá¹-icchÄ• dikÄ• avijjÄ• . sesaá¹ƒ vuttanayameva.

tatiyavijjÄ• ya __so evaá¹ƒ samÄ• hite citte_ti vipassanÄ• pÄ• dakaá¹ƒ catutthajjhÄ• nacitta
__Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti arahattamaggaÃ±Ä• á¹‡atthÄ• ya. arahattamag
Ä• savÄ• naá¹ƒ khayoti vuccati, tatra cetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tattha pariyÄ• pannattÄ• ti. __ci
abhininnÄ• metÄ«_ti vipassanÄ• cittaá¹ƒ abhinÄ«harati. __so idaá¹ƒ dukkha_nti evamÄ• dÄ
na ito bhiyyoti sabbampi dukkhasaccaá¹ƒ sarasalakkhaá¹‡appaá¹-ivedhena yathÄ• bhÅ«taá
paá¹-ivijjhati, tassa ca dukkhassa nibbattikaá¹ƒ taá¹‡haá¹ƒ ``ayaá¹ƒ dukkhasamudayoâ€™â
yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• nirujjhati \Ne II 145/, taá¹ƒ tesaá¹ƒ apavattiá¹ƒ nibbÄ• naá¹ƒ ``ay
dukkhanirodhoâ€™â€™ ti. tassa ca sampÄ• pakaá¹ƒ ariyamaggaá¹ƒ ``ayaá¹ƒ dukkhanirodh
ti sarasalakkhaá¹‡appaá¹-ivedhena yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti paá¹-ivijjhatÄ«ti evamatth

evaá¹ƒ sarÅ«pato saccÄ• ni dassetvÄ• idÄ• ni kilesavasena pariyÄ• yato dassento __ime
__tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato_ti tassa bhikkhuno evaá¹ƒ jÄ• nantassa evaá¹ƒ pa
vipassanÄ• ya koá¹-ippattaá¹ƒ maggaá¹ƒ kathesi. __kÄ• mÄ• savÄ• _ti kÄ• mÄ• savato. __
maggakkhaá¹‡aá¹ƒ dasseti. maggakkhaá¹‡e hi cittaá¹ƒ vimuccati, phalakkhaá¹‡e \Be II 148
__vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡a_nti iminÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ dasseti.
jÄ• tÄ«_tiÄ• dÄ«hi tassa bhÅ«miá¹ƒ. tena hi Ã±Ä• á¹‡ena so paccavekkhanto khÄ«á¹‡Ä• j
katamÄ• panassa \Ee II 264/ jÄ• ti khÄ«á¹‡Ä• , kathaÃ±ca naá¹ƒ pajÄ• nÄ• tÄ«ti? na tÄ• v
khÄ«á¹‡Ä• pubbeva khÄ«á¹‡attÄ• , na anÄ• gatÄ• , anÄ• gate vÄ• yÄ• mÄ• bhÄ• vato, na
pana maggassa abhÄ• vitattÄ• uppajjeyya ekacatupaÃ±cavokÄ• rabhavesu ekacatupaÃ±c
maggassa bhÄ• vitattÄ• anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• . taá¹ƒ so mag
paccavekkhitvÄ• kilesÄ• bhÄ• ve vijjamÄ• nampi kammaá¹ƒ Ä• yatiappaá¹-isandhikaá¹ƒ ho

__vusita_nti vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hitanti attho. __brahmacariya
maggabrahmacariyaá¹ƒ. puthujjanakalyÄ• á¹‡akena hi saddhiá¹ƒ satta sekkhÄ• brahmacar
khÄ«á¹‡Ä• savo vutthavÄ• so. tasmÄ• so attano brahmacariyavÄ• saá¹ƒ paccavekkhanto `
nti pajÄ• nÄ• ti. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«hi maggehi
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasena soá¸·asavidhampi kiccaá
puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti, khÄ«á¹‡Ä• savo katakaraá¹‡Ä«yo
karaá¹‡Ä«yaá¹ƒ paccavekkhanto ``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti pajÄ• nÄ• ti. __nÄ• pa
itthabhÄ• vÄ• ya, evaá¹ƒ soá¸·asavidhakiccabhÄ• vÄ• ya kilesakkhayÄ• ya vÄ• maggabhÄ
pajÄ• nÄ• ti. atha vÄ• __itthattÄ• yÄ• _ti itthabhÄ• vato, imasmÄ• evaá¹ƒ pakÄ• rÄ• idÄ•
vattamÄ• nakkhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ mayhaá¹ƒ natthi, ime pa
pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• rukkhÄ• viya. te carimakaviÃ±Ã±Ä• á¹‡anir
jÄ• tavedo nibbÄ• yissantÄ«ti pajÄ• nÄ• ti. idha \Ne II 146/ __vijjÄ• _ti arahattamaggaÃ±Ä•
catusaccappaá¹-icchÄ• dikÄ• avijjÄ• . sesaá¹ƒ vuttanayameva.

__anuccÄ• vacasÄ«lassÄ• _ti yassa sÄ«laá¹ƒ kÄ• lena hÄ• yati, kÄ• lena vaá¸• á¸• hati, so
khÄ«á¹‡Ä• savassa pana sÄ«laá¹ƒ \Ee II 265/ ekantavaá¸• á¸• hitameva. tasmÄ• so anucc
__vasÄ«bhÅ«ta_nti \Be II 149/ vasippattaá¹ƒ. __susamÄ• hita_nti suá¹-á¹-hu samÄ• hitaá¹ƒ
suá¹-á¹-hapitaá¹ƒ. __dhÄ«ra_nti dhitisampannaá¹ƒ. __maccuhÄ• yina_nti maccuá¹ƒ jahitvÄ
__sabbappahÄ• yina_nti sabbe pÄ• padhamme pajahitvÄ• á¹-hitaá¹ƒ. __buddha_nti catusa
__antimadehina_nti sabbapacchimasarÄ«radhÄ• rinaá¹ƒ. __taá¹ƒ namassanti gotama_nti ta
buddhasÄ• vakÄ• namassanti. atha vÄ• gotamabuddhassa sÄ• vakopi gotamo, taá¹ƒ gota
namassantÄ«ti attho.

__pubbenivÄ• sa_nti pubbenivutthakkhandhaparamparaá¹ƒ. __yovetÄ«_ti yo aveti avagac
pÄ• á¹-ho. yo avedi, viditaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• á¹-hitoti attho. __saggÄ• pÄ• yaÃ±ca p

kÄ• mÄ• vacare nava brahmaloke cattÄ• ro ca apÄ• ye passati. __jÄ• tikkhayaá¹ƒ patto_ti a
__abhiÃ±Ã±Ä• vosito_ti jÄ• nitvÄ• kiccavosÄ• nena vosito. __munÄ«_ti moneyyena saman
__etÄ• hÄ«_ti heá¹-á¹-hÄ• niddiá¹-á¹-hÄ• hi pubbenivÄ• saÃ±Ä• á¹‡Ä• dÄ«hi. __nÄ• Ã±Ã±
panaÃ±Ã±o tevijjoti aÃ±Ã±ehi lapitavacanamattameva lapati, tamahaá¹ƒ tevijjoti na vadÄ• m
Ã±atvÄ• parassapi tisso vijjÄ• kathentamevÄ• haá¹ƒ tevijjoti vadÄ• mÄ«ti attho. __kala_nti
__nÄ• gghatÄ«_ti na pÄ• puá¹‡Ä• ti. idÄ• ni brÄ• hmaá¹‡o bhagavato kathÄ• ya pasanno p
__abhikkanta_ntiÄ• dimÄ• ha.

9. jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ•

<60> navame __yassassÅ«_ti yassa bhaveyyuá¹ƒ. __yaÃ±Ã±o_tiÄ• dÄ«su yajitabboti yaÃ±
nÄ• maá¹ƒ. __saddha_nti \Ee II 266/ matakabhattaá¹ƒ. __thÄ• lipÄ• ko_ti varapurisÄ• naá¹ƒ
bhattaá¹ƒ. __deyyadhamma_nti vuttÄ• vasesaá¹ƒ yaá¹ƒkiÃ±ci deyyadhammaá¹ƒ nÄ• ma. __
dÄ• naá¹ƒ dadeyyÄ• _ti sabbametaá¹ƒ dÄ• naá¹ƒ tevijjesu dadeyya, tevijjÄ• brÄ• hmaá¹‡Ä
yuttÄ• ti dasseti. sesamettha heá¹-á¹-hÄ• vuttanayamevÄ• ti.

10. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<61> dasame \Ne II 147/ __saá¹…gÄ• ravo_ti evaá¹ƒnÄ• mako rÄ• jagahanagare jiá¹‡á¹‡a
Ä• yuttakabrÄ• hmaá¹‡o. __upasaá¹…kamÄ«_ti bhuttapÄ• tarÄ• so hutvÄ• mahÄ• janapan
__mayamassÅ«_ti ettha __assÅ«_ti \Be II 150/ nipÄ• tamattaá¹ƒ, mayaá¹ƒ, bho gotama, brA
idameva atthapadaá¹ƒ. __yaÃ±Ã±aá¹ƒ yajÄ• mÄ• _ti bÄ• hirasamaye sabbacatukkena sabb
sabbasoá¸·asakena sabbadvattiá¹ƒsÄ• ya sabbacatusaá¹-á¹-hiyÄ• sabbasatena sabbapaÃ
pÄ• á¹‡aghÄ• tapaá¹-isaá¹ƒyutto yaÃ±Ã±o nÄ• ma hoti. taá¹ƒ sandhÄ• yevamÄ• ha. __ane
anekasarÄ«rasambhavaá¹ƒ. __yadida_nti yÄ• esÄ• . __yaÃ±Ã±Ä• dhikaraá¹‡a_nti yajanak
yÄ• janakÄ• raá¹‡Ä• cÄ• ti attho. ekasmiÃ±hi bahÅ«naá¹ƒ dadantepi dÄ• pentepi bahÅ«su
dÄ• pentesupi puÃ±Ã±apaá¹-ipadÄ• anekasÄ• rÄ«rikÄ• nÄ• ma hoti. taá¹ƒ sandhÄ• yetaá
tuyhaÃ±ca yajÄ• mÄ«ti vadantassÄ• pi tvaÃ±ca tvaÃ±ca yajÄ• hÄ«ti Ä• á¹‡Ä• pentassÄ• pi
tampi sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __yassa vÄ• tassa vÄ• _ti yasmÄ• vÄ• tasmÄ• vÄ• . __
attano indriyadamanavasena ekaá¹ƒ attÄ• nameva dameti. __ekamattÄ• naá¹ƒ sametÄ«_ti
ekaá¹ƒ attÄ• nameva sameti. __parinibbÄ• petÄ«_ti \Ee II 267/ rÄ• gÄ• diparinibbÄ• neneva
__evamassÄ• ya_nti evaá¹ƒ santepi ayaá¹ƒ.

evamidaá¹ƒ brÄ• hmaá¹‡assa kathaá¹ƒ sutvÄ• satthÄ• cintesi --- ``ayaá¹ƒ brÄ• hmaá¹‡o p
mahÄ• yaÃ±Ã±aá¹ƒ anekasÄ• rÄ«rikaá¹ƒ puÃ±Ã±apaá¹-ipadaá¹ƒ vadeti, pabbajjÄ• mÅ«lak
puÃ±Ã±uppattipaá¹-ipadaá¹ƒ ekasÄ• rÄ«rikanti vadeti. nevÄ• yaá¹ƒ ekasÄ• rÄ«rikaá¹ƒ jÄ• n
anekasÄ• rÄ«rikaá¹ƒ, handassa ekasÄ• rÄ«rikaÃ±ca anekasÄ• rÄ«rikaÃ±ca paá¹-ipadaá¹ƒ
desanaá¹ƒ vaá¸• á¸• hento __tena hi brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. tattha __yathÄ• te kha

rucceyya. __idha tathÄ• gato loke uppajjatÄ«_tiÄ• di visuddhimagge vitthÄ• ritameva. __eth
tumhe, ahamanusÄ• sÄ• mi, ayaá¹ƒ maggo. __ayaá¹ƒ paá¹-ipadÄ• _ti tasseva vevacanaá¹ƒ
yena maggena paá¹-ipanno. __anuttaraá¹ƒ brahmacariyogadha_nti arahattamaggasaá¹…kh
anuttaraá¹ƒ ogadhaá¹ƒ uttamapatiá¹-á¹-hÄ• bhÅ«taá¹ƒ nibbÄ• naá¹ƒ. __iccÄ• ya_nti iti ayaá

__appaá¹-á¹-hatarÄ• _ti yattha bahÅ«hi veyyÄ• vaccakarehi vÄ• upakaraá¹‡ehi vÄ• attho
__appasamÄ• rambhatarÄ• _ti yattha bahÅ«naá¹ƒ kammacchedavasena pÄ«á¸·Ä• saá¹…k
natthi. __seyyathÄ• pi bhavaá¹ƒ gotamo \Ne II 148/, bhavaá¹ƒ cÄ• nando, ete me pujjÄ• _ti
bhavaÃ±cÄ• nando, evarÅ«pÄ• mama pÅ«jitÄ• , tumheyeva dve janÄ• mayhaá¹ƒ pujjÄ• c
imamatthaá¹ƒ sandhÄ• yetaá¹ƒ vadati. tassa kira evaá¹ƒ ahosi --- ``Ä• nandatthero maá¹ƒye
kathÄ• petukÄ• mo, attano kho pana vaá¹‡á¹‡e vutte padussanako nÄ• ma natthÄ«â€™â€™
akathetukÄ• mo vaá¹‡á¹‡abhaá¹‡anena vikkhepaá¹ƒ karonto evamÄ• ha.

__na_ \Ee II 268/ __kho tyÄ• ha_nti na kho te ahaá¹ƒ. theropi kira cintesi --- ``ayaá¹ƒ brÄ• k
akathetukÄ• mo parivattati, imaá¹ƒ paÃ±haá¹ƒ etaá¹ƒyeva kathÄ• pessÄ• mÄ«â€™â€™ ti.

__sahadhammika_nti sakÄ• raá¹‡aá¹ƒ. __saá¹ƒsÄ• detÄ«_ti saá¹ƒsÄ«dÄ• peti. __no vissa
__yaá¹ƒnÅ«nÄ• haá¹ƒ parimoceyya_nti yaá¹ƒnÅ«nÄ• haá¹ƒ ubhopete vihesato parimoceyya
pucchitaá¹ƒ paÃ±haá¹ƒ akathento viheseti, Ä• nandopi brÄ• hmaá¹‡aá¹ƒ akathentaá¹ƒ kath
vihesato mocessÄ• mÄ«ti cintetvÄ• evamÄ• ha. __kÄ• nvajjÄ• _ti kÄ• nu ajja. __antarÄ• k
aÃ±Ã±issÄ• kathÄ• ya antarantare katarÄ• kathÄ• uppajjÄ«ti pucchati. tadÄ• kira rÄ• jant
pÄ• á¹-ihÄ• riyÄ• ni Ä• rabbha kathÄ• udapÄ• di, taá¹ƒ pucchÄ• mÄ«ti satthÄ• evamÄ• ha
vattuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti rÄ• jantepure uppannaá¹ƒ kathaá¹ƒ Ä• rocento __ayaá
gotamÄ• _tiÄ• dimÄ• ha. tattha __ayaá¹ƒ khvajjÄ• _ti ayaá¹ƒ kho ajja. __pubbe suda_nti ett
nipÄ• tamattaá¹ƒ. __uttari manussadhammÄ• _ti dasakusalakammapathasaá¹…khÄ• tÄ• m
__iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassesu_nti bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• Ä• kÄ• seneva gan
evaá¹ƒ pubbe pavattaá¹ƒ Ä• kÄ• sagamanaá¹ƒ sandhÄ• yevamÄ• ha. __etarahi pana bahu
brÄ• hmaá¹‡o ``pubbe bhikkhÅ« `cattÄ• ro paccaye uppÄ• dessÄ• mÄ• â€™ ti maÃ±Ã±e ev
uppannabhÄ• vaá¹ƒ Ã±atvÄ• soppena ceva pamÄ• dena ca vÄ«tinÄ• mentÄ«â€™â€™ ti la

__pÄ• á¹-ihÄ• riyÄ• nÄ«_ti \Be II 152/ paccanÄ«kapaá¹-iharaá¹‡avasena pÄ• á¹-ihÄ• riyÄ• n
__iddhipÄ• á¹-ihÄ• riya_nti ijjhanavasena iddhi, paá¹-iharaá¹‡avasena pÄ• á¹-ihÄ• riyaá¹ƒ, i
pÄ• á¹-ihÄ• riyaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ. itaresupi \Ee II 269/ eseva nayo. __anekavihita
iddhividha_ntiÄ• dÄ«naá¹ƒ attho ceva bhÄ• vanÄ• nayo ca visuddhimagge (Vism II 365) vitt

__nimittena_ \Ne II 149/ __Ä• disatÄ«_ti Ä• gatanimittena vÄ• gatanimittena vÄ• á¹-hitani
nÄ• ma bhavissatÄ«â€™â€™ ti katheti. tatridaá¹ƒ vatthu --- eko kira rÄ• jÄ• tisso muttÄ• g
pucchi ``kiá¹ƒ me, Ä• cariya, hattheâ€™â€™ ti. so ito cito ca olokesi, tena ca samayena ekÄ

``makkhikaá¹ƒ gahessÄ• mÄ«â€™â€™ ti pakkhantÄ• , gahaá¹‡akÄ• le makkhikÄ• palÄ• tÄ
``muttÄ• mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. muttÄ• tÄ• va hontu, kati muttÄ• ti. so puna nim
athÄ• vidÅ«re kukkuá¹-o tikkhattuá¹ƒ saddaá¹ƒ nicchÄ• resi. brÄ• hmaá¹‡o ``tisso mahÄ• rÄ
evaá¹ƒ ekacco Ä• gatanimittena katheti. etenupÄ• yena gataá¹-hitanimittehipi kathanaá¹ƒ ve
te mano_ti evaá¹ƒ tava mano somanassito vÄ• domanassito vÄ• kÄ• mavitakkÄ• disaá¹ƒy
vevacanaá¹ƒ. __itipi te citta_nti itipi tava cittaá¹ƒ, imaÃ±ca imaÃ±ca atthaá¹ƒ cintayamÄ• na
attho. __bahuá¹ƒ cepi Ä• disatÄ«_ti bahuá¹ƒ cepi katheti. __tatheva taá¹ƒ hotÄ«_ti yathÄ• h
hoti.

__amanussÄ• na_nti yakkhapisÄ• cÄ• dÄ«naá¹ƒ. __devatÄ• na_nti cÄ• tumahÄ• rÄ• jikÄ•
aÃ±Ã±assa cittaá¹ƒ Ã±atvÄ• kathentÄ• naá¹ƒ sutvÄ• . __vitakkavipphÄ• rasadda_nti vitakk
uppannaá¹ƒ vippalapantÄ• naá¹ƒ suttappamattÄ• dÄ«naá¹ƒ saddaá¹ƒ. __sutvÄ• _ti taá¹ƒ su
tassa so saddo uppanno, tassa vasena ``evampi te manoâ€™â€™ tiÄ• disati.

tatrimÄ• ni vatthÅ«ni --- eko kira manusso ``aá¹-á¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti gÄ• mÄ•
II 270/ nikkhantaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya ``vinicchayasabhÄ• yaá¹ƒ raÃ±Ã±o ca rÄ• ja
kathessÄ• mi idaá¹ƒ kathessÄ• mÄ«â€™â€™ ti vitakkento rÄ• jakulaá¹ƒ gato viya raÃ±Ã±o
aá¹-á¹-akÄ• rakena saddhiá¹ƒ \Be II 153/ kathento viya ca ahosi, tassa taá¹ƒ vitakkavipphÄ•
niccharantaá¹ƒ saddaá¹ƒ sutvÄ• eko puriso ``kenaá¹-á¹-hena gacchasÄ«â€™â€™ ti Ä• ha.
gaccha, jayo te bhavissatÄ«ti. so gantvÄ• aá¹-á¹-aá¹ƒ katvÄ• jayameva pÄ• puá¹‡i.

aparopi thero moá¸·iyagÄ• me piá¹‡á¸• Ä• ya cari. atha naá¹ƒ nikkhamantaá¹ƒ ekÄ• dÄ• ri
addasa. so gÄ• madvÄ• re á¹-hatvÄ• nivattitvÄ• oloketvÄ• taá¹ƒ disvÄ• vitakkento agamÄ
``kiá¹ƒ nu kho kurumÄ• nÄ• dÄ• rikÄ• na addasÄ• â€™â€™ ti vacÄ«bhedaá¹ƒ akÄ• si. pa
``tumhe, bhante, moá¸·iyagÄ• me caritthÄ• â€™â€™ ti Ä• ha.

__manosaá¹…khÄ• rÄ• _ \Ne II 150/ __paá¹‡ihitÄ• _ti cittasaá¹…khÄ• rÄ• suá¹-á¹-hapitÄ•
vitakkayissati pavattayissatÄ«ti pajÄ• nÄ• ti. pajÄ• nanto ca Ä• gamanena jÄ• nÄ• ti, pubba
antosamÄ• pattiyaá¹ƒ cittaá¹ƒ apaloketvÄ• jÄ• nÄ• ti. __Ä• gamanena jÄ• nÄ• ti_ nÄ• ma k
``yenÄ• kÄ• renesa kasiá¹‡abhÄ• vanaá¹ƒ Ä• raddho paá¹-hamajjhÄ• naá¹ƒ vÄ• ... pe ... ca
aá¹-á¹-ha vÄ• samÄ• pattiyo nibbattessatÄ«â€™â€™ ti jÄ• nÄ• ti. __pubbabhÄ• gena jÄ• n
paá¹-hamavipassanÄ• ya Ä• raddhÄ• yayeva jÄ• nÄ• ti, ``yenÄ• kÄ• rena esa vipassanaá¹ƒ
vÄ• nibbattessati ... pe ... arahattamaggaá¹ƒ vÄ• nibbattessatÄ«â€™â€™ ti jÄ• nÄ• ti. __a
cittaá¹ƒ oloketvÄ• jÄ• nÄ• ti_ nÄ• ma --- ``yenÄ• kÄ• rena imassa manosaá¹…khÄ• rÄ• su
cittassa anantarÄ• imaá¹ƒ nÄ• ma vitakkaá¹ƒ vitakkessati, ito vuá¹-á¹-hitassa etassa hÄ• na
bhavissati \Ee II 271/ á¹-hitibhÄ• giyo vÄ• visesabhÄ• giyo vÄ• nibbedhabhÄ• giyo vÄ• , al
nibbattessatÄ«â€™â€™ ti jÄ• nÄ• ti. tattha puthujjano cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« puthuj
jÄ• nÄ• ti, na ariyÄ• naá¹ƒ. ariyesupi heá¹-á¹-himo uparimassa cittaá¹ƒ na jÄ• nÄ• ti, uparim

jÄ• nÄ• ti. etesu ca sotÄ• panno sotÄ• pattiphalasamÄ• pattiá¹ƒ samÄ• pajjati ... pe ... arah
arahattaphalasamÄ• pattiá¹ƒ samÄ• pajjati. uparimo heá¹-á¹-himaá¹ƒ na samÄ• pajjati. tesa
heá¹-á¹-himÄ• samÄ• patti tatravattiyeva hoti. __tatheva taá¹ƒ_ \Be II 154/ __hotÄ«_ti etaá
tatheva hoti. cetopariyaÃ±Ä• á¹‡avasena Ã±Ä• taÃ±hi aÃ±Ã±athÄ• bhÄ• vi nÄ• ma natthi.

__evaá¹ƒ vitakkethÄ• _ti evaá¹ƒ nekkhammavitakkÄ• dayo pavattentÄ• vitakketha. __mÄ•
evaá¹ƒ kÄ• mavitakkÄ• dayo pavattentÄ• mÄ• vitakkayittha. __evaá¹ƒ manasi karothÄ• _t
dukkhasaÃ±Ã±Ä• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ manasi karotha. __mÄ• eva_nti niccantiÄ• di
karittha. __ida_nti idaá¹ƒ paÃ±cakÄ• maguá¹‡arÄ• gaá¹ƒ pajahatha. __idaÃ±ca upasampaj
catumaggaphalappabhedaá¹ƒ lokuttaradhammameva upasampajja pÄ• puá¹‡itvÄ• nipphÄ•

__mÄ• yÄ• sahadhammarÅ«paá¹ƒ viya khÄ• yatÄ«_ti mÄ• yÄ• ya samÄ• nakÄ• raá¹‡ajÄ•
mÄ• yÄ• kÄ• ropi hi udakaá¹ƒ gahetvÄ• telaá¹ƒ karoti, telaá¹ƒ gahetvÄ• udakanti evaá¹ƒ a
dasseti. idampi pÄ• á¹-ihÄ• riyaá¹ƒ tathÄ• rÅ«pamevÄ• ti. __idampi me, bho gotama, pÄ• á
mÄ• yÄ• sahadhammarÅ«paá¹ƒ viya khÄ• yatÄ«_ti cintÄ• maá¹‡ikavijjÄ• sarikkhakataá¹ƒ s
cintÄ• maá¹‡ikavijjaá¹ƒ \Ne II 151/ jÄ• nantÄ• pi hi Ä• gacchantameva disvÄ• ``ayaá¹ƒ idaá
Ä• gacchatÄ«â€™â€™ ti jÄ• nanti. tathÄ• ``idaá¹ƒ nÄ• ma vitakkento á¹-hito, idaá¹ƒ nÄ• m
idaá¹ƒ nÄ• ma vitakkento nipannoâ€™â€™ ti jÄ• nanti.

__abhikkantatara_nti \Ee II 272/ sundarataraá¹ƒ. __paá¹‡Ä«tatara_nti uttamataraá¹ƒ. __bh
avitakkaá¹ƒ avicÄ• ra_nti idha brÄ• hmaá¹‡o avasesaá¹ƒ Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ b
idaÃ±ca pana sabbaá¹ƒ so brÄ• hmaá¹‡o tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ kathentoyeva Ä• ha
ekaá¹ƒseneva tayÄ• ayaá¹ƒ. __Ä• sajja upanÄ«ya vÄ• cÄ• bhÄ• sitÄ• _ti mama guá¹‡e gh
guá¹‡Ä• naá¹ƒ santikaá¹ƒ upanÄ«tÄ• vÄ• cÄ• bhÄ• sitÄ• . __apica tyÄ• haá¹ƒ byÄ• kariss
kathessÄ• mÄ«ti. sesaá¹ƒ uttÄ• natthamevÄ• ti.

brÄ• hmaá¹‡avaggo paá¹-hamo.

(7) 2. mahÄ• vaggo

1. titthÄ• yatanasuttavaá¹‡á¹‡anÄ•

<62> dutiyassa \Ne II 152/ \Be II 155/ paá¹-hame __titthÄ• yatanÄ• nÄ«_ti titthabhÅ«tÄ• ni
titthiyÄ• naá¹ƒ vÄ• Ä• yatanÄ• ni. tattha titthaá¹ƒ jÄ• nitabbaá¹ƒ, titthakarÄ• jÄ• nitabbÄ• ,
jÄ• nitabbÄ• , titthiyasÄ• vakÄ• jÄ• nitabbÄ• . titthaá¹ƒ nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo.
tÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ uppÄ• dakÄ• . titthiyÄ• nÄ• ma yesaá¹ƒ tÄ• diá¹-á¹-hiyo ruccan
titthiyasÄ• vakÄ• nÄ• ma tesaá¹ƒ paccayadÄ• yakÄ• . __Ä• yatana_nti ``kambojo assÄ• na
dakkhiá¹‡Ä• patho Ä• yatanaâ€™â€™ nti ettha saÃ±jÄ• tiá¹-á¹-hÄ• naá¹ƒ Ä• yatanaá¹ƒ nÄ•

``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• .

chÄ• yaá¹ƒ chÄ• yatthino yanti, phalatthaá¹ƒ phalabhojinoâ€™â€™ ti || (AN II 5.38) ---

ettha samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``paÃ±cimÄ• ni, bhikkhave, vimuttÄ• yatanÄ• nÄ«â€™
kÄ• raá¹‡aá¹ƒ. taá¹ƒ \Ee II 273/ idha sabbampi labbhati. sabbepi hi diá¹-á¹-higatikÄ• saÃ±jÄ
tÄ«su á¹-hÄ• nesu saÃ±jÄ• yanti, samosaraá¹‡amÄ• nÄ• pi etesuyeva tÄ«su á¹-hÄ• nesu s
diá¹-á¹-higatikabhÄ• ve ca nesaá¹ƒ etÄ• neva tÄ«á¹‡i kÄ• raá¹‡Ä• nÄ«ti titthabhÅ«tÄ• ni sa
Ä• yatanÄ• nÄ«tipi titthÄ• yatanÄ• ni. tenevatthena titthiyÄ• naá¹ƒ Ä• yatanÄ• nÄ«tipi titthÄ
__samanuyuÃ±jiyamÄ• nÄ• nÄ«_ti kÄ• nÄ• metÄ• diá¹-á¹-hiyoti evaá¹ƒ pucchiyamÄ• nÄ•
kiá¹ƒkÄ• raá¹‡Ä• etÄ• diá¹-á¹-hiyo uppannÄ• ti evaá¹ƒ sammÄ• anuggÄ• hiyamÄ• nÄ• ni.
paá¹-inissajjetha etÄ• ni pÄ• pakÄ• ni diá¹-á¹-higatÄ• nÄ«ti evaá¹ƒ sammÄ• anusÄ• siyam
etÄ• ni anuyogapucchÄ• vevacanÄ• neva. tena vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ --- ``saman
samanuggÄ• hatÄ«ti vÄ• samanubhÄ• satÄ«ti vÄ• esese ekaá¹-á¹-he same samabhÄ• ge

__parampi_ \Ne II 153/ __gantvÄ• _ti Ä• cariyaparamparÄ• laddhiparamparÄ• attabhÄ• v
yaá¹ƒkiÃ±ci paramparaá¹ƒ gantvÄ• pi. __akiriyÄ• ya saá¹‡á¹-hahantÄ«_ti akiriyamatte saá¹
``amhÄ• kaá¹ƒ Ä• cariyo pubbekatavÄ• dÄ«, amhÄ• kaá¹ƒ pÄ• cariyo pubbekatavÄ• dÄ«, a
pubbekatavÄ• dÄ«. amhÄ• kaá¹ƒ Ä• cariyo issaranimmÄ• navÄ• dÄ« \Be II 156/, amhÄ• ka
issaranimmÄ• navÄ• dÄ«, amhÄ• kaá¹ƒ Ä• cariyapÄ• cariyo issaranimmÄ• navÄ• dÄ«. amh
ahetuapaccayavÄ• dÄ«, amhÄ• kaá¹ƒ pÄ• cariyo ahetuapaccayavÄ• dÄ«, amhÄ• kaá¹ƒ Ä•
ahetuapaccayavÄ• dÄ«â€™â€™ ti evaá¹ƒ gacchantÄ• ni hi etÄ• ni Ä• cariyaparamparaá¹ƒ
Ä• cariyo pubbekataladdhiko, amhÄ• kaá¹ƒ pÄ• cariyo ... pe ... amhÄ• kaá¹ƒ Ä• cariyapÄ• c
ahetuapaccayaladdhikoâ€™â€™ ti evaá¹ƒ gacchantÄ• ni laddhiparamparaá¹ƒ gacchanti nÄ
Ä• cariyassa attabhÄ• vo pubbekatahetu, amhÄ• kaá¹ƒ pÄ• cariyassa ... pe ... \Ee II 274/ an
Ä• cariyapÄ• cariyassa attabhÄ• vo ahetu apaccayoâ€™â€™ ti evaá¹ƒ gacchantÄ• ni attab
nÄ• ma. evaá¹ƒ pana suvidÅ«rampi gacchantÄ• ni akiriyamatteyeva saá¹‡á¹-hahanti, ekopi
diá¹-á¹-higatikÄ• naá¹ƒ kattÄ• vÄ• kÄ• retÄ• vÄ• na paÃ±Ã±Ä• yati.

__purisapuggalo_ti satto. kÄ• maÃ±ca purisotipi vutte puggalotipi vutte sattoyeva vutto hoti
sammutikathÄ• nÄ• ma yo yathÄ• jÄ• nÄ• ti, tassa tathÄ• vuccati. __paá¹-isaá¹ƒvedetÄ«_
uppannaá¹ƒ jÄ• nÄ• ti paá¹-isaá¹ƒviditaá¹ƒ karoti, anubhavati vÄ• . __pubbekatahetÅ«_ti pu
pubbekatakammapaccayeneva paá¹-isaá¹ƒvedetÄ«ti attho. iminÄ• kammavedanaÃ±ca kiri
ekaá¹ƒ vipÄ• kavedanameva sampaá¹-icchanti. ye vÄ• ime pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ
vÄ• tasamuá¹-á¹-hÄ• nÄ• sannipÄ• tikÄ• utupariá¹‡Ä• majÄ• visamaparihÄ• rajÄ• opakk
Ä• bÄ• dhÄ• ti aá¹-á¹-ha rogÄ• vuttÄ• , tesu satta paá¹-ikkhipitvÄ• ekaá¹ƒ vipÄ• kavedana
yepime diá¹-á¹-hadhammavedanÄ«yaá¹ƒ upapajjavedanÄ«yaá¹ƒ aparapariyÄ• yavedanÄ«y

tesupi dve paá¹-ibÄ• hitvÄ• ekaá¹ƒ aparapariyÄ• yakammaá¹ƒyeva sampaá¹-icchanti. yepim
diá¹-á¹-hadhammavedanÄ«yo vipÄ• ko upapajjavedanÄ«yo aparapariyÄ• yavedanÄ«yoti ta
tesupi dve paá¹-ibÄ• hitvÄ• ekaá¹ƒ aparapariyÄ• yavipÄ• kameva sampaá¹-icchanti. yepim
akusalacetanÄ• vipÄ• kacetanÄ• kiriyacetanÄ• ti cattÄ• ro cetanÄ• rÄ• sayo vuttÄ• , tesup
ekaá¹ƒ vipÄ• kacetanaá¹ƒyeva sampaá¹-icchanti.

__issaranimmÄ• nahetÅ«_ti \Ne II 154/ issaranimmÄ• nakÄ• raá¹‡Ä• , issarena nimmitattÄ
attho. ayaá¹ƒ hi tesaá¹ƒ adhippÄ• yo \Ee II 275/ --- imÄ• tisso vedanÄ• \Be II 157/ paccupp
katamÅ«lakena vÄ• Ä• á¹‡attimÅ«lakena vÄ• pubbekatena vÄ• ahetuapaccayÄ• vÄ• pa
sakkÄ• , issaranimmÄ• nakÄ• raá¹‡Ä• yeva pana imÄ• paá¹-isaá¹ƒvedetÄ«ti. evaá¹ƒvÄ• di
aá¹-á¹-hasu rogesu ekampi asampaá¹-icchitvÄ• sabbe paá¹-ibÄ• hanti, heá¹-á¹-hÄ• vuttesu
tÄ«su vipÄ• karÄ• sÄ«su catÅ«su cetanÄ• rÄ• sÄ«su ekampi asampaá¹-icchitvÄ• sabbepi

__ahetuapaccayÄ• _ti hetuÃ±ca paccayaÃ±ca vinÄ• , akÄ• raá¹‡eneva paá¹-isaá¹ƒvedetÄ«
adhippÄ• yo --- imÄ• tisso vedanÄ• paccuppanne attanÄ• katamÅ«lakena vÄ• Ä• á¹‡attim
issaranimmÄ• nahetunÄ• vÄ• paá¹-isaá¹ƒvedituá¹ƒ nÄ• ma na sakkÄ• , ahetuapaccayÄ• y
paá¹-isaá¹ƒvedetÄ«ti. evaá¹ƒvÄ• dino panete heá¹-á¹-hÄ• vuttesu rogÄ• dÄ«su ekampi asa
paá¹-ibÄ• hanti.

evaá¹ƒ satthÄ• mÄ• tikaá¹ƒ nikkhipitvÄ• idÄ• ni taá¹ƒ vibhajitvÄ• dassetuá¹ƒ __tatra, bhik
tattha __evaá¹ƒ vadÄ• mÄ«_ti laddhipatiá¹-á¹-hÄ• panatthaá¹ƒ evaá¹ƒ vadÄ• mÄ«ti dasseti.
appatiá¹-á¹-hÄ• petvÄ• niggayhamÄ• nÄ• laddhito laddhiá¹ƒ saá¹…kamanti, bho gotama, n
vadÄ• mÄ• tiÄ• dÄ«ni vadanti. laddhiyÄ• pana patiá¹-á¹-hÄ• pitÄ• ya saá¹…kamituá¹ƒ alab
iti nesaá¹ƒ laddhipatiá¹-á¹-hÄ• panatthaá¹ƒ evaá¹ƒ vadÄ• mÄ«ti Ä• ha. __tenahÄ• yasmanto
kiá¹ƒ vuttaá¹ƒ hoti --- yadi etaá¹ƒ saccaá¹ƒ, evaá¹ƒ sante tena tumhÄ• kaá¹ƒ vÄ• dena. __pA
bhavissanti pubbekatahetÅ«_ti ye keci loke pÄ• á¹‡aá¹ƒ atipÄ• tenti, sabbe te pubbekatahet
bhavissanti. kiá¹ƒkÄ• raá¹‡Ä• ? na hi pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ attanÄ• katamÅ«lakena
issaranimmÄ• nahetunÄ• \Ee II 276/ na ahetuapaccayÄ• sakkÄ• paá¹-isaá¹ƒvedetuá¹ƒ, pu
paá¹-isaá¹ƒvedetÄ«ti ayaá¹ƒ vo laddhi. yathÄ• ca pÄ• á¹‡Ä• tipÄ• tino, evaá¹ƒ pÄ• á¹‡Ä• ti
pubbekatahetuyeva viramissantÄ«ti. iti bhagavÄ• tesaá¹ƒyeva laddhiá¹ƒ gahetvÄ• tesaá¹ƒ
iminÄ• nayena __adinnÄ• dÄ• yino_tiÄ• dÄ«supi yojanÄ• veditabbÄ• .

__sÄ• rato_ \Be II 158/ __paccÄ• gacchata_nti sÄ• rabhÄ• vena gaá¹‡hantÄ• naá¹ƒ. __cha
__idaá¹ƒ vÄ• karaá¹‡Ä«yaá¹ƒ_ \Ne II 155/ __idaá¹ƒ vÄ• akaraá¹‡Ä«ya_nti ettha ayaá¹ƒ ad
karaá¹‡Ä«yanti kattabbassa karaá¹‡atthÄ• ya, idaá¹ƒ vÄ• akaraá¹‡Ä«yanti akattabbassa ab
kattukamyatÄ• vÄ• paccattapurisakÄ• ro vÄ• na hoti. chandavÄ• yÄ• mesu vÄ• asantesu
``idaá¹ƒ na kattabbaâ€™â€™ ntipi na hoti. __iti karaá¹‡Ä«yÄ• karaá¹‡Ä«ye kho pana sacca
anupalabbhiyamÄ• ne_ti evaá¹ƒ kattabbe ca akattabbe ca bhÅ«tato thirato apaÃ±Ã±Ä• yam

kattabbaá¹ƒ kÄ• tuá¹ƒ akattabbato ca viramituá¹ƒ labheyya, karaá¹‡Ä«yÄ• karaá¹‡Ä«yaá¹ƒ
upalabbheyya. yasmÄ• pana ubhayampi taá¹ƒ esa nupalabbhati, tasmÄ• taá¹ƒ saccato the
evaá¹ƒ tasmiá¹ƒ ca anupalabbhiyamÄ• neti attho. __muá¹-á¹-hassatÄ«na_nti naá¹-á¹-hassa
vissaá¹-á¹-hassatÄ«naá¹ƒ. __anÄ• rakkhÄ• naá¹ƒ viharata_nti chasu dvÄ• resu nirÄ• rakkh
__na hoti paccattaá¹ƒ sahadhammiko samaá¹‡avÄ• do_ti evaá¹ƒ bhÅ«tÄ• naá¹ƒ tumhÄ• ka
mayaá¹ƒ samaá¹‡Ä• ti paccattaá¹ƒ sakÄ• raá¹‡o samaá¹‡avÄ• do na hoti na ijjhati. samaá¹
pubbekatakÄ• raá¹‡Ä• yeva honti, assamaá¹‡Ä• pi pubbekatakÄ• raá¹‡Ä• yevÄ• ti. __saha
__niggaho_ \Ee II 277/ __hotÄ«_ti mama niggaho hoti, te pana niggahitÄ• hontÄ«ti.

evaá¹ƒ pubbekatavÄ• dino niggahetvÄ• idÄ• ni issaranimmÄ• navÄ• dino niggahetuá¹ƒ __
tassattho pubbekatavÄ• de vuttanayeneva veditabbo, tathÄ• ahetukavÄ• depi.

evaá¹ƒ imesaá¹ƒ titthÄ• yatanÄ• naá¹ƒ parampi gantvÄ• akiriyÄ• ya saá¹‡á¹-hahanabhÄ•
aniyyÄ• nikabhÄ• vaá¹ƒ, asÄ• rabhÄ• vena thusakoá¹-á¹-anasadisataá¹ƒ Ä• pajjanabhÄ• ve
dhamamÄ• nakhajjupanakasarikkhataá¹ƒ taá¹ƒdiá¹-á¹-hikÄ• naá¹ƒ purimassapi majjhimassa
atthadassanatÄ• ya abhÄ• vena andhaveá¹‡Å«pamataá¹ƒ saddamatteneva tÄ• ni gahetvÄ•
pathaviyaá¹ƒ patitassa beluvapakkassa daddabhÄ• yitasaddaá¹ƒ sutvÄ• ``pathavÄ« saá¹ƒ
Ä• gacchatÄ«â€™â€™ ti saÃ±Ã±Ä• ya palÄ• yantena sasakena sarikkhabhÄ• vaÃ±ca dass
dhammassa sÄ• rabhÄ• vaÃ±ceva niyyÄ• nikabhÄ• vaÃ±ca dassetuá¹ƒ __ayaá¹ƒ_ \Be II 15
bhikkhave_tiÄ• dimÄ• ha. tattha __aniggahito_ti aÃ±Ã±ehi aniggahito niggahetuá¹ƒ asakkua
__asaá¹ƒkiliá¹-á¹-ho_ti nikkileso parisuddho, ``saá¹ƒkiliá¹-á¹-haá¹ƒ naá¹ƒ karissÄ• mÄ• â€™
tathÄ• kÄ• tuá¹ƒ asakkuá¹‡eyyo. __anupavajjo_ti upavÄ• davinimutto. __appaá¹-ikuá¹-á¹-h
haratha naâ€™â€™ nti evaá¹ƒ appaá¹-ibÄ• hito \Ne II 156/, anupakkuá¹-á¹-ho vÄ• . __viÃ±
apaá¹‡á¸• itÄ• naÃ±hi ajÄ• nitvÄ• kathentÄ• naá¹ƒ vacanaá¹ƒ appamÄ• á¹‡aá¹ƒ. tasmÄ•

idÄ• ni tassa dhammassa dassanatthaá¹ƒ ``katamo ca, bhikkhaveâ€™â€™ ti paÃ±haá¹ƒ p
dhÄ• tuyoâ€™â€™ tiÄ• dinÄ• nayena mÄ• tikaá¹ƒ nikkhipitvÄ• yathÄ• paá¹-ipÄ• á¹-iyÄ•
__imÄ• cha dhÄ• tuyo_tiÄ• dimÄ• ha. tattha __dhÄ• tuyo_ti sabhÄ• vÄ• . nijjÄ«vanissattab
sabhÄ• vaá¹-á¹-ho dhÄ• tvaá¹-á¹-ho nÄ• ma. __phassÄ• yatanÄ• nÄ«_ti \Ee II 278/ vipÄ• ka
Ä• karaá¹-á¹-hena Ä• yatanÄ• ni. __manopavicÄ• rÄ• _ti vitakkavicÄ• rapÄ• dehi aá¹-á¹-hÄ
upavicÄ• rÄ• .

__pathavÄ«dhÄ• tÅ«_ti patiá¹-á¹-hÄ• dhÄ• tu. __Ä• podhÄ• tÅ«_ti Ä• bandhanadhÄ• tu. __
paripÄ• canadhÄ• tu. __vÄ• yodhÄ• tÅ«_ti vitthambhanadhÄ• tu. __Ä• kÄ• sadhÄ• tÅ«_ti a
__viÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti vijÄ• nanadhÄ• tu. evamidaá¹ƒ dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ
saá¹…khepato Ä• gataá¹-á¹-hÄ• ne saá¹…khepatopi vitthÄ• ratopi kathetuá¹ƒ vaá¹-á¹-ati. vi
Ä• gataá¹-á¹-hÄ• ne saá¹…khepato kathetuá¹ƒ na vaá¹-á¹-ati, vitthÄ• ratova vaá¹-á¹-ati. ima
titthÄ• yatanasutte idaá¹ƒ saá¹…khepato chadhÄ• tuvasena kammaá¹-á¹-hÄ• naá¹ƒ Ä• gata

kathetuá¹ƒ vaá¹-á¹-ati.

saá¹…khepato chadhÄ• tuvasena kammaá¹-á¹-hÄ• naá¹ƒ pariggaá¹‡hantopi evaá¹ƒ parigg
Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«ti imÄ• ni cattÄ• ri mahÄ• bhÅ«tÄ• ni, Ä• kÄ• sadh
ca upÄ• dÄ• rÅ«pe diá¹-á¹-he sesÄ• ni tevÄ«sati diá¹-á¹-hÄ• nevÄ• ti sallakkhetabbÄ• ni. vi
cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho hoti, tena sahajÄ• tÄ• vedanÄ• vedanÄ• kkhandho, saÃ±
ca cetanÄ• ca saá¹…khÄ• rakkhandhoti ime cattÄ• ro arÅ«pakkhandhÄ• nÄ• ma. cattÄ• ri
catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ \Be II 160/ rÅ«pakkhandho nÄ• ma
nÄ• maá¹ƒ, rÅ«pakkhandho rÅ«panti nÄ• maÃ±ca rÅ«paÃ±cÄ• ti dveyeva dhammÄ• honti,
vÄ• natthÄ«ti evaá¹ƒ ekassa bhikkhuno saá¹…khepato chadhÄ• tuvasena arahattasampÄ•
veditabbaá¹ƒ.

vitthÄ• rato pariggaá¹‡hanto pana cattÄ• ri mahÄ• bhÅ«tÄ• ni pariggaá¹‡hitvÄ• Ä• kÄ• sa
tevÄ«sati upÄ• dÄ• rÅ«pÄ• ni pariggaá¹‡hÄ• ti. atha nesaá¹ƒ paccayaá¹ƒ upaparikkhanto \N
mahÄ• bhÅ«tÄ• ni disvÄ• tesu pathavÄ«dhÄ• tu \Ee II 279/ vÄ«satikoá¹-á¹-hÄ• sÄ• , Ä• po
cattÄ• ro, vÄ• yodhÄ• tu chakoá¹-á¹-hÄ• sÄ• ti koá¹-á¹-hÄ• savasena samodhÄ• netvÄ• dv
vavatthapetvÄ• tesu tevÄ«sati upÄ• dÄ• rÅ«pÄ• ni pakkhipitvÄ• paÃ±casaá¹-á¹-hi rÅ«pÄ•
vatthurÅ«pena saddhiá¹ƒ chasaá¹-á¹-hi hontÄ«ti chasaá¹-á¹-hi rÅ«pÄ• ni passati. viÃ±Ã±Ä•
lokiyacittavasena ekÄ• sÄ«ti cittÄ• ni. tÄ• ni sabbÄ• nipi viÃ±Ã±Ä• á¹‡akkhandho nÄ• ma h
vedanÄ• dayopi tattakÄ• yevÄ• ti ekÄ• sÄ«ti vedanÄ• vedanÄ• kkhandho, ekÄ• sÄ«ti saÃ±
ekÄ• sÄ«ti cetanÄ• saá¹…khÄ• rakkhandhoti ime cattÄ• ro arÅ«pakkhandhÄ• tebhÅ«maka
catuvÄ«sÄ• dhikÄ• ni tÄ«á¹‡i dhammasatÄ• ni hontÄ«ti iti ime ca arÅ«padhammÄ• chasaá
sabbepi samodhÄ• netvÄ• nÄ• maÃ±ca rÅ«paÃ±cÄ• ti dveva dhammÄ• honti, tato uddhaá
nÄ• marÅ«pavasena paÃ±cakkhandhe vavatthapetvÄ• tesaá¹ƒ paccayaá¹ƒ pariyesanto av
kammapaccayÄ• Ä• hÄ• rapaccayÄ• ti evaá¹ƒ paccayaá¹ƒ disvÄ• ``atÄ«tepi imehi paccay
pavattittha, anÄ• gatepi etehi paccayehi pavattissati, etarahipi etehiyeva pavattatÄ«â€™â€™
kaá¹…khaá¹ƒ vitaritvÄ• anukkamena paá¹-ipajjamÄ• no arahattaá¹ƒ pÄ• puá¹‡Ä• ti. evaá¹ƒ
chadhÄ• tuvasena arahattasampÄ• pakaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ.

__cakkhu phassÄ• yatana_nti suvaá¹‡á¹‡Ä• dÄ«naá¹ƒ suvaá¹‡á¹‡Ä• diÄ• karo viya dve ca
sampaá¹-icchanÄ• ni tÄ«á¹‡i santÄ«raá¹‡Ä• nÄ«ti imehi sattahi viÃ±Ã±Ä• á¹‡ehi sahajÄ• tÄ
phassÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹-á¹-hena Ä• karoti Ä• yatanaá¹ƒ. __sotaá¹ƒ phassÄ• yat
__mano phassÄ• yatana_nti \Be II 161/ ettha pana dvÄ• vÄ«sati vipÄ• kaphassÄ• yojetabb
chaphassÄ• yatanÄ• naá¹ƒ vasena kammaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ. taá¹ƒ saá¹…khepato
saá¹…khepato tÄ• va --- ettha hi purimÄ• ni paÃ±ca Ä• yatanÄ• ni upÄ• dÄ• rÅ«paá¹ƒ, tesu
upÄ• dÄ• rÅ«paá¹ƒ diá¹-á¹-hameva hoti. chaá¹-á¹-haá¹ƒ Ä• yatanaá¹ƒ cittaá¹ƒ, taá¹ƒ viÃ±Ã±
tena sahajÄ• tÄ• vedanÄ• dayo sesÄ• tayo arÅ«pakkhandhÄ• ti heá¹-á¹-hÄ• vuttanayene
ca arahattasampÄ• pakaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ.

__cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ passitvÄ• . __soman
somanassassa kÄ• raá¹‡abhÅ«taá¹ƒ. __upavicaratÄ«_ti tattha manaá¹ƒ cÄ• rento upavicar
nayo \Ne II 158/. ettha ca iá¹-á¹-haá¹ƒ vÄ• hotu aniá¹-á¹-haá¹ƒ vÄ• , yaá¹ƒ rÅ«paá¹ƒ disvÄ•
uppajjati, taá¹ƒ __somanassaá¹-á¹-hÄ• niyaá¹ƒ_ nÄ• ma. yaá¹ƒ disvÄ• domanassaá¹ƒ uppa
__domanassaá¹-á¹-hÄ• niyaá¹ƒ_ nÄ• ma. yaá¹ƒ disvÄ• upekkhÄ• uppajjati, taá¹ƒ __upekk
nÄ• mÄ• ti veditabbaá¹ƒ. __saddÄ• _dÄ«supi eseva nayo. iti idaá¹ƒ saá¹…khepato kammaá
taá¹ƒ kho panetaá¹ƒ saá¹…khepato Ä• gataá¹-á¹-hÄ• ne saá¹…khepatopi vitthÄ• ratopi kath
vitthÄ• rato Ä• gataá¹-á¹-hÄ• ne saá¹…khepato kathetuá¹ƒ na vaá¹-á¹-ati. imasmiá¹ƒ pana ti
saá¹…khepato aá¹-á¹-hÄ• rasamanopavicÄ• ravasena kammaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ. t
vitthÄ• ratopi kathetuá¹ƒ vaá¹-á¹-ati.

tattha saá¹…khepato tÄ• va --- cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• yo, rÅ«paá¹ƒ saddo
upÄ• dÄ• rÅ«pÄ• ni, tesu diá¹-á¹-hesu sesaá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ diá¹-á¹-hameva hoti. pho
mahÄ• bhÅ«tÄ• ni, tehi diá¹-á¹-hehi catutthaá¹ƒ diá¹-á¹-hameva hoti. mano viÃ±Ã±Ä• á¹‡akl
vedanÄ• dayo tayo arÅ«pakkhandhÄ• ti heá¹-á¹-hÄ• vuttanayeneva saá¹…khepato ca vitth
arahattasampÄ• pakaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ.

__ariyasaccÄ• nÄ«_ti \Ee II 281/ ariyabhÄ• vakarÄ• ni, ariyapaá¹-ividdhÄ• ni vÄ• saccÄ• n
vitthÄ• rato panetaá¹ƒ padaá¹ƒ visuddhimagge (Vism II 529) pakÄ• sitaá¹ƒ. __channaá¹ƒ, b
idaá¹ƒ kimatthaá¹ƒ Ä• raddhaá¹ƒ? sukhÄ• vabodhanatthaá¹ƒ. yassa hi tathÄ• gato dvÄ• das
paccayÄ• vaá¹-á¹-aá¹ƒ kathetukÄ• mo hoti, tassa gabbhÄ• vakkanti vaá¹-á¹-aá¹ƒ dasseti. ga
vaá¹-á¹-asmiá¹ƒ hi dassite kathetumpi sukhaá¹ƒ hoti \Be II 162/ paraá¹ƒ avabodhe utumpÄ«
sukhÄ• vabodhanatthaá¹ƒ idamÄ• raddhanti veditabbaá¹ƒ. tattha __channaá¹ƒ dhÄ• tÅ«na_
vuttÄ• naá¹ƒyeva pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ. __upÄ• dÄ• yÄ• _ti paá¹-icca. etena pacca
vuttaá¹ƒ hoti ``chadhÄ• tupaccayÄ• gabbhassÄ• vakkanti hotÄ«â€™â€™ ti. kassa channa
kiá¹ƒ mÄ• tu, udÄ• hu pitÅ«ti? na mÄ• tu na pitu, paá¹-isandhiggaá¹‡hanakasattasseva pan
paccayena gabbhassÄ• vakkanti nÄ• ma hoti. gabbho ca nÄ• mesa nirayagabbho tiracchÄ•
pettivisayagabbho manussagabbho devagabbhoti nÄ• nappakÄ• ro hoti. imasmiá¹ƒ pana á¹
adhippeto. __avakkanti hotÄ«_ti okkanti nibbatti pÄ• tubhÄ• vo hoti, kathaá¹ƒ hotÄ«ti? tiá¹‡a
sannipÄ• tena. vuttaÃ±hetaá¹ƒ ---

``tiá¹‡á¹‡aá¹ƒ kho pana, bhikkhave, sannipÄ• tÄ• gabbhassÄ• vakkanti hoti. katamesaá¹ƒ t
idha mÄ• tÄ• pitaro ca sannipatitÄ• honti, mÄ• tÄ• ca na utunÄ« hoti, gandhabbo ca na pa
neva tÄ• va gabbhassÄ• vakkanti hoti. idha mÄ• tÄ• pitaro ca sannipatitÄ• honti, mÄ• tÄ•
ca na paccupaá¹-á¹-hito hoti, neva tÄ• va gabbhassÄ• vakkanti hoti. yato ca kho, bhikkhave
sannipatitÄ• honti, mÄ• tÄ• ca utunÄ« hoti, gandhabbo ca paccupaá¹-á¹-hito hoti. evaá¹ƒ ti
sannipÄ• tÄ• gabbhassÄ• vakkanti hotÄ«â€™â€™ ti (MN I 408).

__okkantiyÄ• _ \Ee II 282/ __sati nÄ• marÅ«pa_nti ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«p
vatthudasakaá¹ƒ kÄ• yadasakaá¹ƒ bhÄ• vadasakaá¹ƒ tayo arÅ«pino khandhÄ• ti tettiá¹ƒsa
pana ``okkantiyÄ• sati nÄ• marÅ«paâ€™â€™ nti vuttaá¹-á¹-hÄ• ne viÃ±Ã±Ä• á¹‡akkhandh
gabbhaseyyakÄ• naá¹ƒ paá¹-isandhikkhaá¹‡e catuttiá¹ƒsa dhammÄ• gahitÄ• ti veditabbÄ•
saá¸·Ä• yatana_ntiÄ• dÄ«hi yatheva okkantiyÄ• sati nÄ• marÅ«papÄ• tubhÄ• vo dassito, e
saá¸·Ä• yatanapÄ• tubhÄ• vo, saá¸·Ä• yatane sati phassapÄ• tubhÄ• vo, phasse sati vedan

__vediyamÄ• nassÄ• _ti \Be II 163/ ettha vedanaá¹ƒ anubhavantopi vediyamÄ• noti vuccat
``vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti (Sp (to Vin
anubhavanto vediyamÄ• no nÄ• ma, ``sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no sukhaá¹ƒ vedana
pajÄ• nÄ• tÄ«â€™â€™ ti (MN I 113; DN II 380; Vibh 363) ettha jÄ• nanto. idhÄ• pi jÄ• nant
dukkhanti paÃ±Ã±apemÄ«_ti evaá¹ƒ jÄ• nantassa sattassa ``idaá¹ƒ dukkhaá¹ƒ ettakaá¹ƒ du
uddhaá¹ƒ dukkhaâ€™â€™ nti paÃ±Ã±apemi bodhemi jÄ• nÄ• pemi. __ayaá¹ƒ dukkhasamu

tattha dukkhÄ• dÄ«su ayaá¹ƒ sanniá¹-á¹-hÄ• nakathÄ• --- á¹-hapetvÄ• hi taá¹‡haá¹ƒ tebh
dukkhaá¹ƒ nÄ• ma, tasseva pabhÄ• vikÄ• pubbataá¹‡hÄ• dukkhasamudayo nÄ• ma, tesa
anuppattinirodho dukkhanirodho nÄ• ma, ariyo aá¹-á¹-haá¹…giko maggo dukkhanirodhagÄ•
iti bhagavÄ• okkantiyÄ• sati nÄ• marÅ«panti kathentopi vediyamÄ• nassa jÄ• namÄ• nass
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti kathentopi, saá¸·Ä• yatanapaccayÄ• phassoti ka
vedanÄ• ti kathentopi, vediyamÄ• nassa kho panÄ• haá¹ƒ, bhikkhave, idaá¹ƒ dukkhanti paÃ
kathentopi \Ee II 283/, ayaá¹ƒ dukkhasamudayoti, ayaá¹ƒ dukkhanirodhoti, ayaá¹ƒ dukkhani
paá¹-ipadÄ• ti paÃ±Ã±apemÄ«ti kathentopi vediyamÄ• nassa jÄ• namÄ• nasseva kathesi.

idÄ• ni tÄ• ni paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• ni saccÄ• ni vitthÄ• rento __katamaÃ±ca, bhikkh
sabbaá¹ƒ sabbÄ• kÄ• rena visuddhimagge (Vism II 537) vitthÄ• ritameva. tattha vuttanayen
pana viseso --- tattha ``dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ yÄ• yaá¹ƒ taá¹‡hÄ• ponobbhav
DN II 400; Vibh 203) imÄ• ya tantiyÄ• Ä• gataá¹ƒ, idha ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ•
paccayÄ• kÄ• ravasena. tattha ca dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ ``yo tassÄ• yeva taá¹‡h
asesavirÄ• ganirodhoâ€™â€™ ti (MN I 134; DN II 401; Vibh 204) imÄ• ya tantiyÄ• Ä• gata
asesavirÄ• ganirodhÄ• â€™â€™ ti paccayÄ• kÄ• ranirodhavasena.

tattha __asesavirÄ• ganirodhÄ• _ti asesavirÄ• gena ca asesanirodhena ca. ubhayampetaá
aÃ±Ã±amaÃ±Ã±avevacanameva. __saá¹…khÄ• ranirodho_ti saá¹…khÄ• rÄ• naá¹ƒ anuppa
sesapadesupi eseva nayo. imehi pana padehi yaá¹ƒ Ä• gamma avijjÄ• dayo nirujjhanti, atth
dÄ«pitaá¹ƒ hoti. nibbÄ• naÃ±hi avijjÄ• nirodhotipi saá¹…khÄ• ranirodhotipi evaá¹ƒ tesaá¹ƒ t
nirodhanÄ• mena kathÄ«yati. __kevalassÄ• _ti sakalassa. __dukkhakkhandhassÄ• _ti vaá¹
__nirodho hotÄ«_ti appavatti hoti. tattha yasmÄ• avijjÄ• dÄ«naá¹ƒ nirodho nÄ• ma khÄ«á¹‡

arahattampi nibbÄ• nampi, tasmÄ• idha khÄ«á¹‡Ä• kÄ• radassanavasena dvÄ• dasasu á¹-
dvÄ• dasasuyeva nibbÄ• naá¹ƒ kathitanti veditabbaá¹ƒ. __idaá¹ƒ vuccatÄ«_ti ettha nibbÄ• n
vuttaá¹ƒ. __aá¹-á¹-haá¹…giko_ti na aá¹-á¹-hahi aá¹…gehi vinimutto aÃ±Ã±o maggo nÄ• ma
paÃ±caá¹…gikaá¹ƒ tÅ«riyanti vutte paÃ±caá¹…gamattameva \Ee II 284/ tÅ«riyanti vuttaá¹ƒ
aá¹-á¹-haá¹…gikamattameva maggo hotÄ«ti veditabbo. __aniggahito_ti na niggahito. niggaá
vÄ• dasseti vaá¸• á¸• hetvÄ• vÄ• taá¹ƒ parivattetvÄ• vÄ• . tattha yasmÄ• cattÄ• ri ariyas
cattÄ• ri, dve vÄ• tÄ«á¹‡i vÄ• â€™â€™ ti evaá¹ƒ hÄ• petvÄ• pi ``paÃ±ca vÄ• cha vÄ• â€™
vaá¸• á¸• hetvÄ• pi ``na imÄ• ni cattÄ• ri ariyasaccÄ• ni, aÃ±Ã±Ä• neva cattÄ• ri ariyasaccÄ
na sakkÄ• . tasmÄ• ayaá¹ƒ dhammo aniggahito nÄ• ma. sesaá¹ƒ sabbattha uttÄ• namevÄ•

2. bhayasuttavaá¹‡á¹‡anÄ•

<63> dutiye \Ne II 161/ __amÄ• tÄ• puttikÄ• nÄ«_ti mÄ• tÄ• ca putto ca mÄ• tÄ• puttaá¹ƒ,
samatthabhÄ• vena natthi ettha mÄ• tÄ• puttanti amÄ• tÄ• puttikÄ• ni. __ya_nti yasmiá¹ƒ sa
puttaá¹ƒ nappaá¹-ilabhatÄ«_ti tasmiá¹ƒ aggibhaye uppanne mÄ• tÄ• pi puttaá¹ƒ passituá¹ƒ
mÄ• taraá¹ƒ passituá¹ƒ na labhatÄ«ti attho. __bhayaá¹ƒ hotÄ«_ti cittutrÄ• sabhayaá¹ƒ hoti.
aá¹-aviyÄ• saá¹…kopo. aá¹-avÄ«ti cettha aá¹-avivÄ• sino corÄ• veditabbÄ• . yadÄ• hi te a
otaritvÄ• gÄ• manigamarÄ• jadhÄ• niyo paharitvÄ• vilumpanti, tadÄ• aá¹-avisaá¹…kopo n
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __cakkasamÄ• rÅ«á¸·hÄ• _ti ettha iriyÄ• pathacakkampi vaá¹-á¹
bhayasmiá¹ƒ hi sampatte yesaá¹ƒ yÄ• nakÄ• ni atthi, te attano parikkhÄ• rabhaá¹‡á¸• aá¹ƒ
palÄ• yanti. yesaá¹ƒ natthi \Be II 165/, te kÄ• jena vÄ• Ä• dÄ• ya sÄ«sena vÄ• ukkhipitvÄ•
cakkasamÄ• rÅ«á¸·hÄ• nÄ• ma honti. __pariyÄ• yantÄ«_ti ito cito ca gacchanti. __kadÄ• c
__karahacÄ«_ti tasseva vevacanaá¹ƒ. __mÄ• tÄ• pi puttaá¹ƒ paá¹-ilabhatÄ«_ti Ä• gacchant
ekasmiá¹ƒ á¹-hÄ• ne nilÄ«naá¹ƒ vÄ• passituá¹ƒ labhati. __udakavÄ• hako_ti \Ee II 285/ na
puttaá¹ƒ paá¹-ilabhatÄ«_ti kulle vÄ• uá¸·umpe vÄ• mattikÄ• bhÄ• jane vÄ• dÄ• rukkhaá¹‡
vuyhamÄ• naá¹ƒ passituá¹ƒ paá¹-ilabhati, sotthinÄ• vÄ• puna uttaritvÄ• gÄ• me vÄ• araÃ
passituá¹ƒ labhatÄ«ti.

evaá¹ƒ pariyÄ• yato amÄ• tÄ• puttikÄ• ni bhayÄ• ni dassetvÄ• idÄ• ni nippariyÄ• yena das
__tÄ«á¹‡imÄ• nÄ«_tiÄ• dimÄ• ha. tattha __jarÄ• bhaya_nti jaraá¹ƒ paá¹-icca uppajjanakabh
nayo. vuttampi cetaá¹ƒ --- ``jaraá¹ƒ paá¹-icca uppajjati bhayaá¹ƒ bhayÄ• nakaá¹ƒ chambhita
cetaso utrÄ• so. byÄ• dhiá¹ƒ paá¹-icca, maraá¹‡aá¹ƒ paá¹-icca uppajjati bhayaá¹ƒ bhayÄ• n
lomahaá¹ƒso cetaso utrÄ• soâ€™â€™ ti (Vibh 921). sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

3. venÄ• gapurasuttavaá¹‡á¹‡anÄ•

<64> tatiye __kosalesÅ«_ti evaá¹ƒnÄ• make janapade. __cÄ• rikaá¹ƒ caramÄ• no_ti addhÄ
cÄ• rikÄ• ca nÄ• mesÄ• bhagavato duvidhÄ• hoti turitacÄ• rikÄ• ca aturitacÄ• rikÄ• cÄ•

bodhaneyyapuggalaá¹ƒ disvÄ• tassa bodhanatthÄ• ya sahasÄ• gamanaá¹ƒ __turitacÄ• rik
mahÄ• kassapapaccuggamanÄ• dÄ«su daá¹-á¹-habbÄ• . yaá¹ƒ pana gÄ• manigamapaá¹-ip
yojanaaddhayojanavasena piá¹‡á¸• apÄ• tacariyÄ• dÄ«hi lokaá¹ƒ anuggaá¹‡hantassa gama
__aturitacÄ• rikÄ• _ nÄ• ma. imaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``cÄ• rikaá¹ƒ caramÄ• no
cÄ• rikÄ• kathÄ• sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya ambaá¹-á¹-
254) vuttÄ• . __brÄ• hmaá¹‡agÄ• mo_ti brÄ• hmaá¹‡Ä• naá¹ƒ samosaraá¹‡agÄ• mopi brÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ bhogagÄ• mopi. idha samosaraá¹‡agÄ• mo brÄ• hmaá¹‡avasanagÄ•
tattha avasari, sampattoti attho. vihÄ• ro panettha \Ee II 286/ aniyÄ• mito. tasmÄ• tassa avi
\Be II 166/ anucchaviko eko vanasaá¹‡á¸• o atthi, satthÄ• taá¹ƒ vanasaá¹‡á¸• aá¹ƒ gatoti v

__assosu_nti suá¹‡iá¹ƒsu upalabhiá¹ƒsu, sotadvÄ• rasampattavacananigghosÄ• nusÄ• rer
avadhÄ• raá¹‡atthe, padapÅ«raá¹‡amatte vÄ• nipÄ• to. tattha avadhÄ• raá¹‡atthena ``asso
savanantarÄ• yo ahosÄ«â€™â€™ ti ayamattho veditabbo. padapÅ«raá¹‡ena byaÃ±janasili

idÄ• ni yamatthaá¹ƒ assosuá¹ƒ, taá¹ƒ pakÄ• setuá¹ƒ __samaá¹‡o khalu, bho, gotamo_tiÄ•
samitapÄ• pattÄ• __samaá¹‡o_ti veditabbo. __khalÅ«_ti anussavatthe nipÄ• to. __bho_ti te
Ä• lapanamattaá¹ƒ. __gotamo_ti bhagavato gottavasena paridÄ«panaá¹ƒ, tasmÄ• ``samaá
ti ettha samaá¹‡o kira, bho, gotamagottoti evamattho daá¹-á¹-habbo. __sakyaputto_ti idaá¹ƒ
uccÄ• kulaparidÄ«panaá¹ƒ. __sakyakulÄ• pabbajito_ti saddhÄ• pabbajitabhÄ• vaparidÄ«pa
anabhibhÅ«to aparikkhÄ«á¹‡aá¹ƒyeva taá¹ƒ kulaá¹ƒ pahÄ• ya saddhÄ• ya pabbajitoti vuttaa
panÄ• _ti itthambhÅ«tÄ• khyÄ• natthe upayogavacanaá¹ƒ, tassa kho pana bhoto gotamass
kalyÄ• á¹‡aguá¹‡asamannÄ• gato, seá¹-á¹-hoti vuttaá¹ƒ hoti. __kittisaddo_ti kittiyeva, thutig
__abbhuggato_ti sadevakaá¹ƒ lokaá¹ƒ ajjhottharitvÄ• uggato. kinti? __itipi so bhagavÄ• ...
bhagavÄ• _ti. tatrÄ• yaá¹ƒ padasambandho --- so bhagavÄ• itipi arahaá¹ƒ, itipi sammÄ• sa
bhagavÄ• ti. iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti.

tattha ``Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ
imehi kÄ• raá¹‡ehi so bhagavÄ• arahanti \Ee II 287/ veditabboâ€™â€™ tiÄ• dinÄ• nayena
\Ne II 163/ sabbÄ• neva etÄ• ni padÄ• ni visuddhimagge (Vism I 125-127) buddhÄ• nussati
tato nesaá¹ƒ vitthÄ• ro gahetabbo.

__so_ \Be II 167/ __imaá¹ƒ loka_nti so bhavaá¹ƒ gotamo imaá¹ƒ lokaá¹ƒ, idÄ• ni vattabbaá
__sadevaka_nti saha devehi sadevakaá¹ƒ. evaá¹ƒ saha mÄ• rena __samÄ• rakaá¹ƒ_. saha
saha samaá¹‡abrÄ• hmaá¹‡ehi __sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ_. pajÄ• tattÄ• __pajÄ• , _
devamanussehi __sadevamanussaá¹ƒ_. tattha sadevakavacanena paÃ±cakÄ• mÄ• vacara
samÄ• rakavacanena chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, sabrahmakavacanen
brahmakÄ• yikÄ• dibrahmaggahaá¹‡aá¹ƒ, sassamaá¹‡abrÄ• hmaá¹‡ivacanena sÄ• sanass
paccatthikapaccÄ• mittasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aá¹ƒ,

samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca, pajÄ• vacanena satta
sadevamanussavacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«hi p
sattaloko, dvÄ«hi pajÄ• vasena sattalokova gahitoti veditabbo.

aparo nayo --- sadevakaggahaá¹‡ena arÅ«pÄ• vacaraloko gahito, samÄ• rakaggahaá¹‡ena
sabrahmakaggahaá¹‡ena rÅ«pÄ«brahmaloko, sassamaá¹‡abrÄ• hmaá¹‡Ä• diggahaá¹‡ena
vÄ• saha manussaloko, avasesasabbasattaloko vÄ• . porÄ• á¹‡Ä• panÄ• hu --- __sadeva
avasesalokaá¹ƒ. __samÄ• raka_nti mÄ• rena saddhiá¹ƒ avasesalokaá¹ƒ. __sabrahmaka_nt
avasesalokaá¹ƒ. evaá¹ƒ sabbepi tibhavÅ«page satte tÄ«hÄ• kÄ• rehi tÄ«su padesu pakkhip
pariyÄ• dÄ• tuá¹ƒ __sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussa_nti vuttaá¹ƒ. ev
tenÄ• kÄ• rena tedhÄ• tukameva pariyÄ• dinnanti.

__sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedetÄ«_ti __saya_nti sÄ• maá¹ƒ, aparaneyyo hu
abhiÃ±Ã±Ä• ya, adhikena Ã±Ä• á¹‡ena Ã±atvÄ• ti attho. __sacchikatvÄ• _ti paccakkhaá¹ƒ k
anumÄ• nÄ• dipaá¹-ikkhepo kato. __pavedetÄ«_ti bodheti Ã±Ä• peti pakÄ• seti.

__so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... pariyosÄ• nakalyÄ• á¹‡a_nti so bhaga
kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca hitvÄ• pi anuttaraá¹ƒ vivekasukhaá¹ƒ dhammaá¹ƒ \Be II 168/ de
vÄ• bahuá¹ƒ vÄ• desento Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva deseti, Ä• dimhipi kalyÄ• á¹
katvÄ• \Ne II 164/ deseti, majjhepi, pariyosÄ• nepi kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajjame
vuttaá¹ƒ hoti.

tattha atthi desanÄ• ya Ä• dimajjhapariyosÄ• naá¹ƒ, atthi sÄ• sanassa. __desanÄ• ya_ tÄ•
gÄ• thÄ• ya paá¹-hamapÄ• do Ä• di nÄ• ma, tato dve majjhaá¹ƒ nÄ• ma, ante eko pariyosÄ
ekÄ• nusandhikassa suttassa nidÄ• naá¹ƒ Ä• di, idamavocÄ• ti pariyosÄ• naá¹ƒ, ubhinnaá¹
anekÄ• nusandhikassa suttassa paá¹-hamÄ• nusandhi Ä• di, ante anusandhi pariyosÄ• naá
bahÅ« vÄ• majjhameva.

__sÄ• sanassa_ sÄ«lasamÄ• dhivipassanÄ• Ä• di nÄ• ma. vuttampi cetaá¹ƒ --- ``ko cÄ• d
sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN III 5.369). ``atthi, bhikkhave,
paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• â€™â€™ ti evaá¹ƒ vutto pana ariyamaggo ma
nibbÄ• naÃ±ca pariyosÄ• naá¹ƒ nÄ• ma. ``tasmÄ• tiha tvaá¹ƒ, brÄ• hmaá¹‡a, brahmacariya
etaá¹ƒpariyosÄ• naâ€™â€™ nti ettha phalaá¹ƒ pariyosananti vuttaá¹ƒ. ``nibbÄ• nogadhaÃ±
brahmacariyaá¹ƒ vussati nibbÄ• naparÄ• yaá¹‡aá¹ƒ nibbÄ• napariyosÄ• naâ€™â€™ nti (M
pariyosÄ• nanti vuttaá¹ƒ. idha \Ee II 289/ pana desanÄ• ya Ä• dimajjhapariyosÄ• naá¹ƒ adh
dhammaá¹ƒ desento Ä• dimhi sÄ«laá¹ƒ dassetvÄ• majjhe maggaá¹ƒ pariyosÄ• ne nibbÄ• n
--- ``so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹
aÃ±Ã±opi dhammakathiko dhammaá¹ƒ kathento ---

``Ä• dimhi sÄ«laá¹ƒ dasseyya, majjhe maggaá¹ƒ vibhÄ• vaye.

pariyosÄ• namhi nibbÄ• naá¹ƒ, esÄ• kathikasaá¹‡á¹-hitÄ«â€™â€™ ti ||

__sÄ• tthaá¹ƒ sabyaÃ±jana_nti yassa hi yÄ• gubhattaitthipurisÄ• divaá¹‡á¹‡anÄ• nissitÄ•
sÄ• tthaá¹ƒ deseti. bhagavÄ• pana tathÄ• rÅ«paá¹ƒ desanaá¹ƒ pahÄ• ya catusatipaá¹-á¹-h
deseti. tasmÄ• ``sÄ• tthaá¹ƒ desetÄ«â€™â€™ ti \Be II 169/ vuccati. yassa pana desanÄ• e
sabbaniroá¹-á¹-habyaÃ±janÄ• vÄ• sabbavissaá¹-á¹-habyaÃ±janÄ• vÄ• sabbaniggahitaby
damiá¸·akirÄ• tayavanÄ• dimilakkhÄ• naá¹ƒ \Ne II 165/ bhÄ• sÄ• viya byaÃ±janapÄ• ripÅ«
nÄ• ma desanÄ• hoti. bhagavÄ• pana ---

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ, lahukaá¹ƒ garukaÃ±ca niggahÄ«taá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™

evaá¹ƒ vuttaá¹ƒ dasavidhaá¹ƒ byaÃ±janaá¹ƒ amakkhetvÄ• paripuá¹‡á¹‡abyaÃ±janameva k
tasmÄ• ``sabyaÃ±janaá¹ƒ katvÄ• desetÄ«â€™â€™ ti vuccati. __kevalaparipuá¹‡á¹‡a_nti e
sakalÄ• dhivacanaá¹ƒ. __paripuá¹‡á¹‡a_nti anÅ«nÄ• dhikavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti -
sakalaparipuá¹‡á¹‡ameva deseti, ekadesanÄ• pi aparipuá¹‡á¹‡Ä• natthÄ«ti. __parisuddha_
hi ``imaá¹ƒ dhammadesanaá¹ƒ nissÄ• ya lÄ• bhaá¹ƒ vÄ• sakkÄ• raá¹ƒ vÄ• labhissÄ• mÄ«
aparisuddhÄ• desanÄ• nÄ• ma hoti. bhagavÄ• pana lokÄ• misanirapekkho \Ee II 290/ hita
mettÄ• bhÄ• vanÄ• ya muduhadayo ullumpanasabhÄ• vasaá¹‡á¹-hitena cittena deseti. tasm
vuccati. __brahmacariyaá¹ƒ pakÄ• setÄ«_ti ettha brahmacariyanti sikkhattayasaá¹…gahitaá
tasmÄ• brahmacariyaá¹ƒ pakÄ• setÄ«ti so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ...
desento ca sikkhattayasaá¹…gahitaá¹ƒ sakalasÄ• sanabrahmacariyaá¹ƒ pakÄ• setÄ«ti evar
__brahmacariya_nti seá¹-á¹-haá¹-á¹-hena brahmabhÅ«taá¹ƒ cariyaá¹ƒ, brahmabhÅ«tÄ• naá
cariyanti vuttaá¹ƒ hoti.

__sÄ• dhu kho panÄ• _ti sundaraá¹ƒ kho pana, atthÄ• vahaá¹ƒ sukhÄ• vahanti vuttaá¹ƒ ho
arahata_nti yathÄ• rÅ«po so bhavaá¹ƒ gotamo, evarÅ«pÄ• naá¹ƒ anekehipi kappakoá¹-isata
dullabhadassanÄ• naá¹ƒ byÄ• mappabhÄ• parikkhittehi asÄ«tianubyaÃ±janapaá¹-imaá¹‡á¸·
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avarehi samÄ• kiá¹‡á¹‡amanoramasarÄ«rÄ• naá¹ƒ anap
atimadhuradhammanigghosÄ• naá¹ƒ yathÄ• bhÅ«taguá¹‡Ä• dhigamena loke arahantoti lad
__dassanaá¹ƒ hotÄ«_ti pasÄ• dasommÄ• ni akkhÄ«ni ummÄ«letvÄ• dassanamattampi sÄ•
aá¹-á¹-haá¹…gasamannÄ• gatena brahmassarena dhammaá¹ƒ desentassa ekapadampi so
sÄ• dhutaraá¹ƒyeva bhavissatÄ«ti \Be II 170/ evaá¹ƒ ajjhÄ• sayaá¹ƒ katvÄ• . __yena bhaga
tenupasaá¹…kamiá¹ƒsÅ«_ti sabbakiccÄ• ni pahÄ• ya tuá¹-á¹-hamÄ• nasÄ• agamaá¹ƒsu. _

ete ubhatopakkhikÄ• , te evaá¹ƒ cintesuá¹ƒ --- ``sace no micchÄ• diá¹-á¹-hikÄ• codessanti
samaá¹‡aá¹ƒ gotamaá¹ƒ vanditthÄ• â€™ ti, tesaá¹ƒ `kiá¹ƒ aÃ±jalikaraá¹‡amattenÄ• pi vand
vakkhÄ• ma \Ne II 166/. sace no sammÄ• diá¹-á¹-hikÄ• codessanti `kasmÄ• bhagavantaá¹
`kiá¹ƒ sÄ«sena bhÅ«miá¹ƒ paharanteneva vanditaá¹ƒ hoti. nanu aÃ±jalikammampi vandanÄ
vakkhÄ• mÄ• â€™â€™ ti.

__nÄ• magotta_nti \Ee II 291/, ``bho gotama, ahaá¹ƒ asukassa putto datto nÄ• ma mitto nÄ
vadantÄ• nÄ• maá¹ƒ sÄ• venti nÄ• ma. ``bho gotama, ahaá¹ƒ vÄ• seá¹-á¹-ho nÄ• ma kacc
vadantÄ• gottaá¹ƒ sÄ• venti nÄ• ma. ete kira daliddÄ• jiá¹‡á¹‡akulaputtÄ• ``parisamajjhe
pÄ• kaá¹-Ä• bhavissÄ• mÄ• â€™â€™ ti evaá¹ƒ akaá¹ƒsu. ye pana __tuá¹‡hÄ«bhÅ«tÄ• _ n
ceva andhabÄ• lÄ• ca. tattha kerÄ• á¹-ikÄ• ``ekaá¹ƒ dve kathÄ• sallÄ• pe karonte vissÄ• s
sati ekaá¹ƒ dve bhikkhÄ• adÄ• tuá¹ƒ na yuttaâ€™â€™ nti tato attÄ• naá¹ƒ mocentÄ• tuá¹‡
andhabÄ• lÄ• aÃ±Ã±Ä• á¹‡atÄ• yeva avakkhittamattikÄ• piá¹‡á¸• Ä• viya yattha katthaci t

__venÄ• gapuriko_ti venÄ• gapuravÄ• sÄ«. __etadavocÄ• _ti pÄ• dantato paá¹-á¹-hÄ• ya y
sarÄ«raá¹ƒ olokento asÄ«tianubyaÃ±janasamujjalehi dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi
sarÄ«rÄ• nikkhamitvÄ• samantato asÄ«tihatthappadesaá¹ƒ ajjhottharitvÄ• á¹-hitÄ• hi chab
ghanabuddharaá¹ƒsÄ«hi samparivÄ• ritaá¹ƒ tathÄ• gatassa sarÄ«raá¹ƒ disvÄ• saÃ±jÄ• tav
bhaá¹‡anto etaá¹ƒ ``acchariyaá¹ƒ, bho gotamÄ• â€™â€™ tiÄ• divacanaá¹ƒ avoca.

tattha __yÄ• vaÃ±cida_nti adhimattappamÄ• á¹‡apariccheda vacanametaá¹ƒ. tassa vippasa
sambandho. yÄ• vaÃ±ca vippasannÄ• ni adhimattavippasannÄ• nÄ«ti attho. __indriyÄ• nÄ«
indriyÄ• ni. tassa hi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ patiá¹-á¹-hitokÄ• sassa vippasannataá¹ƒ
vippasannatÄ• pÄ• kaá¹-Ä• ahosi. yasmÄ• pana sÄ• mane vippasanneyeva hoti, avippas
indriyappasÄ• do nÄ• ma natthi, tasmÄ• ssa manindriyappasÄ• dopi pÄ• kaá¹-o ahosi. taá¹
171/ gahetvÄ• ``vippasannÄ• ni indriyÄ• nÄ«â€™â€™ ti Ä• ha. __parisuddho_ti nimmalo.
__sÄ• radaá¹ƒ_ \Ee II 292/ __badarapaá¹‡á¸• u_nti saradakÄ• le jÄ• taá¹ƒ nÄ• tisuparipakk
parisuddhaÃ±ceva hoti pariyodÄ• taÃ±ca. __tÄ• lapakka_nti suparipakkatÄ• laphalaá¹ƒ. __s
pamutta_nti taá¹ƒkhaá¹‡aÃ±Ã±eva bandhanÄ• pamuttaá¹ƒ. tassa hi bandhanamÅ«laá¹ƒ ap
phalake á¹-hapitassa caturaá¹…gulamattaá¹ƒ á¹-hÄ• naá¹ƒ olokentÄ• naá¹ƒ parisuddhaá¹ƒ
khÄ• yati. taá¹ƒ sandhÄ• yevamÄ• ha \Ne II 167/. __nekkhaá¹ƒ jambonada_nti surattavaá¹‡
jambonadasuvaá¹‡á¹‡assa ghaá¹-ikÄ• . __dakkhakammÄ• raputtasuparikammakata_nti da
suá¹-á¹-hu kataparikammaá¹ƒ. __ukkÄ• mukhe sukusalasampahaá¹-á¹-ha_nti suvaá¹‡á¹‡ak
sukusalena suvaá¹‡á¹‡akÄ• rena ghaá¹-á¹-anaparimajjanahaá¹ƒsanena suá¹-á¹-hu pahaá¹-
attho. __paá¹‡á¸• ukambale nikkhitta_nti agginÄ• pacitvÄ• dÄ«pidÄ• á¹-hÄ• ya ghaá¹ƒsitv
katvÄ• rattakambale á¹-hapitaá¹ƒ. __bhÄ• sate_ti saÃ±jÄ• taobhÄ• satÄ• ya bhÄ• sate. __
andhakÄ• raviddhaá¹ƒsanatÄ• ya tapate. __virocatÄ«_ti vijjotamÄ• naá¹ƒ hutvÄ• virocati, s

__uccÄ• sayanamahÄ• sayanÄ• nÄ«_ti ettha atikkantappamÄ• á¹‡aá¹ƒ uccÄ• sayanaá¹ƒ n
akappiyabhaá¹‡á¸• aá¹ƒ mahÄ• sayanaá¹ƒ nÄ• ma. idÄ• ni tÄ• ni dassento __seyyathidaá¹
tattha __Ä• sandÄ«_ti atikkantappamÄ• á¹‡aá¹ƒ Ä• sanaá¹ƒ. __pallaá¹…ko_ti pÄ• desu vÄ•
kato. __gonako_ti dÄ«ghalomako mahÄ• kojavo. caturaá¹…gulÄ• dhikÄ• ni kira tassa lomÄ
vÄ• nacittaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __paá¹-ikÄ• _ti uá¹‡á¹‡Ä• mayo setattharako
293/ ghanapuppho uá¹‡á¹‡Ä• mayattharako, yo Ä• malakapaá¹-á¹-otipi vuccati. __tÅ«likÄ• _
tÅ«lÄ• naá¹ƒ aÃ±Ã±atarapuá¹‡á¹‡Ä• tÅ«likÄ• . __vikatikÄ• _ti sÄ«habyagghÄ• dirÅ«pavici
__uddalomÄ«_ti ubhatodasaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. keci ekato uggatapupphanti
ekatodasaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. keci ubhato uggatapupphanti vadanti. __kaá¹-
ratanaparisibbitaá¹ƒ koseyyakaá¹-á¹-issamayaá¹ƒ paccattharaá¹‡aá¹ƒ. __koseyya_nti ratana
kosiyasuttamayaá¹ƒ paccattharaá¹‡aá¹ƒ. __kuttaka_nti soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá
naccanayoggaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __hatthattharÄ• _dayo hatthipiá¹-á¹-hÄ• d
attharaá¹‡akaattharakÄ• ceva \Be II 172/ hatthirÅ«pÄ• dÄ«ni dassetvÄ• kataattharakÄ• ca
ajinacammehi maÃ±cappamÄ• á¹‡ena sibbitvÄ• katappaveá¹‡Ä«. sesaá¹ƒ heá¹-á¹-hÄ• vu

__nikÄ• malÄ• bhÄ«_ti atikÄ• malÄ• bhÄ« icchiticchitalÄ• bhÄ«. __akicchalÄ• bhÄ«_ti adu
__akasiralÄ• bhÄ«_ti vipulalÄ• bhÄ« mahantalÄ• bhÄ«, uá¸·Ä• ruá¸·Ä• rÄ• neva labhati ma
ayaá¹ƒ kira brÄ• hmaá¹‡o sayanagaruko, so bhagavato vippasannindriyÄ• ditaá¹ƒ disvÄ• ``
uccÄ• sayanamahÄ• sayanesu nisÄ«dati ceva nipajjati ca. tenassa vippasannÄ• ni indriyÄ•
chavivaá¹‡á¹‡o pariyodÄ• toâ€™â€™ ti maÃ±Ã±amÄ• no imaá¹ƒ senÄ• sanavaá¹‡á¹‡aá¹ƒ

__laddhÄ• _ \Ne II 168/ __ca pana na kappantÄ«_ti ettha kiÃ±ci kiÃ±ci kappati. suddhakos
attharituá¹ƒ vaá¹-á¹-ati, gonakÄ• dayo ca bhÅ«mattharaá¹‡aparibhogena, Ä• sandiyÄ• pÄ•
pallaá¹…kassa \Ee II 294/ vÄ• á¸·e bhinditvÄ• , tÅ«likaá¹ƒ vijaá¹-etvÄ• ``bimbohanaÃ±ca kÄ
297) vacanato imÄ• nipi ekena vidhÄ• nena kappanti. akappiyaá¹ƒ pana upÄ• dÄ• ya sabbÄ
vuttÄ• ni.

__vanantaÃ±Ã±eva pavisÄ• mÄ«_ti araÃ±Ã±aá¹ƒyeva pavisÄ• mi. __yadevÄ• _ti yÄ• niyev
Ä• bhujitvÄ• _ti samantato Å«rubaddhÄ• sanaá¹ƒ bandhitvÄ• . __ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idh
piá¹-á¹-hikaá¹‡á¹-ake koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• dento ujuá¹ƒ kÄ• yaá¹ƒ á¹-hapetvÄ• . __
upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹-hapetvÄ• , pariggahitan
attho. vuttaÃ±hetaá¹ƒ --- ``parÄ«ti pariggahaá¹-á¹-ho. mukhanti niyyÄ• naá¹-á¹-ho. satÄ«ti
upaá¹-á¹-hÄ• naá¹-á¹-ho. tena vuccati parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti
__upasampajja viharÄ• mÄ«_ti paá¹-ilabhitvÄ• paccakkhaá¹ƒ katvÄ• viharÄ• mi. __evaá¹ƒ
paá¹-hamajjhÄ• nÄ• dÄ«su aÃ±Ã±atarasamaá¹…gÄ« hutvÄ• . __dibbo me eso tasmiá¹ƒ sa
hi rÅ«pajjhÄ• nÄ• ni samÄ• pajjitvÄ• caá¹…kamantassa caá¹…kamo dibbacaá¹…kamo nÄ•
vuá¹-á¹-hÄ• ya caá¹…kamantassÄ• pi caá¹…kamo dibbacaá¹…kamoyeva. á¹-hÄ• nÄ• dÄ«s
dvÄ«su vihÄ• resu.

__so_ \Be II 173/ __evaá¹ƒ pajÄ• nÄ• mi ``rÄ• go me pahÄ«noâ€™â€™ _ti mahÄ• bodhipa
pahÄ«narÄ• gameva dassento ``so evaá¹ƒ pajÄ• nÄ• mi rÄ• go me pahÄ«noâ€™â€™ ti Ä•
iminÄ• pana kiá¹ƒ kathitaá¹ƒ hotÄ«ti? paccavekkhaá¹‡Ä• kathitÄ• , paccavekkhaá¹‡Ä• ya
phalasamÄ• pattiÃ±hi samÄ• pannassapi samÄ• pattito vuá¹-á¹-hitassÄ• pi caá¹…kamÄ• da
sesamettha uttÄ• natthamevÄ• ti.

4. sarabhasuttavaá¹‡á¹‡anÄ•

<65> catutthe \Ee II 295/ __rÄ• jagahe_ti evaá¹ƒnÄ• make nagare. __gijjhakÅ«á¹-e pabbat
kÅ«á¹-Ä• ni, gijjhÄ• vÄ• tassa kÅ«á¹-esu vasantÄ«ti gijjhakÅ«á¹-o, tasmiá¹ƒ gijjhakÅ«á¹-e
rÄ• jagahaá¹ƒ gocaragÄ• maá¹ƒ katvÄ• viharantassa vasanaá¹-á¹-hÄ• naá¹ƒ dassitaá¹ƒ. gi
tathÄ• gataá¹ƒ \Ne II 169/ uddissa vihÄ• ro kÄ• rito, gijjhakÅ«á¹-avihÄ• rotvevassa nÄ• maá
tasmiá¹ƒ samaye viharatÄ«ti. __sarabho nÄ• ma paribbÄ• jako acirapakkanto hotÄ«_ti sara
paribbÄ• jako imasmiá¹ƒ sÄ• sane pabbajitvÄ• nacirasseva pakkanto hoti, adhunÄ• vibbha
sammÄ• sambuddhe hi loke uppanne titthiyÄ• naá¹-á¹-halÄ• bhasakkÄ• rÄ• ahesuá¹ƒ, tiá¹
mahÄ• lÄ• bhasakkÄ• ro uppajji. yathÄ• ha ---

``tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jito apacito lÄ• bh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. aÃ±Ã±ati
asakkatÄ• honti agarukatÄ• amÄ• nitÄ• apÅ«jitÄ• na lÄ• bhino
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti

te evaá¹ƒ parihÄ«nalÄ• bhasakkÄ• rÄ• paÃ±casatamattÄ• ekasmiá¹ƒ paribbÄ• jakÄ• rÄ•
sammantayiá¹ƒsu --- ``bho, mayaá¹ƒ samaá¹‡assa gotamassa uppannakÄ• lato paá¹-á¹-hÄ•
jÄ• tÄ• , samaá¹‡assa gotamassa sÄ• vakÄ• naÃ±cassa ekaá¹ƒ avaá¹‡á¹‡aá¹ƒ upadhÄ• re
etassa \Be II 174/ sÄ• sanaá¹ƒ garahitvÄ• amhÄ• kaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ uppÄ• dessÄ
olokentÄ• --- ``tÄ«su dvÄ• resu Ä• jÄ«ve cÄ• ti catÅ«supi á¹-hÄ• nesu samaá¹‡assa gotam
sakkÄ• , imÄ• ni cattÄ• ri á¹-hÄ• nÄ• ni muÃ±citvÄ• aÃ±Ã±attha olokethÄ• â€™â€™ ti \Ee
nesaá¹ƒ antare eko evamÄ• ha --- ``ahaá¹ƒ aÃ±Ã±aá¹ƒ na passÄ• mi, ime anvaá¸• á¸• ham
dvÄ• ravÄ• tapÄ• nÄ• ni pidhÄ• ya sÄ• maá¹‡erÄ• nampi pavesanaá¹ƒ na denti. jÄ«vitasad
daá¹-á¹-huá¹ƒ na labhanti, Ä• vaá¹-á¹-animÄ• yaá¹ƒ osÄ• retvÄ• osÄ• retvÄ• janaá¹ƒ Ä• va
khÄ• danti. sace taá¹ƒ mayaá¹ƒ Ä• harituá¹ƒ sakkhissÄ• ma, evaá¹ƒ no lÄ• bhasakkÄ• rauá
aparopi evameva vadanto uá¹-á¹-hÄ• si. sabbe ekavÄ• dÄ• ahesuá¹ƒ. tato Ä• haá¹ƒsu --- ``
sakkhissati, taá¹ƒ mayaá¹ƒ amhÄ• kaá¹ƒ samaye jeá¹-á¹-hakaá¹ƒ karissÄ• mÄ• â€™â€™ ti

tato koá¹-ito paá¹-á¹-hÄ• ya ``tvaá¹ƒ sakkhissasi, tvaá¹ƒ sakkhissasÄ«â€™â€™ ti pucchitvÄ
sakkhissÄ• mi, ahaá¹ƒ na sakkhissÄ• mÄ«â€™â€™ ti bahÅ«hi vutte sarabhaá¹ƒ pucchiá¹ƒs

Ä• cariyÄ• â€™â€™ ti. so Ä• ha --- ``agaru etaá¹ƒ Ä• harituá¹ƒ, sace tumhe attano kathÄ• y
jeá¹-á¹-hakaá¹ƒ \Ne II 170/ karissathÄ• â€™â€™ ti. agaru etamÄ• cariya Ä• hara, tvaá¹ƒ ka
jeá¹-á¹-hakoti. so Ä• ha --- ``taá¹ƒ Ä• harantena thenetvÄ• vÄ• vilumpitvÄ• vÄ• Ä• harituá
samaá¹‡assa pana gotamassa sÄ• vakasadisena hutvÄ• tassa sÄ• vake vanditvÄ• vattapa
patte bhattaá¹ƒ bhuÃ±jitvÄ• Ä• harituá¹ƒ sakkÄ• . ruccati vo etassa ettakassa kiriyÄ• â€™â
katvÄ• Ä• haritvÄ• ca no dehÄ«ti. tena hi maá¹ƒ disvÄ• apassantÄ• viya bhaveyyÄ• thÄ•
saÃ±Ã±aá¹ƒ datvÄ• dutiyadivase pÄ• tova uá¹-á¹-hÄ• ya gijjhakÅ«á¹-amahÄ• vihÄ• raá¹ƒ g
diá¹-á¹-hadiá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paÃ±capatiá¹-á¹-hitena pÄ• de vandi. bhikkhÅ«
paribbÄ• jakÄ• caá¹‡á¸• Ä• pharusÄ• , ayaá¹ƒ pana saddho bhavissati pasannoâ€™â€™
yuttaá¹-á¹-hÄ• nasmiá¹ƒyeva pabbajitÄ• , mayaá¹ƒ pana anupadhÄ• retvÄ• atittheneva pak
vicarÄ• mÄ• ti. so evaá¹ƒ vatvÄ• diá¹-á¹-he diá¹-á¹-he bhikkhÅ« punappunaá¹ƒ vandati, nhÄ
paá¹-iyÄ• deti, dantakaá¹-á¹-haá¹ƒ kappiyaá¹ƒ karoti, pÄ• de dhovati makkheti, atirekabhatta
bhuÃ±jati.

taá¹ƒ \Be II 175/ iminÄ• nÄ«hÄ• rena vasantaá¹ƒ eko mahÄ• thero disvÄ• , ``paribbÄ• jaka
kiá¹ƒ \Ee II 297/ na pabbajasÄ«â€™â€™ ti. ko maá¹ƒ, bhante, pabbÄ• jessati. mayaÃ±hi cin
bhadantÄ• naá¹ƒ paccatthikÄ• hutvÄ• vicarimhÄ• ti. thero ``sace tvaá¹ƒ pabbajitukÄ• mo,
pabbÄ• jessÄ• mÄ«â€™â€™ ti vatvÄ• pabbÄ• jesi. so pabbajitakÄ• lato paá¹-á¹-hÄ• ya nin
vattapaá¹-ivattamakÄ• si. atha naá¹ƒ thero vatte pasÄ«ditvÄ• nacirasseva upasampÄ• desi
bhikkhÅ«hi saddhiá¹ƒ uposathaggaá¹ƒ pavisitvÄ• bhikkhÅ« mahantena ussÄ• hena pÄ• tim
disvÄ• ``iminÄ• nÄ«hÄ• rena osÄ• retvÄ• osÄ• retvÄ• lokaá¹ƒ khÄ• danti, katipÄ• hena h
so pariveá¹‡aá¹ƒ gantvÄ• upajjhÄ• yaá¹ƒ vanditvÄ• , ``bhante, ko nÄ• mo ayaá¹ƒ dhammoa
pÄ• timokkho nÄ• ma, Ä• vusoti. uttamadhammo esa, bhante, bhavissatÄ«ti. Ä• ma, Ä• vus
ayaá¹ƒ sikkhÄ• ti. bhante, sace esa sikkhÄ• dhammo uttamo, imameva paá¹-hamaá¹ƒ gaá¹
thero sampaá¹-icchi. so gaá¹‡hanto paribbÄ• jake passitvÄ• ``kÄ«disaá¹ƒ Ä• cariyÄ• â€™â
mÄ• cintayittha, katipÄ• hena Ä• harissÄ• mÄ«â€™â€™ ti vatvÄ• nacirasseva uggaá¹‡hitv
``ettakameva, bhante, udÄ• hu aÃ±Ã±ampi atthÄ«â€™â€™ ti. ettakameva, Ä• vusoti.

so punadivase yathÄ• nivatthapÄ• rutova gahitanÄ«hÄ• reneva pattaá¹ƒ gahetvÄ• gijjhakÅ
paribbÄ• jakÄ• rÄ• maá¹ƒ agamÄ• si. paribbÄ• jakÄ• disvÄ• ``kÄ«disaá¹ƒ, Ä• cariya, nÄ•
Ä• vaá¹-á¹-animÄ• yaá¹ƒ \Ne II 171/ Ä• harituâ€™â€™ nti taá¹ƒ parivÄ• rayiá¹ƒsu. mÄ• cin
Ä• haá¹-Ä• me Ä• vaá¹-á¹-animÄ• yÄ• , ito paá¹-á¹-hÄ• ya amhÄ• kaá¹ƒ lÄ• bhasakkÄ• ro
aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggÄ• hotha, mÄ• vivÄ• daá¹ƒ akatthÄ• ti. sace te, Ä• cariya, su
vÄ• cehÄ«ti. so Ä• dito paá¹-á¹-hÄ• ya pÄ• timokkhaá¹ƒ osÄ• resi. atha te sabbepi --- ``etha
vicarantÄ• samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ kathessÄ• mÄ• â€™â€™ ti anugghÄ•
dvÄ• rasamÄ«paá¹ƒ gantvÄ• vivaá¹-ena dvÄ• rena \Ee II 298/ sabbapaá¹-hamaá¹ƒ pavisiá¹
apakkantaá¹ƒ taá¹ƒ paribbÄ• jakaá¹ƒ sandhÄ• ya --- ``sarabho nÄ• ma paribbÄ• jako acirap
vuttaá¹ƒ.

taá¹ƒ \Be II 176/ divasaá¹ƒ pana bhagavÄ• paccÅ«sasamaye lokaá¹ƒ olokento idaá¹ƒ adda
paribbÄ• jako nagare vicaritvÄ• pakÄ• sanÄ«yakammaá¹ƒ karissati, tiá¹‡á¹‡aá¹ƒ ratanÄ• n
kathento visaá¹ƒ siÃ±citvÄ• paribbÄ• jakÄ• rÄ• maá¹ƒ gamissati, ahampi tattheva gamissÄ
tattheva osarissanti. tasmiá¹ƒ samÄ• game caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni amatapÄ• n
tato ``tassa okÄ• so hotu, yathÄ• ruciyÄ• avaá¹‡á¹‡aá¹ƒ pattharatÅ«â€™â€™ ti cintetvÄ•
Ä• mantesi --- ``Ä• nanda, aá¹-á¹-hÄ• rasasu mahÄ• vihÄ• resu bhikkhusaá¹…ghassa mayÄ
carituá¹ƒ Ä• rocehÄ«â€™â€™ ti. thero tathÄ• akÄ• si. bhikkhÅ« pattacÄ«varamÄ• dÄ• ya s
parivÄ• rayiá¹ƒsu. satthÄ• bhikkhusaá¹…ghaá¹ƒ Ä• dÄ• ya dvÄ• ragÄ• masamÄ«peyeva p
paribbÄ• jakehi saddhiá¹ƒ nagaraá¹ƒ paviá¹-á¹-ho tattha tattha parisamajjhe rÄ• jadvÄ• ravÄ
gantvÄ• ``aÃ±Ã±Ä• to mayÄ• samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ dhammoâ€™â€™ tiÄ
__so rÄ• jagahe parisati evaá¹ƒ vÄ• caá¹ƒ bhÄ• satÄ«_tiÄ• di vuttaá¹ƒ. tattha __aÃ±Ã±Ä• t
pÄ• kaá¹-aá¹ƒ katvÄ• uggahitoti dÄ«peti. __aÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . __apakkanto_ti sa
sace hi samaá¹‡assa gotamassa sÄ• sane koci sÄ• ro abhavissa, nÄ• haá¹ƒ apakkamissaá
asÄ• raá¹ƒ nissÄ• raá¹ƒ, Ä• vaá¹-á¹-animÄ• yaá¹ƒ osÄ• retvÄ• samaá¹‡Ä• lokaá¹ƒ khÄ• d
evamÄ• ha.

__atha kho sambahulÄ• bhikkhÅ«_ti atha evaá¹ƒ tasmiá¹ƒ paribbÄ• jake bhÄ• samÄ• ne a
bhikkhÅ« ``asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma satthÄ• piá¹‡á¸• Ä• ya carituá¹ƒ gatoâ€™â€™ ti
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. te sandhÄ• yetaá¹ƒ v
suá¹‡iá¹ƒsu. __yena_ \Ee II 299/ __bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti ``imaá¹ƒ kÄ• raá
Ä• rocessÄ• mÄ• â€™â€™ ti upasaá¹…kamiá¹ƒsu.

__sippinikÄ• tÄ«ra_nti \Ne II 172/ __sippinikÄ• _ti evaá¹ƒnÄ• mikÄ• ya nadiyÄ• tÄ«raá¹ƒ. _
tuá¹‡hÄ«bhÄ• venÄ• _ti kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• abbhantare khantiá¹ƒ dh
adhivÄ• sesÄ«ti attho. evaá¹ƒ adhivÄ• setvÄ• puna cintesi --- ``kiá¹ƒ nu kho ajja mayÄ• sa
maddituá¹ƒ gacchantena ekakena gantabbaá¹ƒ \Be II 177/, udÄ• hu bhikkhusaá¹…ghapariv
etadahosi --- sacÄ• haá¹ƒ bhikkhusaá¹…ghaparivuto gamissÄ• mi, mahÄ• jano evaá¹ƒ cinte
vÄ• duppattiá¹-á¹-hÄ• naá¹ƒ gacchanto pakkhaá¹ƒ ukkhipitvÄ• gantvÄ• parisabalena uppa
paravÄ• dÄ«naá¹ƒ sÄ«saá¹ƒ ukkhipituá¹ƒ na detÄ«â€™â€™ ti. na kho pana mayhaá¹ƒ uppa
maddanakiccaá¹ƒ atthi, ahameva gantvÄ• maddissÄ• mi. anacchariyaá¹ƒ cetaá¹ƒ yvÄ• haá
attano uppannaá¹ƒ vÄ• daá¹ƒ maddeyyaá¹ƒ, cariyaá¹ƒ caraá¹‡akÄ• le ahetukapaá¹-isandhi
mayÄ• vahitabbaá¹ƒ dhuraá¹ƒ aÃ±Ã±o vahituá¹ƒ samattho nÄ• ma nÄ• hosi. imassa panat

``yato yato garu dhuraá¹ƒ, yato gambhÄ«ravattanÄ«.

tadÄ• ssu kaá¹‡haá¹ƒ yuÃ±jenti, svÄ• ssu taá¹ƒ vahate dhuraâ€™â€™ nti || (J I 1.29) ---

idaá¹ƒ kaá¹‡hajÄ• takaá¹ƒ Ä• haritabbaá¹ƒ. atÄ«te kira eko satthavÄ• ho ekissÄ• mahallikÄ
gaá¹‡hi. athassa ekissÄ• dhenuyÄ• rattibhÄ• gasamanantare gabbhavuá¹-á¹-hÄ• naá¹ƒ ah
vijÄ• yi. mahallikÄ• ya vacchakaá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya puttasineho udapÄ• d
satthavÄ• haputto --- ``tava gehavetanaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. mahallikÄ• ``m
na atthi, imameva vacchakaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. gaá¹‡ha, ammÄ• ti. sÄ• taá¹ƒ gaá
yÄ• gubhattatiá¹‡Ä• dÄ«ni dadamÄ• nÄ• \Ee II 300/ posesi. so vuddhimanvÄ• ya paripuá¹‡
balavÄ«riyasampanno ahosi sampannÄ• cÄ• ro, kÄ• á¸·ako nÄ• ma nÄ• mena. athekassa s
sakaá¹-asatehi Ä• gacchantassa udakabhinnaá¹-á¹-hÄ• ne sakaá¹-acakkaá¹ƒ laggi. so dasa
yojetvÄ• nÄ«harÄ• petuá¹ƒ asakkonto kÄ• á¸·akaá¹ƒ upasaá¹…kamitvÄ• Ä• ha --- ``tÄ• ta
sakaá¹-aá¹ƒ me ukkhipitvÄ• dehÄ«â€™â€™ ti. evaÃ±ca pana vatvÄ• taá¹ƒ Ä• dÄ• ya --- ``
dhuraá¹ƒ vahituá¹ƒ samattho natthÄ«â€™â€™ ti dhurasakaá¹-e yottaá¹ƒ bandhitvÄ• taá¹ƒ
taá¹ƒ sakaá¹-aá¹ƒ ukkhipitvÄ• thale patiá¹-á¹-hÄ• petvÄ• eteneva nihÄ• rena paÃ±ca saka
sabbapacchimasakaá¹-aá¹ƒ nÄ«haritvÄ• mociyamÄ• no ``suâ€™â€™ nti katvÄ• sÄ«saá¹ƒ

satthavÄ• ho \Ne II 173/ \Be II 178/ ``ayaá¹ƒ ettakÄ• ni sakaá¹-Ä• ni ukkhipanto evaá¹ƒ na a
maÃ±Ã±e karotÄ«â€™â€™ ti sakaá¹-agaá¹‡anÄ• ya kahÄ• paá¹‡e gahetvÄ• paÃ±casatab
bandhÄ• pesi. so aÃ±Ã±esaá¹ƒ attano santikaá¹ƒ allÄ«yituá¹ƒ adento ujukaá¹ƒ gehameva a
disvÄ• mocetvÄ• kahÄ• paá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• ``kasmÄ• , putta, evamakÄ• si, mÄ•
Ä• bhatena ayaá¹ƒ jÄ«vissatÄ«â€™ ti saÃ±Ã±amakÄ• sÄ«â€™â€™ ti vatvÄ• goá¹‡aá¹ƒ ua
abbhaÃ±jitvÄ• ``ito paá¹-á¹-hÄ• ya puna mÄ• evamakÄ• sÄ«â€™â€™ ti ovadi. evaá¹ƒ satt
caraá¹‡akÄ• le ahetukapaá¹-isandhiyaá¹ƒ nibbattenÄ• pi hi mayÄ• vahitabbadhuraá¹ƒ aÃ±
nÄ• ma nÄ• hosÄ«â€™â€™ ti cintetvÄ• ekakova agamÄ• si. taá¹ƒ dassetuá¹ƒ __atha kho
paá¹-isallÄ• nÄ• vuá¹-á¹-hito_tiÄ• di vuttaá¹ƒ.

tattha __paá¹-isallÄ• nÄ• _ti puthuttÄ• rammaá¹‡ehi cittaá¹ƒ paá¹-isaá¹ƒharitvÄ• sallÄ• nat
attho. __tenupasaá¹…kamÄ«_ti paribbÄ• jakesu sakalanagare pakÄ• sanÄ«yakammaá¹ƒ ka
paribbÄ• jakÄ• rÄ• me sannipatitvÄ• ``sace, Ä• vuso sarabha, samaá¹‡o gotamo Ä• gamis
karissasÄ«â€™â€™ ti. samaá¹‡e gotame ekaá¹ƒ karonte ahaá¹ƒ dve karissÄ• mi, dve karo
karonte paÃ±ca, paÃ±ca karonte dasa, dasa karonte vÄ«sati, vÄ«sati karonte tiá¹ƒsaá¹ƒ, tiá
cattÄ• lÄ«saá¹ƒ, cattÄ• lÄ«saá¹ƒ karonte paÃ±Ã±Ä• saá¹ƒ, paÃ±Ã±Ä• saá¹ƒ karonte sataá¹
sahassaá¹ƒ karissÄ• mÄ«ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sÄ«hanÄ• dakathaá¹ƒ samuá¹-á¹-h
upasaá¹…kami.

upasaá¹…kamanto pana yasmÄ• paribbÄ• jakÄ• rÄ• massa nagaramajjheneva maggo, tas
nivÄ• setvÄ• sugatamahÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• vissaá¹-á¹-habalo rÄ• jÄ• viya ekako
micchÄ• diá¹-á¹-hikÄ• disvÄ• ``paribbÄ• jakÄ• samaá¹‡assa gotamassa pakÄ• sanÄ«yak
pattharia¹ƒsu, so ete anuvattitvÄ• saÃ±Ã±Ä• petuá¹ƒ gacchati maÃ±Ã±eâ€™â€™ ti anuba
sammÄ• diá¹-á¹-hikÄ• pi ``sammÄ• sambuddho pattacÄ«varaá¹ƒ Ä• dÄ• ya ekakova nikkha

mahÄ• dhammasaá¹…gÄ• mo bhavissati. mayampi tasmiá¹ƒ samÄ• game kÄ• yasakkhino
anubandhiá¹ƒsu. satthÄ• passantasseva mahÄ• janassa paribbÄ• jakÄ• rÄ• maá¹ƒ upasaá

paribbÄ• jakÄ• \Be II 179/ rukkhÄ• naá¹ƒ khandhaviá¹-apasÄ• khantarehi samuggacchant
chabbaá¹‡á¹‡aghanabuddharasmiyo disvÄ• ``aÃ±Ã±adÄ• evarÅ«po obhÄ• so nÄ• ma nat
ulloketvÄ• ``samaá¹‡o \Ne II 174/ gotamo Ä• gacchatÄ«â€™â€™ ti Ä• haá¹ƒsu. taá¹ƒ sutv
sÄ«saá¹ƒ á¹-hapetvÄ• adhomukho nisÄ«di. evaá¹ƒ tasmiá¹ƒ samaye bhagavÄ• taá¹ƒ Ä• r
paÃ±Ã±atte Ä• sane nisÄ«di. tathÄ• gato hi jambudÄ«patale aggakule jÄ• tattÄ• aggÄ• sa
Ä• sanaá¹ƒ paÃ±Ã±attameva hoti. evaá¹ƒ paÃ±Ã±atte mahÄ• rahe buddhÄ• sane nisÄ«di.

__te paribbÄ• jakÄ• sarabhaá¹ƒ paribbÄ• jakaá¹ƒ etadavocu_nti sammÄ• sambuddhe kira
ettakaá¹ƒ kathenteyeva \Ee II 302/ bhikkhusaá¹…gho satthu padÄ• nupadiko hutvÄ• paribb
sampÄ• puá¹‡i, catassopi parisÄ• paribbÄ• jakÄ• rÄ• meyeva osariá¹ƒsu. tato te paribbÄ•
samaá¹‡assa gotamassa kammaá¹ƒ, sakalanagaraá¹ƒ vicaritvÄ• avaá¹‡á¹‡aá¹ƒ pattharitv
katvÄ• Ä• gatÄ• naá¹ƒ verÄ«naá¹ƒ paá¹-isattÅ«naá¹ƒ paccÄ• mittÄ• naá¹ƒ santikaá¹ƒ Ä• g
viggÄ• hikakathaá¹ƒ na kathesi, Ä• gatakÄ• lato paá¹-á¹-hÄ• ya satapÄ• katelena makkhent
pÄ• yento viya madhurakathaá¹ƒ kathetÄ«â€™â€™ ti sabbepi sammÄ• sambuddhaá¹ƒ anu

__yÄ• ceyyÄ• sÄ«_ti Ä• yÄ• ceyyÄ• si pattheyyÄ• si piheyyÄ• si. __tuá¹‡hÄ«bhÅ«to_ti tuá
__maá¹…kubhÅ«to_ti nittejataá¹ƒ Ä• panno. __pattakkhandho_ti onatagÄ«vo. __adhomukh
__sammÄ• sambuddhassa te paá¹-ijÄ• nato_ti ``ahaá¹ƒ sammÄ• sambuddho, sabbe dham
evaá¹ƒ paá¹-ijÄ• nato tava. __anabhisambuddhÄ• _ti ime nÄ• ma dhammÄ• tayÄ• anabhis
anabhisambuddhÄ• ti evaá¹ƒ dassitadhammesu. __aÃ±Ã±ena vÄ• aÃ±Ã±aá¹ƒ paá¹-icariss
aÃ±Ã±aá¹ƒ vacanaá¹ƒ paá¹-icchÄ• dessati, aÃ±Ã±aá¹ƒ pucchito aÃ±Ã±aá¹ƒ kathessatÄ«ti a
kathaá¹ƒ apanÄ• messatÄ«_ti bahiddhÄ• aÃ±Ã±aá¹ƒ Ä• gantukakathaá¹ƒ Ä• haranto purim
__appaccaya_nti anabhiraddhiá¹ƒ atuá¹-á¹-hÄ• kÄ• raá¹ƒ __pÄ• tukarissatÄ«_ti pÄ• kaá¹-a
appaccayena domanassaá¹ƒ vuttaá¹ƒ, purimehi dvÄ«hi mandabalavabhedo kodhoyeva.

evaá¹ƒ \Be II 180/ bhagavÄ• paá¹-hamavesÄ• rajjena sÄ«hanÄ• daá¹ƒ naditvÄ• puna duti
maá¹ƒ paribbÄ• jakÄ• _tiÄ• dimÄ• ha. tattha __yassa kho pana te atthÄ• ya dhammo desito
303/ vÄ• phalassa vÄ• atthÄ• ya tayÄ• catusaccadhammo desito. __so na niyyÄ• tÄ«_ti s
niggacchati, na taá¹ƒ atthaá¹ƒ sÄ• dhetÄ«ti vuttaá¹ƒ hoti. __takkarassÄ• _ti yo naá¹ƒ karoti,
paá¹-ipattipÅ«rakassa puggalassÄ• ti attho. __sammÄ• dukkhakkhayÄ• yÄ• _ti hetunÄ• na
\Ne II 175/ vaá¹-á¹-adukkhassa khayÄ• ya. atha vÄ• __yassa kho pana te atthÄ• ya dhamm
atthÄ• ya dhammo desito. seyyathidaá¹ƒ --- rÄ• gapaá¹-ighÄ• tatthÄ• ya asubhakammaá¹-á
dosapaá¹-ighÄ• tatthÄ• ya mettÄ• bhÄ• vanÄ• , mohapaá¹-ighÄ• tatthÄ• ya paÃ±ca dhamm
Ä• nÄ• pÄ• nassati. __so na niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• _ti so dham
karoti, tassa takkarassa sammÄ• hetunÄ• nayena kÄ• raá¹‡ena vaá¹-á¹-adukkhakkhayÄ•

niggacchati, taá¹ƒ atthaá¹ƒ na sÄ• dhetÄ«ti ayamettha attho. __seyyathÄ• pi sarabho paribb
ayaá¹ƒ sarabho paribbÄ• jako pajjhÄ• yanto appaá¹-ibhÄ• no nisinno, evaá¹ƒ nisÄ«dissatÄ«

evaá¹ƒ tÄ«hi padehi sÄ«hanÄ• daá¹ƒ naditvÄ• desanaá¹ƒ nivattentasseva tathÄ• gatassa
sannipatitÄ• caturÄ• sÄ«tipÄ• á¹‡asahassaparimÄ• á¹‡Ä• parisÄ• amatapÄ• naá¹ƒ pivi, s
amatapÄ• nassa pÄ«tabhÄ• vaá¹ƒ Ã±atvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• pakkÄ• mi. tama
bhagavÄ• _tiÄ• di vuttaá¹ƒ. tattha __sÄ«hanÄ• da_nti seá¹-á¹-hanÄ• daá¹ƒ abhÄ«tanÄ• daá
__vehÄ• saá¹ƒ pakkÄ• mÄ«_ti abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ
saddhiá¹ƒ bhikkhusaá¹…ghena Ä• kÄ• saá¹ƒ pakkhandi. evaá¹ƒ pakkhando ca pana taá¹ƒk
gijjhakÅ«á¹-amahÄ• vihÄ• re patiá¹-á¹-hÄ• si.

__vÄ• cÄ• ya sannitodakenÄ• _ti vacanapatodena. __saÃ±jambharimakaá¹ƒsÅ«_ti \Ee II 3
nirantaraphuá¹-aá¹ƒ akaá¹ƒsu, upari vijjhiá¹ƒsÅ«ti vuttaá¹ƒ hoti. __brahÄ• raÃ±Ã±e_ti mahÄ
__sÄ«hanÄ• daá¹ƒ nadissÄ• mÄ«_ti sÄ«hassa nadato Ä• kÄ• raá¹ƒ disvÄ• ``ayampi tiracc
cattÄ• ro pÄ• dÄ• , mayhampi, ahampi evameva sÄ«hanÄ• daá¹ƒ nadissÄ• mÄ«â€™â€™ t
nadituá¹ƒ asakkonto \Be II 181/ tasmiá¹ƒ gocarÄ• ya pakkante ekako nadituá¹ƒ Ä• rabhi. ath
siá¹…gÄ• lasaddoyeva nicchari. tena vuttaá¹ƒ --- __siá¹…gÄ• lakaá¹ƒyeva nadatÄ«_ti. __bh
vevacanaá¹ƒ. apica bhinnassaraá¹ƒ amanÄ• pasaddaá¹ƒ nadatÄ«ti vuttaá¹ƒ hoti. __evamev
opammena paribbÄ• jakÄ• tathÄ• gataá¹ƒ sÄ«hasadisaá¹ƒ katvÄ• sarabhaá¹ƒ siá¹…gÄ• la
__ambukasaÃ±carÄ«_ti khuddakakukkuá¹-ikÄ• . __purisakaravitaá¹ƒ ravissÄ• mÄ«_ti mahÄ
disvÄ• ``imassapi dve pÄ• dÄ• dve pakkhÄ• , mayhampi tatheva, ahampi evarÅ«paá¹ƒ rav
sÄ• tassa sammukhÄ• ravituá¹ƒ asakkontÄ« tasmiá¹ƒ pakkante ravamÄ• nÄ• kukkuá¹-ikÄ
vuttaá¹ƒ --- __ambukasaÃ±cariravitaá¹ƒyeva ravatÄ«_ti. __usabho_ti goá¹‡o. __suÃ±Ã±Ä• j
jeá¹-á¹-hakavasabhehi virahitÄ• ya \Ne II 176/. __gambhÄ«raá¹ƒ naditabbaá¹ƒ maÃ±Ã±atÄ«
jeá¹-á¹-hakavasabhassa nÄ• dasadisaá¹ƒ gambhÄ«ranÄ• daá¹ƒ naditabbaá¹ƒ maÃ±Ã±ati. s
uttÄ• natthamevÄ• ti.

5. kesamuttisuttavaá¹‡á¹‡anÄ•

<66> paÃ±came __kÄ• lÄ• mÄ• naá¹ƒ nigamo_ti kÄ• lÄ• mÄ• nÄ• ma khattiyÄ• , tesaá¹ƒ
kesamuttanigamavÄ• sino. __upasaá¹…kamiá¹ƒsÅ«_ti sappinavanÄ«tÄ• dibhesajjÄ• ni cev
gÄ• hÄ• petvÄ• upasaá¹…kamiá¹ƒsu. __sakaá¹ƒyeva vÄ• daá¹ƒ dÄ«pentÄ«_ti attanoyeva
__jotentÄ«_ti pakÄ• senti. __khuá¹ƒsentÄ«_ti ghaá¹-á¹-enti. __vambhentÄ«_ti \Ee II 305/ av
__paribhavantÄ«_ti lÄ• makaá¹ƒ karonti. __omakkhiá¹ƒ karontÄ«_ti ukkhittakaá¹ƒ karonti, u
chaá¸• á¸• enti. __aparepi, bhante_ti so kira aá¹-avimukhe gÄ• mo, tasmÄ• tattha aá¹-aviá¹
atikkamitukÄ• mÄ• ca vÄ• saá¹ƒ kappenti. tesupi paá¹-hamaá¹ƒ Ä• gatÄ• attano laddhiá¹ƒ
pacchÄ• Ä• gatÄ• ``kiá¹ƒ te jÄ• nanti, amhÄ• kaá¹ƒ antevÄ• sikÄ• te, amhÄ• kaá¹ƒ santik
uggaá¹‡hiá¹ƒsÅ«â€™â€™ ti attano laddhiá¹ƒ dÄ«petvÄ• pakkamiá¹ƒsu. kÄ• lÄ• mÄ• ekal

na sakkhiá¹ƒsu. te etamatthaá¹ƒ dÄ«petvÄ• bhagavato evamÄ• rocetvÄ• __tesaá¹ƒ no, bh
tattha __hoteva kaá¹…khÄ• _ti hotiyeva kaá¹…khÄ• . __vicikicchÄ• _ti tasseva vevacanaá¹

__mÄ• _ \Be II 182/ __anussavenÄ• _ti anussavakathÄ• yapi mÄ• gaá¹‡hittha. __mÄ• pa
paramparakathÄ• yapi mÄ• gaá¹‡hittha. __mÄ• itikirÄ• yÄ• _ti evaá¹ƒ kira etanti mÄ• gaá
piá¹-akasampadÄ• nenÄ• _ti amhÄ• kaá¹ƒ piá¹-akatantiyÄ• saddhiá¹ƒ sametÄ«ti mÄ• gaá
takkaggÄ• henapi mÄ• gaá¹‡hittha. __mÄ• nayahetÅ«_ti nayaggÄ• henapi mÄ• gaá¹‡hitt
Ä• kÄ• raparivitakkenÄ• _ti sundaramidaá¹ƒ kÄ• raá¹‡anti evaá¹ƒ kÄ• raá¹‡aparivitakkenap
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• _ti amhÄ• kaá¹ƒ nijjhÄ• yitvÄ• khamitvÄ• gahitadiá¹-á¹-hiyÄ•
mÄ• gaá¹‡hittha. __mÄ• bhabbarÅ«patÄ• yÄ• _ti ayaá¹ƒ bhikkhu bhabbarÅ«po, imassa ka
mÄ• gaá¹‡hittha. __mÄ• samaá¹‡o no garÅ«_ti ayaá¹ƒ samaá¹‡o amhÄ• kaá¹ƒ garu, imas
yuttantipi mÄ• gaá¹‡hittha. __samattÄ• _ti paripuá¹‡á¹‡Ä• . __samÄ• dinnÄ• _ti \Ee II 306/
parÄ• maá¹-á¹-hÄ• . __yaá¹ƒsa hotÄ«_ti yaá¹ƒ kÄ• raá¹‡aá¹ƒ tassa puggalassa hoti. alobhÄ
lobhÄ• dipaá¹-ipakkhavasena veditabbÄ• . __vigatÄ• bhijjho_tiÄ• dÄ«hi mettÄ• ya pubbabh

idÄ• ni mettÄ• dikaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathento __mettÄ• sahagatenÄ• _tiÄ• dimÄ
kammaá¹-á¹-hÄ• nakathÄ• ya vÄ• bhÄ• vanÄ• naye vÄ• pÄ• á¸·ivaá¹‡á¹‡anÄ• ya vÄ• yaá
sabbaá¹ƒ visuddhimagge (Vism I 240) vuttameva. __evaá¹ƒ averacitto_ti evaá¹ƒ akusalaver
ca natthitÄ• ya averacitto. __abyÄ• bajjhacitto_ti kodhacittassa abhÄ• vena niddukkhacitto.
__asaá¹ƒkiliá¹-á¹-hacitto_ti kilesassa natthitÄ• ya asaá¹ƒkiliá¹-á¹-hacitto. __visuddhacitto_ti
kilesamalÄ• bhÄ• vena visuddhacitto hotÄ«ti attho. __tassÄ• _ti tassa evarÅ«passa ariyasÄ
avassayÄ• patiá¹-á¹-hÄ• . __sace kho pana atthi paro loko_ti yadi imamhÄ• lokÄ• paralok
__athÄ• haá¹ƒ kÄ• yassa bhedÄ• parammaraá¹‡Ä• ... pe ... upapajjissÄ• mÄ«_ti atthetaá¹
kÄ• yassa bhedÄ• parammaraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mÄ«ti evaá¹
__anÄ«gha_nti niddukkhaá¹ƒ. __sukhi_nti sukhitaá¹ƒ. __ubhayeneva visuddhaá¹ƒ attÄ• naá
yaÃ±ca pÄ• paá¹ƒ na karomi, yaÃ±ca karotopi na karÄ«yati, iminÄ• ubhayenÄ• pi visuddha
samanupassÄ• mi. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

6. sÄ• á¸·hasuttavaá¹‡á¹‡anÄ•

<67> chaá¹-á¹-he \Be II 183/ __migÄ• ranattÄ• _ti migÄ• raseá¹-á¹-hino nattÄ• . __sekhuniy
sekhuniyaseá¹-á¹-hino nattÄ• . __upasaá¹…kamiá¹ƒsÅ«_ti bhuttapÄ• tarÄ• sÄ• dÄ• sakam
upasaá¹…kamiá¹ƒsu. tesaá¹ƒ kira purebhatte pubbaá¹‡hasamayeyeva gehe eko paÃ±ho sa
kathetuá¹ƒ okÄ• so nÄ• hosi. te ``taá¹ƒ paÃ±haá¹ƒ sossÄ• mÄ• â€™â€™ ti therassa santik
tuá¹‡hÄ« nisÄ«diá¹ƒsu. thero ``gÄ• me taá¹ƒ samuá¹-á¹-hitaá¹ƒ paÃ±haá¹ƒ sotuá¹ƒ Ä• gatÄ
tesaá¹ƒ manaá¹ƒ Ã±atvÄ• tameva paÃ±haá¹ƒ Ä• rabhanto __etha tumhe sÄ• á¸·hÄ• _tiÄ•
lobho_ti lubbhanasabhÄ• vo lobho nÄ• ma atthÄ«ti pucchati. __abhijjhÄ• ti kho ahaá¹ƒ sÄ•
vadÄ• mÄ«_ti etaá¹ƒ lobhasaá¹…khÄ• taá¹ƒ atthaá¹ƒ ahaá¹ƒ ``abhijjhÄ• â€™â€™ ti vadÄ•

vadÄ• mÄ«ti samuá¹-á¹-hitapaÃ±hassa atthaá¹ƒ dÄ«pento Ä• ha. evaá¹ƒ sabbavÄ• resu na

__so_ \Ne II 178/ __evaá¹ƒ pajÄ• nÄ• tÄ«_ti so cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• á¹-h
samÄ• pattito vuá¹-á¹-hÄ• ya vipassanaá¹ƒ Ä• rabhanto evaá¹ƒ pajÄ• nÄ• ti. __atthi ida_nti
dukkhasaccasaá¹…khÄ• taá¹ƒ khandhapaÃ±cakaá¹ƒ nÄ• marÅ«pavasena paricchinditvÄ•
pajÄ• nÄ• ti atthi idaâ€™â€™ nti vutto. __hÄ«na_nti samudayasaccaá¹ƒ. __paá¹‡Ä«ta_nti n
saÃ±Ã±Ä• gatassa uttari nissaraá¹‡a_nti imassa vipassanÄ• saÃ±Ã±Ä• saá¹…khÄ• tassa s
nissaraá¹‡aá¹ƒ nÄ• ma nibbÄ• naá¹ƒ, tamatthÄ«ti iminÄ• nirodhasaccaá¹ƒ dasseti. __vimu
Ã±Ä• á¹‡a_nti ekÅ«navÄ«satividhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ kathitaá¹ƒ. __ahu pu
ahosi. __tadahu akusala_nti taá¹ƒ akusalaá¹ƒ nÄ• ma ahosi, tadÄ• vÄ• akusalaá¹ƒ nÄ• ma
kusala_nti iti etaá¹ƒ kusalaá¹ƒ, tasseva akusalassa natthibhÄ• vaá¹ƒ kusalaá¹ƒ khemanti sa
__nicchÄ• to_ti nittaá¹‡ho. __nibbuto_ti \Ee II 308/ abbhantare santÄ• pakarÄ• naá¹ƒ kilesÄ
nibbuto. __sÄ«tibhÅ«to_ti sÄ«talÄ«bhÅ«to. __sukhappaá¹-isaá¹ƒvedÄ«_ti kÄ• yikacetasikas
paá¹-isaá¹ƒveditÄ• . __brahmabhÅ«tenÄ• _ti seá¹-á¹-habhÅ«tena. sesaá¹ƒ sabbattha uttÄ•

7. kathÄ• vatthusuttavaá¹‡á¹‡anÄ•

<68> sattame \Be II 184/ __kathÄ• vatthÅ«nÄ«_ti kathÄ• kÄ• raá¹‡Ä• ni, kathÄ• ya bhÅ«m
__atÄ«taá¹ƒ vÄ• , bhikkhave, addhÄ• na_nti atÄ«tamaddhÄ• naá¹ƒ nÄ• ma kÄ• lopi vaá¹-á¹
anÄ• gatapaccuppannesupi eseva nayo. tattha atÄ«te kassapo nÄ• ma sammÄ• sambuddh
kÄ• sikarÄ• jÄ• aggupaá¹-á¹-hÄ• ko ahosi, vÄ«sati vassasahassÄ• ni Ä• yu ahosÄ«ti iminÄ
__atÄ«taá¹ƒ Ä• rabbha kathaá¹ƒ katheti_ nÄ• ma. anÄ• gate metteyyo nÄ• ma buddho bhav
rÄ• jÄ• aggupaá¹-á¹-hÄ• ko bhavissati, asÄ«ti vassasahassÄ• ni Ä• yu bhavissatÄ«ti iminÄ
__anÄ• gataá¹ƒ Ä• rabbha kathaá¹ƒ katheti_ nÄ• ma. etarahi asuko nÄ• ma rÄ• jÄ• dhamm
__paccuppannaá¹ƒ Ä• rabbha kathaá¹ƒ katheti_ nÄ• ma.

__kathÄ• sampayogenÄ• _ti kathÄ• samÄ• gamena. __kaccho_ti kathetuá¹ƒ yutto. __akac
__ekaá¹ƒsabyÄ• karaá¹‡Ä«yaá¹ƒ paÃ±ha_ntiÄ• dÄ«su, ``cakkhu, aniccaâ€™â€™ nti puá¹-á
nti ekaá¹ƒseneva byÄ• kÄ• tabbaá¹ƒ. eseva nayo sotÄ• dÄ«su. ayaá¹ƒ __ekaá¹ƒsabyÄ• kar
nÄ• ma cakkhÅ«â€™â€™ ti puá¹-á¹-hena pana ``na cakkhumeva, sotampi aniccaá¹ƒ, ghÄ•
vibhajitvÄ• \Ne II 179/ byÄ• kÄ• tabbaá¹ƒ. ayaá¹ƒ __vibhajjabyÄ• karaá¹‡Ä«yo_ paÃ±ho. ``
sotaá¹ƒ. yathÄ• sotaá¹ƒ, tathÄ• cakkhÅ«â€™â€™ ti puá¹-á¹-hena ``kenaá¹-á¹-hena puccha
paá¹-ipucchitvÄ• ``dassanaá¹-á¹-hena pucchÄ• mÄ«â€™â€™ ti vutte ``na hÄ«â€™â€™ ti b
``aniccaá¹-á¹-hena pucchÄ• mÄ«â€™â€™ ti vutte, ``Ä• mÄ• â€™â€™ ti byÄ• kÄ• tabbaá¹ƒ
__paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo_ paÃ±ho. ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ ntiÄ
puá¹-á¹-hena pana ``abyÄ• katametaá¹ƒ bhagavatÄ• â€™â€™ ti á¹-hapetabbo, esa paÃ±ho
__á¹-hapanÄ«yo_ paÃ±ho.

__á¹-hÄ• nÄ• á¹-hÄ• ne na saá¹‡á¹-hÄ• tÄ«_ti kÄ• raá¹‡Ä• kÄ• raá¹‡e na saá¹‡á¹-hÄ• ti. ta
sassatavÄ• dÄ« yuttena kÄ• raá¹‡ena pahoti ucchedavÄ• diá¹ƒ niggahetuá¹ƒ, ucchedavÄ•
``kiá¹ƒ panÄ• haá¹ƒ ucchedaá¹ƒ vadÄ• mÄ«â€™â€™ ti sassatavÄ• dibhÄ• vameva dÄ«pet
patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti. evaá¹ƒ ucchedavÄ• dimhi pahonte sassatavÄ• dÄ«, puggala
suÃ±Ã±atavÄ• dÄ«, suÃ±Ã±atavÄ• dimhi pahonte puggalavÄ• dÄ«ti evaá¹ƒ á¹-hÄ• nÄ• á¹-h

__parikappe_ \Be II 185/ __na saá¹‡á¹-hÄ• tÄ«_ti idaá¹ƒ paÃ±hapucchanepi paÃ±hakathan
ekacco hi ``paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti kaá¹‡á¹-haá¹ƒ sodheti, so itarena ``idaá
pucchissasÄ«â€™â€™ ti vutto Ã±Ä• tabhÄ• vaá¹ƒ Ã±atvÄ• ``na etaá¹ƒ, aÃ±Ã±aá¹ƒ pucchi
paÃ±haá¹ƒ puá¹-á¹-hopi ``paÃ±haá¹ƒ kathessÄ• mÄ«â€™â€™ ti hanuá¹ƒ saá¹ƒsodheti, so
kathessasÄ«â€™â€™ ti vutto Ã±Ä• tabhÄ• vaá¹ƒ Ã±atvÄ• ``na etaá¹ƒ, aÃ±Ã±aá¹ƒ kathess
parikappe na saá¹‡á¹-hÄ• ti nÄ• ma.

__aÃ±Ã±Ä• tavÄ• de na saá¹‡á¹-hÄ• tÄ«_ti aÃ±Ã±Ä• tavÄ• de jÄ• nitavÄ• de na saá¹‡á¹-h
paÃ±haá¹ƒ pucchati, taá¹ƒ itaro ``manÄ• po tayÄ• paÃ±ho pucchito, kahaá¹ƒ te esa uggahi
itaro pucchitabbaniyÄ• meneva paÃ±haá¹ƒ pucchitvÄ• pi tassa kathÄ• ya ``apaÃ±haá¹ƒ nu
vimatiá¹ƒ karoti. aparo paÃ±haá¹ƒ puá¹-á¹-ho katheti, tamaÃ±Ã±o ``suá¹-á¹-hu te paÃ±ho ka
uggahito, paÃ±haá¹ƒ kathentena nÄ• ma evaá¹ƒ kathetabboâ€™â€™ ti vadati. itaro katheta
kathetvÄ• pi tassa kathÄ• ya ``apaÃ±ho nu kho mayÄ• kathitoâ€™â€™ ti vimatiá¹ƒ karoti.

__paá¹-ipadÄ• ya na saá¹‡á¹-hÄ• tÄ«_ti paá¹-ipattiyaá¹ƒ na tiá¹-á¹-hati, vattaá¹ƒ ajÄ• nitvÄ•
apucchitabbaá¹-á¹-hÄ• ne pucchatÄ«ti attho. ayaá¹ƒ paÃ±ho \Ee II 310/ nÄ• ma cetiyaá¹…g
kathetabbo, tathÄ• bhikkhÄ• cÄ• ramagge \Ne II 180/ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya caraá¹‡ak
nisinnakÄ• le yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• gahetvÄ• nisinnakÄ• le paribhuÃ±jitvÄ• nisinn
divÄ• vihÄ• raá¹-á¹-hÄ• nagamanakÄ• lepi. divÄ• á¹-á¹-hÄ• ne nisinnakÄ• le pana okÄ• saá
kathetabbo, akÄ• retvÄ• pucchantassa na kathetabbo. idaá¹ƒ vattaá¹ƒ ajÄ• nitvÄ• puccha
saá¹‡á¹-hÄ• ti nÄ• ma. __evaá¹ƒ santÄ• yaá¹ƒ, bhikkhave, puggalo akaccho hotÄ«_ti, bhikk
kÄ• raá¹‡e sati ayaá¹ƒ puggalo na kathetuá¹ƒ yutto nÄ• ma hoti.

__á¹-hÄ• nÄ• á¹-hÄ• ne saá¹‡á¹-hÄ• tÄ«_ti sassatavÄ• dÄ« yuttena kÄ• raá¹‡ena pahoti u
ucchedavÄ• dÄ« tena niggayhamÄ• nopi ``ahaá¹ƒ tayÄ• satakkhattuá¹ƒ niggayhamÄ• nopi
vadati. iminÄ• nayena sassatapuggalasuÃ±Ã±atavÄ• dÄ• dÄ«supi nayo netabbo. evaá¹ƒ á
saá¹‡á¹-hÄ• ti \Be II 186/ nÄ• ma. __parikappe saá¹‡á¹-hÄ• tÄ«_ti ``paÃ±haá¹ƒ pucchissÄ•
kaá¹‡á¹-haá¹ƒ sodhento ``tvaá¹ƒ imaá¹ƒ nÄ• ma pucchissasÄ«â€™â€™ ti vutte, ``Ä• ma, et
pucchissÄ• mÄ«â€™â€™ ti vadati. paÃ±haá¹ƒ kathessÄ• mÄ«ti hanuá¹ƒ saá¹ƒsodhentopi `
kathessasÄ«â€™â€™ ti vutte, ``Ä• ma, etaá¹ƒyeva kathessÄ• mÄ«â€™â€™ ti vadati. evaá
nÄ• ma.

__aÃ±Ã±Ä• tavÄ• de saá¹‡á¹-hÄ• tÄ«_ti imaá¹ƒ paÃ±haá¹ƒ pucchitvÄ• ``suá¹-á¹-hu te paÃ
nÄ• ma evaá¹ƒ pucchitabbaâ€™â€™ nti vutte sampaá¹-icchati, vimatiá¹ƒ na uppÄ• deti. paÃ
``suá¹-á¹-hu te paÃ±ho kathito, kathentena nÄ• ma evaá¹ƒ kathetabbaâ€™â€™ nti vutte sam
na uppÄ• deti. __paá¹-ipadÄ• ya saá¹‡á¹-hÄ• tÄ«_ti gehe nisÄ«dÄ• petvÄ• yÄ• gukhajjakÄ
niá¹-á¹-hÄ• ti, tasmiá¹ƒ antare nisinno paÃ±haá¹ƒ pucchati \Ee II 311/. sappiÄ• dÄ«ni bhesa
aá¹-á¹-havidhÄ• ni pÄ• nakÄ• ni vatthacchÄ• danamÄ• lÄ• gandhÄ• dÄ«ni vÄ• Ä• dÄ• ya v
divÄ• á¹-á¹-hÄ• naá¹ƒ pavisitvÄ• okÄ• saá¹ƒ kÄ• retvÄ• paÃ±haá¹ƒ pucchati. evaÃ±hi vatt
paá¹-ipadÄ• ya saá¹‡á¹-hÄ• ti nÄ• ma. tassa paÃ±haá¹ƒ kathetuá¹ƒ vaá¹-á¹-ati.

__aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«_ti aÃ±Ã±ena vacanena aÃ±Ã±aá¹ƒ paá¹-icchÄ• deti,
aÃ±Ã±aá¹ƒ katheti. __bahiddhÄ• kathaá¹ƒ apanÄ• metÄ«_ti Ä• gantukakathaá¹ƒ otÄ• rento
apanÄ• meti. tatridaá¹ƒ vatthu --- bhikkhÅ« kira sannipatitvÄ• ekaá¹ƒ daharaá¹ƒ, ``Ä• vuso,
Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti Ä• haá¹ƒsu. so Ä• ha --- ``bhante, nÄ• gadÄ«paá¹ƒ gatomh
181/, na mayaá¹ƒ tava nÄ• gadÄ«pagamanena atthikÄ• , Ä• pattiá¹ƒ pana Ä• pannoti pucch
nÄ• gadÄ«paá¹ƒ gantvÄ• macche khÄ• dinti. Ä• vuso, tava macchakhÄ• danena kammaá¹
Ä• pannoti. so ``nÄ• tisupakko maccho mayhaá¹ƒ aphÄ• sukamakÄ• si, bhanteâ€™â€™ ti.
vÄ• aphÄ• sukena vÄ• kammaá¹ƒ natthi, Ä• pattiá¹ƒ Ä• pannosÄ«ti. bhante, yÄ• va tattha
aphÄ• sukameva jÄ• tanti. evaá¹ƒ Ä• gantukakathÄ• vasena bahiddhÄ• kathaá¹ƒ apanÄ• m

__abhiharatÄ«_ti ito cito ca suttaá¹ƒ Ä• haritvÄ• avattharati. __tepiá¹-akatissatthero_ viya.
bhikkhÅ« mahÄ• cetiyaá¹…gaá¹‡e sannipatitvÄ• saá¹…ghakiccaá¹ƒ katvÄ• bhikkhÅ«naá¹
aÃ±Ã±amaÃ±Ã±aá¹ƒ paÃ±hasÄ• kacchaá¹ƒ karonti. tatthÄ• yaá¹ƒ thero tÄ«hi piá¹-akehi tat
divasabhÄ• ge ekampi paÃ±haá¹ƒ niá¹-á¹-hÄ• petuá¹ƒ na deti. __abhimaddatÄ«_ti kÄ• raá¹
Ä• haritvÄ• maddati. __anupajagghatÄ«_ti parena paÃ±he pucchitepi kathitepi pÄ• á¹‡iá¹ƒ
mahÄ• hasitaá¹ƒ hasati, yena parassa ``apucchitabbaá¹ƒ nu kho pucchiá¹ƒ, akathetabbaá¹ƒ
nti vimati uppajjati. __khalitaá¹ƒ gaá¹‡hÄ• tÄ«_ti appamattakaá¹ƒ mukhadosamattaá¹ƒ gaá¹
akkhare vÄ• pade vÄ• byaÃ±jane vÄ• durutte ``evaá¹ƒ nÄ• metaá¹ƒ vattabbaâ€™â€™ nti
__saupaniso_ti saupanissayo sapaccayo.

__ohitasoto_ti á¹-hapitasoto. __abhijÄ• nÄ• ti ekaá¹ƒ dhamma_nti ekaá¹ƒ kusaladhammaá¹
ariyamaggaá¹ƒ. __parijÄ• nÄ• ti ekaá¹ƒ dhamma_nti ekaá¹ƒ dukkhasaccadhammaá¹ƒ tÄ«ra
parijÄ• nÄ• ti. __pajahati ekaá¹ƒ dhamma_nti ekaá¹ƒ sabbÄ• kusaladhammaá¹ƒ pajahati vi
__sacchikaroti ekaá¹ƒ dhamma_nti ekaá¹ƒ arahattaphaladhammaá¹ƒ nirodhameva vÄ• pa
__sammÄ• vimuttiá¹ƒ phusatÄ«_ti sammÄ• hetunÄ• nayena kÄ• raá¹‡ena arahattaphalavi
phusati.

__etadatthÄ• , bhikkhave, kathÄ• _ti, bhikkhave, yÄ• esÄ• kathÄ• sampayogenÄ• ti kathÄ
ayaá¹ƒ tassÄ• kathÄ• ya bhÅ«mi patiá¹-á¹-hÄ• . idaá¹ƒ vatthu yadidaá¹ƒ anupÄ• dÄ• cittas

sabbapadesu yojanÄ• veditabbÄ• . __etadatthÄ• mantanÄ• _ti yÄ• ayaá¹ƒ kacchÄ• kacch
saddhiá¹ƒ mantanÄ• , sÄ• pi etadatthÄ• yeva. __etadatthÄ• upanisÄ• _ti ohitasoto saupani
upanisÄ• pi etadatthÄ• yeva. __etadatthaá¹ƒ sotÄ• vadhÄ• na_nti tassÄ• upanisÄ• ya sotÄ
tampi etadatthameva. __anupÄ• dÄ• _ti catÅ«hi upÄ• dÄ• nehi aggahetvÄ• . __cittassa vim
arahattaphalavimokkho. arahattaphalatthÄ• ya hi sabbametanti suttantaá¹ƒ vinivattetvÄ• up
kÅ«á¹-aá¹ƒ gaá¹‡hanto __ye viruddhÄ• _tiÄ• dimÄ• ha.

tattha __viruddhÄ• _ti virodhasaá¹…khÄ• tena kopena viruddhÄ• . __sallapantÄ«_ti sallÄ•
__viniviá¹-á¹-hÄ• _ti abhiniviá¹-á¹-hÄ• hutvÄ• . __samussitÄ• _ti \Ee II 313/ mÄ• nussayena
__anariyaguá¹‡amÄ• sajjÄ• _ti anariyaguá¹‡akathaá¹ƒ guá¹‡amÄ• sajja kathenti. guá¹‡aá¹ƒ
anariyakathÄ• nÄ• ma, na ariyakathÄ• , taá¹ƒ \Be II 188/ kathentÄ«ti attho. __aÃ±Ã±oÃ±Ã±
aÃ±Ã±amaÃ±Ã±assa chiddaá¹ƒ aparÄ• dhaá¹ƒ gavesamÄ• nÄ• . __dubbhÄ• sita_nti dukka
appamattakaá¹ƒ mukhadosakhalitaá¹ƒ. __sampamohaá¹ƒ parÄ• jaya_nti aÃ±Ã±amaÃ±Ã±as
sampamohaÃ±ca parÄ• jayaÃ±ca. __abhinandantÄ«_ti tussanti. __nÄ• care_ti na carati na
__dhammaá¹-á¹-hapaá¹-isaá¹ƒyuttÄ• _ti yÄ• ca dhamme á¹-hitena kathitakathÄ• , sÄ• dha
ca dhammena paá¹-isaá¹ƒyuttÄ• ti dhammaá¹-á¹-hapaá¹-isaá¹ƒyuttÄ• . __anunnatena mana
__apaá¸·Ä• so_ti yugaggÄ• hapaá¸·Ä• savasena apaá¸·Ä• so hutvÄ• . __asÄ• haso_ti rÄ• g
asÄ• haso hutvÄ• .

__anusÅ«yÄ• yamÄ• no_ti na usÅ«yamÄ• no. __dubbhaá¹-á¹-he nÄ• pasÄ• daye_ti dukka
__upÄ• rambhaá¹ƒ na sikkheyyÄ• _ti kÄ• raá¹‡uttariyalakkhaá¹‡aá¹ƒ upÄ• rambhaá¹ƒ na si
gÄ• haye_ti appamattakaá¹ƒ mukhakhalitaá¹ƒ ``ayaá¹ƒ te dosoâ€™â€™ ti na gÄ• hayeyya.
nÄ• vatthareyya. __nÄ• bhimadde_ti ekaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• haritvÄ• na maddeyya. __na
payutaá¹ƒ bhaá¹‡e_ti saccÄ• likapaá¹-isaá¹ƒyuttaá¹ƒ vÄ• caá¹ƒ na bhaá¹‡eyya. __aÃ±Ã±Ä•
__pasÄ• dattha_nti pasÄ• dajananatthaá¹ƒ. __na samusseyya mantaye_ti na mÄ• nussaye
mÄ• nussitÄ• hutvÄ• paá¹‡á¸• itÄ• kathayanti, mÄ• nena pana anussitova hutvÄ• manta

8. aÃ±Ã±atitthiyasuttavaá¹‡á¹‡anÄ•

<69> aá¹-á¹-hame __bhagavaá¹ƒmÅ«lakÄ• _ti bhagavÄ• mÅ«laá¹ƒ etesanti bhagavaá¹ƒm
--- ime, bhante, amhÄ• kaá¹ƒ dhammÄ• pubbe kassapasammÄ• sambuddhena uppÄ• ditÄ
buddhantaraá¹ƒ aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• ime dhamme uppÄ• detuá¹ƒ sa
\Ne II 183/ pana no ime dhammÄ• uppÄ• ditÄ• . bhagavantaÃ±hi nissÄ• ya mayaá¹ƒ ime d
paá¹-ivijjhÄ• mÄ• ti evaá¹ƒ bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ti. __bhagavaá¹ƒn
dhammÄ• naá¹ƒ netÄ• vinetÄ• anunetÄ• yathÄ• sabhÄ• vato pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iye
dassetÄ• ti dhammÄ• bhagavaá¹ƒnettikÄ• nÄ• ma \Be II 189/ honti. __bhagavaá¹ƒpaá¹-isa
catubhÅ«makadhammÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ Ä• gacchamÄ• nÄ
bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . __paá¹-isarantÄ«_ti osaranti samosaranti. apica mahÄ• bodhi

bhagavato paá¹-ivedhavasena phasso Ä• gacchati --- ``ahaá¹ƒ bhagavÄ• kinnÄ• moâ€™â€
phusanaá¹-á¹-hena phasso nÄ• ma. vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡a
bhagavÄ• kinnÄ• maâ€™â€™ nti. tvaá¹ƒ vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• mÄ•
catubhÅ«makadhammÄ• naá¹ƒ yathÄ• sabhÄ• vato pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nÄ•
paá¹-isaratÄ«ti __bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . bhagavantaá¹ƒyeva paá¹-ibhÄ• tÅ«_ti bhaga
attho upaá¹-á¹-hÄ• tu, tumheyeva no kathetvÄ• dethÄ• ti attho.

__rÄ• go_ \Ee II 315/ __kho_ti rajjanavasena pavattarÄ• go. __appasÄ• vajjo_ti lokavajjava
vipÄ• kavajjavasenapÄ«ti dvÄ«hipi vajjehi appasÄ• vajjo, appadosoti attho. kathaá¹ƒ? mÄ•
bhÄ• tibhaginiÄ• dayo ca puttabhÄ• tikÄ• naá¹ƒ Ä• vÄ• havivÄ• hamaá¹…galaá¹ƒ nÄ• ma k
lokavajjavasena appasÄ• vajjo. sadÄ• rasantosamÅ«likÄ• pana apÄ• ye paá¹-isandhi nÄ•
vipÄ• kavajjavasena appasÄ• vajjo. __dandhavirÄ• gÄ«_ti virajjamÄ• no panesa saá¹‡ikaá¹
muccati. telamasirÄ• go viya ciraá¹ƒ anubandhati, dve tÄ«á¹‡i bhavantarÄ• ni gantvÄ• pi nÄ
dandhavirÄ• gÄ«.

tatridaá¹ƒ vatthu --- eko kira puriso bhÄ• tu jÄ• yÄ• ya micchÄ• cÄ• raá¹ƒ carati. tassÄ• pi i
sÄ• mikato soyeva piyataro ahosi. sÄ• tamÄ• ha --- ``imasmiá¹ƒ kÄ• raá¹‡e pÄ• kaá¹-e jÄ•
bhavissati, tava bhÄ• tikaá¹ƒ ghÄ• tehÄ«â€™â€™ ti. so ``nassa, vasali, mÄ• evaá¹ƒ puna a
apasÄ• desi. sÄ• tuá¹‡hÄ« hutvÄ• katipÄ• haccayena puna kathesi, tassa cittaá¹ƒ dvajjhal
tatiyavÄ• raá¹ƒ kathito ``kinti katvÄ• okÄ• saá¹ƒ labhissÄ• mÄ«â€™â€™ ti Ä• ha. athassa s
``tvaá¹ƒ mayÄ• vuttameva karohi, asukaá¹-á¹-hÄ• ne mahÄ• kakudhasamÄ«pe titthaá¹ƒ att
daá¹‡á¸• akavÄ• siá¹ƒ gahetvÄ• tiá¹-á¹-hÄ• hÄ«â€™â€™ ti. so tathÄ• akÄ• si. jeá¹-á¹-hab
kammaá¹ƒ katvÄ• gharaá¹ƒ Ä• gato. sÄ• tasmiá¹ƒ muducittÄ• viya hutvÄ• ``ehi \Be II 190
sÄ«se te olikhissÄ• mÄ«â€™â€™ ti olikhantÄ« ``upakkiliá¹-á¹-haá¹ƒ te sÄ«saâ€™â€™ nti Ä
datvÄ• ``gaccha asukaá¹-á¹-hÄ• ne sÄ«saá¹ƒ dhovitvÄ• Ä• gacchÄ• hÄ«â€™â€™ ti peses
gantvÄ• Ä• malakakakkena sÄ«saá¹ƒ makkhetvÄ• udakaá¹ƒ oruyha onamitvÄ• sÄ«saá¹ƒ
itaro rukkhantarato nikkhamitvÄ• khandhaá¹-á¹-hike paharitvÄ• jÄ«vitÄ• voropetvÄ• geha

itaro bhariyÄ• ya sinehaá¹ƒ pariccajitumasakkonto tasmiá¹ƒyeva gehe mahÄ• dhammani hu
á¹-hitÄ• yapi nisinnÄ• yapi gantvÄ• sarÄ«re patati. atha naá¹ƒ sÄ• ``soyeva ayaá¹ƒ bhavis
ghÄ• tÄ• pesi. so puna tassÄ• sinehena tasmiá¹ƒyeva gehe kukkuro hutvÄ• nibbatti. so pa
paá¹-á¹-hÄ• ya tassÄ• pacchato pacchato carati. araÃ±Ã±aá¹ƒ gacchantiyÄ• pi saddhiá¹ƒy
manussÄ• ``nikkhanto sunakhaluddako, kataraá¹-á¹-hÄ• naá¹ƒ gamissatÄ«â€™â€™ ti upp
ghÄ• tÄ• pesi.

sopi puna tasmiá¹ƒyeva gehe vacchako hutvÄ• nibbatti. tatheva tassÄ• pacchato pacchato
manussÄ• disvÄ• ``nikkhanto gopÄ• lako, kattha gÄ• viyo carissantÄ«â€™â€™ ti uppaá¹‡
á¹-hÄ• ne taá¹ƒ ghÄ• tÄ• pesi. so tadÄ• pi tassÄ• upari sinehaá¹ƒ chindituá¹ƒ asakkonto ca

kucchiyaá¹ƒ jÄ• tissaro hutvÄ• nibbatti. so paá¹-ipÄ• á¹-iyÄ• catÅ«su attabhÄ• vesu tÄ• ya
disvÄ• ``evarÅ«pÄ• ya nÄ• ma paccatthikÄ• ya kucchismiá¹ƒ nibbattosmÄ«â€™â€™ ti tato
hatthena attÄ• naá¹ƒ phusituá¹ƒ na deti. sace naá¹ƒ sÄ• phusati, kandati rodati. atha naá¹ƒ
paá¹-ijaggati. taá¹ƒ aparabhÄ• ge vuddhippattaá¹ƒ ayyako Ä• ha --- ``tÄ• ta, kasmÄ• tvaá¹ƒ
attÄ• naá¹ƒ phusituá¹ƒ na desi. sacepi taá¹ƒ phusati, mahÄ• saddena rodasi kandasÄ«â€™
puá¹-á¹-ho ``na esÄ• mayhaá¹ƒ mÄ• tÄ• , paccÄ• mittÄ• esÄ• â€™â€™ ti taá¹ƒ pavattiá¹ƒ
Ä• liá¹…gitvÄ• roditvÄ• ``ehi, tÄ• ta, kiá¹ƒ amhÄ• kaá¹ƒ \Ee II 317/ Ä«dise á¹-hÄ• ne nivÄ•
Ä• dÄ• ya nikkhamitvÄ• ekaá¹ƒ vihÄ• raá¹ƒ gantvÄ• pabbajitvÄ• ubhopi tattha vasantÄ• a

__mahÄ• sÄ• vajjo_ti \Be II 191/ lokavajjavasenapi vipÄ• kavajjavasenapÄ«ti dvÄ«hipi kÄ•
kathaá¹ƒ? dosena hi duá¹-á¹-ho hutvÄ• mÄ• taripi aparajjhati, pitaripi bhÄ• tibhaginiÄ• dÄ«s
pabbajitesupi. so gatagataá¹-á¹-hÄ• nesu ``ayaá¹ƒ puggalo mÄ• tÄ• pitÅ«supi aparajjhati, b
pabbajitesupÄ«â€™â€™ ti mahatiá¹ƒ garahaá¹ƒ labhati. evaá¹ƒ tÄ• va lokavajjavasena mah
pana katena Ä• nantariyakammena kappaá¹ƒ niraye paccati. evaá¹ƒ vipÄ• kavajjavasena m
__khippavirÄ• gÄ«_ti khippaá¹ƒ virajjati. dosena hi duá¹-á¹-ho mÄ• tÄ• pitÅ«supi cetiyepi bo
pabbajitesupi aparajjhitvÄ• ``mayhaá¹ƒ khamathÄ• â€™â€™ ti. accayaá¹ƒ deseti. tassa sa
kammaá¹ƒ pÄ• katikameva hoti.

mohopi dvÄ«heva kÄ• raá¹‡ehi __mahÄ• sÄ• vajjo_. mohena hi mÅ«á¸·ho hutvÄ• mÄ• tÄ•
pabbajitesupi aparajjhitvÄ• gatagataá¹-á¹-hÄ• ne garahaá¹ƒ labhati. evaá¹ƒ tÄ• va lokavajja
mohavasena pana katena Ä• nantariyakammena kappaá¹ƒ niraye paccati. evaá¹ƒ vipÄ• kav
__dandhavirÄ• gÄ«_ti saá¹‡ikaá¹ƒ virajjati. mohena mÅ«á¸·hena hi katakammaá¹ƒ saá¹‡ika
acchacammaá¹ƒ satakkhattumpi dhoviyamÄ• naá¹ƒ na paá¹‡á¸• araá¹ƒ hoti, evameva moh
sÄ«ghaá¹ƒ na muccati, saá¹‡ikameva muccatÄ«ti. sesamettha uttÄ• namevÄ• ti.

9. akusalamÅ«lasuttavaá¹‡á¹‡anÄ•

<70> navame __akusalamÅ«lÄ• nÄ«_ti akusalÄ• naá¹ƒ mÅ«lÄ• ni, akusalÄ• ni ca tÄ• ni m
akusalamÅ«lÄ• ni. __yadapi, bhikkhave, lobho_ti yopi, bhikkhave, lobho. __tadapi_ \Ee II 31
__akusalamÅ«la_nti sopi akusalamÅ«laá¹ƒ. akusalamÅ«laá¹ƒ vÄ• sandhÄ• ya idha tampÄ•
etenupÄ• yena sabbattha nayo netabbo. __abhisaá¹…kharotÄ«_ti Ä• yÅ«hati sampiá¹‡á¸• e
dukkhaá¹ƒ uppÄ• dayatÄ«_ti abhÅ«tena avijjamÄ• nena yaá¹ƒkiÃ±ci tassa abhÅ«taá¹ƒ dosa
uppÄ• deti. __vadhena vÄ• _tiÄ• di yenÄ• kÄ• rena dukkhaá¹ƒ uppÄ• deti, taá¹ƒ dassetuá¹ƒ
__jÄ• niyÄ• _ti dhanajÄ• niyÄ• . __pabbÄ• janÄ• yÄ• _ti gÄ• mato vÄ• raá¹-á¹-hato vÄ• pa
192/. __balavamhÄ«_ti ahamasmi balavÄ• . __balattho itipÄ«_ti balena me attho itipi, bale v
vadati.

__akÄ• lavÄ• dÄ«_ti kÄ• lasmiá¹ƒ na vadati, akÄ• lasmiá¹ƒ vadati nÄ• ma. __abhÅ«tavÄ•

\Ne II 186/, abhÅ«taá¹ƒ vadati nÄ• ma. __anatthavÄ• dÄ«_ti atthaá¹ƒ na vadati, anatthaá¹ƒ
__adhammavÄ• dÄ«_ti dhammaá¹ƒ na vadati, adhammaá¹ƒ vadati nÄ• ma. __avinayavÄ• d
avinayaá¹ƒ vadati nÄ• ma.

__tathÄ• hÄ• ya_nti tathÄ• hi ayaá¹ƒ. __na Ä• tappaá¹ƒ karoti tassa nibbeá¹-hanÄ• yÄ• _
nibbeá¹-hanatthÄ• ya vÄ«riyaá¹ƒ na karoti. __itipetaá¹ƒ ataccha_nti iminÄ• pi kÄ• raá¹‡ena
itaraá¹ƒ tasseva vevacanaá¹ƒ.

__duggati pÄ• á¹-ikaá¹…khÄ• _ti nirayÄ• dikÄ• duggati icchitabbÄ• , sÄ• assa avassabhÄ
nibbattitabbanti attho. __uddhasto_ti upari dhaá¹ƒsito. __pariyonaddho_ti samantÄ• onaddh
Ä• pajjatÄ«_ti avuá¸• á¸• hiá¹ƒ Ä• pajjati. __byasanaá¹ƒ_ \Ee II 319/ __Ä• pajjatÄ«_ti vinÄ•
gimhakÄ• lasmiÃ±hi mÄ• luvÄ• sipÄ• á¹-ikÄ• ya phalitÄ• ya bÄ«jÄ• ni uppatitvÄ• vaá¹-aruk
tattha yassa rukkhassa mÅ«le tÄ«su disÄ• su tÄ«á¹‡i bÄ«jÄ• ni patitÄ• ni honti, tasmiá¹ƒ ru
meghena abhivaá¹-á¹-he tÄ«hi bÄ«jehi tayo aá¹…kurÄ• uá¹-á¹-hahitvÄ• taá¹ƒ rukkhaá¹ƒ al
paá¹-á¹-hÄ• ya rukkhadevatÄ• yo sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ na sakkonti. tepi aá¹…l
latÄ• bhÄ• vaá¹ƒ Ä• pajjitvÄ• taá¹ƒ rukkhaá¹ƒ abhiruhitvÄ• sabbaviá¹-apasÄ• khÄ• pasÄ•
rukkhaá¹ƒ upari pariyonandhanti. so mÄ• luvÄ• latÄ• hi saá¹ƒsibbito ghanehi mahantehi mÄ
deve vÄ• vassante vÄ• te vÄ• vÄ• yante tattha tattha palujjitvÄ• khÄ• á¹‡umattameva ava
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__evameva kho_ti ettha pana idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- sÄ• lÄ• dÄ«su aÃ±Ã±at
satto daá¹-á¹-habbo, tisso mÄ• luvÄ• latÄ• viya tÄ«á¹‡i akusalamÅ«lÄ• ni, yÄ• va rukkhasÄ
tÄ• saá¹ƒ latÄ• naá¹ƒ ujukaá¹ƒ rukkhÄ• rohanaá¹ƒ viya lobhÄ• dÄ«naá¹ƒ dvÄ• raá¹ƒ asamp
\Be II 193/ gamanakÄ• lo viya dvÄ• ravasena gamanakÄ• lo, pariyonaddhakÄ• lo viya lobhÄ
pariyuá¹-á¹-hitakÄ• lo, khuddakasÄ• khÄ• naá¹ƒ palujjanakÄ• lo viya dvÄ• rappattÄ• naá¹ƒ
khuddÄ• nukhuddakÄ• Ä• pattiyo Ä• pannakÄ• lo, mahÄ• sÄ• khÄ• naá¹ƒ palujjanakÄ• lo v
latÄ• nusÄ• rena otiá¹‡á¹‡ena udakena mÅ«lesu tintesu rukkhassa bhÅ«miyaá¹ƒ patanakÄ•
pÄ• rÄ• jikÄ• ni Ä• pajjitvÄ• catÅ«su apÄ• yesu nibbattanakÄ• lo daá¹-á¹-habbo.

sukkapakkho \Ne II 187/ vuttavipallÄ• sena veditabbo. __evameva kho_ti ettha pana idaá¹ƒ
--- sÄ• lÄ• dÄ«su aÃ±Ã±atararukkho viya ayaá¹ƒ satto daá¹-á¹-habbo, tisso mÄ• luvÄ• latÄ•
akusalamÅ«lÄ• ni, tÄ• saá¹ƒ appavattiá¹ƒ kÄ• tuá¹ƒ Ä• gatapuriso viya yogÄ• vacaro, kuddh
kuddÄ• lapiá¹-akaá¹ƒ viya saddhÄ• piá¹-akaá¹ƒ, palikhananakhaá¹‡itti viya \Ee II 320/ vipas
khaá¹‡ittiyÄ• mÅ«lacchedanaá¹ƒ viya vipassanÄ• Ã±Ä• á¹‡ena avijjÄ• mÅ«lassa chindana
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chindanakÄ• lo viya khandhavasena diá¹-á¹-hakÄ• lo, phÄ• l
maggaÃ±Ä• á¹‡ena kilesÄ• naá¹ƒ samugghÄ• titakÄ• lo, masikaraá¹‡akÄ• lo viya dharamÄ
mahÄ• vÄ• te opuá¹‡itvÄ• appavattanakÄ• lo viya upÄ• dinnakakkhandhÄ• naá¹ƒ appaá¹-i
punabbhave paá¹-isandhiaggahaá¹‡akÄ• lo daá¹-á¹-habboti. imasmiá¹ƒ sutte vaá¹-á¹-avivaá

10. uposathasuttavaá¹‡á¹‡anÄ•

<71> dasame __tadahuposathe_ti tasmiá¹ƒ ahu uposathe taá¹ƒ divasaá¹ƒ uposathe, panna
vuttaá¹ƒ hoti. __upasaá¹…kamÄ«_ti uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya gandhamÄ• lÄ• c
__handÄ• _ti vavassaggatthe nipÄ• to. __divÄ• divassÄ• _ti divasassa divÄ• nÄ• ma majjh
majjhanhike kÄ• leti attho. __kuto nu tvaá¹ƒ Ä• gacchasÄ«_ti kiá¹ƒ karontÄ« vicarasÄ«ti puc
__gopÄ• lakuposatho_ti gopÄ• lakehi saddhiá¹ƒ upavasanauposatho. __nigaá¹‡á¹-huposath
upavasanauposatho. __ariyuposatho_ti ariyÄ• naá¹ƒ upavasanauposatho. __seyyathÄ• pi v
visÄ• khe. __sÄ• yanhasamaye_ \Be II 194/ __sÄ• mikÄ• naá¹ƒ gÄ• vo niyyÄ• tetvÄ• _ti go
vÄ• paÃ±cÄ• hadasÄ• haaddhamÄ• samÄ• sachamÄ• sasaá¹ƒvaccharapariccheda vÄ•
devasikavetanena rakkhantaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- __niyyÄ• tetvÄ• _ti paá¹-icchÄ
gÄ• voâ€™â€™ ti datvÄ• . __iti_ \Ee II 321/ __paá¹-isaÃ±cikkhatÄ«_ti attano gehaá¹ƒ gantv
nipanno evaá¹ƒ paccavekkhati. __abhijjhÄ• sahagatenÄ• _ti taá¹‡hÄ• ya sampayuttena. __
gopÄ• lakuposatho hotÄ«_ti ariyuposathova ayaá¹ƒ, aparisuddhavitakkatÄ• ya pana gopÄ•
á¹-hito. __na mahapphalo_ti vipÄ• kaphalena na mahapphalo. __na mahÄ• nisaá¹ƒso_ti vip
mahÄ• nisaá¹ƒso. __na mahÄ• jutiko_ti vipÄ• kobhÄ• sena na mahÄ• obhÄ• so. __na mah
vipÄ• kavipphÄ• rassa amahantatÄ• ya na mahÄ• vipphÄ• ro.

__samaá¹‡ajÄ• tikÄ• _ti \Ne II 188/ samaá¹‡Ä• yeva. __paraá¹ƒ yojanasata_nti yojanasata
paraá¹ƒ. __tesu daá¹‡á¸• aá¹ƒ nikkhipÄ• hÄ«_ti tesu yojanasatato parabhÄ• gesu á¹-hitesu
nikkhipa, nikkhittadaá¹‡á¸• o hohi. __nÄ• haá¹ƒ kvacani kassaci kiÃ±canatasmi_nti ahaá¹ƒ
parassa kiÃ±canatasmiá¹ƒ na homi. kiÃ±canaá¹ƒ vuccati palibodho, palibodho na homÄ«ti v
mama kvacani katthaci kiÃ±canatatthÄ«_ti mamÄ• pi kvacani anto vÄ• bahiddhÄ• vÄ• kat
kiÃ±canatÄ• natthi, palibodho natthi, chinnapalibodhohamasmÄ«ti vuttaá¹ƒ hoti. __bhoge_t
maÃ±capÄ«á¹-hayÄ• gubhattÄ• dayo. __adinnaá¹ƒyeva paribhuÃ±jatÄ«_ti punadivase maÃ
nisÄ«dantopi yÄ• guá¹ƒ pivantopi bhattaá¹ƒ bhuÃ±jantopi te bhoge adinneyeva paribhuÃ±ja
nipphalo. byaÃ±janameva hi ettha sÄ• vasesaá¹ƒ, attho pana niravaseso. evaá¹ƒ upavuttha
appamattakampi vipÄ• kaphalaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ nÄ• ma natthi. tasmÄ
sesapadesupi \Ee II 322/ eseva nayo.

__upakkiliá¹-á¹-hassa cittassÄ• _ti idaá¹ƒ kasmÄ• Ä• ha? saá¹ƒkiliá¹-á¹-hena hi cittena upa
mahapphalo hotÄ«ti dassitattÄ• visuddhena cittena upavutthassa mahapphalatÄ• anuÃ±Ã
kammaá¹-á¹-hÄ• nena cittaá¹ƒ visujjhati, taá¹ƒ cittavisodhanakammaá¹-á¹-hÄ• naá¹ƒ dasset
195/. tattha __upakkamenÄ• _ti paccattapurisakÄ• rena, upÄ• yena vÄ• . __tathÄ• gataá¹ƒ
kÄ• raá¹‡ehi tathÄ• gataguá¹‡e anussarati. ettha hi __itipi so bhagavÄ• _ti so bhagavÄ• iti
samÄ• dhinÄ• ti sabbe lokiyalokuttarÄ• buddhaguá¹‡Ä• saá¹…gahitÄ• . __araha_ntiÄ• dÄ
niddiá¹-á¹-hÄ• . __tathÄ• gataá¹ƒ anussarato cittaá¹ƒ pasÄ«datÄ«_ti lokiyalokuttare tathÄ• g

anussarantassa cittuppÄ• do pasanno hoti.

__cittassa upakkilesÄ• _ti paÃ±ca nÄ«varaá¹‡Ä• . __kakka_nti Ä• malakakakkaá¹ƒ. __tajja
tajjÄ• tikaá¹ƒ tadanucchavikaá¹ƒ kakkena makkhanaghaá¹ƒsanadhovanavÄ• yÄ• maá¹ƒ. __
suddhabhÄ• vakaraá¹‡aá¹ƒ hoti. kiliá¹-á¹-hasmiá¹ƒ hi sÄ«se pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ
na sobhati, parisuddhe pana tasmiá¹ƒ pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• nakkhattaá¹ƒ kÄ«á¸
kiliá¹-á¹-hacittena uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya uposatho upavuttho na mahapphalo
cittena uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya upavuttho uposatho mahapphalo hotÄ«ti adhip
__brahmuposathaá¹ƒ upavasatÄ«_ti brahmÄ• vuccati sammÄ• sambuddho, tassa guá¹‡Ä•
uposatho brahmuposatho \Ne II 189/ nÄ• ma, taá¹ƒ upavasati. __brahmunÄ• saddhiá¹ƒ saá
sammÄ• sambuddhena saddhiá¹ƒ saá¹ƒvasati. __brahmaÃ±cassa_ \Ee II 323/ __Ä• rabbhÄ
Ä• rabbha.

__dhammaá¹ƒ anussaratÄ«_ti sahatantikaá¹ƒ lokuttaradhammaá¹ƒ anussarati. __sotti_nti k
kuruvindakapÄ• sÄ• á¹‡acuá¹‡á¹‡ena hi saddhiá¹ƒ lÄ• khaá¹ƒ yojetvÄ• maá¹‡ike katvÄ• v
Ä• vuá¹‡itvÄ• taá¹ƒ maá¹‡i kalÄ• papantiá¹ƒ ubhato gahetvÄ• piá¹-á¹-hiá¹ƒ ghaá¹ƒsenti, ta
--- ``sottiÃ±ca paá¹-iccÄ• â€™â€™ ti. __cuá¹‡á¹‡a_nti nhÄ• nÄ«yacuá¹‡á¹‡aá¹ƒ. __tajjaá¹ƒ
ubbaá¹-á¹-anaghaá¹ƒsanadhovanÄ• dikaá¹ƒ tadanurÅ«pavÄ• yÄ• maá¹ƒ. __dhammuposath
navalokuttaradhammaá¹ƒ Ä• rabbha upavutthattÄ• ayaá¹ƒ uposatho ``dhammuposathoâ€™
__pariyodapanÄ• _ti pade á¹-hatvÄ• purimanayeneva yojanÄ• kÄ• tabbÄ• .

__saá¹…ghaá¹ƒ anussaratÄ«_ti aá¹-á¹-hannaá¹ƒ ariyapuggalÄ• naá¹ƒ guá¹‡e anussarati. _
dve tayo vÄ• re gÄ• hÄ• pitaá¹ƒ usumaá¹ƒ paá¹-icca. usaÃ±cÄ• tipi pÄ• á¹-ho, ayamevattho
chÄ• rikaá¹ƒ. __gomaya_nti gomuttaá¹ƒ vÄ• ajalaá¹‡á¸• ikÄ• vÄ• . __pariyodapanÄ• _ti idh
yojanÄ• kÄ• tabbÄ• . __saá¹…ghuposatha_nti aá¹-á¹-hannaá¹ƒ ariyapuggalÄ• naá¹ƒ guá¹‡
ayaá¹ƒ uposatho ``saá¹…ghuposathoâ€™â€™ ti vutto.

__sÄ«lÄ• nÄ«_ti gahaá¹-á¹-ho gahaá¹-á¹-hasÄ«lÄ• ni, pabbajito pabbajitasÄ«lÄ• ni. __akha
attho visuddhimagge (Vism I 21) vitthÄ• ritova. __vÄ• laá¹‡á¸• upaka_nti assavÄ• lehi vÄ•
kataá¹ƒ aá¹‡á¸• upakaá¹ƒ. __tajjaá¹ƒ_ \Ee II 324/ __vÄ• yÄ• ma_nti telena temetvÄ• malas
chÄ• rikaá¹ƒ pakkhipitvÄ• vÄ• laá¹‡á¸• upakena ghaá¹ƒsanavÄ• yÄ• mo. idha __pariyodap
yojanÄ• kÄ• tabbÄ• kiliá¹-á¹-hasmiÃ±hi Ä• dÄ• se maá¹‡á¸• itapasÄ• dhitopi attabhÄ• vo c
parisuddhe sobhati. evameva kiliá¹-á¹-hena cittena upavuttho uposatho na mahapphalo hoti
mahapphalo hotÄ«ti. __sÄ«luposatha_nti attano sÄ«lÄ• nussaraá¹‡avasena upavuttho upos
__sÄ«lena saddhi_nti attano paÃ±casÄ«ladasasÄ«lena saddhiá¹ƒ. __sÄ«laÃ±cassa Ä• rabb
dasasÄ«laÃ±ca Ä• rabbha.

__devatÄ• anussaratÄ«_ti devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• attano saddhÄ• diguá

\Ne II 190/ uddhanaá¹ƒ. __loá¹‡a_nti loá¹‡amattikÄ• . __geruka_nti gerukacuá¹‡á¹‡aá¹ƒ.
__nÄ• á¸·ikasaá¹‡á¸• Ä• sa_nti dhamananÄ• á¸·ikaÃ±ceva parivattanasaá¹‡á¸• Ä• saÃ±ca.
uddhane pakkhipanadhamanaparivattanÄ• dikaá¹ƒ anurÅ«paá¹ƒ vÄ• yÄ• maá¹ƒ. idha __pa
evaá¹ƒ yojanÄ• veditabbÄ• --- saá¹ƒkiliá¹-á¹-hasuvaá¹‡á¹‡amayena hi pasÄ• dhanabhaá¹‡
nakkhattaá¹ƒ kÄ«á¸·amÄ• nÄ• na sobhanti, parisuddhasuvaá¹‡á¹‡amayena sobhanti. evan
saá¹ƒkiliá¹-á¹-hacittassa uposatho na mahapphalo hoti, parisuddhacittassa mahapphalo. __
devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• attano guá¹‡e anussarantena upavutthauposatho
sesaá¹ƒ imesu buddhÄ• nussatiÄ• dÄ«su kammaá¹-á¹-hÄ• nesu yaá¹ƒ vattabbaá¹ƒ siyÄ• , t
(Vism I 123 Ä• dayo) vuttameva.

__pÄ• á¹‡Ä• tipÄ• ta_nti \Be II 197/ pÄ• á¹‡avadhaá¹ƒ. __pahÄ• yÄ• _ti taá¹ƒ pÄ• á¹‡Ä• tip
dussÄ«lyaá¹ƒ pajahitvÄ• . __paá¹-iviratÄ• _ti \Ee II 325/ pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya tat
viratÄ• va. __nihitadaá¹‡á¸• Ä• nihitasatthÄ• _ti parÅ«paghÄ• tatthÄ• ya daá¹‡á¸• aá¹ƒ vÄ•
avattanato nikkhittadaá¹‡á¸• Ä• ceva nikkhittasatthÄ• cÄ• ti attho. ettha ca á¹-hapetvÄ• da
avasesaá¹ƒ upakaraá¹‡aá¹ƒ sattÄ• naá¹ƒ vihiá¹ƒsanabhÄ• vato satthanti veditabbaá¹ƒ. yaá
kattaradaá¹‡á¸• aá¹ƒ vÄ• dantakaá¹-á¹-havÄ• siá¹ƒ vÄ• pipphalakaá¹ƒ vÄ• gahetvÄ• vica
parÅ«paghÄ• tatthÄ• ya. tasmÄ• nihitadaá¹‡á¸• Ä• nihitasatthÄ• tveva saá¹…khaá¹ƒ gacc
pÄ• pajigucchanalakkhaá¹‡Ä• ya lajjÄ• ya samannÄ• gatÄ• . __dayÄ• pannÄ• _ti dayaá¹ƒ n
__sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«_ti sabbe pÄ• á¹‡abhÅ«te hitena anukampakÄ• , t
sabbesaá¹ƒ pÄ• á¹‡abhÅ«tÄ• naá¹ƒ hitacittakÄ• ti attho. __ahampajjÄ• _ti ahampi ajja. __in
iminÄ• pi guá¹‡aá¹…gena. __arahataá¹ƒ anukaromÄ«_ti yathÄ• purato gacchantaá¹ƒ pacc
nÄ• ma, evaá¹ƒ ahampi arahantehi paá¹-hamaá¹ƒ kataá¹ƒ imaá¹ƒ guá¹‡aá¹ƒ pacchÄ• karo
anukaromi. __uposatho ca me upavuttho bhavissatÄ«_ti evaá¹ƒ karontena mayÄ• arahataÅ
uposatho ca upavuttho bhavissati.

__adinnÄ• dÄ• na_nti adinnassa parapariggahitassa Ä• dÄ• naá¹ƒ, theyyaá¹ƒ corikanti atth
__dinnÄ• dÄ• yÄ«_. cittenapi dinnameva paá¹-ikaá¹…khantÄ«ti __dinnapÄ• á¹-ikaá¹…khÄ«
thenena __athenena_. athenattÄ• yeva __sucibhÅ«tena. attanÄ• _ti attabhÄ• vena, athenaa
sucibhÅ«taá¹ƒ attabhÄ• vaá¹ƒ katvÄ• viharantÄ«ti vuttaá¹ƒ hoti.

__abrahmacariya_nti \Ne II 191/ aseá¹-á¹-hacariyaá¹ƒ. brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• raa
__brahmacÄ• rÄ«_. __Ä• rÄ• cÄ• rÄ«_ti abrahmacariyato dÅ«rÄ• cÄ• rÄ«. __methunÄ• _ti
sadisattÄ• methunakÄ• ti laddhavohÄ• rehi paá¹-isevitabbato methunoti saá¹…khaá¹ƒ gatÄ
__gÄ• madhammÄ• _ti gÄ• mavÄ• sÄ«naá¹ƒ dhammÄ• .

__musÄ• vÄ• dÄ• _ti alikavacanÄ• tucchavacanÄ• . saccaá¹ƒ vadantÄ«ti __saccavÄ• dÄ«
saá¹ƒdahanti ghaá¹-á¹-entÄ«ti __saccasandhÄ• , _ na antarantarÄ• musÄ• vadantÄ«ti atth
puriso kadÄ• ci musÄ• vÄ• daá¹ƒ vadati, kadÄ• ci saccaá¹ƒ. tassa musÄ• vÄ• dena antarita

ghaá¹-Ä«yati. tasmÄ• na so saccasandho. ime pana na tÄ• disÄ• , jÄ«vitahetupi musÄ• av
saá¹ƒdahantiyevÄ• ti saccasandhÄ• . __thetÄ• _ti thirÄ• , á¹-hitakathÄ• ti attho. eko puggalo
thusarÄ• simhi nikhÄ• takhÄ• á¹‡u viya assapiá¹-á¹-he á¹-hapitakumbhaá¹‡á¸• amiva ca na
pÄ• sÄ• á¹‡alekhÄ• viya indakhÄ«lo viya ca á¹-hitakatho hoti, asinÄ• sÄ«saá¹ƒ chindantep
ayaá¹ƒ vuccati theto. __paccayikÄ• _ti pattiyÄ• yitabbakÄ• , saddhÄ• yikÄ• ti attho. ekacco
hoti, ``idaá¹ƒ kena vuttaá¹ƒ, asukena nÄ• mÄ• â€™â€™ ti vutte ``mÄ• tassa vacanaá¹ƒ sa
vattabbataá¹ƒ Ä• pajjati. eko paccayiko hoti, ``idaá¹ƒ kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti v
vuttaá¹ƒ, idameva pamÄ• á¹‡aá¹ƒ, idÄ• ni paá¹-ikkhipitabbaá¹ƒ natthi, evamevaá¹ƒ idaâ€™
Ä• pajjati. ayaá¹ƒ vuccati paccayiko. __avisaá¹ƒvÄ• dakÄ• _ \Ee II 327/ __lokassÄ• _ti tÄ• y
lokaá¹ƒ na visaá¹ƒvÄ• dentÄ«ti attho.

__surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• na_nti surÄ• merayamajjÄ• naá¹ƒ pÄ• nacetanÄ•
pamÄ• dakÄ• raá¹‡aá¹ƒ. __ekabhattikÄ• _ti pÄ• tarÄ• sabhattaá¹ƒ sÄ• yamÄ• sabhattanti c
pÄ• tarÄ• sabhattaá¹ƒ antomajjhanhikena paricchinnaá¹ƒ, itaraá¹ƒ majjhanhikato uddhaá¹ƒ
antomajjhanhike dasakkhattuá¹ƒ bhuÃ±jamÄ• nÄ• pi ekabhattikÄ• va honti. taá¹ƒ sandhÄ• y
``ekabhattikÄ• â€™â€™ ti. rattibhojanaá¹ƒ ratti, tato uparatÄ• ti __rattÅ«paratÄ• _. atikkant
sÅ«riyatthaá¹…gamanÄ• bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ nÄ• ma, tato viratattÄ• __viratÄ•

sÄ• sanassa ananulomattÄ• visÅ«kaá¹ƒ paá¹-Ä• á¹‡ibhÅ«taá¹ƒ dassananti visÅ«kadassan
naccananaccÄ• panÄ• divasena naccaÃ±ca gÄ«taÃ±ca vÄ• ditaÃ±ca, antamaso mayÅ«ran
naccÄ• dÄ«naá¹ƒ visÅ«kabhÅ«taá¹ƒ dassanaÃ±cÄ• ti __naccagÄ«tavÄ• ditavisÅ«kadassan
\Ne II 192/ payojetuá¹ƒ vÄ• parehi payojÄ• petuá¹ƒ vÄ• payuttÄ• ni passituá¹ƒ vÄ• neva b
bhikkhunÄ«naá¹ƒ vaá¹-á¹-anti.

__mÄ• lÄ• _dÄ«su \Be II 199/ __mÄ• lÄ• _ti yaá¹ƒkiÃ±ci pupphaá¹ƒ. __gandha_nti yaá¹ƒki
__vilepana_nti chavirÄ• gakaraá¹‡aá¹ƒ. tattha piá¸·andhanto __dhÄ• reti_ nÄ• ma, Å«naá¹-
__maá¹‡á¸• eti_ nÄ• ma, gandhavasena chavirÄ• gavasena ca sÄ• diyanto __vibhÅ«seti_ n
kÄ• raá¹‡aá¹ƒ, tasmÄ• yÄ• ya dussÄ«lyacetanÄ• ya tÄ• ni mÄ• lÄ• dhÄ• raá¹‡Ä• dÄ«ni ma
paá¹-iviratÄ• ti attho. __uccÄ• sayanaá¹ƒ_ vuccati pamÄ• á¹‡Ä• tikkantaá¹ƒ, __mahÄ• saya
akappiyattharaá¹‡aá¹ƒ, tato paá¹-iviratÄ• ti attho.

__kÄ«vamahapphalo_ti kittakaá¹ƒ mahapphalo. sesapadesupi eseva nayo. __pahÅ«taratta
rattasaá¹…khÄ• tena ratanena samannÄ• gatÄ• naá¹ƒ, sakalajambudÄ«patalaá¹ƒ bheritala
kaá¹-ippamÄ• á¹‡ehi sattahi ratanehi pÅ«ritÄ• nanti attho. __issariyÄ• dhipacca_nti issarabh
issariyameva vÄ• Ä• dhipaccaá¹ƒ, na ettha sÄ• hasikakammantipi issariyÄ• dhipaccaá¹ƒ. _
evarÅ«paá¹ƒ cakkavattirajjaá¹ƒ kÄ• reyya. __aá¹…gÄ• na_ntiÄ• dÄ«ni tesaá¹ƒ janapadÄ• n
nÄ• gghati soá¸·asi_nti ekaá¹ƒ ahorattaá¹ƒ upavutthauposathe puÃ±Ã±aá¹ƒ soá¸·asabhÄ• g
bhÄ• gaÃ±ca na agghati. ekarattuposathassa soá¸·asiyÄ• kalÄ• ya yaá¹ƒ vipÄ• kaphalaá¹ƒ

bahutaraá¹ƒ hotÄ«ti attho. __kapaá¹‡a_nti parittakaá¹ƒ.

__abrahmacariyÄ• _ti aseá¹-á¹-hacariyato. __rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojana_nti up
rattibhojanaÃ±ca divÄ• vikÄ• labhojanaÃ±ca na bhuÃ±jeyya. __maÃ±ce chamÄ• yaá¹ƒva sa
muá¹-á¹-hihatthapÄ• dake kappiyamaÃ±ce vÄ• sudhÄ• diparikammakatÄ• ya bhÅ«miyaá¹ƒ
tiá¹‡apaá¹‡á¹‡apalÄ• lÄ• dÄ«ni santharitvÄ• kate santhate vÄ• sayethÄ• ti attho. __etaá¹ƒ
aá¹-á¹-haá¹…gikamÄ• huposatha_nti evaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni asamÄ• carantena
aá¹-á¹-hahi aá¹…gehi samannÄ• gatattÄ• aá¹-á¹-haá¹…gikanti vadanti. taá¹ƒ pana upavasa
bhavissÄ• mÄ«â€™â€™ ti ajjeva ``idaÃ±ca idaÃ±ca kareyyÄ• thÄ• â€™â€™ ti Ä• hÄ• rÄ•
uposathadivase pÄ• tova bhikkhussa vÄ• bhikkhuniyÄ• vÄ• dasasÄ«lalakkhaá¹‡aÃ±Ã±un
vÄ• santike vÄ• caá¹ƒ bhinditvÄ• \Be II 200/ uposathaá¹…gÄ• ni samÄ• dÄ• tabbÄ• ni. pÄ
``buddhapaÃ±Ã±attaá¹ƒ uposathaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbaá¹ƒ
attanÄ• pi adhiá¹-á¹-hÄ• tabbaá¹ƒ, vacÄ«bhedo pana kÄ• tabboyeva \Ne II 193/. uposathaá
parÅ«parodhapaá¹-isaá¹ƒyuttÄ• kammantÄ• na vicÄ• retabbÄ• , Ä• yavayagaá¹‡anaá¹ƒ \B
vÄ«tinÄ• metabbaá¹ƒ, gehe pana Ä• hÄ• raá¹ƒ labhitvÄ• niccabhattikabhikkhunÄ• viya pa
gantvÄ• dhammo vÄ• sotabbo, aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu aÃ±Ã±ataraá¹ƒ vÄ•

__sudassanÄ• _ti sundaradassanÄ• . __obhÄ• saya_nti obhÄ• sayamÄ• nÄ• . __anupariya
yattakaá¹ƒ á¹-hÄ• naá¹ƒ. __antalikkhagÄ• _ti Ä• kÄ• saá¹…gamÄ• . __pabhÄ• santÄ«_ti jot
__disÄ• virocanÄ• _ti sabbadisÄ• su virocamÄ• nÄ• . atha vÄ• __pabhÄ• santÄ«_ti disÄ• h
__virocanÄ• _ti virocamÄ• nÄ• . __veá¸·uriya_nti maá¹‡Ä«ti vatvÄ• pi iminÄ• jÄ• timaá¹‡ib
ekavassikaveá¸·uvaá¹‡á¹‡aÃ±hi veá¸·uriyaá¹ƒ jÄ• timaá¹‡i nÄ• ma. taá¹ƒ sandhÄ• yevamÄ
laddhakaá¹ƒ. __siá¹…gÄ«suvaá¹‡á¹‡a_nti gosiá¹…gasadisaá¹ƒ hutvÄ• uppannattÄ• evaá¹
__kaÃ±cana_nti pabbateyyaá¹ƒ pabbate jÄ• tasuvaá¹‡á¹‡aá¹ƒ. __jÄ• tarÅ«pa_nti satthuvaá
__haá¹-aka_nti kipillikÄ• hi nÄ«haá¹-asuvaá¹‡á¹‡aá¹ƒ. __nÄ• nubhavantÄ«_ti na pÄ• puá¹‡
sÄ• miatthe paccattaá¹ƒ, candappabhÄ• yÄ• ti attho. __upavassuposatha_nti upavasitvÄ•
__sukhudrayÄ• nÄ«_ti sukhaphalÄ• ni sukhavedanÄ«yÄ• ni. __saggamupenti á¹-hÄ• na_nt
á¹-hÄ• naá¹ƒ upagacchanti, kenaci aninditÄ• hutvÄ• devaloke uppajjantÄ«ti attho. sesame
na vuttaá¹ƒ, taá¹ƒ vuttÄ• nusÄ• reneva veditabbanti.

mahÄ• vaggo dutiyo.

(8) 3. Ä• nandavaggo

1. channasuttavaá¹‡á¹‡anÄ•

<72> tatiyassa \Ne II 194/ \Ee II 330/ paá¹-hame __channo_ti evaá¹ƒnÄ• mako channaparib
__Ä• vuso_ti, Ä• vuso, yathÄ• mayaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ pahÄ• naá¹ƒ paÃ±Ã±Ä• pema, l

paÃ±Ã±Ä• pethÄ• ti pucchati. tato thero ``ayaá¹ƒ paribbÄ• jako amhe rÄ• gÄ• dÄ«naá¹ƒ pa
vadati, natthi panetaá¹ƒ \Be II 201/ bÄ• hirasamayeâ€™â€™ ti taá¹ƒ paá¹-ikkhipanto __may
Ä• vuso_tiÄ• dimÄ• ha. tattha __kho_ti avadhÄ• raá¹‡atthe nipÄ• to, mayameva paÃ±Ã±Ä•
paribbÄ• jako cintesi ``ayaá¹ƒ thero bÄ• hirasamayaá¹ƒ luÃ±citvÄ• haranto `mayamevÄ• â€
Ä• dÄ«navaá¹ƒ disvÄ• ete etesaá¹ƒ pahÄ• naá¹ƒ paÃ±Ã±Ä• pentÄ«â€™â€™ ti. atha thera
tumhe_tiÄ• dimÄ• ha. thero tassa byÄ• karonto __ratto kho_tiÄ• dimÄ• ha. tattha __attattha
diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ lokiyalokuttaraá¹ƒ attano atthaá¹ƒ. paratthaubhayatth

__andhakaraá¹‡o_tiÄ• dÄ«su yassa rÄ• go uppajjati, taá¹ƒ yathÄ• bhÅ«tadassananivÄ• ra
andhakaraá¹‡o. paÃ±Ã±Ä• cakkhuá¹ƒ na karotÄ«ti __acakkhukaraá¹‡o_. Ã±Ä• á¹‡aá¹ƒ na
__aÃ±Ã±Ä• á¹‡akaraá¹‡o_. kammassakatapaÃ±Ã±Ä• jhÄ• napaÃ±Ã±Ä• vipassanÄ• paÃ±
appavattikaraá¹‡ena nirodhetÄ«ti __paÃ±Ã±Ä• nirodhiko_. aniá¹-á¹-haphaladÄ• yakattÄ• d
vighÄ• tasseva pakkhe vattatÄ«ti __vighÄ• tapakkhiko_. kilesanibbÄ• naá¹ƒ na saá¹ƒvattetÄ
__anibbÄ• nasaá¹ƒvattaniko. alaÃ±ca panÄ• vuso Ä• nanda, appamÄ• dÄ• yÄ• _ti, Ä• vuso
paá¹-ipadÄ• atthi, alaá¹ƒ tumhÄ• kaá¹ƒ appamÄ• dÄ• ya yuttaá¹ƒ anucchavikaá¹ƒ, appamÄ
therassa vacanaá¹ƒ anumoditvÄ• pakkÄ• mi. imasmiá¹ƒ sutte ariyamaggo lokuttaramissako
II 331/ uttÄ• natthamevÄ• ti.

2. Ä• jÄ«vakasuttavaá¹‡á¹‡anÄ•

<73> dutiye \Ne II 195/ __tena hi gahapatÄ«_ti thero kira cintesi --- ``ayaá¹ƒ idha Ä• gaccha
aÃ±Ã±Ä• tukÄ• mo hutvÄ• Ä• gami, pariggaá¹‡hanatthaá¹ƒ pana Ä• gato. iminÄ• pucchita
kathÄ• pessÄ• mÄ«â€™â€™ ti. iti taá¹ƒyeva kathaá¹ƒ kathÄ• petukÄ• mo __tena hÄ«_tiÄ•
kÄ• raá¹‡Ä• padeso. yasmÄ• tvaá¹ƒ evaá¹ƒ pucchasi, tasmÄ• taÃ±Ã±evettha paá¹-ipucchA
katamesaá¹ƒ nu. __sadhammukkaá¹ƒsanÄ• _ti attano laddhiyÄ• ukkhipitvÄ• á¹-hapanÄ• .
paresaá¹ƒ laddhiyÄ• ghaá¹-á¹-anÄ• vambhanÄ• avakkhipanÄ• . __Ä• yataneva dhammad
dhammadesanÄ• . __attho ca vutto_ti mayÄ• pucchitapaÃ±hÄ• ya attho ca pakÄ• sito \Be
anupanÄ«to_ti amhe evarÅ«pÄ• ti evaá¹ƒ attÄ• ca na upanÄ«to. nupanÄ«totipi pÄ• á¹-ho.

3. mahÄ• nÄ• masakkasuttavaá¹‡á¹‡anÄ•

<74> tatiye __gilÄ• nÄ• vuá¹-á¹-hito_ti gilÄ• no hutvÄ• vuá¹-á¹-hito. __gelaÃ±Ã±Ä• _ti gilÄ
__upasaá¹…kamÄ«_ti bhuttapÄ• tarÄ• so mÄ• lÄ• gandhÄ• dÄ«ni Ä• dÄ• ya mahÄ• parivÄ
__bÄ• hÄ• yaá¹ƒ gahetvÄ• _ti na bÄ• hÄ• yaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hi, nisinnÄ• sanato
gantvÄ• dakkhiá¹‡abÄ• hÄ• yaá¹ƒ aá¹…guá¹-á¹-hakena saÃ±Ã±aá¹ƒ datvÄ• ekamantaá¹ƒ
``sekhampi kho, mahÄ• nÄ• ma, sÄ«laâ€™â€™ ntiÄ• dinÄ• nayena sattannaá¹ƒ sekhÄ• na
paÃ±Ã±aÃ±ca kathetvÄ• upari arahattaphalavasena asekhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• y
sekhaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ asekhaÃ±ca phalaÃ±Ä• á¹‡aá¹ƒ pacchÄ• , sekhavipass

asekhaphalasamÄ• dhi pacchÄ• uppajjatÄ«â€™â€™ ti dÄ«pesi. yÄ• ni pana sampayuttÄ• apacchÄ• apure uppatti veditabbÄ• ti.

4. nigaá¹‡á¹-hasuttavaá¹‡á¹‡anÄ•

<75> catutthe \Ee II 332/ __kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti dve kaá¹‡á¹‡ikÄ• gahetvÄ• ha katÄ• ya gandhakuá¹-iyÄ• . __aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• tÄ«_ti app sabbaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• ti. __satataá¹ƒ samita_nti sabbakÄ• laá¹ƒ nir __Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hita_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ \Ne II 196/ m dasseti. __purÄ• á¹‡Ä• naá¹ƒ kammÄ• na_nti Ä• yÅ«hitakammÄ• naá¹ƒ. __tapasÄ• byantÄ vigatantakaraá¹‡aá¹ƒ. __navÄ• naá¹ƒ kammÄ• na_nti idÄ• ni Ä• yÅ«hitabbakammÄ• naá¹ƒ __setughÄ• ta_nti padaghÄ• taá¹ƒ paccayaghÄ• taá¹ƒ katheti. __kammakkhayÄ• dukkhakk dukkhakkhayo. __dukkhakkhayÄ• vedanÄ• kkhayo_ti dukkhavaá¹-á¹-akkhayena vedanÄ• k khÄ«á¹‡e vedanÄ• vaá¹-á¹-ampi khÄ«á¹‡ameva hoti. __vedanÄ• kkhayÄ• sabbaá¹ƒ dukkh bhavissatÄ«_ti vedanÄ• kkhayena pana sakalavaá¹-á¹-adukkhaá¹ƒ nijjiá¹‡á¹‡ameva bhaviss __sandiá¹-á¹-hikÄ• yÄ• _ti sÄ• maá¹ƒ passitabbÄ• ya paccakkhÄ• ya. __nijjarÄ• ya visuddh kilesajÄ«raá¹‡akapaá¹-ipadÄ• ya kilese vÄ• nijjÄ«raá¹‡ato nijjarÄ• ya sattÄ• naá¹ƒ visuddh hotÄ«_ti sakalassa vaá¹-á¹-adukkhassa atikkamo hoti. __idha, bhante, bhagavÄ• kimÄ• hÄ imÄ• ya paá¹-ipattiyÄ• kimÄ• ha, kiá¹ƒ etaá¹ƒyeva kilesanijjÄ«raá¹‡akapaá¹-ipadaá¹ƒ paÃ± aÃ±Ã±anti pucchati.

__jÄ• natÄ• _ti anÄ• varaá¹‡aÃ±Ä• á¹‡ena jÄ• nantena. __passatÄ• _ti \Ee II 333/ samanta __visuddhiyÄ• _ti visuddhisampÄ• panatthÄ• ya. __samatikkamÄ• yÄ• _ti samatikkamanatt atthaá¹ƒ gamanatthÄ• ya. __Ã±Ä• yassa adhigamÄ• yÄ• _ti saha vipassanÄ• ya maggassa __nibbÄ• nassa sacchikiriyÄ• yÄ• _ti apaccayanibbÄ• nassa sacchikaraá¹‡atthÄ• ya. __nav navaá¹ƒ kammaá¹ƒ nÄ• yÅ«hati. __purÄ• á¹‡aÃ±ca kamma_nti pubbe Ä• yÅ«hitakammaá¹ karotÄ«_ti phusitvÄ• phusitvÄ• vigatantaá¹ƒ karoti, vipÄ• kaphassaá¹ƒ phusitvÄ• phusitvÄ khepetÄ«ti attho. __sandiá¹-á¹-hikÄ• _ti sÄ• maá¹ƒ passitabbÄ• . __akÄ• likÄ• _ti na kÄ• la __ehipassikÄ• _ti ``ehi passÄ• â€™â€™ ti evaá¹ƒ dassetuá¹ƒ yuttÄ• . __opaneyyikÄ• _ti up allÄ«yitabbayuttÄ• . __paccattaá¹ƒ veditabbÄ• viÃ±Ã±Å«hÄ«_ti paá¹‡á¸• itehi attano attano jÄ• nitabbÄ• , bÄ• lehi pana dujjÄ• nÄ• . iti sÄ«lavasena dve maggÄ• , dve ca phalÄ• ni kat sotÄ• pannasakadÄ• gÄ• mino hi sÄ«lesu paripÅ«rakÄ• rinoti. __vivicceva kÄ• mehÄ«_tiÄ• samÄ• dhisampadÄ• ya tayo maggÄ• , tÄ«á¹‡i ca phalÄ• ni kathitÄ• ni. anÄ• gÄ• mÄ« ariya paripÅ«rakÄ• rÄ«ti vutto. __Ä• savÄ• naá¹ƒ khayÄ• _tiÄ• dÄ«hi arahattaphalaá¹ƒ kathitaá¹ƒ sÄ«lasamÄ• dhayopi arahattaphalasampayuttÄ• va idha adhippetÄ• . ekekassa pana vasen visuá¹ƒ visuá¹ƒ tanti Ä• ropitÄ• ti.

5. nivesakasuttavaá¹‡á¹‡anÄ•

<76> paÃ±came \Ne II 197/ __amaccÄ• _ti suhajjÄ• . __Ã±Ä• tÄ«_ti sassusasurapakkhikÄ
samÄ• nalohitÄ• bhÄ• tibhaginiÄ• dayo. __aveccappasÄ• de_ti guá¹‡e avecca jÄ• nitvÄ• u
__aÃ±Ã±athatta_nti bhÄ• vaÃ±Ã±athattaá¹ƒ \Be II 204/. __pathavÄ«dhÄ• tuyÄ• _tiÄ• dÄ«su
thaddhÄ• kÄ• rabhÅ«tÄ• ya \Ee II 334/ pathavÄ«dhÄ• tuyÄ• , dvÄ• dasasu koá¹-á¹-hÄ• ses
Ä• bandhanabhÅ«tÄ• ya Ä• podhÄ• tuyÄ• , catÅ«su koá¹-á¹-hÄ• sesu paripÄ• canabhÅ«tÄ
koá¹-á¹-hÄ• sesu vitthambhanabhÅ«tÄ• ya vÄ• yodhÄ• tuyÄ• siyÄ• aÃ±Ã±athattaá¹ƒ. __na
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±abhÄ• vÅ«pagamanena siyÄ• aÃ±Ã±at
tveva siyÄ• ti dasseti. ettha ca __aÃ±Ã±athatta_nti pasÄ• daÃ±Ã±athattaÃ±ca gatiaÃ±Ã±ath
na hoti, bhÄ• vaÃ±Ã±athattaá¹ƒ pana hoti. ariyasÄ• vako hi manusso hutvÄ• devopi hoti br
bhavantarepi na vigacchati, na ca apÄ• yagatisaá¹…khÄ• taá¹ƒ gatiaÃ±Ã±athattaá¹ƒ pÄ• pu
dassento __tatridaá¹ƒ aÃ±Ã±athatta_ntiÄ• dimÄ• ha. sesamettha uttÄ• natthamevÄ• ti.

6. paá¹-hamabhavasuttavaá¹‡á¹‡anÄ•

<77> chaá¹-á¹-he __kÄ• madhÄ• tuvepakka_nti kÄ• madhÄ• tuyÄ• vipaccanakaá¹ƒ. __kÄ
upapattibhavo. __kammaá¹ƒ khetta_nti kusalÄ• kusalakammaá¹ƒ viruhanaá¹-á¹-hÄ• naá¹-á
__viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«ja_nti sahajÄ• taá¹ƒ abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ viruhana
__taá¹‡hÄ• sneho_ti paggaá¹‡hanÄ• nubrÅ«hanavasena taá¹‡hÄ• udakaá¹ƒ nÄ• ma. __a
avijjÄ• ya Ä• varitÄ• naá¹ƒ. __taá¹‡hÄ• saá¹ƒyojanÄ• na_nti taá¹‡hÄ• bandhanena baddhÄ
dhÄ• tuyÄ• _ti kÄ• madhÄ• tuyÄ• . __viÃ±Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-hita_nti abhisaá¹…khÄ• ra
patiá¹-á¹-hitaá¹ƒ. __majjhimÄ• ya dhÄ• tuyÄ• _ti rÅ«padhÄ• tuyÄ• . __paá¹‡Ä«tÄ• ya dhÄ•
sesamettha uttÄ• natthamevÄ• ti.

7. dutiyabhavasuttavaá¹‡á¹‡anÄ•

<78> sattame __cetanÄ• _ti kammacetanÄ• . __patthanÄ• _pi kammapatthanÄ• va. sesaá

8. sÄ«labbatasuttavaá¹‡á¹‡anÄ•

<79> aá¹-á¹-hame \Ne II 198/ \Ee II 335/ __sÄ«labbata_nti sÄ«laÃ±ceva vataÃ±ca. __jÄ«vi
dukkarakÄ• rikÄ• nuyogo. __brahmacariya_nti brahmacariyavÄ• so. __upaá¹-á¹-hÄ• nasÄ•
sÄ• raá¹ƒ \Be II 205/, ``idaá¹ƒ varaá¹ƒ idaá¹ƒ niá¹-á¹-hÄ• â€™â€™ ti evaá¹ƒ upaá¹-á¹-hitant
__saphala_nti saudrayaá¹ƒ savaá¸• á¸• hikaá¹ƒ hotÄ«ti pucchati. __na khvettha, bhante, ek
na kho ettha ekaá¹ƒsena byÄ• kÄ• tabbanti attho. __upaá¹-á¹-hÄ• nasÄ• raá¹ƒ sevato_ti ida
niá¹-á¹-hÄ• ti evaá¹ƒ upaá¹-á¹-hitaá¹ƒ sevamÄ• nassa. __aphala_nti iá¹-á¹-haphalena aphala
kammavÄ• dikiriyavÄ• dÄ«naá¹ƒ pabbajjaá¹ƒ á¹-hapetvÄ• seso sabbopi bÄ• hirakasamayo
iá¹-á¹-haphalena saphalaá¹ƒ saudrayaá¹ƒ. ettÄ• vatÄ• imaá¹ƒ sÄ• sanaá¹ƒ Ä• diá¹ƒ katvÄ•

kammavÄ• dikiriyavÄ• dÄ«naá¹ƒ pabbajjÄ• gahitÄ• . __na ca panassa sulabharÅ«po sama
sekkhabhÅ«miyaá¹ƒ á¹-hatvÄ• paÃ±haá¹ƒ kathento assa Ä• nandassa paÃ±Ã±Ä• ya sama
imasmiá¹ƒ sutte sekkhabhÅ«mi nÄ• ma kathitÄ• ti.

9. gandhajÄ• tasuttavaá¹‡á¹‡anÄ•

<80> navame __etadavocÄ• _ti pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto dasabalas
divÄ• vihÄ• raá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``imasmiá¹ƒ loke mÅ«lagandho nÄ• ma atthi, sÄ• ra
pupphagandho nÄ• ma atthi. ime pana tayopi gandhÄ• anuvÄ• taá¹ƒyeva gacchanti, na pa
kiÃ±ci, yassa paá¹-ivÄ• tampi gandho gacchatÄ«â€™â€™ ti cintetvÄ• aá¹-á¹-hannaá¹ƒ var
kaá¹…khuppattisamaye upasaá¹…kamanavarassa gahitattÄ• takkhaá¹‡aá¹ƒyeva divÄ• á¹-
satthu santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisinno uppannÄ• ya kaá¹…khÄ• ya vin
``tÄ«á¹‡imÄ• ni, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha __gandhajÄ• tÄ• nÄ«_ti ga
__mÅ«lagandho_ti \Ee II 336/ mÅ«lavatthuko gandho, gandhasampannaá¹ƒ vÄ• mÅ«lame
gandho anuvÄ• taá¹ƒ gacchati. gandhassa pana gandho nÄ• ma natthi. __sÄ• ragandhapu
__atthÄ• nanda, kiÃ±ci gandhajÄ• ta_nti ettha saraá¹‡agamanÄ• dayo guá¹‡avaá¹‡á¹‡abh
gandhasadisattÄ• gandhÄ• , tesaá¹ƒ vatthubhÅ«to puggalo gandhajÄ• taá¹ƒ nÄ• ma. __ga
vaá¹‡á¹‡abhÄ• sanavasena gacchati. __sÄ«lavÄ• _ti paÃ±casÄ«lena vÄ• dasasÄ«lena vÄ
__kalyÄ• á¹‡adhammo_ti teneva sÄ«ladhammena kalyÄ• á¹‡adhammo sundaradhammo.
__vigatamalamaccherenÄ• _tiÄ• dÄ«naá¹ƒ \Ne II 199/ attho visuddhimagge (Vism I 160) vit
catÅ«su disÄ• su catÅ«su anudisÄ• su \Be II 206/. __samaá¹‡abrÄ• hmaá¹‡Ä• _ti samitapÄ
samaá¹‡abrÄ• hmaá¹‡Ä• .

__na pupphagandho paá¹-ivÄ• tametÄ«_ti vassikapupphÄ• dÄ«naá¹ƒ gandho paá¹-ivÄ• taá
candanaá¹ƒ tagaramallikÄ• vÄ• _ti candanatagaramallikÄ• nampi gandho paá¹-ivÄ• taá¹ƒ n
devalokepi phuá¹-asumanÄ• nÄ• ma hoti, tassÄ• pupphitadivase gandho yojanasataá¹ƒ aj
paá¹-ivÄ• taá¹ƒ vidatthimattampi ratanamattampi gantuá¹ƒ na sakkotÄ«ti vadanti. __sataÃ±c
paá¹-ivÄ• tametÄ«_ti sataÃ±ca paá¹‡á¸• itÄ• naá¹ƒ buddhapaccekabuddhabuddhaputtÄ• na
paá¹-ivÄ• taá¹ƒ gacchati. __sabbÄ• disÄ• sappuriso pavÄ• yatÄ«_ti sappuriso paá¹‡á¸• ito
sabbÄ• disÄ• pavÄ• yati, sabbÄ• disÄ• gandhena avattharatÄ«ti attho.

10. cÅ«á¸·anikÄ• suttavaá¹‡á¹‡anÄ•

<81> dasamassa duvidho nikkhepo atthuppattikopi pucchÄ• vasikopi. kataraatthuppattiyaá¹
kathitanti ce? aruá¹‡avatisuttantaatthuppattiyaá¹ƒ (SN I 1.185 Ä• dayo) Ä• nandattherassa p
aruá¹‡avatisuttanto kena kathitoti? dvÄ«hi \Ee II 337/ buddhehi kathito sikhinÄ• ca bhagava
satthÄ• rÄ• . imasmÄ• hi kappÄ• ekatiá¹ƒsakappamatthake aruá¹‡avatinagare aruá¹‡avato
nÄ• ma mahesiyÄ• kucchismiá¹ƒ nibbattitvÄ• paripakke Ã±Ä• á¹‡e mahÄ• bhinikkhamana

bhagavÄ• bodhimaá¹‡á¸• e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• pavattitavaradh
nissÄ• ya viharanto ekadivasaá¹ƒ pÄ• tova sarÄ«rappaá¹-ijagganaá¹ƒ katvÄ• mahÄ• bhikk
``aruá¹‡avatiá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• vihÄ• radvÄ• rak
abhibhuá¹ƒ nÄ• ma aggasÄ• vakaá¹ƒ Ä• mantesi --- ``atippago kho, bhikkhu, aruá¹‡avatiá¹ƒ
pavisituá¹ƒ, yena aÃ±Ã±ataro brahmaloko tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. yathÄ•

``atha kho, bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho abhibhuá¹ƒ bhikkh
brÄ• hmaá¹‡a, yena aÃ±Ã±ataro brahmaloko \Be II 207/ tenupasaá¹…kamissÄ• ma, na tÄ•
ti. `evaá¹ƒ, bhanteâ€™ ti kho, bhikkhave, abhibhÅ« bhikkhu sikhissa \Ne II 200/ bhagavato
sammÄ• sambuddhassa paccassosi. atha kho, bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ sam
bhikkhu yena aÃ±Ã±ataro brahmaloko tenupasaá¹…kamiá¹ƒsÅ«â€™â€™ ti (SN I 1.185).

tattha mahÄ• brahmÄ• sammÄ• sambuddhaá¹ƒ disvÄ• attamano paccuggamanaá¹ƒ katv
adÄ• si, therassÄ• pi anucchavikaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±Ä• payiá¹ƒsu. nisÄ«di bhagavÄ•
attano paÃ±Ã±attÄ• sane nisÄ«di. mahÄ• brahmÄ• pi dasabalaá¹ƒ vanditvÄ• ekamantaá¹ƒ

atha kho, bhikkhave, sikhÄ« bhagavÄ• abhibhuá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``paá¹-ibhÄ•
brahmuno ca brahmaparisÄ• ya ca brahmapÄ• risajjÄ• naÃ±ca dhammÄ«kathÄ• ti. `evaá¹ƒ
abhibhÅ« bhikkhu sikhissa bhagavato arahato sammÄ• sambuddhassa paá¹-issuá¹‡itvÄ• b
ca brahmapÄ• risajjÄ• naÃ±ca dhammiá¹ƒ kathaá¹ƒ kathesi. there dhammaá¹ƒ kathente bra
\Ee II 338/ --- ``cirassaÃ±ca mayaá¹ƒ satthu brahmalokÄ• gamanaá¹ƒ labhimha, ayaÃ±ca b
satthÄ• raá¹ƒ sayaá¹ƒ dhammakathaá¹ƒ Ä• rabhÄ«â€™â€™ ti.

satthÄ• tesaá¹ƒ anattamanabhÄ• vaá¹ƒ Ã±atvÄ• abhibhuá¹ƒ bhikkhuá¹ƒ etadavoca --- ``u
brÄ• hmaá¹‡a, brahmÄ• ca brahmaparisÄ• ca brahmapÄ• risajjÄ• ca. tena hi tvaá¹ƒ --- br
bhiyyosomattÄ• ya saá¹ƒvejehÄ«â€™â€™ ti. thero satthu vacanaá¹ƒ sampaá¹-icchitvÄ• an
iddhivikubbanaá¹ƒ katvÄ• sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pento ``Ä• rambhatha n
1.185) gÄ• thÄ• dvayaá¹ƒ abhÄ• si. kiá¹ƒ pana katvÄ• thero sahassilokadhÄ• tuá¹ƒ viÃ±Ã±
tÄ• va samÄ• pajjitvÄ• sabbattha andhakÄ• raá¹ƒ phari, tato ``kimidaá¹ƒ andhakÄ• raâ€™â
uppanne Ä• lokaá¹ƒ dassesi. ``kiá¹ƒ Ä• loko ayaâ€™â€™ nti vicinantÄ• naá¹ƒ attÄ• naá¹ƒ c
sahassacakkavÄ• á¸·e devamanussÄ• aÃ±jaliá¹ƒ paggaá¹‡hitvÄ• paggaá¹‡hitvÄ• theraá¹
aá¹-á¹-haá¹ƒsu. thero ``mahÄ• jano mayhaá¹ƒ dhammaá¹ƒ desentassa saraá¹ƒ suá¹‡Ä• tÅ«
gÄ• thÄ• abhÄ• si. sabbe osaá¹-Ä• ya parisÄ• ya majjhe nisÄ«ditvÄ• dhammaá¹ƒ desenta
atthopi nesaá¹ƒ pÄ• kaá¹-o ahosi.

atha kho bhagavÄ• saddhiá¹ƒ therena aruá¹‡avatiá¹ƒ paccÄ• gantvÄ• piá¹‡á¸• Ä• ya carit
piá¹‡á¸• apÄ• tapaá¹-ikkanto \Ne II 201/ bhikkhusaá¹…ghaá¹ƒ pucchi --- ``assuttha no tumh
abhibhussa bhikkhuno brahmaloke á¹-hitassa gÄ• thÄ• yo bhÄ• samÄ• nassÄ• â€™â€™ ti.

paá¹-ijÄ• nitvÄ• sutabhÄ• vaá¹ƒ Ä• vikarontÄ• tadeva gÄ• thÄ• dvayaá¹ƒ udÄ• hariá¹ƒsu. s
sÄ• dhÅ«â€™â€™ ti sÄ• dhukÄ• raá¹ƒ datvÄ• desanaá¹ƒ niá¹-á¹-hapesi. evaá¹ƒ tÄ• va ida
ekatiá¹ƒsakappamatthake sikhinÄ• bhagavatÄ• kathitaá¹ƒ.

amhÄ• kaá¹ƒ pana bhagavÄ• sabbaÃ±Ã±utaá¹ƒ patto pavattitavaradhammacakko sÄ• vat
viharanto jeá¹-á¹-hamÅ«lamÄ• sapuá¹‡á¹‡amadivase bhikkhÅ« Ä• mantetvÄ• imaá¹ƒ aruá
paá¹-á¹-hapesi. Ä• nandatthero bÄ«janiá¹ƒ gahetvÄ• bÄ«jayamÄ• no á¹-hitakova Ä• dito pa
pariyosÄ• nÄ• ekabyaÃ±janampi ahÄ• petvÄ• sakalasuttaá¹ƒ uggaá¹‡hi. so punadivase pi
dasabalassa vattaá¹ƒ dassetvÄ• attano divÄ• vihÄ• raá¹-á¹-hÄ• naá¹ƒ gantvÄ• saddhivihÄ
dassetvÄ• pakkantesu hiyyo kathitaá¹ƒ aruá¹‡avatisuttaá¹ƒ Ä• vajjento nisÄ«di. athassa sa
vibhÅ«taá¹ƒ upaá¹-á¹-hÄ• si. so cintesi --- ``sikhissa bhagavato aggasÄ• vako brahmaloke á
cakkavÄ• á¸·asahasse andhakÄ• raá¹ƒ vidhametvÄ• sarÄ«robhÄ• saá¹ƒ dassetvÄ• attano
dhammakathaá¹ƒ kathesÄ«ti hiyyo satthÄ• rÄ• kathitaá¹ƒ, sÄ• vakassa tÄ• va visayo evarÅ
pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ patto pana sammÄ• sambuddho kittakaá¹ƒ á¹-hÄ• naá¹ƒ sare
evaá¹ƒ uppannÄ• ya vimatiyÄ• vinodanatthaá¹ƒ taá¹…khaá¹‡eyeva bhagavantaá¹ƒ upasaá
pucchi. etamatthaá¹ƒ dassetuá¹ƒ __atha kho Ä• yasmÄ• Ä• nando_ti vuttaá¹ƒ.

tattha __sammukhÄ• _ti sammukhÄ«bhÅ«tena mayÄ• etaá¹ƒ sutaá¹ƒ, na anussavena, na
adhippÄ• yena evamÄ• ha. __kÄ«vatakaá¹ƒ pahoti sarena viÃ±Ã±Ä• petu_nti kittakaá¹ƒ á¹-
vihatandhakÄ• raá¹ƒ katvÄ• sarena viÃ±Ã±Ä• petuá¹ƒ sakkoti. __sÄ• vako so, Ä• nanda, a
II 209/ idaá¹ƒ bhagavÄ• iminÄ• adhippÄ• yenÄ• ha --- Ä• nanda, tvaá¹ƒ kiá¹ƒ vadesi, so pa
sÄ• vako. tathÄ• gatÄ• pana dasa pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ p
nakhasikhÄ• ya paá¹ƒsuá¹ƒ gahetvÄ• mahÄ• pathavipaá¹ƒsunÄ• saddhiá¹ƒ upamento viya
aÃ±Ã±o hi sÄ• vakÄ• naá¹ƒ visayo, aÃ±Ã±o buddhÄ• naá¹ƒ. aÃ±Ã±o sÄ• vakÄ• naá¹ƒ goca
aÃ±Ã±aá¹ƒ sÄ• vakÄ• naá¹ƒ balaá¹ƒ, aÃ±Ã±aá¹ƒ buddhÄ• nanti. iti bhagavÄ• iminÄ• adhi
vatvÄ• tuá¹‡hÄ« ahosi.

thero \Ne II 202/ \Ee II 340/ dutiyampi pucchi. satthÄ• , ``Ä• nanda, tvaá¹ƒ tÄ• á¸·acchiddaá
anantÄ• kÄ• sena upamento viya, cÄ• takasakuá¹‡aá¹ƒ gahetvÄ• diyaá¸• á¸• hayojanasati
upamento viya, hatthisoá¹‡á¸• Ä• ya udakaá¹ƒ gahetvÄ• mahÄ• gaá¹…gÄ• ya upamento vi
udakaá¹ƒ gahetvÄ• sattahi sarehi upamento viya, nÄ• á¸·ikodanamattalÄ• bhiá¹ƒ manussa
cakkavattiraÃ±Ã±Ä• upamento viya, paá¹ƒsupisÄ• cakaá¹ƒ gahetvÄ• sakkena devaraÃ±Ã±
khajjopanakappabhaá¹ƒ gahetvÄ• sÅ«riyappabhÄ• ya upamento viya kiá¹ƒ nÄ• metaá¹ƒ va
appameyyabhÄ• vameva vatvÄ• tuá¹‡hÄ« ahosi. tato thero cintesi --- ``satthÄ• mayÄ• pu
handa naá¹ƒ yÄ• vatatiyaá¹ƒ yÄ• citvÄ• buddhasÄ«hanÄ• daá¹ƒ nadÄ• pessÄ• mÄ«â€™â€
dassetuá¹ƒ __tatiyampi kho_tiÄ• di vuttaá¹ƒ. athassa bhagavÄ• byÄ• karonto __sutÄ• te Ä
thero cintesi --- ``satthÄ• me `sutÄ• te, Ä• nanda, sahassÄ« cÅ«á¸·anikÄ• lokadhÄ• tÅ«â€
tuá¹‡hÄ« jÄ• to, idÄ• ni buddhasÄ«hanÄ• daá¹ƒ nadissatÄ«â€™â€™ ti so satthÄ• raá¹ƒ yÄ

kÄ• lo_tiÄ• dimÄ• ha.

bhagavÄ• pissa vitthÄ• rakathaá¹ƒ kathetuá¹ƒ __tena hÄ• nandÄ• _tiÄ• dimÄ• ha. tattha __
á¹-hÄ• naá¹ƒ. __candimasÅ«riyÄ• _ti candimÄ• ca sÅ«riyo ca. __pariharantÄ«_ti vicaranti.
sabbadisÄ• obhÄ• santi. __virocanÄ• _ti virocamÄ• nÄ• . ettÄ• vatÄ• ekacakkavÄ• á¸·aá¹
hoti. idÄ• ni taá¹ƒ sahassaguá¹‡aá¹ƒ katvÄ• dassento __tÄ• va sahassadhÄ• loko_ti Ä• ha
loke_ti tasmiá¹ƒ sahassacakkavÄ• á¸·e. __sahassaá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• na_nti \Be II 2
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devalokÄ• naá¹ƒ. yasmÄ• pana ekekasmiá¹ƒ cakkavÄ• á¸·e c
\Ee II 341/, tasmÄ• __cattÄ• ri mahÄ• rÄ• jasahassÄ• nÄ«_ti vuttaá¹ƒ. iminÄ• upÄ• yena s
__cÅ«á¸·anikÄ• _ti khuddikÄ• . ayaá¹ƒ sÄ• vakÄ• naá¹ƒ visayo. kasmÄ• panesÄ• Ä• nÄ«t
lokadhÄ• tuyÄ• paricchedadassanatthaá¹ƒ.

__yÄ• vatÄ• _ti yattakÄ• . __tÄ• va sahassadhÄ• _ti tÄ• va sahassabhÄ• gena. __dvisahas
lokadhÄ• tÅ«_ti ayaá¹ƒ sahassacakkavÄ• á¸·Ä• ni sahassabhÄ• gena gaá¹‡etvÄ•
dasasatasahassacakkavÄ• á¸·aparimÄ• á¹‡Ä• dvisahassÄ« majjhimikÄ• nÄ• ma lokadhÄ•
avisayo, buddhÄ• nameva visayo. ettakepi hi á¹-hÄ• ne tathÄ• gatÄ• andhakÄ• raá¹ƒ vidha
dassetvÄ• sarena viÃ±Ã±Ä• petuá¹ƒ sakkontÄ«ti dÄ«peti. ettakena buddhÄ• naá¹ƒ jÄ• tikk
bodhisattÄ• naÃ±hi pacchimabhave \Ne II 203/ devalokato cavitvÄ• mÄ• tukucchiyaá¹ƒ paá
ca kucchito nikkhamanadivase ca mahÄ• bhinikkhamanadivase ca
sambodhidhammacakkappavattanaÄ• yusaá¹…khÄ• ravossajjanaparinibbÄ• nadivasesu ca

__tisahassÄ« mahÄ• sahassÄ«_ti sahassito paá¹-á¹-hÄ• ya tatiyÄ• ti tisahassÄ«, sahassaá
gaá¹‡itaá¹ƒ majjhimikaá¹ƒ sahassadhÄ• katvÄ• gaá¹‡itattÄ• mahantehi sahassehi gaá¹‡it
ettÄ• vatÄ• koá¹-isatasahassacakkavÄ• á¸·aparimÄ• á¹‡o loko dassito hoti. bhagavÄ• Ä• k
á¹-hÄ• ne andhakÄ• raá¹ƒ vidhametvÄ• sarÄ«robhÄ• saá¹ƒ dassetvÄ• sarena viÃ±Ã±Ä• p
gaá¹‡akaputtatissatthero pana evamÄ• ha --- ``na tisahassimahÄ• sahassilokadhÄ• tuyÄ• c
idaÃ±hi Ä• cariyÄ• naá¹ƒ sajjhÄ• yamuá¸·hakaá¹ƒ vÄ• cÄ• ya parihÄ«naá¹-á¹-hÄ• naá¹ƒ,
dasakoá¹-isatasahassacakkavÄ• á¸·aparimÄ• á¹‡aá¹ƒ pana á¹-hÄ• naá¹ƒ tisahassimahÄ• s
ti. ettÄ• vatÄ• hi bhagavatÄ• Ä• á¹‡Ä• kkhettaá¹ƒ nÄ• ma dassitaá¹ƒ. etasmiÃ±hi \Ee II 34
Ä• á¹-Ä• nÄ• á¹-iyaparittaisigiliparittadhajaggaparittabojjhaá¹…gaparittakhandhaparitta-
moraparittamettaparittaratanaparittÄ• naá¹ƒ Ä• á¹‡Ä• pharati. __yÄ• vatÄ• pana Ä• kaá¹…
á¹-hÄ• naá¹ƒ iccheyya, iminÄ• visayakkhettaá¹ƒ \Be II 211/ dasseti. buddhÄ• naÃ±hi visaya
pamÄ• á¹‡aparicchedo nÄ• ma natthi, natthikabhÄ• ve cassa imaá¹ƒ opammaá¹ƒ Ä• harant
koá¹-isatasahassacakkavÄ• á¸·amhi yÄ• va brahmalokÄ• sÄ• sapehi pÅ«retvÄ• sace koci
ekacakkavÄ• á¸·e ekaá¹ƒ sÄ• sapaá¹ƒ pakkhipanto Ä• gaccheyya, sabbepi te sÄ• sapÄ• p
tveva puratthimÄ• ya disÄ• ya cakkavÄ• á¸·Ä• ni. dakkhiá¹‡Ä• dÄ«supi eseva nayo. tattha b
natthi.

evaá¹ƒ vutte thero cintesi --- ``satthÄ• evamÄ• ha --- `Ä• kaá¹…khamÄ• no, Ä• nanda, tath
tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• peyya, yÄ• vatÄ• pana Ä• kaá¹…
panÄ• yaá¹ƒ loko, anantÄ• ni cakkavÄ• á¸·Ä• ni, ekasmiá¹ƒ á¹-hÄ• ne sÅ«riyo uggato hoti, e
á¹-hito, ekasmiá¹ƒ á¹-hÄ• ne atthaá¹…gato. ekasmiá¹ƒ á¹-hÄ• ne paá¹-hamayÄ• mo hoti, ek
majjhimayÄ• mo, ekasmiá¹ƒ á¹-hÄ• ne pacchimayÄ• mo. sattÄ• pi kammappasutÄ• , khiá¸•
evaá¹ƒ tehi tehi kÄ• raá¹‡ehi vikkhittÄ• ca pamattÄ• ca honti. kathaá¹ƒ nu kho te satthÄ• s
viÃ±Ã±Ä• peyyÄ• â€™â€™ ti. so evaá¹ƒ cintetvÄ• vimaticchedanatthaá¹ƒ tathÄ• gataá¹ƒ p
panÄ• _tiÄ• dimÄ• ha.

athassa \Ne II 204/ satthÄ• byÄ• karonto __idhÄ• nanda, tathÄ• gato_tiÄ• dimÄ• ha. tattha
sarÄ«robhÄ• sena phareyya. pharamÄ• no panesa kiá¹ƒ kareyyÄ• ti? yasmiá¹ƒ á¹-hÄ• ne s
naá¹ƒ attano Ä• nubhÄ• vena atthaá¹ƒ gameyya. yattha pana na paÃ±Ã±Ä• yati, tattha naá¹
á¹-hapeyya \Ee II 343/. tato yattha sÅ«riyo paÃ±Ã±Ä• yati, tattha manussÄ• ``adhunÄ• va s
so idÄ• neva atthaá¹…gamito, nÄ• gÄ• vaá¹-á¹-o nu kho ayaá¹ƒ,
bhÅ«tÄ• vaá¹-á¹-ayakkhÄ• vaá¹-á¹-adevatÄ• vaá¹-á¹-Ä• naá¹ƒ aÃ±Ã±ataroâ€™â€™ ti vittak
pana na paÃ±Ã±Ä• yati, tattha manussÄ• ``adhunÄ• va sÅ«riyo atthaá¹…gamito, svÄ• yaá¹
kiá¹ƒ nu kho ayaá¹ƒ nÄ• gÄ• vaá¹-á¹-abhÅ«tÄ• vaá¹-á¹-ayakkhÄ• vaá¹-á¹-adevatÄ• vaá¹-á¹-
vitakkaá¹ƒ uppÄ• deyyuá¹ƒ. tato tesu manussesu Ä• lokaÃ±ca andhakÄ• raÃ±ca Ä• vajjitvÄ
idaâ€™â€™ nti pariyesamÄ• nesu satthÄ• nÄ«lakasiá¹‡aá¹ƒ samÄ• pajjitvÄ• \Be II 212/ b
patthareyya. kasmÄ• ? tesaá¹ƒ kammÄ• dippasutÄ• naá¹ƒ sattÄ• naá¹ƒ santÄ• sajananatth
Ä• pannabhÄ• vaá¹ƒ Ã±atvÄ• odÄ• takasiá¹‡asamÄ• pattiá¹ƒ samÄ• pajjitvÄ• paá¹‡á¸• ar
vissajjento candasahassasÅ«riyasahassauá¹-á¹-hÄ• nakÄ• lo viya ekappahÄ• reneva sabba
taÃ±ca kho tilabÄ«jamattena kÄ• yappadesena obhÄ• saá¹ƒ muÃ±canto. yo hi cakkavÄ• á¸
dÄ«pakapallakaá¹ƒ katvÄ• mahÄ• samudde udakaá¹ƒ telaá¹ƒ katvÄ• sineruá¹ƒ vaá¹-á¹-iá¹
sinerumuddhani á¹-hapetvÄ• jÄ• leyya, so ekacakkavÄ• á¸·eyeva Ä• lokaá¹ƒ kareyya. tato
obhÄ• setuá¹ƒ na sakkuá¹‡eyya. tathÄ• gato pana tilaphalappamÄ• á¹‡ena sarÄ«rappades
tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ ekobhÄ• saá¹ƒ kareyya tato vÄ• pana bhiyyo. evaá
buddhaguá¹‡Ä• ti.

__taá¹ƒ Ä• lokaá¹ƒ saÃ±jÄ• neyyu_nti taá¹ƒ Ä• lokaá¹ƒ disvÄ• ``yena sÅ«riyo atthaÃ±ceva
ca, bahalandhakÄ• raÃ±ca vissaá¹-á¹-haá¹ƒ, esa so puriso idÄ• ni Ä• lokaá¹ƒ katvÄ• á¹-hito
acchariyapurisoâ€™â€™ ti aÃ±jaliá¹ƒ paggayha namassamÄ• nÄ• nisÄ«deyyuá¹ƒ. __sado
dhammakathÄ• saddamanussÄ• veyya. yo hi ekaá¹ƒ cakkavÄ• á¸·apabbataá¹ƒ bheriá¹ƒ kat
bhericammaá¹ƒ katvÄ• sineruá¹ƒ daá¹‡á¸• aá¹ƒ katvÄ• aÃ±Ã±asmiá¹ƒ sinerumatthake á¹-
ekacakkavÄ• á¸·eyeva taá¹ƒ saddaá¹ƒ sÄ• veyya, parato vidatthimpi atikkÄ• metuá¹ƒ na sa
pana pallaá¹…ke vÄ• pÄ«á¹-he vÄ• nisÄ«ditvÄ• tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ s
pana bhiyyo, evaá¹ƒ mahÄ• nubhÄ• vÄ• tathÄ• gatÄ• ti. iti bhagavÄ• iminÄ• ettakena visa

imaÃ±ca \Ne II 205/ pana buddhasÄ«hanÄ• daá¹ƒ sutvÄ• therassa abbhantare balavapÄ«
udÄ• naá¹ƒ udÄ• nento __lÄ• bhÄ• vata me_tiÄ• dimÄ• ha. tattha __yassa me satthÄ• eva
mayhaá¹ƒ satthÄ• evaá¹ƒmahiddhiko, tassa mayhaá¹ƒ evaá¹ƒmahiddhikassa satthu paá¹-il
suladdhaÃ±cÄ• ti attho. atha vÄ• yvÄ• haá¹ƒ evarÅ«passa satthuno pattacÄ«varaá¹ƒ gahe
pÄ• daparikammaá¹ƒ piá¹-á¹-hiparikammaá¹ƒ kÄ• tuá¹ƒ, mukhadhovanaudakanhÄ• nodakÄ
gandhakuá¹-ipariveá¹‡aá¹ƒ sammajjituá¹ƒ, uppannÄ• ya kaá¹…khÄ• ya paÃ±haá¹ƒ pucchitu
\Be II 213/ sotuá¹ƒ labhÄ• mi, ete sabbepi mayhaá¹ƒ lÄ• bhÄ• ceva suladdhaÃ±cÄ• tipi sar
bhagavato andhakÄ• rÄ• lokasaddasavanasaá¹…khÄ• tÄ• naá¹ƒ iddhÄ«naá¹ƒ mahantatÄ•
anupharaá¹‡ena mahÄ• nubhÄ• vatÄ• veditabbÄ• . __udÄ• yÄ«_ti lÄ• á¸·udÄ• yitthero. so
upaá¹-á¹-hÄ• katthere Ä• ghÄ• taá¹ƒ bandhitvÄ• carati. tasmÄ• idÄ• ni okÄ• saá¹ƒ labhitvÄ
buddhasÄ«hanÄ• dapariyosÄ• ne jalamÄ• naá¹ƒ dÄ«pasikhaá¹ƒ nibbÄ• pento viya carantas
pahÄ• raá¹ƒ dento viya bhattabharitaá¹ƒ \Ee II 345/ pÄ• tiá¹ƒ avakujjanto viya therassa pasÄ
karonto evamÄ• ha.

__evaá¹ƒ vutte bhagavÄ• _ti evaá¹ƒ udÄ• yittherena vutte bhagavÄ• yathÄ• nÄ• ma papÄ
pavedhamÄ• naá¹ƒ purisaá¹ƒ ekamante á¹-hito hitesÄ« puriso ``ito ehi ito ehÄ«â€™â€™ ti p
evamevaá¹ƒ udÄ• yittheraá¹ƒ tasmÄ• vacanÄ• nivÄ• rento __mÄ• hevaá¹ƒ udÄ• yi, mÄ•
__hÄ«_ti nipÄ• tamattaá¹ƒ, mÄ• evaá¹ƒ avacÄ• ti attho. __mahÄ• rajja_nti cakkavattirajjaá¹
ekassa sÄ• vakassa dhammadesanÄ• ya uppannapasÄ• dassa mahÄ• nisaá¹ƒsaá¹ƒ aparic
buddhasÄ«hanÄ• daá¹ƒ Ä• rabbha uppannassa pasÄ• dassa Ä• nisaá¹ƒsaá¹ƒ paricchindat
ettakaattabhÄ• vaparimÄ• á¹‡attÄ• . dandhapaÃ±Ã±opi hi sotÄ• panno sattakkhattuá¹ƒ dev
attabhÄ• vaá¹ƒ paá¹-ilabhati, tenassa gatiá¹ƒ paricchindanto evamÄ• ha. __diá¹-á¹-heva dha
attabhÄ• ve á¹-hatvÄ• . __parinibbÄ• yissatÄ«_ti appaccayaparinibbÄ• nena parinibbÄ• yiss
kÅ«á¹-aá¹ƒ gaá¹‡hanto imaá¹ƒ sÄ«hanÄ• dasuttaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti.

Ä• nandavaggo tatiyo.

(9) 4. samaá¹‡avaggo

1. samaá¹‡asuttavaá¹‡á¹‡anÄ•

<82> catutthassa \Ne II 206/ paá¹-hame __samaá¹‡iyÄ• nÄ«_ti samaá¹‡asantakÄ• ni. __sa
samaá¹‡ena kattabbakiccÄ• ni. __adhisÄ«lasikkhÄ• samÄ• dÄ• na_ntiÄ• dÄ«su samÄ• dÄ
adhisÄ«lasikkhÄ• ya samÄ• dÄ• naá¹ƒ gahaá¹‡aá¹ƒ pÅ«raá¹‡aá¹ƒ \Be II 214/ adhisÄ«lasikk
sesapadadvayepi eseva nayo. ettha ca sÄ«laá¹ƒ adhisÄ«laá¹ƒ, cittaá¹ƒ adhicittaá¹ƒ, paÃ±Ã
ayaá¹ƒ vibhÄ• go veditabbo. tattha paÃ±casÄ«laá¹ƒ sÄ«laá¹ƒ \Ee II 346/ nÄ• ma, taá¹ƒ upÄ
adhisÄ«laá¹ƒ nÄ• ma, tampi upÄ• dÄ• ya catupÄ• risuddhisÄ«laá¹ƒ adhisÄ«laá¹ƒ nÄ• ma. a
sÄ«laá¹ƒ nÄ• ma, lokuttarasÄ«laá¹ƒ adhisÄ«laá¹ƒ, tadeva sikkhitabbato sikkhÄ• ti vuccati. k

pana cittaá¹ƒ nÄ• ma, taá¹ƒ upÄ• dÄ• ya rÅ«pÄ• vacaraá¹ƒ adhicittaá¹ƒ nÄ• ma, tampi upÄ
adhicittaá¹ƒ nÄ• ma. apica sabbampi lokiyacittaá¹ƒ cittameva, lokuttaraá¹ƒ adhicittaá¹ƒ. paÃ
nayo. __tasmÄ• _ti yasmÄ• imÄ• ni tÄ«á¹‡i samaá¹‡akaraá¹‡Ä«yÄ• ni, tasmÄ• . __tibbo_ti
kattukamyatÄ• kusalacchando. iti imasmiá¹ƒ suttante tisso sikkhÄ• lokiyalokuttarÄ• kathitÄ

2. gadrabhasuttavaá¹‡á¹‡anÄ•

<83> dutiye __piá¹-á¹-hito piá¹-á¹-hito_ti pacchato pacchato. __ahampi dammo ahampi dam
dammamÄ• noâ€™â€™ ti vadamÄ• no gÄ• vÄ«ti. __seyyathÄ• pi gunna_nti yathÄ• gÄ• vÄ
rattÄ• pi setÄ• divaá¹‡á¹‡Ä• pi honti, gadrabhassa pana tÄ• diso vaá¹‡á¹‡o nÄ• ma natthi.
evaá¹ƒ saropi padampi aÃ±Ã±Ä• disameva. sesaá¹ƒ uttÄ• natthameva. imasmimpi sutte tiss
kathitÄ• ti.

3. khettasuttavaá¹‡á¹‡anÄ•

<84> tatiye \Ne II 207/ __paá¹-ikaccevÄ• _ti paá¹-hamameva. __sukaá¹-á¹-haá¹ƒ karotÄ«_t
sukaá¹-á¹-haá¹ƒ karoti. __sumatikata_nti matiyÄ• suá¹-á¹-hu samÄ«kataá¹ƒ. __kÄ• lenÄ• _
sesaá¹ƒ uttÄ• nameva. idhÄ• pi tisso sikkhÄ• missikÄ• va kathitÄ• .

4. vajjiputtasuttavaá¹‡á¹‡anÄ•

<85> catutthe \Be II 215/ __vajjiputtako_ti vajjirÄ• jakulassa putto. __diyaá¸• á¸• hasikkhÄ•
paá¹‡á¹‡Ä• sÄ• dhikaá¹ƒ sikkhÄ• padasataá¹ƒ. tasmiá¹ƒ samaye paÃ±Ã±attÄ• ni sikkhÄ• p
347/ vuttaá¹ƒ. so kira bhikkhu ajjavasampanno ujujÄ• tiko avaá¹…ko akuá¹-ilo, tasmÄ• ``ah
sikkhÄ• padÄ• ni rakkhituá¹ƒ sakkuá¹‡eyyaá¹ƒ vÄ• na vÄ• â€™â€™ ti cintetvÄ• satthu Ä•
sakkomi ahaá¹ƒ. so kira ``ettakesu sikkhÄ• padesu sikkhantassa agaru tÄ«su sikkhÄ• su sik
maÃ±Ã±amÄ• no evamÄ• ha. atha bhagavÄ• yathÄ• nÄ• ma paÃ±Ã±Ä• sa tiá¹‡akalÄ• piy
kalÄ• piyasataá¹ƒ bandhitvÄ• sÄ«se á¹-hapeyya, evameva ekissÄ• pi sikkhÄ• ya sikkhituá¹
dvepi sikkhÄ• upari pakkhipanto __tasmÄ• tiha tvaá¹ƒ bhikkhÅ«_tiÄ• dimÄ• ha. sukhumÄ•
jÄ• napadamanusso lohapÄ• sÄ• davihÄ• re vasati. atha naá¹ƒ daharabhikkhÅ« Ä• haá¹ƒsu
ovassati, tiá¹‡aá¹ƒ kappiyaá¹ƒ katvÄ• dehÄ«â€™â€™ ti. taá¹ƒ Ä• dÄ• ya aá¹-aviá¹ƒ gantvÄ
tiá¹‡aá¹ƒyeva karaá¸·e bandhitvÄ• ``paÃ±Ã±Ä• sa karaá¸·e gahetuá¹ƒ sakkhissasi uttarÄ• â
``na sakkhissÄ• mÄ«â€™â€™ ti Ä• ha. asÄ«tiá¹ƒ pana sakkhissasÄ«ti? na sakkhissÄ• mi,
karaá¸·asataá¹ƒ sakkhissasÄ«ti? Ä• ma, bhante, gaá¹‡hissÄ• mÄ«ti. daharabhikkhÅ« karaá
tassa sÄ«se á¹-hapayiá¹ƒsu. so ukkhipitvÄ• nitthunanto gantvÄ• aggisÄ• lÄ• ya samÄ«pe
bhikkhÅ« ``kilantarÅ«posi uttarÄ• â€™â€™ ti Ä• haá¹ƒsu. Ä• ma, bhante, daharÄ• bhikkhÅ
ekampi karaá¸·asataá¹ƒ ukkhipituá¹ƒ asakkontaá¹ƒ maá¹ƒ ``paá¹‡á¹‡Ä• sa karaá¸·e ukkhipÄ
Ä• ma, uttara, vaÃ±cayiá¹ƒsu tanti. evaá¹ƒ sampadamidaá¹ƒ veditabbaá¹ƒ. idhÄ• pi tisso sik

kathitÄ• .

5. sekkhasuttavaá¹‡á¹‡anÄ•

<86> paÃ±came \Ne II 208/ __ujumaggÄ• nusÄ• rino_ti ujumaggo vuccati ariyamaggo, taá
paá¹-ipannakassÄ• ti attho. __khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡a_nti paá¹-hamameva m
maggo hi kilesÄ• naá¹ƒ khepanato khayo nÄ• ma, taá¹ƒsampayuttaá¹ƒ \Be II 216/ Ã±Ä• á¹‡
Ã±Ä• á¹‡aá¹ƒ nÄ• ma. __tato_ \Ee II 348/ __aÃ±Ã±Ä• anantarÄ• _ti tato catutthamaggaÃ±
uppajjati, arahattaphalaá¹ƒ uppajjatÄ«ti attho. __aÃ±Ã±Ä• vimuttassÄ• _ti arahattaphalavim
__Ã±Ä• á¹‡aá¹ƒ ve hotÄ«_ti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ hoti. iti suttepi gÄ• thÄ• supi sa
avasÄ• ne pana khÄ«á¹‡Ä• savo dassitoti.

6. paá¹-hamasikkhÄ• suttavaá¹‡á¹‡anÄ•

<87> chaá¹-á¹-he __attakÄ• mÄ• _ti attano hitakÄ• mÄ• . __yatthetaá¹ƒ sabbaá¹ƒ samodh
sikkhÄ• su sabbametaá¹ƒ diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ saá¹…gahaá¹ƒ gacchati. __pa
samattakÄ• rÄ« hoti. __mattaso kÄ• rÄ«_ti pamÄ• á¹‡ena kÄ• rako, sabbena sabbaá¹ƒ kÄ•
__khuddÄ• nukhuddakÄ• nÄ«_ti cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• sesasikkhÄ• padÄ•
khuddakaá¹ƒ, thullaccayaá¹ƒ anukhuddakaá¹ƒ nÄ• ma. thullaccayaÃ±ca khuddakaá¹ƒ, pÄ•
nÄ• ma, pÄ• cittiyaÃ±ca khuddakaá¹ƒ, pÄ• á¹-idesaniyadukkaá¹-adubbhÄ• sitÄ• ni anukhuc
aá¹…guttaramahÄ• nikÄ• yavaá¸·aÃ±janakaÄ• cariyÄ• ``cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetv
khuddÄ• nukhuddakÄ• nÄ«â€™â€™ ti vadanti. __tÄ• ni Ä• pajjatipi vuá¹-á¹-hÄ• tipÄ«_ti ett
lokavajjaá¹ƒ nÄ• pajjati, paá¹‡á¹‡attivajjameva Ä• pajjati. Ä• pajjanto ca kÄ• yenapi vÄ• cÄ•
Ä• pajjati. kÄ• yena Ä• pajjanto kuá¹-ikÄ• rasahaseyyÄ• dÄ«ni Ä• pajjati, vÄ• cÄ• ya Ä• paj
saÃ±carittapadasodhammÄ• dÄ«ni, cittena Ä• pajjanto rÅ«piyapaá¹-iggahaá¹‡aá¹ƒ Ä• pajja
__na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• _ti, bhikkhave, na hi mayÄ• ettha evarÅ«pa
ca vuá¹-á¹-hÄ• ne ca ariyapuggalassa abhabbatÄ• kathitÄ• . __Ä• dibrahmacariyakÄ• nÄ«
maggabrahmacariyassa Ä• dibhÅ«tÄ• ni cattÄ• ri mahÄ• sÄ«lasikkhÄ• padÄ• ni. __brahma
catumaggabrahmacariyassa sÄ• ruppÄ• ni anucchavikÄ• ni. __tatthÄ• _ti tesu sikkhÄ• pade
nibaddhasÄ«lo. __á¹-hitasÄ«lo_ti patiá¹-á¹-hitasÄ«lo. __sotÄ• panno_ti sotasaá¹…khÄ• tena
phalaá¹ƒ \Be II 217/ Ä• panno. __avinipÄ• tadhammo_ti catÅ«su apÄ• yesu apatanasabhÄ•
sotÄ• pattimagganiyÄ• mena niyato. __sambodhiparÄ• yaá¹‡o_ti uparimaggattayasambodh

__tanuttÄ• _ti tanubhÄ• vo. sakadÄ• gÄ• mino hi rÄ• gÄ• dayo abbhapaá¹-alaá¹ƒ viya mac
tanukÄ• honti, na bahalÄ• . __orambhÄ• giyÄ• na_nti heá¹-á¹-hÄ• bhÄ• giyÄ• naá¹ƒ. __saa
bandhanÄ• naá¹ƒ. __parikkhayÄ• _ti parikkhayena. __opapÄ• tiko hotÄ«_ti uppannako hoti
heá¹-á¹-hÄ• anotaritvÄ• upariyeva parinibbÄ• nadhammo. __anÄ• vattidhammo_ti yonigati

__padesaá¹ƒ padesakÄ• rÄ«_tiÄ• dÄ«su padesakÄ• rÄ« puggalo nÄ• ma sotÄ• panno ca s
so padesameva sampÄ• deti. paripÅ«rakÄ• rÄ« nÄ• ma arahÄ• , so paripÅ«rameva sampÄ
atucchÄ• ni saphalÄ• ni saudrayÄ• nÄ«ti attho. idhÄ• pi tisso sikkhÄ• missakÄ• va kathitÄ•

7. dutiyasikkhÄ• suttavaá¹‡á¹‡anÄ•

<88> sattame __kolaá¹ƒkolo_ti kulÄ• kulaá¹ƒ gamanako. __kula_nti cettha bhavo adhippet
tÄ«á¹‡i vÄ• kulÄ• nÄ«â€™â€™ ti etthapi dve vÄ• tayo vÄ• bhaveti attho veditabbo. ayaÃ±
sandhÄ• vati tayo vÄ• , uttamakoá¹-iyÄ• cha vÄ• . tasmÄ• dve vÄ• tÄ«á¹‡i vÄ• cattÄ• ri v
evamettha vikappo daá¹-á¹-habbo. __ekabÄ«jÄ«_ti ekasseva bhavassa bÄ«jaá¹ƒ etassa att
__uddhaá¹ƒsoto_tiÄ• dÄ«su atthi uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«, atthi \Ee II 350/ udd
akaniá¹-á¹-hagÄ• mÄ«, atthi na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«, atthi na uddhaá¹ƒsoto
tattha yo idha anÄ• gÄ• miphalaá¹ƒ patvÄ• avihÄ• dÄ«su nibbatto tattha yÄ• vatÄ• yukaá¹ƒ
nibbattitvÄ• akaniá¹-á¹-haá¹ƒ pÄ• puá¹‡Ä• ti, ayaá¹ƒ uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« n
nibbatto tattheva aparinibbÄ• yitvÄ• akaniá¹-á¹-hampi appatvÄ• uparimabrahmaloke parini
uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo ito cavitvÄ• \Be II 218/ akaniá¹-á¹-heye
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo pana avihÄ• dÄ«su catÅ«su aÃ±Ã±atarasm
parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ« nÄ• ma.

yattha \Ne II 210/ katthaci uppanno pana sasaá¹…khÄ• rena sappayogena arahattaá¹ƒ patt
__sasaá¹…khÄ• raparinibbÄ• yÄ«_ nÄ• ma. asaá¹…khÄ• rena appayogena patto __asaá¹.
pana kappasahassÄ• yukesu avihesu nibbattitvÄ• paÃ±camaá¹ƒ kappasataá¹ƒ atikkamitvÄ
__upahaccaparinibbÄ• yÄ«_ nÄ• ma. atappÄ• dÄ«supi eseva nayo. __antarÄ• parinibbÄ• y
anatikkamitvÄ• parinibbÄ• yati, so tividho hoti. kappasahassÄ• yukesu tÄ• va avihesu nibba
nibbattadivaseyeva arahattaá¹ƒ pÄ• puá¹‡Ä• ti. no ce nibbattadivase pÄ• puá¹‡Ä• ti, paá¹-h
matthake pÄ• puá¹‡Ä• ti, ayaá¹ƒ paá¹-hamo antarÄ• parinibbÄ• yÄ«. aparo evaá¹ƒ asakkon
matthake pÄ• puá¹‡Ä• ti, ayaá¹ƒ dutiyo. aparo evampi asakkonto catunnaá¹ƒ kappasatÄ• n
ayaá¹ƒ tatiyo antarÄ• parinibbÄ• yÄ«. sesaá¹ƒ vuttanayameva.

imasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• catuvÄ«sati sotÄ• pannÄ• , dvÄ• dasa sakadÄ• gÄ• m
anÄ• gÄ• mino, dvÄ• dasa ca arahanto kathetabbÄ• . imasmiá¹ƒ hi sÄ• sane saddhÄ• dhur
351/ dve dhurÄ• ni, dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dayo catasso paá¹-ipadÄ• . tat
abhinivisitvÄ• sotÄ• pattiphalaá¹ƒ patvÄ• ekameva bhavaá¹ƒ nibbattitvÄ• dukkhassantaá¹
ekabÄ«jÄ«. so paá¹-ipadÄ• vasena catubbidho hoti. yathÄ• cesa, evaá¹ƒ paÃ±Ã±Ä• dhuren
aá¹-á¹-ha ekabÄ«jino. tathÄ• kolaá¹ƒkolÄ• sattakkhattuparamÄ• cÄ• ti ime __catuvÄ«sati
tÄ«su pana vimokkhesu suÃ±Ã±atavimokkhena sakadÄ• gÄ• mibhÅ«miá¹ƒ pattÄ• catunna
cattÄ• ro sakadÄ• gÄ• mino, tathÄ• animittavimokkhena pattÄ• cattÄ• ro, appaá¹‡ihitavim
ime __dvÄ• dasa sakadÄ• gÄ• mino_. avihesu pana tayo antarÄ• parinibbÄ• yino, eko upah

uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti paÃ±ca anÄ• gÄ• mino, te asaá¹…khÄ• raparinibbÄ•
sasaá¹…khÄ• raparinibbÄ• yino paÃ±cÄ• ti dasa honti, tathÄ• atappÄ• dÄ«su. akaniá¹-á¹-h
natthi \Be II 219/, tasmÄ• tattha cattÄ• ro sasaá¹…khÄ• raparinibbÄ• yÄ«, cattÄ• ro asaá¹…
aá¹-á¹-ha, ime __aá¹-á¹-hacattÄ• lÄ«sa anÄ• gÄ• mino_. yathÄ• pana sakadÄ• gÄ• mino, t
veditabbÄ• . idhÄ• pi tisso sikkhÄ• missikÄ• va kathitÄ• .

8. tatiyasikkhÄ• suttavaá¹‡á¹‡anÄ•

<89> aá¹-á¹-hame \Ne II 211/ __taá¹ƒ vÄ• pana anabhisambhavaá¹ƒ appaá¹-ivijjha_nti taá
apÄ• puá¹‡anto appaá¹-ivijjhanto. iminÄ• nayena sabbaá¹-á¹-hÄ• nesu attho veditabbo. idh
missikÄ• va kathitÄ• . navamaá¹ƒ uttÄ• natthameva. idhÄ• pi tisso sikkhÄ• missikÄ• va kat

10. dutiyasikkhattayasuttavaá¹‡á¹‡anÄ•

<91> dasame __Ä• savÄ• naá¹ƒ khayÄ• _ti ettha arahattamaggo adhipaÃ±Ã±Ä• sikkhÄ• n
sikkhitasikkhassa uppajjanato sikkhÄ• ti na vattabbaá¹ƒ.

__yathÄ• _ \Ee II 352/ __pure tathÄ• pacchÄ• _ti yathÄ• paá¹-hamaá¹ƒ tÄ«su sikkhÄ• su
sikkhatÄ«ti attho. dutiyapadepi eseva nayo. __yathÄ• adho tathÄ• uddha_nti yathÄ• heá¹-
asubhavasena passati, uparimakÄ• yampi tatheva pharati. dutiyapadepi eseva nayo. __yath
ratti_nti yathÄ• divÄ• tisso sikkhÄ• sikkhati, rattimpi tatheva sikkhatÄ«ti attho. __abhibhuy
sabbÄ• _ti sabbÄ• disÄ• Ä• rammaá¹‡avasena abhibhavitvÄ• . __appamÄ• á¹‡asamÄ• dh

__sekkha_nti sikkhamÄ• naá¹ƒ sakaraá¹‡Ä«yaá¹ƒ. __paá¹-ipada_nti paá¹-ipannakaá¹ƒ. __s
saá¹ƒsuddhacaraá¹‡aá¹ƒ parisuddhasÄ«laá¹ƒ. __sambuddha_nti catusaccabuddhaá¹ƒ. __d
khandhadhÄ«raÄ• yatanadhÄ«ravasena dhÄ«raá¹ƒ dhitisampannaá¹ƒ paá¹-ipattiyÄ• antaá
__viÃ±Ã±Ä• á¹‡assÄ• _ti carimakaviÃ±Ã±Ä• á¹‡assa. __taá¹‡hÄ• kkhayavimuttino_ti
taá¹‡hÄ• kkhayavimuttisaá¹…khÄ• tÄ• ya arahattaphalavimuttiyÄ• samannÄ• gatassa. __p
padÄ«panibbÄ• naá¹ƒ viya. __vimokkho hoti cetaso_ti cittassa vimutti vimuccanÄ• appavat
taá¹‡hÄ• kkhayavimuttino hi khÄ«á¹‡Ä• savassa carimakaviÃ±Ã±Ä• á¹‡anirodhena \Be II 2
cetaso vimokkho hoti, na gataá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, apaá¹‡á¹‡attikabhÄ• vÅ«pag

11. saá¹…kavÄ• suttavaá¹‡á¹‡anÄ•

<92> ekÄ• dasame \Ne II 212/ __saá¹…kavÄ• nÄ• ma kosalÄ• naá¹ƒ nigamo_ti __saá¹…k
kosalaraá¹-á¹-he nigamo. __Ä• vÄ• siko_ti bhÄ• rahÄ• ro nave Ä• vÄ• se samuá¹-á¹-hÄ• pe
__sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• yÄ• _ti sikkhÄ• saá¹…khÄ• tehi padehi paá¹-isaá¹ƒyuttÄ•
samannÄ• gatÄ• yÄ• ti attho. __sandassetÄ«_ti \Ee II 353/ sammukhe viya katvÄ• dasseti.

gaá¹‡hÄ• peti. __samuttejetÄ«_ti samussÄ• heti. __sampahaá¹ƒsetÄ«_ti paá¹-iladdhaguá¹‡
vodÄ• peti. __adhisallikhate_ti ativiya sallikhati, ativiya sallikhitaá¹ƒ katvÄ• saá¹‡haá¹ƒ saá
kathetÄ«ti attho.

__accayo_ti aparÄ• dho. __maá¹ƒ accagamÄ• _ti maá¹ƒ atikkamma adhibhavitvÄ• pavatto
ahosiyeva anadhivÄ• sanÄ• . __ahu appaccayo_ti ahosi atuá¹-á¹-hÄ• kÄ• ro. __paá¹-iggaá
__Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• _ti anÄ• gate saá¹ƒvaratthÄ• ya, puna evarÅ«passa aparÄ• dh
akaraá¹‡atthÄ• yÄ• ti attho. __tagghÄ• _ti ekaá¹ƒsena. __yathÄ• dhammaá¹ƒ paá¹-ikarosÄ«
tathÄ• karosi, khamÄ• pesÄ«ti vuttaá¹ƒ hoti. __taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• _ti t
mayaá¹ƒ khamÄ• ma. __vuddhihesÄ• , kassapa, ariyassa vinaye_ti esÄ• kassapa buddhas
nÄ• ma. katamÄ• ? yÄ• yaá¹ƒ accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaritvÄ
saá¹ƒvarÄ• pajjanÄ• . desanaá¹ƒ pana puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto ``yo accayaá¹ƒ
yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti Ä• ha. __na
sikkhÄ• na kÄ• meti na pattheti na piheti. __sikkhÄ• samÄ• dÄ• nassÄ• _ti sikkhÄ• paripÅ«
vaá¹‡á¹‡avÄ• dÄ«_ti guá¹‡aá¹ƒ na katheti. __kÄ• lenÄ• _ti yuttappayuttakÄ• lena. sesamet

samaá¹‡avaggo catuttho.

(10) 5. loá¹‡akapallavaggo

1. accÄ• yikasuttavaá¹‡á¹‡anÄ•

<93> paÃ±camassa \Ne II 213/ \Be II 221/ \Ee II 354/ paá¹-hame __accÄ• yikÄ• nÄ«_ti atip
__karaá¹‡Ä«yÄ• nÄ«_ti avassakiccÄ• ni. yaÃ±hi na avassaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ kiccanti
kÄ• tabbaá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• ma. __sÄ«ghaá¹ƒ sÄ«gha_nti vegena vegena. __tassa k
nipÄ• tamattaá¹ƒ. __natthi sÄ• iddhi vÄ• Ä• nubhÄ• vo vÄ• _ti sÄ• vÄ• iddhi so vÄ• Ä• n
__uttarasve_ti tatiyadivase. __utupariá¹‡Ä• minÄ«_ti laddhautupariá¹‡Ä• mÄ• ni hutvÄ• . __
tatiyadivase nikkhantasetaá¹…kurÄ• ni honti, sattÄ• he patte nÄ«laá¹…kurÄ• ni honti. __gal
diyaá¸• á¸• hamÄ• saá¹ƒ patvÄ• gahitagabbhÄ• ni honti. __paccantipÄ«_ti tayo mÄ• se pat
buddhÄ• naá¹ƒ gahapatikena vÄ• sassehi vÄ• attho natthi, sÄ• sane pana tappaá¹-irÅ«pal
atthaá¹ƒ vÄ• dassetuá¹ƒ taá¹ƒ taá¹ƒ opammaá¹ƒ Ä• haranti. tasmÄ• yamatthaá¹ƒ dassetuk
taá¹ƒ dassento __evameva kho_tiÄ• dimÄ• ha. taá¹ƒ atthato uttÄ• nameva. sikkhÄ• pana id
kathitÄ• .

2. pavivekasuttavaá¹‡á¹‡anÄ•

<94> dutiye __cÄ«varapaviveka_nti cÄ«varaá¹ƒ nissÄ• ya uppajjanakakilesehi vivittabhÄ• v
nayo. __sÄ• á¹‡Ä• nÄ«_ti sÄ• á¹‡avÄ• kacelÄ• ni. __masÄ• á¹‡Ä• nÄ«_ti missakacelÄ• ni.

matasarÄ«rato chaá¸• á¸• itavatthÄ• ni, erakatiá¹‡Ä• dÄ«ni vÄ• ganthetvÄ• katanivÄ• san
pathaviyaá¹ƒ chaá¸• á¸• itanantakÄ• ni. __tirÄ«á¹-Ä• nÄ«_ti rukkhatacavatthÄ• ni. __ajinÄ•
ajinamigacammÄ• ni. __ajinakkhipa_nti tadeva majjhe phÄ• litaá¹ƒ, sahakhurakantipi vadan
kusatiá¹‡Ä• ni ganthetvÄ• katacÄ«raá¹ƒ. __vÄ• kacÄ«raphalakacÄ«resu_pi eseva nayo. __
manussakesehi katakambalaá¹ƒ. __vÄ• lakambala_nti assavÄ• lÄ• dÄ«hi katakambalaá¹ƒ.
ulÅ«kapattÄ• ni ganthetvÄ• katanivÄ• sanaá¹ƒ.

__sÄ• kabhakkhÄ• _ti \Ne II 214/ \Be II 222/ allasÄ• kabhakkhÄ• . __sÄ• mÄ• kabhakkhÄ•
sÄ• mÄ• kataá¹‡á¸• ulabhakkhÄ• . __nÄ«vÄ• rÄ• _dÄ«su __nÄ«vÄ• rÄ• _ nÄ• ma araÃ±Ã±
__daddula_nti cammakÄ• rehi cammaá¹ƒ likhitvÄ• chaá¸• á¸• itakasaá¹-aá¹ƒ. __haá¹-aá¹ƒ_
kaá¹‡ikÄ• rÄ• dirukkhaniyyÄ• sopi. __kaá¹‡a_nti kuá¹‡á¸• akaá¹ƒ. __Ä• cÄ• mo_ti bhattauk
jhÄ• maodano. taá¹ƒ chaá¸• á¸• itaá¹-á¹-hÄ• ne gahetvÄ• khÄ• danti, odanakaÃ±jiyantipi va
pÄ• kaá¹-Ä• va. __pavattaphalabhojÄ«_ti patitaphalabhojÄ«. __bhusÄ• gÄ• ra_nti khalasÄ•

__sÄ«lavÄ• _ti catupÄ• risuddhisÄ«lena samannÄ• gato. __dussÄ«lyaÃ±cassa pahÄ«naá¹
pahÄ«nÄ• ni honti. __sammÄ• diá¹-á¹-hiko_ti yÄ• thÄ• vadiá¹-á¹-hiko. __micchÄ• diá¹-á¹-hÄ
__Ä• savÄ• _ti cattÄ• ro Ä• savÄ• . __aggappatto_ti sÄ«laggappatto. __sÄ• rappatto_ti sÄ«
__suddho_ti parisuddho. __sÄ• re patiá¹-á¹-hito_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• sÄ• re patiá¹-

__seyyathÄ• pÄ«_ti yathÄ• nÄ• ma. __sampanna_nti \Ee II 356/ paripuá¹‡á¹‡aá¹ƒ paripak
__saá¹…gharÄ• peyyÄ• _ti saá¹…kaá¸• á¸• hÄ• peyya. __ubbahÄ• peyyÄ• _ti khalaá¹-á¹-hÄ
__bhusika_nti bhusaá¹ƒ. __koá¹-á¹-Ä• peyyÄ• _ti udukkhale pakkhipÄ• petvÄ• musalehi pa
__aggappattÄ• nÄ«_ti taá¹‡á¸• ulaggaá¹ƒ pattÄ• ni. __sÄ• rappattÄ• _dÄ«supi eseva nayo.
panettha ``dussÄ«lyaÃ±cassa pahÄ«naá¹ƒ micchÄ• diá¹-á¹-hi cassa pahÄ«nÄ• â€™â€™ ti
sotÄ• pattimaggena pahÄ«nabhÄ• vaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ.

3. saradasuttavaá¹‡á¹‡anÄ•

<95> tatiye __viddhe_ti valÄ• hakavigamena dÅ«rÄ«bhÅ«te. __deve_ti Ä• kÄ• se. __abhiv
__yato_ti yasmiá¹ƒ kÄ• le. __viraja_nti rÄ• garajÄ• dirahitaá¹ƒ. tesaá¹ƒyeva malÄ• naá¹ƒ vig
__vÄ«tamalaá¹ƒ. dhammacakkhu_nti catusaccadhammapariggÄ• hakaá¹ƒ sotÄ• pattimagg
saá¹ƒyojana_nti duvidhamevassa saá¹ƒyojanaá¹ƒ natthi, itarampi pana puna imaá¹ƒ lokaá¹ƒ
asamatthatÄ• ya natthÄ«ti vuttaá¹ƒ. imasmiá¹ƒ sutte jhÄ• nÄ• nÄ• gÄ• mÄ« nÄ• ma kathito

4. parisÄ• suttavaá¹‡á¹‡anÄ•

<96> catutthe \Ne II 215/ __na bÄ• hulikÄ• hontÄ«_ti paccayabÄ• hullikÄ• na honti. __na
sikkhÄ• sithilaá¹ƒ katvÄ• na gaá¹‡hanti. __okkamane nikkhittadhurÄ• _ti \Be II 223/ okkam

avagamanaá¹-á¹-hena paÃ±ca nÄ«varaá¹‡Ä• ni, tesu nikkhittadhurÄ• . __paviveke pubbaá¹
kÄ• yacittaupadhivivekasaá¹…khÄ• te tividhepi viveke pubbaá¹…gamÄ• . __vÄ«riyaá¹ƒ Ä• n
vÄ«riyaá¹ƒ paggaá¹‡hanti. __appattassÄ• _ti jhÄ• navipassanÄ• maggaphalasaá¹…khÄ• ta
sesapadadvayepi eseva nayo. __pacchimÄ• _ \Ee II 357/ __janatÄ• _ti saddhivihÄ• rikaante
__diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjatÄ«_ti Ä• cariyupajjhÄ• yehi kataá¹ƒ anukaroti. yaá¹ƒ tÄ• ya
Ä• cariyupajjhÄ• yesu diá¹-á¹-haá¹ƒ, tassa anugatiá¹ƒ Ä• pajjati nÄ• ma. __ayaá¹ƒ vuccati, b
parisÄ• _ti, bhikkhave, ayaá¹ƒ parisÄ• aggapuggalavatÄ« nÄ• ma vuccati.

__bhaá¹‡á¸• anajÄ• tÄ• _ti jÄ• tabhaá¹‡á¸• anÄ• . __kalahajÄ• tÄ• _ti jÄ• takalahÄ• . bhaá
pubbabhÄ• go, hatthaparÄ• mÄ• sÄ• divasena vÄ«tikkamo kalaho nÄ• ma. __vivÄ• dÄ• pa
__mukhasattÄ«hÄ«_ti guá¹‡avijjhanaá¹-á¹-hena pharusÄ• vÄ• cÄ• ``mukhasattiyoâ€™â€™
mukhasattÄ«hi. __vitudantÄ• viharantÄ«_ti vijjhantÄ• vicaranti.

__samaggÄ• _ti sahitÄ• . __sammodamÄ• nÄ• _ti samappavattamodÄ• . __khÄ«rodakÄ«b
bhÅ«tÄ• . __piyacakkhÅ«hÄ«_ti upasantehi mettacakkhÅ«hi. __pÄ«ti jÄ• yatÄ«_ti paÃ±cava
__kÄ• yo passambhatÄ«_ti nÄ• makÄ• yopi rÅ«pakÄ• yopi vigatadaratho hoti. __passaddha
__sukhaá¹ƒ vediyatÄ«_ti kÄ• yikacetasikasukhaá¹ƒ vediyati. __samÄ• dhiyatÄ«_ti Ä• ramm

__thullaphusitake_ti mahÄ• phusitake. __pabbatakandarapadarasÄ• khÄ• _ti ettha __kand
laddhanÄ• mena udakena dÄ• rito udakabhinno pabbatappadeso, yo ``nitambhoâ€™â€™ ti
vuccati. __padaraá¹ƒ_ nÄ• ma aá¹-á¹-ha mÄ• se deve avassante phalito bhÅ«mippadeso. _
kusobbhagÄ• miniyo khuddakamÄ• tikÄ• yo. __kusobbhÄ• _ti khuddakaÄ• vÄ• á¹-Ä• . __m
__kunnadiyo_ti khuddakanadiyo. __mahÄ• nadiyo_ti \Ee II 358/ gaá¹…gÄ• yamunÄ• dikÄ•

5-7. paá¹-hamaÄ• jÄ• nÄ«yasuttÄ• divaá¹‡á¹‡anÄ•

97-99__._ paÃ±came \Ne II 216/ \Be II 224/ __aá¹…gehÄ«_ti guá¹‡aá¹…gehi. __rÄ• jÄ• rah
anucchaviko. __rÄ• jabhoggo_ti raÃ±Ã±o upabhogabhÅ«to. __raÃ±Ã±o aá¹…ga_nti raÃ±Ã±
hatthapÄ• dÄ• diaá¹…gasamatÄ• ya aá¹…ganteva saá¹…khaá¹ƒ gacchati. __vaá¹‡á¹‡asam
sampanno. __balasampanno_ti kÄ• yabalena sampanno. __Ä• huneyyo_ti Ä• hutisaá¹…kh
paá¹-iggahetuá¹ƒ yutto. __pÄ• huneyyo_ti pÄ• hunakabhattassa anucchaviko. __dakkhiá¹‡e
dasavidhadÄ• navatthupariccÄ• gavasena saddhÄ• dÄ• nasaá¹…khÄ• tÄ• ya dakkhiá¹‡Ä•
__aÃ±jalikaraá¹‡Ä«yo_ti aÃ±jalipaggahaá¹‡assa anucchaviko. __anuttaraá¹ƒ puÃ±Ã±akkhe
sabbalokassa asadisaá¹ƒ puÃ±Ã±aviruhanaá¹-á¹-hÄ• naá¹ƒ.

__vaá¹‡á¹‡asampanno_ti guá¹‡avaá¹‡á¹‡ena sampanno. __balasampanno_ti vÄ«riyaben
__javasampanno_ti Ã±Ä• á¹‡ajavena sampanno. __thÄ• mavÄ• _ti Ã±Ä• á¹‡athÄ• mena sa
thiraparakkamo. __anikkhittadhuro_ti aá¹-á¹-hapitadhuro paggahitadhuro, aggaphalaá¹ƒ ara

vÄ«riyadhuraá¹ƒ na nikkhipissÄ• mÄ«ti evaá¹ƒ paá¹-ipanno. imasmiá¹ƒ sutte catusaccavase
sotÄ• pattimaggena ca Ã±Ä• á¹‡ajavasampannatÄ• kathitÄ• ti. chaá¹-á¹-he tÄ«á¹‡i ca mag
tÄ«hi maggaphalehi ca Ã±Ä• á¹‡ajavasampannatÄ• kathitÄ• . sattame arahattaphalaá¹ƒ, a
maggakiccaá¹ƒ kathitaá¹ƒ. phalaá¹ƒ pana javitajavena uppajjanato javoti ca vattuá¹ƒ vaá¹-á

8. potthakasuttavaá¹‡á¹‡anÄ•

<100> aá¹-á¹-hame \Ee II 359/ __navo_ti karaá¹‡aá¹ƒ upÄ• dÄ• ya vuccati. __potthako_ti v
__majjhimo_ti paribhogamajjhimo. __jiá¹‡á¹‡o_ti paribhogajiá¹‡á¹‡o. __ukkhaliparimajjana_
ukkhaliparipuÃ±chanaá¹ƒ __dussÄ«lo_ti nissÄ«lo. __dubbaá¹‡á¹‡atÄ• yÄ• _ti guá¹‡avaá¹‡a
dubbaá¹‡á¹‡atÄ• ya. __diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ«_ti tena kataá¹ƒ anukaronti. __na
vipÄ• kaphalena mahapphalaá¹ƒ na hoti. __na mahÄ• nisaá¹ƒsa_nti vipÄ• kÄ• nisaá¹ƒsene
__appagghatÄ• yÄ• _ti \Be II 225/ vipÄ• kagghena appagghatÄ• ya. __kÄ• sikaá¹ƒ vattha_n
suttaá¹ƒ kantitvÄ• katavatthaá¹ƒ, taÃ±ca kho kÄ• siraá¹-á¹-heyeva uá¹-á¹-hitaá¹ƒ. sesaá¹ƒ u
panettha missakaá¹ƒ kathitanti.

9. loá¹‡akapallasuttavaá¹‡á¹‡anÄ•

<101> navame \Ne II 217/ __yathÄ• yathÄ• ya_nti yathÄ• yathÄ• ayaá¹ƒ. __tathÄ• tathÄ
taá¹ƒ kammaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yo evaá¹ƒ vadeyya --- ``yathÄ• yathÄ• kammaá¹ƒ
tathÄ• ssa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvediyateva. na hi sakkÄ• katassa kammassa vipÄ• kaá¹
yattakaá¹ƒ kammaá¹ƒ karoti, tattakassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvediyatevÄ• â€™â€™ ti. __
sante. __brahmacariyavÄ• so na hotÄ«_ti yaá¹ƒ maggabhÄ• vanato pubbe upapajjavedanÄ
tassa avassaá¹ƒ paá¹-isaá¹ƒvedanÄ«yattÄ• brahmacariyaá¹ƒ vutthampi avutthameva hoti. _
sammÄ• dukkhassa antakiriyÄ• yÄ• _ti yasmÄ• ca evaá¹ƒ sante tena kammÄ• yÅ«hanaÃ±
tasmÄ• hetunÄ• nayena vaá¹-á¹-adukkhassa antakiriyÄ• ya okÄ• so na paÃ±Ã±Ä• yati nÄ

__yathÄ• yathÄ• vedanÄ«ya_nti yena yenÄ• kÄ• rena veditabbaá¹ƒ. __tathÄ• _ \Ee II 360
paá¹-isaá¹ƒvediyatÄ«_ti tena tenÄ• kÄ• rena assa vipÄ• kaá¹ƒ paccanubhoti. idaá¹ƒ vuttaá¹
sattasu javanesu paá¹-hamajavanakammaá¹ƒ sati paccaye vipÄ• kavÄ• raá¹ƒ labhantameva
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, asati ahosikammaá¹ƒ nÄ• ma. yaÃ±ca sattamajavana
upapajjavedanÄ«yaá¹ƒ hoti, asati ahosikammaá¹ƒ nÄ• ma. yaÃ±ca majjhe paÃ±cajavanaka
saá¹ƒsÄ• rappavatti, tÄ• va aparapariyÄ• yavedanÄ«yaá¹ƒ nÄ• ma hoti. etesu Ä• kÄ• resu
veditabbaá¹ƒ kammaá¹ƒ ayaá¹ƒ puriso karoti, tena tenevassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvediya
aá¹-á¹-hakathÄ• yaÃ±hi laddhavipÄ• kavÄ• rameva kammaá¹ƒ yathÄ• vedanÄ«yaá¹ƒ kamm
santaá¹ƒ, bhikkhave, brahmacariyavÄ• so hotÄ«_ti kammakkhayakarassa brahmacariyassa
vÄ• so nÄ• ma hoti, vutthaá¹ƒ suvutthameva hotÄ«ti \Be II 226/ attho. __okÄ• so paÃ±Ã±Ä•
antakiriyÄ• yÄ• _ti yasmÄ• evaá¹ƒ sante tena tena maggena abhisaá¹…khÄ• raviÃ±Ã±Ä• â

bhavesu Ä• yatiá¹ƒ vaá¹-á¹-adukkhaá¹ƒ na uppajjati, tasmÄ• okÄ• so paÃ±Ã±Ä• yati samm

idÄ• ni taá¹ƒ yathÄ• vedanÄ«yakammasabhÄ• vaá¹ƒ dassento __idha, bhikkhave, ekaccas
__appamattaka_nti parittaá¹ƒ thokaá¹ƒ mandaá¹ƒ lÄ• makaá¹ƒ. __tÄ• disaá¹ƒyevÄ• _ti taá¹
__diá¹-á¹-hadhammavedanÄ«ya_nti tasmiá¹ƒ kammeyeva diá¹-á¹-hadhamme vipaccitabbaá
labhantaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti. __nÄ• á¹‡upi khÄ• yatÄ«_ti dutiye attabl
aá¹‡umattampi dutiye attabhÄ• ve \Ne II 218/ vipÄ• kaá¹ƒ na detÄ«ti attho. __bahudevÄ• _t
pana vipÄ• kaá¹ƒ kimeva dassatÄ«ti adhippÄ• yo. __abhÄ• vitakÄ• yo_tiÄ• dÄ«hi kÄ• yabh
puthujjano dassito. __paritto_ti parittaguá¹‡o. __appÄ• tumo_ti Ä• tumÄ• vuccati attabhÄ• v
guá¹‡aparittatÄ• ya appÄ• tumoyeva. __appadukkhavihÄ• rÄ«_ti appakenapi pÄ• pena duk
__bhÄ• vitakÄ• yo_tiÄ• dÄ«hi khÄ«á¹‡Ä• savo dassito. so hi kÄ• yÄ• nupassanÄ• saá¹…kh
bhÄ• vitakÄ• yo nÄ• ma. kÄ• yassa vÄ• vaá¸• á¸• hitattÄ• bhÄ• vitakÄ• yo. __bhÄ• vitasÄ
sesapadadvayepi eseva nayo. paÃ±cadvÄ• rabhÄ• vanÄ• ya vÄ• bhÄ• vitakÄ• yo. etena in
vuttaá¹ƒ, bhÄ• vitasÄ«loti iminÄ• sesÄ• ni tÄ«á¹‡i sÄ«lÄ• ni. __aparitto_ti na parittaguá¹‡o.
attabhÄ• ve parittepi guá¹‡amahantatÄ• ya mahatto. __appamÄ• á¹‡avihÄ• rÄ«_ti khÄ«á¹‡
hi pamÄ• á¹‡akarÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ abhÄ• vena appamÄ• á¹‡avihÄ• rÄ« nÄ• ma.

__paritte_ti khuddake. __udakamallake_ti udakasarÄ• ve. __orabbhiko_ti urabbhasÄ• miko
sÅ«nakÄ• ro. __jÄ• petuá¹ƒ vÄ• _ti dhanajÄ• niyÄ• jÄ• petuá¹ƒ. jhÄ• petuntipi pÄ• á¹-ho, a
__yathÄ• paccayaá¹ƒ vÄ• kÄ• tu_nti yathÄ• icchati, tathÄ• kÄ• tuá¹ƒ. __urabbhadhana_n
so panassa sace icchati, deti. no ce icchati, gÄ«vÄ• yaá¹ƒ gahetvÄ• \Be II 227/ nikkaá¸• á¸
II 362/ vuttanayeneva veditabbaá¹ƒ. imasmiá¹ƒ pana sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti

10. paá¹ƒsudhovakasuttavaá¹‡á¹‡anÄ•

<102> dasame __dhovatÄ«_ti vikkhÄ• leti. __sandhovatÄ«_ti suá¹-á¹-hu dhovati, punappun
__niddhovatÄ«_ti niggaá¹‡hitvÄ• dhovati. __aniddhantakasÄ• va_nti anÄ«hatadosaá¹ƒ ana
__pabhaá¹…gÅ«_ti pabhijjanasabhÄ• vaá¹ƒ, adhikaraá¹‡Ä«yaá¹ƒ á¹-hapetvÄ• muá¹-á¹-hik
bhijjati. __paá¹-á¹-ikÄ• yÄ• _ti suvaá¹‡á¹‡apaá¹-á¹-akÄ• ya. __gÄ«veyyake_ti gÄ«vÄ• laá¹…

__adhicitta_nti samathavipassanÄ• cittaá¹ƒ. __anuyuttassÄ• _ti bhÄ• ventassa. __sacetas
__dabbajÄ• tiko_ti paá¹‡á¸• itajÄ• tiko. __kÄ• mavitakkÄ• _dÄ«su kÄ• me Ä• rabbha uppan
byÄ• pÄ• davihiá¹ƒsasampayuttÄ• vitakkÄ• byÄ• pÄ• davihiá¹ƒsavitakkÄ• nÄ• ma. Ã±Ä• v
Ã±Ä• takÄ• bahÅ« puÃ±Ã±avantÄ• â€™â€™ tiÄ• dinÄ• nayena Ã±Ä• take Ä• rabbha upp
__Ã±Ä• tivitakko_. ``asuko janapado khemo subhikkhoâ€™â€™ tiÄ• dinÄ• nayena janapad
__janapadavitakko_. ``aho vata maá¹ƒ pare na avajÄ• neyyuâ€™â€™ nti evaá¹ƒ uppanno v
__anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko_ nÄ• ma. __dhammavitakkÄ• vasissantÄ«_ti dhar
dasavipassanupakkilesavitakkÄ• . __so hoti samÄ• dhi na ceva santo_ti so avasiá¹-á¹-hadh

vipassanÄ• samÄ• dhi avÅ«pasantakilesattÄ• santo na hoti. __na paá¹‡Ä«to_ti na atappak
__nappaá¹-ippassaddhiladdho_ti \Ee II 363/ na kilesapaá¹-ippassaddhiyÄ• laddho. __na ek
ekaggabhÄ• vappatto. __sasaá¹…khÄ• raniggayhavÄ• ritagato_ti sasaá¹…khÄ• rena sappa
vÄ• retvÄ• vÄ• rito, na kilesÄ• naá¹ƒ chinnante uppanno, kilese pana vÄ• retvÄ• uppanno.

__hoti_ \Be II 228/ __so, bhikkhave, samayo_ti ettha samayo nÄ• ma utusappÄ• yaá¹ƒ Ä• l
senÄ• sanasappÄ• yaá¹ƒ puggalasappÄ• yaá¹ƒ dhammassavanasappÄ• yanti imesaá¹ƒ pa
paá¹-ilÄ• bhakÄ• lo. __yaá¹ƒ taá¹ƒ citta_nti yasmiá¹ƒ samaye taá¹ƒ vipassanÄ• cittaá¹ƒ. __a
santiá¹-á¹-hatÄ«_ti attaniyeva tiá¹-á¹-hati. niyakajjhattaÃ±hi idha ajjhattaá¹ƒ nÄ• ma. gocaraj
vaá¹-á¹-ati. puthuttÄ• rammaá¹‡aá¹ƒ pahÄ• ya ekasmiá¹ƒ nibbÄ• nagocareyeva tiá¹-á¹-hatÄ
__sannisÄ«datÄ«_ti suá¹-á¹-hu nisÄ«dati. __ekodi hotÄ«_ti ekaggaá¹ƒ hoti. __samÄ• dhiyat
__santo_tiÄ• dÄ«su paccanÄ«kakilesavÅ«pasamena __santo_. atappakaá¹-á¹-hena __paá¹
kilesapaá¹-ippassaddhiyÄ• laddhattÄ• __paá¹-ippassaddhaladdho_. ekaggabhÄ• vaá¹ƒ ga
__ekodibhÄ• vÄ• dhigato_. kilesÄ• naá¹ƒ chinnante uppannattÄ• na sappayogena kilese ni
vÄ• ritoti __na sasaá¹…khÄ• raniggayhavÄ• ritagato_. ettÄ• vatÄ• ayaá¹ƒ bhikkhu vivaá¹-á
nÄ• ma hoti.

idÄ• ni khÄ«á¹‡Ä• savassa sato abhiÃ±Ã±Ä• paá¹-ipadaá¹ƒ dassento __yassa yassa cÄ• _
__abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassÄ• _ti abhijÄ• nitvÄ• paccakkhaá¹ƒ kÄ• tabbassa. __s
pubbahetusaá¹…khÄ• te ceva idÄ• ni ca paá¹-iladdhabbe abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nÄ• d
vitthÄ• rato \Ee II 364/ pana ayaá¹ƒ abhiÃ±Ã±Ä• kathÄ• visuddhimagge (Vism II 365 Ä• day
veditabbÄ• . __Ä• savÄ• naá¹ƒ khayÄ• _tiÄ• di cettha phalasamÄ• pattivasena vuttanti vedi

11. nimittasuttavaá¹‡á¹‡anÄ•

<103> ekÄ• dasamepi \Ne II 220/ __adhicittaá¹ƒ_ samathavipassanÄ• cittameva. __tÄ«á¹‡
kÄ• raá¹‡Ä• ni. __kÄ• lena kÄ• la_nti kÄ• le kÄ• le, yuttakÄ• leti attho. __kÄ• lena kÄ• laá¹ƒ
manasikÄ• tabba_ntiÄ• dÄ«su taá¹ƒ taá¹ƒ kÄ• laá¹ƒ sallakkhetvÄ• ekaggatÄ• ya yuttakÄ• l
ekaggatÄ• hi idha samÄ• dhinimittanti vuttÄ• . tatra vacanattho --- samÄ• dhiyeva nimittaá¹
sesapadadvayepi eseva nayo. __paggaho_ti pana vÄ«riyassa nÄ• maá¹ƒ, __upekkhÄ• _ti n
\Be II 229/ vÄ«riyassa yuttakÄ• le vÄ«riyaá¹ƒ manasikÄ• tabbaá¹ƒ, majjhattabhÄ• vassa yut
á¹-hÄ• tabbanti. __á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyyÄ• _ti kÄ• raá¹‡aá¹ƒ
cittaá¹ƒ kosajjabhÄ• ve tiá¹-á¹-heyya. itaresupi eseva nayo. __upekkhÄ• nimittaá¹ƒyeva man
ca Ã±Ä• á¹‡ajavaá¹ƒ upekkheyyÄ• ti ayamattho. __Ä• savÄ• naá¹ƒ khayÄ• yÄ• _ti arahatta

__ukkaá¹ƒ bandheyyÄ• _ti aá¹…gÄ• rakapallaá¹ƒ sajjeyya. __Ä• limpeyyÄ• _ti tattha aá¹…
datvÄ• nÄ• á¸·ikÄ• ya dhamanto aggiá¹ƒ gÄ• hÄ• peyya. __ukkÄ• mukhe pakkhipeyyÄ• _ti
aá¹…gÄ• ramatthake vÄ• á¹-hapeyya, mÅ«sÄ• ya vÄ• pakkhipeyya. __ajjhupekkhatÄ«_ti p

upadhÄ• reti.

__sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• yÄ• _ti arahattaphalatthÄ• ya sammÄ•
365/ hi vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattappatto bhikkhu dassito. idÄ• ni tassa khÄ«á¹
paá¹-ipadaá¹ƒ dassento __yassa yassa cÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttanayene

loá¹‡akapallavaggo paÃ±camo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. sambodhavaggo

1. pubbevasambodhasuttavaá¹‡á¹‡anÄ•

<104> tatiyassa \Ne II 221/ \Be II 230/ paá¹-hame __pubbeva sambodhÄ• _ti sambodhito p
ariyamaggappattito aparabhÄ• geyevÄ• ti vuttaá¹ƒ hoti. __anabhisambuddhassÄ• _ti appaá
__bodhisattasseva sato_ti bujjhanakasattasseva sato, sammÄ• sambodhiá¹ƒ adhigantuá¹ƒ
sambodhiyÄ• vÄ• sattasseva laggasseva sato. dÄ«paá¹…karassa hi bhagavato pÄ• damÅ
aá¹-á¹-hadhammasamodhÄ• nena abhinÄ«hÄ• rasamiddhito pabhuti tathÄ• gato sammÄ• s
``pattabbÄ• mayÄ• esÄ• â€™â€™ ti tadadhigamÄ• ya parakkamaá¹ƒ amuÃ±cantoyeva Ä•
vuccati. __ko nu kho_ti katamo nu kho. __loko_ti saá¹…khÄ• raloko. __assÄ• do_ti madhur
anabhinanditabbÄ• kÄ• ro. __tassa mayha_nti tassa evaá¹ƒ bodhisattasseva sato mayhaá¹
chandarÄ• gappahÄ• na_nti nibbÄ• naá¹ƒ Ä• gamma Ä• rabbha paá¹-icca chandarÄ• go vi
tasmÄ• nibbÄ• naá¹ƒ ``chandarÄ• gavinayo chandarÄ• gappahÄ• naâ€™â€™ nti vuccati.
idaá¹ƒ nibbÄ• naá¹ƒ lokato nissaá¹-attÄ• lokanissaraá¹‡anti vuccati. __yÄ• vakÄ«va_nti \Ee
pamÄ• á¹‡aá¹ƒ kÄ• laá¹ƒ. __abbhaÃ±Ã±Ä• si_nti abhivisiá¹-á¹-hena ariyamaggaÃ±Ä• á¹‡er
__Ã±Ä• á¹‡aÃ±ca pana me dassana_nti dvÄ«hipi padehi paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vu
uttÄ• namevÄ• ti.

2. paá¹-hamaassÄ• dasuttavaá¹‡á¹‡anÄ•

<105> dutiye __assÄ• dapariyesanaá¹ƒ acari_nti assÄ• dapariyesanatthÄ• ya acariá¹ƒ. kut
sumedhakÄ• lato paá¹-á¹-hÄ• ya. __paÃ±Ã±Ä• yÄ• _ti sahavipassanÄ• ya maggapaÃ±Ã±Ä
suppaá¹-ividdho. iminÄ• upÄ• yena sabbattha attho veditabbo. tatiyaá¹ƒ sabbattha uttÄ• na

4. samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<107> catutthe \Be II 231/ \Ne II 222/ __sÄ• maÃ±Ã±attha_nti catubbidhaá¹ƒ ariyaphalaá¹ƒ
vevacanaá¹ƒ. sÄ• maÃ±Ã±atthena vÄ• cattÄ• ro maggÄ• , brahmaÃ±Ã±atthena cattÄ• ri pl
suttesu khandhalokova kathito.

5. ruá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<108> paÃ±camaá¹ƒ atthuppattiyÄ• nikkhittaá¹ƒ. katarÄ• ya atthuppattiyÄ• ? chabbaggiyÄ
gÄ• yantÄ• naccantÄ• hasantÄ• vicariá¹ƒsu. bhikkhÅ« dasabalassa Ä• rocayiá¹ƒsu. satth
tesaá¹ƒ ovÄ• datthÄ• ya idaá¹ƒ suttaá¹ƒ Ä• rabhi. tattha __ruá¹‡á¹‡a_nti roditaá¹ƒ. __umma
ummattakakiriyÄ• . __komÄ• raka_nti kumÄ• rakehi kattabbakiccaá¹ƒ. __dantavidaá¹ƒsakal
pÄ• á¹‡iá¹ƒ paharantÄ• naá¹ƒ mahÄ• saddena hasitaá¹ƒ. __setughÄ• to gÄ«te_ti gÄ«te vo
sahetukaá¹ƒ gÄ«taá¹ƒ pajahathÄ• ti dÄ«peti. __nacce_pi eseva nayo. __ala_nti yuttaá¹ƒ. __
sata_nti ettha dhammo vuccati kÄ• raá¹‡aá¹ƒ, kenacideva kÄ• raá¹‡ena pamuditÄ• naá¹ƒ s
sitamattÄ• yÄ• _ti tasmiá¹ƒ sitakÄ• raá¹‡e sati yaá¹ƒ sitaá¹ƒ karotha, taá¹ƒ vo sitamattÄ• ya
pahaá¹-á¹-hÄ• kÄ• ramattadassanÄ• yayeva \Ee II 367/ yuttanti vuttaá¹ƒ hoti.

6. atittisuttavaá¹‡á¹‡anÄ•

<109> chaá¹-á¹-he __soppassÄ• _ti niddÄ• ya. __paá¹-isevanÄ• ya natthi tittÄ«_ti yathÄ• y
tathÄ• tathÄ• ruccatiyevÄ• ti titti nÄ• ma natthi. sesapadadvayepi eseva nayo. sace hi mah
surÄ• bhaveyya, surÄ• soá¹‡á¸• o ca maccho hutvÄ• nibbatteyya, tassa tattha carantassa
nÄ• ma na bhaveyya. imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ.

7. arakkhitasuttavaá¹‡á¹‡anÄ•

<110> sattame __avassutaá¹ƒ hotÄ«_ti tintaá¹ƒ hoti. __na bhaddakaá¹ƒ maraá¹‡aá¹ƒ hotÄ
paá¹-isandhipaccayatÄ• ya na laddhakaá¹ƒ hoti. __kÄ• lakiriyÄ• _ti tasseva vevacanaá¹ƒ. s
paá¹-isandhipaccayatÄ• ya \Ne II 223/ bhaddakaá¹ƒ hoti \Be II 232/ laddhakaá¹ƒ. taá¹ƒ pana
sotÄ• pannÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ ariyasÄ• vakÄ• naá¹ƒyeva vaá¹-á¹-ati. sesamettha utt

8. byÄ• pannasuttavaá¹‡á¹‡anÄ•

<111> aá¹-á¹-hame __byÄ• panna_nti pakatibhÄ• vaá¹ƒ jahitvÄ• á¹-hitaá¹ƒ. sesaá¹ƒ purim

9. paá¹-hamanidÄ• nasuttavaá¹‡á¹‡anÄ•

<112> navame __nidÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __kammÄ• naá¹ƒ samudayÄ• yÄ• _ti v

piá¹‡á¸• akaraá¹‡atthÄ• ya. __lobhapakata_nti lobhena pakataá¹ƒ. __sÄ• vajja_nti sadosaá
kammasamudayÄ• ya saá¹ƒvattatÄ«_ti taá¹ƒ kammaá¹ƒ aÃ±Ã±esampi vaá¹-á¹-agÄ• mikam
piá¹‡á¸• akaraá¹‡atthÄ• ya saá¹ƒvattati. __na taá¹ƒ kammaá¹ƒ kammanirodhÄ• yÄ• _ti taá¹
vaá¹-á¹-agÄ• mikammÄ• naá¹ƒ nirodhatthÄ• ya na saá¹ƒvattati. sukkapakkhe \Ee II 368/ __
samudayÄ• yÄ• _ti vivaá¹-á¹-agÄ• mikammÄ• naá¹ƒ samudayatthÄ• ya. iminÄ• nayena sa

10. dutiyanidÄ• nasuttavaá¹‡á¹‡anÄ•

<113> dasame __kammÄ• na_nti vaá¹-á¹-agÄ• mikammÄ• nameva. __chandarÄ• gaá¹-á¹-
kÄ• raá¹‡abhÅ«te. __Ä• rabbhÄ• _ti Ä• gamma sandhÄ• ya paá¹-icca. __chando_ti taá¹‡hÄ
sÄ• rÄ• go_ti yo cittassa rÄ• go rajjanÄ• rajjitattaá¹ƒ, etamahaá¹ƒ saá¹ƒyojanaá¹ƒ vadÄ• m
vadÄ• mÄ«ti attho. sukkapakkhe __kammÄ• na_nti vivaá¹-á¹-agÄ• mikammÄ• naá¹ƒ. __tad
abhinivatteti. yadÄ• vÄ• tena vipÄ• ko Ã±Ä• to hoti vidito, tadÄ• te ceva dhamme taÃ±ca v
abhinivatteti. iminÄ• ca padena vipassanÄ• kathitÄ• , __tadabhinivattetvÄ• _ti iminÄ• mag
abhinivijjhitvÄ• _ti iminÄ• ca maggova. __paÃ±Ã±Ä• ya ativijjha passatÄ«_ti saha vipassan
nibbijjhitvÄ• passati. evaá¹ƒ sabbattha attho veditabbo. imasmiá¹ƒ pana sutte vaá¹-á¹-aviva
kathitanti.

sambodhavaggo paá¹-hamo.

(12) 2. Ä• pÄ• yikavaggo

1. Ä• pÄ• yikasuttavaá¹‡á¹‡anÄ•

<114> dutiyassa \Ne II 224/ \Be II 233/ paá¹-hame apÄ• yaá¹ƒ gacchissantÄ«ti __Ä• pÄ• yi
gacchissantÄ«ti __nerayikÄ• . idamappahÄ• yÄ• _ti idaá¹ƒ brahmacÄ• ripaá¹-iÃ±Ã±atÄ• diá
avijahitvÄ• . __brahmacÄ• ripaá¹-iÃ±Ã±o_ti \Ee II 369/ brahmacÄ• ripaá¹-irÅ«pako, tesaá¹ƒ
avijahanena ``ahampi brahmacÄ• rÄ«â€™â€™ ti evaá¹ƒpaá¹-iÃ±Ã±o. __anuddhaá¹ƒsetÄ«_
codeti. __natthi kÄ• mesu doso_ti kilesakÄ• mena vatthukÄ• me sevantassa natthi doso. __
pivitabbataá¹ƒ paribhuÃ±jitabbataá¹ƒ nirÄ• saá¹…kena cittena pipÄ• sitassa pÄ• nÄ«yapiva
paribhuÃ±jitabbataá¹ƒ. imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ.

2. dullabhasuttavaá¹‡á¹‡anÄ•

<115> dutiye __kataÃ±Ã±Å« katavedÄ«_ti ``iminÄ• mayhaá¹ƒ kataâ€™â€™ nti tena katak
pÄ• kaá¹-aá¹ƒ katvÄ• paá¹-ikaraá¹‡akapuggalo.

3. appameyyasuttavaá¹‡á¹‡anÄ•

<116> tatiye sukhena metabboti __suppameyyo_. dukkhena metabboti __duppameyyo_. p
__appameyyo. unnaá¸·o_ti uggatanaá¸·o, tucchamÄ• naá¹ƒ ukkhipitvÄ• á¹-hitoti attho. __ca
pattamaá¹‡á¸• anÄ• dinÄ• cÄ• pallena samannÄ• gato. __mukharo_ti mukhakharo. __vikiá
asaÃ±Ã±atavacano. __asamÄ• hito_ti cittekaggatÄ• rahito. __vibbhantacitto_ti bhantacitto
bhantagÄ• vibhantamigasappaá¹-ibhÄ• go. __pÄ• katindriyo_ti vivaá¹-indriyo. sesamettha u

4. Ä• neÃ±jasuttavaá¹‡á¹‡anÄ•

<117> catutthe \Ne II 225/ __tadassÄ• detÄ«_ti taá¹ƒ jhÄ• naá¹ƒ assÄ• deti. __taá¹ƒ nikÄ•
pattheti. __tena ca vittiá¹ƒ Ä• pajjatÄ«_ti tena jhÄ• nena tuá¹-á¹-hiá¹ƒ Ä• pajjati. __tatra á¹-h
jhÄ• ne á¹-hito. __tadadhimutto_ti tattheva adhimutto. __tabbahulavihÄ• rÄ«_ti tena bahulaa
__sahabyataá¹ƒ upapajjatÄ«_ti sahabhÄ• vaá¹ƒ upapajjati, tasmiá¹ƒ devaloke nibbattatÄ«ti
__nirayampi gacchatÄ«_tiÄ• di nirayÄ• dÄ«hi avippamuttattÄ• aparapariyÄ• yavasena tatth
vuttaá¹ƒ. na \Ee II 370/ hi tassa upacÄ• rajjhÄ• nato balavataraá¹ƒ akusalaá¹ƒ atthi, yena an
nibbatteyya. __bhagavato pana sÄ• vako_ti sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«naá
bhave_ti tattheva arÅ«pabhave. __parinibbÄ• yatÄ«_ti appaccayaparinibbÄ• nena parinibbÄ
adhikappayogo. sesamettha vuttanayeneva veditabbaá¹ƒ. imasmiá¹ƒ pana sutte puthujjanas
kathitaá¹ƒ, ariyasÄ• vakassa tadeva upapattijjhÄ• naÃ±ca vipassanÄ• pÄ• dakajjhÄ• naÃ±c

5. vipattisampadÄ• suttavaá¹‡á¹‡anÄ•

<118> paÃ±came __sÄ«lavipattÄ«_ti sÄ«lassa vipannÄ• kÄ• ro. sesadvayepi eseva nayo.
phalÄ• bhÄ• vaá¹ƒ sandhÄ• ya vadati. __yiá¹-á¹-haá¹ƒ_ vuccati mahÄ• yogo. __huta_nti pa
tampi ubhayaá¹ƒ phalÄ• bhÄ• vameva sandhÄ• ya paá¹-ikkhipati. __sukatadukkaá¹-Ä• na_n
kusalÄ• kusalÄ• nanti attho. __phalaá¹ƒ vipÄ• ko_ti yaá¹ƒ phalanti vÄ• vipÄ• koti vÄ• vucc
vadati. __natthi ayaá¹ƒ loko_ti paraloke á¹-hitassa ayaá¹ƒ loko natthi, __natthi paro loko_ti id
á¹-hitassÄ• pi paraloko natthi, sabbe tattha tattheva ucchijjantÄ«ti dasseti. __natthi mÄ• tÄ•
tesu sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ phalÄ• bhÄ• vavasena vadati. __natthi
cavitvÄ• uppajjanakasattÄ• nÄ• ma natthÄ«ti vadati. __sampadÄ• _ti pÄ• ripÅ«riyo. __sÄ«
paripuá¹‡á¹‡aavekallabhÄ• vo. sesadvayepi eseva nayo. __atthi dinna_ntiÄ• di vuttapaá¹-ip
gahetabbaá¹ƒ.

6. apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ•

<119> chaá¹-á¹-he \Ne II 226/ \Ee II 371/ __apaá¹‡á¹‡ako maá¹‡Ä«_ti chahi talehi samann
__sugatiá¹ƒ sagga_nti cÄ• tumahÄ• rÄ• jikÄ• dÄ«su aÃ±Ã±ataraá¹ƒ saggaá¹ƒ lokaá¹ƒ. imas
sammÄ• diá¹-á¹-hi cÄ• ti ubhayampi missakaá¹ƒ kathitaá¹ƒ. sattamaá¹ƒ uttÄ• nameva.

8. paá¹-hamasoceyyasuttavaá¹‡á¹‡anÄ•

<121> aá¹-á¹-hame \Be II 235/ __soceyyÄ• nÄ«_ti sucibhÄ• vÄ• . __kÄ• yasoceyya_nti kÄ•
sesadvayepi eseva nayo. imesu pana paá¹-ipÄ• á¹-iyÄ• catÅ«su suttesu agÄ• rikapaá¹-ipad
sotÄ• pannasakadÄ• gÄ• mÄ«nampi vaá¹-á¹-ati.

9. dutiyasoceyyasuttavaá¹‡á¹‡anÄ•

<122> navame __ajjhatta_nti niyakajjhattaá¹ƒ. __kÄ• macchanda_nti kÄ• macchandanÄ«v
__byÄ• pÄ• dÄ• _dÄ«supi eseva nayo. sesamettha heá¹-á¹-hÄ• vuttanayameva. gÄ• thÄ•
kÄ• yadvÄ• re suciá¹ƒ, kÄ• yena vÄ• suciá¹ƒ. sesadvayepi eseva nayo. __ninhÄ• tapÄ• pa
ninhÄ• petvÄ• dhovitvÄ• á¹-hitaá¹ƒ. iminÄ• suttenapi gÄ• thÄ• yapi khÄ«á¹‡Ä• savova ka

10. moneyyasuttavaá¹‡á¹‡anÄ•

<123> dasame __moneyyÄ• nÄ«_ti munibhÄ• vÄ• . __kÄ• yamoneyya_nti kÄ• yadvÄ• re n
paá¹‡á¸• itabhÄ• vo. sesadvayepi eseva nayo. __idaá¹ƒ vuccati, bhikkhave, kÄ• yamoneyya
tividhakÄ• yaduccaritappahÄ• naá¹ƒ kÄ• yamoneyyaá¹ƒ nÄ• ma. apica tividhaá¹ƒ kÄ• yasu
tathÄ• kÄ• yÄ• rammaá¹‡aá¹ƒ \Ee II 372/ Ã±Ä• á¹‡aá¹ƒ kÄ• yamoneyyaá¹ƒ, kÄ• yapariÃ±Ã
pariÃ±Ã±Ä• sahagato maggo kÄ• yamoneyyaá¹ƒ, kÄ• ye chandarÄ• gassa pahÄ• naá¹ƒ kÄ
kÄ• yasaá¹…khÄ• ranirodho catutthajjhÄ• nasamÄ• patti kÄ• yamoneyyaá¹ƒ. __vacÄ«mone

ayaá¹ƒ \Ne II 227/ panettha viseso --- yathÄ• idha catutthajjhÄ• nasamÄ• patti, evaá¹ƒ tatt
vacÄ«saá¹…khÄ• ranirodho dutiyajjhÄ• nasamÄ• patti vacÄ«moneyyanti veditabbÄ• . manc
atthaá¹ƒ Ã±atvÄ• cittasaá¹…khÄ• ranirodho saÃ±Ã±Ä• vedayitanirodhasamÄ• patti manom
__kÄ• yamuni_nti kÄ• yadvÄ• re muniá¹ƒ uttamaá¹ƒ parisuddhaá¹ƒ, kÄ• yena vÄ• muniá¹ƒ
__sabbappahÄ• yina_nti khÄ«á¹‡Ä• savaá¹ƒ. khÄ«á¹‡Ä• savo hi sabbappahÄ• yÄ« nÄ• mÄ

Ä• pÄ• yikavaggo dutiyo.

(13) 3. kusinÄ• ravaggo

1. kusinÄ• rasuttavaá¹‡á¹‡anÄ•

<124> tatiyassa \Ne II 228/ \Be II 236/ paá¹-hame __kusinÄ• rÄ• ya_nti evaá¹ƒnÄ• make na
vanasaá¹‡á¸• e_ti evaá¹ƒnÄ• make vanasaá¹‡á¸• e. tattha kira bhÅ«tabalikaraá¹‡atthaá¹ƒ b
baliharaá¹‡anti vuccati. __Ä• kaá¹…khamÄ• no_ti icchamÄ• no. __sahatthÄ• _ti sahatthena

alanti vÄ• cÄ• ya ceva hatthavikÄ• rena ca paá¹-ikkhipÄ• peti. __sÄ• dhu vata mÄ• ya_nti s
__gathito_ti taá¹‡hÄ• gedhena gathito. __mucchito_ti \Ee II 373/ taá¹‡hÄ• mucchanÄ• yaye
__ajjhopanno_ti taá¹‡hÄ• ya gilitvÄ• pariniá¹-á¹-hapetvÄ• pavatto. __anissaraá¹‡apaÃ±Ã±
pahÄ• ya saá¹ƒkaá¸• á¸• hitvÄ• paribhuÃ±janto nissaraá¹‡apaÃ±Ã±o nÄ• ma hoti, ayaá¹ƒ n
paribhuÃ±jatÄ«ti anissaraá¹‡apaÃ±Ã±o. sukkapakkho vuttavipariyÄ• yena veditabbo. nekkh
missakÄ• kathitÄ• ti veditabbÄ• .

2. bhaá¹‡á¸• anasuttavaá¹‡á¹‡anÄ•

<125> dutiye __pajahiá¹ƒsÅ«_ti pajahanti. __bahulamakaá¹ƒsÅ«_ti punappunaá¹ƒ karonti.
missakÄ• va kathitÄ• .

3. gotamakacetiyasuttavaá¹‡á¹‡anÄ•

<126> tatiye __gotamake cetiye_ti gotamakayakkhassa bhavane. tathÄ• gato hi paá¹-hama
vassÄ• ni kadÄ• ci cÄ• pÄ• le cetiye, kadÄ• ci sÄ• randade, kadÄ• ci bahuputte, kadÄ• ci g
devakulesuyeva vihÄ• si. imasmiá¹ƒ pana kÄ• le vesÄ• liá¹ƒ upanissÄ• ya gotamakassa yal
vihÄ• si. tena vuttaá¹ƒ --- ``gotamake cetiyeâ€™â€™ ti. __etadavocÄ• _ti etaá¹ƒ ``abhiÃ±Ã±
ntiÄ• dikaá¹ƒ suttaá¹ƒ avoca.

idaÃ±ca \Ne II 229/ bhagavatÄ• suttaá¹ƒ atthuppattiyaá¹ƒ vuttanti veditabbaá¹ƒ. kataraatth
mÅ«lapariyÄ• yaatthuppattiyaá¹ƒ (MN I 1 Ä• dayo). sambahulÄ• kira brÄ• hmaá¹‡apabbajit
uggahitabuddhavacanaá¹ƒ nissÄ• ya jÄ• nanamadaá¹ƒ uppÄ• detvÄ• dhammassavanagga
``sammÄ• sambuddho kathento amhehi Ã±Ä• tameva kathessati, no aÃ±Ã±Ä• taâ€™â€™ n
Ä• rocesuá¹ƒ. satthÄ• te bhikkhÅ« pakkosÄ• petvÄ• mukhapaá¹-iÃ±Ã±aá¹ƒ gahetvÄ• mÅ«
bhikkhÅ« desanÄ• ya neva Ä• gataá¹-á¹-hÄ• naá¹ƒ, na gataá¹-á¹-hÄ• naá¹ƒ addasaá¹ƒsu. a
`mayhaá¹ƒ kathÄ• niyyÄ• tÄ«â€™ ti mukhasampattameva kathetÄ«â€™â€™ ti cintayiá¹ƒsu
jÄ• nitvÄ• imaá¹ƒ suttantaá¹ƒ Ä• rabhi.

tattha __abhiÃ±Ã±Ä• yÄ• _ti ``ime paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ•
bÄ• vÄ«satindriyÄ• ni, cattÄ• ri saccÄ• ni, nava hetÅ«, satta phassÄ• , satta vedanÄ• , satta
saÃ±Ã±Ä• , satta cittÄ• nÄ«â€™â€™ ti jÄ• nitvÄ• paá¹-ivijjhitvÄ• paccakkhaá¹ƒ katvÄ• , ta
satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• nayena te te dhamme jÄ• nitvÄ• paá¹-ivijjhitvÄ• p
attho. __sanidÄ• na_nti sappaccayameva katvÄ• kathemi, no appaccayaá¹ƒ. __sappÄ• á¹-
paccanÄ«kapaá¹-iharaá¹‡ena sappÄ• á¹-ihÄ• riyameva katvÄ• kathemi, no appÄ• á¹-ihÄ• n
yuttaÃ±ca pana tumhÄ• kaá¹ƒ. __tuá¹-á¹-hiyÄ• _ti ``sammÄ• sambuddho bhagavÄ• , svÄ• k
saá¹…ghoâ€™â€™ ti tÄ«á¹‡i ratanÄ• ni guá¹‡ato anussarantÄ• naá¹ƒ tumhÄ• kaá¹ƒ yuttan
attho. sesapadadvayepi eseva nayo.

__akampitthÄ• _ti chahi Ä• kÄ• rehi akampittha. evarÅ«po hi pathavikampo bodhimaá¹‡á¸•
dakkhiá¹‡adisÄ• bhÄ• gena bodhimaá¹‡á¸• aá¹ƒ abhiruá¸·he dakkhiá¹‡adisÄ• bhÄ• go heá
viya ahosi, uttarabhÄ• go uggantvÄ• bhavaggaá¹ƒ abhihananto viya. pacchimadisaá¹ƒ gate
heá¹-á¹-hÄ• avÄ«ciá¹ƒ pÄ• puá¹‡anto viya ahosi, pÄ• cÄ«nabhÄ• go uggantvÄ• bhavagga
uttaradisaá¹ƒ gate uttaradisÄ• bhÄ• go heá¹-á¹-hÄ• avÄ«ciá¹ƒ pÄ• puá¹‡anto viya, dakkhiá
bhavaggaá¹ƒ abhihananto viya. pÄ• cÄ«nadisaá¹ƒ gate pÄ• cÄ«nadisÄ• bhÄ• go heá¹-á¹-h
viya, pacchimabhÄ• go uggantvÄ• bhavaggaá¹ƒ abhihananto viya. bodhirukkhopi sakiá¹ƒ h
pÄ• puá¹‡anto viya, sakiá¹ƒ uggantvÄ• bhavaggaá¹ƒ abhihananto viya. tasmimpi divase ev
cakkavÄ• á¸·asahassÄ« mahÄ• pathavÄ« akampittha.

4. bharaá¹‡á¸• ukÄ• lÄ• masuttavaá¹‡á¹‡anÄ•

<127> catutthe \Ne II 230/ \Be II 238/ __kevalakappa_nti sakalakappaá¹ƒ. __anvÄ• hiá¹‡á¸
__nÄ• ddasÄ• _ti kiá¹ƒ kÄ• raá¹‡Ä• na addasa? ayaá¹ƒ kira bharaá¹‡á¸• u kÄ• lÄ• mo sak
khÄ• danto vicarati. tassa vasanaá¹-á¹-hÄ• naá¹ƒ sampattakÄ• le ekÄ• dhammadesanÄ• s
375/ Ã±atvÄ• bhagavÄ• evaá¹ƒ adhiá¹-á¹-hÄ• si, yathÄ• aÃ±Ã±o Ä• vasatho na paÃ±Ã±Ä
__purÄ• á¹‡asabrahmacÄ• rÄ«_ti porÄ• á¹‡ako sabrahmacÄ• rÄ«. so kira Ä• á¸·Ä• rakÄ• lÄ
ahosi, taá¹ƒ sandhÄ• yevamÄ• ha. __santharaá¹ƒ paÃ±Ã±Ä• pehÄ«_ti santharitabbaá¹ƒ sa
__santharaá¹ƒ paÃ±Ã±Ä• petvÄ• _ti kappiyamaÃ±cake paccattharaá¹‡aá¹ƒ paÃ±Ã±Ä• petv
paÃ±Ã±Ä• petÄ«_ti ettha pariÃ±Ã±Ä• nÄ• ma samatikkamo, tasmÄ• kÄ• mÄ• naá¹ƒ sama
paÃ±Ã±Ä• peti. __na rÅ«pÄ• naá¹ƒ pariÃ±Ã±a_nti rÅ«pÄ• naá¹ƒ samatikkamabhÅ«taá¹ƒ an
paÃ±Ã±Ä• peti. __na vedanÄ• naá¹ƒ pariÃ±Ã±a_nti vedanÄ• naá¹ƒ samatikkamaá¹ƒ nibbÄ•
__niá¹-á¹-hÄ• _ti gati nipphatti. __udÄ• hu puthÅ«_ti udÄ• hu nÄ• nÄ• .

5. hatthakasuttavaá¹‡á¹‡anÄ•

<128> paÃ±came __abhikkantÄ• ya rattiyÄ• _ti ettha abhikkantasaddo khayasundarÄ• bhi
dissati. tattha ``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhu
uddisatu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti evamÄ• dÄ«su khay
catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti evamÄ• dÄ«s

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || (Vv 857) ---

evamÄ• dÄ«su abhirÅ«pe. ``abhikkantaá¹ƒ, bho gotamÄ• â€™â€™ ti evamÄ• dÄ«su (Vin II
sundare. tena __abhikkantÄ• ya rattiyÄ• _ti iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya rattiyÄ• t

__abhikkantavaá¹‡á¹‡Ä• _ti idha abhikkantasaddo abhirÅ«pe, vaá¹‡á¹‡asaddo \Ee II 376/ p
chavithutikulavaggakÄ• raá¹‡asaá¹‡á¹-hÄ• napamÄ• á¹‡arÅ«pÄ• yatanÄ• dÄ«su dissati. ta
bhagavÄ• â€™â€™ ti \Ne II 231/ \Be II 239/ evamÄ• dÄ«su (MN II 399; Sn 553) chaviyaá¹ƒ
pana te gahapati samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (MN II 7
bho gotama, vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (DN III 115) kulavagge. ``atha kena nu
vuccatÄ«â€™â€™ ti evamÄ• dÄ«su (SN I 1.234) kÄ• raá¹‡e. ``mahantaá¹ƒ hatthirÄ• javaá
abhinimminitvÄ• â€™â€™ ti evamÄ• dÄ«su (SN I 1.138) saá¹‡á¹-hÄ• ne. ``tayo pattassa va
evamÄ• dÄ«su (Vin III 602) pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™ ti evamÄ•
chaviyÄ• daá¹-á¹-habbo. tena __abhikkantavaá¹‡á¹‡Ä• _ti abhirÅ«pacchavi, iá¹-á¹-havaá¹‡
manÄ• pavaá¹‡á¹‡Ä• ti vuttaá¹ƒ hoti.

__kevalakappa_nti ettha __kevala_saddo
anavasesayebhuyyÄ• byÄ• missÄ• natirekadaá¸·hatthavisaá¹ƒyogÄ• dianekattho. tathÄ• h
parisuddhaá¹ƒ brahmacariyaâ€™â€™ nti evamÄ• dÄ«su (Vin III 1) anavasesatÄ• attho. ``k
aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya upasaá¹…kam
43) yebhuyyatÄ• . ``kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti evamÄ• dÄ
``kevalaá¹ƒ saddhÄ• mattakaá¹ƒ nÅ«na ayamÄ• yasmÄ• â€™â€™ ti evamÄ• dÄ«su (Vin I
bhante, anuruddhassa bÄ• hiyo nÄ• ma saddhivihÄ• riko kevalakappaá¹ƒ saá¹…ghabhedÄ•
evamÄ• dÄ«su (AN I 4.243) daá¸·hatthatÄ• . ``kevalÄ« vusitavÄ• uttamapurisoti vuccatÄ«â
II 3.57) visaá¹ƒyogo. idha \Ee II 377/ pana anavasesatÄ• atthoti adhippetÄ• .

__kappa_saddo panÄ• yaá¹ƒ abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±attichedanavikappales
tathÄ• hissa ``okappaniyametaá¹ƒ bhoto gotamassa, yathÄ• taá¹ƒ arahato sammÄ• sambu
evamÄ• dÄ«su (MN I 387) abhisaddahanamattho. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi sa
paribhuÃ±jituâ€™â€™ nti evamÄ• dÄ«su (Vin II 250) vohÄ• ro. ``yena sudaá¹ƒ niccakappa
evamÄ• dÄ«su (MN I 387) kÄ• lo. ``iccÄ• yasmÄ• kappoâ€™â€™ ti evamÄ• dÄ«su (Sn 10
117, kappamÄ• á¹‡avapucchÄ• niddeso 61) paÃ±Ã±atti \Be II 240/. ``alaá¹…kato kappitake
evamÄ• dÄ«su (J II 22.1368; Vv 1094) chedanaá¹ƒ. ``kappati dvaá¹…gulakappoâ€™â€™ ti
vikappo. ``atthi kappo nipajjituâ€™â€™ nti evamÄ• dÄ«su (AN III 8.80) leso. ``kevalakappa
II 232/ obhÄ• setvÄ• â€™â€™ ti evamÄ• dÄ«su (SN I 1.94) samantabhÄ• vo. idha panassa
adhippeto. tasmÄ• __kevalakappaá¹ƒ jetavana_nti ettha anavasesaá¹ƒ samantato jetavana

__obhÄ• setvÄ• _ti Ä• bhÄ• ya pharitvÄ• . __vÄ• lukÄ• yÄ• _ti saá¹‡hÄ• ya vÄ• lukÄ• ya. _
patiá¹-á¹-hÄ• ti. __oá¸·Ä• rika_nti brahmadevatÄ• ya hi pathaviyaá¹ƒ patiá¹-á¹-hÄ• nakÄ• le
mÄ• petuá¹ƒ vaá¹-á¹-ati pathavÄ« vÄ• , tasmÄ• evamÄ• ha. __dhammÄ• _ti iminÄ• pubbe
dasseti. __nappavattino ahesu_nti sajjhÄ• yamÅ«á¸·hakÄ• vÄ• cÄ• parihÄ«nÄ• yeva ahes
II 378/ anivatto anukkaá¹‡á¹-hito.

__dassanassÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena dassanassa. __upaá¹-á¹-hÄ• nassÄ• _ti catÅ«
upaá¹-á¹-hÄ• nassa. __adhisÄ«la_nti dasavidhaá¹ƒ sÄ«laá¹ƒ. taÃ±hi paÃ±casÄ«laá¹ƒ upÄ•
vuccati. __avihaá¹ƒ gato_ti avihabrahmaloke nibbattosmÄ«ti dasseti.

6. kaá¹-uviyasuttavaá¹‡á¹‡anÄ•

<129> chaá¹-á¹-he __goyogapilakkhasmi_nti gÄ• vÄ«naá¹ƒ vikkayaá¹-á¹-hÄ• ne uá¹-á¹-hita
__rittassÄ• da_nti jhÄ• nasukhÄ• bhÄ• vena rittassÄ• daá¹ƒ. __bÄ• hirassÄ• da_nti kÄ• ma
bÄ• hirassÄ• daá¹ƒ. __kaá¹-uviya_nti ucchiá¹-á¹-haá¹ƒ. __Ä• magandhenÄ• _ti kodhasaá¹…
__avassuta_nti tintaá¹ƒ. __makkhikÄ• _ti kilesamakkhikÄ• . __nÄ• nupatissantÄ«_ti uá¹-á¹-
anubandhissanti. __nÄ• nvÄ• ssavissantÄ«_ti anubandhitvÄ• na khÄ• dissanti. __saá¹ƒveg
jÄ• to.

__kaá¹-uviyakato_ti ucchiá¹-á¹-hakato. __Ä• rakÄ• hotÄ«_ti dÅ«re hoti. __vighÄ• tasseva
dukkhasseva bhÄ• gÄ«. __caretÄ«_ti carati gacchati. __dummedho_ti duppaÃ±Ã±o. imasm
kathitaá¹ƒ, gÄ• thÄ• su vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti. sattame vaá¹-á¹-ameva bhÄ• sitaa

8. dutiyaanuruddhasuttavaá¹‡á¹‡anÄ•

<131> aá¹-á¹-hame \Ne II 233/ \Be II 241/ __idaá¹ƒ te mÄ• nasmi_nti ayaá¹ƒ te navavidhen
attho. __idaá¹ƒ te uddhaccasmi_nti idaá¹ƒ tava uddhaccaá¹ƒ cittassa uddhatabhÄ• vo. __id
kukkuccasmi_nti idaá¹ƒ tava kukkuccaá¹ƒ.

9. paá¹-icchannasuttavaá¹‡á¹‡anÄ•

<132> navame __Ä• vahantÄ«_ti niyyanti. __paá¹-icchanno Ä• vahatÄ«_ti paá¹-icchannova
__vivaá¹-o virocatÄ«_ti ettha ekato ubhato attato sabbatthakatoti catubbidhÄ• vivaá¹-atÄ•
__ekato vivaá¹-aá¹ƒ_ nÄ• ma asÄ• dhÄ• raá¹‡asikkhÄ• padaá¹ƒ. __ubhato vivaá¹-aá¹ƒ_ nÄ
sÄ• dhÄ• raá¹‡asikkhÄ• padaá¹ƒ. __attato vivaá¹-aá¹ƒ_ nÄ• ma paá¹-iladdhadhammaguá¹‡
nÄ• ma tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ.

10. lekhasuttavaá¹‡á¹‡anÄ•

<133> dasame __abhiá¹‡ha_nti abhikkhaá¹‡aá¹ƒ nirantaraá¹ƒ. __Ä• gÄ• á¸·henÄ• _ti gÄ•
__pharusenÄ• _ti pharusavacanena. gÄ• á¸·haá¹ƒ katvÄ• pharusaá¹ƒ katvÄ• vuccamÄ• n
manaá¹ƒ anallÄ«yantena avaá¸• á¸• hantena. __sandhiyatimevÄ• _ti ghaá¹-iyatiyeva. __saá
nirantarova hoti. __sammodatimevÄ• _ti ekÄ«bhÄ• vameva gacchati. sesaá¹ƒ sabbattha utt

kusinÄ• ravaggo tatiyo.

(14) 4. yodhÄ• jÄ«vavaggo

1. yodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<134> catutthassa \Ne II 234/ paá¹-hame yuddhaá¹ƒ upajÄ«vatÄ«ti __yodhÄ• jÄ«vo. rÄ• jÄ
anucchaviko. __rÄ• jabhoggo_ti raÃ±Ã±o upabhogaparibhogo. __aá¹…ganteva saá¹…khya
pÄ• do viya ca avassaá¹ƒ icchitabbattÄ• aá¹…ganti saá¹…khyaá¹ƒ gacchati. __dÅ«re pÄ• t
usabhamattaá¹ƒ \Be II 242/, thale aá¹-á¹-husabhamattaá¹ƒ, tato vÄ• uttarinti dÅ«re kaá¹‡á¸
duá¹-á¹-hagÄ• maá¹‡iabhayassa hi yodhÄ• jÄ«vo navausabhamattaá¹ƒ kaá¹‡á¸• aá¹ƒ pÄ• t
yojanappamÄ• á¹‡aá¹ƒ. __akkhaá¹‡avedhÄ«_ti \Ee II 380/ avirÄ• dhitavedhÄ«, akkhaá¹‡aá
vijjantarikÄ• ya vijjhituá¹ƒ samatthoti attho. __mahato kÄ• yassa padÄ• letÄ• _ti ekatobaddh
mahiá¹ƒsacammasatampi aá¹…guá¹-á¹-hapamÄ• á¹‡abahalaá¹ƒ lohapaá¹-á¹-ampi caturaá¹
vidatthibahalaá¹ƒ udumbarapadarampi dÄ«ghantena vÄ• likasakaá¹-ampi vinivijjhituá¹ƒ sam
__yaá¹ƒkiÃ±ci rÅ«pa_ntiÄ• di visuddhimagge vitthÄ• ritameva. __netaá¹ƒ mamÄ• _tiÄ• di
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipaá¹-ikkhepavasena vuttaá¹ƒ. __sammappaÃ±Ã±Ä• ya passatÄ«
sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya passati. __padÄ• letÄ«_ti arahattamaggena padÄ•

2. parisÄ• suttavaá¹‡á¹‡anÄ•

<135> dutiye __ukkÄ• citavinÄ«tÄ• _ti appaá¹-ipucchitvÄ• vinÄ«tÄ• dubbinÄ«taparisÄ• . _
pucchitvÄ• vinÄ«tÄ• suvinÄ«taparisÄ• . __yÄ• vatÄ• vinÄ«tÄ• _ti pamÄ• á¹‡avasena vinÄ
vinÄ«taparisÄ• ti attho. ``yÄ• vatajjhÄ• â€™â€™ ti pÄ• á¸·iyÄ• pana yÄ• va ajjhÄ• sayÄ• ti
Ã±atvÄ• vinÄ«taparisÄ• ti vuttaá¹ƒ hoti. tatiyaá¹ƒ uttÄ• nameva.

4. uppÄ• dÄ• suttavaá¹‡á¹‡anÄ•

<137> catutthe \Ne II 235/ __dhammaá¹-á¹-hitatÄ• _ti sabhÄ• vaá¹-á¹-hitatÄ• . __dhammar
sabhÄ• vaniyÄ• matÄ• . __sabbe saá¹…khÄ• rÄ• _ti catubhÅ«makasaá¹…khÄ• rÄ• . __ani
aniccÄ• . __dukkhÄ• _ti sampaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhÄ• . __anattÄ• _ti avasavatta
imasmiá¹ƒ sutte tÄ«á¹‡i lakkhaá¹‡Ä• ni missakÄ• ni kathitÄ• ni.

5. kesakambalasuttavaá¹‡á¹‡anÄ•

<138> paÃ±came __tantÄ• vutÄ• naá¹ƒ vatthÄ• na_nti paccatte sÄ• mivacanaá¹ƒ, tantehi v
__kesakambalo_ti \Ee II 381/ manussakesehi vÄ• yitakambalo \Be II 243/. __puthusamaá¹‡
idampi paccatte sÄ• mivacanaá¹ƒ. __paá¹-ikiá¹-á¹-ho_ti pacchimako lÄ• mako. __moghapur

__paá¹-ibÄ• hatÄ«_ti paá¹-isedheti. __khippaá¹ƒ uá¸• á¸• eyyÄ• _ti kuminaá¹ƒ oá¸• á¸• eyya
uttÄ• natthÄ• neva.

8. assakhaá¸·uá¹…kasuttavaá¹‡á¹‡anÄ•

<141> aá¹-á¹-hame __assakhaá¸·uá¹…ko_ti assapoto. __idamassa javasmiá¹ƒ vadÄ• mÄ«
vadÄ• mi. __idamassa vaá¹‡á¹‡asmiá¹ƒ vadÄ• mÄ«_ti ayamassa guá¹‡avaá¹‡á¹‡oti vadÄ•
Ä• rohapariá¹‡Ä• hasmi_nti ayamassa uccabhÄ• vo parimaá¹‡á¸• alabhÄ• voti vadÄ• mÄ«t

9. assaparassasuttavaá¹‡á¹‡anÄ•

<142> navame __assaparasse_ti assesu parasse. __purisaparasse_ti purisesu parasse, pu
imasmiá¹ƒ sutte tÄ«á¹‡i maggaphalÄ• ni kathitÄ• ni. tattha ayaá¹ƒ tÄ«hi maggehi Ã±Ä• á¹‡a
veditabbo.

10. assÄ• jÄ• nÄ«yasuttavaá¹‡á¹‡anÄ•

<143> dasame \Ne II 236/ __bhadre_ti bhaddake. __assÄ• jÄ• nÄ«ye_ti kÄ• raá¹‡Ä• kÄ• r
__purisÄ• jÄ• nÄ«yesu_pi eseva nayo. imasmiá¹ƒ sutte arahattaphalaá¹ƒ kathitaá¹ƒ. tatrÄ•
Ã±Ä• á¹‡ajavasampannoti veditabbo.

11. paá¹-hamamoranivÄ• pasuttavaá¹‡á¹‡anÄ•

<144> ekÄ• dasame __accantaniá¹-á¹-ho_ti antaá¹ƒ atikkantaniá¹-á¹-ho, akuppaniá¹-á¹-ho
attho. sesaá¹ƒ sadisameva.

12. dutiyamoranivÄ• pasuttavaá¹‡á¹‡anÄ•

<145> dvÄ• dasame __iddhipÄ• á¹-ihÄ• riyenÄ• _ti ijjhanakapÄ• á¹-ihÄ• riyena. __Ä• desa
II 382/ Ä• disitvÄ• apadisitvÄ• kathanaanukathanakathÄ• pÄ• á¹-ihÄ• riyena.

13. tatiyamoranivÄ• pasuttavaá¹‡á¹‡anÄ•

<146> terasame \Be II 244/ __sammÄ• diá¹-á¹-hiyÄ• _ti phalasamÄ• pattatthÄ• ya sammÄ
__sammÄ• Ã±Ä• á¹‡enÄ• _ti phalaÃ±Ä• á¹‡ena. __sammÄ• vimuttiyÄ• _ti sesehi phalasam
suttesu khÄ«á¹‡Ä• savova kathitoti.

yodhÄ• jÄ«vavaggo catuttho.

(15) 5. maá¹…galavaggo

1-9. akusalasuttÄ• divaá¹‡á¹‡anÄ•

147-155__._ paÃ±camassa \Ne II 237/ paá¹-hame __yathÄ• bhataá¹ƒ nikkhitto_ti yathÄ• Ä
__sÄ• vajjenÄ• _ti sadosena. tatiye __visamenÄ• _ti sapakkhalanena. __samenÄ• _ti apak
__asucinÄ• _ti gÅ«thasadisena aparisuddhena amejjhena. __sucinÄ• _ti parisuddhena mej
uttÄ• nÄ• neva.

10. pubbaá¹‡hasuttavaá¹‡á¹‡anÄ•

<156> dasame __sunakkhatta_ntiÄ• dÄ«su yasmiá¹ƒ divase tayo sucaritadhammÄ• pÅ«ri
laddhanakkhattayogo nÄ• ma, tenassa sadÄ• __sunakkhattaá¹ƒ_ nÄ• ma hotÄ«ti vuccati. s
nÄ• ma hoti, tenassa sadÄ• __sumaá¹…gala_nti vuccati. pabhÄ• tampissa sadÄ• __suppa
uá¹-á¹-hÄ• nampi __suhuá¹-á¹-hita_meva, khaá¹‡opi __sukkhaá¹‡ova, _ muhuttopi __sumu
dasaccharapamÄ• á¹‡o \Ee II 383/ kÄ• lo khaá¹‡o nÄ• ma, tena khaá¹‡ena dasakkhaá¹‡o k
ca dasalayo kÄ• lo khaá¹‡alayo nÄ• ma, tena dasaguá¹‡o muhutto nÄ• ma, tena dasaguá¹‡
ayaá¹ƒ vibhÄ• go veditabbo. __suyiá¹-á¹-haá¹ƒ brahmacÄ• risÅ«_ti yasmiá¹ƒ divase tÄ«á¹‡i
tadÄ• ssa seá¹-á¹-hacÄ• rÄ«su dinnadÄ• naá¹ƒ suyiá¹-á¹-haá¹ƒ nÄ• ma hoti \Be II 245/. __p
kÄ• yakamma_nti taá¹ƒ divasaá¹ƒ tena kataá¹ƒ kÄ• yakammaá¹ƒ vaá¸• á¸• hikÄ• yakamma
eseva nayo. __padakkhiá¹‡Ä• ni katvÄ• nÄ• _ti vaá¸• á¸• hiyuttÄ• ni kÄ• yakammÄ• dÄ«ni
padakkhiá¹‡e_ti padakkhiá¹‡e vaá¸• á¸• hiattheyeva labhati. sesaá¹ƒ uttÄ• namevÄ• ti.

maá¹…galavaggo paÃ±camo.

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(16) 6. acelakavaggavaá¹‡á¹‡anÄ•

157-163__._ ito \Ne II 238/ paresu __Ä• gÄ• á¸·hÄ• paá¹-ipadÄ• _ti gÄ• á¸·hÄ• kakkhaá¸·Ä
thiraggahaá¹‡Ä• . __nijjhÄ• mÄ• _ti attakilamathÄ• nuyogavasena suá¹-á¹-hu jhÄ• mÄ• sa
__majjhimÄ• _ti neva kakkhaá¸·Ä• na jhÄ• mÄ• majjhe bhavÄ• . __acelako_ti niccelo nagg
vissaá¹-á¹-hÄ• cÄ• ro, uccÄ• rakammÄ• dÄ«su lokiyakulaputtÄ• cÄ• rena virahito á¹-hitakov
passÄ• vaá¹ƒ karoti, khÄ• dati bhuÃ±jati. __hatthÄ• palekhano_ti hatthe piá¹‡á¸• amhi niá¹-
hatthaá¹ƒ \Ee II 384/ apalekhati, uccÄ• rampi katvÄ• hatthasmiá¹ƒyeva daá¹‡á¸• akasaÃ±Ã
apalekhati. bhikkhÄ• ya gahaá¹‡atthaá¹ƒ ``ehi, bhadanteâ€™â€™ ti vutto na etÄ«ti __na eh
tiá¹-á¹-ha, bhanteâ€™â€™ ti vuttopi na tiá¹-á¹-hatÄ«ti __na tiá¹-á¹-habhadantiko_. tadubhay

``etassa vacanaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti na karoti. __abhihaá¹-a_nti puretaraá¹ƒ
Ä• haá¹-abhikkhaá¹ƒ. __uddissakata_nti idaá¹ƒ tumhe uddissa katanti evamÄ• rocitabhikkha
``asukaá¹ƒ nÄ• ma kulaá¹ƒ vÄ• vÄ«thiá¹ƒ vÄ• gÄ• maá¹ƒ vÄ• paviseyyÄ• thÄ• â€™â€™
sÄ• diyati na gaá¹‡hÄ• ti. __na kumbhimukhÄ• _ti kumbhito uddharitvÄ• dÄ«yamÄ• naá¹ƒ
__na kaá¸·opimukhÄ• _ti kaá¸·opÄ«ti ukkhali vÄ• pacchi vÄ• , tatopi na gaá¹‡hÄ• ti. kasmÄ
maá¹ƒ nissÄ• ya kaá¹-acchunÄ• pahÄ• raá¹ƒ labhantÄ«â€™â€™ ti. __na eá¸·akamantara_
katvÄ• dÄ«yamÄ• naá¹ƒ na gaá¹‡hÄ• ti. kasmÄ• ? ``ayaá¹ƒ maá¹ƒ nissÄ• ya antarakaraá¹
__daá¹‡á¸• amusalesu_pi eseva nayo. __dvinna_nti \Be II 246/ dvÄ«su bhuÃ±jamÄ• nesu e
na gaá¹‡hÄ• ti. kasmÄ• ? kabaá¸·antarÄ• yo hotÄ«ti.

__na gabbhiniyÄ• _tiÄ• dÄ«su pana gabbhiniyÄ• kucchiyaá¹ƒ dÄ• rako kilamati, pÄ• yanti
khÄ«rantarÄ• yo hoti, purisantaragatÄ• ya ratiantarÄ• yo hotÄ«ti na gaá¹‡hÄ• ti. __na saá¹.
saá¹…kittetvÄ• katabhattesu. dubbhikkhasamaye kira acelakasÄ• vakÄ• acelakÄ• naá¹ƒ a
taá¹‡á¸• ulÄ• dÄ«ni \Ee II 385/ samÄ• dapetvÄ• bhattaá¹ƒ pacanti, ukkaá¹-á¹-hÄ• celako ta
__na yattha sÄ• _ti yattha sunakho ``piá¹‡á¸• aá¹ƒ labhissÄ• mÄ«â€™â€™ ti upaá¹-á¹-hito
adatvÄ• Ä• haá¹-aá¹ƒ na gaá¹‡hÄ• ti. kasmÄ• ? etassa piá¹‡á¸• antarÄ• yo hotÄ«ti. __saá¹
samÅ«hasamÅ«hacÄ• rinÄ« \Ne II 239/. sace hi acelakaá¹ƒ disvÄ• ``imassa bhikkhaá¹ƒ da
bhattagehaá¹ƒ pavisanti, tesu ca pavisantesu kaá¸·opimukhÄ• dÄ«su nilÄ«nÄ• makkhikÄ•
saá¹‡á¸• asaá¹‡á¸• Ä• caranti, tato Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ na gaá¹‡hÄ• ti. kasmÄ• ? ``ma
makkhikÄ• naá¹ƒ gocarantarÄ• yo jÄ• toâ€™â€™ ti.

__thusodaka_nti sabbasassasambhÄ• rehi katasovÄ«rakaá¹ƒ. ettha ca surÄ• pÄ• nameva
sabbesu sÄ• vajjasaÃ±Ã±Ä«. __ekÄ• gÄ• riko_ti yo ekasmiá¹ƒyeva gehe bhikkhaá¹ƒ labhitv
__ekÄ• lopiko_ti ekeneva Ä• lopena yÄ• peti. __dvÄ• gÄ• rikÄ• dÄ«su_pi eseva nayo. __ek
dattiyÄ• . datti nÄ• ma ekÄ• khuddakapÄ• ti hoti, yattha aggabhikkhaá¹ƒ pakkhipitvÄ• á¹-h
ekadivasantarikaá¹ƒ. __addhamÄ• sika_nti addhamÄ• santarikaá¹ƒ. __pariyÄ• yabhattabho
vÄ• rabhattabhojanaá¹ƒ, ekÄ• havÄ• rena dvÄ«havÄ• rena sattÄ• havÄ• rena addhamÄ• sa
Ä• bhatabhattabhojanaá¹ƒ. __sÄ• kabhakkho_tiÄ• dÄ«ni vuttatthÄ• neva.

__ubbhaá¹-á¹-hako_ti uddhaá¹ƒ á¹-hitako. __ukkuá¹-ikappadhÄ• namanuyutto_ti ukkuá¹-ika
gacchantopi ukkuá¹-ikova hutvÄ• uppatitvÄ• uppatitvÄ• gacchati. __kaá¹‡á¹-akÄ• passayi
pakatikaá¹‡á¹-ake vÄ• bhÅ«miyaá¹ƒ \Ee II 386/ koá¹-á¹-etvÄ• tattha cammaá¹ƒ attharitvÄ•
á¹-hÄ• nacaá¹…kamÄ• dÄ«ni karoti. __seyya_nti \Be II 247/ sayantopi tattheva seyyaá¹ƒ ka
tatiyamassÄ• ti __sÄ• yatatiyakaá¹ƒ_. pÄ• to majjhanhike sÄ• yanti divasassa tikkhattuá¹ƒ `
pavÄ• hessÄ• mÄ«â€™â€™ ti udakorohanÄ• nuyogaá¹ƒ anuyutto viharati.

__kÄ• ye kÄ• yÄ• nupassÄ«_tiÄ• dÄ«ni heá¹-á¹-hÄ• ekakanipÄ• tavaá¹‡á¹‡anÄ• yaá¹ƒ vu
__ayaá¹ƒ vuccati, bhikkhave, majjhimÄ• paá¹-ipadÄ• _ti, bhikkhave, ayaá¹ƒ kÄ• masukhalli

attakilamathÄ• nuyogaÃ±cÄ• ti dve ante anupagatÄ• , sassatucchedantehi vÄ• vimuttÄ• m
veditabbÄ• .

acelakavaggo chaá¹-á¹-ho.

17-18. peyyÄ• lavaggÄ• divaá¹‡á¹‡anÄ•

164-184__._ __samanuÃ±Ã±o_ti \Ne II 240/ samÄ• najjhÄ• sayo. __rÄ• gassÄ• _ti paÃ±cal
__abhiÃ±Ã±Ä• yÄ• _ti abhijÄ• nanatthaá¹ƒ. __suÃ±Ã±ato samÄ• dhÄ«_tiÄ• dÄ«hi tÄ«hipi s
kathitÄ• . vipassanÄ• hi niccÄ• bhinivesa-niccanimitta-niccapaá¹‡idhiÄ• dÄ«naá¹ƒ abhÄ• v
labhati. __pariÃ±Ã±Ä• yÄ• _ti parijÄ• nanatthaá¹ƒ. sesapadesupi eseva nayoti.

peyyÄ• lavaggÄ• di niá¹-á¹-hitÄ• .

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

tikanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

catukkanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. bhaá¹‡á¸• agÄ• mavaggo

1. anubuddhasuttavaá¹‡á¹‡anÄ•

<1> catukkanipÄ• tassa \Ne II 241/ \Be II 249/ \Ee III 1/ paá¹-hame __ananubodhÄ• _ti abu
__appaá¹-ivedhÄ• _ti appaá¹-ivijjhanena apaccakkhakiriyÄ• ya. __dÄ«ghamaddhÄ• na_nti c
__sandhÄ• vita_nti bhavato bhavaá¹ƒ gamanavasena sandhÄ• vitaá¹ƒ. __saá¹ƒsarita_nti pu
gamanÄ• gamanavasena saá¹ƒsaritaá¹ƒ. __mamaÃ±ceva tumhÄ• kaÃ±cÄ• _ti mayÄ• ca tu
__sandhÄ• vitaá¹ƒ saá¹ƒsarita_nti sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ mamaÃ±ceva \Ne II
evamettha attho veditabbo. __ariyassÄ• _ti niddosassa. sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±Ä• ti im
maggaphalasampayuttÄ• va veditabbÄ• , vimuttinÄ• mena phalameva niddiá¹-á¹-haá¹ƒ. __b
taá¹‡hÄ• . __bhavanettÄ«_ti \Ee III 2/ bhavarajju. taá¹‡hÄ• ya eva etaá¹ƒ nÄ• maá¹ƒ. tÄ• ya

gÄ«vÄ• ya bandhitvÄ• taá¹ƒ taá¹ƒ bhavaá¹ƒ nÄ«yanti, tasmÄ• bhavanettÄ«ti vuccati.

__anuttarÄ• _ti lokuttarÄ• . __dukkhassantakaro_ti vaá¹-á¹-adukkhassa antakaro. __cakkhu
cakkhÅ«hi cakkhumÄ• . __parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. idamassa bodh
paá¹-hamaparinibbÄ• naá¹ƒ, pacchÄ• pana yamakasÄ• lÄ• namantare anupÄ• disesÄ• ya
yathÄ• nusandhinÄ• desanaá¹ƒ niá¹-á¹-hÄ• pesi.

2. papatitasuttavaá¹‡á¹‡anÄ•

<2> dutiye __papatito_ti patito cuto. __appapatito_ti apatito patiá¹-á¹-hito. tattha lokiyamahÄ
patitoyeva nÄ• ma, sotÄ• pannÄ• dayo kilesuppattikkhaá¹‡e patitÄ• nÄ• ma, khÄ«á¹‡Ä• sa
nÄ• ma.

__cutÄ• _ \Be II 250/ __patantÄ«_ti ye cutÄ• , te patanti nÄ• ma. __patitÄ• _ti ye patitÄ• , t
cutattÄ• patitÄ• , patitattÄ• cutÄ• ti attho. __giddhÄ• _ti rÄ• garattÄ• . __punarÄ• gatÄ• _ti
jaraá¹ƒ puna byÄ• dhiá¹ƒ puna maraá¹‡aá¹ƒ Ä• gatÄ• nÄ• ma honti. __kataá¹ƒ kicca_nti ca
kattabbakiccaá¹ƒ kataá¹ƒ. __rataá¹ƒ ramma_nti ramitabbayuttake guá¹‡ajÄ• te ramitaá¹ƒ. __
sukha_nti sukhena sukhaá¹ƒ anuÄ• gataá¹ƒ sampattaá¹ƒ. mÄ• nusakasukhena dibbasukha
vipassanÄ• sukhaá¹ƒ, vipassanÄ• sukhena maggasukhaá¹ƒ, maggasukhena \Ee III 3/ phala
nibbÄ• nasukhaá¹ƒ sampattaá¹ƒ adhigatanti attho.

3. paá¹-hamakhatasuttavaá¹‡á¹‡anÄ•

<3> tatiyaá¹ƒ dukanipÄ• tavaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva. gÄ• thÄ• su pana __nindiya_nti
__nindatÄ«_ti garahati. __pasaá¹ƒsiyo_ti pasaá¹ƒsitabbayutto. __vicinÄ• ti mukhena so kali
pavatto \Ne II 243/, tena mukhena kaliá¹ƒ vicinÄ• ti nÄ• ma. __kalinÄ• tena sukhaá¹ƒ na vi
kalinÄ• sukhaá¹ƒ na paá¹-ilabhati. __sabbassÄ• pi sahÄ• pi attanÄ• _ti sabbenapi sakena
saddhiá¹ƒ yo parÄ• jayo, so appamattakova kalÄ«ti attho. __yo sugatesÅ«_ti yo pana samm
cittaá¹ƒ padusseyya, ayaá¹ƒ cittapadosova tato kalito mahantataro kali. idÄ• ni tassa mahan
dassento __sataá¹ƒ sahassÄ• na_ntiÄ• dimÄ• ha. tattha __sataá¹ƒ sahassÄ• na_nti nirabbu
satasahassaá¹ƒ. __chattiá¹ƒsatÄ«_ti aparÄ• ni ca chattiá¹ƒsati nirabbudÄ• ni. __paÃ±ca cÄ
ca paÃ±ca abbudÄ• ni. __yamariyagarahÄ«_ti yaá¹ƒ ariye garahanto nirayaá¹ƒ upapajjati, ta
Ä• yuppamÄ• á¹‡anti.

4. dutiyakhatasuttavaá¹‡á¹‡anÄ•

<4> catutthe \Ee III 4/ __mÄ• tari pitari cÄ• _tiÄ• dÄ«su mittavindako mÄ• tari micchÄ• paá
ajÄ• tasattu pitari micchÄ• paá¹-ipanno nÄ• ma, devadatto tathÄ• gate micchÄ• paá¹-ipanno

tathÄ• gatasÄ• vake micchÄ• paá¹-ipanno nÄ• ma. __bahuÃ±cÄ• _ti bahukameva. __pasav
__tÄ• yÄ• _ti tÄ• ya micchÄ• paá¹-ipattisaá¹…khÄ• tÄ• ya adhammacariyÄ• ya. __peccÄ• _
gacchatÄ«_ti nirayÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ nibbattati. sukkapakkhepi eseva nayo.

5. anusotasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came \Be II 251/ anusotaá¹ƒ gacchatÄ«ti __anusotagÄ• mÄ«_. kilesasotassa pac
paá¹-isotaá¹ƒ gacchatÄ«ti __paá¹-isotagÄ• mÄ«_. __á¹-hitatto_ti á¹-hitasabhÄ• vo. __tiá¹‡á
taritvÄ• á¹-hito. __pÄ• raá¹…gato_ti paratÄ«raá¹ƒ gato. __thale tiá¹-á¹-hatÄ«_ti nibbÄ• nath
__brÄ• hmaá¹‡o_ti seá¹-á¹-ho niddoso. __idhÄ• _ti imasmiá¹ƒ loke. __kÄ• me ca paá¹-iseva
vatthukÄ• me paá¹-isevati. __pÄ• paÃ±ca kammaá¹ƒ karotÄ«_ti pÄ• paÃ±ca pÄ• á¹‡Ä• tipÄ
__pÄ• paÃ±ca kammaá¹ƒ na karotÄ«_ti paÃ±caverakammaá¹ƒ na karoti. __ayaá¹ƒ vuccati,
ayaá¹ƒ anÄ• gÄ• mÄ« puggalo tasmÄ• lokÄ• puna paá¹-isandhivasena anÄ• gamanato á¹

__taá¹‡hÄ• dhipannÄ• _ti \Ee III 5/ taá¹‡hÄ• ya adhipannÄ• ajjhotthaá¹-Ä• , taá¹‡haá¹ƒ vÄ
ajjhogÄ• á¸·hÄ• . __paripuá¹‡á¹‡asekho_ti \Ne II 244/ sikkhÄ• pÄ• ripÅ«riyÄ• á¹-hito. __ap
aparihÄ«nasabhÄ• vo. __cetovasippatto_ti cittavasÄ«bhÄ• vaá¹ƒ patto. evarÅ«po khÄ«á¹‡Ä
anÄ• gÄ• mÄ« kathito. __samÄ• hitindriyo_ti samÄ• hitachaá¸·indriyo. __paroparÄ• _ti paro
kusalÄ• kusalÄ• ti attho. __sameccÄ• _ti Ã±Ä• á¹‡ena samÄ• gantvÄ• . __vidhÅ«pitÄ• _ti v
__vusitabrahmacariyo_ti maggabrahmacariyaá¹ƒ vasitvÄ• á¹-hito. __lokantagÅ«_ti tividhas
gato. __pÄ• ragato_ti chahÄ• kÄ• rehi pÄ• ragato. idha khÄ«á¹‡Ä• savova kathito. iti suttep
vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ.

6. appassutasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __anupapanno_ti anupÄ• gato. __sutta_ntiÄ• dÄ«su
ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rasuttanipÄ• tamaá¹…galasuttaratanasutta-
nÄ• á¸·akasuttatuvaá¹-akasuttÄ• ni, aÃ±Ã±ampi ca suttanÄ• makaá¹ƒ tathÄ• gatavacanaá¹ƒ
sabbampi sagÄ• thakaá¹ƒ suttaá¹ƒ __geyya_nti veditabbaá¹ƒ, visesena saá¹ƒyuttake sakalo
sakalampi abhidhammapiá¹-akaá¹ƒ, niggÄ• thakasuttaá¹ƒ, yaÃ±ca aÃ±Ã±ampi aá¹-á¹-hahi a
\Ee III 6/ buddhavacanaá¹ƒ, taá¹ƒ __veyyÄ• karaá¹‡a_nti veditabbaá¹ƒ. dhammapada-thera
suttanipÄ• te nosuttanÄ• mikÄ• suddhikagÄ• thÄ• \Be II 252/ ca __gÄ• thÄ• _ti veditabbÄ•
somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• dveasÄ«ti suttantÄ• __udÄ• na_n
bhagavatÄ• â€™â€™ tiÄ• dinayappavattÄ• dasuttarasatasuttantÄ• __itivuttaka_nti veditab
apaá¹‡á¹‡akajÄ• takÄ• dÄ«ni paÃ±Ã±Ä• sÄ• dhikÄ• ni paÃ±ca jÄ• takasatÄ• ni __jÄ• taka_
bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ tiÄ• dinayappavattÄ• sabb
acchariyaabbhutadhammapaá¹-isaá¹ƒyuttÄ• suttantÄ• __abbhutadhamma_nti veditabbÄ•
cÅ«á¸·avedallamahÄ• vedallasammÄ• diá¹-á¹-hisakkapaÃ±hasaá¹…khÄ• rabhÄ• janiyamah

vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitÄ• suttantÄ• __vedalla_nti veditabbÄ•
dhammamaÃ±Ã±Ä• yÄ• _ti aá¹-á¹-hakathaÃ±ca pÄ• á¸·iÃ±ca ajÄ• nitvÄ• . __dhammÄ• nuc
navalokuttaradhammassa anurÅ«padhammaá¹ƒ sahasÄ«laá¹ƒ pubbabhÄ• gapaá¹-ipadaá¹ƒ
upÄ• yena sabbavÄ• resu attho veditabbo. paá¹-hamavÄ• re panettha appassutadussÄ«lo
appassutakhÄ«á¹‡Ä• savo, tatiye bahussutadussÄ«lo, catutthe bahussutakhÄ«á¹‡Ä• savo.

__sÄ«lesu_ \Ee III 7/ __asamÄ• hito_ti sÄ«lesu aparipÅ«rakÄ• rÄ«. __sÄ«lato ca sutena cA
\Ne II 245/ sutabhÄ• gena ca ``ayaá¹ƒ dussÄ«lo appassutoâ€™â€™ ti evaá¹ƒ taá¹ƒ garaha
sampajjate suta_nti tassa puggalassa yasmÄ• tena sutena sutakiccaá¹ƒ kataá¹ƒ, tasmÄ• t
nÄ• ma. __nÄ• ssa sampajjate_ti sutakiccassa akatattÄ• na sampajjati. __dhammadhara_n
Ä• dhÄ• rabhÅ«taá¹ƒ. __sappaÃ±Ã±a_nti supaÃ±Ã±aá¹ƒ. __nekkhaá¹ƒ jambonadassevÄ• _
jÄ• tisuvaá¹‡á¹‡aá¹ƒ, tassa jambunadassa nekkhaá¹ƒ viya, paÃ±casuvaá¹‡á¹‡aparimÄ• á¹‡
suvaá¹‡á¹‡aghaá¹-ikaá¹ƒ viyÄ• ti attho.

7. sobhanasuttavaá¹‡á¹‡anÄ•

<7> sattame __viyattÄ• _ti paÃ±Ã±Ä• veyyattiyena samannÄ• gatÄ• . __vinÄ«tÄ• _ti vinaya
__visÄ• radÄ• _ti vesÄ• rajjena somanassasahagatena Ã±Ä• á¹‡ena samannÄ• gatÄ• . __c
Ä• dhÄ• rabhÅ«tÄ• . __bhikkhu ca sÄ«lasampanno_ti gÄ• thÄ• ya kiÃ±cÄ• pi ekekasseva e
pana sabbepi vaá¹-á¹-antÄ«ti.

8. vesÄ• rajjasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Be II 253/ __vesÄ• rajjÄ• nÄ«_ti ettha sÄ• rajjapaá¹-ipakkho vesÄ• rajjaá
sÄ• rajjÄ• bhÄ• vaá¹ƒ paccavekkhantassa uppannasomanassamayaÃ±Ä• á¹‡assetaá¹ƒ nÄ
seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• naá¹ƒ. Ä• sabhÄ• vÄ• pubbabuddhÄ• , tesaá¹ƒ
gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á¹-hako vasabho. vajasatajeá¹-á¹-hako vÄ•
vajasahassajeá¹-á¹-hako vasabho \Ee III 8/, sabbagavaseá¹-á¹-ho sabbaparissayasaho setc
mahÄ• bhÄ• ravaho asanisatasaddehipi asampakampiyo nisabho, so idha usabhoti adhippe
pariyÄ• yavacanaá¹ƒ. usabhassa idanti __Ä• sabhaá¹ƒ. á¹-hÄ• na_nti catÅ«hi pÄ• dehi path
vavatthÄ• naá¹ƒ. idaá¹ƒ pana Ä• sabhaá¹ƒ viyÄ• ti Ä• sabhaá¹ƒ. yatheva hi nisabhasaá¹…k
pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati, evaá¹ƒ tathÄ• gatopi c
vesÄ• rajjapÄ• dehi aá¹-á¹-haparisapathaviá¹ƒ uppÄ«á¸·etvÄ• sadevake loke kenaci paccat
akampiyo acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati. evaá¹ƒ tiá¹-á¹-hamÄ• nova taá¹ƒ Ä• sabhaá¹ƒ á¹-
upagacchati na paccakkhÄ• ti, attani Ä• ropeti. tena vuttaá¹ƒ ``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ pa

__parisÄ• sÅ«_ti \Ne II 246/ aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti seá¹-á¹

abhÄ«tanÄ• daá¹ƒ nadati, sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadati. ayamattho sÄ«ha
yathÄ• vÄ• sÄ«ho sahanato ca hananato ca sÄ«hoti vuccati, evaá¹ƒ tathÄ• gato lokadham
parappavÄ• dÄ• naÃ±ca hananato sÄ«hoti vuccati. evaá¹ƒ vuttassa sÄ«hassa nÄ• daá¹ƒ sÄ
sÄ«ho sÄ«habalena samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• da
tathÄ• gatasÄ«hopi tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vig
rÅ«paâ€™â€™ ntiÄ• dinÄ• nayena nÄ• nÄ• vidhadesanÄ• vilÄ• sasampannaá¹ƒ \Ee III 9/
vuttaá¹ƒ ``parisÄ• su sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti.

__brahmacakkaá¹ƒ_ \Be II 254/ __pavattetÄ«_ti ettha __brahma_nti seá¹-á¹-haá¹ƒ uttamaá
cakkasaddo panÄ• yaá¹ƒ ---

``sampattiyaá¹ƒ lakkhaá¹‡e ca, rathaá¹…ge iriyÄ• pathe.

dÄ• ne ratanadhammÅ«ra-cakkÄ• dÄ«su ca dissati.

dhammacakke idha mato, taÃ±ca dvedhÄ• vibhÄ• vayeâ€™â€™ ||

``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™
ayaá¹ƒ sampattiyaá¹ƒ dissati. ``pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti (DN II 35) ett
``cakkaá¹ƒva vahato padaâ€™â€™ nti (Dhp 1) ettha rathaá¹…ge. ``catucakkaá¹ƒ navadvÄ•
ettha iriyÄ• pathe. ``dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ• do, cakkaá¹ƒ vattaya sabbapÄ• á¹‡in
ettha dÄ• ne. ``dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• turahosÄ«â€™â€™ ti (DN II 243; MN III 256) e
``mayÄ•  pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562) ettha dhammacakke. ``icchÄ• hatassa po
matthakeâ€™â€™ ti (J I 1.104; I 5.103) ettha uracakke. ``khurapariyantena cepi cakkenÄ• â
ettha paharaá¹‡acakke. ``asanivicakkaâ€™â€™ nti (DN III 61; SN I 2.162) ettha asanimaá¹
10/ panÄ• yaá¹ƒ dhammacakke mato.

taá¹ƒ panetaá¹ƒ dhammacakkaá¹ƒ duvidhaá¹ƒ hoti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca desanÄ• Ã±
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyaphalÄ• vahaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ, karuá¹‡Ä•
ariyaphalÄ• vahaá¹ƒ desanÄ• Ã±Ä• á¹‡aá¹ƒ. tattha \Ne II 247/ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ up
duvidhaá¹ƒ. taÃ±hi abhinikkhamanato yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ, phalakkh
tusitabhavanato vÄ• yÄ• va mahÄ• bodhipallaá¹…ke arahattamaggÄ• uppajjamÄ• naá¹ƒ,
dÄ«paá¹…karato paá¹-á¹-hÄ• ya vÄ• yÄ• va bodhipallaá¹…ke arahattamaggÄ• uppajjamÄ
uppannaá¹ƒ nÄ• ma. desanÄ• Ã±Ä• á¹‡ampi pavattamÄ• naá¹ƒ pavattanti duvidhaá¹ƒ. taÃ±
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa sotÄ• pattimaggÄ• pavattamÄ• naá¹ƒ, phalakkhaá¹‡e pav
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ, desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ. ubhayampi paneta
asÄ• dhÄ• raá¹‡aá¹ƒ, buddhÄ• naá¹ƒyeva orasaÃ±Ä• á¹‡aá¹ƒ.

__sammÄ• sambuddhassa te paá¹-ijÄ• nato_ti ``ahaá¹ƒ sammÄ• sambuddho, sabbe dham
ti evaá¹ƒ paá¹-ijÄ• nato tava. __anabhisambuddhÄ• _ti ime nÄ• ma \Be II 255/ dhammÄ• ta
__tatra vatÄ• _ti tesu ``anabhisambuddhÄ• â€™â€™ ti evaá¹ƒ dassitadhammesu. __sahad
sakÄ• raá¹‡ena vacanena. __nimittameta_nti ettha puggalopi dhammopi nimittanti adhippet
puggalaá¹ƒ na passÄ• mi, yo maá¹ƒ paá¹-icodessati. taá¹ƒ dhammaá¹ƒ na passÄ• mi, yaá¹ƒ
dhammo tayÄ• anabhisambuddhoâ€™â€™ ti maá¹ƒ paá¹-icodessatÄ«ti ayamettha attho. _
patto. sesapadadvayaá¹ƒ imasseva vevacanaá¹ƒ. sabbampetaá¹ƒ vesÄ• rajjaÃ±Ä• á¹‡amev
dasabalassa hi ``ayaá¹ƒ nÄ• ma dhammo tayÄ• anabhisambuddhoâ€™â€™ ti codakaá¹ƒ p
codanÄ• kÄ• raá¹‡aá¹ƒ anabhisambuddhadhammaá¹ƒ vÄ• apassato ``sabhÄ• vabuddhoye
buddhosmÄ«ti vadÄ• mÄ«â€™â€™ ti paccavekkhantassa balavataraá¹ƒ somanassaá¹ƒ up
Ã±Ä• á¹‡aá¹ƒ vesÄ• rajjaá¹ƒ nÄ• ma. taá¹ƒ sandhÄ• ya ``khemappattoâ€™â€™ tiÄ• dimÄ•
veditabbo.

__antarÄ• yikÄ• dhammÄ• _ti ettha pana antarÄ• yaá¹ƒ karontÄ«ti __antarÄ• yikÄ• _. te a
vÄ«tikkantÄ• satta Ä• pattikkhandhÄ• . saÃ±cicca vÄ«tikkantaá¹ƒ hi antamaso dukkaá¹-adu
maggaphalÄ• naá¹ƒ antarÄ• yaá¹ƒ karoti. idha pana methunadhammo adhippeto. methunaá
nissaá¹ƒsayameva maggaphalÄ• naá¹ƒ antarÄ• yo hoti.

__yassa kho pana te atthÄ• yÄ• _ti rÄ• gakkhayÄ• dÄ«su yassa atthÄ• ya. __dhammo des
kathito. __tatra vata ma_nti tasmiá¹ƒ aniyyÄ• nikadhamme maá¹ƒ. sesaá¹ƒ vuttanayeneva v

__vÄ• dapathÄ• _ti \Ne II 248/ vÄ• dÄ• yeva. __puthÅ«_ti bahÅ«. __sitÄ• _ti \Ee III 12/ upa
abhisaá¹…khatÄ• . atha vÄ• __puthussitÄ• _ti puthubhÄ• vaá¹ƒ sitÄ• upagatÄ• , puthÅ«hi
__yaá¹ƒ nissitÄ• _ti etarahipi yaá¹ƒ vÄ• dapathaá¹ƒ nissitÄ• . __na te bhavantÄ«_ti te vÄ• d
bhijjanti vinassanti. __dhammacakka_nti desanÄ• Ã±Ä• á¹‡assapi paá¹-ivedhaÃ±Ä• á¹‡ass
desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ, paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ. __kevalÄ«_ti saka
__tÄ• disa_nti tathÄ• vidhaá¹ƒ.

9. taá¹‡huppÄ• dasuttavaá¹‡á¹‡anÄ•

<9> navame \Be II 256/ uppajjati etesÅ«ti __uppÄ• dÄ• _. kÄ• uppajjati? taá¹‡hÄ• . taá¹‡h
__taá¹‡huppÄ• dÄ• , _ taá¹‡hÄ• vatthÅ«ni taá¹‡hÄ• kÄ• raá¹‡Ä• nÄ«ti attho. __cÄ«varahet
cÄ«varaá¹ƒ labhissÄ• mÄ«â€™â€™ ti cÄ«varakÄ• raá¹‡Ä• uppajjati. __itibhavÄ• bhavahet
nidassanatthe nipÄ• to. yathÄ• cÄ«varÄ• dihetu, evaá¹ƒ bhavÄ• bhavahetupÄ«ti attho. __b
paá¹‡Ä«tatarÄ• ni sappinavanÄ«tÄ• dÄ«ni adhippetÄ• ni. sampattibhavesu paá¹‡Ä«tatarap
vadantiyeva.

__taá¹‡hÄ• dutiyo_ti ayaÃ±hi satto anamatagge saá¹ƒsÄ• ravaá¹-á¹-e saá¹ƒsaranto na eka

taá¹‡haá¹ƒ pana dutiyikaá¹ƒ labhantova saá¹ƒsarati. tena vuttaá¹ƒ ``taá¹‡hÄ• dutiyoâ€™â€
__itthabhÄ• vaÃ±Ã±athÄ• bhÄ• va_nti \Ee III 13/ ettha itthabhÄ• vo nÄ• ma ayaá¹ƒ attabhÄ
anÄ• gatattabhÄ• vo. evarÅ«po vÄ• aÃ±Ã±opi attabhÄ• vo itthabhÄ• vo nÄ• ma, na evarÅ«
taá¹ƒ itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ. __saá¹ƒsÄ• ra_nti khandhadhÄ• tuÄ• yatanÄ• na
__nÄ• tivattatÄ«_ti nÄ• tikkamati. __evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• _ti evaá¹ƒ atÄ«tÄ• nÄ• g
Ä• dÄ«navaá¹ƒ jÄ• nitvÄ• . __taá¹‡haá¹ƒ dukkhassa sambhava_nti taá¹‡haá¹ƒ ca ``ayaá¹ƒ
sabhÄ• vo kÄ• raá¹‡aâ€™â€™ nti evaá¹ƒ jÄ• nitvÄ• . ettÄ• vatÄ• imassa bhikkhuno vipass
arahattaá¹ƒ pattabhÄ• vo dassito. idÄ• ni taá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ thomento __vÄ«tataá¹‡
__anÄ• dÄ• no_ti niggahaá¹‡o. __sato bhikkhu paribbaje_ti satisampajaÃ±Ã±e vepullappatt
sato sampajÄ• no careyya vihareyyÄ• ti attho. iti suttante vaá¹-á¹-aá¹ƒ kathetvÄ• gÄ• thÄ•
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti.

10. yogasuttavaá¹‡á¹‡anÄ•

<10> dasame \Ne II 249/ vaá¹-á¹-asmiá¹ƒ yojentÄ«ti __yogÄ• . kÄ• mayogo_tiÄ• dÄ«su pa
kÄ• mayogo. rÅ«pÄ• rÅ«pabhavesu chandarÄ• go __bhavayogo, _ tathÄ• jhÄ• nanikanti. s
rÄ• go dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo ca __diá¹-á¹-hiyogo_. catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹
vÄ• yojetÄ«ti kÄ• mayogo. bhavesu yojetÄ«ti \Be II 257/ bhavayogo. diá¹-á¹-hÄ«su yojetÄ«
avijjÄ• ya yojetÄ«ti avijjÄ• yogoti heá¹-á¹-hÄ• vuttadhammÄ• naá¹ƒyevetaá¹ƒ adhivacanaá¹

idÄ• ni \Ee III 14/ te vitthÄ• retvÄ• dassento __katamo ca, bhikkhave_tiÄ• dimÄ• ha. tattha
uppattiá¹ƒ. __atthaá¹…gama_nti bhedaá¹ƒ. __assÄ• da_nti madhurabhÄ• vaá¹ƒ. __Ä• dÄ«
dosaá¹ƒ. __nissaraá¹‡a_nti nissaá¹-abhÄ• vaá¹ƒ. __kÄ• mesÅ«_ti vatthukÄ• mesu. __kÄ• m
uppannarÄ• go. sesapadesupi eseva nayo. __anusetÄ«_ti nibbattati. __ayaá¹ƒ vuccati, bhik
bhikkhave, idaá¹ƒ kÄ• mesu yojanakÄ• raá¹‡aá¹ƒ bandhanakÄ• raá¹‡aá¹ƒ vuccatÄ«ti evaá¹

__phassÄ• yatanÄ• na_nti cakkhÄ• dÄ«naá¹ƒ cakkhusamphassÄ• dikÄ• raá¹‡Ä• naá¹ƒ. __
Ã±Ä• á¹‡apaá¹-ipakkhabhÄ• vena aÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• avijjÄ• . __iti kÄ• mayogo
yogehi saddhiá¹ƒ yojetabbo ``evaá¹ƒ kÄ• mayogo, evaá¹ƒ bhavayogoâ€™â€™ ti. __saá¹ƒy
__pÄ• pakehÄ«_ti lÄ• makehi. __akusalehÄ«_ti akosallasambhÅ«tehi. __saá¹ƒkilesikehÄ«_
pasannassa cittassa pasannabhÄ• vadÅ«sakehÄ«ti attho. __ponobbhavikehÄ«_ti punabbha
__sadarehÄ«_ti sadarathehi. __dukkhavipÄ• kehÄ«_ti vipÄ• kakÄ• le dukkhuppÄ• dakehi. _
jÄ• tijarÄ• maraá¹‡ikehÄ«_ti anÄ• gate punappunaá¹ƒ jÄ• tijarÄ• maraá¹‡anibbattakehi. __t
__ayogakkhemÄ«ti vuccatÄ«_ti yasmÄ• appahÄ«nayogo puggalo etehi dhammehi sampay
yogehi khemaá¹ƒ nibbÄ• naá¹ƒ anadhigatattÄ• na yogakkhemÄ«ti vuccati.

__visaá¹ƒyogo_ti visaá¹ƒyojanakÄ• raá¹‡Ä• ni. __kÄ• mayogavisaá¹ƒyogo_ti kÄ• mayogat

sesapadesupi eseva nayo. tattha asubhajjhÄ• naá¹ƒ kÄ• mayogavisaá¹ƒyogo, taá¹ƒ pÄ• da
anÄ• gÄ• mimaggo ekanteneva kÄ• mayogavisaá¹ƒyogo nÄ• ma. arahattamaggo bhavayog
sotÄ• pattimaggo diá¹-á¹-hiyogavisaá¹ƒyogo \Be II 258/ nÄ• ma, arahattamaggo avijjÄ• yoga
nÄ• ma. idÄ• ni te vitthÄ• ravasena dassento __katamo ca, bhikkhave_tiÄ• dimÄ• ha. tassa
veditabbo.

__bhavayogena cÅ«bhaya_nti bhavayogena ca saá¹ƒyuttÄ• , kiÃ±ci bhiyyo ubhayenÄ• pi s
yogena samannÄ• gatÄ• ti attho. __purakkhatÄ• _ti purato katÄ• , parivÄ• ritÄ• vÄ• . __kÄ
duvidhepi kÄ• me parijÄ• nitvÄ• . __bhavayogaÃ±ca sabbaso_ti bhavayogaÃ±ca sabbamev
__samÅ«haccÄ• _ti samÅ«hanitvÄ• . __virÄ• jaya_nti virÄ• jento, virÄ• jetvÄ• vÄ• . ``virÄ•
maggo kathito hoti, ``virÄ• jetvÄ• â€™â€™ ti vutte phalaá¹ƒ. __munÄ«_ti khÄ«á¹‡Ä• savam
gÄ• thÄ• supi vaá¹-á¹-avivaá¹-á¹-ameva kathitanti.

bhaá¹‡á¸• agÄ• mavaggo paá¹-hamo.

2. caravaggo

1. carasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne II 251/ \Ee III 16/ paá¹-hame __adhivÄ• setÄ«_ti cittaá¹ƒ adhiropetvÄ•
__nappajahatÄ«_ti na pariccajati. __na vinodetÄ«_ti na nÄ«harati. __na byantÄ«karotÄ«_ti
paricchinnaparivaá¹-umaá¹ƒ karoti. __na anabhÄ• vaá¹ƒ gametÄ«_ti na anuabhÄ• vaá¹ƒ av
gameti. __carampÄ«_ti carantopi. __anÄ• tÄ• pÄ«_ti nibbÄ«riyo. __anottÄ• pÄ«_ti upavÄ•
niccaá¹ƒ. __samita_nti nirantaraá¹ƒ. evaá¹ƒ sabbattha atthaá¹ƒ Ã±atvÄ• sukkapakkhe vutta
veditabbo.

gÄ• thÄ• su __gehanissita_nti kilesanissitaá¹ƒ. __mohaneyyesÅ«_ti mohajanakesu Ä• ram
abhÄ• janabhÅ«to. __phuá¹-á¹-huá¹ƒ sambodhimuttama_nti arahattamaggasaá¹…khÄ• taá
phusituá¹ƒ.

2. sÄ«lasuttavaá¹‡á¹‡anÄ•

<12> dutiye \Be II 259/ __sampannasÄ«lÄ• _ti paripuá¹‡á¹‡asÄ«lÄ• . __sampannapÄ• timo
paripuá¹‡á¹‡apÄ• timokkhÄ• . __pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• _ti \Ee III 17/ pÄ• timok
saá¹ƒvutÄ• pihitÄ• upetÄ• hutvÄ• viharatha. __Ä• cÄ• ragocarasampannÄ• _ti Ä• cÄ• re
samupÄ• gatÄ• bhavatha. __aá¹‡umattesu vajjesÅ«_ti aá¹‡uppamÄ• á¹‡esu dosesu. __bh
aá¹‡umattÄ• ni vajjÄ• ni bhayato dassanasÄ«lÄ• . __samÄ• dÄ• ya sikkhatha sikkhÄ• pade
sabbasikkhÄ• koá¹-á¹-hÄ• sesu samÄ• dÄ• tabbaá¹ƒ samÄ• dÄ• ya gahetvÄ• sikkhatha. ``

sikkhÄ• padesÅ«â€™â€™ ti ettakena dhammakkhÄ• nena sikkhattaye samÄ• dÄ• petvÄ• vaá¹‡á¹‡aá¹ƒ kathetvÄ• idÄ• ni uttari kÄ• tabbaá¹ƒ dassento __kimassÄ• _tiÄ• dimÄ• ha. t bhaveyya.

__yataá¹ƒ care_ti yathÄ• caranto yato hoti saá¹ƒyato, evaá¹ƒ careyya. esa nayo sabbattha 252/ nisÄ«deyya. __yatamenaá¹ƒ pasÄ• raye_ti yaá¹ƒ aá¹…gapaccaá¹…gaá¹ƒ pasÄ• reyya katvÄ• pasÄ• reyya. __uddha_nti upari. __tiriya_nti majjhaá¹ƒ. __apÄ• cÄ«na_nti adho. ett paccuppannÄ• anÄ• gatÄ• ca paÃ±cakkhandhÄ• kathitÄ• . __yÄ• vatÄ• _ti paricchedava __gatÄ«_ti lokassa nipphatti. __samavekkhitÄ• ca dhammÄ• naá¹ƒ, khandhÄ• naá¹ƒ udaya atÄ«tÄ• dibhedÄ• naá¹ƒ paÃ±cakkhandhadhammÄ• naá¹ƒ udayaÃ±ca vayaÃ±ca samavekk udayaá¹ƒ passanto paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passati, vayaá¹ƒ passanto paÃ±cavÄ«sa passatÄ«â€™â€™ ti vuttehi samapaÃ±Ã±Ä• sÄ• ya lakkhaá¹‡ehi sammÄ• avekkhitÄ• hot cittasamathassa anucchavikaá¹ƒ paá¹-ipadaá¹ƒ. __sikkhamÄ• na_nti paá¹-ipajjamÄ• naá¹ƒ, __pahitatto_ti pesitatto. __Ä• hÅ«_ti kathayanti. sesamettha uttÄ• nameva. imasmiá¹ƒ pana missakaá¹ƒ kathetvÄ• gÄ• thÄ• su khÄ«á¹‡Ä• savo kathito.

3. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<13> tatiye \Be II 260/ __sammappadhÄ• nÄ• nÄ«_ti sundarapadhÄ• nÄ• ni uttamavÄ«riyÄ paripuá¹‡á¹‡avÄ«riyÄ• . __mÄ• radheyyÄ• bhibhÅ«tÄ• _ti tebhÅ«makavaá¹-á¹-asaá¹…khÄ• abhibhavitvÄ• samatikkamitvÄ• á¹-hitÄ• . __te asitÄ• _ti te khÄ«á¹‡Ä• savÄ• anissitÄ• nÄ __jÄ• timaraá¹‡abhayassÄ• _ti jÄ• tiÃ±ca maraá¹‡aÃ±ca paá¹-icca uppajjanakabhayassa, jÄ• timaraá¹‡asaá¹…khÄ• tasseva vÄ• bhayassa. __pÄ• ragÅ«_ti pÄ• raá¹…gatÄ• . __te tu tuá¹-á¹-hÄ• nÄ• ma. __jetvÄ• mÄ• raá¹ƒ savÄ• hini_nti sasenakaá¹ƒ mÄ• raá¹ƒ jinitvÄ• á¹ __anejÄ• _ti te khÄ«á¹‡Ä• savÄ• taá¹‡hÄ• saá¹…khÄ• tÄ• ya ejÄ• ya anejÄ• niccalÄ• nÄ mÄ• rabalaá¹ƒ. __upÄ• tivattÄ• _ti atikkantÄ• . __te sukhitÄ• _ti te khÄ«á¹‡Ä• savÄ• lokutt nÄ• ma. tenevÄ• ha ---

``sukhitÄ• vata arahanto, taá¹‡hÄ• nesaá¹ƒ na vijjati.

asmimÄ• no samucchinno, mohajÄ• laá¹ƒ padÄ• litaâ€™â€™ nti || (SN II 3.76).

4. saá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<14> catutthe __padhÄ• nÄ• nÄ«_ti vÄ«riyÄ• ni. __saá¹ƒvarappadhÄ• na_nti cakkhÄ• dÄ« uppannavÄ«riyaá¹ƒ \Ne II 253/. __pahÄ• nappadhÄ• na_nti kÄ• mavitakkÄ• dayo pajahanta __bhÄ• vanÄ• ppadhÄ• na_nti sambojjhaá¹…ge bhÄ• ventassa uppannavÄ«riyaá¹ƒ. __anu samÄ• dhinimittaá¹ƒ anurakkhantassa uppannavÄ«riyaá¹ƒ.

__vivekanissita_ntiÄ• dÄ«su viveko, virÄ• go, nirodhoti tÄ«á¹‡ipi nibbÄ• nassa nÄ• mÄ• ni.
upadhivivekattÄ• __viveko, _ taá¹ƒ Ä• gamma rÄ• gÄ• dayo virajjantÄ«ti __virÄ• go, _ niruj
tasmÄ• vivekanissitantiÄ• dÄ«su Ä• rammaá¹‡avasena vÄ• adhigantabbavasena vÄ• nib

__vossaggapariá¹‡Ä• mi_nti ettha dve vossaggÄ• --- pariccÄ• gavossaggo ca pakkhandan
vipassanÄ• tadaá¹…gavasena kilese ca khandhe ca rÄ• gaá¹ƒ pariccajatÄ«ti __pariccÄ• ga
Ä• rammaá¹‡avasena nibbÄ• naá¹ƒ pakkhandatÄ«ti __pakkhandanavossaggo_. tasmÄ• vo
bhÄ• viyamÄ• no \Be II 261/ satisambojjhaá¹…go vossaggatthÄ• ya pariá¹‡amati, vipassanÄ
maggabhÄ• vaÃ±ca pÄ• puá¹‡Ä• ti, evaá¹ƒ taá¹ƒ bhÄ• vetÄ«ti ayamettha attho. sesapades
__bhaddaka_nti \Ee III 20/ laddhakaá¹ƒ. __samÄ• dhinimittaá¹ƒ_ vuccati aá¹-á¹-hikasaÃ±Ã±
samÄ• dhiyeva. __anurakkhatÄ«_ti samÄ• dhipÄ• ripanthikadhamme rÄ• gadosamohe sod
aá¹-á¹-hikasaÃ±Ã±Ä• dikÄ• paÃ±ceva saÃ±Ã±Ä• vuttÄ• , imasmiá¹ƒ pana á¹-hÄ• ne dasap
kathetabbÄ• ni. tesaá¹ƒ vitthÄ• ro visuddhimagge (Vism I 102 Ä• dayo) vuttoyeva. gÄ• thÄ•
saá¹ƒvarÄ• dinipphÄ• dakaá¹ƒ vÄ«riyameva vuttaá¹ƒ. __khayaá¹ƒ dukkhassa pÄ• puá¹‡e_t
arahattaá¹ƒ pÄ• puá¹‡eyyÄ• ti.

5. paÃ±Ã±attisuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __aggapaÃ±Ã±attiyo_ti uttamapaÃ±Ã±attiyo. __attabhÄ• vÄ«na_nti attabh
__yadidaá¹ƒ rÄ• hu asurindo_ti yo esa rÄ• hu asurindo ayaá¹ƒ aggoti. ettha rÄ• hu kira asur
yojanasahassÄ• ni aá¹-á¹-ha ca yojanasatÄ• ni ucco, bÄ• hantaramassa dvÄ• dasayojanasa
hatthatalapÄ• datalÄ• naá¹ƒ puthulatÄ• tÄ«á¹‡i yojanasatÄ• ni. aá¹…gulipabbÄ• ni paá¹‡á¹
bhamukantaraá¹ƒ paá¹‡á¹‡Ä• sayojanaá¹ƒ, nalÄ• á¹-aá¹ƒ tiyojanasataá¹ƒ, sÄ«saá¹ƒ navayo
__kÄ• mabhogÄ«naá¹ƒ yadidaá¹ƒ rÄ• jÄ• mandhÄ• tÄ• _ti yo esa rÄ• jÄ• mandhÄ• tÄ• n
kÄ• me paribhuÃ±janakÄ• naá¹ƒ \Ne II 254/ sattÄ• naá¹ƒ aggo nÄ• ma. esa hi asaá¹…khey
nibbattitvÄ• icchiticchitakkhaá¹‡e hiraÃ±Ã±avassaá¹ƒ vassÄ• pento mÄ• nusake kÄ• me dA
devaloke \Ee III 21/ pana yÄ• va chattiá¹ƒsÄ• ya indÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, tÄ• va
paribhuÃ±jÄ«ti kÄ• mabhogÄ«naá¹ƒ aggo nÄ• ma jÄ• to. __Ä• dhipateyyÄ• na_nti adhipatiÄ
jeá¹-á¹-hakaá¹-á¹-hÄ• naá¹ƒ karontÄ• naá¹ƒ. __tathÄ• gato aggamakkhÄ• yatÄ«_ti lokiyalok
tathÄ• gato aggo seá¹-á¹-ho uttamo akkhÄ• yati.

__iddhiyÄ• yasasÄ• jala_nti dibbasampattisamiddhiyÄ• ca parivÄ• rasaá¹…khÄ• tena yas
__uddhaá¹ƒ tiriyaá¹ƒ apÄ• cÄ«na_nti upari ca majjhe ca heá¹-á¹-hÄ• ca. __yÄ• vatÄ• jagat
lokanipphatti.

6. sokhummasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he \Be II 262/ __sokhummÄ• nÄ«_ti sukhumalakkhaá¹‡apaá¹-ivijjhanakÄ• n
__rÅ«pasokhummena samannÄ• gato hotÄ«_ti rÅ«pe saá¹‡hasukhumalakkhaá¹‡apariggÄ•
hoti. __paramenÄ• _ti uttamena. __tena ca rÅ«pasokhummenÄ• _ti tena yÄ• va anulomabh
sukhumalakkhaá¹‡apariggÄ• hakaÃ±Ä• á¹‡ena. __na samanupassatÄ«_ti natthibhÄ• venev
natthibhÄ• veneva na pattheti. __vedanÄ• sokhummÄ• _dÄ«supi eseva nayo.

__rÅ«pasokhummataá¹ƒ Ã±atvÄ• _ti rÅ«pakkhandhassa saá¹‡hasukhumalakkhaá¹‡aparig
sukhumataá¹ƒ jÄ• nitvÄ• . __vedanÄ• naÃ±ca sambhava_nti vedanÄ• kkhandhassa ca pab
yato samudetÄ«_ti yasmÄ• kÄ• raá¹‡Ä• saÃ±Ã±Ä• kkhandho samudeti nibbattati, taÃ±ca
III 22/ __gacchati yattha cÄ• _ti yasmiá¹ƒ á¹-hÄ• ne nirujjhati, taÃ±ca jÄ• nitvÄ• . __saá¹…k
Ã±atvÄ• _ti saá¹…khÄ• rakkhandhaá¹ƒ aniccatÄ• ya lujjanabhÄ• vena parato jÄ• nitvÄ• . im
aniccÄ• nupassanÄ• kathitÄ• . __dukkhato no ca attato_ti iminÄ• dukkhÄ• nattÄ• nupassa
kilesasantatÄ• ya santo. __santipade rato_ti nibbÄ• ne rato. iti suttante catÅ«su á¹-hÄ• nesu
kathitÄ• , gÄ• thÄ• su lokuttaradhammopÄ«ti.

7. paá¹-hamaagatisuttavaá¹‡á¹‡anÄ•

17-19__._ sattame \Ne II 255/ __agatigamanÄ• nÄ«_ti nagatigamanÄ• ni. __chandÄ• gatiá¹
agatiá¹ƒ gacchati, akattabbaá¹ƒ karoti. sesesupi eseva nayo. __chandÄ• dosÄ• bhayÄ• m
bhayena, mohena. __ativattatÄ«_ti atikkamati. aá¹-á¹-hamaá¹ƒ uttÄ• nameva. navame tathÄ
dvÄ«hipi nayehi kathitaá¹ƒ.

10. bhattuddesakasuttavaá¹‡á¹‡anÄ•

<20> dasame __bhattuddesako_ti salÄ• kabhattÄ• dÄ«naá¹ƒ uddesako. __kÄ• mesu asaá
kilesakÄ• mehi asaá¹ƒyatÄ• . __parisÄ• kasaá¹-o_ \Be II 263/ __ca panesa vuccatÄ«_ti aya
parisÄ• kacavaro nÄ• ma vuccatÄ«ti attho. __samaá¹‡enÄ• _ti buddhasamaá¹‡ena. __paris
vuccatÄ«_ti ayaá¹ƒ evarÅ«pÄ• parisÄ• vippasannena parisÄ• maá¹‡á¸• oti vuccatÄ«ti.

caravaggo dutiyo.

3. uruvelavaggo

1. paá¹-hamauruvelasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa \Ne II 256/ \Ee III 23/ paá¹-hame __uruvelÄ• ya_nti ettha __uruvelÄ• _ti mah
mahÄ• vÄ• likarÄ• sÄ«ti attho. atha vÄ• __urÅ«_ti vÄ• lukÄ• vuccati, __velÄ• _ti mariyÄ•
Ä• haá¹-Ä• uru uruvelÄ• ti evamettha attho daá¹-á¹-habbo. atÄ«te kira anuppanne buddhe

tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• tasmiá¹ƒ padese viharantÄ• ekadivasaá¹ƒ sannipatitvÄ•
--- ``kÄ• yakammavacÄ«kammÄ• ni nÄ• ma paresampi pÄ• kaá¹-Ä• ni honti, manokammaá
kÄ• mavitakkaá¹ƒ vÄ• byÄ• pÄ• davitakkaá¹ƒ vÄ• vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakketi, tass
natthi. so attanÄ• va attÄ• naá¹ƒ codetvÄ• pattapuá¹-ena vÄ• lukaá¹ƒ Ä• haritvÄ• imasmiá
idamassa daá¹‡á¸• akammaâ€™â€™ nti. tato paá¹-á¹-hÄ• ya yo tÄ• disaá¹ƒ vitakkaá¹ƒ vita
pattapuá¹-ena vÄ• lukaá¹ƒ Ä• kirati, evaá¹ƒ tattha anukkamena mahÄ• vÄ• lukarÄ• si jÄ• to
janatÄ• parikkhipitvÄ• cetiyaá¹-á¹-hÄ• namakÄ• si, taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``uruvelÄ
mahÄ• vÄ• likarÄ• sÄ«ti atthoâ€™â€™ ti. tameva sandhÄ• ya vuttaá¹ƒ --- ``atha vÄ• urÅ«t
mariyÄ• dÄ• , velÄ• tikkamanahetu Ä• haá¹-Ä• uru uruvelÄ• ti evamettha attho daá¹-á¹-hab

__najjÄ• neraÃ±jarÄ• ya tÄ«re_ti uruvelagÄ• maá¹ƒ nissÄ• ya neraÃ±jarÄ• nadÄ«tÄ«re vil
__ajapÄ• lanigrodhe_ti \Ee III 24/ ajapÄ• lakÄ• tassa nigrodhassa \Be II 264/ chÄ• yÄ• ya n
tiá¹-á¹-hantipi, tasmÄ• so ajapÄ• lanigrodhotveva saá¹…khaá¹ƒ gato, tassa heá¹-á¹-hÄ• ti a
__paá¹-hamÄ• bhisambuddho_ti sambuddho hutvÄ• paá¹-hamameva. __udapÄ• dÄ«_ti ay
udapÄ• di. kasmÄ• udapÄ• dÄ«ti? sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡attÄ• ceva pubbÄ• se
pubbÄ• sevanÄ• ya pakÄ• sanatthaá¹ƒ tittirajÄ• takaá¹ƒ Ä• haritabbaá¹ƒ. hatthivÄ• naratittir
viharantÄ• ``yo amhÄ• kaá¹ƒ mahallako, tasmiá¹ƒ sagÄ• ravÄ• viharissÄ• mÄ• â€™â€™ t
kho amhÄ• kaá¹ƒ mahallakoâ€™â€™ ti vÄ«maá¹ƒsantÄ• tittirassa mahallakabhÄ• vaá¹ƒ Ã
jeá¹-á¹-hÄ• pacÄ• yanakammaá¹ƒ katvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ne II 257/ samaggÄ• sam
saggaparÄ• yaá¹‡Ä• ahesuá¹ƒ. taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• rukkhe adhivatthÄ• devatÄ•

``ye vuá¸• á¸• hamapacÄ• yanti, narÄ• dhammassa kovidÄ• .

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatÄ«â€™â€™ ti || (J I 1.37).

evaá¹ƒ ahetukatiracchÄ• nayoniyaá¹ƒ nibbattopi tathÄ• gato sagÄ• ravavÄ• saá¹ƒ rocesi, id
rocessatÄ«ti. __agÄ• ravo_ti aÃ±Ã±asmiá¹ƒ gÄ• ravarahito, kaÃ±ci garuá¹-á¹-hÄ• ne aá¹-á¹
__appatisso_ti patissayarahito, kaÃ±ci jeá¹-á¹-hakaá¹-á¹-hÄ• ne aá¹-á¹-hapetvÄ• ti attho. __
25/ __vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• _ti ettha samitapÄ• pabÄ• hitapÄ• pÄ• yeva samaá¹‡abrÄ
__sakkatvÄ• garuá¹ƒ katvÄ• _ti sakkÄ• raÃ±ceva katvÄ• garukÄ• raÃ±ca upaá¹-á¹-hapetv

__sadevake loke_tiÄ• dÄ«su saddhiá¹ƒ devehi sadevake. devaggahaá¹‡ena cettha mÄ• ra
nÄ• ma vasavattÄ« sabbesaá¹ƒ upari vasaá¹ƒ vatteti, brahmÄ• nÄ• ma mahÄ• nubhÄ• vo,
cakkavÄ• á¸·asahasse Ä• lokaá¹ƒ pharati, dvÄ«hi dvÄ«su, dasahi aá¹…gulÄ«hi dasasu cak
Ä• lokaá¹ƒ pharati. so iminÄ• sÄ«lasampannataroti vattuá¹ƒ mÄ• labhantÅ«ti __samÄ• rak
vuttaá¹ƒ. tathÄ• samaá¹‡Ä• nÄ• ma ekanikÄ• yÄ• divasena bahussutÄ• sÄ«lavanto paá¹‡
vatthuvijjÄ• divasena bahussutÄ• paá¹‡á¸• itÄ• . te iminÄ• sampannatarÄ• ti vattuá¹ƒ \Be I
__sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• yÄ• _ti vuttaá¹ƒ. __sadevamanussÄ• yÄ• _ti idaá¹ƒ

dassanatthaá¹ƒ gahitameva gahetvÄ• vuttaá¹ƒ. apicettha purimÄ• ni tÄ«á¹‡i padÄ• ni lokav
pacchimÄ• ni dve pajÄ• vasena. __sÄ«lasampannatara_nti sÄ«lena sampannataraá¹ƒ, adh
sÄ«lÄ• dayo cattÄ• ro dhammÄ• lokiyalokuttarÄ• kathitÄ• , vimuttiÃ±Ä• á¹‡adassanaá¹ƒ lo
paccavekkhaá¹‡aÃ±Ä• á¹‡ameva hetaá¹ƒ. __pÄ• turahosÄ«_ti ``ayaá¹ƒ satthÄ• avÄ«cito y
attanÄ• adhikataraá¹ƒ apassanto `mayÄ• paá¹-ividdhanavalokuttaradhammameva sakkatv
viharissÄ• mÄ«â€™ ti cinteti, kÄ• raá¹‡aá¹ƒ bhagavÄ• cinteti, atthaá¹ƒ vuá¸• á¸• hiá¹ƒ vises
cinteti, gacchÄ• missa ussÄ• haá¹ƒ janessÄ• mÄ«â€™â€™ ti cintetvÄ• purato pÄ• kaá¹-o a
aá¹-á¹-hÄ• sÄ«ti attho.

__vihaá¹ƒsu_ \Ne II 258/ __viharanti cÄ• _ti ettha yo vadeyya --- ``viharantÄ«ti vacanato pa
buddhÄ• â€™â€™ ti, so ``bhagavÄ• pi bhante etarahi arahaá¹ƒ sammÄ• sambuddhoâ€™â
paá¹-ibÄ• hitabbo.

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™â€™ ti || (Vin I 11; MN II 341) ---

Ä• dÄ«hi cassa suttehi aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ abhÄ• vo dÄ«petabbo. __tasmÄ• _ti y
saddhammagaruno, tasmÄ• . __mahattamabhikaá¹…khatÄ• _ti mahantabhÄ• vaá¹ƒ patthay
sÄ• sana_nti buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ sarantena.

__yato_ti yasmiá¹ƒ kÄ• le. __mahattena samannÄ• gato_ti rattaÃ±Ã±umahattaá¹ƒ vepullam
brahmacariyamahattaá¹ƒ lÄ• bhaggamahattanti iminÄ• catubbidhena mahattena samannÄ•
gÄ• ravo_ti atha mayhaá¹ƒ saá¹…ghepi gÄ• ravo jÄ• to. kismiá¹ƒ pana kÄ• le bhagavatÄ• s
mahÄ• pajÄ• patiyÄ• dussayugadÄ• nakÄ• le. tadÄ• hi bhagavÄ• attano upanÄ«taá¹ƒ dus
dehi, saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi saá¹…gho cÄ• â€™â€™ ti vadam
nÄ• ma.

2. dutiyauruvelasuttavaá¹‡á¹‡anÄ•

<22> dutiye \Be II 266/ __sambahulÄ• _ti bahukÄ• . __brÄ• hmaá¹‡Ä• _ti huhukkajÄ• tiken
Ä• gatÄ• brÄ• hmaá¹‡Ä• . __jiá¹‡á¹‡Ä• _ti \Ee III 27/ jarÄ• jiá¹‡á¹‡Ä• . __vuá¸• á¸• hÄ• _ti
__mahallakÄ• _ti jÄ• timahallakÄ• . __addhagatÄ• _ti tayo vaye addhe atikkantÄ• . __sutam
etaá¹ƒ. __tayidaá¹ƒ bho, gotama, tathevÄ• _ti bho, gotama, etaá¹ƒ amhehi sutakÄ• raá¹‡aá
__tayidaá¹ƒ bho, gotama, na sampannamevÄ• _ti taá¹ƒ etaá¹ƒ abhivÄ• danÄ• diakaraá¹‡aá

__akÄ• lavÄ• dÄ«_tiÄ• dÄ«su akÄ• le vadatÄ«ti __akÄ• lavÄ• dÄ«_. asabhÄ• vaá¹ƒ vadati
anatthaá¹ƒ vadati, no atthanti __anatthavÄ• dÄ«_. adhammaá¹ƒ vadati, no dhammanti __ad

vadati \Ne II 259/, no vinayanti __avinayavÄ• dÄ«. anidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• _
nidhetabbayuttakaá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• . __akÄ• lenÄ• _ti kathetuá¹ƒ ayuttakÄ• lena. __
apadesarahitaá¹ƒ, sÄ• padesaá¹ƒ sakÄ• raá¹‡aá¹ƒ katvÄ• na katheti. __apariyantavati_nti
paricchedaá¹ƒ dassetvÄ• katheti. __anatthasaá¹ƒhita_nti na lokiyalokuttaraatthanissitaá¹ƒ k
__bÄ• lo therotveva saá¹…khaá¹ƒ gacchatÄ«_ti andhabÄ• lo theroti saá¹…khaá¹ƒ gacchati.

__kÄ• lavÄ• dÄ«_tiÄ• dÄ«ni vuttapaá¹-ipakkhavasena veditabbÄ• ni. __paá¹‡á¸• ito therotv
gacchatÄ«_ti paá¹‡á¸• iccena samannÄ• gatattÄ• \Ee III 28/ paá¹‡á¸• ito, thirabhÄ• vappat
gacchati.

__bahussuto hotÄ«_ti bahuá¹ƒ assa sutaá¹ƒ hoti, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ
pÄ• á¸·ianusandhipubbÄ• paravasena uggahitaá¹ƒ hotÄ«ti attho. __sutadharo_ti sutassa Ä•
ito gahitaá¹ƒ ito palÄ• yati, chiddaghaá¹-e udakaá¹ƒ viya na tiá¹-á¹-hati, parisamajjhe ekasut
jÄ• takaá¹ƒ vÄ• kathetuá¹ƒ vÄ• vÄ• cetuá¹ƒ vÄ• na sakkoti, ayaá¹ƒ na sutadharo nÄ• ma.
buddhavacanaá¹ƒ uggahitakÄ• lasadisameva hoti, dasapi vÄ«satipi vassÄ• ni sajjhÄ• yaá¹ƒ
ayaá¹ƒ sutadharo nÄ• ma. __sutasannicayo_ti sutassa sannicayabhÅ«to. yassa hi sutaá¹ƒ h
sannicitaá¹ƒ silÄ• ya lekhÄ• viya suvaá¹‡á¹‡apatte pakkhittasÄ«havasÄ• viya \Be II 267/ c
sutasannicayo nÄ• ma. __dhÄ• tÄ• _ti dhÄ• tÄ• paguá¹‡Ä• . ekaccassa hi uggahitabuddha
paguá¹‡aá¹ƒ niccalikaá¹ƒ na hoti, ``asukaá¹ƒ suttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• kathehÄ«â€™â
``sajjhÄ• yitvÄ• saá¹ƒsanditvÄ• samanuggÄ• hitvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti vadati. ek
bhavaá¹…gasotasadisaá¹ƒ hoti, ``asukaá¹ƒ suttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• kathehÄ«â€™â€
tameva katheti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``dhÄ• tÄ• â€™â€™ ti. __vacasÄ• _ \Ee III 29/ _
suttadasaka-vaggadasakapaá¹‡á¹‡Ä• sadasakavasena vÄ• cÄ• ya sajjhÄ• yitÄ• . __manas
anupekkhitÄ• . yassa vÄ• cÄ• ya sajjhÄ• yitaá¹ƒ buddhavacanaá¹ƒ manasÄ• cintentassa ta
hoti, mahÄ• dÄ«paá¹ƒ jÄ• letvÄ• á¹-hitassa rÅ«pagataá¹ƒ viya paÃ±Ã±Ä• yati, taá¹ƒ sandh
__diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• _ti atthato ca kÄ• raá¹‡ato ca paÃ±Ã±Ä• ya suppaá¹-ivido

__Ä• bhicetasikÄ• na_nti __abhiceto_ti abhikkantaá¹ƒ visuddhaá¹ƒ cittaá¹ƒ vuccati, adhicitt
jÄ• tÄ• ni Ä• bhicetasikÄ• ni, abhicetosannissitÄ• nÄ«ti vÄ• Ä• bhicetasikÄ• ni.
__diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti \Ne II 260/ diá¹-á¹-hadhamme sukhavihÄ• rÄ• n
paccakkho attabhÄ• vo vuccati, tattha sukhavihÄ• rabhÅ«tÄ• nanti attho. rÅ«pÄ• vacarajjhÄ
adhivacanaá¹ƒ. tÄ• ni hi appetvÄ• nisinnÄ• jhÄ• yino imasmiá¹ƒyeva attabhÄ• ve
asaá¹ƒkiliá¹-á¹-hanekkhammasukhaá¹ƒ vindanti, tasmÄ• ``diá¹-á¹-hadhammasukhavihÄ• rÄ
__nikÄ• malÄ• bhÄ«_ti nikÄ• mena lÄ• bhÄ«, attano icchÄ• vasena lÄ• bhÄ«, icchiticchitak
samatthoti vuttaá¹ƒ hoti. __akicchalÄ• bhÄ«_ti sukheneva paccanÄ«kadhamme vikkhambhe
samatthoti vuttaá¹ƒ hoti. __akasiralÄ• bhÄ«_ti akasirÄ• naá¹ƒ lÄ• bhÄ« vipulÄ• naá¹ƒ, yathÄ
vuá¹-á¹-hÄ• tuá¹ƒ samatthoti vuttaá¹ƒ hoti. ekacco hi lÄ• bhÄ«yeva hoti, na pana icchiticchit
samÄ• pajjituá¹ƒ. ekacco sakkoti tathÄ• samÄ• pajjituá¹ƒ, pÄ• ripanthike \Ee III 30/ ca pana

vikkhambheti. ekacco tathÄ• ca samÄ• pajjati, pÄ• ripanthike ca akiccheneva vikkhambheti
nÄ• á¸·ikayantaá¹ƒ viya yathÄ• paricchedeyeva vuá¹-á¹-hÄ• tuá¹ƒ. yassa pana ayaá¹ƒ tividh
``akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti vuccati. __Ä• savÄ• naá¹ƒ khayÄ• _tiÄ• dÄ«
sÄ«lampi bÄ• husaccampi khÄ«á¹‡Ä• savasseva sÄ«laá¹ƒ bÄ• husaccaÃ±ca, jhÄ• nÄ• nipi
vaá¸·aÃ±janakajjhÄ• nÄ• ni kathitÄ• ni. ``Ä• savÄ• naá¹ƒ khayÄ• â€™â€™ tiÄ• dÄ«hi \Be II
kathitaá¹ƒ. phalena cettha maggakiccaá¹ƒ pakÄ• sitanti veditabbaá¹ƒ.

__uddhatenÄ• _ti uddhaccasahagatena. __sampha_nti palÄ• pakathaá¹ƒ. __asamÄ• hitas
aá¹-á¹-hapitasaá¹…kappo. __mago_ti magasadiso. __Ä• rÄ• _ti dÅ«re. __thÄ• vareyyamhÄ
__pÄ• padiá¹-á¹-hÄ«_ti lÄ• makadiá¹-á¹-hi. __anÄ• daro_ti Ä• dararahito. __sutavÄ• _ti sute
__paá¹-ibhÄ• navÄ• _ti duvidhena paá¹-ibhÄ• nena samannÄ• gato. __paÃ±Ã±Ä• yatthaá¹ƒ
maggapaÃ±Ã±Ä• ya catunnaá¹ƒ saccÄ• naá¹ƒ atthaá¹ƒ vinivijjhitvÄ• passati. __pÄ• ragÅ«
sabbesaá¹ƒ khandhÄ• didhammÄ• naá¹ƒ \Ee III 31/ pÄ• raá¹ƒ gato, abhiÃ±Ã±Ä• pÄ• ragÅ«
pahÄ• napÄ• ragÅ«, bhÄ• vanÄ• pÄ• ragÅ«, sacchikiriyÄ• pÄ• ragÅ«, samÄ• pattipÄ• ragÅ
pÄ• ragamanena sabbadhammÄ• naá¹ƒ pÄ• raá¹ƒ pariyosÄ• naá¹ƒ gato. __akhilo_ti rÄ• ga
__paá¹-ibhÄ• navÄ• _ti duvidheneva paá¹-ibhÄ• nena samannÄ• gato. __brahmacariyassa
sesamettha uttÄ• namevÄ• ti.

3. lokasuttavaá¹‡á¹‡anÄ•

<23> tatiye __loko_ti dukkhasaccaá¹ƒ. __abhisambuddho_ti Ã±Ä• to paccakkho kato. __lok
dukkhasaccato. __pahÄ«no_ti mahÄ• bodhimaá¹‡á¸• e arahattamaggaÃ±Ä• á¹‡ena pahÄ«
tathÄ• gatena bhÄ• vitÄ• .

evaá¹ƒ ettakena á¹-hÄ• nena catÅ«hi saccehi attano buddhabhÄ• vaá¹ƒ kathetvÄ• idÄ• ni
kathetuá¹ƒ __yaá¹ƒ, bhikkhave_tiÄ• dimÄ• ha. tattha __diá¹-á¹-ha_nti rÅ«pÄ• yatanaá¹ƒ. __
saddÄ• yatanaá¹ƒ. __muta_nti patvÄ• gahetabbato gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ ph
__viÃ±Ã±Ä• ta_nti sukhadukkhÄ• di dhammÄ• rammaá¹‡aá¹ƒ. __patta_nti pariyesitvÄ• vÄ
__pariyesita_nti pattaá¹ƒ vÄ• appattaá¹ƒ vÄ• pariyesitaá¹ƒ. __anuvicaritaá¹ƒ manasÄ• _ti
anusaÃ±caritaá¹ƒ.

__tathÄ• gatena_ \Be II 269/ __abhisambuddha_nti iminÄ• etaá¹ƒ dasseti --- yaá¹ƒ aparim
imassa sadevakassa lokassa nÄ«laá¹ƒ pÄ«takantiÄ• di rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhudvÄ•
``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma rÅ«pÄ• rammaá¹‡aá¹ƒ \Ee III 32/ disvÄ•
majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ. tathÄ
lokadhÄ• tÅ«su imassa sadevakassa lokassa bherisaddo mudiá¹…gasaddotiÄ• di saddÄ• r
Ä• pÄ• thaá¹ƒ Ä• gacchati, mÅ«lagandho tacagandhotiÄ• di gandhÄ• rammaá¹‡aá¹ƒ ghÄ• r
mÅ«laraso khandharasotiÄ• di rasÄ• rammaá¹‡aá¹ƒ jivhÄ• dvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacch

pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yodhÄ• tubhedaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ kÄ• y
``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ phusitvÄ
majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ. tathÄ
lokadhÄ• tÅ«su imassa sadevakassa lokassa sukhadukkhÄ• dibhedaá¹ƒ dhammÄ• rammaá
Ä• gacchati, ``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma dhammÄ• rammaá¹‡aá¹ƒ vij
vÄ• majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ. y
sabbasattÄ• naá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ, tattha tathÄ• gatena adiá
vÄ• amutaá¹ƒ vÄ• aviÃ±Ã±Ä• taá¹ƒ vÄ• natthi, imassa pana mahÄ• janassa pariyesitvÄ•
apariyesitvÄ• appattampi atthi, pariyesitvÄ• pattampi atthi, apariyesitvÄ• pattampi atthi, sa
tathÄ• gatassa appattaá¹ƒ nÄ• ma natthi Ã±Ä• á¹‡ena asacchikataá¹ƒ.

__tasmÄ• tathÄ• gatoti vuccatÄ«_ti yaá¹ƒ yathÄ• lokena gataá¹ƒ, tassa tatheva \Ee III 33/
tathÄ• gatoti vuccati \Ne II 262/. pÄ• á¸·iyaá¹ƒ pana ``abhisambuddhaâ€™â€™ nti vuttaá¹ƒ,
ekatthaá¹ƒ. iminÄ• nayena sabbavÄ• resu tathÄ• gatoti nigamassa attho veditabbo. tassa y
ekapuggalavaá¹‡á¹‡anÄ• yaá¹ƒ tathÄ• gatasaddavitthÄ• re vuttÄ• yeva. apicettha __aÃ±Ã±
nipÄ• to. dakkhatÄ«ti __daso_. vasaá¹ƒ vattetÄ«ti __vasavattÄ«_.

__sabbaá¹ƒ lokaá¹ƒ abhiÃ±Ã±Ä• _ti tedhÄ• tukaá¹ƒ lokasannivÄ• saá¹ƒ jÄ• nitvÄ• . __sabb
tasmiá¹ƒ tedhÄ• tukalokasannivÄ• se yaá¹ƒkiÃ±ci neyyaá¹ƒ, sabbaá¹ƒ taá¹ƒ yathÄ• tathaá¹
__visaá¹ƒyutto_ti catunnaá¹ƒ \Be II 270/ yogÄ• naá¹ƒ pahÄ• nena visaá¹ƒyutto. __anÅ«pay
taá¹‡hÄ• diá¹-á¹-hiupayehi virahito. __sabbÄ• bhibhÅ«_ti rÅ«pÄ• dÄ«ni sabbÄ• rammaá¹‡Ä
__dhÄ«ro_ti dhitisampanno. __sabbaganthappamocano_ti sabbe cattÄ• ropi ganthe mocetv
__phuá¹-á¹-hassÄ• _ti phuá¹-á¹-hÄ• assa. idaÃ±ca karaá¹‡atthe sÄ• mivacanaá¹ƒ. __paran
taÃ±hi tena Ã±Ä• á¹‡aphusanena phuá¹-á¹-haá¹ƒ. tenevÄ• ha --- __nibbÄ• naá¹ƒ akutobhay
__paramÄ• santÄ«_ti uttamÄ• santi. katarÄ• sÄ• ti? nibbÄ• naá¹ƒ. yasmÄ• pana nibbÄ• n
tasmÄ• taá¹ƒ __akutobhaya_nti vuccati. __vimutto upadhisaá¹…khaye_ti upadhisaá¹…khay
tadÄ• rammaá¹‡Ä• ya phalavimuttiyÄ• vimutto. __sÄ«ho anuttaro_ti parissayÄ• naá¹ƒ saha
hiá¹ƒsanaá¹-á¹-hena tathÄ• gato anuttaro sÄ«ho nÄ• ma. __brahma_nti seá¹-á¹-haá¹ƒ. __itÄ
tathÄ• gatassa guá¹‡e jÄ• nitvÄ• . __saá¹…gammÄ• _ti samÄ• gantvÄ• . __taá¹ƒ namassa
saraá¹‡aá¹ƒ gatÄ• namassanti. idÄ• ni yaá¹ƒ vadantÄ• te namassanti, taá¹ƒ dassetuá¹ƒ __
taá¹ƒ uttÄ• natthamevÄ• ti.

4. kÄ• á¸·akÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<24> catutthaá¹ƒ atthuppattiyaá¹ƒ nikkhittaá¹ƒ. katarÄ• ya atthuppattiyanti? dasabalaguá¹‡
anÄ• thapiá¹‡á¸• ikassa kira dhÄ«tÄ• cÅ«á¸·asubhaddÄ• ``sÄ• ketanagare kÄ• á¸·akaseá¹
gacchissÄ• mÄ«â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``bhante, ahaá¹ƒ micchÄ• d
sace tattha sakkÄ• raá¹ƒ labhissÄ• mi, ekasmiá¹ƒ purise pesiyamÄ• ne papaÃ±co bhavissa

bhagavÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• agamÄ• si. seá¹-á¹-hi ``suá¹‡isÄ• me Ä• g
karontova bahuá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ paá¹-iyÄ• detvÄ• paÃ±ca acelakasatÄ• n
``dhÄ«tÄ• \Ee III 35/ me Ä• gantvÄ• arahante vandatÅ«â€™â€™ ti cÅ«á¸·asubhaddÄ• ya
ariyasÄ• vikÄ• arahanteti \Ne II 263/ vuttamatteyeva ``lÄ• bhÄ• vata meâ€™â€™ ti uá¹-á¹-
nissirikadassane acelake disvÄ• va ``samaá¹‡Ä• nÄ• ma na evarÅ«pÄ• honti, tÄ• ta, yesa
na bahiddhÄ• ottappaá¹ƒ atthÄ«â€™â€™ ti vatvÄ• ``na ime samaá¹‡Ä• , dhÄ«dhÄ«â€™â
nivattitvÄ• attano vasanaá¹-á¹-hÄ• nameva gatÄ• .

tato \Be II 271/ acelakÄ• ``mahÄ• seá¹-á¹-hi kuto te evarÅ«pÄ• kÄ• lakaá¹‡á¹‡Ä« laddhÄ•
aÃ±Ã±Ä• dÄ• rikÄ• natthÄ«â€™â€™ ti seá¹-á¹-hiá¹ƒ paribhÄ• siá¹ƒsu. so ``Ä• cariyÄ• jÄ•
ajÄ• nitvÄ• vÄ• , ahamettha jÄ• nissÄ• mÄ«â€™â€™ ti acelake uyyojetvÄ• subhaddÄ• ya
kasmÄ• evarÅ«paá¹ƒ akÄ• si, kasmÄ• arahante lajjÄ• pesÄ«â€™â€™ ti Ä• ha. tÄ• ta, ara
hontÄ«ti. atha naá¹ƒ so Ä• ha ---

``kÄ«disÄ• samaá¹‡Ä• tuyhaá¹ƒ, bÄ• á¸·haá¹ƒ kho ne pasaá¹ƒsasi.

kiá¹ƒsÄ«lÄ• kiá¹ƒsamÄ• cÄ• rÄ• , taá¹ƒ me akkhÄ• hi pucchitÄ• â€™â€™ ti ||

sÄ• Ä• ha ---

``santindriyÄ• santamanÄ• , santatejÄ• guá¹‡amaggasaá¹‡á¹-hitÄ• .

okkhittacakkhÅ« mitabhÄ• á¹‡Ä«, tÄ• disÄ• samaá¹‡Ä• mama ||

``vasanti vanamogayha, nÄ• go chetvÄ• va bandhanaá¹ƒ.

ekakiyÄ• adutiyÄ• , tÄ• disÄ• samaá¹‡Ä• mamÄ• â€™â€™ ti ||

evaÃ±ca \Ee III 36/ pana vatvÄ• seá¹-á¹-hissa pure á¹-hatvÄ• tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ
seá¹-á¹-hi tassÄ• vacanaá¹ƒ sutvÄ• ``yadi evaá¹ƒ, tava samaá¹‡e Ä• netvÄ• maá¹…galaá
pucchi ``kadÄ• karissatha, tÄ• tÄ• â€™â€™ ti. seá¹-á¹-hi cintesi --- ``katipÄ• haccayenÄ• ti
pakkosÄ• peyyÄ• â€™â€™ ti. atha naá¹ƒ ``sve ammÄ• â€™â€™ ti Ä• ha. sÄ• sÄ• yanhas
mahantaá¹ƒ pupphasamuggaá¹ƒ gahetvÄ• satthu guá¹‡e anussaritvÄ• aá¹-á¹-ha puppham
vissajjetvÄ• aÃ±jaliá¹ƒ paggayha namassamÄ• nÄ• aá¹-á¹-hÄ• si. evaÃ±ca avaca --- ``bha
264/ bhikkhusatehi saddhiá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. tÄ• ni pupphÄ
matthake vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-haá¹ƒsu. satthÄ• Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ adda
dhammadesanÄ• pariyosÄ• ne anÄ• thapiá¹‡á¸• ikamahÄ• seá¹-á¹-hi dasabalaá¹ƒ vanditvÄ
bhikkhusatehi saddhiá¹ƒ mama gehe bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• ha. cÅ«á¸·asu

seá¹-á¹-hÄ«ti. na, bhante, kaÃ±ci Ä• gataá¹ƒ passÄ• mÄ• ti. Ä• ma, seá¹-á¹-hi, saddhÄ• pa
yojanasatamatthakepi yojanasahassamatthakepi á¹-hitÄ• himavanto viya paÃ±Ã±Ä• yatÄ«t

``dÅ«re \Be II 272/ santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti || (Dhp 304) ---

imaá¹ƒ gÄ• thamÄ• ha. anÄ• thapiá¹‡á¸• iko ``bhante, mama, dhÄ«tu saá¹…gahaá¹ƒ karoth
pakkÄ• mi.

satthÄ• Ä• nandattheraá¹ƒ Ä• mantesi --- ``ahaá¹ƒ, Ä• nanda, sÄ• ketaá¹ƒ gamissÄ• mi, p
bhikkhusatÄ• naá¹ƒ salÄ• kaá¹ƒ dehi. dadanto ca chaá¸·abhiÃ±Ã±Ä• naá¹ƒyeva dadeyyÄ• s
akÄ• si. cÅ«á¸·asubhaddÄ• rattibhÄ• gasamanantare cintesi --- ``buddhÄ• nÄ• ma bahuki
sallakkheyya vÄ• na vÄ• , kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ khaá¹‡e vessav
cÅ«á¸·asubhaddÄ• ya kathesi --- ``bhadde, mÄ• kho tvaá¹ƒ vimanÄ• ahosi, mÄ• dumman
bhagavatÄ• svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. sÄ• tuá
saá¹ƒvidahi. sakkopi kho devarÄ• jÄ• vissakammaá¹ƒ Ä• mantesi --- ``tÄ• ta, dasabalo cÅ«
santikaá¹ƒ sÄ• ketanagaraá¹ƒ gacchissati, paÃ±ca kÅ«á¹-Ä• gÄ• rasatÄ• ni mÄ• pehÄ«â€™
satthÄ• paÃ±cahi chaá¸·abhiÃ±Ã±asatehi parivuto kÅ«á¹-Ä• gÄ• rayÄ• nena maá¹‡ivaá¹‡á
viya sÄ• ketanagaraá¹ƒ agamÄ• si.

subhaddÄ• buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• satthÄ• raá¹ƒ v
mayhaá¹ƒ sasurapakkho micchÄ• diá¹-á¹-hiko, sÄ• dhu tesaá¹ƒ anucchavikadhammaá¹ƒ ka
dhammaá¹ƒ desesi. kÄ• á¸·akaseá¹-á¹-hi sotÄ• panno hutvÄ• attano uyyÄ• naá¹ƒ dasabala
``amhÄ• kaá¹ƒ paá¹-hamaá¹ƒ dinnaâ€™â€™ nti nikkhamituá¹ƒ na icchanti. ``gacchatha nÄ«
nÄ«harathÄ• â€™â€™ ti sabbe nÄ«harÄ• petvÄ• tattheva satthu vihÄ• raá¹ƒ kÄ• retvÄ• b
38/ udakaá¹ƒ pÄ• tesi \Ne II 265/. so kÄ• á¸·akena kÄ• ritatÄ• ya kÄ• á¸·akÄ• rÄ• mo nÄ• m
samaye tattha viharati. tena vuttaá¹ƒ --- ``sÄ• kete viharati kÄ• á¸·akÄ• rÄ• meâ€™â€™ ti.

__bhikkhÅ« Ä• mantesÄ«_ti paÃ±casate bhikkhÅ« Ä• mantesi. te kira sÄ• ketanagaravÄ• s
dhammadesanaá¹ƒ sutvÄ• satthu santike pabbajitvÄ• upaá¹-á¹-hÄ• nasÄ• lÄ• ya nisinnÄ•
mahantÄ• , evarÅ«paá¹ƒ nÄ• ma micchÄ• diá¹-á¹-hikaá¹ƒ kÄ• á¸·akaseá¹-á¹-hiá¹ƒ diá¹-á¹-hi
sotÄ• pattiphalaá¹ƒ pÄ• petvÄ• \Be II 273/ sakalanagaraá¹ƒ satthÄ• rÄ• devalokasadisaá¹
dasabalassa guá¹‡aá¹ƒ kathenti. satthÄ• tesaá¹ƒ guá¹‡aá¹ƒ kathentÄ• naá¹ƒ cittaá¹ƒ upap
gate mahatÄ« desanÄ• samuá¹-á¹-hissati, desanÄ• pariyosÄ• ne ca ime paÃ±casatÄ• bhi
patiá¹-á¹-hahissanti, mahÄ• pathavÄ« udakapariyantaá¹ƒ katvÄ• kampissatÄ«â€™â€™ ti d
paÃ±Ã±attavarabuddhÄ• sane nisinno te bhikkhÅ« Ä• diá¹ƒ katvÄ• __yaá¹ƒ, bhikkhave, sa
imaá¹ƒ desanaá¹ƒ Ä• rabhi. evamidaá¹ƒ suttaá¹ƒ guá¹‡akathÄ• ya nikkhittanti veditabbaá¹ƒ

tattha ``tamahaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti padapariyosÄ• ne mahÄ• pathavÄ« udakapariy
__abbhaÃ±Ã±Ä• si_nti abhiaÃ±Ã±Ä• siá¹ƒ, jÄ• ninti attho. __vidita_nti pÄ• kaá¹-aá¹ƒ katvÄ•
etaá¹ƒ dasseti --- aÃ±Ã±e jÄ• nantiyeva, mayÄ• pana pÄ• kaá¹-aá¹ƒ katvÄ• viditanti. imehi
sabbaÃ±Ã±utabhÅ«mi nÄ• ma kathitÄ• . __taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«_ti taá¹ƒ
Ä• rammaá¹‡aá¹ƒ tathÄ• gato taá¹‡hÄ• ya vÄ• diá¹-á¹-hiyÄ• vÄ• na upaá¹-á¹-hÄ• si na up
bhagavÄ• cakkhunÄ• rÅ«paá¹ƒ, chandarÄ• go \Ee III 39/ bhagavato natthi, suvimuttacitto
bhagavÄ• sotena saddaá¹ƒ. ghÄ• yati bhagavÄ• ghÄ• nena gandhaá¹ƒ. sÄ• yati bhagavÄ
bhagavÄ• kÄ• yena phoá¹-á¹-habbaá¹ƒ. vijÄ• nÄ• ti bhagavÄ• manasÄ• dhammaá¹ƒ, cha
suvimuttacitto so bhagavÄ• . tena vuttaá¹ƒ --- ``taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â€™â
khÄ«á¹‡Ä• savabhÅ«mi kathitÄ• ti veditabbÄ• .

__taá¹ƒ mamassa musÄ• _ti taá¹ƒ me vacanaá¹ƒ musÄ• vÄ• do nÄ• ma bhaveyya. __taá¹
musÄ• vÄ• do bhaveyya. __taá¹ƒ mamassa kalÄ«_ti taá¹ƒ vacanaá¹ƒ mayhaá¹ƒ doso bhave
saccabhÅ«mi nÄ• ma kathitÄ• ti veditabbÄ• .

__daá¹-á¹-hÄ• _ \Ne II 266/ __daá¹-á¹-habba_nti disvÄ• daá¹-á¹-habbaá¹ƒ. __diá¹-á¹-haá¹
taá¹ƒ diá¹-á¹-haá¹ƒ rÅ«pÄ• yatanaá¹ƒ ``ahaá¹ƒ mahÄ• janena diá¹-á¹-hameva passÄ• mÄ«â
taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi na maÃ±Ã±ati. __adiá¹-á¹-haá¹ƒ na maÃ±Ã±atÄ«_ti ``ahaá¹
adiá¹-á¹-hameva etaá¹ƒ passÄ• mÄ«â€™â€™ ti evampi taá¹‡hÄ• dÄ«hi maÃ±Ã±anÄ• hi na
na maÃ±Ã±atÄ«_ti ``mahÄ• janena diá¹-á¹-haá¹ƒ passÄ• mÄ«â€™â€™ ti evampi tÄ• hi ma
daá¹-á¹-habbaÃ±hi adiá¹-á¹-hampi hotiyeva. evarÅ«pÄ• ni hi vacanÄ• ni tÄ«supi kÄ• lesu la
vutto. __daá¹-á¹-hÄ• raá¹ƒ_ \Ee III 40/ __na maÃ±Ã±atÄ«_ti passitÄ• raá¹ƒ \Be II 274/ ekasa
maÃ±Ã±anÄ• hi na maÃ±Ã±atÄ«ti attho. sesaá¹-á¹-hÄ• nesupi iminÄ• va nayena attho vedi
á¹-hÄ• nena suÃ±Ã±atÄ• bhÅ«mi nÄ• ma kathitÄ• .

__iti kho, bhikkhave_ti evaá¹ƒ kho, bhikkhave. __tÄ• dÄ«yeva tÄ• dÄ«_ti __tÄ• ditÄ• _ nÄ•
tathÄ• gato ca yÄ• diso lÄ• bhÄ• dÄ«su, tÄ• disova alÄ• bhÄ• dÄ«su. tena vuttaá¹ƒ --- ``lÄ•
tÄ• dÄ«. yasepi tÄ• dÄ«, ayasepi tÄ• dÄ«. nindÄ• yapi tÄ• dÄ«, pasaá¹ƒsÄ• yapi tÄ• dÄ«. s
tÄ• dÄ«â€™â€™ ti (Nidd I 38, 192). imÄ• ya tÄ• ditÄ• ya tÄ• dÄ«. __tamhÄ• ca pana tÄ• d
tathÄ• gatatÄ• dito aÃ±Ã±o uttaritaro vÄ• paá¹‡Ä«tataro vÄ• tÄ• dÄ« natthÄ«ti ettÄ• vatÄ•
kathitÄ• . imÄ• hi paÃ±cabhÅ«mÄ«hi desanaá¹ƒ niá¹-á¹-hÄ• pentassa paÃ±casupi á¹-hÄ• n
sakkhibhÄ• vena akampittha. desanÄ• pariyosÄ• ne te paÃ±casate adhunÄ• pabbajite kula
á¹-hÄ• naá¹ƒ pattÄ• naá¹ƒ devamanussÄ• naá¹ƒ caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni amata

bhagavÄ• pi suttaá¹ƒ niá¹-á¹-hÄ• petvÄ• gÄ• thÄ• hi kÅ«á¹-aá¹ƒ gaá¹‡hanto __yaá¹ƒkiÃ±c
III 41/ __ajjhositaá¹ƒ saccamutaá¹ƒ paresa_nti paresaá¹ƒ saddhÄ• ya parapattiyÄ• yanÄ• y
maÃ±Ã±itvÄ• ajjhositaá¹ƒ gilitvÄ• pariniá¹-á¹-hÄ• petvÄ• gahitaá¹ƒ. __sayasaá¹ƒvutesÅ«_

saá¹ƒvaritvÄ• piyÄ• yitvÄ• gahitagahaá¹‡esu, diá¹-á¹-higatikesÅ«ti attho. diá¹-á¹-higatikÄ•
saá¹ƒvutÄ• ti vuccanti. __saccaá¹ƒ musÄ• vÄ• pi paraá¹ƒ daheyyÄ• _ti tesu sayaá¹ƒ saá¹ƒ
diá¹-á¹-higatikesu tathÄ• gato tÄ• dÄ« tesaá¹ƒ ekampi vacanaá¹ƒ ``idameva saccaá¹ƒ mogh
saccaá¹ƒ musÄ• vÄ• pi paraá¹ƒ uttamaá¹ƒ katvÄ• na odaheyya, na saddaheyya, na pattiy
salla_nti etaá¹ƒ diá¹-á¹-hisallaá¹ƒ. __paá¹-ikacca disvÄ• _ti puretaraá¹ƒ bodhimÅ«leyeva dis
laggÄ• lagitÄ• palibuddhÄ• . __jÄ• nÄ• mi passÄ• mi tatheva eta_nti yathÄ• yaá¹ƒ pajÄ•
pariniá¹-á¹-hÄ• petvÄ• visattÄ• laggÄ• lagitÄ• , evaá¹ƒ ahampi \Ne II 267/ jÄ• nÄ• mi pass
yathÄ• etÄ• ya pajÄ• ya gahitanti evaá¹ƒ ajjhositaá¹ƒ natthi tathÄ• gatÄ• nanti attho.

5. brahmacariyasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Be II 275/ __janakuhanattha_nti tÄ«hi kuhanavatthÅ«hi janassa kuhanatt
janalapanattha_nti na janassa upalÄ• panatthaá¹ƒ. __na lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsa
cÄ«varÄ• dithutivacanatthaá¹ƒ. __na itivÄ• dappamokkhÄ• nisaá¹ƒsattha_nti na tena tena k
katavÄ• dÄ• nisaá¹ƒsatthaá¹ƒ, na vÄ• dassa pamokkhÄ• nisaá¹ƒsatthaá¹ƒ. __na iti maá¹ƒ ja
``evaá¹ƒ kira esa bhikkhu, evaá¹ƒ kira esa bhikkhÅ«â€™â€™ ti janassa jÄ• nanatthÄ• ya. _
paÃ±cahi saá¹ƒvarehi saá¹ƒvaraá¹‡atthÄ• ya. __pahÄ• nattha_nti tÄ«hi pahÄ• nehi pajahan
__virÄ• gattha_nti rÄ• gÄ• dÄ«naá¹ƒ virajjanatthÄ• ya. __nirodhattha_nti tesaá¹ƒyeva nirujjh
__anÄ«tiha_nti itihaparivajjitaá¹ƒ, aparapattiyanti attho. __nibbÄ• nogadhagÄ• mina_nti nibb
antogÄ• minaá¹ƒ. maggabrahmacariyaÃ±hi nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karitvÄ• nibbÄ
pavattati. __paá¹-ipajjantÄ«_ti duvidhampi paá¹-ipajjanti. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹
gÄ• thÄ• su vivaá¹-á¹-ameva kathitaá¹ƒ.

6. kuhasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __kuhÄ• _ti kuhakÄ• . __thaddhÄ• _ti kodhena ca mÄ• nena ca thaddhÄ
__siá¹…gÄ«_ti ``tattha katamaá¹ƒ siá¹…gaá¹ƒ, yaá¹ƒ siá¹…gaá¹ƒ siá¹…gÄ• ratÄ• cÄ• turat
parikkhattatÄ• pÄ• rikkhattiyaâ€™â€™ nti (Vibh 852) evaá¹ƒ vuttehi siá¹…gasadisehi pÄ• k
samannÄ• gatÄ• . __unnaá¸·Ä• _ti uggatanaá¸·Ä• tucchamÄ• naá¹ƒ ukkhipitvÄ• á¹-hitÄ• .
cittekaggamattassÄ• pi alÄ• bhino. __na_ \Ee III 43/ __me te, bhikkhave, bhikkhÅ« mÄ• ma
bhikkhÅ« mama santakÄ• na honti. ``te mayhaâ€™â€™ nti idaá¹ƒ pana satthÄ• raá¹ƒ uddi
__te kho me, bhikkhave, bhikkhÅ« mÄ• makÄ• _ti idhÄ• pi meti attÄ• naá¹ƒ uddissa pabbaj
sammÄ• paá¹-ipannattÄ• pana ``mÄ• makÄ• â€™â€™ ti Ä• ha. __vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ
sÄ«lÄ• dÄ«hi guá¹‡ehi vaá¸• á¸• hanato vuddhiá¹ƒ, niccalabhÄ• vena virÅ«á¸·hiá¹ƒ, sabbatt
vepullaá¹ƒ pÄ• puá¹‡anti. te panete yÄ• va \Ne II 268/ arahattamaggÄ• viruhanti, arahattap
virÅ«á¸·hÄ• nÄ• ma honti. iti imasmiá¹ƒ suttepi gÄ• thÄ• supi vaá¹-á¹-avivaá¹-á¹-ameva kat

7. santuá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<27> sattame \Be II 276/ __appÄ• nÄ«_ti parittÄ• ni. __sulabhÄ• nÄ«_ti sukhena laddhabb
sakkÄ• honti labhituá¹ƒ. __anavajjÄ• nÄ«_ti niddosÄ• ni. __piá¹‡á¸• iyÄ• lopabhojana_nti
jaá¹…ghÄ• piá¹‡á¸• iyabalena caritvÄ• Ä• lopamattaá¹ƒ laddhaá¹ƒ bhojanaá¹ƒ. __pÅ«timut
muttaá¹ƒ. yathÄ• hi suvaá¹‡á¹‡avaá¹‡á¹‡opi kÄ• yo pÅ«tikÄ• yoti vuccati, evaá¹ƒ abhinava
pÅ«timuttameva.

__vighÄ• to_ti vigataghÄ• to, cittassa dukkhaá¹ƒ na hotÄ«ti attho. __disÄ• _ \Ee III 44/
__nappaá¹-ihaÃ±Ã±atÄ«_ti yassa hi ``asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma gato cÄ«varÄ• dÄ«ni la
cittaá¹ƒ uppajjati, tassa disÄ• paá¹-ihaÃ±Ã±ati nÄ• ma. yassa evaá¹ƒ na uppajjati, tassa na
nÄ• ma. __dhammÄ• _ti paá¹-ipattidhammÄ• . __sÄ• maÃ±Ã±assÄ• nulomikÄ• _ti samaá¹‡
__adhiggahitÄ• _ti sabbete tuá¹-á¹-hacittassa bhikkhuno adhiggahitÄ• honti antogatÄ• na

8. ariyavaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hamassa ajjhÄ• sayiko nikkhepo. imaá¹ƒ kira mahÄ• ariyavaá¹ƒsasuttantaá¹ƒ
jetavanamahÄ• vihÄ• re dhammasabhÄ• yaá¹ƒ paÃ±Ã±attavarabuddhÄ• sane nisinno attan
ajjhÄ• sayavasena parivÄ• retvÄ• nisinnÄ• ni cattÄ• lÄ«sa bhikkhusahassÄ• ni, ``bhikkhave
__cattÄ• rome, bhikkhave, ariyavaá¹ƒsÄ• _ti Ä• rabhi. tattha __ariyavaá¹ƒsÄ• _ti ariyÄ• naá
khattiyavaá¹ƒso brÄ• hmaá¹‡avaá¹ƒso vessavaá¹ƒso suddavaá¹ƒso samaá¹‡avaá¹ƒso kula
ayampi aá¹-á¹-hamo ariyavaá¹ƒso ariyatanti ariyapaveá¹‡Ä« nÄ• ma hoti. so kho panÄ• yaá
vaá¹ƒsÄ• naá¹ƒ mÅ«lagandhÄ• dÄ«naá¹ƒ kÄ• á¸·Ä• nusÄ• rigandhÄ• dayo viya aggamakkh

ke pana te ariyÄ• , yesaá¹ƒ ete vaá¹ƒsÄ• ti? ariyÄ• vuccanti buddhÄ• ca paccekabuddhÄ•
ca, etesaá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsÄ• ti __ariyavaá¹ƒsÄ• _. ito pubbe hi satasahassakappÄ• c
catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake taá¹‡haá¹…karo, medhaá¹…karo \Ee III 45/, s
dÄ«paá¹…karoti cattÄ• ro \Be II 277/ buddhÄ• uppannÄ• , te ariyÄ• , tesaá¹ƒ ariyÄ• naá¹ƒ
tesaá¹ƒ buddhÄ• naá¹ƒ parinibbÄ• nato aparabhÄ• ge asaá¹…khyeyyaá¹ƒ atikkamitvÄ• koa
uppanno ... pe ... imasmiá¹ƒ kappe kakusandho, koá¹‡Ä• gamano, kassapo, amhÄ• kaá¹ƒ b
buddhÄ• uppannÄ• , tesaá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsÄ• ti ariyavaá¹ƒsÄ• . apica atÄ«tÄ• nÄ• g
sabbabuddha-paccekabuddha-buddhasÄ• vakÄ• naá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsÄ• ti ariyavaá¹ƒ

te kho panete __aggaÃ±Ã±Ä• _ aggÄ• ti jÄ• nitabbÄ• , __rattaÃ±Ã±Ä• _ dÄ«gharattaá¹ƒ pa
__vaá¹ƒsaÃ±Ã±Ä• _ vaá¹ƒsÄ• ti jÄ• nitabbÄ• . __porÄ• á¹‡Ä• _ na adhunuppattikÄ• . __asa
anapanÄ«tÄ• . __asaá¹ƒkiá¹‡á¹‡apubbÄ• _ atÄ«tabuddhehipi na saá¹ƒkiá¹‡á¹‡apubbÄ• , ``
apanÄ«tapubbÄ• . __na saá¹ƒkÄ«yantÄ«_ti idÄ• nipi na apanÄ«yanti. __na saá¹ƒkÄ«yissan
na apanÄ«yissanti. ye loke viÃ±Ã±Å« samaá¹‡abrÄ• hmaá¹‡Ä• , tehi __appaá¹-ikuá¹-á¹-hÄ•
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi aninditÄ• agarahitÄ• .

__santuá¹-á¹-ho hotÄ«_ti paccayasantosavasena santuá¹-á¹-ho hoti. __itarÄ«tarenÄ• _ti na
thÅ«lasukhumalÅ«khapaá¹‡Ä«tathirajiá¹‡á¹‡Ä• naá¹ƒ yena kenaci, atha kho yathÄ• laddhÄ
kenaci santuá¹-á¹-ho hotÄ«ti attho. cÄ«varasmiÃ±hi tayo santosÄ• \Ee III 46/ yathÄ• lÄ• bh
yathÄ• balasantoso yathÄ• sÄ• ruppasantosoti. piá¹‡á¸• apÄ• tÄ• dÄ«supi eseva nayo. tesa
``santuá¹-á¹-hassa, bhikkhave, anuppannÄ• ceva kusalÄ• dhammÄ• uppajjantÄ«â€™â€™
vuttanayeneva veditabbÄ• . iti ime tayo santose sandhÄ• ya ``santuá¹-á¹-ho hoti itarÄ«taren
yathÄ• laddhÄ• dÄ«su yena kenaci cÄ«varena santuá¹-á¹-ho hotÄ«â€™â€™ ti vuttaá¹ƒ.

ettha ca cÄ«varaá¹ƒ jÄ• nitabbaá¹ƒ, cÄ«varakkhettaá¹ƒ jÄ• nitabbaá¹ƒ, paá¹ƒsukÅ«laá¹ƒ jÄ
cÄ«varasantoso jÄ• nitabbo, cÄ«varappaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni jÄ• nitabbÄ• ni.
jÄ• nitabba_nti khomÄ• dÄ«ni cha cÄ«varÄ• ni dukÅ«lÄ• dÄ«ni cha anulomacÄ«varÄ• ni jÄ
kappiyacÄ«varÄ• ni. kusacÄ«raá¹ƒ, vÄ• kacÄ«raá¹ƒ, phalakacÄ«raá¹ƒ, kesakambalaá¹ƒ, vÄ
cammaá¹ƒ, ulÅ«kapakkhaá¹ƒ, rukkhadussaá¹ƒ, latÄ• dussaá¹ƒ, erakadussaá¹ƒ, kadalidussa
evamÄ• dÄ«ni pana akappiyacÄ«varÄ• ni.

__cÄ«varakkhetta_nti \Ne II 270/ \Be II 278/ ``saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ
vÄ• dhanena, paá¹ƒsukÅ«laá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ uppajjanato cha khettÄ• ni, aá¹-á¹-h
vasena aá¹-á¹-ha khettÄ• ni jÄ• nitabbÄ• ni.

__paá¹ƒsukÅ«la_nti sosÄ• nikaá¹ƒ, pÄ• paá¹‡ikaá¹ƒ, rathiyaá¹ƒ, saá¹…kÄ• rakÅ«á¹-akaá¹ƒ
titthaá¹ƒ, gatapaccÄ• gataá¹ƒ, aggidaá¸• á¸• haá¹ƒ, gokhÄ• yitaá¹ƒ, upacikakhÄ• yitaá¹ƒ, un
47/, antacchinnaá¹ƒ, dasacchinnaá¹ƒ, dhajÄ• haá¹-aá¹ƒ, thÅ«paá¹ƒ, samaá¹‡acÄ«varaá¹ƒ,
Ä• bhisekiyaá¹ƒ, panthikaá¹ƒ, vÄ• tÄ• haá¹-aá¹ƒ, iddhimayaá¹ƒ, devadattiyanti tevÄ«sati paá
veditabbÄ• ni. ettha ca __sotthiya_nti gabbhamalaharaá¹‡aá¹ƒ. __gatapaccÄ• gata_nti mata
susÄ• naá¹ƒ netvÄ• Ä• nÄ«tacÄ«varaá¹ƒ. __dhajÄ• haá¹-a_nti dhajaá¹ƒ ussÄ• petvÄ• tato
vammike pÅ«jitacÄ«varaá¹ƒ. __sÄ• muddiya_nti samuddavÄ«cÄ«hi thalaá¹ƒ pÄ• pitaá¹ƒ. __
gacchantehi corabhayena pÄ• sÄ• á¹‡ehi koá¹-á¹-etvÄ• pÄ• rutacÄ«varaá¹ƒ. __iddhimaya_
sesaá¹ƒ pÄ• kaá¹-amevÄ• ti.

__cÄ«varasantoso_ti vÄ«sati cÄ«varasantosÄ• --- cÄ«vare vitakkasantoso, gamanasantos
paá¹-ilÄ• bhasantoso, mattapaá¹-iggahaá¹‡asantoso, loluppavivajjanasantoso, yathÄ• lÄ• b
yathÄ• balasantoso, yathÄ• sÄ• ruppasantoso, udakasantoso, dhovanasantoso, karaá¹‡asa
suttasantoso, sibbanasantoso, rajanasantoso, kappasantoso, paribhogasantoso, sannidhipa
vissajjanasantosoti.

tattha sÄ• dakabhikkhunÄ• temÄ• saá¹ƒ nibaddhavÄ• saá¹ƒ vasitvÄ• ekamÄ• samattaá¹ƒ
hi pavÄ• retvÄ• cÄ«varamÄ• se cÄ«varaá¹ƒ karoti, paá¹ƒsukÅ«liko aá¸• á¸• hamÄ• seneva

mÄ• saá¸• á¸• hamÄ• samattaá¹ƒ vitakkanaá¹ƒ __vitakkasantoso_ nÄ• ma. vitakkasantosen
bhikkhunÄ• pÄ• cÄ«nakhaá¹‡á¸• arÄ• jivÄ• sikapaá¹ƒsukÅ«likattherasadisena \Ee III 48/ b

thero kira ``cetiyapabbatavihÄ• re cetiyaá¹ƒ vandissÄ• mÄ«â€™â€™ ti Ä• gato cetiyaá¹ƒ v
``mayhaá¹ƒ cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ, bahÅ«naá¹ƒ vasanaá¹-á¹-hÄ• ne labhissÄ• mÄ«â€™â
gantvÄ• saá¹…ghattheraá¹ƒ disvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• tattha vuttho punad
Ä• gantvÄ• theraá¹ƒ vandi. thero ``kiá¹ƒ \Be II 279/, Ä• vusoâ€™â€™ ti Ä• ha. gÄ• madvÄ•
gamissÄ• mÄ«ti. ahampÄ• vuso, gamissÄ• mÄ«ti \Ne II 271/. sÄ• dhu, bhanteti gacchanto n
á¹-hatvÄ• ``puÃ±Ã±avantÄ• naá¹ƒ vasanaá¹-á¹-hÄ• ne manÄ• paá¹ƒ labhissÄ• mÄ«â€™â€
vitakkoâ€™â€™ ti tatova paá¹-inivatti. punadivase ambaá¹…gaá¹‡asamÄ«pato, punadivase
uttaradvÄ• rato tattheva paá¹-inivattitvÄ• catutthadivase therassa santikaá¹ƒ agamÄ• si. the
bhikkhuno vitakko na parisuddho bhavissatÄ«â€™â€™ ti cÄ«varaá¹ƒ gahetvÄ• tena saddh
pucchamÄ• no gÄ• maá¹ƒ pÄ• visi. taÃ±ca rattiá¹ƒ eko manusso uccÄ• rapalibuddho sÄ• á
taá¹ƒ saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• esi. paá¹ƒsukÅ«likatthero taá¹ƒ nÄ«lamakkhikÄ•
disvÄ• aÃ±jaliá¹ƒ paggahesi. mahÄ• thero ``kiá¹ƒ, Ä• vuso, saá¹…kÄ• raá¹-á¹-hÄ• nassa a
paggaá¹‡hÄ• sÄ«â€™â€™ ti. nÄ• haá¹ƒ, bhante, saá¹…kÄ• raá¹-á¹-hÄ• nassa aÃ±jaliá¹ƒ p
dasabalassa paggaá¹‡hÄ• mi, puá¹‡á¹‡adÄ• siyÄ• sarÄ«raá¹ƒ pÄ• rupitvÄ• chaá¸• á¸• ita
pÄ• á¹‡ake vidhunitvÄ• susÄ• nato gaá¹‡hantena dukkarataraá¹ƒ kataá¹ƒ \Ee III 49/, bhant
``parisuddho vitakko paá¹ƒsukÅ«likassÄ• â€™â€™ ti cintesi. paá¹ƒsukÅ«likattheropi tasmiá
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• tÄ«á¹‡i phalÄ• ni patto taá¹ƒ sÄ• á¹-akaá¹ƒ gahetvÄ• cÄ«va
pÄ• cÄ«nakhaá¹‡á¸• arÄ• jiá¹ƒ gantvÄ• aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡i.

cÄ«varatthÄ• ya gacchantassa pana ``kattha labhissÄ• mÄ«â€™â€™ ti acintetvÄ• kamma
gamanaá¹ƒ __gamanasantoso_ nÄ• ma. pariyesantassa pana yena vÄ• tena vÄ• saddhiá
pesalaá¹ƒ bhikkhuá¹ƒ gahetvÄ• pariyesanaá¹ƒ __pariyesanasantoso_ nÄ• ma. evaá¹ƒ pari
cÄ«varaá¹ƒ dÅ«rato disvÄ• ``etaá¹ƒ manÄ• paá¹ƒ bhavissati, etaá¹ƒ amanÄ• paâ€™â€™ n
thÅ«lasukhumÄ• dÄ«su yathÄ• laddheneva santussanaá¹ƒ __paá¹-ilÄ• bhasantoso_ nÄ• m
gaá¹‡hantassÄ• pi ``ettakaá¹ƒ dupaá¹-á¹-assa bhavissati, ettakaá¹ƒ ekapaá¹-á¹-assÄ• â€™
pahonakamatteneva santussanaá¹ƒ __mattapaá¹-iggahaá¹‡asantoso_ nÄ• ma. cÄ«varaá¹ƒ
``asukassa gharadvÄ• re manÄ• paá¹ƒ labhissÄ• mÄ«â€™â€™ ti acintetvÄ• dvÄ• rapaá¹-i
__loluppavivajjanasantoso_ nÄ• ma.

lÅ«khapaá¹‡Ä«tesu yena kenaci yÄ• petuá¹ƒ sakkontassa yathÄ• laddheneva yÄ• panaá¹ƒ
nÄ• ma. attano thÄ• maá¹ƒ jÄ• nitvÄ• yena yÄ• petuá¹ƒ sakkoti, tena yÄ• panaá¹ƒ __yathÄ
manÄ• paá¹ƒ aÃ±Ã±assa \Be II 280/ datvÄ• attanÄ• yena kenaci yÄ• panaá¹ƒ __yathÄ• s

``kattha udakaá¹ƒ manÄ• paá¹ƒ, kattha amanÄ• paâ€™â€™ nti avicÄ• retvÄ• yena kenaci
II 272/ dhovanaá¹ƒ __udakasantoso_ nÄ• ma. paá¹‡á¸• umattikagerukapÅ«tipaá¹‡á¹‡arasa

udakÄ• ni vajjetuá¹ƒ vaá¹-á¹-ati. dhovantassa pana muggarÄ• dÄ«hi apaharitvÄ• \Ee III 50/
dhovanaá¹ƒ __dhovanasantoso_ nÄ• ma. tathÄ• asujjhantaá¹ƒ paá¹‡á¹‡Ä• ni pakkhipitvÄ•
dhovituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ dhovitvÄ• karontassa ``idaá¹ƒ thÅ«laá¹ƒ, idaá¹ƒ sukhumaâ€™
pahonakanÄ«hÄ• reneva karaá¹‡aá¹ƒ __karaá¹‡asantoso_ nÄ• ma. timaá¹‡á¸• alapaticchÄ
__parimÄ• á¹‡asantoso_ nÄ• ma. cÄ«varakaraá¹‡atthÄ• ya pana manÄ• paá¹ƒ suttaá¹ƒ pa
rathikÄ• dÄ«su vÄ• devaá¹-á¹-hÄ• ne vÄ• Ä• haritvÄ• pÄ• damÅ«le vÄ• á¹-hapitaá¹ƒ yaá
karaá¹‡aá¹ƒ __suttasantoso_ nÄ• ma.

kusibandhanakÄ• le pana aá¹…gulamatte satta vÄ• re na vijjhitabbaá¹ƒ. evaá¹ƒ karontassa
na hoti, tassa vattabhedopi natthi. tivaá¹…gulamatte pana satta vÄ• re vijjhitabbaá¹ƒ. evaá¹ƒ
maggappaá¹-ipannenÄ• pi sahÄ• yena bhavitabbaá¹ƒ. yo na hoti, tassa vattabhedo. ayaá¹ƒ
rajantena pana kÄ• á¸·akacchakÄ• dÄ«ni pariyesantena na caritabbaá¹ƒ, somavakkalÄ• dÄ
rajitabbaá¹ƒ. alabhantena pana manussehi araÃ±Ã±e vÄ• kaá¹ƒ gahetvÄ• chaá¸• á¸• itaraj
pacitvÄ• chaá¸• á¸• itakasaá¹-aá¹ƒ vÄ• gahetvÄ• rajitabbaá¹ƒ. ayaá¹ƒ __rajanasantoso_ n
nÄ«lakaddamakÄ• á¸·asÄ• mesu yaá¹ƒkiÃ±ci gahetvÄ• hatthipiá¹-á¹-he nisinnassa paÃ±Ã±
__kappasantoso_ nÄ• ma.

hirikopÄ«nappaá¹-icchÄ• danamattavasena paribhuÃ±janaá¹ƒ __paribhogasantoso_ nÄ• m
suttaá¹ƒ vÄ• sÅ«ciá¹ƒ vÄ• kÄ• rakaá¹ƒ vÄ• alabhantena á¹-hapetuá¹ƒ vaá¹-á¹-ati, labhant
katampi sace antevÄ• sikÄ• dÄ«naá¹ƒ \Ee III 51/ dÄ• tukÄ• mo hoti, te ca asannihitÄ• , yÄ•
vaá¹-á¹-ati. Ä• gatamattesu dÄ• tabbaá¹ƒ. dÄ• tuá¹ƒ asakkontena adhiá¹-á¹-hÄ• tabbaá¹ƒ. a
paccattharaá¹‡ampi adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati. anadhiá¹-á¹-hitameva hi sannidhi \Be II
adhiá¹-á¹-hitaá¹ƒ na hotÄ«ti __mahÄ• sÄ«vatthero_ Ä• ha. ayaá¹ƒ __sannidhiparivajjanasan
vissajjentena pana na mukhaá¹ƒ oloketvÄ• dÄ• tabbaá¹ƒ, sÄ• raá¹‡Ä«yadhamme á¹-hatvÄ
__vissajjanasantoso_ nÄ• ma.

__cÄ«varappaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni_ nÄ• ma paá¹ƒsukÅ«likaá¹…gaÃ±ceva te
vitthÄ• rakathÄ• visuddhimagge (Vism I 24-25) veditabbÄ• . iti cÄ«varasantosamahÄ• ariya
\Ne II 273/ bhikkhu imÄ• ni dve dhutaá¹…gÄ• ni gopeti. imÄ• ni gopento cÄ«varasantosama
santuá¹-á¹-ho hotÄ«ti.

__vaá¹‡á¹‡avÄ• dÄ«_ti eko santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ na katheti. eko na
santosassa vaá¹‡á¹‡aá¹ƒ katheti. eko neva santuá¹-á¹-ho hoti, na santosassa vaá¹‡á¹‡aá¹ƒ
santuá¹-á¹-ho ceva hoti, santosassa ca vaá¹‡á¹‡aá¹ƒ katheti. taá¹ƒ dassetuá¹ƒ
``itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti vuttaá¹ƒ.

__anesana_nti dÅ«teyyapahinagamanÄ• nuyogapabhedaá¹ƒ nÄ• nappakÄ• raá¹ƒ anesana
__aladdhÄ• _ \Ee III 52/ __cÄ• _ti alabhitvÄ• . yathÄ• ekacco ``kathaá¹ƒ nu kho cÄ«varaá¹

puÃ±Ã±avantehi bhikkhÅ«hi saddhiá¹ƒ ekato hutvÄ• kohaÃ±Ã±aá¹ƒ karonto uttasati paritas
bhikkhu evaá¹ƒ aladdhÄ• cÄ«varaá¹ƒ na paritassati. __laddhÄ• cÄ• _ti dhammena samena
vigatalobhagiddho. __amucchito_ti adhimattataá¹‡hÄ• ya mucchaá¹ƒ anÄ• panno. __anajjh
anotthato apariyonaddho. __Ä• dÄ«navadassÄ• vÄ«_ti anesanÄ• pattiyaÃ±ca gedhitaparibl
passamÄ• no. __nissaraá¹‡apaÃ±Ã±o_ti ``yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€
pajÄ• nanto.

__itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• _ti yena kenaci cÄ«varena santuá¹-á¹-hiyÄ• . __nevat
``ahaá¹ƒ paá¹ƒsukÅ«liko, mayÄ• upasampadamÄ• á¸·eyeva paá¹ƒsukÅ«likaá¹…gaá¹ƒ gah
atthÄ«â€™â€™ ti attukkaá¹ƒsanaá¹ƒ na karoti. __no paraá¹ƒ vambhetÄ«_ti ``ime panaÃ±Ã±
paá¹ƒsukÅ«likÄ• â€™â€™ ti vÄ• , ``paá¹ƒsukÅ«likaá¹…gamattampi etesaá¹ƒ natthÄ«â€™â
vambheti. __yo hi tattha dakkho_ti yo tasmiá¹ƒ cÄ«varasantose vaá¹‡á¹‡avÄ• dÄ• dÄ«su vA
282/ byatto. __analaso_ti sÄ• taccakiriyÄ• ya Ä• lasiyavirahito. __sampajÄ• no paá¹-issato_
ceva satiyÄ• ca yutto. __ariyavaá¹ƒse á¹-hito_ti ariyavaá¹ƒse patiá¹-á¹-hito.

__itarÄ«tarena_ \Ee III 53/ __piá¹‡á¸• apÄ• tenÄ• _ti yena kenaci piá¹‡á¸• apÄ• tena. etthÄ
jÄ• nitabbo, piá¹‡á¸• apÄ• takkhettaá¹ƒ jÄ• nitabbaá¹ƒ, piá¹‡á¸• apÄ• tasantoso jÄ• nitabbo
piá¹‡á¸• apÄ• tappaá¹-isaá¹ƒyuttaá¹ƒ dhutaá¹…gaá¹ƒ jÄ• nitabbaá¹ƒ \Ne II 274/. tattha __pi
kummÄ• so sattu maccho maá¹ƒsaá¹ƒ khÄ«raá¹ƒ dadhi sappi navanÄ«taá¹ƒ telaá¹ƒ madhu
khÄ• danÄ«yaá¹ƒ sÄ• yanÄ«yaá¹ƒ lehanÄ«yanti soá¸·asa piá¹‡á¸• apÄ• tÄ• .

__piá¹‡á¸• apÄ• takkhetta_nti saá¹…ghabhattaá¹ƒ uddesabhattaá¹ƒ nimantanaá¹ƒ salÄ• ka
uposathikaá¹ƒ pÄ• á¹-ipadikabhattaá¹ƒ Ä• gantukabhattaá¹ƒ gamikabhattaá¹ƒ gilÄ• nabhatta
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ dhurabhattaá¹ƒ kuá¹-ibhattaá¹ƒ vÄ• rabhattaá¹ƒ vihÄ• rabh
piá¹‡á¸• apÄ• takkhettÄ• ni.

__piá¹‡á¸• apÄ• tasantoso_ti piá¹‡á¸• apÄ• te vitakkasantoso gamanasantoso pariyesanas
paá¹-iggahaá¹‡asantoso mattapaá¹-iggahaá¹‡asantoso loluppavivajjanasantoso yathÄ• lÄ•
yathÄ• balasantoso yathÄ• sÄ• ruppasantoso upakÄ• rasantoso parimÄ• á¹‡asantoso parib
sannidhiparivajjanasantoso vissajjanasantosoti pannarasa santosÄ• .

tattha sÄ• dako bhikkhu mukhaá¹ƒ dhovitvÄ• vitakketi. piá¹‡á¸• apÄ• tikena pana gaá¹‡ena
sÄ• yaá¹ƒ therÅ«paá¹-á¹-hÄ• nakÄ• le ``sve kattha piá¹‡á¸• Ä• ya carissÄ• mÄ• ti? asukagÄ
ettakaá¹ƒ cintetvÄ• tato paá¹-á¹-hÄ• ya na vitakketabbaá¹ƒ. ekacÄ• rikena vitakkamÄ• á¸·a
vitakketabbaá¹ƒ. tato paá¹-á¹-hÄ• ya vitakkento ariyavaá¹ƒsÄ• cuto hoti paribÄ• hiro. ayaá¹
__vitakkasantoso_ nÄ• ma.

piá¹‡á¸• Ä• ya pavisantena ``kuhiá¹ƒ labhissÄ• mÄ«â€™â€™ ti acintetvÄ• kammaá¹-á¹-hÄ

ayaá¹ƒ __gamanasantoso_ nÄ• ma. pariyesantena yaá¹ƒ vÄ• taá¹ƒ vÄ• aggahetvÄ• lajjiá
pariyesitabbaá¹ƒ. ayaá¹ƒ __pariyesanasantoso_ nÄ• ma. dÅ«ratova Ä• hariyamÄ• naá¹ƒ di
II 283/, etaá¹ƒ amanÄ• paâ€™â€™ nti cittaá¹ƒ na uppÄ• detabbaá¹ƒ. ayaá¹ƒ __paá¹-ilÄ• bh
manÄ• paá¹ƒ gaá¹‡hissÄ• mi, imaá¹ƒ amanÄ• paá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™ ti acinte
gahetabbameva. ayaá¹ƒ __paá¹-iggahaá¹‡asantoso_ nÄ• ma.

ettha pana deyyadhammo bahu, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, appaá¹ƒ gahetabbaá¹ƒ.
bahuá¹ƒ dÄ• tukÄ• mo, pamÄ• á¹‡eneva gahetabbaá¹ƒ. deyyadhammo na bahu, dÄ• yakop
gahetabbaá¹ƒ. deyyadhammo na bahu, dÄ• yako pana bahuá¹ƒ dÄ• tukÄ• mo, pamÄ• á¹‡e
paá¹-iggahaá¹‡asmiÃ±hi mattaá¹ƒ ajÄ• nanto manussÄ• naá¹ƒ pasÄ• daá¹ƒ makkheti, sado
sÄ• sanaá¹ƒ na karoti, vijÄ• tamÄ• tuyÄ• pi cittaá¹ƒ gahetuá¹ƒ na sakkoti. iti mattaá¹ƒ jÄ• ni
paá¹-iggahetabbanti ayaá¹ƒ __mattapaá¹-iggahaá¹‡asantoso_ nÄ• ma. aá¸• á¸• hakulÄ• niy
dvÄ• rapaá¹-ipÄ• á¹-iyÄ• gantabbaá¹ƒ. ayaá¹ƒ __loluppavivajjanasantoso_ nÄ• ma. __yath
cÄ«vare vuttanayÄ• eva.

piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• ``samaá¹‡adhammaá¹ƒ anupÄ• lessÄ• mÄ«â€™â€™
paribhuÃ±janaá¹ƒ __upakÄ• rasantoso_ nÄ• ma. pattaá¹ƒ pÅ«retvÄ• Ä• nÄ«taá¹ƒ na paá¹-
sati tena gÄ• hÄ• petabbaá¹ƒ, asati harÄ• petvÄ• paá¹-iggahaá¹‡amattaá¹ƒ gahetabbaá¹ƒ.
__parimÄ• á¹‡asantoso_ \Ee III 55/ nÄ• ma. ``jighacchÄ• ya paá¹-ivinodanaá¹ƒ idamettha n
evaá¹ƒ paribhuÃ±janaá¹ƒ __paribhogasantoso_ nÄ• ma. nidahitvÄ• na paribhuÃ±jitabbanti
__sannidhiparivajjanasantoso_ nÄ• ma. mukhaá¹ƒ anoloketvÄ• sÄ• raá¹‡Ä«yadhamme á¹-
ayaá¹ƒ __vissajjanasantoso_ nÄ• ma.

__piá¹‡á¸• apÄ• tappaá¹-isaá¹ƒyuttÄ• ni_ pana paÃ±ca dhutaá¹…gÄ• ni piá¹‡á¸• apÄ• tika
sapadÄ• nacÄ• rikaá¹…gaá¹ƒ ekÄ• sanikaá¹…gaá¹ƒ pattapiá¹‡á¸• ikaá¹…gaá¹ƒ khalupacch
vitthÄ• rakathÄ• visuddhimagge (Vism I 26-30) vuttÄ• . iti piá¹‡á¸• apÄ• tasantosamahÄ• a
pÅ«rayamÄ• no bhikkhu imÄ• ni paÃ±ca dhutaá¹…gÄ• ni gopeti, imÄ• ni gopento
piá¹‡á¸• apÄ• tasantosamahÄ• ariyavaá¹ƒsena santuá¹-á¹-ho hoti. vaá¹‡á¹‡avÄ• dÄ«tiÄ• d
veditabbÄ• ni.

__senÄ• sanenÄ• _ti idha senÄ• sanaá¹ƒ jÄ• nitabbaá¹ƒ, senÄ• sanakkhettaá¹ƒ jÄ• nitabb
jÄ• nitabbo, senÄ• sanappaá¹-isaá¹ƒyuttaá¹ƒ dhutaá¹…gaá¹ƒ \Be II 284/ jÄ• nitabbaá¹ƒ. tatt
maÃ±co pÄ«á¹-haá¹ƒ bhisi bimbohanaá¹ƒ vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹
mÄ• á¸·o veá¸·ugumbo rukkhamÅ«laá¹ƒ yattha vÄ• pana bhikkhÅ« paá¹-ikkamantÄ«ti imÄ•

__senÄ• sanakkhetta_nti saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ• attan
paá¹ƒsukÅ«laá¹ƒ vÄ• ti cha khettÄ• ni.

__senÄ• sanasantoso_ti senÄ• sane vitakkasantosÄ• dayo pannarasa santosÄ• . te piá¹‡á
II 276/ veditabbÄ• . __senÄ• sanappaá¹-isaá¹ƒyuttÄ• ni_ pana paÃ±ca dhutaá¹…gÄ• ni Ä• r
rukkhamÅ«likaá¹…gaá¹ƒ abbhokÄ• sikaá¹…gaá¹ƒ sosÄ• nikaá¹…gaá¹ƒ yathÄ• santhatikaá
visuddhimagge (Vism I 31-35) vuttÄ• . iti \Ee III 56/ senÄ• sanasantosamahÄ• ariyavaá¹ƒsa
imÄ• ni paÃ±ca dhutaá¹…gÄ• ni gopeti. imÄ• ni gopento senÄ• sanasantosamahÄ• ariyava

__gilÄ• napaccayo_ pana piá¹‡á¸• apÄ• teyeva paviá¹-á¹-ho. tattha
yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppasantoseneva santussitabbaá¹ƒ. nesajjikaá¹…ga
bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajati. vuttampi cetaá¹ƒ ---

``paÃ±ca senÄ• sane vuttÄ• , paÃ±ca Ä• hÄ• ranissitÄ• .

eko vÄ«riyasaá¹ƒyutto, dve ca cÄ«varanissitÄ• â€™â€™ ti ||

iti bhagavÄ• pathaviá¹ƒ pattharamÄ• no viya sÄ• garakucchiá¹ƒ pÅ«rayamÄ• no viya Ä• k
viya ca paá¹-hamaá¹ƒ cÄ«varasantosaá¹ƒ ariyavaá¹ƒsaá¹ƒ kathetvÄ• candaá¹ƒ uá¹-á¹-hÄ•
ullaá¹…ghento viya ca dutiyaá¹ƒ piá¹‡á¸• apÄ• tasantosaá¹ƒ kathetvÄ• sineruá¹ƒ ukkhipant
senÄ• sanasantosaá¹ƒ ariyavaá¹ƒsaá¹ƒ kathetvÄ• idÄ• ni sahassanayapaá¹-imaá¹‡á¸• itaá
bhÄ• vanÄ• rÄ• maá¹ƒ ariyavaá¹ƒsaá¹ƒ kathetuá¹ƒ __puna caparaá¹ƒ, bhikkhave, bhikkhu b
desanaá¹ƒ Ä• rabhi.

tattha Ä• ramaá¹‡aá¹ƒ Ä• rÄ• mo, abhiratÄ«ti attho. bhÄ• vanÄ• ya Ä• rÄ• mo assÄ• ti __b
ratoti __bhÄ• vanÄ• rato_. paÃ±cavidhe pahÄ• ne Ä• rÄ• mo assÄ• ti __pahÄ• nÄ• rÄ• mo
ramatÄ«ti __bhÄ• vanÄ• rÄ• mo_. pajahanto ramatÄ«ti __pahÄ• nÄ• rÄ• mo_ti evamettha a
cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• vento ramati, ratiá¹ƒ vindatÄ«ti attho. tathÄ• cattÄ• ro sa
cattÄ• ro iddhipÄ• de, paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…ge, satta anupass
mahÄ• vipassanÄ• , sattatiá¹ƒsa bodhipakkhiyadhamme, aá¹-á¹-hatiá¹ƒsa \Ee III 57/ Ä• ram
bhÄ• vento ramati, ratiá¹ƒ vindati. kÄ• macchandÄ• dayo pana kilese pajahanto ramati, ratiá

imesu pana catÅ«su ariyavaá¹ƒsesu purimehi tÄ«hi terasannaá¹ƒ dhutaá¹…gÄ• naá¹ƒ catu
vasena sakalaá¹ƒ vinayapiá¹-akaá¹ƒ kathitaá¹ƒ hoti, bhÄ• vanÄ• rÄ• mena avasesaá¹ƒ piá¹-
bhÄ• vanÄ• rÄ• maá¹ƒ \Ne II 277/ ariyavaá¹ƒsaá¹ƒ kathentena bhikkhunÄ• paá¹-isambhidÄ
kathetabbo, dÄ«ghanikÄ• ye dasuttarasuttantapariyÄ• yena kathetabbo, majjhimanikÄ• ye
satipaá¹-á¹-hÄ• nasuttantapariyÄ• yena kathetabbo, abhidhamme niddesapariyÄ• yena kath

tattha __paá¹-isambhidÄ• magge nekkhammapÄ• á¸·iyÄ• _ti ---

``nekkhammaá¹ƒ bhÄ• vento ramati, kÄ• macchandaá¹ƒ pajahanto ramati. abyÄ• pÄ• daá¹

Ä• lokasaÃ±Ã±aá¹ƒ ... thinamiddhaá¹ƒ ... avikkhepaá¹ƒ, uddhaccaá¹ƒ ... dhammavavatthÄ•
... Ã±Ä• á¹‡aá¹ƒ ... avijjaá¹ƒ ... pÄ• mojjaá¹ƒ ... aratiá¹ƒ ... paá¹-hamajjhÄ• naá¹ƒ, paÃ±ca nÄ
dutiyajjhÄ• naá¹ƒ ... vitakkavicÄ• re ... tatiyajjhÄ• naá¹ƒ ... pÄ«tiá¹ƒ ... catutthajjhÄ• naá¹ƒ ...
... Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ bhÄ• vento ramati, rÅ«pasaÃ±Ã±aá¹ƒ paá¹-ig
nÄ• nattasaÃ±Ã±aá¹ƒ pajahanto ramati. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ ... pe ..
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ bhÄ• vento ramati, Ä• kiÃ±caÃ±Ã±Ä•

``aniccÄ• nupassanaá¹ƒ bhÄ• vento ramati, niccasaÃ±Ã±aá¹ƒ pajahanto ramati. dukkhÄ• n
sukhasaÃ±Ã±aá¹ƒ ... anattÄ• nupassanaá¹ƒ ... attasaÃ±Ã±aá¹ƒ ... nibbidÄ• nupassanaá¹ƒ .
virÄ• gÄ• nupassanaá¹ƒ ... rÄ• gaá¹ƒ ... nirodhÄ• nupassanaá¹ƒ ... samudayaá¹ƒ ... paá¹-ini
Ä• dÄ• naá¹ƒ ... khayÄ• nupassanaá¹ƒ \Ee III 58/ ... ghanasaÃ±Ã±aá¹ƒ ... vayÄ• nupassana
vipariá¹‡Ä• mÄ• nupassanaá¹ƒ ... dhuvasaÃ±Ã±aá¹ƒ ... animittÄ• nupassanaá¹ƒ \Be II 286/
appaá¹‡ihitÄ• nupassanaá¹ƒ ... paá¹‡idhiá¹ƒ ... suÃ±Ã±atÄ• nupassanaá¹ƒ ... abhinivesaá¹ƒ
adhipaÃ±Ã±Ä• dhammavipassanaá¹ƒ ... sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ ... yathÄ• bhÅ«taÃ±
sammohÄ• bhinivesaá¹ƒ ... Ä• dÄ«navÄ• nupassanaá¹ƒ ... Ä• layÄ• bhinivesaá¹ƒ ... paá¹-is
appaá¹-isaá¹…khaá¹ƒ ... vivaá¹-á¹-Ä• nupassanaá¹ƒ ... saá¹ƒyogÄ• bhinivesaá¹ƒ ... sotÄ• pa
diá¹-á¹-hekaá¹-á¹-he kilese ... sakadÄ• gÄ• mimaggaá¹ƒ ... oá¸·Ä• rike kilese ... anÄ• gÄ• m
anusahagate kilese ... arahattamaggaá¹ƒ bhÄ• vento ramati, sabbakilese pajahanto ramatÄ
41, 95).

evaá¹ƒ paá¹-isambhidÄ• magge nekkhammapÄ• á¸·iyÄ• kathetabbo.

__dÄ«ghanikÄ• ye_ \Ne II 278/ __dasuttarasuttantapariyÄ• yenÄ• _ti ---

``ekaá¹ƒ dhammaá¹ƒ bhÄ• vento ramati, ekaá¹ƒ dhammaá¹ƒ pajahanto ramati ... pe ... dasa
ramati, dasa dhamme pajahanto ramati. katamaá¹ƒ ekaá¹ƒ dhammaá¹ƒ bhÄ• vento ramati?
sÄ• tasahagataá¹ƒ, imaá¹ƒ ekaá¹ƒ dhammaá¹ƒ bhÄ• vento ramati. katamaá¹ƒ ekaá¹ƒ dham
asmimÄ• naá¹ƒ, imaá¹ƒ ekaá¹ƒ dhammaá¹ƒ pajahanto ramati. katame dve dhamme ... pe ..
bhÄ• vento ramati? dasa kasiá¹‡Ä• yatanÄ• ni, ime dasa dhamme bhÄ• vento ramati. katan
ramati? dasa micchatte, ime dasa dhamme pajahanto ramati. evaá¹ƒ kho, bhikkhave, bhikkh
hotÄ«â€™â€™ ti (DN III 351-360).

evaá¹ƒ dÄ«ghanikÄ• ye dasuttarasuttantapariyÄ• yena kathetabbo.

__majjhimanikÄ• ye satipaá¹-á¹-hÄ• nasuttantapariyÄ• yenÄ• _ti ---

``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo ... pe ... yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issati
viharati, na ca kiÃ±ci \Ee III 59/ loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu bhÄ• vanÄ

bhÄ• vanÄ• rato. pahÄ• nÄ• rÄ• mo hoti pahÄ• narato. puna caparaá¹ƒ, bhikkhave, bhikkhu
pajÄ• nÄ• ti ... pe ... puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ
chaá¸• á¸• itaá¹ƒ ... pe ... pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• ni. so imameva kÄ• yaá¹ƒ \Be II 287
`ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™ ti. iti ajjhattaá¹ƒ v
viharati ... pe ... evampi kho, bhikkhave, bhikkhu bhÄ• vanÄ• rÄ• mo hotÄ«â€™â€™ ti (MN

evaá¹ƒ majjhimanikÄ• ye satipaá¹-á¹-hÄ• nasuttantapariyÄ• yena kathetabbo.

__abhidhamme niddesapariyÄ• yenÄ• _ti sabbepi saá¹…khate ``aniccato dukkhato rogato
pe ... saá¹ƒkilesikadhammato passanto ramati, evaá¹ƒ kho bhikkhu bhÄ• vanÄ• rÄ• mo hotÄ
Nidd II upasÄ«vamÄ• á¹‡avapucchÄ• niddeso 39, nandamÄ• á¹‡avapucchÄ• niddeso 51).
kathetabbo.

__nevattÄ• nukkaá¹ƒsetÄ«_ti ``ajja me saá¹-á¹-hi vÄ• sattati vÄ• vassÄ• ni aniccaá¹ƒ dukk
vipassanÄ• ya kammaá¹ƒ karontassa ko mayÄ• sadiso atthÄ«â€™â€™ ti evaá¹ƒ attukkaá¹
paraá¹ƒ vambhetÄ«_ti ``aniccaá¹ƒ dukkhanti vipassanÄ• mattakampi natthi, kiá¹ƒ ime
vissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• carantÄ«â€™â€™ ti evaá¹ƒ paravambhanaá¹ƒ na karoti

__ime kho, bhikkhave, cattÄ• ro ariyavaá¹ƒsÄ• _ti, bhikkhave, ime cattÄ• ro ariyavaá¹ƒsÄ•
ariyapaveá¹‡iyo ariyaÃ±jasÄ• ariyavaá¹-umÄ• nÄ«ti suttantaá¹ƒ vinivaá¹-á¹-etvÄ• idÄ• ni
mahÄ• ariyavaá¹ƒsaparipÅ«rakassa \Ee III 60/ bhikkhuno vasanadisÄ• dassento __imehi c
bhikkhave_tiÄ• dimÄ• ha. tattha __sveva aratiá¹ƒ sahatÄ«_ti soyeva aratiá¹ƒ anabhiratiá¹ƒ
sahati abhibhavati. __na taá¹ƒ arati sahatÄ«_ti taá¹ƒ pana bhikkhuá¹ƒ yÄ• esÄ• pantesu s
adhikusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya arati nÄ• ma hoti, sÄ• sahituá¹ƒ adhibh
__aratiratisaho_ti aratiÃ±ca paÃ±cakÄ• maguá¹‡aratiÃ±ca sahati, adhibhavituá¹ƒ sakkoti.

idÄ• ni gÄ• thÄ• hi kÅ«á¹-aá¹ƒ gaá¹‡hanto __nÄ• ratÄ«_tiÄ• dimÄ• ha. tattha __dhÄ«ra_nt
dhÄ«raá¹ƒ sahatÄ«_ti idaá¹ƒ purimasseva kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• sÄ• dhÄ«raá¹ƒ n
sahituá¹ƒ adhibhavituá¹ƒ na sakkoti, tasmÄ• nÄ• rati \Be II 288/ sahati dhÄ«raá¹ƒ. __dhÄ«r
aratisahattÄ• hi so dhÄ«ro nÄ• ma, tasmÄ• aratiá¹ƒ sahatÄ«ti attho. __sabbakammavihÄ•
tebhÅ«makakammaá¹ƒ cajitvÄ• paricchinnaá¹ƒ parivaá¹-umaá¹ƒ katvÄ• á¹-hitaá¹ƒ. __panu
kilese panuditvÄ• á¹-hitaá¹ƒ ko nÄ• ma rÄ• go vÄ• doso vÄ• nivÄ• reyya. __nekkhaá¹ƒ_ \
__jambonadasseva, ko taá¹ƒ ninditumarahatÄ«_ti jambonadasaá¹…khÄ• tassa jÄ• tirattasu
nikkhasadisaá¹ƒ garahitabbadosavimuttaá¹ƒ ko taá¹ƒ puggalaá¹ƒ nindituá¹ƒ arahati. __brah
mahÄ• brahmunÄ• pi esa puggalo pasaá¹ƒsitoyevÄ• ti. desanÄ• pariyosÄ• ne cattÄ• lÄ«sa
patiá¹-á¹-hahiá¹ƒsu.

9. dhammapadasuttavaá¹‡á¹‡anÄ•

<29> navame \Ne II 280/ __dhammapadÄ• nÄ«_ti dhammakoá¹-á¹-hÄ• sÄ• . __anabhijjhÄ•
abhijjhÄ• paá¹-ikkhepena __anabhijjhÄ• , _ byÄ• pÄ• dapaá¹-ikkhepena __abyÄ• pÄ• do, _
__sammÄ• sati, _ micchÄ• samÄ• dhipaá¹-ikkhepena __sammÄ• samÄ• dhi_ veditabbo.

__anabhijjhÄ• lÅ«_ti nittaá¹‡ho hutvÄ• . __abyÄ• pannena cetasÄ• _ti sabbakÄ• laá¹ƒ paka
cittena. __sato ekaggacittassÄ• _ti satiyÄ• samannÄ• gato Ä• rammaá¹‡e ekaggacitto assa
susamÄ• hito_ti niyakajjhatte suá¹-á¹-hu á¹-hapitacitto imasmiá¹ƒ suttepi gÄ• thÄ• yapi vaá¹
kathitaá¹ƒ.

10. paribbÄ• jakasuttavaá¹‡á¹‡anÄ•

<30> dasame __abhiÃ±Ã±Ä• tÄ• _ti Ã±Ä• tÄ• pÄ• kaá¹-Ä• . __annabhÄ• ro_tiÄ• dÄ«ni tes
vuá¹-á¹-hito_ti phalasamÄ• pattito vuá¹-á¹-hito. sÄ• hi idha paá¹-isallÄ• nanti adhippetÄ• . _
paá¹-ikkhipitvÄ• . __abhijjhÄ• lu_nti sataá¹‡haá¹ƒ. __kÄ• mesu_ \Ee III 62/ __tibbasÄ• rÄ• g
bahalarÄ• gaá¹ƒ. __tamahaá¹ƒ tattha evaá¹ƒ vadeyya_nti taá¹ƒ ahaá¹ƒ tasmiá¹ƒ kÄ• raá¹‡e
__paá¹-ikkositabbaá¹ƒ maÃ±Ã±eyyÄ• _ti paá¹-ikkositabbÄ• ni paá¹-ibÄ• hitabbani vÄ• maÃ
sakÄ• raá¹‡Ä• . __vÄ• dÄ• nupÄ• tÄ• _ti dhammikavÄ• de ghaá¹-á¹-ayamÄ• nÄ• adhammi
attho. __gÄ• rayhÄ• á¹-hÄ• nÄ• _ti garahitabbayuttakÄ• paccayÄ• . __Ä• gacchantÄ«_ti u

__ukkalÄ• _ti \Be II 289/ ukkalajanapadavÄ• sino. __vassabhaÃ±Ã±Ä• _ti vasso ca bhaÃ±Ã
__ahetukavÄ• dÄ• _ti ``natthi hetu natthi paccayo sattÄ• naá¹ƒ visuddhiyÄ• â€™â€™ tievar
__akiriyavÄ• dÄ• _ti ``karoto na karÄ«yati pÄ• paâ€™â€™ nti evaá¹ƒ kiriyapaá¹-ikkhepavÄ•
``natthi dinnaâ€™â€™ ntiÄ• divÄ• dino. te imesu tÄ«supi dassanesu okkantaniyÄ• mÄ• ah
niyÄ• mo hotÄ«ti? yo hi evarÅ«paá¹ƒ laddhiá¹ƒ gahetvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• n
vÄ«maá¹ƒsati, tassa ``natthi hetu natthi paccayo karoto na karÄ«yati pÄ• paá¹ƒ ... pe ... natt
pe ... kÄ• yassa bhedÄ• ucchijjatÄ«â€™â€™ ti tasmiá¹ƒ Ä• rammaá¹‡e \Ne II 281/ micchÄ•
cittaá¹ƒ ekaggaá¹ƒ hoti, javanÄ• ni javanti. paá¹-hamajavane satekiccho hoti, tathÄ• dutiyÄ•
buddhÄ• nampi atekiccho anivatti ariá¹-á¹-hakaá¹‡á¹-akasadiso hoti \Ee III 63/. tattha koci e
okkamati, koci dve, koci tÄ«á¹‡ipi. niyatamicchÄ• diá¹-á¹-hikova hoti, patto saggamaggÄ• va
mokkhamaggÄ• varaá¹‡aÃ±ca, abhabbo tassa attabhÄ• vassa anantaraá¹ƒ saggampi gantu
vaá¹-á¹-akhÄ• á¹‡uko nÄ• mesa satto pathavigopako, yebhuyyena evarÅ«passa bhavato vu
vassabhaÃ±Ã±Ä• pi edisÄ• ahesuá¹ƒ. __nindÄ• byÄ• rosanaupÄ• rambhabhayÄ• _ti attan
ghaá¹-á¹-anabhayena upavÄ• dabhayena cÄ• ti attho. __abhijjhÄ• vinaye sikkha_nti abhijjh
arahattaá¹ƒ, arahatte sikkhamÄ• no appamatto nÄ• ma vuccatÄ«ti suttante vaá¹-á¹-aviá¹-á¹
gÄ• thÄ• ya phalasamÄ• patti kathitÄ• ti.

uruvelavaggo tatiyo.

4. cakkavaggo

1. cakkasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Ne II 282/ paá¹-hame __cakkÄ• nÄ«_ti sampattiyo. __catucakkaá¹ƒ vatta
sampatticakkÄ• ni vattanti ghaá¹-iyantiyevÄ• ti attho. __patirÅ«padesavÄ• so_ti yattha catas
sandissanti, evarÅ«pe anucchavike dese vÄ• so. __sappurisÄ• vassayo_ti buddhÄ• dÄ«naa
avassayanaá¹ƒ sevanaá¹ƒ \Be II 290/ bhajanaá¹ƒ, na rÄ• jÄ• naá¹ƒ. __attasammÄ• paá¹‡id
á¹-hapanaá¹ƒ, sace pubbe assaddhÄ• dÄ«hi \Ee III 64/ samannÄ• gato hoti, tÄ• ni pahÄ• ya
patiá¹-á¹-hÄ• panaá¹ƒ. __pubbe ca katapuÃ±Ã±atÄ• _ti pubbe upacitakusalatÄ• . idameva c
hi Ã±Ä• á¹‡asampayuttacittena kusalakammaá¹ƒ kataá¹ƒ hoti, tadeva kusalaá¹ƒ taá¹ƒ purisa
upaneti, sappurise bhajÄ• peti, so eva ca puggalo attÄ• naá¹ƒ sammÄ• á¹-hapeti. __puÃ±Ã
__sukhaÃ±cetaá¹ƒdhivattatÄ«_ti sukhaÃ±ca etaá¹ƒ puggalaá¹ƒ adhivattati, avattharatÄ«ti at

2. saá¹…gahasuttavaá¹‡á¹‡anÄ•

<32> dutiye __saá¹…gahavatthÅ«nÄ«_ti saá¹…gaá¹‡hanakÄ• raá¹‡Ä• ni. __dÄ• naÃ±cÄ•
saá¹…gaá¹‡hitabbo hoti, tassa dÄ• nameva dÄ• tabbaá¹ƒ. __peyyavajja_nti piyavacanaá¹ƒ
dÄ• tabbaá¹ƒ nÄ• ma deti, ekekena pana vacanena sabbaá¹ƒ makkhetvÄ• nÄ• seti, kiá¹ƒ t
hoti. ekacco ``ayaá¹ƒ kiÃ±cÄ• pi dÄ• naá¹ƒ na deti, kathento pana telena viya makkheti. esa
vacanamevassa sahassaá¹ƒ agghatÄ«â€™â€™ ti vattÄ• hoti. evarÅ«po puggalo dÄ• naá¹
piyavacanameva paccÄ• sÄ«sati. tassa piyavacanameva vattabbaá¹ƒ. __atthacariyÄ• _ti at
ekacco hi neva dÄ• naá¹ƒ, na piyavacanaá¹ƒ paccÄ• sÄ«sati, attano hitakathaá¹ƒ vaá¸• á¸•
paccÄ• sÄ«sati. evarÅ«passa puggalassa ``idaá¹ƒ te kÄ• tabbaá¹ƒ, idaá¹ƒ na kÄ• tabbaá¹ƒ
sevitabbo, evarÅ«po na sevitabboâ€™â€™ ti evaá¹ƒ atthacariyakathÄ• va kathetabbÄ• . __
65/ samÄ• nasukhadukkhabhÄ• vo. ekacco hi dÄ• nÄ• dÄ«su ekampi na paccÄ• sÄ«sati \N
ekapallaá¹…ke sayanaá¹ƒ, ekato bhojananti evaá¹ƒ samÄ• nasukhadukkhataá¹ƒ paccÄ• sÄ
gahaá¹-á¹-hassa jÄ• tiyÄ• pabbajitassa sÄ«lena sadiso hoti, tassÄ• yaá¹ƒ samÄ• nattatÄ•
tattha yathÄ• raha_nti tesu tesu dhammesu yathÄ• nucchavikaá¹ƒ samÄ• nattatÄ• ti attho. _
yÄ• yato_ti yathÄ• rathassa gacchato Ä• á¹‡i saá¹…gaho nÄ• ma hoti, sÄ• rathaá¹ƒ saá¹…
saá¹…gahÄ• lokaá¹ƒ saá¹…gaá¹‡hanti. __na mÄ• tÄ• puttakÄ• raá¹‡Ä• _ti yadi mÄ• tÄ•
kareyya, puttakÄ• raá¹‡Ä• mÄ• naá¹ƒ vÄ• pÅ«jaá¹ƒ vÄ• na labheyya. __saá¹…gahÄ• _ \E
upayogavacane paccattaá¹ƒ. saá¹…gahe eteti vÄ• pÄ• á¹-ho. __samavekkhantÄ«_ti samm
ca bhavantÄ«_ti pasaá¹ƒsanÄ«yÄ• ca bhavanti.

3. sÄ«hasuttavaá¹‡á¹‡anÄ•

<33> tatiye __sÄ«ho_ti cattÄ• ro sÄ«hÄ• --- tiá¹‡asÄ«ho, kÄ• á¸·asÄ«ho, paá¹‡á¸• usÄ«ho
__tiá¹‡asÄ«ho_ kapotavaá¹‡á¹‡agÄ• visadiso tiá¹‡abhakkho ca hoti. __kÄ• á¸·asÄ«ho_ kÄ•
tiá¹‡abhakkhoyeva. __paá¹‡á¸• usÄ«ho_ paá¹‡á¸• upalÄ• savaá¹‡á¹‡agÄ• visadiso maá¹ƒs
lÄ• khÄ• parikammakateneva mukhena agganaá¹…guá¹-á¹-hena catÅ«hi ca pÄ• dapariyant
matthakatopissa paá¹-á¹-hÄ• ya lÄ• khÄ• tÅ«likÄ• ya katÄ• viya tisso rÄ• jiyo piá¹-á¹-himajj
antarasatthimhi dakkhiá¹‡Ä• vattÄ• hutvÄ• á¹-hitÄ• . khandhe panassa satasahassagghan
kesarabhÄ• ro hoti, avasesaá¹-á¹-hÄ• naá¹ƒ parisuddhasÄ• lipiá¹‡á¸• asaá¹…khacuá¹‡á¹‡a
imesu catÅ«su sÄ«hesu ayaá¹ƒ kesarasÄ«ho idha adhippeto.

__migarÄ• jÄ• _ti \Ee III 66/ sabbamigagaá¹‡assa rÄ• jÄ• . __Ä• sayÄ• _ti vasanaá¹-á¹-hÄ•
vÄ• rajatamaá¹‡iphalikamanosilÄ• guhato vÄ• nikkhamatÄ«ti vuttaá¹ƒ hoti. nikkhamamÄ•
kÄ• raá¹‡ehi nikkhamati andhakÄ• rapÄ«á¸·ito vÄ• Ä• lokatthÄ• ya, uccÄ• rapassÄ• vapÄ«
vissajjanatthÄ• ya, jighacchÄ• pÄ«á¸·ito vÄ• gocaratthÄ• ya, sambhavapÄ«á¸·ito vÄ•
assaddhammapaá¹-isevanatthÄ• ya. idha pana gocaratthÄ• ya nikkhamanto adhippeto.

__vijambhatÄ«_ti suvaá¹‡á¹‡atale vÄ• rajatamaá¹‡iphalikamanosilÄ• talÄ• naá¹ƒ vÄ• aÃ±
pacchimapÄ• de samaá¹ƒ patiá¹-á¹-hÄ• petvÄ• purimapÄ• de purato pasÄ• retvÄ• sarÄ«ra
Ä• kaá¸• á¸• hitvÄ• purimabhÄ• gaá¹ƒ \Ne II 284/ abhiharitvÄ• piá¹-á¹-hiá¹ƒ nÄ• metvÄ• g
asanisaddaá¹ƒ karonto viya nÄ• sapuá¹-Ä• ni pothetvÄ• sarÄ«ralaggaá¹ƒ rajaá¹ƒ vidhunant
vijambhanabhÅ«miyaÃ±ca pana taruá¹‡avacchako viya aparÄ• paraá¹ƒ javati, javato panas
paribbhamantaá¹ƒ alÄ• taá¹ƒ viya khÄ• yati.

__anuviloketÄ«_ti \Be II 292/ kasmÄ• anuviloketi? parÄ• nuddayatÄ• ya. tasmiá¹ƒ kira sÄ«
papÄ• tÄ• vÄ• á¹-Ä• dÄ«su visamaá¹-á¹-hÄ• nesu carantÄ• hatthigokaá¹‡á¹‡amahiá¹ƒsÄ•
Ä• vÄ• á¹-epi patanti, tesaá¹ƒ anuddayÄ• ya anuviloketi. kiá¹ƒ panassa luddassa paramaá¹ƒ
nÄ• ma atthÄ«ti? Ä• ma atthi. tathÄ• hi ``kiá¹ƒ me bahÅ«hi ghÄ• titehÄ«â€™â€™ ti attano
gocaratthÄ• yÄ• pi khuddake pÄ• á¹‡e na gaá¹‡hÄ• ti. evaá¹ƒ anuddayaá¹ƒ karoti, vuttampi
khuddake pÄ• á¹‡e visamagate saá¹…ghÄ• taá¹ƒ Ä• pÄ• desiâ€™â€™ nti (AN III 10.21).

__sÄ«hanÄ• daá¹ƒ nadatÄ«_ti tikkhattuá¹ƒ tÄ• va abhÄ«tanÄ• daá¹ƒ nadati. evaÃ±ca pana
á¹-hatvÄ• nadantassa saddo samantÄ• tiyojanapadesaá¹ƒ ekaninnÄ• daá¹ƒ karoti, tamass
tiyojanabbhantaragatÄ• dvipadacatuppadagaá¹‡Ä• yathÄ• á¹-hÄ• ne á¹-hÄ• tuá¹ƒ na sakk
pakkamatÄ«_ti Ä• hÄ• ratthÄ• ya gacchati. kathaá¹ƒ? so hi vijambhanabhÅ«miyaá¹ƒ á¹-hatv
vÄ• mato vÄ• uppatanto usabhamattaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti, uddhaá¹ƒ uppatanto ca
usabhaá¹-á¹-hÄ• nÄ• ni uppatati, same á¹-hÄ• ne ujukaá¹ƒ pakkhandanto soá¸·asausabham
vÄ«satiusabhamattampi á¹-hÄ• naá¹ƒ pakkhandati, thalÄ• vÄ• pabbatÄ• vÄ• pakkhandan
asÄ«tiusabhamattampi á¹-hÄ• naá¹ƒ pakkhandati, antarÄ• magge rukkhaá¹ƒ vÄ• pabbataá
pariharanto vÄ• mato vÄ• dakkhiá¹‡ato vÄ• uddhaá¹ƒ vÄ• usabhamattaá¹ƒ apakkamati. ta

naditvÄ• teneva saddhiá¹ƒ tiyojane á¹-hÄ• ne paÃ±Ã±Ä• yati, tiyojanaá¹ƒ gantvÄ• nivattitv
nÄ• dassa anunÄ• daá¹ƒ suá¹‡Ä• ti. evaá¹ƒ sÄ«ghena javena pakkamati.

__yebhuyyenÄ• _ti pÄ• yena. __bhayaá¹ƒ santÄ• saá¹ƒ saá¹ƒvega_nti sabbaá¹ƒ cittutrÄ• s
hi saddaá¹ƒ sutvÄ• bahÅ« bhÄ• yanti, appakÄ• na \Ee III 68/ bhÄ• yanti. ke pana teti? san
assÄ• jÄ• nÄ«yo usabhÄ• jÄ• nÄ«yo purisÄ• jÄ• nÄ«yo khÄ«á¹‡Ä• savoti. kasmÄ• panete
``jÄ• tigottakulasÅ«rabhÄ• vehi samÄ• nosmÄ«â€™â€™ ti na bhÄ• yati, hatthÄ• jÄ• nÄ«yÄ
sakkÄ• yadiá¹-á¹-hibalavatÄ• ya na bhÄ• yanti, khÄ«á¹‡Ä• savo sakkÄ• yadiá¹-á¹-hiyÄ• pa

__bilÄ• sayÄ• _ti \Be II 293/ bile sayantÄ• bilavÄ• sino ahinakulagodhÄ• dayo. __udakÄ• s
macchakacchapÄ• dayo. __vanÄ• sayÄ• _ti vanavÄ• sino hatthiassagokaá¹‡á¹‡amigÄ• day
Ä• gantvÄ• gaá¹‡hissatÄ«â€™â€™ ti maggaá¹ƒ oloketvÄ• pavisanti. __daá¸·hehÄ«_ti thir
cammarajjÅ«hi. __mahiddhiko_tiÄ• dÄ«su vijambhanabhÅ«miyaá¹ƒ á¹-hatvÄ• dakkhiá¹‡ap
ujuá¹ƒ vÄ«satiusabhamattÄ• dilaá¹…ghanavasena mahiddhikatÄ• , sesamigÄ• naá¹ƒ adhip
samantÄ• tiyojanaá¹-á¹-hÄ• ne saddaá¹ƒ sutvÄ• palÄ• yantÄ• naá¹ƒ vasena mahÄ• nubhÄ

__evameva kho_ti bhagavÄ• tesu tesu suttantesu tathÄ• tathÄ• attÄ• naá¹ƒ kathesi. ``sÄ
tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™ ti (AN II 5.9
sutte sÄ«hasadisaá¹ƒ attÄ• naá¹ƒ kathesi. ``bhisakko sallakattoti kho, sunakkhatta, tathÄ• g
adhivacanaâ€™â€™ nti (MN III 65) imasmiá¹ƒ \Ee III 69/ vejjasadisaá¹ƒ, ``brÄ• hmaá¹‡oti k
tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (AN III 8.85) imasmiá¹ƒ brÄ• hmaá¹‡asadisaá¹
kho, tissa, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (SN II 3.84) imasmiá¹ƒ maggadesal
``rÄ• jÄ• hamasmi, selÄ• â€™â€™ ti (Sn 559; MN II 399) imasmiá¹ƒ rÄ• jasadisaá¹ƒ. imasm
sÄ«hasadisameva katvÄ• attÄ• naá¹ƒ kathento evamÄ• ha.

tatrÄ• yaá¹ƒ sadisatÄ• --- sÄ«hassa kaÃ±canaguhÄ• dÄ«su vasanakÄ• lo viya hi tathÄ• ga
dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• rassa aparimitakÄ• laá¹ƒ pÄ• ramiyo pÅ«retv
paá¹-isandhiggahaá¹‡ena ceva mÄ• tukucchito nikkhamanena ca dasasahassilokadhÄ• tuá
dibbasampattisadisaá¹ƒ sampattiá¹ƒ anubhavamÄ• nassa tÄ«su pÄ• sÄ• desu nivÄ• sakÄ•
kaÃ±canaguhÄ• dito nikkhantakÄ• lo viya tathÄ• gatassa ekÅ«natiá¹ƒsasaá¹ƒvacchare viva
kaá¹‡á¸• akaá¹ƒ Ä• ruyha channasahÄ• yassa nikkhamitvÄ• tÄ«á¹‡i rajjÄ• ni atikkamitvÄ•
dinnÄ• ni kÄ• sÄ• yÄ• ni paridahitvÄ• pabbajitassa sattame divase rÄ• jagahaá¹ƒ gantvÄ•
294/ piá¹‡á¸• Ä• ya caritvÄ• paá¹‡á¸• avagiripabbhÄ• re katabhattakiccassa sammÄ• samb
magadharaá¹-á¹-haá¹ƒ Ä• gamanatthÄ• ya yÄ• va raÃ±Ã±o paá¹-iÃ±Ã±Ä• dÄ• nakÄ• lo.

sÄ«hassa vijambhanakÄ• lo viya tathÄ• gatassa dinnapaá¹-iÃ±Ã±assa Ä• á¸·Ä• rakÄ• lÄ• r
katvÄ• yÄ• va sujÄ• tÄ• ya \Ee III 70/ dinnapÄ• yÄ• sassa ekÅ«napaá¹‡á¹‡Ä• sÄ• ya piá¹‡
veditabbo. sÄ«hassa sarÄ«ravidhunanaá¹ƒ viya sÄ• yanhasamaye sottiyena dinnÄ• aá¹-á¹

gahetvÄ• dasasahassacakkavÄ• á¸·adevatÄ• hi thomiyamÄ• nassa gandhÄ• dÄ«hi pÅ«jiya
padakkhiá¹‡aá¹ƒ katvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha cuddasahatthubbedhe á¹-hÄ• ne tiá
caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya nisinnassa taá¹ƒkhaá¹‡aÃ±Ã±eva mÄ• rabalaá¹ƒ
tisso vijjÄ• visodhetvÄ• anulomappaá¹-ilomaá¹ƒ paá¹-iccasamuppÄ• damahÄ• samuddaá¹
manthentassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e paá¹-ividdhe tadanubhÄ• vena dasasahassiloka

sÄ«hassa catudisÄ• vilokanaá¹ƒ viya paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa sattasatt
viharitvÄ• paribhuttamadhupiá¹‡á¸• ikÄ• hÄ• rassa ajapÄ• lanigrodhamÅ«le mahÄ• brahmu
paá¹-iggahetvÄ• tattha viharantassa ekÄ• dasame divase ``sve Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ•
paccÅ«sasamaye ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™â€™ nti Ä
kÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• dhammadesanatthÄ• ya paÃ±cavaggiyÄ• naá¹ƒ olokanaá¹ƒ
gocaratthÄ• ya tiyojanaá¹ƒ gamanakÄ• lo viya attano pattacÄ«varaá¹ƒ Ä• dÄ• ya ``paÃ±cav
pavattessÄ• mÄ«â€™â€™ ti \Ee III 71/ pacchÄ• bhatte ajapÄ• lanigrodhato vuá¹-á¹-hitassa
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gamanakÄ• lo.

sÄ«hassa sÄ«hanÄ• dakÄ• lo viya tathÄ• gatassa aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gantvÄ
acalapallaá¹…ke nisinnassa dasahi cakkavÄ• á¸·asahassehi sannipatitena devagaá¹‡ena p
bhikkhave, antÄ• pabbajitena na sevitabbÄ• â€™â€™ tiÄ• dinÄ• nayena dhammacakkapp
imasmiá¹ƒ ca pana pade desiyamÄ• ne tathÄ• gatasÄ«hassa dhammaghoso heá¹-á¹-hÄ• a
gahetvÄ• dasasahassilokadhÄ• tuá¹ƒ paá¹-icchÄ• desi. sÄ«hassa saddena khuddakapÄ• á
santÄ• sÄ• pajjanakÄ• lo \Be II 295/ viya tathÄ• gatassa tÄ«á¹‡i lakkhaá¹‡Ä• ni dÄ«petvÄ•
soá¸·asahÄ• kÄ• rehi saá¹-á¹-hiyÄ• ca nayasahassehi vibhajitvÄ• dhammaá¹ƒ kathentassa
devÄ• naá¹ƒ Ã±Ä• á¹‡asantÄ• sassa uppattikÄ• lo veditabbo.

aparo \Ne II 287/ nayo --- sÄ«ho viya sabbaÃ±Ã±utaá¹ƒ patto tathÄ• gato, Ä• sayabhÅ«tÄ•
nikkhamanaá¹ƒ viya gandhakuá¹-ito nikkhamanakÄ• lo, vijambhanaá¹ƒ viya dhammasabhaá
disÄ• vilokanaá¹ƒ viya parisÄ• vilokanaá¹ƒ, sÄ«hanÄ• danadanaá¹ƒ viya dhammadesanÄ•
viya paravÄ• danimmaddanatthÄ• ya gamanaá¹ƒ.

aparo nayo --- sÄ«ho viya tathÄ• gato, himavantanissitÄ• ya kaÃ±canaguhÄ• ya nikkhaman
Ä• rammaá¹‡avasena nibbÄ• nanissitÄ• ya \Ee III 72/ phalasamÄ• pattiyÄ• vuá¹-á¹-hÄ• na
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ, disÄ• vilokanaá¹ƒ viya veneyyasattavilokanaá¹ƒ, sÄ«hanÄ•
dhammadesanÄ• , gocarÄ• ya pakkamanaá¹ƒ viya asampattÄ• naá¹ƒ veneyyasattÄ• naá¹ƒ
veditabbaá¹ƒ.

__yadÄ• _ti yasmiá¹ƒ kÄ• le. __tathÄ• gato_ti heá¹-á¹-hÄ• vuttehi aá¹-á¹-hahi kÄ• raá¹‡ehi
sattaloke. __uppajjatÄ«_ti abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya yÄ• va bodhipallaá¹…kÄ• vÄ• a
uppajjati nÄ• ma, arahattaphale pana patte uppanno nÄ• ma. __arahaá¹ƒ sammÄ• sambud

(Vism I 124 Ä• dayo) buddhÄ• nussatiniddese vitthÄ• ritÄ• ni.

__iti sakkÄ• yo_ti ayaá¹ƒ sakkÄ• yo, ettako sakkÄ• yo, na ito bhiyyo sakkÄ• yo atthÄ«ti. ett
sarasato pariyantato paricchedato parivaá¹-umato sabbepi paÃ±cupÄ• dÄ• nakkhandhÄ• d
sakkÄ• yasamudayo_ti ayaá¹ƒ sakkÄ• yassa samudayo nÄ• ma. ettÄ• vatÄ• ``Ä• hÄ• rasa
tiÄ• di sabbaá¹ƒ dassitaá¹ƒ hoti. __iti sakkÄ• yassa atthaá¹…gamo_ti ayaá¹ƒ sakkÄ• yassa
``Ä• hÄ• ranirodhÄ• rÅ«panirodhoâ€™â€™ tiÄ• di sabbaá¹ƒ dassitaá¹ƒ hoti.

__vaá¹‡á¹‡avanto_ti \Be II 296/ sarÄ«ravaá¹‡á¹‡ena vaá¹‡á¹‡avanto. __dhammadesanaá¹
khandhesu paá¹‡á¹‡Ä• salakkhaá¹‡appaá¹-imaá¹‡á¸• itaá¹ƒ tathÄ• gatassa dhammadesana
\Ee III 73/ idha ke á¹-hapeti? ariyasÄ• vake deve. tesaá¹ƒ hi khÄ«á¹‡Ä• savattÄ• cittutrÄ• s
uppajjati, saá¹ƒviggassa yoniso padhÄ• nena pattabbaá¹ƒ pattatÄ• ya Ã±Ä• á¹‡asaá¹ƒvego
devatÄ• naá¹ƒ ``tÄ• so heso, bhikkhave, aniccaâ€™â€™ nti manasikarontÄ• naá¹ƒ cittutrÄ•
balavavipassanÄ• kÄ• le Ã±Ä• á¹‡abhayampi uppajjati. __bho_ti dhammÄ• lapanamattame
__sakkÄ• yapariyÄ• pannÄ• _ti paÃ±cakkhandhapariyÄ• pannÄ• . iti tesaá¹ƒ sammÄ• saml
vaá¹-á¹-adosaá¹ƒ dassetvÄ• tilakkhaá¹‡Ä• hataá¹ƒ katvÄ• dhammaá¹ƒ desente Ã±Ä• á¹‡a

__abhiÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . __dhammacakka_nti paá¹-ivedhaÃ±Ä• á¹‡ampi desanÄ•
__paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma yena Ã±Ä• á¹‡ena bodhipallaá¹…ke nisinno cattÄ• ri
saá¹-á¹-hiyÄ• ca nayasahassehi paá¹-ivijjhi. __desanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma yena Ã±Ä•
dvÄ• dasÄ• kÄ• raá¹ƒ dhammacakkaá¹ƒ pavattesi. ubhayampetaá¹ƒ dasabalassa ure jÄ• ta
dhammadesanÄ• Ã±Ä• á¹‡aá¹ƒ gahetabbaá¹ƒ. taá¹ƒ panesa yÄ• va aá¹-á¹-hÄ• rasabrahma
aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±attherassa sotÄ• pattiphalaá¹ƒ na uppajjati, tÄ• va pavatteti nÄ• m
pavattitaá¹ƒ nÄ• ma hotÄ«ti veditabbaá¹ƒ. __appaá¹-ipuggalo_ti sadisapuggalarahito. __yas
parivÄ• rasampannÄ• . __tÄ• dino_ti \Ee III 74/ lÄ• bhÄ• lÄ• bhÄ• dÄ«hi ekasadisassa.

4. pasÄ• dasuttavaá¹‡á¹‡anÄ•

<34> catutthe aggesu pasÄ• dÄ• , aggÄ• vÄ• pasÄ• dÄ• ti __aggappasÄ• dÄ• _. __yÄ• v
nippadÄ• ahimacchÄ• dayo. __dvipadÄ• _ti manussapakkhiÄ• dayo. __catuppadÄ• _ti hatt
satapadiÄ• dayo. __nevasaÃ±Ã±inÄ• saÃ±Ã±ino_ti bhavagge nibbattasattÄ• . __aggamakk
uttamo seá¹-á¹-hoti akkhÄ• yati. __asaá¹…khatÄ• _ti nibbÄ• nameva gahetvÄ• vuttaá¹ƒ. __
nibbÄ• nasseva nÄ• mÄ• ni. taÃ±hi Ä• gamma sabbakilesÄ• virajjanti, sabbe rÄ• gamadÄ•
abhÄ• vaá¹ƒ gacchanti, sabbÄ• pipÄ• sÄ• vinayaá¹ƒ upenti, sabbe Ä• layÄ• \Be II 297/ sa
vaá¹-á¹-Ä• ni upacchijjanti, taá¹‡hÄ• khÄ«yanti, vaá¹-á¹-adukkhÄ• nirujjhanti, sabbe pariá¸•
tasmÄ• etÄ• ni nÄ• mÄ• ni labhati. sesamettha uttÄ• natthamevÄ• ti.

5. vassakÄ• rasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came __anussaritÄ• _ti anugantvÄ• saritÄ• , aparÄ• paraá¹ƒ sarituá¹ƒ samattho
cheko. __tatrupÄ• yÄ• yÄ• _ti ``imasmiá¹ƒ kÄ• le imaá¹ƒ nÄ• ma kattabbaâ€™â€™ nti evaá
upÄ• yabhÅ«tÄ• ya \Ne II 289/ paÃ±Ã±Ä• ya samannÄ• gato. __anumoditabba_nti abhinan
__paá¹-ikkositabba_nti paá¹-ikkhipitabbaá¹ƒ. __neva kho tyÄ• ha_nti neva kho te ahaá¹ƒ. ka
bhagavÄ• nÄ• bhinandati, nappaá¹-ikkhipatÄ«ti? lokiyattÄ• nÄ• bhinandati \Ee III 75/, lokiy
gahetvÄ• á¹-hitattÄ• nappaá¹-ikkosati. __bahussa janatÄ• _ti bahu assa janatÄ• . idaÃ±ca
sÄ• mivacanaá¹ƒ veditabbaá¹ƒ. __ariye Ã±Ä• ye_ti sahavipassanake magge. __kalyÄ• á¹‡a
kusaladhammatÄ• _tipi tasseva nÄ• mÄ• ni. __yaá¹ƒ vitakka_nti nekkhammavitakkÄ• dÄ«s
vitakkaá¹ƒ vitakketÄ«_ti kÄ• mavitakkÄ• dÄ«su ekampi na vitakketi. itaraá¹ƒ tasseva vevaca
__vitakkapathe_ti ettha vitakkoyeva vitakkapatho. __ahaÃ±hi brÄ• hmaá¹‡Ä• _tiÄ• dÄ«su p
khÄ«á¹‡Ä• savassa sÄ«laÃ±ceva bÄ• husaccaÃ±ca kathitaá¹ƒ, dutiyatatiyehi khÄ«á¹‡Ä• sa
kiriyajjhÄ• nÄ• ni ca, catutthena khÄ«á¹‡Ä• savabhÄ• vo kathitoti veditabbo.

__maccupÄ• sappamocana_nti maccupÄ• sÄ• pamocanakaá¹ƒ maggaá¹ƒ. __Ã±Ä• yaá¹ƒ
maggaá¹ƒ. __disvÄ• ca sutvÄ• cÄ• _ti Ã±Ä• á¹‡eneva passitvÄ• ca suá¹‡itvÄ• ca. sesam

6. doá¹‡asuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he __antarÄ• ca ukkaá¹-á¹-haá¹ƒ antarÄ• ca setabya_nti ettha __ukkaá¹-á¹
dhÄ• rÄ«yamÄ• nÄ• hi mÄ• pitattÄ• evaá¹ƒladdhavohÄ• raá¹ƒ nagaraá¹ƒ. __setabya_nti at
jÄ• tanagaraá¹ƒ. __antarÄ• _saddo pana kÄ• raá¹‡akhaá¹‡acittavemajjhavivarÄ• dÄ«su vat
jÄ• neyya aÃ±Ã±atra tathÄ• gatÄ• â€™â€™ ti \Be II 298/ (AN II 6.44; III 10.75) ca, ``janÄ•
mantenti, maÃ±ca taÃ±ca kimantaraâ€™â€™ nti ca Ä• dÄ«su (SN I 1.228) kÄ• raá¹‡e. ``ad
aÃ±Ã±atarÄ• itthÄ« vijjantarikÄ• ya bhÄ• janaá¹ƒ dhovantÄ«â€™â€™ tiÄ• dÄ«su (MN II 14
na santi kopÄ• â€™â€™ tiÄ• dÄ«su (Ud 20) citte. ``antarÄ• vosÄ• namÄ• pÄ• dÄ«â€™â€™
``apicÄ• yaá¹ƒ tapodÄ• dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacchatÄ«â€™â€™
vivare. svÄ• yamidha vivare vattati. tasmÄ• ukkaá¹-á¹-hÄ• ya ca setabyassa ca vivareti eva
daá¹-á¹-habbo. antarÄ• saddena pana yuttattÄ• upayogavacanaá¹ƒ kataá¹ƒ. Ä«disesu ca á
``antarÄ• gÄ• maÃ±ca nadiÃ±ca yÄ• tÄ«â€™â€™ ti \Ne II 290/ evaá¹ƒ ekameva antarÄ• s
dutiyapadenapi yojetabbo hoti, ayojiyamÄ• ne upayogavacanaá¹ƒ na pÄ• puá¹‡Ä• ti. idha p

__addhÄ• namaggappaá¹-ipanno hotÄ«_ti addhÄ• nasaá¹…khÄ• taá¹ƒ maggaá¹ƒ paá¹-ipa
kasmÄ• paá¹-ipannoti? taá¹ƒ divasaá¹ƒ kira bhagavÄ• idaá¹ƒ addasa ``mayi taá¹ƒ maggaá
brÄ• hmaá¹‡o mama padacetiyÄ• ni passitvÄ• padÄ• nupadiko hutvÄ• mama nisinnaá¹-á¹
pucchissati. athassÄ• haá¹ƒ ekaá¹ƒ saccadhammaá¹ƒ desessÄ• mi \Ee III 77/. brÄ• hmaá¹‡
sÄ• maÃ±Ã±aphalÄ• ni paá¹-ivijjhitvÄ• dvÄ• dasapadasahassaparimÄ• á¹‡aá¹ƒ doá¹‡agajj
vatvÄ• mayi parinibbute sakalajambudÄ«pe uppannaá¹ƒ mahÄ• kalahaá¹ƒ vÅ«pasametvÄ•

ti. iminÄ• kÄ• raá¹‡ena paá¹-ipanno. __doá¹‡opi sudaá¹ƒ brÄ• hmaá¹‡o_ti doá¹‡o brÄ• hm
katvÄ• paÃ±casate mÄ• á¹‡avake sippaá¹ƒ vÄ• cento taá¹ƒdivasaá¹ƒ pÄ• tova uá¹-á¹-hÄ•
katvÄ• satagghanakaá¹ƒ nivÄ• setvÄ• paÃ±casatagghanakaá¹ƒ ekaá¹ƒsavaragataá¹ƒ katv
rattavaá¹-á¹-ikÄ• upÄ• hanÄ• Ä• rohitvÄ• paÃ±casatamÄ• á¹‡avakaparivÄ• ro tameva ma
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__pÄ• desÅ«_ti pÄ• dehi akkantaá¹-á¹-hÄ• nesu. __cakkÄ• nÄ«_ti lakkhaá¹‡acakkÄ• ni. ki
gacchantassa akkantaá¹-á¹-hÄ• ne padaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? na paÃ±Ã±Ä• yati \Be II 29
mahÄ• balattÄ• mahÄ• janÄ• nuggahena ca. buddhÄ• naÃ±hi sukhumacchavitÄ• ya akkan
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ viya hoti, padavaá¸·aÃ±jo na paÃ±Ã±Ä• yati. yathÄ• ca balava
vÄ• tajavasindhavassa paduminipattepi akkantamattameva hoti, evaá¹ƒ mahÄ• balatÄ• ya t
akkantaá¹-á¹-hÄ• naá¹ƒ akkantamattameva hoti, na tattha padavaá¸·aÃ±jo paÃ±Ã±Ä• yati. b
mahÄ• janakÄ• yo \Ee III 78/ gacchati, tassa satthu padavaá¸·aÃ±jaá¹ƒ disvÄ• maddituá¹ƒ
gamanavicchedo bhaveyya. tasmÄ• akkantaakkantaá¹-á¹-hÄ• ne yopi padavaá¸·aÃ±jo bha
doá¹‡o pana brÄ• hmaá¹‡o tathÄ• gatassa adhiá¹-á¹-hÄ• navasena passi. bhagavÄ• hi yas
dassetukÄ• mo hoti, taá¹ƒ Ä• rabbha ``asuko nÄ• ma passatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ti.
mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡o viya ayampi brÄ• hmaá¹‡o tathÄ• gatassa adhiá¹-á¹-hÄ• na

__pÄ• sÄ• dika_nti pasÄ• dajanakaá¹ƒ. itaraá¹ƒ tasseva vevacanaá¹ƒ. __uttamadamathasa
uttamadamatho nÄ• ma arahattamaggo, uttamasamatho nÄ• ma arahattamaggasamÄ• dhi,
II 291/. __danta_nti nibbisevanaá¹ƒ. __gutta_nti gopitaá¹ƒ. __saá¹ƒyatindriya_nti rakkhitindr
__nÄ• ga_nti chandÄ• dÄ«hi agacchanato, pahÄ«nakilese puna anÄ• gacchanato, Ä• guá¹
balavantaá¹-á¹-henÄ• ti catÅ«hi kÄ• raá¹‡ehi nÄ• gaá¹ƒ.

__devo no bhavaá¹ƒ bhavissatÄ«_ti ettha ``devo no bhavaâ€™â€™ nti ettÄ• vatÄ• pi pucc
bhaveyya, ayaá¹ƒ pana brÄ• hmaá¹‡o ``anÄ• gate mahesakkho eko devarÄ• jÄ• bhavissat
pucchÄ• sabhÄ• geneva kathento evamÄ• ha. bhagavÄ• pissa pucchÄ• sabhÄ• geneva ka
brÄ• hmaá¹‡a, devo bhavissÄ• mÄ«_ti Ä• ha. esa nayo sabbattha. __Ä• savÄ• na_nti \Ee I
catunnaá¹ƒ. __pahÄ«nÄ• _ti bodhipallaá¹…ke sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigameneva p
taá¹‡hÄ• diá¹-á¹-hilepÄ• naá¹ƒ pahÄ«nattÄ• saá¹…khÄ• ralokena anupalitto. __buddho_ti
buddhattÄ• buddho iti maá¹ƒ dhÄ• rehi.

__yenÄ• _ti yena Ä• savena. __devÅ«papatyassÄ• _ti devÅ«papatti assa mayhaá¹ƒ bhave
Ä• kÄ• sacaro gandhabbakÄ• yikadevo. __viddhastÄ• _ti \Be II 300/ vidhamitÄ• . __vinaá¸·
vigatabandhanÄ• katÄ• . __vaggÅ«_ti sundaraá¹ƒ. __toyena nupalippatÄ«_ti udakato ratan
á¹-hitaá¹ƒ saraá¹ƒ sobhayamÄ• naá¹ƒ bhamaragaá¹‡aá¹ƒ hÄ• sayamÄ• naá¹ƒ toyena na lip
brÄ• hmaá¹‡Ä• _ti desanÄ• pariyosÄ• ne tÄ«á¹‡i maggaphalÄ• ni pÄ• puá¹‡itvÄ• dvÄ• das
doá¹‡agajjitaá¹ƒ nÄ• ma vaá¹‡á¹‡aá¹ƒ kathesi, tathÄ• gate ca parinibbute jambudÄ«patale

mahÄ• kalahaá¹ƒ vÅ«pasametvÄ• dhÄ• tuyo bhÄ• jesÄ«ti.

7. aparihÄ• niyasuttavaá¹‡á¹‡anÄ•

<37> sattame __nibbÄ• nasseva santike_ti nibbÄ• nasantikeyeva carati. __sÄ«le patiá¹-á¹-
pÄ• timokkhasÄ«le patiá¹-á¹-hito. __evaá¹ƒ_ \Ee III 80/ __vihÄ• rÄ«_ti evaá¹ƒ viharanto. __
vÄ«riyena samannÄ• gato. __yogakkhemassÄ• _ti catÅ«hi yogehi khemassa nibbÄ• nassa.
pamÄ• daá¹ƒ bhayato passanto.

8. patilÄ«nasuttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame \Ne II 292/ __panuá¹‡á¹‡apaccekasacco_ti ``idameva dassanaá¹ƒ sacca
nti evaá¹ƒ pÄ• á¹-iekkaá¹ƒ gahitattÄ• paccekasaá¹…khÄ• tÄ• ni diá¹-á¹-hisaccÄ• ni panuá¹
pahÄ«nÄ• ni assÄ• ti panuá¹‡á¹‡apaccekasacco. __samavayasaá¹-á¹-hesano_ti ettha __av
__saá¹-á¹-hÄ• _ti vissaá¹-á¹-hÄ• , sammÄ• avayÄ• saá¹-á¹-hÄ• esanÄ• assÄ• ti samavay
vissaá¹-á¹-hasabbaesanoti attho. __patilÄ«no_ti nilÄ«no ekÄ«bhÄ• vaá¹ƒ upagato.
__puthusamaá¹‡abrÄ• hmaá¹‡Ä• na_nti bahÅ«naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. ettha
pabbajjÅ«pagatÄ• , __brÄ• hmaá¹‡Ä• _ti bhovÄ• dino. __puthupaccekasaccÄ• nÄ«_ti bahÅ
__nuá¹‡á¹‡Ä• nÄ«_ti nÄ«haá¹-Ä• ni. __panuá¹‡á¹‡Ä• nÄ«_ti suá¹-á¹-hu nÄ«haá¹-Ä• ni. __c
vissaá¹-á¹-hÄ• ni. __vantÄ• nÄ«_ti vamitÄ• ni. __muttÄ• nÄ«_ti chinnabandhanÄ• ni katÄ• n
pajahitÄ• ni. __paá¹-inissaá¹-á¹-hÄ• nÄ«_ti yathÄ• na puna cittaá¹ƒ Ä• rohanti, evaá¹ƒ paá¹
sabbÄ• nevetÄ• ni \Ee III 81/ gahitagahaá¹‡assa vissaá¹-á¹-habhÄ• vavevacanÄ• ni.

__kÄ• mesanÄ• pahÄ«nÄ• hotÄ«_ti anÄ• gÄ• mimaggena pahÄ«nÄ• . __bhavesanÄ• _ p
``brahmacariyaá¹ƒ esissÄ• mi gavesissÄ• mÄ«â€™â€™ ti evaá¹ƒ \Be II 301/ pavattajjhÄ• s
__brahmacariyesanÄ• _pi arahattamaggeneva paá¹-ippassaddhiá¹ƒ vÅ«pasamaá¹ƒ gaccha
diá¹-á¹-hibrahmacariyesanÄ• pana sotÄ• pattimaggeneva paá¹-ippasambhatÄ«ti veditabbÄ
bhikkhave_ti evaá¹ƒ catutthajjhÄ• nena passaddhakÄ• yasaá¹…khÄ• ro vÅ«pasantaassÄ• s
__asmimÄ• no_ti asmÄ«ti uppajjanako navavidhamÄ• no.

gÄ• thÄ• su __kÄ• mesanÄ• bhavesanÄ• _ti etÄ• dve esanÄ• , __brahmacariyesanÄ• sa
brahmacariyesanÄ• ti tissopi etÄ• . idha á¹-hatvÄ• __esanÄ• paá¹-inissaá¹-á¹-hÄ• _ti iminÄ
yojanÄ• kÄ• tabbÄ• . __iti saccaparÄ• mÄ• so, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samussayÄ• _ti ``it
nti gahaá¹‡aparÄ• mÄ• so ca diá¹-á¹-hisaá¹…khÄ• tÄ• yeva diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ca ye s
á¹-hitattÄ• samussayÄ• ti vuccanti, te sabbepi. idha á¹-hatvÄ• __diá¹-á¹-hiá¹-á¹-hÄ• nÄ• sa
padena saddhiá¹ƒ yojanÄ• kÄ• tabbÄ• . kassa pana etÄ• esanÄ• paá¹-inissaá¹-á¹-hÄ• , et
samÅ«hatÄ• ti? __sabbarÄ• gavirattassa taá¹‡hÄ• kkhayavimuttino_. yo hi sabbarÄ• gehipi
nibbÄ• ne pavattÄ• ya \Ee III 82/ arahattaphalavimuttiyÄ• samannÄ• gato, etassa esanÄ•

diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ca samÅ«hatÄ• \Ne II 293/. __sa ve santo_ti so evarÅ«po kilesasa
__passaddho_ti dvÄ«hi kÄ• yacittapassaddhÄ«hi passaddho. __aparÄ• jito_ti sabbakilese j
kenaci aparÄ• jito. __mÄ• nÄ• bhisamayÄ• _ti mÄ• nassa pahÄ• nÄ• bhisamayena. __budd
bujjhitvÄ• á¹-hito. iti imasmiá¹ƒ suttepi gÄ• thÄ• supi khÄ«á¹‡Ä• savova kathitoti.

9. ujjayasuttavaá¹‡á¹‡anÄ•

<39> navame __saá¹…ghÄ• taá¹ƒ Ä• pajjantÄ«_ti vadhaá¹ƒ maraá¹‡aá¹ƒ Ä• pajjanti. __nic
salÄ• kabhattaá¹ƒ. __anukulayaÃ±Ã±a_nti amhÄ• kaá¹ƒ pitÅ«hi pitÄ• mahehi dinnattÄ• eva
yajitabbaá¹ƒ, dÄ• tabbanti attho. __assamedha_ntiÄ• dÄ«su assamettha medhantÄ«ti assa
yajitabbassa ekavÄ«satiyÅ«passa á¹-hapetvÄ• bhÅ«miÃ±ca purise ca avasesasabbavibhav
yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. purisamettha medhantÄ«ti __purisamedho, _ catÅ«hi \Be
yajitabbassa saddhiá¹ƒ bhÅ«miyÄ• assamedhe vuttavibhavadakkhiá¹‡assa yaÃ±Ã±assetaá
sammamettha pÄ• santÄ«ti __sammÄ• pÄ• so, _ divase divase sammaá¹ƒ khipitvÄ• tassa
saá¹ƒhÄ• rimehi yÅ«pÄ• dÄ«hi sarassatinadiyÄ• nimuggokÄ• sato pabhuti paá¹-ilomaá¹ƒ g
sabbayÄ• gassetaá¹ƒ adhivacanaá¹ƒ. vÄ• jamettha pivantÄ«ti __vÄ• japeyyaá¹ƒ, _ ekena p
pasÅ«hi yajitabbassa beluvayÅ«passa sattarasakadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivac
ettha aggaá¸·Ä• ti __niraggaá¸·o_. navahi pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒ bhÅ«miyÄ
vuttavibhavadakkhiá¹‡assa sabbamedhapariyÄ• yanÄ• massa assamedhavikappassetaá¹ƒ
__mahÄ• rambhÄ• _ti mahÄ• kiccÄ• mahÄ• karaá¹‡Ä«yÄ• . apica pÄ• á¹‡Ä• tipÄ• tasamÄ
mahÄ• rambhÄ• yeva. __na te honti mahapphalÄ• _ti ettha niravasesatthe sÄ• vasesarÅ«p
iá¹-á¹-haphalena nipphalÄ• va hontÄ«ti attho. idaÃ±ca pÄ• á¹‡Ä• tipÄ• tasamÄ• rambhamev
pana tattha antarantarÄ• dÄ• naá¹ƒ diyyati, taá¹ƒ iminÄ• samÄ• rambhena upahatattÄ• m
mandaphalaá¹ƒ hotÄ«ti attho. __haÃ±Ã±are_ti haÃ±Ã±anti. __yajanti anukulaá¹ƒ sadÄ• _ti
yajanti, pubbapurisehi yiá¹-á¹-hattÄ• pacchimapurisÄ• pi yajantÄ«ti attho. __seyyo hotÄ«_ti
pÄ• piyo_ti pÄ• paá¹ƒ kiÃ±ci na hoti.

10. udÄ• yisuttavaá¹‡á¹‡anÄ•

<40> dasame \Ne II 294/ __abhisaá¹…khata_nti rÄ• sikataá¹ƒ. __nirÄ• rambha_nti pÄ• á¹‡
__yaÃ±Ã±a_nti deyyadhammaá¹ƒ. taÃ±hi yajitabbattÄ• yaÃ±Ã±anti vuccati. __kÄ• lenÄ• _t
__upasaá¹ƒyantÄ«_ti upagacchanti. __kulaá¹ƒ gati_nti vaá¹-á¹-akulaÃ±ceva vaá¹-á¹-agatiÃ±
__yaÃ±Ã±assa_ \Ee III 84/ __kovidÄ• _ti catubhÅ«makayaÃ±Ã±e kusalÄ• . __yaÃ±Ã±e_ti p
matakadÄ• ne. __habyaá¹ƒ katvÄ• _ti hunitabbaá¹ƒ deyyadhammaá¹ƒ upakappetvÄ• . __su
brahmacÄ• risaá¹…khÄ• te sukhettamhÄ«ti attho. __suppatta_nti suá¹-á¹-hu pattaá¹ƒ. __da
kata_nti yaá¹ƒ dakkhiá¹‡Ä• ya \Be II 303/ anucchavikesu upakappitaá¹ƒ, taá¹ƒ suhutaá¹ƒ su
suppattanti attho. __saddho_ti buddhadhammasaá¹…ghaguá¹‡Ä• naá¹ƒ saddahanatÄ• ya s
vissaá¹-á¹-hena cittena. iminÄ• ssa muttacÄ• gaá¹ƒ dÄ«petÄ«ti.

cakkavaggo catuttho.

5. rohitassavaggo

1. samÄ• dhibhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<41> paÃ±camassa \Ne II 295/ paá¹-hame __Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• yÄ• _ti dib
paá¹-ilÄ• bhÄ• ya. __divÄ• saÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti divÄ• ti evaá¹ƒ saÃ±Ã±aá¹ƒ ad
divÄ• tathÄ• ratti_nti yathÄ• divÄ• Ä• lokasaÃ±Ã±Ä• manasi katÄ• , tatheva taá¹ƒ rattimp
dutiyapadepi eseva nayo. __sappabhÄ• sa_nti dibbacakkhuÃ±Ä• á¹‡obhÄ• sena sahobhÄ•
Ä• lokasadisaá¹ƒ kataá¹ƒ, attho panettha na evaá¹ƒ sallakkhetabbo. dibbacakkhuÃ±Ä• á¹‡Ä

__viditÄ• _ti pÄ• kaá¹-Ä• hutvÄ• . kathaá¹ƒ pana vedanÄ• viditÄ• uppajjanti, viditÄ• abbh
idha bhikkhu vatthuá¹ƒ pariggaá¹‡hÄ• ti, Ä• rammaá¹‡aá¹ƒ pariggaá¹‡hÄ• ti. tassa pariggah
tÄ• vedanÄ• ``evaá¹ƒ uppajjitvÄ• evaá¹ƒ á¹-hatvÄ• evaá¹ƒ nirujjhantÄ«â€™â€™ ti viditÄ•
tiá¹-á¹-hanti, viditÄ• abbhatthaá¹ƒ gacchanti nÄ• ma. __saÃ±Ã±Ä• vitakkesu_pi eseva nayo

__udayabbayÄ• nupassÄ«_ti udayaÃ±ca vayaÃ±ca passanto. __iti rÅ«pa_nti evaá¹ƒ rÅ«pa
ito paraá¹ƒ rÅ«paá¹ƒ atthÄ«ti. __iti rÅ«passa samudayo_ti evaá¹ƒ rÅ«passa uppÄ• do. __at
bhedo adhippeto. __vedanÄ• dÄ«su_pi eseva nayo. __idaÃ±ca pana metaá¹ƒ, bhikkhave, s
bhikkhave, yaá¹ƒ mayÄ• etaá¹ƒ puá¹‡á¹‡akapaÃ±he ``saá¹…khÄ• ya lokasmiâ€™â€™ ntiÄ
phalasamÄ• pattiá¹ƒ sandhÄ• ya bhÄ• sitanti attho.

tattha __saá¹…khÄ• yÄ• _ti Ã±Ä• á¹‡ena jÄ• nitvÄ• . __lokasmi_nti sattaloke. __paroparÄ•
uttamÄ• dhamÄ• ni. __iÃ±jita_nti calitaá¹ƒ. __natthi kuhiÃ±ci loke_ti \Be II 304/ lokasmiá¹ƒ k
ekakkhandhepi ekÄ• yatanepi ekadhÄ• tuyÄ• pi ekÄ• rammaá¹‡epi natthi. __santo_ti pacca
santo. __vidhÅ«mo_ti \Ne II 296/ \Ee III 86/ kodhadhÅ«mena vigatadhÅ«mo. evamettha sutt
kathetvÄ• gÄ• thÄ• ya phalasamÄ• pattiyeva kathitÄ• ti.

2. paÃ±habyÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ•

<42> dutiye __yo ca tesaá¹ƒ tattha tattha, jÄ• nÄ• ti anudhammata_nti yo etesaá¹ƒ paÃ±hÄ
tasmiá¹ƒ á¹-hÄ• ne byÄ• karaá¹‡aá¹ƒ jÄ• nÄ• ti. __catupaÃ±hassa kusalo, Ä• hu bhikkhuá¹
tathÄ• vidhaá¹ƒ bhikkhuá¹ƒ tesu catÅ«su paÃ±hesu kusaloti evaá¹ƒ vadanti. __durÄ• sado
ghaá¹-á¹-etuá¹ƒ vÄ• abhibhavituá¹ƒ vÄ• na sakkÄ• . __gambhÄ«ro_ti sattasÄ«dantaramah
__duppadhaá¹ƒsiyo_ti dummocÄ• payo, gahitaggahaá¹‡aá¹ƒ vissajjÄ• petuá¹ƒ na sakkÄ• ti
cÄ• _ti vaá¸• á¸• hiyaÃ±ca avaá¸• á¸• hiyaÃ±ca. __atthÄ• bhisamayÄ• _ti atthasamÄ• game

pavuccatÄ«_ti dhitisampanno puggalo ``paá¹‡á¸• ito ayaâ€™â€™ nti evaá¹ƒ pavuccati.

3-4. kodhagarusuttadvayavaá¹‡á¹‡anÄ•

43-44__._ tatiye __kodhagaru na saddhammagarÅ«_ti kodhaá¹ƒ gÄ• ravena garuá¹ƒ katvÄ
saddhammaá¹ƒ, saddhammaá¹ƒ pana agÄ• ravena lÄ• makaá¹ƒ katvÄ• gaá¹‡hÄ• ti. sesap

__virÅ«hantÄ«_ti vaá¸• á¸• hanti, saÃ±jÄ• tamÅ«lÄ• ya vÄ• saddhÄ• ya patiá¹-á¹-hahanti a
__kodhagarutÄ• _ti kodhamhi sagÄ• ravatÄ• . esa \Ee III 87/ nayo sabbattha.

5. rohitassasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came __yatthÄ• _ti cakkavÄ• á¸·alokassa ekokÄ• se bhummaá¹ƒ. __na cavati n
aparÄ• paraá¹ƒ cutipaá¹-isandhivasena gahitaá¹ƒ. __gamanenÄ• _ti padagamanena. __loka
saá¹…khÄ• ralokassa antaá¹ƒ sandhÄ• ya vadati. __Ã±Ä• teyya_ntiÄ• dÄ«su Ã±Ä• tabbaá¹
attho. iti devaputtena cakkavÄ• á¸·alokassa anto pucchito, satthÄ• rÄ• saá¹…khÄ• ralokass
so pana ``attano \Ne II 297/ paÃ±hena saddhiá¹ƒ satthu byÄ• karaá¹‡aá¹ƒ sametÄ«â€™â€™
sampahaá¹ƒ santo __acchariya_ntiÄ• dimÄ• ha.

__daá¸·hadhammÄ• _ti daá¸·hadhanu uttamappamÄ• á¹‡ena dhanunÄ• samannÄ• gato. _
__sikkhito_ti dvÄ• dasa vassÄ• ni dhanusippaá¹ƒ sikkhito. __katahattho_ti usabhappamÄ• a
vijjhituá¹ƒ samatthabhÄ• vena katahattho. __katÅ«pÄ• sano_ti katasarakkhepo dassitasippo
kaá¹‡á¸• ena. __atipÄ• teyyÄ• _ti atikkameyya. yÄ• vatÄ• so tÄ• lacchÄ• diá¹ƒ atikkameyya
cakkavÄ• á¸·aá¹ƒ atikkamÄ• mÄ«ti attano javasampattiá¹ƒ dasseti.

__puratthimÄ• samuddÄ• pacchimo_ti yathÄ• puratthimÄ• samuddÄ• \Ee III 88/ pacchim
dÅ«re padavÄ«tihÄ• ro ahosÄ«ti vadati. so kira pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá
pasÄ• retvÄ• pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ atikkamati, puna dutiyapÄ• daá¹ƒ
paracakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ atikkamati. __icchÄ• gata_nti icchÄ• eva. __aÃ±Ã±at
dasseti. bhikkhÄ• cÄ• rakÄ• le kiresa nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• anotatte
sampatte uttarakurumhi piá¹‡á¸• Ä• ya caritvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ nisinno
tattha muhuttaá¹ƒ vissamitvÄ• puna javati. __vassasatÄ• yuko_ti tadÄ• dÄ«ghÄ• yukakÄ•
vassasatÄ• vasiá¹-á¹-he Ä• yumhi gamanaá¹ƒ Ä• rabhi. __vassasatajÄ«vÄ«_ti taá¹ƒ vassas
jÄ«vanto. __antarÄ• yeva kÄ• laá¹…kato_ti cakkavÄ• á¸·alokassa antaá¹ƒ appatvÄ• antarÄ
kÄ• laá¹ƒ katvÄ• pi Ä• gantvÄ• imasmiá¹ƒ yeva cakkavÄ• á¸·e nibbatti.

__appatvÄ• _ti saá¹…khÄ• ralokassa antaá¹ƒ appatvÄ• . __dukkhassÄ• _ti vaá¹-á¹-adukkh
pariyantakaraá¹‡aá¹ƒ. __kaá¸·evare_ti attabhÄ• ve. __sasaÃ±Ã±imhi samanake_ti sasaÃ±Ã

dukkhasaccaá¹ƒ. __lokasamudaya_nti \Ee III 89/ samudayasaccaá¹ƒ. __lokanirodha_nti nir
__paá¹-ipada_nti maggasaccaá¹ƒ. iti ``nÄ• haá¹ƒ, Ä• vuso, imÄ• ni cattÄ• ri saccÄ• ni tiá¹‡a
paÃ±Ã±apemi, imasmiá¹ƒ pana catumahÄ• bhÅ«tike kÄ• yasmiá¹ƒyeva paÃ±Ã±apemÄ«â€
samitapÄ• po. __nÄ• sÄ«satÄ«_ti na pattheti. chaá¹-á¹-haá¹ƒ uttÄ• natthamevÄ• ti.

7. suvidÅ«rasuttavaá¹‡á¹‡anÄ•

<47> sattame \Ne II 298/ \Be II 306/ __suvidÅ«ravidÅ«rÄ• nÄ«_ti kenaci pariyÄ• yena anÄ
suvidÅ«rÄ• neva vidÅ«rÄ• ni. __nabhaÃ±ca, bhikkhave, pathavÄ« cÄ• _ti Ä• kÄ• saÃ±ca m
kiÃ±cÄ• pi pathavito Ä• kÄ• saá¹ƒ nÄ• ma na dÅ«re, dvaá¹…gulamattepi hoti. aÃ±Ã±amaÃ
pana ``suvidÅ«ravidÅ«reâ€™â€™ ti vuttaá¹ƒ. __verocano_ti sÅ«riyo. __sataÃ±ca, bhikkhav
catusatipaá¹-á¹-hÄ• nÄ• dibhedo sattatiá¹ƒsabodhipakkhiyadhammo. __asataÃ±ca dhammo
dvÄ• saá¹-á¹-hidiá¹-á¹-higatabhedo assaddhammo.

__pabhaá¹…karo_ti Ä• lokakaro. __abyÄ• yiko hotÄ«_ti avigacchanasabhÄ• vo hoti. __sat
paá¹‡á¸• itÄ• naá¹ƒ mittasanthavavasena samÄ• gamo. __yÄ• vÄ• pi_ \Ee III 90/ __tiá¹-á¹-h
addhÄ• naá¹ƒ tiá¹-á¹-heyya. __tatheva hotÄ«_ti tÄ• disova hoti, pakatiá¹ƒ na jahati. __khipp
sÄ«ghaá¹ƒ vigacchati.

8. visÄ• khasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame __paÃ±cÄ• laputto_ti paÃ±cÄ• labrÄ• hmaá¹‡iyÄ• putto. __poriyÄ• vÄ
paripuá¹‡á¹‡avÄ• cÄ• ya. __vissaá¹-á¹-hÄ• yÄ• _ti apalibuddhÄ• ya. __anelagalÄ• yÄ• _ti n
ca apatitapadabyaÃ±janÄ• ya. __pariyÄ• pannÄ• yÄ• _ti vivaá¹-á¹-apariyÄ• pannÄ• ya. __a
anissitÄ• ya. vivaá¹-á¹-anissitameva katvÄ• katheti, vaá¹-á¹-anissitaá¹ƒ katvÄ• na kathetÄ«
adhippÄ• yo.

__nÄ• bhÄ• samÄ• na_nti na akathentaá¹ƒ. __amataá¹ƒ pada_nti nibbÄ• napadaá¹ƒ. __bh
__jotaye_ti tasseva vevacanaá¹ƒ. __paggaá¹‡he isinaá¹ƒ dhaja_nti abbhuggataá¹-á¹-hena n
isÄ«naá¹ƒ dhajo nÄ• ma vuccati, tameva paggaá¹‡heyya ukkhipeyya, uccaá¹ƒ katvÄ• kath
navalokuttaradhammadÄ«pakaá¹ƒ subhÄ• sitaá¹ƒ dhajo etesanti __subhÄ• sitadhajÄ• . isay
__dhammo hi isinaá¹ƒ dhajo_ti heá¹-á¹-hÄ• vuttanayeneva lokuttaradhammo isÄ«naá¹ƒ dha

9. vipallÄ• sasuttavaá¹‡á¹‡anÄ•

<49> navame \Ne II 299/ \Be II 307/ __saÃ±Ã±Ä• vipallÄ• sÄ• _ti saÃ±Ã±Ä• ya vipallatthab
viparÄ«tasaÃ±Ã±Ä• yoti attho. sesapadadvayepi \Ee III 91/ eseva nayo. __anicce, bhikkhav
saÃ±Ã±Ä• vipallÄ• so_ti anicce vatthusmiá¹ƒ ``niccaá¹ƒ idaâ€™â€™ nti evaá¹ƒ gahetvÄ• u

saÃ±Ã±Ä• vipallÄ• soti attho. iminÄ• nayena sabbapadesu attho veditabbo.

__anattani ca attÄ• _ti anattani ``attÄ• â€™â€™ ti evaá¹ƒsaÃ±Ã±inoti attho. __micchÄ• diá
kevalaá¹ƒ saÃ±Ã±inova, saÃ±Ã±Ä• ya viya uppajjamÄ• nÄ• ya micchÄ• diá¹-á¹-hiyÄ• pi hat
saÃ±Ã±Ä• diá¹-á¹-hiyo viya uppajjamÄ• nena khittena cittena samannÄ• gatÄ• . __visaÃ±Ã
viparÄ«tasaÃ±Ã±Ä• cittadiá¹-á¹-hinoti attho. __te yogayuttÄ• mÄ• rassÄ• _ti te mÄ• rassa y
__ayogakkhemino_ti catÅ«hi yogehi khemaá¹ƒ nibbÄ• naá¹ƒ appattÄ• . __sattÄ• _ti puggal
catusaccabuddhÄ• . __imaá¹ƒ dhamma_nti catusaccadhammaá¹ƒ. __sacittaá¹ƒ paccaladdh
paá¹-ilabhitvÄ• . __aniccato dakkhu_nti aniccabhÄ• vena addasaá¹ƒsu. __asubhataddasu_
addasaá¹ƒsu. __sammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• _ti gahitasammÄ• dassanÄ• . __sabbaá
sakalaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ samatikkantÄ• .

10. upakkilesasuttavaá¹‡á¹‡anÄ•

<50> dasame \Ee III 92/ __upakkilesÄ• _ti virocituá¹ƒ adatvÄ• upakkiliá¹-á¹-habhÄ• vakara
__mahikÄ• _ti himaá¹ƒ. __dhÅ«mo rajo_ti dhÅ«mo ca rajo ca. __rÄ• hÅ«_ti purimÄ• tayo a
pana sampattaupakkilesavasena kathitoti veditabbo. __samaá¹‡abrÄ• hmaá¹‡Ä• na tapant
virocantÄ«_ti guá¹‡appatÄ• pena na tapanti, guá¹‡obhÄ• sena na bhÄ• santi, guá¹‡aviroca
__surÄ• merayapÄ• nÄ• appaá¹-iviratÄ• _ti paÃ±cavidhÄ• ya surÄ• ya catubbidhassa mera

__avijjÄ• nivutÄ• _ti \Ne II 300/ \Be II 308/ avijjÄ• ya nivÄ• ritÄ• pihitÄ• . __piyarÅ«pÄ• bhir
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ abhinandamÄ• nÄ• tussamÄ• nÄ• . __sÄ• diyantÄ«_ti gaá¹‡
andhabÄ• lÄ• . __sanettikÄ• _ti taá¹‡hÄ• yotteneva sayottÄ• . __kaá¹-asi_nti attabhÄ• vaá¹
kakkhaá¸·aá¹ƒ. imasmiá¹ƒ suttepi gÄ• thÄ• supi vaá¹-á¹-ameva kathitanti.

rohitassavaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. puÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ•

<51> dutiyassa \Ne II 301/ \Be II 309/ paá¹-hame __puÃ±Ã±Ä• bhisandÄ• _ti puÃ±Ã±assa
puÃ±Ã±appattiyoti attho. __kusalÄ• bhisandÄ• _ti tasseva vevacanaá¹ƒ. te \Ee III 93/ panet
Ä• harantÄ«ti __sukhassÄ• hÄ• rÄ• _. suá¹-á¹-hu aggÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ dÄ• yakÄ

vipÄ• koti __sukhavipÄ• kÄ• _. sagge upapatti saggo, saggÄ• ya saá¹ƒvattantÄ«ti __saggas
paribhuÃ±jamÄ• no_ti cÄ«varatthÄ• ya vatthaá¹ƒ labhitvÄ• sÅ«cisuttÄ• dÄ«naá¹ƒ abhÄ• ve
karontopi pÄ• rupantopi jiá¹‡á¹‡akÄ• le paccattharaá¹‡aá¹ƒ karontopi paccattharitumpi asak
bhÅ«mattharaá¹‡aá¹ƒ karontopi bhÅ«mattharaá¹‡assa ananucchavikaá¹ƒ phÄ• letvÄ• pÄ•
``paribhuÃ±jamÄ• noâ€™â€™ tveva vuccati. yadÄ• pana ``pÄ• dapuÃ±chanampi na sakkÄ
chaá¸• á¸• itaá¹ƒ hoti, tadÄ• paribhuÃ±jamÄ• no nÄ• ma na hoti. __appamÄ• á¹‡aá¹ƒ cetos
arahattaphalasamÄ• dhiá¹ƒ. __appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando_ti iminÄ• dÄ• yak
appamÄ• á¹‡ataá¹ƒ katheti. tassa hi ``khÄ«á¹‡Ä• savo me cÄ«varaá¹ƒ paribhuÃ±jatÄ«â€™
anussaraá¹‡avasena pavattÄ• puÃ±Ã±acetanÄ• appamÄ• á¹‡Ä• hoti. taá¹ƒ sandhÄ• yeta
__piá¹‡á¸• apÄ• tÄ• _dÄ«su pana yo piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• sattÄ• hampi ten
paribhuÃ±jati, so sattÄ• hampi taá¹ƒyeva piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jamÄ• no nÄ• ma h
senÄ• sane rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«su caá¹…kamantopi yÄ• va taá¹ƒ senÄ
gaá¹‡hÄ• ti, tÄ• va paribhuÃ±jamÄ• no nÄ• ma hoti. ekena pana bhesajjena byÄ• dhimhi vÄ
bhesajjaá¹ƒ na paribhuÃ±jati, tÄ• vadeva paribhuÃ±jamÄ• no nÄ• ma hoti.

__bahubherava_nti \Ee III 94/ bahÅ«hi bheravÄ• rammaá¹‡ehi samannÄ• gataá¹ƒ. __ratan
vararatanÄ• naá¹ƒ. __Ä• laya_nti nivÄ• saá¹-á¹-hÄ• naá¹ƒ. __puthÅ« savantÄ«_ti bahukÄ•
sesamettha uttÄ• nameva.

2. dutiyapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ•

<52> dutiye \Ne II 302/ \Be II 310/ __ariyakantehÄ«_ti maggaphalasampayuttehi. tÄ• ni hi a
honti piyÄ• ni manÄ• pÄ• ni. sesaá¹ƒ suttante tÄ• va yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ visudd
Ä• dayo) vuttameva.

gÄ• thÄ• su pana __saddhÄ• _ti sotÄ• pannassa saddhÄ• adhippetÄ• . sÄ«lampi sotÄ• pa
__ujubhÅ«taÃ±ca dassana_nti kÄ• yavaá¹…kÄ• dÄ«naá¹ƒ abhÄ• vena khÄ«á¹‡Ä• savassa
nÄ• ma. __Ä• hÅ«_ti kathayanti. __pasÄ• da_nti buddhadhammasaá¹…ghesu pasÄ• daá¹ƒ
catusaccadhammadassanaá¹ƒ.

3. paá¹-hamasaá¹ƒvÄ• sasuttavaá¹‡á¹‡anÄ•

<53> tatiye __sambahulÄ• pi kho gahapatÄ« ca gahapatÄ• niyo cÄ• _ti bahukÄ• gahapata
Ä• vÄ• havivÄ• hakaraá¹‡atthÄ• ya gacchantÄ• tameva maggaá¹ƒ paá¹-ipannÄ• honti. __
ekatovÄ• sÄ• . __chavo chavÄ• yÄ• _ti guá¹‡amaraá¹‡ena matattÄ• chavo guá¹‡amaraá¹‡
saddhiá¹ƒ. __deviyÄ• saddhi_nti guá¹‡ehi devibhÅ«tÄ• ya saddhiá¹ƒ. __dussÄ«lo_ti nissÄ«
lÄ• makadhammo. __akkosakaparibhÄ• sako_ti dasahi akkosavatthÅ«hi akkosako, bhayaá¹
paribhÄ• sako. evaá¹ƒ \Ee III 95/ sabbattha attho veditabbo.

__kadariyÄ• _ti thaddhamaccharino. __jÄ• nipatayo_ti jayampatikÄ• . __vadaÃ±Ã±Å«_ti yÄ
atthaá¹ƒ jÄ• nanti. __saÃ±Ã±atÄ• _ti sÄ«lasaá¹ƒyamena samannÄ• gatÄ• . __dhammajÄ«v
jÄ«vikaá¹ƒ kappentÄ«ti dhammajÄ«vino. __atthÄ• saá¹ƒ pacurÄ• hontÄ«_ti vaá¸• á¸• hisaá
bahÅ« honti. __phÄ• sukaá¹ƒ upajÄ• yatÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ phÄ• suvihÄ• ro jÄ• yat
kÄ• mayamÄ• nÄ• .

4. dutiyasaá¹ƒvÄ• sasuttavaá¹‡á¹‡anÄ•

<54> catutthe kammapathavasena desanÄ• pavattitÄ• . sesaá¹ƒ tÄ• disameva. imesu pan
agÄ• rikapaá¹-ipadÄ• kathitÄ• . sotÄ• pannasakadÄ• gÄ• mÄ«nampi vaá¹-á¹-ati.

5-6. samajÄ«vÄ«suttadvayavaá¹‡á¹‡anÄ•

55-56__._ paÃ±came \Ne II 303/ \Be II 311/ __tenupasaá¹…kamÄ«_ti kimatthaá¹ƒ upasaá¹.
anuggaá¹‡hanatthaá¹ƒ. tathÄ• gato hi taá¹ƒ raá¹-á¹-haá¹ƒ pÄ• puá¹‡anto imesaá¹ƒyeva dvin
saá¹…gaá¹‡hanatthÄ• ya pÄ• puá¹‡Ä• ti. nakulapitÄ• kira paÃ±ca jÄ• tisatÄ• ni tathÄ• gata
jÄ• tisatÄ• ni mahÄ• pitÄ• , paÃ±ca jÄ• tisatÄ• ni cÅ«á¸·apitÄ• . nakulamÄ• tÄ• pi paÃ±ca jÄ
mÄ• tÄ• ahosi, paÃ±ca jÄ• tisatÄ• ni mahÄ• mÄ• tÄ• , paÃ±ca jÄ• tisatÄ• ni cÅ«á¸·amÄ• tÄ
paá¹-á¹-hÄ• ya puttasinehaá¹ƒ paá¹-ilabhitvÄ• ``hantÄ• ta, hantÄ• tÄ• â€™â€™ ti vacchaka
gÄ• vÄ« viya viravamÄ• nÄ• upasaá¹…kamitvÄ• paá¹-hamadassaneneva sotÄ• pannÄ• jÄ
paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• sanÄ• ni sadÄ• paÃ±Ã±attÄ• neva honti. iti bhagavÄ
anuggaá¹‡hanatthÄ• ya upasaá¹…kami. __aticaritÄ• _ti atikkamitÄ• . __abhisamparÄ• yaÃ±
__samasaddhÄ• _ti saddhÄ• ya samÄ• ekasadisÄ• . __sÄ«lÄ• _dÄ«supi eseva nayo. chaá
bhikkhÅ«naá¹ƒ desitaá¹ƒ. sesamettha tÄ• disameva.

7. suppavÄ• sÄ• suttavaá¹‡á¹‡anÄ•

<57> sattame __pajjanika_nti tassa nigamassa nÄ• maá¹ƒ. __koliyÄ• na_nti kolarÄ• jakulÄ
pana datvÄ• _ti Ä• yudÄ• naá¹ƒ datvÄ• . __Ä• yussa bhÄ• ginÄ« hotÄ«_ti Ä• yubhÄ• gapaá
bhajanikÄ• hoti, Ä• yuppaá¹-ilÄ• bhinÄ«ti attho. sesapadesupi eseva nayo.

__rasasÄ• upeta_nti rasena upetaá¹ƒ rasasampannaá¹ƒ. __ujjugatesÅ«_ti kÄ• yavaá¹…kÄ
gatesu khÄ«á¹‡Ä• savesu. __caraá¹‡Å«papannesÅ«_ti paÃ±cadasahi caraá¹‡adhammehi s
__mahaggatesÅ«_ti mahattaá¹ƒ gatesu. khÄ«á¹‡Ä• savÄ• naÃ±Ã±evetaá¹ƒ nÄ• maá¹ƒ. __
saá¹ƒsandamÄ• nÄ• _ti puÃ±Ã±ena saddhiá¹ƒ puÃ±Ã±aá¹ƒ ghaá¹-ayamÄ• nÄ• . __mahapp
evarÅ«pÄ• dÄ• nasaá¹…khÄ• tÄ• dakkhiá¹‡Ä• tividhalokaá¹ƒ viditaá¹ƒ katvÄ• á¹-hitattÄ•
buddhÄ• naá¹ƒ vaá¹‡á¹‡itÄ• , buddhehi pasatthÄ• ti attho. __yaÃ±Ã±amanussarantÄ• _ti \B

dÄ• naá¹ƒ anussarantÄ• . __vedajÄ• tÄ• _ti tuá¹-á¹-hijÄ• tÄ• .

8. sudattasuttavaá¹‡á¹‡anÄ•

<58> aá¹-á¹-hame \Ne II 304/ \Be II 312/ __saÃ±Ã±atÄ• na_nti kÄ• yavÄ• cÄ• hi saá¹ƒyatÄ
__paradattabhojina_nti parehi dinnameva bhuÃ±jitvÄ• yÄ• pentÄ• naá¹ƒ. __kÄ• lenÄ• _ti y
__sakkacca dadÄ• tÄ«_ti sahatthÄ• sakkÄ• raá¹ƒ katvÄ• dadÄ• ti. __cattÄ• ri á¹-hÄ• nÄ• r
cattÄ• ri kÄ• raá¹‡Ä• ni anuppaveseti dadÄ• ti. __yasavÄ• hotÄ«_ti mahÄ• parivÄ• ro hoti.
bhikkhÅ«naá¹ƒ kathitaá¹ƒ. sesamettha tÄ• disameva.

10. gihisÄ• mÄ«cisuttavaá¹‡á¹‡anÄ•

<60> dasame __gihisÄ• mÄ«cipaá¹-ipada_nti gihÄ«naá¹ƒ anucchavikaá¹ƒ paá¹-ipattiá¹ƒ. __
hotÄ«_ti atiharitvÄ• dÄ• tukÄ• matÄ• ya patiupaá¹-á¹-hito hoti upagato, bhikkhusaá¹…ghas
attho.

__upaá¹-á¹-hitÄ• _ti upaá¹-á¹-hÄ• yako. __tesaá¹ƒ divÄ• ca ratto cÄ• _ti ye evaá¹ƒ catÅ«hi
upaá¹-á¹-hahanti, tesaá¹ƒ divÄ• ca rattiÃ±ca pariccÄ• gavasena ca anussaraá¹‡avasena ca
pavaá¸• á¸• hati. __saggaÃ±ca kamatiá¹-á¹-hÄ• na_nti tÄ• diso ca bhaddakaá¹ƒ kammaá¹ƒ
upagacchati. imesu catÅ«supi suttesu Ä• gÄ• riyapaá¹-ipadÄ• kathitÄ• . sotÄ• pannasakad

puÃ±Ã±Ä• bhisandavaggo paá¹-hamo.

(7) 2. pattakammavaggo

1. pattakammasuttavaá¹‡á¹‡anÄ•

<61> dutiyassa \Ne II 305/ \Ee III 98/ paá¹-hame aniá¹-á¹-hapaá¹-ikkhepena __iá¹-á¹-hÄ• _.
pavisantÄ«ti __kantÄ• _. manaá¹ƒ appÄ• yanti pavaá¸• á¸• hentÄ«ti __manÄ• pÄ• . dullabh
__bhogÄ• _ti bhuÃ±jitabbÄ• rÅ«pÄ• dayo visayÄ• . __sahadhammenÄ• _ti dhammeneva s
dhammÅ«paghÄ• taá¹ƒ katvÄ• adhammenÄ• ti. athavÄ• __sahadhammenÄ• _ti sakÄ• raá
senÄ• patiseá¹-á¹-hiá¹-á¹-hÄ• nÄ• dikÄ• raá¹‡ena saddhiá¹ƒyeva uppajjantÅ«ti attho. __yas
__saha_ \Be II 313/ __Ã±Ä• tÄ«bhÄ«_ti Ã±Ä• takehi saddhiá¹ƒ. __saha upajjhÄ• yehÄ«_ti s
upanijjhÄ• yitabbattÄ• upajjhÄ• yasaá¹…khÄ• tehi sandiá¹-á¹-hasambhattehi saddhiá¹ƒ.

__akiccaá¹ƒ karotÄ«_ti akÄ• tabbaá¹ƒ karoti. __kiccaá¹ƒ aparÄ• dhetÄ«_ti kattabbayuttaka
taá¹ƒ aparÄ• dheti nÄ• ma. __dhaá¹ƒsatÄ«_ti patati parihÄ• yati. __abhijjhÄ• visamalobha_
abhijjhÄ• saá¹…khÄ• taá¹ƒ visamalobhaá¹ƒ. __pajahatÄ«_ti nudati nÄ«harati. __mahÄ• paÅ

__puthupaÃ±Ã±o_ti puthulapaÃ±Ã±o. __Ä• pÄ• tadaso_ti taá¹ƒ taá¹ƒ atthaá¹ƒ Ä• pÄ• teti ta
sukhumampissa atthajÄ• taá¹ƒ Ä• pÄ• taá¹ƒ Ä• gacchatiyevÄ• ti attho.

__uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehÄ«_ti \Ee III 99/ uá¹-á¹-hÄ• nasaá¹…khÄ• tena vÄ«riyena
__bÄ• hÄ• balaparicitehÄ«_ti bÄ• hÄ• balena paricitehi vaá¸• á¸• hitehi. __sedÄ• vakkhitteh
sedaá¹ƒ muÃ±citvÄ• vÄ• yÄ• mena payogena samadhigatehÄ«ti attho. __dhammikehÄ«_ti
__dhammaladdhehÄ«_ti dasakusalakammapathadhamme akopetvÄ• laddhehi. __pattakam
anucchavikakammÄ• ni. __sukhetÄ«_ti sukhitaá¹ƒ karoti. __pÄ«á¹‡etÄ«_ti pÄ«á¹‡itaá¹ƒ bal
__á¹-hÄ• nagataá¹ƒ hotÄ«_ti kÄ• raá¹‡agataá¹ƒ hoti. kiá¹ƒ pana tanti? catÅ«su pattakamme
kattabbakammaá¹ƒ bhogajÄ• tameva á¹-hÄ• nagataá¹ƒ. __pattagata_nti yuttappattaá¹-á¹-hÄ
paribhutta_nti kÄ• raá¹‡eneva paribhuttaá¹ƒ bhogajÄ• taá¹ƒ hoti.

__pariyodhÄ• ya_ \Ne II 306/ __saá¹ƒvattatÄ«_ti pidahitvÄ• vattati. yathÄ• aggiÄ• dÄ«hi u
evaá¹ƒ Ä• dittagehanibbÄ• panÄ• dÄ«naá¹ƒ atthÄ• ya dhanapariccÄ• gaá¹ƒ katvÄ• tÄ• saá
pidahati nivÄ• reti. __sotthiá¹ƒ attÄ• naá¹ƒ karotÄ«_ti nirupaddavaá¹ƒ khemaá¹ƒ attÄ• naá¹ƒ
__Ã±Ä• tibali_nti Ã±Ä• takÄ• naá¹ƒ baliá¹ƒ. __atithibali_nti Ä• gantukÄ• naá¹ƒ baliá¹ƒ. __pu
100/ paralokagatÄ• naá¹ƒ Ã±Ä• takÄ• naá¹ƒ baliá¹ƒ. __rÄ• jabali_nti raÃ±Ã±o kattabbayutta
__devatÄ• bali_nti devatÄ• naá¹ƒ kattabbabaliá¹ƒ. sabbametaá¹ƒ tesaá¹ƒ tesaá¹ƒ yathÄ• nu
dÄ• tabbadÄ• nassa adhivacanaá¹ƒ.

__khantisoracce niviá¹-á¹-hÄ• _ti adhivÄ• sanakkhantiyaÃ±ca susÄ«latÄ• ya ca niviá¹-á¹-hÄ
damentÄ«_ti ekaá¹ƒ attanova attabhÄ• vaá¹ƒ indriyadamena damenti. __samentÄ«_ti attan
kilesavÅ«pasamanena samenti. __parinibbÄ• pentÄ«_ti kilesaparinibbÄ• neneva \Be II 314/
__uddhaggika_ntiÄ• dÄ«su uparÅ«paribhÅ«mÄ«su phaladÄ• navasena uddhamaggamassÄ
hitÄ• ti tatrupapattijananato __sovaggikÄ• _. nibbattanibbattaá¹-á¹-hÄ• ne sukhova vipÄ• ko
__sukhavipÄ• kÄ• _. suá¹-á¹-hu aggÄ• naá¹ƒ dibbavaá¹‡á¹‡Ä• dÄ«naá¹ƒ dasannaá¹ƒ vises
__saggasaá¹ƒvattanikÄ• , _ evarÅ«paá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• petÄ«ti attho.

__ariyadhamme á¹-hito_ti paÃ±casÄ«ladhamme patiá¹-á¹-hito. __pecca sagge pamodatÄ«_
yattha sagge paá¹-isandhiá¹ƒ gaá¹‡hÄ• ti, tattha modati. sotÄ• pannasakadÄ• gÄ• mino vÄ•
sabbesaá¹ƒ ayaá¹ƒ paá¹-ipadÄ• labbhatevÄ• ti.

2. Ä• naá¹‡yasuttavaá¹‡á¹‡anÄ•

<62> dutiye \Ee III 101/ __adhigamanÄ«yÄ• nÄ«_ti pattabbÄ• ni. __kÄ• mabhoginÄ• _ti va
paribhuÃ±jantena. __atthisukhÄ• _dÄ«su atthÄ«ti uppajjanakasukhaá¹ƒ __atthisukhaá¹ƒ_ n
paribhuÃ±jantassa uppajjanakasukhaá¹ƒ __bhogasukhaá¹ƒ_ nÄ• ma. anaá¹‡osmÄ«ti uppaj
__Ä• naá¹‡yasukhaá¹ƒ_ nÄ• ma. niddoso anavajjosmÄ«ti uppajjanakasukhaá¹ƒ __anavajja

__bhuÃ±ja_nti bhuÃ±jamÄ• no. __paÃ±Ã±Ä• vipassatÄ«_ti paÃ±Ã±Ä• ya vipassati. __ubh
koá¹-á¹-hÄ• se, heá¹-á¹-himÄ• ni tÄ«á¹‡i ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ, anavajjasukhaá¹ƒ ekaá¹
evaá¹ƒ paÃ±Ã±Ä• ya passamÄ• no \Ne II 307/ dve koá¹-á¹-hÄ• se jÄ• nÄ• tÄ«ti attho. __an
tividhampi sukhaá¹ƒ anavajjasukhassa soá¸·asiá¹ƒ kalaá¹ƒ nÄ• gghatÄ«ti.

3. brahmasuttavaá¹‡á¹‡anÄ•

<63> tatiyaá¹ƒ tikanipÄ• te vaá¹‡á¹‡itameva. __sapubbadevatÄ• nÄ«_ti padamattameva et
sabbaá¹ƒ uttÄ• natthameva.

5. rÅ«pasuttavaá¹‡á¹‡anÄ•

<65> paÃ±came rÅ«pe pamÄ• á¹‡aá¹ƒ gahetvÄ• pasanno __rÅ«pappamÄ• á¹‡o_ nÄ• ma
atthavacanaá¹ƒ. ghose pamÄ• á¹‡aá¹ƒ gahetvÄ• pasanno __ghosappamÄ• á¹‡o_ \Be II 31
cÄ«varalÅ«khapattalÅ«khesu pamÄ• á¹‡aá¹ƒ gahetvÄ• pasanno __lÅ«khappamÄ• á¹‡o_ n
gahetvÄ• pasanno __dhammappamÄ• á¹‡o_ nÄ• ma. itarÄ• ni tesaá¹ƒyeva atthavacanÄ• n
tayo koá¹-á¹-hÄ• se katvÄ• dve koá¹-á¹-hÄ• sÄ• rÅ«pappamÄ• á¹‡Ä• , eko na rÅ«pappam
katvÄ• cattÄ• ro koá¹-á¹-hÄ• sÄ• ghosappamÄ• á¹‡Ä• , eko na ghosappamÄ• á¹‡o. dasa l
koá¹-á¹-hÄ• sÄ• lÅ«khappamÄ• á¹‡Ä• , eko na lÅ«khappamÄ• á¹‡o. satasahassaá¹ƒ koá¹-
koá¹-á¹-hÄ• sova dhammappamÄ• á¹‡o, sesÄ• na dhammappamÄ• á¹‡Ä• ti veditabbÄ• .

__rÅ«pe pamÄ• á¹‡iá¹ƒsÅ«_ti ye rÅ«paá¹ƒ disvÄ• pasannÄ• , te rÅ«pe pamÄ• á¹‡iá¹ƒsu n
__ghosena anvagÅ«_ti ghosena anugatÄ• , ghosappamÄ• á¹‡aá¹ƒ gahetvÄ• pasannÄ• ti a
__chandarÄ• gavasÅ«petÄ• _ti chandassa ca rÄ• gassa ca vasaá¹ƒ upetÄ• . __ajjhattaÃ±ca
niyakajjhatte tassa guá¹‡aá¹ƒ na jÄ• nÄ• ti. __bahiddhÄ• ca na passatÄ«_ti bahiddhÄ• piss
passati. __samantÄ• varaá¹‡o_ti samantato Ä• vÄ• rito, samantÄ• vÄ• Ä• varaá¹‡amassÄ
__ghosena vuyhatÄ«_ti ghosena niyati, na guá¹‡ena. __ajjhattaÃ±ca na jÄ• nÄ• ti, bahiddhÄ
niyakajjhatte guá¹‡aá¹ƒ na jÄ• nÄ• ti, bahiddhÄ• panassa paá¹-ipattiá¹ƒ passati. __bahiddh
tassa parehi kataá¹ƒ bahiddhÄ• sakkÄ• raphalaá¹ƒ passanto. __vinÄ«varaá¹‡adassÄ• vÄ«
so ghosena vuyhatÄ«_ti so ghosena na nÄ«yati.

6. sarÄ• gasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he \Ne II 308/ __mohajaá¹ƒ cÄ• paviddasÅ«_ti mohajaá¹ƒ cÄ• pi aviddasÅ«
__savighÄ• ta_nti \Ee III 103/ sadukkhaá¹ƒ. __dukhudraya_nti Ä• yatiÃ±ca dukkhavaá¸• á¸•
__acakkhukÄ• _ti paÃ±Ã±Ä• cakkhurahitÄ• . __yathÄ• dhammÄ• tathÄ• santÄ• _ti yathÄ
tathÄ• sabhÄ• vÄ• va hutvÄ• . __na tassevanti maÃ±Ã±are_ti mayaá¹ƒ evaá¹ƒsantÄ• eva

maÃ±Ã±are, na maÃ±Ã±antÄ«ti attho. imasmiá¹ƒ suttepi gÄ• thÄ• supi vaá¹-á¹-ameva kathi

7. ahirÄ• jasuttavaá¹‡á¹‡anÄ•

<67> sattame \Be II 316/ __imÄ• ni cattÄ• ri ahirÄ• jakulÄ• nÄ«_ti idaá¹ƒ daá¹-á¹-havisÄ• n
ye hi keci daá¹-á¹-havisÄ• , sabbete imesaá¹ƒ catunnaá¹ƒ ahirÄ• jakulÄ• naá¹ƒ abbhantarag
__attaguttiyÄ• _ti attano guttatthÄ• ya. __attarakkhÄ• yÄ• _ti attano rakkhaá¹‡atthÄ• ya. __
attano parittÄ• á¹‡atthÄ• ya. parittaá¹ƒ nÄ• ma anujÄ• nÄ• mÄ«ti attho.

idÄ• ni yathÄ• taá¹ƒ parittaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ dassento __virÅ«pakkhehi me_tiÄ• dim
__virÅ«pakkhehÄ«_ti virÅ«pakkhanÄ• gakulehi. sesesupi eseva nayo. __apÄ• dakehÄ«_ti a
eseva nayo. __sabbe sattÄ• _ti ito pubbe ettakena á¹-hÄ• nena odissakamettaá¹ƒ kathetvÄ
anodissakamettaá¹ƒ kathetuá¹ƒ idamÄ• raddhaá¹ƒ. tattha __sattÄ• pÄ• á¹‡Ä• bhÅ«tÄ• _ti
puggalavevacanÄ• neva. __bhadrÄ• ni passantÅ«_ti bhadrÄ• ni Ä• rammaá¹‡Ä• ni passant
pÄ• pamÄ• gamÄ• _ti kaÃ±ci sattaá¹ƒ pÄ• pakaá¹ƒ lÄ• makaá¹ƒ mÄ• Ä• gacchatu. __appa
__buddho_ti buddhaguá¹‡Ä• veditabbÄ• . te hi appamÄ• á¹‡Ä• nÄ• ma. sesapadadvayepi
__pamÄ• á¹‡avantÄ• nÄ«_ti guá¹‡appamÄ• á¹‡ena yuttÄ• ni. __uá¹‡á¹‡anÄ• bhÄ«_ti loma
__sarabÅ«_ti gharagolikÄ• . __katÄ• me rakkhÄ• , katÄ• me parittÄ• _ti mayÄ• ettakassa
parittÄ• á¹‡aÃ±ca kataá¹ƒ. __paá¹-ikkamantu bhÅ«tÄ• nÄ«_ti sabbepi me kataparittÄ• á¹‡Ä
maá¹ƒ viheá¹-hayiá¹ƒsÅ«ti attho.

8. devadattasuttavaá¹‡á¹‡anÄ•

<68> aá¹-á¹-hame \Ne II 309/ __acirapakkante devadatte_ti saá¹…ghaá¹ƒ bhinditvÄ• nacir
__parÄ• bhavÄ• yÄ• _ti avaá¸• á¸• hiyÄ• vinÄ• sÄ• ya. __assatarÄ«_ti vaá¸·avÄ• ya kucch
__attavadhÄ• ya gabbhaá¹ƒ gaá¹‡hÄ• tÄ«_ti taá¹ƒ assena saddhiá¹ƒ sampayojenti, sÄ• ga
sampatte vijÄ• yituá¹ƒ nasakkontÄ« pÄ• dehi bhÅ«miá¹ƒ paharantÄ« tiá¹-á¹-hati. athassÄ•
khÄ• á¹‡Å«su bandhitvÄ• kucchiá¹ƒ phÄ• letvÄ• potakaá¹ƒ nÄ«haranti. sÄ• tattheva mara

9. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<69> navame \Be II 317/ kilesÄ• naá¹ƒ saá¹ƒvaratthÄ• ya pavesanadvÄ• raá¹ƒ pidahanatth
__saá¹ƒvarappadhÄ• naá¹ƒ, _ pajahanatthÄ• ya padhÄ• naá¹ƒ __pahÄ• nappadhÄ• naá¹ƒ,
brÅ«hanatthÄ• ya vaá¸• á¸• hanatthÄ• ya padhÄ• naá¹ƒ __bhÄ• vanÄ• ppadhÄ• naá¹ƒ, _ te
padhÄ• naá¹ƒ __anurakkhaá¹‡Ä• ppadhÄ• naá¹ƒ_.

10. adhammikasuttavaá¹‡á¹‡anÄ•

<70> dasame \Ee III 105/ __adhammikÄ• hontÄ«_ti porÄ• á¹‡akarÄ• jÅ«hi á¹-hapitaá¹ƒ da
aparÄ• dhÄ• nurÅ«paÃ±ca daá¹‡á¸• aá¹ƒ aggahetvÄ• atirekabalino ceva atirekadaá¹‡á¸• a
__rÄ• jÄ• yuttÄ• _ti raÃ±Ã±o janapadesu kiccasaá¹ƒvidhÄ• yakÄ• Ä• yuttakapurisÄ• . __br
antonagaravÄ• sino brÄ• hmaá¹‡agahapatayo. __negamajÄ• napadÄ• _ti nigamavÄ• sino
__visama_nti visamÄ• hutvÄ• , asamayena vÄ• yantÄ«ti attho. __visamÄ• _ti na samÄ• , a
vÄ• ti attho. __apaÃ±jasÄ• _ti maggato apagatÄ• , ummaggagÄ• mino hutvÄ• vÄ• yantÄ«t
bhavantÄ«_ti vÄ• tesu hi visamesu apaÃ±jasesu vÄ• yantesu rukkhÄ• bhijjanti, vimÄ• nÄ•
devatÄ• parikupitÄ• bhavanti, tÄ• devassa sammÄ• vassituá¹ƒ na denti. tena vuttaá¹ƒ __
anuppavecchatÄ«_ti. __visamapÄ• kÄ• ni sassÄ• ni bhavantÄ«_ti ekasmiá¹ƒ á¹-hÄ• ne gab
saÃ±jÄ• takhÄ«rÄ• ni, ekaá¹ƒ á¹-hÄ• naá¹ƒ paccatÄ«ti evaá¹ƒ visamaá¹ƒ pÄ• kÄ• ni sassÄ•

__samaá¹ƒ_ \Ne II 310/ __nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni parivattantÄ«_ti yathÄ• kattikap
kattikanakkhattameva labhati, migasirapuá¹‡á¹‡amÄ• migasiranakkhattamevÄ• ti evaá¹ƒ ta
106/ mÄ• se sÄ• sÄ• puá¹‡á¹‡amÄ• taá¹ƒ taá¹ƒ nakkhattameva labhati, tathÄ• sammÄ•
vÄ• tÄ• vÄ• yantÄ«_ti avisamÄ• hutvÄ• samayasmiá¹ƒyeva vÄ• yanti, cha mÄ• se uttarÄ•
mÄ• sedakkhiá¹‡Ä• ti evaá¹ƒ tesaá¹ƒ tesaá¹ƒ janapadÄ• naá¹ƒ anurÅ«pe samaye vÄ• yanti
nÄ• tithaddhÄ• nÄ• timudÅ«. __paÃ±jasÄ• _ti maggappaá¹-ipannÄ• , maggeneva vÄ• yant

__jimhaá¹ƒ_ \Be II 318/ __gacchatÄ«_ti kuá¹-ilaá¹ƒ gacchati, atitthaá¹ƒ gaá¹‡hÄ• ti. __nette
satÄ«_ti nayatÄ«ti nettÄ• . tasmiá¹ƒ nette jimhaá¹ƒ gate kuá¹-ilaá¹ƒ gantvÄ• atitthaá¹ƒ gaá¹
atitthameva gaá¹‡hantÄ«ti attho. netetipi pÄ• á¹-ho. __dukkhaá¹ƒ setÄ«_ti dukkhaá¹ƒ sayati
attho.

pattakammavaggo dutiyo.

(8) 3. apaá¹‡á¹‡akavaggo

1. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<71> tatiyavaggassa \Ne II 311/ paá¹-hame __apaá¹‡á¹‡akappaá¹-ipada_nti aviraddhappaá
Ä• raddhÄ• hotÄ«_ti kÄ• raá¹‡aÃ±cassa paripuá¹‡á¹‡aá¹ƒ hoti. __Ä• savÄ• naá¹ƒ khayÄ•
dutiyaá¹ƒ uttÄ• nameva.

3. sappurisasuttavaá¹‡á¹‡anÄ•

<73> tatiye __avaá¹‡á¹‡o_ti aguá¹‡o. __pÄ• tu_ \Ee III 107/ __karotÄ«_ti katheti, pÄ• kaá¹
__paÃ±hÄ• bhinÄ«to_ti paÃ±hatthÄ• ya abhinÄ«to. __ahÄ• petvÄ• alambitvÄ• _ti aparihÄ«
ettha ca asappuriso pÄ• picchatÄ• ya attano avaá¹‡á¹‡aá¹ƒ chÄ• deti, sappuriso lajjitÄ• ya

idÄ• ni yasmÄ• asappuriso hirottapparahito saá¹ƒvÄ• sena avajÄ• nÄ• ti, sappuriso pana h
saá¹ƒvÄ• senÄ• pi nÄ• vajÄ• nÄ• ti. tasmÄ• asappurisabhÄ• vasÄ• dhakaá¹ƒ adhunÄ• gat
__seyyathÄ• pi, bhikkhave, vadhukÄ• _tiÄ• dimÄ• ha. tattha __vadhukÄ• _ti suá¹‡isÄ• . __t
sesamettha uttÄ• natthamevÄ• ti.

4-5. aggasuttadvayavaá¹‡á¹‡anÄ•

74-75__._ catutthe __sÄ«lagga_nti aggappattaá¹ƒ uttamasÄ«laá¹ƒ. eseva nayo sabbattha.
yaá¹ƒ rÅ«paá¹ƒ sammasitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, idaá¹ƒ rÅ«paggaá¹ƒ nÄ• ma. ses
__bhavagga_nti ettha pana yasmiá¹ƒ attabhÄ• ve á¹-hito arahattaá¹ƒ pÄ• puá¹‡Ä• ti, etaá¹ƒ

6. kusinÄ• rasuttavaá¹‡á¹‡anÄ•

<76> chaá¹-á¹-he \Ne II 312/ \Be II 319/ __upavattane_ti pÄ• cÄ«nagatÄ• ya sÄ• lapantiyÄ
á¹-hitÄ• ya vemajjhaá¹-á¹-hÄ• ne. __antarena yamakasÄ• lÄ• na_nti dvinnaá¹ƒ sÄ• larukkh
__kaá¹…khÄ• _ti dveá¸·hakaá¹ƒ. __vimatÄ«_ti vinicchituá¹ƒ asamatthatÄ• . ``buddho nu kh
dhammo nu kho na dhammo nu kho, saá¹…gho nu kho na saá¹…gho nu kho, maggo nu kh
nu kho na paá¹-ipadÄ• nu khoâ€™â€™ ti \Ee III 108/ yassa saá¹ƒsayo uppajjeyya, taá¹ƒ vo
bhikkhaveti ayamettha saá¹…khepattho. __satthugÄ• ravenapi na puccheyyÄ• thÄ• _ti ``ma
pabbajimha, cattÄ• ro paccayÄ• pi no satthu santakÄ• va. te mayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ k
arahÄ• ma ajja pacchime kÄ• le kaá¹…khaá¹ƒ kÄ• tuâ€™â€™ nti sace evaá¹ƒ satthari gÄ•
__sahÄ• yakopi, bhikkhave, sahÄ• yakassa Ä• rocetÅ«_ti tumhÄ• kaá¹ƒ yo yassa bhikkhus
so tassa Ä• rocetu, ahaá¹ƒ ekassa bhikkhussa kathessÄ• mi, tassa kathaá¹ƒ sutvÄ• sabbe
dasseti. __evaá¹ƒ pasanno_ti evaá¹ƒ saddahÄ• mi ahanti attho. __Ã±Ä• á¹‡amevÄ• _ti
nikkaá¹…khabhÄ• vapaccakkhakaraá¹‡aÃ±Ä• á¹‡aá¹ƒyeva ettha tathÄ• gatassa, na saddh
Ä• nandÄ• _ti imesaá¹ƒ antosÄ• á¹‡iyaá¹ƒ nisinnÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá
guá¹‡avasena pacchimako, Ä• nandattheraá¹ƒyeva sandhÄ• yÄ• ha.

7. acinteyyasuttavaá¹‡á¹‡anÄ•

<77> sattame __acinteyyÄ• nÄ«_ti cintetuá¹ƒ ayuttÄ• ni. __na cintetabbÄ• nÄ«_ti acinteyya
cintetabbÄ• ni. __yÄ• ni cintento_ti yÄ• ni kÄ• raá¹‡Ä• ni cintento. __ummÄ• dassÄ• _ti um
__vighÄ• tassÄ• _ti dukkhassa. __buddhavisayo_ti buddhÄ• naá¹ƒ visayo, sabbaÃ±Ã±utaÃ
buddhaguá¹‡Ä• naá¹ƒ pavatti ca Ä• nubhÄ• vo ca. __jhÄ• navisayo_ti abhiÃ±Ã±Ä• jhÄ• nav
III 109/ diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«naá¹ƒ kammÄ• naá¹ƒ vipÄ• ko. __lokacintÄ• _ti
katÄ• , kena mahÄ• pathavÄ«, kena mahÄ• samuddo, kena sattÄ• uppÄ• ditÄ• , kena pabb
ambatÄ• lanÄ• á¸·ikerÄ• dayoâ€™â€™ ti evarÅ«pÄ• lokacintÄ• .

8. dakkhiá¹‡asuttavaá¹‡á¹‡anÄ•

<78> aá¹-á¹-hame \Ne II 313/ \Be II 320/ __dakkhiá¹‡Ä• visuddhiyo_ti dÄ• nasaá¹…khÄ• tÄ
visujjhanakÄ• raá¹‡Ä• ni. __dÄ• yakato visujjhatÄ«_ti mahapphalabhÄ• vena visujjhati, mah
__kalyÄ• á¹‡adhammo_ti sucidhammo. __pÄ• padhammo_ti lÄ• makadhammo. __dÄ• yaka
vessantaramahÄ• rÄ• jÄ• kathetabbo. so hi jÅ«jakabrÄ• hmaá¹‡assa dÄ• rake datvÄ• mal
__paá¹-iggÄ• hakato visujjhatÄ«_ti ettha kalyÄ• á¹‡Ä«nadÄ«mukhadvÄ• ravÄ• sÄ« kevaá¹-
dÄ«ghasumattherassa tikkhattuá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ datvÄ• maraá¹‡amaÃ±ce nipanno `
dÄ«ghasumattherassa dinnapiá¹‡á¸• apÄ• to uddharatÄ«â€™â€™ ti Ä• ha. __neva dÄ• yal
vaá¸• á¸• hamÄ• navÄ• sÄ« luddako kathetabbo. so kira petadakkhiá¹‡aá¹ƒ dento ekassa d
adÄ• si. tatiyavÄ• re ``amanusso dussÄ«lo maá¹ƒ vilumpatÄ«â€™â€™ ti viravi. ekassa sÄ«
pÄ• pitakÄ• leyevassa pÄ• puá¹‡i. __dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato cÄ• _ti e
kathetabbanti.

9. vaá¹‡ijjasuttavaá¹‡á¹‡anÄ•

<79> navame \Ee III 110/ __tÄ• disÄ• vÄ• _ti taá¹ƒsadisÄ• va taá¹ƒsarikkhakÄ• va. __che
chedaá¹ƒ gacchati. yaá¹ƒ patthitaá¹ƒ, taá¹ƒ sabbaá¹ƒ nassatÄ«ti attho. __na yathÄ• dhippÄ
yathÄ• jjhÄ• sayÄ• na hoti. __parÄ• dhippÄ• yÄ• hotÄ«_ti parajjhÄ• sayÄ• ajjhÄ• sayato a
__samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• _ti ettha samitapÄ• pabÄ• hitapÄ• patÄ• hi sam
__vadatu, bhante, paccayenÄ• _ti, bhante, catubbidhena cÄ«varÄ• dinÄ• paccayena vadey
nimanteti. __yena pavÄ• retÄ«_ti paricchinditvÄ• yattakena pavÄ• reti. __taá¹ƒ na detÄ«_ti
deti. __ na yathÄ• dhippÄ• yaá¹ƒ detÄ«_ti yathÄ• tassa ajjhÄ• sayo, evaá¹ƒ dÄ• tuá¹ƒ na s
appakaá¹ƒ deti. __yathÄ• dhippÄ• yaá¹ƒ detÄ«_ti yattakaá¹ƒ so icchati, tattakameva deti. __
detÄ«_ti appakaá¹ƒ pavÄ• retvÄ• avattharitvÄ• bahuá¹ƒ deti.

10. kambojasuttavaá¹‡á¹‡anÄ•

<80> dasame \Be II 321/ __neva sabhÄ• yaá¹ƒ nisÄ«datÄ«_ti vinicchayakaraá¹‡atthaá¹ƒ vi
nisÄ«dati \Ne II 314/. __na kammantaá¹ƒ payojetÄ«_ti kasivaá¹‡ijjÄ• dimahÄ• kammantaá¹ƒ
kambojaá¹ƒ gacchatÄ«_ti bhoge sambharaá¹‡atthÄ• ya kambojaraá¹-á¹-haá¹ƒ na gacchati.
yaá¹ƒ kiÃ±ci tiroraá¹-á¹-haá¹ƒ na gacchatÄ«ti attho. __kodhano_tiÄ• dÄ«su kodhanatÄ• ya l
atthÄ• natthaá¹ƒ na jÄ• nÄ• ti, issukitÄ• ya parasampattiá¹ƒ na sahati, maccharitÄ• ya \Ee I
kiccaá¹ƒ kÄ• tuá¹ƒ na sakkoti, nippaÃ±Ã±atÄ• ya kiccaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ na sakkoti. tas
sabhÄ• nisÄ«danÄ• dÄ«ni na karotÄ«ti.

apaá¹‡á¹‡akavaggo tatiyo.

(9) 4. macalavaggo

1-5. pÄ• á¹‡Ä• tipÄ• tÄ• disuttapaÃ±cakavaá¹‡á¹‡anÄ•

81-85__._ catutthassa \Ne II 315/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva. paÃ±came ``nÄ«c
tiÄ• dikena tamena yuttoti __tamo_. kÄ• yaduccaritÄ• dÄ«hi puna nirayatamÅ«pagamanato
ubhayenapi khandhatamova kathito hoti. ``aá¸• á¸• he kule paccÄ• jÄ• toâ€™â€™ tiÄ• dike
Ä• lokabhÅ«toti vuttaá¹ƒ hoti. kÄ• yasucaritÄ• dÄ«hi puna sagguppattijotibhÄ• vÅ«pagamar
iminÄ• nayena itarepi dve veditabbÄ• .

__venakule_ti vilÄ«vakÄ• rakule. __nesÄ• dakule_ti migaluddakÄ• dÄ«naá¹ƒ kule. __ratha
cammakÄ• rakule. __pukkusakule_ti pupphachaá¸• á¸• akakule. __kasiravuttike_ti dukkhav
\Ee III 112/ paá¹ƒsupisÄ• cako viya jhÄ• makhÄ• á¹‡uvaá¹‡á¹‡o. __duddasiko_ti vijÄ• tamÄ
__okoá¹-imako_ti lakuá¹‡á¸• ako. __kÄ• á¹‡o_ti ekacchikÄ• á¹‡o vÄ• ubhayacchikÄ• á¹‡o
ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« vÄ• . __khaÃ±jo_ti ekapÄ• dakhaÃ±jo vÄ• u
__pakkhahato_ti hatapakkho pÄ«á¹-hasappÄ« \Be II 322/. __padÄ«peyyassÄ• _ti telakapall
dÄ«paupakaraá¹‡assa. __evaá¹ƒ kho, bhikkhave_ti ettha eko puggalo bahiddhÄ• Ä• lokaá¹
kucchimhiyeva kÄ• laá¹ƒ katvÄ• apÄ• yesu nibbattanto sakalampi kappaá¹ƒ saá¹ƒsarati. so
so pana kuhakapuggalo bhaveyya. kuhakassa hi evarÅ«pÄ• nipphatti hotÄ«ti vuttaá¹ƒ.

ettha ca ``nÄ«ce kuleâ€™â€™ tiÄ• dÄ«hi Ä• gamanavipatti ceva paccuppannapaccayavipa
``daliddeâ€™â€™ tiÄ• dÄ«hi pavattapaccayavipatti, ``kasiravuttikeâ€™â€™ tiÄ• dÄ«hi Ä• j
``dubbaá¹‡á¹‡oâ€™â€™ tiÄ• dÄ«hi attabhÄ• vavipatti, ``bahvÄ• bÄ• dhoâ€™â€™ tiÄ• dÄ«
``na lÄ• bhÄ«â€™â€™ tiÄ• dÄ«hi sukhakÄ• raá¹‡avipatti ceva upabhogavipatti ca, ``kÄ• ye
ntiÄ• dÄ«hi tamaparÄ• yaá¹‡abhÄ• vassa kÄ• raá¹‡asamÄ• yogo, ``kÄ• yassa bhedÄ• â€™
samparÄ• yikatamÅ«pagamo. sukkapakkho vuttapaá¹-ipakkhanayena veditabbo.

6. oá¹‡atoá¹‡atasuttavaá¹‡á¹‡anÄ•

<86> chaá¹-á¹-he \Ne II 316/ __oá¹‡atoá¹‡ato_ti idÄ• ni nÄ«cako Ä• yatimpi nÄ«cako bhav
__oá¹‡atuá¹‡á¹‡ato_ti idÄ• ni nÄ«co Ä• yatiá¹ƒ ucco bhavissati. __uá¹‡á¹‡atoá¹‡ato_ti idÄ•
nÄ«co bhavissati. __uá¹‡á¹‡atuá¹‡á¹‡ato_ti \Ee III 113/ idÄ• ni ucco Ä• yatimpi ucco bhavis
nesaá¹ƒ purimasuttanayeneva veditabbo.

7. puttasuttavaá¹‡á¹‡anÄ•

<87> sattame __samaá¹‡amacalo_ti samaá¹‡aacalo, makÄ• ro padasandhikaro, niccalasa
sattavidhampi sekhaá¹ƒ dasseti. so hi sÄ• sane mÅ«lajÄ• tÄ• ya saddhÄ• ya patiá¹-á¹-hitatt

__samaá¹‡apuá¹‡á¸• arÄ«ko_ti puá¹‡á¸• arÄ«kasadiso samaá¹‡o. puá¹‡á¸• arÄ«kaá¹ƒ nÄ•
saroruhaá¹ƒ. iminÄ• sukkhavipassakakhÄ«á¹‡Ä• savaá¹ƒ dasseti. so hi jhÄ• nÄ• bhiÃ±Ã±Ä
aparipuá¹‡á¹‡aguá¹‡attÄ• samaá¹‡apuá¹‡á¸• arÄ«ko nÄ• ma hoti. __samaá¹‡apadumo_ti
padumaá¹ƒ nÄ• ma paripuá¹‡á¹‡asatapattaá¹ƒ saroruhaá¹ƒ. iminÄ• ubhatobhÄ• gavimutta
so hi jhÄ• nÄ• bhiÃ±Ã±Ä• naá¹ƒ bhÄ• vena paripuá¹‡á¹‡aguá¹‡attÄ• samaá¹‡apadumo nÄ
__samaá¹‡esu samaá¹‡asukhumÄ• lo_ti sabbesupi etesu samaá¹‡esu sukhumÄ• lasamaá
kÄ• yikacetasikadukkharahito ekantasukhÄ«. etena attÄ• naÃ±ceva attasadise ca dasseti.

evaá¹ƒ mÄ• tikaá¹ƒ nikkhipitvÄ• idÄ• ni paá¹-ipÄ• á¹-iyÄ• vibhajanto __kathaÃ±ca, bhikkh
__sekho_ti sattavidhopi sekho. __pÄ• á¹-ipado_ti paá¹-ipannako. __anuttaraá¹ƒ yogakkhem
viharatÄ«_ti arahattaá¹ƒ patthayanto viharati. __muddhÄ• vasittassÄ• _ti muddhani avasitta
katÄ• bhisekassÄ• ti attho. __Ä• bhiseko_ti abhisekaá¹ƒ kÄ• tuá¹ƒ yutto. __anabhisitto_ti \E
abhisitto. __macalappatto_ti raÃ±Ã±o khattiyassa muddhÄ• vasittassa puttabhÄ• vena ceva
jeá¹-á¹-hakabhÄ• vena ca na tÄ• va abhisittabhÄ• vena ca abhisekappattiatthÄ• ya acalapp
nipÄ• tamattaá¹ƒ. __kÄ• yena phusitvÄ• _ti nÄ• makÄ• yena phusitvÄ• .

__yÄ• citova bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jatÄ«_ti ``idaá¹ƒ, bhante, paribhuÃ±jathÄ• â€
dÄ• yakehi yÄ• camÄ• neheva \Ne II 317/ upanÄ«taá¹ƒ cÄ«varaá¹ƒ bahuá¹ƒ paribhuÃ±jati,
bÄ• kulatthero viya. piá¹‡á¸• apÄ• taá¹ƒ khadiravanamagge sÄ«valitthero viya. senÄ• sanaa
aá¹-á¹-hakanÄ• garasutte (MN II 17 Ä• dayo; AN III 11.16 Ä• dayo) Ä• nandatthero viya. gilÄ
pilindavacchathero viya. __tyassÄ• _ti te assa. __manÄ• penevÄ• _ti manaá¹ƒ allÄ«yanake
kattabbakiccÄ• ni karonti pavattanti vÄ• . __upahÄ• raá¹ƒ upaharantÄ«_ti kÄ• yikacetasikau
upanÄ«yanti. __sannipÄ• tikÄ• nÄ«_ti tiá¹‡á¹‡ampi sannipÄ• tena nibbattÄ• ni. __utupariá¹
utupariá¹‡Ä• mato atisÄ«taatiuá¹‡haututo jÄ• tÄ• ni. __visamaparihÄ• rajÄ• nÄ«_ti accÄ• sa
visamaparihÄ• rato jÄ• tÄ• ni. __opakkamikÄ• nÄ«_ti vadhabandhanÄ• diupakkamena nibb
__kammavipÄ• kajÄ• nÄ«_ti \Ee III 115/ vinÄ• pi imehi kÄ• raá¹‡ehi kevalaá¹ƒ pubbe kataka
jÄ• tÄ• ni. __catunnaá¹ƒ jhÄ• nÄ• na_nti ettha khÄ«á¹‡Ä• savÄ• nampi buddhÄ• nampi kiriy
sesaá¹ƒ uttÄ• natthamevÄ• ti.

8. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<88> aá¹-á¹-hame sÄ• sane laddhappatiá¹-á¹-hattÄ• sotÄ• pannova __samaá¹‡amacalo_ti
na bahupattaá¹ƒ viya saroruhaá¹ƒ sakadÄ• gÄ• mÄ« \Be II 324/ __samaá¹‡apuá¹‡á¸• arÄ«
bahutaraguá¹‡attÄ• satapattaá¹ƒ viya saroruhaá¹ƒ anÄ• gÄ• mÄ« __samaá¹‡apadumo_ti,
kilesÄ• naá¹ƒ sabbaso samucchinnattÄ• mudubhÄ• vappatto khÄ«á¹‡Ä• savo __samaá¹‡a

9. sammÄ• diá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<89> navame __sammÄ• diá¹-á¹-hiko_tiÄ• dÄ«hi aá¹-á¹-haá¹…gikamaggavasena paá¹-han
gahitÄ• . dutiyavÄ• re dasaá¹…gikamaggavasena vÄ• arahattaphalaÃ±Ä• á¹‡aarahattapha
aá¹-á¹-haá¹…gikamaggavasena vÄ• sukkhavipassakakhÄ«á¹‡Ä• savo kathito, tatiyavÄ• re
catutthavÄ• re tathÄ• gato ca tathÄ• gatasadisakhÄ«á¹‡Ä• savo cÄ• ti. iti idaá¹ƒ suttaá¹ƒ pa
kathitapuggalÄ• naá¹ƒ vaseneva kathitaá¹ƒ, desanÄ• mattameva panettha nÄ• nanti.

10. khandhasuttavaá¹‡á¹‡anÄ•

<90> dasame \Ne II 318/ paá¹-hamavÄ• re arahattatthÄ• ya payogaá¹ƒ anÄ• rabhitvÄ• á¹-
sekhapuggalo kathito. dutiyavÄ• re anuppÄ• ditajjhÄ• no Ä• raddhavipassako appamÄ• dav
tatiyavÄ• re Ä• raddhavipassako appamÄ• davihÄ• rÄ« aá¹-á¹-havimokkhalÄ• bhÄ« sekhap
paramasukhumÄ• lakhÄ«á¹‡Ä• savoti.

macalavaggo catuttho.

(10) 5. asuravaggo

1. asurasuttavaá¹‡á¹‡anÄ•

<91> paÃ±camassa \Ne II 319/ \Ee III 116/ paá¹-hame __asuro_ti asurasadiso bÄ«bhaccho
guá¹‡avasena abhirÅ«po pÄ• sÄ• diko.

2. paá¹-hamasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<92> dutiye \Be II 325/ __ajjhattaá¹ƒ cetosamathassÄ• _ti niyakajjhatte appanÄ• cittasamÄ
__adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• _ti saá¹…khÄ• rapariggÄ• hakavipassanÄ• Ã±Ä•
adhipaÃ±Ã±Ä• saá¹…khÄ• taÃ±ca, paÃ±cakkhandhasaá¹…khÄ• tesu ca dhammesu vipass
``adhipaÃ±Ã±Ä• dhammavipassanÄ• â€™â€™ ti vuccatÄ«ti.

3. dutiyasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<93> tatiye __yogo karaá¹‡Ä«yo_ti yuttappayuttatÄ• kattabbÄ• . __chando_ti kattukamyat
payogo. __ussÄ• ho_ti tato adhimattataraá¹ƒ vÄ«riyaá¹ƒ. __ussoá¸·hÄ«_ti
paá¹…kalaggasakaá¹-auddharaá¹‡asadisaá¹ƒ mahÄ• vÄ«riyaá¹ƒ. __appaá¹-ivÄ• nÄ«_ti ani

4. tatiyasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<94> catutthe __evaá¹ƒ kho, Ä• vuso, saá¹…khÄ• rÄ• daá¹-á¹-habbÄ• _tiÄ• dÄ«su, Ä• vus

aniccato daá¹-á¹-habbÄ• , aniccato sammasitabbÄ• , aniccato passitabbÄ• . tathÄ• dukkha
attho daá¹-á¹-habbo. __evaá¹ƒ kho, Ä• vuso, cittaá¹ƒ saá¹‡á¹-hapetabba_ntiÄ• dÄ«supi paá
Ä• vuso, cittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ paá¹-hamajjhÄ• navasena sannisÄ• detabbaá¹ƒ, pa
320/ ekodi kÄ• tabbaá¹ƒ, paá¹-hamajjhÄ• navasena samÄ• dahitabbaá¹ƒ. tathÄ• dutiyajjhÄ
attho daá¹-á¹-habbo. imesu tÄ«supi suttesu samathavipassanÄ• lokiyalokuttarÄ• va kathitÄ

5. chavÄ• lÄ• tasuttavaá¹‡á¹‡anÄ•

<95> paÃ±came __chavÄ• lÄ• ta_nti susÄ• ne alÄ• taá¹ƒ. __majjhe_ \Ee III 117/ __gÅ«tha
gÅ«thamakkhitaá¹ƒ. __neva gÄ• me kaá¹-á¹-hatthaá¹ƒ pharatÄ«_ti kÅ«á¹-agopÄ• nasithaml
anupaneyyatÄ• ya gÄ• me na kaá¹-á¹-hatthaá¹ƒ sÄ• dheti, khettakuá¹-ipÄ• daá¹ƒ vÄ• maÃ±
anupaneyyatÄ• ya na araÃ±Ã±e kaá¹-á¹-hatthaá¹ƒ sÄ• dheti. dvÄ«su koá¹-Ä«su gayhamÄ•
majjhe gayhamÄ• naá¹ƒ gÅ«thena makkheti. __tathÅ«pama_nti taá¹ƒsarikkhakaá¹ƒ. __abhi
__paá¹‡Ä«tataro_ti uttamataro. __gavÄ• khÄ«ra_nti gÄ• vito khÄ«raá¹ƒ. __khÄ«ramhÄ• d
paraá¹ƒ purimato purimato aggaá¹ƒ, sappimaá¹‡á¸• o pana tesu sabbesupi aggameva \Be I
guá¹‡ehi aggo ceva seá¹-á¹-ho ca pamukho ca uttamo ca pavaro cÄ• ti veditabbo. chavÄ• lÄ
puggalo kathito, appassuto pana vissaá¹-á¹-hakammanto goá¹‡asadiso puggalo kathitoti ve
sabbaá¹ƒ uttÄ• natthameva.

7. khippanisantisuttavaá¹‡á¹‡anÄ•

<97> sattame __khippanisantÄ«_ti khippanisÄ• mano sÄ«ghaá¹ƒ jÄ• nituá¹ƒ samattho. __s
sutappaguá¹‡Ä• naá¹ƒ tantidhammÄ• naá¹ƒ. __atthÅ«paparikkhÄ«_ti atthaá¹ƒ upaparikkhal
dhammamaÃ±Ã±Ä• yÄ• _ti aá¹-á¹-hakathaÃ±ca pÄ• á¸·iÃ±ca jÄ• nitvÄ• . __dhammÄ• nudh
navalokuttaradhammÄ• naá¹ƒ \Ee III 118/ anurÅ«padhammabhÅ«taá¹ƒ sasÄ«lakaá¹ƒ pubba
paá¹-ipanno hoti. __no ca kalyÄ• á¹‡avÄ• co_ti na sundaravacano. __na kalyÄ• á¹‡avÄ• kk
sundaravacanaghoso hoti. __poriyÄ• _tiÄ• dÄ«hi saddhiá¹ƒ no-kÄ• ro yojetabboyeva. guá¹‡
apalibuddhÄ• ya adosÄ• ya agaá¸·itapadabyaÃ±janÄ• ya atthaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ samat
na hotÄ«ti attho. iminÄ• upÄ• yena sabbattha attho veditabbo.

8. attahitasuttavaá¹‡á¹‡anÄ•

98-99__._ aá¹-á¹-hamaá¹ƒ \Ne II 321/ puggalajjhÄ• sayavasenÄ• pi dasabalassa desanÄ• Ã
kathitaá¹ƒ, navamaá¹ƒ paÃ±caveravasena.

10. potaliyasuttavaá¹‡á¹‡anÄ•

<100> dasame __kÄ• lenÄ• _ti yuttappattakÄ• lena. __khamatÄ«_ti ruccati. __yadidaá¹ƒ ta

kÄ• laÃ±Ã±utÄ• _ti yÄ• esÄ• tattha tattha kÄ• laá¹ƒ jÄ• nanÄ• . taá¹ƒ taá¹ƒ kÄ• laá¹ƒ Ã±at
avaá¹‡á¹‡akathanaá¹ƒ vaá¹‡á¹‡Ä• rahassa ca vaá¹‡á¹‡akathanaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ pa

asuravaggo paÃ±camo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. valÄ• hakavaggo

1-2. valÄ• hakasuttadvayavaá¹‡á¹‡anÄ•

101-2__._ tatiyapaá¹‡á¹‡Ä• sakassa \Ne II 322/ \Be II 327/ \Ee III 119/ paá¹-hame __valÄ• h
__bhÄ• sitÄ• hoti no kattÄ• _ti ``idaÃ±cidaÃ±ca karissÄ• mÄ«â€™â€™ ti kevalaá¹ƒ bhÄ• s
hoti no bhÄ• sitÄ• _ti akathetvÄ• va ``idaÃ±cidaÃ±ca mayÄ• kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€
sabbattha attho veditabbo. dutiyaá¹ƒ uttÄ• natthameva.

3. kumbhasuttavaá¹‡á¹‡anÄ•

<103> tatiye __kumbhÄ• _ti ghaá¹-Ä• . __tuccho pihito_ti rittako pihitamukho. __pÅ«ro viva
udakapuá¹‡á¹‡o apÄ• rutamukho. sesadvayepi eseva nayo.

4. udakarahadasuttavaá¹‡á¹‡anÄ•

<104> catutthe __uttÄ• no gambhÄ«robhÄ• so_tiÄ• dÄ«su purÄ• á¹‡apaá¹‡á¹‡arasasambh
__gambhÄ«robhÄ• so_ nÄ• ma, acchavippasannamaá¹‡ivaá¹‡á¹‡audako __uttÄ• nobhÄ• s

5-6. ambasuttavaá¹‡á¹‡anÄ•

105-6__._ paÃ±came __Ä• maá¹ƒ pakkavaá¹‡á¹‡Ä«_ti Ä• makaá¹ƒ hutvÄ• olokentÄ• naá¹
evaá¹ƒ sabbapadÄ• ni daá¹-á¹-habbÄ• ni. chaá¹-á¹-haá¹ƒ uttÄ• natthameva.

7. mÅ«sikasuttavaá¹‡á¹‡anÄ•

<107> sattame \Ne II 323/ yo Ä• vÄ• á¹-aá¹ƒ khaá¹‡ati, na ca tattha vasati, so __gÄ• dhaá¹
vuccati. khantÄ• tipi pÄ• á¹-ho. iminÄ• nayena sabbapadÄ• ni veditabbÄ• ni.

8. balÄ«baddasuttavaá¹‡á¹‡anÄ•

<108> aá¹-á¹-hame \Be II 328/ yo attano gogaá¹‡aá¹ƒ maddati, na paragogaá¹‡aá¹ƒ, ayaá¹
paragavacaá¹‡á¸• o_ti evaá¹ƒ sabbapadÄ• ni veditabbÄ• ni. __ubbejetÄ• hotÄ«_ti ghaá¹-á
ubbegapattaá¹ƒ karoti.

9. rukkhasuttavaá¹‡á¹‡anÄ•

<109> navame __pheggu phegguparivÄ• ro_ti nissÄ• ro phegguruk kho phegguruk kheheva
\Ee III 120/ khadirÄ• dÄ«hi sÄ• rarukkheheva parivuto. esa nayo sabbattha.

10. Ä• sÄ«visasuttavaá¹‡á¹‡anÄ•

<110> dasame __Ä• gataviso na ghoraviso_ti yassa visaá¹ƒ Ä• gacchati, ghoraá¹ƒ pana na
pÄ«á¸·eti. sesapadesupi eseva nayoti.

valÄ• hakavaggo paá¹-hamo.

(12) 2. kesivaggo

1. kesisuttavaá¹‡á¹‡anÄ•

<111> dutiyassa \Ne II 324/ paá¹-hame __kesÄ«_ti tassa nÄ• maá¹ƒ. assadamme sÄ• retÄ
saá¹‡henapi vinetÄ«_tiÄ• dÄ«su tassa anucchavikaá¹ƒ sakkÄ• raá¹ƒ katvÄ• subhojanaá¹ƒ
pÄ• yetvÄ• muduvacanena samudÄ• caritvÄ• damento saá¹‡hena dameti nÄ• ma, jÄ• á¹‡
patodavijjhanakasÄ• bhighÄ• tapharusavacanehi ca damento pharusena dameti nÄ• ma, kÄ
karonto saá¹‡hapharusena dameti nÄ• ma.

2. javasuttavaá¹‡á¹‡anÄ•

<112> dutiye \Be II 329/ __ajjavenÄ• _ti ujukabhÄ• vena. __javenÄ• _ti padavegena. __kha
adhivÄ• sanakkhantiyÄ• . __soraccenÄ• _ti sucibhÄ• vasÄ«lena. puggalaguá¹‡aá¹…gesu _
sesamettha uttÄ• natthameva.

3. patodasuttavaá¹‡á¹‡anÄ•

<113> tatiye \Ee III 121/ __patodacchÄ• ya_nti vijjhanatthaá¹ƒ ukkhittassa patodassa chÄ•
__saá¹ƒvijjatÄ«_ti ``javo me gahetabboâ€™â€™ ti sallakkhaá¹‡avasena saá¹ƒvijjati. __saá¹

saá¹ƒvegaá¹ƒ paá¹-ipajjati __lomavedhaviddho_ti lomakÅ«pe patodavedhena viddhamatto.
chavicammaá¹ƒ chindantena patodavedhena viddho. __aá¹-á¹-hivedhaviddho_ti aá¹-á¹-hiá¹ƒ
viddho. __kÄ• yenÄ• _ti nÄ• makÄ• yena. __paramasacca_nti nibbÄ• naá¹ƒ. __sacchikarot
__paÃ±Ã±Ä• yÄ• _ti sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya.

4. nÄ• gasuttavaá¹‡á¹‡anÄ•

<114> catutthe \Ne II 325/ __aá¹-á¹-hiá¹ƒ katvÄ• _ti aá¹-á¹-hiko hutvÄ• . __tiá¹‡avaninnÄ• c
__tiá¹‡avo_ti á¸• iá¹‡á¸• imo, __ninnÄ• dasaddo_ti sabbesampi ekatomissito mahÄ• saddo.
__á¸• aá¹ƒsÄ• _ti piá¹…galamakkhikÄ• , __makasÄ• _ makasÄ• va. __khippaÃ±Ã±eva gan
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanÄ• ni pÅ«retvÄ• sÄ«ghameva ga

5. á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<115> paÃ±came __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __anatthÄ• ya saá¹ƒvattatÄ«_ti ahit
saá¹ƒvattati. ettha ca paá¹-hamaá¹ƒ opÄ• takkhaá¹‡anamacchabandhanasandhicchedanÄ•
savighÄ• taá¹ƒ pÄ• pakammaá¹ƒ veditabbaá¹ƒ, dutiyaá¹ƒ samajÄ«vikÄ• naá¹ƒ gihÄ«naá¹ƒ
pupphacchaá¸• á¸• akÄ• dikammaá¹ƒ sudhÄ• koá¹-á¹-ana-gehacchÄ• danaasuciá¹-á¹-hÄ• n
122/ veditabbaá¹ƒ, tatiyaá¹ƒ surÄ• pÄ• nagandhavilepanamÄ• lÄ• piá¸·andhanÄ• dikamma
pÄ• á¹‡Ä• tipÄ• tÄ• dikammaÃ±ca veditabbaá¹ƒ, catutthaá¹ƒ dhammassavanatthÄ• ya gam
suddhavatthacchÄ• dana-mÄ• lÄ• gandhÄ• dÄ«naá¹ƒ Ä• dÄ• ya gamanaá¹ƒ \Be II 330/ cet
madhuradhammakathÄ• savanaá¹ƒ paÃ±casÄ«lasamÄ• dÄ• nanti evamÄ• dÄ«su somanas
veditabbaá¹ƒ. __purisathÄ• me_ti purisassa Ã±Ä• á¹‡athÄ• masmiá¹ƒ. sesadvayepi eseva n

6. appamÄ• dasuttavaá¹‡á¹‡anÄ•

<116> chaá¹-á¹-he __yato kho_ti yadÄ• kho. __samparÄ• yikassÄ• _ti desanÄ• mattameta
samparÄ• yikassa, na diá¹-á¹-hadhammikassa maraá¹‡assa bhÄ• yati. sova idha adhippeto
``sammÄ• diá¹-á¹-hi bhÄ• vitÄ• ti vacanato sotÄ• pannaá¹ƒ Ä• diá¹ƒ katvÄ• sabbepi ariyÄ•
vadanti.

7. Ä• rakkhasuttavaá¹‡á¹‡anÄ•

<117> sattame __attarÅ«penÄ• _ti attano anurÅ«pena anucchavikena, hitakÄ• menÄ• ti at
II 326/ rÄ• gassa paccayabhÅ«tesu. __dhammesÅ«_ti sabhÄ• vesu, iá¹-á¹-hÄ• rammaá¹‡es
nayo veditabbo. __na rajjatÄ«_ti diá¹-á¹-hivasena na rajjati. sesapadesupi eseva nayo. __na
samaá¹‡avacanahetupi gacchatÄ«_ti samaá¹‡Ä• naá¹ƒ paravÄ• dÄ«naá¹ƒ vacanahetupi at
tesaá¹ƒ diá¹-á¹-hivasena na gacchatÄ«ti attho. idhÄ• pi khÄ«á¹‡Ä• savova adhippeto.

8-10. saá¹ƒvejanÄ«yÄ• disuttattayavaá¹‡á¹‡anÄ•

118-120__._ aá¹-á¹-hame __dassanÄ«yÄ• nÄ«_ti passitabbayuttakÄ• ni. __saá¹ƒvejanÄ«yÄ
navame __jÄ• tibhaya_nti jÄ• tiá¹ƒ Ä• rabbha uppajjanakabhayaá¹ƒ. sesapadesupi eseva n
__aggibhaya_nti aggiá¹ƒ paá¹-icca uppajjanakabhayaá¹ƒ. sesapadesupi eseva nayo.

kesivaggo dutiyo.

(13) 3. bhayavaggo

1. attÄ• nuvÄ• dasuttavaá¹‡á¹‡anÄ•

<121> tatiyassa \Ne II 327/ \Be II 331/ paá¹-hame __attÄ• nuvÄ• dabhaya_nti attÄ• naá¹ƒ a
uppajjanakabhayaá¹ƒ. __parÄ• nuvÄ• dabhaya_nti parassa anuvÄ• dato uppajjanakabhaya
dvattiá¹ƒsa kammakÄ• raá¹‡Ä• paá¹-icca uppajjanakabhayaá¹ƒ. __duggatibhaya_nti cattÄ•
uppajjanakabhayaá¹ƒ. __idaá¹ƒ vuccati, bhikkhave, attÄ• nuvÄ• dabhaya_ntiÄ• dÄ«su attÄ•
paccavekkhantassa ajjhattaá¹ƒ hirÄ« samuá¹-á¹-hÄ• ti, sÄ• ssa tÄ«su dvÄ• resu saá¹ƒvaraá
saá¹ƒvaro catupÄ• risuddhisÄ«laá¹ƒ hoti. so tasmiá¹ƒ sÄ«le patiá¹-á¹-hÄ• ya vipassanaá¹ƒ v
aggaphale patiá¹-á¹-hÄ• ti. parÄ• nuvÄ• dabhayaá¹ƒ pana paccavekkhantassa bahiddhÄ• c
tadassa tÄ«su dvÄ• resu saá¹ƒvaraá¹ƒ janeti, tÄ«su dvÄ• resu saá¹ƒvaro catupÄ• risuddhis
sÄ«le patiá¹-á¹-hÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• aggaphale patiá¹-á¹-hÄ• ti. duggatibh
ajjhattaá¹ƒ hirÄ« samuá¹-á¹-hÄ• ti, sÄ• ssa tÄ«su dvÄ• resu saá¹ƒvaraá¹ƒ janeti, tÄ«su dvÄ
catupÄ• risuddhisÄ«laá¹ƒ hoti. so tasmiá¹ƒ sÄ«le patiá¹-á¹-hÄ• ya vipassanaá¹ƒ vaá¸• á¸• h
patiá¹-á¹-hÄ• ti.

2. Å«mibhayasuttavaá¹‡á¹‡anÄ•

<122> dutiye __udakorohantassÄ• _ti udakaá¹ƒ otarantassa. __pÄ• á¹-ikaá¹…khitabbÄ• nÄ
__susukÄ• bhaya_nti caá¹‡á¸• amacchabhayaá¹ƒ. __mukhÄ• varaá¹‡aá¹ƒ maÃ±Ã±e karon
karonti. __odarikattassÄ• _ti \Ee III 124/ mahodaratÄ• ya mahagghasabhÄ• vassa. __arakk
kÄ• yenÄ• _tiÄ• dÄ«su kÄ• yadvÄ• re tividhassa saá¹ƒvarassa abhÄ• vato arakkhitena kÄ•
catubbidhassa saá¹ƒvarassa abhÄ• vato __arakkhitÄ• ya vÄ• cÄ• ya_.

3. paá¹-hamanÄ• nÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ•

<123> tatiye __tadassÄ• detÄ«_ti taá¹ƒ jhÄ• naá¹ƒ sukhassÄ• dena assÄ• deti. __nikÄ• m
__vittiá¹ƒ_ \Ne II 328/ __Ä• pajjatÄ«_ti tuá¹-á¹-hiá¹ƒ Ä• pajjati. __tadadhimutto_ti \Be II 332/

adhimutto, taá¹ƒ vÄ• adhimutto. __tabbahulavihÄ• rÄ«_ti tena jhÄ• nena bahulaá¹ƒ viharan
upapajjatÄ«_ti sahabhÄ• vaá¹ƒ gacchati, tattha nibbattatÄ«ti attho. __kappo Ä• yuppamÄ• a
paá¹-hamajjhÄ• naá¹ƒ atthi hÄ«naá¹ƒ, atthi majjhimaá¹ƒ, atthi paá¹‡Ä«taá¹ƒ. tattha hÄ«nena
kappassa tatiyo koá¹-á¹-hÄ• so Ä• yuppamÄ• á¹‡aá¹ƒ, majjhimena upaá¸• á¸• hakappo, paá
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __nirayampi gacchatÄ«_ti nirayagamanÄ«yassa kammassa appa
gacchati, na anantarameva. __tasmiá¹ƒyeva bhave parinibbÄ• yatÄ«_ti tasmiá¹ƒyeva rÅ«pa
parinibbÄ• yati, na heá¹-á¹-hÄ• otarati. __yadidaá¹ƒ gatiyÄ• upapattiyÄ• satÄ«_ti yaá¹ƒ ida
upapattiyÄ• ca sati sekhassa ariyasÄ• vakassa paá¹-isandhivasena heá¹-á¹-hÄ• anotaritvÄ
rÅ«pabhave upari dutiyatatiyÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ brahmaloke parinibbÄ• naá¹ƒ, put
nirayÄ• digamanaá¹ƒ, idaá¹ƒ nÄ• nÄ• karaá¹‡anti attho.

__dve kappÄ• _ti etthÄ• pi dutiyajjhÄ• naá¹ƒ vuttanayeneva tividhaá¹ƒ hoti. tattha paá¹‡Ä«t
nibbattÄ• naá¹ƒ aá¹-á¹-hakappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ, majjhimena cattÄ• ro, hÄ«nena dv
vuttaá¹ƒ. __cattÄ• ro_ \Ee III 125/ __kappÄ• _ti ettha yaá¹ƒ heá¹-á¹-hÄ• vuttaá¹ƒ ``kappo, d
tampi Ä• haritvÄ• attho veditabbo. kappoti ca guá¹‡assapi nÄ• maá¹ƒ, tasmÄ• kappo dve I
ayamettha attho daá¹-á¹-habbo. idaá¹ƒ vuttaá¹ƒ hoti --- yo paá¹-hamaá¹ƒ vutto kappo, so dv
ekena guá¹‡ena dve kappÄ• honti, dutiyena cattÄ• ro, puna te cattÄ• ro kappÄ• ti imehi cat
ekena guá¹‡ena aá¹-á¹-ha honti, dutiyena soá¸·asa, tatiyena dvattiá¹ƒsa, catutthena catusaá
evamidha paá¹‡Ä«tajjhÄ• navasena catusaá¹-á¹-hi kappÄ• gahitÄ• ti veditabbÄ• . __paÃ±c
paá¹‡Ä«tasseva upapattijjhÄ• nassa vasena vuttaá¹ƒ. vehapphalesu vÄ• paá¹-hamajjhÄ• n
tiá¹‡á¹‡aá¹ƒ brahmalokÄ• naá¹ƒ abhÄ• vato ettakameva Ä• yuppamÄ• á¹‡aá¹ƒ. tasmÄ• ev

4. dutiyanÄ• nÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ•

<124> catutthe \Be II 333/ rÅ«pameva __rÅ«pagataá¹ƒ_. sesapadesupi eseva nayo. __anic
abhÄ• vaá¹-á¹-hena __aniccato, _ Ä• bÄ• dhaá¹-á¹-hena __rogato, _ anto padussanaá¹-á¹-h
anupaviá¹-á¹-haá¹-á¹-hena __sallato, _ sadukkhaá¹-á¹-hena __aghato, _ sampÄ«á¸·anaá¹-á
avidheyyaá¹-á¹-hena __parato, _ palujjanaá¹-á¹-hena __palokato, _ nissattaá¹-á¹-hena __su
avasavattanaá¹-á¹-hena __anattato_. ettha ca ``aniccato palokatoâ€™â€™ ti \Ne II 329/ dvÄ
aniccalakkhaá¹‡aá¹ƒ kathitaá¹ƒ, ``suÃ±Ã±ato anattatoâ€™â€™ ti dvÄ«hi anattalakkhaá¹‡aá
dukkhalakkhaá¹‡aá¹ƒ kathitanti veditabbaá¹ƒ. __samanupassatÄ«_ti Ã±Ä• á¹‡ena passati. d
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• passanto tayo magge tÄ«á¹‡i phalÄ• ni sacchikaroti. __suddhA
126/ __devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«_ti tattha á¹-hito catutthajjhÄ• naá¹ƒ bhÄ• ve

5-6. mettÄ• suttadvayavaá¹‡á¹‡anÄ•

125-126__._ paÃ±came paá¹-hamajjhÄ• navasena mettÄ• , dutiyÄ• divasena karuá¹‡Ä• da
catutthe vuttanayeneva veditabbaá¹ƒ.

7. paá¹-hamatathÄ• gataacchariyasuttavaá¹‡á¹‡anÄ•

<127> sattame __pÄ• tubhÄ• vÄ• _ti pÄ• tubhÄ• vena. __kucchiá¹ƒ okkamatÄ«_ti ettha ku
attho. okkante hi tasmiá¹ƒ evaá¹ƒ hoti, na okkamamÄ• ne. __appamÄ• á¹‡o_ti vuá¸• á¸• hip
__uá¸·Ä• ro_ti tasseva vevacanaá¹ƒ. __devÄ• naá¹ƒ devÄ• nubhÄ• va_nti ettha devÄ• naá¹
nivatthavatthassa pabhÄ• dvÄ• dasa yojanÄ• ni pharati, tathÄ• sarÄ«rassa, tathÄ• vimÄ•
atikkamitvÄ• ti attho. __lokantarikÄ• _ti tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ anta
hoti, tiá¹‡á¹‡aá¹ƒ sakaá¹-acakkÄ• naá¹ƒ pattÄ• naá¹ƒ vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• hacca á
viya. so pana lokantarikanirayo parimÄ• á¹‡ato aá¹-á¹-hayojanasahassappamÄ• á¹‡o hoti. _
niccavivaá¹-Ä• . __asaá¹ƒvutÄ• _ti heá¹-á¹-hÄ• pi appatiá¹-á¹-hÄ• . __andhakÄ• rÄ• _ti tam
__andhakÄ• ratimisÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ato andhabhÄ• vakaraá¹‡a
tattha kira cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na jÄ• yati. __evaá¹ƒmahiddhikÄ• na_nti candimasÅ«ri
tÄ«su dÄ«pesu paÃ±Ã±Ä• yanti, evaá¹ƒmahiddhikÄ• . ekekÄ• ya disÄ• ya \Ee III 127/ nava
andhakÄ• raá¹ƒ vidhamitvÄ• Ä• lokaá¹ƒ dassenti, __evaá¹ƒmahÄ• nubhÄ• vÄ• . Ä• bhÄ• n
nappahonti. te kira cakkavÄ• á¸·apabbatassa vemajjhena caranti cakkavÄ• á¸·apabbataÃ±c
lokantaranirayÄ• . tasmÄ• tesaá¹ƒ tattha Ä• bhÄ• nappahonti.

__yepi tattha sattÄ• _ti yepi tasmiá¹ƒ lokantaramahÄ• niraye sattÄ• upapannÄ• . kiá¹ƒ pan
II 330/ tattha uppajjantÄ«ti? bhÄ• riyaá¹ƒ dÄ• ruá¹‡aá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dhammikasam
upari aparÄ• dhaá¹ƒ, aÃ±Ã±aÃ±ca divase divase pÄ• á¹‡avadhÄ• disÄ• hasikakammaá¹ƒ k
tambapaá¹‡á¹‡idÄ«pe abhayacoranÄ• gacorÄ• dayo viya. tesaá¹ƒ attabhÄ• vo tigÄ• vutiko
dÄ«ghanakhÄ• honti. te rukkhe vagguliyo viya nakhehi cakkavÄ• á¸·apabbatapÄ• de lagga
aÃ±Ã±amaÃ±Ã±assa hatthapÄ• sagatÄ• honti, atha ``bhakkho no laddhoâ€™â€™ ti maÃ±
viparivattitvÄ• lokasandhÄ• rakaudake patanti, vÄ• te paharantepi madhukaphalÄ• ni viya
patitamattÄ• va accantakhÄ• re udake piá¹-á¹-hapiá¹‡á¸• i viya vilÄ«yanti. __aÃ±Ã±epi kira
bho yathÄ• mayaá¹ƒ mahÄ• dukkhaá¹ƒ anubhavÄ• ma, evaá¹ƒ aÃ±Ã±epi kira sattÄ• idaá¹
idhÅ«papannÄ• ti taá¹ƒdivasaá¹ƒ passanti. ayaá¹ƒ pana obhÄ• so ekayÄ• gupÄ• namattam
niddÄ• yitvÄ• pabuddho Ä• rammaá¹‡aá¹ƒ vibhÄ• veti \Ee III 128/, tattakaá¹ƒ kÄ• laá¹ƒ hot
``accharÄ• saá¹…ghÄ• tamattameva vijjuobhÄ• so viya niccharitvÄ• kiá¹ƒ idanti bhaá¹‡ant
antaradhÄ• yatÄ«â€™â€™ ti vadanti.

8. dutiyatathÄ• gataacchariyasuttavaá¹‡á¹‡anÄ•

<128> aá¹-á¹-hame taá¹‡hÄ• diá¹-á¹-hÄ«hi allÄ«yitabbaá¹-á¹-hena Ä• layoti paÃ±ca kÄ• ma
vaá¹-á¹-aá¹ƒ. Ä• ramanti etthÄ• ti Ä• rÄ• mo, Ä• layo Ä• rÄ• mo etissÄ• ti __Ä• layÄ• rÄ• m
__Ä• layaratÄ• _ \Be II 335/. Ä• laye sammuditÄ• ti __Ä• layasammuditÄ• . anÄ• laye dham
vivaá¹-á¹-Å«panissite ariyadhamme. __sussÅ«satÄ«_ti sotukÄ• mo hoti. __sotaá¹ƒ odahatÄ

__aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapetÄ«_ti Ä• jÄ• nanatthÄ• ya cittaá¹ƒ paccupaá¹-á¹-hapeti. maÃ±Ã±itabbaá¹-á¹-hena vÄ• sakalaá¹ƒ vaá¹-á¹-ameva. __mÄ• navinaye dhamme_ti mÄ• upasamapaá¹-ipakkho __anupasamo, _ anupasantaá¹-á¹-hena vÄ• vaá¹-á¹-ameva anupasa upasamakare vivaá¹-á¹-Å«panissite. avijjÄ• ya gatÄ• samannÄ• gatÄ• ti __avijjÄ• gatÄ• _. pariyonaddhattÄ• aá¹‡á¸• aá¹ƒ viya bhÅ«tÄ• ti __aá¹‡á¸• abhÅ«tÄ• _. samantato onaddhÄ avijjÄ• vinaye_ti avijjÄ• vinayo vuccati arahattaá¹ƒ, taá¹ƒnissite dhamme desiyamÄ• neti att imasmiá¹ƒ sutte catÅ«su á¹-hÄ• nesu vaá¹-á¹-aá¹ƒ, catÅ«su vivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

9. Ä• nandaacchariyasuttavaá¹‡á¹‡anÄ•

<129> navame \Ne II 331/ __bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• yÄ• _ti ye bhagavanta upasaá¹…kamanti, ye vÄ• ``Ä• yasmÄ• kirÄ• nando samantapÄ• sÄ• diko abhirÅ«po dass saá¹…ghasobhanoâ€™â€™ ti therassa guá¹‡e sutvÄ• Ä• gacchanti, te sandhÄ• ya ``bhikk dassanÄ• ya upasaá¹…kamatÄ«â€™â€™ ti vuttaá¹ƒ. esa nayo sabbattha. __attamanÄ• _ti sametÄ«â€™â€™ ti sakamanÄ• tuá¹-á¹-hacittÄ• . __dhamma_nti ``kacci, Ä• vuso, khaman kacci yonisomanasikÄ• rakammaá¹ƒ karotha, Ä• cariyupajjhÄ• yavattaá¹ƒ pÅ«rethÄ• â€™â paá¹-isanthÄ• radhammaá¹ƒ. tattha bhikkhunÄ«su ``kacci, bhaginiyo, aá¹-á¹-ha garudhamm vattathÄ• â€™â€™ ti idampi nÄ• nÄ• karaá¹‡aá¹ƒ hoti. upÄ• sakesu ``svÄ• gataá¹ƒ, upÄ• s vÄ• aá¹…gaá¹ƒ vÄ• rujjati, arogÄ• te puttabhÄ• taroâ€™â€™ ti na evaá¹ƒ paá¹-isanthÄ• r karoti --- ``kathaá¹ƒ, upÄ• sakÄ• , tÄ«á¹‡i saraá¹‡Ä• ni paÃ±ca sÄ«lÄ• ni rakkhatha, mÄ• sa karotha, mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• navattaá¹ƒ pÅ«retha, dhammikasamaá¹‡abrÄ• h ti. upÄ• sikÄ• supi eseva nayo.

10. cakkavattiacchariyasuttavaá¹‡á¹‡anÄ•

<130> dasame __khattiyaparisÄ• _ti abhisittÄ• anabhisittÄ• ca khattiyÄ• \Ee III 130/. te h cakkavattÄ« nÄ• ma abhirÅ«po pÄ• sÄ• diko hoti, Ä• kÄ• sena \Be II 336/ vicaranto rajjaá¹ƒ dhammarÄ• jÄ• â€™â€™ ti tassa guá¹‡akathaá¹ƒ sutvÄ• savanena dassanamhi samente ``kathaá¹ƒ, tÄ• tÄ• , rÄ• jadhammaá¹ƒ pÅ«retha, paveá¹‡iá¹ƒ rakkhathÄ• â€™â€™ ti paá¹-i brÄ• hmaá¹‡esu pana ``kathaÃ±ca, Ä• cariyÄ• , mante vÄ• cetha, antevÄ• sikÄ• mante ga vatthÄ• ni vÄ• sÄ«laá¹ƒ vÄ• labhathÄ• â€™â€™ ti evaá¹ƒ paá¹-isanthÄ• raá¹ƒ karoti. gaha tÄ• tÄ• , na vo rÄ• jakulato daá¹‡á¸• ena vÄ• bandhanena vÄ• pÄ«á¸·Ä• atthi, sammÄ• d sassÄ• ni sampajjantÄ«â€™â€™ ti evaá¹ƒ paá¹-isanthÄ• raá¹ƒ karoti. samaá¹‡esu ``kathaá pabbajitaparikkhÄ• rÄ• sulabhÄ• , samaá¹‡adhamme nappamajjathÄ• â€™â€™ ti evaá¹ƒ p

bhayavaggo tatiyo.

(14) 4. puggalavaggo

1. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<131> catutthassa \Ne II 332/ paá¹-hame __upapattipaá¹-ilÄ• bhiyÄ• nÄ«_ti yehi anantarÄ• paá¹-ilabhati. __bhavapaá¹-ilÄ• bhiyÄ• nÄ«_ti upapattibhavassa paá¹-ilÄ• bhÄ• ya paccayÄ idaá¹ƒ appahÄ«nasaá¹ƒyojanesu ariyesu uttamakoá¹-iyÄ• gahitaá¹ƒ. yasmÄ• pana antarÄ upapatti natthi, yaá¹ƒ pana so tattha jhÄ• naá¹ƒ samÄ• pajjati, taá¹ƒ \Ee III 131/ kusalattÄ• paccayoâ€™â€™ teva saá¹…khyaá¹ƒ gacchati. tasmÄ• ssa ``upapattipaá¹-ilÄ• bhiyÄ• ni sa bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. orambhÄ• upÄ• dÄ• ya sakadÄ• gÄ• missa avisesena ``orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«n sesamettha uttÄ• nameva.

2. paá¹-ibhÄ• nasuttavaá¹‡á¹‡anÄ•

<132> dutiye __yuttappaá¹-ibhÄ• no no muttappaá¹-ibhÄ• no_ti paÃ±haá¹ƒ kathento yuttan pana na katheti, saá¹‡ikameva kathetÄ«ti attho. iminÄ• nayena sabbapadÄ• ni veditabbÄ•

3. ugghaá¹-itaÃ±Ã±Å«suttavaá¹‡á¹‡anÄ•

<133> tatiye \Be II 337/ catunnampi puggalÄ• naá¹ƒ iminÄ• suttena viseso veditabbo ---

``katamo ca puggalo ugghaá¹-itaÃ±Ã±Å«, yassa puggalassa saha udÄ• haá¹-avelÄ• ya dha vuccati puggalo __ugghaá¹-itaÃ±Ã±Å«_. katamo ca puggalo vipaÃ±citaÃ±Ã±Å«, yassa pugg vibhajiyamÄ• ne dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __vipaÃ±citaÃ±Ã±Å«_. yassa puggalassa uddesato \Ne II 333/ paripucchato yonisomanasikaroto kalyÄ• á¹‡amitte s payirupÄ• sato anupubbena dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __neyyo_. k yassa puggalassa bahumpi suá¹‡ato bahumpi bhaá¹‡ato bahumpi dhÄ• rayato bahumpi vÄ dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __padaparamoâ€™â€™ _ti (Pp 148-151

4. uá¹-á¹-hÄ• naphalasuttavaá¹‡á¹‡anÄ•

<134> catutthe uá¹-á¹-hÄ• navÄ«riyeneva divasaá¹ƒ vÄ«tinÄ• metvÄ• tassa nissandaphala labhitvÄ• jÄ«vikaá¹ƒ kappeti, taá¹ƒ pana uá¹-á¹-hÄ• naá¹ƒ Ä• gamma kiÃ±ci puÃ±Ã±aphala III 132/, ayaá¹ƒ __uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« na kammaphalÅ«pajÄ«vÄ«_ nÄ• ma. cÄ• Ä• diá¹ƒ katvÄ• sabbepi devÄ• uá¹-á¹-hÄ• navÄ«riyena vinÄ• puÃ±Ã±aphalasseva upajÄ na uá¹-á¹-hÄ• naphalÅ«pajÄ«vino_ nÄ• ma. rÄ• jarÄ• jamahÄ• mattÄ• dayo __uá¹-á¹-hÄ• n kammaphalÅ«pajÄ«vino ca_. nerayikasattÄ• __neva uá¹-á¹-hÄ• naphalÅ«pajÄ«vino na kan imasmiá¹ƒ sutte puÃ±Ã±aphalameva kammaphalanti adhippetaá¹ƒ, taÃ±ca tesaá¹ƒ natthi.

5. sÄ• vajjasuttavaá¹‡á¹‡anÄ•

<135> paÃ±came paá¹-hamo andhabÄ• laputhujjano, dutiyo antarantarÄ• kusalakÄ• rako sotÄ• panno, sakadÄ• gÄ• mianÄ• gÄ• minopi \Be II 338/ eteneva saá¹…gahitÄ• . catuttho ekanteneva anavajjo.

6-7. sÄ«lasuttÄ• divaá¹‡á¹‡anÄ•

136-137__._ chaá¹-á¹-he paá¹-hamo lokiyamahÄ• jano, dutiyo sukkhavipassako sotÄ• pann tatiyo anÄ• gÄ• mÄ«. so hi yasmÄ• taá¹…khaá¹‡ikampi upapattinimittakaá¹ƒ jhÄ• naá¹ƒ pa sukkhavipassakopi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ«yeva. catuttho khÄ«á¹‡Ä• savoyeva sÄ«lÄ• dipaccanÄ«kÄ• naá¹ƒ pahÄ«nattÄ• sabbattha paripÅ«rakÄ• rÄ« nÄ• ma. sattamepi puggalaparicchedo veditabbo.

8. nikaá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<138> aá¹-á¹-hame __nikaá¹-á¹-hakÄ• yo_ti niggatakÄ• yo. __anikaá¹-á¹-hacitto_ti anupavi kÄ• yeneva gÄ• mato nikkhanto, cittena araÃ±Ã±e vasantopi gÄ• mameva paviá¹-á¹-hoti vu sabbattha attho veditabbo.

9. dhammakathikasuttavaá¹‡á¹‡anÄ•

<139> navame __asahita_nti atthena asaá¹ƒyuttaá¹ƒ. __na kusalÄ• hotÄ«_ti na chekÄ• h __sahitÄ• sahitassÄ• _ti \Ee III 133/ atthanissitassa vÄ• anissitassa vÄ• . evaá¹ƒ sabbattha

10. vÄ• dÄ«suttavaá¹‡á¹‡anÄ•

<140> dasame __atthato pariyÄ• dÄ• naá¹ƒ gacchatÄ«_ti aá¹-á¹-hakathaá¹ƒ pucchito pariy gacchati, kathetuá¹ƒ na sakkoti. __no byaÃ±janato_ti byaÃ±janaá¹ƒ panassa pavattati na pa nayo sabbatthÄ• ti.

puggalavaggo catuttho.

(15) 5. Ä• bhÄ• vaggo

1. Ä• bhÄ• suttavaá¹‡á¹‡anÄ•

<141> paÃ±camassa \Ne II 335/ \Be II 339/ paá¹-hame Ä• bhÄ• sanavasena candova __ca
eseva nayo.

2-5. pabhÄ• suttÄ• divaá¹‡á¹‡anÄ•

142-145__._ dutiyÄ• dÄ«supi pabhÄ• sanavasena candova __candappabhÄ• _. Ä• lokanav
obhÄ• sanavasena candova __candobhÄ• so_. pajjotanavasena candova __candapajjoto_t
veditabbo.

6. paá¹-hamakÄ• lasuttavaá¹‡á¹‡anÄ•

<146> chaá¹-á¹-he __kÄ• lÄ• _ti yuttappayuttakÄ• lÄ• . __kÄ• lena dhammassavana_nti yu
dhammassavanaá¹ƒ. __dhammasÄ• kacchÄ• _ti paÃ±hapucchanavissajjanavasena pavattÄ

7. dutiyakÄ• lasuttavaá¹‡á¹‡anÄ•

<147> sattame __kÄ• lÄ• _ti tasmiá¹ƒ tasmiá¹ƒ kÄ• le dhammassavanÄ• divasena pavattÄ
etaá¹ƒ adhivacanaá¹ƒ. te bhÄ• viyanti ceva anuparivattiyanti ca. __Ä• savÄ• naá¹ƒ_ \Ee III 1
arahattaá¹ƒ. aá¹-á¹-hamaá¹ƒ uttÄ• natthameva.

9-10. sucaritasuttÄ• divaá¹‡á¹‡anÄ•

149-150__._ navame \Ne II 336/ __saá¹‡hÄ• vÄ• cÄ• _ti mudukavÄ• cÄ• . __mantabhÄ• s
paÃ±Ã±Ä• ya paricchinditvÄ• kathitakathÄ• . dasame __sÄ«lasÄ• ro_ti sÄ• rasampÄ• paka
nayo.

Ä• bhÄ• vaggo paÃ±camo.

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. indriyavaggo

1. indriyasuttÄ• divaá¹‡á¹‡anÄ•

<151> catutthassa \Ne II 337/ \Be II 340/ paá¹-hame saddhÄ• dhurena indaá¹-á¹-haá¹ƒ karo
__saddhindriyaá¹ƒ_. sesesupi eseva nayo. dutiye assaddhiye akampanaá¹-á¹-hena __saddh

eseva nayo. tatiye __anavajjabala_nti niddosabalaá¹ƒ. __saá¹…gahabala_nti saá¹…gaá¹‡h
saá¹…gaá¹‡hanabalaá¹ƒ. catutthapaÃ±camÄ• ni uttÄ• nÄ• neva.

6. kappasuttavaá¹‡á¹‡anÄ•

<156> chaá¹-á¹-he __saá¹ƒvaá¹-á¹-atÄ«_ti ettha __tayo saá¹ƒvaá¹-á¹-Ä• _ Ä• posaá¹ƒvaá¹-
tejosaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á¹-oti. __tisso saá¹ƒvaá¹-á¹-asÄ«mÄ• _ Ä• bhassarÄ•
vehapphalÄ• ti. yadÄ• kappo tejena saá¹ƒvaá¹-á¹-ati, Ä• bhassarato heá¹-á¹-hÄ• agginÄ•
saá¹ƒvaá¹-á¹-ati, subhakiá¹‡hato heá¹-á¹-hÄ• udakena vilÄ«yati. yadÄ• vÄ• tena \Ee III 135
vehapphalato heá¹-á¹-hÄ• vÄ• tena viddhaá¹ƒsati. vitthÄ• rato pana sadÄ• pi ekaá¹ƒ buddh
ayamettha saá¹…khepo, vitthÄ• rakathÄ• pana visuddhimagge (Vism II 403-404 Ä• dayo) v

7. rogasuttavaá¹‡á¹‡anÄ•

<157> sattame __vighÄ• tavÄ• _ti mahicchÄ• paccayena vighÄ• tena dukkhena samannÄ•
catÅ«su paccayesu tÄ«hi santosehi asantuá¹-á¹-ho. __anavaÃ±Ã±appaá¹-ilÄ• bhÄ• yÄ• _ti
paá¹-ilÄ• bhatthÄ• ya. __lÄ• bhasakkÄ• rasilokappaá¹-ilÄ• bhÄ• yÄ• _ti susaá¹…khatacatup
lÄ• bhasakkÄ• rassa \Ne II 338/ ceva vaá¹‡á¹‡abhaá¹‡anasaá¹…khÄ• tassa silokassa ca p
__saá¹…khÄ• ya kulÄ• ni upasaá¹…kamatÄ«_ti ``iti maá¹ƒ ete jÄ• nissantÄ«â€™â€™ ti jÄ•
upasaá¹…kamati. sesapadesupi eseva nayo.

8. parihÄ• nisuttavaá¹‡á¹‡anÄ•

<158> aá¹-á¹-hame \Be II 341/ __gambhÄ«resÅ«_ti atthagambhÄ«resu. __á¹-hÄ• nÄ• á¹-h
kÄ• raá¹‡Ä• kÄ• raá¹‡esu. __na kamatÄ«_ti nÄ• vagÄ• hati nappavattati. __paÃ±Ã±Ä• cak
uggahaparipucchÄ• paÃ±Ã±Ä• pi vaá¹-á¹-ati, sammasanappaá¹-ivedhapaÃ±Ã±Ä• pi vaá¹-á

9. bhikkhunÄ«suttavaá¹‡á¹‡anÄ•

<159> navame __ehi tva_nti there paá¹-ibaddhacittÄ• taá¹ƒ pahiá¹‡ituá¹ƒ evamÄ• ha. __s
saha sÄ«sena kÄ• yaá¹ƒ pÄ• rupitvÄ• . __maÃ±cake nipajjÄ«_ti vegena maÃ±cakaá¹ƒ paÃ
__etadavocÄ• _ti \Ee III 136/ tassÄ• kÄ• raá¹ƒ sallakkhetvÄ• lobhappahÄ• natthÄ• ya saá¹
kathetuá¹ƒ etaá¹ƒ avoca. __Ä• hÄ• rasambhÅ«to_ti Ä• hÄ• rena sambhÅ«to Ä• hÄ• raá¹ƒ n
__Ä• hÄ• raá¹ƒ nissÄ• ya Ä• hÄ• raá¹ƒ pajahatÄ«_ti paccuppannaá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ
yoniso sevamÄ• no pubbakammasaá¹…khÄ• taá¹ƒ Ä• hÄ• raá¹ƒ pajahati. paccuppannepi p
nikantitaá¹‡hÄ• pajahitabbÄ• .

__taá¹‡haá¹ƒ pajahatÄ«_ti idÄ• ni evaá¹ƒ pavattaá¹ƒ paccuppannataá¹‡haá¹ƒ nissÄ• ya va

pubbataá¹‡haá¹ƒ pajahati. ayaá¹ƒ pana paccuppannataá¹‡hÄ• kusalÄ• akusalÄ• ti? akusa
sevitabbÄ• ti? sevitabbÄ• . paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati nÄ• kaá¸• á¸• hatÄ«ti? nÄ• kaá
paccuppannÄ• ya sevitabbataá¹‡hÄ• ya nikanti pajahitabbÄ• yeva. __so hi nÄ• ma Ä• yasm
upasampajja viharissati, kimaá¹…gaá¹ƒ panÄ• ha_nti ettha __kimaá¹…gaá¹ƒ panÄ• _ti kÄ•
idaá¹ƒ vuttaá¹ƒ hoti --- so Ä• yasmÄ• arahattaphalaá¹ƒ sacchikatvÄ• viharissati, ahaá¹ƒ ke
sacchikatvÄ• viharissÄ• mi. sopi hi Ä• yasmÄ• sammÄ• sambuddhasseva putto, ahampi s
mayhampetaá¹ƒ uppajjissatÄ«ti. __mÄ• naá¹ƒ nissÄ• yÄ• _ti idaá¹ƒ evaá¹ƒ uppannasevitab
nissÄ• ya. __mÄ• naá¹ƒ_ \Ee III 137/ __pajahatÄ«_ti vaá¹-á¹-amÅ«lakaá¹ƒ pubbamÄ• naá¹
panesa taá¹ƒ pajahati, sopi taá¹‡hÄ• viya akusalo ceva sevitabbo ca, no ca paá¹-isandhiá¹
nikanti pana tasmimpi pajahitabbÄ• va.

__setughÄ• to_ \Be II 342/ __vutto bhagavatÄ• _ti padaghÄ• to paccayaghÄ• to buddhena
imehi catÅ«hi aá¹…gehi there desanaá¹ƒ vinivaá¹-á¹-ente tassÄ• bhikkhuniyÄ• theraá¹ƒ Ä•
chandarÄ• go apagaÃ±chi. sÄ• pi theraá¹ƒ khamÄ• petuá¹ƒ accayaá¹ƒ desesi, theropissÄ•
dassetuá¹ƒ __atha kho sÄ• bhikkhunÄ«_tiÄ• di vuttaá¹ƒ.

10. sugatavinayasuttavaá¹‡á¹‡anÄ•

<160> dasame __duggahita_nti uppaá¹-ipÄ• á¹-iyÄ• gahitaá¹ƒ. __pariyÄ• puá¹‡antÄ«_ti va
__padabyaÃ±janehÄ«_ti ettha padameva atthassa byaÃ±janato byaÃ±jananti vuttaá¹ƒ. __du
duá¹-á¹-hu nikkhittassa uppaá¹-ipÄ• á¹-iyÄ• á¹-hapitassa. __atthopi dunnayo hotÄ«_ti aá¹-á
nÄ«haritvÄ• kathetuá¹ƒ na sakkÄ• hoti. __chinnamÅ«lako_ti mÅ«labhÅ«tÄ• naá¹ƒ bhikkhÅ
chinnamÅ«lako. __appaá¹-isaraá¹‡o_ti appatiá¹-á¹-ho. __bÄ• hulikÄ• _ti paccayabÄ• hullÄ•
__sÄ• thalikÄ• _ti tisso sikkhÄ• sithilaggahaá¹‡ena gaá¹‡hanakÄ• . __okkamane_ \Ee III 1
paÃ±ca nÄ«varaá¹‡Ä• ni avagamanato okkamananti vuccanti, tattha pubbaá¹…gamÄ• ti att
viveke. __nikkhittadhurÄ• _ti nibbÄ«riyÄ• . iminÄ• nayena pana sabbattha attho veditabbo.

indriyavaggo paá¹-hamo.

(17) 2. paá¹-ipadÄ• vaggo

1. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<161> dutiyassa \Ne II 340/ paá¹-hame sukhapaá¹-ikkhepena dukkhÄ• paá¹-ipajjitabbato p
__dukkhÄ• paá¹-ipadÄ• _. asÄ«ghappavattitÄ• ya garubhÄ• vena dandhÄ• abhiÃ±Ã±Ä• e
iminÄ• va nayena sabbapadesu attho veditabbo.

2. vitthÄ• rasuttavaá¹‡á¹‡anÄ•

<162> dutiye \Be II 343/ __abhikkhaá¹‡a_nti abhiá¹‡haá¹ƒ. __Ä• nantariya_nti anantaravip
maggasamÄ• dhiá¹ƒ. __Ä• savÄ• naá¹ƒ khayÄ• yÄ• _ti arahattaphalatthÄ• ya. __paÃ±cind
vipassanÄ• paÃ±camakÄ• ni paÃ±cindriyÄ• ni. __paÃ±Ã±indriya_nti hi ettha vipassanÄ• pa
adhippetaá¹ƒ. sesamettha pÄ• á¸·ivasena uttÄ• nameva.

imÄ• saá¹ƒ pana paá¹-ipadÄ• naá¹ƒ ayaá¹ƒ Ä• vibhÄ• vakathÄ• --- idha bhikkhu pubbe ak
rÅ«papariggahe kilamati, arÅ«papariggahe kilamati, paccayapariggahe kilamati, tÄ«su addh
maggÄ• magge kilamati. evaá¹ƒ paÃ±casu \Ee III 139/ á¹-hÄ• nesu kilamanto vipassanaá¹ƒ
vipassanaá¹ƒ patvÄ• pi udayabbayÄ• nupassane, bhaá¹…gÄ• nupassane, bhayatupaá¹-á¹-
nibbidÄ• nupassane, muccitukamyatÄ• Ã±Ä• á¹‡e, saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡e, anul
imesu navasu vipassanÄ• Ã±Ä• á¹‡esupi kilamitvÄ• va lokuttaramaggaá¹ƒ pÄ• puá¹‡Ä• ti. t
evaá¹ƒ dukkhena garubhÄ• vena sacchikatattÄ• dukkhapaá¹-ipado dandhÄ• bhiÃ±Ã±o nÄ•
paÃ±casu Ã±Ä• á¹‡esu kilamanto aparabhÄ• ge navasu vipassanÄ• Ã±Ä• á¹‡esu akilamitv
tassa so maggo evaá¹ƒ dukkhena agarubhÄ• vena sacchikatattÄ• dukkhapaá¹-ipado khipp
iminÄ• upÄ• yena itarÄ• pi dve veditabbÄ• .

goá¹‡apariyesakaupamÄ• hi \Ne II 341/ cetÄ• vibhÄ• vetabbÄ• --- ekassa hi purisassa ca
palÄ• yitvÄ• aá¹-aviá¹ƒ paviá¹-á¹-hÄ• . so sakaá¹‡á¹-ake sagahane vane te pariyesanto gal
kasirena gantvÄ• gahanaá¹-á¹-hÄ• neyeva nilÄ«ne goá¹‡epi kicchena kasirena addasa. ek
abbhokÄ• se á¹-hite khippameva addasa. aparo abbhokÄ• samaggena sukhena gantvÄ• g
kicchena kasirena addasa. aparo abbhokÄ• samaggeneva sukhena gantvÄ• abbhokÄ• se
tattha cattÄ• ro goá¹‡Ä• viya cattÄ• ro ariyamaggÄ• daá¹-á¹-habbÄ• , goá¹‡apariyesako p
gahanamaggena kicchena kasirena \Ee III 140/ gamanaá¹ƒ viya pubbabhÄ• ge paÃ±casu Ã
dukkhÄ• paá¹-ipadÄ• . gahanaá¹-á¹-hÄ• ne nilÄ«nÄ• naá¹ƒ kiccheneva dassanaá¹ƒ viya ap
kilamantassa \Be II 344/ ariyamaggÄ• naá¹ƒ dassanaá¹ƒ. iminÄ• upÄ• yena sesaupamÄ• p

3. asubhasuttavaá¹‡á¹‡anÄ•

<163> tatiye __asubhÄ• nupassÄ« kÄ• ye viharatÄ«_ti attano karajakÄ• ye ``yathÄ• etaá¹
iminÄ• nayena bahiddhÄ• diá¹-á¹-hÄ• naá¹ƒ dasannaá¹ƒ asubhÄ• naá¹ƒ upasaá¹ƒharaá¹‡
viharati, attano kÄ• yaá¹ƒ asubhato paá¹-ikÅ«lato Ã±Ä• á¹‡ena passatÄ«ti attho. __Ä• hÄ• n
navannaá¹ƒ pÄ• á¹-ikulyÄ• naá¹ƒ vasena kabaá¸·Ä«kÄ• rÄ• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä«. _
anabhiratisaÃ±Ã±Ä«_ti sabbasmimpi tedhÄ• tuke lokasannivÄ• se anabhiratÄ• ya ukkaá¹‡á
samannÄ• gato. __sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«_ti sabbepi tebhÅ«makasaá¹…
__maraá¹‡asaÃ±Ã±Ä• _ti maraá¹‡aá¹ƒ Ä• rabbha uppannasaÃ±Ã±Ä• . __ajjhattaá¹ƒ sÅ«pa
niyakajjhatte suá¹-á¹-hu upaá¹-á¹-hitÄ• hoti. ettÄ• vatÄ• balavavipassanÄ• kathitÄ• . __se
sikkhanakÄ• naá¹ƒ balÄ• ni. sesamettha pÄ• á¸·ivasena uttÄ• nameva. ``asubhÄ• nupassÄ

dukkhÄ• ya paá¹-ipadÄ• ya dassanatthaá¹ƒ vuttÄ• ni, paá¹-hamajjhÄ• nÄ• dÄ«ni sukhÄ• ya
paá¹-ikÅ«lÄ• rammaá¹‡Ä• ni, tesu pana pakatiyÄ• va sampiyÄ• yamÄ• naá¹ƒ cittaá¹ƒ allÄ«y
dukkhapaá¹-ipadaá¹ƒ paá¹-ipanno nÄ• ma hoti. paá¹-hamajjhÄ• nÄ• dÄ«ni paá¹‡Ä«tasukhÄ
tÄ• ni paá¹-ipanno sukhapaá¹-ipadaá¹ƒ paá¹-ipanno nÄ• ma hoti.

ayaá¹ƒ panettha sabbasÄ• dhÄ• raá¹‡Ä• upamÄ• --- saá¹…gÄ• mÄ• vacarapuriso hi phal
paÃ±cÄ• vudhÄ• ni \Ne II 342/ sannayhitvÄ• saá¹…gÄ• maá¹ƒ pavisati, so antarÄ• vissam
phalakakoá¹-á¹-hakaá¹ƒ pavisitvÄ• vissamati ceva pÄ• nabhojanÄ• dÄ«ni ca paá¹-isevati. t
pavisitvÄ• kammaá¹ƒ karoti. tattha saá¹…gÄ• mo viya kilesasaá¹…gÄ• mo daá¹-á¹-habbo,
paÃ±canissayabalÄ• ni, saá¹…gÄ• mapavisanapuriso viya yogÄ• vacaro, paÃ±cÄ• vudhasa
vipassanÄ• paÃ±camÄ• ni indriyÄ• ni, saá¹…gÄ• maá¹ƒ pavisanakÄ• lo viya vipassanÄ• ya
vissamitukÄ• massa phalakakoá¹-á¹-hakaá¹ƒ pavisitvÄ• vissamanapÄ• nabhojanÄ• ni paá¹
345/ vipassanÄ• ya kammaá¹ƒ karontassa cittuppÄ• dassa nirassÄ• dakkhaá¹‡e paÃ±ca ba
sampahaá¹ƒsanakÄ• lo, vissamitvÄ• khÄ• ditvÄ• pivitvÄ• ca puna saá¹…gÄ• massa pavis
cittaá¹ƒ sampahaá¹ƒsetvÄ• puna vipassanÄ• ya kammaá¹ƒ karontassa vivaá¹-á¹-etvÄ• ara
veditabbo. imasmiá¹ƒ pana sutte balÄ• ni ceva indriyÄ• ni ca missakÄ• neva kathitÄ• nÄ«ti.

4. paá¹-hamakhamasuttavaá¹‡á¹‡anÄ•

<164> catutthe __akkhamÄ• _ti anadhivÄ• sikapaá¹-ipadÄ• . __khamÄ• _ti adhivÄ• sikapa
indriyadamanapaá¹-ipadÄ• . __samÄ• _ti akusalavitakkÄ• naá¹ƒ vÅ«pasamanapaá¹-ipadÄ•
paá¹-irosatÄ«_ti ghaá¹-á¹-entaá¹ƒ paá¹-ighaá¹-á¹-eti. __bhaá¹‡á¸• antaá¹ƒ_ \Ee III 142/
__paá¹-ibhaá¹‡á¸• atÄ«_ti paharantaá¹ƒ paá¹-ipaharati. paÃ±camachaá¹-á¹-hÄ• ni uttÄ• nat

7. mahÄ• moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<167> sattame mahÄ• moggallÄ• nattherassa heá¹-á¹-himÄ• tayo maggÄ• sukhapaá¹-ipa
arahattamaggo dukkhapaá¹-ipado khippÄ• bhiÃ±Ã±o. tasmÄ• evamÄ• ha --- ``yÄ• yaá¹ƒ pa
khippÄ• bhiÃ±Ã±Ä• , imaá¹ƒ me paá¹-ipadaá¹ƒ Ä• gamma anupÄ• dÄ• ya Ä• savehi cittaá¹

8. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<168> aá¹-á¹-hame dhammasenÄ• patittherassa heá¹-á¹-himÄ• tayo maggÄ• sukhapaá¹-i
arahattamaggo \Ne II 343/ sukhapaá¹-ipado khippÄ• bhiÃ±Ã±o. tasmÄ• ``yÄ• yaá¹ƒ paá¹-ip
khippÄ• bhiÃ±Ã±Ä• â€™â€™ ti Ä• ha. imesu pana dvÄ«supi suttesu missikÄ• va paá¹-ipad

9. sasaá¹…khÄ• rasuttavaá¹‡á¹‡anÄ•

<169> navame paá¹-hamadutiyapuggalÄ• sukkhavipassakÄ• sasaá¹…khÄ• rena sappayo
upaá¹-á¹-hapenti. tesu eko vipassanindriyÄ• naá¹ƒ balavattÄ• idheva kilesaparinibbÄ• nena
indriyÄ• naá¹ƒ dubbalatÄ• ya \Be II 346/ idha asakkonto anantare attabhÄ• ve tadeva mÅ«la
paá¹-ilabhitvÄ• sasaá¹…khÄ• rena sappayogena saá¹…khÄ• ranimittaá¹ƒ upaá¹-á¹-hapetvÄ
parinibbÄ• yati, tatiyacatutthÄ• samathayÄ• nikÄ• . tesaá¹ƒ eko asaá¹…khÄ• rena appayog
balavattÄ• idheva kilese khepeti, eko indriyÄ• naá¹ƒ dubbalattÄ• idha asakkonto anantare
mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ paá¹-ilabhitvÄ• asaá¹…khÄ• rena appayogena kilese khepet

10. yuganaddhasuttavaá¹‡á¹‡anÄ•

<170> dasame __samathapubbaá¹…gama_nti samathaá¹ƒ pubbaá¹…gamaá¹ƒ purecÄ• rik
saÃ±jÄ• yatÄ«_ti paá¹-hamo lokuttaramaggo nibbattati. __so_ \Ee III 143/ __taá¹ƒ magga_n
ekacittakkhaá¹‡ikamaggassa Ä• sevanÄ• dÄ«ni nÄ• ma natthi, dutiyamaggÄ• dayo pana up
bhÄ• veti bahulÄ«karotÄ«ti vuccati. __vipassanÄ• pubbaá¹…gama_nti vipassanaá¹ƒ pubba
katvÄ• samathaá¹ƒ bhÄ• veti, pakatiyÄ• vipassanÄ• lÄ• bhÄ« vipassanÄ• ya á¹-hatvÄ• sa

__yuganaddhaá¹ƒ bhÄ• vetÄ«_ti yuganaddhaá¹ƒ katvÄ• bhÄ• veti. tattha teneva cittena sa
samÄ• pajjitvÄ• teneva saá¹…khÄ• re sammasituá¹ƒ na sakkÄ• . ayaá¹ƒ pana yÄ• vatÄ• s
tÄ• vatÄ• saá¹…khÄ• re sammasati. yÄ• vatÄ• saá¹…khÄ• re sammasati, tÄ• vatÄ• samÄ
paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjati, tato vuá¹-á¹-hÄ• ya saá¹…khÄ• re sammasati, saá¹…k
dutiyajjhÄ• naá¹ƒ samÄ• pajjati. tato vuá¹-á¹-hÄ• ya puna saá¹…khÄ• re sammasati. saá¹…
344/ tatiyajjhÄ• naá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ samÄ•
saá¹…khÄ• re sammasati. evamayaá¹ƒ samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti nÄ

__dhammuddhaccaviggahita_nti samathavipassanÄ• dhammesu dasavipassanupakkilesas
viggahitaá¹ƒ, suggahitanti attho. __so, Ä• vuso, samayo_ti iminÄ• sattannaá¹ƒ sappÄ• yÄ•
kathito. __yaá¹ƒ taá¹ƒ citta_nti yasmiá¹ƒ samaye taá¹ƒ vipassanÄ• vÄ«thiá¹ƒ okkamitvÄ• p
__ajjhattameva_ \Be II 347/ __santiá¹-á¹-hatÄ«_ti vipassanÄ• vÄ«thiá¹ƒ paccottharitvÄ• \Ee
tasmiá¹ƒyeva gocarajjhattasaá¹…khÄ• te Ä• rammaá¹‡e santiá¹-á¹-hati. __sannisÄ«datÄ«_t
nisÄ«dati. __ekodi hotÄ«_ti ekaggaá¹ƒ hoti. __samÄ• dhiyatÄ«_ti sammÄ• Ä• dhiyati suá¹-
sesamettha uttÄ• natthameva.

paá¹-ipadÄ• vaggo dutiyo.

(18) 3. saÃ±cetaniyavaggo

1. cetanÄ• suttavaá¹‡á¹‡anÄ•

<171> tatiyassa \Ne II 345/ paá¹-hame __kÄ• ye_ti kÄ• yadvÄ• re, kÄ• yaviÃ±Ã±attiyÄ• sa
__kÄ• yasaÃ±cetanÄ• hetÅ«_tiÄ• dÄ«su kÄ• yasaÃ±cetanÄ• nÄ• ma kÄ• yadvÄ• re cetan
kÄ• mÄ• vacarakusalavasena aá¹-á¹-havidhÄ• , akusalavasena dvÄ• dasavidhÄ• ti vÄ«sati
vacÄ«saÃ±cetanÄ• , tathÄ• manosaÃ±cetanÄ• . apicettha nava mahaggatacetanÄ• pi labb
__kÄ• yasaÃ±cetanÄ• hetÅ«_ti kÄ• yasaÃ±cetanÄ• paccayÄ• . __uppajjati ajjhattaá¹ƒ sukh
aá¹-á¹-hakusalakammapaccayÄ• niyakajjhatte sukhaá¹ƒ uppajjati, dvÄ• dasaakusalakamm
sesadvÄ• resupi eseva nayo. __avijjÄ• paccayÄ• vÄ• _ti avijjÄ• kÄ• raá¹‡eneva. sace hi av
paccayo hoti, evaá¹ƒ sante tÄ«su dvÄ• resu sukhadukkhÄ• naá¹ƒ paccayabhÅ«tÄ• cetanÄ
mÅ«labhÅ«tÄ• ya avijjÄ• ya vasenetaá¹ƒ vuttaá¹ƒ.

__sÄ• maá¹ƒ vÄ• _tiÄ• dÄ«su parehi anÄ• á¹‡atto sayameva abhisaá¹…kharonto \Ee III 14
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti nÄ• ma. yaá¹ƒ pana pare samÄ• dapetvÄ• Ä• á
kÄ• yasaá¹…khÄ• raá¹ƒ pare abhisaá¹…kharonti nÄ• ma. yo pana kusalaá¹ƒ kusalanti akus
kusalavipÄ• kaá¹ƒ kusalavipÄ• koti akusalavipÄ• kaá¹ƒ akusalavipÄ• koti jÄ• nanto kÄ• yad
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, ayaá¹ƒ sampajÄ• no abhisaá¹…kharoti nÄ• ma.
abhisaá¹…kharoti, ayaá¹ƒ asampajÄ• no abhisaá¹…kharoti nÄ• ma. sesadvÄ• resupi eseva

tattha \Be II 348/ asampajÄ• nakammaá¹ƒ evaá¹ƒ veditabbaá¹ƒ --- daharadÄ• rakÄ• ``mÄ•
karomÄ• â€™â€™ ti cetiyaá¹ƒ vandanti, pupphapÅ«jaá¹ƒ karonti, bhikkhusaá¹…ghaá¹ƒ var
ajÄ• nantÄ• nampi taá¹ƒ kusalameva hoti. tathÄ• migapakkhiÄ• dayo tiracchÄ• nÄ• dhamm
vandanti, cetiyaá¹ƒ vandanti, tesaá¹ƒ jÄ• nantÄ• nampi ajÄ• nantÄ• nampi taá¹ƒ kusalamev
pana mÄ• tÄ• pitaro hatthapÄ• dehi paharanti, bhikkhÅ«naá¹ƒ talasattikaá¹ƒ uggiranti, daá¹
akkosanti \Ne II 346/. gÄ• viyo bhikkhusaá¹…ghaá¹ƒ anubandhanti, sunakhÄ• anubandhan
sÄ«habyagghÄ• dayo anubandhanti, jÄ«vitÄ• voropenti. tesaá¹ƒ jÄ• nantÄ• nampi ajÄ• nan
hotÄ«ti veditabbaá¹ƒ.

idÄ• ni tÄ«supi dvÄ• resu Ä• yÅ«hanacetanÄ• samodhÄ• netabbÄ• . seyyathidaá¹ƒ --- kÄ•
vÄ«sati cetanÄ• , Ä• á¹‡attimÅ«likÄ• vÄ«sati, sampajÄ• namÅ«likÄ• vÄ«sati, asampajÄ• n
cetanÄ• honti, tathÄ• vacÄ«dvÄ• re. manodvÄ• re \Ee III 146/ pana ekekasmimpi vikappe
sataÃ±ca soá¸·asa ca honti. iti sabbÄ• pi tÄ«su dvÄ• resu dve satÄ• ni chasattati ca cetanÄ
saá¹…khÄ• rakkhandhoteva saá¹…khaá¹ƒ gacchanti, taá¹ƒsampayutto vedayitÄ• kÄ• ro ve
saÃ±jÄ• nanÄ• kÄ• ro saÃ±Ã±Ä• kkhandho, cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, kÄ• yo upÄ•
catasso dhÄ• tuyo cattÄ• ri bhÅ«tÄ• nÄ«ti ime paÃ±cakkhandhÄ• dukkhasaccaá¹ƒ nÄ• ma

__imesu, bhikkhave, dhammesu avijjÄ• anupatitÄ• _ti imesu vuttappabhedesu cetanÄ• dh
sahajÄ• tavasena ca upanissayavasena ca anupatitÄ• . evaá¹ƒ vaá¹-á¹-aÃ±ceva vaá¹-á¹-am
dassitÄ• hoti.

ettÄ• vatÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattassa khÄ«á¹‡Ä• savassa idÄ•
__avijjÄ• yatveva asesavirÄ• ganirodhÄ• _tiÄ• dimÄ• ha. tattha __asesavirÄ• ganirodhÄ• _
asesanirodhena ca. __so kÄ• yo na hotÄ«_ti khÄ«á¹‡Ä• savassa kÄ• yena karaá¹‡akamma
cetiyaá¹…gaá¹‡asammajjanaá¹ƒ bodhiyaá¹…gaá¹‡asammajjanaá¹ƒ abhikkamanaá¹ƒ paá¹-i
vattÄ• nuvattakaraá¹‡anti evamÄ• di. kÄ• yadvÄ• re panassa vÄ«sati cetanÄ• avipÄ• kadh
Ä• pajjanti. tena vuttaá¹ƒ --- ``so kÄ• yo na hoti, yaá¹ƒ paccayÄ• ssa taá¹ƒ uppajjati ajjhattaa
sukhadukkhaâ€™â€™ nti. kÄ• yadvÄ• rappavattÄ• hi cetanÄ• idha kÄ• yoti adhippetÄ• . s
__khetta_ntiÄ• dÄ«nipi \Ee III 147/ kusalÄ• kusalakammasseva nÄ• mÄ• ni. taÃ±hi vipÄ• ka
viruhanaá¹-á¹-hÄ• naá¹-á¹-hena khettaá¹ƒ, patiá¹-á¹-hÄ• naá¹-á¹-hena vatthu, kÄ• raá¹‡aá¹-
adhikaraá¹‡aá¹-á¹-hena adhikaraá¹‡anti vuccati.

iti satthÄ• ettakena á¹-hÄ• nena tÄ«hi dvÄ• rehi Ä• yÅ«hitakammaá¹ƒ dassetvÄ• idÄ• ni ta
vipaccanaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __cattÄ• rome bhikkhave_tiÄ• dimÄ• ha. tattha __atta
paá¹-iladdhaattabhÄ• vÄ• . __attasaÃ±cetanÄ• kamatÄ«_ti attanÄ• pakappitacetanÄ• vah

__attasaÃ±cetanÄ• hetu tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• kÄ• yÄ• cuti hotÄ«_tiÄ• dÄ«su khiá
__attasaÃ±cetanÄ• hetu_ cavanti. tesaÃ±hi nandanavanacittalatÄ• vanaphÄ• rusakavanÄ•
dibbaratisamappitÄ• naá¹ƒ kÄ«á¸·antÄ• naá¹ƒ pÄ• nabhojane sati sammussati, te Ä• hÄ• ru
khittamÄ• lÄ• viya milÄ• yanti. manopadosikÄ• devÄ• __parasaÃ±cetanÄ• hetu_ cavanti,
devÄ• . tesu kira eko devaputto ``nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti saparivÄ• ro ra
paá¹-ipajjati. athaÃ±Ã±o nikkhamanto taá¹ƒ purato gacchantaá¹ƒ disvÄ• ``kiá¹ƒ, bho, ayaá¹
adiá¹-á¹-hapubbaá¹ƒ viya etaá¹ƒ disvÄ• pÄ«tiyÄ• uddhumÄ• to viya gajjamÄ• no viya ca ga
kujjhati. purato gacchantopi nivattitvÄ• taá¹ƒ kuddhaá¹ƒ disvÄ• kuddhÄ• nÄ• ma suvijÄ• n
kuddhabhÄ• vamassa Ã±atvÄ• ``tvaá¹ƒ kuddho \Ee III 148/ mayhaá¹ƒ kiá¹ƒ karissasi, ayaá
dÄ• nasÄ«lÄ• dÄ«naá¹ƒ vasena laddhÄ• , na tuyhaá¹ƒ vasenÄ• â€™â€™ ti paá¹-ikujjhati. e
akuddho rakkhati, ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti, tassapi kodh
hotÄ«ti ubho kandantÄ• naá¹ƒyeva orodhÄ• naá¹ƒ cavanti. manussÄ• __attasaÃ±cetanÄ•
cavanti, attasaÃ±cetanÄ• ya ca parasaÃ±cetanÄ• ya ca hetubhÅ«tÄ• ya cavantÄ«ti attho. n
attanÄ• va attÄ• naá¹ƒ hatthehipi daá¹‡á¸• ehipi paharanti, rajjubandhanÄ• dÄ«hipi bandhan
chindanti, visampi khÄ• danti, papÄ• tepi patanti, udakampi pavisanti, aggimpi pavisanti, pa
satthane vÄ• paharitvÄ• mÄ• renti. evaá¹ƒ tesu attasaÃ±cetanÄ• pi parasaÃ±cetanÄ• pi ka

__katame_ \Be II 350/ __tena devÄ• daá¹-á¹-habbÄ• _ti katame nÄ• ma te devÄ• daá¹-á¹-
attabhÄ• vena katame devÄ• daá¹-á¹-habbÄ• tipi attho. kasmÄ• pana thero imaá¹ƒ paÃ±ha
kathetuá¹ƒ nappahotÄ«ti? pahoti, idaá¹ƒ pana padaá¹ƒ attano sabhÄ• vena buddhavisayaá¹
kathesi. __tena daá¹-á¹-habbÄ• _ti tena attabhÄ• vena daá¹-á¹-habbÄ• . ayaá¹ƒ pana paÃ±h
kÄ• mÄ• vacarepi rÅ«pÄ• vacarepi labbhati, bhavaggena pana paricchinditvÄ• kathito nipp

bhagavatÄ• evaá¹ƒ kathito.

__Ä• gantÄ• ro_ \Ne II 348/ __itthatta_nti itthabhÄ• vaá¹ƒ kÄ• mÄ• vacarapaÃ±cakkhandha
Ä• gantÄ• ro, neva tatrÅ«papattikÄ• na uparÅ«papattikÄ• honti. __anÄ• gantÄ• ro itthatta_
khandhapaÃ±cakaá¹ƒ anÄ• gantÄ• ro, heá¹-á¹-hÅ«papattikÄ• na honti, tatrÅ«papattikÄ• v
tattheva vÄ• parinibbÄ• yino hontÄ«ti attho. ettha ca heá¹-á¹-himabhave nibbattÄ• naá¹ƒ va
veditabbÄ• . bhavagge panetaá¹ƒ natthi. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

2. vibhattisuttavaá¹‡á¹‡anÄ•

<172> dutiye __atthapaá¹-isambhidÄ• _ti paÃ±casu atthesu pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ
__byaÃ±janaso_ti akkharaso. __anekapariyÄ• yenÄ• _ti anekehi kÄ• raá¹‡ehi. __Ä• cikkhÄ
__desemÄ«_ti pÄ• kaá¹-aá¹ƒ katvÄ• kathemi. __paÃ±Ã±Ä• pemÄ«_ti jÄ• nÄ• pemi. __paá
pavattetvÄ• kathemi. __vivarÄ• mÄ«_ti vivaá¹-aá¹ƒ katvÄ• kathemi. __vibhajÄ• mÄ«_ti vib
__uttÄ• nÄ«karomÄ«_ti gambhÄ«raá¹ƒ uttÄ• nakaá¹ƒ katvÄ• kathemi. __so maá¹ƒ paÃ±he
upagacchatu. __ahaá¹ƒ veyyÄ• karaá¹‡enÄ• _ti ahamassa paÃ±hakathanena cittaá¹ƒ Ä• rÄ
dhammÄ• naá¹ƒ sukusalo_ti yo amhÄ• kaá¹ƒ adhigatadhammÄ• naá¹ƒ \Ee III 150/ sukusalo
sammukhÄ«bhÅ«to. yadi mayÄ• atthapaá¹-isambhidÄ• na sacchikatÄ• , ``sacchikarohi tÄ•
vatvÄ• maá¹ƒ paá¹-ibÄ• hissatÄ«ti satthu purato nisinnakova sÄ«hanÄ• daá¹ƒ nadati. iminÄ
attho veditabbo. imÄ• su ca pana paá¹-isambhidÄ• su tisso paá¹-isambhidÄ• lokiyÄ• , attha
lokiyalokuttarÄ• ti.

3. mahÄ• koá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<173> tatiye \Be II 351/ __phassÄ• yatanÄ• na_nti phassÄ• karÄ• naá¹ƒ, phassassa uppat
__atthaÃ±Ã±aá¹ƒ kiÃ±cÄ«_ti etesu asesato niruddhesu tato paraá¹ƒ koci appamattakopi kile
__natthaÃ±Ã±aá¹ƒ kiÃ±cÄ«_ti idhÄ• pi ``appamattakopi kileso natthÄ«â€™â€™ ti pucchati.
ime pana cattÄ• ropi paÃ±he sassatucchedaekaccasassataamarÄ• vikkhepavasena puccha
pucchitapucchitaá¹ƒ paá¹-ibÄ• hanto __mÄ• heva_nti Ä• ha. ettha __hi_iti nipÄ• tamattaá¹ƒ
attho. attÅ«paladdhivaseneva ``atthaÃ±Ã±aá¹ƒ kiÃ±ci aÃ±Ã±o \Ne II 349/ koci attÄ• nÄ• ma
sassatÄ• diÄ• kÄ• rena pucchati. kiá¹ƒ panesa attÅ«paladdhikoti? na attÅ«paladdhiko. evaá
bhikkhu nisinno, so pucchituá¹ƒ na sakkoti. tassa laddhiá¹ƒ vissajjÄ• panatthaá¹ƒ evaá¹ƒ pu
anÄ• gate evaá¹ƒ laddhikÄ• bhavissanti, tesaá¹ƒ ``buddhakÄ• lepeso paÃ±ho mahÄ• sÄ• v
vacanokÄ• supacchedanatthaá¹ƒ pucchatiyeva.

__appapaÃ±caá¹ƒ_ \Ee III 151/ __papaÃ±cetÄ«_ti na papaÃ±cetabbaá¹-á¹-hÄ• ne papaÃ±
anÄ• caritabbaá¹ƒ maggaá¹ƒ carati. __tÄ• vatÄ• papaÃ±cassa gatÄ«_ti yattakÄ• channaá
tattakÄ• va taá¹‡hÄ• diá¹-á¹-himÄ• nappabhedassa papaÃ±cassa gati. __channaá¹ƒ, Ä• vu

asesavirÄ• ganirodhÄ• papaÃ±canirodho papaÃ±cavÅ«pasamo_ti etesu chasu Ä• yatanes
papaÃ±cÄ• pi niruddhÄ• va honti, vÅ«pasantÄ• va hontÄ«ti attho. Ä• ruppe pana puthujjana
paÃ±ca phassÄ• yatanÄ• ni niruddhÄ• ni, chaá¹-á¹-hassa pana aniruddhattÄ• tayopi papaÃ
paÃ±cavokÄ• rabhavavaseneva paÃ±ho kathitoti. catutthe iminÄ• va nayena attho veditabb

5. upavÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

175-176__._ paÃ±came __vijjÄ• yantakaro hotÄ«_ti vijjÄ• ya vaá¹-á¹-adukkhassa antakaro
vaá¹-á¹-adukkhaá¹ƒ paricchinnaá¹ƒ parivaá¹-umaá¹ƒ katvÄ• tiá¹-á¹-hatÄ«ti. sesapadesupi e
__saupÄ• dÄ• no_ti sagahaá¹‡ova hutvÄ• . __antakaro abhavissÄ• _ti vaá¹-á¹-adukkhassa
abhavissa. __caraá¹‡asampanno_ti pannarasadhammabhedena caraá¹‡ena samannÄ• gat
\Be II 352/ __passaá¹ƒ antakaro hotÄ«_ti yathÄ• sabhÄ• vaá¹ƒ maggapaÃ±Ã±Ä• ya jÄ• nitv
vaá¹-á¹-adukkhassa antaá¹ƒ katvÄ• á¹-hito nÄ• ma hotÄ«ti arahattanikÅ«á¹-ena paÃ±haá¹ƒ
chaá¹-á¹-haá¹ƒ heá¹-á¹-hÄ• ekakanipÄ• tavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbaá¹ƒ

7. rÄ• hulasuttavaá¹‡á¹‡anÄ•

<177> sattame \Ee III 152/ __ajjhattikÄ• _ti kesÄ• dÄ«su vÄ«satiyÄ• koá¹-á¹-hÄ• sesu tha
pathavÄ«dhÄ• tu. __bÄ• hirÄ• _ti bahiddhÄ• anindriyabaddhesu pÄ• sÄ• á¹‡apabbatÄ• dÄ
pathavÄ«dhÄ• tu \Ne II 350/. iminÄ• va nayena sesÄ• pi dhÄ• tuyo veditabbÄ• . __netaá¹ƒ
attÄ• _ti idaá¹ƒ tayaá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• hapaá¹-ikkhepavasena vuttaá¹ƒ. __
daá¹-á¹-habba_nti hetunÄ• kÄ• raá¹‡ena maggapaÃ±Ã±Ä• ya passitabbaá¹ƒ. __disvÄ• _ti
maggapaÃ±Ã±Ä• ya passitvÄ• . __acchecchi taá¹‡ha_nti maggavajjhataá¹‡haá¹ƒ samÅ«lak
saá¹ƒyojana_nti dasavidhampi saá¹ƒyojanaá¹ƒ vivattayi ubbattetvÄ• pajahi. __sammÄ• mÄ
kÄ• raá¹‡ena navavidhassa mÄ• nassa pahÄ• nÄ• bhisamayÄ• . __antamakÄ• si dukkhass
paricchinnaá¹ƒ parivaá¹-umaá¹ƒ akÄ• si, katvÄ• á¹-hitoti attho. iti satthÄ• rÄ• saá¹ƒyuttama
rÄ• hulovÄ• de (SN II 3.91 Ä• dayo) vipassanÄ• kathitÄ• , cÅ«á¸·arÄ• hulovÄ• depi (MN III
kathitÄ• , ambalaá¹-á¹-hikarÄ• hulovÄ• de (MN II 107 Ä• dayo) daharasseva sato musÄ• vÄ
mahÄ• rÄ• hulovÄ• de (MN II 113 Ä• dayo) vipassanÄ• kathitÄ• . imasmiá¹ƒ aá¹…guttaram
catukoá¹-ikasuÃ±Ã±atÄ• nÄ• ma kathitÄ• ti.

8. jambÄ• lÄ«suttavaá¹‡á¹‡anÄ•

<178> aá¹-á¹-hame \Ee III 153/ __santaá¹ƒ cetovimutti_nti aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«n
samÄ• pattiá¹ƒ. __sakkÄ• yanirodha_nti tebhÅ«makavaá¹-á¹-asaá¹…khÄ• tassa sakkÄ• yas
attho. __na pakkhandatÄ«_ti Ä• rammaá¹‡avasena na pakkhandati. sesapadesupi eseva na
na pÄ• á¹-ikaá¹…khitabbo. __lepagatenÄ• _ti lepamakkhitena.

imasmiÃ±ca \Be II 353/ panatthe nadÄ«pÄ• raá¹ƒ gantukÄ• mapurisopammaá¹ƒ Ä• haritab
caá¹‡á¸• asotÄ• ya vÄ• á¸·amacchÄ• kulÄ• ya nadiyÄ• pÄ• raá¹ƒ gantukÄ• mo ``orimaá¹ƒ
sappaá¹-ibhayaá¹ƒ, pÄ• rimaá¹ƒ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayaá¹ƒ, kiá¹ƒ nu kho katvÄ•
gamissÄ• mÄ«â€™â€™ ti paá¹-ipÄ• á¹-iyÄ• á¹-hite aá¹-á¹-ha kakudharukkhe disvÄ• ``sakl
rukkhapaá¹-ipÄ• á¹-iyÄ• gantuâ€™â€™ nti manasikatvÄ• ``kakudharukkhÄ• nÄ• ma maá
hatthÄ• na saá¹‡á¹-haheyyuâ€™â€™ nti nigrodhapilakkharukkhÄ• dÄ«naá¹ƒ aÃ±Ã±ataras
makkhetvÄ• dakkhiá¹‡ahatthena ekaá¹ƒ sÄ• khaá¹ƒ gaá¹‡hi. hattho tattheva lagi. puna vÄ•
dakkhiá¹‡apÄ• dena vÄ• mapÄ• denÄ• ti cattÄ• ropi hatthapÄ• dÄ• tattheva lagiá¹ƒsu. so a
uparinadiyaá¹ƒ deve vuá¹-á¹-he puá¹‡á¹‡Ä• ya nadiyÄ• sote nimuggo kumbhÄ«lÄ• dÄ«naá

tattha \Ne II 351/ nadÄ«sotaá¹ƒ viya saá¹ƒsÄ• rasotaá¹ƒ daá¹-á¹-habbaá¹ƒ, sotassa pÄ• raá
viya yogÄ• vacaro, orimatÄ«raá¹ƒ viya sakkÄ• yo, pÄ• rimatÄ«raá¹ƒ viya nibbÄ• naá¹ƒ, paá
aá¹-á¹-ha kakudharukkhÄ• viya aá¹-á¹-ha samÄ• pattiyo, lepamakkhitena \Ee III 154/ hatthe
viya jhÄ• navipassanÄ• naá¹ƒ pÄ• ripanthike asodhetvÄ• samÄ• pattisamÄ• pajjanaá¹ƒ, ca
baddhassa olambanaá¹ƒ viya paá¹-hamajjhÄ• ne nikantiyÄ• laggakÄ• lo, uparisote vuá¹-á¹-
kilesÄ• naá¹ƒ uppannakÄ• lo, nadiyÄ• puá¹‡á¹‡Ä• ya sote nimuggassa kumbhÄ«lÄ• dÄ«na
saá¹ƒsÄ• rasote nimuggassa catÅ«su apÄ• yesu dukkhÄ• nubhavanakÄ• lo veditabbo.

__suddhena hatthenÄ• _ti sudhotena parisuddhahatthena. imasmimpi atthe tÄ• disameva c
tatheva hi pÄ• raá¹ƒ gantukÄ• mo puriso ``kakudharukkhÄ• nÄ• ma maá¹-á¹-hasÄ• khÄ• , l
gaá¹‡hantassa hattho parigaleyyÄ• â€™â€™ ti hatthapÄ• de sudhote katvÄ• ekaá¹ƒ sÄ• k
paá¹-hamaá¹ƒ rukkhaá¹ƒ Ä• ruá¸·ho. tato otaritvÄ• dutiyaá¹ƒ ... pe ... tato otaritvÄ• aá¹-á¹-h
aá¹-á¹-hamarukkhato otaritvÄ• pÄ• rimatÄ«re khemantabhÅ«miá¹ƒ gato.

tattha ``imehi rukkhehi pÄ• rimatÄ«raá¹ƒ gamissÄ• mÄ«â€™â€™ ti tassa purisassa cintitak
``aá¹-á¹-ha samÄ• pattiyo samÄ• pajjitvÄ• samÄ• pattito \Be II 354/ vuá¹-á¹-hÄ• ya arahatta
ti cintitakÄ• lo, suddhena hatthena sÄ• khÄ• gahaá¹‡aá¹ƒ viya jhÄ• navipassanÄ• naá¹ƒ pÄ
samÄ• pattisamÄ• pajjanaá¹ƒ. tattha paá¹-hamarukkhÄ• rohaá¹‡akÄ• lo viya paá¹-hamajjhÄ
paá¹-hamarukkhato oruyha dutiyaá¹ƒ \Ee III 155/ Ä• ruá¸·hakÄ• lo viya paá¹-hamajjhÄ• ne n
tato vuá¹-á¹-hÄ• ya dutiyajjhÄ• nasamÄ• pannakÄ• lo ... pe ... sattamarukkhato oruyha aá¹-
Ä• ruá¸·hakÄ• lo viya Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyaá¹ƒ nikantiyÄ• abaddhassa ta
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pannakÄ• lo. aá¹-á¹-hamarukkhato oruyha pÄ
gatakÄ• lo viya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nikantiyÄ• abaddhassa samÄ• pattit
sammasitvÄ• arahattappattakÄ• lo veditabbo.

__avijjÄ• ppabhedaá¹ƒ manasi karotÄ«_ti aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡abhÅ«tÄ•
pabhedasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ manasi karoti. __na pakkhandatÄ«_ti Ä• rammaá¹‡a
__jambÄ• lÄ«_ti gÄ• mato nikkhantassa mahÄ• udakassa patiá¹-á¹-hÄ• nabhÅ«to mahÄ• Ä

__anekavassagaá¹‡ikÄ• _ti \Ne II 352/ gÄ• massa vÄ• nagarassa vÄ• uppannakÄ• leyeva
vassagaá¹‡Ä• ni uppannÄ• ya etissÄ• ti anekavassagaá¹‡ikÄ• . __Ä• yamukhÄ• nÄ«_ti cat
__apÄ• yamukhÄ• nÄ«_ti apavÄ• hanacchiddÄ• ni. __na Ä• á¸·ippabhedo pÄ• á¹-ikaá¹…kh
pÄ• á¹-ikaá¹…khitabbo. na hi tato udakaá¹ƒ uá¹-á¹-hÄ• ya pÄ• á¸·iá¹ƒ bhinditvÄ• kacavaraá
mahÄ• samuddaá¹ƒ pÄ• puá¹‡Ä• ti.

imassa panatthassa vibhÄ• vanatthaá¹ƒ uyyÄ• nagavesakaopammaá¹ƒ Ä• haritabbaá¹ƒ. el
nagaravÄ• siko kulaputto uyyÄ• naá¹ƒ gavesanto nagarato nÄ• tidÅ«re naccÄ• sanne maha
``imasmiá¹ƒ á¹-hÄ• ne ramaá¹‡Ä«yaá¹ƒ uyyÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti sallakkhetvÄ•
cattÄ• ripi kandarÄ• ni pidhÄ• ya apavÄ• hanacchiddÄ• ni vivaritvÄ• aá¹-á¹-hÄ• si. devo na
avasesaudakaá¹ƒ apavÄ• hanacchiddena parissavitvÄ• gataá¹ƒ. cammakhaá¹‡á¸• apilotik
jÄ• tÄ• ni, pÄ• á¹‡akÄ• saá¹‡á¹-hitÄ• , samantÄ• anupagamanÄ«yÄ• jÄ• tÄ• . upagatÄ• r
pakkamitabbaá¹ƒ hoti \Be II 355/. so katipÄ• hena Ä• gantvÄ• paá¹-ikkamma á¹-hito oloketv
upagantuâ€™â€™ nti pakkÄ• mi.

tattha nagaravÄ• sÄ« kulaputto viya yogÄ• vacaro daá¹-á¹-habbo, uyyÄ• naá¹ƒ gavesanten
diá¹-á¹-hakÄ• lo viya cÄ• tumahÄ• bhÅ«tikakÄ• yo, Ä• yamukhÄ• naá¹ƒ pihitakÄ• lo viya dh
aladdhakÄ• lo, apÄ• yamukhÄ• naá¹ƒ vivaá¹-akÄ• lo viya chadvÄ• rikasaá¹ƒvarassa vissaá
avuá¹-á¹-hakÄ• lo viya sappÄ• yakammaá¹-á¹-hÄ• nassa aladdhakÄ• lo, avasesaudakassa
gatakÄ• lo viya abbhantare guá¹‡Ä• naá¹ƒ parihÄ«nakÄ• lo, udakassa uá¹-á¹-hÄ• ya pÄ• á¸
Ä• dÄ• ya mahÄ• samuddaá¹ƒ pÄ• puá¹‡ituá¹ƒ asamatthakÄ• lo viya arahattamaggena avij
kilesarÄ• siá¹ƒ vidhamitvÄ• nibbÄ• naá¹ƒ sacchikÄ• tuá¹ƒ asamatthakÄ• lo, cammakhaá¹‡á
tattheva pÅ«tibhÄ• vo viya abbhantare rÄ• gÄ• dikilesehi paripÅ«ritakÄ• lo, tassa Ä• gantvÄ
vippaá¹-isÄ• rino gatakÄ• lo viya vaá¹-á¹-asamaá¹…gipuggalassa vaá¹-á¹-e abhiratakÄ• lo v

__Ä• á¸·ippabhedo pÄ• á¹-ikaá¹…kho_ti pÄ• á¸·ippabhedo pÄ• á¹-ikaá¹…khitabbo. tato hi u
pÄ• á¸·iá¹ƒ bhinditvÄ• kacavaraá¹ƒ Ä• dÄ• ya mahÄ• samuddaá¹ƒ pÄ• puá¹‡ituá¹ƒ sakkhis

idhÄ• pi \Ne II 353/ tadeva opammaá¹ƒ Ä• haritabbaá¹ƒ. tattha Ä• yamukhÄ• naá¹ƒ vivaá¹-
sappÄ• yadhammassavanassa laddhakÄ• lo, apÄ• yamukhÄ• naá¹ƒ pihitakÄ• lo viya chasu
paccupaá¹-á¹-hitakÄ• lo, devassa sammÄ• vuá¹-á¹-hakÄ• lo viya sappÄ• yakammaá¹-á¹-hÄ
uá¹-á¹-hÄ• ya pÄ• á¸·iá¹ƒ bhinditvÄ• kacavaraá¹ƒ Ä• dÄ• ya mahÄ• samuddaá¹ƒ pattakÄ•
avijjaá¹ƒ bhinditvÄ• akusalarÄ• siá¹ƒ vidhamitvÄ• arahattaá¹ƒ sacchikatakÄ• lo, Ä• yamuk
udakena sarassa paripuá¹‡á¹‡akÄ• lo viya abbhantare lokuttaradhammehi paripuá¹‡á¹‡akÄ
katvÄ• rukkhe ropetvÄ• uyyÄ• namajjhe pÄ• sÄ• daá¹ƒ mÄ• petvÄ• nÄ• á¹-akÄ• ni paccu
bhuÃ±jantassa nisinnakÄ• lo viya dhammapÄ• sÄ• daá¹ƒ Ä• ruyha \Be II 356/ nibbÄ• nÄ• ra
appetvÄ• nisinnakÄ• lo veditabbo. sesamettha uttÄ• natthameva. desanÄ• pana lokiyaloku

9. nibbÄ• nasuttavaá¹‡á¹‡anÄ•

<179> navame __hÄ• nabhÄ• giyÄ• saÃ±Ã±Ä• _tiÄ• dÄ«su ``paá¹-hamassa jhÄ• nassa lÄ
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti, hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä• â€™â€™ ti (Vib
attho veditabbo. __yathÄ• bhÅ«taá¹ƒ_ \Ee III 158/ __nappajÄ• nantÄ«_ti yathÄ• sabhÄ• vat
jÄ• nanti.

10. mahÄ• padesasuttavaá¹‡á¹‡anÄ•

<180> dasame __bhoganagare viharatÄ«_ti parinibbÄ• nasamaye cÄ• rikaá¹ƒ caranto taá¹
viharati. __Ä• nandacetiye_ti Ä• nandayakkhassa bhavanaá¹-á¹-hÄ• ne patiá¹-á¹-hitavihÄ• r
mahÄ• okÄ• se mahÄ• apadese vÄ• , buddhÄ• dayo mahante mahante apadisitvÄ• vuttÄ•
__neva abhinanditabba_nti haá¹-á¹-hatuá¹-á¹-hehi sÄ• dhukÄ• raá¹ƒ datvÄ• pubbeva na so
pacchÄ• ``idaá¹ƒ na sametÄ«â€™â€™ ti vuccamÄ• nopi ``kiá¹ƒ pubbeva ayaá¹ƒ dhammo,
vatvÄ• laddhiá¹ƒ na vissajjeti. __nappaá¹-ikkositabba_nti ``kiá¹ƒ esa bÄ• lo vadatÄ«â€™â€
vattabbaá¹ƒ. evaá¹ƒ vutte hi vattuá¹ƒ yuttampi na vakkhati. tenÄ• ha --- __anabhinanditvÄ•
appaá¹-ikkositvÄ• _ti. __padabyaÃ±janÄ• nÄ«_ti padasaá¹…khÄ• tÄ• ni byaÃ±janÄ• ni. __s
``imasmiá¹ƒ á¹-hÄ• ne pÄ• á¸·i vuttÄ• , imasmiá¹ƒ á¹-hÄ• ne attho vutto, imasmiá¹ƒ á¹-hÄ• r
II 354/, imasmiá¹ƒ á¹-hÄ• ne pubbÄ• paraá¹ƒ kathitaâ€™â€™ nti suá¹-á¹-hu gahetvÄ• . __s
sutte otaritabbÄ• ni. __vinaye sandassetabbÄ• nÄ«_ti vinaye saá¹ƒsandetabbÄ• ni.

ettha ca __sutta_nti vinayo vutto. yathÄ• ha --- ``kattha paá¹-ikkhittaá¹ƒ, sÄ• vatthiyaá¹ƒ
suttavibhaá¹…geâ€™â€™ ti (Vin II 457) __vinayo_ti khandhako. yathÄ• ha --- ``vinayÄ• tisÄ
vinayapiá¹-akampi na pariyÄ• diyati. ubhatovibhaá¹…gÄ• pana \Ee III 159/ suttaá¹ƒ, khandh
357/ vinayoti evaá¹ƒ vinayapiá¹-akaá¹ƒ pariyÄ• diyati. atha vÄ• suttantapiá¹-akaá¹ƒ suttaá¹ƒ
vinayoti evaá¹ƒ dveyeva piá¹-akÄ• ni pariyÄ• diyanti. suttantÄ• bhidhammapiá¹-akÄ• ni vÄ•
vinayapiá¹-akaá¹ƒ vinayoti evampi tÄ«á¹‡i piá¹-akÄ• ni na tÄ• va pariyÄ• diyanti. asuttanÄ•
buddhavacanaá¹ƒ nÄ• ma atthi. seyyathidaá¹ƒ --- jÄ• takaá¹ƒ paá¹-isambhidÄ• niddeso sut
udÄ• naá¹ƒ itivuttakaá¹ƒ vimÄ• navatthu petavatthu theragÄ• thÄ• therÄ«gÄ• thÄ• apadÄ•

sudinnatthero pana ``asuttanÄ• makaá¹ƒ buddhavacanaá¹ƒ natthÄ«â€™â€™ ti taá¹ƒ sabba
``tÄ«á¹‡i piá¹-akÄ• ni suttaá¹ƒ, vinayo pana kÄ• raá¹‡aâ€™â€™ nti Ä• ha. tato taá¹ƒ kÄ• ra
suttamÄ• hari ---

``ye kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si, ime dhammÄ• sarÄ• gÄ• ya saá¹ƒvattanti
saá¹ƒvattanti no visaá¹ƒyogÄ• ya, saupÄ• dÄ• nÄ• ya saá¹ƒvattanti no anupÄ• dÄ• nÄ• ya,
no appicchatÄ• ya, asantuá¹-á¹-hiyÄ• saá¹ƒvattanti no santuá¹-á¹-hiyÄ• , kosajjÄ• ya saá¹ƒ
vÄ«riyÄ• rambhÄ• ya, saá¹…gaá¹‡ikÄ• ya saá¹ƒvattanti no pavivekÄ• ya, Ä• cayÄ• ya saá¹

ekaá¹ƒsena, gotami, jÄ• neyyÄ• si `neso dhammo neso vinayo netaá¹ƒ satthu sÄ• sanaâ€™

``ye ca kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si, ime dhammÄ• virÄ• gÄ• ya saá¹ƒvattan
visaá¹ƒyogÄ• ya saá¹ƒvattanti no saá¹ƒyogÄ• ya. anupÄ• dÄ• nÄ• ya saá¹ƒvattanti no saup
saá¹ƒvattanti no mahicchatÄ• ya, santuá¹-á¹-hiyÄ• saá¹ƒvattanti no asantuá¹-á¹-hiyÄ• , vÄ«
saá¹ƒvattanti no kosajjÄ• ya, pavivekÄ• ya saá¹ƒvattanti no saá¹…gaá¹‡ikÄ• ya, apacayÄ• y
Ä• cayÄ• ya. ekaá¹ƒsena, gotami \Ee III 160/, jÄ• neyyÄ• si `eso \Ne II 355/ dhammo eso vi
sÄ• sanaâ€™â€™ â€™ nti (Vin II 406; AN III 8.53).

tasmÄ• __sutte_ti tepiá¹-akabuddhavacane otÄ• retabbÄ• ni. __vinaye_ti etasmiá¹ƒ rÄ• gÄ
saá¹ƒsandetabbÄ• nÄ«ti ayamettha attho. __na ceva sutte otarantÄ«_ti suttapaá¹-ipÄ• á¹-iy
challiá¹ƒ uá¹-á¹-hapetvÄ• \Be II 358/ guá¸·havessantara-guá¸·haummagga-guá¸·havinayave
aÃ±Ã±atarato Ä• gatÄ• ni paÃ±Ã±Ä• yantÄ«ti attho. evaá¹ƒ Ä• gatÄ• ni hi rÄ• gÄ• divinaye
chaá¸• á¸• etabbÄ• ni honti. tena vuttaá¹ƒ --- ``iti hidaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• thÄ•
etenupÄ• yena sabbattha attho veditabbo. __idaá¹ƒ, bhikkhave, catutthaá¹ƒ mahÄ• padesa
imaá¹ƒ, bhikkhave, catutthaá¹ƒ dhammassa patiá¹-á¹-hÄ• nokÄ• saá¹ƒ dhÄ• reyyÄ• thÄ• ti.

saÃ±cetaniyavaggo tatiyo.

(19) 4. brÄ• hmaá¹‡avaggo

1. yodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<181> catutthassa \Ne II 356/ paá¹-hame __á¹-hÄ• nakusalo_ti yena á¹-hÄ• nena á¹-hito av
sakkoti, tasmiá¹ƒ á¹-hÄ• ne kusalo. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

2. pÄ• á¹-ibhogasuttavaá¹‡á¹‡anÄ•

<182> dutiye __natthi koci pÄ• á¹-ibhogo_ti ahaá¹ƒ te pÄ• á¹-ibhogoti evaá¹ƒ pÄ• á¹-ibhogo
nÄ• ma natthi. __jarÄ• dhamma_nti jarÄ• sabhÄ• vaá¹ƒ. esa nayo sabbattha.

3. sutasuttavaá¹‡á¹‡anÄ•

<183> tatiye \Ee III 161/ __natthi tato doso_ti tasmiá¹ƒ doso nÄ• ma natthÄ«ti attho.

4. abhayasuttavaá¹‡á¹‡anÄ•

<184> catutthe kicchÄ• jÄ«vitakÄ• raá¹‡aá¹-á¹-hena rogova __rogÄ• taá¹…ko_ nÄ• ma. __

rogÄ• taá¹…kena samannÄ• gatassa. __urattÄ• á¸·iá¹ƒ kandatÄ«_ti uraá¹ƒ tÄ• á¸·etvÄ• ro
__akatakalyÄ• á¹‡o_tiÄ• dÄ«su kalyÄ• á¹‡aá¹ƒ vuccati puÃ±Ã±akammaá¹ƒ \Be II 359/, taá¹
akatakalyÄ• á¹‡o. sesapadesupi eseva nayo. puÃ±Ã±akammameva hi kosallasambhÅ«tatt
parittÄ• yakattÄ• __bhÄ«ruttÄ• á¹‡a_nti vuccati. __katapÄ• po_tiÄ• dÄ«su pÄ• paá¹ƒ vucc
akusalakammaá¹ƒ. __ludda_nti kakkhaá¸·akammaá¹ƒ. __kibbisa_nti samalaá¹ƒ aparisuddh
hotÄ«_ti buddhadhammasaá¹…ghaguá¹‡esu ceva sikkhÄ• ya ca pubbante ca aparante ca
paá¹-iccasamuppÄ• de cÄ• ti aá¹-á¹-hasu á¹-hÄ• nesu kaá¹…khÄ• ya samannÄ• gato \Ne I
vicikicchÄ• ya samannÄ• gato sÄ• sanasaddhamme na niá¹-á¹-haá¹ƒ gato, uggahaparipuc
gantuá¹ƒ na sakkoti. iminÄ• nayena sabbattha attho veditabbo.

5. brÄ• hmaá¹‡asaccasuttavaá¹‡á¹‡anÄ•

<185> paÃ±came __brÄ• hmaá¹‡asaccÄ• nÄ«_ti brÄ• hmaá¹‡Ä• naá¹ƒ saccÄ• ni tathÄ• n
maÃ±Ã±atÄ«_ti so khÄ«á¹‡Ä• savo tena saccena ``ahaá¹ƒ samaá¹‡oâ€™â€™ ti taá¹‡hÄ• n
maÃ±Ã±ati. sesapadesupi eseva nayo. __yadeva tattha saccaá¹ƒ, tadabhiÃ±Ã±Ä• yÄ• _ti y
pÄ• á¹‡Ä• \Ee III 162/ avajjhÄ• â€™â€™ ti paá¹-ipattiyÄ• saccaá¹ƒ tathaá¹ƒ aviparÄ«taá¹ƒ
abbhantaraá¹ƒ katvÄ• paramatthasaccaá¹ƒ nibbÄ• naá¹ƒ dasseti. __tadabhiÃ±Ã±Ä• yÄ• _t
abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya jÄ• nitvÄ• . __anuddayÄ• ya anukampÄ• ya paá¹-ipanno
anukampatthÄ• ya ca yÄ• paá¹-ipadÄ• , taá¹ƒ paá¹-ipanno hoti, pÅ«retvÄ• á¹-hitoti attho. s
eseva nayo.

__sabbe kÄ• mÄ• _ti sabbe vatthukÄ• makilesakÄ• mÄ• . __iti vadaá¹ƒ brÄ• hmaá¹‡o sac
khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o saccameva Ä• ha. __sabbe bhavÄ• _ti kÄ• mabhavÄ• dayo
ettha pana catukkoá¹-ikasuÃ±Ã±atÄ• kathitÄ• . ayaÃ±hi ``nÄ• haá¹ƒ kvacanÄ«â€™â€™ ti
__kassaci kiÃ±canatasmi_nti attano attÄ• naá¹ƒ kassaci parassa kiÃ±canabhÄ• ve upaneta
bhÄ• tiá¹-á¹-hÄ• ne bhÄ• taraá¹ƒ, sahÄ• yaá¹-á¹-hÄ• ne sahÄ• yaá¹ƒ, parikkhÄ• raá¹-á¹-hÄ
maÃ±Ã±itvÄ• upanetabbaá¹ƒ na passatÄ«ti attho. __na ca mama kvacanÄ«_ti ettha mama
``na ca kvacani parassa ca attÄ• naá¹ƒ kvaci na passatÄ«â€™â€™ ti ayamattho. idÄ• ni ``n
\Be II 360/ mama kismiÃ±ci kiÃ±canaá¹ƒ natthÄ«â€™â€™ ti so parassa attÄ• mama kismi
atthÄ«ti na passati, attano bhÄ• tiá¹-á¹-hÄ• ne bhÄ• taraá¹ƒ, sahÄ• yaá¹-á¹-hÄ• ne \Ee III 16
parikkhÄ• raá¹-á¹-hÄ• ne vÄ• parikkhÄ• ranti kismiÃ±ci á¹-hÄ• ne parassa attÄ• naá¹ƒ imin
upanetabbaá¹ƒ na passatÄ«ti attho. evamayaá¹ƒ yasmÄ• neva katthaci attÄ• naá¹ƒ passat
kiÃ±canabhÄ• ve upanetabbaá¹ƒ passati, na parassa attÄ• naá¹ƒ passati, na parassa attÄ•
kiÃ±canabhÄ• ve upanetabbaá¹ƒ passatÄ«ti. __iti vadaá¹ƒ brÄ• hmaá¹‡o_ti evaá¹ƒ catukko
vadantopi khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o tassÄ• paá¹-ipadÄ• ya sammÄ• paá¹-ividdhattÄ•
sabbesupi vÄ• resu maÃ±Ã±anÄ• naá¹ƒ pahÄ«nattÄ• yeva na maÃ±Ã±atÄ«ti ca attho vedit
\Ne II 358/ __paá¹-ipada_nti kiÃ±canabhÄ• vavirahitaá¹ƒ nippalibodhaá¹ƒ niggahaá¹‡ameva
paá¹-ipanno hoti pÅ«retvÄ• á¹-hito.

__imÄ• ni kho paribbÄ• jakÄ• cattÄ• ri brÄ• hmaá¹‡asaccÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±A
yÄ• ni tumhe bhovÄ• dibrÄ• hmaá¹‡Ä• naá¹ƒ saccÄ• ni vadetha, tehi aÃ±Ã±Ä• ni mayÄ• in
cattÄ• ri saccÄ• ni catÅ«hi maggehi soá¸·asavidhena kiccena jÄ• nitvÄ• paccakkhaá¹ƒ katv
jotitÄ• nÄ«ti attho. iti imasmiá¹ƒ sutte catÅ«supi á¹-hÄ• nesu khÄ«á¹‡Ä• savassa vacÄ«sacc

6. ummaggasuttavaá¹‡á¹‡anÄ•

<186> chaá¹-á¹-he __parikassatÄ«_ti Ä• kaá¸• á¸• hiyati. __ummaggo_ti ummujjanaá¹ƒ, pa
paÃ±Ã±Ä• eva vÄ• ummujjanaá¹-á¹-hena ummaggoti vuccati. sÄ• va paá¹-ibhÄ• naá¹-á¹-h
cittassa_ \Ee III 164/ __uppannassa vasaá¹ƒ gacchatÄ«_ti ye cittassa vasaá¹ƒ gacchanti, te
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __ atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• yÄ• _ti atthaÃ±ca pÄ
__dhammÄ• nudhammappaá¹-ipanno hotÄ«_ti lokuttaradhammassa anucchavikadhammaá
pubbabhÄ• gappaá¹-ipadaá¹ƒ paá¹-ipanno hoti. __nibbedhikapaÃ±Ã±o_ti nibbijjhanakapaÃ±
á¹-hapetvÄ• taá¹‡haá¹ƒ sesaá¹ƒ tebhÅ«makakkhandhapaÃ±cakaá¹ƒ dukkhanti sutaá¹ƒ hot
maggapaÃ±Ã±Ä• ya. __ayaá¹ƒ dukkhasamudayo_ti vaá¹-á¹-amÅ«lakataá¹‡hÄ• tassa dukk
361/ hoti. iminÄ• upÄ• yena sesadvayepi attho veditabbo. catutthapaÃ±havissajjanena aral
veditabbaá¹ƒ.

7. vassakÄ• rasuttavaá¹‡á¹‡anÄ•

<187> sattame __todeyyassÄ• _ti tudigÄ• mavÄ• sikassa. __parisatÄ«_ti sannipatitÄ• ya p
__parÅ«pÄ• rambhaá¹ƒ vattentÄ«_ti paragarahaá¹ƒ pavattenti kathenti. __bÄ• lo ayaá¹ƒ rÄ•
upÄ• rambhaá¹ƒ vattenti, tassa dassanatthaá¹ƒ vuttaá¹ƒ. __samaá¹‡e rÄ• maputte_ti udake
__abhippasanno_ti atikkamma pasanno. __paramanipaccakÄ• ra_nti uttamanipÄ• takiriyaá
__parihÄ• rakÄ• _ti paricÄ• rakÄ• . __yamako_tiÄ• dÄ«ni \Ee III 165/ tesaá¹ƒ nÄ• mÄ• ni. te
eko moggallo nÄ• ma, eko uggo \Ne II 359/ nÄ• ma, eko nÄ• vindakÄ« nÄ• ma, eko gandha
nÄ• ma. __tyÄ• ssuda_nti ettha __assuda_nti nipÄ• tamattaá¹ƒ, te attano parisati nisinneti a
netÄ«_ti iminÄ• kÄ• raá¹‡ena anuneti jÄ• nÄ• peti. __karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«yesÅ«_ti
kattabbakiccesu ca atirekakattabbakiccesu ca. __vacanÄ«yÄ• dhivacanÄ«yesÅ«_ti vattabb
ca. __alamatthadasatarehÄ«_ti ettha atthe passituá¹ƒ samatthÄ• alamatthadasÄ• , te atisit
alamatthadasatarÄ• , tehi alamatthadasatarehi. __alamatthadasataro_ti alamatthadasatÄ• y
chekataro paá¹‡á¸• itehi paá¹‡á¸• itataroti pucchanto evamÄ• ha. athassa te paá¹-ipucchant
bho_tiÄ• dimÄ• haá¹ƒsu. iti brÄ• hmaá¹‡o attano sappurisatÄ• ya taá¹ƒ eá¸·eyyarÄ• jÄ• nan
udakampi rÄ• maputtaá¹ƒ pasaá¹ƒsi. andho viya hi asappuriso, cakkhumÄ• viya sappuriso.
anandhaá¹ƒ na andhaá¹ƒ passati, evaá¹ƒ asappuriso neva sappurisaá¹ƒ na asappurisaá¹ƒ j
cakkhumÄ• andhampi anandhampi passati, evaá¹ƒ sappuriso sappurisampi asappurisampi
sappurisatÄ• ya \Ee III 166/ asappurise aÃ±Ã±Ä• sÄ«ti imamatthavasaá¹ƒ paá¹-icca tuá¹-á¹-

__acchariyaá¹ƒ bho, gotamÄ• _tiÄ• dÄ«ni vatvÄ• tathÄ• gatassa bhÄ• sitaá¹ƒ anumoditvÄ•

8. upakasuttavaá¹‡á¹‡anÄ•

<188> aá¹-á¹-hame \Be II 362/ __upako_ti tassa nÄ• maá¹ƒ. __maá¹‡á¸• ikÄ• putto_ti maá
__upasaá¹…kamÄ«_ti so kira devadattassa upaá¹-á¹-hÄ• ko, ``kiá¹ƒ nu kho satthÄ• mayi a
vaá¹‡á¹‡aá¹ƒ kathessati, udÄ• hu avaá¹‡á¹‡aâ€™â€™ nti pariggaá¹‡hanatthaá¹ƒ upasaá¹.
kappaá¹-á¹-ho atekicchoâ€™â€™ ti (Vin II 348) vacanaá¹ƒ sutvÄ• satthÄ• raá¹ƒ ghaá¹-á¹-e
upasaá¹…kamÄ«tipi vadanti. __parÅ«pÄ• rambhaá¹ƒ vattetÄ«_ti paragarahaá¹ƒ katheti. __
sabbopi so kusaladhammaá¹ƒ na uppÄ• deti, attano vÄ• vacanaá¹ƒ upapÄ• detuá¹ƒ anucc
sakkoti. __anupapÄ• dento gÄ• rayho hotÄ«_ti kusalaá¹ƒ dhammaá¹ƒ uppÄ• detuá¹ƒ asakk
upapannaá¹ƒ anucchavikaá¹ƒ kÄ• tuá¹ƒ asakkonto gÄ• rayho hoti. __upavajjo_ti upavaditab
upeto hoti, sadoso hotÄ«ti attho.

atha bhagavÄ• tassa vÄ• daá¹ƒ gahetvÄ• tasseva gÄ«vÄ• ya paá¹-imuÃ±canto __parÅ«p
__ummujjamÄ• nakaá¹ƒyevÄ• _ti \Ne II 360/ udakato sÄ«saá¹ƒ ukkhipantaá¹ƒyeva. __tattha
padÄ• _tiÄ• dÄ«su tasmiá¹ƒ akusalanti paÃ±Ã±Ä• pane padÄ• nipi akkharÄ• nipi dhammad
__itipidaá¹ƒ_ \Ee III 167/ __akusala_nti idampi akusalaá¹ƒ idampi akusalaá¹ƒ iminÄ• pi kÄ•
kÄ• raá¹‡ena akusalanti evaá¹ƒ akusalapaÃ±Ã±attiyaá¹ƒ Ä• gatÄ• nipi aparimÄ• á¹‡Ä• ni. a
tathÄ• gato taá¹ƒ dhammaá¹ƒ deseyya, evampissa desanÄ• aparimÄ• á¹‡Ä• bhaveyya. ya
``apariyÄ• dinnÄ• vassa tathÄ• gatassa dhammadesanÄ• , apariyÄ• dinnaá¹ƒ dhammapada
iminÄ• upÄ• yena sabbavÄ• resu attho veditabbo. __yÄ• va dhaá¹ƒsÄ« vatÄ• ya_nti yÄ• va
__loá¹‡akÄ• radÄ• rako_ti loá¹‡akÄ• ragÄ• madÄ• rako. __yatra hi nÄ• mÄ• _ti yo hi nÄ• m
maÃ±Ã±issatÄ«_ti ghaá¹-á¹-etabbaá¹ƒ maÃ±Ã±issati. __apehÄ«_ti apagaccha, mÄ• me pu
pana vatvÄ• gÄ«vÄ• ya gaá¹‡hÄ• petvÄ• nikkaá¸• á¸• hÄ• pesiyevÄ• ti.

9. sacchikaraá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<189> navame \Be II 363/ __kÄ• yenÄ• _ti nÄ• makÄ• yena. __sacchikaraá¹‡Ä«yÄ• _ti pa
__satiyÄ• _ti pubbenivÄ• sÄ• nussatiyÄ• . __cakkhunÄ• _ti dibbacakkhunÄ• . __paÃ±Ã±Ä•
vipassanÄ• paÃ±Ã±Ä• sacchikÄ• tabbÄ• , vipassanÄ• paÃ±Ã±Ä• ya maggapaÃ±Ã±Ä• , ma
phalapaÃ±Ã±Ä• ya paccavekkhaá¹‡apaÃ±Ã±Ä• sacchikÄ• tabbÄ• , pattabbÄ• ti attho. Ä• s
pana arahattaá¹ƒ \Ee III 168/ paccavekkhaá¹‡avasena paccavekkhaá¹‡apaÃ±Ã±Ä• ya sacc

10. uposathasuttavaá¹‡á¹‡anÄ•

<190> dasame __tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti yato yato anuviloketi, tato tato tu
__bhikkhÅ« Ä• mantesÄ«_ti paá¹-ipattisampanne bhikkhÅ« pasannehi cakkhÅ«hi anuviloke

thometukÄ• matÄ• ya Ä• mantesi. __apalÄ• pÄ• _ti palÄ• parahitÄ• . itaraá¹ƒ tasseva veva
nimmalÄ• . __sÄ• re patiá¹-á¹-hitÄ• _ti sÄ«lÄ• disÄ• re patiá¹-á¹-hitÄ• . __ala_nti yuttaá¹ƒ.
__yojanagaá¹‡anÄ• nÄ«_ti ekaá¹ƒ yojanaá¹ƒ yojanameva, dasapi yojanÄ• ni yojanÄ• neva.
``yojanagaá¹‡anÄ• nÄ«â€™â€™ ti vuccati. idha pana yojanasatampi yojanasahassampi ad
__puá¹-osenÄ• pÄ«_ti puá¹-osaá¹ƒ vuccati pÄ• theyyaá¹ƒ, pÄ• theyyaá¹ƒ gahetvÄ• pi upas
attho. puá¹-aá¹ƒsenÄ• tipi \Ne II 361/ pÄ• á¹-ho. tassattho --- puá¹-o aá¹ƒse assÄ• ti puá¹-aá
puá¹-aá¹ƒsena, aá¹ƒsena pÄ• theyyapuá¹-aá¹ƒ vahantenÄ• pÄ«ti vuttaá¹ƒ hoti.

idÄ• ni evarÅ«pehi evarÅ«pehi ca guá¹‡ehi samannÄ• gatÄ• ettha bhikkhÅ« atthÄ«ti dass
bhikkhave_tiÄ• dimÄ• ha. tattha __devappattÄ• _ti upapattidevanibbattakaá¹ƒ dibbavihÄ• ra
arahattaá¹ƒ pattÄ• . __brahmappattÄ• _ti \Ee III 169/ niddosaá¹-á¹-hena brahmabhÄ• vasÄ•
brahmavihÄ• rena ca arahattaá¹ƒ pattÄ• . __Ä• neÃ±jappattÄ• _ti aniÃ±janabhÄ• vasÄ• dha
ca arahattaá¹ƒ pattÄ• . __ariyappattÄ• _ti puthujjanabhÄ• vaá¹ƒ atikkamma ariyabhÄ• vaá¹ƒ
bhikkhave, bhikkhu devappatto hotÄ«_tiÄ• dÄ«su evaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• ne á¹-
vivaá¹-á¹-etvÄ• arahattaá¹ƒ patto devappatto nÄ• ma hoti \Be II 364/, catÅ«su brahmavihÄ•
cittaá¹ƒ vivaá¹-á¹-etvÄ• arahattaá¹ƒ patto brahmappatto nÄ• ma, catÅ«su arÅ«pajjhÄ• nesu
vivaá¹-á¹-etvÄ• arahattaá¹ƒ patto Ä• neÃ±jappatto nÄ• ma. __idaá¹ƒ dukkha_ntiÄ• dÄ«hi ca
maggÄ• tÄ«á¹‡i ca phalÄ• ni kathitÄ• ni. tasmÄ• imaá¹ƒ ariyadhammaá¹ƒ patto bhikkhu ar

brÄ• hmaá¹‡avaggo catuttho.

(20) 5. mahÄ• vaggo

1. sotÄ• nugatasuttavaá¹‡á¹‡anÄ•

<191> paÃ±camassa \Ne II 362/ paá¹-hame __sotÄ• nugatÄ• na_nti pasÄ• dasotaá¹ƒ odah
vavatthapitÄ• naá¹ƒ. __cattÄ• ro Ä• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• _ti cattÄ• ro guá¹‡Ä• n
pÄ• á¹-ikaá¹…khitabbÄ• . idaá¹ƒ pana bhagavatÄ• atthuppattivasena Ä• raddhaá¹ƒ. katara
bhikkhÅ«naá¹ƒ dhammassavanÄ• ya anupasaá¹…kamanaatthuppattivasena. paÃ±casatÄ•
``sammÄ• sambuddho liá¹…gavacanavibhattipadabyaÃ±janÄ• dÄ«hi kathento amhehi Ã±Ä•
kiá¹ƒ kathessatÄ«â€™â€™ ti dhammassavanatthaá¹ƒ na gacchanti. satthÄ• taá¹ƒ pavattiá¹
pakkosÄ• petvÄ• \Ee III 170/ ``kasmÄ• evaá¹ƒ karotha, sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡Ä•
suá¹‡antÄ• naÃ±ca sajjhÄ• yantÄ• naÃ±ca ime ettakÄ• Ä• nisaá¹ƒsÄ• â€™â€™ ti dassent

tattha __dhammaá¹ƒ pariyÄ• puá¹‡Ä• tÄ«_ti suttaá¹ƒ geyyantiÄ• dikaá¹ƒ navaá¹…gaá¹ƒ sa
tantidhammaá¹ƒ vaá¸·aÃ±jeti. __sotÄ• nugatÄ• hontÄ«_ti sotaá¹ƒ anuppattÄ• anupaviá¹-á
__manasÄ• nupekkhitÄ• _ti cittena olokitÄ• . __diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• _ti atthato c
paÃ±Ã±Ä• ya suá¹-á¹-hu paá¹-ividdhÄ• paccakkhaá¹ƒ katÄ• . __muá¹-á¹-hassati kÄ• laá¹ƒ

buddhavacanaá¹ƒ anussaraá¹‡asatiyÄ• abhÄ• vena vuttaá¹ƒ, puthujjanakÄ• lakiriyaá¹ƒ par
puthujjano hi muá¹-á¹-hassati kÄ• laá¹ƒ karoti nÄ• ma. __upapajjatÄ«_ti suddhasÄ«le patiá¹
nibbattati. __dhammapadÄ• plavantÄ«_ti antarÄ• bhave nibbattamuá¹-á¹-hassatino, yepi pu
vÄ• cÄ• paricitabuddhavacanadhammÄ• , te sabbe pasanne \Be II 365/ Ä• dÄ• se chÄ• yÄ•
hutvÄ• paÃ±Ã±Ä• yanti. __dandho, bhikkhave, satuppÄ• do_ti buddhavacanÄ• nussaraá¹‡
atha so satto khippaá¹ƒyeva visesagÄ• mÄ« hoti, nibbÄ• nagÄ• mÄ« hotÄ«ti attho.

__iddhimÄ• cetovasippatto_ti iddhisampanno cittassa vasibhÄ• vapatto khÄ«á¹‡Ä• savo. _
__vÄ• so dhammavinayo_ti ettha vibhÄ• vanattho vÄ• -saddo. __yatthÄ• _ti yasmiá¹ƒ dhar
acari_nti \Ne II 363/ brahmacariyavÄ• saá¹ƒ vasiá¹ƒ. idampi buddhavacanaá¹ƒ mayÄ• pubb
buddhavacanÄ• nussaraá¹‡avasenetaá¹ƒ vuttaá¹ƒ. __devaputto_ti paÃ±cÄ• lacaá¹‡á¸• o vi
sanaá¹…kumÄ• rabrahmÄ• viya ca eko dhammakathikadevaputto. __opapÄ• tiko opapÄ• t
uppanno devaputto pacchÄ• uppannaá¹ƒ sÄ• reti. __sahapaá¹ƒsukÄ«á¸·ikÄ• _ti etena nesa
kataparicayabhÄ• vaá¹ƒ dasseti. __samÄ• gaccheyyu_nti sÄ• lÄ• ya vÄ• rukkhamÅ«le vÄ•
gaccheyyuá¹ƒ. __evaá¹ƒ vadeyyÄ• _ti sÄ• lÄ• ya vÄ• rukkhamÅ«le vÄ• paá¹-hamataraá¹ƒ
evaá¹ƒ vadeyya. sesamettha pÄ• á¸·inayeneva veditabbaá¹ƒ.

2. á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<192> dutiye __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __á¹-hÄ• nehÄ«_ti kÄ• raá¹‡ehi. __soce
__saá¹ƒvasamÄ• no_ti ekato vasamÄ• no. __na santatakÄ• rÄ«_ti na satatakÄ• rÄ«. __na s
satataá¹ƒ sabbakÄ• laá¹ƒ sÄ«lajÄ«vitaá¹ƒ na jÄ«vatÄ«ti attho. __saá¹ƒvohÄ• ramÄ• no_ti \B
__ekena eko voharatÄ«_ti ekena saddhiá¹ƒ eko hutvÄ• katheti. __vokkamatÄ«_ti okkamati
pacchimavohÄ• ra_nti purimakathÄ• ya pacchimakathaá¹ƒ, purimakathÄ• ya ca pacchimaka
purimakathÄ• na sametÄ«ti attho.

__Ã±Ä• tibyasanenÄ• _tiÄ• dÄ«su Ã±Ä• tÄ«naá¹ƒ byasanaá¹ƒ Ã±Ä• tibyasanaá¹ƒ, Ã±Ä• tiv
eseva nayo. __rogabyasane_ pana rogoyeva Ä• rogyavinÄ• sanato byasanaá¹ƒ rogabyasan
anubandhanti. __lÄ• bho cÄ• _tiÄ• dÄ«su ekaá¹ƒ attabhÄ• vaá¹ƒ lÄ• bho anuparivattati, eka
netabbo. __sÄ• kacchÄ• yamÄ• no_ti paÃ±hapucchanavissajjanavasena sÄ• kacchaá¹ƒ ka
\Be II 366/. __ummaggo_ti paÃ±hummaggo. __abhinÄ«hÄ• ro_ti paÃ±hÄ• bhisaá¹…kharaá
abhinÄ«hÄ• ro. __samudÄ• hÄ• ro_ti paÃ±hapucchanaá¹ƒ. __santa_nti paccanÄ«kasantatÄ
kathetÄ«ti attho. __paá¹‡Ä«ta_nti atappakaá¹ƒ. __atakkÄ• vacara_nti \Ee III 173/ yathÄ• ta
gahetuá¹ƒ sakkÄ• hoti, evaá¹ƒ na kathetÄ«ti attho. __nipuá¹‡a_nti saá¹‡haá¹ƒ. __paá¹‡á¸•
paá¹‡á¸• itehi jÄ• nitabbakaá¹ƒ. sesaá¹ƒ sabbattha vuttÄ• nusÄ• reneva veditabbaá¹ƒ.

3. bhaddiyasuttavaá¹‡á¹‡anÄ•

<193> tatiye \Ne II 364/ __upasaá¹…kamÄ«_ti bhuttapÄ• tarÄ• so hutvÄ• mÄ• lÄ• gandha
bhagavantaá¹ƒ vandissÄ• mÄ«ti upasaá¹…kami. __mÄ• anussavenÄ• _tiÄ• dÄ«su anussa
gaá¹‡hathÄ• ti iminÄ• nayena attho veditabbo. __sÄ• rambho_ti karaá¹‡uttariyalakkhaá¹‡o
__alobhÄ• _dayo lobhÄ• dipaá¹-ipakkhavasena veditabbÄ• . __kusaladhammÅ«pasampad
sampÄ• danatthÄ• ya, paá¹-ilÄ• bhatthÄ• yÄ• ti vuttaá¹ƒ hoti. __ime cepi, bhaddiya, mahÄ•
sÄ• larukkhe dassento evamÄ• ha. sesamettha heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthattÄ•
satthari pana desanaá¹ƒ vinivaá¹-á¹-ente bhaddiyo sotÄ• panno jÄ• toti.

4. sÄ• mugiyÄ• suttavaá¹‡á¹‡anÄ•

<194> catutthe __sÄ• mugiyÄ• _ti sÄ• muganigamavÄ• sino. __byagghapajjÄ• _ti te Ä• lap
hi kolarukkhe hÄ• retvÄ• katattÄ• kolanagaranti ca byagghapathe mÄ• pitattÄ• byagghap
etesaÃ±ca pubbapurisÄ• tattha vasiá¹ƒsÅ«ti byagghapajjavÄ• sitÄ• ya byagghapajjavÄ• si
vuccanti. te Ä• lapanto evamÄ• ha. __pÄ• risuddhipadhÄ• niyaá¹…gÄ• nÄ«_ti \Ee III 174/ p
padhÄ• niyaá¹…gÄ• ni padahitabbavÄ«riyassa aá¹…gÄ• ni, koá¹-á¹-hÄ• sÄ• ti attho.
__sÄ«lapÄ• risuddhipadhÄ• niyaá¹…ga_nti sÄ«laparisodhanavÄ«riyassetaá¹ƒ nÄ• maá¹ƒ. t
sÄ«lapÄ• risuddhiparipÅ«raá¹‡atthÄ• ya padhÄ• niyaá¹…ganti sÄ«lapÄ• risuddhipadhÄ• ni
nayo. __tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«_ti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne vipa
anuggahessÄ• mi \Be II 367/. __yo tattha chando_tiÄ• dÄ«su yo tasmiá¹ƒ anuggaá¹‡hane k
iminÄ• nayena attho veditabbo. satisampajaÃ±Ã±aá¹ƒ panettha satiá¹ƒ upaá¹-á¹-hapetvÄ•
paricchinditvÄ• vÄ«riyapaggahanatthaá¹ƒ vuttaá¹ƒ. __rajanÄ«yesu dhammesu cittaá¹ƒ virÄ
iá¹-á¹-hÄ• rammaá¹‡esu yathÄ• cittaá¹ƒ virajjati, evaá¹ƒ karoti. __vimocanÄ«yesu dhamme
yehi Ä• rammaá¹‡ehi cittaá¹ƒ vimocetabbaá¹ƒ, tesu yathÄ• vimuccati, evaá¹ƒ karoti. __virÄ
maggakkhaá¹‡e virÄ• jeti nÄ• ma, phalakkhaá¹‡e virattaá¹ƒ nÄ• ma hoti. dutiyapadepi esev
__sammÄ• vimuttiá¹ƒ phusatÄ«_ti hetunÄ• nayena arahattaphalavimuttiá¹ƒ Ã±Ä• á¹‡aphas

5. vappasuttavaá¹‡á¹‡anÄ•

<195> paÃ±came \Ne II 365/ __vappo_ti dasabalassa cÅ«á¸·apitÄ• sakyarÄ• jÄ• . __nigaá
vesÄ• liyaá¹ƒ sÄ«hasenÄ• pati viya nÄ• á¸·andÄ• yaá¹ƒ upÄ• ligahapati viya ca nigaá¹‡á¹-h
upaá¹-á¹-hÄ• ko. __kÄ• yena saá¹ƒvuto_ti kÄ• yadvÄ• rassa saá¹ƒvutattÄ• pihitattÄ• kÄ• y
sesadvayepi eseva nayo. __avijjÄ• virÄ• gÄ• _ti \Ee III 175/ avijjÄ• ya khayavirÄ• gena. __v
maggavijjÄ• ya uppÄ• dena. __taá¹ƒ á¹-hÄ• na_nti taá¹ƒ kÄ• raá¹‡aá¹ƒ. __avipakkavipÄ• ka
aladdhavipÄ• kavÄ• raá¹ƒ. __tatonidÄ• na_nti taá¹ƒhetu tappaccayÄ• . __dukkhavedaniyÄ•
dukkhavedanÄ• ya paccayabhÅ«tÄ• kilesÄ• assaveyyuá¹ƒ, tassa purisassa uppajjeyyunti
dutiye attabhÄ• ve. __kÄ• yasamÄ• rambhapaccayÄ• _ti kÄ• yakammapaccayena. __Ä• sa
__vighÄ• tapariá¸·Ä• hÄ• _ti ettha __vighÄ• to_ti dukkhaá¹ƒ. __pariá¸·Ä• ho_ti kÄ• yikaceta
__phussa phussa byantÄ«karotÄ«_ti Ã±Ä• á¹‡avajjhaá¹ƒ kammaá¹ƒ Ã±Ä• á¹‡aphassena ph

gameti, vipÄ• kavajjhaá¹ƒ kammaá¹ƒ vipÄ• kaphassena phusitvÄ• phusitvÄ• khayaá¹ƒ gar
kilesajÄ«raá¹‡akapaá¹-ipadÄ• . sesavÄ• resupi eseva nayo. idha á¹-hatvÄ• ayaá¹ƒ bhikkhu
cattÄ• ri mahÄ• bhÅ«tÄ• ni nÄ«haritvÄ• catusaccavavatthÄ• naá¹ƒ dassetvÄ• yÄ• va arah
kammaá¹-á¹-hÄ• naá¹ƒ kathetabbaá¹ƒ.

idÄ• ni pana tassa khÄ«á¹‡Ä• savassa satatavihÄ• re dassetuá¹ƒ __evaá¹ƒ sammÄ• vimu
tattha __sammÄ• vimuttacittassÄ• _ti hetunÄ• kÄ• raá¹‡ena \Be II 368/ sammÄ• vimuttas
III 176/ niccavihÄ• rÄ• nibaddhavihÄ• rÄ• . __neva sumano hotÄ«_ti iá¹-á¹-hÄ• rammaá¹‡e
somanassajÄ• to hoti. __na dummano_ti aniá¹-á¹-hÄ• rammaá¹‡e paá¹-ighavasena na dom
viharati sato sampajÄ• no_ti satisampajaÃ±Ã±apariggahitÄ• ya majjhattÄ• kÄ• ralakkhaá¹‡Ä
Ä• rammaá¹‡esu upekkhako majjhatto hutvÄ• viharati.

__kÄ• yapariyantika_nti kÄ• yantikaá¹ƒ kÄ• yapariccchinnaá¹ƒ, yÄ• va paÃ±cadvÄ• rakÄ• y
paÃ±cadvÄ• rikavedananti attho. __jÄ«vitapariyantika_nti jÄ«vitantikaá¹ƒ jÄ«vitapariccchinna
jÄ«vitaá¹ƒ pavattati, tÄ• va pavattaá¹ƒ manodvÄ• rikavedananti attho. tattha paÃ±cadvÄ• rik
uppajjitvÄ• paá¹-hamaá¹ƒ nirujjhati, manodvÄ• rikavedanÄ• paá¹-hamaá¹ƒ uppajjitvÄ• pac
paá¹-isandhikkhaá¹‡e vatthurÅ«pasmiá¹ƒyeva patiá¹-á¹-hÄ• ti. paÃ±cadvÄ• rikÄ• pavatte p
pavattamÄ• nÄ• paá¹-hamavaye \Ne II 366/ vÄ«sativassakÄ• le rajjanadussanamuyhanava
hoti, paá¹‡á¹‡Ä• savassakÄ• le á¹-hitÄ• hoti, saá¹-á¹-hivassakÄ• lato paá¹-á¹-hÄ• ya parihÄ
asÄ«tinavutivassakÄ• le mandÄ• hoti. tadÄ• hi sattÄ• ``cirarattaá¹ƒ ekato nisÄ«dimhÄ• n
vadantepi na \Ee III 177/ jÄ• nÄ• mÄ• ti vadanti. adhimattÄ• nipi rÅ«pÄ• diÄ• rammaá¹‡Ä• r
sugandhaduggandhaá¹ƒ vÄ• sÄ• duasÄ• duá¹ƒ vÄ• thaddhamudukaá¹ƒ vÄ• ti na jÄ• nÄ• r
paÃ±cadvÄ• rikavedanÄ• bhaggÄ• hoti, manodvÄ• rikÄ• pavattati. sÄ• pi anupubbena pa
hadayakoá¹-iá¹ƒyeva nissÄ• ya pavattati. yÄ• va panesÄ• pavattati, tÄ• va satto jÄ«vatÄ«ti
nappavattati, tadÄ• ``mato niruddhoâ€™â€™ ti vuccati.

svÄ• yamattho vÄ• piyÄ• dÄ«petabbo --- yathÄ• hi puriso paÃ±caudakamaggasampannaa
paá¹-hamaá¹ƒ deve vuá¹-á¹-he paÃ±cahi udakamaggehi udakaá¹ƒ pavisitvÄ• antovÄ• piyaa
punappunaá¹ƒ deve vassante udakamagge pÅ«retvÄ• gÄ• vutaá¸• á¸• hayojanamattaá¹ƒ o
tiá¹-á¹-heyya tato tato vissandamÄ• naá¹ƒ. atha niddhamanatumbe vivaritvÄ• khettesu kam
nikkhamantaá¹ƒ, sassapÄ• kakÄ• le udakaá¹ƒ nikkhantaá¹ƒ udakaá¹ƒ parihÄ«naá¹ƒ, ``macc
vattabbataá¹ƒ Ä• pajjeyya. tato katipÄ• hena Ä• vÄ• á¹-esuyeva \Be II 369/ udakaá¹ƒ saá¹‡a
taá¹ƒ Ä• vÄ• á¹-esu hoti, tÄ• va mahÄ• vÄ• piyaá¹ƒ udakaá¹ƒ atthÄ«ti saá¹…khaá¹ƒ gaccha
chijjati, tadÄ• ``vÄ• piyaá¹ƒ udakaá¹ƒ natthÄ«â€™â€™ ti vuccati. evaá¹ƒ sampadamidaá¹ƒ

paá¹-hamaá¹ƒ \Ee III 178/ deve vassante paÃ±cahi maggehi udake pavisante Ä• vÄ• á¹-Ä•
hi paá¹-hamameva paá¹-isandhikkhaá¹‡e manodvÄ• rikavedanÄ• ya vatthurÅ«pe patiá¹-á¹-h
vassante paÃ±camaggÄ• naá¹ƒ pÅ«raá¹‡akÄ• lo viya pavatte paÃ±cadvÄ• rikavedanÄ• ya

gÄ• vutaá¸• á¸• hayojanamattaá¹ƒ ajjhottharaá¹‡aá¹ƒ viya paá¹-hamavaye vÄ«sativassakÄ•
adhimattabalavabhÄ• vo, yÄ• va vÄ• pito udakaá¹ƒ na niggacchati, tÄ• va pÅ«rÄ• ya vÄ• pi
paÃ±Ã±Ä• savassakÄ• le tassa á¹-hitakÄ• lo, niddhamanatumbesu vivaá¹-esu kamme kayir
nikkhamanakÄ• lo viya saá¹-á¹-hivassakÄ• lato paá¹-á¹-hÄ• ya tassa parihÄ• ni, udake bhaa
parittaudakassa á¹-hitakÄ• lo viya asÄ«tinavutikÄ• le paÃ±cadvÄ• rikavedanÄ• ya mandakÄ
udakassa patiá¹-á¹-hitakÄ• lo viya hadayavatthukoá¹-iá¹ƒ nissÄ• ya manodvÄ• re vedanÄ• y
Ä• vÄ• á¹-esu parittepi udake sati ``vÄ• piyaá¹ƒ udakaá¹ƒ atthÄ«â€™â€™ ti vattabbakÄ• lo
sÄ• pavattati, tÄ• va ``satto jÄ«vatÄ«â€™â€™ ti vuccati. yathÄ• pana Ä• vÄ• á¹-esu udake
vÄ• piyaá¹ƒ udakaâ€™â€™ nti vuccati, evaá¹ƒ manodvÄ• rikavedanÄ• ya appavattamÄ• nÄ
imaá¹ƒ vedanaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vediyamÄ• no

__kÄ• yassa bhedÄ• _ti kÄ• yassa bhedena. __uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• _ti jÄ«vita
__idhevÄ• _ti paá¹-isandhivasena parato agantvÄ• idheva. __sÄ«tÄ«_ \Ee III 179/ __bhavis
pavattivipphandanadaratharahitÄ• ni sÄ«tÄ• ni appavattanadhammÄ• ni bhavissanti.

__thÅ«á¹‡aá¹ƒ paá¹-iccÄ• _ti rukkhaá¹ƒ paá¹-icca. __kuddÄ• lapiá¹-akaá¹ƒ Ä• dÄ• yÄ• _ti k
khaá¹‡ittiÃ±ca pacchiÃ±ca gahetvÄ• ti attho. desanÄ• pana kuddÄ• lavaseneva katÄ• . __n
mÅ«lamhi kuddÄ• lena chindeyya. __palikhaá¹‡eyyÄ• _ti khaá¹‡ittiyÄ• samantÄ• khaá¹‡ey

__evameva_ \Be II 370/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- rukkho viya hi a
daá¹-á¹-habbo, rukkhaá¹ƒ paá¹-icca chÄ• yÄ• viya kusalÄ• kusalaá¹ƒ kammaá¹ƒ, chÄ• yaá
puriso viya yogÄ• vacaro, kuddÄ• lo viya paÃ±Ã±Ä• , piá¹-akaá¹ƒ viya samÄ• dhi, khaá¹‡itti
khaá¹‡ittiyÄ• mÅ«lÄ• naá¹ƒ palikhaá¹‡anakÄ• lo viya arahattamaggena avijjÄ• ya chedana
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karaá¹‡akÄ• lo viya khandhavasena diá¹-á¹-hakÄ• lo, phÄ• lan
diá¹-á¹-hakÄ• lo, sakalÄ«karaá¹‡akÄ• lo viya dhÄ• tuvasena diá¹-á¹-hakÄ• lo, vÄ• tÄ• taper
kÄ• yikacetasikassa vÄ«riyassa karaá¹‡akÄ• lo, agginÄ• á¸• ahanakÄ• lo viya Ã±Ä• á¹‡ena
masikaraá¹‡akÄ• lo viya vattamÄ• naka-paÃ±cakkhandhakÄ• lo, mahÄ• vÄ• te ophunanakÄ
pavÄ• hanakÄ• lo viya ca chinnamÅ«lakÄ• naá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ appaá¹-is
ophunanappavÄ• hanehi \Ee III 180/ apaÃ±Ã±attikabhÄ• vÅ«pagamo viya punabbhave vipÄ
apaá¹‡á¹‡attikabhÄ• vo veditabbo.

__bhagavantaá¹ƒ etadavocÄ• _ti satthari desanaá¹ƒ vinivaá¹-á¹-ente sotÄ• pattiphalaá¹ƒ pa
``seyyathÄ• pi, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha __udayatthiko_ti vaá¸• á¸• h
__assapaá¹‡iyaá¹ƒ poseyyÄ• _ti paÃ±ca assapotasatÄ• ni kiá¹‡itvÄ• pacchÄ• vikkiá¹‡issÄ
sahassagghanakassa assassa paÃ±casatamattaá¹ƒ upakaraá¹‡aá¹ƒ gandhamÄ• lÄ• divase
athassa te assÄ• ekadivaseneva \Ne II 368/ rogaá¹ƒ phusitvÄ• sabbe jÄ«vitakkhayaá¹ƒ pÄ
adhippÄ• yena evamÄ• ha. __udayaÃ±ceva nÄ• dhigaccheyyÄ• _ti vaá¸• á¸• hiÃ±ca gehato
kiÃ±ci na labheyya. __payirupÄ• si_nti catÅ«hi paccayehi upaá¹-á¹-hahiá¹ƒ. __svÄ• haá¹ƒ u

nÄ• dhigacchi_nti so ahaá¹ƒ neva udayaá¹ƒ na gehato dinnadhanaá¹ƒ adhigacchiá¹ƒ, paá¹‡
jÄ• tosmÄ«ti dasseti. sesamettha uttÄ• namevÄ• ti.

6. sÄ• á¸·hasuttavaá¹‡á¹‡anÄ•

<196> chaá¹-á¹-he __dvayenÄ• _ti dvÄ«hi koá¹-á¹-hÄ• sehi. __oghassa_ \Ee III 181/ __nitt
caturoghanittharaá¹‡aá¹ƒ. __tapojigucchÄ• hetÅ«_ti dukkarakÄ• rikasaá¹…khÄ• tena tapen
II 371/. __aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±aá¹…ga_nti ekaá¹ƒ samaá¹‡adhammakoá¹-á¹-hÄ• sa
__aparisuddhakÄ• yasamÄ• cÄ• rÄ• _tiÄ• dÄ«su purimehi tÄ«hi padehi kÄ• yikavÄ• casika
aparisuddhataá¹ƒ dassetvÄ• pacchimena padena aparisuddhÄ• jÄ«vataá¹ƒ dasseti. __Ã±Ä
maggaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya dassanÄ• ya. __anuttarÄ• ya sambodhÄ• yÄ• _ti araha
phusituá¹ƒ abhabbÄ• ti vuttaá¹ƒ hoti. __sÄ• lalaá¹-á¹-hi_nti sÄ• larukkhaá¹ƒ. __nava_nti taru
__akukkuccakajÄ• ta_nti ``bhaveyya nu kho, na bhaveyyÄ• â€™â€™ ti ajanetabbakukkucc
likheyyÄ• _ti avalekhanamattakena avalikheyya. __dhoveyyÄ• _ti ghaá¹ƒseyya. __anto avis
asuddhÄ• apanÄ«tasÄ• rÄ• .

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- sÄ• lalaá¹-á¹-hi viya hi attabh
nadÄ«sotaá¹ƒ viya saá¹ƒsÄ• rasotaá¹ƒ, pÄ• raá¹ƒ gantukÄ• mapuriso viya dvÄ• saá¹-á¹-hi
á¹-hitapuriso, sÄ• lalaá¹-á¹-hiyÄ• bahiddhÄ• suparikammakatakÄ• lo viya bahiddhÄ• tapa
katvÄ• gahitakÄ• lo, anto asuddhakÄ• lo \Ee III 182/ viya abbhantare sÄ«lÄ• naá¹ƒ aparisu
sÄ• lalaá¹-á¹-hiyÄ• saá¹ƒsÄ«ditvÄ• adhogamanaá¹ƒ viya diá¹-á¹-higatikassa saá¹ƒsÄ• rasc
veditabbaá¹ƒ.

__phiyÄ• rittaá¹ƒ bandheyyÄ• _ti phiyaÃ±ca arittaÃ±ca yojeyya. __evamevÄ• _ti etthÄ• pi i
opammasaá¹ƒsandanaá¹ƒ --- sÄ• lalaá¹-á¹-hi viya attabhÄ• vo, nadÄ«sotaá¹ƒ viya saá¹ƒsÄ
gantukÄ• mapuriso viya yogÄ• vacaro, bahiddhÄ• suparikammakatakÄ• lo viya chasu dvÄ
paccupaá¹-á¹-hitakÄ• lo, anto suvisodhitabhÄ• vo viya abbhantare parisuddhasÄ«labhÄ• vo
viya \Ne II 369/ kÄ• yikacetasikavÄ«riyakaraá¹‡aá¹ƒ, sotthinÄ• pÄ• rimatÄ«ragamanaá¹ƒ vi
pÅ«retvÄ• samÄ• dhiá¹ƒ pÅ«retvÄ• paÃ±Ã±aá¹ƒ pÅ«retvÄ• nibbÄ• nagamanaá¹ƒ daá¹-á¹

__kaá¹‡á¸• acitrakÄ• nÄ«_ti saralaá¹-á¹-hisararajjusarapÄ• sÄ• dasarasÄ• á¹‡isarapokkha
anekÄ• ni kaá¹‡á¸• ehi kattabbacitrÄ• ni. __atha kho so tÄ«hi á¹-hÄ• nehÄ«_ti so evaá¹ƒ ba
kaá¹‡á¸• acitrakÄ• ni jÄ• nantopi na rÄ• jÄ• raho hoti, tÄ«hiyeva pana á¹-hÄ• nehi hotÄ«ti a
\Be II 372/ __hotÄ«_ti maggasamÄ• dhinÄ• ca phalasamÄ• dhinÄ• ca samÄ• hito hotÄ«ti
__sammÄ• diá¹-á¹-hÄ«_ti maggasammÄ• diá¹-á¹-hiyÄ• samannÄ• gato. __idaá¹ƒ dukkha_
cattÄ• ro maggÄ• tÄ«á¹‡i ca phalÄ• ni kathitÄ• ni. ayaá¹ƒ pana maggeneva avirÄ• dhitaá¹ƒ
veditabbo. __sammÄ• vimuttÄ«_ti arahattaphalavimuttiyÄ• samannÄ• gato. __avijjÄ• kkha
arahattamaggena padÄ• leti nÄ• mÄ• ti vuccati. iminÄ• hi heá¹-á¹-hÄ• arahattamaggena a

\Ee III 183/, idha pana padÄ• litaá¹ƒ upÄ• dÄ• ya padÄ• letÄ«ti vattuá¹ƒ vaá¹-á¹-atÄ«ti.

7. mallikÄ• devÄ«suttavaá¹‡á¹‡anÄ•

<197> sattame __mallikÄ• devÄ«_ti pasenadiraÃ±Ã±o devÄ«. __yena midhekacco mÄ• tu
itthÄ«. __dubbaá¹‡á¹‡Ä• _ti bÄ«bhacchavaá¹‡á¹‡Ä• . __durÅ«pÄ• _ti dussaá¹‡á¹-hitÄ• . __
pÄ• pikÄ• suá¹-á¹-hu lÄ• mikÄ• . __dassanÄ• yÄ• _ti passituá¹ƒ. __daliddÄ• _ti dhanadalid
dhanena rahitÄ• . __appabhogÄ• _ti upabhogaparibhogabhaá¹‡á¸• akarahitÄ• . __appesak
__aá¸• á¸• hÄ• _ti issarÄ• . __mahaddhanÄ• _ti vaá¸·aÃ±janakadhanena mahaddhanÄ• . _
upabhogaparibhogabhaá¹‡á¸• abhogena mahÄ• bhogÄ• . __mahesakkhÄ• _ti mahÄ• pariv
uttamarÅ«pÄ• . __dassanÄ«yÄ• _ti dassanayuttÄ• . __pÄ• sÄ• dikÄ• _ti dassanena pÄ• sÄ
__vaá¹‡á¹‡apokkharatÄ• yÄ• _ti vaá¹‡á¹‡ena ceva sarÄ«rasaá¹‡á¹-hÄ• nena ca.

__abhisajjatÄ«_ti laggati. __byÄ• pajjatÄ«_ti pakatiá¹ƒ pajahati. __patitthÄ«yatÄ«_ti kodhav
thinabhÄ• vaá¹ƒ thaddhabhÄ• vaá¹ƒ Ä• pajjati. __na_ \Ee III 184/ __dÄ• tÄ• hotÄ«_ti na dÄ
__seyyÄ• vasathapadÄ«peyya_nti ettha __seyyÄ• _ti maÃ±capallaá¹…kÄ• disayanaá¹ƒ. __
Ä• vasathÄ• gÄ• raá¹ƒ. __padÄ«peyyaá¹ƒ_ vuccati vaá¹-á¹-itelÄ• dipadÄ«pÅ«pakaraá¹‡aá¹
sampayuttacittÄ• . iminÄ• nayena sabbattha attho veditabbo \Ne II 370/. __kodhanÄ• ahos
ahosiá¹ƒ. __anissÄ• manikÄ• ahosi_nti issÄ• virahitacittÄ• ahosiá¹ƒ. sesamettha uttÄ• nat

8. attantapasuttavaá¹‡á¹‡anÄ•

<198> aá¹-á¹-hame \Be II 373/ attantapÄ• dÄ«su attÄ• naá¹ƒ tapati dukkhÄ• petÄ«ti __atta
paritÄ• panÄ• nuyogaá¹ƒ __attaparitÄ• panÄ• nuyogaá¹ƒ_. paraá¹ƒ tapatÄ«ti __parantapo_
paritÄ• panÄ• nuyogaá¹ƒ __paraparitÄ• panÄ• nuyogaá¹ƒ. diá¹-á¹-heva dhamme_ti imasmi
__nicchÄ• to_ti chÄ• taá¹ƒ vuccati taá¹‡hÄ• , sÄ• assa natthÄ«ti nicchÄ• to. sabbakilesÄ• n
__nibbuto_. anto tÄ• panakilesÄ• naá¹ƒ abhÄ• vÄ• sÄ«talo jÄ• toti __sÄ«tÄ«bhÅ«to_.
jhÄ• namaggaphalanibbÄ• nasukhÄ• ni paá¹-isaá¹ƒvedetÄ«ti __sukhappaá¹-isaá¹ƒvedÄ«. b
seá¹-á¹-habhÅ«tena attanÄ• .

__acelako_tiÄ• dÄ«ni vuttatthÄ• neva. __orabbhikÄ• _dÄ«su urabbhÄ• vuccanti eá¸·akÄ•
__orabbhiko. sÅ«karikÄ• _dÄ«supi eseva nayo. __luddo_ti dÄ• ruá¹‡o kakkhaá¸·o. __macc
kevaá¹-á¹-o. __bandhanÄ• gÄ• riko_ti bandhanÄ• gÄ• ragopako. __kurÅ«rakammantÄ• _ti

__muddhÄ• vasitto_ti \Ee III 185/ khattiyÄ• bhisekena muddhani abhisitto. __puratthimena
puratthimÄ• ya disÄ• ya. __santhÄ• gÄ• ra_nti yaÃ±Ã±asÄ• laá¹ƒ. __kharÄ• jinaá¹ƒ nivÄ• s
ajinacammaá¹ƒ nivÄ• setvÄ• . __sappitelenÄ• _ti sappinÄ• ceva telena ca. á¹-hapetvÄ• hi
sneho telanti vuccati. __kaá¹‡á¸• uvamÄ• no_ti nakhÄ• naá¹ƒ chinnattÄ• kaá¹‡á¸• uvitabba

kaá¹‡á¸• uvamÄ• no. __anantarahitÄ• yÄ• _ti asanthatÄ• ya. __sarÅ«pavacchÄ• yÄ• _ti sa
setÄ• hoti, vacchopi setakova. sace kapilÄ• vÄ• rattÄ• vÄ• , vacchakopi tÄ• disovÄ• ti ev
__so evamÄ• hÄ• _ti so rÄ• jÄ• evaá¹ƒ vadeti. __vacchatarÄ• _ti taruá¹‡avacchakabhÄ• va
balavavacchÄ• . __vacchatarÄ«su_pi eseva nayo. __barihisatthÄ• yÄ• _ti parikkhepakaraá¹
yaÃ±Ã±abhÅ«miyaá¹ƒ attharaá¹‡atthÄ• ya ca.

catutthapuggalaá¹ƒ buddhuppÄ• dato paá¹-á¹-hÄ• ya dassetuá¹ƒ __idha, bhikkhave, tathÄ•
__tathÄ• gato_tiÄ• dÄ«ni \Ne II 371/ vuttatthÄ• neva. __taá¹ƒ dhamma_nti taá¹ƒ vuttappakÄ
__suá¹‡Ä• ti, gahapati, vÄ• _ti kasmÄ• paá¹-hamaá¹ƒ gahapatiá¹ƒ \Be II 374/ niddisati? nih
ussannattÄ• ca. yebhuyyena hi khattiyakulato pabbajitÄ• jÄ• tiá¹ƒ nissÄ• ya mÄ• naá¹ƒ ka
\Ee III 186/ pabbajitÄ• mante nissÄ• ya mÄ• naá¹ƒ karonti, hÄ«najaccakulÄ• pabbajitÄ• a
patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti. gahapatidÄ• rakÄ• pana kacchehi sedaá¹ƒ muÃ±cantehi pi
pupphamÄ• nÄ• ya bhÅ«miá¹ƒ kasitvÄ• tÄ• disassa mÄ• nassa abhÄ• vato nihatamÄ• nac
mÄ• naá¹ƒ vÄ• dappaá¹ƒ vÄ• akatvÄ• yathÄ• balaá¹ƒ buddhavacanaá¹ƒ uggahetvÄ• vipa
sakkonti arahatte patiá¹-á¹-hÄ• tuá¹ƒ. itarehi ca kulehi nikkhamitvÄ• pabbajitÄ• na bahukÄ•
bahukÄ• . iti nihatamÄ• nattÄ• ussannattÄ• ca paá¹-hamaá¹ƒ gahapatiá¹ƒ niddisatÄ«ti.

__aÃ±Ã±atarasmiá¹ƒ vÄ• _ti itaresaá¹ƒ vÄ• kulÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __paccÄ• jÄ•
__tathÄ• gate saddhaá¹ƒ paá¹-ilabhatÄ«_ti parisuddhaá¹ƒ dhammaá¹ƒ sutvÄ• dhammasÄ•
``sammÄ• sambuddho vata bhagavÄ• â€™â€™ ti saddhaá¹ƒ paá¹-ilabhati. __iti paá¹-isaÃ±
paccavekkhati. __sambÄ• dho gharÄ• vÄ• so_ti sacepi saá¹-á¹-hihatthe ghare yojanasatant
jÄ• yampatikÄ• vasanti, tathÄ• pi nesaá¹ƒ sakiÃ±canasapalibodhaá¹-á¹-hena gharÄ• vÄ• s
__rajÄ• patho_ti rÄ• garajÄ• dÄ«naá¹ƒ uá¹-á¹-hÄ• naá¹-á¹-hÄ• nanti mahÄ• aá¹-á¹-hakathÄ
Ä• gamanapathotipi vaá¹-á¹-ati. alagganaá¹-á¹-hena \Ee III 187/ abbhokÄ• so viyÄ• ti __abb
kÅ«á¹-Ä• gÄ• raratanapÄ• sÄ• dadevavimÄ• nÄ• dÄ«su pihitadvÄ• ravÄ• tapÄ• nesu paá¹-
na sajjati na bajjhati. tena vuttaá¹ƒ --- ``abbhokÄ• so pabbajjÄ• â€™â€™ ti. apica __sambÄ
kusalakiriyÄ• ya yathÄ• sukhaá¹ƒ okÄ• sÄ• bhÄ• vato, __rajÄ• patho_ asaá¹ƒvutasaá¹…kÄ
rajÄ• naá¹ƒ, kilesarajÄ• naá¹ƒ sannipÄ• taá¹-á¹-hÄ• nato. __abbhokÄ• so pabbajjÄ• _ kusal
okÄ• sasabbhÄ• vato.

__nayidaá¹ƒ sukaraá¹ƒ ... pe ... pabbajeyya_nti ettha ayaá¹ƒ saá¹…khepakathÄ• --- yadeta
sikkhattayabrahmacariyaá¹ƒ ekampi divasaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ
__ekantaparipuá¹‡á¹‡aá¹ƒ, _ ekadivasampi ca kilesamalena amalinaá¹ƒ katvÄ• carimakaci
pÄ• petabbatÄ• ya __ekantaparisuddhaá¹ƒ, saá¹…khalikhitaá¹ƒ_ likhitasaá¹…khasadisaá¹ƒ
dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ caritabbaá¹ƒ. idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• v
vasantena ekantaparipuá¹‡á¹‡aá¹ƒ ... pe ... carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kese ca massuÃ±
kasÄ• yarasapÄ«tatÄ• ya kÄ• sÄ• yÄ• ni brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni
paridahitvÄ• \Ne II 372/ agÄ• rasmÄ• nikkhamitvÄ• anagÄ• riyaá¹ƒ pabbajeyyanti. ettha c

hitaá¹ƒ kasivaá¹‡ijjÄ• dikammaá¹ƒ agÄ• riyanti vuccati, taÃ±ca pabbajjÄ• ya natthi, tasmÄ• anagÄ• riyÄ• ti Ã±Ä• tabbÄ• , taá¹ƒ anagÄ• riyaá¹ƒ. __pabbajeyya_nti \Ee III 188/ paá¹-ipajj

__appaá¹ƒ vÄ• _ti sahassato heá¹-á¹-hÄ• bhogakkhandho appo nÄ• ma hoti, sahassato pa Ä• bandhanaá¹-á¹-hena Ã±Ä• tiyeva __Ã±Ä• tiparivaá¹-á¹-o_. so vÄ«satiyÄ• heá¹-á¹-hÄ• a paá¹-á¹-hÄ• ya mahÄ• . __bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno_ti yÄ• bhikkhÅ« sikkhÄ• , taÃ±ca, yattha cete saha jÄ«vanti, ekajÄ«vikÄ• sabhÄ• gavuttino honti, taá¹ƒ bha paÃ±Ã±attasikkhÄ• padasaá¹…khÄ• taá¹ƒ sÄ• jÄ«vaÃ±ca tattha sikkhanabhÄ• vena samÄ• sikkhÄ• sÄ• jÄ«vasamÄ• panno. __samÄ• panno_ti sikkhaá¹ƒ paripÅ«rento sÄ• jÄ«vaÃ±ca tadubhayaá¹ƒ upagatoti attho.

__pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«ni vuttatthÄ• neva. __imesaá¹ƒ bhedÄ• yÄ• _ santike sutaá¹ƒ, tesaá¹ƒ bhedÄ• ya. __bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• _ti dvinnaá¹ƒ mittÄ• samÄ• nupajjhÄ• yakÄ• dÄ«naá¹ƒ vÄ• kenacideva kÄ• raá¹‡ena bhinnÄ• naá¹ƒ ekamekaá Ä«dise kule jÄ• tÄ• naá¹ƒ evaá¹ƒ bahussutÄ• naá¹ƒ idaá¹ƒ na yuttaâ€™â€™ ntiÄ• dÄ«ni va __anuppadÄ• tÄ• _ti sandhÄ• nÄ• nuppadÄ• tÄ• , dve jane samagge disvÄ• ``tumhÄ• kaá evarÅ«pehi guá¹‡ehi samannÄ• gatÄ• naá¹ƒ anucchavikametaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• attho. samaggo Ä• rÄ• mo assÄ• ti __samaggÄ• rÄ• mo_. yattha samaggÄ• natthi, tattha v samaggarÄ• motipi pÄ• á¸·i, ayameva attho. __samaggarato_ti \Ee III 189/ samaggesu rato gantuá¹ƒ na icchatÄ«ti attho. samagge disvÄ• pi sutvÄ• pi nandatÄ«ti __samagganandÄ«. s vÄ• caá¹ƒ bhÄ• sitÄ• _ti yÄ• \Be II 376/ vÄ• cÄ• satte samaggeyeva karoti, taá¹ƒ sÄ• mag vÄ• caá¹ƒ bhÄ• sati, na itaranti.

__nelÄ• _ti elaá¹ƒ vuccati doso, nÄ• ssÄ• elanti nelÄ• , niddosÄ• ti attho ``nelaá¹…go seta 65) ettha vuttanelaá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±janamadhuratÄ• ya kaá¹‡á¹‡Ä• n sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. atthamadhuratÄ• ya sakalasarÄ«re kopa janetÄ«ti __pemanÄ«yÄ• _. hadayaá¹ƒ gacchati appaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaá __hadayaá¹…gamÄ• _ \Ne II 373/. guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«_. pu viya sukumÄ• rÄ• tipi __porÄ«_. purassa esÄ• tipi __porÄ«, _ nagaravÄ• sÄ«naá¹ƒ kathÄ• yuttakathÄ• honti, pitimattaá¹ƒ pitÄ• ti, bhÄ• timattaá¹ƒ bhÄ• tÄ• ti vadanti. evarÅ«pÄ« kath kantÄ• hotÄ«ti __bahujanakantÄ• _. kantabhÄ• veneva bahujanassa manÄ• pÄ• cittavuá¸ __bahujanamanÄ• pÄ• _.

kÄ• le \Ee III 190/ vadatÄ«ti __kÄ• lavÄ• dÄ«, _ vattabbayuttakÄ• laá¹ƒ sallakkhetvÄ• vada tacchaá¹ƒ sabhÄ• vameva vadatÄ«ti __bhÅ«tavÄ• dÄ«_. diá¹-á¹-hadhammikasamparÄ• yik vadatÄ«ti __atthavÄ• dÄ«_. navalokuttaradhammasannissitaá¹ƒ katvÄ• vadatÄ«ti __dhamm saá¹ƒvaravinayapahÄ• navinayasannissitaá¹ƒ katvÄ• vadatÄ«ti __vinayavÄ• dÄ«_. nidhÄ• á¹-hapanokÄ• so, nidhÄ• namassÄ• atthÄ«ti __nidhÄ• navatÄ«_. hadaye nidhetabbayuttak

attho. __kÄ• lenÄ• _ti evarÅ«piá¹ƒ bhÄ• samÄ• nopi ca ``ahaá¹ƒ nidhÄ• navatiá¹ƒ vÄ• caá¹
akÄ• lena bhÄ• sati, yuttakÄ• laá¹ƒ pana avekkhitvÄ• va bhÄ• satÄ«ti attho. __sÄ• padesa_
sakÄ• raá¹‡anti attho. __pariyantavati_nti paricchedaá¹ƒ dassetvÄ• , yathÄ• ssÄ• paricche
bhÄ• satÄ«ti attho. __atthasaá¹ƒhita_nti anekehipi nayehi vibhajantena pariyÄ• dÄ• tuá¹ƒ as
atthasampannaá¹ƒ bhÄ• sati. yaá¹ƒ vÄ• so atthavÄ• dÄ« atthaá¹ƒ vadati, tena atthena saá¹
atthasaá¹ƒhitaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, na aÃ±Ã±aá¹ƒ nikkhipitvÄ• aÃ±Ã±aá¹ƒ bhÄ• satÄ«t

__bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• _ti \Be II 377/ mÅ«labÄ«jaá¹ƒ khandhabÄ«j
bÄ«jabÄ«janti paÃ±cavidhassa bÄ«jagÄ• massa \Ee III 191/ ceva yassa kassaci nÄ«latiá¹‡a
bhÅ«tagÄ• massa ca samÄ• rambhÄ• , chedanabhedanapacanÄ• dibhÄ• vena vikopanÄ•

__ekabhattiko_ti pÄ• tarÄ• sabhattaá¹ƒ sÄ• yamÄ• sabhattanti dve bhattÄ• ni. tesu pÄ• tar
antomajjhanhikena paricchinnaá¹ƒ, itaraá¹ƒ majjhanhikato uddhaá¹ƒ antoaruá¹‡ena. tasmÄ•
dasakkhattuá¹ƒ bhuÃ±jamÄ• nopi ekabhattikova hoti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ekabhatti
bhojanaá¹ƒ ratti, tato uparatoti __rattÅ«parato_. atikkante majjhanhike yÄ• va sÅ«riyatthaá¹
vikÄ• labhojanaá¹ƒ nÄ• ma, tato viratattÄ• __virato vikÄ• labhojanÄ• _.

__jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __rajata_nti kahÄ• paá¹‡o lohamÄ• sako jatumÄ• sako
vohÄ• raá¹ƒ \Ne II 374/ gacchanti. tassa ubhayassÄ• pi paá¹-iggahaá¹‡Ä• paá¹-ivirato, neva
na uggaá¹‡hÄ• peti, na upanikkhittaá¹ƒ sÄ• diyatÄ«ti attho.

__Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• _ti sÄ• livÄ«hiyavagodhÅ«makaá¹…guvarakakudrÅ
sattavidhassapi Ä• makadhaÃ±Ã±assa paá¹-iggahaá¹‡Ä• . na kevalaÃ±ca etesaá¹ƒ paá¹-igg
bhikkhÅ«naá¹ƒ na vaá¹-á¹-atiyeva. __Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• _ti ettha aÃ±Ã±atr
Ä• makamaá¹ƒsamacchÄ• naá¹ƒ paá¹-iggahaá¹‡ameva bhikkhÅ«naá¹ƒ na vaá¹-á¹-ati, no Ä

__itthikumÄ• rikapaá¹-iggahaá¹‡Ä• _ti ettha __itthÄ«_ti purisantaragatÄ• , itarÄ• kumÄ• rik
paá¹-iggahaá¹‡ampi Ä• masanampi akappiyameva. __dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• _ti \E
dÄ• sidÄ• savaseneva tesaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ na vaá¹-á¹-ati, ``kappiyakÄ• rakaá¹ƒ dar
dammÄ«â€™â€™ ti evaá¹ƒ vutte pana vaá¹-á¹-ati. __ajeá¸·akÄ• _dÄ«supi __khettavatthu_
kappiyÄ• kappiyanayo vinayavasena upaparikkhitabbo. tattha __khettaá¹ƒ_ nÄ• ma yasmiá
__vatthu_ nÄ• ma yasmiá¹ƒ aparaá¹‡á¹‡aá¹ƒ ruhati. yattha vÄ• ubhayampi ruhati, taá¹ƒ kh
akatabhÅ«mibhÄ• go vatthu. khettavatthusÄ«sena cettha vÄ• pi-taá¸·Ä• kÄ• dÄ«nipi saá¹…

__dÅ«teyyaá¹ƒ_ \Be II 378/ vuccati dÅ«takammaá¹ƒ gihÄ«naá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sa
tattha gamanaá¹ƒ. __pahiá¹‡agamanaá¹ƒ_ vuccati gharÄ• gharaá¹ƒ pesitassa khuddakaga
tadubhayakaraá¹‡aá¹ƒ. tasmÄ• duteyyapahiá¹‡agamanÄ• naá¹ƒ anuyogoti evamettha atth
__kayavikkayÄ• _ti kayÄ• ca vikkayÄ• ca. __tulÄ• kÅ«á¹-Ä• _dÄ«su __kÅ«á¹-a_nti vaÃ±ca

tulÄ• kÅ«á¹-aá¹ƒ tÄ• va rÅ«pakÅ«á¹-aá¹ƒ, aá¹…gakÅ«á¹-aá¹ƒ, gahaá¹‡akÅ«á¹-aá¹ƒ, paá¹-ic
catubbidhaá¹ƒ hoti. tattha __rÅ«pakÅ«á¹-aá¹ƒ_ nÄ• ma dve tulÄ• samarÅ«pÄ• katvÄ• gaa
gaá¹‡hÄ• ti, dadanto khuddikÄ• ya deti. __aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ
akkamati, dadanto pubbabhÄ• ge. __gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajju
dadanto agge. __paá¹-icchannakÅ«á¹-aá¹ƒ_ nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹
gaá¹‡hanto taá¹ƒ pacchÄ• bhÄ• ge karoti, dadanto aggabhÄ• ge.

__kaá¹ƒso_ vuccati suvaá¹‡á¹‡apÄ• ti, tÄ• ya vaÃ±canaá¹ƒ __kaá¹ƒsakÅ«á¹-aá¹ƒ_. kathaá
suvaá¹‡á¹‡apÄ• tiá¹ƒ katvÄ• aÃ±Ã±Ä• dve tisso lohapÄ• tiyo suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kar
gantvÄ• kiÃ±cideva aá¸• á¸• hakulaá¹ƒ \Ne II 375/ pavisitvÄ• ``suvaá¹‡á¹‡abhÄ• janÄ• ni k
agghe pucchite samagghataraá¹ƒ dÄ• tukÄ• mÄ• honti. tato tehi ``kathaá¹ƒ imesaá¹ƒ suvaa
jÄ• nitabboâ€™â€™ ti vutte ``vÄ«maá¹ƒsitvÄ• gaá¹‡hathÄ• â€™â€™ ti suvaá¹‡á¹‡apÄ• tia
sabbapÄ• tiyo datvÄ• gacchati.

__mÄ• nakÅ«á¹-aá¹ƒ_ nÄ• ma hadayabheda-sikhÄ• bheda-rajjubhedavasena tividhaá¹ƒ ho
sappitelÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto heá¹-á¹-hÄ• chiddena mÄ• nena ``s
Ä• siÃ±cÄ• â€™â€™ ti vatvÄ• attano bhÄ• jane bahuá¹ƒ paggharÄ• petvÄ• gaá¹‡hÄ• ti, d
sÄ«ghaá¹ƒ pÅ«retvÄ• deti. __sikhÄ• bhedo_ tilataá¹‡á¸• ulÄ• diminanakÄ• le labbhati. tÄ•
saá¹‡ikaá¹ƒ sikhaá¹ƒ ussÄ• petvÄ• gaá¹‡hÄ• ti, dadanto vegena pÅ«retvÄ• sikhaá¹ƒ chinc
khettavatthuminanakÄ• le labbhati. laÃ±jaá¹ƒ alabhantÄ• hi khettaá¹ƒ amahantampi mahan

__ukkoá¹-anÄ• _dÄ«su __ukkoá¹-ana_nti sÄ• mike assÄ• mike kÄ• tuá¹ƒ laÃ±jaggahaá¹‡a
upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒ vatthu \Be II 379/ --- eko \Ee III 194/ kira
migapotakaÃ±ca gahetvÄ• Ä• gacchati. tameko dhutto ``kiá¹ƒ bho migo agghati, kiá¹ƒ miga
``migo dve kahÄ• paá¹‡e, migapotako ekaâ€™â€™ nti ca vutte ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ da
thokaá¹ƒ gantvÄ• nivatto ``na me bho migapotakenattho, migaá¹ƒ me dehÄ«â€™â€™ ti Ä•
dehÄ«ti. so Ä• ha --- ``nanu te bho mayÄ• paá¹-hamaá¹ƒ eko kahÄ• paá¹‡o dinnoâ€™â€™
migapotakaá¹ƒ gaá¹‡ha, evaá¹ƒ so ca kahÄ• paá¹‡o ayaÃ±ca kahÄ• paá¹‡agghanako miga
kahÄ• paá¹‡Ä• bhavissantÄ«ti. so ``kÄ• raá¹‡aá¹ƒ vadatÄ«â€™â€™ ti sallakkhetvÄ• miga
adÄ• sÄ«ti. __nikatÄ«_ti yogavasena vÄ• mÄ• yÄ• vasena vÄ• apÄ• maá¹…gaá¹ƒ pÄ• ma
asuvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡anti katvÄ• patirÅ«pakena vaÃ±canaá¹ƒ. __sÄ• ciyogo_ti kuá¹
ukkoá¹-anÄ• dÄ«nametaá¹ƒ nÄ• maá¹ƒ. tasmÄ• ukkoá¹-anasÄ• ciyogo vaÃ±canasÄ• ciyog
attho daá¹-á¹-habbo. keci aÃ±Ã±aá¹ƒ dassetvÄ• aÃ±Ã±assa parivattanaá¹ƒ sÄ• ciyogoti va
vaÃ±caneneva saá¹…gahitaá¹ƒ.

chedanÄ• dÄ«su __chedana_nti hatthacchedanÄ• di. __vadho_ti mÄ• raá¹‡aá¹ƒ. __bandh
bandhanaá¹ƒ. __viparÄ• moso_ti himaviparÄ• moso, gumbaviparÄ• mosoti duvidho. yaá¹ƒ
paá¹-icchannÄ• hutvÄ• maggappaá¹-ipannaá¹ƒ janaá¹ƒ musanti, ayaá¹ƒ himaviparÄ• mos

paá¹-icchannÄ• \Ne II 376/ musanti, ayaá¹ƒ gumbaviparÄ• moso. __Ä• lopo_ vuccati gÄ• m
vilopakaraá¹‡aá¹ƒ. __sahasÄ• kÄ• ro_ti \Ee III 195/ sÄ• hasikakiriyÄ• , gehaá¹ƒ pavisitvÄ•
satthaá¹ƒ á¹-hapetvÄ• icchitabhaá¹‡á¸• aggahaá¹‡aá¹ƒ. evametasmÄ• chedana ... pe ... sa
hoti.

__so santuá¹-á¹-ho hotÄ«_ti svÄ• yaá¹ƒ bhikkhu heá¹-á¹-hÄ• vuttena catÅ«su paccayesu c
itarÄ«tarapaccayasantosena samannÄ• gato hoti. iminÄ• pana dvÄ• dasavidhena itarÄ«tar
samannÄ• gatassa bhikkhuno aá¹-á¹-ha parikkhÄ• rÄ• vaá¹-á¹-anti --- tÄ«á¹‡i cÄ«varÄ• ni,
dantakaá¹-á¹-hacchedanavÄ• si, ekÄ• sÅ«ci, kÄ• yabandhanaá¹ƒ parissÄ• vananti. vuttam

``ticÄ«varaÃ±ca \Be II 380/ patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti ||

te sabbe kÄ• yaparihÄ• rikÄ• pi honti, kucchiparihÄ• rikÄ• pi. kathaá¹ƒ? ticÄ«varaá¹ƒ tÄ• va
pÄ• rupitvÄ• ca vicaraá¹‡akÄ• le kÄ• yaá¹ƒ pariharati posetÄ«ti kÄ• yaparihÄ• rikaá¹ƒ hoti.
udakaá¹ƒ parissÄ• vetvÄ• pivanakÄ• le, khÄ• ditabbaphalÄ• phalaá¹ƒ gahaá¹‡akÄ• le ca k
kucchiparihÄ• rikaá¹ƒ hoti. pattopi tena udakaá¹ƒ uddharitvÄ• nhÄ• nakÄ• le kuá¹-iparibhaá
kÄ• yaparihÄ• riko hoti, Ä• hÄ• raá¹ƒ gahetvÄ• bhuÃ±janakÄ• le kucchiparihÄ• riko. vÄ• si
dantakaá¹-á¹-hacchedanakÄ• le maÃ±capÄ«á¹-hÄ• naá¹ƒ aá¹…gapÄ• dacÄ«varakuá¹-idaá
kÄ• yaparihÄ• rikÄ• hoti, ucchucchedananÄ• á¸·ikerÄ• ditacchanakÄ• le \Ee III 196/ kucchi
cÄ«varasibbanakÄ• le kÄ• yaparihÄ• rikÄ• hoti, pÅ«vaá¹ƒ vÄ• phalaá¹ƒ vÄ• vijjhitvÄ• khÅ
kucchiparihÄ• rikÄ• . kÄ• yabandhanaá¹ƒ bandhitvÄ• vicaraá¹‡akÄ• le kÄ• yaparihÄ• rikaá
gahaá¹‡akÄ• le kucchiparihÄ• rikaá¹ƒ. parissÄ• vanaá¹ƒ tena udakaá¹ƒ parissÄ• vetvÄ• nh
senÄ• sanaparibhaá¹‡á¸• akaraá¹‡akÄ• le ca kÄ• yaparihÄ• rikaá¹ƒ, pÄ• nÄ«yapÄ• nakapa
tilataá¹‡á¸• ulaputhukÄ• dÄ«ni gahetvÄ• khÄ• danakÄ• le ca kucchiparihÄ• rikaá¹ƒ. ayaá¹ƒ
aá¹-á¹-haparikkhÄ• rikassa parikkhÄ• ramattÄ• .

navaparikkhÄ• rikassa pana seyyaá¹ƒ pavisantassa tatraá¹-á¹-hakapaccattharaá¹‡aá¹ƒ vÄ•
vaá¹-á¹-ati. dasaparikkhÄ• rikassa nisÄ«danaá¹ƒ vÄ• cammakhaá¹‡á¸• aá¹ƒ vÄ• vaá¹-á¹-a
ekÄ• dasaparikkhÄ• rikassa kattarayaá¹-á¹-hi \Ne II 377/ vÄ• telanÄ• á¸·ikÄ• vÄ• vaá¹-á¹-a
dvÄ• dasaparikkhÄ• rikassa chattaá¹ƒ vÄ• upÄ• hanaá¹ƒ vÄ• vaá¹-á¹-ati. etesu ca aá¹-á¹-h
santuá¹-á¹-ho, itare asantuá¹-á¹-hÄ• mahicchÄ• mahÄ• bhÄ• rÄ• ti na vattabbÄ• . etepi ap
subharÄ• va sallahukavuttinova. bhagavÄ• pana na imaá¹ƒ suttaá¹ƒ tesaá¹ƒ vasena kathes
aá¹-á¹-haparikkhÄ• rikassa vasena kathesi. so hi khuddakavÄ• siÃ±ca sÅ«ciÃ±ca parissÄ• v
anto á¹-hapetvÄ• pattaá¹ƒ aá¹ƒsakÅ«á¹-e laggetvÄ• ticÄ«varaá¹ƒ kÄ• yappaá¹-ibaddhaá¹ƒ
sukhaá¹ƒ pakkamati, paá¹-inivattitvÄ• gahetabbaá¹ƒ nÄ• massa \Ee III 197/ na hoti. iti imas
381/ sallahukavuttitaá¹ƒ dassento bhagavÄ• __santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«

tattha __kÄ• yaparihÄ• rikenÄ• _ti kÄ• yapariharaá¹‡amattakena. __kucchiparihÄ• rikenÄ• kucchipariharaá¹‡amattakena. __samÄ• dÄ• yeva pakkamatÄ«_ti taá¹ƒ aá¹-á¹-haparikkhÄ• gahetvÄ• va kÄ• yappaá¹-ibaddhaá¹ƒ katvÄ• va gacchati, ``mama vihÄ• ro pariveá¹‡aá¹ƒ up saá¹…go vÄ• bandho vÄ• na hoti. so jiyÄ• mutto saro viya, yÅ«thÄ• apakkanto mattahatt senÄ• sanaá¹ƒ, vanasaá¹‡á¸• aá¹ƒ, rukkhamÅ«laá¹ƒ, navaá¹ƒ pabbhÄ• raá¹ƒ paribhuÃ±jan nisÄ«dati, sabbiriyÄ• pathesu eko adutiyo.

``cÄ• tuddiso appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 42; Nidd II khaggavisÄ• á¹‡asuttaniddes

evaá¹ƒ vaá¹‡á¹‡itaá¹ƒ khaggavisÄ• á¹‡akappataá¹ƒ Ä• pajjati.

idÄ• ni tamatthaá¹ƒ upamÄ• ya sÄ• dhento __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. tattha __pakk sakuá¹‡o. __á¸• etÄ«_ti uppatati. ayaá¹ƒ panettha saá¹…khepattho --- sakuá¹‡Ä• nÄ• ma `` rukkho paripakkaphaloâ€™â€™ ti Ã±atvÄ• nÄ• nÄ• disÄ• hi Ä• gantvÄ• nakhapakkhatuá¹ phalÄ• ni vijjhantÄ• vidhunantÄ• khÄ• danti, ``idaá¹ƒ ajjatanÄ• ya, idaá¹ƒ svÄ• tanÄ• ya bh nesaá¹ƒ \Ne II 378/ na hoti. phale pana khÄ«á¹‡e neva rukkhassa Ä• rakkhaá¹ƒ á¹-hapenti, vÄ• pattaá¹ƒ vÄ• nakhaá¹ƒ vÄ• tuá¹‡á¸• aá¹ƒ vÄ• á¹-hapenti, atha kho tasmiá¹ƒ rukkhe a disÄ• bhÄ• gaá¹ƒ icchati, so tena sapattabhÄ• rova uppatitvÄ• gacchati. evameva ayaá¹ƒ b nirapekkhoyeva pakkamati, samÄ• dÄ• yeva pakkamati. __ariyenÄ• _ti niddosena. __ajjhat __anavajjasukha_nti niddosasukhaá¹ƒ.

__so cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti so iminÄ• ariyena sÄ«lakkhandhena samannÄ• gato rÅ«paá¹ƒ passitvÄ• ti attho. sesapadesupi \Be II 382/ yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabba (Vism I 15) vuttaá¹ƒ. __abyÄ• sekasukha_nti kilesehi anÄ• sittasukhaá¹ƒ, avikiá¹‡á¹‡asukha indriyasaá¹ƒvarasukhaá¹ƒ hi diá¹-á¹-hÄ• dÄ«su diá¹-á¹-hamattÄ• divasena pavattatÄ• ya av

__so abhikkante paá¹-ikkante_ti so manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ saá¹ƒvarena s imesu abhikkantapaá¹-ikkantÄ• dÄ«su sattasu á¹-hÄ• nesu satisampajaÃ±Ã±avasena samp __abhikkanta_nti purato gamanaá¹ƒ. __paá¹-ikkanta_nti pacchÄ• gamanaá¹ƒ.

__sampajÄ• nakÄ• rÄ«_ \Ee III 199/ __hotÄ«_ti sÄ• tthakasampajaÃ±Ã±aá¹ƒ, sappÄ• yasa

gocarasampajaÃ±Ã±aá¹ƒ, asammohasampajaÃ±Ã±anti imesaá¹ƒ catunnaá¹ƒ satisampayut
vasena satiá¹ƒ upaá¹-á¹-hapetvÄ• Ã±Ä• á¹‡ena paricchinditvÄ• yeva tÄ• ni abhikkantapaá¹
sesapadesupi eseva nayo. ayamettha saá¹…khepo, vitthÄ• ro pana icchantena dÄ«ghanikÄ
sÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ• to vÄ• majjhimanikÄ• ye satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ

__so iminÄ• cÄ• _tiÄ• dinÄ• kiá¹ƒ dasseti? araÃ±Ã±avÄ• sassa paccayasampattiá¹ƒ dass
paccayÄ• natthi, tassa araÃ±Ã±avÄ• so na ijjhati, tiracchÄ• nagatehi vÄ• vanacarakehi vÄ
vatthabbataá¹ƒ Ä• pajjati. araÃ±Ã±e adhivatthÄ• devatÄ• ``kiá¹ƒ evarÅ«passa pÄ• pabhikk
araÃ±Ã±avÄ• senÄ• â€™â€™ ti bheravasaddaá¹ƒ sÄ• venti, hatthehi sÄ«saá¹ƒ paharitvÄ•
``asuko bhikkhu araÃ±Ã±aá¹ƒ pavisitvÄ• idaÃ±cidaÃ±ca pÄ• pakammamakÄ• sÄ«â€™â€™
panete cattÄ• ro paccayÄ• atthi, tassa araÃ±Ã±avÄ• so ijjhati. so hi attano sÄ«laá¹ƒ \Ne II 3
kiÃ±ci kÄ• á¸·akaá¹ƒ vÄ• tilakaá¹ƒ vÄ• apassanto pÄ«tiá¹ƒ uppÄ• detvÄ• taá¹ƒ khayato va
ariyabhÅ«miá¹ƒ okkamati. araÃ±Ã±e adhivatthÄ• devatÄ• attamanÄ• vaá¹‡á¹‡aá¹ƒ bhÄ•
pakkhittatelabindu viya yaso vitthÄ• riko hoti.

tattha __vivitta_nti suÃ±Ã±aá¹ƒ, appasaddaá¹ƒ, appanigghosanti attho. etadeva hi sandhÄ•
``vivittanti santike cepi \Ee III 200/ senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹‡aá¹ƒ gahaá¹-á¹
tena taá¹ƒ vivittaâ€™â€™ nti (Vibh 526) vuttaá¹ƒ. seti ceva Ä• sati ca etthÄ• ti __senÄ• san
maÃ±capÄ«á¹-hÄ• nametaá¹ƒ adhivacanaá¹ƒ. tenÄ• ha --- ``senÄ• sananti \Be II 383/ maÃ±
pÄ«á¹-hampi, bhisipi, bimbohanampi, vihÄ• ropi, aá¸• á¸• hayogopi, pÄ• sÄ• dopi, hammiya
mÄ• á¸·opi, leá¹‡ampi, veá¸·ugumbopi, rukkhamÅ«lampi, maá¹‡á¸• apopi senÄ• sanaá¹ƒ, y
paá¹-ikkamanti, sabbametaá¹ƒ senÄ• sanaâ€™â€™ nti (Vibh 527). apica vihÄ• ro, aá¸• á¸•
hammiyaá¹ƒ, guhÄ• ti idaá¹ƒ vihÄ• rasenÄ• sanaá¹ƒ nÄ• ma. maÃ±co, pÄ«á¹-haá¹ƒ, bhisi,
maÃ±capÄ«á¹-hasenÄ• sanaá¹ƒ nÄ• ma. cimilikÄ• , cammakhaá¹‡á¸• o, tiá¹‡asanthÄ• ro, p
santhatasenÄ• sanaá¹ƒ nÄ• ma. yattha vÄ• pana bhikkhÅ« paá¹-ikkamantÄ«ti etaá¹ƒ okÄ•
evaá¹ƒ catubbidhaá¹ƒ senÄ• sanaá¹ƒ hoti. taá¹ƒ sabbampi senÄ• sanaggahaá¹‡ena gahitan

imassa pana sakuá¹‡asadisassa cÄ• tuddisassa bhikkhuno anucchavikaá¹ƒ dassento __ar
rukkhamÅ«la_ntiÄ• dimÄ• ha. tattha __araÃ±Ã±a_nti ``nikkhamitvÄ• bahi indakhÄ«lÄ• sab
nti (Vibh 529) ``idaá¹ƒ bhikkhunÄ«naá¹ƒ vasena Ä• gataá¹ƒ araÃ±Ã±aá¹ƒ. ``Ä• raÃ±Ã±akaá
paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (Vin III 654) idaá¹ƒ pana imassa bhikkhuno a
lakkhaá¹‡aá¹ƒ visuddhimagge dhutaá¹…ganiddese vuttaá¹ƒ. __rukkhamÅ«la_nti \Ee III 201
sÄ«tacchÄ• yaá¹ƒ vivittaá¹ƒ rukkhamÅ«laá¹ƒ. __pabbata_nti selaá¹ƒ. tattha hi udakasoá¹‡á
katvÄ• sÄ«tÄ• ya rukkhacchÄ• yÄ• ya nisinnassa nÄ• nÄ• disÄ• su khÄ• yamÄ• nÄ• su sÄ
cittaá¹ƒ ekaggaá¹ƒ hoti. __kandara_nti kaá¹ƒ vuccati udakaá¹ƒ, tena dÄ• ritaá¹ƒ udakabhinn
pabbatapadesaá¹ƒ, yaá¹ƒ nitambantipi nadÄ«nikuÃ±jantipi vadanti. tattha hi rajatapaá¹-á¹-as
hoti, matthake maá¹‡ivitÄ• naá¹ƒ viya vanagahanaá¹ƒ, maá¹‡ikkhandhasadisaá¹ƒ udakaá¹ƒ
kandaraá¹ƒ oruyha pÄ• nÄ«yaá¹ƒ pivitvÄ• gattÄ• ni sÄ«tÄ• ni katvÄ• vÄ• likaá¹ƒ ussÄ• pe

paÃ±Ã±Ä• petvÄ• nisinnassa samaá¹‡adhammaá¹ƒ karoto cittaá¹ƒ ekaggaá¹ƒ hoti. __girig
pabbatÄ• naá¹ƒ antaraá¹ƒ, ekasmiá¹ƒyeva \Ne II 380/ vÄ• umaá¹…gasadisaá¹ƒ mahÄ• viv
__susÄ• na_lakkhaá¹‡aá¹ƒ visuddhimagge (Vism I 34) vuttaá¹ƒ. __vanapattha_nti gÄ• man
manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-hÄ• naá¹ƒ, yattha na kasanti na vapanti. tenevÄ• ha ---
dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ ntiÄ• di. __abbhokÄ• sa_nti a
panettha cÄ«varakuá¹-iá¹ƒ katvÄ• vasati. __palÄ• lapuÃ±ja_nti \Ee III 202/ palÄ• larÄ• siá¹
mahÄ• palÄ• lapuÃ±jato hi palÄ• laá¹ƒ nikkaá¸• á¸• hitvÄ• pabbhÄ• raleá¹‡asadise Ä• laye
gacchagumbÄ• dÄ«nampi upari palÄ• laá¹ƒ pakkhipitvÄ• heá¹-á¹-hÄ• nisinnÄ• samaá¹‡a
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__pacchÄ• bhatta_nti bhattassa pacchato. __piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti piá¹‡á¸• apÄ•
paá¹-ikkanto. __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä• bhujitvÄ• _ti bandh
paá¹‡idhÄ• yÄ• _ti uparimasarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹
koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammamaá¹ƒsanhÄ• rÅ«ni na paá¹‡amant
paá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppajjeyyuá¹ƒ, tÄ• na uppajjanti. tÄ• su
ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ na paripatati, vuddhiá¹ƒ phÄ• tiá¹ƒ upagacchati. __p
upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹-hapayitvÄ• , mukhasam
teneva vibhaá¹…ge vuttaá¹ƒ --- ``ayaá¹ƒ sati upaá¹-á¹-hitÄ• hoti sÅ«paá¹-á¹-hitÄ• nÄ• sika
vÄ• . tena vuccati parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti (Vibh 537). atha vÄ•
pariggahaá¹-á¹-ho. __mukha_nti niyyÄ• naá¹-á¹-ho. __satÄ«_ti upaá¹-á¹-hÄ• naá¹-á¹-ho. ten
`parimukhaá¹ƒ satiâ€™â€™ â€™ nti evaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 164) vuttanay
daá¹-á¹-habbo. tatrÄ• yaá¹ƒ saá¹…khepo ``pariggahitaniyyÄ• naá¹ƒ satiá¹ƒ katvÄ• â€™â€™

__abhijjhaá¹ƒ loke_ti ettha lujjana-palujjanaá¹-á¹-hena paÃ±cupÄ• dÄ• nakkhandhÄ• \Ee I
paÃ±casu upÄ• dÄ• nakkhandhesu rÄ• gaá¹ƒ pahÄ• ya kÄ• macchandaá¹ƒ vikkhambhetvÄ
__vigatÄ• bhijjhenÄ• _ti vikkhambhanavasena pahÄ«nattÄ• vigatÄ• bhijjhena, na cakkhuvi
attho. __abhijjhÄ• ya cittaá¹ƒ parisodhetÄ«_ti abhijjhÄ• to cittaá¹ƒ parimoceti, yathÄ• naá¹ƒ
muÃ±citvÄ• ca na puna gaá¹‡hÄ• ti, evaá¹ƒ karotÄ«ti attho. __byÄ• pÄ• dapadosaá¹ƒ pah
nayo. byÄ• pajjati iminÄ• cittaá¹ƒ pÅ«tikummÄ• sÄ• dayo viya purimapakatiá¹ƒ pajahatÄ«ti
vikÄ• rappattiyÄ• padussati, paraá¹ƒ vÄ• padÅ«seti vinÄ• setÄ«ti __padoso_. ubhayampe
adhivacanaá¹ƒ \Ne II 381/. thinaá¹ƒ cittagelaÃ±Ã±aá¹ƒ, middhaá¹ƒ cetasikagelaÃ±Ã±aá¹ƒ. t
__thinamiddhaá¹ƒ. Ä• lokasaÃ±Ã±Ä«_ti rattimpi divÄ• pi diá¹-á¹-haÄ• lokasaÃ±jÄ• nanasam
vigatanÄ«varaá¹‡Ä• ya parisuddhÄ• ya saÃ±Ã±Ä• ya samannÄ• gato \Be II 385/. __sato sa
Ã±Ä• á¹‡ena ca samannÄ• gato. idaá¹ƒ ubhayaá¹ƒ Ä• lokasaÃ±Ã±Ä• ya upakÄ• rakattÄ• v
kukkuccaÃ±ca __uddhaccakukkuccaá¹ƒ. tiá¹‡á¹‡avicikiccho_ti vicikicchaá¹ƒ taritvÄ• atikka
``kathamidaá¹ƒ kathamidaâ€™â€™ nti evaá¹ƒ nappavattatÄ«ti __akathaá¹ƒkathÄ«. kusales
dhammesu. ``ime nu kho kusalÄ• , kathamime kusalÄ• â€™â€™ ti evaá¹ƒ na vicikicchati na
ayamettha \Ee III 204/ saá¹…khepo. imesu pana nÄ«varaá¹‡esu vacanatthalakkhaá¹‡Ä• dib

siyÄ• , taá¹ƒ visuddhimagge (Vism I 71-72) vuttaá¹ƒ. __paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e_ti y
nÄ«varaá¹‡Ä• uppajjamÄ• nÄ• anuppannÄ• ya lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya uppajjitu
aá¹-á¹-ha samÄ• pattiyo paÃ±ca vÄ• abhiÃ±Ã±Ä• ucchinditvÄ• pÄ• tenti. tasmÄ• paÃ±Ã±
vuccanti. __vivicceva kÄ• mehÄ«_tiÄ• dÄ«ni visuddhimagge vitthÄ• ritÄ• ni.

__ime Ä• savÄ• _tiÄ• di aparenÄ• pi pariyÄ• yena catusaccappakÄ• sanatthaá¹ƒ vuttaá¹ƒ.
pajÄ• nÄ• tÄ«_ti ettÄ• vatÄ• heá¹-á¹-hÄ• tÄ«hi aá¹…gehi bÄ• hirasamayassa nipphalabhÄ
aá¹…gena attano sÄ• sanassa gambhÄ«rabhÄ• vaá¹ƒ pakÄ• setvÄ• desanÄ• ya arahatten
desanaá¹ƒ appento __evaá¹ƒ kho, bhikkhave_tiÄ• dimÄ• ha.

9. taá¹‡hÄ• suttavaá¹‡á¹‡anÄ•

<199> navame __jÄ• lini_nti jÄ• lasadisaá¹ƒ. yathÄ• hi jÄ• laá¹ƒ samantato saá¹ƒsibbitaá¹
evaá¹ƒ taá¹‡hÄ• pÄ«ti jÄ• lasadisattÄ• jÄ• linÄ«ti vuttÄ• . tayo vÄ• bhave ajjhottharitvÄ• á
tattha tattha attano koá¹-á¹-hÄ• sabhÅ«taá¹ƒ jÄ• laá¹ƒ atthÄ«tipi jÄ• linÄ«. __sarita_nti tatth
saá¹ƒsaritvÄ• á¹-hitaá¹ƒ. __visaá¹-a_nti patthaá¹-aá¹ƒ vikkhittaá¹ƒ. __visattika_nti tattha tat
laggaá¹ƒ lagitaá¹ƒ. apica \Ee III 205/ __ ``visamÅ«lÄ• _ti visattikÄ• . __visaphalÄ• _ti visatti
tiÄ• dinÄ• pi (Nidd I 3; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddeso 22) nayenettha attho c
__uddhasto_ti upari dhaá¹ƒsito. __pariyonaddho_ti samantÄ• veá¹-hito. __tantÄ• kulakajÄ•
Ä• kulajÄ• to. yathÄ• nÄ• ma dunnikkhittaá¹ƒ mÅ«sikacchinnaá¹ƒ pesakÄ• rÄ• naá¹ƒ tanta
\Ne II 382/ hoti, ``idaá¹ƒ aggaá¹ƒ idaá¹ƒ mÅ«laâ€™â€™ nti aggena vÄ• aggaá¹ƒ, mÅ«lena
samÄ• netuá¹ƒ dukkaraá¹ƒ hoti, evaá¹ƒ sattÄ• imÄ• ya taá¹‡hÄ• ya \Be II 386/ pariyonaddh
sakkonti attano nissaraá¹‡amaggaá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ. __gulÄ• guá¹‡á¹-hikajÄ• to_ti gulÄ•
pesakÄ• rakaÃ±jiyasuttaá¹ƒ. gulÄ• nÄ• ma sakuá¹‡ikÄ• , tassÄ• kulÄ• vakotipi eke. yathÄ
aggena vÄ• aggaá¹ƒ, mÅ«lena vÄ• mÅ«laá¹ƒ samÄ• netuá¹ƒ dukkaranti purimanayeneva
__muÃ±japabbajabhÅ«to_ti muÃ±jatiá¹‡aá¹ƒ viya pabbajatiá¹‡aá¹ƒ viya ca bhÅ«to, tÄ• disc
tiá¹‡Ä• ni koá¹-á¹-etvÄ• katarajjuá¹ƒ jiá¹‡á¹‡akÄ• le katthaci patitaá¹ƒ gahetvÄ• tesaá¹ƒ tiá
aggaá¹ƒ idaá¹ƒ mÅ«laâ€™â€™ nti aggena vÄ• aggaá¹ƒ, mÅ«lena vÄ• mÅ«laá¹ƒ samÄ• n
paccattapurisakÄ• re á¹-hatvÄ• sakkÄ• bhaveyya ujuá¹ƒ kÄ• tuá¹ƒ, á¹-hapetvÄ• pana bod
dhammatÄ• ya taá¹‡hÄ• jÄ• laá¹ƒ padÄ• letvÄ• attano nissaraá¹‡amaggaá¹ƒ ujuá¹ƒ kÄ• tu
evamayaá¹ƒ loko taá¹‡hÄ• jÄ• lena pariyonaddho apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹
tattha \Ee III 206/ __apÄ• yo_ti niraya-tiracchÄ• nayoni-pettivisaya-asurakÄ• yÄ• . sabbepi
vaá¸• á¸• hisaá¹…khÄ• tassa Ä• yassa abhÄ• vato apÄ• yÄ• ti vuccanti. tathÄ• dukkhassa
sukhasamussayato vinipatitattÄ• __vinipÄ• to_. itaro pana ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccati ||

taá¹ƒ sabbaá¹ƒ nÄ• tivattati nÄ• tikkamati, atha kho cutito paá¹-isandhiá¹ƒ paá¹-isandhito cu
punappunaá¹ƒ cutipaá¹-isandhiyo gaá¹‡hamÄ• no tÄ«su bhavesu catÅ«su yonÄ«su paÃ±ca
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su navasu sattÄ• vÄ• sesu mahÄ• samudde vÄ• takkhittanÄ• vÄ•
paribbhamatiyeva.

__ajjhattikassa upÄ• dÄ• yÄ• _ti ajjhattikaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. idaÃ±hi u
__bÄ• hirassa upÄ• dÄ• yÄ• _ti bÄ• hiraá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya, idampi upa
__asmÄ«ti, bhikkhave, satÄ«_ti, bhikkhave, yadetaá¹ƒ ajjhattaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena samÅ«haggÄ• hato asmÄ«ti hoti, tasmiá¹ƒ satÄ«ti attho. _
hotÄ«_tiÄ• dÄ«su pana evaá¹ƒ samÅ«hato ahanti gahaá¹‡e sati tato anupanidhÄ• ya \Be II
\Ne II 383/ dvidhÄ• gahaá¹‡aá¹ƒ hoti. tattha __anupanidhÄ• yÄ• _ti aÃ±Ã±aá¹ƒ Ä• kÄ• raá¹
sakabhÄ• vameva Ä• rammaá¹‡aá¹ƒ katvÄ• itthasmÄ«ti hoti, khattiyÄ• dÄ«su idaá¹ƒpakÄ•
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena hotÄ«ti attho. idaá¹ƒ tÄ• va anupanidhÄ• ya gahaá¹‡aá¹ƒ
gahaá¹‡aá¹ƒ_ pana duvidhaá¹ƒ hoti samato ca asamato ca. taá¹ƒ dassetuá¹ƒ __evaá¹ƒsmÄ
vuttaá¹ƒ. tattha __evaá¹ƒsmÄ«_ti idaá¹ƒ samato upanidhÄ• ya gahaá¹‡aá¹ƒ, yathÄ• yaá¹ƒ k
brÄ• hmaá¹‡o, evamahampÄ«ti attho. __aÃ±Ã±athÄ• smÄ«_ti idaá¹ƒ pana asamato gahaá¹
yathÄ• yaá¹ƒ brÄ• hmaá¹‡o, tato aÃ±Ã±athÄ• ahaá¹ƒ, hÄ«no vÄ• adhiko vÄ• ti attho. imÄ•
cattÄ• ri taá¹‡hÄ• vicaritÄ• ni.

__asasmÄ«ti satasmÄ«_ti imÄ• ni pana dve yasmÄ• atthÄ«ti asaá¹ƒ, niccassetaá¹ƒ adhiva
sataá¹ƒ, aniccassetaá¹ƒ adhivacanaá¹ƒ. tasmÄ• sassatucchedavasena vuttÄ• nÄ«ti veditab
__sa_nti evamÄ• dÄ«ni cattÄ• ri saá¹ƒsayaparivitakkavasena vuttÄ• ni. __santi hotÄ«_ti eva
hotÄ«ti evamattho veditabbo. adhippÄ• yo panettha purimacatukke vuttanayeneva gahetabb
sa_ntiÄ• dÄ«ni pana cattÄ• ri api nÄ• ma ahaá¹ƒ bhaveyyanti evaá¹ƒ patthanÄ• kappanava
purimacatukke vuttanayeneva veditabbÄ• ni. __bhavissa_ntiÄ• dÄ«ni \Ee III 208/ pana cattÄ
vuttÄ• ni. tesampi purimacatukke vuttanayeneva attho veditabbo. evamete ---

``dve diá¹-á¹-hisÄ«sÄ• sÄ«saÃ±Ã±e, cattÄ• ro sÄ«samÅ«lakÄ• .

tayo tayoti etÄ• ni, aá¹-á¹-hÄ• rasa vibhÄ• vaye ||

etesu hi asasmi, satasmÄ«ti ete dve diá¹-á¹-hisÄ«sÄ• nÄ• ma. asmi, santi, apihaá¹ƒ santi,
cattÄ• ro suddhasÄ«sÄ• eva. itthasmÄ«tiÄ• dayo tayo tayoti dvÄ• dasa sÄ«samÅ«lakÄ• n
diá¹-á¹-hisÄ«sÄ• cattÄ• ro suddhasÄ«sÄ• dvÄ• dasa sÄ«samÅ«lakÄ• ti aá¹-á¹-hÄ• rasa ta
veditabbÄ• . imÄ• ni tÄ• va ajjhattikassa upÄ• dÄ• ya aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni.
taá¹‡hÄ• vicaritesupi eseva \Be II 388/ nayo. __iminÄ• _ti iminÄ• rÅ«pena vÄ• ... pe ... viÃ
esa viseso veditabbo. sesaá¹ƒ tÄ• disameva.

__iti evarÅ«pÄ• ni atÄ«tÄ• ni chattiá¹ƒsÄ• _ti ekamekassa puggalassa atÄ«te addhani chat
\Ne II 384/ __chattiá¹ƒsÄ• _ti ekamekasseva puggalassa ca anÄ• gate addhani chattiá¹ƒsa.
chattiá¹ƒsÄ• _ti ekassa vÄ• puggalassa yathÄ• sambhavato bahÅ«naá¹ƒ vÄ• paccuppann
sabbasattÄ• naá¹ƒ pana niyameneva atÄ«te addhani chattiá¹ƒsa, anÄ• gate chattiá¹ƒsa, pa
anantÄ• hi asadisataá¹‡hÄ• mÄ• nadiá¹-á¹-hibhedÄ• sattÄ• . __aá¹-á¹-hasataá¹ƒ_ \Ee III 2
hontÄ«_ti ettha pana aá¹-á¹-hasatasaá¹…khÄ• taá¹ƒ taá¹‡hÄ• vicaritaá¹ƒ hotÄ«ti evamattho

10. pemasuttavaá¹‡á¹‡anÄ•

<200> dasame __na ussenetÄ«_ti diá¹-á¹-hivasena na ukkhipati. __na paá¹-isenetÄ«_ti paá
kalahabhaá¹‡á¸• anavasena na ukkhipati. __na dhÅ«pÄ• yatÄ«_ti ajjhattikassa upÄ• dÄ• ya
dhÅ«pÄ• yati. __na pajjalatÄ«_ti bÄ• hirassa upÄ• dÄ• ya taá¹‡hÄ• vicaritavasena na pajjal
sampajjhÄ• yatÄ«_ti asmimÄ• navasena na sampajjhÄ• yati. sesaá¹ƒ pÄ• á¸·inayeneva ved
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti.

mahÄ• vaggo paÃ±camo.

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ

(21) 1. sappurisavaggo

1-6. sikkhÄ• padasuttavaá¹‡á¹‡anÄ•

<201> paÃ±camassa \Ne II 385/ \Be II 389/ paá¹-hame __asappurisa_nti lÄ• makapurisaá¹
mÅ«á¸·hapurisaá¹ƒ avijjÄ• ya andhÄ«kataá¹ƒ bÄ• laá¹ƒ. __asappurisatara_nti atirekena asa
vuttapaá¹-ipakkhavasena veditabbÄ• . sesamettha uttÄ• natthameva. yathÄ• cettha, evaá¹ƒ
etesu hi paá¹-hamaá¹ƒ paÃ±caveravasena desitaá¹ƒ, dutiyaá¹ƒ assaddhammavasena, tatiya
kÄ• yavacÄ«dvÄ• ravasena, catutthaá¹ƒ manodvÄ• ravasena, paÃ±camaá¹ƒ aá¹-á¹-hamicc
dasamicchattavasena.

7-10. pÄ• padhammasuttacatukkavaá¹‡á¹‡anÄ•

207-210__._ sattame \Ee III 210/ __pÄ• pa_nti lÄ• makaá¹ƒ saá¹ƒkiliá¹-á¹-hapuggalaá¹ƒ. __
bhaddakaá¹ƒ anavajjapuggalaá¹ƒ. sesamettha uttÄ• natthameva. aá¹-á¹-hamepi eseva nayo
lÄ• makadhammaá¹ƒ. __kalyÄ• á¹‡adhamma_nti anavajjadhammaá¹ƒ. sesamettha uttÄ• na

imasmiá¹ƒ vagge dasasupi suttesu agÄ• riyappaá¹-ipadÄ• kathitÄ• . sacepi sotÄ• pannasal
vaá¹-á¹-atiyevÄ• ti.

sappurisavaggo paá¹-hamo.

(22) 2. parisÄ• vaggo

1. parisÄ• suttavaá¹‡á¹‡anÄ•

<211> dutiyassa \Ne II 386/ paá¹-hame parisaá¹ƒ dÅ«sentÄ«ti __parisadÅ«sanÄ• _. parisa
__parisasobhanÄ• _.

2. diá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<212> dutiye manoduccarite pariyÄ• pannÄ• pi micchÄ• diá¹-á¹-hi mahÄ• sÄ• vajjatÄ• ya v
paá¹-ipakkhavasena sammÄ• diá¹-á¹-hi.

3. akataÃ±Ã±utÄ• suttavaá¹‡á¹‡anÄ•

<213> tatiye \Be II 390/ __akataÃ±Ã±utÄ• akataveditÄ• _ti akataÃ±Ã±utÄ• ya akataveditÄ
atthato ekameva. sukkapakkhepi eseva nayo.

4-7. pÄ• á¹‡Ä• tipÄ• tÄ«suttÄ• divaá¹‡á¹‡anÄ•

214-217__._ catutthaá¹ƒ catunnaá¹ƒ kammakilesÄ• naá¹ƒ tappaá¹-ipakkhassa ca vasena vu
sukkapakkhÄ• naá¹ƒ Ä• dito catunnaá¹ƒ micchattÄ• naá¹ƒ vasena, chaá¹-á¹-haá¹ƒ avasesÄ
sattamaá¹ƒ anariyavohÄ• raariyavohÄ• rÄ• naá¹ƒ. tathÄ• \Ee III 211/ aá¹-á¹-hamanavamad
sappaá¹-ipakkhÄ• naá¹ƒ assaddhammÄ• naá¹ƒ vasena vuttÄ• ni. sabbasuttesu pana sukka
lokiyalokuttaramissakÄ• va kathitÄ• . navasu suttesu kiÃ±cÄ• pi ``saggeâ€™â€™ ti vuttaá¹ƒ
tÄ«á¹‡i ca phalÄ• ni labbhantiyevÄ• ti.

parisÄ• vaggo dutiyo.

(23) 3. duccaritavaggavaá¹‡á¹‡anÄ•

221-231__._ tatiyassa \Ne II 387/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva. dasame yo cintetv
ayaá¹ƒ __cintÄ• kavi_ nÄ• ma. yo sutvÄ• karoti, ayaá¹ƒ __sutakavi_ nÄ• ma. yo ekaá¹ƒ att
ayaá¹ƒ __atthakavi_ nÄ• ma. yo taá¹…khaá¹‡aÃ±Ã±eva vaá¹…gÄ«satthero viya attano paá

__paá¹-ibhÄ• nakavi_ nÄ• mÄ• ti.

duccaritavaggo tatiyo.

(24) 4. kammavaggo

1. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<232> catutthassa \Ne II 388/ paá¹-hame __kaá¹‡ha_nti kÄ• á¸·akaá¹ƒ dasaakusalakamma
__kaá¹‡havipÄ• ka_nti apÄ• ye nibbattanato kÄ• á¸·akavipÄ• kaá¹ƒ. __sukka_nti paá¹‡á¸• a
kusalakammapathakammaá¹ƒ \Be II 391/. __sukkavipÄ• ka_nti sagge nibbattanato paá¹‡á¸•
__kaá¹‡hasukka_nti missakakammaá¹ƒ. __kaá¹‡hasukkavipÄ• ka_nti \Ee III 212/ sukhaduk
missakakammaÃ±hi katvÄ• akusalena tiracchÄ• nayoniyaá¹ƒ maá¹…galahatthiá¹-á¹-hÄ• nÄ
pavatte sukhaá¹ƒ vediyati. kusalena rÄ• jakulepi nibbatto akusalena pavatte dukkhaá¹ƒ vedi
asukka_nti kammakkhayakaraá¹ƒ catumaggaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. taÃ±hi yadi kaá¹‡
kaá¹‡havipÄ• kaá¹ƒ dadeyya. yadi sukkaá¹ƒ bhaveyya, sukkavipÄ• kaá¹ƒ dadeyya. ubhaya
akaá¹‡haá¹ƒ asukkanti ayamettha attho.

2. vitthÄ• rasuttavaá¹‡á¹‡anÄ•

<233> dutiye __sabyÄ• bajjha_nti sadosaá¹ƒ. __kÄ• yasaá¹…khÄ• ra_nti kÄ• yadvÄ• race
__abhisaá¹…kharotÄ«_ti Ä• yÅ«hati sampiá¹‡á¸• eti. sesadvayepi eseva nayo. __sabyÄ• ba
sadukkhaá¹ƒ lokaá¹ƒ. __sabyÄ• bajjhÄ• phassÄ• _ti sadukkhÄ• vipÄ• kaphassÄ• . __saby
vediyatÄ«_ti sÄ• bÄ• dhaá¹ƒ vipÄ• kavedanaá¹ƒ vediyati. __ekantadukkha_nti ekanteneva
sukhasammissaá¹ƒ. __seyyathÄ• pi sattÄ• nerayikÄ• _ti ettha __seyyathÄ• pÄ«_ti nidassa
kevalaá¹ƒ nerayikasatte dasseti, aÃ±Ã±e pana taá¹ƒsarikkhakÄ• nÄ• ma natthi. iminÄ• up
veditabbo. __seyyathÄ• pi manussÄ• _tiÄ• dÄ«su pana manussÄ• naá¹ƒ tÄ• va kÄ• lena su
dukkhÄ• vedanÄ• . __ekacce_ \Ee III 213/ __ca devÄ• _ti ettha pana kÄ• mÄ• vacaradevÄ
mahesakkhatarÄ• devatÄ• disvÄ• nisinnÄ• sanato vuá¹-á¹-hÄ• naá¹ƒ, pÄ• rutauttarÄ• saá
aÃ±jalipaggaá¹‡hanantiÄ• dÄ«naá¹ƒ vasena kÄ• lena dukkhaá¹ƒ uppajjati, dibbasampattiá¹
kÄ• lena sukhaá¹ƒ. __ekacce ca vinipÄ• tikÄ• _ti ettha vemÄ• nikapetÄ• daá¹-á¹-habbÄ• . t
kÄ• le sukhaá¹ƒ, ekasmiá¹ƒ kÄ• le \Ne II 389/ dukkhaá¹ƒ vediyanti. nÄ• gasupaá¹‡á¹‡ahatth
viya vokiá¹‡á¹‡asukhadukkhÄ• va honti. __pahÄ• nÄ• ya yÄ• cetanÄ• _ti ettha vivaá¹-á¹-ag
veditabbÄ• . sÄ• hi kammakkhayÄ• ya saá¹ƒvattatÄ«ti.

3. soá¹‡akÄ• yanasuttavaá¹‡á¹‡anÄ•

<234> tatiye \Be II 392/ __sikhÄ• moggallÄ• no_ti sÄ«samajjhe á¹-hitÄ• ya mahatiyÄ• sikh

moggallÄ• nagotto brÄ• hmaá¹‡o. __purimÄ• nÄ«_ti atÄ«tÄ• nantaradivasato paá¹-á¹-hÄ• y
paá¹-á¹-hÄ• ya __purimatarÄ• ni_ veditabbÄ• ni. __soá¹‡akÄ• yano_ti tasseva antevÄ• siko
loko_ti bho ayaá¹ƒ loko kammasabhÄ• vo. __kammasamÄ• rambhaá¹-á¹-hÄ• yÄ«_ti kamma
kammaá¹ƒ Ä• yÅ«hantova tiá¹-á¹-hati, anÄ• yÅ«hanto ucchijjatÄ«ti dÄ«peti. sesaá¹ƒ heá¹-á

4-9. sikkhÄ• padasuttÄ• divaá¹‡á¹‡anÄ•

<235> catutthÄ• dÄ«nipi uttÄ• natthÄ• neva. maggaá¹…gesu pana yasmÄ• satiyÄ• upaá
paricchindati, tasmÄ• ubhayameva kammaá¹ƒ. sesÄ• aá¹…gÄ• neva honti, no kammanti \
bojjhaá¹…gesupi eseva nayo. abhidhamme pana sabbampetaá¹ƒ avisesena cetanÄ• sampa
vaá¹‡á¹‡itaá¹ƒ.

10. samaá¹‡asuttavaá¹‡á¹‡anÄ•

<241> dasame __idhevÄ• _ti imasmiá¹ƒyeva sÄ• sane. ayaá¹ƒ pana niyamo sesapadesupi
samaá¹‡Ä• idheva, na aÃ±Ã±attha. __suÃ±Ã±Ä• _ti rittÄ• tucchÄ• . __parappavÄ• dÄ• _ti
cattÄ• ro ekaccasassatikÄ• , cattÄ• ro antÄ• nantikÄ• , cattÄ• ro amarÄ• vikkhepikÄ• , dve
soá¸·asa saÃ±Ã±ivÄ• dÄ• , aá¹-á¹-ha asaÃ±Ã±ivÄ• dÄ• , aá¹-á¹-ha nevasaÃ±Ã±inÄ• saÃ±Ã
paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ti ime sabbepi brahmajÄ• le Ä• gatadvÄ• saá¹
bÄ• hirÄ• naá¹ƒ paresaá¹ƒ pavÄ• dÄ• parappavÄ• dÄ• nÄ• ma. te sabbepi imehi catÅ«hi p
suÃ±Ã±Ä• . na hi te ettha santi. na kevalaÃ±ca eteheva suÃ±Ã±Ä• \Ne II 390/, catÅ«hi pan
maggaá¹-á¹-hakasamaá¹‡ehipi, catunnaá¹ƒ maggÄ• naá¹ƒ atthÄ• ya Ä• raddhavipassakehi
suÃ±Ã±Ä• eva. idameva atthaá¹ƒ sandhÄ• ya bhagavatÄ• mahÄ• parinibbÄ• ne (DN II 214

``ekÅ«natiá¹ƒso \Be II 393/ vayasÄ• subhadda,

yaá¹ƒ pabbajiá¹ƒ kiá¹ƒkusalÄ• nuesÄ«.

vassÄ• ni paÃ±Ã±Ä• sa samÄ• dhikÄ• ni,

yato ahaá¹ƒ pabbajito subhadda.

Ã±Ä• yassa dhammassa padesavattÄ«,

ito bahiddhÄ• samaá¹‡opi natthiâ€™â€™ ||

``dutiyopi samaá¹‡o natthi, tatiyopi samaá¹‡o natthi, catutthopi samaá¹‡o natthi, suÃ±Ã±Ä•
samaá¹‡ehi aÃ±Ã±ehÄ«â€™â€™ ti \Ee III 215/. ettha hi padesavattÄ«ti Ä• raddhavipassak

sotÄ• pattimaggassa Ä• raddhavipassakaá¹ƒ maggaá¹-á¹-haá¹ƒ phalaá¹-á¹-hanti tayopi eka
natthÄ«â€™â€™ ti Ä• ha, sakadÄ• gÄ• mimaggassa Ä• raddhavipassakaá¹ƒ maggaá¹-á¹-h
ekato katvÄ• ``dutiyopi samaá¹‡o natthÄ«â€™â€™ ti Ä• ha. itaresupi dvÄ«su eseva nayo.
uttÄ• natthamevÄ• ti.

kammavaggo catuttho.

(25) 5. Ä• pattibhayavaggo

1. saá¹…ghabhedakasuttavaá¹‡á¹‡anÄ•

<243> paÃ±camassa \Ne II 391/ paá¹-hame __api nu taá¹ƒ, Ä• nanda, adhikaraá¹‡a_nti viv
aÃ±Ã±ataraá¹ƒ adhikaraá¹‡aá¹ƒ bhikkhusaá¹…ghassa uppajji, satthÄ• tassa vÅ«pasantabh
evamÄ• ha. __kuto taá¹ƒ, bhante_ti, bhante, kuto kinti kena kÄ• raá¹‡ena taá¹ƒ adhikaraá¹‡
vadati. __kevalakappa_nti sakalaá¹ƒ samantato. __saá¹…ghabhedÄ• ya á¹-hito_ti saá¹…gh
kathitaá¹ƒ paá¹-ikathentova á¹-hito. __tatrÄ• yasmÄ• _ti tasmiá¹ƒ evaá¹ƒ á¹-hite Ä• yasmÄ•
ekavÄ• cikampi bhaá¹‡itabbaá¹ƒ maÃ±Ã±atÄ«_ti ``mÄ• , Ä• vuso, saá¹…ghena saddhiá¹ƒ e
ekavacanampi vattabbaá¹ƒ na maÃ±Ã±ati. __voyuÃ±jatÄ«_ti anuyuÃ±jati anuyogaá¹ƒ Ä• pa
kÄ• raá¹‡avase. __nÄ• sessantÄ«_ti \Ee III 216/ uposathappavÄ• raá¹‡aá¹ƒ upagantuá¹ƒ a
sesaá¹ƒ pÄ• á¸·ivaseneva veditabbaá¹ƒ.

2. Ä• pattibhayasuttavaá¹‡á¹‡anÄ•

<244> dutiye \Be II 394/ __khuramuá¹‡á¸• aá¹ƒ karitvÄ• _ti paÃ±ca sikhaá¹‡á¸• ake á¹-hap
muá¹‡á¸• aá¹ƒ karitvÄ• . __kharassarenÄ• _ti kakkhaá¸·asaddena. __paá¹‡avenÄ• _ti vajjh
__thalaá¹-á¹-hassÄ• _ti ekamante á¹-hitassa. __sÄ«sacchejja_nti sÄ«sacchedÄ• rahaá¹ƒ. _
nÄ• ma. __so vatassÄ• ha_nti so vata ahaá¹ƒ assaá¹ƒ, yaá¹ƒ evarÅ«paá¹ƒ pÄ• paá¹ƒ na ka
__yathÄ• dhammaá¹ƒ paá¹-ikarissatÄ«_ti dhammÄ• nurÅ«paá¹ƒ paá¹-ikarissati, sÄ• maá¹‡
attho. __kÄ• á¸·avatthaá¹ƒ paridhÄ• yÄ• _ti kÄ• á¸·apilotikaá¹ƒ nivÄ• setvÄ• . __mosalla_nt
musalÄ• bhipÄ• tÄ• rahaá¹ƒ. __yathÄ• dhamma_nti idha Ä• pattito vuá¹-á¹-hÄ• ya suddhan
yathÄ• dhammaá¹ƒ karoti nÄ• ma. __bhasmapuá¹-a_nti chÄ• rikÄ• bhaá¹‡á¸• ikaá¹ƒ. __gÄ•
garahitabbachÄ• rikÄ• puá¹-ena matthake abhighÄ• tÄ• rahaá¹ƒ. __yathÄ• dhamma_nti idh
yathÄ• dhammaá¹ƒ paá¹-ikaroti nÄ• ma. __upavajja_nti upavÄ• dÄ• rahaá¹ƒ. __pÄ• á¹-ides
paá¹-idesetabbesu. iminÄ• \Ee III 217/ sabbÄ• pi \Ne II 392/ sesÄ• pattiyo saá¹…gahitÄ• . _
bhikkhave, cattÄ• ri Ä• pattibhayÄ• nÄ«_ti, bhikkhave, imÄ• ni cattÄ• ri Ä• pattiá¹ƒ nissÄ• y
nÄ• mÄ• ti.

3. sikkhÄ• nisaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<245> tatiye sikkhÄ• Ä• nisaá¹ƒsÄ• etthÄ• ti __sikkhÄ• nisaá¹ƒsaá¹ƒ_. paÃ±Ã±Ä• uttarÄ
__paÃ±Ã±uttaraá¹ƒ_. vimutti sÄ• ro etthÄ• ti __vimuttisÄ• raá¹ƒ_. sati Ä• dhipateyyÄ• etthÄ
__satÄ• dhipateyyaá¹ƒ_. etesaá¹ƒ hi sikkhÄ• disaá¹…khÄ• tÄ• naá¹ƒ Ä• nisaá¹ƒsÄ• dÄ«naá
vuttaá¹ƒ hoti. __Ä• bhisamÄ• cÄ• rikÄ• _ti uttamasamÄ• cÄ• rikÄ• . vattavasena paÃ±Ã±att
__tathÄ• tathÄ• so tassÄ• sikkhÄ• yÄ• _ti tathÄ• tathÄ• so sikkhÄ• kÄ• mo bhikkhu tasm

__Ä• dibrahmacariyikÄ• _ti maggabrahmacariyassa Ä• dibhÅ«tÄ• naá¹ƒ catunnaá¹ƒ mahÄ
__sabbaso_ti sabbÄ• kÄ• rena. __dhammÄ• _ti catusaccadhammÄ• . __paÃ±Ã±Ä• ya sam
sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. __vimuttiyÄ• phusitÄ• hontÄ
Ã±Ä• á¹‡aphassena phuá¹-á¹-hÄ• honti. __ajjhattaá¹ƒyeva sati sÅ«paá¹-á¹-hitÄ• hotÄ«_ti m
suá¹-á¹-hu upaá¹-á¹-hitÄ• hoti. __paÃ±Ã±Ä• ya anuggahessÄ• mÄ«_ti vipassanÄ• paÃ±Ã±
anuggahessÄ• mi. __paÃ±Ã±Ä• ya_ \Ee III 218/ __samavekkhissÄ• mÄ«_ti idhÄ• pi vipassa
__phusitaá¹ƒ vÄ• dhammaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«_ti ettha pana

4. seyyÄ• suttavaá¹‡á¹‡anÄ•

<246> catutthe __petÄ• _ti kÄ• lakatÄ• vuccanti. __uttÄ• nÄ• sentÄ«_ti te yebhuyyena utt
vÄ• pettivisaye nibbattÄ• __petÄ• _ nÄ• ma, te appamaá¹ƒsalohitattÄ• aá¹-á¹-hisaá¹…ghÄ
sayituá¹ƒ na sakkonti, uttÄ• nÄ• va senti. __anattamano hotÄ«_ti tejussadattÄ• sÄ«ho miga
ekasmiá¹ƒ, pacchimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne á¹-hapetvÄ• naá¹…guá¹-á¹-haá¹ƒ antaras
purimapÄ• dapacchimapÄ• danaá¹…guá¹-á¹-hÄ• naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkhetvÄ• dvin
matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati. divasampi sayitvÄ• pabujjhamÄ• no na uttasanto p
ukkhipitvÄ• purimapÄ• dÄ• dÄ«naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkhetvÄ• sace kiÃ±ci á¹-hÄ• n
á¹-hitaá¹ƒ hoti, ``nayidaá¹ƒ tuyhaá¹ƒ jÄ• tiyÄ• , na sÅ«rabhÄ• vassa anurÅ«paâ€™â€™ nti
tattheva sayati, na gocarÄ• ya pakkamati. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``anattamano hotÄ
avijahitvÄ• á¹-hite pana ``tuyhaá¹ƒ jÄ• tiyÄ• ca sÅ«rabhÄ• vassa ca anurÅ«pamidaâ€™â€
uá¹-á¹-hÄ• ya sÄ«havijambhanaá¹ƒ vijambhitvÄ• kesarabhÄ• raá¹ƒ vidhunitvÄ• tikkhattuá¹
219/ naditvÄ• gocarÄ• ya pakkamati. tena vuttaá¹ƒ --- ``attamano hotÄ«â€™â€™ ti.

5. thÅ«pÄ• rahasuttavaá¹‡á¹‡anÄ•

<247> paÃ±came __rÄ• jÄ• cakkavattÄ«_ti ettha kasmÄ• bhagavÄ• agÄ• ramajjhe vasitv
thÅ«pakaraá¹‡aá¹ƒ anujÄ• nÄ• ti, na sÄ«lavato puthujjanabhikkhussÄ• ti? anacchariyattÄ•
thÅ«pe anuÃ±Ã±Ä• yamÄ• ne tambapaá¹‡á¹‡idÄ«pe tÄ• va thÅ«pÄ• naá¹ƒ okÄ• so na bha
tasmÄ• ``anacchariyÄ• te bhavissantÄ«â€™â€™ ti nÄ• nujÄ• nÄ• ti. cakkavattÄ« rÄ• jÄ•
thÅ«po acchariyo hoti. puthujjanasÄ«lavato pana parinibbutabhikkhuno viya mahantampi sa
vaá¹-á¹-atiyeva. chaá¹-á¹-hasattamÄ• ni uttÄ• natthÄ• neva.

8. paá¹-hamavohÄ• rasuttavaá¹‡á¹‡anÄ•

<250> aá¹-á¹-hame \Be II 396/ __anariyavohÄ• rÄ• _ti anariyÄ• naá¹ƒ kathÄ• . sesesupi es

Ä• pattibhayavaggo paÃ±camo.

paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(26) 6. abhiÃ±Ã±Ä• vaggo

1-3. abhiÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

254-256__._ chaá¹-á¹-hassa \Ne II 394/ paá¹-hame __abhiÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . __sa
cittekaggatÄ• ca saá¹…khÄ• rapariggahavipassanÄ• Ã±Ä• á¹‡aÃ±ca. __vijjÄ• ca vimutti c
sesÄ• sampayuttakadhammÄ• ca. dutiye \Ee III 220/ __anariyapariyesanÄ• _ti anariyÄ• n
__jarÄ• dhamma_nti jarÄ• sabhÄ• vaá¹ƒ. sesesupi eseva nayo. tatiyaá¹ƒ uttÄ• nameva.

4. mÄ• lukyaputtasuttavaá¹‡á¹‡anÄ•

<257> catutthe __mÄ• lukyaputto_ti mÄ• lukyabrÄ• hmaá¹‡iyÄ• putto. __etthÄ• _ti etasmi
iminÄ• theraá¹ƒ apasÄ• detipi ussÄ• detipi. kathaá¹ƒ? ayaá¹ƒ kira daharakÄ• le paccayesu
mahallakakÄ• le araÃ±Ã±avÄ• saá¹ƒ patthento kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cati. atha bhaga
vakkhÄ• ma, mÄ• lukyaputto viya tumhepi taruá¹‡akÄ• le paccayesu laggitvÄ• mahallakak
samaá¹‡adhammaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti iminÄ• adhippÄ• yena bhaá¹‡anto theraá
thero mahallakakÄ• leva araÃ±Ã±aá¹ƒ pavisitvÄ• samaá¹‡adhammaá¹ƒ kÄ• tukÄ• mo, tas
kiá¹ƒ vakkhÄ• ma, ayaá¹ƒ amhÄ• kaá¹ƒ mÄ• lukyaputto mahallakakÄ• lepi araÃ±Ã±aá¹ƒ pa
kÄ• tukÄ• mo \Be II 397/ kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cati. tumhe tÄ• va taruá¹‡akÄ• lepi vÄ
ti iminÄ• adhippÄ• yena bhaá¹‡anto theraá¹ƒ ussÄ• deti nÄ• mÄ• ti yojanÄ• .

5-10. kulasuttÄ• divaá¹‡á¹‡anÄ•

258-263__._ paÃ±came \Ne II 395/ \Ee III 221/ __Ä• dhipacce á¹-hapentÄ«_ti bhaá¹‡á¸• Ä•
á¹-hapenti. chaá¹-á¹-he __vaá¹‡á¹‡asampanno_ti sarÄ«ravaá¹‡á¹‡ena samannÄ• gato. __b
samannÄ• gato. bhikkhuvÄ• re __vaá¹‡á¹‡asampanno_ti guá¹‡avaá¹‡á¹‡ena samannÄ• ga
vÄ«riyabalena samannÄ• gato. __javasampanno_ti Ã±Ä• á¹‡ajavena samannÄ• gato. satta
uttÄ• namevÄ• ti.

abhiÃ±Ã±Ä• vaggo chaá¹-á¹-ho.

(27) 7. kammapathavaggavaá¹‡á¹‡anÄ•

264-273__._ kammapathavaggepi \Ne II 396/ dasapi kammapathÄ• lokiyalokuttaramissakÄ

(28) 8. rÄ• gapeyyÄ• lavaá¹‡á¹‡anÄ•

274-783__._ rÄ• gapeyyÄ• laá¹ƒ arahattaá¹ƒ pÄ• petvÄ• kathitaá¹ƒ. sesaá¹ƒ sabbattha utt

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

catukkanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

dukanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. kammakÄ• raá¹‡avaggo

1. vajjasuttavaá¹‡á¹‡anÄ•

<1> dukanipÄ• tassa \Be II 1/ \Ne II 1/ paá¹-hame __pahÄ• rasÄ• dhanattha_nti daá¹‡á¸• a
sukhasiddhi-atthaá¹ƒ. kaÃ±jito nibbattaá¹ƒ kaÃ±jiyaá¹ƒ, Ä• ranÄ• laá¹ƒ, yaá¹ƒ bilaá¹…gantip
yattha siÃ±cati, sÄ• kaÃ±jiyaukkhalikÄ• bilaá¹…gathÄ• likÄ• , taá¹ƒsadisaá¹ƒ kÄ• raá¹‡aá
__bilaá¹…gathÄ• likaá¹ƒ. sÄ«sakaá¹-Ä• haá¹ƒ uppÄ• á¹-etvÄ• _ti ayoguá¸·appavesappamÄ
__saá¹…khamuá¹‡á¸• akammakÄ• raá¹‡a_nti saá¹…khaá¹ƒ viya muá¹‡á¸• akaraá¹‡aá¹ƒ ka
__rÄ• humukhakammakÄ• raá¹‡a_nti rÄ• humukhagatasÅ«riyasadisakammakÄ• raá¹‡aá¹ƒ

__jotimÄ• lika_nti \Ne II 2/ jotimÄ• lavantaá¹ƒ kammakÄ• raá¹‡aá¹ƒ. __hatthapajjotika_nti h
pajjotanakammakÄ• raá¹‡aá¹ƒ. __erakavattakammakÄ• raá¹‡a_nti erakavattasadise sarÄ«r
uppÄ• á¹-anakammakÄ• raá¹‡aá¹ƒ. __cÄ«rakavÄ• sikakammakÄ• raá¹‡a_nti sarÄ«rato upp
nivÄ• sÄ• panakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• yathÄ• gÄ«vato paá¹-á¹-hÄ• ya vadd
á¹-hapenti, evaá¹ƒ gopphakato paá¹-á¹-hÄ• ya kantitvÄ• pi kaá¹-iyameva á¹-hapenti. aá¹-á¹-
II 2/ ``kaá¹-ito paá¹-á¹-hÄ• ya kantitvÄ• gopphakesu á¹-hapentÄ«â€™â€™ ti vuttaá¹ƒ.
__eá¹‡eyyakakammakÄ• raá¹‡a_nti eá¹‡imigasadisakammakÄ• raá¹‡aá¹ƒ. __ayavalayÄ• n
paá¹-imuÃ±citvÄ• . __ayasÅ«lÄ• ni koá¹-á¹-entÄ«_ti kapparajaá¹‡á¹‡ukakoá¹-Ä«su ayasÅ«l
taá¹ƒ tathÄ• katakammakÄ• raá¹‡aá¹ƒ sattaá¹ƒ.

__baá¸·isamaá¹ƒsika_nti balisehi maá¹ƒsuppÄ• á¹-anakammakÄ• raá¹‡aá¹ƒ. __kahÄ• paá
chindanakammakÄ• raá¹‡aá¹ƒ. __koá¹-á¹-entÄ«_ti chindanti. __khÄ• rÄ• patacchika_nti tac
khÄ• rÄ• pasiÃ±canakammakÄ• raá¹‡aá¹ƒ. __palighaparivattika_nti palighassa viya parivat
__ekÄ• baddhaá¹ƒ karonti_ ayasÅ«lassa koá¹-á¹-anena. __palÄ• lapÄ«á¹-haka_nti palÄ• la
saá¹ƒvellanakammakÄ• raá¹‡aá¹ƒ. __kÄ• raá¹‡ikÄ• _ti ghÄ• tanakÄ• rakÄ• . __palÄ• lavaá
palÄ• lapÄ«á¹-haá¹ƒ karontÄ• palÄ• laá¹ƒ vaá¹-á¹-iá¹ƒ katvÄ• saá¹ƒvellanavasena puna ve
karontÄ«ti attho. __chÄ• takasunakhehÄ«_ti khuddakehi koleyyakasunakhehi. te hi balavan
honti. __sahassabhaá¹‡á¸• ika_nti sahassatthavikaá¹ƒ.

__yÄ• hanti_ yaá¹ƒ ahaá¹ƒ. __ya_nti ca kÄ• raá¹‡avacanaá¹ƒ. tenÄ• ha __ ``yena ahaâ€™
__chinnamÅ«lake_ti taá¹‡hÄ• mÅ«lassa ucchinnattÄ• saÃ±chinnamÅ«lake.

vajjasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<2> dutiye __ubhatobyÅ«á¸·hasaá¹…gÄ• mappavesanasadisa_nti yuddhatthÄ• ya
ubhatorÄ• sikatacaturaá¹…ginisenÄ• majjhappavesanasadisaá¹ƒ. __dÄ• naÃ±ca yuddhaÃ±
kathaá¹ƒ panÄ«damubhayaá¹ƒ samÄ• naá¹ƒ? jÄ«vitavinÄ• sabhÄ«ruko hi yujjhituá¹ƒ na sal
dÄ• naá¹ƒ dÄ• tuá¹ƒ na sakkoti. ``jÄ«vitaÃ±ca rakkhissÄ• mi, yujjhissÄ• mÄ«â€™â€™ ti hi
jÄ«vite pana Ä• layaá¹ƒ vissajjetvÄ• ``hatthapÄ• dÄ• dicchedo vÄ• hotu maraá¹‡aá¹ƒ vÄ•
issariyaâ€™â€™ nti ussahantova yujjhati \Ne II 3/. ``bhoge ca rakkhissÄ• mi, dÄ• naÃ±ca d
vadantopi na dadÄ• ti, bhogesu pana Ä• layaá¹ƒ pissajjetvÄ• ``mahÄ• dÄ• naá¹ƒ dassÄ• m
evaá¹ƒ \Be II 3/ dÄ• naÃ±ca yuddhaÃ±ca samaá¹ƒ hoti. kiÃ±ca bhiyyo --- __appÄ• pi santÄ
yathÄ• ca yuddhe appakÄ• pi vÄ«rapurisÄ• bahuke bhÄ«rupurise jinanti, evaá¹ƒ saddhÄ•
dÄ• naá¹ƒ dadanto bahuvidhaá¹ƒ lobhadosaissÄ• macchariyadiá¹-á¹-hivicikicchÄ• dibhedaá
abhibhavati, bahuÃ±ca dÄ• navipÄ• kaá¹ƒ adhigacchati. evampi dÄ• naÃ±ca yuddhaÃ±ca s
``appampi ce saddahÄ• no dadÄ• ti, teneva so hoti sukhÄ« paratthÄ• â€™â€™ _ti.

agÄ• rassa hitaá¹ƒ kasigorakkhÄ• di agÄ• riyaá¹ƒ, taá¹ƒ natthi etthÄ• ti __anagÄ• riyaá¹ƒ, _
``agÄ• rassa ... pe ... anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ _nti. __sabbÅ«padhipaá¹-inissagga
cattÄ• ro upadhÄ« --- kÄ• mupadhi, khandhupadhi, kilesupadhi, abhisaá¹…khÄ• rupadhÄ«ti
paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ
evaá¹ƒ vuttassa sukhassa, tadassÄ• danimittassa vÄ• dukkhassa adhiá¹-á¹-hÄ• nabhÄ• va
sukhanti iminÄ• vacanatthena ``upadhÄ«â€™â€™ ti vuccanti. khandhÄ• pi khandhamÅ«la
adhiá¹-á¹-hÄ• nabhÄ• vato, kilesÄ• pi apÄ• yadukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato, abhisa
adhiá¹-á¹-hÄ• nabhÄ• vato ``upadhÄ«â€™â€™ ti vuccanti. sabbesaá¹ƒ upadhÄ«naá¹ƒ paá¹
etthÄ• ti sabbÅ«padhipaá¹-inissaggaá¹ƒ, nibbÄ• naá¹ƒ. tenÄ• ha __ ``sabbesaá¹ƒ khandhÅ«
nibbÄ• nassa atthÄ• yÄ• â€™â€™ _ti.

padhÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tapanÄ«yasuttavaá¹‡á¹‡anÄ•

<3> tatiye __tapanÄ«yÄ• _ti ettha kattuatthe anÄ«ya-saddoti Ä• ha __ ``tapantÄ«ti tapanÄ«
__tapantÄ«_ti vibÄ• dhenti, viheá¹-hentÄ«ti attho. tapanaá¹ƒ vÄ• dukkhaá¹ƒ, diá¹-á¹-he cev
abhisamparÄ• yaÃ±ca tassa uppÄ• danena ceva anubalappadÄ• nena ca hitÄ• ti __tapanÄ

tapanaá¹ƒ, anutÄ• po, vippaá¹-isÄ• roti attho. tassa hetubhÄ• vato hitÄ• ti __tapanÄ«yÄ• . a
vippaá¹-isÄ• rÄ« hutvÄ• katÄ• kataá¹ƒ anugamma socati. socanaÃ±hi katattÄ• ca hoti aka
pÄ• á¸·iyaá¹ƒ vibhattaá¹ƒ. nandayakkhÄ• dÄ«naá¹ƒ vatthÅ«ni pÄ• kaá¹-Ä• nÄ«ti tÄ• ni \Ne
dvebhÄ• tikavatthuá¹ƒ dassento __ ``te kirÄ• â€™â€™ _ti Ä• dimÄ• ha. tattha __te_ti dve b
maggasÄ«_ti puna kiá¹ƒ icchasi.

tapanÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. upaÃ±Ã±Ä• tasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came __imaÃ±hi dhammadvaya_nti kusalesu dhammesu asantuá¹-á¹-hitÄ• , padh
anosakkanasaá¹…khÄ• taá¹ƒ dhammadvayaá¹ƒ. __iminÄ• _ti ``asantuá¹-á¹-hitÄ• kusalesu
__imaá¹ƒ dÄ«petÄ«_ti ``yÄ• va so uppajjati, na tÄ• vÄ• haá¹ƒ santuá¹-á¹-ho ahosiâ€™â€™
katvÄ• vakkhamÄ• natthaá¹ƒ dÄ«peti. __padhÄ• nasmi_nti vÄ«riyÄ• rambhe. __imamattha
tiÄ• dinÄ• vuttamatthaá¹ƒ. vÄ«riyappavÄ• he vattamÄ• ne antarÄ• eva paá¹-igamanaá¹ƒ n
tadassa atthÄ«ti paá¹-ivÄ• nÄ«, na paá¹-ivÄ• nÄ« appaá¹-ivÄ• nÄ«, tassa bhÄ• vo __appaá
anosakkanÄ• ti Ä• ha __ ``appaá¹-ivÄ• nitÄ• ti appaá¹-ikkamanÄ• anosakkanÄ• â€™â€™ _
appaá¹-inivatti.

__Ä• gamanÄ«yapaá¹-ipadÄ• _ti samathavipassanÄ• saá¹…khÄ• tÄ• pubbabhÄ• gapaá¹-
visesamadhigacchanti etÄ• ya, Ä• gacchati vÄ• visesÄ• dhigamo etÄ• yÄ• ti Ä• gamanÄ«y
paá¹-ipadÄ• ti Ä• gamanÄ«yapaá¹-ipadÄ• . __appaá¹-ivÄ• napadhÄ• na_nti osakkanÄ• rahi
anosakkitvÄ• katavÄ«riyanti attho.

upaÃ±Ã±Ä• tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he saá¹ƒyojanÄ• naá¹ƒ hitÄ• paccayabhÄ• venÄ• ti __saá¹ƒyojaniyÄ• , _ teb
__ ``dasannaá¹ƒ saá¹ƒyojanÄ• naâ€™â€™ _ntiÄ• di. saá¹ƒyojaniye dhamme assÄ• dato an
assÄ• dÄ• nupassÄ«, tassa bhÄ• vo __assÄ• dÄ• nupassitÄ• . nibbidÄ• nupassitÄ• _ti etth
__ukkaá¹‡á¹-hanavasenÄ• _ti saá¹ƒyojaniyesu tebhÅ«makadhammesu nibbindanavasena.
khandhÄ• naá¹ƒ pÄ• tubhÄ• voti Ä• ha __ ``jÄ• tiyÄ• ti khandhanibbattitoâ€™â€™ _ti, khan
bhave aparÄ• paraá¹ƒ nibbattitoti attho. __khandhaparipÄ• ko_ \Be II 5/ ekabhavapariyÄ• p
purÄ• á¹‡abhÄ• vo. ekabhavapariyÄ• pannajÄ«vitindriyappabandhavicchedavasena \Ne II 5
maraá¹‡anti Ä• ha __ ``maraá¹‡enÄ• ti khandhabhedatoâ€™â€™ _ti. __antonijjhÄ• naá¹ƒ_
nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa vÄ• cÄ• vippalÄ• po. so ca sokasamuá¹-á¹-
``tannissitalÄ• lappitalakkhaá¹‡ehi paridevehÄ«â€™â€™ _ti. __lÄ• lappitaá¹ƒ_ vÄ• cÄ• vipp

saddoyeva.

__dukkha_nti idha kÄ• yikaá¹ƒ dukkhaá¹ƒ adhippetanti Ä• ha __ ``kÄ• yapaá¹-ipÄ«á¸·anadu
__manovighÄ• tadomanassehÄ«_ti manaso vighÄ• takarehi domanassehi. byÄ• pÄ• dasam
domanassaá¹ƒ. bhuso Ä• yÄ• so __upÄ• yÄ• so_ yathÄ• ``bhusamÄ• dÄ• naá¹ƒ upÄ• dÄ•
Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa adhimattacetodukkhappabhÄ• vito dosoyeva. kÄ• y
dosasseva pavattiÄ• kÄ• ro upÄ• yÄ• soti vuccati saá¹…khÄ• rakkhandhapariyÄ• panno. ta
akusalacetasikehi aÃ±Ã±o eko cetasikadhammoti eke. yaá¹ƒ visÄ• doti ca vadanti.

saá¹ƒyojanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kaá¹‡hasuttavaá¹‡á¹‡anÄ•

<7> sattame yathÄ• ``kaá¹‡hÄ• gÄ• vÄ«â€™â€™ tiÄ• dÄ«su kÄ• á¸·avaá¹‡á¹‡ena samar
vuccati, na evaá¹ƒ kÄ• á¸·avaá¹‡á¹‡atÄ• ya dhammÄ• ``kaá¹‡hÄ• â€™â€™ ti vuccanti, ath
kaá¹‡hÄ• bhijÄ• tinibbattihetuto appabhassarabhÄ• vakaraá¹‡ato vÄ• ``kaá¹‡hÄ• â€™â€™
``na kÄ• á¸·avaá¹‡á¹‡atÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. __kaá¹‡hatÄ• yÄ• _ti kaá¹‡hÄ• bh
__kaá¹‡hÄ• bhijÄ• tÄ«_ti ca apÄ• yÄ• vuccanti manussesu ca dobhaggiyaá¹ƒ. __sarasenÄ
na lajjatÄ«ti ahiriko, puggalo, cittaá¹ƒ, taá¹ƒ sampayuttadhammasamudÄ• yo vÄ• . tassa bh
vattabbe ekassa ka-kÄ• rassa lopaá¹ƒ katvÄ• __ahirika_nti vuttanti Ä• ha __ ``ahirikanti ah
_ti. na ottappatÄ«ti anottÄ• pÄ«, puggalo, yathÄ• vuttadhammasamudÄ• yo vÄ• , __tassa_
__ ``anottÄ• pibhÄ• voâ€™â€™ _ti.

kaá¹‡hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sukkasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Be II 6/ ``sukkaá¹ƒ vatthaâ€™â€™ ntiÄ• dÄ«su viya na vaá¹‡á¹‡asukkat
sukkatÄ• , atha kho \Ne II 6/ sukkÄ• bhijÄ• tihetuto pabhassarabhÄ• vakaraá¹‡ato cÄ• ti da
vaá¹‡á¹‡asukkatÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. __sukkatÄ• yÄ• _ti sukkÄ• bhijÄ• titÄ• ya
viya passantÄ« jigucchatÄ«ti Ä• ha __ ``pÄ• pato jigucchanalakkhaá¹‡Ä• hirÄ«â€™â€™ _t
viya passantaá¹ƒ tato bhÄ• yatÄ«ti vuttaá¹ƒ __ ``bhÄ• yanalakkhaá¹‡aá¹ƒ otappaâ€™â€™
aÃ±Ã±amaÃ±Ã±avippayogÄ« pÄ• pato vimukhabhÅ«taÃ±ca, tasmÄ• nesaá¹ƒ idaá¹ƒ nÄ• n
ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ«, bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ. attÄ• dhipat
otappaá¹ƒ. lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappaá¹
hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappanti.

tattha ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti jÄ• tiá¹

vayaá¹ƒ, sÅ«rabhÄ• vaá¹ƒ, bÄ• husaccaá¹ƒ paccavekkhitvÄ• . kathaá¹ƒ? ``pÄ• pakaraá¹‡a
jÄ• tisampannÄ• naá¹ƒ kammaá¹ƒ, hÄ«najaccÄ• naá¹ƒ kevaá¹-á¹-Ä• dÄ«naá¹ƒ kammaá¹ƒ,
idaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ tÄ• va jÄ• tiá¹ƒ paccavekkhitvÄ• pÄ• paá¹ƒ a
samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ daharehi kattabbaá¹ƒ kamma
á¹-hitassa idaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ vayaá¹ƒ paccavekkhitvÄ• pÄ• paá
samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ dubbalajÄ• tikÄ• naá¹ƒ kamn
sÅ«rabhÄ• vasampannassa idaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ sÅ«rabhÄ• vaá¹ƒ
akaronto hiriá¹ƒ samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakammaá¹ƒ nÄ• metaá¹ƒ andhabÄ• lÄ•
paá¹‡á¸• itÄ• naá¹ƒ, mÄ• disassa paá¹‡á¸• itassa bahussutassa idaá¹ƒ kÄ• tuá¹ƒ na yuttaâ
bÄ• husaccaá¹ƒ paccavekkhitvÄ• pÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-á¹-hÄ• peti. evaá¹ƒ aj
hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti, samuá¹-á¹-hÄ• pento ca hiriá¹ƒ nissÄ• ya p

kathaá¹ƒ bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ? ``sace tvaá¹ƒ pÄ• pakammaá¹ƒ kari
garahappatto bhavissasi, tato taá¹ƒ sÄ«lavanto sabrahmacÄ• rÄ« vivajjissantÄ«â€™â€™ ti
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ nissÄ• ya pÄ• pakammaá¹ƒ na karoti. evaá¹ƒ b
ottappaá¹ƒ.

kathaá¹ƒ \Be II 7/ attÄ• dhipati hirÄ«? idhekacco kulaputto attÄ• naá¹ƒ adhipatiá¹ƒ jeá¹-á¹-h
``mÄ• disassa saddhÄ• pabbajitassa bahussutassa dhutadharassa na yuttaá¹ƒ pÄ• pakamm
na karoti. evaá¹ƒ attÄ• dhipati hirÄ«. tenÄ• ha bhagavÄ• ``so attÄ• naá¹ƒyeva adhipatiá¹ƒ k
pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ•
pariharatÄ«â€™â€™ ti (AN a III 40).

kathaá¹ƒ \Ne II 7/ lokÄ• dhipati ottappaá¹ƒ? idhekacco kulaputto lokaá¹ƒ adhipatiá¹ƒ jeá¹-á¹
``sace kho tvaá¹ƒ pÄ• pakammaá¹ƒ kareyyÄ• si, sabrahmacÄ• rino tÄ• va taá¹ƒ jÄ• nissanti
mahÄ• nubhÄ• vÄ• loke ca samaá¹‡abrÄ• hmaá¹‡Ä• devatÄ• ca, tasmÄ• te na yuttaá¹ƒ
pÄ• pakammaá¹ƒ na karoti. yathÄ• ha --- ``mahÄ• kho panÄ• yaá¹ƒ lokasannivÄ• so, maha
lokasannivÄ• se santi samaá¹‡abrÄ• hmaá¹‡Ä• iddhimanto dibbacakkhukÄ• paracittavidu
Ä• sannÄ• pi na dissanti, cetasÄ• pi cittaá¹ƒ jÄ• nanti, tepi maá¹ƒ evaá¹ƒ jÄ• nissanti `passa
kulaputtaá¹ƒ, saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o vihar
dhammehÄ«â€™ ti. santi devatÄ• iddhimantiniyo dibbacakkhukÄ• paracittaviduniyo, tÄ• c
Ä• sannÄ• pi na dissanti, cetasÄ• pi cittaá¹ƒ jÄ• nanti, tÄ• pi maá¹ƒ jÄ• nissanti `passatha, b
kulaputtaá¹ƒ, saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o vihar
dhammehÄ«â€™ ti ... pe ... so lokaá¹ƒyeva adhipatiá¹ƒ karitvÄ• akusalaá¹ƒ ... pe ... parihar
evaá¹ƒ lokÄ• dhipati ottappaá¹ƒ.

__lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• _ti ettha __lajjÄ• _ti lajjanÄ• kÄ• ro, tena sabhÄ• vena saá

__bhaya_nti apÄ• yabhayaá¹ƒ, tena sabhÄ• vena saá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. tadubhayaá¹ƒ
pÄ• kaá¹-aá¹ƒ hoti. tattha yathÄ• dvÄ«su ayoguá¸·esu eko sÄ«talo bhaveyya gÅ«thamakkh
tesu yathÄ• sÄ«talaá¹ƒ gÅ«thamakkhitattÄ• jigucchanto viÃ±Ã±ujÄ• tiko na gaá¹‡hÄ• ti, ita
evaá¹ƒ paá¹‡á¸• ito lajjÄ• ya jigucchanto pÄ• paá¹ƒ na karoti, ottappena apÄ• yabhayabhÄ«
evaá¹ƒ __lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ_

kathaá¹ƒ \Be II 8/ sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡
hi jÄ• timahattapaccavekkhaá¹‡Ä• , satthumahattapaccavekkhaá¹‡Ä• , dÄ• yajjamahattapa
sabrahmacÄ• rimahattapaccavekkhaá¹‡Ä• ti evaá¹ƒ catÅ«hi kÄ• raá¹‡ehi tattha gÄ• ravena
hiriá¹ƒ samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ na karoti. ekacco attÄ• nuvÄ• dabhayaá¹ƒ, parÄ•
daá¹‡á¸• abhayaá¹ƒ, duggatibhayanti evaá¹ƒ catÅ«hi kÄ• raá¹‡ehi vajjato bhÄ• yanto
vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• pÄ• paka
ajjhattasamuá¹-á¹-hÄ• nÄ• ditÄ• hirottappÄ• naá¹ƒ tattha tattha pÄ• kaá¹-abhÄ• vena vuttÄ
aÃ±Ã±amaÃ±Ã±avippayogo. na hi lajjanaá¹ƒ nibbhayaá¹ƒ, pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ
vitthÄ• rato atthavaá¹‡á¹‡anÄ• veditabbÄ• .

sukkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. cariyasuttavaá¹‡á¹‡anÄ•

<9> navame \Ne II 8/ __loka_nti sattalokaá¹ƒ. __sandhÄ• rentÄ«_ti Ä• cÄ• rasandhÄ• raá¹
__á¹-hapentÄ«_ti mariyÄ• dÄ• yaá¹ƒ á¹-hapenti. __rakkhantÄ«_ti Ä• cÄ• rasandhÄ• raá¹‡e
á¹-hapetvÄ• rakkhanti. __garucittÄ«kÄ• ravasena na paÃ±Ã±Ä• yethÄ• _ti garuá¹ƒ katvÄ•
paÃ±Ã±Ä• yetha, ayamÄ• cÄ• ro na labbheyya. __mÄ• tucchÄ• ti vÄ• _ti ettha __iti_-saddo
mÄ• tulÄ• nÄ«ti vÄ• Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• ti ime saá¹…gaá¹‡
__mÄ• tucchÄ• _. mÄ• tulabhariyÄ• __mÄ• tulÄ• nÄ«. garÅ«naá¹ƒ dÄ• rÄ• _
mahÄ• pitucÅ«á¸·apitujeá¹-á¹-habhÄ• tuÄ• dÄ«naá¹ƒ garuá¹-á¹-hÄ• niyÄ• naá¹ƒ bhariyÄ• .
ayaá¹ƒ saá¹…khepattho --- yathÄ• ajeá¸·akÄ• dayo tiracchÄ• nÄ• hirottapparahitÄ• mÄ• t
bhinnamariyÄ• dÄ• sabbattha sambhedena vattanti, evamayaá¹ƒ manussaloko yadi lokapÄ
sabbattha sambhedena vatteyya. yasmÄ• panime lokapÄ• lakadhammÄ• lokaá¹ƒ pÄ• lent

cariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vassÅ«panÄ• yikasuttavaá¹‡á¹‡anÄ•

<10> dasame \Be II 9/ __apaÃ±Ã±attÄ• _ti ananuÃ±Ã±Ä• tÄ• , avihitÄ• vÄ• . __vasse_ti va
vadati, __utuvasse_ti hemantaá¹ƒ sandhÄ• ya. __ekindriyaá¹ƒ jÄ«vaá¹ƒ viheá¹-hentÄ• _ti ru
jÄ«vasaÃ±Ã±itÄ• ya evamÄ• haá¹ƒsu. __ekindriya_nti ca kÄ• yindriyaá¹ƒ atthÄ«ti maÃ±Ã±a

__saá¹…ghÄ• taá¹ƒ Ä• pÄ• dentÄ• _ti vinÄ• saá¹ƒ Ä• pÄ• dentÄ• . __saá¹ƒkasÄ• yissantÄ•
vasissanti. __aparajjugatÄ• ya Ä• sÄ• á¸·hiyÄ• upagantabbÄ• _ti ettha aparajju gatÄ• ya as
tassÄ• aparajjugatÄ• ya atikkantÄ• ya, aparasmiá¹ƒ divaseti attho, tasmÄ• Ä• sÄ• á¸·hipuá
pÄ• á¹-ipadadivase upagantabbÄ• ti evamettha attho daá¹-á¹-habbo. __mÄ• sagatÄ• ya Ä•
mÄ• so gatÄ• ya assÄ• ti mÄ• sagatÄ• , tassÄ• mÄ• sagatÄ• ya atikkantÄ• ya, mÄ• se par
Ä• sÄ• á¸·hipuá¹‡á¹‡amato parÄ• ya puá¹‡á¹‡amÄ• ya anantare pÄ• á¹-ipadadivase upaga

vassÅ«panÄ• yikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammakÄ• raá¹‡avaggavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• niá¹-á¹-hitÄ• .

2. adhikaraá¹‡avaggavaá¹‡á¹‡anÄ•

<11> dutiyavaggassa \Ne II 9/ paá¹-hame appaá¹-isaá¹…khÄ• ne na kampatÄ«ti __paá¹-isa
upaparikkhanapaÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ. vÄ«riyasÄ«sena satta bojjhaá¹…ge bhÄ• ven
__bhÄ• vanÄ• balaá¹ƒ_. vÄ«riyupatthambhena hi kusalabhÄ• vanÄ• balavatÄ« thirÄ• uppa
balavatÄ« kusalabhÄ• vanÄ• balavanto satta bojjhaá¹…gÄ• tipi vuccanti. atthato vÄ«riyasa
satta bojjhaá¹…gÄ• honti. vuttampi cetaá¹ƒ --- ``tattha katamaá¹ƒ bhÄ• vanÄ• balaá¹ƒ? yÄ•
dhammÄ• naá¹ƒ Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, idaá¹ƒ vuccati bhÄ• vanÄ• b
bhÄ• vanÄ• balaâ€™â€™ nti (Dhs 1361).

__akampiyaá¹-á¹-henÄ• _ti paá¹-ipakkhehi akampanÄ«yaá¹-á¹-hena. __durabhibhavanaá¹-
durabhibhavanÄ«yaá¹-á¹-hena. __anajjhomaddanaá¹-á¹-henÄ• _ti adhibhavitvÄ• anavamad
\Be II 10/ etÄ• ni yathÄ• vuttÄ• ni dvepi balÄ• ni. __etadaggaá¹ƒ nÄ• gata_nti ``etadaggaá¹ƒ
balÄ• naá¹ƒ yadidaá¹ƒ bhÄ• vanÄ• balaâ€™â€™ nti evamettha etadaggaá¹ƒ nÄ• gatanti at

<12> dutiye vivekaá¹ƒ nissitanti __vivekanissitaá¹ƒ, _ yathÄ• vÄ• vivekavasena pavattaá¹
``vivekajaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ vivekavasena pavatto satisambojjhaá¹…go ``viveka
daá¹-á¹-habbo. nissayaá¹-á¹-ho ca vipassanÄ• maggÄ• naá¹ƒ vasena maggaphalÄ• naá¹ƒ v
pubbÄ• parabhÄ• ve ``paá¹-iccasamuppÄ• doâ€™â€™ ti ettha paccayena samuppÄ• dana
avinÄ• bhÄ• vidhammabyÄ• pÄ• rÄ• nissayanabhÄ• vanÄ• sambhavantÄ«ti.
``tadaá¹…gasamucchedanissaraá¹‡avivekanissitaâ€™â€™ nti vatvÄ• paá¹-ippassaddhivive
``satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dinÄ• idha bhÄ• vetabbÄ• naá¹ƒ sambo
bhÄ• vitabojjhaá¹…gassa hi sacchikÄ• tabbÄ• balabojjhaá¹…gÄ• , tesaá¹ƒ kiccaá¹ƒ paá¹-ip
__ajjhÄ• sayato_ti ``nibbÄ• naá¹ƒ sacchikarissÄ• mÄ«â€™â€™ ti pavattaajjhÄ• sayato. yad
saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ, saá¹…khÄ• resu pana Ä• dÄ«navaá¹ƒ disvÄ• tapp
ajjhÄ• sayato nissaraá¹‡avivekanissito hoti uá¹‡hÄ• bhibhÅ«tassa puggalassa sÄ«taninnac

__ ``paÃ±cavidhavivekanissitampÄ«ti ekeâ€™â€™ _ti vatvÄ• tattha yathÄ• vuttavivekattay
vivekadvayaá¹ƒ \Ne II 10/ uddharitvÄ• dassetuá¹ƒ __ ``te hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ta
tÄ• va kiccato vikkhambhanavivekanissitaá¹ƒ, vipassanÄ• kkhaá¹‡e ajjhÄ• sayato paá¹-ippa
bhÄ• vetÄ«ti vattabbaá¹ƒ ``evÄ• haá¹ƒ anuttaraá¹ƒ vimokkhaá¹ƒ upasampajja viharissÄ• mÄ
ninnajjhÄ• sayatÄ• ya. tenÄ• ha __ ``tasmÄ• tesaá¹ƒ matenÄ• â€™â€™ _tiÄ• di. heá¹-á¹-h
Ä• ruppÄ• nampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, tasmÄ• ``etesaá¹ƒ jhÄ• nÄ• naâ€™â€™
veditabbo. yasmÄ• pahÄ• navinayo viya virÄ• ganirodhÄ• pi idhÄ• dhippetavivekena atthat
vuttaá¹ƒ __ ``esa nayo virÄ• ganissitantiÄ• dÄ«sÅ«â€™â€™ _ti. tenÄ• ha __ ``vivekatthÄ•
_ti.

vossagga-saddo pariccÄ• gattho pakkhandanattho cÄ• ti vossaggassa duvidhatÄ• vuttÄ• .
vissaá¹-á¹-habhÄ• vena nirodhanapakkhandanampi ca \Be II 11/. tasmÄ• vipassanÄ• kkhaá
maggakkhaá¹‡e samucchedavasena paá¹-ipakkhassa pahÄ• naá¹ƒ vossaggo, tathÄ• vipas
tanninnabhÄ• vena, maggakkhaá¹‡e Ä• rammaá¹‡akaraá¹‡ena vissaá¹-á¹-hasabhÄ• vatÄ•
tenevÄ• ha __ ``tattha pariccÄ• gavossaggoâ€™â€™ _tiÄ• di. __ayaá¹ƒ satisambojjhaá¹…g
vutto satisambojjhaá¹…go. __yathÄ• vuttena pakÄ• renÄ• _ti tadaá¹…gappahÄ• nasamucc
tanninnatadÄ• rammaá¹‡appakÄ• rena ca. pubbe vossaggavacanasseva atthassa vuttattÄ•
vacanenÄ• â€™â€™ _ti. __pariá¹‡amanta_nti vipassanÄ• kkhaá¹‡e tadaá¹…gatanninnapp
__pariá¹‡ata_nti maggakkhaá¹‡e samucchedatadÄ• rammaá¹‡appakÄ• rena pariá¹‡ataá¹ƒ.
paripÄ• koti Ä• ha __ ``paripaccantaá¹ƒ paripakkaÃ±cÄ• â€™â€™ _ti. paripÄ• ko ca Ä• sev
laddhasÄ• matthiyassa kilese pariccajituá¹ƒ nibbÄ• naá¹ƒ pakkhandituá¹ƒ tikkhavisadabhÄ•
``ayaÃ±hÄ«â€™â€™ _tiÄ• di. __esa nayo_ti yvÄ• yaá¹ƒ nayo ``vivekanissitaâ€™â€™ ntiÄ•
vutto, sesesu dhammavicayasambojjhaá¹…gÄ• dÄ«supi eseva nayo, evaá¹ƒ tattha netabba

``vivekanissitaâ€™â€™ ntiÄ• dÄ«su labbhamÄ• namatthaá¹ƒ sÄ• maÃ±Ã±ato dassetvÄ• i
dassento __ ``idha panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sabbasaá¹…khatehÄ«_ti sabb
__sabbesa_nti saá¹…khatadhammÄ• naá¹ƒ. __vivekaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• _ti nibb
Ä• rammaá¹‡aá¹ƒ katvÄ• . __taÃ±ca kho_ti tadeva satisambojjhaá¹…gaá¹ƒ.

<13> tatiye __cittekaggatthÄ• yÄ• _ti cittasamÄ• dhÄ• natthÄ• ya, diá¹-á¹-hadhamme sukh
cittekaggatÄ• sÄ«sena hi diá¹-á¹-hadhammasukhavihÄ• ro vutto. sukkhavipassakakhÄ«á¹‡Ä
vuttaá¹ƒ. te hi samÄ• pajjitvÄ• ``ekaggacittÄ• sukhaá¹ƒ divasaá¹ƒ viharissÄ• mÄ• â€™â€™
kasiá¹‡aparikammaá¹ƒ \Ne II 11/ katvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattenti.
__vipassanÄ• pÄ• dakatthÄ• yÄ• _tiÄ• dÄ«su pana sekkhaputhujjanÄ• ``samÄ• pattito vuá
vipassÄ• mÄ• â€™â€™ ti nibbattentÄ• vipassanÄ• pÄ• dakatthÄ• ya bhÄ• venti.

ye pana aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pa
vuá¹-á¹-hÄ• ya ``ekopi hutvÄ• bahudhÄ• hotÄ«â€™â€™ ti (DN I 238; MN I 147; SN a II 70

\Be II 12/ abhiÃ±Ã±Ä• yo patthentÄ• nibbattenti, te __abhiÃ±Ã±Ä• pÄ• dakatthÄ• ya_ bhÄ•
samÄ• pattiyo nibbattetvÄ• nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• ``sattÄ• haá¹ƒ acittÄ•
nirodhaá¹ƒ nibbÄ• naá¹ƒ patvÄ• sukhaá¹ƒ viharissÄ• mÄ• â€™â€™ ti nibbattenti, te __niro
bhÄ• venti. ye pana aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• ``aparihÄ«najjhÄ• nÄ• brahmalo
nibbattenti, te __bhavavisesatthÄ• ya_ bhÄ• venti.

yuttaá¹ƒ tÄ• va cittekaggatÄ• ya bhavavisesatthatÄ• viya vipassanÄ• pÄ• dakatthatÄ• pi
catukkajjhÄ• nasÄ• dhÄ• raá¹‡Ä• ti tesaá¹ƒ vasena ``cattÄ• ri jhÄ• nÄ• nÄ«â€™â€™ ti vaca
abhiÃ±Ã±Ä• pÄ• dakatthatÄ• pana nirodhapÄ• dakatthatÄ• ca catutthasseva jhÄ• nassa Ä
catukkajjhÄ• nasÄ• dhÄ• raá¹‡Ä• vuttÄ• ti? paramparÄ• dhiá¹-á¹-hÄ• nabhÄ• vato. padaá¹
padaá¹-á¹-hÄ• nanti vuccati kÄ• raá¹‡akÄ• raá¹‡anti yathÄ• ``tiá¹‡ehi bhattaá¹ƒ siddhaâ€™

<14> catutthe__ sasakassa uppatanaá¹ƒ viya hotÄ«_ti pathavijigucchanasasakassa uppata
tatthÄ• yaá¹ƒ atthasallÄ• pikÄ• upamÄ• --- pathavÄ« kira sasakaá¹ƒ Ä• ha --- ``he sasakÄ
--- ``ko esoâ€™â€™ ti. kasmÄ• mameva upari sabbairiyÄ• pathe kappento uccÄ• rapassÄ
jÄ• nÄ• sÄ«ti? suá¹-á¹-hu tayÄ• ahaá¹ƒ diá¹-á¹-ho, mayÄ• akkantaá¹-á¹-hÄ• naÃ±hi aá¹…g
phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ viya hoti, vissaá¹-á¹-haudakaá¹ƒ appamattakaá¹ƒ, karÄ«saá¹ƒ k
hatthiassÄ• dÄ«hi pana akkantaá¹-á¹-hÄ• nampi mahantaá¹ƒ, passÄ• vopi nesaá¹ƒ ghaá¹-a
hoti, alaá¹ƒ mayhaá¹ƒ tayÄ• ti uppatitvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne patito. tato naá¹ƒ pathav
dÅ«raá¹ƒ gatopi nanu mayhaá¹ƒyeva upari patitosÄ«â€™â€™ ti? so puna taá¹ƒ jigucchanto
patito. evaá¹ƒ vassasahassampi uppatitvÄ• uppatitvÄ• patamÄ• no sasako neva pathaviyÄ
sakkoti. __na koá¹-i_nti na pubbakoá¹-iá¹ƒ. __itaresa_nti vipaÃ±citaÃ±Ã±uneyyapadaparam

<15> paÃ±came \Ne II 12/ samathehi adhikarÄ«yati vÅ«pasammatÄ«ti adhikaraá¹‡aá¹ƒ, aâ
bhedakaravatthÅ«ni nissÄ• ya uppanno vivÄ• doyeva __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_. ``idha
anuvadanti sÄ«lavipattiyÄ• vÄ• â€™â€™ tiÄ• dinÄ• (Vin II 215) catasso \Be II 13/ vipattiyo
anuvÄ• doyeva __anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ_. paÃ±capi Ä• pattikkhandhÄ• __Ä• pattÄ•
Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aâ€™â€™ nti (Vin II 215) vacanato Ä• pattiyeva __
``yÄ• saá¹…ghassa kiccayatÄ• karaá¹‡Ä«yatÄ• apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±
Ã±atticatutthakammaâ€™â€™ nti (Vin II 215) evamÄ• gataá¹ƒ catubbidhaá¹ƒ saá¹…ghakic
__kiccÄ• dhikaraá¹‡a_nti veditabbaá¹ƒ. sesamettha uttÄ• nameva.

<16> chaá¹-á¹-he __apÄ• kaá¹-anÄ• mo_ti ``selo, kÅ«á¹-adantoâ€™â€™ tiÄ• dinÄ• anabh
kÄ• raá¹‡enÄ• _ti hetumhi idaá¹ƒ karaá¹‡avacanaá¹ƒ. hetuattho hi kiriyÄ• kÄ• raá¹‡aá¹ƒ, na
kiriyattho, tasmÄ• nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamatthÄ• idha upasaá¹…kamanaki
ajjhenena vasatÄ«â€™â€™ tiÄ• dÄ«su viya hetuatthamevetaá¹ƒ karaá¹‡avacanaá¹ƒ yuttaá
ayujjamÄ• nattÄ• ti vuttaá¹ƒ ``yena vÄ• kÄ• raá¹‡enÄ• â€™â€™ ti. avibhÄ• gato satataá¹ƒ
pavattitaniratisayasÄ• duvipulÄ• matarasasaddhammaphalatÄ• ya sÄ• duphalaniccaphalita

upamito. sÄ• duphalÅ«pabhogÄ• dhippÄ• yaggahaá¹‡eneva hi rukkhassa sÄ• duphalatÄ•
upasaá¹…kanto. sampattakÄ• matÄ• ya hi kiÃ±ci á¹-hÄ• naá¹ƒ gacchanto taá¹ƒtaá¹ƒpadesÄ
upasaá¹…kantoti ca vattabbataá¹ƒ labhati. tenÄ• ha __ ``gatoti vuttaá¹ƒ hotÄ«â€™â€™ _ti,
__upasaá¹…kamitvÄ• _ti pubbakÄ• lakiriyÄ• niddesoti Ä• ha __ ``upasaá¹…kamanapariyos
__tato_ti yaá¹ƒ á¹-hÄ• naá¹ƒ patto ``upasaá¹…kamÄ«â€™â€™ ti vutto, tato upagataá¹-á¹-h

__yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto_ti yathÄ• bhagavÄ• ``kacci te, brÄ• hmaá¹‡a,
yÄ• panÄ«yaâ€™â€™ ntiÄ• dinÄ• khamanÄ«yÄ• dÄ«ni pucchanto tena brÄ• hmaá¹‡ena s
pubbabhÄ• sitÄ• ya, evaá¹ƒ sopi brÄ• hmaá¹‡o tadanukaraá¹‡ena bhagavatÄ• saddhiá¹ƒ s
yojanÄ• . taá¹ƒ pana samappavattamodataá¹ƒ upamÄ• ya dassetuá¹ƒ __ ``sÄ«todakaá¹ƒ vi
tattha __sammodita_nti saá¹ƒsanditaá¹ƒ. __ekÄ«bhÄ• va_nti sammodanakiriyÄ• ya samÄ•
``idaá¹ƒ catucakkaá¹ƒ navadvÄ• raá¹ƒ sarÄ«rayantaá¹ƒ dukkhabahulatÄ• ya sabhÄ• vato d
sakkuá¹‡eyyaâ€™â€™ nti \Be II 14/ pucchati. __yÄ• panÄ«ya_nti Ä• hÄ• rÄ• dippaá¹-ibadd
cirappabandhasaá¹…khÄ• tÄ• ya yÄ• panÄ• ya kacci yÄ• petuá¹ƒ sakkuá¹‡eyyaá¹ƒ. sÄ«sa
appÄ• bÄ• dhaá¹ƒ_. dukkhajÄ«vikÄ• bhÄ• vena __kacci appÄ• taá¹…kaá¹ƒ_. taá¹ƒtaá¹ƒkic
uá¹-á¹-hÄ• nasukhatÄ• ya __kacci lahuá¹-á¹-hÄ• naá¹ƒ_. tadanurÅ«pabalayogato __kacci b
sukhavihÄ• rasambhavena __kacci phÄ• suvihÄ• ro_ atthÄ«ti sabbattha kacci-saddaá¹ƒ yoj

balappattÄ• pÄ«ti __pÄ«ti_yeva. taruá¹‡apÄ«ti __pÄ• mojjaá¹ƒ_. sammodaá¹ƒ janeti karot
tadeva __sammodanÄ«yaá¹ƒ_. sammoditabbato sammodanÄ«yanti imaá¹ƒ pana atthaá¹ƒ c
yuttabhÄ• vatoâ€™â€™ _ti Ä• ha. __saritabbabhÄ• vato_ti anussaritabbabhÄ• vato. ``saraa
dÄ«ghaá¹ƒ katvÄ• __ ``sÄ• raá¹‡Ä«yaâ€™â€™ _nti vuttaá¹ƒ. __suyyamÄ• nasukhato_ti Ä
__anussariyamÄ• nasukhato_ti vimaddaramaá¹‡Ä«yataá¹ƒ. __byaÃ±janaparisuddhatÄ• yÄ
tassÄ• kathÄ• ya vacanacÄ• turiyamÄ• ha. __atthaparisuddhatÄ• yÄ• _ti atthassa nirupakk
pariyÄ• yehÄ«_ti anekehi kÄ• raá¹‡ehi.

atidÅ«raaccÄ• sannappaá¹-ikkhepena nÄ• tidÅ«raá¹ƒ naccÄ• sannaá¹ƒ nÄ• ma gahitaá¹ƒ,
ubhinnaá¹ƒ pasÄ• ritahatthÄ• saá¹…ghaá¹-á¹-anena daá¹-á¹-habbaá¹ƒ. __gÄ«vaá¹ƒ pasÄ•
parivaá¹-á¹-anavasena pasÄ• retvÄ• .

__etadavocÄ• _ti etaá¹ƒ ``ko nu kho, bhante, hetÅ«â€™â€™ tiÄ• dipucchÄ• vacanaá¹ƒ av
``etadavocÄ• â€™â€™ ti padaá¹ƒ uddharitvÄ• __duvidhÄ• hi pucchÄ• _tiÄ• dinÄ• pucchÄ
agÄ• re niyutto agÄ• riko, tassa pucchÄ• __agÄ• rikapucchÄ• _. agÄ• rikato aÃ±Ã±o anagÄ
pucchÄ• __anagÄ• rikapucchÄ• _. kiÃ±cÄ• pi aÃ±Ã±attha ``janako hetu, paggÄ• hako pac
sÄ• dhÄ• raá¹‡o paccayo. sabhÄ• go hetu, asabhÄ• go paccayo. pubbakÄ• liko hetu, sahap
tiÄ• dinÄ• hetupaccayÄ• vibhajja vuccanti. idha pana ``cattÄ• ro kho, bhikkhave, mahÄ• bh
mahÄ• bhÅ«tÄ• paccayo rÅ«pakkhandhassa paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ tiÄ• dÄ«su (
samÄ• natthÄ• ti dassento __ ``ubhayampetaá¹ƒ kÄ• raá¹‡avevacanamevÄ• â€™â€™ _ti Ä

bhÄ• vanapuá¹ƒsakaniddeso.

__abhikkantÄ• _ti \Be II 15/ atikkantÄ• , vigatÄ• ti atthoti Ä• ha __ ``khaye dissatÄ«â€™â€™
``nikkhanto paá¹-hamo yÄ• moâ€™â€™ ti upari vuttaá¹ƒ. __abhikkantataro_ti ativiya kantat
ca sundaro bhaddako nÄ• ma hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â€™ _ti. __ko_ti dev
ko katamo? __me_ti mama. __pÄ• dÄ• nÄ«_ti pÄ• de. __iddhiyÄ• _ti imÄ• ya evarÅ«pÄ• y
iminÄ• edisena parivÄ• rena paricchedena ca. __jala_nti vijjotamÄ• no. __abhikkantenÄ• _
kamanÄ«yena abhirÅ«pena. __vaá¹‡á¹‡enÄ• _ti chavivaá¹‡á¹‡ena \Ne II 14/ sarÄ«ravaá¹‡
obhÄ• sayaá¹ƒ disÄ• _ti dasa disÄ• pabhÄ• sento, cando viya sÅ«riyo viya ca ekobhÄ• saá
gÄ• thÄ• ya attho. __abhirÅ«pe_ti uá¸·Ä• rarÅ«pe sampannarÅ«pe.

``coro, coro; sappo, sappoâ€™â€™ tiÄ• dÄ«su __bhaye Ä• meá¸• itaá¹ƒ_. ``vijjha, vijjha; p
tiÄ• dÄ«su __kodhe_. ``sÄ• dhu, sÄ• dhÅ«â€™â€™ tiÄ• dÄ«su (MN a 327.SN a II 127; b II
__pasaá¹ƒsÄ• yaá¹ƒ_. ``gaccha, gaccha; lunÄ• hi, lunÄ• hÄ«â€™â€™ tiÄ• dÄ«su __turite_
tiÄ• dÄ«su __kotÅ«hale_. ``buddho, buddhoti cintentoâ€™â€™ tiÄ• dÄ«su (Bv II 44) __acc
``abhikkamathÄ• yasmanto, abhikkamathÄ• yasmantoâ€™â€™ tiÄ• dÄ«su __hÄ• se_. ``ka
ekaputtakÄ• â€™â€™ tiÄ• dÄ«su (MN II 353; SN a II 63) __soke_. ``aho sukhaá¹ƒ, aho suk
20; DN III 305; Vin II 332) __pasÄ• de_. __ca_-saddo avuttasamuccayatto. tena garahÄ• as
saá¹…gaho daá¹-á¹-habbo. tattha ``pÄ• po, pÄ• poâ€™â€™ tiÄ• dÄ«su __garahÄ• yaá¹ƒ_.
abhirÅ«pakÄ• â€™â€™ tiÄ• dÄ«su __asammÄ• ne_ daá¹-á¹-habbaá¹ƒ.

nayidaá¹ƒ Ä• meá¸• itavasena dvikkhattuá¹ƒ vuttaá¹ƒ, atha kho atthadvayavasenÄ• ti dass
_tiÄ• dimÄ• ha. ``abhikkantaâ€™â€™ nti vacanaá¹ƒ apekkhitvÄ• napuá¹ƒsakavasena vutt
vacanaá¹ƒ dhammassa desanÄ• ti katvÄ• tathÄ• vuttaá¹ƒ __ ``bhoto gotamassa dhamma
dutiyapadepi eseva nayo. __dosanÄ• sanato_ti rÄ• gÄ• dikilesavidhamanato. __guá¹‡Ä• d
sÄ«lÄ• diguá¹‡Ä• naá¹ƒ sampÄ• panato. ye guá¹‡e desanÄ• adhigameti, tesu padhÄ• nab
``saddhÄ• jananato paÃ±Ã±Ä• jananatoâ€™â€™ _ti vuttaá¹ƒ. saddhÄ• pamukhÄ• hi lokiy
lokuttarÄ• \Be II 16/.

sÄ«lÄ• diatthasampattiyÄ• __sÄ• tthato, _ sabhÄ• vaniruttisampattiyÄ• __sabyaÃ±janato_
suviÃ±Ã±eyyasaddappayogatÄ• ya __uttÄ• napadato, _ saá¹‡hasukhumabhÄ• vena duviÃ±
__gambhÄ«ratthato_. siniddhamudumadhurasaddappayogatÄ• ya __kaá¹‡á¹‡asukhato, _
vipulavisuddhapemanÄ«yatthatÄ• ya __hadayaá¹…gamato_. mÄ• nÄ• timÄ• navidhamane
thambhasÄ• rambhanimmaddanena __aparavambhanato_. hitÄ• dhippÄ• yappavattiyÄ• p
rÄ• gapariá¸·Ä• hÄ• divÅ«pasamanena __karuá¹‡Ä• sÄ«talato, _ kilesandhakÄ• ravidhama
karavÄ«karutamaÃ±jutÄ• ya __Ä• pÄ• tharamaá¹‡Ä«yato, _ pubbÄ• parÄ• viruddhasuvisu
Ä• pÄ• tharamaá¹‡Ä«yatÄ• ya __evaá¹ƒ suyyamÄ• nasukhato, _ vimaddakkhamatÄ• ya hit
__vÄ«maá¹ƒsiyamÄ• nahitato_ \Ne II 15/. __evamÄ• dÄ«hÄ«_ti __Ä• di_-saddena saá¹ƒsÄ

saddhammacakkappavattanato, micchÄ• vÄ• davigamanato, sammÄ• vÄ• dapatiá¹-á¹-hÄ• p
akusalamÅ«lasamuddharaá¹‡ato, kusalamÅ«lasaá¹ƒropanato, apÄ• yadvÄ• rapidhÄ• nato,
pariyuá¹-á¹-hÄ• navÅ«pasamanato, anusayasamugghÄ• tanatoti evamÄ• dÄ«naá¹ƒ saá¹…g

__adhomukhaá¹-á¹-hapita_nti kenaci adhomukhaá¹ƒ á¹-hapitaá¹ƒ. __heá¹-á¹-hÄ• mukhajÄ•
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ. __uparimukha_nti uddhaá¹ƒmukhaá¹ƒ. __ugghÄ• á¹-eyyÄ• _ti
gahetvÄ• _ti ``puratthÄ• bhimukho uttarÄ• bhimukho vÄ• gacchÄ• â€™â€™ tiÄ• dÄ«ni ava
``nissandehaá¹ƒ esa maggo, evaá¹ƒ gaccheyyÄ• â€™â€™ ti vadeyya. __kÄ• á¸·apakkhacÄ
cÄ• tuddasÄ«.

__nikkujjitaá¹ƒ_ Ä• dheyyassa anÄ• dhÄ• rabhÅ«taá¹ƒ bhÄ• janaá¹ƒ Ä• dhÄ• rabhÄ• vÄ• p
heá¹-á¹-hÄ• mukhajÄ• tatÄ• ya __saddhammavimukhaá¹ƒ, _ adhomukhaá¹-hapitatÄ• ya __
padadvayaá¹ƒ yathÄ• rahaá¹ƒ yojetabbaá¹ƒ, na yathÄ• saá¹…khyaá¹ƒ. kÄ• maá¹ƒ kÄ• mac
nÄ«varaá¹‡abhÄ• vato, micchÄ• diá¹-á¹-hi pana savisesaá¹ƒ paá¹-icchÄ• dikÄ• satte micch
Ä• ha __ ``micchÄ• diá¹-á¹-higahanapaá¹-icchannaâ€™â€™ _nti. tenÄ• ha bhagavÄ• ``mic
bhikkhave, vajjaá¹ƒ vadÄ• mÄ«â€™â€™ ti (AN a I 310). sabbo apÄ• yagÄ• mimaggo __kur
ti katvÄ• . sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ ujupaá¹-ipakkhatÄ• ya micchÄ• diá¹-á¹-hiÄ• dayo
__micchÄ• maggo_. teneva hi tadubhayappaá¹-ipakkhataá¹ƒ sandhÄ• ya __ ``saggamokkha
_ti vuttaá¹ƒ. sappiÄ• disannissayo padÄ«po \Be II 17/ na tathÄ• ujjalo, yathÄ• telasannissa
__telapajjotaggahaá¹‡aá¹ƒ. _ __etehi pariyÄ• yehÄ«_ti etehi
nikkujjitukkujjanappaá¹-icchannavivaraá¹‡Ä• diupamopamitabbÄ• kÄ• rehi.

__pasannakÄ• ra_nti pasannehi kÄ• tabbaá¹ƒ sakkÄ• raá¹ƒ. __saraá¹‡a_nti paá¹-isaraá¹‡a
``parÄ• yaá¹‡aâ€™â€™ _nti. parÄ• yaá¹‡abhÄ• vo ca anatthanisedhanena atthasampaá¹-i
``aghassa, tÄ• tÄ• , hitassa ca vidhÄ• tÄ• â€™â€™ _ti. __aghassÄ• _ti dukkhatoti vadanti,
yutto. nissakke cetaá¹ƒ sÄ• mivacanaá¹ƒ. ettha ca nÄ• yaá¹ƒ gami-saddo nÄ«-saddÄ• dayo
yathÄ• ``ajaá¹ƒ gÄ• maá¹ƒ netÄ«â€™â€™ ti vuccati, evaá¹ƒ ``bhagavantaá¹ƒ saraá¹‡aá¹ƒ
vattuá¹ƒ na sakkÄ• . ``saraá¹‡anti gacchÄ• mÄ«â€™â€™ ti pana vattabbaá¹ƒ. iti-saddo cet
tassa cÄ• yamattho --- gamanaÃ±ca tadadhippÄ• yena bhajanaá¹ƒ jÄ• nanaá¹ƒ vÄ• ti dass
adhippÄ• yenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __bhajÄ• mÄ«_tiÄ• dÄ«su purimassa puri
atthavacanaá¹ƒ. __bhajanaá¹ƒ_ vÄ• saraá¹‡Ä• dhippÄ• yena upasaá¹…kamanaá¹ƒ. __sev
__payirupÄ• sanaá¹ƒ_ vattappaá¹-ivattakaraá¹‡ena upaá¹-á¹-hÄ• nanti \Ne II 16/ evaá¹ƒ sab
anaÃ±Ã±asaraá¹‡ataá¹ƒyeva dÄ«peti. ``gacchÄ• mÄ«â€™â€™ ti padassa bujjhÄ• mÄ«ti ay
Ä• ha __ ``yesaá¹ƒ hÄ«â€™â€™ _tiÄ• di.

__adhigatamagge sacchikatanirodhe_ti padadvayenapi phalaá¹-á¹-hÄ• eva dassitÄ• , na m
dassento __ ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne cÄ• â€™â€™ _ti Ä• ha. nanu ca ka
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjatÄ«ti vuccatÄ«ti? kiÃ±cÄ• pi vuccati, nippariyÄ• yena pan

tathÄ• vattabbÄ• , na itare sammattaniyÄ• mokkamanÄ• bhÄ• vato. tathÄ• hi te eva vuttÄ•
dhÄ• retÄ«â€™â€™ _ti. sammattaniyÄ• mokkamanena hi apÄ• yavinimuttisambhavo. __ak
Ä• dyattho, pakÄ• rattho vÄ• . tena ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ•
tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) suttapadaá¹ƒ saá¹…gaá¹‡hÄ• ti
vÄ• iminÄ• . ettha ca ariyamaggo niyyÄ• nikatÄ• ya, nibbÄ• naá¹ƒ tassa tadatthasiddhihetu
nippariyÄ• yena dhammoti vutto. nibbÄ• naÃ±hi Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ labhitvÄ•
saá¹ƒvattati, tathÄ• pi yasmÄ• ariyaphalÄ• naá¹ƒ ``tÄ• ya saddhÄ• ya avÅ«pasantÄ• yÄ• â
\Be II 18/ samucchinnÄ• naá¹ƒ kilesÄ• naá¹ƒ paá¹-ippassaddhippahÄ• nakiccatÄ• ya niyyÄ•
niyyÄ• napariyosÄ• natÄ• ya ca. pariyattidhammassa pana niyyÄ• nikadhammasamadhigan
pariyÄ• yena vuttanayena dhammabhÄ• vo labbhati eva. svÄ• yamattho pÄ• á¹-hÄ• ruá¸·ho
kevalaâ€™â€™ _ntiÄ• dimÄ• ha.

kÄ• marÄ• go bhavarÄ• goti evamÄ• dibhedo sabbopi rÄ• go virajjati pahÄ«yati etenÄ• ti _
kathito_. ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya antonijjhÄ• nalakkhaá¹‡assa sokassa ca tadu
parikkhÄ«á¹‡attÄ• __anejamasokanti phalaá¹ƒ kathitaá¹ƒ. appaá¹-ikÅ«la_nti avirodhadÄ«pa
aviruddhaá¹ƒ, iá¹-á¹-haá¹ƒ paá¹‡Ä«tanti vÄ• attho. paguá¹‡arÅ«pena pavattitattÄ• ,
pakaá¹-á¹-haguá¹‡avibhÄ• vanato vÄ• __paguá¹‡aá¹ƒ_. sabbadhammakkhandhÄ• kathitÄ

__diá¹-á¹-hisÄ«lasaá¹…ghÄ• tenÄ• _ti ``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti
dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€
I 492; III 54; AN b VI 12; Vin V 274) evaá¹ƒ \Ne II 17/ vuttÄ• ya diá¹-á¹-hiyÄ• , ``yÄ• ni tÄ• ni
akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ
samÄ• dhisaá¹ƒvattanikÄ• ni, tathÄ• rÅ«pehi sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™
III 54; AN b VI 12; Vin V 274) ca evaá¹ƒ vuttÄ• naá¹ƒ sÄ«lÄ• naÃ±ca saá¹ƒhatabhÄ• vena,
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±enÄ• ti attho. __saá¹ƒhato_ti ghaá¹-ito, sametoti attho. ariyapugg
katthaci dÅ«re á¹-hitÄ• pi attano guá¹‡asÄ• maggiyÄ• saá¹ƒhatÄ• eva. __aá¹-á¹-ha ca pug
purisayugavasena cattÄ• ropi puggalavasena aá¹-á¹-heva ariyadhammassa paccakkhadass
tÄ«á¹‡i vatthÅ«ni saraá¹‡anti gamanena tikkhattuá¹ƒ gamanena ca __tÄ«á¹‡i saraá¹‡agama
__paá¹-ivedesÄ«_ti attano hadayagataá¹ƒ vÄ• cÄ• ya pavedesi.

saraá¹‡agamanassa visayappabhedaphalasaá¹ƒkilesabhedÄ• naá¹ƒ viya kattuvibhÄ• vanÄ
saraá¹‡agamanesu atthakosallatthaá¹ƒ __ ``saraá¹‡aá¹ƒ, saraá¹‡agamanaá¹ƒ, yo ca saraá¹
saraá¹‡agamanappabhedo, saraá¹‡agamanaphalaá¹ƒ, saá¹ƒkileso, bhedoti ayaá¹ƒ vidhi ve
19/ vuttaá¹ƒ tena vinÄ• saraá¹‡agamanasseva asambhavato. kasmÄ• panettha vodÄ• naá
vodÄ• navibhÄ• vanÄ• pi tattha kosallÄ• ya hotÄ«ti? saccametaá¹ƒ, taá¹ƒ pana saá¹ƒkilesa
dÄ«pitaá¹ƒ hotÄ«ti na gahitaá¹ƒ. yÄ• ni hi nesaá¹ƒ saá¹ƒkilesakÄ• raá¹‡Ä• ni aÃ±Ã±Ä• á¹‡Ä
sabbaá¹ƒ anuppannÄ• naá¹ƒ anuppÄ• danena, uppannÄ• naÃ±ca pahÄ• nena vodÄ• naá¹ƒ

hiá¹ƒsatthassa dhÄ• tusaddassa vasenetaá¹ƒ padaá¹ƒ daá¹-á¹-habbanti __ ``hiá¹ƒsatÄ«ti s
vatvÄ• taá¹ƒ pana hiá¹ƒsanaá¹ƒ kesaá¹ƒ, kathaá¹ƒ, kassa vÄ• ti codanaá¹ƒ sodhento __ ``s
_ntiÄ• dimÄ• ha. tattha __bhaya_nti vaá¹-á¹-abhayaá¹ƒ. __santÄ• sa_nti cittutrÄ• saá¹ƒ. ten
gahitattÄ• __dukkha_nti kÄ• yikaá¹ƒ dukkhaá¹ƒ. __duggatiparikilesa_nti duggatipariyÄ• par
dukkhaá¹ƒ. tayidaá¹ƒ sabbaá¹ƒ parato __phalakathÄ• ya_ Ä• vi bhavissati. __eta_nti saraá¹
avisesato saraá¹‡asaddassa padatthaá¹ƒ dassetvÄ• idÄ• ni visesato dassetuá¹ƒ __ ``atha
vuttaá¹ƒ. __hite pavattanenÄ• _ti ``sampannasÄ«lÄ• , bhikkhave, viharathÄ• â€™â€™ tiÄ•
niyojanena. __ahitÄ• nivattanenÄ• _ti ``pÄ• á¹‡Ä• tipÄ• tassa kho pÄ• pako vipÄ• ko abhis
Ä• dÄ«navadassanÄ• dimukhena anatthato nivattanena. __bhayaá¹ƒ hiá¹ƒsatÄ«_ti hitÄ• hit
appavattippavattihetukaá¹ƒ byasanaá¹ƒ appavattikaraá¹‡ena vinÄ• seti buddho. __bhavaka
maggasaá¹…khÄ• to dhammo. itaro assÄ• sadÄ• nena sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti
dÄ• navasena pÅ«jÄ• vasena ca upanÄ«tÄ• naá¹ƒ sakkÄ• rÄ• naá¹ƒ. __vipulaphalappaá¹-i
bhayaá¹ƒ hiá¹ƒsati saá¹…gho anuttaradakkhiá¹‡eyyabhÄ• vatoti adhippÄ• yo. __iminÄ• pi p
vibhajitvÄ• vuttena kÄ• raá¹‡ena.

``sammÄ• sambuddho \Ne II 18/ bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹.
tattha ratanattaye pasÄ• do tappasÄ• do, tadeva rattanattayaá¹ƒ garu etassÄ• ti taggaru, ta
tappasÄ• do ca taggarutÄ• ca tappasÄ• dataggarutÄ• . tÄ• hi __tappasÄ• dataggarutÄ• hi_
vidhutadiá¹-á¹-hivicikicchÄ• sammohaassaddhiyÄ• ditÄ• ya __vihatakileso_. tadeva ratanatt
gati tÄ• á¹‡aá¹ƒ leá¹‡anti evaá¹ƒ pavattiyÄ• __tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ
__saraá¹‡agamanaá¹ƒ_ saraá¹‡anti gacchati etenÄ• ti. __taá¹ƒsamaá¹…gÄ«_ti tena yathÄ•
samannÄ• gato. __evaá¹ƒ upetÄ«_ti evaá¹ƒ bhajati sevati payirupÄ• sati, evaá¹ƒ vÄ• jÄ• n
evamattho veditabbo.

ettha ca pasÄ• daggahaá¹‡ena lokiyasaraá¹‡agamanamÄ• ha. taÃ±hi pasÄ• dappadhÄ• n
lokuttaraá¹ƒ. ariyÄ• hi ratanattayaguá¹‡Ä• bhiÃ±Ã±atÄ• ya pÄ• sÄ• á¹‡acchattaá¹ƒ piya ga
tasmÄ• tappasÄ• dena vikkhambhanavasena vihatakileso, taggarutÄ• ya samucchedavase
agÄ• ravakaraá¹‡ahetÅ«naá¹ƒ samucchindanato. tapparÄ• yaá¹‡atÄ• panettha taggatikatÄ
vakkhamÄ• naá¹ƒ saraá¹‡agamanaá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ. avisesena vÄ• pasÄ• d
pasÄ• daggahaá¹‡ena aveccappasÄ• dassa itarassa ca gahaá¹‡aá¹ƒ, tathÄ• garutÄ• gaha
saraá¹‡agamanaá¹ƒ yojetabbaá¹ƒ.

maggakkhaá¹‡e ijjhatÄ«ti yojanÄ• . __nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• _ti etena atthato c
lokuttarasaraá¹‡agamananti dasseti. tattha hi nibbÄ• nadhammo sacchikiriyÄ• bhisamayava
bhÄ• vanÄ• bhisamayavasena paá¹-ivijjhiyamÄ• noyeva saraá¹‡agamanattaá¹ƒ sÄ• dheti, b
sÄ• vakagocarabhÅ«tÄ• pariÃ±Ã±Ä• bhisamayavasena, tathÄ• ariyasaá¹…ghaguá¹‡Ä• . t
ratanattaye ijjhatÄ«â€™â€™ _ti. ijjhantaÃ±ca saheva ijjhati, na lokiyaá¹ƒ viya paá¹-ipÄ• á¹-i
asammohappaá¹-ivedhena paá¹-ividdhattÄ• ti adhippÄ• yo. ye pana vadanti ``na saraá¹‡aga

nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• pavattati, maggassa adhigatattÄ• pana adhigatameva h
tevijjÄ• dÄ«naá¹ƒ lokiyavijjÄ• dayo viyÄ• â€™â€™ ti, tesaá¹ƒ lokiyameva saraá¹‡agamanaá
taÃ±ca ayuttaá¹ƒ duvidhassapi icchitabbattÄ• .

__ta_nti lokiyasaraá¹‡agamanaá¹ƒ. __saddhÄ• paá¹-ilÄ• bho_ ``sammÄ• sambuddho bhag
__saddhÄ• mÅ«likÄ• _ti yathÄ• vuttasaddhÄ• pubbaá¹…gamÄ• . __sammÄ• diá¹-á¹-hi_ bu
dhammasudhammataá¹ƒ, saá¹…ghasuppaá¹-ipattiÃ±ca lokiyÄ• vabodhavaseneva sammÄ•
__saddhÄ• mÅ«likÄ• ca sammÄ• diá¹-á¹-hÄ«_ti etena saddhÅ«panissayÄ• yathÄ• vuttalal
lokiyasaraá¹‡agamananti dasseti. tenÄ• ha \Ne II 19/ __ ``diá¹-á¹-hijukammanti vuccatÄ«â€
diá¹-á¹-hiyeva attano paccayehi uju karÄ«yatÄ«ti katvÄ• \Be II 21/, diá¹-á¹-hi vÄ• uju karÄ«
__diá¹-á¹-hijukammaá¹ƒ, _ tathÄ• pavatto cittuppÄ• do. evaÃ±ca katvÄ• ``tapparÄ• yaá¹‡at
cittuppÄ• doâ€™â€™ ti idaÃ±ca vacanaá¹ƒ samatthitaá¹ƒ hoti, saddhÄ• pubbaá¹…gamasa
pana cittuppÄ• dassa tappadhÄ• natÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. __saddhÄ• paá¹-ilÄ• bho_t
ussÄ• hitadÄ• rakÄ• dÄ«naá¹ƒ viya Ã±Ä• á¹‡avippayuttaá¹ƒ saraá¹‡agamanaá¹ƒ dasseti, _
Ã±Ä• á¹‡asampayuttaá¹ƒ saraá¹‡agamanaá¹ƒ.

__tayidaá¹ƒ_ lokiyaá¹ƒ saraá¹‡agamanaá¹ƒ. attÄ• sanniyyÄ• tÄ«yati appÄ«yati pariccajÄ«
__attasanniyyÄ• tanaá¹ƒ, _ yathÄ• vuttaá¹ƒ diá¹-á¹-hijukammaá¹ƒ. taá¹ƒ ratanattayaá¹ƒ parA
paá¹-isaraá¹‡aá¹ƒ etassÄ• ti tapparÄ• yaá¹‡o, puggalo cittuppÄ• do vÄ• , tassa bhÄ• vo __t
yathÄ• vuttaá¹ƒ diá¹-á¹-hijukammameva. saraá¹‡anti adhippÄ• yena sissabhÄ• vaá¹ƒ antevA
etenÄ• ti __sissabhÄ• vÅ«pagamanaá¹ƒ_. saraá¹‡agamanÄ• dhippÄ• yeneva paá¹‡ipatati e
sabbattha yathÄ• vuttadiá¹-á¹-hijukammavaseneva attho veditabbo. __attapariccajana_nti
saá¹ƒsÄ• radukkhanissaraá¹‡atthaá¹ƒ attano atthabhÄ• vassa pariccajanaá¹ƒ. esa nayo ses
__buddhÄ• dÄ«naá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ attasanniyyÄ• tanÄ• dÄ«supi tattha tatth
tadaÃ±Ã±anivattanaá¹ƒ kataá¹ƒ hoti.

evaá¹ƒ attasanniyyÄ• tanÄ• dÄ«ni ekena pakÄ• rena dassetvÄ• idÄ• ni aparehipi pakÄ• re
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tena pariyÄ• yantarehipi attasanniyyÄ• tanaá¹ƒ ka
abhinnattÄ• ti dasseti. __Ä• á¸·avakÄ• dÄ«na_nti __Ä• di_-saddena sÄ• tÄ• girihemavatÄ•
daá¹-á¹-habbo. nanu cete Ä• á¸·avakÄ• dayo maggeneva Ä• gatasaraá¹‡agamanÄ• , katha
tapparÄ• yaá¹‡atÄ• saraá¹‡agamanaá¹ƒ vuttanti? maggenÄ• gatasaraá¹‡agamanehipi ``so
... sudhammataá¹ƒ (SN a I 246; Sn 194). te mayaá¹ƒ vicarissÄ• ma, gÄ• mÄ• gÄ• maá¹ƒ na
sudhammataâ€™â€™ nti (Sn 182) ca tehi tapparÄ• yaá¹‡atÄ• kÄ• rassa paveditattÄ• tathA

__so panesa Ã±Ä• ti ... pe ... vasenÄ• _ti ettha Ã±Ä• tivasena, bhayavasena, Ä• cariyavase
dakkhiá¹‡eyyavasenÄ• ti paccekaá¹ƒ ``vasenÄ• â€™â€™ ti padaá¹ƒ yojetabbaá¹ƒ. tattha __
Ã±Ä• tibhÄ• vavasena. evaá¹ƒ sesesupi \Be II 22/. __dakkhiá¹‡eyyapaá¹‡ipÄ• tenÄ• _ti dak
paá¹‡ipatanenÄ• ti attho. __itarehÄ«_ti Ã±Ä• tibhÄ• vÄ• divasappavattehi tÄ«hi paá¹‡ipÄ• t

saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá
paá¹‡ipÄ• tassa lakkhaá¹‡avacanaá¹ƒ \Ne II 20/. __evarÅ«pa_nti diá¹-á¹-hadhammikaá¹ƒ sa
samparÄ• yikaÃ±hi niyyÄ• nikaá¹ƒ vÄ• aniyyÄ• nikaá¹ƒ vÄ• anusÄ• saniá¹ƒ paccÄ• sÄ«sa
dakkhiá¹‡eyyapaá¹‡ipÄ• tameva karotÄ«ti adhippÄ• yo. __saraá¹‡agamanappabhedo_ti sa

ariyamaggo eva lokuttaraá¹ƒ saraá¹‡agamananti Ä• ha __ ``cattÄ• ri sÄ• maÃ±Ã±aphalÄ•
__sabbadukkhakkhayo_ti sakalassa vaá¹-á¹-adukkhassa anuppÄ• danirodho. __eta_nti ``ca
sammappaÃ±Ã±Ä• ya passatÄ«â€™â€™ ti (Dhp 190) evaá¹ƒ vuttaá¹ƒ ariyasaccÄ• naá¹ƒ d

__niccato anupagamanÄ• divasenÄ• _ti niccanti aggahaá¹‡Ä• divasena. __aá¹-á¹-hÄ• na_
__anavakÄ• so_ti paccayappaá¹-ikkhepo. ubhayenapi kÄ• raá¹‡ameva paá¹-ikkhipati. __ya
__diá¹-á¹-hisampanno_ti maggadiá¹-á¹-hiyÄ• samannÄ• gato sotÄ• panno. __kaÃ±ci saá¹…
saá¹…khatasaá¹…khÄ• resu ekasaá¹…khÄ• rampi. __niccato upagaccheyyÄ• _ti niccoti ga
upagaccheyyÄ• _ti ``ekantasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti (DN I 7
attadiá¹-á¹-hivasena sukhato gÄ• haá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. diá¹-á¹-hivippayuttacitten
pariá¸·Ä• havÅ«pasamanatthaá¹ƒ mattahatthiparitÄ• sito viya cokkhabrÄ• hmaá¹‡o ukkÄ• ra
saá¹…khÄ• raá¹ƒ sukhato upagacchati. attavÄ• re kasiá¹‡Ä• dipaÃ±Ã±attisaá¹…gahatthaá¹
avatvÄ• __ ``kaÃ±ci dhammaâ€™â€™ _nti vuttaá¹ƒ. imesupi á¹-hÄ• nesu catubhÅ«makava
tebhÅ«makavaseneva vÄ• . yaá¹ƒ yaÃ±hi puthujjano gÄ• havasena gaá¹‡hÄ• ti, tato tato ar
viniveá¹-heti.

__mÄ• tara_ntiÄ• dÄ«su janikÄ• __mÄ• tÄ• , _ janako __pitÄ• , _ manussabhÅ«to khÄ«á¹
kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? etampi aá¹-á¹-hÄ• naá¹ƒ, puth
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ ariyabhÄ• vassa ca phaladassanatthaá¹ƒ evaá¹ƒ v
__paduá¹-á¹-hacitto_ti vadhakacittena paduá¹-á¹-hacitto. __lohitaá¹ƒ uppÄ• deyyÄ• _ti jÄ«va
23/ khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. __saá¹…ghaá¹ƒ bhinde
samÄ• nasaá¹ƒvÄ• sakaá¹ƒ samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitaá¹ƒ saá¹…ghaá¹ƒ ``kammena u
salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458) evaá¹ƒ vuttehi paÃ±cahi kÄ• raá¹‡ehi bhindeyy
aÃ±Ã±aá¹ƒ titthakaraá¹ƒ ``ayaá¹ƒ me satthÄ• â€™â€™ ti evaá¹ƒ gaá¹‡heyyÄ• ti __netaá¹ƒ
attho.

__na te_ \Ne II 21/ __gamissanti apÄ• ya_nti te buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• tannimittaá¹
gamissanti, devakÄ• yaá¹ƒ pana paripÅ«ressantÄ«ti attho. __dasahi á¹-hÄ• nehÄ«_ti dasah
__adhigaá¹‡hantÄ«_ti adhibhavanti.

__velÄ• masuttÄ• divasenÄ• _ti ettha ``karÄ«sassa catutthabhÄ• gappamÄ• á¹‡Ä• naá¹ƒ
caturÄ• sÄ«tisahassasaá¹…khÄ• naá¹ƒ suvaá¹‡á¹‡apÄ• tirÅ«piyapÄ• tikaá¹ƒsapÄ• tÄ«naá¹
rÅ«piyasuvaá¹‡á¹‡ahiraÃ±Ã±apÅ«rÄ• naá¹ƒ sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• itÄ• naá¹

hatthisahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• assasahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• rathasaha
dhenusahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• kaÃ±Ã±Ä• sahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• pal
caturÄ• sÄ«tiyÄ• vatthakoá¹-isahassÄ• naá¹ƒ, aparimÄ• á¹‡assa ca khajjabhojjÄ• dibhedas
pariccajanavasena sattamÄ• sÄ• dhikÄ• ni satta saá¹ƒvaccharÄ• ni nirantaraá¹ƒ pavattavel
sotÄ• pannassa dinnadÄ• naá¹ƒ mahapphalataraá¹ƒ. tato sataá¹ƒ sotÄ• pannÄ• naá¹ƒ dinn
sakadÄ• gÄ• mino, tato ekassa anÄ• gÄ• mino, tato ekassa arahato, tato ekassa paccekab
sammÄ• sambuddhassa, tato buddhappamukhassa saá¹…ghassa dinnadÄ• naá¹ƒ mahapp
saá¹…ghaá¹ƒ uddissa vihÄ• rakaraá¹‡aá¹ƒ, tato saraá¹‡agamanaá¹ƒ mahapphalataraâ€™â
pakÄ• sentassa __velÄ• masuttassa_ (AN c 9.20) vasena. vuttaÃ±hetaá¹ƒ ``yaá¹ƒ, gahapat
dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ, yo ekaá¹ƒ diá¹-á¹-hisampannaá¹ƒ bhojeyya, idaá¹ƒ tat
ntiÄ• di (AN c 9.20). __velÄ• masuttÄ• dÄ«_ti __Ä• di_-saddena __aggappasÄ• dasuttÄ• _
saá¹…gaho daá¹-á¹-habbo.

__aÃ±Ã±Ä• á¹‡aá¹ƒ_ vatthuttayassa guá¹‡Ä• naá¹ƒ ajÄ• nanaá¹ƒ tattha sammoho, ``buddh
tiÄ• dinÄ• vicikicchÄ• __saá¹ƒsayo. micchÄ• Ã±Ä• á¹‡aá¹ƒ_ tassa guá¹‡Ä• naá¹ƒ aguá¹‡a
viparÄ«taggÄ• ho. __Ä• di_-saddena anÄ• darÄ• gÄ• ravÄ• dÄ«naá¹ƒ \Be II 24/ saá¹…gah
ujjalaá¹ƒ, aparisuddhaá¹ƒ apariyodÄ• tanti attho. __na mahÄ• vipphÄ• ra_nti anuá¸·Ä• raá¹ƒ
diá¹-á¹-hitaá¹‡hÄ• divasena sadoso. lokiyaá¹ƒ saraá¹‡agamanaá¹ƒ sikkhÄ• samÄ• dÄ• naá
aggahitakÄ• lapariccheda aá¹ƒ jÄ«vitapariyantameva hoti, tasmÄ• tassa khandhabhedena bh
kÄ• lakiriyÄ• yÄ• â€™â€™ _ti. __so_ti anavajjo saraá¹‡agamanabhedo. satipi anavajjatte ia
hotÄ«ti Ä• ha __ ``aphaloâ€™â€™ _ti. kasmÄ• ? __avipÄ• kattÄ• _. na hi taá¹ƒ akusalanti.

__ko upÄ• sako_ti sarÅ«papucchÄ• , tasmÄ• ``kiá¹ƒlakkhaá¹‡o upÄ• sakoâ€™â€™ ti vutt
hetupucchÄ• . tena kena pavattinimittena upÄ• sakasaddo tasmiá¹ƒ puggale niruá¸·hoti das
__ ``kasmÄ• upÄ• sakoti vuccatÄ«â€™â€™ _ti. saddassa abhidheyyo pavattinimittaá¹ƒ tad
tabbhÄ• vakÄ• raá¹‡aá¹ƒ. __kimassa sÄ«la_nti kÄ«disaá¹ƒ assa upÄ• sakassa sÄ«laá¹ƒ, ki
sÄ«lasampanno nÄ• ma hotÄ«ti attho. __ko Ä• jÄ«vo_ti ko assa sammÄ• Ä• jÄ«vo? so pan
parivajjanena hotÄ«ti sopi vibhajÄ«yatÄ«ti. __kÄ• vipattÄ«_ti kÄ• sÄ«lassa, Ä• jÄ«vassa v
anantarassa hi vidhi vÄ• paá¹-isedho vÄ• ti. __kÄ• sampatÄ«_ti etthÄ• pi eseva nayo.

__yo kocÄ«_ti khattiyÄ• dÄ«su yo koci. tena saraá¹‡agamanamevettha kÄ• raá¹‡aá¹ƒ, na j
__upÄ• sanato_ti teneva saraá¹‡agamanena tattha ca sakkaccakiriyÄ• ya Ä• daragÄ• raval
payirupÄ• sanato. __veramaá¹‡iyo_ti veraá¹ƒ vuccati pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyaá¹ƒ, t
vinÄ• sanato veramaá¹‡iyo, paÃ±ca viratiyo viratippadhÄ• nattÄ• tassa sÄ«lassa. tenevÄ•
hotÄ«â€™â€™ _ti.

__micchÄ• vaá¹‡ijjÄ• _ti na sammÄ• vaá¹‡ijjÄ• ayuttavaá¹‡ijjÄ• asÄ• ruppavaá¹‡ijjÄ• . __
pajahitvÄ• . __dhammenÄ• _ti dhammato anapetena. tena aÃ±Ã±ampi adhammikaá¹ƒ jÄ«v

__samenÄ• _ti avisamena. tena kÄ• yavisamÄ• diduccaritaá¹ƒ vajjetvÄ• kÄ• yasamÄ• dinÄ
dasseti. __satthavaá¹‡ijjÄ• _ti Ä• yudhabhaá¹‡á¸• aá¹ƒ katvÄ• vÄ• kÄ• retvÄ• vÄ• yathÄ
paá¹-ilabhitvÄ• tassa vikkayo. __sattavaá¹‡ijjÄ• _ti manussavikkayo. __maá¹ƒsavaá¹‡ijjÄ• _
viya migasÅ«karÄ• dike posetvÄ• maá¹ƒsaá¹ƒ sampÄ• detvÄ• vikkayo. __majjavaá¹‡ijjÄ•
yojetvÄ• tassa vikkayo. __visavaá¹‡ijjÄ• _ti visaá¹ƒ yojetvÄ• visaá¹ƒ gahetvÄ• vÄ• tassa
satthavaá¹‡ijjÄ• paroparodhanimittatÄ• ya akaraá¹‡Ä«yÄ• vuttÄ• . sattavaá¹‡ijjÄ• abhujiss
maá¹ƒsavisavaá¹‡ijjÄ• vadhahetuto, majjavaá¹‡ijjÄ• pamÄ• daá¹-á¹-hÄ• nato.

__tassevÄ• _ti paÃ±caveramaá¹‡ilakkhaá¹‡assa sÄ«lassa ceva paÃ±camicchÄ• vaá¹‡ijjÄ•
__vipattÄ«_ti bhedo pakopo ca. __yÄ• yÄ• _ti yÄ• ya paá¹-ipattiyÄ• . __caá¹‡á¸• Ä• lo_ti up
__mala_nti upÄ• sakamalaá¹ƒ. __paá¹-ikuá¹-á¹-ho_ti upÄ• sakanihÄ«no. buddhÄ• dÄ«su ka
saddhÄ• vipariyÄ• yo assaddhiyaá¹ƒ micchÄ• dhimokkho, yathÄ• vuttena assaddhiyena sa
yathÄ• vuttasÄ«lavipattiÄ• jÄ«vavipattivasena __dussÄ«lo_. ``iminÄ• diá¹-á¹-hÄ• dinÄ• ida
hotÄ«â€™â€™ ti --- evaá¹ƒ bÄ• lajanaparikappitakotÅ«halasaá¹…khÄ• tena diá¹-á¹-hasuta
samannÄ• gato __kotÅ«halamaá¹…galiko. maá¹…galaá¹ƒ paccetÄ«_ti diá¹-á¹-hamaá¹…gal
pattiyÄ• yati. __no kamma_nti \Ne II 23/ kammassakataá¹ƒ no pattiyÄ• yati. __ito bahiddhÄ
sabbaÃ±Ã±ubuddhasÄ• sanato bahiddhÄ• bÄ• hirakasamaye. __dakkhiá¹‡eyyaá¹ƒ pariyes
dakkhiá¹‡Ä• rahasaÃ±Ã±Ä« gavesati. __pubbakÄ• raá¹ƒ karotÄ«_ti dÄ• namÄ• nanÄ• dika
paá¹-hamataraá¹ƒ karoti. ettha ca dakkhiá¹‡eyyapariyesanapubbakÄ• re ekaá¹ƒ katvÄ• paÄ

vipattiyaá¹ƒ vuttavipariyÄ• yena __sampatti_ veditabbÄ• . ayaá¹ƒ pana viseso --- catunnam
ratijananaá¹-á¹-hena upÄ• sakova ratanaá¹ƒ __upÄ• sakaratanaá¹ƒ_. guá¹‡asobhÄ• kittisa
padumaá¹ƒ __upÄ• sakapadumaá¹ƒ_. tathÄ• __upÄ• sakapuá¹‡á¸• arÄ«ko_.

__Ä• dimhÄ«_ti Ä• diatthe. __koá¹-iya_nti pariyantakoá¹-iyaá¹ƒ. __vihÄ• raggenÄ• _ti ovar
``imasmiá¹ƒ gabbhe vasantÄ• naá¹ƒ idaá¹ƒ nÄ• ma phalaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ
vasanaá¹-á¹-hÄ• nakoá¹-á¹-hÄ• senÄ• ti attho. __ajjata_nti ajja icceva attho.

__pÄ• á¹‡ehi_ \Be II 26/ __upeta_nti iminÄ• tassa saraá¹‡agamanassa Ä• pÄ• á¹‡akoá¹-ik
me jÄ«vitaá¹ƒ pavattatÄ«â€™â€™ _tiÄ• dÄ«ni vatvÄ• puna jÄ«vitenapi taá¹ƒ vatthuttayaá¹
saraá¹‡agamanaá¹ƒ rakkhÄ• mÄ«ti uppannaá¹ƒ tassa brÄ• hmaá¹‡assa adhippÄ• yaá¹ƒ vi
_tiÄ• dimÄ• ha. __pÄ• á¹‡ehi upeta_nti hi yÄ• va me pÄ• á¹‡Ä• dharanti, tÄ• va saraá¹‡aá
vÄ• cÄ• mattena na ekavÄ• raá¹ƒ cittuppÄ• damattena, atha kho pÄ• á¹‡Ä• naá¹ƒ pariccaja
upetanti evamettha attho veditabbo.

17-19__._ sattame __jÄ• á¹‡ussoá¹‡Ä«_ti netaá¹ƒ tassa mÄ• tÄ• pitÅ«hi kataá¹ƒ nÄ• maá¹
á¹-hÄ• nantarappaá¹-ilÄ• bhaladdhanti dassento Ä• ha __ ``jÄ• á¹‡ussoá¹‡Ä«ti á¹-hÄ• nant
__ekaá¹ƒ á¹-hÄ• nantara_nti ekaá¹ƒ purohitaá¹-á¹-hÄ• naá¹ƒ. uá¹‡hÄ«saÄ• dikakudhabhaá

tathÄ• cassa raÃ±Ã±Ä• dinnanti vadanti. tenÄ• ha __ ``raÃ±Ã±o santike ca laddhajÄ• á¹‡u
_ti. sesamettha uttÄ• nameva. aá¹-á¹-hamanavamesu natthi vattabbaá¹ƒ.

20-21__._ dasame __dunnikkhitta_nti duá¹-á¹-hu nikkhittaá¹ƒ padapaccÄ• bhaá¹-á¹-haá¹ƒ k
á¹-hapitaá¹ƒ. pajjati Ã±Ä• yati attho etenÄ• ti __padaá¹ƒ, _ atthaá¹ƒ byaÃ±jayati pakÄ• setÄ
padameva. tenevÄ• ha __ ``uppaá¹-ipÄ• á¹-iyÄ• ... pe ... byaÃ±jananti vuccatÄ«â€™â€™ _
padasamudÄ• yabyatirekena visuá¹ƒ pÄ• á¸·i nÄ• ma \Ne II 24/ natthÄ«ti Ä• ha __ ``ubhaya
nÄ• maâ€™â€™ _nti. pakaá¹-á¹-hÄ• naÃ±hi vacanappabandhÄ• naá¹ƒ Ä• á¸·iyeva pÄ• á¸·
ekÄ• dasamaÃ±ca uttÄ• natthameva.

adhikaraá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bÄ• lavaggavaá¹‡á¹‡anÄ•

22-24__._ tatiyassa paá¹-hamadutiyatatiyÄ• ni uttÄ• natthÄ• neva.

<25> catutthe __netabbo_ti aÃ±Ã±ato Ä• haritvÄ• bodhetabbo, Ã±Ä• petabboti attho.

<27> chaá¹-á¹-he __no cepi paá¹-icchÄ• detvÄ• karontÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni kar
appaá¹-icchÄ• detvÄ• karonti. __paá¹-icchannamevÄ• _ti viÃ±Ã±Å«hi garahitabbabhÄ• vat
paá¹-icchÄ• danÄ• rahattÄ• paá¹-icchannamevÄ• ti vuccati. avÄ«ciÄ• dayo padesavisesÄ•
nirayaggahaá¹‡ena gahitÄ• ti Ä• ha __ ``nirayoti sahokÄ• sakÄ• khandhÄ• â€™â€™ _ti. tir
padesaviseso natthÄ«ti Ä• ha __ ``tiracchÄ• nayoniyaá¹ƒ khandhÄ• va labbhantÄ«â€™â€™

<31> dasame attho phalaá¹ƒ tadadhÄ«navuttitÄ• ya vaso etassÄ• ti __atthavaso, _ hetÅ«ti
kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã±alakkhaá¹‡appattÄ•
vanapattha-saddo hi saá¹‡á¸• abhÅ«te rukkhasamÅ«hepi vattatÄ«ti araÃ±Ã±aggahaá¹‡aá¹ƒ
bhajÄ«yati, vanute vÄ• te attasampattiyÄ• vasanatthÄ• ya yÄ• canto viya hotÄ«ti vanaá¹ƒ,
vivekakÄ• mÄ• yathÄ• dhippetavisesÄ• dhigamenÄ• ti patthaá¹ƒ, vanesu patthaá¹ƒ gahana
__vanapatthaá¹ƒ. kiÃ±cÄ• pÄ«_ti anujÄ• nanasambhÄ• vanatthe nipÄ• to. kiá¹ƒ anujÄ• nÄ•
araÃ±Ã±abhÄ• vaá¹ƒ gÄ• mato bahi araÃ±Ã±anti. tenÄ• ha __ ``nippariyÄ• yenÄ• â€™â€™
Ä• raÃ±Ã±akaá¹…ganipphÄ• dakattaá¹ƒ. yaÃ±hi Ä• raÃ±Ã±akaá¹…ganipphÄ• dakaá¹ƒ, taá
vattabbanti. tenÄ• ha __ ``yaá¹ƒ taá¹ƒ paÃ±cadhanusatikaâ€™â€™ _ntiÄ• di. __nikkhamitv
indakhÄ«lato bahi nikkhamitvÄ• , tato bahi paá¹-á¹-hÄ• yÄ• ti attho. __bahi indakhÄ«lÄ• _ti
indakhÄ«lÄ• ni, \Ne II 25/ tattha bahiddhÄ• indakhÄ«lato paá¹-á¹-hÄ• ya. yattha taá¹ƒ natth
tadarahaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• yÄ• ti vadanti. __gÄ• manta_nti gÄ• masamÄ«paá¹ƒ. _
niccakiccavasena na upacaritabbaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``yattha na kasÄ«yati na va

__attano ca diá¹-á¹-hadhammasukhavihÄ• ra_nti etena satthÄ• attano vivekÄ• bhiratiá¹ƒ p
diá¹-á¹-hadhammo nÄ• ma ayaá¹ƒ paccakkho attabhÄ• vo, sukhavihÄ• ro nÄ• ma catunnaá
phÄ• sutÄ• . ekakassa hi araÃ±Ã±e antamaso uccÄ• ravassÄ• vakiccaá¹ƒ upÄ• dÄ• ya sab
tasmÄ• diá¹-á¹-hadhamme sukhavihÄ• raá¹ƒ __diá¹-á¹-hadhammasukhavihÄ• ra_nti evaá¹ƒ
daá¹-á¹-habbo.

__pacchimaÃ±ca janataá¹ƒ anukampamÄ• no_ti kathaá¹ƒ araÃ±Ã±avÄ• sena pacchimÄ• j
saddhÄ• pabbajitÄ• hi kulaputtÄ• bhagavato araÃ±Ã±avÄ• saá¹ƒ \Be II 28/ disvÄ• ``bhaga
araÃ±Ã±asenÄ• sanÄ• ni na muÃ±cati, yassa nevatthi pariÃ±Ã±Ä• tabbaá¹ƒ na pahÄ• tabb
sacchikÄ• tabbaá¹ƒ, kimaá¹…gaá¹ƒ pana mayaâ€™â€™ nti cintetvÄ• tattha vasitabbameva
khippameva dukkhassantakarÄ• bhavissanti. evaá¹ƒ pacchimÄ• janatÄ• anukampitÄ• ho
Ä• ha __ ``pacchime mama sÄ• vake anukampantoâ€™â€™ _ti.

<32> ekÄ• dasame vijjaá¹ƒ bhajantÄ«ti __vijjÄ• bhÄ• giyÄ• , _ vijjÄ• bhÄ• ge vijjÄ• koá¹-á¹
__vijjÄ• bhÄ• giyÄ• . padaá¹ƒ pacchindatÄ«_ti maggacittassa patiá¹-á¹-haá¹ƒ upacchindati,
patiá¹-á¹-hÄ• petuá¹ƒ na detÄ«ti attho. __ubbaá¹-á¹-etvÄ• _ti samucchedavasena samÅ«laá
__aá¹-á¹-hasu á¹-hÄ• nesÅ«_ti buddhÄ• dÄ«su aá¹-á¹-hasu á¹-hÄ• nesu. __rÄ• gassa khay
khayasaá¹…khÄ• tena virÄ• gena, rÄ• gassa anuppattidhammatÄ• pÄ• danenÄ• ti vuttaá¹ƒ

bÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samacittavaggavaá¹‡á¹‡anÄ•

<33> catutthassa \Ne II 26/ paá¹-hame bhavanti ettha patiá¹-á¹-hahantÄ«ti bhÅ«mi, asappu
__asappurisabhÅ«mi. sappurisabhÅ«miyampi_ eseva nayo. kataá¹ƒ na jÄ• nÄ• tÄ«ti __akat
asamatthasamÄ• soyaá¹ƒ gamakattÄ• ``asÅ«riyapassÄ• â€™â€™ tiÄ• dÄ«su viya. tenÄ• l
jÄ• nÄ• tÄ«â€™â€™ _ti. __akatavedÄ«_ti etthÄ• pi eseva nayo. __pÄ• kaá¹-aá¹ƒ katvÄ• n
``idaÃ±cidaÃ±ca mayhaá¹ƒ iminÄ• kataâ€™â€™ nti saá¹…ghamajjhagaá¹‡amajjhÄ• dÄ«su
jÄ• nÄ• ti, na pakÄ• setÄ«ti vuttaá¹ƒ hoti. __upaÃ±Ã±Ä• ta_nti thomanÄ• vasena upagantvÄ
``vaá¹‡á¹‡itaâ€™â€™ _ntiÄ• di.

<34> dutiye vassasataparimÄ• á¹‡amÄ• yu assÄ• ti __vassasatÄ• yuko, _ vassasatÄ• yuk
jÄ• tasseva hoti, nÄ• Ã±Ã±assÄ• ti Ä• ha __ ``vassasatÄ• yukakÄ• le jÄ• toâ€™â€™ _ti. va
__vassasatajÄ«vÄ«. vassasata_nti ca accantasaá¹ƒyoge upayogavacanaá¹ƒ. tenÄ• ha __ `
jÄ«vantoâ€™â€™ _ti. mÄ• tÄ• pitÅ«naá¹ƒ mÄ• tÄ• va bahÅ«pakÄ• ratarÄ• ti tassÄ• yeva p
paá¹-ikÄ• tabbattÄ• dakkhiá¹‡aá¹ƒ aá¹ƒsakÅ«á¹-aá¹ƒ vadanti. __hadayalohitaá¹ƒ pÄ• yetvÄ
\Be II 29/ vadati. lohitaÃ±hi khÄ«rabhÄ• vena pariá¹‡Ä• maá¹ƒ gacchati. __tyÄ• ssÄ• _ti te
uttÄ• nameva.

<35> tatiye __tenupasaá¹…kamÄ«_ti ettha yenÄ• dhippÄ• yena so brÄ• hmaá¹‡o bhagava
pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ __ ``so hi brÄ• hmaá¹‡oâ€™â€™ _tiÄ• dimÄ• ha. __viraj
paÃ±haá¹ƒ puá¹-á¹-ho virajjhitvÄ• kathesi, aviparÄ«taá¹ƒ katvÄ• sampÄ• detuá¹ƒ na sakko
attho. __ubhatokoá¹-ikaá¹ƒ paÃ±ha_nti ubhohi koá¹-Ä«hi yuttaá¹ƒ paÃ±haá¹ƒ. ``kiá¹ƒvÄ• dÄ
ti hi puá¹-á¹-ho ``kiriyavÄ• dimhÄ«â€™â€™ ti vÄ• vadeyya ``akiriyavÄ• dimhÄ«â€™â€™ ti
paÃ±hassa vissajjane ``kiriyavÄ• dimhÄ«â€™â€™ ti ekÄ• koá¹-i, ``akiriyavÄ• dimhÄ«â€™â
koá¹-idvayayutto ayaá¹ƒ paÃ±ho. __uggilitu_nti dve koá¹-iyo mocetvÄ• kathetuá¹ƒ asakkon
atthato apanetuá¹ƒ na sakkhissati. dve koá¹-iyo mocento hi taá¹ƒ bahi nÄ«harati nÄ• ma. __
pucchÄ• ya dosaá¹ƒ datvÄ• hÄ• retuá¹ƒ asakkonto pavesetuá¹ƒ na sakkhissati. tattha dosa
gilitvÄ• viya adassanaá¹ƒ gamento paveseti nÄ• ma. __kiá¹ƒladdhiko_ti kiá¹ƒddiá¹-á¹-hiko.
vÄ• do, diá¹-á¹-hi. ko vÄ• do etassÄ• ti __kiá¹ƒvÄ• dÄ«. kimakkhÄ• yÄ«_ti kimabhidhÄ• yÄ«
tenÄ• ha __ ``kiá¹ƒ nÄ• ma ... pe ... pucchatÄ«â€™â€™ _ti. sesamettha uttÄ• nameva.

<36> catutthe \Ne II 27/ dakkhiá¹‡aá¹ƒ arahantÄ«ti __dakkhiá¹‡eyyÄ• _. Ä• hunaá¹ƒ vucca
arahantÄ«ti __Ä• huneyyÄ• _.

<37> paÃ±came kathamayaá¹ƒ migÄ• ramÄ• tÄ• nÄ• ma jÄ• tÄ• ti Ä• ha __ ``sÄ• hÄ«â€™
__sabbajeá¹-á¹-hakassa puttassÄ• _ti attano puttesu sabbapaá¹-hamaá¹ƒ jÄ• tassa puttass
samÄ• nanÄ• makattÄ• _ti migÄ• raseá¹-á¹-hinÄ• eva sadisanÄ• makattÄ• . tassÄ• kira sa
nÄ• maggahaá¹‡adivase ayyakassa migÄ• raseá¹-á¹-hisseva nÄ• maá¹ƒ akaá¹ƒsu. __aniba
ekasmiá¹ƒyeva vihÄ• re nibaddhavÄ• so ahutvÄ• . __dhuvaparibhogÄ• nÄ«_ti niyataparibho
cÄ• rikampi pakkamati, kathaá¹ƒ tÄ• ni senÄ• sanÄ• ni dhuvaparibhogena paribhuÃ±jÄ«ti Ä
cÄ• rikaá¹ƒ caritvÄ• pÄ«â€™â€™ _tiÄ• di. tattha __utuvassa_nti hemantagimhe sandhÄ• y
á¹-hapetvÄ• _ti therassa Ä• gamanamaggaá¹ƒ á¹-hapetvÄ• . __uá¹‡havalÄ• hakÄ• _ti uá¹‡h
paccayabhÅ«tameghamÄ• lÄ• samuá¹-á¹-hÄ• pakÄ• devaputtÄ• . tesaá¹ƒ kira tathÄ• cittup
yathicchitaá¹ƒ á¹-hÄ• naá¹ƒ uá¹‡haá¹ƒ pharamÄ• nÄ• , valÄ• hakamÄ• lÄ• nÄ• tibahalÄ• i
vidhÄ• vati. esa nayo __sÄ«tavalÄ• hakavassavalÄ• hakÄ• su. abbhavalÄ• hakÄ• _ pana d
kevalaá¹ƒ abbhapaá¹-alasseva samuá¹-á¹-hÄ• pakÄ• veditabbÄ• . kevalaá¹ƒ vÄ• vÄ• tass
vÄ• tavalÄ• hakÄ• .

ettha ca yaá¹ƒ vassÄ• ne ca sisire ca abbhaá¹ƒ uppajjati, taá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ pÄ
pana abbhamhiyeva atiabbhaá¹ƒ sattÄ• hampi candasÅ«riye chÄ• detvÄ• ekandhakÄ• raá
cittavesÄ• khamÄ• sesu abbhaá¹ƒ, taá¹ƒ devatÄ• nubhÄ• vena uppannaá¹ƒ abbhanti vedita
tasmiá¹ƒ utumhi uttaradakkhiá¹‡Ä• dipakativÄ• to hoti, ayaá¹ƒ utusamuá¹-á¹-hÄ• no. vÄ• tep
vanarukkhakkhandhÄ• dippadÄ• lano ativÄ• to nÄ• ma atthi. ayaÃ±ceva, yo ca aÃ±Ã±opi a
devatÄ• nubhÄ• vena nibbatto. yaá¹ƒ gimhÄ• ne uá¹‡haá¹ƒ, taá¹ƒ utusamuá¹-á¹-hÄ• nikaá¹
uá¹‡hepi atiuá¹‡haá¹ƒ sÄ«takÄ• le ca uppannaá¹ƒ uá¹‡haá¹ƒ, taá¹ƒ devatÄ• nubhÄ• vena n

ca hemante ca sÄ«taá¹ƒ hoti, taá¹ƒ utusamuá¹-á¹-hÄ• nameva. yaá¹ƒ pana sÄ«tepi atisÄ«ta
sÄ«taá¹ƒ, taá¹ƒ devatÄ• nubhÄ• vena nibbattaá¹ƒ. yaá¹ƒ vassike cattÄ• ro mÄ• se vassaá¹ƒ
utusamuá¹-á¹-hÄ• nameva, yaá¹ƒ pana vasseyeva ativassaá¹ƒ, yaÃ±ca cittavesÄ• khamÄ•
devatÄ• nubhÄ• vena nibbattaá¹ƒ.

tatridaá¹ƒ vatthu --- eko kira vassavalÄ• hakadevaputto tagarakÅ«á¹-avÄ• sikhÄ«á¹‡Ä• sava
gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si. thero --- ``kosi tvaâ€™â€™ nti pucchi. ahaá¹ƒ, bhante, va
devaputtoti \Ne II 28/. tumhÄ• kaá¹ƒ kira cittena devo vassatÄ«ti? Ä• ma, bhanteti. passituk
temissatha, bhanteti. meghasÄ«saá¹ƒ vÄ• gajjitaá¹ƒ vÄ• na paÃ±Ã±Ä• yati, kathaá¹ƒ temis
amhÄ• kaá¹ƒ cittena devo vassati, tumhe paá¹‡á¹‡asÄ• laá¹ƒ pavisathÄ• ti. sÄ• dhu devapu
paá¹‡á¹‡asÄ• laá¹ƒ pÄ• visi. devaputto tasmiá¹ƒ pavisanteyeva ekaá¹ƒ gÄ«taá¹ƒ gÄ• yitvÄ•
samantÄ• tiyojanaá¹-á¹-hÄ• naá¹ƒ ekameghaá¹ƒ ahosi. thero aá¸• á¸• hatinto paá¹‡á¹‡asÄ•

kÄ• maá¹ƒ \Be II 31/ heá¹-á¹-hÄ• vuttÄ• pi devatÄ• cÄ• tumahÄ• rÄ• jikÄ• va, tÄ• pana te
idÄ• ni tadaÃ±Ã±e paá¹-hamabhÅ«mike kÄ• mÄ• vacaradeve sÄ• maÃ±Ã±ato gaá¹‡hanto
Ä• ha. dhataraá¹-á¹-havirÅ«á¸·hakavirÅ«pakkhakuverasaá¹…khÄ• tÄ• cattÄ• ro mahÄ• rÄ•
__cÄ• tumahÄ• rÄ• jikÄ• , _ te sinerussa pabbatassa vemajjhe honti. tesu pabbataá¹-á¹-hak
Ä• kÄ• saá¹-á¹-hakÄ• pi. tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . khiá¸• á¸•
candimÄ• devaputto sÅ«riyo devaputtoti ete sabbepi cÄ• tumahÄ• rÄ• jikadevalokaá¹-á¹-hÄ

__tÄ• vatiá¹ƒsÄ• _ti tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ nÄ• maá¹ƒ, tepi atthi pabbataá¹-á¹-h
Ä• kÄ• saá¹-á¹-hakÄ• , tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . tathÄ• __yÄ
hi devÄ• naá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ appattÄ• nÄ• ma natthi. tattha magl
macalagÄ• me kÄ• laá¹ƒ katvÄ• tettiá¹ƒsa sahapuÃ±Ã±akÄ• rino ettha nibbattÄ• ti taá¹ƒ sa
tettiá¹ƒsaá¹ƒ, tadeva tÄ• vatiá¹ƒsaá¹ƒ, taá¹ƒ nivÄ• so etesanti tÄ• vatiá¹ƒsÄ• ti vadanti. yasm
sesacakkavÄ• á¸·esupi chakÄ• mÄ• vacaradevalokÄ• atthi. vuttampi cetaá¹ƒ ``sahassaá¹ƒ
sahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naâ€™â€™ nti (AN a III 81). tasmÄ• nÄ• mapaá¹‡á¹‡attiyevesÄ
veditabbÄ• . dukkhato yÄ• tÄ• apayÄ• tÄ• ti __yÄ• mÄ• _. attano sirisampattiyÄ• tusaá¹ƒ i
nimmÄ• ne rati etesanti __nimmÄ• naratino_. __vasavattÄ« devatÄ• _ti paranimmitavasava
bhogesu vasaá¹ƒ vattentÄ«ti __paranimmitavasavattino_.

brÅ«hito parivuddho tehi tehi jhÄ• nÄ• dÄ«hi visiá¹-á¹-hehi guá¹‡ehÄ«ti brahmÄ• . vaá¹‡á¹‡
dÄ«ghÄ• yukatÄ• ya ca brahmapÄ• risajjÄ• dÄ«hi mahanto brahmÄ• ti __mahÄ• brahmÄ•
paricÄ• rikÄ• ti __brahmapÄ• risajjÄ• _. tasseva purohitaá¹-á¹-hÄ• ne á¹-hitÄ• ti __brahmap
parittÄ• Ä• bhÄ• etesanti __parittÄ• bhÄ• _. appamÄ• á¹‡Ä• Ä• bhÄ• etesanti __appamÄ
viya etesaá¹ƒ sarÄ«rato Ä• bhÄ• chijjitvÄ• chijjitvÄ• patantÄ« viya sarati vissaratÄ«ti __Ä•
yathÄ• vuttappabhÄ• ya Ä• bhÄ• sanasÄ«lÄ• vÄ• __Ä• bhassarÄ• . subhÄ• _ti sobhanÄ•
ekagghanÄ• niccalÄ• sarÄ«rÄ• bhÄ• vuccati \Be II 32/, sÄ• parittÄ• subhÄ• etesanti __

appamÄ• á¹‡Ä• subhÄ• etesanti __appamÄ• á¹‡asubhÄ• _. subhena okiá¹‡á¹‡Ä• vikiá¹‡
sarÄ«rappabhÄ• vaá¹‡á¹‡ena ekagghanÄ• suvaá¹‡á¹‡amaÃ±jÅ«sÄ• ya
á¹-hapitasampajjalitakaÃ±canapiá¹‡á¸• asassirikÄ• ti __subhakiá¹‡á¹‡Ä• _. tattha sobhanÄ•
subhÄ• kiá¹‡á¹‡Ä• ti vattabbe bhÄ• -saddassa rassattaá¹ƒ antima á¹‡a-kÄ• rassa ha-kÄ• ra
``subhakiá¹‡hÄ• â€™â€™ _ti vuttaá¹ƒ. vipulaphalÄ• vehapphalÄ• . __vipulaphalÄ• _ti ca
vipulasantasukhavaá¹‡á¹‡Ä• diphalÄ• . appakena kÄ• lena attano á¹-hÄ• naá¹ƒ na vijahant
tapanÄ«yÄ• ti __atappÄ• _. akicchena sukhena passitabbÄ• manuÃ±Ã±arÅ«patÄ• yÄ• ti _
suparisuddhadassanatÄ• ya sammÄ• passanti sÄ«lenÄ• ti __sudassÄ«_. ukkaá¹-á¹-hasam
etesaá¹ƒ kaniá¹-á¹-hÄ• sampattÄ«ti __akaniá¹-á¹-hÄ• _.

__kÄ• yasakkhÄ«hÄ«_ti nÄ• makÄ• yena desanÄ• ya sampaá¹-icchanavasena sakkhibhÅ«
kolÄ• halaá¹ƒ. __mahaggatacittenÄ• _ti catutthajjhÄ• napÄ• dakena abhiÃ±Ã±Ä• cittena.

nanu ca ``ajjhattanti kÄ• mabhavo, bahiddhÄ• ti rÅ«pÄ• rÅ«pabhavoâ€™â€™ ti ca ayuttam
sattÄ• bahutaraá¹ƒ kÄ• laá¹ƒ vasanti, so nesaá¹ƒ ajjhattaá¹ƒ. yasmiÃ±ca appataraá¹ƒ kÄ• l
nesaá¹ƒ bahiddhÄ• ti vattuá¹ƒ yuttaá¹ƒ. rÅ«pÄ• rÅ«pabhave ca sattÄ• cirataraá¹ƒ vasanti, a
tasmÄ• ``ajjhattanti kÄ• mabhavo, bahiddhÄ• ti rÅ«pÄ• rÅ«pabhavoâ€™â€™ ti kasmÄ• vu
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. __catutthameva koá¹-á¹-hÄ• sa_nti vivaá¹-á¹-aá¹-á¹-hÄ• yis
asaá¹…khyeyyakappaá¹ƒ. __itaresÅ«_ti saá¹ƒvaá¹-á¹-asaá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yivivaá¹-á¹-
asaá¹…khyeyyakappesu. __Ä• layo_ti saá¹…go. __patthanÄ• _ti ``kathaá¹ƒ nÄ• ma tatrÅ«p
ti abhipatthanÄ• . __abhilÄ• so_ti tatrÅ«papajjitukÄ• matÄ• . __tasmÄ• _tiÄ• dinÄ• yathÄ•

etthÄ• yaá¹ƒ adhippÄ• yo --- kassacipi kilesassa avikkhambhitattÄ• kenacipi pakÄ• rena vi
avimutto kÄ• mabhavo ajjhattaggahaá¹‡assa attÄ• naá¹ƒ adhikicca uddissa pavattaggÄ• ha
ajjhattaá¹ƒ nÄ• ma. tattha bandhanaá¹ƒ ajjhattasaá¹ƒyojanaá¹ƒ, tena saá¹ƒyutto __ajjhattas
tabbipariyÄ• yato __bahiddhÄ• saá¹ƒyojano_ti.

chandarÄ• gavaseneva \Be II 33/ ajjhattasaá¹ƒyojanaá¹ƒ bahiddhÄ• saá¹ƒyojanaÃ±ca pugg
orambhÄ• giyauddhambhÄ• giyasaá¹ƒyojanavasenapi dassetuá¹ƒ __ ``orambhÄ• giyÄ• ni v
vuccati kÄ• madhÄ• tu, paá¹-isandhiyÄ• paccayabhÄ• vena taá¹ƒ oraá¹ƒ bhajantÄ«ti __ora
kammunÄ• \Ne II 30/ vipÄ• kaá¹ƒ sattena ca dukkhaá¹ƒ saá¹ƒyojentÄ«ti __saá¹ƒyojanÄ• ni
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sakÄ• marÄ• gapaá¹-ighÄ• . uddhaá¹ƒ
vuttanayenetaá¹ƒ uddhaá¹ƒ bhajantÄ«ti __uddhambhÄ• giyÄ• ni, _ saá¹ƒyojanÄ• ni.
rÅ«parÄ• gÄ• rÅ«parÄ• gamÄ• nuddhaccÄ• vijjÄ• . atha vÄ• orambhÄ• go vuccati kÄ• ma
heá¹-á¹-hÄ• bhÅ«tattÄ• , tatrÅ«papattiyÄ• paccayabhÄ• vato orambhÄ• gassa hitÄ• nÄ«ti _
``vacchÄ• yogo duhakoâ€™â€™ ti. uddhambhÄ• go nÄ• ma mahaggatabhÄ• vo, tassa hitÄ
baddhapÄ• sÄ• á¹‡o viya paÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni heá¹-á¹-hÄ• Ä• kaá¸• á¸• h
gahitarukkhasÄ• khÄ• viya paÃ±cuddhambhÄ• giyasaá¹ƒyojanÄ• ni upari Ä• kaá¸• á¸• ham

sakkÄ• yadiá¹-á¹-hiÄ• dÄ«ni appahÄ«nÄ• ni, te bhavaggepi nibbatte etÄ• ni Ä• kaá¸• á¸• hit
pÄ• tenti, tasmÄ• etÄ• ni paÃ±ca gacchantaá¹ƒ vÄ• renti, gataá¹ƒ puna Ä• nenti. rÅ«parÄ•
gacchantaá¹ƒ na vÄ• renti, Ä• gantuá¹ƒ pana na denti.

asamucchinnesu orambhÄ• giyasaá¹ƒyojanesu laddhapaccayesu uddhambhÄ• giyÄ• ni sa
hontÄ«ti labbhamÄ• nÄ• nampi puthujjanÄ• naá¹ƒ vasena avibhajitvÄ• ariyÄ• naá¹ƒ yogava
``ubhayampi cetaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __vaá¹-á¹-anissitamahÄ• janassÄ• _ti pu
__dvedhÄ• paricchinno_ti kÄ• masugatirÅ«pÄ• rÅ«pabhavavasena dvÄ«hi pakÄ• rehi pari

__vacchakasÄ• lopamaá¹ƒ_ uttÄ• natthameva. opammasaá¹ƒsandane pana kassaci kilesa
kathaÃ±cipi avimutto kÄ• mabhavo ajjhattaggahaá¹‡assa visesapaccayattÄ• , imesaá¹ƒ sat
abbhantaraá¹-á¹-hena __anto_ nÄ• ma. rÅ«pÄ• rÅ«pabhavo tabbipariyÄ• yato __bahi_ nÄ•
orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, so ajjhattasaá¹ƒyojano vutto. yassa tÄ•
bahiddhÄ• saá¹ƒyojano. tasmÄ• anto asamucchinnabandhanatÄ• ya bahi ca pavattamÄ• n
__antobaddho bahisayito_ \Be II 34/ nÄ• ma. nirantarappavattabhavaá¹…gasantÄ• navaser
kÄ• maá¹ƒ nesaá¹ƒ bahibandhanampi asamucchinnaá¹ƒ, antobandhanassa pana mÅ«latÄ•
``saá¹ƒyojanaá¹ƒ pana tesaá¹ƒ kÄ• mÄ• vacarÅ«panibaddhamevÄ• â€™â€™ _ti. iminÄ• n
veditabbo.

__ettÄ• vatÄ• ca kirÄ• _ti __kira_-saddo arucisaá¹ƒsÅ«canattho. tenettha Ä• cariyavÄ• da
aruccanabhÄ• vaá¹ƒ dÄ«peti. ``sÄ«lavÄ• â€™â€™ ti anÄ• maá¹-á¹-havisesasÄ• maÃ±Ã±at
taÃ±ca catubbidhanti Ä• cariyatthero __ ``catupÄ• risuddhisÄ«laá¹ƒ uddisitvÄ• â€™â€™ _ti
catupÄ• risuddhisÄ«lesu. __jeá¹-á¹-hakasÄ«la_nti padhÄ• nasÄ«laá¹ƒ. __ubhayatthÄ• _ti u
viya uddesepi \Ne II 31/ pÄ• timokkhasaá¹ƒvarova therena vutto ``sÄ«lavÄ• â€™â€™ ti vutt
sÄ«laggahaá¹‡aÃ±hi pÄ• á¸·iyaá¹ƒ pÄ• timokkhasaá¹ƒvaravaseneva Ä• gataá¹ƒ. tenÄ• ha _
``pÄ• timokkhasaá¹ƒvaroyevÄ• â€™â€™ _tiÄ• di. tattha avadhÄ• raá¹‡ena itaresaá¹ƒ tiá¹‡â
pÄ• timokkhantogadhabhÄ• vaá¹ƒ dÄ«peti. tathÄ• hi anolokiyolokane Ä• jÄ«vahetu ca sikk
gilÄ• napaccayassa apaccavekkhitaparibhoge ca Ä• patti vihitÄ• ti. __tÄ«á¹‡Ä«_ti indriyasa
__sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«_ti sÄ«lapariyÄ• yena tesaá¹ƒ katthaci sutte
nÄ• ma kiá¹ƒ atthi yathÄ• ``pÄ• timokkhasaá¹ƒvaroâ€™â€™ ti? Ä• cariyassa sammukhatÄ
upacÄ• rena pucchanto viya vadati. tenÄ• ha __ ``ananujÄ• nantoâ€™â€™ _ti. __chadvÄ•
tassa sallahukabhÄ• vamÄ• ha cittÄ• dhiá¹-á¹-hÄ• nabhÄ• vamattena paá¹-ipÄ• katikabhÄ•
nayo. __paccayuppattimattaka_nti phalena hetuá¹ƒ dasseti. uppÄ• danahetukÄ• hi paccay
__idamattha_nti idaá¹ƒ payojanaá¹ƒ imassa paccayassa paribhuÃ±janeti adhippÄ• yo. __ni
indriyasaá¹ƒvarÄ• dÄ«ni tÄ«á¹‡i padhÄ• nassa sÄ«lassa paripÄ• lanavasena pavattiyÄ• pa
dasseti. idÄ• ni pÄ• timokkhasaá¹ƒvarasseva padhÄ• nabhÄ• vaá¹ƒ byatirekato anvayato ca
``yassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __so_ pÄ• timokkhasaá¹ƒvaro. __sesÄ• ni_ indriy

__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti \Be II 35/ yo hi naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti
Ä• pÄ• yikÄ• dÄ«hi dukkhehÄ«ti pÄ• timokkhanti laddhanÄ• mena sikkhÄ• padasÄ«lena pi
yasmÄ• evaá¹ƒbhÅ«to tena samannÄ• gato nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``pÄ• tÄ«mo
samannÄ• gatoâ€™â€™ _ti.

aparo nayo --- kilesÄ• naá¹ƒ balavabhÄ• vato, pÄ• pakiriyÄ• ya ca sukarabhÄ• vato, puÃ±
dukkarabhÄ• vato bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti pÄ• tÄ«, puthujjano. aniccatÄ•
kammavegakkhitto ghaá¹-iyantaá¹ƒ viya anavaá¹-á¹-hÄ• nena paribbhamanato gamanato g
maraá¹‡avasena tamhi tamhi sattanikÄ• ye attabhÄ• vassa pÄ• tanasÄ«lo vÄ• pÄ• tÄ«, sa
taá¹ƒ pÄ• tiá¹ƒ saá¹ƒsÄ• radukkhato mokkhetÄ«ti __pÄ• timokkhaá¹ƒ_. cittassa hi vimokkhe
vuccati. vuttaÃ±hi ``cittavodÄ• nÄ• visujjhantÄ«â€™â€™ ti, ``anupÄ• dÄ• ya Ä• savehi citt
(Vin I 28) ca.

atha vÄ• avijjÄ• dinÄ• hetunÄ• saá¹ƒsÄ• re patati gacchati pavattatÄ«ti pÄ• ti, ``avijjÄ• n
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti \Ne I
vuttaá¹ƒ, tassa pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho etenÄ• ti __pÄ• tim
``kaá¹‡á¹-hekÄ• á¸·oâ€™â€™ tiÄ• dÄ«naá¹ƒ viyassa samÄ• sasiddhi veditabbÄ• .

atha vÄ• pÄ• teti vinipÄ• teti dukkheti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ---

``cittena nÄ«yate loko, cittena parikassatÄ«â€™â€™ ti. (SN a I 62).

tassa pÄ• tino mokkho etenÄ• ti __pÄ• timokkho_. patati vÄ• etena apÄ• yadukkhe saá¹ƒs
taá¹‡hÄ• disaá¹ƒkileso. vuttaÃ±hi ---

``taá¹‡hÄ• janehi purisaá¹ƒ, (SN a I 56-57) taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15, 105; A

tato pÄ• tito mokkhoti __pÄ• timokkho_.

atha \Be II 36/ vÄ• patati etthÄ• ti pÄ• ti, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaÃ±h

``chasu loko samuppanno, chasu kubbati santhavaâ€™â€™ nti (SN a I 70; Sn 171).

tato chaajjhattikabÄ• hirÄ• yatanasaá¹…khÄ• tato pÄ• tito mokkhoti __pÄ• timokkho_.

atha vÄ• pÄ• to vinipÄ• to assa atthÄ«ti pÄ• tÄ«, saá¹ƒsÄ• ro. tato mokkhoti __pÄ• timokk

atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• ``patÄ«â€™â€™ ti vuccat

patino mokkho patimokkho tena paÃ±Ã±attattÄ• ti, patimokkho eva __pÄ• timokkho_. sabba
mÅ«labhÄ• vato uttamaá¹-á¹-hena pati ca so yathÄ• vuttaá¹-á¹-hena mokkho cÄ• ti patimok
__pÄ• timokkho_. tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhanti Ä• dimetaá¹ƒ mukhametaá¹ƒ pamuk
vitthÄ• ro.

atha \Ne II 33/ vÄ• pa-iti pakÄ• re, atÄ«ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accanta
__pÄ• timokkho_. idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ±Ã
vikkhambhanavasena, samucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti __pÄ• timok
patimokkho, tamhÄ• tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkhoti attho. patimokkho ev
vÄ• nibbÄ• naá¹ƒ, tassa mokkhassa patibimbabhÅ«toti patimokkho. sÄ«lasaá¹ƒvaro hi sÅ«
viya nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• go viya yathÄ• rahaá¹ƒ kilesanibbÄ• panato
patimokkhaá¹ƒyeva __pÄ• timokkhaá¹ƒ_.

atha vÄ• mokkhaá¹ƒ pati vattati, mokkhÄ• bhimukhanti vÄ• patimokkhaá¹ƒ, patimokkhame
evamettha pÄ• timokkhasaddassa attho veditabbo.

__Ä• cÄ• ragocarasampanno_ti kÄ• yikavÄ• casikaavÄ«tikkamasaá¹…khÄ• tena Ä• cÄ• re
navesiyÄ• digocaratÄ• disaá¹…khÄ• tena gocarena sampanno, sampannaÄ• cÄ• ragocarot
__appamattakesÅ«_ti parittakesu anÄ• pattigamanÄ«yesu. ``dukkaá¹-adubbhÄ• sitamattesÅ
__vajjesÅ«_ti gÄ• rayhesu. te pana ekantato akusalasabhÄ• vÄ• hontÄ«ti Ä• ha __ ``akusa
__bhayadassÄ«_ti bhayato dassanasÄ«lo, paramÄ• á¹‡umattampi vajjaá¹ƒ sineruppamÄ• á
bhÄ• yanasÄ«lo. __sammÄ• Ä• diyitvÄ• _ti sammadeva sakkaccaá¹ƒ sabbasova Ä• diyitvÄ
niddhÄ• raá¹‡e bhummanti samudÄ• yato avayavaniddhÄ• raá¹‡aá¹ƒ dassento __ ``sikkhÄ•
sikkhÄ• padaá¹ƒ samÄ• diyitvÄ• sikkhatÄ«â€™â€™ _ti atthamÄ• ha, sikkhÄ• padameva hi
sikkhitabbaÃ±cÄ• ti adhippÄ• yo. __yaá¹ƒ kiÃ±ci sikkhÄ• padesÅ«_ti sikkhÄ• koá¹-á¹-hÄ• s
mÅ«lapaÃ±Ã±attianupaÃ±Ã±attisabbatthapaÃ±Ã±attipadesapaÃ±Ã±attiÄ• dibhedaá¹ƒ yaá¹
paá¹-ipajjitabbaá¹ƒ pÅ«retabbaá¹ƒ sÄ«laá¹ƒ, taá¹ƒ pana dvÄ• ravasena duvidhamevÄ• ti Ä•
vÄ• casikaá¹ƒ vÄ• â€™â€™ _ti. imasmiá¹ƒ atthavikappe __sikkhÄ• padesÅ«_ti Ä• dhÄ• re
kassaci visuá¹ƒ aggahaá¹‡ato. tenÄ• ha __ ``taá¹ƒ sabbaâ€™â€™ _nti.

__aÃ±Ã±ataraá¹ƒ devaghaá¹-a_nti aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ. __Ä• gÄ• mÄ« hotÄ«_
Ä• gamanasÄ«lo hoti. __Ä• gantÄ• _ti etthÄ• pi eseva nayo. __iminÄ• aá¹…genÄ• _ti imin

sukkhavipassako yebhuyyena catudhÄ• tuvavatthÄ• namukhena kammaá¹-á¹-hÄ• nÄ• bhi
``sukkhavipassakassa dhÄ• tukammaá¹-á¹-hÄ• nikabhikkhunoâ€™â€™ _ti. vuttamevatthaá
__ ``paá¹-hamena aá¹…genÄ• â€™â€™ _tiÄ• dimÄ• ha.

cittassa \Ne II 34/ sukhumabhÄ• vo idha sukhamattabhÄ• vamÄ• pannena daá¹-á¹-habboti

tÄ• â€™â€™ _tiÄ• di. __tantivasenÄ• _ti kevalaá¹ƒ tantiá¹-á¹-hapanavasena, na pana thera
phalassa vÄ• uppÄ• danatthÄ• ya, nÄ• pi sammÄ• paá¹-ipattiyaá¹ƒ yojanatthÄ• yÄ• ti adhi

<38> chaá¹-á¹-he __mahÄ• kaccÄ• no_ti gihikÄ• le ujjeniraÃ±Ã±o purohitaputto abhirÅ«po
suvaá¹‡á¹‡avaá¹‡á¹‡o ca. varaá¹‡Ä• nÄ• ma rukkho, tassa avidÅ«re bhavattÄ• nagaramp
Ä• ha __ ``varaá¹‡Ä• nÄ• ma ekaá¹ƒ nagaraâ€™â€™ _nti. dvandapadassa paccekaá¹ƒ ab
hetusaddaá¹ƒ paccekaá¹ƒ yojetvÄ• dassento __ ``kÄ• marÄ• gÄ• bhinivesahetÅ«â€™â€™
sambandhe sati yo attho sambhavati, taá¹ƒ dassetuá¹ƒ __ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™
__kÄ• marÄ• gena abhiniviá¹-á¹-hattÄ• _ti etena kÄ• marÄ• gÄ• bhinivesahetÅ«ti imassa at
__vinibaddhattÄ• _tiÄ• dÄ«hi kÄ• marÄ• gavinibaddhahetÅ«tiÄ• dÄ«naá¹ƒ. __tato mukho_t
Ä• á¸·hakÄ• dimÄ• nabhaá¹‡á¸• aá¹ƒ. sesamettha uttÄ• nameva.

<39> sattame __madhurÄ• ya_nti uttaramadhurÄ• yaá¹ƒ. __gundÄ• vane_ti kaá¹‡hagundÄ
attho. __jarÄ• jiá¹‡á¹‡e_ti jarÄ• ya jiá¹‡á¹‡e, na byÄ• dhiÄ• dÄ«naá¹ƒ vasena jiá¹‡á¹‡asadis
jarÄ• ya abhibhÅ«te. __vayovuddhe_ti jiá¹‡á¹‡attÄ• eva cassa vayovuddhippattiyÄ• vuddh
__jÄ• timahallake_ti jÄ• tiyÄ• mahantatÄ• ya cirarattatÄ• ya mahallake, na bhogaparivÄ• rÄ
__addhagate_ti ettha __addha_-saddo dÄ«ghakÄ• lavÄ• cÄ«ti Ä• ha __ ``dÄ«ghakÄ• laddh
__vayo_ti purimapadalopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``pacchimavayaâ€™â€™ _nti, vass
tatiyakoá¹-á¹-hÄ• sasaá¹…khÄ• taá¹ƒ pacchimavayaá¹ƒ anuppatteti attho.

bhavati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __bhÅ«mi, _ kÄ• raá¹‡anti Ä• ha __ ``yena
_tiÄ• di. __paripakko_ti pariá¹‡ato, vuddhibhÄ• vaá¹ƒ pattoti attho. __moghajiá¹‡á¹‡o_ti ant
thirakaraá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ abhÄ• vena tucchajiá¹‡á¹‡o nÄ• ma. bÄ• ladÄ• rako
visesanatthaá¹ƒ __ ``yuvÄ• â€™â€™ _ti vuttaá¹ƒ. atikkantapaá¹-hamavayÄ• eva sattÄ• sa
hontÄ«ti paá¹-hamavaye á¹-hitabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``susukÄ• á¸·akesoâ€™â€™ _ti
laddhakena. ekacco hi daharopi samÄ• no kÄ• á¹‡o vÄ• hoti kuá¹‡iÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã
yobbanena samannÄ• gato nÄ• ma hoti. yo pana abhirÅ«po hoti dassanÄ«yo pÄ• sÄ• diko
yadeva alaá¹…kÄ• raparihÄ• raá¹ƒ icchati, tena tena alaá¹…kato devaputto viya carati, ayaâ
samannÄ• gato nÄ• ma hoti. tenevÄ• ha __ ``yena yobbanena samannÄ• gatoâ€™â€™ _ti

__yamhi_ \Ne II 35/ __saccaÃ±ca dhammo cÄ• _ti yamhi puggale soá¸·asahÄ• kÄ• rehi pa
saccaá¹ƒ, Ã±Ä• á¹‡ena sacchikatattÄ• navavidhalokuttaradhammo ca atthi. __ahiá¹ƒsÄ• _t
desanÄ• mattametaá¹ƒ, yamhi pana catubbidhÄ• pi appamaÃ±Ã±Ä• bhÄ• vanÄ• atthÄ«ti a
sÄ«laÃ±ceva indriyasaá¹ƒvaro ca. __vantamalo_ti maggaÃ±Ä• á¹‡ena nÄ«haá¹-amalo. __d
__thero_ti so imehi thirabhÄ• vakÄ• raá¹‡ehi samannÄ• gatattÄ• theroti pavuccatÄ«ti attho

<40> aá¹-á¹-hame __ ``corÄ• balavanto hontÄ«â€™â€™ _ti padaá¹ƒ uddharitvÄ• yehi kÄ
honti, tesaá¹ƒ sabbhÄ• vaá¹ƒ dassento __ ``pakkhasampannÄ• â€™â€™ _tiÄ• dimÄ• ha. ta

__nivÄ• saá¹-á¹-hÄ• nasampannatÄ• _ giriduggÄ• disabbhÄ• vato. __atiyÄ• tu_nti anto yÄ•
attho. taá¹ƒ pana antopavisanaá¹ƒ kenaci kÄ• raá¹‡ena bahigatassa hotÄ«ti Ä• ha __ ``bah
janapadacÄ• rikaá¹ƒ caritvÄ• â€™â€™ _tiÄ• di. __niyyÄ• tu_nti bahi nikkhamituá¹ƒ. taÃ±ca
bahiddhÄ• karaá¹‡Ä«ye sati sambhavatÄ«ti Ä• ha __ ``corÄ• janapadaá¹ƒ vilumpantÄ«â€™
__anusaÃ±Ã±Ä• tu_nti anusaÃ±carituá¹ƒ. sesamettha uttÄ• nameva.

<41> navame __micchÄ• paá¹-ipattÄ• dhikaraá¹‡ahetÅ«_ti ettha __adhi_-saddo anatthako
``micchÄ• paá¹-ipattiyÄ• karaá¹‡ahetÅ«â€™â€™ _ti. __na Ä• rÄ• dhako_ti na sampÄ• dak
paá¹-ivijjhanavasena nibbÄ• naá¹ƒ gacchatÄ«ti Ã±Ä• yo, so eva taá¹ƒsamaá¹…ginaá¹ƒ vaá
dhÄ• raá¹‡aá¹-á¹-hena dhammoti __Ã±Ä• yo dhammo, _ ariyamaggo. so panettha saha vip
``sahavipassanakaá¹ƒ maggaâ€™â€™ _nti. __Ä• rÄ• dhanaá¹ƒ_ nÄ• ma saá¹ƒsiddhi, sÄ•
paripÅ«raá¹‡ena icchitÄ• , tasmÄ• vuttaá¹ƒ __ ``sampÄ• detuá¹ƒ pÅ«retuâ€™â€™ _nti.

<42> dasame __duggahitehÄ«_ti atthato byaÃ±janato ca duá¹-á¹-hu gahitehi,
Å«nÄ• dhikaviparÄ«tapadapaccÄ• bhaá¹-á¹-hÄ• divasena vilometvÄ• gahitehÄ«ti attho. __
gahitehÄ«_ti idaá¹ƒ pana nidassanamattaá¹ƒ duggahassa Å«nÄ• dhikÄ• divasenapi sambh
duggahitasuttantÄ• naá¹ƒyeva atthaÃ±ca pÄ• á¸·iÃ±ca uttaritaraá¹ƒ katvÄ• dassentÄ«â€™

samacittavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. parisavaggavaá¹‡á¹‡anÄ•

<43> paÃ±camassa \Ne II 36/ paá¹-hame __uddhaccena samannÄ• gatÄ• _ti akappiye kap
akappiyasaÃ±Ã±itÄ• ya, avajje vajjasaÃ±Ã±itÄ• ya, vajje avajjasaÃ±Ã±itÄ• ya \Be II 40/ udd
vinaye apakataÃ±Ã±uno saá¹ƒkilesavodÄ• niyesu dhammesu na kusalÄ• sakiÃ±canakÄ• ri
tesaá¹ƒ anuppannaÃ±ca uddhaccaá¹ƒ uppajjati, uppannaÃ±ca bhiyyobhÄ• vaá¹ƒ vepullaá¹ƒ
tucchattÄ• naá¸·o viyÄ• ti __naá¸·o, _ mÄ• noti Ä• ha __ ``unnaá¸·Ä• ti uggatanaá¸·Ä• â€™
``uá¹-á¹-hitatucchamÄ• nÄ• â€™â€™ _ti. mÄ• no hi seyyassa seyyoti sadisoti ca pavattiyÄ•
__cÄ• pallenÄ• _ti capalabhÄ• vena, taá¹‡hÄ• loluppenÄ• ti attho. __mukhakharÄ• _ti mukh
pharusavÄ• dinoti attho.

__vikiá¹‡á¹‡avÄ• cÄ• _ti vissaá¹-avacanÄ• samphappalÄ• pitÄ• ya apariyantavacanÄ• . te
``asaá¹ƒyatavacanÄ• â€™â€™ _tiÄ• di. __vissaá¹-á¹-hasatino_ti sativirahitÄ• . paccayavek
satiyÄ• satikiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya evaá¹ƒ vuttÄ• . na sampajÄ• nantÄ«ti __as
taá¹ƒyoganivattiyaá¹ƒ cÄ• yaá¹ƒ akÄ• ro ``ahetukÄ• dhammÄ• (Dhs dukamÄ• tikÄ• 2), ab
tiÄ• dÄ«su (Vin II 76) viyÄ• ti Ä• ha __ ``nippaÃ±Ã±Ä• â€™â€™ _ti, paÃ±Ã±Ä• rahitÄ• ti att
__vibbhantacittÄ• _ti ubbhantacittÄ• . samÄ• dhivirahena laddhokÄ• sena uddhaccena tesa
cittaá¹ƒ nÄ• nÄ• rammaá¹‡esu paribbhamati vanamakkaá¹-o viya vanasÄ• khÄ• su. __pÄ•

saá¹ƒvarÄ• bhÄ• vena gihikÄ• le viya vivaá¹-aindriyÄ• . tenÄ• ha __ ``pakatiyÄ• á¹-hitehÄ«
__vivaá¹-ehÄ«_ti asaá¹ƒvutehi.

<44> dutiye __bhaá¹‡á¸• anaá¹ƒ vuccati kalahassa pubbabhÄ• go_ti kalahassa hetubhÅ«t
ca aniá¹-á¹-hakiriyÄ• bhaá¹‡á¸• anaá¹ƒ nÄ• ma. __kalahajÄ• tÄ• _ti hatthaparÄ• mÄ• sÄ• c
jÄ• to etesanti kalahajÄ• tÄ• ti evamettha attho daá¹-á¹-habbo. __viruddhavÄ• da_nti ``ayaá
dhammoâ€™â€™ tiÄ• dinÄ• viruddhavÄ• dabhÅ«taá¹ƒ vivÄ• daá¹ƒ. mukhasannissitatÄ• y
adhippetÄ• ti Ä• ha __ ``dubbhÄ• sitÄ• vÄ• cÄ• mukhasattiyoti vuccantÄ«â€™â€™ _ti. cat
sÄ«mÄ• paricchinnehi pakatattehi bhikkhÅ«hi ekato kattabbattÄ• __ekakammaá¹ƒ_ nÄ• ma
pÄ• timokkhuddeso ekato uddisitabbattÄ• __ekuddeso_ nÄ• ma. paÃ±Ã±attaá¹ƒ pana sikk
lajjÄ«puggalehi samaá¹ƒ sikkhitabbabhÄ• vato __samasikkhatÄ• _ nÄ• ma \Be II 41/. pÄ• á
__khÄ«rodakÄ«bhÅ«tÄ• _ti yathÄ• khÄ«raÃ±ca \Ne II 37/ udakaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ
ekattaá¹ƒ viya upeti. satipi hi ubhayesaá¹ƒ kalÄ• pÄ• naá¹ƒ paramatthato bhede pacurajane
duviÃ±Ã±eyyanÄ• nattaá¹ƒ khÄ«rodakaá¹ƒ samoditaá¹ƒ accantameva saá¹ƒsaá¹-á¹-haá¹ƒ v
evaá¹ƒ sÄ• maggivasena ekattÅ«pagatacittuppÄ• dÄ• viyÄ• ti khÄ«rodakÄ«bhÅ«tÄ• ti eva
__mettÄ• cakkhÅ«hÄ«_ti mettÄ• cittaá¹ƒ paccupaá¹-á¹-hapetvÄ• olokanacakkhÅ«hi. tÄ• ni
``piyacakkhÅ«nÄ«â€™â€™ ti vuccanti.

<45> tatiye __aggavatÄ«_ti ettha __agga_-saddo uttamapariyÄ• yo, tena visiá¹-á¹-hassa pu
visiá¹-á¹-hÄ• ya vÄ• paá¹-ipattiyÄ• gahaá¹‡aá¹ƒ idhÄ• dhippetanti Ä• ha __ ``aggavatÄ«ti u
_tiÄ• di. avigatataá¹‡hatÄ• ya taá¹ƒ taá¹ƒ parikkhÄ• rajÄ• taá¹ƒ bahuá¹ƒ lanti Ä• diyantÄ«ti
__bÄ• hulikÄ• _ yathÄ• ``venayikoâ€™â€™ ti (AN c 8.11; Vin III 8; MN I 246). te pana yasm
yuttappayuttÄ• nÄ• ma honti, tasmÄ• Ä• ha __ ``cÄ«varÄ• dibÄ• hullÄ• ya paá¹-ipannÄ• â
Ä• daragÄ• ravÄ• bhÄ• vato sithilaá¹ƒ adaá¸·haá¹ƒ gaá¹‡hantÄ«ti __sÄ• thalikÄ• _ti vuttaá¹
bhÄ• vanapuá¹ƒsakaniddeso, sithilasaddena vÄ• samÄ• natthassa sÄ• thalasaddassa vas
veditabbÄ• . __avagamanaá¹-á¹-henÄ• _ti adhogamanaá¹-á¹-hena, orambhÄ• giyabhÄ• ven
sabbÅ«padhipaá¹-inissaggatÄ• ya upadhivivitte. __oropitadhurÄ• _ti ujjhitussÄ• hÄ• . __duv
kÄ• yikaá¹ƒ cetasikaÃ±ca vÄ«riyaá¹ƒ.

<46> catutthe __idaá¹ƒ dukkha_nti dukkhassa ariyasaccassa paccakkhato aggahitabhÄ• va
__ettakameva dukkha_nti tassa paricchijja aggahitabhÄ• vadassanatthaá¹ƒ. __ito uddhaá¹ƒ
anavasesetvÄ• aggahitabhÄ• vadassanatthaá¹ƒ. __yathÄ• sabhÄ• vato nappajÄ• nantÄ«_
sarasalakkhaá¹‡appaá¹-ivedhena asammohato nappaá¹-ivijjhanti. asammohapaá¹-ivedho ca
pavatte paccÄ• dukkhassa rÅ«pÄ• diparicchede sammoho na hoti, tathÄ• pavatti. __accan
accantakkhayanimittaá¹ƒ nibbÄ• naá¹ƒ. __asamuppattÄ«_ti etthÄ• pi eseva nayo. yaá¹ƒ nib
Ä• rammaá¹‡apaccayaá¹-á¹-hena kÄ• raá¹‡abhÅ«taá¹ƒ Ä• gamma tadubhayampi nirujjhati,
nibbÄ• naá¹ƒ dukkhanirodhoti vuccati.

<47> paÃ±came \Be II 42/ visesanassa paranipÄ• tena __ ``parisÄ• kasaá¹-oâ€™â€™ _ti v
``kasaá¹-aparisÄ• â€™â€™ _tiÄ• di. ``kasaá¹-aparisÄ• â€™â€™ ti hi vattabbe ``parisÄ• kas
__parisÄ• maá¹‡á¸• o_ti etthÄ• pi eseva nayo. sesamettha uttÄ• nameva.

<48> chaá¹-á¹-he \Ne II 38/ __gambhÄ«rÄ• _ti agÄ• dhÄ• dukkhogÄ• á¸·hÄ• . __pÄ• á¸·iv
dhammapaá¹-isambhidÄ• ya visayo gambhÄ«rabhÄ• vo, tamÄ• ha. dhammappaá¹-ivedhass
pÄ• á¸·iyÄ• dukkhogÄ• á¸·hatÄ• ya gambhÄ«rabhÄ• vo. __ ``pÄ• á¸·ivasena gambhÄ«rÄ•
``sallasuttasadisÄ• â€™â€™ _ti vuttaá¹ƒ tassa ``animittamanaÃ±Ã±Ä• taâ€™â€™ ntiÄ• dir
gambhÄ«ratÄ• ya labbhanato. tathÄ• hi tattha tÄ• gÄ• thÄ• duviÃ±Ã±eyyarÅ«pÄ• tiá¹-á¹-
Ã±Ä• á¹‡ena dukkhogÄ• á¸·hanti katvÄ• ``gambhÄ«raâ€™â€™ nti vuccati. pubbÄ• paramp
duviÃ±Ã±eyyatÄ• ya dukkhogÄ• á¸·hameva, tasmÄ• taá¹ƒ ``pÄ• á¸·ivasena gambhÄ«rÄ• â
nayena __ ``atthavasena gambhÄ«rÄ• â€™â€™ _ti etthÄ• pi attho veditabbo. __mahÄ• ved
Ä• dayo) atthavasena gambhÄ«ratÄ• suviÃ±Ã±eyyÄ• va. lokaá¹ƒ uttaratÄ«ti lokuttaro, nava
so atthabhÅ«to etesaá¹ƒ atthÄ«ti __lokuttarÄ• _. tenÄ• ha __ ``lokuttaraatthadÄ«pakÄ• â€™

__sattasuÃ±Ã±aá¹ƒ dhammamattamevÄ• _ti sattena attanÄ• suÃ±Ã±aá¹ƒ kevalaá¹ƒ dham
pariyÄ• puá¹‡itabba_nti liá¹…gavacanavipallÄ• sena vuttanti Ä• ha __ ``uggahetabbe ca pa
cÄ• â€™â€™ _ti. kavino kammaá¹ƒ kavitÄ• . yaá¹ƒ panassa kammaá¹ƒ, taá¹ƒ tena katanti v
``kavitÄ• ti kavÄ«hi katÄ• â€™â€™ _ti. __itara_nti kÄ• veyyÄ• ti padaá¹ƒ, kÄ• byanti vuttaá
kavinÄ• vuttanti attho. tenÄ• ha __ ``tasseva vevacanaâ€™â€™ _nti. __vicitraakkharÄ• _ti
viÃ±Ã±Ä• panÄ«yÄ• . __sÄ• sanato bahibhÅ«tÄ• _ti na sÄ• sanÄ• vacarÄ• . __tesaá¹ƒ sÄ•
sÄ• vakÄ• ti apaÃ±Ã±Ä• tÄ• naá¹ƒ yesaá¹ƒ kesaÃ±ci sÄ• vakehi. __na ceva aÃ±Ã±amaÃ±Ã
vÄ• centi, ye ca suá¹‡anti, te aÃ±Ã±amaÃ±Ã±aá¹ƒ atthÄ• diá¹ƒ nappaá¹-ipucchanti, kevalaá
vÄ• canasavanamatteneva parituá¹-á¹-hÄ• honti. __cÄ• rikaá¹ƒ na vicarantÄ«_ti asukasmiá
jÄ• nantÄ• atthÄ«ti pucchanatthÄ• ya cÄ• rikaá¹ƒ na gacchanti tÄ• disassa puggalassa abh
pubbÄ• paravirodhato. __kathaá¹ƒ ropetabba_nti kena pakÄ• rena nikkhipitabbaá¹ƒ. attho n
anusandhito sambandhato \Be II 43/ pubbÄ• parato Ä• dipariyosÄ• nato ca Ã±Ä• to sammÄ
athoâ€™â€™ _tiÄ• di. __anuttÄ• nÄ«kata_nti akkharasannivesÄ• dinÄ• anuttÄ• nÄ«kataá
saá¹ƒsayassa.

<49> sattame kilesehÄ« Ä• masitabbato Ä• misaá¹ƒ, cattÄ• ro paccayÄ• . tadeva garu garu
dhammoti __Ä• misagarÅ«_. tenÄ• ha __ ``lokuttaradhammaá¹ƒ lÄ• makato gahetvÄ• á¹-h
bhÄ• gato vimuttoti __ubhatobhÄ• gavimutto. dvÄ«hi bhÄ• gehi_ dve vÄ• re vimutto. __paÃ
samathasannissayena vinÄ• aggamaggapaÃ±Ã±Ä• ya vimutto. tenÄ• ha __ ``sukkhavipass
II 39/. __kÄ• yenÄ• _ti nÄ• makÄ• yena. __jhÄ• naphassaá¹ƒ phusitvÄ• _ti aá¹-á¹-hasamÄ•
jhÄ• naphassaá¹ƒ adhigamavasena phusitvÄ• . pacchÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ yathÄ• A
sacchikarotÄ«ti __kÄ• yasakkhÄ«_. na tu vimutto ekaccÄ• naá¹ƒ Ä• savÄ• naá¹ƒ aparikkhÄ
__diá¹-á¹-hantaá¹ƒ patto_ti diá¹-á¹-hassa anto anantaro kÄ• lo diá¹-á¹-hanto, dassanasaá¹…

sotÄ• pattimaggaÃ±Ä• á¹‡assa anantaraá¹ƒ pattoti attho. paá¹-hamaphalato paá¹-á¹-hÄ• ya
diá¹-á¹-hippatto. tenÄ• ha __ ``ime dvepi chasu á¹-hÄ• nesu labbhantÄ«â€™â€™ _ti.

__saddahanto vimutto_ti etena sabbathÄ• avimuttassa saddhÄ• mattena vimuttabhÄ• vad
sekkhabhÄ• vameva vibhÄ• veti. __saddhÄ• vimutto_ti vÄ• saddhÄ• ya avimuttoti attho. __
paá¹-hamaphalato paá¹-á¹-hÄ• ya chasu á¹-hÄ• nesu. __dhammaá¹ƒ anussaratÄ«_ti
paá¹-hamamaggapaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ dhammaá¹ƒ anussarati. __saddhaá¹ƒ anuss
ubhopi hete sotÄ• pattimaggaá¹-á¹-hÄ• yeva. __imaá¹ƒ kasmÄ• gaá¹‡hantÄ«_ti evaá¹ƒ eka
gayhamÄ• nesu imaá¹ƒ ekantaninditaá¹ƒ lÄ• makaá¹ƒ dussÄ«laá¹ƒ kasmÄ• gaá¹‡hanti. sa
labbhamÄ• nopi viseso na paÃ±Ã±Ä• yati, visabhÄ• ge pana sati eva paÃ±Ã±Ä• yati paá¹-a
cittapaá¹-assÄ• ti Ä• ha __ ``ekaccesu panÄ• â€™â€™ _tiÄ• di. __ganthitÄ• _ti avabaddhÄ
sammohaá¹ƒ Ä• pannÄ• . __chandarÄ• gaapakaá¸• á¸• hanÄ• yÄ• _ti chandarÄ• gassa ap
__nissaraá¹‡apaÃ±Ã±Ä• yÄ• _ti tato nissaraá¹‡Ä• vahÄ• ya paÃ±Ã±Ä• ya virahitÄ• .

__paÃ±Ã±Ä• dhurenÄ• _ti \Be II 44/ vipassanÄ• bhinivesena. __abhiniviá¹-á¹-ho_ti vipassa
__tasmiá¹ƒ khaá¹‡e_ti sotÄ• pattimaggakkhaá¹‡e. __dhammÄ• nusÄ• rÄ« nÄ• ma_ paÃ±Ã
ariyamaggasotassa anussaraá¹‡ato. __kÄ• yasakkhÄ« nÄ• ma_ nÄ• makÄ• yena sacchikÄ
sacchikaraá¹‡ato. vikkhambhanasamucchedÄ• naá¹ƒ vasena __dvikkhattuá¹ƒ_. arÅ«pajjhÄ
aggamaggena sesakÄ• yatoti __dvÄ«hi bhÄ• gehi_ nissakkavacanaÃ±cetaá¹ƒ. diá¹-á¹-hant
vÄ• pattoti __diá¹-á¹-hippatto_. tattha __diá¹-á¹-hantaá¹ƒ patto_ti dassanasaá¹…khÄ• tassa
sotÄ• pattimaggaÃ±Ä• á¹‡assa anantaraá¹ƒ pattoti attho. __diá¹-á¹-hattÄ• _ti catusaccadas
paÃ±Ã±Ä• ya nirodhassa diá¹-á¹-hattÄ• . jhÄ• naphassarahitÄ• ya sÄ• tisayÄ• ya paÃ±Ã±Ä
__paÃ±Ã±Ä• vimutto_. sesaá¹ƒ vuttanayattÄ• suviÃ±Ã±eyyameva.

<50> aá¹-á¹-hame na samÄ• ti __visamÄ• _. kÄ• yakammÄ• dÄ«naá¹ƒ visamattÄ• tato ev
sulabhanti Ä• ha __ ``sapakkhalanaá¹-á¹-henÄ• â€™â€™ _ti. __nippakkhalanaá¹-á¹-henÄ•
__uddhammÄ• nÄ«_ti dhammato apetÄ• ni. __ubbinayÄ• nÄ«_ti etthÄ• pi eseva nayo.

<51> navame \Ne II 40/ __adhammikÄ• _ti adhamme niyuttÄ• . tenÄ• ha __ ``niddhammÄ•
attho.

<52> dasame __gaá¹‡hantÄ«_ti pavattenti. __na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• per
taá¹ƒ adhikaraá¹‡aá¹ƒ yathÄ• vÅ«pasammati, evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ itarÄ«tare na sa
saÃ±Ã±Ä• panatthaá¹ƒ sannipÄ• te sati tattha yuttapattakaraá¹‡ena saÃ±Ã±attiyÄ• bhavita
saÃ±Ã±Ä• panatthaá¹ƒ na sannipatanti. __na pekkhÄ• pentÄ«_ti taá¹ƒ adhikaraá¹‡aá¹ƒ mÅ
aÃ±Ã±amaÃ±Ã±aá¹ƒ na pekkhÄ• penti. asaÃ±Ã±attiyeva attanÄ• gahitapakkhassa balaá¹ƒ
na tathÄ• mantentÄ«_ti sandiá¹-á¹-hiparÄ• mÄ• siÄ• dhÄ• naggÄ• hiduppaá¹-inissaggibhÄ
tenÄ• ha __ ``thÄ• masÄ• â€™â€™ _tiÄ• di. __uttÄ• natthoyeva_ kaá¹‡hapakkhe vuttappa

parisavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. puggalavaggavaá¹‡á¹‡anÄ•

<53> dutiyapaá¹‡á¹‡Ä• sakassa \Be II 45/ \Ne II 41/ paá¹-hame hitaggahaá¹‡ena mettÄ• v
karuá¹‡Ä• , anukampÄ• gahaá¹‡ena pana karuá¹‡Ä• ti __cakkavattinÄ• saddhiá¹ƒ gahitatt
ti na vuttaá¹ƒ_. nippariyÄ• yato lokÄ• nukampÄ• nÄ• ma sammÄ• sambuddhÄ• dhÄ«nÄ• ti
manussadevasampattivasena dve sampattiyo. tÄ• dve, nibbÄ• nasampatti cÄ• ti __tisso_.

<54> dutiye bahuso loke na ciá¹‡á¹‡Ä• na pavattÄ• manussÄ• ti __Ä• ciá¹‡á¹‡amanussÄ
loke nibbatti abhÅ«tapubbÄ• bhÅ«tÄ• ti __abbhutamanussÄ• _.

<55> tatiye __dasasu cakkavÄ• á¸·asahassesu anutÄ• paá¹ƒ karoti_ tassa ekabuddhakhet

<56> catutthe __thÅ«passa yuttÄ• _ti dhÄ• tuyo pakkhipitvÄ• thÅ«pakaraá¹‡assa yuttÄ• .

<57> paÃ±came __attano Ä• nubhÄ• venÄ• _ti sayambhuÃ±Ä• á¹‡ena. __buddhÄ• _ti buc

<58> chaá¹-á¹-he __pahÄ«nattÄ• na bhÄ• yatÄ«_ti attasinehÄ• bhÄ• vato na bhÄ• yati.
sakkÄ• yadiá¹-á¹-higgahaá¹‡aÃ±cettha nidassanamattaá¹ƒ, attasinehassa paá¹-ighassa tad
vasena bhÄ• yanaá¹ƒ hotÄ«ti tesampi pahÄ«nattÄ• na bhÄ• yati, aÃ±Ã±athÄ• sotÄ• pann
bhavitabbaá¹ƒ siyÄ• . __sakkÄ• yadiá¹-á¹-hiyÄ• balavattÄ• _ti ettha ahaá¹ƒkÄ• rasammoha
vattabbaá¹ƒ.

<59> sattame __assÄ• jÄ• nÄ«yo_ti likhanti, __usabhÄ• jÄ• nÄ«yo_ti pana pÄ• á¹-hoti.

<61> navame __tatthÄ• _ti antarÄ• paá¹‡e. __eko_ti dvÄ«su kinnaresu eko. ambilikÄ• pha
sambandho. __ambilikÄ• phala_nti tintiá¹‡Ä«phalanti \Be II 46/ vadanti, caturambilanti apare
pÄ• á¸·iyaá¹ƒ vutte dve atthe.

<62> dasame \Ne II 42/ yathÄ• Ä• raddhe kicce vattamÄ• ne antarÄ• eva paá¹-igamanaá¹
etassa paá¹-ivÄ• nanti __appaá¹-ivÄ• no_. tattha asaá¹ƒkocappatto. tenÄ• ha __ ``anukkaá

<63> ekÄ• dasame __sannivÄ• sa_nti sahavÄ• saá¹ƒ. yathÄ• asappurisÄ• saha vasantÄ•
anÄ• dariyaá¹ƒ karonti, tappaá¹-ikkhepena sappurisÄ• naá¹ƒ sagÄ• ravappaá¹-ipattidassana
daá¹-á¹-habbaá¹ƒ.

<64> dvÄ• dasame __dvÄ«supi pakkhesÅ«_ti vivÄ• dÄ• pannÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dvÄ
__saá¹ƒsaramÄ• nÄ• _ti pavattamÄ• nÄ• . __diá¹-á¹-hipaá¸·Ä• so_ti diá¹-á¹-hisannissayo pa
__Ä• ghÄ• tento_ti Ä• hananto bÄ• dhento. __anabhirÄ• dhanavasenÄ• _ti yassa uppajjati,
atthassa anabhirÄ• dhanavasena. __sabbampeta_nti vacÄ«saá¹ƒsÄ• roti sabbampetaá¹ƒ. a
citteti Ä• netvÄ• sambandho.

puggalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7) 2. sukhavaggavaá¹‡á¹‡anÄ•

<65> dutiyassa paá¹-hame __sabbakÄ• manipphattimÅ«lakaá¹ƒ sukha_nti
anavasesaupabhogaparibhogavatthunipphattihetukaá¹ƒ kÄ• masukhaá¹ƒ. __pabbajjÄ• mÅ«
pabbajjÄ• hetukaá¹ƒ pavivekasukhaá¹ƒ.

<66> dutiye __kÄ• me_ti paÃ±ca kÄ• maguá¹‡e, sabbepi vÄ• tebhÅ«make dhamme. vutta
tebhÅ«makÄ• dhammÄ• kamanÄ«yaá¹-á¹-hena kÄ• mÄ• â€™â€™ ti (Nidd I 1). __nekkha
gharabandhanato nikkhantattÄ• . nibbÄ• nameva vÄ• ---

``pabbajjÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, nibbÄ• naÃ±ca vipassanÄ• .

sabbepi kusalÄ• dhammÄ• , nekkhammanti pavuccareâ€™â€™ ti || (It-a 109) ---

hi vuttaá¹ƒ.

<67> tatiye \Be II 47/ \Ne II 43/ upadhÄ« vuccanti paÃ±cupÄ• dÄ• nakkhandhÄ• , tannissita
__upadhisukhaá¹ƒ_. tappaá¹-ipakkhato __nirupadhisukhaá¹ƒ lokuttarasukhaá¹ƒ_.

<68> catutthe vaá¹-á¹-apariyÄ• pannaá¹ƒ sukhaá¹ƒ __vaá¹-á¹-asukhaá¹ƒ_. nibbÄ• nÄ• ram
__vivaá¹-á¹-asukhaá¹ƒ_.

<69> paÃ±came __saá¹ƒkilesa_nti saá¹ƒkiliá¹-á¹-haá¹ƒ. tenÄ• ha __ ``vaá¹-á¹-agÄ• misukh
__vivaá¹-á¹-asukha_nti maggaphalasahagataá¹ƒ sukhaá¹ƒ.

<70> chaá¹-á¹-he ariyÄ• nameva sukhaá¹ƒ __ariyasukhaá¹ƒ, _ ariyaÃ±ca taá¹ƒ sukhaÃ±cÄ

anariyÄ• nameva sukhaá¹ƒ __anariyasukhaá¹ƒ_. anariyaÃ±ca taá¹ƒ sukhaÃ±cÄ• tipi __ana

<71> sattame __ta_nti cetasikasukhaá¹ƒ.

<72> aá¹-á¹-hame saha pÄ«tiyÄ• vattatÄ«ti __sappÄ«tikaá¹ƒ, _ pÄ«tisahagataá¹ƒ sukhaá¹
ca natthi etassa pÄ«tÄ«ti __nippÄ«tikaá¹ƒ sukhaá¹ƒ_. aá¹-á¹-hakathÄ• yaá¹ƒ panettha jhÄ•
uddhaá¹-aá¹ƒ, tathÄ• ca ``lokiyasappÄ«tikasukhato lokiyanippÄ«tikasukhaá¹ƒ aggaâ€™â€™
lokiyanippÄ«tikampi hi aggaá¹ƒ labbhatevÄ• ti bhÅ«mantaraá¹ƒ bhinditvÄ• aggabhÄ• vo ve

<73> navame sÄ• tasabhÄ• vameva sukhaá¹ƒ __sÄ• tasukhaá¹ƒ, _ na upekkhÄ• sukhaá¹ƒ
kÄ• maÃ±cettha kÄ• yaviÃ±Ã±Ä• á¹‡asahagatampi sÄ• tasukhameva, aá¹-á¹-hakathÄ• yaá
sukhaâ€™â€™ nteva vuttaá¹ƒ.

<74> dasame samÄ• dhisampayuttaá¹ƒ sukhaá¹ƒ __samÄ• dhisukhaá¹ƒ_. na samÄ• dhisa
__asamÄ• dhisukhaá¹ƒ_.

<75> ekÄ• dasame suttantakathÄ• esÄ• ti __ ``sappÄ«tikaá¹ƒ jhÄ• nadvayaâ€™â€™ _nti

<77> terasame rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ uttarapadalopena, taá¹ƒ Ä• rammaá¹‡aá¹ƒ etas
__rÅ«pÄ• rammaá¹‡aá¹ƒ_. catutthajjhÄ• naggahaá¹‡aá¹ƒ pana yadassa paá¹-iyogÄ«, tena
samÄ• nayogakkhamadassanaparaá¹ƒ. __yaá¹ƒ kiÃ±ci rÅ«pa_nti yaá¹ƒ kiÃ±ci ruppanalakk
tappaá¹-ikkhepena __arÅ«paá¹ƒ_ veditabbaá¹ƒ.

sukhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8) 3. sanimittavaggavaá¹‡á¹‡anÄ•

78-79__._ tatiyassa \Be II 48/ \Ne II 44/ paá¹-hame nimÄ«yati ettha phalaá¹ƒ avasesapacca
viyÄ• ti __nimittaá¹ƒ, _ kÄ• raá¹‡anti Ä• ha __ ``sanimittÄ• ti sakÄ• raá¹‡Ä• â€™â€™ _ti. __
dutiyasuttÄ• dÄ«su. __eseva nayo_ti iminÄ• nidÄ• nÄ• dipadÄ• nampi kÄ• raá¹‡apariyÄ• y
phalanti __nidÄ• naá¹ƒ, _ hinoti phalaá¹ƒ patiá¹-á¹-hÄ• ti etenÄ• ti __hetu, _ saá¹…kharoti p
__saá¹…khÄ• ro, _ paá¹-icca etasmÄ• phalaá¹ƒ etÄ«ti __paccayo, _ ruppati niruppati phala
__rÅ«pa_nti evaá¹ƒ nidÄ• nÄ• dipadÄ• nampi hetupariyÄ• yatÄ• veditabbÄ• .

<84> sattame __paccayabhÅ«tÄ• yÄ• _ti sahajÄ• tÄ• dipaccayabhÅ«tÄ• ya.

<87> dasame samecca sambhuyya paccayehi katoti saá¹…khato, saá¹…khato dhammo Ä•
__saá¹…khatÄ• rammaá¹‡Ä• . maggakkhaá¹‡e na honti nÄ• ma_ pahÄ«yantÄ«ti katvÄ• . _

``vuccantÄ«â€™â€™ ti ajjhÄ• haritabbaá¹ƒ. __yÄ• va arahattÄ• desanÄ• desitÄ• _ taá¹ƒta
hontÄ«â€™â€™ ti vuttattÄ• .

sanimittavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(9) 4. dhammavaggavaá¹‡á¹‡anÄ•

<88> catutthassa paá¹-hame __phalasamÄ• dhÄ«_ti catÅ«supi ariyaphalesu samÄ• dhi. ta
veditabbÄ• .

<89> dutiye sampayuttadhamme pariggaá¹‡hÄ• tÄ«ti __paggÄ• ho_. na vikkhipatÄ«ti __av

<90> tatiye namanaá¹-á¹-hena __nÄ• maá¹ƒ_. ruppanaá¹-á¹-hena __rÅ«paá¹ƒ_. sammasan
``cattÄ• ro arÅ«pakkhandhÄ• â€™â€™ _tveva vuttaá¹ƒ. tenÄ• ha __ ``dhamma-koá¹-á¹-hÄ•
kathitaâ€™â€™ _nti.

<91> catutthe \Ne II 45/ vijÄ• nanaá¹-á¹-hena __vijjÄ• _. vimuccanaá¹-á¹-hena __vimutti_.

<92> paÃ±came \Be II 49/ bhavo nÄ• ma sassataá¹ƒ sadÄ• bhÄ• vato, sassatavasena upp
__bhavadiá¹-á¹-hi_. vibhavo nÄ• ma ucchedo vinÄ• sanaá¹-á¹-hena, vibhavavasena uppajja
__vibhavadiá¹-á¹-hi. uttÄ• natthÄ• neva_ heá¹-á¹-hÄ• vuttanayattÄ• .

<95> aá¹-á¹-hame dukkhaá¹ƒ vaco etasmiá¹ƒ vippaá¹-ikÅ«lagÄ• himhi vipaccanÄ«kasÄ• te
dubbaco, tassa kammaá¹ƒ dovacassaá¹ƒ, tassa dubbacassa puggalassa anÄ• dariyavasen
bhÄ• vo __dovacassatÄ• . tassa bhÄ• vo_ti ca tassa yathÄ• vuttassa dovacassassa atthibh
dovacassameva. vitthÄ• rato panesÄ• ``tattha katamÄ• dovacassatÄ• ? sahadhammike vu
nti __abhidhamme_ Ä• gatÄ• . sÄ• atthato saá¹…khÄ• rakkhandho hoti. catunnaá¹ƒ vÄ• k
pavattÄ• naá¹ƒ etaá¹ƒ adhivacananti vadanti.

pÄ• payogato pÄ• pÄ• assaddhÄ• dayo puggalÄ• etassa mittÄ• ti pÄ• pamitto, tassa bhÄ
vitthÄ• rato panesÄ• ``tattha katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• assaddhÄ• dussÄ
duppaÃ±Ã±Ä• . yÄ• tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ• bhajanÄ• sambhajanÄ•
taá¹ƒsampavaá¹…katÄ• â€™â€™ ti (Dhs 1333) evaá¹ƒ Ä• gatÄ• . sÄ• pi atthato dovacassa
hi cetanÄ• ya puggalo pÄ• pasampavaá¹…ko nÄ• ma hoti, sÄ• cetanÄ• cattÄ• ropi vÄ• an
tadÄ• kÄ• rappavattÄ• __pÄ• pamittatÄ• _.

<96> navame sukhaá¹ƒ vaco etasmiá¹ƒ padakkhiá¹‡agÄ• himhi anulomasÄ• te sÄ• dare pu
kalyÄ• á¹‡Ä• saddhÄ• dayo puggalÄ• etassa mittÄ• ti __kalyÄ• á¹‡amitto_tiÄ• dinÄ• vutta

veditabbo.

<97> dasame pathavÄ«dhÄ• tuÄ• dayo sukhadhÄ• tukÄ• madhÄ• tuÄ• dayo ca etÄ• sveva
dassite tÄ• supi kosallaá¹ƒ dassitameva hotÄ«ti __ ``aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™ _ti
jÄ• nana_nti iminÄ• aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ sabhÄ• vapariccheddikÄ•
savanadhÄ• raá¹‡asammasanappaá¹-ivedhapaÃ±Ã±Ä• vuttÄ• . tattha dhÄ• tÅ«naá¹ƒ sava
itarÄ• bhÄ• vanÄ• mayÄ• . tatthÄ• pi sammasanapaÃ±Ã±Ä• lokiyÄ• \Be II 50/. vipassanÄ
lakkhaá¹‡Ä• divasena aniccÄ• divasena ca manasikaraá¹‡aá¹ƒ manasikÄ• ro, tattha kosalla
__manasikÄ• rakusalatÄ• _. aá¹-á¹-hÄ• rasannaá¹ƒyeva \Ne II 46/ dhÄ• tÅ«naá¹ƒ
sammasanappaá¹-ivedhapaccavekkhaá¹‡apaÃ±Ã±Ä• manasikÄ• rakusalatÄ• , sÄ• Ä• dim
bhinnÄ• . tathÄ• hi sammasanapaÃ±Ã±Ä• tassÄ• Ä• di, paá¹-ivedhapaÃ±Ã±Ä• majjhe, pa
pariyosÄ• naá¹ƒ.

<98> ekÄ• dasame Ä• pattiyova Ä• pattikkhandhÄ• . tÄ• pana antarÄ• pattÄ«naá¹ƒ aggah
gahaá¹‡ena satta hontÄ«ti Ä• ha __ ``paÃ±cannaÃ±ca sattannaÃ±ca Ä• pattikkhandhÄ• na
``imÄ• Ä• pattiyo, ettakÄ• Ä• pattiyo, evaÃ±ca tÄ• saá¹ƒ Ä• pajjanaá¹ƒ hotÄ«â€™â€™ ti jÄ
tippakÄ• rena jÄ• nanapaÃ±Ã±Ä• hi Ä• pattikusalatÄ• nÄ• ma. Ä• pattito vuá¹-á¹-hÄ• pana
vÄ• cÄ• kammavÄ• cÄ• , tathÄ• bhÅ«tÄ• anussÄ• vanavÄ• cÄ• . ``imÄ• ya kammavÄ• cÄ
hoti, hontaÃ±ca paá¹-hame, tatiye vÄ• anussÄ• vane yya-kÄ• raá¹ƒ patte, `saá¹ƒvarissÄ• n
pariyosite hotÄ«â€™â€™ ti evaá¹ƒ taá¹ƒ taá¹ƒ Ä• pattÄ«hi vuá¹-á¹-hÄ• naparicchedajÄ• na
__Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• . vuá¹-á¹-hÄ• na_nti ca yathÄ• pannÄ• ya Ä• pattiyÄ• ya
anantarÄ• yatÄ• pÄ• danaá¹ƒ. evaá¹ƒ vuá¹-á¹-hÄ• naggahaá¹‡eneva desanÄ• yapi saá¹…g

dhammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10) 5. bÄ• lavaggavaá¹‡á¹‡anÄ•

<99> paÃ±camassa paá¹-hame __anÄ• gataá¹ƒ bhÄ• raá¹ƒ vahatÄ«_ti attano asampattaá¹
samÄ• no therehi vahitabbaá¹ƒ bÄ«janaggÄ• hadhammajjhesanÄ• dibhÄ• raá¹ƒ vahatÄ«ti e
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 159-160) pana yasmÄ• sammajjanÄ• dinavavidhaá
Ä• á¹‡atteneva kÄ• tabbaá¹ƒ, pÄ• timokkhaÃ±ca Ä• á¹‡atteneva uddisitabbaá¹ƒ, tasmÄ• ta
Ä• á¹‡attiyÄ• karonto anÄ• gataá¹ƒ bhÄ• raá¹ƒ vahati nÄ• mÄ• ti dassetuá¹ƒ __ ``sammajja
vuttaá¹ƒ. yaÃ±hi ``anujÄ• nÄ• mi, bhikkhave, uposathÄ• gÄ• raá¹ƒ sammajjituâ€™â€™ ntiÄ
__pÄ• á¸·iyaá¹ƒ_ Ä• gataá¹ƒ. aá¹-á¹-hakathÄ• su ca ---

``sammajjanÄ« \Be II 51/ \Ne II 47/ padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, `pubbakaraá¹‡aâ€™ nti vuccati ||

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, `pubbakiccaâ€™ nti vuccatÄ«â€™â€™ ti || (Vin I aá¹-á¹-ha 168) ---

evaá¹ƒ dvÄ«hi nÄ• mehi navavidhaá¹ƒ pubbakiccaá¹ƒ dassitaá¹ƒ, taá¹ƒ akatvÄ• uposathaá
vaá¹-á¹-ati. tasmÄ• ``anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• navaá¹ƒ bhikkhuá¹ƒ Ä
vacanato therena Ä• á¹‡attena agilÄ• nena bhikkhunÄ• uposathÄ• gÄ• raá¹ƒ sammajjitabb
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapetabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±Ä• petabbaá¹ƒ, padÄ«po kÄ
Ä• pajjati.

therenapi patirÅ«paá¹ƒ Ã±atvÄ• Ä• á¹‡Ä• petabbaá¹ƒ, Ä• á¹‡Ä• pentenapi yaá¹ƒ kiÃ±ci ka
kÄ• lameva eko vÄ• bhÄ• ranittharaá¹‡ako vÄ• sarabhÄ• á¹‡akadhammakathikÄ• dÄ«su v
uposathÄ• gÄ• rasammajjanatthaá¹ƒ Ä• á¹‡Ä• petabbo, avasesÄ• pana vÄ• rena Ä• á¹‡Ä•
sammajjaniá¹ƒ tÄ• vakÄ• likampi na labhati, sÄ• khÄ• bhaá¹…gaá¹ƒ kappiyaá¹ƒ kÄ• retvÄ•
alabhantassa laddhakappiyaá¹ƒ hoti. padÄ«pakaraá¹‡epi vuttanayeneva Ä• á¹‡Ä• petabbo,
``amukasmiá¹ƒ nÄ• ma okÄ• se telaá¹ƒ vÄ• kapallikÄ• vÄ• atthi, taá¹ƒ gahetvÄ• karohÄ«
telÄ• dÄ«ni natthi, pariyesitabbÄ• ni. pariyesitvÄ• alabhantassa laddhakappiyaá¹ƒ hoti. api
jÄ• letabbo. Ä• sanapaÃ±Ã±Ä• panÄ• á¹‡attiyampi vuttanayeneva Ä• á¹‡Ä• petabbo, Ä• á¹
Ä• sanÄ• ni natthi, saá¹…ghikÄ• vÄ• sato Ä• haritvÄ• paÃ±Ã±Ä• petvÄ• puna Ä• haritabb
kaá¹-asÄ• rakepi taá¹-á¹-ikÄ• yopi paÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-ati, tÄ• supi asati sÄ• khÄ• bh
kÄ• retvÄ• paÃ±Ã±Ä• petabbÄ• ni. kappiyakÄ• rakaá¹ƒ alabhantassa laddhakappiyaá¹ƒ ho

__chandapÄ• risuddhÄ«_ti ettha uposathakaraá¹‡atthaá¹ƒ sannipatite saá¹…ghe bahi upos
sannipÄ• taá¹-á¹-hÄ• naá¹ƒ gantvÄ• kÄ• yasÄ• maggiá¹ƒ adentena chando dÄ• tabbo. yop
tena pÄ• risuddhiá¹ƒ dentena chando dÄ• tabbo. kathaá¹ƒ dÄ• tabbo? ekassa bhikkhuno \B
``chandaá¹ƒ dammi, chandaá¹ƒ me hara, chandaá¹ƒ me Ä• rocehÄ«â€™â€™ ti ayamattho
ubhayena vÄ• viÃ±Ã±Ä• petabbo. evaá¹ƒ dinno hoti chando. akatÅ«posathena pana gilÄ• n
pÄ• risuddhi \Ne II 48/ dÄ• tabbÄ• . kathaá¹ƒ dÄ• tabbÄ• ? ekassa bhikkhuno santike ``pÄ•
pÄ• risuddhiá¹ƒ me hara, pÄ• risuddhiá¹ƒ me Ä• rocehÄ«â€™â€™ ti ayamattho kÄ• yena v
viÃ±Ã±Ä• petabbo. evaá¹ƒ dinnÄ• hoti pÄ• risuddhi. taá¹ƒ pana dentena chandopi dÄ• tabb
bhagavatÄ• --- ``anujÄ• nÄ• mi, bhikkhave, tadahuposathe pÄ• risuddhiá¹ƒ dentena chand
saá¹…ghassa karaá¹‡Ä«yaâ€™â€™ nti. tattha pÄ• risuddhidÄ• naá¹ƒ saá¹…ghassapi attan
sampÄ• deti, na avasesaá¹ƒ saá¹…ghakiccaá¹ƒ. chandadÄ• naá¹ƒ saá¹…ghasseva uposath
sampÄ• deti, attano pana uposatho akatoyeva hoti, tasmÄ• pÄ• risuddhiá¹ƒ dentena chand

__utukkhÄ• na_nti ``hemantÄ• dÄ«naá¹ƒ utÅ«naá¹ƒ ettakaá¹ƒ atikkantaá¹ƒ, ettakaá¹ƒ avas
evaá¹ƒ utÅ«naá¹ƒ Ä• cikkhanaá¹ƒ. __bhikkhugaá¹‡anÄ• _ti ``ettakÄ• bhikkhÅ« uposathagg

bhikkhÅ«naá¹ƒ gaá¹‡anÄ• . idampi ubhayaá¹ƒ katvÄ• va uposatho kÄ• tabbo. __ovÄ• do_ti
bhikkhÅ«nÄ«hi yÄ• citaá¹ƒ ovÄ• daá¹ƒ anÄ• rocetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. bh
uposathoâ€™â€™ ti Ä• gantvÄ• ``ayaá¹ƒ uposatho cÄ• tuddaso, pannarasoâ€™â€™ ti pu
Ä• gantvÄ• ``bhikkhunisaá¹…gho, ayya, bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pa
labhatu kira, ayya, bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti evaá¹ƒ ovÄ•
á¹-hapetvÄ• bÄ• lagilÄ• nagamiye aÃ±Ã±o sacepi Ä• raÃ±Ã±ako hoti, appaá¹-iggahetuá¹ƒ
paá¹-iggahito, tena bhikkhunÄ• uposathagge pÄ• timokkhuddesako bhikkhu evaá¹ƒ vattabb
bhante, bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati, lab
bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti.

pÄ• timokkhuddesakena vattabbaá¹ƒ --- ``atthi koci bhikkhu bhikkhunovÄ• dako sammatoâ
bhikkhu bhikkhunovÄ• dako sammato, tato tena so vattabbo --- ``itthannÄ• mako bhikkhu \B
bhikkhunovÄ• dako sammato, taá¹ƒ bhikkhunisaá¹…gho upasaá¹…kamatÅ«â€™â€™ ti. sa
pucchitabbaá¹ƒ --- ``ko Ä• yasmÄ• ussahati bhikkhuniyo ovadituâ€™â€™ nti. sace koci uss
aá¹-á¹-hahi aá¹…gehi samannÄ• gato, taá¹ƒ tattheva sammannitvÄ• ovÄ• dappaá¹-iggÄ• h
``itthannÄ• mo bhikkhu bhikkhunovÄ• dako sammato, taá¹ƒ bhikkhunisaá¹…gho upasaá¹…
koci ussahati, pÄ• timokkhuddesakena vattabbaá¹ƒ --- ``natthi koci bhikkhu bhikkhunovÄ• d
pÄ• sÄ• dikena bhikkhunisaá¹…gho sampÄ• detÅ«â€™â€™ ti. ettÄ• vatÄ• hi sikkhattayas
sÄ• sanaá¹ƒ Ä• rocitaá¹ƒ hoti. tena bhikkhunÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•
Ä• rocetabbaá¹ƒ. pÄ• timokkhampi ``na, bhikkhave, anajjhiá¹-á¹-hena pÄ• timokkhaá¹ƒ uddi
Ä• patti dukkaá¹-assÄ• â€™â€™ ti vacanato anÄ• á¹‡attena na uddisitabbaá¹ƒ. ``therÄ• dh
nti hi vacanato saá¹…ghatthero vÄ• pÄ• timokkhaá¹ƒ uddiseyya \Ne II 49/, ``anujÄ• nÄ• mi
bhikkhu byatto paá¹-ibalo, tassÄ• dheyyaá¹ƒ pÄ• timokkhaâ€™â€™ nti vacanato navakatar
dutiyÄ• dÄ«ni uttÄ• natthÄ• neva.

<109> ekÄ• dasame __na kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yatÄ«_ti na kukkuccÄ• yituá¹ƒ
sÅ«karamaá¹ƒsaá¹ƒ labhitvÄ• ``acchamaá¹ƒsaâ€™â€™ nti kukkuccÄ• yati, ``sÅ«karamaá¹
``acchamaá¹ƒsaâ€™â€™ nti kukkuccÄ• yati, na paribhuÃ±jatÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ miga
``dÄ«pimaá¹ƒsaâ€™â€™ nti, kÄ• le santeyeva ``kÄ• lo natthÄ«â€™â€™ ti, appavÄ• retvÄ•
patte rajasmiá¹ƒ apatiteyeva ``patitaâ€™â€™ nti, attÄ• naá¹ƒ uddissa macchamaá¹ƒse akat
kataâ€™â€™ nti kukkuccÄ• yati. __kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yatÄ«_ti kukkuccÄ
kukkuccÄ• yati. acchamaá¹ƒsaá¹ƒ labhitvÄ• ``sÅ«karamaá¹ƒsaâ€™â€™ nti na kukkuccÄ•
jÄ• nantopi ``sÅ«karamaá¹ƒsaâ€™â€™ nti na kukkuccÄ• yati, madditvÄ• vÄ«tikkamatÄ«ti
dÄ«pimaá¹ƒsaá¹ƒ migamaá¹ƒsanti ... pe ... attÄ• naá¹ƒ uddissa macchamaá¹ƒse kate ``maá
na kukkuccÄ• yatÄ«ti evamettha attho daá¹-á¹-habbo. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``na kuk
saá¹…ghabhogassa apaá¹-á¹-hapanaá¹ƒ avicÄ• raá¹‡aá¹ƒ na kukkuccÄ• yitabbaá¹ƒ nÄ• m
kukkuccÄ• yitabbanti tasseva paá¹-á¹-hapanaá¹ƒ vicÄ• raá¹‡aá¹ƒ, taá¹ƒ na kukkuccÄ• yatÄ
vuttaá¹ƒ. tattha \Be II 54/ __saá¹…ghabhogassÄ• _ti saá¹…ghassa catupaccayaparibhogatt

dinnakhettavatthutaá¸·Ä• kÄ• dikassa, tato uppannadhaÃ±Ã±ahiraÃ±Ã±Ä• dikassa ca saá¹.
__apaá¹-á¹-hapana_nti asaá¹ƒvidahanaá¹ƒ. tenÄ• ha __ ``avicÄ• raá¹‡aâ€™â€™ _nti. __ta
saá¹…ghabhogassa.

bÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. Ä• sÄ• duppajahavaggavaá¹‡á¹‡anÄ•

<119> tatiyapaá¹‡á¹‡Ä• sakassa \Ne II 50/ \Be II 55/ paá¹-hame dukkhena pajahitabbÄ• ti
duccajÄ• _tiÄ• dÄ«supi eseva nayo. dvinnaá¹ƒ Ä• sÄ• naá¹ƒ duccajabhÄ• vo kathaá¹ƒ jÄ• r
lÄ• bhÄ• sÄ• ya duccajabhÄ• vaá¹ƒ vibhÄ• veti __ ``lÄ• bhÄ• sÄ• yÄ• â€™â€™ _tiÄ• dinÄ•
yuddhatthÄ• ya ubhato sannipatitaá¹ƒ. __pakkhandantÄ«_ti anuppavisanti. __jÄ«vitÄ• sÄ• y
jÄ«vitÄ• sÄ• ya duccajabhÄ• vaá¹ƒ vibhÄ• veti.

<120> dutiye __dullabhÄ• _ti na sulabhÄ• . __iá¹‡aá¹ƒ demÄ«ti saÃ±Ã±aá¹ƒ karotÄ«_ti eva
viya hotÄ«ti attho. ettha ca ``pubbakÄ• rÄ«ti paá¹-hamaá¹ƒ upakÄ• rassa kÄ• rako. kataÃ±Ã
kataá¹ƒ Ã±atvÄ• pacchÄ• kÄ• rako. tesu pubbakÄ• rÄ« `iá¹‡aá¹ƒ demÄ«â€™ ti saÃ±Ã±aá
`iá¹‡aá¹ƒ jÄ«rÄ• pemÄ«â€™ ti saÃ±Ã±aá¹ƒ karotÄ«â€™â€™ ti ettakameva idha vuttaá¹ƒ.
puggalapaá¹‡á¹‡attisaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Pp-a 83) pana ---

``pubbakÄ• rÄ«ti paá¹-hamameva kÄ• rako. katavedÄ«ti kataá¹ƒ vedeti, viditaá¹ƒ pÄ• kaá¹-a
agÄ• riyÄ• nagÄ• riyehi dÄ«petabbÄ• . agÄ• rikesu hi mÄ• tÄ• pitaro pubbakÄ• rino nÄ• ma
mÄ• tÄ• pitaro paá¹-ijaggantÄ• abhivÄ• danÄ• dÄ«ni tesaá¹ƒ kurumÄ• nÄ• katavedino nÄ•
Ä• cariyupajjhÄ• yÄ• pubbakÄ• rino nÄ• ma, antevÄ• sikasaddhivihÄ• rikÄ• Ä• cariyupajjh
abhivÄ• danÄ• dÄ«ni ca tesaá¹ƒ kurumÄ• nÄ• katavedino nÄ• ma. tesaá¹ƒ Ä• vibhÄ• vatth
upajjhÄ• yaposakasoá¹‡attherÄ• dÄ«naá¹ƒ vatthÅ«ni kathetabbÄ• ni.

``aparo nayo --- parena akateyeva upakÄ• re attani kataá¹ƒ upakÄ• raá¹ƒ anapekkhitvÄ• kÄ
seyyathÄ• pi mÄ• tÄ• pitaro ceva Ä• cariyupajjhÄ• yÄ• ca. so dullabho sattÄ• naá¹ƒ taá¹‡h
katassa upakÄ• rassa anurÅ«pappavattiá¹ƒ \Be II 56/ attani \Ne II 51/ kataá¹ƒ upakÄ• raá¹ƒ
vediyanto kataÃ±Ã±ukatavedÄ« seyyathÄ• pi mÄ• tÄ• pituÄ• cariyupajjhÄ• yesu sammÄ• p
sattÄ• naá¹ƒ avijjÄ• bhibhÅ«tattÄ• . apica akÄ• raá¹‡avacchalo pubbakÄ• rÄ«, sakÄ• raá¹‡a
kataÃ±Ã±ukatavedÄ«. `karissati meâ€™ ti evamÄ• dikÄ• raá¹‡anirapekkhakiriyo pubbakÄ•
evamÄ• dikÄ• raá¹‡asÄ• pekkhakiriyo kataÃ±Ã±ukatavedÄ«. tamojotiparÄ• yaá¹‡o pubbak

kataÃ±Ã±ukatavedÄ«. desetÄ• pubbakÄ• rÄ«, paá¹-ipajjitÄ• kataÃ±Ã±ukatavedÄ«. sadeva
sammÄ• sambuddho pubbakÄ• rÄ«, ariyasÄ• vako kataÃ±Ã±ukatavedÄ«â€™â€™ ti vuttaá

tattha kÄ• raá¹‡ena vinÄ• pavattahitacitto __akÄ• raá¹‡avacchalo_. anÄ• gatamhi payojan
``karissati meâ€™â€™ tiÄ• dinÄ• cittena paá¹-hamaá¹ƒ gahitaá¹ƒ tÄ• disaá¹ƒ kataá¹ƒ upÄ•
nÄ• ma hoti, na pubbakÄ• rÄ«ti adhippÄ• yena __ ``karissati meti evamÄ• dikÄ• raá¹‡asÄ•
kataÃ±Ã±ukatavedÄ«â€™â€™ _ti vuttaá¹ƒ. __tamojotiparÄ• yaá¹‡o_ puÃ±Ã±aphalÄ• ni an
karotÄ«ti __ ``pubbakÄ• rÄ«â€™â€™ _ti vutto. puÃ±Ã±aphalaá¹ƒ upajÄ«vanto hi kataÃ±Ã±

<121> tatiye __titto_ti suhito pariyosito niá¹-á¹-hitakiccatÄ• ya nirussukko. guá¹‡apÄ• ripÅ«
paripuá¹‡á¹‡o yÄ• vadattho idha titto vutto. __tappetÄ• _ti aÃ±Ã±esampi tittikaro. __paccek
tathÄ• gatasÄ• vako ca khÄ«á¹‡Ä• savo titto_ti ettha paccekabuddho navalokuttaradhamme
paripuá¹‡á¹‡o, aÃ±Ã±aá¹ƒ pana tappetuá¹ƒ na sakkoti. tassa hi dhammakathÄ• ya abhisam
pana dhammakathÄ• ya aparimÄ• á¹‡Ä• naá¹ƒ devamanussÄ• naá¹ƒ abhisamayo hoti. eva
desentÄ• na attano vacanaá¹ƒ katvÄ• kathenti, buddhÄ• naá¹ƒ vacanaá¹ƒ katvÄ• kathent
--- ``ayaá¹ƒ bhikkhu na attanÄ• paá¹-ividdhaá¹ƒ dhammaá¹ƒ kathetÄ«â€™â€™ ti cittÄ«kÄ•
cittÄ«kÄ• ro buddhÄ• naá¹ƒyeva hoti. evaá¹ƒ tattha sammÄ• sambuddhova tappetÄ• nÄ• n
idaÃ±cidaÃ±ca dethÄ• â€™â€™ ti raÃ±Ã±Ä• Ä• á¹‡atte \Be II 57/ kiÃ±cÄ• pi Ä• netvÄ• de
dÄ• yako. yehipi laddhaá¹ƒ hoti, te ``raÃ±Ã±Ä• amhÄ• kaá¹ƒ á¹-hÄ• nantaraá¹ƒ dinnaá¹ƒ, is
dinnoâ€™â€™ tveva gaá¹‡hanti, na ``rÄ• japurisehÄ«â€™â€™ ti evaá¹ƒsampadamidaá¹ƒ v

<122> catutthe __duttappayÄ• _ti atappayÄ• , na sakkÄ• kenaci tappetuá¹ƒ. yo hi upaá¹-á
Ã±Ä• tikulaá¹ƒ vÄ• nissÄ• ya vasamÄ• no cÄ«vare jiá¹‡á¹‡e tehi dinnaá¹ƒ cÄ«varaá¹ƒ nikk
\Ne II 52/. punappunaá¹ƒ dinnampi gahetvÄ• nikkhipateva. yo ca teneva nayena laddhaá¹ƒ
parassa deti, punappunaá¹ƒ laddhampi tatheva karoti. ime dve puggalÄ• sakaá¹-ehipi pacc
tappetuá¹ƒ na sakkÄ• ti duttappayÄ• .

<123> paÃ±came __na vissajjetÄ«_ti attano akatvÄ• parassa na deti, atireke pana sati na
deti. tenevÄ• ha __ ``sabbaá¹ƒyeva paresaá¹ƒ na detÄ«â€™â€™ _tiÄ• di. idaá¹ƒ vuttaá¹ƒ h
upaá¹-á¹-hÄ• kakulÄ• vÄ• Ã±Ä• tikulÄ• vÄ• jiá¹‡á¹‡acÄ«varo sÄ• á¹-akaá¹ƒ labhitvÄ• cÄ
paribhuÃ±jati na nikkhipati, aggaá¸·aá¹ƒ datvÄ• pÄ• rupantopi punapi diyyamÄ• ne sahasÄ
yo ca laddhaá¹ƒ laddhaá¹ƒ attanÄ• paribhuÃ±jati, paresaá¹ƒ na deti. ime dvepi sukhena sa
sutappayÄ• â€™â€™ ti.

124-127__._ chaá¹-á¹-hasattamÄ• dÄ«ni uttÄ• natthÄ• neva.

Ä• sÄ• duppajahavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(12) 2. Ä• yÄ• canavaggavaá¹‡á¹‡anÄ•

<131> __saddho bhikkhÅ«_ti saddhÄ• ya samannÄ• gato bhikkhu. yo bhikkhu sÄ• riputtam
pattheti, so yehi guá¹‡ehi sÄ• riputtamoggallÄ• nÄ• etadagge á¹-hapitÄ• , te guá¹‡e attano
Ä• ha __ ``yÄ• diso sÄ• riputtatthero paÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di. __ito uttari patthento
sÄ• riputtamoggallÄ• nÄ• naá¹ƒ ye paÃ±Ã±Ä• dayo guá¹‡Ä• upalabbhanti, tato uttari patthe
aggasÄ• vakaguá¹‡aparamÄ• hi sÄ• vakaguá¹‡amariyÄ• dÄ• . tesaá¹ƒ sÄ• vakaguá¹‡Ä• n
aggasÄ• vakaguá¹‡Ä• , na tato paraá¹ƒ sÄ• vakaguá¹‡Ä• nÄ• ma atthi. tenevÄ• ha __ ``ya
patthitattÄ• â€™â€™ _ti. sesamettha uttÄ• nameva.

<135> paÃ±came yassa guá¹‡Ä• khatÄ• upahatÄ• ca, so __khato upahato_ nÄ• ma hotÄ
khatattÄ• â€™â€™ _tiÄ• di. __khatattÄ• _ti chinnattÄ• . __upahatattÄ• _ti naá¹-á¹-hattÄ• . t
``chinnaguá¹‡aá¹ƒ naá¹-á¹-haguá¹‡anti_ \Ne II 53/ __atthoâ€™â€™ _ti. apuÃ±Ã±assa pasa
paá¹-ilÄ• bhoti Ä• ha __ ``pasavatÄ«ti paá¹-ilabhatÄ«â€™â€™ _ti, attano santÄ• ne uppÄ•
__ananupavisitvÄ• _ti Ã±Ä• á¹‡ena anogÄ• hetvÄ• . sesamettha chaá¹-á¹-hÄ• dÄ«ni ca suv

Ä• yÄ• canavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(13) 3. dÄ• navaggavaá¹‡á¹‡anÄ•

<142> tatiyassa paá¹-hame dÄ«yatÄ«ti __dÄ• naá¹ƒ, _ deyyadhammassetaá¹ƒ adhivacana
__dÄ• naá¹ƒ, _ pariccÄ• gacetanÄ• yetaá¹ƒ adhivacanaá¹ƒ. ayaá¹ƒ duvidhopi attho idhÄ• d
``diyyanakavasena dÄ• nÄ• nÄ«â€™â€™ _tiÄ• di. tattha __diyyanakavasenÄ• _ti dÄ• tabb
__amatapattipaá¹-ipada_nti amatappattihetubhÅ«taá¹ƒ sammÄ• paá¹-ipadaá¹ƒ.

143-151__._ dutiyÄ• dÄ«ni ca suviÃ±Ã±eyyÄ• neva.

dÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(14) 4. santhÄ• ravaggavaá¹‡á¹‡anÄ•

<152> catutthassa paá¹-hame Ä• misassa ca dhammassa ca alÄ• bhena attano parassa ca
chiddassa vivarassa bhedassa santharaá¹‡aá¹ƒ pidahanaá¹ƒ saá¹…gaá¹‡hanaá¹ƒ santhÄ•
alabbhamÄ• nena Ä• misena dhammena cÄ• ti dvÄ«hi chiddo. tassa taá¹ƒ chiddaá¹ƒ yathÄ
evaá¹ƒ pÄ«á¹-hassa viya paccattharaá¹‡ena Ä• misena dhammena ca santharaá¹‡aá¹ƒ saá
vuccati. ettha ca Ä• misena saá¹…gaho __Ä• misasanthÄ• ro_ nÄ• ma. taá¹ƒ karontena mÄ
bhikkhugatikassa \Ne II 54/ veyyÄ• vaccakarassa raÃ±Ã±o corÄ• naÃ±ca aggaá¹ƒ aggahet
Ä• masitvÄ• dinnehi rÄ• jÄ• no ca corÄ• ca anatthampi karonti, jÄ«vitakkhayampi pÄ• pen

attamanÄ• honti, coranÄ• gavatthuÄ• dÄ«ni cettha vatthÅ«ni kathetabbÄ• ni. tÄ• ni samant
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vin III 185) vitthÄ• ritÄ• ni. sakkaccaá¹ƒ uddesadÄ• naá¹ƒ
dhammakathÄ• kathananti evaá¹ƒ dhammena saá¹…gaho __dhammasanthÄ• ro_ nÄ• ma.

153-163__._ dutiyÄ• dÄ«ni uttÄ• natthÄ• neva.

santhÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(15) 5. samÄ• pattivaggavaá¹‡á¹‡anÄ•

<164> paÃ±camassa paá¹-hame ``ito pubbe parikammaá¹ƒ pavattaá¹ƒ, ito paraá¹ƒ bhavaá
samÄ• pattÄ«â€™â€™ ti evaá¹ƒ saha parikammena appanÄ• paricchedappajÄ• nanÄ• pa
vuá¹-á¹-hÄ• ne kusalabhÄ• vo __vuá¹-á¹-hÄ• nakusalatÄ• _. pageva vuá¹-á¹-hÄ• naparicch
attho daá¹-á¹-habbo.

<165> dutiye ujuno bhÄ• vo __ajjavaá¹ƒ, _ ajimhatÄ• akuá¹-ilatÄ• avaá¹…katÄ• ti attho. _
1346) vuttaá¹ƒ --- ``tattha katamo ajjavo? yÄ• ajjavatÄ• ajimhatÄ• akuá¹-ilatÄ• avaá¹…ka
ajjavoâ€™â€™ ti. __anajjavaÃ±ca_ ajjavappaá¹-ikkhepena veditabbaá¹ƒ. gomuttavaá¹…kat
naá¹…galakoá¹-ivaá¹…katÄ• ti hi tayo anajjavÄ• . ekacco hi bhikkhu paá¹-hamavaye majjhi
ekavÄ«satiyÄ• anesanÄ• su chasu ca agocaresu carati, ayaá¹ƒ gomuttavaá¹…katÄ• nÄ• n
pariyosÄ• nÄ• paá¹-ipattiyÄ• vaá¹…kabhÄ• vato. eko paá¹-hamavaye pacchimavaye ca ca
pÅ«reti, lajjÄ« kukkuccako sikkhÄ• kÄ• mo hoti, majjhimavaye purimasadiso, ayaá¹ƒ candal
paá¹-ipattiyÄ• majjhaá¹-á¹-hÄ• ne \Be II 60/ vaá¹…kabhÄ• vÄ• pattito. eko paá¹-hamavayep
catupÄ• risuddhisÄ«laá¹ƒ pÅ«reti, lajjÄ« kukkuccako sikkhÄ• kÄ• mo hoti, pacchimavaye pu
naá¹…galakoá¹-ivaá¹…katÄ• nÄ• ma, pariyosÄ• ne vaá¹…kabhÄ• vÄ• pattito. eko sabbam
tÄ«su vayesu \Ne II 55/ pesalo lajjÄ« kukkuccako sikkhÄ• kÄ• mo hoti, tassa yo so ujubhÄ•
nÄ• ma, sabbattha ujubhÄ• vasiddhito.

__maddava_nti ettha ``lajjavaâ€™â€™ ntipi paá¹-hanti. evaá¹ƒ panettha attho --- ``tattha ka
hirÄ«yati hirÄ«yitabbena hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ
lajjavoâ€™â€™ ti evaá¹ƒ vutto lajjibhÄ• vo lajjavaá¹ƒ nÄ• ma. idaá¹ƒ panettha nibbacanaá¹
hirimÄ• , tassa bhÄ• vo __lajjavaá¹ƒ, _ hirÄ«ti attho. lajjÄ• etassa atthÄ«ti lajjÄ« yathÄ• ``n
mÄ• yÄ«â€™â€™ ti, tassa bhÄ• vo lajjibhÄ• vo, sÄ• eva lajjÄ• .

<166> tatiye __adhivÄ• sanakhantÄ«_ti ettha adhivÄ• sanaá¹ƒ vuccati khamanaá¹ƒ. taÃ±h
duruttaÃ±ca paá¹-ivirodhÄ• karaá¹‡ena attano upari Ä• ropetvÄ• vÄ• sanato ``adhivÄ• san
adhivÄ• sanalakkhaá¹‡Ä• khanti adhivÄ• sanakhanti. sucisÄ«latÄ• __soraccaá¹ƒ_. sÄ• hi
suá¹-á¹-hu vÄ• pÄ• pato oratabhÄ• vo viratatÄ• ti Ä• ha __ ``suratabhÄ• voâ€™â€™ _ti. te

1349) ---

``tattha katamaá¹ƒ soraccaá¹ƒ? yo kÄ• yiko avÄ«tikkamo vÄ• casiko avÄ«tikkamo kÄ• yikav
idaá¹ƒ vuccati soraccaá¹ƒ, sabbopi sÄ«lasaá¹ƒvaro soraccaâ€™â€™ nti --- Ä• gato.

<167> catutthe sakhilo vuccati saá¹‡havÄ• co, tassa bhÄ• vo __sÄ• khalyaá¹ƒ, _ saá¹‡hav
``saá¹‡havÄ• cÄ• vasena sammodamÄ• nabhÄ• voâ€™â€™ _ti. saá¹‡havÄ• cÄ• vasena h
nÄ• ma saá¹‡havÄ• catÄ• . teneva __abhidhamme_ (Dhs 1350) ---

``tattha katamaá¹ƒ sÄ• khalyaá¹ƒ? yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• kakkasÄ• parakaá¹-uk
kodhasÄ• mantÄ• asamÄ• dhisaá¹ƒvattanikÄ• , tathÄ• rÅ«piá¹ƒ \Be II 61/ vÄ• caá¹ƒ pahÄ•
kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanaman
bhÄ• sitÄ• hoti, yÄ• tattha saá¹‡havÄ• catÄ• sakhilavÄ• catÄ• apharusavÄ• catÄ• , idaá¹
nti vuttaá¹ƒ.

tattha __aá¹‡á¸• akÄ• _ti sadose savaá¹‡e rukkhe niyyÄ• sapiá¹‡á¸• o, ahicchattÄ• dÄ«ni v
aá¹‡á¸• akÄ• nÄ«ti \Ne II 56/ vadanti, pheggurukkhassa pana kuthitassa aá¹‡á¸• Ä• ni viya
cuá¹‡á¹‡apiá¹‡á¸• iyo vÄ• gaá¹‡á¹-hiyo vÄ• aá¹‡á¸• akÄ• . idha pana byÄ• pajjanakakkas
kaá¹‡á¹-akappaá¹-ibhÄ• gena vÄ• cÄ• aá¹‡á¸• akÄ• ti vuttÄ• . padumanÄ• á¸·aá¹ƒ viya sot
pavisantÄ« __kakkasÄ• _ daá¹-á¹-habbÄ• . kodhena nibbattÄ• tassa parivÄ• rabhÅ«tÄ• __
saá¹ƒvaddhanÄ• rÄ« __porÄ«_. sÄ• viya sukumÄ• rÄ• mudukÄ• vÄ• cÄ• porÄ« viyÄ• ti p
__saá¹‡havÄ• catÄ• _tiÄ• dinÄ• taá¹ƒ vÄ• caá¹ƒ pavattamÄ• naá¹ƒ dasseti.

<168> paÃ±came __ ``avihiá¹ƒsÄ• ti karuá¹‡Ä• pubbabhÄ• goâ€™â€™ _ti ettakameva idh
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya __saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv III 304) pan
karuá¹‡Ä• pi karuá¹‡Ä• pubbabhÄ• gopÄ«â€™â€™ ti vuttaá¹ƒ. __abhidhammepi_ (Vibh 18
avihiá¹ƒsÄ• ? yÄ• sattesu karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cet
avihiá¹ƒsÄ• â€™â€™ ti Ä• gataá¹ƒ. etthÄ• pi hi yÄ• kÄ• ci karuá¹‡Ä• ``karuá¹‡Ä• â€™â€™
karuá¹‡Ä• cetovimutti pana appanÄ• ppattÄ• va.

sucisaddato bhÄ• ve yakÄ• raá¹ƒ ikÄ• rassa ca ukÄ• rÄ• desaá¹ƒ katvÄ• ayaá¹ƒ niddesoti
sucibhÄ• voâ€™â€™ _ti. ettha ca __socabya_nti sÄ«lavasena sucibhÄ• voti vuttaá¹ƒ. dÄ«g
__saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv III 304) pana ``soceyyanti mettÄ• ya ca mettÄ•
sucibhÄ• voâ€™â€™ ti vuttaá¹ƒ. teneva __abhidhammepi_ ``tattha katamaá¹ƒ socabyaá¹ƒ?
mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cetovimutti, idaá¹ƒ vuccati socabyaâ€™â€™ nti nid
``mettÄ«â€™â€™ tiÄ• dinÄ• yÄ• kÄ• ci mettÄ• vuttÄ• , mettÄ• cetovimutti pana appanÄ•

169-171__._ chaá¹-á¹-hasattamaaá¹-á¹-hamÄ• ni \Be II 62/ heá¹-á¹-hÄ• vuttanayÄ• neva.

<172> navame kÄ• maá¹ƒ sampayuttadhammesu thirabhÄ• vopi balaá¹-á¹-ho eva, paá¹-ipa
sÄ• tisayaá¹ƒ balaá¹-á¹-hoti vuttaá¹ƒ __ ``muá¹-á¹-hassacce akampanenÄ• â€™â€™ _tiÄ• c

<173> dasame paccanÄ«kadhammasamanato __samatho, _ samÄ• dhÄ«ti Ä• ha __ ``sam
aniccÄ• dinÄ• vividhenÄ• kÄ• rena dassanato passanato __vipassanÄ• , _ paÃ±Ã±Ä• ti Ä•
``saá¹…khÄ• rapariggÄ• hakaÃ±Ä• á¹‡aâ€™â€™ _nti.

<174> ekÄ• dasame \Ne II 57/ __dussÄ«lya_nti samÄ• dinnassa sÄ«lassa bhedakaro vÄ«t
__diá¹-á¹-hivipattÄ«_ti ``atthi dinnaâ€™â€™ ntiÄ• dinayappavattÄ• ya sammÄ• diá¹-á¹-hiyÄ
micchÄ• diá¹-á¹-hÄ«ti Ä• ha __ ``diá¹-á¹-hivipattÄ«ti micchÄ• diá¹-á¹-hÄ«â€™â€™ _ti.

<175> dvÄ• dasame __sÄ«lasampadÄ• _ti sabbabhÄ• gato tassa anÅ«natÄ• patti paripuá¹
paripÅ«raá¹‡attho hettha sampadÄ• saddo. tenevÄ• ha __ ``paripuá¹‡á¹‡asÄ«latÄ• â€™â€
__diá¹-á¹-hisampadÄ• _ti atthikadiá¹-á¹-hiÄ• disammÄ• diá¹-á¹-hipÄ• ripÅ«ribhÄ• vena pava
kammassakatÄ• sammÄ• diá¹-á¹-hiÄ• divasena paÃ±cavidhaá¹ƒ hotÄ«ti Ä• ha __ ``tena ka

<176> terasame __sÄ«lavisuddhÄ«_ti visuddhiá¹ƒ pÄ• petuá¹ƒ samatthaá¹ƒ sÄ«laá¹ƒ,
cittavisuddhiÄ• diuparivisuddhiyÄ• paccayo bhavituá¹ƒ samatthaá¹ƒ visuddhasÄ«lanti vutta
suvisuddhameva hi sÄ«laá¹ƒ tassÄ• padaá¹-á¹-hÄ• naá¹ƒ hoti. tenÄ• ha __ ``sÄ«lavisuddh
sÄ«laâ€™â€™ _nti. etthÄ• pi __visuddhisampÄ• paka_nti cittavisuddhiÄ• diuparivisuddhiyÄ
daá¹-á¹-habbo. __abhidhamme_ (Dhs 1372) panÄ• yaá¹ƒ ``tattha katamÄ• sÄ«lavisuddhi?
vÄ• casiko avÄ«tikkamo kÄ• yikavÄ• casiko avÄ«tikkamo, ayaá¹ƒ vuccati sÄ«lavisuddhÄ«â

__diá¹-á¹-hivisuddhÄ«_ti visuddhiá¹ƒ pÄ• petuá¹ƒ samatthaá¹ƒ dassanaÃ±Ä• á¹‡aá¹ƒ dass
paramatthavisuddhiá¹ƒ nibbÄ• naÃ±ca pÄ• petuá¹ƒ upanetuá¹ƒ samatthaá¹ƒ kammassakata
attho. tenÄ• ha __ ``visuddhisampÄ• pikÄ• ... pe ... paÃ±cavidhÄ• pi vÄ• sammÄ• diá¹-á¹-
__visuddhisampÄ• pikÄ• _ti Ã±Ä• á¹‡adassanavisuddhiyÄ• dassananibbÄ• nasaá¹…khÄ•
paramatthavisuddhiyÄ• ca sampÄ• pikÄ• ti evamattho daá¹-á¹-habbo. __abhidhamme_ (Dh
katamÄ• diá¹-á¹-hivisuddhi? kammassakataÃ±Ä• á¹‡aá¹ƒ, saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡aá
Ã±Ä• á¹‡aá¹ƒ, phalasamaá¹…gissa Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ vuttaá¹ƒ.

ettha ca idaá¹ƒ akusalakammaá¹ƒ no sakaá¹ƒ, idaá¹ƒ pana kammaá¹ƒ sakanti evaá¹ƒ byati
kammassakatajÄ• nanaÃ±Ä• á¹‡aá¹ƒ __kammassakataÃ±Ä• á¹‡aá¹ƒ_. tividhaduccaritaÃ±h
no sakakammaá¹ƒ nÄ• ma hoti atthabhaÃ±janato, sucaritaá¹ƒ sakakammaá¹ƒ nÄ• ma attha
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ pana vacÄ«saccaÃ±ca anulometi, paramatthasaccaÃ±ca na vilom
__saccÄ• nulomikaÃ±Ä• á¹‡a_nti vuttaá¹ƒ. vipassanÄ• Ã±Ä• á¹‡aÃ±hi lakkhaá¹‡Ä• ni paá¹-
Ä• rambhakÄ• le \Ne II 58/ ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti pavattaá¹ƒ vacÄ«sac

paá¹-ivijjhanato paramatthasaccaá¹ƒ nibbÄ• naÃ±ca na vilometi na virÄ• dheti ekanteneva s

<177> cuddasame __diá¹-á¹-hivisuddhÄ«_ti paá¹-hamamaggasammÄ• diá¹-á¹-hi vuttÄ• . __
padhÄ• na_nti taá¹ƒsampayuttameva vÄ«riyaá¹ƒ. teneva __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ•
``diá¹-á¹-hivisuddhÄ«ti Ã±Ä• á¹‡adassanaá¹ƒ kathitaá¹ƒ. yathÄ• diá¹-á¹-hissa ca padhÄ• na
vÄ«riyaâ€™â€™ nti vuttaá¹ƒ. ettha hi __Ã±Ä• á¹‡adassana_nti Ã±Ä• á¹‡abhÅ«taá¹ƒ dassa
vadati. __taá¹ƒsampayuttameva vÄ«riya_nti paá¹-hamamaggasampayuttavÄ«riyamÄ• ha. a
sabbÄ• pi maggasammÄ• diá¹-á¹-hi. __yathÄ• diá¹-á¹-hissa ca padhÄ• na_nti taá¹ƒsampay
__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ ``apica purimapadena catumaggaÃ±Ä• á¹‡aá¹ƒ, p
taá¹ƒsampayuttaá¹ƒ vÄ«riyaâ€™â€™ nti vuttaá¹ƒ.

atha vÄ• __diá¹-á¹-hÄ«visuddhÄ«_ti kammassakataÃ±Ä• á¹‡Ä• disaá¹…khÄ• tÄ• sabbÄ•
__yathÄ• diá¹-á¹-hissa ca padhÄ• na_nti yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ•
pÄ• á¸·iyÄ• sameti. abhidhamme hi ``diá¹-á¹-hivisuddhi kho panÄ• ti yÄ• paÃ±Ã±Ä• pajÄ•
dhammavicayo sammÄ• diá¹-á¹-hi. yathÄ• diá¹-á¹-hissa ca padhÄ• nanti yo cetasiko vÄ«riy
sammÄ• vÄ• yÄ• moâ€™â€™ ti evamayaá¹ƒ duko vibhatto. teneva __abhidhammaá¹-á¹-ha
paÃ±Ã±Ä• pajÄ• nanÄ• tiÄ• dÄ«hi heá¹-á¹-hÄ• vuttÄ• ni kammassakataÃ±Ä• á¹‡Ä• dÄ«ne
vibhattÄ• ni. `yo cetasiko vÄ«riyÄ• rambhoâ€™ tiÄ• dÄ«hi \Be II 64/ padehi niddiá¹-á¹-haá¹ƒ
paÃ±Ã±Ä• ya lokiyaá¹-á¹-hÄ• ne lokiyaá¹ƒ, lokuttaraá¹-á¹-hÄ• ne lokuttaraâ€™â€™ nti vutta

idhÄ• pi visuddhisampÄ• pikÄ• catumaggasammÄ• diá¹-á¹-hi, paÃ±cavidhÄ• pi vÄ• samm
diá¹-á¹-hivisuddhÄ«ti adhippÄ• yena __ ``diá¹-á¹-hivisuddhÄ«ti visuddhisampÄ• pikÄ• samm
_ti vuttaá¹ƒ. __heá¹-á¹-himamaggasampayuttaá¹ƒ vÄ«riya_nti idaá¹ƒ pana ``yathÄ• diá¹-á¹-h
paá¹-hamamaggasampayuttaá¹ƒ vÄ«riyanti vuttaâ€™â€™ nti adhippÄ• yena vadati. ettha c
taá¹ƒtaá¹ƒbhÄ• á¹‡akÄ• naá¹ƒ matabhedenÄ• yaá¹ƒ vaá¹‡á¹‡anÄ• bhedoti na aá¹-á¹-hakat
aÃ±Ã±amaÃ±Ã±avirodho saá¹…kitabbo. atha yathÄ• diá¹-á¹-hissa ca padhÄ• nanti heá¹-á¹-
vÄ«riyaá¹ƒ kasmÄ• vuttanti Ä• ha __ ``taÃ±hi tassÄ• diá¹-á¹-hiyÄ• anurÅ«pattÄ• â€™â€™
diá¹-á¹-hiyÄ• _ti heá¹-á¹-himamaggasampayuttÄ• ya diá¹-á¹-hiyÄ• . __yathÄ• diá¹-á¹-hissÄ•
kalyÄ• á¹‡adiá¹-á¹-hissa nibbattitappakÄ• radiá¹-á¹-hissa vÄ• nibbattetabbapadhÄ• nÄ• nu
yathÄ• diá¹-á¹-hippavattakiriyassa vÄ• ti evampettha atthaá¹ƒ saá¹ƒvaá¹‡á¹‡ayanti.

<178> pannarasame \Ne II 59/ samattaá¹ƒ tussanaá¹ƒ titti santuá¹-á¹-hi, natthi etassa santu
asantuá¹-á¹-hi, asantuá¹-á¹-hissa bhÄ• vo __asantuá¹-á¹-hitÄ• _. yÄ• kusalÄ• naá¹ƒ dhamm
asantuá¹-á¹-hassa bhiyyokamyatÄ• , tassÄ• etaá¹ƒ adhivacanaá¹ƒ. tÄ• ya hi samaá¹…gibh
pÅ«retvÄ• jhÄ• naá¹ƒ uppÄ• deti, jhÄ• naá¹ƒ labhitvÄ• vipassanaá¹ƒ Ä• rabhati, Ä• raddha
aggahetvÄ• antarÄ• vosÄ• naá¹ƒ nÄ• pajjati, ``alamettÄ• vatÄ• katamettÄ• vatÄ• â€™â€™
pÄ• puá¹‡Ä• ti. tenÄ• ha __ ``aÃ±Ã±atra arahattamaggÄ• kusalesu dhammesu asantuá¹-á¹
__aÃ±Ã±atra arahattamaggÄ• _ti arahattamaggasampattaá¹ƒ vinÄ• ti attho. ``appaá¹-ivÄ• n

nti idaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthamevÄ• ti na vibhattaá¹ƒ.

<179> soá¸·asame muá¹-á¹-hÄ• naá¹-á¹-hÄ• sati etassÄ• ti muá¹-á¹-hassati, tassa bhÄ• v
Ä• ha __ ``muá¹-á¹-hassaccanti muá¹-á¹-hassatibhÄ• voâ€™â€™ _ti. __muá¹-á¹-hassatibhÄ
dhammo, na satiyÄ• abhÄ• vamattaá¹ƒ. __asampajaÃ±Ã±a_nti ``tattha katamaá¹ƒ asampa
aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…ghÄ« moho akusalamÅ«laâ€™â€™ nt
avijjÄ• yeva. tathÄ• hi vijjÄ• paá¹-ipakkho avijjÄ• vijjÄ• ya pahÄ• tabbato, evaá¹ƒ sampajaÅ
asampajaÃ±Ã±aá¹ƒ \Be II 65/. yasmÄ• pana sampajaÃ±Ã±appaá¹-ipakkhe sati tassa vasen
tasmÄ• vuttaá¹ƒ __ ``aÃ±Ã±Ä• á¹‡abhÄ• voâ€™â€™ _ti.

<180> sattarasame __apilÄ• panalakkhaá¹‡Ä• satÄ«_ti udake lÄ• bu viya yena cittaá¹ƒ Ä•
tiá¹-á¹-hati, na ogÄ• hati, taá¹ƒ pilÄ• panaá¹ƒ. na pilÄ• panaá¹ƒ apilÄ• panaá¹ƒ, taá¹ƒ lakkha
etissÄ• ti apilÄ• panalakkhaá¹‡Ä• .

samÄ• pattivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1. kodhapeyyÄ• laá¹ƒ

<181> ito paresu kodhavaggÄ• dÄ«su __upanandhanalakkhaá¹‡o_ti kujjhanavasena ``akko
60/ maâ€™â€™ ntiÄ• dinÄ• (Dhp 3, 4) cittapariyonandhanalakkhaá¹‡o. pubbakÄ• likaá¹ƒ k
bandhati, kujjhanÄ• kÄ• raá¹ƒ pabandhati ghaá¹-eti. Ä• ghÄ• tavatthunÄ• cittaá¹ƒ bandhan
aparakÄ• lo kodho upanÄ• ho. suá¹-á¹-hu kataá¹ƒ kÄ• raá¹‡aá¹ƒ upakÄ• ro sukatakÄ• raá¹‡
pubbakÄ• ritÄ• lakkhaá¹‡assa guá¹‡assa makkhanaá¹ƒ udakapuÃ±chaniyÄ• viya sarÄ«rÄ•
puÃ±chanaá¹ƒ vinÄ• sanaá¹ƒ lakkhaá¹‡ametassÄ• ti __sukatakaraá¹‡amakkhanalakkhaá¹‡
guá¹‡Ä• naá¹ƒ makkhanaá¹-á¹-hena makkhoti vuccati. bahussutepi puggale ajjhotthariá¹ƒsu
bahussutassa aniyatÄ• gahitÄ• , tava ca mama ca ko visesoâ€™â€™ tiÄ• dinÄ• nayena u
palÄ• soti Ä• ha __ ``yugaggÄ• halakkhaá¹‡o palÄ• soâ€™â€™ _ti. tattha yugaggÄ• ho nÄ
attanÄ• samaá¹ƒ katvÄ• gaá¹‡hanaá¹ƒ. palÄ• satÄ«ti __palÄ• so, _ paresaá¹ƒ guá¹‡e á¸•
chinditvÄ• attano guá¹‡ehi same karotÄ«ti attho.

__usÅ«yanalakkhaá¹‡Ä• _ti paresaá¹ƒ sakkÄ• rÄ• dÄ«ni khiyyanalakkhaá¹‡Ä• . macchera
taÃ±ca Ä• vÄ• samacchariyÄ• divasena paÃ±cavidhanti Ä• ha __ ``paÃ±camaccherabhÄ• v
__maccharÄ• yanalakkhaá¹‡a_nti attano sampattiyÄ• \Be II 66/ parehi sÄ• dhÄ• raá¹‡abhÄ
__katappaá¹-icchÄ• danalakkhaá¹‡Ä• _ti katapÄ• pappaá¹-icchÄ• danalakkhaá¹‡Ä• . kerÄ•
sÄ• á¹-heyyanti Ä• ha __ ``kerÄ• á¹-ikalakkhaá¹‡aá¹ƒ sÄ• á¹-heyyaâ€™â€™ _nti. aÃ±Ã±ath
kerÄ• á¹-iko nekatikavÄ• á¹‡ijoti vadanti. kerÄ• á¹-iko hi puggalo Ä• nandamaccho viya hoti.

<187> __yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye_ti yathÄ• Ä• bhataá¹ƒ kaÃ±ci Ä• haritvÄ
attano kammunÄ• nikkhitto niraye á¹-hapitoyevÄ• ti attho.

2. akusalapeyyÄ• laá¹ƒ

191-200__._ dukkhassa vaá¸• á¸• hi etesanti __dukkhavaá¸• á¸• hikÄ• _. ye hi dukkhaá¹ƒ v
uppÄ• denti, dukkhassa vaá¸• á¸• hi tesaá¹ƒ atthÄ«ti evaá¹ƒ vuttaá¹ƒ. __sukhavaá¸• á¸• hik
nayo.

3. vinayapeyyÄ• laá¹ƒ

<201> __atthavase_ti \Ne II 61/ vuddhivisese Ä• nisaá¹ƒsavisese. tesaá¹ƒ pana
sikkhÄ• padapaÃ±Ã±attikÄ• raá¹‡attÄ• Ä• ha __ ``dve kÄ• raá¹‡Ä• ni sandhÄ• yÄ• â€™â€
_ dve atthe dve kÄ• raá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. atha vÄ• attho phalaá¹ƒ tadadhÄ«navuttitÄ
__atthavaso, _ kÄ• raá¹‡anti evampettha attho daá¹-á¹-habbo. yathÄ• ``anabhijjhÄ• dhamm
anabhijjhÄ• eko dhammakoá¹-á¹-hÄ• soti attho hoti. evamidhÄ• pi __sikkhÄ• pada_nti sikk
eko padesoti ayamettha attho daá¹-á¹-habboti Ä• ha __ ``sikkhÄ• padaá¹ƒ paÃ±Ã±attanti si
á¹-hapitoâ€™â€™ _ti.

__saá¹…ghasuá¹-á¹-hu_ nÄ• ma saá¹…ghassa suá¹-á¹-hubhÄ• vo ``suá¹-á¹-hu devÄ• â€™
Ä• gataá¹-á¹-hÄ• ne viya ``suá¹-á¹-hu, bhanteâ€™â€™ ti vacanasampaá¹-icchanabhÄ• vo.
``saá¹…ghasuá¹-á¹-hutÄ• yÄ• ti saá¹…ghassa suá¹-á¹-hubhÄ• vÄ• yÄ• â€™â€™ _tiÄ• di. _
niggahÄ• yÄ• _ti dummaá¹…kÅ« nÄ• ma dussÄ«lapuggalÄ• . ye maá¹…kutaá¹ƒ Ä• pÄ• diy
vÄ«tikkamaá¹ƒ karontÄ• vÄ• katvÄ• vÄ• \Be II 67/ na lajjanti, tesaá¹ƒ niggahatthÄ• ya. te
``kiá¹ƒ tumhehi diá¹-á¹-haá¹ƒ, kiá¹ƒ sutaá¹ƒ, kiá¹ƒ amhehi kataá¹ƒ, katarasmiá¹ƒ vatthusmiá
Ä• pattiá¹ƒ ropetvÄ• amhe niggaá¹‡hathÄ• â€™â€™ ti saá¹…ghaá¹ƒ viheá¹-hessanti, sikkh
saá¹…gho sikkhÄ• padaá¹ƒ dassetvÄ• dhammena vinayena satthusÄ• sanena niggahessa
``dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€™ ti.

__pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• yÄ• _ti pesalÄ• naá¹ƒ piyasÄ«lÄ• naá¹ƒ
phÄ• suvihÄ• ratthÄ• ya. piyasÄ«lÄ• hi bhikkhÅ« kattabbÄ• kattabbaá¹ƒ sÄ• vajjÄ• navajja
ajÄ• nantÄ• sikkhattayapÄ• ripÅ«riyÄ• ghaá¹-amÄ• nÄ• kilamanti, ubbÄ• á¸·hÄ• honti, ka
sÄ• vajjÄ• navajjaá¹ƒ velaá¹ƒ mariyÄ• daÃ±ca Ã±atvÄ• sikkhattayapÄ• ripÅ«riyÄ• ghaá¹-e
ubbÄ• á¸·hÄ• honti. tena tesaá¹ƒ sikkhÄ• padappaÃ±Ã±Ä• panÄ• phÄ• suvihÄ• rÄ• ya saa
dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggaho, sveva etesaá¹ƒ phÄ• suvihÄ• ro. dussÄ«lap
tiá¹-á¹-hati, pavÄ• raá¹‡Ä• na tiá¹-á¹-hati, saá¹…ghakammÄ• ni nappavattanti, sÄ• maggÄ«
anekaggÄ• uddesaparipucchÄ• kammaá¹-á¹-hÄ• nÄ• dÄ«ni anuyuÃ±jituá¹ƒ na sakkonti. du

sabbopi ayaá¹ƒ upaddavo na hoti, tato pesalÄ• bhikkhÅ« phÄ• su viharanti. evaá¹ƒ ``pesal
phÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti ettha dvidhÄ• attho veditabbo.

``na \Ne II 62/ vo ahaá¹ƒ, cunda, diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒva
desemÄ«â€™â€™ ti (DN III 182) ettha vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36)

ettha tebhÅ«makaá¹ƒ kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• . idha pana
parÅ«pavÄ• davippaá¹-isÄ• ravadhabandhanÄ• dayo ceva apÄ• yadukkhabhÅ«tÄ• ca nÄ•
Ä• ha --- __ ``diá¹-á¹-hadhamme imasmiá¹ƒyeva attabhÄ• ve vÄ«tikkamapaccayÄ• paá¹-ila
yadi hi bhagavÄ• sikkhÄ• padaá¹ƒ na paÃ±Ã±Ä• peyya, tato
asaddhammappaá¹-isevanaadinnÄ• dÄ• napÄ• á¹‡Ä• tipÄ• tÄ• dihetu ye uppajjeyyuá¹ƒ par
diá¹-á¹-hadhammikÄ• nÄ• nappakÄ• rÄ• anatthÄ• , ye ca tannimittameva \Be II 68/ nirayÄ•
paÃ±Ã±avidhabandhanakammakÄ• raá¹‡Ä• divasena mahÄ• dukkhÄ• nubhavanappakÄ• r
vuttaá¹ƒ __ ``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya samparÄ• yikÄ• na
paá¹-ighÄ• tÄ• yÄ• â€™â€™ _ti. diá¹-á¹-hadhammo vuccati paccakkho attabhÄ• vo, tattha l
__diá¹-á¹-hadhammikÄ• _. samparetabbato pecca gantabbato samparÄ• yo, paraloko, tatth

__akusalaverÄ• na_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±caduccaritÄ• naá¹ƒ. tÄ• ni verakÄ• raá¹‡
vuccanti, puggalesu pana uppajjamÄ• nÄ• ni verÄ• ni. __te eva vÄ• dukkhadhammÄ• _ti h
vadhabandhanÄ• dayo. __tesaá¹ƒ pakkhupacchedanatthÄ• yÄ• _ti tesaá¹ƒ pÄ• picchÄ• naa
gaá¹‡abhojanasadisaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. __paá¹‡á¸• itamanussÄ• na_nti
te hi sikkhÄ• padapaÃ±Ã±attiyÄ• sati sikkhÄ• padapaÃ±Ã±attiá¹ƒ Ã±atvÄ• vÄ• yathÄ• pa
bhikkhÅ« disvÄ• vÄ• --- ``yÄ• ni vata loke mahÄ• janassa rajjanadussanamuyhanaá¹-á¹-hÄ
sakyaputtiyÄ• Ä• rakÄ• viharanti, dukkaraá¹ƒ vata karonti, bhÄ• riyaá¹ƒ vata karontÄ«â€™
Ä• pajjanti vinayapiá¹-ake potthakaá¹ƒ disvÄ• micchÄ• diá¹-á¹-hikatavedibrÄ• hmaá¹‡o viya
__uparÅ«paripasÄ• dabhÄ• vÄ• yÄ• _ti bhiyyo bhiyyo pasÄ• duppÄ• danatthaá¹ƒ. yepi hi s
tepi sikkhÄ• padapaÃ±Ã±attiá¹ƒ vÄ• Ã±atvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paá¹-ipajjamÄ• ne bh
ayyÄ• , dukkarakÄ• rino, ye yÄ• vajÄ«vaá¹ƒ ekabhattaá¹ƒ brahmacariyaá¹ƒ vinayasaá¹ƒvar
bhiyyo bhiyyo pasÄ«danti.

__saddhammassa_ \Ne II 63/ __ciraá¹-á¹-hitattha_nti pariyattisaddhammo, paá¹-ipattisaddh
adhigamasaddhammoti tividhassapi saddhammassa ciraá¹-á¹-hitatthaá¹ƒ. tattha piá¹-akatta

sabbampi buddhavacanaá¹ƒ __pariyattisaddhammo_ nÄ• ma. terasa dhutaguá¹‡Ä• , cudda
dveasÄ«ti mahÄ• vattÄ• ni, sÄ«lasamÄ• dhivipassanÄ• ti ayaá¹ƒ __paá¹-ipattisaddhammo_
cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni nibbÄ• naÃ±cÄ• ti ayaá¹ƒ __adhigamasaddhammo_ nÄ
sikkhÄ• padapaÃ±Ã±attiyÄ• sati bhikkhÅ« sikkhÄ• padaÃ±ca tassa vibhaá¹…gaÃ±ca tadat
buddhavacanaá¹ƒ pariyÄ• puá¹‡anti, yathÄ• paÃ±Ã±attaÃ±ca paá¹-ipajjamÄ• nÄ• paá¹-ipa
paá¹-ipattiyÄ• adhigantabbaá¹ƒ lokuttaradhammaá¹ƒ adhigacchanti, tasmÄ• sikkhÄ• pada
ciraá¹-á¹-hitiko hoti.

__paÃ±cavidhassapi_ \Be II 69/ __vinayassÄ• _ti tadaá¹…gavinayÄ• divasena paÃ±cappak
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) 39) pana sikkhÄ• padapaÃ±Ã±attiyÄ• sati sa
pahÄ• navinayo ca samathavinayo ca paÃ±Ã±attivinayo cÄ• ti catubbidhopi vinayo anuggah
supatthambhito. tena vuttaá¹ƒ __ ``vinayÄ• nuggahÄ• yÄ• â€™â€™ _ti. tattha __saá¹ƒvara
satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro, vÄ«riyasaá¹ƒvaroti paÃ±cavidhopi sa
saá¹ƒvaritabbÄ• naá¹ƒ vinetabbÄ• naÃ±ca kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato sa
vuccati. __pahÄ• navinayo_ti tadaá¹…gappahÄ• naá¹ƒ, vikkhambhanappahÄ• naá¹ƒ, samu
paá¹-ippassaddhippahÄ• naá¹ƒ, nissaraá¹‡appahÄ• nanti paÃ±cavidhampi pahÄ• naá¹ƒ ya
pahÄ• naá¹ƒ, vinayanaá¹-á¹-hena vinayo, tasmÄ• pahÄ• navinayoti vuccati. __samathavina
adhikaraá¹‡asamathÄ• . __paÃ±Ã±attivinayo_ti sikkhÄ• padameva. sikkhÄ• padapaÃ±Ã±at
sikkhÄ• padasambhavato sikkhÄ• padasaá¹…khÄ• to paÃ±Ã±attivinayoti sikkhÄ• padapaÃ

202-230__._ __bhikkhÅ«naá¹ƒ paÃ±cÄ• _ti nidÄ• napÄ• rÄ• jikasaá¹…ghÄ• disesÄ• niyata
bhikkhÅ«naá¹ƒ uddesÄ• . __bhikkhunÄ«naá¹ƒ cattÄ• ro_ti bhikkhÅ«naá¹ƒ vuttesu aniyatud
avasesÄ• cattÄ• ro.

__ehibhikkhÅ«pasampadÄ• _ti ``ehi bhikkhÅ«â€™â€™ ti vacanamattena paÃ±Ã±attaupas
ehibhikkhubhÄ• vÄ• ya upanissayasampannaá¹ƒ puggalaá¹ƒ disvÄ• rattapaá¹ƒsukÅ«lantar
dakkhiá¹‡ahatthaá¹ƒ nÄ«haritvÄ• brahmaghosaá¹ƒ nicchÄ• rento ``ehi bhikkhu, cara brahm
dukkhassa antakiriyÄ• yÄ• â€™â€™ ti vadati. tassa saheva bhagavato vacanena gihiliá¹…g
pabbajjÄ• ca upasampadÄ• ca ruhati, bhaá¹‡á¸• u kÄ• sÄ• vavasano hoti --- ekaá¹ƒ nivÄ•
ekaá¹ƒ aá¹ƒse á¹-hapetvÄ• vÄ• maaá¹ƒsakÅ«á¹-e Ä• sattanÄ«luppalavaá¹‡á¹‡amattikÄ• p

``ticÄ«varaÃ±ca \Ne II 64/ patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti || (Sv I 215; Ps I 294; II 34
(to Vin III) 45 padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• ; Ap-a I avidÅ«renidÄ• nakathÄ• ; Bv-a 27.av
avidÅ«renidÄ• nakathÄ• ; Nidd I-a 206) ---

evaá¹ƒ \Be II 70/ vuttehi aá¹-á¹-hahi parikkhÄ• rehi sarÄ«re paá¹-imukkehiyeva vassasatikat

iriyÄ• pathasampanno buddhÄ• cariyako buddhupajjhÄ• yako sammÄ• sambuddhaá¹ƒ vanc

__saraá¹‡agamanÅ«pasampadÄ• _ti ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ tiÄ•
vÄ• caá¹ƒ bhinditvÄ• vuttehi tÄ«hi saraá¹‡agamanehi anuÃ±Ã±Ä• taupasampadÄ• . __ovÄ
ovÄ• dappaá¹-iggahaá¹‡aupasampadÄ• . sÄ• ca ``tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhita
hirottappaá¹ƒ, paccupaá¹-á¹-hitaá¹ƒ bhavissati theresu navesu majjhimesÅ«â€™ ti. evaÃ±hi
sikkhitabbaá¹ƒ. tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ `yaá¹ƒ kiÃ±ci dhammaá¹ƒ su
kusalÅ«pasaá¹ƒhitaá¹ƒ, sabbaá¹ƒ taá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• manasi karitvÄ• sabbacetasÄ•
ohitasoto dhammaá¹ƒ suá¹‡issÄ• mÄ«â€™ ti, evaÃ±hi te, kassapa, sikkhitabbaá¹ƒ. tasmÄ•
sikkhitabbaá¹ƒ `sÄ• tasahagatÄ• ca me kÄ• yagatÄ• sati na vijahissatÄ«â€™ ti, evaÃ±hi te
sikkhitabbaâ€™â€™ nti (SN a II 154) iminÄ• ovÄ• dappaá¹-iggahaá¹‡ena mahÄ• kassapat
anuÃ±Ã±Ä• taupasampadÄ• .

__paÃ±habyÄ• karaá¹‡Å«pasampadÄ• _ nÄ• ma sopÄ• kassa anuÃ±Ã±Ä• taupasampadÄ
anucaá¹…kamantaá¹ƒ sopÄ• kasÄ• maá¹‡eraá¹ƒ ``uddhumÄ• takasaÃ±Ã±Ä• ti vÄ• , sopÄ•
dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• , udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naâ
pucchi. so byÄ• kÄ• si. bhagavÄ• tassa sÄ• dhukÄ• raá¹ƒ datvÄ• ``kativassosi, tvaá¹ƒ sop
sattavassohaá¹ƒ bhagavÄ• ti. sopÄ• ka, tvaá¹ƒ mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddh
byÄ• kÄ• sÄ«ti Ä• raddhacitto upasampadaá¹ƒ anujÄ• ni. ayaá¹ƒ paÃ±habyÄ• karaá¹‡Å«pa

__Ã±atticatutthaupasampadÄ• _ nÄ• ma bhikkhÅ«naá¹ƒ etarahi upasampadÄ• . __garudha
garudhammappaá¹-iggahaá¹‡ena upasampadÄ• . sÄ• ca mahÄ• pajÄ• patiyÄ• aá¹-á¹-hag
anuÃ±Ã±Ä• tÄ• \Ne II 65/. __ubhatosaá¹…ghe upasampadÄ• _ nÄ• ma bhikkhuniyÄ• bhik
Ã±atticatutthena, bhikkhusaá¹…ghato Ã±atticatutthenÄ• ti imehi dvÄ«hi kammehi anuÃ±Ã±Ä
aá¹-á¹-havÄ• cikÅ«pasampadÄ• . __dÅ«tena upasampadÄ• _ nÄ• ma aá¸• á¸• hakÄ• siyÄ•
upasampadÄ• .

__Ã±attikammaá¹ƒ_ \Be II 71/ __nava á¹-hÄ• nÄ• ni gacchatÄ«_ti katamÄ• ni nava á¹-hÄ•
osÄ• raá¹‡aá¹ƒ, nissÄ• raá¹‡aá¹ƒ, uposatho, pavÄ• raá¹‡Ä• , sammuti, dÄ• naá¹ƒ, paá¹-igg
paccukkaá¸• á¸• hanaá¹ƒ, kammalakkhaá¹‡aÃ±Ã±eva navamanti evaá¹ƒ vuttÄ• ni nava á¹-h
``suá¹‡Ä• tu me, bhante, saá¹…gho, itthannÄ• mo itthannÄ• massa Ä• yasmato upasampad
mayÄ• , yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo Ä• gaccheyya, Ä• gacchÄ• hÄ«ti va
evaá¹ƒ upasampadÄ• pekkhassa osÄ• raá¹‡Ä• __osÄ• raá¹‡Ä• _ nÄ• ma.

``suá¹‡antu me, Ä• yasmantÄ• , ayaá¹ƒ itthannÄ• mo bhikkhu dhammakathiko, imassa nev
suttavibhaá¹…go, so atthaá¹ƒ asallakkhetvÄ• byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• h
pattakallaá¹ƒ, itthannÄ• maá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• avasesÄ• imaá¹ƒ adhikaraá
vÅ«pasameyyÄ• mÄ• â€™â€™ ti evaá¹ƒ ubbÄ• hikavinicchaye dhammakathikassa bhikkhu

nÄ• ma.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ajjuposatho pannaraso. yadi saá¹…ghassa pattakallaá
kareyyÄ• â€™â€™ ti evaá¹ƒ uposathakammavasena á¹-hapitÄ• Ã±atti __uposatho_ nÄ• m

``suá¹‡Ä• tu me, bhante, saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ«. yadi saá¹…ghassa p
pavÄ• reyyÄ• â€™â€™ ti evaá¹ƒ pavÄ• raá¹‡Ä• kammavasena á¹-hapitÄ• Ã±atti __pavÄ•

``suá¹‡Ä• tu me, bhante, saá¹…gho, itthannÄ• mo itthannÄ• massa Ä• yasmato upasampa
pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ anusÄ• seyyaâ€™â€™ nti, ``yadi saá¹…ghassa patta
itthannÄ• maá¹ƒ anusÄ• seyyÄ• â€™â€™ ti, ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itth
dhamme puccheyyaâ€™â€™ nti, ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthannÄ
puccheyyÄ• â€™â€™ ti, ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ vinaya
``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthannÄ• maá¹ƒ vinayaá¹ƒ puccheyyÄ• â€
pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• mena vinayaá¹ƒ puá¹-á¹-ho \Ne II 66/ vissajjeyyaâ€™â€™ n
pattakallaá¹ƒ, itthannÄ• mo itthannÄ• mena vinayaá¹ƒ puá¹-á¹-ho \Be II 72/ vissajjeyyÄ• â€™
attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• sammannituá¹ƒ á¹-hapitÄ• Ã±atti __sammuti_ nÄ• ma.

``suá¹‡Ä• tu me, bhante, saá¹…gho, idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno nissag
nissaá¹-á¹-haá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ cÄ«varaá¹ƒ itthannÄ•
dadeyyÄ• â€™â€™ ti, ``yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, Ä• yasmantÄ• imaá¹ƒ cÄ«v
dadeyyuâ€™â€™ nti evaá¹ƒ nissaá¹-á¹-hacÄ«varapattÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ __dÄ• naá¹ƒ

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati vivarat
deseti. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá
nti, ``yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• patiá¹ƒ p
nti, tena vattabbo ``passasÄ«â€™â€™ ti? Ä• ma passÄ• mÄ«ti. ``Ä• yatiá¹ƒ saá¹ƒvareyyÄ•
Ä• pattippaá¹-iggaho __paá¹-iggaho_ nÄ• ma.

``suá¹‡antu me, Ä• yasmantÄ• Ä• vÄ• sikÄ• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ•
pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game kÄ• le pavÄ• reyyÄ• mÄ• â€™â€™ ti, te ce, bhi
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• taá¹ƒ kÄ• la
bhikkhunÄ• byattena paá¹-ibalena Ä• vÄ• sikÄ• bhikkhÅ« Ã±Ä• petabbÄ• ``suá¹‡antu me
yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• ni uposathaá¹ƒ kareyyÄ• ma, pÄ• timokkhaá¹ƒ
pavÄ• reyyÄ• mÄ• â€™â€™ ti evaá¹ƒ katÄ• pavÄ• raá¹‡Ä• __paccukkaá¸• á¸• hanÄ• _ n

sabbeheva ekajjhaá¹ƒ sannipatitabbaá¹ƒ, sannipatitvÄ• byattena bhikkhunÄ• paá¹-ibalena
``suá¹‡Ä• tu me, bhante, saá¹…gho, amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ

viharataá¹ƒ bahu assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace may
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ adhikaraá¹‡aá¹ƒ tiá¹‡ava
vÅ«pasameyya á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihipaá¹-isaá¹ƒyuttaâ€™â€™ nti e
tiá¹‡avatthÄ• rakasamathe katÄ• sabbapaá¹-hamÄ• sabbasaá¹…gÄ• hikaÃ±atti __kamma

__Ã±attidutiyaá¹ƒ_ \Be II 73/ __kammaá¹ƒ satta á¹-hÄ• nÄ• ni gacchatÄ«_ti katamÄ• ni sat
osÄ• raá¹‡aá¹ƒ \Ne II 67/, nissÄ• raá¹‡aá¹ƒ, sammuti, dÄ• naá¹ƒ, uddharaá¹‡aá¹ƒ, desanaá
kammalakkhaá¹‡aÃ±Ã±eva sattamanti evaá¹ƒ vuttÄ• ni satta á¹-hÄ• nÄ• ni gacchati. tattha
pattanikkujjanavasena khandhake vuttÄ• __nissÄ• raá¹‡Ä• , _ tasseva pataukkujjanavasen
veditabbÄ• . sÄ«mÄ• sammuti ticÄ«varena avippavÄ• sasammuti santhatasammuti
bhattuddesakasenÄ• sanaggÄ• hÄ• pakabhaá¹‡á¸• Ä• gÄ• rika-
cÄ«varappaá¹-iggÄ• haka-cÄ«varabhÄ• jaka-yÄ• gubhÄ• jaka-phalabhÄ• jaka-khajjabhÄ• ja
sÄ• á¹-iyaggÄ• hÄ• paka-pattaggÄ• hÄ• paka-Ä• rÄ• mikapesaka-sÄ• maá¹‡erapesakasam
vasena __sammuti_ veditabbÄ• . kaá¹-hinacÄ«varadÄ• namatakacÄ«varadÄ• navasena __
kaá¹-hinuddhÄ• raá¹‡avasena __uddhÄ• ro_ veditabbo. kuá¹-ivatthuvihÄ• ravatthudesanÄ•
veditabbÄ• . yÄ• pana tiá¹‡avatthÄ• rakasamathe sabbasaá¹…gÄ• hikaÃ±attiÃ±ca ekekasm
Ã±attiÃ±cÄ• ti tissopi Ã±attiyo á¹-hapetvÄ• puna ekasmiá¹ƒ pakkhe ekÄ• , ekasmiá¹ƒ pakkh
Ã±attidutiyakammavÄ• cÄ• vuttÄ• . tÄ• saá¹ƒ vasena __kammalakkhaá¹‡aá¹ƒ_ veditabbaá

__Ã±atticatutthakammaá¹ƒ satta á¹-hÄ• nÄ• ni gacchatÄ«_ti katamÄ• ni satta á¹-hÄ• nÄ• n
nissÄ• raá¹‡aá¹ƒ, sammuti, dÄ• naá¹ƒ, niggahaá¹ƒ, samanubhÄ• sanaá¹ƒ, kammalakkhaá¹‡
vuttÄ• ni satta á¹-hÄ• nÄ• ni gacchati. tattha tajjanÄ«yakammÄ• dÄ«naá¹ƒ sattannaá¹ƒ kam
__nissÄ• raá¹‡Ä• , _ tesaá¹ƒyeva ca kammÄ• naá¹ƒ paá¹-ippassambhanavasena __osÄ• ra
bhikkhunovÄ• dakasammutivasena __sammuti_ veditabbÄ• . parivÄ• sadÄ• namÄ• nattadÄ
veditabbaá¹ƒ. mÅ«lÄ• yapaá¹-ikassanakammavasena __niggaho_ veditabbo. ukkhittÄ• nuv
yÄ• vatatiyakÄ• , ariá¹-á¹-ho, caá¹‡á¸• akÄ• á¸·Ä« ca imete yÄ• vatatiyakÄ• ti imÄ• saá¹ƒ ek
samanubhÄ• sanÄ• naá¹ƒ vasena __samanubhÄ• sanÄ• _ veditabbÄ• . upasampadakamm
__kammalakkhaá¹‡aá¹ƒ_ veditabbaá¹ƒ.

__dhammasammukhatÄ• _tiÄ• dÄ«su yena dhammena, yena vinayena, yena satthusÄ• sa
ayaá¹ƒ __dhammasammukhatÄ• , vinayasammukhatÄ• , satthusÄ• sanasammukhatÄ• _. ta
__vinayo_ti codanÄ• ceva sÄ• raá¹‡Ä• ca. __satthusÄ• sanaá¹ƒ_ nÄ• ma Ã±attisampadÄ•
yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ \Be II 74/ c
sammukhÄ«bhÅ«tÄ• nappaá¹-ikkosanti, ayaá¹ƒ __saá¹…ghasammukhatÄ• _. yassa saá¹…
sammukhÄ«bhÄ• vo __puggalasammukhatÄ• _. sesamettha vuttanayattÄ• uttÄ• natthame

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

dukanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

tikanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. bÄ• lavaggo

1. bhayasuttavaá¹‡á¹‡anÄ•

<1> tikanipÄ• tassa \Be II 75/ \Ne II 69/ paá¹-hame __bhaya_nti bhÄ«ti cetaso byadhoti Ä• ``cittutrÄ• soâ€™â€™ _ti. __upaddavo_ti antarÄ• yo. tassa pana vikkhepakÄ• raá¹‡attÄ• v ``anekaggatÄ• kÄ• roâ€™â€™ _ti. __upasaggo_ti upasajjanaá¹ƒ, devatopapÄ«á¸·Ä• dinÄ• sÄ• pana yasmÄ• paá¹-ikÄ• rÄ• bhÄ• vena vihaÃ±Ã±amÄ• nassa kiÃ±ci kÄ• tuá¹ƒ asamat tasmÄ• vuttaá¹ƒ __ ``tattha tattha lagganÄ• kÄ• roâ€™â€™ _ti. __yathÄ• vutte divase anÄ vaÃ±cetvÄ• Ä• gantuá¹ƒ niyamitadivase anÄ• gacchantesu. __dvÄ• re aggiá¹ƒ datvÄ• _ti b dvÄ• re aggiá¹ƒ datvÄ• .

__naá¸·ehi_ \Ne II 70/ __channapaá¹-icchannÄ• _ti naá¸·ehi tiá¹‡acchadanasaá¹…khepena tehiyeva dÄ• rukuá¹-ikaniyÄ• mena paritopi chÄ• ditÄ• . __eseva nayo_ti iminÄ• tiá¹‡ehi ch sesasambhÄ• rÄ• naá¹ƒ rukkhamayataÃ±ca atidisati.

__vidhavaputte_ti antabhÄ• vopalakkhaá¹‡aá¹ƒ. te hi nippitikÄ• avinÄ«tÄ• asaá¹ƒyatÄ• y sesamettha uttÄ• nameva.

bhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. lakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<2> dutiye lakkhÄ«yati bÄ• lo ayanti Ã±Ä• yati etenÄ• ti lakkhaá¹‡aá¹ƒ, kammaá¹ƒ lakkhaá __kammalakkhaá¹‡o_ti Ä• ha __ ``kÄ• yadvÄ• rÄ• dipavattaá¹ƒ kammaâ€™â€™ _ntiÄ• di. rakkhÄ«yanti, lÅ«yanti chijjanti vÄ• ti apadÄ• naá¹ƒ, sattÄ• naá¹ƒ sammÄ• , micchÄ• vÄ• p sobhatÄ«ti __apadÄ• nasobhanÄ«_ \Be II 76/. tenÄ• ha __ ``paÃ±Ã±Ä• nÄ• mÄ• â€™â€™

attano cariyÄ• ya eva. sesamettha uttÄ• nameva.

lakkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. cintÄ«suttÄ• divaá¹‡á¹‡anÄ•

3-4__._ tatiye __etehÄ«_ti duccintitacintitÄ• dÄ«hi. etena lakkhaá¹‡asaddassa saraá¹‡attha
__tÄ• nevÄ• _ti lakkhaá¹‡Ä• ni eva. __assÄ• _ti bÄ• lassa. bÄ• lo ayanti nimÄ«yati saÃ±jÄ•
__bÄ• lanimittÄ• ni_. apadÄ• naá¹ƒ vuccati, vikhyÄ• taá¹ƒ kammaá¹ƒ, duccintitacintitÄ• dÄ«
asÄ• dhÄ• raá¹‡abhÄ• vena. tasmÄ• __ ``bÄ• lassa apadÄ• nÄ• nÄ«â€™â€™ _ti. abhijjhÄ
cintitaá¹ƒ duccintitaá¹ƒ, taá¹ƒ cintetÄ«ti __duccintitacintÄ«_. lobhÄ• dÄ«hi duá¹-á¹-haá¹ƒ bh
musÄ• vÄ• dÄ• diá¹ƒ bhÄ• satÄ«ti __dubbhÄ• sitabhÄ• sÄ«_. tesaá¹ƒyeva vasena kattabba
pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒ karotÄ«ti __dukkaá¹-akammakÄ• rÄ«_. tenÄ• ha __ ``cintayantoâ
__vuttÄ• nusÄ• renÄ• _ti ``bÄ• lo ayaâ€™â€™ ntiÄ• dinÄ• vuttassa atthavacanassa ``paá¹
lakkhÄ«yatÄ«â€™â€™ tiÄ• dinÄ• anussaraá¹‡ena. __manosucaritÄ• dÄ«naá¹ƒ vasenÄ• _
anabhijjhÄ• byÄ• pÄ• dasammÄ• dassanavasena \Ne II 71/ sucintitameva cintetÄ«â€™â€™
manosucaritÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ vasena yojetabbÄ• ni. catutthaá¹ƒ vu
uttÄ• natthameva.

cintÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. ayonisosuttÄ• divaá¹‡á¹‡anÄ•

5-10__._ paÃ±came __kati nu kho anussatiá¹-á¹-hÄ• nÄ• nÄ«_tiÄ• di chakke Ä• vi bhavissa
ayoniso cintitaá¹ƒ. __apaÃ±hameva paÃ±hanti kathesÄ«_ti apaÃ±hameva paÃ±ho ayanti m
__dasavidhaá¹ƒ byaÃ±janabuddhiá¹ƒ aparihÄ• petvÄ• _ti ---

``sithilaá¹ƒ \Be II 77/ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahÄ«taá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™
Sp (to Vin V) 485; vi0 saá¹…ga0-a 252) ---

evaá¹ƒ vuttaá¹ƒ dasavidhaá¹ƒ byaÃ±janabuddhiá¹ƒ aparihÄ• petvÄ• .

tattha á¹-hÄ• nakaraá¹‡Ä• ni sithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ __sithilaá¹ƒ, _
asithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ __dhanitaá¹ƒ_. dvimattakÄ• laá¹ƒ __dÄ«g
__rassaá¹ƒ. garuka_nti dÄ«ghameva, yaá¹ƒ vÄ• ``Ä• yasmato buddharakkhitattherassÄ• â
katvÄ• vuccati, __lahuka_nti rassameva, yaá¹ƒ vÄ• ``Ä• yasmato buddharakkhitatherassÄ

visaá¹ƒyogaparaá¹ƒ katvÄ• vuccati. __niggahÄ«ta_nti yaá¹ƒ karaá¹‡Ä• ni niggahetvÄ• avis
mukhena sÄ• nunÄ• sikaá¹ƒ katvÄ• vattabbaá¹ƒ. __sambandha_nti yaá¹ƒ parapadena sam
ti vuccati. __vavatthita_nti yaá¹ƒ parapadena asambandhaá¹ƒ katvÄ• vicchinditvÄ• ``tuá¹‡
vuccati. __vimutta_nti yaá¹ƒ karaá¹‡Ä• ni aniggahetvÄ• vissajjetvÄ• vivaá¹-ena mukhena s
vuccati. __dasadhÄ• byaÃ±janabuddhiyÄ• pabhedo_ti evaá¹ƒ sithilÄ• divasena byaÃ±jana
akkharuppÄ• dakacittassa dasappakÄ• rena pabhedo. sabbÄ• ni hi akkharÄ• ni cittasamuá
yathÄ• dhippetatthabyaÃ±janato byaÃ±janÄ• ni ca.

__ ``aá¹-á¹-hÄ• naá¹ƒ_ \Ne II 72/ __kho etaá¹ƒ, Ä• vuso sÄ• riputtÄ• â€™â€™ _tiÄ• di paÃ
``kati nu kho, Ä• nanda, anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _tiÄ• di pana chakke Ä• vi bha
natthi vattabbaá¹ƒ.

ayonisosuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rathakÄ• ravaggo

1. Ã±Ä• tasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa paá¹-hame Ã±Ä• toyeva paÃ±Ã±Ä• toti Ä• ha __ ``Ã±Ä• to paÃ±Ã±Ä• toâ€
Ä• ha __ ``sÄ• sanassÄ• â€™â€™ _ti, sÄ• sanassa ananulomike appatirÅ«peti attho. idÄ•
nibbacanaá¹ƒ dassento __ ``na anulometÄ«ti ananulomikaâ€™â€™ _nti Ä• ha \Be II 78/. __
sÄ• sananti attho. sÄ• sanaá¹ƒ na anulometÄ«ti ananulomikanti evamettha sambandho daá
__sabhÄ• gavisabhÄ• ga_nti liá¹…gato sabhÄ• gavisabhÄ• gaá¹ƒ. __ ``viyapuggaleâ€™â€
avisesetvÄ• Ä• ha. __ummÄ• daá¹ƒ pÄ• puá¹‡Ä«_ti so kira sÄ«laá¹ƒ adhiá¹-á¹-hÄ• ya pihit
sayanapiá¹-á¹-he nisÄ«ditvÄ• bhariyaá¹ƒ Ä• rabbha mettaá¹ƒ bhÄ• vento mettÄ• mukhena
bhariyÄ• ya santikaá¹ƒ gantukÄ• mo dvÄ• raá¹ƒ asallakkhetvÄ• bhittiá¹ƒ bhinditvÄ• pi nikkh
bhittiá¹ƒ paharanto sabbarattiá¹ƒ bhittiyuddhamakÄ• si. sesamettha suviÃ±Ã±eyyameva.

Ã±Ä• tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<12> dutiye __catupÄ• risuddhisÄ«lampi pabbajjÄ• nissitamevÄ• _ti iminÄ• pabbajjÅ«paga
catupÄ• risuddhisÄ«lampi samÄ• dinnameva hotÄ«ti dasseti. __maggasannissitÄ• neva hon
maggÄ• dhigamatthÄ• ya paá¹-ipajjitabbattÄ• kasiá¹‡aparikammÄ• dÄ«ni maggasannissitÄ
maggaggahaá¹‡eneva tesampi gahaá¹‡aá¹ƒ veditabbaá¹ƒ, tehi vinÄ• maggÄ• dhigamassa

aggamaggÄ• dhigamena asammohappaá¹-ivedhassa sikhÄ• pattattÄ• maggadhammesu v
asammohoti __ ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ _ti vuttaá¹ƒ, sÄ• maá¹ƒ jÄ• nitvÄ• ti attho.
sacchikaraá¹‡aá¹ƒ attapaccakkhakiriyÄ• ti __ ``sacchikatvÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• h
abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya paccakkhaá¹ƒ katvÄ• â€™â€™ _ti. tathÄ• sacchikiriyÄ•
``upasampajjÄ• â€™â€™ ti vuttanti Ä• ha ``paá¹-ilabhitvÄ• â€™â€™ ti.

sÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• saá¹ƒsasuttavaá¹‡á¹‡anÄ•

<13> tatiye __santo_ti ettha __santa_-saddo ``dÄ«ghaá¹ƒ santassa yojanaâ€™â€™ ntiÄ•
kilantabhÄ• ve Ä• gato. ``ayaÃ±ca vitakko, ayaÃ±ca vicÄ• ro \Be II 79/ santo honti samitÄ•
576) niruddhabhÄ• ve. ``adhigato kho myÄ• yaá¹ƒ dhammo, gambhÄ«ro duddaso duranubo
tiÄ• dÄ«su (DN II 67; MN I 281; SN a I 172; Vin I 7-8) santaÃ±Ä• á¹‡agocaratÄ• yaá¹ƒ. ``up
satimatoâ€™â€™ tiÄ• dÄ«su (Ud 27) kilesavÅ«pasame. ``santo have sabbhi pavedayantÄ«
sÄ• dhÅ«su. ``paÃ±cime, bhikkhave, mahÄ• corÄ• santo saá¹ƒvijjamÄ• nÄ• â€™â€™ tiÄ•
idhÄ• pi atthibhÄ• veyevÄ• ti Ä• ha __ ``santoti atthi upalabbhantÄ«â€™â€™ _ti. tattha __a
lokasaá¹…ketavasena saá¹ƒvijjanti. atthibhÄ• vo hettha puggalasambandhena vuttattÄ• lok
veditabbo, na paramatthavasena. atthÄ«ti cetaá¹ƒ nipÄ• tapadaá¹ƒ daá¹-á¹-habbaá¹ƒ ``atthi
kesÄ• â€™â€™ tiÄ• dÄ«su (MN I 110) viya.

__saá¹ƒvijjamÄ• nÄ• _ti upalabbhamÄ• nÄ• . yaÃ±hi saá¹ƒvijjati, taá¹ƒ upalabbhati. tenÄ• h
``saá¹ƒvijjamÄ• nÄ• ti tasseva vevacanaâ€™â€™ _nti. __anÄ• so_ti patthanÄ• rahito. tenÄ
_ti. Ä• saá¹ƒsati patthetÄ«ti __Ä• saá¹ƒso_. veá¹‡uvettÄ• divilÄ«vehi suppÄ• dibhÄ• janakÄ
__vilÄ«vakÄ• rakÄ• _. migamacchÄ• dÄ«naá¹ƒ nisÄ• danato __nesÄ• dÄ• , _ mÄ• gavikam
nahanakaraá¹‡ato __rathakÄ• rÄ• _ \Ne II 74/, dhammakÄ• rÄ• . puiti karÄ«sassa nÄ• maá
__pukkusÄ• , _ pupphacchaá¸• á¸• akÄ• .

__dubbaá¹‡á¹‡o_ti virÅ«po. __okoá¹-imako_ti Ä• rohÄ• bhÄ• vena heá¹-á¹-himako, rassak
``lakuá¹‡á¸• akoâ€™â€™ _ti. laku viya ghaá¹-ikÄ• viya á¸• eti pavattatÄ«ti hi __lakuá¹‡á¸•
nimÄ«latÄ«ti __kÄ• á¹‡o_. taá¹ƒ panassa nimÄ«lanaá¹ƒ ekena akkhinÄ• dvÄ«hipi cÄ• ti Ä•
ubhayakkhikÄ• á¹‡o vÄ• â€™â€™ _ti. kuá¹‡anaá¹ƒ kuá¹‡o, hatthavekallaá¹ƒ. taá¹ƒ etassa
khaÃ±jo_ vuccati pÄ• davikalo. heá¹-á¹-himakÄ• yasaá¹…khÄ• to sarÄ«rassa pakkho pades
__pakkhahato_. tenÄ• ha __ ``pÄ«á¹-hasappÄ«â€™â€™ _ti. padÄ«pe padÄ«pane etabbaá
_ telÄ• diupakaraá¹‡aá¹ƒ.

__Ä• saá¹ƒ na karotÄ«_ti rajjÄ• bhiseke kaniá¹-á¹-ho patthanaá¹ƒ na karoti jeá¹-á¹-he sati k

anadhikÄ• rattÄ• . abhisekaá¹ƒ arahatÄ«ti abhisekÄ• raho, __na abhisekÄ• raho_ kÄ• á¹‡a

sÄ«lassa \Be II 80/ duá¹-á¹-hu nÄ• ma natthi, tasmÄ• abhÄ• vattho idha du-saddoti Ä• ha
``pÄ• paá¹ƒ pÄ• pena sukaraâ€™â€™ ntiÄ• dÄ«su (Ud 48; Vin II 343) viya pÄ• pa-saddo n
``lÄ• makadhammoâ€™â€™ _ti. sÄ«lavipattiyÄ• vÄ• __dussÄ«lo_. diá¹-á¹-hivipattiyÄ• __
kÄ• yavÄ• cÄ• saá¹ƒvarabhedena vÄ• __dussÄ«lo, _ manosaá¹ƒvarabhedena, satisaá¹ƒva
__pÄ• padhammo_. asuddhappayogatÄ• ya __dussÄ«lo, _ asuddhÄ• sayatÄ• ya __pÄ• pa
__dussÄ«lo, _ akusalasÄ«lasamannÄ• gamena __pÄ• padhammo. asucÄ«hÄ«_ti aparisudd
saritabbasamÄ• cÄ• ro_ti ``imassa maÃ±Ã±e idaá¹ƒ kammaâ€™â€™ nti evaá¹ƒ parehi saá
tenÄ• ha __ ``kiÃ±cidevÄ• â€™â€™ _tiÄ• di. __attanÄ• yeva vÄ• saá¹…kÄ• hi saritabbasa
kammasÄ• dhanataá¹ƒyeva saá¹…kassarasaddassa dasseti. attano saá¹…kÄ• ya paresaá¹
Ä• saá¹…kati vidhÄ• vatÄ«tipi __saá¹…kassarasamÄ• cÄ• ro_ti evamettha kattusÄ• dhanat
dve tayo jane kathente disvÄ• ``mama dosaá¹ƒ maÃ±Ã±e kathentÄ«â€™â€™ ti tesaá¹ƒ sa
sarati dhÄ• vati.

__evaá¹ƒpaá¹-iÃ±Ã±o_ti salÄ• kaggahaá¹‡Ä• dÄ«su ``kittakÄ• vihÄ• re samaá¹‡Ä• â€™â€
``ahampi samaá¹‡o, ahampi samaá¹‡oâ€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ datvÄ• salÄ• kaggahaá
ahanti \Ne II 75/ evaá¹ƒsamaá¹‡appaá¹-iÃ±Ã±o. __sumbhakapattadhare_ti mattikÄ• pattadh
kammenÄ• _ti saá¹ƒkiliá¹-á¹-hakammena, nigguá¹‡atÄ• ya vÄ• guá¹‡asÄ• ravirahitattÄ• __
jÄ• to saÃ±jÄ• to assÄ• ti __kasambujÄ• to_ti Ä• ha __ ``saÃ±jÄ• tarÄ• gÄ• dikacavaroâ€™
vuccati tintakuá¹‡apakasaá¹-aá¹ƒ udakaá¹ƒ, imasmiÃ±ca sÄ• sane dussÄ«lo nÄ• ma jigucc
tintakuá¹‡apaudakasadiso, tasmÄ• kasambu viya jÄ• toti __kasambujÄ• to. lokuttaradhamm
natthitÄ• yÄ• _ti yattha patiá¹-á¹-hitena sakkÄ• bhaveyya arahattaá¹ƒ laddhuá¹ƒ, tassÄ• pa
bhinnattÄ• vuttaá¹ƒ. __mahÄ• sÄ«lasmiá¹ƒ paripÅ«rakÄ• ritÄ• yÄ• _ti yattha patiá¹-á¹-hiten
arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ, tasmiá¹ƒ paripÅ«rakÄ• ritÄ• ya.

Ä• saá¹ƒsasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cakkavattisuttavaá¹‡á¹‡anÄ•

<14> catutthe \Be II 81/ __catÅ«hi saá¹…gahavatthÅ«hÄ«_ti
dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• tehi catÅ«hi saá¹…gahakÄ• raá
Ä• á¹‡Ä• cakkaá¹ƒ pavatteti. __cakka_nti vÄ• idha ratanacakkaá¹ƒ veditabbaá¹ƒ. ayaÃ±hi c
lakkhaá¹‡e, rathaá¹…ge, iriyÄ• pathe, dÄ• ne, ratanadhammakhuracakkÄ• dÄ«su ca dissati
bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™â€™ ntiÄ• dÄ«su
dissati. ``pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti (DN II 35; III 204) ettha lakkhaá¹‡e.
padaâ€™â€™ nti (Dhp 1) ettha rathaá¹…ge. ``catucakkaá¹ƒ navadvÄ• raâ€™â€™ nti (SN a
``dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ• do, cakkaá¹ƒ vattaya sabbapÄ• á¹‡inaâ€™â€™ nti (J I 7

``dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• turahosÄ«â€™â€™ ti (DN II 243) ettha ratanacakke. ``mayÄ
cakkaâ€™â€™ nti (Sn 562) ettha dhammacakke. ``icchÄ• hatassa posassa, cakkaá¹ƒ bhan
5.103) ettha khuracakke. ``khurapariyantena cakkenÄ• â€™â€™ ti (DN I 166) ettha paharaa
``asanivicakkaâ€™â€™ nti (DN III 61) ettha asanimaá¹‡á¸• ale. idha panÄ• yaá¹ƒ ratanacak

kittÄ• vatÄ• panÄ• yaá¹ƒ cakkavattÄ« nÄ• ma hoti? ekaá¹…guladvaá¹…gulamattampi cak
abbhuggantvÄ• pavattati. sabbacakkavattÄ«naÃ±hi nisinnÄ• sanato uá¹-á¹-hahitvÄ• cakka
hatthisoá¹‡á¸• asadisapanÄ• á¸·iá¹ƒ suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ ukkhipitvÄ• udakena ab
\Ne II 76/ bhavaá¹ƒ cakkaratanaâ€™â€™ nti vacanasamanantarameva vehÄ• saá¹ƒ abbhu
pavattatÄ«ti. yassa pavattisamakÄ• lameva, so rÄ• jÄ• cakkavattÄ« nÄ• ma hoti.

__dhammo_ti dasakusalakammapathadhammo, dasavidhaá¹ƒ vÄ• cakkavattivattaá¹ƒ. das
agarahite vÄ• rÄ• jadhamme niyuttoti __dhammiko_. tena ca dhammena sakalalokaá¹ƒ raÃ
dhammena vÄ• laddharajjattÄ• __dhammarÄ• jÄ• _. cakkavattÄ«hi dhammena Ã±Ä• yena
adhammena. __dasavidhena cakkavattivattenÄ• _ti dasappabhedena cakkavattÄ«naá¹ƒ va

kiá¹ƒ \Be II 82/ pana taá¹ƒ dasavidhaá¹ƒ cakkavattivattanti? vuccate ---

``katamaá¹ƒ pana taá¹ƒ, deva, ariyaá¹ƒ cakkavattivattanti? tena hi tvaá¹ƒ, tÄ• ta, dhammaá¹
dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ mÄ• nento dhammaá¹ƒ p
dhammaddhajo dhammaketu dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ
balakÄ• yasmiá¹ƒ khattiyesu anuyantesu brÄ• hmaá¹‡agahapatikesu negamajÄ• napadesu
migapakkhÄ«su. mÄ• ca te, tÄ• ta, vijite adhammakÄ• ro pavattittha. ye ca te, tÄ• ta, vijite
tesaÃ±ca dhanamanuppadeyyÄ• si. ye ca te, tÄ• ta, vijite samaá¹‡abrÄ• hmaá¹‡Ä• madap
khantisoracce niviá¹-á¹-hÄ• ekamattÄ• naá¹ƒ damenti, ekamattÄ• naá¹ƒ samenti, ekamattÄ
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripuccheyyÄ• si pariggaá¹‡heyyÄ• si --- `kiá¹ƒ, bh
akusalaá¹ƒ, kiá¹ƒ sÄ• vajjaá¹ƒ kiá¹ƒ anavajjaá¹ƒ, kiá¹ƒ sevitabbaá¹ƒ kiá¹ƒ na sevitabbaá¹ƒ, k
kariyamÄ• naá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya assa, kiá¹ƒ vÄ• pana me kariyamÄ
sukhÄ• ya assÄ• â€™ ti. tesaá¹ƒ sutvÄ• yaá¹ƒ akusalaá¹ƒ, taá¹ƒ abhinivajjeyyÄ• si, yaá¹ƒ
samÄ• dÄ• ya vatteyyÄ• si. idaá¹ƒ kho, tÄ• ta, taá¹ƒ ariyaá¹ƒ cakkavattivattaâ€™â€™ nti ---

evaá¹ƒ __cakkavattisutte_ (DN III 84) Ä• gatanayena antojanasmiá¹ƒ balakÄ• ye ekaá¹ƒ, kh
anuyantesu ekaá¹ƒ, brÄ• hmaá¹‡agahapatikesu ekaá¹ƒ, negamajÄ• napadesu ekaá¹ƒ, sam
migapakkhÄ«su ekaá¹ƒ, adhammakÄ• rappaá¹-ikkhepo ekaá¹ƒ, adhanÄ• naá¹ƒ dhanÄ• nup
samaá¹‡abrÄ• hmaá¹‡e upasaá¹…kamitvÄ• paÃ±hapucchanaá¹ƒ ekanti evamevaá¹ƒ taá¹ƒ
hoti. gahapatike pana pakkhijÄ• te ca visuá¹ƒ katvÄ• gaá¹‡hantassa dvÄ• dasavidhaá¹ƒ ho

aÃ±Ã±athÄ• \Ne II 77/ vattituá¹ƒ adento so dhammo adhiá¹-á¹-hÄ• naá¹ƒ etassÄ• ti tadadh

__tadadhiá¹-á¹-hÄ• nena cetasÄ• . sakkaronto_ti Ä• darakiriyÄ• vasena karonto. tenÄ• ha _
__garuá¹ƒ karonto_ti pÄ• sÄ• á¹‡acchattaá¹ƒ viya garukaraá¹‡avasena garuá¹ƒ karonto. ten
``tasmiá¹ƒ gÄ• ravuppattiyÄ• â€™â€™ _ti. __dhammÄ• dhipatibhÅ«tÄ• gatabhÄ• venÄ• _ti
jeá¹-á¹-hakabhÄ• vena purimataraá¹ƒ attabhÄ• vesu sakkaccaá¹ƒ samupacitabhÄ• vaá¹ƒ da
sabbakiriyÄ• naá¹ƒ karaá¹‡enÄ• _ti etena á¹-hÄ• nanisajjÄ• dÄ«su yathÄ• vuttadhammanin
dasseti. __assÄ• _ti rakkhÄ• varaá¹‡aguttiyÄ• . __paraá¹ƒ rakkhanto_ti aÃ±Ã±aá¹ƒ diá¹-á¹-h
rakkhanto. teneva pararakkhasÄ• dhanena khantiÄ• diguá¹‡ena attÄ• naá¹ƒ tato eva rakkha
mettacittatÄ• ya. __nivÄ• sanapÄ• rupanagehÄ• dÄ«ni_ sÄ«tuá¹‡hÄ• dippaá¹-ibÄ• hanena

__antojanasmi_nti abbhantarabhÅ«te puttadÄ• rÄ• dijane. __sÄ«lasaá¹ƒvare patiá¹-á¹-hÄ•
dasseti. __vatthagandhamÄ• lÄ• dÄ«ni cassa dadamÄ• no_ti iminÄ• Ä• varaá¹‡aá¹ƒ, itaren
__sampadÄ• nenapÄ«_ti __pi_-saddena sÄ«lasaá¹ƒvaresu patiá¹-á¹-hÄ• panÄ• dÄ«naá¹ƒ s
paresupi pi-saddaggahaá¹‡e. nigamo nivÄ• so etesanti __negamÄ• _. evaá¹ƒ __jÄ• napadÄ
nigamavÄ• sinoâ€™â€™ _tiÄ• dinÄ• .

rakkhÄ• varaá¹‡aguttiyÄ• kÄ• yakammÄ• dÄ«su saá¹ƒvidahanaá¹ƒ á¹-hapanaá¹ƒ nÄ• ma
``kathetvÄ• â€™â€™ _ti. __etesÅ«_ti pÄ• á¸·iyaá¹ƒ vuttesu samaá¹‡Ä• dÄ«su. __paá¹-ivatt
khÄ«á¹‡Ä• naá¹ƒ kilesÄ• naá¹ƒ puna anuppajjanato. sesamettha suviÃ±Ã±eyyameva.

cakkavattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sacetanasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came isayo patanti sannipatanti etthÄ• ti __isipatana_nti Ä• ha __
``buddhapaccekabuddhasaá¹…khÄ• tÄ• naâ€™â€™ _ntiÄ• di. __sabbÅ«pakaraá¹‡Ä• ni sa
chedanatacchanÄ• disÄ• dhanÄ• ni upakaraá¹‡Ä• ni raÃ±Ã±Ä• Ä• á¹‡attadivaseyeva sajje
__nÄ• nÄ• karaá¹‡aá¹ƒ, _ nÄ• nÄ• bhÄ• voti Ä• ha __ ``nÄ• nattaâ€™â€™ _nti. __nesa_nt
Ä• ha __ ``na esaâ€™â€™ _nti. tathÄ• __atthesa_nti etthÄ• pÄ«ti Ä• ha __ ``atthi esaâ€™
abhisaá¹…kharaá¹‡aá¹ƒ __abhisaá¹…khÄ• ro, _ tassa __gati_ vegasÄ• pavatti. taá¹ƒ sand
gamanaâ€™â€™ _nti.

__sagaá¹‡á¸• Ä• _ti \Be II 84/ \Ne II 78/ khuddÄ• nukhuddakagaá¹‡á¸• Ä• . tenÄ• ha __
``uá¹‡á¹‡atoá¹‡ataá¹-á¹-hÄ• nayuttÄ• â€™â€™ _ti. __sakasÄ• vÄ• _ti sakasaá¹-Ä• . tenÄ•
_tiÄ• di. __evaá¹ƒ guá¹‡apatanena patitÄ• _ti yathÄ• taá¹ƒ cakkaá¹ƒ nÄ• bhiaranemÄ«naá
patiá¹-á¹-hÄ• si, evamekacce puggalÄ• kÄ• yavaá¹…kÄ• divasena sadosatÄ• ya guá¹‡apa
na tiá¹-á¹-hanti. ettha ca pharusavÄ• cÄ• dayopi apÄ• yagamanÄ«yÄ• sotÄ• pattimaggene
daá¹-á¹-habbÄ• .

sacetanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he virajjhanakiriyÄ• nÄ• ma pacchÄ• samÄ• dÄ• tabbatÄ• ya apaá¹‡á¹‡ak
avirajjhanakiriyÄ• pana pacchÄ• asamÄ• dÄ• tabbatÄ• ya anÅ«nÄ• ti taá¹ƒsamaá¹…gipug
__apaá¹‡á¹‡akatÄ• _ti Ä• ha __ ``apaá¹‡á¹‡akapaá¹-ipadanti aviraddhapaá¹-ipadaâ€™â€™
adhippetatthasÄ• dhanena ekaá¹ƒsikÄ• vaá¹-á¹-ato niyyÄ• nÄ• vahÄ• , tattha ca yuttiyuttÄ•
aviruddhatÄ• ya apaccanÄ«kÄ• anulomikÄ• anudhammabhÅ«tÄ• ca, tasmÄ• vuttaá¹ƒ __
_ntiÄ• di. __na takkaggÄ• hena vÄ• nayaggÄ• hena vÄ• _ti takkaggÄ• hena vÄ• paá¹-ipan
apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ paá¹-ipanno. tattha __takkaggÄ• hena vÄ• _ti Ä• cariyaá¹ƒ alab
sugati, nibbÄ• naá¹ƒ vÄ• bhavissatÄ«â€™â€™ ti attano takkaggahaá¹‡amattena. __nayag
adisvÄ• nayato anumÄ• nato gahaá¹‡ena. __evaá¹ƒ gahetvÄ• paá¹-ipanno_ti takkamatten
paá¹-ipanno. paá¹‡á¸• itasatthavÄ• ho viya sampattÄ«hi na parihÄ• yatÄ«ti yojanÄ• .

__yaá¹ƒ sandhÄ• ya vutta_nti parihÄ• naÃ±ca aparihÄ• naÃ±ca sandhÄ• ya __jÄ• take_ (J
panettha gÄ• thÄ• ya atthayojanÄ• --- __apaá¹‡á¹‡akaá¹ƒ á¹-hÄ• naá¹ƒ_ aviraddhakÄ• raá
niyyÄ• nikakÄ• raá¹‡aá¹ƒ __eke_ bodhisattappamukhÄ• paá¹‡á¸• itamanussÄ• gaá¹‡hiá¹ƒ
bÄ• lasatthavÄ• haputtappamukhÄ• __takkikÄ• Ä• hu, _ te __dutiyaá¹ƒ_ sÄ• parÄ• dhaá¹ƒ
á¹-hÄ• naá¹ƒ aniyyÄ• nikaá¹ƒ kÄ• raá¹‡aá¹ƒ aggahesuá¹ƒ, te kaá¹‡hapaá¹-ipadaá¹ƒ paá¹-ip
sukkapaá¹-ipadÄ• aparihÄ• nipaá¹-ipadÄ• , kaá¹‡hapaá¹-ipadÄ• parihÄ• nipaá¹-ipadÄ• , ta
paá¹-ipannÄ• , te aparihÄ«nÄ• sotthibhÄ• vaá¹ƒ pattÄ• . ye pana kaá¹‡hapaá¹-ipadaá¹ƒ pa
anayabyasanaá¹ƒ Ä• pannÄ• ti imamatthaá¹ƒ bhagavÄ• anÄ• thapiá¹‡á¸• ikassa gahapatin
``etadaÃ±Ã±Ä• ya medhÄ• vÄ«, taá¹ƒ gaá¹‡he yadapaá¹‡á¹‡akaâ€™â€™ _nti.

tattha \Ne II 79/ __etadaÃ±Ã±Ä• ya medhÄ• vÄ«_ti medhÄ• ti laddhanÄ• mÄ• ya visuddhÄ
samannÄ• gato kulaputto etaá¹ƒ apaá¹‡á¹‡akaá¹ƒ á¹-hÄ• naá¹ƒ dutiyaÃ±cÄ• ti dvÄ«su
atakkaggÄ• hatakkaggÄ• hasaá¹…khÄ• tesu á¹-hÄ• nesu guá¹‡adosaá¹ƒ vuddhihÄ• niá¹ƒ a
__taá¹ƒ gaá¹‡he yadapaá¹‡á¹‡aka_nti yaá¹ƒ apaá¹‡á¹‡akaá¹ƒ ekaá¹ƒsikaá¹ƒ
sukkapaá¹-ipadÄ• aparihÄ• niyapaá¹-ipadÄ• saá¹…khÄ• taá¹ƒ niyyÄ• nikakÄ• raá¹‡aá¹ƒ, ta
ekaá¹ƒsikÄ• dibhÄ• vatoyeva. itaraá¹ƒ pana na gaá¹‡heyya. kasmÄ• ? anekaá¹ƒsikÄ• dibhÄ

yavanti tÄ• ya sattÄ• amissitÄ• pi samÄ• najÄ• titÄ• ya missitÄ• viya hontÄ«ti __yoni_. sÄ
aá¹‡á¸• Ä• diuppattiá¹-á¹-hÄ• navisiá¹-á¹-ho khandhÄ• naá¹ƒ bhÄ• gaso pavattivisesoti Ä• h
``khandhakoá¹-á¹-hÄ• so yoni nÄ• mÄ• â€™â€™ _ti. __kÄ• raá¹‡aá¹ƒ yoni nÄ• ma, _ yonÄ
anupacitaÃ±Ä• á¹‡asambhÄ• rehi duravagÄ• dhabhedatÄ• ya missitaá¹ƒ viya hotÄ«ti. yato
bÄ• lÄ• naá¹ƒ micchÄ• gÄ• ho. __passÄ• vamaggo yoni nÄ• ma_ yavanti tÄ• ya sattÄ• yon
__paggahitÄ• _ anuá¹-á¹-hÄ• nena, punappunaá¹ƒ Ä• sevanÄ• ya __paripuá¹‡á¹‡Ä• _.

__ ``cakkhutopÄ«â€™â€™ _tiÄ• dimhi pana cakkhuviÃ±Ã±Ä• á¹‡Ä• divÄ«thÄ«su tadanuga
kiÃ±cÄ• pi kusalÄ• dÄ«naá¹ƒ pavatti atthi, kÄ• mÄ• savÄ• dayo eva pana vaá¹‡ato yÅ«saá
paggharanakaasucibhÄ• vena sandanti, tasmÄ• te eva __ ``Ä• savÄ• â€™â€™ _ti vuccant
paggharanakaasucimhi Ä• savasaddo niruá¸·hoti. __dhammato yÄ• va gotrabhÅ«_ti tato pa
appavattanato vuttaá¹ƒ. ete hi Ä• rammaá¹‡akaraá¹‡avasena dhamme gacchantÄ• tato pa
tato paraá¹ƒ bhavaá¹…gÄ• dÄ«nipi gacchantÄ«ti ce? na, tesampi pubbe Ä• lambitesu lokiya
sÄ• savabhÄ• vena antogadhattÄ• tato paratÄ• bhÄ• vato. ettha ca gotrabhuvacanena
gotrabhuvodÄ• naphalasamÄ• pattipurecÄ• rikaparikammÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni. p
vÄ• gotrabhu avadhinidassanabhÄ• vena gahitaá¹ƒ, tato paraá¹ƒ pana maggaphalasamÄ•
maggavÄ«thiyaá¹ƒ samÄ• pattivÄ«thÄ«yaá¹ƒ nirodhÄ• nantaraÃ±ca pavattamÄ• nesu phal
pavatti nivÄ• ritÄ• ti veditabbaá¹ƒ. __savantÄ«_ti gacchanti, Ä• rammaá¹‡akaraá¹‡avasena
avadhiattho Ä• -kÄ• ro, avadhi ca mariyÄ• dÄ• bhividhibhedato duvidho. tattha mariyÄ• daá
pavattati yathÄ• ``Ä• pÄ• á¹-alÄ«puttaá¹ƒ vuá¹-á¹-ho devoâ€™â€™ ti. abhividhi pana kiriya
pavattati yathÄ• ``Ä• bhavaggaá¹ƒ bhagavato yaso pavattatÄ«â€™â€™ ti. abhividhiattho c
gahitoti vuttaá¹ƒ __ ``antokaraá¹‡atthoâ€™â€™ _ti.

__madirÄ• dayo_ti \Ne II 80/ __Ä• di_-saddena sindhavakÄ• dambarikÄ• potikÄ• dÄ«naá¹ƒ
__cirapÄ• rivÄ• siyaá¹-á¹-ho_ ciraparivuá¹-á¹-hatÄ• purÄ• á¹‡abhÄ• vo. __avijjÄ• nÄ• hos
__Ä• di_-saddena ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati bhavataá¹‡hÄ• yÄ• â€™
__suttaá¹ƒ_ saá¹…gahitaá¹ƒ. avijjÄ• savabhavÄ• savÄ• naá¹ƒ ciraparivuá¹-á¹-hatÄ• ya dass
kÄ• mÄ• savassa ciraparivuá¹-á¹-hatÄ• dassitÄ• va hoti. aÃ±Ã±esu ca yathÄ• vutte dhamm
katvÄ• pavattamÄ• nesu mÄ• nÄ• dÄ«su vijjamÄ• nesu attattaniyÄ• diggÄ• havasena abhi
Ä• savasadisatÄ• ca etesaá¹ƒyeva, na aÃ±Ã±esanti etesveva Ä• savasaddo niruá¸·hoti daa
anÄ• dikÄ• likattÄ• . __pasavantÄ«_ti phalanti. na hi kiÃ±ci saá¹ƒsÄ• radukkhaá¹ƒ atthi, yaá
uppajjeyya. __purimÄ• ni cetthÄ• _ti etesu catÅ«su atthavikappesu purimÄ• ni tÄ«á¹‡i. __ya
suttÄ• bhidhammappadesesu. __tattha yujjanti_ kilesesuyeva yathÄ• vuttassa atthattayassa
__pacchimaá¹ƒ kammepÄ«_ti pacchimaá¹ƒ ``Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savant
vuttanibbacanaá¹ƒ kammepi yujjati dukkhappasavanassa kilesakammasÄ• dhÄ• raá¹‡attÄ•

diá¹-á¹-hadhammÄ• vuccanti paccakkhabhÅ«tÄ• khandhÄ• , diá¹-á¹-hadhamme bhavÄ• _
vivÄ• damÅ«labhÅ«tÄ• _ti vivÄ• dassa mÅ«lakÄ• raá¹‡abhÅ«tÄ•
kodhÅ«panÄ• hamakkhapalÄ• saissÄ• macchariyamÄ• yÄ• sÄ• á¹-heyyathambhasÄ• ramb
devÅ«papatyassÄ• _ti \Be II 87/ yena kammakilesappakÄ• rena Ä• savena devesu upapatti
sambandho. __gandhabbo vÄ• vihaá¹…gamo_ Ä• kÄ• sacÄ• rÄ« assanti vibhattiá¹ƒ vipari
ettha ca yakkhagandhabbavinimuttÄ• sabbÄ• devatÄ• devaggahaá¹‡ena gahitÄ• . naá¸·o
__vinaá¸·Ä«katÄ• _ti vigatanaá¸·Ä• vigatamÅ«lÄ• katÄ• ti attho. __avasesÄ• ca akusalÄ•
avasesÄ• akusalÄ• dhammÄ• Ä• savÄ• ti Ä• gatÄ• ti sambandho.

__paá¹-ighÄ• tÄ• yÄ• _ti paá¹-isedhanÄ• ya. __parÅ«pavÄ• da ... pe ... upaddavÄ• ti_ idaá
sikkhÄ• padaá¹ƒ na paÃ±Ã±Ä• peyya, tato asaddhammappaá¹-isevanaadinnÄ• dÄ• napÄ•
uppajjeyyuá¹ƒ parÅ«pavÄ• dÄ• dayo diá¹-á¹-hadhammikÄ• nÄ• nappakÄ• rÄ• anatthÄ• , y
nibbattassa paÃ±cavidhabandhanakammakÄ• raá¹‡Ä• divasena mahÄ• dukkhÄ• nubhavÄ•
vuttaá¹ƒ.

__te_ \Ne II 81/ __panete_ti ete kÄ• marÄ• gÄ• dikilesatebhÅ«makakammaparÅ«pavÄ• dÄ
__yatthÄ• _ti yasmiá¹ƒ vinayÄ• dipÄ• á¸·ippadese. __yathÄ• _ti yena duvidhÄ• dippakÄ• re
tidhÄ• Ä• gatÄ• ti sambandho. nirayaá¹ƒ gamentÄ«ti __nirayagÄ• miniyÄ• . chakkanipÄ• te
Ä• huneyyasutte (AN b VI 58). tattha hi Ä• savÄ• chadhÄ• Ä• gatÄ• .

__sarasabhedo_ti khaá¹‡ikanirodho. __khÄ«á¹‡Ä• kÄ• ro_ti accantÄ• ya khÄ«á¹‡atÄ• . Ä•
etenÄ• ti __Ä• savakkhayo, _ maggo. Ä• savÄ• naá¹ƒ khayante uppajjanato __Ä• savakkha
pattabbato Ä• savÄ• khÄ«yanti etthÄ• ti __Ä• savakkhayo, _ nibbÄ• naá¹ƒ. __visuddhimag
vitthÄ• rito, tasmÄ• tattha, taá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• ya ca vuttanayena veditabbo.

__tathÄ• _ti iminÄ• visuddhimagge vitthÄ• ritataá¹ƒ upasaá¹ƒharati. kusalappavattiá¹ƒ Ä• v
__Ä• varaá¹‡Ä«yÄ• . purimappavattivasenÄ• _ti niddokkamanato pubbe kammaá¹-á¹-hÄ• n
__á¹-hapetvÄ• _ti hatthagataá¹ƒ kiÃ±ci á¹-hapento viya kammaá¹-á¹-hÄ• naá¹ƒ satisampaja
kammaá¹-á¹-hÄ• nameva manasikaronto niddaá¹ƒ okkamati, jhÄ• nasamÄ• panno viya yath
II 88/ pabujjhamÄ• no kammaá¹-á¹-hÄ• naá¹ƒ á¹-hapitaá¹-á¹-hÄ• ne gaá¹‡hantoyeva pabujjh
__ ``tasmÄ• ... pe ... nÄ• ma hotÄ«â€™â€™ _ti. __mÅ«lakammaá¹-á¹-hÄ• ne_ti Ä• dito pa
parihariyamÄ• nakammaá¹-á¹-hÄ• ne. __pariggahakammaá¹-á¹-hÄ• navasenÄ• _ti sayanaá
pariggahamÄ• nakammaá¹-á¹-hÄ• namanasikÄ• ravasena. so pana dhÄ• tumanasikÄ• rava
``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. attabyÄ• bÄ• dhasuttavaá¹‡á¹‡anÄ•

<17> sattame byÄ• bÄ• dhanaá¹ƒ dukkhÄ• pananti Ä• ha __ ``attabyÄ• bÄ• dhÄ• yÄ• ti att
maggaphalacittuppÄ• dÄ• pi kÄ• yasucaritÄ• disaá¹…gaho evÄ• ti Ä• ha __ ``avÄ• ritÄ• nev

attabyÄ• bÄ• dhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. devalokasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame \Ne II 82/ __itÄ«ti padasandhibyaÃ±janasiliá¹-á¹-hatÄ• _ti purimapadÄ• n
atthato sahitatÄ• ya byaÃ±janÄ• naá¹ƒ vÄ• kyÄ• naá¹ƒ siliá¹-á¹-hatÄ• ya dÄ«pane nipÄ• to.

devalokasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamapÄ• paá¹‡ikasuttavaá¹‡á¹‡anÄ•

<19> navame __ugghÄ• á¹-etvÄ• _ti Ä• sanadvÄ• raÃ±ceva bhaá¹‡á¸• apasibbake ca viva
taá¹ƒtaá¹ƒkayavikkaye attanÄ• voyogaá¹ƒ nÄ• pajjati. __divÄ• kÄ• le_ti majjhanhikasamay
tÄ«supi kÄ• lesu laddhabbalÄ• bhassa alabhanato. apativÄ• tÄ• bÄ• dhaá¹ƒ __rattiá¹-á¹-hÄ
chÄ• yudakasampannaá¹ƒ __divÄ• á¹-á¹-hÄ• naá¹ƒ. vipassanÄ• pi vaá¹-á¹-ati_ vipassanÄ•
navadhÄ• indriyÄ• naá¹ƒ tikkhattaá¹ƒ Ä• pÄ• dentena samÄ• dhinimittaá¹ƒ gahetabbaá¹ƒ, v
samÄ• hitÄ• kÄ• rasallakkhaá¹‡Ä• ya.

paá¹-hamapÄ• paá¹‡ikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyapÄ• paá¹‡ikasuttavaá¹‡á¹‡anÄ•

<20> dasame \Be II 89/ __visiá¹-á¹-hadhuro_ti visiá¹-á¹-hadhurasampaggÄ• ho vÄ«riyasam
Ã±Ä• á¹‡avÄ«riyÄ• yattÄ• hi atthasiddhiyo. tenÄ• ha __ ``uttamadhuroâ€™â€™ _tiÄ• di. __
vikkayetabbabhaá¹‡á¸• aá¹ƒ. __nikkhittadhanenÄ• _ti nidahitvÄ• á¹-hapitadhanavasena. __
divase divase dÄ• nÅ«pabhogavasena vaá¸·aÃ±jitabbadhanavasena. __upabhogaparibhog
upabhogaparibhogÅ«pakaraá¹‡ena. __nipatantÄ«_ti nipÄ• tenti, attano dhanaggahena nipÄ
tenÄ• ha __ ``nimantentÄ«â€™â€™ _ti.

__Ã±Ä• á¹‡athÄ• menÄ• _ti Ã±Ä• á¹‡assa thirabhÄ• vena. __Ã±Ä• á¹‡aparakkamenÄ• _ti
diá¹-á¹-hadhammikasamparÄ• yikaparamatthabhedaÃ±hi yena sutena ijjhati, taá¹ƒ sutaá¹ƒ n
ukkaá¹-á¹-haniddesena dassento __ ``ekanikÄ• ya ... pe ... bahussutÄ• â€™â€™ _ti Ä• ha.
suppavattibhÄ• vena svÄ• gato. tenÄ• ha __ ``paguá¹‡o pavattitoâ€™â€™ _ti. abhidhamme
kusalÄ• dikkhandhÄ• dibhedabhinnÄ• dhammÄ• suttantapiá¹-akepi otarantÄ«ti __ ``dhamm
suttantapiá¹-akadharÄ• â€™â€™ _icceva vuttaá¹ƒ. na hi Ä• bhidhammikabhÄ• vena \Ne II 8
suttantapiá¹-akaÃ±Ã±utÄ• sambhavati. __dvemÄ• tikÄ• dharÄ• _ti bhikkhubhikkhunimÄ• ti
vadanti, ``vinayÄ• bhidhammamÄ• tikÄ• dharÄ• â€™â€™ ti yuttaá¹ƒ. __paripucchatÄ«_ti sa
pucchati. tenÄ• ha __ ``atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ pucchatÄ«â€™â€™ _ti
vicÄ• reti.

__na evaá¹ƒ attho daá¹-á¹-habbo_ti evaá¹ƒ desanÄ• nukkamena attho na gahetabbo. aÃ±Ã
veneyyajjhÄ• sayavasena pavattanato, aÃ±Ã±o paá¹-ipattikkamo. __heá¹-á¹-himena vÄ• pa

sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tesu tÄ«su bhÄ• gesu katthaci heá¹-á¹-himanayena
veditabbaá¹ƒ sÄ«lena, katthaci uparimena bhÄ• gena paÃ±Ã±Ä• ya, katthaci dvÄ«hipi bhÄ•
idha pana sutte uparimena bhÄ• gena paricchedo veditabboti vatvÄ• taá¹ƒ dassento __ ``ta
_tiÄ• dimÄ• ha. yasmÄ• vÄ• bhagavÄ• veneyyajjhÄ• sayavasena paá¹-hamaá¹ƒ kalyÄ• á
pavedetvÄ• ``tayidaá¹ƒ arahattaá¹ƒ imÄ• ya Ä• raddhavÄ«riyatÄ• ya hotÄ«â€™â€™ ti dass
pavedetvÄ• ``svÄ• yaá¹ƒ vÄ«riyÄ• rambho iminÄ• kalyÄ• á¹‡amittasannissayena \Be II 90
nissayasampattiá¹ƒ pavedeti heá¹-á¹-hÄ• dassitanidassanÄ• nurÅ«panti daá¹-á¹-habbaá¹ƒ.

dutiyapÄ• paá¹‡ikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rathakÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. puggalavaggo

1. samiddhasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame __ruccatÄ«_ti kÄ• yasakkhiÄ• dÄ«su puggalesu ativiya sundara
te cittassa abhiruciuppÄ• dako katamoti pucchati. __saddhindriyaá¹ƒ dhuraá¹ƒ ahosi_ saddh
maggavuá¹-á¹-hÄ• nanti katvÄ• , sesindriyÄ• ni pana kathanti Ä• ha __ ``sesÄ• nÄ«â€™â€
__paá¹-ividdhamaggovÄ• _ti tÄ«hipi therehi attano attano paá¹-ividdhaarahattamaggo eva k
II 84/ sukaraá¹ƒ ekaá¹ƒsena byÄ• kÄ• tuá¹ƒ ``ayaá¹ƒ ... pe ... paá¹‡Ä«tataro cÄ• â€™â€™ t
kathesi_ ``tÄ«supi puggalesu aggamaggaá¹-á¹-hova paá¹‡Ä«tataroâ€™â€™ ti.

samiddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gilÄ• nasuttavaá¹‡á¹‡anÄ•

<22> dutiye __hitÄ• nÄ«_ti bhabyÄ• ni. __vuddhikarÄ• nÄ«_ti Ä• rogyÄ• divuddhikarÄ• ni.
upaá¹-á¹-hÄ• nakiriyÄ• ya anurÅ«paá¹ƒ. __vÄ• tÄ• pamÄ• rarogenÄ• _ti vÄ• tarogena ca ap
vÄ• tanidÄ• nena vÄ• apamÄ• rarogena. __niá¹-á¹-happattagilÄ• no_ti ``iminÄ• rogena na
ti niá¹-á¹-haá¹ƒ patto gilÄ• no. __khipitakaá¹ƒ_ nÄ• ma vamathurogo. __kacchÅ«_ti thullaka
__tiá¹‡apupphakajaro_ visamavÄ• tasamphassajarogo. __yesa_nti yesaá¹ƒ rogÄ• naá¹ƒ. __
paá¹-ikÄ• ramattena. __phÄ• suka_nti byÄ• dhivÅ«pasamanena sarÄ«rassa phÄ• subhÄ• v
byÄ• dhinidÄ• nasamuá¹-á¹-hÄ• najÄ• nanena __paá¹‡á¸• ito, _ paá¹-ikÄ• rakiriyÄ• ya yutta
uá¹-á¹-hÄ• navÄ«riyasampattiyÄ• __analaso_.

__padaparamo_ \Be II 91/ __puggalo kathito_ sammattaniyÄ• mokkamanassa ayoggabhÄ•
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savanÄ• ya okkamati niyÄ• maá¹ƒ kusalesu dha

paccekabodhiá¹ƒ. __ya_nti, yato. __ovÄ• daá¹ƒ labhitvÄ• _ti Ä• bhisamÄ• cÄ• rikavattaá¹ƒ
hi tassa hitÄ• vahoti. __tannissitovÄ• _ti vipaÃ±citaÃ±Ã±unissitova hoti. __punappunaá¹ƒ de
sammattaniyÄ• mokkamanassa yoggabhÄ• vato.

gilÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saá¹…khÄ• rasuttavaá¹‡á¹‡anÄ•

<23> tatiye vividhehi Ä• kÄ• rehi Ä• bÄ• dhanato byÄ• bÄ• dhova byÄ• bajjhaá¹ƒ, kÄ• yika
saha byÄ• bajjhena vattatÄ«ti __sabyÄ• bajjhaá¹ƒ_. tenÄ• ha __ ``sadukkhaâ€™â€™ _nti.
pubbacetanÄ• dirÄ• siá¹ƒ. cetanaá¹ƒ punappunaá¹ƒ pavattento __ ``rÄ• siá¹ƒ karoti piá¹‡á¸
ca vutto. __sadukkha_nti nirantaradukkhaá¹ƒ. tenÄ• ha __ ``sÄ• bÄ• dhaá¹ƒ nirassÄ• daâ€™
ujukaá¹ƒ dukkhavedanÄ• \Ne II 85/ natthÄ«ti avattabbattÄ• vuttaá¹ƒ. aniá¹-á¹-hasabhÄ• va
aniá¹-á¹-hÄ• rammaá¹‡attÄ• ca dukkhapakkhikÄ• va sÄ• daá¹-á¹-habbÄ• . na hi akusalavip
atthÄ«, kusalavipÄ• kÄ• pana upekkhÄ• vedanÄ• tattha appÄ• vasarÄ• . __aá¹-á¹-hakathÄ
dukkhabahulattÄ• dukkhassa ca tattha balavatÄ• ya sÄ• abbohÄ• rikaá¹-á¹-hÄ• ne á¹-hitÄ
katvÄ• Ä• haá¹-o_ viseso viya sÄ• maÃ±Ã±assa yathÄ• ayopiá¹‡á¸• irohino viya rÅ«pÄ• n
paá¹-ibimbaupamÄ• .

__te aggahetvÄ• _ti heá¹-á¹-himabrahmaloke aggahetvÄ• . __vomissakasukhadukkha_nti v
pÄ«timissakabhÄ• vato. __kamma_nti pÄ• pakammaá¹ƒ. kammasÄ«sena phalaá¹ƒ vadati.
lokaá¹ƒ upapajjatÄ«â€™â€™ ti Ä• gataá¹ƒ, ``abyÄ• bajjhÄ• phassÄ• phusantÄ«â€™â€™
lokuttaraphassÄ• pi saá¹…gayhantÄ«ti __ ``tÄ«á¹‡i sucaritÄ• ni lokiyalokuttaramissakÄ• ni
vuttaá¹ƒ.

saá¹…khÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bahukÄ• rasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Be II 92/ __avassayaá¹ƒ gato_ti vaá¹-á¹-adukkhaparimuttiyÄ• avassayo ma
saraá¹‡agamanakkamena upagato hoti. __satantika_nti sapariyattidhammaá¹ƒ. __aggahitas
aggahitapubbasaraá¹‡assa. __akatÄ• bhinivesassa vasena vutta_nti tasmiá¹ƒ attabhÄ• ve
saraá¹‡agamanÄ• bhiniveso yenÄ• ti akatÄ• bhiniveso, tassa vasena vuttaá¹ƒ. kÄ• maá¹ƒ p
Ä• cariyo vutto, pabbajjÄ• dÄ• yakopi saraá¹‡adÄ• yakova. pubbe pana upÄ• sakabhÄ• vÄ
adhippeto. idaá¹ƒ pana gahitapabbajjassa saraá¹‡agamanaá¹ƒ. pabbajÄ• hi savisesaá¹ƒ sa
pabbajjÄ• dÄ• yako puna vutto. __ete_ti pabbajjÄ• dÄ• yakÄ• dayo. __duvidhena paricchinn
lokiyadhammasampÄ• pako lokuttaradhammasampÄ• pakoti dvippakÄ• rena paricchinnÄ•
katÄ• bhinivesaakatÄ• bhinivesavasena vÄ• . __uparÄ«_ti paá¹-hamamaggato upari. __nev

katassa upakÄ• rassa mahÄ• nubhÄ• vattÄ• tassa patikÄ• raá¹ƒ nÄ• ma kÄ• tuá¹ƒ na sakk

bahukÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vajirÅ«pamasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Ne II 86/ __aru_iti purÄ• á¹‡aá¹ƒ duá¹-á¹-havaá¹‡aá¹ƒ vuccati. ka-kÄ• ro arukÅ«pamaá¹ƒ cittaá¹ƒ etassÄ• ti __arukÅ«pamacitto_ appamattakassapi dukkhassa asah eseva nayo. __ittarakÄ• lobhÄ• senÄ• _ti parittameva kÄ• lo Ã±Ä• á¹‡obhÄ• savirahena. __ kodhÄ• saá¹…gavasena kuppanto puggalo sammukhÄ• , ``kiá¹ƒ vadasÄ«â€™â€™ tiÄ• din upanayhanavasena lagati, na taá¹‡hÄ• saá¹…gavasena. __kuppatÄ«_ti kujjhati. __byÄ• pa hoti. __thaddhabhÄ• vaá¹ƒ Ä• pajjati_ Ä«sakampi muduttÄ• bhÄ• vato. __duá¹-á¹-hÄ• ruko_ duá¹-á¹-habhÄ• vena pakatibhÄ• vaá¹ƒ jahitvÄ•  á¹-hito duá¹-á¹-havaá¹‡o. ``duá¹-á¹-hÄ• rut paá¹-hanti, tatthÄ• pi tÄ• kÄ• ro padasandhikaro.

__tassÄ• _ti duá¹-á¹-hÄ• rukassa. __savana_nti asucivisandanaá¹ƒ. __uddhumÄ• tassa viy uddhaá¹ƒ dhumÄ• takassa viya kodhÅ«pÄ• yÄ• sassa avissajjanato. __caá¹‡á¸• ikatassÄ• ettha ca kiÃ±cÄ• pi heá¹-á¹-himamaggavajjhÄ• pi kilesÄ• tehi anuppattidhammataá¹ƒ Ä• pÄ tathÄ• pi tasmiá¹ƒ santÄ• ne aggamaggassa anuppannattÄ• tattha appahÄ«nÄ• pi kilesÄ• Ã±Ä• á¹‡Ä• naá¹ƒ vijjÅ«pamatÄ• vuttÄ• , na tehi maggehi pahÄ«nÄ• naá¹ƒ kilesÄ• naá¹ƒ a daá¹-á¹-habbaá¹ƒ.

vajirÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sevitabbasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __upasaá¹…kamitabbo_ti kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitabbo. __all vinÄ• bhÄ• vanÄ• ya nillÄ«yitabbo. __punappunaá¹ƒ upÄ• sitabbo_ti abhiá¹‡haso upanisÄ mettÄ• pubbabhÄ• go. __upasaá¹…kamituá¹ƒ vaá¹-á¹-atÄ«_ti ``etassa sÄ«lena abhivuddhi upakÄ• ratthaá¹ƒ upasevanÄ• di vaá¹-á¹-ati.

__na paá¹-ihaÃ±Ã±issatÄ«_ti ``apehi, kiá¹ƒ etenÄ• â€™â€™ ti paá¹-ikkhepÄ• bhÄ• vato pi paá¹-ihaÃ±Ã±issati. __phÄ• su bhavissatÄ«_ti dvÄ«su hi sÄ«lavantesu ekena sÄ«lassa vaá anumodati. tena tesaá¹ƒ kathÄ• phÄ• su ceva hoti pavattinÄ« ca. ekasmiá¹ƒ pana dussÄ«l sÄ«lakathÄ• dukkathÄ• , neva sÄ«lakathÄ• hoti, na phÄ• su hoti, na pavattinÄ«. dussÄ«la aphÄ• su bhavissati. sÄ«lakathÄ• ya vuttamatthaá¹ƒ samÄ• dhipaÃ±Ã±Ä• kathÄ• supi atidis ``samÄ• dhipaÃ±Ã±Ä• kathÄ• supi eseva nayoâ€™â€™ _ti. dve hi samÄ• dhilÄ• bhino sam paÃ±Ã±Ä• kathaá¹ƒ kathentÄ• rattiá¹ƒ vÄ• divasaá¹ƒ vÄ• atikkamantampi na jÄ• nanti.

__tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«_ti tasmiá¹ƒ tasmiá¹ƒ anuggahetabbe paÃ
vaá¸• á¸• hetabbe ca adhikasÄ«laá¹ƒ nissÄ• ya uppannapaÃ±Ã±Ä• ya anuggahessÄ• mÄ«t
sÄ«lassa asappÄ• yÄ• nupakÄ• radhamme vajjetvÄ• tappaá¹-ipakkhasevanena hotÄ«ti Ä•
asappÄ• yeâ€™â€™ _tiÄ• di. sÄ«lassa asappÄ• yÄ• nupakÄ• radhammÄ• nÄ• ma anÄ• c
upakÄ• radhammÄ• veditabbÄ• . __tasmiá¹ƒ tasmiá¹ƒ_ \Be II 94/ __á¹-hÄ• ne_ti
taá¹ƒtaá¹ƒsikkhÄ• koá¹-á¹-hÄ• sapadaá¹-á¹-hÄ• ne. __anuggaá¹‡hÄ• ti nÄ• mÄ• _ti abhinna
katvÄ• anuggaá¹‡hÄ• ti nÄ• ma. __khÄ• raparissÄ• vane_ti rajakÄ• naá¹ƒ Å«sakhÄ• rÄ• d
__hÄ• yatÄ«_ti sÄ«lÄ• dinÄ• parihÄ• yati. __seá¹-á¹-haá¹ƒ puggala_nti sÄ«lÄ• diguá¹‡ehi s
uttaritaraá¹ƒ uttamaá¹ƒ puggalaá¹ƒ.

sevitabbasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. jigucchitabbasuttavaá¹‡á¹‡anÄ•

<27> sattame __abbhuggacchatÄ«_ti ettha abhi-saddÄ• pekkhÄ• ya ``naâ€™â€™ nti sÄ•
__ ``assÄ• â€™â€™ _ti ``taá¹ƒ kho pana bhavantaâ€™â€™ ntiÄ• dÄ«su viya. __pÄ• pako
kathetabbasaddo. __gÅ«thakÅ«po viya dussÄ«lya_nti etena dussÄ«lassa gÅ«thasadisattan
aniá¹-á¹-havacanaá¹ƒ. __purimanayenevÄ• _ti ``gÅ«thakÅ«po viya dussÄ«lyaâ€™â€™ ntiÄ
__sucimitto_ti sÄ«lÄ• cÄ• rasuddhiyÄ• sucimitto. saha ayanti pavattantÄ«ti __sahÄ• yÄ• _t
``sahagÄ• minoâ€™â€™ _ti.

jigucchitabbasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gÅ«thabhÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame __gÅ«thabhÄ• á¹‡Ä«_ti gÅ«thasadisavacanattÄ• gÅ«thabhÄ• á¹‡Ä«. ya
mahÄ• janassa aniá¹-á¹-haá¹ƒ hoti, evameva imassa puggalassa vacanaá¹ƒ devamanussÄ•
__duggandhakatha_nti kilesÄ• sucisaá¹ƒkiliá¹-á¹-hatÄ• ya gÅ«thaá¹ƒ viya duggandhavÄ• ya
__pupphabhÄ• á¹‡Ä«_ti supupphasadisavacanattÄ• pupphabhÄ• á¹‡Ä« \Ne II 88/. yathÄ•
adhimuttikÄ• ni vÄ• mahÄ• janassa iá¹-á¹-hÄ• ni kantÄ• ni honti, evameva imassa puggalas
devamanussÄ• naá¹ƒ iá¹-á¹-haá¹ƒ hoti kantaá¹ƒ. __pupphÄ• ni viyÄ• _ti campakasumanÄ•
__sugandhakatha_nti sucigandhavÄ• yanakathaá¹ƒ kilesaduggandhÄ• bhÄ• vato. __madhu
``mudubhÄ• á¹‡Ä«â€™â€™ tipi paá¹-hanti. ubhayatthÄ• pi hi madhuravacanoti attho. yathÄ
catumadhuraá¹ƒ nÄ• ma madhuraá¹ƒ paá¹‡Ä«taá¹ƒ, evameva imassa puggalassa vacanaá
hoti. __madhurakatha_nti kaá¹‡á¹‡asukhatÄ• ya pemanÄ«yatÄ• ya ca saddato atthato ca m
__attahetu vÄ• _ti attano vÄ• hatthapÄ• dÄ• dicchedanaharaá¹‡ahetu. __parahetu vÄ• _ti
tenÄ• ha __ ``attano vÄ• â€™â€™ _tiÄ• di.

``nelaá¹…goti kho, bhante, sÄ«lÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti __sutte_ (SN b IV 3
``ettha vuttasÄ«laá¹ƒ viyÄ• â€™â€™ _ti. __pÅ«re_ti guá¹‡Ä• naá¹ƒ pÄ• ripÅ«riyaá¹ƒ. __suk
mudukÄ• komalÄ• . __purassÄ• _ti ettha __pura_-saddo tannivÄ• sivÄ• cako daá¹-á¹-habb
tiÄ• dÄ«su viya. tenÄ• ha __ ``nagaravÄ• sÄ«naâ€™â€™ _nti. manaá¹ƒ appÄ• yati vaá¸• á
__ ``cittavuddhikarÄ• â€™â€™ _ti.

gÅ«thabhÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. andhasuttavaá¹‡á¹‡anÄ•

<29> navame __andho_tiÄ• dÄ«su pÄ• á¸·ipadesu paá¹-hamo diá¹-á¹-hadhammikabhogas
samparÄ• yikatthasÄ• dhanapaÃ±Ã±Ä• cakkhuno ca abhÄ• vÄ• ``andhoâ€™â€™ ti vuccat
bhÄ• vÄ• ``dvicakkhÅ«â€™â€™ ti vuccati. __paÃ±Ã±Ä• cakkhÅ«_ti Ä• yakosallabhÅ«tÄ•
``phÄ• tiá¹ƒ kareyyÄ• â€™â€™ _ti. __adhamuttame_ti adhame ceva uttame ca. __paá¹-ipa
paá¹-ipakkhassa atthitÄ• vasena. __sukkasappaá¹-ibhÄ• gÄ• _ti sukkadhammehi pahÄ• yal
jÄ• neyya. __kaá¹‡hasappaá¹-ibhÄ• gÄ• _ti kaá¹‡hadhammehi pahÄ• tabbehi sappaá¹-ibhÄ

__tathÄ• jÄ• tikÄ• _ti yÄ• disehi saputtadÄ• raparijanasaÃ±Ä• timittabandhavaggaá¹ƒ attÄ•
tÄ• disÄ• bhogÄ• pi na santi. __puÃ±Ã±Ä• ni ca na karotÄ«_ti samaá¹‡abrÄ• hmaá¹‡akapa
santappanavasena puÃ±Ã±Ä• ni na karoti. __ubhayatthÄ• _ti ubhayasmiá¹ƒ loke, ubhayasm
dassento __ ``idhalokeâ€™â€™ _tiÄ• dimÄ• ha. __ubhayenÄ• _ti vuttamatthaá¹ƒ \Ne II 89/
``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yasmiá¹ƒ á¹-hÄ• ne_ti yasmiá¹ƒyeva \Be II 96/ á¹-hÄ•
sokahetÅ«naá¹ƒ tattha abhÄ• vato na socati.

andhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. avakujjasuttavaá¹‡á¹‡anÄ•

<30> dasame __avakujjapaÃ±Ã±o_ti nikkujjapaÃ±Ã±o. tenÄ• ha __ ``adhomukhapaÃ±Ã±o
__pubbapaá¹-á¹-hapanÄ• _ti paá¹-hamÄ• rambho. __sanniá¹-á¹-hÄ• na_nti kathÄ• pariyosÄ
desanÄ• ya niá¹-á¹-hÄ• panaá¹ƒ. aneke vÄ• anusandhiyoti yojetabbaá¹ƒ. __samÄ• dhi vÄ•
paramatthato sÄ• sananti tadatthopÄ• dakasamÄ• dhi tassa Ä• dÄ«ti vutto, tadÄ• sannattÄ•
mÅ«labhÄ• vena ekadesattÄ• maggo.

sÄ• sanassa pÄ• ripÅ«risuddhiyo nÄ• ma satthÄ• rÄ• desitaniyÄ• meneva siddhÄ• , tÄ• p
gahetabbÄ• ti dassetuá¹ƒ __ ``anÅ«naá¹ƒ katvÄ• desentÄ«â€™â€™ _ti, __ ``niggaá¹‡á¹-hi
_ti ca vuttaá¹ƒ. tattha __nijjaá¹-a_nti niggumbaá¹ƒ anÄ• kulaá¹ƒ. __niggaá¹‡á¹-hi_nti

gaá¹‡á¹-hiá¹-á¹-hÄ• narahitaá¹ƒ suviÃ±Ã±eyyaá¹ƒ katvÄ• .

__Ä• kiá¹‡á¹‡Ä• nÄ«_ti Ä• kiritvÄ• saá¹ƒkiritvÄ• á¹-hapitÄ• nÄ«ti attho. tenÄ• ha __ ``pakl
__ucchaá¹…go viya ucchaá¹…gapaÃ±Ã±o puggalo daá¹-á¹-habbo_ti ucchaá¹…gasadisapa
evaá¹ƒ paÃ±Ã±Ä• viya puggalopi ucchaá¹…go viya hoti, tasmiá¹ƒ dhammÄ• naá¹ƒ aciraá¹-
vuttaá¹ƒ. yathÄ• ca ucchaá¹…gasadisÄ• paÃ±Ã±Ä• , evaá¹ƒ nikkujjakumbhasadisÄ• paÃ±

__saá¹ƒvidahanapaÃ±Ã±Ä• yÄ• _ti ``evaá¹ƒ kate idaá¹ƒ nÄ• ma bhavissatÄ«â€™â€™ ti ev
saá¹ƒvidhÄ• tuá¹ƒ samatthatÄ• ya vicÄ• raá¹‡apaÃ±Ã±Ä• ya rahito. __seyyo_ti seá¹-á¹-ho p
__pubbabhÄ• gapaá¹-ipada_nti cittavisuddhiÄ• dikaá¹ƒ ariyamaggassa adhigamÄ• ya pubb

avakujjasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. devadÅ«tavaggo

1. sabrahmakasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Be II 97/ \Ne II 90/ paá¹-hame __sabrahmakÄ• nÄ«_ti saseá¹-á¹-hakÄ• n
kulÄ• naá¹ƒ. __puttÄ• na_nti puttehi. pÅ«jitasaddayogena hi idaá¹ƒ karaá¹‡atthe sÄ• mivac
Ä• hÄ• rÄ• dinÄ• . __paá¹-ijaggitÄ• gopitÄ• _ti yathÄ• kÄ• laá¹ƒ tassa tassa dÄ• tabbassa
karaá¹‡ena paá¹-ijaggitÄ• ceva uppannÄ• natthappaharaá¹‡ena gopitÄ• ca honti. __tesa_
__brahmÄ• dibhÄ• vasÄ• dhanattha_nti tesaá¹ƒ guá¹‡Ä• naá¹ƒ atthitÄ• ya loke brahmÄ• n
vuccati, Ä• huneyyo nÄ• ma vuccati, te mÄ• tÄ• pitÅ«naá¹ƒ puttakaá¹ƒ paá¹-ilabhantÄ«ti da
brahmÄ• dibhÄ• vasÄ• dhanatthaá¹ƒ ``bahukÄ• rÄ• â€™â€™ ti, vatvÄ• taá¹ƒ tesaá¹ƒ bahu
dassetuá¹ƒ __ ``Ä• pÄ• dakÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. mÄ• tÄ• pitaro hi puttÄ• naá¹ƒ jÄ
sarÄ«rassa posakÄ• , Ä• cÄ• rasamÄ• cÄ• rÄ• naá¹ƒ sikkhÄ• pakÄ• sakalassapi imassa lo
``puttÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di. iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ tÄ• va te dassentu, aniá¹-á¹-
tampi dassetabbameva vajjanÄ«yabhÄ• vajÄ• nÄ• panatthaá¹ƒ.

__avijahitÄ• hontÄ«_ti tÄ• saá¹ƒ bhÄ• vanÄ• ya brahmÄ• naá¹ƒ brahmaloke uppannattÄ•
__lobhanÄ«yavayasmiá¹ƒ_ paá¹-hamayobbane ativiya mudubhÄ• vappattadassanatthaá¹ƒ
__pÄ• á¹-iyekka_nti visuá¹ƒ. __iminÄ• kÄ• raá¹‡enÄ• _ti iminÄ• yathÄ• vuttena puttesu pa
mettÄ• disamuppattisaá¹…khÄ• tena kÄ• raá¹‡ena.

__tharusippa_nti asisattikuntakalÄ• pÄ• diÄ• yudhasippaá¹ƒ. __muddÄ• gaá¹‡anÄ• _ti aá¹
hatthamuddÄ• ya gaá¹‡anÄ• . __Ä• di_saddena pÄ• á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho. __pacch

santike uggahitagahaá¹-á¹-havattasseva puggalassa yathÄ• sakaá¹ƒ hatthÄ• cariyÄ• dÄ«na
katvÄ• sabbapaá¹-hamaá¹ƒ Ä• cariyÄ• nÄ• mÄ• ti yojetabbaá¹ƒ. Ä• nÄ«ya hutaá¹ƒ __Ä• h
__pÄ• hutaá¹ƒ. abhisaá¹…khata_nti tasseva vevacanaá¹ƒ.

__namo kareyyÄ• _ti sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``idaá¹ƒ mayhaá¹ƒ
nti namakkÄ• raá¹ƒ kareyya. __tÄ• ya naá¹ƒ pÄ• ricariyÄ• yÄ• _ti ettha __na_nti nipÄ• tama
yathÄ• vuttaparicaraá¹‡enÄ• ti attho \Ne II 91/. atha vÄ• __pÄ• ricariyÄ• yÄ• _ti \Be II 98/
bharaá¹‡akiccakaraá¹‡akulavaá¹ƒsappatiá¹-á¹-hÄ• nÄ• panÄ• dinÄ• paÃ±cavidhaupaá¹-á¹

``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro pacc
`bhato nesaá¹ƒ bharissÄ• mi, kiccaá¹ƒ nesaá¹ƒ karissÄ• mi, kulavaá¹ƒsaá¹ƒ á¹-hapessÄ• m
paá¹-ipajjÄ• mi, atha vÄ• pana petÄ• naá¹ƒ kÄ• lakatÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ anuppadassÄ
gahapatiputta, paÃ±cahi á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro paccupaá¹-
á¹-hÄ• nehi puttaá¹ƒ anukampanti, pÄ• pÄ• nivÄ• renti, kalyÄ• á¹‡e nivesenti, sippaá¹ƒ sikk
dÄ• rena saá¹ƒyojenti, samaye dÄ• yajjaá¹ƒ niyyÄ• dentÄ«â€™â€™ ti (DN III 267).

apica yo mÄ• tÄ• pitaro tÄ«su vatthÅ«su abhippasanne katvÄ• sÄ«lesu vÄ• patiá¹-á¹-hÄ•
niyojetvÄ• upaá¹-á¹-hahati, ayaá¹ƒ mÄ• tÄ• pitÅ«paá¹-á¹-hÄ• kÄ• naá¹ƒ aggoti veditabbo. s
pÄ• ricariyÄ• puttassa ubhayalokahitasukhÄ• vahÄ• ti taá¹ƒ dassetuá¹ƒ __ ``idheva naá¹ƒ p
pamodatÄ«â€™â€™ _ti vuttaá¹ƒ. __pasaá¹ƒsantÄ«_ti ``ayaá¹ƒ puggalo matteyyo petteyyo
paá¹-ipadaá¹ƒ pÅ«retÄ«â€™â€™ ti idheva naá¹ƒ pasaá¹ƒsanti. __Ä• modati_ Ä• dito paá¹-á
__pamodati_ nÄ• nappakÄ• ramodasampavattiyÄ• .

sabrahmakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• nandasuttavaá¹‡á¹‡anÄ•

<32> dutiye __tathÄ• jÄ• tiko_ti tathÄ• sabhÄ• vo. __cittekaggatÄ• lÄ• bho_ti cittekaggatÄ•
kilesuppattiyÄ• kÄ• raá¹‡abhÄ• vato __rÅ«panimittaá¹ƒ_. esa nayo sesesupi. __sassatÄ• c
sassatucchedabhÄ• vanimittaá¹ƒ. __puggalanimitta_nti puggalÄ• bhinivesananimittaá¹ƒ. __
dhammÄ• rammaá¹‡asaá¹…khÄ• taá¹ƒ nimittaá¹ƒ. ``siyÄ• nu kho, bhanteâ€™â€™ ti there
``siyÄ• â€™â€™ ti avoca lokuttarasamÄ• dhippaá¹-ilÄ• bhaá¹ƒ sandhÄ• ya. so hi nibbÄ• na
passati. tenÄ• ha __ ``idhÄ• nandÄ• â€™â€™ _tiÄ• di.

__nibbÄ• naá¹ƒ_ \Be II 99/ __santanti samÄ• pattiá¹ƒ appetvÄ• _ti nibbÄ• naá¹ƒ santanti Ä
phalasamÄ• pattiá¹ƒ appetvÄ• \Ne II 92/. __divasampÄ«_tiÄ• dinÄ• asaá¹…khatÄ• ya dhÄ
accantasantapaá¹‡Ä«tÄ• dibhÄ• vaá¹ƒ dasseti. __aá¹-á¹-havidhe_ti ``santaá¹ƒ paá¹‡Ä«taá¹
sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naâ€™â€™ nti evaá¹

Ä• bhogasaÃ±Ã±ite samannÄ• hÄ• re. niddhÄ• raá¹‡e cetaá¹ƒ bhummaá¹ƒ. __imasmiá¹ƒ á
labbhantevÄ• _ti ``idhÄ• nanda, bhikkhuno evaá¹ƒ hotÄ«â€™â€™ ti Ä• gate imasmiá¹ƒ sutt
Ä• bhogasamannÄ• hÄ• ro cepi sabbe aá¹-á¹-hapi Ä• bhogasamannÄ• hÄ• rÄ• labbhantev
atthÄ• vahattÄ• .

__Ã±Ä• á¹‡ena jÄ• nitvÄ• _ti vipassanÄ• Ã±Ä• á¹‡asahitena maggaÃ±Ä• á¹‡ena jÄ• nitvÄ
cakkhÄ• dÄ«ni Ä• yatanÄ• ni. __santatÄ• yÄ• _ti paá¹-ippassaddhitÄ• ya. __kÄ• yaduccarit
kÄ• yaduccaritÄ• di eva santÄ• panaá¹-á¹-hena dhÅ«mo, tena virahito. __anÄ«gho_ti apÄ•
__jÄ• tijarÄ• gahaá¹‡eneva byÄ• dhimaraá¹‡ampi gahitamevÄ• _ti tabbhÄ• vabhÄ• vatoti v

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<33> tatiye, ``sÄ• riputta, mayÄ• saá¹ƒkhittena desitaá¹ƒ dhammaá¹ƒ tÄ• disenapi na suka
nti iminÄ• adhippÄ• yeneva vadanto therassa Ã±Ä• á¹‡aá¹ƒ sabbamatikkamaá¹ƒ. __aÃ±Ã±
iminÄ• sÄ• maÃ±Ã±avacanena sÄ• riputtattherampi antogadhaá¹ƒ katvÄ• dassento tenapi
duppaá¹-ividdhabhÄ• vaá¹ƒ dasseti.

__sammÄ• _ti hetunÄ• kÄ• raá¹‡ena. tenÄ• ha __ ``upÄ• yenÄ• â€™â€™ _tiÄ• di. __mÄ•
dassanÄ• bhisamayÄ• . pahÄ• nÄ• bhisamayoti ca dassanÄ• bhisamayoti ca pariÃ±Ã±Ä• b
pariÃ±Ã±Ä• kiccasiddhiyÄ• kiccavasena mÄ• naá¹ƒ passati, asammohappaá¹-ivedhavasen
dassanÄ• bhisamayo. tena diá¹-á¹-ho pana pahÄ• nÄ• bhisamayo ca. dassanÄ• bhisamaye
pahÄ«yati. diá¹-á¹-havisena diá¹-á¹-hasattÄ• naá¹ƒ jÄ«vitaá¹ƒ viya ayamassa pahÄ• nÄ• bh
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana pahÄ• nÄ• bhisamayassa dassanÄ• bhisamayanÄ• nantari
``pahÄ• nÄ• bhisamayenaâ€™â€™ icceva vuttaá¹ƒ. pahÄ• nÄ• bhisamaye hi gahite dassan

__antamakÄ• si_ \Ne II 93/ __dukkhassÄ• _ti arahattamaggena mÄ• nassa pahÄ«nattÄ• y
jÄ«rati (Vin II 278), haritantaá¹ƒ vÄ• â€™â€™ ti (MN I 304) evaá¹ƒ vuttaantimamariyÄ• dant
bhikkhave, jÄ«vikÄ• naâ€™â€™ nti (SN b III 80; It 91) evaá¹ƒ vuttalÄ• makanto ca ``sakkÄ•
(SN b III 103) evaá¹ƒ vuttakoá¹-á¹-hÄ• santo ca ``esevanto dukkhassa sapaccayasaá¹…kha
vuttakoá¹-á¹-hÄ• santo cÄ• ti cattÄ• ro antÄ• , tesu sabbasseva vaá¹-á¹-adukkhassa aduá¹ƒ
catutthakoá¹-isaá¹…khÄ• taá¹ƒ antamakÄ• si, paricchedaá¹ƒ parivaá¹-umaá¹ƒ akÄ• si, antim
dukkhamakÄ• sÄ«ti vuttaá¹ƒ hoti. tenÄ• ha __ ``vaá¹-á¹-adukkhassa antamakÄ• sÄ«â€™â€

nanu ca ``pahÄ• naâ€™â€™ nti imassa niddese nibbÄ• naá¹ƒ Ä• gataá¹ƒ? idha paá¹-ippas
arahattaphalaá¹ƒ vuttaá¹ƒ, tasmÄ• niddesenÄ• yaá¹ƒ vaá¹‡á¹‡anÄ• virujjhatÄ«ti Ä• ha __
_tiÄ• di. __tattha tÄ• ni padÄ• ni Ä• gatÄ• nÄ«_ti tasmiá¹ƒ niddese ``pahÄ• naá¹ƒ vÅ«pasan

ntiÄ• dÄ«ni (Nidd II 75 udayamÄ• á¹‡avapucchÄ• niddeso) padÄ• ni Ä• gatÄ• ni.

__dhammatakkapurejava_nti iminÄ• tasmiá¹ƒ catutthajjhÄ• navimokkhe á¹-hatvÄ• jhÄ• na
adhigataá¹ƒ arahattavimokkhaá¹ƒ vadati. arahattavimokkhassa hi maggasampayuttasammÄ
dhammatakko purejavo hoti.

sÄ• riputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nidÄ• nasuttavaá¹‡á¹‡anÄ•

<34> catutthe __piá¹‡á¸• akaraá¹‡atthÄ• yÄ• _ti Ä• yÅ«hanavasena rÄ• sikaraá¹‡atthÄ• ya
ekadesenapi akhaá¹‡á¸• itÄ• ni. bhinnakÄ• lato paá¹-á¹-hÄ• ya hi bÄ«jaá¹ƒ bÄ«jakiccÄ• ya
__apÅ«tÄ«nÄ«_ti udakatemanena pÅ«tibhÄ• vaá¹ƒ na upagatÄ• ni. pÅ«tibÄ«jaÃ±hi bÄ«jatt
__ ``pÅ«tibhÄ• vena abÄ«jattaá¹ƒ appattÄ• nÄ«â€™â€™ _ti. __na vÄ• tena na ca Ä• tapen
vÄ• tena ca Ä• tapena ca na hatÄ• ni, nirojataá¹ƒ na pÄ• pitÄ• ni. nirojaÃ±hi kasaá¹-abÄ«ja
upakappati. __sÄ• rÄ• dÄ• nÄ«_ti taá¹‡á¸• ulasÄ• rassa Ä• dÄ• nato sÄ• rÄ• dÄ• ni. nissÄ•
upakappati. tenÄ• ha __ ``gahitasÄ• rÄ• nÄ«â€™â€™ _ti, patiá¹-á¹-hitasÄ• rÄ• nÄ«ti attho.
sukhaá¹ƒ sayitÄ• nÄ«_ti cattÄ• ro mÄ• se koá¹-á¹-hapakkhittaniyÄ• meneva sukhasayitÄ• n

__kammavibhattÄ«_ti \Ne II 94/ kammavibhÄ• go. diá¹-á¹-hadhammo vuccati paccakkhabh
attabhÄ• vo, tattha veditabbaphalaá¹ƒ kammaá¹ƒ __diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. pac
veditabbaphalaá¹ƒ kammaá¹ƒ __upapajjavedanÄ«yaá¹ƒ. aparapariyÄ• yavedanÄ«ya_nti diá
aÃ±Ã±asmiá¹ƒ attabhÄ• vapariyÄ• ye attabhÄ• vaparivatte veditabbaphalaá¹ƒ kammaá¹ƒ. p
anabhibhÅ«tatÄ• ya paccayavisesena paá¹-iladdhavisesatÄ• ya ca balavabhÄ• vappattÄ• t
pubbÄ• bhisaá¹…khÄ• rassa vasena sÄ• tisayÄ• hutvÄ• pavattÄ• paá¹-hamajavanacetan
phaladÄ• yinÄ« __diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ nÄ• ma_. sÄ• hi vuttÄ• kÄ• ren
guá¹‡avisesayuttesu upakÄ• rÄ• nupakÄ• ravasappavattiyÄ• Ä• sevanÄ• lÄ• bhena appav
paá¹-hamajavanacetanÄ• itaradvayaá¹ƒ viya pavattasantÄ• nuparamÄ• pekkhaá¹ƒ okÄ• sa
hotÄ«ti idheva pupphamattaá¹ƒ viya pavattivipÄ• kamattaá¹ƒ phalaá¹ƒ deti. __tathÄ• asakk
vipÄ• kadÄ• naá¹ƒ nÄ• ma upadhippayogÄ• dipaccayantarasamavÄ• yeneva hotÄ«ti tadab
vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontaá¹ƒ. __ahosikamma_nti ahosi eva kammaá¹ƒ, na tassa vipÄ
cÄ• ti evaá¹ƒ veditabbaá¹ƒ kammaá¹ƒ.

__atthasÄ• dhikÄ• _ti dÄ• nÄ• dipÄ• á¹‡Ä• tipÄ• tÄ• diatthassa nipphÄ• dikÄ• . kÄ• pana
``sattamajavanacetanÄ• â€™â€™ _ti. sÄ• hi sanniá¹-á¹-hÄ• pakacetanÄ• vuttanayena paá
purimajavanacetanÄ• hi laddhÄ• sevanÄ• ca samÄ• nÄ• anantarattabhÄ• ve vipÄ• kadÄ•
nÄ• ma. purimaupamÄ• yayevÄ• _ti migaluddakopamÄ• yayeva.

__sati saá¹ƒsÄ• rappavattiyÄ• _ti iminÄ• asati saá¹ƒsÄ• rappavattiyaá¹ƒ ahosikammapakk
vipaccanokÄ• sassa abhÄ• vatoti dÄ«peti. __yaá¹ƒ garuka_nti \Be II 102/ yaá¹ƒ akusalaá¹ƒ
kusalaÃ±ca mahÄ• nubhÄ• vaá¹ƒ kammaá¹ƒ. kusalaá¹ƒ vÄ• hi hotu akusalaá¹ƒ vÄ• , yaá¹ƒ
mÄ• tughÄ• tÄ• dikammaá¹ƒ vÄ• mahaggatakammaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ vipacc
panÄ• â€™â€™ _tiÄ• di. __yaá¹ƒ bahula_nti yaá¹ƒ bahulaá¹ƒ abhiá¹‡haso kataá¹ƒ samÄ• s
``kusalÄ• kusalesu pana yaá¹ƒ bahulaá¹ƒ hotÄ«â€™â€™ _tiÄ• di. __yadÄ• sannaá¹ƒ nÄ• n
kammaá¹ƒ, Ä• sannakÄ• le kate pana vattabbameva natthÄ«ti Ä• ha __ ``yaá¹ƒ pana kusalA
Ä• sannamaraá¹‡eâ€™â€™ _tiÄ• di. __anussaritu_nti paribyattabhÄ• vena anussarituá¹ƒ.

__tesaá¹ƒ abhÄ• ve_ti tesaá¹ƒ yaá¹ƒgarukÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ abhÄ•
vipÄ• kaá¹ƒ detÄ«_ti paá¹-isandhijanakavasena vipÄ• kaá¹ƒ deti. paá¹-isandhijanakavasena
garukÄ• dikammacatukkaá¹ƒ vuttaá¹ƒ. tattha garukaá¹ƒ sabbapaá¹-hamaá¹ƒ vipaccati, garu
tasmiá¹ƒ asati yadÄ• sannaá¹ƒ \Ne II 95/, tasmiá¹ƒ asati ``kaá¹-attÄ• vÄ• panÄ• â€™â€™
purimajÄ• tÄ«su katakammaá¹ƒ vipaccati. bahulÄ• sannapubbakatesu ca balÄ• balaá¹ƒ jÄ•
pÄ• pantaraá¹ƒ kalyÄ• á¹‡aÃ±ca, kalyÄ• á¹‡ato kalyÄ• á¹‡antaraá¹ƒ pÄ• paÃ±ca bahulÄ«ka
pubbakatÄ• di appaÃ±ca bahulÄ• nussaraá¹‡ena vippaá¹-isÄ• rÄ• dijananato, paá¹-ipakkha
Ä• raddhavipÄ• kassa kammassa kammasesassa vÄ• aparapariyÄ• yavedanÄ«yassa apar
pariá¹‡Ä• mavisesatoti tehi tehi kÄ• raá¹‡ehi Ä• yÅ«hitaphalaá¹ƒ paá¹-hamaá¹ƒ vipaccati.
__mahÄ• nÄ• radakassapajÄ• take_ (J II 22.1153 Ä• dayo) videharaÃ±Ã±o senÄ• pati alÄ•
rÄ• jakaÃ±Ã±Ä• rucÄ• ca ettha nidassanaá¹ƒ. tathÄ• hi vuttaá¹ƒ bhagavatÄ• ---

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« ... pe ... micchÄ• diá¹-á¹-hi. kÄ
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, pubbe vÄ• ssa taá¹ƒ
pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• pakamma
maraá¹‡akÄ• le vÄ• ssa hoti micchÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• , tena so kÄ• yass
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™â€™ ti ---

Ä• di \Be II 103/. sabbaá¹ƒ __mahÄ• kammavibhaá¹…gasuttaá¹ƒ_ (MN III 303) vitthÄ• retab
yaá¹ƒ taá¹ƒ tathÄ• gatassa mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aá¹ƒ, tassevÄ• yaá¹ƒ visayo
kammassa tena tena kÄ• raá¹‡ena pubbÄ• paravipÄ• katÄ• samatthÄ«yati.

idÄ• ni janakÄ• dikammacatukkaá¹ƒ vibhajanto __ ``janakaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• din
janetÄ«_ti pavattivipÄ• kaá¹ƒ na janeti. paá¹-hamanaye janakakammassa paá¹-isandhivipÄ•
tassa pavattivipÄ• kadÄ• yakattampi anujÄ• nanto __ ``aparo nayoâ€™â€™ _tiÄ• dimÄ• ha
paá¹-isandhidÄ• nÄ• divasena vipÄ• kasantÄ• nassa nibbattakaá¹ƒ __janakaá¹ƒ_. sukhadu
nÄ• marÅ«pappabandhassa vÄ• cirataraá¹ƒ pavattihetubhÅ«taá¹ƒ __upatthambhakaá¹ƒ_.
upatthambheti, addhÄ• naá¹ƒ pavattetÄ«â€™â€™ _ti. __upapÄ«á¸·akaá¹ƒ_ sukhadukkhap
saá¹‡ikaá¹ƒ saá¹‡ikaá¹ƒ hÄ• peti. tenÄ• ha __ ``sukhadukkhaá¹ƒ pÄ«á¸·eti bÄ• dheti, addhA

detÄ«â€™â€™ _ti.

__vÄ• takÄ• á¸·ako mahallako core ghÄ• tetuá¹ƒ na sakkotÄ«_ti so kira mahallakakÄ• le ek
chindituá¹ƒ na sakkoti, dve tayo vÄ• re paharanto manusse kilameti, tasmÄ• te evamÄ• haa
khantiá¹ƒ paá¹-ilabhitvÄ• _ti sotÄ• pattimaggassa orato anulomikaá¹ƒ khantiá¹ƒ labhitvÄ• \N
__taruá¹‡avacchÄ• ya gÄ• viyÄ• madditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pito_ti ekÄ• kira yakkhi
ure paharitvÄ• mÄ• resi, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. nagare bhavo __nÄ• gariyo_.

__ghÄ• tetvÄ• _ti upacchinditvÄ• . kammassa upacchindanaá¹ƒ nÄ• ma tassa vipÄ• kappa
``tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• â€™â€™ _ti. taÃ±ca attano vipÄ• kuppattiyÄ• okÄ• sa
``attano vipÄ• kassa okÄ• saá¹ƒ karotÄ«â€™â€™ _ti. vipaccanÄ• ya katokÄ• saá¹ƒ kamma
Ä• ha __ ``evaá¹ƒ pana kammena kate okÄ• se taá¹ƒ vipÄ• kaá¹ƒ uppannaá¹ƒ nÄ• ma vucc
upapÄ«á¸·akaá¹ƒ aÃ±Ã±assa vipÄ• kaá¹ƒ upacchindati, na sayaá¹ƒ attano vipÄ• kaá¹ƒ deti.
dubbalakammaá¹ƒ upacchinditvÄ• attano vipÄ• kaá¹ƒ uppÄ• detÄ«ti ayametesaá¹ƒ viseso.
bahvÄ• bÄ• dhatÄ• dipaccayÅ«pasannipÄ• tena vipÄ• kassa vibÄ• dhakaá¹ƒ upapÄ«á¸·aka
upacchedakaá¹ƒ. upaghÄ• takakammaá¹ƒ pana upaghÄ• tetvÄ• attano vipÄ• kassa okÄ• s
104/ sati janakameva siyÄ• . janakÄ• dibhÄ• vo nÄ• ma vipÄ• kaá¹ƒ pati icchitabbo, na kam
upaghÄ• takatÄ• yuttÄ• viya dissati, vÄ«maá¹ƒsitabbaá¹ƒ.

aparo nayo --- yasmiá¹ƒ kamme kate paá¹-isandhiyaá¹ƒ pavatte ca vipÄ• kakaá¹-attÄ• rÅ«p
taá¹ƒ __janakaá¹ƒ_. yasmiá¹ƒ pana kate aÃ±Ã±ena janitassa iá¹-á¹-hassa vÄ• aniá¹-á¹-has
vibÄ• dhakavicchedakapaccayÄ• nuppattiyÄ• upabrÅ«hanapaccayuppattiyÄ• janakasÄ• m
parisuddhiciratarappabandhÄ• hoti, taá¹ƒ __upatthambhakaá¹ƒ_. janakena nibbattitaá¹ƒ ku
akusalaphalaá¹ƒ vÄ• yena paccanÄ«kabhÅ«tena rogadhÄ• tuvisamatÄ• dinimittatÄ• ya vib
__upapÄ«á¸·akaá¹ƒ_. yena pana kammunÄ• janakasÄ• matthiyavasena ciratarappabandhÄ
vicchedakapaccayuppattiyÄ• upahaÃ±Ã±ati vicchijjati, taá¹ƒ __upaghÄ• taka_nti ayamettha

tattha keci dutiyassa kusalabhÄ• vaá¹ƒ itthattamÄ• gatassa appÄ• bÄ• dhadÄ«ghÄ• yukatÄ
pacchimÄ• naá¹ƒ dvinnaá¹ƒ akusalabhÄ• vaá¹ƒ bahvÄ• bÄ• dhaappÄ• yukatÄ• saá¹ƒvattan
vuttaá¹ƒ majjhimanikÄ• ye __cÅ«á¸·akammavibhaá¹…gasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Ps III 2

``cattÄ• ri hi kammÄ• ni --- upapÄ«á¸·akaá¹ƒ, upacchedakaá¹ƒ, janakaá¹ƒ, upatthambhakan
nibbattaá¹ƒ pavatte upapÄ«á¸·akaá¹ƒ Ä• gantvÄ• atthato evaá¹ƒ vadati nÄ• ma `sacÄ• haá
jÄ• neyyaá¹ƒ, na te idha nibbattituá¹ƒ dadeyyaá¹ƒ, catÅ«suyeva taá¹ƒ apÄ• yesu nibbattÄ•
yattha katthaci nibbatta, ahaá¹ƒ upapÄ«á¸·akakammaá¹ƒ nÄ• ma taá¹ƒ pÄ«á¸·etvÄ• \Ne II
kasaá¹-aá¹ƒ karissÄ• mÄ«â€™ ti. tato paá¹-á¹-hÄ• ya taá¹ƒ tÄ• disaá¹ƒ karoti. kiá¹ƒ karoti?
bhoge vinÄ• seti.

``tattha dÄ• rakassa mÄ• tukucchiyaá¹ƒ nibbattakÄ• lato paá¹-á¹-hÄ• ya mÄ• tu assÄ• do v
mÄ• tÄ• pitÅ«naá¹ƒ pÄ«á¸·Ä• va uppajjati. evaá¹ƒ parissayaá¹ƒ upaneti. dÄ• rakassa pana
nibbattakÄ• lato paá¹-á¹-hÄ• ya gehe bhogÄ• udakaá¹ƒ patvÄ• loá¹‡aá¹ƒ viya rÄ• jÄ• dÄ«
kumbhadohanadhenuyo \Be II 105/ khÄ«raá¹ƒ na denti, sÅ«ratÄ• goá¹‡Ä• caá¹‡á¸• Ä• ho
khaÃ±jÄ• honti, gomaá¹‡á¸• ale rogo patati, dÄ• sÄ• dayo vacanaá¹ƒ na karonti, vÄ• pitaá¹
gehagataá¹ƒ gehe, araÃ±Ã±agataá¹ƒ araÃ±Ã±e nassati, anupubbena ghÄ• sacchÄ• danam
gabbhaparihÄ• ro na hoti, vijÄ• takÄ• le mÄ• tu thaÃ±Ã±aá¹ƒ chijjati, dÄ• rako parihÄ• raá¹
nirojo niyÅ«so kasaá¹-o hoti. idaá¹ƒ upapÄ«á¸·akakammaá¹ƒ nÄ• ma.

``dÄ«ghÄ• yukakammena pana nibbattassa upacchedakakammaá¹ƒ Ä• gantvÄ• Ä• yuá¹ƒ
aá¹-á¹-husabhagamanaá¹ƒ katvÄ• saraá¹ƒ khipeyya, tamaÃ±Ã±o dhanuto muttamattaá¹ƒ m
pÄ• teyya, evaá¹ƒ dÄ«ghÄ• yukakammena nibbattassa upacchedakakammaá¹ƒ Ä• yuá¹ƒ c
aá¹-aviá¹ƒ paveseti, vÄ• á¸·amacchodakaá¹ƒ otÄ• reti, aÃ±Ã±ataraá¹ƒ vÄ• pana saparissay
idaá¹ƒ upacchedakakammaá¹ƒ nÄ• ma. `upaghÄ• takaâ€™ ntipi etasseva nÄ• maá¹ƒ. paá¹
kammaá¹ƒ janakakammaá¹ƒ nÄ• ma. appabhogakulÄ• dÄ«su nibbattassa bhogasampadÄ•
upatthambhakakammaá¹ƒ nÄ• ma.

``parittakammenapi nibbattaá¹ƒ etaá¹ƒ pavatte pÄ• á¹‡Ä• tipÄ• tÄ• diviratikammaá¹ƒ Ä• gan
nÄ• ma `sacÄ• haá¹ƒ paá¹-hamataraá¹ƒ jÄ• neyyaá¹ƒ, na te idha nibbattituá¹ƒ dadeyyaá¹ƒ,
nibbattÄ• peyyaá¹ƒ, hotu, tvaá¹ƒ yattha katthaci nibbatta, ahaá¹ƒ upatthambhakakammaá¹ƒ
karissÄ• mÄ«â€™ ti upatthambhaá¹ƒ karoti. kiá¹ƒ karoti? parissayaá¹ƒ nÄ• seti, bhoge upp

``tattha dÄ• rakassa mÄ• tukucchiyaá¹ƒ nibbattakÄ• lato paá¹-á¹-hÄ• ya mÄ• tÄ• pitÅ«naá¹
yepi pakatiyÄ• manussÄ• manussaparissayÄ• honti, te sabbe apagacchanti \Ne II 98/. eva
dÄ• rakassa pana mÄ• tukucchimhi nibbattakÄ• lato paá¹-á¹-hÄ• ya gehe bhogÄ• naá¹ƒ pa
nidhikumbhiyo puratopi pacchatopi gehaá¹ƒ parivaá¹-á¹-amÄ• nÄ• pavisanti. mÄ• tÄ• pitar
á¹-hapitadhanassapi sammukhÄ«bhÄ• vaá¹ƒ gacchanti, dhenuyo bahukhÄ«rÄ• honti, goá¹
vappaá¹-á¹-hÄ• ne sassÄ• ni sampajjanti, vaá¸• á¸• hiyÄ• vÄ• sampayuttaá¹ƒ, tÄ• vakÄ• li
acoditÄ• sayameva Ä• haritvÄ• denti, dÄ• sÄ• dayo subbacÄ• honti, kammantÄ• na pari
paá¹-á¹-hÄ• ya parihÄ• raá¹ƒ labhati, komÄ• rikavejjÄ• sannihitÄ• va honti. gahapatikule jÄ
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, amaccakulÄ• dÄ«su jÄ• to senÄ• patiá¹-á¹-hÄ• nÄ• dÄ«ni labhat
so aparissayo sabhogo ciraá¹ƒ jÄ«vati. idaá¹ƒ upatthambhakakammaá¹ƒ nÄ• ma. imesu cat
akusalÄ• neva, janakaá¹ƒ kusalampi akusalampi, upatthambhakaá¹ƒ kusalamevÄ• â€™â€™

ettha vibÄ• dhÅ«paghÄ• tÄ• nÄ• ma kusalavipÄ• kamhi na yuttÄ• ti adhippÄ• yena ``dve a
vuttaá¹ƒ. devadattÄ• dÄ«naá¹ƒ pana nÄ• gÄ• dÄ«naá¹ƒ ito anuppadinnayÄ• panakapetÄ• n
akusalavipÄ• kÅ«patthambhanÅ«papÄ«á¸·anÅ«paghÄ• takÄ• ni santÄ«ti catunnampi kusal
evaÃ±ca katvÄ• yÄ• bahÅ«su Ä• nantariyesu katesu ekena gahitappaá¹-isandhikassa itare

anubalappadÄ• yitÄ• vuttÄ• , sÄ• pi samatthitÄ• hoti.

suttantapariyÄ• yena ekÄ• dasa kammÄ• ni vibhajitvÄ• idÄ• ni abhidhammapariyÄ• panna
``atthekaccÄ• ni pÄ• pakÄ• ni kammasamÄ• dÄ• nÄ• nÄ«â€™â€™ _tiÄ• dinÄ• __vibhaá¹.
tattha __gatisampattipaá¹-ibÄ• á¸·hÄ• nÄ«_ti gatisampattiyÄ• paá¹-ibÄ• hitÄ• ni nivÄ• ritÄ•
sesapadesupi eseva nayo. tattha ca __gatisampattÄ«_ti sampannagati devaloko ca manuss
__gativipattÄ«_ti vipannagati cattÄ• ro apÄ• yÄ• . __upadhisampattÄ«_ti attabhÄ• vasamid
hÄ«naattabhÄ• vatÄ• . __kÄ• lasampattÄ«_ti surÄ• jasumanussakÄ• lasaá¹…khÄ• to samp
durÄ• jadummanussakÄ• lasaá¹…khÄ• to vipannakÄ• lo. __payogasampattÄ«_ti sammÄ• p
micchÄ• payogo.

idÄ• ni \Be II 107/ yathÄ• vuttapÄ• á¸·iyÄ• atthaá¹ƒ dassento __ ``tatthÄ• â€™â€™ _tiÄ• d
__aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanÄ• rahe kamme vijjamÄ• neyevÄ• _ti iminÄ•
aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavananimmittakassa pÄ• pakammassa sabbhÄ• vaá¹ƒ dass
pÄ• pakaá¹ƒ kammaá¹ƒ. ekaccassa hi aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavananimittaá¹ƒ \Ne
vijjamÄ• nampi gativipattiyaá¹ƒ á¹-hitasseva vipaccati. yadi pana so ekena kalyÄ• á¹‡akam
devesu vÄ• manussesu vÄ• nibbatteyya, tÄ• dise á¹-hÄ• ne akusalassa vÄ• ro natthi, ekan
kammaá¹ƒ gatisampattipaá¹-ibÄ• á¸·haá¹ƒ na vipaccati. __patibÄ• hitaá¹ƒ hutvÄ• _ti bÄ• dh
__attabhÄ• vasamiddhiya_nti sarÄ«rasampattiyaá¹ƒ. __kiliá¹-á¹-hakammassÄ• _ti
hatthimeá¹‡á¸• aassabandhakagopÄ• lakÄ• dikammassa. __palÄ• yitabbayuttakÄ• le_ti
hatthiÄ• dipaccatthikasamÄ• gamakÄ• le. __laÃ±jaá¹ƒ detÄ«_ti evaá¹ƒ me bÄ• dhataá¹ƒ pa
deti. __corikayuttakÄ• le_ti pakkhabalÄ• dÄ«naá¹ƒ labbhamÄ• nakÄ• le. __antarakappe_ti
antarakappe.

abhidhammanayena soá¸·asa kammÄ• ni vibhajitvÄ• __paá¹-isambhidÄ• maggapariyÄ• ye
dvÄ• dasa kammÄ• ni vibhajitvÄ• dassetuá¹ƒ __ ``aparÄ• nipÄ«â€™â€™ _tiÄ• dimÄ• ha. t
kammassa atÄ«tabhavesuyeva vipakkavipÄ• kaá¹ƒ gahetvÄ• ``ahosi kammaá¹ƒ ahosi kam
Ä• ha __ ``yaá¹ƒ kammaá¹ƒ atÄ«te Ä• yÅ«hitaâ€™â€™ _ntiÄ• di. __vipÄ• kavÄ• ra_nti vipa
vipÄ• kavÄ• raá¹ƒ. ``vipÄ• kavÄ• raá¹ƒ labhatÄ«â€™â€™ ti iminÄ• vuttamevatthaá¹ƒ __ ``
janesÄ«â€™â€™ _tiÄ• dinÄ• vibhÄ• veti. tattha __paá¹-isandhiá¹ƒ janesÄ«_ti iminÄ• ca p
kammassa pavattivipÄ• kadÄ• yitÄ• pi vuttÄ• hoti. pavattivipÄ• kasseva pana dÄ• yakaá¹ƒ
tasseva atÄ«tassa kammassa diá¹-á¹-hadhammavedanÄ«yassa upapajjavedanÄ«yassa ca
atÄ«tabhavesuyeva avipakkavipÄ• kaÃ±ca, atÄ«teyeva parinibbutassa
diá¹-á¹-hadhammavedanÄ«yaupapajjavedanÄ«yaaparapariyÄ• yavedanÄ«yassa kammassa
``ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• koâ€™â€™ tipi vuttanti Ä• ha __ ``yaá¹ƒ pana vip
_tiÄ• di.

atÄ«tasseva kammassa avipakkavipÄ• kassa paccuppannabhave paccayasampattiyÄ• vip

gahetvÄ• ``ahosi kammaá¹ƒ atthi kammavipÄ• koâ€™â€™ ti vuttanti Ä• ha __ ``yaá¹ƒ pana
_ntiÄ• dimÄ• ha. atÄ«tasseva kammassa \Be II 108/ atikkantavipÄ• kakÄ• lassa ca paccupp
parinibbÄ• yantassa ca avipaccamÄ• navipÄ• kaá¹ƒ gahetvÄ• ``ahosi kammaá¹ƒ natthi kar
Ä• ha __ ``aladdhavipÄ• kavÄ• raâ€™â€™ _ntiÄ• di. atÄ«tasseva kammassa vipÄ• kÄ• rah
anÄ• gatabhave paccayasampattiyÄ• vipaccitabbaá¹ƒ vipÄ• kaá¹ƒ gahetvÄ• ``ahosi kamm
kammavipÄ• koâ€™â€™ ti vuttanti dassento __ ``yaá¹ƒ pana atÄ«te Ä• yÅ«hitaâ€™â€™ _
kammassa atikkantavipÄ• kakÄ• lassa ca anÄ• gatabhave parinibbÄ• yitabbassa avipaccita
``ahosi kammaá¹ƒ na bhavissati kammavipÄ• koâ€™â€™ ti \Ne II 100/ vuttanti Ä• ha __ ``y
vipÄ• kavÄ• raá¹ƒ na labhissatÄ«â€™â€™ _tiÄ• di. evaá¹ƒ tÄ• va atÄ«takammaá¹ƒ
atÄ«tapaccuppannÄ• nÄ• gatavipÄ• kÄ• vipÄ• kavasena chadhÄ• dassitaá¹ƒ.

idÄ• ni paccuppannabhave katassa diá¹-á¹-hadhammavedanÄ«yassa idheva vipaccamÄ• n
``atthi kammaá¹ƒ atthi kammavipÄ• koâ€™â€™ ti vuttanti dassento __ ``yaá¹ƒ pana etarahi
_ntiÄ• dimÄ• ha. __yaá¹ƒ pana etarahi vipÄ• kavÄ• raá¹ƒ na labhatÄ«_tiÄ• dinÄ• tasseva p
paccayavekallena idha avipaccamÄ• naÃ±ca diá¹-á¹-heva dhamme parinibbÄ• yantassa idh
vipÄ• kaá¹ƒ gahetvÄ• ``atthi kammaá¹ƒ natthi kammavipÄ• koâ€™â€™ ti vuttanti dasseti. p
upapajjavedanÄ«yassa aparapariyÄ• yavedanÄ«yassa ca anÄ• gatabhave vipaccitabbavipÄ
kammaá¹ƒ bhavissati kammavipÄ• koâ€™â€™ ti vuttanti Ä• ha __ ``yaá¹ƒ pana etarahi Ä• y
vipÄ• kavÄ• raá¹ƒ labhissatÄ«â€™â€™ _tiÄ• di. paccuppannasseva kammassa upapajjave
anÄ• gatabhave avipaccitabbaÃ±ca anÄ• gatabhave parinibbÄ• yitabbassa aparapariyÄ• ya
avipaccitabbaÃ±ca vipÄ• kaá¹ƒ gahetvÄ• ``atthi kammaá¹ƒ na bhavissati kammavipÄ• koâ€
``yaá¹ƒ pana vipÄ• kavÄ• raá¹ƒ na labhissatÄ«â€™â€™ _tiÄ• di.

evaÃ±ca paccuppannakammaá¹ƒ paccuppannÄ• nÄ• gatavipÄ• kÄ• vipÄ• kavasena catud
katassa kammassa anÄ• gate vipaccitabbavipÄ• kaá¹ƒ gahetvÄ• ``bhavissati kammaá¹ƒ bh
ti vuttanti dassento __ ``yaá¹ƒ panÄ• nÄ• gate Ä• yÅ«hissatÄ«â€™â€™ _tiÄ• dimÄ• ha. tas
paccayavekallena avipaccitabbaÃ±ca anÄ• gatabhave parinibbÄ• yitabbassa avipaccitabba
``bhavissati kammaá¹ƒ na bhavissati kammavipÄ• koâ€™â€™ ti vuttanti Ä• ha __ ``yaá¹ƒ p
labhissatÄ«â€™â€™ _tiÄ• di \Be II 109/. evaá¹ƒ anÄ• gatakammaá¹ƒ anÄ• gatavipÄ• kÄ• v
dassitaá¹ƒ. __eva_ntiÄ• dinÄ• yathÄ• vuttadvÄ• dasakammÄ• ni nigameti.

idÄ• ni sabbesu yathÄ• vuttappabhedesu kammesu yÄ• ni abhidhammanayena vibhattÄ• n
paá¹-isambhidÄ• maggapariyÄ• yena vibhattÄ• ni dvÄ• dasa kammÄ• ni, tÄ• ni sabbÄ• ni s
ekÄ• dasavidhesuyeva kammesu antogadhÄ• ni, tÄ• ni ca
diá¹-á¹-hadhammavedanÄ«yaupapajjavedanÄ«yaaparapariyÄ• yavedanÄ«yesu tÄ«suyeva
``iti imÄ• ni cevÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __attano á¹-hÄ• nÄ• osakkitvÄ• _ti attan
yathÄ• vuttadvÄ• dasasoá¸·asappabhedasaá¹…khÄ• taá¹-á¹-hÄ• nato parihÄ• petvÄ• , taá¹
vuttaá¹ƒ hoti. __ekÄ• dasa kammÄ• niyeva_ \Ne II 101/ __bhavantÄ«_ti taá¹ƒsabhÄ• vÄ• na

dvÄ• dasadhÄ• soá¸·asadhÄ• ca vibhajitvÄ• vuttattÄ• evamÄ• ha. yasmÄ• ekÄ• dasadh
diá¹-á¹-hadhammavedanÄ«yÄ• ni vÄ• siyuá¹ƒ upapajjavedanÄ«yÄ• ni vÄ• aparapariyÄ• y
vuttaá¹ƒ __ ``tÄ«á¹‡iyeva kammÄ• ni hontÄ«â€™â€™ _ti.

__tesaá¹ƒ saá¹…kamanaá¹ƒ natthÄ«_ti tesaá¹ƒ diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«naá¹ƒ
saá¹…kamanaá¹ƒ upapajjavedanÄ«yÄ• dibhÄ• vÄ• patti. tenÄ• ha __ ``yathÄ• á¹-hÄ• neye
attano diá¹-á¹-hadhammavedanÄ«yÄ• diá¹-á¹-hÄ• neyeva tiá¹-á¹-hantÄ«ti attho. diá¹-á¹-had
paá¹-hamajavanacetanÄ• , upapajjavedanÄ«yameva sattamajavanacetanÄ• , majjhe paÃ±c
aparapariyÄ• yavedanÄ«yamevÄ• ti natthi tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…gaho, tasmÄ
diá¹-á¹-hadhammavedanÄ«yÄ• disabhÄ• veyeva tiá¹-á¹-hanti. teneva bhagavatÄ• --- ``diá¹-
upapajja vÄ• , apare vÄ• pariyÄ• yeâ€™â€™ ti tayo vikappÄ• dassitÄ• . tenevÄ• ha __ ``c
kammaâ€™â€™ _ntiÄ• di. tattha __ ``diá¹-á¹-he vÄ• dhammeâ€™â€™ _ti __satthÄ• na va
vadeyya. yasmÄ• pana tesaá¹ƒ saá¹…kamanaá¹ƒ natthi, niyatasabhÄ• vÄ• hi tÄ• ni, tasmÄ
dhammeâ€™â€™ tiÄ• dimavoca.

__sukkapakkhe_ti ``alobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ tiÄ• dinÄ
__niruddhe_ti ariyamaggÄ• dhigamena anuppÄ• danirodhena niruddhe. __tÄ• lavatthu viya
chinne á¹-hitaá¹-á¹-hÄ• ne kiÃ±ci na hoti, evaá¹ƒ kamme pahÄ«ne kiÃ±ci na hotÄ«ti attho. _
matthakacchinno tÄ• lo vutto pattaphalamakulasÅ«ciÄ• dÄ«naá¹ƒ abhÄ• vato. tato eva so _
pahÄ«nakammo sattasantÄ• no. tenÄ• ha \Be II 110/ __ ``matthakacchinnatÄ• lo viyÄ• â€™
kataá¹ƒ_ pacchato dhammappavattiyÄ• abhÄ• vato. tenÄ• ha __ ``yathÄ• â€™â€™ _tiÄ• c
viyÄ• _ti bÄ«jÄ• naá¹ƒ sabbaso appavattiyÄ• katakÄ• lo viya. __chinnamÅ«lakÄ• na_nti kil
chinnattÄ• chinnamÅ«lakÄ• naá¹ƒ. kilesÄ• hi khandhÄ• naá¹ƒ mÅ«lÄ• ni.

__vedanÄ«ya_nti veditabbaá¹ƒ. __aÃ±Ã±aá¹ƒ vatthu natthÄ«_ti aÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• n
sugatisaÃ±Ã±itÄ• pi heá¹-á¹-himantena saá¹…khÄ• radukkhato anapagatattÄ• duggatiyo e
duggatiyoâ€™â€™ ti, evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo. lobho etassa kÄ• raá¹‡abhÅ«
lobhanimittaá¹ƒ kammaá¹ƒ. tathÄ• __dosa_nti etthÄ• pi. tenÄ• ha __ ``lobhadosasÄ«sena l
kammameva niddiá¹-á¹-haâ€™â€™ _nti. __vaá¹-á¹-avivaá¹-á¹-a_nti vaá¹-á¹-aÃ±ca vivaá¹-á

nidÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. hatthakasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came \Ne II 102/ __Ä• á¸·aviya_nti Ä• á¸·aviraá¹-á¹-he, na Ä• á¸·avinagare. tenÄ
Ä• á¸·aviraá¹-á¹-heâ€™â€™ _ti. __athÄ• _ti avicchedatthe nipÄ• to. tattha bhagavato nisajj
evÄ• ti attho. tenÄ• ha __ ``evaâ€™â€™ _ntiÄ• di. __hatthato hatthaá¹ƒ gatattÄ• _ti Ä• á¸·a
hatthato sammÄ• sambuddhassa hatthaá¹ƒ, tato rÄ• japurisÄ• naá¹ƒ hatthaá¹ƒ gatattÄ• .

__mÄ• ghassÄ• _ti mÄ• ghamÄ• sassa. evaá¹ƒ __phaggunassÄ• _ti etthÄ• pi. __khuranta
tiá¹-á¹-hatÄ«_ti kaddamo khurantarehi uggantvÄ• tiá¹-á¹-hati. __catÅ«hi disÄ• hi vÄ• yanto
vuccati_ verambhavÄ• tasadisattÄ• .

__paÃ±cadvÄ• rakÄ• ya_nti paÃ±cadvÄ• rÄ• nusÄ• rena pavattaá¹ƒ viÃ±Ã±Ä• á¹‡akÄ• ya
kilesakhobhavasena khobhayamÄ• nÄ• cittaá¹ƒ saá¹…khobhaá¹ƒ karontÄ• . __cetasikÄ• _
manodvÄ• rikacittasannissitÄ• . tenÄ• ha __ ``manodvÄ• raá¹ƒ khobhayamÄ• nÄ• â€™â€™
rÄ• go. bhavati hi taá¹ƒsadise tabbohÄ• ro yathÄ• ``sÄ• eva tittirikÄ• , tÄ• ni eva osadhÄ•
hi ekassa puggalassa uppajjanakarÄ• go, tÄ• diso eva tato aÃ±Ã±assa rÄ• gabhÄ• vasÄ• n
``tathÄ• rÅ«po_ \Be II 111/ __rÄ• goâ€™â€™ _tiÄ• di. icchitÄ• lÄ• bhena rajanÄ«yesu vÄ•
domanassuppattiyÄ• dosapariá¸·Ä• hÄ• naá¹ƒ sambhavo veditabbo.

__na limpati_ anupalittacittattÄ• . __sÄ«tibhÅ«to_ nibbutasabbapariá¸·Ä• hattÄ• . __Ä• satt
taá¹‡hÄ• yo_ tattha tattha Ä• saÃ±janaá¹-á¹-hena. __daratha_nti pariá¸·Ä• hajÄ• taá¹ƒ. __c

hatthakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. devadÅ«tasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he __devadÅ«tÄ• nÄ«_ti liá¹…gavipallÄ• saá¹ƒ katvÄ• vuttanti Ä• ha __ ``d
ubhayaliá¹…gaá¹ƒ vÄ• etaá¹ƒ padaá¹ƒ, tasmÄ• napuá¹ƒsakaliá¹…gavasena pÄ• á¸·iyaá¹ƒ
atthadassanaá¹ƒ kataá¹ƒ. __devoti maccÅ«_ti abhibhavanaá¹-á¹-hena sattÄ• naá¹ƒ attano v
maccurÄ• jÄ• ``devoâ€™â€™ ti vuccati. yathÄ• hi devo pakatisatte abhibhavati, evaá¹ƒ m
abhibhavati, tasmÄ• devo \Ne II 103/ viyÄ• ti devo. __ ``tassa dÅ«tÄ• â€™â€™ _ti vatvÄ•
dÅ«tabhÄ• vaÃ±ca vibhÄ• vetuá¹ƒ __ ``jiá¹‡á¹‡abyÄ• dhimatÄ• hÄ«â€™â€™ _tiÄ• di vutta
dÅ«tÄ• viyÄ• ti devadÅ«tÄ• ti dasseti. ``ahaá¹ƒ asukaá¹ƒ pamaddituá¹ƒ Ä• gamissÄ• mi, tu
mÄ• vissajjehÄ«â€™â€™ ti maccudevassa Ä• á¹‡Ä• karÄ• dÅ«tÄ• viyÄ• ti hi dÅ«tÄ• ti vu

idÄ• ni saddhÄ• tabbaá¹-á¹-hena devÄ• viya dÅ«tÄ• ti devadÅ«tÄ• ti dassento __ ``devÄ•
_tiÄ• dimÄ• ha. tattha __alaá¹…katappaá¹-iyattÄ• yÄ• _ti idaá¹ƒ attano dibbÄ• nubhÄ• vaá¹
dassanatthaá¹ƒ vuttaá¹ƒ. __devatÄ• ya byÄ• karaá¹‡asadisameva hoti_ na cirasseva jarÄ•
sambhavato. __visuddhidevÄ• na_nti khÄ«á¹‡Ä• savabrahmÄ• naá¹ƒ. te hi carimabhave bo
jiá¹‡á¹‡Ä• dibhedaá¹ƒ dassenti, tasmÄ• antimabhavikabodhisattÄ• naá¹ƒ visuddhidevehi up
upÄ• dÄ• ya tadaÃ±Ã±esampi tehi anupaá¹-á¹-hÄ• pitÄ• nampi tathÄ• voharitabbatÄ• pari
__disvÄ• vÄ• _ti \Be II 112/ visuddhidevehi dassite disvÄ• va. tatoyeva hi te visuddhidevÄ•

__kasmÄ• Ä• raddha_nti kevalaá¹ƒ devadÅ«te eva sarÅ«pato adassetvÄ• ti adhippÄ• yo.
dassanÅ«pÄ• yattÄ• tathÄ• vuttanti dassento __ ``devadÅ«tÄ• ... pe ... samanuyuÃ±jatÄ«
__devadÅ«tÄ• ... pe ... dassanattha_nti devadÅ«tÄ• naá¹ƒ anuyuÃ±janaá¹-á¹-hÄ• nÅ«paga
dassanatthaá¹ƒ.

__ekacce therÄ• _ti andhakÄ• dike viÃ±Ã±Ä• á¹‡avÄ• dino ca sandhÄ• ya vadati. nerayike
niggantuá¹ƒ appadÄ• navasena rakkhantÄ«ti __nirayapÄ• lÄ• _. atha vÄ• nirayapÄ• latÄ• y
nirayadukkhena pariyonaddhÄ• ya alaá¹ƒ samatthÄ• ti __nirayapÄ• lÄ• . ta_nti ``natthi niray
vacanaá¹ƒ. __paá¹-isedhitamevÄ• _ti ``atthi nirayesu nirayapÄ• lÄ• atthi ca kÄ• raá¹‡ikÄ• â
__abhidhamme_ (Kv 866) paá¹-isedhitameva. yadi nirayapÄ• lÄ• nÄ• ma na siyuá¹ƒ, kamm
sati hi kÄ• raá¹‡ike kammakÄ• raá¹‡Ä• ya bhavitabbanti adhippÄ• yo. tenÄ• ha __ ``yathÄ•
etthÄ• ha --- ``kiá¹ƒ panete nirayapÄ• lÄ• nerayikÄ• , udÄ• hu anerayikÄ• â€™â€™ ti. kiÃ±
nerayikÄ• nirayasaá¹ƒvattaniyena kammena nibbattÄ• , sayampi nirayadukkhaá¹ƒ paccanu
aÃ±Ã±esaá¹ƒ nerayikÄ• naá¹ƒ ghÄ• tanÄ• ya asamatthÄ• siyuá¹ƒ, ``ime nerayikÄ• ime nir
vavatthÄ• naÃ±ca na siyÄ• . ye ca ye ghÄ• tenti, tehi samÄ• narÅ«pabalappamÄ• á¹‡ehi ita
siyuá¹ƒ. atha anerayikÄ• , nesaá¹ƒ tattha kathaá¹ƒ sambhavoti? vuccate --- anerayikÄ• nira
anirayagatisaá¹ƒvattaniyakammanibbattito. nirayÅ«papattisaá¹ƒvattaniyakammato \Ne II 104
kammunÄ• te nibbattanti rakkhasajÄ• tikattÄ• . tathÄ• hi vadanti sabbatthivÄ• dino ---

``kodhÄ• kurÅ«rakammantÄ• , pÄ• pÄ• bhirucino tathÄ• .

dukkhitesu ca nandanti, jÄ• yanti yamarakkhasÄ• â€™â€™ ti ||

tattha yadeke vadanti ``yÄ• tanÄ• dukkhaá¹ƒ paá¹-isaá¹ƒvedeyyuá¹ƒ, atha vÄ• aÃ±Ã±ama
ntiÄ• di, tayidaá¹ƒ asÄ• raá¹ƒ nirayapÄ• lÄ• naá¹ƒ nerayikabhÄ• vasseva \Be II 113/ abhÄ•
nirayapÄ• lÄ• , ayomayÄ• ya pana Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya nirayabhÅ
kathaá¹ƒ dÄ• hadukkhaá¹ƒ nÄ• nubhavantÄ«ti? kammÄ• nubhÄ• vato. yathÄ• hi iddhimant
mahÄ• moggallÄ• nÄ• dayo nerayike anukampantÄ• iddhibalena nirayabhÅ«miá¹ƒ upagatÄ
bÄ• dhÄ«yanti, evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

iddhivisayassa acinteyyabhÄ• vatoti ce? idampi taá¹ƒsamÄ• naá¹ƒ kammavipÄ• kassa acin
tathÄ• rÅ«pena hi kammunÄ• te nibbattÄ• yathÄ• nirayadukkhena abÄ• dhitÄ• eva hutvÄ
cettakena bÄ• hiravisayÄ• bhÄ• vo yujjati iá¹-á¹-hÄ• niá¹-á¹-hatÄ• ya paccekaá¹ƒ dvÄ• rapu
vibhattasabhÄ• vattÄ• . tathÄ• hi ekaccassa dvÄ• rassa purisassa ca iá¹-á¹-haá¹ƒ ekaccass
ekaccassa ca aniá¹-á¹-haá¹ƒ ekaccassa iá¹-á¹-haá¹ƒ hoti. evaÃ±ca katvÄ• yadeke vadanti `
tejasÄ• parÅ«patÄ• panaâ€™â€™ ntiÄ• di, tadapÄ• hataá¹ƒ hoti. yaá¹ƒ pana vadanti ``ane
kathaá¹ƒ tattha sambhavoâ€™â€™ ti niraye nerayikÄ• naá¹ƒ yÄ• tanÄ• sabbhÄ• vabhÄ• va
nerayikasattayÄ• tanÄ• yoggaÃ±hi attabhÄ• vaá¹ƒ nibbattentaá¹ƒ kammaá¹ƒ tÄ• disanikant

nirayaá¹-á¹-hÄ• ne eva nibbatteti. te hi nerayikehi adhikatarabalÄ• rohapariá¹‡Ä• hÄ• ativiy
kurÅ«ratarapayogÄ• ca honti. eteneva tattha nerayikÄ• naá¹ƒ vibÄ• dhakakÄ• kasunakhÄ•
atthibhÄ• vo saá¹ƒvaá¹‡á¹‡itoti daá¹-á¹-habbo.

kathamaÃ±Ã±agatikehi aÃ±Ã±agatikabÄ• dhananti ca na vattabbaá¹ƒ aÃ±Ã±atthÄ• pi tathÄ
vadanti ``asattasabhÄ• vÄ• eva niraye nirayapÄ• lÄ• niraye sunakhÄ• dayo cÄ• â€™â€™
aÃ±Ã±attha tathÄ• adassanato. na hi kÄ• ci atthi tÄ• disÄ« dhammappavatti, yÄ• asattasa
appayojitÄ• ca atthakiccaá¹ƒ sÄ• dhentÄ« diá¹-á¹-hapubbÄ• . petÄ• naá¹ƒ pÄ• nÄ«yanivÄ•
daá¹‡á¸• Ä• dihatthÄ• naÃ±ca purisÄ• naá¹ƒ sabbhÄ• ve asattabhÄ• ve ca visesakÄ• raá¹‡
\Ne II 105/ sabbhÄ• ve kiá¹ƒ pÄ• pakÄ• naá¹ƒ vattabbaá¹ƒ. supinopaghÄ• topi atthakiccasa
dassanÄ• dimattenapi \Be II 114/ tadatthasiddhito. tathÄ• hi supine Ä• hÄ• rÅ«pabhogÄ• d
iddhinimmÄ• narÅ«paá¹ƒ panettha laddhaparihÄ• raá¹ƒ iddhivisayassa acinteyyabhÄ• vato.
acinteyyabhÄ• vatoti ce? taá¹ƒ na, asiddhattÄ• . nerayikÄ• naá¹ƒ kammavipÄ• ko nirayapÄ•
vuttanayena pÄ• á¸·ito ca tesaá¹ƒ sattabhÄ• vo eva siddho. sakkÄ• hi vattuá¹ƒ sattasaá¹…
nirayapÄ• lasaÃ±Ã±itÄ• dhammappavatti sÄ• bhisandhikaparÅ«paghÄ• ti atthakiccasabbh
rakkhasasantati viya. abhisandhipubbakatÄ• cettha na sakkÄ• paá¹-ikkhipituá¹ƒ tathÄ• tat
ghÄ• tanato. tato eva na saá¹…ghÄ• tapabbatehi anekantikatÄ• . ye pana vadanti ``bhÅ«tav
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divisesavanto bheravÄ• kÄ• rÄ• narakapÄ• lÄ• ti samaÃ±Ã±aá¹
tadasiddhaá¹ƒ ujukameva pÄ• á¸·iyaá¹ƒ ``atthi niraye nirayapÄ• lÄ• â€™â€™ ti vÄ• dassa p

apica yathÄ• ariyavinaye narakapÄ• lÄ• naá¹ƒ bhÅ«tamattatÄ• asiddhÄ• , tathÄ• paÃ±Ã±
bhÅ«tamattatÄ• asiddhÄ• sabbaso rÅ«padhammÄ• naá¹ƒ atthibhÄ• vasseva appaá¹-ijÄ• n
nÄ• ma paramatthato santi. yadi paramatthaá¹ƒ gahetvÄ• voharati, atha kasmÄ• cakkhurÅ
paá¹-ikkhipatÄ«ti? tiá¹-á¹-hatesÄ• anavaá¹-á¹-hitatakkÄ• naá¹ƒ appahÄ«navipallÄ• sÄ• naá
evaá¹ƒ attheva niraye nirayapÄ• lÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ. sati ca nesaá¹ƒ sabbh
visaye narake viya desÄ• diniyamo hotÄ«ti vÄ• do na sijjhati, sati eva pana bÄ• hire visaye
daá¹-á¹-habbaá¹ƒ.

devadÅ«tasarÄ• panavasena satte yathÅ«pacite puÃ±Ã±akamme yameti niyametÄ«ti yame
vemÄ• nikapetÄ• naá¹ƒ rÄ• jabhÄ• vato raÃ±Ã±o. tenÄ• ha __ ``yamarÄ• jÄ• nÄ• ma vemÄ
__kammavipÄ• ka_nti akusalakammavipÄ• kaá¹ƒ. vemÄ• nikapetÄ• hi kaá¹‡hasukkavasen
vinipÄ• tikadevatÄ• viya sukkena kammunÄ• paá¹-isandhiá¹ƒ gaá¹‡hanti. tathÄ• hi magga
pavattiyaá¹ƒ pana kammÄ• nurÅ«paá¹ƒ kadÄ• ci puÃ±Ã±aphalaá¹ƒ, kadÄ• ci apuÃ±Ã±apha
pana ariyamaggo uppajjati, tesaá¹ƒ maggÄ• dhigamato paá¹-á¹-hÄ• ya puÃ±Ã±aphalameva
daá¹-á¹-habbaá¹ƒ. apuÃ±Ã±aphalaá¹ƒ pubbe viya kaá¹-ukaá¹ƒ na hoti, manussattabhÄ• ve
viya mudukameva hotÄ«ti apare. __dhammiko rÄ• jÄ• _ti ettha tassa dhammikabhÄ• vo dha
uppattiniyato dhammatÄ• vasena veditabbo. __dvÄ• resÅ«_ti avÄ«cimahÄ• narakassa catÄ
__khÄ«á¹‡Ä• savÄ• brÄ• hmaá¹‡Ä• nÄ• ma_ ukkaá¹-á¹-haniddesena.

__anuyogavatta_nti \Ne II 106/ anuyoge kate vattitabbavattaá¹ƒ. __Ä• ropento_ti kÄ• rÄ• p
uddissa paá¹-ivacanaá¹ƒ dÄ• pento pucchati. parassa hi adhippÄ• yaá¹ƒ Ã±Ä• tuá¹ƒ icchan
karonto pucchati nÄ• ma. __laddhi_nti gÄ• haá¹ƒ. __patiá¹-á¹-hÄ• pento_ti tattha niccakÄ• l
__kÄ• raá¹‡aá¹ƒ pucchanto_ti yuttiá¹ƒ pucchanto. __samanubhÄ• satÄ«_ti yathÄ• nuyuttam
katheti.

__jiá¹‡á¹‡a_nti jarÄ• pattiyÄ• jiá¹‡á¹‡aá¹ƒ. ekacco daharakÄ• lato paá¹-á¹-hÄ• ya paá¹‡á¸•
abhibhÅ«takÄ• yatÄ• ya jiá¹‡á¹‡asadiso hoti, ayaá¹ƒ na tathÄ• jarÄ• pattiyÄ• jiá¹‡á¹‡oti da
viya vaá¹…ka_nti vaá¹…kagopÄ• nasÄ« viya vaá¹…kaá¹ƒ. na hi vaá¹…kabhÄ• vassa nidas
gayhati. __bhagga_nti bhaggasarÄ«raá¹ƒ kaá¹-iyaá¹ƒ bhaggakÄ• yattÄ• . tenÄ• ha __ ``imin
dÄ«petÄ«â€™â€™ _ti. __daá¹‡á¸• apaá¹-isaraá¹‡a_nti á¹-hÄ• nagamanesu daá¹‡á¸• o paá
daá¹‡á¸• apaá¹-isaraá¹‡aá¹ƒ tena vinÄ• vattituá¹ƒ asamatthattÄ• . tenÄ• ha __ ``daá¹‡á¸• a
__jarÄ• tura_nti jarÄ• ya patthatasaá¹ƒkilantakÄ• yaá¹ƒ. sabbaso kimihataá¹ƒ viya mahÄ• k
sÄ«samassÄ• ti __mahÄ• khallÄ• á¹-asÄ«saá¹ƒ. saÃ±jÄ• tavali_nti samantato jÄ• tavalikaá
jarÄ• pakatiko. tenÄ• ha __ ``jarÄ• sabhÄ• voâ€™â€™ _ti. sabhÄ• vo ca nÄ• ma tejodhÄ• t
vigacchatÄ«ti Ä• ha __ ``aparimutto jarÄ• yÄ• â€™â€™ _tiÄ• di.

__atthato evaá¹ƒ vadati nÄ• ma, _ vÄ• cÄ• ya avadantopi atthÄ• pattito evaá¹ƒ vadanto viy
attho. __taruá¹‡o ahosiá¹ƒ_ yobbanena samannÄ• gato. Å«rÅ«naá¹ƒ balaá¹ƒ etassa atthÄ«
dÅ«repi gamanÄ• gamanalaá¹…ghanÄ• disamatthataá¹ƒ dasseti, __bÄ• hubalÄ«_ti pana in
kÄ• tabbakiccasamatthataá¹ƒ, __java_ggahaá¹‡ena vegasÄ• pavattisamatthataá¹ƒ. __anta
ettha ca __na kho panÄ• ha_ntiÄ• di jarÄ• ya devadÅ«tabhÄ• vadassanaá¹ƒ. tenÄ• ha __ `
jÄ• toâ€™â€™ _ti. Ä• bÄ• dhassa \Be II 116/ atthitÄ• ya __Ä• bÄ• dhikaá¹ƒ_. vividhaá¹ƒ du
byÄ• dhi, visesena vÄ• Ä• dhiyati etenÄ• ti byÄ• dhi, byÄ• dhi saá¹ƒjÄ• to etassÄ• ti __byÄ
__dukkhita_nti etthÄ• pi.

__dutiyaá¹ƒ devadÅ«ta_nti etthÄ• pi vuttanayeneva attho veditabbo. __byÄ• dhinÄ• abhiha
bÄ• dhito, upaddutoti attho.

__viparibhinnavaá¹‡á¹‡o_ti viparibhinnanÄ«lavaá¹‡á¹‡o. taÃ±hi yattha yattha gahitapubbak
paá¹‡á¸• uvaá¹‡á¹‡aá¹ƒ, maá¹ƒsussadaá¹-á¹-hÄ• ne rattavaá¹‡á¹‡aá¹ƒ, yebhuyyena ca nÄ«
hoti. tena vuttaá¹ƒ ``viparibhinnanÄ«lavaá¹‡á¹‡oâ€™â€™ ti.

__ ``ko_ \Ne II 107/ __labhati, ko na labhatÄ«â€™â€™ _ti nirayupagasseva vasenÄ• yaá¹ƒ
``yena tÄ• va bahu pÄ• paá¹ƒ kataâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. __bahu pÄ• paá¹ƒ kata
tena pÄ• passa bahulÄ«karaá¹‡amÄ• ha. __bahÅ«_ti vÄ• mahantaá¹ƒ. mahatthopi hi bahu
kataá¹ƒ assÄ• â€™â€™ tiÄ• dÄ«su, garukanti vuttaá¹ƒ hoti. so garukaá¹ƒ bahulaá¹ƒ vÄ• p

niraye nibbattatiyeva, na yamapurisehi yamassa santikaá¹ƒ nÄ«yatÄ«ti. __paritta_nti pamÄ•
kÄ• laparittatÄ• ya ca parittaá¹ƒ. purimasmiá¹ƒ atthe agarÅ«ti attho, dutiyasmiá¹ƒ abahulant
yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá
daá¹‡á¸• ameva karonti. __anuvijjitvÄ• _ti vÄ«maá¹ƒsitvÄ• . __vinicchayaá¹-á¹-hÄ• na_nti
aá¹-á¹-akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. __parittapÄ• pakammÄ• _ti dubbalapÄ• pakammÄ• . __a
asÄ• riyamÄ• nepi attano dhammatÄ• ya saranti. te hi pÄ• pakammassa dubbalabhÄ• vato
okÄ• sÄ• rahakusalakammassa balavabhÄ• vato attano dhammatÄ• yapi saranti. __sÄ• riy
tayÄ• kataá¹ƒ puÃ±Ã±akammaâ€™â€™ nti parehi sÄ• riyamÄ• nÄ• pi.

__Ä• kÄ• sacetiya_nti girisikhare abbhokÄ• se vivaá¹-aá¹…gaá¹‡e katacetiyaá¹ƒ. __rattapa
rattavaá¹‡á¹‡ena paá¹-ena __pÅ«jesi_ paá¹-Ä• kaá¹ƒ katvÄ• . __aggijÄ• lasadda_nti paá¹-a
aggijÄ• lasaddaá¹ƒ sutvÄ• va. __attanÄ• pÅ«jitapaá¹-aá¹ƒ anussarÄ«_ti tadÄ• paá¹-Ä• kÄ
nimittassa gahitattÄ• ``mayÄ• tadÄ• Ä• kÄ• sacetiye pÅ«jitarattapaá¹-asaddo viyÄ• â€™â
pÅ«jitapaá¹-aá¹ƒ anussari.

__sumanapupphakumbhenÄ• _ti \Be II 117/ kumbhaparimÄ• á¹‡ena sumanapuppharÄ• sir
nÄ• á¸·isahassakumbhaâ€™â€™ nti keci, ``paÃ±caambaá¹‡aâ€™â€™ nti apare. __tÄ«hipi
pÄ• pakammena byÄ• mohito. __tuá¹‡hÄ« ahosÄ«_ti ``kammÄ• raho ayaâ€™â€™ nti tatth
tuá¹‡hÄ« ahosi.

__ekapakkhacchadanamattÄ• hÄ«_ti majjhimappamÄ• á¹‡assa gehassa ekacchadanappa
karitvÄ• _ti kÄ• á¸·asuttaá¹ƒ pÄ• tetvÄ• . yathÄ• ratho sabbaso pajjalito hoti ayomayo, evaá
pajjalitÄ• sajotibhÅ«tÄ• eva hontÄ«ti Ä• ha __ ``saddhiá¹ƒ ... pe ... rathe yojetvÄ• â€™â€™
__mahÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡a_nti sattabhÅ«makamahÄ• kÅ«á¹-Ä• gÄ• rappamÄ•

__vibhatto_ti sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ena pÄ• pakammunÄ• vibhatto. __hÄ«naá¹ƒ kÄ•
sattanikÄ• yaá¹ƒ, hÄ«naá¹ƒ vÄ• attabhÄ• vaá¹ƒ. __upÄ• dÄ• ne_ti catubbidhe upÄ• dÄ• ne
taá¹‡hÄ• diá¹-á¹-higgÄ• hoti Ä• ha __ ``taá¹‡hÄ• diá¹-á¹-higgahaá¹‡eâ€™â€™ _ti \Ne II 108
jarÄ• maraá¹‡aá¹ƒ etenÄ• ti __sambhavo, _ upÄ• dÄ• nanti Ä• ha __ ``jÄ• tiyÄ• ca maraá¹
kÄ• raá¹‡abhÅ«teâ€™â€™ _ti. __anupÄ• dÄ• _ti anupÄ• dÄ• ya. tenÄ• ha __ ``anupÄ• diy
__sakalavaá¹-á¹-adukkhaá¹ƒ atikkantÄ• _ti carimacittanirodhena vaá¹-á¹-adukkhassa kilesÄ
sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ atikkantÄ• .

devadÅ«tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. catumahÄ• rÄ• jasuttavaá¹‡á¹‡anÄ•

<37> sattame amÄ• saha vattanti tasmiá¹ƒ tasmiá¹ƒ kicceti __amaccÄ• , _ sahitÄ• . parisa

__pÄ• risajjÄ• , _ parivÄ• raá¹-á¹-hÄ• niyÄ• parisÄ• pariyÄ• pannÄ• . tenÄ• ha __ ``paricÄ•
__tÄ• tÄ• _ti Ä• lapanaá¹ƒ. __eva_nti ``kacci bahÅ« manussÄ• â€™â€™ tiÄ• dinÄ• vuttÄ•
ekasmiá¹ƒ aá¸• á¸• hamÄ• se catukkhattuá¹ƒ tathÄ• itarasminti evaá¹ƒ aá¹-á¹-ha vÄ• re. __
adhitiá¹-á¹-hanti. __paá¹-ijÄ• garontÄ«_ti paá¹-i paá¹-i jÄ• garonti. puÃ±Ã±aá¹ƒ karontÄ• hi
nÄ• ma kÄ• tabbakiccappasutattÄ• , itare pana supanti nÄ• ma sahitaparahitavimuttattÄ• . c
anugamanaá¹ƒ viya pannarasiuposathassa paccuggamanaá¹ƒ na labbhati divasÄ• bhÄ• va

__tato_ti \Be II 118/ tato tato. __taá¹ƒ upanissÄ• yÄ• _ti tÄ• tÄ• gÄ• manigamarÄ• jadhÄ•
__adhivatthÄ• _ti Ä• rÄ• mavanarukkhÄ• dÄ«su adhivatthÄ• devatÄ• . __te_ti te devÄ• . __
bhagavÄ• katheti. __vutta_nti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ.

niccaá¹ƒ nibaddhaá¹ƒ uposatho saá¹ƒvacchare saá¹ƒvacchare paá¹-i paá¹-i haritabbato pav
__pÄ• á¹-ihÄ• riyapakkho nÄ• ma. guá¹‡aá¹…gehÄ«_ti uposathaá¹…gehi.

__vutthavÄ• so_ti vusitabrahmacariyavÄ• so. __kattabbakicca_nti dukkhÄ• dÄ«su pariÃ±Ã
__otÄ• retvÄ• _ti chaá¸• á¸• etvÄ• . __parikkhÄ«á¹‡abhavasaá¹ƒyojano_ti sabbaso khÄ«á¹‡
__kÄ• raá¹‡ena jÄ• nitvÄ• _ti vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya cattÄ•

__jÄ• nanto_ti ``arahantÄ• naá¹ƒ anukaraá¹‡appaá¹-ipatti esÄ• , yadidaá¹ƒ sammadeva up
nti evaá¹ƒ uposathakammassa guá¹‡aá¹ƒ jÄ• nanto. __evarÅ«penÄ• _ti yÄ• diso bhagavato
evarÅ«pena \Ne II 109/ arahantÄ• nukaraá¹‡ena uposathakammena. __sakkÄ• _ pahitatto
khÄ«á¹‡Ä• savasampattiá¹ƒ pÄ• puá¹‡ituá¹ƒ. __aá¹-á¹-hamaá¹ƒ uttÄ• natthameva_ sattame

catumahÄ• rÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sukhumÄ• lasuttavaá¹‡á¹‡anÄ•

<39> navame __niddukkho_ti kÄ• yikacetasikadukkhavirahito. sadukkhe hi savighÄ• te suk
tasmÄ• sukhito niddukkhatÄ• ya sukhumÄ• lo nÄ• ma. yÄ• vassa sukhumÄ• lattÄ• paramu
``paramasukhumÄ• loâ€™â€™ _ti. ativiya sukhumÄ• loti attho. antamatÄ«taá¹ƒ __accantaâ
Ä• ha __ ``satataniddukkhoâ€™â€™ _ti. __cariyakÄ• le_ti bodhicariyÄ• ya caraá¹‡akÄ• le.
aÃ±Ã±attha pana __paduma_nti rattaá¹ƒ kamalaá¹ƒ. __puá¹‡á¸• arÄ«ka_nti setaá¹ƒ vuccati
itarapokkharaá¹‡iyo. __ ``bodhisattassa kirÄ• â€™â€™ _tiÄ• dikaá¹ƒ pokkharaá¹‡Ä«naá¹ƒ
uppattidassanaá¹ƒ. __kuddÄ• lakammakÄ• re_ti khaá¹‡ake. __pokkharaá¹‡iá¹-á¹-hÄ• nÄ• n
pokkharaá¹‡ikhaá¹‡anayoggaá¹-á¹-hÄ• nÄ• ni. __gaá¹‡hÄ• pesÄ«_ti khaá¹‡Ä• pesi. pokkha
jalÄ• saye niruá¸·ho daá¹-á¹-habbo paá¹…kajÄ• disaddÄ• viya. sopÄ• nabÄ• hukÄ• naá¹ƒ n
__uá¹‡hÄ«sa_nti adhippetaá¹ƒ. __udakasecananÄ• á¸·ikÄ• _ti udakacchaá¹-Ä• vissajjanan
__paÃ±cavidhÄ• _ti vaá¹‡á¹‡avasena jÄ• tivasena ca.

__kho panassÄ• _ti nipÄ• tamattaá¹ƒ. kÄ• sika-saddo ativiya saá¹‡he sukhume mahaggha
aÃ±Ã±asmimpi tathÄ• jÄ• tike ruá¸·hivasena pavattatÄ«ti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``a
_nti. hemante vÄ• so hemantaá¹ƒ, hemantaá¹ƒ arahatÄ«ti __hemantiko, _ pÄ• sÄ• do. __ ``
_ti vatvÄ• tadeva nesaá¹ƒ arahataá¹ƒ dassetuá¹ƒ __ ``tattha hemantikoâ€™â€™ _tiÄ• di v
sajÄ• lavÄ• tapÄ• nÄ• ni, __udakayantÄ• nÄ«_ti udakadhÄ• rÄ• vissandanakayantÄ• ni. __
upariÄ• kÄ• satale. __bandhitvÄ• _ti payojitayante sukkhamahiá¹ƒsacammaá¹ƒ bandhitvÄ•
parivattetvÄ• _ti yathÄ• payojitaá¹ƒ yantaá¹ƒ pÄ• sÄ• á¹‡Ä• ropanatthaÃ±ceva puna tesaá¹
parivattetvÄ• . __tasmiá¹ƒ vissajjentÄ«_ti chadanapiá¹-á¹-he baddhasukkhamahiá¹ƒsacam

__sahassathÄ• ma_nti purisasahassabalaá¹ƒ, purisasahassena vahitabbabhÄ• ravahaá¹ƒ.
ratanamayapallaá¹…ke yathÄ• nisinno eva. __uppatanÄ• kÄ• rapatta_nti uppatitvÄ• á¹-hita
pothentassÄ• _ti jiyÄ• ghÄ• taá¹ƒ karontassa. __jiyappahÄ• rasaddo_ti jiyÄ• ghÄ• tasaddo.
yantabaddhaá¹ƒ katvÄ• \Ne II 110/ á¹-hapitaá¹ƒ. __saddantare_ti thÄ• mamajjhimassa puri
saddasavanaá¹-á¹-hÄ• ne. gÄ• vutassa catuttho bhÄ• go kosotipi vuccati
dvisahassadaá¹‡á¸• appamÄ• á¹‡aá¹-á¹-hÄ• naá¹ƒ.

__sabbaá¹-á¹-hÄ• nÄ• nÄ«_ti mahÄ• purisassa tÄ• ni tÄ• ni sabbÄ• ni vasanaá¹-á¹-hÄ• nÄ
purisasabhÄ• vasseva visesato dassanametaá¹ƒ. __na uppilÄ• vitabhÄ• vattha_nti uppilÄ•
atthaá¹ƒ na kathesÄ«ti attho. tassa hi bodhimÅ«leyeva setughÄ• to. __tenevÄ• _ti appamÄ•
120/ dÄ«panato eva. __attÄ• naá¹ƒ atikkamitvÄ• _ti attano jarÄ• pattiá¹ƒ acintetvÄ• aá¹-á¹-
maggena pahÄ«no_ tadÄ• maggassa anadhigatattÄ• . __sikkhaá¹ƒ paá¹-ikkhipitvÄ• _ti yat
pahÄ• ya.

__aviparÄ«tabyÄ• dhiÄ• disabhÄ• vÄ• vÄ• _ti ekantena byÄ• dhiÄ• disabhÄ• vÄ• eva. __
evaá¹ƒ sakalasseva vaá¹-á¹-adukkhassa jigucchanavihÄ• rena viharantassa. __evaá¹ƒ jigu
jigucchanaá¹ƒ. __paraá¹ƒ ajigucchamÄ• no_ti karuá¹‡Ä• yanena evaá¹ƒ paraá¹ƒ ajigucchar
abhibhavitÄ• asmi. __ussÄ• ho ahÅ«_ti caturaá¹…gasamannÄ• gataá¹ƒ vÄ«riyameva
catubbidhasammappadhÄ• navÄ«riyaÃ±ca ahosi, yena maggabrahmacariyaparÄ• yaá¹‡o j

sukhumÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• dhipateyyasuttavaá¹‡á¹‡anÄ•

<40> dasame abhibhavitvÄ• pavattanaá¹-á¹-hena adhipati yaá¹ƒ kiÃ±ci jeá¹-á¹-hakaá¹ƒ na
adhipatÄ«ti katvÄ• attÄ• eva adhipati, tato Ä• gataá¹ƒ __attÄ• dhipateyyaá¹ƒ_. tenÄ• ha __
_ntiÄ• di. __loka_nti sattalokaá¹ƒ. so ca kho iddhividhÄ• diguá¹‡avisesayutto adhippeto adh
adhippetattÄ• . __navavidhaá¹ƒ lokuttaradhamma_nti ukkaá¹-á¹-haniddesena vuttaá¹ƒ. __iti

sampattibhavo, tattha evaá¹ƒ abhivuddhÄ«ti. __sampattibhavassa hetÅ«_ti taá¹ƒtaá¹ƒsamp
abhivuddhiyÄ• hetu. jÄ• tinimittassa kammabhavassa katÅ«pacitattÄ• __jÄ• ti antopaviá¹-a
eseva nayo_ hetusiddhiyÄ• phalasiddhito.

__asallÄ«na_nti na saá¹…kocappattaá¹ƒ. __upaá¹-á¹-hitÄ• _ti kÄ• yÄ• disabhÄ• vasallakkh
upaá¹-á¹-hitÄ• . __asammuá¹-á¹-hÄ• _ sammosÄ• bhÄ• vato. __asÄ• raddho_ti sÄ• rambha
vikkhambhanena asÄ• raddho. __ekaggaá¹ƒ_ \Ne II 111/ anekaggabhÄ• vassa dÅ«rasamu
katvÄ• _ti rÄ• gÄ• dimalÄ• naá¹ƒ apanayanena malarahitaá¹ƒ katvÄ• . __gopÄ• yatÄ«_ti sa
__aya_nti evaá¹ƒpaá¹-ipanno bhikkhu. __suddhamattÄ• naá¹ƒ pariharati_ asuddhabhÄ• vas

__atikkamitvÄ• _ \Be II 121/ __maÃ±Ã±asÄ«_ti asakkhiá¹ƒ katvÄ• maÃ±Ã±asi. tÄ• ya taá¹
taá¹‡hÄ• vasiko. tassa bhÄ• vo tammayatÄ• , tassÄ• __tammayatÄ• ya_ abhÄ• vena. __na
paÃ±Ã±Ä• diguá¹‡avepullappattiyÄ• .

Ä• dhipateyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

devadÅ«tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÅ«á¸·avaggo

1. sammukhÄ«bhÄ• vasuttavaá¹‡á¹‡anÄ•

<41> paÃ±camassa paá¹-hame sammukho bhavati yena so sammukhÄ«bhÄ• vo, purato vi
__sammukhÄ«bhÄ• vÄ• . puÃ±Ã±akamma_nti dÄ• nasaá¹…khÄ• taá¹ƒ puÃ±Ã±akammaá¹ƒ
yathÄ• sakaá¹ƒ paccayasamavÄ• yena labbhanato. __saddhÄ• pana dullabhÄ• _ pacuraja
tenevÄ• ha __ ``puthujjanassÄ• â€™â€™ _tiÄ• di.

sammukhÄ«bhÄ• vasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. tiá¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<42> dutiye macchariyameva malaá¹ƒ macchariyamalaá¹ƒ, cittassa malÄ«nasabhÄ• vÄ• p
macchariyamalaá¹ƒ etthÄ• ti __vigatamacchariyamalaá¹ƒ_. gedhÄ• bhÄ• vena koci kiÃ±ci d
vissajjeti, ayaá¹ƒ pana na tÄ• disoti Ä• ha __ ``vissaá¹-á¹-hacÄ• goâ€™â€™ _ti. __malÄ«na
cittavisuddhiyÄ• \Ne II 112/ abhÄ• vato. __dhotahatthova_ dhotahatthena kÄ• tabbakiccasÄ
--- ``citte suddhe visujjhanti, iti vuttaá¹ƒ mahesinÄ• â€™â€™ ti. __yÄ• cituá¹ƒ yutto_ yÄ• ca
manorathapÅ«raá¹‡ato. __yÄ• cayogo_ payogÄ• sahehi yÄ• cakehi suá¹-á¹-hu yuttabhÄ• v
tattha rato nÄ• ma, na cittamattenevÄ• ti Ä• ha __ ``dÄ• naá¹ƒ ... pe ... rato nÄ• ma hotÄ«â€

__ ``uccÄ• , bhanteâ€™â€™ _ti vatvÄ• ayaá¹ƒ maá¹ƒ uccato vadatÄ«ti cinteyyÄ• ti puna _
tumheâ€™â€™ _ti Ä• ha, sarÄ«renÄ• ti adhippÄ• yo. __mecakavaá¹‡á¹‡assÄ• _ti nÄ«lobh
pucchi. __bhÅ«miyaá¹ƒ lekhaá¹ƒ likhanto acchÄ«_ti paá¹-hamaá¹ƒ \Be II 122/ maÃ±ce nipa
bhÅ«miyaá¹ƒ lekhaá¹ƒ likhanto acchi ``akhÄ«á¹‡Ä• savoti maÃ±Ã±anÄ• hotÅ«â€™â€™ ti.
khÄ«á¹‡Ä• savassa nÄ• ma ... pe ... nivatti. __dhajapaggahitÄ• vÄ• _ti paggahitadhajÄ• va.
__silÄ• cetiyaá¹-á¹-hÄ• na_nti thÅ«pÄ• rÄ• massa ca mahÄ• cetiyassa ca antare silÄ• ya ka
__cetiyaá¹ƒ ... pe ... aá¹-á¹-hÄ• si_ sÄ• vakassa taá¹ƒ kÅ«á¹-Ä• gÄ• ranti katvÄ• .

__pacchÄ• bhÄ• genÄ• _ti dhammakathikassa therassa piá¹-á¹-hipassena. __gonaso_ti ma
dhammassavanantarÄ• ya bahÅ«naá¹ƒ saggamaggappaá¹-ilÄ• bhantarÄ• yo bhaveyyÄ• ti
``dhammassavanantarÄ• yaá¹ƒ na karissÄ• mÄ«â€™â€™ _ti cintesi. __visaá¹ƒ vikkhambhe
visavegaá¹ƒ vikkhambhetvÄ• . __gÄ• thÄ• sahassa_nti gÄ• thÄ• sahassavantaá¹ƒ. __paá¹-
paá¹-á¹-hÄ• panagÄ• thÄ• ya, Ä• digÄ• thÄ• yÄ• ti attho. __paá¹-á¹-hÄ• na ... pe ... avasÄ•
vavatthapesi, _ na dvinnaá¹ƒ antare vuttaá¹ƒ kilantakÄ• yattÄ• . __sarabhÄ• á¹‡aá¹ƒ_ sÄ• y
__paggaá¹‡hÄ• tÄ«_ti paccakkhaá¹ƒ karontÄ« gaá¹‡hÄ• ti, sakkaccaá¹ƒ suá¹‡Ä• tÄ«ti attho
dhammakathikÄ• naá¹ƒ akilamanatthaá¹ƒ saddhÄ• upÄ• sakÄ• siniddhabhojanaá¹ƒ madhu
madhurabhÄ• vÄ• ya sappimadhukatelÄ• diÃ±ca bhesajjaá¹ƒ. tenÄ• ha __ ``ariyavaá¹ƒsaá¹
__catÅ«hi dÄ• á¹-hÄ• hi á¸• aá¹ƒsitvÄ• _ti daá¸·hadaá¹-á¹-habhÄ• vadassanaá¹ƒ. __carissÄ
sakkaccaá¹ƒ suá¹‡issÄ• mÄ«ti attho. __nimmathetvÄ• _ti nimmadditvÄ• , apanetvÄ• ti attho

tiá¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. atthavasasuttavaá¹‡á¹‡anÄ•

<43> tatiye attho nÄ• ma phalaá¹ƒ, taá¹ƒ etassa vasoti __atthavaso_. hetu, attho etassa att
evÄ• ti Ä• ha __ ``tayo atthe tÄ«á¹‡i kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. dhammadesanÄ• nÄ• n
113/ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ pakÄ• sanÄ• ti Ä• ha __ ``catusaccadhammaá¹ƒ pakÄ•
__aá¹-á¹-hakathaá¹ƒ Ã±Ä• á¹‡ena paá¹-isaá¹ƒvedÄ«_ti pÄ• á¸·ipadÄ• naá¹ƒ atthaá¹ƒ vivara
paá¹-i saá¹ƒvedanasÄ«lo ``ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™â€™ ti. etena atthapaá¹-is
__pÄ• á¸·idhammaá¹ƒ paá¹-isaá¹ƒvedÄ«_ti pÄ• á¸·igatiá¹ƒ pÄ• á¸·iá¹ƒ padavivaraá¹‡aá¹ƒ p
saá¹ƒvedanasÄ«lo. etena dhammapaá¹-isambhidÄ• byÄ• pÄ• ramÄ• ha.

atthavasasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kathÄ• pavattisuttavaá¹‡á¹‡anÄ•

<44> catutthe \Be II 123/ __pavattinÄ«_ti yÄ• va adhippetatthanigamanÄ• avicchedena pa

paá¹-ighÄ• tÄ• bhÄ• vena __appaá¹-ihatÄ• . niyyÄ• nikÄ• _ sappÄ• á¹-ihÄ«rakÄ• .

kathÄ• pavattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹‡á¸• itasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came __paá¹‡á¸• itapaÃ±Ã±attÄ• nÄ«_ti paá¹‡á¸• itehi paá¹-hamaá¹ƒ paÃ±Ã±at
seyyaso kathitÄ• ni. __mahÄ• purisehÄ«_ti buddhabodhisattehi. __karuá¹‡Ä• _ti karuá¹‡Ä•
__pubbabhÄ• go_ti tassa upacÄ• ro. __damoti indriyasaá¹ƒvaro_ ``manacchaá¹-á¹-hÄ• naá
damanaâ€™â€™ nti katvÄ• . __attadamana_nti cittadamanaá¹ƒ. __puá¹‡á¹‡ovÄ• de_ (MN
tvaá¹ƒ puá¹‡á¹‡a, iminÄ• damÅ«pasamenÄ• â€™â€™ ti Ä• gatattÄ• __damoti vuttÄ• kha
Ä• á¸·avakasutte (SN a I 246; Sn 190) ``saccÄ• damÄ• cÄ• gÄ• â€™â€™ ti evaá¹ƒ __vutt
sutte ``damoâ€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. __rakkhanaá¹ƒ gopanaá¹ƒ paá¹-ijaggana_nti m
manussÄ• manussakatÅ«paddavato rakkhanaá¹ƒ, byÄ• dhiÄ• dianatthato gopanaá¹ƒ, ghÄ•
veyyÄ• vaccakaraá¹‡ena paá¹-ijagganaá¹ƒ. __santo nÄ• ma_ sabbakilesadarathapariá¸·Ä•
upasantakÄ• yavacÄ«samÄ• cÄ• ratÄ• ya ca. __uttamaá¹-á¹-hena santÄ• na_nti matteyyat
santÄ• naá¹ƒ.

__idha imesaá¹ƒyeva tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• naá¹ƒ karaá¹‡enÄ• _ti imasmiá¹ƒ sutte Ä• ga
á¹-hÄ• nÄ• naá¹ƒ karaá¹‡ena nibbattanena. __etÄ• ni ... pe ... kÄ• raá¹‡Ä• nÄ«_ti mÄ• tupa
pitupaá¹-á¹-hÄ• nanti etÄ• ni dve uttamapurisÄ• naá¹ƒ \Ne II 114/ kÄ• raá¹‡Ä• ni. uttamakic
mÄ• tÄ• pituupaá¹-á¹-hÄ• kÄ• ``uttamapurisÄ• â€™â€™ ti vuttÄ• . tenÄ• ha __ ``mÄ• tÄ• p
anupaddavabhÄ• vena __khemaá¹ƒ_.

paá¹‡á¸• itasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ«lavantasuttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he \Be II 124/ __lokiyalokuttaramissaka_nti ettha ``manussÄ• puÃ±Ã±aá¹ƒ
avisesena vuttattÄ• bhÄ• vanÄ• mayassapi puÃ±Ã±assa saá¹…gaá¹‡hanato lokuttarassap

sÄ«lavantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹…khatalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<47> sattame samecca sambhÅ«ya paccayehi kataá¹ƒ __saá¹…khataá¹ƒ. nimittÄ• nÄ«_ti s
hetupaccayasamavÄ• ye uppajjanaá¹ƒ __uppÄ• do, _ attalÄ• bho. __vayo_ti bhaá¹…go. __
uppÄ• dakkhaá¹‡ato uddhaá¹ƒ á¹-hitikkhaá¹‡apattassa. sÄ• panassa avatthÄ• uppÄ• dÄ•

aÃ±Ã±athattaá¹ƒ jarÄ• ti ca vuttÄ• . yasmÄ• dhammo uppajjamÄ• no eva bhijjati, tathÄ• sa
samÄ• nakkhaá¹‡Ä• siyuá¹ƒ, na ca taá¹ƒ yujjati, tasmÄ• uppÄ• dÄ• vatthÄ• ya bhinnÄ• bh
jarÄ• ti veditabbÄ• . ye pana ``saá¹…khÄ• rÄ• naá¹ƒ á¹-hiti natthÄ«â€™â€™ ti vadanti, tesa
yathÄ• hi tasseva dhammassa uppÄ• dÄ• vatthÄ• ya bhinnÄ• bhaá¹…gÄ• vatthÄ• icchitÄ
uppajjati, aÃ±Ã±aá¹ƒ nirujjhatÄ«â€™â€™ ti Ä• pajjati, evaá¹ƒ uppajjamÄ• nassa bhaá¹…gÄ
icchitabbÄ• . sÄ• ca á¹-hitikkhaá¹‡o. na hi uppajjamÄ• no bhijjatÄ«ti sakkÄ• viÃ±Ã±Ä• tunt

__saá¹…khatanti tebhÅ«makÄ• dhammÄ• _ paccayasamuppannattÄ• . yadi evaá¹ƒ magga
``maggaphalÄ• ni panÄ• â€™â€™ _tiÄ• di. lakkhaá¹‡akathÄ• hi yÄ• vadeva sammasanatt
_ na á¹-hÄ• nabhaá¹…gakkhaá¹‡esu. kasmÄ• ? uppÄ• dauppÄ• dakkhaá¹‡Ä• naá¹ƒ aÃ±Ã±
hi uppÄ• dasaá¹…khÄ• tena vikÄ• rena uppÄ• dakkhaá¹‡o paricchinno, evaá¹ƒ uppÄ• dakk
sesadvayepi eseva nayo. dhammappavattimattatÄ• yapi kÄ• lassa lokasamaÃ±Ã±Ä• vasen
na saá¹…khataá¹ƒ, saá¹…khataá¹ƒ na lakkhaá¹‡a_nti nesaá¹ƒ bhedadassanaá¹ƒ. avatthÄ•
bhinnÄ• vÄ• ti \Ne II 115/. __paricchinna_nti ettha uppÄ• davayehi tÄ• va saá¹…khataá¹ƒ pa
jarÄ• ya pana taá¹ƒ kathaá¹ƒ paricchinnanti vuccati? na vuccati paricchedo pubbantÄ• para
sabhÄ• vabhedenÄ• ti nÄ• yaá¹ƒ doso. __saá¹…khataá¹ƒ_ dhammajÄ• taá¹ƒ __paricchinna
\Be II 125/ saá¹…khatanti paÃ±Ã±Ä• yati evaá¹ƒ tesaá¹ƒ abhÄ• vena nibbÄ• nametanti lakk
saÃ±jÄ• nitabbato. idÄ• ni __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• vuttamattaá¹ƒ upa

saá¹…khatalakkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. asaá¹…khatalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame __asaá¹…khatassÄ• _ti vuttanayena na saá¹…khatassa. tenÄ• ha __ ``p
yathÄ• uppÄ• dÄ• dÄ«naá¹ƒ bhÄ• vena saá¹…khatadhammajÄ• taá¹ƒ saá¹…khatanti paÃ±
nibbÄ• naá¹ƒ asaá¹…khatanti paÃ±Ã±Ä• yati.

asaá¹…khatalakkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pabbatarÄ• jasuttavaá¹‡á¹‡anÄ•

<49> navame idha __sÄ• la_-saddo rukkhasÄ• maÃ±Ã±apariyÄ• yo, na rukkhavisesapariy
mahÄ• rukkhÄ• â€™â€™ _ti. __kulajeá¹-á¹-haka_nti tasmiá¹ƒ kule jeá¹-á¹-habhÅ«taá¹ƒ sÄ•
na paá¹ƒsumayo missako ca. gÄ• maá¹ƒ gÄ• mÅ«pacÄ• raÃ±ca á¹-hapetvÄ• sabbaá¹ƒ ara
``araÃ±Ã±asminti agÄ• makaá¹-á¹-hÄ• neâ€™â€™ _ti. mahanto pabbato seloti yojanÄ• .

pabbatarÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• tappakaraá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<50> dasame __sarÄ«rasambhavÄ• na_nti sarÄ«re sambhÅ«tÄ• naá¹ƒ. __dukkhÄ• na_nti __bahalÄ• na_nti nirantarappavattiyÄ• aviraá¸·Ä• naá¹ƒ. __tÄ• panavasenÄ• _ti dukkhÄ• p kurÅ«rÄ• naá¹ƒ. tÄ• saá¹ƒ yathÄ• vuttÄ• naá¹ƒ adhivÄ• sanÄ• ya pahÄ• tabbadukkhavedan khamanamevÄ• ti Ä• ha __ ``khamanatthÄ• yÄ• â€™â€™ _ti \Ne II 116/. __Ä• á¹‡Ä• petvÄ karaá¹‡Ä«yaâ€™â€™ nti buddhÄ• á¹‡aá¹ƒ vidhÄ• ya. __lokiyalokuttaramissakÄ• kathitÄ• maggadhammÄ• naá¹ƒ kathitattÄ• .

Ä• tappakaraá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. mahÄ• corasuttavaá¹‡á¹‡anÄ•

<51> ekÄ• dasame \Be II 126/ mahÄ• balavacoro __mahÄ• coro_ti Ä• ha __ ``mahanto bal __balavacoro_ti ca mahÄ• thÄ• matÄ• ya mahÄ• parivÄ• ratÄ• ya mahÄ• coriyakammasam gÄ• manigamÄ• naá¹ƒ viluppanaá¹ƒ __mahÄ• vilopo. taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ pakkhipitvÄ akaraá¹‡ameva kÄ• raá¹‡aá¹ƒ katvÄ• tappaá¹-ibaddhÄ• ya kathÄ• ya pakkhipitvÄ• . __atth tassa atthaÃ±ca kathayissanti. __harantÄ• _ti apanentÄ• pariharantÄ• . __dasavatthukÄ• y lokoâ€™â€™ ti (MN I 269) Ä• didasavatthusannissitÄ• ya. __antaá¹ƒ gahetvÄ• á¹-hitadiá¹- sassatÄ• diantaá¹ƒ gahetvÄ• avissajjetvÄ• á¹-hitadiá¹-á¹-hiyÄ• .

mahÄ• corasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÅ«á¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. brÄ• hmaá¹‡avaggo

1. paá¹-hamadvebrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<52> brÄ• hmaá¹‡avaggassa \Be II 127/ \Ne II 117/ paá¹-hame __jarÄ• jiá¹‡á¹‡Ä• _ti jarÄ• byÄ• dhiÄ• dÄ«naá¹ƒ vasena jiá¹‡á¹‡asadisattÄ• jiá¹‡á¹‡Ä• . __vayovuddhÄ• _ti vayaso vu sÄ«lÄ• divuddhiyÄ• . __jÄ• timahallakÄ• _ti jÄ• tiyÄ• mahantatÄ• ya cirarattaÃ±Ã±utÄ• ya addhe atikkantÄ• _ti paá¹-hamo, majjhimo, pacchimoti tayo addhe atÄ«tÄ• . __tatiyaá¹ƒ vay eva pacchimaá¹ƒ vayaá¹ƒ anuppattÄ• . __akatabhayaparittÄ• á¹‡Ä• _ti ettha __bhayaparittÄ

parittÄ• yakaá¹ƒ puÃ±Ã±aá¹ƒ, taá¹ƒ akataá¹ƒ etehÄ«ti akatabhayaparittÄ• á¹‡Ä• . __patiá¹-
sugatisaá¹…khÄ• tappatiá¹-á¹-hÄ• vahaá¹ƒ kammaá¹ƒ. __upasaá¹ƒharÄ«yatÄ«_ti sampÄ• p
vuttaá¹ƒ, kiá¹ƒ kena upanÄ«yatÄ«ti Ä• ha __ ``ayaÃ±hi jÄ• tiyÄ• jaraá¹ƒ upanÄ«yatÄ«â€™
loko. jÄ• to na jÄ• tabhÄ• veneva tiá¹-á¹-hati, atha kho tato paraá¹ƒ jaraá¹ƒ pÄ• pÄ«yati, jar
pÄ• pÄ«yati. evaá¹ƒ parato paraá¹ƒ dukkhameva upanÄ«yati.

__tÄ• yanaá¹-á¹-henÄ• _ti rakkhanaá¹-á¹-hena. __nilÄ«yanaá¹-á¹-henÄ• _ti nilÄ«naá¹-á¹-hÄ
__patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• nabhÄ• vena. __avassayanaá¹-á¹-henÄ• _ti
__uttamagativasenÄ• _ti paramagatibhÄ• vena.

paá¹-hamadvebrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyadvebrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<53> dutiye bhajitabbaá¹-á¹-hena paresaá¹ƒ bhÄ• jitabbaá¹-á¹-hena __bhÄ• janaá¹ƒ, _ bha

dutiyadvebrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. aÃ±Ã±atarabrÄ• hmaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

54-55__._ tatiye \Ne II 118/ \Be II 128/ yesaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ appahÄ• nena purisassa
sambhavo, pahÄ• nena asambhavoti evaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ pahÄ• yako ariyadhammo n
mahÄ• nisaá¹ƒsatÄ• ya ca sÄ• maá¹ƒ passitabboti __sandiá¹-á¹-hiko_. iminÄ• nayena sese
nÄ«haritvÄ• vattabbo. saddattho pana __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• su_ (Vism-mh
veditabbo. catutthaá¹ƒ uttÄ• natthameva.

aÃ±Ã±atarabrÄ• hmaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nibbutasuttavaá¹‡á¹‡anÄ•

<56> paÃ±came __na kÄ• lantare pattabba_nti yadÄ• saccappaá¹-ivedho, tadÄ• eva ladd
pattabbaá¹ƒ. maggaÃ±Ä• á¹‡ena upanetabbattÄ• upaneyyaá¹ƒ. upaneyyameva __opaney
``paá¹-ipattiyÄ• upagantabbaâ€™â€™ _nti.

nibbutasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. palokasuttavaá¹‡á¹‡anÄ•

<57> chaá¹-á¹-he __Ä• cariyapÄ• cariyÄ• na_nti Ä• cariyÄ• nampi Ä• cariyÄ• naá¹ƒ. __nira
nerayikasattehi_ nirayagÄ• mikammassa kÄ• rakÄ• naá¹ƒ bahubhÄ• vÄ• . __ubhayampeta_
atthadvayaá¹ƒ. __ghananivÄ• sata_nti gÄ• mÄ• naá¹ƒ ghanasannivÄ• sataá¹ƒ. __ekantene
ayonisomanasikÄ• rahetukattÄ• anatthahetutÄ• ya ca niyameneva adhammo. __na adham
paraparikkhÄ• resu rÄ• go viya na mahÄ• sÄ• vajjoti katvÄ• vuttaá¹ƒ. tathÄ• hi sakasakap
visamalobho viya na ekantato apÄ• yuppattijanako. paraparikkhÄ• resu uppajjamÄ• nassa n
__adhammarÄ• gatÄ• . lobhassa samakÄ• lo nÄ• ma natthi_ kÄ• yaduccaritÄ• dÄ«naá¹ƒ vi
ayonisomanasikÄ• rasamuá¹-á¹-hÄ• nattÄ• . __esÄ• _ti eso pÄ• padhammo. __samalobho_
tathÄ• hi taá¹ƒsamuá¹-á¹-hÄ• no payogo micchÄ• cÄ• roti \Be II 129/ na vuccati.
__avatthupaá¹-isevanasaá¹…khÄ• tenÄ• _ti yaá¹ƒ lokiyasÄ• dhusamanuÃ±Ã±Ä• taá¹ƒ rÄ• g
aÃ±Ã±asmiá¹ƒ vatthusmiá¹ƒ paá¹-isevanasaá¹…khÄ• tena.

__vividhasassÄ• na_nti \Ne II 119/ sÄ• livÄ«hiÄ• dinÄ• nappakÄ• rasassÄ• naá¹ƒ. __dussa
dÅ«sitaá¹ƒ sassaá¹ƒ. __sampajjamÄ• ne_ti nipphajjanato pageva gabbhaparivuddhikÄ• le. _
salabhÄ• dipÄ• á¹‡akÄ• . __patantÄ«_ti sassÄ• naá¹ƒ matthake patanti. __salÄ• kÄ• matta
vaá¸• á¸• hitvÄ• gabbhaá¹ƒ gahetuá¹ƒ asamatthaá¹ƒ sampajjati. __te_ti vÄ• á¸·aamanussÄ
yakkhÄ• dhipatÄ«hi anuÃ±Ã±Ä• tattÄ• laddhokÄ• sÄ• .

palokasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vacchagottasuttavaá¹‡á¹‡anÄ•

<58> sattame __mahÄ• vipÄ• ka_nti uá¸·Ä• raphalaá¹ƒ bahuvipÄ• kaá¹ƒ. __dhammo nÄ• n
dahati vidahatÄ«â€™â€™ ti katvÄ• . __anudhammo nÄ• ma_ paá¹-ikathanaá¹ƒ ``taá¹ƒ anu
saha dhammenÄ• ti sahadhammo, so eva __sahadhammiko_. dhammasaddo cettha kÄ• ra
``sakÄ• raá¹‡oâ€™â€™ _ti. __vÄ• dassÄ• _ti vacanassa. __anupÄ• to_ anupacchÄ• pava

paripanthe tiá¹-á¹-hatÄ«ti __pÄ• ripanthiko_. panthe á¹-hatvÄ• paresaá¹ƒ sÄ• pateyyaá¹ƒ c
__panthadÅ«hanacoro_. yadi paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ, kathaá¹ƒ taá¹ƒ asekkhanti Ä•
pavattattÄ• â€™â€™ _ti. __itarÄ• nÄ«_ti sÄ«lakkhandhÄ• dÄ«ni. __sayampÄ«_ti __pi_-sad
cÄ• â€™â€™ ti imamatthaá¹ƒ sampiá¹‡á¸• eti.

__nibbisevano_ti visevanarahito vigatavilomabhÄ• vo. __na upaparikkhantÄ«_ti na vicÄ• re
nibbattiá¹ƒ yÄ• ti upagacchatÄ«ti __jÄ• tiyo, _ jÄ• toti attho. tenÄ• ha __ ``yattha katthaci ku

__kevalÄ«_ti kevalavÄ• , pÄ• ripÅ«rimÄ• ti attho. tenÄ• ha __ ``paripuá¹‡á¹‡abhÄ• vena yu
kevalÄ«ti padaá¹ƒ. __abhiÃ±Ã±Ä• pÄ• ra_nti abhijÄ• nassa pÄ• raá¹ƒ. pariyantaá¹ƒ gatattÄ

sesapadesupi. __khettavinicchayasavanenÄ• _ti \Be II 130/ ``imehi sÄ«lÄ• diguá¹‡asampan puÃ±Ã±assa khettaá¹ƒ, tadaÃ±Ã±o na khettaâ€™â€™ nti evaá¹ƒ khettavinicchayasavanena

vacchagottasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. tikaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<59> aá¹-á¹-hame \Ne II 120/ __durÄ• sadÄ• _ti durupasaá¹…kamanÄ• . __garahÄ• mucc kathente samaá¹‡o gotamo kiÃ±ci kathessati, evaá¹ƒ me vacanamattampi na laddhanti aya muccissatÄ«ti. __paá¹‡á¸• itÄ• _ti paá¹‡á¸• iccena samannÄ• gatÄ• . __dhÄ«rÄ• _ti dhitisa paravÄ• damaddanasamatthena veyyattiyena samannÄ• gatÄ• . __bahussutÄ• _ti bÄ• hus vÄ• dimaggakusalÄ• . __sammatÄ• _ti bahuno janassa sÄ• dhusammatÄ• . __paá¹‡á¸• itÄ tevijjÄ• naá¹ƒ paá¹‡á¸• itÄ• kÄ• rÄ• diÄ• kÄ• rapariccheda á¹ƒ. Ä• kÄ• rasaddo kÄ• raá¹‡ap parimÄ• á¹‡atthoti Ä• ha __ ``ettakena kÄ• raá¹‡enÄ• â€™â€™ _ti.

__yathÄ• _ti yenÄ• kÄ• rena, yena kÄ• raá¹‡enÄ• ti attho. tenÄ• ha __ ``yathÄ• ti kÄ• raá¹ ``dvÄ«hipi pakkhehÄ«â€™â€™ _ti vatvÄ• te pakkhe sarÅ«pato dassento __ ``mÄ• tito ca p tesaá¹ƒ pakkhÄ• naá¹ƒ vasenassa sujÄ• tataá¹ƒ dassetuá¹ƒ __ ``yassa mÄ• tÄ• â€™â€™ janakajanikÄ• bhÄ• vena vinÄ• pi loke mÄ• tÄ• pitusamaÃ±Ã±Ä• dissati, idha pana sÄ• o dassetuá¹ƒ __ ``saá¹ƒsuddhagahaá¹‡ikoâ€™â€™ _ti vuttaá¹ƒ. gabbhaá¹ƒ gaá¹‡hÄ• ti dhÄ• gabbhÄ• sayasaÃ±Ã±ito mÄ• tukucchippadeso. yathÄ• bhuttassa Ä• hÄ• rassa vipÄ• cana achaá¸• á¸• anato __gahaá¹‡Ä«, _ kammajatejodhÄ• tu.

pitÄ• ca mÄ• tÄ• ca pitaro, pitÅ«naá¹ƒ pitaro pitÄ• mahÄ• , tesaá¹ƒ yugo __pitÄ• mahayu sattamÄ• pitÄ• mahayugÄ• pitÄ• mahadvandÄ• â€™â€™ ti evamettha attho daá¹-á¹-habb dvandaá¹ƒ aggahetvÄ• ``yuganti Ä• yuppamÄ• á¹‡aá¹ƒ vuccatÄ«â€™â€™ ti vuttaá¹ƒ. __y dassitÄ• __ ``pitÄ• mahoyeva_ \Be II 131/ __pitÄ• mahayugaâ€™â€™ _nti. __pubbapurisÄ ukkaá¹-á¹-haniddesavasena katanti daá¹-á¹-habbaá¹ƒ. evaÃ±hi ``mÄ• titoâ€™â€™ ti pÄ• á¸ hoti. __akkhitto_ti akkhepo. __anavakkhitto_ti saddhathÄ• lipÄ• kÄ• dÄ«su anavakkhitto na __jÄ• tivÄ• denÄ• _ti hetumhi karaá¹‡avacananti dassetuá¹ƒ __ ``kena kÄ• raá¹‡enÄ• â€™ ca ``ubhato ... pe ... pitÄ• mahayugÄ• â€™â€™ ti etena brÄ• hmaá¹‡assa yonidosÄ• bhÄ• saá¹ƒsuddhagahaá¹‡ikatÄ• kittanato. ``akkhittoâ€™â€™ ti iminÄ• kiriyÄ• parÄ• dhÄ• bhÄ• sattÄ• kiriyÄ• parÄ• dhena khepaá¹ƒ pÄ• puá¹‡anti. ``anupakkuá¹-á¹-hoâ€™â€™ ti iminÄ• ayuttasaá¹ƒsaggaÃ±hi paá¹-icca sattÄ• suddhajÄ• tikÄ• kiriyÄ• parÄ• dharahitÄ• pi akkosa

__ta_nti \Ne II 121/ garahÄ• vacanaá¹ƒ. __mante parivattetÄ«_ti vede sajjhÄ• yati, pariyÄ• __mante dhÄ• retÄ«_ti yathÄ• adhÄ«te mante asammuá¹-á¹-he katvÄ• hadaye á¹-hapeti.

__oá¹-á¹-hapahatakaraá¹‡avasenÄ• _ti atthÄ• vadhÄ• raá¹‡avasena. __sanighaá¹‡á¸• uke
vacanÄ«yavÄ• cakabhÄ• vena atthaá¹ƒ saddaÃ±ca khaá¹‡á¸• ati bhindati vibhajja dassetÄ«
idha kha-kÄ• rassa gha-kÄ• raá¹ƒ katvÄ• __ ``nighaá¹‡á¸• Å«â€™â€™ _ti vutto. kiá¹-ati ga
kiriyÄ• divibhÄ• gaá¹ƒ, taá¹ƒ vÄ• anavasesapariyÄ• dÄ• nato gamento pÅ«retÄ«ti __keá¹-u
vevacanappakÄ• saka_nti pariyÄ• yasaddadÄ«pakaá¹ƒ, ekekassa atthassa anekapariyÄ• y
nidassanamattaÃ±cetaá¹ƒ anekesampi atthÄ• naá¹ƒ ekasaddavacanÄ«yatÄ• vibhÄ• vanava
pavattattÄ• . vacÄ«bhedÄ• dilakkhaá¹‡Ä• kiriyÄ• kappÄ«yati vikappÄ«yati etenÄ• ti kiriyÄ•
vaá¹‡á¹‡apadasambandhapadatthÄ• divibhÄ• gato bahukappoti Ä• ha __ ``kiriyÄ• kappavik
mÅ«lakiriyÄ• kappaganthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. so hi mahÄ• visayo satasahassaparimÄ
namÄ• cariyÄ• dippakaraá¹‡aá¹ƒ. á¹-hÄ• nakaraá¹‡Ä• divibhÄ• gato nibbacanavibhÄ• gato
etehÄ«ti __akkharappabhedÄ• , _ sikkhÄ• niruttiyo. __etesa_nti catunnaá¹ƒ vedÄ• naá¹ƒ.

__pada_nti \Be II 132/ catubbidhaá¹ƒ, paÃ±cavidhaá¹ƒ vÄ• padaá¹ƒ, taá¹ƒ padaá¹ƒ kÄ• ya
vÄ• vede padaso kÄ• yatÄ«ti __padako. tadavasesa_nti vuttÄ• vasesaá¹ƒ vÄ• kyaá¹ƒ. ettÄ
vatvÄ• puna ``byÄ• karaá¹‡aâ€™â€™ nti atthabyÄ• karaá¹‡amÄ• ha. taá¹ƒ taá¹ƒ saddaá¹ƒ
byÄ• cikkhati etenÄ• ti __byÄ• karaá¹‡aá¹ƒ, _ saddasatthaá¹ƒ. Ä• yatiá¹ƒ hitaá¹ƒ tena loko
__lokÄ• yataá¹ƒ_. taÃ±hi ganthaá¹ƒ nissÄ• ya sattÄ• puÃ±Ã±akiriyÄ• ya cittampi na uppÄ•

__asÄ«ti mahÄ• sÄ• vakÄ• _ti aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o, vappo, bhaddiyo, mahÄ• nÄ•
vimalo, subÄ• hu, puá¹‡á¹‡aji, gavampati, uruvelakassapo, nadÄ«kassapo, gayÄ• kassapo,
mahÄ• moggallÄ• no, mahÄ• kassapo, mahÄ• kaccÄ• no, mahÄ• koá¹-á¹-hiko, mahÄ• kapp
kaá¹…khÄ• revato, Ä• nando, nandako, bhagu, nandiyo, kimilo, bhaddiyo, rÄ• hulo, sÄ«vali
khadiravaniyarevato, puá¹‡á¹‡o mantÄ• niputto, puá¹‡á¹‡o sunÄ• parantako, soá¹‡o kuá¹-ik
koá¸·iviso, rÄ• dho, subhÅ«ti, aá¹…gulimÄ• lo, vakkali, kÄ• á¸·udÄ• yÄ«, mahÄ• udÄ• yÄ«,
kumÄ• rakassapo, raá¹-á¹-hapÄ• lo, vaá¹…gÄ«so, sabhiyo, selo, upavÄ• á¹‡o, meghiyo, sÄ
lakuá¹‡á¸• akabhaddiyo, piá¹‡á¸• olo bhÄ• radvÄ• jo, mahÄ• panthako, cÅ«á¸·apanthako, b
dÄ• rucÄ«riyo, yasojo, ajito \Ne II 122/, tissametteyyo, puá¹‡á¹‡ako, mettagu, dhotako, upas
hemako, todeyyo, kappo, jatukaá¹‡á¹‡Ä«, bhadrÄ• vudho, udayo, posalo, mogharÄ• jÄ• , pi
mahÄ• sÄ• vakÄ• nÄ• ma.

kasmÄ• panete eva therÄ• ``mahÄ• sÄ• vakÄ• â€™â€™ ti vuccantÄ«ti? abhinÄ«hÄ• rass
aggasÄ• vakÄ• pi mahÄ• sÄ• vakesu antogadhÄ• . te hi sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa m
aggadhammÄ• dhigamena aggaá¹-á¹-hÄ• ne á¹-hitÄ• pi abhinÄ«hÄ• ramahantatÄ• sÄ• ma
vuccanti, itare pana pakatisÄ• vakehi sÄ• tisayaá¹ƒ mahÄ• bhinÄ«hÄ• rÄ• . tathÄ• hi te pa
kÄ• le katapaá¹‡idhÄ• nÄ• , tato eva sÄ• tisayaá¹ƒ abhiÃ±Ã±Ä• samÄ• pattÄ«su vasino pa
kÄ• maá¹ƒ sabbepi arahanto sÄ«lavisuddhiÄ• dike sampÄ• detvÄ• catÅ«su \Be II 133/ sati
suppatiá¹-á¹-hitacittÄ• satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• maggappaá¹-ipÄ•
khepetvÄ• aggaphale patiá¹-á¹-hahanti, tathÄ• pi yathÄ• saddhÄ• vimuttato diá¹-á¹-hippatt

ca ubhatobhÄ• gavimuttassa pubbabhÄ• gabhÄ• vanÄ• visesasiddho maggabhÄ• vanÄ• vi
abhinÄ«hÄ• ramahantattapubbayogamahantattÄ• hi sasantÄ• ne sÄ• tisayassa guá¹‡avise
sÄ«lÄ• dÄ«hi guá¹‡ehi mahantÄ• sÄ• vakÄ• ti mahÄ• sÄ• vakÄ• . tesuyeva pana ye bodhi
pÄ• mokkhabhÄ• vena dhurabhÅ«tÄ• naá¹ƒ sammÄ• diá¹-á¹-hisaá¹…kappÄ• dÄ«naá¹ƒ sÄ•
kiccÄ• nubhÄ• vanipphattiyÄ• kÄ• raá¹‡abhÅ«tÄ• ya tajjÄ• bhinÄ«hÄ• rÄ• bhinÄ«haá¹-Ä• y
cirakÄ• lasambhÄ• vitÄ• ya sammÄ• paá¹-ipattiyÄ• yathÄ• kkamaá¹ƒ paÃ±Ã±Ä• ya samÄ•
ukkaá¹-á¹-hapÄ• ramippattiyÄ• savisesaá¹ƒ sabbaguá¹‡ehi aggabhÄ• ve á¹-hitÄ• , te sÄ• ri
aá¹-á¹-hasattati therÄ• sÄ• vakapÄ• ramiyÄ• matthake sabbasÄ• vakÄ• naá¹ƒ aggabhÄ• v
``mahÄ• sÄ• vakÄ• â€™â€™ icceva vuccanti. pakatisÄ• vakÄ• pana abhinÄ«hÄ• ramahan
pubbayogamahantattÄ• bhÄ• vato ca ``satthusÄ• vakÄ• â€™â€™ icceva vuccanti. te pana
mahÄ• sÄ• vakÄ• viya ca na parimitÄ• , atha kho anekasatÄ• anekasahassÄ• .

vayatÄ«ti __vayo, _ Ä• dimajjhapariyosÄ• nesu katthaci aparikilamanto avitthÄ• yanto te ga
paá¹‡etÄ«ti attho. dve paá¹-isedhÄ• pakatiá¹ƒ gamentÄ«ti dassetuá¹ƒ __ ``avayo na hotÄ«
tattha avayaá¹ƒ dassetuá¹ƒ __ ``avayo nÄ• ma ... pe ... na sakkotÄ«â€™â€™ _ti vuttaá¹ƒ.

__idhÄ• _ti imasmiá¹ƒ sutte. __eta_nti ``vivicceva kÄ• mehÄ«â€™â€™ tiÄ• divacanaá¹ƒ. ta
paá¹-ipattikkamo __visuddhimagge_ (Vism I 70) sÄ• tisayaá¹ƒ vitthÄ• rito, tathÄ• \Ne II 123
avattukÄ• matÄ• ya __bhayabheravasuttÄ• _dÄ«su (MN I 34 Ä• dayo) viya saá¹…khepato
vijjÄ• naâ€™â€™ micceva vuttaá¹ƒ.

__vijjÄ• _ti pubbenivÄ• sappaá¹-icchÄ• dakassa mohakkhandhassa vijjanaá¹-á¹-henapi vijj
paá¹-icchÄ• dakaá¹-á¹-hena tamoti vuccati_ tamo viyÄ• ti katvÄ• . kÄ• tabbato karaá¹‡aá¹ƒ,
__obhÄ• sakaraá¹‡aá¹ƒ, _ attano paccayehi obhÄ• sabhÄ• vena nibbattetabbaá¹-á¹-henÄ•
\Be II 134/ ayameva adhippetattho. __pasaá¹ƒsÄ• vacana_nti tasseva atthassa thomanÄ• v
paá¹-ipakkhavidhamanapavattivisesÄ• naá¹ƒ bodhanato. __yojanÄ• _ti pasaá¹ƒsÄ• vasena
atthadassanavasena vuttapadassa ca yojanÄ• . __avijjÄ• vihatÄ• _ti etena vijjanaá¹-á¹-hen
dÄ«pitoti daá¹-á¹-habbaá¹ƒ. __yasmÄ• vijjÄ• uppannÄ• _ti etena vijjÄ• paá¹-ipakkhÄ• avij
cassÄ• pahÄ• tabbabhÄ• vena vijjÄ• ya ca pahÄ• yakabhÄ• venÄ• ti dasseti. __itarasmimp
Ä• loko uppannoâ€™â€™ ti padadvayepi. __eseva nayo_ti yathÄ• vuttayojanaá¹ƒ atidisati.
evaá¹ƒ adhigatavijjassa tamo vihato viddhasto. kasmÄ• ? yasmÄ• Ä• loko uppanno Ã±Ä• á
__pesitattassÄ• _ti yathÄ• dhippetatthasiddhippattiá¹ƒ vissaá¹-á¹-hacittassa, paá¹-hamavijjÄ
pesitacittassÄ• ti vuttaá¹ƒ hoti.

__vipassanÄ• pÄ• daka_nti iminÄ• tassa jhÄ• nacittassa nibbedhabhÄ• giyatamÄ• ha. vip
vipassakapuggalabhedena. mahÄ• bodhisattÄ• naÃ±hi paccekabodhisattÄ• naÃ±ca vipassa
cintÄ• mayaÃ±Ä• á¹‡asaá¹ƒvaá¸• á¸• hitattÄ• sayambhuÃ±Ä• á¹‡abhÅ«tÄ• , itaresaá¹ƒ
sutamayaÃ±Ä• á¹‡asaá¹ƒvaá¸• á¸• hitattÄ• paropadesasambhÅ«tÄ• . sÄ• ``á¹-hapetvÄ• n

avasesarÅ«pÄ• rÅ«pajjhÄ• nÄ• naá¹ƒ aÃ±Ã±atarato vuá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• dinÄ• á
catudhÄ• tuvavatthÄ• ne vuttÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ dhÄ• tupariggahamukhÄ• naá¹ƒ aÃ±
anekadhÄ• va __visuddhimagge_ (Vism I 306) nÄ• nÄ• nayato vibhÄ• vitÄ• . mahÄ• bodhis
catuvÄ«satikoá¹-isatasahassamukhena pabhedagamanato nÄ• nÄ• nayaá¹ƒ sabbaÃ±Ã±uta
ariyamaggaÃ±Ä• á¹‡assa adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ pubbabhÄ• gaÃ±Ä• á¹‡agabbhaá¹ƒ g
gacchantaá¹ƒ paramagambhÄ«raá¹ƒ saá¹‡hasukhumataraá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹
yaá¹ƒ aá¹-á¹-hakathÄ• su ``mahÄ• vajiraÃ±Ä• á¹‡aâ€™â€™ nti vuccati. yassa ca pavattivib
catuvÄ«satikoá¹-isatasahassappabhedassa pÄ• dakabhÄ• vena samÄ• pajjiyamÄ• nÄ•
catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• devasikaá¹ƒ satthu vaá¸·aÃ±janakasamÄ• pattiy
buddhÄ• naá¹ƒ vipassanÄ• cÄ• ro paramatthamaÃ±jÅ«sÄ• yaá¹ƒ __visuddhimaggasaá¹ƒva
144) dassito, atthikehi tato gahetabboti. idha pana sÄ• vakÄ• naá¹ƒ vipassanÄ• cÄ• raá¹ƒ s
``vipassanÄ• pÄ• dakaâ€™â€™ nti vuttaá¹ƒ.

kÄ• maá¹ƒ \Be II 135/ \Ne II 124/ heá¹-á¹-himamaggaÃ±Ä• á¹‡Ä• nipi Ä• savÄ• naá¹ƒ khep
anavasesato pana tesaá¹ƒ khepanaá¹ƒ aggamaggaÃ±Ä• á¹‡enevÄ• ti Ä• ha __ ``arahattam
_ti. __Ä• savavinÄ• sanato_ti Ä• savÄ• naá¹ƒ nissesaá¹ƒ samucchindanato. Ä• savÄ• naá¹
Ä• savakkhayaÃ±Ä• á¹‡anti dassento __ ``tatra cetaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti vatvÄ• __
bhummaá¹ƒ, na visayeti dassento __ ``tattha pariyÄ• pannattÄ• â€™â€™ _ti Ä• ha. __abhi
nÄ«harati, yathÄ• maggÄ• bhisamayo hoti, savanaá¹ƒ tadabhimukhaá¹ƒ pavatteti. __idaá¹
ariyasaccassa tadÄ• bhikkhunÄ• paccakkhato gahitabhÄ• vadassanaá¹ƒ. __ettakaá¹ƒ duk
gahitabhÄ• vadassanaá¹ƒ. __na ito bhiyyo_ti tassa anavasesato gahitabhÄ• vadassanaá¹ƒ.
dukkhasaccaâ€™â€™ _ntiÄ• di. __sarasalakkhaá¹‡apaá¹-ivedhenÄ• _ti sabhÄ• vasaá¹…k
asammohato paá¹-ivijjhanena. asammohapaá¹-ivedhoti ca yathÄ• tasmiá¹ƒ Ã±Ä• á¹‡e pava
sarÅ«pÄ• diparicchede sammoho na hoti, tathÄ• pavatti. tenevÄ• ha __ ``yathÄ• bhÅ«taá¹
dukkhaá¹ƒ samudeti etasmÄ• ti __dukkhasamudayo. yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• _ti yaá¹ƒ n
Ä• rammaá¹‡apaccayaá¹-á¹-hena kÄ• raá¹‡abhÅ«taá¹ƒ Ä• gamma. __patvÄ• _ti ca tadubh
katvÄ• vuttaá¹ƒ. __patvÄ• _ti vÄ• pÄ• puá¹‡anahetu. __appavatti_nti appavattinimittaá¹ƒ.
etthÄ• ti appavatti, nibbÄ• naá¹ƒ. __tassÄ• _ti dukkhanirodhassa. __sampÄ• paka_nti sacc
pÄ• pakaá¹ƒ.

__kilesavasenÄ• _ti Ä• savasaá¹…khÄ• takilesavasena. yasmÄ• Ä• savÄ• naá¹ƒ dukkhas
tappariyÄ• pannattÄ• sesasaccÄ• naÃ±ca taá¹ƒsamudayÄ• dipariyÄ• yo atthi, tasmÄ• vut
_ti. dassento saccÄ• nÄ«ti yojanÄ• . Ä• savÄ• naÃ±cettha gahaá¹‡aá¹ƒ ``Ä• savÄ• naá¹ƒ k
Ä• raddhattÄ• . tathÄ• hi ``kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«â€™â€™ tiÄ• dinÄ• Ä• s
sabbakilesavimutti vuttÄ• . ``idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ
kathitoti __ ``saha vipassanÄ• ya koá¹-ippattaá¹ƒ maggaá¹ƒ kathesÄ«â€™â€™ _ti vuttaá¹ƒ.
iminÄ• pariÃ±Ã±Ä• sacchikiriyÄ• bhÄ• vanÄ• bhisamayÄ• vuttÄ• . __vimuccatÄ«_ti iminÄ
Ä• ha __ ``iminÄ• maggakkhaá¹‡aá¹ƒ dassetÄ«â€™â€™ _ti. __jÄ• nato_ \Be II 136/ __pas

yaá¹ƒ jÄ• nanahetu kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«ti yojanÄ• . dhammÄ• naÃ±hi sam
paccayapaccayuppannatÄ• sahajÄ• takoá¹-iyÄ• labbhati. bhavÄ• savaggahaá¹‡eneva etth
bhavadiá¹-á¹-hiyÄ• pi samavarodhoti diá¹-á¹-hÄ• savassapi saá¹…gaho daá¹-á¹-habbo.

__khÄ«á¹‡Ä• jÄ• tÄ«tiÄ• dÄ«hi_ padehi. __tassÄ• _ti paccavekkhaá¹‡aÃ±Ä• á¹‡assa. __b
pavattiá¹-á¹-hÄ• naá¹ƒ. yenÄ• dhippÄ• yena ``katamÄ• panassÄ• â€™â€™ tiÄ• dinÄ• cod
``na tÄ• vassÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne II 125/. tattha __na tÄ• vassa atÄ«tÄ• jÄ• ti k
maggabhÄ• vanÄ• yÄ• ti adhippÄ• yo. tattha kÄ• raá¹‡amÄ• ha __ ``pubbeva khÄ«á¹‡attÄ•
jÄ• ti khÄ«á¹‡Ä• ti yojanÄ• . __na anÄ• gatÄ• _ti ca anÄ• gatabhÄ• vasÄ• maÃ±Ã±aá¹ƒ gal
``anÄ• gate vÄ• yÄ• mÄ• bhÄ• vatoâ€™â€™ _ti. anÄ• gataviseso panettha adhippeto, tass
tenÄ• ha __ ``yÄ• pana maggassÄ• â€™â€™ _tiÄ• di. __ekacatupaÃ±cavokÄ• rabhavesÅ
vuttanayena anavasesato jÄ• tiyÄ• khÄ«á¹‡abhÄ• vadassanatthaá¹ƒ. __ta_nti yathÄ• vutta
khÄ«á¹‡Ä• savo bhikkhu.

brahmacariyavÄ• so nÄ• ma idha maggabrahmacariyassa nibbattanamevÄ• ti Ä• ha __ ``p
sammÄ• diá¹-á¹-hiyÄ• catÅ«su saccesu pariÃ±Ã±Ä• dikiccasÄ• dhanavasena pavattamÄ•
dukkhasacce pariÃ±Ã±Ä• bhisamayÄ• nuguá¹‡Ä• pavatti, itaresu ca saccesu nesaá¹ƒ pahÄ
pavatti pÄ• kaá¹-Ä• eva. tena vuttaá¹ƒ __ ``catÅ«su saccesu catÅ«hi maggehi
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasenÄ• â€™â€™ _ti. __puthujj
__Ä• di_-saddena sattasekhaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__itthattÄ• yÄ• _ti ime pakÄ• rÄ• itthaá¹ƒ, tabbhÄ• vo itthattaá¹ƒ, tadatthanti vuttaá¹ƒ hoti.
ariyamaggabyÄ• pÄ• rabhÅ«tÄ• pariÃ±Ã±Ä• dayo idhÄ• dhippetÄ• ti Ä• ha __ ``evaá¹ƒsoá
_ti. te hi maggaá¹ƒ paccavekkhato maggÄ• nubhÄ• vena pÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hah
pahÄ• nameva padhÄ• naá¹ƒ tadatthattÄ• itaresanti Ä• ha __ ``kilesakkhayÄ• ya vÄ• â€™
pahÄ«nakilesapaccavekkhaá¹‡avasena vÄ• etaá¹ƒ vuttaá¹ƒ. dutiyavikappe __itthattÄ• yÄ•
sampadÄ• navacananti Ä• ha __ ``itthabhÄ• vatoâ€™â€™ _ti \Be II 137/. __apara_nti anÄ•
carimakattabhÄ• vasaá¹…khÄ• tÄ• paÃ±cakkhandhÄ• . __pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hantÄ«_
appatiá¹-á¹-hataá¹ƒ dasseti. apariÃ±Ã±Ä• mÅ«lakÄ• hi patiá¹-á¹-hÄ• . yathÄ• ha ``kabaá¸·Ä
Ä• hÄ• re atthi rÄ• go, atthi nandÄ«, atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá
ntiÄ• di (SN a II 64; Kv 296; Nidd I 7). tenevÄ• ha --- __ ``chinnamÅ«lakÄ• rukkhÄ• viyÄ• â

__yassÄ• _ti puthujjanassa. tassa hi sÄ«laá¹ƒ kadÄ• ci vaá¸• á¸• hati, kadÄ• ci hÄ• yati. se
paripÅ«rakÄ• rinova, asekkhesu vattabbameva natthi. tenÄ• ha __ ``khÄ«á¹‡Ä• savassÄ• â
__vasippatta_nti vasÄ«bhÄ• vappattaá¹ƒ. __suá¹-á¹-hu samÄ• hita_nti aggaphalasamÄ• dh
__dhitisampanna_nti aggaphaladhitiyÄ• samannÄ• gataá¹ƒ. __maccuá¹ƒ jahitvÄ• á¹-hita_n
punabbhavÄ• bhÄ• vato vuttaá¹ƒ. kathaá¹ƒ punabbhavÄ• bhÄ• voti Ä• ha __ ``sabbe pÄ• p
á¹-hitaâ€™â€™ _nti. sabbassapi Ã±eyyadhammassa catusaccantogadhattÄ• vuttaá¹ƒ __ `

catusaccabuddhaâ€™â€™ _nti. __buddhasÄ• vakÄ• _ti sÄ• vakabuddhÄ• namassanti, \Ne
itarÄ• hi pajÄ• sÄ• vakepi namassanti. iti ettakena á¹-hÄ• nena sammÄ• sambuddhassa va
vatvÄ• idÄ• ni sÄ• vakassapi vasena atthaá¹ƒ yojetvÄ• dassetuá¹ƒ __ ``atha vÄ• â€™â€™
__sÄ• vakopi gotamo_ mukhanibbattena sampattena sambandhena, yato sabbepi ariyasÄ•
vuccantÄ«ti.

nivussatÄ«ti __nivÄ• so, _ nivuttho khandhasantÄ• noti Ä• ha __ ``nivutthakkhandhaparam
avedÄ«_ti pÄ• á¹-hadvayenapi pubbenivÄ• saÃ±Ä• á¹‡assa kiccasiddhiá¹ƒyeva dasseti.
ekattakÄ• yaekattasaÃ±Ã±ibhÄ• vasÄ• maÃ±Ã±ato vehapphalÄ• pi ettheva saá¹…gahaá¹ƒ
kÄ• mÄ• vacare, nava brahmalokeâ€™â€™ _icceva vuttaá¹ƒ. itare pana apacurabhÄ• vato
avisayabhÄ• vato ca avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. jÄ• ti khÄ«yati etenÄ• ti __jÄ• tikkhayo,
``arahattaá¹ƒ pattoâ€™â€™ _ti. ``abhiÃ±Ã±Ä• yÄ• â€™â€™ ti vattabbe yakÄ• ralopena ``a
katoti Ä• ha __ ``jÄ• nitvÄ• â€™â€™ _ti. __kiccavosÄ• nenÄ• _ti catÅ«hi maggehi kattabba
kiccassa pariyosÄ• nena. __vosito_ti pariyosito, niá¹-á¹-hitoti attho. __moneyyena samannÄ
kÄ• yamoneyyÄ• dÄ«hi samannÄ• gato. lapitaá¹ƒ \Be II 138/ lapatÄ«ti __lapitalÄ• pano. atta
iminÄ• tesaá¹ƒ vijjÄ• naá¹ƒ paá¹-iladdhabhÄ• vaá¹ƒ dÄ«peti.

tikaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ•

<60> navame __deyyadhammassetaá¹ƒ nÄ• ma_nti yÄ• gaá¹ƒ karontena dÄ• tabbadeyyad
tadaÃ±Ã±assa pÄ• á¸·iyaá¹ƒ deyyadhammaggahaá¹‡eneva gahitattÄ• . __matakabhatta_nt
dÄ• tabbabhattaá¹ƒ, pitupiá¹‡á¸• anti vuttaá¹ƒ hoti. __varapurisÄ• na_nti visiá¹-á¹-hapurisÄ•
uttamapurisÄ• nanti attho. __sabbametaá¹ƒ dÄ• na_nti yathÄ• vuttabhedaá¹ƒ yaÃ±Ã±asado

jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<61> dasame jiá¹‡á¹‡Ä• naá¹ƒ hatthisÄ• lÄ• dÄ«naá¹ƒ paá¹-isaá¹…kharaá¹‡aá¹ƒ puna pÄ•
jiá¹‡á¹‡apaá¹-isaá¹…kharaá¹‡aá¹ƒ \Ne II 127/, tassa kÄ• rako __jiá¹‡á¹‡apaá¹-isaá¹…khara
bÄ• hirasamaye_ti satthusÄ• sanato bÄ• hire aÃ±Ã±atitthiyasamaye. __sabbacatukkenÄ• _
dvipadacatuppadÄ• dibhedesu pÄ• á¹‡esu ekekasmiá¹ƒ cattÄ• ro cattÄ• ro pÄ• á¹‡e vadhit
sabbacatukkaá¹ƒ nÄ• ma. sesesupi iminÄ• nayena attho veditabbo. __yassa vÄ• tassa vÄ
sÄ• mivacananti Ä• ha __ ``yasmÄ• vÄ• tasmÄ• vÄ• â€™â€™ _ti. __evamassÄ• ya_nti e
Ä• ha __ ``evaá¹ƒ santepi ayaâ€™â€™ _nti.

__vaá¸• á¸• hento_ti paá¹-á¹-hapento. maggabrahmacariyassa ogadhaá¹ƒ mÅ«laá¹ƒ patiá¹-
__brahmacariyogadhaá¹ƒ_. tenÄ• ha __ ``arahattamaggasaá¹…khÄ• tassÄ• â€™â€™ _tiÄ•
arahattamaggasseva gahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. __uttamaá¹ƒ patiá¹-á¹-hÄ• bhÅ
Ä• rammaá¹‡Å«panissayabhÄ• vena.

appehi veyyÄ• vaccakarÄ• dÄ«hi attho etissÄ• ti __appaá¹-á¹-hÄ• _ ttha-kÄ• rassa á¹-á¹-ha
__ ``yattha bahÅ«â€™â€™ _tiÄ• di. __yatthÄ• _ti yassaá¹ƒ paá¹-ipadÄ• yaá¹ƒ \Be II 139/. a
etassÄ• ti __appasamÄ• rambho. pÄ• saá¹ƒsÄ• _ti pasaá¹ƒsÄ• rahÄ• . __etaá¹ƒ yeva kath
brÄ• hmaá¹‡ena kathÄ• pessÄ• mi.

__soppenÄ• _ti niddÄ• ya. __pamÄ• denÄ• _ti jÄ• gariyÄ• dÄ«su ananuyuÃ±janato sativip
__paccanÄ«kapaá¹-iharaá¹‡avasenÄ• _ti paá¹-ipakkhÄ• panayanavasena. tathÄ• hi bhaga
paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ haraá¹‡ato paá¹-ihÄ• riyaá¹ƒ. te hi diá¹-á¹-hiharaá¹‡avase
diá¹-á¹-hippakÄ• sane asamatthabhÄ• vena ca iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• ap
``paá¹-Ä«â€™â€™ ti vÄ• ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa atthaá¹ƒ bodheti ``ta
paá¹-ipaviá¹-á¹-hasmiá¹ƒ, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su (Sn 985;
tasmÄ• samÄ• hite citte vigatÅ«pakkilese katakiccena pacchÄ• haritabbaá¹ƒ pavattetabba
attano vÄ• upakkilesesu catutthajjhÄ• namaggehi haritesu pacchÄ• haraá¹‡aá¹ƒ paá¹-ihÄ•
iddhiÄ• desanÄ• nusÄ• saniyo ca vigatÅ«pakkilesena katakiccena ca sattahitatthaá¹ƒ puna
ca attano upakkilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni hontÄ«ti paá¹-ihÄ• riyÄ• n
paá¹-ihÄ• riyameva __pÄ• á¹-ihÄ• riyaá¹ƒ_. paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ• san
__pÄ• á¹-ihÄ• riya_nti vuccati. paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo ca paá¹-ip
jÄ• taá¹ƒ nimittabhÅ«te, tato vÄ• Ä• gatanti __pÄ• á¹-ihÄ• riyaá¹ƒ_.

__Ä• gatanimittenÄ• _ti Ä• gatÄ• kÄ• rasallakkhaá¹‡avasena. esa nayo sesesupi. __eko rÄ
dakkhiá¹‡amadhurÄ• dhipati \Ne II 128/ eko paá¹‡á¸• urÄ• jÄ• . __evampi te mano_ti iminÄ
pavattoti attho. tena pakÄ• rena pavattoti Ä• ha __ ``somanassito vÄ• â€™â€™ _tiÄ• di. sÄ
avatiá¹-á¹-hatÄ«ti adhippÄ• yenevaá¹ƒ vuttaá¹ƒ. ``evaá¹ƒ tava manoâ€™â€™ ti idaÃ±ca ma
somanassitatÄ• dimattadassanaá¹ƒ, na pana yena so somanassito vÄ• domanassito vÄ• ,
somanassaggahaá¹‡ena cettha tadekaá¹-á¹-hÄ• rÄ• gÄ• dayo saddhÄ• dayo ca dassitÄ• l
dosÄ• dayo. __dutiya_nti ``itthampi te manoâ€™â€™ ti padaá¹ƒ. __itipÄ«_ti ettha __iti_-sad
``atthÄ«ti \Be II 140/ kho, kaccÄ• na, ayameko antoâ€™â€™ tiÄ• dÄ«su (SN a II 15; b III 90
``imaÃ±ca imaÃ±ca atthaá¹ƒ cintayamÄ• naâ€™â€™ _nti. __pi_-saddo vuttatthasampiá¹‡á¸

__kathentÄ• naá¹ƒ sutvÄ• _ti kathentÄ• naá¹ƒ saddaá¹ƒ sutvÄ• . __tassa vasenÄ• _ti tassa
__aá¹-á¹-akÄ• rakenÄ• _ti vinicchayakÄ• rakena.

__na ariyÄ• na_nti ariyÄ• naá¹ƒ maggaphalacittaá¹ƒ na jÄ• nÄ• tÄ«ti attho. taÃ±hi tena ana

cetopariyaÃ±Ä• á¹‡enapi na sakkÄ• viÃ±Ã±Ä• tuá¹ƒ, aÃ±Ã±aá¹ƒ pana cittaá¹ƒ jÄ• nÄ• tiye
uparimassa cittaá¹ƒ na jÄ• nÄ• tÄ«_tiÄ• dÄ«nipi maggaphalacittameva sandhÄ• ya vuttÄ• n
sotÄ• pannÄ• dayopi hi attanÄ• adhigatameva maggaphalaá¹ƒ parehi uppÄ• ditaá¹ƒ samm
jÄ• nituá¹ƒ sakkonti, na attanÄ• anadhigataá¹ƒ. sabbepi ariyÄ• attano phalaá¹ƒ samÄ• pajj
dassento __ ``etesu cÄ• â€™â€™ _tiÄ• dimÄ• ha. yadi ariyÄ• attanÄ• adhigataphalaá¹ƒ s
heá¹-á¹-himaá¹ƒ phalaá¹ƒ samÄ• pajjanti adhigatattÄ• lokiyasamÄ• pattiyo viyÄ• ti kassaci
tannivattanatthamÄ• ha __ ``uparimo heá¹-á¹-himaá¹ƒ na samÄ• pajjatÄ«â€™â€™ _ti.

__uparimo_ti sakadÄ• gÄ• miÄ• diariyapuggalo. __heá¹-á¹-hima_nti sotÄ• pattiphalÄ• diá¹ƒ
satipi adhigatatte na samÄ• pajjati. kasmÄ• ti ce? kÄ• raá¹‡amÄ• ha __ ``tesaÃ±hÄ«â€™â€
sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ heá¹-á¹-himÄ• heá¹-á¹-himÄ• phalasamÄ• patti tesu tesuyeva
pavattati, na uparimesÅ«ti attho. iminÄ• heá¹-á¹-himaá¹ƒ phalacittaá¹ƒ uparimassa na uppa
kasmÄ• ti ce? puggalantarabhÄ• vÅ«pagamanena paá¹-ippassaddhattÄ• . etena uparimo a
phalasamÄ• pattiá¹ƒ samÄ• pajjati attanÄ• adhigatattÄ• yathÄ• taá¹ƒ lokiyasamÄ• pattinti
byabhicÄ• ritoti daá¹-á¹-habbaá¹ƒ. na hi lokiyajjhÄ• nesu puggalantarabhÄ• vÅ«pagamanaá
visesÄ• bhÄ• vato, idha pana asamugghÄ• á¹-itakammakilesanirodhanena puthujjanehi \Ne
sotÄ• pannÄ• dÄ«hi sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ puggalantarabhÄ• vÅ«pagamanaá¹ƒ atth
phaladhammÄ• uparÅ«parimaggadhammehi nivattitÄ• paá¹-ipakkhehi viya abhibhÅ«tÄ• a
Ä• pannÄ• . teneva vuttaá¹ƒ __ ``paá¹-ippassaddhattÄ• â€™â€™ _ti.

apica \Be II 141/ kusalakiriyappavatti nÄ• ma aÃ±Ã±Ä• , vipÄ• kappavatti ca aÃ±Ã±Ä• ti an
lokuttarakusalÄ• naá¹ƒ heá¹-á¹-himato uparimo bhavantaragato viya hoti. taá¹ƒ taá¹ƒ phalava
sotÄ• pannÄ• dinÄ• malÄ• bho. te sace aÃ±Ã±aphalasamaá¹…ginopi honti, sotÄ• pannÄ• c
siyÄ• . tassa tassa vÄ• ariyassa taá¹ƒ taá¹ƒ phalaá¹ƒ sadisanti katvÄ• na uparimassa
heá¹-á¹-himaphalasamaá¹…gitÄ• ya lesopi sambhavati, kuto tassÄ• samÄ• pajjananti daá¹
ca sotÄ• pannÄ• dayo uparimaá¹ƒ sakadÄ• gÄ• miphalÄ• diá¹ƒ na samÄ• pajjanti anadhiga
samÄ• pattiá¹ƒ samÄ• pajjituá¹ƒ sakkÄ• , tasmÄ• sabbepi ariyÄ• attanoyeva phalaá¹ƒ sam
niá¹-á¹-hamettha gantabbaá¹ƒ.

__pavattentÄ• _ti pavattakÄ• hutvÄ• , pavattanavasenÄ• ti attho. __eva_nti yathÄ• nusiá¹-
vidhivasena paá¹-isedhavasena ca pavattitÄ• kÄ• raparÄ• masanaá¹ƒ. sÄ• ca sammÄ• vita
micchÄ• vitakkÄ• naÃ±ca pavattiÄ• kÄ• radassanavasena pavattati. tattha Ä• nisaá¹ƒ sassa
vibhÄ• vanatthaá¹ƒ __aniccasaÃ±Ã±ameva, _ na niccasaÃ±Ã±anti attho. paá¹-iyoginivattan
__eva_-kÄ• raggahaá¹‡aá¹ƒ. idhÄ• pi evasaddaggahaá¹‡assa attho payojanaÃ±ca vuttana
__idaá¹ƒ_-gahaá¹‡epi eseva nayo. __paÃ±cakÄ• maguá¹‡arÄ• ga_nti nidassanamattaá¹ƒ c
tadaÃ±Ã±arÄ• gassa dosÄ• dÄ«naÃ±ca pahÄ• nassa icchitattÄ• tappahÄ• nassa ca tadaÃ
upÄ• yabhÄ• vato. tathÄ• vuttaá¹ƒ duá¹-á¹-halohitavimocanassa pubbaduá¹-á¹-hamaá¹ƒ sa
__lokuttaradhammamevÄ• _ti avadhÄ• raá¹‡aá¹ƒ paá¹-ikkhepabhÄ• vato sÄ• vajjadhamma

daá¹-á¹-habbaá¹ƒ, tassa adhigamÅ«pÄ• yÄ• nisaá¹ƒsabhÅ«tÄ• naá¹ƒ tadaÃ±Ã±esaá¹ƒ ana
nÄ• nantariyabhÄ• vato.

__cintÄ• maá¹‡ikavijjÄ• sarikkhakata_nti iminÄ• ``cintÄ• maá¹‡Ä«â€™â€™ ti evaá¹ƒ laddh
atthi, yÄ• ya paresaá¹ƒ cittaá¹ƒ vijÄ• nantÄ«ti dÄ«peti. ``tassÄ• kira vijjÄ• ya sÄ• dhako pug
desakÄ• le mantaá¹ƒ parijappitvÄ• yassa cittaá¹ƒ jÄ• nitukÄ• mo, tassa
diá¹-á¹-hahatthÄ• divisesasaÃ±jÄ• nanamukhena cittÄ• cÄ• raá¹ƒ anuminanto kathetÄ«â€™
niccharÄ• petvÄ• tattha akkharasallakkhaá¹‡avasenÄ• â€™â€™ ti vadanti.

__idaÃ±ca_ \Be II 142/ \Ne II 130/ __pana sabba_nti ``bhavaá¹ƒ gotamo anekavihitaá¹ƒ idd
paccanubhotÄ«â€™â€™ tiÄ• dinayappavattaá¹ƒ sabbampi.

saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7) 2. mahÄ• vaggo

1. titthÄ• yatanasuttavaá¹‡á¹‡anÄ•

<62> dutiyassa paá¹-hame __titthaá¹ƒ nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo_ tabbinimuttass
diá¹-á¹-hivipphanditassa abhÄ• vato. ettha hi sattÄ• taranti uppilavanti ummujjanimujjaá¹ƒ k
``titthaâ€™â€™ _nti vuccati. pÄ• ragamanasaá¹…khÄ• taÃ±hi taraá¹‡aá¹ƒ diá¹-á¹-higatikÄ•
aparÄ• paraá¹ƒ nimujjanummujjanavasena pilavanameva tesaá¹ƒ taraá¹‡aá¹ƒ nÄ• ma. __up
pÅ«raá¹‡akassapÄ• dayo. titthe jÄ• tÄ• __titthiyÄ• , _ yathÄ• vuttaá¹ƒ vÄ• diá¹-á¹-higatasa
etesaá¹ƒ atthÄ«ti titthikÄ• , titthikÄ• eva __titthiyÄ• . manorame_ti sÄ• duphalabharitatÄ• ya
manorame. __imesuyeva tÄ«su á¹-hÄ• nesÅ«_ti yathÄ• vuttesu titthÄ• yatanesu.

__yo yathÄ• jÄ• nÄ• ti, tassa tathÄ• vuccatÄ«_ti iminÄ• puggalajjhÄ• sayavasena tathÄ•
__puggala_-saddo ca tissannampi pakatÄ«naá¹ƒ sÄ• dhÄ• raá¹‡o, tasmÄ• purisaggahaá¹‡
``aá¹-á¹-ha purisapuggalÄ• â€™â€™ ti. __paá¹-isaá¹ƒviditaá¹ƒ karotÄ«_ti kevalaá¹ƒ jÄ• nan
karoti. __anubhavati vÄ• _ti vipÄ• kalakkhaá¹‡appattaá¹ƒ anubhavati. __pubbekatahetÅ«_ti
antogadhÄ• vadhÄ• raá¹‡aá¹ƒ padanti Ä• ha __ ``pubbekatakammapaccayenevÄ• â€™â€™
pubbekatahetÅ«â€™â€™ ti iminÄ• vacanena. __kammavedana_nti kusalÄ• kusalakamma
__kiriyavedana_nti ``neva kusalÄ• kusalÄ• na ca kammavipÄ• kÄ• â€™â€™ ti evaá¹ƒ vutta
vedanaá¹ƒ. na kevalaÃ±ca te kammakiriyavedanÄ• eva paá¹-ikkhipanti, atha kho sÄ• sane
vÄ• tÄ• bÄ• dhÄ• diroge ca paá¹-ikkhipanti evÄ• ti dassetuá¹ƒ __ ``ye vÄ• imeâ€™â€™ _ti
__pittasamuá¹-á¹-hÄ• nÄ• _ti pittavikÄ• rÄ• dhikasambhÅ«tÄ• \Ne II 131/. anantaradvayepi

__sannipÄ• tikÄ• _ti pittÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi \Be II 143/ vikÄ• rÄ• naá¹ƒ sannipÄ• tato
__utupariá¹‡Ä• majÄ• _ti sÄ«tÄ• diutuno vipariá¹‡Ä• mato visamaparivuttito jÄ• tÄ• . __visa
asappÄ• yÄ• hÄ• rayogapaá¹-isevanavasena kÄ• yassa visamaá¹ƒ pariharaá¹‡ato jÄ• tÄ• .
nibbattÄ• . __kammavipÄ• kajÄ• _ti kammassa vipÄ• kabhÅ«takkhandhato jÄ• tÄ• . virodhi
dhÄ• tÅ«naá¹ƒ vikÄ• rÄ• vatthÄ• , tappaccayÄ• vÄ• dukkhÄ• vedanÄ• Ä• bÄ• dhanaá¹-á
rujjanaá¹-á¹-hena __rogo_. tattha ``yo yÄ• pyalakkhaá¹‡o, so rogo, itaro Ä• bÄ• dhoâ€™â€
nesaá¹ƒ taá¹ƒtaá¹ƒdhÄ• tÅ«naá¹ƒ visamaá¹ƒ Ä• sannakÄ• raá¹‡aá¹ƒ, na tathÄ• itarÄ• ni. ta
dhÄ• tuyo Ä• sannakÄ• raá¹‡aá¹ƒ, na tathÄ• parapaccayÄ• vatthÄ• ti daá¹-á¹-habbaá¹ƒ. __
kammavipÄ• kajaá¹ƒ Ä• bÄ• dhaá¹ƒ __sampaá¹-icchanti_ ``sabbaá¹ƒ taá¹ƒ pubbekatahetÅ«
__ ``pubbeâ€™â€™ _ti purÄ• tanasseva kammassa gahitattÄ• upapajjavedanÄ«yampi te p
``dve paá¹-ibÄ• hitvÄ• â€™â€™ _ti. __sampaá¹-icchantÄ«_ti anujÄ• nanti.

__attanÄ• katamÅ«lakenÄ• _ti sÄ• hatthikakammahetu. __Ä• á¹‡attimÅ«lakenÄ• _ti paras
katakammahetu. __imÄ• _ti tisso vedanÄ• . __sabbe paá¹-ibÄ• hantÄ«_ti sabbe roge paá¹-i
tesaá¹ƒ ekena issareneva nimmitattÄ• tabbhÄ• vÄ«bhÄ• vÄ• sambhavato. esa nayo seses
paá¹-ibÄ• hantÄ«_ti hetupaccayapaá¹-isedhanato sabbaá¹ƒ nisedhenti.

__mÄ• tikaá¹ƒ nikkhipitvÄ• _ti tiá¹‡á¹‡ampi vedÄ• naá¹ƒ asÄ• rabhÄ• vadassanatthaá¹ƒ uc
taá¹ƒ mÄ• tikaá¹ƒ. __vibhajitvÄ• dassetu_nti dosadassanavaseneva vibhÄ• gato dassetuá¹
__laddhipatiá¹-á¹-hÄ• panattha_nti attano laddhiyÄ• paá¹-ijÄ• nÄ• panatthaá¹ƒ. __laddhito
saá¹…kamantÄ«_ti mÅ«laladdhito aÃ±Ã±aladdhiá¹ƒ upagacchanti paá¹-ijÄ• nanti. __pubbe
paá¹-isaá¹ƒvedetÄ«_ti kammavedanampi vipÄ• kavedanaá¹ƒ katvÄ• vadanti. diá¹-á¹-higatik
kammantaravipÄ• kantarÄ• dÄ«ni Ä• loá¸·enti, asaá¹…karato saÃ±Ã±Ä• petuá¹ƒ na sakkon
evaá¹ƒ kusalakammepÄ«ti dassetuá¹ƒ __ ``evaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• â€™â€™ _tiÄ• di vu
yathÄ• pubbekatahetu eva pÄ• á¹‡Ä• tipÄ• tino nÄ• ma honti, na idÄ• ni sayaá¹ƒkatakÄ• ra
pÄ• á¹‡Ä• tipÄ• tÄ• viramaá¹‡ampi pubbekatahetu evÄ• ti vicÄ• riyamÄ• no pubbekatavÄ•
sampajjati.

__kattukamyatÄ• chando_ \Be II 144/ na taá¹‡hÄ• chando. __kattukamyatÄ• _ti kÄ• tumico
__paccattapurisakÄ• ro_ti tena tena purisena kattabbakiccaá¹ƒ na hoti pubbekatahetu eva s
taá¹ƒ esa na labbhatÄ«_ti kattabbakaraá¹‡aá¹ƒ sucaritapÅ«raá¹‡aá¹ƒ, akattabbaakaraá¹‡aá
idaá¹ƒ ubhayampi esa \Ne II 132/ na labhati. __samaá¹‡Ä• pi hi pubbekatakÄ• raá¹‡Ä• yeva
pubbekatakÄ• raá¹‡Ä• yeva samaá¹‡Ä• pi honti, na idÄ• ni saá¹ƒvarasamÄ• dÄ• nÄ• dinÄ•
pubbekatakÄ• raá¹‡Ä• yevÄ• _ti pubbekatakÄ• raá¹‡Ä• yeva assamaá¹‡Ä• pi honti, na saá

yathÄ• pubbekatavÄ• de chandavÄ• yÄ• mÄ• naá¹ƒ asambhavato paccattapurisakÄ• rÄ•
issaranimmÄ• navÄ• depi issareneva sabbassa nimmitabhÄ• vÄ• nujÄ• nanatoti vuttaá¹ƒ __
vuttanayeneva veditabboâ€™â€™ _ti. esa nayo ahetukavÄ• depÄ«ti Ä• ha __ ``tathÄ• ahe

__imesa_ntiÄ• dinÄ• imesaá¹ƒ titthÄ• yatanÄ• naá¹ƒ tucchÄ• sÄ• ratÄ• ya thusakoá¹-á¹-a
alÄ• bho viya paramatthalesassapi abhÄ• vo, tathÄ• khajjopanakobhÄ• sato tejaso phuliá¹.
andhaveá¹‡ikassapi maggassa appaá¹-ilÄ• bho viya saddamattaá¹ƒ nissÄ• ya micchÄ• bhÄ
__daddarajÄ• take_ (J I 2.43-43) sasakasadisatÄ• ca vibhÄ• vitÄ• hoti. __sÄ• rabhÄ• va_
sÄ«lasÄ• rÄ• disampattiyÄ• sÄ• rasabbhÄ• vaá¹ƒ. __niyyÄ• nikabhÄ• va_nti ekanteneva v
niyyÄ• nÄ• vahabhÄ• vaá¹ƒ. __aniggahito_ti na niggahetabbo. tenÄ• ha __ ``niggahetuá¹ƒ
__asaá¹ƒkiliá¹-á¹-ho_ti saá¹ƒkilesavirahito. tenÄ• ha __ ``nikkilesoâ€™â€™ _tiÄ• di. __anup
upavaditabbo. __appaá¹-ikuá¹-á¹-ho_ nÄ• ma appaá¹-isedhanaá¹ƒ vÄ• siyÄ• anakkosanaá
dassento __ ``appaá¹-ibÄ• hito anupakkuá¹-á¹-hoâ€™â€™ _ti Ä• ha.

__tassa dhammassÄ• _ti ``ayaá¹ƒ kho pana, bhikkhaveâ€™â€™ tiÄ• dinÄ• uddhaá¹-assa
pucchitvÄ• _ti kathetukamyatÄ• vasena paÃ±haá¹ƒ pucchitvÄ• . __yathÄ• paá¹-ipÄ• á¹-iyÄ•
yathÄ• nikkhittappaá¹-ipÄ• á¹-iyÄ• . __dhÄ• tuyo_ti sabhÄ• vadhÄ• raá¹‡aá¹-á¹-hena dhÄ• t
taá¹‡hÄ• diá¹-á¹-hikappanÄ• parikappitaattasubhasukhasassatÄ• dipakatiÄ• didhuvÄ• dijÄ«
145/ na icchÄ• sabhÄ• vÄ• diá¹-á¹-hiÄ• dirahitehi vimuccamÄ• naudumbarapupphÄ• diloka
vÄ• cÄ• vatthumattÄ• , atha kho saccaparamatthabhÅ«tÄ• ti Ä• ha __ ``sabhÄ• vÄ• â€™â€
attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti hi dhÄ• tuyo. __nijjÄ«vanissattabhÄ• vappakÄ• sako_ti
bÄ• hiraparikappitajÄ«vÄ• bhÄ• vappakÄ• sako lokiyamahÄ• janasaá¹ƒkappitasattÄ• bhÄ•
__Ä• karaá¹-á¹-henÄ• _ti uppajjanaá¹-á¹-hÄ• nabhÄ• vena. uppattiá¹-á¹-hÄ• nampi hi Ä• ka
yathÄ• ``kambojo assÄ• naá¹ƒ Ä• yatanaâ€™â€™ nti. __manopavicÄ• rÄ• _ti taá¹ƒ taá¹ƒ Ä
vividhacaraá¹‡Ä• kÄ• ro. kehi katthÄ• ti Ä• ha __ ``vitakkavicÄ• rapÄ• dehÄ«â€™â€™ _tiÄ•
á¹-hÄ• nesÅ«_ti cha somanassaá¹-á¹-hÄ• niyÄ• ni \Ne II 133/, cha domanassaá¹-á¹-hÄ• niy
upekkhÄ• á¹-á¹-hÄ• niyÄ• nÄ«ti evaá¹ƒ aá¹-á¹-hÄ• rasasu á¹-hÄ• nesu.

__patiá¹-á¹-hÄ• dhÄ• tÅ«_ti sesabhÅ«tattayassa ceva sabbÅ«pÄ• dÄ• rÅ«pÄ• naÃ±ca pati
iminÄ• nayena __Ä• bandhanadhÄ• tÅ«_tiÄ• dÄ«supi attho veditabbo. apica kakkhaá¸·abh
sahajÄ• tadhammÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vo __patiá¹-á¹-hÄ• _bhÄ• vo. dravabhÄ• vasido
__Ä• bandhanaá¹ƒ_. uá¹‡habhÄ• vasiddhaá¹ƒ mudutÄ• pakkatÄ• vahaá¹ƒ __paripÄ• canaá
uddhumÄ• tanaá¹ƒ __vitthambhanaá¹ƒ_. rÅ«pavivitto rÅ«papariyanto Ä• kÄ• soti yesaá¹ƒ s
asamphuá¹-á¹-hovÄ• ti vuttaá¹ƒ __ ``Ä• kÄ• sadhÄ• tÅ«ti asamphuá¹-á¹-hadhÄ• tÅ«â€™â€
Ä• rammaá¹‡Å«paladdhi __vijÄ• nanadhÄ• tu. vitthÄ• ratopi kathetuá¹ƒ vaá¹-á¹-ati_ saá¹…k
vitthÄ• rassa. __saá¹…khepato kathetuá¹ƒ na vaá¹-á¹-ati_ kathetabbassa atthassa anavase
tenÄ• ha __ ``vitthÄ• ratova vaá¹-á¹-atÄ«â€™â€™ _ti. __ubhayathÄ• _ti saá¹…khepato vitth

anipphannÄ• pi Ä• kÄ• sadhÄ• tu bhÅ«tÄ• ni upÄ• dÄ• ya gahetabbatÄ• mattena __ ``upÄ
__diá¹-á¹-hÄ• nevÄ• ti sallakkhetabbÄ• ni_ upÄ• dÄ• rÅ«pabhÄ• vasÄ• maÃ±Ã±ato. __tena
vedanÄ• kkhandho_ samudÄ• ye pavattavohÄ• rassa avayavepi dissanato yathÄ• ``vatthe

daá¸• á¸• haâ€™â€™ nti. __ ``phasso ca cetanÄ• ca saá¹…khÄ• rakkhandhoâ€™â€™ _ti
tesaá¹ƒ tappadhÄ• nattÄ• ca saá¹…khÄ• rakkhandhassa. __arÅ«pakkhandhÄ• nÄ• maá¹ƒ
namanato nÄ• mÄ• dhÄ«naggahaá¹‡ato ca. __rÅ«pakkhandho rÅ«paá¹ƒ_ paribyattaá¹ƒ rup
nissayabhÅ«taá¹ƒ paccayaá¹ƒ. vibhÄ• gena __dvÄ• cattÄ• lÄ«sa. ekÄ• sÄ«ti_ \Be II 146/ __
``sammasanacÄ• royaâ€™â€™ nti katvÄ• . __anukkamena paá¹-ipajjamÄ• no_ti evaá¹ƒ ka
á¹-hito uparimena tissannaá¹ƒ visuddhÄ«naá¹ƒ sampÄ• danavasena visuddhibhÄ• vanaá¹ƒ

__phassÄ• yatana_nti phassassa uppattiá¹-á¹-hÄ• naá¹ƒ. __suvaá¹‡á¹‡Ä• dÄ«na_nti
suvaá¹‡á¹‡amaá¹‡ivajirÄ• dÄ«naá¹ƒ. Ä• kiá¹‡á¹‡aá¹ƒ viya hutvÄ• uppajjanti etthÄ• ti __Ä•
vipÄ• kaphassassa visesapaccayo, na tathÄ• itaresanti katvÄ• vuttaá¹ƒ __ ``dve cakkhuvi
_tiÄ• di. esa nayo sesavÄ• resupi. dvattiá¹ƒsÄ• ya vipÄ• kaphassesu dvipaÃ±caviÃ±Ã±Ä• á
á¹-hapetvÄ• sesÄ• __dvÄ• vÄ«sati vipÄ• kaphassÄ• _ veditabbÄ• . __diá¹-á¹-hameva hoti
__ ``saá¹…khepato tÄ• vÄ• â€™â€™ _ti saá¹…khepakathaá¹ƒ Ä• rabhitvÄ• pi vitthÄ• rakat
suviÃ±Ã±eyyÄ• vÄ• ti vuttaá¹ƒ __ ``heá¹-á¹-hÄ• ... pe ... veditabbaâ€™â€™ _nti.

somanassassa \Ne II 134/ uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ __somanassaá¹-á¹-hÄ• niyaá¹ƒ_.
kÄ• raá¹‡abhÅ«taâ€™â€™ _nti. __upavicaratÄ«_ti upecca pavattati. sabhÄ• vato saá¹…ka
somanassÄ• diuppattihetukÄ• somanassaá¹-á¹-hÄ• niyÄ• ditÄ• ti Ä• ha __ ``iá¹-á¹-haá¹ƒ vÄ
__catutthaá¹ƒ diá¹-á¹-hameva hoti_ tadavinÄ• bhÄ• vato.

__ariyasaccÄ• nÄ«_ti purimapade uttarapadalopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``ariyabhÄ•
__visuddhimagge_ (Vism II 531) __pakÄ• sitaá¹ƒ, _ tasmÄ• na idha pakÄ• setabbanti adhi
__sukhÄ• vabodhanattha_nti desiyamÄ• nÄ• ya vaá¹-á¹-akathÄ• ya sukhena avabodhanatt
hÄ«â€™â€™ _tiÄ• di. __dvÄ• dasapada_nti avijjÄ• dÄ«hi padehi dvÄ• dasapadaá¹ƒ. __pa
paccayappabandhaá¹ƒ. __kathetukÄ• mo hoti_ paccayÄ• kÄ• ramukhena saccÄ• ni dasset
__gabbhÄ• vakkantivaá¹-á¹-a_nti gabbhokkantimukhena vipÄ• kavaá¹-á¹-aá¹ƒ dasseti ``gab
hotÄ«â€™â€™ tiÄ• dinÄ• . tasmÄ• panettha gabbhÄ• vakkantivaseneva vaá¹-á¹-aá¹ƒ dass
``gabbhÄ• vakkantivaá¹-á¹-asmiá¹ƒ hÄ«â€™â€™ _tiÄ• di. __gabbhÄ• vakkantivaá¹-á¹-asmi
nibbattanavasena pavattadhammappabandhe. __dassite_ti desanÄ• vasena dassite. purim
oá¸·Ä• rikatÄ• ya \Be II 147/ paribyattatarÄ• ti vuttaá¹ƒ __ ``gabbhÄ• vakkanti ... pe ... avab
_ti.

__paccayamatta_nti channaá¹ƒ dhÄ• tÅ«naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ paccayabhÄ• vamattaá
nipphÄ• diyamÄ• naá¹ƒ paccayavisesaá¹ƒ ``kuto panetaá¹ƒ channaá¹ƒ dhÄ• tÅ«naâ€™â€™
tenÄ• ha __ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• di. __na mÄ• tu na pitu_ tÄ• saá¹ƒ dhÄ•
bÄ• hirabhÄ• vato. __gabbhassÄ• _ti ettha gabbhati attabhÄ• vabhÄ• vena vattatÄ«ti gabb
dhammappabandho. tannissitattÄ• pana sattasantÄ• no gabbhoti vutto yathÄ• maÃ±canis
ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ ti. tannissayabhÄ• vato mÄ• tukucchi gabbhoti vuccati ``

mÄ• á¹‡avoâ€™â€™ tiÄ• dÄ«su (J I 15.363). gabbho viyÄ• ti vÄ• gabbho. yathÄ• hi nivÄ•
sattÄ• naá¹ƒ ovarako ``gabbhoâ€™â€™ ti vuccati, evaá¹ƒ gabbhaseyyakÄ• naá¹ƒ sattÄ• na
nivÄ• saá¹-á¹-hÄ• natÄ• ya mÄ• tukucchi ``gabbhoâ€™â€™ ti vuccati. idha pana paá¹-hama
veditabbo. tenÄ• ha __ ``gabbho ca nÄ• mÄ• â€™â€™ _tiÄ• di.

niratiatthena nirayo ca so yathÄ• vuttena atthena gabbho cÄ• ti __nirayagabbho_. esa nayo
pana viseso --- devamanujÄ• dayo viya uddhaá¹ƒ dÄ«ghÄ• ahutvÄ• tiriyaá¹ƒ aÃ±citÄ• dÄ
eva khandhakoá¹-á¹-hÄ• sabhÄ• vena yoni ca so vuttanayena gabbho cÄ• ti \Ne II 135/ __ti
pakaá¹-á¹-hato sukhato apetaá¹ƒ apagamo petabhÄ• vo, taá¹ƒ pattÄ• naá¹ƒ visayoti __petti
manassa ussannatÄ• ya sÅ«rabhÄ• vÄ• diguá¹‡ehi upacitamÄ• nasatÄ• ya ukkaá¹-á¹-hagu
dibbanti kÄ• maguá¹‡Ä• dÄ«hi kÄ«á¸·anti laá¸·anti jotantÄ«ti __devÄ• . gabbha_saddo vutta
__nÄ• nappakÄ• ro_ti yathÄ• vuttena tadanantarabhedena ca nÄ• nappakÄ• rako. __manu
supÄ• kaá¹-atÄ• ya paccakkhabhÄ• vato. __okkanti_ mÄ• tukucchiá¹ƒ okkamitvÄ• viya upp
nibbattanaá¹ƒ __nibbatti. pÄ• tubhÄ• vo_ uppattippakÄ• sako ca.

sannipÄ• to nÄ• ma avekallajÄ• tihÄ«navekalleti dassetuá¹ƒ __ ``idha mÄ• tÄ• pitaroâ€™â
__idhÄ• _ti imasmiá¹ƒ sattaloke. __sannipatitÄ• _ti \Be II 148/ samodhÄ• nabhÄ• vato sann
saá¹ƒsiliá¹-á¹-hÄ• . __utunÄ«_ti utumatÄ« saÃ±jÄ• tapupphÄ• . idaÃ±ca utusamayaá¹ƒ sano
lokasamaÃ±Ã±Ä• karajassa lagganadivasamattaá¹ƒ. mÄ• tugÄ• massa hi yasmiá¹ƒ gabbhÄ
nibbattati, tattha mahatÄ« lohitapÄ«á¸·akÄ• saá¹‡á¹-hahitvÄ• aggahitapubbÄ• eva bhijjitvÄ
suddhaá¹ƒ hoti paggharitalohitattÄ• anÄ• mayattÄ• ca. visuddhe vatthumhi mÄ• tÄ• pitÅ«s
sannipatitesu yÄ• va satta divasÄ• ni khettameva hoti. suddhaá¹ƒ vatthu nahÄ• nato param
gabbhasaá¹‡á¹-hahanatÄ• ya khettameva hoti parittassa lohitalesassa vijjamÄ• nattÄ• . tasm
hatthaggÄ• haveá¹‡iggÄ• hÄ• dinÄ• aá¹…gaparÄ• masanenapi dÄ• rako nibbattatiyeva. itt
dhÄ• tÅ« labbhanteva. tathÄ• hi __pÄ• rikÄ• ya nÄ• bhiparÄ• masanena_ sÄ• massa bodh
__diá¹-á¹-hamaá¹…galikÄ• ya nÄ• bhiparÄ• masanena_ (Ja IV 15.mÄ• taá¹…gajÄ• takavaá
maá¹‡á¸• abyassa nibbatti ahosi. gandhanato uppannagatiyÄ• nimittÅ«paá¹-á¹-hÄ• nena sÄ
laddhanÄ• mena bhavagÄ• mikammunÄ• abbati pavattatÄ«ti __gandhabbo, _ tattha uppajj
__paccupaá¹-á¹-hito hotÄ«_ti na mÄ• tÄ• pitÅ«naá¹ƒ sannipÄ• taá¹ƒ olokayamÄ• no samÄ«
nÄ• ma hoti, kammayantayantito pana eko satto tasmiá¹ƒ okÄ• se nibbattanako hotÄ«ti aya
hi tatrÅ«pagasatto tatrÅ«papattiÄ• vahantakammasaá¹…khÄ• tena pellakayantena tathatthÄ
hoti.

__viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pa_nti ettha viÃ±Ã±Ä• á¹‡assa paccayabhÄ• vena g
khandhÄ• â€™â€™ _ti vuttaá¹ƒ. idha pana viÃ±Ã±Ä• á¹‡aá¹ƒ paccayabhÄ• vena aggahetv
paccayabhÄ• vena gahitattÄ• __ ``viÃ±Ã±Ä• á¹‡akkhandhampi pakkhipitvÄ• â€™â€™ _ti v
manussagabbhassa okkantiyÄ• adhippetattÄ• __ ``gabbhaseyyakÄ• naá¹ƒ paá¹-isandhikk

taá¹‡hÄ• ya \Ne II 136/ samudayasaccabhÄ• vena gahitattÄ• __ ``á¹-hapetvÄ• taá¹‡haâ€
__tasseva pabhÄ• vikÄ• _ti tasseva yathÄ• vuttassa dukkhasaccassa uppÄ• dikÄ• . __dukk
ettha dukkhaggahaá¹‡ena taá¹‡hÄ• pi gahitÄ• ti Ä• ha __ ``tesaá¹ƒ dvinnampi ... pe ... dukk
avisesena hi tebhÅ«makavaá¹-á¹-aá¹ƒ idha dukkhanti adhippetaá¹ƒ. atha vÄ• dukkhassa a
tabbhÄ• vikÄ• ya taá¹‡hÄ• ya anuppattinirodhena vinÄ• na hotÄ«ti vuttaá¹ƒ __ ``tesaá¹ƒ dv
dukkhanirodhoâ€™â€™ _ti. __anuppattinirodho_ti ca anuppattinirodhanimittaá¹ƒ nibbÄ• na

__ ``tattha vuttanayeneva veditabbaâ€™â€™ _nti vatvÄ• ubhayattha pÄ• á¸·iyÄ• pavattiÄ
__ ``ayaá¹ƒ pana visesoâ€™â€™ _ti Ä• ha. __tatthÄ• _ti visaddhimagge. __idhÄ• _ti imasm
tvevÄ• _ti avijjÄ• ya tu eva. __asesavirÄ• ganirodhÄ• _ti ettha accantameva saá¹…khÄ• re
virÄ• go, maggo, tasmÄ• virÄ• gasaá¹…khÄ• tena maggena asesanirodhÄ• asesetvÄ• ni
evamettha attho daá¹-á¹-habbo.

__sakalassÄ• _ti anavasesassa. __kevalassÄ• _ti vÄ• suddhassa, paraparikappitasattajÄ«
attho. __khÄ«á¹‡Ä• kÄ• ropi vuccati_ ``nirujjhanaá¹ƒ nirodhoâ€™â€™ ti iminÄ• atthena. __
vuccati_ nirodhante uppannattÄ• . __nibbÄ• nampi nirodhoti vuccati_ avijjÄ• dÄ«naá¹ƒ niro
avijjÄ• dayo nirujjhanti etthÄ• ti nirodhoti katvÄ• . __khÄ«á¹‡Ä• kÄ• radassanavasenÄ• _ti a
anuppattinirodhena nirujjhanÄ• kÄ• radassanavasena. __nibbÄ• nameva sandhÄ• ya, _ na
sabhÄ• vadhammÄ• naá¹ƒ niggaho nÄ• ma yathÄ• vuttadhammaparicchedato Å«nÄ• dhika
attasabhÄ• vavibhÄ• vaneneva hotÄ«ti Ä• ha __ ``niggaá¹‡hanto hÄ«â€™â€™ _tiÄ• di.

titthÄ• yatanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bhayasuttavaá¹‡á¹‡anÄ•

<63> dutiye __parittÄ• tuá¹ƒ samatthabhÄ• venÄ• _ti uppannabhayato rakkhituá¹ƒ samatth
mÄ• tÄ• puttaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ tÄ• yituá¹ƒ samatthanti amÄ• tÄ• puttÄ• ni, tÄ• niye
tenÄ• ha __ ``natthi etthÄ• â€™â€™ _tiÄ• di. __ya_nti bhummatthe upayogavacananti Ä• h
_ti. __mÄ• tÄ• pi puttaá¹ƒ passituá¹ƒ na labhati, _ parittÄ• tuá¹ƒ na samatthanti adhippÄ• y
__puttopi mÄ• tara_nti etthÄ• pi eseva nayo. cittutrÄ• soyeva bhayaá¹ƒ __cittutrÄ• sabhaya
ottappabhayÄ• diá¹ƒ nivatteti. aá¹-aviggahaá¹‡ena aá¹-avivÄ• sino \Ne II 137/ vuttÄ• ``sabb
tiÄ• dÄ«su viyÄ• ti Ä• ha __ ``aá¹-avÄ«ti cettha aá¹-avivÄ• sino corÄ• veditabbÄ• â€™â€™
aá¹-avivÄ• sino corÄ• . __etaá¹ƒ vutta_nti ``aá¹-avisaá¹…kopoâ€™â€™ ti idaá¹ƒ vuttaá¹ƒ.
á¹-hÄ• nagamanÄ• diiriyÄ• pathacakkasamaá¹…gino iriyÄ• pathacakkasamÄ• ruá¸·hÄ• nÄ
``iriyÄ• pathacakkampi vaá¹-á¹-atÄ«â€™â€™ _ti. iriyÄ• pathoyeva pavattanaá¹-á¹-hena cak
__iriyÄ• pathacakkaá¹ƒ_.

__pariyÄ• yantÄ«_ti parito tena tena disÄ• bhÄ• gena gacchanti. tenÄ• ha __ ``ito cito ca g

mÄ• tupemena gantuá¹ƒ avisahitvÄ• attano santikaá¹ƒ __Ä• gacchantaá¹ƒ_. attasinehassa
anapekkhitvÄ• ``attÄ• naá¹ƒyeva rakkhissÄ• mÄ«â€™â€™ ti __gacchantaá¹ƒ. ekasmiá¹ƒ â
vuttanayeneva gantvÄ• ekasmiá¹ƒ kheme padese nisinnaá¹ƒ. __kulle vÄ• _tiÄ• dÄ«su kÅ«
pÄ• petÄ«hi __kullo, _ taraá¹‡atthÄ• ya veá¸·unaá¸·Ä• dÄ«hi kalÄ• paá¹ƒ katvÄ• baddho. p
__uá¸·umpo, _ cÄ• á¹-iÄ• di __mattikÄ• bhÄ• janaá¹ƒ. vuyhamÄ• na_nti udakoghena adhos

yathÄ• vuttÄ• ni tÄ«á¹‡i bhayÄ• ni samÄ• tÄ• puttikÄ• niyeva assutavato puthujjanassa vas
dassitÄ• nÄ«ti Ä• ha __ ``evaá¹ƒ pariyÄ• yato amÄ• tÄ• puttikÄ• ni bhayÄ• ni dassetvÄ• â€

bhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. venÄ• gapurasuttavaá¹‡á¹‡anÄ•

<64> tatiye __evaá¹ƒnÄ• make janapade_ti yattha nÄ• maggahaá¹‡ena kosalasaddassa ru
tathÄ• hi kosalÄ• nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado
``kosalÄ• â€™â€™ ti vuccati. akkharacintakÄ• hi Ä«disesu á¹-hÄ• nesu yutte viya saliá¹…g
2.51) icchanti. ayamettha ruá¸·hÄ« yathÄ• aÃ±Ã±atthÄ• pi ``kurÅ«su viharati, aá¹…gesu vi
tabbisesane pana janapadasadde jÄ• tisadde ekavacanameva \Be II 151/ yathÄ• ``kosales
__cÄ• rika_nti caraá¹‡aá¹ƒ. caraá¹‡aá¹ƒ vÄ• cÄ• ro, so eva __cÄ• rikÄ• _. tayidaá¹ƒ magg
idhÄ• dhippetaá¹ƒ, na cuá¹‡á¹‡ikagamanamattanti Ä• ha __ ``addhÄ• nagamanaá¹ƒ gaccha
vibhÄ• gena dassetuá¹ƒ __ ``cÄ• rikÄ• ca nÄ• mesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
nÄ• tidÅ«repi. __sahasÄ• gamana_nti sÄ«ghagamanaá¹ƒ. __mahÄ• kassapapaccuggaman
Ä• á¸·avakÄ• dÄ«naá¹ƒ atthÄ• ya gamanaá¹ƒ saá¹…gaá¹‡hÄ• ti. bhagavÄ• hi mahÄ• kass
muhuttena tigÄ• vutamaggamagamÄ• si. Ä• á¸·avakassatthÄ• ya \Ne II 138/ tiá¹ƒsayojanaá
pukkusÄ• tissa pana paÃ±cacattÄ• lÄ«sayojanaá¹ƒ, mahÄ• kappinassa vÄ«sayojanasataá¹
yojanasatÄ• ni, dhammasenÄ• patino saddhivihÄ• rikassa vanavÄ• sissa tissasÄ• maá¹‡era
vÄ«sayojanasataá¹ƒ agamÄ• si. __imaá¹ƒ sandhÄ• yÄ• _ti imaá¹ƒ aturitacÄ• rikaá¹ƒ sandh

__upalabhiá¹ƒsÅ«_ti ettha savanavasena upalabhiá¹ƒsÅ«ti imamatthaá¹ƒ dassento __ ``so
jÄ• niá¹ƒsÅ«â€™â€™ _ti Ä• ha. sabbampi vÄ• kyaá¹ƒ avadhÄ• raá¹‡aphalattÄ• antogadhÄ
``padapÅ«raá¹‡amatte vÄ• nipÄ• toâ€™â€™ _ti. __avadhÄ• raá¹‡atthenÄ• _ti pana iminÄ•
iá¹-á¹-hatthatovadhÄ• raá¹‡atthaá¹ƒ kho-saddaggahaá¹‡anti dasseti. __assosÄ«_ti padaá¹ƒ
phullitamaá¹‡á¸• itavibhÅ«sitaá¹ƒ viya hontaá¹ƒ pÅ«ritaá¹ƒ nÄ• ma hoti, tena ca purimapacc
saá¹ƒsiliá¹-á¹-hÄ• ni nÄ• ma honti, na tasmiá¹ƒ aggahiteti Ä• ha __ ``padapÅ«raá¹‡ena
byaÃ±janasiliá¹-á¹-hatÄ• mattamevÄ• â€™â€™ _ti. __matta_saddo visesanivattiattho. tenas
dassitÄ• hoti, __eva_saddena pana byaÃ±janasiliá¹-á¹-hatÄ• ya ekantikatÄ• .

__samitapÄ• pattÄ• _ti accantaá¹ƒ anavasesato savÄ• sanaá¹ƒ samitapÄ• pattÄ• . evaÃ±h

bÄ• hirakavÄ«tarÄ• gasekkhÄ• sekkhapÄ• pasamanato bhagavato pÄ• pasamanaá¹ƒ vises
yathÄ• bhÅ«taguá¹‡Ä• dhigatametaá¹ƒ nÄ• maá¹ƒ yadidaá¹ƒ samaá¹‡oti dÄ«peti. anekatth
anussavattho adhippetoti Ä• ha __ ``khalÅ«ti anussavatthe nipÄ• toâ€™â€™ _ti. __Ä• lapa
piyÄ• lÄ• pavacanamattaá¹ƒ. piyasamudÄ• hÄ• rÄ• hete ``bhoâ€™â€™ ti vÄ• ``Ä• vusoâ€
piyÄ• â€™â€™ ti vÄ• . __gottavasenÄ• _ti ettha gaá¹ƒ tÄ• yatÄ«ti gottaá¹ƒ. gotamoti hi pav
buddhiÃ±ca tÄ• yati ekaá¹ƒsikavisayatÄ• ya rakkhatÄ«ti gottaá¹ƒ. yathÄ• hi buddhi Ä• ram
\Be II 152/ vinÄ• na vattati, tathÄ• abhidhÄ• naá¹ƒ abhidheyyabhÅ«tena, tasmÄ• so gotta
tÄ• yati rakkhatÄ«ti vuccati. ko pana soti? aÃ±Ã±akulaparamparÄ• sÄ• dhÄ• raá¹‡aá¹ƒ tass
Ä• dipurisasamudÄ• gataá¹ƒ taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«
__samaá¹‡o_ti iminÄ• parikkhakajanehi bhagavato bahumatabhÄ• vo dassito samitapÄ• p
iminÄ• lokiyajanehi uccÄ• kulasambhÅ«tatÄ• dÄ«pitÄ• tena uditoditavipulakhattiyakulavib
sabbakhattiyÄ• naÃ±hi Ä• dibhÅ«tamahÄ• sammatamahÄ• rÄ• jato paá¹-á¹-hÄ• ya asambh
sakyarÄ• jakulaá¹ƒ.

__kenaci pÄ• rijuÃ±Ã±enÄ• _ti Ã±Ä• tipÄ• rijuÃ±Ã±abhogapÄ• rijuÃ±Ã±Ä• dinÄ• kenacipi
__anabhibhÅ«to_ anajjhotthaá¹-o. tathÄ• hi tassa kulassa na kiÃ±ci pÄ• rijuÃ±Ã±aá¹ƒ lokan
abhijÄ• tiyaá¹ƒ, atha kho vaá¸• á¸• hiyeva. abhinikkhamane ca tatopi samiddhatamabhÄ• vo
pÄ• kaá¹-o paÃ±Ã±Ä• toti. __sakyakulÄ• pabbajito_ti idaá¹ƒ vacanaá¹ƒ bhagavato saddhÄ•
vuttaá¹ƒ mahantaá¹ƒ Ã±Ä• tiparivaá¹-á¹-aá¹ƒ mahantaÃ±ca bhogakkhandhaá¹ƒ pahÄ• ya pa

__itthambhÅ«tÄ• khyÄ• natthe_ti itthaá¹ƒ evaá¹ƒpakÄ• ro bhÅ«to jÄ• toti evaá¹ƒ kathanatth
``abbhuggatoâ€™â€™ ti ettha abhi-saddo itthambhÅ«tÄ• khyÄ• natthajotako, tena yogato `
bhavantaâ€™â€™ nti idaá¹ƒ sÄ• miatthe upayogavacanaá¹ƒ. tenÄ• ha __ ``tassa kho pana
atthoâ€™â€™ _ti. __kalyÄ• á¹‡aguá¹‡asamannÄ• gato_ti kalyÄ• á¹‡ehi guá¹‡ehi yutto, tan
adhippÄ• yo. __seá¹-á¹-ho_ti etthÄ• pi eseva nayo. kittetabbato kitti, sÄ• eva saddanÄ«yato
``kittisaddoti kittiyevÄ• â€™â€™ _ti. abhitthavanavasena pavatto saddo __thutighoso. sade
ajjhottharitvÄ• uggato_ti anaÃ±Ã±asÄ• dhÄ• raá¹‡e guá¹‡e Ä• rabbha pavattattÄ• sadeva
ajjhottharitvÄ• abhibhavitvÄ• uggato.

__so bhagavÄ• _ti yo so samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anu
abhisambuddho devÄ• naá¹ƒ atidevo \Be II 153/ sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atib
bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi sadevake loke ``bhagavÄ• â€™â€™ ti patthaá¹-akitti
``bhagavÄ• â€™â€™ ti ca idaá¹ƒ satthu nÄ• makittanaá¹ƒ. tenÄ• ha Ä• yasmÄ• dhammas
nÄ• maá¹ƒ mÄ• tarÄ• kataâ€™â€™ ntiÄ• di (Nidd I 84). parato pana __bhagavÄ• _ti guá¹‡
kammaá¹-á¹-hÄ• nikena ``arahaâ€™â€™ ntiÄ• dÄ«su navasu á¹-hÄ• nesu paccekaá¹ƒ __it
buddhaguá¹‡Ä• anussariyanti, evaá¹ƒ buddhaguá¹‡asaá¹ƒkittanenapÄ«ti dassento __ ``itip
sammÄ• sambuddho ... pe ... itipi bhagavÄ• â€™â€™ _ti Ä• ha. ``itipetaá¹ƒ bhÅ«taá¹ƒ itipe
ntiÄ• dÄ«su (DN I 6) viya idha __iti_saddo Ä• sannapaccakkhakaraá¹‡attho, __pi_-saddo sa

ca tesaá¹ƒ guá¹‡Ä• naá¹ƒ bahubhÄ• vo dÄ«pito, tÄ• ni ca saá¹ƒkittentena viÃ±Ã±unÄ• citta
katvÄ• saá¹ƒkittetabbÄ• nÄ«ti dassento __ ``iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹
evaá¹ƒ nirÅ«petvÄ• kittento yo kitteti, tassa bhagavati ativiya abhippasÄ• do hoti.

__Ä• rakattÄ• _ti suvidÅ«rattÄ• . __arÄ«na_nti kilesÄ• rÄ«naá¹ƒ. __arÄ• na_nti saá¹ƒsÄ• r
__hatattÄ• _ti viddhaá¹ƒsitattÄ• . __paccayÄ• dÄ«na_nti cÄ«varÄ• dipaccayÄ• naÃ±ceva p
visuddhimaggato (Vism I 125-127). yathÄ• ca visuddhimaggato, evaá¹ƒ taá¹ƒsaá¹ƒvaá¹‡á¹
vitthÄ• ro gahetabbo.

__imaá¹ƒ_ \Ne II 140/ __loka_nti nayidaá¹ƒ mahÄ• janassa sammukhamattaá¹ƒ sandhÄ• y
anavasesaá¹ƒ pariyÄ• dÄ• yÄ• ti dassetuá¹ƒ __ ``sadevakaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ten
nidassetÄ«â€™â€™ _ti. __pajÄ• tattÄ• _ti yathÄ• sakaá¹ƒ kammakilesehi nibbattattÄ• .
__paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_ pÄ• risesanayena itaresaá¹ƒ padantarena ga
avayavena viggaho samudÄ• yo samÄ• sattho. __chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹
hi so jÄ• to tannivÄ• sÄ« ca. __sabrahmakavacanena brahmakÄ• yikÄ• dibrahmaggahaá¹‡
__paccatthikasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡a_nti nidassanamattametaá¹ƒ apaccatthikÄ•
samitabÄ• hitapÄ• pÄ• naÃ±ca samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡avac
``sadevakaâ€™â€™ ntiÄ• divisesanÄ• naá¹ƒ vasena sattavisayo lokasaddoti viÃ±Ã±Ä• yati
154/ tesaá¹ƒ, ``salomako sapakkhakoâ€™â€™ tiÄ• dÄ«su pana atulyayogepi ayaá¹ƒ samÄ
byabhicÄ• radassanato pajÄ• gahaá¹‡anti Ä• ha __ ``pajÄ• vacanena sattalokaggahaá¹‡aâ

arÅ«pino sattÄ• attano Ä• neÃ±javihÄ• rena viharantÄ• dibbantÄ«ti devÄ• ti imaá¹ƒ nibba
__ ``sadevakaggahaá¹‡ena arÅ«pÄ• vacaraloko gahitoâ€™â€™ _ti. tenÄ• ha ``Ä• kÄ• sÄ•
devÄ• naá¹ƒ sahabyataâ€™â€™ nti (AN a III 117). __samÄ• rakaggahaá¹‡ena chakÄ• mÄ•
savisesaá¹ƒ mÄ• rassa vase vattanato. __sabrahmakaggahaá¹‡ena rÅ«pÄ«brahmaloko gal
gahitattÄ• . __catuparisavasenÄ• _ti khattiyÄ• dicatuparisavasena. itarÄ• pana catasso par
samÄ• rakÄ• diggahaá¹‡ena gahitÄ• evÄ• ti. __avasesasattaloko_ nÄ• gagaruá¸·Ä• dibhec
devamÄ• rabrahmasahitatÄ• saá¹…khÄ• tehi tÄ«hi pakÄ• rehi. __tÄ«su padesÅ«_ti ``sadev
padesu. __tena tenÄ• kÄ• renÄ• _ti sadevakattÄ• dinÄ• tena tena pakÄ• rena. __tedhÄ• tu
porÄ• á¹‡Ä• Ä• hÅ«ti yojanÄ• .

__abhiÃ±Ã±Ä• _ti yakÄ• ralopenÄ• yaá¹ƒ niddeso, abhijÄ• nitvÄ• ti ayamettha atthoti Ä• ha
adhikena Ã±Ä• á¹‡ena Ã±atvÄ• â€™â€™ _ti. __anumÄ• nÄ• dipaá¹-ikkhepo_ti anumÄ• naá
ekappamÄ• á¹‡attÄ• . sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya hi sabbapaccakkhÄ•

__anuttaraá¹ƒ vivekasukha_nti phalasamÄ• pattisukhaá¹ƒ. tena vimissÄ• pi kadÄ• ci bhaga
hotÄ«ti __ ``hitvÄ• pÄ«â€™â€™ _ti __pi_-saddaggahaá¹‡aá¹ƒ. bhagavÄ• hi dhammaá¹ƒ d
parisÄ• sÄ• dhukÄ• raá¹ƒ vÄ• deti, yathÄ• sutaá¹ƒ vÄ• dhammaá¹ƒ paccavekkhati, taá¹ƒ

paricchinditvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjati, yathÄ• paricchedaÃ±ca samÄ• pattito v
á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya \Ne II 141/ dhammaá¹ƒ deseti. __appaá¹ƒ vÄ• bahuá¹
ugghaá¹-itaÃ±Ã±ussa vasena appaá¹ƒ vÄ• , vipaÃ±citaÃ±Ã±ussa neyyassa vÄ• vasena ba
kalyÄ• á¹‡atÄ• ca niyyÄ• nikatÄ• ca sabbaso anavajjabhÄ• venevÄ• ti Ä• ha __ ``anavajja

desakÄ• yattena \Be II 155/ Ä• á¹‡Ä• dividhinÄ• atisajjanaá¹ƒ pabodhanaá¹ƒ desanÄ• ti sÄ
veditabbÄ• ti Ä• ha __ ``desanÄ• ya tÄ• va cÄ• tuppadikagÄ• thÄ• yapÄ«â€™â€™ _tiÄ• di
desanÄ• ya anuvidhÄ• nato tadantogadhÄ• ni evÄ• ti Ä• ha __ ``nidÄ• naá¹ƒ Ä• di, idamavo

sÄ• sitabbapuggalagatena yathÄ• parÄ• dhÄ• disÄ• sitabbabhÄ• vena anusÄ• sanaá¹ƒ tad
vinayanaá¹ƒ sÄ• sananti taá¹ƒ paá¹-ipattidhammavasena veditabbanti Ä• ha __ ``sÄ«lasam
_tiÄ• di. __kusalÄ• na_nti anavajjadhammÄ• naá¹ƒ sÄ«lasamathavipassanÄ• naá¹ƒ sÄ«lad
taá¹ƒmÅ«likattÄ• uttarimanussadhammÄ• naá¹ƒ. ariyamaggassa antadvayavigamena majjh
sammÄ• paá¹-ipattiyÄ• Ä• rabbha nibbattÄ«naá¹ƒ vemajjhatÄ• pi majjhabhÄ• voti vuttaá¹ƒ
pe ... majjhimaá¹ƒ nÄ• mÄ• â€™â€™ _ti. __phalaá¹ƒ pariyosÄ• naá¹ƒ nÄ• ma_ saupÄ• dise
pariyosÄ• naá¹ƒ nÄ• ma_ anupÄ• disesatÄ• vasena. idÄ• ni tesaá¹ƒ dvinnampi sÄ• sanass
dassetuá¹ƒ __ ``tasmÄ• tiha tvaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™
dhammadesanÄ• ya Ä• dimajjhapariyosÄ• naá¹ƒ adhippetanti Ä• ha __ ``idha ... pe ... adhip
tasmiá¹ƒ atthe kathÄ• vadhisaddappabandho gÄ• thÄ• vasena suttavasena ca vavatthito pa
desanÄ• ti vutto, tassa pana attho visesato sÄ«lÄ• di evÄ• ti Ä• ha __ ``bhagavÄ• hi dhamm
dassetÄ«â€™â€™ _ti. tattha __sÄ«laá¹ƒ dassetvÄ• _ti sÄ«laggahaá¹‡ena sasambhÄ• raá¹
maggaggahaá¹‡ena sasambhÄ• ro maggoti tadubhayavasena anavasesato pariyattiatthaá¹
__tenÄ• _ti sÄ«lÄ• didassanena. atthavasena hi idha desanÄ• ya Ä• dikalyÄ• á¹‡Ä• dibhÄ•
__kathikasaá¹‡á¹-hitÄ«_ti kathikassa saá¹‡á¹-hÄ• naá¹ƒ kathanavasena samavaá¹-á¹-hÄ• n

__na so sÄ• tthaá¹ƒ deseti_ niyyÄ• natthavirahato tassÄ• desanÄ• ya. __ekabyaÃ±janÄ• d
sithilÄ• dibhedesu byaÃ±janesu ekappakÄ• reneva dvippakÄ• reneva vÄ• byaÃ±janena yu
vivaá¹-akaraá¹‡atÄ• ya oá¹-á¹-he aphusÄ• petvÄ• uccÄ• retabbato __sabbaniroá¹-á¹-habya
viya. sabbasseva vissajjanÄ«yayuttatÄ• ya __sabbavissaá¹-á¹-habyaÃ±janÄ• _ \Be II 156/ _
viya. sabbasseva sÄ• nusÄ• ratÄ• ya \Ne II 142/ __sabbaniggahitabyaÃ±janÄ• vÄ• _ pÄ• n
sabbÄ• pesÄ• byaÃ±janekadesavaseneva pavattiyÄ• aparipuá¹‡á¹‡abyaÃ±janÄ• ti katvÄ•
vuttÄ• .

á¹-hÄ• nakaraá¹‡Ä• ni sithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ paÃ±casu vaggesu
__sithilaá¹ƒ_. tÄ• ni asithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ vaggesu dutiyacatutth
__dhanitaá¹ƒ_. dvimattakÄ• laá¹ƒ __dÄ«ghaá¹ƒ_. ekamattakÄ• laá¹ƒ __rassaá¹ƒ_. tadeva la
saá¹ƒyogaparaá¹ƒ dÄ«ghaÃ±ca __garukaá¹ƒ_. á¹-hÄ• nakaraá¹‡Ä• ni niggahetvÄ• uccÄ• n

parena sambandhaá¹ƒ katvÄ• uccÄ• retabbaá¹ƒ __sambandhaá¹ƒ_. tathÄ• na sambandha
á¹-hÄ• nakaraá¹‡Ä• ni vissaá¹-á¹-hÄ• ni katvÄ• uccÄ• retabbaá¹ƒ __vimuttaá¹ƒ. dasadhÄ•
pabhedo_ti evaá¹ƒ sithilÄ• divasena byaÃ±janabuddhiyÄ• akkharuppÄ• dakacittassa dasap
hi akkharÄ• ni cittasamuá¹-á¹-hÄ• nÄ• ni yathÄ• dhippetatthabyaÃ±janato byaÃ±janÄ• ni ca

__amakkhetvÄ• _ti amilecchetvÄ• , avinÄ• setvÄ• , ahÄ• petvÄ• ti attho. bhagavÄ• yamatt
ekagÄ• thaá¹ƒ ekavÄ• kyampi deseti, tamatthaá¹ƒ tÄ• ya desanÄ• ya parimaá¹‡á¸• alapada
Ä• ha __ ``paripuá¹‡á¹‡abyaÃ±janameva katvÄ• dhammaá¹ƒ desetÄ«â€™â€™ _ti. idha __
na avomissatÄ• divÄ• cakoti Ä• ha __ ``sakalÄ• dhivacanaâ€™â€™ _nti. __paripuá¹‡á¹‡a_
taá¹ƒ pana kiÃ±ci Å«naá¹ƒ vÄ• adhikaá¹ƒ vÄ• na hotÄ«ti __ ``anÅ«nÄ• dhikavacanaâ€™â
yadatthaá¹ƒ desitaá¹ƒ, tassa sÄ• dhakattÄ• anÅ«natÄ• veditabbÄ• , tabbidhurassa pana a
__sakala_nti sabbabhÄ• gavantaá¹ƒ. __paripuá¹‡á¹‡amevÄ• _ti sabbaso paripuá¹‡á¹‡amev
aparipuá¹‡á¹‡Ä• natthÄ«â€™â€™ _ti. __aparisuddhÄ• desanÄ• nÄ• ma hoti_ taá¹‡hÄ• s
cÄ«varÄ• dayo paccayÄ• , tattha agadhitacittatÄ• ya __lokÄ• misanirapekkho. hitapharaá¹‡
hitÅ«pasaá¹ƒharaá¹‡ena. __mettÄ• bhÄ• vanÄ• ya muduhadayo_ti mettÄ• bhÄ• vanÄ• ya k
__ullumpanasabhÄ• vasaá¹‡á¹-hitenÄ• _ti sakalasaá¹ƒkilesato vaá¹-á¹-adukkhato ca
uddharaá¹‡Ä• kÄ• rÄ• vaá¹-á¹-hitena cittena, karuá¹‡Ä• dhippÄ• yenÄ• ti attho. __tasmÄ• _
sikkhattayasaá¹…gahaá¹ƒ sakalaá¹ƒ sÄ• sanaá¹ƒ idha brahmacariyanti adhippetaá¹ƒ, tasm
iminÄ• samÄ• nÄ• dhikaraá¹‡Ä• ni sabbapadÄ• ni yojetvÄ• atthaá¹ƒ dassento __ ``so dha
pakÄ• setÄ«ti evamettha attho daá¹-á¹-habboâ€™â€™ _ti Ä• ha.

__sundara_nti bhaddakaá¹ƒ. bhaddakatÄ• ca passantassa hitasukhÄ• vahabhÄ• vena ved
``atthÄ• vahaá¹ƒ sukhÄ• vahaâ€™â€™ _nti. tattha __atthÄ• vaha_nti
diá¹-á¹-hadhammikasamparÄ• yikaparamatthasaá¹ƒhitahitÄ• vahaá¹ƒ. __sukhÄ• vaha_nti
yathÄ• vuttatividhasukhÄ• vahaá¹ƒ. __tathÄ• nurÅ«pÄ• na_nti tÄ• disÄ• naá¹ƒ. yÄ• disehi p
143/ samannÄ• gato, tehi catuppamÄ• á¹‡ikassa lokassa sabbathÄ• pi accantappasÄ• dan
yathÄ• bhÅ«tasabhÄ• vattÄ• ti dassento __ ``yathÄ• rÅ«poâ€™â€™ _tiÄ• dimÄ• ha. tattha
arahata_nti iminÄ• dhammappamÄ• á¹‡alÅ«khappamÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ bhagava
itarena itaresaá¹ƒ. __dassanamattampi sÄ• dhu hotÄ«_ti ettha kosiyavatthu kathetabbaá¹ƒ.
micchÄ• diá¹-á¹-hisammÄ• diá¹-á¹-hivasena ubhayapakkhikÄ• . __kerÄ• á¹-ikÄ• _ti saá¹-hÄ

anekatthattÄ• nipÄ• tÄ• naá¹ƒ __yÄ• vaÃ±cida_nti nipÄ• tasamudÄ• yo adhimattappamÄ•
Ä• ha __ ``adhimattappamÄ• á¹‡aparicchedavacanametaâ€™â€™ _nti. __adhimattavippas
vippasannÄ• ni. __vippasannÄ• nÄ«_ti ca pakatiÄ• kÄ• raá¹ƒ atikkamitvÄ• vippasannÄ• nÄ
cakkhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ manoviÃ±Ã±eyyattÄ• kathaá¹ƒ tena tesaá¹ƒ vippasanna
``tassa hÄ«â€™â€™ _tiÄ• di. __tassÄ• _ti brÄ• hmaá¹‡assa. __tesa_nti cakkhÄ• dÄ«naá¹ƒ
evampi manindriyena patiá¹-á¹-hitokÄ• sassa adiá¹-á¹-hattÄ• kathaá¹ƒ manindriyassa vippa
viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. nayaggÄ• hapaÃ±Ã±Ä• hes

vippasanneyeva hoti_ pasannacittasamuá¹-á¹-hitarÅ«pasampadÄ• hi eva cakkhÄ• dÄ«naá¹
pasannatÄ• sambhavato.

jambonadasuvaá¹‡á¹‡aá¹ƒ rattavaá¹‡á¹‡ameva hotÄ«ti Ä• ha __ ``surattavaá¹‡á¹‡assÄ• â
__jambonadasuvaá¹‡á¹‡assa ghaá¹-ikÄ• _ti jambonadasuvaá¹‡á¹‡apiá¹‡á¸• aá¹ƒ. iminÄ• _
nekkhappamÄ• á¹‡ajambonadasuvaá¹‡á¹‡ena kataá¹ƒ akatabhaá¹‡á¸• aá¹ƒ vuttanti dasset
atirekapaÃ±casuvaá¹‡á¹‡ena katapilandhanaá¹ƒ katabhaá¹‡á¸• aá¹ƒ vuttaá¹ƒ. taÃ±hi ghaá¹
hotÄ«ti. __suvaá¹‡á¹‡a_nti ca paÃ±cadharaá¹‡assa \Be II 158/ samaÃ±Ã±Ä• , tasmÄ•
paÃ±cavÄ«satidharaá¹‡ahiraÃ±Ã±avicitaá¹ƒ Ä• bharaá¹‡aá¹ƒ idha nekkhanti adhippetaá¹ƒ.
mahÄ• jambusÄ• khÄ• ya pavattanadiyaá¹ƒ nibbattaá¹ƒ. taá¹ƒ kira ratanaá¹ƒ rattaá¹ƒ. suva
mahÄ• jambuphalarase vÄ• pathaviyaá¹ƒ paviá¹-á¹-he suvaá¹‡á¹‡aá¹…kurÄ• uá¹-á¹-hahan
katapilandhanantipi attho. __suparikammakata_nti suá¹-á¹-hu kataparikammaá¹ƒ. __sampal
pahaá¹-á¹-haá¹ƒ ghaá¹-á¹-anÄ• divasena sukataparikammaá¹ƒ. tenÄ• ha __ ``suvaá¹‡á¹‡ak
suparimajjitanti atthoâ€™â€™ _ti.

__vÄ• á¸·arÅ«pÄ• nÄ«_ti Ä• harimÄ• ni vÄ• á¸·arÅ«pÄ• ni. ``akappiyarÅ«pÄ• kulo akappiya
sÄ• rasamÄ• se. __ratanacitra_nti bhitticchedÄ• divasena ratanacitraá¹ƒ. rukkhatÅ«lalatÄ• t
vasena __tiá¹‡á¹‡aá¹ƒ tÅ«lÄ• naá¹ƒ_. uddalomiyaá¹ƒ __kecÄ«_ti sÄ• rasamÄ• sÄ• cariyÄ•
ekantalomiyaá¹ƒ. __koseyyakaá¹-á¹-issamaya_nti koseyyakasaá¹-amayaá¹ƒ. __ajinacamme
ajinamigacammehi. tÄ• ni kira cammÄ• ni sukhumatarÄ• ni. tasmÄ• dupaá¹-á¹-atipaá¹-á¹-Ä
vuttaá¹ƒ __ ``ajinappaveá¹‡Ä«â€™â€™ _tiÄ• di.

__nikÄ• malÄ• bhÄ«_ti yathicchitalÄ• bhÄ«. tenÄ• ha __ ``icchiticchitalÄ• bhÄ«â€™â€™ _t
uá¸·Ä• ralÄ• bhÄ«. kasiranti hi parittaá¹ƒ vuccati, tappaá¹-ikkhepena __akasiraá¹ƒ_ uá¸·Ä• r
``mahantalÄ• bhÄ«â€™â€™ _tiÄ• di.

__laddhÄ• ca na kappantÄ«_ti sÄ• maÃ±Ã±ena paá¹-isiddhattÄ• sabbathÄ• na kappatÄ«
tannivattanatthaá¹ƒ __ ``kiÃ±ci kiÃ±ci kappatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __suddhako
ratanaparisibbanarahitaá¹ƒ. ettha ca ``suddhakoseyyaá¹ƒ pana vaá¹-á¹-atÄ«â€™â€™ ti __v
254) vuttattÄ• idhÄ• pi ettakameva vuttaá¹ƒ. __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv
``á¹-hapetvÄ• tÅ«likaá¹ƒ sabbÄ• neva gonakÄ• dÄ«ni ratanaparisibbitÄ• ni na vaá¹-á¹-antÄ
tattha ``á¹-hapetvÄ• tÅ«likaâ€™â€™ nti etena ratanasibbanarahitÄ• pÄ« tÅ«likÄ• na vaá¹-
__vacanato_ti etena __vinaye_ (Vin II 297) vuttabhÄ• vaá¹ƒ dasseti. __ekena vidhÄ• nenÄ•
vidhÄ• naá¹ƒ sandhÄ• ya vadati. yadi evaá¹ƒ kasmÄ• bhagavatÄ• ``laddhÄ• ca na kappan
paá¹-isedho katoti Ä• ha __ ``akappiyaá¹ƒ pana upÄ• dÄ• yÄ• â€™â€™ _tiÄ• di.

__pallaá¹…ka_nti ettha __pari_-saddo samantatoti etasmiá¹ƒ atthe vattati, tasmÄ• vÄ• mÅ
dakkhiá¹‡Å«ruÃ±ca samaá¹ƒ á¹-hapetvÄ• ubho pÄ• de aÃ±Ã±amaÃ±Ã±asambandhe katvÄ

pallaá¹…kanti Ä• ha __ ``samantato Å«rubaddhÄ• sanaâ€™â€™ _nti. Å«rÅ«naá¹ƒ bandhan
__pallaá¹…kaá¹ƒ Ä• bhujitvÄ• _ti ca yathÄ• pallaá¹…kavasena nisajjÄ• hoti, evaá¹ƒ ubho
katvÄ• ti attho. taá¹ƒ pana ubhinnaá¹ƒ pÄ• dÄ• naá¹ƒ tathÄ• sambandhatÄ• karaá¹‡anti Ä•
_ti. __ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• aá
piá¹-á¹-hikaá¹‡á¹-ake koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammama
paá¹‡amanti. athassa yÄ• tesaá¹ƒ paá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppa
tÄ• su anuppajjamÄ• nÄ• su cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ na paripatati,
gacchati. tenÄ• ha __ ``aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹‡á¹-akeâ€™â€™ _tiÄ• di. __ujuá¹ƒ kÄ
uparimaá¹ƒ kÄ• yaá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• , ayameva vÄ• pÄ• á¹-ho. heá¹-á¹-himakÄ• ya
nisajjÄ• vacaneneva bodhitanti. __ujuá¹ƒ kÄ• ya_nti ettha __kÄ• ya_-saddo uparimakÄ• yav

__parimukha_nti \Ne II 145/ ettha __pari_-saddo abhisaddena samÄ• natthoti Ä• ha __
``kammaá¹-á¹-hÄ• nÄ• bhimukhaâ€™â€™ _nti, bahiddhÄ• puthuttÄ• rammaá¹‡ato nivÄ• re
purakkhatvÄ• ti attho. ettha yathÄ• ``vanantaÃ±Ã±eva pavisÄ• mÄ«â€™â€™ tiÄ• dinÄ• bh
senÄ• sanaá¹ƒ dassitaá¹ƒ, evaá¹ƒ ``nisÄ«dÄ• mÄ«â€™â€™ ti iminÄ• alÄ«nÄ• nuddhaccap
dassito, ``pallaá¹…kaá¹ƒ Ä• bhujitvÄ• â€™â€™ ti iminÄ• nisajjÄ• ya daá¸·habhÄ• vo, ``pari
upaá¹-á¹-hapetvÄ• â€™â€™ ti iminÄ• Ä• rammaá¹‡apariggahÅ«pÄ• yo. __pariggahitaniyyÄ
gahitÄ• sammosaá¹ƒ pariccattasammosaá¹ƒ satiá¹ƒ katvÄ• , paramasatinepakkaá¹ƒ upaá¹-
__parÄ«ti pariggahaá¹-á¹-ho_ ``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1VI 20) viya. __n
``suÃ±Ã±atavimokkhaâ€™â€™ ntiÄ• dÄ«su (Paá¹-is I 209-210) viya. paá¹-ipakkhato niggan
niyyÄ• naá¹-á¹-ho.

cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni dibbabhÄ• vÄ• vahattÄ• dibbavihÄ• rÄ• nÄ• ma hontÄ
tadÄ• sannappavattacaá¹…kamopi tadupacÄ• rato dibbo nÄ• ma hotÄ«ti Ä• ha __ ``cattÄ•
_tiÄ• di. __samÄ• pajjitvÄ• caá¹…kamantassÄ• _ti idaÃ±ca caá¹…kamantassa antarantarÄ
samÄ• pajjitvÄ• uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya caá¹…kamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi sa
avuá¹-á¹-hitena sakkÄ• caá¹…kamituá¹ƒ. __samÄ• pattito vuá¹-á¹-hÄ• ya caá¹…kamantass
samÄ• pattito vuá¹-á¹-hahitvÄ• antarantarÄ• samÄ• pajjitvÄ• caá¹…kamantassa vasena v
__vihÄ• resÅ«_ti \Be II 160/ brahmavihÄ• re, ariyavihÄ• re ca. mettÄ• jhÄ• nÄ• dayo hitÅ«p
pavattiyÄ• brahmabhÅ«tÄ• seá¹-á¹-habhÅ«tÄ• vihÄ• rÄ• ti __brahmavihÄ• rÄ• _. anaÃ±Ã
ariyÄ• naá¹ƒ vihÄ• rÄ• ti __ariyavihÄ• rÄ• , _ catassopi phalasamÄ• pattiyo. idha pana arah
Ä• gatÄ• .

__paccavekkhaá¹‡Ä• ya phalasamÄ• patti kathitÄ• _ samÄ• pattiá¹ƒ samÄ• pajjitvÄ• vuá¹-
paccavekkhaá¹‡Ä• sambhavato. __caá¹…kamÄ• dayo_ti phalasamÄ• pattiá¹ƒ samÄ• pann
vuá¹-á¹-hitassapi caá¹…kamaá¹-á¹-hÄ• nanisajjÄ• dayo. __ariyacaá¹…kamÄ• dayo honti_ n
adhippÄ• yo.

venÄ• gapurasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sarabhasuttavaá¹‡á¹‡anÄ•

<65> catutthe gijjhÄ• ettha santÄ«ti gijjhaá¹ƒ, kÅ«á¹-aá¹ƒ. taá¹ƒ etassÄ• ti gijjhakÅ«á¹-o. g
gijjhaá¹ƒ, kÅ«á¹-aá¹ƒ. taá¹ƒ etassÄ• ti gijjhakÅ«á¹-o, pabbato. tasmiá¹ƒ __gijjhakÅ«á¹-e_. te
``gijjhÄ• _ \Ne II 146/ __vÄ• â€™â€™ _tiÄ• di. __acirapakkanto_ti ettha na desantarapakka
atha kho sÄ• sanapakkamananti dassento __ ``imasmiá¹ƒ sÄ• sane pabbajitvÄ• â€™â€™ _
``imassÄ• dhammavinayÄ• â€™â€™ ti vuttaá¹ƒ. labbhatÄ«ti lÄ• bho, catunnaá¹ƒ paccayÄ•
sakkaccaá¹ƒ kÄ• tabbo dÄ• tabboti sakkÄ• ro. paccayÄ• eva hi paá¹‡Ä«tapaá¹‡Ä«tÄ• sun
abhisaá¹…kharitvÄ• katÄ• sakkÄ• rÄ• ti vuccanti. sakkÄ• roti vÄ• sundarakÄ• ro, parehi a
pupphÄ• dÄ«hi vÄ• pÅ«jÄ• . lÄ• bho ca sakkÄ• ro ca lÄ• bhasakkÄ• rÄ• , te naá¹-á¹-hÄ• p
__naá¹-á¹-halÄ• bhasakkÄ• rÄ• _.

__mahÄ• lÄ• bhasakkÄ• ro uppajjÄ«_ti tadÄ• kira bhagavato mahÄ• lÄ• bhasakkÄ• ro upp
asaá¹…kheyye pÅ«ritadÄ• napÄ• ramisaÃ±cayassa. sabbadisÄ• su hi yamakamahÄ• megh
sabbapÄ• ramiyo ``ekasmiá¹ƒ attabhÄ• ve vipÄ• kaá¹ƒ dassÄ• mÄ• â€™â€™ ti sampiá¹‡á¸
lÄ• bhasakkÄ• ramahoghaá¹ƒ nibbattayiá¹ƒsu. tato tato annapÄ• nayÄ• navatthamÄ• lÄ• ga
khattiyabrÄ• hmaá¹‡Ä• dayo Ä• gantvÄ• ``kahaá¹ƒ buddho \Be II 161/, kahaá¹ƒ bhagavÄ•
purisasÄ«hoâ€™â€™ ti bhagavantaá¹ƒ pariyesanti, sakaá¹-asatehipi paccaye Ä• haritvÄ• c
samantÄ• gÄ• vutappamÄ• á¹‡ampi sakaá¹-adhurena sakaá¹-adhuraá¹ƒ Ä• hacca tiá¹-á¹-h
andhakavindabrÄ• hmaá¹‡o viya. yathÄ• ca bhagavato, evaá¹ƒ bhikkhusaá¹…ghassapi. vu

``tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jito apacito lÄ• bh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ, bhikkhus
... parikkhÄ• rÄ• naâ€™â€™ nti (Ud 38).

tathÄ• ---

``yÄ• vatÄ• kho pana, cunda, etarahi saá¹…gho vÄ• gaá¹‡o vÄ• loke uppanno, nÄ• haá¹ƒ
saá¹…ghampi samanupassÄ• mi evaá¹ƒlÄ• bhaggayasaggappattaá¹ƒ yatharivÄ• yaá¹ƒ, cun
(DN III 176).

svÄ• yaá¹ƒ bhagavato ca saá¹…ghassa ca uppanno lÄ• bhasakkÄ• ro ekato hutvÄ• dvinna
viya appameyyo ahosi, bhagavato pana bhikkhusaá¹…ghassa ca uppanno lÄ• bhasakkÄ• r
uppannoyeva. dhammadharÄ• naÃ±hi kato sakkÄ• ro dhammassa kato nÄ• ma hoti. tena v
ratanÄ• naá¹ƒ mahÄ• lÄ• bhasakkÄ• ro uppajjÄ«â€™â€™ _ti.

vuttamatthaá¹ƒ pÄ• á¸·iyÄ• nidassento __ ``yathÄ• hÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __
yassa hi cattÄ• ro paccaye sakkatvÄ• suabhisaá¹…khate paá¹‡Ä«tapaá¹‡Ä«te upaneti, so
garubhÄ• vahetÅ«naá¹ƒ uttamaguá¹‡Ä• naá¹ƒ matthakappattiyÄ• anaÃ±Ã±asÄ• dhÄ• raá¹
sabbadevamanussehi pÄ• sÄ• á¹‡acchattaá¹ƒ viya garukato. yasmiÃ±hi garubhÄ• vaá¹ƒ pa
denti, so garukato. __mÄ• nito_ti sammÄ• paá¹-ipattiyÄ• mÄ• nito manena piyÄ• yito. tÄ• y
manÄ• patÄ• . __pÅ«jito_ti mÄ• nanÄ• dipÅ«jÄ• ya ceva catupaccayapÅ«jÄ• ya ca pÅ«jito.
pÅ«janaÃ±ca karonti, so pÅ«jito. __apacito_ti nÄ«cavuttikaraá¹‡ena apacito. satthÄ• raÃ±hi
hatthikkhandhÄ• dÄ«hi otaranti, maggaá¹ƒ denti, aá¹ƒsakÅ«á¹-ato sÄ• á¹-akaá¹ƒ apanenti.
vuá¹-á¹-hahanti, vandantÄ«ti evaá¹ƒ so tehi apacito nÄ• ma hoti.

__avaá¹‡á¹‡aá¹ƒ pattharitvÄ• _ti avaá¹‡á¹‡aá¹ƒ tattha tattha saá¹ƒkittanavasena pattharitv
__Ä• vaá¹-á¹-animÄ• ya_nti Ä• vaá¹-á¹-etvÄ• gahaá¹‡amÄ• yaá¹ƒ. Ä• vaá¹-á¹-eti purimÄ• k
vatteti etÄ• yÄ• ti Ä• vaá¹-á¹-anÄ«, mÄ• yÄ• , taá¹ƒ Ä• vaá¹-á¹-animÄ• yaá¹ƒ __osÄ• retvÄ•
__koá¹-ito paá¹-á¹-hÄ• yÄ• _ti antimakoá¹-ito paá¹-á¹-hÄ• ya. thaddhakÄ• yena pharusavÄ•
ratanÄ• naá¹ƒ avaá¹‡á¹‡akathanaá¹ƒ anatthÄ• vahattÄ• visasiÃ±canasadisÄ• hotÄ«ti Ä• h
siÃ±citvÄ• â€™â€™ _ti. __aÃ±Ã±Ä• to_ti Ä• Ã±Ä• to. tenÄ• ha __ ``Ã±Ä• toâ€™â€™ _tiÄ•

__kÄ• yaá¹…ga_nti kÄ• yameva aá¹…gaá¹ƒ, kÄ• yassa vÄ• aá¹…gaá¹ƒ, sÄ«sÄ• di. __vÄ•
sÄ• dhÅ«â€™â€™ ti evamÄ• divÄ• cÄ• ya avayavaá¹ƒ. __ekakenÄ• _ti asahÄ• yena. __im
caraá¹‡akÄ• leâ€™â€™ tiÄ• dinÄ• vuttassa. __yato yato garu dhura_nti yasmiá¹ƒ yasmiá¹
bhÄ• rikaá¹ƒ hoti, aÃ±Ã±e balibaddÄ• ukkhipituá¹ƒ na sakkonti. __yato gambhÄ«ravattanÄ
vattanÄ«, dummaggassetaá¹ƒ nÄ• maá¹ƒ, yasmiá¹ƒ á¹-hÄ• ne udakacikkhallamahantatÄ• y
visamacchinnataá¹-abhÄ• vena vÄ• maggo gambhÄ«ro hotÄ«ti attho. __tadÄ• ssu kaá¹‡ha
nipÄ• tamattaá¹ƒ, tadÄ• kaá¹‡haá¹ƒ yuÃ±jentÄ«ti attho. yadÄ• dhuraÃ±ca garu hoti maggo
aÃ±Ã±e balibadde apanetvÄ• kaá¹‡hameva yuÃ±jentÄ«ti vuttaá¹ƒ hoti. __svÄ• ssu taá¹ƒ va
__assÅ«_ti nipÄ• tamattameva, so taá¹ƒ dhuraá¹ƒ vahatÄ«ti attho.

__gehavetana_nti \Ne II 148/ gehe nivuá¹-á¹-habhÄ• vahetu dÄ• tabbaá¹ƒ. __kÄ• á¸·ako nÄ
aÃ±janavaá¹‡á¹‡o kiresa, tenassa ``kÄ• á¸·akoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. __kÄ• á¸·a
Ä• hÄ• _ti kÄ• á¸·ako kira ekadivasaá¹ƒ cintesi ``mayhaá¹ƒ mÄ• tÄ• duggatÄ• maá¹ƒ putta
dukkhena poseti, yaá¹ƒnÅ«nÄ• haá¹ƒ bhatiá¹ƒ katvÄ• imaá¹ƒ duggatabhÄ• vato moceyyaâ
paá¹-á¹-hÄ• ya bhatiá¹ƒ upadhÄ• rento vicarati. atha tasmiá¹ƒ divase gÄ• magorÅ«pehi sad
carati. satthavÄ• haputtopi gosuttavittako, so ``atthi nu kho etesaá¹ƒ gunnaá¹ƒ antare sakaá
samattho\Be II 163/ usabhÄ• jÄ• nÄ«yoâ€™â€™ ti upadhÄ• rayamÄ• no bodhisattaá¹ƒ disv
sakkhissati mayhaá¹ƒ sakaá¹-Ä• ni uttÄ• retuâ€™â€™ nti aÃ±Ã±Ä• si. tena taá¹ƒ upasaá¹…
aÃ±Ã±esaá¹ƒ ... pe ... gehameva agamÄ• sÄ«_ti tadÄ• kira gÄ• madÄ• rakÄ• ``kiá¹ƒ nÄ• n
galeâ€™â€™ ti tassa santikaá¹ƒ Ä• gacchanti. so te anubandhitvÄ• dÅ«ratova palÄ• pento
taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__sÄ• yanhasamaya_nti sÄ• yanhakÄ• le. bhummatthe etaá¹ƒ upayogavacanaá¹ƒ. na hett
sambhavati. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ettha tehi tehi
saddhivihÄ• rikaantevÄ• sikaupÄ• sakaupÄ• sikÄ• disattehi ceva rÅ«pÄ• rammaá¹‡Ä• disa
apasakkitvÄ• nilÄ«yanaá¹ƒ vivecanaá¹ƒ kÄ• yacittehi tato vivittatÄ• ya paá¹-isallÄ• naá¹ƒ k
cittaviveko ca. yo tato duvidhavivekato vuá¹-á¹-hito bhavaá¹…gappattiyÄ• sabrahmacÄ• rÄ
apeto. so paá¹-isallÄ• nÄ• vuá¹-á¹-hito nÄ• ma hoti. ayaá¹ƒ pana yasmÄ• paá¹-isallÄ• nÄ•
phalasamÄ• pattito vuá¹-á¹-hÄ• si, tasmÄ• __ ``phalasamÄ• pattitoâ€™â€™ _ti vuttaá¹ƒ. _
bhavissÄ• mÄ• _ti nÄ• makÄ• yena desanÄ• sampaá¹-icchanavasena sakkhibhÅ«tÄ• bhav
Ä• sane nisÄ«dÄ«â€™â€™ ti idaá¹ƒ kasmÄ• vuttaá¹ƒ. titthiyÄ• hi bhagavato paá¹-ipakkhÄ
Ä• sanaá¹ƒ paÃ±Ã±Ä• pentÄ«ti Ä• ha __ ``tathÄ• gato hÄ«â€™â€™ _tiÄ• di.

__viggÄ• hikakatha_nti viggÄ• hasaá¹ƒvattanikaá¹ƒ sÄ• rambhakathaá¹ƒ. __Ä• yÄ• ceyyÄ•
yÄ• ceyyÄ• si. __pattheyyÄ• sÄ«_ti manasÄ• Ä• sÄ«seyyÄ• si. __piheyyÄ• sÄ«_ti tasseva
Ä• panno_ti tejahÄ• niyÄ• nittejabhÄ• vaá¹ƒ Ä• panno, nittejabhÅ«toti attho. tato eva bhikk
oloketuá¹ƒ asamatthatÄ• ya __pattakkhandho, _ patitakkhandhoti attho. tenÄ• ha __ ``onata
__dassitadhammesÅ«_ti vuttadhammesu. vacanamattameva hi tesaá¹ƒ, na pana dassanaá
abhÄ• vato. bhagavato eva vÄ• ``ime dhammÄ• anabhisambuddhÄ• â€™â€™ ti parassa v
paá¹-icarissatÄ«_ti paá¹-icchÄ• danavase carissati pavattissati, paá¹-icchÄ• danattho \Ne II
__carati_-saddo anekatthattÄ• dhÄ• tÅ«nanti Ä• ha __ ``paá¹-icchÄ• dessatÄ«â€™â€™ _t
__vÄ• aÃ±Ã±a_nti pana paá¹-icchÄ• danÄ• kÄ• radassananti Ä• ha __ ``aÃ±Ã±ena vÄ• va

tattha __aÃ±Ã±aá¹ƒ vacana_nti yaá¹ƒ samanuyuÃ±jantena bhagavatÄ• parassa dosavibh
vuttaá¹ƒ, taá¹ƒ tato aÃ±Ã±eneva vacanena paá¹-icchÄ• deti. ``Ä• pattiá¹ƒ Ä• pannosÄ«â€™
vuttavacanaá¹ƒ viya ``ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• panno, kaá¹ƒ bhaá¹‡atha, k
tiÄ• divacanena aÃ±Ã±aá¹ƒ Ä• gantukakathaá¹ƒ Ä• haranto ``tvaá¹ƒ itthannÄ• maá¹ƒ Ä• pa
puá¹-á¹-ho ``pÄ• á¹-aliputtaá¹ƒ gatomhÄ«â€™â€™ ti vatvÄ• puna ``na tava pÄ• á¹-aliputta
Ä• pattiá¹ƒ pucchÄ• mÄ• â€™â€™ ti vutte tato rÄ• jagahaá¹ƒ gatomhi. rÄ• jagahaá¹ƒ vÄ• y
Ä• pattiá¹ƒ Ä• pannosÄ«ti. ``tattha me sÅ«karamaá¹ƒsaá¹ƒ laddhaâ€™â€™ ntiÄ• dÄ«ni vad
vuttavacanato aÃ±Ã±aá¹ƒ Ä• gantukakathaá¹ƒ Ä• haranto apanÄ• messati, vikkhepaá¹ƒ ga
tena atuá¹-á¹-hÄ• asomanassikÄ• ti __apaccayo, _ domanassetaá¹ƒ adhivacanaá¹ƒ. neva a
hitaá¹ƒ abhirÄ• dhayatÄ«ti __anabhiraddhi, _ domanassameva. tenevÄ• ha __ ``apaccayen
_nti.

__yassa kho pana te atthÄ• ya dhammo desito_ti ettha __dhamma_-saddena catusaccadh
maggassa vÄ• phalassa vÄ• atthÄ• yÄ• â€™â€™ _ti. catusaccadhammo hi maggaphalÄ•
niggacchatÄ«_ti na pavatteti. __na_nti naá¹ƒ dhammaá¹ƒ. idÄ• ni ``yassa kho pana te atthÄ
desitoâ€™â€™ ti ettha dhamma-saddena paá¹-ipattidhammo dassito, na pana catusaccadh

atthavikappaá¹ƒ dassento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. __paÃ±ca dhammÄ• _ti
gambhÄ«raÃ±Ä• á¹‡acariyabhÅ«tÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ uggahasavanadhÄ• raá¹‡a
sandhÄ• yÄ• ha. __takkarassa sammÄ• dukkhakkhayÄ• yÄ• _ti ettha __sammÄ• _saddo u
takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™â€™ ti. yo hi sammÄ• dhammaá¹ƒ paá¹-ipaj
hotÄ«ti. yo pana vuttanayena takkaro, tassa niyyÄ• naá¹ƒ atthato dhammasseva niyyÄ• nan
``so dhammo ... pe ... na niyyÄ• ti na niggacchatÄ«â€™â€™ _ti Ä• ha.

yadi tiracchÄ• nasÄ«hassa nÄ• do sabbatiracchÄ• naekaccamanussÄ• manussanÄ• dato s
kimaá¹…gaá¹ƒ pana tathÄ• gatasÄ«hassa nÄ• doti \Be II 165/ Ä• ha __ ``sÄ«hanÄ• danti se
yadi vÄ• tiracchÄ• nasÄ«hanÄ• dassa seá¹-á¹-hanÄ• datÄ• nibbhayatÄ• ya appaá¹-isattut
tathÄ• gatasÄ«hanÄ• dasseva ayamattho sÄ• tisayoti Ä• ha __ ``abhÄ«tanÄ• daá¹ƒ appaá¹
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• soâ€™â€™ tiÄ• dinÄ• (MN III 129; AN a I 268-271) hi yo
bhÅ«tatÄ• ya \Ne II 150/ ayaá¹ƒ nÄ• do __seá¹-á¹-hanÄ• do_ nÄ• ma hoti uttamanÄ• do. bh
imamatthaá¹ƒ pana vadantassa bhagavato aÃ±Ã±ato bhayaá¹ƒ vÄ• Ä• saá¹…kÄ• vÄ• nat
hoti. abhÅ«taÃ±hi vadato kutoci bhayaá¹ƒ vÄ• Ä• saá¹…kÄ• vÄ• siyÄ• , evaá¹ƒ pana vada
uá¹-á¹-hahitvÄ• paá¹-ibÄ• hituá¹ƒ samattho nÄ• ma natthÄ«ti ayaá¹ƒ nÄ• do __appaá¹-inÄ•

samantato niggaá¹‡hanavasena todanaá¹ƒ vijjhanaá¹ƒ __sannitodakaá¹ƒ, _ sammÄ• vÄ• n
etenÄ• ti __sannitodakaá¹ƒ_. __vÄ• cÄ• yÄ• _ti ca paccatte karaá¹‡avacanaá¹ƒ. tenÄ• ha _
_ti. __saÃ±jambharimakaá¹ƒsÅ«_ti samantato sambharitaá¹ƒ akaá¹ƒsu, sabbe paribbÄ• jak
tudiá¹ƒsÅ«ti attho. tenÄ• ha __ ``sambharitaá¹ƒ ... pe ... vijjhiá¹ƒsÅ«â€™â€™ _ti. __siá¹…gÄ
siá¹…gÄ• lameva, ``segÄ• lakaá¹ƒyevÄ• â€™â€™ tipi pÄ• á¹-ho. __tassevÄ• _ti siá¹…gÄ•
__bheraá¹‡á¸• akaá¹ƒyevÄ• _ti bhedaá¹‡á¸• asakuá¹‡isadisaá¹ƒyevÄ• ti attho. bhedaá¹‡á¸•
dvimukho, tassa kira saddo ativiya virÅ«po amanÄ• po. tenÄ• ha __ ``apica bhinnassaraá¹ƒ
nadatÄ«â€™â€™ _ti. sesamettha uttÄ• nameva.

sarabhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kesamuttisuttavaá¹‡á¹‡anÄ•

<66> paÃ±came kesamuttaá¹ƒ nivÄ• so etesanti __kesamuttiyÄ• _ti Ä• ha __ ``kesamuttan
__aá¹-á¹-havidhapÄ• nakÄ• nÄ«_ti ambapÄ• nÄ• diaá¹-á¹-havidhÄ• ni pÄ• nÄ• ni.

``mÄ• anussavenÄ• â€™â€™ tiÄ• dÄ«su pana eko daharakÄ• lato paá¹-á¹-hÄ• ya evaá¹ƒ
cirakÄ• lakatÄ• ya anussutiyÄ• labbhamÄ• naá¹ƒ kathamidaá¹ƒ \Be II 166/ aÃ±Ã±athÄ• siy
anussavena gaá¹‡hÄ• ti, tathÄ• gahaá¹‡aá¹ƒ paá¹-ikkhipanto __ ``mÄ• anussavenÄ• â€™
savanaá¹ƒ __anussavo_. aparo ``amhÄ• kaá¹ƒ pitupitÄ• mahÄ• divuddhÄ• naá¹ƒ upadesap
evaá¹ƒ paramparÄ• bhatakathaá¹ƒ nÄ• ma na aÃ±Ã±athÄ• siyÄ• , tasmÄ• bhÅ«tametaâ€™

paá¹-ikkhipanto __ ``mÄ• paramparÄ• yÄ• â€™â€™ _ti Ä• ha. eko kenaci kismiÃ±ci vuttam
nti gaá¹‡hÄ• ti, taá¹ƒ nisedhento __ ``mÄ• itikirÄ• yÄ• â€™â€™ _ti Ä• ha. piá¹-akaá¹ƒ gant
etassÄ• ti piá¹-akasampadÄ• naá¹ƒ, ganthassa uggaá¹‡hanako. tena piá¹-akauggaá¹‡hanal
ganthaá¹ƒ paguá¹‡aá¹ƒ katvÄ• tena taá¹ƒ samentaá¹ƒ sameti, tasmÄ• ``bhÅ«tametaâ€™â
sandhÄ• yesa paá¹-ikkhepo __ ``mÄ• piá¹-akasampadÄ• nenÄ• â€™â€™ _ti, attano uggah
gaá¹‡hitthÄ• ti vuttaá¹ƒ hoti. __sameta_nti saá¹ƒgataá¹ƒ.

koci \Ne II 151/ kaÃ±ci vitakkento ``evameva tena bhavitabbaâ€™â€™ nti kevalaá¹ƒ attano
``bhÅ«tamidaâ€™â€™ nti gaá¹‡hÄ• ti, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``mÄ• takkahetÅ
``imÄ• ya yuttiyÄ• bhÅ«tamidaâ€™â€™ nti kevalaá¹ƒ anumÄ• nato nayaggÄ• hena gaá¹‡h
``mÄ• nayahetÅ«â€™â€™ _ti Ä• ha. kassaci ``evametaá¹ƒ siyÄ• â€™â€™ ti parikappenta
upaá¹-á¹-hÄ• ti, so ``attheta â€™â€™ nti attano parikappitÄ• kÄ• rena gaá¹‡hÄ• ti, taá¹ƒ paa
Ä• kÄ• raparivitakkenÄ• â€™â€™ _ti Ä• ha. aparassa cintayato yathÄ• parikappitaá¹ƒ kaÃ±
aÃ±Ã±athÄ• â€™â€™ ti abhinivisantassa ek�ä• diá¹-á¹-hi uppajjati. yÄ• yassa taá¹ƒ kÄ• ra
paccakkhaá¹ƒ viya nirÅ«petvÄ• cintentassa khamati. so ``attheta â€™â€™ nti diá¹-á¹-hinijjh
gaá¹‡hÄ• ti, taá¹ƒ sandhÄ• yÄ• ha __ ``mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ• â€™â€™ _ti.

__akusalaverassÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±cavidhaá¹ƒ veraá¹ƒ sandhÄ• ya vadati. k
Ä• ha __ ``kodhacittassa abhÄ• venÄ• â€™â€™ _ti. __kilesassÄ• _ti cittaá¹ƒ vibÄ• dhentas
uddhaccakukkuccÄ• dikilesassa. sesamettha uttÄ• nameva.

kesamuttisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ• á¸·hasuttavaá¹‡á¹‡anÄ•

<67> chaá¹-á¹-he \Be II 167/ pÄ• to asitabbabhojanaá¹ƒ pÄ• tarÄ• saá¹ƒ, bhuttaá¹ƒ pÄ• tar
__bhuttapÄ• tarÄ• sÄ• _. __dÄ• sÄ• _ nÄ• ma antojÄ• tÄ• vÄ• dhanakkÄ«tÄ• vÄ• karam
dÄ• sabyaá¹ƒ upagatÄ• . bhattavetanabhatÄ• __kammakÄ• rÄ• _ nÄ• ma.

__nicchÄ• to_ti ettha chÄ• taá¹ƒ vuccati taá¹‡hÄ• jighacchÄ• hetutÄ• ya, sÄ• assa natthÄ
``nittaá¹‡hoâ€™â€™ _ti. __abbhantare santÄ• pakarÄ• naá¹ƒ kilesÄ• na_nti attano santÄ•
darathapariá¸·Ä• hajananena santÄ• panakilesÄ• naá¹ƒ. antotÄ• panakilesÄ• naá¹ƒ abhÄ•
jÄ• toti __sÄ«tibhÅ«to_. tenÄ• ha __ ``sÄ«talÄ«bhÅ«toâ€™â€™ _ti. maggaphalanibbÄ• nas
paá¹-isaá¹ƒvedetÄ«ti __sukhappaá¹-isaá¹ƒvedÄ«_. sesaá¹ƒ suviÃ±Ã±eyyameva.

sÄ• á¸·hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kathÄ• vatthusuttavaá¹‡á¹‡anÄ•

<68> sattame \Ne II 152/ __kathÄ• vatthÅ«nÄ«_ti kathÄ• ya pavattiá¹-á¹-hÄ• nÄ• ni. yasmÄ
pavattati, tasmÄ• __ ``kathÄ• kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti vuttaá¹ƒ. atati satati satataá¹ƒ g
__addhÄ• , _ kÄ• loti Ä• ha __ ``atÄ«tamaddhÄ• naá¹ƒ nÄ• ma kÄ• lopi vattatÄ«â€™â€™ _
paramatthato avijjamÄ• nopi kÄ• lo tasseva dhammassa pavattiavatthÄ• visesaá¹ƒ upÄ• dÄ
atÄ«totiÄ• dinÄ• voharÄ«yati, atÄ«tÄ• dibhedo ca nÄ• mÄ• yaá¹ƒ nippariyÄ• yato dhammÄ
kÄ• lassÄ• ti Ä• ha __ ``khandhÄ• pi vattantÄ«â€™â€™ _ti. yathÄ• vuttamatthaá¹ƒ itaresu
``anÄ• gatapaccuppannesupi eseva nayoâ€™â€™ _ti. __atÄ«tamaddhÄ• na_ntiÄ• dÄ«su c
suttantapariyÄ• yo, abhidhammapariyÄ• yo ca. suttantapariyÄ• yena paá¹-isandhito pubbe a
cutito pacchÄ• anÄ• gato addhÄ• nÄ• ma, saha cutipaá¹-isandhÄ«ti tadantaraá¹ƒ paccupp
abhidhammapariyÄ• yena tÄ«su khaá¹‡esu uppÄ• dato pubbe atÄ«to addhÄ• nÄ• ma, upp
\Be II 168/ nÄ• ma, khaá¹‡attayaá¹ƒ paccuppanno addhÄ• nÄ• ma. tatthÄ• yaá¹ƒ suttantad
suttantapariyÄ• yeneva atÄ«tÄ• divisayaá¹ƒ kathaá¹ƒ dassento __ ``atÄ«te kassapo nÄ• mÄ

ekaá¹ƒseneva byÄ• kÄ• tabbo vissajjetabboti __ekaá¹ƒsabyÄ• karaá¹‡Ä«yo_. ``cakkhu ani
uttarapadÄ• vadhÄ• raá¹‡aá¹ƒ sandhÄ• ya __ ``ekaá¹ƒseneva byÄ• kÄ• tabbaâ€™â€™ _n
tattha abhÄ• vato, purimapadÄ• vadhÄ• raá¹‡e pana vibhajjabyÄ• karaá¹‡Ä«yatÄ• ya. tenÄ
cakkhÅ«ti puá¹-á¹-hena panÄ• â€™â€™ _tiÄ• di. cakkhusote visesatthasÄ• maÃ±Ã±atthÄ•
dvinnaá¹ƒ tesaá¹ƒ sadisacodanÄ• paá¹-icchannamukheneva byÄ• karaá¹‡Ä«yÄ• paá¹-ikkh
ca vissajjitabbatoti Ä• ha __ ``yathÄ• cakkhu, tathÄ• sotaá¹ƒ ... pe ... ayaá¹ƒ paá¹-ipucchÄ
paÃ±hoâ€™â€™ _ti. __taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti jÄ«vasarÄ«rÄ• naá¹ƒ anaÃ±Ã±atÄ
anaÃ±Ã±atÄ• coditÄ• , so eva paramatthato nupalabbhatÄ«ti ca jhÄ• nattayassa metteyyat
abyÄ• kÄ• tabbatÄ• ya __á¹-hapanÄ«yo_ vutto. evarÅ«po hi paÃ±ho tidhÄ• avissajjanÄ«ya
á¹-hapetabbo.

tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _ kÄ• raá¹‡anti Ä• ha _
``kÄ• raá¹‡Ä• kÄ• raá¹‡eâ€™â€™ _ti. __yuttena kÄ• raá¹‡enÄ• _ti anurÅ«pena kÄ• raá¹‡e
niggaá¹‡hituá¹ƒ samattho hoti. __sassatavÄ• dibhÄ• vameva dÄ«petÄ«_ti attanÄ• gahite u
attanopi sassatavÄ• dibhÄ• vameva \Ne II 153/ dÄ«peti. __puggalavÄ• dimhÄ«_ti iminÄ• v
dasseti. paÃ±haá¹ƒ pucchantehi paá¹-ipajjitabbÄ• paá¹-ipadÄ• paÃ±hapucchanakÄ• naá¹ƒ

__paá¹-icaratÄ«_ti paá¹-icchÄ• danavasena carati pavattati. paá¹-icchÄ• danattho eva vÄ•
anekatthattÄ• dhÄ• tÅ«nanti Ä• ha __ ``paá¹-icchÄ• detÄ«â€™â€™ _ti. __aÃ±Ã±enaÃ±Ã±
paá¹-icchÄ• danÄ• kÄ• radassananti Ä• ha __ ``aÃ±Ã±ena vacanenÄ• â€™â€™ _tiÄ• di. ta
yaá¹ƒ codakena cuditakassa dosavibhÄ• vanaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ tato aÃ±Ã±ena
yo hi ``Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutte ``ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä
kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vadati. ``evarÅ«paá¹ƒ kiÃ±ci tayÄ• diá¹-á¹-haâ€™â€™ nti vu
ti sotaá¹ƒ vÄ• upaneti, ayaá¹ƒ aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati nÄ• ma. ``ko Ä• pannoâ€™

avissajjetvÄ• va vikkhepÄ• pajjanaá¹ƒ aÃ±Ã±enaÃ±Ã±aá¹ƒ \Be II 169/ paá¹-icaraá¹‡aá¹ƒ, ba
kathÄ• panÄ• manaá¹ƒ vissajjetvÄ• ti ayametesaá¹ƒ viseso. tenevÄ• ha __ ``Ä• gantukakat
_tiÄ• di. tattha __apanÄ• metÄ«_ti vikkhepeti. __tatrÄ• _ti tasmiá¹ƒ bahiddhÄ• kathÄ• ya ap

upanisÄ«dati phalaá¹ƒ etthÄ• ti kÄ• raá¹‡aá¹ƒ upanisÄ• , upecca nissayatÄ«ti vÄ• upanisÄ
__saupaniso_ti Ä• ha __ ``saupanissayo sapaccayoâ€™â€™ _ti.

__ohitasoto_ti anaÃ±Ã±avihitattÄ• dhammassavanÄ• ya apanÄ• mitasoto. tato eva tadatth
__kusaladhamma_nti ariyamaggo adhippetoti Ä• ha __ ``ariyamaggaâ€™â€™ _nti.

kathÄ• vatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aÃ±Ã±atitthiyasuttavaá¹‡á¹‡anÄ•

<69> aá¹-á¹-hame bhagavÄ• mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etesaá¹ƒ yÄ• thÄ• vato adhigamÄ• y
tenÄ• ha ``bhagavantaÃ±hi nissÄ• ya mayaá¹ƒ ime dhamme Ä• jÄ• nÄ• ma paá¹-ivijjhÄ• mÄ
dhammÄ• _ti tehi attanÄ• adhigantabbatÄ• ya vuttaá¹ƒ. sevitabbÄ• sevitabbÄ• naÃ±hi yÄ•
adhigamaÃ±Ã±Ä• á¹‡Ä• ni adhigacchanakasambandhÄ«ni, tÄ• ni ca sammÄ• sambuddhan
tenÄ• ha __ ``pubbe kassapasammÄ• sambuddhenÄ• â€™â€™ _tiÄ• di. __ime dhammÄ• _
__Ä• jÄ• nÄ• mÄ• _ti abhimukhaá¹ƒ paccakkhato jÄ• nÄ• ma. __paá¹-ivijjhÄ• mÄ• _ti tasse
adhigacchÄ• mÄ• ti attho. bhagavÄ• netÄ• etesanti \Ne II 154/ __bhagavaá¹ƒnettikÄ• . net
veneyyasantÄ• naá¹ƒ pÄ• petÄ• . __vinetÄ• _ti asevitabbadhamme veneyyasantÄ• nato ap
tadaá¹…gavinayÄ• divasena vÄ• __vinetÄ• _. atha vÄ• yathÄ• alamariyaÃ±Ä• á¹‡adassa
__netÄ• . anunetÄ• _ti ``ime dhammÄ• sevitabbÄ• , ime na sevitabbÄ• â€™â€™ ti ubhaya
paÃ±Ã±Ä• petÄ• . tenÄ• ha __ ``yathÄ• sabhÄ• vatoâ€™â€™ _tiÄ• di.

paá¹-isaranti \Be II 170/ etthÄ• ti paá¹-isaraá¹‡aá¹ƒ, bhagavÄ• paá¹-isaraá¹‡aá¹ƒ etesanti
__bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _. Ä• pÄ• thaá¹ƒ upagacchantÄ• hi bhagavÄ• paá¹-isaraá¹‡
samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``catubhÅ«makadhammÄ• â€™â€™ _tiÄ• di. p
sabhÄ• vasampaá¹-ivedhavasena paccekaá¹ƒ upagacchatÄ«ti vÄ• paá¹-isaraá¹‡aá¹ƒ, bhag
etesanti __bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _. paá¹-isarati paá¹-ivijjhatÄ«ti vÄ• paá¹-isaraá¹‡aá¹
paá¹-ivijjhanavasena bhagavÄ• paá¹-isaraá¹‡aá¹ƒ etesanti __bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _
``apicÄ• â€™â€™ _tiÄ• di. __paá¹-ivedhavasenÄ• _ti paá¹-ivijjhitabbatÄ• vasena. asatipi m
vadanto viya hotÄ«ti Ä• ha __ ``phasso Ä• gacchati ahaá¹ƒ bhagavÄ• kinnÄ• moâ€™â€™
Ä• pÄ• thaá¹ƒ Ä• gacchantoyeva hi attano ``ahaá¹ƒ kinnÄ• moâ€™â€™ ti nÄ• maá¹ƒ pucch
nÄ• maá¹ƒ karonto viya hoti.

__paá¹-ibhÄ• tÅ«_ti ettha paá¹-isaddÄ• pekkhÄ• ya ``bhagavantaâ€™â€™ nti upayogavac

sÄ• mivacanavaseneva veditabboti dassento Ä• ha __ ``bhagavatoâ€™â€™ _ti. __paá¹-ibh
bhagavato hi esa bhÄ• go, yadidaá¹ƒ dhammassa desanÄ• , amhÄ• kaá¹ƒ pana bhÄ• go sa
saddalakkhaá¹‡ena sameti. keci pana __paá¹-ibhÄ• tÅ«_ti padassa dissatÅ«ti atthaá¹ƒ vada
dissatu, desÄ«yatÅ«ti vÄ• attho. __upaá¹-á¹-hÄ• tÅ«_ti Ã±Ä• á¹‡assa paccupatiá¹-á¹-hatu.
adhippayÄ• so_ti ettha ko adhikappayogoti attho.

__lokavajjavasenÄ• _ti lokiyajanehi pakatiyÄ• garahitabbavajjavasena. __vipÄ• kavajjavas
apÄ• yasaá¹ƒvattanikavajjavasena. __katha_ntiÄ• dinÄ• ubhayavajjavasenapi appasÄ• vaj
sesamettha suviÃ±Ã±eyyameva.

aÃ±Ã±atitthiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. akusalamÅ«lasuttavaá¹‡á¹‡anÄ•

<70> navame lubbhatÄ«ti __lobho_. dussatÄ«ti __doso_. muyhatÄ«ti __moho_. lobhÄ• dÄ
asahajÄ• tÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ kesaÃ±ci akusalÄ• naá¹ƒ upanissayapac
adinnÄ• dÄ• nÄ• dÄ«naá¹ƒ kesaÃ±ci \Be II 171/ sampayuttÄ• hutvÄ• uppÄ• dakaá¹-á¹-her
sÄ• vajjadukkhavipÄ• kaá¹-á¹-henÄ• ti Ä• ha __ ``akusalÄ• naá¹ƒ mÅ«lÄ• ni, akusalÄ• ni ca
vuttampi cetaá¹ƒ ``ratto kho, Ä• vuso, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto pÄ• á¹‡ampi
__yadapÄ«_ti liá¹…gavipallÄ• sena vuttanti Ä• ha __ ``yopi, bhikkhave, lobhoâ€™â€™ _ti. _
eseva nayoti Ä• ha __ ``sopi akusalamÅ«laâ€™â€™ _nti. vinÄ• pi liá¹…gavipallÄ• sena atth
``akusalamÅ«laá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. __sabbatthÄ• _ti ``yadapi, bhikkhave, dos
ntiÄ• dÄ«su. __abhisaá¹…kharotÄ«_ti ettha __Ä• yÅ«hatÄ«_ti atthaá¹ƒ vatvÄ• taÃ±ca Ä• y
paccayasamavÄ• yasiddhito sampiá¹‡á¸• anaá¹ƒ rÄ• sikaraá¹‡aá¹ƒ viya hotÄ«ti Ä• ha __ ``
karotÄ«â€™â€™ _ti.

pÄ• á¸·iyaá¹ƒ ``vadhenÄ• â€™â€™ tiÄ• dÄ«su __vadhenÄ• _ti mÄ• raá¹‡ena vÄ• pothane
hiá¹ƒsanattho viheá¹-hanattho ca hoti. __bandhanenÄ• _ti addubandhanÄ• dinÄ• . __jÄ• niy
``sataá¹ƒ gaá¹‡hatha, sahassaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ pavattitadaá¹‡á¸• enÄ• t
paÃ±casikhamuá¹‡á¸• akakaraá¹‡aá¹ƒ, gomayasiÃ±canaá¹ƒ, gÄ«vÄ• ya kuraá¹‡á¸• akaban
garahapÄ• panena. tattha __paÃ±casikhamuá¹‡á¸• akakaraá¹‡aá¹ƒ_ nÄ• ma kÄ• kapakkha
__gomayasiÃ±canaá¹ƒ_ sÄ«sena kaá¹‡odakÄ• vasecanaá¹ƒ. __kuraá¹‡á¸• akabandhanaá¹

__kÄ• lasmiá¹ƒ na vadatÄ«_ti yuttakÄ• le na vadati, vattabbakÄ• lassa pubbe vÄ• pacchÄ
hoti. __abhÅ«tavÄ• dÄ«_ti yaá¹ƒ natthi, tassa vattÄ• . tenÄ• ha __ ``bhÅ«taá¹ƒ na vadatÄ«â
na vadatÄ«_ti kÄ• raá¹‡aá¹ƒ na vadati, akÄ• raá¹‡anissitaá¹ƒ nipphalaá¹ƒ vattÄ• hoti. __dh
sabhÄ• vaá¹ƒ na vadati, asabhÄ• vaá¹ƒ vattÄ• ayathÄ• vÄ• dÄ«ti attho. __vinayaá¹ƒ na va
na vadati, na saá¹ƒvaravinayappaá¹-isaá¹ƒyuttassa vattÄ• hoti, attano suá¹‡antassa ca na

saá¹ƒvaravinayÄ• vahassa vattÄ• ti attho.

__ataccha_nti abhÅ«tatthaá¹ƒ. tenÄ• ha __ ``itaraá¹ƒ tasseva vevacanaâ€™â€™ _nti. atha
asantaá¹ƒ avijjamÄ• naá¹ƒ. __ataccha_nti atathÄ• kÄ• raá¹ƒ.

puÃ±Ã±akammato eti uppajjatÄ«ti ayo, vaá¸• á¸• hi. tappaá¹-ikkhepena __anayo, _ avaá¸•
``anayaá¹ƒ Ä• pajjatÄ«ti avaá¸• á¸• hiá¹ƒ Ä• pajjatÄ«â€™â€™ _ti. __mÄ• luvÄ• sipÄ• á¹-ikÄ
dÄ«ghasaá¹‡á¹-hÄ• naá¹ƒ mÄ• luvÄ• pakkaá¹ƒ \Ne II 156/, mÄ• luvÄ• phalapoá¹-á¹-halikÄ•
__phalitÄ• yÄ• _ti Ä• tapena sussitvÄ• bhinnÄ• ya. __vaá¹-arukkhÄ• dÄ«naá¹ƒ mÅ«le_ti va
__sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ na sakkontÄ«_ti kasmÄ• na sakkonti? bhavanavinÄ• s
patitamÄ• luvÄ• bÄ«jato hi latÄ• uppajjitvÄ• rukkhaá¹ƒ abhiruhati. sÄ• mahÄ• pattÄ• ceva
mahÄ• kolirapattasaá¹‡á¹-hÄ• nehi tato ca mahantatarehi sÄ• khÄ• viá¹-apantarehi pattehi s
rukkhaá¹ƒ mÅ«lato paá¹-á¹-hÄ• ya vinandhamÄ• nÄ• sabbaviá¹-apÄ• ni saÃ±chÄ• detvÄ•
tiá¹-á¹-hati, sÄ• vÄ• te vÄ• yante deve vÄ• vassante oghanaheá¹-á¹-hÄ• gatÄ• olambanah
janetvÄ• tassa rukkhassa sabbasÄ• khaá¹ƒ bhijjati, bhÅ«miyaá¹ƒ nipÄ• teti. tato tasmiá¹ƒ r
patiá¹-á¹-hitavimÄ• naá¹ƒ bhijjati vinassati. iti tÄ• devatÄ• yo bhavanavinÄ• sabhayÄ• saka
saá¹‡á¹-hÄ• tuá¹ƒ na sakkonti. ettha ca yaá¹ƒ sÄ• khaá¹-á¹-hakavimÄ• naá¹ƒ hoti, taá¹ƒ sÄ•
tattha tattheva bhijjitvÄ• sabbasÄ• khÄ• su bhinnÄ• su sabbaá¹ƒ bhijjati, rukkhaá¹-á¹-hakav
rukkhassa mÅ«lamattampi tiá¹-á¹-hati, tÄ• va na nassatÄ«ti veditabbaá¹ƒ. __tattha tattha pa
tattha bhijjitvÄ• . sesamettha suviÃ±Ã±eyyameva.

akusalamÅ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uposathasuttavaá¹‡á¹‡anÄ•

<71> dasame __tadahÅ«_ti ettha tasmiá¹ƒ ahanÄ«ti atthoti Ä• ha __ ``tasmiá¹ƒ ahu uposat
upavasanti etthÄ• ti __uposatho, _ uposathadivaso. __upavasantÄ«_ti ca sÄ«lena vÄ• ana
khÄ«rasÄ• yanÄ• dividhinÄ• vÄ• upetÄ• hutvÄ• vasantÄ«ti attho. uposathadivase hi sÄ•
sabbaso Ä• hÄ• rassa abhuÃ±janena khÄ«rasÄ• yanamadhusÄ• yanÄ• dividhinÄ• vÄ• up
uposathadivaso aá¹-á¹-hamicÄ• tuddasipannarasibhedena tividho, tasmÄ• sesadvayanivÄ•
``pannarasikauposathadivaseâ€™â€™ _ti vuttaá¹ƒ. __vavassaggatthe_ti vacasÄ• yatthe. _
viya divasapariyÄ• yo, tassa visesanabhÄ• vena vuccamÄ• no divÄ• saddo savisesena dÄ«
divÄ• _ \Be II 173/, __majjhanhike kÄ• leti atthoâ€™â€™ _ti. __paá¹-icchÄ• petvÄ• _ti samp
kÄ• retvÄ• . __vipÄ• kaphalenÄ• _ti sadisaphalena. __na mahapphalo_ hoti manoduccarita
upakkiliá¹-á¹-habhÄ• vato. __vipÄ• kÄ• nisaá¹ƒsenÄ• _ti udrayaphalena. __vipÄ• kobhÄ• se
paá¹-ipakkhavigamajanitena sabhÄ• vasaá¹…khÄ• tena vipÄ• kobhÄ• sena. __na mahÄ• o
__vipÄ• kavipphÄ• rassÄ• _ti vipÄ• kavepullassa.

__nÄ• haá¹ƒ_ \Ne II 157/ __kvacanÄ«_tiÄ• divacanassa micchÄ• bhinivesavasena pavatta
musÄ• vÄ• dasmiá¹ƒ vadÄ• mÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, catukoá¹-ikasuÃ±Ã±atÄ
ariyadassanamevÄ• ti na tattha musÄ• vÄ• do. vuttaÃ±hetaá¹ƒ ---

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati `nÄ• haá¹ƒ kvacani, kassa
na ca mama kvacani, kismiÃ±ci kiÃ±canatatthÄ«â€™â€™ â€™ tiÄ• di (MN III 70).

ettha hi catukoá¹-ikasuÃ±Ã±atÄ• kathitÄ• . kathaá¹ƒ? ariyo (Vism II 760; Ps III 70) hi __nÄ•
kvaci attÄ• naá¹ƒ na passati, __kassaci kiÃ±canatasmi_nti attano attÄ• naá¹ƒ kassaci paras
upanetabbaá¹ƒ na passati, bhÄ• tiá¹-á¹-hÄ• ne bhÄ• taraá¹ƒ, sahÄ• yaá¹-á¹-hÄ• ne sahÄ• y
parikkhÄ• raá¹ƒ maÃ±Ã±itvÄ• upanetabbaá¹ƒ na passatÄ«ti attho. __na ca mama kvacanÄ
tÄ• va á¹-hapetvÄ• kvacani parassa ca attÄ• naá¹ƒ kvaci na passatÄ«ti ayamattho. idÄ• ni
__ ``mama kismiÃ±ci kiÃ±canatatthÄ«â€™â€™ _ti so parassa attÄ• naá¹ƒ ``mama kismiÃ±
atthÄ«â€™â€™ ti na passati, attano bhÄ• tikaá¹-á¹-hÄ• ne bhÄ• taraá¹ƒ, sahÄ• yaá¹-á¹-hÄ•
parikkhÄ• raá¹-á¹-hÄ• ne parikkhÄ• ranti kismiÃ±ci á¹-hÄ• ne parassa attÄ• naá¹ƒ iminÄ• k
upanetabbaá¹ƒ na passatÄ«ti attho. evamayaá¹ƒ yasmÄ• neva katthaci attÄ• naá¹ƒ passat
kiÃ±canabhÄ• ve upanetabbaá¹ƒ passati. na katthaci parassa attÄ• naá¹ƒ passati, na paras
kiÃ±canabhÄ• ve upanetabbaá¹ƒ passati, tasmÄ• ayaá¹ƒ suÃ±Ã±atÄ• catukoá¹-ikÄ• ti ved

yasmÄ• pana micchÄ• diá¹-á¹-hikÄ• naá¹ƒ yÄ• thÄ• vadassanassa asambhavato
yathÄ• vuttacatukoá¹-ikasuÃ±Ã±atÄ• dassanaá¹ƒ na sambhavati, tasmÄ• ``natthi mÄ• tÄ•
tiÄ• divacanaá¹ƒ \Be II 174/ (DN I 171) viya micchÄ• gÄ• havasena ``nÄ• haá¹ƒ kvacanÄ«â
cettha musÄ• vÄ• dasambhavo. __katthacÄ«_ti á¹-hÄ• ne, kÄ• le vÄ• . atha ``nipphaloâ€™
mahapphaloâ€™â€™ ti saddena hi mahapphalÄ• bhÄ• vova jotito, na pana sabbathÄ• pha
``byaÃ±janameva hi ettha sÄ• vasesaâ€™â€™ _ntiÄ• di. __sesapadesupÄ«_ti ``na mahÄ•

__aá¹-á¹-hahi kÄ• raá¹‡ehÄ«_ti ---

``atha \Ne II 158/ kho, bhante, sakko devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ bha
yathÄ• bhucce vaá¹‡á¹‡e payirudÄ• hÄ• si --- `taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• v
bhagavÄ• bahujanahitÄ• ya paá¹-ipanno bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya
devamanussÄ• naá¹ƒ, evaá¹ƒ bahujanahitÄ• ya paá¹-ipannaá¹ƒ bahujanasukhÄ• ya lokÄ• n
sukhÄ• ya devamanussÄ• naá¹ƒ iminÄ• paá¹…gena samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva
panetarahi aÃ±Ã±atra tena bhagavatÄ• â€™â€™ ti ---

Ä• dinÄ• __mahÄ• govindasutte_ (DN II 296) vitthÄ• ritehi bahujanahitÄ• ya paá¹-ipannÄ• d
buddhÄ• nubhÄ• vadÄ«pakehi aá¹-á¹-hahi kÄ• raá¹‡ehi. atha ``navahi kÄ• raá¹‡ehÄ«â€™â
kÄ• raá¹‡ehÄ«â€™â€™ ti kasmÄ• vuttanti Ä• ha __ ``ettha hi ... pe ... sabbe lokiyalokuttar

saá¹…gahitÄ• â€™â€™ _ti. idaá¹ƒ vuttaá¹ƒ hoti --- imasmiá¹ƒ sutte ``itipi so bhagavÄ• â€™
avisesato sabbepi lokiyalokuttarÄ• buddhaguá¹‡Ä• dÄ«pitÄ• , tasmÄ• tena dÄ«pitaguá¹‡e
kÄ• raá¹‡ehÄ«â€™â€™ ti vuttanti. __arahantiÄ• dÄ«hi pÄ• á¹-iyekkaguá¹‡Ä• va niddiá¹-á¹-
ekekehi padehi ekeke guá¹‡Ä• va niddiá¹-á¹-hÄ• ti attho.

__sahatantika_nti pÄ• á¸·idhammasahitaá¹ƒ. __purimanayeneva yojanÄ• kÄ• tabbÄ• _ti ``
pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• nakkhattaá¹ƒ kÄ«á¸·amÄ• nÄ• na sobhantÄ«â€™â€™ tiÄ
attho.

saá¹…ghassa \Be II 175/ anussaraá¹‡aá¹ƒ nÄ• ma tassa guá¹‡Ä• nussaraá¹‡amevÄ• ti Ä•
ariyapuggalÄ• naá¹ƒ guá¹‡e anussaratÄ«â€™â€™ _ti. __dve tayo vÄ• re gÄ• hÄ• pitaá¹ƒ u
uddhanaá¹ƒ Ä• ropetvÄ• sedanavasena gÄ• hÄ• pitaá¹ƒ usumaá¹ƒ. __purimanayeneva yo
``kiliá¹-á¹-hasmiÃ±hi vatthe pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• nakkhattaá¹ƒ kÄ«á¸·amÄ• nÄ•
tiÄ• dinÄ• nayena yojanÄ• kÄ• tabbÄ• .

__pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya ... pe ... viratÄ• vÄ• _ti etena pahÄ• nahetukÄ• idhÄ• c
dasseti. kammakkhayakaraÃ±Ä• á¹‡ena hi pÄ• á¹‡Ä• tipÄ• tadussÄ«lyassa pahÄ«nattÄ• a
paá¹-iviratÄ• ti vuccati samucchedavasena pahÄ• naviratÄ«naá¹ƒ adhippetattÄ• . kiÃ±cÄ• p
purimapacchimakÄ• latÄ• natthi, maggadhammÄ• naá¹ƒ pana sammÄ• diá¹-á¹-hiÄ• dÄ«na
paccayapaccayuppannabhÄ• ve apekkhite sahajÄ• tÄ• nampi paccayapaccayuppannabhÄ•
purimapacchimabhÄ• veneva hotÄ«ti, gahaá¹‡appavattiÄ• kÄ• ravasena paccayabhÅ«tesu
159/ pahÄ• yakadhammesu pahÄ• nakiriyÄ• ya purimakÄ• lavohÄ• ro, paccayuppannÄ• su
aparakÄ• lavohÄ• ro ca hotÄ«ti pahÄ• naá¹ƒ vÄ• samucchedavasena, virati paá¹-ippassad

atha vÄ• pÄ• á¹‡o atipÄ• tÄ«yati etenÄ• ti __pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡aghÄ• tahetubh
so? ahirikÄ• nottappadosamohavihiá¹ƒsÄ• dayo kilesÄ• . te hi arahanto ariyamaggena pahÄ
pÄ• á¹‡Ä• tipÄ• tadussÄ«lyato accantameva paá¹-iviratÄ• ti vuccanti, kilesesu pahÄ«nesu k
anuppajjanato. __adinnÄ• dÄ• naá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«supi eseva nayo. __viratÄ• vÄ• _
viratiyÄ• kÄ• lÄ• divasena apariyantataá¹ƒ dasseti. yathÄ• hi aÃ±Ã±e samÄ• dinnaviratikÄ
anavaá¹-á¹-hitacittatÄ• ya lÄ• bhajÄ«vitÄ• dihetu samÄ• dÄ• naá¹ƒ bhindanti, na evaá¹ƒ ara
sabbaso pahÄ«napÄ• á¹‡Ä• tipÄ• tattÄ• accantaviratÄ• evÄ• ti.

daá¹‡á¸• anasaá¹…khÄ• tassa paraviheá¹-hanassa ca parivajjanabhÄ• vadÄ«panatthaá¹ƒ
nikkhepavacananti Ä• ha __ ``parÅ«paghÄ• tatthÄ• yÄ• â€™â€™ _tiÄ• di. __lajjÄ«_ti ettha
ottappampi vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. na hi pÄ• pajigucchanapÄ• puttÄ• sarahitaá¹ƒ,
alajjanaá¹ƒ atthÄ«ti. dhammagarutÄ• ya vÄ• arahantÄ• naá¹ƒ dhammassa ca attÄ• dhÄ«n
lajjÄ• va vuttÄ• , na pana lokÄ• dhipati ottappaá¹ƒ. __ ``dayaá¹ƒ mettacittataá¹ƒ Ä• pannÄ•
vuttaá¹ƒ, nanu dayÄ• -saddo ``adayÄ• pannoâ€™â€™ tiÄ• dÄ«su karuá¹‡Ä• ya pavattatÄ«

dayÄ• -saddo anurakkhaá¹‡atthaá¹ƒ antonÄ«taá¹ƒ katvÄ• pavattamÄ• no mettÄ• ya karuá¹
mettÄ• ya pavattamÄ• no vutto. mijjati siniyhatÄ«ti mettÄ• , mettÄ• etassa atthÄ«ti mettaá¹
etassÄ• ti mettacitto, tassa bhÄ• vo __mettacittatÄ• , _ mettÄ• icceva attho.

__sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«_ti etena tassÄ• viratiyÄ• pavattavasena apariya
__pÄ• á¹‡abhÅ«te_ti pÄ• á¹‡ajÄ• te. __anukampakÄ• _ti karuá¹‡Ä• yanakÄ• , yasmÄ• par
visesapaccayo hoti, tasmÄ• vuttaá¹ƒ __ ``tÄ• ya eva dayÄ• pannatÄ• yÄ• â€™â€™ _ti. eva
pÄ• á¹‡Ä• tipÄ• tÄ• virati sampajjati, tehi lajjÄ• mettÄ• karuá¹‡Ä• dhammehi samaá¹…gibh

__parapariggahitassa Ä• dÄ• na_nti parasantakassa Ä• dÄ• naá¹ƒ. theno vuccati coro, tass
kÄ• maÃ±cettha ``lajjÄ« dayÄ• pannoâ€™â€™ ti na vuttaá¹ƒ, adhikÄ• ravasena pana attha
daá¹-á¹-habbaá¹ƒ. yathÄ• hi lajjÄ• dayo pÄ• á¹‡Ä• tipÄ• tappahÄ• nassa visesapaccayÄ• ,
adinnÄ• dÄ• nappahÄ• nassapÄ«ti \Ne II 160/, tasmÄ• sÄ• pi pÄ• á¸·i Ä• netvÄ• vattabbÄ
vÄ• __sucibhÅ«tenÄ• _ti etena hirottappÄ• dÄ«hi samannÄ• gamo, ahirikÄ• dÄ«naÃ±ca pa
``lajjÄ«â€™â€™ tiÄ• di na vuttanti daá¹-á¹-habbaá¹ƒ.

__aseá¹-á¹-hacariya_nti aseá¹-á¹-hÄ• naá¹ƒ hÄ«nÄ• naá¹ƒ, aseá¹-á¹-haá¹ƒ vÄ• lÄ• makaá
nihÄ«navuttiá¹ƒ methunanti attho. __brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• ra_nti methunaviratim
methunÄ• _ti etena --- ``idhekacco na heva kho mÄ• tugÄ• mena saddhiá¹ƒ dvayaá¹ƒdvaya
apica kho mÄ• tugÄ• massa ucchÄ• danaparimaddananhÄ• panasambÄ• hanaá¹ƒ sÄ• diya
nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• dinÄ• (AN b 7.50) vuttÄ• sattavidham
paá¹-ivirati dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

``saccato \Be II 177/ thetatoâ€™â€™ tiÄ• dÄ«su (MN I 19) viya __theta_-saddo thirapariyÄ
saccavÄ• ditÄ• ya á¹-hitakathattÄ• kathÄ• vasena veditabboti Ä• ha __ ``á¹-hitakathÄ• ti att
á¹-hitakatho_ti yathÄ• haliddirÄ• gÄ• dayo anavaá¹-á¹-hitasabhÄ• vatÄ• ya na á¹-hitÄ• , eva
yassa so na á¹-hitakathoti haliddirÄ• gÄ• dayo yathÄ• kathÄ• ya upamÄ• honti, evaá¹ƒ yoj
``pÄ• sÄ• á¹‡alekhÄ• viyÄ• â€™â€™ _tiÄ• dÄ«supi. saddhÄ• ayati pavattati etthÄ• ti sadd
saddhÄ• yikÄ• _ yathÄ• venayikÄ• . saddhÄ• ya vÄ• ayitabbÄ• __saddhÄ• yikÄ• , _ sadd
Ä• pajjati_ visaá¹ƒvÄ• danatoti adhippÄ• yo.

ekaá¹ƒ bhattaá¹ƒ ekabhattaá¹ƒ, taá¹ƒ etesamatthÄ«ti __ekabhattikÄ• , _ ekasmiá¹ƒ divase
bhuÃ±janakÄ• . tayidaá¹ƒ rattibhojanenapi siyÄ• ti Ä• ha __ ``rattÅ«paratÄ• â€™â€™ _ti. ev
siyuá¹ƒ ekabhattikÄ• ti tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ __ ``viratÄ• vikÄ• labhojanÄ• â€™
aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va majjhanhikÄ• ayaá¹ƒ buddhÄ• naá¹ƒ ariyÄ• naá¹
bhojanassa kÄ• lo nÄ• ma, tadaÃ±Ã±o vikÄ• lo. aá¹-á¹-hakathÄ• yaá¹ƒ pana dutiyapadena
paá¹-ikkhittattÄ• aparaá¹‡ho ``vikÄ• loâ€™â€™ ti vutto.

saá¹…khepato ``sabbapÄ• passa akaraá¹‡aâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (DN II 90; D
sacchandarÄ• gappavattito naccÄ• dÄ«naá¹ƒ dassanaá¹ƒ na anulometÄ«ti Ä• ha __ ``sÄ• s
_ti. attanÄ• payojiyamÄ• naá¹ƒ parehi payojÄ• pÄ«yamÄ• naÃ±ca naccaá¹ƒ naccabhÄ• va
ekeneva naccasaddena gahitaá¹ƒ, tathÄ• gÄ«tavÄ• ditasaddÄ• cÄ• ti Ä• ha __ ``naccanan
_ti \Ne II 161/. __Ä• di_-saddena gÄ• yanagÄ• yÄ• panavÄ• danavÄ• dÄ• panÄ• ni saá¹…g
savanampi saá¹…gahitaá¹ƒ virÅ«pekasesanayena. Ä• locanasabhÄ• vatÄ• ya vÄ• paÃ±ca
savanakiriyÄ• yapi dassanasaá¹…khepasabbhÄ• vato __dassanÄ• _icceva vuttaá¹ƒ. avisÅ«
savanaá¹ƒ kadÄ• ci vaá¹-á¹-atÄ«ti Ä• ha __ ``visÅ«kabhÅ«taá¹ƒ dassanaâ€™â€™ _nti. tath
paramatthajotikÄ• ya __khuddakapÄ• á¹-haá¹-á¹-hakathÄ• ya_ ``dhammÅ«pasaá¹ƒhitaá¹ƒ g
gÄ«tÅ«pasaá¹ƒhito dhammo na vaá¹-á¹-atÄ«â€™â€™ ti.

__yaá¹ƒ_ \Be II 178/ __kiÃ±cÄ«_ti ganthitaá¹ƒ vÄ• aganthitaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci __pupph
gandhajÄ• tiyaá¹ƒ. tassÄ• pi ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti vacanato dhÅ«pitassapi adhÅ«pita
vilepanÄ• di na vaá¹-á¹-atÄ«ti dasseti. __uccÄ• _ti uccasaddena samÄ• natthaá¹ƒ ekaá¹ƒ sa
etthÄ• ti __sayanaá¹ƒ_. uccÄ• sayanaá¹ƒ mahÄ• sayanaÃ±ca samaá¹‡asÄ• rupparahitaá¹ƒ
``pamÄ• á¹‡Ä• tikkantaá¹ƒ akappiyattharaá¹‡aâ€™â€™ _nti, Ä• sandÄ• diÄ• sanaÃ±cettha
daá¹-á¹-habbaá¹ƒ. yasmÄ• pana Ä• dhÄ• re paá¹-ikkhitte tadÄ• dhÄ• rakiriyÄ• paá¹-ikkhitt
``uccÄ• sayanamahÄ• sayanÄ• â€™â€™ icceva vuttaá¹ƒ. atthato pana tadupabhogabhÅ«ta
dassitÄ• ti daá¹-á¹-habbÄ• . atha vÄ• ``uccÄ• sayanÄ• sanamahÄ• sayanÄ• sanÄ• â€™â€
ekasesanayena ayaá¹ƒ niddeso kato yathÄ• ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™
Ä• sanakiriyÄ• pubbakattÄ• vÄ• sayanakiriyÄ• ya sayanaggahaá¹‡eneva Ä• sanampi saá¹

__ ``kÄ«vÄ• â€™â€™ _ti ayaá¹ƒ nipÄ• to. ``kittakaâ€™â€™ nti imassa atthaá¹ƒ bodhetÄ«t
``kÄ«vamahapphaloti kittakaá¹ƒ mahapphaloâ€™â€™ _ti. __sesapadesÅ«_ti ``kÄ«vamahÄ
__ratta_-saddo ratanapariyÄ• yoti Ä• ha __ ``pahÅ«tarattaratanÄ• nanti pahÅ«tena rattasaá
samannÄ• gatÄ• naâ€™â€™ _nti. pÄ• á¸·iyaá¹ƒ pana ``pahÅ«tasattaratanÄ• naâ€™â€™ n
__bheritalasadisaá¹ƒ katvÄ• _ti bheritalaá¹ƒ viya samaá¹ƒ katvÄ• . __tato ekaá¹ƒ bhÄ• gaá¹
yathÄ• vuttaá¹ƒ cakkavattirajjaá¹ƒ tato soá¸·asabhÄ• gato ekaá¹ƒ bhÄ• gaá¹ƒ na agghati. __
hotÄ«_ti cakkavattirajjasirito bahutaraá¹ƒ hoti.

__cÄ• tumahÄ• rÄ• jÄ«kÄ• na_ntiÄ• dÄ«su __cÄ• tumahÄ• rÄ• jikÄ• _ nÄ• ma sinerupabb
pabbataá¹-á¹-hÄ• pi Ä• kÄ• saá¹-á¹-hÄ• pi, tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ
manopadosikÄ• , sÄ«tavalÄ• hakÄ• , uá¹‡havalÄ• hakÄ• , candimÄ• , devaputto, sÅ«riyo, c
162/ cÄ• tumahÄ• rÄ• jikadevalokaá¹-á¹-hakÄ• eva. tettiá¹ƒsa janÄ• tattha uppannÄ• ti __t
__tÄ• vatiá¹ƒsÄ• _ti tesaá¹ƒ devÄ• naá¹ƒ nÄ• mamevÄ• ti vuttaá¹ƒ. tepi atthi pabbataá¹-á¹-h
Ä• kÄ• saá¹-á¹-hakÄ• , tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• , tathÄ• yÄ•
II 179/ hi devÄ• naá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ appattÄ• nÄ• ma natthi. tatth
payÄ• tÄ• sampattÄ• ti __yÄ• mÄ• _. tuá¹-á¹-hÄ• pahaá¹-á¹-hÄ• ti __tusitÄ• _. pakatipaá¹-

atirekena ramitukÄ• makÄ• le yathÄ• rucite bhoge nimminitvÄ• nimminitvÄ• ramantÄ«ti __
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• parehi nimmitesu bhogesu vasaá¹ƒ vattentÄ«ti __paranimmitavas

tattha cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ manussagaá¹‡anÄ• ya navutivassasatasa
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ tisso ca vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• n
cuddasa ca vassakoá¹-iyo cattÄ• ri ca vassasatasahassÄ• ni. tusitÄ• naá¹ƒ devÄ• naá¹ƒ sa
vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• ni. nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ dve
ca vassakoá¹-iyo cattÄ• ri ca vassasatasahassÄ• ni. paranimmitavasavattÄ«naá¹ƒ devÄ• na
vassakoá¹-isatÄ• ni ekavÄ«sa koá¹-iyo ca saá¹-á¹-hi ca vassasatasahassÄ• ni.

__muá¹-á¹-hihatthapÄ• dake_ti pÄ• datalato yÄ• va aá¹-aniyÄ• heá¹-á¹-himanto, tÄ• va
muá¹-á¹-hiratanappamÄ• á¹‡apÄ• dake. taÃ±ca kho majjhimassa purisassa hatthena, yassi
samaÃ±Ã±Ä• . sÄ«lasamÄ• dÄ• nato paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ kiÃ±ci akatvÄ• dhammass
kammaá¹-á¹-hÄ• namanasikÄ• rena vÄ• vÄ«tinÄ• metabbanti Ä• ha __ ``taá¹ƒ pana upava
vicÄ• retabbaâ€™â€™ _nti.

__vÄ• caá¹ƒ bhinditvÄ• uposathaá¹…gÄ• ni samÄ• dÄ• tabbÄ• nÄ«_ti ``imaÃ±ca rattiá¹ƒ i
kÄ• lapariccheda á¹ƒ katvÄ• ``uposathaá¹…gavasena aá¹-á¹-ha sikkhÄ• padÄ• ni samÄ• di
puna paccekaá¹ƒ ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikkhÄ• padaá¹ƒ samÄ• diyÄ• mi ... pe
veramaá¹‡isikkhÄ• padaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti evaá¹ƒ vacÄ«bhedaá¹ƒ katvÄ• y
pÄ• á¸·iá¹ƒ ajÄ• nantena pana attano bhÄ• sÄ• ya paccekaá¹ƒ vÄ• ``buddhapaÃ±Ã±attaá¹
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti ekato adhiá¹-á¹-hÄ• navasena vÄ• samÄ• dÄ• tabbÄ• ni, aÃ
adhiá¹-á¹-hÄ• tabbÄ• ni. upÄ• sakasÄ«laÃ±hi attanÄ• samÄ• diyantenapi samÄ• dinnaá¹ƒ
ekajjhaá¹ƒ samÄ• dinnampi samÄ• dinnameva hoti paccekaá¹ƒ samÄ• dinnampi. taá¹ƒ pan
ekÄ• yeva virati ekÄ• cetanÄ• hoti. sÄ• pana sabbaviraticetanÄ• naá¹ƒ kiccakÄ• rÄ«ti ten
samÄ• dinnÄ• neva. paccekaá¹ƒ samÄ• diyato pana nÄ• nÄ• viraticetanÄ• yo yathÄ• sakaá
163/, sabbasamÄ• dÄ• ne pana \Be II 180/ vacÄ«bhedo kÄ• tabboyeva. __parÅ«parodhapa
paravihiá¹ƒsÄ• saá¹ƒyuttÄ• .

nanu ca ``maá¹‡iâ€™â€™ nti vutte veá¸·uriyampi saá¹…gahitameva, kimatthaá¹ƒ pana veá
``veá¸·uriyanti ... pe ... dassetÄ«â€™â€™ _ti. ``maá¹‡iâ€™â€™ nti vatvÄ• va ``veá¸·uriyaâ€
jÄ• timaá¹‡ibhÄ• vaá¹ƒ dassetÄ«ti yojetabbaá¹ƒ. __ekavassikaveá¸·uvaá¹‡á¹‡a_nti jÄ• tito
ekavassÄ• tikkantaveá¸·uvaá¹‡á¹‡aá¹ƒ. __laddhaka_nti sundaraá¹ƒ. __candappabhÄ• tÄ•
candappabhÄ• ya kalaá¹ƒ sabbe tÄ• rÄ• gaá¹‡Ä• nÄ• nubhavantÄ«ti ayamettha atthoti Ä•
sÄ• miatthe paccattaâ€™â€™ _nti.

uposathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8) 3. Ä• nandavaggo

1. channasuttavaá¹‡á¹‡anÄ•

<72> tatiyassa paá¹-hame __channaparibbÄ• jako_ti na naggaparibbÄ• jako. __bÄ• hiraka
haranto_ti bÄ• hirakÄ• naá¹ƒ samayaá¹ƒ nisedhetvÄ• Ä• panno.

paÃ±Ã±Ä• cakkhussa vibandhanato andhaá¹ƒ karotÄ«ti __andhakaraá¹‡o_ti Ä• ha __ ``yas
_tiÄ• di. __acakkhukaraá¹‡o_ti asamatthasamÄ• soyaá¹ƒ ``asÅ«riyapassÄ• ni mukhÄ• nÄ«
__ ``paÃ±Ã±Ä• cakkhuá¹ƒ na karotÄ«ti acakkhukaraá¹‡oâ€™â€™ _ti. __paÃ±Ã±Ä• nirodhi
lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya uppajjituá¹ƒ na deti, lokiyapaÃ±Ã±aá¹ƒ pana
aá¹-á¹-hasamÄ• pattipaÃ±cÄ• bhiÃ±Ã±Ä• vasena uppannampi samucchinditvÄ• khipatÄ«ti
attho daá¹-á¹-habbo. anuppannÄ• nuppÄ• dauppannaparihÄ• ninimittatÄ• ya hi paÃ±Ã±aá¹
paÃ±Ã±Ä• nirodhiko. vihanati vibÄ• dhatÄ«ti __vighÄ• to, _ dukkhanti Ä• ha __ ``dukkhasaá
vighÄ• tassÄ• â€™â€™ _ti. __kilesanibbÄ• na_nti iminÄ• asaá¹…khatanibbÄ• nameva vad
nibbÄ• naá¹ƒ nÄ• ma, taá¹ƒ paccakkhaá¹ƒ \Ne II 164/ kÄ• tuá¹ƒ na detÄ«ti __anibbÄ• nasa
lokuttaramissako kathito_ pubbabhÄ• giyassapi ariyamaggassa kathitattÄ• .

channasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• jÄ«vakasuttavaá¹‡á¹‡anÄ•

<73> dutiye \Be II 181/ __na aÃ±Ã±Ä• tukÄ• mo_ti na Ä• jÄ• nitukÄ• moyevÄ• ti attho. tenÄ
``pariggaá¹‡hanatthaá¹ƒ pana Ä• gatoâ€™â€™ _ti, paÃ±Ã±Ä• ya paricchinditvÄ• upaparik
attho. __kÄ• raá¹‡Ä• padeso_ti kÄ• raá¹‡aniddeso. sesamettha uttÄ• nameva.

Ä• jÄ«vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• nÄ• masakkasuttavaá¹‡á¹‡anÄ•

<74> tatiye gilÄ• nassa bhÄ• vo __gelaÃ±Ã±a_nti Ä• ha __ ``gilÄ• nabhÄ• vatoâ€™â€™ _
desanÄ• kkameneva paÃ±Ã±Ä• peti. paá¹-hamaÃ±hi sekhasÄ«lasamÄ• dhipaÃ±Ã±Ä• yo va
vadanto imamatthaá¹ƒ dÄ«peti.

mahÄ• nÄ• masakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nigaá¹‡á¹-hasuttavaá¹‡á¹‡anÄ•

<75> catutthe __haá¹ƒsavaá¹-á¹-akacchannenÄ• _ti haá¹ƒsavaá¹-á¹-akaparicchannena, haá¹ƒsamaá¹‡á¸• alÄ• kÄ• renÄ• ti attho. natthi etassa parisesanti __aparisesaá¹ƒ_. tenÄ• asesetvÄ• â€™â€™ _ti. aparisesadhammajÄ• nanato vÄ• aparisesasaá¹…khÄ• taá¹ƒ Ã±Ä evampettha attho daá¹-á¹-habbo. __satata_nti niccaá¹ƒ. __samita_nti tasseva vevacananti Ä samitanti sabbakÄ• laá¹ƒ nirantaraâ€™â€™ _nti. atha vÄ• niccaá¹-á¹-hena __satata_-sadd jotitÄ• siyÄ• ti __ ``samitaâ€™â€™ _nti vuttaá¹ƒ. tena nirantarappavattiá¹ƒ dassetÄ«ti Ä• h nirantaraâ€™â€™ _nti.

__visuddhisampÄ• panatthÄ• yÄ• _ti \Ne II 165/ rÄ• gÄ• dÄ«hi malehi abhijjhÄ• visamalob upakkiliá¹-á¹-hacittÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhipÄ• panatthÄ• ya. __samatikkamanatthÄ• paridevassa ca pahÄ• natthÄ• ya. __atthaá¹ƒ gamanatthÄ• yÄ• _ti kÄ• yikadukkhassa ca c imesaá¹ƒ dvinnaá¹ƒ atthaá¹…gamanÄ• ya, nirodhÄ• yÄ• ti attho. Ã±Ä• yati nicchayena kam \Be II 182/ Ã±Ä• yati paá¹-ivijjhati etenÄ• ti __Ã±Ä• yo, _ ariyamaggoti Ä• ha __ ``maggassa adhigamanatthÄ• yÄ• â€™â€™ _ti. __apaccayanibbÄ• nassa sacchikaraá¹‡atthÄ• yÄ• _ti p asaá¹…khatassa taá¹‡hÄ• vÄ• navirahitattÄ• nibbÄ• nanti laddhanÄ• massa amatassa sac attapaccakkhatÄ• yÄ• ti vuttaá¹ƒ hoti. __phusitvÄ• phusitvÄ• _ti patvÄ• patvÄ• . sesamett

nigaá¹‡á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nivesakasuttavaá¹‡á¹‡anÄ•

<76> paÃ±came kiccakaraá¹‡Ä«yesu sahabhÄ• vaá¹-á¹-hena amÄ• hontÄ«ti __amaccÄ• evaá¹ƒ jÄ• nanti, Ã±Ä• yanti vÄ• ti __Ã±Ä• tÄ«. sassusasurapakkhikÄ• _ti sassusasurÄ• ca sassusasurapakkhikÄ• . lohitena sambaddhÄ• ti __sÄ• lohitÄ• _. pitupakkhikÄ• vÄ• __Ã±Ä __sÄ• lohitÄ• _. mÄ• tupitupakkhikÄ• vÄ• __Ã±Ä• tÄ«, _ sassusasurapakkhikÄ• __sÄ• lo yÄ• thÄ• vato Ã±atvÄ• pasÄ• do __aveccappasÄ• do_. so pana yasmÄ• maggenÄ• gatatt appadhaá¹ƒsiyo ca hoti, tasmÄ• evaá¹ƒ vuttaá¹ƒ __ ``acalappasÄ• doâ€™â€™ _ti. __bhÄ• sabhÄ• vassa aÃ±Ã±athattaá¹ƒ.

__vÄ«satiyÄ• koá¹-á¹-hÄ• sesÅ«_ti kesÄ• dimatthaluá¹…gapariyantesu. __dvÄ• dasasu k pittÄ• dimuttapariyantesu. __catÅ«su koá¹-á¹-hÄ• sesÅ«_ti ``yena ca santappati, yena ca jÄ paridayhati, yena ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchatÄ«â vuttesu catÅ«su koá¹-á¹-hÄ• sesu. __chasu koá¹-á¹-hÄ• sesÅ«_ti ``uddhaá¹…gamÄ• vÄ• t kucchisayÄ• vÄ• tÄ• , koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• , aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• 305) evaá¹ƒ vuttesu chasu koá¹-á¹-hÄ• sesu. __vitthambhanaá¹ƒ_ sesabhÅ«tattayasanthan ``upakÄ«á¸·anaâ€™â€™ nti eke. sesaá¹ƒ suviÃ±Ã±eyyameva.

nivesakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. paá¹-hamabhavasuttÄ• divaá¹‡á¹‡anÄ•

77-78__._ chaá¹-á¹-he \Be II 183/ \Ne II 166/ __abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡a_nti kamm
viÃ±Ã±Ä• á¹‡aá¹ƒ. sesamettha suviÃ±Ã±eyyameva. sattame natthi vattabbaá¹ƒ.

paá¹-hamabhavasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sÄ«labbatasuttavaá¹‡á¹‡anÄ•

<79> aá¹-á¹-hame __dukkarakÄ• rikÄ• nuyogo_ti dukkarakiriyÄ• ya anuyogo. __upaá¹-á¹-h
upaá¹-á¹-hÄ• nÄ• kÄ• rena sÄ• raá¹ƒ. __ ``idaá¹ƒ varaâ€™â€™ _ntiÄ• dinÄ• upaá¹-á¹-hÄ•
__etthÄ• _ti etasmiá¹ƒ satthÄ• rÄ• pucchite paÃ±he.

sÄ«labbatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. gandhajÄ• tasuttavaá¹‡á¹‡anÄ•

<80> navame mÅ«le, mÅ«lassa vÄ• gandho __mÅ«lagandho_ti Ä• ha __ ``mÅ«lavatthuko
vatthu etassÄ• ti __mÅ«lavatthuko_. idÄ• ni mÅ«laá¹ƒ gandhayogato gandhoti imamatthaá¹
``gandhasampannaá¹ƒ vÄ• mÅ«lameva mÅ«lagandhoâ€™â€™ _ti Ä• ha. pacchimoyevetth
dassetuá¹ƒ __ ``tassa hi gandhoâ€™â€™ _tiÄ• dimÄ• ha. __vassikapupphÄ• dÄ«na_nti su

gandhajÄ• tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÅ«á¸·anikÄ• suttavaá¹‡á¹‡anÄ•

<81> dasame __aruá¹‡avatisuttantaaá¹-á¹-huppattiya_nti ``bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ
nÄ• ma. raÃ±Ã±o kho pana, bhikkhave, aruá¹‡avato aruá¹‡avatÄ« nÄ• ma rÄ• jadhÄ• nÄ«
pana, bhikkhave, rÄ• jadhÄ• niá¹ƒ sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho upanis
184/ kho pana, bhikkhave, bhagavato arahato sammÄ• sambuddhassa abhibhÅ«sambhava
aggaá¹ƒ bhaddayugaá¹ƒ. atha kho, bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ \Ne II 167/ samm
bhikkhuá¹ƒ Ä• mantesÄ«â€™â€™ tiÄ• dinÄ• __brahmasaá¹ƒyutte_ (SN a I 185) Ä• gatass
aá¹-á¹-huppattiyaá¹ƒ. __atippago_ti ativiya pago, ativiya pÄ• toti attho, na tÄ• va kulesu bha
niá¹-á¹-hÄ• tÄ«ti vuttaá¹ƒ hoti.

__ujjhÄ• yantÄ«_ti avajhÄ• yanti, heá¹-á¹-hÄ• katvÄ• cintenti, lÄ• makato cintenti. __anek
iddhivikubbanaá¹ƒ katvÄ• _ti ``pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• nÄ• gavaá¹‡á¹‡aá¹ƒ vÄ• dass
supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• dassetÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is III 13) nayena Ä• gat
iddhivikubbanaá¹ƒ katvÄ• . __sahassilokadhÄ• tu_nti cakkavÄ• á¸·asahassaá¹ƒ. __gÄ• thÄ
kira ``kathaá¹ƒ desitÄ• kho dhammadesanÄ• sabbesaá¹ƒ piyÄ• manÄ• pÄ• â€™â€™ ti ci
sabbe devamanussÄ• attano attano samaye purisakÄ• raá¹ƒ vaá¹‡á¹‡ayanti, vÄ«riyassa av
natthi, vÄ«riyappaá¹-isaá¹ƒyuttaá¹ƒ katvÄ• desessÄ• mi. evamassa dhammadesanÄ• sabb
manÄ• pÄ• â€™â€™ ti Ã±atvÄ• tÄ«su piá¹-akesu vicinitvÄ• ``Ä• rambhatha nikkamathÄ•
gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

__kiá¹ƒ Ä• loko aya_nti kassa nu kho ayaá¹ƒ Ä• lokoti. __vicinantÄ• na_nti cintentÄ• naá¹ƒ
lokadhÄ• tuyaá¹ƒ sabbe devÄ• ca manussÄ• ca. __osaá¹-Ä• ya parisÄ• yÄ• _ti dhammass
parimitaparicchinnÄ• ya parisÄ• ya. __atthopi nesaá¹ƒ pÄ• kaá¹-o ahosÄ«_ti na kevalaá¹ƒ t
atha kho atthopi tesaá¹ƒ pakatisavanÅ«pacÄ• re viya pÄ• kaá¹-o ahosi. tena sahassaá¹ƒ lok
viÃ±Ã±Ä• petÄ«ti adhippÄ• yo.

__pariharantÄ«_ti sineruá¹ƒ dakkhiá¹‡ato katvÄ• parivattenti. __virocamÄ• nÄ• _ti attano j
sobhamÄ• nÄ• vÄ• . __tÄ• va sahassadhÄ• loko_ti yattako candimasÅ«riyehi obhÄ• siyan
ekeko loko, tattakena pamÄ• á¹‡ena sahassadhÄ• loko, iminÄ• cakkavÄ• á¸·ena saddhiá¹
attho. __kasmÄ• panesÄ• Ä• nÄ«tÄ• _ti esÄ• cÅ«á¸·anikÄ• lokadhÄ• tu \Be II 185/ kasm
desitÄ• ti attho. __majjhimikÄ• ya lokadhÄ• tuyÄ• paricchedadassanattha_nti dvisahassilok
parimÄ• á¹‡adassanatthaá¹ƒ.

sahassilokadhÄ• tuyÄ• sahassÄ« dvisahassilokadhÄ• tu, sÄ• cakkavÄ• á¸·agaá¹‡anÄ• ya
dasasatasahassacakkavÄ• á¸·aparimÄ• á¹‡Ä• . tenÄ• ha __ ``sahassacakkavÄ• á¸·Ä• ni sa
_tiÄ• di. kampanadevatÅ«pasaá¹…kamanÄ• dinÄ• jÄ• tacakkavÄ• á¸·ena saha yogakkhem
__jÄ• tikkhettaá¹ƒ_. tattakÄ• ya eva jÄ• tikkhettabhÄ• vo \Ne II 168/ dhammatÄ• vaseneva
``pariggahavasenÄ• â€™â€™ ti keci. sabbesampi buddhÄ• naá¹ƒ evaá¹ƒ jÄ• tikkhettaá¹ƒ ta
devatÄ• naá¹ƒ dhammÄ• bhisamayoti vadanti. __paá¹-isandhiggahaá¹‡Ä• _dÄ«naá¹ƒ satta
nidassanamattaá¹ƒ mahÄ• bhinÄ«hÄ• rÄ• dikÄ• lepi tassa pakampanassa labbhanato.

__sahassaá¹ƒ sahassadhÄ• katvÄ• gaá¹‡itaá¹ƒ majjhimika_ntiÄ• dinÄ• majjhimikÄ• ya lo
tisahassilokadhÄ• tu, sÄ• yeva ca mahÄ• sahassilokadhÄ• tÅ«ti dasseti. saraseneva Ä• á¹‡
__Ä• á¹‡Ä• kkhettaá¹ƒ, _ yaá¹ƒ ekajjhaá¹ƒ saá¹ƒvaá¹-á¹-ati vivaá¹-á¹-ati ca. __Ä• á¹‡Ä• pha
tannivÄ• sidevatÄ• naá¹ƒ sirasÄ• sampaá¹-icchanena vattati, taÃ±ca kho kevalaá¹ƒ buddhÄ
adhippÄ• yavasena ca pana ``yÄ• vatÄ• pana Ä• kaá¹…kheyyÄ• â€™â€™ ti (AN a III 81) v
nÄ• ma natthi, visayakkhettassa pamÄ• á¹‡aparicchedo nÄ• ma natthi. __visamo_ti sÅ«riyu
visamabhÄ• vato visamo. tenevÄ• ha __ ``ekasmiá¹ƒ á¹-hÄ• ne sÅ«riyo uggato hotÄ«â€™â

suviÃ±Ã±eyyameva.

cÅ«á¸·anikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• nandavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(9) 4. samaá¹‡avaggo

1-5. samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

82-86__._ catutthassa paá¹-hame sammÄ• Ä• dÄ• naá¹ƒ gahaá¹‡aá¹ƒ __samÄ• dÄ• na_n
gahaá¹‡aâ€™â€™ _nti. adhikaá¹ƒ visiá¹-á¹-haá¹ƒ sÄ«lanti __adhisÄ«laá¹ƒ_. lokiyasÄ«lassa
adhisÄ«labhÄ• vo pariyÄ• yenÄ• ti nippariyÄ• yameva taá¹ƒ dassetuá¹ƒ __ ``apica sabbam
_ntiÄ• di vuttaá¹ƒ. __sikkhitabbato_ti Ä• sevitabbato. paÃ±capi dasapi vÄ• sÄ«lÄ• ni sÄ«la
pÄ• timokkhasaá¹ƒvaro adhisÄ«laá¹ƒ nÄ• ma anavasesakÄ• yikacetasikasaá¹ƒvarabhÄ• va
padaá¹-á¹-hÄ• nabhÄ• vato ca. aá¹-á¹-ha samÄ• pattiyo cittaá¹ƒ, vipassanÄ• pÄ• dakajjhÄ•
maggasamÄ• dhissa adhiá¹-á¹-hÄ• nabhÄ• vato. kammassakataÃ±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• ,
maggapaÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÄ• vato. apica nibbÄ• naá¹ƒ \Ne II 169/ patthayante
paÃ±casÄ«laá¹ƒ dasasÄ«lampi adhisÄ«lameva nibbÄ• nÄ• dhigamassa paccayabhÄ• vato.
samÄ• pannÄ• aá¹-á¹-ha samÄ• pattiyopi adhicittameva.

``kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

anubhoti dvayametaá¹ƒ, anubandhaÃ±hi kÄ• raá¹‡aâ€™â€™ nti || ---

evaá¹ƒ atÄ«te anÄ• gate ca vaá¹-á¹-amÅ«lakadukkhasallakkhaá¹‡avasena saá¹ƒvegavatthu
paccayabhÅ«tÄ• kammassakatapaÃ±Ã±Ä• pi adhipaÃ±Ã±Ä• ti vadanti. dutiyatatiyacatuttha
uttÄ• natthÄ• neva.

samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-hamasikkhÄ• suttavaá¹‡á¹‡anÄ•

<87> chaá¹-á¹-he __samattakÄ• rÄ«_ti anÅ«nena paripÅ«rena Ä• kÄ• rena samannÄ• gato
khuddÄ• nukhuddakattaá¹ƒ apekkhÄ• siddhanti Ä• ha __ ``tatrÄ• pi saá¹…ghÄ• disesaá¹ƒ k
__aá¹…guttaramahÄ• nikÄ• yavaá¸·aÃ±janakaÄ• cariyÄ• _ti aá¹…guttaranikÄ• yaá¹ƒ pariha
aá¹…guttarabhÄ• á¹‡akÄ• ti vuttaá¹ƒ hoti. __lokavajjaá¹ƒ nÄ• pajjati_ lokavajjasikkhÄ• padÄ
vÄ«tikkamasÄ• dhakassa kilesagahanassa sabbaso pahÄ«nattÄ• . __paá¹‡á¹‡attivajjameva

paá¹‡á¹‡attivÄ«tikkamaá¹ƒ vÄ• ajÄ• natopi Ä• pattisambhavato. __cittena Ä• pajjanto rÅ«p
Ä• pajjatÄ«_ti upanikkhittasÄ• diyena Ä• pajjati.

brahmacariyassa Ä• dibhÅ«tÄ• ni Ä• dibrahmacariyÄ• ni, tÄ• ni eva __Ä• dibrahmacariyak
venayikoâ€™â€™ ti Ä• ha __ ``maggabrahmacariyassÄ• â€™â€™ _tiÄ• di. __cattÄ• ri mah
cattÄ• ri pÄ• rÄ• jikÄ• ni sandhÄ• ya \Be II 187/ vadati. paá¹-ipakkhadhammÄ• naá¹ƒ anava
paggharaá¹‡ato soto, ariyamaggoti Ä• ha __ ``sotasaá¹…khÄ• tena maggenÄ• â€™â€™ _t
sadukkhaá¹ƒ saupÄ• yÄ• saá¹ƒ nipÄ• tetÄ«ti vinipÄ• to, apÄ• yadukkhe khipanako. __dham
vinipÄ• to dhammoti __avinipÄ• tadhammo, _ na attÄ• naá¹ƒ apÄ• yesu vinipÄ• tanasabhÄ
ye dhammÄ• apÄ• yagamanÄ«yÄ• , tesaá¹ƒ pahÄ«nattÄ• . tenÄ• ha __ ``avinipÄ• tadham
apatanasabhÄ• voâ€™â€™ _ti. tattha __apatanasabhÄ• vo_ti anuppajjanasabhÄ• vo. __so
170/ __niyato_ti uparimaggÄ• dhigamassa avassaá¹ƒbhÄ• vÄ«bhÄ• vato niyato. tenevÄ• ha
``sambodhiparÄ• yaá¹‡oâ€™â€™ _ti. heá¹-á¹-himantato sattamabhavato upari anuppajjana
sambujjhatÄ«ti sambodhi, ariyamaggo. so pana paá¹-hamamaggassa adhigatattÄ• avasiá¹-
adhigantabbabhÄ• vena icchitabboti uparimaggattayasaá¹…khÄ• tÄ• sambodhi paraá¹ƒ ay
__sambodhiparÄ• yaá¹‡o_. tenÄ• ha __ ``uparimaggattayasambodhiparÄ• yaá¹‡oâ€™â€™

__tanubhÄ• vÄ• _ti pariyuá¹-á¹-hÄ• namandatÄ• ya ca kadÄ• ci karahaci uppattiyÄ• ca tan
dvÄ«hi kÄ• raá¹‡ehi veditabbaá¹ƒ adhiccuppattiyÄ• ca pariyuá¹-á¹-hÄ• namandatÄ• ya ca.
vaá¹-á¹-Ä• nusÄ• rimahÄ• janassa viya kilesÄ• abhiá¹‡haá¹ƒ na uppajjanti, kadÄ• ci karaha
viraá¸·Ä• kÄ• rÄ• hutvÄ• viraá¸·avÄ• pite khette aá¹…kurÄ• viya. uppajjamÄ• nÄ• pi ca
vaá¹-á¹-Ä• nusÄ• rimahÄ• janasseva maddantÄ• pharantÄ• chÄ• dentÄ• andhakÄ• raá¹ƒ
mandamandÄ• uppajjanti tanukÄ• kÄ• rÄ• hutvÄ• abbhapaá¹-alamiva makkhikÄ• pattami
bhaá¹‡anti ``sakadÄ• gÄ• missa kilesÄ• kiÃ±cÄ• pi cirena uppajjanti, bahalÄ• va uppajjanti
dhÄ«taro ca dissantÄ«â€™â€™ ti. etaá¹ƒ pana appamÄ• á¹‡aá¹ƒ. puttadhÄ«taro hi
aá¹…gapaccaá¹…gaparÄ• masanamattenapi hontÄ«ti. dvÄ«hiyeva kÄ• raá¹‡ehissa kilesÄ•
adhiccuppattiyÄ• ca pariyuá¹-á¹-hÄ• namandatÄ• ya cÄ• ti.

__heá¹-á¹-hÄ• bhÄ• giyÄ• na_nti ettha __heá¹-á¹-hÄ• _ti mahaggatabhÅ«mito heá¹-á¹-hÄ•
tesaá¹ƒ paccayabhÄ• vena heá¹-á¹-hÄ• bhÄ• gassa hitÄ• ti heá¹-á¹-hÄ• bhÄ• giyÄ• , tesaá¹
heá¹-á¹-hÄ• bhÄ• gassa kÄ• mabhavassa paccayabhÄ• vena gahitÄ• nanti attho. saá¹ƒyoje
khandhagatibhavÄ• dÄ«hi \Be II 188/ khandhagatibhavÄ• dayo, kammaá¹ƒ vÄ• phalenÄ• ti
``saá¹ƒyojanÄ• nanti bandhanÄ• naâ€™â€™ _nti. asamucchinnarÄ• gÄ• dikassa hi etarahi
khandhÄ• dÄ«hi sambandho, samucchinnarÄ• gÄ• dikassa pana taá¹ƒ natthi, katÄ• nampi
asamatthabhÄ• vÄ• pattito rÄ• gÄ• dÄ«naá¹ƒ anvayato byatirekato ca saá¹ƒyojanaá¹-á¹-ho
samucchedena.

__opapÄ• tiko_ti upapÄ• tikayoniko upapatane sÄ• dhukÄ• rÄ«. sesayonipaá¹-ikkhepavaca

gabbhavÄ• sadukkhÄ• bhÄ• vamÄ• ha. __tattha parinibbÄ• yÄ«_ti iminÄ• sesadukkhÄ• bh
cassa kÄ• maloke khandhabÄ«jassa apunÄ• gamanavasenevÄ• ti dassetuá¹ƒ __ ``anÄ• va
__upariyevÄ• _ti brahmalokeyeva. __anÄ• vattidhammo_ti tato brahmalokÄ• punappunaá¹
Ä• vattanadhammo. tenÄ• ha __ ``yonigativasena anÄ• gamanadhammoâ€™â€™ _ti.

__padesaá¹ƒ_ \Ne II 171/ __padesakÄ• rÄ« Ä• rÄ• dhetÄ«_ti sÄ«lakkhandhÄ• dÄ«naá¹ƒ p
heá¹-á¹-himamaggattayaá¹ƒ padeso, taá¹ƒ karonto padesaá¹ƒ ekadesabhÅ«taá¹ƒ heá¹-á¹-h
Ä• rÄ• dheti, nipphÄ• detÄ«ti attho. tenÄ• ha __ ``padesakÄ• rÄ« puggalo nÄ• ma sotÄ• pa
__paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ«_ti sÄ«lakkhandhÄ• dÄ«hi saddhindriyÄ• dÄ«hi ca parito p
paripÅ«rasaá¹…khÄ• taá¹ƒ arahattamaggaá¹ƒ karonto nibbattento paripÅ«raá¹ƒ arahattaph
nipphÄ• detÄ«ti attho. tenÄ• ha __ ``paripÅ«rakÄ• rÄ« nÄ• ma arahÄ• â€™â€™ _tiÄ• di.

paá¹-hamasikkhÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. dutiyasikkhÄ• suttÄ• divaá¹‡á¹‡anÄ•

88-91__._ sattame __kulÄ• kulaá¹ƒ gamanako_ti kulato kulaá¹ƒ gacchanto. __dve vÄ• tay
devamanussavasena dve vÄ• tayo vÄ• bhave. missakabhavavasena hetaá¹ƒ vuttaá¹ƒ. des
``dve vÄ• tÄ«á¹‡i vÄ• â€™â€™ _ti. yÄ• va chaá¹-á¹-habhavÄ• saá¹ƒsarantopi kolaá¹ƒkolo
``ayaÃ±hi dve vÄ• bhave ... pe ... evamettha vikappo daá¹-á¹-habboâ€™â€™ _ti. uá¸·Ä• ra
kulasaddo, kulato kulaá¹ƒ gacchatÄ«ti \Be II 189/ __kolaá¹ƒkolo_. sotÄ• pattiphalasacchikiri
hi nÄ«cakule uppatti nÄ• ma natthi, mahÄ• bhogakulesu eva nibbattatÄ«ti attho. kevalo hi k
vadati ``kulaputtoâ€™â€™ tiÄ• dÄ«su viya. __ekabÄ«jÄ«_ti ettha khandhabÄ«jaá¹ƒ nÄ• ma
__khandhabÄ«ja_nti ca paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ vuccati. yassa hi sotÄ• pannassa ek
atthi, ekaá¹ƒ bhavaggahaá¹‡aá¹ƒ, so ekabÄ«jÄ« nÄ• ma. tenÄ• ha __ ``ekasseva bhavassa
ekabÄ«jÄ«â€™â€™ _ti. __ ``mÄ• nusakaá¹ƒ bhavaâ€™â€™ _nti idaá¹ƒ panettha desanÄ•
nibbattetÄ«â€™â€™ tipi pana vattuá¹ƒ vaá¹-á¹-atiyeva.

uddhaá¹ƒvÄ• hibhÄ• vena uddhamassa taá¹‡hÄ• sotaá¹ƒ vaá¹-á¹-asotaá¹ƒ vÄ• ti __uddhaa
gantvÄ• paá¹-ilabhitabbato uddhamassa maggasotanti __uddhaá¹ƒsoto_. paá¹-isandhivase
gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«. yattha katthacÄ«_ti avihÄ• dÄ«su yattha katthaci. __
vipassanÄ• Ã±Ä• á¹‡Ä• bhisaá¹…khÄ• rasaá¹…khÄ• tena payogena saha, mahatÄ• vipass
__upahaccÄ• _ti etassa upagantvÄ• ti attho. tena vemajjhÄ• tikkamo kÄ• lakiriyÄ• pagaman
tasmÄ• Ä• yuvemajjhaá¹ƒ atikkamitvÄ• parinibbÄ• yanto upahaccaparinibbÄ• yÄ« nÄ• ma
kappasahassÄ• yukesu avihesÅ«â€™â€™ _tiÄ• di. __so tividho hotÄ«_ti Ã±Ä• á¹‡assa tikk
hoti. tenÄ• ha __ ``kappasahassÄ• yukesÅ«â€™â€™ _tiÄ• di.

__saddhÄ• dhurena_ \Ne II 172/ __abhinivisitvÄ• _ti ``sace saddhÄ• ya sakkÄ• nibbattetua

lokuttaramaggaâ€™â€™ nti evaá¹ƒ saddhÄ• dhuravasena abhinivisitvÄ• vipassanaá¹ƒ paá
__paÃ±Ã±Ä• dhurena abhiniviá¹-á¹-ho_ti ``sace paÃ±Ã±Ä• ya sakkÄ• , nibbattessÄ• mi loku
paÃ±Ã±Ä• dhuraá¹ƒ katvÄ• abhiniviá¹-á¹-ho. yathÄ• vuttameva aá¹-á¹-havidhattaá¹ƒ kolaá¹
atidisanto __ ``tathÄ• kolaá¹ƒkolÄ• sattakkhattuparamÄ• cÄ• â€™â€™ _ti Ä• ha. vuttanay
kolaá¹ƒkolÄ• , aá¹-á¹-ha sattakkhattuparamÄ• ti vuttaá¹ƒ hoti.

tattha sattakkhattuá¹ƒ paramÄ• bhavÅ«papatti attabhÄ• vaggahaá¹‡aá¹ƒ assa, tato paraá¹
bhavaá¹ƒ nÄ• diyatÄ«ti __sattakkhattuparamo_. bhagavatÄ• gahitanÄ• mavaseneva cetÄ•
jÄ• tÄ• naá¹ƒ tesaá¹ƒ nÄ• mÄ• ni jÄ• tÄ• ni kumÄ• rÄ• naá¹ƒ mÄ• tÄ• pitÅ«hi gahitanÄ• mÄ
gato \Be II 190/ ekabÄ«jÄ« nÄ• ma hoti, ettakaá¹ƒ kolaá¹ƒkolo, ettakaá¹ƒ sattakkhattuparam
etesaá¹ƒ nÄ• maá¹ƒ gahitaá¹ƒ. niyamato pana ayaá¹ƒ ekabÄ«jÄ«, ayaá¹ƒ kolaá¹ƒkolo, ayaá
natthi. ko pana nesaá¹ƒ etaá¹ƒ pabhedaá¹ƒ niyametÄ«ti? keci tÄ• va therÄ• ``pubbahetu ni
vadanti, keci paá¹-hamamaggo, keci upari tayo maggÄ• , keci tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ v

tattha ``pubbahetu niyametÄ«â€™â€™ ti vÄ• de paá¹-hamamaggassa upanissayo kato nÄ
nirupanissayÄ• uppannÄ• â€™â€™ ti vacanaá¹ƒ Ä• pajjati. ``paá¹-hamamaggo niyamehÄ«
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ niratthakatÄ• Ä• pajjati. ``upari tayo maggÄ• niyamentÄ«â€™â
anuppanneyeva upari tayo maggÄ• uppannÄ• ti Ä• pajjatÄ«ti. ``tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ
ti vÄ• do pana yujjati. sace hi upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• balavatÄ« hoti,
tato mandatarÄ• ya kolaá¹ƒkolo, tato mandatarÄ• ya sattakkhattuparamoti.

ekacco hi sotÄ• panno vaá¹-á¹-ajjhÄ• sayo hoti vaá¹-á¹-Ä• bhirato, punappunaá¹ƒ vaá¹-á¹-a
sandissati. anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi, visÄ• khÄ• upÄ• sikÄ• , cÅ«á¸·arathamahÄ• rat
anekavaá¹‡á¹‡o devaputto, sakko devarÄ• jÄ• , nÄ• gadatto devaputtoti ime hi ettakÄ• jan
vaá¹-á¹-Ä• bhiratÄ• Ä• dito paá¹-á¹-hÄ• ya cha devaloke sodhetvÄ• akaniá¹-á¹-he á¹-hatvÄ
idha na gahitÄ• . na kevalaÃ±cimeva, yopi manussesuyeva sattakkhattuá¹ƒ saá¹ƒsaritvÄ• a
yopi devaloke nibbatto devesuyeva sattakkhattuá¹ƒ aparÄ• paraá¹ƒ saá¹ƒsaritvÄ• arahattaa
idha na gahitÄ• , kÄ• lena deve, kÄ• lena manusse saá¹ƒsaritvÄ• \Ne II 173/ pana arahatta
gahito, tasmÄ• ``sattakkhattuparamoâ€™â€™ ti idaá¹ƒ idhaá¹-á¹-hakavokiá¹‡á¹‡abhavÅ«p
nÄ• maá¹ƒ kathitanti veditabbaá¹ƒ.

``sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• â€™â€™ ti (Pp 34) vacanato paÃ±casu sakadÄ• gÄ
ekova gahito. ekacco hi idha sakadÄ• gÄ• miphalaá¹ƒ patvÄ• idheva parinibbÄ• yati, ekacc
parinibbÄ• yati \Be II 191/, ekacco devaloke patvÄ• tattheva parinibbÄ• yati, ekacco devalo
idhÅ«papajjitvÄ• parinibbÄ• yati. ime cattÄ• ropi idha na gahitÄ• . yo pana idha patvÄ• dev
vasitvÄ• puna idhÅ«papajjitvÄ• parinibbÄ• yissati, ayaá¹ƒ ekova idha gahitoti veditabbo.

idÄ• ni tassa pabhedaá¹ƒ dassento __ ``tÄ«su pana vimokkhesÅ«â€™â€™ _tiÄ• dimÄ• ha

ekabÄ«jinÄ• saddhiá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡anti? ekabÄ«jissa ekÄ• va paá¹-isandhi, saka
paá¹-isandhiyo, idaá¹ƒ tesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. suÃ±Ã±atavimokkhena vimuttakhÄ«á¹
catubbidho hoti, tathÄ• animittaappaá¹‡ihitavimokkhehÄ«ti evaá¹ƒ dvÄ• dasa arahantÄ• h
pana sakadÄ• gÄ• mino, tatheva arahanto dvÄ• dasa veditabbÄ• â€™â€™ _ti. aá¹-á¹-hama
uttÄ• natthÄ• neva.

dutiyasikkhÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. saá¹…kavÄ• suttavaá¹‡á¹‡anÄ•

<92> ekÄ• dasame vihÄ• rapaá¹-ibaddhanavakammÄ• dibhÄ• raá¹ƒ harati pavattetÄ«ti __b
``nave Ä• vÄ• se samuá¹-á¹-hÄ• peti, purÄ• á¹‡e paá¹-ijaggatÄ«â€™â€™ _ti. sikkhitabbato
pajjanti etehÄ«ti vÄ• padÄ• ni, sikkhÄ• yeva padÄ• ni __sikkhÄ• padÄ• nÄ«_ti Ä• ha __ ``s
padehÄ«â€™â€™ _ti. __dassetÄ«_ti paccakkhato dasseti, hatthÄ• malakaá¹ƒ viya pÄ• kaá
vibhÄ• veti. __gaá¹‡hÄ• petÄ«_ti te dhamme manasÄ• anupakkhite diá¹-á¹-hiyÄ• suppaá¹
uggaá¹‡hÄ• peti. __samussÄ• hetÄ«_ti samÄ• dhimhi ussÄ• haá¹ƒ janeti. __paá¹-iladdhagu
tannissayapaccattapurisakÄ• rena ca tesaá¹ƒ paá¹-ividdhaguá¹‡ehi. __vodÄ• petÄ«_ti tesa
assaddhiyÄ• dikilesamalÄ• pagamanena pabhassaraá¹ƒ karoti. __saá¹‡haá¹ƒ saá¹‡haá¹ƒ k
sukhumaá¹ƒ katvÄ• katheti.

accayanaá¹ƒ \Ne II 174/ sÄ• dhumariyÄ• daá¹ƒ madditvÄ• vÄ«tikkamanaá¹ƒ __accayo_ti Ä
_ti. acceti atikkamati etenÄ• ti vÄ• __accayo, _ vÄ«tikkamassa pavattanako akusaladhamm
etenÄ• ti __aparÄ• dho_. so hi aparajjhantaá¹ƒ purisaá¹ƒ adhibhavitvÄ• pavattati. tenÄ• ha
192/ __adhibhavitvÄ• pavattoâ€™â€™ _ti. __paá¹-iggaá¹‡hÄ• tÅ«_ti adhivÄ• sanavasena
Ä• ha __ ``khamatÅ«â€™â€™ _ti. sadevakena lokena nissaraá¹‡anti araá¹‡Ä«yato __ariyo
``ariyassa vinayeti buddhassa bhagavato sÄ• saneâ€™â€™ _ti. __puggalÄ• dhiá¹-á¹-hÄ• n
``vuddhi hesÄ• â€™â€™ ti dhammÄ• dhiá¹-á¹-hÄ• navasena vÄ• kyaá¹ƒ Ä• raddhaá¹ƒ, tath
puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto ``saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti Ä• hÄ• ti yojan

saá¹…kavÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10) 5. loá¹‡akapallavaggo

1. accÄ• yikasuttavaá¹‡á¹‡anÄ•

<93> paÃ±camassa paá¹-hame __atipÄ• tikÄ• nÄ«_ti sÄ«ghaá¹ƒ pavattetabbÄ• ni. __kara

anÄ«yasaddo daá¹-á¹-habboti Ä• ha __ ``avassakiccÄ• nÄ«â€™â€™ _ti. __nikkhantasetaá
nikkhantasetaá¹…kurÄ• ni. sesamettha uttÄ• nameva.

accÄ• yikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavivekasuttavaá¹‡á¹‡anÄ•

<94> dutiye sÄ• á¹‡ehi vÄ• kehi nibbattitÄ• ni __sÄ• á¹‡Ä• ni_. missasÄ• á¹‡Ä• ni __masÄ
__erakatiá¹‡Ä• dÄ«nÄ«_ti __Ä• di_-saddena akkamakacikadalivÄ• kÄ• dÄ«naá¹ƒ saá¹…ga
chavÄ• ni lÄ• makÄ• ni dussÄ• nÄ«ti __ ``chavadussÄ• nÄ«â€™â€™ _ti vattabbataá¹ƒ labh
tanutaraá¹ƒ \Ne II 175/ taá¹‡á¸• ulappakaraá¹‡aá¹ƒ. __paÃ±ca dussÄ«lyÄ• nÄ«_ti pÄ• á¹‡Ä
__cattÄ• ro Ä• savÄ• _ti kÄ• mÄ• savÄ• dayo cattÄ• ro Ä• savÄ• . __sÄ«laggappatto_ti sÄ«

pavivekasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saradasuttavaá¹‡á¹‡anÄ•

<95> tatiye \Be II 193/ __viddhe_ti dÅ«rÄ«bhÅ«te. dÅ«rabhÄ• vo ca Ä• kÄ• sassa valÄ• ha
``valÄ• hakavigamena dÅ«rÄ«bhÅ«teâ€™â€™ _ti. teneva hi ``viddhe vigatavalÄ• hakeâ€™
abbhussakkamÄ• no_ti Ä• kÄ• saá¹ƒ abhilaá¹…ghanto. iminÄ• taruá¹‡asÅ«riyabhÄ• vo das
Ä• dicce taruá¹‡asÅ«riyasamaÃ±Ã±Ä• . __duvidhamevassa saá¹ƒyojanaá¹ƒ natthÄ«_ti oran
duvidhampi saá¹ƒyojanaá¹ƒ assa paá¹-hamajjhÄ• nalÄ• bhino ariyasÄ• vakassa natthi. kasm
uddhambhÄ• giyasaá¹ƒyojanampi natthÄ«ti vuttaá¹ƒ. orambhÄ• giyasaá¹ƒyojanÄ• nameva
Ä• ha __ ``itarampÄ«â€™â€™ _tiÄ• di, itaraá¹ƒ uddhambhÄ• giyasaá¹ƒyojanaá¹ƒ puna ima
paá¹-isandhivasena Ä• netuá¹ƒ asamatthatÄ• ya natthÄ«ti vuttanti attho. jhÄ• nalÄ• bhino h
brahmalokÅ«papannÄ• heá¹-á¹-hÄ• na uppajjanti, uddhaá¹ƒ uddhaá¹ƒ uppajjantÄ• pi veha
bhavaggaÃ±ca patvÄ• na punaÃ±Ã±attha jÄ• yanti, tattha tattheva arahattaá¹ƒ patvÄ• pari
__ ``imasmiá¹ƒ sutte jhÄ• nÄ• nÄ• gÄ• mÄ« nÄ• ma kathitoâ€™â€™ _ti. jhÄ• navasena hi
jhÄ• nÄ• nÄ• gÄ• mÄ«.

saradasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. parisÄ• suttavaá¹‡á¹‡anÄ•

<96> catutthe __paccayabÄ• hullikÄ• _ti cÄ«varÄ• dibÄ• hullÄ• ya paá¹-ipannÄ• . avÄ«tata
parikkhÄ• rajÄ• taá¹ƒ bahuá¹ƒ lanti Ä• diyantÄ«ti bahulÄ• , te eva __bÄ• hulikÄ• _ yathÄ• `
246; AN c 8.11; Vin III 8). te paccayabÄ• hullÄ• ya yuttappayuttÄ• hontÄ«ti cÄ«varÄ• dibÄ•
nÄ• ma honti. sikkhÄ• ya agÄ• ravabhÄ• vato sithilaá¹ƒ agÄ• á¸·haá¹ƒ gaá¹‡hantÄ«ti __sÄ•

bhÄ• vanapuá¹ƒsakaniddeso. sithilasaddena samÄ• natthassa sathalasaddassa vasena sÄ
veditabbÄ• . __avagamanaá¹-á¹-henÄ• _ti adhogamanaá¹-á¹-hena, orambhÄ• giyabhÄ• ver
__nikkhittadhurÄ• _ti oropitadhurÄ• ujjitussÄ• hÄ• . __upadhiviveko_ nibbÄ• naá¹ƒ. __duvi
kÄ• yikaá¹ƒ cetasikaÃ±ca vÄ«riyaá¹ƒ.

bhaá¹‡á¸• anaá¹ƒ \Be II 194/ jÄ• taá¹ƒ etesanti __bhaá¹‡á¸• anajÄ• tÄ• _. visesanassa par
vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana visesanassa pubbanipÄ• tavaseneva atthaá¹ƒ dasser
``jÄ• tabhaá¹‡á¸• anÄ• â€™â€™ _ti Ä• ha. kalaho jÄ• to etesanti __kalahajÄ• tÄ• _ti etthÄ•
pubbabhÄ• go_ti kalahassa hetubhÅ«tÄ• paá¹-ibhÄ• gÄ• taá¹ƒsadisÄ« ca aniá¹-á¹-hakiriyÄ
__hatthaparÄ• mÄ• sÄ• divasenÄ• _ti kujjhitvÄ• aÃ±Ã±amaÃ±Ã±assa hatthe gahetvÄ• pa
``ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• viruddhavÄ• dabhÅ«taá¹ƒ vivÄ•
__vivÄ• dapannÄ• _. tenÄ• ha __ ``viruddhavÄ• daá¹ƒ Ä• pannÄ• â€™â€™ _ti. mukhasanr
``mukhaâ€™â€™ nti adhippetÄ• ti Ä• ha __ ``pharusÄ• vÄ• cÄ• mukhasattiyoâ€™â€™ _t

satipi ubhayesaá¹ƒ kalÄ• pÄ• naá¹ƒ paramatthato bhede pacurajanehi pana duviÃ±Ã±eyya
khÄ«rodakasammoditaá¹ƒ accantametaá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ viya hutvÄ• tiá¹-á¹-hatÄ«ti Ä
viya bhÅ«tÄ• â€™â€™ _ti. yathÄ• khÄ«raÃ±ca udakaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsan
viya upeti, evaá¹ƒ sÄ• maggivasena ekattÅ«pagatacittuppÄ• dÄ• ti attho. mettacittaá¹ƒ pacc
olokanaá¹ƒ cakkhÅ«ni viya cakkhÅ«ni nÄ• mÄ• ti Ä• ha __ ``upasantehi mettacakkhÅ«hÄ«â
piyabhÄ• vadÄ«pakÄ• ni hi cakkhÅ«ni __piyacakkhÅ«ni. pamuditassa pÄ«ti jÄ• yatÄ«_ti
pamodapaccayabalavapÄ«timÄ• ha. __paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajjatÄ«_ti khuddikÄ• d
uppajjati. __pÄ«timanassÄ• _ti tÄ• ya pÄ«tiyÄ• pÄ«á¹‡itamanassa, passaddhiÄ• vahehi uá
tintacittassÄ• ti attho. __vigatadaratho_ti kilesapariá¸·Ä• hÄ• naá¹ƒ dÅ«rÄ«bhÄ• vena vÅ«p

kena udakena dÄ• rito pabbatappadesoti katvÄ• Ä• ha __ ``kandaro nÄ• mÄ• â€™â€™ _t
pavattiyÄ• nadinibbattanabhÄ• vena __ ``nadikuÃ±joâ€™â€™ _tipi vuccati. sÄ• vaá¹-á¹-Ä•
aá¹-á¹-ha mÄ• se_ti hemantagimhautuvasena aá¹-á¹-ha mÄ• se. khuddakÄ• udakavÄ• hini
khuddakasobbhÄ• __kusubbhÄ• _ okÄ• rassa ukÄ• raá¹ƒ katvÄ• . yattha upari unnatappad
tiá¹-á¹-hati ceva sandati ca, te \Be II 195/ kusubbhÄ• khuddakaÄ• vÄ• á¹-Ä• . __khuddakan
pabbatapÄ• dÄ• dito nikkhantÄ• khuddakÄ• nadiyo.

parisÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-7. paá¹-hamaÄ• jÄ• nÄ«yasuttÄ• divaá¹‡á¹‡anÄ•

97-99__._ paÃ±came \Ne II 177/ __anucchaviko_ti raÃ±Ã±o paribhuÃ±janayoggo.
__hatthapÄ• dÄ• diaá¹…gasamatÄ• yÄ• _ti hatthapÄ• dÄ• diavayavasamatÄ• ya, raÃ±Ã±o
__raÃ±Ã±o aá¹…ga_nti vuccati. Ä• netvÄ• hunitabbanti Ä• hunaá¹ƒ, Ä• hutÄ«ti atthato eka

``Ä• hutisaá¹…khÄ• taá¹ƒ piá¹‡á¸• apÄ• taâ€™â€™ _nti. dÅ«ratopi Ä• netvÄ• sÄ«lavantes
adhivacanaá¹ƒ. __piá¹‡á¸• apÄ• ta_nti ca nidassanamattaá¹ƒ. Ä• netvÄ• hunitabbÄ• naÃ±h
catunnaá¹ƒ paccayÄ• nametaá¹ƒ adhivacanaá¹ƒ Ä• hunanti. taá¹ƒ arahatÄ«ti __Ä• huneyyo
tassa mahapphalabhÄ• vakaraá¹‡ato paá¹-iggaá¹‡hituá¹ƒ anucchaviko.

__pÄ• hunakabhattassÄ• _ti disavidisato Ä• gatÄ• naá¹ƒ piyamanÄ• pÄ• naá¹ƒ Ã±Ä• timitt
paá¹-iyattassa Ä• gantukabhattassa. taÃ±hi á¹-hapetvÄ• te tathÄ• rÅ«pe pÄ• hunake saá¹.
yuttaá¹ƒ, saá¹…ghova taá¹ƒ paá¹-iggahetuá¹ƒ yutto. saá¹…ghasadiso hi pÄ• hunako natthi.
buddhantare vÄ«tivatte dissati, kadÄ• ci asaá¹…khyeyyepi kappe vÄ«tivatte. abbokiá¹‡á¹‡a
piyamanÄ• patÄ• dikarehi dhammehi samannÄ• gato. evaá¹ƒ pÄ• hunamassa dÄ• tuá¹ƒ yu
paá¹-iggahetuá¹ƒ yuttoti __pÄ• huneyyo_. ayaÃ±hettha adhippÄ• yo ``Ã±Ä• timittÄ• vippav
samÄ• gacchanti, anavaá¹-á¹-hitÄ• ca tesu piyamanÄ• patÄ• , na evamariyasaá¹…gho, tas
pÄ• huneyyoâ€™â€™ ti.

dakkhanti etÄ• ya sattÄ• yathÄ• dhippetÄ• hi sampattÄ«hi vaá¸• á¸• hantÄ«ti dakkhiá¹‡Ä•
dÄ• naá¹ƒ. taá¹ƒ dakkhiá¹‡aá¹ƒ arahati, dakkhiá¹‡Ä• ya vÄ• hito yasmÄ• mahapphalakara
__dakkhiá¹‡eyyo_.

puÃ±Ã±atthikehi aÃ±jali karaá¹‡Ä«yo etthÄ• ti __aÃ±jalikaraá¹‡Ä«yo_. ubho hettha sirasi p
sabbalokena kayiramÄ• naá¹ƒ aÃ±jalikammaá¹ƒ arahatÄ«ti \Be II 196/ vÄ• __aÃ±jalikaraá¹
``aÃ±jalipaggahaá¹‡assa anucchavikoâ€™â€™ _ti.

yadipi pÄ• á¸·iyaá¹ƒ ``anuttaraâ€™â€™ nti vuttaá¹ƒ, natthi ito uttaraá¹ƒ visiá¹-á¹-hanti hi an
samampissa pana natthÄ«ti dassento __ ``asadisaâ€™â€™ _nti Ä• ha. khittaá¹ƒ vuttaá¹ƒ b
mahapphalabhÄ• vakaraá¹‡ena tÄ• yati rakkhati, khipanti vapanti ettha bÄ«jÄ• nÄ«ti vÄ• k
khettaá¹ƒ viya khettaá¹ƒ, puÃ±Ã±Ä• naá¹ƒ khettaá¹ƒ __puÃ±Ã±akkhettaá¹ƒ_. yathÄ• hi raÃ
\Ne II 178/ sÄ• lÄ«naá¹ƒ vÄ• yavÄ• naá¹ƒ vÄ• viruhanaá¹-á¹-hÄ• naá¹ƒ ``raÃ±Ã±o sÄ• likk
nti vuccati, evaá¹ƒ saá¹…gho sabbalokassa puÃ±Ã±Ä• naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ. saá
lokassa nÄ• nappakÄ• rahitasukhasaá¹ƒvattanikÄ• ni puÃ±Ã±Ä• ni viruhanti, tasmÄ• saá¹.
puÃ±Ã±akkhettaá¹ƒ lokassa_. sesaá¹ƒ suviÃ±Ã±eyyameva. chaá¹-á¹-hasattamÄ• ni uttÄ• n

paá¹-hamaÄ• jÄ• nÄ«yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. potthakasuttavaá¹‡á¹‡anÄ•

<100> aá¹-á¹-hame __navo_ti navavÄ• yimo. tenÄ• ha __ ``karaá¹‡aá¹ƒ upÄ• dÄ• ya vucca
__vÄ• kamayavattha_nti sÄ• á¹‡Ä• divÄ• kasÄ• á¹-akaá¹ƒ. __dubbaá¹‡á¹‡o_ti vivaá¹‡á¹‡o.
kharasamphasso. appaá¹ƒ agghatÄ«ti __appaggho_. atibahuá¹ƒ agghanto kahÄ• paá¹‡agg

__paribhogamajjhimo_ti paribhogakÄ• lavasena majjhimo. so hi navabhÄ• vaá¹ƒ atikkamitv
appatto majjhe paribhogakÄ• lepi dubbaá¹‡á¹‡o ca dukkhasamphasso ca appagghoyeva ho
aá¸• á¸• haá¹ƒ agghati, jiá¹‡á¹‡akÄ• le pana aá¸• á¸• hamÄ• sakaá¹ƒ vÄ• kÄ• kaá¹‡ikaá¹ƒ
__ukkhaliparipuÃ±chana_nti kÄ• á¸·ukkhaliparipuÃ±chanaá¹ƒ. __navo_tipi upasampadÄ• ya
heá¹-á¹-hÄ• jÄ• tiyÄ• saá¹-á¹-hivassopi navoyeva. __dubbaá¹‡á¹‡atÄ• yÄ• _ti sarÄ«ravaá¹
guá¹‡avaá¹‡á¹‡enapi dubbaá¹‡á¹‡atÄ• ya. dussÄ«lassa hi parisamajjhe nittejatÄ• ya sarÄ«
sampajjati, guá¹‡avaá¹‡á¹‡ena vattabbameva natthi. aá¹-á¹-hakathÄ• yaá¹ƒ pana sarÄ«rava
dubbaá¹‡á¹‡atÄ• pi guá¹‡avaá¹‡á¹‡assa abhÄ• vena dubbaá¹‡á¹‡atÄ• yÄ• ti vuttaá¹ƒ.

__ye kho panassÄ• _ti ye kho pana tassa upaá¹-á¹-hÄ• kÄ• vÄ• Ã±Ä• timittÄ• dayo vÄ• e
__tesa_nti tesaá¹ƒ puggalÄ• naá¹ƒ cha satthÄ• re sevantÄ• naá¹ƒ \Be II 197/ micchÄ• diá¹-
devadatte sevantÄ• naá¹ƒ kokÄ• likÄ• dÄ«naá¹ƒ viya ca taá¹ƒ sevanaá¹ƒ dÄ«gharattaá¹ƒ a
__majjhimo_ti paÃ±cavassakÄ• lato paá¹-á¹-hÄ• ya yÄ• va navavassakÄ• lÄ• majjhimo nÄ
paá¹-á¹-hÄ• ya thero nÄ• ma. __evamÄ• haá¹ƒsÅ«_ti evaá¹ƒ vadanti. __kiá¹ƒ nu kho tuyha_
bhaá¹‡itena ko atthoti vuttaá¹ƒ hoti. __tathÄ• rÅ«pa_nti tathÄ• jÄ• tikaá¹ƒ tathÄ• sabhÄ• va
ukkhepanÄ«yakammassa kÄ• raá¹‡abhÅ«taá¹ƒ.

__tÄ«hi kappÄ• saaá¹ƒsÅ«hi suttaá¹ƒ kantitvÄ• katavattha_nti tayo kappÄ• saaá¹ƒsÅ« gah
vÄ• yitaá¹ƒ sukhumavatthaá¹ƒ, taá¹ƒ navavÄ• yimaá¹ƒ anagghaá¹ƒ hoti, paribhogamajjhima
sahassÄ• ni agghati, jiá¹‡á¹‡akÄ• le, aá¹-á¹-hapi dasapi sahassÄ• ni agghati.

__tesaá¹ƒ_ \Ne II 179/ __taá¹ƒ hotÄ«_ti tesaá¹ƒ sammÄ• sambuddhÄ• dayo sevantÄ• viya
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hoti. sammÄ• sambuddhaÃ±hi ekaá¹ƒ nissÄ• ya yÄ• va
pamÄ• á¹‡aá¹ƒ natthi, tathÄ• sÄ• riputtattheramahÄ• moggallÄ• natthere avasese ca asÄ«
saggagatasattÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi, yÄ• vajjakÄ• lÄ• tesaá¹ƒ diá¹-á¹-hÄ• nugatiá
pamÄ• á¹‡aá¹ƒ natthiyeva. __Ä• dheyyaá¹ƒ gacchatÄ«_ti tassa mahÄ• therassa taá¹ƒ attha
gandhakaraá¹‡á¸• ake kÄ• sikavatthaá¹ƒ Ä• dhÄ• tabbataá¹ƒ á¹-hapetabbataá¹ƒ gacchati, e
sirasmiá¹ƒ hadaye ca Ä• dhÄ• tabbataá¹ƒ á¹-hapetabbataá¹ƒ gacchati.

potthakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. loá¹‡akapallasuttavaá¹‡á¹‡anÄ•

<101> navame __yathÄ• yathÄ• kammaá¹ƒ karotÄ«_ti yena yena pakÄ• rena pÄ• á¹‡agh
__vipÄ• kaá¹ƒ paá¹-isaá¹ƒvediyatevÄ• _ti avadhÄ• raá¹‡ena kammasiddhiyaá¹ƒ tabbipÄ• ka
natthÄ«ti dÄ«peti. tenevÄ• ha __ ``na hi sakkÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ santa_nti bhur
Ä• ha __ ``evaá¹ƒ santeâ€™â€™ _ti. __abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡anirodhenÄ• _ti kar
anuppattidhammatÄ• pajjanena.

``ayampi \Be II 198/ kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™â€™
asubhÄ• niccÄ• diÄ• kÄ• raanupassanÄ• kÄ• yabhÄ• vanÄ• ti Ä• ha __ ``kÄ• yÄ• nupassa
bhÄ• vanÄ• yÄ• â€™â€™ _ti. __rÄ• gÄ• dÄ«na_nti __Ä• di_-saddena dosamohÄ• naá¹ƒ sa
Ä• vuso, pamÄ• á¹‡akaraá¹‡o, doso pamÄ• á¹‡akaraá¹‡o, moho pamÄ• á¹‡akaraá¹‡o, te k
pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
vuttaá¹ƒ.

yathÄ• hi pabbatapÄ• de pÅ«tipaá¹‡á¹‡assa udakaá¹ƒ nÄ• ma hoti, kÄ• á¸·avaá¹‡á¹‡aá¹ƒ
byÄ• masataá¹ƒ gambhÄ«raá¹ƒ viya khÄ• yati, yaá¹-á¹-hiá¹ƒ vÄ• rajjuá¹ƒ vÄ• gahetvÄ• m
piá¹-á¹-hipÄ• doddharaá¹‡amattampi na hoti, evameva ekaccassa yÄ• va rÄ• gÄ• dayo nup
puggalaá¹ƒ saÃ±jÄ• nituá¹ƒ na sakkÄ• hoti, sotÄ• panno viya sakadÄ• gÄ• mÄ« viya anÄ•
yadÄ• panassa rÄ• gÄ• dayo uppajjanti, tadÄ• ratto duá¹-á¹-ho mÅ«á¸·hoti paÃ±Ã±Ä• yati.
rÄ• gÄ• dayo ``ettako ayaâ€™â€™ nti puggalassa pamÄ• á¹‡aá¹ƒ dassentÄ• va uppajjantÄ
vuttÄ• .

__jÄ• petu_nti jinadhanaá¹ƒ kÄ• tuá¹ƒ. __so_ti rÄ• jÄ• , mahÄ• matto vÄ• . __assÄ• _ti aÃ±
yÄ• cantassa. sesamettha uttÄ• nameva.

loá¹‡akapallasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹ƒsudhovakasuttavaá¹‡á¹‡anÄ•

<102> dasame __anÄ«hatadosa_nti anapanÄ«tathÅ«lakÄ• á¸·akaá¹ƒ. __anapanÄ«takasÄ•
anapagatasukhumakÄ• á¸·akaá¹ƒ. __pahaá¹-amatta_nti Ä• haá¹-amattaá¹ƒ.

dasakusalakammapathavasena uppannaá¹ƒ cittaá¹ƒ cittameva, vipassanÄ• pÄ• dakaaá¹-á
vipassanÄ• cittaÃ±ca tato cittato adhikaá¹ƒ cittanti __adhicitta_nti Ä• ha __ ``adhicittanti
samathavipassanÄ• cittaâ€™â€™ _nti. __anuyuttassÄ• _ti anuppannassa uppÄ• danavase
paá¹-ibrÅ«hanavasena anu anu yuttassa, tattha yuttappayuttassÄ• ti attho. ettha ca purebha
caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto \Be II 199/ nisÄ«danaá¹ƒ Ä• dÄ•
rukkhamÅ«le vÄ• vanasaá¹‡á¸• e vÄ• pabbhÄ• re vÄ• samaá¹‡adhammaá¹ƒ karissÄ• mÄ
gantvÄ• hatthehi vÄ• pÄ• dehi vÄ• nisajjaá¹-á¹-hÄ• nato tiá¹‡apaá¹‡á¹‡Ä• ni apanentopi a
nisÄ«ditvÄ• pana hatthapÄ• de dhovitvÄ• mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• bhÄ• va
appanaá¹ƒ appattÄ• yapi adhicittamanuyuttoyeva tadatthenapi taá¹ƒsaddavohÄ• rato. __citt
dhammacittassa samannÄ• gatattÄ• sampannacitto. __paá¹‡á¸• itajÄ• tiko_ti paá¹‡á¸• itas

__kÄ• me Ä• rabbhÄ• _ti vatthukÄ• me Ä• rabbha. kÄ• marÄ• gasaá¹…khÄ• tena vÄ• kÄ•

__kÄ• mavitakko_. byÄ• pajjati cittaá¹ƒ etenÄ• ti __byÄ• pÄ• do, _ doso. vihiá¹ƒsanti etÄ• y
vÄ• tesaá¹ƒ etanti __vihiá¹ƒsÄ• , _ paresaá¹ƒ viheá¹-hanÄ• kÄ• rena pavattassa karuá¹‡Ä•
pÄ• padhammassetaá¹ƒ adhivacanaá¹ƒ. __Ã±Ä• take Ä• rabbha uppanno vitakko_ti Ã±Ä• t
gehassitapemavasena uppanno vitakko. __janapadamÄ• rabbha uppanno vitakko_ti etthÄ•
maá¹ƒ ... pe ... uppanno vitakko_ti ``aho vata maá¹ƒ pare na avajÄ• neyyuá¹ƒ, na heá¹-á¹-h
maÃ±Ã±eyyuá¹ƒ, pÄ• sÄ• á¹‡acchattaá¹ƒ viya \Ne II 181/ garuá¹ƒ kareyyuâ€™â€™ nti eva
__dasavipassanupakkilesavitakkÄ• _ti obhÄ• sÄ• didasavipassanupakkilese Ä• rabbha upp

avasiá¹-á¹-hÄ• dhammavitakkÄ• etassÄ• ti __avasiá¹-á¹-hadhammavitakko, _ vipassanÄ•
ekaggabhÄ• vappatto_ na ekaggataá¹ƒ patto. ekaá¹ƒ udetÄ«ti hi __ekodi, _ paá¹-ipakkhehi
aggaá¹ƒ seá¹-á¹-haá¹ƒ hutvÄ• udetÄ«ti attho. seá¹-á¹-hopi hi loke ekoti vuccati, ekasmiá¹ƒ
samÄ• dhÄ• navasena pavattacittassetaá¹ƒ adhivacanaá¹ƒ. ekodissa bhÄ• vo __ekodibhÄ•
adhivacanaá¹ƒ.

__niyakajjhatta_nti attasantÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __gocarajjhatta_nti idha nibbÄ•
tenÄ• ha __ ``ekasmiá¹ƒ nibbÄ• nagocareyeva tiá¹-á¹-hatÄ«â€™â€™ _ti. __suá¹-á¹-hu nisÄ
samÄ• dhipaá¹-ipakkhe kilese sannisÄ«dento suá¹-á¹-hu nisÄ«dati. __ekaggaá¹ƒ hotÄ«_ti a
ekaggaá¹ƒ hoti. __sammÄ• Ä• dhiyatÄ«_ti yathÄ• Ä• rammaá¹‡e suá¹-á¹-hu appitaá¹ƒ hot
Ä• dhiyati.

__abhiÃ±Ã±Ä• _ \Be II 200/ __sacchikaraá¹‡Ä«yassÄ• _ti ettha ``abhiÃ±Ã±Ä• ya sacchikara
vattabbe ``abhiÃ±Ã±Ä• â€™â€™ ti ya-kÄ• ralopena pana puna kÄ• lakiriyÄ• niddeso katoti
paccakkhaá¹ƒ kÄ• tabbassÄ• â€™â€™ _ti. abhiÃ±Ã±Ä• ya iddhividhÄ• diÃ±Ä• á¹‡ena sacc
iddhividhapaccanubhavanÄ• dikaá¹ƒ __abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«ya_nti evaá¹ƒ vÄ• ett
__sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti ettha pana yassa paccakkhaá¹ƒ atthi, so sakkhÄ«
sakkhibhabbatÄ• , sakkhibhavananti vuttaá¹ƒ hoti. sakkhÄ« ca so bhabbo cÄ• ti sakkhibhab
iddhividhÄ• dÄ«naá¹ƒ bhabbo tattha ca sakkhÄ«ti sakkhibhabbo, tassa bhÄ• vo sakkhibhab
pÄ• puá¹‡Ä• tÄ«ti attho.

__abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nÄ• dibhede_ti ettha abhiÃ±Ã±Ä• pÄ• dÄ• ca abhiÃ±Ã±Ä• p
abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nÄ• ni. __Ä• di_-saddena arahattaÃ±ca arahattassa vipassanÄ•
daá¹-á¹-habbaá¹ƒ. teneva __majjhimanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps II 198) ---

``sati satiÄ• yataneti sati satikÄ• raá¹‡e. kiÃ±cettha kÄ• raá¹‡aá¹ƒ? abhiÃ±Ã±Ä• vÄ• abhiÃ
vÄ• , avasÄ• ne pana arahattaá¹ƒ vÄ• kÄ• raá¹‡aá¹ƒ arahattassa vipassanÄ• vÄ• ti vedita

yaÃ±hi taá¹ƒ tatra tatra sakkhibhabbatÄ• saá¹…khÄ• taá¹ƒ iddhividhapaccanubhavanÄ• di,
kÄ• raá¹‡aá¹ƒ \Ne II 182/. atha iddhividhapaccanubhavanÄ• di abhiÃ±Ã±Ä• , evaá¹ƒ sati ab

kÄ• raá¹‡aá¹ƒ. avasÄ• ne chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• ya pana arahattaá¹ƒ, arahattassa vipass
arahattaÃ±hi ``kudÄ• ssu nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mi, yada
viharantÄ«â€™â€™ ti (MN I 465; III 307) anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hapetvÄ•
nibbattentassa kÄ• raá¹‡aá¹ƒ. idaÃ±ca sÄ• dhÄ• raá¹‡aá¹ƒ na hoti, sÄ• dhÄ• raá¹‡avasena
kÄ• raá¹‡aá¹ƒ. imasmiÃ±hi sutte arahattaphalavasena chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• vuttÄ• . ten
khayÄ• tiÄ• di cettha phalasamÄ• pattivasena vuttanti veditabbaâ€™â€™ _nti.

paá¹ƒsudhovakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nimittasuttavaá¹‡á¹‡anÄ•

<103> ekÄ• dasame \Be II 201/ yehi phalaá¹ƒ nimÄ«yati, uppajjanaá¹-á¹-hÄ• ne pakkhipam
__nimittÄ• ni_. tenÄ• ha __ ``tÄ«á¹‡i kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. __kÄ• lena kÄ• la_nti et
bhummatthe karaá¹‡avacanaá¹ƒ. __kÄ• la_nti ca upayogavacananti Ä• ha __ ``kÄ• le kÄ• l
kÄ• tabbÄ• _ti citte kÄ• tabbÄ• , uppÄ• detabbÄ• ti attho. upalakkhitasamÄ• dhÄ• nÄ• kÄ•
samÄ• dhinimittanti Ä• ha __ ``ekaggatÄ• hi idha samÄ• dhinimittanti vuttÄ• â€™â€™ _ti. _
cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyyÄ• _ti ettha á¹-hÄ• naá¹ƒ atthÄ«ti vacanaseso. taá¹ƒ bhÄ•
kosajjÄ• ya saá¹ƒvatteyya, tassa saá¹ƒvattanassa kÄ• raá¹‡aá¹ƒ atthÄ«ti attho. __taá¹ƒ_ vÄ
__cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyya, _ etassa á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ atthÄ«ti attho. te
``kÄ• raá¹‡aá¹ƒ vijjatÄ«â€™â€™ _tiÄ• di. __Ã±Ä• á¹‡ajava_nti saá¹…khÄ• resu aniccÄ• div
paÃ±Ã±Ä• javaá¹ƒ.

yaá¹ƒ kiÃ±ci suvaá¹‡á¹‡atÄ• panayoggaaá¹…gÄ• rabhÄ• janaá¹ƒ idha ``ukkÄ• â€™â€™ ti
``aá¹…gÄ• rakapallaâ€™â€™ _nti. __sajjeyyÄ• _ti yathÄ• tattha pakkhittaá¹ƒ suvaá¹‡á¹‡aa
paá¹-iyÄ• diyeyya. __Ä• limpeyyÄ• _ti Ä• diyeyya, jaleyyÄ• ti attho. tenÄ• ha __ ``tattha aá¹
gÄ• hÄ• peyyÄ• â€™â€™ _ti. __mÅ«sÄ• ya vÄ• pakkhipeyyÄ• _ti tattake vÄ• pakkhipeyy

nimittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

loá¹‡akapallavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. sambodhavaggo

1-3. pubbevasambodhasuttÄ• divaá¹‡á¹‡anÄ•

104-106__._ tatiyassa \Be II 202/ \Ne II 183/ paá¹-hame __sambodhito pubbevÄ• _ti sambo
maggesu Ã±Ä• á¹‡aá¹ƒ ``sÄ• maá¹ƒ sammÄ• bujjhi etenÄ• â€™â€™ ti katvÄ• , tato pubbe
``ariyamaggappattito aparabhÄ• geyevÄ• â€™â€™ _ti. __bodhisattasseva sato_ti ettha yat
á¹-hitaá¹ƒ paripÄ• kagataá¹ƒ padumaá¹ƒ sÅ«riyarasmisamphassena avassaá¹ƒ bujjhissatÄ«
vuccati. evaá¹ƒ buddhÄ• naá¹ƒ santike byÄ• karaá¹‡assa laddhattÄ• avassaá¹ƒ anantarÄ•
bujjhissatÄ«ti bujjhanakasattoti __bodhisatto_. tenÄ• ha __ ``bujjhanakasattasseva ... pe ...
satoâ€™â€™ _ti. yÄ• vÄ• esÄ• catumaggaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• bodhi, ``taá¹ƒ bodh
pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti patthayamÄ• no paá¹-ipajjatÄ«ti bodhiyaá¹ƒ satto Ä• sattot
__ ``sambodhiyÄ• vÄ• sattasseva laggasseva satoâ€™â€™ _ti.

atha vÄ• bodhÄ«ti Ã±Ä• á¹‡aá¹ƒ ``bujjhati etenÄ• â€™â€™ ti katvÄ• , bodhimÄ• satto __
uttarapadalopaá¹ƒ katvÄ• yathÄ• ``Ã±Ä• á¹‡asattoâ€™â€™ ti, Ã±Ä• á¹‡avÄ• paÃ±Ã±avÄ
buddhÄ• naÃ±hi pÄ• damÅ«le abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya paá¹‡á¸• itova so satto, na a
evaá¹ƒ guá¹‡avato uppannanÄ• mavasena bodhisattasseva sato. assÄ• dÄ«yatÄ«ti __assÄ
sÄ• tÄ• kÄ• ralakkhaá¹‡anti Ä• ha __ ``assÄ• doti madhurÄ• kÄ• roâ€™â€™ _ti. chandarÄ•
etthÄ• ti __nibbÄ• naá¹ƒ ``chandarÄ• gavinayo chandarÄ• gappahÄ• naÃ±cÄ• â€™â€™ ti
``nibbÄ• naâ€™â€™ _ntiÄ• di. tattha __Ä• gammÄ• _ti idaá¹ƒ yo jano rÄ• gaá¹ƒ vineti pajal
Ä• rammaá¹‡akaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. dutiyatatiyÄ• ni uttÄ• natthÄ• neva.

pubbevasambodhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-9. samaá¹‡abrÄ• hmaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

107-112__._ catutthe \Be II 203/ \Ne II 184/ __sÄ• maÃ±Ã±a_nti ariyamaggo, tena araá¹‡Ä«
__sÄ• maÃ±Ã±atthaá¹ƒ, _ ariyaphalanti Ä• ha __ ``sÄ• maÃ±Ã±atthanti catubbidhaá¹ƒ ariya
__brahmaÃ±Ã±attha_nti etthÄ• pi eseva nayo. tenÄ• ha __ ``itaraá¹ƒ tasseva vevacanaâ€™
ariyamaggasaá¹…khÄ• taá¹ƒ sÄ• maÃ±Ã±ameva vÄ• araá¹‡Ä«yato __sÄ• maÃ±Ã±attha_n
cattÄ• ro maggÄ• â€™â€™ _ti. paÃ±camÄ• dÄ«ni uttÄ• natthÄ• neva.

samaá¹‡abrÄ• hmaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyanidÄ• nasuttavaá¹‡á¹‡anÄ•

<113> dasame __vivaá¹-á¹-agÄ• mikammÄ• na_nti vivaá¹-á¹-Å«panissayakammÄ• naá¹ƒ.
__taá¹ƒ_-saddena paccÄ• masanassa vipÄ• kassa parÄ• mÄ• soti Ä• ha __ ``taá¹ƒ abhiniv
vipÄ• kaá¹ƒ abhibhavitvÄ• nivattetÄ«ti attho. idÄ• ni na kevalaá¹ƒ vipÄ• kasseva parÄ• mÄ

kho chandarÄ• gaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ• naá¹ƒ tabbipÄ• kassa ca parÄ• mÄ• so
vÄ• tenÄ• â€™â€™ _tiÄ• di. __te ceva dhamme_ti te chandarÄ• gaá¹-á¹-hÄ• niye dhamme
kilese nibbijjhitvÄ• vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• passatÄ«ti.

dutiyanidÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sambodhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(12) 2. Ä• pÄ• yikavaggo

1. Ä• pÄ• yikasuttavaá¹‡á¹‡anÄ•

<114> dutiyassa paá¹-hame apÄ• yesu nibbattanasÄ«latÄ• ya apÄ• yÅ«pagÄ• __Ä• pÄ• y
gacchissantÄ«ti Ä• pÄ• yikÄ• â€™â€™ _ti. aÃ±Ã±e brahmacÄ• rino sunivatthe supÄ• rute s
gÄ• manigamarÄ• jadhÄ• nÄ«su \Ne II 185/ piá¹‡á¸• Ä• ya caritvÄ• jÄ«vikaá¹ƒ kappente di
Ä• kÄ• rena \Be II 204/ tathÄ• paá¹-ipajjanato ``ahaá¹ƒ brahmacÄ• rÄ«â€™â€™ ti paá¹-iÃ±
Ä• ha __ ``brahmacÄ• ripaá¹-iÃ±Ã±oti brahmacÄ• ripaá¹-irÅ«pakoâ€™â€™ _ti. ``ahampi bh
uposathaá¹…gÄ• dÄ«ni pavisanto pana brahmacÄ• ripaá¹-iÃ±Ã±o hotiyeva, tathÄ• saá¹…g
tenÄ• ha __ ``tesaá¹ƒ vÄ• ... pe ... evaá¹ƒpaá¹-iÃ±Ã±oâ€™â€™ _ti. __akkosatÄ«_ti ``assar
samaá¹‡apaá¹-iÃ±Ã±osÄ«â€™â€™ tiÄ• dinÄ• akkosati. __paribhÄ• satÄ«_ti ``so tvaá¹ƒ `h
ahaâ€™ nti maÃ±Ã±asi, idÄ• ni te assamaá¹‡abhÄ• vaá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ tiÄ•

kilesakÄ• mopi assÄ• diyamÄ• no vatthukÄ• mantogadhoyeva, kilesakÄ• mavasena ca tes
__ ``kilesakÄ• mena vatthukÄ• me sevantassÄ• â€™â€™ _ti. __kilesakÄ• menÄ• _ti karaá
__natthi doso_ti assÄ• detvÄ• visayaparibhoge natthi Ä• dÄ«navo, tappaccayÄ• na koci ar
__pÄ• tabbataá¹ƒ Ä• pajjatÄ«_ti paribhuÃ±janakataá¹ƒ upagacchati. paribhogattho hi ayaá¹
kattusÄ• dhano ca tabba-saddo, yathÄ• ruci paribhuÃ±jatÄ«ti attho. __pivitabbataá¹ƒ paribh
etthÄ• pi kattuvaseneva attho veditabbo.

Ä• pÄ• yikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dullabhasuttavaá¹‡á¹‡anÄ•

<115> dutiye parena katassa upakÄ• rassa anurÅ«pappavatti attani kataá¹ƒ upakÄ• raá¹ƒ
vediyanto __kataÃ±Ã±Å« katavedÄ«_ti Ä• ha __ ``iminÄ• mayhaá¹ƒ kataâ€™â€™ _ntiÄ• d

dullabhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. appameyyasuttavaá¹‡á¹‡anÄ•

<116> tatiye __sukhena metabbo_ti yathÄ• parittassa udakassa sukhena pamÄ• á¹‡aá¹ƒ g
``uddhatoâ€™â€™ tiÄ• dinÄ• yathÄ• vuttehi aguá¹‡aá¹…gehi \Be II 205/ samannÄ• gatass
gayhatÄ«ti, sukhena metabbo. __dukkhena metabbo_ti yathÄ• mahÄ• samuddassa dukkhe
evameva ``anuddhatoâ€™â€™ tiÄ• dinÄ• dassitehi guá¹‡aá¹…gehi samannÄ• gatassa du
``anÄ• gÄ• mÄ« \Ne II 186/ nu kho khÄ«á¹‡Ä• savo nu khoâ€™â€™ ti vattabbataá¹ƒ gacch
__pametuá¹ƒ na sakkotÄ«_ti yathÄ• Ä• kÄ• sassa na sakkÄ• pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ, e
pametuá¹ƒ na sakkÄ• ti __appameyyo_.

sÄ• rÄ• bhÄ• vena tucchattÄ• naá¸·o viya naá¸·o, mÄ• noti Ä• ha __ ``unnaá¸·oti uggatana
uá¹-á¹-hitatucchamÄ• noti vuttaá¹ƒ hoti. tenÄ• ha __ ``tucchamÄ• naá¹ƒ ukkhipitvÄ• á¹-hito
mano hi seyyassa seyyoti sadisoti ca pavattiyÄ• visesato tuccho. __cÄ• pallenÄ• _ti capala
taá¹‡hÄ• loluppenÄ• ti attho. __mukharo_ti mukhena pharuso, pharusavÄ• coti attho. __viki
visaá¹-avacano samphappalÄ• pitÄ• ya apariyantavacano. tenÄ• ha __ ``asaÃ±Ã±atavacan
niratthakavacanaá¹ƒ palÄ• pÄ«ti vuttaá¹ƒ hoti. __cittekaggatÄ• rahito_ti upacÄ• rappanÄ• s
caá¹‡á¸• asote baddhanÄ• vÄ• viya anavaá¹-á¹-hitakiriyo. __bhantacitto_ti anavaá¹-á¹-hitac
paá¹‡á¹‡Ä• ruá¸·havÄ• lamigasadiso. __vivaá¹-indriyo_ti saá¹ƒvarÄ• bhÄ• vena gihikÄ• le v
asaá¹ƒvutacakkhÄ• diindriyo.

appameyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• neÃ±jasuttavaá¹‡á¹‡anÄ•

<117> catutthe saha byayati gacchatÄ«ti sahabyo, sahapavattanako. tassa bhÄ• vo __saha
Ä• ha __ ``sahabhÄ• vaá¹ƒ upapajjatÄ«â€™â€™ _ti. ``yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ
sabbaá¹ƒ khepetvÄ• nirayampi gacchatÄ«â€™â€™ tiÄ• divacanato arÅ«pabhavato cutass
dissatÄ«ti tannivattanatthaá¹ƒ bhagavato adhippÄ• yaá¹ƒ vivaranto ``sandhÄ• yabhÄ• sitam
dÄ«peti __ ``nirayÄ• dÄ«hi avippamuttattÄ• â€™â€™ _tiÄ• dinÄ• . na hi tassa upacÄ• rajjh
akusalaá¹ƒ atthÄ«ti. iminÄ• tato cavantÄ• naá¹ƒ upacÄ• rajjhÄ• nameva paá¹-isandhijanak
adhikaá¹ƒ \Be II 206/ payasati payujjati etenÄ• ti __adhippayÄ• so, _ savisesaá¹ƒ itikattabba
``adhikappayogoâ€™â€™ _ti. sesamettha uttÄ• nameva.

Ä• neÃ±jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vipattisampadÄ• suttavaá¹‡á¹‡anÄ•

<118> paÃ±came \Ne II 187/ __dinna_nti deyyadhammasÄ«sena dÄ• naá¹ƒ vuttanti Ä• ha

phalÄ• bhÄ• vaá¹ƒ sandhÄ• ya vadatÄ«â€™â€™ _ti. dinnaá¹ƒ pana annÄ• divatthuá¹ƒ kath
__ ``yiá¹-á¹-haá¹ƒ hutaâ€™â€™ _nti etthÄ• pi. __mahÄ• yÄ• go_ti sabbasÄ• dhÄ• raá¹‡aá¹
__paheá¹‡akasakkÄ• ro_ti pÄ• hunakÄ• naá¹ƒ kÄ• tabbasakkÄ• ro. __phala_nti Ä• nisaá¹ƒ
__vipÄ• ko_ti sadisaphalaá¹ƒ. __paraloke á¹-hitassa ayaá¹ƒ loko natthÄ«_ti paraloke á¹-hita
laddhabbo ayaá¹ƒ loko na hoti. __idhaloke á¹-hitassapi paraloko natthÄ«_ti idhaloke á¹-hitas
laddhabbo paraloko na hoti. tattha kÄ• raá¹‡amÄ• ha __ ``sabbe tattha tattheva ucchijjantÄ«
sattÄ• yattha yattha bhavayonigatiÄ• dÄ«su á¹-hitÄ• , tattha tattheva ucchijjanti, dvayavinÄ«

__phalÄ• bhÄ• vavasenÄ• _ti mÄ• tÄ• pitÅ«su sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá
``natthi mÄ• tÄ• , natthi pitÄ• â€™â€™ ti vadati, na mÄ• tÄ• pitÅ«naá¹ƒ, nÄ• pi tesu
sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ abhÄ• vavasena tesaá¹ƒ lokapaccakkhattÄ•
imesaá¹ƒ sattÄ• naá¹ƒ uppÄ• do nÄ• ma kevalo, na ca khanapubbakoti dassanatthaá¹ƒ __
opapÄ• tikÄ• â€™â€™ _ti vuttanti Ä• ha __ ``cavitvÄ• uppajjanakÄ• sattÄ• nÄ• ma natthÄ
__sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«_ti ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹
paÃ±Ã±Ä• ya sayaá¹ƒ paccakkhaá¹ƒ katvÄ• pavedenti, te natthÄ«ti sabbaÃ±Ã±ubuddhÄ• n

vipattisampadÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. apaá¹‡á¹‡akasuttÄ• divaá¹‡á¹‡anÄ•

119-120__._ chaá¹-á¹-he \Be II 207/ __chahi talehi samannÄ• gato pÄ• sako_ti catÅ«su pas
dvÄ«su koá¹-Ä«su dve talÄ• nÄ«ti evaá¹ƒ chahi talehi samannÄ• gato pÄ• sakakÄ«á¸·Ä• pa
pÄ• sakaviseso. sattamaá¹ƒ uttÄ• nameva.

apaá¹‡á¹‡akasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamasoceyyasuttavaá¹‡á¹‡anÄ•

<121> aá¹-á¹-hame \Ne II 188/ __sucibhÄ• vo_ti kilesÄ• sucivigamena suddhabhÄ• vo asa
atthato kÄ• yasucaritÄ• dÄ«ni.

paá¹-hamasoceyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyasoceyyasuttavaá¹‡á¹‡anÄ•

<122> navame samucchedavasena pahÄ«nasabbakÄ• yaduccaritatÄ• ya kÄ• ye, kÄ• yena
__ ``kÄ• yadvÄ• reâ€™â€™ _tiÄ• di. __soceyyasampanna_nti paá¹-ippassaddhakilesattÄ•
soceyyasampattiyÄ• upetaá¹ƒ. ninhÄ• tÄ• aggamaggasalilena vikkhÄ• litÄ• pÄ• pÄ• eten

khÄ«á¹‡Ä• savo. tenÄ• ha __ ``khÄ«á¹‡Ä• savova kathitoâ€™â€™ _ti.

dutiyasoceyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. moneyyasuttavaá¹‡á¹‡anÄ•

<123> dasame munino bhÄ• vÄ• __moneyyÄ• ni, _ yehi dhammehi ubhayahitamunanato
munibhÄ• vakarÄ• moneyyÄ• paá¹-ipadÄ• dhammÄ• eva vuttÄ• . munino vÄ• etÄ• ni __
eva. tattha yasmÄ• kÄ• yena akattabbassa akaraá¹‡aá¹ƒ, kattabbassa ca karaá¹‡aá¹ƒ \Be
imasmiá¹ƒ kÄ• ye kesÄ• â€™â€™ tiÄ• dinÄ• (DN II 377; MN I 110; SN b IV 127; Khp 3.dva
kÄ• yasaá¹…khÄ• tassa Ä• rammaá¹‡assa jÄ• nanaá¹ƒ, kÄ• yassa ca samudayato atthaá¹.
nissaraá¹‡ato ca yÄ• thÄ• vato parijÄ• nanatÄ• , tathÄ• parijÄ• nanavasena pana pavatto v
kÄ• ye chandarÄ• gassa pajahanaá¹ƒ, kÄ• yasaá¹…khÄ• raá¹ƒ nirodhetvÄ• pattabbasamÄ
kÄ• yamukhena pavattÄ• moneyyappaá¹-ipadÄ• dhammÄ• __kÄ• yamoneyyaá¹ƒ nÄ• ma
``katamaá¹ƒ kÄ• yamoneyyaá¹ƒ? tividhakÄ• yaduccaritassa pahÄ• naá¹ƒ kÄ• yamoneyyaá¹
kÄ• yamoneyyaâ€™â€™ ntiÄ• dinÄ• (Nidd I 14) pÄ• á¸·i Ä• gatÄ• . idhÄ• pi teneva pÄ• á¸
``tividhakÄ• yaduccaritappahÄ• naá¹ƒ kÄ• yamoneyyaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• h

idÄ• ni \Ne II 189/ ``katamaá¹ƒ vacÄ«moneyyaá¹ƒ? catubbidhavacÄ«duccaritassa pahÄ• na
catubbidhaá¹ƒ vacÄ«sucaritaá¹ƒ, vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ, vÄ• cÄ• pariÃ±Ã±Ä• ,
vÄ• cÄ• ya chandarÄ• gassa pahÄ• naá¹ƒ, vacÄ«saá¹…khÄ• ranirodho dutiyajjhÄ• nasamÄ
imÄ• ya pÄ• á¸·iyÄ• vuttamatthaá¹ƒ atidÄ«pento __ ``vacÄ«moneyyepi eseva nayoâ€™â€™
copanavÄ• caÃ±ceva saddavÄ• caÃ±ca Ä• rabbha pavattÄ• paÃ±Ã±Ä• __vÄ• cÄ• ramma
samudayÄ• dito parijÄ• nanaá¹ƒ __vÄ• cÄ• pariÃ±Ã±Ä• _.

``katamaá¹ƒ manomoneyyaá¹ƒ? tividhamanoduccaritassa pahÄ• naá¹ƒ manomoneyyaá¹ƒ,
manÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ, manapariÃ±Ã±Ä• , pariÃ±Ã±Ä• sahagato maggo, manas
cittasaá¹…khÄ• ranirodho saÃ±Ã±Ä• vedayitanirodhasamÄ• patti manomoneyyaâ€™â€™ r
atthaá¹ƒ vibhÄ• vento __ ``manomoneyyepi iminÄ• va nayena atthaá¹ƒ Ã±atvÄ• â€™â€™ _
ekÄ• sÄ«tividhaá¹ƒ lokiyacittaá¹ƒ Ä• rabbha pavattaÃ±Ä• á¹‡aá¹ƒ__ manÄ• rammaá¹‡e Ã±
samudayÄ• dito parijÄ• nanaá¹ƒ __manapariÃ±Ã±Ä• _ti ayaá¹ƒ viseso.

moneyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pÄ• yikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(13) 3. kusinÄ• ravaggo

1-2. kusinÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

124-125__._ tatiyassa \Be II 209/ paá¹-hame __taá¹‡hÄ• gedhena gathito_ti taá¹‡hÄ• bandl
__taá¹‡hÄ• mucchanÄ• yÄ• _ti taá¹‡hÄ• ya vasena mucchÄ• pattiyÄ• . __mucchito_ti mucc
Ä• panno. __ajjhopanno_ti adhiopanno. taá¹‡hÄ• ya adhibhavitvÄ• ajjhotthaá¹-o gilitvÄ• pa
á¹-hito. tenÄ• ha __ ``ajjhopannoti taá¹‡hÄ• ya gilitvÄ• pariniá¹-á¹-hapetvÄ• pavattoâ€™â€
__anÄ• dÄ«navadassÄ• vÄ«_ti gathitÄ• dibhÄ• vena paribhoge Ä• dÄ«navamattampi na pa
ayamattho Ä• hÄ• raparibhogeti tattha payojanaparicchedikÄ• ``yÄ• vadeva imassa kÄ• ya
tiÄ• dinÄ• (MN I 23; II 24; III 75; SN b IV 120; AN b VI 58; c 8.9) pavattÄ• \Ne II 190/
Ä• hÄ• rapaá¹-ibaddhachandarÄ• ganissaraá¹‡abhÅ«tÄ• paÃ±Ã±Ä• assa atthÄ«ti nissaraá
uttÄ• nameva. dutiye natthi vattabbaá¹ƒ.

kusinÄ• rasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. gotamakacetiyasuttavaá¹‡á¹‡anÄ•

<126> tatiye __sambahulÄ• _ti paÃ±casatamattÄ• . paÃ±casatÄ• kira brÄ• hmaá¹‡Ä• tiá¹
aparabhÄ• ge bhagavato dhammadesanaá¹ƒ sutvÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamm
bhagavato santike pabbajitvÄ• na cirasseva sabbaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hitvÄ• pa
mÄ• naá¹ƒ uppÄ• desuá¹ƒ --- ``yaá¹ƒ yaá¹ƒ bhagavÄ• katheti, taá¹ƒ taá¹ƒ mayaá¹ƒ khippan
itthiliá¹…gÄ• dÄ«ni tÄ«á¹‡i liá¹…gÄ• ni, nÄ• mÄ• dÄ«ni cattÄ• ri padÄ• ni, paá¹-hamÄ• day
muÃ±citvÄ• na kiÃ±ci katheti, evaá¹ƒ kathite ca amhÄ• kaá¹ƒ gaá¹‡á¹-hipadaá¹ƒ nÄ• ma na
bhagavati agÄ• ravÄ• hutvÄ• tato paá¹-á¹-hÄ• ya bhagavato upaá¹-á¹-hÄ• nampi dhamma
gacchanti. te sandhÄ• ya vuttaá¹ƒ __ ``sambahulÄ• kira brÄ• hmaá¹‡apabbajitÄ• ... pe ... c
gacchantÄ«â€™â€™ _ti. __mukhapaá¹-iÃ±Ã±aá¹ƒ gahetvÄ• _ti ``saccaá¹ƒ kira tumhe, bhik
tamatthaá¹ƒ paá¹-ipucchitvÄ• ``saccaá¹ƒ bhagavÄ• â€™â€™ ti tehi bhikkhÅ«hi vuttaá¹ƒ pa
taÃ±hi attano mukheneva paá¹-iÃ±Ã±Ä• tattÄ• ``mukhapaá¹-iÃ±Ã±Ä• â€™â€™ ti vuccati.

__neva_ \Be II 210/ __Ä• gataá¹-á¹-hÄ• naá¹ƒ na gataá¹-á¹-hÄ• naá¹ƒ addasaá¹ƒsu_. kasm
tassa suttassa atthaá¹ƒ na jÄ• niá¹ƒsu. tesaÃ±hi tasmiá¹ƒ samaye vicitranayaá¹ƒ desanÄ• v
suttaá¹ƒ ghanaputhulena dussapaá¹-á¹-ena mukhaá¹ƒ baddhaá¹ƒ katvÄ• purato á¹-hapitam
ahosi. nanu ca bhagavÄ• attanÄ• desitaá¹ƒ dhammaá¹ƒ pare Ã±Ä• petuá¹ƒ kappasatasah
asaá¹…kheyyÄ• ni pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ patto, so kasmÄ• yathÄ• te n
tesaá¹ƒ mÄ• nabhaÃ±janatthaá¹ƒ. bhagavÄ• hi ``abhabbÄ• ime imaá¹ƒ mÄ• nakhilaá¹ƒ an
phalaá¹ƒ vÄ• sacchikÄ• tuâ€™â€™ nti tesaá¹ƒ sutapariyattiá¹ƒ nissÄ• ya uppannaá¹ƒ aá¹-
desanÄ• kusalo mÄ• nabhaÃ±janatthaá¹ƒ ``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ ntiÄ•
I 1) abhÄ• si.

__sammÄ• sambuddho_ \Ne II 191/ __ ``mayhaá¹ƒ kathÄ• niyyÄ• tÄ«â€™â€™ ti mukhasa
cintayiá¹ƒsÅ«_ti idaá¹ƒ aá¹…guttarabhÄ• á¹‡akÄ• naá¹ƒ vaá¸·aÃ±janakatantinÄ«hÄ• rena v
majjhimabhÄ• á¹‡akÄ• pana evaá¹ƒ vadanti --- evaá¹ƒ mÄ• nabhaÃ±janatthaá¹ƒ desitaÃ±c
te bhikkhÅ« ``taá¹ƒyeva kira pathaviá¹ƒ diá¹-á¹-higatiko saÃ±jÄ• nÄ• ti, sekhopi arahÄ• pi ta
abhijÄ• nÄ• ti, ki nÄ• midaá¹ƒ kathaá¹ƒ nÄ• midaâ€™â€™ nti cintentÄ• ``pubbe mayaá¹ƒ b
yaá¹ƒkiÃ±ci khippameva jÄ• nÄ• ma, idÄ• ni panimassa mÅ«lapariyÄ• yassa antaá¹ƒ vÄ• k
passÄ• ma, aho buddhÄ• nÄ• ma appameyyÄ• atulÄ• â€™â€™ ti uddhatadÄ• á¹-hÄ• viy
buddhÅ«paá¹-á¹-hÄ• naÃ±ca dhammassavanaÃ±ca sakkaccaá¹ƒ agamaá¹ƒsu. tena samay
bhikkhÅ« ``aho buddhÄ• naá¹ƒ Ä• nubhÄ• vo, te nÄ• mabrÄ• hmaá¹‡apabbajitÄ• tathÄ• m
mÅ«lapariyÄ• yadesanÄ• ya nihatamÄ• nÄ• katÄ• â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pes
bhikkhave, idÄ• neva, pubbepi ahaá¹ƒ evaá¹ƒ ime mÄ• napaggahitasÄ«se carante nihatam
atÄ«taá¹ƒ Ä• haranto ``bhÅ«tapubbaá¹ƒ, bhikkhave, aÃ±Ã±ataro disÄ• pÄ• mokkho brÄ• hr
paá¹-ivasati tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¹-ukeá¹-ubhÄ• naá¹ƒ sÄ• kkha
itihÄ• sapaÃ±camÄ• naá¹ƒ padako veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu a
mÄ• á¹‡avakasatÄ• ni mante vÄ• ceti. paá¹‡á¸• itamÄ• á¹‡avakÄ• bahuÃ±ca gaá¹‡hanti la
upadhÄ• rentÄ«â€™â€™ tiÄ• dinÄ• jÄ• takaá¹ƒ kathesi.

taá¹ƒ \Be II 211/ sutvÄ• te bhikkhÅ« ``pubbepi mayaá¹ƒ mÄ• neneva upahatÄ• â€™â€™ t
nihatamÄ• nÄ• hutvÄ• attano upakÄ• rakammaá¹-á¹-hÄ• naparÄ• yaá¹‡Ä• ahesuá¹ƒ. tato
janapadacÄ• rikaá¹ƒ caranto vesÄ• liá¹ƒ patvÄ• gotamake cetiye viharanto imesaá¹ƒ paÃ±c
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ viditvÄ• idaá¹ƒ gotamakasuttaá¹ƒ kathesi. idaÃ±ca suttaá¹ƒ sutvÄ•
tasmiá¹ƒyeva Ä• sane saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

__abhiÃ±Ã±Ä• yÄ• _ti kusalÄ• dibhedaá¹ƒ khandhÄ• dibhedaÃ±ca desetabbaá¹ƒ dhamma
Ä• sayÄ• nusayacariyÄ• dhimuttiÄ• dibhedaá¹ƒ, tassa ca nesaá¹ƒ desetabbappakÄ• raá¹ƒ y
attho. __ime paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ• nÄ«_tiÄ• di panettha nidassanamatta
__sappaccaya_nti sakÄ• raá¹‡aá¹ƒ, veneyyÄ• naá¹ƒ ajjhÄ• sayena vÄ• pucchÄ• ya vÄ• a
sanimittaá¹ƒ hetÅ«dÄ• haraá¹‡asahitaÃ±cÄ• ti attho. rÄ• gÄ• dÄ«naá¹ƒ paá¹-iharaá¹‡aá¹ƒ p
pÄ• á¹-ihÄ• riyaá¹ƒ, saha pÄ• á¹-ihÄ• riyenÄ• ti __sappÄ• á¹-ihÄ• riyaá¹ƒ_. rÄ• gÄ• dippaá¹
dhammaá¹ƒ deseti. tenÄ• ha __ ``paccanÄ«kapaá¹-iharaá¹‡ena sappÄ• á¹-ihÄ• riyameva ka
``yathÄ• rahaá¹ƒ iddhiÄ• desanÄ• nusÄ• sanipÄ• á¹-ihÄ• riyasahitaâ€™â€™ nti \Ne II 192/
anusÄ• sanipÄ• á¹-ihÄ• riyarahitÄ• desanÄ• natthÄ«ti katvÄ• . sesamettha uttÄ• nameva.

gotamakacetiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bharaá¹‡á¸• ukÄ• lÄ• masuttavaá¹‡á¹‡anÄ•

<127> catutthe __Ä• á¸·Ä• rakÄ• lÄ• makÄ• le_ti Ä• á¸·Ä• rakÄ• lÄ• mÄ• naá¹ƒ dharamÄ•

pahÄ• napariÃ±Ã±aá¹ƒ. sÄ• hi samatikkamo, na itarÄ• . tenÄ• ha __ ``pariÃ±Ã±Ä• nÄ• ma
ca paá¹-hamo satthÄ• rÅ«pÄ• vacarasamÄ• pattilÄ• bhÄ« daá¹-á¹-habbo, dutiyo arÅ«pÄ• v
tatiyo sammÄ• sambuddho daá¹-á¹-habbo. vuttaÃ±hetaá¹ƒ __puggalapaÃ±Ã±attiyaá¹ƒ_ (Pp

``yvÄ• yaá¹ƒ \Be II 212/ satthÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, na rÅ«pÄ• n
paÃ±Ã±Ä• peti, na vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, rÅ«pÄ• vacarasamÄ• patt
daá¹-á¹-habbo. yvÄ• yaá¹ƒ satthÄ• kÄ• mÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, rÅ«pÄ•
paÃ±Ã±Ä• peti, na vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, arÅ«pÄ• vacarasamÄ• pa
daá¹-á¹-habbo. yvÄ• yaá¹ƒ satthÄ• kÄ• mÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, rÅ«pÄ•
paÃ±Ã±Ä• peti, vedanÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, sammÄ• sambuddho satthÄ

tattha titthiyÄ• samayaá¹ƒ jÄ• nantÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peyyuá¹ƒ p
vadamÄ• nÄ• . rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peyyuá¹ƒ arÅ«parÄ• gaá¹ƒ vadamÄ
paÃ±Ã±Ä• peyyuá¹ƒ asaÃ±Ã±Ä• rÄ• gaá¹ƒ vadamÄ• nÄ• . te pana ``idaá¹ƒ nÄ• ma paá¹-ha
ayaá¹ƒ asaÃ±Ã±Ä• bhavoâ€™â€™ tipi na jÄ• nanti. te paÃ±Ã±Ä• petuá¹ƒ asakkontÄ• pi ke
ti vadanti. tathÄ• gato pana kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ anÄ• gÄ• mimaggena paÃ±Ã±Ä•
arahattamaggena. evamettha dve janÄ• bÄ• hirakÄ• , eko sammÄ• sambuddhoti imasmiá¹

bharaá¹‡á¸• ukÄ• lÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. hatthakasuttavaá¹‡á¹‡anÄ•

<128> paÃ±came \Ne II 193/ __abhikkantÄ• _ti atikkantÄ• , vigatÄ• ti atthoti Ä• ha __ ``kha
teneva hi __ ``nikkhanto paá¹-hamo yÄ• moâ€™â€™ _ti anantaraá¹ƒ vuttaá¹ƒ. __abhikkant
kantataro. tÄ• diso ca sundaro bhaddako nÄ• ma hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â
devanÄ• gayakkhagandhabbÄ• dÄ«su ko katamo? __me_ti mama. __pÄ• dÄ• nÄ«_ti pÄ• d
deviddhiyÄ• . __yasasÄ• _ti iminÄ• edisena parivÄ• rena paricchedena. __jala_nti vijjotam
ativiya kantena kamanÄ«yena abhirÅ«pena. __vaá¹‡á¹‡enÄ• _ti chavivaá¹‡á¹‡ena sarÄ«ra
obhÄ• sayaá¹ƒ disÄ• _ti dasa disÄ• pabhÄ• sento, cando viya sÅ«riyo viya ca ekobhÄ• saá
gÄ• thÄ• ya attho. __abhirÅ«pe_ti uá¸·Ä• rarÅ«pe sampannarÅ«pe. __abbhanumodane_ti s
__idha panÄ• _ti ``abhikkantÄ• ya rattiyÄ• â€™â€™ ti etasmiá¹ƒ pade. __tenÄ• _ti sundara
idha abhikkantasaddo daá¹-á¹-habbo, tena ``abhikkantÄ• ya parikkhÄ«á¹‡Ä• ya rattiyÄ• â€™

__rÅ«pÄ• yatanÄ• dÄ«sÅ«_ti __Ä• di_saddena akkharÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-ha
suvaá¹‡á¹‡acchavÄ«ti ayamettha atthoti Ä• ha __ ``chaviyaâ€™â€™ _nti. tathÄ• hi vuttaá¹
``kaÃ±canasannibhattacoâ€™â€™ ti (MN II 399; Sn 556). __saÃ±Ã±Å«á¸·hÄ• _ti sambandh
__vaá¹‡á¹‡Ä• _ti guá¹‡avaá¹‡á¹‡Ä• ti Ä• ha __ ``thutiyaâ€™â€™ _nti, thomanÄ• yanti atth
khattiyÄ• dikulakoá¹-á¹-hÄ• se. tattha ``accho vippasannoâ€™â€™ tiÄ• dinÄ• vaá¹‡á¹‡itab

_ chavi. vaá¹‡á¹‡anaá¹-á¹-hena abhitthavaá¹-á¹-hena __vaá¹‡á¹‡o, _ thuti. aÃ±Ã±amaÃ±Ã±
vaá¹‡á¹‡etabbato á¹-hapetabbato __vaá¹‡á¹‡o, _ khattiyÄ• dikulavaggo. vaá¹‡á¹‡Ä«yati Ã±
__vaá¹‡á¹‡o, _ Ã±Ä• pakakÄ• raá¹‡aá¹ƒ. vaá¹‡á¹‡anato thÅ«larassÄ• dibhÄ• vena upaá¹-á
saá¹‡á¹-hÄ• naá¹ƒ. mahantaá¹ƒ khuddakaá¹ƒ majjhimanti vaá¹‡á¹‡etabbato pamitabbato __
vaá¹‡á¹‡Ä«yati cakkhunÄ• passÄ«yatÄ«ti __vaá¹‡á¹‡o, _ rÅ«pÄ• yatananti evaá¹ƒ tasmiá¹
vaá¹‡á¹‡asaddassa pavatti veditabbÄ• . __so_ti vaá¹‡á¹‡asaddo. __chaviyÄ• daá¹-á¹-habb
gayhamÄ• nassapi chavimukheneva gahetabbato. chavigatÄ• pana vaá¹‡á¹‡adhÄ• tu eva
ti ettha vaá¹‡á¹‡aggahaá¹‡ena gahitÄ• ti apare.

__kevalaparipuá¹‡á¹‡a_nti ekadesampi asesetvÄ• niravasesatova paripuá¹‡á¹‡anti ayame
``anavasesatÄ• atthoâ€™â€™ _ti. __kevalakappÄ• _ti __kappa_-saddo nipÄ• to padapÅ«r
``kevalaá¹ƒâ€™â€™ icceva attho. kevalasaddo ca bahulavÄ• cÄ«ti Ä• ha __ ``yebhuyyatÄ•
\Ne II 194/ ``Ä«sakaá¹ƒ asamattaá¹ƒ kevalaá¹ƒ kevalakappaâ€™â€™ nti vadanti. anavases
siyÄ• , anatthantarena pana kappasaddena padavaá¸• á¸• hanaá¹ƒ kataá¹ƒ ``kevalÄ• eva k
tathÄ• vÄ• kappanÄ«yattÄ• paÃ±Ã±apetabbattÄ• kevalakappÄ• . __abyÄ• missatÄ• _ vij
__anatirekatÄ• _ taá¹ƒparamatÄ• visesÄ• bhÄ• vo. __kevalakappa_nti kevalaá¹ƒ \Be II 214
attho. kevalaá¹ƒ vuccati nibbÄ• naá¹ƒ sabbasaá¹…khatavivittattÄ• , taá¹ƒ etassa adhigataá¹
_ sacchikatanirodho khÄ«á¹‡Ä• savo.

__kappa_-saddo panÄ• yaá¹ƒ saupasaggo anupasaggo cÄ• ti adhippÄ• yena okappaniyapa
okappasaddamattaá¹ƒ nidasseti, aÃ±Ã±athÄ• kappasaddassa atthuddhÄ• re okappaniyapa
__samaá¹‡akappehÄ«_ti vinayasiddhehi samaá¹‡avohÄ• rehi. __niccakappa_nti niccakÄ• l
nÄ• maá¹ƒ. nÄ• maÃ±hetaá¹ƒ tassa Ä• yasmato, yadidaá¹ƒ kappoti. __kappitakesamassÅ«
cheditakesamassu. __dvaá¹…gulakappo_ti majjhanhikavelÄ• ya vÄ«tikkantÄ• ya dvaá¹…gu
apadeso. anavasesaá¹ƒ phariuá¹ƒ samatthassa obhÄ• sassa kenaci kÄ• raá¹‡ena ekadesa
pana sabbasseva pharatÄ«ti dassetuá¹ƒ samantattho kappasaddo gahitoti Ä• ha __ ``anava
_ti.

__Ä• bhÄ• ya pharitvÄ• _ti vatthamÄ• lÄ• laá¹…kÄ• rasarÄ«rasamuá¹-á¹-hitÄ• ya Ä• bhÄ•
sarÄ«robhÄ• saá¹ƒ dvÄ• dasayojanamattaá¹ƒ á¹-hÄ• naá¹ƒ. tato bhiyyopi pharitvÄ• tiá¹-á¹-
vatthÄ• bharaá¹‡Ä• disamuá¹-á¹-hitÄ• pabhÄ• .

hatthakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kaá¹-uviyasuttavaá¹‡á¹‡anÄ•

<129> chaá¹-á¹-he gÄ• vÄ«naá¹ƒ kayavikkayavasena yogo etthÄ• ti goyogo, kayavikkayaá
yujjanti etthÄ• ti vÄ• goyogo, gÄ• vÄ«naá¹ƒ vikkayaá¹-á¹-hÄ• naá¹ƒ. tattha jÄ• to pilakkharu

_ tasmiá¹ƒ. samÄ«patthe cetaá¹ƒ bhummavacanaá¹ƒ. tenÄ• ha __ ``gÄ• vÄ«naá¹ƒ vikkayaá
uá¹-á¹-hitapilakkhassa santikeâ€™â€™ _ti. ritto assÄ• do etassÄ• ti __rittassÄ• do_. tenÄ•
``jhÄ• nasukhÄ• bhÄ• vena rittassÄ• daâ€™â€™ _nti. sesamettha uttÄ• nameva.

kaá¹-uviyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyaanuruddhasuttavaá¹‡á¹‡anÄ•

<131> aá¹-á¹-hame \Be II 215/ \Ne II 195/ __idaá¹ƒ te mÄ• nasmi_nti ettha __mÄ• nasmi_n
bhummavacanaá¹ƒ. __ida_nti ca liá¹…gavipallÄ• sena napuá¹ƒsakaniddeso katoti Ä• ha __
vaá¸• á¸• hitamÄ• noâ€™â€™ _ti. sesesupi eseva nayo.

dutiyaanuruddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-icchannasuttavaá¹‡á¹‡anÄ•

<132> navame __asÄ• dhÄ• raá¹‡asikkhÄ• pada_nti bhikkhunÄ«naá¹ƒ asÄ• dhÄ• raá¹‡aá
paÃ±Ã±attasikkhÄ• padaá¹ƒ __sÄ• dhÄ• raá¹‡asikkhÄ• pada_nti bhikkhÅ«naá¹ƒ bhikkhunÄ
ubhatopaÃ±Ã±attisikkhÄ• padaá¹ƒ.

paá¹-icchannasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. lekhasuttavaá¹‡á¹‡anÄ•

<133> dasame __thiraá¹-á¹-hÄ• nato_ti thiraá¹-á¹-hÄ• natova. pÄ• sÄ• á¹‡e lekhasadisÄ•
kodhalekhÄ• yassa so pÄ• sÄ• á¹‡alekhÅ«pamasamannÄ• gato __pÄ• sÄ• á¹‡alekhÅ«par
__anusetÄ«_ti appahÄ«natÄ• ya anuseti. __na khippaá¹ƒ lujjatÄ«_ti na antarÄ• nassati kar
nassanato. __evameva_nti evaá¹ƒ tassapi puggalassa kodho na antarÄ• punadivase vÄ• a
niá¹-á¹-hÄ• ti, addhaniyo pana hoti, maraá¹‡eneva niá¹-á¹-hÄ• tÄ«ti attho. __kakkhaá¸·enÄ•
dhammacchedakena thaddhavacanena. __saá¹ƒsandatÄ«_ti ekÄ«bhavati. __sammodatÄ«_
attho daá¹-á¹-habbo.

atha vÄ• __sandhiyatÄ«_ti á¹-hÄ• nagamanÄ• dÄ«su kÄ• yakiriyÄ• su kÄ• yena samodhÄ
tilataá¹‡á¸• ulÄ• viya missÄ«bhÄ• vaá¹ƒ upetÄ«ti attho. __saá¹ƒsandatÄ«_ti cittakiriyÄ• su
gacchati, khÄ«rodakaá¹ƒ viya ekÄ«bhÄ• vaá¹ƒ upetÄ«ti attho. __sammodatÄ«_ti uddesapa
vacÄ«kiriyÄ• su \Be II 216/ vÄ• cÄ• ya samodhÄ• naá¹ƒ gacchati, vippavÄ• sÄ• gatopi piya
piyatarabhÄ• vaá¹ƒ upetÄ«ti \Ne II 196/ attho. apica kiccakaraá¹‡Ä«yesu tehi saddhiá¹ƒ Ä• c
ekakiriyÄ• bhÄ• vaá¹ƒ upagacchanto __sandhiyati, _ yÄ• va majjhÄ• pavattanto __saá¹ƒsa

anivattanto __sammodatÄ«_ti veditabbo.

lekhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusinÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(14) 4. yodhÄ• jÄ«vavaggo

1. yodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<134> catutthassa paá¹-hame yujjhanaá¹ƒ yodho, so Ä• jÄ«vo etassÄ• ti __yodhÄ• jÄ«vo_ etasmiá¹ƒ atthe __yodhÄ• jÄ«vo_ti niruttinayena padasiddhi veditabbÄ• . tenÄ• ha __ ``yud yodhÄ• jÄ«voâ€™â€™ _ti. __saha ... pe ... passatÄ«_ti pubbabhÄ• ge vipassanÄ• paÃ±Ã± maggakkhaá¹‡e abhisamayavasena attapaccakkhena Ã±Ä• á¹‡ena passati.

yodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. parisÄ• suttavaá¹‡á¹‡anÄ•

<135> dutiye __appaá¹-ipucchitvÄ• vinÄ«tÄ• _ti ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ« aniccaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• appaá¹-ipucchitvÄ• kevalaá¹ƒ dhammadesanÄ• vasene __dubbinÄ«taparisÄ• _ti dukkhena vinÄ«taparisÄ• . __pucchitvÄ• vinÄ«tÄ• _ti ``taá¹ƒ kiá¹ƒ bhikkhaveâ€™â€™ tiÄ• dinÄ• pucchitvÄ• anumatiggahaá¹‡avasena vinÄ«tÄ• . __suvinÄ« vinÄ«taparisÄ• . anumatiggahaá¹‡avasena vinayanaÃ±hi na dukkaraá¹ƒ hoti.

parisÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. uppÄ• dÄ• suttavaá¹‡á¹‡anÄ•

<137> catutthe \Be II 217/ \Ne II 197/ __uppÄ• dÄ• vÄ• tathÄ• gatÄ• na_nti tathÄ• gatÄ• veneyyapuggalÄ• naá¹ƒ maggaphaluppatti viya saá¹…khÄ• rÄ• naá¹ƒ aniccÄ• disabhÄ• vo kho tathÄ• gatÄ• naá¹ƒ uppÄ• depi anuppÄ• depi hotimevÄ• ti vuttaá¹ƒ hoti. __á¹-hitÄ• va s so aniccasabhÄ• vo byabhicÄ• rÄ• bhÄ• vato na kadÄ• ci saá¹…khÄ• rÄ• aniccÄ• na hoti. dhÄ• tu na nicco so sabhÄ• vo, tathÄ• pi sabbakÄ• likoyevÄ• ti adhippÄ• yo.

aparo nayo --- __á¹-hitÄ• va sÄ• dhÄ• tÅ«_ti ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti tathÄ• gatÄ• naá¹ƒ uppÄ• dato pubbe uddhaÃ±ca appaá¹-ivijjhiyamÄ• no na tathÄ• gatehi u sabbakÄ• laá¹ƒ sabbe saá¹…khÄ• rÄ• aniccÄ• , á¹-hitÄ• va sÄ• dhÄ• tu, kevalaá¹ƒ pana s

abhisambujjhanato ``ayaá¹ƒ dhammo tathÄ• gatena abhisambuddhoâ€™â€™ ti pavedanato
vuccati apubbassa tassa uppÄ• danato. tena vuttaá¹ƒ __ ``á¹-hitÄ• va sÄ• dhÄ• tÅ«â€™â€

__abhisambujjhatÄ«_ti Ã±Ä• á¹‡ena abhisambujjhati. __abhisametÄ«_ti Ã±Ä• á¹‡ena abhis
__Ä• cikkhatÄ«_ti katheti. __desetÄ«_ti dasseti. __paÃ±Ã±Ä• petÄ«_ti jÄ• nÄ• peti. __paá¹
Ã±Ä• á¹‡amukhe á¹-hapeti. __vivaratÄ«_ti vivaritvÄ• dasseti. __vibhajatÄ«_ti vibhÄ• gato c
__uttÄ• nÄ«karotÄ«_ti pÄ• kaá¹-aá¹ƒ karoti.

atha vÄ• __abhisambujjhatÄ«_ti paccakkhakaraá¹‡ena abhimukhaá¹ƒ bujjhati, yÄ• thÄ• va
eva __abhisameti_ abhimukhaá¹ƒ samÄ• gacchati. Ä• dito kathento __Ä• cikkhati, _ uddisa
uddesaá¹ƒ pariyosÄ• pento __deseti_. yathÄ• uddiá¹-á¹-hamatthaá¹ƒ nidassanavasena pak
__paÃ±Ã±Ä• peti_. pakÄ• rehi etamatthaá¹ƒ patiá¹-á¹-hapento __paá¹-á¹-hapeti_. yathÄ• ud
paá¹-inidassanavasena __vivarati vibhajati_. vivaá¹-aá¹ƒ vibhattaÃ±ca atthaá¹ƒ hetÅ«dÄ• ha
pÄ• kaá¹-aá¹ƒ karonto __uttÄ• nÄ«karoti_.

uppÄ• dÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. kesakambalasuttÄ• divaá¹‡á¹‡anÄ•

138-143__._ paÃ±came \Be II 218/ \Ne II 198/ __tantÄ• vutÄ• naá¹ƒ vatthÄ• na_nti idaá¹ƒ `
iminÄ• samÄ• nÄ• dhikaraá¹‡anti Ä• ha __ ``paccatte sÄ• mivacanaâ€™â€™ _nti. __vÄ• y
__lÄ• mako_ti nihÄ«no, __makkhali moghapuriso_ti ettha __makkhalÄ«_ti tassa nÄ• maá¹ƒ
bhÅ«miyÄ• telaghaá¹-aá¹ƒ gahetvÄ• gacchantaá¹ƒ, ``tÄ• ta, mÄ• khalÄ«â€™â€™ ti sÄ• n
khalitvÄ• patitvÄ• sÄ• mikassa bhayena palÄ• yituá¹ƒ Ä• raddho. sÄ• miko upadhÄ• vitvÄ
aggahesi, sÄ• á¹-akaá¹ƒ chaá¸• á¸• etvÄ• acelako hutvÄ• palÄ• yi. so paá¹‡á¹‡ena vÄ• ti
paá¹-icchÄ• detumpi ajÄ• nanto jÄ• tarÅ«peneva ekaá¹ƒ gÄ• maá¹ƒ pÄ• visi. manussÄ• ta
arahÄ• appiccho, natthi iminÄ• sadisoâ€™â€™ ti pÅ«vabhattÄ• dÄ«ni gahetvÄ• upasaá¹.
sÄ• á¹-akaá¹ƒ anivatthabhÄ• vena idaá¹ƒ uppannaâ€™â€™ nti tato paá¹-á¹-hÄ• ya sÄ• á¹-a
nivÄ• sesi, tadeva ca pabbajjaá¹ƒ aggahesi. tassa santike aÃ±Ã±epi aÃ±Ã±epÄ«ti paÃ±cas
pabbajiá¹ƒsu. taá¹ƒ sandhÄ• yÄ• ha ``makkhali moghapurisoâ€™â€™ ti. chaá¹-á¹-hÄ• dÄ«n

kesakambalasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11-13. paá¹-hamamoranivÄ• pasuttÄ• divaá¹‡á¹‡anÄ•

144-146__._ ekÄ• dasame akuppadhammatÄ• ya khayavayasaá¹…khÄ• taá¹ƒ antaá¹ƒ atÄ
aparihÄ• yanasabhÄ• vattÄ• accantÄ• niá¹-á¹-hÄ• assÄ• ti __accantaniá¹-á¹-ho_. tenÄ• h
atikkantaniá¹-á¹-hoâ€™â€™ _tiÄ• di. na hi paá¹-ividdhassa lokuttaradhammassa dassanaá¹

__dhuvaniá¹-á¹-ho_ti satataniá¹-á¹-ho. accantameva catÅ«hi yogehi khemo etassa atthÄ«ti _
_ niccayogakkhemÄ«ti attho. maggabrahmacariyassa vusitattÄ• tassa avihÄ• yanasabhÄ•
brahmacÄ• rÄ«ti __accantabrahmacÄ• rÄ«, _ niccabrahmacÄ• rÄ«ti attho. __pariyosÄ• na_
brahmacariyapariyosÄ• naá¹ƒ vaá¹-á¹-adukkhapariyosÄ• naÃ±ca \Be II 219/. accantaá¹ƒ pa
__accantapariyosÄ• no_. dvÄ• dasamaterasamÄ• ni uttÄ• natthÄ• neva.

paá¹-hamamoranivÄ• pasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yodhÄ• jÄ«vavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

147-156__._ maá¹…galavaggo \Ne II 199/ uttÄ• natthoyeva.

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(16) 6. acelakavaggavaá¹‡á¹‡anÄ•

157-163__._ ito paresu pana suttapadesu __ ``gÄ• á¸·hÄ• â€™â€™ _ti vuttamatthaá¹ƒ viva
``kakkhaá¸·Ä• â€™â€™ _ti Ä• ha. kakkhaá¸·acÄ• ro cassÄ• na lÅ«khasabhÄ• vo. atha kho
thiraggahaá¹‡anti Ä• ha __ ``lobhavasena thiraggahaá¹‡Ä• â€™â€™ _ti. __agÄ• á¸·hÄ• pa
ogÄ• hanaá¹ƒ paá¹-ipatti, kÄ• masukhÄ• nuyogoti attho. __nijjhÄ• mÄ• paá¹-ipadÄ• _ti kÄ•
khepanavasena pavattÄ• paá¹-ipatti, attakilamathÄ• nuyogoti attho. __niccelo_ti nissaá¹-á¹
sabbaá¹ƒ paá¹-ikkhittacelo. naggiyavatasamÄ• dÄ• nena __naggo. á¹-hitakova uccÄ• raá¹ƒ
nidassanamattaá¹ƒ vamitvÄ• mukhavikkhÄ• lanÄ• diÄ• cÄ• rassapi tena vissaá¹-á¹-hattÄ•
apalekhati_ avalekhati udakena adhovanato. dutiyavikappepi eseva nayo. ``ehi, bhadanteâ€
upagamanasaá¹…khÄ• to vidhi ehibhadanto, taá¹ƒ caratÄ«ti ehibhadantiko, tappaá¹-ikkhep
na karoti_ ``samaá¹‡ena nÄ• ma parassa vacanakarena na bhavitabbaâ€™â€™ nti adhipp

__puretara_nti taá¹ƒ á¹-hÄ• naá¹ƒ attano upagamanato puretaraá¹ƒ. taá¹ƒ kira so ``bhikkhu
eva bhikkhÄ• gahetabbÄ• â€™â€™ ti adhippÄ• yena na gaá¹‡hÄ• ti. __uddissa kataá¹ƒ_ n
khuddakÄ• pÄ• á¹‡Ä• saá¹…ghÄ• taá¹ƒ Ä• pÄ• ditÄ• ti na gaá¹‡hÄ• ti. __nimantanaá¹ƒ na
vacanaá¹ƒ kataá¹ƒ bhavissatÄ«ti. kumbhi Ä• dÄ«supi so sattasaÃ±Ã±Ä«ti Ä• ha __ ``kumbh
_tiÄ• di. __kabaá¸·antarÄ• yo hotÄ«_ti uá¹-á¹-hitassa dvinnampi kabaá¸·antarÄ• yo hoti. gÄ•
saá¹…gamma kittenti etissÄ• ti __saá¹…kitti, _ yathÄ• saá¹ƒhatataá¹‡á¸• ulÄ• disaÃ±cayo.
veyyÄ• vaccakarÄ• manussÄ• .

__surÄ• pÄ• namevÄ• _ti \Be II 220/ \Ne II 200/ majjalakkhaá¹‡appattÄ• ya surÄ• ya pÄ• n
surÄ• gahaá¹‡enevettha merayampi saá¹…gahitaá¹ƒ. ekÄ• gÄ• rameva uÃ±chatÄ«ti __ekÄ
vattatÄ«ti __ekÄ• lopiko_. dÄ«yati etÄ• yÄ• ti __datti, _ dvattiÄ• lopamattaggÄ• hi khuddaka

bhikkhÄ• dÄ• nabhÄ• janaá¹ƒ. tenÄ• ha __ ``khuddakapÄ• tÄ«â€™â€™ _ti. abhuÃ±janavas
ekÄ• hiko, Ä• hÄ• ro, taá¹ƒ __ekÄ• hikaá¹ƒ_. so pana atthato ekadivasaá¹ƒ laá¹…ghako hot
``ekÄ• divasantarikaâ€™â€™ _nti. __dvÄ• hika_ntiÄ• dÄ«supi eseva nayo. ekÄ• haá¹ƒ abh
bhuÃ±janaá¹ƒ __ekÄ• havÄ• ro, _ taá¹ƒ ekÄ• hikameva atthato. dvÄ«haá¹ƒ abhuÃ±jitvÄ• d
__dvÄ«havÄ• ro_. sesapadadvayepi eseva nayo. ukkaá¹-á¹-ho pana pariyÄ• yabhattabhoja
ekÄ• hameva bhuÃ±jati. sesadvayepi eseva nayo.

micchÄ• vÄ• yÄ• mavaseneva ukkuá¹-ikavatÄ• nuyogoti Ä• ha __ ``ukkuá¹-ikavÄ«riyamanu
__attakilamathÄ• nuyoga_nti attano kilamathÄ• nuyogaá¹ƒ, sarÄ«radukkhakÄ• raá¹‡anti att
idha attasaddo ``attantapoâ€™â€™ tiÄ• dÄ«su (MN II 413) viya. __dve ante_ti ubho koá¹-iy
lÄ• makapaá¹-ipattiyoti attho. lÄ• makampi hi antoti vuccati ``antamidaá¹ƒ, bhikkhave, jÄ«vik
80; It 61), koá¹-á¹-hako antoâ€™â€™ ti evamÄ• dÄ«su. majjhimapaá¹-ipadÄ• ya uppathabh
Ã±Ä• tabbÄ• ti __antÄ• _. tato eva lÄ• makÄ• .

acelakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

peyyÄ• lavaggavaá¹‡á¹‡anÄ•

164-184__._ __samanuÃ±Ã±o_ti sammadeva katÄ• nuÃ±Ã±o. tenÄ• ha __ ``samÄ• najjhÄ•
uttÄ• nameva.

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

tikanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

catukkanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. bhaá¹‡á¸• agÄ• mavaggo

1-2. anubuddhasuttÄ• divaá¹‡á¹‡anÄ•

1-2__._ catukkanipÄ• tassa \Be II 221/ \Ne II 201/ paá¹-hame anubodho pubbabhÄ• giyaá¹ƒ

anubodhena abhisamayo. tattha yasmÄ• anubodhapubbako paá¹-ivedho anubodhena vinÄ
paá¹-ivedhasambaddho, tadubhayÄ• bhÄ• vahetukaÃ±ca vaá¹-á¹-e saá¹ƒsaraá¹‡aá¹ƒ, tasm
``ananubodhÄ• ... pe ... tumhÄ• kaÃ±cÄ• â€™â€™ ti. paá¹-isandhiggahaá¹‡avasena bhava
__sandhÄ• vanaá¹ƒ, _ aparÄ• paraá¹ƒ cavanÅ«papajjanavasena saÃ±caraá¹‡aá¹ƒ __saá¹ƒ
``bhavatoâ€™â€™ _tiÄ• di. sandhÄ• vitasaá¹ƒsaritapadÄ• naá¹ƒ kammasÄ• dhanataá¹ƒ sa
tumhehi cÄ• â€™â€™ _ti paá¹-hamavikappe. dutiyavikappe pana bhÄ• vasÄ• dhanataá¹ƒ h
tumhÄ• kaÃ±cÄ• â€™â€™ _ti yathÄ• rutavaseneva vuttaá¹ƒ \Ne II 202/. dÄ«gharajjunÄ• b
rajjuhattho puriso desantaraá¹ƒ taá¹‡hÄ• rajjunÄ• baddhaá¹ƒ sattasantÄ• naá¹ƒ abhisaá¹…
etÄ• yÄ• ti __bhavanetti_. tenÄ• ha __ ``bhavarajjÅ«â€™â€™ _tiÄ• dÄ«.

__vaá¹-á¹-adukkhassa antakaro_ti sakalavaá¹-á¹-adukkhassa sakasantÄ• ne parasantÄ• ne
abhÄ• vakaro. buddhacakkhudhammacakkhudibbacakkhumaá¹ƒsacakkhusamantacakkhusa
cakkhumÄ• _. savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ samucchinnattÄ• sÄ• tisayaá¹ƒ kilesaparin
dutiyaá¹ƒ uttÄ• nameva.

anubuddhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. paá¹-hamakhatasuttÄ• divaá¹‡á¹‡anÄ•

3-4__._ tatiye \Be II 222/ __kali_nti aparÄ• dhaá¹ƒ. __vicinÄ• tÄ«_ti Ä• cinoti pasavati. __ten
sukhaá¹ƒ na paá¹-ilabhatÄ«_ti tena aparÄ• dhena sukhaá¹ƒ na vindati. nindiyappasaá¹ƒsÄ•
pasaá¹ƒsiyanindÄ• ya ca samakova vipÄ• ko. __pasaá¹ƒsiyanindÄ• _ti ca sampannaguá¹‡a
pavattiyÄ• mahÄ• sÄ• vajjatÄ• ya kaá¹-ukataravipÄ• kÄ• . nindiyappasaá¹ƒsÄ• pana katha
tasmiá¹ƒ avijjamÄ• naguá¹‡asamÄ• ropanena attano paresaÃ±ca micchÄ• paá¹-ipattihetubh
sabbhÄ• vakaraá¹‡ato ca. lokepi hi asÅ«raá¹ƒ sÅ«rena samaá¹ƒ karonto gÄ• rayho hoti, pa
suppaá¹-ipannena samaá¹ƒ karontoti. __sakena dhanenÄ• _ti attano sÄ• pateyyena. __app
diá¹-á¹-hadhammikattÄ• sappaá¹-ikÄ• rattÄ• ca appamattako aparÄ• dho. __ayaá¹ƒ ... pe
katÅ«pacitattÄ• samparÄ• yikattÄ• appaá¹-ikÄ• rattÄ• ca.

__nirabbudo_ti gaá¹‡anÄ• viseso esoti Ä• ha __ ``nirabbudagaá¹‡anÄ• yÄ• â€™â€™ _ti, sa
attho. nirabbudaparimÄ• á¹‡aá¹ƒ pana vassagaá¹‡anÄ• ya evaá¹ƒ veditabbaá¹ƒ. yatheva hi
koá¹-i hoti, evaá¹ƒ sataá¹ƒ satasahassÄ• naá¹ƒ koá¹-iyo pakoá¹-i nÄ• ma hoti, sataá¹ƒ satas
pakoá¹-iyo koá¹-ipakoá¹-i, sataá¹ƒ satasahassakoá¹-ipakoá¹-iyo nahutaá¹ƒ, sataá¹ƒ satasah
ninnahutaá¹ƒ, sataá¹ƒ satasahassaninnahutÄ• ni ekaá¹ƒ abbudaá¹ƒ, tato vÄ«satiguá¹‡itaá¹
ariye garahanto nirayaá¹ƒ upapajjatÄ«_ti ariye garahanto yaá¹ƒ nirabbudasaá¹…khÄ• taá¹ƒ
nirabbudoti ca pÄ• á¹-iyekko nirayo natthi, avÄ«cimhiyeva pana nirabbudagaá¹‡anÄ• ya
paccitabbaá¹-á¹-hÄ• nassetaá¹ƒ nÄ• maá¹ƒ. catutthaá¹ƒ uttÄ• nameva.

paá¹-hamakhatasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anusotasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came \Ne II 203/ __anusotaá¹ƒ gacchatÄ«_ti saá¹ƒsÄ• rasotassa anukÅ«labhÄ• v
__paccanÄ«kapaá¹-ipattiyÄ• _ti saá¹ƒsÄ• rasotassa paá¹-ikÅ«lavasena pavattanibbidÄ• nu
\Be II 223/. __á¹-hitasabhÄ• vo_ti acalappasÄ• dÄ• disamannÄ• gamena á¹-hitasabhÄ• vo.
kÄ• marÄ• gabyÄ• pÄ• dehi akampaniyacittatÄ• ya tamhÄ• lokÄ• anÄ• vattidhammatÄ• y
__oghaá¹ƒ taritvÄ• _ti kÄ• moghÄ• dicatubbidhaá¹ƒ oghaá¹ƒ atikkamitvÄ• . __paratÄ«raá¹ƒ
gato. __brÄ• hmaá¹‡o_ti bÄ• hitapÄ• patÄ• ya brÄ• hmaá¹‡oti saá¹…khaá¹ƒ gato khÄ«á¹‡Ä
niddosoâ€™â€™ _ti. __paÃ±caverakamma_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±caduccaritaá¹ƒ.
domanassenÄ• _ti kilesapariyuá¹-á¹-hÄ• ne sati uppannena dukkhadomanassena saddhimp
tissannaá¹ƒ sikkhÄ• naá¹ƒ ekÄ• yapi anÅ«naá¹ƒ. __parisuddha_nti nirupakkilesaá¹ƒ. __bra
seá¹-á¹-hacariyaá¹ƒ. iminÄ• vÄ• rena sotÄ• pannasakadÄ• gÄ• mino kathitÄ• . kiá¹ƒ pana t
carantÄ«ti? Ä• ma, kilesarodanena rodantÄ• caranti nÄ• ma, sÄ«lasampanno puthujjanabh

__cetovimutti_nti phalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nti phalaÃ±Ä• á¹‡aá¹ƒ. __chahÄ
abhiÃ±Ã±Ä• pÄ• ragÅ«, pariÃ±Ã±Ä• pÄ• ragÅ«, bhÄ• vanÄ• pÄ• ragÅ«, pahÄ• napÄ• ragÅ
samÄ• pattipÄ• ragÅ«ti evaá¹ƒ chahi Ä• kÄ• rehi sabbadhammÄ• naá¹ƒ pÄ• raá¹ƒ pariyosÄ
suviÃ±Ã±eyyameva.

anusotasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. appassutasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __appakaá¹ƒ sutaá¹ƒ hotÄ«_ti navaá¹…gasatthusÄ• sane kiÃ±cideva suta
navaá¹…gasatthusÄ• sanaá¹ƒ dassetuá¹ƒ __ ``suttaá¹ƒ geyyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. t
vibhajitvÄ• dassento __ ``ubhatovibhaá¹…ganiddesakkhandhakaparivÄ• rÄ• â€™â€™ _tiÄ
vibhÄ• go yujjeyya. sagÄ• thakaÃ±hi suttaá¹ƒ geyyaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ veyyÄ• k
tadubhayavinimuttaÃ±ca suttaá¹ƒ udÄ• nÄ• divisesasaÃ±Ã±Ä• rahitaá¹ƒ natthi, yaá¹ƒ suttaa
__maá¹…galasuttÄ• _dÄ«naÃ±ca (Khp 5.1 Ä• dayo; Sn 261 Ä• dayo) suttaá¹…gasaá¹…gal
dhammapadÄ• dÄ«naá¹ƒ viya \Be II 224/. geyyaá¹…gasaá¹…gaho vÄ• siyÄ• sagÄ• thaka
tathÄ• ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• nanti? vuccate ---

``suttanti \Ne II 204/ sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• niruá¸·hattÄ• , sahatÄ• Ã±Ã±ena nÄ• Ã±Ã±atoâ€™â€™ || (Nett-a saá¹…gahavÄ
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• ; Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«t

sabbassapi hi buddhavacanassa suttanti ayaá¹ƒ __sÄ• maÃ±Ã±avidhi_. tenevÄ• ha Ä• yas
__nettiyaá¹ƒ_ (Nett saá¹…gahavÄ• ro) ``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti. ettak
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ (Vin IV 655, 1242) sakavÄ• de paÃ±ca suttasatÄ• nÄ
Kv-a nidÄ• nakathÄ•) evamÄ• di ca etassa atthassa sÄ• dhakaá¹ƒ. __visesavidhayo pare s
geyyÄ• dayo visesavidhayo tena tena nimittena patiá¹-á¹-hitÄ• . tathÄ• hi geyyassa sagÄ• t
tabbhÄ• vanimittaá¹ƒ. lokepi hi sasilokaá¹ƒ sagÄ• thakaá¹ƒ vÄ• cuá¹‡á¹‡iyaganthaá¹ƒ ``gey
gÄ• thÄ• virahe pana sati pucchaá¹ƒ katvÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa tabbhÄ
pucchÄ• vissajjanaÃ±hi ``byÄ• karaá¹‡aâ€™â€™ nti vuccati. byÄ• karaá¹‡ameva veyyÄ• k
sagÄ• thakÄ• dÄ«nampi pucchaá¹ƒ katvÄ• vissajjanavasena pavattÄ• naá¹ƒ veyyÄ• karaá
nÄ• pajjati geyyÄ• disaÃ±Ã±Ä• naá¹ƒ anokÄ• sabhÄ• vato, ``gÄ• thÄ• virahe satÄ«â€™â€™
dhammapadÄ• dÄ«su kevalaá¹ƒ gÄ• thÄ• bandhesu sagÄ• thakattepi somanassaÃ±Ä• á¹‡
hetaâ€™â€™ ntiÄ• dÄ«vacanasambandhesu abbhutadhammappaá¹-isaá¹ƒyuttesu ca sutta
gÄ• thÄ• udÄ• naitivuttakaabbhutadhammasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• , tathÄ• satipi gÄ• th
atÄ«tÄ• su jÄ• tÄ«su cariyÄ• nubhÄ• vappakÄ• sakesu jÄ• takasaÃ±Ã±Ä• , satipi paÃ±havi
kesuci suttantesu vedassa labhÄ• panato vedallasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti evaá¹ƒ tena te
nimittena tesu tesu suttavisesesu geyyÄ• disaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti visesavidhayo sutta
geyyÄ• dayo. yaá¹ƒ panettha geyyaá¹…gÄ• dinimittarahitaá¹ƒ, taá¹ƒ suttaá¹…gaá¹ƒ visesas
sÄ• maÃ±Ã±asaÃ±Ã±Ä• ya pavattanato. nanu ca sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ
veyyÄ• karaá¹‡anti suttaá¹…gaá¹ƒ na sambhavatÄ«ti codanÄ• tadavatthÄ• vÄ• ti? na tada
sodhitaÃ±hi pubbe ``gÄ• thÄ• virahe sati pucchÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa ta

yaÃ±ca vuttaá¹ƒ --- ``gÄ• thÄ• bhÄ• vato maá¹…galasuttÄ• dÄ«naá¹ƒ suttaá¹…gasaá¹…ga
__na, niruá¸·hattÄ• _. niruá¸·ho hi maá¹…galasuttÄ• dÄ«naá¹ƒ suttabhÄ• vo. na hi tÄ• ni
dhammapadabuddhavaá¹ƒsÄ• dayo viya gÄ• thÄ• bhÄ• vena paÃ±Ã±Ä• tÄ• ni, atha kho su
aá¹-á¹-hakathÄ• yaá¹ƒ ``suttanÄ• makaâ€™â€™ nti nÄ• maggahaá¹‡aá¹ƒ \Ne II 205/ kataá
``sagÄ• thakattÄ• geyyaá¹…gasaá¹…gaho siyÄ• â€™â€™ ti, tadapi natthi, yasmÄ• __sah
gÄ• thÄ• hÄ«ti hi sagÄ• thakaá¹ƒ. sahabhÄ• vo nÄ• ma atthato aÃ±Ã±ena hoti, na ca maá¹
gÄ• thÄ• vinimutto koci suttappadeso atthi, yo ``saha gÄ• thÄ• hÄ«â€™â€™ ti vucceyya, na
atthi. yadapi vuttaá¹ƒ --- ``ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• naá¹ƒ geyyaá¹
ti, tadapi na, aÃ±Ã±ato. aÃ±Ã±Ä• eva hi tÄ• gÄ• thÄ• jÄ• takÄ• dipariyÄ• pannattÄ• . ato
ubhatovibhaá¹…gÄ• dÄ«naá¹ƒ geyyaá¹…gabhÄ• voti. evaá¹ƒ suttÄ• dÄ«naá¹ƒ aá¹…gÄ• na
saá¹…karÄ• bhÄ• vo veditabbo. ayamettha saá¹…khepo, vitthÄ• ro pana samantapÄ• sÄ• d
vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya __sÄ• ratthadÄ«paniyÄ• _ (Sp-á¹- I paá¹-hamamahÄ• saá¹…g
pakÄ• sito, icchantehi tatoyeva gahetabbo.

__na atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hotÄ«
jÄ• nitvÄ• lokuttaradhammassa anurÅ«padhammaá¹ƒ pubbabhÄ• gappaá¹-ipadaá¹ƒ paá¹-i

sambandho veditabbo. tenevÄ• ha __ ``na atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• yÄ• ti aá
jÄ• nitvÄ• ... pe ... na paá¹-ipanno hotÄ«â€™â€™ _ti.

appassutasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sobhanasuttavaá¹‡á¹‡anÄ•

<7> sattame __paÃ±Ã±Ä• veyyattiyenÄ• _ti saccasampaá¹-ivedhÄ• dipaÃ±Ã±Ä• veyyattiye
tadaá¹…gÄ• divasena kilesÄ• naá¹ƒ vinayaá¹ƒ upetÄ• . __vesÄ• rajjenÄ• _ti \Be II 226/ sÄ•
diá¹-á¹-hivicikicchÄ• dipÄ• padhammÄ• naá¹ƒ vigamanato vesÄ• rajjena, sÄ• rajjarahitenÄ•
bahu sutaá¹ƒ etesanti __bahussutÄ• _. tameva pariyattidhammaá¹ƒ dhÄ• renti suvaá¹‡á¹‡a
pakkhittasÄ«havasaá¹ƒ viya vinassantaá¹ƒ akatvÄ• suppaguá¹‡asuppavattibhÄ• vena hada
__dhammadharÄ• _. edisÄ• ca attanÄ• sutassa dhammassa Ä• dhÄ• rabhÅ«tÄ• nÄ• ma
Ä• dhÄ• rabhÅ«tÄ• â€™â€™ _ti.

sobhanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vesÄ• rajjasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Ne II 206/ byÄ• mohavasena saraá¹‡apariyesanaá¹ƒ sÄ• rajjanaá¹ƒ sÄ•
vigato sÄ• rado etassÄ• ti visÄ• rado, tassa bhÄ• vo __vesÄ• rajjaá¹ƒ_. taá¹ƒ pana Ã±Ä• á¹
pahÄ• nasampadaá¹ƒ, desanÄ• visesasampadaá¹ƒ khemaÃ±ca nissÄ• ya pavattaá¹ƒ catub
tenÄ• ha __ ``catÅ«su á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di. usabhassa idanti __Ä• sabhaá¹ƒ, _ s
sabbaÃ±Ã±utapaá¹-ijÄ• nanavasena abhimukhaá¹ƒ gacchanti, aá¹-á¹-ha vÄ• parisÄ• upas
pubbabuddhÄ• . __idaá¹ƒ panÄ• _ti buddhÄ• naá¹ƒ á¹-hÄ• naá¹ƒ sabbaÃ±Ã±utameva vada
avadantopi tiá¹-á¹-hamÄ• nova paá¹-ijÄ• nÄ• ti nÄ• mÄ• ti attho. __upagacchatÄ«_ti anujÄ•

__aá¹-á¹-hasu parisÄ• sÅ«_ti ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, anekasataá¹ƒ
upasaá¹…kamitÄ• ... pe ... brÄ• hmaá¹‡aparisaá¹ƒ gahapatiparisaá¹ƒ, samaá¹‡aparisaá¹ƒ,
cÄ• tumahÄ• rÄ• jikaparisaá¹ƒ, tÄ• vatiá¹ƒsaparisaá¹ƒ, mÄ• raparisaá¹ƒ, brahmaparisaá¹ƒ u
mayÄ• sannisinnapubbaÃ±ceva sallapitapubbaÃ±ca sÄ• kacchÄ• ca samÄ• pajjitapubbÄ•
vÄ• sÄ• rajjaá¹ƒ vÄ• okkamissatÄ«â€™ ti nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• n
evaá¹ƒ vuttaparisÄ• su. __abhÄ«tanÄ• daá¹ƒ nadatÄ«_ti parato dassitaÃ±Ä• á¹‡ayogena vi
abhÄ«tanÄ• daá¹ƒ nadati. __sÄ«hanÄ• dasuttenÄ• _ti khandhavagge Ä• gatena sÄ«hanÄ•

``devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattatÄ«â€™â€™ ti (AN a IV 31) suttasesena
sappurisÅ«panissayÄ• diphalasampattipavatti vuttÄ• , purimasappurisÅ«panissayÄ• diupan
pacchimasappurisÅ«panissayÄ• disampattipavatti \Be II 227/ vÄ• vuttÄ• . Ä• di-saddena ta

gahaá¹‡aá¹ƒ veditabbaá¹ƒ. vicakkasaá¹‡á¹-hÄ• nÄ• asani eva __asanivicakkaá¹ƒ. uracakk
__Ä• di_-saddena Ä• á¹‡Ä• samÅ«hÄ• dÄ«supi cakkasaddassa pavatti veditabbÄ• . ``saá¹
cakkabhedaâ€™â€™ ntiÄ• dÄ«su (Vin III 409; Vin II 343) hi Ä• á¹‡Ä• ``cakkaâ€™â€™ nti
asuracakkaâ€™â€™ ntiÄ• dÄ«su samÅ«hoti.

paá¹-ivedhaniá¹-á¹-hattÄ• arahattamaggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhoti __ ``phalakkhaá¹‡e u
_ti vuttaá¹ƒ. tena paá¹-iladdhassapi desanÄ• Ã±Ä• á¹‡assa kiccanipphatti parassa bujjhana
``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa sotÄ• patti ... pe ... phalakkhaá¹‡e pavattaá¹ƒ nÄ• mÄ• â
paraá¹ƒ pana yÄ• va parinibbÄ• nÄ• desanÄ• Ã±Ä• á¹‡appavatti tasseva pavattitassa dhar
veditabbaá¹ƒ.

__dassitadhammesÅ«_ti \Ne II 207/ vuttadhammesu. vacanamattameva hi tesaá¹ƒ, na pan
dhammassa abhÄ• vato. bhagavato eva vÄ• ``ime dhammÄ• anabhisambuddhoâ€™â€™
__dassitadhammesu_. ``dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 718-721) viya
hetupariyÄ• yoti Ä• ha __ ``sahadhammenÄ• ti sahetunÄ• â€™â€™ _ti. __hetÅ«_ti ca upap
na kÄ• rako, sampÄ• pako vÄ• . __nimitta_nti codanÄ• ya kÄ• raá¹‡aá¹ƒ. tattha codako coc
__kÄ• raá¹‡aá¹ƒ, _ dhammo codanaá¹ƒ karoti etenÄ• ti __kÄ• raá¹‡aá¹ƒ_. tenÄ• ha __ ``pu
__khema_nti kenaci appaá¹-ibÄ• hiyabhÄ• vena anupaddutaá¹ƒ.

antarÄ• yo etesaá¹ƒ atthi, antarÄ• ye vÄ• niyuttÄ• ti __antarÄ• yikÄ• _. evaá¹ƒbhÅ«tÄ• pa
antarÄ• yakarÄ• nÄ• ma honti, tasmÄ• Ä• ha __ ``antarÄ• yaá¹ƒ karontÄ«ti antarÄ• yikÄ•
vÄ«tikkame nÄ• tisÄ• vajjÄ• ti katvÄ• vuttaá¹ƒ __ ``saÃ±cicca vÄ«tikkantÄ• â€™â€™ _ti. _
Ä• pattikkhandhÄ• _tiÄ• di nidassanamattaá¹ƒ itaresampi catunnaá¹ƒ ``antarÄ• yikÄ• â€™â
tabbhÄ• ve byabhicÄ• rÄ• bhÄ• vato. __idha pana methunadhammo adhippeto_ti idaá¹ƒ aá
ariá¹-á¹-hasikkhÄ• padaá¹ƒ (Vin IV 417) viya. yasmÄ• taá¹ƒkhaá¹‡ampi kÄ• mÄ• naá¹ƒ Ä•
hoti ce, visesaá¹ƒ adhigacchati, na kÄ• mesu Ä• satto, tasmÄ• vuttaá¹ƒ __ ``methuna ... pe
hotÄ«â€™â€™ _ti. tattha __yassa kassacÄ«_ti na kevalaá¹ƒ pabbajitasseva, atha kho \Be I
tathÄ• hi vuttaá¹ƒ ``methunamanuyuttassa, mussatevÄ• pi sÄ• sanaâ€™â€™ nti (Sn 820).

__tasmiá¹ƒ aniyyÄ• nikadhamme_ti tasmiá¹ƒ parehi parikappitaaniyyÄ• nikadhammanimitta
kammasaá¹ƒyoge bhummaá¹ƒ.

__upanibaddhÄ• _ti viracitÄ• . tenÄ• ha __ ``abhisaá¹…khatÄ• â€™â€™ _ti. __puthubhÄ•
__puthÅ«hi vÄ• sitÄ• _ti bahÅ«hi samaá¹‡abrÄ• hmaá¹‡ehi sitÄ• upanibaddhÄ• .

vesÄ• rajjasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. taá¹‡huppÄ• dasuttavaá¹‡á¹‡anÄ•

<9> navame bhavati etena Ä• rogyanti __bhavo, _ gilÄ• napaccayo. parivuddho bhavo __a
ayamakÄ• ro yathÄ• ``saá¹ƒvarÄ• saá¹ƒvaro, phalÄ• phalaâ€™â€™ nti ca. __sappinavanÄ
\Ne II 208/ telamadhuphÄ• á¹‡itÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. sappinavanÄ«tÄ• diggahaá¹‡aÃ
sabbassapi gilÄ• napaccayassa saá¹…gaho daá¹-á¹-habbo. __bhavÄ• bhavo_ti vÄ• khudd
upapattibhavo veditabbo. tenevÄ• ha __ ``sampattibhavesÅ«â€™â€™ _tiÄ• di. __bhavo_ti
vipatti. __bhavo_ti vuddhi, __abhavo_ti hÄ• ni. taá¹ƒnimittaÃ±ca taá¹‡hÄ• uppajjatÄ«ti vutt
``bhavÄ• bhavahetu vÄ• â€™â€™ _ti.

__taá¹‡hÄ• dutiyo_ti taá¹‡hÄ• sahÄ• yo. taá¹‡hÄ• hi nirudakakantÄ• re marÄ«cikÄ• ya ud
pipÄ• sÄ• bhibhÅ«taá¹ƒ tasitaá¹ƒ sattaá¹ƒ assÄ• sadassanavasena sahÄ• yakiccaá¹ƒ karo
katvÄ• paribbhamÄ• peti. tathÄ• hi taá¹ƒ papÄ• takaá¹ƒ acintetvÄ• madhuggaá¹‡hanakal
anekÄ• dÄ«navÄ• kulesu bhavesu Ä• nisaá¹ƒsameva dassentÄ« anatthajÄ• le sÄ• paribb
``purisassa dutiyÄ• â€™â€™ ti vuttÄ• . nanu ca aÃ±Ã±epi kilesÄ• dayo bhavanibbattipacca
pana tathÄ• visesapaccayo, yathÄ• taá¹‡hÄ• . tathÄ• hi sÄ• kusalehi vinÄ• \Be II 229/ a
kÄ• mÄ• vacarÄ• dikusalehi ca vinÄ• rÅ«pÄ• vacarÄ• dikusalehi bhavanibbattiyÄ• visesa
vuccatÄ«ti. __itthabhÄ• vaÃ±Ã±athÄ• bhÄ• va_nti itthabhÄ• vo ca aÃ±Ã±athÄ• bhÄ• vo ca
etassa atthÄ«ti itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vo, saá¹ƒsÄ• ro, taá¹ƒ itthabhÄ• vaÃ±Ã±athÄ
__itthabhÄ• vo_ manussattaá¹ƒ, __aÃ±Ã±athÄ• bhÄ• vo_ tato avasiá¹-á¹-hasattÄ• vÄ• sÄ•
tesaá¹ƒ sattÄ• naá¹ƒ paccuppanno attabhÄ• vo, __aÃ±Ã±athÄ• bhÄ• vo_ anÄ• gatattabhÄ
attabhÄ• vo __itthabhÄ• vo, _ na evarÅ«po __aÃ±Ã±athÄ• bhÄ• vo_. tenevÄ• ha __ ``ittha
ettha itthabhÄ• vo nÄ• ma ayaá¹ƒ attabhÄ• voâ€™â€™ _tiÄ• di. saá¹ƒsaraá¹‡aá¹ƒ __saá¹

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatiâ€™â€™ || (Vism II 619; Sv II 95 a
Spk II 2.60; Mp II 4.199; Dhs-a nidÄ• nakathÄ• ; Vibh-a 226 saá¹…khÄ• rapadaniddeso; S
14).

tenÄ• ha __ ``khandhadhÄ• tuÄ• yatanÄ• naá¹ƒ paá¹-ipÄ• á¹-iâ€™â€™ _nti, khandhadhÄ
hetuphalabhÄ• vena aparÄ• parappavattinti attho.

__evamÄ• dÄ«navaá¹ƒ_ \Ne II 209/ __Ã±atvÄ• _ti ettha etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• tipi p
sakalavaá¹-á¹-adukkhassa sambhavaá¹ƒ samudayaá¹ƒ taá¹‡haá¹ƒ Ä• dÄ«navaá¹ƒ Ã±atvÄ
__evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• _ti etaá¹ƒ yathÄ• vuttaá¹ƒ saá¹ƒsÄ• rÄ• nativattanaÄ• dÄ«
__niggahaá¹‡o_ti caturÅ«pÄ• dÄ• nasaá¹…khÄ• tassa sabbassa gahaá¹‡assa paá¹-inissaj
khandhaparinibbÄ• nena saá¹…khÄ• rappavattito apagaccheyyÄ• ti evaá¹ƒ vÄ• ettha attho

taá¹‡huppÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. yogasuttavaá¹‡á¹‡anÄ•

<10> dasame __yojentÄ«_ti kammaá¹ƒ vipÄ• kena bhavÄ• diá¹ƒ, bhavantarÄ• dÄ«hi dukkh
ghaá¹-entÄ«ti __yogÄ• _. kÄ• manaá¹-á¹-hena kÄ• mo ca so yathÄ• vuttenatthena yogo cÄ
nÄ• ma bhavarÄ• goti dassetuá¹ƒ __ ``rÅ«pÄ• rÅ«pabhavesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. t
upapattibhavesu rÄ• go, dutiyo kammabhavesu, tatiyo bhavadiá¹-á¹-hisahagato yathÄ• rajj
evaá¹ƒ yujjanaá¹-á¹-hena yogoti vutto. __catÅ«su saccesu aÃ±Ã±Ä• á¹‡a_nti idaá¹ƒ suttant
vuttaá¹ƒ. suttantasaá¹ƒvaá¹‡á¹‡anÄ• hesÄ• ti, tadantogadhattÄ• vÄ• pubbantÄ• dÄ«naá¹

__samudaya_nti dve samudayÄ• khaá¹‡ikasamudayo paccayasamudayo ca. uppÄ• dakkh
paccayova paccayasamudayo. samudayate samudayanaá¹ƒ samudayo, samudeti etasmÄ•
samudayÄ• naá¹ƒ saddatthatopi bhedo veditabbo. paccayasamudayaá¹ƒ pajÄ• nantopi bhik
pajÄ• nÄ• ti, khaá¹‡ikasamudayaá¹ƒ pajÄ• nantopi paccayasamudayaá¹ƒ pajÄ• nÄ• ti. pacc
udayaá¹ƒ passato khaá¹‡ato ca nesaá¹ƒ udayadassanaá¹ƒ sukhaá¹ƒ hoti, khaá¹‡ato ca nes
pageva paccayÄ• naá¹ƒ suggahitattÄ• paccayato dassanaá¹ƒ sukhena ijjhati. idha pana kh
dassento Ä• ha __ ``samudayanti uppattiâ€™â€™ _nti.

atthaá¹…gamopi duvidho accantatthaá¹…gamo, bhedatthaá¹…gamoti. accantatthaá¹…gam
nibbÄ• nanti keci. bhedatthaá¹…gamo khaá¹‡ikanirodho. tadubhayaá¹ƒ pubbabhÄ• ge ugga
passato aÃ±Ã±ataradassanena itaradassanampi siddhameva hoti. pubbabhÄ• geyeva Ä• ra
sammasanÄ• dikÄ• le bhedatthaá¹…gamaá¹ƒ passanto byatirekavasena anussavÄ• dito ac
maggakkhaá¹‡e pana Ä• rammaá¹‡ato accantatthaá¹…gamaá¹ƒ passanto asammohato itar
bhedatthaá¹…gamaá¹ƒ dassento Ä• ha __ ``atthaá¹…gamanti bhedaâ€™â€™ _nti. kÄ• mÄ
\Ne II 210/ cettha yathÄ• kÄ• mÄ• naá¹ƒ paá¹-iccasamuppannatÄ• vibhÄ• vitÄ• , evaá¹ƒ k
ubhayesampi aniccatÄ• dukkhatÄ• anattatÄ• ca vibhÄ• vitÄ• ti daá¹-á¹-habbaá¹ƒ. __madh
kÄ• masannissitaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ dasseti. ``yaá¹ƒ kho, bhikkhave, ime paÃ±ca
uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• doâ€™â€™ ti (MN I 166) h
__amadhurabhÄ• va_nti iminÄ• pana kÄ• mahetukaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ dasseti.

__phassÄ• yatanÄ• na_nti chadvÄ• rikassa phassassa kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ cakkhÄ•
``cakkhÄ• dÄ«naá¹ƒ cakkhusamphassÄ• dikÄ• raá¹‡Ä• naâ€™â€™ _nti. punabbhavakaraá
uttarapadalopena, mano-saddassa viya ca purimapadassa okÄ• rantatÄ• daá¹-á¹-habbÄ• .
__ponobhavikÄ• _. atha vÄ• sÄ«latthena ikasaddena gamitatthattÄ• kiriyÄ• vÄ• cakasadd
daá¹-á¹-habbaá¹ƒ yathÄ• apÅ«pabhakkhanasÄ«lo Ä• pÅ«piko. atha vÄ• punabbhavaá¹ƒ d
saá¹ƒvattanti, punappunabbhave nibbattentÄ«ti __ponobhavikÄ• _. ``taddhitÄ• â€™â€™ ti
vicittattÄ• vÄ• taddhitÄ• naá¹ƒ abhidhÄ• nalakkhaá¹‡attÄ• vÄ• ``punabbhavaá¹ƒ dentÄ«â

ponobhavikasaddasiddhi daá¹-á¹-habbÄ• .

visaá¹ƒyojenti paá¹-ipannaá¹ƒ puggalaá¹ƒ kÄ• mayogÄ• dito viyojentÄ«ti __visaá¹ƒyogÄ• ,
visaá¹ƒyojanakÄ• raá¹‡Ä• ni. tenÄ• ha __ ``visaá¹ƒyogÄ• ti visaá¹ƒyojanakÄ• raá¹‡Ä• nÄ«â

yogasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhaá¹‡á¸• agÄ• mavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. caravaggo

1. carasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa paá¹-hame __carato_ti gacchantassa, caá¹…kamantassa vÄ• . __uppajjati
vatthukÄ• mesu avÄ«tarÄ• gatÄ• ya tÄ• dise paccaye kÄ• mapaá¹-isaá¹ƒyutto vÄ• vitakko
yadi uppajjati. __byÄ• pÄ• davitakko vÄ• vihiá¹ƒsÄ• vitakko vÄ• _ti Ä• ghÄ• tavinaye vises
Ä• ghÄ• tanimitte byÄ• pÄ• dapaá¹-isaá¹ƒyutto vÄ• vitakko, leá¸• á¸• udaá¹‡á¸• Ä• dÄ«ti pa
vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vÄ• vitakko uppajjati ceti sambandho. __taá¹ƒ ce bhikkhu adhiv
yathÄ• vuttaá¹ƒ kÄ• mavitakkÄ• diá¹ƒ yathÄ• paccayaá¹ƒ attano citte uppannaá¹ƒ ``itipÄ• y
itipi akusalo, itipi sÄ• vajjo, so ca kho attabyÄ• bÄ• dhÄ• ya saá¹ƒvattatÄ«â€™â€™ tiÄ• din
paccavekkhaá¹‡Ä• ya abhÄ• vato adhivÄ• seti attano cittaá¹ƒ Ä• ropetvÄ• vÄ• seti. adhivÄ
__nappajahati_ tadaá¹…gÄ• dippahÄ• navasena na paá¹-inissajjati. tato eva ca \Be II 232/ _
cittasantÄ• nato na nudati na nÄ«harati. tathÄ• avinodanato __na byantÄ«karoti_ na vigata
Ä• tÄ• pÄ« pahitatto yathÄ• tesaá¹ƒ antopi nÄ• vasissati antamaso bhaá¹…gamattampi, ev
tathÄ• na karotÄ«ti attho. tathÄ• bhÅ«to pana __na anabhÄ• vaá¹ƒ gameti_ anu anu abhÄ
pajahati ce, na vinodeti ceti itiÄ• dinÄ• ce-saddaá¹ƒ yojetvÄ• attho veditabbo.

__evaá¹ƒbhÅ«to_ti evaá¹ƒ kÄ• mavitakkÄ• dÄ«hi pÄ• pavitakkehi samaá¹…gibhÅ«to. __an
Ä• tÄ• payikassa vÄ«riyassa abhÄ• vena anÄ• tÄ• pÄ«. pÄ• putrÄ• salakkhaá¹‡assa ottapp
satataá¹ƒ samitaá¹ƒ_ sabbakÄ• laá¹ƒ nirantaraá¹ƒ. __kusÄ«to hÄ«navÄ«riyo_ti kusalehi dha
akusalapakkhe kucchitaá¹ƒ sÄ«danato kosajjasamannÄ• gamena ca kusÄ«to, sammappadh
hÄ«navÄ«riyo vÄ«riyavirahitoti __vuccati_ kathÄ«yati. __á¹-hitassÄ• _ti gamanaá¹ƒ upacchi
sayanairiyÄ• pathassa visesato kosajjapakkhikattÄ• yathÄ• taá¹ƒsamaá¹…gino bhÄ• vitatt
dassetuá¹ƒ __ ``jÄ• garassÄ• â€™â€™ _ti vuttaá¹ƒ.

sukkapakkhe __taÃ±ce bhikkhu nÄ• dhivÄ• setÄ«_ti Ä• raddhavÄ«riyassapi viharato anÄ•
cirakÄ• labhÄ• vitattÄ• tathÄ• rÅ«papaccayasamÄ• yoge satisammosena vÄ• kÄ• mavitak
bhikkhu attano cittaá¹ƒ Ä• ropetvÄ• na vÄ• seti, abbhantare na vÄ• setÄ«ti attho. anadhivÄ

__pajahati_ chaá¸• á¸• eti. kiá¹ƒ kacavaraá¹ƒ viya piá¹-akenÄ• ti? na, apica kho taá¹ƒ __vin
nÄ«harati. kiá¹ƒ balibaddaá¹ƒ viya patodenÄ• ti? na, atha kho __byantÄ«karoti_ vigatantaá¹
tesaá¹ƒ antopi nÄ• vasissati antamaso bhaá¹…gamattampi, tathÄ• te karoti. kathaá¹ƒ pana
__anabhÄ• vaá¹ƒ gameti_ anu anu abhÄ• vaá¹ƒ gameti, vikkhambhanappahÄ• nena yathÄ
ne karotÄ«ti vuttaá¹ƒ hoti.

__evaá¹ƒbhÅ«to_tiÄ• dÄ«su \Ne II 212/ evaá¹ƒ kÄ• mavitakkÄ• dÄ«naá¹ƒ anadhivÄ• sena
ca Ä• sayasampattiyÄ• tannimittÄ• ya ca payogasampattiyÄ• \Be II 233/ parisuddhasÄ«lo
bhojane mattaÃ±Ã±Å« satisampajaÃ±Ã±ena samannÄ• gato jÄ• gariyaá¹ƒ anuyutto tadaá¹
Ä• tÄ• panalakkhaá¹‡ena vÄ«riyena samannÄ• gatattÄ• __Ä• tÄ• pÄ«_. sabbaso pÄ• putr
__ottÄ• pÄ« satataá¹ƒ_ rattindivaá¹ƒ. __samitaá¹ƒ_ nirantaraá¹ƒ samathavipassanÄ• nuyog
catubbidhasammappadhÄ• nasiddhiyÄ• __Ä• raddhavÄ«riyo pahitatto_. nibbÄ• naá¹ƒ pati
kathÄ«yatÄ«ti attho.

gÄ• thÄ• su __gehanissita_nti ettha gehavÄ• sÄ«hi apariccattattÄ• gehavÄ• sisabhÄ• vatt
gehaá¹ƒ vuccati vatthukÄ• mo. atha vÄ• gehappaá¹-ibaddhabhÄ• vato, kilesakÄ• mÄ• naá
vÄ• gehÄ• ti vuccanti, taá¹ƒvatthukattÄ• kÄ• mavitakkÄ• di gehanissitaá¹ƒ nÄ• ma. __kum
ariyamaggassa uppathabhÄ• vato abhijjhÄ• dayo tadekaá¹-á¹-hadhammÄ• ca kummaggo,
kummaggapaá¹-ipanno. __mohaneyyesu mucchito_ti mohasaá¹ƒvattaniyesu rÅ«pÄ• dÄ«su
__sambodhi_nti ariyamaggaÃ±Ä• á¹‡aá¹ƒ. __phuá¹-á¹-ha_nti phusituá¹ƒ pattuá¹ƒ __pÄ• po
micchÄ• saá¹…kappagocaro puggalo __abhabbo, _ na kadÄ• ci taá¹ƒ pÄ• puá¹‡Ä• tÄ«ti att

__vitakkaá¹ƒ samayitvÄ• nÄ• _ti yathÄ• vuttaá¹ƒ micchÄ• vitakkaá¹ƒ paá¹-isaá¹…khÄ• nab
vÅ«pasametvÄ• . __vitakkÅ«pasame rato_ti navannampi mahÄ• vitakkÄ• naá¹ƒ accantÅ«pa
eva vÄ• ajjhÄ• sayena rato abhirato. __bhabbo so_ti so yathÄ• vutto sammÄ• paá¹-ipajjam
samathavipassanÄ• balena sabbavitakke yathÄ• rahaá¹ƒ tadaá¹…gÄ• divasena vÅ«pasam
ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahattamaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ nibb
__sambodhiá¹ƒ phuá¹-á¹-huá¹ƒ_ adhigantuá¹ƒ __bhabbo_ arahÄ• . evamettha pÄ• á¸·ivaá¹

carasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ«lasuttavaá¹‡á¹‡anÄ•

<12> dutiye __sampannasÄ«lÄ• _ti ettha tividhaá¹ƒ sampannaá¹ƒ paripuá¹‡á¹‡asamaá¹…

``sampannaá¹ƒ \Be II 234/ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na ne vÄ• retumussaheâ€™â€™ ti || (J I 14.1) ---

idaá¹ƒ \Ne II 213/ __paripuá¹‡á¹‡asampannaá¹ƒ_ nÄ• ma. ``iminÄ• pÄ• timokkhasaá¹ƒvare
upÄ• gato samupÄ• gato upapanno sampanno samannÄ• gatoâ€™â€™ ti (Vibh 511) idaá¹
``imissÄ• , bhante, mahÄ• pathaviyÄ• heá¹-á¹-himatalaá¹ƒ sampannaá¹ƒ, seyyathÄ• pi khu
evamassÄ• daâ€™â€™ nti (Vin III 17) idaá¹ƒ __madhurasampannaá¹ƒ_ nÄ• ma. idha parip
atthaá¹ƒ dassento __ ``sampannasÄ«lÄ• ti paripuá¹‡á¹‡asÄ«lÄ• â€™â€™ _ti Ä• ha. samaá
yujjatiyeva, tasmÄ• __sampannasÄ«lÄ• _ti paripuá¹‡á¹‡asÄ«lÄ• hutvÄ• tipi sÄ«lasamaá¹.
attho daá¹-á¹-habbo. tattha sÄ«lassa anavasesasamÄ• dÄ• nena akhaá¹‡á¸• Ä• dibhÄ• vap
samÄ• dÄ• nato paá¹-á¹-hÄ• ya avicchindanato sÄ«lasamaá¹…gino. samÄ• dÄ• navato hi a
sÄ«lasamaá¹…gitÄ• veditabbÄ• , cetanÄ• dÄ«naá¹ƒ pana sÄ«lanalakkhaá¹‡Ä• naá¹ƒ dhar
vattabbameva natthi.

tattha ``paripuá¹‡á¹‡asÄ«lÄ• â€™â€™ ti iminÄ• atthena khettadosavigamena khettapÄ• ri
sÄ«ladosavigamena sÄ«lapÄ• ripÅ«rÄ« vuttÄ• hoti. yathÄ• hi khettaá¹ƒ bÄ«jakhaá¹‡á¸• aá
udakakhaá¹‡á¸• aá¹ƒ, Å«sakhaá¹‡á¸• anti catudosasamannÄ• gataá¹ƒ aparipÅ«raá¹ƒ hoti. t
nÄ• ma yattha antarantarÄ• bÄ«jÄ• ni khaá¹‡á¸• Ä• ni vÄ• pÅ«tÄ«ni vÄ• honti, tÄ• ni yatth
na uá¹-á¹-heti, khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hoti, aparipÅ«raá¹ƒ hotÄ«ti attho. __vappakhaá¹‡á¸
akusalo bÄ«jÄ• ni vapanto antarantarÄ• nipÄ• teti. evaÃ±hi sabbattha sassaá¹ƒ na uá¹-á¹-h
khaá¹‡á¸• aá¹ƒ hoti. __udakakhaá¹‡á¸• aá¹ƒ_ nÄ• ma yattha katthaci udakaá¹ƒ atibahuá¹ƒ v
tatrÄ• pi hi sassÄ• ni na uá¹-á¹-henti, khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hoti. __Å«sakhaá¹‡á¸• aá¹ƒ_
kismiÃ±ci padese naá¹…galena bhÅ«miá¹ƒ cattÄ• ro paÃ±ca vÄ• re kasanto atigambhÄ«raa
uppajjati. tatrÄ• pi hi sassaá¹ƒ na uá¹-á¹-heti, khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hoti, tÄ• disaÃ±ca kh
mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ. tatrÄ• pi bahumpi vapitvÄ• appaá¹ƒ labhati. in
dosÄ• naá¹ƒ vigamÄ• khettaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, tÄ• disaÃ±ca khettaá¹ƒ mahapphala
mahÄ• nisaá¹ƒsaá¹ƒ. evameva khaá¹‡á¸• aá¹ƒ, chiddaá¹ƒ, sabalaá¹ƒ, kammÄ• santi catudo
aparipÅ«raá¹ƒ hoti, tÄ• disaÃ±ca \Be II 235/ sÄ«laá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nis
catunnaá¹ƒ dosÄ• naá¹ƒ vigamÄ• sÄ«laá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, tÄ• disaÃ±ca sÄ«laá¹ƒ n
mahÄ• nisaá¹ƒsaá¹ƒ.

``sÄ«lasamaá¹…ginoâ€™â€™ ti iminÄ• panatthena sÄ«lena samaá¹…gibhÅ«tÄ• samodh
viharathÄ• ti idameva vuttaá¹ƒ hoti. tattha dvÄ«hi kÄ• raá¹‡ehi sampannasÄ«latÄ• hoti sÄ«
Ä• dÄ«navadassanena, sÄ«lasampattiyÄ• ca Ä• nisaá¹ƒsadassanena. tadubhayampi __vis
vitthÄ• ritaá¹ƒ \Ne II 214/. tattha ``sampannasÄ«lÄ• ti ettÄ• vatÄ• ca kira bhagavÄ• catupÄ
uddisitvÄ• `pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• â€™ ti iminÄ• tattha jeá¹-á¹-hakasÄ«laá¹ƒ v
dassetÄ«â€™â€™ ti divÄ• vihÄ• ravÄ• sÄ« sumatthero Ä• ha. antevÄ• siko panassa tepiá¹
--- ``ubhayatthÄ• pi pÄ• timokkhasaá¹ƒvaro bhagavatÄ• vutto, pÄ• timokkhasaá¹ƒvaroyeva
tÄ«á¹‡i sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«â€™â€™ ti vatvÄ• taá¹ƒ ananujÄ• nan
``indriyasaá¹ƒvaro nÄ• ma chadvÄ• rarakkhÄ• mattakameva, Ä• jÄ«vapÄ• risuddhi dhamme

paccayuppattimattakaá¹ƒ, paccayanissitaá¹ƒ paá¹-iladdhapaccaye idamatthanti paccavekkh
paribhuÃ±janamattakaá¹ƒ. nippariyÄ• yena pÄ• timokkhasaá¹ƒvarova sÄ«laá¹ƒ. yassa so bl
viya puriso hatthapÄ• de, sesÄ• ni rakkhissatÄ«ti na vattabbo. yassa pana so arogo, ayaá¹ƒ
puriso jÄ«vitaá¹ƒ, sesÄ• ni puna pÄ• katikÄ• ni katvÄ• rakkhituá¹ƒ sakkoti. tasmÄ• `sampa
pÄ• timokkhasaá¹ƒvaraá¹ƒ uddisitvÄ• `sampannapÄ• timokkhÄ• â€™ ti tasseva vevacanaá
dassento `pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• â€™ tiÄ• dimÄ• hÄ• â€™â€™ ti.

__pÄ• timokkhasaá¹ƒvarasÄ«lena saá¹ƒvutÄ• _ti yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti n
dukkhehÄ«ti pÄ• timokkhanti laddhanÄ• mena sikkhÄ• padasÄ«lena pihitakÄ• yavacÄ«dvÄ
upetÄ• samannÄ• gatÄ• nÄ• ma hontÄ«ti Ä• ha __ ``upetÄ• hutvÄ• â€™â€™ _ti. __Ä• cÄ
kÄ• yikavÄ• casikaavÄ«tikkamasaá¹…khÄ• tena Ä• cÄ• rena, na-vesiyagocaratÄ• disaá¹…
sampannaÄ• cÄ• ragocarÄ• ti attho. __aá¹‡uppamÄ• á¹‡esÅ«_ti atiparittakesu anÄ• pattiga
dukkaá¹-adubbhÄ• sitamattesÅ«ti apare. __dosesÅ«_ti \Be II 236/ gÄ• rayhesu akusaladha
dassanasÄ«lÄ• _ti paramÄ• á¹‡umattampi vajjaá¹ƒ sineruppamÄ• á¹‡aá¹ƒ viya katvÄ• bhÄ
__sabbasikkhÄ• koá¹-á¹-hÄ• sesÅ«_ti mÅ«lapaÃ±Ã±attianupaÃ±Ã±attisabbatthapaÃ±Ã±atti
__taá¹ƒ taá¹ƒ samÄ• dÄ• tabbaá¹ƒ samÄ• dÄ• yÄ• _ti yaá¹ƒ kiÃ±ci sikkhÄ• koá¹-á¹-hÄ• ses
sikkhitabbaá¹ƒ paá¹-ipajjitabbaá¹ƒ pÅ«ritabbaá¹ƒ kÄ• yikaá¹ƒ vÄ• casikaá¹ƒ vÄ• sÄ«laá¹ƒ,
Ä• dÄ• ya, sammadeva sakkaccaá¹ƒ sabbaso ca Ä• diyitvÄ• ti attho.

__udayaá¹ƒ passanto paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passatÄ«_ti ``avijjÄ• samudayÄ• rÅ«
paccayasamudayaá¹-á¹-hena rÅ«pakkhandhassa udayaá¹ƒ passati. taá¹‡hÄ• samudayÄ• .
pe ... Ä• hÄ• rasamudayÄ• rÅ«pasamudayoti paccayasamudayaá¹-á¹-hena rÅ«pakkhandha
nibbattilakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa udayaá¹ƒ passati. rÅ«pakkhandhassa
\Ne II 215/ paÃ±ca lakkhaá¹‡Ä• ni passati. tathÄ• avijjÄ• samudayÄ• vedanÄ• samudayoti
vedanÄ• kkhandhassa udayaá¹ƒ passati. taá¹‡hÄ• samudayÄ• ... pe ... kammasamudayÄ•
vedanÄ• samudayoti paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ passat
passantopi vedanÄ• kkhandhassa udayaá¹ƒ passati. vedanÄ• kkhandhassa udayaá¹ƒ pass
lakkhaá¹‡Ä• ni passatÄ«â€™â€™ tiÄ• dinÄ• nayena ekekasmiá¹ƒ khandhe paÃ±ca paÃ±c
udayalakkhaá¹‡Ä• ni passati.

__vayaá¹ƒ passanto paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passatÄ«_ti ``avijjÄ• nirodhÄ• rÅ«pani
paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ passati. taá¹‡hÄ• nirodhÄ• ... pe ...
... Ä• hÄ• ranirodhÄ• rÅ«panirodhoti paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹
vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa vayaá¹ƒ passati. rÅ«pakkhand
imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati. avijjÄ• nirodhÄ• ... pe ... taá¹‡hÄ• nirodhÄ• ... pe .
vedanÄ• nirodhoti paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati. vipari
passantopi vedanÄ• kkhandhassa vayaá¹ƒ passatÄ«. vedanÄ• kkhandhassa vayaá¹ƒ passa
lakkhaá¹‡Ä• ni passatiâ€™â€™ tiÄ• dinÄ• nayena ekekasmiá¹ƒ khandhe paÃ±ca paÃ±ca l

vayalakkhaá¹‡Ä• ni passati. __pesitatto_ti nibbÄ• naá¹ƒ pati pesitacitto. __kathayantÄ«_ti ta
bhikkhuá¹ƒ buddhÄ• dayo ariyÄ• Ä• cikkhanti.

__yataá¹ƒ_ \Be II 237/ __care_ti vÄ• yamamÄ• no careyya, caá¹…kamanÄ• divasena gam
``anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya ch
tiÄ• dinÄ• (Vibh 432) nayena vuttappadhÄ• navÄ«riyaá¹ƒ karonto ghaá¹-ento vÄ• yamanto
pahÄ«yanti, kusaladhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, evaá¹ƒ gamanaá¹ƒ kap
sesesupi. __yatamenaá¹ƒ pasÄ• raye_ti etaá¹ƒ pasÄ• retabbaá¹ƒ hatthapÄ• dÄ• diá¹ƒ yata
yathÄ• vuttavÄ«riyasamaá¹…gÄ« hutvÄ• pasÄ• reyya, sabbattha padhÄ• naá¹ƒ na jaheyyÄ

idÄ• ni yathÄ• paá¹-ipajjanto yataá¹ƒ yatanto nÄ• ma hoti, taá¹ƒ paá¹-ipadaá¹ƒ dassetuá¹ƒ
_ntiÄ• di vuttaá¹ƒ. tattha __uddha_nti upari. __tiriya_nti parito, puratthimadisÄ• divasena sa
disÄ• bhÄ• gesÅ«ti attho. __apÄ• cÄ«na_nti heá¹-á¹-hÄ• . __yÄ• vatÄ• jagato gatÄ«_ti yat
sattasaá¹…khÄ• rabhedassa lokassa pavatti, tattha sabbatthÄ• ti attho. ettÄ• vatÄ• anavas
sammasanaÃ±Ä• á¹‡assa visayaá¹ƒ saá¹…gahetvÄ• dasseti. __samavekkhitÄ• _ti samÄ•
aniccÄ• divasena \Ne II 216/ vipassitÄ• ti vuttaá¹ƒ hoti. __dhammÄ• na_nti sattasuÃ±Ã±Ä•
rÅ«pÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ. __udayabbaya_nti udayaÃ±ca vayaÃ±ca
tiriyaá¹ƒ adhoti tidhÄ• saá¹…gahite sabbasmiá¹ƒ loke atÄ«tÄ• dibhedabhinnÄ• naá¹ƒ
paÃ±cupÄ• dÄ• nakkhandhasaá¹…khÄ• tÄ• naá¹ƒ sabbesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naa
udayabbayaÃ±Ä• á¹‡ena paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi udayaá¹ƒ, paÃ±cavÄ«satiyÄ• Ä•
samanupassitÄ• bhaveyyÄ• ti.

__cetosamathasÄ• mÄ«ci_nti cittasaá¹ƒkilesÄ• naá¹ƒ accantavÅ«pasamanato cetosamath
anucchavikaá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiá¹ƒ. __sikkhamÄ• na_nti paá¹-ipajja
Ã±Ä• á¹‡aparamparÄ• nibbattentaá¹ƒ. __sadÄ• _ti sabbakÄ• laá¹ƒ rattiÃ±ceva divÄ• ca. _
catusampajaÃ±Ã±asamannÄ• gatÄ• ya satiyÄ• satokÄ• rÄ«. evampettha gÄ• thÄ• vaá¹‡á¹
suviÃ±Ã±eyyameva.

sÄ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<13> tatiye \Be II 238/ __uttamavÄ«riyÄ• nÄ«_ti seá¹-á¹-havÄ«riyÄ• ni visiá¹-á¹-hassa attha
mÄ• ro dhiyyati etthÄ• ti __mÄ• radheyyaá¹ƒ, _ kilesamÄ• rassa pavattiá¹-á¹-hÄ• nabhÅ«ta
tebhÅ«makavaá¹-á¹-anti Ä• ha __ ``tebhÅ«makavaá¹-á¹-asaá¹…khÄ• taá¹ƒ mÄ• radheyyaâ
jÄ• taá¹ƒ bhayaá¹ƒ __jÄ• timaraá¹‡abhayaá¹ƒ, _ jÄ• timaraá¹‡ameva vÄ• bhayahetuto bha
__jÄ• timaraá¹‡abhayaá¹ƒ_. tenÄ• ha __ ``jÄ• tiÃ±ca maraá¹‡aÃ±ca ... pe ... bhayassÄ• â€
uttÄ• nameva.

padhÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<14> catutthe saá¹ƒvarÄ• dÄ«naá¹ƒ sÄ• dhanavasena padahati etehÄ«ti __padhÄ• nÄ• ni
uppannavÄ«riya_nti yathÄ• abhijjhÄ• dayo na uppajjanti, evaá¹ƒ satiyÄ• upaá¹-á¹-hÄ• ne
analasassa uppannavÄ«riyaá¹ƒ. __pajahantassÄ• _ti vinodentassa. __uppannavÄ«riya_nti
sÄ• dhanavasena pavattavÄ«riyaá¹ƒ. __bhÄ• ventassa uppannavÄ«riya_nti etthÄ• pi eseva
samÄ• dhi eva. purimuppannasamÄ• dhi hi parato uppajjanakasamÄ• dhissa kÄ• raá¹‡aá¹ƒ
``samÄ• dhinimittaâ€™â€™ nti vuttaá¹ƒ.

__upadhivivekattÄ• _ti \Ne II 217/ khandhÅ«padhiÄ• diupadhÄ«hi vivittattÄ• vinissaá¹-attÄ•
taá¹ƒ nibbÄ• naá¹ƒ maggena adhigamahetu. rÄ• gÄ• dayo virajjanti ettha, etenÄ• ti __virÄ•
daá¹-á¹-habbo. yasmÄ• idha bojjhaá¹…gamissakavasena icchitÄ• , tasmÄ• __ ``Ä• ramma
adhigantabbavasena vÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __adhigantabbavasenÄ• _ti tanninna
__vossaggapariá¹‡Ä• mi_nti vossaggavasena pariá¹‡Ä• mitaá¹ƒ pariccajanavasena ceva pa
pariá¹‡Ä• manasÄ«laá¹ƒ. tenÄ• ha __ ``dve vossaggÄ• â€™â€™ _tiÄ• di. khandhÄ• naá¹ƒ
tappaá¹-ibaddhakilesappahÄ• navasenÄ• ti yenÄ• kÄ• rena vipassanÄ• kilese pajahati, ten
tannimittakkhandhe ca pajahatÄ«ti vattabbataá¹ƒ arahatÄ«ti Ä• ha __ ``vipassanÄ• ... pe ...
_ti. yasmÄ• vipassanÄ• vuá¹-á¹-hÄ• nagÄ• minibhÄ• vaá¹ƒ pÄ• puá¹‡antÄ« ninnapoá¹‡ap
nibbÄ• naá¹ƒ pakkhandatÄ«ti vattabbataá¹ƒ labhati, maggo ca samucchedavasena kilese \E
rÄ• gaá¹ƒ pariccajati, tasmÄ• yathÄ• kkamaá¹ƒ vipassanÄ• maggÄ• naá¹ƒ vasena __pakkh
veditabbÄ• . __vosaggatthÄ• yÄ• _ti pariccÄ• gavossaggatthÄ• ya ceva pakkhandanavossa
__pariá¹‡amatÄ«_ti pariccajati. taá¹ƒ pana pariá¹‡Ä• manaá¹ƒ vuá¹-á¹-hÄ• nagÄ• minibhÄ•
ariyamaggabhÄ• vappattiyÄ• ca icchitanti Ä• ha __ ``vipassanÄ• bhÄ• vaÃ±ca maggabhÄ•
_ti. __sesapadesÅ«_ti ``dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dÄ«s
sesasambojjhaá¹…gakoá¹-á¹-hÄ• sesu.

__bhaddaka_nti abhaddakÄ• naá¹ƒ nÄ«varaá¹‡Ä• dipÄ• padhammÄ• naá¹ƒ vikkhambhane
dullabhattÄ• ca bhaddakaá¹ƒ sundaraá¹ƒ. na hi aÃ±Ã±aá¹ƒ samÄ• dhinimittaá¹ƒ evaá¹ƒ du
ujuvipaccanÄ«kabhÅ«taá¹ƒ atthi. __anurakkhatÄ«_ti ettha anurakkhanÄ• nÄ• ma adhigata
na hoti, evaá¹ƒ paá¹-ipattisÄ• sana-tappaá¹-ipakkhavigamanenÄ• ti Ä• ha __ ``samÄ• dhÄ«
__aá¹-á¹-hikasaÃ±Ã±Ä• dikÄ• _ti aá¹-á¹-hikajjhÄ• nÄ• dikÄ• . saÃ±Ã±Ä• sÄ«sena hi jhÄ• na
uttÄ• nameva.

saá¹ƒvarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±Ã±attisuttavaá¹‡á¹‡anÄ•

<15> paÃ±came attabhÄ• vo etesaá¹ƒ atthÄ«ti attabhÄ• vino, tesaá¹ƒ __attabhÄ• vÄ«naá¹
``attabhÄ• vavantÄ• naâ€™â€™ _nti. __yÄ• va chattiá¹ƒsÄ• ya indÄ• naá¹ƒ Ä• yuppamÄ•
paribhuÃ±jÄ«_ti mandhÄ• turÄ• jÄ• kira ekadivasaá¹ƒ attano pariá¹‡Ä• yakaratanaá¹ƒ pucc
manussalokato ramaá¹‡Ä«yataraá¹ƒ á¹-hÄ• naâ€™â€™ nti. kasmÄ• deva evaá¹ƒ bhaá¹‡a
candimasÅ«riyÄ• naá¹ƒ Ä• nubhÄ• vaá¹ƒ, nanu etesaá¹ƒ á¹-hÄ• naá¹ƒ ito ramaá¹‡Ä«yatara
purakkhatvÄ• tattha agamÄ• si.

cattÄ• ro \Ne II 218/ mahÄ• rÄ• jÄ• no ``mandhÄ• tumahÄ• rÄ• jÄ• Ä• gatoâ€™â€™ ti sut
mahÄ• rÄ• jÄ• na sakkÄ• yuddhena paá¹-ibÄ• hituâ€™â€™ nti sakarajjaá¹ƒ niyyÄ• tesuá¹
pucchi --- ``atthi nu kho ito ramaá¹‡Ä«yataraá¹ƒ á¹-hÄ• naâ€™â€™ nti. athassa tÄ• vatiá¹ƒs
kathayiá¹ƒsu. ``tÄ• vatiá¹ƒsabhavanaá¹ƒ, deva, ramaá¹‡Ä«yaá¹ƒ, tattha sakkassa devaraÃ±
mahÄ• rÄ• jÄ• no \Be II 240/ pÄ• ricÄ• rikÄ• dovÄ• rikabhÅ«miyaá¹ƒ tiá¹-á¹-hanti. sakko de
mahÄ• nubhÄ• vo. tassimÄ• ni upabhogaá¹-á¹-hÄ• nÄ• ni --- yojanasahassubbedho vejayan
paÃ±cayojanasatubbedhÄ• sudhammadevasabhÄ• , diyaá¸• á¸• hayojanasatiko vejayantan
hatthÄ«, dibbarukkhasahassappaá¹-imaá¹‡á¸• itaá¹ƒ nandanavanaá¹ƒ, cittalatÄ• vanaá¹ƒ, p
yojanasatubbedho pÄ• ricchattako koviá¸·Ä• ro, tassa heá¹-á¹-hÄ• saá¹-á¹-hiyojanÄ• yÄ• m
paÃ±Ã±Ä• sayojanavitthÄ• rÄ• paÃ±cadasayojanubbedhÄ• jayasumanapupphavaá¹‡á¹‡Ä
mudutÄ• ya sakkassa nisÄ«dato upaá¸• á¸• hakÄ• yo anuppavisatÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• tattha gantukÄ• mo cakkaratanaá¹ƒ abbhukkiri. taá¹ƒ Ä• kÄ• se uá¹-á
caturaá¹…giniyÄ• senÄ• ya. atha dvinnaá¹ƒ devalokÄ• naá¹ƒ vemajjhato cakkaratanaá¹ƒ o
á¹-hÄ• ne aá¹-á¹-hÄ• si saddhiá¹ƒ pariá¹‡Ä• yakaratanappamukhÄ• ya caturaá¹…giniyÄ• s
Ä• nubhÄ• vena tÄ• vatiá¹ƒsabhavanaá¹ƒ agamÄ• si. sakko ``mandhÄ• tÄ• Ä• gatoâ€™â€
katvÄ• ``svÄ• gataá¹ƒ, mahÄ• rÄ• ja, sakaá¹ƒ, te mahÄ• rÄ• ja, anusÄ• sa mahÄ• rÄ• jÄ• â
nÄ• á¹-akehi rajjaá¹ƒ dve bhÄ• ge katvÄ• ekaá¹ƒ bhÄ• gamadÄ• si. raÃ±Ã±o tÄ• vatiá¹ƒsal
patiá¹-á¹-hitamattasseva manussagandhasarÄ«ranissandÄ• dimanussabhÄ• vo vigacchi, de
aparapariyÄ• yavedanÄ«yassa kammassa katokÄ• sattÄ• sabbadÄ• soá¸·asavassuddesik
pÄ• turahosi. tassa sakkena saddhiá¹ƒ paá¹‡á¸• ukambalasilÄ• ya nisinnassa akkhinimisan
paÃ±Ã±Ä• yati. taá¹ƒ asallakkhentÄ• devÄ• sakkassa ca tassa ca nÄ• natte muyhanti. so t
anubhavamÄ• no tadÄ• manussÄ• naá¹ƒ asaá¹…khyeyyÄ• yukatÄ• ya yÄ• va chattiá¹ƒsa
sakkarajjaá¹ƒ kÄ• retvÄ• ``kiá¹ƒ me iminÄ• upaá¸• á¸• harajjenÄ• â€™â€™ ti atitto kÄ• me
uyyÄ• ne patito manussaloke utukakkhaá¸·atÄ• ya vÄ• tÄ• tapena phusitagatto kÄ• lamakÄ
``devaloke pana yÄ• va chattiá¹ƒsÄ• ya indÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, tÄ• va paá¹‡Ä«
_ti.

paÃ±Ã±attisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sokhummasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he \Be II 241/ \Ne II 219/ __sukhumalakkhaá¹‡appaá¹-ivijjhanakÄ• nÄ«_ti aniccÄ• disukhumalakkhaá¹‡Ä• naá¹ƒ paá¹-ivijjhanakÄ• ni. __sukhumalakkhaá¹‡apariggÄ• sukhumalakkhaá¹‡apariggÄ• hakena Ã±Ä• á¹‡ena. __parato jÄ• nitvÄ• _ti avasavattanena saá¹…khÄ• rÄ• hi ``mÄ• bhijjiá¹ƒsÅ«â€™â€™ ti icchitÄ• pi bhijjanteva, tasmÄ• te avasava ca nesaá¹ƒ paratÄ• aniccadassane pÄ• kaá¹-Ä• hotÄ«ti vuttaá¹ƒ __ ``iminÄ• hi padena ar kathitÄ• â€™â€™ _ti. sesaá¹ƒ uttÄ• nameva.

sokhummasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. paá¹-hamaagatisuttÄ• divaá¹‡á¹‡anÄ•

17-20__._ sattame __chandÄ• gati_nti ettha sandhivasena saralopoti dassento Ä• ha __ ``c _nti. __chandÄ• _ti hetumhi nissakkavacananti Ä• ha __ ``chandenÄ• â€™â€™ _ti, pemen hettha taá¹‡hÄ• pariyÄ• yo, akusalacchandapariyÄ• yo vÄ• . __sesesÅ«_ti ``dosÄ• gatiá¹ƒ

ettha ca yo ``ayaá¹ƒ me mittoti vÄ• , sandiá¹-á¹-hoti vÄ• , Ã±Ä• takoti vÄ• , laÃ±caá¹ƒ vÄ• ti chandavasena assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ karoti, ayaá¹ƒ chandena akattabbaá¹ƒ karoti n verÄ«â€™â€™ ti cirakÄ• lÄ• nubaddhaveravasena vÄ• , taá¹…khaá¹‡uppannakodhavasen karoti, ayaá¹ƒ dosena akattabbaá¹ƒ karoti nÄ• ma. yo pana mandattÄ• momÅ«hattÄ• yaá¹ akÄ• raá¹‡aá¹ƒ vatvÄ• assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ karoti, ayaá¹ƒ mohena akattabbaá¹ƒ ka rÄ• javallabhoti vÄ• visame corÄ• dike visamÄ• ni vÄ• kÄ• yaduccaritÄ• dÄ«ni samÄ• dÄ• vÄ• , anatthampi me kareyyÄ• â€™â€™ ti bhÄ«to assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ karoti, ayaá¹ nÄ• ma.

yo pana kiÃ±ci bhÄ• jento ``ayaá¹ƒ me sandiá¹-á¹-ho vÄ• sambhatto vÄ• â€™â€™ ti pema ``ayaá¹ƒ me verÄ«â€™â€™ ti dosavasena Å«nakaá¹ƒ deti \Be II 242/, yo muyhanto dinnÄ• kassaci Å«naá¹ƒ, kassaci adhikaá¹ƒ deti, ``ayaá¹ƒ imasmiá¹ƒ adÄ«yamÄ• ne mayhaá¹ƒ ana kareyyÄ• â€™â€™ ti sÄ«to kassaci atirekaá¹ƒ deti, so catubbidhopi yathÄ• nukkamena cha akattabbaá¹ƒ karoti nÄ• ma.

__nihÄ«yati tassa yaso_ti tassa agatigÄ• mino kittiyasopi parivÄ• rayasopi nihÄ«yati parihÄ kittÄ«yatÄ«ti hi yaso, kitti thutighoso. yassati tena purecarÄ• nucarabhÄ• vena parivÄ• raya parivÄ• ro. aá¹-á¹-hamanavamadasamÄ• ni uttÄ• natthÄ• neva.

caravaggo dutiyo.

3. uruvelavaggo

1. paá¹-hamauruvelasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame mahÄ• velÄ• viya __mahÄ• velÄ• , _ vipulavÄ• likapuÃ±jatÄ• y
attho. tenÄ• ha __ ``mahÄ• vÄ• likarÄ• sÄ«ti atthoâ€™â€™ _ti. uru, maru, sikatÄ• , vÄ• luk
ime saddÄ• samÄ• natthÄ• , byaÃ±janameva nÄ• naá¹ƒ. tenÄ• ha __ ``urÅ«ti vÄ• likÄ• vu

__najjÄ• _ti nadati saddÄ• yatÄ«ti nadÄ«, tassÄ• najjÄ• , nadiyÄ• ninnagÄ• yÄ• ti attho. _
``nelaÃ±jalÄ• yÄ• â€™â€™ ti vattabbe la-kÄ• rassa ra-kÄ• raá¹ƒ katvÄ• ``neraÃ±jarÄ• yÄ•
kaddamasevÄ• lapaá¹‡akÄ• didosarahitasalilÄ• yÄ• ti attho. keci ``nÄ«laá¹ƒ-jalÄ• yÄ• ti vat
neraÃ±jarÄ• yÄ• â€™â€™ ti vadanti. nÄ• mameva vÄ• etaá¹ƒ tassÄ• nadiyÄ• ti veditabba
yattha bhagavÄ• vihÄ• si, taá¹ƒ dassetuá¹ƒ __ ``ajapÄ• lanigrodheâ€™â€™ _ti vuttaá¹ƒ. ka
ajapÄ• lanigrodho nÄ• ma jÄ• toti Ä• ha __ ``tassÄ• â€™â€™ _tiÄ• di. __keci_ pana ``yasm
sajjhÄ• yituá¹ƒ asamatthÄ• mahallakabrÄ• hmaá¹‡Ä• pÄ• kÄ• raparikkhepayuttÄ• ni nives
tasmÄ• ssa ajapÄ• lanigrodhoti nÄ• maá¹ƒ jÄ• taâ€™â€™ nti vadanti \Be II 243/. tatrÄ• yaá
japantÄ«ti ajapÄ• , mantÄ• naá¹ƒ anajjhÄ• yakÄ• ti attho. ajapÄ• lanti Ä• diyanti nivÄ• saá¹
apare \Ne II 221/ pana vadanti ``yasmÄ• majjhanhikasamaye antopaviá¹-á¹-he aje attano c
rakkhati, tasmÄ• `ajapÄ• loâ€™ tissa nÄ• maá¹ƒ ruá¸·haâ€™â€™ nti. sabbatthÄ• pi nÄ• m

__paá¹-hamÄ• bhisambuddho_ti paá¹-hamaá¹ƒ abhisambuddho, anunÄ• sikalopenÄ• yaá¹
``sambuddho hutvÄ• paá¹-hamamevÄ• â€™â€™ _ti. __paá¹-hama_nti ca bhÄ• vanapuá¹ƒ
hutvÄ• paá¹-hamaá¹ƒ ajapÄ• lanigrodhe viharÄ• mÄ«ti evamettha sambandho veditabbo. _
``kinnu khvÄ• haá¹ƒ ... pe ... vihareyyaâ€™â€™ nti evaá¹ƒ pavattavitakko. hatthÄ« ca vÄ• n
__hatthivÄ• naratittirÄ• _.

__ye vuddhamapacÄ• yantÄ«_ti jÄ• tivuddho, vayovuddho, guá¹‡avuddhoti tayo vuddhÄ• .
__jÄ• tivuddho_ nÄ• ma, vaye á¹-hito __vayovuddho_ nÄ• ma, guá¹‡asampanno __guá¹‡av
guá¹‡asampanno vayovuddho imasmiá¹ƒ á¹-hÄ• ne vuddhoti adhippeto. __apacÄ• yantÄ«_
jeá¹-á¹-hÄ• pacÄ• yikÄ• kammena pÅ«jenti. __dhammassa kovidÄ• _ti jeá¹-á¹-hÄ• pacÄ• ya
__diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __pÄ• saá¹ƒsÄ• _ti pasaá¹ƒsÄ• rah
suggatÄ«_ti samparetabbe imaá¹ƒ lokaá¹ƒ hitvÄ• gantabbe paralokepi tesaá¹ƒ sugatiyeva.
piá¹‡á¸• attho --- khattiyÄ• vÄ• hontu brÄ• hmaá¹‡Ä• vÄ• vessÄ• vÄ• suddÄ• vÄ• gah
tiracchÄ• nagatÄ• vÄ• , ye keci sattÄ• jeá¹-á¹-hÄ• pacitikammena sÄ«lÄ• diguá¹‡asampan
apacitiá¹ƒ karonti, te imasmiÃ±ca attabhÄ• ve jeá¹-á¹-hÄ• pacitikÄ• rakÄ• ti pasaá¹ƒsaá¹ƒ v
thomanaá¹ƒ labhanti, kÄ• yassa ca bhedÄ• sagge nibbattantÄ«ti.

__aÃ±Ã±asmi_nti parasmiá¹ƒ. attÄ• na hotÄ«ti __aÃ±Ã±o, _ paro. so panettha na yo koci a
garuá¹-á¹-hÄ• niyo. tenÄ• ha __ ``kaÃ±ci garuá¹-á¹-hÄ• ne aá¹-á¹-hapetvÄ• â€™â€™ _ti. pa
sampaá¹-icchatÄ«ti patisso, na patisso __appatisso, patissayarahito, _ garupassayarahitoti

__sadevake_ti \Be II 244/ avayavena viggaho samudÄ• yo samÄ• sattho. __sadevaka_gga
paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ pÄ• risesaÃ±Ä• yena itaresaá¹ƒ padantarehi saa
__samÄ• raka_ggahaá¹‡ena chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ paccÄ• sattiÃ±
tannivÄ• sÄ« ca hoti. __sabrahmaka_vacanena brahmakÄ• yikÄ• dibrahmaggahaá¹‡aá¹ƒ p
__sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• yÄ• _ti sÄ• sanassa paccatthikasamaá¹‡abrÄ• hma
nidassanamattaÃ±cetaá¹ƒ apaccatthikÄ• naá¹ƒ asamitÄ• bÄ• hitapÄ• pÄ• naÃ±ca samaá¹‡
teneva vacanena gahitattÄ• . kÄ• maá¹ƒ ``sadevakeâ€™â€™ tiÄ• divisesanÄ• naá¹ƒ vasen
viÃ±Ã±Ä• yati tulyayogavisayattÄ• tesaá¹ƒ, ``salomako sapakkhakoâ€™â€™ tiÄ• dÄ«su pa
labbhatÄ«ti byabhicÄ• radassanato __pajÄ• _gahaá¹‡anti pajÄ• vacanena sattalokaggahaá

devabhÄ• vasÄ• maÃ±Ã±ena mÄ• rabrahmesu gahitesupi itarehi tesaá¹ƒ labbhamÄ• navis
gahaá¹‡anti dassento __ ``mÄ• ro nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. mÄ• ro brahmÄ• nan
__ ``sabbesaâ€™â€™ _nti. __uparÄ«_ti uparibhÄ• ge. __brahmÄ• _ti dasasahassibrahmÄ•
cÄ• ha __ ``dasahi aá¹…gulÄ«hÄ«â€™â€™ _tiÄ• di. idha dÄ«ghanikÄ• yÄ• dayo viya bÄ• l
labbhatÄ«ti Ä• ha __ ``ekanikÄ• yÄ• divasenÄ• â€™â€™ _ti. __vatthuvijjÄ• dÄ«_ti __Ä• di_
vijjÄ• á¹-á¹-hÄ• nÄ• ni saá¹…gayhanti. yathÄ• sakaá¹ƒ kammakilesehi pajÄ• tattÄ• nibbatta
tassÄ• __pajÄ• ya. sadevamanussÄ• yÄ• _ti vÄ• iminÄ• sammutidevaggahaá¹‡aá¹ƒ
tadavasiá¹-á¹-hamanussalokaggahaá¹‡aÃ±ca daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ bhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni abhÄ• gaso lokaá¹ƒ gah
__ ``apicetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __lokavasena vuttÄ• ni_ ``lokÄ«yanti ettha kamm
kammaphalÄ• nÄ«â€™â€™ ti katvÄ• . __pajÄ• vasena_ ``hetupaccayehi pajÄ• tÄ• â€™â€
__sÄ«lasampannatara_nti ettha paripuá¹‡á¹‡asampannatÄ• adhippetÄ• ``sampannaá¹ƒ sÄ
(J I 14.1) viya. tenÄ• ha __ ``adhikataranti atthoâ€™â€™ _ti. paripuá¹‡á¹‡aÃ±hi adhikatara
__kÄ• raá¹‡a_nti yuttiá¹ƒ. __attha_nti aviparÄ«tatthaá¹ƒ. __vaá¸• á¸• hi_nti ativaá¸• á¸• hini

__iminÄ• _ \Be II 245/ __vacanenÄ• _ti imasmiá¹ƒ sutte anantaraá¹ƒ vuttavacanena. na ke
suttantarampi Ä• netvÄ• paá¹-ibÄ• hitabboti dassento __ ``na me Ä• cariyo atthÄ«â€™â€™
me Ä• cariyo atthÄ«_ti lokuttaradhamme mayhaá¹ƒ Ä• cariyo nÄ• ma natthi. kiÃ±cÄ• pi lokiy
lokanÄ• thassa adhigamo, na tÄ• diso adhigamo parÅ«padeso atthi. lokuttaradhamme pana
me paá¹-ipuggalo_ti mayhaá¹ƒ sÄ«lÄ• dÄ«hi guá¹‡ehi paá¹-inidhibhÅ«to puggalo nÄ• ma na
etaá¹ƒ paccattavacananti Ä• ha __ ``sarantenÄ• â€™â€™ _ti, __sara_nti vÄ• saraá¹‡ahetu

__yato_ti bhummatthe tosaddoti Ä• ha __ ``yasmiá¹ƒ kÄ• leâ€™â€™ _ti. rattiyo jÄ• nantÄ«

pabbajitadivasato paá¹-á¹-hÄ• ya bahÅ« rattiyo jÄ• nanti, cirapabbajitÄ• ti vuttaá¹ƒ hoti. ratta
II 223/ mahantabhÄ• vo __rattaÃ±Ã±umahantaá¹ƒ_. bhÄ• vappadhÄ• no esa niddeso. ``ratt
pÄ• á¹-ho. esa nayo sesesupi. theranavamajjhimÄ• naá¹ƒ vasena vipulabhÄ• vo __vepullan
sikkhattayasaá¹…gahitassa sÄ• sanabrahmacariyassa jhÄ• nÄ• bhiÃ±Ã±Ä• divasena vipula
__brahmacariyamahantaá¹ƒ_. visiá¹-á¹-hassa paccayalÄ• bhassa vipulabhÄ• vo __lÄ• bhag
mahantenÄ• _ti catubbidhena mahantabhÄ• vena. __mahÄ• pajÄ• patiyÄ• dussayugadÄ•
gÄ• ravassa pÄ• kaá¹-akÄ• ladassanamattaá¹ƒ. na hi bhagavÄ• tato pubbe saá¹…ghe gÄ•

paá¹-hamauruvelasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

II dutiyauruvelasuttavaá¹‡á¹‡anÄ•

<22> dutiye __huhuá¹…kajÄ• tikenÄ• _ti so kira diá¹-á¹-hamaá¹…galiko mÄ• navasena kod
nti karonto vicarati, tasmÄ• huhuá¹…kajÄ• tikoti vuccati. ``huhukkajÄ• tikoâ€™â€™ tipi paá
saddhiá¹ƒ Ä• gatÄ• ti attho. __jarÄ• jiá¹‡á¹‡Ä• _ti jarÄ• ya khaá¹‡á¸• adantapalitakesÄ• dib
__vayovuddhÄ• _ti aá¹…gapaccaá¹…gÄ• naá¹ƒ vuddhimariyÄ• dappattÄ• . __jÄ• timahalla
mahallakabhÄ• vena samannÄ• gatÄ• . mahattaá¹ƒ lanti gaá¹‡hantÄ«ti \Be II 246/ mahallak
na vibhavÄ• dinÄ• ti jÄ• timahallakÄ• . __vayoanuppattÄ• _ti pacchimavayaá¹ƒ sampattÄ• ,
vassasatassa pacchimo tatiyo bhÄ• go. __jiá¹‡á¹‡Ä• _ti vÄ• porÄ• á¹‡Ä• , cirakÄ• lappava
hoti. __vuddhÄ• _ti sÄ«lÄ• cÄ• rÄ• diguá¹‡avuddhiyuttÄ• . __mahallakÄ• _ti vibhavamahan
__mahaddhanÄ• _ti mahÄ• bhogÄ• . __addhagatÄ• _ti maggappaá¹-ipannÄ• brÄ• hmaá¹‡
avÄ«tikkamma caramÄ• nÄ• . __vayoanuppattÄ• _ti jÄ• tivuddhabhÄ• vaá¹ƒ antimavayaá¹ƒ
ettha sutaá¹ƒ no etanti padacchedo. __no_ti ca karaá¹‡atthe sÄ• mivacanaá¹ƒ. tenÄ• ha __
_nti.

__akÄ• le_ti ayuttakÄ• le. __asabhÄ• vaá¹ƒ vadatÄ«_ti yaá¹ƒ natthi, taá¹ƒ vadati. __anatth
akÄ• raá¹‡anissitaá¹ƒ vadati. __akÄ• raá¹‡anissita_nti ca nipphalanti attho. phalaÃ±hi kÄ• n
akÄ• raá¹‡anissitatÄ• ca tadavinÄ• bhÄ• vato akÄ• raá¹‡e nissitaá¹ƒ, nipphalaá¹ƒ sampha
__avinayaá¹ƒ vadatÄ«_ti na saá¹ƒvaravinayappaá¹-isaá¹ƒyuttaá¹ƒ vadati, attano suá¹‡antas
saá¹ƒvaravinayÄ• vahaá¹ƒ vadatÄ«ti vuttaá¹ƒ hoti. __na hadaye nidhetabbayuttaka_nti ahita
anuppavesetvÄ• nidhetuá¹ƒ ayuttaá¹ƒ. __kathetuá¹ƒ ayuttakÄ• lenÄ• _ti dhammaá¹ƒ kathe
kÄ• le \Ne II 224/ vattabbo, tato pubbe pacchÄ• ca tassa akÄ• lo, tasmiá¹ƒ ayuttakÄ• le vat
__apadesarahita_nti suttÄ• padesarahitaá¹ƒ. __sÄ• padesaá¹ƒ sakÄ• raá¹‡aá¹ƒ katvÄ• na
asuke sutte evaá¹ƒ vuttaâ€™â€™ nti evaá¹ƒ sÄ• padesaá¹ƒ kÄ• raá¹‡asahitaá¹ƒ katvÄ• na

__pariyantarahita_nti paricchedarahitaá¹ƒ, suttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• nikkhipitvÄ• tass
vÄ• vatthuá¹ƒ vÄ• Ä• haritvÄ• yaá¹ƒ suttaá¹ƒ jÄ• takaá¹ƒ vÄ• nikkhipitaá¹ƒ, tassa sarÄ«ra
anÄ• masitvÄ• bÄ• hirakathaá¹ƒyeva katheti, nikkhittaá¹ƒ nikkhittamattameva hoti, ``suttaá

jÄ• takaá¹ƒ nu kho, nÄ• ssa antaá¹ƒ vÄ• koá¹-iá¹ƒ vÄ• passÄ• mÄ• â€™â€™ ti vattabbata
vaá¹-arukkhasÄ• khÄ• naá¹ƒ gatagataá¹-á¹-hÄ• ne pÄ• rohÄ• otaranti, otiá¹‡á¹‡o-tiá¹‡á¹‡a
Ä• pajjitvÄ• puna vaá¸• á¸• hantiyeva, evaá¹ƒ aá¸• á¸• hayojanampi yojanampi gacchatiev
mÅ«larukkho vinassati, anujÄ• tapÄ• rohamÅ«lÄ• niyeva tiá¹-á¹-hanti, evaá¹ƒ ayampi nigroc
hoti. nikkhittaá¹ƒ nikkhittameva katvÄ• passeneva pariharanto gacchati. yo pana bahumpi \
``etadatthamidaá¹ƒ vuttaâ€™â€™ nti nikkhittasuttato aÃ±Ã±ampi anuyogÅ«pamÄ• vatthuva
Ä• haritvÄ• Ä• haritvÄ• jÄ• nÄ• petuá¹ƒ sakkoti, tathÄ• rÅ«passa dhammakathikassa bahu
__na lokiyalokuttaraatthanissita_nti attano paresaÃ±ca na lokiyalokuttarahitÄ• vahaá¹ƒ.

pakaá¹-á¹-hÄ• naá¹ƒ ukkaá¹-á¹-hÄ• naá¹ƒ sÄ«lÄ• diatthÄ• naá¹ƒ bodhanato sabhÄ• vaniru
bhÄ• sitattÄ• pakaá¹-á¹-hÄ• naá¹ƒ vacanappabandhÄ• naá¹ƒ Ä• á¸·Ä«ti __pÄ• á¸·i, _ pariya
atthassa pacchimena atthena anusandhÄ• naá¹ƒ __anusandhi, _ atthamukhena pana pÄ• á
hotiyeva. svÄ• yaá¹ƒ anusandhi pucchÄ• nusandhiajjhÄ• sayÄ• nusandhiyathÄ• nusandhiÄ
taá¹ƒtaá¹ƒdesanÄ• naá¹ƒ pana pubbÄ• parapÄ• á¸·ivasena anusandhivasena __pubbÄ• pa
yojetabbaá¹ƒ. __uggahita_nti byaÃ±janaso atthaso ca uddhaá¹ƒ uddhaá¹ƒ gahitaá¹ƒ, pariyÄ
paripucchÄ• vasena ca hadayena gahitanti attho. vaá¹-á¹-adukkhanissaraá¹‡atthikehi sotab
pariyattidhammo. taá¹ƒ dhÄ• retÄ«ti __sutadharo_. yo hi sutadharo, sutaá¹ƒ tasmiá¹ƒ patiá¹
suppatiá¹-á¹-hitaá¹ƒ arogikaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``sutassa Ä• dhÄ• rabhÅ«toâ€™â€™ _
hÄ«â€™â€™ _tiÄ• di. ekaá¹ƒ padaá¹ƒ ekakkharampi avinaá¹-á¹-haá¹ƒ hutvÄ• sannicÄ«yat
sannicayo etasminti __sutasannicayo. ajjhosÄ• yÄ• _ti anuppavisitvÄ• . __tiá¹-á¹-hatÄ«_ti n

__paguá¹‡Ä• _ti vÄ• cuggatÄ• . __niccalika_nti aviparivattaá¹ƒ. __saá¹ƒsanditvÄ• _ti aÃ±Ã
__samanuggÄ• hitvÄ• _ti \Ne II 225/ paripucchÄ• vasena atthaá¹ƒ ogÄ• hitvÄ• . pabandhas
__gaá¹…gÄ• sotasadisaá¹ƒ_. ``bhavaá¹…gasotasadisaâ€™â€™ nti vÄ• pÄ• á¹-ho, akittima
suttekadesassa suttamattassa ca vacasÄ• paricayo idha nÄ• dhippeto, vaggÄ• divasena pa
``suttadasaka ... pe ... sajjhÄ• yitÄ• â€™â€™ _ti, ``dasasuttÄ• ni gatÄ• ni, dasavaggÄ• ni ga
sallakkhetvÄ• vÄ• cÄ• ya sajjhÄ• yitÄ• ti attho. manasÄ• anu anu pekkhitÄ• bhÄ• gaso nij
__manasÄ• nupekkhitÄ• . rÅ«pagataá¹ƒ viya paÃ±Ã±Ä• yatÄ«_ti rÅ«pagataá¹ƒ viya cakkhu
paÃ±Ã±Ä• yati. __suppaá¹-ividdhÄ• _ti nijjaá¹-aá¹ƒ niggumbaá¹ƒ katvÄ• suá¹-á¹-hu yÄ• thÄ

adhikaá¹ƒ \Be II 248/ cetoti __abhiceto, _ upacÄ• rajjhÄ• nacittaá¹ƒ. tassa pana adhikatÄ•
pÄ• katikakÄ• mÄ• vacaracittehi sundaratÄ• ya, sÄ• paá¹-ipakkhato suddhiyÄ• ti Ä• ha __
cittaâ€™â€™ _nti. __adhicitta_nti samÄ• dhimÄ• ha. sopi upacÄ• rasamÄ• dhi daá¹-á¹-hab
pÄ«tisukhaá¹ƒ, samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ, apÄ«tijaá¹ƒ kÄ• yasukhaá¹ƒ, satipÄ• risuddh
catubbidhampi jhÄ• nasukhaá¹ƒ paá¹-ipakkhato nikkhantataá¹ƒ upÄ• dÄ• ya nekkhammasu
``nekkhammasukhaá¹ƒ vindatÄ«â€™â€™ _ti. __icchiticchitakkhaá¹‡e samÄ• pajjituá¹ƒ sam
jhÄ• nesu samÄ• pajjanavasÄ«bhÄ• vamÄ• ha. __nikÄ• malÄ• bhÄ«_ti pana vacanato
Ä• vajjanÄ• dhiá¹-á¹-hÄ• napaccavekkhaá¹‡avasiyopi vuttÄ• evÄ• ti veditabbÄ• . __sukhen

vikkhambhetvÄ• _ti etena tesaá¹ƒ jhÄ• nÄ• naá¹ƒ sukhappaá¹-ipadataá¹ƒ khippÄ• bhiÃ±Ã±

__vipulÄ• na_nti vepullaá¹ƒ pÄ• pitÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ. vipulatÄ• nÄ• ma subhÄ• vita
ciratarappavattiyÄ• , sÄ• ca paricchedÄ• nurÅ«pÄ• va icchitabbÄ• ti __ ``vipulÄ• naâ€™â€
``yathÄ• paricchedena vuá¹-á¹-hÄ• tuá¹ƒ samatthoti vuttaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha. paric
vuá¹-á¹-hahanto akasiralÄ• bhÄ« na hoti yÄ• vadicchitaá¹ƒ pavattetuá¹ƒ asamatthattÄ• . idÄ
samÄ• pajjanÄ• divasÄ«bhÄ• ve byatirekavasena vibhÄ• vetuá¹ƒ __ ``ekacco hÄ«â€™â€™
__lÄ• bhÄ«yeva hotÄ«_ti idaá¹ƒ paá¹-iladdhamattassa jhÄ• nassa vasena vuttaá¹ƒ. __tathÄ
icchiticchitakkhaá¹‡e. __pÄ• ripanthike_ti vasÄ«bhÄ• vassa paccanÄ«kadhamme. jhÄ• nÄ•
paccanÄ«kadhammÄ• pageva vikkhambhitÄ• , aÃ±Ã±athÄ• jhÄ• nÄ• dhigamo eva na siyÄ
kicchena visodheti. kÄ• mÄ• dÄ«navapaccavekkhaá¹‡Ä• dÄ«hi kÄ• macchandÄ• dÄ«naá¹ƒ
samÄ• dhipÄ• ripanthikÄ• naá¹ƒ dÅ«rasamussÄ• raá¹‡aá¹ƒ idha vikkhambhanaá¹ƒ visodha
__nÄ• á¸·ikayanta_nti kÄ• lamÄ• nanÄ• á¸·ikayantamÄ• ha.

__aá¹-á¹-hapitasaá¹…kappo_ti \Ne II 226/ na sammÄ• paá¹‡ihitasaá¹…kappo. __abhiÃ±Ã±
lokiyalokuttaradhammÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pÄ• raá¹ƒ gato, sabbadhamme abhivisiá¹-á¹
jÄ• nitvÄ• á¹-hitoti attho. __pariÃ±Ã±Ä• pÄ• ragÅ«_ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ pariÃ
paÃ±cakkhandhe parijÄ• nitvÄ• á¹-hitoti attho. __bhÄ• vanÄ• pÄ• ragÅ«_ti catunnaá¹ƒ mag
pÄ• raá¹ƒ gato, cattÄ• ro magge bhÄ• vetvÄ• á¹-hitoti attho. __pahÄ• napÄ• ragÅ«_ti sabb
pÄ• raá¹ƒ gato, sabbakilese pajahitvÄ• á¹-hitoti attho \Be II 249/. __sacchikiriyÄ• pÄ• ragÅ«
nirodhasacchikiriyÄ• ya pÄ• raá¹ƒ gato, nirodhaá¹ƒ sacchikatvÄ• á¹-hitoti attho. __samÄ• p
sabbasamÄ• pattÄ«naá¹ƒ samÄ• pajjanena pÄ• raá¹ƒ gato, sabbÄ• samÄ• pattiyo samÄ•
__brahmacariyassa kevalÄ«_ti yaá¹ƒ brahmacariyassa kevalaá¹ƒ sakalabhÄ• vo, tena sama
sakalacatumaggabrahmacariyavÄ• soti attho. tenÄ• ha __ ``sakalabrahmacariyoâ€™â€™ _
paripuá¹‡á¹‡amaggabrahmacariyoti attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

dutiyauruvelasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. lokasuttavaá¹‡á¹‡anÄ•

<23> tatiye __loko_ti lujjanapalujjanaá¹-á¹-hena loko. atthato purimasmiá¹ƒ ariyasaccadvay
dukkhaá¹ƒ ariyasaccaá¹ƒ veditabbaá¹ƒ. tenÄ• ha __ ``lokoti dukkhasaccaâ€™â€™ _nti. __v
visaá¹ƒsaá¹-á¹-ho na paá¹-ibaddho, sabbesaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ sammadeva samucchi
attho. __lokasamudayo_ti suttantanayena taá¹‡hÄ• , abhidhammanayena pana abhisaá¹…k
diyaá¸• á¸• hakilesasahassaá¹ƒ. __lokanirodho_ti nibbÄ• naá¹ƒ. __sacchikato_ti attapaccak
__lokanirodhagÄ• minÄ« paá¹-ipadÄ• _ti sÄ«lÄ• dikkhandhattayasaá¹…gaho ariyo aá¹-á¹-h
lokanirodhaá¹ƒ nibbÄ• naá¹ƒ gacchati adhigacchati, tadatthaá¹ƒ ariyehi paá¹-ipajjÄ«yati cÄ•
lokanirodhagÄ• minÄ« paá¹-ipadÄ• ti vuccati.

ettÄ• vatÄ• tathÄ• ni abhisambuddho yÄ• thÄ• vato gatoti __tathÄ• gato_ti ayamattho das
ariyasaccÄ• ni tathÄ• ni nÄ• ma. yathÄ• ha ---

``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ• ni cattÄ• ri? i
bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti (SN c V 1090; Pa

apica \Ne II 227/ tathÄ• ya gatoti __tathÄ• gato, gato_ti ca avagato atÄ«to patto paá¹-ipann
vuttaá¹ƒ hoti --- yasmÄ• bhagavÄ• \Be II 250/ sakalalokaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya tath
avagato, tasmÄ• loko tathÄ• gatena abhisambuddhoti tathÄ• gato. lokasamudayaá¹ƒ pahÄ
gato atÄ«toti tathÄ• gato. lokanirodhaá¹ƒ sacchikiriyÄ• ya tathÄ• ya gato pattoti tathÄ• gato
lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ tathaá¹ƒ aviparÄ«taá¹ƒ gato paá¹-ipannoti tathÄ• gat
pÄ• á¸·iyÄ• tathÄ• gatabhÄ• vadÄ«panavasena attho veditabbo.

iti bhagavÄ• catusaccÄ• bhisambodhavasena attano tathÄ• gatabhÄ• vaá¹ƒ pakÄ• setvÄ•
diá¹-á¹-hÄ• diabhisambodhavasenapi taá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ, bhikkhaveâ€™â€™ _tiÄ
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``catÅ«hi saccehi attano buddhabhÄ• vaá¹ƒ kathetvÄ• â€™â€™
tathÄ• gatasaddabuddhasaddÄ• naá¹ƒ atthato ninnÄ• nÄ• karaá¹‡ataá¹ƒ dassetuá¹ƒ vuttaá
pavattÄ• ti. __diá¹-á¹-hanti rÅ«pÄ• yatanaá¹ƒ_ daá¹-á¹-habbato. tena yaá¹ƒ diá¹-á¹-haá¹ƒ ya
dakkhati, yaá¹ƒ samavÄ• ye passeyya, taá¹ƒ sabbaá¹ƒ diá¹-á¹-hanteva gahitaá¹ƒ kÄ• lavise
anÄ• maá¹-á¹-habhÄ• vato yathÄ• ``duddhaâ€™â€™ nti dasseti. __suta_ntiÄ• dÄ«supi ese
saddÄ• yatanaá¹ƒ_ sotabbato. __muta_nti sanissaye indriye nissayaá¹ƒ muÃ±citvÄ• pÄ• p
tenÄ• ha __ ``patvÄ• gahetabbatoâ€™â€™ _ti. __viÃ±Ã±Ä• ta_nti vijÄ• nitabbaá¹ƒ. taá¹ƒ p
diá¹-á¹-hÄ• divinimuttaá¹ƒ viÃ±Ã±eyyanti Ä• ha __ ``sukhadukkhÄ• di dhammÄ• rammaá¹‡a
yathÄ• tathÄ• patvÄ• hatthagataá¹ƒ, adhigatanti attho. tenÄ• ha __ ``pariyesitvÄ• vÄ• ap
_ti. __pariyesita_nti pattiyÄ• atthaá¹ƒ pariyiá¹-á¹-haá¹ƒ. taá¹ƒ pana pattaá¹ƒ vÄ• siyÄ• app
ubhayathÄ• pi pariyesitamevÄ• ti Ä• ha __ ``pattaá¹ƒ vÄ• appattaá¹ƒ vÄ• â€™â€™ _ti. dva
pattaá¹ƒ dvippakÄ• rampi pariyesitaá¹ƒ tena tena pakÄ• rena tathÄ• gatena abhisambuddha
anusaÃ±carita_nti te pana apÄ• petvÄ• citteneva anu anu saÃ±caritaá¹ƒ, viparitakkitanti att

__pÄ«takantiÄ• dÄ«_ti __Ä• di_saddena lohitaodÄ• tÄ• disabbaá¹ƒ rÅ«pÄ• rammaá¹‡abhÄ
__sumano_ti rÄ• gavasena lobhavasena saddhÄ• divasena vÄ• sumano. __dummano_ti b
vihiá¹ƒsÄ• vitakkavasena vÄ• dummano. __majjhatto_ti aÃ±Ã±Ä• á¹‡avasena, Ã±Ä• á¹‡av
sabbattha. tattha __Ä• di_saddena saá¹…khasaddo, paá¹‡avasaddo, pattagandho, puppha
phalaraso, upÄ• dinnaá¹ƒ, anupÄ• dinnaá¹ƒ, majjhattavedanÄ• \Be II 251/ kusalakammaá¹
evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __appatta_nti Ã±Ä• á¹‡ena asampattaá¹ƒ, a
``Ã±Ä• á¹‡ena asacchikataâ€™â€™ _nti. __lokena gata_nti lokena Ã±Ä• taá¹ƒ. __tatheva g
Ã±Ä• tattÄ• abhisambuddhattÄ• \Ne II 228/, gatasaddena ekattaá¹ƒ buddhiatthanti attho. g

buddhiatthÄ• bhavantÄ«ti akkharacintakÄ• .

__yaÃ±ca, bhikkhave, ratiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjha
visÄ• khapuá¹‡á¹‡amÄ• ya rattiyaá¹ƒ tathÄ• Ä• gatattÄ• diatthena tathÄ• gato bhagavÄ• b
aparÄ• jitapallaá¹…ke nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• uttaritar
sammÄ• sambodhiá¹ƒ Ä• savakkhayaÃ±Ä• á¹‡ena saddhiá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yatÄ«_ti yassaÃ±ca visÄ• khapuá¹‡á¹
kusinÄ• rÄ• yaá¹ƒ upavattane mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• namantare anupÄ•
parinibbÄ• yati. __yaá¹ƒ etasmiá¹ƒ antare_ti imÄ• saá¹ƒ dvinnaá¹ƒ saupÄ• disesaanupÄ• di
majjhe paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡akÄ• le paá¹-hamabodhiyampi majjhimabodhiy
suttageyyÄ• dippabhedaá¹ƒ dhammaá¹ƒ __bhÄ• sati_ nidassanavasena, __lapati_ uddisan
pariniddisanavasena. __sabbaá¹ƒ taá¹ƒ tatheva hotÄ«_ti taá¹ƒ etthantare desitaá¹ƒ sabbaá
suttageyyÄ• dinavaá¹…gaá¹ƒ buddhavacanaá¹ƒ atthato byaÃ±janato ca anÅ«naá¹ƒ anadhik
sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ rÄ• gamadanimmadanaá¹ƒ dosamadanimmadanaá¹ƒ moha
vÄ• laggamattampi avakkhalitaá¹ƒ, ekamuddikÄ• ya laÃ±chitaá¹ƒ viya ekÄ• ya nÄ• á¸·iyÄ•
tulitaá¹ƒ viya ca taá¹ƒ tatheva hoti yassatthÄ• ya bhÄ• sitaá¹ƒ, ekanteneva tassa sÄ• dhana
tasmÄ• tathaá¹ƒ avitathaá¹ƒ anaÃ±Ã±athaá¹ƒ. etena tathÄ• vÄ• ditÄ• ya tathÄ• gatoti dass
gatasaddo da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• , tasmÄ• tathaá¹ƒ gadatÄ«ti tathÄ• gatoti attho
Ä• gado, vacananti attho. tato aviparÄ«to Ä• gado assÄ• ti da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ
padasiddhi veditabbÄ• .

__yathÄ• vÄ• dÄ«_ti ye dhamme bhagavÄ• ``ime dhammÄ• akusalÄ• sÄ• vajjÄ• viÃ±Ã±
ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti paresaá¹ƒ dhammaá¹ƒ desento vadati, te d
pahÄ• si. ye pana \Be II 252/ dhamme bhagavÄ• --- ``ime dhammÄ• kusalÄ• anavajjÄ• v
samÄ• dinnÄ• hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti vadati, te dhamme ekantenev
viharati, tasmÄ• yathÄ• vÄ• dÄ« bhagavÄ• tathÄ• kÄ• rÄ«ti veditabbo. tathÄ• sammadeva
sammÄ• paá¹-ipadÄ• yaá¹ƒ yathÄ• kÄ• rÄ« bhagavÄ• , tatheva dhammadesanÄ• ya paresa
__tathÄ• vÄ• dÄ«_. bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi, kÄ• yassapi vÄ• cÄ• , tasm
tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒbhÅ«tassa ca yathÄ• vÄ• cÄ
pavatto. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• pavattÄ• ti attho.

__abhibhÅ« anabhibhÅ«to_ti upari bhavaggaá¹ƒ, heá¹-á¹-hÄ• avÄ«cinirayaá¹ƒ pariyantaá
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su bhagavÄ• sabbasatte abhibhavati sÄ«lenapi samÄ• dh
vimuttiyÄ• pi, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi. asamo asamasamo appaá¹-im
appaá¹-ipuggalo atulo appameyyo anuttaro dhammarÄ• jÄ• devadevo sakkÄ• naá¹ƒ atisak
tato eva ayaá¹ƒ na kenaci abhibhÅ«to. __dakkhatÄ«_ti sabbaá¹ƒ passati. visesavacanicchÄ
anavasesavisayo dasasaddo. tena yaá¹ƒ kiÃ±ci neyyaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ hatthatal
passatÄ«ti dÄ«peti. aviparÄ«taá¹ƒ Ä• sayÄ• diavabodhena hitÅ«pasaá¹ƒhÄ• rÄ• dinÄ• ca s

bhÄ• vaÃ±Ã±atthattÅ«panayavasena saá¹…khÄ• re, sabbÄ• kÄ• rena suciá¹‡á¹‡avasitÄ• y
vattetÄ«ti __vasavattÄ«_ti evamettha attho daá¹-á¹-habbo.

__visaá¹ƒyutto_ti catÅ«hi yogehi visaá¹ƒyutto. tenÄ• ha __ ``catunnaá¹ƒ yogÄ• naá¹ƒ pahÄ
visaá¹ƒyuttoâ€™â€™ _ti. __taá¹‡hÄ• diá¹-á¹-hiupayehi virahito_ti sabbasmimpi loke
taá¹‡hÄ• diá¹-á¹-hisaá¹…khÄ• tehi upayehi virahito.

__abhibhavitvÄ• á¹-hito_ti tabbisayakilesappahÄ• nena abhibhuyya atikkamitvÄ• á¹-hito. _
mocetvÄ• á¹-hito_ti sabbe abhijjhÄ• kÄ• yaganthÄ• dike sakasantÄ• nato mocetvÄ• á¹-hito
attano desanÄ• vilÄ• sena tesaá¹ƒ pamocanoti __sabbaganthappamocano. phuá¹-á¹-hassa
khÄ«á¹‡Ä• savena buddhena \Be II 253/ paramÄ• santi Ã±Ä• á¹‡aphusanena phuá¹-á¹-hÄ•
veditabbo. tenÄ• ha __ ``phuá¹-á¹-hassÄ• â€™â€™ _tiÄ• di. __nibbÄ• ne kutoci bhayaá¹ƒ n
bhayakÄ• raá¹‡ato nibbÄ• ne bhayaá¹ƒ natthi asaá¹…khatabhÄ• vena sabbaso khemattÄ•
``khemaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi khemagÄ• miniÃ±ca paá¹-ipadaâ€™
nibbÄ• nappattassa vÄ• kutoci bhayaá¹ƒ natthÄ«ti __nibbÄ• naá¹ƒ akutobhaya_nti evamett
kutoci bhayaá¹ƒ ettha etasmiá¹ƒ adhigateti __akutobhayaá¹ƒ, _ nibbÄ• nanti evamettha nibb
daá¹-á¹-habbaá¹ƒ.

__anÄ«gho_ niddukkho. __sabbakammakkhayaá¹ƒ patto_ti sabbesaá¹ƒ kammÄ• naá¹ƒ kha
accantabhÄ• vaá¹ƒ patto. upadhÄ« sammadeva khÄ«yanti etthÄ• ti __upadhisaá¹…khayo, _
``upadhisaá¹…khayasaá¹…khÄ• te nibbÄ• neâ€™â€™ _ti. __cakka_nti dhammacakkaá¹ƒ. _
teparivaá¹-á¹-aá¹ƒ dvÄ• dasÄ• kÄ• raá¹ƒ pavattesi \Ne II 230/. mahantehi sÄ«lÄ• diguá¹‡eh
__mahantaá¹ƒ. vÄ«tasÄ• rada_nti catuvesÄ• rajjayogena vÄ«tasÄ• radaá¹ƒ. sesaá¹ƒ uttÄ•

lokasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¸·akÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<24> catutthe __bÄ• á¸·haá¹ƒ kho ne pasaá¹ƒsasÄ«_ti ne samaá¹‡e bÄ• á¸·haá¹ƒ katvÄ•
kÄ«disaá¹ƒ sÄ«laá¹ƒ etesanti __kiá¹ƒsÄ«lÄ• _. ko samÄ• cÄ• ro etesanti __kiá¹ƒsamÄ• cÄ•
guá¹‡amaggasaá¹‡á¹-hitÄ• _ti guá¹‡aggasaá¹‡á¹-hitÄ• . __ma_-kÄ• ro padasandhikaro, ag
vuttaá¹ƒ hoti. __santindriyÄ• _ santamÄ• nasÄ• , ``santaá¹ƒ tesaá¹ƒ gataá¹ƒ á¹-hitaâ€™â€™
__ekakiyÄ• _ti ekakÄ• , catÅ«su iriyÄ• pathesu ekakÄ• hutvÄ• viharantÄ«ti adhippÄ• yo. t
``adutiyÄ• â€™â€™ _ti. __tÄ• disÄ• samaá¹‡Ä• mamÄ• tÄ«_ti ettha __iti_-saddo Ä• diatth

``kÄ• yakammaá¹ƒ suci nesaá¹ƒ, vÄ• cÄ• kammaá¹ƒ anÄ• vilaá¹ƒ.

manokammaá¹ƒ suvisuddhaá¹ƒ, tÄ• disÄ• samaá¹‡Ä• mama ||

``vimalÄ• \Be II 254/ saá¹…khamuttÄ• bhÄ• , suddhÄ• antarabÄ• hirÄ• .

puá¹‡á¹‡Ä• suddhehi dhammehi, tÄ• disÄ• samaá¹‡Ä• mama ||

``lÄ• bhena unnato loko, alÄ• bhena ca onato.

lÄ• bhÄ• lÄ• bhena ekaá¹-á¹-hÄ• , tÄ• disÄ• samaá¹‡Ä• mama ||

``yasena unnato loko, ayasena ca onato.

yasÄ• yasena ekaá¹-á¹-hÄ• , tÄ• disÄ• samaá¹‡Ä• mama ||

``pasaá¹ƒsÄ• yunnato loko, nindÄ• yapi ca onato.

samÄ• nindÄ• pasaá¹ƒsÄ• su, tÄ• disÄ• samaá¹‡Ä• mama ||

``sukhena \Ne II 231/ unnato loko, dukkhenapi ca onato.

akampÄ• sukhadukkhesu, tÄ• disÄ• samaá¹‡Ä• mamÄ• â€™â€™ ti || (Dhp-a II 303 cÅ«á

evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__ ``dÅ«re santoâ€™â€™ _tiÄ• digÄ• thÄ• ya ayamattho. __santo_ti rÄ• gÄ• dÄ«naá¹ƒ sa
nÄ• ma, idha pana pubbabuddhesu katÄ• dhikÄ• rÄ• ussannakusalamÅ«lÄ• bhÄ• vitabhÄ
__pakÄ• santÄ«_ti dÅ«re á¹-hitÄ• pi buddhÄ• naá¹ƒ Ã±Ä• á¹‡apathaá¹ƒ Ä• gacchantÄ• pÄ
__himavantovÄ• _ti yathÄ• tiyojanasahassavitthato paÃ±cayojanasatubbedho caturÄ• sÄ«
paá¹-imaá¹‡á¸• ito himavantapabbato dÅ«re á¹-hitÄ• nampi abhimukhe á¹-hito viya pakÄ• sa
attho. __asantettha na dissantÄ«_ti lÄ• bhagarukÄ• , vitthiá¹‡á¹‡aparalokÄ• , Ä• misacakkh
pabbajitÄ• , bÄ• lapuggalÄ• asanto nÄ• ma. te ettha buddhÄ• naá¹ƒ dakkhiá¹‡assa jÄ• á¹‡
nisinnÄ• pi na dissanti na paÃ±Ã±Ä• yanti. __rattiá¹ƒ khittÄ• yathÄ• sarÄ• _ti rattiá¹ƒ catur
andhakÄ• re khittÄ• sarÄ• viya tathÄ• rÅ«passa upanissayabhÅ«tassa pubbahetuno abhÄ
attho.

__brahmadeyya_nti seá¹-á¹-hadeyyaá¹ƒ, yathÄ• dinnaá¹ƒ na puna gahetabbaá¹ƒ hoti nissa
pariccattaá¹ƒ, evaá¹ƒ dinnanti attho.

__diá¹-á¹-haá¹ƒ na maÃ±Ã±atÄ«_ti ettha __diá¹-á¹-ha_nti maá¹ƒsacakkhunÄ• pi diá¹-á¹-haa

diá¹-á¹-haá¹ƒ, rÅ«pÄ• yatanassetaá¹ƒ adhivacanaá¹ƒ. yaÃ±hi cakkhudvayena katadassanak
\Be II 255/ cakkhudvayaá¹ƒ passati apassi passissati, samavÄ• ye passeyya, taá¹ƒ sabbaá¹
kÄ• lavisesavacanicchÄ• ya abhÄ• vato ``diá¹-á¹-haâ€™â€™ nteva vuttaá¹ƒ yathÄ• ``dudd
``diá¹-á¹-haá¹ƒ rÅ«pÄ• yatanaâ€™â€™ _nti. __evarÅ«pÄ• ni hi vacanÄ• nÄ«_ti ``daá¹-á¹-ha
ntiÄ• dÄ«ni.

__lÄ• bhepi tÄ• dÄ«, alÄ• bhepi tÄ• dÄ«_ti yathÄ• alÄ• bhakÄ• le lÄ• bhassa laddhakÄ• le
__yasepÄ«_ti yase satipi mahÄ• parivÄ• rakÄ• lepi. sesamettha uttÄ• nameva.

kÄ• á¸·akÄ• rÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. brahmacariyasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Ne II 232/ __nayida_nti ettha __na_-iti paá¹-isedhe nipÄ• to, tassa ``vussa
sambandho ``na vussatÄ«â€™â€™ ti, __ya_-kÄ• ro padasandhikaro. __idaá¹ƒ_-saddo ``ek
samayaá¹ƒ ukkaá¹-á¹-hÄ• yaá¹ƒ viharÄ• mi subhagavane sÄ• larÄ• jamÅ«leâ€™â€™ tiÄ• c
nipÄ• tamattaá¹ƒ, ``idaá¹ƒ kho taá¹ƒ, bhikkhave, appamattakaá¹ƒ sÄ«lamattakaâ€™â€™ nt
yathÄ• vutte Ä• sannapaccakkhe Ä• gato.

``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mamÄ• â€™â€™ ti || (MN III 387-388;

Ä• dÄ«su vakkhamÄ• ne Ä• sannapaccakkhe. idhÄ• pi vakkhamÄ• neyeva Ä• sannapaccak

__brahmacariya_-saddo ---

``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca te nÄ• ga mahÄ• vimÄ• naá¹ƒ ||

``ahaÃ±ca bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumhÄ• .

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

``taá¹ƒ \Be II 256/ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca me vÄ«ra mahÄ• vimÄ• naâ€™â€™ nti || ---

imasmiá¹ƒ \Ne II 233/ __puá¹‡á¹‡akajÄ• take_ (J II 22.1595) dÄ• ne Ä• gato.

``kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti || ---

imasmiá¹ƒ __aá¹…kurapetavatthusmiá¹ƒ_ (Pv 275, 277) veyyÄ• vacce.

``evaá¹ƒ kho taá¹ƒ, bhikkhave, tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti imas
(Vin II 311) paÃ±casikkhÄ• padasÄ«le.

``taá¹ƒ kho pana me, paÃ±casikha, brahmacariyaá¹ƒ neva nibbidÄ• ya na virÄ• gÄ• ya ... p
brahmalokÅ«papattiyÄ• â€™â€™ ti imasmiá¹ƒ __mahÄ• govindasutte_ (DN II 329) brahma

``pare abrahmacÄ• rÄ« bhavissanti, mayamettha brahmacÄ• rÄ« bhavissÄ• mÄ• â€™â€™
(MN I 83) methunaviratiyaá¹ƒ.

``mayaÃ±ca bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti || ---

imasmiá¹ƒ __mahÄ• dhammapÄ• lajÄ• take_ (J I 10.97) sadÄ• rasantose.

``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, caturaá¹…gasamannÄ• gataá¹ƒ brahmacari
sudaá¹ƒ homÄ«â€™â€™ ti __lomahaá¹ƒsasutte_ (MN I 155) vÄ«riye.

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || ---

__nimijÄ• take_ (J II 22.429) attadamanavasena kate aá¹-á¹-haá¹…gike uposathe.

``idaá¹ƒ \Be II 257/ \Ne II 234/ kho pana me, paÃ±casikha, brahmacariyaá¹ƒ ekantanibbidÄ
... ayameva ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti __mahÄ• govindasutteyeva_ (DN II 3

``tayidaá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ p
devamanussehi suppakÄ• sitaâ€™â€™ nti __pÄ• sÄ• dikasutte_ (DN III 174) sikkhattayasa
sÄ• sane. idhÄ• pi ariyamagge sÄ• sane ca vattati.

__vussatÄ«_ti vusÄ«yati, carÄ«yatÄ«ti attho. __janakuhanattha_nti ``aho ayyo sÄ«lavÄ• v
santuá¹-á¹-ho mahiddhiko mahÄ• nubhÄ• voâ€™â€™ tiÄ• dinÄ• janassa sattalokassa vimh
``kuhanattha_nti pÄ• picchassa icchÄ• pakatassa sato
sÄ• mantajappanairiyÄ• pathanissitapaccayapaá¹-isevanasaá¹…khÄ• tena tividhena kuhana
janassa vimhÄ• panatthaâ€™â€™ nti vadanti. idhÄ• pi ayamevattho dassito. tenevÄ• ha __
janassa kuhanatthÄ• yÄ• â€™â€™ _ti, janassa vimhÄ• panatthÄ• yÄ• ti attho. __janalÄ• pa
nÄ• ma ayyassa dinnaá¹ƒ mahapphalaá¹ƒ bhavissatÄ«â€™â€™ ti pasannacittehi ``kenatth
ti vadÄ• panatthaá¹ƒ. ``janalapanatthaâ€™â€™ ntipi paá¹-hanti, tassa pÄ• picchassa sato p
parikathobhÄ• sÄ• divasena lapanabhÄ• vena upalÄ• pakabhÄ• vena janassa lapanatthant
janalapanatthanti na janassa upalÄ• panatthaâ€™â€™ _nti.

__na itivÄ• dappamokkhÄ• nisaá¹ƒsattha_nti ettha ``na lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsa
paá¹-hanti. tattha yvÄ• yaá¹ƒ ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `lÄ• bhÄ« assaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti, sÄ«l
ti (MN I 65) sÄ«lÄ• nisaá¹ƒsabhÄ• vena vutto catupaccayalÄ• bho ca. catunnaá¹ƒ paccayÄ•
sakkaccadÄ• nasaá¹…khÄ• to Ä• darabahumÄ• nagarukaraá¹‡asaá¹…khÄ• to ca sakkÄ• r
sutadharo Ä• raddhavÄ«riyoâ€™â€™ tiÄ• dinÄ• nayena uggacchanakathutighosasaá¹…kh
vasantÄ• naá¹ƒ diá¹-á¹-hadhammiko Ä• nisaá¹ƒso, tadatthanti attho. keci pana __
``lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsattha_nti pÄ• picchasseva sato lÄ• bhÄ• digarutÄ• ya
lÄ• bhasakkÄ• rasilokasaá¹…khÄ• tassa Ä• nisaá¹ƒsassa udayassa nipphÄ• danatthaâ€™â

__na_ \Be II 258/ __iti maá¹ƒ jano jÄ• nÄ• tÅ«_ti evaá¹ƒ brahmacariyavÄ• se sati ``sÄ«lavÄ
kalyÄ• á¹‡adhammoâ€™â€™ tiÄ• dinÄ• \Ne II 235/ maá¹ƒ loko jÄ• nÄ• tu sambhÄ• vetÅ«t
sambhÄ• vanatthampi na idaá¹ƒ brahmacariyaá¹ƒ vussatÄ«ti sambandho. keci pana ``pÄ• p
asantaguá¹‡asambhÄ• vanÄ• dhippÄ• yena `iti evaá¹ƒguá¹‡oti maá¹ƒ loko jÄ• nÄ• tÅ«â€™
vussatÄ«â€™â€™ ti evamettha atthaá¹ƒ vadanti. sabbatthÄ• pi panettha purimo purimoyev
sundarataro.

__atha kho_ti ettha __athÄ• _ti aÃ±Ã±atthe nipÄ• to, __kho_ti avadhÄ• raá¹‡e. tena kuhan
aÃ±Ã±adatthaá¹ƒyeva idaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussatÄ«ti dasseti. idÄ• ni taá¹ƒ
__ ``saá¹ƒvaratthaá¹ƒ pahÄ• natthaâ€™â€™ _nti Ä• ha. tattha paÃ±cavidho saá¹ƒvaro --- p
satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro, vÄ«riyasaá¹ƒvaroti. ``iti iminÄ• pÄ• ti
upeto hoti samupetoâ€™â€™ tiÄ• dinÄ• (Vibh 511) nayena Ä• gato ayaá¹ƒ __pÄ• timokkh
sÄ«lasaá¹ƒvarotipi vuccati. ``rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjat
295; SN b IV 239; AN a III 16) Ä• gato ayaá¹ƒ __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041; Nidd
ajitamÄ• á¹‡avapucchÄ• niddeso 4; Nett IV 11, 45) ---

Ä• gato ayaá¹ƒ __Ã±Ä• á¹‡asaá¹ƒvaro_. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ tiÄ•
VI 58) nayena Ä• gato ayaá¹ƒ __khantisaá¹ƒvaro_.

``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• (MN I 26; AN a IV 1
ayaá¹ƒ __vÄ«riyasaá¹ƒvaro_.

atthato pana pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pajahanavasena vattappaá¹-ivattÄ• naá¹ƒ pÅ«r
cetanÄ• ceva virati ca. saá¹…khepato sabbo kÄ• yavacÄ«saá¹ƒyamo, vitthÄ• rato sattanna
avÄ«tikkamo sÄ«lasaá¹ƒvaro. sati eva __satisaá¹ƒvaro, _ satippadhÄ• nÄ• vÄ• kusalÄ• k
__Ã±Ä• á¹‡asaá¹ƒvaro_. adhivÄ• sanavasena adoso, adosappadhÄ• nÄ• vÄ• \Be II 259/ t
__khantisaá¹ƒvaro, _ paÃ±Ã±Ä• ti eke. kÄ• mavitakkÄ• dÄ«naá¹ƒ abhibhavanavasena pava
__vÄ«riyasaá¹ƒvaro_. tesu paá¹-hamo kÄ• yaduccaritÄ• dÄ«su dussÄ«lassa saá¹ƒvaraá¹‡a
muá¹-á¹-hassaccassa \Ne II 236/, tatiyo aÃ±Ã±Ä• á¹‡assa, catuttho akkhantiyÄ• , paÃ±cam
saá¹ƒvaraá¹‡ato pidahanato saá¹ƒvaroti veditabbo. evametassa saá¹ƒvarassa atthÄ• ya __s
saá¹ƒvaranipphÄ• danatthanti attho.

__tÄ«hi pahÄ• nehÄ«_ti tadaá¹…gavikkhambhanasamucchedasaá¹…khÄ• tehi tÄ«hi pahÄ

idha vattuá¹ƒ vaá¹-á¹-atiyeva. paÃ±cavidhaÃ±hi pahÄ• naá¹ƒ
tadaá¹…gavikkhambhanasamucchedappaá¹-ippassaddhinissaraá¹‡avasena. tattha yaá¹ƒ dÄ
paá¹-ipakkhabhÄ• vato alobhÄ• dÄ«hi lobhÄ• dikassa nÄ• marÅ«paparicchedÄ• divipassan
anatthassa pahÄ• naá¹ƒ, seyyathidaá¹ƒ --- pariccÄ• gena lobhÄ• dimalassa, sÄ«lena pÄ• á
saddhÄ• dÄ«hi assaddhiyÄ• dikassa, nÄ• marÅ«pavavatthÄ• nena sakkÄ• yadiá¹-á¹-hiyÄ•
ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, tasseva aparabhÄ• gena kaá¹…khÄ• vitaraá¹‡ena katha
kalÄ• pasammasanena ahaá¹ƒmamÄ• ti gÄ• hassa, maggÄ• maggavavatthÄ• nena amagg
ucchedadiá¹-á¹-hiyÄ• , vayadassanena sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhaye ab
Ä• dÄ«navadassanena assÄ• dasaÃ±Ã±Ä• ya, nibbidÄ• nupassanena abhiratisaÃ±Ã±Ä• ya
amuccitukamyatÄ• ya, upekkhÄ• Ã±Ä• á¹‡ena anupekkhÄ• ya, anulomena dhammaá¹-á¹-hi
paá¹-ilomabhÄ• vassa, gotrabhunÄ• saá¹…khÄ• ranimittaggÄ• hassa pahÄ• naá¹ƒ, etaá¹ƒ

yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹‡ato ghaá¹
sevÄ• lassa, tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ, etaá¹ƒ __vikkh
yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒtaá¹ƒmaggavato attano santÄ• ne
pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277; Vibh 628) nayena vuttassa samudayapakkh
accantaá¹ƒ appavattibhÄ• vena samucchindanaá¹ƒ, etaá¹ƒ __samucchedappahÄ• naá¹ƒ_ n
paá¹-ippassaddhatthaá¹ƒ kilesÄ• naá¹ƒ, etaá¹ƒ __paá¹-ippassaddhippahÄ• naá¹ƒ_ nÄ• ma.
sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹ƒ __niss
II 260/. tassa paÃ±cavidhassapi tathÄ• tathÄ• rÄ• gÄ• dikilesÄ• naá¹ƒ paá¹-inissajjanaá¹-á
samatikkamanaá¹-á¹-hena vÄ• pahÄ• nassa atthÄ• ya, pahÄ• nasÄ• dhanatthanti evamett

tattha saá¹ƒvarena kilesÄ• naá¹ƒ cittasantÄ• ne pavesanivÄ• raá¹‡aá¹ƒ pahÄ• nena ca pav
samugghÄ• to cÄ• ti vadanti. ubhayenapi pana yathÄ• rahaá¹ƒ ubhayaá¹ƒ sampajjatÄ«ti da
sÄ«lÄ• didhammÄ• eva hi saá¹ƒvaraá¹‡ato saá¹ƒvaraá¹ƒ, pajahanato pahÄ• nanti.

__anÄ«tiha_nti \Ne II 237/ Ä«tiyo vuccanti upaddavÄ• diá¹-á¹-hadhammikÄ• samparÄ• yik
Ä«tihaá¹ƒ, anu Ä«tihanti __anÄ«tihaá¹ƒ, _ sÄ• sanabrahmacariyaá¹ƒ maggabrahmacariyaÃ
anatthehi saddhiá¹ƒ hananti gacchanti pavattantÄ«ti Ä«tihÄ• , taá¹‡hÄ• diupakkilesÄ• . natt
__anÄ«tihaá¹ƒ_. Ä«tihÄ• vÄ• yathÄ• vuttenatthena titthiyasamayÄ• , tappaá¹-ipakkhato ida
``anitihaâ€™â€™ ntipi pÄ• á¹-ho. tassattho --- ``itihÄ• yaâ€™â€™ nti dhammesu anekaá¹ƒs
vicikicchÄ• itihaá¹ƒ nÄ• ma, sammÄ• sambuddhappaveditattÄ• yathÄ• nusiá¹-á¹-haá¹ƒ pa
nikkaá¹…khabhÄ• vasÄ• dhanato ca natthi ettha itihanti __anitihaá¹ƒ, _ aparapattiyanti atth
``paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti, ``atakkÄ• vacaroâ€™â€™ ti (DN II 67; M
172; Vin I 7-8) ca. gÄ• thÄ• bandhasukhatthaá¹ƒ pana ``anÄ«tihaâ€™â€™ nti dÄ«ghaá¹ƒ k
pacchimaá¹ƒ panettha atthavikappaá¹ƒ dassetuá¹ƒ __ ``itihaparivajjitaâ€™â€™ _ntiÄ• di vu

nibbÄ• nasaá¹…khÄ• taá¹ƒ ogadhaá¹ƒ patiá¹-á¹-haá¹ƒ pÄ• raá¹ƒ gacchatÄ«ti nibbÄ• nogad
ekanteneva nibbÄ• nasampÄ• pakoti attho, taá¹ƒ __nibbÄ• nogadhagÄ• minaá¹ƒ_ brahmac
vÄ• ariyamaggo vuccati tena vinÄ• nibbÄ• nÄ• vagÄ• haá¹‡assa asambhavato tassa ca ni
appavattanato, taÃ±cetaá¹ƒ ekantasampÄ• danena gacchatÄ«ti __nibbÄ• nogadhagÄ• mÄ«
__nibbÄ• nogadhagÄ• mina_nti nibbÄ• nassa antogÄ• minaá¹ƒ. maggabrahmacariyaÃ±hi n
karitvÄ• tassa anto eva pavattatÄ«ti. imameva ca atthavikappaá¹ƒ dassetuá¹ƒ __ ``nibbÄ• n
_ntiÄ• di vuttaá¹ƒ. __so_ti yo so samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ
sammÄ• sambodhiá¹ƒ abhisambuddho, so bhagavÄ• __adesayi_ desesi \Be II 261/. __mah
uá¸·Ä• rajjhÄ• sayehi. mahantaá¹ƒ nibbÄ• naá¹ƒ, mahante vÄ• sÄ«lakkhandhÄ• dike esant
buddhÄ• dayo ariyÄ• . tehi __anuyÄ• to_ paá¹-ipanno.

__yathÄ• buddhena desita_nti yathÄ• abhiÃ±Ã±eyyÄ• dibhÄ• vena sammÄ• sambuddhen
etaá¹ƒ maggabrahmacariyaá¹ƒ tadatthaá¹ƒ sÄ• sanabrahmacariyaÃ±ca paá¹-ipajjanti. te
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ anusÄ• santassa satthu ma
ovÄ• dappaá¹-ikarÄ• sakalassa vaá¹-á¹-adukkhassa antaá¹ƒ pariyantaá¹ƒ appavattiá¹ƒ kari
antaá¹ƒ nibbÄ• naá¹ƒ sacchikarissantÄ«ti.

brahmacariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuhasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he \Ne II 238/ __kuhakÄ• _ti sÄ• mantajappanÄ• dinÄ• kuhanavatthunÄ• k
asantaguá¹‡asambhÄ• vanicchÄ• ya kohaÃ±Ã±aá¹ƒ katvÄ• paresaá¹ƒ viddhaá¹ƒsakÄ• ti a
hoti upÄ• yÄ• sabahulo, appampi vutto samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«ya
25, 27) evaá¹ƒ vuttena kodhena ca, ``dubbaco hoti dovacassakaraá¹‡ehi dhammehi samann
appadakkhiá¹‡aggÄ• hÄ« anusÄ• saniâ€™â€™ nti (MN I 181; Vin III 426). evaá¹ƒ vuttena c
``jÄ• timado, gottamado, lÄ• bhamado, Ä• rogyamado, yobbanamado, jÄ«vitamadoâ€™â€™
vuttajÄ• timadÄ• dibhedena mÄ• nena ca garukÄ• tabbesu garÅ«supi nipaccakÄ• raá¹ƒ aka
á¹-hitÄ• viya anonatÄ• hutvÄ• vicaraá¹‡akÄ• . tenÄ• ha __ ``kodhena cÄ• â€™â€™ _tiÄ•

__upalÄ• pakÄ• _ti micchÄ• jÄ«vavasena kulasaá¹…gaá¹‡hakÄ• . __lapÄ• _ti paccayattha
nippesikatÄ• vasena lapakÄ• ti attho. __siá¹…ga_nti siá¹…gÄ• raá¹ƒ. taÃ±hi kusalassa vijjh
Ä• sevitatÄ• ya sÄ«se parikkhittaá¹ƒ sunibbattaá¹ƒ visÄ• á¹‡aá¹ƒ viya thirattÄ• ca siá¹…gaá
nÄ• garikabhÄ• vasaá¹…khÄ• tassa kilesasiá¹…gassetaá¹ƒ nÄ• maá¹ƒ. siá¹…gÄ• rabhÄ• v
siá¹…gÄ• rakaraá¹‡akaÄ• kÄ• ro vÄ• . cÄ• turabhÄ• vo __cÄ• turatÄ• _. tathÄ• \Be II 262/
parikkhatabhÄ• vo __parikkhatatÄ• , _ parikhaá¹‡itvÄ• á¹-hapitasseva daá¸·hasiá¹…gÄ• ra
itaraá¹ƒ tasseva vevacanaá¹ƒ. evaá¹ƒ sabbehi vÄ• rehi kilesasiá¹…gÄ• ratÄ• va kathitÄ• .

__uggatanaá¸·Ä• _ti naá¸·asadisaá¹ƒ tucchamÄ• naá¹ƒ ukkhipitvÄ• vicaraá¹‡akÄ• . tenÄ• ukkhipitvÄ• á¹-hitÄ• â€™â€™ _ti. yasmÄ• te kuhanÄ• diyogato na sammÄ• paá¹-ipannÄ• hontÄ«â€™â€™ _ti vuttaá¹ƒ. __apagatÄ• _ti yadipi te mama sÄ• sane pabbajitÄ• , yathÄ• n appaá¹-ipajjanato apagatÄ• eva imasmÄ• dhammavinayÄ• , ito te suvidÅ«re á¹-hitÄ• ti das

``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re,

pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti,

sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti || (J II 21.414).

__sabbattha_ \Ne II 239/ __patthaá¹-atÄ• ya vepullaá¹ƒ pÄ• puá¹‡antÄ«_ti sabbattha pattha sÄ«lÄ• didhammakkhandhapÄ• ripÅ«riyÄ• vepullaá¹ƒ pÄ• puá¹‡anti.

kuhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. santuá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<27> sattame __niddosÄ• nÄ«_ti avajjarahitÄ• ni Ä• gamanasuddhito kÄ• yamaá¹‡á¸• anÄ ca. tattha sulabhatÄ• ya pariyesanadukkhassa abhÄ• vo dassito, appatÄ• ya pariharaá¹‡ad dassito, anavajjatÄ• ya agarahitabbatÄ• ya bhikkhusÄ• ruppabhÄ• vo dassito hoti. appatÄ• avatthutÄ• , sulabhatÄ• ya gedhÄ• dÄ«naá¹ƒ avatthutÄ• , anavajjatÄ• ya Ä• dÄ«navadassa atthitÄ• dassitÄ• hoti. appatÄ• ya vÄ• lÄ• bhena na somanassaá¹ƒ janayanti, alÄ• bhena anavajjatÄ• ya vippaá¹-isÄ• ranimittaá¹ƒ aÃ±Ã±Ä• á¹‡upekkhaá¹ƒ na janayanti avippaá¹-isÄ

__paá¹ƒsukÅ«la_nti \Be II 263/ saá¹…kÄ• rakÅ«á¹-Ä• dÄ«su yattha katthaci paá¹ƒsÅ«naá¹ abbhuggataá¹-á¹-hena paá¹ƒsukÅ«laá¹ƒ viyÄ• ti paá¹ƒsukÅ«laá¹ƒ, paá¹ƒsu viya kucchitabh paá¹ƒsukÅ«lanti evaá¹ƒ laddhanÄ• maá¹ƒ rathikÄ• dÄ«su patitanantakÄ• ni uccinitvÄ• kata __rukkhamÅ«la_nti vivekÄ• nurÅ«paá¹ƒ yaá¹ƒ kiÃ±ci rukkhasamÄ«paá¹ƒ. __yaá¹ƒ kiÃ±ci m gomuttaá¹ƒ. keci panettha ``gomuttaparibhÄ• vitharÄ«takakhaá¹‡á¸• aá¹ƒ __pÅ«timuttaâ€™ ``pÅ«tibhÄ• vena Ä• paá¹‡Ä• dito vissaá¹-á¹-haá¹ƒ chaá¸• á¸• itaá¹ƒ apariggahitaá¹ƒ yaá¹ƒ __pÅ«timutta_nti adhippetaâ€™â€™ nti apare.

__yato kho_ti paccatte nissakkavacanaá¹ƒ, yaá¹ƒ khoti vuttaá¹ƒ hoti. __tena tuá¹-á¹-ho hot vuttakiriyaá¹ƒ parÄ• masati. __tuá¹-á¹-ho_ti santuá¹-á¹-ho. __idamassÄ• ha_nti yvÄ• yaá¹ƒ yathÄ• vuttena paccayena appena sulabhena santoso, idaá¹ƒ imassa bhikkhuno sÄ«lasaá¹

ekaá¹ƒ sÄ• maÃ±Ã±aá¹…gaá¹ƒ samaá¹‡abhÄ• vakÄ• raá¹‡anti ahaá¹ƒ vadÄ• mi. santuá¹-á
catupÄ• risuddhisÄ«laá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, samathavipassanÄ• ca bhÄ• vanÄ• pÄ• ri
sÄ• maÃ±Ã±aá¹ƒ nÄ• ma ariyamaggo, tassa saá¹…khepato dve aá¹…gÄ• bÄ• hiraá¹ƒ ajjha
sappurisÅ«panissayo saddhammassavanaÃ±ca. ajjhattikaá¹ƒ pana yonisomanasikÄ• ro dha
tesu yasmÄ• yathÄ• rahaá¹ƒ dhammÄ• nudhammappaá¹-ipattibhÅ«tÄ• tassa mÅ«labhÅ«t
appicchatÄ• santuá¹-á¹-hitÄ• pavivittatÄ• asaá¹ƒsaá¹-á¹-hatÄ• \Ne II 240/ Ä• raddhavÄ«ri
tasmÄ• vuttaá¹ƒ __ ``idamassÄ• haá¹ƒ aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±aá¹…ganti vadÄ• mÄ«

__senÄ• sanamÄ• rabbhÄ• _ti vihÄ• rÄ• diá¹ƒ maÃ±capÄ«á¹-hÄ• diÃ±ca senÄ• sanaá¹ƒ n
pÄ• nabhojana_nti nivÄ• sanÄ• dicÄ«varaá¹ƒ ambapÄ• nakÄ• dipÄ• naá¹ƒ khÄ• danÄ«yab
Ä• rabbhÄ• ti sambandho. __vighÄ• to_ti vighÄ• tabhÄ• vo, cittassa dukkhaá¹ƒ na hotÄ«ti y
saá¹…khepattho --- ``amukasmiá¹ƒ nÄ• ma Ä• vÄ• se paccayÄ• sulabhÄ• â€™â€™ ti labh
``mayhaá¹ƒ pÄ• puá¹‡Ä• ti, na tuyhaâ€™â€™ nti vivÄ• dÄ• pajjanena vÄ• navakammakara
senÄ• sanÄ• dÄ«ni pariyesantÄ• naá¹ƒ asantuá¹-á¹-hÄ• naá¹ƒ icchitÄ• lÄ• bhÄ• dinÄ• yo v
tattha santuá¹-á¹-hassa na hoti. __disÄ• nappaá¹-ihaÃ±Ã±atÄ«_ti santuá¹-á¹-hiyÄ• cÄ• tud
paá¹-ihanati. vuttaÃ±hetaá¹ƒ ``cÄ• tuddiso appaá¹-igho ca hoti, santussamÄ• no itarÄ«taren

__samaá¹‡adhammassa_ \Be II 264/ __anulomÄ• _ti samaá¹‡adhammassa samathavipass
ariyamaggasseva vÄ• anucchavikÄ• appicchatÄ• dayo. __tuá¹-á¹-hacittassa bhikkhuno_ti
bhikkhunÄ• . __adhiggahitÄ• hontÄ«_ti paá¹-ipakkhadhamme abhibhavitvÄ• gahitÄ• honti
abbhantaragatÄ• . na __paribÄ• hirÄ• _ti na bÄ• hirÄ• katÄ• .

santuá¹-á¹-hisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ariyavaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame __vaá¹ƒsa_-saddo ``piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkamitvÄ• nisÄ«datÄ«â€™
gopÄ• nasÄ«naá¹ƒ sandhÄ• naá¹-á¹-hÄ• ne á¹-hapetabbadaá¹‡á¸• ake Ä• gato.

``vaá¹ƒso visÄ• lo ca yathÄ• visatto,

puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒsakkaá¸·Ä«rova asajjamÄ• no,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || ---

Ä• dÄ«su kaá¹-á¹-hake. ``bherisaddo mudiá¹…gasaddo vaá¹ƒsatÄ• lasaddoâ€™â€™ tiÄ• d

vuccati \Ne II 241/. ``bhinnena piá¹-á¹-hivaá¹ƒsena mato hatthÄ«â€™â€™ tiÄ• dÄ«su hatthi
piá¹-á¹-hivemajjhe padese. ``kulavaá¹ƒsaá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ tiÄ• dÄ«su kulanva
paveá¹‡Ä«pÄ• lakoâ€™â€™ tiÄ• dÄ«su guá¹‡Ä• nupubbiyaá¹ƒ guá¹‡Ä• naá¹ƒ pabandhapp
catupaccayasantosabhÄ• vanÄ• rÄ• matÄ• saá¹…khÄ• taguá¹‡Ä• naá¹ƒ pabandhe daá¹-á¹
kulanvayaá¹ƒ guá¹‡anvayaÃ±ca nidassanavasena dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _t
__khattiyavaá¹ƒso_ti khattiyakulavaá¹ƒso. esa nayo sesapadesupi. __samaá¹‡avaá¹ƒso_ pa
samaá¹‡apaveá¹‡Ä«. __mÅ«lagandhÄ• dÄ«na_nti __Ä• di_-saddena yathÄ• sÄ• ragandhÄ
gorasÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo, dutiyena pana __Ä• di_-sadena kÄ• sikavatt

__ariya_-saddo amilakkhesupi manussesu pavattati, yesaá¹ƒ nivasanaá¹-á¹-hÄ• naá¹ƒ ariy
vuccati. yathÄ• ha ``yÄ• vatÄ• , Ä• nanda, ariyaá¹ƒ Ä• yatanaâ€™â€™ nti \Be II 265/ (DN II
lokiyasÄ• dhujanesupi ``ye hi vo ariyÄ• parisuddhakÄ• yasamÄ• cÄ• rÄ• , tesaá¹ƒ ahaá¹ƒ a
(MN I 35). idha pana ye ``Ä• rakÄ• kilesehÄ«â€™â€™ tiÄ• dinÄ• laddhanibbacanÄ• paá¹
adhippetÄ• ti dassetuá¹ƒ __ ``ke pana te ariyÄ• â€™â€™ _ti pucchaá¹ƒ katvÄ• __ ``ariyÄ•
vuttaá¹ƒ. tattha ye mahÄ• paá¹‡idhÄ• nakappato paá¹-á¹-hÄ• ya yÄ• vÄ• yaá¹ƒ kappo, ettha
sammÄ• sambuddhÄ• . te tÄ• va sarÅ«pato dassetvÄ• tadaÃ±Ã±epi sammÄ• sambuddhe
saá¹…gahetvÄ• anavasesato ariye dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tatth
antaradhÄ• yati, tÄ• va satthÄ• dharati eva nÄ• mÄ• ti imameva bhagavantaá¹ƒ. ye cetarah
sandhÄ• ya paccuppannaggahaá¹‡aá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ kÄ• le te te paccuppannÄ• ti ce,
na kattabbaá¹ƒ siyÄ• .

idÄ• ni yathÄ• bhagavÄ• ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mi Ä• dikalyÄ• á¹‡aá¹ƒ n
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• sessÄ• mi, yadidaá¹ƒ cha chakkÄ• nÄ«â€™â€™ ti __chachakkadesanÄ• ya_ (MN II
vaá¹‡á¹‡aá¹ƒ abhÄ• si. evaá¹ƒ mahÄ• ariyavaá¹ƒsadesanÄ• ya ariyÄ• naá¹ƒ vaá¹ƒsaá¹ƒ ``d
ariyavaá¹ƒsÄ• aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒsaÃ±Ã±Ä• porÄ• á¹‡Ä• , asaá¹ƒkiá¹‡á¹‡Ä
saá¹ƒkÄ«yanti na saá¹ƒkÄ«yissanti, appaá¹-ikuá¹-á¹-hÄ• samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Å
navahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ• si, tÄ• ni tÄ• va Ä• netvÄ• thomanÄ• vaseneva vaá¹‡á¹
paneteâ€™â€™ _tiÄ• dimÄ• ha. __aggÄ• ti jÄ• nitabbÄ• _ sabbavaá¹ƒsehi seá¹-á¹-habhÄ•
ca.

__rattaÃ±Ã±Ä• cirarattÄ• ti jÄ• nitabbÄ• _ rattaÃ±Ã±Å«hi buddhÄ• dÄ«hi tehi ca tathÄ• an
__vaá¹ƒsÄ• ti jÄ• nitabbÄ• _ti \Ne II 242/ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsÄ• ti jÄ• ni
purÄ• tanÄ• . __na adhunappattikÄ• _ti na adhunÄ• tanÄ• . __avikiá¹‡á¹‡Ä• _ti na khittÄ• n
__ ``anapanÄ«tÄ• â€™â€™ _ti. __na apanÄ«tapubbÄ• _ti na chaá¸• á¸• itapubbÄ• , tissann
paripÅ«raá¹‡Å«pÄ• yabhÄ• vato na pariccattapubbÄ• . tato eva idÄ• nipi na apanÄ«yanti, a
apanÄ«yissantiyeva. dhammasabhÄ• vassa vijÄ• nanena __viÃ±Ã±Å«_. samitapÄ• pÄ• __
bÄ• hitapÄ• pÄ• __brÄ• hmaá¹‡Ä• _ ca. __tehi appaá¹-ikuá¹-á¹-hÄ• _ appaá¹-ikkhittÄ• . ye

aninditabbÄ• . agarahitabbÄ• apariccajitabbatÄ• ya appaá¹-ikkhipitabbÄ• hontÄ«ti.

__santuá¹-á¹-ho_ti ettha yathÄ• dhippetasantosameva dassentena paccayasantosavasena
jhÄ• navipassanÄ• divasenapi idha bhikkhuno santuá¹-á¹-hatÄ• hotÄ«ti. __itarÄ«tarenÄ• _t
itarasaddo aniyamavacano dvikkhattuá¹ƒ vuccamÄ• no yaá¹ƒ-kiÃ±cisaddehi samÄ• nattho l
kenacÄ«â€™â€™ _ti. svÄ• yaá¹ƒ aniyamavÄ• citÄ• ya eva yathÄ• thÅ«lÄ• dÄ«naá¹ƒ aÃ±Ã
yathÄ• laddhÄ• dÄ«nampi aÃ±Ã±ataravacanoti. tattha dutiyapakkhasseva idha icchitabhÄ•
khoâ€™â€™ _tiÄ• dimÄ• ha. nanu ca yathÄ• laddhÄ• dayopi thÅ«lÄ• dayo eva? saccameta
hi yathÄ• laddhesu thÅ«lÄ• dÄ«su santoso, so yathÄ• lÄ• bhasantosova, na itaro. na hi so p
icchito, atha kho attano kÄ• yabalasÄ• ruppabhÄ• vasannissayopi. thÅ«ladukÄ• dayo tayop
majjhimo catupaccayasÄ• dhÄ• raá¹‡o, pacchimo pana cÄ«vare senÄ• sane ca labbhatÄ«ti
santose_ti idaá¹ƒ sabbasaá¹…gÄ• hikanayena vuttaá¹ƒ. ye hi parato gilÄ• napaccayaá¹ƒ pia
pakkhipitvÄ• cÄ«vare vÄ«sati, piá¹‡á¸• apÄ• te pannarasa, senÄ• sane pannarasÄ• ti sam
vuccanti, te sabbepi yathÄ• rahaá¹ƒ imesu eva tÄ«su santosesu saá¹…gahaá¹ƒ samosaraá

__cÄ«varaá¹ƒ jÄ• nitabba_nti ``idaá¹ƒ nÄ• ma cÄ«varaá¹ƒ kappiyaâ€™â€™ nti jÄ• tito cÄ«
__cÄ«varakhetta_nti cÄ«varassa uppattikkhettaá¹ƒ. __paá¹ƒsukÅ«la_nti paá¹ƒsukÅ«lacÄ«v
paá¹ƒsukÅ«lalakkhaá¹‡appattaá¹ƒ cÄ«varaá¹ƒ jÄ• nitabbanti attho. __cÄ«varasantoso_ti cÄ
santoso jÄ• nitabbo. __cÄ«varappaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni jÄ• nitabbÄ• ni, _ yÄ•
cÄ«varasantosena sammadeva santuá¹-á¹-ho hotÄ«ti. khomakappÄ• sikakoseyyakambalas
__khomÄ• dÄ«ni_. tattha __khomaá¹ƒ_ nÄ• ma khomasuttehi vÄ• yitaá¹ƒ khomapaá¹-á¹-ac
__sÄ• á¹‡a_nti sÄ• á¹‡avÄ• kasuttehi katacÄ«varaá¹ƒ. __bhaá¹…ga_nti pana khomasuttÄ•
missetvÄ• katacÄ«varaá¹ƒ. bhaá¹…gampi vÄ• kamayamevÄ• ti keci. __chÄ• _ti gaá¹‡anap
aÃ±Ã±Ä• \Be II 267/ vatthajÄ• ti natthÄ«ti? no natthi. sÄ• pana \Ne II 243/ etesaá¹ƒ anulom
``dukÅ«lÄ• dÄ«nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• di_-saddena pattuá¹‡á¹‡aá¹ƒ, somÄ• n
cÄ«napaá¹-á¹-aá¹ƒ, iddhijaá¹ƒ, devadinnanti tesaá¹ƒ saá¹…gaho. tattha dukÅ«laá¹ƒ sÄ• á¹‡
vÄ• kamayattÄ• . pattuá¹‡á¹‡adese saÃ±jÄ• tavatthaá¹ƒ __pattuá¹‡á¹‡aá¹ƒ_. ``koseyyavise
abhidhÄ• nakose vuttaá¹ƒ. somÄ• radese cÄ«nadese ca jÄ• tavatthÄ• ni __somÄ• racÄ«na
pattuá¹‡á¹‡Ä• dÄ«ni tÄ«á¹‡i koseyyassa anulomÄ• ni pÄ• á¹‡akehi katasuttamayattÄ• . __i
puÃ±Ã±iddhiyÄ• nibbattacÄ«varaá¹ƒ, taá¹ƒ khomÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ hotÄ«ti tesaa
devatÄ• hi dinnacÄ«varaá¹ƒ __devadinnaá¹ƒ, _ taá¹ƒ kapparukkhe nibbattaá¹ƒ jÄ• liniyÄ• c
anuruddhattherassa dinnavatthasadisaá¹ƒ, tampi khomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒ hoti te

__imÄ• nÄ«_ti antogadhÄ• vadhÄ• raá¹‡avacanaá¹ƒ, imÄ• ni evÄ• ti attho. buddhÄ• dÄ«na
__kappiyacÄ«varÄ• ni_. idÄ• ni avadhÄ• raá¹‡ena nivattitÄ• ni ekadesena dassetuá¹ƒ __ ``
vuttaá¹ƒ. tattha kusatiá¹‡ehi aÃ±Ã±ehi vÄ• tÄ• disehi tiá¹‡ehi katacÄ«varaá¹ƒ __kusacÄ«ra
vÄ• kehi katacÄ«varaá¹ƒ __vÄ• kacÄ«raá¹ƒ_. catukkoá¹‡ehi tikoá¹‡ehi vÄ• phalakehi katac
__phalakacÄ«raá¹ƒ_. manussÄ• naá¹ƒ kesehi katakambalaá¹ƒ __kesakambalaá¹ƒ_. cÄ• ma

__vÄ• lakambalaá¹ƒ_. makacitantÅ«hi vÄ• yito __potthako. camma_nti migacammÄ• di yaá
ulÅ«kapakkhehi ganthitvÄ• katacÄ«varaá¹ƒ __ulÅ«kapakkhaá¹ƒ_. bhujapattatacÄ• dimaya
tirÄ«á¹-akanti attho. sukhumatarÄ• hi latÄ• hi latÄ• vÄ• kehi vÄ• vÄ• yitaá¹ƒ __latÄ• dussa
kataá¹ƒ __erakadussaá¹ƒ_. tathÄ• __kadalidussaá¹ƒ_. sukhumehi veá¸·uvilÄ«vehi kataá¹ƒ
Ä• di_-saddena vakkalÄ• dÄ«naá¹ƒ saá¹…gaho. __akappiyacÄ«varÄ• ni_ titthiyaddhajabhÄ

__aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ vasenÄ• _ti ``sÄ«mÄ• ya deti, katikÄ• ya detÄ«â€™â€
Ä• gatÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ cÄ«varuppattimÄ• tikÄ• naá¹ƒ vasena. cÄ«varÄ• naá¹ƒ
paá¹-ilÄ• bhakkhettadassanatthaÃ±hi bhagavatÄ• ``aá¹-á¹-himÄ• , bhikkhave, mÄ• tikÄ• â€
á¹-hapitÄ• . __mÄ• tikÄ• _ti hi mÄ• taro cÄ«varuppattijanikÄ• ti.

__sosÄ• nika_nti \Be II 268/ susÄ• ne patitaá¹ƒ. __pÄ• paá¹‡ika_nti Ä• paá¹‡advÄ• re patit
puÃ±Ã±atthikehi vÄ• tapÄ• nantarena rathikÄ• ya chaá¸• á¸• itacoá¸·akaá¹ƒ. __saá¹…kÄ• r
saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• itacoá¸·akaá¹ƒ. __sinÄ• na_nti nahÄ• nacoá¸·akaá¹ƒ, y
sasÄ«saá¹ƒ nahÄ• yitvÄ• kÄ• lakaá¹‡á¹‡icoá¸·anti chaá¸• á¸• etvÄ• gacchanti. __tittha_nti
sinÄ• natitthe chaá¸• á¸• itapilotikÄ• . __aggidaá¸• á¸• ha_nti agginÄ• daá¸• á¸• happadesa
chaá¸• á¸• enti. __gokhÄ• yitÄ• dÄ«ni_ pÄ• kaá¹-Ä• neva. tÄ• nipi hi manussÄ• chaá¸• á¸•
ussÄ• petvÄ• _ti \Ne II 244/ nÄ• vaá¹ƒ Ä• rohantehi vÄ• yuddhaá¹ƒ pavisantehi vÄ• dhajay
tattha baddhaá¹ƒ vÄ• tena __Ä• nÄ«taá¹ƒ_ tehi chaá¸• á¸• itanti adhippÄ• yo.

__sÄ• dakabhikkhunÄ• _ti gahapaticÄ«varassa sÄ• diyanabhikkhunÄ• . __ekamÄ• samatta
ekamÄ• samattaá¹ƒ __vitakketuá¹ƒ vaá¹-á¹-ati, _ na tato paranti adhippÄ• yo. sabbassapi h
sÄ• sane paá¹-ipattÄ«ti. __paá¹ƒsukÅ«liko addhamÄ• seneva karoti_ aparappaá¹-ibaddhatt
itarassa pana parappaá¹-ibaddhattÄ• mÄ• samattaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. __idaá¹ƒ mÄ• sa
... vitakkasantoso_ vitakkentassa parimitakÄ• likattÄ• . mahÄ• theraá¹ƒ tattha attano sahÄ•
garugÄ• ravena __ ``gÄ• madvÄ• raá¹ƒ, bhante, gamissÄ• miâ€™â€™ _iccevÄ• ha. therop
``ahampÄ• vuso, gamissÄ• mÄ«â€™â€™ _ti Ä• ha. ``imassa bhikkhuno vitakkassa avasar
__paÃ±haá¹ƒ pucchamÄ• no gÄ• maá¹ƒ pÄ• visi. uccÄ• rapalibuddho_ti uccÄ• rena pÄ«á¸·
dukkarakiriyÄ• nussaraá¹‡amukhena tathÄ• gate uppannassa pÄ«tisomanassavegassa bal
vikkhambhitattÄ• __tasmiá¹ƒyeva ... pe ... tÄ«á¹‡i phalÄ• ni patto_.

__kattha labhissÄ• mÄ«_ti cintanÄ• pi lÄ• bhÄ• sÄ• pubbikÄ• ti tathÄ• __ ``acintetvÄ• â€™
``sundaraá¹ƒ labhissÄ• mi, manÄ• paá¹ƒ labhissÄ• mÄ«â€™â€™ tievamÄ• dicintanÄ• ya k
gantabbanti Ä• ha __ ``kammaá¹-á¹-hÄ• nasÄ«seneva gamanaâ€™â€™ _nti. tena cÄ«vara
cintetabbamevÄ• ti dasseti. apesalo appatirÅ«pÄ• yapi pariyesanÄ• ya paccayo bhaveyyÄ•
bhikkhuá¹ƒ gahetvÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä• hariyamÄ• na_nti susÄ• nÄ• dÄ«su patita
paá¹ƒsukÅ«lapariyesanaá¹ƒ carantÄ«â€™â€™ ti Ã±atvÄ• kenaci purisena tato Ä• nÄ«yam
gaá¹‡hantassapÄ«_ti evaá¹ƒ paá¹-ilÄ• bhasantosaá¹ƒ akopetvÄ• laddhaá¹ƒ gaá¹‡hantassa

__pahonakamattenevÄ• _ti \Be II 269/ yathÄ• laddhÄ• naá¹ƒ paá¹ƒsukÅ«lÄ• naá¹ƒ ekapaá¹
atthÄ• ya attano pahonakappamÄ• á¹‡eneva. avadhÄ• raá¹‡ena upari paccÄ• saá¹ƒ nivatte
Ä• hiá¹‡á¸• antena sapadÄ• nacÄ• rinÄ• viya dvÄ• rappaá¹-ipÄ• á¹-iyÄ• caraá¹‡aá¹ƒ __lol
loluppassa dÅ«rasamussÄ• ritattÄ• .

__yÄ• petu_nti attabhÄ• vaá¹ƒ pavattetuá¹ƒ. __dhovanupagenÄ• _ti dhovanayoggena. __p
ambajambÄ• dipaá¹‡á¹‡Ä• ni. __akopetvÄ• _ti santosaá¹ƒ akopetvÄ• . __pahonakanÄ«hÄ•
yaá¹ƒ kÄ• tukÄ• mo, tassa pahonakaniyÄ• meneva yathÄ• laddhaá¹ƒ thÅ«lasukhumÄ• diá¹
__timaá¹‡á¸• alappaá¹-icchÄ• danamattassevÄ• _ti nivÄ• sanaá¹ƒ ce nÄ• bhimaá¹‡á¸• alaá
itaraÃ±ce galavÄ• á¹-amaá¹‡á¸• alaá¹ƒ \Ne II 245/, jÄ• á¹‡umaá¹‡á¸• alanti timaá¹‡á¸• alap
karaá¹‡aá¹ƒ. taá¹ƒ pana atthato tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ heá¹-á¹-himantena vuttaparim
__avicÄ• retvÄ• _ na vicÄ• retvÄ• .

__kusibandhanakÄ• le_ti maá¹‡á¸• alÄ• ni yojetvÄ• sibbanakÄ• le. __satta vÄ• re_ti satta
kappabinduapadesena kassaci vikÄ• rassa akaraá¹‡aá¹ƒ __kappasantoso_.

sÄ«tappaá¹-ighÄ• tanÄ• di atthÄ• pattito sijjhatÄ«ti mukhyameva cÄ«varaparibhoge payoja
``hirikopÄ«nappaá¹-icchÄ• danamattavasenÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha bhagavÄ• ``
hirikopÄ«nappaá¹-icchÄ• danatthaâ€™â€™ nti (MN I 23; AN b VI 58; Nidd I 206). __vaá¹-á¹
santoso kuppati sambhÄ• rÄ• naá¹ƒ dakkhiá¹‡eyyÄ• naá¹ƒ alÄ• bhato. __sÄ• raá¹‡Ä«yadh
bhikkhÅ«hi sÄ• dhÄ• raá¹‡abhogibhÄ• ve á¹-hatvÄ• . __itÄ«_tiÄ• dinÄ• paá¹-hamasseva a
paá¹ƒsukÅ«likaá¹…gatecÄ«varikaá¹…gÄ• naá¹ƒ tesaÃ±cassa paccayataá¹ƒ dassento ``iti in
samuá¹-á¹-hÄ• pakÄ• upatthambhakÄ• cÄ• â€™â€™ ti dÄ«peti. esa nayo ito paresu.

__santuá¹-á¹-ho hoti vaá¹‡á¹‡avÄ• dÄ«_ti ettha catukkoá¹-ikaá¹ƒ sambhavati. tattha catutth
vaá¹‡á¹‡itathomitoti tathÄ• desanÄ• katÄ• . __eko santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡
seyyathÄ• pi thero nÄ• á¸·ako. __eko na santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ kathe
upanando sakyaputto. __eko neva santuá¹-á¹-ho hoti, na santosassa vaá¹‡á¹‡aá¹ƒ katheti_
lÄ• á¸·udÄ• yi \Be II 270/. __eko santuá¹-á¹-ho ceva hoti, santosassa ca vaá¹‡á¹‡aá¹ƒ kathe
mahÄ• kassapo.

__anesana_nti ayuttaá¹ƒ esanaá¹ƒ. tenÄ• ha __ ``appatirÅ«paâ€™â€™ _nti, sÄ• sane á¹-h
ayoggaá¹ƒ. __kohaÃ±Ã±aá¹ƒ karonto_ti cÄ«varuppÄ• dananimittaá¹ƒ paresaá¹ƒ kuhanaá¹ƒ
__uttasatÄ«_ti taá¹‡hÄ• santÄ• sena uparÅ«pari tasati. __paritassatÄ«_ti parito tassati. yath
kÄ• yavacippayogÄ• tadatthÄ• eva jÄ• yanti, evaá¹ƒ sabbabhÄ• gehi tasati. gadhitaá¹ƒ vu
abhijjhÄ• lakkhaá¹‡o adhippeto. gadhitaá¹ƒ etassa natthÄ«ti __agadhito_ti Ä• ha __ ``vigata
_ti. __muccha_nti taá¹‡hÄ• vasena muyhanaá¹ƒ. tassa samussayassa adhigataá¹ƒ __anÄ•
__anotthato_ anajjhotthato. __apariyonaddho_ti taá¹‡hacchadanena acchÄ• dito. __Ä• dÄ«

diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ±ca dosaá¹ƒ passanto. gadhitaparibhogato nissarat
\Ne II 246/, idamaá¹-á¹-hikatÄ• . taá¹ƒ pajÄ• nÄ• tÄ«ti __nissaraá¹‡apaÃ±Ã±o_. tenÄ• ha __
jÄ• nantoâ€™â€™ _ti.

__nevattÄ• nukkaá¹ƒsetÄ«_ti attÄ• naá¹ƒ neva ukkaá¹ƒseti na ukkhipati na ukkaá¹-á¹-hato
ukkaá¹ƒsanÄ• kÄ• radassanaá¹ƒ. __na vambheti_ na hÄ«á¸·eti na nihÄ«nato dahati. __tasm
tasmiá¹ƒ yathÄ• vutte vÄ«satividhe cÄ«varasantose. kÄ• maÃ±cettha vuttappakÄ• rasantos
anesanÄ• pajjanÄ• dipi gahitameva tasmiá¹ƒ sati tassa bhÄ• vato, asati ca abhÄ• vato.
vaá¹‡á¹‡avÄ• ditÄ• attukkaá¹ƒsanaparavambhanÄ• ni pana gahitÄ• ni na hontÄ«ti __ ``vaá
_ti vikappo vutto. ettha ca __dakkho_tiÄ• di yesaá¹ƒ dhammÄ• naá¹ƒ vasenassa yathÄ• vut
taá¹ƒdassanaá¹ƒ. tattha __dakkho_ti iminÄ• tesaá¹ƒ samuá¹-á¹-hÄ• panapaÃ±Ã±aá¹ƒ dass
paggaá¹‡hanavÄ«riyaá¹ƒ, __sampajÄ• no_ti iminÄ• pÄ• rihÄ• riyapaÃ±Ã±aá¹ƒ, __paá¹-issa
asammosavuttiá¹ƒ dasseti.

__piá¹‡á¸• apÄ• to jÄ• nitabbo_ti pabhedato piá¹‡á¸• apÄ• to jÄ• nitabbo. __piá¹‡á¸• apÄ•
piá¹‡á¸• apÄ• tassa uppattiá¹-á¹-hÄ• naá¹ƒ. __piá¹‡á¸• apÄ• tasantoso jÄ• nitabbo_ti \Be II
piá¹‡á¸• apÄ• tasantosappabhedo jÄ• nitabbo. idha bhesajjampi piá¹‡á¸• apÄ• tagatikamev
sappiÄ• dÄ«nampi gahaá¹‡aá¹ƒ kataá¹ƒ.

__piá¹‡á¸• apÄ• takkhettaá¹ƒ_ piá¹‡á¸• apÄ• tassa uppattiá¹-á¹-hÄ• naá¹ƒ khettaá¹ƒ viya k
ettha, etenÄ• ti ca __uppattiá¹-á¹-hÄ• naá¹ƒ_. saá¹…ghato vÄ• hi bhikkhuno piá¹‡á¸• apÄ•
uddissavasena vÄ• . tattha sakalassa saá¹…ghassa dÄ• tabbabhattaá¹ƒ __saá¹…ghabhatta
uddisitvÄ• uddesena dÄ• tabbabhattaá¹ƒ __uddesabhattaá¹ƒ_. nimantetvÄ• dÄ• tabbabha
salÄ• kÄ• ya dÄ• tabbabhattaá¹ƒ __salÄ• kabhattaá¹ƒ_. ekasmiá¹ƒ pakkhe ekadivasaá¹ƒ dÄ
__pakkhikaá¹ƒ_. uposathe uposathe dÄ• tabbabhattaá¹ƒ __uposathikaá¹ƒ_. pÄ• á¹-ipadadiv
__pÄ• á¹-ipadikaá¹ƒ_. Ä• gantukÄ• naá¹ƒ dÄ• tabbabhattaá¹ƒ __Ä• gantukabhattaá¹ƒ_. dhu
dÄ• tabbabhattaá¹ƒ __dhurabhattaá¹ƒ_. kuá¹-iá¹ƒ uddissa dÄ• tabbabhattaá¹ƒ __kuá¹-ibhat
vÄ• rena dÄ• tabbabhattaá¹ƒ __vÄ• rabhattaá¹ƒ_. vihÄ• raá¹ƒ uddissa dÄ• tabbabhattaá¹ƒ
pÄ• kaá¹-Ä• neva.

__vitakketi_ ``kattha nu kho ahaá¹ƒ ajja piá¹‡á¸• Ä• ya carissÄ• mÄ«â€™â€™ ti. __ ``sve k
carissÄ• mÄ• â€™â€™ _ti therena vutte __ ``asukagÄ• me, bhanteâ€™â€™ _ti kÄ• mame
pana cittena cintetvÄ• taá¹ƒ vuttaá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha __ ``ettakaá¹ƒ cintetvÄ• â€™â
paá¹-á¹-hÄ• yÄ• _ti vitakkamÄ• á¸·ake á¹-hatvÄ• \Ne II 247/ vitakkitakÄ• lato paá¹-á¹-hÄ• y
vitakkento ariyavaá¹ƒsÄ• cuto hotÄ«_ti idaá¹ƒ tiá¹‡á¹‡ampi ariyavaá¹ƒsikÄ• naá¹ƒ vasena
ekacÄ• rikasseva. sabbopi hi ariyavaá¹ƒsiko ekavÄ• rameva vitakketuá¹ƒ labhati, na tato pa
__paribÄ• hiro_ti ariyavaá¹ƒsikabhÄ• vato bahibhÅ«to. svÄ• yaá¹ƒ vitakkasantoso kammaá
kuppati visujjhati ca. ito paresupi eseva nayo. tenevÄ• ha __ ``kammaá¹-á¹-hÄ• nasÄ«sena

__gahetabbamevÄ• _ti aá¹-á¹-hÄ• nappayutto __eva_-saddo. yÄ• panamattameva gahetab

__etthÄ• _ti etasmiá¹ƒ piá¹‡á¸• apÄ• tappaá¹-iggahaá¹‡e. __appa_nti attano yÄ• panappan
gahetabbaá¹ƒ dÄ• yakassa cittÄ• rÄ• dhanatthaá¹ƒ. __pamÄ• á¹‡enevÄ• _ti attano pamÄ•
__pamÄ• á¹‡ena gahetabba_nti ettha kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``paá¹-iggahaá¹‡asmiÃ±
__makkhetÄ«_ti viddhaá¹ƒseti apaneti. __vinipÄ• teti_ vinÄ• seti aá¹-á¹-hÄ• naviniyogena. _
satthusÄ• sanaá¹ƒ anusiá¹-á¹-hiá¹ƒ __na karoti_ na paá¹-ipajjati. sapadÄ• nacÄ• rinÄ• viya
dvÄ• rapaá¹-ipÄ• á¹-iyÄ• caraá¹‡aá¹ƒ __loluppavivajjanasantoso_ti Ä• ha __ ``dvÄ• rapaá¹
gantabbaâ€™â€™ _nti.

__harÄ• petvÄ• _ti adhikaá¹ƒ apanetvÄ• . Ä• hÄ• ragedhato nissarati etenÄ• ti __nissaraá¹
paá¹-ivinodanatthaá¹ƒ katÄ• , kÄ• yassa á¹-hitiÄ• dipayojanaá¹ƒ pana atthÄ• pattito Ä• gata
``jighacchÄ• ya ... pe ... santoso nÄ• mÄ• â€™â€™ _ti. __nidahitvÄ• na paribhuÃ±jitabbaá
adhippÄ• yo. itarattha pana sikkhÄ• padeneva vÄ• ritaá¹ƒ. __sÄ• raá¹‡Ä«yadhamme á¹-hite
bhikkhÅ«hi sÄ• dhÄ• raá¹‡abhogibhÄ• ve á¹-hitena.

__senÄ• sanenÄ• _ti sayanena Ä• sanena ca. yattha yattha hi maÃ±cÄ• dike vihÄ• rÄ• dik
yattha yattha pÄ«á¹-hÄ• dike Ä• sati, taá¹ƒ Ä• sanaá¹ƒ. tadubhayaá¹ƒ ekato katvÄ• __ ``se
vuttaá¹ƒ. tenÄ• ha __ ``maÃ±coâ€™â€™ _tiÄ• di. tattha __maÃ±co_ masÄ• rakÄ• di. tathÄ
maÃ±cabhisi, pÄ«á¹-habhisÄ«ti duvidho __bhisi. vihÄ• ro_ pÄ• kÄ• raparicchinno sakalo Ä•
``dÄ«ghamukhapÄ• sÄ• doâ€™â€™ ti keci. __aá¸• á¸• hayogo_ dÄ«ghapÄ• sÄ• do, ``ekap
keci. __pÄ• sÄ• do_ti caturassapÄ• sÄ• do, ``Ä• yatacaturassapÄ• sÄ• doâ€™â€™ ti keci.
muá¹‡á¸• acchadanapÄ• sÄ• do. __guhÄ• _ti kevalÄ• pabbataguhÄ• . __leá¹‡aá¹ƒ_ dvÄ• n
bahalabhittikagehaá¹ƒ, yassa gopÄ• nasiyo aggahetvÄ• iá¹-á¹-hakÄ• hi eva chadanaá¹ƒ ho
karÄ«yatÄ«â€™â€™ tipi vadanti. __mÄ• á¸·o_ ekakÅ«á¹-asaá¹…gahito anekakoá¹‡o paá¹-
``vaá¹-á¹-Ä• kÄ• rena katasenÄ• sanaâ€™â€™ nti keci.

__piá¹‡á¸• apÄ• te_ \Ne II 248/ __vuttanayenevÄ• _ti ``sÄ• dako bhikkhu `ahaá¹ƒ kattha va
vitakketÄ«â€™â€™ tiÄ• dinÄ• yathÄ• rahaá¹ƒ piá¹‡á¸• apÄ• te vuttanayeneva veditabbÄ•
ariyavaá¹ƒsÄ• cuto hoti paribÄ• hiro, senÄ• sanaá¹ƒ kuhiá¹ƒ labhissÄ• mÄ«ti acintetvÄ• ka
gantabbaâ€™â€™ nti ca evamÄ• di sabbaá¹ƒ purimanayeneva.

kasmÄ• panettha paccayasantosaá¹ƒ dassentena bhagavatÄ• gilÄ• napaccayasantoso na
evaá¹ƒ daá¹-á¹-habbanti dassento __ ``gilÄ• napaccayo pana piá¹‡á¸• apÄ• te eva paviá¹-á
Ä• haritabbatÄ• sÄ• maÃ±Ã±enÄ• ti adhippÄ• yo. yadi evaá¹ƒ tatthÄ• pi piá¹‡á¸• apÄ• te vi
II 273/ pannarasa santosÄ• icchitabbÄ• ti? noti dassento Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ•
dvÄ• daseva dhutaá¹…gÄ• ni viniyogaá¹ƒ gatÄ• ni, ekaá¹ƒ pana nesajjikaá¹…gaá¹ƒ na katth
``nesajjikaá¹…gaá¹ƒ bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajatÄ«â€™â€™ _ti. ayaÃ±ca at

evÄ• ti dassento __ ``vuttampi cetaâ€™â€™ _ntiÄ• dimÄ• ha.

__pathaviá¹ƒ pattharamÄ• no viyÄ• _tiÄ• di ariyavaá¹ƒsadesanÄ• ya sudukkarabhÄ• vadas
tassÄ• desanÄ• ya. yasmÄ• nayasahassapaá¹-imaá¹‡á¸• itaá¹ƒ hoti, ariyamaggÄ• dhigam
pavattiyamÄ• nÄ• desanÄ• __cittuppÄ• dakaá¹‡á¸• e_ ayaÃ±ca bhÄ• vanÄ• rÄ• maariyav
vitthÄ• rato pavattiyamÄ• nÄ• eva hotÄ«ti vuttaá¹ƒ __ ``sahassanayapaá¹-imaá¹‡á¸• itaá¹ƒ
Ä• rabhÄ«â€™â€™ _ti.

paá¹-ipakkhavidhamanato abhimukhabhÄ• vena ramaá¹‡aá¹ƒ Ä• ramaá¹‡aá¹ƒ __Ä• rÄ• m
atthoâ€™â€™ _ti. byadhikaraá¹‡Ä• nampi padÄ• naá¹ƒ vasena bhavati bÄ• hiratthasamÄ•
kaá¹‡á¹-hekÄ• á¸·oâ€™â€™ ti Ä• ha __ ``bhÄ• vanÄ• ya Ä• rÄ• mo assÄ• ti bhÄ• vanÄ• rÄ
abhiramitabbaá¹-á¹-hena vÄ• Ä• rÄ• mo, bhÄ• vanÄ• Ä• rÄ• mo assÄ• ti __bhÄ• vanÄ• rÄ
veditabbÄ• . __bhÄ• vento ramatÄ«_ti etena bhÄ• vanÄ• rÄ• masaddÄ• naá¹ƒ kattusÄ• dha
kammadhÄ• rayasamÄ• sataÃ±ca dasseti. __ ``pajahanto ramatÄ«â€™â€™ _ti vuttattÄ• _
eseva nayo.

kÄ• maá¹ƒ ``nesajjikaá¹…gaá¹ƒ bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajatÄ«â€™â€™ ti v
anucchavikattÄ• , nesajjikaá¹…gavasena pana nesajjikassa bhikkhuno ekaccÄ• hi Ä• pattÄ
saá¹…gaá¹‡hanto __ ``terasannaá¹ƒ dhutaá¹…gÄ• naâ€™â€™ _nti vatvÄ• vinayaá¹ƒ patv
icchitattÄ• sallekhassa apariccajanavasena paá¹-ipatti nÄ• ma vinaye á¹-hitassevÄ• ti Ä• ha
``terasannaá¹ƒ ... pe ... kathitaá¹ƒ hotÄ«â€™â€™ _ti. kÄ• maá¹ƒ suttÄ• bhidhammapiá¹-ake
sÄ«lakathÄ• Ä• haá¹-Ä• yeva, yehi pana guá¹‡ehi sÄ«lassa vodÄ• naá¹ƒ hoti, tesu kathites
sÄ«lakathÄ• bÄ• hullaá¹ƒ vinayapiá¹-akaá¹ƒ kathitaá¹ƒ hoti, evaá¹ƒ bhÄ• vanÄ• kathÄ• bÄ•
abhidhammapiá¹-akaÃ±ca catutthena ariyavaá¹ƒsena kathitena kathitameva hotÄ«ti vuttaá¹
avasesaá¹ƒ piá¹-akadvayaá¹ƒ kathitaâ€™â€™ _nti. ``so nekkhammaá¹ƒ bhÄ• vento \Be II 2
nekkhammapadaá¹ƒ Ä• diá¹ƒ katvÄ• tattha desanÄ• ya pavattattÄ• sabbesampi vÄ• sama
yathÄ• sakaá¹ƒ paá¹-ipakkhato nikkhamanena nekkhammasaÃ±Ã±itÄ• naá¹ƒ tattha Ä• gata
nekkhammapÄ• á¸·Ä«ti vuccatÄ«ti Ä• ha __ ``nekkhamapÄ• á¸·iyÄ• kathetabboâ€™â€™ _
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sabbepi kusalÄ• dhamÄ• , nekkhammanti pavuccareâ€™â€™
__dasuttarasuttantapariyÄ• yenÄ• _ti dasuttarasuttantadhammena (DN III 350 Ä• dayo) das
Ä• gatanayenÄ• ti vÄ• attho. sesapadadvayepi eseva nayo.

__so_ti jÄ• gariyaá¹ƒ anuyutto bhikkhu. __nekkhamma_nti kÄ• mehi nikkhantabhÄ• vato ne
paá¹-hamajjhÄ• nÅ«pacÄ• raá¹ƒ, so ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Vib
paá¹-hamajjhÄ• nassa pubbabhÄ• gabhÄ• vanÄ• hi idhÄ• dhippetÄ• , tasmÄ• ``abyÄ• pÄ
attho veditabbo. saupÄ• yÄ• naÃ±hi aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ aá¹-á¹-hÄ• rasann
catunnaá¹ƒ ariyamaggÄ• naÃ±ca vasenettha desanÄ• pavattÄ• ti. tattha __abyÄ• pÄ• da_
__Ä• lokasaÃ±Ã±a_nti vibhÅ«taá¹ƒ katvÄ• manasikaraá¹‡ena upaá¹-á¹-hitaÄ• lokasaÃ±jÄ•

samÄ• dhiá¹ƒ. __dhammavavatthÄ• na_nti kusalÄ• didhammÄ• naá¹ƒ yÄ• thÄ• vanicchaya
``sapaccayanÄ• mavavatthÄ• naâ€™â€™ ntipi vadanti. evaá¹ƒ kÄ• macchandÄ• dinÄ«vara
loke pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• vuttassa paá¹-hamajjhÄ• nassa pubbabhÄ• gapaá¹-ipa
pahÄ• nÄ• rÄ• mataÃ±ca dassetvÄ• idÄ• ni saha upÄ• yena aá¹-á¹-hasamÄ• pattÄ«hi aá¹-
mahÄ• vipassanÄ• hi taá¹ƒ dassetuá¹ƒ __ ``Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• dimÄ• ha.
nÄ• marÅ«papariggahaá¹‡akaá¹…khÄ• vitaraá¹‡Ä• naÃ±hi vibandhabhÅ«tassa mohassa d
Ã±Ä• tapariÃ±Ã±Ä• ya á¹-hitassa aniccasaÃ±Ã±Ä• dayo sijjhanti. tathÄ• jhÄ• nasamÄ• pat
pÄ• mojjena tattha anabhiratiyÄ• vinoditÄ• ya jhÄ• nÄ• dÄ«naá¹ƒ samadhigamoti samÄ• p
arativinodanaavijjÄ• padÄ• lanaupÄ• yo. uppaá¹-ipÄ• á¹-iniddeso pana nÄ«varaá¹‡asabhÄ•
heá¹-á¹-hÄ• nÄ«varaá¹‡esu saá¹…gahadassanatthanti daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pi paá¹-h
dukkhaá¹ƒ, catutthajjhÄ• nÅ«pacÄ• reyeva sukhaá¹ƒ pahÄ«yati, atisayappahÄ• naá¹ƒ pana
``catutthajjhÄ• naá¹ƒ sukhadukkheâ€™â€™ _ti.

aniccassa \Be II 275/, aniccanti ca anupassanÄ• __aniccÄ• nupassanÄ• , _ tebhÅ«makad
gahetvÄ• \Ne II 250/ pavattÄ• ya anupassanÄ• yetaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±a_nti sa
sassatÄ• ti pavattaá¹ƒ micchÄ• saÃ±Ã±aá¹ƒ. saÃ±Ã±Ä• sÄ«sena diá¹-á¹-hicittÄ• nampi gah
esa nayo ito paresupi. __nibbidÄ• nupassana_nti saá¹…khÄ• resu nibbindanÄ• kÄ• rena pa
__nandi_nti sappÄ«tikataá¹‡haá¹ƒ. __virÄ• gÄ• nupassana_nti virajjanÄ• kÄ• rena pavattaá
__nirodhÄ• nupassana_nti saá¹…khÄ• rÄ• naá¹ƒ nirodhassa anupassanaá¹ƒ. ``te saá¹…kh
Ä• yatiá¹ƒ samudayavasena na uppajjantÄ«â€™â€™ ti evaá¹ƒ vÄ• anupassanÄ• __nirodh
``nirodhÄ• nupassanÄ• ya nirodheti no samudetÄ«â€™â€™ ti. muccitukÄ• matÄ• hi ayaá¹
paá¹-inissajjanÄ• kÄ• rena pavattÄ• anupassanÄ• __paá¹-inissaggÄ• nupassanÄ• _. paá¹
hi ayaá¹ƒ. __Ä• dÄ• na_nti niccÄ• divasena gahaá¹‡aá¹ƒ. santatisamÅ«hakiccÄ• rammaá¹‡
ekattaggahaá¹‡aá¹ƒ __ghanasaÃ±Ã±Ä• . Ä• yÅ«hanaá¹ƒ_ abhisaá¹…kharaá¹‡aá¹ƒ. avatthÅ
dhuvasaÃ±Ã±a_nti thirabhÄ• vaggahaá¹‡aá¹ƒ.

__nimitta_nti samÅ«haghanavasena, sakiccaparicchedatÄ• ya ca saá¹…khÄ• rÄ• naá¹ƒ sa
rÄ• gÄ• dipaá¹‡idhiá¹ƒ. sÄ• panatthato taá¹‡hÄ• vasena saá¹…khÄ• resu ninnatÄ• . __abh
attÄ• nudiá¹-á¹-hi. aniccadukkhÄ• divasena sabbadhammatÄ«raá¹‡aá¹ƒ __adhipaÃ±Ã±Ä• c
sÄ• rÄ• dÄ• nÄ• bhinivesa_nti asÄ• re sÄ• ranti gahaá¹‡avipallÄ• saá¹ƒ. ``issarakuttÄ• diva
ti abhiniveso __sammohÄ• bhiniveso_. keci pana ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• n
II 20) pavattasaá¹ƒsayÄ• patti sammohÄ• bhinivesoâ€™â€™ ti vadanti. saá¹…khÄ• resu
tÄ• á¹‡aleá¹‡abhÄ• vaggahaá¹‡aá¹ƒ __Ä• layÄ• bhiniveso_. ``Ä• layaratÄ• Ä• layasammu
I 281; II 337; SN a I 172; Vin I 7, 8) ca vacanato Ä• layo taá¹‡hÄ• , sÄ• yeva cakkhÄ• dÄ«su
abhinivesavasena pavattiyÄ• Ä• layÄ• bhinivesoti keci. evaá¹ƒ á¹-hitÄ• te saá¹…khÄ• rÄ•
pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __paá¹-isaá¹…khÄ• nupassanÄ• _. vaá¹-á¹-ato vigatattÄ• vivaá¹-
Ä• rammaá¹‡asaá¹…khÄ• tena anupassanena pavattiyÄ• __vivaá¹-á¹-Ä• nupassanÄ• _ go
saá¹ƒyujjanavasena saá¹…khÄ• resu nivesanaá¹ƒ. __diá¹-á¹-hekaá¹-á¹-he_ti diá¹-á¹-hiyÄ•

pahÄ• nekaá¹-á¹-he ca. __oá¸·Ä• rike_ti uparimaggavajjhe kilese \Be II 276/ apekkhitvÄ• vu
dassanappahÄ• tabbÄ• pi dutiyamaggavajjhehipi oá¸·Ä• rikÄ• ti. __aá¹‡usahagate_ti aá¹‡u
heá¹-á¹-himamaggavajjhe apekkhitvÄ• vuttaá¹ƒ. __sabbakilese_ti avasiá¹-á¹-hasabbakilese
paá¹-hamÄ• dimaggehipi pahÄ«nÄ• kilesÄ• puna pahÄ«yantÄ«ti.

__eva_nti paá¹-isambhidÄ• magge (Paá¹-is I 41, 95) nekkhammapÄ• á¸·iyÄ• yojanaá¹ƒ nig
__dÄ«ghanikÄ• ye_tiÄ• dinÄ• dasuttarapariyÄ• yena (DN III 350 Ä• dayo) yojanaá¹ƒ dasse
dhammaá¹ƒ bhÄ• vento ramati, ekaá¹ƒ dhammaá¹ƒ pajahanto ramatÄ«_ti ca nayidaá¹ƒ das
Ä• dayo) Ä• gataniyÄ• mena vuttaá¹ƒ, tattha pana ``eko dhammo bhÄ• vetabbo, eko dhamm
Ä• gatÄ• . evaá¹ƒ santepi yasmÄ• atthato bhedo natthi, tasmÄ• paá¹-isambhidÄ• magge (
nekkhammapÄ• á¸·iyaá¹ƒ Ä• gatanÄ«hÄ• reneva __ ``ekaá¹ƒ dhammaá¹ƒ bhÄ• vento rama
ramatÄ«â€™â€™ _ti vuttaá¹ƒ. esa nayo sesavÄ• resupi.

__eva_ntiÄ• dinÄ• dasuttarapariyÄ• yena (DN III 350 Ä• dayo) yojanaá¹ƒ nigametvÄ• idÄ
satipaá¹-á¹-hÄ• nasuttantapariyÄ• yena (MN I 105 Ä• dayo) yojanaá¹ƒ dassetuá¹ƒ __ ``majj
Ä• raddhaá¹ƒ. kÄ• maÃ±cettha kÄ• yÄ• nupassanÄ• vaseneva saá¹ƒkhipitvÄ• yojanÄ• kat
á¹-hÄ• nÄ• naá¹ƒ vasenapi yojanÄ• kÄ• tabbÄ• . idÄ• ni abhidhammaniddesapariyÄ• yena
niddesapariyÄ• yenÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __aniccato_tiÄ• dÄ«su yaá¹ƒ vattab
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• su_ (Vism II 698; Vism-mhá¹- II 698) vuttanayena ved

__ukkaá¹‡á¹-hita_nti adhikusalesu dhammesu pantasenÄ• sanesu ca ukkaá¹‡á¹-hÄ• diÃ±c
ariyavaá¹ƒsapÅ«rako dhÄ«ro sÄ«lavÄ• bhikkhu ariyavaá¹ƒsaparipÅ«raá¹‡assa bhedaá¹ƒ a
vipassako ca paccayaghÄ• tena aratiyÄ• ratiyÄ• ca sahitÄ• abhibhavitÄ• hotÄ«ti vuttaá¹ƒ
bhikkhave, dhÄ«roâ€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

ariyavaá¹ƒsasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammapadasuttavaá¹‡á¹‡anÄ•

<29> navame \Be II 277/ jhÄ• nÄ• dibhedo dhammo pajjati etenÄ• ti dhammapadaá¹ƒ, ana
__anabhijjhÄ• dhammapadaá¹ƒ, _ anabhijjhÄ• padhÄ• no vÄ• dhammakoá¹-á¹-hÄ• so __a
sesesupi. atthato pana __anabhijjhÄ• dhammapadaá¹ƒ_ nÄ• ma alobho vÄ• alobhasÄ«sen
adhigatajjhÄ• navipassanÄ• maggaphalanibbÄ• nÄ• ni vÄ• . __abyÄ• pÄ• do dhammapada
adhigatajjhÄ• nÄ• dÄ«ni vÄ• . __sammÄ• satidhammapadaá¹ƒ_ nÄ• ma sÅ«paá¹-á¹-hitassa
adhigatajjhÄ• nÄ• dÄ«ni vÄ• . __sammÄ• samÄ• dhidhammapadaá¹ƒ_ nÄ• ma aá¹-á¹-hasa
aá¹-á¹-hasamÄ• pattisÄ«sena adhigatajjhÄ• navipassanÄ• maggaphalanibbÄ• nÄ• ni vÄ• .
adhigatajjhÄ• nÄ• dÄ«ni __anabhijjÄ• dhammapadaá¹ƒ_. catubrahmavihÄ• ravasena \Ne I
__abyÄ• pÄ• do dhammapadaá¹ƒ_. dasÄ• nussati Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• vasena a

__sammÄ• satidhammapadaá¹ƒ_. dasakasiá¹‡aÄ• nÄ• pÄ• navasena adhigatÄ• ni __samm
anabhijjhÄ• lÅ«_ti anabhijjhÄ• yanasÄ«lo. abhipubbo jhesaddo abhijjhÄ• yanaá¹-á¹-ho. tene
hutvÄ• â€™â€™ _ti. __pakatibhÄ• vaá¹ƒ avijahantenÄ• _ti parisuddhabhÄ• vaá¹ƒ
sabhÄ• vasaá¹…khÄ• taanavajjasaá¹…khÄ• taá¹ƒ pakatibhÄ• vaá¹ƒ avijahantena. sÄ• vajja
cittassa anavajjabhÄ• vo jahito hotÄ«ti.

dhammapadasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paribbÄ• jakasuttavaá¹‡á¹‡anÄ•

<30> dasame __abhiÃ±Ã±Ä• tÄ• _ti ediso ca ediso cÄ• ti abhilakkhaá¹‡avasena Ã±Ä• tÄ•
pÄ• kaá¹-Ä• â€™â€™ _ti. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ettha __paá¹-isallÄ• na_nti teh
saddhivihÄ• rikaantevÄ• sikaupÄ• sakÄ• disattehi ceva rÅ«pÄ• rammaá¹‡Ä• disaá¹…khÄ•
apasakkitvÄ• sallÄ«naá¹ƒ nilÄ«yanaá¹ƒ, ekÄ«bhÄ• vo pavivekoti vuttaá¹ƒ hoti. yo tato vuá¹
paá¹-isallÄ• nÄ• vuá¹-á¹-hito nÄ• ma hoti. bhagavÄ• pana yasmÄ• paá¹-isallÄ• nÄ• uttam
vuá¹-á¹-hÄ• si, tasmÄ• vuttaá¹ƒ __ ``paá¹-isallÄ• nÄ• vuá¹-á¹-hitoti phalasamÄ• pattito vuá
__vatthukÄ• mesÅ«_ti rÅ«pÄ• dÄ«su kilesakÄ• massa vatthubhÅ«tesu kÄ• mesu. __bahala
thiramÅ«ladummocanÄ«yatÄ• hi ajjhosÄ• nena bahalabhÅ«taá¹ƒ kilesakÄ• maá¹ƒ \Be II 27
kÄ• raá¹‡ehi paresaá¹ƒ vÄ• de dosaá¹ƒ dassenti, tehi kÄ• raá¹‡ehi sakÄ• raá¹‡Ä• . na hi lal
vinÄ• paravÄ• desu dosaá¹ƒ dassetuá¹ƒ sakkÄ• .

__evamÄ• dÄ«_ti ettha __Ä• di_saddena ``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkil
168) evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti, tasmÄ• __evamÄ• divÄ• dino_ evaá¹ƒ hetuppaá¹-ikk
natthikadiá¹-á¹-hi vipÄ• kaá¹ƒ paá¹-ibÄ• hati, akiriyadiá¹-á¹-hi kammaá¹ƒ paá¹-ibÄ• hati, ahe
ubhayaá¹ƒ paá¹-ibÄ• hati. tattha kammaá¹ƒ paá¹-ibÄ• hantena vipÄ• ko paá¹-ibÄ• hito hoti,
paá¹-ibÄ• hantenapi kammaá¹ƒ paá¹-ibÄ• hitaá¹ƒ. iti sabbepete atthato ubhayapaá¹-ibÄ• ha
akiriyavÄ• dÄ• ca natthikavÄ• dÄ• ca honti.

__okkantaniyamÄ• _ti ogÄ• á¸·hamicchattaniyamÄ• . __sajjhÄ• yatÄ«_ti taá¹ƒ diá¹-á¹-hidÄ«
uggahetvÄ• paá¹-hati. __vÄ«maá¹ƒsatÄ«_ti tassa atthaá¹ƒ vicÄ• reti. __tassÄ• _tiÄ• di
vÄ«maá¹ƒsanÄ• kÄ• radassanaá¹ƒ. __tasmiá¹ƒ_ \Ne II 253/ __Ä• rammaá¹‡e_ti
yathÄ• parikappitahetupaccayÄ• bhÄ• vÄ• dike natthi hetÅ«tiÄ• dinayappavattÄ• ya laddhiy
__micchÄ• sati santiá¹-á¹-hatÄ«_ti ``natthi hetÅ«â€™â€™ tiÄ• divasena anussavÅ«paladdh
tadÄ• kÄ• raparivitakkanehi saviggahe viya sarÅ«pato cittassa paccupaá¹-á¹-hite cirakÄ• lap
nijjhÄ• nakkhamabhÄ• vÅ«pagamanena nijjhÄ• nakkhantiyÄ• tathÄ• gahite punappunaá¹ƒ
bahulÄ«karontassa micchÄ• vitakkena samÄ• nÄ«yamÄ• nÄ• micchÄ• vÄ• yÄ• mopatthan
taá¹ƒsabhÄ• vanti gaá¹‡hantÄ« micchÄ• satÄ«ti laddhanÄ• mÄ• taá¹ƒladdhisahagatÄ• taá
__cittaá¹ƒ ekaggaá¹ƒ hotÄ«_ti yathÄ• vuttavitakkÄ• dipaccayalÄ• bhena tasmiá¹ƒ Ä• ramma

anekaggataá¹ƒ pahÄ• ya cittaá¹ƒ ekaggaá¹ƒ appitaá¹ƒ viya hoti micchÄ• samÄ• dhinÄ• . so
laddhabhÄ• vanÄ• balo kadÄ• ci samÄ• dhÄ• napaá¹-irÅ«pakiccakaro hotiyeva paharaá¹‡a
daá¹-á¹-habbaá¹ƒ.

__javanÄ• ni javantÄ«_ti anekakkhattuá¹ƒ tenÄ• kÄ• rena pubbabhÄ• giyesu javanavÄ• res
javanavÄ• re satta javanÄ• ni javanti. __paá¹-hamajavane satekiccho hoti, tathÄ• dutiyÄ• d
dhammasabhÄ• vadassanametaá¹ƒ, na pana tasmiá¹ƒ khaá¹‡e tesaá¹ƒ satekicchabhÄ• vÄ
sakkÄ• kÄ• tuá¹ƒ. __tatthÄ• _ti tesu tÄ«su micchÄ• dassanesu. __koci ekaá¹ƒ dassanaá¹ƒ
ekasmiá¹ƒyeva abhiniveso Ä• sevanÄ• pavattÄ• , so ekaá¹ƒyeva dassanaá¹ƒ okkamati. yas
abhiniveso Ä• sevanÄ• pavattÄ• , so __dve tÄ«á¹‡i okkamati_. etena yÄ• pubbe ubhayapa
pavattÄ• atthasiddhÄ• sabbadiá¹-á¹-hikÄ• , sÄ• pubbabhÄ• giyÄ• , micchÄ• niyÄ• mokkan
paccayasamudÄ• gamadiá¹-á¹-hito bhinnÄ• rammaá¹‡Ä• naá¹ƒ viya visesÄ• dhigamÄ• naá
abhikiá¹‡á¹‡Ä• evÄ• ti dasseti. ekasmiá¹ƒ okkantepi dvÄ«su tÄ«su okkantesupi niyatamicch
hotÄ«ti iminÄ• tissannampi diá¹-á¹-hÄ«naá¹ƒ samÄ• naphalataá¹ƒ samÄ• nabalaÃ±ca dass
ekassa uppannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ anubalappadÄ• yikÄ• honti.

kiá¹ƒ panesa etasmiÃ±Ã±eva attabhÄ• ve niyato, udÄ• hu aÃ±Ã±asmimpÄ«ti? etasmiÃ±Ã±
nÄ• metaá¹ƒ abalaá¹ƒ, na kusalaá¹ƒ viya mahÄ• balaá¹ƒ. aÃ±Ã±athÄ• sammattaniyÄ• mo
Ä• sevanavasena pana bhavantarepi taá¹ƒ taá¹ƒ diá¹-á¹-hiá¹ƒ rocetiyeva. tenevÄ• ha __ ``v
nÄ• mesa sattoâ€™â€™ _ti. tasmÄ• ``sakiá¹ƒ nimuggo nimuggo eva bÄ• loâ€™â€™ ti viya
yÄ• disehi pana paccayehi ayaá¹ƒ taá¹ƒ dassanaá¹ƒ okkanto puna kadÄ• ci micchattaniyÄ•
paá¹-icca tato sÄ«sukkhepanamassa na hotÄ«ti na vattabbaá¹ƒ. tena vuttaá¹ƒ __ ``yebhuyy
__edisÄ• _ti ``buddhÄ• nampi atekicchÄ• â€™â€™ tiÄ• dinÄ• vuttasadisÄ• .

__attano_ \Ne II 254/ __nindÄ• bhayenÄ• _ti ``sammÄ• diá¹-á¹-hiÃ±ca nÄ• ma te garahant
upari parehi vattabbanindÄ• bhayena. __ghaá¹-á¹-anabhayenÄ• _ti tathÄ• paresaá¹ƒ apas
parena attano upari kÄ• tabbaniggaho upÄ• rambho, tato parittÄ• so upÄ• rambhabhayaá¹ƒ
upavÄ• dabhayaá¹ƒ hotÄ«ti Ä• ha __ ``upavÄ• dabhayenÄ• â€™â€™ _ti. paá¹-ippassaddhi
etenÄ• ti __abhijjhÄ• vinayo, _ arahattaphalaá¹ƒ. tenÄ• ha __ ``abhijjhÄ• vinayo vuccati ara

paribbÄ• jakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uruvelavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cakkavaggo

1. cakkasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Be II 280/ paá¹-hame __cattÄ• ri cakkÄ• nÄ«_ti ettha cakkaá¹ƒ nÄ• ma c
ratanacakkaá¹ƒ, dhammacakkaá¹ƒ, iriyÄ• pathacakkaá¹ƒ, sampatticakkanti paÃ±cavidhaá¹ƒ
panidaá¹ƒ, samma, rathakÄ• racakkaá¹ƒ chahi mÄ• sehi niá¹-á¹-hitaá¹ƒ chÄ• rattÅ«nehÄ«â
idaá¹ƒ dÄ• rucakkaá¹ƒ. ``pitarÄ• pavattitaá¹ƒ cakkaá¹ƒ anuvattetÄ«â€™â€™ ti (SN a I 215)
``mayÄ• pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562; Bv 27.17; J I 1.104; I 5.100, 103) idaá¹ƒ c
``catucakkaá¹ƒ navadvÄ• raâ€™â€™ nti (SN a I 29, 109) idaá¹ƒ iriyÄ• pathacakkaá¹ƒ. ``cat
cakkÄ• ni yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒ pavattatÄ«â€™â
sampatticakkaá¹ƒ. idhÄ• pi etadeva adhippetanti Ä• ha __ ``cattÄ• ri sampatticakkÄ• ni vatta
__anucchavike dese_ti puÃ±Ã±akiriyÄ• ya sammÄ• paá¹-ipattiyÄ• anurÅ«padese. __sevan
upasaá¹…kamanaá¹ƒ. __bhajanaá¹ƒ_ bhattivasena payirupÄ• sanaá¹ƒ. __attano sammÄ•
cittasantÄ• nassa yoniso á¹-hapanaá¹ƒ. saddhÄ• dÄ«su nivesananti Ä• ha __ ``saceâ€™â€
pamÄ• á¹‡a_nti idameva pubbekatapuÃ±Ã±atÄ• saá¹…khÄ• taá¹ƒ sampatticakkaá¹ƒ eva et
pamÄ• á¹‡abhÅ«taá¹ƒ itaresaá¹ƒ kÄ• raá¹‡abhÄ• vato \Ne II 255/. tenÄ• ha __ ``yena hÄ«â
katapuÃ±Ã±o __puggalo attÄ• naá¹ƒ sammÄ• á¹-hapeti_ akatapuÃ±Ã±assa tadabhÄ• vato

cakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹…gahasuttavaá¹‡á¹‡anÄ•

<32> dutiye __tassa dÄ• nameva dÄ• tabba_nti pabbajitassa pabbajitaparikkhÄ• raá¹ƒ patt
gihiparikkhÄ• raá¹ƒ vatthÄ• vudhayÄ• nasayanÄ• di dÄ• tabbaá¹ƒ. __sabba_nti sabbaá¹ƒ u
nÄ• seti_ makkhibhÄ• ve á¹-hatvÄ• . __telena viya makkhetÄ«_ti satadhotatelena makkheti
__atthavaá¸• á¸• hanakathÄ• _ti hitÄ• vahakathÄ• . kathÄ• gahaá¹‡aÃ±cettha nidassanama
kÄ• yappayogopi \Be II 281/ __atthacariyÄ• _. aá¹-á¹-hakathÄ• yaá¹ƒ pana vacippayogavas
__samÄ• nattatÄ• _ti sadisabhÄ• vo, samÄ• naá¹-á¹-hÄ• ne á¹-hapanaá¹ƒ, taá¹ƒ panassa s
attasadisatÄ• karaá¹‡amukhena ekasambhogatÄ• . attano sukhuppattiyaá¹ƒ tassa ca dukkh
attanÄ• ekasambhogatÄ• ti Ä• ha __ ``samÄ• nasukhadukkhabhÄ• voâ€™â€™ _ti. sÄ• ca
nisajjÄ• dinÄ• pÄ• kaá¹-Ä• hotÄ«ti dassento __ ``ekÄ• saneâ€™â€™ _tiÄ• dimÄ• ha.

tattha jÄ• tiyÄ• hÄ«no bhogena adhiko dussaá¹…gaho hoti. na hi sakkÄ• tena saddhiá¹ƒ e
jÄ• tiyÄ• hÄ«nattÄ• . tassa tathÄ• akariyamÄ• ne ca so kujjhati bhogena adhikattÄ• , tasm
bhogena hÄ«no jÄ• tiyÄ• adhikopi dussaá¹…gaho hoti. so hi ``ahaá¹ƒ jÄ• timÄ• â€™â€™ t
ekaparibhogaá¹ƒ icchati, tasmiá¹ƒ akariyamÄ• ne kujjhati. ubhohipi hÄ«no susaá¹…gaho ho
saddhiá¹ƒ ekaparibhogaá¹ƒ icchati jÄ• tiyÄ• hÄ«nabhÄ• vato, na akariyamÄ• no kujjhati bh
ubhohi sadisopi susaá¹…gahoyeva. sadisabhÄ• veneva itarena saha ekaparibhogassa pac
tassa kujjhanassa abhÄ• vato. bhikkhu dussÄ«lo dussaá¹…gaho hoti. na hi sakkÄ• tena sa
kÄ• tuá¹ƒ, akariyamÄ• ne ca kujjhati. sÄ«lavÄ• pana susaá¹…gaho hoti. sÄ«lavÄ• hi adÄ«
akariyamÄ• nepi saá¹…gahe na kujjhati, aÃ±Ã±aá¹ƒ attanÄ• saddhiá¹ƒ paribhogaá¹ƒ akaro

cittena passati pesalabhÄ• vato. tato eva paribhogopi anena saddhiá¹ƒ sukaro hoti, tasmÄ• sadiso. pabbajito ce, sÄ«lavÄ• puggalo \Ne II 256/. evaá¹ƒ samÄ• nattatÄ• ya saá¹…gahet sace gahaá¹-á¹-hassa jÄ• tiyÄ• pabbajitassa sÄ«lena sadiso hoti, tassÄ• yaá¹ƒ samÄ• natt sesaá¹ƒ suviÃ±Ã±eyyameva.

saá¹…gahasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ«hasuttavaá¹‡á¹‡anÄ•

<33> tatiye \Be II 282/ __sÄ«ho_ti parissayasahanato paá¹-ipakkhahananato ca ``sÄ«hoâ€ migÄ• dhipati. __cattÄ• ro_ti samÄ• nepi sÄ«hajÄ• tibhÄ• ve vaá¹‡á¹‡avisesÄ• disiddhena idÄ• ni nÄ• mato vaá¹‡á¹‡ato Ä• hÄ• rato dassetvÄ• idhÄ• dhippetasÄ«haá¹ƒ nÄ• nappakÄ ``tiá¹‡asÄ«hoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tiá¹‡abhakkho sÄ«ho __tiá¹‡asÄ«ho_ purima ``sÄ• kapatthivoâ€™â€™ ti (pÄ• á¹‡ini II 1.60). kÄ• á¸·avaá¹‡á¹‡atÄ• ya __kÄ• á¸·asÄ«ho_ tenÄ• ha __ ``kÄ• á¸·agÄ• visadiso, paá¹‡á¸• upalÄ• savaá¹‡á¹‡agÄ• visadisoâ€™â€™ _ti kesaro kesarakalomo etassa atthÄ«ti __kesarÄ«_. lÄ• khÄ• parikammakatehi viya pÄ• dapa

kammÄ• nubhÄ• vasiddhaadhipaccamahesakkhatÄ• hi __sabbamigagaá¹‡assa rÄ• jÄ• . s ``sÄ«hassa vihÄ• ro kiriyÄ• evaá¹ƒ hotÄ«â€™â€™ ti katvÄ• vuttaá¹ƒ.

__samaá¹ƒ patiá¹-á¹-hÄ• petvÄ• _ti sabbabhÄ• gehi samameva bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• __Ä• kaá¸• á¸• hitvÄ• _ti purato Ä• kaá¸• á¸• hitvÄ• . __abhiharitvÄ• _ti abhimukhaá¹ƒ harit vinÄ• saá¹ƒ. vÄ«satiyaá¹-á¹-hikaá¹ƒ á¹-hÄ• naá¹ƒ __usabhaá¹ƒ_.

__samasÄ«ho_ti samajÄ• tiko samappabhÄ• vo ca sÄ«ho. __samÄ• nosmÄ«_ti desanÄ• r __na bhÄ• yati. sakkÄ• yadiá¹-á¹-hibalavatÄ• yÄ• _ti ``ke aÃ±Ã±e amhehi uttaritarÄ• , atha mahÄ• balÄ• â€™â€™ ti evaá¹ƒ balÄ• timÄ• nanimittÄ• ya ahaá¹ƒkÄ• rahetubhÅ«tÄ• ya sa balavabhÄ• vena. __sakkÄ• yadiá¹-á¹-hiyÄ• pahÄ«nattÄ• _ti nirahaá¹ƒkÄ• rattÄ• attasineh samugghÄ• tattÄ• __na bhÄ• yati_.

__tathÄ• _ \Ne II 257/ __tathÄ• _ti sÄ«hasadisatÄ• dinÄ• tena tena pakÄ• rena attÄ• naá¹ tamatthaá¹ƒ vivaritvÄ• dassetuá¹ƒ __ ``sÄ«hoti khoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

katamahÄ• bhinÄ«hÄ• rassa lokanÄ• thassa bodhiyÄ• niyatabhÄ• vappattiyÄ• ekantabhÄ ``tÄ«su pÄ• sÄ• desu nivÄ• sakÄ• lo \Be II 283/, magadharaÃ±Ã±o paá¹-iÃ±Ã±Ä• dÄ• nakÄ paribhuttakÄ• loâ€™â€™ tiÄ• dinÄ• abhisambodhito purimÄ• vatthÄ• pi sÄ«hasadisÄ• kat bhÅ«tÅ«pacÄ• ropi hi lokavohÄ• ro. vijjÄ• bhÄ• vasÄ• maÃ±Ã±ato dvivijjaá¹ƒ itaravijjampi e paá¹-iccasamuppÄ• dasammasanato taá¹ƒ puretarasiddhaá¹ƒ viya katvÄ• Ä• ha __ ``tisso

anulomapaá¹-ilomato pavattaÃ±Ä• á¹‡assa vasena __ ``yamakaÃ±Ä• á¹‡amanthanenÄ• â€

__tattha viharantassÄ• _ti ajapÄ• lanigrodhamÅ«le viharantassa. __ekÄ• dasame divase_t
ekÄ• dasame divase. __acalapallaá¹…ke_ti isipatane dhammacakkappavattanatthaá¹ƒ nisin
kenaci appaá¹-ivattiyaá¹ƒ dhammacakkappavattanatthaá¹ƒ nisajjÄ• ti katvÄ• vajirÄ• sanaá¹
acalapallaá¹…kaá¹ƒ vuccati. __imasmiÃ±ca pana pade_ti ``dveme, bhikkhave, antÄ• â€™â
imasmiá¹ƒ saddhammakoá¹-á¹-hÄ• se. __dhammaghoso ... pe ... dasasahassilokadhÄ• tuá¹
``sabbattha á¹-hitÄ• suá¹‡antÅ«â€™â€™ ti adhiá¹-á¹-hÄ• nena. __soá¸·asahÄ• kÄ• rehÄ«
samudayappahÄ• naá¹ƒ, nirodhasacchikiriyÄ• , maggabhÄ• vanÄ• ti ekekasmiá¹ƒ magge c
soá¸·asahi Ä• kÄ• rehi.

paá¹-hamena nayena abhisambodhito purimatarÄ• vatthÄ• pi avassaá¹ƒbhÄ• vitÄ• ya gahe
dassetvÄ• idÄ• ni abhisambuddhÄ• vatthÄ• su eva sÄ«hasadisataá¹ƒ dassetuá¹ƒ __ ``apar
Ä• raddhaá¹ƒ. __aá¹-á¹-hahi kÄ• raá¹‡ehÄ«_ti ``tathÄ• Ä• gatoti tathÄ• gato, tathÄ• gatoti
tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisambuddhoti tath
tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato, abhibhavanaá¹-â
(Sv I 7; Ps I 12; Spk II 3.78; Mp I 1.170; Ud-a 18; It-a 38; Th-a I 3; Bv-a I 2 nidÄ• nakathÄ• ;
Paá¹-is I 37) evaá¹ƒ vuttehi aá¹-á¹-hahi tathÄ• gatasÄ• dhakehi kÄ• raá¹‡ehi. yadipi bhagav
nisinnamatteva abhisambuddho na jÄ• to, tathÄ• pi tÄ• ya nisajjÄ• ya nisinnova panujja sab
abhisambuddho jÄ• to. tathÄ• hi taá¹ƒ \Ne II 258/ ``aparÄ• jitapallaá¹…kaâ€™â€™ nti vucc
bodhipallaá¹…kÄ• vÄ• â€™â€™ _ti vatvÄ• tena aparitussanto __ ``yÄ• va arahattamagga

__iti_ \Be II 284/ __sakkÄ• yo_ti ettha __iti_saddo nidassanattho. tena sakkÄ• yo sarÅ«pat
paricchedato ca dassitoti Ä• ha __ ``ayaá¹ƒ sakkÄ• yoâ€™â€™ _tiÄ• di. ``ayaá¹ƒ sakkÄ• yo
paÃ±cupÄ• dÄ• nakkhandhÄ• sarÅ«pato dassitÄ• . __ ``ettako sakkÄ• yoâ€™â€™ _ti imin
tassa ca parimÄ• á¹‡assa ekantikabhÄ• vaá¹ƒ dassentena __ ``na ito bhiyyo sakkÄ• yo atth
__sabhÄ• vato_ti salakkhaá¹‡ato. __sarasato_ti sakiccato. __pariyantato_ti parimÄ• á¹‡apa
__paricchedato_ti yattake á¹-hÄ• ne tassa pavattitassa paricchindanato. __parivaá¹-umato_
pariyosÄ• nappavattito. __sabbepi paÃ±cupÄ• dÄ• nakkhandhÄ• dassitÄ• honti_ yathÄ• v
sakkÄ• yassa samudayo nÄ• mÄ• _ti ayaá¹ƒ Ä• hÄ• rÄ• disakkÄ• yassa samudayo nÄ• ma
_tiÄ• di. __atthaá¹…gamo_ti nirodho. ``Ä• hÄ• rasamudayÄ• Ä• hÄ• ranirodhÄ• â€™â€™
gahetvÄ• sesesu __Ä• di_-saddena saá¹…gaá¹‡hÄ• ti.

__paá¹‡á¹‡Ä• salakkhaá¹‡apaá¹-imaá¹‡á¸• ita_nti paá¹‡á¹‡Ä• saudayavayalakkhaá¹‡avibh
samudayatthaá¹…gamaggahaá¹‡ato. __khÄ«á¹‡Ä• savattÄ• _ti anavasesaá¹ƒ sÄ• vasesaÃ
parikkhÄ«á¹‡attÄ• . anÄ• gÄ• mÄ«nampi hi bhayaá¹ƒ cittutrÄ• saÃ±ca na hotÄ«ti. __Ã±Ä• a
bhayatupaá¹-á¹-hÄ• napaÃ±Ã±Ä• . __itarÄ• saá¹ƒ pana devatÄ• na_nti akhÄ«á¹‡Ä• savade

dhammÄ• lapanamatta_nti sabhÄ• vakathanamattaá¹ƒ.

__cakka_nti satthu Ä• á¹‡Ä• cakkaá¹ƒ. taá¹ƒ pana dhammato Ä• gatanti __dhammacakkaá
ariyasÄ• vakÄ• naá¹ƒ paá¹-ivedhadhammato Ä• gatanti __dhammacakkaá¹ƒ_. itaresaá¹ƒ de
__dhammacakkaá¹ƒ_. duvidhepi Ã±Ä• á¹‡aá¹ƒ padhÄ• nanti Ã±Ä• á¹‡asÄ«sena vuttaá¹ƒ _
desanÄ• Ã±Ä• á¹‡ampÄ«â€™â€™ _ti. idÄ• ni taá¹ƒ Ã±Ä• á¹‡aá¹ƒ sarÅ«pato dassetuá¹ƒ __
nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yasmÄ• tassa Ã±Ä• á¹‡assa paá¹-ividdhattÄ• bhagav
nayasahassÄ• ni veneyyÄ• naá¹ƒ dassetuá¹ƒ samattho ahosi, tasmÄ• tÄ• ni saá¹-á¹-hi nay
saddhiá¹ƒyeva siddhÄ• nÄ«ti katvÄ• dassento __ ``saá¹-á¹-hiyÄ• ca nayasahassehi paá¹-iv
__tiparivaá¹-á¹-a_nti ``idaá¹ƒ dukkhaâ€™â€™ nti ca ``pariÃ±Ã±eyyaâ€™â€™ nti ca ``pariÃ±
evaá¹ƒ tiparivaá¹-á¹-aá¹ƒ, taá¹ƒyeva __dvÄ• dasÄ• kÄ• raá¹ƒ_. __ta_nti desanÄ• Ã±Ä• á¹‡a
__appaá¹-ipuggalo_ti paá¹-inidhibhÅ«tapuggalarahito. __ekasadisassÄ• _ti nibbikÄ• rassa.

sÄ«hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aggapasÄ• dasuttavaá¹‡á¹‡anÄ•

<34> catutthe \Be II 285/ \Ne II 259/ __aggesu pasÄ• dÄ• _ti seá¹-á¹-hesu pasÄ• dÄ• . __a
seá¹-á¹-habhÅ«tÄ• pasÄ• dÄ• . seá¹-á¹-havacano hettha __agga_saddo. purimasmiá¹ƒ atth
buddhÄ• diratanattayaá¹ƒ vuccati. tesu bhagavÄ• tÄ• va asadisaá¹-á¹-hena, guá¹‡avisiá¹-á
asamasamaá¹-á¹-hena ca aggo. so hi mahÄ• bhinÄ«hÄ• raá¹ƒ dasannaá¹ƒ pÄ• ramÄ«naá¹
bodhisambhÄ• raguá¹‡ehi ceva buddhaguá¹‡ehi ca payojanehi ca sesajanehi asadisoti asa
cassa te guá¹‡Ä• mahÄ• karuá¹‡Ä• dayo, tehi sesasattÄ• naá¹ƒ guá¹‡ehi visiá¹-á¹-haá¹-á¹-
sabbasattuttamatÄ• ya aggo. ye pana purimakÄ• sammÄ• sambuddhÄ• sabbasattehi asam
rÅ«pakÄ• yaguá¹‡ehi ceva dhammakÄ• yaguá¹‡ehi ca samoti asamasamaá¹-á¹-henapi agg
acchariyamanussabhÄ• vato bahujanahitasukhÄ• vahato adutiyaasahÄ• yÄ• dibhÄ• vato ca
yathÄ• ha ---

``ekapuggalassa, bhikkhave, pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ. katamassa ekapuggalassa
sammÄ• sammuddhassa. ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati acchariyam
bhikkhave, loke uppajjamÄ• no uppajjati bahujana ... pe ... sammÄ• sambuddho. ekapuggal
uppajjamÄ• no uppajjati adutiyo asahÄ• yo appaá¹-imo appaá¹-ibhÄ• go appaá¹-ipuggalo as
dvipadÄ• naá¹ƒ aggo. katamo ekapuggalo? tathÄ• gato arahaá¹ƒ sammÄ• sambuddhoâ€™

dhammasaá¹…ghÄ• aÃ±Ã±adhammasaá¹…ghehi asadisaá¹-á¹-hena visiá¹-á¹-haguá¹‡atÄ
aggÄ• . tathÄ• hi tesaá¹ƒ svÄ• kkhÄ• tatÄ• disuppaá¹-ipannatÄ• diguá¹‡avisesehi aÃ±Ã±e
appataraá¹ƒ nihÄ«nÄ• vÄ• natthi, kuto seá¹-á¹-hÄ• . sayameva tehi visiá¹-á¹-haguá¹‡atÄ• y
dullabhuppÄ• daacchariyabhÄ• vabahujanahitasukhÄ• vahaadutiyÄ• sahÄ• yÄ• disabhÄ• v

dullabhapÄ• tubhÄ• vo, tadaggena \Be II 286/ dhammasaá¹…ghÄ• pÄ«ti. __acchariyÄ• _dÄ
aggesu seá¹-á¹-hesu uttamesu pavaresu guá¹‡avisiá¹-á¹-hesu pasÄ• dÄ• ti __aggappasadÄ

dutiyasmiá¹ƒ panatthe yathÄ• vuttesu aggesu buddhÄ• dÄ«su uppattiyÄ• aggabhÅ«tÄ• pa
pana ariyamaggena Ä• gatÄ• aveccappasÄ• dÄ• , te ekanteneva aggabhÅ«tÄ• pasÄ• dÄ•
``idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato \Ne II 260/ ho
1037-1038). aggavipÄ• kattÄ• pi cete __aggappasÄ• dÄ• _. vuttampi cetaá¹ƒ --- ``agge kho
vipÄ• koâ€™â€™ ti (AN a IV 34; It 90).

__apadÄ• vÄ• _tiÄ• dÄ«su __vÄ• _-saddo samuccayattho, na vikappattho. yathÄ• ``anup
uppajjati, uppanno vÄ• kÄ• mÄ• savo pavaá¸• á¸• hatÄ«â€™â€™ ti (MN I 17) ettha anuppa
yathÄ• ca ``bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggah
bhÅ«tÄ• naÃ±ca sambhavesÄ«naÃ±cÄ• ti attho. yathÄ• ca ``aggito vÄ• udakato vÄ• mith
152) ettha aggito ca udakato ca mithubhedato cÄ• ti attho, evaá¹ƒ ``apadÄ• vÄ• ... pe ...
aggamakkhÄ• yatÄ«â€™â€™ ti (AN a IV 34; It 90) etthÄ• pi apadÄ• ca dvipadÄ• cÄ• ti sa
daá¹-á¹-habbo. tena vuttaá¹ƒ ``vÄ• -saddo samuccayattho, na vikappatthoâ€™â€™ ti.

__rÅ«pino_ti rÅ«pavanto. na rÅ«pinoti __arÅ«pino. saÃ±Ã±ino_ti saÃ±Ã±avanto. na saÃ±Ã
``apadÄ• vÄ• â€™â€™ tiÄ• disabbapadehi kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo, ekav
paÃ±cavokÄ• rabhavo, saÃ±Ã±ibhavo, asaÃ±Ã±ibhavo, nevasaÃ±Ã±inÄ• saÃ±Ã±ibhavoti n
anavasesato pariyÄ• diyitvÄ• dasseti. ettha hi rÅ«piggahaá¹‡ena kÄ• mabhavo, rÅ«pabhav
ekavokÄ• rabhavo ca dassito, arÅ«piggahaá¹‡ena arÅ«pabhavo, catuvokÄ• rabhavo ca das
sarÅ«peneva dassitÄ• . apadÄ• diggahaá¹‡ena kÄ• mabhavapaÃ±cavokÄ• rabhavasaÃ±Ã±

kasmÄ• \Be II 287/ panettha yathÄ• adutiyasutte ``dvipadÄ• naá¹ƒ aggoâ€™â€™ ti dvipad
dvipadaggahaá¹‡ameva akatvÄ• apadÄ• diggahaá¹‡aá¹ƒ katanti? vuccate --- adutiyasutte
dvipadaggahaá¹‡ameva kataá¹ƒ. imasmiÃ±hi loke seá¹-á¹-ho nÄ• ma uppajjamÄ• no apada
uppajjati, dvipadesuyeva uppajjati. kataresu dvipadesu? manussesu ceva devesu ca. manus
sakalalokaá¹ƒ vase vattetuá¹ƒ samattho buddho hutvÄ• uppajjati, devesu uppajjamÄ• no da
vase vattanako mahÄ• brahmÄ• hutvÄ• uppajjati, so tassa kappiyakÄ• rako vÄ• Ä• rÄ• m
seá¹-á¹-hataravasenesa dvipadÄ• naá¹ƒ aggoti tattha vuttaá¹ƒ. idha pana anavasesapariyÄ•
vuttaá¹ƒ ``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• ... pe ... nevasaÃ±Ã±inÄ• saÃ±Ã±ino
aggamakkhÄ• yatÄ«â€™â€™ ti \Ne II 261/. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. __ma
akkhÄ• yatÄ«ti padavibhÄ• go. tenevÄ• ha __ ``guá¹‡ehi aggoâ€™â€™ _tiÄ• di.

__aggo vipÄ• ko hotÄ«_ti agge sammÄ• sambuddhe pasannÄ• naá¹ƒ yo pasÄ• do aggo se
tasmÄ• tassa vipÄ• kopi aggo seá¹-á¹-ho uttamakoá¹-ibhÅ«to uá¸·Ä• ratamo paá¹‡Ä«tatam
duvidho lokiyalokuttarabhedato. tesu lokiyassa tÄ• va ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se,

na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ,

devakÄ• yaá¹ƒ paripÅ«ressanti || (DN II 332; It-a 90; SN a I 37).

``buddhoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passa || (Sv I 6; It-a 90).

``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa padavÄ«tihÄ• rassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒâ€™â€™ || (Vin II 305).

``sÄ• dhu \Be II 288/ kho, devÄ• naminda, buddhaá¹ƒ saraá¹‡agamanaá¹ƒ hoti, buddhaá¹ƒ
devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhiggaá¹‡hanti dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡e
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) ---

evamÄ• dÄ«naá¹ƒ suttapadÄ• naá¹ƒ vasena pasÄ• daphalavisesayogo veditabbo, tasmÄ•
saddhiá¹ƒ sampattibhavesu sukhavisesadÄ• yakova daá¹-á¹-habbo.

lokuttaro \Ne II 262/ pana sÄ• maÃ±Ã±aphalavipÄ• kadÄ• yako vaá¹-á¹-adukkhavinivattako
paramparÄ• ya vaá¹-á¹-adukkhaá¹ƒ vinivattetiyeva. vuttaÃ±hetaá¹ƒ ---

``yasmiá¹ƒ samaye, bhikkhave, ariyasÄ• vako attano saddhaá¹ƒ anussarati, nevassa tasmiá
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ ... pe ... na mohapariyuá¹-
cittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, ujugatacittassa pÄ• mojjaá¹ƒ jÄ
pÄ«ti jÄ• yati ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

__dhammÄ• _ti sabhÄ• vadhammÄ• . __saá¹…khatÄ• _ti samecca sambhÅ«ya paccayehi
dhammÄ• . hetÅ«hi paccayehi ca na kehici katÄ• saá¹…khatÄ• ti __asaá¹…khatÄ• , _ apa

saá¹…khatÄ• naá¹ƒ pariyositabhÄ• vena ``asaá¹…khatÄ• â€™â€™ ti puthuvacanaá¹ƒ. __v
aggamakkhÄ• yatÄ«_ti tesaá¹ƒ saá¹…khatÄ• saá¹…khatadhammÄ• naá¹ƒ yo virÄ• gasaá¹.
sabhÄ• veneva saá¹‡hasukhumabhÄ• vato santatarapaá¹‡Ä«tatarabhÄ• vato gambhÄ«rÄ•
madanimmadanÄ• dibhÄ• vato aggaá¹ƒ seá¹-á¹-haá¹ƒ uttamaá¹ƒ pavaranti vuccati. __yadic
attho. __madanimmadano_tiÄ• dÄ«ni sabbÄ• ni nibbÄ• navevacanÄ• ni. tenevÄ• ha __ ``vi
nÄ• mÄ• nÄ«â€™â€™ _ti. __rÄ• gamadÄ• dayo_ti __Ä• di_-saddena mÄ• namadapurisam
__sabbÄ• pipÄ• sÄ• _ti kÄ• mapipÄ• sÄ• dikÄ• sabbÄ• pipÄ• sÄ• . __sabbe Ä• layÄ• sa
kÄ• mÄ• layÄ• dikÄ• sabbepi Ä• layÄ• samugghÄ• taá¹ƒ yanti. __vaá¹-á¹-Ä• nÄ«_ti kamm
__taá¹‡hÄ• _ti aá¹-á¹-hasatappabhedÄ• sabbÄ• pi taá¹‡hÄ• .

__aggo vipÄ• ko hotÄ«_ti etthÄ• pi ---

``ye keci dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se ... pe ... â€™â€™ || (DN II 332; saá¹ƒ ni0 a I 37)

``dhammoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti ... pe ... â€™â€™ || (Sv I 6; It-a 90).

``sÄ• dhu kho, devÄ• naminda, dhammaá¹ƒ saraá¹‡agamanaá¹ƒ hoti, dhammaá¹ƒ saraá¹‡a
evamidhekacce ... pe ... dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) ---

evamÄ• dÄ«naá¹ƒ \Ne II 263/ suttapadÄ• naá¹ƒ vasena dhamme pasÄ• dassa phalavisesay

__saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• _ti janasamÅ«hasaá¹…khÄ• tÄ• yÄ• vatÄ• loke saá¹…g
__tathÄ• gatasÄ• vakasaá¹…gho_ti aá¹-á¹-haariyapuggalasamÅ«hasaá¹…khÄ• to diá¹-á¹-h
tathÄ• gatassa sÄ• vakasaá¹…gho. __aggamakkhÄ• yatÄ«_ti attano sÄ«lasamÄ• dhipaÃ±Ã
tesaá¹ƒ saá¹…ghÄ• naá¹ƒ aggo seá¹-á¹-ho uttamo pavaroti vuccati. __yadida_nti yÄ• ni imÄ
purisayugÄ• ni_ yugaá¸·avasena, paá¹-hamamaggaá¹-á¹-ho paá¹-hamaphalaá¹-á¹-hoti idam
catutthamaggaá¹-á¹-ho catutthaphalaá¹-á¹-hoti idamekaá¹ƒ yugaá¸·anti evaá¹ƒ cattÄ• ri puri
__aá¹-á¹-ha purisapuggalÄ• _ti purisapuggalavasena eko paá¹-hamamaggaá¹-á¹-ho, eko pa
iminÄ• nayena aá¹-á¹-ha purisapuggalÄ• . ettha ca purisoti vÄ• puggaloti vÄ• ekatthÄ• ni
veneyyavasena panevaá¹ƒ vuttaá¹ƒ. __esa bhagavato sÄ• vakasaá¹…gho_ti yÄ• nimÄ• ni y
yugÄ• ni pÄ• á¹-iyekkato aá¹-á¹-ha purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho. __
vuttatthÄ• neva. idhÄ• pi ---

``ye keci saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se ... pe ... â€™â€™ || (DN II 332; SN a I 37).

``saá¹…ghoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti ... pe ... â€™â€™ || (Sv I 6; It-a 90).

``sÄ• dhu \Be II 290/ kho, devÄ• naminda, saá¹…ghaá¹ƒ saraá¹‡agamanaá¹ƒ hoti, saá¹…gh

kho, devÄ• naminda ... pe ... dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) ---

Ä• dÄ«naá¹ƒ suttapadÄ• naá¹ƒ vasena saá¹…ghe pasÄ• dassa phalavisesayogo tassa agg
tathÄ• anuttariyapaá¹-ilÄ• bho sattamabhavÄ• dito paá¹-á¹-hÄ• ya vaá¹-á¹-adukkhasamucc
anuttarasukhÄ• dhigamoti evamÄ• diuá¸·Ä• raphalanipphÄ• danavasena aggavipÄ• katÄ•

gÄ• thÄ• su __aggato_ti agge ratanattaye, aggabhÄ• vato vÄ• pasannÄ• naá¹ƒ. __aggaá¹
buddhasubodhiá¹ƒ dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipattiá¹ƒ, ratanattayassa an
uttamasabhÄ• vaá¹ƒ, dasabalÄ• disvÄ• kkhÄ• tatÄ• disuppaá¹-ipannatÄ• diguá¹‡asabhÄ• v
vijÄ• nantÄ• naá¹ƒ. evaá¹ƒ sÄ• dhÄ• raá¹‡ato aggappasÄ• davatthuá¹ƒ dassetvÄ• idÄ• ni
vibhÄ• gena dassetuá¹ƒ \Ne II 264/ __ ``agge buddheâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __p
aveccappasÄ• dena ca itarappasÄ• dena ca pasannÄ• naá¹ƒ adhimuttÄ• naá¹ƒ. __virÄ• gÅ
sabbassa rÄ• gassa sabbesaá¹ƒ kilesÄ• naá¹ƒ accantavirÄ• gahetubhÅ«te accantaupasam
__sukhe_ti vaá¹-á¹-adukkhakkhayabhÄ• vena saá¹…khÄ• rÅ«pasamasukhabhÄ• vena sukh

__aggasmiá¹ƒ dÄ• naá¹ƒ dadata_nti agge ratanattaye dÄ• naá¹ƒ dadantÄ• naá¹ƒ deyyadha
tattha dharamÄ• naá¹ƒ bhagavantaá¹ƒ catÅ«hi paccayehi upaá¹-á¹-hahantÄ• pÅ«jentÄ• sa
bhagavantaá¹ƒ uddissa dhÄ• tucetiyÄ• dike upaá¹-á¹-hahantÄ• pÅ«jentÄ• sakkarontÄ• bu
``dhammaá¹ƒ pÅ«jessÄ• mÄ• â€™â€™ ti dhammadhare puggale catÅ«hi paccayehi upaá¹-
sakkarontÄ• dhammaÃ±ca ciraá¹-á¹-hitikaá¹ƒ karontÄ• dhamme dÄ• naá¹ƒ dadanti nÄ• ma
catÅ«hi paccayehi upaá¹-á¹-hahantÄ• pÅ«jentÄ• sakkarontÄ• taá¹ƒ uddissa itarasmimpi ta
saá¹…ghe dÄ• naá¹ƒ dadanti nÄ• ma. __aggaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti evaá¹ƒ
uá¸·Ä• raá¹ƒ pariccÄ• gaá¹ƒ uá¸·Ä• raÃ±ca pÅ«jÄ• sakkÄ• raá¹ƒ pavattentÄ• naá¹ƒ divase
kusalaá¹ƒ upacÄ«yati. idÄ• ni tassa puÃ±Ã±assa aggavipÄ• katÄ• ya aggabhÄ• vaá¹ƒ dass
Ä• yÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __Ä• yÅ«_ti dibbaá¹ƒ vÄ• mÄ• nusaá¹ƒ vÄ• agga
__pavaá¸• á¸• hati_ uparÅ«pari \Be II 291/ brÅ«hati. __vaá¹‡á¹‡o_ti rÅ«pasampadÄ• . __ya
__kittÄ«_ti thutighoso. __sukha_nti kÄ• yikaá¹ƒ cetasikaÃ±ca sukhaá¹ƒ. __bala_nti kÄ• yab
Ã±Ä• á¹‡abalaÃ±ca.

__aggassa_ ratanattayassa dÄ• naá¹ƒ __dÄ• tÄ• _. atha vÄ• __aggassa_ deyyadhammas
tattha puÃ±Ã±aá¹ƒ pavattetÄ• . __aggadhammasamÄ• hito_ti aggena pasÄ• dadhammena
samannÄ• gato acalappasÄ• dayutto, tassa vÄ• vipÄ• kabhÅ«tehi bahujanassa piyamanÄ•
__aggappatto pamodatÄ«_ti yattha yattha sattanikÄ• ye uppanno, tattha tattha aggabhÄ• va
adhigato, aggabhÄ• vaá¹ƒ vÄ• lokuttaramaggaphalaá¹ƒ adhigato pamodati abhiramati parit

aggapasÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vassakÄ• rasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came \Ne II 265/ __ariye Ã±Ä• ye_ti saá¹ƒkilesato Ä• rakattÄ• ariye niddose pa
niyyÄ• nikadhammabhÄ• vato Ã±Ä• ye kÄ• raá¹‡eti attho. Ã±Ä• yati nicchayena kamati nibb
paá¹-ivijjhÄ«yati etenÄ• tÄ« Ã±Ä• yo, ariyamaggo. so eva ca sampÄ• pakahetubhÄ• vato kÄ
pana saha vipassanÄ• ya ariyamaggo adhippetoti Ä• ha __ ``sahavipassanake maggeâ€™â
``Ã±Ä• yaá¹ƒ dhammaâ€™â€™ _nti etthÄ• pi eseva nayo.

vassakÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. doá¹‡asuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he __ukkÄ• hi dhÄ• riyamÄ• nÄ• hÄ«_ti dÄ«pikÄ• hi dhÄ• riyamÄ• nÄ• hi, d
dhÄ• riyamÄ• nÄ• su mÄ• pitattÄ• ti vuttaá¹ƒ hoti. taÃ±hi nagaraá¹ƒ ``maá¹…galadivase sub
atikkamÄ«â€™â€™ ti rattimpi ukkÄ• su dhÄ• riyamÄ• nÄ• su mÄ• pitaá¹ƒ. ukkÄ• su á¹-hÄ•
vijjotayantÄ«su \Be II 292/ á¹-hitÄ• patiá¹-á¹-hitÄ• ti mÅ«lavibhÅ«jÄ• dipakkhepena (pÄ• á¹
saddasiddhi veditabbÄ• . niruttinayena vÄ• ukkÄ• su á¹-hitÄ• su á¹-hitÄ• Ä• sÄ«ti __ukkaá
bhaá¹‡anti ``bhÅ«mibhÄ• gasampattiyÄ• manussasampattiyÄ• upakaraá¹‡asampattiyÄ• d
ukkaá¹-á¹-haguá¹‡ayogato __ukkaá¹-á¹-hÄ• _ti nÄ• maá¹ƒ labhatÄ«â€™â€™ ti. __setabya_
nÄ• maá¹ƒ. taá¹ƒ pana kassapadasabalassa jÄ• tanagaranti Ä• ha __ ``atÄ«te kassapasam
jÄ• tanagaraâ€™â€™ _nti.

__vijjantarikÄ• yÄ• _ti vijjuniccharaá¹‡akkhaá¹‡e. __antarato_ti hadaye. __antarÄ• _ti Ä• ra
vemajjhe. __antarikÄ• yÄ• _ti antarÄ• á¸·e. ettha ca ``tadantaraá¹ƒ ko jÄ• neyya (AN b VI 44
antarÄ• kappÄ• gaá¹‡anato asaá¹…khyeyyÄ• (Bv 28.3), antarantarÄ• kathaá¹ƒ opapÄ• t
Ä• dÄ«su viya kÄ• raá¹‡avemajjhesu vattamÄ• nÄ• antarÄ• saddÄ• eva udÄ• haritabbÄ•
cittakkhaá¹‡avivaresu vattamÄ• nÄ• antaraantarikasaddÄ• . antarÄ• saddassa hi ayamatth

ayaá¹ƒ panettha adhippÄ• yo siyÄ• --- yesu antarÄ• saddo vattati, tesu antarasaddopi vatt
antarÄ• saddatthe vattamÄ• no antarasaddo udÄ• haá¹-o. antarÄ• saddo eva vÄ• ``yassan
ettha gÄ• thÄ• sukhatthaá¹ƒ rassaá¹ƒ katvÄ• vuttoti daá¹-á¹-habbaá¹ƒ. antarÄ• saddo eva p
vaá¸• á¸• hetvÄ• ``antarikÄ• â€™â€™ ti vuttoti evamettha udÄ• haraá¹‡odÄ• haritabbÄ• na
daá¹-á¹-habbo. __ayojiyamÄ• ne upayogavacanaá¹ƒ na pÄ• puá¹‡Ä• ti_ sÄ• mivacanassa p
upayogavacanassa icchitattÄ• . tenevÄ• ha __ ``antarÄ• saddena pana yuttattÄ• upayogav

__sakalajambudÄ«pe uppannaá¹ƒ mahÄ• kalahaá¹ƒ vÅ«pasametvÄ• _ti parinibbute bhaga
kusinÄ• ranagaraá¹ƒ parivÄ• retvÄ• á¹-hitehi sesarÄ• jÅ«hi ``amhÄ• kaá¹ƒ dhÄ• tuyo vÄ• d
tiÄ• dinÄ• kosinÄ• rakehi mallehi saddhiá¹ƒ kataá¹ƒ vivÄ• daá¹ƒ vÅ«pasametvÄ• . so kira b
vivÄ• daá¹ƒ sutvÄ• ``ete rÄ• jÄ• no bhagavato parinibbutaá¹-á¹-hÄ• ne vivÄ• daá¹ƒ karonti,

patirÅ«paá¹ƒ, alaá¹ƒ iminÄ• kalahena, vÅ«pasamessÄ• mi naâ€™â€™ nti gantvÄ• unnate
dvebhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ doá¹‡agajjitaá¹ƒ nÄ• ma \Be II 293/ avoca. tattha paá¹
ekapadampi te na jÄ• niá¹ƒsu. dutiyabhÄ• á¹‡avÄ• rapariyosÄ• ne ca ``Ä• cariyassa viya bh
bho saddoâ€™â€™ ti sabbe niravÄ• ahesuá¹ƒ. jambudÄ«patale kira kulaghare jÄ• to yebh
nÄ• ma natthi, atha kho so attano vacanaá¹ƒ sutvÄ• nirave tuá¹‡hÄ«bhÅ«te viditvÄ• puna

``suá¹‡antu bhonto mama ekavÄ• caá¹ƒ,

amhÄ• ka buddho ahu khantivÄ• do.

na hi sÄ• dhuyaá¹ƒ uttamapuggalassa,

sarÄ«rabhÄ• ge siyÄ• sampahÄ• ro ||

``sabbeva bhonto sahitÄ• samaggÄ• ,

sammodamÄ• nÄ• karomaá¹-á¹-habhÄ• ge.

vitthÄ• rikÄ• hontu disÄ• su thÅ«pÄ• ,

bahÅ« janÄ• cakkhumato pasannÄ• â€™â€™ ti || (DN II 237) ---

imaá¹ƒ gÄ• thÄ• dvayaá¹ƒ vatvÄ• taá¹ƒ kalahaá¹ƒ vÅ«pasametvÄ• dhÄ• tuyo aá¹-á¹-hadh
sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``sakalajambudÄ«pe uppannaá¹ƒ mahÄ• kalahaá¹ƒ vÅ«pasam
bhÄ• jessatÄ«â€™â€™ _ti. __lakkhaá¹‡acakkÄ• nÄ«_ti dvÄ«su pÄ• datalesu dve lakkhaá¹

__Ä• savenÄ• _ti \Ne II 267/ kammakilesakÄ• raá¹‡ena Ä• savena. ettha hi tebhÅ«makaÃ±
akusalÄ• dhammÄ• ``Ä• savÄ• â€™â€™ ti vuttÄ• . __devÅ«papattÄ«_ti devesu uppatti nil
yakkhagandhabbatÄ• ya vinimuttÄ• sabbe devÄ• devaggahaá¹‡ena gahitÄ• . __gandhabb
Ä• kÄ• sacÄ• rÄ«. __aha_nti vibhattivipariá¹‡Ä• mena yojetabbaá¹ƒ.

doá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. aparihÄ• niyasuttavaá¹‡á¹‡anÄ•

<37> sattame __nibbÄ• nasantikeyeva caratÄ«_ti kilesanibbÄ• nassa anupÄ• dÄ• parinibb
carati ``na cirasseva adhigamissatÄ«â€™â€™ ti katvÄ• \Be II 294/. gÄ• thÄ• ya __appamÄ
samathavipassanÄ• ya appamajjane rato abhirato, appamÄ• deneva rattindivaá¹ƒ vÄ«tinÄ•

bhayato passanto_ti nirayÅ«papattiÄ• dibhayahetuto pamÄ• daá¹ƒ bhayato passanto. __ab
evarÅ«po samathavipassanÄ• dhammehi maggaphalehi vÄ• parihÄ• nÄ• ya abhabbo. sam
parihÄ• yati, itarÄ• ni ca appattÄ• ni pÄ• puá¹‡Ä• tÄ«ti.

aparihÄ• niyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. patilÄ«nasuttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame __antavÄ• loko_ti ekapassena vaá¸• á¸• hitaá¹ƒ kasiá¹‡animittaá¹ƒ ``lok
takkena vÄ• uppannadiá¹-á¹-hi. lÄ• bhÄ« hi jhÄ• nacakkhunÄ• passitvÄ• gaá¹‡hÄ• ti, itaro
__anantavÄ• _ti samantato vaá¸• á¸• hitaá¹ƒ appamÄ• á¹‡aá¹ƒ kasiá¹‡animittaá¹ƒ ``lokoâ€™
vÄ• uppannadiá¹-á¹-hi. __taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti jÄ«vo sarÄ«raÃ±ca ekameva va
uppannadiá¹-á¹-hi. __vissaá¹-á¹-hÄ• nÄ«_ti sakapariccajanavasena nissaá¹-á¹-hÄ• ni. __van
anÄ• diyanabhÄ• vadassanavasena vuttaá¹ƒ. cattampi hi keci gaá¹‡hanti, nayidamevanti da
``vantÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. na hi yaá¹ƒ yena vantaá¹ƒ, na so taá¹ƒ puna Ä• dÄ«yati
sasantatilaggaá¹ƒ siyÄ• , nayidamevanti dassanatthaá¹ƒ __ ``muttÄ• nÄ«â€™â€™ _ti vutta
``chinnabandhanÄ• ni katÄ• nÄ«â€™â€™ _ti, santatito vinimocanavasena chinnabandhanÄ
muttampi kiÃ±ci muttabandhanaá¹ƒ viya phalaá¹ƒ kuhiÃ±ci tiá¹-á¹-hati, na evamidanti dassa
``pahÄ«nÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• kiÃ±ci dunnissaá¹-á¹-haá¹ƒ puna \Ne II 268/
nissaá¹-á¹-haá¹ƒ ``paá¹-inissaá¹-á¹-haâ€™â€™ nti vuccati, evaá¹ƒ vipassanÄ• ya nissaá¹-á¹
Ä• dinnasadisÄ• ni maggena pahÄ«nÄ• ni paá¹-inissaá¹-á¹-hÄ• ni nÄ• ma hontÄ«ti dassana
``paá¹-inissaá¹-á¹-hÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. tenevÄ• ha __ ``yathÄ• na puna cittaá¹ƒ Ä
paá¹-inissajjitÄ• nÄ«â€™â€™ _ti.

__kÄ• mesanÄ• _ti kÄ• mÄ• naá¹ƒ esanÄ• , kÄ• masaá¹…khÄ• tÄ• vÄ• esanÄ• kÄ• mes
kÄ• mesanÄ• ? yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ• mapipÄ• s
ayaá¹ƒ \Be II 295/ vuccati kÄ• mesanÄ• â€™â€™ ti, tasmÄ• kÄ• marÄ• go ``kÄ• mesanÄ•
__ ``kÄ• mesanÄ• ... pe ... anÄ• gÄ• mimaggena pahÄ«nÄ• â€™â€™ _ti. bhavÄ• naá¹ƒ es
cetaá¹ƒ ``tattha katamÄ• bhavesanÄ• ? yo bhavesu bhavacchando ... pe ... bhavajjhosÄ• m
bhavesanÄ• â€™â€™ ti, tasmÄ• bhavesanarÄ• go rÅ«pÄ• rÅ«pabhavapatthanÄ• ti veditab
pana arahattamaggena pahÄ«yatÄ«â€™â€™ _ti.

brahmacariyassa esanÄ• __brahmacariyesanÄ• _. sÄ• ca maggabrahmacariyassa,
diá¹-á¹-higatikasammatabrahmacariyassa ca gavesanavasena dvippakÄ• rÄ• ti Ä• ha __ ``b
esissÄ• mÄ«â€™â€™ _tiÄ• di. diá¹-á¹-higatikasammatassa brahmacariyassa esanÄ• pi hi b
vuttampi cetaá¹ƒ ---

``tattha katamÄ• brahmacariyesanÄ• ? sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lo

lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ran
paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti
maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , yÄ• evarÅ«p
diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• raá¹ƒ diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micc
titthÄ• yatanaá¹ƒ vipariyesaggÄ• ho, ayaá¹ƒ vuccati brahmacariyesanÄ• â€™â€™ ti (Vibh 9

tasmÄ• diá¹-á¹-higatikasammatassa brahmacariyassa esanÄ• diá¹-á¹-habrahmacariyesanÄ
__ ``diá¹-á¹-hibrahmacariyesanÄ• pana sotÄ• pattimaggeneva paá¹-ippassambhatÄ«â€™â
rÄ• gadiá¹-á¹-hiyo esanÄ• ti \Ne II 269/ dassitaá¹ƒ hoti. na kevalaÃ±ca rÄ• gadiá¹-á¹-hiyo ev
tadekaá¹-á¹-haá¹ƒ kammampi. vuttampi cetaá¹ƒ ---

``tattha katamÄ• kÄ• mesanÄ• ? kÄ• marÄ• go tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakamm
ayaá¹ƒ vuccati kÄ• mesanÄ• . tattha katamÄ• bhavesanÄ• ? bhavarÄ• go tadekaá¹-á¹-haá
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ, ayaá¹ƒ vuccati bhavesanÄ• . tattha kat
antaggÄ• hikÄ• diá¹-á¹-hi tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ
brahmacariyesanÄ• â€™â€™ ti (Vibh 919).

__navavidhamÄ• no_ti ``seyyassa seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• (SN b IV 108; Dh
Ä• gato navavidhamÄ• no.

``kÄ• mesanÄ• â€™â€™ tiÄ• digÄ• thÄ• ya pana __brahmacariyesanÄ• sahÄ• _ti brahma
vibhattilopena hi ayaá¹ƒ niddeso. karaá¹‡atthe vÄ• etaá¹ƒ paccattavacanaá¹ƒ. idaá¹ƒ vuttaá
``brahmacariyesanÄ• ya saddhiá¹ƒ kÄ• mesanÄ• bhavesanÄ• ti tisso esanÄ• â€™â€™ ti. t
sarÅ«pato dassetuá¹ƒ __ ``itisaccaparÄ• mÄ• so, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samussayÄ• â€™
--- iti evaá¹ƒ saccanti parÄ• mÄ• so __itisaccaparÄ• mÄ• so_. idameva saccaá¹ƒ moghama
pavattiÄ• kÄ• raá¹ƒ dasseti. diá¹-á¹-hiyo eva sabbÄ• natthahetubhÄ• vato __diá¹-á¹-hiá¹-á¹-
--- ``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ, bhikkhave, vajjaá¹ƒ vadÄ• mÄ«â€™â€™ ti (AN a I 3
vuddhiyÄ• mÄ• nalobhÄ• dikilesasamussayanena vaá¹-á¹-adukkhasamussayanena ca __s
moghamaÃ±Ã±aâ€™â€™ nti micchÄ• bhinivisamÄ• nÄ• sabbÄ• natthahetukÄ• kilesadukk
diá¹-á¹-hiyo brahmacariyesanÄ• ti vuttaá¹ƒ hoti. etena pavattiÄ• kÄ• rato nibbattito ca brahm
dassitÄ• ti veditabbÄ• .

__sabbarÄ• gavirattassÄ• _ti sabbehi kÄ• mabhavarÄ• gehi virattassa. tato eva taá¹‡hÄ• kk
vimuttattÄ• __taá¹‡hÄ• kkhayavimuttino_ arahato. __esanÄ• paá¹-inissaá¹-á¹-hÄ• _ti kÄ• n
sabbaso nissaá¹-á¹-hÄ• pahÄ«nÄ• . __diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samÅ«hatÄ• _ti brahmacari
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ca paá¹-hamamaggeneva samugghÄ• titÄ• . evampi imissÄ• gÄ• th
veditabbÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

patilÄ«nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ujjayasuttavaá¹‡á¹‡anÄ•

<39> navame \Be II 297/ \Ne II 270/ __anukulayaÃ±Ã±a_nti anukulaá¹ƒ kulÄ• nukkamaá¹ƒ dÄ• tabbadÄ• naá¹ƒ. tenÄ• ha __ ``amhÄ• kaá¹ƒ ... pe ... kulÄ• nukulavasena yajitabbaâ€™ vaá¹ƒsaparamparÄ• ya pacchÄ• duggatapurisehi padÄ• tabbadÄ• naá¹ƒ. evarÅ«paá¹ƒ kula nibaddhadÄ• naá¹ƒ, tasmiá¹ƒ kule daliddÄ• nipi na upacchindanti. tatridaá¹ƒ vatthu --- anÄ• ghare paÃ±ca salÄ• kabhattasatÄ• ni dÄ«yiá¹ƒsu. dantamayasalÄ• kÄ• naá¹ƒ paÃ±casatÄ• kulaá¹ƒ anukkamena dÄ• liddiyena abhibhÅ«taá¹ƒ. ekÄ• tasmiá¹ƒ kule dÄ• rikÄ• ekasalÄ• nÄ• sakkhi. sÄ• pi pacchÄ• sÄ• tavÄ• hanaá¹ƒ raá¹-á¹-haá¹ƒ gantvÄ• khalaá¹ƒ sodhetvÄ• salÄ• kaá¹ƒ adÄ• si. eko thero raÃ±Ã±o Ä• rocesi. rÄ• jÄ• taá¹ƒ Ä• netvÄ• aggamahesiá¹-á paá¹-á¹-hÄ• ya puna paÃ±capi salÄ• kasatÄ• ni pavattesi.

__assamedha_ntiÄ• dÄ«su porÄ• á¹‡akarÄ• jakÄ• le kira sassamedhaá¹ƒ, purisamedhaá¹ƒ vÄ• cÄ• peyyanti cattÄ• ri saá¹…gahavatthÅ«ni ahesuá¹ƒ, yehi rÄ• jÄ• no lokaá¹ƒ saá¹…ga nipphannasassato dasamabhÄ• gaggahaá¹‡aá¹ƒ __sassamedhaá¹ƒ_ nÄ• ma, sassasampÄ mahÄ• yodhÄ• naá¹ƒ chamÄ• sikabhattavetanÄ• nuppadÄ• naá¹ƒ __purisamedhaá¹ƒ_ nÄ• medhÄ• vitÄ• ti attho. daliddamanussÄ• naá¹ƒ hatthe lekhaá¹ƒ gahetvÄ• tÄ«á¹‡i vassÄ• ni sahassadvisahassamattadhanÄ• nuppadÄ• naá¹ƒ __sammÄ• pÄ• saá¹ƒ_ nÄ• ma. taÃ±hi s bandhitvÄ• viya á¹-hapeti, tasmÄ• sammÄ• pÄ• santi vuccati. ``tÄ• ta, mÄ• tulÄ• â€™â€™ saá¹‡havÄ• cÄ• bhaá¹‡anaá¹ƒ __vÄ• cÄ• peyyaá¹ƒ_ nÄ• ma, peyyavajjaá¹ƒ piyavacanatÄ• vatthÅ«hi saá¹…gahitaá¹ƒ raá¹-á¹-haá¹ƒ iddhaÃ±ceva hoti phÄ«taÃ±ca pahÅ«taannapÄ• na manussÄ• mudÄ• modanÄ• ure putte naccentÄ• apÄ• rutagharadvÄ• rÄ• viharanti. idaá abhÄ• vato __niraggaá¸·a_nti vuccati. ayaá¹ƒ porÄ• á¹‡ikÄ• paveá¹‡Ä«. aparabhÄ• ge pan brÄ• hmaá¹‡Ä• imÄ• ni cattÄ• ri saá¹…gahavatthÅ«ni imaÃ±ca raá¹-á¹-hasampattiá¹ƒ pariv assamedhaá¹ƒ purisamedhantiÄ• dike paÃ±ca yaÃ±Ã±e nÄ• ma akaá¹ƒsu. vuttaÃ±hetaá¹ƒ __brÄ• hmaá¹‡adhammiyasutte_ ---

``tesaá¹ƒ \Be II 298/ Ä• si vipallÄ• so, disvÄ• na aá¹‡uto aá¹‡uá¹ƒ ... pe ....

te tattha mante ganthetvÄ• , okkÄ• kaá¹ƒ tadupÄ• gamuâ€™â€™ nti || (Sn 301-304).

idÄ• ni \Ne II 271/ tehi parivattetvÄ• á¹-hapitamatthaá¹ƒ dassento __ ``assamedhaâ€™â€™ __medhantÄ«_ti vadhenti. __dvÄ«hi pariyaÃ±Ã±ehÄ«_ti mahÄ• yaÃ±Ã±assa pubbabhÄ• ge dvÄ«hi parivÄ• rayaÃ±Ã±ehi. __sattanavutipaÃ±capasusataghÄ• tabhiá¹ƒsanassÄ• _ti satta paÃ±cannaá¹ƒ pasusatÄ• naá¹ƒ mÄ• raá¹‡ena bheravassa pÄ• pabhÄ«rukÄ• naá¹ƒ bhayÄ

``chasatÄ• ni niyujjanti, pasÅ«naá¹ƒ majjhime hani.

assamedhassa yaÃ±Ã±assa, Å«nÄ• ni pasÅ«hi tÄ«hÄ«â€™â€™ ti || (Spk-pá¹- I 1.120).

__samma_nti yugacchidde pakkhipitabbadaá¹‡á¸• akaá¹ƒ. __pÄ• santÄ«_ti khipanti. __saá
vahitabbehi. pubbe kira eko rÄ• jÄ• sammÄ• pÄ• saá¹ƒ yajanto sarassatinaditÄ«re pathaviy
nimuggoyeva ahosi, andhabÄ• labrÄ• hmaá¹‡Ä• gatÄ• nugatigatÄ• ``ayaá¹ƒ tassa saggag
tattha sammÄ• pÄ• sayaÃ±Ã±aá¹ƒ paá¹-á¹-hapenti. tena vuttaá¹ƒ __ ``nimuggokÄ• sato pab
appakadivaso yÄ• go, sayÅ«po bahudivasaá¹ƒ neyyo __satrayÄ• go_ti. mantapadÄ• bhisaá
sappimadhÅ«naá¹ƒ __vÄ• ja_miti samaÃ±Ã±Ä• . hiraÃ±Ã±asuvaá¹‡á¹‡agomahiá¹ƒsÄ• di _
sÄ• ragabbhakoá¹-á¹-hÄ• gÄ• rÄ• dÄ«su natthi ettha aggaá¸·anti __niraggaá¸·o_. tattha kira
sÄ• pateyyaá¹ƒ anavasesato anigÅ«hitvÄ• niyyÄ• tÄ«yati.

__mahÄ• rambhÄ• _ti bahupasughÄ• takammÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana ``vividhÄ• y
vakkhamÄ• nattÄ• ``mahÄ• kiccÄ• mahÄ• karaá¹‡Ä«yÄ• â€™â€™ ti paá¹-hamo atthavika
atthavikappo ``mahÄ• rambhÄ• ti papaÃ±cavasena ajeá¸·akÄ• â€™â€™ tiÄ• di vuttanti adh
_tiÄ• dinÄ• Ä• raddho. __nirÄ• rambhÄ• _ti etthÄ• pi vuttanayena attho veditabbo. nanu ca
pÄ• á¹‡Ä• tipÄ• tÄ• diakusalakammassa appamattakampi phalaá¹ƒ nupalabbhati, tasmÄ• t
``na te honti mahapphalÄ• â€™â€™ ti kasmÄ• vuttanti Ä• ha __ ``niravasesattheâ€™â€™
__anukulaá¹ƒ, _ kulÄ• nugatanti attho. ye niccabhattÄ• diá¹ƒ pubbapurisehi paá¹-á¹-hapitaá
anupacchindantÄ• manussÄ• \Be II 299/ dadanti, te anukulaá¹ƒ yajanti nÄ• ma. tenevÄ• h
anukulaá¹ƒ yajantÄ«â€™â€™ _tiÄ• di.

ujjayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. udÄ• yisuttavaá¹‡á¹‡anÄ•

<40> dasame \Ne II 272/ __pÄ• á¹‡asamÄ• rambharahita_nti pÄ• á¹‡aghÄ• tarahitaá¹ƒ. __
lokaá¹ƒ, paá¹‡á¸• ito upapajjatÄ«_ti kÄ• macchandÄ• dibyÄ• pÄ• davirahitattÄ• abyÄ• bajjh
parapÄ«á¸·Ä• bhÄ• ve pana vattabbaá¹ƒ natthi. jhÄ• nasamÄ• pattivasena sukhabahulattÄ•
brahmalokaá¹ƒ jhÄ• napuÃ±Ã±ena, itarapuÃ±Ã±ena pana tadaÃ±Ã±asampattibhavasaá¹…h
paá¹‡á¸• ito sappaÃ±Ã±o upeti. sesaá¹ƒ uttÄ• nameva.

udÄ• yisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cakkavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rohitassavaggo

1. samÄ• dhibhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<41> paÃ±camassa paá¹-hame __diá¹-á¹-hadhammasukhavihÄ• rÄ• yÄ• _ti imasmiá¹ƒyeva
sukhavihÄ• ratthÄ• ya, nikkilesatÄ• ya nirÄ• misena sukhena viharaá¹‡atthÄ• yÄ• ti attho. in
phalasamÄ• pattijjhÄ• nÄ• ni khÄ«á¹‡Ä• savassa Ä• savakkhayÄ• dhigamato aparabhÄ• ge
kathitÄ• ni. __dibbacakkhuÃ±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• yÄ• _ti dibbacakkhuÃ±Ä• á¹‡
dibbacakkhuÃ±Ä• á¹‡aÃ±hi rÅ«pagatassa dibbassa itarassa ca dassanaá¹-á¹-hena idha ``Ã
adhippetaá¹ƒ. __Ä• lokasaÃ±Ã±aá¹ƒ manasi karotÄ«_ti divÄ• vÄ• rattiá¹ƒ vÄ•
sÅ«riyadÄ«pacandamaá¹‡iukkÄ• vijjulatÄ• dÄ«naá¹ƒ Ä• loko divÄ• rattiÃ±ca upaladdho, ya
Ä• lokaá¹ƒ manasi karoti citte á¹-hapeti, tathÄ• ca naá¹ƒ manasi karoti, yathÄ• ssa subhÄ•
viya kasiá¹‡Ä• loko yathicchakaá¹ƒ yÄ• vadicchakaÃ±ca so Ä• loko rattiyaá¹ƒ upatiá¹-á¹-hat
tattha divÄ• saÃ±Ã±aá¹ƒ á¹-hapeti, divÄ• viya vigatathinamiddho hoti. tenÄ• ha __ ``yathÄ•
rattiâ€™â€™ _nti.

__yathÄ• divÄ• Ä• lokasaÃ±Ã±Ä• manasi katÄ• , tatheva naá¹ƒ rattimpi manasi karotÄ«_
Ä• loko, tatheva taá¹ƒ rattiá¹ƒ manasi karoti. __dutiyapade_ti ``yathÄ• rattiá¹ƒ tathÄ• divÄ•
imasmiá¹ƒ \Ne II 273/ vÄ• kye. __esa nayo_ti iminÄ• yathÄ• rattiyaá¹ƒ candÄ• lokÄ• di Ä•
rattiá¹ƒ diá¹-á¹-hÄ• kÄ• reneva divÄ• taá¹ƒ Ä• lokaá¹ƒ manasi karoti citte á¹-hapetÄ«ti imam
__iti vivaá¹-ena cetasÄ• _ti evaá¹ƒ apihitena cittena, thinamiddhÄ• pidhÄ• nena apihitacitten
__apariyonaddhenÄ• _ti samantato anaddhena asaÃ±chÄ• ditena. __kiÃ±cÄ• pÄ«_tiÄ• dinA
samattheti. __Ä• lokasadisaá¹ƒ kataá¹ƒ_ ``yathÄ• divÄ• tathÄ• rattiâ€™â€™ ntiÄ• dinÄ• .

__sattaá¹-á¹-hÄ• nikassÄ• _ti ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™
376; MN I 109) vuttassa sattaá¹-á¹-hÄ• nikassa satisampajaÃ±Ã±assa atthÄ• ya.
__pariggahitavatthÄ• rammaá¹‡atÄ• yÄ• _ti vatthuno Ä• rammaá¹‡assa ca yÄ• thÄ• vato vi
sappaá¹ƒ pariyesantena tassa Ä• saye vidite sopi vidito gahito eva ca hoti mantÄ• gadabale
sukarattÄ• , evaá¹ƒ vedanÄ• ya Ä• sayabhÅ«te vatthumhi Ä• rammaá¹‡e ca vidite Ä• dikam
gahitÄ• eva hoti salakkhaá¹‡ato sÄ• maÃ±Ã±alakkhaá¹‡ato ca tassÄ• gahaá¹‡assa sukara
pariÃ±Ã±Ä• tavatthukassa khÄ«á¹‡Ä• savassa. tassa hi uppÄ• dakkhaá¹‡epi á¹-hitikkhaá¹‡
vedanÄ• viditÄ• pÄ• kaá¹-Ä• honti ``tÄ• vedanÄ• evaá¹ƒ uppajjitvÄ• â€™â€™ tiÄ• dinÄ•
idha vuttÄ• saÃ±Ã±Ä• dayopi avuttÄ• cetanÄ• dayopi viditÄ• va uppajjanti ceva tiá¹-á¹-han
nidassanamattaÃ±hetaá¹ƒ, yadidaá¹ƒ pÄ• á¸·iyaá¹ƒ vedanÄ• saÃ±Ã±Ä• vitakkaggahaá¹‡aá
sabbadhammÄ• nampi uppÄ• dÄ• dito viditabhÄ• vaá¹ƒ dasseti.

apica vedanÄ• ya uppÄ• do vidito hoti, upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti, atthaá¹…gamo vi
vedanÄ• ya uppÄ• do vidito hoti \Be II 301/? avijjÄ• samudayÄ• vedanÄ• samudayo, taá¹‡h

phassasamudayÄ• vedanÄ• samudayoti nibbattilakkhaá¹‡aá¹ƒ passantopi vedanÄ• kkhanc
evaá¹ƒ vedanÄ• ya uppÄ• do vidito hoti. kathaá¹ƒ vedanÄ• ya upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ
manasikaroto khayatupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti, dukkhato manasikaroto bhayatupaá¹
hoti, anattato manasikaroto suÃ±Ã±atupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. evaá¹ƒ vedanÄ• ya
viditaá¹ƒ hoti. iti khayato bhayato suÃ±Ã±ato jÄ• nÄ• ti. kathaá¹ƒ vedanÄ• ya atthaá¹…gam
avijjÄ• nirodhÄ• vedanÄ• nirodho ... pe ... evaá¹ƒ vedanÄ• ya atthaá¹…gamo vidito hoti. im
veditabbo.

__iti rÅ«pa_nti ettha __iti_saddo anavasesato rÅ«passa sarÅ«panidassanatthoti tassa __id
274/ etena sÄ• dhÄ• raá¹‡ato sarÅ«panidassanamÄ• ha, __ettakaá¹ƒ rÅ«pa_nti etena anav
rÅ«paá¹ƒ atthÄ«_ti tabbinimuttassa aÃ±Ã±assa abhÄ• vaá¹ƒ. __iti vedanÄ• _tiÄ• dÄ«supi a
vedanÄ• , ito paraá¹ƒ vedanÄ• natthi. ayaá¹ƒ saÃ±Ã±Ä• ... pe ... ime saá¹…khÄ• rÄ• ... pe
viÃ±Ã±Ä• á¹‡aá¹ƒ, ettakaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ito paraá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ natthÄ«ti eva
Ä• ha __ ``vedanÄ• dÄ«supi eseva nayoâ€™â€™ _ti.

__Ã±Ä• á¹‡ena jÄ• nitvÄ• _ paroparÄ• ni. __paroparÄ• nÄ«_ti parÄ• ni ca oparÄ• ni ca. __
parattabhÄ• vasakattabhÄ• vÄ• dÄ«ni uttamÄ• dhamÄ• ni. __calita_nti taá¹‡hÄ• diá¹-á¹-hiv
rÄ• gÄ• diÄ«gharahito. __atÄ• ri so_ti so evarÅ«po arahÄ• jÄ• tijaraá¹ƒ atari.

samÄ• dhibhÄ• vanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-4. paÃ±habyÄ• karaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

42-44__._ dutiye __etesaá¹ƒ paÃ±hÄ• na_nti ekaá¹ƒsabyÄ• karaá¹‡Ä• dÄ«naá¹ƒ catunnaá
tasmiá¹ƒ á¹-hÄ• ne byÄ• karaá¹‡aá¹ƒ jÄ• nÄ• tÄ«_ti ``cakkhuá¹ƒ aniccaâ€™â€™ nti puá¹-á
ekaá¹ƒseneva byÄ• kÄ• tabbaá¹ƒ. ``aniccÄ• nÄ• ma cakkhuâ€™â€™ nti puá¹-á¹-he pana `
sotampi aniccaâ€™â€™ nti evaá¹ƒ vibhajitvÄ• byÄ• kÄ• tabbaá¹ƒ. ``yathÄ• \Be II 302/ cak
yathÄ• sotaá¹ƒ tathÄ• cakkhuâ€™â€™ nti puá¹-á¹-he ``kenaá¹-á¹-hena pucchasÄ«â€™â€
``dassanaá¹-á¹-hena pucchÄ• mÄ«â€™â€™ ti vutte ``na hÄ«â€™â€™ ti byÄ• kÄ• tabbaá¹ƒ
pucchÄ• mÄ«â€™â€™ ti vutte ``Ä• mÄ• â€™â€™ ti byÄ• kÄ• tabbaá¹ƒ. ``taá¹ƒ jÄ«vaá¹ƒ ta
puá¹-á¹-hena pana ``abyÄ• katametaá¹ƒ bhagavatÄ• â€™â€™ ti á¹-hapetabbo, esa paÃ±ho
jÄ• nÄ• tÄ«ti attho. __atthasamÄ• gamenÄ• _ti atthassa paá¹-ilÄ• bhena laddhabbena. sam
samayo, paá¹-ilÄ• bho. samayo eva __abhisamayo, _ abhimukhabhÄ• vena vÄ• samayo _
padattho veditabbo. sesaá¹ƒ suviÃ±Ã±eyyameva. tatiyacatutthÄ• ni uttÄ• natthÄ• neva.

paÃ±habyÄ• karaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. rohitassasuttÄ• divaá¹‡á¹‡anÄ•

45-46__._ paÃ±came \Ne II 275/ (Spk-pá¹- I 1.107) __ekokÄ• se_ti cakkavÄ• á¸·assa pariya
okÄ• se. __bhumma_nti ``yatthÄ• â€™â€™ ti idaá¹ƒ bhummavacanaá¹ƒ. sÄ• maÃ±Ã±ato v
ti vacanato visiá¹-á¹-havisayameva hoti. ``na jÄ• yati, na mÄ«yatÄ«â€™â€™ ti vatvÄ• puna
upapajjatÄ«â€™â€™ ti kasmÄ• vuttanti Ä• ha __ ``idaá¹ƒ aparÄ• paraá¹ƒ ... pe ... gahitaâ€
__padagamanenÄ• _ti padasÄ• gamanena. __satthÄ• saá¹…khÄ• ralokassa antaá¹ƒ sanc
pakÄ• setukÄ• mo. saá¹…khÄ• ralokassa hi anto nibbÄ• naá¹ƒ.

daá¸·haá¹ƒ thiraá¹ƒ dhanu etassÄ• ti daá¸·hadhanvÄ• , so eva ``daá¸·hadhammÄ• â€™â€™
``daá¸·hadhanÅ«â€™â€™ _ti. __uttamappamÄ• á¹‡aá¹ƒ_ nÄ• ma sahassathÄ• madhanu.
dhanuggaho, na dhanuggahaá¹‡amattenÄ• ti Ä• ha __ ``dhanuggahoti dhanuÄ• cariyoâ€™
vatvÄ• ``sikkhitoâ€™â€™ ti vutte dhanusikkhÄ• ya sikkhitoti viÃ±Ã±Ä• yati. sikkhÄ• ca etta
sikkhantassa ukkaá¹ƒsagatÄ• hotÄ«ti Ä• ha __ ``dvÄ• dasa vassÄ• ni dhanusippaá¹ƒ sikkh
__usabhappamÄ• á¹‡e_ti vÄ«sati yaá¹-á¹-hiyo usabhaá¹ƒ, tasmiá¹ƒ usabhappamÄ• á¹‡e pa
vÄ• lakoá¹-iá¹ƒ. __katahattho_ti paricitahattho. __katasarakkhepo_ti thiralakkhe ca calalakk
dassanavasena \Be II 303/ sarakkhepassa katÄ• pÄ«. tenÄ• ha __ ``dassitasippoâ€™â€™
keci. asanti etenÄ• ti __asanaá¹ƒ, _ kaá¹‡á¸• o. __tÄ• lacchÄ• di_nti tÄ• lacchÄ• yaá¹ƒ. sÄ•
vidatthicaturaá¹…gulÄ• .

__puratthimÄ• samuddÄ• _ti ekasmiá¹ƒ cakkavÄ• á¸·e puratthimÄ• samuddÄ• . samudda
puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ vadati. __pacchimasamuddo_ti etthÄ• pi eseva
adantakÄ• ritaá¹ƒ. __sampatte_ti tÄ• disena javena gacchantena sampatte. __anotatte_ti et
ti padaá¹ƒ Ä• netvÄ• sambandho, tathÄ• ``nÄ• galatÄ• dantakaá¹-á¹-haâ€™â€™ nti etthÄ•
lokantagavesako ahosi, tadÄ• . __dÄ«ghÄ• yukakÄ• lo_ti anekavassasahassÄ• yukakÄ• lo.
sÄ• maÃ±Ã±avasena ekavacanaá¹ƒ, cakkavÄ• á¸·alokÄ• nanti attho. imasmiá¹ƒyeva cakka
nibbattipubbaparicayasiddhÄ• ya nikantiyÄ• .

__sasaÃ±Ã±imhi samanake_ti na rÅ«padhammamattake, atha kho paÃ±cakkhandhasamud
samucchinnasaá¹ƒkilesadhammo. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

rohitassasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. suvidÅ«rasuttavaá¹‡á¹‡anÄ•

<47> sattame \Ne II 276/ __suvidÅ«ravidÅ«ra_-saddÄ• naá¹ƒ samÄ• natthÄ• naá¹ƒyeva ek
niddeso dÅ«rÄ• sannabhÄ• vassa apekkhÄ• siddhattÄ• idhÄ• dhippetassa dÅ«rabhÄ• vas
anÄ• sannabhÄ• vadassanatthaá¹ƒ katanti Ä• ha __ ``kenaci pariyÄ• yena anÄ• sannÄ• ni
sesamettha uttÄ• nameva.

suvidÅ«rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. visÄ• khasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame vÄ• kkaraá¹‡acÄ• turiyato vacanaguá¹‡ahetÅ«naá¹ƒ pÅ«riyÄ• porÄ«, p
tÄ• ya __poriyÄ• _. tenÄ• ha __ ``paripuá¹‡á¹‡avÄ• cÄ• yÄ• â€™â€™ _ti, akkharapadapari
attho. __apalibuddhÄ• yÄ• _ti pittÄ• dÄ«hi \Be II 304/ na vibaddhÄ• ya ananubundhitÄ• ya.
anelÄ• ya agalÄ• ya niddosÄ• ya agaá¸·itapadabyaÃ±janÄ• ya ca. therassa hi kathayato pa
na parihÄ• yati. tenÄ• ha __ ``anelagalÄ• yÄ• ti niddosÄ• ya ceva agaá¸·itÄ• ya cÄ• â€™â€
__niddosÄ• yÄ• _ti atthato ca byaÃ±janato ca vigatadosÄ• ya. __apatitapadabyaÃ±janÄ• y
avirahitapadabyaÃ±janÄ• ya. atha vÄ• __anelagalÄ• yÄ• _ti na elaá¹ƒ dosaá¹ƒ galatÄ«ti ar
avicchinnavÄ• cÄ• ya anelagalÄ• ya yathÄ• dandhamanussÄ• mukhena kheá¸·aá¹ƒ gaá¸·
evarÅ«pÄ• ya. atha kho niddosÄ• ya visadavÄ• cÄ• yÄ• ti attho. vivaá¹-á¹-appakÄ• sinÄ« v
vivaá¹-á¹-amuttÄ• ti katvÄ• Ä• ha __ ``vivaá¹-á¹-apariyÄ• pannÄ• yÄ• â€™â€™ _ti, vivaá¹-
pavattÄ• yÄ• ti attho. vivaá¹-á¹-appakÄ• sinÄ« hi vÄ• cÄ• vivaá¹-á¹-aá¹ƒ paricchijja Ä• pÄ•
navalokuttaradhammo sabbadhammehi samussitaá¹-á¹-hena abbhuggataá¹-á¹-hena ca dha
``abbhuggataá¹-á¹-henÄ• â€™â€™ _tiÄ• di. sesamettha suviÃ±Ã±eyyameva.

visÄ• khasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vipallÄ• sasuttavaá¹‡á¹‡anÄ•

<49> navame aniccÄ• dÄ«ni vatthÅ«ni niccantiÄ• dinÄ• viparÄ«tato asantÄ«ti vipallÄ• sÄ•
vipallÄ• so __saÃ±Ã±Ä• vipallÄ• so_. itaresupi tÄ«su eseva nayo. evamete catunnaá¹ƒ vatt
tesu vatthÅ«su saÃ±Ã±Ä• dÄ«naá¹ƒ vasena dvÄ• dasa honti. tesu aá¹-á¹-ha sotÄ• pattimag
subha_nti saÃ±Ã±Ä• cittavipallÄ• sÄ• sakadÄ• gÄ• mimaggena tanukÄ• honti, anÄ• gÄ• n
sukha_nti saÃ±Ã±Ä• cittavipallÄ• sÄ• arahattamaggena pahÄ«yantÄ«ti veditabbÄ• . sesam

vipallÄ• sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. upakkilesasuttavaá¹‡á¹‡anÄ•

<50> dasame \Be II 305/ __upakkiliá¹-á¹-habhÄ• vakaraá¹‡enÄ• _ti malÄ«nabhÄ• vakaraá
surÄ• ya catubbidhassa ca merayassÄ• _ti ettha pÅ«vasurÄ• , piá¹-á¹-hasurÄ• , odanasurÄ
sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±ca surÄ• . pupphÄ• savo, phalÄ• savo, madhvÄ• savo, guá¸
catubbidhaá¹ƒ merayaá¹ƒ nÄ• ma. tattha pÅ«ve bhÄ• jane pakkhipitvÄ• tajjaá¹ƒ udakaá¹ƒ
__pÅ«vasurÄ• _. evaá¹ƒ sesasurÄ• pi. __kiá¹‡á¹‡Ä• _ti pana tassÄ• surÄ• ya bÄ«jaá¹ƒ vu

``modakÄ• â€™â€™ tipi vuccanti, te pakkhipitvÄ• katÄ• __kiá¹‡á¹‡apakkhittÄ• _.
dhÄ• takiÄ• savÄ• dinÄ• nÄ• sambhÄ• rehi saá¹ƒyojitÄ• __sambhÄ• rasaá¹ƒyuttÄ• . _mad
ciraparivÄ• sito __pupphÄ• savo_. panasÄ• diphalaraso __phalÄ• savo_. muddikÄ• raso __
__guá¸·Ä• savo_.

upakkilesasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rohitassavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. puÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ•

<51> dutiyassa \Be II 306/ \Ne II 278/ paá¹-hame __puÃ±Ã±Ä• bhisandÄ• _ti vÄ• puÃ±Ã±a
niccaá¹ƒ pavattiyamÄ• nÄ• ni hi puÃ±Ã±Ä• ni abhisandanaá¹-á¹-hena ``puÃ±Ã±Ä• bhisandÄ
__aparimita_nti Ä• á¸·hakagaá¹‡anÄ• ya aparimitaá¹ƒ, yojanavasena panassa parimÄ• á¹‡a
heá¹-á¹-hÄ• mahÄ• pathaviyÄ• upari Ä• kÄ• sena parato cakkavÄ• á¸·apabbatena majjhe
dÄ«papabbatapariyantehi paricchinnattÄ• yojanato sakkÄ• pamÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ. __bl
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akehi bheravÄ• rammaá¹‡ehi. tathÄ• hi taá¹ƒ
mahÄ• sarÄ«ramacchakumbhÄ«layakkharakkhasamahÄ• nÄ• gadÄ• navÄ• dÄ«naá¹ƒ savi
vaá¸·avÄ• mukhapÄ• tÄ• lÄ• dÄ«naá¹ƒ aviÃ±Ã±Ä• á¹‡akÄ• naÃ±ca bheravÄ• rammaá¹‡Ä•
vuccati. sesamettha uttÄ• nameva.

paá¹-hamapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ•

<52> dutiye __sotÄ• pannassa saddhÄ• adhippetÄ• _ti sotÄ• pannassa maggenÄ• gatÄ•

dutiyapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. paá¹-hamasaá¹ƒvÄ• sasuttÄ• divaá¹‡á¹‡anÄ•

53-54__._ tatiye yathÄ• kammaá¹ƒ tÄ• tÄ• gatiyo __ara_nti upagacchantÄ«ti ariyÄ• , sattÄ

ariyÄ• ti __kadariyÄ• _. thaddhamaccharino, thaddhena maccharena samannÄ• gatÄ• ti att
thaddhamacchariyasadisaÃ±hi \Ne II 279/ kucchitaá¹ƒ \Be II 307/ sabbadÄ• nihÄ«naá¹ƒ na
Ä• dibhÅ«tassa bhogasampattiÄ• disabbasampattÄ«naá¹ƒ mÅ«labhÅ«tassa dÄ• nassa nise
``kadariyÄ• ti thaddhamaccharinoâ€™â€™ _ti. ekacco hi attano vasanaá¹-á¹-hÄ• ne bhikkh
na vandati. aÃ±Ã±attha gato vihÄ• raá¹ƒ pavisitvÄ• sakkaccaá¹ƒ vanditvÄ• madhurappaá¹
``kiá¹ƒ, bhante, amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ nÄ• gacchatha, sampanno padeso, pa
yÄ• gubhattÄ• dÄ«hi upaá¹-á¹-hÄ• naá¹ƒ kÄ• tuâ€™â€™ nti. bhikkhu ``saddho ayaá¹ƒ upÄ
yÄ• gubhattÄ• dÄ«hi saá¹…gaá¹‡hÄ• ti.

atheko thero tassa gÄ• maá¹ƒ gantvÄ• piá¹‡á¸• Ä• ya carati. so taá¹ƒ disvÄ• aÃ±Ã±ena v
pavisati. sacepi sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchati, hatthena vanditvÄ• ``ayyassa bhikkha
kammena gacchÄ• mÄ«â€™â€™ ti pakkamati. thero sakalagÄ• maá¹ƒ caritvÄ• tucchapatt
mudumacchariyaá¹ƒ nÄ• ma. yena adÄ• yakopi dÄ• yako viya paÃ±Ã±Ä• yati. idha pana th
adhippetaá¹ƒ. yena samannÄ• gato bhikkhÅ«su piá¹‡á¸• Ä• ya paviá¹-á¹-hesu ``therÄ• á¹-h
``kiá¹ƒ mayhaá¹ƒ pÄ• dÄ• rujjantÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• silÄ• thambho viya khÄ• á
tiá¹-á¹-hati, sÄ• mÄ«cimpi na karoti, kuto dÄ• naá¹ƒ. ayamidha adhippeto. tena vuttaá¹ƒ __
thaddhena maccharena samannÄ• gatÄ• ti atthoâ€™â€™ _ti. maccharaá¹ƒ maccheraá¹ƒ m

__paribhÄ• sakÄ• _ti bhikkhÅ« gharadvÄ• re á¹-hite disvÄ• ``kiá¹ƒ tumhe kasitvÄ• Ä• gat
mayaá¹ƒ attanopi na labhÄ• ma, kuto tumhÄ• kaá¹ƒ, sÄ«ghaá¹ƒ nikkhamathÄ• â€™â€™ tiÄ
__yÄ• cakÄ• naá¹ƒ vacanassa atthaá¹ƒ jÄ• nantÄ«_ti ettha kiÃ±cÄ• pi bhikkhÅ« gharadvÄ•
atthato pana ``bhikkhaá¹ƒ dethÄ• â€™â€™ ti vadanti nÄ• ma ariyÄ• ya yÄ• canÄ• ya. vutta
tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• â€™â€™ ti (Mil IV 5.9). tatra ye ``mayaá¹ƒ pacÄ• m
pacamÄ• ne patvÄ• alabhantÄ• kuhiá¹ƒ labhissatÄ«â€™â€™ ti deyyadhammaá¹ƒ saá¹ƒvi
yÄ• cakÄ• naá¹ƒ vacanassa atthaá¹ƒ jÄ• nanti nÄ• ma Ã±atvÄ• kattabbakaraá¹‡ato. catutth

paá¹-hamasaá¹ƒvÄ• sasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. samajÄ«vÄ«suttÄ• divaá¹‡á¹‡anÄ•

55-56__._ paÃ±came \Ne II 280/ \Be II 308/ __anuggaá¹‡hanattha_nti nakulamÄ• tÄ• naku
dvinnaá¹ƒ saá¹…gahatthÄ• ya. nakulassa dÄ• rakassa pitÄ• __nakulapitÄ• . nakulamÄ• tÄ
sesamettha uttÄ• nameva. chaá¹-á¹-he natthi vattabbaá¹ƒ.

samajÄ«vÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. suppavÄ• sÄ• suttÄ• divaá¹‡á¹‡anÄ•

57-60__._ sattame __Ä• yubhÄ• gapaá¹-ilÄ• bhinÄ« hotÄ«_ti Ä• yukoá¹-á¹-hÄ• sassa paá¹-
__tividhaloka_nti sattasaá¹…khÄ• rabhÄ• janasaá¹…khÄ• taá¹ƒ tividhaá¹ƒ lokaá¹ƒ. __vidita
katvÄ• . __lokavidÅ«na_nti karaá¹‡atthe sÄ• mivacananti Ä• ha __ ``buddhehi pasatthÄ• â€
aá¹-á¹-hamanavamadasamÄ• ni uttÄ• natthÄ• neva.

suppavÄ• sÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puÃ±Ã±Ä• bhisandavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7) 2. pattakammavaggo

1-4. pattakammasuttÄ• divaá¹‡á¹‡anÄ•

61-64__._ dutiyassa paá¹-hame ye aniá¹-á¹-hÄ• na honti, te iá¹-á¹-hÄ• ti adhippetÄ• ti Ä• h
``aniá¹-á¹-hapaá¹-ikkhepena iá¹-á¹-hÄ• â€™â€™ _ti. __iá¹-á¹-hÄ• _ti ca pariyiá¹-á¹-hÄ• vÄ•
iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• ti attho. gavesitampi hi iá¹-á¹-hanti vuccati, taá¹ƒ idha nÄ• dh
manasmiá¹ƒ. __kantÄ• _ti vÄ• kamanÄ«yÄ• , kÄ• metabbÄ• ti attho. __manaá¹ƒ appÄ• ya
manaá¹ƒ vaá¸• á¸• henti. kammasÄ• dhano idha __bhoga_-saddoti Ä• ha __ ``bhogÄ• ti bh
__dhammÅ«paghÄ• taá¹ƒ katvÄ• _ kusaladhammaá¹ƒ vinodetvÄ• . upanijjhÄ• yÄ«yantÄ«ti
\Be II 309/ Ä• ha __ ``sukhadukkhesu upanijjhÄ• yitabbattÄ• â€™â€™ _ti, sukhadukkhesu
anussaritabbattÄ• ti attho. __sandiá¹-á¹-hasambhattehÄ«_ti ettha tattha tattha saá¹…gamm
nÄ• tidaá¸·hamittÄ• __sandiá¹-á¹-hÄ• , _ suá¹-á¹-hu bhattÄ• sinehavanto daá¸·hamittÄ• __

__visamalobha_nti balavalobhaá¹ƒ. __sukhita_nti saÃ±jÄ• tasukhaá¹ƒ. __pÄ«á¹‡ita_nti dh
tathÄ• bhÅ«to pana yasmÄ• balasampanno hoti, tasmÄ• __ ``balasampannaá¹ƒ karotÄ«â€

sobhane kÄ• yikavÄ• casikakamme ratoti sÅ«rato ukÄ• rassa dÄ«ghaá¹ƒ katvÄ• , tassa bh
kÄ• yikavÄ• casiko avÄ«tikkamo. so pana atthato susÄ«labhÄ• voti Ä• ha __ ``khantisoracc
adhivÄ• sanakkhantiyaÃ±ca susÄ«latÄ• ya ca niviá¹-á¹-hÄ• â€™â€™ _ti. __ekamattÄ• na_
rÄ• gÄ• dÄ«naÃ±hi pubbabhÄ• giyaá¹ƒ damanÄ• di paccekaá¹ƒ icchitabbaá¹ƒ, na maggakk
paá¹-isaá¹…khÄ• namukhena pajahanato. __ekamattÄ• na_nti vÄ• vivekavasena ekaá¹ƒ e
tenevÄ• ha __ ``ekaá¹ƒ attanova attabhÄ• vaâ€™â€™ _ntiÄ• di. __uparÅ«paribhÅ«mÄ«sÅ
chakÄ• masaggasaá¹…khÄ• tÄ• su uparÅ«parikÄ• mabhÅ«mÄ«su. kammassa phalaá¹ƒ __
uccagÄ• mÄ«ti Ä• ha __ ``uddhamaggamassÄ• â€™â€™ _ti. suvagge niyuttÄ• , suvaggap
dasannaá¹ƒ visesÄ• na_nti dibbaÄ• yuvaá¹‡á¹‡ayasasukhaÄ• dhipateyyÄ• naÃ±ceva iá¹-á¹
phalavisesÄ• naá¹ƒ. vaá¹‡á¹‡aggahaá¹‡ena cettha sako attabhÄ• vavaá¹‡á¹‡o gahito, rÅ«p
rÅ«pÄ• rammaá¹‡aá¹ƒ. dutiyatatiyacatutthÄ• ni uttÄ• natthÄ• neva.

pattakammasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rÅ«pasuttavaá¹‡á¹‡anÄ•

<65> paÃ±came paminoti uá¸·Ä• ratÄ• divisesaá¹ƒ etenÄ• ti pamÄ• á¹‡aá¹ƒ, rupakÄ• yo pa
__rÅ«pappamÄ• á¹‡o_. tato eva rÅ«pe pasannoti __rÅ«pappasanno. ghoso_ti cettha thutig
paccayalÅ«khatÄ• . __dhammÄ• _ti sÄ«lÄ• dayo guá¹‡adhammÄ• adhippetÄ• . imesaá¹ƒ
nÄ• nÄ• karaá¹‡aá¹ƒ pÄ• á¸·iyaá¹ƒyeva Ä• gataá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``katamo \Be II 310/ ca puggalo rÅ«pappamÄ• á¹‡o rÅ«pappasanno? idhekacco puggalo Ä•
II 282/ pariá¹‡Ä• haá¹ƒ vÄ• passitvÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• passitvÄ• pÄ• ripÅ«riá¹ƒ vÄ
pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti. ayaá¹ƒ vuccati puggalo rÅ«pappamÄ• á¹‡o r

``katamo ca puggalo ghosappamÄ• á¹‡o ghosappasanno? idhekacco puggalo paravaá¹‡á¹‡
parapasaá¹ƒsanÄ• ya paravaá¹‡á¹‡ahÄ• rikÄ• ya tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• da
puggalo ghosappamÄ• á¹‡o ghosappasanno.

``katamo ca puggalo lÅ«khappamÄ• á¹‡o lÅ«khappasanno? idhekacco puggalo cÄ«varalÅ«
pattalÅ«khaá¹ƒ vÄ• passitvÄ• senÄ• sanalÅ«khaá¹ƒ vÄ• passitvÄ• vividhaá¹ƒ vÄ• dukka
tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti. ayaá¹ƒ vuccati puggalo lÅ«khappamÄ•

``katamo ca puggalo dhammappamÄ• á¹‡o dhammappasanno? idhekacco puggalo sÄ«laá¹
passitvÄ• paÃ±Ã±aá¹ƒ vÄ• passitvÄ• tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti
dhammappamÄ• á¹‡o dhammappasannoâ€™â€™ ti (Pp 171-172).

tattha __Ä• roha_nti uccataá¹ƒ. sÄ• ca kho tasmiá¹ƒ tasmiá¹ƒ kÄ• le pamÄ• á¹‡ayuttÄ• da
__pariá¹‡Ä• ha_nti nÄ• tikisathÅ«latÄ• vasena pÄ«á¹‡ataá¹ƒ. __saá¹‡á¹-hÄ• na_nti tesaá¹ƒ
aá¹…gapaccaá¹…gÄ• naá¹ƒ susaá¹‡á¹-hitataá¹ƒ dÄ«gharassavaá¹-á¹-Ä• diyuttaá¹-á¹-hÄ• n
__pÄ• ripÅ«ri_nti sabbesaá¹ƒ sarÄ«rÄ• vayavÄ• naá¹ƒ paripuá¹‡á¹‡ataá¹ƒ avikalataá¹ƒ. __
gahetvÄ• _ti tasmiá¹ƒ rÅ«pe rÅ«pasampattiyaá¹ƒ pamÄ• á¹‡abhÄ• vaá¹ƒ upÄ• dÄ• ya. __p
adhimokkhaá¹ƒ janeti uppÄ• deti.

__paravaá¹‡á¹‡anÄ• yÄ• _ti ``asuko ediso ca ediso cÄ• â€™â€™ ti parassa guá¹‡avacane
parammukhÄ• parassa silÄ• ghuppÄ• dakena abhitthavanena parena thutivasena, gÄ• thÄ
thomanÄ• yÄ• ti vuttaá¹ƒ hoti. __parapasaá¹ƒsanÄ• yÄ• _ti parammukhÄ• parassa guá¹‡a
__paravaá¹‡á¹‡ahÄ• rikÄ• yÄ• _ti \Be II 311/ paramparavaá¹‡á¹‡ahÄ• rikÄ• ya paramparÄ•
upasaá¹ƒhÄ• rena. __tatthÄ• _ti tasmiá¹ƒ thutighose.

__cÄ«varalÅ«kha_nti thÅ«lajiá¹‡á¹‡abahutunnakatÄ• dicÄ«varassa lÅ«khabhÄ• vaá¹ƒ. __p
anekaganthikÄ• haá¹-atÄ• dipattassa \Ne II 283/ lÅ«khabhÄ• vaá¹ƒ. __vividhaá¹ƒ vÄ• dukk
dhutaá¹…gÄ• divasena pavattanÄ• nÄ• vidhaá¹ƒ dukkaracariyaá¹ƒ. __sÄ«laá¹ƒ vÄ• passitv
visuddhaá¹ƒ kÄ• yavacÄ«sucaritaá¹ƒ Ã±Ä• á¹‡acakkhunÄ• passitvÄ• , jhÄ• nÄ• diadhigam
vipassanÄ• bhiÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ paÃ±Ã±aá¹ƒ vÄ• passitvÄ• ti attho.

evametasmiá¹ƒ catuppamÄ• á¹‡e lokasannivÄ• se buddhesu appasannÄ• mandÄ• , pasan
hi buddharÅ«pato uttari pasÄ• dÄ• vahaá¹ƒ rÅ«paá¹ƒ nÄ• ma natthi. ghosappamÄ• á¹‡assa
uttari pasÄ• dÄ• vaho ghoso nÄ• ma natthi. lÅ«khappamÄ• á¹‡assa kÄ• sikÄ• ni vatthÄ• ni
kaÃ±canabhÄ• janÄ• ni tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavike sabbasampattiyutte pÄ• sÄ• d
paá¹ƒsukÅ«lacÄ«varaselamayapattarukkhamÅ«lÄ• disenÄ• sanasevino buddhassa bhagav
pasÄ• dÄ• vahaá¹ƒ aÃ±Ã±aá¹ƒ lÅ«khaá¹ƒ nÄ• ma natthi. dhammappamÄ• á¹‡assa sadeva
asÄ• dhÄ• raá¹‡asÄ«lÄ• diguá¹‡assa tathÄ• gatassa sÄ«lÄ• diguá¹‡ato uttari pasÄ• dÄ• va
natthi. iti bhagavÄ• imaá¹ƒ catuppamÄ• á¹‡ikaá¹ƒ lokasannivÄ• saá¹ƒ muá¹-á¹-hinÄ• gahe

__pamÄ• á¹‡iá¹ƒsÅ«_ti pamÄ• á¹‡aá¹ƒ aggahesuá¹ƒ. __niyakajjhatte tassa guá¹‡aá¹ƒ na j
abbhantare pavattamÄ• naá¹ƒ sÄ«lÄ• diguá¹‡aá¹ƒ na jÄ• nÄ• ti. sesaá¹ƒ suviÃ±Ã±eyyamev

rÅ«pasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ahirÄ• jasuttavaá¹‡á¹‡anÄ•

<67> sattame __daá¹-á¹-havisÄ• nevÄ• _ti avadhÄ• raá¹‡ena diá¹-á¹-havisÄ• dayo nivattet
cattÄ• ro Ä• sÄ«visÄ• daá¹-á¹-haviso, diá¹-á¹-haviso, phuá¹-á¹-haviso, vÄ• tavisoti pacceka
hontÄ«ti visavegavikÄ• ravasena \Be II 312/ soá¸·asa vuttÄ• . tesu daá¹-á¹-havisÄ• naá¹ƒye
itaresanti dasseti. sesaá¹ƒ suviÃ±Ã±eyyameva.

ahirÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. devadattasuttavaá¹‡á¹‡anÄ•

<68> aá¹-á¹-hame \Ne II 284/ __kÄ• le sampatte_ti gabbhassa paripÄ• kagatattÄ• vijÄ• ya
__potaka_nti assatariyÄ• puttaá¹ƒ. ``phalaá¹ƒ ve kadaliá¹ƒ hantÄ«â€™â€™ tiÄ• digÄ• thÄ•
pattavaá¹-á¹-ipasavassa ucchinnattÄ• phaluppatti kadaliyÄ• parÄ• bhavÄ• ya hotÄ«ti Ä• ha
kadaliá¹ƒ hantÄ«â€™â€™ _ti. __kukkujakaá¹ƒ_ nÄ• ma kadaliyÄ• pupphanÄ• á¸·aá¹ƒ. tath
osadhÄ«naá¹ƒ __ ``phalaá¹ƒ veá¸·uá¹ƒ naá¸·aâ€™â€™ _nti vuttaá¹ƒ. ayaá¹ƒ panettha piá¹‡
attano phalaá¹ƒ kadaliveá¸·unaá¸·e vinÄ• seti, gabbho ca assatariá¹ƒ, evaá¹ƒ attano kamma
asappurisaá¹ƒ vinÄ• setÄ«ti.

devadattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<69> navame padahati etehÄ«ti __padhÄ• nÄ• ni. uttamavÄ«riyÄ• ni_ seá¹-á¹-havÄ«riyÄ• sÄ• dhanato. __kilesÄ• naá¹ƒ saá¹ƒvaratthÄ• yÄ• _ti yathÄ• abhijjhÄ• dayo na uppajjanti, e upaá¹-á¹-hÄ• nena kilesÄ• naá¹ƒ saá¹ƒvaraá¹‡atthÄ• ya. __pajahanatthÄ• yÄ• _ti kÄ• mavi vinodanatthÄ• ya. __padhÄ• na_nti tasseva pajahanassa sÄ• dhanavasena pavattavÄ«riya dhammÄ• naá¹ƒ brÅ«hanatthÄ• yÄ• _ti bojjhaá¹…gasaá¹…khÄ• tÄ• naá¹ƒ kusaladhammÄ• __padhÄ• na_nti tasseva vaá¸• á¸• hanassa sÄ• dhanavasena pavattavÄ«riyaá¹ƒ.

padhÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. adhammikasuttavaá¹‡á¹‡anÄ•

<70> dasame __visama_nti bhÄ• vanapuá¹ƒsakametaá¹ƒ. tenÄ• ha __ ``visamÄ• hutvÄ• a akÄ• le. bhummatthe hetaá¹ƒ karaá¹‡avacanaá¹ƒ. pakaá¹-á¹-haá¹ƒ \Be II 313/ padhÄ• naá¹ paÃ±jasÄ• , aÃ±jasaá¹ƒ pagatÄ• paá¹-ipannÄ• ti vÄ• paÃ±jasÄ• , pakatimaggagÄ• mino. n amaggappaá¹-ipannÄ• . te pana yasmÄ• maggato apagatÄ• nÄ• ma honti, tasmÄ• vuttaá _tiÄ• di.

gÄ• thÄ• su pana evamettha sambandho veditabbo. __gunnaá¹ƒ ce taramÄ• nÄ• na_nti gÄ __jimhaá¹ƒ gacchati puá¹…gavo_ti yadi yÅ«thapati usabho kuá¹-ilaá¹ƒ gacchati. __sabbÄ• gacchantÄ«_ti \Ne II 285/ sabbÄ• tÄ• gÄ• viyo kuá¹-ilameva gacchanti. kasmÄ• ? __nette kuá¹-ilagatattÄ• . so hi tÄ• saá¹ƒ paccayiko upaddavaharo ca. __evameva_nti yathÄ• cetaá padhÄ• nasammato, yadi so adhammacÄ• rÄ« siyÄ• , ye tassa anujÄ«vino, sabbepi adham pakatisampadaá¹ƒ sampÄ• deti. yasmÄ• etadevaá¹ƒ, tasmÄ• __sabbaá¹ƒ raá¹-á¹-haá¹ƒ du adhammiko_.

adhammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pattakammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8) 3. apaá¹‡á¹‡akavaggo

1-2. padhÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

71-72__._ tatiyavaggassa paá¹-hame yavati tena phalaá¹ƒ missitaá¹ƒ viya hotÄ«ti __yoni, _
kÄ• raá¹‡aá¹ƒ. __assÄ• _ti yathÄ• vuttassa bhikkhuno. __paripuá¹‡á¹‡a_nti avikalaá¹ƒ anav
khepetÄ«ti __Ä• savakkhayo, _ aggamaggo. idha pana arahattaphalaá¹ƒ adhippetanti Ä• ha
``arahattatthÄ• yÄ• â€™â€™ _ti. dutiyaá¹ƒ uttÄ• nameva.

padhÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-5. sappurisasuttÄ• divaá¹‡á¹‡anÄ•

73-75__._ tatiye \Be II 314/ __paÃ±hatthÄ• ya abhinÄ«to_ti paÃ±hakaraá¹‡atthÄ• ya abhim
__alambitaá¹ƒ katvÄ• _ti alambaá¹ƒ katvÄ• , ayameva vÄ• pÄ• á¹-ho, vipalambaá¹ƒ akatvÄ
__avajÄ• nÄ• tÄ«_ti avaÃ±Ã±aá¹ƒ karoti, nindatÄ«ti attho. catutthapaÃ±came natthi vattabb

sappurisasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kusinÄ• rasuttavaá¹‡á¹‡anÄ•

<76> chaá¹-á¹-he \Ne II 286/ nagaraá¹ƒ pavisitukÄ• mÄ• uyyÄ• nato upecca vattanti gacch
__upavattanaá¹ƒ_. yatheva hi kalambanaditÄ«rato rÄ• jamÄ• tuvihÄ• radvÄ• rena thÅ«pÄ•
evaá¹ƒ hiraÃ±Ã±avatikÄ• ya pÄ• rimatÄ«rato sÄ• lavanaá¹ƒ uyyÄ• naá¹ƒ, yathÄ• anurÄ• d
dakkhiá¹‡apacchimadisÄ• ya, evaá¹ƒ taá¹ƒ uyyÄ• naá¹ƒ kusinÄ• rÄ• ya dakkhiá¹‡apacchim
thÅ«pÄ• rÄ• mato dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisanamaggo pÄ• cÄ«namukho gantv
uyyÄ• nato sÄ• lapanti pÄ• cÄ«namukhÄ• gantvÄ• uttarena nivattÄ• , tasmÄ• taá¹ƒ ``upa
__antare_ti dvinnaá¹ƒ sÄ• larukkhÄ• naá¹ƒ vemajjhe. tattha hi paÃ±Ã±Ä• piyamÄ• nassa m
sÄ«sabhÄ• ge hoti, ekÄ• pÄ• dabhÄ• ge. tatrapi eko taruá¹‡asÄ• lo sÄ«sabhÄ• gassa Ä• s
apica __yamakasÄ• lÄ• _ nÄ• ma mÅ«lakhandhaviá¹-apapattehi aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹
vadanti.

__dveá¸·haka_nti dvidhÄ• gÄ• ho, anekaá¹ƒsaggÄ• hoti attho. __vimatÄ«_ti saá¹ƒsayÄ• pa
``vinicchituá¹ƒ asamatthatÄ• â€™â€™ _ti. __taá¹ƒ vo vadÄ• mÄ«_ti taá¹ƒ saá¹ƒsayavantaá
tumhe vadÄ• mÄ«ti. __nikkaá¹…khabhÄ• vapaccakkhakaraá¹‡a_nti buddhÄ• dÄ«su tesaá¹
nikkaá¹…khabhÄ• vassa paccakkhakÄ• riyÄ• yÄ• thÄ• vato tamatthaá¹ƒ paá¹-ivijjhitvÄ• á¹
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva. __etthÄ• _ti etasmiá¹ƒ atthe.

kusinÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. acinteyyasuttavaá¹‡á¹‡anÄ•

<77> sattame \Be II 315/ __lokacintÄ• _ti lokasannivesappaá¹-isaá¹ƒyuttÄ• vÄ«maá¹ƒsÄ• kho candimasÅ«riyÄ• â€™â€™ _tiÄ• di. __nÄ• á¸·ikerÄ• dayo_ti __Ä• di_-saddena avuttÄ• osadhitiá¹‡avanappatiÄ• dÄ«naá¹ƒ saá¹…gaho. __evarÅ«pÄ• lokacintÄ• _ti edisÄ• vuttas lokacintÄ• .

acinteyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dakkhiá¹‡asuttavaá¹‡á¹‡anÄ•

<78> aá¹-á¹-hame \Ne II 287/ __dÄ• nasaá¹…khÄ• tÄ• ya dakkhiá¹‡Ä• yÄ• _ti deyyadham visuddhi nÄ• ma mahÄ• jutikatÄ• . sÄ• pana mahapphalatÄ• ya veditabbÄ• ti Ä• ha __ ``m __visujjhatÄ«_ti na kilissati, amalinÄ• mahÄ• jutikÄ• mahÄ• vipphÄ• rÄ• hotÄ«ti attho. __ rÄ• gÄ• diasucividhamanena sucisabhÄ• vo. __lÄ• makadhammo_ti hÄ«nasabhÄ• vo pÄ• ekantanihÄ«nÄ• . jÅ«jako sÄ«lavÄ• kalyÄ• á¹‡adhammo na hoti, tassa mahÄ• bodhisattas dÄ• napÄ• ramiyÄ• matthakaá¹ƒ gaá¹‡hantaá¹ƒ mahÄ• pathavikampanasamatthaá¹ƒ jÄ• t Ä• ha __ ``vessantaramahÄ• rÄ• jÄ• kathetabboâ€™â€™ _tiÄ• di. __uddharatÄ«_ti bahula laddhabbavinipÄ• tato uddharati, tasmÄ• natthi mayhaá¹ƒ kiÃ±ci cittassa aÃ±Ã±atthattanti

__petadakkhiá¹‡a_nti pete uddissa dÄ• tabbadakkhiá¹‡aá¹ƒ. __pÄ• pitakÄ• leyevÄ• _ti ``id petassa hotÅ«â€™â€™ ti taá¹ƒuddisanavasena pattiyÄ• pÄ• pitakÄ• leyeva. __assÄ• _ti p phalasampattilabhÄ• panavasena pÄ• puá¹‡i. ayaÃ±hi pete uddissa dÄ• ne dhammatÄ• . t pariccÄ• gavasena ativiya dÄ• najjhÄ• sayataá¹ƒ buddhappamukhassa ca saá¹…ghassa ukkaá¹ƒsagataguá¹‡avisiá¹-á¹-hataá¹ƒ sandhÄ• yÄ• ha __ ``asadisadÄ• naá¹ƒ kathetabbaâ

dakkhiá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. vaá¹‡ijjasuttÄ• divaá¹‡á¹‡anÄ•

79-80__._ navame \Be II 316/ __taá¹ƒsadisÄ• _ti yÄ• disÄ• vaá¹‡ijjÄ• payuttÄ• ayathÄ• d sampajjati, tÄ• disÄ• vÄ• ti attho. __chedaá¹ƒ gacchatÄ«_ti vinÄ• saá¹ƒ pÄ• puá¹‡Ä• ti. adh visiá¹-á¹-hÄ• ti __parÄ• dhippÄ• yo_. tenevÄ• ha __ ``ajjhÄ• sayato adhikataraphalÄ• hotÄ __cÄ«varÄ• dinÄ• paccayena vadeyyÄ• sÄ«_ti cÄ«varÄ• dipaccayahetu maá¹ƒ vadeyyÄ• cÄ«varÄ• dinÄ• paccayena attho hoti, tadÄ• maá¹ƒ yÄ• ceyyÄ• sÄ«ti attho. sesaá¹ƒ suviÃ uttÄ• nameva.

vaá¹‡ijjasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

apaá¹‡á¹‡akavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(9) 4. macalavaggo

1-6. pÄ• á¹‡Ä• tipÄ• tasuttÄ• divaá¹‡á¹‡anÄ•

81-86__._ catutthassa \Ne II 288/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva. paÃ±came (Spk-p
paccÄ• jÄ• toâ€™â€™ tiÄ• dikena appakÄ• sabhÄ• vena tamatÄ«ti tamo, tena tamena yutt
tathÄ• hi taá¹ƒyogato puggalassa tabbohÄ• ro yathÄ• ``maccherayogato maccharoâ€™â€
appakÄ• sabhÄ• vena tamo tamabhÅ«to andhakÄ• raá¹ƒ viya jÄ• to, andhakÄ• rattaá¹ƒ vÄ•
vuttalakkhaá¹‡aá¹ƒ tamameva paramparato ayanaá¹ƒ gati niá¹-á¹-hÄ• etassÄ• ti __tamapa
tamaggahaá¹‡ena khandhatamo kathito, na andhakÄ• ratamo. __khandhatamo_ti ca sampa
daá¹-á¹-habbÄ• . ``ucce kule paccÄ• jÄ• toâ€™â€™ tiÄ• dikena pakÄ• sabhÄ• vena jotetÄ«
jotinÄ• yuttotiÄ• di sabbaá¹ƒ vuttanayena veditabbaá¹ƒ. __itare dve_ti jotitamaparÄ• yaá¹‡o
jotijotiparÄ• yaá¹‡oti itare dve puggale.

veá¹‡uvettÄ• divilÄ«vehi peá¸·abhÄ• janÄ• dikÄ• rakÄ• __vilÄ«vakÄ• rakÄ• _. migamacch
__nesÄ• dÄ• , _ mÄ• gavikamacchabandhÄ• dayo. rathesu cammena \Be II 317/ nahaá¹‡al
cammakÄ• rÄ• . puiti karÄ«sassa nÄ• maá¹ƒ, taá¹ƒ kusenti apanentÄ«ti __pukkusÄ• , _ pup
__dubbaá¹‡á¹‡o_ti virÅ«po. __okoá¹-imako_ti Ä• rohÄ• bhÄ• vena heá¹-á¹-himako, rassakÄ
``lakuá¹‡á¸• akoâ€™â€™ _ti. laku viya ghaá¹-ikÄ• viya á¸• eti pavattatÄ«ti __lakuá¹‡á¸• ak
nimÄ«latÄ«ti __kÄ• á¹‡o_. taá¹ƒ panassa nimÄ«lanaá¹ƒ ekena akkhinÄ• dvÄ«hipi vÄ• ti Ä•
ubhayacchikÄ• á¹‡o vÄ• â€™â€™ _ti. kuá¹‡anaá¹ƒ kuá¹‡o, hatthavekallaá¹ƒ, so etassa attl
vuccati pÄ• davikalo. heá¹-á¹-himakÄ• yasaá¹…khÄ• to sarÄ«rassa pakkho padeso hato as
__ ``pÄ«á¹-hasappÄ«â€™â€™ _ti. padÄ«pe padÄ«pane etabbaá¹ƒ netabbanti __padÄ«pey
telakapÄ• lÄ• diupakaraá¹‡aá¹ƒ. __vutta_nti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ.

__Ä• gamanavipattÄ«_ti Ä• gamanaá¹-á¹-hÄ• navasena vipatti ``Ä• gamo etthÄ• â€™â€™
__pubbuppannapaccayavipattÄ«_ti paá¹-hamuppannapaccayavasena viparÄ• vatti. caá¹‡á¸
mÄ• tÄ• pitaro paá¹-hamuppannapaccayo. __pavattapaccayavipattÄ«_ti pavatte sukhapacc
nihÄ«nakule uppannopi koci vibhavasampanno siyÄ• , ayaá¹ƒ pana duggato durÅ«po. __Ä•
II 289/ Ä• jÄ«vanupÄ• yavasena vipatti. sukhena hi jÄ«vikaá¹ƒ pavattetuá¹ƒ upÄ• yabhÅ«tÄ
natthi, pupphachaá¸• á¸• anasilÄ• koá¹-á¹-anÄ• dikammaá¹ƒ pana katvÄ• jÄ«vikaá¹ƒ pavat
``kasiravuttikeâ€™â€™ _ti. __attabhÄ• vavipattÄ«_ti upadhivipatti. __dukkhakÄ• raá¹‡asam
kÄ• yikacetasikadukkhuppattiyÄ• paccayasamodhÄ• naá¹ƒ. __sukhakÄ• raá¹‡avipattÄ«_ti
__upabhogavipattÄ«_ti upabhogasukhassa vinÄ• so anupaladdhi. joti ceva jotiparÄ• yaá¹‡a
chaá¹-á¹-haá¹ƒ uttÄ• nameva.

pÄ• á¹‡Ä• tipÄ• tasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. puttasuttavaá¹‡á¹‡anÄ•

<87> sattame __ma-kÄ• ro padasandhikaro_ ``aÃ±Ã±amaÃ±Ã±aâ€™â€™ ntiÄ• dÄ«su viy
thirasamaá¹‡o. abhisiÃ±citabboti __abhiseko_ti kammasÄ• dhano \Be II 318/ abhisekasadd
``abhisekaá¹ƒ kÄ• tuá¹ƒ yuttoâ€™â€™ _ti.

__bÄ• kulatthero viyÄ• _ti thero hi mahÄ• yasassÄ«, tassa puttadhÄ«taro nattupanattakÄ•
cÄ«varÄ• ni kÄ• retvÄ• rajÄ• petvÄ• samugge pakkhipitvÄ• pahiá¹‡anti. therassa nahÄ• n
á¹-hapenti. thero tÄ• ni nivÄ• seti ceva pÄ• rupati ca. tenevetaá¹ƒ vuttaá¹ƒ.

__khadiravanamagge sÄ«valitthero viyÄ• _ti satthari kira taá¹ƒ maggaá¹ƒ paá¹-ipanne deva
ayyassa sÄ«valittherassa sakkÄ• raá¹ƒ karissÄ• mÄ• â€™â€™ ti cintetvÄ• ekekayojane vi
ekayojanato uddhaá¹ƒ gantuá¹ƒ adatvÄ• pÄ• tova uá¹-á¹-hÄ• ya dibbÄ• ni yÄ• guÄ• dÄ«ni
sÄ«valitthero kahaá¹ƒ nisinnoâ€™â€™ ti vicaranti. thero attano abhihaá¹-aá¹ƒ buddhappam
bhikkhusaá¹…ghassa dÄ• pesi. evaá¹ƒ satthÄ• saparivÄ• ro tiá¹ƒsayojanikaá¹ƒ kantÄ• raá
puÃ±Ã±aphalaá¹ƒ anubhavamÄ• nova agamÄ• si. tenevetaá¹ƒ vuttaá¹ƒ.

__aá¹-á¹-hakanÄ• garasutte Ä• nandatthero viyÄ• _ti aá¹-á¹-hakanÄ• garako kira gahapati
pasÄ«ditvÄ• paÃ±casatagghanakaá¹ƒ vihÄ• raá¹ƒ kÄ• retvÄ• adÄ• si. taá¹ƒ sandhÄ• yeta

__pilindavacchatthero viyÄ• _ti therassa kira iddhÄ• nubhÄ• vena pasannÄ• manussÄ• sa
290/ bhesajjÄ• ni abhihariá¹ƒsu. pakatiyÄ• pi ca Ä• yasmÄ• pilindavaccho lÄ• bhÄ« hoti pa
bhesajjÄ• naá¹ƒ, laddhaá¹ƒ laddhaá¹ƒ parisÄ• ya vissajjeti. tenetaá¹ƒ vuttaá¹ƒ __ ``gilÄ• na
pilindavacchatthero viyÄ• â€™â€™ _ti.

__tiá¹‡á¹‡ampi sannipÄ• tena nibbattÄ• nÄ«_ti pittÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi visamÄ• naá¹
atisÄ«tÄ• dibhÄ• vena utÅ«naá¹ƒ pariá¹‡Ä• moti Ä• ha __ ``atisÄ«taatiuá¹‡haututo jÄ• tÄ• n
visadiso utu utupariá¹‡Ä• mo, tato jÄ• tÄ• ni __utupariá¹‡Ä• majÄ• ni, _ visabhÄ• gaututo jÄ
jaá¹…galadesavÄ• sÄ«naÃ±hi anÅ«padese vasantÄ• naá¹ƒ visabhÄ• gova utu uppajjati, an
jaá¹…galadeseti. evaá¹ƒ malayasamuddatÄ«rÄ• divasenapi utuvisabhÄ• gatÄ• uppajjatiyev
utupariá¹‡Ä• majÄ• ni nÄ• ma.

attano \Be II 319/ pakaticariyÄ• naá¹ƒ visamaá¹ƒ kÄ• yassa pariharaá¹‡avasena __visama
pana accÄ• sanaatiá¹-á¹-hÄ• nÄ• dinÄ• veditabbÄ• nÄ«ti Ä• ha __ ``accÄ• sanaatiá¹-á¹-hÄ
__Ä• di_-saddena mahÄ• bhÄ• ravahaá¹‡asudhÄ• koá¹-á¹-anaadesakÄ• lacaraá¹‡Ä• dÄ«n
upakkamato nibbattÄ• ni __opakkamikÄ• ni, _ ayaá¹ƒ coroti vÄ• pÄ• radÄ• rikoti vÄ• gahe
jaá¹‡á¹‡ukakapparamuggarÄ• dÄ«hi nippothanaupakkamaá¹ƒ paccayaá¹ƒ katvÄ• uppannÄ

``vadhabandhanÄ• diupakkamena nibbattÄ• nÄ«â€™â€™ _ti. __kevala_nti bÄ• hiraá¹ƒ pac
kevalaá¹ƒ, tena vinÄ• ti attho. tenÄ• ha __ ``pubbekatakammavipÄ• kavaseneva jÄ• tÄ• nÄ

puttasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-10. saá¹ƒyojanasuttÄ• divaá¹‡á¹‡anÄ•

88-90__._ aá¹-á¹-hame sotÄ• panno catÅ«hi vÄ• tehi indakhÄ«lo viya parappavÄ• dehi aka
samannÄ• gatattÄ• sÄ• sane laddhappatiá¹-á¹-ho __samaá¹‡amacalo_ nÄ• mÄ• ti Ä• ha _
laddhappatiá¹-á¹-hattÄ• â€™â€™ _tiÄ• di. __thaddhabhÄ• vakarÄ• naá¹ƒ kilesÄ• naá¹ƒ sab
cittassa thaddhabhÄ• vakarÄ• naá¹ƒ uddhambhÄ• giyakilesÄ• naá¹ƒ sabbaso abhÄ• vÄ• _
sukhumÄ• labhÄ• vappattito. navamadasamÄ• ni suviÃ±Ã±eyyÄ• neva.

saá¹ƒyojanasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

macalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10) 5. asuravaggo

1-2. asurasuttÄ• divaá¹‡á¹‡anÄ•

91-92__._ paÃ±camassa \Ne II 291/ paá¹-hamadutiyÄ• ni uttÄ• natthÄ• neva.

asurasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dutiyasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<93> tatiye \Be II 320/ __appaá¹-ivÄ• nÄ«_ti bhÄ• vappadhÄ• no niddesoti Ä• ha __ ``aniva
``appaá¹-ivÄ• nitÄ• â€™â€™ ti vattabbe ``appaá¹-ivÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. tathÄ• hi v
antarÄ• eva paá¹-igamanaá¹ƒ nivattanaá¹ƒ paá¹-ivÄ• naá¹ƒ, taá¹ƒ assa atthÄ«ti paá¹-ivÄ• n
appaá¹-ivÄ• nÄ«, tassa bhÄ• vo __appaá¹-ivÄ• nitÄ• , _ anivattanÄ• ti attho. __appaá¹-ivÄ•
itthiliá¹…gavasenevÄ• yaá¹ƒ niddeso. antarÄ• yeva paá¹-igamanaá¹ƒ nivattanaá¹ƒ paá¹-ivÄ
__appaá¹-ivÄ• nÄ«, _ anivattanÄ• ti attho.

dutiyasamÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. tatiyasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<94> catutthe __saá¹‡á¹-hapetabba_nti sammadeva á¹-hapetabbaá¹ƒ. yathÄ• pana á¹-hap
hoti, taá¹ƒ dassetuá¹ƒ __ ``sannisÄ• detabbaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __sannisÄ•
samÄ• dhippaá¹-ipakkhe kilese sannisÄ«dÄ• pentena cittaá¹ƒ gocarajjhatte sannisÄ«dÄ• pe
kÄ• tabba_nti abyaggabhÄ• vÄ• pÄ• danena ekaggaá¹ƒ kÄ• tabbaá¹ƒ. __samÄ• dahitabba
appitaá¹ƒ hoti, evaá¹ƒ sammÄ• sammadeva Ä• dahitabbaá¹ƒ, suá¹-á¹-hu Ä• ropetabbaá¹ƒ
attho.

tatiyasamÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. chavÄ• lÄ• tasuttÄ• divaá¹‡á¹‡anÄ•

95-96__._ paÃ±came \Ne II 292/ __chavÄ• lÄ• ta_nti chavÄ• naá¹ƒ daá¸• á¸• haá¹-á¹-hÄ• n
``susÄ• ne alÄ• taâ€™â€™ _nti. __majjhaá¹-á¹-hÄ• ne gÅ«thamakkhita_nti pamÄ• á¹‡ena
dvÄ«su á¹-hÄ• nesu Ä• dittaá¹ƒ majjhe gÅ«thamakkhitaá¹ƒ. __kaá¹-á¹-hattha_nti kaá¹-á¹-he
sesamettha uttÄ• nameva. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

chavÄ• lÄ• tasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. khippanisantisuttÄ• divaá¹‡á¹‡anÄ•

97-100__._ sattame \Be II 321/ __khippanisantÄ«_ti khippapaÃ±Ã±o. tenÄ• ha __ ``khippan
__anurÅ«padhamma_nti lokuttarÄ• dhigamassa anucchavikasabhÄ• vaá¹ƒ. kalyÄ• á¹‡Ä• s
parimaá¹‡á¸• alapadabyaÃ±janÄ• vÄ• cÄ• assÄ• ti __kalyÄ• á¹‡avÄ• co_. tenÄ• ha __ ``s
kalyÄ• á¹‡aá¹ƒ madhuraá¹ƒ vÄ• kkaraá¹‡aá¹ƒ udÄ• hÄ• raghoso assÄ• ti __kalyÄ• á¹‡avÄ•
guá¹‡aparipuá¹‡á¹‡abhÄ• vena pÅ«re puá¹‡á¹‡abhÄ• ve bhavÄ• ti porÄ«, tÄ• ya __poriyÄ•
``guá¹‡aparipuá¹‡á¹‡Ä• yÄ• â€™â€™ _ti. pure bhavattÄ• poriyÄ• nÄ• garikitthiyÄ• sukhu
porÄ«, tÄ• ya __poriyÄ• _. ``sukhumÄ• lattanenÄ• â€™â€™ ti iminÄ• tassÄ• vÄ• cÄ• ya n
__apalibuddhÄ• yÄ• _ti pittasemhÄ• dÄ«hi na paliveá¹-hitÄ• ya. __adosÄ• yÄ• _ti sandiddh
__agaá¸·itapadabyaÃ±janÄ• yÄ• _ti apatitapadabyaÃ±janÄ• ya avirahitapadabyaÃ±janÄ• ya
anelagalÄ• yÄ• ti imasseva atthavacanaá¹ƒ. __anelagalÄ• yÄ• _ti hi anelÄ• ya ceva agalÄ•
viÃ±Ã±Ä• petuá¹ƒ samatthÄ• yÄ• _ti Ä• dimajjhapariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• bhÄ
viÃ±Ã±Ä• panasatthÄ• ya. aá¹-á¹-hamanavamadasamÄ• ni uttÄ• natthÄ• neva.

khippanisantisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asuravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. valÄ• hakavaggo

1-2. valÄ• hakasuttadvayavaá¹‡á¹‡anÄ•

101-2__._ tatiyapaá¹‡á¹‡Ä• sakassa \Ne II 293/ \Be II 322/ paá¹-hame __gajjitÄ• _ti thanitÄ
novassanabhÄ• vo nÄ• ma pÄ• pako. manussÄ• hi yadÄ• devo gajjati, tadÄ• ``suvuá¹-á¹-
bÄ«jÄ• ni nÄ«haritvÄ• vapanti. atha deve avassante khette bÄ«jÄ• ni khetteyeva nassanti,
nassantÄ«ti dubbhikkhaá¹ƒ hoti. nogajjitvÄ• vassanabhÄ• vopi pÄ• pako. manussÄ• hi ima
``dubbuá¹-á¹-hikÄ• bhavissatÄ«â€™â€™ ti ninnaá¹-á¹-hÄ• nesuyeva vappaá¹ƒ karonti. atha
sabbabÄ«jÄ• ni mahÄ• samuddaá¹ƒ pÄ• peti, dubbhikkhameva hoti. gajjitvÄ• vassanabhÄ
subhikkhaá¹ƒ hoti. nogajjitvÄ• novassanabhÄ• vo ekantapÄ• pakova. __bhÄ• sitÄ• hoti no
ganthadhuraá¹ƒ pÅ«ressÄ• mi, vÄ• sadhuraá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti kathetiyeva, na
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti.

__kattÄ• hoti no bhÄ• sitÄ• _ti ``ganthadhuraá¹ƒ pÅ«ressÄ• mi, vÄ• sadhuraá¹ƒ vÄ• â€™â
pana kÄ• le samattaá¹ƒ sampÄ• deti. iminÄ• nayena itarepi veditabbÄ• . atha vÄ• sabbaá
paccayadÄ• yakeheva kathitaá¹ƒ. eko hi ``asukadivase nÄ• ma dÄ• naá¹ƒ dassÄ• mÄ«â€™
sampatte kÄ• le no karoti. ayaá¹ƒ puggalo puÃ±Ã±ena parihÄ• yati, bhikkhusaá¹…gho pana
aparo saá¹…ghaá¹ƒ animantetvÄ• sakkÄ• raá¹ƒ katvÄ• ``bhikkhÅ« Ä• nessÄ• mÄ«â€™â€
nimantitÄ• honti. ayampi puÃ±Ã±ena parihÄ• yati, saá¹…ghopi lÄ• bhena parihÄ• yati. apa
saá¹…ghaá¹ƒ nimantetvÄ• pacchÄ• sakkÄ• raá¹ƒ katvÄ• dÄ• naá¹ƒ deti, ayaá¹ƒ kiccakÄ•
saá¹…ghaá¹ƒ nimanteti, na dÄ• naá¹ƒ deti, ayaá¹ƒ pÄ• papuggaloti veditabbo. dutiyaá¹ƒ utt

valÄ• hakasuttadvayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kumbhasuttavaá¹‡á¹‡anÄ•

<103> tatiye \Be II 323/ \Ne II 294/ __rittako_ti anto ritto. __pihitamukho_ti pidahitvÄ• á¹-ha
__apÄ• rutamukho_ti vivaritvÄ• á¹-hapito, upamitapuggalesu panettha antoguá¹‡asÄ• ravin
bÄ• hirasobhanatÄ• ya __pihito_ puggaloti veditabbo. sesesupi eseva nayo.

kumbhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. udakarahadasuttavaá¹‡á¹‡anÄ•

<104> catutthe udakarahado jaá¹‡á¹‡ukamattepi udake sati paá¹‡á¹‡arasasambhinnavaá¹
vÄ• udakassa apaÃ±Ã±Ä• yamÄ• natalo __uttÄ• no gambhÄ«robhÄ• so_ nÄ• ma hotÄ«ti Ä
... pe ... gambhÄ«robhÄ• so nÄ• mÄ• â€™â€™ _ti. tiporisacatuporise pana udake sati acch
paÃ±Ã±Ä• yamÄ• natalo __gambhÄ«ro uttÄ• nobhÄ• so_ nÄ• ma hotÄ«ti Ä• ha __ ``accha
uttÄ• nobhÄ• so nÄ• mÄ• â€™â€™ _ti. ubhayakÄ• raá¹‡asambhavato pana itare dve vedit
kilesussadabhÄ• vato guá¹‡agambhÄ«ratÄ• ya ca abhÄ• vato guá¹‡agambhÄ«rÄ• naá¹ƒ s
__uttÄ• no gambhÄ«robhÄ• so_ nÄ• ma. iminÄ• nayena sesÄ• veditabbÄ• .

udakarahadasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. ambasuttÄ• divaá¹‡á¹‡anÄ•

105-6__._ paÃ±came __Ä• makaá¹ƒ hutvÄ• _ti anto Ä• maá¹ƒ hutvÄ• . __pakkaá¹ƒ Ä• mav
Ä• masadisaá¹ƒ. tattha yathÄ• ambe apakkabhÄ• vo Ä• matÄ• hoti, evaá¹ƒ puggalepi puth
pakkasadisatÄ• pakkavaá¹‡á¹‡itÄ• , evaá¹ƒ puggalepi ariyÄ• naá¹ƒ abhikkamanÄ• disadis
iminÄ• nayena sesÄ• veditabbÄ• . chaá¹-á¹-haá¹ƒ uttÄ• nameva.

ambasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mÅ«sikasuttavaá¹‡á¹‡anÄ•

<107> sattame \Be II 324/ \Ne II 295/ __Ä• vÄ• á¹-aá¹ƒ khanatÄ«_ti attano Ä• sayaá¹ƒ bilak
ca tattha vasatÄ«_ti tattha avasitvÄ• kismiÃ±cideva á¹-hÄ• ne vasati, evaá¹ƒ biá¸·Ä• rÄ• di
gacchati. __vasitÄ• no gÄ• dhaá¹ƒ kattÄ• _ti sayaá¹ƒ na khanati, parena kate bile vasati, e
rakkhati. tatiyÄ• dvepi karontÄ« jÄ«vitaá¹ƒ rakkhati. catutthÄ« dvepi akarontÄ« amittavasaá
pana upamÄ• ya upamitesu puggalesu paá¹-hamo yathÄ• sÄ• mÅ«sikÄ• gÄ• dhaá¹ƒ khan
satthusÄ• sanaá¹ƒ uggaá¹‡hÄ• ti. yathÄ• pana sÄ• tattha na vasati, kismiÃ±cideva á¹-hÄ•
gacchati, tathÄ• ayampi pariyattivasena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• catusaccadhammaá¹ƒ na
lokÄ• misaá¹-á¹-hÄ• nesu vicaranto maccumÄ• rakilesamÄ• radevaputtamÄ• rasaá¹…khÄ•
yathÄ• mÅ«sikÄ• gÄ• dhaá¹ƒ na khanati, evaá¹ƒ navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ na ug
khanite bile vasantÄ« jÄ«vitaá¹ƒ rakkhati, evaá¹ƒ parassa kathaá¹ƒ sutvÄ• catusaccadham
tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ vasaá¹ƒ atikkamati. iminÄ• nayena tatiyacatutthesupi opamma
veditabbaá¹ƒ.

mÅ«sikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. balÄ«baddasuttavaá¹‡á¹‡anÄ•

<108> aá¹-á¹-hame balÄ«baddo tÄ• va yo attano gogaá¹‡aá¹ƒ ghaá¹-á¹-eti ubbejeti, parago
sukhasÄ«lo hoti, ayaá¹ƒ __sagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o_ nÄ• ma. puggalopi a
ghaá¹-á¹-ento vijjhanto pharuse samudÄ• caranto, paraparisÄ• ya pana soraccaá¹ƒ nivÄ• ta
__sagavacaá¹‡á¸• o_ nÄ• mÄ• ti iminÄ• nayena sesÄ• pi veditabbÄ• .

balÄ«baddasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rukkhasuttavaá¹‡á¹‡anÄ•

<109> __navame_ rukkho tÄ• va __pheggu sÄ• raparivÄ• ro_ti vanajeá¹-á¹-hakarukkho sa
parivÄ• rarukkhÄ• \Ne II 296/ panassa sÄ• rÄ• honti. iminÄ• nayena \Be II 325/ sesÄ• ve
sÄ«lasÄ• ravirahitato pheggutÄ• , sÄ«lÄ• cÄ• rasamannÄ• gamena ca sÄ• ratÄ• veditabbÄ

rukkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• sÄ«visasuttavaá¹‡á¹‡anÄ•

<110> dasame yassa visaá¹ƒ pajjalitatiá¹‡ukkÄ• ya aggi viya sÄ«ghaá¹ƒ abhiruhitvÄ• akkh
khandhaá¹ƒ gahetvÄ• sÄ«saá¹ƒ gahetvÄ• á¹-hitanti vattabbataá¹ƒ Ä• pajjati maá¹‡isappÄ•
mantaá¹ƒ pana parivattetvÄ• kaá¹‡á¹‡avÄ• taá¹ƒ datvÄ• daá¹‡á¸• akena pahaá¹-amatte o
daá¹-á¹-haá¹-á¹-hÄ• neyeva tiá¹-á¹-hati, ayaá¹ƒ __Ä• gataviso na ghoraviso_ nÄ• ma. yassa
saá¹‡ikaá¹ƒ abhiruhati, Ä• ruá¸·hÄ• ruá¸·haá¹-á¹-hÄ• ne pana Ä• sittaudakaá¹ƒ viya hoti uda
dvÄ• dasavassaccayenapi kaá¹‡á¹‡aviddhakhandhapiá¹-á¹-hikÄ• dÄ«su paÃ±Ã±Ä• yati, ma
kariyamÄ• nesu sÄ«ghaá¹ƒ na otarati, ayaá¹ƒ __ghoraviso na Ä• gataviso_ nÄ• ma. yassa
abhiruhati, na sÄ«ghaá¹ƒ otarati aneá¸·akasappÄ• dÄ«naá¹ƒ visaá¹ƒ viya, ayaá¹ƒ __Ä• gata
aneá¸·akasappo_ nÄ• ma mahÄ• Ä• sÄ«viso. yassa visaá¹ƒ mandaá¹ƒ hoti, ohÄ• riyamÄ• n
nÄ«lasappadhamanisappÄ• dÄ«naá¹ƒ visaá¹ƒ viya, ayaá¹ƒ __neva Ä• gataviso na ghoravis
sÄ• khavaá¹‡á¹‡o rukkhaggÄ• dÄ«su vicaraá¹‡asappo.

Ä• sÄ«visasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

valÄ• hakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(12) 2. kesivaggo

1-7. kesisuttÄ• divaá¹‡á¹‡anÄ•

111-117__._ dutiyassa \Ne II 297/ paá¹-hame __assadamme_ti dammanayogge asse. __sÄ

pavatteti. sesamettha uttÄ• nameva. dutiyÄ• dÄ«ni uttÄ• natthÄ• neva.

kesisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-10. saá¹ƒvejanÄ«yasuttÄ• divaá¹‡á¹‡anÄ•

118-120__._ aá¹-á¹-hame \Be II 326/ __saddhassÄ• _ti buddhÄ• dÄ«su pasannacittassa va
vuá¹-á¹-hÄ• ya cetiyaá¹…gaá¹‡avattÄ• dÄ«ni sabbavattÄ• ni katÄ• neva paÃ±Ã±Ä• yanti. _
dassanÄ• rahÄ• ni. __saá¹ƒvego_ nÄ• ma sahottappaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. abhijÄ• tiá¹-á¹-hÄ•
uppattihetÅ«ni bhavantÄ«ti sikkhÄ• pento Ä• ha __ ``saá¹ƒvegajanakÄ• nÄ«â€™â€™ _ti. _
kÄ• raá¹‡Ä• ni, padesaá¹-á¹-hÄ• nÄ• ni vÄ• . navamadasamÄ• ni suviÃ±Ã±eyyÄ• ni.

saá¹ƒvejanÄ«yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kesivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(13) 3. bhayavaggo

1. attÄ• nuvÄ• dasuttavaá¹‡á¹‡anÄ•

<121> tatiyassa paá¹-hame __attÄ• naá¹ƒ anuvadantassa uppajjanakabhaya_nti attÄ• naá
pÄ• pakammino uppajjanakabhayaá¹ƒ. __dvattiá¹ƒsakammakÄ• raá¹‡e paá¹-icca uppajjana
vasena vuttaá¹ƒ \Ne II 298/, anagÄ• rikÄ• naá¹ƒ pana vinayadaá¹‡á¸• aá¹ƒ paá¹-icca uppajj
daá¹‡á¸• abhayanteva saá¹…khaá¹ƒ gacchati. sesaá¹ƒ suviÃ±Ã±eyyameva.

attÄ• nuvÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«mibhayasuttavaá¹‡á¹‡anÄ•

<122> dutiye __kodhÅ«pÄ• yÄ• sassetaá¹ƒ adhivacana_nti ettha kujjhanaá¹-á¹-hena __kod
kÄ• yassa ca atippamaddanamathanuppÄ• danehi daá¸·haÄ• yÄ• saá¹-á¹-hena __upÄ• yÄ•
attanÄ• samavetaá¹ƒ sattaá¹ƒ ajjhottharitvÄ• sÄ«saá¹ƒ ukkhipituá¹ƒ adatvÄ• Å«misadisat
yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á¹‡o Å«mÄ«su osÄ«ditvÄ• marati, evaá¹ƒ \Be II 327/
kodhÅ«pÄ• yÄ• se osÄ«ditvÄ• vibbhamati, tasmÄ• kodhÅ«pÄ• yÄ• so __ ``Å«mibhayaâ€™
__odarikattassetaá¹ƒ adhivacana_nti yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á¹‡o kumbhÄ«le
evaá¹ƒ imasmiá¹ƒ sÄ• sane odarikattena odarikabhÄ• vena Ä• misagedhena micchÄ• jÄ«ve
nÄ• sitasÄ«lÄ• diguá¹‡atÄ• ya khÄ• ditadhammasarÄ«ro vibbhamati, tasmÄ• odarikattaá¹ƒ
_nti vuttaá¹ƒ.

__anupaá¹-á¹-hitÄ• ya satiyÄ• _ti kÄ• yagataá¹ƒ satiá¹ƒ anuá¹-á¹-hÄ• petvÄ• . __asaá¹ƒvut
__paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacana_nti yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ o
nimujjitvÄ• marati, evaá¹ƒ imasmiá¹ƒ sÄ• sane pabbajito paÃ±cakÄ• maguá¹‡Ä• vaá¹-á¹-e
kÄ• marÄ• gÄ• bhibhÅ«to hi satto ito ca etto, etto ca itoti evaá¹ƒ manÄ• piyarÅ«pÄ• divisaya
attÄ• naá¹ƒ saá¹ƒsÄ• retvÄ• yathÄ• tato bahibhÅ«te nekkhamme cittampi na uppÄ• deti, e
byasanÄ• pÄ• danena kÄ• maguá¹‡Ä• naá¹ƒ Ä• vaá¹-á¹-asadisatÄ• daá¹-á¹-habbÄ• .

__anuddhaá¹ƒsetÄ«_ti kilameti vilolati. __rÄ• gÄ• nuddhaá¹ƒsitenÄ• _ti rÄ• gena anuddhaá
__mÄ• tugÄ• massetaá¹ƒ adhivacana_nti. yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á¹‡o caá¹‡
laddhappahÄ• ro marati, evaá¹ƒ imasmiá¹ƒ sÄ• sane mÄ• tugÄ• maá¹ƒ Ä• rabbha uppanna
mÄ• tugÄ• mo __ ``susukÄ• bhayaâ€™â€™ _nti vutto. mÄ• tugÄ• mo hi yonisomanasikÄ•
itthikuttabhÅ«tehi attano hÄ• sabhÄ• vavilÄ• sehi abhibhuyya gahetvÄ• dhÄ«rajÄ• tikampi
rÅ«pÄ• dÄ«hi sampalobhanavasena anavasesaá¹ƒ attano upakÄ• radhamme sÄ«lÄ• dike s
karonto anayabyasanaá¹ƒ pÄ• peti.

imÄ• ni pana cattÄ• ri bhayÄ• ni bhÄ• yitvÄ• yathÄ• udakaá¹ƒ anorohantassa udakaá¹ƒ n
udakapipÄ• sÄ• vinayanaá¹ƒ sarÄ«rasuddhipariá¸·Ä• hÅ«pasamo kÄ• yautuggÄ• hÄ• pana
evamevaá¹ƒ imÄ• ni cattÄ• ri bhayÄ• ni bhÄ• yitvÄ• sÄ• sane apabbajantassapi imaá¹ƒ sÄ
saá¹…khepato vaá¹-á¹-adukkhÅ«pasamo, vitthÄ• rato pana sÄ«lÄ• nisaá¹ƒsÄ• divasena an
yathÄ• pana imÄ• ni cattÄ• ri bhayÄ• ni abhÄ• yitvÄ• \Be II 328/ udakaá¹ƒ orohantassa vu
hoti, evaá¹ƒ imÄ• ni abhÄ• yitvÄ• sÄ• sane pabbajantassapi vuttappakÄ• ro Ä• nisaá¹ƒso h
__mahÄ• dhammarakkhitatthero_ panÄ• ha ``cattÄ• ri bhayÄ• ni bhÄ• yitvÄ• udakaá¹ƒ anc
paratÄ«raá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti, abhÄ• yitvÄ• otaranto sakkoti, evamevaá¹ƒ bhÄ•
apabbajantopi taá¹‡hÄ• sotaá¹ƒ chinditvÄ• nibbÄ• napÄ• raá¹ƒ daá¹-á¹-huá¹ƒ na sakkoti, a
sakkotÄ«â€™â€™ ti.

Å«mibhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamanÄ• nÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ•

<123> tatiye __brahmakÄ• yikÄ• naá¹ƒ devÄ• na_nti ettha brahmÄ• naá¹ƒ kÄ• yo samÅ«h
tappariyÄ• pannatÄ• ya tattha gatÄ• ti __brahmakÄ• yikÄ• _. etÄ• ya ca sabbassapi brahma
bhavitabbaá¹ƒ. __Ä• bhassarÄ• naá¹ƒ devÄ• na_ntiÄ• dinÄ• pana dutiyajjhÄ• nabhÅ«mikÄ
gobalÄ«baddaÃ±Ã±Ä• yena tadavasiá¹-á¹-hÄ• naá¹ƒ ayaá¹ƒ samaÃ±Ã±Ä• , tasmÄ• ``brah
nti paá¹-hamajjhÄ• nabhÅ«mikÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ veditabbaá¹ƒ. saha byayati gacch
sahavattanako. tassa bhÄ• vo __sahabyatÄ• , _ sahapavattÄ«ti Ä• ha __ ``sahabhÄ• vaá¹ƒ
__kappo Ä• yuppamÄ• á¹‡a_nti ettha yadipi brahmapÄ• risajjÄ• dÄ«naá¹ƒ Ä• yuno antaraá

ukkaá¹-á¹-haparicchedena panetaá¹ƒ vuttanti dassento __ ``paá¹-hamajjhÄ• naá¹ƒ atthi hÄ«

__dve kappÄ• Ä• yuppamÄ• á¹‡a_nti ettha pana hÄ«najjhÄ• nena nibbattÄ• naá¹ƒ vasena
dassetuá¹ƒ __ ``dutiyajjhÄ• naá¹ƒ vuttanayeneva tividhaá¹ƒ hotÄ«â€™â€™ _tiÄ• di Ä• rado
kappÄ• _ti ettha pana ukkaá¹-á¹-haparicchedena catusaá¹-á¹-hi kappÄ• vattabbÄ• ti dasser
heá¹-á¹-hÄ• vuttaá¹ƒ `kappo dve kappÄ• â€™ ti \Ne II 300/, kampi Ä• haritvÄ• attho vedita
kathaá¹ƒ panettha ayamattho labbhatÄ«ti Ä• ha __ ``kappoti ca guá¹‡assapi nÄ• maâ€™â€
__paá¹-hamaá¹ƒ vutto kappo, _ tato ekena guá¹‡ena, ekasmiá¹ƒ vÄ• re gaá¹‡anÄ• yÄ• ti at
hontÄ«_ti ekavÄ• ragaá¹‡anÄ• ya kappassa dviguá¹‡itattÄ• dve mahÄ• kappÄ• hontÄ«ti a
dutiyavÄ• ragaá¹‡anÄ• ya. __cattÄ• ro_ti dutiyavÄ• ragaá¹‡anÄ• ya dvÄ«su kappesu dvigu
mahÄ• kappÄ• hontÄ«ti attho. __puna te cattÄ• ro kappÄ• _ti vuttanayena dve vÄ• re guá¹
dassitÄ• , puna te cattÄ• ro kappÄ• catugguá¹‡Ä• hontÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- dv
ye cattÄ• ro kappÄ• dassitÄ• , tesu catukkhattuá¹ƒ guá¹‡itesu catusaá¹-á¹-hi kappÄ• samp
cattÄ• ro ekasmiá¹ƒ vÄ• re guá¹‡itÄ• aá¹-á¹-ha honti, puna te aá¹-á¹-ha dutiyavÄ• re guá¹‡i
puna te soá¸·asa tatiyavÄ• re guá¹‡itÄ• dvattiá¹ƒsa honti, puna te dvattiá¹ƒsa catutthavÄ• r
catusaá¹-á¹-hi honti. tenevÄ• ha __ ``imehi catÅ«hi guá¹‡ehi guá¹‡itÄ• ekena guá¹‡ena aá
_tiÄ• di. ettha ca heá¹-á¹-hÄ• __uposathasutte_ (AN a III 71) ---

``yÄ• ni mÄ• nusakÄ• ni paÃ±Ã±Ä• sa vassÄ• ni, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ

Ä• dinÄ• kÄ• mÄ• vacaradevÄ• nameva Ä• yuppamÄ• á¹‡aá¹ƒ dassitaá¹ƒ. heá¹-á¹-hÄ• yev

``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? idha, bh
sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ
upapajjati. Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ vÄ«sati kapp
Ä• yuppamÄ• á¹‡aâ€™â€™ nti (AN a III 117) ---

Ä• dinÄ• arÅ«pÄ• vacarÄ• naá¹ƒyeva Ä• yuppamÄ• á¹‡aá¹ƒ vuttaá¹ƒ. idha pana rÅ«pÄ• va
dassitaá¹ƒ. __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 1022) pana ``manussÄ• naá¹ƒ kittakaá¹ƒ Ä•
vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyoâ€™â€™ tiÄ• dinÄ• devamanussÄ• naÃ±ceva rÅ«pÄ• r
Ä• yuppamÄ• á¹‡aá¹ƒ dassitaá¹ƒ.

tattha sammÄ• sambuddhena manussÄ• naá¹ƒ devÄ• naÃ±ca Ä• yuá¹ƒ paricchindamÄ• n
\Ne II 301/ ca Ä• yu na paricchinnaá¹ƒ. taá¹ƒ kasmÄ• ti? niraye tÄ• va kammameva pamÄ•
khÄ«yati, tÄ• va paccanti. tathÄ• sesaapÄ• yesu. bhummadevÄ• nampi kammameva pam
keci sattÄ• hamattaá¹ƒ tiá¹-á¹-hanti, keci aá¸• á¸• hamÄ• saá¹ƒ, kappaá¹ƒ tiá¹-á¹-hamÄ• nÄ•
manussesu gihibhÄ• ve á¹-hitÄ• yeva sotÄ• pannÄ• pi honti, sakadÄ• gÄ• miphalaá¹ƒ anÄ•

pÄ• puá¹‡anti, tesu sotÄ• pannÄ• dayo yÄ• vajÄ«vaá¹ƒ \Be II 330/ tiá¹-á¹-hanti, khÄ«á¹‡Ä• parinibbÄ• yanti vÄ• pabbajanti vÄ• . kasmÄ• ? arahattaá¹ƒ nÄ• ma seá¹-á¹-haguá¹‡aá¹ƒ, g taá¹ƒ hÄ«natÄ• ya uttamaá¹ƒ guá¹‡aá¹ƒ dhÄ• retuá¹ƒ na sakkoti, tasmÄ• te parinibbÄ• tuk pabbajitukÄ• mÄ• vÄ• . bhummadevÄ• pana arahattaá¹ƒ pattÄ• pi yÄ• vajÄ«vaá¹ƒ tiá¹-á¹- devesu sotÄ• pannasakadÄ• gÄ• mino yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti, anÄ• gÄ• minÄ• rÅ«pa khÄ«á¹‡Ä• savena parinibbÄ• tuá¹ƒ. kasmÄ• ? nilÄ«yanokÄ• sassa abhÄ• vÄ• . rÅ«pÄ• va yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti, tattha rÅ«pÄ• vacare nibbattÄ• sotÄ• pannasakadÄ• gÄ• min tattheva parinibbÄ• yanti. ete hi jhÄ• naanÄ• gÄ• mino nÄ• ma.

aá¹-á¹-hasamÄ• pattilÄ• bhÄ«naá¹ƒ pana kiá¹ƒ niyameti? paguá¹‡ajjhÄ• naá¹ƒ. yadevassa upapajjati. sabbesu paguá¹‡esu kiá¹ƒ niyameti? nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasam nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane upapajjati. navasu brahmalokesu nibbattaariyasÄ• va uparÅ«papattipi, na heá¹-á¹-hÅ«papatti. puthujjanÄ• naá¹ƒ pana tatrÅ«papattipi hoti, uparÅ« heá¹-á¹-hÅ«papattipi. paÃ±casu suddhÄ• vÄ• sesu catÅ«su ca arÅ«pesu ariyasÄ• vakÄ• na uparÅ«papattipi. paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbatto anÄ• gÄ• mÄ« nava brahmaloke parinibbÄ• ti. vehapphalaá¹ƒ, akaniá¹-á¹-haá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti im seá¹-á¹-habhavÄ• nÄ• ma. imesu tÄ«su á¹-hÄ• nesu nibbattaanÄ• gÄ• mino neva uddhaá¹ tattheva parinibbÄ• yantÄ«ti idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ.

paá¹-hamanÄ• nÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. dutiyanÄ• nÄ• karaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

124-6__._ catutthe __te dhamme_ti te ``rÅ«pagataâ€™â€™ ntiÄ• dinÄ• nayena vutte rÅ«p __aniccato_ti iminÄ• niccappaá¹-ikkhepato tesaá¹ƒ aniccatamÄ• ha, tato eva ca udayavaya tÄ• vakÄ• likato ca te aniccÄ• ti jotitaá¹ƒ hoti. yaÃ±hi nibbattaá¹ƒ hoti, taá¹ƒ udayavayaparic 302/. jarÄ• ya maraá¹‡ena ca tadeva viparÄ«taá¹ƒ, ittarakkhaá¹‡ameva ca hotÄ«ti. __dukkh sukhappaá¹-ikkhepato tesaá¹ƒ \Be II 331/ dukkhatamÄ• ha. tato eva ca abhiá¹‡happaá¹-ipÄ ca te dukkhÄ• ti jotitaá¹ƒ hoti. udayavayavantatÄ• ya hi te abhiá¹‡happaá¹-ipÄ«á¸·anato nira dukkhasseva ca adhiá¹-á¹-hÄ• nabhÅ«tÄ• . paccayayÄ• panÄ«yatÄ• ya rogamÅ«latÄ• ya c dukkhatÄ• sÅ«layogato kilesÄ• sucipaggharaá¹‡ato uppÄ• dajarÄ• bhaá¹…gehi uddhumÄ• __gaá¹‡á¸• ato_. pÄ«á¸·Ä• jananato, antotudanato, dunnÄ«haraá¹‡ato ca __sallato_. avaá¸ aghavatthuto ca __aghato_. aseribhÄ• vajananato Ä• bÄ• dhapadaá¹-á¹-hÄ• natÄ• ya ca __ avidheyyatÄ• ya ca __parato_. byÄ• dhijarÄ• maraá¹‡ehi palujjanÄ«yatÄ• ya __palokato_. sÄ• minivÄ• sikÄ• rakavedakaadhiá¹-á¹-hÄ• yakavirahato __suÃ±Ã±ato_. attappaá¹-ikkhepa rÅ«pÄ• didhammÄ• hi na ettha attÄ• atthÄ«ti __anattÄ• _. evaá¹ƒ sayampi attÄ• na hontÄ abyÄ• pÄ• rato nirÄ«hato tucchato anattÄ• ti dÄ«pitaá¹ƒ hoti. lakkhaá¹‡attayameva sukhÄ• ekÄ• dasahi padehi vibhajitvÄ• gahitanti dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ

uttÄ• natthÄ• neva.

dutiyanÄ• nÄ• karaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paá¹-hamatathÄ• gataacchariyasuttavaá¹‡á¹‡anÄ•

<127> sattame vattamÄ• nasamÄ«pe vattamÄ• ne viya voharitabbanti __ ``okkamatÄ«â€™
hotÄ«ti atthoâ€™â€™ _ti. dasasahassacakkavÄ• á¸·apattharaá¹‡o samujjalabhÄ• vena __u
devÄ• naá¹ƒ pabhÄ• nubhÄ• vaá¹ƒ. devÄ• naÃ±hi pabhaá¹ƒ so obhÄ• so adhibhavati, na d
_ntiÄ• di. rukkhagacchÄ• dinÄ• kenaci na haÃ±Ã±atÄ«ti __aghÄ• , _ asambÄ• dhÄ• . tenÄ
_ti. __asaá¹ƒvutÄ• _ti heá¹-á¹-hÄ• upari kenaci apihitÄ• . tenÄ• ha __ ``heá¹-á¹-hÄ• pi appa
tattha __pi_-saddena yathÄ• heá¹-á¹-hÄ• udakassa pidhÄ• yikÄ• sandhÄ• rikÄ• pathavÄ
lokantarikÄ• , evaá¹ƒ uparipi cakkavÄ• á¸·esu devavimÄ• nÄ• naá¹ƒ abhÄ• vato asaá¹ƒvutÄ
andhakÄ• ro ettha atthÄ«ti __andhakÄ• rÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na jÄ• yati_ Ä• lokas
tathÄ• hi __ ``tenobhÄ• sena_ \Be II 332/ __aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nantÄ«â€™â€™
á¹-hitamajjhanhikavelÄ• ya pubbavidehavÄ• sÄ«naá¹ƒ atthaá¹…gamavasena upaá¸• á¸• ha
paÃ±Ã±Ä• yati, aparagoyÄ• navÄ• sÄ«naá¹ƒ uggamanavasena. evaá¹ƒ sesadÄ«pesupÄ«ti
dÄ«pesu paÃ±Ã±Ä• yantÄ«â€™â€™ _ti. ito aÃ±Ã±athÄ• dvÄ«su eva dÄ«pesu paÃ±Ã±Ä•
navanavayojanasatasahassÄ• ni andhakÄ• ravidhamanampi iminÄ• va nayena daá¹-á¹-hab
nappahontÄ«_ti \Ne II 303/ attano pabhÄ• ya obhÄ• situá¹ƒ nÄ• bhisambhuá¹‡anti.
yugandharapabbatamatthakasamappamÄ• á¹‡e Ä• kÄ• se vicaraá¹‡ato __ ``cakkavÄ• á¸·a
carantÄ«â€™â€™ _ti vuttaá¹ƒ.

__byÄ• vaá¹-Ä• _ti khÄ• danatthaá¹ƒ gaá¹‡hituá¹ƒ upakkamantÄ• . __viparivattitvÄ• _ti viva
__chijjitvÄ• _ti mucchÄ• pavattiyÄ• á¹-hitaá¹-á¹-hÄ• nato muccitvÄ• , aá¹…gapaccaá¹…gac
__chijjitvÄ• . accantakhÄ• re_ti Ä• tapasantapÄ• bhÄ• vena atisÄ«tabhÄ• vaá¹ƒ sandhÄ• ya
siyÄ• . na hi taá¹ƒ kappasaá¹‡á¹-hÄ• naudakaá¹ƒ sampattikaramahÄ• meghavuá¹-á¹-haá¹ƒ
kappavinÄ• sakaudakaá¹ƒ viya khÄ• raá¹ƒ bhavitumarahati, tathÄ• sati pathavÄ«pi vilÄ«ye
pÄ• pakammaphalena petÄ• naá¹ƒ pakatiudakassa pubbakheá¸·abhÄ• vÄ• patti viya tassa
hotÄ«ti vuttaá¹ƒ __ ``accantakhÄ• re udakeâ€™â€™ _ti.

paá¹-hamatathÄ• gataacchariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyatathÄ• gataacchariyasuttavaá¹‡á¹‡anÄ•

<128> aá¹-á¹-hame Ä• lÄ«yanti Ä• ramitabbaá¹-á¹-hena sevÄ«yantÄ«ti Ä• layÄ• , paÃ±ca k
__Ä• ramantÄ«_ti ratiá¹ƒ vindanti kÄ«á¸·anti laá¸·anti. Ä• lÄ«yanti vÄ• allÄ«yantÄ• abhiran
sevantÄ«ti Ä• layÄ• , taá¹‡hÄ• vicaritÄ• ni. tehi Ä• layehi ramantÄ«ti __Ä• layÄ• rÄ• mÄ• _.

pupphaphalabharitarukkhÄ• disampannauyyÄ• naá¹ƒ paviá¹-á¹-ho rÄ• jÄ• tÄ• ya sampattiy
Ä• moditappamodito hoti, na ukkaá¹‡á¹-heti, sÄ• yampi nikkhamituá¹ƒ na icchati, evamimeh
kÄ• mÄ• layataá¹‡hÄ• layehi sattÄ• ramanti, saá¹ƒsÄ• ravaá¹-á¹-e pamuditÄ• anukkaá¹‡á
bhagavÄ• duvidhampi Ä• layaá¹ƒ uyyÄ• nabhÅ«miá¹ƒ viya dassento __ ``Ä• layÄ• rÄ• mÄ•
uttÄ• nameva.

dutiyatathÄ• gataacchariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. Ä• nandaacchariyasuttÄ• divaá¹‡á¹‡anÄ•

129-130__._ navame \Be II 333/ __paá¹-isanthÄ• radhamma_nti pakaticÄ• rittavasena vutta
bhikkhÅ«naá¹ƒ \Ne II 304/ bhikkhunÄ«naÃ±ca pucchÄ• vissajjanavasena ceva cittarucivase
dhammaá¹ƒ desetiyeva, upÄ• sakaupÄ• sikÄ• naá¹ƒ pana upanisinnakakathÄ• vasena. das

Ä• nandaacchariyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(14) 4. puggalavaggo

1. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<131> catutthassa paá¹-hame upapattippaá¹-ilÄ• bhaá¹ƒ saá¹ƒvattanikÄ• nÄ«ti __upapattip
bhavapaá¹-ilÄ• bhiyÄ• nÄ«_ti etthÄ• pi eseva nayo. __yehÄ«_ti yehi saá¹ƒyojanehi hetubhÅ
vÄ• . nanu ca sotÄ• pannassapi orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, kasmÄ
gahitoti Ä• ha __ ``sakadÄ• gÄ• missÄ• ti idaá¹ƒ appahÄ«nasaá¹ƒyojanesu ariyesu uttamak
tattha __appahÄ«nasaá¹ƒyojanesÅ«_ti appahÄ«naorambhÄ• giyasaá¹ƒyojanesu. __uttama
ukkaá¹-á¹-haparicchedena gahitaá¹ƒ. sakadÄ• gÄ• mito paraÃ±hi appahÄ«naorambhÄ• giya
natthi. nanu ca sakadÄ• gÄ• missa pahÄ«nÄ• nipi orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni atthi
diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanÄ• naá¹ƒ pahÄ«nattÄ• , tasmÄ• ``
saá¹ƒyojanÄ• ni appahÄ«nÄ• nÄ«â€™â€™ ti kasmÄ• vuttanti Ä• ha __ ``orambhÄ• giyesu
upÄ• dÄ• yÄ• â€™â€™ _tiÄ• di. yasmÄ• kÄ• marÄ• gabyÄ• pÄ• dasaá¹ƒyojanÄ• ni sakad
appahÄ«nÄ• ni upÄ• dÄ• ya __ ``orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• nÄ«â€™
appahÄ«nattÄ• ti adhippÄ• yo.

saá¹ƒyojanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-ibhÄ• nasuttavaá¹‡á¹‡anÄ•

<132> dutiye \Be II 334/ \Ne II 305/ paá¹-ibhÄ• naá¹ƒ vuccati Ã±Ä• á¹‡ampi Ã±Ä• á¹‡assa u
taá¹ƒ idha adhippetaá¹ƒ, atthayuttaá¹ƒ kÄ• raá¹‡ayuttaÃ±ca paá¹-ibhÄ• namassÄ• ti __yutta
pucchÄ• nantarameva sÄ«ghaá¹ƒ byÄ• kÄ• tuá¹ƒ asamatthatÄ• ya nomuttappaá¹-ibhÄ• nan
iminÄ• nayena sesÄ• veditabbÄ• . ettha pana paá¹-hamo kaÃ±ci kÄ• laá¹ƒ vÄ«maá¹ƒsitvÄ
__tipiá¹-akacÅ«á¸·anÄ• gatthero_ viya. so pana paÃ±haá¹ƒ puá¹-á¹-ho pariggahetvÄ• yutta
katheti. dutiyo pucchÄ• nantarameva yena vÄ• tena vÄ• vacanena paá¹-ibÄ• hati, vÄ«maá
pakkheti __catunikÄ• yikapiá¹‡á¸• atissatthero_ viya. so pana paÃ±haá¹ƒ puá¹-á¹-ho paÃ±h
nÄ• gameti, yaá¹ƒ vÄ• taá¹ƒ vÄ• kathetiyeva, vacanatthaá¹ƒ panassa vÄ«maá¹ƒsiyamÄ• n
tatiyo pucchÄ• samakÄ• lameva yuttaá¹ƒ pekkhati, taá¹ƒkhaá¹‡aá¹ƒyeva ca naá¹ƒ byÄ• kan
__tipiá¹-akacÅ«á¸·Ä• bhayatthero_ viya. so pana paÃ±haá¹ƒ puá¹-á¹-ho sÄ«ghameva kathe
ca hoti. catuttho puá¹-á¹-ho samÄ• no neva yuttaá¹ƒ pekkhati, na yena vÄ• tena vÄ• paá¹-i
tibbandhakÄ• ranimuggo viya hoti __lÄ• á¸·udÄ• yitthero_ viya.

paá¹-ibhÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. ugghaá¹-itaÃ±Ã±Å«suttÄ• divaá¹‡á¹‡anÄ•

133-4__._ tatiye __ugghaá¹-itaÃ±Ã±Å«_ti ettha ugghaá¹-anaá¹ƒ nÄ• ma Ã±Ä• á¹‡ugghaá¹-a
ugghaá¹-itamatteyeva jÄ• nÄ• tÄ«ti attho. __saha udÄ• haá¹-avelÄ• yÄ• _ti udÄ• hÄ• re udA
__dhammÄ• bhisamayo hotÄ«_ti catusaccadhammassa Ã±Ä• á¹‡ena saddhiá¹ƒ abhisamay
``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• (Vibh 355) nayena saá¹ƒkhittena mÄ• t
desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• arahattaá¹ƒ gaá¹‡hituá¹ƒ samattho puggalo ``
vuccati. vipaÃ±citaá¹ƒ vitthÄ• ritameva atthaá¹ƒ jÄ• nÄ• tÄ«ti __vipaÃ±citaÃ±Ã±Å«. ayaá¹ƒ
saá¹ƒkhittena mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• rena atthe bhÄ• jiyamÄ• ne arahattaá¹ƒ pÄ•
puggalo ``vipaÃ±citaÃ±Ã±Å«â€™â€™ ti vuccati \Be II 335/. uddesÄ• dÄ«hi netabboti __ney
dhammÄ• bhisamayo_ti anukkamena arahattappatti. byaÃ±janapadameva paramaá¹ƒ assÄ
jÄ• tiyÄ• dhammÄ• bhisamayo hotÄ«_ti tena attabhÄ• vena jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ
nibbattetuá¹ƒ na sakkotÄ«ti attho. catutthaá¹ƒ uttÄ• nameva.

ugghaá¹-itaÃ±Ã±Å«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-8. sÄ• vajjasuttÄ• divaá¹‡á¹‡anÄ•

135-8__._ paÃ±came \Ne II 306/ __sÄ• vajjo_ti sadoso. __sÄ• vajjena kÄ• yakammenÄ• _t
pÄ• á¹‡Ä• tipÄ• tÄ• dinÄ• kÄ• yakammena. itaresupi eseva nayo. __ayaá¹ƒ vuccatÄ«_ti ay
Ä• yÅ«hanakammassa sadosattÄ• gÅ«thakuá¹‡apÄ• dibharito padeso viya ``sÄ• vajjoâ€™
bahula_nti yassa sÄ• vajjameva kÄ• yakammaá¹ƒ bahulaá¹ƒ hoti, appaá¹ƒ anavajjaá¹ƒ. so

kÄ• yakammena samannÄ• gato appaá¹ƒ anavajjenÄ• â€™â€™ ti vuccati. itaresupi eseva
hotÄ«ti? yo gÄ• madhammatÄ• ya vÄ• nigamadhammatÄ• ya vÄ• kadÄ• ci karahaci upos
pÅ«reti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ puggalo tÄ«hi dvÄ• rehi Ä• yÅ«hanakammesu sÄ• va
anavajjassa appatÄ• ya ``vajjabahuloâ€™â€™ ti vuccati. yathÄ• hi ekasmiá¹ƒ padese dubb
pupphÄ• ni rÄ• sikatÄ• nassu, tesaá¹ƒ upari tahaá¹ƒ tahaá¹ƒ adhimuttakavassikapÄ• á¹-alÄ
evarÅ«po ayaá¹ƒ puggalo veditabbo. yathÄ• pana ekasmiá¹ƒ padese adhimuttakavassikap
rÄ• sikatÄ• nassu, tesaá¹ƒ upari tahaá¹ƒ tahaá¹ƒ duggandhÄ• ni badarapupphÄ• dÄ«ni pati
tatiyo puggalo veditabbo. catuttho pana tÄ«hi dvÄ• rehi Ä• yÅ«hanakammassa niddosattÄ•
catumadhurabharitasuvaá¹‡á¹‡avÄ• ti viya daá¹-á¹-habbo. chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ•

sÄ• vajjasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. dhammakathikasuttÄ• divaá¹‡á¹‡anÄ•

139-140__._ navame \Be II 336/ __appaÃ±ca bhÄ• satÄ«_ti sampattaparisÄ• ya thokameva
kathento ca pana na atthayuttaá¹ƒ kÄ• layuttaá¹ƒ katheti. __parisÄ• cassa na kusalÄ• hotÄ
nisinnaparisÄ• cassa yuttÄ• yuttaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ siliá¹-á¹-hÄ• siliá¹-á¹-haá¹ƒ
__evarÅ«po_ti ayaá¹ƒ evaá¹ƒjÄ• tiko bÄ• ladhammakathiko evaá¹ƒjÄ• tikÄ• ya bÄ• laparisÄ
nÄ• maá¹ƒ labhati. iminÄ• nayena sabbattha attho veditabbo. ettha ca dveyeva janÄ• sabh
itare. itare pana dhammakathikÄ• naá¹ƒ anto paviá¹-á¹-hattÄ• evaá¹ƒ vuttÄ• . dasamaá¹ƒ u

dhammakathikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(15) 5. Ä• bhÄ• vaggo

1-6. Ä• bhÄ• suttÄ• divaá¹‡á¹‡anÄ•

141-146__._ paÃ±camassa \Ne II 307/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

Ä• bhÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. dutiyakÄ• lasuttÄ• divaá¹‡á¹‡anÄ•

147-150__._ sattame paramatthato avijjamÄ• nasabhÄ• vassa kÄ• lassa bhÄ• vanÄ• diyog
``kÄ• lÄ• ti tasmiá¹ƒ tasmiá¹ƒ kÄ• le dhammassavanÄ• divasena pavattÄ• naá¹ƒ kusaladha
adhivacanaâ€™â€™ _nti. kÄ• lasahacaritÄ• hi kusalÄ• dhammÄ• idha kÄ• la-saddena ga

aá¹-á¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

dutiyakÄ• lasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• bhÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. indriyavaggo

1-5. indriyasuttÄ• divaá¹‡á¹‡anÄ•

151-155__._ catutthassa \Ne II 308/ \Be II 337/ paá¹-hamÄ• dÄ«ni uttÄ• nÄ• neva.

indriyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. kappasuttÄ• divaá¹‡á¹‡anÄ•

156-158__._ chaá¹-á¹-he saá¹ƒvaá¹-á¹-anaá¹ƒ vinassanaá¹ƒ __saá¹ƒvaá¹-á¹-o, _ saá¹ƒvaá¹
á¹-hÄ• yÄ« __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_. vivaá¹-á¹-anaá¹ƒ nibbattanaá¹ƒ, vaá¸• á¸• hana
``tejosaá¹ƒvaá¹-á¹-o, Ä• posaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á¹-oti evaá¹ƒ saá¹ƒvaá¹-á¹-asÄ
saá¹ƒvaá¹-á¹-esu vattabbesu tathÄ• avatvÄ• Ä• posaá¹ƒvaá¹-á¹-o, tejosaá¹ƒvaá¹-á¹-o, vÄ•
vacanaá¹ƒ saá¹ƒvaá¹-á¹-amahÄ• bhÅ«tadesanÄ• nupubbiyÄ• â€™â€™ ti keci. ``bhÄ• vÄ«s
ti apare. Ä• pena saá¹ƒvaá¹-á¹-o __Ä• posaá¹ƒvaá¹-á¹-o. saá¹ƒvaá¹-á¹-asÄ«mÄ• _ti saá¹ƒva
__saá¹ƒvaá¹-á¹-atÄ«_ti vinassati. __sadÄ• _ti sabbakÄ• laá¹ƒ, tÄ«supi saá¹ƒvaá¹-á¹-akÄ• le
buddhakkhettaá¹ƒ vinassatÄ«_ti ettha buddhakkhettaá¹ƒ nÄ• ma tividhaá¹ƒ hoti jÄ• tikkhetta
Ä• á¹‡Ä• kkhettaá¹ƒ, visayakkhettaÃ±ca.

tattha __jÄ• tikkhettaá¹ƒ_ dasasahassacakkavÄ• á¸·apariyantaá¹ƒ hoti, tathÄ• gatassa paá
kampati. __Ä• á¹‡Ä• kkhettaá¹ƒ_ koá¹-isatasahassacakkavÄ• á¸·apariyantaá¹ƒ, yattha __ra
Ä• dayo; Sn 224 Ä• dayo) __khandhaparittaá¹ƒ_ (AN a IV 67; Vin II 251) __dhajaggaparittaá
__Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ_ (DN III 277-278) __moraparitta_nti (J I 2.17-18) imesaá¹ƒ p
Ä• nubhÄ• vo vattati. __visayakkhettaá¹ƒ_ anantÄ• parimÄ• á¹‡aá¹ƒ, yaá¹ƒ ``yÄ• vatÄ• vÄ
(AN a III 81) vuttaá¹ƒ. tattha yaá¹ƒ yaá¹ƒ tathÄ• gato Ä• kaá¹…khati, taá¹ƒ taá¹ƒ jÄ• nÄ• ti. e
buddhakkhettesu ekaá¹ƒ Ä• á¹‡Ä• kkhettaá¹ƒ vinassati \Ne II 309/, tasmiá¹ƒ pana vinassant
vinaá¹-á¹-hameva hoti, vinassantaÃ±ca ekatova vinassati, saá¹‡á¹-hahantaÃ±ca \Be II 338/

saá¹‡á¹-hahati. sesamettha __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• su_ (Vism-mhá¹- II 404) v
sattamaá¹-á¹-hamÄ• ni uttÄ• natthÄ• neva.

kappasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bhikkhunÄ«suttavaá¹‡á¹‡anÄ•

<159> navame __evaá¹ƒ pavattaá¹ƒ paccuppannataá¹‡haá¹ƒ nissÄ• yÄ• _ti ``kudÄ• ssu n
khayÄ• â€™â€™ tiÄ• dinÄ• nayena anuttare vimokkhe pihaá¹ƒ uppÄ• dentassa uppannata
pana lokuttaradhamme Ä• rabbha Ä• sÄ• uppajjatÄ«ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-h
Ä• rammaá¹‡akaraá¹‡avasena tattha pihÄ• pavattati avisayattÄ• puggalassa ca anadhigat
anussavÅ«paladdhe pana anuttaravimokkhe uddissa pihaá¹ƒ uppÄ• dento tattha pihaá¹ƒ up
__nÄ• kaá¸• á¸• hatÄ«_ti kammapathabhÄ• vaá¹ƒ appattatÄ• ya paá¹-isandhiá¹ƒ na deti. se

bhikkhunÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sugatavinayasuttavaá¹‡á¹‡anÄ•

<160> dasame __vaá¸·aÃ±jentÄ«_ti sajjhÄ• yanti ceva vÄ• cuggataá¹ƒ karontÄ• dhÄ• ren
taá¹ƒ taá¹ƒ parikkhÄ• rajÄ• taá¹ƒ bahumpi Ä• diyantÄ«ti bahulÄ• , te eva __bÄ• hulikÄ• _ y
(MN I 246; AN c 8.11; Vin III 8). te pana yasmÄ• paccayabahulabhÄ• vÄ• yuttappayuttÄ•
__ ``paccayabÄ• hullÄ• ya paá¹-ipannÄ• â€™â€™ _ti. sithilaá¹ƒ gaá¹‡hantÄ«ti __sÄ• thalik
Ä• daragÄ• ravÄ• bhÄ• vena sithilaá¹ƒ adaá¸·haá¹ƒ gaá¹‡hantÄ«ti attho. __sithila_nti ca bh
sithila-saddena vÄ• samÄ• natthassa sÄ• thalasaddassa vasena __sÄ• thalikÄ• _ti padasi
__avagamanato_ti adhogamanato, orambhÄ• giyabhÄ• vatoti attho. __nibbÄ«riyÄ• _ti ujjhit
Ä• rambhampi akurumÄ• nÄ• .

sugatavinayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(17) 2. paá¹-ipadÄ• vaggo

1. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<161> dutiyassa paá¹-hame \Be II 339/ \Ne II 310/ __dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±
Ä• gatanayena attho veditabbo. tathÄ• hi ---

``tattha katamÄ• dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? kicchena kasirena
dandhaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... p
sammÄ• diá¹-á¹-hi, ayaá¹ƒ vuccati dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• . ta
khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? kicchena kasirena samÄ• dhiá¹ƒ uppÄ• dentassa khippaá
abhijÄ• nantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹-hi, ayaá¹ƒ
dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• . tattha katamÄ• sukhapaá¹-ipadÄ• da
akicchena akasirena samÄ• dhiá¹ƒ uppÄ• dentassa dandhaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• n
paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹-hi, ayaá¹ƒ vuccati sukhapaá¹-ipadÄ• dan
tattha katamÄ• sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? akicchena akasirena s
khippaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe
ayaá¹ƒ vuccati sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• â€™â€™ ti (Vibh 801) ---

tattha __kicchena kasirena samÄ• dhiá¹ƒ uppÄ• dentassÄ• _ti pubbabhÄ• ge Ä• gamanakÄ
sasaá¹…khÄ• rena sappayogena kilese vikkhambhetvÄ• lokuttarasamÄ• dhiá¹ƒ uppÄ• den
á¹-hÄ• naá¹ƒ abhijÄ• nantassÄ• _ti vikkhambhitesu kilesesu vipassanÄ• parivÄ• se ciraá¹ƒ
lokuttarasamÄ• dhisaá¹…khÄ• taá¹ƒ á¹-hÄ• naá¹ƒ dandhaá¹ƒ saá¹‡ikaá¹ƒ abhijÄ• nantassa
pÄ• puá¹‡antassÄ• ti attho. __ayaá¹ƒ vuccatÄ«_ti yÄ• esÄ• evaá¹ƒ uppajjati, ayaá¹ƒ
kilesavikkhambhanappaá¹-ipadÄ• ya dukkhattÄ• , vipassanÄ• parivÄ• sapaÃ±Ã±Ä• ya ca d
ekacittakkhaá¹‡e uppannÄ• pi paÃ±Ã±Ä• Ä• gamanavasena __ ``dukkhapaá¹-ipadÄ• _ \Be
nÄ• mÄ• â€™â€™ _ti vuccati. upari tÄ«su padesupi iminÄ• nayena attho veditabbo.

saá¹ƒkhittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vitthÄ• rasuttavaá¹‡á¹‡anÄ•

<162> dutiye \Ne II 311/ __akatÄ• bhiniveso_ti akatÄ• dhikÄ• ro. rÅ«pÄ• naá¹ƒ lakkhaá¹‡Ä
gahaá¹‡aá¹ƒ __rÅ«papariggaho. tÄ«su addhÄ• su kilamatÄ«_ti pubbante aparante pubbant
padesesu kilamati. __paÃ±casu Ã±Ä• á¹‡esÅ«_ti rÅ«papariggahÄ• dÄ«su paÃ±casu Ã±Ä•
vipassanÄ• Ã±Ä• á¹‡esÅ«_ti udayabbayÄ• dinavavipassanÄ• Ã±Ä• á¹‡esu. sesamettha utt

vitthÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. asubhasuttavaá¹‡á¹‡anÄ•

<163> tatiye __ ``yathÄ• etaá¹ƒ, tathÄ• idaâ€™â€™ nti iminÄ• nayenÄ• _ti etena ---

``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, kÄ• ye chandaá¹ƒ virÄ• jayeâ€™â€™ ti || (Sn 205). ---

imaá¹ƒ desanÄ• nayaá¹ƒ saá¹…gaá¹‡hÄ• ti. tassattho --- yathÄ• idaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• yuusmÄ• viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anapagamÄ• carati tiá¹-á¹-hati nisÄ«dati sayati, tathÄ• sayitaá¹ƒ aviÃ±Ã±Ä• á¹‡akampi pubbe tesaá¹ƒ dhammÄ• naá¹ƒ anapagamÄ• ahosi. yathÄ• matasarÄ«raá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ apagamÄ• na carati na tiá¹-á¹-hati na nisÄ«dati n tathÄ• idaá¹ƒ saviÃ±Ã±Ä• á¹‡akampi tesaá¹ƒ dhammÄ• naá¹ƒ apagamÄ• bhavissati. yath saviÃ±Ã±Ä• á¹‡akaá¹ƒ netarahi susÄ• ne mataá¹ƒ seti na uddhumÄ• takÄ• dibhÄ• vamupa matasarÄ«rampi pubbe ahosi. yathÄ• panetaá¹ƒ \Be II 341/ etarahi aviÃ±Ã±Ä• á¹‡akÄ• sub uddhumÄ• takÄ• dibhÄ• vaÃ±ca upagataá¹ƒ, tathÄ• idaá¹ƒ saviÃ±Ã±Ä• á¹‡akampi bhaviss tathÄ• eta_nti attanÄ• matasarÄ«rassa samÄ• nabhÄ• vaá¹ƒ karonto bÄ• hire dosaá¹ƒ paj tathÄ• ida_nti matasarÄ«rena attano samÄ• nabhÄ• vaá¹ƒ karonto ajjhattike rÄ• gaá¹ƒ paja ubhayaá¹ƒ samaá¹ƒ karoti, taá¹ƒ sampajÄ• nanto ubhayattha mohaá¹ƒ pajahati.

__bahiddhÄ• diá¹-á¹-hÄ• na_nti bahiddhÄ• susÄ• nÄ• dÄ«su diá¹-á¹-hÄ• naá¹ƒ uddhumÄ asubhÄ• naá¹ƒ. __ ``navannaá¹ƒ pÄ• á¹-ikulyÄ• naá¹ƒ vasenÄ• â€™â€™ _ti kasmÄ•  vutta antimajÄ«vikÄ• bhÄ• vato piá¹‡á¸• apÄ• tassa alÄ• bhalÄ• bhesu paritassanagedhÄ• disam sammadajananato kimikulasaá¹ƒvaddhanatoti evamÄ• dÄ«hipi Ä• kÄ• rehi Ä• hÄ• repaá¹-ik vuttaÃ±hetaá¹ƒ --- ``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naá¹ƒ yadidaá¹ƒ piá¹‡á¸• olyaá¹ƒ atip yadidaá¹ƒ piá¹‡á¸• olyo vicarati pattapÄ• á¹‡Ä«ti (SN b III 80; It 91). aladdhÄ• ca piá¹‡á¸• a paritassati, laddhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ gadhito mucchito ajjhopanno anÄ• dÄ«navadas paribhuÃ±jatÄ«ti (AN a III 124). bhutto ca Ä• hÄ• ro kassaci kadÄ• ci maraá¹‡aá¹ƒ vÄ• mar dukkhaá¹ƒ Ä• vahatÄ«â€™â€™ ti.

kaá¹-ukÄ«á¹-akÄ• dayo dvattiá¹ƒsakulappabhedÄ• kimiyo naá¹ƒ upanissÄ• ya jÄ«vantÄ«ti antimajÄ«vikÄ• bhÄ• vo tÄ• va cittasaá¹ƒkilesavisodhanatthaá¹ƒ kammaá¹-á¹-hÄ• nÄ• bhini kÄ• tabbo ``mÄ• haá¹ƒ chavÄ• lÄ• tasadiso bhaveyyaâ€™â€™ nti. tathÄ• piá¹‡á¸• apÄ• ta paritassanagedhÄ• disamuppattinivÄ• raá¹‡aá¹ƒ pageva anuá¹-á¹-hÄ• tabbaá¹ƒ suparisudd paá¹-isaá¹…khÄ• navato tadabhÄ• vato. bhattasammado anekantiko paribhoge antogadhov kimikulasaá¹ƒvaddhanaá¹ƒ pana saá¹…gahetabbaá¹ƒ, saá¹…gahitameva vÄ• ``navannaá¹ƒ vasenÄ• â€™â€™ ti ettha niyamassa akatattÄ• . iminÄ• vÄ• nayena itaresampettha saá¹… yathÄ• sambhavamettha paá¹-ikÅ«latÄ• paccavekkhaá¹‡assa adhippetattÄ• .

evaÃ±ca \Be II 342/ katvÄ• __visuddhimagge_ (Vism I 294-295) dasahi Ä• kÄ• rehi paá¹-ik seyyathidaá¹ƒ --- gamanato, pariyesanato, paribhogato, Ä• sayato, nidhÄ• nato, aparipakka phalato, nissandato, sammakkhanatoti. evaá¹ƒ dasannaá¹ƒ vasena pÄ• á¹-ikulyavacanenap vacanaá¹ƒ na virujjhati, sammakkhanassa paribhogÄ• dÄ«su labbhamÄ• nabhÄ• vÄ• visuá vadanti. __visuddhimagge_ (Vism I 304) pana sammakkhanaá¹ƒ paribhogÄ• dÄ«su labbhan

visesato paá¹-ikÅ«lanti dassetuá¹ƒ sabbapacchÄ• á¹-hapitÄ• .

__ukkaá¹‡á¹-hitasaÃ±Ã±Ä• ya samannÄ• gato_ti tÄ«su bhavesu aruccanavasena pavattÄ• samannÄ• gato. nibbidÄ• nupassanÄ• hesÄ• saÃ±Ã±Ä• sÄ«sena vuttÄ• . sesamettha uttÄ

asubhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. paá¹-hamakhamasuttÄ• divaá¹‡á¹‡anÄ•

164-166__._ catutthe \Ne II 313/ padhÄ• nakaraá¹‡akÄ• le sÄ«tÄ• dÄ«ni nakkhamati na sal khamati sahati abhibhavatÄ«ti __khamÄ• _. indriyadamanaá¹ƒ __damÄ• _. ``uppannaá¹ƒ kA nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• (MN I 26; AN a IV 14; b VI 58) nayena vitakkasaman ``akusalavitakkÄ• naá¹ƒ vÅ«pasamanapaá¹-ipadÄ• â€™â€™ _ti. nidassanamattaÃ±cetaá¹ƒ samanavasena pavattÄ• paá¹-ipadÄ• samÄ• . paÃ±camachaá¹-á¹-hÄ• ni uttÄ• natthÄ• nev

paá¹-hamakhamasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. mahÄ• moggallÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

167-168__._ sattamaá¹-á¹-hamesu __mahÄ• moggallÄ• nattherassÄ• _tiÄ• dinÄ• moggallÄ tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ sukhapaá¹-ipadadandhÄ• bhiÃ±Ã±abhÄ• vo, arahattamaggassa dukkhapaá¹-ipadakhippÄ• bhiÃ±Ã±abhÄ• vo vutto, sÄ• riputtattherassa pana heá¹-á¹-himÄ• maggÄ• naá¹ƒ sukhapaá¹-ipadadandhÄ• bhiÃ±Ã±abhÄ• vo, arahattamaggassa ca sukhapa dassito. yaá¹ƒ pana vuttaá¹ƒ __visuddhimagge_ (Vism II 801) ``buddhÄ• naá¹ƒ \Be II 343/ p sukhapaá¹-ipadakhippÄ• bhiÃ±Ã±Ä• va ahesuá¹ƒ, tathÄ• dhammasenÄ• patissa. mahÄ• m paá¹-hamamaggo sukhapaá¹-ipadakhippÄ• bhiÃ±Ã±o ahosi, upari tayo dukkhapaá¹-ipadada yaÃ±ca vuttaá¹ƒ __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a 1476) ``tathÄ• gatassa hi sÄ• riputtather maggÄ• sukhapaá¹-ipadakhippÄ• bhiÃ±Ã±Ä• va ahesuá¹ƒ, mahÄ• moggallÄ• nattherassa sukhapaá¹-ipadakhippÄ• bhiÃ±Ã±o upari tayo dukkhapaá¹-ipadakhippÄ• bhiÃ±Ã±Ä• â€™â€ aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• nulometi. imÄ• ya pÄ• á¸·iyÄ• imÄ• ya ca aá¹-á¹-hakathÄ• ya na vÄ«maá¹ƒsitabbametaá¹ƒ. taá¹ƒtaá¹ƒbhÄ• á¹‡akÄ• naá¹ƒ vÄ• matena tattha tattha tathÄ• gahetabbaá¹ƒ.

mahÄ• moggallÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sasaá¹…khÄ• rasuttavaá¹‡á¹‡anÄ•

<169> navame sasaá¹…khÄ• rena dukkhena kasirena adhimattapayogaá¹ƒ katvÄ• va kiles

__sasaá¹…khÄ• raparinibbÄ• yÄ«_. asaá¹…khÄ• rena appayogena adhimattapayogaá¹ƒ ak
kilesaparinibbÄ• nadhammoti \Ne II 314/ __asaá¹…khÄ• raparinibbÄ• yÄ«_. dhammÄ• nusÄ
kilese vikkhambhento appadukkhena akasirena akilamantova vikkhambhetuá¹ƒ sakkoti. sad
dukkhena kasirena kilamanto hutvÄ• vikkhambhetuá¹ƒ, tasmÄ• dhammÄ• nusÄ• rissa pub
kilesacchedakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ adandhaá¹ƒ tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ hutvÄ• vahati. yathÄ•
kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ maá¹-á¹-haá¹ƒ hoti, atisÄ«ghaá¹ƒ vahati, sad
balavavÄ• yÄ• makiccaá¹ƒ na hoti, evarÅ«pÄ• dhammÄ• nusÄ• rino pubbabhÄ• gabhÄ• va
pubbabhÄ• gakkhaá¹‡e kilesacchedakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ dandhaá¹ƒ atikhiá¹‡aá¹ƒ asÅ«raá
nÄ• ma kuá¹‡á¹-hena asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ na maá¹-á¹-haá
vahati, saddo suyyati, balavavÄ• yÄ• makiccaá¹ƒ icchitabbaá¹ƒ hoti, evarÅ«pÄ• saddhÄ• n
pubbabhÄ• gabhÄ• vanÄ• hoti. evaá¹ƒ santepi nesaá¹ƒ kilesakkhaye nÄ• nattaá¹ƒ natthi, a
khÄ«yanti.

sasaá¹…khÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. yuganaddhasuttavaá¹‡á¹‡anÄ•

<170> dasame \Be II 344/ __samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vetÄ«_ti idaá
vuttaá¹ƒ. so hi paá¹-hamaá¹ƒ upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• samÄ• dhiá¹ƒ vÄ• upp
taÃ±ca taá¹ƒsampayutte ca dhamme aniccÄ• dÄ«hi vipassati, ayaá¹ƒ vipassanÄ• , iti paá¹-h
vipassanÄ• . tena vuccati ``samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vetÄ«â€™â€™
samathaá¹ƒ bhÄ• vetÄ«_ti idaá¹ƒ pana vipassanÄ• yÄ• nikassa vasena vuttaá¹ƒ. so taá¹ƒ v
asampÄ• detvÄ• paÃ±cupÄ• dÄ• nakkhandhe aniccÄ• dÄ«hi vipassati. __paá¹-hamo lokut
sotÄ• pattimaggaá¹ƒ sandhÄ• ya vadati, lokiyamaggavaseneva vÄ• imissÄ• pÄ• á¸·iyÄ• a
__maggo saÃ±jÄ• yati, _ pubbabhÄ• giyo lokiyamaggo uppajjati. __Ä• sevati_ nibbidÄ• nup
muccitukamyatÄ• vasena. __bahulÄ«karoti_ paá¹-isaá¹…khÄ• nupassanÄ• vasena. __Ä• s
bhayatupaá¹-á¹-hÄ• nÄ• diÃ±Ä• á¹‡avasena. __bhÄ• veti_ muccitukamyatÄ• diÃ±Ä• á¹‡ava
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• vasena. __saá¹ƒyojanÄ• ni pahÄ«yanti. anusayÄ• byan
maggappaá¹-ipÄ• á¹-iyÄ• pahÄ«yanti byantÄ« honti.

__dhammuddhaccaviggahitamÄ• nasa_nti obhÄ• sÄ• dÄ«su ariyadhammoti pavattaá¹ƒ ud
dhammuddhaccaá¹ƒ \Ne II 315/, tena dhammuddhaccena vipassanÄ• vÄ«thito uggamanena
pavattiyamÄ• naá¹ƒ dhammuddhaccaviggahitamÄ• nasaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``dhammuddhaccaviggahitamÄ• nasaá¹ƒ hoti, aniccato manasi karoti, obhÄ• so uppajjati, o
obhÄ• saá¹ƒ Ä• vajjati, tato vikkhepo uddhaccaá¹ƒ, tena uddhaccena viggahitamÄ• naso an
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. dukkhato ... pe ... anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bh
tathÄ• aniccato manasikaroto Ã±Ä• á¹‡aá¹ƒ uppajjati ... pe ... pÄ«ti passaddhi sukhaá¹ƒ ad

upaá¹-á¹-hÄ• naá¹ƒ upekkhÄ• nikanti uppajjati, nikanti dhammoti nikantiá¹ƒ Ä• vajjati, tato v
uddhaccaá¹ƒ, tena uddhaccena viggahitamÄ• naso aniccato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhA
nappajÄ• nÄ• ti. dukkhato ... pe ... anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ•
II 6). sesamettha uttÄ• nameva.

yuganaddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-ipadÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(18) 3. saÃ±cetaniyavaggo

1. cetanÄ• suttavaá¹‡á¹‡anÄ•

<171> tatiyassa paá¹-hame __kÄ• yasaÃ±cetanÄ• hetÅ«_ti kÄ• yakammanimittaá¹ƒ, kÄ• y
upacitattÄ• ti attho. esa nayo sesasaÃ±cetanÄ• dvayepi. uddhaccasahagatacetanÄ• pavatt
``vÄ«satividhÄ• â€™â€™ _ti vuttaá¹ƒ. __tathÄ• vacÄ«saÃ±cetanÄ• manosaÃ±cetanÄ• _ti
kÄ• mÄ• vacarakusalÄ• kusalavasena vÄ«sati cetanÄ• labbhanti. idaá¹ƒ tathÄ• -saddena u
nava mahaggatacetanÄ• pi labbhantÄ«_ti iminÄ• navahi rÅ«pÄ• rÅ«pakusalacetanÄ• hi sa
ekÅ«natiá¹ƒsÄ• ti tÄ«su dvÄ• resu ekÅ«nasattati cetanÄ• hontÄ«ti dasseti. __avijjÄ• pacca
cetanÄ• avijjÄ• paccayÄ• va hontÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. yathÄ• vuttÄ• hi ekÅ«nasa
kusalÄ• pi avijjÄ• paccayÄ• honti, pageva itarÄ• appahÄ«nÄ• vijjasseva uppajjanato pahÄ
anuppajjanato.

yasmÄ• yaá¹ƒ taá¹ƒ yathÄ• vuttaá¹ƒ cetanÄ• bhedaá¹ƒ kÄ• yasaá¹…khÄ• raÃ±ceva vacÄ
manosaá¹…khÄ• raÃ±ca parehi anussÄ• hito sÄ• mampi asaá¹…khÄ• rikacittena karoti, pa
sasaá¹…khÄ• rikacittenapi karoti, ``idaá¹ƒ nÄ• ma kammaá¹ƒ karontopi tassa evarÅ«po nÄ
bhavissatÄ«â€™â€™ ti evaá¹ƒ kammaá¹ƒ vipÄ• kaÃ±ca jÄ• nantopi karoti, mÄ• tÄ• pitÅ«su
karontesu anukaronto dÄ• rako viya kevalaá¹ƒ kammaÃ±Ã±eva vijjÄ• nanto ``imassa pana
vipÄ• koâ€™â€™ ti vipÄ• kaá¹ƒ ajÄ• nantopi karoti \Be II 346/, tasmÄ• taá¹ƒ dassetuá¹ƒ __
_ntiÄ• di vuttaá¹ƒ. __parehi anÄ• á¹‡atto_ti saraseneva vattamÄ• no. __jÄ• nanto_ti anussa

nanu ca khÄ«á¹‡Ä• savo cetiyaá¹ƒ vandati, dhammaá¹ƒ bhaá¹‡ati, kammaá¹-á¹-hÄ• naá¹ƒ
kÄ• yakammÄ• dayo na hontÄ«ti? avipÄ• kattÄ• . khÄ«á¹‡Ä• savena hi katakammaá¹ƒ nev
avipÄ• kaá¹ƒ hutvÄ• kiriyÄ• matte tiá¹-á¹-hati. tenassa te kÄ• yÄ• dayo na honti. tenevÄ• ha
kÄ• yena karaá¹‡akammaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ _tiÄ• di. __ta_nti kusalÄ• kusalaá¹

khiá¸• á¸• Ä• ya padussantÄ«ti khiá¸• á¸• Ä• padosino, khiá¸• á¸• Ä• padosino eva __khiá¸•
khiá¸• á¸• Ä• padoso vÄ• etesaá¹ƒ atthÄ«ti __khiá¸• á¸• Ä• padosikÄ• _. te kira puÃ±Ã±avi

attano sirivibhavena nakkhattaá¹ƒ kÄ«á¸·antÄ• tÄ• ya sampattiyÄ• mahantatÄ• ya ``Ä• hÄ
paribhuÃ±jimhÄ• â€™â€™ tipi na jÄ• nanti. atha ekÄ• hÄ• rÄ• tikkamato paá¹-á¹-hÄ• ya nir
pivantÄ• pi cavantiyeva na tiá¹-á¹-hanti. kasmÄ• ? kammajatejassa balavatÄ• ya karajakÄ•
manussÄ• naÃ±hi kammajatejo mando, karajakÄ• yo balavÄ• . tesaá¹ƒ tejassa mandatÄ• y
sattÄ• hampi atikkamitvÄ• uá¹‡hodakaacchayÄ• guÄ• dÄ«hi sakkÄ• karajakÄ• yaá¹ƒ upat
tejo balavÄ• hoti uá¸·Ä• rapuÃ±Ã±anibbattattÄ• uá¸·Ä• ragarusiniddhasudhÄ• hÄ• rajÄ«ra
mandaá¹ƒ mudusukhumÄ• labhÄ• vato. te ekaá¹ƒ Ä• hÄ• ravelaá¹ƒ akkamitvÄ• va saá¹‡á¹-
nÄ• ma gimhÄ• naá¹ƒ majjhanhike tattapÄ• sÄ• á¹‡e á¹-hapitaá¹ƒ padumaá¹ƒ vÄ• uppalaá
ghaá¹-asatenapi siÃ±ciyamÄ• naá¹ƒ pÄ• katikaá¹ƒ na hoti vinassatiyeva, evameva pacchÄ•
pivantÄ• pi cavantiyeva na tiá¹-á¹-hanti. katame pana te devÄ• ti? ``ime nÄ• mÄ• â€™â€™
vicÄ• raá¹‡Ä• natthi, ``Ä• hÄ• rÅ«pacchedena Ä• tape khittamÄ• lÄ• viyÄ• â€™â€™ ti vut
kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«pajÄ«vino devÄ• evaá¹ƒ karonti, te evaá¹ƒ cavantÄ«ti \Ne II 317/
__abhayagirivÄ• sino_ panÄ• hu ``nimmÄ• naratiparanimmitavasavattino te devÄ• , khiá¸• á
hete khiá¸• á¸• Ä• padosikÄ• ti vuttÄ• â€™â€™ ti. ko panettha devÄ• naá¹ƒ Ä• hÄ• ro, kÄ•
kÄ• mÄ• vacaradevÄ• naá¹ƒ sudhÄ• Ä• hÄ• ro, sÄ• heá¹-á¹-himehi heá¹-á¹-himehi \Be II 3
uparimÄ• naá¹ƒ paá¹‡Ä«tatamÄ• hoti. taá¹ƒ yathÄ• sakaá¹ƒ divasavaseneva divase divase
badarappamÄ• á¹‡aá¹ƒ sudhÄ• hÄ• raá¹ƒ paribhuÃ±janti. so jivhÄ• yaá¹ƒ á¹-hapitamattoyev
kÄ• yaá¹ƒ pharati, tesaá¹ƒyeva divasavasena sattadivasaá¹ƒ yÄ• panasamatthova hotÄ«â€

issÄ• pakatattÄ• paduá¹-á¹-hena manasÄ• padussantÄ«ti __manopadosikÄ• _. usÅ«yava
manopadoso, so etesaá¹ƒ atthi vinÄ• sahetubhÅ«toti __manopadosikÄ• . akkuddho rakkhat
itarasmiá¹ƒ akkujjhante anupÄ• dÄ• no ekavÄ• rameva uppattiyÄ• anÄ• sevano cÄ• vetuá¹
patvÄ• aggi viya nibbÄ• yati, tasmÄ• akkuddho taá¹ƒ cavanato rakkhati. ubhosu pana kudd
aÃ±Ã±amaÃ±Ã±amhi parivaá¸• á¸• hanavasena tikhiá¹‡asamudÄ• cÄ• ro nissayadahanaras
hadayavatthuá¹ƒ nidahanto accantasukhumÄ• laá¹ƒ karajakÄ• yaá¹ƒ vinÄ• seti, tato sakalop
antaradhÄ• yati. tenÄ• ha __ ``ubhosu panÄ• â€™â€™ _tiÄ• di. tathÄ• cÄ• ha bhagavÄ• `
paduá¹-á¹-hacittÄ• kilantakÄ• ya ... pe ... cavantÄ«â€™â€™ ti (DN I 47).

__katame tena devÄ• daá¹-á¹-habbÄ• _ti ettha __tenÄ• _ti paccatte karaá¹‡avacananti Ä•
devÄ• daá¹-á¹-habbÄ• â€™â€™ _ti. karaá¹‡attheyeva vÄ• etaá¹ƒ karaá¹‡avacananti dass
attabhÄ• venÄ• â€™â€™ _ti. sesamettha uttÄ• nameva.

cetanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vibhattisuttavaá¹‡á¹‡anÄ•

<172> dutiye atthappabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá
Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ• . attho_ti cettha saá¹…khepato hetuphalaá¹ƒ. taÃ±hi

gantabbaá¹ƒ pattabbaá¹ƒ, tasmÄ• ``atthoâ€™â€™ ti vuccati. pabhedato pana yaá¹ƒ kiÃ±ci
nibbÄ• naá¹ƒ, bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti ime paÃ±ca dhammÄ• ``atthoâ€™â€™ ti ve
taá¹ƒ atthaá¹ƒ paccavekkhantassa \Ne II 318/ tasmiá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ
__atthapaá¹-isambhidÄ• _. tenÄ• ha __ ``paÃ±casu atthesu pabhedagataá¹ƒ Ã±Ä• á¹‡aâ€™
__Ä• cikkhÄ• mÄ«_tiÄ• dÄ«su Ä• dito kathento __Ä• cikkhati_ nÄ• ma, uddisatÄ«ti attho. ta
pariyosÄ• pento __deseti_. yathÄ• uddiá¹-á¹-hamatthaá¹ƒ uddisanavasena pakÄ• rehi Ã±Ä•
pakÄ• rehi eva tamatthaá¹ƒ patiá¹-á¹-hÄ• pento __paá¹-á¹-hapeti_. yathÄ• uddiá¹-á¹-haá¹ƒ p
__vivarati_. vivaá¹-aá¹ƒ __vibhajati_. vibhattaatthaá¹ƒ hetÅ«dÄ• haraá¹‡adassanehi pÄ• ka
__uttÄ• niá¹ƒ karoti_.

__tisso paá¹-isambhidÄ• _ti dhammaniruttipaá¹-ibhÄ• napaá¹-isambhidÄ• . tattha __dhamm
dhammappabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ Ã±Ä• á
saá¹…khepato paccayo. so hi yasmÄ• taá¹ƒ taá¹ƒ vidahati pavatteti ceva pÄ• peti ca, tasm
vuccati. pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhÄ• sitaá¹ƒ, kusalaá¹ƒ
paÃ±ca dhammÄ• ``dhammoâ€™â€™ ti veditabbÄ• , taá¹ƒ dhammaá¹ƒ paccavekkhantass
Ã±Ä• á¹‡aá¹ƒ __dhammapaá¹-isambhidÄ• _. niruttippabhedassa sallakkhaá¹‡avibhÄ• vana
niruttÄ• bhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __niruttipaá¹-isambhidÄ• _ti. idaá¹ƒ vuttaá
dhamme ca yÄ• sabhÄ• vanirutti, taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ ka
tasmiá¹ƒ sabhÄ• vaniruttÄ• bhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ•

evamayaá¹ƒ niruttipaá¹-isambhidÄ• saddÄ• rammaá¹‡Ä• nÄ• ma jÄ• tÄ• , na paÃ±Ã±attiÄ
saddaá¹ƒ sutvÄ• ``ayaá¹ƒ sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nanti. paá¹-isambhidÄ• ppatto
``ayaá¹ƒ sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, ``phassÄ• â€™â€™ ti vÄ• ``phassaâ€™â€™
asabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti. vedanÄ• dÄ«supi eseva nayo. aÃ±Ã±aá¹ƒ panesa
nÄ• mÄ• khyÄ• taupasaggabyaÃ±janasaddaá¹ƒ jÄ• nÄ• ti na jÄ• nÄ• tÄ«ti? yadaggena sad
sabhÄ• vanirutti, ayaá¹ƒ asabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, tadaggena tampi jÄ• niss
``nayidaá¹ƒ paá¹-isambhidÄ• kiccaâ€™â€™ nti paá¹-ikkhipitvÄ• idaá¹ƒ vatthu kathitaá¹ƒ ---

__tissadattatthero_ kira bodhimaá¹‡á¸• e suvaá¹‡á¹‡asalÄ• kaá¹ƒ gahetvÄ• ``aá¹-á¹-hÄ• ra
katarabhÄ• sÄ• ya kathemÄ«â€™â€™ ti pavÄ• resi. taá¹ƒ pana tena attano uggahe á¹-hatv
paá¹-isambhidÄ• ya á¹-hitena. so hi mahÄ• paÃ±Ã±atÄ• ya \Be II 349/ taá¹ƒ taá¹ƒ bhÄ• saá
evaá¹ƒ pavÄ• resi. ``bhÄ• saá¹ƒ nÄ• ma sattÄ• uggaá¹‡hantÄ«â€™â€™ ti vatvÄ• panetth
mÄ• tÄ• pitaro hi daharakÄ• le kumÄ• rake maÃ±ce vÄ• pÄ«á¹-he vÄ• nipajjÄ• petvÄ• taá
tÄ• ni kiccÄ• ni karonti. dÄ• rakÄ• tesaá¹ƒ taá¹ƒ taá¹ƒ bhÄ• saá¹ƒ vavatthÄ• penti ``iminÄ•
gacchante \Ne II 319/ gacchante kÄ• le sabbampi bhÄ• saá¹ƒ jÄ• nanti. mÄ• tÄ• damiá¸·Ä«
jÄ• to dÄ• rako sace mÄ• tukathaá¹ƒ paá¹-hamaá¹ƒ suá¹‡Ä• ti, damiá¸·abhÄ• saá¹ƒ bhÄ• si
paá¹-hamaá¹ƒ suá¹‡Ä• ti, andhakabhÄ• saá¹ƒ bhÄ• sissati. ubhinnampi pana kathaá¹ƒ assu
bhÄ• sissati. yopi agÄ• make mahÄ• araÃ±Ã±e nibbatto, tattha aÃ±Ã±o kathento nÄ• ma na

dhammatÄ• ya vacanaá¹ƒ samuá¹-á¹-hÄ• pento, mÄ• gadhabhÄ• sameva bhÄ• sissati. nira
pettivisaye, manussaloke, devaloketi sabbattha mÄ• gadhabhÄ• sÄ• va ussannÄ• , sesÄ•
oá¹-á¹-akirÄ• taandhakayonakadamiá¸·abhÄ• sÄ• dikÄ• aá¹-á¹-hÄ• rasa bhÄ• sÄ• parivatt
honti ca nassanti ca.

ayamevekÄ• yathÄ• bhuccabrahmavohÄ• raariyavohÄ• rasaá¹…khÄ• tÄ• mÄ• gadhabhÄ
kadÄ• ci parivattantÄ«pi na sabbattha sabbadÄ• sabbathÄ• va parivattati, kappavinÄ• sepi
sammÄ• sambuddhopi hi tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ tantiá¹ƒ Ä• ropento mÄ• gadhabh
evaÃ±hi Ä• harituá¹ƒ sukhaá¹ƒ hoti. mÄ• gadhabhÄ• sÄ• ya hi tantiá¹ƒ Ä• ruá¸·hassa buddh
paá¹-isambhidÄ• ppattÄ• naá¹ƒ sotapathÄ• gamanameva papaÃ±co. tena saá¹…ghaá¹-itam
nayasahassena attho upaá¹-á¹-hÄ• ti. aÃ±Ã±Ä• ya bhÄ• sÄ• ya tantiá¹ƒ Ä• ruá¸·hakaá¹ƒ so
bahumpi uggahetvÄ• pana puthujjanassa paá¹-isambhidÄ• ppatti nÄ• ma natthi, ariyasÄ• v
nÄ• ma natthi.

paá¹-ibhÄ• nappabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ pa
Ã±Ä• á¹‡aá¹ƒ __paá¹-ibhÄ• napaá¹-isambhidÄ• _. atthadhammÄ• divisayesu hi tÄ«su Ã±Ä•
idamatthajotakÄ• nÄ«â€™â€™ ti (Vibh 725-731) evaá¹ƒ pavattaÃ±Ä• á¹‡assetaá¹ƒ \Be II 35
pana catasso paá¹-isambhidÄ• dvÄ«su á¹-hÄ• nesu pabhedaá¹ƒ gacchanti, paÃ±cahi kÄ• n
veditabbÄ• . katamesu dvÄ«su? sekkhabhÅ«miyaÃ±ca asekkhabhÅ«miyaÃ±ca, tattha sÄ• n
mahÄ• moggallÄ• nattherassa mahÄ• kassapattherassa mahÄ• kaccÄ• yanattherassa mah
asÄ«tiyÄ• pi mahÄ• therÄ• naá¹ƒ paá¹-isambhidÄ• asekkhabhÅ«miyaá¹ƒ pabhedagatÄ• . Ä
gahapatino, dhammikassa upÄ• sakassa, upÄ• lissa gahapatino, khujjuttarÄ• ya upÄ• sikÄ•
paá¹-isambhidÄ• sekkhabhÅ«miyaá¹ƒ pabhedagatÄ• ti imÄ• su dvÄ«su bhÅ«mÄ«su pabhe
maggehi adhigatÄ• naá¹ƒ paá¹-isambhidÄ• naá¹ƒ pabhedagamanaá¹ƒ.

katamehi paÃ±cahi kÄ• raá¹‡ehi paá¹-isambhidÄ• visadÄ• hontÄ«ti? adhigamena, pariyat
320/, paripucchÄ• ya, pubbayogena. tattha __adhigamo_ nÄ• ma arahattaá¹ƒ. taÃ±hi pattas
visadÄ• honti. __savanaá¹ƒ_ nÄ• ma dhammassavanaá¹ƒ. sakkaccaá¹ƒ suá¹‡antassa hi pa
__paripucchÄ• _ nÄ• ma aá¹-á¹-hakathÄ• . uggahitapÄ• á¸·iyÄ• atthaá¹ƒ kathentassa hi pa
honti. __pubbayogo_ nÄ• ma pubbayogÄ• vacaratÄ• haraá¹‡apaccÄ• haraá¹‡anayena par
pubbayogÄ• vacarassa hi paá¹-isambhidÄ• visadÄ• honti.

etesu pana pariyatti, savanaá¹ƒ, paripucchÄ• ti imÄ• ni tÄ«á¹‡i pabhedasseva balavakÄ• ra
adhigamassa balavapaccayo. pabhedassa hoti na hotÄ«ti? hoti, na pana yathÄ• adhigamas
tathÄ• pabhedassa. pariyattisavanaparipucchÄ• hi pubbe hontu vÄ• mÄ• vÄ• , pubbayog
ca saá¹…khÄ• rasammasanaá¹ƒ vinÄ• paá¹-isambhidÄ• dhigamo nÄ• ma natthi. ime pana
paá¹-isambhidÄ• upatthambhetvÄ• visadÄ• hontÄ«ti.

vibhattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. mahÄ• koá¹-á¹-hikasuttÄ• divaá¹‡á¹‡anÄ•

173-4__._ tatiye \Be II 351/ __phassÄ• yatanÄ• na_nti ettha Ä• karaá¹-á¹-ho Ä• yatanasadd
``phassÄ• karÄ• naâ€™â€™ _ntiÄ• di. ``suvaá¹‡á¹‡Ä• yatanaá¹ƒ, rajatÄ• yatanaâ€™â€™
``Ä• yatanaâ€™â€™ nti vutto, saÃ±jÄ• tisamosaraá¹‡Ä• divasenapi Ä• yatanaá¹-á¹-ho labb
paá¹-isedhe nipÄ• to. svÄ• yaá¹ƒ channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ asesaá¹ƒ virÄ• ganiro
kiÃ±cÄ«ti sandhÄ• yÄ• hÄ• ti Ä• ha __ ``mÄ• bhaá¹‡Ä«ti atthoâ€™â€™ _ti. __paÃ±caphas
cakkhÄ• dÄ«naÃ±ca tattha abhÄ• vaá¹ƒ sandhÄ• ya vadati. __chaá¹-á¹-hassÄ• _ti manÄ• y
vattabbaá¹ƒ.

mahÄ• koá¹-á¹-hikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. upavÄ• á¹‡asuttÄ• divaá¹‡á¹‡anÄ•

175-6__._ paÃ±came __vijjÄ• yÄ• _ti dibbacakkhupubbenivÄ• sÄ• nussatiÄ• savakkhayaÃ±
vijjÄ• ya, aá¹-á¹-havidhÄ• ya vÄ• . aá¹-á¹-havidhÄ• pi hi vijjÄ• vipassanÄ• Ã±Ä• á¹‡ena ma
abhiÃ±Ã±Ä• pariggahetvÄ• vuttÄ• . __pannarasadhammabhedena caraá¹‡ena samannÄ•
\Ne II 321/ guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , jÄ• gariyÄ• nuyogo, saddhÄ• , hirÄ«
bÄ• husaccaá¹ƒ, vÄ«riyaá¹ƒ, sati, paÃ±Ã±Ä• , cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• nÄ«ti evaá¹
caraá¹‡adhammena samannÄ• gato. imeyeva hi pannarasa dhammÄ• yasmÄ• etehi carat
disaá¹ƒ, tasmÄ• __ ``caraá¹‡aâ€™â€™ _nti vuttÄ• . chaá¹-á¹-he natthi vattabbaá¹ƒ.

upavÄ• á¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. rÄ• hulasuttavaá¹‡á¹‡anÄ•

<177> sattame __pathavÄ«dhÄ• turevesÄ• _ti duvidhÄ• pesÄ• thaddhaá¹-á¹-hena, kakkha
pharusaá¹-á¹-hena ekalakkhaá¹‡Ä• pathavÄ«dhÄ• tu evÄ• ti ajjhattikaá¹ƒ bÄ• hirÄ• ya sad
kasmÄ• ? bÄ• hirÄ• ya pathavÄ«dhÄ• tuyÄ• acetanÄ• bhÄ• vo pÄ• kaá¹-o, na ajjhattikÄ• y
\Be II 352/ ekasadisÄ• acetanÄ• yevÄ• ti gaá¹‡hantassa sukhapariggÄ• hÄ• hoti, yathÄ•
saddhiá¹ƒ yojito adanto katipÄ• hameva visukÄ• yati vipphandati, atha na cirasseva damath
ajjhattikaá¹ƒ bÄ• hirÄ• ya saddhiá¹ƒ ekasadisÄ• ti gaá¹‡hantassa katipÄ• hameva acetanab
atha na cirenevassÄ• acetanabhÄ• vo pÄ• kaá¹-o hoti dhÄ• tumattatÄ• ya dassanato. __ne
daá¹-á¹-habba_nti taá¹ƒ ubhayampi ``na etaá¹ƒ mama, na esohamasmi, na eso me attÄ• â€
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. __yathÄ• bhÅ«ta_nti yathÄ• sa
aniccÄ• disabhÄ• vaá¹ƒ, tasmÄ• aniccaá¹ƒ dukkhamanattÄ• ti evaá¹ƒ daá¹-á¹-habbanti atth

nesohamasmi, na meso attÄ• â€™â€™ ti passanto neva katthaci attÄ• naá¹ƒ passati, na ta
upanetabbaá¹ƒ passati, na parassa attÄ• naá¹ƒ attano kiÃ±canabhÄ• ve upanetabbaá¹ƒ pa
``catukoá¹-ikasuÃ±Ã±atÄ• nÄ• ma kathitÄ• â€™â€™ _ti.

rÄ• hulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jambÄ• lÄ«suttavaá¹‡á¹‡anÄ•

<178> aá¹-á¹-hame __santa_nti aá¹…gasantatÄ• ya ceva Ä• rammaá¹‡asantatÄ• ya ca ka
__cetovimutti_nti rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ cittavimuttiá¹ƒ. tenevÄ• ha __ ``aá¹-á¹-hannaá¹
aÃ±Ã±ataraá¹ƒ samÄ• pattiâ€™â€™ _nti. __lepamakkhitenÄ• _ti lÄ• khÄ• makkhitena. __p
kÄ• macchandÄ• dipÄ• ripanthike \Ne II 322/ asodhetvÄ• . yo hi kÄ• mÄ• dÄ«navapaccave
na suá¹-á¹-hu vikkhambhetvÄ• kÄ• yappassaddhivasena duá¹-á¹-hullaá¹ƒ suppaá¹-ippassa
Ä• rambhadhÄ• tumanasikÄ• rÄ• divasena thinamiddhaá¹ƒ na suá¹-á¹-hu paá¹-ivinodetvÄ•
samathanimittamanasikÄ• rÄ• divasena uddhaccakukkuccaá¹ƒ na samÅ«hataá¹ƒ katvÄ• a
dhamme na suá¹-á¹-hu sodhetvÄ• jhÄ• naá¹ƒ samÄ• pajjati. so asodhitaá¹ƒ Ä• sayaá¹ƒ pa
asuddhaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-harÄ• jÄ• viya ca khippameva nikkhamati. yo pana sam
suá¹-á¹-hu visodhetvÄ• jhÄ• naá¹ƒ samÄ• pajjati, so suvisodhitaá¹ƒ Ä• sayaá¹ƒ paviá¹-á¹-h
suparisuddhaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-harÄ• jÄ• viya ca sakalampi divasabhÄ• gaá¹ƒ ant

__Ä• yamukhÄ• nÄ«_ti \Be II 353/ naditaá¸·Ä• kakandarapadarÄ• dito Ä• gamanamaggÄ•
``catasso pavisanakandarÄ• â€™â€™ _ti. __apÄ• yamukhÄ• nÄ«_ti apagamanamaggÄ• . a
apÄ• yÄ• , te eva mukhÄ• nÄ«ti __apÄ• yamukhÄ• ni_. tÄ• ni ca udakanikkhamanacchiddÄ
``apavÄ• hanacchiddÄ• nÄ«â€™â€™ _ti, apÄ• yasaá¹…khÄ• tÄ• ni udakanikkhamanacchi
suviÃ±Ã±eyyameva.

jambÄ• lÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nibbÄ• nasuttavaá¹‡á¹‡anÄ•

<179> navame __abhidhamme vuttanayenÄ• _ti ---

``katamÄ• hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä• ? paá¹-hamassa jhÄ• nassa lÄ• bhiá¹ƒ kÄ• masah
samudÄ• caranti hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä• , tadanudhammatÄ• sati santiá¹-á¹-hati á¹-h
avitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« pa

Ä• dinÄ• __vibhaá¹…ge_ vuttanayena evamattho veditabbo.

tattha __paá¹-hamassa jhÄ• nassa lÄ• bhi_nti yvÄ• yaá¹ƒ appaguá¹‡assa paá¹-hamassa jh
__kÄ• masahagatÄ• _ \Ne II 323/ __saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• carantÄ«_ti tato v
kÄ• masahagatÄ• hutvÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti tudanti codenti. tass
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena sÄ• paá¹-hamajjhÄ• napaÃ±Ã±Ä• hÄ• yati parihÄ
paÃ±Ã±Ä• â€™â€™ ti vuttÄ• . __tadanudhammatÄ• _ti tadanurÅ«pasabhÄ• vÄ• . __sati sa
micchÄ• satiá¹ƒ sandhÄ• ya vuttaá¹ƒ, na sammÄ• satiá¹ƒ. yassa hi paá¹-hamajjhÄ• nÄ• nu
paá¹-hamajjhÄ• naá¹ƒ santato paá¹‡Ä«tato disvÄ• assÄ• dayamÄ• nÄ• abhinandamÄ• nÄ
nikantivasena paá¹-hamajjhÄ• napaÃ±Ã±Ä• neva hÄ• yati na vaá¸• á¸• hati, á¹-hitikoá¹-á¹-h
vuttaá¹ƒ __ ``á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• â€™â€™ _ti. __avitakkasahagatÄ• _ti avitakkaá¹
354/ santato paá¹‡Ä«tato manasikaroto Ä• rammaá¹‡avasena avitakkasahagatÄ• saÃ±Ã±Ä
__samudÄ• carantÄ«_ti paguá¹‡ato paá¹-hamajjhÄ• nato vuá¹-á¹-hitaá¹ƒ dutiyajjhÄ• nÄ• dh
codenti, tassa upari dutiyajjhÄ• nÄ• nupakkhandÄ• naá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ v
paá¹-hamajjhÄ• napaÃ±Ã±Ä• visesabhÅ«tassa dutiyajjhÄ• nassa uppattipadaá¹-á¹-hÄ• nat
``visesabhÄ• ginÄ«â€™â€™ _ti vuttÄ• .

__nibbidÄ• sahagatÄ• _ti taá¹ƒyeva paá¹-hamajjhÄ• nalÄ• bhiá¹ƒ jhÄ• nato vuá¹-á¹-hitaá¹ƒ
vipassanÄ• Ã±Ä• á¹‡ena sahagatÄ• . vipassanÄ• Ã±Ä• á¹‡aÃ±hi jhÄ• naá¹…gabhede vatta
tasmÄ• ``nibbidÄ• â€™â€™ ti vuccati. __samudÄ• carantÄ«_ti nibbÄ• nasacchikiriyatthÄ•
__virÄ• gÅ«pasaÃ±hitÄ• _ti virÄ• gasaá¹…khÄ• tena nibbÄ• nena upasaá¹ƒhitÄ• . vipassan
maggena virÄ• gaá¹ƒ nibbÄ• naá¹ƒ sacchikÄ• tunti pavattito ``virÄ• gÅ«pasaá¹ƒhitaâ€™â€™
taá¹ƒsampayuttasaÃ±Ã±Ä• manasikÄ• rÄ• pi virÄ• gÅ«pasaá¹ƒhitÄ• eva nÄ• ma. tassa tes
vasena sÄ• paá¹-hamajjhÄ• napaÃ±Ã±Ä• ariyamaggappaá¹-ivedhassa padaá¹-á¹-hÄ• natÄ
``nibbedhabhÄ• ginÄ«â€™â€™ _ti vuttÄ• ti.

nibbÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. mahÄ• padesasuttavaá¹‡á¹‡anÄ•

<180> dasame __mahÄ• okÄ• se_ti mahante okÄ• se mahantÄ• ni dhammassa patiá¹-á¹-h
patiá¹-á¹-hÄ• pito dhammo nicchÄ«yati asandehato. kÄ• ni pana tÄ• ni? Ä• gamanavisiá¹-á¹
suttotaraá¹‡Ä• dÄ«ni. dutiyavikappe apadisÄ«yantÄ«ti apadesÄ• , mahantÄ• apadesÄ• et
``sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato sutaâ€™â€™ ntiÄ• dinÄ• kenaci Ä• bhatassa
kÄ• raá¹‡aá¹ƒ. kiá¹ƒ pana tanti? tassa yathÄ• bhatassa suttotaraá¹‡Ä• di eva. yadi evaá¹ƒ k
cattÄ• roti? yasmÄ• dhammassa dve sampadÄ• yo satthÄ• sÄ• vako ca. tesu sÄ• vakÄ• s
tividhÄ• . evamimamhÄ• mayÄ• yaá¹ƒ dhammo paá¹-iggahitoti apadisitabbÄ• naá¹ƒ bhede
355/ __ ``sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato sutaâ€™â€™ _ntiÄ• di. tathÄ• ca vutt
18) ``cattÄ• ro mahÄ• padesÄ• buddhÄ• padeso, saá¹…ghÄ• padeso, gaá¹‡Ä• padeso, pu

mahÄ• padesÄ• â€™â€™ ti. buddho apadeso etassÄ• ti __buddhÄ• padeso_. esa nayo se
... pe ... mahÄ• kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti.

__neva abhinanditabba_nti na sampaá¹-icchitabbaá¹ƒ, ganthassa sampaá¹-icchanaá¹ƒ nÄ•
sotabbaâ€™â€™ _nti. __padabyaÃ±janÄ• nÄ«_ti padÄ• ni ca byaÃ±janÄ• ni ca, atthapadÄ
attho. pajjati attho etehÄ«ti __padÄ• ni, _ akkharÄ• dÄ«ni byaÃ±janapadÄ• ni. pajjitabbato _
saá¹…kÄ• sanÄ• dÄ«ni atthapadÄ• ni. ``aá¹-á¹-hakathÄ• yaá¹ƒ padasaá¹…khÄ• tÄ• ni byaÃ
vuttÄ• nÄ«â€™â€™ ti keci. atthaá¹ƒ byaÃ±jentÄ«ti __byaÃ±janÄ• ni, _ byaÃ±janapadÄ• ni.
__byaÃ±janÄ• ni, _ atthapadÄ• nÄ«ti ubhayasaá¹…gahato. __imasmiá¹ƒ á¹-hÄ• ne_ti tenÄ•
padese. __pÄ• á¸·i vuttÄ• _ti kevalo pÄ• á¸·idhammo vutto. __attho vutto_ti pÄ• á¸·iyÄ• att
__anusandhi kathito_ti yathÄ• raddhadesanÄ• ya uparidesanÄ• ya ca anusandhÄ• naá¹ƒ ka
__pubbÄ• paraá¹ƒ kathita_nti pubbena paraá¹ƒ avirujjhanaÃ±ceva visesaá¹-á¹-hÄ• naÃ±ca
evaá¹ƒ pÄ• á¸·idhammÄ• dÄ«ni sammadeva sallakkhetvÄ• gahaá¹‡aá¹ƒ sÄ• dhukaá¹ƒ ugg
gahetvÄ• â€™â€™ _ti. __sutte otÄ• retabbÄ• nÄ«_ti Ã±Ä• á¹‡ena sutte ogÄ• hetvÄ• tÄ• re
ogÄ• hetvÄ• taraá¹‡aá¹ƒ tattha otaraá¹‡aá¹ƒ anuppavesanaá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``otarita
saá¹ƒsandetvÄ• dassanaá¹ƒ sandassananti Ä• ha __ ``vinaye saá¹ƒsandetabbÄ• nÄ«â€™

``kiá¹ƒ pana taá¹ƒ suttaá¹ƒ, ko vÄ• vinayoâ€™â€™ ti vicÄ• raá¹‡Ä• yaá¹ƒ Ä• cariyÄ• naá¹
tamatthaá¹ƒ dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vinayo_ti vibhaá¹…gap
mÄ• tikÄ• saÃ±Ã±itassa suttassa atthe sÅ«canato ``suttaâ€™â€™ nti vattabbataá¹ƒ arahat
visiá¹-á¹-hanayattÄ• ca __vinayo, _ khandhakapÄ• á¹-ho. __eva_nti evaá¹ƒ suttavinayesu p
vinayapiá¹-akampi na pariyÄ• diyati parivÄ• rapÄ• á¸·iyÄ• asaá¹…gahitattÄ• . suttantÄ• bhi
__suttaá¹ƒ_ atthasÅ«canÄ• diatthasambhavato. __evampÄ«_ti suttantÄ• bhidhammapiá¹-a
vinayapiá¹-akaá¹ƒ vinayoti evaá¹ƒ suttavinayavibhÄ• ge vuccamÄ• nepi. __na tÄ• va pariyÄ
anavasesato pariggayhanti \Be II 356/. kasmÄ• ti ceti Ä• ha __ ``asuttanÄ• makaÃ±hÄ«â€™
suttanti imaá¹ƒ nÄ• maá¹ƒ anÄ• ropetvÄ• saá¹…gÄ«taá¹ƒ jÄ• takÄ• dibuddhavacanaá¹ƒ at
tÄ«á¹‡i piá¹-akÄ• ni \Ne II 325/ na pariyÄ• diyantÄ«ti. suttanipÄ• taudÄ• naitivuttakÄ• ni dÄ«
suttanti nÄ• maá¹ƒ Ä• ropetvÄ• asaá¹…gÄ«tÄ• nÄ«ti adhippÄ• yenettha jÄ• takÄ• dÄ«hi sa
buddhavaá¹ƒsacariyÄ• piá¹-akÄ• naá¹ƒ panettha aggahaá¹‡e kÄ• raá¹‡aá¹ƒ maggitabbaá¹ƒ
sabbopÄ• yaá¹ƒ vaá¹‡á¹‡anÄ• nayo theravÄ• dadassanamukhena paá¹-ikkhitto evÄ• ti.

__kiá¹ƒ atthÄ«_ti asuttanÄ• makaá¹ƒ buddhavacanaá¹ƒ natthiyevÄ• ti dasseti. __taá¹ƒ sabb
paá¹-ikkhipitvÄ• _ti ``suttanti vinayoâ€™â€™ tiÄ• dinÄ• vuttasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ``nA
idhÄ• dhippetoâ€™â€™ ti paá¹-isedhetvÄ• . vineti etena kileseti vinayo, kilesavinayanÅ«pÄ
kÄ• raá¹‡anti Ä• ha __ ``vinayo pana kÄ• raá¹‡aâ€™â€™ _nti.

__dhamme_ti pariyattidhamme. __sarÄ• gÄ• yÄ• _ti sarÄ• gabhÄ• vÄ• ya kÄ• marÄ• gabh
__saá¹ƒyogÄ• yÄ• _ti bhavasaá¹ƒyojanÄ• ya. __saupÄ• dÄ• nÄ• yÄ• _ti caturÅ«pÄ• dÄ• nA

__mahicchatÄ• yÄ• _ti mahicchabhÄ• vÄ• ya. __asantuá¹-á¹-hiyÄ• _ti asantuá¹-á¹-habhÄ• v
kusÄ«tabhÄ• vÄ• ya. __saá¹…gaá¹‡ikÄ• yÄ• _ti kilesasaá¹…gaá¹‡ikavihÄ• rÄ• ya. __Ä• ca
tividhavaá¹-á¹-Ä• cayÄ• ya. __virÄ• gÄ• yÄ• _ti sakalavaá¹-á¹-ato virajjanatthÄ• ya. __visaá
kÄ• marÄ• gÄ• dÄ«hi visaá¹ƒyujjanatthÄ• ya. __anupÄ• dÄ• nÄ• yÄ• _ti sabbassapi kamma
__appicchatÄ• yÄ• _ti paccayappicchatÄ• divasena sabbaso icchÄ• ya apagamÄ• ya. __sa
dvÄ• dasavidhasantuá¹-á¹-habhÄ• vÄ• ya. __vÄ«riyÄ• rambhÄ• yÄ• _ti kÄ• yikassa ceva ce
paggaá¹‡hanatthÄ• ya. __vivekÄ• yÄ• _ti pavivittabhÄ• vÄ• ya kÄ• mavivekÄ• ditadaá¹…ga
__apacayÄ• yÄ• _ti sabbassapi vaá¹-á¹-assa apacayanÄ• ya, nibbÄ• nÄ• yÄ• ti attho. evaá
uggahaá¹‡adhÄ• raá¹‡aparipucchÄ• manasikÄ• ravasena yoniso paá¹-ipajjantassa sarÄ• g
kÄ• raá¹‡aá¹ƒ hutvÄ• virÄ• gÄ• dibhÄ• vÄ• ya saá¹ƒvattati, ekaá¹ƒsato __eso dhammo, es
apÄ• yÄ• dÄ«su apatanavasena dhÄ• raá¹‡ato kilesÄ• naá¹ƒ vinayanato ca. satthu sammÄ
ovÄ• dÄ• nurÅ«pappavattibhÄ• vato __etaá¹ƒ satthusÄ• sana_nti ca jÄ• neyyÄ• sÄ«ti attho

catusaccatthasÅ«canaá¹ƒ \Be II 357/ suttanti Ä• ha __ ``sutteti tepiá¹-ake buddhavacaneâ€
tepiá¹-akaÃ±hi buddhavacanaá¹ƒ saccavinimuttaá¹ƒ natthi. rÄ• gÄ• divinayakÄ• raá¹‡aá¹ƒ y
pakÄ• sitanti Ä• ha __ ``vinayeti etasmiá¹ƒ rÄ• gÄ• divinayakÄ• raá¹‡eâ€™â€™ _ti. sutte o
tepiá¹-akabuddhavacanapariyÄ• pannatÄ• vaseneva veditabbaá¹ƒ, na aÃ±Ã±athÄ• ti Ä• ha
katthaci anÄ• gantvÄ• â€™â€™ _ti. __challiá¹ƒ uá¹-á¹-hapetvÄ• _ti arogassa mahato rukkh
upakkamena challikÄ• ya sakalikÄ• ya papaá¹-ikÄ• ya vÄ• uá¹-á¹-hÄ• panaá¹ƒ viya arogas
tiá¹-á¹-hato byaÃ±janamattena tappariyÄ• pannaá¹ƒ \Ne II 326/ viya hutvÄ• challisadisaá¹ƒ
pubbÄ• paraviruddhatÄ• didosaá¹ƒ uá¹-á¹-hapetvÄ• paridÄ«petvÄ• . tÄ• disÄ• ni pana ekaá
guá¸·havessantarÄ• dipariyÄ• pannÄ• ni hontÄ«ti Ä• ha __ ``guá¸·havessantara ... pe ... paá
atthoâ€™â€™ _ti. __rÄ• gÄ• divinaye_ti rÄ• gÄ• divinayanatthena atadÄ• kÄ• ratÄ• ya __a
chaá¸• á¸• etabbÄ• ni_ cajitabbÄ• ni na gahetabbÄ• ni. __sabbatthÄ• _ti sabbavÄ• resu.

mahÄ• padesasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saÃ±cetaniyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(19) 4. brÄ• hmaá¹‡avaggo

1-3. yodhÄ• jÄ«vasuttÄ• divaá¹‡á¹‡anÄ•

181-183__._ catutthassa paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

4. abhayasuttavaá¹‡á¹‡anÄ•

<184> catutthe __socatÄ«_ti citte uppannabalavasokena socati, cittasantÄ• pena anto nijjh

__kilamatÄ«_ti tasseva sokassa vasena kÄ• ye ca uppannadukkhena kilamati. __paridevatÄ
taá¹ƒ taá¹ƒ vippalapanto vÄ• cÄ• ya paridevati. __urattÄ• á¸·i_nti urattÄ• á¸·aá¹ƒ, uraá¹ƒ tÄ•
tenÄ• ha __ ``uraá¹ƒ tÄ• á¸·etvÄ• â€™â€™ _ti. __kaá¹…khÄ• vicikicchÄ• _ti ettha ``ekamev
nÄ«varaá¹‡aá¹ƒ. kiá¹ƒ nu kho idaâ€™â€™ nti \Be II 358/ Ä• rammaá¹‡aá¹ƒ kaá¹…khanato
varaâ€™â€™ nti nicchetuá¹ƒ asamatthabhÄ• vato __ ``vicikicchÄ• â€™â€™ _ti vuccati --- `
vicinanto kicchati, vigatÄ• cikicchÄ• â€™â€™ ti vÄ• katvÄ• .

abhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. brÄ• hmaá¹‡asaccasuttavaá¹‡á¹‡anÄ•

<185> paÃ±came \Ne II 327/ __etthÄ• _ti etasmiá¹ƒ suÃ±Ã±atÄ• nupassanÄ• dhikÄ• re. __
kÄ• le, dhamme vÄ• . atha vÄ• __kvacÄ«_ti ajjhattaá¹ƒ bahiddhÄ• vÄ• . __attano attÄ• na
kho, bho brahmÄ• , mahÄ• brahmÄ• ... pe ... vasÄ« pitÄ• bhÅ«tabhabyÄ• naâ€™â€™ ntiÄ
parikappitaá¹ƒ attÄ• naÃ±ca kassaci kiÃ±canabhÅ«taá¹ƒ na passatÄ«ti dassento __ ``kassa
tattha __parassÄ• _ti parajÄ• ti paro purisoti vÄ• evaá¹ƒ gahitassa. __na ca mama kvacanÄ
__mama_-saddo aá¹-á¹-hÄ• nappayuttoti Ä• ha __ ``mama-saddaá¹ƒ tÄ• va á¹-hapetvÄ• â€
attano aÃ±Ã±assa. paro puriso nÄ• ma atthi mamatthÄ• ya á¹-hito. tassa vasena mayhaá¹ƒ
ekaccadiá¹-á¹-higatikaparikappitavasena paraá¹ƒ attÄ• naá¹ƒ taÃ±ca attano kiÃ±canabhÅ«t
dassento __ ``na ca kvacanÄ«â€™â€™ _tiÄ• dimÄ• ha. ettha ca __nÄ• haá¹ƒ kvacanÄ«_ti
passati. __na kassaci kiÃ±canatasmi_nti sakaattano eva kassaci attaniyataá¹ƒ na passati. _
etaá¹ƒ dvayaá¹ƒ yathÄ• rahaá¹ƒ sambandhitabbaá¹ƒ, atthi-padaá¹ƒ paccekaá¹ƒ. __na ca kv
atthÄ«_ti parassa attano abhÄ• vaá¹ƒ passati. __tassa parassa attano mama kiÃ±canatÄ•
anattaniyataá¹ƒ passati. evaá¹ƒ ajjhattaá¹ƒ bahiddhÄ• khandhÄ• naá¹ƒ
attattaniyasuÃ±Ã±atÄ• -suddhasaá¹…khÄ• rapuÃ±jatÄ• -catukoá¹-ikasuÃ±Ã±atÄ• pariggaá
sesamettha suviÃ±Ã±eyyameva.

brÄ• hmaá¹‡asaccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. ummaggasuttavaá¹‡á¹‡anÄ•

<186> chaá¹-á¹-he \Be II 359/ __Ä• kaá¸• á¸• hÄ«yatÄ«_ti cittavasiko loko tattha tattha upa
__tesaá¹ƒyevettha gahaá¹‡aá¹ƒ veditabba_nti ye apariÃ±Ã±Ä• tavatthukÄ• cittassa vasaá¹
gahaá¹‡aá¹ƒ. na hi pariÃ±Ã±Ä• takkhandhÄ• pahÄ«nakilesÄ• cittassa vasaá¹ƒ gacchanti,
vattenti. __saha sÄ«lenÄ• _ti cÄ• rittavÄ• rittasÄ«lena saddhiá¹ƒ. __pubbabhÄ• gapaá¹-ipa
katvÄ• yÄ• va gotrabhuÃ±Ä• á¹‡aá¹ƒ, tÄ• va pavattetabbaá¹ƒ samathavipassanÄ• saá¹…k
sesaá¹ƒ suviÃ±Ã±eyyameva.

ummaggasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vassakÄ• rasuttavaá¹‡á¹‡anÄ•

<187> sattame \Ne II 328/ __vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto_ti ettha __
brÄ• hmaá¹‡assa nÄ• maá¹ƒ. mahatiyÄ• issariyamattÄ• ya samannÄ• gato mahÄ• matto. _
issariyappamÄ• á¹‡enÄ• ti attho, issariyena ceva vittÅ«pakaraá¹‡ena cÄ• ti evaá¹ƒ vÄ• ett
upabhogÅ«pakaraá¹‡Ä• nipi hi loke ``mattÄ• â€™â€™ ti vuccanti. magadharaÃ±Ã±o, maga
mahÄ• mattoti __magadhamahÄ• matto_. tudisaÃ±Ã±ito gÄ• mo nivÄ• so etassÄ• ti __tode
``tudigÄ• mavÄ• sikassÄ• â€™â€™ _ti. tudigÄ• mavÄ• sitÄ• cassa tattha adhipatibhÄ• ver
taá¹ƒ gÄ• maá¹ƒ soá¹‡adaá¹‡á¸• o viya, campaá¹ƒ kÅ«á¹-adanto viya, khÄ• á¹‡umataá¹ƒ a
ajjhÄ• vasati. __mahaddhano hoti_ paÃ±cacattÄ• lÄ«sakoá¹-ivibhavo. __parisatÄ«_ti parisÄ
attho. tenÄ• ha __ ``sannipatitÄ• ya parisÄ• yÄ• â€™â€™ _ti. __abhippasanno_ti ettha abh
__abhi_-saddoti Ä• ha __ ``atikkamma pasannoâ€™â€™ _ti, pasÄ• danÄ«yaá¹ƒ á¹-hÄ• naá
appasÄ• danÄ«yaá¹-á¹-hÄ• ne pasannoti adhippÄ• yo. taá¹ƒ taá¹ƒ kiccaá¹ƒ atthaá¹ƒ passat
samatthÄ• paá¹-ibalÄ• atthadasÄ• alamatthadasÄ• , alamatthadase atisayantÄ«ti __alam
``atthe passituá¹ƒ samatthÄ• â€™â€™ _tiÄ• di. __neva sappurisaá¹ƒ na asappurisaá¹ƒ jÄ•
sappurisadhammÄ• naá¹ƒ asappurisadhammÄ• naÃ±ca \Be II 360/ yÄ• thÄ• vato ajÄ• nana

vassakÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upakasuttavaá¹‡á¹‡anÄ•

<188> aá¹-á¹-hame nibbattivasena nirayaá¹ƒ arahati, nirayasaá¹ƒvattaniyena vÄ• kammun
__nerayiko_. avÄ«cimhi uppajjitvÄ• tattha Ä• yukappasaÃ±Ã±itaá¹ƒ antarakappaá¹ƒ tiá¹-á¹
__kappaá¹-á¹-ho_. nirayÅ«papattiá¹ƒ pariharaá¹‡avasena tikicchituá¹ƒ asakkuá¹‡eyyoti __a
apariyÄ• dinnÄ• vÄ• _ti aparikkhÄ«á¹‡Ä• yeva. sace hi eko bhikkhu kÄ• yÄ• nupassanaá¹ƒ
vedanÄ• nupassanaá¹ƒ ... pe ... cittÄ• nupassanaá¹ƒ. ``iminÄ• puá¹-á¹-he ahaá¹ƒ pucchÄ•
na oloketi, evaá¹ƒ santepi tesaá¹ƒ vÄ• ro paÃ±Ã±Ä• yati eva, buddhÄ• naá¹ƒ pana vÄ• ro n
vidatthicaturaá¹…gulaá¹ƒ chÄ• yaá¹ƒ atikkamanato puretaraá¹ƒyeva bhagavÄ• cuddasavid
navavidhena vedanÄ• nupassanaá¹ƒ, soá¸·asavidhena cittÄ• nupassanaá¹ƒ, paÃ±cavidhen
katheti. tiá¹-á¹-hantu vÄ• evaá¹ƒ cattÄ• ro. sace hi aÃ±Ã±e cattÄ• ro sammappadhÄ• nesu,
aÃ±Ã±e paÃ±cindriyesu \Ne II 329/, aÃ±Ã±e paÃ±cabalesu, aÃ±Ã±e sattabojjhaá¹…gesu, a
aá¹-á¹-hamaggaá¹…gesu paÃ±he puccheyyuá¹ƒ, tampi bhagavÄ• katheyya. tiá¹-á¹-hantu v
aÃ±Ã±e sattatiá¹ƒsa janÄ• bodhipakkhiyesu paÃ±he puccheyyuá¹ƒ, tampi bhagavÄ• tÄ• v
yÄ• vatÄ• hi lokiyamahÄ• jane ekaá¹ƒ padaá¹ƒ kathente tÄ• va Ä• nandatthero aá¹-á¹-ha p
Ä• nandatthere pana ekaá¹ƒ padaá¹ƒ kathenteyeva bhagavÄ• soá¸·asa padÄ• ni katheti. k
mudu, dantÄ• varaá¹‡aá¹ƒ suphusitaá¹ƒ, vacanaá¹ƒ agaá¸·itaá¹ƒ, bhavaá¹…gaparivÄ• so la

``apariyÄ• dinnÄ• vassa tathÄ• gatassa dhammadesanÄ• , apariyÄ• dinnaá¹ƒ dhammapada

tattha __dhammadesanÄ• _ti tantiá¹-á¹-hapanÄ• . __dhammapadabyaÃ±jana_nti ettha __d
attho etenÄ• ti __padaá¹ƒ_. vÄ• kyaÃ±ca padeneva saá¹…gahitaá¹ƒ. atthaá¹ƒ byaÃ±jetÄ«ti
akkharaá¹ƒ. taÃ±hi padavÄ• kyaá¹ƒ paricchijjamÄ• naá¹ƒ taá¹ƒ taá¹ƒ atthaá¹ƒ byaÃ±jeti pak
aparÄ• parehi padabyaÃ±janehi sucirampi kÄ• laá¹ƒ kathentassa \Be II 361/ tathÄ• gatassa
pariyÄ• dÄ• naá¹ƒ atthÄ«ti dasseti. __guá¹‡adhaá¹ƒsÄ«_ti guá¹‡adhaá¹ƒsanasÄ«lo. __paga
samannÄ• gato.

upakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sacchikaraá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<189> navame __nÄ• makÄ• yenÄ• _ti sahajÄ• tanÄ• makÄ• yena. sesamettha uttÄ• nam

sacchikaraá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uposathasuttavaá¹‡á¹‡anÄ•

<190> dasame __tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti Ä• meá¸• itavacanaá¹ƒ byÄ• pa
``yato yato anuviloketÄ«â€™â€™ _ti. __anuviloketvÄ• _ti ettha __anu_-saddopi byÄ• panic
viloketvÄ• ti attho, paÃ±capasÄ• dappaá¹-imaá¹‡á¸• itÄ• ni akkhÄ«ni ummÄ«letvÄ• tato tat
hoti. __ala_nti yuttaá¹ƒ, opÄ• yikanti attho ``alameva nibbindituâ€™â€™ ntiÄ• dÄ«su (DN II
viya. puá¹-abandhanena pariharitvÄ• asitabbaá¹ƒ \Ne II 330/ __puá¹-osaá¹ƒ_ sambalaá¹ƒ a
katvÄ• . tenÄ• ha __ ``pÄ• theyyaâ€™â€™ _nti. sesamettha suviÃ±Ã±eyyameva.

uposathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(20) 5. mahÄ• vaggo

1. sotÄ• nugatasuttavaá¹‡á¹‡anÄ•

<191> paÃ±camassa paá¹-hame __sotÄ• nugatÄ• na_nti pasÄ• dasotaá¹ƒ anugantvÄ• ga
vÄ• cuggatÄ• nanti attho. evaá¹ƒbhÅ«tÄ• ca pasÄ• dasotaá¹ƒ odahitvÄ• \Be II 362/ Ã±Ä• a
vavatthapitÄ• nÄ• ma hontÄ«ti Ä• ha __ ``pasÄ• dasotaâ€™â€™ _ntiÄ• di. ekaccassa hi u
taá¹ƒ paguá¹‡aá¹ƒ niccharitaá¹ƒ suá¹-á¹-hu vavatthapitaá¹ƒ na hoti. ``asukaá¹ƒ suttaá¹ƒ vÄ•

kathehÄ«â€™â€™ ti vutte ``sajjhÄ• yitvÄ• saá¹ƒsanditvÄ• samanuggÄ• hitvÄ• jÄ• nissÄ•
ekaccassa taá¹ƒ taá¹ƒ paguá¹‡aá¹ƒ bhavaá¹…gasotasadisaá¹ƒ hoti ``asukaá¹ƒ suttaá¹ƒ vÄ•
kathehÄ«â€™â€™ ti vutte uddharitvÄ• tameva katheti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ __
vavatthapitÄ• naâ€™â€™ _nti. itthiliá¹…gÄ• dÄ«ni tÄ«á¹‡i __liá¹…gÄ• ni_. nÄ• mÄ• dÄ«ni
paá¹-hamÄ• dayo satta __vibhattiyo_.

__vaá¸·aÃ±jetÄ«_ti pÄ• á¸·iá¹ƒ anusandhiá¹ƒ pubbÄ• paravasena vÄ• cuggataá¹ƒ karonto
paricitÄ• _ti suttadasakavaggadasakapaá¹‡á¹‡Ä• sadasakavasena vÄ• cÄ• ya sajjhÄ• yitÄ•
dasavaggÄ• ni gatÄ• nÄ«â€™â€™ tiÄ• dinÄ• sallakkhetvÄ• vÄ• cÄ• ya sajjhÄ• yitÄ• ti att
vacasÄ• paricayo adhippeto, na pana suttekadesassa suttamattassa vacasÄ• paricayo. m
bhÄ• gaso nijjhÄ• yitÄ• viditÄ• __manusÄ• nupekkhitÄ• _. yassa vÄ• cÄ• ya sajjhÄ• yitaá¹
cintentassa tattha tattha pÄ• kaá¹-aá¹ƒ hoti, mahÄ• dÄ«paá¹ƒ jÄ• letvÄ• á¹-hitassa rÅ«pag
hutvÄ• paÃ±Ã±Ä• yati. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __suppaá¹-ividdhÄ• _ti nijjaá¹-aá¹ƒ
suá¹-á¹-hu yÄ• thÄ• vato paá¹-ividdhÄ• . sesamettha suviÃ±Ã±eyyameva.

sotÄ• nugatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<192> dutiye \Ne II 331/ __saá¹ƒvÄ• senÄ• _ti sahavÄ• sena. __sÄ«laá¹ƒ veditabba_nti ``a
dussÄ«lo vÄ• â€™â€™ ti saha vasantena upasaá¹…kamantena jÄ• nitabbo. __taÃ±ca kho
ittara_nti taÃ±ca sÄ«laá¹ƒ dÄ«ghena kÄ• lena veditabbaá¹ƒ, na ittarena. dvÄ«hatÄ«haÃ±hi
saá¹ƒvutindriyÄ• kÄ• ro ca na sakkÄ• dassetuá¹ƒ. __manasi karotÄ• _ti tampi ``sÄ«lamass
ti manasikarontena paccavekkhanteneva sakkÄ• jÄ• nituá¹ƒ, na itarena. __paÃ±Ã±avatÄ•
paá¹‡á¸• itena. bÄ• lo hi manasikarontopi jÄ• nituá¹ƒ na sakkoti.

__saá¹ƒvohÄ• renÄ• _ti \Be II 363/ aparÄ• paraá¹ƒ kathanena.

``yo hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, vÄ• á¹‡ijo so na brÄ• hmaá¹‡oâ€™â€™ ti || (MN II 457; S

ettha hi byavahÄ• ro nÄ• ma. ``cattÄ• ro ariyavohÄ• rÄ• , cattÄ• ro anariyavohÄ• rÄ• â€™â
cetanÄ• . ``saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• roâ€™â€™ ti (Dhs 1313-1315; Ni
``vohÄ• ramattena so vohareyyÄ• â€™â€™ ti (SN a I 25) ettha kathÄ• vohÄ• ro. idhÄ• pi es
sammukhÄ• kathÄ• parammukhÄ• kathÄ• ya na sameti parammukhÄ• kathÄ• sammukhÄ
pacchimakathÄ• ya, pacchimakathÄ• ca purimakathÄ• ya. so kathaneneva sakkÄ• jÄ• nitu
ti. sucisÄ«lassa pana purimaá¹ƒ pacchimena, pacchimaÃ±ca purimena sameti. sammukhÄ•

parammukhÄ• kathitena sameti, parammukhÄ• kathitaÃ±ca sammukhÄ• kathitena, tasmÄ• jÄ• nitunti pakÄ• sento evamÄ• ha.

__thÄ• mo_ti Ã±Ä• á¹‡athÄ• mo. yassa hi Ã±Ä• á¹‡athÄ• mo natthi, so uppannesu upadda kattabbaá¹ƒ kiccaá¹ƒ apassanto advÄ• rakagharaá¹ƒ paviá¹-á¹-ho viya carati. tenÄ• ha __ `` thÄ• mo veditabboâ€™â€™ _ti.

__sÄ• kacchÄ• yÄ• _ti saá¹ƒkathÄ• ya. duppaÃ±Ã±assa hi kathÄ• udake geá¹‡á¸• u viya u 332/ kathentassa paá¹-ibhÄ• naá¹ƒ anantaá¹ƒ hoti. udakavipphanditeneva hi maccho khudd Ã±Ä• yati.

__Ã±Ä• tivinÄ• so_ti corarogabhayÄ• dÄ«hi Ã±Ä• tÄ«naá¹ƒ vinÄ• so. bhogÄ• naá¹ƒ byasan rÄ• jacorÄ• divasena bhogavinÄ• soti attho. tenÄ• ha __ ``dutiyapadepi eseva nayoâ€™â€™ paÃ±hagavesanaá¹ƒ, Ã±Ä• tuá¹ƒ icchitassa atthassa vÄ«maá¹ƒsananti attho. __atappaka_n atappakaá¹ƒ sÄ• durasabhojanaá¹ƒ viya. __saá¹‡ha_nti sukhumasabhÄ• vaá¹ƒ.

á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhaddiyasuttavaá¹‡á¹‡anÄ•

<193> tatiye \Be II 364/ karaá¹‡assa uttaraá¹ƒ kiriyaá¹ƒ karaá¹‡uttariyaá¹ƒ, taá¹ƒ lakkhaá¹‡ __karaá¹‡uttariyalakkhaá¹‡o_. sesaá¹ƒ suviÃ±Ã±eyyameva.

bhaddiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÄ• mugiyasuttavaá¹‡á¹‡anÄ•

<194> catutthe puggalassa pÄ• risuddhiyÄ• padhÄ• nabhÅ«tÄ• ni vÄ• aá¹…gÄ• ni __pÄ• sesamettha suviÃ±Ã±eyyameva.

sÄ• mugiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vappasuttavaá¹‡á¹‡anÄ•

<195> paÃ±came __pihitattÄ• _ti akusalassa pavesanadvÄ• raá¹ƒ pidahitvÄ• á¹-hitattÄ• . saá¹ƒvaritabbaÃ±hi apihitena dvÄ• rena pavattanakaá¹ƒ pÄ• padhammaá¹ƒ saá¹ƒvaritvÄ• nÄ• ma. khayavirÄ• genÄ• _ti accantakhayasaá¹…khÄ• tena virajjanena, anuppÄ• danirodh pubbe uppannÄ• ti? ubhayametaá¹ƒ na vattabbaá¹ƒ. pahÄ• nÄ• bhisamayabhÄ• vanÄ• bhis

padÄ«pujjalanena \Ne II 333/ andhakÄ• raá¹ƒ viya vijjuppÄ• dena avijjÄ• niruddhÄ• va hoti
hetuphalattamupacÄ• ravasena. yathÄ• hi padÄ«pujjalanahetuko andhakÄ• ravigamo, eva
avijjÄ• nirodho. hetuphaladhammÄ• ca samÄ• nakÄ• lÄ• pi pubbÄ• parakÄ• lÄ• viya voha
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN I 400; III 421, 425, 426
4.60; Kv 465, 467) paccayÄ• dÄ• nuppajjanakiriyÄ• . cittassa kÄ• yassa ca vihananato __vi
paridahanato __pariá¸·Ä• ho_.

__niccavihÄ• rÄ• _ti sabbadÄ• pavattanakavihÄ• rÄ• . á¹-hapetvÄ• hi samÄ• pattivelaá¹ƒ
khÄ«á¹‡Ä• savÄ• iminÄ• chaá¸·aá¹…gupekkhÄ• vihÄ• rena sabbakÄ• laá¹ƒ viharanti. __c
cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• . cakkhunÄ• rÅ«paá¹ƒ disvÄ• ti \Be II 365/ hi niss
sasambhÄ• rakathÄ• hesÄ• yathÄ• ``dhanunÄ• vijjhatÄ«â€™â€™ ti, tasmÄ• nissayasÄ«
daá¹-á¹-habbaá¹ƒ. __rÄ• gavasena na somanassajÄ• to hotÄ«_ti gehasitapemavasenapi jav
na hoti maggena samucchinnattÄ• , __na domanassajÄ• to_ pasÄ• daÃ±Ã±athattavasenap
viharatÄ«_ti asamapekkhanena mohaá¹ƒ anuppÄ• dento Ã±Ä• á¹‡upekkhÄ• vaseneva upe
khÄ«á¹‡Ä• savo hi iá¹-á¹-hepi aniá¹-á¹-hepi majjhattepi Ä• rammaá¹‡e yo asamapekkhanen
ayonisogahaá¹‡e akhÄ«á¹‡Ä• savÄ• naá¹ƒ moho uppajjati, taá¹ƒ anuppÄ• dento maggenev
Ã±Ä• á¹‡upekkhÄ• vaseneva upekkhako viharati, ayaÃ±cassa paá¹-ipatti sativepullapattiyÄ•
cÄ• ti vuttaá¹ƒ __ ``satisampajaÃ±Ã±apariggahitÄ• yÄ• â€™â€™ _ti.

ettha ca ``chasu dvÄ• resu upekkhako viharatÄ«â€™â€™ ti iminÄ• chaá¸·aá¹…gupekkhÄ•
``sampajÄ• noâ€™â€™ ti vacanato pana cattÄ• ri Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti t
asambhavato. ``satatavihÄ• rÄ• â€™â€™ ti vacanato aá¹-á¹-hapi mahÄ• kiriyacittÄ• ni labb
Ã±Ä• á¹‡uppattipaccayarahitakÄ• lepi pavattijotanato. ``arajjanto adussantoâ€™â€™ ti vaca
hasituppÄ• davoá¹-á¹-habbanehi saddhiá¹ƒ dasa cittÄ• ni labbhanti. arajjanÄ• dussanavase
sÄ• dhÄ• raá¹‡Ä• ti. nanu cettha ``upekkhako viharatÄ«â€™â€™ ti chaá¸·aá¹…gupekkhÄ•
satatavihÄ• rÄ• naá¹ƒ Ä• gatattÄ• somanassaá¹ƒ kathaá¹ƒ labbhatÄ«ti? Ä• sevanatoti. kiÃ±
iá¹-á¹-hÄ• niá¹-á¹-hepi Ä• rammaá¹‡e majjhatte viya bahulaá¹ƒ upekkhako viharati attano
parisuddhappakatibhÄ• vÄ• vijahanato, kadÄ• ci pana tathÄ• cetobhisaá¹…khÄ• rabhÄ• ve
iá¹-á¹-haá¹ƒ Ä• rammaá¹‡aá¹ƒ \Ne II 334/, tassa yÄ• thÄ• vato sabhÄ• vaggahaá¹‡avasena
somanassasahagataá¹ƒ hutvÄ• pavattateva, taÃ±ca kho pubbÄ• sevanavasena.

__kÄ• yo_ti (Spk-pá¹- II 2.51) paÃ±cadvÄ• rakÄ• yo, so anto avasÄ• naá¹ƒ etissÄ• ti kÄ• y
__kÄ• yantikaá¹ƒ_. tenÄ• ha --- __ ``yÄ• va paÃ±cadvÄ• rakÄ• yo pavattati, tÄ• va pavattaâ
__jÄ«vitantika_nti etthÄ• pi eseva nayo. __pacchÄ• uppajjitvÄ• _ti etasmiá¹ƒ attabhÄ• ve m
pacchÄ• uppajjitvÄ• tato paá¹-hamaá¹ƒ \Be II 366/ nirujjhati, tato eva atthasiddhamatthaá¹
dassetuá¹ƒ __ ``manodvÄ• rikavedanÄ• paá¹-hamaá¹ƒ uppajjitvÄ• pacchÄ• nirujjhatÄ«â€™
tameva saá¹…khepena vuttaá¹ƒ vivarituá¹ƒ __ ``sÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. yÄ• va t
paá¹-hamavayo. __paÃ±Ã±Ä• savassakÄ• le_ti paá¹-hamavayato yÄ• va paÃ±Ã±Ä• savass

hotÄ«_ti vaá¸• á¸• hihÄ• niyo anupagantvÄ• samarÅ«peneva á¹-hitÄ• hoti. __mandÄ• _ti n
__tadÄ• _ti asÄ«tinavutivassakÄ• le __vadantepi_ tathÄ• ciraparicitepÄ«ti adhippÄ• yo. __b
bhaggÄ• dubbaá¹‡á¹‡Ä• . __hadayakoá¹-iá¹ƒyevÄ• _ti cakkhÄ• divatthÅ«su appavattitvÄ•
Ä• diantakoá¹-ibhÅ«taá¹ƒ hadayavatthuá¹ƒyeva. __tÄ• vÄ• _ti yÄ• va vedanÄ• vattati, tÄ• v

__vÄ• piyÄ• _ti mahÄ• taá¸·Ä• kena. __paÃ±caudakamaggasampanna_nti paÃ±cahi udaka
yuttaá¹ƒ. __tato tato vissandamÄ• naá¹ƒ_ sabbaso puá¹‡á¹‡attÄ• . __paá¹-hamaá¹ƒ deve v
upamÄ• saá¹ƒsandanaá¹ƒ. __imaá¹ƒ vedanaá¹ƒ sandhÄ• yÄ• _ti imaá¹ƒ yathÄ• vuttaá¹ƒ pa
manodvÄ• rikavedanaá¹ƒ sandhÄ• ya.

__kÄ• yassa bhedÄ• _ti attabhÄ• vassa vinÄ• sanato. __parato agantvÄ• _ti paralokavase
sÄ«tibhÄ• vo nÄ• ma saá¹…khÄ• radarathapariá¸·Ä• hÄ• bhÄ• vo. so panÄ• yaá¹ƒ sabbaso
``appavattanadhammÄ• ni bhavissantÄ«â€™â€™ _ti.

attabhÄ• vaá¹ƒ nÄ• setukÄ• massa daá¸·haá¹ƒ uppannaá¹ƒ saá¹ƒvegaÃ±Ä• á¹‡aá¹ƒ sandh
paÃ±Ã±Ä• â€™â€™ _ti. tato nibbattitajjhÄ• nasamÄ• dhiá¹ƒ sandhÄ• ya __ ``piá¹-akaá¹ƒ vi
tannissÄ• ya pavattetabbavipassanÄ• rambhaÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya __ ``khanitti viya vi
vuttaá¹ƒ. sesamettha uttÄ• nameva.

vappasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ• á¸·hasuttavaá¹‡á¹‡anÄ•

<196> chaá¹-á¹-he \Ne II 335/ kÄ• yadaá¸·hibahulataá¹ƒ tapatÄ«ti tapo, attakilamathÄ• nuy
vÄ«riyaá¹ƒ. tena kÄ• yadaá¸·hibahulatÄ• nimittassa pÄ• passa jigucchanaá¹ƒ virajjanaá¹ƒ _
__ ``dukkarakÄ• rikasaá¹…khÄ• tenÄ• â€™â€™ _tiÄ• di. __tapojigucchavÄ• dÄ• _tiÄ• dÄ«
manasÄ• pi tameva sÄ• rato \Be II 367/ gahetvÄ• vicaranti, kÄ• yenapi tameva allÄ«nÄ• n
attakilamathÄ• nuyogamanuyuttÄ• viharantÄ«ti attho. __aparisuddhakÄ• yasamÄ• cÄ• rÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dinÄ• kÄ• yasamÄ• cÄ• rena samannÄ• gatÄ• . __aparisuddhavacÄ«s
musÄ• vÄ• dÄ• dinÄ• vacÄ«samÄ• cÄ• rena samannÄ• gatÄ• . __aparisuddhamanosamÄ
manosamÄ• cÄ• rena samannÄ• gatÄ• . kÄ• maá¹ƒ akusalakÄ• yasamÄ• cÄ• ravacÄ«sam
pavattantiyeva, tadÄ• pana te cetanÄ• pakkhikÄ• vÄ• abbohÄ• rikÄ• vÄ• ti, manosamÄ•
abhijjhÄ• divasena yojanÄ• katÄ• . atha vÄ• dvÄ• rantare pavattÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ•
vacÄ«samÄ• cÄ• rÄ• dibhÄ• vÄ• bhÄ• vo viya dvÄ• rantare pavattÄ• nampi abhijjhÄ• dÄ«n
asiddho, manosamÄ• cÄ• rabhÄ• vo eva pana siddhoti katvÄ• manosamÄ• cÄ• ravÄ• re ev
tathÄ• hi vuttaá¹ƒ ---

``dvÄ• re caranti kammÄ• ni, na dvÄ• rÄ• dvÄ• racÄ• rino.

tasmÄ• dvÄ• rehi kammÄ• ni, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• â€™â€™ ti || (Dhs-a 1 kÄ•

__aparisuddhÄ• jÄ«vÄ• _ti aparisuddhena vejjakammadÅ«takammavaá¸• á¸• hiyogÄ• dinÄ
Ä• jÄ«vena samannÄ• gatÄ• . idaÃ±ca sÄ• sane pabbajitÄ• naá¹ƒyeva vasena vuttaá¹ƒ, ``y
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ ti pana vacanato bÄ• hirakavasena gahaá¹-á¹-havasena
gahaá¹-á¹-hÄ• nampi hi jÄ• tidhammakuladhammadesadhammavilomanavasena aÃ±Ã±ath

__Ã±Ä• á¹‡adassanÄ• yÄ• _ti ettha __Ã±Ä• á¹‡adassana_nti maggaÃ±Ä• á¹‡ampi vuccati
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi paccavekkhaá¹‡aÃ±Ä• á¹‡ampi vipassanÄ• Ã±Ä• á¹‡ampi.
Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti (MN I 2
maggaÃ±Ä• á¹‡aá¹ƒ ``Ã±Ä• á¹‡adassanaâ€™â€™ nti vuttaá¹ƒ. ``ayamaÃ±Ã±o uttarimanus
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti (MN I 328) ettha p
``bhagavatopi kho Ã±Ä• á¹‡aá¹ƒ \Ne II 336/ udapÄ• di sattÄ• hakÄ• lakato Ä• á¸·Ä• ro kÄ• l
ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di, ak
jÄ• tÄ«â€™â€™ ti (SN c V 1081; Vin I 16; Paá¹-is II 30) ettha paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹
cittaá¹ƒ abhinÄ«haratÄ«â€™â€™ ti (DN I 234-235) ettha vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. idha pa
\Be II 368/ maggaÃ±Ä• á¹‡aá¹ƒ ``Ã±Ä• á¹‡adassanaâ€™â€™ nti vuttaá¹ƒ. tenÄ• ha __ ``ma
dassanÄ• yÄ• â€™â€™ _ti. __avirÄ• dhitaá¹ƒ vijjhatÄ«_ti avirÄ• dhitaá¹ƒ katvÄ• vijjhati. se
suviÃ±Ã±eyyameva.

sÄ• á¸·hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mallikÄ• devÄ«suttavaá¹‡á¹‡anÄ•

<197> sattame __appesakkhÄ• _ti appÄ• nubhÄ• vÄ• . sÄ• pana appesakkhatÄ• Ä• dhip
parivÄ• rasampattiyÄ• ca abhÄ• vena pÄ• kaá¹-Ä• hoti. tattha parivÄ• rasampattiyÄ• abh
``appaparivÄ• rÄ• â€™â€™ _ti Ä• ha. __issarÄ• _ti Ä• dhipateyyasaá¹ƒvattanakammabalen
issaratÄ• vibhavasampattipaccayÄ• pÄ• kaá¹-Ä• jÄ• tÄ• ti aá¸• á¸• hatÄ• pariyÄ• yabhÄ•
issarÄ• â€™â€™ _ti Ä• ha. mahantaá¹ƒ dhanametissÄ• bhÅ«migataÃ±ceva vaá¸·aÃ±janak
pana vaá¸·aÃ±janakeneva dhanena mahaddhanataá¹ƒ dassento __ ``vaá¸·aÃ±janakadhane
Ä• ha. Ä«satÄ«ti Ä«sÄ• , abhibhÅ«ti attho. mahatÄ« Ä«sÄ• mahesÄ• , suppatiá¹-á¹-hitama
mahesoti akkhÄ• tabbatÄ• ya __mahesakkhÄ• _. yasmÄ• pana so mahesakkhÄ• bhÄ• vo
viÃ±Ã±Ä• yati, tasmÄ• __ ``mahÄ• parivÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ.

saá¹‡á¹-hÄ• napÄ• ripÅ«riyÄ• adhikaá¹ƒ rÅ«pamassÄ• ti __abhirÅ«pÄ• . saá¹‡á¹-hÄ• nap
hatthapÄ• dÄ• disarÄ«rÄ• vayavÄ• naá¹ƒ susaá¹‡á¹-hitatÄ• yÄ• ti attho. avayavapÄ• ripÅ«r
samudÄ• yapÄ• ripÅ«risiddhi. __rÅ«pa_nti ca sarÄ«raá¹ƒ ``rÅ«pavanteva saá¹…khyaá¹ƒ ga

viya. __dassanayuttÄ• _ti surÅ«pabhÄ• vena passitabbayuttÄ• , dissamÄ• nÄ• cakkhÅ«ni
aÃ±Ã±akiccavikkhepaá¹ƒ hitvÄ• pi daá¹-á¹-habbÄ• ti vuttaá¹ƒ hoti. dissamÄ• nÄ• va soman
pasÄ• detÄ«ti __pÄ• sÄ• dikÄ• _. tenÄ• ha __ ``dassanena pÄ• sÄ• dikÄ• â€™â€™ _ti. po
sundarabhÄ• vo, vaá¹‡á¹‡assa pokkharatÄ• __vaá¹‡á¹‡apokkharatÄ• , _ tÄ• ya vaá¹‡á¹‡a
porÄ• á¹‡Ä• pana __pokkhara_nti sarÄ«raá¹ƒ vadanti \Ne II 337/, __vaá¹‡á¹‡aá¹ƒ_ vaá¹‡á
vaá¹‡á¹‡aÃ±ca pokkharaÃ±ca vaá¹‡á¹‡apokkharÄ• ni, tesaá¹ƒ bhÄ• vo __vaá¹‡á¹‡apokkha
__paramÄ• ya vaá¹‡á¹‡apokkharatÄ• yÄ• _ti uttamaparisuddhena vaá¹‡á¹‡ena ceva sarÄ«
cÄ• ti attho daá¹-á¹-habbo. tenevÄ• ha __ ``vaá¹‡á¹‡ena ceva sarÄ«rasaá¹‡á¹-hÄ• nena cÄ
__vaá¹‡á¹‡enÄ• _ti vaá¹‡á¹‡adhÄ• tuyÄ• . sarÄ«raá¹ƒ nÄ• ma sannivesavisiá¹-á¹-ho
karacaraá¹‡agÄ«vÄ• sÄ«sÄ• diavayavasamudÄ• yo, so ca saá¹‡á¹-hÄ• namukhena gayhat
``sarÄ«rasaá¹‡á¹-hÄ• nenÄ• â€™â€™ _ti.

__abhisajjatÄ«_ti kujjhanavaseneva kuá¹-ilakaá¹‡á¹-ako viya tasmiá¹ƒ tasmiá¹ƒ samuá¹-á¹-h
lagati. yaÃ±hi kodhassa uppattiá¹-á¹-hÄ• nabhÅ«te Ä• rammaá¹‡e upanÄ• hassa paccayab
abhisajjanaá¹ƒ, taá¹ƒ idhÄ• dhippetaá¹ƒ, na lubbhanavasena. __kuppatÄ«_tiÄ• dÄ«su pubb
balavataro __byÄ• pÄ• do_ laddhÄ• sevanatÄ• ya cittassa byÄ• pajjanato. sÄ• tisayaá¹ƒ la
byÄ• pÄ• datopi balavatarÄ• paccatthikabhÄ• vena thÄ• mappatti __patitthiyanÄ• . annaá¹
__annaá¹ƒ, _ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaÃ±ca. pÄ• tabyato __pÄ• naá¹ƒ, _ yaá¹ƒkiÃ±ci
acchÄ• detabbato __vatthaá¹ƒ, _ nivÄ• sanapÄ• vuraá¹‡aá¹ƒ. yanti tenÄ• ti __yÄ• naá¹ƒ, _
chattupÄ• hanavayhasivikÄ• di yaá¹ƒkiÃ±ci gamanapaccayaá¹ƒ. chattampi hi vassÄ• tapad
maggagamanasÄ• dhananti katvÄ• __ ``yÄ• naâ€™â€™ _nti vuccati. __mÄ• la_nti yaá¹ƒki
__gandha_nti yaá¹ƒkiÃ±ci candanÄ• divilepanaá¹ƒ.

mallikÄ• devÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. attantapasuttavaá¹‡á¹‡anÄ•

<198> aá¹-á¹-hame Ä• hito ahaá¹ƒmÄ• no etthÄ• ti attÄ• , attabhÄ• vo. idha pana yo paro n
__attÄ• naá¹ƒ. para_nti attato aÃ±Ã±aá¹ƒ. __diá¹-á¹-he_ti paccakkhabhÅ«te. __dhamme_ti
tattha hi attÄ• bhavati, attasaÃ±Ã±Ä• diá¹-á¹-hi bhavatÄ«ti attabhÄ• vasamaÃ±Ã±Ä• . tenÄ
dhammeti imasmiá¹ƒyeva attabhÄ• veâ€™â€™ _ti. __chÄ• taá¹ƒ vuccati taá¹‡hÄ• _ jighacc
tÄ• panakilesÄ• na_nti attano santÄ• ne darathapariá¸·Ä• hajananena santÄ• panakilesÄ• n

paresaá¹ƒ \Be II 370/ hananaghÄ• tanÄ• dinÄ• rodÄ• panato __luddo_. tathÄ• vighÄ• tak
vidÄ• lanato __dÄ• ruá¹‡o_. thaddhahadayo __kakkhaá¸·o_. bandhanÄ• gÄ• re niyutto __b

__khattiyÄ• bhisekenÄ• _ti \Ne II 338/ khattiyÄ• naá¹ƒ kÄ• tabbaabhisekena. __santhÄ• gÄ
kataá¹ƒ agÄ• raá¹ƒ yaÃ±Ã±Ä• gÄ• raá¹ƒ. __sappitelenÄ• _ti sappimissena telena. yamakas

kÄ• yaá¹ƒ abbhaÃ±jati. vacchabhÄ• vaá¹ƒ taritvÄ• á¹-hito __vacchataro. parikkhepakaraá¹±
navamÄ• lÄ• hi saddhiá¹ƒ dabbhehi vediyÄ• parikkhipanatthÄ• ya. __yaÃ±Ã±abhÅ«miya_r

dÅ«rasamussÄ• ritamÄ• nasseva sÄ• sane sammÄ• paá¹-ipatti sambhavati, na mÄ• najÄ•
``nihatamÄ• nattÄ• â€™â€™ _ti. __ussannattÄ• _ti bahubhÄ• vato. bhogÄ• rogyÄ• divatthu
nimittassa avaá¹-á¹-hÄ• nato, na tathÄ• kulavijjÄ• madÄ• ti khattiyabrÄ• hmaá¹‡akulÄ• naá
jÄ• tivijjÄ• nissÄ• ya mÄ• najappanaá¹ƒ duppajahanti Ä• ha __ ``yebhuyyena hi ... pe ... mÄ
_ti. __vijÄ• titÄ• yÄ• _ti nihÄ«najÄ• titÄ• ya. __patiá¹-á¹-hÄ• tuá¹ƒ na sakkontÄ«_ti suvisudd
rakkhituá¹ƒ na sakkonti. sÄ«lavasena hi sÄ• sane patiá¹-á¹-hahanti. __patiá¹-á¹-hÄ• tu_nti v
saccappaá¹-ivedhena lokuttarÄ• ya patiá¹-á¹-hÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ. yebhuyyena hi upa
sujÄ• tÄ• yeva honti, na dujjÄ• tÄ• .

__parisuddha_nti rÄ• gÄ• dÄ«naá¹ƒ accantameva pahÄ• nadÄ«panato nirupakkilesatÄ• ya
__saddhaá¹ƒ paá¹-ilabhatÄ«_ti pothujjanikasaddhÄ• vasena saddahati. viÃ±Ã±ujÄ• tikÄ• na
dhammasampattiggahaá¹‡apubbikÄ• saddhÄ• siddhi dhammappamÄ• á¹‡adhammappasa
gharaá¹‡ipatikÄ• . kÄ• maá¹ƒ ``jÄ• yampatikÄ• â€™â€™ ti vutte gharasÄ• mikagharasÄ• m
gahaá¹‡aá¹ƒ viÃ±Ã±Ä• yati, yassa pana purisassa anekÄ• pajÄ• patiyo honti, tattha kiá¹ƒ v
saá¹ƒvÄ• so sambÄ• dhoti dassanatthaá¹ƒ __ ``dveâ€™â€™ _ti vuttaá¹ƒ. rÄ• gÄ• dinÄ• sa
khettavatthuÄ• dinÄ• sapalibodhaá¹-á¹-hena rÄ• garajÄ• dÄ«naá¹ƒ Ä• gamanapathatÄ• pi
dvepi vaá¹‡á¹‡anÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒ. __alagganaá¹-á¹-henÄ• _ti asaj
appaá¹-ibaddhabhÄ• vena. evaá¹ƒ akusalakusalappavattÄ«naá¹ƒ á¹-hÄ• nabhÄ• vena ghar
sambÄ• dhabbhokÄ• sataá¹ƒ dassetvÄ• idÄ• ni \Be II 371/ kusalappavattiyÄ• yeva aá¹-á¹-h
tesaá¹ƒ taá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__saá¹…khepakathÄ• _ti visuá¹ƒ visuá¹ƒ paduddhÄ• raá¹ƒ akatvÄ• saá¹…khepato atthava
divasa_nti ekadivasamattampi. __akhaá¹‡á¸• aá¹ƒ katvÄ• _ti dukkaá¹-amattassapi anÄ• paj
katvÄ• . __kilesamalena amalina_nti taá¹‡hÄ• saá¹ƒkilesÄ• divasena asaá¹ƒkiliá¹-á¹-haá¹ƒ
__paridahitvÄ• _ti nivÄ• setvÄ• ceva pÄ• rupitvÄ• ca. agÄ• ravÄ• so agÄ• raá¹ƒ uttarapad
vaá¸• á¸• hiÄ• vahaá¹ƒ __agÄ• rassa hitaá¹ƒ_.

__bhogakkhandho_ti \Ne II 339/ bhogarÄ• si bhogasamudÄ• yo. __Ä• bandhanaá¹-á¹-henÄ
pemavasena saparicchedavasena bandhanaá¹-á¹-hena. amhÄ• kameteti Ã±Ä• yantÄ«ti __Ã
pitÄ• mahapituputtÄ• divasena parivattanaá¹-á¹-hena __parivaá¹-á¹-o_. sÄ• maÃ±Ã±avÄ• c
Ä• jÄ«vasaddasannidhÄ• nato uparivuccamÄ• navisesÄ• pekkhÄ• ya ca visesaniviá¹-á¹-hov
bhikkhÅ«naá¹ƒ adhisÄ«lasaá¹…khÄ• tÄ• sikkhÄ• â€™â€™ _ti. sikkhitabbaá¹-á¹-hena __sik
etthÄ• ti __sÄ• jÄ«vo. sikkhanabhÄ• venÄ• _ti sikkhÄ• ya sÄ• jÄ«ve ca sikkhanabhÄ• vena
sÄ«lasaá¹ƒvaraá¹ƒ paripÅ«rento. __sÄ• jÄ«vaÃ±ca avÄ«tikkamanto_ti ``nÄ• makÄ• yo, pad
byaÃ±janakÄ• yoâ€™â€™ ti (Sp (to Vin III) I 39) vuttaá¹ƒ sikkhÄ• padaá¹ƒ bhagavato ca va

hutvÄ• ti attho. idameva ca ``sikkhanaâ€™â€™ nti vuttaá¹ƒ, tattha sÄ• jÄ«vÄ• naá¹ƒ avÄ«ti
sikkhÄ• pÄ• ripÅ«riyÄ• paccayo. tato hi yÄ• va maggÄ• sikkhÄ• pÄ• ripÅ«rÄ« hotÄ«ti.

__anuppadÄ• tÄ• _ti anubalappadÄ• tÄ• , anuvattanavasena vÄ• padÄ• tÄ• . kassa pana
``sahitÄ• naâ€™â€™ nti vuttattÄ•  sandhÄ• nassÄ• ti viÃ±Ã±Ä• yati. tenÄ• ha __ ``sandhÄ•
yasmÄ• pana anuvattanavasena sandhÄ• nassa padÄ• naá¹ƒ Ä• dhÄ• naá¹ƒ Ä• rakkhana
tena vuttaá¹ƒ __ ``dve jane samagge disvÄ• â€™â€™ _tiÄ• di. Ä• ramanti etthÄ• ti __Ä• rÄ
ramitabbaá¹-á¹-hÄ• naá¹ƒ. yasmÄ• pana Ä• -kÄ• rena vinÄ• pi ayamattho labbhati, tasmÄ•
``samaggarÄ• motipi pÄ• á¸·i, ayamevatthoâ€™â€™ _ti.

__etthÄ• _ti \Be II 372/ ---

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaâ€™â€™ nti || (SN b IV 347; Ud

imissÄ• gÄ• thÄ• ya. sÄ«laÃ±hettha nelaá¹…ganti vuttaá¹ƒ. tenevÄ• ha --- ``citto gahapati,
bhante, sÄ«lÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti (SN b IV 347). __sukumÄ• rÄ• _ti appha
esÄ• _ti ettha __pura_-saddo tannivÄ• sivÄ• cako daá¹-á¹-habbo --- ``gÄ• mo Ä• gatoâ€™â
__ ``nagaravÄ• sÄ«naâ€™â€™ _nti. manaá¹ƒ appÄ• yati vaá¸• á¸• hetÄ«ti __manÄ• po_. t
``cittavuá¸• á¸• hikarÄ• â€™â€™ _ti.

__kÄ• lavÄ• dÄ«_tiÄ• di \Ne II 340/ samphappalÄ• pÄ• paá¹-iviratassa paá¹-ipattidassana
vÄ• cÄ• ayuttakÄ• lappayogena atthÄ• vahÄ• na siyÄ• ti anatthaviÃ±Ã±Ä• panavÄ• caá¹ƒ
samphappalÄ• paá¹ƒ pajahantena akÄ• lavÄ• ditÄ• pariharitabbÄ• ti vuttaá¹ƒ __ ``kÄ• lavÄ
vadantenapi ubhayÄ• natthasÄ• dhanato abhÅ«taá¹ƒ parivajjetabbanti Ä• ha __ ``bhÅ«tavÄ
vadantena yaá¹ƒ idhalokaparalokahitasampÄ• dakaá¹ƒ, tadeva vattabbanti dassetuá¹ƒ __ ``
vuttaá¹ƒ. atthaá¹ƒ vadantenapi lokiyadhammasannissitameva avatvÄ• lokuttaradhammasan
vattabbanti dassanatthaá¹ƒ __ ``dhammavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• ca attho lok
hoti, taá¹ƒ dassetuá¹ƒ __ ``vinayavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. paÃ±cannaÃ±hi saá¹ƒvarav
pahÄ• navinayÄ• naá¹ƒ vasena vuccamÄ• no attho nibbÄ• nÄ• dhigamanahetubhÄ• vato lo
evaá¹ƒ guá¹‡avisesayuttova attho vuccamÄ• no desanÄ• kosalle sati sobhati, kiccakaro ca
dassetuá¹ƒ __ ``nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ _ti vuttaá¹ƒ. idÄ• ni taá¹ƒ
vibhÄ• vetuá¹ƒ __ ``kÄ• lenÄ• â€™â€™ _tiÄ• dimÄ• ha. pucchÄ• divasena hi otiá¹‡á¹‡avÄ•
ekaá¹ƒsÄ• dibyÄ• karaá¹‡avibhÄ• gaá¹ƒ sallakkhetvÄ• á¹-hapanÄ• hetÅ«dÄ• haraá¹‡asan
taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ vibhÄ• ventiyÄ• parimitaparicchinnarÅ«pÄ• ya
vipulataragambhÄ«rodÄ• raparamatthavitthÄ• rasaá¹…gÄ• hikÄ• ya kathÄ• ya Ã±Ä• á¹‡aba
dhamme patiá¹-á¹-hÄ• pento ``desanÄ• kusaloâ€™â€™ ti vuccatÄ«ti evamettha atthayojan

evaá¹ƒ \Be II 373/ paá¹-ipÄ• á¹-iyÄ• satta mÅ«lasikkhÄ• padÄ• ni vibhajitvÄ• abhijjhÄ• dip
indriyasaá¹ƒvarajÄ• gariyÄ• nuyogehi vibhÄ• vetuá¹ƒ tampi nÄ«haritvÄ• Ä• cÄ• rasÄ«lasse
pavattÄ• ti tadatthaá¹ƒ vivarituá¹ƒ __ ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• â€™â€
bÄ«jÄ• naá¹ƒ gÄ• mo samÅ«ho __bÄ«jagÄ• mo_. bhÅ«tÄ• naá¹ƒ jÄ• tÄ• naá¹ƒ nibbattÄ• n
samÅ«ho __bhÅ«tagÄ• mo_. nanu ca rukkhÄ• dayo cittarahitatÄ• ya na jÄ«vÄ• , cittarahitat
chinne viruhanato visadisajÄ• tibhÄ• vato catuyoniapariyÄ• pannato ca veditabbÄ• , vuddhi
pavÄ• á¸·asilÄ• lavaá¹‡Ä• nampi vijjatÄ«ti na tesaá¹ƒ jÄ«vabhÄ• ve kÄ• raá¹‡aá¹ƒ, visayag
parikappanÄ• mattaá¹ƒ supanaá¹ƒ viya ciÃ±cÄ• dÄ«naá¹ƒ, tathÄ• dohaá¸·Ä• dayo, atha ka
bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirati icchitÄ• ti? samaá¹‡asÄ• ruppato t
ca. tenevÄ• ha --- ``jÄ«vasaÃ±Ã±ino hi moghapurisa manussÄ• rukkhasmiâ€™â€™ ntiÄ• c

mÅ«lameva bÄ«jaá¹ƒ __mÅ«labÄ«jaá¹ƒ, _ mÅ«laá¹ƒ bÄ«jaá¹ƒ etassÄ• tipi __mÅ«labÄ«jaá
__phaá¸·ubÄ«ja_nti pabbabÄ«jaá¹ƒ. paccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesa
viruhanasamatthe \Ne II 341/ sÄ• raphale niruá¸·ho bÄ«ja-saddo tadatthasaá¹ƒsiddhiyÄ• m
pavattatÄ«ti mÅ«lÄ• dito nivattanatthaá¹ƒ ekena bÄ«ja-saddena visesetvÄ• vuttaá¹ƒ __ ``bÄ
``rÅ«parÅ«paá¹ƒ, dukkhadukkhaâ€™â€™ nti (SN b IV 327) ca yathÄ• . kasmÄ• panettha b
uddharitvÄ• bÄ«jagÄ• mo eva niddiá¹-á¹-hoti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ,
``mÅ«lameva bÄ«jaá¹ƒ mÅ«labÄ«jaá¹ƒ, mÅ«laá¹ƒ bÄ«jaá¹ƒ etassÄ• tipi mÅ«labÄ«jaâ€™â€
bÄ«jagÄ• mo niddiá¹-á¹-ho, dutiyena bhÅ«tagÄ• mo. duvidhopesa mÅ«labÄ«jaÃ±ca mÅ«lab
sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• uddiá¹-á¹-hoti veditabbo. tenevÄ• ha __ ``pa
__nÄ«latiá¹‡arukkhÄ• dikassÄ• _ti allatiá¹‡assa ceva allarukkhÄ• dikassa ca. __Ä• di_-sad
osadhigacchalatÄ• dÄ«naá¹ƒ saá¹…gaho.

ekaá¹ƒ bhattaá¹ƒ ekabhattaá¹ƒ, taá¹ƒ assa atthÄ«ti __ekabhattiko_. so pana rattibhojanena
tannivattanatthaá¹ƒ Ä• ha __ ``rattÅ«paratoâ€™â€™ _ti. evampi aparaá¹‡habhojÄ«pi siyÄ•
tannivattanatthaá¹ƒ __ ``virato vikÄ• labhojanÄ• â€™â€™ _ti \Be II 374/ vuttaá¹ƒ. aruá¹‡ugg
yÄ• va majjhanhikÄ• ayaá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡c
tadaÃ±Ã±o vikÄ• lo. aá¹-á¹-hakathÄ• yaá¹ƒ pana dutiyapadena rattibhojanassa paá¹-ikkhitta
majjhanhike yÄ• va sÅ«riyatthaá¹…gamanÄ• bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ nÄ• mÄ• â€™

__dÄ• rumÄ• sakoti ye vohÄ• raá¹ƒ gacchantÄ«_ti __iti_-saddena evaá¹ƒpakÄ• re dasseti.
upanikkhittasÄ• diyane ca paá¹-iggahaá¹‡attho labbhatÄ«ti __ ``neva taá¹ƒ uggaá¹‡hÄ• ti, n
upanikkhittaá¹ƒ sÄ• diyatÄ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ• tividhaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ
manasÄ• ti. tattha kÄ• yena paá¹-iggahaá¹‡aá¹ƒ __uggaá¹‡hanaá¹ƒ, _ vÄ• cÄ• ya paá¹-igga
_ manasÄ• paá¹-iggahaá¹‡aá¹ƒ __sÄ• diyana_nti tividhampi paá¹-iggahaá¹‡aá¹ƒ ekajjhaá¹
paá¹-iggahaá¹‡Ä• ti vuttanti Ä• ha __ ``neva taá¹ƒ uggaá¹‡hÄ• tÄ«â€™â€™ _tiÄ• di. esa na
__Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• _tiÄ• dÄ«supi. nÄ«vÄ• rÄ• diupadhaÃ±Ã±assa sÄ•

vuttaá¹ƒ __ ``sattavidhassÄ• â€™â€™ _ti. ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca vasÄ• ni bh
macchavasaá¹ƒ, susukÄ• vasaá¹ƒ, sÅ«karavasaá¹ƒ, gadrabhavasaâ€™â€™ nti (Vin I 262)
anuÃ±Ã±Ä• taá¹ƒ_ nÄ• ma. tassa pana ``kÄ• le paá¹-iggahitaâ€™â€™ nti (Vin I 262) vuttat
vaá¹-á¹-ati sati paccayeti Ä• ha __ ``aÃ±Ã±atra odissa anuÃ±Ã±Ä• tÄ• â€™â€™ _ti.

sÄ• ruppena vaÃ±canaá¹ƒ __rÅ«pakÅ«á¹-aá¹ƒ, _ patirÅ«pena vaÃ±canÄ• ti attho. aá¹…ge
vaÃ±canaá¹ƒ \Ne II 342/ __aá¹…gakÅ«á¹-aá¹ƒ_. gaá¹‡hanavasena vaÃ±canaá¹ƒ __gahaá¹
paá¹-icchannaá¹ƒ katvÄ• vaÃ±canaá¹ƒ __paá¹-icchannakÅ«á¹-aá¹ƒ. akkamatÄ«_ti nippÄ«á
akkamatÄ«ti sambandho. __hadaya_nti nÄ• á¸·iÄ• dimÄ• nabhÄ• janÄ• naá¹ƒ abbhantaraá
minanakÄ• le ussÄ• pitÄ• sikhÄ• yeva __sikhÄ• bhedo, _ tassÄ• hÄ• panaá¹ƒ. __kecÄ«_t
uttaravihÄ• ravÄ• sino ca.

__vadho_ti muá¹-á¹-hippahÄ• rakasÄ• tÄ• á¸·anÄ• dÄ«hi hiá¹ƒsanaá¹ƒ, viheá¹-hananti atth
__vadha_-saddo dissati ``attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodatÄ«â€™â€™ tiÄ• dÄ«su. y
apaá¹-iggahabhÄ• vasÄ• maÃ±Ã±e satipi pabbajitehi appaá¹-iggahitabbavatthuvisesabhÄ•
itthikumÄ• ridÄ• sidÄ• sÄ• dayo vibhÄ• gena vuttÄ• , evaá¹ƒ parassaharaá¹‡abhÄ• vato ad
satipi \Be II 375/ tulÄ• kÅ«á¹-Ä• dayo adinnÄ• dÄ• navisesabhÄ• vadassanatthaá¹ƒ vibhÄ•
pÄ• á¹‡Ä• tipÄ• tapariyÄ• yassa vadhassa puna gahaá¹‡e payojanaá¹ƒ atthi, tattha sayaá¹ƒ
ca na sakkÄ• vattuá¹ƒ ``kÄ• yavacippayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• chappayogÄ• â
vacanato, tasmÄ• yathÄ• vutto evamettha attho yutto. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``vadho
vuttaá¹ƒ. tampi pothanameva sandhÄ• yÄ• ti ca sakkÄ• viÃ±Ã±Ä• tuá¹ƒ mÄ• raá¹‡asaddas

cÄ«varapiá¹‡á¸• apÄ• tÄ• naá¹ƒ yathÄ• kkamaá¹ƒ kÄ• yakucchipariharaá¹‡amattajotanÄ•
parikkhÄ• rÄ• naá¹ƒ tappayojanatÄ• sambhavatÄ«ti dassento __ ``te sabbepÄ«â€™â€™ _
navaparikkhÄ• rikÄ• dayopi appicchÄ• ca santuá¹-á¹-hÄ• ca. na hi tattakena mahicchatÄ•
hotÄ«ti.

catÅ«su disÄ• su sukhaá¹ƒ viharati, tato eva sukhavihÄ• raá¹-á¹-hÄ• nabhÅ«tÄ• catasso d
__cÄ• tuddiso_. tattha cÄ• yaá¹ƒ satte vÄ• saá¹…khÄ• re vÄ• bhayena nappaá¹-ihaÃ±Ã±a
dvÄ• dasavidhassa santosassa vasena santussanato __santussamÄ• no. itarÄ«tarenÄ• _ti
bÄ• hirÄ• naá¹ƒ sÄ«habyagghÄ• dÄ«naá¹ƒ, abbhantarÄ• naÃ±ca kÄ• macchandÄ• dÄ«naá
abhibhavanato __parissayÄ• naá¹ƒ sahitÄ• _. bandhanabhÄ• vakarabhayÄ• bhÄ• vena __a
eva khaggamigasiá¹…gasadisatÄ• ya __khaggavisÄ• á¹‡akappo_ careyyÄ• ti attho.

chinnapakkho, asaÃ±jÄ• tapakkho vÄ• sakuá¹‡o gantuá¹ƒ na sakkotÄ«ti pakkhi-saddena v
pÄ• á¸·iyaá¹ƒ vuttoti Ä• ha __ ``pakkhayutto sakuá¹‡oâ€™â€™ _ti. yassa sannidhikÄ• rapa
á¹-hapetabbaá¹ƒ sÄ• pekkhÄ• á¹-hapanaÃ±ca natthi, tÄ• diso ayaá¹ƒ bhikkhÅ«ti dassento _
__saá¹…khepatthoâ€™â€™ _tiÄ• dimÄ• ha. ariyanti apenti tato dosÄ• , tehi vÄ• Ä• rakÄ•

``ariyenÄ• ti niddosenÄ• â€™â€™ _ti. __ajjhatta_nti attani. __niddosasukha_nti nirÄ• misas
kilesavajjarahitattÄ• .

yathÄ• vutte sÄ«lasaá¹ƒvare patiá¹-á¹-hitasseva indriyasaá¹ƒvaro icchitabbo tadadhiá¹-á¹-h
paripÄ• lakabhÄ• vatoti vuttaá¹ƒ __ ``so iminÄ• ariyena \Be II 376/ sÄ«lakkhandhena sama
_ti. __sesapadesÅ«_ti ``na nimittaggÄ• hÄ« hotÄ«â€™â€™ tiÄ• dipadesu. ayaá¹ƒ panettha
nimittaggÄ• hÄ«_ti itthipurisanimittaá¹ƒ vÄ• subhanimittÄ• dikaá¹ƒ vÄ• kilesavatthubhÅ«ta
gaá¹‡hÄ• ti, diá¹-á¹-hamatteyeva saá¹‡á¹-hÄ• ti. __nÄ• nubyaÃ±janaggÄ• hÄ«_ti kilesÄ• na
pÄ• kaá¹-abhÄ• vakaraá¹‡ato anubyaÃ±janantiladdhavohÄ• raá¹ƒ hatthapÄ• dasitahasitaka
Ä• kÄ• raá¹ƒ na gaá¹‡hÄ• ti. yaá¹ƒ tattha bhÅ«taá¹ƒ, tadeva gaá¹‡hÄ• ti. __yatvÄ• dhikaraá
yaá¹ƒkÄ• raá¹‡Ä• yassa cakkhundriyÄ• saá¹ƒvarassa hetu etaá¹ƒ puggalaá¹ƒ satikavÄ• á¹
asaá¹ƒvutaá¹ƒ apihitacakkhudvÄ• raá¹ƒ hutvÄ• viharantaá¹ƒ ete abhijjhÄ• dayo dhammÄ•
anuppabandheyyuá¹ƒ. __tassa saá¹ƒvarÄ• ya paá¹-ipajjatÄ«_ti tassa cakkhundriyassa satik
pidahanatthÄ• ya paá¹-ipajjati. evaá¹ƒ paá¹-ipajjantoyeva ca __ ``rakkhati cakkhundriyaá¹ƒ,
saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ _ti vuccati. __sotena saddaá¹ƒ sutvÄ• _tiÄ• dÄ«supi ese
saá¹…khepato rÅ«pÄ• dÄ«su kilesÄ• nubandhanimittÄ• diggÄ• haparivajjanalakkhaá¹‡aá¹ƒ
veditabbaá¹ƒ. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ
vuttanayeneva veditabbo. __kilesehi anavasittasukha_ntiÄ• dÄ«su rÅ«pÄ• dÄ«su
nimittÄ• diggÄ• haparivajjanalakkhaá¹‡attÄ• indriyasaá¹ƒvarassa kilesehi anavasittasukhat
cassa vuttÄ• .

abhikkamanaá¹ƒ __abhikkanto, _ purato gamanaá¹ƒ. paá¹-ikkamanaá¹ƒ __paá¹-ikkanto, _ p
tadubhayampi catÅ«su iriyÄ• pathesu labbhati. gamane tÄ• va purato kÄ• yaá¹ƒ abhiharant
paá¹-inivattento paá¹-ikkamati nÄ• ma. á¹-hÄ• nepi á¹-hitakova kÄ• yaá¹ƒ purato oá¹‡amant
pacchato apanÄ• mento paá¹-ikkamati nÄ• ma. nisajjÄ• yapi nisinnakova Ä• sanassa purim
saá¹ƒsaranto abhikkamati nÄ• ma, pacchimaá¹ƒ aá¹…gappadesaá¹ƒ paccÄ• saá¹ƒsaranto p
nipajjÄ• yapi eseva nayo.

__sÄ• tthakasampajaÃ±Ã±a_ntiÄ• dÄ«su samantato pakÄ• rehi, pakaá¹-á¹-haá¹ƒ vÄ• savi
sampajÄ• no, sampajÄ• nassa bhÄ• vo sampajaÃ±Ã±aá¹ƒ, tathÄ• pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ
vaá¸• á¸• hisaá¹…khÄ• tena saha atthena \Ne II 344/ vattatÄ«ti sÄ• tthakaá¹ƒ, abhikkantÄ•
sampajaÃ±Ã±aá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ_. sappÄ• yassa attano upakÄ• rÄ• vaha
__sappÄ• yasampajaÃ±Ã±aá¹ƒ_. abhikkamÄ• dÄ«su \Be II 377/ bhikkhÄ• cÄ• ragocare, aÃ
avijahitakammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocare sampajaÃ±Ã±aá¹ƒ __gocarasampajaÃ±Ã
asammuyhanameva sampajaÃ±Ã±aá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_. tattha (Sv I 214;
uppanne cittavaseneva agantvÄ• ``kinnu me ettha gatena attho atthi natthÄ«â€™â€™ ti att
pariggahetvÄ• atthapariggahaá¹‡aá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ_. tattha ca __attho_t
cetiyadassanabodhidassanasaá¹…ghadassanatheradassanaasubhadassanÄ• divasena dha

bodhiá¹ƒ vÄ• disvÄ• pi hi buddhÄ• rammaá¹‡aá¹ƒ, saá¹…ghadassanena saá¹…ghÄ• ramm
tadeva khayavayato sammasanto arahattaá¹ƒ pÄ• puá¹‡Ä• ti. there disvÄ• tesaá¹ƒ ovÄ• de
disvÄ• tattha paá¹-hamajjhÄ• naá¹ƒ uppÄ• detvÄ• tadeva khayavayato sammasanto araha
etesaá¹ƒ dassanaá¹ƒ ``sÄ• tthakaâ€™â€™ nti vuttaá¹ƒ. keci pana ``Ä• misatopi vaá¸• á¸• h
brahmacariyÄ• nuggahÄ• ya paá¹-ipannattÄ• â€™â€™ ti vadanti.

tasmiá¹ƒ pana gamane sappÄ• yÄ• sappÄ• yaá¹ƒ pariggahetvÄ• sappÄ• yapariggaá¹‡han
seyyathidaá¹ƒ --- cetiyadassanaá¹ƒ tÄ• va sÄ• tthaá¹ƒ. sace pana cetiyassa mahÄ• pÅ«jÄ•
parisÄ• sannipatanti, attano vibhavÄ• nurÅ«paá¹ƒ itthiyopi purisÄ• pi alaá¹…katapaá¹-iyattÄ
cittakammarÅ«pakÄ• ni viya saÃ±caranti. tatra cassa iá¹-á¹-he Ä• rammaá¹‡e lobho, aniá¹-á
asamapekkhane moho uppajjati, kÄ• yasaá¹ƒsaggÄ• pattiá¹ƒ vÄ• Ä• pajjati, jÄ«vitabrahma
hoti. evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ hoti, vuttappakÄ• raantarÄ• yÄ• bhÄ• ve sap
eseva nayo. saá¹…ghadassanampi sÄ• tthaá¹ƒ. sace pana antogÄ• me mahÄ• maá¹‡á¸• ap
dhammassavanaá¹ƒ karontesu manussesu vuttappakÄ• reneva janasannipÄ• to ceva antar
á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ, antarÄ• yÄ• bhÄ• ve sappÄ• yaá¹ƒ. mahÄ• parisÄ• parivÄ• rÄ
eseva nayo. asubhadassanampi sÄ• tthaá¹ƒ maggaphalÄ• dhigamahetubhÄ• vato. dantaka
gahetvÄ• gatadaharabhikkhuno vatthupettha kathetabbaá¹ƒ. evaá¹ƒ sÄ• tthampi panetaá¹ƒ
mÄ• tugÄ• mÄ• subhaá¹ƒ asappÄ• yaá¹ƒ, mÄ• tugÄ• massa ca purisÄ• subhaá¹ƒ. sabhÄ•
sappÄ• yapariggaá¹‡hanaá¹ƒ sappÄ• yasampajaÃ±Ã±aá¹ƒ nÄ• ma.

evaá¹ƒ \Be II 378/ pariggahitasÄ• tthakasappÄ• yassa pana aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹
cittaruciyaá¹ƒ kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gocaraá¹ƒ uggahetvÄ• bhikkhÄ• cÄ• ra
gamanaá¹ƒ __gocarasampajaÃ±Ã±aá¹ƒ_ nÄ• ma.

abhikkamÄ• dÄ«su \Ne II 345/ pana asammuyhanaá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_. t
idha bhikkhu abhikkamanto vÄ• paá¹-ikkamanto vÄ• yathÄ• andhaputhujjanÄ• abhikkamÄ
attanÄ• abhikkamo nibbattitoâ€™â€™ ti vÄ• , ``ahaá¹ƒ abhikkamÄ• mi, mayÄ• abhikkamo
sammuyhanti, tathÄ• asammuyhanto ``abhikkamÄ• mÄ«â€™â€™ ti citte uppajjamÄ• ne te
cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• nÄ• uppajjati, iti
cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasena ayaá¹ƒ kÄ• yasammato aá¹-á¹-hisaá¹…ghÄ• á¹-o
abhikkamato ekekapaduddharaá¹‡e pathavÄ«dhÄ• tu, Ä• podhÄ• tÅ«ti dve dhÄ• tuyo omat
adhimattÄ• honti balavatiyo. tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esu. vossajjane tejodhÄ• tu, vÄ
dhÄ• tuyo omattÄ• honti mandÄ• , itarÄ• dve adhimattÄ• balavatiyo. tathÄ• sannikkhepa
uddharaá¹‡e pavattÄ• rÅ«pÄ• rÅ«padhammÄ• atiharaá¹‡aá¹ƒ na pÄ• puá¹‡anti, tathÄ• at
vÄ«tiharaá¹‡aá¹ƒ, vÄ«tiharaá¹‡e pavattÄ• vossajjanaá¹ƒ, vossajjane pavattÄ• sannikkhepa
pavattÄ• sannirumbhanaá¹ƒ na pÄ• puá¹‡anti. tattha tattheva pabbapabbaá¹ƒ sannisandhi
tattakapÄ• le pakkhittatilaá¹ƒ viya paá¹-apaá¹-Ä• yantÄ• bhijjanti. tattha ko eko abhikkamati
abhikkamanaá¹ƒ? paramatthato hi dhÄ• tÅ«naá¹ƒyeva gamanaá¹ƒ, dhÄ• tÅ«naá¹ƒ á¹-hÄ• n

nisajjanaá¹ƒ, dhÄ• tÅ«naá¹ƒ sayanaá¹ƒ. tasmiá¹ƒ tasmiÃ±hi koá¹-á¹-hÄ• se saddhiá¹ƒ rÅ«p

``aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati.

avÄ«cimanusambandho, nadÄ«sotova vattatÄ«â€™â€™ ti || (Sv I 214; Ps I 109; Spk III 5.3

evaá¹ƒ abhikkamÄ• dÄ«su asammuyhanaá¹ƒ asammohasampajaÃ±Ã±aá¹ƒ nÄ• mÄ• ti. __
paccayapÄ• ripÅ«riá¹ƒ. __ime cattÄ• ro_ti sÄ«lasaá¹ƒvaro, santoso, indriyasaá¹ƒvaro, satis
cattÄ• ro araÃ±Ã±avÄ• sassa sambhÄ• rÄ• \Be II 379/. __vattabbataá¹ƒ Ä• pajjatÄ«_ti ``as
tiracchÄ• nagatÄ• naá¹ƒ viya vanacarakÄ• naá¹ƒ viya ca nivÄ• samattameva, na araÃ±Ã±a
sammÄ• paá¹-ipattÄ«â€™â€™ ti apavÄ• davasena vattabbataá¹ƒ, Ä• raÃ±Ã±akehi vÄ• tira
vanacarakavisabhÄ• gajanehi vippaá¹-ipattivasena vatthabbataá¹ƒ Ä• pajjati. __bheravasad
tÄ• vatÄ• apalÄ• yantÄ• naá¹ƒ __hatthehi sÄ«saá¹ƒ ... pe ... karonti_. kÄ• á¸·akasadisattÄ•
vÄ«tikkamasaá¹…khÄ• taá¹ƒ thullavajjaá¹ƒ. tilakasadisattÄ• __tilakaá¹ƒ, _ micchÄ• vitakka
aá¹‡umattavajjaá¹ƒ. __ta_nti pÄ«tiá¹ƒ. vibhÅ«tabhÄ• vena upaá¹-á¹-hÄ• nato __khayato sa

__vivitta_nti \Ne II 346/ janavivittaá¹ƒ. tenÄ• ha __ ``suÃ±Ã±aâ€™â€™ _nti. taá¹ƒ pana
janasaddanigghosÄ• bhÄ• vena veditabbaá¹ƒ saddakaá¹‡á¹-akattÄ• jhÄ• nassÄ• ti Ä• ha _
appanigghosanti atthoâ€™â€™ _ti. __etadevÄ• _ti nissaddataá¹ƒyeva. __vihÄ• ro_ pÄ• kÄ
Ä• vÄ• so. __aá¸• á¸• hayogo_ dÄ«ghapÄ• sÄ• do, ``garuá¸·asaá¹‡á¹-hÄ• napÄ• sÄ• doâ€
caturassapÄ• sÄ• do. __hammiyaá¹ƒ_ muá¹‡á¸• acchadanapÄ• sÄ• do. __aá¹-á¹-o_ paá¹-i
catuppaÃ±cabhÅ«mako patissayaviseso. __mÄ• á¸·o_ ekakÅ«á¹-asaá¹…gahito anekakoá¹‡
nayo --- __vihÄ• ro_ nÄ• ma dÄ«ghamukhapÄ• sÄ• do. __aá¸• á¸• hayogo_ ekapassaccha
ekapasse bhitti uccatarÄ• hoti, itarapasse nÄ«cÄ• . etena taá¹ƒ ekapassacchadanakaá¹ƒ h
Ä• yatacaturassapÄ• sÄ• do. __hammiyaá¹ƒ_ muá¹‡á¸• acchadanaá¹ƒ candikaá¹…gaá¹‡ay
pabbataguhÄ• . __leá¹‡aá¹ƒ_ dvÄ• rabaddhaá¹ƒ pabbhÄ• raá¹ƒ. __maá¹‡á¸• apo_ti sÄ• kh
Ä• vasathabhÅ«taá¹ƒ senÄ• sanaá¹ƒ viharitabbaá¹-á¹-hena __vihÄ• rasenÄ• sanaá¹ƒ_. ma
tattha attharitabbabhisi upadhÄ• naÃ±ca maÃ±capÄ«á¹-hasambandhato __maÃ±capÄ«á¹-h
bhÅ«miyaá¹ƒ santharitabbatÄ• ya __santhatasenÄ• sanaá¹ƒ_. abhisaá¹…khatÄ• bhÄ• vato
ca okÄ• sabhÅ«taá¹ƒ rukkhamÅ«lÄ• di paá¹-ikkamitabbaá¹-á¹-hÄ• naá¹ƒ __okÄ• sasenÄ• s
gahitamevÄ• _ti ``vivittaá¹ƒ senÄ• sanaâ€™â€™ nti iminÄ• senÄ• sanaggahaá¹‡ena gahit
sÄ• maÃ±Ã±ajotanÄ• bhÄ• vato.

yadi evaá¹ƒ kasmÄ• ``araÃ±Ã±aâ€™â€™ nti vuttanti Ä• ha __ ``imassa panÄ• â€™â€™ _
vasena Ä• gata_nti idaá¹ƒ vinaye tathÄ• Ä• gataá¹ƒ sandhÄ• ya vuttaá¹ƒ \Be II 380/, __abh
pana ``araÃ±Ã±anti nikkhamitvÄ• bahi indakhilÄ• sabbametaá¹ƒ araÃ±Ã±aâ€™â€™ nti Ä•
gÄ• mappadesantogadhaá¹ƒ, taá¹ƒ araÃ±Ã±anti nippariyÄ• yavasena tathÄ• vuttaá¹ƒ. __d
31) yaá¹ƒ vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ, tasmÄ• tattha vuttanayena gahetabbanti adhippÄ• yo. _

rukkhasamÄ«paá¹ƒ. vuttaÃ±hetaá¹ƒ ``yÄ• vatÄ• majjhanhike kÄ• le samantÄ• chÄ• yÄ• p
patanti, ettÄ• vatÄ• rukkhamÅ«laâ€™â€™ nti. __sela_-saddo avisesato pabbatapariyÄ• yo
``pabbatanti selaâ€™â€™ _nti, na silÄ• mayameva. paá¹ƒsumayÄ• diko hi tividhopi pabbat
dvinnaá¹ƒ pabbatÄ• naá¹ƒ mitho Ä• sannatare á¹-hitÄ• naá¹ƒ ovarakÄ• disadisaá¹ƒ vivaraá
pabbate. __umaá¹…gasadisa_nti suduá¹…gÄ• sadisaá¹ƒ. __manussÄ• naá¹ƒ anupacÄ• raá
pakatisaÃ±cÄ• ravasena manussehi na saÃ±caritabbaá¹-á¹-hÄ• naá¹ƒ. __Ä• di_-saddena _
vanasaá¹‡á¸• Ä• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. __vanapattha_nti bhiá¹ƒsa
__vanapattha_nti salomahaá¹ƒsÄ• nametaá¹ƒ. __vanapattha_nti pariyantÄ• nametaá¹ƒ. __v
manussÅ«pacÄ• rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ nti (Vibh 531) ima
saá¹…gaá¹‡hÄ• ti. __acchanna_nti kenaci chadanena antamaso rukkhasÄ• khÄ• yapi na ch
__nikkaá¸• á¸• hitvÄ• _ti nÄ«haritvÄ• . __pabbhÄ• raleá¹‡asadise_ti pabbhÄ• rasadise, leá

piá¹‡á¸• apÄ• tapariyesanaá¹ƒ \Ne II 347/ __piá¹‡á¸• apÄ• to_ uttarapadalopenÄ• ti Ä• ha
``piá¹‡á¸• apÄ• tapariyesanato paá¹-ikkantoâ€™â€™ _ti. __pallaá¹…ka_nti ettha __pari_-sa
etasmiá¹ƒ atthe, tasmÄ• vÄ• moruá¹ƒ dakkhiá¹‡oruÃ±ca samaá¹ƒ á¹-hapetvÄ• ubho pÄ• c
katvÄ• nisajjÄ• pallaá¹…kanti Ä• ha __ ``samantato Å«rubaddhÄ• sanaâ€™â€™ _nti. Å«r
nisajjÄ• pallaá¹…kaá¹ƒ. __Ä• bhujitvÄ• _ti ca yathÄ• pallaá¹…kavasena nisajjÄ• hoti, eva
samiÃ±jite katvÄ• . taá¹ƒ pana ubhinnaá¹ƒ pÄ• dÄ• naá¹ƒ tathÄ• sambandhatÄ• karaá¹‡ant
_ti. heá¹-á¹-himakÄ• yassa anujukaá¹ƒ á¹-hapanaá¹ƒ nisajjÄ• vacaneneva bodhitanti __ujuá
__kÄ• ya_-saddo uparimakÄ• yavisayoti Ä• ha __ ``uparimasarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ
ujukaá¹ƒ á¹-hapanaá¹ƒ sarÅ«pato payojanato ca dassetuá¹ƒ __ ``aá¹-á¹-hÄ• rasÄ• â€™â€™
paá¹‡amantÄ«_ti na oá¹‡amanti. __na paripatatÄ«_ti na vigacchati vÄ«thiá¹ƒ na laá¹…ghet
pubbenÄ• paraá¹ƒ visesasampattiyÄ• kammaá¹-á¹-hÄ• naá¹ƒ vuddhiá¹ƒ phÄ• tiá¹ƒ gaccha
__pari_-saddo abhi-saddena samÄ• natthoti Ä• ha __ ``kammaá¹-á¹-hÄ• nÄ• bhimukhaâ€™
puthuttÄ• rammaá¹‡ato nivÄ• retvÄ• kammaá¹-á¹-hÄ• naá¹ƒyeva purakkhatvÄ• ti attho. sa
dassento __ ``mukhasamÄ«pe vÄ• katvÄ• â€™â€™ _ti Ä• ha. ettha ca yathÄ• ``vivittaá¹ƒ
tiÄ• dinÄ• bhÄ• vanÄ• nurÅ«paá¹ƒ senÄ• sanaá¹ƒ dassitaá¹ƒ, evaá¹ƒ __nisÄ«datÄ«_ti imi
santo iriyÄ• patho dassito. ``pallaá¹…kaá¹ƒ Ä• bhujitvÄ• â€™â€™ ti iminÄ• nisajjÄ• ya daá
``parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti iminÄ• Ä• rammaá¹‡apariggahÅ«pÄ

__parÄ«ti pariggahaá¹-á¹-ho_ ``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su (Dhs 16, 20) viya. __
``suÃ±Ã±atavimokkhamukhaâ€™â€™ ntiÄ• dÄ«su viya. paá¹-ipakkhato niggamanaá¹-á¹-ho
__pariggahitaniyyÄ• naá¹ƒ sati_nti sabbathÄ• gahitÄ• sammosaá¹ƒ pariccattasammosaá¹ƒ
paramasatinepakkaá¹ƒ upaá¹-á¹-hapetvÄ• ti attho.

abhijjhÄ• yati gijjhati abhikaá¹…khati etÄ• yÄ• ti __abhijjhÄ• , _ lobho. __lujjanaá¹-á¹-henÄ•
bhijjanaá¹-á¹-hena, khaá¹‡e khaá¹‡e bhijjanaá¹-á¹-henÄ• ti attho. __vikkhambhanavasenÄ•
vikkhambhanaá¹ƒ anuppÄ• danaá¹ƒ appavattanaá¹ƒ paá¹-ipakkhena suppahÄ«nattÄ• . __p

pahÄ«nasadisataá¹ƒ sandhÄ• ya vuttaá¹ƒ jhÄ• nassa anadhigatattÄ• . tathÄ• pi nayidaá¹ƒ c
sabhÄ• vato vigatÄ• bhijjhaá¹ƒ, atha kho bhÄ• vanÄ• vasena. tenÄ• ha __ ``na cakkhuviÃ±
__eseva nayo_ti yathÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sabhÄ• vena vigatÄ• bhijjhaá¹ƒ abyÄ• pa
vikkhambhitattÄ• , na evamidaá¹ƒ. idaá¹ƒ pana cittaá¹ƒ bhÄ• vanÄ• ya parisodhitattÄ• aby
vigatathinamiddhaá¹ƒ anuddhataá¹ƒ nibbicikicchaÃ±cÄ• ti attho. __purimapakati_nti
parisuddhapaá¹‡á¸• arasabhÄ• vaá¹ƒ. ``yÄ• tasmiá¹ƒ samaye cittassa \Ne II 348/ akalyatÄ•
1162; Vibh 546) thinassa, ``yÄ• tasmiá¹ƒ samaye kÄ• yassa akalyatÄ• â€™â€™ tiÄ• dinÄ•
middhassa abhidhamme niddiá¹-á¹-hattÄ• vuttaá¹ƒ __ ``thinaá¹ƒ cittagelaÃ±Ã±aá¹ƒ, middha
cetasikagelaÃ±Ã±aâ€™â€™ _nti. satipi hi aÃ±Ã±amaÃ±Ã±aá¹ƒ avippayoge cittakÄ• yalahu
cittacetasikÄ• naá¹ƒ yathÄ• kkamaá¹ƒ taá¹ƒtaá¹ƒvisesassa yÄ• tesaá¹ƒ akalyatÄ• dÄ«naá¹
ayametesaá¹ƒ sabhÄ• voti daá¹-á¹-habbaá¹ƒ. __Ä• lokasaÃ±Ã±Ä«_ti ettha
atisayattavisiá¹-á¹-haatthiatthÄ• vabodhakoyamÄ«kÄ• roti dassento Ä• ha __ ``rattimpi ... pe
samannÄ• gatoâ€™â€™ _ti. __idaá¹ƒ ubhaya_nti satisampajaÃ±Ã±amÄ• ha.

__atikkamitvÄ• _ti \Be II 382/ vikkhambhanavasena pajahitvÄ• . kathamidaá¹ƒ kathamidant
kathaá¹ƒkathÄ• , vicikicchÄ• , sÄ• etassa atthÄ«ti kathaá¹ƒkathÄ«, na kathaá¹ƒkathÄ«ti __
nibbicikiccho. __lakkhaá¹‡Ä• dibhedato_ti ettha __Ä• di_-saddena paccayaparihÄ• nappah
daá¹-á¹-habbo. tepi hi pabhedato daá¹-á¹-habbÄ• ti. __ucchinditvÄ• pÄ• tentÄ«_ti ettha ucc
tÄ• saá¹ƒ paÃ±Ã±Ä• naá¹ƒ anuppannÄ• naá¹ƒ uppajjituá¹ƒ appadÄ• nameva. iti mahaggat
ekaccÄ• ya ca parittapaÃ±Ã±Ä• ya anuppattihetubhÅ«tÄ• nÄ«varaá¹‡adhammÄ• itarÄ• ya
vihanantiyevÄ• ti __ ``paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• â€™â€™ _ti vuttÄ• . __appento_ti

attantapasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. taá¹‡hÄ• suttÄ• divaá¹‡á¹‡anÄ•

199-200__._ navame tayo bhave ajjhottharitvÄ• á¹-hitaá¹ƒ ``ajjhattikassa upÄ• dÄ• ya aá¹-
taá¹‡hÄ• vicaritÄ• nÄ«â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ taá¹ƒ taá¹ƒ attano koá¹-á¹-hÄ• sabhÅ«
__jÄ• linÄ«_. tenÄ• ha __ ``tayo vÄ• bhaveâ€™â€™ _tiÄ• di. __tattha tatthÄ• _ti tasmiá¹ƒ
Ä• rammaá¹‡e vÄ• . __apicÄ• _tiÄ• dinÄ• niddesanayena visattikÄ• padassa atthaá¹ƒ dass
ekadesaá¹ƒ dasseti __ ``visamÅ«lÄ• â€™â€™ _tiÄ• dinÄ• . ayaÃ±hettha __niddesapÄ• á¸·
mettagÅ«mÄ• á¹‡avapucchÄ• niddeso 22, khaggavisÄ• á¹‡asuttaniddeso 124) ---

``visattikÄ• ti kenaá¹-á¹-hena visattikÄ• ? visatÄ• ti visattikÄ• , visaá¹-Ä• ti visattikÄ• , visÄ•
visakkatÄ«ti visattikÄ• , visaá¹ƒharatÄ«ti visattikÄ• , visaá¹ƒvÄ• dikÄ• ti visattikÄ• , visamÅ«
visaphalÄ• ti visattikÄ• \Ne II 349/. visaparibhogÄ• ti visattikÄ• . visÄ• lÄ• vÄ• pana sÄ• t
gandhe rase phoá¹-á¹-habbe kule gaá¹‡e Ä• vÄ• se lÄ• bhe yase pasaá¹ƒsÄ• ya sukhe
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• re kÄ• madhÄ• tuyÄ

kÄ• mabhave rÅ«pabhave arÅ«pabhave saÃ±Ã±ibhave asaÃ±Ã±ibhave nevasaÃ±Ã±inÄ• s
ekavokÄ• rabhave catuvokÄ• rabhave paÃ±cavokÄ• rabhave atÄ«te anÄ• gate paccuppann
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu visaá¹-Ä• vitthatÄ• ti visattikÄ• â€™â€™ ti.

tattha (Nidd I-a 3; Spk-pá¹- I 1.1 oghataraá¹‡asuttavaá¹‡á¹‡anÄ•) __visatÄ• _ti vitthatÄ• r
tebhÅ«makadhammabyÄ• panavasena. __visaá¹-Ä• _ti purimavacanameva ta-kÄ• rassa á¹
__visÄ• lÄ• _ti vipulÄ• . __visakkatÄ«_ti parisahati. ratto hi rÄ• gavatthunÄ• parena tÄ• á¸·i
vipphandanaá¹ƒ vÄ• ``visakkanaâ€™â€™ nti vadanti. __visaá¹ƒharatÄ«_ti tathÄ• tathÄ• k
dassentÄ« vividhehi Ä• kÄ• rehi nekkhammÄ• bhimukhappavattito cittaá¹ƒ saá¹ƒharati saá¹
dukkhaá¹ƒ, taá¹ƒ harati upanetÄ«ti attho. aniccÄ• diá¹ƒ niccÄ• dito gaá¹‡hantÄ« __visaá¹ƒv
dukkhanibbattakassa kammassa hetubhÄ• vato __visamÅ«lÄ• , _ visaá¹ƒ vÄ• dukkhadukk
etissÄ• ti __visamÅ«lÄ• _. dukkhasamudayattÄ• visaá¹ƒ phalaá¹ƒ etissÄ• ti __visaphalÄ• _
dukkhassa paribhogo hoti, na amatassÄ• ti sÄ• __visaparibhogÄ• _ vuttÄ• . sabbattha niru
veditabbÄ• . yo panettha padhÄ• no attho, taá¹ƒ dassetuá¹ƒ puna __ ``visaá¹-Ä• vÄ• panÄ

tantaá¹ƒ vuccati (Sv-pá¹- II 95 apasÄ• danÄ• vaá¹‡á¹‡anÄ• ; Spk-pá¹- II 2.60) vatthavinana
daá¹‡á¸• ake Ä• saÃ±citvÄ• pasÄ• ritasuttavaá¹-á¹-i ``tanÄ«yatÄ«â€™â€™ ti katvÄ• , taá¹ƒ
santÄ• nÄ• kulatÄ• ya nidassanabhÄ• vena Ä• kulameva gahitanti Ä• ha __ ``tantaá¹ƒ viya
saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ•
pubbenÄ• paraá¹ƒ samaá¹ƒ katvÄ• Ä• netuá¹ƒ, avisamaá¹ƒ ujuá¹ƒ kÄ• tunti attho. tantame
tantÄ• kulaá¹ƒ, tantÄ• kulaá¹ƒ viya jÄ• to bhÅ«toti __tantÄ• kulakajÄ• to_. vinanato gulÄ• ti
laddhanÄ• massa tantavÄ• yassa guá¹‡á¹-hikaá¹ƒ nÄ• ma Ä• kulabhÄ• vena aggato vÄ• m
khalibaddhatantasuttanti Ä• ha __ ``gulÄ• guá¹‡á¹-hikaá¹ƒ vuccati pesakÄ• rakaÃ±jiyasutta

__sakuá¹‡ikÄ• _ti paá¹-apadasakuá¹‡ikÄ• . sÄ• hi rukkhasÄ• khÄ• su olambanakuá¹-avÄ•
II 350/ sÄ• kuá¹-avaá¹ƒ tato tato tiá¹‡ahÄ«rÄ• dike Ä• netvÄ• tathÄ• vinati, yathÄ• te pes
viya aggena vÄ• aggaá¹ƒ, mÅ«lena vÄ• mÅ«laá¹ƒ samÄ• netuá¹ƒ vivecetuá¹ƒ vÄ• na sak
``yathÄ• â€™â€™ _tiÄ• di. __tadubhayampi_ ``gulÄ• guá¹‡á¹-hikaâ€™â€™ nti vuttaá¹ƒ kaÄ
__purimanayenevÄ• _ti ``evameva sattÄ• â€™â€™ tiÄ• dinÄ• vuttanayeneva. kÄ• maá¹ƒ n
yathÄ• jÄ• tÄ• nipi dÄ«ghabhÄ• vena patitvÄ• araÃ±Ã±aá¹-á¹-hÄ• ne aÃ±Ã±amaÃ±Ã±aá¹ƒ
hutvÄ• tiá¹-á¹-hanti, tÄ• ni pana na tathÄ• dubbiveciyÄ• ni yathÄ• rajjubhÅ«tÄ• nÄ«ti dass
tÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sesamettha heá¹-á¹-hÄ• vuttanayameva.

__apÄ• yÄ• _ti avaá¸• á¸• hikÄ• , sukhena, sukhahetunÄ• vÄ• virahitÄ• ti attho. __dukkha
Ä• pÄ• yikassa dukkhassa pavattiá¹-á¹-hÄ• nabhÄ• vato. __sukhasamussayato_ti abbhuda
virÅ«paá¹ƒ nipÄ• tattÄ• , yathÄ• tenattabhÄ• vena sukhasamussayo na hoti, evaá¹ƒ nipatit
saá¹ƒsÄ• ro. nanu ``apÄ• yaâ€™â€™ ntiÄ• dinÄ• vuttopi saá¹ƒsÄ• ro evÄ• ti? saccametaá

adhimattadukkhabhÄ• vadassanatthaá¹ƒ apÄ• yÄ• diggahaá¹‡aá¹ƒ. gobalÄ«baddaÃ±Ä• ye

__khandhÄ• naÃ±ca paá¹-ipÄ• á¹-Ä«_ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ hetuphalabhÄ• ver
__abbocchinnaá¹ƒ vattamÄ• nÄ• _ti avicchedena vattamÄ• nÄ• . __taá¹ƒ sabbampÄ«_ti taá
vuttaá¹ƒ sabbaá¹ƒ apÄ• yadukkhaÃ±ca vaá¹-á¹-adukkhaÃ±ca. __mahÄ• samudde vÄ• takk
paribbhamanaá¹-á¹-hÄ• nassa mahantadassanatthaÃ±ceva paribbhamanassa anavaá¹-á¹-h
__yante yuttagoá¹‡o viyÄ• _ti idaá¹ƒ pana avasÄ«bhÄ• vadassanatthaÃ±ceva duppamokkh
veditabbaá¹ƒ.

__ ``samÅ«haggÄ• ho_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ sÄ• dhÄ• raá¹‡aggÄ• hoâ€™â
aÃ±Ã±athÄ• â€™â€™ ti pana visesaá¹ƒ akatvÄ• gahaá¹‡aá¹ƒ samÅ«haggÄ• hoti daá¹-á¹-
ca anupanidhÄ• naá¹ƒ samato asamato ca upanidhÄ• nanti imaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• ti
anupanidhÄ• naá¹ƒ kathitaá¹ƒ. __evaá¹ƒ aÃ±Ã±athÄ• _ti pana samato asamato ca upanidh
Ä• kÄ• ra_nti parasantÄ• nagataá¹ƒ Ä• kÄ• raá¹ƒ.

__atthÄ«_ti \Be II 385/ sadÄ• saá¹ƒvijjatÄ«ti attho. __sÄ«datÄ«_ti nassati. __saá¹ƒsayapar
``kiá¹ƒ nu kho ahaá¹ƒ siyaá¹ƒ, na siyaâ€™â€™ nti evaá¹ƒ parivitakkavasena. __patthanÄ• k
nÄ• ma sÄ• dhu panÄ• haá¹ƒ siyaâ€™â€™ nti evaá¹ƒ patthanÄ• ya kappanavasena. __suc
taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ \Ne II 351/ sÄ• dhÄ• raá¹‡Ä• sÄ«sÄ• . ``itthaá¹ƒ evaá¹ƒ
vuttassa visesassa anissitattÄ• __ ``suddhasÄ«sÄ• â€™â€™ _ti vuttÄ• . tattha diá¹-á¹-hisÄ
gahitÄ• ya tadavinÄ• bhÄ• vinÄ« taá¹‡hÄ• dassitÄ• , catÅ«hi sÄ«sehi dvÄ• dasahi ca sÄ«s
mÄ• nadiá¹-á¹-hÄ«hi ayameva taá¹‡hÄ• dassitÄ• ti Ä• ha __ ``evamete ... pe ... taá¹‡hÄ• vi
veditabbÄ• â€™â€™ _ti. nanu ca mÄ• nadiá¹-á¹-higgÄ• hopi idhÄ• dhippeto, yato ``taá¹‡hÄ
samÅ«haggÄ• hoâ€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, tasmÄ• kathaá¹ƒ taá¹‡hÄ• vi
vuccate --- diá¹-á¹-himÄ• nesupi taá¹‡hÄ• vicaritÄ• nÄ«ti vacanaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vi
diá¹-á¹-himÄ• nÄ• naá¹ƒ taá¹‡hÄ• ya avippayogÄ• naá¹ƒ taá¹ƒmÅ«lakattÄ• tappadhÄ• natÄ
dasamaá¹ƒ uttÄ• nameva.

taá¹‡hÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ

(21) 1. sappurisavaggo

1-10. sikkhÄ• padasuttÄ• divaá¹‡á¹‡anÄ•

201-210__._ paÃ±camassa \Be II 386/ \Ne II 352/ paá¹-hame __asappuriso_ti lÄ• makapuri
atipÄ• tetÄ«ti __pÄ• á¹‡Ä• tipÄ• tÄ«_. adinnaá¹ƒ Ä• diyatÄ«ti __adinnÄ• dÄ• yÄ«_. kÄ• me
__kÄ• mesumicchÄ• cÄ• rÄ«_. musÄ• vadatÄ«ti __musÄ• vÄ• dÄ«_. surÄ• merayamajjap
__surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ«. pÄ• á¹‡Ä• tipÄ• te samÄ• dapetÄ«_ti yathÄ•
naá¹ƒ tattha gahaá¹‡aá¹ƒ gaá¹‡hÄ• peti. sesesupi eseva nayo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹
yasmÄ• sayaá¹ƒkatena ca dussÄ«lyena samannÄ• gato, yaÃ±ca samÄ• dapitena kataá¹ƒ,
tasmÄ• ``asappurisena asappurisataroâ€™â€™ ti vuccati. __sappuriso_ti uttamapuriso. __
sappurisataro_ti attanÄ• ca katena susÄ«lyena samannÄ• gatattÄ• yaÃ±ca samÄ• dapito
dÄ• yÄ• dattÄ• uttamapurisena uttamapurisataro. ettha ca parena kataá¹ƒ dussÄ«lyaá¹ƒ su
Ä• á¹‡attiyÄ• attanÄ• ca vacippayogena katanti Ä• á¹‡Ä• panavasena pasutapÄ• passa pu
upaá¸• á¸• hassa dÄ• yÄ• doâ€™â€™ ti vutto. dutiyÄ• dÄ«ni uttÄ• natthÄ• neva.

sikkhÄ• padasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sappurisavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

211-220__._ dutiyo parisÄ• vaggo uttÄ• natthoyeva.

(23) 3. duccaritavaggavaá¹‡á¹‡anÄ•

221-231__._ tatiyassa \Ne II 353/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva. __cintÄ• kavÄ«_ti
vatthuanusandhiubhayameva cirena cintetvÄ• karaá¹‡avasena __cintÄ• kavi_ veditabbo. k
assutaá¹ƒ anusandhetvÄ• karaá¹‡avasena __sutakavi, _ kiÃ±ci atthaá¹ƒ upadhÄ• retvÄ• t
saá¹…khipanavitthÄ• raá¹‡Ä• divasena __atthakavi_ \Be II 387/ yaá¹ƒkiÃ±ci parena kataá¹ƒ
vÄ• disvÄ• taá¹ƒsadisameva aÃ±Ã±aá¹ƒ attano á¹-hÄ• nuppattikappaá¹-ibhÄ• nena karaá¹
veditabbo.

duccaritavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(24) 4. kammavaggo

1. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<232> catutthassa paá¹-hame __kÄ• á¸·aka_nti malÄ«naá¹ƒ, cittassa appabhassarabhÄ• v
panettha kammapathappattameva adhippetanti Ä• ha __ ``dasaakusalakammapathaâ€™â€
vÄ• __kaá¹‡haá¹ƒ_. tenÄ• ha __ ``kaá¹‡havipÄ• kaâ€™â€™ _nti. apÄ• yÅ«papatti manuss

kaá¹‡havipÄ• ko, yaá¹ƒ tassa tamabhÄ• vo vutto. __nibbattanato_ti nibbattÄ• panato. __pa
odÄ• taá¹ƒ, cittassa pabhassarabhÄ• vakaranti attho. sukkÄ• bhijÄ• tihetuto vÄ• __sukkaá
``sukkavipÄ• kaâ€™â€™ _nti. saggÅ«papatti manussasobhaggiyaÃ±ca sukkavipÄ• ko, yaá
ukkaá¹-á¹-haniddesena pana __ ``sagge nibbattanatoâ€™â€™ _ti vuttaá¹ƒ, nibbattÄ• panat
__missakakamma_nti kÄ• lena kaá¹‡haá¹ƒ kÄ• lena sukkanti evaá¹ƒ missakavasena kataka
__sukhadukkhavipÄ• ka_nti vatvÄ• tattha sukhadukkhÄ• naá¹ƒ pavattiÄ• kÄ• raá¹ƒ dassetu
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. kammassa kaá¹‡hasukkasamaÃ±Ã±Ä• kaá¹‡hasukkÄ• bhij
apacayagÄ• mitÄ• ya tadubhayaviddhaá¹ƒsakassa kammakkhayakarakammassa idha sukk
``ubhaya ... pe ... ayamettha atthoâ€™â€™ _ti. tattha __ubhayavipÄ• kassÄ• _ti \Ne II 354/
ubhayavipÄ• kassa. sampattibhavapariyÄ• panno hi vipÄ• ko idha sukkaá¹ƒ sukkavipÄ• kot
accantaparisuddho ariyaphalavipÄ• ko.

saá¹ƒkhittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vitthÄ• rasuttavaá¹‡á¹‡anÄ•

<233> dutiye \Be II 388/ __sabyÄ• bajjha_nti vÄ• sadukkhaá¹ƒ, attanÄ• uppÄ• detabbena
attho, dukkhasaá¹ƒvattanikanti vuttaá¹ƒ hoti. kÄ• yasaá¹…khÄ• rÄ• dÄ«su kÄ• yadvÄ• re ga
copanappattÄ• dvÄ• dasa akusalacetanÄ• abyÄ• bajjhakÄ• yasaá¹…khÄ• ro nÄ• ma. vac
vacÄ«bhedappavattikÄ• tÄ• yeva dvÄ• dasa vacÄ«saá¹…khÄ• ro nÄ• ma. ubhayacopanaá
manodvÄ• re pavattÄ• manosaá¹…khÄ• ro nÄ• ma. iti tÄ«supi dvÄ• resu kÄ• yaduccaritÄ•
saá¹…khÄ• rÄ• ti veditabbÄ• . __abhisaá¹…kharotÄ«ti Ä• yÅ«hati, _ taá¹ƒ pana Ä• yÅ«han
saá¹…kaá¸• á¸• hitvÄ• piá¹‡á¸• anaá¹ƒ viya hoti. __sadukkhaá¹ƒ loka_nti apÄ• yalokamÄ•
phassasÄ«sena tattha vipÄ• kappavattamÄ• ha. __vemÄ• nikapetÄ• _ti idaá¹ƒ bÄ• hullato
vinipÄ• tikÄ• naá¹ƒ kÄ• lena sukhaá¹ƒ, kÄ• lena dukkhaá¹ƒ hoti. __tassa pahÄ• nÄ• yÄ• _ti
kammassa anuppattidhammatÄ• pÄ• danÄ• ya. __yÄ• cetanÄ• _ti yÄ• apacayagÄ• minice
``vivaá¹-á¹-agÄ• minÄ« maggacetanÄ• veditabbÄ• â€™â€™ _ti.

vitthÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-9. soá¹‡akÄ• yanasuttÄ• divaá¹‡á¹‡anÄ•

234-240__._ tatiye __purimÄ• ni, bhante, divasÄ• ni purimatarÄ• nÄ«_ti ettha hiyyo divasaá
tato paraá¹ƒ purimataranti Ä• ha __ ``atÄ«tÄ• nantaradivasato paá¹-á¹-hÄ• yÄ• â€™â€™ _t
pavattito yathÄ• kkamaá¹ƒ purimapurimatarabhÄ• vo dassito. evaá¹ƒ santepi yadettha ``pur
vuttaá¹ƒ, tato pabhuti yaá¹ƒ yaá¹ƒ oraá¹ƒ, taá¹ƒ taá¹ƒ purimaá¹ƒ. yaá¹ƒ yaá¹ƒ paraá¹ƒ, taá¹ƒ
purimataraá¹ƒ orapÄ• rabhÄ• vassa viya purimatarabhÄ• vassa ca apekkhÄ• siddhattÄ• . s
catutthÄ• dÄ«ni uttÄ• natthÄ• neva.

soá¹‡akÄ• yanasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10-11. samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

241-2__._ dasame \Ne II 355/ \Be II 389/ __sesapadesupÄ«_ti ``idha dutiyo samaá¹‡oâ€™â
sesapadesupi. yathÄ• hi ``vivicceva kÄ• mehÄ«â€™â€™ ti (DN I 226; MN I 271, 287, 297;
ettha kato niyamo ``vivicca akusalehÄ«â€™â€™ ti etthÄ• pi katoyeva hoti sÄ• vadhÄ• raá¹‡
evamidhÄ• pÄ«ti. tenÄ• ha __ ``dutiyÄ• dayopi hÄ«â€™â€™ _tiÄ• di. sÄ• maÃ±Ã±aphalÄ•
samaá¹‡abhÄ• voti tesaá¹ƒ vasenettha cattÄ• ro samaá¹‡Ä• desitÄ• . imasmiÃ±hi á¹-hÄ• n
phalaá¹-á¹-hakasamaá¹‡Ä• va adhippetÄ• samitapÄ• pasamaá¹‡aggahaá¹‡ato. kasmÄ• p
maggaá¹-á¹-hÄ• tadatthÄ• ya paá¹-ipannÄ• pi na gahitÄ• ti? veneyyajjhÄ• sayato. tattha hi
vipassanÄ• pi ito bahiddhÄ• natthi, kuto maggaphalÄ• nÄ«ti dassentena bhagavatÄ• ``Ã±Ã
padesavattÄ«, ito bahiddhÄ• samaá¹‡opi natthÄ«â€™â€™ ti (DN II 214) vuttaá¹ƒ. idha pan
niá¹-á¹-hÄ• nappattameva taá¹ƒtaá¹ƒsamaá¹‡abhÄ• vaá¹ƒ gaá¹‡hantena phalaá¹-á¹-hakasa
maggaá¹-á¹-hato phalaá¹-á¹-ho savisesaá¹ƒ dakkhiá¹‡eyyoti. svÄ• yamattho dvÄ«su suttesu
viÃ±Ã±Ä• yatÄ«ti. __rittÄ• _ti vivittÄ• . __tucchÄ• _ti nissÄ• rÄ• paá¹-ipannakasÄ• rÄ• bhÄ

pavadanti etehÄ«ti __pavÄ• dÄ• _. diá¹-á¹-higatikÄ• naá¹ƒ nÄ• nÄ• diá¹-á¹-hidÄ«pakasama
sassatavÄ• dÄ• â€™â€™ _tiÄ• di. tattha __cattÄ• ro sassatavÄ• dÄ• _ti lÄ• bhivasena tayo
cattÄ• ro sassatavÄ• dÄ• . pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ« titthiyo mandapaÃ±Ã±o aneka
anussarati, majjhapaÃ±Ã±o dasa saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ• ni, tikkhapaÃ±Ã±o cattÄ
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ• ni, na tato paraá¹ƒ. so evaá¹ƒ anussaranto ``sassato attÄ•
abhivadati, takkÄ« pana takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ•
loko cÄ• â€™â€™ ti abhivadati. tena vuttaá¹ƒ ``lÄ• bhivasena tayo, takkivasena ekoti evaá¹
sassatavÄ• dÄ• â€™â€™ ti.

sattesu \Be II 390/ saá¹…khÄ• resu ca ekaccaá¹ƒ sassatanti pavatto vÄ• do ekaccasassata
brahmakÄ• yikakhiá¸• á¸• Ä• padosikamanopadosikattabhÄ• vato cavitvÄ• idhÄ• gatÄ• naa
catubbidhoti Ä• ha __ ``cattÄ• ro ekaccasassatavÄ• dÄ• â€™â€™ _ti.

__cattÄ• ro antÄ• nantikÄ• _ti ettha amati gacchati ettha vosÄ• nanti anto, mariyÄ• dÄ• . ta
356/ ananto. anto ca ananto ca antÄ• nanto sÄ• maÃ±Ã±aniddesena, ekasesena vÄ• ``nÄ•
saá¸·Ä• yatanaâ€™â€™ ntiÄ• dÄ«su (MN III 126; Ud 1) viya. antÄ• nantasahacarito vÄ• do
carantÄ«â€™â€™ ti. antÄ• nantasannissayo vÄ• yathÄ• ``maÃ±cÄ• ghosantÄ«â€™â€™
__antÄ• nantikÄ• _. ``antavÄ• attÄ• ca loko ca, anantavÄ• attÄ• ca loko ca, antavÄ• ca a
loko ca, nevantavÄ• nÄ• nantavÄ• â€™â€™ ti evaá¹ƒ pavattavÄ• dÄ• cattÄ• ro. avaá¸• á¸
kasiá¹‡aá¹ƒ attÄ• ti ca lokoti ca gaá¹‡hantassa vasena paá¹-hamo vutto, dutiyo vaá¸• á¸• hit

vutto, tatiyo tiriyaá¹ƒ vaá¸• á¸• hetvÄ• uddhamadho avaá¸• á¸• hitakasiá¹‡assa, catuttho tak
ca yuttaá¹ƒ tÄ• va purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• dÄ• naá¹ƒ antaÃ±ca anantaÃ±ca antÄ• n
pavattavÄ• dattÄ• antÄ• nantikattaá¹ƒ, pacchimassa pana tadubhayanisedhanavasena pav
kathamantÄ• nantikattanti? tadubhayappaá¹-isedhanavasena pavattavÄ• dattÄ• eva. antÄ•
hi antÄ• nantavisayo eva taá¹ƒ Ä• rabbha pavattattÄ• .

na maratÄ«ti amarÄ• . kÄ• sÄ• ? ``evantipi me noâ€™â€™ tiÄ• dinÄ• (DN I 62) nayena p
diá¹-á¹-higatikassa diá¹-á¹-hi ceva vÄ• cÄ• ca. vividho khepoti vikkhepo, amarÄ• ya diá¹-á¹-
vikkhepoti amarÄ• vikkhepo, so etassa atthÄ«ti __amarÄ• vikkhepiko_. atha vÄ• amarÄ• n
ummujjanÄ• divasena udake sandhÄ• vamÄ• nÄ• gÄ• haá¹ƒ na gacchati, evamevaá¹ƒ aya
sandhÄ• vati, gÄ• haá¹ƒ na upagacchatÄ«ti amarÄ• vikkhepoti vuccati, so etesaá¹ƒ atthÄ«ti
svÄ• yaá¹ƒ vÄ• do musÄ• vÄ• dÄ• nuyogachandarÄ• gabhayamohabhÄ• vahetukatÄ• ya c
amarÄ• vikkhepikÄ• â€™â€™ _ti.

adhicca \Be II 391/ yathicchakaá¹ƒ yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ kassaci buddhipubbaá¹ƒ vÄ•
attalokasaÃ±Ã±itÄ• naá¹ƒ khandhÄ• naá¹ƒ adhicca pavattiÄ• kÄ• rÄ• rammaá¹‡aá¹ƒ dassa
pavattito tadÄ• kÄ• rasahacaritatÄ• ya ca ``adhiccasamuppannaâ€™â€™ nti vuccati yathÄ•
``kuntÄ• carantÄ«â€™â€™ ti ca. taá¹ƒ etesaá¹ƒ atthÄ«ti __adhiccasamuppannikÄ• _. lÄ• b
``dve adhiccasamuppannikÄ• â€™â€™ _ti vuttaá¹ƒ.

saÃ±Ã±Ä«ti pavatto vÄ• do saÃ±Ã±ivÄ• do, so etesaá¹ƒ atthÄ«ti __saÃ±Ã±ivÄ• dÄ• _. rÅ«
ekantasukhacatukkanti imesaá¹ƒ catunnaá¹ƒ catukkÄ• naá¹ƒ vasena __soá¸·asa saÃ±Ã±ivÄ
purimÄ• naá¹ƒ dvinnaá¹ƒ \Ne II 357/ catukkÄ• naá¹ƒ vasena __aá¹-á¹-ha saÃ±Ã±ivÄ• dÄ• ,
nevasaÃ±Ã±inÄ• saÃ±Ã±ivÄ• dÄ• _ veditabbÄ• . kevalaÃ±hi tattha ``saÃ±Ã±Ä« attÄ• â€™â
diá¹-á¹-hiyo, idha asaÃ±Ã±Ä«ti ca nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti ca.

__satta ucchedavÄ• dÄ• _ti manussattabhÄ• ve kÄ• mÄ• vacaradevattabhÄ• ve rÅ«pÄ• va
catubbidhÄ• rÅ«pattabhÄ• ve ca á¹-hatvÄ• sattassa ucchedapaÃ±Ã±Ä• panavasena satta

__paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _ti paÃ±cakÄ• maguá¹‡aupabhogavasena
catubbidharÅ«pajjhÄ• nasukhaparibhogavasena ca diá¹-á¹-hadhamme nibbÅ«tipaÃ±Ã±Ä• p
__diá¹-á¹-hadhammo_ti paccakkhadhammo vuccati, tattha tattha paá¹-iladdhattabhÄ• vasse
diá¹-á¹-hadhamme nibbÄ• naá¹ƒ diá¹-á¹-hadhammanibbÄ• naá¹ƒ, imasmiá¹ƒyeva attabhÄ•
taá¹ƒ vadantÄ«ti __diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _.

Ã±Ä• yati kamati paá¹-ivijjhatÄ«ti Ã±Ä• yo, so eva nibbÄ• nasampÄ• pakahetutÄ• ya dham
dhammassÄ• â€™â€™ _ti. __ito bahiddhÄ• samaá¹‡opi natthÄ«_tiÄ• dÄ«su kasmÄ• pan
akkhettatÄ• ya. yathÄ• hi na Ä• ragge sÄ• sapo tiá¹-á¹-hati, na udakapiá¹-á¹-he aggi jalati, n

piá¹-á¹-hipÄ• sÄ• á¹‡e bÄ«jÄ• ni viruhanti, evamevaá¹ƒ bÄ• hiresu titthÄ• yatanesu na ime s
imasmiá¹ƒyeva sÄ• sane uppajjanti. kasmÄ• ? sukkhettatÄ• ya. sÄ• pana nesaá¹ƒ akkhetta
ariyamaggassa abhÄ• vato bhÄ• vato ca veditabbÄ• . tenÄ• ha bhagavÄ• ---

``yasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo na upalabbhati, s
upalabbhati, dutiyopi tattha \Be II 392/ samaá¹‡o na upalabbhati, tatiyopi tattha samaá¹‡o na
catutthopi tattha samaá¹‡o na upalabbhati. yasmiÃ±ca kho, subhadda, dhammavinaye ariyo
upalabbhati, samaá¹‡opi tattha upalabbhati, dutiyopi tattha ... tatiyopi tattha ... catutthopi tat
upalabbhati. imasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo upal
samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, idha catuttho samaá¹‡o, suÃ±Ã±Ä•
samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (DN II 214).

ariyamaggassa ca abhÄ• vo bhÄ• vo ca suparisuddhassa sÄ«lassa suparisuddhÄ• ya sam
abhÄ• vato bhÄ• vato ca veditabbo. tadubhayaÃ±ca durakkhÄ• tasvÄ• kkhÄ• tabhÄ• vahet
asammÄ• sambuddhappaveditattÄ• . yasmÄ• titthÄ• yatanaá¹ƒ akkhettaá¹ƒ, sÄ• sanaá¹ƒ k
surattahatthapÄ• do bhÄ• surakesarabhÄ• ro sÄ«ho migarÄ• jÄ• na susÄ• ne vÄ• saá¹…k
tiyojanasahassavitthataá¹ƒ pana himavantaá¹ƒ ajjhogÄ• hetvÄ• maá¹‡iguhÄ• yameva vasa
nÄ• garÄ• jÄ• na gocariyahatthikulÄ• dÄ«su navasu kulesu uppajjati, yathÄ• ca valÄ• hak
gadrabhakule vÄ• ghoá¹-akakule vÄ• uppajjati, sindhutÄ«re pana sindhavakuleyeva uppaj
sabbakÄ• madadaá¹ƒ manoharaá¹ƒ maá¹‡iratanaá¹ƒ na saá¹…kÄ• rakÅ«á¹-e vÄ• paá¹ƒsu
vipulapabbatabbhantareyeva uppajjati, yathÄ• ca timirapiá¹…galo maccharÄ• jÄ• na khud
uppajjati, caturÄ• sÄ«tiyojanasahassagambhÄ«re mahÄ• samuddeyeva uppajjati, yathÄ• c
supaá¹‡á¹‡arÄ• jÄ• na gÄ• madvÄ• re eraá¹‡á¸• avanÄ• dÄ«su paá¹-ivasati, mahÄ• samu
simbalidahavaneyeva paá¹-ivasati, yathÄ• ca dhataraá¹-á¹-ho suvaá¹‡á¹‡ahaá¹ƒso na gÄ•
Ä• vÄ• á¹-akÄ• dÄ«su paá¹-ivasati, navutihaá¹ƒsasahassaparivÄ• ro pana hutvÄ• cittakÅ«
yathÄ• ca catuddÄ«pissaro cakkavattirÄ• jÄ• na nÄ«cakule uppajjati, asambhinnajÄ• tiyak
uppajjati, evamevaá¹ƒ imesu samaá¹‡esu ekasamaá¹‡opi na aÃ±Ã±attha titthÄ• yatane upp
ariyamaggaparikkhate pana buddhasÄ• saneyeva \Be II 393/ uppajjati. tenÄ• ha bhagavÄ•
samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (MN I
ekÄ• dasame natthi vattabbaá¹ƒ.

samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(25) 5. Ä• pattibhayavaggo

1. saá¹…ghabhedakasuttavaá¹‡á¹‡anÄ•

<243> paÃ±camassa paá¹-hame __vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«sÅ«_ti vivÄ• dÄ• dhikaraá¹
Ä• pattÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡anti imesu catÅ«su. tattha dhammoti vÄ• adhar
vatthÅ«hi vivadantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yo vivÄ• do, idaá¹ƒ __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ
vÄ• Ä• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattiyÄ• \Ne II 359/ vÄ• anuvadantÄ• naá¹ƒ yo anuvÄ• d
ca, idaá¹ƒ __anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. mÄ• tikÄ• ya Ä• gatÄ• paÃ±ca, vibhaá¹
Ä• pattikkhandhÄ• , idaá¹ƒ __Ä• pattÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. saá¹…ghassa apalokanÄ•
kammÄ• naá¹ƒ karaá¹‡aá¹ƒ, idaá¹ƒ __kiccÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. sesamettha uttÄ• na

saá¹…ghabhedakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. Ä• pattibhayasuttÄ• divaá¹‡á¹‡anÄ•

244-5__._ dutiye bhassati niratthakabhÄ• vena khipÄ«yatÄ«ti bhasmaá¹ƒ, chÄ• rikÄ• . tassa
__bhasmapuá¹-aá¹ƒ_. tenÄ• ha __ ``bhasmapuá¹-anti chÄ• rikÄ• bhaá¹‡á¸• ikaâ€™â€™ _n

Ä• pattibhayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-7. seyyÄ• suttÄ• divaá¹‡á¹‡anÄ•

246-9__._ catutthe \Be II 394/ __petÄ• _ti peccabhÄ• vaá¹ƒ gatÄ• . te pana yasmÄ• idha ka
katajÄ«vitucchedÄ• honti, tasmÄ• vuttaá¹ƒ __ ``kÄ• lakatÄ• vuccantÄ«â€™â€™ _ti, matÄ
peccabhavaá¹ƒ gatÄ• , petÅ«papattivasena nibbattiá¹ƒ upagatÄ• ti attho. tenÄ• ha __ ``atha
nibbattÄ• petÄ• nÄ• mÄ• â€™â€™ _ti. __ekena passena sayituá¹ƒ na sakkonti_ dukkhupp

__tejussadattÄ• _ti iminÄ• sÄ«hassa abhÄ«rukabhÄ• vaá¹ƒ dasseti. bhÄ«rukÄ• sesamigÄ
pavisitvÄ• santÄ• sapubbakaá¹ƒ yathÄ• tathÄ• sayanti, sÄ«ho pana abhÄ«ruko sabhÄ• va
satiá¹ƒ upaá¹-á¹-hapetvÄ• va sayati. tenÄ• ha __ ``dve purimapÄ• deâ€™â€™ _tiÄ• di. dak
vÄ• massa purimapÄ• dassa á¹-hapanavasena __dve purimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne á
vuttanayeneva idhÄ• pi ekasmiá¹ƒ á¹-hÄ• ne á¹-hapanaá¹ƒ veditabbaá¹ƒ, __á¹-hitokÄ• sasa
abhÄ«rukavaseneva. __sÄ«saá¹ƒ pana ukkhipitvÄ• _tiÄ• dinÄ• vuttasÄ«hakiriyÄ• anutrast
abhÄ«rubhÄ• vasiddhadhammatÄ• vasenevÄ• ti veditabbÄ• . __sÄ«havijambhanaá¹ƒ_ ativ
sarÄ«rÄ• vayavÄ• naá¹ƒ gamanÄ• dikiriyÄ• su yogyabhÄ• vÄ• pÄ• danatthaá¹ƒ. __tikkhattu
appesakkhamigarÄ• jehi parittÄ• sapariharaá¹‡atthaá¹ƒ.

__ayaá¹ƒ_ \Ne II 360/ __vuccati, bhikkhave, tathÄ• gataseyyÄ• _ti iminÄ• catutthajjhÄ• na
nÄ• mÄ• ti dasseti. seti abyÄ• vaá¹-abhÄ• vena pavattati etthÄ• ti seyyÄ• , catutthajjhÄ• na
__catutthajjhÄ• naseyyÄ• _. kiá¹ƒ pana taá¹ƒ catutthajjhÄ• nanti? Ä• nÄ• pÄ• nacatutthajjhÄ

á¹-hatvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• bhagavÄ• anukkamena aggamaggaá¹ƒ adhigan
tayidaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na seyyÄ• , tathÄ• pi yasmÄ• ``catutthajjhÄ• nasam
parinibbÄ• yÄ«â€™â€™ ti __mahÄ• parinibbÄ• ne_ (DN II 219) Ä• gataá¹ƒ, tasmÄ• lokiyac
tathÄ• gataseyyÄ• ti keci. evaá¹ƒ sati parinibbÄ• nakÄ• likÄ• va tathÄ• gataseyyÄ• Ä• pajja
lokiyacatutthajjhÄ• nasamÄ• pajjanabahulo vihÄ• si. aggaphalavasena pavattaá¹ƒ \Be II 395
catutthajjhÄ• naá¹ƒ veditabbaá¹ƒ. tattha yathÄ• sattÄ• naá¹ƒ niddÅ«pagamalakkhaá¹‡Ä• s
bhavaá¹…gacittavasena hoti, sÄ• pana nesaá¹ƒ paá¹-hamajÄ• tisamanvayÄ• yebhuyyavut
ariyajÄ• tisamanvayaá¹ƒ yebhuyyavuttikaá¹ƒ aggaphalabhÅ«taá¹ƒ catutthajjhÄ• naá¹ƒ tathÄ
veditabbaá¹ƒ. paÃ±camÄ• dÄ«ni uttÄ• natthÄ• ni.

seyyÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamavohÄ• rasuttavaá¹‡á¹‡anÄ•

250-253__._ aá¹-á¹-hame __anariyÄ• na_nti asÄ• dhÅ«naá¹ƒ nihÄ«nÄ• naá¹ƒ. __vohÄ• rÄ•
vÄ• , ``diá¹-á¹-haá¹ƒ mayÄ• â€™â€™ ti evaá¹ƒvÄ• ditÄ• . ettha ca taá¹ƒtaá¹ƒsamuá¹-á¹-hÄ•
veditabbo. navamÄ• dÄ«su natthi vattabbaá¹ƒ.

paá¹-hamavohÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattibhayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(26) 6. abhiÃ±Ã±Ä• vaggo

1-3. abhiÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

254-256__._ chaá¹-á¹-hassa \Ne II 361/ paá¹-hame paccanÄ«kasamanato __samatho, _ sa
``cittekaggatÄ• â€™â€™ _ti. aniccÄ• dinÄ• vividhenÄ• kÄ• rena dassanato __vipassanÄ•
saá¹…khÄ• rapariggÄ• hakaÃ±Ä• á¹‡aá¹ƒ. tenÄ• ha __ ``saá¹…khÄ• rapariggahavipassanÄ

dutiye anariyehi pariyesitabbattÄ• anariyÄ• naá¹ƒ pariyesanÄ• ti __anariyapariyesanÄ• _.
anariyÄ• naá¹ƒ pariyesanÄ• ti vÄ• __anariyapariyesanÄ• . jarÄ• sabhÄ• va_nti jÄ«raá¹‡apa
uttÄ• nameva.

abhiÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-10. mÄ• lukyaputtasuttÄ• divaá¹‡á¹‡anÄ•

257-263__._ catutthe \Be II 396/ __apasÄ• detÄ«_ti niggaá¹‡hÄ• ti. __ussÄ• detÄ«_ti pagga
apasÄ• danÄ• kÄ• raá¹ƒ ussÄ• danÄ• kÄ• raÃ±ca vibhÄ• vetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ
uttÄ• nÄ• neva. sesaá¹ƒ suviÃ±Ã±eyyameva.

mÄ• lukyaputtasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhiÃ±Ã±Ä• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

catukkanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

dutiyo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

tikanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. bÄ• lavaggo

1. bhayasuttaá¹ƒ

<1> evaá¹ƒ \Se I 127/ \Ne I 123/ \Ee I 101/ \Be I 99/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhag
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mant
ti. ``bhadante {bhaddante (Katthaci) }â€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bh

``yÄ• ni kÄ• nici, bhikkhave, bhayÄ• ni uppajjanti sabbÄ• ni tÄ• ni bÄ• lato uppajjanti, no \N
paá¹‡á¸• itato. ye keci upaddavÄ• uppajjanti sabbe te bÄ• lato uppajjanti, no paá¹‡á¸• itato
uppajjanti sabbe te bÄ• lato uppajjanti, no paá¹‡á¸• itato. seyyathÄ• pi, bhikkhave, naá¸·Ä• g
tiá¹‡Ä• gÄ• rÄ• vÄ• {naá¸·Ä• gÄ• raá¹ƒ vÄ• tiá¹‡Ä• gÄ• raá¹ƒ vÄ• (Ce) } aggi mutto {aggi
Ke Ee) } kÅ«á¹-Ä• gÄ• rÄ• nipi á¸• ahati ullittÄ• valittÄ• ni nivÄ• tÄ• ni phusitaggaá¸·Ä• ni pi
evamevaá¹ƒ kho, bhikkhave, yÄ• ni kÄ• nici bhayÄ• ni uppajjanti sabbÄ• ni tÄ• ni bÄ• lato u
paá¹‡á¸• itato. ye keci upaddavÄ• uppajjanti sabbe te bÄ• lato uppajjanti, no paá¹‡á¸• itato
uppajjanti sabbe te bÄ• lato uppajjanti, no paá¹‡á¸• itato.

``iti \Be I 100/ kho, bhikkhave, sappaá¹-ibhayo \Se I 128/ bÄ• lo, appaá¹-ibhayo paá¹‡á¸• ito
bÄ• lo, anupaddavo paá¹‡á¸• ito. saupasaggo bÄ• lo, anupasaggo paá¹‡á¸• ito. natthi, bhikk
bhayaá¹ƒ, natthi paá¹‡á¸• itato upaddavo, natthi paá¹‡á¸• itato upasaggo.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `yehi tÄ«hi dhammehi samannÄ• gato b
dhamme abhinivajjetvÄ• , yehi tÄ«hi dhammehi samannÄ• gato paá¹‡á¸• ito veditabbo te ta
vattissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. lakkhaá¹‡asuttaá¹ƒ

<2> ``kammalakkhaá¹‡o \Ee I 102/, bhikkhave, bÄ• lo, kammalakkhaá¹‡o paá¹‡á¸• ito, apa
sobhati (Se Ke Ee) } paÃ±Ã±Ä• ti {paÃ±Ã±atti (?) }. tÄ«hi, bhikkhave, dhammehi samannÄ•
katamehi tÄ«hi? kÄ• yaduccaritena, vacÄ«duccaritena, manoduccaritena. imehi kho, bhikkh

samannÄ• gato bÄ• lo veditabbo.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito veditabbo. katamehi tÄ«hi? kÄ•
vacÄ«sucaritena, manosucaritena. imehi kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato p

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `yehi tÄ«hi dhammehi samannÄ• gato b
125/ te tayo dhamme abhinivajjetvÄ• , yehi tÄ«hi dhammehi samannÄ• gato paá¹‡á¸• ito ve
samÄ• dÄ• ya vattissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. dutiya

3. cintÄ«suttaá¹ƒ

<3> ``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ• lanimittÄ• ni bÄ• lÄ• p
katamÄ• ni tÄ«á¹‡i? idha, bhikkhave, bÄ• lo duccintitacintÄ« ca hoti dubbhÄ• sitabhÄ• sÄ«
ca. no cedaá¹ƒ {no cetaá¹ƒ (Se Ke Katthaci) }, bhikkhave, bÄ• lo duccintitacintÄ« ca abhavis
dubbhÄ• sitabhÄ• sÄ« ca dukkaá¹-akammakÄ• rÄ« ca, kena naá¹ƒ paá¹‡á¸• itÄ• jÄ• neyyu
jÄ• neyyuá¹ƒ (Katthaci), na naá¹ƒ paá¹‡á¸• itÄ• jÄ• neyyuá¹ƒ (?) } --- `bÄ• lo ayaá¹ƒ bhava
yasmÄ• \Be I 101/ ca kho, bhikkhave, bÄ• lo duccintitacintÄ« ca hoti dubbhÄ• sitabhÄ• sÄ«
ca tasmÄ• naá¹ƒ paá¹‡á¸• itÄ• jÄ• nanti --- `bÄ• lo ayaá¹ƒ bhavaá¹ƒ asappurisoâ€™ ti. imÄ
tÄ«á¹‡i bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ• lanimittÄ• ni bÄ• lÄ• padÄ• nÄ• ni.

``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni paá¹‡á¸• itanimittÄ•
paá¹‡á¸• itÄ• padÄ• nÄ• ni. katamÄ• ni tÄ«á¹‡i? idha, bhikkhave, paá¹‡á¸• ito sucintitacintÄ
subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca. no cedaá¹ƒ, bhikkhave, paá¹‡á¸• ito suci
subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca, kena naá¹ƒ paá¹‡á¸• itÄ• jÄ• neyyuá¹ƒ -
bhavaá¹ƒ sappurisoâ€™ ti? yasmÄ• \Ee I 103/ ca kho, bhikkhave, paá¹‡á¸• ito sucintitacint
subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca tasmÄ• naá¹ƒ paá¹‡á¸• itÄ• jÄ• nanti ---
sappurisoâ€™ ti. imÄ• ni kho, bhikkhave, tÄ«á¹‡i paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• n
paá¹‡á¸• itÄ• padÄ• nÄ• ni. tasmÄ• tiha .... tatiyaá¹ƒ.

4. accayasuttaá¹ƒ

<4> ``tÄ«hi \Se I 130/, bhikkhave, dhammehi samannÄ• gato bÄ• lo veditabbo. katamehi tÄ
na passati, accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ nappaá¹-ikaroti, parassa kho \N
desentassa yathÄ• dhammaá¹ƒ nappaá¹-iggaá¹‡hÄ• ti. imehi kho, bhikkhave, tÄ«hi dhamm
veditabbo.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito veditabbo. katamehi tÄ«hi? acca
accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, parassa kho pana accayaá¹ƒ c

paá¹-iggaá¹‡hÄ• ti. imehi kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato paá¹‡á¸• ito vedi
catutthaá¹ƒ.

5. ayonisosuttaá¹ƒ

<5> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo veditabbo. katamehi tÄ«hi? ayon
ayoniso paÃ±haá¹ƒ vissajjetÄ• hoti, parassa kho pana yoniso paÃ±haá¹ƒ vissajjitaá¹ƒ parin
102/ padabyaÃ±janehi siliá¹-á¹-hehi upagatehi nÄ• bbhanumoditÄ• hoti. imehi kho, bhikkha
samannÄ• gato bÄ• lo veditabbo.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito veditabbo. katamehi tÄ«hi? yon
hoti, yoniso paÃ±haá¹ƒ vissajjetÄ• hoti, parassa kho pana yoniso paÃ±haá¹ƒ vissajjitaá¹ƒ p
padabyaÃ±janehi siliá¹-á¹-hehi upagatehi abbhanumoditÄ• hoti. imehi kho, bhikkhave, tÄ«h
samannÄ• gato paá¹‡á¸• ito veditabbo. tasmÄ• tiha .... paÃ±camaá¹ƒ.

6. akusalasuttaá¹ƒ

<6> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo veditabbo. katamehi \Se I 131/ tÄ
104/ kÄ• yakammena, akusalena vacÄ«kammena, akusalena manokammena. imehi kho, bh
samannÄ• gato bÄ• lo veditabbo.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito veditabbo. katamehi tÄ«hi? kusa
127/, kusalena vacÄ«kammena, kusalena manokammena. imehi kho, bhikkhave, tÄ«hi dhar
paá¹‡á¸• ito veditabbo. tasmÄ• tiha .... chaá¹-á¹-haá¹ƒ.

7. sÄ• vajjasuttaá¹ƒ

<7> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo veditabbo. katamehi tÄ«hi? sÄ• v
sÄ• vajjena vacÄ«kammena, sÄ• vajjena manokammena ... pe ... anavajjena kÄ• yakamme
anavajjena manokammena ... pe .... sattamaá¹ƒ.

8. sabyÄ• bajjhasuttaá¹ƒ

<8> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo veditabbo. katamehi tÄ«hi? saby
sabyÄ• bajjhena vacÄ«kammena, sabyÄ• bajjhena manokammena ... pe ... abyÄ• bajjhena
vacÄ«kammena \Be I 103/, abyÄ• bajjhena manokammena. imehi, kho, bhikkhave, tÄ«hi dh
paá¹‡á¸• ito veditabbo.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ \Se I 132/ sikkhitabbaá¹ƒ --- `yehi tÄ«hi dhammehi saman
veditabbo te tayo dhamme abhinivajjetvÄ• , yehi tÄ«hi dhammehi samannÄ• gato paá¹‡á¸•
dhamme samÄ• dÄ• ya vattissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

9. khatasuttaá¹ƒ

<9> ``tÄ«hi \Ee I 105/, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto asappuriso kha
attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±
tÄ«hi? kÄ• yaduccaritena, vacÄ«duccaritena, manoduccaritena. imehi kho, bhikkhave, tÄ«h
bÄ• lo abyatto asappuriso khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ•
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati.

``tÄ«hi \Ne I 128/, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sappuriso akk
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá
tÄ«hi? kÄ• yasucaritena, vacÄ«sucaritena, manosucaritena. imehi kho, bhikkhave, tÄ«hi dh
paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti. navamaá¹ƒ.

10. malasuttaá¹ƒ

<10> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato tayo male appahÄ• ya yathÄ• bhataá¹
katamehi tÄ«hi? dussÄ«lo ca hoti, dussÄ«lyamalaÃ±cassa appahÄ«naá¹ƒ \Se I 133/ hoti; is
issÄ• malaÃ±cassa appahÄ«naá¹ƒ hoti; maccharÄ« ca hoti, maccheramalaÃ±cassa appahÄ
bhikkhave, tÄ«hi dhammehi samannÄ• gato ime tayo male appahÄ• ya yathÄ• bhataá¹ƒ nik

``tÄ«hi \Be I 104/, bhikkhave, dhammehi samannÄ• gato tayo male pahÄ• ya yathÄ• bhataá¹
katamehi tÄ«hi? sÄ«lavÄ• ca hoti, dussÄ«lyamalaÃ±cassa pahÄ«naá¹ƒ hoti; anissukÄ« ca
pahÄ«naá¹ƒ hoti; amaccharÄ« ca hoti, maccheramalaÃ±cassa pahÄ«naá¹ƒ hoti. imehi kho,
samannÄ• gato ime tayo male pahÄ• ya yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ t

bÄ• lavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

bhayaá¹ƒ lakkhaá¹‡acintÄ« ca, accayaÃ±ca ayoniso.

akusalaÃ±ca sÄ• vajjaá¹ƒ, sabyÄ• bajjhakhataá¹ƒ malanti ||

2. rathakÄ• ravaggo

1. Ã±Ä• tasuttaá¹ƒ

<11> ``tÄ«hi \Ne I 129/ \Ee I 106/, bhikkhave, dhammehi samannÄ• gato Ã±Ä• to bhikkhu b
paá¹-ipanno hoti bahujanadukkhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya d
tÄ«hi? ananulomike kÄ• yakamme samÄ• dapeti, ananulomike vacÄ«kamme samÄ• dapeti
samÄ• dapeti. imehi kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato Ã±Ä• to bhikkhu bahu
hoti bahujanadukkhÄ• ya, bahuno janassa \Se I 134/ anatthÄ• ya ahitÄ• ya dukkhÄ• ya dev

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato Ã±Ä• to bhikkhu bahujanahitÄ• ya paá¹-ipan
bahuno janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katamehi tÄ«hi? anulo
anulomike vacÄ«kamme samÄ• dapeti, anulomikesu dhammesu samÄ• dapeti. imehi kho, b
samannÄ• gato Ã±Ä• to bhikkhu bahujanahitÄ• ya paá¹-ipanno hoti bahujanasukhÄ• ya, ba
sukhÄ• ya devamanussÄ• naâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. sÄ• raá¹‡Ä«yasuttaá¹ƒ

<12> ``tÄ«á¹‡imÄ• ni \Be I 105/, bhikkhave, raÃ±Ã±o khattiyassa muddhÄ• vasittassa yÄ• v
sÄ• raá¹‡Ä«yÄ• ni {saraá¹‡Ä«yÄ• ni (Ce Se Ke Ee) } bhavanti. katamÄ• ni tÄ«á¹‡i? yasmiá
rÄ• jÄ• khattiyo muddhÄ• vasitto jÄ• to hoti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ raÃ±Ã±o kha
muddhÄ• vasittassa yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hoti.

``puna \Ne I 130/ caparaá¹ƒ, bhikkhave, yasmiá¹ƒ padese rÄ• jÄ• khattiyo muddhÄ• vasitto
bhikkhave, dutiyaá¹ƒ raÃ±Ã±o khattiyassa muddhÄ• vasittassa yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ padese rÄ• jÄ• khattiyo muddhÄ• vasitto saá¹…gÄ
vijitasaá¹…gÄ• mo tameva saá¹…gÄ• masÄ«saá¹ƒ ajjhÄ• vasati. idaá¹ƒ, bhikkhave, tatiyaá
muddhÄ• vasittassa yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hoti. imÄ• ni kho, bhikkhave, tÄ«á¹‡
muddhÄ• vasittassa yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yÄ• ni bhavanti.

``evamevaá¹ƒ \Ee I 107/ kho, bhikkhave, tÄ«á¹‡imÄ• ni bhikkhussa yÄ• vajÄ«vaá¹ƒ sÄ• raá
katamÄ• ni tÄ«á¹‡i? yasmiá¹ƒ, bhikkhave, padese bhikkhu kesamassuá¹ƒ ohÄ• retvÄ• kÄ•
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Se I 135/ pabbajito hoti. idaá¹ƒ, bhikkhave, p
yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hoti.

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ padese bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ
`ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™

pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dutiyaá¹ƒ bhikkhussa yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hoti.

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ padese bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• sava
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhikkhave, tatiyaá¹ƒ bhikkhussa yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ hoti. imÄ• ni kho, bhikkh
yÄ• vajÄ«vaá¹ƒ sÄ• raá¹‡Ä«yÄ• ni bhavantÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. Ä• saá¹ƒsasuttaá¹ƒ

<13> ``tayome \Be I 106/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katam
Ä• saá¹ƒso, vigatÄ• so. katamo ca, bhikkhave puggalo nirÄ• so? idha, bhikkhave, ekacco pu
paccÄ• jÄ• to hoti, caá¹‡á¸• Ä• lakule vÄ• venakule {veá¹‡akule (Se Ke Ee) } vÄ• nesÄ• d
rathakÄ• rakule vÄ• pukkusakule vÄ• dalidde appannapÄ• nabhojane kasiravuttike, yattha
labbhati. so ca hoti dubbaá¹‡á¹‡o duddasiko okoá¹-imako bavhÄ• bÄ• dho {bahvÄ• bÄ• dho
kÄ• á¹‡o vÄ• kuá¹‡Ä« vÄ• khaÃ±jo vÄ• pakkhahato vÄ• , na lÄ• bhÄ« annassa pÄ• nassa
mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyassa. so suá¹‡Ä• ti --- `itthannÄ• mo
khattiyÄ• bhisekena abhisittoâ€™ ti. tassa na evaá¹ƒ hoti --- `kudÄ• ssu nÄ• ma mampi \Se
khattiyÄ• bhisekena abhisiÃ±cissantÄ«â€™ ti! ayaá¹ƒ vuccati, bhikkhave, puggalo nirÄ• so.

``katamo ca, bhikkhave, puggalo Ä• saá¹ƒso? idha \Ee I 108/, bhikkhave, raÃ±Ã±o khattiya
jeá¹-á¹-ho putto hoti Ä• bhiseko anabhisitto acalappatto {macalappatto (Ce Ee) }. so suá¹‡Ä
kira khattiyo khattiyehi khattiyÄ• bhisekena abhisittoâ€™ ti. tassa evaá¹ƒ hoti --- `kudÄ• ssu
khattiyÄ• khattiyÄ• bhisekena abhisiÃ±cissantÄ«â€™ ti! ayaá¹ƒ vuccati, bhikkhave, puggal

``katamo ca, bhikkhave, puggalo vigatÄ• so? idha, bhikkhave, rÄ• jÄ• hoti khattiyo muddhÅ
--- `itthannÄ• mo kira khattiyo khattiyehi khattiyÄ• bhisekena abhisittoâ€™ ti. tassa na evaá¹
`kudÄ• ssu nÄ• ma mampi khattiyÄ• khattiyÄ• bhisekena abhisiÃ±cissantÄ«â€™ ti! taá¹ƒ k
bhikkhave, pubbe anabhisittassa abhisekÄ• sÄ• sÄ• {sÄ• ssa (Ce Se Ke Ee) } paá¹-ippass
bhikkhave, puggalo vigatÄ• so. ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ

``evamevaá¹ƒ \Be I 107/ kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• bhikkhÅ«
nirÄ• so, Ä• saá¹ƒso, vigatÄ• so. katamo ca, bhikkhave, puggalo nirÄ• so? idha, bhikkhave,
hoti pÄ• padhammo asuci saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assamaá¹‡
abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to. so suá¹‡Ä•
bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Se I 13
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™ ti. tassa na evaá¹ƒ hoti --- `
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Ne I 132/ diá¹-á

abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissÄ• mÄ«â€™ ti! ayaá¹ƒ vuccati, bhikkhave,

``katamo ca, bhikkhave, puggalo Ä• saá¹ƒso? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti kalyÄ
suá¹‡Ä• ti \Ee I 109/ Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimut
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™ ti. tassa evaá¹ƒ hoti --- `ku
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharissÄ• mÄ«â€™ ti! ayaá¹ƒ vuccati, bhikkhave, puggalo Ä• s

``katamo ca, bhikkhave, puggalo vigatÄ• so? idha, bhikkhave, bhikkhu arahaá¹ƒ hoti khÄ«á
--- `itthannÄ• mo kira bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™ ti. tassa na evaá¹
ahampi Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja viharissÄ• mÄ«â€™ ti!
hissa, bhikkhave, pubbe avimuttassa vimuttÄ• sÄ• sÄ• paá¹-ippassaddhÄ• . ayaá¹ƒ vucca
vigatÄ• so. ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• bhikkhÅ«sÅ«â€™

4. cakkavattisuttaá¹ƒ

<14> ``yopi \Se I 138/ so, bhikkhave, rÄ• jÄ• cakkavattÄ« dhammiko dhammarÄ• jÄ• sopi
vattetÄ«â€™â€™ ti. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca \Be I 108/
raÃ±Ã±o cakkavattissa dhammikassa dhammaraÃ±Ã±o rÄ• jÄ• â€™â€™ ti {cakkanti (Katth
bhikkhÅ«â€™â€™ ti bhagavÄ• avoca --- ``idha, bhikkhu, rÄ• jÄ• cakkavattÄ« dhammiko d
nissÄ• ya {garukaronto (Ce Se Ke Ee) } dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karon
dhammaddhajo dhammaketu dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ
antojanasmiá¹ƒâ€™â€™.

``puna caparaá¹ƒ, bhikkhu, rÄ• jÄ• cakkavattÄ« dhammiko dhammarÄ• jÄ• dhammaá¹ƒye
sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhammaddhajo dha
dhammikaá¹ƒ \Ne I 133/ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahati khattiyesu, anuyantesu {an
}, balakÄ• yasmiá¹ƒ, brÄ• hmaá¹‡agahapatikesu \Ee I 110/, negamajÄ• napadesu, samaá¹‡
migapakkhÄ«su. sa kho so bhikkhu rÄ• jÄ• cakkavattÄ« dhammiko dhammarÄ• jÄ• dhamm
sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhammaddhajo dha
dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• antojanasmiá¹ƒ, dhammikaá¹ƒ rak
saá¹ƒvidahitvÄ• khattiyesu, anuyantesu, balakÄ• yasmiá¹ƒ, brÄ• hmaá¹‡agahapatikesu, ne
samaá¹‡abrÄ• hmaá¹‡esu, migapakkhÄ«su, dhammeneva cakkaá¹ƒ vatteti. taá¹ƒ hoti cakk
kenaci manussabhÅ«tena paccatthikena pÄ• á¹‡inÄ• .

``evamevaá¹ƒ kho, bhikkhu {bhikkhave (Katthaci) }, tathÄ• gato arahaá¹ƒ sammÄ• sambud
dhammaá¹ƒyeva nissÄ• ya dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá

dhammaketu dhammÄ• dhipateyyo \Se I 139/ dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒ
`evarÅ«paá¹ƒ kÄ• yakammaá¹ƒ sevitabbaá¹ƒ, evarÅ«paá¹ƒ kÄ• yakammaá¹ƒ na sevitabbaâ

``puna caparaá¹ƒ, bhikkhu, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho dhammiko dhamma
dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhamm
dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahati vacÄ«kammasm
vacÄ«kammaá¹ƒ sevitabbaá¹ƒ, evarÅ«paá¹ƒ vacÄ«kammaá¹ƒ na sevitabbaâ€™ nti ... pe ...
`evarÅ«paá¹ƒ manokammaá¹ƒ sevitabbaá¹ƒ, evarÅ«paá¹ƒ manokammaá¹ƒ na sevitabbaâ€

``sa \Be I 109/ kho so, bhikkhu, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho dhammiko dhan
nissÄ• ya dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ•
dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• kÄ• yakamm
rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• vacÄ«kammasmiá¹ƒ, dhammikaá¹ƒ rakkhÄ• vara
manokammasmiá¹ƒ, dhammeneva anuttaraá¹ƒ dhammacakkaá¹ƒ pavatteti. taá¹ƒ hoti cakka
samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenac
catutthaá¹ƒ.

5. sacetanasuttaá¹ƒ

<15> ekaá¹ƒ \Ne I 134/ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migac
bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti \Ee I 111/ te \Se I 14
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ• ahosi sacetano {pacetano (Ce Se Ke Ee) } nÄ• ma.
rÄ• jÄ• sacetano rathakÄ• raá¹ƒ Ä• mantesi --- `ito me, samma rathakÄ• ra, channaá¹ƒ mÄ
saá¹…gÄ• mo bhavissati. sakkhissasi {sakkhasi (Se Ke Ee) } me, samma rathakÄ• ra, nava
nti? `sakkomi devÄ• â€™ ti kho, bhikkhave, rathakÄ• ro raÃ±Ã±o sacetanassa paccassosi.
rathakÄ• ro chahi mÄ• sehi chÄ• rattÅ«nehi ekaá¹ƒ cakkaá¹ƒ niá¹-á¹-hÄ• pesi. atha kho, bh
rathakÄ• raá¹ƒ Ä• mantesi --- `ito me, samma rathakÄ• ra, channaá¹ƒ divasÄ• naá¹ƒ accaye
niá¹-á¹-hitaá¹ƒ navaá¹ƒ cakkayugaâ€™ nti? `imehi kho, deva, chahi mÄ• sehi chÄ• rattÅ«ne
niá¹-á¹-hitaâ€™ nti. `sakkhissasi pana me, samma rathakÄ• ra, imehi chahi divasehi dutiyaá
niá¹-á¹-hÄ• petuâ€™ nti? `sakkomi devÄ• â€™ ti kho, bhikkhave, rathakÄ• ro chahi divaseh
niá¹-á¹-hÄ• petvÄ• navaá¹ƒ cakkayugaá¹ƒ Ä• dÄ• ya yena rÄ• jÄ• sacetano tenupasaá¹…k
rÄ• jÄ• naá¹ƒ sacetanaá¹ƒ etadavoca --- `idaá¹ƒ te, deva, navaá¹ƒ cakkayugaá¹ƒ niá¹-á¹-hita
idaá¹ƒ, samma rathakÄ• ra, cakkaá¹ƒ chahi mÄ• sehi niá¹-á¹-hitaá¹ƒ chÄ• rattÅ«nehi yaÃ±c
chahi divasehi niá¹-á¹-hitaá¹ƒ, imesaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ? nesÄ• haá¹ƒ kiÃ±ci nÄ
passÄ• mÄ«â€™ ti. `atthesaá¹ƒ, deva, nÄ• nÄ• karaá¹‡aá¹ƒ. passatu devo nÄ• nÄ• karaá¹‡

``atha \Be I 110/ kho, bhikkhave, rathakÄ• ro yaá¹ƒ taá¹ƒ cakkaá¹ƒ chahi divasehi niá¹-á¹-hi
pavattesi. taá¹ƒ pavattitaá¹ƒ samÄ• naá¹ƒ yÄ• vatikÄ• abhisaá¹…khÄ• rassa gati tÄ• vatika
ciá¹…gulÄ• yitvÄ• \Se I 141/ bhÅ«miyaá¹ƒ papati. yaá¹ƒ pana taá¹ƒ cakkaá¹ƒ chahi mÄ• se
112/ chÄ• rattÅ«nehi taá¹ƒ pavattesi. taá¹ƒ pavattitaá¹ƒ samÄ• naá¹ƒ yÄ• vatikÄ• abhisaá¹
tÄ• vatikaá¹ƒ gantvÄ• akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• si.

`` `ko nu kho, samma rathakÄ• ra, hetu ko paccayo yamidaá¹ƒ {yadidaá¹ƒ (Katthaci) } cakk
niá¹-á¹-hitaá¹ƒ taá¹ƒ pavattitaá¹ƒ samÄ• naá¹ƒ yÄ• vatikÄ• abhisaá¹…khÄ• rassa gati tÄ• v
ciá¹…gulÄ• yitvÄ• bhÅ«miyaá¹ƒ \Ne I 135/ papati? ko pana, samma rathakÄ• ra, hetu ko pa
chahi mÄ• sehi niá¹-á¹-hitaá¹ƒ chÄ• rattÅ«nehi taá¹ƒ pavattitaá¹ƒ samÄ• naá¹ƒ yÄ• vatikÄ•
tÄ• vatikaá¹ƒ gantvÄ• akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• sÄ«â€™ ti? `yamidaá¹ƒ, deva,
niá¹-á¹-hitaá¹ƒ tassa nemipi savaá¹…kÄ• sadosÄ• sakasÄ• vÄ• , arÄ• pi savaá¹…kÄ• sad
savaá¹…kÄ• sadosÄ• sakasÄ• vÄ• . taá¹ƒ nemiyÄ• pi savaá¹…kattÄ• sadosattÄ• sakasÄ
sadosattÄ• sakasÄ• vattÄ• , nÄ• bhiyÄ• pi savaá¹…kattÄ• sadosattÄ• sakasÄ• vattÄ• pa
yÄ• vatikÄ• abhisaá¹…khÄ• rassa gati tÄ• vatikaá¹ƒ gantvÄ• ciá¹…gulÄ• yitvÄ• bhÅ«miya
deva, cakkaá¹ƒ chahi mÄ• sehi niá¹-á¹-hitaá¹ƒ chÄ• rattÅ«nehi tassa nemipi avaá¹…kÄ• ad
avaá¹…kÄ• adosÄ• akasÄ• vÄ• , nÄ• bhipi avaá¹…kÄ• adosÄ• akasÄ• vÄ• . taá¹ƒ nemiy
akasÄ• vattÄ• , arÄ• nampi avaá¹…kattÄ• adosattÄ• akasÄ• vattÄ• , nÄ• bhiyÄ• pi avaá¹.
pavattitaá¹ƒ samÄ• naá¹ƒ yÄ• vatikÄ• abhisaá¹…khÄ• rassa gati tÄ• vatikaá¹ƒ gantvÄ• ak
aá¹-á¹-hÄ• sÄ«â€™â€™ â€™ ti.

``siyÄ• kho pana, bhikkhave, tumhÄ• kaá¹ƒ evamassa --- `aÃ±Ã±o nÅ«na tena samayena
ahosÄ«â€™ ti! na kho panetaá¹ƒ, bhikkhave, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. ahaá¹ƒ tena samay
ahosiá¹ƒ. tadÄ• haá¹ƒ, bhikkhave, kusalo dÄ• ruvaá¹…kÄ• naá¹ƒ dÄ• rudosÄ• naá¹ƒ dÄ• ru
panÄ• haá¹ƒ, bhikkhave, arahaá¹ƒ sammÄ• sambuddho kusalo kÄ• yavaá¹…kÄ• naá¹ƒ kÄ•
kÄ• yakasÄ• vÄ• naá¹ƒ, kusalo vacÄ«vaá¹…kÄ• naá¹ƒ vacÄ«dosÄ• naá¹ƒ vacÄ«kasÄ• vÄ•
manodosÄ• naá¹ƒ manokasÄ• vÄ• naá¹ƒ. yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikk
appahÄ«no kÄ• yadoso kÄ• yakasÄ• vo, vacÄ«vaá¹…ko appahÄ«no vacÄ«doso vacÄ«kas
manodoso manokasÄ• vo, evaá¹ƒ papatitÄ• te, bhikkhave, imasmÄ• dhammavinayÄ• , sey
divasehi niá¹-á¹-hitaá¹ƒ.

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• kÄ• yavaá¹…ko pahÄ«no
vacÄ«vaá¹…ko pahÄ«no vacÄ«doso vacÄ«kasÄ• vo, manovaá¹…ko pahÄ«no manodoso m
patiá¹-á¹-hitÄ• te, bhikkhave, imasmiá¹ƒ dhammavinaye, seyyathÄ• pi taá¹ƒ cakkaá¹ƒ chah
niá¹-á¹-hitaá¹ƒ chÄ• rattÅ«nehi.

``tasmÄ• tiha \Ne I 136/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `kÄ• yavaá¹…kaá¹ƒ pajahiss
kÄ• yakasÄ• vaá¹ƒ, vacÄ«vaá¹…kaá¹ƒ pajahissÄ• ma vacÄ«dosaá¹ƒ vacÄ«kasÄ• vaá¹ƒ, m

manodosaá¹ƒ manokasÄ• vaâ€™ nti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. paÃ±

6. apaá¹‡á¹‡akasuttaá¹ƒ

<16> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ {a
paá¹-ipadaá¹ƒ (Ce Ee) á¹-Ä«kÄ• ya pana sameti} paá¹-ipanno hoti, yoni cassa Ä• raddhÄ•
khayÄ• ya. katamehi tÄ«hi? idha, bhikkhave, bhikkhu indriyesu guttadvÄ• ro hoti, bhojane m
jÄ• gariyaá¹ƒ anuyutto hoti.

``kathaÃ±ca, bhikkhave, bhikkhu \Se I 143/ indriyesu guttadvÄ• ro hoti? idha, bhikkhave, bh
rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡am
{yatvÄ• dhikaraá¹‡ametaá¹ƒ (Ce) } cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• d
akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhu
saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... ji
sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• y
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ \Be I 112/ manindriyaá¹ƒ asaá¹ƒvu
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒva
manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. evaá¹ƒ kho, bhikkhave, bhikkhu indriyes

``kathaÃ±ca \Ee I 114/, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti? idha, bhikkhave, bh
yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- `neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vi
kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya, iti pu
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati
cÄ• â€™ ti. evaá¹ƒ kho, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti? idha, bhikkhave, bhikkhu diva
nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• paá¹-hamaá¹ƒ yÄ• ma
137/ nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• \Se I 144/ majjhim
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappeti pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato samp
manasi karitvÄ• , rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ
dhammehi cittaá¹ƒ parisodheti. evaá¹ƒ kho, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti.
bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ paá¹-ipann
Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. attabyÄ• bÄ• dhasuttaá¹ƒ

<17> ``tayome, bhikkhave, dhammÄ• attabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti, parabyÄ• bÄ•
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti. katame tayo? kÄ• yaduccaritaá¹ƒ, vacÄ«duccarita

kho, bhikkhave, tayo dhammÄ• attabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti, parabyÄ• bÄ• dhÄ• y
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti.

``tayome, bhikkhave, dhammÄ• nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti, na parabyÄ• bÄ
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti. katame tayo? kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹
kho, bhikkhave, tayo \Be I 113/ dhammÄ• nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattanti, na par
saá¹ƒvattanti, na ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. devalokasuttaá¹ƒ

<18> ``sace \Ee I 115/ vo, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá
`devalokÅ«papattiyÄ• , Ä• vuso, samaá¹‡e gotame brahmacariyaá¹ƒ vussathÄ• â€™ ti? nan
puá¹-á¹-hÄ• aá¹-á¹-Ä«yeyyÄ• tha harÄ• yeyyÄ• tha jiguccheyyÄ• thÄ• â€™â€™ ti? ``evaá¹
tumhe, bhikkhave, dibbena Ä• yunÄ• aá¹-á¹-Ä«yatha harÄ• yatha jigucchatha, dibbena vaá
\Se I 145/ dibbena yasena dibbenÄ• dhipateyyena aá¹-á¹-Ä«yatha harÄ• yatha jigucchatha;
bhikkhave, tumhehi kÄ• yaduccaritena aá¹-á¹-Ä«yitabbaá¹ƒ harÄ• yitabbaá¹ƒ jigucchitabbaá
manoduccaritena aá¹-á¹-Ä«yitabbaá¹ƒ harÄ• yitabbaá¹ƒ jigucchitabbaâ€™â€™ nti. aá¹-á¹-ha

9. paá¹-hamapÄ• paá¹‡ikasuttaá¹ƒ

<19> ``tÄ«hi \Ne I 138/, bhikkhave, aá¹…gehi samannÄ• gato pÄ• paá¹‡iko abhabbo anadh
adhigantuá¹ƒ, adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. katamehi tÄ«hi? idha, bhikkh
pubbaá¹‡hasamayaá¹ƒ {majjhantikasamayaá¹ƒ (Ce Se Ke Ee) } na sakkaccaá¹ƒ kammanta
majjhanhikasamayaá¹ƒ na sakkaccaá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hÄ• ti, sÄ• yanhasamayaá¹
adhiá¹-á¹-hÄ• ti. imehi kho, bhikkhave, tÄ«hi aá¹…gehi samannÄ• gato pÄ• paá¹‡iko abhab
bhogaá¹ƒ adhigantuá¹ƒ, adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ {phÄ• tikattuá¹ƒ (C
Ee) }.

``evamevaá¹ƒ kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu abhabbo anadhiga
dhammaá¹ƒ adhigantuá¹ƒ, adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. ka
bhikkhave, bhikkhu pubbaá¹‡hasamayaá¹ƒ na sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-h
na sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-hÄ• ti, sÄ• yanhasamayaá¹ƒ na sakkaccaá¹
adhiá¹-á¹-hÄ• ti. imehi kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu abhabbo a
dhammaá¹ƒ adhigantuá¹ƒ, adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ.

``tÄ«hi \Be I 114/ \Ee I 116/, bhikkhave, aá¹…gehi samannÄ• gato pÄ• paá¹‡iko bhabbo an
adhigantuá¹ƒ, adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. katamehi tÄ«hi? idha \Se I 1
pÄ• paá¹‡iko pubbaá¹‡hasamayaá¹ƒ sakkaccaá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hÄ• ti, majjhanhi

sÄ• yanhasamayaá¹ƒ sakkaccaá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hÄ• ti. imehi kho, bhikkhave, tÄ«
pÄ• paá¹‡iko bhabbo anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigantuá¹ƒ, adhigataá¹ƒ vÄ• bhogaá

``evamevaá¹ƒ kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu bhabbo anadhigata
adhigantuá¹ƒ, adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. katamehi tÄ«hi
pubbaá¹‡hasamayaá¹ƒ sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-hÄ• ti, majjhanhikasama
sÄ• yanhasamayaá¹ƒ sakkaccaá¹ƒ samÄ• dhinimittaá¹ƒ adhiá¹-á¹-hÄ• ti. imehi kho, bhikkha
samannÄ• gato bhikkhu bhabbo anadhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ adhigantuá¹ƒ, a
dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuâ€™â€™ nti. navamaá¹ƒ.

10. dutiyapÄ• paá¹‡ikasuttaá¹ƒ

<20> ``tÄ«hi \Ne I 139/, bhikkhave, aá¹…gehi samannÄ• gato pÄ• paá¹‡iko nacirasseva ma
{mahantattaá¹ƒ vÄ• vepullattaá¹ƒ vÄ• (Ee Katthaci) } pÄ• puá¹‡Ä• ti bhogesu. katamehi tÄ
pÄ• paá¹‡iko cakkhumÄ• ca hoti vidhuro ca nissayasampanno ca. kathaÃ±ca, bhikkhave, p
idha, bhikkhave, pÄ• paá¹‡iko paá¹‡iyaá¹ƒ jÄ• nÄ• ti --- `idaá¹ƒ paá¹‡iyaá¹ƒ evaá¹ƒ kÄ«taá¹
vikkayamÄ• naá¹ƒ {vikkÄ«yamÄ• naá¹ƒ (?) }, ettakaá¹ƒ mÅ«laá¹ƒ bhavissati, ettako udayoâ
evaá¹ƒ kho, bhikkhave, pÄ• paá¹‡iko cakkhumÄ• hoti.

``kathaÃ±ca, bhikkhave, pÄ• paá¹‡iko vidhuro hoti? idha, bhikkhave, pÄ• paá¹‡iko kusalo h
ketuÃ±ca vikketuÃ±ca. evaá¹ƒ kho, bhikkhave, pÄ• paá¹‡iko vidhuro hoti.

``kathaÃ±ca, bhikkhave, pÄ• paá¹‡iko nissayasampanno hoti? idha \Ee I 117/ bhikkhave \S
pÄ• paá¹‡ikaá¹ƒ ye te gahapatÄ« vÄ• gahapatiputtÄ• vÄ• aá¸• á¸• hÄ• mahaddhanÄ• m
--- `ayaá¹ƒ kho bhavaá¹ƒ pÄ• paá¹‡iko cakkhumÄ• vidhuro \Be I 115/ ca paá¹-ibalo puttadÄ
amhÄ• kaÃ±ca kÄ• lena kÄ• laá¹ƒ anuppadÄ• tuâ€™ nti. te naá¹ƒ bhogehi nipatanti --- `ito,
karitvÄ• {haritvÄ• (Ce Se Ke) } puttadÄ• raÃ±ca posehi, amhÄ• kaÃ±ca kÄ• lena kÄ• laá¹ƒ
kho, bhikkhave, pÄ• paá¹‡iko nissayasampanno hoti. imehi kho, bhikkhave, tÄ«hi aá¹…gehi
pÄ• paá¹‡iko nacirasseva mahattaá¹ƒ vepullattaá¹ƒ pÄ• puá¹‡Ä• ti bhogesu.

``evamevaá¹ƒ kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu nacirasseva maha
pÄ• puá¹‡Ä• ti kusalesu dhammesu. katamehi tÄ«hi? idha, bhikkhave, bhikkhu cakkhumÄ•
nissayasampanno ca. kathaÃ±ca, bhikkhave, bhikkhu cakkhumÄ• hoti? idha, bhikkhave, bh
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu cakkhumÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu vidhuro hoti? idha, bhikkhave, bhikkhu Ä• raddhavÄ«riyo

akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesu. evaá¹ƒ kho, bhikkhave, bhikkhu vidhuro hoti.

``kathaÃ±ca, bhikkhave, bhikkhu nissayasampanno hoti? idha, bhikkhave, bhikkhu ye te bh
Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• te kÄ• lena kÄ• laá¹ƒ u
paripaÃ±hati \Se I 148/ --- `idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko atthoâ€™ ti? tassa te Ä• ya
avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ«karonti, anekavihitesu ca kaá¹…
kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, bhikkhu nissayasampanno hoti. imehi
bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu nacirasseva mahattaá¹ƒ vepullattaá¹ƒ
dhammesÅ«â€™â€™ ti. dasamaá¹ƒ.

rathakÄ• ravaggo dutiyo.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

Ã±Ä• to \Be I 116/ {Ã±Ä• tako (Se Ke) } sÄ• raá¹‡Ä«yo bhikkhu, cakkavattÄ« sacetano.

apaá¹‡á¹‡akattÄ• devo ca, duve pÄ• paá¹‡ikena cÄ• ti ||

3. puggalavaggo

1. samiddhasuttaá¹ƒ

<21> evaá¹ƒ \Ne I 141/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ vihara
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• ca samiddho {saviá¹-á¹-ho (Ce Se
mahÄ• koá¹-á¹-hiko {mahÄ• koá¹-á¹-hito (Ce Se Ke Ee) } yenÄ• yasmÄ• sÄ• riputto tenupa
upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«ya
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ
sÄ• riputto etadavoca ---

``tayome, Ä• vuso samiddha, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo
diá¹-á¹-hippatto {diá¹-á¹-happatto (Katthaci) }, saddhÄ• vimutto. ime kho, Ä• vuso, tayo pugg
149/ saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. imesaá¹ƒ, Ä• vuso, tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ katam
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti?

``tayome, Ä• vuso sÄ• riputta, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo

diá¹-á¹-hippatto, saddhÄ• vimutto. ime kho, Ä• vuso, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ
Ä• vuso, tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ yvÄ• yaá¹ƒ {yoyaá¹ƒ (Katthaci) } puggalo saddhÄ• vi
khamati imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ k
Ä• vuso, puggalassa saddhindriyaá¹ƒ adhimattaâ€™â€™ nti.

atha kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ etadavoca --- ``ta
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ \Be I 117/. katame tayo? kÄ• yasakkhÄ«, di
saddhÄ• vimutto. ime kho, Ä• vuso, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. im
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ katamo te puggalo khamati abhikkantataro ca paá¹‡Ä«tataro c

``tayome \Ne I 142/, Ä• vuso sÄ• riputta, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. k
kÄ• yasakkhÄ«, diá¹-á¹-hippatto, saddhÄ• vimutto. ime kho, Ä• vuso, tayo puggalÄ• santo s
lokasmiá¹ƒ. imesaá¹ƒ, Ä• vuso, tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ yvÄ• yaá¹ƒ puggalo kÄ• yasak
khamati imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ k
Ä• vuso, puggalassa samÄ• dhindriyaá¹ƒ adhimattaâ€™â€™ nti.

atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``ta
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? kÄ• yasakkhÄ« \Se I 150/, di
saddhÄ• vimutto. ime kho, Ä• vuso, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. im
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ katamo te puggalo khamati abhikkantataro ca paá¹‡Ä«tataro c

``tayome, Ä• vuso koá¹-á¹-hika, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ta
diá¹-á¹-hippatto, saddhÄ• vimutto. ime kho, Ä• vuso, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ
Ä• vuso, tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ yvÄ• yaá¹ƒ puggalo diá¹-á¹-hippatto, ayaá¹ƒ me pugg
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu? imassa,
paÃ±Ã±indriyaá¹ƒ adhimattaâ€™â€™ nti.

atha kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaÃ±ca samiddhaá¹ƒ Ä• yasmantaÃ±ca mahÄ•
``byÄ• kataá¹ƒ kho, Ä• vuso, amhehi sabbeheva yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. Ä• yÄ•
tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• rocessÄ• ma.
tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• ca
mahÄ• koá¹-á¹-hiko Ä• yasmato sÄ• riputtassa \Be I 118/ paccassosuá¹ƒ. atha kho Ä• yasm
ca samiddho Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu;
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ \Ee I 120/ nisinno kho Ä• yasmÄ•
Ä• yasmatÄ• ca samiddhena Ä• yasmatÄ• ca mahÄ• koá¹-á¹-hikena saddhiá¹ƒ kathÄ• sal
bhagavato Ä• rocesi.

``na \Ne I 143/ khvettha, sÄ• riputta, sukaraá¹ƒ ekaá¹ƒsena byÄ• kÄ• tuá¹ƒ --- `ayaá¹ƒ imes

puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™ ti. á¹-hÄ• naÃ±hetaá¹ƒ, sÄ• riput
puggalo saddhÄ• vimutto svÄ• ssa {svÄ• yaá¹ƒ (Se Ke Ee), soyaá¹ƒ (Katthaci) } arahattÄ• y
puggalo kÄ• yasakkhÄ« svÄ• ssa sakadÄ• gÄ• mÄ« vÄ• anÄ• gÄ• mÄ« vÄ• , yo cÄ• yaá¹ƒ
{soyaá¹ƒ (Katthaci) } sakadÄ• gÄ• mÄ« vÄ• anÄ• gÄ• mÄ« vÄ• .

``na khvettha, sÄ• riputta, sukaraá¹ƒ ekaá¹ƒsena byÄ• kÄ• tuá¹ƒ --- `ayaá¹ƒ imesaá¹ƒ tiá¹‡a
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™ ti. á¹-hÄ• naÃ±hetaá¹ƒ, sÄ• riputta, vijjati yvÄ• ya
kÄ• yasakkhÄ« svÄ• ssa arahattÄ• ya paá¹-ipanno, yvÄ• yaá¹ƒ puggalo saddhÄ• vimutto sv
anÄ• gÄ• mÄ« vÄ• , yo cÄ• yaá¹ƒ puggalo diá¹-á¹-hippatto sopassa sakadÄ• gÄ• mÄ« vÄ•

``na khvettha, sÄ• riputta, sukaraá¹ƒ ekaá¹ƒsena byÄ• kÄ• tuá¹ƒ --- `ayaá¹ƒ imesaá¹ƒ tiá¹‡a
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™ ti. á¹-hÄ• naÃ±hetaá¹ƒ, sÄ• riputta, vijjati yvÄ• ya
diá¹-á¹-hippatto svÄ• ssa arahattÄ• ya paá¹-ipanno, yvÄ• yaá¹ƒ puggalo saddhÄ• vimutto sv
anÄ• gÄ• mÄ« vÄ• , yo cÄ• yaá¹ƒ puggalo kÄ• yasakkhÄ« sopassa sakadÄ• gÄ• mÄ« vÄ•

``na khvettha, sÄ• riputta, sukaraá¹ƒ ekaá¹ƒsena byÄ• kÄ• tuá¹ƒ --- `ayaá¹ƒ imesaá¹ƒ tiá¹‡a
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

2. gilÄ• nasuttaá¹ƒ

<22> {Pp 94} ``tayome, bhikkhave, gilÄ• nÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame
ekacco gilÄ• no labhanto vÄ• sappÄ• yÄ• ni bhojanÄ• ni alabhanto vÄ• sappÄ• yÄ• ni bho
sappÄ• yÄ• ni bhesajjÄ• ni \Se I 152/ alabhanto vÄ• sappÄ• yÄ• ni bhesajjÄ• ni, labhanto v
patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ alabhanto vÄ• patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ neva vuá
Ä• bÄ• dhÄ• .

``idha pana, bhikkhave, ekacco gilÄ• no labhanto vÄ• sappÄ• yÄ• ni bhojanÄ• ni alabhanto
bhojanÄ• ni, labhanto vÄ• sappÄ• yÄ• ni bhesajjÄ• ni alabhanto vÄ• sappÄ• yÄ• ni bhesaj
vÄ• patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ alabhanto vÄ• patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ vuá
Ä• bÄ• dhÄ• .

``idha pana, bhikkhave, ekacco gilÄ• no labhantova sappÄ• yÄ• ni bhojanÄ• ni no alabhant
bhesajjÄ• ni no alabhanto, labhantova patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ no alabhanto vuá¹-a
Ä• bÄ• dhÄ• .

``tatra, bhikkhave, yvÄ• yaá¹ƒ gilÄ• no labhantova sappÄ• yÄ• ni bhojanÄ• ni no alabhanto
bhesajjÄ• ni no alabhanto, labhantova patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ no alabhanto vuá¹-a
Ä• bÄ• dhÄ• , imaá¹ƒ kho, bhikkhave, gilÄ• naá¹ƒ paá¹-icca gilÄ• nabhattaá¹ƒ anuÃ±Ã±Ä• t

anuÃ±Ã±Ä• taá¹ƒ gilÄ• nupaá¹-á¹-hÄ• ko anuÃ±Ã±Ä• to. imaÃ±ca pana, bhikkhave, gilÄ• na
gilÄ• nÄ• upaá¹-á¹-hÄ• tabbÄ• . ime kho, bhikkhave, tayo gilÄ• nÄ• santo saá¹ƒvijjamÄ• nA

``evamevaá¹ƒ kho, bhikkhave, tayome gilÄ• nÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ
idha, bhikkhave, ekacco puggalo labhanto vÄ• tathÄ• gataá¹ƒ dassanÄ• ya alabhanto vÄ•
labhanto vÄ• tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savanÄ• ya alabhanto vÄ• tathÄ
dhammavinayaá¹ƒ \Se I 153/ savanÄ• ya neva okkamati niyÄ• maá¹ƒ kusalesu dhammesu

``idha, pana, bhikkhave, ekacco puggalo labhanto vÄ• tathÄ• gataá¹ƒ dassanÄ• ya alabha
dassanÄ• ya, labhanto vÄ• tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savanÄ• ya alabha
dhammavinayaá¹ƒ savanÄ• ya okkamati niyÄ• maá¹ƒ kusalesu dhammesu sammattaá¹ƒ.

``idha pana, bhikkhave, ekacco puggalo labhantova tathÄ• gataá¹ƒ dassanÄ• ya no alabha
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savanÄ• ya no alabhanto okkamati niyÄ• maá¹
sammattaá¹ƒ.

``tatra \Be I 120/ \Ee I 122/, bhikkhave, yvÄ• yaá¹ƒ puggalo labhantova tathÄ• gataá¹ƒ dass
labhantova \Ne I 145/ tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savanÄ• ya no alabhanto
kusalesu dhammesu sammattaá¹ƒ, imaá¹ƒ kho bhikkhave, puggalaá¹ƒ paá¹-icca dhammade
pana, bhikkhave, puggalaá¹ƒ paá¹-icca aÃ±Ã±esampi dhammo desetabbo. ``ime kho, bhikk
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. dutiyaá¹ƒ.

3. saá¹…khÄ• rasuttaá¹ƒ

<23> ``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? i
puggalo sabyÄ• bajjhaá¹ƒ {sabyÄ• pajjhaá¹ƒ (sabbattha) evamuparipi} kÄ• yasaá¹…khÄ• ra
sabyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhaá¹ƒ manosaá¹…
sabyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• bajjhaá¹ƒ vacÄ«sa
abhisaá¹…kharitvÄ• , sabyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• sabyÄ
tamenaá¹ƒ sabyÄ• bajjhaá¹ƒ lokaá¹ƒ \Se I 154/ upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• bajjhÄ•
sabyÄ• bajjhehi phassehi phuá¹-á¹-ho samÄ• no sabyÄ• bajjhaá¹ƒ vedanaá¹ƒ vedayati ekan
sattÄ• nerayikÄ• .

``idha pana, bhikkhave, ekacco puggalo abyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, abyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhisaá
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , abyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abh
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• abyÄ• bajjhaá¹ƒ lokaá¹ƒ upapajjati. tamenaá¹ƒ
upapannaá¹ƒ samÄ• naá¹ƒ abyÄ• bajjhÄ• phassÄ• phusanti. so abyÄ• bajjhehi phassehi p

abyÄ• bajjhaá¹ƒ vedanaá¹ƒ vedayati ekantasukhaá¹ƒ, seyyathÄ• pi devÄ• subhakiá¹‡hÄ• .

``idha pana, bhikkhave, ekacco puggalo sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…kh
sabyÄ• bajjhampi abyÄ• bajjhampi vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjh
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá
sabyÄ• bajjhampi abyÄ• bajjhampi vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• ba
123/ manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• sabyÄ• bajjhampi abyÄ• bajjhampi lokaá¹
sabyÄ• bajjhampi abyÄ• bajjhampi lokaá¹ƒ \Be I 121/ upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• ba
phassÄ• \Ne I 146/ phusanti. so sabyÄ• bajjhehipi abyÄ• bajjhehipi phassehi phuá¹-á¹-ho s
abyÄ• bajjhampi vedanaá¹ƒ vedayati vokiá¹‡á¹‡asukhadukkhaá¹ƒ, seyyathÄ• pi manussÄ•
vinipÄ• tikÄ• . ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€

4. bahukÄ• rasuttaá¹ƒ

<24> ``tayome \Se I 155/, bhikkhave, puggalÄ• puggalassa bahukÄ• rÄ• . katame tayo? ya
puggalaá¹ƒ Ä• gamma puggalo buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ
saraá¹‡aá¹ƒ gato hoti; ayaá¹ƒ, bhikkhave, puggalo imassa puggalassa bahukÄ• ro.

``puna caparaá¹ƒ, bhikkhave, yaá¹ƒ puggalaá¹ƒ Ä• gamma puggalo `idaá¹ƒ dukkhaâ€™ nti
pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkh
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ
ayaá¹ƒ, bhikkhave, puggalo imassa puggalassa bahukÄ• ro.

``puna caparaá¹ƒ, bhikkhave, yaá¹ƒ puggalaá¹ƒ Ä• gamma puggalo Ä• savÄ• naá¹ƒ khayÄ
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhikkhave, puggalo imassa puggalassa bahukÄ• ro. ime kho, bhikkhave, tayo puggalÄ• pu

``imehi ca pana, bhikkhave, tÄ«hi puggalehi imassa puggalassa natthaÃ±Ã±o puggalo bahu
imesaá¹ƒ pana, bhikkhave, tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ iminÄ• puggalena na suppatikÄ• r
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammacÄ«varapiá¹‡á¸• apÄ• tase
khÄ• rÄ• nuppadÄ• nenÄ• â€™â€™ ti. catutthaá¹ƒ.

5. vajirÅ«pamasuttaá¹ƒ

<25> ``tayome \Ne I 147/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ \Ee I
arukÅ«pamacitto puggalo, vijjÅ«pamacitto puggalo, vajirÅ«pamacitto puggalo. katamo ca, b
arukÅ«pamacitto puggalo? idha, bhikkhave, ekacco puggalo kodhano hoti upÄ• yÄ• sabahu
\Se I 156/ samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«yati kopaÃ±ca dosaÃ±ca appa

seyyathÄ• pi, bhikkhave, duá¹-á¹-hÄ• ruko {duá¹-á¹-hÄ• rukÄ• (Ce) } kaá¹-á¹-hena vÄ• kaá
Ke Katthaci), kaá¹-halena-kathalena (aá¹-á¹-hakathÄ•) } vÄ• ghaá¹-á¹-ito {ghaá¹-á¹-itÄ• (C
bhiyyosomattÄ• ya Ä• savaá¹ƒ deti {assavanoti (Ce) }; evamevaá¹ƒ kho, bhikkhave, idhekac
upÄ• yÄ• sabahulo appampi vutto samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«yati ko
appaccayaÃ±ca pÄ• tukaroti. ayaá¹ƒ vuccati, bhikkhave, arukÅ«pamacitto puggalo.

``katamo ca, bhikkhave, vijjÅ«pamacitto puggalo? idha, bhikkhave, ekacco puggalo `idaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yath
seyyathÄ• pi bhikkhave, cakkhumÄ• puriso rattandhakÄ• ratimisÄ• yaá¹ƒ vijjantarikÄ• ya rÄ
evamevaá¹ƒ kho, bhikkhave, idhekacco puggalo `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ayaá¹
vijjÅ«pamacitto puggalo.

``katamo ca, bhikkhave, vajirÅ«pamacitto puggalo? idha, bhikkhave, ekacco puggalo Ä• sa
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati. seyyathÄ• pi, bhikkhave, vajirassa natthi kiÃ±ci abhejjaá¹ƒ maá¹‡i vÄ• pÄ• sÄ• á¹‡
kho, bhikkhave, idhekacco puggalo Ä• savÄ• naá¹ƒ khayÄ• ... pe ... upasampajja viharati. a
bhikkhave, vajirÅ«pamacitto puggalo. `ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjan
lokasmiâ€™â€™ â€™ nti {Pp 102}. paÃ±camaá¹ƒ.

6. sevitabbasuttaá¹ƒ

<26> ``tayome \Ne I 148/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. kata
bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupÄ• sitabbo. atthi, bhikkhave, pugg
bhajitabbo payirupÄ• sitabbo. atthi, bhikkhave, puggalo \Ee I 125/ sakkatvÄ• garuá¹ƒ katvÄ
bhajitabbo payirupÄ• sitabbo. katamo ca, bhikkhave, puggalo \Be I 123/ na sevitabbo na bh
payirupÄ• sitabbo? idha, bhikkhave, ekacco puggalo hÄ«no hoti sÄ«lena samÄ• dhinÄ• pa
bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupÄ• sitabbo aÃ±Ã±atra anuddayÄ•

``katamo ca, bhikkhave, puggalo sevitabbo bhajitabbo payirupÄ• sitabbo? idha, bhikkhave,
hoti sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• ya. evarÅ«po, bhikkhave, puggalo sevitabbo bhajita
kissa hetu? sÄ«lasÄ• maÃ±Ã±agatÄ• naá¹ƒ sataá¹ƒ sÄ«lakathÄ• ca no bhavissati, sÄ• ca
(Ce Se Ke Ee) Pp 122 passitabbaá¹ƒ} bhavissati, sÄ• ca no phÄ• su bhavissati. samÄ• dhi
sataá¹ƒ samÄ• dhikathÄ• ca no bhavissati, sÄ• ca no pavattinÄ« bhavissati, sÄ• ca no ph
paÃ±Ã±Ä• sÄ• maÃ±Ã±agatÄ• naá¹ƒ sataá¹ƒ paÃ±Ã±Ä• kathÄ• ca no bhavissati, sÄ• ca n
no phÄ• su bhavissatÄ«ti. tasmÄ• evarÅ«po puggalo sevitabbo bhajitabbo payirupÄ• sitabb

``katamo ca, bhikkhave, puggalo sakkatvÄ• garuá¹ƒ katvÄ• sevitabbo bhajitabbo payirupÄ
bhikkhave \Se I 158/, ekacco puggalo adhiko hoti sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• ya. eva
sakkatvÄ• garuá¹ƒ katvÄ• sevitabbo bhajitabbo payirupÄ• sitabbo. taá¹ƒ kissa hetu? iti apa
sÄ«lakkhandhaá¹ƒ paripÅ«ressÄ• mi, paripÅ«raá¹ƒ vÄ• sÄ«lakkhandhaá¹ƒ tattha tattha pa
aparipÅ«raá¹ƒ vÄ• samÄ• dhikkhandhaá¹ƒ paripÅ«ressÄ• mi, paripÅ«raá¹ƒ vÄ• samÄ• dh
paÃ±Ã±Ä• ya anuggahessÄ• mi; aparipÅ«raá¹ƒ vÄ• paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«ressÄ
paÃ±Ã±Ä• kkhandhaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«ti. tasmÄ• evarÅ«p
katvÄ• sevitabbo bhajitabbo payirupÄ• sitabbo. ime kho, bhikkhave, tayo puggalÄ• santo s
lokasmiâ€™â€™ nti.

``nihÄ«yati \Ne I 149/ \Ee I 126/ puriso nihÄ«nasevÄ«,

na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupanamaá¹ƒ udeti khippaá¹ƒ,

tasmÄ• attano uttariá¹ƒ bhajethÄ• â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. jigucchitabbasuttaá¹ƒ

<27> ``tayome \Be I 124/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katam
bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabbo. atthi, bh
ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabbo. atthi, bhikkhave, puggal
bhajitabbo payirupÄ• sitabbo. katamo ca, bhikkhave, puggalo jigucchitabbo na sevitabbo na
payirupÄ• sitabbo? idha \Se I 159/, bhikkhave, ekacco puggalo dussÄ«lo hoti pÄ• padhamm
saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto, assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o,
brahmacÄ• ripaá¹-iÃ±Ã±o, antopÅ«ti avassuto kasambujÄ• to. evarÅ«po, bhikkhave, pugga
sevitabbo na bhajitabbo na payirupÄ• sitabbo. taá¹ƒ kissa hetu? kiÃ±cÄ• pi, bhikkhave, eva
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, atha kho naá¹ƒ pÄ• pako kittisaddo abbhuggacchati --- `pÄ•
pÄ• pasahÄ• yo pÄ• pasampavaá¹…koâ€™ ti. seyyathÄ• pi, bhikkhave, ahi gÅ«thagato kiÃ
{á¸• aá¹ƒsati (Ce Se), á¸• assati (Ee) }, atha kho naá¹ƒ makkheti; evamevaá¹ƒ kho, bhikkhav
evarÅ«passa puggalassa na diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, atha kho naá¹ƒ pÄ• pako kittis
`pÄ• pamitto purisapuggalo pÄ• pasahÄ• yo pÄ• pasampavaá¹…koâ€™ ti. tasmÄ• evarÅ«
sevitabbo na bhajitabbo na payirupÄ• sitabbo.

``katamo ca, bhikkhave, puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ•
bhikkhave, ekacco puggalo kodhano hoti upÄ• yÄ• sabahulo \Ee I 127/, appampi vutto sam
byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. seyyathÄ• pi, b

duá¹-á¹-hÄ• ruko kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ• ghaá¹-á¹-ito bhiyyosomattÄ• ya Ä• s
kho, bhikkhave ... pe ... seyyathÄ• pi, bhikkhave, tindukÄ• lÄ• taá¹ƒ \Ne I 150/ kaá¹-á¹-hena
kaá¹-halÄ• ya vÄ• ghaá¹-á¹-itaá¹ƒ bhiyyosomattÄ• ya cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati; evam
... pe ... seyyathÄ• pi, bhikkhave, gÅ«thakÅ«po kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ• ghaá¹
duggandho hoti; evamevaá¹ƒ kho, bhikkhave, idhekacco puggalo \Be I 125/ kodhano hoti up
vutto samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccay
evarÅ«po, bhikkhave, puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ• si
hetu? akkoseyyapi maá¹ƒ paribhÄ• seyyapi maá¹ƒ anatthampi maá¹ƒ kareyyÄ• ti. tasmÄ• e
ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabbo.

``katamo ca, bhikkhave, puggalo sevitabbo bhajitabbo payirupÄ• sitabbo? idha, bhikkhave,
sÄ«lavÄ• hoti kalyÄ• á¹‡adhammo. evarÅ«po, bhikkhave, puggalo sevitabbo bhajitabbo pa
kissa hetu? kiÃ±cÄ• pi, bhikkhave, evarÅ«passa puggalassa na diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pa
kalyÄ• á¹‡o kittisaddo abbhuggacchati --- `kalyÄ• á¹‡amitto purisapuggalo kalyÄ• á¹‡asahÄ
kalyÄ• á¹‡asampavaá¹…koâ€™ ti. tasmÄ• evarÅ«po puggalo sevitabbo bhajitabbo payirup
bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ â€™ nti.

``nihÄ«yati \Se I 161/ puriso nihÄ«nasevÄ«,

na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupanamaá¹ƒ udeti khippaá¹ƒ,

tasmÄ• attano uttariá¹ƒ bhajethÄ• â€™â€™ ti || sattamaá¹ƒ.

8. gÅ«thabhÄ• á¹‡Ä«suttaá¹ƒ

<28> ``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ \Ee I 128/. katam
gÅ«thabhÄ• á¹‡Ä«, pupphabhÄ• á¹‡Ä«, madhubhÄ• á¹‡Ä«. katamo ca, bhikkhave, puggalo
bhikkhave, ekacco puggalo sabhaggato vÄ• parisaggato vÄ• {sabhÄ• gato vÄ• parisÄ• ga
Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhip
purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™ ti. so \Ne I 151/ ajÄ• naá¹ƒ vÄ• Ä• ha `jÄ• nÄ•
Ä• ha `na jÄ• nÄ• mÄ«â€™ ti, apassaá¹ƒ vÄ• Ä• ha `passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä•
ti {MN I 440; Pp 91}; iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• sampajÄ• n
ayaá¹ƒ vuccati, bhikkhave, puggalo gÅ«thabhÄ• á¹‡Ä«.

``katamo ca, bhikkhave, puggalo pupphabhÄ• á¹‡Ä«? idha, bhikkhave, ekacco puggalo sab
vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sa

purisa, yaá¹ƒ pajÄ• nÄ• si taá¹ƒ vadehÄ«â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha `na jÄ• nÄ• mÄ«
`jÄ• nÄ• mÄ«â€™ ti, apassaá¹ƒ vÄ• Ä• ha `na passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha `p
parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• na sampajÄ• namusÄ• bhÄ• sitÄ• hoti. ayaá¹ƒ
\Se I 162/ pupphabhÄ• á¹‡Ä«.

``katamo ca, bhikkhave, puggalo madhubhÄ• á¹‡Ä«? idha, bhikkhave, ekacco puggalo pha
pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti; yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• pema
bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. ayaá¹ƒ v
madhubhÄ• á¹‡Ä«. ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€

9. andhasuttaá¹ƒ

<29> ``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? a
dvicakkhu. katamo ca, bhikkhave, puggalo andho? idha, bhikkhave, ekaccassa puggalassa
\Ee I 129/ hoti yathÄ• rÅ«pena cakkhunÄ• anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigaccheyya ac
phÄ• tiá¹ƒ kareyya {phÄ• tikareyya (Ce) }; tathÄ• rÅ«pampissa cakkhu na hoti yathÄ• rÅ«pe
kusalÄ• kusale dhamme jÄ• neyya, sÄ• vajjÄ• navajje dhamme jÄ• neyya, hÄ«nappaá¹‡Ä«
kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme jÄ• neyya. ayaá¹ƒ vuccati, bhikkhave, puggalo an

``katamo ca, bhikkhave, puggalo ekacakkhu? idha, bhikkhave, ekaccassa puggalassa tathÄ
cakkhu hoti yathÄ• rÅ«pena cakkhunÄ• anadhigataá¹ƒ vÄ• bhogaá¹ƒ \Be I 127/ adhigacch
bhogaá¹ƒ phÄ• tiá¹ƒ kareyya; tathÄ• rÅ«paá¹ƒ panassa {tathÄ• rÅ«pampissa (Se Ke Ee Ka
yathÄ• rÅ«pena cakkhunÄ• kusalÄ• kusale dhamme jÄ• neyya, sÄ• vajjÄ• navajje dhamm
dhamme jÄ• neyya, kaá¹‡hasukkasappaá¹-ibhÄ• ge \Se I 163/ dhamme jÄ• neyya. ayaá¹ƒ v
ekacakkhu.

``katamo ca, bhikkhave, puggalo dvicakkhu? idha, bhikkhave, ekaccassa puggalassa tathÄ
yathÄ• rÅ«pena cakkhunÄ• anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigaccheyya, adhigataá¹ƒ vÄ•
tathÄ• rÅ«pampissa cakkhu hoti yathÄ• rÅ«pena cakkhunÄ• kusalÄ• kusale dhamme jÄ• n
jÄ• neyya, hÄ«nappaá¹‡Ä«te dhamme jÄ• neyya, kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme
bhikkhave, puggalo dvicakkhu. `ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ

``na ceva bhogÄ• tathÄ• rÅ«pÄ• , na ca puÃ±Ã±Ä• ni kubbati.

ubhayattha kaliggÄ• ho, andhassa hatacakkhuno ||

``athÄ• parÄ• yaá¹ƒ akkhÄ• to, ekacakkhu ca puggalo.

dhammÄ• dhammena saá¹-hoso {saá¹ƒsaá¹-á¹-ho (Ce Se Ke Ee), saá¹-hoti (Katthaci) }, bho

``theyyena kÅ«á¹-akammena, musÄ• vÄ• dena cÅ«bhayaá¹ƒ.

kusalo hoti saá¹…ghÄ• tuá¹ƒ {saá¹ƒhÄ• tuá¹ƒ (Se) }, kÄ• mabhogÄ« ca mÄ• navo.

ito so nirayaá¹ƒ gantvÄ• , ekacakkhu vihaÃ±Ã±ati ||

``dvicakkhu pana akkhÄ• to, seá¹-á¹-ho purisapuggalo.

dhammaladdhehi bhogehi, uá¹-á¹-hÄ• nÄ• dhigataá¹ƒ dhanaá¹ƒ ||

``dadÄ• ti \Ee I 130/ seá¹-á¹-hasaá¹…kappo, abyaggamÄ• naso naro.

upeti bhaddakaá¹ƒ á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socati ||

``andhaÃ±ca \Ne I 153/ ekacakkhuÃ±ca, Ä• rakÄ• parivajjaye.

dvicakkhuá¹ƒ \Se I 164/ pana sevetha, seá¹-á¹-haá¹ƒ purisapuggalaâ€™â€™ nti || navamaá

10. avakujjasuttaá¹ƒ

<30> ``tayome \Be I 128/, bhikkhave {Pp 107-108}, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lok
avakujjapaÃ±Ã±o puggalo, ucchaá¹…gapaÃ±Ã±o puggalo, puthupaÃ±Ã±o puggalo. katamo
avakujjapaÃ±Ã±o puggalo? idha, bhikkhave, ekacco puggalo Ä• rÄ• maá¹ƒ gantÄ• hoti abh
santike dhammassavanÄ• ya. tassa bhikkhÅ« dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ maj
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisudd
pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya neva Ä• diá¹ƒ manasi karoti, na
na pariyosÄ• naá¹ƒ manasi karoti; vuá¹-á¹-hitopi tamhÄ• Ä• sanÄ• tassÄ• kathÄ• ya neva
majjhaá¹ƒ manasi karoti, na pariyosÄ• naá¹ƒ manasi karoti. seyyathÄ• pi, bhikkhave, kumbh
(Ce Ee) } tatra udakaá¹ƒ Ä• sittaá¹ƒ vivaá¹-á¹-ati, no saá¹‡á¹-hÄ• ti; evamevaá¹ƒ kho, bhikkh
puggalo Ä• rÄ• maá¹ƒ gantÄ• hoti abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ santike dhammassavan
dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane n
neva Ä• diá¹ƒ manasi karoti, na majjhaá¹ƒ manasi karoti, na pariyosÄ• naá¹ƒ manasi karoti;
Ä• sanÄ• tassÄ• kathÄ• ya nevÄ• diá¹ƒ manasi karoti, na majjhaá¹ƒ manasi karoti, na pari
ayaá¹ƒ vuccati, bhikkhave, avakujjapaÃ±Ã±o \Se I 165/ puggalo.

``katamo ca, bhikkhave, ucchaá¹…gapaÃ±Ã±o puggalo? idha, bhikkhave, ekacco puggalo Ä•
abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ santike dhammassavanÄ• ya. tassa bhikkhÅ« dhammaá¹ƒ
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya Ä• dimpi mana
karoti, pariyosÄ• nampi manasi karoti; vuá¹-á¹-hito ca kho tamhÄ• Ä• sanÄ• tassÄ• kathÄ
karoti, na majjhaá¹ƒ manasi karoti, na pariyosÄ• naá¹ƒ manasi karoti. seyyathÄ• pi, bhikkha
ucchaá¹…ge nÄ• nÄ• khajjakÄ• ni Ä• kiá¹‡á¹‡Ä• ni --- tilÄ• \Ne I 154/ taá¹‡á¸• ulÄ• modak
Ä• sanÄ• vuá¹-á¹-hahanto \Ee I 131/ satisammosÄ• pakireyya \Be I 129/. evamevaá¹ƒ kho
puggalo Ä• rÄ• maá¹ƒ gantÄ• hoti abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ santike dhammassavan
dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane n
Ä• dimpi manasi karoti, majjhampi manasi karoti, pariyosÄ• nampi manasi karoti; vuá¹-á¹-hit
Ä• sanÄ• tassÄ• kathÄ• ya neva Ä• diá¹ƒ manasi karoti, na majjhaá¹ƒ manasi karoti, na pa
karoti. ayaá¹ƒ vuccati, bhikkhave, ucchaá¹…gapaÃ±Ã±o puggalo.

``katamo ca, bhikkhave, puthupaÃ±Ã±o puggalo? idha, bhikkhave, ekacco puggalo Ä• rÄ• n
abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ \Se I 166/ santike dhammassavanÄ• ya. tassa bhikkhÅ« dh
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane n
Ä• dimpi manasi karoti, majjhampi manasi karoti, pariyosÄ• nampi manasi karoti; vuá¹-á¹-hit
tassÄ• kathÄ• ya Ä• dimpi manasi karoti, majjhampi manasi karoti, pariyosÄ• nampi manas
bhikkhave, kumbho ukkujjo tatra udakaá¹ƒ Ä• sittaá¹ƒ saá¹‡á¹-hÄ• ti no vivaá¹-á¹-ati; evame
idhekacco puggalo Ä• rÄ• maá¹ƒ gantÄ• hoti abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ santike dhar
bhikkhÅ« dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ
sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• senti. so ta
tassÄ• kathÄ• ya Ä• dimpi manasi karoti, majjhampi manasi karoti, pariyosÄ• nampi manas
tamhÄ• Ä• sanÄ• tassÄ• kathÄ• ya Ä• dimpi manasi karoti, majjhampi manasi karoti, pari
ayaá¹ƒ vuccati, bhikkhave, puthupaÃ±Ã±o puggalo. `ime kho, bhikkhave, tayo puggalÄ• sa
lokasmiâ€™â€™ â€™ nti.

``avakujjapaÃ±Ã±o puriso, dummedho avicakkhaá¹‡o.

abhikkhaá¹‡ampi ce hoti, gantÄ• bhikkhÅ«na santike ||

``Ä• diá¹ƒ \Ne I 155/ kathÄ• ya majjhaÃ±ca, pariyosÄ• naÃ±ca tÄ• diso.

uggahetuá¹ƒ na sakkoti, paÃ±Ã±Ä• hissa na vijjati ||

``ucchaá¹…gapaÃ±Ã±o \Se I 167/ \Be I 130/ puriso, seyyo etena vuccati.

abhikkhaá¹‡ampi ce hoti, gantÄ• bhikkhÅ«na santike ||

``Ä• diá¹ƒ kathÄ• ya majjhaÃ±ca, pariyosÄ• naÃ±ca tÄ• diso.

nisinno Ä• sane tasmiá¹ƒ, uggahetvÄ• na byaÃ±janaá¹ƒ.

vuá¹-á¹-hito nappajÄ• nÄ• ti, gahitaá¹ƒ hissa {gahitampissa (Katthaci) } mussati ||

``puthupaÃ±Ã±o ca puriso, seyyo etehi {etena (Katthaci) } vuccati.

abhikkhaá¹‡ampi ce hoti, gantÄ• bhikkhÅ«na santike ||

``Ä• diá¹ƒ kathÄ• ya majjhaÃ±ca, pariyosÄ• naÃ±ca tÄ• diso.

nisinno Ä• sane tasmiá¹ƒ, uggahetvÄ• na byaÃ±janaá¹ƒ ||

``dhÄ• reti seá¹-á¹-hasaá¹…kappo, abyaggamÄ• naso naro.

dhammÄ• nudhammappaá¹-ipanno, dukkhassantakaro siyÄ• â€™â€™ ti || dasamaá¹ƒ.

puggalavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

samiddha {kÄ• yasakkhi (Ce), saviá¹-á¹-ha (Se Ke), seá¹-á¹-ha (Katthaci) } -gilÄ• na-saá¹…k
vajirena ca.

sevi-jiguccha-gÅ«thabhÄ• á¹‡Ä«, andho ca avakujjatÄ• ti ||

4. devadÅ«tavaggo

I sabrahmakasuttaá¹ƒ

<31> ``sabrahmakÄ• ni \Ne I 156/ \Ee I 132/, bhikkhave, tÄ• ni kulÄ• ni yesaá¹ƒ puttÄ• naá
ajjhÄ• gÄ• re pÅ«jitÄ• honti. sapubbÄ• cariyakÄ• ni, bhikkhave, tÄ• ni kulÄ• ni yesaá¹ƒ put

ajjhÄ• gÄ• re pÅ«jitÄ• honti. sÄ• huneyyÄ• ni \Se I 168/, bhikkhave, tÄ• ni kulÄ• ni yesaá¹ƒ
mÄ• tÄ• pitaro ajjhÄ• gÄ• re pÅ«jitÄ• honti. `brahmÄ• â€™ ti, bhikkhave, mÄ• tÄ• pitÅ«naá
`pubbÄ• cariyÄ• â€™ ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. `Ä• huneyyÄ
bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ kissa hetu? bahukÄ• rÄ• , bhik
puttÄ• naá¹ƒ, Ä• pÄ• dakÄ• posakÄ• , imassa lokassa dassetÄ• roti.

``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atha pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena {nahÄ• panena (Ce) }, pÄ• dÄ• naá¹ƒ dhovanena ca ||

``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva {idha ceva (Ce) } naá¹ƒ pasaá¹ƒ santi, pecca sagge pamodatÄ«â€™â€™ ti {sagge ca
itivuttake} || paá¹-hamaá¹ƒ.

2. Ä• nandasuttaá¹ƒ

<32> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
\Ne I 157/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavant

``siyÄ• nu kho, bhante, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• imasmiÃ±
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• nÄ• ssu, bahiddhÄ• ca sabbanimittesu a
nÄ• ssu; yaÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ upasampajja viharato ahaá¹…kÄ• ram
honti taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ upasampajja vihareyyÄ• â€™â€™ ti? ``siy
\Se I 169/ tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• nÄ• ssu, bahiddhÄ• ca sabbanimittesu a
nÄ• ssu; yaÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ upasampajja viharato ahaá¹…kÄ• ram
honti taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ upasampajja vihareyyÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho ya
saviÃ±Ã±Ä• á¹‡ake kÄ• ye ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• nÄ• ssu, bahi
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• \Be I 132/ nÄ• ssu; yaÃ±ca cetovimuttiá¹ƒ

viharato ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na honti taÃ±ca cetovimuttiá¹ƒ p
vihareyyÄ• â€™â€™ ti?

``idhÄ• nanda \Ee I 133/, bhikkhuno evaá¹ƒ hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ y
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• nanda, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• imasmiÃ±ca savi
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• nÄ• ssu, bahiddhÄ• ca sabbanimittesu a
nÄ• ssu; yaÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ upasampajja viharato ahaá¹…kÄ• ram
honti taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ upasampajja vihareyyÄ• â€™â€™ ti.

``idaÃ±ca pana metaá¹ƒ, Ä• nanda, sandhÄ• ya bhÄ• sitaá¹ƒ pÄ• rÄ• yane puá¹‡á¹‡akapa

``saá¹…khÄ• ya lokasmiá¹ƒ paroparÄ• ni {parovarÄ• ni (Ce Ee) Sn 1054; Nidd II puá¹‡á¹‡a

yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke.

santo \Se I 170/ \Ne I 158/ vidhÅ«mo anÄ«gho {anigho (Ce Se Ke Ee), anagho (?) } nirÄ• s

atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. sÄ• riputtasuttaá¹ƒ

<33> atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhagavÄ
``saá¹ƒkhittenapi kho ahaá¹ƒ, sÄ• riputta, dhammaá¹ƒ deseyyaá¹ƒ; vitthÄ• renapi kho ahaá¹
dhammaá¹ƒ deseyyaá¹ƒ; saá¹ƒkhittavitthÄ• renapi kho ahaá¹ƒ, sÄ• riputta, dhammaá¹ƒ des
dullabhÄ• â€™â€™ ti. ``etassa, bhagavÄ• , kÄ• lo, etassa, sugata, kÄ• lo yaá¹ƒ bhagavÄ•
deseyya, vitthÄ• renapi dhammaá¹ƒ deseyya, saá¹ƒkhittavitthÄ• renapi dhammaá¹ƒ deseyy
aÃ±Ã±Ä• tÄ• roâ€™â€™ ti.

``tasmÄ• tiha, sÄ• riputta, evaá¹ƒ sikkhitabbaá¹ƒ --- `imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• y
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na bhavissanti, bahiddhÄ• ca sabbanimi
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na bhavissanti, yaÃ±ca cetovimuttiá¹ƒ pa
upasampajja viharato ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na honti taÃ±ca ce
upasampajja viharissÄ• mÄ• â€™ ti. evaÃ±hi kho, sÄ• riputta, sikkhitabbaá¹ƒ.

``yato ca kho, sÄ• riputta, bhikkhuno imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake \Ee I 134/ kÄ• ye
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na honti, bahiddhÄ• ca sabbanimittesu

ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na honti, yaÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä
viharato ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na honti taÃ±ca cetovimuttiá¹ƒ p
viharati; ayaá¹ƒ vuccati, sÄ• riputta --- `bhikkhu acchecchi {acchejji (Se Ke Katthaci) } taá¹‡h
{vÄ• vattayi (Ce Ee) } saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkh
sÄ• riputta, sandhÄ• ya bhÄ• sitaá¹ƒ pÄ• rÄ• yane {pÄ• rÄ• yaá¹‡e (Ce) } udayapaÃ±he ---

``pahÄ• naá¹ƒ kÄ• masaÃ±Ã±Ä• naá¹ƒ, domanassÄ• na cÅ«bhayaá¹ƒ.

thinassa ca panÅ«danaá¹ƒ, kukkuccÄ• naá¹ƒ nivÄ• raá¹‡aá¹ƒ ||

``upekkhÄ• satisaá¹ƒsuddhaá¹ƒ \Ne I 159/, dhammatakkapurejavaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi, avijjÄ• ya pabhedanaâ€™â€™ nti {Sn 1112; Nidd II uday
tatiyaá¹ƒ.

4. nidÄ• nasuttaá¹ƒ

<34> ``tÄ«á¹‡imÄ• ni, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. katamÄ• ni t
kammÄ• naá¹ƒ samudayÄ• ya, doso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya, moho nidÄ

``yaá¹ƒ, bhikkhave, lobhapakataá¹ƒ kammaá¹ƒ lobhajaá¹ƒ lobhanidÄ• naá¹ƒ lobhasamuday
nibbattati tattha taá¹ƒ kammaá¹ƒ vipaccati. yattha taá¹ƒ kammaá¹ƒ vipaccati tattha tassa kam
paá¹-isaá¹ƒvedeti, diá¹-á¹-he vÄ• dhamme upapajja vÄ• {upapajje vÄ• (Ce Se Ke) upapajj
pÄ• á¸·iyÄ• saá¹ƒvaá¹‡á¹‡anÄ• } apare vÄ• {aparÄ• pare vÄ• (Katthaci) } pariyÄ• ye.

``yaá¹ƒ \Be I 134/, bhikkhave, dosapakataá¹ƒ kammaá¹ƒ dosajaá¹ƒ dosanidÄ• naá¹ƒ dosas
attabhÄ• vo nibbattati tattha taá¹ƒ kammaá¹ƒ vipaccati. yattha taá¹ƒ kammaá¹ƒ vipaccati tat
vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti, diá¹-á¹-he vÄ• dhamme upapajja vÄ• apare vÄ• pariyÄ• ye

``yaá¹ƒ, bhikkhave, mohapakataá¹ƒ kammaá¹ƒ mohajaá¹ƒ mohanidÄ• naá¹ƒ mohasamuday
nibbattati tattha taá¹ƒ kammaá¹ƒ vipaccati. yattha taá¹ƒ kammaá¹ƒ vipaccati tattha \Ee I 135
vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti, diá¹-á¹-he vÄ• dhamme upapajja \Se I 172/ vÄ• apare vÄ•

``seyyathÄ• pi, bhikkhave, bÄ«jÄ• ni akhaá¹‡á¸• Ä• ni apÅ«tÄ«ni avÄ• tÄ• tapahatÄ• ni sÄ
sukhette suparikammakatÄ• ya bhÅ«miyÄ• nikkhittÄ• ni. devo ca sammÄ• dhÄ• raá¹ƒ anup
bhikkhave, bÄ«jÄ• ni vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyyuá¹ƒ. evamevaá¹ƒ kho, bh
lobhapakataá¹ƒ kammaá¹ƒ lobhajaá¹ƒ lobhanidÄ• naá¹ƒ lobhasamudayaá¹ƒ, yatthassa atta
taá¹ƒ kammaá¹ƒ vipaccati. yattha taá¹ƒ kammaá¹ƒ vipaccati tattha tassa kammassa vipÄ• k

diá¹-á¹-he vÄ• dhamme upapajja vÄ• apare vÄ• pariyÄ• ye.

``yaá¹ƒ \Ne I 160/ dosapakataá¹ƒ kammaá¹ƒ ... pe ... yaá¹ƒ mohapakataá¹ƒ kammaá¹ƒ moh
mohasamudayaá¹ƒ, yatthassa attabhÄ• vo nibbattati tattha taá¹ƒ kammaá¹ƒ vipaccati. yatth
vipaccati tattha tassa kammassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti, diá¹-á¹-he vÄ• dhamme up
pariyÄ• ye. imÄ• ni kho, bhikkhave, tÄ«á¹‡i nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya.

``tÄ«á¹‡imÄ• ni, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. katamÄ• ni tÄ«á¹‡
kammÄ• naá¹ƒ samudayÄ• ya, adoso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya, amoho n

``yaá¹ƒ, bhikkhave, alobhapakataá¹ƒ kammaá¹ƒ alobhajaá¹ƒ alobhanidÄ• naá¹ƒ alobhasam
evaá¹ƒ taá¹ƒ kammaá¹ƒ pahÄ«naá¹ƒ hoti ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ•
anuppÄ• dadhammaá¹ƒ.

``yaá¹ƒ, bhikkhave, adosapakataá¹ƒ kammaá¹ƒ adosajaá¹ƒ adosanidÄ• naá¹ƒ adosasamuc
taá¹ƒ kammaá¹ƒ pahÄ«naá¹ƒ hoti ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…
anuppÄ• dadhammaá¹ƒ.

``yaá¹ƒ \Be I 135/, bhikkhave, amohapakataá¹ƒ kammaá¹ƒ amohajaá¹ƒ amohanidÄ• naá¹ƒ
vigate evaá¹ƒ taá¹ƒ kammaá¹ƒ pahÄ«naá¹ƒ hoti ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ an
Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ.

``seyyathÄ• pi \Se I 173/, bhikkhave, bÄ«jÄ• ni akhaá¹‡á¸• Ä• ni apÅ«tÄ«ni avÄ• tÄ• tapah
sÄ• rÄ• dÄ• ni sukhasayitÄ• ni. tÄ• ni puriso agginÄ• á¸• aheyya. agginÄ• á¸• ahitvÄ• ma
karitvÄ• mahÄ• vÄ• te vÄ• ophuá¹‡eyya {opuneyya (Ce Ee) } nadiyÄ• vÄ• sÄ«ghasotÄ•
bhikkhave, bÄ«jÄ• ni ucchinnamÅ«lÄ• ni tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá¹…katÄ• ni {an
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ni. evamevaá¹ƒ kho, bhikkhave, yaá¹ƒ alobhapakataá¹ƒ ka
alobhanidÄ• naá¹ƒ alobhasamudayaá¹ƒ, lobhe vigate evaá¹ƒ taá¹ƒ kammaá¹ƒ pahÄ«naá¹ƒ
tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ.

``yaá¹ƒ \Ne I 161/ adosapakataá¹ƒ kammaá¹ƒ ... pe ... yaá¹ƒ amohapakataá¹ƒ kammaá¹ƒ a
amohanidÄ• naá¹ƒ amohasamudayaá¹ƒ, mohe vigate evaá¹ƒ taá¹ƒ kammaá¹ƒ pahÄ«naá¹ƒ
anuppÄ• dadhammaá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i nidÄ• nÄ• ni kammÄ• naá¹ƒ samu

``lobhajaá¹ƒ dosajaÃ±ceva {dosajaá¹ƒ kammaá¹ƒ (Katthaci) }, mohajaÃ±cÄ• paviddasu.

yaá¹ƒ tena pakataá¹ƒ kammaá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

idheva taá¹ƒ vedaniyaá¹ƒ, vatthu aÃ±Ã±aá¹ƒ na vijjati ||

``tasmÄ• lobhaÃ±ca dosaÃ±ca, mohajaÃ±cÄ• pi viddasu.

vijjaá¹ƒ uppÄ• dayaá¹ƒ bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti || catutthaá¹ƒ.

5. hatthakasuttaá¹ƒ

<35> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati gomagge
paá¹‡á¹‡asanthare. atha kho hatthako Ä• á¸·avako jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kama
bhagavantaá¹ƒ gomagge siá¹ƒsapÄ• vane paá¹‡á¹‡asanthare nisinnaá¹ƒ. disvÄ• yena bha
upasaá¹…kamitvÄ• \Se I 174/ bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekam
Ä• á¸·avako bhagavantaá¹ƒ etadavoca --- ``kacci, bhante, bhagavÄ• sukhamasayitthÄ• â€
136/, kumÄ• ra, sukhamasayitthaá¹ƒ. ye ca pana loke sukhaá¹ƒ senti, ahaá¹ƒ tesaá¹ƒ aÃ±Ã

``sÄ«tÄ• , bhante, hemantikÄ• ratti, antaraá¹-á¹-hako himapÄ• tasamayo, kharÄ• gokaá¹‡
tanuko paá¹‡á¹‡asantharo, viraá¸·Ä• ni rukkhassa \Ee I 137/ pattÄ• ni, sÄ«tÄ• ni kÄ• sÄ• yÄ
verambho vÄ• to vÄ• yati. atha ca pana bhagavÄ• evamÄ• ha --- `evaá¹ƒ, kumÄ• ra, sukha
loke sukhaá¹ƒ senti, ahaá¹ƒ tesaá¹ƒ aÃ±Ã±ataroâ€™â€™ â€™ ti.

``tena hi, kumÄ• ra, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ• naá¹
kiá¹ƒ maÃ±Ã±asi, kumÄ• ra, idhassa gahapatissa vÄ• gahapatiputtassa vÄ• kÅ«á¹-Ä• gÄ•
nivÄ• taá¹ƒ phusitaggaá¸·aá¹ƒ pihitavÄ• tapÄ• naá¹ƒ. tatrassa pallaá¹…ko gonakatthato paá
paá¹-alikatthato \Ne I 162/ kadalimigapavarapaccattharaá¹‡o {kÄ• dalimigapavarapaccattha
sauttaracchado ubhato lohitakÅ«padhÄ• no; telappadÄ«po cettha jhÄ• yeyya {jÄ• leyya (Ka
{tasseva (Katthaci) } pajÄ• patiyo manÄ• pÄ• manÄ• pena paccupaá¹-á¹-hitÄ• assu. taá¹ƒ
sukhaá¹ƒ vÄ• so sayeyya no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``sukhaá¹ƒ so
pana loke sukhaá¹ƒ senti, so tesaá¹ƒ aÃ±Ã±ataroâ€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kumÄ• ra, api nu tassa gahapatissa vÄ• gahapatiputtassa vÄ• u
pariá¸·Ä• hÄ• kÄ• yikÄ• vÄ• cetasikÄ• vÄ• yehi so rÄ• gajehi pariá¸·Ä• hehi pariá¸• ayha
sayeyyÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti.

``yehi \Se I 175/ kho so, kumÄ• ra, gahapati vÄ• gahapatiputto vÄ• rÄ• gajehi pariá¸·Ä• he
dukkhaá¹ƒ sayeyya, so rÄ• go tathÄ• gatassa pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato a
anuppÄ• dadhammo. tasmÄ• haá¹ƒ sukhamasayitthaá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kumÄ• ra, api nu tassa gahapatissa vÄ• gahapatiputtassa vÄ• u

pariá¸·Ä• hÄ• ... pe ... mohajÄ• pariá¸·Ä• hÄ• kÄ• yikÄ• vÄ• cetasikÄ• vÄ• yehi so moh
pariá¸• ayhamÄ• no dukkhaá¹ƒ sayeyyÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti.

``ye \Be I 137/ hi kho so, kumÄ• ra, gahapati vÄ• gahapatiputto vÄ• mohajehi pariá¸·Ä• he
dukkhaá¹ƒ sayeyya, so moho tathÄ• gatassa pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato ar
Ä• yatiá¹ƒ anuppÄ• dadhammo. tasmÄ• haá¹ƒ sukhamasayitthaâ€™â€™ nti.

{Vin II 305; SN a I 242} ``sabbadÄ• ve sukhaá¹ƒ seti, brÄ• hmaá¹‡o parinibbuto.

yo na limpati {lippati (Ce Se Ke Katthaci) } kÄ• mesu, sÄ«tibhÅ«to nirÅ«padhi ||

``sabbÄ• Ä• sattiyo chetvÄ• , vineyya hadaye daraá¹ƒ.

upasanto sukhaá¹ƒ seti, santiá¹ƒ pappuyya cetasoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. devadÅ«tasuttaá¹ƒ

<36> ``tÄ«á¹‡imÄ• ni \Ne I 163/, bhikkhave, devadÅ«tÄ• ni. katamÄ• ni tÄ«á¹‡i? idha, bhik
duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. so kÄ• ye
caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhe
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. tamenaá¹ƒ, bhikkhave, nirayapÄ•
gahetvÄ• yamassa raÃ±Ã±o dassenti --- `ayaá¹ƒ, deva, puriso amatteyyo \Se I 176/ apettey
abrahmaÃ±Ã±o, na kule jeá¹-á¹-hÄ• pacÄ• yÄ«. imassa devo daá¹‡á¸• aá¹ƒ paá¹‡etÅ«â€™

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• paá¹-hamaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati sama
`ambho, purisa, na tvaá¹ƒ addasa manussesu paá¹-hamaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€
`nÄ• ddasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
purisaá¹ƒ vÄ• Ä• sÄ«tikaá¹ƒ vÄ• nÄ• vutikaá¹ƒ vÄ• vassasatikaá¹ƒ vÄ• {passa MN III 263
gopÄ• nasivaá¹…kaá¹ƒ bhoggaá¹ƒ daá¹‡á¸• aparÄ• yaá¹‡aá¹ƒ {daá¹‡á¸• aparÄ• yanaá¹ƒ (S
gacchantaá¹ƒ Ä• turaá¹ƒ gatayobbanaá¹ƒ khaá¹‡á¸• adantaá¹ƒ palitakesaá¹ƒ vilÅ«naá¹ƒ kh
siro (Ce Ee), khalitasiraá¹ƒ (Se Ke) MN III 263} valitaá¹ƒ tilakÄ• hatagattaâ€™ nti? so evam
`addasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ \Be I 138/, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho, purisa, tassa te vi
mahallakassa na etadahosi --- ahampi khomhi jarÄ• dhammo jaraá¹ƒ anatÄ«to, handÄ• haá
kÄ• yena vÄ• cÄ• ya manasÄ• â€™ ti? so \Ee I 139/ evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bha

bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho, purisa, pamÄ• datÄ• ya {pa
MN III 262} na kalyÄ• á¹‡amakÄ• si kÄ• yena vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ {taá¹ƒ (k
tathÄ• karissanti yathÄ• taá¹ƒ {te (Katthaci) } pamattaá¹ƒ. taá¹ƒ kho pana te etaá¹ƒ {taá¹ƒ k
Se Ke Ee) } pÄ• pakammaá¹ƒ {pÄ• paá¹ƒ kammaá¹ƒ (Ce) } neva mÄ• tarÄ• kataá¹ƒ, na pita
kataá¹ƒ, na bhaginiyÄ• kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ,
\Ne I 164/, na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ; atha kho tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ
vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedissasÄ«â€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• paá¹-hamaá¹ƒ devadÅ«taá¹ƒ \Se I 177/ samanuyuÃ
samanubhÄ• sitvÄ• , dutiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanugÄ• hati samanubhÄ
tvaá¹ƒ addasa manussesu dutiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™ nti? so evamÄ• ha ---
``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
purisaá¹ƒ vÄ• Ä• bÄ• dhikaá¹ƒ dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ, sake muttakarÄ«se palip
aÃ±Ã±ehi vuá¹-á¹-hÄ• piyamÄ• naá¹ƒ, aÃ±Ã±ehi saá¹ƒvesiyamÄ• naâ€™ nti? so evamÄ• h
â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te viÃ±Ã±ussa
etadahosi --- ahampi khomhi byÄ• dhidhammo byÄ• dhiá¹ƒ anatÄ«to, handÄ• haá¹ƒ kalyÄ•
vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bhante. pamÄ• dassaá¹

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa \Ee I 140/, pamÄ• dat
kÄ• yena vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ• karissanti yathÄ• taá
pana te etaá¹ƒ pÄ• pakammaá¹ƒ neva mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tar
kataá¹ƒ, na mittÄ• maccehi \Be I 139/ kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ, na devatÄ• hi
samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ; atha kho tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ. tvaÃ±
paá¹-isaá¹ƒvedissasÄ«â€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• dutiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ• saman
tatiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanugÄ• hati samanubhÄ• sati --- `ambho puris
manussesu \Se I 178/ tatiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™ nti? so evamÄ• ha --- `nÄ•
ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
165/ vÄ• purisaá¹ƒ vÄ• ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• udd
vipubbakajÄ• taâ€™ nti? so evamÄ• ha --- `addasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te viÃ±Ã±ussa
etadahosi --- ahampi khomhi maraá¹‡adhammo maraá¹‡aá¹ƒ anatÄ«to, handÄ• haá¹ƒ kalyÄ
vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bhante. pamÄ• dassaá¹

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, pamÄ• datÄ• ya na k
vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ• karissanti yathÄ• taá¹ƒ pamatt
etaá¹ƒ pÄ• pakammaá¹ƒ neva mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá
na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ, na devatÄ• hi kataá¹ƒ, na samaá
kataá¹ƒ; atha kho tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ. tvaÃ±Ã±evetassa vipÄ• kaá¹ƒ p
â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• tatiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ• samanu
tuá¹‡hÄ« hoti. tamenaá¹ƒ \Ee I 141/, bhikkhave, nirayapÄ• lÄ• paÃ±cavidhabandhanaá¹ƒ n
karonti. tattaá¹ƒ ayokhilaá¹ƒ hatthe gamenti. tattaá¹ƒ ayokhilaá¹ƒ dutiyasmiá¹ƒ hatthe gamen
ayokhilaá¹ƒ pÄ• de gamenti. tattaá¹ƒ ayokhilaá¹ƒ dutiyasmiá¹ƒ pÄ• de gamenti. tattaá¹ƒ ayo
urasmiá¹ƒ gamenti. so tattha dukkhÄ• \Se I 179/ tibbÄ• {tippÄ• (Ce) } kharÄ• kaá¹-ukÄ• v
tÄ• va kÄ• laá¹…karoti yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

``tamenaá¹ƒ \Be I 140/, bhikkhave, nirayapÄ• lÄ• saá¹ƒvesetvÄ• {saá¹ƒkaá¸• á¸• hitvÄ• (
tacchanti. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vediyati, na ca tÄ• va kÄ•
taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

``tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ gahetvÄ• vÄ• sÄ«
tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• rathe yojetvÄ• Ä• dittÄ• ya bhÅ«miyÄ• sampajjalitÄ•
{saÃ±jotibhÅ«tÄ• ya (Se Ke) } sÄ• rentipi paccÄ• sÄ• rentipi ... pe ... tamenaá¹ƒ, bhikkhave,
mahantaá¹ƒ aá¹…gÄ• rapabbataá¹ƒ Ä• dittaá¹ƒ \Ne I 166/ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ Ä
... pe ... tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ gahetvÄ• ta
pakkhipanti, Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya. so tattha pheá¹‡uddehakaá¹ƒ p
uddhaá¹ƒ gacchati, sakimpi adho gacchati, sakimpi tiriyaá¹ƒ gacchati. so tattha dukkhÄ• tib
kaá¹-ukÄ• vedanÄ• vediyati, na ca tÄ• va kÄ• laá¹ƒ karoti yÄ• va na taá¹ƒ pÄ• pakammaá
bhikkhave, nirayapÄ• lÄ• mahÄ• niraye pakkhipanti. so kho pana, bhikkhave, mahÄ• nirayo

``catukkaá¹‡á¹‡o catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

``tassa \Ee I 142/ ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• \Se I 180/ yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• â€™â€™ ti {Pv 70-71,

``bhÅ«tapubbaá¹ƒ, bhikkhave, yamassa raÃ±Ã±o etadahosi --- `ye kira, bho, loke pÄ• pakÄ
evarÅ«pÄ• vividhÄ• kammakÄ• raá¹‡Ä• karÄ«yanti. aho vatÄ• haá¹ƒ manussattaá¹ƒ labh
uppajjeyya arahaá¹ƒ sammÄ• sambuddho, taÃ±cÄ• haá¹ƒ bhagavantaá¹ƒ payirupÄ• seyyaâ
deseyya, tassa cÄ• haá¹ƒ bhagavato dhammaá¹ƒ Ä• jÄ• neyyaâ€™ nti. taá¹ƒ kho panÄ• ha
samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• sutvÄ• evaá¹ƒ vadÄ• mi, api ca kho, bhikkhave,
sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadevÄ• haá¹ƒ vadÄ• mÄ«â€™â€™ ti.

``coditÄ• \Be I 141/ devadÅ«tehi, ye pamajjanti mÄ• á¹‡avÄ• .

te dÄ«gharattaá¹ƒ socanti, hÄ«nakÄ• yÅ«pagÄ• narÄ• ||

``ye ca kho devadÅ«tehi, santo sappurisÄ• idha.

coditÄ• nappamajjanti, ariyadhamme kudÄ• canaá¹ƒ ||

``upÄ• dÄ• ne \Ne I 167/ bhayaá¹ƒ disvÄ• , jÄ• timaraá¹‡asambhave.

anupÄ• dÄ• vimuccanti, jÄ• timaraá¹‡asaá¹…khaye ||

``te appamattÄ• {te khoppamattÄ• (Ce), te khemappattÄ• (Se Ke Ee) MN III 271} sukhino
diá¹-á¹-hadhammÄ• bhinibbutÄ• .

sabbaverabhayÄ• tÄ«tÄ• , sabbadukkhaá¹ƒ upaccaguâ€™â€™ nti || chaá¹-á¹-haá¹ƒ.

7. catumahÄ• rÄ• jasuttaá¹ƒ

<37> ``aá¹-á¹-hamiyaá¹ƒ, bhikkhave, pakkhassa catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ amaccÄ•
anuvicaranti --- `kacci bahÅ« manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ• maÃ±Ã±Ä•
jeá¹-á¹-hÄ• pacÄ• yino uposathaá¹ƒ \Se I 181/ upavasanti paá¹-ijÄ• garonti puÃ±Ã±Ä• ni ka
cÄ• tuddasiá¹ƒ, bhikkhave, pakkhassa catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ puttÄ• imaá¹ƒ loka
bahÅ« manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule
uposathaá¹ƒ upavasanti paá¹-ijÄ• garonti puÃ±Ã±Ä• ni karontÄ«â€™ ti. tadahu, bhikkhave,
cattÄ• ro mahÄ• rÄ• jÄ• no sÄ• maÃ±Ã±eva imaá¹ƒ lokaá¹ƒ anuvicaranti --- `kacci bahÅ« m
petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hÄ• pacÄ• yino uposathaá¹ƒ upava
puÃ±Ã±Ä• ni karontÄ«â€™â€™ â€™ ti.

``sace, bhikkhave, appakÄ• honti manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ• maÃ±
jeá¹-á¹-hÄ• pacÄ• yino uposathaá¹ƒ upavasanti paá¹-ijÄ• garonti puÃ±Ã±Ä• ni karonti. tame
cattÄ• ro mahÄ• rÄ• jÄ• no devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sudhammÄ• ya sabhÄ• ya sa
Ä• rocenti --- `appakÄ• kho, mÄ• risÄ• , manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ•
jeá¹-á¹-hÄ• pacÄ• yino uposathaá¹ƒ upavasanti paá¹-ijÄ• garonti puÃ±Ã±Ä• ni karontÄ«â€™
\Be I 142/, devÄ• tÄ• vatiá¹ƒsÄ• anattamanÄ• honti --- `dibbÄ• vata, bho, kÄ• yÄ• parihÄ
paripÅ«rissanti asurakÄ• yÄ• â€™â€™ â€™ ti.

``sace pana, bhikkhave, bahÅ« honti manussÄ• manussesu matteyyÄ• petteyyÄ• sÄ• ma
jeá¹-á¹-hÄ• pacÄ• yino uposathaá¹ƒ upavasanti paá¹-ijÄ• garonti puÃ±Ã±Ä• ni karonti. tame
168/, cattÄ• ro mahÄ• rÄ• jÄ• no devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sudhammÄ• ya sabhÄ•
sannipatitÄ• naá¹ƒ Ä• rocenti --- `bahÅ« kho \Se I 182/, mÄ• risÄ• , manussÄ• manussesu
sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hÄ• pacÄ• yino uposathaá¹ƒ upavasanti paá¹-
karontÄ«â€™ ti. tena, bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• attamanÄ• honti --- `dibbÄ• vata,
paripÅ«rissanti, parihÄ• yissanti asurakÄ• yÄ• â€™â€™ â€™ ti.

``bhÅ«tapubbaá¹ƒ, bhikkhave, sakko devÄ• namindo deve tÄ• vatiá¹ƒse anunayamÄ• no tÄ
gÄ• thaá¹ƒ abhÄ• si ---

``cÄ• tuddasiá¹ƒ \Ee I 144/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ.

uposathaá¹ƒ upavaseyya, yopissa {yopassa (Ce Se Ke Ee) } mÄ• diso naroâ€™â€™ ti ||

``sÄ• kho panesÄ• , bhikkhave, sakkena devÄ• namindena gÄ• thÄ• duggÄ«tÄ• na sugÄ
subhÄ• sitÄ• . taá¹ƒ kissa hetu? sakko hi, bhikkhave, devÄ• namindo avÄ«tarÄ• go avÄ«tac

``yo ca kho so, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• brahmacariyo kata
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, tassa kho e
{tassa kho etaá¹ƒ bhikkhuno (Ce Se), tassa kho evaá¹ƒ bhikkhave bhikkhuno (Katthaci) } ka

``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ.

uposathaá¹ƒ upavaseyya, yopissa mÄ• diso naroâ€™â€™ ti ||

``taá¹ƒ \Be I 143/ kissa hetu? so hi, bhikkhave, bhikkhu vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho

8. dutiyacatumahÄ• rÄ• jasuttaá¹ƒ

<38> ``bhÅ«tapubbaá¹ƒ \Ne I 169/, bhikkhave, sakko devÄ• namindo deve tÄ• vatiá¹ƒse ar
183/ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ.

uposathaá¹ƒ upavaseyya, yopissa mÄ• diso naroâ€™â€™ ti ||

``sÄ• kho panesÄ• , bhikkhave, sakkena devÄ• namindena gÄ• thÄ• duggÄ«tÄ• na sugÄ
subhÄ• sitÄ• . taá¹ƒ kissa hetu? sakko hi, bhikkhave, devÄ• namindo aparimutto jÄ• tiyÄ• j
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, aparimutto dukkhasmÄ• ti vadÄ• mi.

``yo ca kho so, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, tassa kho e
kallaá¹ƒ vacanÄ• ya ---

``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ.

uposathaá¹ƒ upavaseyya, yopissa mÄ• diso naroâ€™â€™ ti ||

``taá¹ƒ \Ee I 145/ kissa hetu? so hi, bhikkhave, bhikkhu parimutto jÄ• tiyÄ• jarÄ• ya maraá¹
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, parimutto dukkhasmÄ• ti vadÄ• mÄ«â€™

9. sukhumÄ• lasuttaá¹ƒ

<39> ``sukhumÄ• lo \Ne I 170/ ahaá¹ƒ, bhikkhave, paramasukhumÄ• lo accantasukhumÄ•
pitu nivesane pokkharaá¹‡iyo kÄ• ritÄ• honti. ekattha sudaá¹ƒ, bhikkhave, uppalaá¹ƒ vappa
}, ekattha padumaá¹ƒ, ekattha puá¹‡á¸• arÄ«kaá¹ƒ, yÄ• vadeva mamatthÄ• ya \Se I 184/. n
bhikkhave, akÄ• sikaá¹ƒ candanaá¹ƒ dhÄ• remi {kÄ• sikaá¹ƒ candanaá¹ƒ dhÄ• remi (Se Ke
dhÄ• remi (?) }. kÄ• sikaá¹ƒ \Be I 144/, bhikkhave, su me taá¹ƒ veá¹-hanaá¹ƒ hoti, kÄ• sikÄ

kÄ• sikaá¹ƒ nivÄ• sanaá¹ƒ, kÄ• siko uttarÄ• saá¹…go. rattindivaá¹ƒ {rattidivaá¹ƒ (Katthaci) }
taá¹ƒ, bhikkhave, setacchattaá¹ƒ dhÄ• rÄ«yati --- `mÄ• naá¹ƒ phusi sÄ«taá¹ƒ vÄ• uá¹‡haá
rajo vÄ• ussÄ• vo vÄ• â€™â€™ â€™ ti.

``tassa mayhaá¹ƒ, bhikkhave, tayo pÄ• sÄ• dÄ• ahesuá¹ƒ --- eko hemantiko, eko gimhiko,
ahaá¹ƒ, bhikkhave, vassike pÄ• sÄ• de vassike cattÄ• ro mÄ• se nippurisehi tÅ«riyehi paric
{paricÄ• riyamÄ• no (Se Ke Ee Katthaci) } na heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ orohÄ• mi. yathÄ•
aÃ±Ã±esaá¹ƒ nivesane dÄ• sakammakaraporisassa kaá¹‡Ä• jakaá¹ƒ bhojanaá¹ƒ dÄ«yati bi
me, bhikkhave, pitu nivesane dÄ• sakammakaraporisassa sÄ• limaá¹ƒsodano dÄ«yati.

``tassa mayhaá¹ƒ, bhikkhave, evarÅ«pÄ• ya iddhiyÄ• samannÄ• gatassa evarÅ«pena ca s
`assutavÄ• kho puthujjano attanÄ• jarÄ• dhammo samÄ• no jaraá¹ƒ anatÄ«to paraá¹ƒ jiá¹
aá¹-á¹-Ä«yati harÄ• yati jigucchati attÄ• naá¹ƒyeva atisitvÄ• , ahampi khomhi jarÄ• dhammo
ahaÃ±ceva {ahaÃ±ce (?) } kho pana jarÄ• dhammo samÄ• no jaraá¹ƒ anatÄ«to paraá¹ƒ jiá
aá¹-á¹-Ä«yeyyaá¹ƒ harÄ• yeyyaá¹ƒ jiguccheyyaá¹ƒ \Ee I 146/ na metaá¹ƒ assa patirÅ«paâ€
bhikkhave, iti paá¹-isaÃ±cikkhato yo yobbane yobbanamado so sabbaso pahÄ«yi.

``assutavÄ• kho puthujjano attanÄ• byÄ• dhidhammo samÄ• no byÄ• dhiá¹ƒ anatÄ«to pa
I 185/ aá¹-á¹-Ä«yati harÄ• yati jigucchati attÄ• naá¹ƒyeva atisitvÄ• --- `ahampi khomhi byÄ•
anatÄ«to, ahaÃ±ceva kho pana byÄ• dhidhammo samÄ• no byÄ• dhiá¹ƒ anatÄ«to paraá¹ƒ
aá¹-á¹-Ä«yeyyaá¹ƒ harÄ• yeyyaá¹ƒ jiguccheyyaá¹ƒ, na metaá¹ƒ assa patirÅ«paâ€™ nti. tas
iti paá¹-isaÃ±cikkhato yo Ä• rogye Ä• rogyamado so sabbaso pahÄ«yi.

``assutavÄ• \Ne I 171/ kho puthujjano attanÄ• maraá¹‡adhammo samÄ• no maraá¹‡aá¹ƒ
disvÄ• aá¹-á¹-Ä«yati harÄ• yati jigucchati attÄ• naá¹ƒyeva atisitvÄ• --- `ahampi khomhi ma
maraá¹‡aá¹ƒ anatÄ«to, ahaá¹ƒ ceva kho pana \Be I 145/ maraá¹‡adhammo samÄ• no mara
mataá¹ƒ disvÄ• aá¹-á¹-Ä«yeyyaá¹ƒ harÄ• yeyyaá¹ƒ jiguccheyyaá¹ƒ, na metaá¹ƒ assa patirÅ
mayhaá¹ƒ, bhikkhave, iti paá¹-isaÃ±cikkhato yo jÄ«vite jÄ«vitamado so sabbaso pahÄ«yÄ«â

``tayome, bhikkhave, madÄ• . katame tayo? yobbanamado, Ä• rogyamado, jÄ«vitamado. y
bhikkhave, assutavÄ• puthujjano kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ car
duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , m
caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ niray
Ä• rogyamadamatto vÄ• , bhikkhave, assutavÄ• puthujjano ... pe ... jÄ«vitamadamatto vÄ•
puthujjano kÄ• yena duccaritaá¹ƒ \Ee I 147/ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ•
so kÄ• yena duccaritaá¹ƒ caritvÄ• \Se I 186/, vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upa

``yobbanamadamatto vÄ• , bhikkhave, bhikkhu sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vatta
bhikkhave, bhikkhu ... pe ... jÄ«vitamadamatto vÄ• , bhikkhave, bhikkhu sikkhaá¹ƒ paccakkh
hÄ«nÄ• yÄ• vattatÄ«â€™â€™ ti.

``byÄ• dhidhammÄ• jarÄ• dhammÄ• , atho maraá¹‡adhammino.

yathÄ• dhammÄ• {byÄ• dhidhammo jarÄ• dhammo, atho maraá¹‡adhammiko. yathÄ• dha
jigucchanti puthujjanÄ• ||

``ahaÃ±ce taá¹ƒ jiguccheyyaá¹ƒ, evaá¹ƒdhammesu pÄ• á¹‡isu.

na metaá¹ƒ patirÅ«passa, mama evaá¹ƒ vihÄ• rino ||

``sohaá¹ƒ evaá¹ƒ viharanto, Ã±atvÄ• dhammaá¹ƒ nirÅ«padhiá¹ƒ.

Ä• rogye yobbanasmiÃ±ca, jÄ«vitasmiÃ±ca ye madÄ• ||

``sabbe \Ne I 172/ made abhibhosmi {atÄ«tosmi (Katthaci) }, nekkhamme daá¹-á¹-hu khema

tassa me ahu ussÄ• ho, nibbÄ• naá¹ƒ abhipassato ||

``nÄ• haá¹ƒ bhabbo etarahi, kÄ• mÄ• ni paá¹-isevituá¹ƒ.

anivatti bhavissÄ• mi, brahmacariyaparÄ• yaá¹‡oâ€™â€™ ti || navamaá¹ƒ.

10. Ä• dhipateyyasuttaá¹ƒ

<40> ``tÄ«á¹‡imÄ• ni \Be I 146/, bhikkhave, Ä• dhipateyyÄ• ni. katamÄ• ni tÄ«á¹‡i? attÄ• d
lokÄ• dhipateyyaá¹ƒ, dhammÄ• dhipateyyaá¹ƒ. katamaÃ±ca, bhikkhave, attÄ• dhipateyyaá¹
araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati
cÄ«varahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. na piá¹‡á¸• apÄ• tahetu, na senÄ• sa
itibhavÄ• bhavahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. api ca khomhi otiá¹‡á¹‡o jÄ• t
sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, dukkhotiá¹‡á¹‡o dukkhapareto. ap
kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä• yethÄ• ti. ahaÃ±ceva kho pana yÄ• (
vÄ• (Ce Ee Katthaci) } kÄ• me ohÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito tÄ• disake
pariyeseyyaá¹ƒ tato vÄ• {ca (Katthaci) } pÄ• piá¹-á¹-hatare, na metaá¹ƒ patirÅ«paâ€™ nti. s
paá¹-isaÃ±cikkhati --- `Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ bhavissati asallÄ«naá¹ƒ, upaá
asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaâ€™ nti.

adhipatiá¹ƒ karitvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavaj
suddhaá¹ƒ attÄ• naá¹ƒ pariharati. idaá¹ƒ vuccati, bhikkhave, attÄ• dhipateyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, lokÄ• dhipateyyaá¹ƒ? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `na kho panÄ• haá¹ƒ cÄ«varahetu agÄ•
pabbajito. na piá¹‡á¸• apÄ• tahetu, na senÄ• sanahetu, na itibhavÄ• bhavahetu agÄ• rasmÄ
api ca khomhi otiá¹‡á¹‡o jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi doman
dukkhotiá¹‡á¹‡o dukkhapareto. appeva nÄ• ma imassa kevalassa dukkhakkhandhassa anta
ti. ahaÃ±ceva kho pana evaá¹ƒ pabbajito \Ne I 173/ samÄ• no kÄ• mavitakkaá¹ƒ vÄ• vitakk
byÄ• pÄ• davitakkaá¹ƒ vÄ• vitakkeyyaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakkeyyaá¹ƒ, mahÄ
lokasannivÄ• so. mahantasmiá¹ƒ kho pana lokasannivÄ• se santi samaá¹‡abrÄ• hmaá¹‡Ä•
paracittaviduno. te dÅ«ratopi passanti, Ä• sannÄ• pi na dissanti, cetasÄ• pi cittaá¹ƒ pajÄ• na
(Katthaci) }. tepi maá¹ƒ evaá¹ƒ jÄ• neyyuá¹ƒ --- `passatha, bho, imaá¹ƒ kulaputtaá¹ƒ \Be I 14
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusaleh
kho santi iddhimantiniyo dibbacakkhukÄ• paracittaviduniyo. tÄ• dÅ«ratopi passanti, Ä• san
cetasÄ• pi cittaá¹ƒ jÄ• nanti. tÄ• pi maá¹ƒ evaá¹ƒ jÄ• neyyuá¹ƒ --- `passatha, bho, imaá¹ƒ ku
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusaleh
paá¹-isaÃ±cikkhati --- `Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ bhavissati \Ee I 149/ asallÄ«n
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaâ€™
adhipatiá¹ƒ karitvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavaj
suddhaá¹ƒ attÄ• naá¹ƒ pariharati. idaá¹ƒ vuccati, bhikkhave, lokÄ• dhipateyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, dhammÄ• dhipateyyaá¹ƒ? idha, bhikkhave, bhikkhu araÃ±Ã±aga
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `na kho panÄ• haá¹ƒ cÄ«varahetu agÄ•
pabbajito. na piá¹‡á¸• apÄ• tahetu, na senÄ• sanahetu, na itibhavÄ• bhavahetu agÄ• rasmÄ
api ca khomhi otiá¹‡á¹‡o jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi doman
dukkhotiá¹‡á¹‡o \Se I 189/ dukkhapareto. appeva nÄ• ma imassa kevalassa dukkhakkhand
paÃ±Ã±Ä• yethÄ• ti. svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipass
veditabbo viÃ±Ã±Å«hÄ«ti. santi kho pana me sabrahmacÄ• rÄ« jÄ• naá¹ƒ passaá¹ƒ viharan
evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajito samÄ• no kusÄ«to vihareyyaá¹ƒ pamatto, n
nti. so iti paá¹-isaÃ±cikkhati --- `Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ bhavissati asallÄ«na
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaâ€™
adhipatiá¹ƒ karitvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavaj
suddhaá¹ƒ attÄ• naá¹ƒ pariharati. idaá¹ƒ vuccati, bhikkhave, dhammÄ• dhipateyyaá¹ƒ. imÄ•
tÄ«á¹‡i Ä• dhipateyyÄ• nÄ«â€™â€™ ti.

``natthi \Ne I 174/ loke raho nÄ• ma, pÄ• pakammaá¹ƒ pakubbato.

attÄ• te purisa jÄ• nÄ• ti, saccaá¹ƒ vÄ• yadi vÄ• musÄ• ||

``kalyÄ• á¹‡aá¹ƒ \Be I 148/ vata bho sakkhi, attÄ• naá¹ƒ atimaÃ±Ã±asi.

yo santaá¹ƒ attani pÄ• paá¹ƒ, attÄ• naá¹ƒ parigÅ«hasi ||

``passanti \Ee I 150/ devÄ• ca tathÄ• gatÄ• ca,

lokasmiá¹ƒ bÄ• laá¹ƒ visamaá¹ƒ carantaá¹ƒ.

tasmÄ• hi attÄ• dhipateyyako ca {attÄ• dhipako sako care (Ce Se Ke Ee) },

lokÄ• dhipo ca nipako ca jhÄ• yÄ« ||

``dhammÄ• dhipo ca anudhammacÄ• rÄ«,

na \Se I 190/ hÄ«yati saccaparakkamo muni.

pasayha mÄ• raá¹ƒ abhibhuyya antakaá¹ƒ,

yo ca phusÄ« jÄ• tikkhayaá¹ƒ padhÄ• navÄ• .

so tÄ• diso lokavidÅ« sumedho,

sabbesu dhammesu atammayo munÄ«â€™â€™ ti || dasamaá¹ƒ.

devadÅ«tavaggo catuttho.

tassuddÄ• naá¹ƒ ---

brahma Ä• nanda sÄ• riputto, nidÄ• naá¹ƒ hatthakena ca.

dÅ«tÄ• duve ca rÄ• jÄ• no, sukhumÄ• lÄ• dhipateyyena cÄ• ti ||

5. cÅ«á¸·avaggo

1. sammukhÄ«bhÄ• vasuttaá¹ƒ

<41> ``tiá¹‡á¹‡aá¹ƒ \Ne I 175/, bhikkhave, sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹
katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ? saddhÄ• ya, bhikkhave, sammukhÄ«bhÄ• vÄ• saddho kulaputt
deyyadhammassa, bhikkhave, sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá
bhikkhave, sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati. imesaá
tiá¹‡á¹‡aá¹ƒ sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavatÄ«â€™

2. tiá¹-hÄ• nasuttaá¹ƒ

<42> ``tÄ«hi \Be I 149/, bhikkhave, á¹-hÄ• nehi saddho pasanno veditabbo. katamehi tÄ«hi
dassanakÄ• mo hoti, saddhammaá¹ƒ sotukÄ• mo hoti \Se I 191/, vigatamalamaccherena ce
muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato. imehi kh
saddho pasanno veditabboâ€™â€™.

``dassanakÄ• mo sÄ«lavataá¹ƒ, saddhammaá¹ƒ sotumicchati.

vinaye maccheramalaá¹ƒ, sa ve saddhoti vuccatÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. atthavasasuttaá¹ƒ

<43> ``tayo \Ee I 151/, bhikkhave, atthavase sampassamÄ• nena alameva paresaá¹ƒ dham
tayo? yo dhammaá¹ƒ deseti so atthappaá¹-isaá¹ƒvedÄ« ca hoti dhammappaá¹-isaá¹ƒvedÄ«
so atthappaá¹-isaá¹ƒvedÄ« ca hoti dhammappaá¹-isaá¹ƒvedÄ« ca. yo ceva dhammaá¹ƒ des
176/ suá¹‡Ä• ti ubho atthappaá¹-isaá¹ƒvedino ca honti dhammappaá¹-isaá¹ƒvedino ca. ime
atthavase sampassamÄ• nena alameva paresaá¹ƒ dhammaá¹ƒ desetuâ€™â€™ nti. tatiyaá

4. kathÄ• pavattisuttaá¹ƒ

<44> ``tÄ«hi, bhikkhave, á¹-hÄ• nehi kathÄ• pavattinÄ« hoti. katamehi tÄ«hi? yo dhammaá
atthappaá¹-isaá¹ƒvedÄ« ca hoti dhammappaá¹-isaá¹ƒvedÄ« ca. yo dhammaá¹ƒ suá¹‡Ä• ti s
hoti dhammappaá¹-isaá¹ƒvedÄ« ca. yo ceva dhammaá¹ƒ deseti yo ca dhammaá¹ƒ suá¹‡Ä•
atthappaá¹-isaá¹ƒvedino ca honti dhammappaá¹-isaá¹ƒvedino ca. imehi kho, bhikkhave, tÄ«
pavattinÄ« hotÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹‡á¸• itasuttaá¹ƒ

<45> ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itapaÃ±Ã±attÄ• ni sappurisapaÃ±Ã±attÄ• ni. ka
bhikkhave, paá¹‡á¸• itapaÃ±Ã±attaá¹ƒ sappurisapaÃ±Ã±attaá¹ƒ \Se I 192/. pabbajjÄ• , bhik
paá¹‡á¸• itapaÃ±Ã±attÄ• sappurisapaÃ±Ã±attÄ• . mÄ• tÄ• pitÅ«naá¹ƒ, bhikkhave, upaá¹-á

paá¹‡á¸• itapaÃ±Ã±attaá¹ƒ sappurisapaÃ±Ã±attaá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i paá¹‡
sappurisapaÃ±Ã±attÄ• nÄ«â€™â€™ ti.

``sabbhi dÄ• naá¹ƒ upaÃ±Ã±attaá¹ƒ, ahiá¹ƒsÄ• saá¹ƒyamo damo.

mÄ• tÄ• pitu upaá¹-á¹-hÄ• naá¹ƒ, santÄ• naá¹ƒ brahmacÄ• rinaá¹ƒ ||

``sataá¹ƒ etÄ• ni á¹-hÄ• nÄ• ni, yÄ• ni sevetha paá¹‡á¸• ito.

ariyo dassanasampanno, sa lokaá¹ƒ bhajate sivaâ€™â€™ nti || paÃ±camaá¹ƒ.

6. sÄ«lavantasuttaá¹ƒ

<46> ``yaá¹ƒ, bhikkhave, sÄ«lavanto pabbajitÄ• gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ
manussÄ• tÄ«hi á¹-hÄ• nehi bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti. katamehi tÄ«hi? kÄ• yena \E
177/, manasÄ• . yaá¹ƒ, bhikkhave, sÄ«lavanto pabbajitÄ• gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ•
tattha manussÄ• imehi tÄ«hi á¹-hÄ• nehi bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavantÄ«â€™â€™ ti. cha

7. saá¹…khatalakkhaá¹‡asuttaá¹ƒ

<47> ``tÄ«á¹‡imÄ• ni, bhikkhave, saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• ni. katamÄ• ni t
paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imÄ• ni kh
saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• nÄ«â€™â€™ ti. sattamaá¹ƒ.

8. asaá¹…khatalakkhaá¹‡asuttaá¹ƒ

<48> ``tÄ«á¹‡imÄ• ni, bhikkhave, asaá¹…khatassa asaá¹…khatalakkhaá¹‡Ä• ni. katamÄ• n
paÃ±Ã±Ä• yati, na vayo paÃ±Ã±Ä• yati, na á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imÄ
asaá¹…khatassa asaá¹…khatalakkhaá¹‡Ä• nÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. pabbatarÄ• jasuttaá¹ƒ

<49> ``himavantaá¹ƒ, bhikkhave, pabbatarÄ• jaá¹ƒ nissÄ• ya mahÄ• sÄ• lÄ• tÄ«hi \Se I 19
vaá¸• á¸• hanti. katamÄ• hi tÄ«hi? sÄ• khÄ• pattapalÄ• sena vaá¸• á¸• hanti, tacapapaá¹-ikÄ
151/, pheggusÄ• rena vaá¸• á¸• hanti. himavantaá¹ƒ, bhikkhave, pabbatarÄ• jaá¹ƒ nissÄ• ya
vaá¸• á¸• hÄ«hi vaá¸• á¸• hanti.

``evamevaá¹ƒ kho, bhikkhave, saddhaá¹ƒ kulapatiá¹ƒ nissÄ• ya anto jano tÄ«hi vaá¸• á¸• h

katamÄ• hi tÄ«hi? saddhÄ• ya vaá¸• á¸• hati, sÄ«lena vaá¸• á¸• hati, paÃ±Ã±Ä• ya vaá¸• á¸
kulapatiá¹ƒ nissÄ• ya anto jano imÄ• hi tÄ«hi vaá¸• á¸• hÄ«hi vaá¸• á¸• hatÄ«â€™â€™ ti.

``yathÄ• pi pabbato selo, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

taá¹ƒ rukkhÄ• upanissÄ• ya, vaá¸• á¸• hante te vanappatÄ« ||

``tatheva \Ne I 178/ sÄ«lasampannaá¹ƒ, saddhaá¹ƒ kulapatiá¹ƒ idha.

upanissÄ• ya vaá¸• á¸• hanti, puttadÄ• rÄ• ca bandhavÄ• .

amaccÄ• Ã±Ä• tisaá¹…ghÄ• ca, ye cassa anujÄ«vino ||

``tyÄ• ssa \Ee I 153/ sÄ«lavato sÄ«laá¹ƒ, cÄ• gaá¹ƒ sucaritÄ• ni ca.

passamÄ• nÄ• nukubbanti, attamatthaá¹ƒ {ye bhavanti (Ce Se Ke Ee) } vicakkhaá¹‡Ä• ||

``idha dhammaá¹ƒ caritvÄ• na, maggaá¹ƒ sugatigÄ• minaá¹ƒ.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti || navamaá¹ƒ.

10. Ä• tappakaraá¹‡Ä«yasuttaá¹ƒ

<50> ``tÄ«hi, bhikkhave, á¹-hÄ• nehi Ä• tappaá¹ƒ karaá¹‡Ä«yaá¹ƒ. katamehi tÄ«hi? anuppa
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya Ä• tappaá¹ƒ karaá¹‡Ä«yaá¹ƒ \Se I 194/, a
dhammÄ• naá¹ƒ uppÄ• dÄ• ya Ä• tappaá¹ƒ karaá¹‡Ä«yaá¹ƒ, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ•
tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha
karaá¹‡Ä«yaá¹ƒ. imehi tÄ«hi, bhikkhave, á¹-hÄ• nehi Ä• tappaá¹ƒ karaá¹‡Ä«yaá¹ƒ.

``yato kho, bhikkhave, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
Ä• tappaá¹ƒ karoti, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya Ä• tap
sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• na
pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sanÄ• ya Ä• tappaá¹ƒ \Be I 152/ karoti. ayaá¹ƒ vuccati, bhikk
nipako sato sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. dasamaá¹ƒ.

11. mahÄ• corasuttaá¹ƒ

<51> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gato mahÄ• coro sandhimpi chindati, nillopa

ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati. katamehi tÄ«hi? idha, bhikkhave, mahÄ• c
visamanissito ca hoti, gahananissito ca hoti, balavanissito ca hoti. kathaÃ±ca, bhikkhave, m
visamanissito hoti? idha, bhikkhave, mahÄ• coro nadÄ«viduggaá¹ƒ vÄ• nissito hoti pabbata
kho, bhikkhave, mahÄ• coro visamanissito hoti.

``kathaÃ±ca, bhikkhave, mahÄ• coro gahananissito hoti? idha, bhikkhave, mahÄ• coro tiá¹‡
hoti, rukkhagahanaá¹ƒ \Ee I 154/ vÄ• rodhaá¹ƒ {gedhaá¹ƒ (Ce Ee) } vÄ• mahÄ• vanasaá¹‡
bhikkhave, mahÄ• coro gahananissito hoti.

``kathaÃ±ca, bhikkhave, mahÄ• coro balavanissito hoti? idha \Se I 195/, bhikkhave, mahÄ•
rÄ• jamahÄ• mattÄ• naá¹ƒ vÄ• nissito hoti. tassa evaá¹ƒ hoti --- `sace maá¹ƒ koci kiÃ±ci va
rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá¹‡issantÄ«â€™ ti. sa
tyÄ• ssa rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá¹‡anti. evaá
balavanissito hoti. ime kho, bhikkhave, tÄ«hi aá¹…gehi samannÄ• gato mahÄ• coro sandhi
harati, ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati.

``evamevaá¹ƒ kho, bhikkhave, tÄ«hi aá¹…gehi samannÄ• gato pÄ• pabhikkhu khataá¹ƒ up
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
bhikkhave, pÄ• pabhikkhu visamanissito ca hoti gahananissito ca balavanissito ca.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu visamanissito hoti? idha, bhikkhave, pÄ• pabhikkhu
samannÄ• gato hoti, visamena vacÄ«kammena \Be I 153/ samannÄ• gato hoti, visamena m
evaá¹ƒ kho, bhikkhave, pÄ• pabhikkhu visamanissito hoti.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu gahananissito hoti? idha, bhikkhave, pÄ• pabhikkh
\Ne I 180/ hoti, antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato hoti. evaá¹ƒ kho, bhikkhave
gahananissito hoti.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu balavanissito hoti? idha, bhikkhave, pÄ• pabhikkhu
rÄ• jamahÄ• mattÄ• naá¹ƒ vÄ• nissito hoti. tassa evaá¹ƒ hoti --- `sace maá¹ƒ koci kiÃ±ci va
rÄ• jÄ• no \Se I 196/ vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá¹‡issantÄ«
kiÃ±ci Ä• ha, tyÄ• ssa rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bha
bhikkhave, pÄ• pabhikkhu balavanissito hoti. imehi kho \Ee I 155/, bhikkhave, tÄ«hi dhamm
pÄ• pabhikkhu khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca
apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

cÅ«á¸·avaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

sammukhÄ« á¹-hÄ• natthavasaá¹ƒ, pavatti paá¹‡á¸• ita sÄ«lavaá¹ƒ.

saá¹…khataá¹ƒ pabbatÄ• tappaá¹ƒ, mahÄ• corenekÄ• dasÄ• ti {mahÄ• corena te dasÄ• ti (

paá¹-hamo paá¹‡á¹‡Ä• sako samatto.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. brÄ• hmaá¹‡avaggo

1. paá¹-hamadvebrÄ• hmaá¹‡asuttaá¹ƒ

<52> atha \Se I 197/ \Ne I 181/ \Be I 154/ kho dve brÄ• hmaá¹‡Ä• jiá¹‡á¹‡Ä• vuddhÄ• ma
vayoanuppattÄ• vÄ«savassasatikÄ• jÄ• tiyÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; up
saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ•
ekamantaá¹ƒ nisinnÄ• kho te brÄ• hmaá¹‡Ä• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``mayamass
jiá¹‡á¹‡Ä• vuddhÄ• mahallakÄ• addhagatÄ• vayoanuppattÄ• vÄ«savassasatikÄ• jÄ• tiy
akatakusalÄ• akatabhÄ«ruttÄ• á¹‡Ä• . ovadatu no bhavaá¹ƒ gotamo, anusÄ• satu no bhava
assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``taggha tumhe, brÄ• hmaá¹‡Ä• , jiá¹‡á¹‡Ä• vuddhÄ• mahallakÄ• addhagatÄ• vayoanup
jÄ• tiyÄ• ; te cattha akatakalyÄ• á¹‡Ä• akatakusalÄ• akatabhÄ«ruttÄ• á¹‡Ä• . upanÄ«yati l
loko jarÄ• ya byÄ• dhinÄ• maraá¹‡ena. evaá¹ƒ upanÄ«yamÄ• ne kho, brÄ• hmaá¹‡Ä• , lok
maraá¹‡ena, yo idha kÄ• yena saá¹ƒyamo vÄ• cÄ• ya saá¹ƒyamo manasÄ• saá¹ƒyamo, ta
leá¹‡aÃ±ca dÄ«paÃ±ca saraá¹‡aÃ±ca parÄ• yaá¹‡aÃ±cÄ• â€™â€™ ti.

``upanÄ«yati \Se I 198/ jÄ«vitamappamÄ• yu,

jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• ni ||

``yodha \Ne I 182/ kÄ• yena saá¹ƒyamo, vÄ• cÄ• ya uda cetasÄ• .

taá¹ƒ tassa petassa sukhÄ• ya hoti,

yaá¹ƒ jÄ«vamÄ• no pakaroti puÃ±Ã±aâ€™â€™ nti || {SN a I 100} paá¹-hamaá¹ƒ.

2. dutiyadvebrÄ• hmaá¹‡asuttaá¹ƒ

<53> atha \Be I 155/ \Ee I 156/ kho dve brÄ• hmaá¹‡Ä• jiá¹‡á¹‡Ä• vuddhÄ• mahallakÄ• vÄ«savassasatikÄ• jÄ• tiyÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te brÄ• hmaá¹‡Ä• bhagavantaá¹ƒ e bho gotama, brÄ• hmaá¹‡Ä• jiá¹‡á¹‡Ä• vuddhÄ• mahallakÄ• addhagatÄ• vayoanuppattÄ te camhÄ• akatakalyÄ• á¹‡Ä• akatakusalÄ• akatabhÄ«ruttÄ• á¹‡Ä• . ovadatu no bhavaá¹ bhavaá¹ƒ gotamo yaá¹ƒ amhÄ• kaá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ t

``taggha tumhe, brÄ• hmaá¹‡Ä• , jiá¹‡á¹‡Ä• vuddhÄ• mahallakÄ• addhagatÄ• vayoanup jÄ• tiyÄ• ; te cattha akatakalyÄ• á¹‡Ä• akatakusalÄ• akatabhÄ«ruttÄ• á¹‡Ä• . Ä• ditto kho jarÄ• ya byÄ• dhinÄ• maraá¹‡ena. evaá¹ƒ Ä• ditte kho, brÄ• hmaá¹‡Ä• , loke jarÄ• ya byÄ• kÄ• yena saá¹ƒyamo vÄ• cÄ• ya saá¹ƒyamo manasÄ• saá¹ƒyamo, taá¹ƒ \Se I 199/ tassa p dÄ«paÃ±ca saraá¹‡aÃ±ca parÄ• yaá¹‡aÃ±cÄ• â€™â€™ ti.

``Ä• dittasmiá¹ƒ agÄ• rasmiá¹ƒ, yaá¹ƒ nÄ«harati bhÄ• janaá¹ƒ.

taá¹ƒ tassa hoti atthÄ• ya, no ca yaá¹ƒ tattha á¸• ayhati ||

``evaá¹ƒ Ä• ditto kho {evaá¹ƒ Ä• dÄ«vito (Ce Ee), evaá¹ƒ Ä• dittako (Se Ke) SN a I 41} loko ca.

nÄ«haretheva dÄ• nena, dinnaá¹ƒ hoti sunÄ«hataá¹ƒ {sunibbhataá¹ƒ (Katthaci) } ||

``yodha kÄ• yena saá¹ƒyamo, vÄ• cÄ• ya uda cetasÄ• .

taá¹ƒ tassa petassa sukhÄ• ya hoti,

yaá¹ƒ jÄ«vamÄ• no pakaroti puÃ±Ã±aâ€™â€™ nti || dutiyaá¹ƒ.

3. aÃ±Ã±atarabrÄ• hmaá¹‡asuttaá¹ƒ

<54> atha \Ne I 183/ kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; up saddhiá¹ƒ sammodi ... pe ... ekamantaá¹ƒ nisinno kho so brÄ• hmaá¹‡o \Be I 156/ bhagavan

`sandiá¹-á¹-hiko dhammo sandiá¹-á¹-hiko dhammoâ€™ ti, bho gotama, vuccati. kittÄ• vatÄ• sandiá¹-á¹-hiko dhammo hoti akÄ• liko ehipassiko opaneyyiko {opanayiko (Ce Se Ke Ee) pa oloketabbÄ• } paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti?

``ratto kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• yapi parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkhaá¹ƒ d paá¹-isaá¹ƒvedeti. rÄ• ge pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒved kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. kÄ• yena duccaritaá¹ƒ carati, na vÄ• cÄ• ya duccaritaá¹ƒ carati, na manasÄ• duccaritaá¹ƒ ... attatthampi yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, paratthampi yathÄ• bhÅ«taá¹ƒ nappajÄ• n yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. rÄ• ge pahÄ«ne attatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ubhayatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.) { ( ) etthanta potthakesu na dissati, idhapi duá¹-á¹-hamÅ«á¸·havÄ• resu} evampi kho, brÄ• hmaá¹‡a, san ... pe ....

``duá¹-á¹-ho kho, brÄ• hmaá¹‡a, dosena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• parabyÄ• bÄ• dhÄ• yapi \Se I 200/ ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi du paá¹-isaá¹ƒvedeti. dose pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ• ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikampi {na cetasikaá¹ƒ (Ce Se Katthaci) } dukkha paá¹-isaá¹ƒvedeti. evampi kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hiko dhammo hoti ... pe ....

``mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkhaá¹ƒ d paá¹-isaá¹ƒvedeti. mohe pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ• ubhayabyÄ• bÄ• dhÄ• yapi \Ne I 184/ ceteti, na cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹ evaá¹ƒ kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hiko dhammo hoti akÄ• liko ehipassiko opaneyyiko p viÃ±Ã±Å«hÄ«â€™â€™ ti.

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikku ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, a telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhot anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ g bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡ gataâ€™â€™ nti. tatiyaá¹ƒ.

4. paribbÄ• jakasuttaá¹ƒ

<55> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡aparibbÄ• jako yena bhagavÄ• tenupasaá¹…kami
ekamantaá¹ƒ nisinno kho so brÄ• hmaá¹‡aparibbÄ• jako bhagavantaá¹ƒ etadavoca --- ``sa
sandiá¹-á¹-hiko dhammoâ€™ ti, bho gotama, vuccati. kittÄ• vatÄ• nu kho, bho gotama, san
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti?

``ratto kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• yapi
parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkhaá¹ƒ d
paá¹-isaá¹ƒvedeti. rÄ• ge pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi \Se I 201/ ceteti, na parabyÄ
ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒved

``ratto \Ee I 158/ kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto kÄ• yena duc
vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. rÄ• ge pahÄ«ne neva kÄ• yen
vÄ• cÄ• ya duccaritaá¹ƒ carati, na manasÄ• duccaritaá¹ƒ carati.

``ratto \Ne I 185/ kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attatthampi ya
nappajÄ• nÄ• ti, paratthampi yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ubhayatthampi yathÄ• bhÅ
pahÄ«ne attatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Be I 158/, paratthampi yathÄ• bhÅ«taá
ubhayatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evampi kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hiko d

``duá¹-á¹-ho kho, brÄ• hmaá¹‡a, dosena ... pe ... mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena ab
pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• yapi ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ
cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. mohe pahÄ«ne nevattabyÄ• bÄ•
parabyÄ• bÄ• dhÄ• yapi ceteti, na ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikaá¹ƒ dukkha
paá¹-isaá¹ƒvedeti.

``mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena abhibhÅ«to pariyÄ• dinnacitto, kÄ• yena duccarita
duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. mohe pahÄ«ne neva kÄ• yena duccaritaá
duccaritaá¹ƒ carati, na manasÄ• duccaritaá¹ƒ carati.

``mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena abhibhÅ«to pariyÄ• dinnacitto attatthampi yathÄ•
paratthampi yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti \Se I 202/, ubhayatthampi yathÄ• bhÅ«taá¹ƒ
pahÄ«ne attatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, paratthampi yathÄ• bhÅ«taá¹ƒ pajÄ• n
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hiko dhammo hoti akÄ
opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti.

``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajja
saraá¹‡aá¹ƒ gataâ€™â€™ nti. catutthaá¹ƒ.

5. nibbutasuttaá¹ƒ

<56> atha kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá
--- `` `sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ sandiá¹-á¹-hikaá¹ƒ nibbÄ• naâ€™ nti, bho gotama, vu
\Ne I 186/ nu kho, bho gotama, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ hoti akÄ• likaá¹ƒ ehipassika
paccattaá¹ƒ veditabbaá¹ƒ viÃ±Ã±Å«hÄ«â€™â€™ ti?

``ratto \Be I 159/ \Ee I 159/ kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto atta
ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkh
paá¹-isaá¹ƒvedeti. rÄ• ge pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ
ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒved
brÄ• hmaá¹‡a, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ hoti.

``duá¹-á¹-ho kho, brÄ• hmaá¹‡a ... pe ... mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena abhibhÅ«to
attabyÄ• bÄ• dhÄ• yapi ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi c
domanassaá¹ƒ paá¹-isaá¹ƒvedeti. mohe pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi \Se I 203/ cet
ceteti, na ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-
brÄ• hmaá¹‡a, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ hoti.

``yato kho ayaá¹ƒ, brÄ• hmaá¹‡a {yato ca kho ayaá¹ƒ brÄ• hmaá¹‡a (Ce), yato kho brÄ• hm
ehipassikaá¹ƒ opaneyyikaá¹ƒ paccattaá¹ƒ veditabbaá¹ƒ (Katthaci) }, anavasesaá¹ƒ rÄ• gakk
paá¹-isaá¹ƒvedeti, anavasesaá¹ƒ dosakkhayaá¹ƒ paá¹-isaá¹ƒvedeti, anavasesaá¹ƒ mohakkh
evaá¹ƒ kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ hoti akÄ• likaá¹ƒ ehipassikaá¹ƒ
paccattaá¹ƒ veditabbaá¹ƒ viÃ±Ã±Å«hÄ«â€™â€™ ti. ``abhikkantaá¹ƒ, bho gotama ... pe ... u
bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paÃ±

6. palokasuttaá¹ƒ

<57> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡amahÄ• sÄ• lo yena bhagavÄ• tenupasaá¹…kami
kho so brÄ• hmaá¹‡amahÄ• sÄ• lo bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bho go
brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• s
{pubbassudaá¹ƒ (Ce Se Ke Ee) } ayaá¹ƒ loko avÄ«ci maÃ±Ã±e phuá¹-o ahosi manussehi, k
gÄ• manigamarÄ• jadhÄ• niyoâ€™ ti. ko nu kho, bho gotama, hetu ko paccayo yenetarahi n
tanuttaá¹ƒ paÃ±Ã±Ä• yati, gÄ• mÄ• pi \Ne I 187/ \Be I 160/ agÄ• mÄ• honti \Ee I 160/, niga
nagarÄ• pi anagarÄ• honti, janapadÄ• pi ajanapadÄ• hontÄ«â€™â€™ ti?

``etarahi, brÄ• hmaá¹‡a, manussÄ• adhammarÄ• garattÄ• visamalobhÄ• bhibhÅ«tÄ• mic

adhammarÄ• garattÄ• visamalobhÄ• bhibhÅ«tÄ• micchÄ• dhammaparetÄ• tiá¹‡hÄ• ni sa
{aÃ±Ã±amaÃ±Ã±assa (sabbattha) } jÄ«vitÄ• voropenti, tena bahÅ« manussÄ• kÄ• laá¹ƒ ka
204/, brÄ• hmaá¹‡a, hetu ayaá¹ƒ paccayo yenetarahi manussÄ• naá¹ƒ khayo hoti, tanuttaá¹
agÄ• mÄ• honti, nigamÄ• pi anigamÄ• honti, nagarÄ• pi anagarÄ• honti, janapadÄ• pi aja

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, etarahi manussÄ• adhammarÄ• garattÄ• visamalobhÄ•
micchÄ• dhammaparetÄ• . tesaá¹ƒ adhammarÄ• garattÄ• naá¹ƒ visamalobhÄ• bhibhÅ«tÄ•
devo na sammÄ• dhÄ• raá¹ƒ anuppavecchati. tena dubbhikkhaá¹ƒ hoti dussassaá¹ƒ setaá¹
salÄ• kÄ• vuttaá¹ƒ. tena bahÅ« manussÄ• kÄ• laá¹ƒ karonti. ayampi kho, brÄ• hmaá¹‡a, h
yenetarahi manussÄ• naá¹ƒ khayo hoti, tanuttaá¹ƒ paÃ±Ã±Ä• yati, gÄ• mÄ• pi agÄ• mÄ• h
honti, nagarÄ• pi anagarÄ• honti, janapadÄ• pi ajanapadÄ• honti.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, etarahi manussÄ• adhammarÄ• garattÄ• visamalobhÄ•
micchÄ• dhammaparetÄ• . tesaá¹ƒ adhammarÄ• garattÄ• naá¹ƒ visamalobhÄ• bhibhÅ«tÄ•
yakkhÄ• vÄ• á¸·e amanusse ossajjanti {ossajanti (Ce) }, tena bahÅ« manussÄ• kÄ• laá¹ƒ k
brÄ• hmaá¹‡a, hetu ayaá¹ƒ paccayo yenetarahi manussÄ• naá¹ƒ khayo hoti, tanuttaá¹ƒ paÃ
agÄ• mÄ• honti, nigamÄ• pi anigamÄ• honti, nagarÄ• pi anagarÄ• honti, janapadÄ• pi aja

``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajja
saraá¹‡aá¹ƒ gataâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. vacchagottasuttaá¹ƒ

<58> atha \Be I 161/ kho vacchagotto {vacchaputto (Katthaci) } paribbÄ• jako yena bhagav
I 205/; upasaá¹…kamitvÄ• bhagavatÄ• \Ne I 188/ saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako
--- ``sutaá¹ƒ metaá¹ƒ, bho gotama, samaá¹‡o gotamo evamÄ• ha --- `mayhameva dÄ• naá¹
nÄ• Ã±Ã±esaá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ; mayhameva sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tab
dÄ• naá¹ƒ dÄ• tabbaá¹ƒ; mayhameva dinnaá¹ƒ mahapphalaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ dinnaá¹ƒ
sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ ma
gotama, evamÄ• haá¹ƒsu `samaá¹‡o gotamo evamÄ• ha mayhameva dÄ• naá¹ƒ dÄ• tabba
dÄ• tabbaá¹ƒ. mayhameva sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ sÄ•
mayhameva dinnaá¹ƒ mahapphalaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ. mayham
mahapphalaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaâ€™ nti. kacci te b
ca bhavantaá¹ƒ gotamaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ by
sahadhammiko vÄ• dÄ• nupÄ• to {vÄ• dÄ• nuvÄ• do (Katthaci) } gÄ• rayhaá¹ƒ á¹-hÄ• naá¹
anabbhakkhÄ• tukÄ• mÄ• hi mayaá¹ƒ bhavantaá¹ƒ gotamaâ€™â€™ nti.

``ye te, vaccha, evamÄ• haá¹ƒsu --- `samaá¹‡o gotamo evamÄ• ha --- mayhameva dÄ• na
nÄ• Ã±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaâ€™ nti na me te vuttavÄ• dino. ab
{ca pana maá¹ƒ te (Ce Se Ke Ee) } asatÄ• abhÅ«tena. yo kho, vaccha, paraá¹ƒ dÄ• naá¹ƒ
tiá¹‡á¹‡aá¹ƒ antarÄ• yakaro hoti, tiá¹‡á¹‡aá¹ƒ pÄ• ripanthiko. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ? dÄ
puÃ±Ã±antarÄ• yakaro \Se I 206/ hoti, paá¹-iggÄ• hakÄ• naá¹ƒ lÄ• bhantarÄ• yakaro hoti, p
khato ca hoti upahato ca. yo kho, vaccha, paraá¹ƒ dÄ• naá¹ƒ dadantaá¹ƒ vÄ• reti so imesaá
antarÄ• yakaro hoti, tiá¹‡á¹‡aá¹ƒ pÄ• ripanthiko.

``ahaá¹ƒ kho pana, vaccha, evaá¹ƒ vadÄ• mi --- ye hi te candanikÄ• ya vÄ• oligalle vÄ• pÄ
thÄ• lidhovanaá¹ƒ {thÄ• lakadhovanaá¹ƒ (Katthaci) } vÄ• sarÄ• vadhovanaá¹ƒ vÄ• chaá¸•
tattha pÄ• á¹‡Ä• te tena yÄ• pentÅ«ti, tato nidÄ• nampÄ• haá¹ƒ, vaccha, puÃ±Ã±assa Ä• g
vÄ• do manussabhÅ«te! api cÄ• haá¹ƒ, vaccha, sÄ«lavato dinnaá¹ƒ mahapphalaá¹ƒ vadÄ•
ca hoti paÃ±caá¹…gavippahÄ«no paÃ±caá¹…gasamannÄ• gato.

``katamÄ• ni paÃ±caá¹…gÄ• ni pahÄ«nÄ• ni honti? kÄ• macchando pahÄ«no hoti, byÄ• pÄ
thinamiddhaá¹ƒ \Ee I 162/ pahÄ«naá¹ƒ hoti, uddhaccakukkuccaá¹ƒ pahÄ«naá¹ƒ hoti, vicikic
imÄ• ni paÃ±caá¹…gÄ• ni vippahÄ«nÄ• ni honti.

``katamehi paÃ±cahi aá¹…gehi samannÄ• gato hoti? asekkhena sÄ«lakkhandhena samann
samÄ• dhikkhandhena samannÄ• gato hoti, asekkhena paÃ±Ã±Ä• kkhandhena samannÄ•
vimuttikkhandhena samannÄ• gato hoti, asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena s
paÃ±cahi aá¹…gehi samannÄ• gato hoti. iti paÃ±caá¹…gavippahÄ«ne paÃ±caá¹…gasaman
vadÄ• mÄ«â€™â€™ ti.

``iti kaá¹‡hÄ• su setÄ• su, rohiá¹‡Ä«su harÄ«su vÄ• .

kammÄ• sÄ• su sarÅ«pÄ• su, gosu pÄ• revatÄ• su vÄ• ||

``yÄ• su \Se I 207/ kÄ• suci etÄ• su, danto jÄ• yati puá¹…gavo.

dhorayho balasampanno, kalyÄ• á¹‡ajavanikkamo.

tameva bhÄ• re yuÃ±janti, nÄ• ssa vaá¹‡á¹‡aá¹ƒ parikkhare ||

``evamevaá¹ƒ manussesu, yasmiá¹ƒ kasmiÃ±ci jÄ• tiye.

khattiye brÄ• hmaá¹‡e vesse, sudde caá¹‡á¸• Ä• lapukkuse ||

``yÄ• su kÄ• suci etÄ• su, danto jÄ• yati subbato.

dhammaá¹-á¹-ho sÄ«lasampanno, saccavÄ• dÄ« hirÄ«mano ||

``pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ«.

pannabhÄ• ro visaá¹ƒyutto, katakicco anÄ• savo ||

``pÄ• ragÅ« sabbadhammÄ• naá¹ƒ, anupÄ• dÄ• ya nibbuto.

tasmiá¹ƒyeva {tasmiá¹ƒ ve (Se Ke) } viraje khette, vipulÄ• hoti dakkhiá¹‡Ä• ||

``bÄ• lÄ• \Ne I 190/ \Be I 163/ ca avijÄ• nantÄ• , dummedhÄ• assutÄ• vino.

bahiddhÄ• denti dÄ• nÄ• ni, na hi sante upÄ• sare ||

``ye ca sante upÄ• santi, sappaÃ±Ã±e dhÄ«rasammate.

saddhÄ• ca nesaá¹ƒ sugate, mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• ||

``devalokaÃ±ca te yanti, kule vÄ• idha jÄ• yare.

anupubbena nibbÄ• naá¹ƒ, adhigacchanti paá¹‡á¸• itÄ• â€™â€™ ti || sattamaá¹ƒ.

8. tikaá¹‡á¹‡asuttaá¹ƒ

<59> atha \Ee I 163/ kho tikaá¹‡á¹‡o brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; up
saddhiá¹ƒ ... pe ... ekamantaá¹ƒ nisinno kho tikaá¹‡á¹‡o \Se I 208/ brÄ• hmaá¹‡o bhagavato
tevijjÄ• naá¹ƒ sudaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- ``evampi tevijjÄ• br
tevijjÄ• brÄ• hmaá¹‡Ä• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ tevijjaá¹ƒ paÃ±Ã
bho gotama, brÄ• hmaá¹‡o ubhato sujÄ• to hoti mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡ik
pitÄ• mahayugÄ• , akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena, ajjhÄ• yako, mantadharo, tiá¹‡
pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±ca
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayoti. evaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä• t
paÃ±Ã±Ä• pentÄ«â€™â€™ ti.

``aÃ±Ã±athÄ• kho, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ tevijjaá¹ƒ paÃ±Ã±ape
ariyassa vinaye tevijjo hotÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana, bho gotama, ariyassa vin
sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• ariyassa vinaye tevijjo ho
brÄ• hmaá¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``eva
tikaá¹‡á¹‡o brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etadavoca ---

``idha \Ne I 191/, brÄ• hmaá¹‡a, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi s
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vi
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• \Be I 164/ ca virÄ• gÄ•
sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• \Se I 209/
`upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukh
dukkhassa ca pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukk
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so anekav
anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo
dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• rÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sam
jÄ• tisahassampi jÄ• tisatasahassampi, anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-aka
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
paá¹-hamÄ• vijjÄ• adhigatÄ• hoti; avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko
appamattassa Ä• tÄ• pino pahitattassa viharato.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte sattÄ• naá¹ƒ \Se I 210/ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• m
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹
dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime vata bhonto
samannÄ• gatÄ• ... pe ... manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ•
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena saman
samannÄ• gatÄ• , manosucaritena samannÄ• gatÄ• \Be I 165/ ariyÄ• naá¹ƒ anupavÄ• dak
165/ sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passat
hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte p

vijjÄ• adhigatÄ• hoti; avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko uppanno yat
Ä• tÄ• pino pahitattassa viharato.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so `idaá¹ƒ c
pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkh
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ
Ä• savÄ• â€™ ti \Se I 211/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savasamudayoâ€™ t
`ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhagÄ• m
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi citt
bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati; vimuttasmiá¹ƒ vimutt
hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti. ayamassa tatiyÄ• vijjÄ• adhigatÄ• hoti; avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; ta
uppanno yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharatoâ€™â€™ ti.

``anuccÄ• vacasÄ«lassa, nipakassa ca jhÄ• yino.

cittaá¹ƒ yassa vasÄ«bhÅ«taá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

``taá¹ƒ ve tamonudaá¹ƒ dhÄ«raá¹ƒ, tevijjaá¹ƒ maccuhÄ• yinaá¹ƒ.

hitaá¹ƒ devamanussÄ• naá¹ƒ, Ä• hu sabbappahÄ• yinaá¹ƒ ||

``tÄ«hi vijjÄ• hi sampannaá¹ƒ, asammÅ«á¸·havihÄ• rinaá¹ƒ.

buddhaá¹ƒ antimadehinaá¹ƒ {antimasÄ• rÄ«raá¹ƒ (Ce Se Ke Ee) }, taá¹ƒ namassanti gotam

{Dhp 423; It 99} ``pubbenivÄ• saá¹ƒ \Ne I 193/ \Be I 166/ yo vedÄ«, saggÄ• pÄ• yaÃ±ca pas

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni ||

``etÄ• hi tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o.

tamahaá¹ƒ vadÄ• mi tevijjaá¹ƒ, nÄ• Ã±Ã±aá¹ƒ lapitalÄ• panaâ€™â€™ nti ||

``evaá¹ƒ \Se I 212/ \Ee I 166/ kho, brÄ• hmaá¹‡a, ariyassa vinaye tevijjo hotÄ«â€™â€™ ti.
gotama, brÄ• hmaá¹‡Ä• naá¹ƒ tevijjo, aÃ±Ã±athÄ• ca pana ariyassa vinaye tevijjo hoti. ima
gotama, ariyassa vinaye tevijjassa brÄ• hmaá¹‡Ä• naá¹ƒ tevijjo kalaá¹ƒ nÄ• gghati soá¸·asi

``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajja
saraá¹‡aá¹ƒ gataâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. jÄ• á¹‡ussoá¹‡isuttaá¹ƒ

<60> atha kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹.
... pe ... ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca
gotama, yaÃ±Ã±o vÄ• saddhaá¹ƒ vÄ• thÄ• lipÄ• ko vÄ• deyyadhammaá¹ƒ vÄ• , tevijjesu
dadeyyÄ• â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• tevijjaá¹ƒ p
kho, bho gotama, brÄ• hmaá¹‡o ubhato sujÄ• to hoti mÄ• tito ca pitito ca saá¹ƒsuddhagaha
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena, ajjhÄ• yako mantadharo, tiá¹‡á
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ,
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayoti. evaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä•
paÃ±Ã±apentÄ«â€™â€™ ti.

``aÃ±Ã±athÄ• kho, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ tevijjaá¹ƒ paÃ±Ã±ape
ariyassa vinaye tevijjo hotÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana, bho gotama, ariyassa vin
sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• ariyassa vinaye tevijjo ho
``tena hi, brÄ• hmaá¹‡a, suá¹‡Ä• hi \Se I 213/, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• m
``evaá¹ƒ, bhoâ€™â€™ ti kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavato paccassosi. bhagav

``idha pana, brÄ• hmaá¹‡a, bhikkhu vivicceva kÄ• mehi ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upa

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese \Ee
kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininn
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. ayamassa paá¹-hamÄ• vijjÄ• a
vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko uppanno yathÄ• taá¹ƒ appamattassa Ä• tÄ
viharato.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so dib
atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti. ayamassa dutiyÄ•
avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko uppanno yathÄ• taá¹ƒ appamattas
viharato.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud

Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so `idaá¹ƒ c
pajÄ• nÄ• ti ... pe ... \Ne I 195/ `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ
`ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ Ä• savanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato \Se I 214/ evaá¹ƒ passato kÄ• mÄ• sa
bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati; vimuttasmiá¹ƒ vimutt
hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti. ayamassa tatiyÄ• vijjÄ• adhigatÄ• hoti; avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; ta
Ä• loko uppanno yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharatoâ€™â€™ ti.

``yo sÄ«labbatasampanno, pahitatto samÄ• hito.

cittaá¹ƒ yassa vasÄ«bhÅ«taá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

{Dhp 423; It 99} ``pubbenivÄ• saá¹ƒ yo vedÄ«, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni ||

``etÄ• hi \Ee I 168/ tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o.

tamahaá¹ƒ vadÄ• mi tevijjaá¹ƒ, nÄ• Ã±Ã±aá¹ƒ lapitalÄ• panaâ€™â€™ nti ||

``evaá¹ƒ kho, brÄ• hmaá¹‡a, ariyassa vinaye tevijjo hotÄ«â€™â€™ ti. ``aÃ±Ã±athÄ• , bho g
brÄ• hmaá¹‡Ä• naá¹ƒ tevijjo, aÃ±Ã±athÄ• ca pana ariyassa vinaye tevijjo hoti. imassa ca, b
vinaye tevijjassa brÄ• hmaá¹‡Ä• naá¹ƒ tevijjo kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒâ€™â€™.

``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajja
saraá¹‡aá¹ƒ gataâ€™â€™ nti. navamaá¹ƒ.

10. saá¹…gÄ• ravasuttaá¹ƒ

<61> atha \Ne I 196/ kho saá¹…gÄ• ravo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kam
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• \Se I
ekamantaá¹ƒ nisinno kho saá¹…gÄ• ravo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``may
brÄ• hmaá¹‡Ä• nÄ• ma. yaÃ±Ã±aá¹ƒ yajÄ• mapi yajÄ• pemapi. tatra, bho gotama, yo ceva
yajati (Se Ke) } yo ca yajÄ• peti sabbe te anekasÄ• rÄ«rikaá¹ƒ puÃ±Ã±appaá¹-ipadaá¹ƒ paá
yadidaá¹ƒ yaÃ±Ã±Ä• dhikaraá¹‡aá¹ƒ. yo panÄ• yaá¹ƒ, bho gotama, yassa vÄ• tassa vÄ• k
anagÄ• riyaá¹ƒ pabbajito ekamattÄ• naá¹ƒ dameti, ekamattÄ• naá¹ƒ sameti, ekamattÄ• naá
evamassÄ• yaá¹ƒ ekasÄ• rÄ«rikaá¹ƒ puÃ±Ã±appaá¹-ipadaá¹ƒ paá¹-ipanno hoti, yadidaá¹ƒ p

nti.

``tena hi, brÄ• hmaá¹‡a, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ• r
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, idha tathÄ• gato loke \Be I 169/ uppajjati arahaá¹ƒ sa
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devama
bhagavÄ• . so evamÄ• ha --- `ethÄ• yaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• yathÄ• paá¹-ipanno
brahmacariyogadhaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedemi; etha {etaá¹ƒ (Kattha
paá¹-ipajjatha, yathÄ• paá¹-ipannÄ• tumhepi anuttaraá¹ƒ brahmacariyogadhaá¹ƒ sayaá¹ƒ a
upasampajja viharissathÄ• â€™ ti. iti ayaÃ±ceva {sayaá¹ƒ ceva (Katthaci) } satthÄ• dhamm
tathatthÄ• ya \Ee I 169/ paá¹-ipajjanti, tÄ• ni kho pana honti anekÄ• nipi satÄ• ni anekÄ• nip
anekÄ• nipi satasahassÄ• ni.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, iccÄ• yaá¹ƒ evaá¹ƒ sante ekasÄ• rÄ«rikÄ• vÄ• p
anekasÄ• rÄ«rikÄ• vÄ• , yadidaá¹ƒ pabbajjÄ• dhikaraá¹‡aâ€™â€™ nti? ``iccÄ• yampi \Se
}, bho gotama, evaá¹ƒ sante anekasÄ• rÄ«rikÄ• puÃ±Ã±appaá¹-ipadÄ• hoti, yadidaá¹ƒ pab
nti.

evaá¹ƒ vutte Ä• yasmÄ• Ä• nando saá¹…gÄ• ravaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``im
dvinnaá¹ƒ paá¹-ipadÄ• naá¹ƒ katamÄ• paá¹-ipadÄ• khamati appatthatarÄ• ca appasamÄ•
mahapphalatarÄ• ca \Ne I 197/ mahÄ• nisaá¹ƒsatarÄ• cÄ• â€™â€™ ti? evaá¹ƒ vutte saá¹
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``seyyathÄ• pi bhavaá¹ƒ gotamo bhavaá¹ƒ cÄ•
pÄ• saá¹ƒsÄ• â€™â€™ ti.

dutiyampi kho Ä• yasmÄ• Ä• nando saá¹…gÄ• ravaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``n
evaá¹ƒ pucchÄ• mi --- `ke vÄ• te pujjÄ• ke vÄ• te pÄ• saá¹ƒsÄ• â€™ ti? evaá¹ƒ kho tyÄ•
pucchÄ• mi --- `imÄ• saá¹ƒ te, brÄ• hmaá¹‡a, dvinnaá¹ƒ paá¹-ipadÄ• naá¹ƒ katamÄ• paá¹-i
ca appasamÄ• rambhatarÄ• ca mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• cÄ• â€™â€™
brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``seyyathÄ• pi bhavaá¹ƒ gotamo
pujjÄ• , ete me pÄ• saá¹ƒsÄ• â€™â€™ ti.

tatiyampi kho Ä• yasmÄ• Ä• nando saá¹…gÄ• ravaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``na
evaá¹ƒ pucchÄ• mi --- `ke vÄ• te pujjÄ• ke vÄ• te pÄ• saá¹ƒsÄ• â€™ ti? evaá¹ƒ kho tyÄ•
pucchÄ• mi --- `imÄ• saá¹ƒ te, brÄ• hmaá¹‡a, dvinnaá¹ƒ paá¹-ipadÄ• naá¹ƒ katamÄ• paá¹-i
ca appasamÄ• rambhatarÄ• ca mahapphalatarÄ• \Be I 170/ ca mahÄ• nisaá¹ƒsatarÄ• cÄ•
saá¹…gÄ• ravo brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``seyyathÄ• pi bh
cÄ• nando. ete me pujjÄ• , ete me \Se I 217/ pÄ• saá¹ƒsÄ• â€™â€™ ti.

atha \Ee I 170/ kho bhagavato etadahosi --- ``yÄ• va tatiyampi kho saá¹…gÄ• ravo brÄ• hm

sahadhammikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho saá¹ƒsÄ• deti {MN I 337} no vissajjeti. yaá¹ƒnÅ«n
nti. atha kho bhagavÄ• saá¹…gÄ• ravaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``kÄ• nvajja, br
rÄ• japurisÄ• naá¹ƒ {rÄ• japarisÄ• yaá¹ƒ (Ce Se Ke Ee) } sannisinnÄ• naá¹ƒ sannipatitÄ• na
udapÄ• dÄ«â€™â€™ ti? ``ayaá¹ƒ khvajja, bho gotama, rÄ• jantepure rÄ• japurisÄ• naá¹ƒ s
sannipatitÄ• naá¹ƒ antarÄ• kathÄ• udapÄ• di --- `pubbe sudaá¹ƒ appatarÄ• ceva bhikkhÅ«
uttari manussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassesuá¹ƒ; etarahi pana bahutarÄ• cev
uttari manussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassentÄ«â€™ ti. ayaá¹ƒ khvajja, bho go
rÄ• japurisÄ• naá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ antarÄ• kathÄ• udapÄ• dÄ«â€™

{Paá¹-is III 30; DN I 483} ``tÄ«á¹‡i kho imÄ• ni, brÄ• hmaá¹‡a, pÄ• á¹-ihÄ• riyÄ• ni. katamÄ
iddhipÄ• á¹-ihÄ• riyaá¹ƒ, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ \Ne I 198/, anusÄ• sanÄ«pÄ• á¹-ih
brÄ• hmaá¹‡a, iddhipÄ• á¹-ihÄ• riyaá¹ƒ? idha, brÄ• hmaá¹‡a, ekacco anekavihitaá¹ƒ iddhivi
`ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi Ä• kÄ• se; pathaviyÄ
karoti, seyyathÄ• pi udake; udakepi abhijjamÄ• ne gacchati, seyyathÄ• pi pathaviyaá¹ƒ; Ä• k
kamati, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒm
parimasati {parÄ• masati (DN I 484; Paá¹-is I 102} parimajjati, yÄ• va brahmalokÄ• pi kÄ• ye
idaá¹ƒ vuccati, brÄ• hmaá¹‡a, iddhipÄ• á¹-ihÄ• riyaá¹ƒ \Se I 218/.

``katamaÃ±ca, brÄ• hmaá¹‡a, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ? idha, brÄ• hmaá¹‡a, ekacc
`evampi te mano, itthampi te mano, itipi te cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disati tatheva ta
aÃ±Ã±athÄ• .

``idha \Be I 171/ pana, brÄ• hmaá¹‡a, ekacco na heva kho nimittena Ä• disati \Ee I 171/, ap
manussÄ• naá¹ƒ vÄ• amanussÄ• naá¹ƒ vÄ• devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disa
te mano, itipi te cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disati tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• .

``idha pana, brÄ• hmaá¹‡a, ekacco na heva kho nimittena Ä• disati napi manussÄ• naá¹ƒ v
devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati, api ca kho vitakkayato vicÄ• rayato vitakkav
Ä• disati --- `evampi te mano, itthampi te mano, itipi te cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disa
hoti, no aÃ±Ã±athÄ• .

``idha pana, brÄ• hmaá¹‡a, ekacco na heva kho nimittena Ä• disati, napi manussÄ• naá¹ƒ
devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati, napi vitakkayato vicÄ• rayato vitakkavipphÄ
Ä• disati, api ca kho avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhiá¹ƒ samÄ• pannassa cetasÄ• ceto
`yathÄ• imassa bhoto manosaá¹…khÄ• rÄ• paá¹‡ihitÄ• imassa \Ne I 199/ cittassa anantar
vitakkessatÄ«â€™ ti. so bahuá¹ƒ cepi Ä• disati tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• . idaá¹ƒ v
Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ.

``katamaÃ±ca, brÄ• hmaá¹‡a, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ? idha, brÄ• hmaá¹‡a \Se I
--- `evaá¹ƒ vitakketha, mÄ• evaá¹ƒ vitakkayittha; evaá¹ƒ manasi karotha, mÄ• evaá¹ƒ man
pajahatha, idaá¹ƒ upasampajja viharathÄ• â€™ ti. idaá¹ƒ vuccati, brÄ• hmaá¹‡a, anusÄ• sa
imÄ• ni kho, brÄ• hmaá¹‡a, tÄ«á¹‡i pÄ• á¹-ihÄ• riyÄ• ni. imesaá¹ƒ te, brÄ• hmaá¹‡a, tiá¹‡á¹
pÄ• á¹-ihÄ• riyÄ• naá¹ƒ katamaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ khamati abhikkantataraÃ±ca paá¹‡Ä

``tatra, bho gotama, yadidaá¹ƒ {yamidaá¹ƒ (Se Ke Ee) } pÄ• á¹-ihÄ• riyaá¹ƒ idhekacco anek
iddhividhaá¹ƒ paccanubhoti ... pe ... yÄ• va brÄ• hmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti, idaá
pÄ• á¹-ihÄ• riyaá¹ƒ yova {yo ca (Se Ke Ee Katthaci) } naá¹ƒ karoti sova {soca ca (Se kaá¹ƒ
paá¹-isaá¹ƒvedeti, yova {yo ca (Se Ke Ee Katthaci) } naá¹ƒ karoti tasseva {tassameva (Ce K
(Se Ke Ee) } taá¹ƒ hoti. idaá¹ƒ me, bho gotama, pÄ• á¹-ihÄ• riyaá¹ƒ mÄ• yÄ• sahadhammar

``yampidaá¹ƒ \Be I 172/, bho gotama, pÄ• á¹-ihÄ• riyaá¹ƒ idhekacco nimittena Ä• disati --- `
itthampi te mano, itipi te cittaâ€™ nti, so bahuá¹ƒ cepi Ä• disati tatheva taá¹ƒ hoti, no aÃ±Ã±
pana, bho gotama, ekacco na heva kho nimittena Ä• disati, api ca kho manussÄ• naá¹ƒ vÄ•
devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati ... pe ... napi manussÄ• naá¹ƒ vÄ• amanuss
vÄ• saddaá¹ƒ sutvÄ• Ä• disati, api ca kho vitakkayato vicÄ• rayato vitakkavipphÄ• rasadda
pe ... napi vitakkayato vicÄ• rayato vitakkavipphÄ• rasaddaá¹ƒ sutvÄ• Ä• disati, api ca kho
avicÄ• raá¹ƒ samÄ• dhiá¹ƒ samÄ• pannassa cetasÄ• ceto paricca pajÄ• nÄ• ti --- `yathÄ•
manosaá¹…khÄ• rÄ• paá¹‡ihitÄ• imassa cittassa anantarÄ• amhaá¹ƒ nÄ• ma vitakkaá¹ƒ
ti, so bahuá¹ƒ cepi Ä• disati tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• . idampi, bho gotama, pÄ• á
naá¹ƒ karoti sova naá¹ƒ paá¹-isaá¹ƒvedeti, yova naá¹ƒ karoti tasseva taá¹ƒ hoti. idampi me,
pÄ• á¹-ihÄ• riyaá¹ƒ mÄ• yÄ• sahadhammarÅ«paá¹ƒ viya khÄ• yati.

``yaÃ±ca kho idaá¹ƒ, bho gotama, pÄ• á¹-ihÄ• riyaá¹ƒ idhekacco evaá¹ƒ anusÄ• sati --- `ev
200/, mÄ• evaá¹ƒ vitakkayittha; evaá¹ƒ manasi karotha, mÄ• evaá¹ƒ manasÄ• kattha; idaá
upasampajja viharathÄ• â€™ ti. idameva, bho gotama, pÄ• á¹-ihÄ• riyaá¹ƒ khamati imesaá
pÄ• á¹-ihÄ• riyÄ• naá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! yÄ• vasubhÄ• sitamidaá¹ƒ bhotÄ• g
tÄ«hi pÄ• á¹-ihÄ• riyehi samannÄ• gataá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dhÄ• rema. bhavaÃ±hi
iddhividhaá¹ƒ paccanubhoti ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti, bhava
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhiá¹ƒ samÄ• pannassa cetasÄ• ceto paricca pajÄ• nÄ• ti
manosaá¹…khÄ• rÄ• paá¹‡ihitÄ• imassa cittassa anantarÄ• amuá¹ƒ nÄ• ma vitakkaá¹ƒ vi
gotamo evamanusÄ• sati --- `evaá¹ƒ vitakketha, mÄ• evaá¹ƒ vitakkayittha; evaá¹ƒ manasi k
manasÄ• kattha; idaá¹ƒ pajahatha, idaá¹ƒ upasampajja viharathÄ• â€™â€™ â€™ ti.

``addhÄ• \Be I 173/ kho tyÄ• haá¹ƒ, brÄ• hmaá¹‡a, Ä• sajja upanÄ«ya vÄ• cÄ• bhÄ• sitÄ•
byÄ• karissÄ• mi. ahaÃ±hi, brÄ• hmaá¹‡a, anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhomi ... p
kÄ• yena vasaá¹ƒ vattemi. ahaÃ±hi \Se I 221/, brÄ• hmaá¹‡a, avitakkaá¹ƒ avicÄ• raá¹ƒ sam
cetasÄ• ceto paricca pajÄ• nÄ• mi --- `yathÄ• imassa bhoto manosaá¹…khÄ• rÄ• paá¹‡ih
anantarÄ• amuá¹ƒ nÄ• ma vitakkaá¹ƒ vitakkessatÄ«â€™ ti. ahaÃ±hi, brÄ• hmaá¹‡a, evama
vitakketha, mÄ• evaá¹ƒ vitakkayittha; evaá¹ƒ manasi karotha, mÄ• evaá¹ƒ manasÄ• kattha
idaá¹ƒ upasampajja viharathÄ• â€™â€™ â€™ ti.

``atthi pana, bho gotama, aÃ±Ã±o ekabhikkhupi yo imehi tÄ«hi pÄ• á¹-ihÄ• riyehi samannÄ
gotamenÄ• â€™â€™ ti? ``na kho, brÄ• hmaá¹‡a, ekaá¹ƒyeva sataá¹ƒ na dve satÄ• ni na tÄ
satÄ• ni na paÃ±ca satÄ• ni, atha kho bhiyyova, ye {te (Katthaci) passa MN II 195} bhikkhÅ«
pÄ• á¹-ihÄ• riyehi samannÄ• gatÄ• â€™â€™ ti. ``kahaá¹ƒ pana, bho gotama, etarahi te bhi
``imasmiá¹ƒyeva \Ee I 173/ kho, brÄ• hmaá¹‡a, bhikkhusaá¹…gheâ€™â€™ ti.

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi bho gotama, nikkujj
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti, evamevaá¹ƒ bhotÄ• gotamena
pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca bhi
maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nt

brÄ• hmaá¹‡avaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dve \Se I 222/ brÄ• hmaá¹‡Ä• caÃ±Ã±ataro, paribbÄ• jakena nibbutaá¹ƒ.

palokavaccho tikaá¹‡á¹‡o, soá¹‡i saá¹…gÄ• ravena cÄ• ti ||

(7) 2. mahÄ• vaggo

1. titthÄ• yatanÄ• disuttaá¹ƒ

<62> ``tÄ«á¹‡imÄ• ni \Ne I 202/ \Be I 174/, bhikkhave, titthÄ• yatanÄ• ni yÄ• ni paá¹‡á¸• ite
samanuyuÃ±jiyamÄ• nÄ• ni {samanuggÄ• hiyamÄ• nÄ• ni (Se Ke Katthaci) } samanugÄ• hi
parampi gantvÄ• akiriyÄ• ya saá¹‡á¹-hahanti. katamÄ• ni tÄ«á¹‡i? santi, bhikkhave, eke sa
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedet
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ pubbekatahetÅ«â€™ ti. santi, bhi
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ puris

sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ issaranimmÄ• nah
eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ p
paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ
ti.

``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `y
purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• s
pubbekatahetÅ«â€™ ti, tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá¹ƒ kira
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti
vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ pubbekatahetÅ«â€™ ti \Se I 223/? te ca me
evaá¹ƒ puá¹-á¹-hÄ• `Ä• mÄ• â€™ ti {Ä• moti (Ce) } paá¹-ijÄ• nanti. tyÄ• haá¹ƒ \Ee I 174/ ev
`tenahÄ• yasmanto pÄ• á¹‡Ä• tipÄ• tino bhavissanti pubbekatahetu, adinnÄ• dÄ• yino bhav
abrahmacÄ• rino bhavissanti pubbekatahetu, musÄ• vÄ• dino bhavissanti pubbekatahetu, p
pubbekatahetu, pharusavÄ• cÄ• bhavissanti pubbekatahetu, samphappalÄ• pino bhavissan
abhijjhÄ• luno bhavissanti pubbekatahetu, byÄ• pannacittÄ• bhavissanti pubbekatahetu, m
bhavissanti pubbekatahetuâ€™â€™ â€™.

``pubbekataá¹ƒ kho pana, bhikkhave, sÄ• rato paccÄ• gacchataá¹ƒ na hoti chando vÄ• vÄ
karaá¹‡Ä«yaá¹ƒ idaá¹ƒ vÄ• akaraá¹‡Ä«yanti. iti karaá¹‡Ä«yÄ• karaá¹‡Ä«ye kho pana sacca
anupalabbhiyamÄ• ne muá¹-á¹-hassatÄ«naá¹ƒ anÄ• rakkhÄ• naá¹ƒ viharataá¹ƒ na hoti pac
samaá¹‡avÄ• do \Be I 175/. ayaá¹ƒ kho me, bhikkhave, tesu samaá¹‡abrÄ• hmaá¹‡esu eva
evaá¹ƒdiá¹-á¹-hÄ«su paá¹-hamo sahadhammiko niggaho hoti.

``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `y
purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• s
issaranimmÄ• nahetÅ«â€™ ti, tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá
evaá¹ƒvÄ• dino evadiá¹-á¹-hino --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti su
vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ issaranimmÄ• nahetÅ«â€™ ti? te ca me eva
paá¹-ijÄ• nanti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `tenahÄ• yasmanto pÄ• á¹‡Ä• tipÄ• tino bha
issaranimmÄ• nahetu, adinnÄ• dÄ• yino bhavissanti issaranimmÄ• nahetu, abrahmacÄ• rin
issaranimmÄ• nahetu, musÄ• vÄ• dino bhavissanti issaranimmÄ• nahetu, pisuá¹‡avÄ• cÄ•
issaranimmÄ• nahetu, pharusavÄ• cÄ• bhavissanti issaranimmÄ• nahetu, samphappalÄ• p
issaranimmÄ• nahetu, abhijjhÄ• luno bhavissanti issaranimmÄ• nahetu, byÄ• pannacittÄ• b
issaranimmÄ• nahetu, micchÄ• diá¹-á¹-hikÄ• bhavissanti issaranimmÄ• nahetuâ€™â€™ â€

``issaranimmÄ• naá¹ƒ kho pana, bhikkhave, sÄ• rato paccÄ• gacchataá¹ƒ na hoti chando v
karaá¹‡Ä«yaá¹ƒ idaá¹ƒ vÄ• akaraá¹‡Ä«yanti. iti karaá¹‡Ä«yÄ• karaá¹‡Ä«ye kho pana sacca
anupalabbhiyamÄ• ne muá¹-á¹-hassatÄ«naá¹ƒ anÄ• rakkhÄ• naá¹ƒ viharataá¹ƒ na hoti pac

samaá¹‡avÄ• do. ayaá¹ƒ kho me, bhikkhave, tesu samaá¹‡abrÄ• hmaá¹‡esu evaá¹ƒvÄ• dÄ
sahadhammiko niggaho hoti.

``tatra \Ee I 175/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹
cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukha
ahetuappaccayÄ• â€™ ti, tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá¹ƒ kir
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- yaá¹ƒ kiá¹ƒ cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvede
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ ahetuappaccayÄ• â€™ ti? te ca n
`Ä• mÄ• â€™ ti paá¹-ijÄ• nanti \Ne I 204/. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `tenahÄ• yasmant
bhavissanti ahetuappaccayÄ• ... pe ... micchÄ• diá¹-á¹-hikÄ• bhavissanti ahetuappaccayÄ•

``ahetuappaccayaá¹ƒ \Be I 176/ {ahetuá¹ƒ (Ce), ahetu (Se Ke), ahetuappaccayÄ• (Ee), ahe
(Katthaci) } kho pana, bhikkhave, sÄ• rato paccÄ• gacchataá¹ƒ na hoti chando vÄ• vÄ• yÄ•
karaá¹‡Ä«yaá¹ƒ idaá¹ƒ vÄ• akaraá¹‡Ä«yanti. iti karaá¹‡Ä«yÄ• karaá¹‡Ä«ye kho pana sacca
anupalabbhiyamÄ• ne muá¹-á¹-hassatÄ«naá¹ƒ anÄ• rakkhÄ• naá¹ƒ viharataá¹ƒ na hoti pacc
samaá¹‡avÄ• do. ayaá¹ƒ kho me, bhikkhave, tesu samaá¹‡abrÄ• hmaá¹‡esu evaá¹ƒvÄ• dÄ
\Se I 225/ sahadhammiko niggaho hoti.

``imÄ• ni kho, bhikkhave, tÄ«á¹‡i titthÄ• yatanÄ• ni yÄ• ni paá¹‡á¸• itehi samanuyuÃ±jiyam
samanugÄ• hiyamÄ• nÄ• ni samanubhÄ• siyamÄ• nÄ• ni parampi gantvÄ• akiriyÄ• ya saá

``ayaá¹ƒ kho pana, bhikkhave, mayÄ• dhammo desito aniggahito asaá¹ƒkiliá¹-á¹-ho anupav
samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katamo ca, bhikkhave, mayÄ• dhammo desito an
anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi? imÄ• cha dhÄ• tu
dhammo desito aniggahito asaá¹ƒkiliá¹-á¹-ho anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ
imÄ• ni cha phassÄ• yatanÄ• nÄ«ti, bhikkhave, mayÄ• dhammo desito aniggahito asaá¹ƒki
appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. ime aá¹-á¹-hÄ• rasa manopavi
dhammo desito aniggahito asaá¹ƒkiliá¹-á¹-ho anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ
imÄ• ni cattÄ• ri ariyasaccÄ• nÄ«ti, bhikkhave, mayÄ• dhammo desito aniggahito asaá¹ƒkil
appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi.

``imÄ• cha dhÄ• tuyoti, bhikkhave, mayÄ• dhammo desito aniggahito asaá¹ƒkiliá¹-á¹-ho an
appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti. iti kho panetaá¹ƒ vuttaá¹ƒ.
vuttaá¹ƒ? chayimÄ• , bhikkhave \Ee I 176/, dhÄ• tuyo --- pathavÄ«dhÄ• tu, Ä• podhÄ• tu, te
Ä• kÄ• sadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tu. imÄ• \Se I 226/ cha dhÄ• tuyoti, bhikkhave, mayÄ
asaá¹ƒkiliá¹-á¹-ho \Ne I 205/ anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ
taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``imÄ• ni \Be I 177/ cha phassÄ• yatanÄ• nÄ«ti, bhikkhave, mayÄ• dhammo desito anigga
anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti. iti kho panetaá¹
paá¹-icca vuttaá¹ƒ? chayimÄ• ni, bhikkhave, phassÄ• yatanÄ• ni --- cakkhu phassÄ• yatana
phassÄ• yatanaá¹ƒ, ghÄ• naá¹ƒ phassÄ• yatanaá¹ƒ, jivhÄ• phassÄ• yatanaá¹ƒ, kÄ• yo pha
phassÄ• yatanaá¹ƒ. imÄ• ni cha phassÄ• yatanÄ• nÄ«ti, bhikkhave, mayÄ• dhammo desito
anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti. iti yaá¹ƒ taá¹ƒ v
paá¹-icca vuttaá¹ƒ.

``ime aá¹-á¹-hÄ• rasa manopavicÄ• rÄ• ti, bhikkhave, mayÄ• dhammo desito aniggahito as
anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti. iti kho panetaá¹
paá¹-icca vuttaá¹ƒ? cakkhunÄ• rÅ«paá¹ƒ disvÄ• somanassaá¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ up
domanassaá¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ upavicarati upekkhÄ• á¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ up
sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena p
phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya somanassaá¹-á¹-hÄ• niyaá¹ƒ dhammaá¹ƒ
domanassaá¹-á¹-hÄ• niyaá¹ƒ dhammaá¹ƒ upavicarati upekkhÄ• á¹-á¹-hÄ• niyaá¹ƒ dhamma
aá¹-á¹-hÄ• rasa manopavicÄ• rÄ• ti, bhikkhave, mayÄ• dhammo desito aniggahito asaá¹ƒk
appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti. iti \Se I 227/ yaá¹ƒ taá¹ƒ vu
paá¹-icca vuttaá¹ƒ.

``imÄ• ni cattÄ• ri ariyasaccÄ• nÄ«ti, bhikkhave, mayÄ• dhammo desito aniggahito asaá¹ƒ
appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti. iti kho panetaá¹ƒ vuttaá¹ƒ.
vuttaá¹ƒ? channaá¹ƒ, bhikkhave, dhÄ• tÅ«naá¹ƒ upÄ• dÄ• ya gabbhassÄ• vakkanti hoti; ok
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapacca
panÄ• haá¹ƒ, bhikkhave, idaá¹ƒ dukkhanti paÃ±Ã±apemi, ayaá¹ƒ dukkhasamudayoti paÃ±Ã
dukkhanirodhoti paÃ±Ã±apemi, ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti paÃ±Ã±ape

``katamaÃ±ca, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ• \N
(byÄ• dhipi dukkho) (Ce Ee Katthaci) aá¹-á¹-hakathÄ• ya saá¹ƒsandetabbaá¹ƒ Vism II 537}
\Ee I 177/, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , (appiyehi \Be I 178/ sa
vippayogo dukkho,) { (natthi katthaci) } yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ. saá¹ƒkhi
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• . idaá¹ƒ vuccati, bhikkhave, dukkhaá¹ƒ ariyasaccaá

``katamaÃ±ca, bhikkhave, dukkhasamudayaá¹ƒ {dukkhasamudayo (Se Ke) } ariyasaccaá¹ƒ
saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ•
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti,
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak
vuccati, bhikkhave, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhanirodhaá¹ƒ {dukkhanirodho (Se Ke) } ariyasaccaá¹ƒ? avij
asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirod
nÄ• marÅ«panirodho, nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodho, saá¸·Ä• yatananirodh
phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho, taá¹‡hÄ• nirodhÄ•
upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodhÄ• jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• ma
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh
vuccati, bhikkhave, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayameva
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sam
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, dukkha
ariyasaccaá¹ƒ. `imÄ• ni cattÄ• ri ariyasaccÄ• nÄ«â€™ ti, bhikkhave, mayÄ• dhammo desit
asaá¹ƒkiliá¹-á¹-ho anupavajjo appaá¹-ikuá¹-á¹-ho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«
vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. paá¹-hamaá¹ƒ.

<63> ``tÄ«á¹‡imÄ• ni \Ee I 178/, bhikkhave, amÄ• tÄ• puttikÄ• ni bhayÄ• nÄ«ti assutavÄ•
katamÄ• ni tÄ«á¹‡i? hoti so, bhikkhave, samayo yaá¹ƒ \Be I 179/ mahÄ• aggiá¸• Ä• ho vuá¹
mahÄ• aggiá¸• Ä• he \Ne I 207/ kho pana, bhikkhave, vuá¹-á¹-hite tena gÄ• mÄ• pi á¸• ayha
nagarÄ• pi á¸• ayhanti. gÄ• mesupi á¸• ayhamÄ• nesu nigamesupi á¸• ayhamÄ• nesu naga
mÄ• tÄ• pi puttaá¹ƒ nappaá¹-ilabhati, puttopi mÄ• taraá¹ƒ nappaá¹-ilabhati \Se I 229/. idaá¹ƒ
paá¹-hamaá¹ƒ amÄ• tÄ• puttikaá¹ƒ bhayanti assutavÄ• puthujjano bhÄ• sati.

``puna caparaá¹ƒ, bhikkhave, hoti so samayo yaá¹ƒ mahÄ• megho vuá¹-á¹-hÄ• ti. mahÄ• m
vuá¹-á¹-hite mahÄ• udakavÄ• hako saÃ±jÄ• yati. mahÄ• udakavÄ• hake kho pana, bhikkha
vuyhanti nigamÄ• pi vuyhanti nagarÄ• pi vuyhanti. gÄ• mesupi vuyhamÄ• nesu nigamesupi
vuyhamÄ• nesu tattha mÄ• tÄ• pi puttaá¹ƒ nappaá¹-ilabhati, puttopi mÄ• taraá¹ƒ nappaá¹-ila
bhikkhave, dutiyaá¹ƒ amÄ• tÄ• puttikaá¹ƒ bhayanti assutavÄ• puthujjano bhÄ• sati.

``puna caparaá¹ƒ, bhikkhave, hoti so samayo yaá¹ƒ bhayaá¹ƒ hoti aá¹-avisaá¹…kopo, cakk
jÄ• napadÄ• pariyÄ• yanti. bhaye kho pana, bhikkhave, sati aá¹-avisaá¹…kope cakkasamÄ
pariyÄ• yantesu tattha mÄ• tÄ• pi puttaá¹ƒ nappaá¹-ilabhati, puttopi mÄ• taraá¹ƒ nappaá¹-ila
bhikkhave, tatiyaá¹ƒ amÄ• tÄ• puttikaá¹ƒ bhayanti assutavÄ• puthujjano bhÄ• sati. imÄ• ni
amÄ• tÄ• puttikÄ• ni bhayÄ• nÄ«ti assutavÄ• puthujjano bhÄ• sati.

``tÄ• ni kho panimÄ• ni {imÄ• ni kho (Ce), imÄ• ni kho pana (Katthaci) }, bhikkhave, tÄ«á¹‡i
samÄ• tÄ• puttikÄ• niyeva bhayÄ• ni amÄ• tÄ• puttikÄ• ni bhayÄ• nÄ«ti assutavÄ• puthujja
tÄ«á¹‡i? hoti so, bhikkhave, samayo yaá¹ƒ mahÄ• aggiá¸• Ä• ho vuá¹-á¹-hÄ• ti. mahÄ• aggi

bhikkhave, vuá¹-á¹-hite tena gÄ• mÄ• pi á¸• ayhanti nigamÄ• pi á¸• ayhanti nagarÄ• pi á¸• a
á¸• ayhamÄ• nesu nigamesupi á¸• ayhamÄ• nesu nagaresupi á¸• ayhamÄ• nesu hoti so sa
mÄ• tÄ• pi puttaá¹ƒ \Se I 230/ \Ee I 179/ paá¹-ilabhati, puttopi mÄ• taraá¹ƒ paá¹-ilabhati. ida
paá¹-hamaá¹ƒ samÄ• tÄ• puttikaá¹ƒyeva bhayaá¹ƒ amÄ• tÄ• puttikaá¹ƒ bhayanti assutavÄ•

``puna \Be I 180/ caparaá¹ƒ, bhikkhave, hoti so samayo yaá¹ƒ mahÄ• megho vuá¹-á¹-hÄ• t
bhikkhave, vuá¹-á¹-hite mahÄ• udakavÄ• hako saÃ±jÄ• yati. mahÄ• udakavÄ• hake kho pa
208/ tena gÄ• mÄ• pi vuyhanti nigamÄ• pi vuyhanti nagarÄ• pi vuyhanti. gÄ• mesupi vuyha
vuyhamÄ• nesu nagaresupi vuyhamÄ• nesu hoti so samayo yaá¹ƒ kadÄ• ci karahaci mÄ• t
puttopi mÄ• taraá¹ƒ paá¹-ilabhati. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ samÄ• tÄ• puttikaá¹ƒyeva bh
amÄ• tÄ• puttikaá¹ƒ bhayanti assutavÄ• puthujjano bhÄ• sati.

``puna caparaá¹ƒ, bhikkhave, hoti so samayo yaá¹ƒ bhayaá¹ƒ hoti aá¹-avisaá¹…kopo, cakk
jÄ• napadÄ• pariyÄ• yanti. bhaye kho pana, bhikkhave, sati aá¹-avisaá¹…kope cakkasamÄ
pariyÄ• yantesu hoti so samayo yaá¹ƒ kadÄ• ci karahaci mÄ• tÄ• pi puttaá¹ƒ paá¹-ilabhati, p
paá¹-ilabhati. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ samÄ• tÄ• puttikaá¹ƒyeva bhayaá¹ƒ amÄ• tÄ• put
assutavÄ• puthujjano bhÄ• sati. ``imÄ• ni kho, bhikkhave, tÄ«á¹‡i samÄ• tÄ• puttikÄ• niyev
amÄ• tÄ• puttikÄ• ni bhayÄ• nÄ«ti assutavÄ• puthujjano bhÄ• satiâ€™â€™.

``tÄ«á¹‡imÄ• ni, bhikkhave, amÄ• tÄ• puttikÄ• ni bhayÄ• ni. katamÄ• ni tÄ«á¹‡i? jarÄ• bha
maraá¹‡abhayanti. na, bhikkhave, mÄ• tÄ• puttaá¹ƒ jÄ«ramÄ• naá¹ƒ evaá¹ƒ labhati --- `aha
putto jÄ«rÄ«â€™ ti; putto vÄ• pana mÄ• taraá¹ƒ jÄ«ramÄ• naá¹ƒ na evaá¹ƒ labhati --- `aha
I 231/ mÄ• tÄ• jÄ«rÄ«â€™â€™ â€™ ti.

``na, bhikkhave, mÄ• tÄ• puttaá¹ƒ byÄ• dhiyamÄ• naá¹ƒ evaá¹ƒ labhati --- `ahaá¹ƒ byÄ• d
byÄ• dhiyÄ«â€™ ti; putto vÄ• pana mÄ• taraá¹ƒ byÄ• dhiyamÄ• naá¹ƒ na evaá¹ƒ labhati --
me mÄ• tÄ• byÄ• dhiyÄ«â€™â€™ â€™ ti.

``na, bhikkhave, mÄ• tÄ• puttaá¹ƒ mÄ«yamÄ• naá¹ƒ evaá¹ƒ labhati --- `ahaá¹ƒ mÄ«yÄ• mi
ti; putto vÄ• pana mÄ• taraá¹ƒ mÄ«yamÄ• naá¹ƒ na evaá¹ƒ labhati --- `ahaá¹ƒ mÄ«yÄ• mi,
ti. imÄ• ni kho, bhikkhave, tÄ«á¹‡i amÄ• tÄ• puttikÄ• ni bhayÄ• nÄ«â€™â€™ ti.

``atthi \Ee I 180/, bhikkhave, maggo atthi paá¹-ipadÄ• imesaÃ±ca tiá¹‡á¹‡aá¹ƒ samÄ• tÄ• p
bhayÄ• naá¹ƒ imesaÃ±ca tiá¹‡á¹‡aá¹ƒ amÄ• tÄ• puttikÄ• naá¹ƒ bhayÄ• naá¹ƒ pahÄ• nÄ• y
katamo ca, bhikkhave, maggo katamÄ• ca paá¹-ipadÄ• \Be I 181/ imesaÃ±ca tiá¹‡á¹‡aá¹ƒ
bhayÄ• naá¹ƒ imesaÃ±ca tiá¹‡á¹‡aá¹ƒ \Ne I 209/ amÄ• tÄ• puttikÄ• naá¹ƒ bhayÄ• naá¹ƒ pa
saá¹ƒvattati? ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi
sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ•

bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• imesaÃ±ca tiá¹‡á¹‡aá¹ƒ samÄ• tÄ• puttikÄ• naá¹ƒ b
tiá¹‡á¹‡aá¹ƒ amÄ• tÄ• puttikÄ• naá¹ƒ bhayÄ• naá¹ƒ pahÄ• nÄ• ya samatikkamÄ• ya saá¹ƒv

3. venÄ• gapurasuttaá¹ƒ

<64> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusa
venÄ• gapuraá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• mo tadavasari. assosuá¹ƒ kho v
brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu \Se I 232/, bho, gotamo sakyaputto sakyak
venÄ• gapuraá¹ƒ anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kit
`itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti {bhagavÄ•
suttavaá¹‡á¹‡anÄ• ya aá¹-á¹-hakathÄ• ya saá¹ƒsandetabbaá¹ƒ Vin III 1; DN I 255 passitabb
sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadeva
sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pa
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

atha kho venÄ• gapurikÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…kamiá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce bhagavatÄ• saddh
sammodanÄ«yaá¹ƒ kathaá¹ƒ \Ee I 181/ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce nÄ• mag
nisÄ«diá¹ƒsu, appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisin
vacchagotto brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``acchariyaá¹ƒ \Be I 182/, bho gotama, abbhutaá¹ƒ, bho gotama! yÄ• vaÃ±cidaá¹ƒ bhoto go
indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o pariyodÄ• to. seyyathÄ• pi, bho gotama, sÄ• radaá¹
{maá¹‡á¸• aá¹ƒ (Katthaci) } parisuddhaá¹ƒ hoti pariyodÄ• taá¹ƒ; evamevaá¹ƒ bhoto gotamas
indriyÄ• ni parisuddho \Se I 233/ \Ne I 210/ chavivaá¹‡á¹‡o pariyodÄ• to. seyyathÄ• pi, bho
sampati bandhanÄ• pamuttaá¹ƒ {muttaá¹ƒ (Ce Ee Katthaci) } parisuddhaá¹ƒ hoti pariyodÄ•
gotamassa vippasannÄ• ni indriyÄ• ni parisuddho chavivaá¹‡á¹‡o pariyodÄ• to. seyyathÄ• p
{nikkhaá¹ƒ-itipi (MN III 168) } jambonadaá¹ƒ dakkhakammÄ• raputtasuparikammakataá¹ƒ uk
sukusalasampahaá¹-á¹-haá¹ƒ paá¹‡á¸• ukambale nikkhittaá¹ƒ bhÄ• sate ca tapate ca viroca
gotamassa vippasannÄ• ni indriyÄ• ni parisuddho chavivaá¹‡á¹‡o pariyodÄ• to. yÄ• ni tÄ• n
uccÄ• sayanamahÄ• sayanÄ• ni, seyyathidaá¹ƒ --- Ä• sandi pallaá¹…ko gonako cittako paá
vikatikÄ• uddalomÄ« ekantalomÄ« kaá¹-á¹-issaá¹ƒ koseyyaá¹ƒ kuttakaá¹ƒ hatthattharaá¹ƒ a
rathattharaá¹ƒ ajinappaveá¹‡Ä« kadalimigapavarapaccattharaá¹‡aá¹ƒ {kÄ• dalimigapavarap
sauttaracchadaá¹ƒ ubhatolohitakÅ«padhÄ• naá¹ƒ, evarÅ«pÄ• naá¹ƒ nÅ«na bhavaá¹ƒ gotam
uccÄ• sayanamahÄ• sayanÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€

``yÄ• ni kho pana tÄ• ni, brÄ• hmaá¹‡a, uccÄ• sayanamahÄ• sayanÄ• ni, seyyathidaá¹ƒ ---
cittako paá¹-ikÄ• paá¹-alikÄ• tÅ«likÄ• vikatikÄ• uddalomÄ« ekantalomÄ« kaá¹-á¹-issaá¹ƒ
hatthattharaá¹ƒ assattharaá¹ƒ rathattharaá¹ƒ ajinappaveá¹‡Ä« kadalimigapavarapaccathara
sauttaracchadaá¹ƒ ubhatolohitakÅ«padhÄ• naá¹ƒ. dullabhÄ• ni tÄ• ni pabbajitÄ• naá¹ƒ ladd
(Ce Se Ke), laddhÄ• ca (Ee) } na kappanti.

``tÄ«á¹‡i kho, imÄ• ni, brÄ• hmaá¹‡a, uccÄ• sayanamahÄ• sayanÄ• ni, yesÄ• haá¹ƒ etarah
akicchalÄ• bhÄ« akasiralÄ• bhÄ«. katamÄ• ni tÄ«á¹‡i? dibbaá¹ƒ \Ee I 182/ uccÄ• sayanama
uccÄ• sayanamahÄ• sayanaá¹ƒ, ariyaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ. imÄ• ni kho, brÄ
uccÄ• sayanamahÄ• sayanÄ• ni, yesÄ• haá¹ƒ etarahi nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« a

``katamaá¹ƒ \Se I 234/ \Be I 183/ pana taá¹ƒ, bho gotama, dibbaá¹ƒ uccÄ• sayanamahÄ• s
gotamo etarahi nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti? ``idhÄ• ha
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viharÄ• mi, so pubbaá¹‡hasamayaá¹ƒ nivÄ•
tameva gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisÄ• mi. so pacchÄ• bhattaá¹ƒ p
vanantaÃ±Ã±eva pavisÄ• mi {pacÄ• rayÄ• mi (Ce Se Ke) }. so yadeva tattha honti tiá¹‡Ä• n
tÄ• ni ekajjhaá¹ƒ saá¹…gharitvÄ• nisÄ«dÄ• mi pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá
satiá¹ƒ upaá¹-á¹-hapetvÄ• . so vivicceva kÄ• mehi \Ne I 211/ vivicca akusalehi dhammehi sa
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi; pÄ«tiyÄ• ca virÄ• gÄ• upekk
sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedemi, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `u
sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi; sukhassa ca pahÄ• nÄ
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja viharÄ• mi. so ce ahaá¹ƒ, brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to caá¹…kam
samaye caá¹…kamo hoti. so ce ahaá¹ƒ, brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to tiá¹-á¹-hÄ• mi, dibbaá
samaye á¹-hÄ• naá¹ƒ hoti. so ce ahaá¹ƒ, brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to nisÄ«dÄ• mi, dibbaá
samaye \Se I 235/ Ä• sanaá¹ƒ hoti. so ce ahaá¹ƒ, brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to seyyaá¹ƒ ka
tasmiá¹ƒ samaye uccÄ• sayanamahÄ• sayanaá¹ƒ hoti. idaá¹ƒ kho, brÄ• hmaá¹‡a, dibbaá¹ƒ
uccÄ• sayanamahÄ• sayanaá¹ƒ, yassÄ• haá¹ƒ etarahi nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« a

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! ko caÃ±Ã±o evarÅ«passa dibbassa
nikÄ• malÄ• bhÄ« bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«, aÃ±Ã±atra bhotÄ• gotame

``katamaá¹ƒ pana taá¹ƒ, bho gotama, brahmaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ, yassa b
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti? ``idhÄ• haá¹ƒ, brÄ• hmaá
vÄ• upanissÄ• ya viharÄ• mi, so pubbaá¹‡hasamayaá¹ƒ \Be I 184/ nivÄ• setvÄ• pattacÄ«v

vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisÄ• mi. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹
pavisÄ• mi. so yadeva tattha honti tiá¹‡Ä• ni vÄ• paá¹‡á¹‡Ä• ni vÄ• tÄ• ni ekajjhaá¹ƒ saá¹.
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharÄ• mi, tathÄ• dutiyaá¹ƒ, tathÄ•
catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ met
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjhena {abyÄ• pajjhena (sabbatth
karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sa
disaá¹ƒ pharitvÄ• viharÄ• mi, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ \Ne I 212/, tathÄ• catuttha
(Ce) }, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya \Se I 236/ sabbÄ• vantaá¹ƒ lokaá¹ƒ
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjhena pharitvÄ• viharÄ
brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to caá¹…kamÄ• mi, brahmÄ• me eso tasmiá¹ƒ samaye caá¹…k
brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to tiá¹-á¹-hÄ• mi ... pe ... nisÄ«dÄ• mi ... pe ... seyyaá¹ƒ kappem
tasmiá¹ƒ samaye uccÄ• sayanamahÄ• sayanaá¹ƒ hoti. idaá¹ƒ kho, brÄ• hmaá¹‡a, brahmaá
yassÄ• haá¹ƒ etarahi nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti.

``acchariyaá¹ƒ \Ee I 184/, bho gotama, abbhutaá¹ƒ, bho gotama! ko caÃ±Ã±o evarÅ«passa
uccÄ• sayanamahÄ• sayanassa nikÄ• malÄ• bhÄ« bhavissati akicchalÄ• bhÄ« akasiralÄ• b

``katamaá¹ƒ pana taá¹ƒ, bho gotama, ariyaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ, yassa bhav
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti? ``idhÄ• haá¹ƒ, brÄ• hmaá¹
vÄ• upanissÄ• ya viharÄ• mi, so pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dA
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisÄ• mi. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikka
so yadeva tattha honti tiá¹‡Ä• ni vÄ• paá¹‡á¹‡Ä• ni vÄ• tÄ• ni ekajjhaá¹ƒ saá¹…gharitvÄ•
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
me pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dad
ucchinnamÅ«lo \Be I 185/ tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadha
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato \Se I 237/ Ä• yatiá¹ƒ anuppÄ• dadha
brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to caá¹…kamÄ• mi, ariyo me eso tasmiá¹ƒ samaye caá¹…kamo
brÄ• hmaá¹‡a, evaá¹ƒbhÅ«to tiá¹-á¹-hÄ• mi ... pe ... nisÄ«dÄ• mi ... pe ... seyyaá¹ƒ kappem
tasmiá¹ƒ samaye uccÄ• sayanamahÄ• sayanaá¹ƒ hoti. idaá¹ƒ kho, brÄ• hmaá¹‡a, ariyaá¹ƒ
yassÄ• haá¹ƒ etarahi nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! ko caÃ±Ã±o evarÅ«passa ariyassa u
\Ne I 213/ nikÄ• malÄ• mÄ« bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«, aÃ±Ã±atra bhotÄ•

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikku
ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, an
telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ kho I

anekapariyÄ• yena dhammo pakÄ• sito. ete mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ
dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sake no bhavaá¹ƒ gotamo dhÄ• retu ajjatagge
gateâ€™â€™ ti. tatiyaá¹ƒ.

4. sarabhasuttaá¹ƒ

<65> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e
samayena sarabho nÄ• ma paribbÄ• jako acirapakkanto hoti imasmÄ• dhammavinayÄ• . s
{parisatiá¹ƒ (Ce Ee) } evaá¹ƒ vÄ• caá¹ƒ bhÄ• sati --- ``aÃ±Ã±Ä• to mayÄ• samaá¹‡Ä• naá¹
dhammo. aÃ±Ã±Ä• ya ca panÄ• haá¹ƒ samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammaá¹ƒ
apakkantoâ€™â€™ ti. atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ
rÄ• jagahaá¹ƒ \Se I 238/ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. assosuá¹ƒ kho te bhikkhÅ« sarabhassa
rÄ• jagahe parisati evaá¹ƒ vÄ• caá¹ƒ bhÄ• samÄ• nassa \Be I 186/ --- ``aÃ±Ã±Ä• to mayÄ•
sakyaputtikÄ• naá¹ƒ dhammo. aÃ±Ã±Ä• ya ca panÄ• haá¹ƒ samaá¹‡Ä• naá¹ƒ sakyaputtikÄ
tasmÄ• dhammavinayÄ• apakkantoâ€™â€™ ti.

atha kho te bhikkhÅ« rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ•
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sarabho nÄ• ma,
acirapakkanto imasmÄ• dhammavinayÄ• . so rÄ• jagahe parisati evaá¹ƒ vÄ• caá¹ƒ bhÄ• sa
samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammo. aÃ±Ã±Ä• ya ca panÄ• haá¹ƒ samaá¹‡Ä• n
evÄ• haá¹ƒ tasmÄ• dhammavinayÄ• apakkantoâ€™ ti. sÄ• dhu bhante, bhagavÄ• yena s
{sappinikÄ• tÄ«raá¹ƒ (Ce Ee), sappiniyÄ• tÄ«raá¹ƒ (Se Ke) } paribbÄ• jakÄ• rÄ• mo \Ne I 2
paribbÄ• jako tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. adhivÄ• sesi b

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena sippinikÄ• tÄ
yena sarabho paribbÄ• jako tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane ni
bhagavÄ• sarabhaá¹ƒ paribbÄ• jakaá¹ƒ etadavoca --- ``saccaá¹ƒ kira tvaá¹ƒ, sarabha, evaá
`aÃ±Ã±Ä• to mayÄ• samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammo. aÃ±Ã±Ä• ya ca panÄ
sakyaputtikÄ• naá¹ƒ dhammaá¹ƒ evÄ• haá¹ƒ tasmÄ• dhammavinayÄ• apakkantoâ€™â€™
paribbÄ• jako tuá¹‡hÄ« ahosi.

dutiyampi kho, bhagavÄ• sarabhaá¹ƒ \Se I 239/ paribbÄ• jakaá¹ƒ etadavoca --- ``vadehi, s
aÃ±Ã±Ä• to samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammo? sace te aparipÅ«raá¹ƒ bhavis
sace pana te paripÅ«raá¹ƒ bhavissati, ahaá¹ƒ anumodissÄ• mÄ«â€™â€™ ti. dutiyampi kho
tuá¹‡hÄ« ahosi.

tatiyampi kho bhagavÄ• sarabhaá¹ƒ paribbÄ• jakaá¹ƒ etadavoca --- (``yo {mayÄ• (Se Ke

paÃ±Ã±Ä• yati samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammo) { ( ) Ce potthake natthi} ``v
aÃ±Ã±Ä• to samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammo? sace te aparipÅ«raá¹ƒ \Be I 1
paripÅ«ressÄ• mi. sace pana te paripÅ«raá¹ƒ bhavissati, ahaá¹ƒ anumodissÄ• mÄ«â€™â€
paribbÄ• jako tuá¹‡hÄ« ahosi.

atha kho te paribbÄ• jakÄ• sarabhaá¹ƒ paribbÄ• jakaá¹ƒ etadavocuá¹ƒ --- ``yadeva kho tva
samaá¹‡aá¹ƒ gotamaá¹ƒ yÄ• ceyyÄ• si tadeva te samaá¹‡o gotamo pavÄ• reti. vadehÄ• vu
samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ dhammo? sace te aparipÅ«raá¹ƒ bhavissati, samaá¹
sace pana te paripÅ«raá¹ƒ bhavissati, samaá¹‡o gotamo anumodissatÄ«â€™â€™ ti. evaá¹
paribbÄ• jako tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yanto a

atha \Ne I 215/ kho bhagavÄ• sarabhaá¹ƒ paribbÄ• jakaá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ maá¹…kub
adhomukhaá¹ƒ pajjhÄ• yantaá¹ƒ appaá¹-ibhÄ• naá¹ƒ viditvÄ• te paribbÄ• jake etadavoca --

``yo kho maá¹ƒ, paribbÄ• jakÄ• {paribbÄ• jako (Ee Katthaci) }, evaá¹ƒ vadeyya --- `sammÄ
paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• â€™ ti, tamahaá¹ƒ \Ee I 187/ tattha \Se I
samanuyuÃ±jeyyaá¹ƒ samanugÄ• heyyaá¹ƒ samanubhÄ• seyyaá¹ƒ. so vata mayÄ• sÄ• dh
samanugÄ• hiyamÄ• no samanubhÄ• siyamÄ• no aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹
nÄ• Ã±Ã±ataraá¹ƒ {aÃ±Ã±ataraá¹ƒ (Katthaci) } á¹-hÄ• naá¹ƒ nigaccheyya, aÃ±Ã±ena vÄ• a
bahiddhÄ• kathaá¹ƒ apanÄ• messati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukarissati,
{tuá¹‡hÄ«bhÅ«to vÄ• maá¹…kubhÅ«to (Ce Se Ke), tuá¹‡hÄ«bhÅ«to vÄ• maá¹…kubhÅ«to
adhomukho pajjhÄ• yanto appaá¹-ibhÄ• no nisÄ«dissati, seyyathÄ• pi sarabho paribbÄ• jak

``yo kho maá¹ƒ, paribbÄ• jakÄ• , evaá¹ƒ vadeyya --- `khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato
aparikkhÄ«á¹‡Ä• â€™ ti, tamahaá¹ƒ tattha sÄ• dhukaá¹ƒ samanuyuÃ±jeyyaá¹ƒ samanugÄ•
so vata mayÄ• sÄ• dhukaá¹ƒ samanuyuÃ±jiyamÄ• no samanugÄ• hiyamÄ• no samanubhÄ
anavakÄ• so yaá¹ƒ so tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• naá¹ƒ nÄ• Ã±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ nigac
aÃ±Ã±aá¹ƒ paá¹-icarissati, bahiddhÄ• kathaá¹ƒ apanÄ• messati, kopaÃ±ca dosaÃ±ca appa
pÄ• tukarissati, tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yanto
seyyathÄ• pi sarabho paribbÄ• jako.

``yo kho maá¹ƒ, paribbÄ• jakÄ• , evaá¹ƒ vadeyya --- `yassa kho pana te atthÄ• ya dhammo
takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™ ti, tamahaá¹ƒ tattha sÄ• dhukaá¹ƒ samanuyu
samanubhÄ• seyyaá¹ƒ. so vata mayÄ• sÄ• dhukaá¹ƒ samanuyuÃ±jiyamÄ• no samanugÄ•
aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ so tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• naá¹ƒ nÄ• Ã±Ã±atara
aÃ±Ã±ena vÄ• aÃ±Ã±aá¹ƒ paá¹-icarissati, bahiddhÄ• kathaá¹ƒ \Se I 241/ apanÄ• messati,
appaccayaÃ±ca pÄ• tukarissati, tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomuk
nisÄ«dissati, seyyathÄ• pi sarabho paribbÄ• jakoâ€™â€™ ti. atha kho bhagavÄ• sippinikÄ

tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• vehÄ• saá¹ƒ pakkÄ• mi.

atha \Ne I 216/ kho te paribbÄ• jakÄ• acirapakkantassa bhagavato sarabhaá¹ƒ paribbÄ• ja
vÄ• cÄ• yasannitodakena {vÄ• cÄ• sattitodakena (Ce) } saÃ±jambharimakaá¹ƒsu {saÃ±cum
SN a II 243 uparipÄ• á¹-ho viya} --- ``seyyathÄ• pi, Ä• vuso sarabha, brahÄ• raÃ±Ã±e jarasi
nadissÄ• mÄ«â€™ ti siá¹…gÄ• lakaá¹ƒyeva {segÄ• lakaá¹ƒyeva (Ce Se Ke Ee) } nadati, bh
{bhedaá¹‡á¸• akaá¹ƒ (Katthaci) }; evamevaá¹ƒ kho tvaá¹ƒ, Ä• vuso sarabha, aÃ±Ã±atreva s
`sÄ«hanÄ• daá¹ƒ nadissÄ• mÄ«â€™ ti \Ee I 188/ siá¹…gÄ• lakaá¹ƒyeva nadasi bheraá¹‡á¸
seyyathÄ• pi, Ä• vuso sarabha, ambukasaÃ±carÄ« {ambakamaddarÄ« (Ce) } `purisakaravit
(Ce), pussakaravitaá¹ƒ (Se Ke Ee) } ravissÄ• mÄ«â€™ ti ambukasaÃ±cariravitaá¹ƒyeva rav
tvaá¹ƒ, Ä• vuso sarabha, aÃ±Ã±atreva samaá¹‡ena gotamena `purisakaravitaá¹ƒ ravissÄ• r
ambukasaÃ±cariravitaá¹ƒyeva ravasi. seyyathÄ• pi, Ä• vuso sarabha, usabho suÃ±Ã±Ä• ya
naditabbaá¹ƒ maÃ±Ã±ati; evamevaá¹ƒ kho tvaá¹ƒ, Ä• vuso sarabha, aÃ±Ã±atreva samaá¹‡
naditabbaá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho te paribbÄ• jakÄ• sarabhaá¹ƒ paribbÄ• ja
vÄ• cÄ• yasannitodakena saÃ±jambharimakaá¹ƒsÅ«ti. catutthaá¹ƒ.

5. kesamuttisuttaá¹ƒ

<66> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• n
saddhiá¹ƒ yena kesamuttaá¹ƒ {kesaputtaá¹ƒ (Ce Se Ke Ee) } nÄ• ma kÄ• lÄ• mÄ• naá¹ƒ nig
kho kesamuttiyÄ• kÄ• lÄ• mÄ• --- ``samaá¹‡o khalu, bho, gotamo sakyaputto sakyakulÄ•
kesamuttaá¹ƒ anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisa
`itipi so bhagavÄ• ... pe ... sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ

atha kho kesamuttiyÄ• kÄ• lÄ• mÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce bhagavatÄ• saddhiá¹ƒ sammodiá¹
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce yena bhagavÄ•
ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce nÄ• magottaá¹ƒ sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹
tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te kesamuttiyÄ•
etadavocuá¹ƒ ---

``santi, bhante, eke samaá¹‡abrÄ• hmaá¹‡Ä• kesamuttaá¹ƒ Ä• gacchanti. te sakaá¹ƒyeva
parappavÄ• daá¹ƒ pana khuá¹ƒsenti vambhenti paribhavanti omakkhiá¹ƒ {opapakkhiá¹ƒ (Ce
(Katthaci) } karonti. aparepi, bhante, eke \Ne I 217/ samaá¹‡abrÄ• hmaá¹‡Ä• kesamuttaá¹ƒ
189/. tepi sakaá¹ƒyeva vÄ• daá¹ƒ dÄ«penti jotenti, parappavÄ• daá¹ƒ pana khuá¹ƒsenti vam
omakkhiá¹ƒ karonti. tesaá¹ƒ no, bhante \Se I 243/, amhÄ• kaá¹ƒ hoteva kaá¹…khÄ• hoti vic
nÄ• ma imesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ Ä• ha, ko musÄ• â€
kÄ• lÄ• mÄ• , kaá¹…khituá¹ƒ alaá¹ƒ vicikicchituá¹ƒ. kaá¹…khanÄ«yeva pana {kaá¹…khanÄ«

(saá¹ƒyuttanikÄ• ye) } vo á¹-hÄ• ne vicikicchÄ• uppannÄ• â€™â€™.

``etha tumhe, kÄ• lÄ• mÄ• , mÄ• anussavena, mÄ• paramparÄ• ya, mÄ• itikirÄ• ya, mÄ• takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• raparivitakkena \Be I 190/, mÄ• diá¹-á¹-hinijjhÄ• na bhabbarÅ«patÄ• ya, mÄ• samaá¹‡o no garÅ«ti. yadÄ• tumhe, kÄ• lÄ• mÄ• , attanÄ• va jÄ akusalÄ• , ime dhammÄ• sÄ• vajjÄ• , ime dhammÄ• viÃ±Ã±ugarahitÄ• , ime dhammÄ• sa {samÄ• diá¹‡á¹‡Ä• (Katthaci) } ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«â€™â€™ â€™ ti, atha pajaheyyÄ• tha.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , lobho purisassa ajjhattaá¹ƒ uppajjamÄ• no uppajja vÄ• â€™â€™ ti?

``ahitÄ• ya, bhanteâ€™â€™.

``luddho panÄ• yaá¹ƒ, kÄ• lÄ• mÄ• , purisapuggalo lobhena abhibhÅ«to pariyÄ• dinnacitto p adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati, parampi tathattÄ• ya {tad samÄ• dapeti, yaá¹ƒ sa {yaá¹ƒ tassa (Katthaci) anantarasutte pana ``yaá¹ƒâ€™ saâ€™â€™ dissati} hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , doso purisassa ajjhattaá¹ƒ uppajjamÄ• no uppajjat vÄ• â€™â€™ ti?

``ahitÄ• ya, bhanteâ€™â€™.

``duá¹-á¹-ho panÄ• yaá¹ƒ, kÄ• lÄ• mÄ• , purisapuggalo dosena abhibhÅ«to pariyÄ• dinnacit 218/ {hanti (Ce Ee) }, adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati, para samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , moho \Se I 244/ purisassa ajjhattaá¹ƒ uppajjamÄ• ahitÄ• ya vÄ• â€™â€™ ti?

``ahitÄ• ya, bhanteâ€™â€™.

``mÅ«á¸·ho \Ee I 190/ panÄ• yaá¹ƒ, kÄ• lÄ• mÄ• , purisapuggalo mohena abhibhÅ«to pariy

hanati, adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati, parampi tathattÄ•
sa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• â€™â

``akusalÄ• , bhanteâ€™â€™.

``sÄ• vajjÄ• vÄ• anavajjÄ• vÄ• â€™â€™ ti?

``sÄ• vajjÄ• , bhanteâ€™â€™.

``viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• â€™â€™ ti?

``viÃ±Ã±ugarahitÄ• , bhanteâ€™â€™.

``samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, no vÄ• ? kathaá¹ƒ vÄ• {kat
hotÄ«â€™â€™ ti \Be I 191/?

``samattÄ• , bhante, samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«ti. evaá¹ƒ no ettha

``iti kho, kÄ• lÄ• mÄ• , yaá¹ƒ taá¹ƒ avocumhÄ• {avocumha (Ce Se Ke Ee) AN a IV 193} ---
mÄ• anussavena, mÄ• \Ne I 219/ paramparÄ• ya, mÄ• itikirÄ• ya, mÄ• piá¹-akasampadÄ
nayahetu, mÄ• Ä• kÄ• raparivitakkena, mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbar
garÅ«ti. yadÄ• tumhe kÄ• lÄ• mÄ• attanÄ• va jÄ• neyyÄ• tha --- `ime dhammÄ• akusalÄ•
dhammÄ• viÃ±Ã±ugarahitÄ• , ime dhammÄ• samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkhÄ•
kÄ• lÄ• mÄ• , pajaheyyÄ• thÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá

``etha tumhe, kÄ• lÄ• mÄ• , mÄ• anussavena, mÄ• paramparÄ• ya, mÄ• itikirÄ• ya, mÄ•
takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• raparivitakkena, mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ
bhabbarÅ«patÄ• ya, mÄ• samaá¹‡o no garÅ«ti. yadÄ• tumhe, kÄ• lÄ• mÄ• , attanÄ• va jÄ
kusalÄ• , ime dhammÄ• anavajjÄ• , ime dhammÄ• viÃ±Ã±uppasatthÄ• , ime dhammÄ• sa
sukhÄ• ya saá¹ƒvattantÄ«â€™ ti, atha tumhe, kÄ• lÄ• mÄ• , upasampajja vihareyyÄ• tha.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , alobho purisassa ajjhattaá¹ƒ uppajjamÄ• no uppaj
vÄ• â€™â€™ ti?

``hitÄ• ya, bhanteâ€™â€™.

``aluddho panÄ• yaá¹ƒ, kÄ• lÄ• mÄ• , purisapuggalo lobhena anabhibhÅ«to apariyÄ• dinna
na adinnaá¹ƒ Ä• diyati, na paradÄ• raá¹ƒ gacchati, na musÄ• bhaá¹‡ati, na parampi tathatt
191/, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , adoso purisassa ajjhattaá¹ƒ uppajjamÄ• no uppajj
purisassa ajjhattaá¹ƒ uppajjamÄ• no uppajjati ... pe ... hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ bhanteâ€™â€™ \Se I 246/.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ• mÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• â€™â

``kusalÄ• \Ne I 220/, bhanteâ€™â€™.

``sÄ• vajjÄ• vÄ• anavajjÄ• vÄ• â€™â€™ ti?

``anavajjÄ• , bhanteâ€™â€™.

``viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• â€™â€™ ti?

``viÃ±Ã±uppasatthÄ• , bhanteâ€™â€™.

``samattÄ• samÄ• dinnÄ• \Be I 192/ hitÄ• ya sukhÄ• ya saá¹ƒvattanti no vÄ• ? kathaá¹ƒ v

``samattÄ• , bhante, samÄ• dinnÄ• hitÄ• ya sukhÄ• ya saá¹ƒvattanti. evaá¹ƒ no ettha hotÄ

``iti kho, kÄ• lÄ• mÄ• , yaá¹ƒ taá¹ƒ avocumhÄ• --- `etha tumhe, kÄ• lÄ• mÄ• ! mÄ• anussa
itikirÄ• ya, mÄ• piá¹-akasampadÄ• nena, mÄ• takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• rap
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbarÅ«patÄ• ya, mÄ• samaá¹‡o no garÅ«ti. yadÄ
attanÄ• va jÄ• neyyÄ• tha --- ime dhammÄ• kusalÄ• , ime dhammÄ• anavajjÄ• , ime dham
dhammÄ• samattÄ• samÄ• dinnÄ• hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«ti, atha tumhe, kÄ•
vihareyyÄ• thÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``sa kho so {yo kho (Katthaci) }, kÄ• lÄ• mÄ• , ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatab
sampajÄ• no patissato {sato (Katthaci) } mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharit

dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡
pharitvÄ• viharati. karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ..
upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ \Se I 24
tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjhena pharitvÄ• vihara

``sa \Ne I 221/ {sace (Katthaci) } kho so, kÄ• lÄ• mÄ• , ariyasÄ• vako evaá¹ƒ averacitto eva
evaá¹ƒ asaá¹ƒkiliá¹-á¹-hacitto evaá¹ƒ visuddhacitto. tassa diá¹-á¹-heva dhamme cattÄ• ro as
honti. `sace kho pana atthi paro loko, atthi sukatadukkaá¹-Ä• naá¹ƒ {sukaá¹-adukkaá¹-Ä• na
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, athÄ• haá¹ƒ {á¹-hÄ• namahaá¹ƒ (Ce Ee), á¹-hÄ• nameta
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mÄ«â€™
adhigato hoti.

`` `sace \Be I 193/ kho pana natthi paro loko, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ
athÄ• haá¹ƒ {idhÄ• haá¹ƒ (Ce Se Ke Ee) } diá¹-á¹-heva dhamme averaá¹ƒ abyÄ• pajjhaá¹ƒ
{sukhaá¹ƒ (Ce), sukhÄ« (Se Ke) } attÄ• naá¹ƒ pariharÄ• mÄ«â€™ ti, ayamassa dutiyo assÄ

`` `sace kho pana karoto karÄ«yati pÄ• paá¹ƒ, na kho panÄ• haá¹ƒ kassaci pÄ• paá¹ƒ cete
maá¹ƒ pÄ• pakammaá¹ƒ kuto dukkhaá¹ƒ phusissatÄ«â€™ ti, ayamassa tatiyo assÄ• so adh

`` `sace kho pana karoto na karÄ«yati pÄ• paá¹ƒ, athÄ• haá¹ƒ ubhayeneva visuddhaá¹ƒ att
samanupassÄ• mÄ«â€™ ti, ayamassa catuttho assÄ• so adhigato hoti.

``sa kho so, kÄ• lÄ• mÄ• , ariyasÄ• vako evaá¹ƒ averacitto evaá¹ƒ abyÄ• pajjhacitto evaá¹ƒ
evaá¹ƒ visuddhacitto. tassa diá¹-á¹-heva dhamme ime cattÄ• ro assÄ• sÄ• adhigatÄ• hont

``evametaá¹ƒ, bhagavÄ• , evametaá¹ƒ, sugata! sa kho so, bhante, ariyasÄ• vako evaá¹ƒ \S
evaá¹ƒ abyÄ• pajjhacitto evaá¹ƒ asaá¹ƒkiliá¹-á¹-hacitto evaá¹ƒ visuddhacitto. tassa diá¹-á¹-h
193/ cattÄ• ro assÄ• sÄ• adhigatÄ• honti. `sace kho pana atthi paro loko, atthi sukatadukk
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, athÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjissÄ• mÄ«â€™ ti, ayamassa paá¹-hamo assÄ• so adhigato hoti.

`` `sace kho pana natthi paro loko, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ
I 222/ diá¹-á¹-heva dhamme averaá¹ƒ abyÄ• pajjhaá¹ƒ anÄ«ghaá¹ƒ sukhiá¹ƒ attÄ• naá¹ƒ pa
dutiyo assÄ• so adhigato hoti.

``sace kho pana karoto karÄ«yati pÄ• paá¹ƒ, na kho panÄ• haá¹ƒ --- kassaci pÄ• paá¹ƒ cet

pana maá¹ƒ pÄ• pakammaá¹ƒ kuto dukkhaá¹ƒ phusissatÄ«â€™ ti, ayamassa tatiyo assÄ• s

`` `sace \Be I 194/ kho pana karoto na karÄ«yati pÄ• paá¹ƒ, athÄ• haá¹ƒ ubhayeneva visud
samanupassÄ• mÄ«â€™ ti, ayamassa catuttho assÄ• so adhigato hoti.

``sa kho so, bhante, ariyasÄ• vako evaá¹ƒ averacitto evaá¹ƒ abyÄ• pajjhacitto evaá¹ƒ asaá
evaá¹ƒ visuddhacitto. tassa diá¹-á¹-heva dhamme ime cattÄ• ro assÄ• sÄ• adhigatÄ• honti

``abhikkantaá¹ƒ, bhante ... pe ... ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ
bhikkhusaá¹…ghaÃ±ca. upÄ• sake no, bhante, bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upete
paÃ±camaá¹ƒ.

6. sÄ• á¸·hasuttaá¹ƒ

<67> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• nandako sÄ• vatthiyaá¹ƒ vihara
migÄ• ramÄ• tupÄ• sÄ• de. atha kho sÄ• á¸·ho ca migÄ• ranattÄ• sÄ• á¹‡o ca \Se I 249/ s
pekhuá¹‡iyanattÄ• (Ce Se Ke Ee) } yenÄ• yasmÄ• nandako tenupasaá¹…kamiá¹ƒsu; upas
nandakaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnaá¹ƒ kho sÄ• á
Ä• yasmÄ• nandako etadavoca ---

``etha tumhe, sÄ• á¸·hÄ• , mÄ• anussavena, mÄ• paramparÄ• ya, mÄ• itikirÄ• ya, mÄ• p
takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• raparivitakkena, mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ
mÄ• samaá¹‡o no garÅ«ti. yadÄ• tumhe, sÄ• á¸·hÄ• \Ee I 194/, attanÄ• va \Ne I 223/ jÄ•
akusalÄ• , ime dhammÄ• sÄ• vajjÄ• , ime dhammÄ• viÃ±Ã±ugarahitÄ• , ime dhammÄ• sa
dukkhÄ• ya saá¹ƒvattantÄ«â€™ ti, atha tumhe sÄ• á¸·hÄ• pajaheyyÄ• tha.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , atthi lobhoâ€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``abhijjhÄ• ti kho ahaá¹ƒ, sÄ• á¸·hÄ• , etamatthaá¹ƒ vadÄ• mi. luddho kho ayaá¹ƒ, sÄ• á¸·hÄ
pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati, para
samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ \Be I 195/ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , atthi dosoâ€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``byÄ• pÄ• doti kho ahaá¹ƒ, sÄ• á¸·hÄ• , etamatthaá¹ƒ vadÄ• mi. duá¹-á¹-ho kho ayaá¹ƒ, sÄ
pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati, para
samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , atthi mohoâ€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``avijjÄ• ti kho ahaá¹ƒ, sÄ• á¸·hÄ• , etamatthaá¹ƒ vadÄ• mi. mÅ«á¸·ho kho ayaá¹ƒ, sÄ• á¸·h
avijjÄ• gato pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bha
tathattÄ• ya samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ t

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• â€™â€

``akusalÄ• , bhanteâ€™â€™.

``sÄ• vajjÄ• \Ne I 224/ vÄ• anavajjÄ• vÄ• â€™â€™ ti?

``sÄ• vajjÄ• , bhanteâ€™â€™.

``viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• â€™â€™ ti?

``viÃ±Ã±ugarahitÄ• , bhanteâ€™â€™.

``samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, no vÄ• ? kathaá¹ƒ vÄ• ett

``samattÄ• \Ee I 195/, bhante, samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«ti. evaá
ti.

``iti kho, sÄ• á¸·hÄ• , yaá¹ƒ taá¹ƒ avocumhÄ• --- `etha tumhe, sÄ• á¸·hÄ• , mÄ• anussave
itikirÄ• ya, mÄ• piá¹-akasampadÄ• nena, mÄ• takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• rap
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbarÅ«patÄ• ya, mÄ• samaá¹‡o no garÅ«ti. yadÄ

attanÄ• va jÄ• neyyÄ• tha --- ime dhammÄ• akusalÄ• , ime dhammÄ• sÄ• vajjÄ• , ime dha
dhammÄ• samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«ti, atha tumhe, sÄ
iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``etha tumhe, sÄ• á¸·hÄ• , mÄ• anussavena, mÄ• paramparÄ• ya, mÄ• itikirÄ• ya, mÄ• p
takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• raparivitakkena, mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ
mÄ• samaá¹‡o no garÅ«ti. yadÄ• tumhe, sÄ• á¸·hÄ• , attanÄ• va jÄ• neyyÄ• tha --- `ime d
anavajjÄ• , ime dhammÄ• \Se I 251/ viÃ±Ã±uppasatthÄ• , ime dhammÄ• samattÄ• \Be I 1
sukhÄ• ya saá¹ƒvattantÄ«â€™ ti, atha tumhe, sÄ• á¸·hÄ• , upasampajja vihareyyÄ• tha.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , atthi alobhoâ€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``anabhijjhÄ• ti \Ne I 225/ kho ahaá¹ƒ, sÄ• á¸·hÄ• , etamatthaá¹ƒ vadÄ• mi. aluddho kho aya
anabhijjhÄ• lu neva pÄ• á¹‡aá¹ƒ hanati, na adinnaá¹ƒ Ä• diyati, na paradÄ• raá¹ƒ gacchati,
parampi na tathattÄ• ya samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , atthi adosoâ€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``abyÄ• pÄ• doti kho ahaá¹ƒ, sÄ• á¸·hÄ• , etamatthaá¹ƒ vadÄ• mi. aduá¹-á¹-ho kho ayaá¹ƒ,
neva pÄ• á¹‡aá¹ƒ hanati, na adinnaá¹ƒ Ä• diyati, na paradÄ• raá¹ƒ gacchati, na musÄ• bha
tathattÄ• ya samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , atthi amohoâ€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``vijjÄ• ti kho ahaá¹ƒ, sÄ• á¸·hÄ• , etamatthaá¹ƒ vadÄ• mi. amÅ«á¸·ho kho \Ee I 196/ ayaá¹ƒ
neva pÄ• á¹‡aá¹ƒ hanati, na adinnaá¹ƒ Ä• diyati, na paradÄ• raá¹ƒ gacchati, na musÄ• bha
tathattÄ• ya samÄ• dapeti, yaá¹ƒ sa hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sÄ• á¸·hÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• â€™â€

``kusalÄ• , bhanteâ€™â€™.

``sÄ• vajjÄ• vÄ• anavajjÄ• vÄ• â€™â€™ ti?

``anavajjÄ• , bhanteâ€™â€™.

``viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• â€™â€™ ti?

``viÃ±Ã±uppasatthÄ• \Ne I 226/, bhanteâ€™â€™.

``samattÄ• samÄ• dinnÄ• hitÄ• ya sukhÄ• ya saá¹ƒvattanti, no vÄ• ? kathaá¹ƒ vÄ• ettha h

``samattÄ• , bhante, samÄ• dinnÄ• \Se I 252/ hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«ti. evaá¹ƒ

``iti kho, sÄ• á¸·hÄ• , yaá¹ƒ taá¹ƒ avocumhÄ• --- `etha tumhe, sÄ• á¸·hÄ• , mÄ• anussave
itikirÄ• ya, mÄ• piá¹-akasampadÄ• nena, mÄ• takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• rap
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbarÅ«patÄ• ya, mÄ• samaá¹‡o no garÅ«ti. yadÄ
attanÄ• va jÄ• neyyÄ• tha --- ime dhammÄ• kusalÄ• , ime dhammÄ• anavajjÄ• , ime dham
dhammÄ• samattÄ• samÄ• dinnÄ• \Be I 197/ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒva
sÄ• á¸·hÄ• , upasampajja vihareyyÄ• thÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-i

``sa kho so, sÄ• á¸·hÄ• , ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ
mettÄ• sahagatena cetasÄ• ... pe ... karuá¹‡Ä• ... pe ... muditÄ• ... pe ... upekkhÄ• sahaga
disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ, iti uddha
sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena
averena abyÄ• pajjhena pharitvÄ• viharati. so evaá¹ƒ pajÄ• nÄ• ti --- `atthi idaá¹ƒ, atthi hÄ«
paá¹‡Ä«taá¹ƒ, atthi imassa saÃ±Ã±Ä• gatassa uttari {uttariá¹ƒ (Ce Se Ke Ee) } nissaraá¹‡aâ
jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimu
I 253/ \Ne I 227/ \Ee I 197/ cittaá¹ƒ vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ

``so evaá¹ƒ pajÄ• nÄ• ti --- `ahu pubbe lobho, tadahu akusalaá¹ƒ, so etarahi natthi, iccetaá
pubbe doso ... pe ... ahu pubbe moho, tadahu akusalaá¹ƒ, so etarahi natthi, iccetaá¹ƒ kusala

diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ
viharatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. kathÄ• vatthusuttaá¹ƒ

<68> ``tÄ«á¹‡imÄ• ni, bhikkhave, kathÄ• vatthÅ«ni. katamÄ• ni tÄ«á¹‡i? atÄ«taá¹ƒ vÄ• , bh
Ä• rabbha kathaá¹ƒ katheyya --- `evaá¹ƒ ahosi atÄ«tamaddhÄ• naâ€™ nti. anÄ• gataá¹ƒ vÄ
Ä• rabbha kathaá¹ƒ katheyya --- `evaá¹ƒ bhavissati anÄ• gatamaddhÄ• naâ€™ nti. etarahi v
paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒ katheyya --- `evaá¹ƒ hoti etarahi paccup
nti {evaá¹ƒ etarahi paccuppannanti (Ce Ee Katthaci), evaá¹ƒ hoti etarahi paccuppannanti (S

``kathÄ• sampayogena, bhikkhave, puggalo veditabbo yadi vÄ• kaccho yadi vÄ• akacchot
puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no ekaá¹ƒsabyÄ• karaá¹‡Ä«yaá¹ƒ \Be I 198/ paÃ±ha
vibhajjabyÄ• karaá¹‡Ä«yaá¹ƒ paÃ±haá¹ƒ na vibhajja byÄ• karoti, paá¹-ipucchÄ• byÄ• karaá
paá¹-ipucchÄ• byÄ• karoti, á¹-hapanÄ«yaá¹ƒ paÃ±haá¹ƒ na á¹-hapeti {thapanÄ«yaá¹ƒ paÃ±
(Katthaci) }, evaá¹ƒ santÄ• yaá¹ƒ, bhikkhave, puggalo akaccho hoti. sace panÄ• yaá¹ƒ, bhik
paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no ekaá¹ƒsabyÄ• karaá¹‡Ä«yaá¹ƒ paÃ±haá¹ƒ ekaá¹ƒsena by
vibhajjabyÄ• karaá¹‡Ä«yaá¹ƒ paÃ±haá¹ƒ vibhajja byÄ• karoti, paá¹-ipucchÄ• byÄ• karaá¹‡Ä
paá¹-ipucchÄ• byÄ• karoti \Se I 254/, á¹-hapanÄ«yaá¹ƒ paÃ±haá¹ƒ á¹-hapeti, evaá¹ƒ santÄ
puggalo kaccho hoti.

``kathÄ• sampayogena, bhikkhave, puggalo veditabbo yadi vÄ• kaccho yadi vÄ• akacchot
puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no á¹-hÄ• nÄ• á¹-hÄ• ne na saá¹‡á¹-hÄ• ti parikappe
aÃ±Ã±Ä• tavÄ• de {aÃ±Ã±avÄ• de (Ce Se Ke Ee), aÃ±Ã±Ä• tavÄ• re (Katthaci) } na saá¹‡á
paá¹-ipadÄ• ya na saá¹‡á¹-hÄ• ti, evaá¹ƒ santÄ• yaá¹ƒ, bhikkhave, puggalo \Ne I 228/ akac
panÄ• yaá¹ƒ, bhikkhave, puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no á¹-hÄ• nÄ• á¹-hÄ• ne sa
saá¹‡á¹-hÄ• ti aÃ±Ã±Ä• tavÄ• de saá¹‡á¹-hÄ• ti paá¹-ipadÄ• ya saá¹‡á¹-hÄ• ti, evaá¹ƒ sant
kaccho hoti.

``kathÄ• sampayogena, bhikkhave, puggalo veditabbo yadi vÄ• kaccho yadi vÄ• akacchot
puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kath
dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, evaá¹ƒ santÄ• yaá¹ƒ, bhikkhave, puggalo akaccho
bhikkhave, puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no na aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati na
apanÄ• meti, na kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, evaá¹ƒ santÄ• yaá¹ƒ, bh
hoti.

``kathÄ• sampayogena, bhikkhave, puggalo veditabbo yadi vÄ• kaccho yadi vÄ• akacchot
puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no abhiharati abhimaddati anupajagghati {anusaá¹ƒja

khalitaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ santÄ• yaá¹ƒ, bhikkhave, puggalo akaccho hoti. sace panÄ•
puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no nÄ• bhiharati nÄ• bhimaddati \Se I 255/ na anupa
gaá¹‡hÄ• ti, evaá¹ƒ santÄ• yaá¹ƒ, bhikkhave, puggalo kaccho hoti.

``kathÄ• sampayogena \Be I 199/, bhikkhave, puggalo veditabbo yadi vÄ• saupaniso yadi
anohitasoto, bhikkhave, anupaniso hoti, ohitasoto saupaniso hoti. so saupaniso samÄ• no a
dhammaá¹ƒ, parijÄ• nÄ• ti ekaá¹ƒ dhammaá¹ƒ, pajahati ekaá¹ƒ dhammaá¹ƒ, sacchikaroti ek
abhijÄ• nanto ekaá¹ƒ dhammaá¹ƒ, parijÄ• nanto ekaá¹ƒ dhammaá¹ƒ, pajahanto ekaá¹ƒ dha
dhammaá¹ƒ sammÄ• vimuttiá¹ƒ phusati. etadatthÄ• , bhikkhave, kathÄ• ; etadatthÄ• manta
etadatthaá¹ƒ sotÄ• vadhÄ• naá¹ƒ, yadidaá¹ƒ anupÄ• dÄ• cittassa vimokkhoti.

``ye \Ee I 199/ viruddhÄ• sallapanti, viniviá¹-á¹-hÄ• samussitÄ• .

anariyaguá¹‡amÄ• sajja, aÃ±Ã±oÃ±Ã±avivaresino ||

``dubbhÄ• sitaá¹ƒ \Ne I 229/ vikkhalitaá¹ƒ, sampamohaá¹ƒ {sasammohaá¹ƒ (Katthaci) } parÄ

aÃ±Ã±oÃ±Ã±assÄ• bhinandanti, tadariyo kathanÄ• care {tadariyo na kathaá¹ƒ vade (Kattha

``sace cassa kathÄ• kÄ• mo, kÄ• lamaÃ±Ã±Ä• ya paá¹‡á¸• ito.

dhammaá¹-á¹-hapaá¹-isaá¹ƒyuttÄ• , yÄ• ariyacaritÄ• {ariyaÃ±caritÄ• (Ce), ariyÄ• dikÄ• (k

``taá¹ƒ kathaá¹ƒ kathaye dhÄ«ro, aviruddho anussito.

anunnatena manasÄ• , apaá¸·Ä• so asÄ• haso ||

``anusÅ«yÄ• yamÄ• no so, sammadaÃ±Ã±Ä• ya bhÄ• sati.

subhÄ• sitaá¹ƒ anumodeyya, dubbhaá¹-á¹-he nÄ• pasÄ• daye {nÄ• vasÄ• daye (Ce Ee) } ||

``upÄ• rambhaá¹ƒ na sikkheyya, khalitaÃ±ca na gÄ• haye {na bhÄ• saye (Katthaci) }.

nÄ• bhihare \Se I 256/ nÄ• bhimadde, na vÄ• caá¹ƒ payutaá¹ƒ bhaá¹‡e ||

``aÃ±Ã±Ä• tatthaá¹ƒ pasÄ• datthaá¹ƒ, sataá¹ƒ ve hoti mantanÄ• .

evaá¹ƒ kho ariyÄ• mantenti, esÄ• ariyÄ• na mantanÄ• .

etadaÃ±Ã±Ä• ya medhÄ• vÄ«, na samusseyya mantayeâ€™â€™ ti || sattamaá¹ƒ.

8. aÃ±Ã±atitthiyasuttaá¹ƒ

<69> ``sace, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `tayome
katame tayo? rÄ• go, doso, moho \Be I 200/ --- ime kho, Ä• vuso, tayo dhammÄ• . imesaá¹ƒ
dhammÄ• naá¹ƒ ko viseso ko adhippayÄ• so {adhippÄ• yo (Ce) adhippÄ• yÄ• so (Se Ke Ee
adhippayÄ• so} kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™ nti? evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tes
paribbÄ• jakÄ• naá¹ƒ kinti byÄ• kareyyÄ• thÄ• â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ• no, bh
bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bhante, bhagavantaá¹ƒyev
bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, bhikk
sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sace \Ne I 230/, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `tay
katame tayo? rÄ• go, doso, moho --- ime kho, Ä• vuso, tayo dhammÄ• ; imesaá¹ƒ, Ä• vuso,
dhammÄ• naá¹ƒ ko viseso ko adhippayÄ• so kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™ nti? evaá¹ƒ puá¹-
tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- `rÄ• go k
dandhavirÄ• gÄ«, doso mahÄ• sÄ• vajjo khippavirÄ• gÄ«, moho mahÄ• sÄ• vajjo dandhavir

`` `ko panÄ• vuso, hetu ko paccayo yena anuppanno vÄ• rÄ• go uppajjati uppanno vÄ• rÄ
vepullÄ• ya saá¹ƒvattatÄ«â€™ ti? `subhanimittantissa vacanÄ«yaá¹ƒ. tassa subhanimittaá¹ƒ
anuppanno vÄ• rÄ• go uppajjati uppanno vÄ• rÄ• go bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒ
hetu ayaá¹ƒ paccayo yena anuppanno vÄ• rÄ• go uppajjati uppanno vÄ• rÄ• go bhiyyobhÄ
saá¹ƒvattatÄ«â€™â€™ â€™ ti.

`` `ko panÄ• vuso, hetu ko \Se I 257/ paccayo yena anuppanno vÄ• doso uppajjati uppann
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™ ti? `paá¹-ighanimittaá¹ƒ tissa vacanÄ«ya
paá¹-ighanimittaá¹ƒ ayoniso manasi karoto anuppanno vÄ• doso uppajjati uppanno vÄ• do
vepullÄ• ya saá¹ƒvattati. ayaá¹ƒ kho, Ä• vuso, hetu ayaá¹ƒ paccayo yena anuppanno vÄ• d
doso bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â€™ â€™ ti.

`` `ko panÄ• vuso, hetu ko paccayo yena anuppanno vÄ• moho uppajjati uppanno vÄ• mo
vepullÄ• ya saá¹ƒvattatÄ«â€™ ti? `ayoniso manasikÄ• ro tissa vacanÄ«yaá¹ƒ. tassa ayonis
vÄ• moho uppajjati uppanno vÄ• moho bhiyyobhÄ• vÄ• ya \Be I 201/ vepullÄ• ya saá¹ƒvat
hetu ayaá¹ƒ paccayo yena anuppanno vÄ• moho uppajjati uppanno vÄ• moho bhiyyobhÄ•
saá¹ƒvattatÄ«â€™â€™ â€™ ti.

`` `ko panÄ• vuso, hetu ko paccayo yena anuppanno ceva rÄ• go nuppajjati uppanno ca rÄ
`asubhanimittantissa vacanÄ«yaá¹ƒ. tassa asubhanimittaá¹ƒ yoniso manasi karoto anuppan
uppanno \Ee I 201/ ca rÄ• go pahÄ«yati. ayaá¹ƒ kho, Ä• vuso \Ne I 231/, hetu ayaá¹ƒ pacca
rÄ• go nuppajjati uppanno ca rÄ• go \Se I 258/ pahÄ«yatÄ«â€™â€™ â€™ ti.

`` `ko panÄ• vuso, hetu ko paccayo yena anuppanno ceva doso nuppajjati uppanno ca dos
`mettÄ• cetovimuttÄ« tissa vacanÄ«yaá¹ƒ. tassa mettaá¹ƒ cetovimuttiá¹ƒ yoniso manasi ka
doso nuppajjati uppanno ca doso pahÄ«yati. ayaá¹ƒ kho, Ä• vuso, hetu ayaá¹ƒ paccayo yen
nuppajjati uppanno ca doso pahÄ«yatÄ«â€™â€™ â€™ ti.

`` `ko panÄ• vuso, hetu ko paccayo yena anuppanno ceva moho nuppajjati uppanno ca mo
`yonisomanasikÄ• ro tissa vacanÄ«yaá¹ƒ. tassa yoniso manasi karoto anuppanno ceva moh
moho pahÄ«yati. ayaá¹ƒ kho, Ä• vuso, hetu ayaá¹ƒ paccayo yena anuppanno vÄ• moho nu
pahÄ«yatÄ«â€™â€™ â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. akusalamÅ«lasuttaá¹ƒ

<70> ``tÄ«á¹‡imÄ• ni \Be I 202/, bhikkhave, akusalamÅ«lÄ• ni. katamÄ• ni tÄ«á¹‡i? lobho a
akusalamÅ«laá¹ƒ, moho akusalamÅ«laá¹ƒ.

``yadapi, bhikkhave, lobho tadapi akusalamÅ«laá¹ƒ {akusalaá¹ƒ (Ce Se Ke Ee) }; yadapi lu
kÄ• yena vÄ• cÄ• ya manasÄ• tadapi akusalaá¹ƒ {akusalamÅ«laá¹ƒ (Katthaci) }; yadapi lu
pariyÄ• dinnacitto parassa asatÄ• dukkhaá¹ƒ uppÄ• dayati {upadahati (Ce Se Ke Ee) } vad
jÄ• niyÄ• vÄ• garahÄ• ya \Se I 259/ vÄ• pabbÄ• janÄ• ya vÄ• balavamhi balattho itipi tad
pana sabbatthapi evameva dissati}. itissame lobhajÄ• lobhanidÄ• nÄ• lobhasamudayÄ• lo
akusalÄ• dhammÄ• sambhavanti.

``yadapi, bhikkhave, doso tadapi akusalamÅ«laá¹ƒ; yadapi duá¹-á¹-ho abhisaá¹…kharoti kÄ
tadapi akusalaá¹ƒ; yadapi duá¹-á¹-ho dosena abhibhÅ«to pariyÄ• dinnacitto parassa asatÄ•
vadhena vÄ• bandhanena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• pabbÄ• janÄ• ya vÄ• bala
202/ itipi tadapi akusalaá¹ƒ. itissame dosajÄ• dosanidÄ• nÄ• dosasamudayÄ• dosapacca
dhammÄ• sambhavanti.

``yadapi, bhikkhave, moho tadapi akusalamÅ«laá¹ƒ; yadapi mÅ«á¸·ho abhisaá¹…kharoti kÄ
tadapi akusalaá¹ƒ; yadapi mÅ«á¸·ho mohena abhibhÅ«to pariyÄ• dinnacitto parassa asatÄ•
vadhena vÄ• bandhanena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• pabbÄ• janÄ• ya vÄ• bala
akusalaá¹ƒ. itissame mohajÄ• mohanidÄ• nÄ• mohasamudayÄ• mohapaccayÄ• aneke p

sambhavanti. evarÅ«po cÄ• yaá¹ƒ, bhikkhave, puggalo vuccati akÄ• lavÄ• dÄ«tipi, abhÅ«ta
anatthavÄ• dÄ«tipi, adhammavÄ• dÄ«tipi, avinayavÄ• dÄ«tipi.

``kasmÄ• \Be I 203/ cÄ• yaá¹ƒ, bhikkhave, evarÅ«po puggalo vuccati akÄ• lavÄ• dÄ«tipi, a
anatthavÄ• dÄ«tipi, adhammavÄ• dÄ«tipi, avinayavÄ• dÄ«tipi? tathÄ• hÄ• yaá¹ƒ, bhikkhave
dukkhaá¹ƒ uppÄ• dayati vadhena vÄ• bandhanena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• pa
balattho itipi. bhÅ«tena kho pana vuccamÄ• no avajÄ• nÄ• ti, no paá¹-ijÄ• nÄ• ti; abhÅ«tena
na Ä• tappaá¹ƒ karoti, tassa nibbeá¹-hanÄ• ya itipetaá¹ƒ atacchaá¹ƒ itipetaá¹ƒ abhÅ«tanti. ta
puggalo vuccati akÄ• lavÄ• dÄ«tipi, abhÅ«tavÄ• dÄ«tipi, anatthavÄ• dÄ«tipi, adhammavÄ•

``evarÅ«po, bhikkhave, puggalo lobhajehi pÄ• pakehi akusalehi dhammehi abhibhÅ«to pari
ceva dhamme dukkhaá¹ƒ viharati, savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ. kÄ•
maraá¹‡Ä• duggati pÄ• á¹-ikaá¹…khÄ• .

``dosajehi ... pe ... mohajehi pÄ• pakehi akusalehi dhammehi abhibhÅ«to pariyÄ• dinnacitto
dhamme dukkhaá¹ƒ viharati, savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ. kÄ• yass
duggati pÄ• á¹-ikaá¹…khÄ• . seyyathÄ• pi, bhikkhave, sÄ• lo vÄ• dhavo vÄ• phandano vÄ
uddhasto pariyonaddho anayaá¹ƒ Ä• pajjati, byasanaá¹ƒ Ä• pajjati, anayabyasanaá¹ƒ Ä• pa
bhikkhave, evarÅ«po puggalo lobhajehi pÄ• pakehi akusalehi dhammehi \Ne I 233/ \Ee I 20
pariyÄ• dinnacitto diá¹-á¹-he ceva dhamme dukkhaá¹ƒ viharati, savighÄ• taá¹ƒ saupÄ• yÄ• s
kÄ• yassa ca bhedÄ• paraá¹ƒ maraá¹‡Ä• duggati pÄ• á¹-ikaá¹…khÄ• .

``dosajehi ... pe ... mohajehi pÄ• pakehi akusalehi dhammehi abhibhÅ«to pariyÄ• dinnacitto
dhamme dukkhaá¹ƒ viharati savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ. kÄ• yassa
duggati pÄ• á¹-ikaá¹…khÄ• . imÄ• ni kho, bhikkhave, tÄ«á¹‡i akusalamÅ«lÄ• nÄ«ti.

``tÄ«á¹‡imÄ• ni, bhikkhave, kusalamÅ«lÄ• ni. katamÄ• ni tÄ«á¹‡i? alobho kusalamÅ«laá¹ƒ,
amoho kusalamÅ«laá¹ƒ.

``yadapi \Be I 204/, bhikkhave, alobho tadapi kusalamÅ«laá¹ƒ {kusalaá¹ƒ (Ce Se Ke Ee) }; y
abhisaá¹…kharoti kÄ• yena vÄ• cÄ• ya manasÄ• \Se I 261/ tadapi kusalaá¹ƒ {kusalamÅ«la
aluddho lobhena anabhibhÅ«to apariyÄ• dinnacitto na parassa asatÄ• dukkhaá¹ƒ uppÄ• da
vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• pabbÄ• janÄ• ya vÄ• balavamhi balattho itipi tadapi ku
alobhanidÄ• nÄ• alobhasamudayÄ• alobhapaccayÄ• aneke kusalÄ• dhammÄ• sambhav

``yadapi, bhikkhave, adoso tadapi kusalamÅ«laá¹ƒ; yadapi aduá¹-á¹-ho abhisaá¹…kharoti k
manasÄ• tadapi kusalaá¹ƒ; yadapi aduá¹-á¹-ho dosena anabhibhÅ«to apariyÄ• dinnacitto n
dukkhaá¹ƒ uppÄ• dayati vadhena vÄ• bandhanena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• pa

balattho itipi tadapi kusalaá¹ƒ. itissame adosajÄ• adosanidÄ• nÄ• adosasamudayÄ• ados
dhammÄ• sambhavanti.

``yadapi, bhikkhave, amoho tadapi kusalamÅ«laá¹ƒ; yadapi amÅ«á¸·ho abhisaá¹…kharoti k
tadapi kusalaá¹ƒ; yadapi amÅ«á¸·ho mohena anabhibhÅ«to apariyÄ• dinnacitto na parassa
uppÄ• dayati vadhena vÄ• bandhanena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• pabbÄ• janÄ•
tadapi kusalaá¹ƒ. itissame amohajÄ• amohanidÄ• nÄ• \Ee I 204/ amohasamudayÄ• amoh
dhammÄ• sambhavanti. evarÅ«po cÄ• yaá¹ƒ \Ne I 234/, bhikkhave, puggalo vuccati kÄ• lav
bhÅ«tavÄ• dÄ«tipi, atthavÄ• dÄ«tipi, dhammavÄ• dÄ«tipi, vinayavÄ• dÄ«tipi.

``kasmÄ• cÄ• yaá¹ƒ, bhikkhave, evarÅ«po puggalo vuccati kÄ• lavÄ• dÄ«tipi, bhÅ«tavÄ• d
dhammavÄ• dÄ«tipi, vinayavÄ• dÄ«tipi? tathÄ• hÄ• yaá¹ƒ, bhikkhave, puggalo na parassa a
vadhena vÄ• bandhanena vÄ• jÄ• niyÄ• \Se I 262/ vÄ• garahÄ• ya vÄ• pabbÄ• janÄ• ya
bhÅ«tena kho pana vuccamÄ• no paá¹-ijÄ• nÄ• ti no avajÄ• nÄ• ti; abhÅ«tena vuccamÄ• no
nibbeá¹-hanÄ• ya --- `itipetaá¹ƒ atacchaá¹ƒ, itipetaá¹ƒ abhÅ«taâ€™ nti \Be I 205/. tasmÄ• e
vuccati kÄ• lavÄ• dÄ«tipi, atthavÄ• dÄ«tipi, dhammavÄ• dÄ«tipi, vinayavÄ• dÄ«tipi.

``evarÅ«passa, bhikkhave, puggalassa lobhajÄ• pÄ• pakÄ• akusalÄ• dhammÄ• pahÄ«n
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . diá¹-á¹-heva dh
avighÄ• taá¹ƒ anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ. diá¹-á¹-heva dhamme parinibbÄ• yati.

``dosajÄ• ... pe ... parinibbÄ• yati. mohajÄ• ... pe ... parinibbÄ• yati. seyyathÄ• pi bhikkhav
dhavo vÄ• phandano vÄ• tÄ«hi mÄ• luvÄ• latÄ• hi uddhasto pariyonaddho. atha puriso Ä•
kuddÄ• la-piá¹-akaá¹ƒ {kuddÄ• lapiá¹-akaá¹ƒ (Ce Se Ke Ee) } Ä• dÄ• ya. so taá¹ƒ mÄ• luvÄ
mÅ«le chetvÄ• palikhaá¹‡eyya, palikhaá¹‡itvÄ• mÅ«lÄ• ni uddhareyya, antamaso usÄ«ran
{usÄ«ranÄ• á¸·amattÄ• nipi (Ce Se Ke Ee) }. so taá¹ƒ mÄ• luvÄ• lataá¹ƒ khaá¹‡á¸• Ä• khaá
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chetvÄ• phÄ• leyya, phÄ• letvÄ• sakalikaá¹ƒ sakalikaá¹ƒ ka
sakalikaá¹ƒ karitvÄ• vÄ• tÄ• tape visoseyya, vÄ• tÄ• tape visosetvÄ• agginÄ• á¸• aheyya,
\Ee I 205/ kareyya, masiá¹ƒ karitvÄ• mahÄ• vÄ• te vÄ• ophuá¹‡eyya nadiyÄ• vÄ• sÄ«gha
{evamassu (Ce), evassu (Katthaci) } tÄ• , bhikkhave, mÄ• luvÄ• latÄ• ucchinnamÅ«lÄ• tÄ•
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . evamevaá¹ƒ kho, bhikkhave, evarÅ
pÄ• pakÄ• akusalÄ• dhammÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ
anuppÄ• dadhammÄ• . diá¹-á¹-heva dhamme sukhaá¹ƒ viharati avighÄ• taá¹ƒ anupÄ• yÄ• s
diá¹-á¹-heva dhamme parinibbÄ• yati.

``dosajÄ• \Ne I 235/ ... pe ... mohajÄ• pÄ• pakÄ• akusalÄ• dhammÄ• pahÄ«nÄ• ucchin
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . diá¹-á¹-heva dhamme sukhaá¹ƒ vih
anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ. diá¹-á¹-heva dhamme parinibbÄ• yati. imÄ• ni kho, bhik

kusalamÅ«lÄ• nÄ«â€™â€™ ti. navamaá¹ƒ.

10. uposathasuttaá¹ƒ

<71> evaá¹ƒ \Be I 206/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ vihara
migÄ• ramÄ• tupÄ• sÄ• de. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• tadahuposathe yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
migÄ• ramÄ• taraá¹ƒ bhagavÄ• etadavoca --- ``handa kuto nu tvaá¹ƒ, visÄ• khe, Ä• gaccha
``uposathÄ• haá¹ƒ, bhante, ajja upavasÄ• mÄ«â€™â€™ ti.

``tayo khome, visÄ• khe, uposathÄ• . katame tayo? gopÄ• lakuposatho, nigaá¹‡á¹-huposat
kathaÃ±ca, visÄ• khe, gopÄ• lakuposatho hoti? seyyathÄ• pi, visÄ• khe, gopÄ• lako sÄ• ya
gÄ• vo niyyÄ• tetvÄ• iti paá¹-isaÃ±cikkhati --- `ajja kho gÄ• vo amukasmiÃ±ca amukasmiÃ±
amukasmiÃ±ca amukasmiÃ±ca padese pÄ• nÄ«yÄ• ni piviá¹ƒsu; sve dÄ• ni gÄ• vo amukas
carissanti, amukasmiÃ±ca amukasmiÃ±ca padese pÄ• nÄ«yÄ• ni pivissantÄ«â€™ ti; evame
visÄ• khe, idhekacco uposathiko iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khvajja idaÃ±cidaÃ±ca kh
khÄ• diá¹ƒ, idaÃ±cidaÃ±ca bhojanÄ«yaá¹ƒ bhuÃ±jiá¹ƒ \Ee I 206/; sve dÄ• nÄ• haá¹ƒ idaÃ±c
khÄ• dissÄ• mi, idaá¹ƒ cidaÃ±ca bhojanÄ«yaá¹ƒ bhuÃ±jissÄ• mÄ«â€™ ti. so tena abhijjhÄ•
divasaá¹ƒ atinÄ• meti. evaá¹ƒ kho visÄ• khe, gopÄ• lakuposatho hoti. evaá¹ƒ upavuttho kho
gopÄ• lakuposatho na mahapphalo hoti na mahÄ• nisaá¹ƒso na mahÄ• jutiko na mahÄ• vip

``kathaÃ±ca, visÄ• khe, nigaá¹‡á¹-huposatho hoti? atthi, visÄ• khe, nigaá¹‡á¹-hÄ• nÄ• ma
sÄ• vakaá¹ƒ evaá¹ƒ samÄ• dapenti --- `ehi tvaá¹ƒ, ambho purisa, ye puratthimÄ• ya disÄ• y
yojanasataá¹ƒ tesu daá¹‡á¸• aá¹ƒ nikkhipÄ• hi; ye pacchimÄ• ya disÄ• ya pÄ• á¹‡Ä• paraá
tesu daá¹‡á¸• aá¹ƒ nikkhipÄ• hi; ye uttarÄ• ya disÄ• ya pÄ• á¹‡Ä• paraá¹ƒ yojanasataá¹ƒ te
nikkhipÄ• hi; ye dakkhiá¹‡Ä• ya disÄ• ya pÄ• á¹‡Ä• paraá¹ƒ yojanasataá¹ƒ tesu daá¹‡á¸• a
ekaccÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ anuddayÄ• ya anukampÄ• ya samÄ• dapenti, ekaccÄ• naá
nÄ• nukampÄ• ya samÄ• dapenti. te tadahuposathe sÄ• vakaá¹ƒ evaá¹ƒ samÄ• dapenti ---
sabbacelÄ• ni \Be I 207/ {sabbaverÄ• ni (Katthaci) } nikkhipitvÄ• evaá¹ƒ vadehi --- nÄ• haá
kiÃ±canatasmiá¹ƒ {kiÃ±canatasmi (?) kiriyÄ• padametaá¹ƒ yathÄ• kiÃ±canatatthÄ«ti}, na c
kiÃ±canatatthÄ«â€™ ti. jÄ• nanti kho panassa mÄ• tÄ• pitaro --- `ayaá¹ƒ amhÄ• kaá¹ƒ putto
`ime mayhaá¹ƒ mÄ• tÄ• pitaroâ€™ ti. jÄ• nÄ• ti kho panassa puttadÄ• ro \Se I 265/ --- `ayaá
ti; sopi jÄ• nÄ• ti --- `ayaá¹ƒ mayhaá¹ƒ puttadÄ• roâ€™ ti. jÄ• nanti kho panassa dÄ• sakam
`ayaá¹ƒ amhÄ• kaá¹ƒ ayyoâ€™ ti; sopi jÄ• nÄ• ti --- `ime mayhaá¹ƒ dÄ• sakammakaraporis
samaye sacce samÄ• dapetabbÄ• musÄ• vÄ• de tasmiá¹ƒ samaye samÄ• dapenti. idaá¹ƒ
so tassÄ• rattiyÄ• accayena bhoge adinnaá¹ƒyeva paribhuÃ±jati. idaá¹ƒ tassa adinnÄ• dÄ•
kho, visÄ• khe, nigaá¹‡á¹-huposatho hoti. evaá¹ƒ upavuttho kho, visÄ• khe, nigaá¹‡á¹-hupos
hoti na mahÄ• nisaá¹ƒso na mahÄ• jutiko na mahÄ• vipphÄ• ro.

``kathaÃ±ca, visÄ• khe, ariyuposatho hoti? upakkiliá¹-á¹-hassa \Ee I 207/, visÄ• khe, cittass
pariyodapanÄ• hoti. kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyo
(?) } hoti? idha, visÄ• khe, ariyasÄ• vako tathÄ• gataá¹ƒ anussarati --- `itipi so bhagavÄ• a
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• â€™ ti. tassa tathÄ• gataá¹ƒ anussarato cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ
upakkilesÄ• te pahÄ«yanti, seyyathÄ• pi, visÄ• khe, upakkiliá¹-á¹-hassa sÄ«sassa upakkam

``kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa sÄ«sassa upakkamena pariyodapanÄ• hoti? k
mattikaÃ±ca paá¹-icca udakaÃ±ca paá¹-icca purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-icca,
upakkiliá¹-á¹-hassa sÄ«sassa upakkamena pariyodapanÄ• hoti. evamevaá¹ƒ kho \Se I 266/
upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca \Ne I 237/, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ•
ariyasÄ• vako tathÄ• gataá¹ƒ anussarati --- `itipi so \Be I 208/ bhagavÄ• arahaá¹ƒ sammÄ•
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• â€™ ti. tassa tathÄ• gataá¹ƒ anussarato cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajja
upakkilesÄ• te pahÄ«yanti. ayaá¹ƒ vuccati, visÄ• khe --- `ariyasÄ• vako brahmuposathaá¹ƒ
saddhiá¹ƒ saá¹ƒvasati, brahmaÃ±cassa {brahmaÃ±ca (Katthaci) } Ä• rabbha cittaá¹ƒ pasÄ«
uppajjati, ye cittassa upakkilesÄ• te pahÄ«yantiâ€™. evaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-h
267/ upakkamena pariyodapanÄ• hoti.

``upakkiliá¹-á¹-hassa, visÄ• khe, cittassa upakkamena pariyodapanÄ• hoti. kathaÃ±ca, vis
upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idha, visÄ• khe, ariyasÄ• va
--- `svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko pa
viÃ±Ã±Å«hÄ«â€™ ti. tassa dhammaá¹ƒ anussarato cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajj
upakkilesÄ• te \Ee I 208/ pahÄ«yanti, seyyathÄ• pi, visÄ• khe, upakkiliá¹-á¹-hassa kÄ• yass
pariyodapanÄ• hoti.

``kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa kÄ• yassa upakkamena pariyodapanÄ• hoti? s
cuá¹‡á¹‡aÃ±ca paá¹-icca, udakaÃ±ca paá¹-icca, purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-i
visÄ• khe, upakkiliá¹-á¹-hassa kÄ• yassa upakkamena pariyodapanÄ• hoti. evamevaá¹ƒ kh
upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idh
ariyasÄ• vako dhammaá¹ƒ anussarati --- `svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-h
opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. tassa dhammaá¹ƒ anussarato citta
uppajjati, ye cittassa upakkilesÄ• te pahÄ«yanti. ayaá¹ƒ vuccati, visÄ• khe, `ariyasÄ• vako

upavasati, dhammena saddhiá¹ƒ saá¹ƒvasati, dhammaÃ±cassa Ä• rabbha cittaá¹ƒ pasÄ«da
ye cittassa upakkilesÄ• te pahÄ«yantiâ€™. evaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-hassa citta
pariyodapanÄ• hoti.

``upakkiliá¹-á¹-hassa \Ne I 238/ \Be I 209/, visÄ• khe, cittassa upakkamena pariyodapanÄ•
visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idha, visÄ• khe, a
anussarati --- `suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato s
Ã±Ä• yappaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ
cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• esa bhagavato sÄ• vakasaá¹…gho Ä• hu
dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. tassa
cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajjati, ye cittassa upakkilesÄ• te pahÄ«yanti, seyyathÄ
upakkiliá¹-á¹-hassa vatthassa upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa vatthassa upakkamena pariyodapanÄ• hoti? u
{Å«saÃ±ca (Se Ke aá¹-á¹-hakathÄ• yampi pÄ• á¹-hantaraá¹ƒ, SN b III 89 khemakasuttapÄ•
usumaÃ±ca (Ce) } paá¹-icca, khÄ• raÃ±ca paá¹-icca, gomayaÃ±ca \Se I 268/ paá¹-icca, uda
purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-icca. evaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-hassa v
pariyodapanÄ• hoti. evamevaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena

``kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idh
ariyasÄ• vako saá¹…ghaá¹ƒ anussarati --- `suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. tassa saá¹…ghaá¹ƒ anussarato cittaá¹ƒ pasÄ«dati, pÄ
cittassa upakkilesÄ• te pahÄ«yanti. ayaá¹ƒ vuccati, visÄ• khe, `ariyasÄ• vako saá¹…ghupo
saá¹…ghena saddhiá¹ƒ saá¹ƒvasati, saá¹…ghaÃ±cassa Ä• rabbha cittaá¹ƒ pasÄ«dati, pÄ•
cittassa upakkilesÄ• te pahÄ«yantiâ€™. evaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-hassa cittassa
pariyodapanÄ• hoti.

``upakkiliá¹-á¹-hassa, visÄ• khe, cittassa upakkamena pariyodapanÄ• hoti. kathaÃ±ca, visÄ
upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idha, visÄ• khe, ariyasÄ• va
anussarati akhaá¹‡á¸• Ä• ni \Be I 210/ acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni bhujissÄ•
aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni. tassa sÄ«laá¹ƒ anussarato cittaá¹ƒ pas
uppajjati, ye cittassa upakkilesÄ• te pahÄ«yanti, seyyathÄ• pi, visÄ• khe, upakkiliá¹-á¹-hass
upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca \Ne I 239/, visÄ• khe, upakkiliá¹-á¹-hassa Ä• dÄ• sassa upakkamena pariyoda
paá¹-icca \Se I 269/, chÄ• rikaÃ±ca paá¹-icca, vÄ• laá¹‡á¸• upakaÃ±ca paá¹-icca, purisassa
vÄ• yÄ• maá¹ƒ paá¹-icca. evaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-hassa Ä• dÄ• sassa upakkam
evamevaá¹ƒ kho, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idha
ariyasÄ• vako attano sÄ«lÄ• ni anussarati akhaá¹‡á¸• Ä• ni ... pe ... samÄ• dhisaá¹ƒvattanik
anussarato cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajjati, ye cittassa upakkilesÄ• te pahÄ«yan
visÄ• khe, `ariyasÄ• vako sÄ«luposathaá¹ƒ upavasati, sÄ«lena saddhiá¹ƒ saá¹ƒvasati, sÄ«la
cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajjati, ye cittassa upakkilesÄ• te pahÄ«yantiâ€™. evaá
upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti.

``upakkiliá¹-á¹-hassa, visÄ• khe, cittassa upakkamena pariyodapanÄ• hoti. kathaÃ±ca, visÄ
upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti? idha visÄ• khe, ariyasÄ• vak
`santi devÄ• cÄ• tumahÄ• rÄ• jikÄ• {cÄ• tummahÄ• rÄ• jikÄ• (Ce Se Ke Ee) }, santi devÄ
yÄ• mÄ• , santi devÄ• tusitÄ• , santi devÄ• nimmÄ• naratino, santi devÄ• paranimmitavas
brahmakÄ• yikÄ• , santi devÄ• tatuttari {tatuttariá¹ƒ (Ce Ee) }. yathÄ• rÅ«pÄ• ya saddhÄ• y
devatÄ• ito cutÄ• tatthupapannÄ• {tatthuppannÄ• (Ce Ee) }, mayhampi tathÄ• rÅ«pÄ• sa
yathÄ• rÅ«pena sÄ«lena samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tatthupapannÄ• , mayha
I 270/ saá¹ƒvijjati. yathÄ• rÅ«pena sutena samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tatthupa
tathÄ• rÅ«paá¹ƒ sutaá¹ƒ saá¹ƒvijjati. yathÄ• rÅ«pena cÄ• gena samannÄ• gatÄ• tÄ• devat
mayhampi tathÄ• rÅ«po cÄ• go saá¹ƒvijjati. yathÄ• rÅ«pÄ• ya paÃ±Ã±Ä• ya \Be I 211/ sama
cutÄ• tatthupapannÄ• , mayhampi tathÄ• rÅ«pÄ• paÃ±Ã±Ä• saá¹ƒvijjatÄ«â€™ ti. tassa at
devatÄ• naá¹ƒ saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarato cit
uppajjati, ye cittassa upakkilesÄ• te pahÄ«yanti, seyyathÄ• pi, visÄ• khe, upakkiliá¹-á¹-hass
upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca \Ne I 240/, visÄ• khe, upakkiliá¹-á¹-hassa jÄ• tarÅ«passa upakkamena pariyod
paá¹-icca, loá¹‡aÃ±ca paá¹-icca, gerukaÃ±ca paá¹-icca, nÄ• á¸·ikasaá¹‡á¸• Ä• saÃ±ca {nÄ•
saá¹‡á¸• Ä• saÃ±ca (Ee Katthaci) } paá¹-icca, purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-icc
upakkiliá¹-á¹-hassa jÄ• tarÅ«passa upakkamena pariyodapanÄ• hoti. evamevaá¹ƒ kho, visÄ
cittassa upakkamena pariyodapanÄ• hoti.

``kathaÃ±ca \Ee I 211/, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ•
ariyasÄ• vako devatÄ• anussarati --- `santi devÄ• cÄ• tumahÄ• rÄ• jikÄ• , santi devÄ• tÄ•
santi devÄ• tatuttari. yathÄ• rÅ«pÄ• ya saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ
tathÄ• rÅ«pÄ• saddhÄ• saá¹ƒvijjati. yathÄ• rÅ«pena sÄ«lena ... pe ... sutena ... pe ... cÄ• g
paÃ±Ã±Ä• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• \Se I 271/ tatthupapannÄ• , mayhan
saá¹ƒvijjatÄ«â€™ ti. tassa attano ca tÄ• saÃ±ca devatÄ• naá¹ƒ saddhaÃ±ca sÄ«laÃ±ca sut
paÃ±Ã±aÃ±ca anussarato cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajjati, ye cittassa upakkilesÄ
ayaá¹ƒ vuccati, visÄ• khe, `ariyasÄ• vako devatuposathaá¹ƒ upavasati, devatÄ• hi saddhiá¹
Ä• rabbha cittaá¹ƒ pasÄ«dati, pÄ• mojjaá¹ƒ uppajjati, ye cittassa upakkilesÄ• te pahÄ«yant

visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyodapanÄ• hoti.

``sa kho so, visÄ• khe, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yÄ• vajÄ«vaá¹ƒ arahanto pÄ
pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• nihitadaá¹‡á¸• Ä• nihitasatthÄ• lajjÄ« dayÄ• p
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharanti; ahampajja imaÃ±ca rattiá¹ƒ imaÃ±ca divas
pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« \Be I 212/ viharÄ• mi. iminÄ• pi {iminÄ• pahaá¹ƒ (Ce
arahataá¹ƒ anukaromi, uposatho ca me upavuttho bhavissati.

``yÄ• vajÄ«vaá¹ƒ arahanto adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-iviratÄ• di
dinnapÄ• á¹-ikaá¹…khÄ«, athenena sucibhÅ«tena attanÄ• viharanti; ahampajja imaÃ±ca ra
adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato dinnÄ• dÄ• yÄ« dinnapÄ• á¹-ika
attanÄ• \Ne I 241/ viharÄ• mi. iminÄ• pi aá¹…gena arahataá¹ƒ anukaromi, uposatho ca me

``yÄ• vajÄ«vaá¹ƒ arahanto abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« Ä• rÄ• cÄ• rÄ« {an
methunÄ• gÄ• madhammÄ• ; ahampajja \Se I 272/ imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ ab
brahmacÄ• rÄ« Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ• . iminÄ• pi aá¹…gena ar
upavuttho bhavissati.

``yÄ• vajÄ«vaá¹ƒ \Ee I 212/ arahanto musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivir
thetÄ• paccayikÄ• avisaá¹ƒvÄ• dakÄ• lokassa; ahampajja imaÃ±ca rattiá¹ƒ imaÃ±ca divas
musÄ• vÄ• dÄ• paá¹-ivirato saccavÄ• dÄ« saccasandho theto paccayiko avisaá¹ƒvÄ• dako
arahataá¹ƒ anukaromi, uposatho ca me upavuttho bhavissati.

``yÄ• vajÄ«vaá¹ƒ arahanto surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ pahÄ• ya surÄ• m
paá¹-iviratÄ• ; ahampajja imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ surÄ• merayamajjapamÄ• da
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato. iminÄ• pi aá¹…gena arahataá¹ƒ ar
upavuttho bhavissati.

``yÄ• vajÄ«vaá¹ƒ arahanto ekabhattikÄ• rattÅ«paratÄ• viratÄ• vikÄ• labhojanÄ• ; ahampa
imaÃ±ca divasaá¹ƒ ekabhattiko rattÅ«parato virato vikÄ• labhojanÄ• . iminÄ• pi aá¹…gena a
uposatho ca me upavuttho bhavissati.

``yÄ• vajÄ«vaá¹ƒ arahanto
naccagÄ«tavÄ• ditavisÅ«kadassanamÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibh
ahampajja imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ
naccagÄ«tavÄ• ditavisÅ«kadassanamÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibh
\Be I 213/. iminÄ• pi aá¹…gena arahataá¹ƒ anukaromi, uposatho ca me upavuttho bhavissat

``yÄ• vajÄ«vaá¹ƒ arahanto uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ•
nÄ«caseyyaá¹ƒ \Se I 273/ \Ne I 242/ kappenti maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• ; ahan
imaÃ±ca divasaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ• sayanÄ
maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . iminÄ• pi aá¹…gena arahataá¹ƒ anukaromi, uposa
bhavissatÄ«â€™â€™ ti.

``evaá¹ƒ kho, visÄ• khe, ariyuposatho hoti. evaá¹ƒ upavuttho kho, visÄ• khe, ariyuposatho
mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• roâ€™â€™.

``kÄ«vamahapphalo hoti kÄ«vamahÄ• nisaá¹ƒso kÄ«vamahÄ• jutiko kÄ«vamahÄ• vipphÄ•
visÄ• khe, yo imesaá¹ƒ soá¸·asannaá¹ƒ mahÄ• janapadÄ• naá¹ƒ pahÅ«tarattaratanÄ• naá¹
(Katthaci Ce Se Ke Ee) á¹-Ä«kÄ• yaá¹ƒ dassitapÄ• á¸·iyeva. AN c 8.42} issariyÄ• dhipaccaá
I 213/, seyyathidaá¹ƒ --- aá¹…gÄ• naá¹ƒ, magadhÄ• naá¹ƒ, kÄ• sÄ«naá¹ƒ, kosalÄ• naá¹ƒ, v
cetÄ«naá¹ƒ, vaá¹…gÄ• naá¹ƒ, kurÅ«naá¹ƒ, paÃ±cÄ• lÄ• naá¹ƒ, macchÄ• naá¹ƒ {maccÄ• na
sÅ«rasenÄ• naá¹ƒ, assakÄ• naá¹ƒ, avantÄ«naá¹ƒ, gandhÄ• rÄ• naá¹ƒ, kambojÄ• naá¹ƒ, aá
uposathassa etaá¹ƒ {ekaá¹ƒ (Katthaci) } kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ. taá¹ƒ kissa hetu? ka
visÄ• khe, mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yaâ€™â€™.

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni paÃ±Ã±Ä• sa vassÄ• ni, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ
{rattidivo (Katthaci) }. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• s
saá¹ƒvaccharena dibbÄ• ni paÃ±ca vassasatÄ• ni cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹
kho panetaá¹ƒ, visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasam
uposathaá¹ƒ upavasitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• na
sahabyataá¹ƒ upapajjeyya. idaá¹ƒ kho panetaá¹ƒ, visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `ka
rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yaâ€™â€™ â€™.

``yaá¹ƒ \Be I 214/, visÄ• khe, mÄ• nusakaá¹ƒ vassasataá¹ƒ, tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• na
tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. te
vassasahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-hÄ• naá¹ƒ kh
yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ up
paraá¹ƒ maraá¹‡Ä• \Ne I 243/ tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya
visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukh
â€™.

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni dve vassasatÄ• ni, yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ eso ek
tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccha
vassasahassÄ• ni yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-hÄ• naá¹ƒ kho pa

idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasitv
maraá¹‡Ä• yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. idaá¹ƒ kho panetaá¹ƒ,
214/ bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• ya

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni cattÄ• ri vassasatÄ• ni, tusitÄ• naá¹ƒ devÄ• naá¹ƒ eso
rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá
cattÄ• ri vassasahassÄ• ni tusitÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-hÄ• naá¹ƒ
visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tusitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjey
visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukh
â€™.

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni aá¹-á¹-ha vassasatÄ• ni, nimmÄ• naratÄ«naá¹ƒ devÄ•
tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. te
aá¹-á¹-ha vassasahassÄ• ni nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-h
visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ \
kho panetaá¹ƒ, visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹
upanidhÄ• yaâ€™â€™ â€™.

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni soá¸·asa vassasatÄ• ni, paranimmitavasavattÄ«naá¹ƒ
rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒva
saá¹ƒvaccharena dibbÄ• ni soá¸·asa vassasahassÄ• ni paranimmitavasavattÄ«naá¹ƒ devÄ•
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ•
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ \Ne I 244/ uposathaá¹ƒ upavasitvÄ• kÄ• yassa bhedÄ•
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. idaá¹ƒ kho panetaá¹
bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yÄ• â€

``pÄ• á¹‡aá¹ƒ \Se II 276/ na haÃ±Ã±e {na hÄ• ne (Ce Ee), na hane (Katthaci) } na cadinnam

musÄ• na bhÄ• se na ca majjapo siyÄ• .

abrahmacariyÄ• \Ee I 215/ virameyya methunÄ• ,

rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

``mÄ• laá¹ƒ na dhÄ• re na ca gandhamÄ• care,

maÃ±ce chamÄ• yaá¹ƒ va sayetha santhate.

etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ,

buddhena dukkhantagunÄ• pakÄ• sitaá¹ƒ ||

``cando ca sÅ«riyo ca ubho sudassanÄ• ,

obhÄ• sayaá¹ƒ anupariyanti yÄ• vatÄ• .

tamonudÄ• te pana antalikkhagÄ• ,

nabhe pabhÄ• santi disÄ• virocanÄ• ||

``etasmiá¹ƒ yaá¹ƒ vijjati antare dhanaá¹ƒ,

muttÄ• maá¹‡i veá¸·uriyaÃ±ca bhaddakaá¹ƒ.

siá¹…gÄ« suvaá¹‡á¹‡aá¹ƒ atha vÄ• pi kaÃ±canaá¹ƒ,

yaá¹ƒ jÄ• tarÅ«paá¹ƒ haá¹-akanti vuccati ||

``aá¹-á¹-haá¹…gupetassa \Be I 216/ uposathassa,

kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

candappabhÄ• tÄ• ragaá¹‡Ä• ca sabbe ||

``tasmÄ• \Ne I 245/ hi nÄ• rÄ« ca naro ca sÄ«lavÄ• ,

aá¹-á¹-haá¹…gupetaá¹ƒ \Se II 277/ upavassuposathaá¹ƒ.

puÃ±Ã±Ä• ni katvÄ• na sukhudrayÄ• ni,

aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti || dasamaá¹ƒ.

mahÄ• vaggo sattamo.

tassuddÄ• naá¹ƒ ---

titthabhayaÃ±ca venÄ• go, sarabho kesamuttiyÄ• .

sÄ• á¸·ho cÄ• pi kathÄ• vatthu, titthiyamÅ«luposathoti ||

(8) 3. Ä• nandavaggo

1. channasuttaá¹ƒ

<72> ekaá¹ƒ \Ne I 246/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapia
atha kho channo paribbÄ• jako yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kam
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho channo paribbÄ• jako Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``tumhepi, Ä•
pahÄ• naá¹ƒ paÃ±Ã±Ä• petha, dosassa pahÄ• naá¹ƒ paÃ±Ã±Ä• petha, mohassa pahÄ• naá
Ä• vuso, rÄ• gassa pahÄ• naá¹ƒ paÃ±Ã±Ä• pema, dosassa pahÄ• naá¹ƒ \Ee I 216/ paÃ±Ã±
paÃ±Ã±apemÄ• â€™â€™ ti.

``kiá¹ƒ pana tumhe, Ä• vuso, rÄ• ge Ä• dÄ«navaá¹ƒ disvÄ• rÄ• gassa pahÄ• naá¹ƒ paÃ±Ã
Ä• dÄ«navaá¹ƒ disvÄ• dosassa pahÄ• naá¹ƒ paÃ±Ã±Ä• petha, kiá¹ƒ mohe Ä• dÄ«navaá¹ƒ
278/ paÃ±Ã±Ä• pethÄ• â€™â€™ ti?

``ratto \Be I 217/ kho, Ä• vuso, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• y
parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkhaá¹ƒ d
paá¹-isaá¹ƒvedeti; rÄ• ge pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ
ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒved
rÄ• gena abhibhÅ«to pariyÄ• dinnacitto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá
duccaritaá¹ƒ carati; rÄ• ge pahÄ«ne neva kÄ• yena duccaritaá¹ƒ carati, na vÄ• cÄ• ya ducc
manasÄ• duccaritaá¹ƒ carati. ratto kho, Ä• vuso, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto at
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, paratthampi yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ubhayat
nappajÄ• nÄ• ti; rÄ• ge pahÄ«ne attatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, paratthampi ya
ubhayatthampi \Ne I 247/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. rÄ• go kho, Ä• vuso, andhakaraá¹
aÃ±Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• nirodhiko vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattaniko.

``duá¹-á¹-ho kho, Ä• vuso, dosena ... pe ... mÅ«á¸·ho kho, Ä• vuso, mohena abhibhÅ«to pa
attabyÄ• bÄ• dhÄ• yapi ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi c
domanassaá¹ƒ paá¹-isaá¹ƒvedeti; mohe pahÄ«ne nevattabyÄ• bÄ• dhÄ• yapi ceteti, na para
ubhayabyÄ• bÄ• dhÄ• yapi ceteti, na cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒved

mohena abhibhÅ«to pariyÄ• dinnacitto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹
manasÄ• duccaritaá¹ƒ carati; mohe pahÄ«ne neva kÄ• yena duccaritaá¹ƒ carati, na vÄ• cÄ
na manasÄ• duccaritaá¹ƒ carati. mÅ«á¸·ho kho, Ä• vuso, mohena abhibhÅ«to pariyÄ• dinn
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, paratthampi yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ubhayat
nappajÄ• nÄ• ti; mohe pahÄ«ne \Ee I 217/ attatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, parat
pajÄ• nÄ• ti, ubhayatthampi yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. moho kho, Ä• vuso, andhakara
aÃ±Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• nirodhiko vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattaniko. i
rÄ• ge Ä• dÄ«navaá¹ƒ disvÄ• rÄ• gassa pahÄ• naá¹ƒ \Be I 218/ paÃ±Ã±Ä• pema. idaá¹ƒ d
pahÄ• naá¹ƒ paÃ±Ã±Ä• pema. idaá¹ƒ mohe Ä• dÄ«navaá¹ƒ disvÄ• mohassa pahÄ• naá¹ƒ

``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ
``atthÄ• vuso, maggo atthi paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• yÄ
panÄ• vuso, maggo katamÄ• paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ•
aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.
maggo ayaá¹ƒ paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• yÄ• â€™â€™ t
bhaddikÄ• paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• ya. alaÃ±ca panÄ
appamÄ• dÄ• yÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. Ä• jÄ«vakasuttaá¹ƒ

<73> ekaá¹ƒ \Se I 280/ \Ne I 248/ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambiyaá¹ƒ viharati
aÃ±Ã±ataro Ä• jÄ«vakasÄ• vako gahapati yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upa
Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so Ä• jÄ«vak
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca ---

``kesaá¹ƒ no, bhante Ä• nanda, dhammo svÄ• kkhÄ• to? ke loke suppaá¹-ipannÄ• ? ke lok
{sugatÄ• ti (Ce Se Ke Ee) }? ``tena hi, gahapati, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ
naá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, ye rÄ• gassa pahÄ• nÄ• ya dhan
pahÄ• nÄ• ya dhammaá¹ƒ desenti, mohassa pahÄ• nÄ• ya dhammaá¹ƒ desenti, tesaá¹ƒ dh
kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``ye \Ee I 218/, bhante, rÄ• gassa pahÄ• nÄ• ya d
pahÄ• nÄ• ya dhammaá¹ƒ desenti, mohassa pahÄ• nÄ• ya dhammaá¹ƒ desenti, tesaá¹ƒ dh
ettha hotÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, ye rÄ• gassa pahÄ• nÄ• ya paá¹-ipannÄ• , dosassa pah
mohassa pahÄ• nÄ• ya paá¹-ipannÄ• , te loke suppaá¹-ipannÄ• \Be I 219/ no vÄ• ? kathaá
ti? ``ye, bhante, rÄ• gassa pahÄ• nÄ• ya paá¹-ipannÄ• , dosassa pahÄ• nÄ• ya paá¹-ipann
paá¹-ipannÄ• , te loke suppaá¹-ipannÄ• . evaá¹ƒ me ettha hotÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, yesaá¹ƒ rÄ• go pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthu
Ä• yatiá¹ƒ anuppÄ• dadhammo, yesaá¹ƒ doso pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato a
anuppÄ• dadhammo, yesaá¹ƒ moho pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• v
anuppÄ• dadhammo, te loke sukatÄ• no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``y
pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhan
... yesaá¹ƒ moho pahÄ«no \Se I 281/ ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato
te loke sukatÄ• . evaá¹ƒ me ettha hotÄ«â€™â€™ ti.

``iti \Ne I 249/ kho, gahapati, tayÄ• vetaá¹ƒ {tayÄ• cetaá¹ƒ (Ce Ee Katthaci) } byÄ• kataá¹ƒ
rÄ• gassa pahÄ• nÄ• ya dhammaá¹ƒ desenti, dosassa pahÄ• nÄ• ya dhammaá¹ƒ desenti, m
desenti, tesaá¹ƒ dhammo svÄ• kkhÄ• toâ€™ ti. tayÄ• vetaá¹ƒ byÄ• kataá¹ƒ --- `ye, bhante,
paá¹-ipannÄ• , dosassa pahÄ• nÄ• ya paá¹-ipannÄ• , mohassa pahÄ• nÄ• ya paá¹-ipannÄ•
tayÄ• vetaá¹ƒ byÄ• kataá¹ƒ --- `yesaá¹ƒ, bhante, rÄ• go pahÄ«no ucchinnamÅ«lo tÄ• lÄ• va
Ä• yatiá¹ƒ anuppÄ• dadhammo, yesaá¹ƒ doso pahÄ«no ... pe ... yesaá¹ƒ moho pahÄ«no uc
anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo, te loke sukatÄ• â€™â€™ â€™ ti.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! na ceva nÄ• ma sadhammukkaá¹ƒsanÄ• bha
paradhammÄ• pasÄ• danÄ• {na paradhammÄ• pasÄ• danÄ• (Ce Ee), na paradhammava
{Ä• yatane ca (MN II 236) } dhammadesanÄ• , attho ca vutto, attÄ• ca anupanÄ«to. tumhe,
pahÄ• nÄ• ya dhammaá¹ƒ desetha, dosassa ... pe ... mohassa pahanÄ• ya dhammaá¹ƒ \Ee
bhante Ä• nanda, dhammo svÄ• kkhÄ• to. tumhe, bhante Ä• nanda, rÄ• gassa pahÄ• nÄ• y
dosassa ... pe ... mohassa \Se I 282/ pahÄ• nÄ• ya paá¹-ipannÄ• . tumhe, bhante, loke supp
tumhÄ• kaá¹ƒ, bhante Ä• nanda, rÄ• go pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ
anuppÄ• dadhammo, tumhÄ• kaá¹ƒ doso pahÄ«no ... pe ... tumhÄ• kaá¹ƒ moho pahÄ«no u
anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo. tumhe loke sukatÄ• .

``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• uk
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
--- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ ayyena Ä• nandena anekapari
esÄ• haá¹ƒ, bhante Ä• nanda, taá¹ƒ bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca
upÄ• sakaá¹ƒ maá¹ƒ ayyo Ä• nando dhÄ• retu, ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gata

3. mahÄ• nÄ• masakkasuttaá¹ƒ

<74> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmi
kho pana samayena bhagavÄ• gilÄ• nÄ• vuá¹-á¹-hito {gilÄ• navuá¹-á¹-hito (saddanÄ«ti) } h
gelaÃ±Ã±Ä• . atha \Ne I 250/ kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bha

``dÄ«gharattÄ• haá¹ƒ, bhante, bhagavatÄ• evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi ---
no asamÄ• hitassÄ• â€™ ti. samÄ• dhi nu kho, bhante, pubbe, pacchÄ• Ã±Ä• á¹‡aá¹ƒ; udÄ
pacchÄ• samÄ• dhÄ«â€™â€™ ti? atha kho Ä• yasmato Ä• nandassa etadahosi --- ``bhaga
aciravuá¹-á¹-hito gelaÃ±Ã±Ä• \Se I 283/. ayaÃ±ca mahÄ• nÄ• mo sakko bhagavantaá¹ƒ ati
pucchati. yaá¹ƒnÅ«nÄ• haá¹ƒ mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ ekamantaá¹ƒ apanetvÄ• dhamm

atha kho Ä• yasmÄ• Ä• nando mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• ekan
sakkaá¹ƒ etadavoca --- ``sekhampi kho, mahÄ• nÄ• ma, sÄ«laá¹ƒ vuttaá¹ƒ bhagavatÄ• , as
bhagavatÄ• ; sekhopi samÄ• dhi vutto bhagavatÄ• \Ee I 220/, asekhopi samÄ• dhi vutto bh
paÃ±Ã±Ä• vuttÄ• bhagavatÄ• , asekhÄ• pi paÃ±Ã±Ä• vuttÄ• bhagavatÄ• . katamaÃ±ca,
sÄ«laá¹ƒ? idha, mahÄ• nÄ• ma, bhikkhu sÄ«lavÄ• hoti pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vi
sikkhati sikkhÄ• padesu. idaá¹ƒ vuccati, mahÄ• nÄ• ma, sekhaá¹ƒ sÄ«laá¹ƒâ€™â€™.

``katamo ca, mahÄ• nÄ• ma, sekho samÄ• dhi? idha, mahÄ• nÄ• ma, bhikkhu vivicceva kÄ
jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, mahÄ• nÄ• ma, sekho samÄ• dhi.

``katamÄ• ca, mahÄ• nÄ• ma, sekhÄ• paÃ±Ã±Ä• ? idha, mahÄ• nÄ• ma, bhikkhu idaá¹ƒ
pajÄ• nÄ• ti ... pe ... \Ne I 251/ ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yathÄ• bhÅ«
vuccati, mahÄ• nÄ• ma, sekhÄ• paÃ±Ã±Ä• .

``sa kho so, mahÄ• nÄ• ma, ariyasÄ• vako evaá¹ƒ sÄ«lasampanno evaá¹ƒ samÄ• dhisamp
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati. evaá¹ƒ kho, mahÄ• nÄ• ma, sekhampi sÄ«laá¹ƒ vuttaá¹
sÄ«laá¹ƒ vuttaá¹ƒ bhagavatÄ• ; sekhopi samÄ• dhi vutto bhagavatÄ• , asekhopi samÄ• dhi
paÃ±Ã±Ä• vuttÄ• bhagavatÄ• , asekhÄ• pi paÃ±Ã±Ä• vuttÄ• bhagavatÄ• â€™â€™ ti. tat

4. nigaá¹‡á¹-hasuttaá¹ƒ

<75> ekaá¹ƒ \Se I 284/ samayaá¹ƒ Ä• yasmÄ• Ä• nando vesÄ• liyaá¹ƒ viharati mahÄ• van
atha kho abhayo ca licchavi paá¹‡á¸• itakumÄ• rako ca licchavi yenÄ• yasmÄ• Ä• nando te
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ
abhayo licchavi Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``nigaá¹‡á¹-ho, bhante, nÄ• á¹-
Ee) } sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• ti
ca suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hita
purÄ• á¹‡Ä• naá¹ƒ kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vaá¹ƒ paÃ±Ã±apeti navÄ• naá¹ƒ
setughÄ• taá¹ƒ \Ee I 221/. iti kammakkhayÄ• dukkhakkhayo, dukkhakkhayÄ• vedanÄ• kkh
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissati --- evametissÄ• sandiá¹-á¹-hikÄ• ya nijjarÄ• ya \Be I 2
samatikkamo hoti. idha, bhante, bhagavÄ• kimÄ• hÄ• â€™â€™ ti?

``tisso kho imÄ• , abhaya, nijjarÄ• visuddhiyo tena bhagavatÄ• jÄ• natÄ• passatÄ• araha
sammadakkhÄ• tÄ• sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukl
atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya. katamÄ• tiss
sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu. so navaÃ±ca kammaá¹ƒ na l
kammaá¹ƒ phussa phussa byantÄ«karoti. sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ•
veditabbÄ• viÃ±Ã±Å«hÄ«ti.

``sa \Ne I 252/ kho so, abhaya, bhikkhu evaá¹ƒ sÄ«lasampanno vivicceva kÄ• mehi vivicca
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ
viharati sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• Ä•
satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pah
pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se I 285/ viharati. so navaÃ±ca kammaá¹ƒ na karoti, p
phussa phussa byantÄ«karoti. sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ• opaneyyik
veditabbÄ• viÃ±Ã±Å«hÄ«ti.

``sa kho so, abhaya, bhikkhu evaá¹ƒ samÄ• dhisampanno {evaá¹ƒ sÄ«lasampanno evaá¹ƒ
} Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dh
sacchikatvÄ• upasampajja viharati. so navaÃ±ca kammaá¹ƒ na karoti, purÄ• á¹‡aÃ±ca kam
byantÄ«karoti. sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ• opaneyyikÄ• paccattaá¹ƒ
viÃ±Ã±Å«hÄ«ti. imÄ• kho, abhaya, tisso nijjarÄ• visuddhiyo tena bhagavatÄ• jÄ• natÄ• p
sammÄ• sambuddhena sammadakkhÄ• tÄ• sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹
dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sac

evaá¹ƒ vutte paá¹‡á¸• itakumÄ• rako licchavi abhayaá¹ƒ licchaviá¹ƒ etadavoca --- ``kiá¹ƒ pa
abhaya, Ä• yasmato Ä• nandassa subhÄ• sitaá¹ƒ subhÄ• sitato nÄ• bbhanumodasÄ«â€™â
paá¹‡á¸• itakumÄ• raka, Ä• yasmato Ä• nandassa subhÄ• sitaá¹ƒ subhÄ• sitato \Ee I 222/ n
muddhÄ• pi tassa vipateyya yo Ä• yasmato Ä• nandassa subhÄ• sitaá¹ƒ subhÄ• sitato nÄ•
catutthaá¹ƒ.

5. nivesakasuttaá¹ƒ

<76> atha \Be I 223/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaa
abhivÄ• detvÄ• \Ne I 253/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmanta
etadavoca ---

``ye, Ä• nanda, anukampeyyÄ• tha ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ mittÄ• vÄ• amaccÄ
sÄ• lohitÄ• vÄ• te vo, Ä• nanda, tÄ«su á¹-hÄ• nesu samÄ• dapetabbÄ• {samÄ• dÄ• petab
patiá¹-á¹-hÄ• petabbÄ• . katamesu tÄ«su? buddhe aveccappasÄ• de samÄ• dapetabbÄ• n
patiá¹-á¹-hÄ• petabbÄ• --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡á
anuttaro purisadammasÄ• rathi; satthÄ• devamanussÄ• naá¹ƒ, buddho bhagavÄ• â€™ ti, d
samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• --- `svÄ• kkhÄ• to bhagavatÄ• d
ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti, saá¹…ghe aveccappasÄ
nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• --- `suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho u
sÄ• vakasaá¹…gho Ã±Ä• yappaá¹-ipanno bhagavato sÄ• vakasaá¹…gho sÄ• mÄ«cippaá¹-i
yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• esa bhagavato sÄ• vakasaá¹…
dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ â€™

``siyÄ• , Ä• nanda, catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ --- pathavÄ«dhÄ• t
tejodhÄ• tuyÄ• vÄ• yodhÄ• tuyÄ• , na tveva buddhe aveccappasÄ• dena samannÄ• gatass
aÃ±Ã±athattaá¹ƒ tatridaá¹ƒ aÃ±Ã±athattaá¹ƒ. so vatÄ• nanda, buddhe aveccappasÄ• dena
nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapajjissatÄ«ti netaá¹ƒ á¹-hÄ•

``siyÄ• \Ee I 223/, Ä• nanda, catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ --- patha
tejodhÄ• tuyÄ• vÄ• yodhÄ• tuyÄ• , na tveva dhamme ... pe ... na tveva saá¹…ghe aveccap
samannÄ• gatassa ariyasÄ• vakassa siyÄ• aÃ±Ã±athattaá¹ƒ tatridaá¹ƒ aÃ±Ã±athattaá¹ƒ. s
aveccappasÄ• dena samannÄ• gato \Be I 224/ ariyasÄ• vako nirayaá¹ƒ vÄ• tiracchÄ• nayo
upapajjissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``ye, Ä• nanda, anukampeyyÄ• tha ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ mittÄ• vÄ• amaccÄ
sÄ• lohitÄ• vÄ• te vo, Ä• nanda, imesu tÄ«su á¹-hÄ• nesu samÄ• dapetabbÄ• nivesetabb
ti. paÃ±camaá¹ƒ.

6. paá¹-hamabhavasuttaá¹ƒ

<77> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, bhavo hotÄ«â€™â€™ ti?

``kÄ• madhÄ• tuvepakkaÃ±ca, Ä• nanda, kammaá¹ƒ nÄ• bhavissa, api nu kho kÄ• mabhav
hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, Ä• nanda, kammaá¹ƒ khettaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«ja
{sineho (Ce Se Ke Ee) }. avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• n
viÃ±Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-hitaá¹ƒ evaá¹ƒ Ä• yatiá¹ƒ {Ä• yati (Ce) } punabbhavÄ• bhinibbat

kho Ä• nanda bhavo hotÄ«ti) (Katthaci) dutiyasutte pana idaá¹ƒ pÄ• á¹-hanÄ• nattaá¹ƒ natth

``rÅ«padhÄ• tuvepakkaÃ±ca, Ä• nanda, kammaá¹ƒ nÄ• bhavissa, api nu kho rÅ«pabhavo p
hetaá¹ƒ, bhanteâ€™â€™. ``iti kho Ä• nanda, kammaá¹ƒ khettaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«ja
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ majjhimÄ• ya dhÄ•
patiá¹-á¹-hitaá¹ƒ evaá¹ƒ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hoti. ( ) { (evaá¹ƒ kho Ä• nanda
(Katthaci) dutiyasutte pana idaá¹ƒ pÄ• á¹-hanÄ• nattaá¹ƒ natthi}

``arÅ«padhÄ• tuvepakkaÃ±ca, Ä• nanda, kammaá¹ƒ nÄ• bhavissa, api \Se I 288/ nu kho ar
paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no \Ee I 224/ hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, Ä• nanda
viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«jaá¹ƒ, taá¹‡hÄ• sneho. avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá
paá¹‡Ä«tÄ• ya dhÄ• tuyÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-hitaá¹ƒ evaá¹ƒ Ä• yatiá¹ƒ punabbha
kho, Ä• nanda, bhavo hotÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyabhavasuttaá¹ƒ

<78> atha \Ne I 255/ \Be I 225/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…ka
Ä• nando bhagavantaá¹ƒ etadavoca --- ``bhavo, bhavoti, bhante, vuccati. kittÄ• vatÄ• nu kh
hotÄ«â€™â€™ ti?

``kÄ• madhÄ• tuvepakkaÃ±ca, Ä• nanda, kammaá¹ƒ nÄ• bhavissa, api nu kho kÄ• mabhav
hetaá¹ƒ bhanteâ€™â€™. ``iti kho, Ä• nanda, kammaá¹ƒ khettaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«ja
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ hÄ«nÄ• ya dhÄ• tuy
patthanÄ• patiá¹-á¹-hitÄ• evaá¹ƒ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hotiâ€™â€™.

``rÅ«padhÄ• tuvepakkaÃ±ca, Ä• nanda, kammaá¹ƒ nÄ• bhavissa, api nu kho rÅ«pabhavo p
hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, Ä• nanda, kammaá¹ƒ khettaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«ja
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ majjhimÄ• ya dhÄ•
patthanÄ• patiá¹-á¹-hitÄ• evaá¹ƒ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hotiâ€™â€™.

``arÅ«padhÄ• tuvepakkaÃ±ca, Ä• nanda, kammaá¹ƒ nÄ• bhavissa, api nu kho arÅ«pabhav
``no hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, Ä• nanda, kammaá¹ƒ \Se I 289/ khettaá¹ƒ, viÃ±Ã±Ä
taá¹‡hÄ• sneho. avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ pa
patiá¹-á¹-hitÄ• patthanÄ• patiá¹-á¹-hitÄ• evaá¹ƒ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hoti. e
bhavo hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. sÄ«labbatasuttaá¹ƒ

<79> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ee I 225/ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ
``sabbaá¹ƒ nu kho, Ä• nanda, sÄ«labbataá¹ƒ jÄ«vitaá¹ƒ brahmacariyaá¹ƒ upaá¹-á¹-hÄ• nasÄ
``na khvettha, bhante, ekaá¹ƒsenÄ• â€™â€™ ti. ``tena hÄ• nanda, vibhajassÅ«â€™â€™ ti.

``yaÃ±hissa \Ne I 256/ {yathÄ• rÅ«paá¹ƒ hissa (?) sevitabbÄ• sevitabbasuttÄ• nurÅ«paá¹ƒ
jÄ«vitaá¹ƒ brahmacariyaá¹ƒ upaá¹-á¹-hÄ• nasÄ• raá¹ƒ sevato akusalÄ• dhammÄ• abhivaá
parihÄ• yanti, evarÅ«paá¹ƒ sÄ«labbataá¹ƒ jÄ«vitaá¹ƒ \Be I 226/ brahmacariyaá¹ƒ upaá¹-á¹-h
aphalaá¹ƒ. yaÃ±ca khvÄ• ssa {yaÃ±hissa (Katthaci), yathÄ• rÅ«paÃ±ca khvÄ• ssa (?) }, bh
jÄ«vitaá¹ƒ brahmacariyaá¹ƒ upaá¹-á¹-hÄ• nasÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ•
abhivaá¸• á¸• hanti, evarÅ«paá¹ƒ sÄ«labbataá¹ƒ jÄ«vitaá¹ƒ brahmacariyaá¹ƒ upaá¹-á¹-hÄ• n
nti. idamavoca Ä• yasmÄ• Ä• nando; samanuÃ±Ã±o satthÄ• ahosi.

atha kho Ä• yasmÄ• Ä• nando ``samanuÃ±Ã±o me satthÄ• â€™â€™ ti, uá¹-á¹-hÄ• yÄ• sa
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• acirapakkante Ä• yasmante Ä• na
``sekho, bhikkhave, Ä• nando; na ca panassa sulabharÅ«po samasamo paÃ±Ã±Ä• yÄ• â€™

9. gandhajÄ• tasuttaá¹ƒ

<80> atha \Se I 290/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha

``tÄ«á¹‡imÄ• ni, bhante, gandhajÄ• tÄ• ni, yesaá¹ƒ anuvÄ• taá¹ƒyeva gandho gacchati, no
tÄ«á¹‡i? mÅ«lagandho, sÄ• ragandho, pupphagandho --- imÄ• ni kho, bhante, tÄ«á¹‡i gand
anuvÄ• taá¹ƒyeva gandho gacchati, no paá¹-ivÄ• taá¹ƒ. atthi nu kho, bhante, kiÃ±ci gandha
anuvÄ• tampi gandho gacchati, paá¹-ivÄ• tampi gandho gacchati, anuvÄ• tapaá¹-ivÄ• tampi

``atthÄ• nanda, kiÃ±ci gandhajÄ• taá¹ƒ {atthÄ• nanda gandhajÄ• taá¹ƒ (Ce Se Ke Ee) } yas
gacchati \Ee I 226/, paá¹-ivÄ• tampi gandho gacchati, anuvÄ• tapaá¹-ivÄ• tampi gandho gac
``katamaÃ±ca pana, bhante, gandhajÄ• taá¹ƒ yassa anuvÄ• tampi gandho gacchati, paá¹-iv
anuvÄ• tapaá¹-ivÄ• tampi gandho gacchatÄ«â€™â€™ ti?

``idhÄ• nanda \Ne I 257/, yasmiá¹ƒ gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• puriso vÄ• buddh
dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti, pÄ• á¹‡Ä• tipÄ• tÄ
adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ•
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti \Be I 227/, sÄ«lavÄ• hoti kalyÄ
vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i voss

dÄ• nasaá¹ƒvibhÄ• garato.

``tassa disÄ• su samaá¹‡abrÄ• hmaá¹‡Ä• vaá¹‡á¹‡aá¹ƒ bhÄ• santi --- `amukasmiá¹ƒ {asu
nÄ• ma gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• puriso vÄ• buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti,
saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti, pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato h
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, sÄ«lavÄ• hoti kalyÄ• á¹‡adha
cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ
â€™ ti.

``devatÄ• pissa {devatÄ• pissa amanussÄ• (Ce Ee), devatÄ• pissa amanussÄ• pi (Katthac
manussÄ• pissa (?) } vaá¹‡á¹‡aá¹ƒ bhÄ• santi --- `amukasmiá¹ƒ nÄ• ma gÄ• me vÄ• nigan
buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• pa
hoti kalyÄ• á¹‡adhammo, vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ
vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garatoâ€™ ti. idaá¹ƒ kho taá¹ƒ, Ä• nanda, ga
anuvÄ• tampi gandho gacchati, paá¹-ivÄ• tampi gandho gacchati, anuvÄ• tapaá¹-ivÄ• tampi

``na pupphagandho paá¹-ivÄ• tameti,

na candanaá¹ƒ tagaramallikÄ• {taggaramallikÄ• (Ee) } vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti,

sabbÄ• disÄ• sappuriso pavÄ• yatÄ«â€™â€™ ti || navamaá¹ƒ.

10. cÅ«á¸·anikÄ• suttaá¹ƒ

<81> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
\Ne I 258/ ekamantaá¹ƒ nisÄ«di \Ee I 227/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando
--- ``sammukhÄ• metaá¹ƒ, bhante, bhagavato \Be I 228/ sutaá¹ƒ sammukhÄ• paá¹-iggahita
Ä• nanda, sikhissa abhibhÅ« nÄ• ma sÄ• vako brahmaloke á¹-hito sahassilokadhÄ• tuá¹ƒ {s
SN a I 185 vitthÄ• ro} sarena viÃ±Ã±Ä• pesÄ«â€™ ti. bhagavÄ• pana, bhante, arahaá¹ƒ sa
pahoti sarena \Se I 292/ viÃ±Ã±Ä• petuâ€™â€™ nti? ``sÄ• vako so, Ä• nanda, appameyyÄ

dutiyampi kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``sammukhÄ• metaá¹ƒ,
sammukhÄ• paá¹-iggahitaá¹ƒ --- `bhagavato, Ä• nanda, sikhissa abhibhÅ« nÄ• ma sÄ• vak

sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pesÄ«â€™ ti. bhagavÄ• pana, bhante, arahaá¹ƒ s
pahoti sarena viÃ±Ã±Ä• petuâ€™â€™ nti? ``sÄ• vako so, Ä• nanda, appameyyÄ• tathÄ• g

tatiyampi kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``sammukhÄ• metaá¹ƒ, b
sammukhÄ• paá¹-iggahitaá¹ƒ --- `bhagavato, Ä• nanda, sikhissa abhibhÅ« nÄ• ma sÄ• vak
sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pesÄ«â€™ ti. bhagavÄ• pana, bhante, arahaá¹ƒ s
pahoti sarena viÃ±Ã±Ä• petuâ€™â€™ nti? ``sutÄ• te, Ä• nanda, sahassÄ« cÅ«á¸·anikÄ• l
``etassa, bhagavÄ• , kÄ• lo; etassa, sugata, kÄ• lo! yaá¹ƒ bhagavÄ• bhÄ• seyya. bhagavat
dhÄ• ressantÄ«â€™â€™ ti. ``tenahÄ• nanda, suá¹‡Ä• hi sÄ• dhukaá¹ƒ manasi karohi, bhÄ
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paccassosi. bhagavÄ• etadavoca

``yÄ• vatÄ• , Ä• nanda, candimasÅ«riyÄ• {candimasuriyÄ• (Ce Se Ke Ee) } pariharanti, di
tÄ• va sahassadhÄ• loko. tasmiá¹ƒ sahassadhÄ• loke sahassaá¹ƒ {tasmiá¹ƒ sahassaá¹ƒ (
sahassaá¹ƒ sÅ«riyÄ• naá¹ƒ, sahassaá¹ƒ sinerupabbatarÄ• jÄ• naá¹ƒ, sahassaá¹ƒ jambudÄ
aparagoyÄ• nÄ• naá¹ƒ, sahassaá¹ƒ uttarakurÅ«naá¹ƒ, sahassaá¹ƒ pubbavidehÄ• naá¹ƒ, ca
mahÄ• samuddasahassÄ• ni, cattÄ• ri mahÄ• rÄ• jasahassÄ• ni, sahassaá¹ƒ cÄ• tumahÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ \Se I 293/, sahassaá¹ƒ yÄ• mÄ• naá¹ƒ \Ee I 228/, sahassaá¹ƒ tusitÄ• n
nimmÄ• naratÄ«naá¹ƒ, sahassaá¹ƒ paranimmitavasavattÄ«naá¹ƒ, sahassaá¹ƒ brahmalokÄ
vuccatÄ• nanda, sahassÄ« cÅ«á¸·anikÄ• lokadhÄ• tu.

``yÄ• vatÄ• nanda \Ne I 259/ \Be I 229/, sahassÄ« cÅ«á¸·anikÄ• lokadhÄ• tu tÄ• va sahas
vuccatÄ• nanda, dvisahassÄ« majjhimikÄ• lokadhÄ• tu.

``yÄ• vatÄ• nanda, dvisahassÄ« majjhimikÄ• lokadhÄ• tu tÄ• va sahassadhÄ• loko. ayaá¹
mahÄ• sahassÄ« lokadhÄ• tu.

``Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ {tisah
lokadhÄ• tuá¹ƒ (Se Ke), tisahassÄ«mahÄ• sahassÄ«lokadhÄ• tuá¹ƒ (Ee) } sarena viÃ±Ã±Ä
Ä• kaá¹…kheyyÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, bhagavÄ• tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ sarena
pana Ä• kaá¹…kheyyÄ• â€™â€™ ti? ``idhÄ• nanda, tathÄ• gato tisahassimahÄ• sahassilok
yadÄ• te sattÄ• taá¹ƒ Ä• lokaá¹ƒ saÃ±jÄ• neyyuá¹ƒ, atha tathÄ• gato ghosaá¹ƒ kareyya sa
kho, Ä• nanda, tathÄ• gato tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• peyya,
Ä• kaá¹…kheyyÄ• â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• Ä• nando (Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ) { (bhagavantaá¹ƒ) (Ce), (
aá¹-á¹-hakathÄ• ya sameti} etadavoca --- ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa

evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voâ€™â€™ ti. evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ«
etadavoca --- ``kiá¹ƒ tuyhettha, Ä• vuso Ä• nanda, yadi te satthÄ• evaá¹ƒmahiddhiko evaá¹
ti? evaá¹ƒ vutte bhagavÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``mÄ• hevaá¹ƒ, udÄ•
sace, udÄ• yi, Ä• nando avÄ«tarÄ• go kÄ• laá¹ƒ kareyya, tena cittappasÄ• dena sattakkhatt
kÄ• reyya, sattakkhattuá¹ƒ \Se I 294/ imasmiá¹ƒyeva jambudÄ«pe mahÄ• rajjaá¹ƒ kÄ• reyya
diá¹-á¹-heva dhamme parinibbÄ• yissatÄ«â€™â€™ ti. dasamaá¹ƒ.

Ä• nandavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

channo Ä• jÄ«vako sakko, nigaá¹‡á¹-ho ca nivesako.

duve bhavÄ• sÄ«labbataá¹ƒ, gandhajÄ• taÃ±ca cÅ«á¸·anÄ«ti ||

(9) 4. samaá¹‡avaggo

1. samaá¹‡asuttaá¹ƒ

<82> ``tÄ«á¹‡imÄ• ni \Ne I 260/ \Ee I 229/ \Be I 230/, bhikkhave, samaá¹‡assa samaá¹‡iyÄ
samaá¹‡akaraá¹‡Ä«yÄ• ni. katamÄ• ni tÄ«á¹‡i? adhisÄ«lasikkhÄ• samÄ• dÄ• naá¹ƒ, adhici
adhipaÃ±Ã±Ä• sikkhÄ• samÄ• dÄ• naá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i samaá¹‡assa
samaá¹‡akaraá¹‡Ä«yÄ• ni.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `tibbo no chando bhavissati adhisÄ«las
tibbo no chando bhavissati adhicittasikkhÄ• samÄ• dÄ• ne, tibbo no chando bhavissati
adhipaÃ±Ã±Ä• sikkhÄ• samÄ• dÄ• neâ€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

2. gadrabhasuttaá¹ƒ

<83> ``seyyathÄ• pi, bhikkhave, gadrabho gogaá¹‡aá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandho
dammo, ahampi dammoâ€™ ti {ahampi go amhÄ• ahampi go amhÄ• ti (Ce), ahampi amhÄ
ahampi go ahampi goti (?) }. tassa na tÄ• diso vaá¹‡á¹‡o hoti seyyathÄ• pi gunnaá¹ƒ, na tÄ
seyyathÄ• pi gunnaá¹ƒ, na tÄ• disaá¹ƒ padaá¹ƒ hoti seyyathÄ• pi gunnaá¹ƒ. so gogaá¹‡aá¹
piá¹-á¹-hito anubandho hoti --- `ahampi dammo, ahampi dammoâ€™â€™ â€™ ti.

``evamevaá¹ƒ \Se I 295/ kho, bhikkhave, idhekacco bhikkhu bhikkhusaá¹…ghaá¹ƒ piá¹-á¹-h
anubandho hoti --- `ahampi bhikkhu, ahampi bhikkhÅ«â€™ ti. tassa na tÄ• diso chando hoti

adhisÄ«lasikkhÄ• samÄ• dÄ• ne seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ, na tÄ• diso ch
adhicittasikkhÄ• samÄ• dÄ• ne seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ, na tÄ• diso char
adhipaÃ±Ã±Ä• sikkhÄ• samÄ• dÄ• ne seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ. so bhikkh
piá¹-á¹-hito anubandho hoti --- `ahampi bhikkhu, ahampi bhikkhÅ«â€™â€™ â€™ ti.

``tasmÄ• tiha \Ne I 261/ \Be I 231/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `tibbo no chando b
adhisÄ«lasikkhÄ• samÄ• dÄ• ne, tibbo no chando bhavissati adhicittasikkhÄ• samÄ• dÄ• n
adhipaÃ±Ã±Ä• sikkhÄ• samÄ• dÄ• neâ€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

3. khettasuttaá¹ƒ

<84> ``tÄ«á¹‡imÄ• ni, bhikkhave, kassakassa gahapatissa pubbe karaá¹‡Ä«yÄ• ni. katamÄ
bhikkhave, kassako gahapati paá¹-ikacceva {paá¹-igacceva (Ce Ee) } khettaá¹ƒ sukaá¹-á¹-ha
sumatikataá¹ƒ {sumattikataá¹ƒ (Katthaci), ettha matisaddo kaá¹-á¹-hakhettassa samÄ«karaá
dÄ• rubhaá¹‡á¸• e vattatÄ«ti sakkataabhidhÄ• nesu Ä• gataá¹ƒ. taá¹ƒ ``matiyÄ• suá¹-á¹-hu
aá¹-á¹-hakathÄ• ya sameti}. paá¹-ikacceva khettaá¹ƒ sukaá¹-á¹-haá¹ƒ karitvÄ• sumatikataá
patiá¹-á¹-hÄ• peti. kÄ• lena bÄ«jÄ• ni patiá¹-á¹-hÄ• petvÄ• samayena udakaá¹ƒ abhinetipi a
230/ kho, bhikkhave, tÄ«á¹‡i kassakassa gahapatissa pubbe karaá¹‡Ä«yÄ• ni.

``evamevaá¹ƒ kho, bhikkhave, tÄ«á¹‡imÄ• ni bhikkhussa pubbe karaá¹‡Ä«yÄ• ni. katamÄ•
adhisÄ«lasikkhÄ• samÄ• dÄ• naá¹ƒ, adhicittasikkhÄ• samÄ• dÄ• naá¹ƒ, adhipaÃ±Ã±Ä• sikk
bhikkhave, tÄ«á¹‡i bhikkhussa pubbe karaá¹‡Ä«yÄ• ni.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `tibbo no chando bhavissati adhisÄ«las
tibbo \Se I 296/ no chando bhavissati adhicittasikkhÄ• samÄ• dÄ• ne, tibbo no chando bhav
adhipaÃ±Ã±Ä• sikkhÄ• samÄ• dÄ• neâ€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

4. vajjiputtasuttaá¹ƒ

<85> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ•
vajjiputtako bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹
nisÄ«di. ekamantaá¹ƒ nisinno kho so vajjiputtako bhikkhu bhagavantaá¹ƒ etadavoca --- ``sÄ
bhante, diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ {diyaá¸• á¸• haá¹ƒ sikkhÄ• padasataá¹ƒ (Ce) } a
Ä• gacchati. nÄ• haá¹ƒ \Ne I 262/ \Be I 232/, bhante, ettha sakkomi sikkhituâ€™â€™ nti. ``s
tvaá¹ƒ, bhikkhu, tÄ«su sikkhÄ• su sikkhituá¹ƒ --- adhisÄ«lasikkhÄ• ya, adhicittasikkhÄ• ya
adhipaÃ±Ã±Ä• sikkhÄ• yÄ• â€™â€™ ti? ``sakkomahaá¹ƒ, bhante, tÄ«su sikkhÄ• su sikkhitu
adhicittasikkhÄ• ya, adhipaÃ±Ã±Ä• sikkhÄ• yÄ• â€™â€™ ti. ``tasmÄ• tiha tvaá¹ƒ, bhikkhu,
--- adhisÄ«lasikkhÄ• ya, adhicittasikkhÄ• ya, adhipaÃ±Ã±Ä• sikkhÄ• yaâ€™â€™.

``yato kho tvaá¹ƒ, bhikkhu, adhisÄ«lampi sikkhissasi, adhicittampi sikkhissasi, adhipaÃ±Ã±a
tassa tuyhaá¹ƒ bhikkhu adhisÄ«lampi sikkhato adhicittampi sikkhato adhipaÃ±Ã±ampi sikkh
doso pahÄ«yissati, moho pahÄ«yissati. so tvaá¹ƒ rÄ• gassa pahÄ• nÄ• dosassa pahÄ• nÄ
akusalaá¹ƒ na taá¹ƒ karissasi, yaá¹ƒ pÄ• paá¹ƒ na taá¹ƒ sevissasÄ«â€™â€™ ti.

atha kho so bhikkhu aparena samayena adhisÄ«lampi sikkhi, adhicittampi sikkhi, adhipaÃ±
adhisÄ«lampi \Ee I 231/ sikkhato adhicittampi sikkhato adhipaÃ±Ã±ampi \Se I 297/ sikkhato
pahÄ«yi, moho pahÄ«yi. so rÄ• gassa pahÄ• nÄ• dosassa pahÄ• nÄ• mohassa pahÄ• nÄ
yaá¹ƒ pÄ• paá¹ƒ taá¹ƒ na sevÄ«ti. catutthaá¹ƒ.

5. sekkhasuttaá¹ƒ

<86> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca ---

`` `sekho, sekhoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, sekho hotÄ«â€™â€™
bhikkhu, tasmÄ• sekhoti vuccati. kiÃ±ca sikkhati? adhisÄ«lampi sikkhati, adhicittampi sikkh
sikkhati. sikkhatÄ«ti kho, bhikkhu, tasmÄ• sekhoti vuccatÄ«â€™â€™ ti.

``sekhassa \Ne I 263/ sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• ||

``tato aÃ±Ã±Ä• vimuttassa {aÃ±Ã±Ä• vimuttiyÄ• (Katthaci) }, Ã±Ä• á¹‡aá¹ƒ ve {Ã±Ä• á¹‡aÃ
tÄ• dino.

akuppÄ• me vimuttÄ«ti, bhavasaá¹ƒyojanakkhayeâ€™â€™ ti || paÃ±camaá¹ƒ. ( ) { (aá¹-á¹-
niá¹-á¹-hitaá¹ƒ) (Katthaci) }

6. paá¹-hamasikkhÄ• suttaá¹ƒ

<87> ``sÄ• dhikamidaá¹ƒ \Be I 233/, bhikkhave, diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ anvadd
Ä• gacchati, yattha attakÄ• mÄ• kulaputtÄ• sikkhanti. tisso imÄ• , bhikkhave, sikkhÄ• yatt
samodhÄ• naá¹ƒ gacchati. katamÄ• tisso? adhisÄ«lasikkhÄ• , adhicittasikkhÄ• adhipaÃ±Ã
bhikkhave, tisso sikkhÄ• , yatthetaá¹ƒ sabbaá¹ƒ samodhÄ• naá¹ƒ gacchati.

``idha, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ mattaso kÄ• rÄ

mattaso kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajja
kissa hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ
Ä• dibrahmacariyakÄ• ni brahmacariyasÄ• ruppÄ• ni, tattha dhuvasÄ«lo {dhuvasÄ«lÄ« (Ce)
visadisaá¹ƒ) } ca hoti á¹-hitasÄ«lo {á¹-hitasÄ«lÄ« (Ce) } ca, samÄ• dÄ• ya sikkhati sikkhÄ• p
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• \Ee I 232/ sotÄ• panno hoti avinipÄ• tadham
sambodhiparÄ• yaá¹‡o.

``idha pana, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ mattaso k
kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajjatipi vuá¹-
hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ• ni Ä
brahmacariyasÄ• ruppÄ• ni tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo ca, samÄ• dÄ• ya sikkha
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• g
lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karoti.

``idha pana, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ paripÅ«ra
264/ mattaso kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä•
taá¹ƒ kissa hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ•
Ä• dibrahmacariyakÄ• ni brahmacariyasÄ• ruppÄ• ni tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo
sikkhÄ• padesu. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ \Be I 234/ saá¹ƒyojanÄ• naá¹ƒ pa
tattha parinibbÄ• yÄ« \Se I 299/ anÄ• vattidhammo tasmÄ• lokÄ• .

``idha pana, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ paripÅ«ra
paripÅ«rakÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajj
kissa hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ
Ä• dibrahmacariyakÄ• ni brahmacariyasÄ• ruppÄ• ni tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo
sikkhÄ• padesu. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

``iti kho, bhikkhave, padesaá¹ƒ padesakÄ• rÄ« Ä• rÄ• dheti paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ«
{avaÃ±cuvanevÄ• haá¹ƒ (Katthaci) }, bhikkhave, sikkhÄ• padÄ• ni vadÄ• mÄ«â€™â€™ ti. c

7. dutiyasikkhÄ• suttaá¹ƒ

<88> ``sÄ• dhikamidaá¹ƒ, bhikkhave, diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ anvaddhamÄ• sa
yattha attakÄ• mÄ• kulaputtÄ• \Ee I 233/ sikkhanti. tisso imÄ• , bhikkhave, sikkhÄ• yatthe
samodhÄ• naá¹ƒ gacchati. katamÄ• tisso? adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã
bhikkhave, tisso sikkhÄ• yatthetaá¹ƒ sabbaá¹ƒ samodhÄ• naá¹ƒ gacchati.

``idha, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ mattaso kÄ• rÄ
kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajjatipi vuá¹-
hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ• ni Ä
brahmacariyasÄ• ruppÄ• ni tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo ca, samÄ• dÄ• ya sikkha
sikkhÄ• padesu. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sattakkhattuparamo hoti
sattakkhattuparamaá¹ƒ deve ca manusse ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• kolaá¹ƒkolo hoti, dve vÄ• tÄ«á¹‡i vÄ• kulÄ• ni sandhÄ• v
dukkhassantaá¹ƒ karoti. so tiá¹‡á¹‡aá¹ƒ \Be I 235/ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• ekabÄ
mÄ• nusakaá¹ƒ bhavaá¹ƒ nibbattetvÄ• dukkhassantaá¹ƒ karoti. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojan
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ Ä• gant

``idha pana, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ paripÅ«ra
mattaso kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajja
kissa hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ
Ä• dibrahmacariyakÄ• ni brahmacariyasÄ• ruppÄ• ni tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo
sikkhÄ• padesu. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ•
akaniá¹-á¹-hagÄ• mÄ«. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikk
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ
asaá¹…khÄ• raparinibbÄ• yÄ« hoti. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•
upahaccaparinibbÄ• yÄ« hoti. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
antarÄ• parinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ paripÅ«ra
paÃ±Ã±Ä• ya paripÅ«rakÄ• rÄ«. so yÄ• ni tÄ• ni \Ee I 234/ dhuvasÄ«lo ca hoti á¹-hitasÄ«lo
sikkhÄ• padesu. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

``iti kho, bhikkhave, padesaá¹ƒ padesakÄ• rÄ« Ä• rÄ• dheti, paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ
tvevÄ• haá¹ƒ, bhikkhave, sikkhÄ• padÄ• ni vadÄ• mÄ«â€™â€™ ti. sattamaá¹ƒ.

8. tatiyasikkhÄ• suttaá¹ƒ

<89> ``sÄ• dhikamidaá¹ƒ \Ne I 266/, bhikkhave, diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ anvado
Ä• gacchati yattha attakÄ• mÄ• kulaputtÄ• sikkhanti. tisso imÄ• , bhikkhave, sikkhÄ• \Be I
sabbaá¹ƒ samodhÄ• naá¹ƒ gacchati. katamÄ• tisso? adhisÄ«lasikkhÄ• , adhicittasikkhÄ• ,
imÄ• kho, bhikkhave, tisso sikkhÄ• yatthetaá¹ƒ sabbaá¹ƒ samodhÄ• naá¹ƒ gacchati.

``idha, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti samÄ• dhismiá¹ƒ paripÅ«rakÄ• r

paripÅ«rakÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajj
kissa hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ
Ä• dibrahmacariyakÄ• ni brahmacariyasÄ• ruppÄ• ni tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo
sikkhÄ• padesu. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. taá¹ƒ vÄ• pana anabhis
appaá¹-ivijjhaá¹ƒ paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• a
taá¹ƒ vÄ• pana anabhisambhavaá¹ƒ appaá¹-ivijjhaá¹ƒ paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹
parikkhayÄ• upahaccaparinibbÄ• yÄ« hoti. taá¹ƒ vÄ• pana anabhisambhavaá¹ƒ appaá¹-ivij
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hot
anabhisambhavaá¹ƒ appaá¹-ivijjhaá¹ƒ paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti. taá¹ƒ vÄ• pana anabhisambhavaá¹ƒ appaá¹-ivijjhaá¹ƒ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ
anabhisambhavaá¹ƒ appaá¹-ivijjhaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• , rÄ• ga
sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ \Ee I 235/ Ä• gantvÄ• dukkhassantaá¹ƒ ka
anabhisambhavaá¹ƒ appaá¹-ivijjhaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• ekabÄ
mÄ• nusakaá¹ƒ bhavaá¹ƒ nibbattetvÄ• dukkhassantaá¹ƒ karoti. taá¹ƒ vÄ• pana anabhisam
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• kolaá¹ƒkolo hoti, dve vÄ• tÄ«á¹‡i vÄ• kulÄ•
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. taá¹ƒ vÄ• pana anabhisambhavaá¹ƒ appaá¹-ivijjhaá
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sattakkhattuparamo hoti, sattakkhattuparamaá¹ƒ deve ca
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti.

``iti \Ne I 267/ kho, bhikkhave, paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ« Ä• rÄ• dheti padesaá¹ƒ pade
avaÃ±jhÄ• nitvevÄ• haá¹ƒ \Se I 303/, bhikkhave, sikkhÄ• padÄ• ni vadÄ• mÄ«â€™â€™ ti. a

9. paá¹-hamasikkhattayasuttaá¹ƒ

<90> ``tisso \Be I 237/ imÄ• , bhikkhave, sikkhÄ• . katamÄ• tisso? adhisÄ«lasikkhÄ• , adhi
adhipaÃ±Ã±Ä• sikkhÄ• .

``katamÄ• ca, bhikkhave, adhisÄ«lasikkhÄ• ? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti ... p
sikkhati sikkhÄ• padesu. ayaá¹ƒ vuccati, bhikkhave, adhisÄ«lasikkhÄ• .

``katamÄ• ca, bhikkhave, adhicittasikkhÄ• ? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi .
jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, adhicittasikkhÄ• .

``katamÄ• ca, bhikkhave, adhipaÃ±Ã±Ä• sikkhÄ• ? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkh
pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹
vuccati, bhikkhave, adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• kho, bhikkhave, tisso sikkhÄ• â€™â€™ t

10. dutiyasikkhattayasuttaá¹ƒ

<91> ``tisso \Ne I 268/ imÄ• , bhikkhave, sikkhÄ• . katamÄ• tisso? adhisÄ«lasikkhÄ• , adhi
adhipaÃ±Ã±Ä• sikkhÄ• .

``katamÄ• ca, bhikkhave, adhisÄ«lasikkhÄ• ? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti ... p
sikkhati sikkhÄ• padesu. ayaá¹ƒ vuccati, bhikkhave, adhisÄ«lasikkhÄ• .

``katamÄ• ca, bhikkhave, adhicittasikkhÄ• ? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi .
jhÄ• naá¹ƒ \Ee I 236/ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, adhicittasikkhÄ• .

``katamÄ• ca, bhikkhave, adhipaÃ±Ã±Ä• sikkhÄ• ? idha, bhikkhave, bhikkhu Ä• savÄ• naá
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ayaá¹ƒ vuccati, bhikkhave, adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• \Se I 304/ kho, bhikkhave, tisso s

``adhisÄ«laá¹ƒ \Be I 238/ adhicittaá¹ƒ, adhipaÃ±Ã±aÃ±ca vÄ«riyavÄ• .

thÄ• mavÄ• dhitimÄ• jhÄ• yÄ«, sato guttindriyo {uppattindriyo (Katthaci) } care ||

``yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure.

yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho ||

``yathÄ• \Ne I 269/ divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• .

abhibhuyya disÄ• sabbÄ• , appamÄ• á¹‡asamÄ• dhinÄ• ||

``tamÄ• hu sekhaá¹ƒ paá¹-ipadaá¹ƒ {pÄ• á¹-ipadaá¹ƒ (?) MN II 27 passitabbaá¹ƒ}, atho saá
{saá¹ƒsuddhacÄ• raá¹‡aá¹ƒ (Ce Ee), saá¹ƒsuddhacÄ• rinaá¹ƒ (Se Ke) }.

tamÄ• hu loke sambuddhaá¹ƒ, dhÄ«raá¹ƒ paá¹-ipadantaguá¹ƒ ||

``viÃ±Ã±Ä• á¹‡assa nirodhena, taá¹‡hÄ• kkhayavimuttino.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho hoti cetasoâ€™â€™ ti || dasamaá¹ƒ.

11. saá¹…kavÄ• suttaá¹ƒ

<92> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusa
saá¹…kavÄ• {paá¹…kadhÄ• (Ce Se Ke Ee) } nÄ• ma kosalÄ• naá¹ƒ nigamo tadavasari. ta
saá¹…kavÄ• yaá¹ƒ viharati. tena kho pana samayena kassapagotto nÄ• ma bhikkhu saá¹…
tatra sudaá¹ƒ bhagavÄ• sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya bhikkhÅ
samuttejeti sampahaá¹ƒseti. atha kho kassapagottassa bhikkhuno bhagavati sikkhÄ• padap
dhammiyÄ• kathÄ• ya bhikkhÅ« sandassente samÄ• dapente samuttejente sampahaá¹ƒse
appaccayo --- ``adhisallikhatevÄ• yaá¹ƒ {adhisallekhatevÄ• yaá¹ƒ (Se Ke Katthaci) } samaá
bhagavÄ• saá¹…kavÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ \Se I 305/ viharitvÄ• yena rÄ• jagahaá¹ƒ
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari. tatra \Ee I 237/ sudaá
viharati.

atha kho kassapagottassa bhikkhuno acirapakkantassa bhagavato ahudeva kukkuccaá¹ƒ a
``alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• \Be I 239/; dulladdhaá¹ƒ vata me, na vata me su
bhagavati sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya bhikkhÅ« sandassente
sampahaá¹ƒsente ahudeva akkhanti ahu appaccayo --- `adhisallikhatevÄ• yaá¹ƒ samaá¹‡oâ
yena bhagavÄ• tenupasaá¹…kameyyaá¹ƒ; upasaá¹…kamitvÄ• bhagavato santike accayaá
atha kho kassapagotto bhikkhu senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya
pakkÄ• mi. anupubbena yena rÄ• jagahaá¹ƒ yena gijjhakÅ«á¹-o pabbato yena bhagavÄ• te
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca ---

``ekamidaá¹ƒ, bhante, samayaá¹ƒ bhagavÄ• saá¹…kavÄ• yaá¹ƒ viharati, saá¹…kavÄ• nÄ
tatra, bhante, bhagavÄ• sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya bhikkhÅ
samuttejesi sampahaá¹ƒsesi. tassa mayhaá¹ƒ bhagavati sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• ya
bhikkhÅ« sandassente samÄ• dapente samuttejente sampahaá¹ƒsente ahudeva akkhanti a
`adhisallikhatevÄ• yaá¹ƒ samaá¹‡oâ€™ ti. atha kho bhagavÄ• saá¹…kavÄ• yaá¹ƒ yathÄ• b
rÄ• jagahaá¹ƒ tena cÄ• rikaá¹ƒ pakkÄ• mi. ( ) { (anupubbena cÄ• rikaá¹ƒ caramÄ• no yena
tatra sudaá¹ƒ bhagavÄ• rÄ• jagahe viharati. atha kho (Katthaci) } tassa mayhaá¹ƒ, bhante,
bhagavato ahudeva kukkuccaá¹ƒ ahu vippaá¹-isÄ• ro --- alÄ• bhÄ• vata me, na vata me lÄ
me, na vata me suladdhaá¹ƒ; yassa me bhagavati sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• ya dhamm
sandassente samÄ• dapente samuttejente sampahaá¹ƒsente ahudeva akkhanti ahu appacc
`adhisallikhatevÄ• yaá¹ƒ samaá¹‡oâ€™ ti. yaá¹ƒnÅ«nÄ• haá¹ƒ yena bhagavÄ• tenupasaá
bhagavato santike accayaá¹ƒ accayato deseyyanti. accayo maá¹ƒ, bhante \Ee I 238/, accag
yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ yassa me bhagavati sikkhÄ• padapaá¹-isaá¹ƒyuttÄ
bhikkhÅ« sandassente samÄ• dapente samuttejente sampahaá¹ƒsente ahudeva akkhanti a
`adhisallikhatevÄ• yaá¹ƒ samaá¹‡oâ€™ ti. tassa \Be I 240/ me, bhante, bhagavÄ• accayaá
paá¹-iggaá¹‡hÄ• tu, Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• â€™â€™ ti.

``taggha taá¹ƒ {taggha tvaá¹ƒ (Ce Ee) }, kassapa, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ ya
yathÄ• akusalaá¹ƒ, yassa te mayi sikkhÄ• padapaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya
samÄ• dapente samuttejente sampahaá¹ƒsente ahudeva akkhanti ahu appaccayo --- `adhis
samaá¹‡oâ€™ ti. yato ca kho tvaá¹ƒ, kassapa, accayaá¹ƒ accayato disvÄ• yathÄ• dhamma
mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuddhihesÄ• , kassapa, ariyassa vinaye yo accayaá¹ƒ accay
paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjati.

``thero cepi \Se I 307/, kassapa, bhikkhu hoti na sikkhÄ• kÄ• mo na sikkhÄ• samÄ• dÄ• na
caÃ±Ã±e bhikkhÅ« na sikkhÄ• kÄ• mÄ• te ca na sikkhÄ• ya samÄ• dapeti, ye caÃ±Ã±e bh
tesaÃ±ca na vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, evarÅ«passÄ• haá¹ƒ, k
na vaá¹‡á¹‡aá¹ƒ bhaá¹‡Ä• mi. taá¹ƒ kissa hetu? satthÄ• hissa vaá¹‡á¹‡aá¹ƒ bhaá¹‡atÄ«ti a
Ee) } bhikkhÅ« bhajeyyuá¹ƒ, ye naá¹ƒ bhajeyyuá¹ƒ tyÄ• ssa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjey
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjeyyuá¹ƒ tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ•
kassapa, evarÅ«passa therassa bhikkhuno na vaá¹‡á¹‡aá¹ƒ bhaá¹‡Ä• mi.

``majjhimo cepi, kassapa, bhikkhu hoti ... pe ... navo cepi, kassapa, bhikkhu hoti na sikkhÄ•
sikkhÄ• samÄ• dÄ• nassa vaá¹‡á¹‡avÄ• dÄ«, ye caÃ±Ã±e bhikkhÅ« na sikkhÄ• kÄ• mÄ• t
caÃ±Ã±e bhikkhÅ« sikkhÄ• kÄ• mÄ• tesaÃ±ca na vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacch
evarÅ«passÄ• haá¹ƒ, kassapa, navassa bhikkhuno na vaá¹‡á¹‡aá¹ƒ bhaá¹‡Ä• mi. taá¹ƒ kis
vaá¹‡á¹‡aá¹ƒ bhaá¹‡atÄ«ti aÃ±Ã±e naá¹ƒ bhikkhÅ« bhajeyyuá¹ƒ, ye naá¹ƒ bhajeyyuá¹ƒ \Ee
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjeyyuá¹ƒ, yyÄ• ssa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjeyyuá¹ƒ tesaá¹ƒ
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• ti. tasmÄ• haá¹ƒ, kassapa, evarÅ«passa navassa bh
bhaá¹‡Ä• mi.

``thero \Be I 241/ cepi, kassapa, bhikkhu hoti sikkhÄ• kÄ• mo sikkhÄ• samÄ• dÄ• nassa va
bhikkhÅ« na sikkhÄ• kÄ• mÄ• te ca sikkhÄ• ya samÄ• dapeti, ye caÃ±Ã±e bhikkhÅ« sikkhÄ
bhaá¹‡ati \Se I 308/ bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, evarÅ«passÄ• haá¹ƒ, kassapa, therassa
bhaá¹‡Ä• mi. taá¹ƒ kissa hetu? satthÄ• hissa vaá¹‡á¹‡aá¹ƒ bhaá¹‡atÄ«ti aÃ±Ã±e naá¹ƒ bh
naá¹ƒ bhajeyyuá¹ƒ tyÄ• ssa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjeyyuá¹ƒ, yyÄ• ssa diá¹-á¹-hÄ• nug
tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• ti. tasmÄ• haá¹ƒ, kassapa, evarÅ«p
vaá¹‡á¹‡aá¹ƒ bhaá¹‡Ä• mi.

``majjhimo cepi, kassapa, bhikkhu hoti sikkhÄ• kÄ• mo ... pe ... navo cepi, kassapa, bhikkhu
sikkhÄ• samÄ• dÄ• nassa vaá¹‡á¹‡avÄ• dÄ«, ye caÃ±Ã±e bhikkhÅ« na sikkhÄ• kÄ• mÄ• t
caÃ±Ã±e bhikkhÅ« sikkhÄ• kÄ• mÄ• tesaÃ±ca vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹
kassapa, navassa bhikkhuno vaá¹‡á¹‡aá¹ƒ bhaá¹‡Ä• mi. taá¹ƒ kissa hetu? satthÄ• hissa va
aÃ±Ã±e naá¹ƒ bhikkhÅ« bhajeyyuá¹ƒ, ye naá¹ƒ bhajeyyuá¹ƒ tyÄ• ssa \Ne I 272/ diá¹-á¹-hÄ•

yyÄ• ssa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjeyyuá¹ƒ tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya s
kassapa, evarÅ«passa navassa bhikkhuno vaá¹‡á¹‡aá¹ƒ bhaá¹‡Ä• mÄ«â€™â€™ ti. ekÄ• d

samaá¹‡avaggo navamo.

tassuddÄ• naá¹ƒ ---

samaá¹‡o gadrabho khettaá¹ƒ, vajjiputto ca sekkhakaá¹ƒ.

tayo ca sikkhanÄ• vuttÄ• , dve sikkhÄ• saá¹…kavÄ• ya cÄ• ti ||

(10) 5. loá¹‡akapallavaggo

1. accÄ• yikasuttaá¹ƒ

<93> ``tÄ«á¹‡imÄ• ni \Ne I 273/ \Se I 309/, bhikkhave, kassakassa gahapatissa accÄ• yikÄ
katamÄ• ni tÄ«á¹‡i? idha, bhikkhave, kassako gahapati sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ khettaá¹ƒ su
sumatikataá¹ƒ. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ khettaá¹ƒ sukaá¹-á¹-haá¹ƒ karitvÄ• \Be I 242/ sumati
sÄ«ghaá¹ƒ bÄ«jÄ• ni patiá¹-á¹-hÄ• peti. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bÄ«jÄ• ni patiá¹-á¹-hÄ• petv
udakaá¹ƒ abhinetipi \Ee I 240/ apanetipi. imÄ• ni kho, bhikkhave, tÄ«á¹‡i kassakassa gahap
karaá¹‡Ä«yÄ• ni. tassa kho taá¹ƒ, bhikkhave, kassakassa gahapatissa natthi sÄ• iddhi vÄ•
`ajjeva me dhaÃ±Ã±Ä• ni jÄ• yantu, sveva gabbhÄ«ni hontu, uttarasveva paccantÅ«â€™ ti.
so samayo yaá¹ƒ tassa kassakassa gahapatissa tÄ• ni dhaÃ±Ã±Ä• ni utupariá¹‡Ä• mÄ«ni j
paccantipi.

``evamevaá¹ƒ kho, bhikkhave, tÄ«á¹‡imÄ• ni bhikkhussa accÄ• yikÄ• ni karaá¹‡Ä«yÄ• ni. k
adhisÄ«lasikkhÄ• samÄ• dÄ• naá¹ƒ, adhicittasikkhÄ• samÄ• dÄ• naá¹ƒ, adhipaÃ±Ã±Ä• sikh
bhikkhave, tÄ«á¹‡i bhikkhussa accÄ• yikÄ• ni karaá¹‡Ä«yÄ• ni. tassa kho taá¹ƒ, bhikkhave,
iddhi vÄ• anubhÄ• vo vÄ• --- `ajjeva me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccatu sve v
atha kho, bhikkhave, hoti so samayo yaá¹ƒ tassa bhikkhuno adhisÄ«lampi sikkhato adhicitta
adhipaÃ±Ã±ampi sikkhato anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `tibbo no chando bhavissati adhisÄ«las
tibbo chando bhavissati adhicittasikkhÄ• samÄ• dÄ• ne \Se I 310/, tibbo chando bhavissati
adhipaÃ±Ã±Ä• sikkhÄ• samÄ• dÄ• neâ€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

2. pavivekasuttaá¹ƒ

<94> ``tÄ«á¹‡imÄ• ni \Ne I 274/, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• pavivekÄ• ni
tÄ«á¹‡i? cÄ«varapavivekaá¹ƒ, piá¹‡á¸• apÄ• tapavivekaá¹ƒ, senÄ• sanapavivekaá¹ƒ.

``tatridaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• cÄ«varapavivekasmiá¹ƒ paÃ±Ã±Ä
dhÄ• renti, masÄ• á¹‡Ä• nipi dhÄ• renti, chavadussÄ• nipi dhÄ• renti, paá¹ƒsukÅ«lÄ• nipi d
dhÄ• renti, ajinampi dhÄ• renti, ajinakkhipampi dhÄ• renti, kusacÄ«rampi dhÄ• renti, vÄ• ka
phalakacÄ«rampi dhÄ• renti, kesakambalampi dhÄ• renti, vÄ• lakambalampi dhÄ• renti \Ee
\Be I 243/ dhÄ• renti. idaá¹ƒ kho, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• cÄ«varapaviv
paÃ±Ã±Ä• penti.

``tatridaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• piá¹‡á¸• apÄ• tapavivekasmiá¹ƒ p
sÄ• kabhakkhÄ• pi honti, sÄ• mÄ• kabhakkhÄ• pi honti, nÄ«vÄ• rabhakkhÄ• pi honti, daddu
haá¹-abhakkhÄ• pi honti, kaá¹‡abhakkhÄ• pi honti, Ä• cÄ• mabhakkhÄ• pi honti, piÃ±Ã±Ä•
tiá¹‡abhakkhÄ• pi honti, gomayabhakkhÄ• pi honti, vanamÅ«laphalÄ• hÄ• rÄ• yÄ• penti pa
bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• piá¹‡á¸• apÄ• tapavivekasmiá¹ƒ paÃ±Ã±Ä• pen

``tatridaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• senÄ• sanapavivekasmiá¹ƒ paÃ±Ã
rukkhamÅ«laá¹ƒ susÄ• naá¹ƒ {rukkhamÅ«laá¹ƒ bhusÄ• gÄ• raá¹ƒ susÄ• naá¹ƒ (Katthaci) }
palÄ• lapuÃ±jaá¹ƒ bhusÄ• gÄ• raá¹ƒ {suÃ±Ã±Ä• gÄ• raá¹ƒ (Katthaci) }. idaá¹ƒ kho, bhikkha
paribbÄ• jakÄ• senÄ• sanapavivekasmiá¹ƒ paÃ±Ã±Ä• penti. imÄ• ni kho, bhikkhave, tÄ«á¹
paribbÄ• jakÄ• pavivekÄ• ni paÃ±Ã±Ä• penti.

``tÄ«á¹‡i kho panimÄ• ni, bhikkhave, imasmiá¹ƒ dhammavinaye bhikkhuno pavivekÄ• ni. ka
bhikkhave, bhikkhu sÄ«lavÄ• ca hoti, dussÄ«lyaÃ±cassa pahÄ«naá¹ƒ hoti, tena ca vivitto h
sammÄ• diá¹-á¹-hiko ca hoti, micchÄ• diá¹-á¹-hi cassa pahÄ«nÄ• hoti, tÄ• ya ca vivitto hoti;
hoti, Ä• savÄ• cassa pahÄ«nÄ• honti, tehi ca vivitto hoti \Ne I 275/. yato kho, bhikkhave, bh
hoti, dussÄ«lyaÃ±cassa pahÄ«naá¹ƒ hoti, tena ca vivitto hoti; sammÄ• diá¹-á¹-hiko ca hoti, n
cassa pahÄ«nÄ• hoti, tÄ• ya ca vivitto hoti; khÄ«á¹‡Ä• savo ca hoti, Ä• savÄ• cassa pahÄ
vivitto hoti. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu aggappatto sÄ• rappatto suddho sÄ• re pati
â€™.

``seyyathÄ• pi, bhikkhave, kassakassa gahapatissa sampannaá¹ƒ sÄ• likkhettaá¹ƒ. tamena
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ {sÄ«ghasÄ«ghaá¹ƒ (Ce Se Ke Ee) } lavÄ• peyya. sÄ«ghaá¹ƒ sÄ«gha
sÄ«ghaá¹ƒ saá¹…gharÄ• peyya. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ saá¹…gharÄ• petvÄ• sÄ«ghaá¹ƒ s
\Ee I 242/ {ubbÄ• hÄ• peyya (Se Ke) }. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ ubbahÄ• petvÄ• sÄ«ghaá¹ƒ
kÄ• rÄ• peyya. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ puÃ±jaá¹ƒ kÄ• rÄ• petvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ ma
maddÄ• petvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ palÄ• lÄ• ni uddharÄ• peyya. sÄ«ghaá¹ƒ sÄ«ghaá¹
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bhusikaá¹ƒ uddharÄ• peyya. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bhusikaá¹ƒ uddh

sÄ«ghaá¹ƒ opunÄ• peyya. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ opunÄ• petvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ at
atiharÄ• petvÄ• sÄ«ghaá¹ƒ \Se I 312/ sÄ«ghaá¹ƒ koá¹-á¹-Ä• peyya. sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ
sÄ«ghaá¹ƒ thusÄ• ni uddharÄ• peyya. evamassu {evassu (Katthaci) } tÄ• ni, bhikkhave, kas
dhaÃ±Ã±Ä• ni aggappattÄ• ni sÄ• rappattÄ• ni suddhÄ• ni sÄ• re patiá¹-á¹-hitÄ• ni.

``evamevaá¹ƒ kho, bhikkhave, yato bhikkhu sÄ«lavÄ• ca hoti, dussÄ«lyaÃ±cassa pahÄ«na
hoti; sammÄ• diá¹-á¹-hiko ca hoti, micchÄ• diá¹-á¹-hi cassa pahÄ«nÄ• hoti, tÄ• ya ca vivitto
ca hoti, Ä• savÄ• cassa pahÄ«nÄ• honti, tehi ca vivitto hoti. ayaá¹ƒ vuccati, bhikkhave, `bh
sÄ• rappatto suddho sÄ• re patiá¹-á¹-hitoâ€™â€™ â€™ ti. dutiyaá¹ƒ.

3. saradasuttaá¹ƒ

<95> ``seyyathÄ• pi, bhikkhave, saradasamaye viddhe vigatavalÄ• hake deve Ä• dicco nab
{abbhussukkamÄ• no (Ce Ee) } sabbaá¹ƒ Ä• kÄ• sagataá¹ƒ tamagataá¹ƒ abhivihacca bhÄ•

``evamevaá¹ƒ kho, bhikkhave, yato ariyasÄ• vakassa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakk
(sabbattha) }, saha \Ne I 276/ dassanuppÄ• dÄ• , bhikkhave, ariyasÄ• vakassa tÄ«á¹‡i saá¹
--- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so.

``athÄ• paraá¹ƒ dvÄ«hi dhammehi niyyÄ• ti abhijjhÄ• ya ca byÄ• pÄ• dena ca. so vivicceva
dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
tasmiá¹ƒ ce, bhikkhave, samaye ariyasÄ• vako kÄ• laá¹ƒ kareyya, natthi taá¹ƒ {tassa (Katth
yena \Be I 245/ saá¹ƒyojanena saá¹ƒyutto ariyasÄ• vako puna imaá¹ƒ {punayimaá¹ƒ (Se Ke
Ä• gaccheyyÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. parisÄ• suttaá¹ƒ

<96> ``tisso \Se I 313/ imÄ• , bhikkhave, parisÄ• . katamÄ• tisso? aggavatÄ« parisÄ• , vag
parisÄ• .

``katamÄ• \Ee I 243/ ca, bhikkhave, aggavatÄ« parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ
na bÄ• hulikÄ• honti na sÄ• thalikÄ• , okkamane nikkhittadhurÄ• paviveke pubbaá¹…gamÄ
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya, tesaá¹ƒ
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati. sÄ• pi hoti na bÄ• hulikÄ• na sÄ• thalikÄ• okkamane nikkh
pubbaá¹…gamÄ• , vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya
sacchikiriyÄ• ya. ayaá¹ƒ vuccati, bhikkhave, aggavatÄ« parisÄ• .

``katamÄ• ca, bhikkhave, vaggÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ bhikk
kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti
vaggÄ• parisÄ• .

``katamÄ• ca, bhikkhave, samaggÄ• parisÄ• ? idha, bhikkhave, yassaá¹ƒ parisÄ• yaá¹ƒ b
sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakk
vuccati, bhikkhave, samaggÄ• parisÄ• .

``yasmiá¹ƒ \Ne I 277/, bhikkhave, samaye bhikkhÅ« samaggÄ• sammodamÄ• nÄ• avivad
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi sampassantÄ• viharanti, bahuá¹ƒ, bhikkhave, bhikkhÅ
pasavanti. brahmaá¹ƒ, bhikkhave, vihÄ• raá¹ƒ tasmiá¹ƒ samaye bhikkhÅ« viharanti, yadidaá
cetovimuttiyÄ• . pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddha
sukhino cittaá¹ƒ \Se I 314/ samÄ• dhiyati.

``seyyathÄ• pi, bhikkhave, uparipabbate thullaphusitake deve vassante taá¹ƒ udakaá¹ƒ yath
pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ«reti, pabbatakandarapadarasÄ•
{kussumbhe (Ce Ee), kusumbhe (Se Ke Katthaci) } paripÅ«renti, kusobbhÄ• paripÅ«rÄ• m
paripÅ«renti, mahÄ• sobbhÄ• paripÅ«rÄ• kunnadiyo paripÅ«renti, kunnadiyo paripÅ«rÄ• n
mahÄ• nadiyo paripÅ«rÄ• samuddaá¹ƒ {samuddasÄ• gare (Katthaci) } paripÅ«renti.

``evamevaá¹ƒ kho, bhikkhave, yasmiá¹ƒ samaye bhikkhÅ« samaggÄ• sammodamÄ• nÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi \Ee I 244/ sampassantÄ• viharanti, bahuá¹ƒ, bhikkhav
puÃ±Ã±aá¹ƒ pasavanti. brahmaá¹ƒ, bhikkhave, vihÄ• raá¹ƒ tasmiá¹ƒ samaye bhikkhÅ« viha
cetovimuttiyÄ• . pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddha
sukhino cittaá¹ƒ samÄ• dhiyati. imÄ• kho, bhikkhave, tisso parisÄ• â€™â€™ ti. catutthaá¹ƒ

5. paá¹-hamaÄ• jÄ• nÄ«yasuttaá¹ƒ

<97> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro {bhaddo (Katthaci) } as
hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khyaá¹ƒ {saá¹…khaá¹ƒ (Ce Se Ke Ee) } ga
idha, bhikkhave, raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo vaá¹‡á¹‡asampanno ca hoti balasampan
kho, bhikkhave, tÄ«hi aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ• n
aá¹…ganteva saá¹…khyaá¹ƒ gacchati. evamevaá¹ƒ kho, bhikkhave, tÄ«hi dhammehi saman
hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ \Ne I
tÄ«hi \Se I 315/? idha, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno ca hoti balasampanno ca ja

``kathaÃ±ca, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti? idha, bhikkhave, bhikkhu sÄ«la
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu

sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu balasampanno hoti? idha, bhikkhave, bhikkhu Ä• raddhav
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ \Be I 247/ u
daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu. evaá¹ƒ kho, bhikkhave, bhikkhu ba

``kathaÃ±ca, bhikkhave, bhikkhu javasampanno hoti? idha, bhikkhave, bhikkhu `idaá¹ƒ duk
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu javasampanno hoti. imehi k
dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikar
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaÄ• jÄ• nÄ«yasuttaá¹ƒ

<98> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• j
raÃ±Ã±o aá¹…ganteva saá¹…khayaá¹ƒ gacchati. katamehi tÄ«hi? idha, bhikkhave, raÃ±Ã±
vaá¹‡á¹‡asampanno ca hoti balasampanno ca javasampanno ca. imehi kho, bhikkhave, tÄ«
raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ• raho \Se I 316/ hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…
gacchati. evamevaá¹ƒ kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyy
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi tÄ«hi? idha, bhikkhave, bhikkhu vaá¹‡á¹‡asampann
javasampanno ca.

``kathaÃ±ca \Ne I 279/, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti? idha, bhikkhave, bhi
pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu vaá¹‡á¹‡asa

``kathaÃ±ca, bhikkhave, bhikkhu balasampanno hoti? idha, bhikkhave, bhikkhu Ä• raddhav
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesu. evaá¹ƒ kho, bhikkhave, bhikkhu balasampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu javasampanno hoti? idha, bhikkhave, bhikkhu paÃ±canna
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« \Be I 248/ anÄ• va
evaá¹ƒ kho, bhikkhave, bhikkhu javasampanno hoti. imehi kho, bhikkhave, tÄ«hi dhammehi
Ä• huneyyo hoti ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. chaá¹-á¹-ha

7. tatiyaÄ• jÄ• nÄ«yasuttaá¹ƒ

<99> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• j

raÃ±Ã±o aá¹…ganteva saá¹…khayaá¹ƒ gacchati. katamehi tÄ«hi? idha \Ee I 246/, bhikkhav
assÄ• jÄ• nÄ«yo vaá¹‡á¹‡asampanno ca hoti balasampanno ca javasampanno ca. imehi kh
samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ• raho \Se I 317/ hoti rÄ• jabhoggo
saá¹…khyaá¹ƒ gacchati. evamevaá¹ƒ kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhik
pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. k
bhikkhave, bhikkhu vaá¹‡á¹‡asampanno ca hoti balasampanno ca javasampanno ca.

``kathaÃ±ca, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti? idha, bhikkhave, bhikkhu sÄ«la
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu balasampanno hoti? idha, bhikkhave, bhikkhu Ä• raddhav
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesu. evaá¹ƒ kho, bhikkhave, bhikkhu balasampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu javasampanno hoti? idha, bhikkhave, bhikkhu Ä• savÄ• na
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
evaá¹ƒ kho, bhikkhave, bhikkhu javasampanno hoti. imehi kho, bhikkhave, tÄ«hi dhammehi
Ä• huneyyo hoti ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. potthakasuttaá¹ƒ

<100> ``navopi \Be I 249/, bhikkhave, potthako dubbaá¹‡á¹‡o ca hoti dukkhasamphasso ca
majjhimopi, bhikkhave, potthako dubbaá¹‡á¹‡o ca hoti dukkhasamphasso ca appaggho ca;
potthako dubbaá¹‡á¹‡o ca hoti dukkhasamphasso ca appaggho ca. jiá¹‡á¹‡ampi, bhikkhave
ukkhaliparimajjanaá¹ƒ vÄ• karonti saá¹…kÄ• rakÅ«á¹-e \Se I 318/ vÄ• naá¹ƒ {taá¹ƒ (Ce), á
chaá¸• á¸• enti.

``evamevaá¹ƒ kho, bhikkhave, navo cepi bhikkhu hoti dussÄ«lo pÄ• padhammo. idamassa
seyyathÄ• pi \Ee I 247/ so, bhikkhave, potthako dubbaá¹‡á¹‡o tathÅ«pamÄ• haá¹ƒ, bhikkha
vadÄ• mi. ye kho panassa sevanti bhajanti payirupÄ• santi diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. idamassa dukkhasamphassatÄ• ya vadÄ• mi. seyyat
dukkhasamphasso tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. yesaá¹ƒ k
(Ce Se Ke Ee), yesaá¹ƒ so (Katthaci) Pp 116 passitabbaá¹ƒ} paá¹-iggaá¹‡hÄ• ti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ, tesaá¹ƒ taá¹
mahÄ• nisaá¹ƒsaá¹ƒ. idamassa appagghatÄ• ya vadÄ• mi \Ne I 281/. seyyathÄ• pi so, bhikk
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. majjhimo cepi, bhikkhave, bh
thero cepi, bhikkhave, bhikkhu hoti dussÄ«lo pÄ• padhammo, idamassa dubbaá¹‡á¹‡atÄ• y

bhikkhave, potthako dubbaá¹‡á¹‡o tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vad
sevanti bhajanti payirupÄ• santi diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, tesaá¹ƒ taá¹ƒ hoti dÄ«gha
dukkhÄ• ya. idamassa dukkhasamphassatÄ• ya vadÄ• mi. seyyathÄ• pi so, bhikkhave, pott
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. yesaá¹ƒ kho pana so paá¹-igg
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ, tesaá¹ƒ taá¹
mahÄ• nisaá¹ƒsaá¹ƒ. idamassa appagghatÄ• ya vadÄ• mi. seyyathÄ• pi so, bhikkhave, pott
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``evarÅ«po cÄ• yaá¹ƒ, bhikkhave, thero bhikkhu saá¹…ghamajjhe bhaá¹‡ati. tamenaá¹ƒ bh
`kiá¹ƒ nu kho tuyhaá¹ƒ bÄ• lassa abyattassa bhaá¹‡itena, tvampi nÄ• ma bhaá¹‡itabbaá¹ƒ n
kupito anattamano tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ nicchÄ• reti \Be I 250/ yathÄ• rÅ«pÄ• ya vÄ• c
ukkhipati, saá¹…kÄ• rakÅ«á¹-eva naá¹ƒ potthakaá¹ƒ.

``navampi, bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ vaá¹‡á¹‡avantaÃ±ceva hoti sukhasamphassa
majjhimampi, bhikkhave \Ee I 248/, kÄ• sikaá¹ƒ vatthaá¹ƒ vaá¹‡á¹‡avantaÃ±ceva hoti sukha
mahagghaÃ±ca; jiá¹‡á¹‡ampi, bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ vaá¹‡á¹‡avantaÃ±ceva hot
mahagghaÃ±ca. jiá¹‡á¹‡ampi, bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ ratanapaliveá¹-hanaá¹ƒ vÄ•
gandhakaraá¹‡á¸• ake vÄ• naá¹ƒ pakkhipanti.

``evamevaá¹ƒ kho, bhikkhave, navo cepi bhikkhu hoti sÄ«lavÄ• kalyÄ• á¹‡adhammo, idam
vadÄ• mi. seyyathÄ• pi taá¹ƒ, bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ tathÅ«pa
imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ye kho panassa sevanti bhajanti payirupÄ• santi diá¹-á¹-hÄ• n
tesaá¹ƒ taá¹ƒ hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. idamassa sukhasamphassatÄ• ya va
bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ sukhasamphassaá¹ƒ tathÅ«pamÄ• haá¹ƒ, bhikkhave, ima
yesaá¹ƒ kho pana so paá¹-iggaá¹‡hÄ• ti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappacca
I 282/, tesaá¹ƒ taá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ. idamassa mahagghatÄ• ya v
bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ mahagghaá¹ƒ tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ pug
\Se I 320/ cepi, bhikkhave, bhikkhu hoti ... pe ... thero cepi, bhikkhave, bhikkhu hoti ... pe ...
vadÄ• mi.

``evarÅ«po cÄ• yaá¹ƒ, bhikkhave, thero bhikkhu saá¹…ghamajjhe bhaá¹‡ati \Ee I 249/. tam
evamÄ• haá¹ƒsu --- `appasaddÄ• Ä• yasmanto hotha, thero bhikkhu dhammaÃ±ca vinayaÃ
tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `kÄ• sikavatthÅ«pamÄ• bhavissÄ• ma, n
{kÄ• sikaá¹ƒ vatthaá¹ƒ tathÅ«pamÄ• haá¹ƒ bhavissÄ• mi, na potthakÅ«pamÄ• hanti (Kattha
bhikkhave, sikkhitabbaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. loá¹‡akapallasuttaá¹ƒ

<101> ``yo {yo kho (Se Ke), yo ca kho (Katthaci) }, bhikkhave, evaá¹ƒ vadeyya --- `yathÄ• kammaá¹ƒ karoti tathÄ• tathÄ• taá¹ƒ paá¹-isaá¹ƒvediyatÄ«â€™ ti, evaá¹ƒ santaá¹ƒ, bhikkh na hoti, okÄ• so na paÃ±Ã±Ä• yati sammÄ• dukkhassa antakiriyÄ• ya \Be I 251/. yo ca kho vadeyya --- `yathÄ• yathÄ• vedanÄ«yaá¹ƒ ayaá¹ƒ puriso kammaá¹ƒ karoti tathÄ• tathÄ• s paá¹-isaá¹ƒvediyatÄ«â€™ ti, evaá¹ƒ santaá¹ƒ, bhikkhave, brahmacariyavÄ• so hoti, okÄ• so dukkhassa \Se I 321/ antakiriyÄ• ya. idha, bhikkhave, ekaccassa puggalassa appamattakan {pÄ• paá¹ƒ kammaá¹ƒ (Ce Ee) } kataá¹ƒ tamenaá¹ƒ nirayaá¹ƒ upaneti. idha pana, bhikkhave tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá kiá¹ƒ bahudeva.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa appamattakampi pÄ• pakammaá¹ƒ kataá¹ƒ tam idha pana, bhikkhave, ekacco puggalo abhÄ• vitakÄ• yo hoti abhÄ• vitasÄ«lo abhÄ• vitacitto paritto appÄ• tumo appadukkhavihÄ• rÄ«. evarÅ«passa, bhikkhave, puggalassa appamatta tamenaá¹ƒ nirayaá¹ƒ upaneti.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakamm diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• â€™ á¹‡upi khÄ• yati, kiá¹ƒ bahudeva? idha, bhi bhÄ• vitakÄ• yo \Ne I 283/ hoti bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±o aparitto mal Ee) } appamÄ• á¹‡avihÄ• rÄ«. evarÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appam kataá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``seyyathÄ• pi \Ee I 250/, bhikkhave, puriso loá¹‡akapallaá¹ƒ {loá¹‡aphalaá¹ƒ (Ce Se Ke Ee udakamallake {udakakapallake (Katthaci) } pakkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhav parittaá¹ƒ udakaá¹ƒ {udakamallake udakaá¹ƒ (Ce Se Ke Ee) } amunÄ• loá¹‡akapallena loá nti? ``evaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``aduÃ±hi, bhante, parittaá¹ƒ u taá¹ƒ amunÄ• loá¹‡akapallena loá¹‡aá¹ƒ assa apeyyaâ€™â€™ nti. ``seyyathÄ• pi, bhikkha loá¹‡akapallakaá¹ƒ gaá¹…gÄ• ya nadiyÄ• pakkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhav nadÄ« amunÄ• loá¹‡akapallena loá¹‡aá¹ƒ assa apeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhante hetuâ€™â€™ ? ``asu hi, bhante, gaá¹…gÄ• ya nadiyÄ• mahÄ• udakakkhandho so amunÄ apeyyoâ€™â€™ ti {loá¹‡aá¹ƒ nevassa apeyyanti (Ce), na loá¹‡o assa apeyyoti (Ee) }.

``evamevaá¹ƒ \Be I 252/ kho, bhikkhave, idhekaccassa puggalassa appamattakampi pÄ• p tamenaá¹ƒ nirayaá¹ƒ upaneti. idha, bhikkhave, ekaccassa puggalassa tÄ• disaá¹ƒyeva appa kataá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa appamattakampi pÄ• pakammaá¹ƒ kataá¹ƒ tam idha, bhikkhave, ekacco puggalo abhÄ• vitakÄ• yo hoti abhÄ• vitasÄ«lo abhÄ• vitacitto abh appÄ• tumo appadukkhavihÄ• rÄ«. evarÅ«passa, bhikkhave, puggalassa appamattakampi p

tamenaá¹ƒ nirayaá¹ƒ upaneti.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakamm
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva? idha, bhikkhav
bhÄ• vitakÄ• yo hoti bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±o aparitto mahatto appa
evarÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakammaá¹ƒ ka
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``idha \Ne I 284/, bhikkhave, ekacco aá¸• á¸• hakahÄ• paá¹‡enapi bandhanaá¹ƒ nigacchati
bandhanaá¹ƒ nigacchati, kahÄ• paá¹‡asatenapi \Ee I 251/ bandhanaá¹ƒ nigacchati. idha, bh
aá¸• á¸• hakahÄ• paá¹‡enapi na bandhanaá¹ƒ nigacchati, kahÄ• paá¹‡enapi na \Se I 323/ b
kahÄ• paá¹‡asatenapi na bandhanaá¹ƒ nigacchati.

``kathaá¹ƒrÅ«po, bhikkhave, aá¸• á¸• hakahÄ• paá¹‡enapi bandhanaá¹ƒ nigacchati, kahÄ•
nigacchati, kahÄ• paá¹‡asatenapi bandhanaá¹ƒ nigacchati? idha, bhikkhave, ekacco dalidd
appabhogo. evarÅ«po, bhikkhave, aá¸• á¸• hakahÄ• paá¹‡enapi bandhanaá¹ƒ nigacchati, k
nigacchati, kahÄ• paá¹‡asatenapi bandhanaá¹ƒ nigacchati.

``kathaá¹ƒrÅ«po, bhikkhave, aá¸• á¸• hakahÄ• paá¹‡enapi na bandhanaá¹ƒ nigacchati, kah
bandhanaá¹ƒ nigacchati, kahÄ• paá¹‡asatenapi na bandhanaá¹ƒ nigacchati? idha, bhikkhav
mahaddhano mahÄ• bhogo. evarÅ«po, bhikkhave, aá¸• á¸• hakahÄ• paá¹‡enapi na bandha
kahÄ• paá¹‡enapi na bandhanaá¹ƒ nigacchati, kahÄ• paá¹‡asatenapi na bandhanaá¹ƒ niga
bhikkhave, idhekaccassa puggalassa appamattakaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ. tamenaá¹
I 253/, bhikkhave, ekaccassa puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakammaá¹
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa appamattakaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, ta
idha, bhikkhave, ekacco puggalo abhÄ• vitakÄ• yo hoti abhÄ• vitasÄ«lo abhÄ• vitacitto abh
appÄ• tumo appadukkhavihÄ• rÄ«. evarÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva a
kataá¹ƒ tamenaá¹ƒ nirayaá¹ƒ upaneti.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakamm
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva? idha, bhikkhav
bhÄ• vitakÄ• yo hoti bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±o aparitto mahatto appa
evarÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakammaá¹ƒ ka
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``idha \Ne I 285/, bhikkhave, ekacco puggalo bhÄ• vitakÄ• yo hoti bhÄ• vitasÄ«lo bhÄ• vita

aparitto mahatto appamÄ• á¹‡avihÄ• rÄ«. evarÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒ
pÄ• pakammaá¹ƒ kataá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ
bhikkhave, orabbhiko vÄ• urabbhaghÄ• tako vÄ• \Ee I 252/ appekaccaá¹ƒ urabbhaá¹ƒ adin
pahoti hantuá¹ƒ vÄ• bandhituá¹ƒ vÄ• jÄ• petuá¹ƒ vÄ• yathÄ• paccayaá¹ƒ vÄ• kÄ• tuá¹ƒ, a
adinnaá¹ƒ Ä• diyamÄ• naá¹ƒ nappahoti hantuá¹ƒ vÄ• bandhituá¹ƒ vÄ• jÄ• petuá¹ƒ vÄ• ya

``kathaá¹ƒrÅ«paá¹ƒ, bhikkhave, orabbhiko vÄ• urabbhaghÄ• tako vÄ• urabbhaá¹ƒ adinna
hantuá¹ƒ vÄ• bandhituá¹ƒ vÄ• jÄ• petuá¹ƒ vÄ• yathÄ• paccayaá¹ƒ vÄ• kÄ• tuá¹ƒ? idha, b
hoti appassako appabhogo. evarÅ«paá¹ƒ \Se I 324/, bhikkhave, orabbhiko vÄ• urabbhagh
adinnaá¹ƒ Ä• diyamÄ• naá¹ƒ pahoti hantuá¹ƒ vÄ• bandhituá¹ƒ vÄ• jÄ• petuá¹ƒ vÄ• yathÄ•

``kathaá¹ƒrÅ«paá¹ƒ, bhikkhave, orabbhiko vÄ• urabbhaghÄ• tako vÄ• urabbhaá¹ƒ adinna
nappahoti hantuá¹ƒ vÄ• bandhituá¹ƒ vÄ• jÄ• petuá¹ƒ vÄ• yathÄ• paccayaá¹ƒ vÄ• kÄ• tuá
bhikkhave, ekacco aá¸• á¸• ho hoti mahaddhano mahÄ• bhogo rÄ• jÄ• vÄ• rÄ• jamahÄ• m
orabbhiko vÄ• urabbhaghÄ• tako vÄ• urabbhaá¹ƒ adinnaá¹ƒ Ä• diyamÄ• naá¹ƒ nappahoti
jÄ• petuá¹ƒ vÄ• yathÄ• paccayaá¹ƒ vÄ• kÄ• tuá¹ƒ. aÃ±Ã±adatthu paÃ±jalikova {paÃ±jaliko
{paraá¹ƒ (Katthaci) } yÄ• cati --- `dehi me, mÄ• risa, urabbhaá¹ƒ vÄ• urabbhadhanaá¹ƒ vÄ•
bhikkhave, idhekaccassa puggalassa tÄ• disaá¹ƒyeva appamattakampi pÄ• pakammaá¹ƒ k
upaneti. idha pana, bhikkhave, ekaccassa puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``kathaá¹ƒrÅ«passa, bhikkhave, puggalassa appamattakampi pÄ• pakammaá¹ƒ kataá¹ƒ tam
idha, bhikkhave, ekacco puggalo abhÄ• vitakÄ• yo hoti abhÄ• vitasÄ«lo abhÄ• vitacitto abh
appÄ• tumo appadukkhavihÄ• rÄ«. evarÅ«passa, bhikkhave, puggalassa \Ee I 253/ appama
kataá¹ƒ tamenaá¹ƒ nirayaá¹ƒ upaneti.

``kathaá¹ƒrÅ«passa \Ne I 286/, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva? idha, bhikkhav
bhÄ• vitakÄ• yo hoti bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±o aparitto mahatto appa
evarÅ«passa, bhikkhave, puggalassa tÄ• disaá¹ƒyeva appamattakaá¹ƒ pÄ• pakammaá¹ƒ ka
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, nÄ• á¹‡upi khÄ• yati, kiá¹ƒ bahudeva.

``yo, bhikkhave, evaá¹ƒ vadeyya --- `yathÄ• yathÄ• yaá¹ƒ puriso kammaá¹ƒ karoti tathÄ• t
paá¹-isaá¹ƒvedetÄ«â€™ ti, evaá¹ƒ santaá¹ƒ, bhikkhave, brahmacariyavÄ• so na hoti, okÄ• s
dukkhassa antakiriyÄ• ya. yo ca kho, bhikkhave, evaá¹ƒ vadeyya --- `yathÄ• yathÄ• vedan
kammaá¹ƒ karoti tathÄ• tathÄ• tassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«â€™ ti, evaá¹ƒ santa
brahmacariyavÄ• so hoti, okÄ• so paÃ±Ã±Ä• yati sammÄ• dukkhassa antakiriyÄ• yÄ• â€™

10. paá¹ƒsudhovakasuttaá¹ƒ

<102> ``santi \Be I 255/, bhikkhave, jÄ• tarÅ«passa oá¸·Ä• rikÄ• upakkilesÄ• paá¹ƒsuvÄ•
{paá¹ƒsuvÄ• likÄ• (Ce Se Ke Ee) } sakkharakaá¹-halÄ• . tamenaá¹ƒ paá¹ƒsudhovako vÄ•
doá¹‡iyaá¹ƒ Ä• kiritvÄ• dhovati sandhovati niddhovati. tasmiá¹ƒ pahÄ«ne tasmiá¹ƒ byantÄ«
jÄ• tarÅ«passa majjhimasahagatÄ• upakkilesÄ• sukhumasakkharÄ• thÅ«lavÄ• lukÄ• {thÅ
thullavÄ• likÄ• (Se Ke) }. tamenaá¹ƒ paá¹ƒsudhovako vÄ• paá¹ƒsudhovakantevÄ• sÄ« vÄ•
niddhovati. tasmiá¹ƒ pahÄ«ne tasmiá¹ƒ byantÄ«kate santi jÄ• tarÅ«passa sukhumasahagat
sukhumavÄ• lukÄ• kÄ• á¸·ajallikÄ• . tamenaá¹ƒ paá¹ƒsudhovako vÄ• paá¹ƒsudhovakantev
niddhovati. tasmiá¹ƒ pahÄ«ne tasmiá¹ƒ byantÄ«kate athÄ• paraá¹ƒ suvaá¹‡á¹‡asikatÄ• vas
{suvaá¹‡á¹‡ajÄ• tarÅ«pakÄ• vasissanti (Katthaci) }. tamenaá¹ƒ suvaá¹‡á¹‡akÄ• ro vÄ• suv
jÄ• tarÅ«paá¹ƒ mÅ«sÄ• yaá¹ƒ pakkhipitvÄ• dhamati sandhamati niddhamati \Ee I 254/. taá
dhantaá¹ƒ sandhantaá¹ƒ {adhantaá¹ƒ asandhantaá¹ƒ (Se Ke) } niddhantaá¹ƒ aniddhantakas
anihitaá¹ƒ aninnÄ«takasÄ• vaá¹ƒ (Ce Se Ke Ee) }, na ceva mudu hoti na ca kammaniyaá¹ƒ,
pabhaá¹…gu ca, na ca sammÄ• upeti kammÄ• ya. hoti so, bhikkhave, samayo yaá¹ƒ suvaá
suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ dhamati sandhamati niddhamati. ta
dhantaá¹ƒ sandhantaá¹ƒ niddhantaá¹ƒ niddhantakasÄ• vaá¹ƒ {nihitaá¹ƒ ninnÄ«takasÄ• vaá
hoti kammaniyaÃ±ca pabhassaraÃ±ca, na ca pabhaá¹…gu, sammÄ• \Ne I 287/ upeti kamm
pilandhanavikatiyÄ• Ä• kaá¹…khati --- yadi paá¹-á¹-ikÄ• ya {muddikÄ• ya (AN b V 23}, yadi
gÄ«veyyake {gÄ«veyyakena (Katthaci), gÄ«veyyakÄ• ya (?) }, yadi suvaá¹‡á¹‡amÄ• lÄ• ya
anubhoti.

``evamevaá¹ƒ kho, bhikkhave, santi adhicittamanuyuttassa bhikkhuno oá¸·Ä• rikÄ• upakkil
vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ, tamenaá¹ƒ sacetaso bhikkhu dabbajÄ• tiko pajahati v
byantÄ«karoti anabhÄ• vaá¹ƒ gameti. tasmiá¹ƒ pahÄ«ne tasmiá¹ƒ byantÄ«kate santi adhicit
majjhimasahagatÄ• upakkilesÄ• kÄ• mavitakko byÄ• pÄ• davitakko vihiá¹ƒsÄ• vitakko, tam
dabbajÄ• tiko pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti. tasmiá¹ƒ \Be I 256/ pa
byantÄ«kate santi adhicittamanuyuttassa bhikkhuno sukhumasahagatÄ• upakkilesÄ• Ã±Ä
anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko, tamenaá¹ƒ sacetaso bhikkhu dabbajÄ• tiko pajahati
anabhÄ• vaá¹ƒ gameti. tasmiá¹ƒ pahÄ«ne tasmiá¹ƒ byantÄ«kate athÄ• paraá¹ƒ dhammavita
{dhammavitakkovasissati (Katthaci) }. so hoti samÄ• dhi na ceva santo na ca paá¹‡Ä«to nap
na ekodibhÄ• vÄ• dhigato sasaá¹…khÄ• raniggayhavÄ• ritagato {sasaá¹…khÄ• raniggayha
sasaá¹…khÄ• raniggayhavÄ• rivÄ• vato (Katthaci), sasaá¹…khÄ• raniggayhavÄ• riyÄ• dhig
hoti. so, bhikkhave, samayo yaá¹ƒ taá¹ƒ cittaá¹ƒ ajjhattaá¹ƒyeva santiá¹-á¹-hati sannisÄ«dat
{ekodibhÄ• vaá¹ƒ gacchati (Ce), ekodibhÄ• vo hoti (Se Ke Katthaci), ekodihoti (Ee) } samÄ•
samÄ• dhi santo paá¹‡Ä«to paá¹-ippassaddhiladdho ekodibhÄ• vÄ• dhigato na sasaá¹…kh
yassa ca abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa cittaá¹ƒ abhininnÄ• meti \Ee I 25
sacchikiriyÄ• ya tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yatane.

``so sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhaveyyaá¹ƒ --- ekopi hu
assaá¹ƒ, bahudhÄ• pi hutvÄ• eko assaá¹ƒ; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹
tiropabbataá¹ƒ asajjamÄ• no gaccheyyaá¹ƒ, seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujja
seyyathÄ• pi udake; udakepi abhijjamÄ• ne {abhijjamÄ• no (Ce Ee Katthaci) } gaccheyyaá¹ƒ
pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kameyyaá¹ƒ \Se I 327/, seyyathÄ• pi pakkhÄ« saku
evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parimaseyyaá¹ƒ parimajjeyyaá¹ƒ;
vasaá¹ƒ vatteyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yatane

``so sace Ä• kaá¹…khati --- `dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ
suá¹‡eyyaá¹ƒ dibbe ca mÄ• nuse ca ye dÅ«re santike cÄ• â€™ ti, tatra tatreva sakkhibhabb
satiÄ• yatane.

``so \Be I 257/ sace Ä• kaá¹…khati --- `parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto
--- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá
cittanti pajÄ• neyyaá¹ƒ; sadosaá¹ƒ vÄ• cittaá¹ƒ sadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tado
vÄ«tadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; samohaá¹ƒ vÄ• cittaá¹ƒ samohaá¹ƒ cittanti pajÄ• ney
cittaá¹ƒ vÄ«tamohaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ saá¹ƒkhittaá¹ƒ ci
pajÄ• neyyaá¹ƒ, vikkhittaá¹ƒ vÄ• cittaá¹ƒ vikkhittaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; mahaggataá¹ƒ
mahaggataá¹ƒ cittanti pajÄ• neyyaá¹ƒ, amahaggataá¹ƒ vÄ• cittaá¹ƒ amahaggataá¹ƒ cittanti
sauttaraá¹ƒ vÄ• cittaá¹ƒ sauttaraá¹ƒ cittanti pajÄ• neyyaá¹ƒ, anuttaraá¹ƒ vÄ• cittaá¹ƒ anutta
pajÄ• neyyaá¹ƒ; samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ• hitaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, asamÄ•
asamÄ• hitaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; vimuttaá¹ƒ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittanti pajÄ• ney
vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• p
satiÄ• yatane.

``so sace Ä• kaá¹…khati \Se I 328/ --- `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyyaá¹ƒ, s
ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ•
jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ
jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo \Ee I 256/ evaá¹ƒgotto eva
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoti, iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yatane.

``so sace Ä• kaá¹…khati --- `dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam

--- ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
\Be I 258/, te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ r
vÄ• pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• g
samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hi
bhedÄ• \Se I 329/ paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• ti, iti dibben
atikkantamÄ• nusakena satte passeyyaá¹ƒ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te
sugate duggate yathÄ• kammÅ«page satte pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabba
satiÄ• yatane.

``so sace Ä• kaá¹…khati --- `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyaâ€™ nti, tatra tatreva s
pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™ ti. dasamaá¹ƒ.

11. nimittasuttaá¹ƒ

<103> ``adhicittamanuyuttena, bhikkhave, bhikkhunÄ• tÄ«á¹‡i nimittÄ• ni kÄ• lena kÄ• laá
--- kÄ• lena kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ manasi kÄ• tabbaá¹ƒ, kÄ• lena kÄ• laá¹ƒ paggah
kÄ• tabbaá¹ƒ, kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasi kÄ• tabbaá¹ƒ. sace, bhikkhav
bhikkhu ekantaá¹ƒ samÄ• dhinimittaá¹ƒyeva manasi kareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ ko
sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaá¹ƒ paggahanimittaá¹ƒyeva manasi kar
cittaá¹ƒ uddhaccÄ• ya saá¹ƒvatteyya. sace, bhikkhave \Ee I 257/, adhicittamanuyutto bhikkh
upekkhÄ• nimittaá¹ƒyeva manasi kareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na sammÄ• samÄ• c
khayÄ• ya. yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kÄ• lena kÄ• laá¹ƒ samÄ• d
karoti, kÄ• lena kÄ• laá¹ƒ paggahanimittaá¹ƒ manasi karoti, kÄ• lena kÄ• laá¹ƒ upekkhÄ• ni
taá¹ƒ hoti cittaá¹ƒ muduÃ±ca kammaniyaÃ±ca pabhassaraÃ±ca, na ca \Se I 330/ pabhaá¹…
Ä• savÄ• naá¹ƒ khayÄ• ya.

``seyyathÄ• pi, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• ukk
Ä• limpati (Vism I 181 taá¹ƒá¹-Ä«kÄ• yaá¹ƒ ca) Ps I 76; MN III 360 taá¹ƒaá¹-á¹-hakathÄ• á¹-
passitabbaá¹ƒ}, ukkaá¹ƒ \Ne I 290/ bandhitvÄ• ukkÄ• mukhaá¹ƒ Ä• limpeyya, ukkÄ• mukha
saá¹‡á¸• Ä• sena \Be I 259/ jÄ• tarÅ«paá¹ƒ gahetvÄ• ukkÄ• mukhe pakkhipeyya {pakkhipa
pakkhipitvÄ• kÄ• lena kÄ• laá¹ƒ abhidhamati, kÄ• lena kÄ• laá¹ƒ udakena paripphoseti, kÄ
ajjhupekkhati. sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ•
ekantaá¹ƒ abhidhameyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ á¸• aheyya. sace, bhikkhave,
suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ udakena paripphoseyya
jÄ• tarÅ«paá¹ƒ nibbÄ• peyya {nibbÄ• yeyya (Ce) }. sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ•
vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ ajjhupekkheyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ na

gaccheyya. yato ca kho, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ«
kÄ• lena kÄ• laá¹ƒ abhidhamati, kÄ• lena kÄ• laá¹ƒ udakena paripphoseti, kÄ• lena kÄ• laá
hoti jÄ• tarÅ«paá¹ƒ muduÃ±ca kammaniyaÃ±ca pabhassaraÃ±ca, na ca pabhaá¹…gu, sam
yassÄ• ca pilandhanavikatiyÄ• Ä• kaá¹…khati --- yadi paá¹-á¹-ikÄ• ya, yadi kuá¹‡á¸• alÄ• y
suvaá¹‡á¹‡amÄ• lÄ• ya --- taÃ±cassa atthaá¹ƒ anubhoti.

``evamevaá¹ƒ kho, bhikkhave, adhicittamanuyuttena bhikkhunÄ• tÄ«á¹‡i nimittÄ• ni kÄ• le
kÄ• tabbÄ• ni --- kÄ• lena kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ manasi kÄ• tabbaá¹ƒ, kÄ• lena kÄ
manasi kÄ• tabbaá¹ƒ, kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasi kÄ• tabbaá¹ƒ. sace, b
adhicittamanuyutto \Se I 331/ bhikkhu ekantaá¹ƒ samÄ• dhinimittaá¹ƒyeva manasi kareyya \
taá¹ƒ cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyya. sace, bhikkhave, adhicittamanuyutto bhikkhu ekan
paggahanimittaá¹ƒyeva manasi kareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ uddhaccÄ• ya saá¹ƒva
adhicittamanuyutto bhikkhu ekantaá¹ƒ upekkhÄ• nimittaá¹ƒyeva manasi kareyya, á¹-hÄ• naá
sammÄ• samÄ• dhiyeyya Ä• savÄ• naá¹ƒ khayÄ• ya. yato ca kho, bhikkhave, adhicittaman
kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ manasi karoti, kÄ• lena kÄ• laá¹ƒ paggahanimittaá¹ƒ manasi
upekkhÄ• nimittaá¹ƒ manasi karoti, taá¹ƒ hoti cittaá¹ƒ muduÃ±ca kammaniyaÃ±ca pabhassa
sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya. yassa yassa ca abhiÃ±Ã±Ä• sacchikara
abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä•

``so \Be I 260/ sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhaveyyaá¹ƒ
abhiÃ±Ã±Ä• vitthÄ• retabbÄ•) \Ne I 291/ Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• up
nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™ ti. ekÄ• dasa

loá¹‡akapallavaggo {loá¹‡aphalavaggo (Ce Se Ke Ee) } paÃ±camo.

tassuddÄ• naá¹ƒ ---

accÄ• yikaá¹ƒ pavivekaá¹ƒ, sarado parisÄ• tayo.

Ä• jÄ• nÄ«yÄ• potthako ca, loá¹‡aá¹ƒ dhovati nimittÄ• nÄ«ti ||

dutiyo paá¹‡á¹‡Ä• sako samatto.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. sambodhavaggo

1. pubbevasambodhasuttaá¹ƒ

<104> ``pubbeva \Se I 332/ \Ne I 292/ \Be I 261/ me, bhikkhave, sambodhÄ• anabhisambu
sato etadahosi --- `ko nu kho loke assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aâ€™ nti? tass
etadahosi --- `yaá¹ƒ kho lokaá¹ƒ {loke (Ce Se Ke Ee) } paá¹-icca uppajjati sukhaá¹ƒ somana
assÄ• do. yaá¹ƒ loko {loke (Ee Katthaci) } anicco dukkho vipariá¹‡Ä• madhammo, ayaá¹ƒ lo
chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ loke nissaraá¹‡aâ€™ nti {lokanissa
nissaraá¹‡aâ€™â€™ nti padena saá¹ƒsanditabbaá¹ƒ}. yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave
assÄ• dato \Ee I 259/ Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ
nÄ• bbhaÃ±Ã±Ä• siá¹ƒ, neva tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahm
pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti {a
} paccaÃ±Ã±Ä• siá¹ƒ. yato ca khvÄ• haá¹ƒ {kho ahaá¹ƒ (Ce Ee), khohaá¹ƒ (Se Ke Katthaci)
lokassa assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissara
abbhaÃ±Ã±Ä• siá¹ƒ, athÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahmake sassa
sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±
dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimutti {cetovimutti (Ce Ee Katthaci) }, ayamantimÄ
punabbhavoâ€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹-hamaassÄ• dasuttaá¹ƒ

<105> ``lokassÄ• haá¹ƒ \Se I 333/, bhikkhave, assÄ• dapariyesanaá¹ƒ acariá¹ƒ. yo loke ass
yÄ• vatako loke assÄ• do, paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. lokassÄ• haá¹ƒ, bhikkhave, Ä•
acariá¹ƒ \Be I 262/. yo loke Ä• dÄ«navo tadajjhagamaá¹ƒ. yÄ• vatako loke Ä• dÄ«navo, paÃ
sudiá¹-á¹-ho. lokassÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apariyesanaá¹ƒ acariá¹ƒ. yaá¹ƒ loke nis
tadajjhagamaá¹ƒ. yÄ• vatakaá¹ƒ loke nissaraá¹‡aá¹ƒ, paÃ±Ã±Ä• ya me taá¹ƒ sudiá¹-á¹-haá¹
bhikkhave, lokassa assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ
yathÄ• bhÅ«taá¹ƒ nÄ• bbhaÃ±Ã±Ä• siá¹ƒ, neva tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke sa
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambo
paccaÃ±Ã±Ä• siá¹ƒ. yato ca khvÄ• haá¹ƒ, bhikkhave, lokassa assÄ• daÃ±ca assÄ• dato Ä•
nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, athÄ• haá¹ƒ, bhikkh
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sam
ti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vim
natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti. dutiyaá¹ƒ.

3. dutiyaassÄ• dasuttaá¹ƒ

<106> ``no \Ee I 260/ cedaá¹ƒ {no cetaá¹ƒ (Se Ke Ee Katthaci) SN b III 28 passitabbaá¹ƒ},
assÄ• do abhavissa, nayidaá¹ƒ sattÄ• loke sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, att
sattÄ• loke sÄ• rajjanti. no cedaá¹ƒ, bhikkhave, loke Ä• dÄ«navo \Se I 334/ abhavissa, nay

nibbindeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi loke Ä• dÄ«navo, tasmÄ• sattÄ• loke nib
bhikkhave, loke nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• lokamhÄ• {loke (Katthaci) } ni
ca kho, bhikkhave, atthi loke nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• lokamhÄ• nissaranti. yÄ• vak
sattÄ• lokassa assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca
nÄ• bbhaÃ±Ã±Ä• suá¹ƒ {nÄ• bbhaÃ±Ã±aá¹ƒsu (SN b III 28}, neva tÄ• va, bhikkhave, sattÄ•
sabrahmakÄ• sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya nissaá¹-Ä• vis
{vippayuttÄ• (Katthaci) } vimariyÄ• dÄ«katena {vimariyÄ• dikatena (Ce Ee Katthaci) } cetas
ca kho, bhikkhave, sattÄ• lokassa \Be I 263/ assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä
nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• suá¹ƒ, atha, bhikkhave, sattÄ• sadevakÄ•
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya nissaá¹-Ä• visaá¹ƒyuttÄ• vip
cetasÄ• viharantÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. samaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<107> ``ye \Ne I 294/ keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• lokassa assÄ
Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nappajÄ•
(Katthaci) }, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡as
brÄ• hmaá¹‡asammatÄ• , na ca pana te Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. ye ca kho keci \Se I 335/, bhikkh
brÄ• hmaá¹‡Ä• vÄ• lokassa assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nis
yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, te kho, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sa
brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti {viharissa

5. ruá¹‡á¹‡asuttaá¹ƒ

<108> ``ruá¹‡á¹‡amidaá¹ƒ \Ee I 261/, bhikkhave, ariyassa vinaye yadidaá¹ƒ gÄ«taá¹ƒ. umm
bhikkhave, ariyassa vinaye yadidaá¹ƒ naccaá¹ƒ. komÄ• rakamidaá¹ƒ, bhikkhave, ariyassa v
ativelaá¹ƒ dantavidaá¹ƒsakahasitaá¹ƒ {dantavidaá¹ƒsakaá¹ƒ hasitaá¹ƒ (Ce Ee) }. tasmÄ• tih
setughÄ• to gÄ«te, setughÄ• to nacce, alaá¹ƒ vo dhammappamoditÄ• naá¹ƒ sataá¹ƒ sitaá¹ƒ
paÃ±camaá¹ƒ.

6. atittisuttaá¹ƒ

<109> ``tiá¹‡á¹‡aá¹ƒ, bhikkhave, paá¹-isevanÄ• ya natthi titti. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ? s
paá¹-isevanÄ• ya natthi titti. surÄ• merayapÄ• nassa, bhikkhave, paá¹-isevanÄ• ya \Be I 264
methunadhammasamÄ• pattiyÄ• , bhikkhave, paá¹-isevanÄ• ya natthi titti. imesaá¹ƒ, bhikkh
paá¹-isevanÄ• ya natthi tittÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. arakkhitasuttaá¹ƒ

<110> atha \Ne I 295/ kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kam
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• th
bhagavÄ• etadavoca --- ``citte, gahapati, arakkhite kÄ• yakammampi arakkhitaá¹ƒ hoti, vac
arakkhitaá¹ƒ hoti \Se I 336/, manokammampi arakkhitaá¹ƒ hoti. tassa arakkhitakÄ• yakamm
arakkhitavacÄ«kammantassa arakkhitamanokammantassa kÄ• yakammampi avassutaá¹ƒ h
hoti, manokammampi avassutaá¹ƒ hoti. tassa avassutakÄ• yakammantassa avassutavacÄ«
avassutamanokammantassa kÄ• yakammampi pÅ«tikaá¹ƒ hoti, vacÄ«kammampi pÅ«tikaá¹
hoti. tassa pÅ«tikÄ• yakammantassa pÅ«tivacÄ«kammantassa pÅ«timanokammantassa na
na bhaddikÄ• kÄ• laá¹…kiriyÄ• .

``seyyathÄ• pi, gahapati, kÅ«á¹-Ä• gÄ• re ducchanne kÅ«á¹-ampi arakkhitaá¹ƒ hoti, gopÄ•
honti, bhittipi arakkhitÄ• hoti; kÅ«á¹-ampi avassutaá¹ƒ hoti, gopÄ• nasiyopi avassutÄ• hont
avassutÄ• hoti; kÅ«á¹-ampi pÅ«tikaá¹ƒ hoti, gopÄ• nasiyopi pÅ«tikÄ• honti, bhittipi pÅ«tikÄ

``evamevaá¹ƒ kho, gahapati, citte \Ee I 262/ arakkhite kÄ• yakammampi arakkhitaá¹ƒ hoti, v
arakkhitaá¹ƒ hoti, manokammampi arakkhitaá¹ƒ hoti. tassa arakkhitakÄ• yakammantassa ar
arakkhitamanokammantassa kÄ• yakammampi avassutaá¹ƒ hoti, vacÄ«kammampi avassut
avassutaá¹ƒ hoti. tassa avassutakÄ• yakammantassa avassutavacÄ«kammantassa avassu
kÄ• yakammampi pÅ«tikaá¹ƒ hoti, vacÄ«kammampi pÅ«tikaá¹ƒ hoti, manokammampi pÅ«ti
pÅ«tikÄ• yakammantassa pÅ«tivacÄ«kammantassa pÅ«timanokammantassa na bhaddakaá
kÄ• laá¹…kiriyÄ• .

``citte \Be I 265/, gahapati, rakkhite kÄ• yakammampi rakkhitaá¹ƒ hoti, vacÄ«kammampi ra
manokammampi rakkhitaá¹ƒ hoti. tassa rakkhitakÄ• yakammantassa rakkhitavacÄ«kammar
kÄ• yakammampi anavassutaá¹ƒ hoti, vacÄ«kammampi anavassutaá¹ƒ hoti, manokammam
hoti. tassa anavassutakÄ• yakammantassa anavassutavacÄ«kammantassa anavassutaman
apÅ«tikaá¹ƒ hoti, vacÄ«kammampi apÅ«tikaá¹ƒ hoti, manokammampi apÅ«tikaá¹ƒ hoti. tass
apÅ«tivacÄ«kammantassa apÅ«timanokammantassa bhaddakaá¹ƒ maraá¹‡aá¹ƒ hoti, bhad

``seyyathÄ• pi, gahapati \Se I 337/, kÅ«á¹-Ä• gÄ• re succhanne kÅ«á¹-ampi rakkhitaá¹ƒ hot
rakkhitÄ• honti, bhittipi rakkhitÄ• hoti; kÅ«á¹-ampi anavassutaá¹ƒ hoti, gopÄ• nasiyopi anav
bhittipi anavassutÄ• hoti; kÅ«á¹-ampi apÅ«tikaá¹ƒ hoti, gopÄ• nasiyopi apÅ«tikÄ• honti, bh
hoti.

evamevaá¹ƒ kho, gahapati, citte rakkhite kÄ• yakammampi rakkhitaá¹ƒ hoti, vacÄ«kammam

manokammampi rakkhitaá¹ƒ hoti. tassa rakkhitakÄ• yakammantassa rakkhitavacÄ«kammar
kÄ• yakammampi anavassutaá¹ƒ hoti, vacÄ«kammampi anavassutaá¹ƒ hoti, manokammam
anavassutakÄ• yakammantassa anavassutavacÄ«kammantassa anavassutamanokammant
hoti, vacÄ«kammampi apÅ«tikaá¹ƒ hoti, manokammampi apÅ«tikaá¹ƒ hoti. tassa apÅ«tikÄ•
apÅ«tivacÄ«kammantassa apÅ«timanokammantassa bhaddakaá¹ƒ maraá¹‡aá¹ƒ hoti, bhad
sattamaá¹ƒ.

8. byÄ• pannasuttaá¹ƒ

<111> ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadav
byÄ• panne kÄ• yakammampi byÄ• pannaá¹ƒ hoti, vacÄ«kammampi byÄ• pannaá¹ƒ hoti, m
tassa byÄ• pannakÄ• yakammantassa byÄ• pannavacÄ«kammantassa byÄ• pannamanoka
hoti, na bhaddikÄ• kÄ• laá¹…kiriyÄ• . seyyathÄ• pi, gahapati, kÅ«á¹-Ä• gÄ• re ducchanne k
hoti, gopÄ• nasiyopi byÄ• pannÄ• honti, bhittipi byÄ• pannÄ• \Be I 266/ hoti; evamevaá¹ƒ k
byÄ• panne kÄ• yakammampi byÄ• pannaá¹ƒ hoti, vacÄ«kammampi byÄ• pannaá¹ƒ hoti, m
tassa byÄ• pannakÄ• yakammantassa byÄ• pannavacÄ«kammantassa byÄ• pannamanoka
hoti, na bhaddikÄ• kÄ• laá¹…kiriyÄ• .

``citte \Ne I 297/, gahapati, abyÄ• panne kÄ• yakammampi abyÄ• pannaá¹ƒ hoti, vacÄ«kam
manokammampi abyÄ• pannaá¹ƒ hoti. tassa abyÄ• pannakÄ• yakammantassa abyÄ• pann
abyÄ• pannamanokammantassa bhaddakaá¹ƒ maraá¹‡aá¹ƒ hoti, bhaddikÄ• kÄ• laá¹…kiriy
kÅ«á¹-Ä• gÄ• re succhanne kÅ«á¹-ampi abyÄ• pannaá¹ƒ hoti, gopÄ• nasiyopi \Ee I 263/ aby
abyÄ• pannÄ• hoti; evamevaá¹ƒ kho, gahapati, citte abyÄ• panne kÄ• yakammampi abyÄ•
abyÄ• pannaá¹ƒ hoti, manokammampi abyÄ• pannaá¹ƒ hoti. tassa abyÄ• pannakÄ• yakam
abyÄ• pannamanokammantassa bhaddakaá¹ƒ maraá¹‡aá¹ƒ hoti, bhaddikÄ• \Se I 338/ kÄ•
aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamanidÄ• nasuttaá¹ƒ

<112> ``tÄ«á¹‡imÄ• ni, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. katamÄ• ni
kammÄ• naá¹ƒ samudayÄ• ya, doso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya, moho nidÄ
yaá¹ƒ, bhikkhave, lobhapakataá¹ƒ kammaá¹ƒ lobhajaá¹ƒ lobhanidÄ• naá¹ƒ lobhasamudayaa
akusalaá¹ƒ taá¹ƒ kammaá¹ƒ sÄ• vajjaá¹ƒ taá¹ƒ kammaá¹ƒ dukkhavipÄ• kaá¹ƒ, taá¹ƒ kamma
saá¹ƒvattati, na taá¹ƒ kammaá¹ƒ kammanirodhÄ• ya saá¹ƒvattati. yaá¹ƒ, bhikkhave, dosapa
dosajaá¹ƒ dosanidÄ• naá¹ƒ dosasamudayaá¹ƒ, taá¹ƒ kammaá¹ƒ akusalaá¹ƒ taá¹ƒ kammaá¹
dukkhavipÄ• kaá¹ƒ, taá¹ƒ kammaá¹ƒ kammasamudayÄ• ya saá¹ƒvattati, na taá¹ƒ kammaá¹
saá¹ƒvattati. yaá¹ƒ, bhikkhave, mohapakataá¹ƒ kammaá¹ƒ mohajaá¹ƒ mohanidÄ• naá¹ƒ mo
kammaá¹ƒ akusalaá¹ƒ taá¹ƒ kammaá¹ƒ sÄ• vajjaá¹ƒ taá¹ƒ kammaá¹ƒ dukkhavipÄ• kaá¹ƒ, ta

kammasamudayÄ• ya saá¹ƒvattati, na taá¹ƒ kammaá¹ƒ kammanirodhÄ• ya saá¹ƒvattati. imÄ
nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya.

``tÄ«á¹‡imÄ• ni, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. katamÄ• ni tÄ«á¹‡
kammÄ• naá¹ƒ samudayÄ• ya, adoso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya, amoho n
yaá¹ƒ, bhikkhave, alobhapakataá¹ƒ kammaá¹ƒ alobhajaá¹ƒ alobhanidÄ• naá¹ƒ alobhasamu
kammaá¹ƒ kusalaá¹ƒ taá¹ƒ \Se I 339/ kammaá¹ƒ anavajjaá¹ƒ taá¹ƒ kammaá¹ƒ sukhavipÄ• k
kammanirodhÄ• ya saá¹ƒvattati, na taá¹ƒ kammaá¹ƒ kammasamudayÄ• ya saá¹ƒvattati. yaá
adosapakataá¹ƒ kammaá¹ƒ adosajaá¹ƒ adosanidÄ• naá¹ƒ adosasamudayaá¹ƒ, taá¹ƒ kamm
anavajjaá¹ƒ taá¹ƒ kammaá¹ƒ sukhavipÄ• kaá¹ƒ, taá¹ƒ \Ne I 298/ kammaá¹ƒ kammanirodhÄ•
kammaá¹ƒ kammasamudayÄ• ya saá¹ƒvattati. yaá¹ƒ, bhikkhave, amohapakataá¹ƒ kammaá
amohasamudayaá¹ƒ, taá¹ƒ kammaá¹ƒ kusalaá¹ƒ taá¹ƒ kammaá¹ƒ anavajjaá¹ƒ taá¹ƒ kamma
kammaá¹ƒ kammanirodhÄ• ya saá¹ƒvattati, na taá¹ƒ kammaá¹ƒ kammasamudayÄ• ya saá¹
tÄ«á¹‡i nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ ti. navamaá¹ƒ.

10. dutiyanidÄ• nasuttaá¹ƒ

<113> ``tÄ«á¹‡imÄ• ni \Ee I 264/, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. k
bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando jÄ• yati; anÄ• gate, bhik
chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando jÄ• yati; paccuppanne, bhikkhave,
dhamme Ä• rabbha chando jÄ• yati. kathaÃ±ca, bhikkhave, atÄ«te chandarÄ• gaá¹-á¹-hÄ• n
jÄ• yati? atÄ«te, bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cetasÄ• anuvi
atÄ«te chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cetasÄ• anuvitakkayato anuvicÄ• r
chandajÄ• to tehi dhammehi saá¹ƒyutto hoti. etamahaá¹ƒ, bhikkhave, saá¹ƒyojanaá¹ƒ vadÄ•
evaá¹ƒ kho, bhikkhave, atÄ«te chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando jÄ•

``kathaÃ±ca, bhikkhave, anÄ• gate chandarÄ• gaá¹-á¹-hÄ• niye \Se I 340/ dhamme Ä• rabb
bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cetasÄ• anuvitakketi anuvicÄ•
chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cetasÄ• anuvitakkayato anuvicÄ• rayato c
tehi dhammehi saá¹ƒyutto hoti. etamahaá¹ƒ, bhikkhave, saá¹ƒyojanaá¹ƒ vadÄ• mi yo cetasc
bhikkhave, anÄ• gate chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando jÄ• yati.

``kathaÃ±ca, bhikkhave, paccuppanne chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cha
bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cetasÄ• anuvitakketi \Be I 268/
paccuppanne chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cetasÄ• anuvitakkayato anu
chandajÄ• to tehi dhammehi saá¹ƒyutto hoti. etamahaá¹ƒ, bhikkhave, saá¹ƒyojanaá¹ƒ vadÄ•
sÄ• rÄ• go. evaá¹ƒ kho, bhikkhave, paccuppanne chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• r
kho, bhikkhave, tÄ«á¹‡i nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya.

``tÄ«á¹‡imÄ• ni \Ee I 265/, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. katamÄ•
bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando na jÄ• yati; anÄ• gate b
chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando na jÄ• yati; paccuppanne, bhikkhav
dhamme Ä• rabbha chando na jÄ• yati. kathaÃ±ca, bhikkhave, atÄ«te chandarÄ• gaá¹-á¹-hÄ
chando na jÄ• yati? atÄ«tÄ• naá¹ƒ, bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ
pajÄ• nÄ• ti. Ä• yatiá¹ƒ vipÄ• kaá¹ƒ viditvÄ• tadabhinivatteti. tadabhinivattetvÄ• {tadabhiniv
tadabhinivajjetvÄ• (Ce Se Ke) } cetasÄ• abhinivijjhitvÄ• {abhivirÄ• jetvÄ• (Ce Se Ke Ee) }
{abhinivijjha (Katthaci) } passati. evaá¹ƒ kho, bhikkhave, atÄ«te chandarÄ• gaá¹-á¹-hÄ• niye
chando na jÄ• yati.

``kathaÃ±ca, bhikkhave, anÄ• gate chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando
bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• yatiá¹ƒ vipÄ• kaá¹ƒ pajÄ
viditvÄ• tadabhinivatteti. tadabhinivattetvÄ• cetasÄ• abhinivijjhitvÄ• paÃ±Ã±Ä• ya ativijjha
kho, bhikkhave, anÄ• gate chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha chando na jÄ• y

``kathaÃ±ca, bhikkhave, paccuppanne chandarÄ• gaá¹-á¹-hÄ• niye dhamme Ä• rabbha cha
paccuppannÄ• naá¹ƒ, bhikkhave, chandarÄ• gaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• y
Ä• yatiá¹ƒ vipÄ• kaá¹ƒ \Se I 341/ viditvÄ• tadabhinivatteti, tadabhinivattetvÄ• cetasÄ• abh
paÃ±Ã±Ä• ya ativijjha passati. evaá¹ƒ kho, bhikkhave, paccuppanne chandarÄ• gaá¹-á¹-hÄ•
chando na jÄ• yati. imÄ• ni kho, bhikkhave, tÄ«á¹‡i nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ•

sambodhavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

pubbeva \Be I 269/ duve assÄ• dÄ• , samaá¹‡o ruá¹‡á¹‡apaÃ±camaá¹ƒ.

atitti dve ca vuttÄ• ni, nidÄ• nÄ• ni apare duveti ||

(12) 2. Ä• pÄ• yikavaggo

1. Ä• pÄ• yikasuttaá¹ƒ

<114> ``tayome \Ne I 300/ \Se I 342/, bhikkhave, Ä• pÄ• yikÄ• nerayikÄ• idamappahÄ• ya
266/ ca abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o, yo ca suddhaá¹ƒ brahmacariyaá¹ƒ cara
(Katthaci) } abrahmacariyena anuddhaá¹ƒseti, yo cÄ• yaá¹ƒ evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-h
dosoâ€™ ti, so tÄ• ya kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjati. ime kho, bhikkhave, tayo Ä• pÄ•

idamappahÄ• yÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dullabhasuttaá¹ƒ

<115> ``tiá¹‡á¹‡aá¹ƒ, bhikkhave, pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ. katamesaá¹ƒ tiá¹‡á¹‡
bhikkhave, arahato sammÄ• sambuddhassa pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ, tathÄ• gat
desetÄ• puggalo dullabho lokasmiá¹ƒ, kataÃ±Ã±Å« katavedÄ« puggalo dullabho lokasmiá¹
bhikkhave, tiá¹‡á¹‡aá¹ƒ pÄ• tubhÄ• vo dullabho lokasmiâ€™â€™ nti. dutiyaá¹ƒ.

3. appameyyasuttaá¹ƒ

<116> ``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo?
appameyyo. katamo ca, bhikkhave, puggalo suppameyyo? idha, bhikkhave, ekacco puggalo
capalo mukharo vikiá¹‡á¹‡avÄ• co muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacit
vuccati, bhikkhave, puggalo suppameyyo.

``katamo \Ne I 301/ \Be I 270/ ca, bhikkhave, puggalo duppameyyo? idha, bhikkhave, ekacc
hoti anunnaá¸·o acapalo amukharo avikiá¹‡á¹‡avÄ• co upaá¹-á¹-hitassati sampajÄ• no sam
saá¹ƒvutindriyo. ayaá¹ƒ \Se I 343/ vuccati, bhikkhave, puggalo duppameyyo.

``katamo ca, bhikkhave, puggalo appameyyo? idha, bhikkhave, bhikkhu arahaá¹ƒ hoti khÄ«
vuccati, bhikkhave, puggalo appameyyo. ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvij
nti. tatiyaá¹ƒ.

4. Ä• neÃ±jasuttaá¹ƒ

<117> ``tayome \Ee I 267/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. kata
bhikkhave, ekacco puggalo sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ•
tadassÄ• deti taá¹ƒ nikÄ• meti tena ca vittiá¹ƒ Ä• pajjati, tatra á¹-hito tadadhimutto tabbahula
aparihÄ«no kÄ• laá¹ƒ kurumÄ• no Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ vÄ«sati kappasahassÄ
puthujjano yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ•
khepetvÄ• nirayampi gacchati tiracchÄ• nayonimpi gacchati pettivisayampi gacchati. bhaga
tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡a
tasmiá¹ƒyeva bhave parinibbÄ• yati. ayaá¹ƒ kho, bhikkhave, viseso ayaá¹ƒ adhippayÄ• so i
sutavato ariyasÄ• vakassa assutavatÄ• puthujjanena, yadidaá¹ƒ gatiyÄ• upapattiyÄ• .

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so tadassÄ• d
nikÄ• meti tena ca vittiá¹ƒ Ä• pajjati, tatra á¹-hito tadadhimutto tabbahulavihÄ• rÄ« aparihÄ«
kurumÄ• no viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajja
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ cattÄ• rÄ«saá¹ƒ kappa
tattha \Be I 271/ puthujjano \Ne I 302/ yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ
Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• nirayampi gacchati tiracchÄ• nayonimpi g
gacchati. bhagavato pana sÄ• vako tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesa
Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• tasmiá¹ƒyeva bhave parinibbÄ• yati. ayaá
ayaá¹ƒ adhippayÄ• so idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ \Ee I 268/ sutavato ariyasÄ• vakassa as
yadidaá¹ƒ gatiyÄ• upapattiyÄ• .

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so tadassÄ• deti taá¹ƒ ni
Ä• pajjati, tatra á¹-hito tadadhimutto tabbahulavihÄ• rÄ« aparihÄ«no kÄ• laá¹ƒ kurumÄ• no
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. Ä• kiÃ±caÃ±
bhikkhave, devÄ• naá¹ƒ saá¹-á¹-hi kappasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ. tattha puthujja
á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepe
tiracchÄ• nayonimpi gacchati pettivisayampi gacchati. bhagavato pana sÄ• vako tattha yÄ•
yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• tasm
ayaá¹ƒ kho, bhikkhave, viseso \Se I 345/, ayaá¹ƒ adhippayÄ• so idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹
ariyasÄ• vakassa assutavatÄ• puthujjanena, yadidaá¹ƒ gatiyÄ• upapattiyÄ• . `ime kho, bhi
santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ â€™ nti. catutthaá¹ƒ.

5. vipattisampadÄ• suttaá¹ƒ

<118> ``tisso imÄ• , bhikkhave, vipattiyo. katamÄ• tisso? sÄ«lavipatti, cittavipatti, diá¹-á¹-h
katamÄ• ca, bhikkhave, sÄ«lavipatti? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adi
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co h
ayaá¹ƒ vuccati, bhikkhave, sÄ«lavipatti.

``katamÄ• ca, bhikkhave, cittavipatti? idha, bhikkhave, ekacco abhijjhÄ• lu hoti byÄ• panna
vuccati, bhikkhave, cittavipatti.

``katamÄ• \Ne I 303/ \Be I 272/ ca, bhikkhave, diá¹-á¹-hivipatti? idha, bhikkhave, ekacco m
hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukata
\Ee I 269/, kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro loko, natthi mÄ•
natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ•

paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. ayaá¹ƒ vuccati, b
diá¹-á¹-hivipatti. sÄ«lavipattihetu vÄ• , bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti; cittavipattihetu vÄ• , bhikkhave, sattÄ• kÄ• y
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti; diá¹-á¹-hivipattihetu
sattÄ• \Se I 346/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá
imÄ• kho, bhikkhave, tisso vipattiyoti.

``tisso imÄ• , bhikkhave, sampadÄ• . katamÄ• tisso? sÄ«lasampadÄ• , cittasampadÄ• , dia
ca, bhikkhave, sÄ«lasampadÄ• ? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato h
paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato h
bhikkhave, sÄ«lasampadÄ• .

``katamÄ• ca, bhikkhave, cittasampadÄ• ? idha, bhikkhave, ekacco anabhijjhÄ• lu hoti aby
vuccati, bhikkhave, cittasampadÄ• .

``katamÄ• ca, bhikkhave, diá¹-á¹-hisampadÄ• ? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-h
aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi sukatadukkaá¹-
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko, atthi paro loko, atthi mÄ• tÄ• , atthi pitÄ
opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ• paá¹-ipannÄ• y
lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. ayaá¹ƒ vuccati, bhikkhave,
sÄ«lasampadÄ• hetu \Ee I 270/ vÄ• , bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
lokaá¹ƒ upapajjanti; cittasampadÄ• hetu vÄ• , bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹
saggaá¹ƒ \Ne I 304/ lokaá¹ƒ upapajjanti \Be I 273/; diá¹-á¹-hisampadÄ• hetu vÄ• , bhikkhave
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ \Se I 347/ lokaá¹ƒ upapajjanti. imÄ• kho, b
sampadÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. apaá¹‡á¹‡akasuttaá¹ƒ

<119> ``tisso imÄ• , bhikkhave, vipattiyo. katamÄ• tisso? sÄ«lavipatti, cittavipatti, diá¹-á¹-h
katamÄ• ca, bhikkhave, sÄ«lavipatti? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... p
hoti. ayaá¹ƒ vuccati, bhikkhave, sÄ«lavipatti.

``katamÄ• ca, bhikkhave, cittavipatti? idha, bhikkhave, ekacco abhijjhÄ• lu hoti byÄ• panna
vuccati, bhikkhave, cittavipatti.

``katamÄ• ca, bhikkhave, diá¹-á¹-hivipatti? idha, bhikkhave, ekacco micchÄ• diá¹-á¹-hiko ho
--- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ saya

sacchikatvÄ• pavedentÄ«â€™ ti. ayaá¹ƒ vuccati, bhikkhave, diá¹-á¹-hivipatti. sÄ«lavipattihe
... pe ... diá¹-á¹-hivipattihetu vÄ• , bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. seyyathÄ• pi, bhikkhave, apaá¹‡á¹‡ako maá¹‡i uddhaá¹
patiá¹-á¹-hÄ• ti suppatiá¹-á¹-hitaá¹ƒyeva patiá¹-á¹-hÄ• ti; evamevaá¹ƒ kho, bhikkhave, sÄ«la
sattÄ• ... pe ... upapajjanti. imÄ• kho, bhikkhave, tisso vipattiyoti.

``tisso imÄ• , bhikkhave, sampadÄ• . katamÄ• tisso? sÄ«lasampadÄ• , cittasampadÄ• , di
348/. katamÄ• ca, bhikkhave, sÄ«lasampadÄ• ? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• t
... ayaá¹ƒ vuccati, bhikkhave, sÄ«lasampadÄ• .

``katamÄ• ca, bhikkhave, cittasampadÄ• ? idha, bhikkhave, ekacco anabhijjhÄ• lu hoti aby
vuccati, bhikkhave, cittasampadÄ• .

``katamÄ• ca, bhikkhave, diá¹-á¹-hisampadÄ• ? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-h
aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ ... pe ... ye imaÃ±ca lokaá¹ƒ paraÃ
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. ayaá¹ƒ vuccati, bhikkhave, diá¹-á¹-h
sÄ«lasampadÄ• hetu vÄ• \Ne I 305/, bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
lokaá¹ƒ upapajjanti. cittasampadÄ• hetu vÄ• ... pe ... diá¹-á¹-hisampadÄ• hetu \Be I 274/ vÄ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. seyyathÄ•
maá¹‡i uddhaá¹ƒ khitto yena yeneva patiá¹-á¹-hÄ• ti suppatiá¹-á¹-hitaá¹ƒyeva patiá¹-á¹-hÄ• t
bhikkhave, sÄ«lasampadÄ• hetu vÄ• sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
upapajjanti, cittasampadÄ• hetu vÄ• sattÄ• ... pe ... diá¹-á¹-hisampadÄ• hetu vÄ• sattÄ• k
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. imÄ• kho, bhikkhave, tisso sampadÄ•
chaá¹-á¹-haá¹ƒ.

7. kammantasuttaá¹ƒ

<120> ``tisso imÄ• , bhikkhave, vipattiyo. katamÄ• tisso? kammantavipatti, Ä• jÄ«vavipatti,
katamÄ• ca, bhikkhave, kammantavipatti? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hot
samphappalÄ• pÄ« hoti \Se I 349/. ayaá¹ƒ vuccati, bhikkhave, kammantavipatti.

``katamÄ• ca, bhikkhave, Ä• jÄ«vavipatti? idha, bhikkhave, ekacco micchÄ• Ä• jÄ«vo hoti,
jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Se Ke Katthaci) } kappeti. ayaá¹ƒ vuccati, bhikkhave, Ä• jÄ«vavipatti

``katamÄ• ca, bhikkhave, diá¹-á¹-hivipatti? idha \Ee I 271/, bhikkhave, ekacco micchÄ• diá¹
viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... ye imaÃ±ca lokaá¹ƒ para
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. ayaá¹ƒ vuccati, bhikkhave, diá¹-á¹-h
bhikkhave, tisso vipattiyoti.

``tisso imÄ• , bhikkhave, sampadÄ• . katamÄ• tisso? kammantasampadÄ• , Ä• jÄ«vasamp
katamÄ• ca, bhikkhave, kammantasampadÄ• ? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ
samphappalÄ• pÄ• paá¹-ivirato hoti. ayaá¹ƒ vuccati, bhikkhave, kammantasampadÄ• .

``katamÄ• \Ne I 306/ ca, bhikkhave, Ä• jÄ«vasampadÄ• ? idha, bhikkhave, ekacco sammÄ
sammÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ kappeti. ayaá¹ƒ vuccati, bhikkhave, Ä• jÄ«vasampadÄ• .

``katamÄ• ca, bhikkhave, diá¹-á¹-hisampadÄ• ? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-h
aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ ... pe ... ye imaÃ±ca lokaá¹ƒ paraÃ
lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. ayaá¹ƒ vuccati, bhikkhave,
kho, bhikkhave, tisso sampadÄ• â€™â€™ ti. sattamaá¹ƒ.

8. paá¹-hamasoceyyasuttaá¹ƒ

<121> ``tÄ«á¹‡imÄ• ni, bhikkhave, soceyyÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yasoceyyaá¹ƒ, va
manosoceyyaá¹ƒ. katamaÃ±ca, bhikkhave, kÄ• yasoceyyaá¹ƒ? idha, bhikkhave, ekacco pÄ
hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato \Se I 350/ hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato h
bhikkhave, kÄ• yasoceyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, vacÄ«soceyyaá¹ƒ? idha, bhikkhave, ekacco musÄ• vÄ• dÄ• pa
vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• p
vuccati bhikkhave, vacÄ«soceyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, manosoceyyaá¹ƒ? idha, bhikkhave, ekacco anabhijjhÄ• lu hoti a
sammÄ• diá¹-á¹-hiko. idaá¹ƒ \Ee I 272/ vuccati, bhikkhave, manosoceyyaá¹ƒ. imÄ• ni kho, b
soceyyÄ• nÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyasoceyyasuttaá¹ƒ

<122> ``tÄ«á¹‡imÄ• ni, bhikkhave, soceyyÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yasoceyyaá¹ƒ, va
manosoceyyaá¹ƒ. katamaÃ±ca, bhikkhave, kÄ• yasoceyyaá¹ƒ? idha, bhikkhave, bhikkhu pÄ
paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, abrahmacariyÄ• paá¹-ivirato hoti. idaá¹
bhikkhave, kÄ• yasoceyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, vacÄ«soceyyaá¹ƒ? idha, bhikkhave, bhikkhu musÄ• vÄ• dÄ• pa
vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• p
vuccati, bhikkhave, vacÄ«soceyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, manosoceyyaá¹ƒ? idha, bhikkhave, bhikkhu santaá¹ƒ vÄ• ajjhatt
`atthi me ajjhattaá¹ƒ kÄ• macchandoâ€™ ti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• mac
ajjhattaá¹ƒ kÄ• macchandoâ€™ ti pajÄ• nÄ• ti; yathÄ• ca anuppannassa kÄ• macchandass
taÃ±ca pajÄ• nÄ• ti; yathÄ• ca uppannassa kÄ• macchandassa pahÄ• naá¹ƒ hoti \Se I 351
ca pahÄ«nassa kÄ• macchandassa Ä• yatiá¹ƒ anuppÄ• do hoti, taÃ±ca pajÄ• nÄ• ti; santaá
byÄ• pÄ• daá¹ƒ --- `atthi me ajjhattaá¹ƒ byÄ• pÄ• doâ€™ ti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjh
`natthi me ajjhattaá¹ƒ byÄ• pÄ• doâ€™ ti pajÄ• nÄ• ti; yathÄ• ca anuppannassa byÄ• pÄ• d
pajÄ• nÄ• ti; yathÄ• ca uppannassa byÄ• pÄ• dassa pahÄ• naá¹ƒ hoti, taÃ±ca pajÄ• nÄ• ti
byÄ• pÄ• dassa Ä• yatiá¹ƒ anuppÄ• do hoti, taÃ±ca pajÄ• nÄ• ti; santaá¹ƒ vÄ• ajjhattaá¹ƒ t
me ajjhattaá¹ƒ thinamiddhaâ€™ nti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjhattaá¹ƒ thinamiddhaá¹ƒ
ajjhattaá¹ƒ thinamiddhaâ€™ nti pajÄ• nÄ• ti; yathÄ• ca anuppannassa thinamiddhassa upp
pajÄ• nÄ• ti; yathÄ• ca uppannassa thinamiddhassa pahÄ• naá¹ƒ hoti, taÃ±ca pajÄ• nÄ• ti
thinamiddhassa Ä• yatiá¹ƒ anuppÄ• do hoti, taÃ±ca pajÄ• nÄ• ti; santaá¹ƒ vÄ• ajjhattaá¹ƒ u
`atthi me ajjhattaá¹ƒ uddhaccakukkuccaâ€™ nti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjhattaá¹ƒ \Ee
uddhaccakukkuccaá¹ƒ --- `natthi me ajjhattaá¹ƒ uddhaccakukkuccaâ€™ nti pajÄ• nÄ• ti; yat
uddhaccakukkuccassa uppÄ• do hoti, taÃ±ca pajÄ• nÄ• ti; yathÄ• ca uppannassa uddhacc
taÃ±ca pajÄ• nÄ• ti; yathÄ• ca pahÄ«nassa uddhaccakukkuccassa Ä• yatiá¹ƒ anuppÄ• do
santaá¹ƒ vÄ• ajjhattaá¹ƒ vicikicchaá¹ƒ --- `atthi me ajjhattaá¹ƒ vicikicchÄ• â€™ ti pajÄ• nÄ•
ajjhattaá¹ƒ vicikicchaá¹ƒ --- `natthi me ajjhattaá¹ƒ \Se I 352/ vicikicchÄ• â€™ ti pajÄ• nÄ• ti;
anuppannÄ• ya vicikicchÄ• ya uppÄ• do hoti, taÃ±ca pajÄ• nÄ• ti; yathÄ• ca uppannÄ• ya
hoti, taÃ±ca \Ne I 308/ pajÄ• nÄ• ti; yathÄ• ca pahÄ«nÄ• ya vicikicchÄ• ya Ä• yatiá¹ƒ anup
pajÄ• nÄ• ti. idaá¹ƒ vuccati, bhikkhave, manosoceyyaá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i s

{It 66} ``kÄ• yasuciá¹ƒ vacÄ«suciá¹ƒ, cetosuciá¹ƒ anÄ• savaá¹ƒ.

suciá¹ƒ soceyyasampannaá¹ƒ, Ä• hu ninhÄ• tapÄ• pakaâ€™â€™ nti || navamaá¹ƒ.

10. moneyyasuttaá¹ƒ

<123> ``tÄ«á¹‡imÄ• ni, bhikkhave, moneyyÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yamoneyyaá¹ƒ, v
manomoneyyaá¹ƒ. katamaÃ±ca, bhikkhave, kÄ• yamoneyyaá¹ƒ \Be I 277/? idha, bhikkhave
paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, abrahmacariyÄ• paá¹-ivirato hoti. idaá¹
bhikkhave, kÄ• yamoneyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, vacÄ«moneyyaá¹ƒ? idha, bhikkhave, bhikkhu musÄ• vÄ• dÄ• p
vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• p
vuccati, bhikkhave, vacÄ«moneyyaá¹ƒ.

``katamaÃ±ca, bhikkhave, manomoneyyaá¹ƒ? idha, bhikkhave, bhikkhu Ä• savÄ• naá¹ƒ kh
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
idaá¹ƒ vuccati, bhikkhave, manomoneyyaá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i moneyyÄ• nÄ

``kÄ• yamuniá¹ƒ vacÄ«muniá¹ƒ, cetomuniá¹ƒ anÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu sabbappahÄ• yinaâ€™â€™ nti || dasamaá¹ƒ.

Ä• pÄ• yikavaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

Ä• pÄ• yiko \Se I 353/ dullabho appameyyaá¹ƒ, Ä• neÃ±javipattisampadÄ• .

apaá¹‡á¹‡ako ca kammanto, dve soceyyÄ• ni moneyyanti ||

(13) 3. kusinÄ• ravaggo

1. kusinÄ• rasuttaá¹ƒ

<124> ekaá¹ƒ \Ne I 309/ \Ee I 274/ samayaá¹ƒ bhagavÄ• kusinÄ• rÄ• yaá¹ƒ viharati baliha
tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``idha, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya vi
vÄ• gahapatiputto vÄ• upasaá¹…kamitvÄ• svÄ• tanÄ• ya bhattena nimanteti \Be I 278/. Ä
bhikkhu adhivÄ• seti. so tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pa
tassa gahapatissa vÄ• gahapatiputtassa vÄ• nivesanaá¹ƒ tenupasaá¹…kamati; upasaá¹…
nisÄ«dati. tamenaá¹ƒ so gahapati vÄ• gahapatiputto vÄ• paá¹‡Ä«tena khÄ• danÄ«yena bh
santappeti sampavÄ• reti.

``tassa evaá¹ƒ hoti --- `sÄ• dhu vata myÄ• yaá¹ƒ gahapati vÄ• gahapatiputto vÄ• paá¹‡Ä«t
bhojanÄ«yena sahatthÄ• santappeti sampavÄ• retÄ«â€™ ti. evampissa hoti --- `aho vata m
gahapatiputto vÄ• Ä• yatimpi evarÅ«pena paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sa
sampavÄ• reyyÄ• â€™ ti! so taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ gathito {gadhito (Se Ke Katthaci) } m
{ajjhÄ• panno (Ce Katthaci) ajjhopanno (á¹-Ä«kÄ•) } anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡
tattha kÄ• mavitakkampi vitakketi, byÄ• pÄ• davitakkampi vitakketi, vihiá¹ƒsÄ• vitakkampi vi

evarÅ«passÄ• haá¹ƒ, bhikkhave, bhikkhuno dinnaá¹ƒ na mahapphalanti vadÄ• mi. taá¹ƒ kis
bhikkhave, bhikkhu viharati.

``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ•
gahapati vÄ• gahapatiputto vÄ• upasaá¹…kamitvÄ• svÄ• tanÄ• ya bhattena nimanteti. Ä•
bhikkhu adhivÄ• seti. so tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• \N
pattacÄ«varamÄ• dÄ• ya yena tassa gahapatissa vÄ• gahapatiputtassa vÄ• nivesanaá¹ƒ t
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«dati. tamenaá¹ƒ so gahapati vÄ• gahapatipu
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappeti sampavÄ• reti.

``tassa na evaá¹ƒ hoti --- `sÄ• dhu vata myÄ• yaá¹ƒ gahapati vÄ• \Ee I 275/ gahapatiputto v
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappeti sampavÄ• retÄ«â€™ ti. evampissa n
gahapati vÄ• gahapatiputto vÄ• Ä• yatimpi evarÅ«pena paá¹‡Ä«tena khÄ• danÄ«yena bho
santappeyya sampavÄ• reyyÄ• â€™ ti! so taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ agathito amucchito ana
Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati. so tattha nekkhammavitakkamp
abyÄ• pÄ• davitakkampi vitakketi, avihiá¹ƒsÄ• vitakkampi vitakketi. evarÅ«passÄ• haá¹ƒ, bh
dinnaá¹ƒ mahapphalanti \Se I 355/ vadÄ• mi. taá¹ƒ kissa hetu? appamatto hi, bhikkhave, bh
ti. paá¹-hamaá¹ƒ.

2. bhaá¹‡á¸• anasuttaá¹ƒ

<125> ``yassaá¹ƒ, bhikkhave, disÄ• yaá¹ƒ bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• v
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti, manasi kÄ• tumpi me esÄ• , bhik
pageva gantuá¹ƒ! niá¹-á¹-hamettha gacchÄ• mi --- `addhÄ• te Ä• yasmanto tayo dhamme p
bahulamakaá¹ƒsu {bahulÄ«makaá¹ƒsu (Se Ke Ee) }. katame tayo dhamme pajahiá¹ƒsu? ne
abyÄ• pÄ• davitakkaá¹ƒ, avihiá¹ƒsÄ• vitakkaá¹ƒ --- ime tayo dhamme pajahiá¹ƒsu. katame t
bahulamakaá¹ƒsu? kÄ• mavitakkaá¹ƒ, byÄ• pÄ• davitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ --- ime
bahulamakaá¹ƒsuâ€™. yassaá¹ƒ, bhikkhave, disÄ• yaá¹ƒ bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ• k
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti, manasi kÄ• tumpi me esÄ• , bhik
pageva gantuá¹ƒ! niá¹-á¹-hamettha gacchÄ• mi --- `addhÄ• te Ä• yasmanto ime tayo dham
dhamme bahulamakaá¹ƒsuâ€™â€™ â€™.

``yassaá¹ƒ pana, bhikkhave, disÄ• yaá¹ƒ bhikkhÅ« samaggÄ• sammodamÄ• nÄ• avivada
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi sampassantÄ• viharanti, gantumpi me esÄ• , bhikkhav
manasi kÄ• tuá¹ƒ! niá¹-á¹-hamettha gacchÄ• mi --- `addhÄ• te Ä• yasmanto tayo dhamme \
dhamme bahulamakaá¹ƒsu. katame tayo dhamme pajahiá¹ƒsu? kÄ• mavitakkaá¹ƒ \Ee I 276
vihiá¹ƒsÄ• vitakkaá¹ƒ --- ime tayo dhamme pajahiá¹ƒsu. katame tayo dhamme bahulamakaá
abyÄ• pÄ• davitakkaá¹ƒ, avihiá¹ƒsÄ• vitakkaá¹ƒ --- ime tayo dhamme bahulamakaá¹ƒsuâ€™

bhikkhave, disÄ• yaá¹ƒ bhikkhÅ« samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«roc
piyacakkhÅ«hi sampassantÄ• viharanti, gantumpi me esÄ• , bhikkhave, disÄ• phÄ• su hot
niá¹-á¹-hamettha gacchÄ• mi --- `addhÄ• te Ä• yasmanto ime tayo dhamme pajahiá¹ƒsu, im
bahulamakaá¹ƒsÅ«â€™â€™ â€™ ti. dutiyaá¹ƒ.

3. gotamakacetiyasuttaá¹ƒ

<126> ekaá¹ƒ \Be I 280/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati gotamake cetiye. tatr
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato pacca
etadavoca ---

``abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi, no anabhiÃ±Ã±Ä• ya. sanidÄ• n
desemi, no anidÄ• naá¹ƒ. sappÄ• á¹-ihÄ• riyÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi, no a
mayhaá¹ƒ, bhikkhave, abhiÃ±Ã±Ä• ya dhammaá¹ƒ desayato no anabhiÃ±Ã±Ä• ya, sanidÄ•
anidÄ• naá¹ƒ, sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desayato no appÄ• á¹-ihÄ• riyaá¹ƒ, karaá
anusÄ• sanÄ«. alaÃ±ca pana vo, bhikkhave, tuá¹-á¹-hiyÄ• , alaá¹ƒ attamanatÄ• ya, alaá¹ƒ s
`sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…ghoâ€™â

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. imas
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne sahassÄ« lokadhÄ• tu akampitthÄ• ti. tatiyaá¹ƒ.

4. bharaá¹‡á¸• ukÄ• lÄ• masuttaá¹ƒ

<127> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• no yena kapilavatthu ta
mahÄ• nÄ• mo sakko --- ``bhagavÄ• kira kapilavatthuá¹ƒ \Se I 357/ anuppattoâ€™â€™ ti. a
312/ sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ bhagavÄ• etadavoc

``gaccha, mahÄ• nÄ• ma, kapilavatthusmiá¹ƒ, tathÄ• rÅ«paá¹ƒ Ä• vasathaá¹ƒ jÄ• na yattha
vihareyyÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ \Ee I 277/, bhanteâ€™â€™ ti kho mahÄ• nÄ• mo sak
kapilavatthuá¹ƒ pavisitvÄ• kevalakappaá¹ƒ kapilavatthuá¹ƒ anvÄ• hiá¹‡á¸• anto {Ä• hiá¹‡á¸
kapilavatthusmiá¹ƒ tathÄ• rÅ«paá¹ƒ Ä• vasathaá¹ƒ yatthajja bhagavÄ• ekarattiá¹ƒ vihareyy

atha kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
``natthi, bhante, kapilavatthusmiá¹ƒ tathÄ• rÅ«po Ä• vasatho \Be I 281/ yatthajja bhagavÄ•
vihareyya. ayaá¹ƒ, bhante, bharaá¹‡á¸• u kÄ• lÄ• mo bhagavato purÄ• á¹‡asabrahmacÄ• rÅ
ekarattiá¹ƒ viharatÅ«â€™â€™ ti. ``gaccha, mahÄ• nÄ• ma, santharaá¹ƒ paÃ±Ã±apehÄ«â€™
bhanteâ€™â€™ ti kho mahÄ• nÄ• mo sakko bhagavato paá¹-issutvÄ• yena bharaá¹‡á¸• us

tenupasaá¹…kami; upasaá¹…kamitvÄ• santharaá¹ƒ paÃ±Ã±Ä• petvÄ• udakaá¹ƒ á¹-hapetv
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``santhato
á¹-hapitaá¹ƒ pÄ• dÄ• naá¹ƒ dhovanÄ• ya. yassadÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±

atha kho bhagavÄ• yena bharaá¹‡á¸• ussa kÄ• lÄ• massa assamo tenupasaá¹…kami; upa
nisÄ«di. nisajja kho bhagavÄ• pÄ• de pakkhÄ• lesi. atha kho mahÄ• nÄ• massa sakkassa
ajja bhagavantaá¹ƒ payirupÄ• situá¹ƒ. kilanto \Se I 358/ bhagavÄ• . sve dÄ• nÄ• haá¹ƒ bhag
payirupÄ• sissÄ• mÄ«â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ•

atha kho mahÄ• nÄ• mo sakko tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…ka
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ bhagavÄ•
mahÄ• nÄ• ma, satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? idha, mahÄ•
kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti; na rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• pe
paÃ±Ã±Ä• peti. idha pana, mahÄ• nÄ• ma, ekacco satthÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ p
rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti; na vedanÄ• naá¹ƒ \Ee I 278/ pariÃ±Ã±aá¹ƒ paÃ
mahÄ• nÄ• ma, ekacco satthÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, rÅ«pÄ• naá¹
vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti. ime kho, mahÄ• nÄ• ma, tayo satthÄ• ro sant
`imesaá¹ƒ, mahÄ• nÄ• ma, tiá¹‡á¹‡aá¹ƒ satthÄ• rÄ• naá¹ƒ ekÄ• niá¹-á¹-hÄ• udÄ• hu puthu

evaá¹ƒ vutte bharaá¹‡á¸• u kÄ• lÄ• mo mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ etadavoca --- ``ekÄ• ti,
ti. evaá¹ƒ vutte bhagavÄ• mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ etadavoca --- ``nÄ• nÄ• ti, mahÄ• nÄ
dutiyampi kho bharaá¹‡á¸• u kÄ• lÄ• mo mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ etadavoca --- ``ekÄ• t
ti. dutiyampi kho bhagavÄ• mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ etadavoca --- ``nÄ• nÄ• ti, mahÄ•
tatiyampi kho bharaá¹‡á¸• u kÄ• lÄ• mo mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ etadavoca --- ``ekÄ• ti
vadehÄ«â€™â€™ ti. tatiyampi kho bhagavÄ• mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ \Se I 359/ etada
mahÄ• nÄ• ma, vadehÄ«â€™â€™ ti.

atha kho bharaá¹‡á¸• u kÄ• lÄ• massa etadahosi --- ``mahesakkhassa vatamhi mahÄ• nÄ•
samaá¹‡ena gotamena yÄ• vatatiyaá¹ƒ apasÄ• dito. yaá¹ƒnÅ«nÄ• haá¹ƒ kapilavatthumhÄ•
kho bharaá¹‡á¸• u kÄ• lÄ• mo kapilavatthumhÄ• pakkÄ• mi. yaá¹ƒ kapilavatthumhÄ• pakk
na puna paccÄ• gacchÄ«ti. catutthaá¹ƒ.

5. hatthakasuttaá¹ƒ

<128> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
hatthako devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavana
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• --- ``bhagavato purato á¹-hassÄ• mÄ«â€
saá¹ƒsÄ«datimeva {osÄ«dati ceva saá¹ƒsÄ«dati ca (Ce Ee), osÄ«dati saá¹ƒsÄ«dati (Se Ke)

saá¹‡á¹-hÄ• tuá¹ƒ. seyyathÄ• pi nÄ• ma sappi vÄ• telaá¹ƒ vÄ• vÄ• lukÄ• ya Ä• sittaá¹ƒ os
na saá¹‡á¹-hÄ• ti; evamevaá¹ƒ hatthako devaputto --- ``bhagavato purato á¹-hassÄ• mÄ«â€
saá¹ƒsÄ«datimeva, na sakkoti saá¹‡á¹-hÄ• tuá¹ƒ.

atha \Ee I 279/ kho bhagavÄ• hatthakaá¹ƒ devaputtaá¹ƒ etadavoca --- ``oá¸·Ä• rikaá¹ƒ, hat
abhinimminÄ• hÄ«â€™â€™ ti \Ne I 314/. ``evaá¹ƒ, bhanteâ€™â€™ ti, kho hatthako devapu
oá¸·Ä• rikaá¹ƒ attabhÄ• vaá¹ƒ abhinimminitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá
á¹-hitaá¹ƒ kho hatthakaá¹ƒ devaputtaá¹ƒ bhagavÄ• etadavoca ---

``ye te, hatthaka, dhammÄ• pubbe manussabhÅ«tassa pavattino ahesuá¹ƒ, api nu te te dh
pavattinoâ€™â€™ ti? ``ye ca me, bhante, dhammÄ• pubbe manussabhÅ«tassa pavattino a
etarahi pavattino; ye ca me, bhante, dhammÄ• pubbe manussabhÅ«tassa \Se I 360/ nappa
dhammÄ• etarahi pavattino. seyyathÄ• pi, bhante, bhagavÄ• etarahi Ä• kiá¹‡á¹‡o viharati
upÄ• sakehi upÄ• sikÄ• hi rÄ• jÅ«hi \Be I 283/ rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vak
ahaá¹ƒ, bhante, Ä• kiá¹‡á¹‡o viharÄ• mi devaputtehi. dÅ«ratopi, bhante, devaputtÄ• Ä• gac
devaputtassa santike `dhammaá¹ƒ sossÄ• mÄ• â€™ ti. tiá¹‡á¹‡Ä• haá¹ƒ, bhante, dhammÄ•
kÄ• laá¹…kato. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ? bhagavato ahaá¹ƒ, bhante, dassanassa atitto ap
kÄ• laá¹…kato; saddhammasavanassÄ• haá¹ƒ, bhante, atitto appaá¹-ivÄ• no kÄ• laá¹…kato
upaá¹-á¹-hÄ• nassa atitto appaá¹-ivÄ• no kÄ• laá¹…kato. imesaá¹ƒ kho ahaá¹ƒ, bhante, tiá¹
atitto appaá¹-ivÄ• no kÄ• laá¹…katoâ€™â€™ ti.

``nÄ• haá¹ƒ bhagavato dassanassa, tittimajjhagÄ• {titti tittisambhavaá¹ƒ (Katthaci) } kudÄ•

saá¹…ghassa upaá¹-á¹-hÄ• nassa, saddhammasavanassa ca ||

``adhisÄ«laá¹ƒ sikkhamÄ• no, saddhammasavane rato.

tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ atitto, hatthako avihaá¹ƒ gatoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. kaá¹-uviyasuttaá¹ƒ

<129> ekaá¹ƒ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• ye. at
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ piá¹‡á¸• Ä
kho bhagavÄ• goyogapilakkhasmiá¹ƒ {goyogamilakkhasmiá¹ƒ (Se Ke Katthaci) } piá¹‡á¸• Ä
{caramÄ• naá¹ƒ (Katthaci) } aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ rittassÄ• daá¹ƒ bÄ• hirassÄ• daá¹ƒ
315/ asampajÄ• naá¹ƒ asamÄ• hitaá¹ƒ vibbhantacittaá¹ƒ pÄ• katindriyaá¹ƒ. disvÄ• taá¹ƒ bh
361/ ---

``mÄ• kho tvaá¹ƒ, bhikkhu, attÄ• naá¹ƒ kaá¹-uviyamakÄ• si. taá¹ƒ vata bhikkhu kaá¹-uviyak
Ä• magandhena {Ä• magandhe (Ce Se Ke Ee) } avassutaá¹ƒ makkhikÄ• nÄ• nupatissanti n
{nÄ• nubandhissanti (Katthaci) }, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti. atha kho so bhik
ovÄ• dena ovadito saá¹ƒvegamÄ• pÄ• di. atha kho bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ piá¹‡á¸•
piá¹‡á¸• apÄ• tapaá¹-ikkanto bhikkhÅ« Ä• mantesi ---

``idhÄ• haá¹ƒ, bhikkhave, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya b
piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ. addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, goyogapilakkhasmiá¹ƒ piá¹‡á
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ rittassÄ• daá¹ƒ bÄ• hirassÄ• daá¹ƒ muá¹-á¹-hassatiá¹ƒ asampaj
vibbhantacittaá¹ƒ pÄ• katindriyaá¹ƒ. disvÄ• taá¹ƒ bhikkhuá¹ƒ etadavocaá¹ƒ ---

`` `mÄ• kho tvaá¹ƒ, bhikkhu, attÄ• naá¹ƒ kaá¹-uviyamakÄ• si. taá¹ƒ vata bhikkhu kaá¹-uviya
Ä• magandhena avassutaá¹ƒ makkhikÄ• nÄ• nupatissanti nÄ• nvÄ• ssavissantÄ«ti, netaá¹
atha kho, bhikkhave, so bhikkhu mayÄ• iminÄ• ovÄ• dena ovadito saá¹ƒvegamÄ• pÄ• dÄ«
aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bhante, kaá¹-uviyaá¹ƒ? ko
makkhikÄ• â€™â€™ ti?

``abhijjhÄ• kho, bhikkhu, kaá¹-uviyaá¹ƒ; byÄ• pÄ• do Ä• magandho; pÄ• pakÄ• akusalÄ•
vata, bhikkhu, kaá¹-uviyakataá¹ƒ attÄ• naá¹ƒ Ä• magandhena avassutaá¹ƒ makkhikÄ• nÄ•
nÄ• nvÄ• ssavissantÄ«ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti.

``aguttaá¹ƒ \Ee I 281/ cakkhusotasmiá¹ƒ, indriyesu asaá¹ƒvutaá¹ƒ.

makkhikÄ• nupatissanti \Se I 362/, saá¹…kappÄ• rÄ• ganissitÄ• ||

``kaá¹-uviyakato \Ne I 316/ bhikkhu, Ä• magandhe avassuto.

Ä• rakÄ• hoti nibbÄ• nÄ• , vighÄ• tasseva bhÄ• gavÄ• ||

``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, aladdhÄ• samathamattano {samamattano (Ce Se Ke), sa

pareti {careti (Se Katthaci) } bÄ• lo dummedho, makkhikÄ• hi purakkhato ||

``ye ca sÄ«lena sampannÄ• , paÃ±Ã±Ä• yÅ«pasameratÄ• .

upasantÄ• sukhaá¹ƒ senti, nÄ• sayitvÄ• na makkhikÄ• â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaanuruddhasuttaá¹ƒ

<130> atha kho Ä• yasmÄ• anuruddho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• anuruddho bhagavantaá¹ƒ etad
bhante, dibbena cakkhunÄ• \Be I 285/ visuddhena atikkantamÄ• nusakena yebhuyyena pa
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
bhante, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• a
nirayaá¹ƒ upapajjatÄ«â€™â€™ ti?

``tÄ«hi kho, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• para
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi tÄ«hi? idha, anuruddha, mÄ• tugÄ•
maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati, majjhanhikasamayaá¹ƒ
cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati, sÄ• yanhasamayaá¹ƒ kÄ• marÄ• gapariyuá¹-á¹-hitena ce
\Se I 363/. imehi kho, anuruddha, tÄ«hi dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaanuruddhasuttaá¹ƒ

<131> atha kho Ä• yasmÄ• anuruddho yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upa
317/ sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• anuruddho Ä• yasmantaá¹ƒ sÄ
``idhÄ• haá¹ƒ, Ä• vuso sÄ• riputta, dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena
Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ•
apamuá¹-á¹-hÄ• (Se Ke) }, passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaa
nÄ• nupÄ• dÄ• ya {na anupÄ• dÄ• ya (Ce Se Ke Ee) } Ä• savehi cittaá¹ƒ vimuccatÄ«â€™â€

``yaá¹ƒ kho te, Ä• vuso anuruddha, evaá¹ƒ hoti --- `ahaá¹ƒ dibbena cakkhunÄ• visuddhena
sahassaá¹ƒ lokaá¹ƒ volokemÄ«â€™ ti, idaá¹ƒ te mÄ• nasmiá¹ƒ. yampi te, Ä• vuso anuruddh
`Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ•
asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaâ€™ nti, idaá¹ƒ te uddhaccasmiá¹ƒ. yampi te, Ä
hoti --- `atha ca pana me nÄ• nupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccatÄ«â€™ ti, idaá¹ƒ \Be
kukkuccasmiá¹ƒ. sÄ• dhu vatÄ• yasmÄ• anuruddho ime tayo dhamme pahÄ• ya, ime tayo
dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharatÅ«â€™â€™ ti.

atha kho Ä• yasmÄ• anuruddho aparena \Se I 364/ samayena ime tayo dhamme pahÄ• ya
amanasikaritvÄ• amatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒhari {upasaá¹ƒhÄ• si (Se Ke Ee)
}. atha kho Ä• yasmÄ• anuruddho eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vih
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttar
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up

``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• anuruddho arahataá¹ƒ ahosÄ«ti. aá¹-á¹-ha

9. paá¹-icchannasuttaá¹ƒ

<132> ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹-icchannÄ• ni Ä• vahanti {vahanti (Ce Se Ke Ee) },
katamÄ• ni tÄ«á¹‡i? mÄ• tugÄ• mo, bhikkhave, paá¹-icchanno Ä• vahati, no vivaá¹-o; brÄ• l
mantÄ• paá¹-icchannÄ• Ä• vahanti, no vivaá¹-Ä• \Ee I 283/; micchÄ• diá¹-á¹-hi, bhikkhave
Ä• vahati, no vivaá¹-Ä• . imÄ• ni kho, bhikkhave, tÄ«á¹‡i paá¹-icchannÄ• ni Ä• vahanti, no v

``tÄ«á¹‡imÄ• ni \Ne I 318/, bhikkhave, vivaá¹-Ä• ni virocanti, no paá¹-icchannÄ• ni. katamÄ
candamaá¹‡á¸• alaá¹ƒ, bhikkhave, vivaá¹-aá¹ƒ virocati, no paá¹-icchannaá¹ƒ; sÅ«riyamaá¹‡
vivaá¹-aá¹ƒ virocati, no paá¹-icchannaá¹ƒ; tathÄ• gatappavedito dhammavinayo, bhikkhave,
paá¹-icchanno. imÄ• ni kho, bhikkhave, tÄ«á¹‡i vivaá¹-Ä• ni virocanti, no paá¹-icchannÄ• nÄ

10. lekhasuttaá¹ƒ

<133> ``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo?
puggalo, pathavilekhÅ«pamo puggalo, udakalekhÅ«pamo \Se I 365/ puggalo. katamo ca, bh
pÄ• sÄ• á¹‡alekhÅ«pamo puggalo? idha, bhikkhave, ekacco puggalo abhiá¹‡haá¹ƒ kujjhati.
287/ dÄ«gharattaá¹ƒ anuseti. seyyathÄ• pi, bhikkhave, pÄ• sÄ• á¹‡e lekhÄ• na khippaá¹ƒ l
udakena vÄ• , ciraá¹-á¹-hitikÄ• hoti; evamevaá¹ƒ kho, bhikkhave, idhekacco puggalo abhiá
khvassa kodho dÄ«gharattaá¹ƒ anuseti. ayaá¹ƒ vuccati, bhikkhave, pÄ• sÄ• á¹‡alekhÅ«pam

``katamo ca, bhikkhave, pathavilekhÅ«pamo puggalo? idha, bhikkhave, ekacco puggalo ab
ca khvassa kodho na dÄ«gharattaá¹ƒ anuseti. seyyathÄ• pi, bhikkhave, pathaviyÄ• lekhÄ•
vÄ• tena vÄ• udakena vÄ• , na ciraá¹-á¹-hitikÄ• hoti; evamevaá¹ƒ kho, bhikkhave, idhekac
kujjhati. so ca khvassa kodho na dÄ«gharattaá¹ƒ anuseti. ayaá¹ƒ vuccati, bhikkhave, pathav

``katamo ca, bhikkhave, udakalekhÅ«pamo puggalo? idha, bhikkhave, ekacco puggalo Ä• g
pharusenapi \Ee I 284/ vuccamÄ• no amanÄ• penapi vuccamÄ• no sandhiyatimeva { ... yev
saá¹ƒsandatimeva { ... yeva (Se Ke) ... ceva (Ee) } sammodatimeva { ... yeva (Se Ke) ... cev
seyyathÄ• pi, bhikkhave, udake lekhÄ• khippaá¹ƒyeva paá¹-ivigacchati, na ciraá¹-á¹-hitikÄ•
kho, bhikkhave, idhekacco puggalo Ä• gÄ• á¸·henapi vuccamÄ• no pharusenapi vuccamÄ•
sandhiyatimeva saá¹ƒsandatimeva sammodatimeva. ayaá¹ƒ \Ne I 319/ vuccati, bhikkhave, u
ime kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti {Pp 115}

kusinÄ• ravaggo terasamo.

tassuddÄ• naá¹ƒ ---

kusinÄ• rabhaá¹‡á¸• anÄ• \Se I 366/ ceva, gotamabharaá¹‡á¸• uhatthako.

kaá¹-uviyaá¹ƒ dve anuruddhÄ• , paá¹-icchannaá¹ƒ lekhena te dasÄ• ti ||

(14) 4. yodhÄ• jÄ«vavaggo

1. yodhÄ• jÄ«vasuttaá¹ƒ

<134> ``tÄ«hi \Ne I 320/, bhikkhave, aá¹…gehi samannÄ• gato yodhÄ• jÄ«vo rÄ• jÄ• raho
aá¹…ganteva saá¹…khyaá¹ƒ gacchati. katamehi tÄ«hi \Be I 288/? idha, bhikkhave, yodhÄ•
hoti akkhaá¹‡avedhÄ« ca mahato ca kÄ• yassa padÄ• letÄ• . imehi, kho, bhikkhave, tÄ«hi a
yodhÄ• jÄ«vo rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khyaá¹ƒ gaccha
tÄ«hi aá¹…gehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhe
tÄ«hi? idha, bhikkhave, bhikkhu dÅ«re pÄ• tÄ« ca hoti akkhaá¹‡avedhÄ« ca mahato ca kÄ•

``kathaÃ±ca, bhikkhave, bhikkhu dÅ«re pÄ• tÄ« hoti? idha, bhikkhave, bhikkhu yaá¹ƒ kiÃ±c
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ --- `netaá¹ƒ mama, nesoha
ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. yÄ• kÄ• ci vedanÄ• atÄ«tÄ
vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhumÄ• vÄ• hÄ«nÄ• vÄ• paá¹‡Ä«tÄ• vÄ• yÄ
vedanaá¹ƒ \Se I 367/ {sabbÄ• vedanÄ• (Se Ke Ee Katthaci) } --- `netaá¹ƒ mama, nesoham
meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. yÄ• kÄ• c
atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattÄ• vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhum
yÄ• dÅ«re santike vÄ• , sabbaá¹ƒ saÃ±Ã±aá¹ƒ {sabbÄ• saÃ±Ã±Ä• (Se Ke Ee Katthaci) } -
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattÄ• vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhum
ye dÅ«re santike vÄ• , sabbe saá¹…khÄ• re --- `netaá¹ƒ mama, nesohamasmi, na meso att
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• n
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 321/ --- `netaá¹ƒ mama, nesohamasmi, na m
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. evaá¹ƒ kho, bhikkhave, bhikk

``kathaÃ±ca, bhikkhave, bhikkhu akkhaá¹‡avedhÄ« hoti? idha, bhikkhave, bhikkhu `idaá¹ƒ

yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ayaá¹ƒ dukkhanirodhagÄ• minÄ« \Be I 289/ paá¹-ipadÄ• â
pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu akkhaá¹‡avedhÄ« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu mahato kÄ• yassa padÄ• letÄ• hoti? idha, bhikkhave, bhi
avijjÄ• kkhandhaá¹ƒ padÄ• leti. evaá¹ƒ kho, bhikkhave, bhikkhu mahato kÄ• yassa padÄ• le
bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu \Se I 368/ Ä• huneyyo hoti ... pe ... anu
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. parisÄ• suttaá¹ƒ

<135> ``tisso imÄ• , bhikkhave, parisÄ• . katamÄ• tisso? ukkÄ• citavinÄ«tÄ• parisÄ• , paá
parisÄ• , yÄ• vatÄ• vinÄ«tÄ• {yÄ• vatajjhÄ• vinÄ«tÄ• (aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hanta
kho, bhikkhave, tisso parisÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. mittasuttaá¹ƒ

<136> ``tÄ«hi \Ee I 286/, bhikkhave, aá¹…gehi samannÄ• gato mitto sevitabbo. katamehi tÄ
bhikkhave bhikkhu) (Ee Katthaci) } duddadaá¹ƒ dadÄ• ti, dukkaraá¹ƒ karoti, dukkhamaá¹ƒ kl
bhikkhave, tÄ«hi aá¹…gehi samannÄ• gato mitto sevitabboâ€™â€™ ti. tatiyaá¹ƒ.

4. uppÄ• dÄ• suttaá¹ƒ

<137> ``uppÄ• dÄ• vÄ• , bhikkhave, tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• n
I 322/ dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• . sabbe saá¹…khÄ• rÄ• aniccÄ• . taá¹ƒ t
abhisameti. abhisambujjhitvÄ• abhisametvÄ• Ä• cikkhati deseti paÃ±Ã±Ä• peti paá¹-á¹-hap
uttÄ• nÄ«karoti --- `sabbe saá¹…khÄ• rÄ• aniccÄ• â€™ ti. uppÄ• dÄ• vÄ• , bhikkhave, tath
tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ• dhÄ• tu dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• . sa
tathÄ• gato abhisambujjhati abhisameti. abhisambujjhitvÄ• \Be I 290/ abhisametvÄ• Ä• cik
paÃ±Ã±Ä• peti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti --- `sabbe saá¹…khÄ• rÄ• d
vÄ• , bhikkhave, tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ•
dhammaniyÄ• matÄ• . sabbe dhammÄ• anattÄ• . taá¹ƒ tathÄ• gato abhisambujjhati abhisa
abhisametvÄ• Ä• cikkhati deseti paÃ±Ã±Ä• peti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«ka
369/ dhammÄ• anattÄ• â€™â€™ â€™ ti. catutthaá¹ƒ.

5. kesakambalasuttaá¹ƒ

<138> ``seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ, kesaka

paá¹-ikiá¹-á¹-ho akkhÄ• yati. kesakambalo, bhikkhave, sÄ«te sÄ«to, uá¹‡he uá¹‡ho, dubbaá
dukkhasamphasso. evamevaá¹ƒ kho, bhikkhave, yÄ• ni kÄ• nici puthusamaá¹‡abrÄ• hmaá
{samaá¹‡appavÄ• dÄ• naá¹ƒ (Ce Se Ke Ee) } makkhalivÄ• do tesaá¹ƒ paá¹-ikiá¹-á¹-ho akkh

``makkhali, bhikkhave, moghapuriso evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `natthi kammaá¹ƒ,
natthi vÄ«riyaâ€™ nti. yepi \Ee I 287/ te, bhikkhave, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahan
tepi bhagavanto kammavÄ• dÄ• ceva ahesuá¹ƒ kiriyavÄ• dÄ• ca vÄ«riyavÄ• dÄ• ca. tepi,
moghapuriso paá¹-ibÄ• hati --- `natthi kammaá¹ƒ, natthi kiriyaá¹ƒ, natthi vÄ«riyaâ€™ nti. yep
bhavissanti anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , tepi bhagavanto ka
kiriyavÄ• dÄ• ca vÄ«riyavÄ• dÄ• ca. tepi, bhikkhave, makkhali moghapuriso paá¹-ibÄ• hati
natthi kiriyaá¹ƒ, natthi vÄ«riyaâ€™ nti. ahampi, bhikkhave, etarahi arahaá¹ƒ sammÄ• sambu
kiriyavÄ• do ca vÄ«riyavÄ• do ca. mampi, bhikkhave, makkhali moghapuriso paá¹-ibÄ• hati
natthi kiriyaá¹ƒ, natthi vÄ«riyaâ€™â€™ â€™ nti.

``seyyathÄ• pi \Ne I 323/, bhikkhave, nadÄ«mukhe khippaá¹ƒ uá¸• á¸• eyya {oá¸• á¸• eyya
{bahunnaá¹ƒ (Ce Se Ke Ee) } macchÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya anayÄ• ya byasanÄ• ya
makkhali moghapuriso manussakhippaá¹ƒ maÃ±Ã±e loke uppanno bahÅ«naá¹ƒ sattÄ• naá
\Se I 370/ byasanÄ• yÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. sampadÄ• suttaá¹ƒ

<139> ``tisso \Be I 291/ imÄ• , bhikkhave, sampadÄ• . katamÄ• tisso? saddhÄ• sampadÄ•
paÃ±Ã±Ä• sampadÄ• --- imÄ• kho, bhikkhave, tisso sampadÄ• â€™â€™ ti. chaá¹-á¹-haá¹

7. vuddhisuttaá¹ƒ

<140> ``tisso imÄ• , bhikkhave, vuddhiyo. katamÄ• tisso? saddhÄ• vuddhi, sÄ«lavuddhi, p
kho, bhikkhave, tisso vuddhiyoâ€™â€™ ti. sattamaá¹ƒ.

8. assakhaá¸·uá¹…kasuttaá¹ƒ

<141> ``tayo ca, bhikkhave, assakhaá¸·uá¹…ke desessÄ• mi tayo ca purisakhaá¸·uá¹…ke.
sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katame ca, bhikkhave, tayo assakhaá¸·uá¹…kÄ• ? idha \Ee I 288/, bhikkhave, ekacco ass
javasampanno hoti; na vaá¹‡á¹‡asampanno, na Ä• rohapariá¹‡Ä• hasampanno. idha pana,
assakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno ca; na Ä• rohapariá¹‡Ä• has

bhikkhave, ekacco assakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• roh
kho, bhikkhave, tayo assakhaá¸·uá¹…kÄ• .

``katame ca, bhikkhave, tayo purisakhaá¸·uá¹…kÄ• ? idha, bhikkhave, ekacco purisakhaá¸·
hoti; na vaá¹‡á¹‡asampanno, na Ä• rohapariá¹‡Ä• hasampanno. idha pana, bhikkhave, eka
I 371/ \Ne I 324/ javasampanno ca hoti vaá¹‡á¹‡asampanno ca; na Ä• rohapariá¹‡Ä• hasam
bhikkhave, ekacco purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• r

``kathaÃ±ca, bhikkhave, purisakhaá¸·uá¹…ko javasampanno hoti; na vaá¹‡á¹‡asampanno
Ä• rohapariá¹‡Ä• hasampanno? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bh
... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ida
abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho saá¹ƒsÄ• deti \Be I 292/ {saá¹ƒhÄ
vissajjeti. idamassa na vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. na kho pana lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamass
vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisakhaá¸·uá¹…ko javasampanno hoti; na vaá¹‡á¹‡asa
Ä• rohapariá¹‡Ä• hasampanno.

``kathaÃ±ca, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno c
Ä• rohapariá¹‡Ä• hasampanno? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bh
... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ida
abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti, no saá¹ƒsÄ• deti. idama
vadÄ• mi. na pana lÄ• bhÄ« hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhes
na Ä• rohapariá¹‡Ä• hasmiá¹ƒ vadÄ• mi. evaá¹ƒ kho \Ee I 289/, bhikkhave, purisakhaá¸·uá¹
vaá¹‡á¹‡asampanno ca; na Ä• rohapariá¹‡Ä• hasampanno.

``kathaÃ±ca, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno c
Ä• rohapariá¹‡Ä• hasampanno ca? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ•
... `ayaá¹ƒ \Se I 372/ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
vadÄ• mi. abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti, no saá¹ƒsÄ• d
vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. lÄ• bhÄ« kho pana hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamass
325/ vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡
Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo purisakhaá¸·uá¹…kÄ• â€™â€™

9. assaparassasuttaá¹ƒ

<142> ``tayo ca, bhikkhave, assaparasse {assasadasse (sÄ« Se Ke Ee) } desessÄ• mi tay
{purisasadasse (Ce Se Ke Ee) }. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sis

``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavo

``katame \Be I 293/ ca, bhikkhave, tayo assaparassÄ• ? idha, bhikkhave, ekacco assaparas
na vaá¹‡á¹‡asampanno na Ä• rohapariá¹‡Ä• hasampanno. idha pana, bhikkhave, ekacco a
vaá¹‡á¹‡asampanno ca; na Ä• rohapariá¹‡Ä• hasampanno. idha pana, bhikkhave, ekacco a
hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo as

``katame ca, bhikkhave, tayo purisaparassÄ• ? idha, bhikkhave, ekacco purisaparasso javas
vaá¹‡á¹‡asampanno na Ä• rohapariá¹‡Ä• hasampanno. idha pana, bhikkhave, ekacco puris
hoti vaá¹‡á¹‡asampanno ca; na Ä• rohapariá¹‡Ä• hasampanno. idha pana, bhikkhave \Se I
javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasampanno ca.

``kathaÃ±ca \Ee I 290/, bhikkhave, purisaparasso javasampanno hoti; na vaá¹‡á¹‡asampan
Ä• rohapariá¹‡Ä• hasampanno? idha, bhikkhave, bhikkhu paÃ±cannaá¹ƒ orambhÄ• giyÄ• n
parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . idan
abhidhamme kho pana abhiviniye paÃ±haá¹ƒ puá¹-á¹-ho saá¹ƒsÄ• deti, no vissajjeti. idamas
vadÄ• mi. na kho pana lÄ• bhÄ« hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccaya
326/. idamassa na Ä• rohapariá¹‡Ä• hasmiá¹ƒ vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisapara
vaá¹‡á¹‡asampanno, na Ä• rohapariá¹‡Ä• hasampanno.

``kathaÃ±ca, bhikkhave, purisaparasso javasampanno ca hoti vaá¹‡á¹‡asampanno ca, na
Ä• rohapariá¹‡Ä• hasampanno? idha, bhikkhave, bhikkhu paÃ±cannaá¹ƒ orambhÄ• giyÄ• n
parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . idan
abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti, no saá¹ƒsÄ• deti. idama
vadÄ• mi. na kho pana lÄ• bhÄ« hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccaya
idamassa na Ä• rohapariá¹‡Ä• hasmiá¹ƒ vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisaparasso ja
vaá¹‡á¹‡asampanno ca, na Ä• rohapariá¹‡Ä• hasampanno.

``kathaÃ±ca \Be I 294/, bhikkhave, purisaparasso javasampanno ca hoti vaá¹‡á¹‡asampan
Ä• rohapariá¹‡Ä• hasampanno ca? idha, bhikkhave \Se I 374/, bhikkhu paÃ±cannaá¹ƒ oram
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo
javasmiá¹ƒ vadÄ• mi. abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti, no
vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. lÄ• bhÄ« kho pana hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamass
vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisaparasso javasampanno ca hoti vaá¹‡á¹‡asampanno
Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo purisaparassÄ• â€™â€™ ti. na

10. assÄ• jÄ• nÄ«yasuttaá¹ƒ

<143> ``tayo ca, bhikkhave, bhadre assÄ• jÄ• nÄ«ye desessÄ• mi tayo ca bhadre purisÄ• j
sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katame \Ee I 291/ ca, bhikkhave, tayo bhadrÄ• assÄ• jÄ• nÄ«yÄ• ? idha, bhikkhave, eka
\Ne I 327/ ... pe ... javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasamp
bhikkhave, tayo bhadrÄ• assÄ• jÄ• nÄ«yÄ• .

``katame ca bhikkhave, tayo bhadrÄ• purisÄ• jÄ• nÄ«yÄ• ? idha, bhikkhave, ekacco bhadr
... javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasampanno ca.

``kathaÃ±ca, bhikkhave, bhadro purisÄ• jÄ• nÄ«yo ... pe ... javasampanno ca hoti vaá¹‡á¹‡
Ä• rohapariá¹‡Ä• hasampanno ca? idha, bhikkhave, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ•
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ \Se I 375/ abhiÃ±Ã±Ä• sacchikatvÄ• u
idamassa javasmiá¹ƒ vadÄ• mi. abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vi
idamassa vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. lÄ• bhÄ« kho pana hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamass
vadÄ• mi. evaá¹ƒ kho, bhikkhave, bhadro purisÄ• jÄ• nÄ«yo javasampanno ca hoti vaá¹‡á¹‡
Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo bhadrÄ• purisÄ• jÄ• nÄ«yÄ• â

11. paá¹-hamamoranivÄ• pasuttaá¹ƒ

<144> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati moranivÄ• pe paribbÄ• jakÄ• rÄ•
bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagav
etadavoca ---

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accantayogal
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi tÄ
sÄ«lakkhandhena, asekkhena samÄ• dhikkhandhena, asekkhena paÃ±Ã±Ä• kkhandhena. i
dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accantayogakkhemÄ« accantabra
seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti. ekÄ• dasamaá¹ƒ.

12. dutiyamoranivÄ• pasuttaá¹ƒ

<145> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accan
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi tÄ
I 292/, Ä• desanÄ• pÄ• á¹-ihÄ• riyena, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyena --- imehi kho, bhikk

376/ samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accantayogakkhemÄ« accantabrahmac
seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti. dvÄ• dasamaá¹ƒ.

13. tatiyamoranivÄ• pasuttaá¹ƒ

<146> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accan
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi tÄ
sammÄ• Ã±Ä• á¹‡ena, sammÄ• vimuttiyÄ• --- imehi kho, bhikkhave, tÄ«hi dhammehi sama
accantaniá¹-á¹-ho \Be I 296/ hoti accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapari
devamanussÄ• naâ€™â€™ nti. terasamaá¹ƒ.

yodhÄ• jÄ«vavaggo cuddasamo.

tassuddÄ• naá¹ƒ ---

yodho parisamittaÃ±ca, uppÄ• dÄ• kesakambalo.

sampadÄ• vuddhi tayo, assÄ• tayo moranivÄ• pinoti ||

(15) 5. maá¹…galavaggo

1. akusalasuttaá¹ƒ

<147> ``tÄ«hi \Ne I 329/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
tÄ«hi? akusalena kÄ• yakammena, akusalena vacÄ«kammena, akusalena manokammena
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. kat
kÄ• yakammena, kusalena vacÄ«kammena, kusalena manokammena --- imehi kho \Se I 37
samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. sÄ• vajjasuttaá¹ƒ

<148> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nira
sÄ• vajjena kÄ• yakammena, sÄ• vajjena vacÄ«kammena, sÄ• vajjena manokammena --- i
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. kat

kÄ• yakammena, anavajjena vacÄ«kammena, anavajjena manokammena --- imehi kho ... p
dutiyaá¹ƒ.

3. visamasuttaá¹ƒ

<149> ``tÄ«hi \Be I 297/ \Ee I 293/, bhikkhave ... pe ... visamena kÄ• yakammena, visamen
visamena manokammena --- imehi kho ... pe ... evaá¹ƒ niraye.

``tÄ«hi \Ne I 330/, bhikkhave, dhammehi ... pe ... samena kÄ• yakammena, samena vacÄ«
manokammena --- imehi kho ... pe ... evaá¹ƒ saggeâ€™â€™ ti. tatiyaá¹ƒ.

4. asucisuttaá¹ƒ

<150> ``tÄ«hi, bhikkhave ... pe ... asucinÄ• kÄ• yakammena, asucinÄ• vacÄ«kammena, a
imehi kho ... pe ... evaá¹ƒ niraye.

``tÄ«hi, bhikkhave ... pe ... sucinÄ• kÄ• yakammena, sucinÄ• vacÄ«kammena, sucinÄ• m
bhikkhave, tÄ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€

5. paá¹-hamakhatasuttaá¹ƒ

<151> ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ u
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
akusalena kÄ• yakammena, akusalena vacÄ«kammena, akusalena manokammena --- imeh
samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ•
ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato \Se I 378/ paá¹‡á¸• ito viyatto sappuriso akk
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá
tÄ«hi? kusalena kÄ• yakammena, kusalena vacÄ«kammena, kusalena manokammena ... p

6. dutiyakhatasuttaá¹ƒ

<152> ``tÄ«hi, bhikkhave ... pe ... sÄ• vajjena kÄ• yakammena, sÄ• vajjena vacÄ«kammen
... pe ....

``tÄ«hi \Ne I 331/ \Be I 298/, bhikkhave ... pe ... anavajjena kÄ• yakammena, anavajjena va
anavajjena manokammena ... pe .... chaá¹-á¹-haá¹ƒ.

7. tatiyakhatasuttaá¹ƒ

<153> ``tÄ«hi, bhikkhave ... pe ... visamena kÄ• yakammena, visamena vacÄ«kammena, v
....

``tÄ«hi \Ee I 294/, bhikkhave ... pe ... samena kÄ• yakammena, samena vacÄ«kammena, s
.... sattamaá¹ƒ.

8. catutthakhatasuttaá¹ƒ

<154> ``tÄ«hi, bhikkhave ... pe ... asucinÄ• kÄ• yakammena, asucinÄ• vacÄ«kammena, a
....

``tÄ«hi, bhikkhave ... pe ... sucinÄ• kÄ• yakammena, sucinÄ• vacÄ«kammena, sucinÄ• m
bhikkhave, tÄ«hi dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anup
pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ
aá¹-á¹-hamaá¹ƒ.

9. vandanÄ• suttaá¹ƒ

<155> ``tisso imÄ• , bhikkhave, vandanÄ• . katamÄ• tisso? kÄ• yena, vÄ• cÄ• ya, manasÄ
tisso vandanÄ• â€™â€™ ti. navamaá¹ƒ.

10. pubbaá¹‡hasuttaá¹ƒ

<156> ``ye \Ne I 332/, bhikkhave, sattÄ• pubbaá¹‡hasamayaá¹ƒ kÄ• yena sucaritaá¹ƒ cara
sucaritaá¹ƒ caranti, manasÄ• sucaritaá¹ƒ caranti, supubbaá¹‡ho, bhikkhave, tesaá¹ƒ sattÄ•

``ye, bhikkhave, sattÄ• majjhanhikasamayaá¹ƒ kÄ• yena sucaritaá¹ƒ caranti, vÄ• cÄ• ya su
manasÄ• sucaritaá¹ƒ caranti, sumajjhanhiko, bhikkhave, tesaá¹ƒ sattÄ• naá¹ƒ.

``ye \Be I 299/, bhikkhave, sattÄ• sÄ• yanhasamayaá¹ƒ kÄ• yena sucaritaá¹ƒ caranti, vÄ• c
caranti, manasÄ• sucaritaá¹ƒ caranti, susÄ• yanho, bhikkhave, tesaá¹ƒ sattÄ• naâ€™â€™

``sunakkhattaá¹ƒ sumaá¹…galaá¹ƒ, suppabhÄ• taá¹ƒ suhuá¹-á¹-hitaá¹ƒ {suvuá¹-á¹-hitaá¹ƒ (

sukhaá¹‡o sumuhutto ca, suyiá¹-á¹-haá¹ƒ brahmacÄ• risu ||

``padakkhiá¹‡aá¹ƒ kÄ• yakammaá¹ƒ, vÄ• cÄ• kammaá¹ƒ padakkhiá¹‡aá¹ƒ.

padakkhiá¹‡aá¹ƒ manokammaá¹ƒ, paá¹‡Ä«dhi te padakkhiá¹‡e {paá¹‡idhiyo padakkhiá¹‡Ä• padakkhiá¹‡Ä• (Se Ke) }.

padakkhiá¹‡Ä• ni katvÄ• na, labhantatthe {labhatatthe (Ce Ee) } padakkhiá¹‡e ||

``te atthaladdhÄ• sukhitÄ• , viruá¸·hÄ• buddhasÄ• sane.

arogÄ• sukhitÄ• hotha, saha sabbehi Ã±Ä• tibhÄ«â€™â€™ ti || dasamaá¹ƒ.

maá¹…galavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

akusalaÃ±ca sÄ• vajjaá¹ƒ, visamÄ• sucinÄ• saha.

caturo khatÄ• vandanÄ• , pubbaá¹‡hena ca te dasÄ• ti ||

tatiyo paá¹‡á¹‡Ä• sako samatto.

(16) 6. acelakavaggo

157-163__._ ``tisso \Se I 380/ \Ne I 333/ \Ee I 295/ \Be I 300/ imÄ• , bhikkhave, paá¹-ipadÄ• Ä• gÄ• á¸·hÄ• paá¹-ipadÄ• , nijjhÄ• mÄ• paá¹-ipadÄ• , majjhimÄ• paá¹-ipadÄ• . katamÄ• paá¹-ipadÄ• ? idha, bhikkhave, ekacco evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi --- `natthi kÄ• m kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave, Ä• gÄ• á¸·hÄ• paá¹-ipadÄ•

``katamÄ• ca, bhikkhave, nijjhÄ• mÄ• paá¹-ipadÄ• ? idha, bhikkhave, ekacco acelako hoti hatthÄ• palekhano {hatthÄ• valekhano (Se Ke) DN I 394; MN I 155 passitabbaá¹ƒ}, na ehibh tiá¹-á¹-habhadantiko, nÄ• bhihaá¹-aá¹ƒ na uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyati. so na paá¹-iggaá¹‡hÄ• ti, na kaá¸·opimukhÄ• {khaá¸·opimukhÄ• (Ce Se Ke) } paá¹-iggaá¹‡hÄ• ti daá¹‡á¸• amantaraá¹ƒ na musalamantaraá¹ƒ na dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ na gabb purisantaragatÄ• ya na saá¹…kittÄ«su na yattha sÄ• upaá¹-á¹-hito hoti na yattha makkhikÄ saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ« na macchaá¹ƒ na maá¹ƒsaá¹ƒ na suraá¹ƒ na merayaá¹ƒ, na ekÄ• gÄ• riko vÄ• hoti ekÄ• lopiko, dvÄ• gÄ• riko vÄ• hoti dvÄ• lopiko ... sattÄ• gÄ• riko v ekissÄ• pi dattiyÄ• yÄ• peti, dvÄ«hipi dattÄ«hi yÄ• peti ... sattahipi dattÄ«hi yÄ• peti; ekÄ•

Ä• hÄ• reti, dvÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• re
addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati.

so sÄ• kabhakkhopi hoti, sÄ• mÄ• kabhakkhopi hoti, nÄ«vÄ• rabhakkhopi hoti, daddulabha
haá¹-abhakkhopi hoti \Se I 381/, kaá¹‡habhakkhopi hoti, Ä• cÄ• mabhakkhopi hoti, piÃ±Ã±Ä
tiá¹‡abhakkhopi hoti, gomayabhakkhopi hoti, vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavattaphal

so sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• á¹‡Ä• nipi dhÄ• reti, chavadussÄ• nipi dhÄ• reti, paá¹ƒs
tirÄ«á¹-Ä• nipi dhÄ• reti, ajinampi dhÄ• reti, ajinakkhipampi dhÄ• reti, kusacÄ«rampi dhÄ• re
vÄ• kacÄ«rampi dhÄ• reti, phalakacÄ«rampi dhÄ• reti, kesakambalampi dhÄ• reti, vÄ• á¸·al
dhÄ• reti, ulÅ«kapakkhikampi \Be I 301/ dhÄ• reti, kesamassulocakopi hoti kesamassulocan
ubbhaá¹-á¹-hakopi hoti Ä• sanapaá¹-ikkhitto, ukkuá¹-ikopi hoti ukkuá¹-ikappadhÄ• namanuyu
kaá¹‡á¹-akÄ• passayikopi hoti kaá¹‡á¹-akÄ• passaye seyyaá¹ƒ kappeti, sÄ• yatatiyakampi
udakorohanÄ• nuyogamanuyutto viharati --- iti evarÅ«paá¹ƒ anekavihitaá¹ƒ kÄ• yassa
Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharati. ayaá¹ƒ vuccati, bhikkhave, nijjhÄ• mÄ

``katamÄ• ca, bhikkhave, majjhimÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu kÄ• ye kÄ• y
Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doma
bhikkhave, majjhimÄ• paá¹-ipadÄ• . imÄ• kho, bhikkhave, tisso paá¹-ipadÄ• â€™â€™ ti.

``tisso imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• tisso? Ä• gÄ• á¸·hÄ• paá¹-ipadÄ• , nijjhÄ•
majjhimÄ• paá¹-ipadÄ• . katamÄ• ca, bhikkhave, Ä• gÄ• á¸·hÄ• paá¹-ipadÄ• ... pe ... ayaá
Ä• gÄ• á¸·hÄ• paá¹-ipadÄ• .

``katamÄ• ca, bhikkhave, nijjhÄ• mÄ• paá¹-ipadÄ• ... pe ... ayaá¹ƒ vuccati, bhikkhave, nijj

``katamÄ• \Se I 382/ ca, bhikkhave, majjhimÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu an
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• ya
paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; anuppannÄ• naá¹ƒ kusa
uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti pa
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya b
chandaá¹ƒ \Ee I 297/ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padah

``chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Ne I 335/ iddhipÄ• daá¹ƒ b
... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gata

pe ....

``saddhindriyaá¹ƒ bhÄ• veti ... vÄ«riyindriyaá¹ƒ bhÄ• veti ... satindriyaá¹ƒ bhÄ• veti ... samÄ
bhÄ• veti ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti ....

``saddhÄ• balaá¹ƒ \Be I 302/ bhÄ• veti ... vÄ«riyabalaá¹ƒ bhÄ• veti ... satibalaá¹ƒ bhÄ• veti
bhÄ• veti ... paÃ±Ã±Ä• balaá¹ƒ bhÄ• veti ....

``satisambojjhaá¹…gaá¹ƒ bhÄ• veti ... dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti ... vÄ«
bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti
samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti ....

``sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... sammÄ• saá¹…kappaá¹ƒ bhÄ• veti ... sammÄ• vÄ• ca
sammÄ• kammantaá¹ƒ bhÄ• veti \Se I 383/ ... sammÄ• Ä• jÄ«vaá¹ƒ bhÄ• veti ... sammÄ• v
sammÄ• satiá¹ƒ bhÄ• veti ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti .... ayaá¹ƒ vuccati, bhikkhave
imÄ• kho, bhikkhave, tisso paá¹-ipadÄ• â€™â€™ ti.

acelakavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

satipaá¹-á¹-hÄ• naá¹ƒ sammappadhÄ• naá¹ƒ, iddhipÄ• dindriyena ca.

balaá¹ƒ bojjhaá¹…go maggo ca, paá¹-ipadÄ• ya yojayeti ||

(17) 7. kammapathapeyyÄ• laá¹ƒ

164-183__._ ``tÄ«hi \Ne I 336/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikk
katamehi tÄ«hi? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ« hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• c
samanuÃ±Ã±o hoti. imehi kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. kata
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ•
veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• ca adinnÄ• dÄ• yÄ« hoti, paraÃ±ca adinnÄ• dÄ• ne samÄ• dapeti, adinnÄ• dÄ• n

``attanÄ• ca adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, paraÃ±ca adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ

veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• \Be I 303/ ca kÄ• mesumicchÄ• cÄ• rÄ« hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• re
kÄ• mesumicchÄ• cÄ• re ca samanuÃ±Ã±o hoti ....

``attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ•
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• ca musÄ• vÄ• dÄ« hoti, paraÃ±ca musÄ• vÄ• de samÄ• dapeti, musÄ• vÄ• de c

``attanÄ• \Ne I 337/ ca musÄ• vÄ• dÄ• paá¹-ivirato hoti, paraÃ±ca musÄ• vÄ• dÄ• \Se I 3
samÄ• dapeti, musÄ• vÄ• dÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• ca pisuá¹‡avÄ• co hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya samÄ• dapeti, pisuá¹
samanuÃ±Ã±o hoti ....

``attanÄ• ca pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• ca pharusavÄ• co hoti, paraÃ±ca pharusÄ• ya vÄ• cÄ• ya samÄ• dapeti, pharus
hoti ....

``attanÄ• ca pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pharusÄ• ya vÄ• cÄ• ya v
pharusÄ• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• ca samphappalÄ• pÄ« hoti, paraÃ±ca samphappalÄ• pe samÄ• dapeti, samphap
....

``attanÄ• ca samphappalÄ• pÄ• paá¹-ivirato hoti, paraÃ±ca samphappalÄ• pÄ• veramaá¹
samphappalÄ• pÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti ....

``attanÄ• ca abhijjhÄ• lu hoti, paraÃ±ca abhijjhÄ• ya samÄ• dapeti, abhijjhÄ• ya ca saman

``attanÄ• ca anabhijjhÄ• lu hoti, paraÃ±ca anabhijjhÄ• ya samÄ• dapeti, anabhijjhÄ• ya ca

``attanÄ• \Ne I 338/ \Ee I 299/ \Be I 304/ ca byÄ• pannacitto hoti, paraÃ±ca byÄ• pÄ• de sa
ca samanuÃ±Ã±o hoti ....

``attanÄ• ca abyÄ• pannacitto hoti, paraÃ±ca abyÄ• pÄ• de samÄ• dapeti, abyÄ• pÄ• de c

``attanÄ• ca micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti, mic
samanuÃ±Ã±o hoti \Se I 385/ ....

``attanÄ• ca sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti, sa
samanuÃ±Ã±o hoti. imehi kho, bhikkhave, tÄ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ
saggeâ€™â€™ ti.

kammapathapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

pÄ• á¹‡aá¹ƒ adinnamicchÄ• ca, musÄ• vÄ• dÄ« ca pisuá¹‡Ä• .

pharusÄ• samphappalÄ• po ca, abhijjhÄ• byÄ• pÄ• dadiá¹-á¹-hi ca.

kammapathesu peyyÄ• laá¹ƒ, tikakena niyojayeti ||

(18) 8. rÄ• gapeyyÄ• laá¹ƒ

<184> ``rÄ• gassa \Ne I 339/, bhikkhave, abhiÃ±Ã±Ä• ya tayo dhammÄ• bhÄ• vetabbÄ• .
samÄ• dhi, animitto samÄ• dhi, appaá¹‡ihito samÄ• dhi --- rÄ• gassa, bhikkhave, abhiÃ±Ã±
bhÄ• vetabbÄ• . ( ) { (rÄ• gassa bhikkhave abhiÃ±Ã±Ä• ya tayo dhammÄ• bhÄ• vetabbÄ• .
savitakkasavicÄ• ro samÄ• dhi, avitakkavicÄ• ramatto samÄ• dhi, avitakkaavicÄ• ro samÄ•
abhiÃ±Ã±Ä• ya ime tayo dhammÄ• bhÄ• vetabbÄ• .) etthantare pÄ• á¹-ho katthaci dissati,
passitabbo}

``rÄ• gassa \Be I 305/, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ• ya ... pahÄ• nÄ• ya
vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya ime tayo dham

``dosassa ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... palÄ• sassa ... issÄ•
... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambhassa ... mÄ• nassa ... atimÄ•
pamÄ• dassa abhiÃ±Ã±Ä• ya ... pariÃ±Ã±Ä• ya ... parikkhayÄ• ya ... pahÄ• nÄ• ya ... khayÄ•
virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya ime tayo dhammÄ• bhÄ• v

(idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.) { (
Ke Katthaci potthakesu na dissati}

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

{imÄ• uddÄ• nagÄ• thÄ• yo Ce Se Ke Ee potthakesu na dissanti} rÄ• gaá¹ƒ dosaÃ±ca moh
kodhÅ«panÄ• hapaÃ±camaá¹ƒ.

makkhapaá¸·Ä• saissÄ• ca, maccharimÄ• yÄ• sÄ• á¹-heyyÄ• ||

thambhasÄ• rambhamÄ• naÃ±ca, atimÄ• namadassa ca.

pamÄ• dÄ• sattarasa vuttÄ• , rÄ• gapeyyÄ• lanissitÄ• ||

ete \Ne I 340/ opammayuttena, Ä• pÄ• dena abhiÃ±Ã±Ä• ya.

pariÃ±Ã±Ä• ya parikkhayÄ• , pahÄ• nakkhayabbayena.

virÄ• ganirodhacÄ• gaá¹ƒ, paá¹-inissagge ime dasa ||

suÃ±Ã±ato animitto ca, appaá¹‡ihito ca tayo.

samÄ• dhimÅ«lakÄ• peyyÄ• lesupi vavatthitÄ• cÄ• ti ||

tikanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

catukkanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. bhaá¹‡á¸• agÄ• mavaggo

1. anubuddhasuttaá¹ƒ

<1> evaá¹ƒ \Se II 1/ \Ne I 1/ \Ee II 1/ \Be I 307/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaá¹‡á¸• agÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. `` bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``catunnaá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ« saá¹ƒsaritaá¹ƒ \Ne I 2/ mamaÃ±ceva tumhÄ• kaÃ±ca. katamesaá¹ƒ catunnaá¹ƒ? ariyassa, b ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒ tumhÄ• kaÃ±ca. ariyassa, bhikkhave, samÄ• dhissa ananubodhÄ• appaá¹-ivedhÄ• evamid sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. ariyÄ• ya, bhikkhave, paÃ±Ã appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mama ariyÄ• ya, bhikkhave, vimuttiyÄ• ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamadd saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. tayidaá¹ƒ, bhikkhave, ariyaá¹ƒ sÄ«laá¹ƒ anub ariyo samÄ• dhi anubuddho paá¹-ividdho, ariyÄ• paÃ±Ã±Ä• anubuddhÄ• paá¹-ividdhÄ• , a paá¹-ividdhÄ• , ucchinnÄ• bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bhavanetti, natthi dÄ• ni punabbha

idamavoca \Be I 308/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ

``sÄ«laá¹ƒ \Ee II 2/ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ• .

anubuddhÄ• ime dhammÄ• , gotamena yasassinÄ• ||

``iti buddho abhiÃ±Ã±Ä• ya, dhammamakkhÄ• si bhikkhunaá¹ƒ.

dukkhassantakaro satthÄ• , cakkhumÄ• parinibbutoâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. papatitasuttaá¹ƒ

<2> ``catÅ«hi, bhikkhave, dhammehi asamannÄ• gato `imasmÄ• dhammavinayÄ• papatit
catÅ«hi? ariyena, bhikkhave, sÄ«lena asamannÄ• gato `imasmÄ• dhammavinayÄ• papatit
bhikkhave, samÄ• dhinÄ• asamannÄ• gato `imasmÄ• dhammavinayÄ• papatitoâ€™ ti vu
paÃ±Ã±Ä• ya asamannÄ• gato `imasmÄ• dhammavinayÄ• papatitoâ€™ ti vuccati. ariyÄ• y
asamannÄ• gato `imasmÄ• dhammavinayÄ• papatitoâ€™ ti vuccati. imehi kho, bhikkhave,
asamannÄ• gato `imasmÄ• dhammavinayÄ• papatitoâ€™ ti vuccati.

``catÅ«hi \Ne I 3/, bhikkhave, dhammehi samannÄ• gato `imasmÄ• dhammavinayÄ• apap
(Katthaci) } vuccati. katamehi catÅ«hi? ariyena, bhikkhave, sÄ«lena samannÄ• gato `imasm
apapatitoâ€™ ti vuccati. ariyena, bhikkhave, samÄ• dhinÄ• samannÄ• gato \Se II 3/ `imasn
apapatitoâ€™ ti vuccati. ariyÄ• ya, bhikkhave, paÃ±Ã±Ä• ya samannÄ• gato `imasmÄ• dha
vuccati. ariyÄ• ya, bhikkhave, vimuttiyÄ• samannÄ• gato `imasmÄ• dhammavinayÄ• apap
kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato `imasmÄ• dhammavinayÄ• apapatitoâ

``cutÄ• patanti patitÄ• , giddhÄ• ca punarÄ• gatÄ• .

kataá¹ƒ kiccaá¹ƒ rataá¹ƒ rammaá¹ƒ, sukhenÄ• nvÄ• gataá¹ƒ sukhaâ€™â€™ ntntti || dutiyaá

3. paá¹-hamakhatasuttaá¹ƒ

<3> ``catÅ«hi \Be I 309/, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto {avyatto (Ce
khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca \Ee II 3/ hoti sÄ• nuvajjo ca viÃ±Ã±
apuÃ±Ã±aá¹ƒ pasavati. katamehi catÅ«hi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rah
ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, ananuvicca a
appasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒseti, ananuvicca apariyogÄ• hetvÄ• pa
appasÄ• daá¹ƒ upadaá¹ƒseti --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato b
khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ
pasavati.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito viyatto {vyatto (Ce Ee), byatto
akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«na
puÃ±Ã±aá¹ƒ pasavati. katamehi catÅ«hi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa
II 4/, anuvicca pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, anuvicca par
appasÄ• danÄ«ye á¹-hÄ• ne appasÄ• daá¹ƒ upadaá¹ƒseti, anuvicca pariyogÄ• hetvÄ• pas
upadaá¹ƒseti --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato paá¹‡á¸• ito viyat
anupahataá¹ƒ \Ne I 4/ attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ
pasavatÄ«â€™â€™ ti.

{Sn 663; SN a I 180} ``yo nindiyaá¹ƒ pasaá¹ƒsati,

taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ,

kalinÄ• tena sukhaá¹ƒ na vindati ||

{Sn 663; SN a I 180} ``appamatto ayaá¹ƒ kali,

yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• ,

ayameva mahantataro kali.

yo sugatesu manaá¹ƒ padosaye ||

``sataá¹ƒ \Be I 310/ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ,

chattiá¹ƒsatÄ« paÃ±ca ca abbudÄ• ni.

yamariyagarahÄ« \Ee II 4/ {yamariyaá¹ƒ garahÄ«ya (Se Ke) } nirayaá¹ƒ upeti,

vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€™â€™ nti || tatiyaá¹ƒ.

4. dutiyakhatasuttaá¹ƒ

<4> ``catÅ«su, bhikkhave, micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso khataá¹ƒ
pariharati sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
mÄ• tari, bhikkhave, micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso khataá¹ƒ upaha
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
micchÄ• paá¹-ipajjamÄ• no ... pe ... tathÄ• gate \Se II 5/, bhikkhave, micchÄ• paá¹-ipajjam
tathÄ• gatasÄ• vake, bhikkhave, micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso kha
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca \Ne I 5/ viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ
bhikkhave, catÅ«su micchÄ• paá¹-ipajjamÄ• no bÄ• lo abyatto asappuriso khataá¹ƒ upahat
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava

``catÅ«su, bhikkhave, sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso akkhataá¹
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá
catÅ«su? mÄ• tari, bhikkhave, sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso ak
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá
bhikkhave, sammÄ• paá¹-ipajjamÄ• no ... pe ... tathÄ• gate, bhikkhave, sammÄ• paá¹-ipajj
tathÄ• gatasÄ• vake, bhikkhave, sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso
attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá
bhikkhave, catÅ«su sammÄ• paá¹-ipajjamÄ• no paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ a
pariharati, anavajjo ca hoti ananuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ

``mÄ• tari \Be I 311/ pitari cÄ• pi, yo micchÄ• paá¹-ipajjati.

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake.

bahuÃ±ca \Se II 6/ \Ee II 5/ so pasavati, apuÃ±Ã±aá¹ƒ tÄ• diso naro ||

``tÄ• ya naá¹ƒ adhammacariyÄ• ya {tÄ• ya adhammacariyÄ• ya (Ce Se Ke Ee) }, mÄ• tÄ• p

idheva naá¹ƒ garahanti, peccÄ• pÄ• yaÃ±ca gacchati ||

``mÄ• tari pitari cÄ• pi, yo sammÄ• paá¹-ipajjati.

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake.

bahuÃ±ca so pasavati, puÃ±Ã±aá¹ƒ etÄ• diso {puÃ±Ã±ampi tÄ• diso (Ce Se Ke) } naro ||

``tÄ• ya naá¹ƒ dhammacariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva {idha ceva (Ce) } naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti {sagge ca
catutthaá¹ƒ.

5. anusotasuttaá¹ƒ

<5> ``cattÄ• rome \Ne I 6/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. kata
anusotagÄ• mÄ« puggalo, paá¹-isotagÄ• mÄ« puggalo, á¹-hitatto puggalo, tiá¹‡á¹‡o pÄ• raá
Ke) } thale tiá¹-á¹-hati brÄ• hmaá¹‡o. katamo ca, bhikkhave, anusotagÄ• mÄ« puggalo? idha
puggalo kÄ• me ca paá¹-isevati, pÄ• paÃ±ca kammaá¹ƒ karoti. ayaá¹ƒ vuccati, bhikkhave, a

``katamo ca, bhikkhave, paá¹-isotagÄ• mÄ« puggalo? idha, bhikkhave, ekacco puggalo kÄ•
pÄ• paÃ±ca kammaá¹ƒ na karoti, sahÄ• pi dukkhena sahÄ• pi domanassena assumukhopi
parisuddhaá¹ƒ brahmacariyaá¹ƒ carati. ayaá¹ƒ vuccati, bhikkhave, paá¹-isotagÄ• mÄ« pugg

``katamo ca, bhikkhave, á¹-hitatto puggalo? idha, bhikkhave, ekacco puggalo paÃ±cannaá¹
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• \Se II 7/ opapÄ• tiko hoti, tattha parinibbÄ• yÄ«, anÄ• vatt
ayaá¹ƒ vuccati, bhikkhave, á¹-hitatto puggalo.

``katamo \Be I 312/ ca, bhikkhave, puggalo tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• l
6/, bhikkhave, ekacco puggalo Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, bhikkha
pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡o. ime kho, bhikkhave, cattÄ• ro puggalÄ• sar
lokasmiâ€™â€™ nti.

``ye keci kÄ• mesu asaÃ±Ã±atÄ• janÄ• ,

avÄ«tarÄ• gÄ• idha kÄ• mabhogino.

punappunaá¹ƒ jÄ• tijarÅ«pagÄ• mi te {jÄ• tijarÅ«pagÄ• hino (Ce), jÄ• tijarÅ«pagÄ• hi te (Se

taá¹‡hÄ• dhipannÄ• anusotagÄ• mino ||

``tasmÄ• \Ne I 7/ hi dhÄ«ro idhupaá¹-á¹-hitassatÄ«,

kÄ• me ca pÄ• pe ca asevamÄ• no.

sahÄ• pi dukkhena jaheyya kÄ• me,

paá¹-isotagÄ• mÄ«ti tamÄ• hu puggalaá¹ƒ ||

``yo ve kilesÄ• ni pahÄ• ya paÃ±ca,

paripuá¹‡á¹‡asekho aparihÄ• nadhammo.

cetovasippatto samÄ• hitindriyo,

sa ve á¹-hitattoti naro pavuccati ||

``paroparÄ• \Se II 8/ yassa samecca dhammÄ• ,

vidhÅ«pitÄ• atthagatÄ• na santi.

sa ve muni {sa vedagÅ« (Ce Se Ke Ee) } vusitabrahmacariyo,

lokantagÅ« pÄ• ragatoti vuccatÄ«â€™â€™ ti || paÃ±camaá¹ƒ.

6. appassutasuttaá¹ƒ

<6> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame catt
anupapanno, appassuto sutena upapanno, bahussuto sutena anupapanno, bahussuto sute
bhikkhave, puggalo appassuto hoti sutena anupapanno \Be I 313/? idha \Ee II 7/, bhikkhave
puggalassa appakaá¹ƒ sutaá¹ƒ hoti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ
jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ. so tassa appakassa sutassa na atthamaÃ±Ã±Ä
dhammamaÃ±Ã±Ä• ya (Ee Katthaci) } dhammÄ• nudhammappaá¹-ipanno hoti. evaá¹ƒ kho,
hoti sutena anupapanno.

``kathaÃ±ca, bhikkhave, puggalo appassuto hoti sutena upapanno? idha, bhikkhave, ekacc
appakaá¹ƒ sutaá¹ƒ hoti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivu
I 8/ abbhutadhammaá¹ƒ vedallaá¹ƒ. so tassa appakassa sutassa atthamaÃ±Ã±Ä• ya dhamm
dhammÄ• nudhammappaá¹-ipanno hoti. evaá¹ƒ kho, bhikkhave, puggalo appassuto hoti sut

``kathaÃ±ca, bhikkhave, puggalo bahussuto hoti sutena anupapanno? idha, bhikkhave, eka
bahukaá¹ƒ sutaá¹ƒ hoti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivu
abbhutadhammaá¹ƒ vedallaá¹ƒ. so tassa bahukassa sutassa na atthamaÃ±Ã±Ä• ya dhamm
dhammamaÃ±Ã±Ä• ya (Ee) } dhammÄ• nudhammappaá¹-ipanno hoti. evaá¹ƒ kho, bhikkhav
anupapanno.

``kathaÃ±ca, bhikkhave, puggalo bahussuto hoti sutena upapanno? idha, bhikkhave, ekacc
bahukaá¹ƒ sutaá¹ƒ hoti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivu
abbhutadhammaá¹ƒ vedallaá¹ƒ. so tassa bahukassa sutassa atthamaÃ±Ã±Ä• ya dhammam
dhammÄ• nudhammappaá¹-ipanno hoti. evaá¹ƒ kho, bhikkhave, puggalo bahussuto hoti sut
bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti.

``appassutopi ce hoti, sÄ«lesu asamÄ• hito.

ubhayena naá¹ƒ garahanti, sÄ«lato ca sutena ca ||

``appassutopi ce hoti, sÄ«lesu susamÄ• hito.

sÄ«lato naá¹ƒ pasaá¹ƒsanti, tassa sampajjate sutaá¹ƒ ||

``bahussutopi \Be I 314/ ce hoti, sÄ«lesu asamÄ• hito.

sÄ«lato naá¹ƒ garahanti, nÄ• ssa sampajjate sutaá¹ƒ ||

``bahussutopi \Ee II 8/ ce hoti, sÄ«lesu susamÄ• hito.

ubhayena naá¹ƒ pasaá¹ƒsanti, sÄ«lato ca sutena ca ||

``bahussutaá¹ƒ \Ne I 9/ dhammadharaá¹ƒ, sappaÃ±Ã±aá¹ƒ buddhasÄ• vakaá¹ƒ.

nekkhaá¹ƒ jambonadasseva, ko taá¹ƒ ninditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. sobhanasuttaá¹ƒ

<7> ``cattÄ• rome, bhikkhave, viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhammadharÄ
dhammÄ• nudhammappaá¹-ipannÄ• saá¹…ghaá¹ƒ sobhenti. katame cattÄ• ro? bhikkhu, bh
visÄ• rado bahussuto dhammadharo dhammÄ• nudhammappaá¹-ipanno saá¹…ghaá¹ƒ sobh
viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-i
upÄ• sako, bhikkhave, viyatto vinÄ«to visÄ• rado bahussuto dhammadharo dhammÄ• nudh
sobheti. upÄ• sikÄ• , bhikkhave, viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhammadhar
dhammÄ• nudhammappaá¹-ipannÄ• saá¹…ghaá¹ƒ sobheti. ime kho, bhikkhave, cattÄ• ro v
bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• saá¹…ghaá¹ƒ sobhentÄ

``yo hoti viyatto {vyatto (Ce Ee), byatto (Se Ke) } ca visÄ• rado ca,

bahussuto dhammadharo ca hoti.

dhammassa hoti anudhammacÄ• rÄ«,

sa tÄ• diso vuccati saá¹…ghasobhano {saá¹ƒghasobhaá¹‡o (Katthaci) } ||

``bhikkhu ca sÄ«lasampanno, bhikkhunÄ« ca bahussutÄ• .

upÄ• sako ca yo saddho, yÄ• ca saddhÄ• upÄ• sikÄ• .

ete kho saá¹…ghaá¹ƒ sobhenti, ete hi saá¹…ghasobhanÄ• â€™â€™ ti || sattamaá¹ƒ.

8. vesÄ• rajjasuttaá¹ƒ

<8> ``cattÄ• rimÄ• ni \Be I 315/, bhikkhave, tathÄ• gatassa vesÄ• rajjÄ• ni, yehi vesÄ• rajje
tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti \Ee II 9/, parisÄ• su sÄ«hanÄ• daá¹ƒ
pavatteti. katamÄ• ni \Ne I 10/ cattÄ• ri? `sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dha
ti tatra vata maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ•
sahadhammena paá¹-icodessatÄ«ti nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi \Se II
{etampahaá¹ƒ (Ce Se Ke Ee) }, bhikkhave, nimittaá¹ƒ asamanupassanto khemappatto abha
viharÄ• mi.

`` `khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato ime Ä• savÄ• aparikkhÄ«á¹‡Ä• â€™ ti tatra vata n
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhamm
nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi. etamahaá¹ƒ, bhikkhave, nimittaá¹ƒ asama
abhayappatto vesÄ• rajjappatto viharÄ• mi.

`` `ye kho pana te antarÄ• yikÄ• dhammÄ• vuttÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• y
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá
paá¹-icodessatÄ«ti nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi. etamahaá¹ƒ, bhikkhav
asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi.

`` `yassa kho pana te atthÄ• ya dhammo desito so na niyyÄ• ti takkarassa sammÄ• dukkha
vata maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci v
paá¹-icodessatÄ«ti nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi. etamahaá¹ƒ, bhikkhav
asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi. imÄ• ni kho, bh
tathÄ• gatassa vesÄ• rajjÄ• ni, yehi vesÄ• rajjehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ a
parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavattetÄ«â€™â€™ ti.

``ye \Be I 316/ kecime vÄ• dapathÄ• puthussitÄ• ,

yaá¹ƒ \Se II 12/ nissitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca.

tathÄ• gataá¹ƒ patvÄ• na te bhavanti,

visÄ• radaá¹ƒ vÄ• dapathÄ• tivattaá¹ƒ {vÄ• dapathÄ• bhivattinaá¹ƒ (Ce), vÄ• dapathÄ• ti vu

``yo dhammacakkaá¹ƒ abhibhuyya kevalÄ« {kevalaá¹ƒ (Se), kevalo (Katthaci) },

pavattayÄ« sabbabhÅ«tÄ• nukampÄ«.

taá¹ƒ \Ne I 11/ tÄ• disaá¹ƒ devamanussaseá¹-á¹-haá¹ƒ,

sattÄ• namassanti bhavassa pÄ• raguâ€™â€™ nti || aá¹-á¹-hamaá¹ƒ.

9. taá¹‡huppÄ• dasuttaá¹ƒ

<9> ``cattÄ• rome \Ee II 10/, bhikkhave, taá¹‡huppÄ• dÄ• yattha bhikkhuno taá¹‡hÄ• uppa
katame cattÄ• ro? cÄ«varahetu vÄ• , bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• upp
vÄ• , bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati; senÄ• sanahetu vÄ• , bhik
uppajjamÄ• nÄ• uppajjati; itibhavÄ• bhavahetu vÄ• , bhikkhave, bhikkhuno taá¹‡hÄ• uppaj
kho, bhikkhave, cattÄ• ro taá¹‡huppÄ• dÄ• yattha bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• up

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti {It 15, 105} || navamaá¹ƒ.

10. yogasuttaá¹ƒ

<10> ``cattÄ• rome \Se II 13/, bhikkhave, yogÄ• . katame cattÄ• ro? kÄ• mayogo, bhavayo
avijjÄ• yogo. katamo ca, bhikkhave, kÄ• mayogo? idha, bhikkhave, ekacco kÄ• mÄ• naá¹ƒ
atthaá¹…gamaÃ±ca {atthagamaÃ±ca (Ce Ee) } assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡a
nappajÄ• nÄ• ti. tassa \Be I 317/ kÄ• mÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ•
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ appajÄ• nato {nappajÄ• nato (Se Ke Katthaci) } yo kÄ•
{kÄ• manandi (Ce Se Ke) } kÄ• masneho kÄ• mamucchÄ• kÄ• mapipÄ• sÄ• kÄ• mapariá¸
kÄ• mataá¹‡hÄ• sÄ• nuseti. ayaá¹ƒ vuccati, bhikkhave, kÄ• mayogo. iti kÄ• mayogo.

``bhavayogo \Ne I 12/ ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco bhavÄ• naá¹ƒ samudayaÃ
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ ap
bhavanandÄ« bhavasneho bhavamucchÄ• bhavapipÄ• sÄ• bhavapariá¸·Ä• ho bhavajjhos
ayaá¹ƒ vuccati, bhikkhave, bhavayogo. iti kÄ• mayogo bhavayogo.

``diá¹-á¹-hiyogo ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco diá¹-á¹-hÄ«naá¹ƒ samudayaÃ±c
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ ap
diá¹-á¹-hÄ«su diá¹-á¹-hirÄ• go diá¹-á¹-hinandÄ« diá¹-á¹-hisneho diá¹-á¹-himucchÄ• diá¹-á¹-h
diá¹-á¹-hipariá¸·Ä• ho diá¹-á¹-hijjhosÄ• naá¹ƒ {diá¹-á¹-hiajjhosÄ• naá¹ƒ (Ce Ee) } diá¹-á¹-hita
ayaá¹ƒ vuccati, bhikkhave, diá¹-á¹-hiyogo. iti kÄ• mayogo bhavayogo diá¹-á¹-hiyogo.

``avijjÄ• yogo \Se II 14/ ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco channaá¹ƒ phassÄ• yata
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ na
phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±c
appajÄ• nato yÄ• chasu phassÄ• yatanesu avijjÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• nuseti. ayaá¹ƒ vu
avijjÄ• yogo. iti kÄ• mayogo bhavayogo diá¹-á¹-hiyogo avijjÄ• yogo, saá¹ƒyutto pÄ• pakehi a
saá¹ƒkilesikehi ponobhavikehi {pono bbhavikehi (Se Katthaci) } sadarehi dukkhavipÄ• kehi
jÄ• tijarÄ• maraá¹‡ikehi. tasmÄ• ayogakkhemÄ«ti vuccati. ime kho, bhikkhave, cattÄ• ro yo

``cattÄ• rome \Be I 318/, bhikkhave, visaá¹ƒyogÄ• . katame cattÄ• ro? kÄ• mayogavisaá¹ƒy
bhavayogavisaá¹ƒyogo, diá¹-á¹-hiyogavisaá¹ƒyogo, avijjÄ• yogavisaá¹ƒyogo. katamo ca, bh
kÄ• mayogavisaá¹ƒyogo? idha, bhikkhave, ekacco kÄ• mÄ• naá¹ƒ samudayaÃ±ca atthaá¹…
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa kÄ• mÄ• naá¹ƒ sa
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nato yo kÄ• mes
kÄ• masneho kÄ• mamucchÄ• kÄ• mapipÄ• sÄ• kÄ• mapariá¸·Ä• ho kÄ• majjhosÄ• naá¹
vuccati, bhikkhave, kÄ• mayogavisaá¹ƒyogo. iti kÄ• mayogavisaá¹ƒyogo.

``bhavayogavisaá¹ƒyogo \Ne I 13/ ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco bhavÄ• naá¹
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca \Se
yo bhavesu bhavarÄ• go bhavanandÄ« bhavasneho bhavamucchÄ• bhavapipÄ• sÄ• bhav
bhavataá¹‡hÄ• sÄ• nÄ• nuseti. ayaá¹ƒ vuccati, bhikkhave, bhavayogavisaá¹ƒyogo. iti kÄ•
bhavayogavisaá¹ƒyogo.

``diá¹-á¹-hiyogavisaá¹ƒyogo ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco diá¹-á¹-hÄ«naá¹ƒ sa
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca \Ee II 12/ yathÄ• bhÅ

diá¹-á¹-hÄ«naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca niss
pajÄ• nato yo diá¹-á¹-hÄ«su diá¹-á¹-hirÄ• go diá¹-á¹-hinandÄ« diá¹-á¹-hisneho diá¹-á¹-himuc
diá¹-á¹-hipipÄ• sÄ• diá¹-á¹-hipariá¸·Ä• ho diá¹-á¹-hijjhosÄ• naá¹ƒ diá¹-á¹-hitaá¹‡hÄ• sÄ• nÄ
vuccati, bhikkhave, diá¹-á¹-hiyogavisaá¹ƒyogo. iti kÄ• mayogavisaá¹ƒyogo bhavayogavisaá¹
diá¹-á¹-hiyogavisaá¹ƒyogo.

``avijjÄ• yogavisaá¹ƒyogo ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco channaá¹ƒ phassÄ• y
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±c
pajÄ• nato yÄ• chasu phassÄ• yatanesu avijjÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• nÄ• nuseti. ayaá¹ƒ
avijjÄ• yogavisaá¹ƒyogo \Be I 319/. iti kÄ• mayogavisaá¹ƒyogo bhavayogavisaá¹ƒyogo diá¹-
avijjÄ• yogavisaá¹ƒyogo, visaá¹ƒyutto pÄ• pakehi akusalehi dhammehi saá¹ƒkilesikehi pono
dukkhavipÄ• kehi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡ikehi. tasmÄ• yogakkhemÄ«ti vuccati. ime k
visaá¹ƒyogÄ• â€™â€™ ti.

``kÄ• mayogena \Se II 16/ saá¹ƒyuttÄ• , bhavayogena cÅ«bhayaá¹ƒ.

diá¹-á¹-hiyogena saá¹ƒyuttÄ• , avijjÄ• ya purakkhatÄ• ||

``sattÄ• gacchanti saá¹ƒsÄ• raá¹ƒ, jÄ• timaraá¹‡agÄ• mino.

ye ca kÄ• me pariÃ±Ã±Ä• ya, bhavayogaÃ±ca sabbaso ||

``diá¹-á¹-hiyogaá¹ƒ \Ne I 14/ samÅ«hacca, avijjaÃ±ca virÄ• jayaá¹ƒ.

sabbayogavisaá¹ƒyuttÄ• , te ve yogÄ• tigÄ• munÄ«â€™â€™ ti || dasamaá¹ƒ.

bhaá¹‡á¸• agÄ• mavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

anubuddhaá¹ƒ papatitaá¹ƒ dve, khatÄ• anusotapaÃ±camaá¹ƒ.

appassuto \Ee II 13/ ca sobhanaá¹ƒ, vesÄ• rajjaá¹ƒ taá¹‡hÄ• yogena te dasÄ• ti ||

2. caravaggo

1. carasuttaá¹ƒ

<11> {It 110} ``carato \Ne I 15/ cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ
vihiá¹ƒsÄ• vitakko vÄ• . taá¹ƒ ce bhikkhu adhivÄ• seti, nappajahati na vinodeti na byantÄ«ka
(Ee), byantiá¹ƒ karoti (Katthaci) } na anabhÄ• vaá¹ƒ gameti, carampi, bhikkhave, bhikkhu ev
`anÄ• tÄ• pÄ« anottÄ• pÄ« satataá¹ƒ samitaá¹ƒ kusÄ«to hÄ«navÄ«riyoâ€™ ti vuccati.

``á¹-hitassa \Be I 320/ cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• da
vihiá¹ƒsÄ• vitakko vÄ• . taá¹ƒ ce bhikkhu adhivÄ• seti, nappajahati na vinodeti na byantÄ«ka
gameti, á¹-hitopi, bhikkhave, bhikkhu evaá¹ƒbhÅ«to `anÄ• tÄ• pÄ« anottÄ• pÄ« satataá¹ƒ sa
17/ hÄ«navÄ«riyoâ€™ ti vuccati.

``nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko v
vÄ• . taá¹ƒ ce bhikkhu adhivÄ• seti, nappajahati na vinodeti na byantÄ«karoti na anabhÄ• va
bhikkhave, bhikkhu evaá¹ƒbhÅ«to `anÄ• tÄ• pÄ« anottÄ• pÄ« satataá¹ƒ samitaá¹ƒ kusÄ«to

``sayÄ• nassa cepi, bhikkhave, bhikkhuno jÄ• garassa uppajjati kÄ• mavitakko vÄ• byÄ• p
vihiá¹ƒsÄ• vitakko vÄ• . taá¹ƒ ce bhikkhu adhivÄ• seti, nappajahati na vinodeti na byantÄ«ka
gameti, sayÄ• nopi, bhikkhave, bhikkhu jÄ• garo evaá¹ƒbhÅ«to `anÄ• tÄ• pÄ« anottÄ• pÄ«
hÄ«navÄ«riyoâ€™ ti vuccati.

``carato cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko vÄ• v
taá¹ƒ ce bhikkhu nÄ• dhivÄ• seti, pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti, ca
bhikkhu evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«riyo pahitat

``á¹-hitassa \Ne I 16/ cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• dav
vihiá¹ƒsÄ• vitakko vÄ• . taá¹ƒ ce bhikkhu nÄ• dhivÄ• seti, pajahati vinodeti byantÄ«karoti an
á¹-hitopi, bhikkhave, bhikkhu evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• ra
ti vuccati.

``nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko v
vÄ• . taá¹ƒ ce bhikkhu nÄ• dhivÄ• seti, pajahati vinodeti \Se II 18/ byantÄ«karoti anabhÄ• va
nisinnopi, bhikkhave, bhikkhu evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• r
ti vuccati.

``sayÄ• nassa \Be I 321/ cepi, bhikkhave, bhikkhuno jÄ• garassa uppajjati kÄ• mavitakko vÄ
vihiá¹ƒsÄ• vitakko vÄ• . taá¹ƒ ce bhikkhu nÄ• dhivÄ• seti, pajahati vinodeti byantÄ«karoti \E
gameti, sayÄ• nopi, bhikkhave, bhikkhu jÄ• garo evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satat

Ä• raddhavÄ«riyo pahitattoâ€™ ti vuccatÄ«â€™â€™ ti.

``caraá¹ƒ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisinno uda vÄ• sayaá¹ƒ.

yo vitakkaá¹ƒ vitakketi, pÄ• pakaá¹ƒ gehanissitaá¹ƒ ||

``kummaggappaá¹-ipanno so, mohaneyyesu mucchito.

abhabbo tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaá¹ƒ ||

``yo ca caraá¹ƒ vÄ• tiá¹-á¹-haá¹ƒ vÄ• , nisinno uda vÄ• sayaá¹ƒ.

vitakkaá¹ƒ samayitvÄ• na, vitakkÅ«pasame rato.

bhabbo so tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaâ€™â€™ nti || paá¹-hamaá¹ƒ

2. sÄ«lasuttaá¹ƒ

<12> ``sampannasÄ«lÄ• , bhikkhave, viharatha sampannapÄ• timokkhÄ• , pÄ• timokkhasa
\Ne I 17/ Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino. samÄ• dÄ•
sampannasÄ«lÄ• naá¹ƒ vo, bhikkhave, viharataá¹ƒ sampannapÄ• timokkhÄ• naá¹ƒ pÄ• tim
viharataá¹ƒ Ä• cÄ• ragocarasampannÄ• naá¹ƒ aá¹‡umattesu vajjesu bhayadassÄ• vÄ«naá
sikkhÄ• padesu kimassa uttari karaá¹‡Ä«yaá¹ƒ?

``carato cepi, bhikkhave, bhikkhuno abhijjhÄ• byÄ• pÄ• do \Se II 19/ vigato hoti, thinamiddh
uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ,
evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«riyo pahitattoâ€™ ti

``á¹-hitassa cepi, bhikkhave, bhikkhuno abhijjhÄ• byÄ• pÄ• do vigato hoti, thinamiddhaá¹ƒ
uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ \Be I 322/ cittaá¹ƒ e
bhikkhave, bhikkhu evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«
vuccati.

``nisinnassa cepi, bhikkhave, bhikkhuno abhijjhÄ• byÄ• pÄ• do vigato hoti, thinamiddhaá¹ƒ
uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ,

bhikkhu evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«riyo \Ee II 1
vuccati.

``sayÄ• nassa cepi, bhikkhave, bhikkhuno jÄ• garassa abhijjhÄ• byÄ• pÄ• do vigato hoti, th
uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ,
bhikkhu jÄ• garo evaá¹ƒbhÅ«to `Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«riy
vuccatÄ«â€™â€™ ti.

``yataá¹ƒ {yathÄ• (Katthaci) It 111} care yataá¹ƒ {yathÄ• (Katthaci) It 111} tiá¹-á¹-he, yataá
(Katthaci) It 111} acche yataá¹ƒ {yathÄ• (Katthaci) It 111} saye.

yataá¹ƒ {yathÄ• (Katthaci) It 111} samiÃ±jaye {sammiÃ±jaye (Ce Se Ke Ee) } bhikkhu, yata
naá¹ƒ (Ce), yatametaá¹ƒ (Se Ke), yatameva (?) } pasÄ• raye ||

``uddhaá¹ƒ \Ne I 18/ tiriyaá¹ƒ apÄ• cÄ«naá¹ƒ, yÄ• vatÄ• jagato gati.

samavekkhitÄ• ca dhammÄ• naá¹ƒ, khandhÄ• naá¹ƒ udayabbayaá¹ƒ ||

``cetosamathasÄ• mÄ«ciá¹ƒ, sikkhamÄ• naá¹ƒ sadÄ• sataá¹ƒ.

sataataá¹ƒ pahitattoti, Ä• hu bhikkhuá¹ƒ tathÄ• vidhaâ€™â€™ nti || dutiyaá¹ƒ.

3. padhÄ• nasuttaá¹ƒ

<13> ``cattÄ• rimÄ• ni, bhikkhave, sammappadhÄ• nÄ• ni. katamÄ• ni cattÄ• ri? idha, bhik
anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya \Se
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ a
pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti pa
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ \Be I 323/ janeti vÄ• yamati vÄ«riy
paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asamm
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabh
padahati. imÄ• ni kho, bhikkhave, cattÄ• ri sammappadhÄ• nÄ• nÄ«â€™â€™ ti.

``sammappadhÄ• nÄ• mÄ• radheyyÄ• bhibhÅ«tÄ• ,

te asitÄ• jÄ• timaraá¹‡abhayassa pÄ• ragÅ«.

te tusitÄ• jetvÄ• mÄ• raá¹ƒ savÄ• hiniá¹ƒ {savÄ• hanaá¹ƒ (Se Ke Ee Katthaci) } te anejÄ• ,

sabbaá¹ƒ namucibalaá¹ƒ upÄ• tivattÄ• te sukhitÄ• â€™â€™ ti || tatiyaá¹ƒ.

4. saá¹ƒvarasuttaá¹ƒ

<14> ``cattÄ• rimÄ• ni \Ee II 16/, bhikkhave, padhÄ• nÄ• ni. katamÄ• ni cattÄ• ri? saá¹ƒvar
pahÄ• nappadhÄ• naá¹ƒ, bhÄ• vanÄ• ppadhÄ• naá¹ƒ, anurakkhaá¹‡Ä• ppadhÄ• naá¹ƒ. kat
saá¹ƒvarappadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimitta
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ vi
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ \Ne I 19/, tassa saá¹ƒvarÄ• ya paá¹-ip
cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... ghÄ• ne
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dha
21/ na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«, yatvÄ• dhikaraá¹‡amenaá¹ƒ manin
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. idaá¹ƒ vuccati, bhikkhave, saá¹

``katamaÃ±ca, bhikkhave, pahÄ• nappadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu uppannaá¹ƒ
nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti; uppannaá¹ƒ byÄ• pÄ
uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... pe ... uppannuppanne pÄ• pake akusale dhamme nÄ•
vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti. idaá¹ƒ vuccati, bhikkhave, pahÄ• nappadhÄ•

``katamaÃ±ca, bhikkhave, bhÄ• vanÄ• ppadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu satisamb
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ, dhammavic
I 324/ bhÄ• veti ... vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ•
passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upe
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. id
bhikkhave, bhÄ• vanÄ• ppadhÄ• naá¹ƒ.

``katamaÃ±ca \Ee II 17/, bhikkhave, anurakkhaá¹‡Ä• ppadhÄ• naá¹ƒ? idha, bhikkhave, bhi
bhaddakaá¹ƒ samÄ• dhinimittaá¹ƒ anurakkhati aá¹-á¹-hikasaÃ±Ã±aá¹ƒ puá¸·avakasaÃ±Ã±a
vicchiddakasaÃ±Ã±aá¹ƒ uddhumÄ• takasaÃ±Ã±aá¹ƒ. idaá¹ƒ vuccati, bhikkhave, anurakkha
kho, bhikkhave, cattÄ• ri padhÄ• nÄ• nÄ«â€™â€™ ti.

``saá¹ƒvaro ca pahÄ• naÃ±ca, bhÄ• vanÄ• anurakkhaá¹‡Ä• .

ete \Se II 22/ padhÄ• nÄ• cattÄ• ro, desitÄ• diccabandhunÄ• .

yehi bhikkhu idhÄ• tÄ• pÄ«, khayaá¹ƒ dukkhassa pÄ• puá¹‡eâ€™â€™ ti || catutthaá¹ƒ.

5. paÃ±Ã±attisuttaá¹ƒ

<15> ``catasso \Ne I 20/ imÄ• , bhikkhave, aggapaÃ±Ã±attiyo. katamÄ• catasso? etadagga attabhÄ• vÄ«naá¹ƒ yadidaá¹ƒ --- rÄ• hu asurindo. etadaggaá¹ƒ, bhikkhave, kÄ• mabhogÄ«n mandhÄ• tÄ• . etadaggaá¹ƒ, bhikkhave, Ä• dhipateyyÄ• naá¹ƒ yadidaá¹ƒ --- mÄ• ro pÄ• pim samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya tath sammÄ• sambuddho. imÄ• kho, bhikkhave, catasso aggapaÃ±Ã±attiyoâ€™â€™ ti.

``rÄ• huggaá¹ƒ attabhÄ• vÄ«naá¹ƒ, mandhÄ• tÄ• kÄ• mabhoginaá¹ƒ.

mÄ• ro Ä• dhipateyyÄ• naá¹ƒ, iddhiyÄ• yasasÄ• jalaá¹ƒ ||

``uddhaá¹ƒ tiriyaá¹ƒ apÄ• cÄ«naá¹ƒ, yÄ• vatÄ• jagato gati.

sadevakassa lokassa, buddho aggo pavuccatÄ«â€™â€™ ti || paÃ±camaá¹ƒ.

6. sokhummasuttaá¹ƒ

<16> ``cattÄ• rimÄ• ni, bhikkhave, sokhummÄ• ni. katamÄ• ni cattÄ• ri? idha, bhikkhave, b samannÄ• gato hoti paramena; tena ca rÅ«pasokhummena \Be I 325/ aÃ±Ã±aá¹ƒ rÅ«pasok paá¹‡Ä«tataraá¹ƒ vÄ• na samanupassati; tena ca rÅ«pasokhummena aÃ±Ã±aá¹ƒ rÅ«paso paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. vedanÄ• sokhummena \Ee II 18/ samannÄ• gato hoti pa vedanÄ• sokhummena aÃ±Ã±aá¹ƒ vedanÄ• sokhummaá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tatara ca vedanÄ• sokhummena aÃ±Ã±aá¹ƒ vedanÄ• sokhummaá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tat saÃ±Ã±Ä• sokhummena samannÄ• gato hoti paramena; tena ca saÃ±Ã±Ä• sokhummena a uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• na samanupassati; tena ca saÃ±Ã±Ä• sokhummen saÃ±Ã±Ä• sokhummaá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. saá¹…khÄ• r hoti paramena; tena ca saá¹…khÄ• rasokhummena aÃ±Ã±aá¹ƒ saá¹…khÄ• rasokhummaá¹ paá¹‡Ä«tataraá¹ƒ vÄ• na samanupassati; tena ca saá¹…khÄ• rasokhummena aÃ±Ã±aá¹ƒ s uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. imÄ• ni kho, bhikkhave, cattÄ• ri sokhu

``rÅ«pasokhummataá¹ƒ \Ne I 21/ Ã±atvÄ• , vedanÄ• naÃ±ca sambhavaá¹ƒ.

saÃ±Ã±Ä• yato samudeti, atthaá¹ƒ gacchati yattha ca.

saá¹…khÄ• re parato Ã±atvÄ• , dukkhato no ca attato ||

``sa ve sammaddaso bhikkhu, santo santipade rato.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaagatisuttaá¹ƒ

<17> ``cattÄ• rimÄ• ni, bhikkhave, agatigamanÄ• ni. katamÄ• ni cattÄ• ri? chandÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati --- imÄ• ni kho, bhikkhave, cattÄ agatigamanÄ• nÄ«â€™â€™ ti.

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• â€™â€™ ti || sattamaá¹ƒ.

8. dutiyaagatisuttaá¹ƒ

<18> ``cattÄ• rimÄ• ni \Be I 326/, bhikkhave, nÄ• gatigamanÄ• ni. katamÄ• ni cattÄ• ri? na na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati --- imÄ• cattÄ• ri nÄ• gatigamanÄ• nÄ«â€™â€™ ti.

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ nÄ• tivattati.

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• â€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. tatiyaagatisuttaá¹ƒ

<19> ``cattÄ• rimÄ• ni, bhikkhave, agatigamanÄ• ni. katamÄ• ni cattÄ• ri? chandÄ• gatiá¹ƒ 22/, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati \Se II 24/ --- i bhikkhave, cattÄ• ri agatigamanÄ• ni.

``cattÄ• rimÄ• ni, bhikkhave, nÄ• gatigamanÄ• ni. katamÄ• ni cattÄ• ri? na chandÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati --- imÄ• ni kho, bhikkhave nÄ• gatigamanÄ• nÄ«â€™â€™ ti.

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• ||

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ nÄ• tivattati.

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• â€™â€™ ti || navamaá¹ƒ.

10. bhattuddesakasuttaá¹ƒ

<20> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bhattuddesako yathÄ• bhataá¹ƒ nikk
katamehi catÅ«hi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gaccha
gacchati --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhattuddesako yathÄ•
niraye.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bhattuddesako yathÄ• bhataá¹ƒ nikkhitto e
catÅ«hi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ \Be I 327/ gacchati, na mohÄ• gatiá
bhayÄ• gatiá¹ƒ gacchati --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhattu
nikkhitto evaá¹ƒ saggeâ€™â€™ ti.

``ye keci kÄ• mesu asaÃ±Ã±atÄ• janÄ• ,

adhammikÄ• honti adhammagÄ• ravÄ• .

chandÄ• dosÄ• mohÄ• ca bhayÄ• gÄ• mino {chandÄ• ca dosÄ• ca bhayÄ• ca gÄ• min

parisÄ• kasaá¹-o \Se II 25/ {parisakkasÄ• vo (Ce Se Ke Ee) } ca panesa vuccati ||

``evaÃ±hi \Ne I 23/ vuttaá¹ƒ samaá¹‡ena jÄ• natÄ• ,

tasmÄ• hi te sappurisÄ• pasaá¹ƒsiyÄ• .

dhamme á¹-hitÄ• ye na karonti pÄ• pakaá¹ƒ,

na chandÄ• na dosÄ• na mohÄ• na bhayÄ• ca gÄ• mino {na chandadosÄ• na bhayÄ• c

``parisÄ• ya maá¹‡á¸• o ca panesa vuccati,

evaÃ±hi vuttaá¹ƒ samaá¹‡ena jÄ• natÄ• â€™â€™ ti || dasamaá¹ƒ.

caravaggo dutiyo.

tassuddÄ• naá¹ƒ ---

caraá¹ƒ sÄ«laá¹ƒ padhÄ• nÄ• ni, saá¹ƒvaraá¹ƒ paÃ±Ã±atti paÃ±camaá¹ƒ.

sokhummaá¹ƒ tayo agatÄ«, bhattuddesena te dasÄ• ti ||

3. uruvelavaggo

1. paá¹-hamauruvelasuttaá¹ƒ

<21> evaá¹ƒ \Ne I 24/ \Ee II 20/ me sutaá¹ƒ {SN a I 173 Ä• gataá¹ƒ} --- ekaá¹ƒ samayaá¹ƒ
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``ekamidÄ• haá¹ƒ \Be I 328/, bhikkhave, samayaá¹ƒ uruvelÄ• yaá¹ƒ viharÄ• mi najjÄ• nera
ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho. tassa mayhaá¹ƒ, bhikkhave, rahogatassa pa
cetaso parivitakko udapÄ• di --- `dukkhaá¹ƒ kho agÄ• ravo viharati appatisso. kiá¹ƒ nu kho a
vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ \Se II 26/ katvÄ• {garukatvÄ• (Ce Ee) } upa
â€™ nti?

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- aparipÅ«rassa kho ahaá¹ƒ sÄ«lakkhandhassa p
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyy
passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• attanÄ• sÄ«lasampannataraá¹ƒ, yamahaá¹ƒ sakk
upanissÄ• ya vihareyyaá¹ƒ.

``aparipÅ«rassa kho ahaá¹ƒ samÄ• dhikkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ samaá¹‡a
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na kho panÄ• haá¹ƒ passÄ• mi sad
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya aÃ±Ã±aá¹ƒ sam
attanÄ• samÄ• dhisampannataraá¹ƒ, yamahaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya

``aparipÅ«rassa kho ahaá¹ƒ paÃ±Ã±Ä• kkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ samaá¹‡a
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na kho panÄ• haá¹ƒ passÄ• mi sad
25/ sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya aÃ±Ã±aá¹ƒ s
attanÄ• paÃ±Ã±Ä• sampannataraá¹ƒ, yamahaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya

``aparipÅ«rassa kho ahaá¹ƒ vimuttikkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ

sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na kho panÄ• haá¹ƒ passÄ• mi sad
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya aÃ±Ã±aá¹ƒ sam
attanÄ• vimuttisampannataraá¹ƒ, yamahaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viha

``tassa \Be I 329/ mayhaá¹ƒ, bhikkhave, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ yvÄ• yaá¹ƒ {yop
dhammo mayÄ• abhisambuddho tameva dhammaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ

``atha kho, bhikkhave, brahmÄ• sahampati mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya \
nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ {sammiÃ±jitaá¹ƒ (Ce Se Ke Ee) } vÄ• bÄ• haá¹ƒ pas
bÄ• haá¹ƒ samiÃ±jeyya, evamevaá¹ƒ --- brahmaloke antarahito mama purato pÄ• turahosi.
brahmÄ• sahampati ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• dakkhiá¹‡aá¹ƒ jÄ• á¹‡umaá
nihantvÄ• yenÄ• haá¹ƒ tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• \Se II 27/ maá¹ƒ etadavoca --- `evan
evametaá¹ƒ sugata! yepi te, bhante, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sam
dhammaá¹ƒyeva sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihariá¹ƒsu; yepi te, bhante, bha
anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• tepi bhagavanto dhammaá¹ƒyev
upanissÄ• ya viharissanti; bhagavÄ• pi, bhante, etarahi arahaá¹ƒ sammÄ• sambuddho dhan
katvÄ• upanissÄ• ya viharatÅ«â€™â€™ â€™ ti. idamavoca brahmÄ• sahampati. idaá¹ƒ va
---

``ye ca atÄ«tÄ• {ye cabbhatÄ«tÄ• (Ce Ee Katthaci) } sambuddhÄ• , ye ca buddhÄ• anÄ• g

yo cetarahi sambuddho, bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Se Ke Ee) SN a I 173} sokanÄ• sano

``sabbe saddhammagaruno, vihaá¹ƒsu {vihariá¹ƒsu (Se Ke) } viharanti ca.

athopi viharissanti, esÄ• buddhÄ• na dhammatÄ• ||

``tasmÄ• \Ne I 26/ hi attakÄ• mena {atthakÄ• mena (Ce Katthaci) }, mahattamabhikaá¹…kh

saddhammo garukÄ• tabbo, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

``idamavoca, bhikkhave, brahmÄ• sahampati. idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padak
tatthevantaradhÄ• yi. atha khvÄ• haá¹ƒ, bhikkhave, brahmuno ca ajjhesanaá¹ƒ viditvÄ• atta
yvÄ• yaá¹ƒ {yopÄ• yaá¹ƒ (sabbattha) } dhammo mayÄ• abhisambuddho tameva dhammaá
upanissÄ• ya vihÄ• siá¹ƒ. yato \Be I 330/ ca kho, bhikkhave, saá¹…ghopi mahattena saman
28/ saá¹…ghepi gÄ• ravoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyauruvelasuttaá¹ƒ

<22> ``ekamidÄ• haá¹ƒ \Ee II 22/, bhikkhave, samayaá¹ƒ uruvelÄ• yaá¹ƒ viharÄ• mi najjÄ• ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho. atha kho, bhikkhave, sambahulÄ• brÄ• hma mahallakÄ• addhagatÄ• vayoanuppattÄ• yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹… sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamanta nisinnÄ• kho, bhikkhave, te brÄ• hmaá¹‡Ä• maá¹ƒ etadavocuá¹ƒ --- `sutaá¹ƒ netaá¹ƒ {met }, bho gotama --- na samaá¹‡o gotamo brÄ• hmaá¹‡e jiá¹‡á¹‡e vuddhe mahallake addhaga abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä• sanena vÄ• nimantetÄ«ti. tayidaá¹ƒ, bho gotama, gotamo brÄ• hmaá¹‡e jiá¹‡á¹‡e vuddhe mahallake addhagate vayoanuppatte abhivÄ• deti Ä• sanena vÄ• nimanteti. tayidaá¹ƒ, bho gotama, na sampannamevÄ• â€™â€™ â€™ ti.

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `nayime {na vata me (Ce Ee), na cayime (Se K Ä• yasmanto jÄ• nanti theraá¹ƒ vÄ• therakaraá¹‡e vÄ• dhammeâ€™ ti. vuddho cepi, bhik nÄ• vutiko vÄ• vassasatiko vÄ• jÄ• tiyÄ• . so ca hoti akÄ• lavÄ• dÄ« abhÅ«tavÄ• dÄ« ana avinayavÄ• dÄ«, anidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• akÄ• lena anapadesaá¹ƒ apariya anatthasaá¹ƒhitaá¹ƒ. atha kho so `bÄ• lo theroâ€™ tveva {teva (Ce Ee) } saá¹…khaá¹ƒ gac

``daharo cepi, bhikkhave, hoti yuvÄ• susukÄ• á¸·akeso bhadrena yobbanena samannÄ• g II 29/. so ca hoti kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• d vÄ• caá¹ƒ bhÄ• sitÄ• kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ. atha kho tveva saá¹…khaá¹ƒ gacchati.

``cattÄ• rome \Be I 331/, bhikkhave, therakaraá¹‡Ä• dhammÄ• . katame cattÄ• ro? idha, b sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡u bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu, bahussuto hoti \Ee II 23/ sutadh dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ s sabyaÃ±janÄ• (Ce Ee) } kevalaparipuá¹‡á¹‡aá¹ƒ {kevalaparipuá¹‡á¹‡Ä• (Ce) } parisuddha abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• {dhatÄ• (Ce Se Ke manasÄ• nupekkhitÄ• , diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhi diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã± viharati. ime kho, bhikkhave, cattÄ• ro therakaraá¹‡Ä• dhammÄ• â€™â€™ ti.

``yo uddhatena cittena, samphaÃ±ca bahu bhÄ• sati.

asamÄ• hitasaá¹…kappo, asaddhammarato mago.

Ä• rÄ• so thÄ• vareyyamhÄ• , pÄ• padiá¹-á¹-hi anÄ• daro ||

``yo ca sÄ«lena sampanno, sutavÄ• paá¹-ibhÄ• navÄ• .

saÃ±Ã±ato dhÄ«ro dhammesu {saÃ±Ã±ato dhÄ«radhammesu (Ce), saá¹ƒyutto thiradhamm
paÃ±Ã±Ä• yatthaá¹ƒ vipassati ||

``pÄ• ragÅ« \Se II 30/ sabbadhammÄ• naá¹ƒ, akhilo paá¹-ibhÄ• navÄ• .

pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ« ||

``tamahaá¹ƒ vadÄ• mi theroti, yassa no santi Ä• savÄ• .

Ä• savÄ• naá¹ƒ khayÄ• bhikkhu, so theroti pavuccatÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. lokasuttaá¹ƒ

<23> ``loko \Ne I 28/, bhikkhave, tathÄ• gatena abhisambuddho. lokasmÄ• tathÄ• gato vis
bhikkhave, tathÄ• gatena abhisambuddho. lokasamudayo tathÄ• gatassa pahÄ«no. lokanir
tathÄ• gatena abhisambuddho. lokanirodho tathÄ• gatassa \Be I 332/ sacchikato. lokanirodh
bhikkhave, tathÄ• gatena abhisambuddhÄ• . lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gat

``yaá¹ƒ, bhikkhave, sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ
sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ \
manasÄ• , sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ. tasmÄ• `tathÄ• gatoâ€™ ti v

``yaÃ±ca, bhikkhave, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjha
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati
taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• . tasmÄ• `tathÄ• gatoâ€™ ti vuccati.

``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. i
yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. tasmÄ• `tathÄ• gatoâ€™ ti vuccati.

``sadevake, bhikkhave, loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ
31/ tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthu daso vasavattÄ«. tasmÄ• `tathÄ• ga

``sabbaá¹ƒ lokaá¹ƒ abhiÃ±Ã±Ä• ya, sabbaá¹ƒ loke yathÄ• tathaá¹ƒ.

sabbaá¹ƒ lokaá¹ƒ {sabbaloka (Ce Se Ke Ee) } visaá¹ƒyutto, sabbaloke anÅ«payo ||

``sa ve sabbÄ• bhibhÅ« dhÄ«ro, sabbaganthappamocano.

phuá¹-á¹-haâ€™ ssa paramÄ• santi, nibbÄ• naá¹ƒ akutobhayaá¹ƒ ||

``esa \Ne I 29/ khÄ«á¹‡Ä• savo buddho, anÄ«gho chinnasaá¹ƒsayo.

sabbakammakkhayaá¹ƒ patto, vimutto upadhisaá¹…khaye ||

``esa so bhagavÄ• buddho, esa sÄ«ho anuttaro.

sadevakassa lokassa, brahmacakkaá¹ƒ pavattayÄ« ||

``iti devÄ• manussÄ• ca, ye buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• .

saá¹…gamma taá¹ƒ namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``danto \Be I 333/ damayataá¹ƒ seá¹-á¹-ho, santo samayataá¹ƒ isi.

mutto mocayataá¹ƒ aggo, tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo ||

``iti hetaá¹ƒ namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi te {natthi te (Ce Se Ke Ee) } paá¹-ipuggaloâ€™â€™ ti ||

4. kÄ• á¸·akÄ• rÄ• masuttaá¹ƒ

<24> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• kete viharati kÄ• á¸·akÄ• rÄ• me {koá¸·ikÄ• rÄ• me
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkh
bhagavÄ• etadavoca ---

``yaá¹ƒ \Ee II 25/, bhikkhave, sadevakassa lokassa \Se II 32/ samÄ• rakassa sabrahmakas
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi.

``yaá¹ƒ, bhikkhave, sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ
sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ a
tamahaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ. taá¹ƒ tathÄ• gatassa viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-

``yaá¹ƒ \Ne I 30/, bhikkhave, sadevakassa lokassa samÄ• rakassa sabrahmakassa sassam
pajÄ• ya sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariy
manasÄ• , tamahaá¹ƒ na jÄ• nÄ• mÄ«ti vadeyyaá¹ƒ, taá¹ƒ mamassa musÄ• .

``yaá¹ƒ, bhikkhave ... pe ... tamahaá¹ƒ jÄ• nÄ• mi ca na ca jÄ• nÄ• mÄ«ti vadeyyaá¹ƒ, taá¹
Ke), taá¹ƒ mamassa (Katthaci) } tÄ• disameva.

``yaá¹ƒ, bhikkhave ... pe ... tamahaá¹ƒ neva jÄ• nÄ• mi na na jÄ• nÄ• mÄ«ti vadeyyaá¹ƒ, ta

``iti kho, bhikkhave, tathÄ• gato daá¹-á¹-hÄ• daá¹-á¹-habbaá¹ƒ, diá¹-á¹-haá¹ƒ na maÃ±Ã±a
maÃ±Ã±ati, daá¹-á¹-habbaá¹ƒ na maÃ±Ã±ati, daá¹-á¹-hÄ• raá¹ƒ na maÃ±Ã±ati; sutvÄ• sota
334/ maÃ±Ã±ati, asutaá¹ƒ na maÃ±Ã±ati, sotabbaá¹ƒ na maÃ±Ã±ati, sotÄ• raá¹ƒ na maÃ±Ã
mutaá¹ƒ na maÃ±Ã±ati, amutaá¹ƒ na maÃ±Ã±ati, motabbaá¹ƒ na maÃ±Ã±ati, motÄ• raá¹ƒ n
viÃ±Ã±Ä• tabbaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ na maÃ±Ã±ati, aviÃ±Ã±Ä• taá¹ƒ na maÃ±Ã±ati, viÃ±Ã±
viÃ±Ã±Ä• tÄ• raá¹ƒ na maÃ±Ã±ati. iti kho, bhikkhave, tathÄ• gato diá¹-á¹-hasutamutaviÃ±Ã±
tÄ• dÄ«yeva tÄ• dÄ« {tÄ• disova tÄ• dÄ« (Se Ke), tÄ• dise yeva tÄ• dÄ« (Ee), tÄ• dÄ«yeva
tamhÄ• ca pana tÄ• dimhÄ• {tÄ• ditamhÄ• (Ce Ee) } aÃ±Ã±o tÄ• dÄ« uttaritaro vÄ• paá¹
vadÄ• mÄ«â€™â€™ ti.

``yaá¹ƒ \Se II 33/ kiÃ±ci diá¹-á¹-haá¹ƒva sutaá¹ƒ mutaá¹ƒ vÄ• ,

ajjhositaá¹ƒ saccamutaá¹ƒ paresaá¹ƒ.

na tesu tÄ• dÄ« sayasaá¹ƒvutesu,

saccaá¹ƒ musÄ• vÄ• pi paraá¹ƒ daheyya ||

``etaÃ±ca sallaá¹ƒ paá¹-ikacca {paá¹-igacca (Ce Ee) } disvÄ• ,

ajjhositÄ• yattha pajÄ• visattÄ• .

jÄ• nÄ• mi \Ee II 26/ passÄ• mi tatheva etaá¹ƒ,

ajjhositaá¹ƒ natthi tathÄ• gatÄ• naâ€™â€™ ntntti || catutthaá¹ƒ.

5. brahmacariyasuttaá¹ƒ

<25> ``nayidaá¹ƒ \Ne I 31/, bhikkhave, brahmacariyaá¹ƒ vussati janakuhanatthaá¹ƒ, na jana
lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsatthaá¹ƒ, na itivÄ• dappamokkhÄ• nisaá¹ƒsatthaá¹ƒ, na `it
ti. atha kho idaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati saá¹ƒvaratthaá¹ƒ pahÄ• natthaá¹ƒ v
nirodhatthaâ€™â€™ nti.

``saá¹ƒvaratthaá¹ƒ pahÄ• natthaá¹ƒ, brahmacariyaá¹ƒ anÄ«tihaá¹ƒ.

adesayi so bhagavÄ• , nibbÄ• nogadhagÄ• minaá¹ƒ.

esa maggo mahantehi {mahattebhi (Katthaci) It 35}, anuyÄ• to mahesibhi ||

``ye ca taá¹ƒ paá¹-ipajjanti, yathÄ• buddhena desitaá¹ƒ.

dukkhassantaá¹ƒ karissanti, satthusÄ• sanakÄ• rinoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. kuhasuttaá¹ƒ

<26> {It 108 itivuttakepi} ``ye \Be I 335/ te, bhikkhave, bhikkhÅ« kuhÄ• thaddhÄ• lapÄ• si
asamÄ• hitÄ• , na me te, bhikkhave, bhikkhÅ« mÄ• makÄ• . apagatÄ• ca te, bhikkhave \Se
dhammavinayÄ• , na ca te imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ Ä• p
bhikkhave, bhikkhÅ« nikkuhÄ• nillapÄ• dhÄ«rÄ• atthaddhÄ• susamÄ• hitÄ• , te kho me, b
mÄ• makÄ• . anapagatÄ• ca te, bhikkhave, bhikkhÅ« imasmÄ• dhammavinayÄ• . te ca im
viruá¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjantÄ«â€™â€™ ti.

{It 108 itivuttakepi} ``kuhÄ• thaddhÄ• lapÄ• siá¹…gÄ«, unnaá¸·Ä• asamÄ• hitÄ• .

na te dhamme virÅ«hanti, sammÄ• sambuddhadesite ||

``nikkuhÄ• nillapÄ• dhÄ«rÄ• , atthaddhÄ• susamÄ• hitÄ• .

te ve dhamme virÅ«hanti, sammÄ• sambuddhadesiteâ€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. santuá¹-á¹-hisuttaá¹ƒ

<27> ``cattÄ• rimÄ• ni \Ne I 32/, bhikkhave, appÄ• ni ca {ceva (Katthaci) } sulabhÄ• ni ca, t
katamÄ• ni cattÄ• ri? paá¹ƒsukÅ«laá¹ƒ, bhikkhave, cÄ«varÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca
anavajjaá¹ƒ. piá¹‡á¸• iyÄ• lopo, bhikkhave, bhojanÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca
rukkhamÅ«laá¹ƒ, bhikkhave, senÄ• sanÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá

bhesajjÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ
ca, tÄ• ni ca anavajjÄ• ni. yato kho, bhikkhave, bhikkhu appena ca tuá¹-á¹-ho hoti sulabhena
aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±aá¹…ganti {sÄ• maÃ±Ã±anti (Katthaci) } vadÄ• mÄ«â€™â€™ t

``anavajjena tuá¹-á¹-hassa, appena sulabhena ca.

na \Se II 35/ senÄ• sanamÄ• rabbha, cÄ«varaá¹ƒ pÄ• nabhojanaá¹ƒ.

vighÄ• to hoti cittassa, disÄ• nappaá¹-ihaÃ±Ã±ati ||

``ye cassa dhammÄ• akkhÄ• tÄ• , sÄ• maÃ±Ã±assÄ• nulomikÄ• .

adhiggahitÄ• tuá¹-á¹-hassa, appamattassa sikkhatoâ€™â€™ ti || sattamaá¹ƒ.

8. ariyavaá¹ƒsasuttaá¹ƒ

<28> ``cattÄ• rome \Be I 336/, bhikkhave, ariyavaá¹ƒsÄ• aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒ
asaá¹ƒkiá¹‡á¹‡Ä• asaá¹ƒkiá¹‡á¹‡apubbÄ• , na saá¹ƒkÄ«yanti na saá¹ƒkÄ«yissanti, appaá¹
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katame cattÄ• ro? idha, bhikkhave, bhikkhu santuá¹-á¹-ho hoti
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca cÄ«varahetu anesanaá¹ƒ a
aladdhÄ• ca cÄ«varaá¹ƒ na paritassati, laddhÄ• ca cÄ«varaá¹ƒ agadhito {agathito (Ce Ee)
anajjhosanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ• ya ca pana
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti, no {na (DN III 309) } paraá¹ƒ var
dakkho analaso sampajÄ• no patissato, ayaá¹ƒ vuccati, bhikkhave, bhikkhu porÄ• á¹‡e agg
á¹-hito.

``puna \Ne I 33/ caparaá¹ƒ, bhikkhave, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena piá¹‡á¸• apÄ
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca piá¹‡á¸• apÄ• tahe
appatirÅ«paá¹ƒ Ä• pajjati, aladdhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ na paritassati, laddhÄ• ca piá¹‡
amucchito anajjhosanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o \Ee II 28/ paribhuÃ±j
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti \Se II 36/, no paraá¹ƒ var
dakkho analaso sampajÄ• no patissato, ayaá¹ƒ vuccati, bhikkhave, bhikkhu porÄ• á¹‡e agg
á¹-hito.

``puna caparaá¹ƒ, bhikkhave, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena senÄ• sanena,
itarÄ«tarasenÄ• sanasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca senÄ• sanahetu anesan
Ä• pajjati, aladdhÄ• ca senÄ• sanaá¹ƒ na paritassati, laddhÄ• ca senÄ• sanaá¹ƒ agadhito
Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ• ya ca pana itarÄ«tarasenÄ•

nevattÄ• nukkaá¹ƒseti, no paraá¹ƒ vambheti. yo hi tattha dakkho analaso sampajÄ• no patis
bhikkhave, bhikkhu porÄ• á¹‡e aggaÃ±Ã±e ariyavaá¹ƒse á¹-hito.

``puna caparaá¹ƒ, bhikkhave, bhikkhu bhÄ• vanÄ• rÄ• mo hoti bhÄ• vanÄ• rato, pahÄ• nÄ•
ca pana bhÄ• vanÄ• rÄ• matÄ• ya bhÄ• vanÄ• ratiyÄ• \Be I 337/ pahÄ• nÄ• rÄ• matÄ• ya
nevattÄ• nukkaá¹ƒseti, no paraá¹ƒ vambheti. yo hi tattha dakkho analaso sampajÄ• no patis
bhikkhave, bhikkhu porÄ• á¹‡e aggaÃ±Ã±e ariyavaá¹ƒse á¹-hito. ime kho, bhikkhave, cattÄ•
aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒsaÃ±Ã±Ä• porÄ• á¹‡Ä• asaá¹ƒkiá¹‡á¹‡Ä• asaá¹ƒkiá¹‡á
saá¹ƒkÄ«yissanti, appaá¹-ikuá¹-á¹-hÄ• samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi.

``imehi ca pana, bhikkhave, catÅ«hi ariyavaá¹ƒsehi samannÄ• gato bhikkhu puratthimÄ• ya
sveva aratiá¹ƒ sahati, na taá¹ƒ arati sahati; pacchimÄ• ya cepi disÄ• ya viharati \Se II 37/ sv
sahati, na taá¹ƒ arati sahati; uttarÄ• ya cepi disÄ• ya viharati sveva aratiá¹ƒ sahati, na taá¹ƒ
dakkhiá¹‡Ä• ya cepi disÄ• ya viharati sveva aratiá¹ƒ sahati, na taá¹ƒ arati sahati. taá¹ƒ kissa
aratiratisaho hi, bhikkhave, dhÄ«roâ€™â€™ ti.

``nÄ• rati \Ne I 34/ sahati dhÄ«raá¹ƒ {vÄ«raá¹ƒ (Ce) }, nÄ• rati dhÄ«raá¹ƒ sahati.

dhÄ«rova aratiá¹ƒ sahati, dhÄ«ro hi aratissaho ||

``sabbakammavihÄ• yÄ«naá¹ƒ \Ee II 29/, panuá¹‡á¹‡aá¹ƒ {paá¹‡unnaá¹ƒ (?) } ko nivÄ• ray

nekkhaá¹ƒ jambonadasseva, ko taá¹ƒ ninditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. dhammapadasuttaá¹ƒ

<29> ``cattÄ• rimÄ• ni, bhikkhave, dhammapadÄ• ni aggaÃ±Ã±Ä• ni rattaÃ±Ã±Ä• ni vaá¹ƒs
asaá¹ƒkiá¹‡á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡apubbÄ• ni, na saá¹ƒkÄ«yanti na saá¹ƒkÄ«yissanti, app
samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katamÄ• ni cattÄ• ri? anabhijjhÄ• , bhikkhave, dha
rattaÃ±Ã±aá¹ƒ vaá¹ƒsaÃ±Ã±aá¹ƒ porÄ• á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡apubba
saá¹ƒkÄ«yissati, appaá¹-ikuá¹-á¹-haá¹ƒ samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi.

``abyÄ• pÄ• do, bhikkhave, dhammapadaá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒsaÃ±Ã±a
asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡apubbaá¹ƒ, na saá¹ƒkÄ«yati na saá¹ƒkÄ«yissati, appaá¹
samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi.

``sammÄ• sati \Be I 338/, bhikkhave, dhammapadaá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒ
asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡apubbaá¹ƒ, na saá¹ƒkÄ«yati na saá¹ƒkÄ«yissati, appaá¹
samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi.

``sammÄ• samÄ• dhi, bhikkhave, dhammapadaá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒsa
asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡apubbaá¹ƒ, na saá¹ƒkÄ«yati na saá¹ƒkÄ«yissati, appaá¹
samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. imÄ• ni kho, bhikkhave, cattÄ• ri dhammapadÄ• n
vaá¹ƒsaÃ±Ã±Ä• ni porÄ• á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡apubbÄ• ni, na saá¹ƒ
appaá¹-ikuá¹-á¹-hÄ• ni \Se II 38/ samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti.

``anabhijjhÄ• lu \Ne I 35/ vihareyya, abyÄ• pannena cetasÄ• .

sato ekaggacittassa {ekaggacittÄ• yaá¹ƒ (Katthaci) }, ajjhattaá¹ƒ susamÄ• hitoâ€™â€™ ti ||

10. paribbÄ• jakasuttaá¹ƒ

<30> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. tena kho pa
abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• paribbÄ• jakÄ• sippinikÄ• tÄ«re {sappiniyÄ• tÄ«re (Ce E
sippiniyÄ• nadiyÄ• tÄ«re (Katthaci) } paribbÄ• jakÄ• rÄ• me paá¹-ivasanti, seyyathidaá¹ƒ a
sakuludÄ• yÄ« ca paribbÄ• jako aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• paribbÄ• jak
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena sippinikÄ• tÄ«raá¹ƒ paribbÄ• jakÄ
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• te paribbÄ• jake et

``cattÄ• rimÄ• ni, paribbÄ• jakÄ• , dhammapadÄ• ni aggaÃ±Ã±Ä• ni rattaÃ±Ã±Ä• ni \Ee II 3
porÄ• á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡apubbÄ• ni, na saá¹ƒkÄ«yanti na saá¹ƒk
appaá¹-ikuá¹-á¹-hÄ• ni samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katamÄ• ni cattÄ• ri? anab
dhammapadaá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒsaÃ±Ã±aá¹ƒ porÄ• á¹‡aá¹ƒ asaá¹ƒkiá
asaá¹ƒkiá¹‡á¹‡apubbaá¹ƒ, na saá¹ƒkÄ«yati na saá¹ƒkÄ«yissati, appaá¹-ikuá¹-á¹-haá¹ƒ sama
viÃ±Ã±Å«hi. abyÄ• pÄ• do, paribbÄ• jakÄ• , dhammapadaá¹ƒ ... pe ... sammÄ• sati, paribb
pe ... sammÄ• samÄ• dhi, paribbÄ• jakÄ• , dhammapadaá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ
porÄ• á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡apubbaá¹ƒ, na saá¹ƒkÄ«yati na saá¹ƒkÄ«
appaá¹-ikuá¹-á¹-haá¹ƒ samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. imÄ• ni kho \Se II 39/, parib
dhammapadÄ• ni aggaÃ±Ã±Ä• ni rattaÃ±Ã±Ä• ni vaá¹ƒsaÃ±Ã±Ä• ni porÄ• á¹‡Ä• ni asaá¹ƒ
asaá¹ƒkiá¹‡á¹‡apubbÄ• ni, na saá¹ƒkÄ«yanti na saá¹ƒkÄ«yissanti, appaá¹-ikuá¹-á¹-hÄ• ni s
viÃ±Ã±Å«hi.

``yo kho, paribbÄ• jakÄ• , evaá¹ƒ vadeyya --- `ahametaá¹ƒ anabhijjhaá¹ƒ dhammapadaá¹ƒ
abhijjhÄ• luá¹ƒ kÄ• mesu tibbasÄ• rÄ• gaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• paÃ

tattha evaá¹ƒ vadeyyaá¹ƒ --- `etu vadatu byÄ• haratu passÄ• missÄ• nubhÄ• vaâ€™ nti. so
anabhijjhaá¹ƒ dhammapadaá¹ƒ paccakkhÄ• ya abhijjhÄ• luá¹ƒ kÄ• mesu tibbasÄ• rÄ• gaá¹
brÄ• hmaá¹‡aá¹ƒ vÄ• paÃ±Ã±Ä• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``yo \Ne I 36/ kho, paribbÄ• jakÄ• , evaá¹ƒ vadeyya --- `ahametaá¹ƒ abyÄ• pÄ• daá¹ƒ dham
byÄ• pannacittaá¹ƒ paduá¹-á¹-hamanasaá¹…kappaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ
tamahaá¹ƒ tattha evaá¹ƒ vadeyyaá¹ƒ --- `etu vadatu byÄ• haratu passÄ• missÄ• nubhÄ• va
paribbÄ• jakÄ• , abyÄ• pÄ• daá¹ƒ dhammapadaá¹ƒ paccakkhÄ• ya byÄ• pannacittaá¹ƒ pad
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• paÃ±Ã±Ä• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``yo kho, paribbÄ• jakÄ• , evaá¹ƒ vadeyya --- `ahametaá¹ƒ sammÄ• satiá¹ƒ dhammapadaá
muá¹-á¹-hassatiá¹ƒ asampajÄ• naá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• paÃ±Ã±Ä• p
evaá¹ƒ vadeyyaá¹ƒ --- `etu vadatu byÄ• haratu passÄ• missÄ• nubhÄ• vaâ€™ nti. so vata,
sammÄ• satiá¹ƒ dhammapadaá¹ƒ paccakkhÄ• ya muá¹-á¹-hassatiá¹ƒ asampajÄ• naá¹ƒ san
paÃ±Ã±Ä• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``yo kho, paribbÄ• jakÄ• , evaá¹ƒ vadeyya --- `ahametaá¹ƒ \Se II 40/ sammÄ• samÄ• dhiá¹
paccakkhÄ• ya asamÄ• hitaá¹ƒ vibbhantacittaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ•
tamahaá¹ƒ tattha evaá¹ƒ vadeyyaá¹ƒ --- `etu vadatu byÄ• haratu \Ee II 31/ passÄ• missÄ• n
paribbÄ• jakÄ• , sammÄ• samÄ• dhiá¹ƒ dhammapadaá¹ƒ paccakkhÄ• ya asamÄ• hitaá¹ƒ v
brÄ• hmaá¹‡aá¹ƒ vÄ• paÃ±Ã±Ä• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``yo kho, paribbÄ• jakÄ• , imÄ• ni cattÄ• ri dhammapadÄ• ni garahitabbaá¹ƒ paá¹-ikkositab
diá¹-á¹-heva dhamme cattÄ• ro sahadhammikÄ• vÄ• dÄ• nupÄ• tÄ• gÄ• rayhÄ• \Be I 340
gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ (MN III 8) } Ä• gacchanti. katame cattÄ• ro? anabhijjhaá¹ƒ ce bh
garahati paá¹-ikkosati, ye ca hi {ye ca (MN III 142-143) } abhijjhÄ• lÅ« kÄ• mesu tibbasÄ• rÄ
samaá¹‡abrÄ• hmaá¹‡Ä• te bhoto pujjÄ• te bhoto pÄ• saá¹ƒsÄ• . abyÄ• pÄ• daá¹ƒ ce bha
paá¹-ikkosati, ye ca hi byÄ• pannacittÄ• paduá¹-á¹-hamanasaá¹…kappÄ• samaá¹‡abrÄ• h
bhoto pÄ• saá¹ƒsÄ• . sammÄ• satiá¹ƒ ce bhavaá¹ƒ dhammapadaá¹ƒ garahati paá¹-ikkosati,
asampajÄ• nÄ• samaá¹‡abrÄ• hmaá¹‡Ä• te bhoto pujjÄ• te bhoto pÄ• saá¹ƒsÄ• . sammÄ
dhammapadaá¹ƒ garahati paá¹-ikkosati, ye ca hi asamÄ• hitÄ• vibbhantacittÄ• samaá¹‡ab
pujjÄ• te bhoto pÄ• saá¹ƒsÄ• .

``yo \Ne I 37/ kho, paribbÄ• jakÄ• , imÄ• ni cattÄ• ri dhammapadÄ• ni garahitabbaá¹ƒ paá¹-
maÃ±Ã±eyya, tassa diá¹-á¹-heva dhamme ime cattÄ• ro sahadhammikÄ• vÄ• dÄ• nupÄ• tÄ
Ä• gacchanti \Se II 41/. yepi te paribbÄ• jakÄ• ahesuá¹ƒ ukkalÄ• vassabhaÃ±Ã±Ä• {vassa
III 62 passitabbaá¹ƒ} ahetukavÄ• dÄ• akiriyavÄ• dÄ• natthikavÄ• dÄ• , tepi imÄ• ni cattÄ•
garahitabbaá¹ƒ na paá¹-ikkositabbaá¹ƒ amaÃ±Ã±iá¹ƒsu. taá¹ƒ kissa hetu? nindÄ• byÄ• rosa

ti {upavÄ• dabhayÄ• ti (Katthaci) MN III 150; SN b III 62 passitabbaá¹ƒ}.

``abyÄ• panno sadÄ• sato, ajjhattaá¹ƒ susamÄ• hito.

abhijjhÄ• vinaye sikkhaá¹ƒ, appamattoti vuccatÄ«â€™â€™ ti || dasamaá¹ƒ.

uruvelavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

dve uruvelÄ• loko kÄ• á¸·ako {koá¸·iko (Katthaci) }, brahmacariyena paÃ±camaá¹ƒ.

kuhaá¹ƒ santuá¹-á¹-hi vaá¹ƒso ca, dhammapadaá¹ƒ paribbÄ• jakena cÄ• ti ||

4. cakkavaggo

1. cakkasuttaá¹ƒ

<31> ``cattÄ• rimÄ• ni \Ne I 38/ \Be I 341/ \Ee II 32/, bhikkhave, cakkÄ• ni, yehi samannÄ• devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattati, yehi samannÄ• gatÄ• devamanussÄ• nacirass vepullattaá¹ƒ pÄ• puá¹‡anti bhogesu. katamÄ• ni cattÄ• ri? patirÅ«padesavÄ• so, sappurisÅ {sappurisÅ«passayo (Ce Se Ke Ee) }, attasammÄ• paá¹‡idhi, pubbe ca katapuÃ±Ã±atÄ• -- cattÄ• ri cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattati, devamanussÄ• nacirasseva mahantattaá¹ƒ vepullattaá¹ƒ pÄ• puá¹‡anti bhogesÅ«â€™â€™

``patirÅ«pe \Se II 42/ vase dese, ariyamittakaro siyÄ• .

sammÄ• paá¹‡idhisampanno, pubbe puÃ±Ã±akato naro.

dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ yaso kitti, sukhaÃ±cetaá¹ƒdhivattatÄ«â€™â€™ ti || paá¹-hamaá¹ƒ.

2. saá¹…gahasuttaá¹ƒ

<32> ``cattÄ• rimÄ• ni, bhikkhave, saá¹…gahavatthÅ«ni. katamÄ• ni cattÄ• ri? dÄ• naá¹ƒ, atthacariyÄ• , samÄ• nattatÄ• --- imÄ• ni kho, bhikkhave, cattÄ• ri saá¹…gahavatthÅ«nÄ«â

``dÄ• naÃ±ca peyyavajjaÃ±ca {saá¹…gahe (aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) DN I atthacariyÄ• ca yÄ• idha.

samÄ• nattatÄ• ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

``ete ca saá¹…gahÄ• nÄ• ssu, na mÄ• tÄ• puttakÄ• raá¹‡Ä• .

labhetha mÄ• naá¹ƒ pÅ«jaá¹ƒ vÄ• , pitÄ• vÄ• puttakÄ• raá¹‡Ä• ||

``yasmÄ• \Ne I 39/ ca saá¹…gahÄ• {saá¹…gahe (aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ
ete, samavekkhanti paá¹‡á¸• itÄ• .

tasmÄ• mahattaá¹ƒ papponti, pÄ• saá¹ƒsÄ• ca bhavanti teâ€™â€™ ti || dutiyaá¹ƒ.

3. sÄ«hasuttaá¹ƒ

<33> ``sÄ«ho \Be I 342/ \Ee II 33/, bhikkhave, migarÄ• jÄ• sÄ• yanhasamayaá¹ƒ Ä• sayÄ•
nikkhamitvÄ• vijambhati. vijambhitvÄ• samantÄ• catuddisÄ• anuviloketi. samantÄ• catud
tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadati. tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pak
bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• sÄ«hassa migaraÃ±Ã±o nadato saddaá¹ƒ suá¹‡a
saá¹ƒvegaá¹ƒ santÄ• saá¹ƒ Ä• pajjanti. bilaá¹ƒ bilÄ• sayÄ• pavisanti, dakaá¹ƒ dakÄ• sayÄ•
(Katthaci) SN b III 78; Paá¹-is-a I 1.37 passitabbaá¹ƒ} pavisanti, vanaá¹ƒ vanÄ• sayÄ• pavis
pakkhino bhajanti \Se II 43/. yepi te, bhikkhave, raÃ±Ã±o nÄ• gÄ• gÄ• manigamarÄ• jadhÄ
bandhanehi baddhÄ• , tepi tÄ• ni bandhanÄ• ni saÃ±chinditvÄ• sampadÄ• letvÄ• bhÄ«tÄ•
yena vÄ• tena vÄ• palÄ• yanti. evaá¹ƒ mahiddhiko kho, bhikkhave, sÄ«ho migarÄ• jÄ• tira
pÄ• á¹‡Ä• naá¹ƒ, evaá¹ƒ mahesakkho evaá¹ƒ mahÄ• nubhÄ• vo.

``evamevaá¹ƒ kho, bhikkhave, yadÄ• tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuo
sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh
--- `iti sakkÄ• yo, iti sakkÄ• yasamudayo, iti sakkÄ• yanirodho {sakkÄ• yassa atthaá¹…gamo
``sakkÄ• yanirodhagÄ• minÄ«â€™â€™ ti pacchimapadaá¹ƒ pana passitabbaá¹ƒ}, iti sakkÄ•
paá¹-ipadÄ• â€™ ti. yepi te, bhikkhave, devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahu
ciraá¹-á¹-hitikÄ• , tepi tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• yebhuyyena bhayaá¹ƒ saá
Ä• pajjanti --- `aniccÄ• vata kira, bho, mayaá¹ƒ samÄ• nÄ• niccamhÄ• ti amaÃ±Ã±imha; a
mayaá¹ƒ samÄ• nÄ• dhuvamhÄ• ti amaÃ±Ã±imha; asassatÄ• vata kira, bho, mayaá¹ƒ sam
amaÃ±Ã±imha. mayaá¹ƒ kira, bho, aniccÄ• addhuvÄ• asassatÄ• sakkÄ• yapariyÄ• pannÄ
bhikkhave, tathÄ• gato sadevakassa lokassa, evaá¹ƒ mahesakkho evaá¹ƒ mahÄ• nubhÄ• v

``yadÄ• \Ne I 40/ \Ee II 34/ buddho abhiÃ±Ã±Ä• ya, dhammacakkaá¹ƒ pavattayÄ«.

sadevakassa lokassa, satthÄ• appaá¹-ipuggalo ||

``sakkÄ• yaÃ±ca \Se II 44/ \Be I 343/ nirodhaÃ±ca, sakkÄ• yassa ca sambhavaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``yepi dÄ«ghÄ• yukÄ• devÄ• , vaá¹‡á¹‡avanto yasassino.

bhÄ«tÄ• santÄ• samÄ• pÄ• duá¹ƒ, sÄ«hasseviâ€™ taremigÄ• ||

``avÄ«tivattÄ• sakkÄ• yaá¹ƒ, aniccÄ• kira bho mayaá¹ƒ.

sutvÄ• arahato vÄ• kyaá¹ƒ, vippamuttassa tÄ• dinoâ€™â€™ ti {SN b III 78} || tatiyaá¹ƒ.

4. aggappasÄ• dasuttaá¹ƒ

<34> ``cattÄ• rome, bhikkhave, aggappasÄ• dÄ• . katame cattÄ• ro? yÄ• vatÄ• , bhikkhave
{dipadÄ• (Ce Ee) AN b V 32; It 90} vÄ• catuppadÄ• vÄ• bahuppadÄ• vÄ• rÅ«pino vÄ• a
asaÃ±Ã±ino vÄ• nevasaÃ±Ã±inÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati
bhikkhave, buddhe pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• naá¹ƒ aggo vi

``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…giko maggo tesaá¹ƒ
bhikkhave, ariye aá¹-á¹-haá¹…gike magge pasannÄ• , agge te pasannÄ• . agge kho pana p
hoti.

``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaa
madanimmadano pipÄ• savinayo Ä• layasamugghÄ• to vaá¹-á¹-upacchedo taá¹‡hÄ• kkhay
ye, bhikkhave, virÄ• ge dhamme pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• n

``yÄ• vatÄ• \Ne I 41/ \Se II 45/, bhikkhave, saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• , tathÄ• gatasÄ
aggamakkhÄ• yati, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• esa bhaga
Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá
bhikkhave, saá¹…ghe pasannÄ• \Be I 344/, agge te pasannÄ• . agge kho pana pasannÄ• n
kho, bhikkhave, cattÄ• ro aggappasÄ• dÄ• â€™â€™ ti.

``aggato ve pasannÄ• naá¹ƒ, aggaá¹ƒ dhammaá¹ƒ vijÄ• nataá¹ƒ.

agge buddhe pasannÄ• naá¹ƒ, dakkhiá¹‡eyye anuttare ||

``agge dhamme pasannÄ• naá¹ƒ, virÄ• gÅ«pasame sukhe.

agge saá¹…ghe pasannÄ• naá¹ƒ, puÃ±Ã±akkhette anuttare ||

``aggasmiá¹ƒ dÄ• naá¹ƒ dadataá¹ƒ, aggaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

aggaá¹ƒ Ä• yu ca vaá¹‡á¹‡o ca, yaso kitti sukhaá¹ƒ balaá¹ƒ ||

``aggassa dÄ• tÄ• medhÄ• vÄ«, aggadhammasamÄ• hito.

devabhÅ«to manusso vÄ• , aggappatto pamodatÄ«â€™â€™ ti {It 90} || catutthaá¹ƒ.

5. vassakÄ• rasuttaá¹ƒ

<35> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. ath
brÄ• hmaá¹‡o magadhamahÄ• matto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhagavantaá¹ƒ etadavoca ---

``catÅ«hi kho mayaá¹ƒ, bho gotama, dhammehi samannÄ• gataá¹ƒ mahÄ• paÃ±Ã±aá¹ƒ ma
II 46/. katamehi catÅ«hi? idha, bho gotama, bahussuto hoti tassa tasseva sutajÄ• tassa tass
bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• ti --- `ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ imassa bhÄ•
atthoâ€™ ti. satimÄ• kho pana hoti cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• yÄ• n
gahaá¹-á¹-hakÄ• ni kiá¹ƒkaraá¹‡Ä«yÄ• ni, tattha dakkho hoti analaso, tatrupÄ• yÄ• ya vÄ«m
alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ. imehi kho mayaá¹ƒ, bho gotama, catÅ«hi dhamm
mahÄ• paÃ±Ã±aá¹ƒ mahÄ• purisaá¹ƒ paÃ±Ã±Ä• pema. sace me {sace pana me (Ce Kattha
gotama, anumoditabbaá¹ƒ anumodatu me bhavaá¹ƒ gotamo; sace \Be I 345/ pana me, bho
paá¹-ikkosatu me bhavaá¹ƒ gotamoâ€™â€™ ti.

``neva kho tyÄ• haá¹ƒ, brÄ• hmaá¹‡a, anumodÄ• mi na paá¹-ikkosÄ• mi \Ee II 36/. catÅ«hi
dhammehi samannÄ• gataá¹ƒ mahÄ• paÃ±Ã±aá¹ƒ mahÄ• purisaá¹ƒ paÃ±Ã±Ä• pemi. katam
bahujanahitÄ• ya paá¹-ipanno hoti bahujanasukhÄ• ya; bahussa janatÄ• ariye Ã±Ä• ye pati
kalyÄ• á¹‡adhammatÄ• kusaladhammatÄ• . so yaá¹ƒ vitakkaá¹ƒ Ä• kaá¹…khati vitakketuá¹
yaá¹ƒ vitakkaá¹ƒ nÄ• kaá¹…khati vitakketuá¹ƒ na taá¹ƒ vitakkaá¹ƒ vitakketi; yaá¹ƒ saá¹…kap
saá¹…kappetuá¹ƒ taá¹ƒ saá¹…kappaá¹ƒ saá¹…kappeti, yaá¹ƒ saá¹…kappaá¹ƒ nÄ• kaá¹…k

saá¹…kappaá¹ƒ saá¹…kappeti. iti cetovasippatto hoti vitakkapathe. catunnaá¹ƒ jhÄ• nÄ• na
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme \Se II 47/ sayaá¹ƒ
upasampajja viharati. neva kho tyÄ• haá¹ƒ, brÄ• hmaá¹‡a, anumodÄ• mi na pana paá¹-ikko
brÄ• hmaá¹‡a, catÅ«hi dhammehi samannÄ• gataá¹ƒ mahÄ• paÃ±Ã±aá¹ƒ mahÄ• purisaá¹ƒ

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ bhotÄ
mayaá¹ƒ, bho gotama, catÅ«hi dhammehi samannÄ• gataá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dhÄ•
bahujanahitÄ• ya paá¹-ipanno bahujanasukhÄ• ya; bahu te {bahussa (Se Ke Katthaci) } jana
patiá¹-á¹-hÄ• pitÄ• , yadidaá¹ƒ kalyÄ• á¹‡adhammatÄ• kusaladhammatÄ• . bhavaÃ±hi gota
Ä• kaá¹…khati vitakketuá¹ƒ taá¹ƒ vitakkaá¹ƒ vitakketi, yaá¹ƒ vitakkaá¹ƒ nÄ• kaá¹…khati vita
vitakkaá¹ƒ vitakketi, yaá¹ƒ saá¹…kappaá¹ƒ Ä• kaá¹…khati saá¹…kappetuá¹ƒ taá¹ƒ saá¹…ka
saá¹…kappaá¹ƒ nÄ• kaá¹…khati saá¹…kappetuá¹ƒ na taá¹ƒ saá¹…kappaá¹ƒ saá¹…kappeti
cetovasippatto vitakkapathe. bhavaÃ±hi gotamo catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti.

``addhÄ• \Be I 346/ \Ee II 37/ kho tyÄ• haá¹ƒ, brÄ• hmaá¹‡a, Ä• sajja upanÄ«ya vÄ• cÄ• I
tyÄ• haá¹ƒ byÄ• karissÄ• mi --- `ahaÃ±hi, brÄ• hmaá¹‡a, bahujanahitÄ• ya paá¹-ipanno bah
{bahussa (Se Ke Katthaci) } janatÄ• ariye Ã±Ä• ye patiá¹-á¹-hÄ• pitÄ• , yadidaá¹ƒ kalyÄ• á¹
kusaladhammatÄ• . ahaÃ±hi, brÄ• hmaá¹‡a, yaá¹ƒ vitakkaá¹ƒ Ä• kaá¹…khÄ• mi vitakketuá¹
yaá¹ƒ vitakkaá¹ƒ nÄ• kaá¹…khÄ• mi vitakketuá¹ƒ na taá¹ƒ vitakkaá¹ƒ vitakkemi \Se II 48/, ya
Ä• kaá¹…khÄ• mi saá¹…kappetuá¹ƒ taá¹ƒ saá¹…kappaá¹ƒ saá¹…kappemi, yaá¹ƒ saá¹…kap
saá¹…kappetuá¹ƒ na taá¹ƒ saá¹…kappaá¹ƒ saá¹…kappemi. ahaÃ±hi, brÄ• hmaá¹‡a, cetova
ahaÃ±hi, brÄ• hmaá¹‡a, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhamm
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«. ahaÃ±hi, brÄ• hmaá¹‡a, Ä• savÄ• naá
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
viharÄ• mÄ«â€™â€™ â€™ ti.

``yo vedi sabbasattÄ• naá¹ƒ, maccupÄ• sappamocanaá¹ƒ.

hitaá¹ƒ devamanussÄ• naá¹ƒ, Ã±Ä• yaá¹ƒ dhammaá¹ƒ pakÄ• sayi.

yaá¹ƒ ve disvÄ• ca sutvÄ• ca, pasÄ«danti bahÅ« janÄ• {pasÄ«dati bahujjano (Ce Se Ke E

``maggÄ• maggassa kusalo, katakicco anÄ• savo.

buddho antimasÄ• rÄ«ro {antimadhÄ• rito (Katthaci) }, `` (mahÄ• paÃ±Ã±o) { ( ) Se potthake
vuccatÄ«â€™â€™ ti || paÃ±camaá¹ƒ.

6. doá¹‡asuttaá¹ƒ

<36> ekaá¹ƒ samayaá¹ƒ bhagavÄ• antarÄ• ca ukkaá¹-á¹-haá¹ƒ antarÄ• ca setabyaá¹ƒ ac
hoti. doá¹‡opi sudaá¹ƒ brÄ• hmaá¹‡o antarÄ• ca ukkaá¹-á¹-haá¹ƒ antarÄ• ca setabyaá¹ƒ a
hoti. addasÄ• kho doá¹‡o brÄ• hmaá¹‡o bhagavato pÄ• desu cakkÄ• ni sahassÄ• rÄ• ni sa
sabbÄ• kÄ• raparipÅ«rÄ• ni; disvÄ• nassa etadahosi --- ``acchariyaá¹ƒ vata, bho, abbhutaá
vatimÄ• ni manussabhÅ«tassa padÄ• ni bhavissantÄ«â€™â€™ ti!! atha \Ee II 38/ kho bhag
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di \Se II 49/ \Be I 347/ pallaá¹…kaá¹ƒ \Ne I 44/ Ä• bh
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . atha kho doá¹‡o brÄ• hmaá¹‡o bh
anugacchanto addasa bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ pÄ• sÄ•
santindriyaá¹ƒ santamÄ• nasaá¹ƒ uttamadamathasamathamanuppattaá¹ƒ dantaá¹ƒ guttaá¹
{yatindriyaá¹ƒ (Vin I 257) } nÄ• gaá¹ƒ. disvÄ• na yena bhagavÄ• tenupasaá¹…kami; upasa
etadavoca ---

``devo no bhavaá¹ƒ bhavissatÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, brÄ• hmaá¹‡a, devo bhaviss
``gandhabbo no bhavaá¹ƒ bhavissatÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, brÄ• hmaá¹‡a, gandha
``yakkho no bhavaá¹ƒ bhavissatÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, brÄ• hmaá¹‡a, yakkho bha
``manusso no bhavaá¹ƒ bhavissatÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, brÄ• hmaá¹‡a, manusso

`` `devo no bhavaá¹ƒ bhavissatÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `na kho ahaá¹ƒ, brÄ• h
bhavissÄ• mÄ«â€™ ti vadesi. `gandhabbo no bhavaá¹ƒ bhavissatÄ«â€™ ti, iti puá¹-á¹-ho sa
ahaá¹ƒ, brÄ• hmaá¹‡a, gandhabbo bhavissÄ• mÄ«â€™ ti vadesi. `yakkho no bhavaá¹ƒ bha
puá¹-á¹-ho samÄ• no --- `na kho ahaá¹ƒ, brÄ• hmaá¹‡a, yakkho bhavissÄ• mÄ«â€™ ti vade
bhavissatÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `na kho ahaá¹ƒ, brÄ• hmaá¹‡a, manusso bha
atha ko carahi bhavaá¹ƒ bhavissatÄ«â€™â€™ ti?

``yesaá¹ƒ kho ahaá¹ƒ, brÄ• hmaá¹‡a, Ä• savÄ• naá¹ƒ appahÄ«nattÄ• devo bhaveyyaá¹ƒ,
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
brÄ• hmaá¹‡a, Ä• savÄ• naá¹ƒ \Se II 50/ appahÄ«nattÄ• gandhabbo bhaveyyaá¹ƒ ... yakkh
bhaveyyaá¹ƒ, te me Ä• savÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• v
anuppÄ• dadhammÄ• . seyyathÄ• pi, brÄ• hmaá¹‡a, uppalaá¹ƒ vÄ• padumaá¹ƒ vÄ• puá¹‡
udake saá¹ƒvaá¸• á¸• haá¹ƒ udakÄ• accuggamma tiá¹-á¹-hati anupalittaá¹ƒ \Ee II 39/ udake
ahaá¹ƒ, brÄ• hmaá¹‡a, loke jÄ• to loke saá¹ƒvaá¸• á¸• ho lokaá¹ƒ abhibhuyya viharÄ• mi an
maá¹ƒ, brÄ• hmaá¹‡a, dhÄ• rehÄ«â€™â€™ ti.

``yena \Be I 348/ devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ, Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• ||

``puá¹‡á¸• arÄ«kaá¹ƒ \Ne I 45/ yathÄ• vaggu, toyena nupalippati {nupalimpati (Katthaci) }.

nupalippÄ• mi {nupalimpÄ• mi (Katthaci) } lokena, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™

7. aparihÄ• niyasuttaá¹ƒ

<37> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo parihÄ• nÄ• ya nib
catÅ«hi? idha, bhikkhave, bhikkhu sÄ«lasampanno hoti, indriyesu guttadvÄ• ro hoti, bhojane
jÄ• gariyaá¹ƒ anuyutto hoti.

``kathaÃ±ca, bhikkhave, bhikkhu sÄ«lasampanno hoti? idha, bhikkhave, bhikkhu sÄ«lavÄ•
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«lasampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu indriyesu guttadvÄ• ro hoti \Se II 51/? idha, bhikkhave, bh
rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡am
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
paá¹-ipajjati; rakkhati cakkhundriyaá¹ƒ; cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena sadda
ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-ha
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. ya
manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dh
anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati manindriyaá¹ƒ; manindriye s
evaá¹ƒ kho, bhikkhave, bhikkhu indriyesu guttadvÄ• ro hoti.

``kathaÃ±ca \Be I 349/, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti? idha, bhikkhave, bh
yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- `neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vi
kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya. iti pu
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati
cÄ• â€™ ti. evaá¹ƒ kho, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti.

``kathaÃ±ca \Ne I 46/, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti? idha, bhikkhave, bhi
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti; rattiyÄ• paá¹-h

caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti; rattiyÄ• majjhi
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappeti \Se II 52/, pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya,
uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• ; rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÄ
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. evaá¹ƒ kho, bhikkhave, bhikkhu jÄ• gariya
imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu abhabbo parihÄ• nÄ• ya,

``sÄ«le patiá¹-á¹-hito bhikkhu, indriyesu ca saá¹ƒvuto.

bhojanamhi ca mattaÃ±Ã±Å«, jÄ• gariyaá¹ƒ anuyuÃ±jati ||

``evaá¹ƒ vihÄ• rÄ« Ä• tÄ• pÄ«, ahorattamatandito.

bhÄ• vayaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• ||

``appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• {bhayadassÄ• vÄ« (Katthaci) Dhp 32

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || sattamaá¹ƒ.

8. patilÄ«nasuttaá¹ƒ

<38> ``panuá¹‡á¹‡apaccekasacco \Ee II 41/ {paá¹‡unnapaccekasacco (?) }, bhikkhave, bh
`samavayasaá¹-á¹-hesano passaddhakÄ• yasaá¹…khÄ• ro patilÄ«noâ€™ ti vuccati. kathaÃ
panuá¹‡á¹‡apaccekasacco hoti? idha, bhikkhave, bhikkhuno yÄ• ni tÄ• ni puthusamaá¹‡abr
puthupaccekasaccÄ• ni, seyyathidaá¹ƒ --- sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ•
lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ran
paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti
maraá¹‡Ä• ti vÄ• , neva hoti na \Se II 53/ na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ; sab
nuá¹‡á¹‡Ä• ni honti panuá¹‡á¹‡Ä• ni cattÄ• ni vantÄ• ni muttÄ• ni pahÄ«nÄ• ni paá¹-inissaá
bhikkhave, bhikkhu panuá¹‡á¹‡apaccekasacco hoti.

``kathaÃ±ca \Ne I 47/, bhikkhave, bhikkhu samavayasaá¹-á¹-hesano hoti? idha, bhikkhave,
pahÄ«nÄ• hoti, bhavesanÄ• pahÄ«nÄ• hoti, brahmacariyesanÄ• paá¹-ippassaddhÄ• . ev
samavayasaá¹-á¹-hesano hoti.

``kathaÃ±ca, bhikkhave, bhikkhu passaddhakÄ• yasaá¹…khÄ• ro hoti? idha, bhikkhave, bh
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, bhik
passaddhakÄ• yasaá¹…khÄ• ro hoti.

``kathaÃ±ca, bhikkhave, bhikkhu patilÄ«no hoti? idha, bhikkhave, bhikkhuno asmimÄ• no p
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. evaá
patilÄ«no hoti. panuá¹‡á¹‡apaccekasacco, bhikkhave, bhikkhu `samavayasaá¹-á¹-hesano p
patilÄ«noâ€™ ti vuccatÄ«â€™â€™ ti.

{It 55 itivuttakepi} ``kÄ• mesanÄ• \Ee II 42/ bhavesanÄ• , brahmacariyesanÄ• saha.

iti saccaparÄ• mÄ• so, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samussayÄ• ||

{It 55 itivuttakepi} ``sabbarÄ• gavirattassa, taá¹‡hakkhayavimuttino.

esanÄ• paá¹-inissaá¹-á¹-hÄ• , diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samÅ«hatÄ• ||

``sa ve santo sato bhikkhu, passaddho aparÄ• jito.

mÄ• nÄ• bhisamayÄ• buddho, patilÄ«noti vuccatÄ«â€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. ujjayasuttaá¹ƒ

<39> atha \Se II 54/ \Be I 351/ kho ujjayo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kam
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho ujjayo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``bhavampi no
vaá¹‡á¹‡etÄ«â€™â€™ ti \Ne I 48/? ``na kho ahaá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ yaÃ±Ã±aá¹ƒ
brÄ• hmaá¹‡a, sabbaá¹ƒ yaÃ±Ã±aá¹ƒ na vaá¹‡á¹‡emi. yathÄ• rÅ«pe kho, brÄ• hmaá¹‡a, ya
ajeá¸·akÄ• haÃ±Ã±anti, kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, vividhÄ• pÄ• á¹‡Ä• saá¹…ghÄ•
kho ahaá¹ƒ, brÄ• hmaá¹‡a, sÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ na vaá¹‡á¹‡emi. taá¹ƒ kissa hetu?
sÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ na upasaá¹…kamanti arahanto vÄ• arahattamaggaá¹ƒ vÄ• sa

``yathÄ• rÅ«pe ca kho, brÄ• hmaá¹‡a, yaÃ±Ã±e neva gÄ• vo haÃ±Ã±anti, na ajeá¸·akÄ• h
kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, na vividhÄ• pÄ• á¹‡Ä• saá¹…ghÄ• taá¹ƒ Ä• pajjanti; eva
brÄ• hmaá¹‡a, nirÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ vaá¹‡á¹‡emi, yadidaá¹ƒ niccadÄ• naá¹ƒ anuku
hetu? evarÅ«paÃ±hi, brÄ• hmaá¹‡a, nirÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ upasaá¹…kamanti araha
samÄ• pannÄ• â€™â€™ ti.

``assamedhaá¹ƒ purisamedhaá¹ƒ, sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·aá¹ƒ \Ee II

mahÄ• yaÃ±Ã±Ä• mahÄ• rambhÄ• {sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ. niraggaá¸·aá¹ƒ m

honti mahapphalÄ• ||

``ajeá¸·akÄ• ca gÄ• vo ca, vividhÄ• yattha haÃ±Ã±are.

na taá¹ƒ sammaggatÄ• yaÃ±Ã±aá¹ƒ, upayanti mahesino ||

``ye \Se II 55/ ca yaÃ±Ã±Ä• nirÄ• rambhÄ• , yajanti anukulaá¹ƒ sadÄ• .

ajeá¸·akÄ• ca gÄ• vo ca, vividhÄ• nettha haÃ±Ã±are {nÄ• jeá¸·akÄ• ca gÄ• vo ca, vividhÄ
}.

taÃ±ca sammaggatÄ• yaÃ±Ã±aá¹ƒ, upayanti mahesino ||

``etaá¹ƒ \Be I 352/ {evaá¹ƒ (Se Ke) } yajetha medhÄ• vÄ«, eso yaÃ±Ã±o mahapphalo.

etaá¹ƒ {evaá¹ƒ (Se Ke Katthaci) } hi yajamÄ• nassa, seyyo hoti na pÄ• piyo.

yaÃ±Ã±o ca vipulo hoti, pasÄ«danti ca devatÄ• â€™â€™ ti || navamaá¹ƒ.

10. udÄ• yÄ«suttaá¹ƒ

<40> atha kho udÄ• yÄ« {udÄ• yi (sabbattha) } brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…
bhagavatÄ• \Ne I 49/ ... pe ... ekamantaá¹ƒ nisinno kho udÄ• yÄ« brÄ• hmaá¹‡o bhagavant
``bhavampi no gotamo yaÃ±Ã±aá¹ƒ vaá¹‡á¹‡etÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, brÄ• hmaá¹
vaá¹‡á¹‡emi; na panÄ• haá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ yaÃ±Ã±aá¹ƒ na vaá¹‡á¹‡emi. yathÄ
yaÃ±Ã±e gÄ• vo haÃ±Ã±anti, ajeá¸·akÄ• haÃ±Ã±anti, kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, viv
saá¹…ghÄ• taá¹ƒ Ä• pajjanti; evarÅ«paá¹ƒ kho ahaá¹ƒ, brÄ• hmaá¹‡a, sÄ• rambhaá¹ƒ yaÃ±
kissa hetu? evarÅ«paÃ±hi, brÄ• hmaá¹‡a, sÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ na upasaá¹…kaman
arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• .

``yathÄ• rÅ«pe ca kho, brÄ• hmaá¹‡a, yaÃ±Ã±e neva gÄ• vo haÃ±Ã±anti, na ajeá¸·akÄ• h
kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, na vividhÄ• pÄ• á¹‡Ä• saá¹…ghÄ• taá¹ƒ Ä• pajjanti; eva
brÄ• hmaá¹‡a, nirÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ vaá¹‡á¹‡emi \Se II 56/, yadidaá¹ƒ niccadÄ• na
taá¹ƒ kissa hetu? evarÅ«paÃ±hi, brÄ• hmaá¹‡a, nirÄ• rambhaá¹ƒ yaÃ±Ã±aá¹ƒ upasaá¹…ka
arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• â€™â€™ ti.

``abhisaá¹…khataá¹ƒ nirÄ• rambhaá¹ƒ, yaÃ±Ã±aá¹ƒ kÄ• lena kappiyaá¹ƒ.

tÄ• disaá¹ƒ \Ee II 44/ upasaá¹ƒyanti, saÃ±Ã±atÄ• brahmacÄ• rayo ||

``vivaá¹-acchadÄ• {vivattacchadÄ• (Ce Ee), vivaá¹-á¹-acchadÄ• (Katthaci) } ye loke, vÄ«ti
gatiá¹ƒ.

yaÃ±Ã±ametaá¹ƒ pasaá¹ƒsanti, buddhÄ• yaÃ±Ã±assa {puÃ±Ã±assa (Se Ke Ee) } kovidÄ•

``yaÃ±Ã±e vÄ• yadi vÄ• saddhe, habyaá¹ƒ {havyaá¹ƒ (Ce Ee), huÃ±Ã±aá¹ƒ (Se Ke) } katv

pasannacitto yajati {pasannacittÄ• yajanti (Katthaci) }, sukhette brahmacÄ• risu ||

``suhutaá¹ƒ \Be I 353/ suyiá¹-á¹-haá¹ƒ suppattaá¹ƒ {sampattaá¹ƒ (Se Ke Katthaci) }, dakkhiá
kataá¹ƒ.

yaÃ±Ã±o ca vipulo hoti, pasÄ«danti ca devatÄ• ||

``evaá¹ƒ {etaá¹ƒ (Katthaci) AN b VI 37} yajitvÄ• medhÄ• vÄ«, saddho muttena cetasÄ• .

abyÄ• bajjhaá¹ƒ sukhaá¹ƒ lokaá¹ƒ, paá¹‡á¸• ito upapajjatÄ«â€™â€™ ti || dasamaá¹ƒ.

cakkavaggo catuttho.

tassuddÄ• naá¹ƒ ---

cakko \Ne I 50/ saá¹…gaho sÄ«ho, pasÄ• do vassakÄ• rena paÃ±camaá¹ƒ.

doá¹‡o aparihÄ• niyo patilÄ«no, ujjayo udÄ• yinÄ• te dasÄ• ti ||

5. rohitassavaggo

1. samÄ• dhibhÄ• vanÄ• suttaá¹ƒ

<41> ``catasso \Se II 57/ \Ne I 51/ imÄ• , bhikkhave, samÄ• dhibhÄ• vanÄ• . katamÄ• cata
samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá
samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• ya sa
samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• satisampajaÃ±Ã±Ä• ya saá¹ƒvattati; atthi
bhÄ• vitÄ• bahulÄ«katÄ• Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvattati.

``katamÄ• \Ee II 45/ ca, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• diá¹-
saá¹ƒvattati? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi ... catutthaá¹ƒ jhÄ• naá¹ƒ upasam
ayaá¹ƒ, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• diá¹-á¹-hadhammasul

``katamÄ• \Be I 354/ ca, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ã±Ä
saá¹ƒvattati? idha, bhikkhave, bhikkhu Ä• lokasaÃ±Ã±aá¹ƒ manasi karoti, divÄ• saÃ±Ã±aá¹
yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• \Se II 58/ rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ
sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. ayaá¹ƒ, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ•
Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• ya saá¹ƒvattati.

``katamÄ• ca, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• satisampajaÃ±
bhikkhave, bhikkhuno viditÄ• vedanÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhat
gacchanti; viditÄ• saÃ±Ã±Ä• ... pe ... viditÄ• vitakkÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti
abbhatthaá¹ƒ gacchanti. ayaá¹ƒ, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«kat
saá¹ƒvattati.

``katamÄ• ca, bhikkhave, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ä• savÄ• naá
bhikkhave, bhikkhu paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassÄ« viharati ---
samudayo, iti rÅ«passa atthaá¹…gamo {atthagamo (Ce Ee) }; iti vedanÄ• , iti vedanÄ• ya sa
atthaá¹…gamo; iti saÃ±Ã±Ä• , iti saÃ±Ã±Ä• ya samudayo, iti saÃ±Ã±Ä• ya atthaá¹…gamo;
saá¹…khÄ• rÄ• naá¹ƒ samudayo, iti saá¹…khÄ• rÄ• naá¹ƒ atthaá¹…gamo; iti viÃ±Ã±Ä• á¹‡
samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. ayaá¹ƒ, bhikkhave, samÄ• dhibhÄ•
Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvattati. imÄ• kho, bhikkhave, catasso samÄ• dhibhÄ• van
bhikkhave, sandhÄ• ya bhÄ• sitaá¹ƒ pÄ• rÄ• yane puá¹‡á¹‡akapaÃ±he ---

``saá¹…khÄ• ya lokasmiá¹ƒ paroparÄ• ni,

yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke.

santo \Ee II 46/ vidhÅ«mo anÄ«gho nirÄ• so,

atÄ• ri \Se II 59/ so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti {Sn 1054; Nidd II puá¹‡á¹‡akamÄ• á¹‡
paá¹-hamaá¹ƒ.

2. paÃ±habyÄ• karaá¹‡asuttaá¹ƒ

<42> ``cattÄ• rimÄ• ni \Be I 355/, bhikkhave, paÃ±habyÄ• karaá¹‡Ä• ni {paÃ±hÄ• byÄ• kar
katamÄ• ni cattÄ• ri? atthi, bhikkhave, paÃ±ho ekaá¹ƒsabyÄ• karaá¹‡Ä«yo; atthi, bhikkhave

vibhajjabyÄ• karaá¹‡Ä«yo; atthi, bhikkhave, paÃ±ho paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo; atthi
á¹-hapanÄ«yo. imÄ• ni kho, bhikkhave, cattÄ• ri paÃ±habyÄ• karaá¹‡Ä• nÄ«â€™â€™ ti.

``ekaá¹ƒsavacanaá¹ƒ ekaá¹ƒ, vibhajjavacanÄ• paraá¹ƒ.

tatiyaá¹ƒ paá¹-ipuccheyya, catutthaá¹ƒ pana á¹-hÄ• paye ||

``yo \Ne I 53/ ca tesaá¹ƒ {nesaá¹ƒ (Ce Se Ke) } tattha tattha, jÄ• nÄ• ti anudhammataá¹ƒ.

catupaÃ±hassa kusalo, Ä• hu bhikkhuá¹ƒ tathÄ• vidhaá¹ƒ ||

``durÄ• sado duppasaho, gambhÄ«ro duppadhaá¹ƒsiyo.

atho atthe anatthe ca, ubhayassa hoti kovido {ubhayatthassa kovido (Se Ke) } ||

``anatthaá¹ƒ parivajjeti, atthaá¹ƒ gaá¹‡hÄ• ti paá¹‡á¸• ito.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. paá¹-hamakodhagarusuttaá¹ƒ

<43> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
saddhammagaru, makkhagaru na saddhammagaru, lÄ• bhagaru na saddhammagaru, sakk
kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• r
kodhagaru, saddhammagaru na makkhagaru, saddhammagaru na lÄ• bhagaru \Se II 60/, s
ime \Ee II 47/ kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€

``kodhamakkhagarÅ« bhikkhÅ«, lÄ• bhasakkÄ• ragÄ• ravÄ• .

na te dhamme virÅ«hanti, sammÄ• sambuddhadesite ||

``ye \Be I 356/ ca saddhammagaruno, vihaá¹ƒsu viharanti ca.

te ve dhamme virÅ«hanti, sammÄ• sambuddhadesiteâ€™â€™ ti || tatiyaá¹ƒ.

4. dutiyakodhagarusuttaá¹ƒ

<44> ``cattÄ• rome \Ne I 54/, bhikkhave, asaddhammÄ• . katame cattÄ• ro? kodhagarutÄ• makkhagarutÄ• na saddhammagarutÄ• , lÄ• bhagarutÄ• na saddhammagarutÄ• , sakkÄ• kho, bhikkhave, cattÄ• ro asaddhammÄ• .

``cattÄ• rome, bhikkhave, saddhammÄ• . katame cattÄ• ro? saddhammagarutÄ• na kodha makkhagarutÄ• , saddhammagarutÄ• na lÄ• bhagarutÄ• , saddhammagarutÄ• na sakkÄ• cattÄ• ro saddhammÄ• â€™â€™ ti.

``kodhamakkhagaru bhikkhu, lÄ• bhasakkÄ• ragÄ• ravo.

sukhette pÅ«tibÄ«jaá¹ƒva, saddhamme na virÅ«hati ||

``ye ca saddhammagaruno, vihaá¹ƒsu viharanti ca.

te ve dhamme virÅ«hanti, snehÄ• nvayamivosadhÄ• â€™â€™ ti {snehamanvÄ• yamivosad catutthaá¹ƒ.

5. rohitassasuttaá¹ƒ

<45> ekaá¹ƒ samayaá¹ƒ bhagavÄ• {SN a I 107} sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• tha atha kho rohitasso devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ yena bhagavÄ• \Se II 61/ tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho rohitasso devaputto bhagavantaá¹ƒ etadavoca ---

``yattha nu kho, bhante, na jÄ• yati na jÄ«yati na mÄ«yati na \Ee II 48/ cavati na upapajjati, so, bhante, gamanena lokassa anto Ã±Ä• tuá¹ƒ vÄ• daá¹-á¹-huá¹ƒ vÄ• pÄ• puá¹‡ituá¹ƒ vÄ Ä• vuso, na jÄ• yati na \Be I 357/ jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™â€™ ti.

``acchariyaá¹ƒ \Ne I 55/, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitamidaá¹ƒ, bhante, b kho, Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gan Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™â€™ â€™ ti.

``bhÅ«tapubbÄ• haá¹ƒ, bhante, rohitasso nÄ• ma isi ahosiá¹ƒ bhojaputto iddhimÄ• vehÄ• bhante, evarÅ«po javo ahosi, seyyathÄ• pi nÄ• ma daá¸·hadhammÄ• {daá¸·hadhammo, AN á¹-Ä«kÄ• ca moggallÄ• nabyÄ• karaá¹‡aá¹ƒ ca oloketabbaá¹ƒ} dhanuggaho sikkhito kataha asanena appakasirena tiriyaá¹ƒ tÄ• lacchÄ• yaá¹ƒ atipÄ• teyya. tassa mayhaá¹ƒ, bhante, ev

ahosi, seyyathÄ• pi nÄ• ma puratthimÄ• samuddÄ• pacchimo samuddo. tassa mayhaá¹ƒ,
samannÄ• gatassa evarÅ«pena ca padavÄ«tihÄ• rena evarÅ«paá¹ƒ icchÄ• gataá¹ƒ uppajji
antaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™ ti. so kho ahaá¹ƒ, bhante, aÃ±Ã±atreva asitapÄ«takhÄ• y
uccÄ• rapassÄ• vakammÄ• aÃ±Ã±atra niddÄ• kilamathapaá¹-ivinodanÄ• vassasatÄ• yuko
gantvÄ• appatvÄ• va lokassa \Se II 62/ antaá¹ƒ antarÄ• yeva kÄ• laá¹…kato.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitamidaá¹ƒ, bhante, bhagavat
Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gamane
Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™â€™ â€™ ti.

`` `yattha kho, Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ
lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyaâ€™ nti vadÄ• mi. na cÄ• haá¹ƒ,
antaá¹ƒ dukkhassa antakiriyaá¹ƒ vadÄ• mi. api cÄ• haá¹ƒ, Ä• vuso, imasmiá¹ƒyeva byÄ• ma
{kaá¸·ebare (Ce Ee) } sasaÃ±Ã±imhi samanake lokaÃ±ca paÃ±Ã±Ä• pemi lokasamudayaÃ±
lokanirodhagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ nti.

``gamanena \Be I 358/ \Ee II 49/ na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca appatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒ ||

``tasmÄ• \Ne I 56/ have lokavidÅ« sumedho,

lokantagÅ« vusitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• ,

nÄ• sÄ«satÄ« {nÄ• siá¹ƒsatÄ« (Ce) } lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti || paÃ±camaá¹ƒ.

6. dutiyarohitassasuttaá¹ƒ

<46> atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhik
rohitasso devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavana
yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ a
kho \Se II 63/, bhikkhave, rohitasso devaputto maá¹ƒ etadavoca --- `yattha nu kho, bhante {S
jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, sakkÄ• nu kho so, bhante, gamanena
Ã±Ä• tuá¹ƒ vÄ• daá¹-á¹-huá¹ƒ vÄ• pÄ• puá¹‡ituá¹ƒ vÄ• â€™ ti? evaá¹ƒ vutte ahaá¹ƒ, bhikk
devaputtaá¹ƒ etadavocaá¹ƒ --- `yattha kho, Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na ca
nÄ• haá¹ƒ taá¹ƒ gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti va

vutte, bhikkhave, rohitasso devaputto maá¹ƒ etadavoca --- `acchariyaá¹ƒ, bhante, abbhutaá
subhÄ• sitamidaá¹ƒ, bhante, bhagavatÄ• --- yattha kho, Ä• vuso, na jÄ• yati na jÄ«yati na m
upapajjati, nÄ• haá¹ƒ taá¹ƒ gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ pat
â€™.

``bhÅ«tapubbÄ• haá¹ƒ, bhante, rohitasso nÄ• ma isi ahosiá¹ƒ bhojaputto iddhimÄ• vehÄ• s
bhante, evarÅ«po javo ahosi, seyyathÄ• pi nÄ• ma daá¸·hadhammÄ• dhanuggaho sikkhito
lahukena asanena appakasirena tiriyaá¹ƒ tÄ• lacchÄ• yaá¹ƒ atipÄ• teyya \Be I 359/. tassa m
evarÅ«po padavÄ«tihÄ• ro ahosi, seyyathÄ• pi nÄ• ma puratthimÄ• samuddÄ• pacchimo s
bhante, evarÅ«pena javena samannÄ• gatassa evarÅ«pena ca padavÄ«tihÄ• rena evarÅ«p
ahaá¹ƒ gamanena lokassa antaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti. so kho ahaá¹ƒ, bhante
asitapÄ«takhÄ• yitasÄ• yitÄ• \Ee II 50/ aÃ±Ã±atra uccÄ• rapassÄ• vakammÄ• \Se II 64/ a
niddÄ• kilamathapaá¹-ivinodanÄ• \Ne I 57/ vassasatÄ• yuko vassasatajÄ«vÄ« vassasataá¹
lokassa antaá¹ƒ antarÄ• yeva kÄ• laá¹…kato.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitamidaá¹ƒ, bhante, bhagavat
Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gamane
Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™â€™ â€™ ti. evaá¹ƒ vutte ahaá
devaputtaá¹ƒ etadavocaá¹ƒ ---

`` `yattha kho, Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ
lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™ ti. na cÄ• haá
lokassa antaá¹ƒ dukkhassantakiriyaá¹ƒ vadÄ• mi. api cÄ• haá¹ƒ, Ä• vuso, imasmiá¹ƒyeva b
sasaÃ±Ã±imhi samanake lokaÃ±ca paÃ±Ã±Ä• pemi lokasamudayaÃ±ca lokanirodhaÃ±ca lo
paá¹-ipadaâ€™â€™ nti.

``gamanena na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca appatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒ ||

``tasmÄ• have lokavidÅ« sumedho,

lokantagÅ« vusitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• ,

nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. suvidÅ«rasuttaá¹ƒ

<47> ``cattÄ• rimÄ• ni, bhikkhave, suvidÅ«ravidÅ«rÄ• ni. katamÄ• ni cattÄ• ri? nabhaÃ±ca pathavÄ« ca; idaá¹ƒ paá¹-hamaá¹ƒ suvidÅ«ravidÅ«re. orimaÃ±ca, bhikkhave, tÄ«raá¹ƒ sam idaá¹ƒ dutiyaá¹ƒ suvidÅ«ravidÅ«re. yato ca, bhikkhave, verocano abbhudeti \Be I 360/ yatth {atthaá¹…gameti (Se), veti (Katthaci) }; idaá¹ƒ tatiyaá¹ƒ suvidÅ«ravidÅ«re. sataÃ±ca, bhikkh asataÃ±ca dhammo; idaá¹ƒ catutthaá¹ƒ suvidÅ«ravidÅ«re. imÄ• ni kho, bhikkhave, cattÄ• ri suvidÅ«ravidÅ«rÄ• nÄ«â€™â€™ ti.

{J II 21.414, 448} ``nabhaÃ±ca \Ne I 58/ \Ee II 51/ dÅ«re pathavÄ« ca dÅ«re,

pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

yato ca verocano abbhudeti,

pabhaá¹…karo yattha ca atthameti.

tato have dÅ«rataraá¹ƒ vadanti,

sataÃ±ca dhammaá¹ƒ asataÃ±ca dhammaá¹ƒ ||

``abyÄ• yiko hoti sataá¹ƒ samÄ• gamo,

yÄ• vÄ• pi {yÄ• vampi (Ce Se Ke Ee) } tiá¹-á¹-heyya tatheva hoti.

khippaÃ±hi veti asataá¹ƒ samÄ• gamo,

tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti || sattamaá¹ƒ.

8. visÄ• khasuttaá¹ƒ

<48> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas samayena Ä• yasmÄ• visÄ• kho paÃ±cÄ• laputto {paÃ±cÄ• liputto (Ce Se Ke Ee) } upaá¹-á dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti \Se II 66/ samuttejeti sampahaá¹ƒseti, pori vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• pariyÄ• pannÄ• ya anissitÄ• y sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena upaá¹-á¹-hÄ• nasÄ• lÄ• tenupasa paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi ---

``ko nu kho, bhikkhave, upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ bhikkhÅ« dhammiyÄ• kathÄ• ya sar
samuttejeti sampahaá¹ƒseti poriyÄ• vÄ• cÄ• ya vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa v
pariyÄ• pannÄ• ya anissitÄ• yÄ• â€™â€™ ti \Be I 361/? ``Ä• yasmÄ• , bhante, visÄ• kho pa
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ bhikkhÅ« dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti sa
poriyÄ• vÄ• cÄ• ya vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• pariyÄ• p

atha kho bhagavÄ• Ä• yasmantaá¹ƒ visÄ• khaá¹ƒ paÃ±cÄ• laputtaá¹ƒ etadavoca --- ``sÄ•
\Ne I 59/ kho tvaá¹ƒ, visÄ• kha, bhikkhÅ« dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi
poriyÄ• vÄ• cÄ• ya vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• pariyÄ• p

``nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaá¹ƒ.

bhÄ• samÄ• naÃ±ca jÄ• nanti, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

``bhÄ• saye jotaye dhammaá¹ƒ, paggaá¹‡he isinaá¹ƒ dhajaá¹ƒ.

subhÄ• sitadhajÄ• isayo, dhammo hi isinaá¹ƒ dhajoâ€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. vipallÄ• sasuttaá¹ƒ

<49> ``cattÄ• rome \Ee II 52/, bhikkhave, saÃ±Ã±Ä• vipallÄ• sÄ• cittavipallÄ• sÄ• diá¹-á¹-
67/. katame cattÄ• ro? anicce, bhikkhave, niccanti saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá
dukkhe, bhikkhave, sukhanti saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so; ana
attÄ• ti saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so; asubhe, bhikkhave, subh
saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so. ime kho, bhikkhave, cattÄ• ro sa
cittavipallÄ• sÄ• diá¹-á¹-hivipallÄ• sÄ• .

``cattÄ• rome, bhikkhave, nasaÃ±Ã±Ä• vipallÄ• sÄ• nacittavipallÄ• sÄ• nadiá¹-á¹-hivipallÄ
anicce, bhikkhave, aniccanti nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ•
dukkhanti nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ• so; anattani, bhikk
nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ• so; asubhe, bhikkhave, asub
nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ• so \Be I 362/. ime kho, bhikk
nasaÃ±Ã±Ä• vipallÄ• sÄ• nacittavipallÄ• sÄ• nadiá¹-á¹-hivipallÄ• sÄ• â€™â€™ ti.

``anicce \Ne I 60/ niccasaÃ±Ã±ino, dukkhe ca sukhasaÃ±Ã±ino.

anattani ca attÄ• ti, asubhe subhasaÃ±Ã±ino.

micchÄ• diá¹-á¹-hihatÄ• sattÄ• , khittacittÄ• visaÃ±Ã±ino ||

``te yogayuttÄ• mÄ• rassa, ayogakkhemino janÄ• .

sattÄ• gacchanti saá¹ƒsÄ• raá¹ƒ, jÄ• timaraá¹‡agÄ• mino ||

``yadÄ• ca buddhÄ• lokasmiá¹ƒ, uppajjanti pabhaá¹…karÄ• .

te \Se II 68/ imaá¹ƒ dhammaá¹ƒ {temaá¹ƒ dhammaá¹ƒ (Ce Se Ke) } pakÄ• senti, dukkhÅ«pa

``tesaá¹ƒ sutvÄ• na sappaÃ±Ã±Ä• , sacittaá¹ƒ paccaladdhÄ• te.

aniccaá¹ƒ aniccato dakkhuá¹ƒ, dukkhamaddakkhu dukkhato ||

``anattani anattÄ• ti, asubhaá¹ƒ asubhataddasuá¹ƒ.

sammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sabbaá¹ƒ dukkhaá¹ƒ upaccaguâ€™â€™ nti {Paá¹-is I 2

10. upakkilesasuttaá¹ƒ

<50> ``cattÄ• rome \Ee II 53/, bhikkhave {Vin II 447}, candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• ,
upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ• na tapanti na bhÄ• santi na virocanti. katame cattÄ• ro
candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• , yena upakkilesena upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ
na virocanti.

``mahikÄ• , bhikkhave, candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• , yena upakkilesena upakkiliá¹-
na tapanti na bhÄ• santi na virocanti.

``dhÅ«mo rajo, bhikkhave, candimasÅ«riyÄ• naá¹ƒ upakkileso, yena upakkilesena upakkiliá
candimasÅ«riyÄ• na tapanti na bhÄ• santi na virocanti.

``rÄ• hu \Ne I 61/, bhikkhave, asurindo candimasÅ«riyÄ• naá¹ƒ upakkileso, yena upakkilese
candimasÅ«riyÄ• na tapanti na bhÄ• santi na virocanti. ime kho \Be I 363/, bhikkhave, cattÄ
candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• , yehi upakkilesehi upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ•
na virocanti.

``evamevaá¹ƒ kho, bhikkhave, cattÄ• rome samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkilesÄ• , y

upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti na bhÄ• santi na virocanti. katam
bhikkhave \Se II 69/, eke samaá¹‡abrÄ• hmaá¹‡Ä• suraá¹ƒ pivanti merayaá¹ƒ, surÄ• meray
ayaá¹ƒ, bhikkhave, paá¹-hamo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, yena upakkilese
samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti na bhÄ• santi na virocanti.

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• methunaá¹ƒ dhammaá¹ƒ paá¹-isevanti, m
appaá¹-iviratÄ• . ayaá¹ƒ, bhikkhave, dutiyo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, yena
upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti na bhÄ• santi na virocanti.

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• jÄ• tarÅ«parajataá¹ƒ sÄ• diyanti, jÄ• tarÅ
appaá¹-iviratÄ• . ayaá¹ƒ, bhikkhave, tatiyo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, yena
upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti na bhÄ• santi na virocanti.

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• micchÄ• jÄ«vena jÄ«vanti, micchÄ• jÄ«vA
bhikkhave, catuttho samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, yena upakkilesena upakkili
samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti na bhÄ• santi na virocanti. ime kho, bhikkhave, cattÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkilesÄ• \Ee II 54/, yehi upakkilesehi upakkiliá¹-á¹-hÄ•
na tapanti na bhÄ• santi na virocantÄ«â€™â€™ ti.

``rÄ• gadosaparikkiá¹-á¹-hÄ• , eke samaá¹‡abrÄ• hmaá¹‡Ä• .

avijjÄ• nivutÄ• posÄ• , piyarÅ«pÄ• bhinandino ||

``suraá¹ƒ \Ne I 62/ pivanti merayaá¹ƒ, paá¹-isevanti methunaá¹ƒ.

rajataá¹ƒ \Se II 70/ jÄ• tarÅ«paÃ±ca, sÄ• diyanti aviddasÅ«.

micchÄ• jÄ«vena jÄ«vanti, eke samaá¹‡abrÄ• hmaá¹‡Ä• ||

``ete \Be I 364/ upakkilesÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

yehi upakkilesehi {upakkiliá¹-á¹-hÄ• (Ce Ee) }, eke samaá¹‡abrÄ• hmaá¹‡Ä• .

na tapanti na bhÄ• santi, asuddhÄ• sarajÄ• magÄ• ||

``andhakÄ• rena onaddhÄ• , taá¹‡hÄ• dÄ• sÄ• sanettikÄ• .

vaá¸• á¸• henti kaá¹-asiá¹ƒ ghoraá¹ƒ, Ä• diyanti punabbhavaâ€™â€™ nti || dasamaá¹ƒ.

rohitassavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

samÄ• dhipaÃ±hÄ• dve kodhÄ• , rohitassÄ• pare duve.

suvidÅ«ravisÄ• khavipallÄ• sÄ• , upakkilesena te dasÄ• ti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. puÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamapuÃ±Ã±Ä• bhisandasuttaá¹ƒ

<51> sÄ• vatthinidÄ• naá¹ƒ \Ne I 63/ \Be I 365/. cattÄ• rome \Se II 71/, bhikkhave, puÃ±Ã±
kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• sovaggikÄ• sukhavipÄ• kÄ• saggasaá¹ƒvattanikÄ
manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattanti. katame cattÄ• ro? yassa, bhikkhave, bhikk
paribhuÃ±jamÄ• no appamÄ• á¹‡aá¹ƒ cetosamÄ• dhiá¹ƒ upasampajja viharati, appamÄ• á¹
kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-h
hitÄ• ya sukhÄ• ya saá¹ƒvattati.

``yassa, bhikkhave, bhikkhu piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jamÄ• no appamÄ• á¹‡aá¹ƒ cet
viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sova
saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati

``yassa \Ee II 55/, bhikkhave, bhikkhu senÄ• sanaá¹ƒ paribhuÃ±jamÄ• no appamÄ• á¹‡aá¹
upasampajja viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ
saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati

``yassa, bhikkhave, bhikkhu gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jamÄ• no
cetosamÄ• dhiá¹ƒ upasampajja viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ•
64/ sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya h
ime kho, bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ
saggasaá¹ƒvattanikÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvatt

``imehi ca pana, bhikkhave, catÅ«hi puÃ±Ã±Ä• bhisandehi kusalÄ• bhisandehi samannÄ• g
sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ {gaá¹‡etuá¹ƒ (Katthaci) } --- `ettako \Be I
kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko \Se II 7
manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattatÄ«â€™ ti. atha kho asaá¹…khyeyyo {asaá¹…k
appameyyo mahÄ• puÃ±Ã±akkhandhotveva saá¹…khyaá¹ƒ {saá¹…khaá¹ƒ (Ce Se Ke Ee) }

``seyyathÄ• pi, bhikkhave, mahÄ• samudde na sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ gahetu
udakÄ• á¸·hakÄ• nÄ«ti vÄ• , ettakÄ• ni udakÄ• á¸·hakasatÄ• nÄ«ti vÄ• , ettakÄ• ni udakÄ•
ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• nÄ«ti vÄ• â€™, atha kho asaá¹…khyeyyo appamey
saá¹…khyaá¹ƒ gacchati; evamevaá¹ƒ kho, bhikkhave, imehi catÅ«hi puÃ±Ã±Ä• bhisandehi k
samannÄ• gatassa ariyasÄ• vakassa na sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ
kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-h
hitÄ• ya sukhÄ• ya saá¹ƒvattatÄ«â€™ ti. atha kho asaá¹…khyeyyo appameyyo mahÄ• puÃ±
gacchatÄ«â€™â€™ ti.

``mahodadhiá¹ƒ aparimitaá¹ƒ mahÄ• saraá¹ƒ,

bahubheravaá¹ƒ ratanavarÄ• namÄ• layaá¹ƒ {ratanagaá¹‡Ä• namÄ• layaá¹ƒ (Ce Se Ke Ee)

najjo yathÄ• naragaá¹‡asaá¹…ghasevitÄ• {macchagaá¹‡asaá¹ƒghasevitÄ• (Se Ke) },

puthÅ« \Ee II 56/ savantÄ« upayanti sÄ• garaá¹ƒ ||

``evaá¹ƒ naraá¹ƒ annadapÄ• navatthadaá¹ƒ {annapÄ• navatthaá¹ƒ (Katthaci) },

seyyÄ• nisajjattharaá¹‡assa dÄ• yakaá¹ƒ.

puÃ±Ã±assa dhÄ• rÄ• upayanti paá¹‡á¸• itaá¹ƒ,

najjo yathÄ• vÄ• rivahÄ• va sÄ• garaâ€™â€™ nti || paá¹-hamaá¹ƒ.

2. dutiyapuÃ±Ã±Ä• bhisandasuttaá¹ƒ

<52> ``cattÄ• rome \Se II 73/ \Ne I 65/, bhikkhave, puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ
sovaggikÄ• sukhavipÄ• kÄ• saggasaá¹ƒvattanikÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya
katame cattÄ• ro? idha, bhikkhave, ariyasÄ• vako \Be I 367/ buddhe aveccappasÄ• dena sa
so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« an
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. ayaá¹ƒ, bhikkhave, paá¹-hamo pu

sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya m
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme aveccappasÄ• dena samannÄ• gato
bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabb
ayaá¹ƒ, bhikkhave, dutiyo puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sovagg
saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako saá¹…ghe aveccappasÄ• dena samannÄ• gat
bhagavato sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yapp
sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ catt
purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡ey
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. ayaá¹ƒ, bhikkhave, tatiyo puÃ±Ã±Ä• bhisa
sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko \Se II 74/ saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya ka
sukhÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• gato hoti akha
asabalehi akammÄ• sehi \Ee II 57/ bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi sam
ayaá¹ƒ, bhikkhave, catuttho puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sovag
saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati
bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• sovagg
saggasaá¹ƒvattanikÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvatt

{AN b V 47} ``yassa \Be I 368/ saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || dutiyaá¹ƒ.

3. paá¹-hamasaá¹ƒvÄ• sasuttaá¹ƒ

<53> ekaá¹ƒ samayaá¹ƒ bhagavÄ• antarÄ• ca madhuraá¹ƒ antarÄ• ca veraÃ±jaá¹ƒ addh

sambahulÄ• pi kho gahapatÄ« ca gahapatÄ• niyo ca antarÄ• ca madhuraá¹ƒ antarÄ• ca v
addhÄ• namaggappaá¹-ipannÄ• honti. atha kho bhagavÄ• maggÄ• okkamma aÃ±Ã±atara
(paÃ±Ã±atte Ä• sane) (Ee Katthaci) } nisÄ«di. addasaá¹ƒsu \Se II 75/ kho gahapatÄ« ca gah
bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ. disvÄ• yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
gahapatÄ• niyo ca bhagavÄ• etadavoca ---

``cattÄ• rome, gahapatayo, saá¹ƒvÄ• sÄ• . katame cattÄ• ro? chavo chavÄ• ya saddhiá¹ƒ s
saddhiá¹ƒ saá¹ƒvasati, devo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati, devo deviyÄ• saddhiá¹ƒ saá

``kathaÃ±ca, gahapatayo, chavo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati? idha \Ee II 58/, gahapa
pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« surÄ• me
pÄ• padhammo maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati akkosak
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ \Ne I 67/; bhariyÄ• pissa hoti pÄ• á¹‡Ä• tipÄ• tinÄ« adinnÄ
kÄ• mesumicchÄ• cÄ• rinÄ« musÄ• vÄ• dinÄ« surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yinÄ
maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati akkosikaparibhÄ• sikÄ•
evaá¹ƒ kho, gahapatayo, chavo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati.

``kathaÃ±ca \Be I 369/, gahapatayo, chavo deviyÄ• saddhiá¹ƒ saá¹ƒvasati? idha, gahapata
pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« surÄ• me
pÄ• padhammo maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati akkosak
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ• khvassa hoti pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• a
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• musÄ• vÄ• dÄ• paá¹-iviratÄ• surÄ• merayamajja
sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• \Se II 76/ vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ aj
anakkosikaparibhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. evaá¹ƒ kho, gahapatayo, chavo
saá¹ƒvasati.

``kathaÃ±ca, gahapatayo, devo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati? idha, gahapatayo, sÄ• m
paá¹-ivirato adinnÄ• dÄ• nÄ• paá¹-ivirato kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato musÄ• vÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato sÄ«lavÄ• kalyÄ• á¹‡adhammo viga
agÄ• raá¹ƒ ajjhÄ• vasati anakkosakaparibhÄ• sako samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ
pÄ• á¹‡Ä• tipÄ• tinÄ« ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yinÄ« dussÄ«lÄ• pÄ•
maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati akkosikaparibhÄ• sikÄ•
evaá¹ƒ kho, gahapatayo, devo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati.

``kathaÃ±ca, gahapatayo, devo deviyÄ• saddhiá¹ƒ saá¹ƒvasati? idha, gahapatayo, sÄ• mik
paá¹-ivirato ... pe ... sÄ«lavÄ• kalyÄ• á¹‡adhammo vigatamalamaccherena cetasÄ• agÄ• r
anakkosakaparibhÄ• sako samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ• pissa hoti pÄ• á¹‡Ä• ti

surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ•
agÄ• raá¹ƒ ajjhÄ• vasati anakkosikaparibhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. evaá¹ƒ
devo deviyÄ• saddhiá¹ƒ saá¹ƒvasati. ime \Ee II 59/ kho, gahapatayo, cattÄ• ro saá¹ƒvÄ• sÄ

``ubho ca honti dussÄ«lÄ• , kadariyÄ• paribhÄ• sakÄ• .

te \Se II 77/ honti jÄ• nipatayo, chavÄ• saá¹ƒvÄ• samÄ• gatÄ• ||

``sÄ• miko \Be I 370/ hoti dussÄ«lo, kadariyo paribhÄ• sako.

bhariyÄ• sÄ«lavatÄ« hoti, vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

sÄ• pi devÄ« saá¹ƒvasati, chavena patinÄ• saha ||

``sÄ• miko sÄ«lavÄ• hoti, vadaÃ±Ã±Å« vÄ«tamaccharo.

bhariyÄ• hoti dussÄ«lÄ• , kadariyÄ• paribhÄ• sikÄ• .

sÄ• pi chavÄ• saá¹ƒvasati, devena patinÄ• saha ||

``ubho saddhÄ• vadaÃ±Ã±Å« ca, saÃ±Ã±atÄ• dhammajÄ«vino.

te honti jÄ• nipatayo, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• ||

``atthÄ• saá¹ƒ pacurÄ• honti, phÄ• sukaá¹ƒ {phÄ• sattaá¹ƒ (Ce), vÄ• satthaá¹ƒ (Ee) } upajÄ

amittÄ• dummanÄ• honti, ubhinnaá¹ƒ samasÄ«linaá¹ƒ ||

``idha dhammaá¹ƒ caritvÄ• na, samasÄ«labbatÄ• ubho.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti || tatiyaá¹ƒ.

4. dutiyasaá¹ƒvÄ• sasuttaá¹ƒ

<54> ``cattÄ• rome, bhikkhave, saá¹ƒvÄ• sÄ• . katame cattÄ• ro? chavo chavÄ• ya saddhia
deviyÄ• saddhiá¹ƒ saá¹ƒvasati, devo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati, devo deviyÄ• sadd

``kathaÃ±ca \Ne I 69/ \Be I 371/, bhikkhave, chavo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati. idha,

hoti pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá
samphappalÄ• pÄ« abhijjhÄ• lu byÄ• pannacitto micchÄ• diá¹-á¹-hiko dussÄ«lo pÄ• padhar
maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati akkosakaparibhÄ• sako
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ• pissa hoti pÄ• á¹‡Ä• tipÄ• tinÄ« adinnÄ• dÄ• yin
musÄ• vÄ• dinÄ« pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappalÄ• pinÄ« abhijjhÄ• lunÄ«
micchÄ• diá¹-á¹-hikÄ• dussÄ«lÄ• pÄ• padhammÄ• maccheramalapariyuá¹-á¹-hitena cetas
II 60/ akkosikaparibhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. evaá¹ƒ kho, bhikkhave, chav
saá¹ƒvasati.

``kathaÃ±ca, bhikkhave, chavo deviyÄ• saddhiá¹ƒ saá¹ƒvasati? idha, bhikkhave, sÄ• miko
... pe ... micchÄ• diá¹-á¹-hiko dussÄ«lo pÄ• padhammo maccheramalapariyuá¹-á¹-hitena ce
ajjhÄ• vasati akkosakaparibhÄ• sako samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ• khvassa h
paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• mus
pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ• samphappalÄ
anabhijjhÄ• lunÄ« abyÄ• pannacittÄ• sammÄ• diá¹-á¹-hikÄ• sÄ«lavatÄ« kalyÄ• á¹‡adham
cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati anakkosikaparibhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá
deviyÄ• saddhiá¹ƒ saá¹ƒvasati.

``kathaÃ±ca, bhikkhave, devo chavÄ• ya saddhiá¹ƒ saá¹ƒvasati? idha, bhikkhave, sÄ• miko
paá¹-ivirato adinnÄ• dÄ• nÄ• paá¹-ivirato kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato musÄ• vÄ
vÄ• cÄ• ya paá¹-ivirato pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato samphappalÄ• pÄ• paá¹-ivirat
abyÄ• pannacitto sammÄ• diá¹-á¹-hiko sÄ«lavÄ• kalyÄ• á¹‡adhammo vigatamalamacchere
ajjhÄ• vasati anakkosakaparibhÄ• sako samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ• \Se II 79
pÄ• á¹‡Ä• tipÄ• tinÄ« ... pe ... micchÄ• diá¹-á¹-hikÄ• dussÄ«lÄ• pÄ• padhammÄ• macche
cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati akkosikaparibhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ.
chavÄ• ya saddhiá¹ƒ saá¹ƒvasati.

``kathaÃ±ca, bhikkhave, devo deviyÄ• saddhiá¹ƒ saá¹ƒvasati? idha, bhikkhave, sÄ• miko h
paá¹-ivirato ... pe ... sammÄ• diá¹-á¹-hiko sÄ«lavÄ• kalyÄ• á¹‡adhammo vigatamalamacche
ajjhÄ• vasati anakkosakaparibhÄ• sako samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ; bhariyÄ• pissa hot
paá¹-iviratÄ• ... pe ... sammÄ• diá¹-á¹-hikÄ• sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• vigatamala
agÄ• raá¹ƒ ajjhÄ• vasati anakkosikaparibhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. evaá¹ƒ
saddhiá¹ƒ saá¹ƒvasati. ime kho, bhikkhave, cattÄ• ro saá¹ƒvÄ• sÄ• â€™â€™ ti.

``ubho ca honti dussÄ«lÄ• , kadariyÄ• paribhÄ• sakÄ• .

te \Ee II 61/ honti jÄ• nipatayo, chavÄ• saá¹ƒvÄ• samÄ• gatÄ• ||

``sÄ• miko \Be I 372/ hoti dussÄ«lo, kadariyo paribhÄ• sako.

bhariyÄ• sÄ«lavatÄ« hoti, vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

sÄ• pi devÄ« saá¹ƒvasati, chavena patinÄ• saha ||

``sÄ• miko sÄ«lavÄ• hoti, vadaÃ±Ã±Å« vÄ«tamaccharo.

bhariyÄ• hoti dussÄ«lÄ• , kadariyÄ• paribhÄ• sikÄ• .

sÄ• pi chavÄ• saá¹ƒvasati, devena patinÄ• saha ||

``ubho saddhÄ• vadaÃ±Ã±Å« ca, saÃ±Ã±atÄ• dhammajÄ«vino.

te honti jÄ• nipatayo, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• ||

``atthÄ• saá¹ƒ pacurÄ• honti, phÄ• sukaá¹ƒ upajÄ• yati.

amittÄ• \Se II 80/ dummanÄ• honti, ubhinnaá¹ƒ samasÄ«linaá¹ƒ ||

``idha dhammaá¹ƒ caritvÄ• na, samasÄ«labbatÄ• ubho.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti || catutthaá¹ƒ.

5. paá¹-hamasamajÄ«vÄ«suttaá¹ƒ

<55> evaá¹ƒ \Ne I 71/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaggesu viharati susu
{suá¹ƒsumÄ• ragire (Ce Se Ke Ee) } bhesakaá¸·Ä• vane {bhesakalÄ• vane (Ce Ee Katthaci)
bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena nakulapitur
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho nakulapitÄ•
gahapatÄ• nÄ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho nakulapitÄ• gahapati bhagavantaá¹ƒ etadavoca ---

``yato me, bhante, nakulamÄ• tÄ• gahapatÄ• nÄ« daharasseva daharÄ• Ä• nÄ«tÄ• , nÄ•
gahapatÄ• niá¹ƒ manasÄ• pi aticaritÄ• , kuto pana kÄ• yena! iccheyyÄ• ma mayaá¹ƒ, bhant
aÃ±Ã±amaÃ±Ã±aá¹ƒ passituá¹ƒ abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ passituâ€™â€
gahapatÄ• nÄ« bhagavantaá¹ƒ etadavoca --- ``yatohaá¹ƒ, bhante, nakulapituno gahapatissa
Ä• nÄ«tÄ• , nÄ• bhijÄ• nÄ• mi nakulapitaraá¹ƒ gahapatiá¹ƒ manasÄ• pi aticaritÄ• , kuto pan

mayaá¹ƒ, bhante \Be I 373/, diá¹-á¹-he ceva dhamme aÃ±Ã±amaÃ±Ã±aá¹ƒ passituá¹ƒ abhis
aÃ±Ã±amaÃ±Ã±aá¹ƒ passituâ€™â€™ nti.

``Ä• kaá¹…kheyyuá¹ƒ \Ee II 62/ ce, gahapatayo, ubho jÄ• nipatayo diá¹-á¹-he ceva dhamm
passituá¹ƒ abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ passituá¹ƒ ubhova {ubho ca (Ce Ee
samasaddhÄ• samasÄ«lÄ• samacÄ• gÄ• samapaÃ±Ã±Ä• , te diá¹-á¹-he ceva dhamme a
abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ passantÄ«â€™â€™ ti {passissantÄ«ti (Katthac

``ubho saddhÄ• vadaÃ±Ã±Å« ca, saÃ±Ã±atÄ• dhammajÄ«vino.

te honti jÄ• nipatayo, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• ||

``atthÄ• saá¹ƒ pacurÄ• honti, phÄ• sukaá¹ƒ upajÄ• yati.

amittÄ• dummanÄ• honti, ubhinnaá¹ƒ samasÄ«linaá¹ƒ ||

``idha \Ne I 72/ dhammaá¹ƒ caritvÄ• na, samasÄ«labbatÄ• ubho.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. dutiyasamajÄ«vÄ«suttaá¹ƒ

<56> ``Ä• kaá¹…kheyyuá¹ƒ ce, bhikkhave, ubho jÄ• nipatayo diá¹-á¹-he ceva dhamme aÃ±
abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ passituá¹ƒ ubhova assu samasaddhÄ• samas
diá¹-á¹-he ceva dhamme aÃ±Ã±amaÃ±Ã±aá¹ƒ passanti abhisamparÄ• yaÃ±ca aÃ±Ã±amaÃ

``ubho saddhÄ• vadaÃ±Ã±Å« ca, saÃ±Ã±atÄ• dhammajÄ«vino.

te honti jÄ• nipatayo, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• ||

``atthÄ• saá¹ƒ pacurÄ• honti, phÄ• sukaá¹ƒ upajÄ• yati.

amittÄ• dummanÄ• honti, ubhinnaá¹ƒ samasÄ«linaá¹ƒ ||

``idha dhammaá¹ƒ caritvÄ• na, samasÄ«labbatÄ• ubho.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. suppavÄ• sÄ• suttaá¹ƒ

<57> ekaá¹ƒ \Se II 82/ samayaá¹ƒ bhagavÄ• koliyesu viharati pajjanikaá¹ƒ {sajjanelaá¹ƒ (C
(Se Ke) } nÄ• ma koliyÄ• naá¹ƒ nigamo. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• s
\Be I 374/ yena suppavÄ• sÄ• ya koliyadhÄ«tuyÄ• nivesanaá¹ƒ tenupasaá¹…kami; upasaá
nisÄ«di. atha kho suppavÄ• sÄ• koliyadhÄ«tÄ• \Ee II 63/ bhagavantaá¹ƒ paá¹‡Ä«tena khÄ
sahatthÄ• santappesi sampavÄ• resi. atha kho suppavÄ• sÄ• koliyadhÄ«tÄ• bhagavantaá
onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho suppavÄ• saá¹ƒ
etadavoca ---

``bhojanaá¹ƒ \Ne I 73/, suppavÄ• se, dentÄ« ariyasÄ• vikÄ• paá¹-iggÄ• hakÄ• naá¹ƒ cattÄ
katamÄ• ni cattÄ• ri? Ä• yuá¹ƒ deti, vaá¹‡á¹‡aá¹ƒ deti, sukhaá¹ƒ deti, balaá¹ƒ deti. Ä• yuá¹ƒ
Ä• yussa bhÄ• ginÄ« hoti dibbassa vÄ• mÄ• nusassa vÄ• . vaá¹‡á¹‡aá¹ƒ datvÄ• vaá¹‡á¹‡
vÄ• mÄ• nusassa vÄ• . sukhaá¹ƒ datvÄ• sukhassa bhÄ• ginÄ« hoti dibbassa vÄ• mÄ• nu
balassa bhÄ• ginÄ« hoti dibbassa vÄ• mÄ• nusassa vÄ• . bhojanaá¹ƒ, suppavÄ• se, dentÄ
paá¹-iggÄ• hakÄ• naá¹ƒ imÄ• ni cattÄ• ri á¹-hÄ• nÄ• ni detÄ«â€™â€™ ti.

``susaá¹…khataá¹ƒ bhojanaá¹ƒ yÄ• dadÄ• ti,

suciá¹ƒ paá¹‡Ä«taá¹ƒ {supaá¹‡Ä«taá¹ƒ (Katthaci) } rasasÄ• upetaá¹ƒ.

sÄ• dakkhiá¹‡Ä• ujjugatesu dinnÄ• ,

caraá¹‡Å«papannesu mahaggatesu.

puÃ±Ã±ena puÃ±Ã±aá¹ƒ saá¹ƒsandamÄ• nÄ• ,

mahapphalÄ• \Se II 83/ lokavidÅ«na vaá¹‡á¹‡itÄ• ||

``etÄ• disaá¹ƒ yaÃ±Ã±amanussarantÄ• ,

ye vedajÄ• tÄ• vicaranti loke.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ,

aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti || sattamaá¹ƒ.

8. sudattasuttaá¹ƒ

<58> atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹.
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ
etadavoca ---

``bhojanaá¹ƒ \Be I 375/, gahapati, dadamÄ• no ariyasÄ• vako paá¹-iggÄ• hakÄ• naá¹ƒ catt
katamÄ• ni cattÄ• ri? Ä• yuá¹ƒ \Ee II 64/ deti, vaá¹‡á¹‡aá¹ƒ deti, sukhaá¹ƒ deti, balaá¹ƒ deti
datvÄ• Ä• yussa bhÄ• gÄ« hoti dibbassa vÄ• mÄ• nusassa vÄ• . vaá¹‡á¹‡aá¹ƒ datvÄ• ...
\Ne I 74/ datvÄ• balassa bhÄ• gÄ« hoti dibbassa vÄ• mÄ• nusassa vÄ• . bhojanaá¹ƒ, gaha
ariyasÄ• vako paá¹-iggÄ• hakÄ• naá¹ƒ imÄ• ni cattÄ• ri á¹-hÄ• nÄ• ni detÄ«â€™â€™ ti.

{Vin I 282} ``yo saÃ±Ã±atÄ• naá¹ƒ paradattabhojinaá¹ƒ,

kÄ• lena sakkacca dadÄ• ti bhojanaá¹ƒ.

cattÄ• ri á¹-hÄ• nÄ• ni anuppavecchati,

Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca ||

``so Ä• yudÄ• yÄ« vaá¹‡á¹‡adÄ• yÄ« {so Ä• yudÄ• yÄ« baladÄ• yÄ« (Ce Ee), Ä• yudÄ• yÄ
balaá¹ƒ dado {sukhaá¹ƒ vaá¹‡á¹‡aá¹ƒ dado (Ce Se Ke Ee), sukhabaladado (Katthaci) } nar

dÄ«ghÄ• yu yasavÄ• hoti, yattha yatthÅ«papajjatÄ«â€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. bhojanasuttaá¹ƒ

<59> ``bhojanaá¹ƒ \Se II 84/, bhikkhave, dadamÄ• no dÄ• yako paá¹-iggÄ• hakÄ• naá¹ƒ ca
katamÄ• ni cattÄ• ri? Ä• yuá¹ƒ deti, vaá¹‡á¹‡aá¹ƒ deti, sukhaá¹ƒ deti, balaá¹ƒ deti. Ä• yuá¹ƒ
Ä• yussa bhÄ• gÄ« hoti dibbassa vÄ• mÄ• nusassa vÄ• . vaá¹‡á¹‡aá¹ƒ datvÄ• ... sukhaá¹
balassa bhÄ• gÄ« hoti dibbassa vÄ• mÄ• nusassa vÄ• . bhojanaá¹ƒ, bhikkhave, dadamÄ•
paá¹-iggÄ• hakÄ• naá¹ƒ imÄ• ni cattÄ• ri á¹-hÄ• nÄ• ni detÄ«â€™â€™ ti.

{Vin I 282} ``yo saÃ±Ã±atÄ• naá¹ƒ paradattabhojinaá¹ƒ,

kÄ• lena sakkacca dadÄ• ti bhojanaá¹ƒ.

cattÄ• ri á¹-hÄ• nÄ• ni anuppavecchati,

Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca ||

``so Ä• yudÄ• yÄ« vaá¹‡á¹‡adÄ• yÄ«, sukhaá¹ƒ balaá¹ƒ dado naro.

dÄ«ghÄ• yu yasavÄ• hoti, yattha yatthÅ«papajjatÄ«â€™â€™ ti || navamaá¹ƒ.

10. gihisÄ• mÄ«cisuttaá¹ƒ

<60> atha \Ne I 75/ \Be I 376/ \Ee II 65/ kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca ---

``catÅ«hi kho, gahapati, dhammehi samannÄ• gato ariyasÄ• vako gihisÄ• mÄ«cipaá¹-ipada yasopaá¹-ilÄ• bhiniá¹ƒ saggasaá¹ƒvattanikaá¹ƒ. katamehi catÅ«hi? idha, gahapati, ariyasÄ• bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hito hoti cÄ«varena, bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á piá¹‡á¸• apÄ• tena, bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hito hoti senÄ• sanena \Se II 85/, bh paccupaá¹-á¹-hito hoti gilÄ• nappaccayabhesajjaparikkhÄ• rena. imehi kho, gahapati, catÅ«« samannÄ• gato ariyasÄ• vako gihisÄ• mÄ«cipaá¹-ipadaá¹ƒ paá¹-ipanno hoti yasopaá¹-ilÄ• b saggasaá¹ƒvattanikaâ€™â€™ nti.

``gihisÄ• mÄ«cipaá¹-ipadaá¹ƒ, paá¹-ipajjanti paá¹‡á¸• itÄ• .

sammaggate sÄ«lavante, cÄ«varena upaá¹-á¹-hitÄ• ||

piá¹‡á¸• apÄ• tasayanena, gilÄ• nappaccayena ca.

tesaá¹ƒ divÄ• ca ratto ca, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

saggaÃ±ca kamatiá¹-á¹-hÄ• naá¹ƒ {saggaÃ±ca sappatiá¹-á¹-hÄ• naá¹ƒ (Katthaci) }, kammaa nti || dasamaá¹ƒ.

puÃ±Ã±Ä• bhisandavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dve puÃ±Ã±Ä• bhisandÄ• dve ca, saá¹ƒvÄ• sÄ• samajÄ«vino.

suppavÄ• sÄ• sudatto ca, bhojanaá¹ƒ gihisÄ• micÄ«ti ||

(7) 2. pattakammavaggo

1. pattakammasuttaá¹ƒ

<61> atha \Ne I 76/ kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• th bhagavÄ• etadavoca ---

``cattÄ• rome \Be I 377/ \Ee II 66/, gahapati, dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dul cattÄ• ro? bhogÄ• me uppajjantu sahadhammenÄ• ti, ayaá¹ƒ paá¹-hamo dhammo iá¹-á¹-ho dullabho lokasmiá¹ƒ.

``bhoge laddhÄ• sahadhammena yaso me Ä• gacchatu saha Ã±Ä• tÄ«hi saha upajjhÄ• ye iá¹-á¹-ho kanto manÄ• po dullabho lokasmiá¹ƒ.

``bhoge laddhÄ• sahadhammena yasaá¹ƒ laddhÄ• saha Ã±Ä• tÄ«hi saha upajjhÄ• yehi ci pÄ• lemÄ«ti, ayaá¹ƒ tatiyo dhammo iá¹-á¹-ho kanto manÄ• po dullabho lokasmiá¹ƒ.

``bhoge laddhÄ• sahadhammena yasaá¹ƒ laddhÄ• saha Ã±Ä• tÄ«hi saha upajjhÄ• yehi ci dÄ«ghamÄ• yuá¹ƒ pÄ• letvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ catuttho dhammo iá¹-á¹-ho kanto manÄ• po dullabho lokasmiá¹ƒ. ime kho, gahapati, cattÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ.

``imesaá¹ƒ kho, gahapati, catunnaá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ man lokasmiá¹ƒ cattÄ• ro dhammÄ• paá¹-ilÄ• bhÄ• ya saá¹ƒvattanti. katame cattÄ• ro? saddhÄ• cÄ• gasampadÄ• , paÃ±Ã±Ä• sampadÄ• .

``katamÄ• \Ne I 77/ ca, gahapati, saddhÄ• sampadÄ• ? idha, gahapati, ariyasÄ• vako sad tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡ anuttaro purisadammasÄ• rathi, satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. a saddhÄ• sampadÄ• .

``katamÄ• ca, gahapati, sÄ«lasampadÄ• ? idha, gahapati, ariyasÄ• vako pÄ• á¹‡Ä• tipÄ• t ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. ayaá¹ƒ vuccati, gahapati, sÄ

``katamÄ• ca, gahapati, cÄ• gasampadÄ• ? idha, gahapati, ariyasÄ• vako vigatamalamac agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i vosaggarato yÄ• cayogo dÄ• nasaá¹ƒ

gahapati, cÄ• gasampadÄ• .

``katamÄ• \Be I 378/ ca, gahapati, paÃ±Ã±Ä• sampadÄ• ? abhijjhÄ• visamalobhÄ• bhibhÅ
cetasÄ• viharanto akiccaá¹ƒ karoti, kiccaá¹ƒ aparÄ• dheti. akiccaá¹ƒ karonto kiccaá¹ƒ apar
sukhÄ• ca dhaá¹ƒsati. byÄ• pÄ• dÄ• bhibhÅ«tena, gahapati, cetasÄ• viharanto akiccaá¹ƒ
aparÄ• dheti. akiccaá¹ƒ karonto kiccaá¹ƒ aparÄ• dhento yasÄ• ca sukhÄ• ca dhaá¹ƒsati. th
gahapati, cetasÄ• viharanto akiccaá¹ƒ karoti kiccaá¹ƒ aparÄ• dheti. akiccaá¹ƒ karonto kicca
yasÄ• ca sukhÄ• ca dhaá¹ƒsati. uddhaccakukkuccÄ• bhibhÅ«tena, gahapati, cetasÄ• viha
kiccaá¹ƒ aparÄ• dheti. akiccaá¹ƒ karonto kiccaá¹ƒ aparÄ• dhento yasÄ• ca sukhÄ• ca dha
vicikicchÄ• bhibhÅ«tena, gahapati, cetasÄ• viharanto akiccaá¹ƒ karoti, kiccaá¹ƒ aparÄ• dhe
kiccaá¹ƒ aparÄ• dhento yasÄ• ca sukhÄ• ca dhaá¹ƒsati.

``sa kho so, gahapati, ariyasÄ• vako abhijjhÄ• visamalobho cittassa upakkilesoti, iti viditvÄ•
abhijjhÄ• visamalobhaá¹ƒ cittassa upakkilesaá¹ƒ pajahati. byÄ• pÄ• do cittassa upakkilesoti
byÄ• pÄ• daá¹ƒ cittassa upakkilesaá¹ƒ pajahati. thinamiddhaá¹ƒ cittassa upakkilesoti, iti vidi
thinamiddhaá¹ƒ cittassa upakkilesaá¹ƒ pajahati. uddhaccakukkuccaá¹ƒ cittassa \Ne I 78/ up
viditvÄ• uddhaccakukkuccaá¹ƒ cittassa upakkilesaá¹ƒ pajahati. vicikicchÄ• cittassa upakki
vicikicchaá¹ƒ cittassa upakkilesaá¹ƒ pajahati.

``yato ca kho, gahapati, ariyasÄ• vakassa \Se II 88/ abhijjhÄ• visamalobho cittassa upakkil
abhijjhÄ• visamalobho cittassa upakkileso pahÄ«no hoti. byÄ• pÄ• do cittassa upakkilesoti,
cittassa upakkileso pahÄ«no hoti. thinamiddhaá¹ƒ cittassa upakkilesoti, iti viditvÄ• thinamid
upakkileso pahÄ«no hoti. uddhaccakukkuccaá¹ƒ cittassa upakkilesoti, iti viditvÄ• uddhacca
upakkileso pahÄ«no hoti. vicikicchÄ• cittassa upakkilesoti, iti viditvÄ• vicikicchÄ• cittassa
pahÄ«no hoti. ayaá¹ƒ vuccati, gahapati, ariyasÄ• vako mahÄ• paÃ±Ã±o puthupaÃ±Ã±o Ä•
Se Ke Ee) } paÃ±Ã±Ä• sampanno {hÄ• sapaÃ±Ã±o (Katthaci) }. ayaá¹ƒ vuccati, gahapati \B
paÃ±Ã±Ä• sampadÄ• . imesaá¹ƒ kho, gahapati, catunnaá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá
dullabhÄ• naá¹ƒ lokasmiá¹ƒ ime cattÄ• ro dhammÄ• paá¹-ilÄ• bhÄ• ya saá¹ƒvattanti.

``sa kho so, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ• bala
sedÄ• vakkhittehi dhammikehi dhammaladdhehi cattÄ• ri pattakammÄ• ni kattÄ• hoti. katar
gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ• balaparicitehi se
dhammaladdhehi attÄ• naá¹ƒ sukheti pÄ«á¹‡eti sammÄ• sukhaá¹ƒ pariharati. mÄ• tÄ• pita
sukhaá¹ƒ pariharati. puttadÄ• radÄ• sakammakaraporise sukheti pÄ«á¹‡eti sammÄ• sukha
sukheti pÄ«á¹‡eti sammÄ• sukhaá¹ƒ pariharati. idamassa paá¹-hamaá¹ƒ á¹-hÄ• nagataá¹ƒ
Ä• yatanaso paribhuttaá¹ƒ.

``puna \Ee II 68/ caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhog

bÄ• hÄ• balaparicitehi sedÄ• vakkhittehi dhammikehi dhammaladdhehi yÄ• tÄ• honti Ä• pa
rÄ• jato vÄ• corato vÄ• appiyato vÄ• dÄ• yÄ• dato {AN b V 41}, tathÄ• rÅ«pÄ• su Ä• padÄ
saá¹ƒvattati. sotthiá¹ƒ \Se II 89/ attÄ• naá¹ƒ karoti. idamassa dutiyaá¹ƒ á¹-hÄ• nagataá¹ƒ ho
Ä• yatanaso paribhuttaá¹ƒ.

``puna caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ
sedÄ• vakkhittehi dhammikehi dhammaladdhehi paÃ±cabaliá¹ƒ kattÄ• hoti --- Ã±Ä• tibaliá¹
pubbapetabaliá¹ƒ, rÄ• jabaliá¹ƒ, devatÄ• baliá¹ƒ. idamassa tatiyaá¹ƒ á¹-hÄ• nagataá¹ƒ hoti p
Ä• yatanaso paribhuttaá¹ƒ.

``puna caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ
sedÄ• vakkhittehi dhammikehi dhammaladdhehi ye te samaá¹‡abrÄ• hmaá¹‡Ä• madappan
khantisoracce niviá¹-á¹-hÄ• ekamattÄ• naá¹ƒ damenti, ekamattÄ• naá¹ƒ samenti, ekamattÄ
tathÄ• rÅ«pesu samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• peti
saggasaá¹ƒvattanikaá¹ƒ \Be I 380/. idamassa catutthaá¹ƒ á¹-hÄ• nagataá¹ƒ hoti pattagataá¹
paribhuttaá¹ƒ.

``sa kho so, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ• bala
sedÄ• vakkhittehi dhammikehi dhammaladdhehi imÄ• ni cattÄ• ri pattakammÄ• ni kattÄ• ho
aÃ±Ã±atra imehi catÅ«hi pattakammehi bhogÄ• parikkhayaá¹ƒ gacchanti, ime vuccanti, gal
aá¹-á¹-hÄ• nagatÄ• apattagatÄ• anÄ• yatanaso paribhuttÄ• . yassa kassaci, gahapati, ime
bhogÄ• parikkhayaá¹ƒ gacchanti, ime vuccanti, gahapati, bhogÄ• á¹-hÄ• nagatÄ• pattagat
paribhuttÄ• â€™â€™ ti.

``bhuttÄ• bhogÄ• bhatÄ• bhaccÄ• {gatÄ• bhÅ«tÄ• (Katthaci) bhaá¹-Ä• bhaccÄ• (Se Ke
me.

uddhaggÄ• dakkhiá¹‡Ä• dinnÄ• , atho paÃ±cabalÄ« katÄ• .

upaá¹-á¹-hitÄ• \Se II 90/ sÄ«lavanto, saÃ±Ã±atÄ• brahmacÄ• rayo ||

``yadatthaá¹ƒ bhogaá¹ƒ iccheyya, paá¹‡á¸• ito gharamÄ• vasaá¹ƒ.

so \Ee II 69/ me attho anuppatto, kataá¹ƒ ananutÄ• piyaá¹ƒ ||

``etaá¹ƒ \Ne I 80/ {evaá¹ƒ (Katthaci) } anussaraá¹ƒ macco, ariyadhamme á¹-hito naro.

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || paá¹-hamaá¹ƒ.

2. Ä• naá¹‡yasuttaá¹ƒ

<62> atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹.
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ
etadavoca ---

``cattÄ• rimÄ• ni, gahapati, sukhÄ• ni adhigamanÄ«yÄ• ni gihinÄ• kÄ• mabhoginÄ• kÄ• le
samayaá¹ƒ upÄ• dÄ• ya. katamÄ• ni cattÄ• ri? atthisukhaá¹ƒ, bhogasukhaá¹ƒ, Ä• naá¹‡yas
(Ce Se Ke Ee) }, anavajjasukhaá¹ƒ.

``katamaÃ±ca, gahapati, atthisukhaá¹ƒ? idha, gahapati, kulaputtassa bhogÄ• honti uá¹-á¹-
bÄ• hÄ• balaparicitÄ• sedÄ• vakkhittÄ• dhammikÄ• dhammaladdhÄ• \Be I 381/. so `bhog
uá¹-á¹-hÄ• navÄ«riyÄ• dhigatÄ• bÄ• hÄ• balaparicitÄ• sedÄ• vakkhittÄ• dhammikÄ• dha
sukhaá¹ƒ, adhigacchati somanassaá¹ƒ. idaá¹ƒ vuccati, gahapati, atthisukhaá¹ƒ.

``katamaÃ±ca, gahapati, bhogasukhaá¹ƒ? idha, gahapati, kulaputto uá¹-á¹-hÄ• navÄ«riyÄ•
bÄ• hÄ• balaparicitehi sedÄ• vakkhittehi dhammikehi dhammaladdhehi paribhuÃ±jati puÃ±Ã
`uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ• balaparicitehi sedÄ• vakkhittehi dhammi
paribhuÃ±jÄ• mi puÃ±Ã±Ä• ni ca karomÄ«â€™ ti adhigacchati sukhaá¹ƒ, adhigacchati som
gahapati, bhogasukhaá¹ƒ \Se II 91/.

``katamaÃ±ca, gahapati, Ä• naá¹‡yasukhaá¹ƒ? idha, gahapati, kulaputto na kassaci kiÃ±ci
bahuá¹ƒ vÄ• . so `na kassaci kiÃ±ci dhÄ• remi {kiÃ±ci vÄ• deti (Katthaci) } appaá¹ƒ vÄ• ba
adhigacchati sukhaá¹ƒ, adhigacchati somanassaá¹ƒ. idaá¹ƒ vuccati, gahapati, Ä• naá¹‡yasu

``katamaÃ±ca, gahapati, anavajjasukhaá¹ƒ? idha, gahapati, ariyasÄ• vako anavajjena kÄ•
hoti, anavajjena vacÄ«kammena samannÄ• gato hoti, anavajjena manokammena \Ne I 81/
`anavajjenamhi \Ee II 70/ kÄ• yakammena samannÄ• gato, anavajjena vacÄ«kammena sam
manokammena samannÄ• gatoâ€™ ti adhigacchati sukhaá¹ƒ, adhigacchati somanassaá¹ƒ.
anavajjasukhaá¹ƒ. imÄ• ni kho, gahapati, cattÄ• ri sukhÄ• ni adhigamanÄ«yÄ• ni gihinÄ• k
kÄ• laá¹ƒ samayena samayaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti.

``Ä• naá¹‡yasukhaá¹ƒ Ã±atvÄ• na, atho atthisukhaá¹ƒ paraá¹ƒ.

bhuÃ±jaá¹ƒ bhogasukhaá¹ƒ macco, tato paÃ±Ã±Ä• vipassati ||

``vipassamÄ• no jÄ• nÄ• ti, ubho bhoge sumedhaso.

anavajjasukhassetaá¹ƒ, kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti || dutiyaá¹ƒ.

3. brahmasuttaá¹ƒ

<63> ``sabrahmakÄ• ni, bhikkhave {It 106}, tÄ• ni kulÄ• ni yesaá¹ƒ puttÄ• naá¹ƒ mÄ• tÄ• p
honti. sapubbÄ• cariyakÄ• ni, bhikkhave, tÄ• ni kulÄ• ni \Be I 382/, yesaá¹ƒ puttÄ• naá¹ƒ m
pÅ«jitÄ• honti. sapubbadevatÄ• ni {sapubbadevÄ• ni (Se Ke) }, bhikkhave, tÄ• ni kulÄ• ni y
mÄ• tÄ• pitaro ajjhÄ• gÄ• re pÅ«jitÄ• honti. sÄ• huneyyakÄ• ni, bhikkhave, tÄ• ni kulÄ• ni y
mÄ• tÄ• pitaro \Se II 92/ ajjhÄ• gÄ• re pÅ«jitÄ• honti.

``brahmÄ• ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ {mÄ• tÄ• pitunnaá¹ƒ (Ce Ee) } etaá¹ƒ adhivac
bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. pubbadevatÄ• ti {pubbadevÄ• ti (Ce
mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. Ä• huneyyÄ• ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ
kissa hetu? bahukÄ• rÄ• , bhikkhave, mÄ• tÄ• pitaro, puttÄ• naá¹ƒ Ä• pÄ• dakÄ• posakÄ•
dassetÄ• roâ€™â€™ ti.

``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

``tasmÄ• \Ne I 82/ hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atha pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena, pÄ• dÄ• naá¹ƒ dhovanena ca ||

``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || tatiyaá¹ƒ.

4. nirayasuttaá¹ƒ

<64> ``catÅ«hi \Ee II 71/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto
catÅ«hi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, m
bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™

``pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ, musÄ• vÄ• do ca vuccati.

paradÄ• ragamanaÃ±cÄ• pi, nappasaá¹ƒsanti paá¹‡á¸• itÄ• â€™â€™ ti || catutthaá¹ƒ.

5. rÅ«pasuttaá¹ƒ

<65> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame \S
rÅ«pappamÄ• á¹‡o rÅ«pappasanno, ghosappamÄ• á¹‡o ghosappasanno \Be I 383/, lÅ«kha
dhammappamÄ• á¹‡o dhammappasanno --- ime kho, bhikkhave, cattÄ• ro puggalÄ• santo
nti.

``ye ca rÅ«pe pamÄ• á¹‡iá¹ƒsu {ye ca rÅ«pena pÄ• miá¹ƒsu (Ce Se Ke Ee) }, ye ca ghosen

chandarÄ• gavasÅ«petÄ• , nÄ• bhijÄ• nanti te janÄ• {na te jÄ• nanti taá¹ƒ janÄ• (Ce Se K

``ajjhattaÃ±ca \Ne I 83/ na jÄ• nÄ• ti, bahiddhÄ• ca na passati.

samantÄ• varaá¹‡o bÄ• lo, sa ve ghosena vuyhati ||

``ajjhattaÃ±ca na jÄ• nÄ• ti, bahiddhÄ• ca vipassati.

bahiddhÄ• phaladassÄ• vÄ«, sopi ghosena vuyhati ||

``ajjhattaÃ±ca pajÄ• nÄ• ti, bahiddhÄ• ca vipassati.

vinÄ«varaá¹‡adassÄ• vÄ«, na so ghosena vuyhatÄ«â€™â€™ ti || paÃ±camaá¹ƒ.

6. sarÄ• gasuttaá¹ƒ

<66> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
samoho, samÄ• no --- ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lok

``sÄ• rattÄ• \Ee II 72/ rajanÄ«yesu, piyarÅ«pÄ• bhinandino.

mohena Ä• vutÄ• {adhamÄ• (Ce Se Ke Ee) } sattÄ• , baddhÄ• {bandhÄ• (Katthaci) } vaá

``rÄ• gajaá¹ƒ dosajaÃ±cÄ• pi, mohajaá¹ƒ cÄ• paviddasÅ«.

karontÄ• kusalaá¹ƒ kammaá¹ƒ {dhammaá¹ƒ (Katthaci) }, savighÄ• taá¹ƒ dukhudrayaá¹ƒ ||

``avijjÄ• nivutÄ• posÄ• , andhabhÅ«tÄ• acakkhukÄ• .

yathÄ• dhammÄ• tathÄ• santÄ• , na tassevanti {nassevanti (Ce) } maÃ±Ã±areâ€™â€™ ti

7. ahirÄ• jasuttaá¹ƒ

<67> ekaá¹ƒ \Se II 94/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá
tena kho pana samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±ataro bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹…
84/ sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• b
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
384/, bhante, sÄ• vatthiyaá¹ƒ aÃ±Ã±ataro bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹…katoâ€™â€

``na hi nÅ«na {na ha nÅ«na (Ce Se Ke Ee) } so, bhikkhave, bhikkhu cattÄ• ri ahirÄ• jakulÄ•
phari. sace hi so, bhikkhave, bhikkhu cattÄ• ri ahirÄ• jakulÄ• ni mettena cittena phareyya, n
bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹…kareyya.

``katamÄ• ni cattÄ• ri? virÅ«pakkhaá¹ƒ ahirÄ• jakulaá¹ƒ, erÄ• pathaá¹ƒ ahirÄ• jakulaá¹ƒ, ch
ahirÄ• jakulaá¹ƒ, kaá¹‡hÄ• gotamakaá¹ƒ ahirÄ• jakulaá¹ƒ. na hi nÅ«na so, bhikkhave, bhikk
ahirÄ• jakulÄ• ni mettena cittena phari. sace hi so, bhikkhave, bhikkhu imÄ• ni cattÄ• ri ahir
cittena phareyya, na hi so, bhikkhave, bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹…kareyya.

``anujÄ• nÄ• mi, bhikkhave, imÄ• ni cattÄ• ri ahirÄ• jakulÄ• ni mettena cittena phariuá¹ƒ at
attarakkhÄ• ya attaparittÄ• yÄ• â€™â€™ ti.

{Vin II 251; J I 2.105 passitabbaá¹ƒ} ``virÅ«pakkhehi me mettaá¹ƒ, mettaá¹ƒ erÄ• pathehi m

chabyÄ• puttehi me mettaá¹ƒ, mettaá¹ƒ kaá¹‡hÄ• gotamakehi ca ||

``apÄ• dakehi me mettaá¹ƒ, mettaá¹ƒ dvipÄ• dakehi {dipÄ• dakehi (Ce Se Ke Ee) } me.

catuppadehi \Ee II 73/ me mettaá¹ƒ, mettaá¹ƒ bahuppadehi me ||

``mÄ• \Se II 95/ maá¹ƒ apÄ• dako hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi dvipÄ• dako {dipÄ• dako (Ce

mÄ• maá¹ƒ catuppado hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi bahuppado ||

``sabbe sattÄ• sabbe pÄ• á¹‡Ä• , sabbe bhÅ«tÄ• ca kevalÄ• .

sabbe bhadrÄ• ni passantu, mÄ• kaÃ±ci {kiÃ±ci (Se Ke Katthaci) } pÄ• pamÄ• gamÄ• ||

``appamÄ• á¹‡o \Ne I 85/ buddho, appamÄ• á¹‡o dhammo.

appamÄ• á¹‡o saá¹…gho, pamÄ• á¹‡avantÄ• ni sarÄ«sapÄ• ni {siriá¹ƒsapÄ• ni (Ce Se Ke

``ahivicchikÄ• satapadÄ«, uá¹‡á¹‡anÄ• bhÄ« sarabÅ« mÅ«sikÄ• .

katÄ• me rakkhÄ• katÄ• me parittÄ• {kataá¹ƒ me parittaá¹ƒ (?) }, paá¹-ikkamantu bhÅ«tÄ

sohaá¹ƒ namo bhagavato, namo sattannaá¹ƒ sammÄ• sambuddhÄ• naâ€™â€™ nti || sattan

8. devadattasuttaá¹ƒ

<68> ekaá¹ƒ \Be I 385/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate ac
tatra kho bhagavÄ• devadattaá¹ƒ Ä• rabbha bhikkhÅ« Ä• mantesi --- ``attavadhÄ• ya, bhikk
184}, devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di. parÄ• bhavÄ• ya, bhikkhave, devada
udapÄ• di.

``seyyathÄ• pi, bhikkhave, kadalÄ« attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, veá¸·u attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ d
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, naá¸·o attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ d
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, assatarÄ« attavadhÄ• ya gabbhaá¹ƒ gaá¹‡hÄ• ti, parÄ• bhavÄ•
evamevaá¹ƒ kho, bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• d
lÄ• bhasakkÄ• rasiloko udapÄ• dÄ«â€™â€™ ti.

``phalaá¹ƒ \Ne I 86/ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti {Vin II 335; SN a I 18
aá¹-á¹-hamaá¹ƒ.

9. padhÄ• nasuttaá¹ƒ

<69> ``cattÄ• rimÄ• ni \Ee II 74/, bhikkhave, padhÄ• nÄ• ni. katamÄ• ni cattÄ• ri? saá¹ƒvar
pahÄ• nappadhÄ• naá¹ƒ, bhÄ• vanÄ• ppadhÄ• naá¹ƒ, anurakkhaá¹‡Ä• ppadhÄ• naá¹ƒ. kat
saá¹ƒvarappadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ a
anuppÄ• dÄ• ya \Be I 386/ chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ pagg
idaá¹ƒ vuccati, bhikkhave, saá¹ƒvarappadhÄ• naá¹ƒ.

``katamaÃ±ca, bhikkhave, pahÄ• nappadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu uppannÄ• n
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• r
padahati. idaá¹ƒ vuccati, bhikkhave, pahÄ• nappadhÄ• naá¹ƒ.

``katamaÃ±ca, bhikkhave, bhÄ• vanÄ• ppadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu anuppan
dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ p
idaá¹ƒ vuccati, bhikkhave, bhÄ• vanÄ• ppadhÄ• naá¹ƒ.

``katamaÃ±ca, bhikkhave, anurakkhaá¹‡Ä• ppadhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu uppa
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya p
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. idaá¹ƒ \Se II 97/ vuccati,
anurakkhaá¹‡Ä• ppadhÄ• naá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri padhÄ• nÄ• nÄ«â€™â€™

``saá¹ƒvaro ca pahÄ• naÃ±ca, bhÄ• vanÄ• anurakkhaá¹‡Ä• .

ete padhÄ• nÄ• cattÄ• ro, desitÄ• diccabandhunÄ• .

yo hi {yehi (?) } bhikkhu idhÄ• tÄ• pÄ«, khayaá¹ƒ dukkhassa pÄ• puá¹‡eâ€™â€™ ti || nava

10. adhammikasuttaá¹ƒ

<70> ``yasmiá¹ƒ \Ne I 87/, bhikkhave, samaye rÄ• jÄ• no adhammikÄ• honti, rÄ• jÄ• yuttÄ
adhammikÄ• honti. rÄ• jÄ• yuttesu adhammikesu brÄ• hmaá¹‡agahapatikÄ• pi tasmiá¹ƒ sa
brÄ• hmaá¹‡agahapatikesu adhammikesu negamajÄ• napadÄ• pi tasmiá¹ƒ samaye adham
adhammikesu visamaá¹ƒ candimasÅ«riyÄ• parivattanti \Ee II 75/. visamaá¹ƒ candimasÅ«ri
visamaá¹ƒ nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni parivattanti. visamaá¹ƒ nakkhattesu tÄ• rakarÅ«
visamaá¹ƒ rattindivÄ• {rattidivÄ• (Katthaci) } parivattanti. visamaá¹ƒ rattindivesu parivattant

mÄ• saddhamÄ• sÄ• parivattanti. visamaá¹ƒ mÄ• saddhamÄ• sesu parivattantesu visamaá
parivattanti. visamaá¹ƒ utusaá¹ƒvaccharesu parivattantesu visamaá¹ƒ vÄ• tÄ• vÄ• yanti vis
387/. visamaá¹ƒ vÄ• tesu vÄ• yantesu visamesu apaÃ±jasesu devatÄ• parikupitÄ• bhavan
devo na sammÄ• dhÄ• raá¹ƒ anuppavecchati. deve na sammÄ• dhÄ• raá¹ƒ anuppavecch
{visamapÄ• kÄ«ni (Ce Se Ke), visamaá¹ƒ pÄ• kÄ• ni (Katthaci) } sassÄ• ni bhavanti. visama
sassÄ• ni manussÄ• paribhuÃ±jantÄ• \Se II 98/ appÄ• yukÄ• honti dubbaá¹‡á¹‡Ä• ca ba
(Katthaci) } ca.

``yasmiá¹ƒ, bhikkhave, samaye rÄ• jÄ• no dhammikÄ• honti, rÄ• jÄ• yuttÄ• pi tasmiá¹ƒ sam
rÄ• jÄ• yuttesu dhammikesu brÄ• hmaá¹‡agahapatikÄ• pi tasmiá¹ƒ samaye dhammikÄ• ho
dhammikesu negamajÄ• napadÄ• pi tasmiá¹ƒ samaye dhammikÄ• honti. negamajÄ• napad
candimasÅ«riyÄ• parivattanti. samaá¹ƒ candimasÅ«riyesu parivattantesu samaá¹ƒ nakkhat
parivattanti. samaá¹ƒ nakkhattesu tÄ• rakarÅ«pesu parivattantesu samaá¹ƒ rattindivÄ• pari
rattindivesu parivattantesu samaá¹ƒ mÄ• saddhamÄ• sÄ• parivattanti. samaá¹ƒ mÄ• saddh
samaá¹ƒ utusaá¹ƒvaccharÄ• parivattanti. samaá¹ƒ utusaá¹ƒvaccharesu parivattantesu sam
samÄ• paÃ±jasÄ• . samaá¹ƒ vÄ• tesu vÄ• yantesu samesu paÃ±jasesu devatÄ• aparikupi
aparikupitÄ• su devo sammÄ• dhÄ• raá¹ƒ anuppavecchati. deve sammÄ• dhÄ• raá¹ƒ anup
sassÄ• ni bhavanti. samapÄ• kÄ• ni, bhikkhave, sassÄ• ni manussÄ• paribhuÃ±jantÄ• dÄ
vaá¹‡á¹‡avanto ca balavanto ca appÄ• bÄ• dhÄ• cÄ• â€™â€™ ti.

``gunnaá¹ƒ \Ne I 88/ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate sati ||

``evamevaá¹ƒ manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ \Ee II 76/ raá¹-á¹-haá¹ƒ dukkhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

``gunnaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• ujuá¹ƒ gacchanti, nette ujuá¹ƒ gate sati ||

``evamevaá¹ƒ \Be I 388/ manussesu, yo hoti seá¹-á¹-hasammato.

so sace {so ceva (Ce Ee), so ce (Se) } dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ \Se II 99/ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammikoâ€™â€™ ti || das

pattakammavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

pattakammaá¹ƒ Ä• naá¹‡yako {anaá¹‡ako (Ce Ee), anaá¹‡yako (Katthaci) }, sabrahmaniray

sarÄ• gaahirÄ• jÄ• devadatto, padhÄ• naá¹ƒ adhammikena cÄ• ti ||

(8) 3. apaá¹‡á¹‡akavaggo

1. padhÄ• nasuttaá¹ƒ

<71> ``catÅ«hi \Ne I 89/, bhikkhave, dhammehi samannÄ• gato bhikkhu apaá¹‡á¹‡akappaá
hoti, yoni cassa Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• ya. katamehi catÅ«hi? idha, bhikk
hoti, bahussuto hoti, Ä• raddhavÄ«riyo hoti, paÃ±Ã±avÄ• hoti. imehi kho, bhikkhave, catÅ«
samannÄ• gato bhikkhu apaá¹‡á¹‡akappaá¹-ipadaá¹ƒ paá¹-ipanno hoti, yoni cassa Ä• raddh
khayÄ• yÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. sammÄ• diá¹-á¹-hisuttaá¹ƒ

<72> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu apaá¹‡á¹‡akappaá¹-ipadaá
cassa Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• ya. katamehi \Se II 100/ catÅ«hi? nekkham
abyÄ• pÄ• davitakkena, avihiá¹ƒsÄ• vitakkena, sammÄ• diá¹-á¹-hiyÄ• --- imehi kho, bhikkh
samannÄ• gato bhikkhu \Ee II 77/ apaá¹‡á¹‡akappaá¹-ipadaá¹ƒ paá¹-ipanno hoti, yoni cass
Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. sappurisasuttaá¹ƒ

<73> ``catÅ«hi \Be I 389/, bhikkhave, dhammehi samannÄ• gato asappuriso veditabbo. kat
bhikkhave, asappuriso yo hoti parassa avaá¹‡á¹‡o taá¹ƒ apuá¹-á¹-hopi pÄ• tu karoti, ko pan
puá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to ahÄ• petvÄ• alambitvÄ• paripÅ«ra
avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ, bhikkhave, asappuriso ayaá¹ƒ bhavanti.

``puna \Ne I 90/ caparaá¹ƒ, bhikkhave, asappuriso yo hoti parassa vaá¹‡á¹‡o taá¹ƒ puá¹-á¹
karoti, ko pana vÄ• do apuá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to hÄ• petvÄ•
avitthÄ• rena parassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ, bhikkhave, asappu

``puna caparaá¹ƒ, bhikkhave, asappuriso yo hoti attano avaá¹‡á¹‡o taá¹ƒ puá¹-á¹-hopi na p
vÄ• do apuá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to hÄ• petvÄ• lambitvÄ• apa
attano avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ, bhikkhave, asappuriso ayaá¹ƒ bh

``puna caparaá¹ƒ, bhikkhave, asappuriso yo hoti attano vaá¹‡á¹‡o taá¹ƒ apuá¹-á¹-hopi pÄ•
vÄ• do puá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to ahÄ• petvÄ• alambitvÄ• pa
\Se II 101/ vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ, bhikkhave, asappuriso ayaá¹ƒ
bhikkhave, catÅ«hi dhammehi samannÄ• gato asappuriso veditabbo.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato sappuriso veditabbo. katamehi catÅ«hi? i
yo hoti parassa avaá¹‡á¹‡o taá¹ƒ puá¹-á¹-hopi na pÄ• tu karoti, ko pana vÄ• do apuá¹-á¹-ha
pana paÃ±hÄ• bhinÄ«to hÄ• petvÄ• lambitvÄ• aparipÅ«raá¹ƒ \Ee II 78/ avitthÄ• rena para
hoti. veditabbametaá¹ƒ, bhikkhave, sappuriso ayaá¹ƒ bhavanti.

``puna \Be I 390/ caparaá¹ƒ, bhikkhave, sappuriso yo hoti parassa vaá¹‡á¹‡o taá¹ƒ apuá¹-á
ko pana vÄ• do puá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to ahÄ• petvÄ• alamb
vitthÄ• rena parassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ, bhikkhave, sappuris

``puna caparaá¹ƒ, bhikkhave, sappuriso yo hoti attano avaá¹‡á¹‡o taá¹ƒ apuá¹-á¹-hopi pÄ•
vÄ• do puá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to ahÄ• petvÄ• alambitvÄ• pa
avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ, bhikkhave, sappuriso ayaá¹ƒ bhavanti.

``puna \Ne I 91/ caparaá¹ƒ, bhikkhave, sappuriso yo hoti attano vaá¹‡á¹‡o taá¹ƒ puá¹-á¹-ho
ko pana vÄ• do apuá¹-á¹-hassa! puá¹-á¹-ho kho pana paÃ±hÄ• bhinÄ«to hÄ• petvÄ• lambit
avitthÄ• rena attano vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti. veditabbametaá¹ƒ \Se II 102/, bhikkhave
bhavanti. imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato sappuriso veditabbo.

``seyyathÄ• pi, bhikkhave, vadhukÄ• yaÃ±Ã±adeva rattiá¹ƒ vÄ• divaá¹ƒ vÄ• Ä• nÄ«tÄ• h
hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sassuyÄ• pi sasurepi sÄ• mikepi antamaso dÄ• sak
aparena samayena saá¹ƒvÄ• samanvÄ• ya vissÄ• samanvÄ• ya sassumpi sasurampi sÄ• n
pana tumhe jÄ• nÄ• thÄ• â€™ ti! evamevaá¹ƒ kho, bhikkhave, idhekacco bhikkhu yaÃ±Ã±a
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, tÄ• vadevassa tibbaá¹ƒ hirottappaá¹ƒ paccupa
bhikkhÅ«su bhikkhunÄ«su upÄ• sakesu upÄ• sikÄ• su antamaso Ä• rÄ• mikasamaá¹‡udde
saá¹ƒvÄ• samanvÄ• ya vissÄ• samanvÄ• ya Ä• cariyampi upajjhÄ• yampi evamÄ• ha --- `a
jÄ• nÄ• thÄ• â€™ ti! tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `adhunÄ• gatavadhu
viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. tatiyaá¹ƒ.

4. paá¹-hamaaggasuttaá¹ƒ

<74> ``cattÄ• rimÄ• ni, bhikkhave, aggÄ• ni. katamÄ• ni cattÄ• ri? sÄ«laggaá¹ƒ, samÄ• dhi
Se kaá¹ƒ) }, paÃ±Ã±Ä• ggaá¹ƒ, vimuttaggaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri aggÄ• nÅ

5. dutiyaaggasuttaá¹ƒ

<75> ``cattÄ• rimÄ• ni \Be I 391/ \Ee II 79/, bhikkhave, aggÄ• ni. katamÄ• ni cattÄ• ri? rÅ«p
vedanÄ• ggaá¹ƒ, saÃ±Ã±Ä• ggaá¹ƒ, bhavaggaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri aggÄ

6. kusinÄ• rasuttaá¹ƒ

<76> ekaá¹ƒ \Ne I 92/ samayaá¹ƒ bhagavÄ• kusinÄ• rÄ• yaá¹ƒ viharati upavattane mallÄ•
yamakasÄ• lÄ• naá¹ƒ parinibbÄ• nasamaye. tatra kho bhagavÄ• bhikkhÅ« \Se II 103/ Ä• m
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``siyÄ• kho pana, bhikkhave {DN II 217}, ekabhikkhussapi kaá¹…khÄ• vÄ• vimati vÄ• bu
saá¹…ghe vÄ• magge vÄ• paá¹-ipadÄ• ya vÄ• , pucchatha, bhikkhave, mÄ• pacchÄ• vip
`sammukhÄ«bhÅ«to no satthÄ• ahosi, nÄ• sakkhimha bhagavantaá¹ƒ sammukhÄ• paá¹-ip
vutte te bhikkhÅ« tuá¹‡hÄ« ahesuá¹ƒ. dutiyampi kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``s
bhikkhave, ekabhikkhussapi kaá¹…khÄ• vÄ• vimati vÄ• buddhe vÄ• dhamme vÄ• saá¹…
vÄ• , pucchatha, bhikkhave, mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha --- `sammukhÄ«bhÅ
nÄ• sakkhimha bhagavantaá¹ƒ sammukhÄ• paá¹-ipucchituâ€™â€™ â€™ nti. dutiyampi kho
ahesuá¹ƒ. tatiyampi kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``siyÄ• kho pana, bhikkhave, e
vÄ• vimati vÄ• buddhe vÄ• dhamme vÄ• saá¹…ghe vÄ• magge vÄ• paá¹-ipadÄ• ya vÄ•
pacchÄ• vippaá¹-isÄ• rino ahuvattha --- `sammukhÄ«bhÅ«to no satthÄ• ahosi, nÄ• sakkhim
paá¹-ipucchituâ€™â€™ â€™ nti. tatiyampi kho te bhikkhÅ« tuá¹‡hÄ« ahesuá¹ƒ.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``siyÄ• kho pana, bhikkhave, satthugÄ• raven
sahÄ• yakopi, bhikkhave, sahÄ• yakassa Ä• rocetÅ«â€™â€™ ti. evaá¹ƒ vutte te bhikkhÅ« t
II 80/ kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante, abbhu
pasanno ahaá¹ƒ, bhante! natthi imasmiá¹ƒ bhikkhusaá¹…ghe ekabhikkhussapi kaá¹…khÄ•
dhamme vÄ• saá¹…ghe vÄ• magge vÄ• paá¹-ipadÄ• ya vÄ• â€™â€™ ti.

``pasÄ• dÄ• \Be I 392/ kho tvaá¹ƒ, Ä• nanda, vadesi. Ã±Ä• á¹‡ameva hettha, Ä• nanda, ta
imasmiá¹ƒ bhikkhusaá¹…ghe ekabhikkhussapi kaá¹…khÄ• vÄ• vimati vÄ• buddhe vÄ• dh

\Se II 104/ \Ne I 93/ vÄ• paá¹-ipadÄ• ya vÄ• â€™. imesaÃ±hi, Ä• nanda, paÃ±cannaá¹ƒ bh
pacchimako bhikkhu so sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™

7. acinteyyasuttaá¹ƒ

<77> ``cattÄ• rimÄ• ni, bhikkhave, acinteyyÄ• ni, na cintetabbÄ• ni; yÄ• ni cintento ummÄ•
bhÄ• gÄ« assa. katamÄ• ni cattÄ• ri? buddhÄ• naá¹ƒ, bhikkhave, buddhavisayo acinteyyo,
cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assa. jhÄ• yissa, bhikkhave, jhÄ• navisayo a
yaá¹ƒ cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assa. kammavipÄ• ko, bhikkhave, acin
cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assa. lokacintÄ• , bhikkhave, acinteyyÄ• , na
cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assa. imÄ• ni kho, bhikkhave, cattÄ• ri acinte
yÄ• ni cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dakkhiá¹‡asuttaá¹ƒ

<78> ``catasso imÄ• , bhikkhave, dakkhiá¹‡Ä• visuddhiyo. katamÄ• catasso? atthi, bhikkh
dÄ• yakato visujjhati, no paá¹-iggÄ• hakato; atthi, bhikkhave, dakkhiá¹‡Ä• paá¹-iggÄ• haka
dÄ• yakato; atthi, bhikkhave, dakkhiá¹‡Ä• neva dÄ• yakato visujjhati, no paá¹-iggÄ• hakato
dakkhiá¹‡Ä• dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato ca.

``kathaÃ±ca \Ee II 81/, bhikkhave, dakkhiá¹‡Ä• dÄ• yakato visujjhati, no paá¹-iggÄ• hakato
dÄ• yako hoti sÄ«lavÄ• kalyÄ• á¹‡adhammo; paá¹-iggÄ• hakÄ• honti dussÄ«lÄ• pÄ• padh
{paá¹-iggÄ• hako hoti dussÄ«lo pÄ• padhammo (Se Ke Katthaci) MN III 381 oloketabbaá¹ƒ}
dakkhiá¹‡Ä• dÄ• yakato visujjhati, no paá¹-iggÄ• hakato.

``kathaÃ±ca \Be I 393/, bhikkhave, dakkhiá¹‡Ä• paá¹-iggÄ• hakato visujjhati, no dÄ• yakat
I 94/, dÄ• yako hoti dussÄ«lo pÄ• padhammo; paá¹-iggÄ• hakÄ• honti sÄ«lavanto kalyÄ• á
bhikkhave, dakkhiá¹‡Ä• paá¹-iggÄ• hakato visujjhati, no dÄ• yakato.

``kathaÃ±ca, bhikkhave, dakkhiá¹‡Ä• neva dÄ• yakato visujjhati, no paá¹-iggÄ• hakato? id
hoti dussÄ«lo pÄ• padhammo; paá¹-iggÄ• hakÄ• pi honti dussÄ«lÄ• pÄ• padhammÄ• . eva
neva dÄ• yakato visujjhati, no paá¹-iggÄ• hakato.

``kathaÃ±ca, bhikkhave, dakkhiá¹‡Ä• dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato ca? idh
hoti sÄ«lavÄ• kalyÄ• á¹‡adhammo; paá¹-iggÄ• hakÄ• pi honti sÄ«lavanto kalyÄ• á¹‡adham
dakkhiá¹‡Ä• dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato ca. imÄ• kho, bhikkhave, catass
visuddhiyoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. vaá¹‡ijjasuttaá¹ƒ

<79> atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etad
bhante, hetu ko paccayo, yena midhekaccassa tÄ• disÄ• va vaá¹‡ijjÄ• payuttÄ• chedagÄ•
bhante, hetu ko paccayo, yena midhekaccassa tÄ• disÄ• va vaá¹‡ijjÄ• payuttÄ• na yathÄ•
{yathÄ• dhippÄ• yaá¹ƒ (Ce) } hoti? ko nu kho, bhante hetu ko paccayo, yena midhekaccassa
payuttÄ• yathÄ• dhippÄ• yÄ• {yathÄ• dhippÄ• yaá¹ƒ (Ce) } hoti? ko pana, bhante, hetu ko
midhekaccassa tÄ• disÄ• va vaá¹‡ijjÄ• payuttÄ• parÄ• dhippÄ• yÄ• hotÄ«â€™â€™ ti?

``idha, sÄ• riputta, ekacco samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitvÄ• pa
paccayenÄ• â€™ ti. so yena \Ee II 82/ pavÄ• reti taá¹ƒ na deti. so ce tato cuto itthattaá¹ƒ Ä•
yaÃ±Ã±adeva vaá¹‡ijjaá¹ƒ payojeti, sÄ• ssa hoti chedagÄ• minÄ«.

``idha \Be I 394/ pana, sÄ• riputta, ekacco samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá
`vadatu \Ne I 95/, bhante, paccayenÄ• â€™ ti. so yena pavÄ• reti taá¹ƒ na yathÄ• dhippÄ• y
cuto itthattaá¹ƒ Ä• gacchati, so yaÃ±Ã±adeva vaá¹‡ijjaá¹ƒ payojeti, sÄ• ssa na hoti yathÄ• d
{yathÄ• dhippÄ• yaá¹ƒ (Ce Katthaci) }.

``idha pana, sÄ• riputta, ekacco samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitv
bhante, paccayenÄ• â€™ ti. so yena pavÄ• reti taá¹ƒ yathÄ• dhippÄ• yaá¹ƒ deti. so ce tato
Ä• gacchati, so yaÃ±Ã±adeva vaá¹‡ijjaá¹ƒ payojeti, sÄ• ssa hoti yathÄ• dhippÄ• yÄ• {yathÄ
Katthaci) }.

``idha, sÄ• riputta, ekacco samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitvÄ• pa
paccayenÄ• â€™ ti. so yena pavÄ• reti taá¹ƒ parÄ• dhippÄ• yaá¹ƒ deti. so ce tato cuto ittha
yaÃ±Ã±adeva vaá¹‡ijjaá¹ƒ payojeti, sÄ• ssa hoti parÄ• dhippÄ• yÄ• {parÄ• dhippÄ• yaá¹ƒ (

``ayaá¹ƒ kho, sÄ• riputta, hetu ayaá¹ƒ paccayo, yena midhekaccassa tÄ• disÄ• va vaá¹‡ijjÄ
chedagÄ• minÄ« hoti. ayaá¹ƒ pana, sÄ• riputta, hetu ayaá¹ƒ paccayo, yena midhekaccassa
payuttÄ• na yathÄ• dhippÄ• yÄ• hoti. ayaá¹ƒ kho pana, sÄ• riputta, hetu ayaá¹ƒ paccayo, y
tÄ• disÄ• va vaá¹‡ijjÄ• payuttÄ• yathÄ• dhippÄ• yÄ• hoti. ayaá¹ƒ pana, sÄ• riputta, hetu a
midhekaccassa tÄ• disÄ• va vaá¹‡ijjÄ• \Se II 107/ payuttÄ• parÄ• dhippÄ• yÄ• hotÄ«â€™

10. kambojasuttaá¹ƒ

<80> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. atha kho Ä• ya
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«

Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``ko nu kho, bhante, hetu ko paccayo, yena mÄ• tugÄ• mo neva sabhÄ• yaá¹ƒ nisÄ«dati, n
kambojaá¹ƒ gacchatÄ«â€™â€™ ti? ``kodhano, Ä• nanda, mÄ• tugÄ• mo; issukÄ«, Ä• nand
83/, Ä• nanda, mÄ• tugÄ• mo; duppaÃ±Ã±o, Ä• nanda, mÄ• tugÄ• mo --- ayaá¹ƒ kho \Ne I 9
ayaá¹ƒ paccayo, yena mÄ• tugÄ• mo neva sabhÄ• yaá¹ƒ nisÄ«dati, na kammantaá¹ƒ payoj
gacchatÄ«â€™â€™ ti. dasamaá¹ƒ.

apaá¹‡á¹‡akavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

padhÄ• naá¹ƒ diá¹-á¹-hisappurisa, vadhukÄ• dve ca honti aggÄ• ni.

kusinÄ• raacinteyyÄ• , dakkhiá¹‡Ä• ca vaá¹‡ijjÄ• kambojanti ||

(9) 4. macalavaggo

1. pÄ• á¹‡Ä• tipÄ• tasuttaá¹ƒ

<81> ``catÅ«hi \Ne I 97/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
catÅ«hi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti \Se II 108/, kÄ• mesumicchÄ• cÄ•
--- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• ga
evaá¹ƒ saggeâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. musÄ• vÄ• dasuttaá¹ƒ

<82> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nir
musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co hoti, samphappalÄ• pÄ« hoti --- in
catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``catÅ«hi \Ee II 84/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
catÅ«hi? musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharus
paá¹-ivirato hoti, samphappalÄ• pÄ• \Be I 396/ paá¹-ivirato hoti --- imehi kho, bhikkhave, ca

samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. dutiyaá¹ƒ.

3. avaá¹‡á¹‡Ä• rahasuttaá¹ƒ

<83> ``catÅ«hi \Ne I 98/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
catÅ«hi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, ana
vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, ananuvicca apariyogÄ• hetvÄ• appasÄ• dan
II 109/ upadaá¹ƒseti, ananuvicca apariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne appasÄ• da
kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, anuvicca pariyogÄ• hetvÄ
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, anuvicca pariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne appasÄ•
pariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒseti --- imehi kho, bhikk
samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. tatiyaá¹ƒ.

4. kodhagarusuttaá¹ƒ

<84> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nir
kodhagaru hoti na saddhammagaru, makkhagaru hoti na saddhammagaru, lÄ• bhagaru hoti
sakkÄ• ragaru hoti na saddhammagaru --- imehi kho, bhikkhave, catÅ«hi dhammehi saman
nikkhitto evaá¹ƒ niraye.

``catÅ«hi \Ee II 85/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
catÅ«hi? saddhammagaru hoti na kodhagaru, saddhammagaru hoti na makkhagaru, saddha
saddhammagaru hoti na sakkÄ• ragaru --- imehi kho, bhikkhave, catÅ«hi dhammehi saman
nikkhitto evaá¹ƒ saggeâ€™â€™ ti. catutthaá¹ƒ.

5. tamotamasuttaá¹ƒ

<85> ``cattÄ• rome \Ne I 99/ \Be I 397/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lok
cattÄ• ro? tamo tamaparÄ• yaá¹‡o { ... parÄ• yano (Se Ke Ee) Pp 168; SN a I 132}, tamo jo
tamaparÄ• yaá¹‡o \Se II 110/, joti jotiparÄ• yaá¹‡o.

``kathaÃ±ca, bhikkhave, puggalo tamo hoti tamaparÄ• yaá¹‡o? idha, bhikkhave, ekacco pu
paccÄ• jÄ• to hoti --- caá¹‡á¸• Ä• lakule vÄ• venakule vÄ• nesÄ• dakule vÄ• rathakÄ• rak
dalidde appannapÄ• nabhojane kasiravuttike, yattha kasirena ghÄ• sacchÄ• do labbhati. so
duddasiko okoá¹-imako bavhÄ• bÄ• dho kÄ• á¹‡o vÄ• kuá¹‡Ä« vÄ• khaÃ±jo vÄ• pakkhah

pÄ• nassa vatthassa yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyass
carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. so kÄ• yena duccaritaá
duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. evaá¹ƒ kho, bhikkhave, puggalo tamo hoti tamaparÄ• yaá

``kathaÃ±ca, bhikkhave, puggalo tamo hoti jotiparÄ• yaá¹‡o? idha, bhikkhave, ekacco pugg
paccÄ• jÄ• to hoti --- caá¹‡á¸• Ä• lakule vÄ• venakule vÄ• nesÄ• dakule vÄ• rathakÄ• rak
dalidde appannapÄ• nabhojane kasiravuttike, yattha kasirena ghÄ• sacchÄ• do labbhati; so
duddasiko okoá¹-imako bavhÄ• bÄ• dho kÄ• á¹‡o vÄ• kuá¹‡Ä« vÄ• khaÃ±jo vÄ• pakkhah
pÄ• nassa vatthassa yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyass
vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena sucaritaá¹ƒ caritvÄ•
sucaritaá¹ƒ caritvÄ• , manasÄ• sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjati. evaá¹ƒ kho, bhikkhave, puggalo tamo hoti jotiparÄ• yaá¹‡o.

``kathaÃ±ca \Be I 398/, bhikkhave, puggalo joti hoti tamaparÄ• yaá¹‡o? idha \Ee II 86/, bhik
puggalo ucce kule paccÄ• jÄ• to hoti --- khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ
gahapatimahÄ• sÄ• lakule \Ne I 100/ vÄ• aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«taj
pahÅ«tavittÅ«pakaraá¹‡e pahÅ«tadhanadhaÃ±Ã±e; so ca hoti abhirÅ«po dassanÄ«yo pÄ•
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato, lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nas
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ c
carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duc
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
bhikkhave, puggalo joti hoti tamaparÄ• yaá¹‡o.

``kathaÃ±ca, bhikkhave, puggalo joti hoti jotiparÄ• yaá¹‡o? idha, bhikkhave, ekacco puggal
paccÄ• jÄ• to hoti --- khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ• g
aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakaraá¹‡e
hoti abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ•
vatthassa yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyassa. so kÄ• y
112/, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena sucaritaá¹ƒ ca
sucaritaá¹ƒ caritvÄ• , manasÄ• sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjati. evaá¹ƒ kho, bhikkhave, puggalo joti hoti jotiparÄ• yaá¹‡o. ime kho, bhikk
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. paÃ±camaá¹ƒ.

6. oá¹‡atoá¹‡atasuttaá¹ƒ

<86> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
oá¹‡atuá¹‡á¹‡ato, uá¹‡á¹‡atoá¹‡ato, uá¹‡á¹‡atuá¹‡á¹‡ato. ime kho, bhikkhave, cattÄ• ro pu

saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti {Pp 169}. chaá¹-á¹-haá¹ƒ.

7. puttasuttaá¹ƒ

<87> ``cattÄ• rome \Be I 399/ \Se II 113/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lo
cattÄ• ro? samaá¹‡amacalo, samaá¹‡apuá¹‡á¸• arÄ«ko, samaá¹‡apadumo, samaá¹‡esu sa

``kathaÃ±ca \Ne I 101/, bhikkhave, puggalo samaá¹‡amacalo hoti? idha, bhikkhave, bhikkh
pÄ• á¹-ipado {paá¹-ipado (Se Ke Ee) MN 2 sekhasuttavaá¹‡á¹‡anÄ• oloketabbÄ• }; anuttar
patthayamÄ• no viharati. seyyathÄ• pi, bhikkhave \Ee II 87/, raÃ±Ã±o khattiyassa muddhÄ•
putto Ä• bhiseko anabhisitto macalappatto; evamevaá¹ƒ kho, bhikkhave, bhikkhu sekho hoti
anuttaraá¹ƒ yogakkhemaá¹ƒ patthayamÄ• no viharati. evaá¹ƒ kho, bhikkhave, puggalo sama

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko hoti? idha, bhikkhave, bhikkhu
anÄ• savaá¹ƒ \Se II 114/ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ
upasampajja viharati, no ca kho aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati {phassitvÄ
kho, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apadumo hoti? idha, bhikkhave, bhikkhu Ä• savÄ
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
aá¹-á¹-ha ca vimokkhe kÄ• yena phusitvÄ• viharati. evaá¹ƒ kho, bhikkhave, puggalo samaá

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo hoti? idha, bhikkhave
bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito; yÄ• citova bahulaá¹ƒ piá¹‡á¸• apÄ•
appaá¹ƒ ayÄ• cito; yÄ• citova bahulaá¹ƒ senÄ• sanaá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito; y
gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito. yehi kho pana s
saddhiá¹ƒ viharati, tyassa {tyÄ• ssa (Ce) AN b V 104} manÄ• peneva bahulaá¹ƒ kÄ• yakam
appaá¹ƒ \Be I 400/ amanÄ• pena; manÄ• peneva bahulaá¹ƒ vacÄ«kammena samudÄ• cara
manÄ• peneva bahulaá¹ƒ manokammena samudÄ• caranti, appaá¹ƒ amanÄ• pena; manÄ•
upaharanti, appaá¹ƒ amanÄ• paá¹ƒ. yÄ• ni kho pana tÄ• ni vedayitÄ• ni pittasamuá¹-á¹-hÄ•
semhasamuá¹-á¹-hÄ• nÄ• ni vÄ• vÄ• tasamuá¹-á¹-hÄ• nÄ• ni vÄ• sannipÄ• tikÄ• ni vÄ• u
visamaparihÄ• rajÄ• ni vÄ• opakkamikÄ• ni vÄ• kammavipÄ• kajÄ• ni vÄ• , tÄ• ni panassa
appÄ• bÄ• dho hoti. catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ \Se II 115/ diá¹-á¹-ha
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naá¹ƒ khayÄ• anÄ• sav
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme \Ne I 102/ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• u
kho, bhikkhave, puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo hoti.

``yaÃ±hi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya samaá¹‡esu samaá¹‡asukhumÄ

sammÄ• vadamÄ• no vadeyya samaá¹‡esu samaá¹‡asukhumÄ• loti. ahaÃ±hi, bhikkhave,
paribhuÃ±jÄ• mi, appaá¹ƒ ayÄ• cito; yÄ• citova bahulaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jÄ•
yÄ• citova bahulaá¹ƒ senÄ• sanaá¹ƒ paribhuÃ±jÄ• mi, appaá¹ƒ ayÄ• cito; yÄ• citova bahula
gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jÄ• mi, appaá¹ƒ ayÄ• cito. yehi kho par
viharÄ• mi te me manÄ• peneva bahulaá¹ƒ kÄ• yakammena samudÄ• caranti, appaá¹ƒ ama
vacÄ«kammena samudÄ• caranti, appaá¹ƒ amanÄ• pena; manÄ• peneva bahulaá¹ƒ manok
amanÄ• pena; manÄ• paá¹ƒyeva bahulaá¹ƒ upahÄ• raá¹ƒ upaharanti, appaá¹ƒ amanÄ• paá
vedayitÄ• ni pittasamuá¹-á¹-hÄ• nÄ• ni vÄ• semhasamuá¹-á¹-hÄ• nÄ• ni vÄ• vÄ• tasamuá
sannipÄ• tikÄ• ni vÄ• utupariá¹‡Ä• majÄ• ni vÄ• visamaparihÄ• rajÄ• ni vÄ• opakkamikÄ•
tÄ• ni me na bahudeva uppajjanti. appÄ• bÄ• dhohamasmi. catunnaá¹ƒ kho panasmi jhÄ• n
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
upasampajja viharÄ• mi.

``yaÃ±hi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya samaá¹‡esu samaá¹‡asukhumÄ
sammÄ• vadamÄ• no vadeyya samaá¹‡esu \Be I 401/ samaá¹‡asukhumÄ• loti. ime kho, bh
santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. sattamaá¹ƒ.

8. saá¹ƒyojanasuttaá¹ƒ

<88> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
samaá¹‡apuá¹‡á¸• arÄ«ko, samaá¹‡apadumo, samaá¹‡esu samaá¹‡asukhumÄ• lo.

``kathaÃ±ca, bhikkhave, puggalo {Pp 190 (thokaá¹ƒ visadisaá¹ƒ) } samaá¹‡amacalo hoti? id
bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ \Ne I 103/ parikkhayÄ• \Ee II 89/ sotÄ• panno hot
niyato sambodhiparÄ• yaá¹‡o. evaá¹ƒ kho, bhikkhave, puggalo samaá¹‡amacalo hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko hoti? idha bhikkhave, bhikkhu
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• , rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hot
Ä• gantvÄ• dukkhassantaá¹ƒ karoti. evaá¹ƒ kho, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• ar

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apadumo hoti? idha, bhikkhave, bhikkhu paÃ±ca
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo
bhikkhave, puggalo samaá¹‡apadumo hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo hoti? idha, bhikkhave
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharati. evaá¹ƒ kho, bhikkhave, puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo h

bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. aá¹-á¹-hama

9. sammÄ• diá¹-á¹-hisuttaá¹ƒ

<89> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
samaá¹‡apuá¹‡á¸• arÄ«ko, samaá¹‡apadumo, samaá¹‡esu samaá¹‡asukhumÄ• lo.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡amacalo hoti? idha, bhikkhave, bhikkhu sammÄ•
sammÄ• saá¹…kappo hoti, sammÄ• vÄ• co hoti, sammÄ• kammanto \Be I 402/ hoti, samm
hoti, sammÄ• sati {sammÄ• satÄ« (Ce Katthaci) } hoti, sammÄ• samÄ• dhi {sammÄ• samÄ
evaá¹ƒ kho, bhikkhave, puggalo samaá¹‡amacalo hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko hoti? idha, bhikkhave, bhikkhu
hoti, sammÄ• saá¹…kappo hoti, sammÄ• vÄ• co hoti, sammÄ• kammanto hoti, sammÄ• Ä•
sammÄ• vÄ• yÄ• mo hoti, sammÄ• sati hoti, sammÄ• samÄ• dhi hoti, sammÄ• Ã±Ä• á¹‡Ä«
(Ce Katthaci) } hoti, no ca kho aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati \Ee II 90/. ev
bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apadumo hoti? idha, bhikkhave, bhikkhu sammÄ
... sammÄ• vimutti hoti, aá¹-á¹-ha ca vimokkhe kÄ• yena phusitvÄ• viharati. evaá¹ƒ kho, bhi
samaá¹‡apadumo hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo hoti? idha, bhikkhave
bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito ... pe ... yaÃ±hi taá¹ƒ, bhikkhave, sa
vadeyya samaá¹‡esu samaá¹‡asukhumÄ• loti, mameva taá¹ƒ, bhikkhave \Se II 118/, samm
samaá¹‡esu samaá¹‡asukhumÄ• loti. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒv
nti. navamaá¹ƒ.

10. khandhasuttaá¹ƒ

<90> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
samaá¹‡apuá¹‡á¸• arÄ«ko, samaá¹‡apadumo, samaá¹‡esu samaá¹‡asukhumÄ• lo.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡amacalo hoti? idha, bhikkhave, bhikkhu sekho ho
anuttaraá¹ƒ yogakkhemaá¹ƒ patthayamÄ• no viharati. evaá¹ƒ kho, bhikkhave, puggalo sama

``kathaÃ±ca \Be I 403/, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko hoti? idha, bhikkhav
upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassÄ« viharati --- `iti rÅ«paá¹ƒ, iti rÅ«passa sam

atthaá¹…gamo; iti vedanÄ• ... pe ... iti saÃ±Ã±Ä• ... pe ... iti saá¹…khÄ• rÄ• ... pe ... iti viÃ
iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti \Ne I 105/; no c
kÄ• yena phusitvÄ• viharati. evaá¹ƒ kho, bhikkhave, puggalo samaá¹‡apuá¹‡á¸• arÄ«ko ho

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡apadumo hoti? idha, bhikkhave, bhikkhu paÃ±ca
udayabbayÄ• nupassÄ« viharati --- `iti rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa atthaá
... pe ... iti saÃ±Ã±Ä• ... pe ... iti saá¹…khÄ• rÄ• ... pe ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä•
samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti \Ee II 91/; aá¹-á¹-ha ca vimokkhe kÄ•
\Se II 119/. evaá¹ƒ kho, bhikkhave, puggalo samaá¹‡apadumo hoti.

``kathaÃ±ca, bhikkhave, puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo hoti? idha, bhikkhave
bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito ... pe ... mameva taá¹ƒ, bhikkhave, s
vadeyya samaá¹‡esu samaá¹‡asukhumÄ• loti. ime kho, bhikkhave, cattÄ• ro puggalÄ• san
lokasmiâ€™â€™ nti. dasamaá¹ƒ.

macalavaggo catuttho.

tassuddÄ• naá¹ƒ ---

pÄ• á¹‡Ä• tipÄ• to ca musÄ• , avaá¹‡á¹‡akodhatamoá¹‡atÄ• .

putto saá¹ƒyojanaÃ±ceva, diá¹-á¹-hi khandhena te dasÄ• ti ||

(10) 5. asuravaggo

1. asurasuttaá¹ƒ

<91> ``cattÄ• rome \Ne I 106/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.
asuraparivÄ• ro, asuro devaparivÄ• ro, devo asuraparivÄ• ro, devo devaparivÄ• ro.

``kathaÃ±ca \Be I 404/, bhikkhave, puggalo asuro hoti asuraparivÄ• ro? idha, bhikkhave, ek
dussÄ«lo hoti pÄ• padhammo, parisÄ• pissa hoti dussÄ«lÄ• pÄ• padhammÄ• . evaá¹ƒ kho
asuraparivÄ• ro.

``kathaÃ±ca, bhikkhave, puggalo asuro hoti \Se II 120/ devaparivÄ• ro? idha, bhikkhave, ek
dussÄ«lo hoti pÄ• padhammo, parisÄ• ca khvassa hoti sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• .
puggalo asuro hoti devaparivÄ• ro.

``kathaÃ±ca, bhikkhave, puggalo devo hoti asuraparivÄ• ro? idha \Ee II 92/, bhikkhave, eka
hoti kalyÄ• á¹‡adhammo, parisÄ• ca khvassa hoti dussÄ«lÄ• pÄ• padhammÄ• . evaá¹ƒ kh
hoti asuraparivÄ• ro.

``kathaÃ±ca, bhikkhave, puggalo devo hoti devaparivÄ• ro? idha, bhikkhave, ekacco pugga
kalyÄ• á¹‡adhammo, parisÄ• pissa hoti sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• . evaá¹ƒ kho, bhi
devaparivÄ• ro. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ

2. paá¹-hamasamÄ• dhisuttaá¹ƒ

<92> ``cattÄ• rome \Ne I 107/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.
bhikkhave, ekacco puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ« adhipaÃ
idha pana, bhikkhave, ekacco puggalo lÄ• bhÄ« hoti adhipaÃ±Ã±Ä• dhammavipassanÄ• ya
cetosamathassa. idha pana, bhikkhave, ekacco puggalo na ceva lÄ• bhÄ« hoti ajjhattaá¹ƒ c
lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. idha pana, bhikkhave, ekacco puggalo lÄ•
cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. ime kho, bhikkhave, c
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. dutiyaá¹ƒ.

3. dutiyasamÄ• dhisuttaá¹ƒ

<93> ``cattÄ• rome \Be I 405/ \Se II 121/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lo
cattÄ• ro? idha, bhikkhave, ekacco puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. idha pana, bhikkhave, ekacco puggalo lÄ• bhÄ« hot
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, na lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassa. idha pana
ceva lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa na ca lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipa
bhikkhave, ekacco puggalo lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa lÄ• bhÄ« ca
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa \Ee II 93/
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, tena, bhikkhave, puggalena ajjhattaá¹ƒ cetosamath
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya yogo karaá¹‡Ä«yo. so aparena samayena lÄ• bhÄ«
cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya na
cetosamathassa, tena, bhikkhave, puggalena adhipaÃ±Ã±Ä• dhammavipassanÄ• ya patiá¹-
cetosamathe yogo \Ne I 108/ karaá¹‡Ä«yo. so aparena samayena lÄ• bhÄ« ceva hoti adhip
lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamathassa.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo na ceva lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassa na ca
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, tena, bhikkhave, puggalena tesaá¹ƒyeva kusalÄ• na
paá¹-ilÄ• bhÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-i
sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. seyyathÄ• pi, bhikkhave, Ä• dittacelo vÄ• Ä• dittasÄ«
tasseva (Ce Se Ke) } celassa vÄ• sÄ«sassa vÄ• nibbÄ• panÄ• ya adhimattaá¹ƒ chandaÃ±
ussoá¸·hiÃ±ca appaá¹-ivÄ• niÃ±ca satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya; evamevaá¹ƒ kho
tesaá¹ƒyeva kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya adhimatto chando ca vÄ• yÄ
appaá¹-ivÄ• nÄ« ca \Be I 406/ sati \Se II 122/ ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. so ap
ceva hoti ajjhattaá¹ƒ cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa lÄ• b
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, tena, bhikkhave, puggalena tesuyeva kusalesu dhar
{uttariá¹ƒ (Ce Se Ke Ee) } Ä• savÄ• naá¹ƒ khayÄ• ya yogo karaá¹‡Ä«yo. ime kho, bhikkhave
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. tatiyaá¹ƒ.

4. tatiyasamÄ• dhisuttaá¹ƒ

<94> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
ekacco puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhar
94/ pana, bhikkhave, ekacco puggalo lÄ• bhÄ« hoti adhipaÃ±Ã±Ä• dhammavipassanÄ• ya,
cetosamathassa. idha pana, bhikkhave, ekacco puggalo na ceva lÄ• bhÄ« hoti ajjhattaá¹ƒ c
lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. idha pana, bhikkhave, ekacco puggalo lÄ•
cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

``tatra \Ne I 109/, bhikkhave, yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« \Se II 123/ ajjhattaá¹ƒ cetosama
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, tena, bhikkhave, puggalena yvÄ• yaá¹ƒ puggalo lÄ•
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya so upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ka
saá¹…khÄ• rÄ• daá¹-á¹-habbÄ• ? kathaá¹ƒ saá¹…khÄ• rÄ• sammasitabbÄ• ? kathaá¹ƒ sa
{passitabbÄ• (Katthaci) } ti? tassa so yathÄ• diá¹-á¹-haá¹ƒ yathÄ• viditaá¹ƒ byÄ• karoti --- `c
saá¹…khÄ• rÄ• daá¹-á¹-habbÄ• , evaá¹ƒ saá¹…khÄ• rÄ• sammasitabbÄ• , evaá¹ƒ saá¹…k
aparena samayena lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya na
cetosamathassa, tena, bhikkhave, puggalena yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« ajjhattaá¹ƒ ceto
upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `kathaá¹ƒ nu kho, Ä• vuso, cittaá¹ƒ saá¹‡á¹-h
cittaá¹ƒ sannisÄ• detabbaá¹ƒ \Be I 407/? kathaá¹ƒ cittaá¹ƒ ekodi kÄ• tabbaá¹ƒ? kathaá¹ƒ cit
samÄ• dahÄ• tabbaâ€™ nti? tassa so yathÄ• diá¹-á¹-haá¹ƒ yathÄ• viditaá¹ƒ byÄ• karoti --- `
cittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ, evaá¹ƒ cittaá¹ƒ sannisÄ• detabbaá¹ƒ, evaá¹ƒ cittaá¹ƒ ekodi k

kattabbaá¹ƒ (Ee) }, evaá¹ƒ cittaá¹ƒ samÄ• dahÄ• tabbaâ€™ nti. so aparena samaye lÄ• bhÄ
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamathassa.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo na ceva lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassa na ca
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, tena, bhikkhave, puggalena yvÄ• yaá¹ƒ puggalo lÄ•
cetosamathassa lÄ• bhÄ« \Se II 124/ ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya so upasaá¹
--- `kathaá¹ƒ nu kho, Ä• vuso, cittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ? kathaá¹ƒ cittaá¹ƒ sannisÄ• de
cittaá¹ƒ ekodi kÄ• tabbaá¹ƒ? kathaá¹ƒ cittaá¹ƒ samÄ• dahÄ• tabbaá¹ƒ? kathaá¹ƒ saá¹…khÄ
kathaá¹ƒ saá¹…khÄ• rÄ• sammasitabbÄ• ? kathaá¹ƒ saá¹…khÄ• rÄ• vipassitabbÄ• â€™ t
yathÄ• viditaá¹ƒ byÄ• karoti --- `evaá¹ƒ kho, Ä• vuso, cittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ, evaá¹ƒ
sannisÄ• detabbaá¹ƒ, evaá¹ƒ cittaá¹ƒ ekodi kÄ• tabbaá¹ƒ, evaá¹ƒ cittaá¹ƒ samÄ• dahÄ• tab
daá¹-á¹-habbÄ• , evaá¹ƒ saá¹…khÄ• rÄ• sammasitabbÄ• , evaá¹ƒ saá¹…khÄ• rÄ• vipassit
samayena \Ee II 95/ lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa lÄ• b
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya \Ne I 110/, tena, bhikkhave, puggalena tesu ceva ku
patiá¹-á¹-hÄ• ya uttari Ä• savÄ• naá¹ƒ khayÄ• ya yogo karaá¹‡Ä«yo. ime kho, bhikkhave, ca
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. catutthaá¹ƒ.

5. chavÄ• lÄ• tasuttaá¹ƒ

<95> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
paá¹-ipanno no parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, attahitÄ• ya paá¹-ipa
attahitÄ• ya ceva {attahitÄ• ya ca (Ce Se Ke Ee) } paá¹-ipanno parahitÄ• ya ca.

``seyyathÄ• pi \Be I 408/, bhikkhave, chavÄ• lÄ• taá¹ƒ ubhato padittaá¹ƒ {Ä• dittaá¹ƒ (Katth
gÅ«thagataá¹ƒ, neva gÄ• me kaá¹-á¹-hatthaá¹ƒ pharati na araÃ±Ã±e ( ) { (kaá¹-á¹-hatthaá¹ƒ
tathÅ«pamÄ• haá¹ƒ \Se II 125/, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi yvÄ• yaá¹ƒ puggal
paá¹-ipanno no parahitÄ• ya.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo parahitÄ• ya paá¹-ipanno no attahitÄ• ya, ayaá¹ƒ im
puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo a
no parahitÄ• ya, ayaá¹ƒ imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«ta
bhikkhave, yvÄ• yaá¹ƒ puggalo attahitÄ• ya ceva paá¹-ipanno parahitÄ• ya ca, ayaá¹ƒ imes
puggalÄ• naá¹ƒ aggo ca seá¹-á¹-ho ca pÄ• mokkho {mokkho (Ee) SN b III 662-663; AN b V
ca.

``seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá

sappimhÄ• sappimaá¹‡á¸• o, sappimaá¹‡á¸• o {sappimhÄ• sappimaá¹‡á¸• o (Katthaci) } ta
662-662) } aggamakkhÄ• yati; evamevaá¹ƒ kho, bhikkhave, yvÄ• yaá¹ƒ puggalo attahitÄ• ya
parahitÄ• ya ca, ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ aggo ca seá¹-á¹-ho ca pÄ• m
ca. ime \Ee II 96/ kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™

6. rÄ• gavinayasuttaá¹ƒ

<96> ``cattÄ• rome \Ne I 111/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.
attahitÄ• ya paá¹-ipanno no parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, nevattal
parahitÄ• ya, attahitÄ• ya ceva paá¹-ipanno parahitÄ• ya ca.

``kathaÃ±ca, bhikkhave, puggalo attahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya? idha, bhikk
\Se II 126/ attanÄ• rÄ• gavinayÄ• ya paá¹-ipanno hoti, no paraá¹ƒ rÄ• gavinayÄ• ya samÄ•
dosavinayÄ• ya paá¹-ipanno hoti, no paraá¹ƒ dosavinayÄ• ya samÄ• dapeti; attanÄ• \Be I 4
paá¹-ipanno hoti, no paraá¹ƒ mohavinayÄ• ya samÄ• dapeti. evaá¹ƒ kho, bhikkhave, puggal
hoti, no parahitÄ• ya.

``kathaÃ±ca, bhikkhave, puggalo parahitÄ• ya paá¹-ipanno hoti, no attahitÄ• ya? idha, bhikk
attanÄ• na rÄ• gavinayÄ• ya paá¹-ipanno hoti, paraá¹ƒ rÄ• gavinayÄ• ya samÄ• dapeti; att
paá¹-ipanno hoti, paraá¹ƒ dosavinayÄ• ya samÄ• dapeti; attanÄ• na mohavinayÄ• ya paá¹-
mohavinayÄ• ya samÄ• dapeti. evaá¹ƒ kho, bhikkhave, puggalo parahitÄ• ya paá¹-ipanno h

``kathaÃ±ca, bhikkhave, puggalo nevattahitÄ• ya paá¹-ipanno hoti, no parahitÄ• ya? idha, b
puggalo attanÄ• na rÄ• gavinayÄ• ya paá¹-ipanno hoti, no paraá¹ƒ rÄ• gavinayÄ• ya samÄ
dosavinayÄ• ya paá¹-ipanno hoti, no paraá¹ƒ dosavinayÄ• ya samÄ• dapeti; attanÄ• na mo
hoti, no paraá¹ƒ mohavinayÄ• ya samÄ• dapeti. evaá¹ƒ kho, bhikkhave, puggalo nevattahit
parahitÄ• ya.

``kathaÃ±ca, bhikkhave, puggalo attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya ca? idha,
puggalo attanÄ• ca rÄ• gavinayÄ• ya paá¹-ipanno hoti, paraÃ±ca rÄ• gavinayÄ• ya samÄ•
dosavinayÄ• ya paá¹-ipanno hoti, paraÃ±ca dosavinayÄ• ya samÄ• dapeti; attanÄ• ca \Se
paá¹-ipanno hoti, paraÃ±ca mohavinayÄ• ya \Ee II 97/ samÄ• dapeti. evaá¹ƒ kho, bhikkhave
attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya ca. ime kho, bhikkhave, cattÄ• ro puggalÄ•
lokasmiâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. khippanisantisuttaá¹ƒ

<97> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca

paá¹-ipanno no parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, nevattahitÄ• ya paá
attahitÄ• ya ceva paá¹-ipanno parahitÄ• ya ca.

``kathaÃ±ca \Be I 410/, bhikkhave, puggalo attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• ya?
ekacco puggalo khippanisantÄ« ca hoti kusalesu dhammesu, sutÄ• naÃ±ca dhammÄ• naá¹
{dhÄ• raá¹‡ajÄ• tiko (Katthaci) } hoti, dhÄ• tÄ• naÃ±ca {dhatÄ• naÃ±ca (Ce Se Ke Ee) } dha
atthÅ«paparikkhÄ« hoti atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya, dhammÄ• nudhammap
kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ• ya samannÄ• gato vissa
atthassa viÃ±Ã±Ä• paniyÄ• , no ca sandassako hoti samÄ• dapako {samÄ• dÄ• pako (?) }
sabrahmacÄ• rÄ«naá¹ƒ. evaá¹ƒ kho, bhikkhave, puggalo attahitÄ• ya paá¹-ipanno hoti, no p

``kathaÃ±ca, bhikkhave, puggalo parahitÄ• ya paá¹-ipanno hoti, no attahitÄ• ya? idha, bhik
na heva kho khippanisantÄ« hoti kusalesu dhammesu, no ca sutÄ• naá¹ƒ dhammÄ• naá¹ƒ
dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhÄ« hoti, no ca atthamaÃ±Ã±Ä• ya dhamma
dhammÄ• nudhammappaá¹-ipanno \Se II 128/ hoti; kalyÄ• á¹‡avÄ• co ca hoti kalyÄ• á¹‡av
samannÄ• gato vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• , sandassako
samuttejako sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹ƒ. evaá¹ƒ kho, bhikkhave, puggalo par
no attahitÄ• ya.

``kathaÃ±ca \Ee II 98/, bhikkhave, puggalo nevattahitÄ• ya paá¹-ipanno hoti, no parahitÄ• y
ekacco puggalo na heva kho khippanisantÄ« hoti kusalesu dhammesu, no ca sutÄ• naá¹ƒ d
dhÄ• rakajÄ• tiko hoti, no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhÄ« hoti, no ca
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti; no ca kalyÄ• á¹‡avÄ• co ho
vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• , n
samÄ• dapako samuttejako sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹ƒ. evaá¹ƒ kho, bhikkha
paá¹-ipanno hoti, no parahitÄ• ya.

``kathaÃ±ca \Be I 411/, bhikkhave, puggalo attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya
ekacco puggalo khippanisantÄ« ca hoti kusalesu dhammesu, sutÄ• naÃ±ca dhammÄ• naá¹
dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhÄ« hoti atthamaÃ±Ã±Ä• ya dhammamaÃ
dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ• á¹‡avÄ• co ca hoti kalyÄ• á¹‡avÄ• kkaraá¹‡
vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• , sandassako ca hoti samÄ• da
sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹ƒ. evaá¹ƒ kho, bhikkhave, puggalo attahitÄ• ya ceva
129/ parahitÄ• ya ca. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lok
sattamaá¹ƒ.

8. attahitasuttaá¹ƒ

<98> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
paá¹-ipanno no parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, nevattahitÄ• ya paá
attahitÄ• ya ceva paá¹-ipanno parahitÄ• ya ca. ime kho, bhikkhave, cattÄ• ro puggalÄ• san
lokasmiâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. sikkhÄ• padasuttaá¹ƒ

<99> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ca
paá¹-ipanno no \Ee II 99/ parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, nevattahit
parahitÄ• ya, attahitÄ• ya ceva paá¹-ipanno parahitÄ• ya ca.

``kathaÃ±ca, bhikkhave, puggalo attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• ya? idha, bhik
ekacco puggalo attanÄ• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, no paraá¹ƒ pÄ• á¹‡Ä• tipÄ• t
samÄ• dapeti; attanÄ• adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, no paraá¹ƒ adinnÄ• dÄ• nÄ• ver
attanÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, no paraá¹ƒ kÄ• mesumicchÄ• cÄ• rÄ•
I 412/; attanÄ• musÄ• vÄ• dÄ• paá¹-ivirato hoti, no paraá¹ƒ musÄ• vÄ• dÄ• veramaá¹‡iyÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, no paraá¹ƒ surÄ• merayamajja
veramaá¹‡iyÄ• samÄ• dapeti. evaá¹ƒ kho, bhikkhave \Se II 130/, puggalo attahitÄ• ya paá¹
parahitÄ• ya.

``kathaÃ±ca, bhikkhave, puggalo parahitÄ• ya paá¹-ipanno hoti, no attahitÄ• ya? idha, bhik
attanÄ• pÄ• á¹‡Ä• tipÄ• tÄ• appaá¹-ivirato hoti, paraá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ
adinnÄ• dÄ• nÄ• appaá¹-ivirato hoti, paraá¹ƒ adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• samÄ• dap
kÄ• mesumicchÄ• cÄ• rÄ• appaá¹-ivirato hoti, paraá¹ƒ kÄ• mesumicchÄ• cÄ• rÄ• veramaá
musÄ• vÄ• dÄ• appaá¹-ivirato hoti, paraá¹ƒ musÄ• vÄ• dÄ• veramaá¹‡iyÄ• samÄ• dapeti
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• appaá¹-ivirato hoti, paraá¹ƒ surÄ• merayamajja
veramaá¹‡iyÄ• samÄ• dapeti. evaá¹ƒ kho, bhikkhave, puggalo parahitÄ• ya paá¹-ipanno ho

``kathaÃ±ca, bhikkhave, puggalo nevattahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya? idha, b
puggalo attanÄ• pÄ• á¹‡Ä• tipÄ• tÄ• appaá¹-ivirato hoti, no paraá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• v
... pe ... attanÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• appaá¹-ivirato hoti, no paraá¹ƒ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti. evaá¹ƒ kho, bhik
paá¹-ipanno hoti, no parahitÄ• ya.

``kathaÃ±ca, bhikkhave, puggalo attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya ca? idha,
puggalo attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• ve
pe ... attanÄ• ca surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, paraÃ±ca
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• \Se II 131/ veramaá¹‡iyÄ• samÄ• dapeti. evaá

attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya ca. ime kho, bhikkhave, cattÄ• ro puggalÄ• lokasmiâ€™â€™ nti. navamaá¹ƒ.

10. potaliyasuttaá¹ƒ

<100> atha \Ne I 115/ \Be I 413/ \Ee II 100/ kho potaliyo paribbÄ• jako yena bhagavÄ• tenu upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho potaliyaá¹ƒ paribbÄ• jakaá¹ƒ bhagavÄ•

``cattÄ• rome, potaliya, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro? puggalo {Pp 165} avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. idha pana vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, no ca kho avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. idha pana, potaliya, ekacco p avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, no ca v vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. idha pana, potaliya, ekacco pu avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, vaá vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. ime kho, potaliya, cattÄ• ro pu saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. imesaá¹ƒ kho, potaliya, catunnaá¹ƒ puggalÄ• naá¹ƒ katamo abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti?

``cattÄ• rome, bho gotama, puggalÄ• \Se II 132/ santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. kata gotama, ekacco puggalo avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ ta vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. idha pana puggalo vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, n avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. idha pa puggalo neva avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. idha \Be ekacco puggalo avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá vaá¹‡á¹‡Ä• rahassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. ime kh puggalÄ• santo \Ee II 101/ saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. imesaá¹ƒ, bho gotama, catunna yvÄ• yaá¹ƒ puggalo neva avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ ta 116/ ca vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena; a imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu {abhikkantatarÄ• (Katthaci) } hesÄ• , bho gotama, yadidaá¹ƒ upekkhÄ• â€™â€™ ti.

``cattÄ• rome, potaliya, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro .. potaliya, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. imesaá¹ƒ kho, potaliya, c

puggalÄ• naá¹ƒ yvÄ• yaá¹ƒ puggalo avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• ho
kÄ• lena, vaá¹‡á¹‡Ä• rahassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti \Se II 133/ bhÅ«taá¹ƒ taccha
imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu
potaliya, yadidaá¹ƒ tattha tattha kÄ• laÃ±Ã±utÄ• â€™â€™ ti.

``cattÄ• rome, bho gotama, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ•
gotama, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. imesaá¹ƒ, bho gotama, c
yvÄ• yaá¹ƒ puggalo avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• bhÅ«taá¹ƒ tacchaá
ca vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena; ayaá¹ƒ me puggalo khamati im
puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu? abhikkantÄ• hesÄ•
tattha tattha \Se II 134/ kÄ• laÃ±Ã±utÄ• .

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikku
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
--- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti, evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yen
415/. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusa
bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. dasa

asuravaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

asuro tayo samÄ• dhÄ«, chavÄ• lÄ• tena paÃ±camaá¹ƒ.

rÄ• go nisanti attahitaá¹ƒ, sikkhÄ• potaliyena cÄ• ti ||

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. valÄ• hakavaggo

1. paá¹-hamavalÄ• hakasuttaá¹ƒ

<101> evaá¹ƒ \Ne I 117/ \Be I 416/ \Ee II 102/ me sutaá¹ƒ --- ekaá¹ƒ \Se II 135/ samayaá¹ƒ
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• b
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``cattÄ• rome, bhikkhave, valÄ• hakÄ• . katame cattÄ• ro? gajjitÄ• no vassitÄ• , vassitÄ• n
gajjitÄ• no vassitÄ• , gajjitÄ• ca vassitÄ• ca. ime kho, bhikkhave, cattÄ• ro valÄ• hakÄ• . e
bhikkhave, cattÄ• ro valÄ• hakÅ«pamÄ• {Pp 157} puggalÄ• santo saá¹ƒvijjamÄ• nÄ• loka
gajjitÄ• no vassitÄ• , vassitÄ• no gajjitÄ• , neva gajjitÄ• no vassitÄ• , gajjitÄ• ca vassitÄ•

``kathaÃ±ca, bhikkhave, puggalo gajjitÄ• hoti no vassitÄ• ? idha, bhikkhave, ekacco pugga
kattÄ• . evaá¹ƒ kho, bhikkhave, puggalo gajjitÄ• hoti, no vassitÄ• . seyyathÄ• pi so, bhikkha
gajjitÄ• , no vassitÄ• ; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo vassitÄ• hoti, no gajjitÄ• ? idha, bhikkhave, ekacco pugga
bhÄ• sitÄ• . evaá¹ƒ kho, bhikkhave, puggalo vassitÄ• hoti, no gajjitÄ• . seyyathÄ• pi so, bhi
vassitÄ• , no gajjitÄ• ; tathÅ«pamÄ• haá¹ƒ, bhikkhave \Se II 136/, imaá¹ƒ puggalaá¹ƒ vadÄ•

``kathaÃ±ca \Ne I 118/, bhikkhave, puggalo neva gajjitÄ• hoti, no vassitÄ• ? idha, bhikkhav
neva bhÄ• sitÄ• hoti, no kattÄ• . evaá¹ƒ kho, bhikkhave, puggalo neva gajjitÄ• hoti, no vas
\Be I 417/ so, bhikkhave, valÄ• hako neva gajjitÄ• {neva gajjitÄ• hoti (Katthaci) }, no vassit
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo gajjitÄ• ca hoti vassitÄ• ca? idha, bhikkhave, ekacco pug
hoti kattÄ• ca. evaá¹ƒ kho, bhikkhave, puggalo gajjitÄ• ca hoti vassitÄ• ca. seyyathÄ• pi s
valÄ• hako gajjitÄ• ca {gajjitÄ• ca hoti (Katthaci) } vassitÄ• ca; tathÅ«pamÄ• haá¹ƒ, bhikkh
puggalaá¹ƒ vadÄ• mi. ime kho, bhikkhave, cattÄ• ro valÄ• hakÅ«pamÄ• puggalÄ• santo sa
nti. paá¹-hamaá¹ƒ.

2. dutiyavalÄ• hakasuttaá¹ƒ

<102> ``cattÄ• rome \Ee II 103/, bhikkhave, valÄ• hakÄ• . katame cattÄ• ro? gajjitÄ• no va
gajjitÄ• , neva gajjitÄ• no vassitÄ• gajjitÄ• ca vassitÄ• ca. ime kho, bhikkhave, cattÄ• ro v
evamevaá¹ƒ kho, bhikkhave, cattÄ• ro valÄ• hakÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• n
cattÄ• ro? gajjitÄ• no vassitÄ• , vassitÄ• no gajjitÄ• , neva gajjitÄ• no vassitÄ• , gajjitÄ• c

``kathaÃ±ca, bhikkhave, puggalo gajjitÄ• hoti, no vassitÄ• ? idha, bhikkhave, ekacco pugga
pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivu
abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ•
dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti \S
nappajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ na
bhikkhave, puggalo gajjitÄ• hoti, no vassitÄ• . seyyathÄ• pi so, bhikkhave, valÄ• hako gajjit
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo vassitÄ• hoti, no gajjitÄ• ? idha, bhikkhave, ekacco pugg
dhammaá¹ƒ na pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, u
jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti \Be I 418/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
puggalo vassitÄ• hoti, no gajjitÄ• . seyyathÄ• pi so, bhikkhave, valÄ• hako vassitÄ• , no ga
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo neva gajjitÄ• hoti, no vassitÄ• ? idha, bhikkhave, ekacco
dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ
jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
neva gajjitÄ• hoti, no vassitÄ• . seyyathÄ• pi so, bhikkhave, valÄ• hako neva gajjitÄ• , no va
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo gajjitÄ• ca hoti vassitÄ• ca \Se II 138/? idha, bhikkhave,
dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ
jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹
gajjitÄ• ca hoti vassitÄ• ca. seyyathÄ• pi so, bhikkhave, valÄ• hako gajjitÄ• ca vassitÄ• c
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ime \Ee II 104/ kho, bhikkhave, cattÄ• ro valÄ• hak
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. dutiyaá¹ƒ.

3. kumbhasuttaá¹ƒ

<103> ``cattÄ• rome, bhikkhave, kumbhÄ• . katame cattÄ• ro? tuccho pihito, pÅ«ro vivaá¹-
pÅ«ro pihito --- ime kho, bhikkhave, cattÄ• ro kumbhÄ• . evamevaá¹ƒ kho, bhikkhave \Ne I 1
kumbhÅ«pamÄ• {Pp 160} puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• r
vivaá¹-o, tuccho vivaá¹-o, pÅ«ro pihito.

``kathaÃ±ca, bhikkhave, puggalo tuccho hoti pihito? idha, bhikkhave, ekaccassa puggalass
abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
tuccho hoti pihito \Be I 419/. seyyathÄ• pi so, bhikkhave, kumbho tuccho pihito; tathÅ«pamÄ
imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca \Se II 139/, bhikkhave, puggalo pÅ«ro hoti vivaá¹-o? idha, bhikkhave, ekaccas

pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, b
vivaá¹-o. seyyathÄ• pi so, bhikkhave, kumbho pÅ«ro vivaá¹-o; tathÅ«pamÄ• haá¹ƒ, bhikkhav
vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo tuccho hoti vivaá¹-o? idha, bhikkhave, ekaccassa puggala
hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
tuccho hoti vivaá¹-o. seyyathÄ• pi so, bhikkhave, kumbho tuccho vivaá¹-o; tathÅ«pamÄ• haá
puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo pÅ«ro hoti pihito? idha, bhikkhave, ekaccassa puggalassa
abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ ntntti \Ee II 105/ yathÄ•
pe ... \Ne I 121/ `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pa
bhikkhave, puggalo pÅ«ro hoti pihito. seyyathÄ• pi \Se II 140/ so, bhikkhave, kumbho pÅ«ro
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ime kho, bhikkhave, cattÄ• ro
santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. tatiyaá¹ƒ.

4. udakarahadasuttaá¹ƒ

<104> ``cattÄ• rome, bhikkhave, udakarahadÄ• . katame cattÄ• ro? uttÄ• no gambhÄ«robh
uttÄ• nobhÄ• so, uttÄ• no uttÄ• nobhÄ• so, gambhÄ«ro gambhÄ«robhÄ• so --- ime kho, bhi
evamevaá¹ƒ kho, bhikkhave, cattÄ• ro udakarahadÅ«pamÄ• {Pp 161} puggalÄ• santo saá
katame cattÄ• ro? uttÄ• no gambhÄ«robhÄ• so \Be I 420/, gambhÄ«ro uttÄ• nobhÄ• so, utt
gambhÄ«robhÄ• so.

``kathaÃ±ca, bhikkhave, puggalo uttÄ• no hoti gambhÄ«robhÄ• so? idha, bhikkhave, ekacc
pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
uttÄ• no hoti gambhÄ«robhÄ• so. seyyathÄ• pi so, bhikkhave, udakarahado uttÄ• no gambh
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca \Ee II 106/, bhikkhave, puggalo gambhÄ«ro hoti uttÄ• nobhÄ• so? idha, bhikkh
puggalassa na pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ s

pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ
pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹
bhikkhave, puggalo gambhÄ«ro hoti uttÄ• nobhÄ• so. seyyathÄ• pi so, bhikkhave, udakarah
uttÄ• nobhÄ• so; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca \Ne I 122/, bhikkhave, puggalo uttÄ• no hoti uttÄ• nobhÄ• so? idha, bhikkhave
na pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
uttÄ• no hoti uttÄ• nobhÄ• so. seyyathÄ• pi so, bhikkhave, udakarahado uttÄ• no uttÄ• nob
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo gambhÄ«ro hoti gambhÄ«robhÄ• so? idha, bhikkhave, ek
pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, b
hoti gambhÄ«robhÄ• so. seyyathÄ• pi so, bhikkhave, udakarahado gambhÄ«ro gambhÄ«ro
bhikkhave, imaá¹ƒ puggalaá¹ƒ \Se II 142/ vadÄ• mi. ime kho \Be I 421/, bhikkhave, cattÄ• ro
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. catutthaá¹ƒ.

5. ambasuttaá¹ƒ

<105> ``cattÄ• rimÄ• ni, bhikkhave, ambÄ• ni. katamÄ• ni cattÄ• ri? Ä• maá¹ƒ pakkavaá¹‡á
159) }, pakkaá¹ƒ Ä• mavaá¹‡á¹‡i {Ä• mavaá¹‡á¹‡Ä« (Ce Se Ke Ee) }, Ä• maá¹ƒ Ä• mavaá¹‡
--- imÄ• ni kho, bhikkhave, cattÄ• ri ambÄ• ni. evamevaá¹ƒ kho, bhikkhave, cattÄ• ro ambÅ«
(Pp 159) } puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro? Ä• mo pakkav
Ä• mavaá¹‡á¹‡Ä«, Ä• mo Ä• mavaá¹‡á¹‡Ä«, pakko pakkavaá¹‡á¹‡Ä«.

``kathaÃ±ca, bhikkhave, puggalo Ä• mo hoti pakkavaá¹‡á¹‡Ä«? idha \Ee II 107/, bhikkhave
pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
Ä• mo hoti \Ne I 123/ pakkavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ, bhikkhave, ambaá¹ƒ Ä• maá¹ƒ
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo pakko hoti Ä• mavaá¹‡á¹‡Ä«? idha, bhikkhave, ekaccass
pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p

dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ \Se II 143/ pajÄ• nÄ• ti. eva
pakko hoti Ä• mavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ, bhikkhave, ambaá¹ƒ pakkaá¹ƒ Ä• mavaá¹
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo Ä• mo hoti Ä• mavaá¹‡á¹‡Ä«? idha, bhikkhave, ekaccass
pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
Ä• mo hoti Ä• mavaá¹‡á¹‡Ä« \Be I 422/. seyyathÄ• pi taá¹ƒ, bhikkhave, ambaá¹ƒ Ä• maá¹ƒ
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo pakko hoti pakkavaá¹‡á¹‡Ä«? idha, bhikkhave, ekaccassa
pÄ• sÄ• dikaá¹ƒ hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pa
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, b
pakkavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ, bhikkhave, ambaá¹ƒ pakkaá¹ƒ pakkavaá¹‡á¹‡i; tathÅ
imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ime kho, bhikkhave, cattÄ• ro ambÅ«pamÄ• puggalÄ• santo
lokasmiâ€™â€™ nti. paÃ±camaá¹ƒ.

6. dutiyaambasuttaá¹ƒ

(chaá¹-á¹-haá¹ƒ uttÄ• natthamevÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ dassitaá¹ƒ, pÄ• á¸·ipotthakesu
dissati.) { ( ) ``chaá¹-á¹-haá¹ƒ ukkÄ• natthamevÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ dassit
pana katthacipi na dissati. `` ... Ä• maá¹ƒ pakkobhÄ• saá¹ƒ, pakkaá¹ƒ Ä• mobhÄ• saâ€™â€
bhaveyya}

7. mÅ«sikasuttaá¹ƒ

<107> ``catasso \Ne I 124/ imÄ• , bhikkhave, mÅ«sikÄ• . katamÄ• catasso? gÄ• dhaá¹ƒ ka
no gÄ• dhaá¹ƒ kattÄ• , neva gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , gÄ• dhaá¹ƒ kattÄ• ca vasitÄ•
catasso mÅ«sikÄ• . evamevaá¹ƒ kho, bhikkhave, cattÄ• ro mÅ«sikÅ«pamÄ• puggalÄ• san
lokasmiá¹ƒ. katame cattÄ• ro? gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , vasitÄ• no gÄ• dhaá¹ƒ kattÄ
no vasitÄ• , gÄ• dhaá¹ƒ kattÄ• ca vasitÄ• ca.

``kathaÃ±ca \Ee II 108/, bhikkhave, puggalo gÄ• dhaá¹ƒ kattÄ• hoti no vasitÄ• ? idha, bhik
dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ
jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev

gÄ• dhaá¹ƒ kattÄ• hoti, no vasitÄ• . seyyathÄ• pi sÄ• \Se II 145/, bhikkhave, mÅ«sikÄ• gÄ
vasitÄ• ; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo vasitÄ• hoti, no gÄ• dhaá¹ƒ kattÄ• ? idha, bhikkhave, eka
na pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ \Be I 423/, udÄ
jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ p
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹
vasitÄ• hoti, no gÄ• dhaá¹ƒ kattÄ• . seyyathÄ• pi sÄ• , bhikkhave, mÅ«sikÄ• vasitÄ• hoti,
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ, puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo neva gÄ• dhaá¹ƒ kattÄ• hoti no vasitÄ• ? idha, bhikkhave
dhammaá¹ƒ na pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, u
jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ n
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ev
125/, puggalo neva gÄ• dhaá¹ƒ kattÄ• hoti, no vasitÄ• . seyyathÄ• pi sÄ• , bhikkhave, mÅ«
kattÄ• hoti, no vasitÄ• ; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo gÄ• dhaá¹ƒ kattÄ• ca hoti vasitÄ• ca? idha, bhikkhave, e
146/ dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ
itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so `idaá¹ƒ dukkhaâ€™ nti yathÄ•
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
puggalo gÄ• dhaá¹ƒ kattÄ• ca hoti vasitÄ• ca. seyyathÄ• pi sÄ• , bhikkhave, mÅ«sikÄ• gÄ
vasitÄ• ca; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ime kho, bhikkha
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. sattamaá¹ƒ.

8. balÄ«baddasuttaá¹ƒ

<108> ``cattÄ• rome, bhikkhave, balÄ«baddÄ• {balivaddÄ• (Ce Se Ke Ee), balibaddhÄ• (
cattÄ• ro? sagavacaá¹‡á¸• o \Ee II 109/ no paragavacaá¹‡á¸• o, paragavacaá¹‡á¸• o no sag
sagavacaá¹‡á¸• o ca paragavacaá¹‡á¸• o ca, neva sagavacaá¹‡á¸• o no paragavacaá¹‡á¸•
cattÄ• ro balÄ«baddÄ• . evamevaá¹ƒ kho, bhikkhave, cattÄ• ro balÄ«baddÅ«pamÄ• pugga
lokasmiá¹ƒ. katame cattÄ• ro? sagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o, paragavacaá¹‡á¸•
sagavacaá¹‡á¸• o ca paragavacaá¹‡á¸• o ca, neva sagavacaá¹‡á¸• o no paragavacaá¹‡á¸•

``kathaÃ±ca \Be I 424/, bhikkhave, puggalo sagavacaá¹‡á¸• o hoti, no paragavacaá¹‡á¸• o
ekacco puggalo sakaparisaá¹ƒ ubbejetÄ• hoti, no paraparisaá¹ƒ. evaá¹ƒ kho, bhikkhave, pu
hoti, no paragavacaá¹‡á¸• o. seyyathÄ• pi so, bhikkhave, balÄ«baddo sagavacaá¹‡á¸• o, no
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca \Se II 147/, bhikkhave, puggalo paragavacaá¹‡á¸• o hoti, no sagavacaá¹‡á¸• o
ekacco puggalo paraparisaá¹ƒ ubbejetÄ• hoti, no sakaparisaá¹ƒ. evaá¹ƒ kho, bhikkhave, pu
paragavacaá¹‡á¸• o \Ne I 126/ hoti, no sagavacaá¹‡á¸• o. seyyathÄ• pi so, bhikkhave, balÄ
paragavacaá¹‡á¸• o, no sagavacaá¹‡á¸• o; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggala

``kathaÃ±ca, bhikkhave, puggalo sagavacaá¹‡á¸• o ca hoti paragavacaá¹‡á¸• o ca? idha, b
sakaparisaá¹ƒ ubbejetÄ• hoti paraparisaÃ±ca. evaá¹ƒ kho, bhikkhave, puggalo sagavacaá¹
paragavacaá¹‡á¸• o ca. seyyathÄ• pi so, bhikkhave, balÄ«baddo sagavacaá¹‡á¸• o ca para
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo neva sagavacaá¹‡á¸• o hoti no paragavacaá¹‡á¸• o? idha
puggalo neva sakaparisaá¹ƒ ubbejetÄ• hoti, no paraparisaÃ±ca. evaá¹ƒ kho, bhikkhave, pu
sagavacaá¹‡á¸• o hoti, no paragavacaá¹‡á¸• o. seyyathÄ• pi so, bhikkhave, balÄ«baddo ne
paragavacaá¹‡á¸• o; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ime kho
balÄ«baddÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. aá¹-á¹-hama

9. rukkhasuttaá¹ƒ

<109> ``cattÄ• rome, bhikkhave, rukkhÄ• . katame cattÄ• ro? pheggu \Ee II 110/ pheggupa
sÄ• raparivÄ• ro, sÄ• ro phegguparivÄ• ro, sÄ• ro sÄ• raparivÄ• ro --- ime kho, bhikkhave, c
evamevaá¹ƒ kho, bhikkhave, cattÄ• ro rukkhÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
148/ cattÄ• ro? pheggu phegguparivÄ• ro, pheggu sÄ• raparivÄ• ro, sÄ• ro phegguparivÄ• r

``kathaÃ±ca \Be I 425/, bhikkhave, puggalo pheggu hoti phegguparivÄ• ro? idha, bhikkhave
dussÄ«lo hoti pÄ• padhammo; parisÄ• pissa hoti dussÄ«lÄ• pÄ• padhammÄ• . evaá¹ƒ kho
hoti phegguparivÄ• ro. seyyathÄ• pi so, bhikkhave, rukkho pheggu phegguparivÄ• ro; tathÅ
imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca \Ne I 127/, bhikkhave, puggalo pheggu hoti sÄ• raparivÄ• ro? idha, bhikkhave,
dussÄ«lo hoti pÄ• padhammo; parisÄ• ca khvassa hoti sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• .
puggalo pheggu hoti sÄ• raparivÄ• ro. seyyathÄ• pi so, bhikkhave, rukkho pheggu sÄ• rapa
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo sÄ• ro hoti phegguparivÄ• ro? idha, bhikkhave, ekacco pu
kalyÄ• á¹‡adhammo; parisÄ• ca khvassa hoti dussÄ«lÄ• pÄ• padhammÄ• . evaá¹ƒ kho, bh
phegguparivÄ• ro. seyyathÄ• pi so, bhikkhave, rukkho sÄ• ro phegguparivÄ• ro; tathÅ«pam
puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo sÄ• ro hoti sÄ• raparivÄ• ro? idha bhikkhave, ekacco pug
kalyÄ• á¹‡adhammo; parisÄ• pissa hoti sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• . evaá¹ƒ kho, bhi
sÄ• raparivÄ• ro. seyyathÄ• pi so, bhikkhave, rukkho sÄ• ro sÄ• raparivÄ• ro; tathÅ«pamÄ•
puggalaá¹ƒ vadÄ• mi. ime kho, bhikkhave, cattÄ• ro rukkhÅ«pamÄ• puggalÄ• santo \Se II
lokasmiâ€™â€™ nti {Pp 170}. navamaá¹ƒ.

10. Ä• sÄ«visasuttaá¹ƒ

<110> ``cattÄ• rome, bhikkhave, Ä• sÄ«visÄ• {Ä• sivisÄ• (Katthaci) Pp 163}. katame cattÄ
ghoraviso, ghoraviso na Ä• gataviso, Ä• gataviso ca ghoraviso ca, nevÄ• gataviso na ghora
bhikkhave, cattÄ• ro Ä• sÄ«visÄ• . evamevaá¹ƒ \Ee II 111/ kho, bhikkhave, cattÄ• ro Ä• sÄ«
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro? Ä• gataviso na ghoraviso, ghoraviso na Ä
Ä• gataviso ca ghoraviso ca, nevÄ• gataviso na ghoraviso.

``kathaÃ±ca, bhikkhave, puggalo Ä• gataviso hoti, na ghoraviso? idha, bhikkhave, ekacco p
kujjhati. so ca khvassa kodho {kopo (Katthaci) Pp 163} na dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ k
bhikkhave, puggalo Ä• gataviso hoti, na ghoraviso. seyyathÄ• pi so, bhikkhave, Ä• sÄ«viso
ghoraviso; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo ghoraviso hoti, na Ä• gataviso? idha, bhikkhave, ekacco p
abhiá¹‡haá¹ƒ kujjhati. so ca khvassa kodho dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ kho, bhikkhave
hoti, na Ä• gataviso. seyyathÄ• pi so, bhikkhave, Ä• sÄ«viso ghoraviso, na Ä• gataviso; tath
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo Ä• gataviso ca hoti ghoraviso ca? idha, bhikkhave, ekacc
kujjhati. so ca khvassa kodho dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ kho, bhikkhave, puggalo Ä• g
ghoraviso \Se II 150/ ca. seyyathÄ• pi so, bhikkhave, Ä• sÄ«viso Ä• gataviso ca ghoraviso c
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``kathaÃ±ca, bhikkhave, puggalo nevÄ• gataviso hoti na ghoraviso? idha, bhikkhave, ekacc
abhiá¹‡haá¹ƒ kujjhati. so ca khvassa kodho na dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ kho, bhikkha
nevÄ• gataviso hoti, na ghoraviso. seyyathÄ• pi so, bhikkhave, Ä• sÄ«viso nevÄ• gataviso n
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ime kho, bhikkhave, cattÄ• ro
santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. dasamaá¹ƒ.

valÄ• hakavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dve valÄ• hÄ• kumbha-udaka, rahadÄ• dve honti ambÄ• ni.

mÅ«sikÄ• balÄ«baddÄ• rukkhÄ• , Ä• sÄ«visena te dasÄ• ti ||

(12) 2. kesivaggo

1. kesisuttaá¹ƒ

<111> atha \Ne I 129/ \Be I 427/ \Ee II 112/ kho kesi assadammasÄ• rathi yena bhagavÄ• upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis assadammasÄ• rathiá¹ƒ bhagavÄ• etadavoca --- ``tvaá¹ƒ khosi, kesi, paÃ±Ã±Ä• to assada assadammasÄ• rathi (Ce Se Ke Ee) }. kathaá¹ƒ pana tvaá¹ƒ, kesi, assadammaá¹ƒ vinesÄ«â bhante, assadammaá¹ƒ saá¹‡henapi vinemi, pharusenapi vinemi \Se II 151/, saá¹‡hapharus ``sace te, kesi, assadammo saá¹‡hena vinayaá¹ƒ na upeti, pharusena vinayaá¹ƒ na upeti, s vinayaá¹ƒ na upeti, kinti naá¹ƒ karosÄ«â€™â€™ ti? ``sace me, bhante, assadammo saá¹‡h pharusena vinayaá¹ƒ na upeti, saá¹‡hapharusena vinayaá¹ƒ na upeti; hanÄ• mi naá¹ƒ, bhar mÄ• me Ä• cariyakulassa avaá¹‡á¹‡o ahosÄ«â€™â€™ ti.

``bhagavÄ• pana, bhante, anuttaro purisadammasÄ• rathi. kathaá¹ƒ pana, bhante, bhagav vinetÄ«â€™â€™ ti? ``ahaá¹ƒ kho, kesi, purisadammaá¹ƒ saá¹‡henapi vinemi, pharusenapi saá¹‡hapharusenapi vinemi. tatridaá¹ƒ, kesi, saá¹‡hasmiá¹ƒ --- iti kÄ• yasucaritaá¹ƒ iti kÄ• y vipÄ• ko, iti vacÄ«sucaritaá¹ƒ iti vacÄ«sucaritassa vipÄ• ko, iti manosucaritaá¹ƒ iti manosuc iti devÄ• , iti manussÄ• ti. tatridaá¹ƒ, kesi, pharusasmiá¹ƒ --- iti kÄ• yaduccaritaá¹ƒ iti kÄ• ya vipÄ• ko, iti vacÄ«duccaritaá¹ƒ iti vacÄ«duccaritassa vipÄ• ko, iti manoduccaritaá¹ƒ iti mano vipÄ• ko, iti nirayo, iti tiracchÄ• nayoni, iti pettivisayoâ€™â€™ ti.

``tatridaá¹ƒ, kesi, saá¹‡hapharusasmiá¹ƒ --- iti kÄ• yasucaritaá¹ƒ iti kÄ• yasucaritassa vipÄ• kÄ• yaduccaritaá¹ƒ iti kÄ• yaduccaritassa vipÄ• ko, iti vacÄ«sucaritaá¹ƒ iti vacÄ«sucaritassa vacÄ«duccaritaá¹ƒ iti vacÄ«duccaritassa vipÄ• ko, iti manosucaritaá¹ƒ iti manosucaritassa \ iti manoduccaritaá¹ƒ iti manoduccaritassa vipÄ• ko, iti devÄ• , iti manussÄ• , iti nirayo, iti tira iti pettivisayoâ€™â€™ ti.

``sace \Se II 152/ \Be I 428/ te, bhante, purisadammo saá¹‡hena vinayaá¹ƒ na upeti, pharus vinayaá¹ƒ na upeti, saá¹‡hapharusena vinayaá¹ƒ na upeti, kinti naá¹ƒ bhagavÄ• karotÄ«â€ kesi, purisadammo saá¹‡hena vinayaá¹ƒ na upeti, pharusena vinayaá¹ƒ na upeti, saá¹‡haph upeti, hanÄ• mi naá¹ƒ, kesÄ«â€™â€™ ti. ``na kho, bhante, bhagavato pÄ• á¹‡Ä• tipÄ• to ka

bhagavÄ• evamÄ• ha --- `hanÄ• mi, naá¹ƒ kesÄ«â€™â€™ â€™ ti! ``saccaá¹ƒ, kesi! na tath
kappati. api ca yo purisadammo saá¹‡hena vinayaá¹ƒ na upeti, pharusena vinayaá¹ƒ na upe
vinayaá¹ƒ na upeti, na taá¹ƒ tathÄ• gato vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±ati, nÄ• pi
vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti. vadho heso, kesi, ariyassa vinaye --- yaá¹ƒ na
anusÄ• sitabbaá¹ƒ maÃ±Ã±ati, nÄ• pi viÃ±Ã±Å« sabrahmacÄ• rÄ« vattabbaá¹ƒ anusÄ• sita

``so hi nÅ«na, bhante, suhato hoti --- yaá¹ƒ na tathÄ• gato vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ
viÃ±Ã±Å« sabrahmacÄ• rÄ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±antÄ«ti. abhikkantaá¹ƒ
bhante ... pe ... upÄ• sakaá¹ƒ maá¹ƒ, bhante, bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá
nti. paá¹-hamaá¹ƒ.

2. javasuttaá¹ƒ

<112> ``catÅ«hi \Se II 153/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• j
rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati. katamehi catÅ«hi? ajjavena, j
soraccena --- imehi kho, bhikkhave, catÅ«hi aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro ass
hoti, rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi catÅ«hi? ajjavena, javena, khantiyÄ• , soraccena ---
bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu \Ee II 114/ Ä• huneyyo hoti ... pe ... a
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. patodasuttaá¹ƒ

<113> ``cattÄ• rome \Be I 429/, bhikkhave, bhadrÄ• assÄ• jÄ• nÄ«yÄ• santo saá¹ƒvijjamÄ
cattÄ• ro? idha, bhikkhave, ekacco bhadro assÄ• jÄ• nÄ«yo patodacchÄ• yaá¹ƒ disvÄ• saá
Ä• pajjati --- `kiá¹ƒ nu kho maá¹ƒ ajja assadammasÄ• rathi kÄ• raá¹‡aá¹ƒ kÄ• ressati, kimas
{kathamassÄ• haá¹ƒ (Katthaci) } paá¹-ikaromÄ«â€™ ti! evarÅ«popi, bhikkhave, idhekacco b
hoti. ayaá¹ƒ, bhikkhave, paá¹-hamo bhadro assÄ• jÄ• nÄ«yo santo saá¹ƒvijjamÄ• no lokasm

``puna caparaá¹ƒ, bhikkhave, idhekacco bhadro assÄ• jÄ• nÄ«yo na heva kho patodacchÄ
saá¹ƒvegaá¹ƒ Ä• pajjati, api ca kho lomavedhaviddho saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä• pajjati ---
ajja assadammasÄ• rathi kÄ• raá¹‡aá¹ƒ kÄ• ressati, kimassÄ• haá¹ƒ paá¹-ikaromÄ«â€™ ti!
idhekacco bhadro \Se III 154/ assÄ• jÄ• nÄ«yo hoti. ayaá¹ƒ, bhikkhave, dutiyo bhadro assÄ
saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco bhadro assÄ• jÄ• nÄ«yo na heva kho patodacchÄ

saá¹ƒvegaá¹ƒ Ä• pajjati nÄ• pi lomavedhaviddho saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä• pajjati, api ca
saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä• pajjati --- `kiá¹ƒ nu kho maá¹ƒ ajja assadammasÄ• rathi kÄ• raá
kimassÄ• haá¹ƒ paá¹-ikaromÄ«â€™ ti! evarÅ«popi, bhikkhave, idhekacco bhadro assÄ• jÄ•
bhikkhave, tatiyo bhadro assÄ• jÄ• nÄ«yo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco bhadro assÄ• jÄ• nÄ«yo na heva kho patodacchÄ
saá¹ƒvegaá¹ƒ Ä• pajjati nÄ• pi lomavedhaviddho saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä• pajjati nÄ• pi
saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä• pajjati, api ca kho aá¹-á¹-hivedhaviddho saá¹ƒvijjati saá¹ƒvegaá
`kiá¹ƒ \Ee II 115/ nu kho maá¹ƒ ajja assadammasÄ• rathi kÄ• raá¹‡aá¹ƒ kÄ• ressati, kimass
ti \Ne I 132/! evarÅ«popi, bhikkhave, idhekacco bhadro assÄ• jÄ• nÄ«yo hoti. ayaá¹ƒ, bhikkh
assÄ• jÄ• nÄ«yo santo saá¹ƒvijjamÄ• no \Be I 430/ lokasmiá¹ƒ. ime kho, bhikkhave, cattÄ•
santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, cattÄ• rome bhadrÄ• purisÄ• jÄ• nÄ«yÄ• santo saá¹ƒvijjam
cattÄ• ro? idha, bhikkhave, ekacco bhadro purisÄ• jÄ• nÄ«yo suá¹‡Ä• ti --- `amukasmiá¹ƒ n
itthÄ« vÄ• puriso vÄ• dukkhito vÄ• kÄ• laá¹…kato {kÄ• lakato (Ce Se Ke Ee) } vÄ• â€™ ti
saá¹ƒvegaá¹ƒ Ä• pajjati. saá¹ƒviggo yoniso padahati. pahitatto kÄ• yena \Se II 155/ ceva pa
{paramatthasaccaá¹ƒ (Katthaci) MN II 183 passitabbaá¹ƒ} sacchikaroti, paÃ±Ã±Ä• ya ca ativ
seyyathÄ• pi so, bhikkhave, bhadro assÄ• jÄ• nÄ«yo patodacchÄ• yaá¹ƒ disvÄ• saá¹ƒvijjat
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ bhadraá¹ƒ purisÄ• jÄ• nÄ«yaá¹ƒ vadÄ• mi. evarÅ«p
bhadro purisÄ• jÄ• nÄ«yo hoti. ayaá¹ƒ, bhikkhave, paá¹-hamo bhadro purisÄ• jÄ• nÄ«yo sa
lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco bhadro purisÄ• jÄ• nÄ«yo na heva kho suá¹‡Ä• ti
gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• puriso vÄ• dukkhito vÄ• kÄ• laá¹…kato vÄ• â€™ ti, a
itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• dukkhitaá¹ƒ vÄ• kÄ• laá¹…kataá¹ƒ vÄ• . so tena saá¹ƒvijjati, saá
saá¹ƒviggo yoniso padahati. pahitatto kÄ• yena ceva paramasaccaá¹ƒ sacchikaroti, paÃ±Ã±
passati. seyyathÄ• pi so, bhikkhave, bhadro assÄ• jÄ• nÄ«yo lomavedhaviddho saá¹ƒvijjati
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ bhadraá¹ƒ purisÄ• jÄ• nÄ«yaá¹ƒ vadÄ• mi. evarÅ«p
bhadro purisÄ• jÄ• nÄ«yo hoti. ayaá¹ƒ, bhikkhave, dutiyo bhadro purisÄ• jÄ• nÄ«yo santo s
lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco bhadro purisÄ• jÄ• nÄ«yo na heva kho suá¹‡Ä• ti
gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• puriso vÄ• dukkhito vÄ• kÄ• laá¹…kato vÄ• â€™ ti, n
itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• dukkhitaá¹ƒ vÄ• kÄ• laá¹…kataá¹ƒ vÄ• , api ca khvassa Ã±Ä• ti
dukkhito vÄ• hoti kÄ• laá¹…kato vÄ• . so tena saá¹ƒvijjati, saá¹ƒvegaá¹ƒ Ä• pajjati. saá¹ƒvig
yoniso padahati. pahitatto kÄ• yena \Se II 156/ ceva paramasaccaá¹ƒ \Be I 431/ sacchikarot
ativijjha passati. seyyathÄ• pi so, bhikkhave, bhadro assÄ• jÄ• nÄ«yo cammavedhaviddho s

saá¹ƒvegaá¹ƒ Ä• pajjati; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ bhadraá¹ƒ purisÄ• jÄ• nÄ«
bhikkhave, idhekacco bhadro purisÄ• jÄ• nÄ«yo hoti. ayaá¹ƒ, bhikkhave, tatiyo bhadro puris
saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco bhadro purisÄ• jÄ• nÄ«yo na heva kho suá¹‡Ä• ti
gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• puriso vÄ• dukkhito vÄ• kÄ• laá¹…kato vÄ• â€™ ti, n
itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• dukkhitaá¹ƒ vÄ• kÄ• laá¹…kataá¹ƒ vÄ• , nÄ• pissa Ã±Ä• ti vÄ•
hoti kÄ• laá¹…kato vÄ• , api ca kho sÄ• maÃ±Ã±eva phuá¹-á¹-ho hoti sÄ• rÄ«rikÄ• hi vedan
{tippÄ• hi (Ce Ee) } kharÄ• hi kaá¹-ukÄ• hi asÄ• tÄ• hi amanÄ• pÄ• hi pÄ• á¹‡aharÄ• hi. so
saá¹ƒvegaá¹ƒ Ä• pajjati. saá¹ƒviggo yoniso padahati. pahitatto kÄ• yena ceva paramasacca
paÃ±Ã±Ä• ya ca ativijjha passati. seyyathÄ• pi so, bhikkhave, bhadro assÄ• jÄ• nÄ«yo aá¹-
saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä• pajjati; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ bhadraá¹ƒ puris
evarÅ«popi, bhikkhave, idhekacco bhadro purisÄ• jÄ• nÄ«yo hoti. ayaá¹ƒ, bhikkhave, catutt
purisÄ• jÄ• nÄ«yo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ. ime kho, bhikkhave, cattÄ• ro bhadrÄ
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. tatiyaá¹ƒ.

4. nÄ• gasuttaá¹ƒ

<114> ``catÅ«hi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go rÄ• jÄ• raho \Se II
raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati. katamehi catÅ«hi? idha, bhikkhave, raÃ±Ã±o
hantÄ• ca, khantÄ• ca, gantÄ• ca.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go sotÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go yan
hatthidammasÄ• rathi kÄ• raá¹‡aá¹ƒ kÄ• reti --- yadi vÄ• katapubbaá¹ƒ yadi vÄ• akatapub
aá¹-á¹-hiá¹ƒ katvÄ• {aá¹-á¹-hikatvÄ• (Ce Se Ke Ee) AN b V 140} manasi katvÄ• sabbaceta
(sabbattha) } samannÄ• haritvÄ• \Be I 432/ ohitasoto suá¹‡Ä• ti. evaá¹ƒ kho, bhikkhave, raÃ
hoti.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go hantÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go sa
hatthimpi hanati, hatthÄ• ruhampi hanati, assampi hanati, assÄ• ruhampi hanati \Ee II 117/,
rathikampi hanati, pattikampi hanati. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go hantÄ• hoti.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go khantÄ• hoti? idha bhikkhave, raÃ±Ã±o nÄ• go s
sattippahÄ• rÄ• naá¹ƒ asippahÄ• rÄ• naá¹ƒ usuppahÄ• rÄ• naá¹ƒ pharasuppahÄ• rÄ• naá¹
idaá¹ƒ padaá¹ƒ syÄ• mapotthake natthi. MN III 217 passitabbaá¹ƒ}
bheripaá¹‡avasaá¹…khatiá¹‡avaninnÄ• dasaddÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o n

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go gantÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go ya

hatthidammasÄ• rathi disaá¹ƒ peseti --- yadi vÄ• gatapubbaá¹ƒ yadi vÄ• agatapubbaá¹ƒ --
gantÄ• hoti. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go gantÄ• hoti. imehi kho, bhikkhave, ca
samannÄ• gato raÃ±Ã±o nÄ• go rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá

``evamevaá¹ƒ kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi catÅ«hi? idha, bhikkhave, bhikkhu sotÄ•
khantÄ• ca, gantÄ• ca.

``kathaÃ±ca, bhikkhave, bhikkhu sotÄ• hoti? idha, bhikkhave, bhikkhu tathÄ• gatappavedit
desiyamÄ• ne aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohita
evaá¹ƒ kho, bhikkhave, bhikkhu sotÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu hantÄ• hoti? idha, bhikkhave, bhikkhu uppannaá¹ƒ kÄ• m
nÄ• dhivÄ• seti pajahati vinodeti (hanati) { ( ) natthi Ce Se Ee potthakesu. AN a IV 164 paá¹
catutthasutte pana ``sametÄ«â€™â€™ ti padaá¹ƒ sabbatthapi dissati} byantÄ«karoti anabh
uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ ... pe ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... pe ... uppa
akusale dhamme nÄ• dhivÄ• seti pajahati vinodeti hanati \Be I 433/ byantÄ«karoti anabhÄ•
kho, bhikkhave, bhikkhu hantÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu khantÄ• hoti? idha, bhikkhave, bhikkhu khamo hoti sÄ«ta
uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya, á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphass
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ uppannÄ• naá¹ƒ \Ee II 118/ sÄ• rÄ«rikÄ• naá¹ƒ vec
tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha
evaá¹ƒ kho, bhikkhave, bhikkhu khantÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu gantÄ• hoti? idha, bhikkhave, bhikkhu yÄ• yaá¹ƒ disÄ• a
dÄ«ghena addhunÄ• yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo t
nibbÄ• naá¹ƒ, taá¹ƒ khippaÃ±Ã±eva gantÄ• \Se II 159/ hoti. evaá¹ƒ kho, bhikkhave, bhikkhu
kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anutta
lokassÄ• â€™â€™ ti. catutthaá¹ƒ.

5. á¹-hÄ• nasuttaá¹ƒ

<115> ``cattÄ• rimÄ• ni, bhikkhave, á¹-hÄ• nÄ• ni. katamÄ• ni cattÄ• ri? atthi, bhikkhave, á
kÄ• tuá¹ƒ; taÃ±ca kayiramÄ• naá¹ƒ anatthÄ• ya saá¹ƒvattati. atthi, bhikkhave, á¹-hÄ• naá¹ƒ
taÃ±ca kayiramÄ• naá¹ƒ atthÄ• ya saá¹ƒvattati. atthi, bhikkhave, á¹-hÄ• naá¹ƒ manÄ• paá¹ƒ
kayiramÄ• naá¹ƒ anatthÄ• ya saá¹ƒvattati. atthi, bhikkhave, á¹-hÄ• naá¹ƒ manÄ• paá¹ƒ kÄ•
kayiramÄ• naá¹ƒ atthÄ• ya saá¹ƒvattati.

``tatra, bhikkhave, yamidaá¹ƒ {yadidaá¹ƒ (Se Ke Katthaci) } á¹-hÄ• naá¹ƒ amanÄ• paá¹ƒ kÄ
kayiramÄ• naá¹ƒ anatthÄ• ya saá¹ƒvattati --- idaá¹ƒ, bhikkhave, á¹-hÄ• naá¹ƒ ubhayeneva n
{paÃ±Ã±Ä• yati (?) }. yampidaá¹ƒ {yadidaá¹ƒ (Katthaci) } á¹-hÄ• naá¹ƒ amanÄ• paá¹ƒ kÄ• t
{taá¹ƒ (Ce Ee) syÄ• mapotthake natthi} na kattabbaá¹ƒ maÃ±Ã±ati. yampidaá¹ƒ á¹-hÄ• naá
anatthÄ• ya saá¹ƒvattati; iminÄ• pi naá¹ƒ {taá¹ƒ (Ee) Ce Se potthakesu natthi} na kattabbaá
bhikkhave, á¹-hÄ• naá¹ƒ ubhayeneva na kattabbaá¹ƒ maÃ±Ã±ati.

``tatra, bhikkhave, yamidaá¹ƒ á¹-hÄ• naá¹ƒ amanÄ• paá¹ƒ kÄ• tuá¹ƒ; taÃ±ca kayiramÄ• na
--- imasmiá¹ƒ, bhikkhave, á¹-hÄ• ne bÄ• lo ca paá¹‡á¸• ito ca veditabbo purisathÄ• me \Be I
purisaparakkame. na, bhikkhave, bÄ• lo iti paá¹-isaÃ±cikkhati --- `kiÃ±cÄ• pi kho idaá¹ƒ á¹-h
kÄ• tuá¹ƒ; atha carahidaá¹ƒ \Ee II 119/ á¹-hÄ• naá¹ƒ kayiramÄ• naá¹ƒ atthÄ• ya saá¹ƒvattat
á¹-hÄ• naá¹ƒ na karoti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ akayiramÄ• naá¹ƒ anatthÄ• ya saá¹ƒvattat
bhikkhave, iti \Ne I 136/ paá¹-isaÃ±cikkhati --- `kiÃ±cÄ• pi kho idaá¹ƒ á¹-hÄ• naá¹ƒ amanÄ•
\Se II 160/ carahidaá¹ƒ á¹-hÄ• naá¹ƒ kayiramÄ• naá¹ƒ atthÄ• ya saá¹ƒvattatÄ«â€™ ti. so ta
tassa taá¹ƒ á¹-hÄ• naá¹ƒ kayiramÄ• naá¹ƒ atthÄ• ya saá¹ƒvattati.

``tatra, bhikkhave, yamidaá¹ƒ {yadidaá¹ƒ (Se Ke) } á¹-hÄ• naá¹ƒ manÄ• paá¹ƒ kÄ• tuá¹ƒ; ta
anatthÄ• ya saá¹ƒvattati --- imasmimpi, bhikkhave, á¹-hÄ• ne bÄ• lo ca paá¹‡á¸• ito ca vedit
purisavÄ«riye purisaparakkame. na, bhikkhave, bÄ• lo iti paá¹-isaÃ±cikkhati --- `kiÃ±cÄ• pi k
á¹-hÄ• naá¹ƒ manÄ• paá¹ƒ kÄ• tuá¹ƒ; atha carahidaá¹ƒ á¹-hÄ• naá¹ƒ kayiramÄ• naá¹ƒ anat
so taá¹ƒ á¹-hÄ• naá¹ƒ karoti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ kayiramÄ• naá¹ƒ anatthÄ• ya saá¹ƒv
kho, bhikkhave, iti paá¹-isaÃ±cikkhati --- `kiÃ±cÄ• pi kho idaá¹ƒ á¹-hÄ• naá¹ƒ manÄ• paá¹ƒ
carahidaá¹ƒ á¹-hÄ• naá¹ƒ kayiramÄ• naá¹ƒ anatthÄ• ya saá¹ƒvattatÄ«â€™ ti. so taá¹ƒ á¹-hÄ
taá¹ƒ á¹-hÄ• naá¹ƒ akayiramÄ• naá¹ƒ atthÄ• ya saá¹ƒvattati.

``tatra, bhikkhave, yamidaá¹ƒ á¹-hÄ• naá¹ƒ manÄ• paá¹ƒ kÄ• tuá¹ƒ, taÃ±ca kayiramÄ• naá
--- idaá¹ƒ, bhikkhave, á¹-hÄ• naá¹ƒ ubhayeneva kattabbaá¹ƒ maÃ±Ã±ati. yampidaá¹ƒ á¹-hÄ•
kÄ• tuá¹ƒ, iminÄ• pi naá¹ƒ kattabbaá¹ƒ maÃ±Ã±ati; yampidaá¹ƒ á¹-hÄ• naá¹ƒ kayiramÄ• na
iminÄ• pi naá¹ƒ kattabbaá¹ƒ maÃ±Ã±ati. idaá¹ƒ, bhikkhave, á¹-hÄ• naá¹ƒ ubhayeneva katta
kho, bhikkhave, cattÄ• ri á¹-hÄ• nÄ• nÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. appamÄ• dasuttaá¹ƒ

<116> ``catÅ«hi, bhikkhave, á¹-hÄ• nehi appamÄ• do karaá¹‡Ä«yo. katamehi catÅ«hi? kÄ•
pajahatha, kÄ• yasucaritaá¹ƒ bhÄ• vetha; tattha ca mÄ• pamÄ• dattha. vacÄ«duccaritaá¹ƒ,
vacÄ«sucaritaá¹ƒ bhÄ• vetha; tattha ca mÄ• pamÄ• dattha. manoduccaritaá¹ƒ, bhikkhave,
bhÄ• vetha; tattha ca mÄ• pamÄ• dattha. micchÄ• diá¹-á¹-hiá¹ƒ, bhikkhave, pajahatha, sam

bhÄ• vetha \Se II 161/; tattha ca mÄ• pamÄ• dattha.

``yato \Be I 435/ \Ee II 120/ kho, bhikkhave, bhikkhuno kÄ• yaduccaritaá¹ƒ pahÄ«naá¹ƒ hot
bhÄ• vitaá¹ƒ, vacÄ«duccaritaá¹ƒ \Ne I 137/ pahÄ«naá¹ƒ hoti vacÄ«sucaritaá¹ƒ bhÄ• vitaá¹ƒ
pahÄ«naá¹ƒ hoti manosucaritaá¹ƒ bhÄ• vitaá¹ƒ, micchÄ• diá¹-á¹-hi pahÄ«nÄ• hoti sammÄ•
bhÄ• yati samparÄ• yikassa maraá¹‡assÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. Ä• rakkhasuttaá¹ƒ

<117> ``catÅ«su, bhikkhave, á¹-hÄ• nesu attarÅ«pena appamÄ• do sati cetaso Ä• rakkho k
catÅ«su? `mÄ• me rajanÄ«yesu dhammesu cittaá¹ƒ rajjÄ«â€™ ti attarÅ«pena appamÄ• do
karaá¹‡Ä«yo; `mÄ• me dosanÄ«yesu dhammesu cittaá¹ƒ dussÄ«â€™ ti attarÅ«pena appa
karaá¹‡Ä«yo; `mÄ• me mohanÄ«yesu dhammesu cittaá¹ƒ muyhÄ«â€™ ti attarÅ«pena app
karaá¹‡Ä«yo; `mÄ• me madanÄ«yesu dhammesu cittaá¹ƒ majjÄ«â€™ ti attarÅ«pena appa
karaá¹‡Ä«yo.

``yato kho, bhikkhave, bhikkhuno rajanÄ«yesu dhammesu cittaá¹ƒ na rajjati vÄ«tarÄ• gattÄ
dhammesu cittaá¹ƒ na dussati vÄ«tadosattÄ• , mohanÄ«yesu dhammesu cittaá¹ƒ na muyha
madanÄ«yesu dhammesu cittaá¹ƒ na majjati vÄ«tamadattÄ• , so na chambhati na kampati
Ä• pajjati, na ca pana samaá¹‡avacanahetupi gacchatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. saá¹ƒvejanÄ«yasuttaá¹ƒ

<118> ``cattÄ• rimÄ• ni, bhikkhave, saddhassa kulaputtassa dassanÄ«yÄ• ni saá¹ƒvejanÄ«
katamÄ• ni cattÄ• ri? `idha tathÄ• gato jÄ• toâ€™ ti, bhikkhave, saddhassa kulaputtassa da
saá¹ƒvejanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ. `idha tathÄ• gato anuttaraá¹ƒ \Se II 162/ sammÄ• sambo
bhikkhave, saddhassa kulaputtassa dassanÄ«yaá¹ƒ saá¹ƒvejanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ. `idha
dhammacakkaá¹ƒ pavattesÄ«â€™ ti, bhikkhave, saddhassa kulaputtassa dassanÄ«yaá¹ƒ s
á¹-hÄ• naá¹ƒ. `idha tathÄ• gato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutoâ€™ t
saddhassa kulaputtassa dassanÄ«yaá¹ƒ saá¹ƒvejanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ. imÄ• ni \Ee II 12
cattÄ• ri saddhassa kulaputtassa dassanÄ«yÄ• ni saá¹ƒvejanÄ«yÄ• ni á¹-hÄ• nÄ• nÄ«â€™

9. paá¹-hamabhayasuttaá¹ƒ

<119> ``cattÄ• rimÄ• ni \Ne I 138/, bhikkhave, bhayÄ• ni. katamÄ• ni cattÄ• ri? jÄ• tibhaya
byÄ• dhibhayaá¹ƒ, maraá¹‡abhayaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri bhayÄ• nÄ«â€™

10. dutiyabhayasuttaá¹ƒ

<120> ``cattÄ• rimÄ• ni, bhikkhave, bhayÄ• ni. katamÄ• ni cattÄ• ri? aggibhayaá¹ƒ, udakab
corabhayaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri bhayÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

kesivaggo dutiyo.

tassuddÄ• naá¹ƒ ---

kesi javo patodo ca, nÄ• go á¹-hÄ• nena paÃ±camaá¹ƒ.

appamÄ• do ca Ä• rakkho, saá¹ƒvejanÄ«yaÃ±ca dve bhayÄ• ti ||

(13) 3. bhayavaggo

1. attÄ• nuvÄ• dasuttaá¹ƒ

<121> ``cattÄ• rimÄ• ni \Ne I 139/, bhikkhave, bhayÄ• ni. katamÄ• ni cattÄ• ri? attÄ• nuvÄ•
parÄ• nuvÄ• dabhayaá¹ƒ, daá¹‡á¸• abhayaá¹ƒ, duggatibhayaá¹ƒ.

``katamaÃ±ca, bhikkhave, attÄ• nuvÄ• dabhayaá¹ƒ? idha, bhikkhave, ekacco iti paá¹-isaÃ±
{ahaÃ±ce (?) } kho \Se II 163/ pana kÄ• yena duccaritaá¹ƒ careyyaá¹ƒ, vÄ• cÄ• ya duccarit
manasÄ• duccaritaá¹ƒ careyyaá¹ƒ, kiÃ±ca taá¹ƒ yaá¹ƒ maá¹ƒ {kiÃ±ca taá¹ƒ maá¹ƒ (Ce), kiÃ
kiÃ±ca taá¹ƒ kammaá¹ƒ (Ee Katthaci) } attÄ• sÄ«lato na upavadeyyÄ• â€™ ti! so attÄ• nuv
kÄ• yaduccaritaá¹ƒ pahÄ• ya \Be I 437/ kÄ• yasucaritaá¹ƒ bhÄ• veti, vacÄ«duccaritaá¹ƒ pah
bhÄ• veti, manoduccaritaá¹ƒ pahÄ• ya manosucaritaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ• naá¹ƒ p
bhikkhave, attÄ• nuvÄ• dabhayaá¹ƒ.

``katamaÃ±ca, bhikkhave, parÄ• nuvÄ• dabhayaá¹ƒ? idha \Ee II 122/, bhikkhave, ekacco iti
`ahaÃ±ceva kho pana kÄ• yena duccaritaá¹ƒ careyyaá¹ƒ, vÄ• cÄ• ya duccaritaá¹ƒ careyyaá
careyyaá¹ƒ, kiÃ±ca taá¹ƒ yaá¹ƒ maá¹ƒ pare sÄ«lato na upavadeyyuâ€™ nti! so parÄ• nuvÄ•
kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ bhÄ• veti, vacÄ«duccaritaá¹ƒ pahÄ• ya vac
manoduccaritaá¹ƒ pahÄ• ya manosucaritaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ• naá¹ƒ pariharati. i
parÄ• nuvÄ• dabhayaá¹ƒ.

``katamaÃ±ca, bhikkhave, daá¹‡á¸• abhayaá¹ƒ? idha, bhikkhave, ekacco passati coraá¹ƒ Ä
gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• rente, kasÄ• hipi tÄ• á¸·ente, vettehipi tÄ• á¸·e
tÄ• á¸·ente, hatthampi chindante, pÄ• dampi chindante, hatthapÄ• dampi chindante, kaá¹‡á
nÄ• sampi chindante, kaá¹‡á¹‡anÄ• sampi chindante, bilaá¹…gathÄ• likampi karonte, saá¹.

rÄ• humukhampi karonte, jotimÄ• likampi karonte, hatthapajjotikampi karonte, erakavattikam
cÄ«rakavÄ• sikampi karonte, eá¹‡eyyakampi karonte, balisamaá¹ƒsikampi karonte, kahÄ• p
khÄ• rÄ• patacchikampi \Se II 164/ karonte, palighaparivattikampi karonte, palÄ• lapÄ«á¹-ha
tattenapi telena osiÃ±cante, sunakhehipi khÄ• dÄ• pente, jÄ«vantampi sÅ«le uttÄ• sente, as
chindante.

``tassa evaá¹ƒ hoti --- `yathÄ• rÅ«pÄ• naá¹ƒ kho pÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ hetu cora
gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti, kasÄ• hipi tÄ• á¸·enti ... pe ... asinÄ• pi s
ahaÃ±ceva kho pana evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ kareyyaá¹ƒ, mampi rÄ• jÄ• no gahetvÄ
kammakÄ• raá¹‡Ä• kÄ• reyyuá¹ƒ, kasÄ• hipi tÄ• á¸·eyyuá¹ƒ, vettehipi tÄ• á¸·eyyuá¹ƒ, addh
tÄ• á¸·eyyuá¹ƒ, hatthampi chindeyyuá¹ƒ, pÄ• dampi chindeyyuá¹ƒ, hatthapÄ• dampi chindey
chindeyyuá¹ƒ, nÄ• sampi chindeyyuá¹ƒ, kaá¹‡á¹‡anÄ• sampi chindeyyuá¹ƒ, bilaá¹…gathÄ•
saá¹…khamuá¹‡á¸• ikampi kareyyuá¹ƒ; rÄ• humukhampi kareyyuá¹ƒ, jotimÄ• likampi kareyy
kareyyuá¹ƒ, erakavattikampi kareyyuá¹ƒ, cÄ«rakavÄ• sikampi kareyyuá¹ƒ, eá¹‡eyyakampi k
balisamaá¹ƒsikampi kareyyuá¹ƒ, kahÄ• paá¹‡akampi \Be I 438/ kareyyuá¹ƒ, khÄ• rÄ• patacc
palighaparivattikampi kareyyuá¹ƒ, palÄ• lapÄ«á¹-hakampi kareyyuá¹ƒ, tattenapi telena osiÃ±
khÄ• dÄ• peyyuá¹ƒ, jÄ«vantampi sÅ«le uttÄ• seyyuá¹ƒ, asinÄ• pi sÄ«saá¹ƒ chindeyyuâ€™
bhÄ«to na paresaá¹ƒ pÄ• bhataá¹ƒ vilumpanto carati. kÄ• yaduccaritaá¹ƒ pahÄ• ya ... pe ...
pariharati. idaá¹ƒ vuccati, bhikkhave, daá¹‡á¸• abhayaá¹ƒ.

``katamaÃ±ca \Ee II 123/, bhikkhave, duggatibhayaá¹ƒ? idha, bhikkhave, ekacco iti paá¹-isa
`kÄ• yaduccaritassa kho pÄ• pako vipÄ• ko abhisamparÄ• yaá¹ƒ, vacÄ«duccaritassa pÄ• pa
manoduccaritassa pÄ• pako vipÄ• ko abhisamparÄ• yaá¹ƒ. ahaÃ±ceva kho pana kÄ• yena
vÄ• cÄ• ya duccaritaá¹ƒ careyyaá¹ƒ, manasÄ• duccaritaá¹ƒ careyyaá¹ƒ, kiÃ±ca taá¹ƒ yÄ• h
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyyaâ€™ nti! so
kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ bhÄ• veti, vacÄ«duccaritaá¹ƒ pahÄ• ya vac
manoduccaritaá¹ƒ pahÄ• ya manosucaritaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ• naá¹ƒ pariharati. i
duggatibhayaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri bhayÄ• nÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. Å«mibhayasuttaá¹ƒ

<122> ``cattÄ• rimÄ• ni \Ne I 141/, bhikkhave, bhayÄ• ni udakorohantassa {udakorohante (
pÄ• á¹-ikaá¹…khitabbÄ• ni \Se II 165/. katamÄ• ni cattÄ• ri? Å«mibhayaá¹ƒ, kumbhÄ«labha
susukÄ• bhayaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri bhayÄ• ni udakorohantassa pÄ• á¹-i
evamevaá¹ƒ kho, bhikkhave, cattÄ• ri bhayÄ• ni idhekaccassa kulaputtassa imasmiá¹ƒ dha
{saddhÄ• agÄ• rasmÄ• (Ce Se Ke) } anagÄ• riyaá¹ƒ pabbajitassa {pabbajato (Ce) } pÄ• á¹
katamÄ• ni cattÄ• ri? Å«mibhayaá¹ƒ, kumbhÄ«labhayaá¹ƒ, Ä• vaá¹-á¹-abhayaá¹ƒ, susukÄ•

``katamaÃ±ca, bhikkhave, Å«mibhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto saddhÄ• agÄ
pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi
upÄ• yÄ• sehi, dukkhotiá¹‡á¹‡o \Be I 439/ dukkhapareto; appeva nÄ• ma imassa kevalassa
antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti! tamenaá¹ƒ tathÄ• pabbajitaá¹ƒ samÄ• naá¹ƒ sabrah
anusÄ• santi --- `evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaá¹ƒ, evaá¹ƒ te Ä•
124/, evaá¹ƒ te viloketabbaá¹ƒ, evaá¹ƒ te samiÃ±jitabbaá¹ƒ, evaá¹ƒ te pasÄ• ritabbaá¹ƒ, eva
saá¹…ghÄ• á¹-ipattacÄ«varaá¹ƒ dhÄ• retabbaâ€™ nti. tassa evaá¹ƒ hoti --- `mayaá¹ƒ kho p
samÄ• nÄ• aÃ±Ã±e ovadÄ• mapi anusÄ• sÄ• mapi. ime panamhÄ• kaá¹ƒ puttamattÄ• ma
ovaditabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±antÄ«â€™ ti. so kupito anattamano sikkhaá¹ƒ pa
hÄ«nÄ• yÄ• vattati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu Å«mibhayassa bhÄ«to sikkhaá¹ƒ pa
hÄ«nÄ• yÄ• vatto. Å«mibhayanti kho, bhikkhave, kodhÅ«pÄ• yÄ• sassetaá¹ƒ adhivacanaá¹
Å«mibhayaá¹ƒ.

``katamaÃ±ca, bhikkhave, kumbhÄ«labhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto saddhÄ
anagÄ• riyaá¹ƒ pabbajito hoti --- `otiá¹‡á¹‡omhi \Se II 166/ jÄ• tiyÄ• jarÄ• ya maraá¹‡ena s
dukkhehi domanassehi upÄ• yÄ• sehi, dukkhotiá¹‡á¹‡o dukkhapareto; appeva nÄ• ma imas
dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti! tamenaá¹ƒ tathÄ• pabbajitaá¹ƒ
ovadanti anusÄ• santi --- `idaá¹ƒ te khÄ• ditabbaá¹ƒ, idaá¹ƒ te na khÄ• ditabbaá¹ƒ, idaá¹ƒ te
idaá¹ƒ te na bhuÃ±jitabbaá¹ƒ, idaá¹ƒ te sÄ• yitabbaá¹ƒ, idaá¹ƒ te na sÄ• yitabbaá¹ƒ, idaá¹ƒ
142/, idaá¹ƒ te na pÄ• tabbaá¹ƒ, kappiyaá¹ƒ te khÄ• ditabbaá¹ƒ, akappiyaá¹ƒ te na khÄ• dita
bhuÃ±jitabbaá¹ƒ, akappiyaá¹ƒ te na bhuÃ±jitabbaá¹ƒ, kappiyaá¹ƒ te sÄ• yitabbaá¹ƒ, akappiy
sÄ• yitabbaá¹ƒ, kappiyaá¹ƒ te pÄ• tabbaá¹ƒ, akappiyaá¹ƒ te na pÄ• tabbaá¹ƒ, kÄ• le te khÄ
na khÄ• ditabbaá¹ƒ, kÄ• le te bhuÃ±jitabbaá¹ƒ, vikÄ• le te na bhuÃ±jitabbaá¹ƒ, kÄ• le te sÄ
na sÄ• yitabbaá¹ƒ, kÄ• le te pÄ• tabbaá¹ƒ, vikÄ• le te na pÄ• tabbaâ€™ nti. tassa evaá¹ƒ h
pubbe agÄ• riyabhÅ«tÄ• samÄ• nÄ• yaá¹ƒ icchÄ• ma taá¹ƒ khÄ• dÄ• ma, yaá¹ƒ na icchÄ
icchÄ• ma taá¹ƒ bhuÃ±jÄ• ma, yaá¹ƒ na icchÄ• ma na taá¹ƒ bhuÃ±jÄ• ma; yaá¹ƒ icchÄ• ma
icchÄ• ma na taá¹ƒ sÄ• yÄ• ma; yaá¹ƒ icchÄ• ma taá¹ƒ pivÄ• ma, yaá¹ƒ na icchÄ• ma na ta
khÄ• dÄ• ma akappiyampi khÄ• dÄ• ma kappiyampi bhuÃ±jÄ• ma akappiyampi bhuÃ±jÄ• m
sÄ• yÄ• ma kappiyampi pivÄ• ma akappiyampi pivÄ• ma, kÄ• lepi khÄ• dÄ• ma vikÄ• lepi k
vikÄ• lepi bhuÃ±jÄ• ma kÄ• lepi \Be I 440/ sÄ• yÄ• ma \Se II 167/ vikÄ• lepi sÄ• yÄ• ma kÄ
vikÄ• lepi pivÄ• ma; yampi no saddhÄ• gahapatikÄ• divÄ• vikÄ• le paá¹‡Ä«taá¹ƒ khÄ• da
vÄ• denti, tatrapime {tatthapime (MN II 163) } mukhÄ• varaá¹‡aá¹ƒ maÃ±Ã±e karontÄ«â€™
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu kumbhÄ«
paccakkhÄ• ya hÄ«nÄ• yÄ• vatto. kumbhÄ«labhayanti kho, bhikkhave, odarikattassetaá¹ƒ a
vuccati, bhikkhave, kumbhÄ«labhayaá¹ƒ.

``katamaÃ±ca, bhikkhave, Ä• vaá¹-á¹-abhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto saddh
anagÄ• riyaá¹ƒ pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi parid

domanassehi upÄ• yÄ• sehi dukkhotiá¹‡á¹‡o dukkhapareto; appeva nÄ• ma imassa kevalas
antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti! so evaá¹ƒ pabbajito samÄ• no pubbaá¹‡hasamayaá¹
pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisati arakkhiten
vÄ• cÄ• ya arakkhitena cittena anupaá¹-á¹-hitÄ• ya satiyÄ• asaá¹ƒvutehi indriyehi. so tattha
vÄ• gahapatiputtaá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…gÄ«bhÅ«taá¹
evaá¹ƒ hoti --- `mayaá¹ƒ kho pubbe agÄ• riyabhÅ«tÄ• samÄ• nÄ• paÃ±cahi kÄ• maguá¹‡e
samaá¹…gÄ«bhÅ«tÄ• paricÄ• rimhÄ• ; saá¹ƒvijjanti kho pana me kule bhogÄ• . sakkÄ• bh
puÃ±Ã±Ä• ni ca kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattit
puÃ±Ã±Ä• ni ca kareyyaâ€™ nti \Se II 168/! so sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattat
vuccati, bhikkhave, bhikkhu Ä• vaá¹-á¹-abhayassa bhÄ«to sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ
Ä• vaá¹-á¹-abhayanti kho, bhikkhave, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹
Ä• vaá¹-á¹-abhayaá¹ƒ.

``katamaÃ±ca, bhikkhave, susukÄ• bhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto saddhÄ•
pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi
upÄ• yÄ• sehi, dukkhotiá¹‡á¹‡o dukkhapareto; appeva nÄ• ma imassa kevalassa dukkhakk
paÃ±Ã±Ä• yethÄ• â€™ ti! so evaá¹ƒ pabbajito samÄ• no pubbaá¹‡hasamayaá¹ƒ nivÄ• setv
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ \Be I 441/ vÄ• piá¹‡á¸• Ä• ya pavisati \Ee II 126/ arakkhiteneva
vÄ• cÄ• ya arakkhitena cittena anupaá¹-á¹-hitÄ• ya satiyÄ• asaá¹ƒvutehi indriyehi. so tattha
mÄ• tugÄ• maá¹ƒ dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• . tassa mÄ• tugÄ• maá¹ƒ disvÄ•
duppÄ• rutaá¹ƒ vÄ• rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so rÄ• gÄ• nuddhaá¹ƒsitena cittena sik
hÄ«nÄ• yÄ• vattati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu susukÄ• bhayassa bhÄ«to sikkhaá¹
hÄ«nÄ• yÄ• vatto. susukÄ• bhayanti kho, bhikkhave, mÄ• tugÄ• massetaá¹ƒ adhivacanaá¹ƒ
susukÄ• bhayaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri bhayÄ• ni idhekaccassa kulaputtassa i
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitassa pÄ• á¹-ikaá¹…khitabbÄ• nÄ«â€™â€™ ti. dutiyaa

3. paá¹-hamanÄ• nÄ• karaá¹‡asuttaá¹ƒ

<123> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame \S
671 Ä• dayo} idha, bhikkhave, ekacco puggalo vivicceva kÄ• mehi vivicca akusalehi dhamm
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so
nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. tattha á¹-hito tadadhimutto tabbahulavihÄ• rÄ« aparihÄ
kurumÄ• no brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. brahmakÄ• yikÄ
kappo Ä• yuppamÄ• á¹‡aá¹ƒ. tattha puthujjano yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ
Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• nirayampi gacchati tiracchÄ• nayonimpi g
gacchati. bhagavato pana sÄ• vako tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesa
Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• tasmiá¹ƒyeva bhave parinibbÄ• yati. ayaá
ayaá¹ƒ adhippayÄ• so idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sutavato ariyasÄ• vakassa assutavatÄ•

gatiyÄ• upapattiyÄ• sati {yadidaá¹ƒ cutiyÄ• upapattiyÄ• cÄ• ti (Katthaci) AN a III 117 pass

``puna \Ee II 127/ caparaá¹ƒ, bhikkhave, idhekacco puggalo vitakkavicÄ• rÄ• naá¹ƒ vÅ«pas
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«ti
upasampajja viharati. so tadassÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. tattha á¹-
tadadhimutto tabbahulavihÄ• rÄ« \Be I 442/ aparihÄ«no kÄ• laá¹ƒ kurumÄ• no Ä• bhassarÄ
sahabyataá¹ƒ upapajjati. Ä• bhassarÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ dve kappÄ• Ä• yupp
puthujjano yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ•
khepetvÄ• nirayampi gacchati tiracchÄ• nayonimpi gacchati pettivisayampi gacchati. bhaga
sÄ• vako tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppa
khepetvÄ• tasmiá¹ƒyeva bhave parinibbÄ• yati. ayaá¹ƒ kho, bhikkhave, viseso ayaá¹ƒ adhi
nÄ• nÄ• karaá¹‡aá¹ƒ sutavato ariyasÄ• vakassa assutavatÄ• puthujjanena, yadidaá¹ƒ gatiy

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vih
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satim
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so tadassÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ
á¹-hito tadadhimutto tabbahulavihÄ• rÄ« aparihÄ«no, kÄ• laá¹ƒ kurumÄ• no subhakiá¹‡hÄ•
sahabyataá¹ƒ upapajjati. subhakiá¹‡hÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ cattÄ• ro kappÄ• Ä
puthujjano yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ•
khepetvÄ• nirayampi gacchati tiracchÄ• nayonimpi gacchati pettivisayampi gacchati. bhaga
tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡a
tasmiá¹ƒyeva bhave parinibbÄ• yati. ayaá¹ƒ kho, bhikkhave, viseso ayaá¹ƒ adhippayÄ• so i
sutavato ariyasÄ• vakassa assutavatÄ• puthujjanena, yadidaá¹ƒ gatiyÄ• upapattiyÄ• sati.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo sukhassa ca pahÄ• nÄ• dukkhassa ca pa
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. so tadassÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ \Se II 171/ Ä• pajja
\Ee II 128/ tadadhimutto tabbahulavihÄ• rÄ« aparihÄ«no kÄ• laá¹ƒ kurumÄ• no vehapphalÄ
sahabyataá¹ƒ upapajjati. vehapphalÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ paÃ±ca kappasatÄ•
puthujjano yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ•
khepetvÄ• nirayampi gacchati tiracchÄ• nayonimpi gacchati \Be I 443/ pettivisayampi gacch
sÄ• vako tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppa
khepetvÄ• tasmiá¹ƒyeva bhave parinibbÄ• yati. ayaá¹ƒ kho, bhikkhave, viseso ayaá¹ƒ adhi
nÄ• nÄ• karaá¹‡aá¹ƒ sutavato ariyasÄ• vakassa assutavatÄ• puthujjanena, yadidaá¹ƒ gatiy
kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. tatiyaá¹

4. dutiyanÄ• nÄ• karaá¹‡asuttaá¹ƒ

<124> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
ekacco puggalo vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.
rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agat
dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anatt
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• suddhÄ• vÄ• sÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ
upapatti asÄ• dhÄ• raá¹‡Ä• puthujjanehi.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe
... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ \Se II 172/ upasampajja viharat
tattha hoti rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±
aniccato dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±
samanupassati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• suddhÄ• vÄ• sÄ• naá¹ƒ \Ne I 14
upapajjati. ayaá¹ƒ, bhikkhave, upapatti asÄ• dhÄ• raá¹‡Ä• puthujjanehi. ime kho, bhikkhave
santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. catutthaá¹ƒ.

5. paá¹-hamamettÄ• suttaá¹ƒ

<125> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
ekacco puggalo mettÄ• sahagatena cetasÄ• ekaá¹ƒ \Ee II 129/ disaá¹ƒ pharitvÄ• viharati,
tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vant
444/ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• p
tadassÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. tattha á¹-hito tadadhimutto tabbah
aparihÄ«no kÄ• laá¹ƒ kurumÄ• no brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upap
bhikkhave, devÄ• naá¹ƒ kappo Ä• yuppamÄ• á¹‡aá¹ƒ. tattha puthujjano yÄ• vatÄ• yukaá¹ƒ
tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• nirayampi gacchati
pettivisayampi gacchati. bhagavato pana sÄ• vako tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ•
devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabbaá¹ƒ khepetvÄ• tasmiá¹ƒyeva bhave parinib
173/, bhikkhave, viseso ayaá¹ƒ adhippayÄ• so idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sutavato ariyasÄ
puthujjanena, yadidaá¹ƒ gatiyÄ• upapattiyÄ• sati.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo karuá¹‡Ä• sahagatena cetasÄ• ... pe ... m
cetasÄ• ... pe ... \Se II 174/ upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• vihar
tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabb
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pa
tadassÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. tattha á¹-hito tadadhimutto tabbah
aparihÄ«no kÄ• laá¹ƒ kurumÄ• no Ä• bhassarÄ• naá¹ƒ {syÄ• mapotthake pana karuá¹‡Ä• c
Ä• bhassarÄ• dÄ«hi tÄ«hi visuá¹ƒ visuá¹ƒ yojetvÄ• paripuá¹‡á¹‡ameva dassitaá¹ƒ} devÄ• n
upapajjati. Ä• bhassarÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ dve kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ

{syÄ• mapotthake pana karuá¹‡Ä• dayo tayo vihÄ• rÄ• Ä• bhassarÄ• dÄ«hi tÄ«hi visuá¹ƒ v
paripuá¹‡á¹‡ameva dassitaá¹ƒ} devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. subhakiá¹‡hÄ• naá¹ƒ
cattÄ• ro kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ ... pe ... vehapphalÄ• naá¹ƒ devÄ• naá¹ƒ sahabyat
vehapphalÄ• naá¹ƒ, bhikkhave, devÄ• naá¹ƒ \Ne I 147/ paÃ±ca kappasatÄ• ni Ä• yuppamÄ
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ taá
gacchati tiracchÄ• nayonimpi gacchati pettivisayampi gacchati. bhagavato pana sÄ• vako ta
á¹-hatvÄ• \Se II 175/ yÄ• vatakaá¹ƒ tesaá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ taá¹ƒ sabb
bhave parinibbÄ• yati. ayaá¹ƒ kho, bhikkhave, viseso \Be I 445/ ayaá¹ƒ adhippayÄ• so idaá
sutavato ariyasÄ• vakassa assutavatÄ• puthujjanena, yadidaá¹ƒ gatiyÄ• upapattiyÄ• sati.
cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. paÃ±camaá¹ƒ.

6. dutiyamettÄ• suttaá¹ƒ

<126> ``cattÄ• rome \Ee II 130/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ
bhikkhave, ekacco puggalo mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati,
tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vant
mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjen
tattha hoti rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±
aniccato dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±
samanupassati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• suddhÄ• vÄ• sÄ• naá¹ƒ devÄ• n
ayaá¹ƒ, bhikkhave, upapatti asÄ• dhÄ• raá¹‡Ä• puthujjanehi.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo karuá¹‡Ä• ... pe ... muditÄ• ... pe ... upek
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutt
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagat
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati \Se II 176/. so ya
rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agat
rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anattato saman
bhedÄ• paraá¹ƒ maraá¹‡Ä• suddhÄ• vÄ• sÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati.
asÄ• dhÄ• raá¹‡Ä• puthujjanehi. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjam
chaá¹-á¹-haá¹ƒ.

7. paá¹-hamatathÄ• gataacchariyasuttaá¹ƒ

<127> ``tathÄ• gatassa \Ne I 148/ \Be I 446/, bhikkhave, arahato sammÄ• sambuddhassa p
acchariyÄ• abbhutÄ• dhammÄ• {abbhutadhammÄ• (Se Ke Katthaci) } pÄ• tubhavanti. ka
bhikkhave, bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• sato sampajÄ• no mÄ• tukucchiá¹ƒ okkam
samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya app

pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokantarikÄ• agh
andhakÄ• ratimisÄ• yatthapimesaá¹ƒ {yatthimesaá¹ƒ (Ce Se Ke) } candimasÅ«riyÄ• naá¹ƒ
evaá¹ƒmahÄ• nubhÄ• vÄ• naá¹ƒ Ä• bhÄ• nÄ• nubhonti, tatthapi appamÄ• á¹‭o uá¸·Ä• ro o
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yepi tattha sattÄ• upapannÄ• tepi tenobhÄ• sena aÃ±Ã
`aÃ±Ã±epi kira, bho, santi sattÄ• idhÅ«papannÄ• â€™ ti. tathÄ• gatassa \Ee II 131/, bhikkh
sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• ayaá¹ƒ paá¹-hamo acchariyo abbhuto dhammo {a
pÄ• tubhavati.

``puna caparaá¹ƒ, bhikkhave, yadÄ• bodhisatto sato sampajÄ• no mÄ• tukucchimhÄ• nikk
samÄ• rake sabrahmake sassamaá¹‭abrÄ• hmaá¹‭iyÄ• pajÄ• ya sadevamanussÄ• ya app
pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokantarikÄ• agh
andhakÄ• ratimisÄ• yatthapimesaá¹ƒ candimasÅ«riyÄ• naá¹ƒ evaá¹ƒmahiddhikÄ• naá¹ƒ ev
nÄ• nubhonti, tatthapi appamÄ• á¹‭o uá¸·Ä• ro obhÄ• so pÄ• tubhavati atikkammeva devÄ•
tattha sattÄ• upapannÄ• tepi tenobhÄ• sena aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nanti --- `aÃ±Ã
idhÅ«papannÄ• â€™ ti. tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa \Se II
dutiyo acchariyo abbhuto dhammo pÄ• tubhavati.

``puna caparaá¹ƒ, bhikkhave, yadÄ• tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisa
loke samÄ• rake sabrahmake sassamaá¹‭abrÄ• hmaá¹‭iyÄ• pajÄ• ya sadevamanussÄ• ya
I 447/ pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokantarikÄ
andhakÄ• rÄ• andhakÄ• ratimisÄ• yatthapimesaá¹ƒ candimasÅ«riyÄ• naá¹ƒ evaá¹ƒmahidd
evaá¹ƒmahÄ• nubhÄ• vÄ• naá¹ƒ Ä• bhÄ• nÄ• nubhonti, tatthapi appamÄ• á¹‭o uá¸·Ä• ro o
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yepi tattha sattÄ• upapannÄ• tepi tenobhÄ• sena aÃ±Ã
I 149/ --- `aÃ±Ã±epi kira, bho, santi sattÄ• idhÅ«papannÄ• â€™ ti. tathÄ• gatassa, bhikkhav
sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• ayaá¹ƒ tatiyo acchariyo abbhuto dhammo pÄ• tub

``puna caparaá¹ƒ, bhikkhave, yadÄ• tathÄ• gato anuttaraá¹ƒ dhammacakkaá¹ƒ pavatteti, a
samÄ• rake sabrahmake sassamaá¹‭abrÄ• hmaá¹‭iyÄ• pajÄ• ya sadevamanussÄ• ya app
pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokantarikÄ• agh
andhakÄ• ratimisÄ• yatthapimesaá¹ƒ candimasÅ«riyÄ• naá¹ƒ evaá¹ƒmahiddhikÄ• naá¹ƒ ev
nÄ• nubhonti, tatthapi appamÄ• á¹‭o uá¸·Ä• ro obhÄ• so pÄ• tubhavati atikkammeva devÄ•
tattha sattÄ• upapannÄ• tepi tenobhÄ• sena aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nanti --- `aÃ±Ã
idhÅ«papannÄ• â€™ ti. tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa pÄ• tu
acchariyo abbhuto dhammo pÄ• tubhavati. tathÄ• gatassa, bhikkhave, arahato sammÄ• sam
cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• pÄ• tubhavantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyatathÄ• gataacchariyasuttaá¹ƒ

<128> ``tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• cattÄ
dhammÄ• pÄ• tubhavanti. katame cattÄ• ro? Ä• layÄ• rÄ• mÄ• {Ä• layarÄ• mÄ• (aÃ±Ã±a
Ä• layaratÄ• Ä• layasammuditÄ• ; sÄ• tathÄ• gatena anÄ• laye dhamme desiyamÄ• ne su
cittaá¹ƒ upaá¹-á¹-hapeti \Se II 178/. tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddh
paá¹-hamo acchariyo abbhuto dhammo pÄ• tubhavati.

``mÄ• nÄ• rÄ• mÄ• \Be I 448/, bhikkhave, pajÄ• mÄ• naratÄ• mÄ• nasammuditÄ• . sÄ•
mÄ• navinaye dhamme desiyamÄ• ne sussÅ«sati sotaá¹ƒ odahati aÃ±Ã±Ä• cittaá¹ƒ upaá¹-
bhikkhave, arahato sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• ayaá¹ƒ dutiyo acchariyo abbh

``anupasamÄ• rÄ• mÄ• , bhikkhave, pajÄ• anupasamaratÄ• anupasamasammuditÄ• . sÄ
desiyamÄ• ne sussÅ«sati sotaá¹ƒ odahati aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapeti. tathÄ• gatass
arahato sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• ayaá¹ƒ tatiyo acchariyo abbhuto dhammo

``avijjÄ• gatÄ• , bhikkhave, pajÄ• aá¹‡á¸• abhÅ«tÄ• pariyonaddhÄ• . sÄ• tathÄ• gatena a
desiyamÄ• ne sussÅ«sati sotaá¹ƒ odahati aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapeti. tathÄ• gatass
sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• ayaá¹ƒ catuttho acchariyo abbhuto dhammo pÄ•
bhikkhave, arahato sammÄ• sambuddhassa pÄ• tubhÄ• vÄ• ime cattÄ• ro acchariyÄ• abb
pÄ• tubhavantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. Ä• nandaacchariyasuttaá¹ƒ

<129> ``cattÄ• rome, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nande. katame cattÄ
bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassanenapi sÄ• attamanÄ•
dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti. atittÄ• va, bhikkhave, bhikkhupa
tuá¹‡hÄ« bhavati.

``sace, bhikkhave, bhikkhuniparisÄ• Ä• nandaá¹ƒ \Se II 179/ dassanÄ• ya upasaá¹…kama
attamanÄ• hoti. tattha ce Ä• nando dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• h
bhikkhuniparisÄ• hoti, atha Ä• nando tuá¹‡hÄ« bhavati.

``sace, bhikkhave, upÄ• sakaparisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassan
tatra ce Ä• nando dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi \Be I 449/ sÄ• attamanÄ• hoti. atitt
upÄ• sakaparisÄ• hoti, atha Ä• nando tuá¹‡hÄ« bhavati.

``sace, bhikkhave, upÄ• sikÄ• parisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassa
tatra ce Ä• nando dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti. atittÄ• va, bhik
hoti, atha Ä• nando tuá¹‡hÄ« bhavati. ime kho, bhikkhave, cattÄ• ro acchariyÄ• abbhutÄ•

ti. navamaá¹ƒ.

10. cakkavattiacchariyasuttaá¹ƒ

<130> ``cattÄ• rome \Ne I 151/ \Ee II 133/, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• ra
katame cattÄ• ro? sace, bhikkhave, khattiyaparisÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ dassanÄ• y
dassanenapi sÄ• attamanÄ• hoti. tatra ce rÄ• jÄ• cakkavattÄ« bhÄ• sati, bhÄ• sitenapi sÄ
atittÄ• va, bhikkhave, khattiyaparisÄ• hoti, atha rÄ• jÄ• cakkavattÄ« tuá¹‡hÄ« bhavati.

``sace, bhikkhave, brÄ• hmaá¹‡aparisÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ dassanÄ• ya upasaá
attamanÄ• hoti. tatra ce rÄ• jÄ• cakkavattÄ« bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti
brÄ• hmaá¹‡aparisÄ• hoti, atha rÄ• jÄ• cakkavattÄ« tuá¹‡hÄ« bhavati.

``sace, bhikkhave, gahapatiparisÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ dassanÄ• ya upasaá¹…ka
attamanÄ• \Se II 180/ hoti. tatra ce rÄ• jÄ• cakkavattÄ« bhÄ• sati, bhÄ• sitenapi sÄ• attan
bhikkhave, gahapatiparisÄ• hoti, atha rÄ• jÄ• cakkavattÄ« tuá¹‡hÄ« bhavati.

``sace, bhikkhave, samaá¹‡aparisÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ dassanÄ• ya upasaá¹…k
attamanÄ• hoti. tatra ce rÄ• jÄ• cakkavattÄ« bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti
samaá¹‡aparisÄ• hoti, atha rÄ• jÄ• cakkavattÄ« tuá¹‡hÄ« bhavati. ime kho, bhikkhave, cat
abbhutÄ• dhammÄ• raÃ±Ã±e cakkavattimhi.

``evamevaá¹ƒ \Be I 450/ kho, bhikkhave, cattÄ• ro {cattÄ• rome (Katthaci) } acchariyÄ• abb
Ä• nande. katame cattÄ• ro? sace, bhikkhave, bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• ya u
sÄ• attamanÄ• hoti. tatra ce Ä• nando dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ
bhikkhave, bhikkhuparisÄ• hoti, atha Ä• nando tuá¹‡hÄ« bhavati.

``sace, bhikkhave, bhikkhuniparisÄ• ... pe ... sace, bhikkhave, upÄ• sakaparisÄ• ... pe ... s
bhikkhave, upÄ• sikÄ• parisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassanenapi s
Ä• nando dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti. atittÄ• va, bhikkhave, u
Ä• nando tuá¹‡hÄ« bhavati. ime kho, bhikkhave, cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ•
dasamaá¹ƒ.

bhayavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

attÄ• nuvÄ• daÅ«mi ca, dve ca nÄ• nÄ• dve ca honti.

mettÄ• dve ca acchariyÄ• , aparÄ• ca tathÄ• duveti ||

(14) 4. puggalavaggo

1. saá¹ƒyojanasuttaá¹ƒ

<131> ``cattÄ• rome \Ne I 153/ \Se II 181/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• cattÄ• ro? idha, bhikkhave, ekaccassa puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appa upapattipaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni honti, bhavapaá¹-ilÄ• bhiyÄ• ni s appahÄ«nÄ• ni honti.

``idha pana, bhikkhave, ekaccassa puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«n upapattipaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni honti, bhavapaá¹-ilÄ• bhiyÄ• ni s appahÄ«nÄ• ni honti.

``idha \Be I 451/ \Ee II 134/ pana, bhikkhave, ekaccassa puggalassa orambhÄ• giyÄ• ni saá honti, upapattipaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni honti, bhavapaá¹-ilÄ• bhiyÄ• appahÄ«nÄ• ni honti.

``idha pana, bhikkhave, ekaccassa puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«n upapattipaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni honti, bhavapaá¹-ilÄ• bhiyÄ• ni saá honti.

``katamassa, bhikkhave, puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, u saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni? bhikkhave, puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, upapattipaá¹-ilÄ appahÄ«nÄ• ni, bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni.

``katamassa \Ne I 154/, bhikkhave, puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«n upapattipaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒ appahÄ«nÄ• ni? uddhaá¹ƒsotassa akaniá¹-á¹-hagÄ• mino. imassa kho, bhikkhave, puggala saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, upapattipaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, b saá¹ƒyojanÄ• ni appahÄ«nÄ• ni.

``katamassa, bhikkhave, puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, upa saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni? a kho, bhikkhave, puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, upapattipaá¹-

pahÄ«nÄ• ni, bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni.

``katamassa, bhikkhave, puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, upa
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni? arah
puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, upapattipaá¹-ilÄ• bhiyÄ• ni sa
bhavapaá¹-ilÄ• bhiyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni. ime kho, bhikkhave, cattÄ• ro pugga
lokasmiâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. paá¹-ibhÄ• nasuttaá¹ƒ

<132> ``cattÄ• rome \Be I 452/ \Ee II 135/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
cattÄ• ro? yuttappaá¹-ibhÄ• no, no muttappaá¹-ibhÄ• no; muttappaá¹-ibhÄ• no, no yuttappa
yuttappaá¹-ibhÄ• no ca muttappaá¹-ibhÄ• no ca; neva yuttappaá¹-ibhÄ• no na muttappaá¹-i
bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti {Pp 152 Ä• da

3. ugghaá¹-itaÃ±Ã±Å«suttaá¹ƒ

<133> ``cattÄ• rome \Se II 183/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ
155/? ugghaá¹-itaÃ±Ã±Å«, vipaÃ±citaÃ±Ã±Å«, neyyo, padaparamo --- ime kho, bhikkhave,
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti {Pp 152 Ä• dayo}. tatiyaá¹ƒ.

4. uá¹-á¹-hÄ• naphalasuttaá¹ƒ

<134> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« na kammaphalÅ«pajÄ«vÄ«, kammaphalÅ«pajÄ«vÄ« na uá¹-
uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« ceva kammaphalÅ«pajÄ«vÄ« ca, neva uá¹-á¹-hÄ• naphalÅ«
--- ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti {

5. sÄ• vajjasuttaá¹ƒ

<135> ``cattÄ• rome, bhikkhave, puggalÄ• {Pp 144 Ä• dayo} santo saá¹ƒvijjamÄ• nÄ• loka
sÄ• vajjo, vajjabahulo, appavajjo, anavajjo.

``kathaÃ±ca, bhikkhave, puggalo sÄ• vajjo hoti? idha, bhikkhave, ekacco puggalo sÄ• vajje
samannÄ• gato hoti, sÄ• vajjena vacÄ«kammena samannÄ• gato hoti, sÄ• vajjena manoka
kho, bhikkhave, puggalo sÄ• vajjo hoti.

``kathaÃ±ca \Ee II 136/, bhikkhave, puggalo vajjabahulo hoti? idha, bhikkhave, ekacco pugg

bahulaá¹ƒ kÄ• yakammena samannÄ• gato hoti, appaá¹ƒ anavajjena; sÄ• vajjena bahulaá¹
hoti, appaá¹ƒ anavajjena; sÄ• vajjena bahulaá¹ƒ manokammena samannÄ• gato hoti, appa
bhikkhave, puggalo vajjabahulo hoti.

``kathaÃ±ca \Be I 453/, bhikkhave, puggalo appavajjo hoti? idha, bhikkhave, ekacco puggal
bahulaá¹ƒ kÄ• yakammena samannÄ• gato \Se II 184/ hoti, appaá¹ƒ sÄ• vajjena; anavajjen
samannÄ• gato hoti, appaá¹ƒ sÄ• vajjena; anavajjena bahulaá¹ƒ manokammena samannÄ•
evaá¹ƒ kho, bhikkhave, puggalo appavajjo hoti.

``kathaÃ±ca \Ne I 156/, bhikkhave, puggalo anavajjo hoti? idha, bhikkhave, ekacco puggalo
kÄ• yakammena samannÄ• gato hoti, anavajjena vacÄ«kammena samannÄ• gato hoti, ana
hoti. evaá¹ƒ kho, bhikkhave, puggalo anavajjo hoti. ime kho, bhikkhave, cattÄ• ro puggalÄ•
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. paÃ±camaá¹ƒ.

6. paá¹-hamasÄ«lasuttaá¹ƒ

<136> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
ekacco puggalo sÄ«lesu na paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ na paripÅ«rakÄ• rÄ«,
paripÅ«rakÄ• rÄ«.

``idha pana, bhikkhave, ekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ
paÃ±Ã±Ä• ya na paripÅ«rakÄ• rÄ«.

``idha pana, bhikkhave, ekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ
paÃ±Ã±Ä• ya na paripÅ«rakÄ• rÄ«.

``idha pana, bhikkhave, ekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ
paÃ±Ã±Ä• ya paripÅ«rakÄ• rÄ«. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijjam
chaá¹-á¹-haá¹ƒ.

7. dutiyasÄ«lasuttaá¹ƒ

<137> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
bhikkhave, ekacco puggalo na sÄ«lagaru hoti na sÄ«lÄ• dhipateyyo, na samÄ• dhigaru hoti
na \Se II 185/ paÃ±Ã±Ä• garu hoti na paÃ±Ã±Ä• dhipateyyo.

``idha \Ne I 157/ \Be I 454/ pana, bhikkhave, ekacco puggalo sÄ«lagaru hoti sÄ«lÄ• dhipate
hoti na samÄ• dhÄ• dhipateyyo, na paÃ±Ã±Ä• garu hoti na paÃ±Ã±Ä• dhipateyyo.

``idha pana, bhikkhave, ekacco puggalo sÄ«lagaru hoti sÄ«lÄ• dhipateyyo, samÄ• dhigaru
samÄ• dhÄ• dhipateyyo, na paÃ±Ã±Ä• garu hoti na paÃ±Ã±Ä• dhipateyyo.

``idha pana, bhikkhave, ekacco puggalo sÄ«lagaru hoti sÄ«lÄ• dhipateyyo, samÄ• dhigaru
samÄ• dhÄ• dhipateyyo, paÃ±Ã±Ä• garu hoti paÃ±Ã±Ä• dhipateyyo. ime kho, bhikkhave, ca
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. sattamaá¹ƒ.

8. nikaá¹-á¹-hasuttaá¹ƒ

<138> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
anikaá¹-á¹-hacitto, anikaá¹-á¹-hakÄ• yo nikaá¹-á¹-hacitto, anikaá¹-á¹-hakÄ• yo ca anikaá¹-á¹-
nikaá¹-á¹-hakÄ• yo ca nikaá¹-á¹-hacitto ca.

``kathaÃ±ca, bhikkhave, puggalo nikaá¹-á¹-hakÄ• yo hoti anikaá¹-á¹-hacitto? idha, bhikkhav
araÃ±Ã±avanapatthÄ• ni {araÃ±Ã±e vanapatthÄ• ni (Ce Ee) } pantÄ• ni senÄ• sanÄ• ni paá
kÄ• mavitakkampi vitakketi byÄ• pÄ• davitakkampi vitakketi vihiá¹ƒsÄ• vitakkampi vitakketi.
puggalo nikaá¹-á¹-hakÄ• yo hoti anikaá¹-á¹-hacitto.

``kathaÃ±ca, bhikkhave, puggalo anikaá¹-á¹-hakÄ• yo hoti nikaá¹-á¹-hacitto? idha, bhikkhav
naheva kho araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevati. so tattha nekkh
abyÄ• pÄ• davitakkampi vitakketi avihiá¹ƒsÄ• vitakkampi vitakketi. evaá¹ƒ kho, bhikkhave, p
anikaá¹-á¹-hakÄ• yo hoti \Se II 186/ nikaá¹-á¹-hacitto.

``kathaÃ±ca, bhikkhave, puggalo anikaá¹-á¹-hakÄ• yo ca hoti anikaá¹-á¹-hacitto ca? idha, b
puggalo naheva kho araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni \Be I 455/ paá¹-isev
158/ tattha kÄ• mavitakkampi vitakketi byÄ• pÄ• davitakkampi vitakketi vihiá¹ƒsÄ• vitakkam
kho, bhikkhave, puggalo anikaá¹-á¹-hakÄ• yo ca hoti anikaá¹-á¹-hacitto ca.

``kathaÃ±ca, bhikkhave, puggalo nikaá¹-á¹-hakÄ• yo ca hoti nikaá¹-á¹-hacitto ca? idha, bhik
puggalo araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevati. so tattha nekkham
abyÄ• pÄ• davitakkampi vitakketi avihiá¹ƒsÄ• vitakkampi vitakketi. evaá¹ƒ kho, bhikkhave, p
nikaá¹-á¹-hakÄ• yo ca hoti nikaá¹-á¹-hacitto ca. ime kho, bhikkhave, cattÄ• ro puggalÄ• san
lokasmiâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. dhammakathikasuttaá¹ƒ

<139> ``cattÄ• rome, bhikkhave, dhammakathikÄ• . katame cattÄ• ro? idha, bhikkhave, eka

appaÃ±ca bhÄ• sati asahitaÃ±ca; parisÄ• cassa {parisÄ• ca (Ce Se Ke Ee) Pp 156} na ku
sahitÄ• sahitassa. evarÅ«po, bhikkhave, dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhamma
gacchati.

``idha pana, bhikkhave, ekacco dhammakathiko appaÃ±ca bhÄ• sati sahitaÃ±ca; parisÄ• c
sahitÄ• sahitassa. evarÅ«po, bhikkhave, dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhamma
gacchati.

``idha pana, bhikkhave, ekacco dhammakathiko bahuÃ±ca bhÄ• sati asahitaÃ±ca; parisÄ•
sahitÄ• sahitassa. evarÅ«po, bhikkhave, dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhamma
gacchati.

``idha pana, bhikkhave, ekacco dhammakathiko bahuÃ±ca \Se II 187/ bhÄ• sati sahitaÃ±ca
hoti sahitÄ• sahitassa. evarÅ«po, bhikkhave, dhammakathiko evarÅ«pÄ• ya parisÄ• ya dha
gacchati. ime kho, bhikkhave, cattÄ• ro dhammakathikÄ• â€™â€™ ti. navamaá¹ƒ.

10. vÄ• dÄ«suttaá¹ƒ

<140> ``cattÄ• rome \Ne I 159/, bhikkhave, vÄ• dÄ«. katame cattÄ• ro? atthi \Ee II 139/, bh
atthato pariyÄ• dÄ• naá¹ƒ gacchati, no byaÃ±janato; atthi, bhikkhave, vÄ• dÄ« byaÃ±janato
pariyÄ• dÄ• naá¹ƒ gacchati, no atthato; atthi, bhikkhave, vÄ• dÄ« atthato ca byaÃ±janato ca
gacchati; atthi, bhikkhave, vÄ• dÄ« nevatthato no byaÃ±janato pariyÄ• dÄ• naá¹ƒ gacchati.
cattÄ• ro vÄ• dÄ«. aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ catÅ«hi paá¹-isam
{samannÄ• gato bhikkhu (Ce Se Ke) } atthato vÄ• byaÃ±janato vÄ• pariyÄ• dÄ• naá¹ƒ gac

puggalavaggo catuttho.

tassuddÄ• naá¹ƒ ---

saá¹ƒyojanaá¹ƒ paá¹-ibhÄ• no, ugghaá¹-itaÃ±Ã±u uá¹-á¹-hÄ• naá¹ƒ.

sÄ• vajjo dve ca sÄ«lÄ• ni, nikaá¹-á¹-ha dhamma vÄ• dÄ« cÄ• ti ||

(15) 5. Ä• bhÄ• vaggo

1. Ä• bhÄ• suttaá¹ƒ

<141> ``catasso \Ne I 160/ imÄ• , bhikkhave, Ä• bhÄ• . katamÄ• catasso? candÄ• bhÄ• , s
paÃ±Ã±Ä• bhÄ• --- imÄ• kho, bhikkhave, catasso Ä• bhÄ• . etadaggaá¹ƒ, bhikkhave, imÄ•
{catassannaá¹ƒ (Se Ke) saddanÄ«tipadamÄ• lÄ• passitabbÄ• } Ä• bhÄ• naá¹ƒ yadidaá¹ƒ p
paá¹-hamaá¹ƒ.

2. pabhÄ• suttaá¹ƒ

<142> ``catasso imÄ• , bhikkhave, pabhÄ• . katamÄ• catasso? candappabhÄ• \Se II 188/
aggippabhÄ• , paÃ±Ã±Ä• pabhÄ• --- imÄ• kho, bhikkhave, catasso pabhÄ• . etadaggaá¹ƒ,
catunnaá¹ƒ pabhÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• pabhÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. Ä• lokasuttaá¹ƒ

<143> ``cattÄ• rome, bhikkhave, Ä• lokÄ• . katame cattÄ• ro? candÄ• loko, sÅ«riyÄ• loko,
--- ime kho, bhikkhave, cattÄ• ro Ä• lokÄ• . etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ catunnaá¹ƒ Ä
paÃ±Ã±Ä• lokoâ€™â€™ ti. tatiyaá¹ƒ.

4. obhÄ• sasuttaá¹ƒ

<144> ``cattÄ• rome \Be I 457/, bhikkhave, obhÄ• sÄ• . katame cattÄ• ro? candobhÄ• so, s
paÃ±Ã±obhÄ• so --- ime \Ee II 140/ kho, bhikkhave, cattÄ• ro obhÄ• sÄ• . etadaggaá¹ƒ, bhi
catunnaá¹ƒ obhÄ• sÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±obhÄ• soâ€™â€™ ti. catutthaá¹ƒ.

5. pajjotasuttaá¹ƒ

<145> ``cattÄ• rome \Ne I 161/, bhikkhave, pajjotÄ• . katame cattÄ• ro? candapajjoto, sÅ«r
aggipajjoto, paÃ±Ã±Ä• pajjoto --- ime kho, bhikkhave, cattÄ• ro pajjotÄ• . etadaggaá¹ƒ, bhik
catunnaá¹ƒ pajjotÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• pajjotoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. paá¹-hamakÄ• lasuttaá¹ƒ

<146> ``cattÄ• rome, bhikkhave, kÄ• lÄ• . katame cattÄ• ro? kÄ• lena dhammassavanaá¹ƒ
kÄ• lena sammasanÄ• {kÄ• lena samatho (Ce Se Ke Ee) }, kÄ• lena vipassanÄ• --- ime kh
kÄ• lÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyakÄ• lasuttaá¹ƒ

<147> ``cattÄ• rome, bhikkhave, kÄ• lÄ• sammÄ• bhÄ• viyamÄ• nÄ• sammÄ• anupariva

Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• penti. katame cattÄ• ro? kÄ• lena dhammassavanaá¹ƒ, kÄ• l
sammasanÄ• , kÄ• lena vipassanÄ• \Se II 189/ --- ime kho, bhikkhave, cattÄ• ro kÄ• lÄ• sa
sammÄ• anuparivattiyamÄ• nÄ• anupubbena Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• penti.

``seyyathÄ• pi, bhikkhave, uparipabbate thullaphusitake deve vassante taá¹ƒ udakaá¹ƒ yat
pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ«reti; pabbatakandarapadarasÄ•
paripÅ«renti; kusobbhÄ• paripÅ«rÄ• mahÄ• sobbhe paripÅ«renti; mahÄ• sobbhÄ• paripÅ
kunnadiyo \Be I 458/ paripÅ«rÄ• mahÄ• nadiyo paripÅ«renti; mahÄ• nadiyo paripÅ«rÄ• sa
sÄ• garaá¹ƒ (Ce Ee Katthaci), samuddasÄ• garaá¹ƒ (Se Ke) } paripÅ«renti. evamevaá¹ƒ kh
kÄ• lÄ• sammÄ• bhÄ• viyamÄ• nÄ• sammÄ• anuparivattiyamÄ• nÄ• anupubbena Ä• sa
sattamaá¹ƒ.

8. duccaritasuttaá¹ƒ

<148> ``cattÄ• rimÄ• ni \Ne I 162/ \Ee II 141/, bhikkhave, vacÄ«duccaritÄ• ni. katamÄ• ni c
pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po --- imÄ• ni kho, bhikkhave, catt
ti. aá¹-á¹-hamaá¹ƒ.

9. sucaritasuttaá¹ƒ

<149> ``cattÄ• rimÄ• ni, bhikkhave, vacÄ«sucaritÄ• ni. katamÄ• ni cattÄ• ri? saccavÄ• cÄ•
saá¹‡hÄ• vÄ• cÄ• , mantabhÄ• sÄ• --- imÄ• ni kho, bhikkhave, cattÄ• ri vacÄ«sucaritÄ• n

10. sÄ• rasuttaá¹ƒ

<150> ``cattÄ• rome, bhikkhave, sÄ• rÄ• . katame cattÄ• ro? sÄ«lasÄ• ro, samÄ• dhisÄ• r
vimuttisÄ• ro --- ime kho, bhikkhave, cattÄ• ro sÄ• rÄ• â€™â€™ ti. dasamaá¹ƒ.

Ä• bhÄ• vaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

Ä• bhÄ• pabhÄ• ca Ä• lokÄ• , obhÄ• sÄ• ceva pajjotÄ• .

dve kÄ• lÄ• caritÄ• dve ca, honti sÄ• rena te dasÄ• ti ||

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. indriyavaggo

1. indriyasuttaá¹ƒ

<151> ``cattÄ• rimÄ• ni \Se II 190/ \Ne I 163/ \Be I 459/, bhikkhave, indriyÄ• ni. katamÄ• ni saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ --- imÄ• ni kho, bhikkh indriyÄ• nÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. saddhÄ• balasuttaá¹ƒ

<152> ``cattÄ• rimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni cattÄ• ri? saddhÄ• balaá¹ƒ, vÄ«ri samÄ• dhibalaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri balÄ• nÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. paÃ±Ã±Ä• balasuttaá¹ƒ

<153> ``cattÄ• rimÄ• ni \Ee II 142/, bhikkhave, balÄ• ni. katamÄ• ni cattÄ• ri? paÃ±Ã±Ä• ba anavajjabalaá¹ƒ, saá¹…gahabalaá¹ƒ {saá¹…gÄ• habalaá¹ƒ (Ce Se Ke Ee) } --- imÄ• ni kho, balÄ• nÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. satibalasuttaá¹ƒ

<154> ``cattÄ• rimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni cattÄ• ri? satibalaá¹ƒ, samÄ• dhib saá¹…gahabalaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri balÄ• nÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-isaá¹…khÄ• nabalasuttaá¹ƒ

<155> ``cattÄ• rimÄ• ni \Ne I 164/, bhikkhave, balÄ• ni. katamÄ• ni cattÄ• ri? paá¹-isaá¹…k bhÄ• vanÄ• balaá¹ƒ, anavajjabalaá¹ƒ, saá¹…gahabalaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• paÃ±camaá¹ƒ.

6. kappasuttaá¹ƒ

<156> ``cattÄ• rimÄ• ni \Be I 460/, bhikkhave, kappassa asaá¹…khyeyyÄ• ni. katamÄ• ni c kappo saá¹ƒvaá¹-á¹-ati, taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuá¹ƒ \Se II 191/ --- ettakÄ• ni vassÄ vassasatÄ• nÄ«ti vÄ• , ettakÄ• ni vassasahassÄ• nÄ«ti vÄ• , ettakÄ• ni vassasatasahassÄ•

``yadÄ• , bhikkhave, kappo saá¹ƒvaá¹-á¹-o tiá¹-á¹-hati, taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuá¹ƒ
vassÄ• nÄ«ti vÄ• , ettakÄ• ni vassasatÄ• nÄ«ti vÄ• , ettakÄ• ni vassasahassÄ• nÄ«ti vÄ• ,
vassasatasahassÄ• nÄ«ti vÄ• .

``yadÄ• , bhikkhave, kappo vivaá¹-á¹-ati, taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuá¹ƒ --- ettakÄ• n
ettakÄ• ni vassasatÄ• nÄ«ti vÄ• , ettakÄ• ni vassasahassÄ• nÄ«ti vÄ• , ettakÄ• ni vassasat

``yadÄ• , bhikkhave, kappo vivaá¹-á¹-o tiá¹-á¹-hati, taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuá¹ƒ ---
vassÄ• nÄ«ti vÄ• , ettakÄ• ni vassasatÄ• nÄ«ti vÄ• , ettakÄ• ni vassasahassÄ• nÄ«ti vÄ• ,
vassasatasahassÄ• nÄ«ti vÄ• . imÄ• ni kho, bhikkhave, cattÄ• ri kappassa asaá¹…khyeyyÄ
chaá¹-á¹-haá¹ƒ.

7. rogasuttaá¹ƒ

<157> ``dveme, bhikkhave, rogÄ• . katame dve? kÄ• yiko \Ee II 143/ ca rogo cetasiko ca ro
bhikkhave, sattÄ• kÄ• yikena rogena ekampi vassaá¹ƒ Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• ,
Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• , tÄ«á¹‡ipi vassÄ• ni Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• ,
paá¹-ijÄ• namÄ• nÄ• , paÃ±capi vassÄ• ni Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• , dasapi vassÄ
paá¹-ijÄ• namÄ• nÄ• , vÄ«satipi vassÄ• ni Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• , tiá¹ƒsampi va
paá¹-ijÄ• namÄ• nÄ• , cattÄ• rÄ«sampi vassÄ• ni Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• , paÃ±Ã
paá¹-ijÄ• namÄ• nÄ• , vassasatampi, bhiyyopi Ä• rogyaá¹ƒ paá¹-ijÄ• namÄ• nÄ• \Se II 192/
sudullabhÄ• {dullabhÄ• (Ce Se Ke Ee) } lokasmiá¹ƒ ye cetasikena rogena muhuttampi Ä•
aÃ±Ã±atra khÄ«á¹‡Ä• savehi.

``cattÄ• rome \Be I 461/, bhikkhave, pabbajitassa rogÄ• . katame cattÄ• ro? idha, bhikkhave
hoti vighÄ• tavÄ• asantuá¹-á¹-ho itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappa
so mahiccho samÄ• no vighÄ• tavÄ• asantuá¹-á¹-ho
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena pÄ•
anavaÃ±Ã±appaá¹-ilÄ• bhÄ• ya lÄ• bhasakkÄ• rasilokappaá¹-ilÄ• bhÄ• ya. so uá¹-á¹-hahati
anavaÃ±Ã±appaá¹-ilÄ• bhÄ• ya lÄ• bhasakkÄ• rasilokappaá¹-ilÄ• bhÄ• ya. so saá¹…khÄ• y
saá¹…khÄ• ya nisÄ«dati, saá¹…khÄ• ya dhammaá¹ƒ bhÄ• sati, saá¹…khÄ• ya uccÄ• rapas
bhikkhave, cattÄ• ro pabbajitassa rogÄ• .

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `na mahicchÄ• bhavissÄ• ma vighÄ• ta
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena, na
paá¹‡idahissÄ• ma anavaÃ±Ã±appaá¹-ilÄ• bhÄ• ya lÄ• bhasakkÄ• rasilokappaá¹-ilÄ• bhÄ•
ghaá¹-essÄ• ma na vÄ• yamissÄ• ma anavaÃ±Ã±appaá¹-ilÄ• bhÄ• ya lÄ• bhasakkÄ• rasilo
bhavissÄ• ma sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• ta

duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹
tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha
bhavissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave \Se II 193/, sikkhitabbaâ€™â€™ nti. sattama

8. parihÄ• nisuttaá¹ƒ

<158> tatra \Ne I 166/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkh
144/. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• y
---

``yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• cattÄ• ro dhamme attani samanupassa
gantabbaá¹ƒ --- `parihÄ• yÄ• mi kusalehi dhammehiâ€™. parihÄ• nametaá¹ƒ vuttaá¹ƒ bhag
rÄ• gavepullattaá¹ƒ {rÄ• gavepullataá¹ƒ (Ce Se Ke Ee) }, dosavepullattaá¹ƒ, mohavepullatta
panassa á¹-hÄ• nÄ• á¹-hÄ• nesu paÃ±Ã±Ä• cakkhu \Be I 462/ na kamati. yo hi koci, Ä• vuso
vÄ• ime cattÄ• ro dhamme attani samanupassati, niá¹-á¹-hamettha gantabbaá¹ƒ --- `parihÄ
dhammehiâ€™. parihÄ• nametaá¹ƒ vuttaá¹ƒ bhagavatÄ• .

``yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• cattÄ• ro dhamme attani samanupassa
gantabbaá¹ƒ --- `na parihÄ• yÄ• mi kusalehi dhammehiâ€™. aparihÄ• nametaá¹ƒ vuttaá¹ƒ b
rÄ• gatanuttaá¹ƒ {rÄ• gatanuttanaá¹ƒ (Katthaci) }, dosatanuttaá¹ƒ, mohatanuttaá¹ƒ, gambhÄ
á¹-hÄ• nÄ• á¹-hÄ• nesu paÃ±Ã±Ä• cakkhu kamati. yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhu
attani samanupassati, niá¹-á¹-hamettha gantabbaá¹ƒ --- `na parihÄ• yÄ• mi kusalehi dhamm
aparihÄ• nametaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. bhikkhunÄ«suttaá¹ƒ

<159> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambiyaá¹ƒ vihar
194/. atha kho aÃ±Ã±atarÄ• bhikkhunÄ« aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``ehi tvaá
yenayyo Ä• nando tenupasaá¹…kama; upasaá¹…kamitvÄ• mama vacanena ayyassa Ä• na
`itthannÄ• mÄ• , bhante, bhikkhunÄ« Ä• bÄ• dhikinÄ« dukkhitÄ• bÄ• á¸·hagilÄ• nÄ• . sÄ•
sirasÄ• vandatÄ«â€™ ti. evaÃ±ca vadehi --- `sÄ• dhu kira, bhante, ayyo Ä• nando yena bh
bhikkhunÄ« tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti \Ne I 167/.
puriso tassÄ• bhikkhuniyÄ• paá¹-issutvÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; up
\Ee II 145/ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so
Ä• nandaá¹ƒ etadavoca ---

``itthannÄ• mÄ• , bhante, bhikkhunÄ« Ä• bÄ• dhikinÄ« dukkhitÄ• bÄ• á¸·hagilÄ• nÄ• . sÄ•
sirasÄ• vandati, evaÃ±ca vadeti --- `sÄ• dhu kira, bhante, Ä• yasmÄ• Ä• nando yena bhikk

bhikkhunÄ« tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. adhivÄ• se
tuá¹‡hÄ«bhÄ• vena.

atha \Be I 463/ kho Ä• yasmÄ• Ä• nando nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena bhi
bhikkhunÄ« tenupasaá¹…kami. addasÄ• kho sÄ• bhikkhunÄ« Ä• yasmantaá¹ƒ Ä• nandaá
disvÄ• sasÄ«saá¹ƒ pÄ• rupitvÄ• maÃ±cake nipajji. atha kho Ä• yasmÄ• Ä• nando yena sÅ
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja \Se II 195/ kho Ä• yasmÄ• Ä• nan
etadavoca ---

``Ä• hÄ• rasambhÅ«to ayaá¹ƒ, bhagini, kÄ• yo Ä• hÄ• raá¹ƒ nissÄ• ya. Ä• hÄ• ro pahÄ• ta
bhagini, kÄ• yo taá¹‡haá¹ƒ nissÄ• ya. taá¹‡hÄ• pahÄ• tabbÄ• . mÄ• nasambhÅ«to ayaá¹ƒ,
nissÄ• ya. mÄ• no pahÄ• tabbo. methunasambhÅ«to ayaá¹ƒ, bhagini, kÄ• yo. methune ca s

`` `Ä• hÄ• rasambhÅ«to ayaá¹ƒ, bhagini, kÄ• yo Ä• hÄ• raá¹ƒ nissÄ• ya. Ä• hÄ• ro pahÄ• t
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhagini, bhikkhu paá¹-isaá¹…khÄ• yoniso Ä
--- `neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, yÄ• vadeva imas
yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya. iti purÄ• á¹‡aÃ±ca vedana
navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi. yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ•
aparena samayena Ä• hÄ• raá¹ƒ nissÄ• ya Ä• hÄ• raá¹ƒ pajahati. `Ä• hÄ• rasambhÅ«to ay
nissÄ• ya. Ä• hÄ• ro pahÄ• tabboâ€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vutta

`` `taá¹‡hÄ• sambhÅ«to \Ne I 168/ ayaá¹ƒ, bhagini, kÄ• yo taá¹‡haá¹ƒ nissÄ• ya. taá¹‡hÄ•
kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca \Ee II 146/ vuttaá¹ƒ? idha, bhagini, bhikkhu s
`itthannÄ• mo kira bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä•
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™ ti. tassa evaá¹ƒ h
ahampi \Se II 196/ Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissÄ• mÄ«â€™ ti! so aparena samay
taá¹‡haá¹ƒ pajahati. `taá¹‡hÄ• sambhÅ«to ayaá¹ƒ, bhagini, kÄ• yo taá¹‡haá¹ƒ nissÄ• ya. ta
ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `mÄ• nasambhÅ«to \Be I 464/ ayaá¹ƒ, bhagini, kÄ• yo mÄ• naá¹ƒ nissÄ• ya. mÄ• no pah
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhagini, bhikkhu suá¹‡Ä• ti --- `itt
bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™ ti. tassa evaá¹ƒ hoti --- `so hi nÄ• m
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharissati; kimaá¹…gaá¹ƒ {kimaá¹…ga (Ce Ee) AN b V 180; Vin II 331; SN c V
so aparena samayena mÄ• naá¹ƒ nissÄ• ya mÄ• naá¹ƒ pajahati. `mÄ• nasambhÅ«to ayaá¹
nissÄ• ya. mÄ• no pahÄ• tabboâ€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹

``methunasambhÅ«to ayaá¹ƒ, bhagini, kÄ• yo. methune ca setughÄ• to vutto bhagavatÄ• â

atha kho sÄ• bhikkhunÄ« maÃ±cakÄ• vuá¹-á¹-hahitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
Ä• nandassa pÄ• desu sirasÄ• nipatitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``ac
accagamÄ• , yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yÄ• haá¹ƒ evamakÄ
Ä• nando accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu, Ä• yatiá¹ƒ \Se II 197/ saá¹ƒvarÄ• yÄ• â€
{taggha tvaá¹ƒ (Ce Ee Katthaci) }, bhagini, accayo accagamÄ• , yathÄ• bÄ• laá¹ƒ yathÄ• m
yathÄ• akusalaá¹ƒ, yÄ• tvaá¹ƒ evamakÄ• si. yato ca kho tvaá¹ƒ, bhagini, accayaá¹ƒ accaya
yathÄ• dhammaá¹ƒ paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuddhi hesÄ• , bha
accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• paj

10. sugatavinayasuttaá¹ƒ

<160> ``sugato \Ne I 169/ \Ee II 147/ vÄ• , bhikkhave, loke tiá¹-á¹-hamÄ• no sugatavinayo v
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev

``katamo ca, bhikkhave, sugato? idha, bhikkhave, tathÄ• gato loke uppajjati arahaá¹ƒ samm
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro \Be I 465/ purisadammasÄ• rathi satthÄ
buddho bhagavÄ• . ayaá¹ƒ, bhikkhave, sugato.

``katamo ca, bhikkhave, sugatavinayo? so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjheka
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisudd
pakÄ• seti. ayaá¹ƒ, bhikkhave, sugatavinayo. evaá¹ƒ sugato vÄ• , bhikkhave, loke tiá¹-á¹-ha
vÄ• tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya s

``cattÄ• rome, bhikkhave, dhammÄ• saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya sa
idha, bhikkhave, bhikkhÅ« duggahitaá¹ƒ suttantaá¹ƒ pariyÄ• puá¹‡anti dunnikkhittehi padab
dunnikkhittassa, bhikkhave, padabyaÃ±janassa \Se II 198/ atthopi dunnayo hoti. ayaá¹ƒ, bhi
dhammo saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« dubbacÄ• honti dovacassakaraá¹‡ehi dhammehi s
appadakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ. ayaá¹ƒ, bhikkhave, dutiyo dhammo saddhamma
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ye te bhikkhÅ« bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ
te na sakkaccaá¹ƒ suttantaá¹ƒ paraá¹ƒ vÄ• centi. tesaá¹ƒ accayena chinnamÅ«lako suttanto
ayaá¹ƒ, bhikkhave, tatiyo dhammo saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒ

``puna \Ne I 170/ caparaá¹ƒ, bhikkhave, therÄ• bhikkhÅ« bÄ• hulikÄ• honti \Ee II 148/ sÄ•
pubbaá¹…gamÄ• , paviveke nikkhittadhurÄ• , na vÄ«riyaá¹ƒ Ä• rabhanti appattassa pattiyÄ
adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. tesaá¹ƒ pacchimÄ• janatÄ• diá¹-á¹-hÄ• nu
hoti bÄ• hulikÄ• sÄ• thalikÄ• , okkamane pubbaá¹…gamÄ• , paviveke nikkhittadhurÄ• , na
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. ayaá¹ƒ
dhammo saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattati. ime kho, bhikkhav
sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

``cattÄ• rome \Be I 466/, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya
saá¹ƒvattanti. katame cattÄ• ro? idha, bhikkhave, bhikkhÅ« suggahitaá¹ƒ suttantaá¹ƒ pariyÄ
sunikkhittehi padabyaÃ±janehi. sunikkhittassa, bhikkhave, padabyaÃ±janassa atthopi sunay
ayaá¹ƒ, bhikkhave, paá¹-hamo dhammo saddhammassa á¹-hitiyÄ• asammosÄ• ya anantar

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« suvacÄ• honti sovacassakaraá¹‡ehi dhammehi sa
padakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ. ayaá¹ƒ, bhikkhave, dutiyo dhammo saddhammass
anantaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ye te bhikkhÅ« bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ
te sakkaccaá¹ƒ suttantaá¹ƒ paraá¹ƒ vÄ• centi. tesaá¹ƒ accayena nacchinnamÅ«lako {acchi
156} suttanto hoti sappaá¹-isaraá¹‡o. ayaá¹ƒ, bhikkhave, tatiyo dhammo saddhammassa á¹
anantaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, therÄ• bhikkhÅ« na bÄ• hulikÄ• honti na sÄ• thalikÄ• , okka
paviveke pubbaá¹…gamÄ• , vÄ«riyaá¹ƒ Ä• rabhanti appattassa pattiyÄ• anadhigatassa ad
sacchikiriyÄ• ya. tesaá¹ƒ pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati. sÄ• pi hoti na
sÄ• thalikÄ• , okkamane nikkhittadhurÄ• , paviveke pubbaá¹…gamÄ• , vÄ«riyaá¹ƒ Ä• rabha
anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya \Ne I 171/. ayaá¹ƒ, bhikkhave
saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati. ime \Ee II 14
dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattantÄ«

indriyavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

indriyÄ• ni saddhÄ• paÃ±Ã±Ä• , sati saá¹…khÄ• napaÃ±camaá¹ƒ.

kappo rogo parihÄ• ni, bhikkhunÄ« sugatena cÄ• ti ||

(17) 2. paá¹-ipadÄ• vaggo

1. saá¹ƒkhittasuttaá¹ƒ

<161> ``catasso \Ne I 172/ \Be I 467/ \Se II 200/ imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• pa sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• --- imÄ• kho, bhikkhave, catasso paá¹-ipadÄ• â€

2. vitthÄ• rasuttaá¹ƒ

<162> ``catasso imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• paá¹-ipadÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá

``katamÄ• ca, bhikkhave, dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• ? idha, bhikkhave, e tibbarÄ• gajÄ• tiko hoti, abhikkhaá¹‡aá¹ƒ rÄ• gajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒ tibbadosajÄ• tiko hoti, abhikkhaá¹‡aá¹ƒ dosajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve tibbamohajÄ• tiko hoti, abhikkhaá¹‡aá¹ƒ mohajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒv paÃ±cindriyÄ• ni mudÅ«ni pÄ• tubhavanti --- saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ muduttÄ• dandhaá¹ƒ Ä• nan Ä• savÄ• naá¹ƒ khayÄ• ya. ayaá¹ƒ vuccati, bhikkhave, dukkhÄ• paá¹-ipadÄ• dandhÄ• bhi

``katamÄ• ca, bhikkhave, dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ? idha, bhikkhave, ek tibbarÄ• gajÄ• tiko hoti, abhikkhaá¹‡aá¹ƒ rÄ• gajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒ tibbadosajÄ• tiko hoti, abhikkhaá¹‡aá¹ƒ dosajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve tibbamohajÄ• tiko hoti \Se II 201/, abhikkhaá¹‡aá¹ƒ mohajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ pa tassimÄ• ni \Ne I 173/ paÃ±cindriyÄ• ni adhimattÄ• ni \Ee II 150/ pÄ• tubhavanti --- saddhin vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±ca adhimattattÄ• khippaá¹ƒ Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• ya. ayaá¹ƒ paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• .

``katamÄ• ca, bhikkhave, sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• ? idha, bhikkhave, ek tibbarÄ• gajÄ• tiko hoti, nÄ• bhikkhaá¹‡aá¹ƒ rÄ• gajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ \Be I 46 pakatiyÄ• pi na tibbadosajÄ• tiko hoti, nÄ• bhikkhaá¹‡aá¹ƒ dosajaá¹ƒ dukkhaá¹ƒ domanass pakatiyÄ• pi na tibbamohajÄ• tiko hoti, nÄ• bhikkhaá¹‡aá¹ƒ mohajaá¹ƒ dukkhaá¹ƒ domanas tassimÄ• ni paÃ±cindriyÄ• ni mudÅ«ni pÄ• tubhavanti --- saddhindriyaá¹ƒ ... pe ... paÃ±Ã±in paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ muduttÄ• dandhaá¹ƒ Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ vuccati, bhikkhave, sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• .

``katamÄ• ca, bhikkhave, sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ? idha, bhikkhave, eka
tibbarÄ• gajÄ• tiko hoti, nÄ• bhikkhaá¹‡aá¹ƒ rÄ• gajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isa
tibbadosajÄ• tiko hoti, nÄ• bhikkhaá¹‡aá¹ƒ dosajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒ
tibbamohajÄ• tiko hoti, nÄ• bhikkhaá¹‡aá¹ƒ mohajaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá
paÃ±cindriyÄ• ni adhimattÄ• ni pÄ• tubhavanti --- saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindr
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ \Se II 202/. so imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá
khippaá¹ƒ Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• ya. ayaá¹ƒ vuccati, bhikkh
khippÄ• bhiÃ±Ã±Ä• . imÄ• kho, bhikkhave, catasso paá¹-ipadÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. asubhasuttaá¹ƒ

<163> ``catasso imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• paá¹-ipadÄ•
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá

``katamÄ• ca, bhikkhave, dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• ? idha, bhikkhave, b
174/ kÄ• ye viharati, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä« {paá¹-ikkÅ«lasaÃ±Ã±Ä« (Ce Se Ke Ee
anabhiratisaÃ±Ã±Ä« {anabhiratasaÃ±Ã±Ä« (Ce Se Ke Ee) }, sabbasaá¹…khÄ• resu aniccÄ
kho panassa ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• hoti. so imÄ• ni paÃ±ca sekhabalÄ• ni {sekkhaba
upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ \Ee I
paÃ±Ã±Ä• balaá¹ƒ. tassimÄ• ni paÃ±cindriyÄ• ni mudÅ«ni pÄ• tubhavanti --- saddhindriyaá
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ•
Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• ya. ayaá¹ƒ vuccati, bhikkhave, dukk
dandhÄ• bhiÃ±Ã±Ä• .

``katamÄ• \Be I 469/ ca, bhikkhave, dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ? idha, bhi
asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä«, sabbaloke anabhiratis
aniccÄ• nupassÄ«; maraá¹‡asaÃ±Ã±Ä• kho panassa ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• hoti. so
upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ ... pe ... paÃ±Ã±Ä• balaá¹ƒ. tassimÄ• ni paÃ±cind
pÄ• tubhavanti --- saddhindriyaá¹ƒ ... pe ... \Se II 203/ paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±
indriyÄ• naá¹ƒ adhimattattÄ• khippaá¹ƒ Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ kha
bhikkhave, dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• .

``katamÄ• ca, bhikkhave, sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• ? idha bhikkhave, bhi
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja
virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒved

Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampaj
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imÄ• ni paÃ±
upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ ... pe ... paÃ±Ã±Ä• balaá¹ƒ. tassimÄ• ni paÃ±cind
pÄ• tubhavanti --- saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ in
dandhaá¹ƒ Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• ya. ayaá¹ƒ vuccati, bhikk
dandhÄ• bhiÃ±Ã±Ä• .

``katamÄ• \Ne I 175/ ca, bhikkhave, sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ? {Kv 815 Ä
bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekaja
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... \Se II 2
jhÄ• naá¹ƒ ... pe ... \Ee II 152/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imÄ• ni paÃ±
upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ, paÃ
tassimÄ• ni paÃ±cindriyÄ• ni adhimattÄ• ni pÄ• tubhavanti --- saddhindriyaá¹ƒ, vÄ«riyindriya
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ adhimat
Ä• nantariyaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• ya. ayaá¹ƒ vuccati, bhikkhave, sukh
khippÄ• bhiÃ±Ã±Ä• . imÄ• kho, bhikkhave, catasso paá¹-ipadÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamakhamasuttaá¹ƒ

<164> ``catasso \Be I 470/ imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• catasso? akkhamÄ•
paá¹-ipadÄ• , damÄ• paá¹-ipadÄ• , samÄ• paá¹-ipadÄ• . katamÄ• ca, bhikkhave, akkham
bhikkhave, ekacco {ekacco puggalo (Ce Se Ke) } akkosantaá¹ƒ paccakkosati, rosantaá¹ƒ pa
bhaá¹‡á¸• antaá¹ƒ paá¹-ibhaá¹‡á¸• ati. ayaá¹ƒ vuccati, bhikkhave, akkhamÄ• paá¹-ipadÄ• .

``katamÄ• ca, bhikkhave, khamÄ• paá¹-ipadÄ• ? idha, bhikkhave, ekacco akkosantaá¹ƒ na
na paá¹-irosati, bhaá¹‡á¸• antaá¹ƒ na paá¹-ibhaá¹‡á¸• ati. ayaá¹ƒ vuccati, bhikkhave, khamÄ

``katamÄ• ca, bhikkhave, damÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«p
nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriya
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
rakkhati cakkhundriyaá¹ƒ; cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ..
gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhika
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
paá¹-ipajjati \Ee II 153/; rakkhati manindriyaá¹ƒ; manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. ayaá¹ƒ
bhikkhave, damÄ• paá¹-ipadÄ• .

``katamÄ• ca, bhikkhave, samÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu uppannaá¹ƒ kÄ•
pajahati vinodeti sameti byantÄ«karoti anabhÄ• vaá¹ƒ gameti; uppannaá¹ƒ byÄ• pÄ• davital
uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... uppannuppanne pÄ• pake akusale dhamme nÄ• dhivÄ
sameti byantÄ«karoti anabhÄ• vaá¹ƒ gameti. ayaá¹ƒ vuccati, bhikkhave, samÄ• paá¹-ipadÄ
catasso paá¹-ipadÄ• â€™â€™ ti. catutthaá¹ƒ.

5. dutiyakhamasuttaá¹ƒ

<165> ``catasso imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• catasso? akkhamÄ• paá¹-ipadÄ
damÄ• paá¹-ipadÄ• , samÄ• paá¹-ipadÄ• .

``katamÄ• \Be I 471/ ca, bhikkhave, akkhamÄ• paá¹-ipadÄ• ? idha, bhikkhave, ekacco akk
uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya, á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphass
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹
kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ ana
vuccati, bhikkhave, akkhamÄ• paá¹-ipadÄ• \Se II 206/.

``katamÄ• ca, bhikkhave, khamÄ• paá¹-ipadÄ• ? idha, bhikkhave, ekacco khamo hoti sÄ«
jighacchÄ• ya pipÄ• sÄ• ya, á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ d
vacanapathÄ• naá¹ƒ uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tib
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ•
bhikkhave, khamÄ• paá¹-ipadÄ• .

``katamÄ• \Ne I 177/ ca, bhikkhave, damÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu cakkh
nimittaggÄ• hÄ« hoti ... pe ... sotena saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ•
sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• y
nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rak
manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave, damÄ• paá¹-ipadÄ• .

``katamÄ• ca, bhikkhave, samÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu uppannaá¹ƒ kÄ•
pajahati vinodeti sameti byantÄ«karoti anabhÄ• vaá¹ƒ gameti, uppannaá¹ƒ byÄ• pÄ• davital
uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... uppannuppanne pÄ• pake akusale dhamme nÄ• dhivÄ
sameti byantÄ«karoti anabhÄ• vaá¹ƒ gameti. ayaá¹ƒ \Se II 207/ vuccati, bhikkhave, samÄ•
bhikkhave, catasso paá¹-ipadÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. ubhayasuttaá¹ƒ

<166> ``catasso \Ee II 154/ imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• p
dandhÄ• bhiÃ±Ã±Ä• , dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• da
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• .

``tatra \Be I 472/, bhikkhave, yÄ• yaá¹ƒ paá¹-ipadÄ• dukkhÄ• dandhÄ• bhiÃ±Ã±Ä• , ayaá¹
ubhayeneva hÄ«nÄ• akkhÄ• yati. yampÄ• yaá¹ƒ paá¹-ipadÄ• dukkhÄ• , iminÄ• pÄ• yaá¹ƒ
paá¹-ipadÄ• dandhÄ• , iminÄ• pÄ• yaá¹ƒ hÄ«nÄ• akkhÄ• yati. ayaá¹ƒ, bhikkhave, paá¹-ipa
akkhÄ• yati.

``tatra, bhikkhave, yÄ• yaá¹ƒ paá¹-ipadÄ• dukkhÄ• khippÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ, bhikkhav
hÄ«nÄ• akkhÄ• yati.

``tatra \Ne I 178/, bhikkhave, yÄ• yaá¹ƒ paá¹-ipadÄ• sukhÄ• dandhÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ
dandhattÄ• hÄ«nÄ• akkhÄ• yati.

``tatra, bhikkhave, yÄ• yaá¹ƒ paá¹-ipadÄ• sukhÄ• khippÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ, bhikkhave
paá¹‡Ä«tÄ• akkhÄ• yati. yampÄ• yaá¹ƒ paá¹-ipadÄ• sukhÄ• , iminÄ• pÄ• yaá¹ƒ paá¹‡Ä«tÄ
paá¹-ipadÄ• khippÄ• , iminÄ• pÄ• yaá¹ƒ paá¹‡Ä«tÄ• akkhÄ• yati. ayaá¹ƒ, bhikkhave, paá¹-
paá¹‡Ä«tÄ• akkhÄ• yati. imÄ• kho, bhikkhave, catasso paá¹-ipadÄ• â€™â€™ ti. chaá¹-á¹-

7. mahÄ• moggallÄ• nasuttaá¹ƒ

<167> atha kho Ä• yasmÄ• sÄ• riputto yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…
mahÄ• moggallÄ• nena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹
nisÄ«di \Se II 208/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ

``catasso imÄ• , Ä• vuso moggallÄ• na, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• paá¹-ip
dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , su
khippÄ• bhiÃ±Ã±Ä• . imÄ• kho, Ä• vuso, catasso paá¹-ipadÄ• \Be I 473/. imÄ• saá¹ƒ, Ä• v
paá¹-ipadÄ• naá¹ƒ {catassannaá¹ƒ paá¹-ipadÄ• naá¹ƒ (Ce Se Ke) } katamaá¹ƒ te paá¹-ipada
Ä• savehi cittaá¹ƒ vimuttaâ€™â€™ nti?

``catasso \Ee II 155/ imÄ• , Ä• vuso sÄ• riputta, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ•
dandhÄ• bhiÃ±Ã±Ä• , dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• da
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• . imÄ• kho, Ä• vuso, catasso paá¹-ipadÄ• \Be I 473/. imÄ
paá¹-ipadÄ• naá¹ƒ yÄ• yaá¹ƒ paá¹-ipadÄ• dukkhÄ• khippÄ• bhiÃ±Ã±Ä• , imaá¹ƒ me paá¹-i
Ä• savehi cittaá¹ƒ vimuttaâ€™â€™ nti. sattamaá¹ƒ.

8. sÄ• riputtasuttaá¹ƒ

<168> atha \Ne I 179/ kho Ä• yasmÄ• mahÄ• moggallÄ• no yenÄ• yasmÄ• sÄ• riputto ter
Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«y
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmantaá¹ƒ sÄ• ri

``catasso imÄ• , Ä• vuso sÄ• riputta, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• paá¹-ipadÄ
dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , su
khippÄ• bhiÃ±Ã±Ä• . imÄ• kho, Ä• vuso, catasso paá¹-ipadÄ• . imÄ• saá¹ƒ, Ä• vuso, catun
209/ katamaá¹ƒ te paá¹-ipadaá¹ƒ Ä• gamma anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™â

``catasso imÄ• , Ä• vuso moggallÄ• na, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• paá¹-ip
dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , su
khippÄ• bhiÃ±Ã±Ä• . imÄ• kho, Ä• vuso, catasso paá¹-ipadÄ• . imÄ• saá¹ƒ, Ä• vuso, catun
yÄ• yaá¹ƒ paá¹-ipadÄ• sukhÄ• khippÄ• bhiÃ±Ã±Ä• , imaá¹ƒ me paá¹-ipadaá¹ƒ Ä• gamma
vimuttaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. sasaá¹…khÄ• rasuttaá¹ƒ

<169> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
ekacco puggalo diá¹-á¹-heva dhamme sasaá¹…khÄ• raparinibbÄ• yÄ« hoti. idha pana, bhikk
kÄ• yassa bhedÄ• sasaá¹…khÄ• raparinibbÄ• yÄ« hoti. idha pana, bhikkhave, ekacco pugg
asaá¹…khÄ• raparinibbÄ• yÄ« hoti. idha pana, bhikkhave, ekacco puggalo kÄ• yassa bhedÄ
hoti.

``kathaÃ±ca, bhikkhave, puggalo diá¹-á¹-heva dhamme sasaá¹…khÄ• raparinibbÄ• yÄ« hot
asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä«, sabbaloke anabhiratis
\Ne I 180/ aniccÄ• nupassÄ«. maraá¹‡asaÃ±Ã±Ä• \Be I 474/ kho panassa ajjhattaá¹ƒ \Ee I
hoti. so imÄ• ni paÃ±ca sekhabalÄ• ni upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ, hiribalaá¹ƒ
vÄ«riyabalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ \Se II 210/. tassimÄ• ni paÃ±cindriyÄ• ni adhimattÄ• ni p
saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. so
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ adhimattattÄ• diá¹-á¹-heva dhamme sasaá¹…khÄ• raparinibb
bhikkhave, puggalo diá¹-á¹-heva dhamme sasaá¹…khÄ• raparinibbÄ• yÄ« hoti.

``kathaÃ±ca, bhikkhave, puggalo kÄ• yassa bhedÄ• sasaá¹…khÄ• raparinibbÄ• yÄ« hoti?
asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä«, sabbaloke anabhiratis
aniccÄ• nupassÄ«. maraá¹‡asaÃ±Ã±Ä• kho panassa ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• hoti. so

upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ, paÃ
tassimÄ• ni paÃ±cindriyÄ• ni mudÅ«ni pÄ• tubhavanti --- saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ,
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ mudutt
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti. evaá¹ƒ kho, bhikkhave, puggalo kÄ• yassa bhedÄ• sa
hoti.

``kathaÃ±ca, bhikkhave, puggalo diá¹-á¹-heva dhamme asaá¹…khÄ• raparinibbÄ• yÄ« hoti
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ...
jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imÄ• ni paÃ±ca sekhab
viharati --- saddhÄ• balaá¹ƒ ... pe ... \Se II 211/ paÃ±Ã±Ä• balaá¹ƒ. tassimÄ• ni paÃ±cindriy
pÄ• tubhavanti --- saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ i
adhimattattÄ• diá¹-á¹-heva dhamme asaá¹…khÄ• raparinibbÄ• yÄ« hoti. evaá¹ƒ kho, bhikkh
dhamme asaá¹…khÄ• raparinibbÄ• yÄ« hoti.

``kathaÃ±ca, bhikkhave, puggalo kÄ• yassa bhedÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hoti? i
bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ
tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imÄ• ni paÃ±c
upanissÄ• ya viharati --- saddhÄ• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ, paÃ
tassimÄ• ni paÃ±cindriyÄ• ni ... pe ... paÃ±Ã±indriyaá¹ƒ. so imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ
kÄ• yassa bhedÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hoti. evaá¹ƒ kho, bhikkhave, puggalo kÄ•
asaá¹…khÄ• raparinibbÄ• yÄ« hoti. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijj
nti. navamaá¹ƒ.

10. yuganaddhasuttaá¹ƒ

<170> evaá¹ƒ \Be I 475/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambiy
tatra kho Ä• yasmÄ• Ä• nando bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä
bhikkhÅ« Ä• yasmato Ä• nandassa paccassosuá¹ƒ. Ä• yasmÄ• \Se II 212/ Ä• nando etada

``yo \Ee II 157/ hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• mama santike arahattappatt
{arahattappattaá¹ƒ (Katthaci) Paá¹-is II 1 paá¹-isambhidÄ• maggepi} byÄ• karoti, sabbo so c
etesaá¹ƒ vÄ• aÃ±Ã±atarena.

``katamehi catÅ«hi? idha, Ä• vuso, bhikkhu samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ
samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vayato maggo saÃ±jÄ• yati. so taá¹ƒ magg
bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saá¹ƒyojanÄ• n
byantÄ«honti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• veti.
vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• vayato maggo saÃ±jÄ• yati. so taá¹ƒ mag
bahulÄ«karoti \Ne I 182/. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saá¹
anusayÄ• byantÄ«honti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti. tassa
yuganaddhaá¹ƒ bhÄ• vayato maggo saÃ±jÄ• yati. so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti ba
maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saá¹ƒyojanÄ• ni pahÄ«yanti, anusayÄ• by

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ hoti. hot
taá¹ƒ cittaá¹ƒ ajjhattameva santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. tassa mag
taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• va
bahulÄ«karoto saá¹ƒyojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«honti.

``yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• mama santike arahattappattiá¹ƒ \Se II 2
so imehi catÅ«hi maggehi, etesaá¹ƒ vÄ• aÃ±Ã±atarenÄ• â€™â€™ ti. dasamaá¹ƒ.

paá¹-ipadÄ• vaggo dutiyo.

tassuddÄ• naá¹ƒ ---

saá¹ƒkhittaá¹ƒ vitthÄ• rÄ• subhaá¹ƒ, dve khamÄ• ubhayena ca.

moggallÄ• no sÄ• riputto, sasaá¹…khÄ• raá¹ƒ yuganaddhena cÄ• ti ||

(18) 3. saÃ±cetaniyavaggo

1. cetanÄ• suttaá¹ƒ

<171> {Kv 539} ``kÄ• ye \Ne I 183/ vÄ• , bhikkhave, sati kÄ• yasaÃ±cetanÄ• hetu uppajjati
sukhadukkhaá¹ƒ. vÄ• cÄ• ya vÄ• , bhikkhave, sati vacÄ«saÃ±cetanÄ• hetu uppajjati ajjhatta
vÄ• , bhikkhave, sati manosaÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ avijjÄ• p

``sÄ• maá¹ƒ vÄ• taá¹ƒ, bhikkhave, kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpacca
ajjhattaá¹ƒ sukhadukkhaá¹ƒ. pare vÄ• ssa {pare vÄ• tassa (Katthaci) } taá¹ƒ, bhikkhave, kÄ
abhisaá¹…kharonti, yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. sampaj
bhikkhave, kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati a
asampajÄ• no vÄ• taá¹ƒ, bhikkhave, kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpacc

ajjhattaá¹ƒ sukhadukkhaá¹ƒ.

``sÄ• maá¹ƒ vÄ• taá¹ƒ, bhikkhave, vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpacca
ajjhattaá¹ƒ sukhadukkhaá¹ƒ; pare vÄ• ssa taá¹ƒ, bhikkhave \Se II 214/, vacÄ«saá¹…khÄ• ra
yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ; sampajÄ• no vÄ• taá¹ƒ, bh
vacÄ«saá¹…khÄ• raá¹ƒ \Be I 477/ abhisaá¹…kharoti, yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjh
asampajÄ• no vÄ• taá¹ƒ, bhikkhave, vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpacc
ajjhattaá¹ƒ sukhadukkhaá¹ƒ.

``sÄ• maá¹ƒ vÄ• taá¹ƒ, bhikkhave, manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpaccay
ajjhattaá¹ƒ sukhadukkhaá¹ƒ; pare vÄ• ssa taá¹ƒ, bhikkhave, manosaá¹…khÄ• raá¹ƒ abhisaá
yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ; sampajÄ• no vÄ• taá¹ƒ, bh
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ su
vÄ• taá¹ƒ, bhikkhave, manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpaccayÄ• ssa taá¹ƒ
sukhadukkhaá¹ƒ.

``imesu \Ne I 184/, bhikkhave, dhammesu avijjÄ• anupatitÄ• , avijjÄ• yatveva asesavirÄ• g
hoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ, sÄ• vÄ• cÄ• na hoti ya
uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ, so mano na hoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati aj
sukhadukkhaá¹ƒ, khettaá¹ƒ taá¹ƒ {vatthuá¹ƒ taá¹ƒ (sabbattha) } na hoti ... pe ... vatthuá¹ƒ ta
na hoti ... pe ... Ä• yatanaá¹ƒ taá¹ƒ na hoti ... pe ... adhikaraá¹‡aá¹ƒ taá¹ƒ na hoti yaá¹ƒpacc
uppajjati ajjhattaá¹ƒ sukhadukkhaâ€™â€™ nti.

``cattÄ• rome, bhikkhave, attabhÄ• vapaá¹-ilÄ• bhÄ• . katame cattÄ• ro? atthi, bhikkhave, a
yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe attasaÃ±cetanÄ• kamati, no parasaÃ±cetanÄ• . atthi, b
attabhÄ• vapaá¹-ilÄ• bho, yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe parasaÃ±cetanÄ• kamati, no
bhikkhave, attabhÄ• vapaá¹-ilÄ• bho, yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe attasaÃ±cetanÄ•
ca. atthi, bhikkhave, attabhÄ• vapaá¹-ilÄ• bho, yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe nevattas
parasaÃ±cetanÄ• . ime kho, bhikkhave, cattÄ• ro attabhÄ• vapaá¹-ilÄ• bhÄ• â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• sÄ• riputto \Se II 215/ bhagavantaá¹ƒ etadavoca --- ``imassa kho
bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi --- `tatra
attabhÄ• vapaá¹-ilÄ• bho yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe attasaÃ±cetanÄ• kamati no pa
attasaÃ±cetanÄ• hetu tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• kÄ• yÄ• cuti hoti. tatra, bhante, yÄ• ya
attabhÄ• vapaá¹-ilÄ• bho \Be I 478/ yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe parasaÃ±cetanÄ• k
parasaÃ±cetanÄ• hetu tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• kÄ• yÄ• cuti hoti. tatra, bhante, yÄ• y
attabhÄ• vapaá¹-ilÄ• bho yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe attasaÃ±cetanÄ• ca kamati pa
attasaÃ±cetanÄ• ca parasaÃ±cetanÄ• ca hetu tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• kÄ• yÄ• cuti

yÄ• yaá¹ƒ attabhÄ• vapaá¹-ilÄ• bho yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe neva attasaÃ±cetan
parasaÃ±cetanÄ• , katame tena devÄ• daá¹-á¹-habbÄ• â€™â€™ â€™ ti? ``nevasaÃ±Ã±Ä•
sÄ• riputta, devÄ• tena daá¹-á¹-habbÄ• â€™â€™ ti.

``ko nu kho, bhante, hetu ko paccayo, yena midhekacce sattÄ• tamhÄ• kÄ• yÄ• cutÄ• Ä•
Ä• gantÄ• ro itthattaá¹ƒ? ko pana, bhante, hetu ko paccayo, yena midhekacce \Ee II 160/ sa
cutÄ• anÄ• gÄ• mino honti anÄ• gantÄ• ro itthattaâ€™â€™ nti? ``idha, sÄ• riputta, ekaccas
orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni honti, so diá¹-á¹-heva dhamme nevasaÃ
upasampajja viharati. so tadassÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati; tattha á¹-
tadadhimutto tabbahulavihÄ• rÄ« aparihÄ«no kÄ• laá¹ƒ kurumÄ• no nevasaÃ±Ã±Ä• nÄ• sa
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. so tato cuto Ä• gÄ• mÄ« hoti Ä• gantÄ• itthattaá¹ƒ.

``idha pana, sÄ• riputta, ekaccassa puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«
diá¹-á¹-heva dhamme nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so ta
tena ca vittiá¹ƒ Ä• pajjati; tattha á¹-hito tadadhimutto \Se II 216/ tabbahulavihÄ• rÄ« aparihÄ
kurumÄ• no nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹
hoti anÄ• gantÄ• itthattaá¹ƒ.

``ayaá¹ƒ kho, sÄ• riputta, hetu ayaá¹ƒ paccayo, yena midhekacce sattÄ• tamhÄ• kÄ• yÄ•
Ä• gantÄ• ro itthattaá¹ƒ. ayaá¹ƒ pana, sÄ• riputta, hetu ayaá¹ƒ paccayo, yena midhekacce s
cutÄ• anÄ• gÄ• mino honti anÄ• gantÄ• ro itthattaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. vibhattisuttaá¹ƒ

<172> tatra \Be I 479/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkh
``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ

``addhamÄ• sÅ«pasampannena me, Ä• vuso, atthapaá¹-isambhidÄ• sacchikatÄ• odhiso b
anekapariyÄ• yena Ä• cikkhÄ• mi desemi paÃ±Ã±Ä• pemi paá¹-á¹-hapemi vivarÄ• mi vibha
panassa kaá¹…khÄ• vÄ• vimati vÄ• , so \Se II 217/ maá¹ƒ paÃ±hena. ahaá¹ƒ veyyÄ• kara
satthÄ• yo no dhammÄ• naá¹ƒ sukusalo.

``addhamÄ• sÅ«pasampannena \Ne I 186/ me, Ä• vuso, dhammapaá¹-isambhidÄ• sacchik
tamahaá¹ƒ anekapariyÄ• yena Ä• cikkhÄ• mi desemi paÃ±Ã±Ä• pemi paá¹-á¹-hapemi vivar
yassa kho panassa kaá¹…khÄ• vÄ• vimati vÄ• , so maá¹ƒ paÃ±hena. ahaá¹ƒ veyyÄ• kara
satthÄ• yo no dhammÄ• naá¹ƒ sukusalo.

``addhamÄ• sÅ«pasampannena me, Ä• vuso, niruttipaá¹-isambhidÄ• sacchikatÄ• odhiso

anekapariyÄ• yena Ä• cikkhÄ• mi desemi paÃ±Ã±Ä• pemi paá¹-á¹-hapemi vivarÄ• mi vibhaj
panassa kaá¹…khÄ• vÄ• vimati vÄ• , so maá¹ƒ paÃ±hena. ahaá¹ƒ veyyÄ• karaá¹‡ena sam
dhammÄ• naá¹ƒ sukusalo.

``addhamÄ• sÅ«pasampannena me, Ä• vuso, paá¹-ibhÄ• napaá¹-isambhidÄ• sacchikatÄ•
anekapariyÄ• yena Ä• cikkhÄ• mi desemi paÃ±Ã±Ä• pemi paá¹-á¹-hapemi vivarÄ• mi vibhaj
panassa kaá¹…khÄ• vÄ• vimati vÄ• , so maá¹ƒ paÃ±hena. ahaá¹ƒ veyyÄ• karaá¹‡ena sam
dhammÄ• naá¹ƒ sukusaloâ€™â€™ ti. dutiyaá¹ƒ.

3. mahÄ• koá¹-á¹-hikasuttaá¹ƒ

<173> atha \Ee II 161/ kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko yenÄ• yasmÄ• sÄ• riputto tenu
upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ ka
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Be I 480/ nisinno \Se II 218/ kho Ä• ya
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ---

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthaÃ±Ã±aá¹ƒ kiÃ±c

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

``channaá¹ƒ \Ne I 187/, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• natthaÃ±Ã

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthi ca natthi ca aÃ±

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• nevatthi no natthaÃ±

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

`` `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthaÃ±Ã±aá¹ƒ kiÃ
samÄ• no `mÄ• hevaá¹ƒ, Ä• vusoâ€™ ti vadesi. `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• na
natthaÃ±Ã±aá¹ƒ kiÃ±cÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `mÄ• hevaá¹ƒ, Ä• vusoâ€™ ti v
Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthi ca natthi ca aÃ±Ã±aá¹ƒ kiÃ±c
samÄ• no --- `mÄ• hevaá¹ƒ, Ä• vusoâ€™ ti vadesi. `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ•
\Se II 219/ nevatthi no natthaÃ±Ã±aá¹ƒ kiÃ±cÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `mÄ• he

vadesi. yathÄ• kathaá¹ƒ pana, Ä• vuso, imassa bhÄ• sitassa attho daá¹-á¹-habboâ€™â€™

`` `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthaÃ±Ã±aá¹ƒ kiÃ
appapaÃ±caá¹ƒ papaÃ±ceti. `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• gani
kiÃ±cÄ«â€™ ti, iti vadaá¹ƒ appapaÃ±caá¹ƒ papaÃ±ceti. `channaá¹ƒ, Ä• vuso, phassÄ• yata
asesavirÄ• ganirodhÄ• atthi ca natthi ca aÃ±Ã±aá¹ƒ kiÃ±cÄ«â€™ ti, iti vadaá¹ƒ appapaÃ±c
`channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• nevatthi no natthaÃ±
vadaá¹ƒ appapaÃ±caá¹ƒ papaÃ±ceti. yÄ• vatÄ• , Ä• vuso, channaá¹ƒ phassÄ• yatanÄ• naá
gati; yÄ• vatÄ• papaÃ±cassa gati \Ee II 162/ tÄ• vatÄ• channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ
phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• papaÃ±canirodho papaÃ±cavÅ«pasamoâ€

4. Ä• nandasuttaá¹ƒ

<174> atha kho Ä• yasmÄ• Ä• nando yenÄ• yasmÄ• mahÄ• koá¹-á¹-hiko tenupasaá¹…ka
mahÄ• koá¹-á¹-hikena saddhiá¹ƒ \Be I 481/ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
I 188/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• yasmantaá
etadavoca ---

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthaÃ±Ã±aá¹ƒ kiÃ±

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• natthaÃ±Ã±aá¹ƒ kiÃ

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthi ca natthi ca aÃ

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

``channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• nevatthi no natthaÃ±

``mÄ• hevaá¹ƒ, Ä• vusoâ€™â€™.

`` `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthaÃ±Ã±aá¹ƒ kiÃ
samÄ• no --- `mÄ•  hevaá¹ƒ, Ä• vusoâ€™ ti vadesi. `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ•
natthaÃ±Ã±aá¹ƒ kiÃ±cÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `mÄ• hevaá¹ƒ, Ä• vusoâ€™ ti v
Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthi ca natthi ca aÃ±Ã±aá¹ƒ kiÃ±

samÄ• no --- `mÄ•  hevaá¹ƒ, Ä• vusoâ€™ ti vadesi. `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ•
nevatthi no natthaÃ±Ã±aá¹ƒ kiÃ±cÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `mÄ• hevaá¹ƒ, Ä• v
220/. yathÄ• kathaá¹ƒ panÄ• vuso, imassa bhÄ• sitassa attho daá¹-á¹-habboâ€™â€™ ti?

`` `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• atthaÃ±Ã±aá¹ƒ kiÃ
appapaÃ±caá¹ƒ papaÃ±ceti. `channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• gani
kiÃ±cÄ«â€™ ti, iti vadaá¹ƒ appapaÃ±caá¹ƒ papaÃ±ceti. `channaá¹ƒ, Ä• vuso, phassÄ• yata
asesavirÄ• ganirodhÄ• atthi ca natthi ca aÃ±Ã±aá¹ƒ kiÃ±cÄ«â€™ ti, iti vadaá¹ƒ appapaÃ±c
`channaá¹ƒ, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• nevatthi no natthaÃ±Ã
vadaá¹ƒ appapaÃ±caá¹ƒ papaÃ±ceti. yÄ• vatÄ• , Ä• vuso, channaá¹ƒ phassÄ• yatanÄ• naá
gati \Ne I 189/. yÄ• vatÄ• papaÃ±cassa gati tÄ• vatÄ• channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ
Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• papaÃ±canirodho papaÃ±cavÅ«p

5. upavÄ• á¹‡asuttaá¹ƒ

<175> atha \Be I 482/ kho Ä• yasmÄ• upavÄ• á¹‡o yenÄ• yasmÄ• sÄ• riputto tenupasaá¹
Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«y
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upavÄ• á¹‡o Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, vijjÄ• yantakaro hotÄ«â€™â€™ ti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso sÄ• riputta, caraá¹‡enantakaro hotÄ«â€™â€™ ti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso \Se II 221/ sÄ• riputta, vijjÄ• caraá¹‡enantakaro hotÄ«â€™â€™ ti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso sÄ• riputta, aÃ±Ã±atra vijjÄ• caraá¹‡enantakaro hotÄ«â€™â€™ ti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

`` `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, vijjÄ• yantakaro hotÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no
Ä• vusoâ€™ ti vadesi. `kiá¹ƒ panÄ• vuso sÄ• riputta, caraá¹‡enantakaro hotÄ«â€™ ti, iti pu
`no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. `kiá¹ƒ panÄ• vuso sÄ• riputta, vijjÄ• caraá¹‡enantakaro

puá¹-á¹-ho samÄ• no --- `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. `kiá¹ƒ panÄ• vuso sÄ• riputta, a
vijjÄ• caraá¹‡enantakaro hotÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `no hidaá¹ƒ, Ä• vusoâ€™
kathaá¹ƒ panÄ• vuso, antakaro hotÄ«â€™â€™ ti?

``vijjÄ• ya \Ne I 190/ ce, Ä• vuso, antakaro abhavissa, saupÄ• dÄ• nova samÄ• no antakar
ce, Ä• vuso, antakaro abhavissa, saupÄ• dÄ• nova samÄ• no antakaro abhavissa. vijjÄ• ca
antakaro abhavissa, saupÄ• dÄ• nova samÄ• no antakaro abhavissa. aÃ±Ã±atra vijjÄ• cara
abhavissa, puthujjano antakaro abhavissa. puthujjano hi, Ä• vuso, aÃ±Ã±atra vijjÄ• caraá¹‡
kho, Ä• vuso, yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati. caraá¹‡asampanno yathÄ• bhÅ«ta
passati. yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá¹ƒ antakaro hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. Ä• yÄ• canasuttaá¹ƒ

<176> ``saddho, bhikkhave, bhikkhu evaá¹ƒ sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• ceyya --- `t
sÄ• riputtamoggallÄ• nÄ• â€™ ti {AN a II 131 idaá¹ƒ suttaá¹ƒ Ä• gataá¹ƒ}. esÄ• , bhikkhave
tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, yadidaá¹ƒ sÄ• riputtar

``saddhÄ• , bhikkhave, bhikkhunÄ« evaá¹ƒ sammÄ• Ä• yÄ• camÄ• nÄ• Ä• yÄ• ceyya --- `
bhikkhunÄ« uppalavaá¹‡á¹‡Ä• cÄ• â€™ ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ
bhikkhunÄ«naá¹ƒ, yadidaá¹ƒ khemÄ• ca bhikkhunÄ« uppalavaá¹‡á¹‡Ä• ca.

``saddho, bhikkhave, upÄ• sako evaá¹ƒ sammÄ• Ä• yÄ• camÄ• no Ä• yÄ• ceyya --- `tÄ• d
gahapati hatthako ca Ä• á¸·avakoâ€™ ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ ma
upÄ• sakÄ• naá¹ƒ, yadidaá¹ƒ citto ca gahapati hatthako ca Ä• á¸·avako.

``saddhÄ• , bhikkhave, upÄ• sikÄ• evaá¹ƒ sammÄ• Ä• yÄ• camÄ• nÄ• Ä• yÄ• ceyya --- `
khujjuttarÄ• ca upÄ• sikÄ• veá¸·ukaá¹‡á¸• akiyÄ• ca nandamÄ• tÄ• â€™ ti. esÄ• , bhikkha
pamÄ• á¹‡aá¹ƒ mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, yadidaá¹ƒ khujjuttarÄ• ca upÄ• s
nandamÄ• tÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. rÄ• hulasuttaá¹ƒ

<177> atha \Ne I 191/ kho Ä• yasmÄ• rÄ• hulo yena bhagavÄ• tenupasaá¹…kami; upasaa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• hu

``yÄ• ca, rÄ• hula \Se II 223/, ajjhattikÄ• pathavÄ«dhÄ• tu yÄ• ca bÄ• hirÄ• pathavÄ«dhÄ
pathavÄ«dhÄ• turevesÄ• . `taá¹ƒ netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti, evam
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä•

nibbindati, pathavÄ«dhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

``yÄ• ca, rÄ• hula, ajjhattikÄ• Ä• podhÄ• tu yÄ• ca bÄ• hirÄ• Ä• podhÄ• tu \Ee II 165/, Ä
netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti, evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• Ä• podhÄ• tuyÄ• nibbindati, Ä

``yÄ• \Be I 484/ ca, rÄ• hula, ajjhattikÄ• tejodhÄ• tu yÄ• ca bÄ• hirÄ• tejodhÄ• tu, tejodh
netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti, evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• tejodhÄ• tuyÄ• nibbindati, tej

``yÄ• ca, rÄ• hula, ajjhattikÄ• vÄ• yodhÄ• tu yÄ• ca bÄ• hirÄ• vÄ• yodhÄ• tu, vÄ• yodhÄ
mama, nesohamasmi, na meso attÄ• â€™ ti, evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• vÄ• yodhÄ• tuyÄ• nibbindati,
virÄ• jeti.

``yato kho, rÄ• hula, bhikkhu imÄ• su catÅ«su dhÄ• tÅ«su nevattÄ• naá¹ƒ na attaniyaá¹ƒ sa
vuccati, rÄ• hula, bhikkhu acchecchi taá¹‡haá¹ƒ, vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ
dukkhassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. jambÄ• lÄ«suttaá¹ƒ

<178> ``cattÄ• rome \Ne I 192/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ
bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimuttiá¹ƒ upasampajja viharati. so sakkÄ•
karoti. tassa sakkÄ• yanirodhaá¹ƒ manasi karoto sakkÄ• yanirodhe cittaá¹ƒ na pakkhandati
santiá¹-á¹-hati nÄ• dhimuccati. tassa kho evaá¹ƒ {tassa ko etaá¹ƒ (Ce Se Ke Ee), evaá¹ƒ kh
hi tassÄ• bhikkhave jambÄ• liyÄ• â€™â€™ ti pÄ• á¹-ho viya}, bhikkhave, bhikkhuno na sak
pÄ• á¹-ikaá¹…kho. seyyathÄ• pi, bhikkhave, puriso lepagatena {lasagatena (Ce Ee) } hatthe
gaá¹‡heyya, tassa so hattho sajjeyyapi gaá¹‡heyyapi {gayheyyapi (?) } bajjheyyapi {khajjey
evamevaá¹ƒ kho, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimuttiá¹ƒ upasampajja v
sakkÄ• yanirodhaá¹ƒ manasi karoti. tassa sakkÄ• yanirodhaá¹ƒ manasi karoto sakkÄ• yanir
pakkhandati nappasÄ«dati na santiá¹-á¹-hati nÄ• dhimuccati. tassa kho evaá¹ƒ, bhikkhave,
sakkÄ• yanirodho pÄ• á¹-ikaá¹…kho.

``idha \Be I 485/ pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimuttiá¹ƒ upasam
sakkÄ• yanirodhaá¹ƒ manasi karoti \Ee II 166/. tassa sakkÄ• yanirodhaá¹ƒ manasi karoto sa
pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati. tassa kho evaá¹ƒ, bhikkhave, bhikkhuno

pÄ• á¹-ikaá¹…kho. seyyathÄ• pi, bhikkhave, puriso suddhena hatthena sÄ• khaá¹ƒ gaá¹‡he
sajjeyya na gaá¹‡heyya na bajjheyya; evamevaá¹ƒ kho, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ
upasampajja viharati. so sakkÄ• yanirodhaá¹ƒ manasi karoti. tassa sakkÄ• yanirodhaá¹ƒ ma
sakkÄ• yanirodhe cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati. tassa kho eva
bhikkhuno sakkÄ• yanirodho pÄ• á¹-ikaá¹…kho.

``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimuttiá¹ƒ upasampajja vihar
avijjÄ• ppabhedaá¹ƒ manasi karoti. tassa avijjÄ• ppabhedaá¹ƒ manasi karoto avijjÄ• ppabhe
pakkhandati nappasÄ«dati na santiá¹-á¹-hati nÄ• dhimuccati. tassa kho evaá¹ƒ, bhikkhave,
avijjÄ• ppabhedo pÄ• á¹-ikaá¹…kho. seyyathÄ• pi, bhikkhave, jambÄ• lÄ« \Se II 225/ aneka
puriso yÄ• ni ceva Ä• yamukhÄ• ni tÄ• ni pidaheyya, yÄ• ni ca apÄ• yamukhÄ• ni tÄ• ni viv
dhÄ• raá¹ƒ anuppaveccheyya. evaÃ±hi tassÄ• , bhikkhave, jambÄ• liyÄ• na Ä• á¸·ippabhe
pÄ• á¹-ikaá¹…kho. evamevaá¹ƒ kho, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimu
viharati. so avijjÄ• ppabhedaá¹ƒ manasi karoti. tassa avijjÄ• ppabhedaá¹ƒ manasi karoto av
na pakkhandati nappasÄ«dati na santiá¹-á¹-hati nÄ• dhimuccati. tassa kho evaá¹ƒ, bhikkhav
avijjÄ• ppabhedo pÄ• á¹-ikaá¹…kho.

``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ santaá¹ƒ cetovimuttiá¹ƒ upasampajja vihar
avijjÄ• ppabhedaá¹ƒ manasi karoti. tassa avijjÄ• ppabhedaá¹ƒ manasi karoto avijjÄ• ppabhe
pasÄ«dati santiá¹-á¹-hati adhimuccati. tassa kho evaá¹ƒ, bhikkhave, bhikkhuno avijjÄ• ppab
seyyathÄ• pi, bhikkhave, jambÄ• lÄ« anekavassagaá¹‡ikÄ• . tassÄ• puriso yÄ• ni ceva Ä•
yÄ• ni ca apÄ• yamukhÄ• ni tÄ• ni pidaheyya, devo ca sammÄ• dhÄ• raá¹ƒ anuppavecche
jambÄ• liyÄ• Ä• á¸·ippabhedo pÄ• á¹-ikaá¹…kho. evamevaá¹ƒ kho, bhikkhave, bhikkhu aÃ±
santaá¹ƒ cetovimuttiá¹ƒ upasampajja viharati. so avijjÄ• ppabhedaá¹ƒ manasi karoti. tassa a
\Ee II 167/ manasi karoto avijjÄ• ppabhede cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati ad
kho evaá¹ƒ, bhikkhave, bhikkhuno avijjÄ• ppabhedo pÄ• á¹-ikaá¹…kho \Se II 226/. ime kho,
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. nibbÄ• nasuttaá¹ƒ

<179> atha kho Ä• yasmÄ• Ä• nando yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upas
sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca -
sÄ• riputta, hetu ko paccayo, yena midhekacce sattÄ• diá¹-á¹-heva dhamme na parinibbÄ•

``idhÄ• vuso Ä• nanda, sattÄ• imÄ• hÄ• nabhÄ• giyÄ• saÃ±Ã±Ä• ti yathÄ• bhÅ«taá¹ƒ na
á¹-hitibhÄ• giyÄ• saÃ±Ã±Ä• ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, imÄ• visesabhÄ• giyÄ• s
nappajÄ• nanti, \Ne I 194/ imÄ• nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• ti yathÄ• bhÅ«taá¹ƒ nappa

Ä• nanda, hetu ayaá¹ƒ paccayo, yena midhekacce sattÄ• diá¹-á¹-heva dhamme na parinibb

``ko panÄ• vuso sÄ• riputta, hetu ko paccayo, yena midhekacce sattÄ• diá¹-á¹-heva dham
ti? ``idhÄ• vuso Ä• nanda, sattÄ• imÄ• hÄ• nabhÄ• giyÄ• saÃ±Ã±Ä• ti yathÄ• bhÅ«taá¹ƒ
á¹-hitibhÄ• giyÄ• saÃ±Ã±Ä• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, imÄ• visesabhÄ• giyÄ• saÃ±
pajÄ• nanti, imÄ• nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nanti. ayaá¹ƒ
ayaá¹ƒ paccayo, yena midhekacce sattÄ• diá¹-á¹-heva dhamme parinibbÄ• yantÄ«â€™â€™

10. mahÄ• padesasuttaá¹ƒ

<180> ekaá¹ƒ \Se II 227/ samayaá¹ƒ bhagavÄ• bhoganagare viharati Ä• nandacetiye {Ä• n
Vin I 303 pana aÃ±Ã±athÄ• Ä• gataá¹ƒ}. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhi
``bhadanteâ€™â€™ ti te bhikkhÅ« \Be I 487/ bhagavato paccassosuá¹ƒ. bhagavÄ• etadav
bhikkhave, mahÄ• padese desessÄ• mi, taá¹ƒ suá¹‡Ä• tha \Ee II 168/, sÄ• dhukaá¹ƒ manas
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
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``katame, bhikkhave, cattÄ• ro mahÄ• padesÄ• ? idha, bhikkhave, bhikkhu evaá¹ƒ vadeyya
Ä• vuso, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo, ayaá¹ƒ vina
nti. tassa, bhikkhave, bhikkhuno bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá
appaá¹-ikkositvÄ• tÄ• ni padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte otÄ• retabbÄ
sandassetabbÄ• ni. tÄ• ni ce sutte otÄ• riyamÄ• nÄ• ni {osÄ• riyamÄ• nÄ• ni} vinaye sanda
otaranti {osaranti (DN II 188) } na vinaye sandissanti, niá¹-á¹-hamettha gantabbaá¹ƒ --- `add
ceva tassa bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhassa; imassa ca bhikkhuno du
{iti hidaá¹ƒ (Ce Se Ke Katthaci) }, bhikkhave, chaá¸• á¸• eyyÄ• tha.

{ettako pÄ• á¹-ho dÄ«ghanikÄ• ye na dissati, peyyÄ• lamukhena dassito bhaveyya} ``idha p
evaá¹ƒ vadeyya --- `sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato sutaá¹ƒ sammukhÄ• paá¹-i
ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaâ€™ nti. tassa, bhikkhave, bhikkhuno \Ne I 195/ bhÄ•
abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• appaá¹-ikkositvÄ• tÄ• ni pada
uggahetvÄ• sutte otÄ• retabbÄ• ni, vinaye sandassetabbÄ• ni {ettako pÄ• á¹-ho dÄ«ghanik
peyyÄ• lamukhena dassito bhaveyya}. tÄ• ni ce sutte otÄ• riyamÄ• nÄ• ni vinaye \Se II 228
ceva otaranti vinaye ca sandissanti, niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ tassa
vacanaá¹ƒ arahato sammÄ• sambuddhassa; imassa ca bhikkhuno suggahitaâ€™ nti. idaá¹ƒ
mahÄ• padesaá¹ƒ dhÄ• reyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asukasmiá¹ƒ nÄ• ma Ä• vÄ• se saá¹…
sapÄ• mokkho. tassa me saá¹…ghassa sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ

vinayo, idaá¹ƒ satthusÄ• sanaâ€™ nti. tassa, bhikkhave, bhikkhuno bhÄ• sitaá¹ƒ neva abhi
nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• \Be I 488/ appaá¹-ikkositvÄ• tÄ• ni padabyaÃ±ja
uggahetvÄ• sutte otÄ• retabbÄ• ni, vinaye sandassetabbÄ• ni. tÄ• ni ce sutte otÄ• riyamÄ•
sandassiyamÄ• nÄ• ni na ceva sutte otaranti na vinaye sandissanti, niá¹-á¹-hamettha gantab
idaá¹ƒ na ceva tassa bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhassa \Ee II 169/; tas
duggahitaâ€™ nti. iti hetaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asukasmiá¹ƒ nÄ• ma Ä• vÄ• se saá¹…
sapÄ• mokkho. tassa me saá¹…ghassa sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ
vinayo, idaá¹ƒ satthusÄ• sanaâ€™ nti. tassa, bhikkhave, bhikkhuno bhÄ• sitaá¹ƒ neva abhi
nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• appaá¹-ikkositvÄ• tÄ• ni padabyaÃ±janÄ• ni sÄ•
otÄ• retabbÄ• ni, vinaye sandassetabbÄ• ni. tÄ• ni ce sutte otÄ• riyamÄ• nÄ• ni, vinaye sa
otaranti vinaye ca \Se II 229/ sandissanti, niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ
vacanaá¹ƒ arahato sammÄ• sambuddhassa; tassa ca saá¹…ghassa suggahitaâ€™ nti. idaá
mahÄ• padesaá¹ƒ dhÄ• reyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asukasmiá¹ƒ nÄ• ma Ä• vÄ• se samba
viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• .
sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ•
bhikkhave \Ne I 196/, bhikkhuno bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabba
appaá¹-ikkositvÄ• tÄ• ni padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte otÄ• retabbÄ
tÄ• ni ce sutte otÄ• riyamÄ• nÄ• ni vinaye sandassiyamÄ• nÄ• ni na ceva sutte otaranti na
niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ na ceva tassa bhagavato vacanaá¹ƒ arah
tesaÃ±ca therÄ• naá¹ƒ duggahitaâ€™ nti. iti hetaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asukasmiá¹ƒ nÄ• ma Ä• vÄ• se samba
viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• .
sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ•
bhikkhave \Be I 489/, bhikkhuno bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabba
appaá¹-ikkositvÄ• tÄ• ni padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte otÄ• retabbÄ
tÄ• ni ce sutte otÄ• riyamÄ• nÄ• ni vinaye \Se II 230/ sandassiyamÄ• nÄ• ni sutte ceva otar
sandissanti, niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ tassa bhagavato vacanaá¹ƒ
sammÄ• sambuddhassa; tesaÃ±ca therÄ• naá¹ƒ suggahitaâ€™ nti. idaá¹ƒ, bhikkhave, tatiy
dhÄ• reyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asukasmiá¹ƒ nÄ• ma Ä• vÄ• se eko th
bahussuto \Ee II 170/ Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo. tassa m
sammukhÄ• paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaâ€

bhikkhuno bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte otÄ• retabbÄ• ni, vinaye sandassetabb otÄ• riyamÄ• nÄ• ni vinaye sandassiyamÄ• nÄ• ni na ceva sutte otaranti na vinaye sandissa gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ na ceva tassa bhagavato vacanaá¹ƒ arahato sammÄ• sam therassa duggahitaâ€™ nti. iti hetaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asukasmiá¹ƒ nÄ• ma Ä• vÄ• se eko th viharati bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo. tassa me th sammukhÄ• paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaâ€™ bhikkhuno bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte otÄ• retabbÄ• ni, vinaye sandassetabb otÄ• riyamÄ• nÄ• ni vinaye sandassiyamÄ• nÄ• ni sutte ceva otaranti vinaye \Se II 231/ ca s niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ tassa bhagavato vacanaá¹ƒ arahato sam ca therassa suggahitaâ€™ nti. idaá¹ƒ, bhikkhave, catutthaá¹ƒ mahÄ• padesaá¹ƒ dhÄ• reyyÄ cattÄ• ro mahÄ• padesÄ• â€™â€™ ti. dasamaá¹ƒ.

saÃ±cetaniyavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

cetanÄ• \Be I 490/ vibhatti koá¹-á¹-hiko, Ä• nando upavÄ• á¹‡apaÃ±camaá¹ƒ.

Ä• yÄ• cana-rÄ• hula-jambÄ• lÄ«, nibbÄ• naá¹ƒ mahÄ• padesenÄ• ti ||

(19) 4. brÄ• hmaá¹‡avaggo

1. yodhÄ• jÄ«vasuttaá¹ƒ

<181> ``catÅ«hi \Ne I 198/, bhikkhave, aá¹…gehi samannÄ• gato yodhÄ• jÄ«vo rÄ• jÄ• rah aá¹…ganteva saá¹…khaá¹ƒ gacchati. katamehi catÅ«hi? idha, bhikkhave, yodhÄ• jÄ«vo á¹- dÅ«repÄ• tÄ« ca, akkhaá¹‡avedhÄ« ca, mahato ca kÄ• yassa padÄ• letÄ• . imehi kho, bhik samannÄ• gato yodhÄ• jÄ«vo rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹… II 171/ kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• hun aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi catÅ«hi? idha, bhikk á¹-hÄ• nakusalo ca hoti, dÅ«repÄ• tÄ« ca, akkhaá¹‡avedhÄ« ca, mahato ca kÄ• yassa padÄ

``kathaÃ±ca, bhikkhave, bhikkhu á¹-hÄ• nakusalo hoti? idha, bhikkhave, bhikkhu sÄ«lavÄ• samÄ• dÄ• ya sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu á¹-hÄ• nakusalo ho

``kathaÃ±ca, bhikkhave, bhikkhu dÅ«repÄ• tÄ« hoti? idha, bhikkhave \Se II 232/, bhikkhu y
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ `netaá¹ƒ mama, nesoham
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. yÄ• kÄ• ci vedanÄ• ... pe ...
keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ a
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ
passati. evaá¹ƒ kho, bhikkhave, bhikkhu dÅ«repÄ• tÄ« hoti.

``kathaÃ±ca \Be I 491/, bhikkhave, bhikkhu akkhaá¹‡avedhÄ« hoti? idha, bhikkhave, bhikkh
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€
pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu akkhaá¹‡avedhÄ« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu mahato kÄ• yassa padÄ• letÄ• hoti? idha, bhikkhave, bhi
avijjÄ• kkhandhaá¹ƒ padÄ• letÄ• . evaá¹ƒ kho, bhikkhave, bhikkhu mahato kÄ• yassa padÄ
bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anuttaraá¹ƒ
lokassÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. pÄ• á¹-ibhogasuttaá¹ƒ

<182> {Kv 624} ``catunnaá¹ƒ \Ee II 172/, bhikkhave, dhammÄ• naá¹ƒ natthi koci pÄ• á¹-ibh
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ.

``katamesaá¹ƒ catunnaá¹ƒ? `jarÄ• dhammaá¹ƒ mÄ• jÄ«rÄ«â€™ ti natthi koci pÄ• á¹-ibhog
233/ brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ; `byÄ• d
ti natthi koci pÄ• á¹-ibhogo --- samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• bra
lokasmiá¹ƒ; `maraá¹‡adhammaá¹ƒ mÄ• mÄ«yÄ«â€™ ti natthi koci pÄ• á¹-ibhogo --- samaá
vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ; `yÄ• ni kho pana tÄ• ni pubbe attanÄ
saá¹ƒkilesikÄ• ni ponobhavikÄ• ni sadarÄ• ni dukkhavipÄ• kÄ• ni Ä• yatiá¹ƒ jÄ• tijarÄ• mara
mÄ• nibbattÄ«â€™ ti natthi koci pÄ• á¹-ibhogo --- samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo
koci vÄ• lokasmiá¹ƒ.

``imesaá¹ƒ \Ne I 200/ kho, bhikkhave, catunnaá¹ƒ dhammÄ• naá¹ƒ natthi koci pÄ• á¹-ibhog
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiâ€™â€™ nti. du

3. sutasuttaá¹ƒ

<183> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. at
brÄ• hmaá¹‡o magadhamahÄ• matto yena bhagavÄ• \Be I 492/ tenupasaá¹…kami; upasaá
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhagavantaá¹ƒ etadavoca ---

``ahaÃ±hi, bho gotama, evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi {evaá¹ƒdiá¹-á¹-hÄ« (sabbattha) } --
diá¹-á¹-haá¹ƒ bhÄ• sati --- evaá¹ƒ me diá¹-á¹-hanti, natthi tato doso; yo koci sutaá¹ƒ bhÄ• sa
sutanti, natthi tato doso; yo koci mutaá¹ƒ bhÄ• sati --- evaá¹ƒ me mutanti, natthi tato \Se II 2
koci viÃ±Ã±Ä• taá¹ƒ bhÄ• sati --- evaá¹ƒ me viÃ±Ã±Ä• tanti, natthi tato dosoâ€™â€™ â€™

``nÄ• haá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ diá¹-á¹-haá¹ƒ bhÄ• sitabbanti vadÄ• mi; na panÄ• ha
diá¹-á¹-haá¹ƒ na bhÄ• sitabbanti vadÄ• mi; nÄ• haá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ sutaá¹ƒ bhÄ
panÄ• haá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ sutaá¹ƒ na bhÄ• sitabbanti \Ee II 173/ vadÄ• mi; nÄ•
sabbaá¹ƒ mutaá¹ƒ bhÄ• sitabbanti vadÄ• mi; na panÄ• haá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ mut
vadÄ• mi; nÄ• haá¹ƒ, brÄ• hmaá¹‡a, sabbaá¹ƒ viÃ±Ã±Ä• taá¹ƒ bhÄ• sitabbanti vadÄ• mi; na
sabbaá¹ƒ viÃ±Ã±Ä• taá¹ƒ na bhÄ• sitabbanti vadÄ• mi.

``yaÃ±hi, brÄ• hmaá¹‡a, diá¹-á¹-haá¹ƒ bhÄ• sato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti,
parihÄ• yanti, evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ na bhÄ• sitabbanti vadÄ• mi. yaÃ±ca khvassa, brÄ
abhÄ• sato kusalÄ• dhammÄ• parihÄ• yanti, akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, eva
bhÄ• sitabbanti vadÄ• mi.

``yaÃ±hi, brÄ• hmaá¹‡a, sutaá¹ƒ bhÄ• sato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusal
I 201/, evarÅ«paá¹ƒ sutaá¹ƒ na bhÄ• sitabbanti vadÄ• mi. yaÃ±ca khvassa, brÄ• hmaá¹‡a,
dhammÄ• parihÄ• yanti, akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, evarÅ«paá¹ƒ sutaá¹ƒ bh

``yaÃ±hi, brÄ• hmaá¹‡a, mutaá¹ƒ bhÄ• sato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusa
evarÅ«paá¹ƒ mutaá¹ƒ na bhÄ• sitabbanti vadÄ• mi. yaÃ±ca khvassa, brÄ• hmaá¹‡a, mutaá
parihÄ• yanti, akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, evarÅ«paá¹ƒ mutaá¹ƒ bhÄ• sitabba

``yaÃ±hi \Be I 493/, brÄ• hmaá¹‡a, viÃ±Ã±Ä• taá¹ƒ bhÄ• sato akusalÄ• dhammÄ• abhivaá
parihÄ• yanti, evarÅ«paá¹ƒ viÃ±Ã±Ä• taá¹ƒ na bhÄ• sitabbanti vadÄ• mi. yaÃ±ca khvassa,
abhÄ• sato kusalÄ• dhammÄ• parihÄ• yanti, akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, eva
bhÄ• sitabbanti vadÄ• mÄ«â€™â€™ ti.

atha kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhagavato bhÄ• sitaá¹ƒ abhina
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti. tatiyaá¹ƒ.

4. abhayasuttaá¹ƒ

<184> atha kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``ahaÃ±hi, bho gotama, evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `natthi yo maraá¹‡adhammo sa
santÄ• saá¹ƒ Ä• pajjati maraá¹‡assÄ• â€™â€™ â€™ ti. ``atthi, brÄ• hmaá¹‡a, maraá¹‡adha
santÄ• saá¹ƒ Ä• pajjati maraá¹‡assa; atthi pana, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• n
Ä• pajjati maraá¹‡assa.

``katamo \Ne I 202/ ca, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no bhÄ• yati, santÄ• saá¹
idha, brÄ• hmaá¹‡a, ekacco kÄ• mesu avÄ«tarÄ• go hoti avigatacchando \Ee II 174/ avigata
avigatapariá¸·Ä• ho avigatataá¹‡ho. tamenaá¹ƒ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko phusa
gÄ• á¸·hena rogÄ• taá¹…kena phuá¹-á¹-hassa \Se II 236/ evaá¹ƒ hoti --- `piyÄ• vata maá¹ƒ
cÄ• haá¹ƒ kÄ• me jahissÄ• mÄ«â€™ ti. so socati kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati
ayaá¹ƒ kho, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no bhÄ• yati, santÄ• saá¹ƒ Ä• pajjati

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco kÄ• ye avÄ«tarÄ• go hoti avigatacchando avig
avigatapariá¸·Ä• ho avigatataá¹‡ho. tamenaá¹ƒ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko phusa
gÄ• á¸·hena rogÄ• taá¹…kena phuá¹-á¹-hassa evaá¹ƒ hoti --- `piyo vata \Be I 494/ maá¹ƒ kÄ
piyaÃ±cÄ• haá¹ƒ kÄ• yaá¹ƒ jahissÄ• mÄ«â€™ ti. so socati kilamati paridevati, urattÄ• á¸·iá¹
Ä• pajjati. ayampi kho, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no bhÄ• yati, santÄ• saá¹ƒ

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco akatakalyÄ• á¹‡o hoti akatakusalo akatabhÄ«r
kataluddo katakibbiso. tamenaá¹ƒ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko phusati. tassa aÃ±
rogÄ• taá¹…kena phuá¹-á¹-hassa evaá¹ƒ hoti --- `akataá¹ƒ vata me kalyÄ• á¹‡aá¹ƒ, akataá¹
bhÄ«ruttÄ• á¹‡aá¹ƒ; kataá¹ƒ pÄ• paá¹ƒ, kataá¹ƒ luddaá¹ƒ, kataá¹ƒ kibbisaá¹ƒ. yÄ• vatÄ• , b
akatakalyÄ• á¹‡Ä• naá¹ƒ akatakusalÄ• naá¹ƒ akatabhÄ«ruttÄ• á¹‡Ä• naá¹ƒ katapÄ• pÄ• na
katakibbisÄ• naá¹ƒ gati taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™ ti. so socati kilamati parideva
kandati, sammohaá¹ƒ Ä• pajjati. ayampi kho, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no b
maraá¹‡assa.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco kaá¹…khÄ« hoti vicikicchÄ« aniá¹-á¹-haá¹…ga
aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko \Se II 237/ phusati. tassa aÃ±Ã±atarena gÄ• á¸·hena
phuá¹-á¹-hassa evaá¹ƒ hoti --- `kaá¹…khÄ« vatamhi vicikicchÄ« aniá¹-á¹-haá¹…gato saddha
kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati. ayampi kho, brÄ• hmaá¹
samÄ• no \Ne I 203/ bhÄ• yati, santÄ• saá¹ƒ Ä• pajjati maraá¹‡assa. ime kho, brÄ• hmaá¹‡

samÄ• nÄ• bhÄ• yanti, santÄ• saá¹ƒ Ä• pajjanti maraá¹‡assa.

``katamo \Ee II 175/ ca, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no na bhÄ• yati, na santÄ
maraá¹‡assa? idha, brÄ• hmaá¹‡a, ekacco kÄ• mesu vÄ«tarÄ• go hoti vigatacchando vigat
vigatapariá¸·Ä• ho vigatataá¹‡ho. tamenaá¹ƒ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko phusati.
gÄ• á¸·hena rogÄ• taá¹…kena phuá¹-á¹-hassa na evaá¹ƒ hoti --- `piyÄ• vata maá¹ƒ kÄ• mÄ
kÄ• me jahissÄ• mÄ«â€™ ti. so na socati na kilamati na paridevati, na urattÄ• á¸·iá¹ƒ kanda
Ä• pajjati. ayaá¹ƒ kho, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no na bhÄ• yati, na santÄ•

``puna \Be I 495/ caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco kÄ• ye vÄ«tarÄ• go hoti vigatacchan
vigatapipÄ• so vigatapariá¸·Ä• ho vigatataá¹‡ho. tamenaá¹ƒ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• ta
aÃ±Ã±atarena gÄ• á¸·hena rogÄ• taá¹…kena phuá¹-á¹-hassa na evaá¹ƒ hoti --- `piyo vata m
piyaÃ±cÄ• haá¹ƒ kÄ• yaá¹ƒ jahissÄ• mÄ«â€™ ti. so na socati na kilamati na paridevati, na u
na sammohaá¹ƒ Ä• pajjati. ayampi kho, brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no na bhÄ
maraá¹‡assa.

``puna \Se II 238/ caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco akatapÄ• po hoti akataluddo akatak
katakusalo katabhÄ«ruttÄ• á¹‡o. tamenaá¹ƒ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko phusati.
gÄ• á¸·hena rogÄ• taá¹…kena phuá¹-á¹-hassa evaá¹ƒ hoti --- `akataá¹ƒ vata me pÄ• paá¹ƒ,
akataá¹ƒ kibbisaá¹ƒ; kataá¹ƒ kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ kusalaá¹ƒ, kataá¹ƒ bhÄ«ruttÄ• á¹‡aá¹
akatapÄ• pÄ• naá¹ƒ akataluddÄ• naá¹ƒ akatakibbisÄ• naá¹ƒ katakalyÄ• á¹‡Ä• naá¹ƒ kataku
katabhÄ«ruttÄ• á¹‡Ä• naá¹ƒ gati taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™ ti. so na socati na k
urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati. ayampi kho, brÄ• hmaá¹‡a, maraá¹‡adha
na santÄ• saá¹ƒ Ä• pajjati maraá¹‡assa.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco akaá¹…khÄ« hoti avicikicchÄ« niá¹-á¹-haá¹…g
\Ne I 204/ aÃ±Ã±ataro gÄ• á¸·ho rogÄ• taá¹…ko phusati. tassa aÃ±Ã±atarena gÄ• á¸·hena
phuá¹-á¹-hassa evaá¹ƒ hoti --- `akaá¹…khÄ« vatamhi avicikicchÄ« niá¹-á¹-haá¹…gato saddh
socati na kilamati na paridevati, na urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati. ayam
brÄ• hmaá¹‡a, maraá¹‡adhammo samÄ• no na bhÄ• yati, na santÄ• saá¹ƒ Ä• pajjati maraá
cattÄ• ro maraá¹‡adhammÄ• samÄ• nÄ• na bhÄ• yanti, na santÄ• saá¹ƒ Ä• pajjanti maraá

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bha
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. catutthaá¹ƒ.

5. brÄ• hmaá¹‡asaccasuttaá¹ƒ

<185> ekaá¹ƒ \Be I 496/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. t

sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• paribbÄ• jakÄ• sippinikÄ• tÄ«re \Se II 239/
paá¹-ivasanti, seyyathidaá¹ƒ annabhÄ• ro varadharo sakuludÄ• yÄ« ca paribbÄ• jako aÃ±Ã
abhiÃ±Ã±Ä• tÄ• paribbÄ• jakÄ• . atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ
sippinikÄ• tÄ«re paribbÄ• jakÄ• rÄ• mo tenupasaá¹…kami.

tena kho pana samayena tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ sannisinnÄ•
ayamantarÄ• kathÄ• udapÄ• di --- ``itipi brÄ• hmaá¹‡asaccÄ• ni, itipi brÄ• hmaá¹‡asaccÄ•
bhagavÄ• yena te paribbÄ• jakÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä•
bhagavÄ• te paribbÄ• jake etadavoca ---

``kÄ• ya nuttha, paribbÄ• jakÄ• , etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• k
ti? ``idha, bho gotama, amhÄ• kaá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• ka
brÄ• hmaá¹‡asaccÄ• ni, itipi brÄ• hmaá¹‡asaccÄ• nÄ«â€™â€™ â€™ ti.

``cattÄ• rimÄ• ni, paribbÄ• jakÄ• , brÄ• hmaá¹‡asaccÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sa
katamÄ• ni cattÄ• ri? idha, paribbÄ• jakÄ• , brÄ• hmaá¹‡o evamÄ• ha --- `sabbe pÄ• á¹‡Ä•
iti vadaá¹ƒ brÄ• hmaá¹‡o saccaá¹ƒ Ä• ha, no musÄ• . so tena na samaá¹‡oti maÃ±Ã±ati, na
na seyyohamasmÄ«ti maÃ±Ã±ati, na sadisohamasmÄ«ti maÃ±Ã±ati, na hÄ«nohamasmÄ«ti
tattha saccaá¹ƒ tadabhiÃ±Ã±Ä• ya pÄ• á¹‡Ä• naá¹ƒyeva anuddayÄ• ya {tadabhiÃ±Ã±Ä• ya
anukampÄ• ya paá¹-ipanno hoti.

``puna caparaá¹ƒ, paribbÄ• jakÄ• , brÄ• hmaá¹‡o evamÄ• ha \Se II 240/ --- `sabbe \Ee II 1
dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™ ti. iti vadaá¹ƒ brÄ• hmaá¹‡o saccamÄ• ha, no mus
maÃ±Ã±ati, na brÄ• hmaá¹‡oti maÃ±Ã±ati, na seyyohamasmÄ«ti maÃ±Ã±ati, na sadisoham
hÄ«nohamasmÄ«ti maÃ±Ã±ati. api ca yadeva tattha saccaá¹ƒ tadabhiÃ±Ã±Ä• ya kÄ• mÄ•
nirodhÄ• ya paá¹-ipanno hoti.

``puna \Be I 497/ caparaá¹ƒ, paribbÄ• jakÄ• , brÄ• hmaá¹‡o evamÄ• ha --- `sabbe bhavÄ•
bhavÄ• naá¹ƒyeva nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti.

``puna caparaá¹ƒ, paribbÄ• jakÄ• , brÄ• hmaá¹‡o evamÄ• ha --- `nÄ• haá¹ƒ kvacani {kvaca
kiÃ±canatasmiá¹ƒ na ca mama kvacani katthaci kiÃ±canatatthÄ«â€™ ti. iti vadaá¹ƒ brÄ• hm
musÄ• . so tena na samaá¹‡oti maÃ±Ã±ati, na brÄ• hmaá¹‡oti maÃ±Ã±ati, na seyyohamas
sadisohamasmÄ«ti maÃ±Ã±ati, na hÄ«nohamasmÄ«ti maÃ±Ã±ati. api ca yadeva tattha sac
Ä• kiÃ±caÃ±Ã±aá¹ƒyeva paá¹-ipadaá¹ƒ paá¹-ipanno hoti. imÄ• ni kho, paribbÄ• jakÄ• , catt
mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. ummaggasuttaá¹ƒ

<186> atha \Se II 241/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ
206/ nu kho, bhante, loko nÄ«yati, kena loko parikassati, kassa ca uppannassa vasaá¹ƒ gac

``sÄ• dhu sÄ• dhu, bhikkhu! bhaddako kho te, bhikkhu, ummaggo {ummaá¹…go (Se Kattha
paá¹-ibhÄ• naá¹ƒ, kalyÄ• á¹‡Ä« {kalyÄ• á¹‡Ä• (Katthaci) } paripucchÄ• . evaÃ±hi tvaá¹ƒ, bh
`kena nu kho, bhante, loko nÄ«yati, kena loko parikassati, kassa ca uppannassa vasaá¹ƒ ga
``evaá¹ƒ, bhanteâ€™â€™. ``cittena kho, bhikkhu, loko nÄ«yati, cittena parikassati, cittassa
gacchatÄ«â€™â€™ ti.

``sÄ• dhu \Ee II 178/, bhanteâ€™â€™ ti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinandit
bhagavantaá¹ƒ uttari paÃ±haá¹ƒ apucchi --- `` `bahussuto dhammadharo, bahussuto dhamm
vuccati. kittÄ• vatÄ• nu kho, bhante, bahussuto dhammadharo hotÄ«â€™â€™ ti?

``sÄ• dhu sÄ• dhu, bhikkhu! bhaddako kho te, bhikkhu ummaggo, bhaddakaá¹ƒ paá¹-ibhÄ•
paripucchÄ• . evaÃ±hi tvaá¹ƒ, bhikkhu, pucchasi --- `bahussuto dhammadharo, bahussuto d
vuccati. kittÄ• vatÄ• nu kho, bhante, bahussuto \Be I 498/ dhammadharo hotÄ«â€™â€™ â
bhanteâ€™â€™. ``bahÅ« kho, bhikkhu, mayÄ• dhammÄ• desitÄ• {bahu kho bhikkhu may
--- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thÄ• , udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹
vedallaá¹ƒ. catuppadÄ• ya cepi, bhikkhu, gÄ• thÄ• ya atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±
dhammÄ• nudhammappaá¹-ipanno hoti bahussuto dhammadharoti alaá¹ƒ vacanÄ• yÄ• â€™

``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anum
paÃ±haá¹ƒ apucchi --- `` `sutavÄ• nibbedhikapaÃ±Ã±o, sutavÄ• nibbedhikapaÃ±Ã±oâ€™
kittÄ• vatÄ• nu kho, bhante, sutavÄ• nibbedhikapaÃ±Ã±o hotÄ«â€™â€™ ti?

``sÄ• dhu sÄ• dhu, bhikkhu! bhaddako kho te, bhikkhu, ummaggo, bhaddakaá¹ƒ paá¹-ibhÄ•
paripucchÄ• . evaÃ±hi tvaá¹ƒ, bhikkhu, pucchasi --- `sutavÄ• nibbedhikapaÃ±Ã±o, sutavÄ•
bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, sutavÄ• nibbedhikapaÃ±Ã±o hotÄ«â€™â€™
bhanteâ€™â€™. ``idha, bhikkhu, bhikkhuno `idaá¹ƒ dukkhaâ€™ nti sutaá¹ƒ hoti, paÃ±Ã±Ä•
ativijjha passati; `ayaá¹ƒ dukkhasamudayoâ€™ ti sutaá¹ƒ hoti, paÃ±Ã±Ä• ya cass atthaá¹ƒ
passati; `ayaá¹ƒ dukkhanirodhoâ€™ ti sutaá¹ƒ hoti, paÃ±Ã±Ä• ya cassa atthaá¹ƒ ativijjha pa
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti sutaá¹ƒ hoti, paÃ±Ã±Ä• ya cassa atthaá¹ƒ ati
bhikkhu, sutavÄ• nibbedhikapaÃ±Ã±o hotÄ«â€™â€™ ti.

``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anum
paÃ±haá¹ƒ apucchi --- `` `paá¹‡á¸• ito mahÄ• paÃ±Ã±o, paá¹‡á¸• ito mahÄ• paÃ±Ã±oâ€™

kittÄ• vatÄ• nu kho, bhante, paá¹‡á¸• ito mahÄ• paÃ±Ã±o hotÄ«â€™â€™ ti?

``sÄ• dhu \Ee II 179/ sÄ• dhu bhikkhu! bhaddako kho te, bhikkhu, ummaggo, bhaddakaá¹ƒ
kalyÄ• á¹‡Ä« paripucchÄ• . evaÃ±hi tvaá¹ƒ bhikkhu pucchasi --- `paá¹‡á¸• ito mahÄ• paÃ±Ã
mahÄ• paÃ±Ã±oti \Se II 243/, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, paá¹‡á¸• ito ma
â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``idha, bhikkhu, paá¹‡á¸• ito mahÄ• paÃ±Ã±o nevattaby
parabyÄ• bÄ• dhÄ• ya ceteti na \Be I 499/ ubhayabyÄ• bÄ• dhÄ• ya ceteti attahitaparahitau
cintayamÄ• no cinteti. evaá¹ƒ kho, bhikkhu, paá¹‡á¸• ito mahÄ• paÃ±Ã±o hotÄ«â€™â€™ ti.

7. vassakÄ• rasuttaá¹ƒ

<187> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. at
brÄ• hmaá¹‡o magadhamahÄ• matto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhagavantaá¹ƒ etadavoca ---

``jÄ• neyya nu kho, bho gotama, asappuriso asappurisaá¹ƒ --- `asappuriso ayaá¹ƒ bhavaâ€
``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá¹‡a, anavakÄ• so yaá¹ƒ asappuriso asappurisaá¹ƒ
ayaá¹ƒ bhavaâ€™â€™ â€™ nti. ``jÄ• neyya pana, bho gotama, asappuriso sappurisaá¹ƒ ---
bhavaâ€™â€™ â€™ nti? ``etampi kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ anavakÄ• so yaá¹ƒ
jÄ• neyya --- `sappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti. ``jÄ• neyya nu kho, bho gotama, s
`sappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti? ``á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá¹‡a, vijjat
sappuriso sappurisaá¹ƒ jÄ• neyya --- `sappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti. ``jÄ• neyy
sappuriso asappurisaá¹ƒ --- `asappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti? ``etampi \Se II 24
á¹-hÄ• naá¹ƒ vijjati yaá¹ƒ sappuriso asappurisaá¹ƒ jÄ• neyya --- `asappuriso ayaá¹ƒ bhavaâ

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! yÄ• va subhÄ• sitaá¹ƒ \Ee II 180/ cic
--- `aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá¹‡a, anavakÄ• so yaá¹ƒ asappuriso asappurisa
asappuriso ayaá¹ƒ bhavanti. etampi kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ anavakÄ• so yaá
jÄ• neyya --- sappuriso ayaá¹ƒ bhavanti. á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá¹‡a, vijjati yaá
sappurisaá¹ƒ jÄ• neyya --- sappuriso ayaá¹ƒ bhavanti. etampi kho, brÄ• hmaá¹‡a, á¹-hÄ• na
sappuriso asappurisaá¹ƒ jÄ• neyya --- asappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti.

``ekamidaá¹ƒ, bho gotama, samayaá¹ƒ todeyyassa brÄ• hmaá¹‡assa parisati parÅ«pÄ• ran
ayaá¹ƒ rÄ• jÄ• eá¸·eyyo samaá¹‡e rÄ• maputte abhippasanno, samaá¹‡e ca pana rÄ• map
paramanipaccakÄ• raá¹ƒ karoti, yadidaá¹ƒ \Be I 500/ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹
sÄ• mÄ«cikammaâ€™ nti. imepi raÃ±Ã±o eá¸·eyyassa parihÄ• rakÄ• bÄ• lÄ• --- yamako n
uggo nÄ• vindakÄ« gandhabbo aggivesso, ye samaá¹‡e rÄ• maputte abhippasannÄ• , sam

evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karonti, yadidaá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ•
sÄ• mÄ«cikammanti. tyÄ• ssudaá¹ƒ todeyyo brÄ• hmaá¹‡o iminÄ• nayena neti. taá¹ƒ kiá¹ƒ
paá¹‡á¸• ito rÄ• jÄ• eá¸·eyyo karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«yesu vacanÄ«yÄ• dhivacanÄ«yes
alamatthadasatarehi alamatthadasataroâ€™ ti? `evaá¹ƒ, bho, paá¹‡á¸• ito rÄ• jÄ• eá¸·eyyo
karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«yesu vacanÄ«yÄ• dhivacanÄ«yesu alamatthadasatarehi alamat

``yasmÄ• ca kho, bho, samaá¹‡o rÄ• maputto raÃ±Ã±Ä• eá¸·eyyena paá¹‡á¸• itena paá¹‡
karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«yesu vacanÄ«yÄ• dhivacanÄ«yesu alamatthadasatarena alama
eá¸·eyyo samaá¹‡e rÄ• maputte abhippasanno, samaá¹‡e ca pana rÄ• maputte evarÅ«paá
karoti, yadidaá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikamm

``taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto, paá¹‡á¸• itÄ• raÃ±Ã±o eá¸·eyyassa parihÄ• rakÄ• --- ya
209/ uggo \Ee II 181/ nÄ• vindakÄ« gandhabbo aggivesso, karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«yesu
alamatthadasatarehi alamatthadasatarÄ• ti? `evaá¹ƒ, bho, paá¹‡á¸• itÄ• raÃ±Ã±o eá¸·eyyas
yamako moggallo uggo nÄ• vindakÄ« gandhabbo aggivesso, karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«ye
alamatthadasatarehi alamatthadasatarÄ• â€™â€™ â€™ ti.

``yasmÄ• ca kho, bho, samaá¹‡o rÄ• maputto raÃ±Ã±o eá¸·eyyassa parihÄ• rakehi paá¹‡á
karaá¹‡Ä«yÄ• dhikaraá¹‡Ä«yesu vacanÄ«yÄ• dhivacanÄ«yesu alamatthadasatarehi alamat
eá¸·eyyassa parihÄ• rakÄ• samaá¹‡e rÄ• maputte abhippasannÄ• ; samaá¹‡e ca pana rÄ•
paramanipaccakÄ• raá¹ƒ karonti, yadidaá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalik
sÄ• mÄ«cikammaâ€™â€™ nti.

``acchariyaá¹ƒ, bho, gotama, abbhutaá¹ƒ, bho gotama! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ bhot
--- `aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá¹‡a, anavakÄ• so yaá¹ƒ asappuriso \Be I 501/ a
--- asappuriso ayaá¹ƒ bhavanti. etampi kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ anavakÄ• so y
sappurisaá¹ƒ jÄ• neyya --- sappuriso ayaá¹ƒ bhavanti. á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá
sappuriso sappurisaá¹ƒ jÄ• neyya --- sappuriso ayaá¹ƒ bhavanti. etampi kho, brÄ• hmaá¹‡a
yaá¹ƒ sappuriso asappurisaá¹ƒ jÄ• neyya --- asappuriso ayaá¹ƒ bhavaâ€™ nti. handa ca dÄ
gacchÄ• ma. bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni tvaá¹ƒ, br
maÃ±Ã±asÄ«â€™â€™ ti. atha kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhag
anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti. sattamaá¹ƒ.

8. upakasuttaá¹ƒ

<188> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho u
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho upako maá¹‡á¸• ikÄ• putto bhagavantaá¹ƒ etadavoca ---

``ahaÃ±hi, bhante, evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `yo koci parÅ«pÄ• rambhaá¹ƒ vatteti
vattento \Ne I 210/ sabbo so {sabbaso (Ce Ee) } na upapÄ• deti. anupapÄ• dento gÄ• rayho
ti. ``parÅ«pÄ• rambhaá¹ƒ ce, upaka, vatteti parÅ«pÄ• rambhaá¹ƒ vattento na upapÄ• deti, a
gÄ• rayho hoti upavajjo. tvaá¹ƒ kho, upaka, parÅ«pÄ• rambhaá¹ƒ vattesi, parÅ«pÄ• rambha
upapÄ• desi, anupapÄ• dento gÄ• rayho hosi upavajjoâ€™â€™ ti. ``seyyathÄ• pi, bhante \S
ummujjamÄ• nakaá¹ƒyeva mahatÄ• pÄ• sena bandheyya; evamevaá¹ƒ kho ahaá¹ƒ, bhante
mahatÄ• vÄ• dapÄ• sena {mahatÄ• pÄ• sena (Katthaci) } baddhoâ€™â€™ ti.

``idaá¹ƒ akusalanti kho, upaka, mayÄ• paÃ±Ã±attaá¹ƒ. tattha aparimÄ• á¹‡Ä• padÄ• apa
aparimÄ• á¹‡Ä• tathÄ• gatassa dhammadesanÄ• --- itipidaá¹ƒ akusalanti. taá¹ƒ kho panida
pahÄ• tabbanti kho, upaka, mayÄ• paÃ±Ã±attaá¹ƒ. tattha aparimÄ• á¹‡Ä• padÄ• aparimÄ
aparimÄ• á¹‡Ä• tathÄ• gatassa dhammadesanÄ• --- itipidaá¹ƒ akusalaá¹ƒ pahÄ• tabbanti.

``idaá¹ƒ \Be I 502/ kusalanti kho, upaka, mayÄ• paÃ±Ã±attaá¹ƒ. tattha aparimÄ• á¹‡Ä• pa
byaÃ±janÄ• aparimÄ• á¹‡Ä• tathÄ• gatassa dhammadesanÄ• --- itipidaá¹ƒ kusalanti. taá¹
bhÄ• vetabbanti kho, upaka, mayÄ• paÃ±Ã±attaá¹ƒ. tattha aparimÄ• á¹‡Ä• padÄ• aparim
aparimÄ• á¹‡Ä• tathÄ• gatassa dhammadesanÄ• --- itipidaá¹ƒ kusalaá¹ƒ bhÄ• vetabbaâ€™

atha kho upako maá¹‡á¸• ikÄ• putto bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• u
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena rÄ• jÄ• mÄ• gadho ajÄ• tas
tenupasaá¹…kami; upasaá¹…kamitvÄ• yÄ• vatako ahosi bhagavatÄ• saddhiá¹ƒ kathÄ• sa
mÄ• gadhassa ajÄ• tasattussa vedehiputtassa Ä• rocesi.

evaá¹ƒ vutte rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto kupito anattamano upakaá¹ƒ maa
etadavoca --- ``yÄ• va dhaá¹ƒsÄ« vatÄ• yaá¹ƒ loá¹‡akÄ• radÄ• rako yÄ• va mukharo yÄ• va
nÄ• ma taá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ Ä• sÄ• detabbaá¹ƒ maÃ
vinassa, mÄ• taá¹ƒ addasaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. sacchikaraá¹‡Ä«yasuttaá¹ƒ

<189> ``cattÄ• rome \Ne I 211/, bhikkhave, sacchikaraá¹‡Ä«yÄ• dhammÄ• . katame cattÄ
bhikkhave, dhammÄ• kÄ• yena sacchikaraá¹‡Ä«yÄ• ; atthi, bhikkhave, dhammÄ• satiyÄ•
bhikkhave, dhammÄ• cakkhunÄ• sacchikaraá¹‡Ä«yÄ• ; atthi, bhikkhave, dhammÄ• paÃ±
katame ca, bhikkhave, dhammÄ• kÄ• yena sacchikaraá¹‡Ä«yÄ• ? aá¹-á¹-ha vimokkhÄ• , b
sacchikaraá¹‡Ä«yÄ• .

``katame ca, bhikkhave, dhammÄ• satiyÄ• sacchikaraá¹‡Ä«yÄ• ? pubbenivÄ• so, bhikkha

sacchikaraá¹‡Ä«yo.

``katame ca, bhikkhave, dhammÄ• cakkhunÄ• sacchikaraá¹‡Ä«yÄ• ? sattÄ• naá¹ƒ cutÅ«p
sacchikaraá¹‡Ä«yo.

``katame ca, bhikkhave, dhammÄ• paÃ±Ã±Ä• ya sacchikaraá¹‡Ä«yÄ• ? Ä• savÄ• naá¹ƒ k
sacchikaraá¹‡Ä«yo. ime kho, bhikkhave, cattÄ• ro sacchikaraá¹‡Ä«yÄ• dhammÄ• â€™â€™

10. uposathasuttaá¹ƒ

<190> ekaá¹ƒ \Be I 503/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me mig
pana samayena bhagavÄ• tadahuposathe bhikkhusaá¹…ghaparivuto nisinno hoti. atha kho
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhikkhÅ« Ä• mantesi ---

``apalÄ• pÄ• yaá¹ƒ, bhikkhave, parisÄ• nippalÄ• pÄ• yaá¹ƒ, bhikkhave, parisÄ• suddhÄ•
tathÄ• rÅ«po ayaá¹ƒ \Se II 249/, bhikkhave, bhikkhusaá¹…gho, tathÄ• rÅ«pÄ• yaá¹ƒ, bhikkh
yathÄ• rÅ«pÄ• parisÄ• dullabhÄ• dassanÄ• yapi lokasmiá¹ƒ, tathÄ• rÅ«po ayaá¹ƒ, bhikkh
tathÄ• rÅ«pÄ• yaá¹ƒ, bhikkhave, parisÄ• . yathÄ• rÅ«pÄ• parisÄ• Ä• huneyyÄ• pÄ• huney
aÃ±jalikaraá¹‡Ä«yÄ• anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa, tathÄ• rÅ«po ayaá¹ƒ, bhikkh
tathÄ• rÅ«pÄ• yaá¹ƒ, bhikkhave, parisÄ• \Ne I 212/. yathÄ• rÅ«pÄ• ya parisÄ• ya appaá¹ƒ
dinnaá¹ƒ bahutaraá¹ƒ, tathÄ• rÅ«po ayaá¹ƒ, bhikkhave, bhikkhusaá¹…gho, tathÄ• rÅ«pÄ• y
yathÄ• rÅ«paá¹ƒ parisaá¹ƒ alaá¹ƒ yojanagaá¹‡anÄ• nipi dassanÄ• ya gantuá¹ƒ api puá¹-ose
bhikkhave, bhikkhusaá¹…gho, (tathÄ• rÅ«pÄ• yaá¹ƒ, bhikkhave, parisÄ•) { ( ) Ce Se Ke Ee

``santi \Ee II 184/, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe devappattÄ• viharan
bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe brahmappattÄ• viharanti; santi, bhikkhave, bhikkhÅ
bhikkhusaá¹…ghe Ä• neÃ±jappattÄ• viharanti; santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikk
viharanti.

``kathaÃ±ca, bhikkhave, bhikkhu devappatto hoti? idha, bhikkhave, bhikkhu vivicceva kÄ• r
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe
... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kh
bhikkhu devappatto hoti.

``kathaÃ±ca, bhikkhave, bhikkhu brahmappatto hoti? idha, bhikkhave, bhikkhu mettÄ• saha
disaá¹ƒ pharitvÄ• viharati, tathÄ• \Se II 250/ dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ
tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vip
appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. karuá¹‡Ä• ... muditÄ• ... upekh

cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutt
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagat
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. evaá¹ƒ kho, bhik
hoti.

``kathaÃ±ca, bhikkhave, bhikkhu Ä• neÃ±jappatto hoti? idha, bhikkhave, bhikkhu sabbaso n
I 213/ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹
Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sabbaso Ä• kÄ• sÄ•
`anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• ya
sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
kho, bhikkhave, bhikkhu Ä• neÃ±jappatto hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ariyappatto hoti? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkha
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu ariyappatto hotÄ«â€™â€™ ti. dasamaá¹ƒ.

brÄ• hmaá¹‡avaggo {yodhÄ• jÄ«vavaggo (Ce Se Ke Ee) } catuttho.

tassuddÄ• naá¹ƒ \Ee II 185/ ---

yodhÄ• pÄ• á¹-ibhogasutaá¹ƒ, abhayaá¹ƒ brÄ• hmaá¹‡asaccena paÃ±camaá¹ƒ.

ummaggavassakÄ• ro, upako sacchikiriyÄ• ca uposathoti ||

(20) 5. mahÄ• vaggo

1. sotÄ• nugatasuttaá¹ƒ

<191> ``sotÄ• nugatÄ• naá¹ƒ \Ne I 214/ \Se II 251/, bhikkhave, dhammÄ• naá¹ƒ, vacasÄ•
manasÄ• nupekkhitÄ• naá¹ƒ, diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹ƒ cattÄ• ro Ä• nisaá¹ƒsÄ•
\Be I 505/ cattÄ• ro? idha, bhikkhave, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, g
veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹
dhammÄ• sotÄ• nugatÄ• honti, vacasÄ• paricitÄ• , manasÄ• nupekkhitÄ• , diá¹-á¹-hiyÄ•
muá¹-á¹-hassati {muá¹-á¹-hassatÄ« (Ce) } kÄ• laá¹ƒ kurumÄ• no aÃ±Ã±ataraá¹ƒ devanikÄ•
tattha sukhino dhammapadÄ• plavanti {pilapanti (Ce Se Ke Ee) }. dandho, bhikkhave, satu
khippaá¹ƒyeva visesagÄ• mÄ« hoti. sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ, vaca
manasÄ• nupekkhitÄ• naá¹ƒ, diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹ƒ ayaá¹ƒ paá¹-hamo Ä• n

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ
gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. tassa te
honti, vacasÄ• paricitÄ• , manasÄ• nupekkhitÄ• , diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . so muá¹
kurumÄ• no aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ upapajjati. tassa tattha na heva kho sukhino d
\Se II 252/ ca kho bhikkhu iddhimÄ• cetovasippatto devaparisÄ• yaá¹ƒ dhammaá¹ƒ deseti.
`ayaá¹ƒ vÄ• so dhammavinayo, yatthÄ• haá¹ƒ pubbe brahmacariyaá¹ƒ acariâ€™ nti. dandh
atha so satto khippameva visesagÄ• mÄ« hoti. seyyathÄ• pi, bhikkhave, puriso kusalo bheri
addhÄ• namaggappaá¹-ipanno bherisaddaá¹ƒ suá¹‡eyya. tassa na heva kho assa kaá¹…kh
`bherisaddo nu kho, na nu kho bherisaddoâ€™ ti! atha kho bherisaddotveva niá¹-á¹-haá¹ƒ g
kho, bhikkhave, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti \Ee II 186/ --- suttaá¹ƒ, geyyaá¹ƒ, ve
gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. tassa te
honti, vacasÄ• paricitÄ• , manasÄ• nupekkhitÄ• , diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . so muá¹
kurumÄ• no aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ upapajjati. tassa tattha na heva kho sukhino d
ca \Ne I 215/ kho bhikkhu iddhimÄ• cetovasippatto devaparisÄ• yaá¹ƒ dhammaá¹ƒ deseti. t
`ayaá¹ƒ vÄ• so dhammavinayo, yatthÄ• haá¹ƒ pubbe brahmacariyaá¹ƒ acariâ€™ nti. dandh
atha so satto khippaá¹ƒyeva visesagÄ• mÄ« hoti. sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dhammÄ
paricitÄ• naá¹ƒ, manasÄ• nupekkhitÄ• naá¹ƒ, diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹ƒ ayaá¹ƒ
pÄ• á¹-ikaá¹…kho.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ
gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. tassa te
honti, vacasÄ• paricitÄ• , manasÄ• nupekkhitÄ• , diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . so muá¹
kurumÄ• no aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ upapajjati. tassa tattha na heva kho sukhino d
bhikkhu iddhimÄ• cetovasippatto devaparisÄ• yaá¹ƒ dhammaá¹ƒ deseti; api ca kho devapu
dhammaá¹ƒ deseti. tassa evaá¹ƒ hoti --- `ayaá¹ƒ vÄ• so dhammavinayo, yatthÄ• haá¹ƒ pub
acariâ€™ nti. dandho, bhikkhave, satuppÄ• do; atha so satto khippaá¹ƒyeva visesagÄ• mÄ«
bhikkhave, puriso kusalo saá¹…khasaddassa. so addhÄ• namaggappaá¹-ipanno saá¹…kha
heva kho assa kaá¹…khÄ• vÄ• vimati \Se II 253/ vÄ• --- `saá¹…khasaddo nu kho, na nu k
atha kho saá¹…khasaddotveva niá¹-á¹-haá¹ƒ gaccheyya. evamevaá¹ƒ kho, bhikkhave, bhikk
pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivu
abbhutadhammaá¹ƒ, vedallaá¹ƒ. tassa te dhammÄ• sotÄ• nugatÄ• honti, vacasÄ• paricitÄ
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . so muá¹-á¹-hassati kÄ• laá¹ƒ kurumÄ• no aÃ±Ã±ataraá¹ƒ d
tassa tattha na heva kho sukhino dhammapadÄ• plavanti, napi bhikkhu iddhimÄ• cetovasip
dhammaá¹ƒ deseti; api ca kho devaputto devaparisÄ• yaá¹ƒ dhammaá¹ƒ deseti. tassa evaá
dhammavinayo, yatthÄ• haá¹ƒ pubbe brahmacariyaá¹ƒ acariâ€™ nti. dandho, bhikkhave, sa
khippaá¹ƒyeva visesagÄ• mÄ« hoti. sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ, vaca
manasÄ• nupekkhitÄ• naá¹ƒ, diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹ƒ ayaá¹ƒ tatiyo Ä• nisaá¹

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ
gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. tassa te
honti, vacasÄ• paricitÄ• , manasÄ• nupekkhitÄ• , diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . so muá¹
kurumÄ• no aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ upapajjati. tassa tattha na heva kho sukhino d
bhikkhu iddhimÄ• cetovasippatto devaparisÄ• yaá¹ƒ dhammaá¹ƒ deseti, napi devaputto dev
dhammaá¹ƒ deseti; api ca kho opapÄ• tiko opapÄ• tikaá¹ƒ sÄ• reti --- `sarasi tvaá¹ƒ, mÄ• ris
216/, mÄ• risa, yattha mayaá¹ƒ pubbe brahmacariyaá¹ƒ acarimhÄ• â€™ ti. so evamÄ• ha --
sarÄ• mi, mÄ• risÄ• â€™ ti. dandho, bhikkhave, satuppÄ• do; atha so satto khippaá¹ƒyeva
seyyathÄ• pi, bhikkhave, dve sahÄ• yakÄ• sahapaá¹ƒsukÄ«á¸·ikÄ• {sahapaá¹ƒsukÄ«á¸·ak
karahaci aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• gaccheyyuá¹ƒ. aÃ±Ã±o pana {samÄ• gaccheyyuá¹ƒ,
sahÄ• yako sahÄ• yakaá¹ƒ evaá¹ƒ vadeyya --- `idampi, samma, sarasi, idampi, samma, sar
vadeyya --- `sarÄ• mi \Ee II 187/, samma, sarÄ• mi, sammÄ• â€™ ti. evamevaá¹ƒ kho, bhik
pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivu
abbhutadhammaá¹ƒ, vedallaá¹ƒ. tassa te dhammÄ• sotÄ• nugatÄ• honti, vacasÄ• paricitÄ
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . so muá¹-á¹-hassati kÄ• laá¹ƒ kurumÄ• no aÃ±Ã±ataraá¹ƒ
tassa tattha na heva kho sukhino dhammapadÄ• plavanti, napi bhikkhu iddhimÄ• cetovasip
dhammaá¹ƒ deseti, napi devaputto devaparisÄ• yaá¹ƒ dhammaá¹ƒ deseti; api ca kho opapÄ
sÄ• reti --- `sarasi tvaá¹ƒ, mÄ• risa, sarasi tvaá¹ƒ, mÄ• risa, yattha mayaá¹ƒ pubbe brahmac
ti. so evamÄ• ha --- `sarÄ• mi, mÄ• risa, sarÄ• mi, mÄ• risÄ• â€™ ti. dandho, bhikkhave, sa
satto khippaá¹ƒyeva \Se II 254/ visesagÄ• mÄ« hoti. sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dham
paricitÄ• naá¹ƒ, manasÄ• nupekkhitÄ• naá¹ƒ, diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹ƒ ayaá¹ƒ
pÄ• á¹-ikaá¹…kho. sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ, vacasÄ• paricitÄ• na
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• naá¹ƒ ime cattÄ• ro Ä• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™

2. á¹-hÄ• nasuttaá¹ƒ

<192> ``cattÄ• rimÄ• ni, bhikkhave, á¹-hÄ• nÄ• ni catÅ«hi á¹-hÄ• nehi veditabbÄ• ni. katam
saá¹ƒvÄ• sena, bhikkhave, sÄ«laá¹ƒ veditabbaá¹ƒ, taÃ±ca kho dÄ«ghena addhunÄ• , na itta
amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±ena. saá¹ƒvohÄ• rena, bhikkhave, soceyy
dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , n
bhikkhave, thÄ• mo veditabbo, so ca kho dÄ«ghena addhunÄ• \Be I 508/, na ittaraá¹ƒ; man
amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±ena. sÄ• kacchÄ• ya, bhikkhave, paÃ±Ã±
dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , n

{SN a I 122} `` `saá¹ƒvÄ• sena \Ne I 217/, bhikkhave, sÄ«laá¹ƒ veditabbaá¹ƒ, taÃ±ca kho d
ittaraá¹ƒ; manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, puggalo puggalena saddhiá¹ƒ saá¹ƒvasam

--- `dÄ«gharattaá¹ƒ kho ayamÄ• yasmÄ• khaá¹‡á¸• akÄ• rÄ« chiddakÄ• rÄ« sabalakÄ• rÄ«
santatakÄ• rÄ« na santatavutti {satatavutti (Se Ke) }; sÄ«lesu dussÄ«lo ayamÄ• yasmÄ• , n
255/ sÄ«lavÄ• â€™â€™ â€™ ti.

`` `idha pana, bhikkhave, puggalo puggalena saddhiá¹ƒ saá¹ƒvasamÄ• no evaá¹ƒ jÄ• nÄ• t
ayamÄ• yasmÄ• akhaá¹‡á¸• akÄ• rÄ« acchiddakÄ• rÄ« asabalakÄ• rÄ« akammÄ• sakÄ• r
santatavutti; sÄ«lesu sÄ«lavÄ• ayamÄ• yasmÄ• , nÄ• yamÄ• yasmÄ• dussÄ«loâ€™ ti. `sa
veditabbaá¹ƒ, taÃ±ca kho dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no amanasik
duppaÃ±Ã±enÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `saá¹ƒvohÄ• rena, bhikkhave, soceyyaá¹ƒ veditabbaá¹ƒ, taÃ±ca kho dÄ«ghena addhunÄ
manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti, iti kho pa
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, puggalo puggalena saddhiá¹ƒ saá¹ƒvohara
--- `aÃ±Ã±athÄ• kho ayamÄ• yasmÄ• ekena eko voharati, aÃ±Ã±athÄ• dvÄ«hi, aÃ±Ã±ath
sambahulehi; vokkamati ayamÄ• yasmÄ• purimavohÄ• rÄ• pacchimavohÄ• raá¹ƒ; aparisu
nÄ• yamÄ• yasmÄ• parisuddhavohÄ• roâ€™â€™ â€™ ti.

``idha pana, bhikkhave, puggalo puggalena saddhiá¹ƒ saá¹ƒvoharamÄ• no evaá¹ƒ jÄ• nÄ•
ayamÄ• yasmÄ• ekena eko voharati, tathÄ• dvÄ«hi, tathÄ• tÄ«hi, tathÄ• sambahulehi. nÄ
purimavohÄ• rÄ• pacchimavohÄ• raá¹ƒ; parisuddhavohÄ• ro ayamÄ• yasmÄ• , nÄ• yamÄ•
I 509/. `saá¹ƒvohÄ• rena, bhikkhave, soceyyaá¹ƒ veditabbaá¹ƒ, taÃ±ca kho dÄ«ghena addh
manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti, iti yaá¹ƒ
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `Ä• padÄ• su, bhikkhave, thÄ• mo veditabbo, so ca kho dÄ«ghena addhunÄ• , na ittaraá
amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. ki
paá¹-icca vuttaá¹ƒ? idha, bhikkhave, ekacco Ã±Ä• tibyasanena vÄ• phuá¹-á¹-ho samÄ• no,
phuá¹-á¹-ho samÄ• no, rogabyasanena vÄ• phuá¹-á¹-ho samÄ• no na iti paá¹-isaÃ±cikkhati
ayaá¹ƒ lokasannivÄ• so tathÄ• bhÅ«to ayaá¹ƒ attabhÄ• vapaá¹-ilÄ• bho yathÄ• bhÅ«te loka
attabhÄ• vapaá¹-ilÄ• bhe aá¹-á¹-ha lokadhammÄ• lokaá¹ƒ anuparivattanti loko ca aá¹-á¹-ha
anuparivattati --- lÄ• bho ca, alÄ• bho ca, yaso ca, ayaso ca, nindÄ• ca, pasaá¹ƒsÄ• ca, su
dukkhaÃ±cÄ• â€™ ti. so Ã±Ä• tibyasanena vÄ• phuá¹-á¹-ho samÄ• no bhogabyasanena vÄ
rogabyasanena vÄ• phuá¹-á¹-ho samÄ• no socati kilamati paridevati, urattÄ• á¸·iá¹ƒ kandat
Ä• pajjati.

``idha pana, bhikkhave, ekacco Ã±Ä• tibyasanena vÄ• phuá¹-á¹-ho samÄ• no bhogabyasa
rogabyasanena \Ee II 189/ vÄ• phuá¹-á¹-ho samÄ• no iti paá¹-isaÃ±cikkhati --- `tathÄ• bhÅ«
lokasannivÄ• so tathÄ• bhÅ«to ayaá¹ƒ attabhÄ• vapaá¹-ilÄ• bho yathÄ• bhÅ«te lokasannivÄ

attabhÄ• vapaá¹-ilÄ• bhe aá¹-á¹-ha lokadhammÄ• lokaá¹ƒ anuparivattanti loko ca aá¹-á¹-ha
anuparivattati --- lÄ• bho ca, alÄ• bho ca, yaso ca, ayaso ca, nindÄ• ca, pasaá¹ƒsÄ• ca, su
dukkhaÃ±cÄ• â€™ ti. so Ã±Ä• tibyasanena vÄ• phuá¹-á¹-ho samÄ• no bhogabyasanena vÄ
samÄ• no rogabyasanena vÄ• phuá¹-á¹-ho samÄ• no na socati na kilamati na paridevati, na
na sammohaá¹ƒ Ä• pajjati. `Ä• padÄ• su, bhikkhave, thÄ• mo veditabbo, so ca kho dÄ«ghen
manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti, iti yaá¹ƒ
paá¹-icca vuttaá¹ƒ.

`` `sÄ• kacchÄ• ya, bhikkhave, paÃ±Ã±Ä• veditabbÄ• , sÄ• ca kho dÄ«ghena addhunÄ• ,
no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti \Be I 510/, iti kho panetaá¹
paá¹-icca vuttaá¹ƒ? idha, bhikkhave, puggalo puggalena saddhiá¹ƒ sÄ• kacchÄ• yamÄ• no
kho imassa Ä• yasmato ummaggo yathÄ• ca abhinÄ«hÄ• ro yathÄ• ca paÃ±hÄ• samudÄ•
nÄ• yamÄ• yasmÄ• paÃ±Ã±avÄ• . taá¹ƒ kissa hetu? tathÄ• hi ayamÄ• yasmÄ• na ceva g
udÄ• harati santaá¹ƒ paá¹‡Ä«taá¹ƒ atakkÄ• vacaraá¹ƒ nipuá¹‡aá¹ƒ paá¹‡á¸• itavedanÄ«yaá
dhammaá¹ƒ bhÄ• sati tassa ca nappaá¹-ibalo saá¹ƒkhittena vÄ• vitthÄ• rena \Ne I 219/ vÄ•
desetuá¹ƒ paÃ±Ã±Ä• petuá¹ƒ paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ
ayamÄ• yasmÄ• , nÄ• yamÄ• yasmÄ• paÃ±Ã±avÄ• â€™â€™ â€™ ti.

``seyyathÄ• pi, bhikkhave, cakkhumÄ• puriso udakarahadassa tÄ«re á¹-hito passeyya pari
ummujjamÄ• naá¹ƒ. tassa evamassa --- `yathÄ• kho imassa macchassa ummaggo yathÄ•
vegÄ• yitattaá¹ƒ, paritto ayaá¹ƒ \Se II 258/ maccho, nÄ• yaá¹ƒ maccho mahantoâ€™ ti. eva
puggalo puggalena saddhiá¹ƒ sÄ• kacchÄ• yamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `yathÄ• kho ima
ca abhinÄ«hÄ• ro yathÄ• ca paÃ±hÄ• samudÄ• hÄ• ro, duppaÃ±Ã±o ayamÄ• yasmÄ• , nÄ
hetu? tathÄ• hi ayamÄ• yasmÄ• na ceva gambhÄ«raá¹ƒ atthapadaá¹ƒ udÄ• harati santaá¹
atakkÄ• vacaraá¹ƒ nipuá¹‡aá¹ƒ paá¹‡á¸• itavedanÄ«yaá¹ƒ. yaÃ±ca ayamÄ• yasmÄ• dham
paá¹-ibalo saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• atthaá¹ƒ Ä• cikkhituá¹ƒ desetuá¹ƒ paÃ±Ã±Ä•
paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ. duppaÃ±Ã±o ayamÄ• yasmÄ
paÃ±Ã±avÄ• â€™â€™ â€™ ti.

``idha pana, bhikkhave, puggalo puggalena saddhiá¹ƒ sÄ• kacchÄ• yamÄ• no evaá¹ƒ jÄ• n
Ä• yasmato ummaggo yathÄ• ca abhinÄ«hÄ• ro yathÄ• ca paÃ±hÄ• samudÄ• hÄ• ro, paÃ
nÄ• yamÄ• yasmÄ• duppaÃ±Ã±o. taá¹ƒ kissa hetu? tathÄ• hi ayamÄ• yasmÄ• gambhÄ«r
santaá¹ƒ paá¹‡Ä«taá¹ƒ atakkÄ• vacaraá¹ƒ nipuá¹‡aá¹ƒ paá¹‡á¸• itavedanÄ«yaá¹ƒ. yaÃ±ca
bhÄ• sati, tassa ca paá¹-ibalo saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• atthaá¹ƒ Ä• cikkhituá¹ƒ d
paÃ±Ã±Ä• petuá¹ƒ paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ. paÃ±Ã±av
nÄ• yamÄ• yasmÄ• duppaÃ±Ã±oâ€™â€™ â€™ ti.

``seyyathÄ• pi \Be I 511/, bhikkhave, cakkhumÄ• puriso udakarahadassa tÄ«re á¹-hito pas

macchaá¹ƒ ummujjamÄ• naá¹ƒ. tassa evamassa \Ee II 190/ --- `yathÄ• kho imassa maccha
Å«mighÄ• to yathÄ• ca vegÄ• yitattaá¹ƒ, mahanto ayaá¹ƒ maccho, nÄ• yaá¹ƒ maccho parit
bhikkhave, puggalo puggalena saddhiá¹ƒ sÄ• kacchÄ• yamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `yath
ummaggo yathÄ• ca abhinÄ«hÄ• ro yathÄ• ca paÃ±hÄ• samudÄ• hÄ• ro, paÃ±Ã±avÄ• ay
duppaÃ±Ã±o. taá¹ƒ kissa hetu? tathÄ• hi ayamÄ• yasmÄ• gambhÄ«raÃ±ceva atthapadaá
santaá¹ƒ paá¹‡Ä«taá¹ƒ atakkÄ• vacaraá¹ƒ nipuá¹‡aá¹ƒ paá¹‡á¸• itavedanÄ«yaá¹ƒ. yaÃ±ca
bhÄ• sati, tassa ca paá¹-ibalo saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• atthaá¹ƒ Ä• cikkhituá¹ƒ d
paÃ±Ã±Ä• petuá¹ƒ paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ. paÃ±Ã±a
nÄ• yamÄ• yasmÄ• duppaÃ±Ã±oâ€™ ti.

`` `sÄ• kacchÄ• ya, bhikkhave, paÃ±Ã±Ä• veditabbÄ• , sÄ• ca kho dÄ«ghena addhunÄ• ,
no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™ ti \Se II 259/, iti yaá¹ƒ taá¹ƒ
paá¹-icca vuttaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri á¹-hÄ• nÄ• ni imehi catÅ«hi á¹-hÄ• neh
ti. dutiyaá¹ƒ.

3. bhaddiyasuttaá¹ƒ

<193> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
licchavi yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• de
ekamantaá¹ƒ nisinno kho bhaddiyo licchavi bhagavantaá¹ƒ etadavoca ---

``sutaá¹ƒ metaá¹ƒ, bhante --- `mÄ• yÄ• vÄ« samaá¹‡o gotamo Ä• vaá¹-á¹-aniá¹ƒ mÄ• yaá¹
(Ce), Ä• vaá¹-á¹-animÄ• yaá¹ƒ (Se Ke Katthaci) MN II 60 passitabbaá¹ƒ} jÄ• nÄ• ti yÄ• ya a
sÄ• vake Ä• vaá¹-á¹-etÄ«â€™ ti. ye te, bhante, evamÄ• haá¹ƒsu --- `mÄ• yÄ• vÄ« samaá¹‡
mÄ• yaá¹ƒ jÄ• nÄ• ti yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ sÄ• vake Ä• vaá¹-á¹-etÄ«â€™ ti, kacci t
vuttavÄ• dino, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa ca anudham
sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati, anabbhakkhÄ• tu
bhagavantaâ€™â€™ nti?

``etha \Be I 512/ \Ee II 191/ tumhe, bhaddiya, mÄ• anussavena, mÄ• paramparÄ• ya, mÄ
piá¹-akasampadÄ• nena, mÄ• takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• raparivitakkena, mÄ
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbarÅ«patÄ• ya, mÄ• `samaá¹‡o no garÅ«â€™ ti.
attanÄ• va jÄ• neyyÄ• tha --- `ime dhammÄ• akusalÄ• , ime dhammÄ• sÄ• vajjÄ• , ime dh
dhammÄ• samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«â€™ ti, atha tum

``taá¹ƒ \Ne I 221/ kiá¹ƒ maÃ±Ã±atha, bhaddiya, lobho purisassa ajjhattaá¹ƒ uppajjamÄ• no
hitÄ• ya vÄ• ahitÄ• ya vÄ• â€™â€™ ti? ``ahitÄ• ya, bhanteâ€™â€™. ``luddho panÄ• yaá¹
lobhena abhibhÅ«to pariyÄ• dinnacitto pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, paradÄ• ra

bhaá¹‡ati, parampi tathattÄ• ya {tadatthÄ• ya (Katthaci) AN a III 66} samÄ• dapeti yaá¹ƒsa l
ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaddiya, doso purisassa ... pe ... moho purisassa ... pe ... sÄ• r
ajjhattaá¹ƒ uppajjamÄ• no uppajjati hitÄ• ya vÄ• ahitÄ• ya vÄ• â€™â€™ ti? ``ahitÄ• ya, bha
panÄ• yaá¹ƒ, bhaddiya, purisapuggalo sÄ• rambhena abhibhÅ«to pariyÄ• dinnacitto pÄ• á¹‡
Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati, parampi tathattÄ• ya samÄ• dapeti y
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaddiya, ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• â€™â€™
``sÄ• vajjÄ• vÄ• anavajjÄ• vÄ• â€™â€™ ti? ``sÄ• vajjÄ• , bhanteâ€™â€™. ``viÃ±Ã±ugara
vÄ• â€™â€™ ti? ``viÃ±Ã±ugarahitÄ• , bhanteâ€™â€™. ``samattÄ• samÄ• dinnÄ• ahitÄ• y
vÄ• ? kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``samattÄ• , bhante, samÄ• dinnÄ• ahitÄ• ya
evaá¹ƒ no ettha hotÄ«â€™â€™ ti.

``iti kho, bhaddiya, yaá¹ƒ taá¹ƒ te avocumhÄ• --- etha tumhe, bhaddiya, mÄ• anussavena,
itikirÄ• ya, mÄ• \Ee II 192/ piá¹-akasampadÄ• nena, mÄ• takkahetu, mÄ• nayahetu, mÄ•
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbarÅ«patÄ• ya, mÄ• `samaá¹‡o no garÅ«â€™ ti.
attanÄ• va jÄ• neyyÄ• tha \Be I 513/ --- `ime dhammÄ• akusalÄ• , ime \Se II 261/ dhammÄ
viÃ±Ã±ugarahitÄ• , ime dhammÄ• samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒva
pajaheyyÄ• thÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``etha tumhe, bhaddiya, mÄ• anussavena, mÄ• paramparÄ• ya, mÄ• itikirÄ• ya, mÄ• piá
takkahetu, mÄ• nayahetu, mÄ• Ä• kÄ• raparivitakkena, mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ
mÄ• `samaá¹‡o no garÅ«â€™ ti. yadÄ• tumhe, bhaddiya, attanÄ• va \Ne I 222/ jÄ• neyyÄ•
kusalÄ• , ime dhammÄ• anavajjÄ• , ime dhammÄ• viÃ±Ã±uppasatthÄ• , ime dhammÄ• sa
sukhÄ• ya saá¹ƒvattantÄ«â€™ ti, atha tumhe, bhaddiya, upasampajja vihareyyÄ• thÄ• â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaddiya, alobho purisassa ajjhattaá¹ƒ uppajjamÄ• no uppajjati
vÄ• â€™â€™ ti? ``hitÄ• ya, bhanteâ€™â€™. ``aluddho panÄ• yaá¹ƒ, bhaddiya, purisapugg
apariyÄ• dinnacitto neva pÄ• á¹‡aá¹ƒ hanati, na adinnaá¹ƒ Ä• diyati, na paradÄ• raá¹ƒ gacc
bhaá¹‡ati, parampi tathattÄ• ya na samÄ• dapeti yaá¹ƒâ€™ sa hoti dÄ«gharattaá¹ƒ hitÄ• ya
``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaddiya, adoso purisassa ... pe ... amoho purisassa ... pe ... as
purisassa ajjhattaá¹ƒ uppajjamÄ• no uppajjati hitÄ• ya vÄ• ahitÄ• ya vÄ• â€™â€™ ti? ``hitÄ
``asÄ• raddho panÄ• yaá¹ƒ, bhaddiya, purisapuggalo sÄ• rambhena anabhibhÅ«to apariyÄ•
hanati, na adinnaá¹ƒ Ä• diyati, na paradÄ• raá¹ƒ gacchati, na musÄ• bhaá¹‡ati \Se II 262/,

na samÄ• dapeti yaá¹ƒâ€™ sa hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. ``evaá

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaddiya, ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• â€™â€™
``sÄ• vajjÄ• vÄ• anavajjÄ• vÄ• â€™â€™ ti? ``anavajjÄ• , bhanteâ€™â€™. ``viÃ±Ã±ugara
vÄ• â€™â€™ ti? ``viÃ±Ã±uppasatthÄ• , bhanteâ€™â€™. ``samattÄ• \Ee II 193/ samÄ• din
saá¹ƒvattanti no vÄ• ? kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``samattÄ• , bhante, samÄ• d
saá¹ƒvattanti. evaá¹ƒ no ettha hotÄ«â€™â€™ ti.

``iti \Be I 514/ kho, bhaddiya, yaá¹ƒ taá¹ƒ te avocumhÄ• --- etha tumhe, bhaddiya, mÄ• an
paramparÄ• ya, mÄ• itikirÄ• ya, mÄ• piá¹-akasampadÄ• nena, mÄ• takkahetu, mÄ• naya
mÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , mÄ• bhabbarÅ«patÄ• ya, mÄ• `samaá¹‡o no garÅ«â
attanÄ• va jÄ• neyyÄ• tha --- `ime dhammÄ• kusalÄ• , ime dhammÄ• anavajjÄ• , ime dhar
dhammÄ• samattÄ• samÄ• dinnÄ• hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«ti \Ne I 223/, atha tu
vihareyyÄ• thÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``ye kho te, bhaddiya, loke santo sappurisÄ• te sÄ• vakaá¹ƒ evaá¹ƒ samÄ• dapenti --- `ehi
lobhaá¹ƒ vineyya {vineyya vineyya (Ce Se Ke) } viharÄ• hi. lobhaá¹ƒ vineyya viharanto na lo
karissasi kÄ• yena vÄ• cÄ• ya manasÄ• . dosaá¹ƒ vineyya viharÄ• hi. dosaá¹ƒ vineyya viha
\Se II 263/ karissasi kÄ• yena vÄ• cÄ• ya manasÄ• . mohaá¹ƒ vineyya viharÄ• hi. mohaá¹ƒ
mohajaá¹ƒ kammaá¹ƒ karissasi kÄ• yena vÄ• cÄ• ya manasÄ• . sÄ• rambhaá¹ƒ vineyya vih
viharanto na sÄ• rambhajaá¹ƒ kammaá¹ƒ karissasi kÄ• yena vÄ• cÄ• ya manasÄ• â€™â€™

evaá¹ƒ vutte bhaddiyo licchavi bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante ... pe
maá¹ƒ, bhante, bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™

``api nu tÄ• haá¹ƒ, bhaddiya, evaá¹ƒ avacaá¹ƒ --- `ehi me tvaá¹ƒ, bhaddiya, sÄ• vako hohi;
bhavissÄ• mÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒvÄ• diá¹ƒ kho maá
eke samaá¹‡abrÄ• hmaá¹‡Ä• asatÄ• tucchÄ• musÄ• abhÅ«tena abbhÄ• cikkhanti --- `mÄ
Ä• vaá¹-á¹-aniá¹ƒ mÄ• yaá¹ƒ jÄ• nÄ• ti yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ sÄ• vake Ä• vaá¹-á¹-e
\Ee II 194/, bhante, Ä• vaá¹-á¹-anÄ« mÄ• yÄ• . kalyÄ• á¹‡Ä«, bhante, Ä• vaá¹-á¹-anÄ« mÄ•
Ã±Ä• tisÄ• lohitÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-á¹-eyyuá¹ƒ, piyÄ• nampi me assa Ã±
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sabbe cepi, bhante, khattiyÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ
sabbesampissa khattiyÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sabbe cepi, bhante, brÄ
I 515/ ... suddÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-á¹-eyyuá¹ƒ, sabbesampissa suddÄ• na
sukhÄ• yÄ• â€™â€™ ti.

``evametaá¹ƒ, bhaddiya, evametaá¹ƒ, bhaddiya! sabbe cepi, bhaddiya, khattiyÄ• imÄ• ya Ä
Ä• vaá¹-á¹-eyyuá¹ƒ akusaladhammappahÄ• nÄ• ya kusaladhammÅ«pasampadÄ• ya, sabbe

dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sabbe \Se II 264/ cepi, bhaddiya, brÄ• hmaá¹‡Ä• ... ve
Ä• vaá¹-á¹-eyyuá¹ƒ akusaladhammappahÄ• nÄ• ya kusaladhammÅ«pasampadÄ• ya, sabbe
hitÄ• ya sukhÄ• ya. sadevako cepi, bhaddiya, loko samÄ• rako sabrahmako sassamaá¹‡ab
sadevamanussÄ• imÄ• ya \Ne I 224/ Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-á¹-eyyuá¹ƒ {Ä• vaá¹-á¹-eyy
akusaladhammappahÄ• nÄ• ya kusaladhammÅ«pasampadÄ• ya, sadevakassapissa lokass
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya dÄ«gharattaá¹ƒ hitÄ• ya sukh
mahÄ• sÄ• lÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-á¹-eyyuá¹ƒ akusaladhammappahÄ• nÄ
imesampissa mahÄ• sÄ• lÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya ( ) { (sace ceteyyuá¹
(Ä• vaá¹-á¹-eyyuá¹ƒ) (Katthaci) AN c 8.44}. ko pana vÄ• do manussabhÅ«tassÄ• â€™â€™

4. sÄ• mugiyasuttaá¹ƒ

<194> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando koliyesu viharati sÄ• mugaá¹ƒ nÄ• ma {sÄ
koliyÄ• naá¹ƒ nigamo. atha kho sambahulÄ• sÄ• mugiyÄ• koliyaputtÄ• yenÄ• yasmÄ• Ä•
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹
sÄ• mugiye koliyaputte Ä• yasmÄ• Ä• nando etadavoca ---

``cattÄ• rimÄ• ni, byagghapajjÄ• , pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni tena bhagavatÄ• jÄ•
sammÄ• sambuddhena \Ee II 195/ sammadakkhÄ• tÄ• ni sattÄ• naá¹ƒ visuddhiyÄ• sokapa
{sokapariddavÄ• naá¹ƒ (Ce) } samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ•
nibbÄ• nassa sacchikiriyÄ• ya. katamÄ• ni cattÄ• ri? sÄ«lapÄ• risuddhipadhÄ• niyaá¹…gaá
cittapÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ \Se II 265/, diá¹-á¹-hipÄ• risuddhipadhÄ• niyaá¹…ga
vimuttipÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ.

``katamaÃ±ca \Be I 516/, byagghapajjÄ• , sÄ«lapÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ? idha, b
sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu. ayaá¹ƒ vuccati, byagghapajj
iti evarÅ«piá¹ƒ sÄ«lapÄ• risuddhiá¹ƒ aparipÅ«raá¹ƒ vÄ• paripÅ«ressÄ• mi paripÅ«raá¹ƒ vÄ
paÃ±Ã±Ä• ya anuggahessÄ• mÄ«ti, yo tattha chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá
ca sampajaÃ±Ã±aÃ±ca, idaá¹ƒ vuccati, byagghapajjÄ• , sÄ«lapÄ• risuddhipadhÄ• niyaá¹…

``katamaÃ±ca, byagghapajjÄ• , cittapÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ? idha, byagghapajj
kÄ• mehi ... pe ... \Ne I 225/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, by
cittapÄ• risuddhi. iti evarÅ«piá¹ƒ cittapÄ• risuddhiá¹ƒ aparipÅ«raá¹ƒ vÄ• paripÅ«ressÄ• mi
tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«ti, yo tattha chando ca vÄ• yÄ• mo ca ussÄ•
appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca, idaá¹ƒ vuccati, byagghapajjÄ• , cittapÄ• ris

``katamaÃ±ca, byagghapajjÄ• , diá¹-á¹-hipÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ? idha, byaggha

dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« pa
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ayaá¹ƒ vuccati, byagghapajjÄ• , diá¹-á¹-hipÄ• risuddhi. iti eva
diá¹-á¹-hipÄ• risuddhiá¹ƒ aparipÅ«raá¹ƒ vÄ• ... pe ... tattha tattha paÃ±Ã±Ä• ya anuggahess
chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ
byagghapajjÄ• , diá¹-á¹-hipÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ \Se II 266/.

``katamaÃ±ca, byagghapajjÄ• , vimuttipÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ? sa kho so, byag
iminÄ• ca sÄ«lapÄ• risuddhipadhÄ• niyaá¹…gena samannÄ• gato iminÄ• ca cittapÄ• risuc
265/ \Ee II 196/ samannÄ• gato iminÄ• ca diá¹-á¹-hipÄ• risuddhipadhÄ• niyaá¹…gena sama
dhammesu cittaá¹ƒ virÄ• jeti, vimocanÄ«yesu dhammesu cittaá¹ƒ vimoceti. so rajanÄ«yesu
virÄ• jetvÄ• , vimocanÄ«yesu dhammesu cittaá¹ƒ vimocetvÄ• sammÄ• vimuttiá¹ƒ phusati. a
byagghapajjÄ• , vimuttipÄ• risuddhi. iti evarÅ«piá¹ƒ vimuttipÄ• risuddhiá¹ƒ aparipÅ«raá¹ƒ vÄ
paripÅ«raá¹ƒ vÄ• tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«ti, yo tattha chando ca vÄ•
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca, idaá¹ƒ vuccati, byagghapajj
vimuttipÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ.

``imÄ• ni \Be I 517/ kho, byagghapajjÄ• , cattÄ• ri pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni tena
passatÄ• arahatÄ• sammÄ• sambuddhena sammadakkhÄ• tÄ• ni sattÄ• naá¹ƒ visuddhiyÄ
samatikkamÄ• ya \Ne I 226/ dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adh
sacchikiriyÄ• yÄ• â€™â€™ ti. catutthaá¹ƒ.

5. vappasuttaá¹ƒ

<195> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me
nigaá¹‡á¹-hasÄ• vako yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami; upasaá¹…k
mahÄ• moggallÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kh
nigaá¹‡á¹-hasÄ• vakaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no etadavoca ---

``idhassa \Se II 267/, vappa, kÄ• yena saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvut
vijjuppÄ• dÄ• . passasi no tvaá¹ƒ, vappa, taá¹ƒ á¹-hÄ• naá¹ƒ yatonidÄ• naá¹ƒ purisaá¹ƒ duk
assaveyyuá¹ƒ {anvÄ• ssaveyyuá¹ƒ (Katthaci) } abhisamparÄ• yaâ€™â€™ nti? ``passÄ• ma
á¹-hÄ• naá¹ƒ. idhassa, bhante, pubbe pÄ• pakammaá¹ƒ kataá¹ƒ avipakkavipÄ• kaá¹ƒ. taton
dukkhavedaniyÄ• Ä• savÄ• assaveyyuá¹ƒ abhisamparÄ• yaâ€™â€™ nti. ayaÃ±ceva kho
mahÄ• moggallÄ• nassa vappena sakkena nigaá¹‡á¹-hasÄ• vakena saddhiá¹ƒ antarÄ• kath

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito \Ee II 197/ yena up
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ•
mahÄ• moggallÄ• naá¹ƒ etadavoca ---

``kÄ• ya nuttha, moggallÄ• na, etarahi kathÄ• ya sannisinnÄ• ; kÄ• ca pana vo antarÄ• kat
``idhÄ• haá¹ƒ, bhante, vappaá¹ƒ sakkaá¹ƒ nigaá¹‡á¹-hasÄ• vakaá¹ƒ etadavocaá¹ƒ --- `idhas
saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvuto avijjÄ• virÄ• gÄ• vijjuppÄ• dÄ• . pass
á¹-hÄ• naá¹ƒ yatonidÄ• naá¹ƒ purisaá¹ƒ dukkhavedaniyÄ• Ä• savÄ• assaveyyuá¹ƒ abhisam
bhante, vappo sakko nigaá¹‡á¹-hasÄ• vako maá¹ƒ etadavoca --- `passÄ• mahaá¹ƒ, bhante,
idhassa, bhante, pubbe pÄ• pakammaá¹ƒ kataá¹ƒ avipakkavipÄ• kaá¹ƒ. tatonidÄ• naá¹ƒ pu
Ä• savÄ• assaveyyuá¹ƒ abhisamparÄ• yaâ€™ nti \Be I 518/. ayaá¹ƒ kho no, bhante \Ne I 2
nigaá¹‡á¹-hasÄ• vakena saddhiá¹ƒ antarÄ• kathÄ• vippakatÄ• ; atha bhagavÄ• anuppattoa

atha kho bhagavÄ• vappaá¹ƒ sakkaá¹ƒ nigaá¹‡á¹-hasÄ• vakaá¹ƒ etadavoca \Se II 268/ ---
anuÃ±Ã±eyyaÃ±ceva anujÄ• neyyÄ• si, paá¹-ikkositabbaÃ±ca paá¹-ikkoseyyÄ• si, yassa ca
jÄ• neyyÄ• si mamevettha uttari paá¹-ipuccheyyÄ• si --- `idaá¹ƒ, bhante, kathaá¹ƒ, imassa k
no ettha kathÄ• sallÄ• poâ€™â€™ ti. ``anuÃ±Ã±eyyaÃ±cevÄ• haá¹ƒ, bhante, bhagavato an
paá¹-ikkositabbaÃ±ca paá¹-ikkosissÄ• mi, yassa cÄ• haá¹ƒ bhagavato bhÄ• sitassa atthaá¹
bhagavantaá¹ƒyevettha uttari paá¹-ipucchissÄ• mi --- `idaá¹ƒ bhante, kathaá¹ƒ, imassa ko a
ettha kathÄ• sallÄ• poâ€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vappa, ye kÄ• yasamÄ• rambhapaccayÄ• uppajjanti Ä• savÄ• v
kÄ• yasamÄ• rambhÄ• paá¹-iviratassa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na h
karoti, purÄ• á¹‡aÃ±ca kammaá¹ƒ phussa phuss \Ee II 198/ byantÄ«karoti, sandiá¹-á¹-hikÄ•
ehipassikÄ• opaneyyikÄ• paccattaá¹ƒ veditabbÄ• viÃ±Ã±Å«hi {viÃ±Ã±Å«hÄ«ti (Ce Ee Kat
passitabbaá¹ƒ}. passasi no tvaá¹ƒ, vappa, taá¹ƒ á¹-hÄ• naá¹ƒ yatonidÄ• naá¹ƒ purisaá¹ƒ du
assaveyyuá¹ƒ abhisamparÄ• yaâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vappa, ye vacÄ«samÄ• rambhapaccayÄ• uppajjanti Ä• savÄ• vi
vacÄ«samÄ• rambhÄ• paá¹-iviratassa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na ho
karoti, purÄ• á¹‡aÃ±ca kammaá¹ƒ phussa phussa byantÄ«karoti. sandiá¹-á¹-hikÄ• nijjarÄ•
opaneyyikÄ• paccattaá¹ƒ veditabbÄ• viÃ±Ã±Å«hi. passasi no tvaá¹ƒ, vappa, taá¹ƒ á¹-hÄ• n
purisaá¹ƒ dukkhavedaniyÄ• Ä• savÄ• assaveyyuá¹ƒ \Se II 269/ abhisamparÄ• yaâ€™â€™
bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vappa, ye manosamÄ• rambhapaccayÄ• uppajjanti Ä• savÄ• vig
manosamÄ• rambhÄ• paá¹-iviratassa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na ho
karoti, purÄ• á¹‡aÃ±ca kammaá¹ƒ phussa phussa byantÄ«karoti. sandiá¹-á¹-hikÄ• nijjarÄ•
ehipassikÄ• opaneyyikÄ• \Be I 519/ paccattaá¹ƒ veditabbÄ• viÃ±Ã±Å«hi. passasi no tvaá¹
á¹-hÄ• naá¹ƒ yatonidÄ• naá¹ƒ purisaá¹ƒ dukkhavedaniyÄ• Ä• savÄ• assaveyyuá¹ƒ abhisam
hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vappa, ye avijjÄ• paccayÄ• uppajjanti Ä• savÄ• vighÄ• tapariá¸·Ä
vijjuppÄ• dÄ• evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. so navaÃ±ca kamma
kammaá¹ƒ phussa phussa byantÄ«karoti. sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ•
veditabbÄ• viÃ±Ã±Å«hi. passasi no tvaá¹ƒ, vappa, taá¹ƒ á¹-hÄ• naá¹ƒ yatonidÄ• naá¹ƒ puri
Ä• savÄ• assaveyyuá¹ƒ abhisamparÄ• yaâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ sammÄ• vimuttacittassa kho, vappa, bhikkhuno cha satatavihÄ• rÄ• adhigatÄ• h
rÅ«paá¹ƒ disvÄ• neva sumano hoti na dummano; upekkhako viharati sato sampajÄ• no. so
... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe0.. jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yen
phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• neva sumano hoti na dummano; upekk
sampajÄ• no. so kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vediyamÄ• no `kÄ• yapariyantikaá¹ƒ \Se I
vediyÄ• mÄ«â€™ ti pajÄ• nÄ• ti; jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vediyamÄ• no `jÄ«vitapar
vediyÄ• mÄ«â€™ ti pajÄ• nÄ• ti; `kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idh
anabhinanditÄ• ni sÄ«tÄ« bhavissantÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

``seyyathÄ• pi, vappa, thÅ«á¹‡aá¹ƒ paá¹-icca chÄ• yÄ• paÃ±Ã±Ä• yati. atha puriso \Ee II 1
kuddÄ• lapiá¹-akaá¹ƒ Ä• dÄ• ya. so taá¹ƒ thÅ«á¹‡aá¹ƒ mÅ«le chindeyya; mÅ«le chinditvÄ•
palikhaá¹‡itvÄ• mÅ«lÄ• ni uddhareyya, antamaso usÄ«ranÄ• á¸·imattÄ• nipi {usÄ«ranÄ• á¸
taá¹ƒ thÅ«á¹‡aá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chindeyya. khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ
phÄ• letvÄ• sakalikaá¹ƒ sakalikaá¹ƒ kareyya. sakalikaá¹ƒ sakalikaá¹ƒ katvÄ• vÄ• tÄ• tape
visosetvÄ• agginÄ• á¸• aheyya. agginÄ• á¸• ahetvÄ• masiá¹ƒ kareyya \Ne I 229/. masiá¹ƒ
ophuá¹‡eyya nadiyÄ• vÄ• sÄ«ghasotÄ• ya pavÄ• heyya. evaá¹ƒ \Be I 520/ hissa, vappa, y
chÄ• yÄ• sÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anup

``evamevaá¹ƒ kho, vappa, evaá¹ƒ sammÄ• vimuttacittass bhikkhuno cha satatavihÄ• rÄ•
cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dummano; upekkhako viharati sato sam
sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ...
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano ho
viharati sato sampajÄ• no. so kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vediyamÄ• no `kÄ• yapariyan
vediyÄ• mÄ«â€™ ti pajÄ• nÄ• ti; jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vediyamÄ• no `jÄ«vitapar
vediyÄ• mÄ«â€™ ti \Se II 271/ pajÄ• nÄ• ti; `kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ
sabbavedayitÄ• ni anabhinanditÄ• ni sÄ«tÄ« bhavissantÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

evaá¹ƒ vutte vappo sakko nigaá¹‡á¹-hasÄ• vako bhagavantaá¹ƒ etadavoca --- ``seyyathÄ•
udayatthiko assapaá¹‡iyaá¹ƒ poseyya. so udayaÃ±ceva nÄ• dhigaccheyya, uttariÃ±ca kilam
bhÄ• gÄ« assa. evamevaá¹ƒ kho ahaá¹ƒ, bhante, udayatthiko bÄ• le nigaá¹‡á¹-he payirupÄ
udayaÃ±ceva nÄ• dhigacchiá¹ƒ, uttariÃ±ca kilamathassa vighÄ• tassa bhÄ• gÄ« ahosiá¹ƒ. e

ajjatagge yo me bÄ• lesu nigaá¹‡á¹-hesu pasÄ• do taá¹ƒ mahÄ• vÄ• te vÄ• ophuá¹‡Ä• mi
pavÄ• hemi. abhikkantaá¹ƒ, bhante ... pe ... upÄ• sakaá¹ƒ maá¹ƒ, bhante \Ee II 200/, bhaga
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paÃ±camaá¹ƒ.

6. sÄ• á¸·hasuttaá¹ƒ

<196> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
ca licchavi abhayo ca licchavi yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ•
abhivÄ• detvÄ• \Ne I 230/ ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho sÄ• á¸·ho
etadavoca ---

``santi, bhante, eke samaá¹‡abrÄ• hmaá¹‡Ä• dvayena oghassa nittharaá¹‡aá¹ƒ paÃ±Ã±ap
sÄ«lavisuddhihetu ca tapojigucchÄ• hetu ca. idha, bhante, bhagavÄ• kimÄ• hÄ• â€™â€™

``sÄ«lavisuddhiá¹ƒ \Be I 521/ kho ahaá¹ƒ, sÄ• á¸·ha, aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±aá¹…gan
sÄ• á¸·ha, samaá¹‡abrÄ• hmaá¹‡Ä• tapojigucchÄ• vÄ• dÄ• tapojigucchÄ• sÄ• rÄ• tapojig
abhabbÄ• te oghassa nittharaá¹‡Ä• ya. yepi te, sÄ• á¸·ha, samaá¹‡abrÄ• hmaá¹‡Ä• apari
aparisuddhavacÄ«samÄ• cÄ• rÄ• aparisuddhamanosamÄ• cÄ• rÄ• aparisuddhÄ• jÄ«vÄ•
anuttarÄ• ya sambodhÄ• ya.

``seyyathÄ• pi, sÄ• á¸·ha, puriso nadiá¹ƒ taritukÄ• mo tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ {kudhÄ• riá
Ä• dÄ• ya vanaá¹ƒ paviseyya. so tattha passeyya mahatiá¹ƒ sÄ• lalaá¹-á¹-hiá¹ƒ ujuá¹ƒ nava
tamenaá¹ƒ mÅ«le chindeyya; mÅ«le chetvÄ• agge chindeyya; agge chetvÄ• sÄ• khÄ• palÄ
visodheyya; sÄ• khÄ• palÄ• saá¹ƒ suvisodhitaá¹ƒ visodhetvÄ• kuá¹-hÄ• rÄ«hi taccheyya; k
vÄ• sÄ«hi taccheyya; vÄ• sÄ«hi tacchetvÄ• lekhaá¹‡iyÄ• likheyya; lekhaá¹‡iyÄ• likhitvÄ•
dhoveyya {dhopeyya (Ce Se Ke Ee) }; pÄ• sÄ• á¹‡aguá¸·ena dhovetvÄ• nadiá¹ƒ patÄ• reyy

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ• á¸·ha, bhabbo nu kho so puriso nadiá¹ƒ tarituâ€™â€™ nti? ``
bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``asu hi, bhante, sÄ• lalaá¹-á¹-hi bahiddhÄ•
201/ anto avisuddhÄ• . tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- sÄ• lalaá¹-á¹-hi saá¹ƒsÄ«dissati
anayabyasanaá¹ƒ Ä• pajjissatÄ«â€™â€™ ti.

``evamevaá¹ƒ kho, sÄ• á¸·ha, ye te samaá¹‡abrÄ• hmaá¹‡Ä• tapojigucchÄ• vÄ• dÄ• tapo
tapojigucchÄ• allÄ«nÄ• viharanti, abhabbÄ• te oghassa nittharaá¹‡Ä• ya. yepi te, sÄ• á¸·h
aparisuddhakÄ• yasamÄ• cÄ• rÄ• aparisuddhavacÄ«samÄ• cÄ• rÄ• aparisuddhamanosam
aparisuddhÄ• jÄ«vÄ• , abhabbÄ• te Ã±Ä• á¹‡adassanÄ• ya anuttarÄ• ya sambodhÄ• ya.

``ye \Ne I 231/ ca kho te, sÄ• á¸·ha, samaá¹‡abrÄ• hmaá¹‡Ä• na tapojigucchÄ• vÄ• dÄ• n

tapojigucchÄ• allÄ«nÄ• viharanti, bhabbÄ• te oghassa nittharaá¹‡Ä• ya. yepi te, sÄ• á¸·ha
parisuddhakÄ• yasamÄ• cÄ• rÄ• parisuddhavacÄ«samÄ• cÄ• rÄ• parisuddhamanosamÄ•
Ã±Ä• á¹‡adassanÄ• ya anuttarÄ• ya sambodhÄ• ya.

``seyyathÄ• pi \Be I 522/, sÄ• á¸·ha, puriso nadiá¹ƒ taritukÄ• mo tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ Ä
paviseyya. so tattha passeyya mahatiá¹ƒ sÄ• lalaá¹-á¹-hiá¹ƒ ujuá¹ƒ navaá¹ƒ akukkuccakajÄ•
chindeyya; mÅ«le chinditvÄ• agge chindeyya; agge chinditvÄ• sÄ• khÄ• palÄ• saá¹ƒ suvis
sÄ• khÄ• palÄ• saá¹ƒ suvisodhitaá¹ƒ visodhetvÄ• kuá¹-hÄ• rÄ«hi taccheyya; kuá¹-hÄ• rÄ«h
taccheyya; vÄ• sÄ«hi tacchetvÄ• nikhÄ• danaá¹ƒ Ä• dÄ• ya anto suvisodhitaá¹ƒ visodheyy
visodhetvÄ• lekhaá¹‡iyÄ• likheyya; lekhaá¹‡iyÄ• likhitvÄ• pÄ• sÄ• á¹‡aguá¸·ena dhoveyy
dhovetvÄ• nÄ• vaá¹ƒ kareyya; nÄ• vaá¹ƒ katvÄ• phiyÄ• rittaá¹ƒ {piyÄ• rittaá¹ƒ (Ce Ee) } ba
bandhitvÄ• nadiá¹ƒ patÄ• reyya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ• á¸·ha, bhabbo nu kho so puriso nadiá¹ƒ tarituâ€™â€™ nti? ``
``taá¹ƒ kissa hetuâ€™â€™ ? ``asu hi, bhante, sÄ• lalaá¹-á¹-hi bahiddhÄ• suparikammakatÄ
nÄ• vÄ• katÄ• {suvisuddhakatÄ• (Katthaci) } phiyÄ• rittabaddhÄ• . tassetaá¹ƒ pÄ• á¹-ikaá¹
saá¹ƒsÄ«dissati, puriso sotthinÄ• pÄ• raá¹ƒ gamissatÄ«â€™â€™ â€™ ti.

``evamevaá¹ƒ kho \Se II 274/, sÄ• á¸·ha, ye te samaá¹‡abrÄ• hmaá¹‡Ä• na tapojigucchÄ•
tapojigucchÄ• sÄ• rÄ• na tapojigucchÄ• allÄ«nÄ• viharanti, bhabbÄ• te oghassa nittharaá
samaá¹‡abrÄ• hmaá¹‡Ä• parisuddhakÄ• yasamÄ• cÄ• rÄ• \Ee II 202/ parisuddhavacÄ«sa
parisuddhamanosamÄ• cÄ• rÄ• parisuddhÄ• jÄ«vÄ• , bhabbÄ• te Ã±Ä• á¹‡adassanÄ• ya
seyyathÄ• pi, sÄ• á¸·ha, yodhÄ• jÄ«vo bahÅ«ni cepi kaá¹‡á¸• acitrakÄ• ni jÄ• nÄ• ti; atha kh
rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati. katamehi tÄ«
akkhaá¹‡avedhÄ« ca, mahato ca kÄ• yassa padÄ• letÄ• .

``seyyathÄ• pi, sÄ• á¸·ha, yodhÄ• jÄ«vo dÅ«repÄ• tÄ«; evamevaá¹ƒ kho, sÄ• á¸·ha, ariyas
sammÄ• samÄ• dhi, sÄ• á¸·ha, ariyasÄ• vako yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapacc
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• sabbaá¹ƒ rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evam
sammappaÃ±Ã±Ä• ya passati. yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye \B
... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahido
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya

``seyyathÄ• pi, sÄ• á¸·ha, yodhÄ• jÄ«vo akkhaá¹‡avedhÄ«; evamevaá¹ƒ kho, sÄ• á¸·ha, ar
hoti. sammÄ• diá¹-á¹-hi \Se II 275/, sÄ• á¸·ha, ariyasÄ• vako `idaá¹ƒ dukkhaâ€™ nti yathÄ•
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•

``seyyathÄ• pi, sÄ• á¸·ha, yodhÄ• jÄ«vo mahato kÄ• yassa padÄ• letÄ• ; evamevaá¹ƒ kho,
sammÄ• vimutti hoti. sammÄ• vimutti, sÄ• á¸·ha, ariyasÄ• vako mahantaá¹ƒ avijjÄ• kkhandh
chaá¹-á¹-haá¹ƒ.

7. mallikÄ• devÄ«suttaá¹ƒ

<197> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
mallikÄ• devÄ« yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ ab
nisÄ«di. ekamantaá¹ƒ nisinnÄ• kho mallikÄ• devÄ« bhagavantaá¹ƒ etadavoca ---

``ko \Ee II 203/ nu kho, bhante, hetu ko paccayo, yena midhekacco mÄ• tugÄ• mo dubbaá¹
supÄ• pikÄ• {Se Ee potthakesu ``dubbaá¹‡o ca hoti durÅ«po supÄ• pakoâ€™â€™ ti evam
dissati} dassanÄ• ya; daliddÄ• ca hoti appassakÄ• appabhogÄ• appesakkhÄ• ca?

``ko \Ne I 233/ pana, bhante, hetu ko paccayo, yena midhekacco mÄ• tugÄ• mo dubbaá¹‡á
supÄ• pikÄ• dassanÄ• ya; aá¸• á¸• hÄ• ca hoti mahaddhanÄ• mahÄ• bhogÄ• mahesakkh

``ko nu kho, bhante, hetu ko paccayo, yena midhekacco mÄ• tugÄ• mo abhirÅ«pÄ• ca hot
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• ; daliddÄ• ca hoti appassakÄ• app

``ko \Be I 524/ pana, bhante, hetu ko paccayo, yena midhekacco mÄ• tugÄ• mo abhirÅ«pÄ
pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• , aá¸• á¸• hÄ• ca h
mahesakkhÄ• cÄ• â€™â€™ ti?

``idha \Se II 276/, mallike, ekacco mÄ• tugÄ• mo kodhanÄ• hoti upÄ• yÄ• sabahulÄ• . app
abhisajjati kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukar
dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• na
seyyÄ• vasathapadÄ«peyyaá¹ƒ. issÄ• manikÄ• {issÄ• manako (Se) } kho pana hoti;
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su issati upadussati issaá¹ƒ ba
itthattaá¹ƒ Ä• gacchati, sÄ• {so (Se) } yattha yattha paccÄ• jÄ• yati dubbaá¹‡á¹‡Ä• ca hoti
dassanÄ• ya; daliddÄ• ca hoti appassakÄ• appabhogÄ• appesakkhÄ• ca.

``idha pana, mallike, ekacco mÄ• tugÄ• mo kodhanÄ• hoti upÄ• yÄ• sabahulÄ• . appampi
kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. sÄ• dÄ
vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepan
anissÄ• manikÄ• kho pana hoti; paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«jan
issaá¹ƒ bandhati. sÄ• ce tato cutÄ• itthattaá¹ƒ Ä• gacchati, sÄ• yattha yattha \Ee II 204/ pa

dubbaá¹‡á¹‡Ä• ca hoti durÅ«pÄ• supÄ• pikÄ• dassanÄ• ya; aá¸• á¸• hÄ• ca hoti mahado
ca.

``idha pana, mallike, ekacco mÄ• tugÄ• mo akkodhanÄ• hoti anupÄ• yÄ• sabahulÄ• . bahu
samÄ• nÄ• nÄ• bhisajjati na kuppati na byÄ• pajjati na patitthÄ«yati, na kopaÃ±ca dosaÃ±c
pÄ• tukaroti. sÄ• na dÄ• tÄ• hoti samaá¹‡assa \Se II 277/ vÄ• brÄ• hmaá¹‡assa vÄ• ann
yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. issÄ• manikÄ• kho
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su issati upadussati issaá¹ƒ ba
itthattaá¹ƒ Ä• gacchati, sÄ• yattha \Be I 525/ yattha paccÄ• jÄ• yati abhirÅ«pÄ• ca hoti das
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• ; daliddÄ• ca hoti appassakÄ• app

``idha pana, mallike, ekacco mÄ• tugÄ• mo akkodhanÄ• hoti anupÄ• yÄ• sabahulÄ• . bahu
nÄ• bhisajjati na kuppati na byÄ• pajjati na patitthÄ«yati, na kopaÃ±ca dosaÃ±ca appaccaya
dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• na
seyyÄ• vasathapadÄ«peyyaá¹ƒ. anissÄ• manikÄ• kho pana hoti; paralÄ• bhasakkÄ• ragaru
na issati na upadussati na issaá¹ƒ bandhati. sÄ• ce tato cutÄ• itthattaá¹ƒ Ä• gacchati, sÄ•
paccÄ• jÄ• yati abhirÅ«pÄ• ca hoti dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apo
aá¸• á¸• hÄ• ca hoti mahaddhanÄ• mahÄ• bhogÄ• mahesakkhÄ• ca.

``ayaá¹ƒ kho, mallike, hetu ayaá¹ƒ paccayo, yena midhekacco mÄ• tugÄ• mo dubbaá¹‡á¹‡Ä
supÄ• pikÄ• dassanÄ• ya; daliddÄ• ca hoti appassakÄ• appabhogÄ• appesakkhÄ• ca. a
ayaá¹ƒ paccayo, yena midhekacco mÄ• tugÄ• mo dubbaá¹‡á¹‡Ä• ca hoti durÅ«pÄ• supÄ•
hoti mahaddhanÄ• mahÄ• bhogÄ• \Se II 278/ mahesakkhÄ• ca. ayaá¹ƒ kho, mallike, hetu
midhekacco mÄ• tugÄ• mo abhirÅ«pÄ• ca hoti dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya v
samannÄ• gatÄ• ; daliddÄ• ca hoti appassakÄ• appabhogÄ• appesakkhÄ• ca. ayaá¹ƒ pa
paccayo, yena midhekacco mÄ• tugÄ• mo abhirÅ«pÄ• ca hoti dassanÄ«yÄ• pÄ• sÄ• dikÄ
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• ; aá¸• á¸• hÄ• ca hoti mahaddhanÄ• mahÄ• bh

evaá¹ƒ vutte mallikÄ• devÄ« bhagavantaá¹ƒ etadavoca --- ``yÄ• nÅ«nÄ• haá¹ƒ {sÄ• nÅ«n
nÅ«nÄ• haá¹ƒ (Katthaci) } bhante, aÃ±Ã±aá¹ƒ jÄ• tiá¹ƒ {aÃ±Ã±Ä• ya jÄ• tiyÄ• (Se) } kodha
upÄ• yÄ• sabahulÄ• , appampi vuttÄ• samÄ• nÄ• \Be I 526/ abhisajjiá¹ƒ kuppiá¹ƒ byÄ• pa
patitthÄ«yiá¹ƒ kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• siá¹ƒ, sÄ• haá¹ƒ, bhante,
durÅ«pÄ• supÄ• pikÄ• dassanÄ• ya.

``yÄ• nÅ«nÄ• haá¹ƒ, bhante, aÃ±Ã±aá¹ƒ jÄ• tiá¹ƒ dÄ• tÄ• ahosiá¹ƒ samaá¹‡assa vÄ• brÄ
pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ
aá¸• á¸• hÄ• {aá¸• á¸• hÄ• ca (Ce Ee Katthaci) } mahaddhanÄ• mahÄ• bhogÄ• .

``yÄ• nÅ«nÄ• haá¹ƒ, bhante, aÃ±Ã±aá¹ƒ jÄ• tiá¹ƒ anissÄ• manikÄ• ahosiá¹ƒ,
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su na issiá¹ƒ na upadussiá¹ƒ n
bhante, etarahi mahesakkhÄ• . santi kho pana, bhante, imasmiá¹ƒ rÄ• jakule khattiyakaÃ±Ã
brÄ• hmaá¹‡akaÃ±Ã±Ä• pi gahapatikaÃ±Ã±Ä• pi, tÄ• sÄ• haá¹ƒ issarÄ• dhipaccaá¹ƒ kÄ• re
akkodhanÄ• bhavissÄ• mi anupÄ• yÄ• sabahulÄ• , bahumpi vuttÄ• \Se II 279/ samÄ• nÄ•
kuppissÄ• mi na byÄ• pajjissÄ• mi na patitthÄ«yissÄ• mi, kopaÃ±ca dosaÃ±ca appaccayaÃ
dassÄ• mi samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá
seyyÄ• vasathapadÄ«peyyaá¹ƒ. anissÄ• manikÄ• bhavissÄ• mi, paralÄ• bhasakkÄ• ragaru
ississÄ• mi na upadussissÄ• mi na issaá¹ƒ bandhissÄ• mi. abhikkantaá¹ƒ, bhante ... pe ... u
bhante, bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. satt

8. attantapasuttaá¹ƒ

<198> ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame c
ekacco {Pp 174; MN II 7; DN III 314; AN a III 157-163} puggalo attantapo hoti attaparitÄ• pa
idha pana, bhikkhave, ekacco puggalo parantapo hoti paraparitÄ• panÄ• nuyogamanuyutto.
ekacco puggalo attantapo ca hoti attaparitÄ• panÄ• nuyogamanuyutto, parantapo ca
paraparitÄ• panÄ• nuyogamanuyutto. idha pana, bhikkhave, ekacco puggalo nevattantapo h
nÄ• ttaparitÄ• panÄ• nuyogamanuyutto \Be I 527/ \Ee II 206/ na parantapo na paraparitÄ• p
neva attantapo \Ne I 236/ na parantapo diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati.

``kathaÃ±ca, bhikkhave, puggalo attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto? idha,
acelako hoti muttÄ• cÄ• ro hatthÄ• palekhano naehibhaddantiko natiá¹-á¹-habhaddantiko \S
na uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyati. so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• ti, na
paá¹-iggaá¹‡hÄ• ti, na eá¸·akamantaraá¹ƒ na daá¹‡á¸• amantaraá¹ƒ na musalamantaraá¹ƒ n
bhuÃ±jamÄ• nÄ• naá¹ƒ na gabbhiniyÄ• na pÄ• yamÄ• nÄ• ya na purisantaragatÄ• ya na s
upaá¹-á¹-hito hoti na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ« na macchaá¹ƒ na ma
merayaá¹ƒ na thusodakaá¹ƒ pivati. so ekÄ• gÄ• riko vÄ• hoti ekÄ• lopiko dvÄ• gÄ• riko vÄ•
... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko; ekissÄ• pi dattiyÄ• yÄ• peti dvÄ«hipi dattÄ«hi yÄ•
sattahipi dattÄ«hi yÄ• peti; ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti dvÄ• hikampi Ä• hÄ• raá¹
sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti. iti evarÅ«paá¹ƒ aá¸• á¸• hamÄ• sikampi pariyÄ• ya
viharati.

``so sÄ• kabhakkhopi hoti sÄ• mÄ• kabhakkhopi hoti nÄ«vÄ• rabhakkhopi hoti daddulabha
hoti kaá¹‡abhakkhopi hoti Ä• cÄ• mabhakkhopi hoti piÃ±Ã±Ä• kabhakkhopi hoti tiá¹‡abhakk
hoti; vanamÅ«laphalÄ• hÄ• ropi yÄ• peti pavattaphalabhojÄ«.

``so sÄ• á¹‡Ä• nipi dhÄ• reti masÄ• á¹‡Ä• nipi dhÄ• reti chavadussÄ• nipi dhÄ• reti paá¹ƒs
tirÄ«á¹-Ä• nipi dhÄ• reti ajinampi dhÄ• reti ajinakkhipampi dhÄ• reti kusacÄ«rampi dhÄ• reti
phalakacÄ«rampi dhÄ• reti kesakambalampi dhÄ• reti vÄ• á¸·akambalampi dhÄ• reti ulÅ«ka
kesamassulocakopi hoti kesamassulocanÄ• nuyogamanuyutto; ubbhaá¹-á¹-hakopi hoti Ä• s
ukkuá¹-ikopi \Se II 281/ hoti ukkuá¹-ikappadhÄ• namanuyutto; kaá¹‡á¹-akÄ• passayikopi hot
seyyaá¹ƒ kappeti; sÄ• yatatiyakampi udakorohanÄ• nuyogamanuyutto \Ee II 207/ viharati. it
anekavihitaá¹ƒ kÄ• yassa Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto \Be I 528/ viharati. e
puggalo attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto.

``kathaÃ±ca \Ne I 237/, bhikkhave, puggalo parantapo hoti paraparitÄ• panÄ• nuyogamanu
ekacco puggalo orabbhiko hoti sÅ«kariko sÄ• kuá¹‡iko mÄ• gaviko luddo macchaghÄ• tako
goghÄ• tako bandhanÄ• gÄ• riko, ye vÄ• panaÃ±Ã±epi keci kurÅ«rakammantÄ• . evaá¹ƒ k
parantapo hoti paraparitÄ• panÄ• nuyogamanuyutto.

``kathaÃ±ca, bhikkhave, puggalo attantapo ca hoti attaparitÄ• panÄ• nuyogamanuyutto par
paraparitÄ• panÄ• nuyogamanuyutto? idha, bhikkhave, ekacco puggalo rÄ• jÄ• vÄ• hoti kh
brÄ• hmaá¹‡o vÄ• hoti mahÄ• sÄ• lo. so puratthimena nagarassa navaá¹ƒ santhÄ• gÄ• raá
ohÄ• retvÄ• kharÄ• jinaá¹ƒ nivÄ• setvÄ• sappitelena kÄ• yaá¹ƒ abbhaÃ±jitvÄ• magavisÄ•
kaá¹‡á¸• uvamÄ• no navaá¹ƒ santhÄ• gÄ• raá¹ƒ pavisati, saddhiá¹ƒ mahesiyÄ• brÄ• hmaá
anantarahitÄ• ya bhÅ«miyÄ• haritupalittÄ• ya seyyaá¹ƒ kappeti. ekissÄ• ya gÄ• viyÄ• sarÅ
ekasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena rÄ• jÄ• yÄ• peti; yaá¹ƒ dutiyasmiá¹ƒ thane khÄ«raá¹ƒ
yÄ• peti; yaá¹ƒ tatiyasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena brÄ• hmaá¹‡o purohito yÄ• peti; yaá
\Se II 282/ khÄ«raá¹ƒ hoti tena aggiá¹ƒ juhati {juhanti (Ce Ee) }; avasesena vacchako yÄ• p
`ettakÄ• usabhÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• vacchatarÄ• haÃ±Ã±antu yaÃ±
vacchatariyo haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• ajÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, e
yaÃ±Ã±atthÄ• ya, (ettakÄ• assÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya,) { ( ) natthi Ce Se Ke Ee
rukkhÄ• chijjantu yÅ«patthÄ• ya, ettakÄ• dabbhÄ• lÅ«yantu barihisatthÄ• yÄ• â€™ ti {par
(Katthaci) }. yepissa \Ee II 208/ te honti dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ• te
bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parikammÄ• ni karonti. evaá¹ƒ kho, bhikkhave, p
attaparitÄ• panÄ• nuyogamanuyutto parantapo ca paraparitÄ• panÄ• nuyogamanuyutto.

``kathaÃ±ca \Be I 529/, bhikkhave, puggalo nevattantapo hoti nÄ• ttaparitÄ• panÄ• nuyoga
na paraparitÄ• panÄ• nuyogamanuyutto? so anattantapo aparantapo diá¹-á¹-heva dhamme
sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati. idha, bhikkhave
uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttar
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• r
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
deseti \Ne I 238/ Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ•

kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹
gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ \Se II 283/ vÄ• kule paccÄ• jÄ• to. so taá¹ƒ dhamma
saddhaá¹ƒ paá¹-ilabhati. so tena saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹-isaÃ±cikk
gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ• ; nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ•
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya, mahantaá¹ƒ vÄ• bhogakkh
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya, mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya, kesa
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati.

``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ• á¹‡Ä•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno,
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• n
dinnÄ• dÄ• yÄ« dinnapÄ• á¹-ikaá¹…khÄ«, athenena sucibhÅ«tena attanÄ• viharati. abrahm
brahmacÄ• rÄ« hoti Ä• rÄ• cÄ• rÄ« virato asaddhammÄ• gÄ• madhammÄ• . musÄ• vÄ• da
hoti saccavÄ• dÄ« saccasandho theto paccayiko avisaá¹ƒvÄ• dako lokassa. pisuá¹‡aá¹ƒ vÄ
vÄ• cÄ• ya paá¹-ivirato hoti, na ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, na amu
akkhÄ• tÄ• amÅ«saá¹ƒ \Be I 530/ bhedÄ• ya; iti bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• , sahitÄ•
samaggÄ• rÄ• mo samaggarato \Se II 284/ samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹
vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti; yÄ• sÄ• vÄ• cÄ• nelÄ• kaá
hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ
pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« attavÄ• dÄ« d
nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthas

``so bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti. ekabhattiko hoti rattÅ«p
vikÄ• labhojanÄ• . naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti.
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• \Ne I 239/ paá
uccÄ• sayanamahÄ• sayanÄ• paá¹-ivirato hoti. jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-iv
Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä•
itthikumÄ• rikapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivira
ajeá¸·akapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivira
hatthigavÄ• ssavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. khettavatthupaá¹-iggahaá¹‡Ä•
dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato hoti. kayavikkayÄ• paá¹-ivirato hoti.
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato hoti. ukkoá¹-anavaÃ±cananikatis
hoti. chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-ivirato hoti.

``so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ•
pakkamati samÄ• dÄ• yeva pakkamati. seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o yena yenev

sapattabhÄ• rova á¸• eti; evamevaá¹ƒ bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«v
piá¹‡á¸• apÄ• tena. so yena yeneva pakkamati \Se II 285/, samÄ• dÄ• yeva pakkamati. so i
sÄ«lakkhandhena samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yat
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati cakkhundriyaá¹ƒ; cakkhundr
Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« ho
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati manindriyaá¹ƒ; m
Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ abyÄ• sekasuk

``so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ
pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nak
sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti \Se II 286/.

``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ• ya santuá¹-á
) natthi Ce Se potthakesu. MN I 296; MN II 13 passitabbaá¹ƒ} iminÄ• ca ariyena indriyasaá
samannÄ• gato, iminÄ• ca ariyena satisampajaÃ±Ã±ena samannÄ• gato {samannÄ• gato.
senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ su
abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto nis
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti. byÄ• pÄ• dapadosaá¹ƒ
abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«, byÄ• pÄ• dapadosÄ• citta
thinamiddhaá¹ƒ pahÄ• ya \Ee II 211/ vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sam
cittaá¹ƒ parisodheti. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pas
uddhaccakukkuccÄ• cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharat
kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti. so ime paÃ±ca nÄ«varaá¹‡e pahÄ
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e vivicceva kÄ• mehi ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasam

``so \Be I 532/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya ... pe ... \Se II 28
cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya ... pe ... \Se II 288/ (so evaá¹ƒ samÄ• hite citte parisuddhe pa
vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte) Ä• savÄ• naá¹ƒ khayaÃ
abhininnÄ• meti. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhas
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• t

dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ime Ä• savÄ•
pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ne I 241/, `ay
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yath

``tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ•
avijjÄ• savÄ• pi cittaá¹ƒ vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä•
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ev
puggalo nevattantapo hoti nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parantapo na parapar
so na attantapo na parantapo diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to sukha
brahmabhÅ«tena attanÄ• viharati. ime kho, bhikkhave, cattÄ• ro puggalÄ• santo saá¹ƒvijja
nti. aá¹-á¹-hamaá¹ƒ.

9. taá¹‡hÄ• suttaá¹ƒ

<199> bhagavÄ• etadavoca --- ``taá¹‡haá¹ƒ vo, bhikkhave, desessÄ• mi jÄ• liniá¹ƒ saritaá
visattikaá¹ƒ, yÄ• ya ayaá¹ƒ loko uddhasto pariyonaddho tantÄ• kulakajÄ• to gulÄ• guá¹‡á¹-h
{kulÄ• guá¹‡á¹-hikajÄ• to (Ce Se Ke Ee) Mp II 4.199} muÃ±japabbajabhÅ«to \Ee II 212/ apÄ
vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattati. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha;
``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavo

``katamÄ• ca sÄ• , bhikkhave, taá¹‡hÄ• jÄ• linÄ« saritÄ• visaá¹-Ä• visattikÄ• , yÄ• ya ay
pariyonaddho tantÄ• kulakajÄ• to gulÄ• guá¹‡á¹-hikajÄ• to muÃ±japabbajabhÅ«to apÄ• yaá
saá¹ƒsÄ• raá¹ƒ nÄ• tivattati \Be I 533/? aá¹-á¹-hÄ• rasa kho panimÄ• ni, bhikkhave, taá¹‡hÄ
ajjhattikassa upÄ• dÄ• ya, aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni bÄ• hirassa upÄ• dÄ• ya.

``katamÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya? asmÄ«ti, bhil
hoti, evaá¹ƒsmÄ«ti {evamasmi (Ce), evasmi (Se Ke Ee) Vibh 973 passitabbaá¹ƒ} hoti, aÃ±Ã
asasmÄ«ti hoti, satasmÄ«ti hoti, santi hoti, itthaá¹ƒ santi hoti, evaá¹ƒ santi hoti, aÃ±Ã±athÄ•
apihaá¹ƒ {apiha (Ce Ee), api (Se Ke) } santi hoti, apihaá¹ƒ {api (Ce Se Ke Ee) } itthaá¹ƒ sant
{api (Ce Se Ke Ee) } evaá¹ƒ santi hoti, apihaá¹ƒ {api (Ce Se Ke Ee) } aÃ±Ã±athÄ• santi hot
bhavissanti hoti, itthaá¹ƒ bhavissanti hoti, evaá¹ƒ bhavissanti hoti, aÃ±Ã±athÄ• bhavissanti
aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya.

``katamÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni bÄ• hirassa upÄ• dÄ• ya? iminÄ• smÄ«t
itthasmÄ«ti hoti, iminÄ• evaá¹ƒsmÄ«ti hoti, iminÄ• aÃ±Ã±athÄ• smÄ«ti hoti, iminÄ• asasm
satasmÄ«ti hoti, iminÄ• santi hoti, iminÄ• \Se II 290/ itthaá¹ƒ santi hoti, iminÄ• evaá¹ƒ san
aÃ±Ã±athÄ• santi hoti, iminÄ• apihaá¹ƒ santi hoti, iminÄ• apihaá¹ƒ itthaá¹ƒ santi hoti, imin
santi hoti, iminÄ• apihaá¹ƒ aÃ±Ã±athÄ• santi hoti, iminÄ• bhavissanti hoti, iminÄ• itthaá¹ƒ

iminÄ• evaá¹ƒ bhavissanti hoti, iminÄ• aÃ±Ã±athÄ• bhavissanti hoti. imÄ• ni aá¹-á¹-hÄ• ra
bÄ• hirassa upÄ• dÄ• ya.

``iti aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya, aá¹-á¹-hÄ• rasa taá¹‡h
bÄ• hirassa upÄ• dÄ• ya. imÄ• ni vuccanti, bhikkhave, chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni. iti e
chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, anÄ• gatÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni \Ee II 213/,
chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni. evaá¹ƒ aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicaritaá¹ƒ honti.

``ayaá¹ƒ \Be I 534/ kho sÄ• , bhikkhave, taá¹‡hÄ• jÄ• linÄ« saritÄ• visaá¹-Ä• visattikÄ• , y
uddhasto pariyonaddho tantÄ• kulakajÄ• to gulÄ• guá¹‡á¹-hikajÄ• to muÃ±japabbajabhÅ«to
vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«â€™â€™ ti. navamaá¹ƒ.

10. pemasuttaá¹ƒ

<200> ``cattÄ• rimÄ• ni, bhikkhave, (pemÄ• ni) { ( ) natthi Ce Se Ke Ee potthakesu} jÄ• yan
cattÄ• ri? pemÄ• pemaá¹ƒ jÄ• yati, pemÄ• doso jÄ• yati, dosÄ• pemaá¹ƒ jÄ• yati, dosÄ•

``kathaÃ±ca, bhikkhave, pemÄ• pemaá¹ƒ jÄ• yati? idha, bhikkhave, puggalo puggalassa iá
manÄ• po. taá¹ƒ pare iá¹-á¹-hena kantena manÄ• pena samudÄ• caranti. tassa evaá¹ƒ hoti
myÄ• yaá¹ƒ puggalo iá¹-á¹-ho kanto manÄ• po, taá¹ƒ pare iá¹-á¹-hena kantena manÄ• pena
II 291/. so tesu pemaá¹ƒ janeti. evaá¹ƒ kho, bhikkhave, pemÄ• pemaá¹ƒ jÄ• yati.

``kathaÃ±ca, bhikkhave, pemÄ• doso jÄ• yati? idha, bhikkhave, puggalo puggalassa iá¹-á¹
taá¹ƒ pare aniá¹-á¹-hena akantena amanÄ• pena samudÄ• caranti. tassa evaá¹ƒ hoti --- `yo
iá¹-á¹-ho kanto manÄ• po, taá¹ƒ pare aniá¹-á¹-hena akantena amanÄ• pena samudÄ• caran
janeti. evaá¹ƒ kho, bhikkhave, pemÄ• doso jÄ• yati.

``kathaÃ±ca, bhikkhave, dosÄ• pemaá¹ƒ jÄ• yati? idha, bhikkhave, puggalo puggalassa an
amanÄ• po. taá¹ƒ pare aniá¹-á¹-hena akantena amanÄ• pena samudÄ• caranti. tassa evaá¹
puggalo aniá¹-á¹-ho akanto amanÄ• po, taá¹ƒ pare aniá¹-á¹-hena akantena amanÄ• pena sa
tesu pemaá¹ƒ janeti. evaá¹ƒ kho, bhikkhave, dosÄ• pemaá¹ƒ jÄ• yati.

``kathaÃ±ca, bhikkhave, dosÄ• doso jÄ• yati? idha, bhikkhave, puggalo puggalassa aniá¹-á
amanÄ• po \Ee II 214/. taá¹ƒ pare iá¹-á¹-hena kantena manÄ• pena samudÄ• caranti. tassa
myÄ• yaá¹ƒ puggalo aniá¹-á¹-ho \Be I 535/ akanto amanÄ• po, taá¹ƒ pare iá¹-á¹-hena kante
samudÄ• carantÄ«â€™ ti. so tesu dosaá¹ƒ janeti. evaá¹ƒ kho, bhikkhave, dosÄ• doso jÄ• y
bhikkhave, cattÄ• ri pemÄ• ni jÄ• yanti.

``yasmiá¹ƒ, bhikkhave, samaye bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá
viharati, yampissa pemÄ• pemaá¹ƒ jÄ• yati tampissa tasmiá¹ƒ \Se II 292/ samaye na hoti, y
jÄ• yati sopissa tasmiá¹ƒ samaye na hoti, yampissa dosÄ• pemaá¹ƒ jÄ• yati tampissa tasm
yopissa dosÄ• doso jÄ• yati sopissa tasmiá¹ƒ samaye na hoti.

``yasmiá¹ƒ, bhikkhave, samaye bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiy
... tatiyaá¹ƒ \Ne I 244/ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, yam
pemaá¹ƒ jÄ• yati tampissa tasmiá¹ƒ samaye na hoti, yopissa pemÄ• doso jÄ• yati sopissa t
yampissa dosÄ• pemaá¹ƒ jÄ• yati tampissa tasmiá¹ƒ samaye na hoti, yopissa dosÄ• doso
samaye na hoti.

``yasmiá¹ƒ, bhikkhave, samaye bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttia
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati, yampissa p
tampissa pahÄ«naá¹ƒ hoti ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ
anuppÄ• dadhammaá¹ƒ, yopissa pemÄ• doso jÄ• yati sopissa pahÄ«no hoti ucchinnamÅ«l
anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo, yampissa dosÄ• pemaá¹ƒ jÄ• yati tam
ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhar
jÄ• yati sopissa pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yati
vuccati, bhikkhave, bhikkhu neva usseneti na paá¹-iseneti {na paá¹-isseneti (Ce Ee) } na dh
pajjalati na \Se II 293/ sampajjhÄ• yati {na apajjhÄ• yati (Ce), na pajjhÄ• yati (Se Ke Ee) }.

``kathaÃ±ca, bhikkhave, bhikkhu usseneti? idha, bhikkhave, bhikkhu rÅ«paá¹ƒ attato sama
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedan
samanupassati, vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ \Ee II 215/, attani vÄ• vedanaá¹ƒ, veda
saÃ±Ã±aá¹ƒ attato samanupassati, saÃ±Ã±Ä• vantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• saÃ±Ã
attÄ• naá¹ƒ; saá¹…khÄ• re attato samanupassati, saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• naá¹ƒ,
saá¹…khÄ• resu vÄ• attÄ• naá¹ƒ; viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ±Ã±Ä• á¹‡a
attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhav

``kathaÃ±ca, bhikkhave, bhikkhu na usseneti? idha, bhikkhave, bhikkhu na rÅ«paá¹ƒ attato
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, na attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ;
samanupassati, na vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ, na attani vÄ• vedanaá¹ƒ, na vedan
saÃ±Ã±aá¹ƒ attato samanupassati, na saÃ±Ã±Ä• vantaá¹ƒ vÄ• attÄ• naá¹ƒ, na attani vÄ•
saÃ±Ã±Ä• ya vÄ• attÄ• naá¹ƒ; na saá¹…khÄ• re attato samanupassati, na saá¹…khÄ• rava
attani vÄ• saá¹…khÄ• re, na saá¹…khÄ• resu vÄ• attÄ• naá¹ƒ; na viÃ±Ã±Ä• á¹‡aá¹ƒ attato
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, na attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡
evaá¹ƒ kho, bhikkhave, bhikkhu na usseneti.

``kathaÃ±ca, bhikkhave, bhikkhu paá¹-iseneti? idha \Se II 294/, bhikkhave, bhikkhu akkosan
rosantaá¹ƒ paá¹-irosati, bhaá¹‡á¸• antaá¹ƒ paá¹-ibhaá¹‡á¸• ati. evaá¹ƒ kho, bhikkhave, bhikl

``kathaÃ±ca, bhikkhave, bhikkhu na paá¹-iseneti? idha, bhikkhave, bhikkhu akkosantaá¹ƒ n
rosantaá¹ƒ na paá¹-irosati, bhaá¹‡á¸• antaá¹ƒ na paá¹-ibhaá¹‡á¸• ati. evaá¹ƒ kho, bhikkhave
paá¹-iseneti.

``kathaÃ±ca, bhikkhave, bhikkhu dhÅ«pÄ• yati? asmÄ«ti, bhikkhave, sati itthasmÄ«ti hoti, e
aÃ±Ã±athÄ• smÄ«ti hoti, asasmÄ«ti hoti, satasmÄ«ti hoti, santi hoti, itthaá¹ƒ santi hoti, evaá
aÃ±Ã±athÄ• santi hoti, apihaá¹ƒ santi hoti, apihaá¹ƒ itthaá¹ƒ santi hoti, apihaá¹ƒ evaá¹ƒ san
aÃ±Ã±athÄ• santi hoti, bhavissanti hoti, itthaá¹ƒ bhavissanti hoti, evaá¹ƒ bhavissanti hoti, a
bhavissanti hoti. evaá¹ƒ kho, bhikkhave, bhikkhu dhÅ«pÄ• yati.

``kathaÃ±ca \Be I 537/, bhikkhave, bhikkhu na dhÅ«pÄ• yati? asmÄ«ti, bhikkhave, asati ittha
evaá¹ƒsmÄ«ti na hoti, aÃ±Ã±athÄ• smÄ«ti na hoti, asasmÄ«ti na hoti, satasmÄ«ti na hoti, s
santi na hoti, evaá¹ƒ santi na hoti, aÃ±Ã±athÄ• santi na hoti, apihaá¹ƒ santi na hoti, apihaá
\Ee II 216/ na hoti, apihaá¹ƒ evaá¹ƒ santi na hoti, apihaá¹ƒ aÃ±Ã±athÄ• santi na hoti, bhavi
itthaá¹ƒ bhavissanti na hoti, evaá¹ƒ bhavissanti na hoti, aÃ±Ã±athÄ• bhavissanti na hoti. ev
bhikkhave, bhikkhu na dhÅ«pÄ• yati.

``kathaÃ±ca, bhikkhave, bhikkhu pajjalati? iminÄ• asmÄ«ti, bhikkhave, sati iminÄ• itthasm
I 246/ hoti, iminÄ• evaá¹ƒsmÄ«ti hoti, iminÄ• aÃ±Ã±athÄ• smÄ«ti hoti, iminÄ• asasmÄ«ti h
hoti, iminÄ• santi hoti, iminÄ• itthaá¹ƒ santi hoti, iminÄ• evaá¹ƒ santi hoti, iminÄ• aÃ±Ã±a
iminÄ• apihaá¹ƒ santi hoti, iminÄ• apihaá¹ƒ itthaá¹ƒ santi hoti, iminÄ• apihaá¹ƒ evaá¹ƒ san
apihaá¹ƒ aÃ±Ã±athÄ• santi hoti, iminÄ• bhavissanti hoti, iminÄ• itthaá¹ƒ bhavissanti hoti, i
bhavissanti hoti, iminÄ• aÃ±Ã±athÄ• bhavissanti hoti. evaá¹ƒ kho, bhikkhave, bhikkhu pajja

``kathaÃ±ca, bhikkhave, bhikkhu na pajjalati? iminÄ• asmÄ«ti, bhikkhave, asati iminÄ• itth
iminÄ• evaá¹ƒsmÄ«ti na hoti, iminÄ• aÃ±Ã±athÄ• smÄ«ti na hoti, iminÄ• asasmÄ«ti na ho
hoti, iminÄ• santi na hoti, iminÄ• itthaá¹ƒ santi na hoti, iminÄ• evaá¹ƒ santi na hoti, iminÄ•
santi na hoti, iminÄ• apihaá¹ƒ santi na hoti, iminÄ• apihaá¹ƒ itthaá¹ƒ santi na hoti, iminÄ• a
santi na hoti, iminÄ• apihaá¹ƒ aÃ±Ã±athÄ• santi na hoti, iminÄ• bhavissanti na hoti, iminÄ
bhavissanti na hoti, iminÄ• evaá¹ƒ bhavissanti na hoti, iminÄ• aÃ±Ã±athÄ• bhavissanti na
bhikkhave, bhikkhu na pajjalati.

``kathaÃ±ca \Be I 538/, bhikkhave, bhikkhu sampajjhÄ• yati? idha, bhikkhave, bhikkhuno as
hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo.
\Se II 296/ sampajjhÄ• yati.

``kathaÃ±ca, bhikkhave, bhikkhu na sampajjhÄ• yati? idha, bhikkhave, bhikkhuno asmimÄ•
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. evaá
sampajjhÄ• yatÄ«â€™â€™ ti. dasamaá¹ƒ.

mahÄ• vaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

sotÄ• nugataá¹ƒ á¹-hÄ• naá¹ƒ, bhaddiya sÄ• mugiya vappa sÄ• á¸·hÄ• ca.

mallika attantÄ• po, taá¹‡hÄ• pemena ca dasÄ• teti ||

catutthamahÄ• paá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

5. paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ

(21) 1. sappurisavaggo

1. sikkhÄ• padasuttaá¹ƒ

<201> ``asappurisaÃ±ca \Se II 296/ \Ne I 247/ \Be I 539/ \Ee II 217/ vo, bhikkhave, desessÄ
asappurisataraÃ±ca; sappurisaÃ±ca, sappurisena sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä• tha, sÄ
karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagav
etadavoca ---

``katamo ca, bhikkhave, asappuriso? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adi
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ
bhikkhave, asappuriso.

``katamo ca, bhikkhave, asappurisena asappurisataro? idha, bhikkhave, ekacco attanÄ• ca
hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti; attanÄ• ca adinnÄ• dÄ• yÄ« hoti, paraÃ±c
attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ« hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• re samÄ• dap
paraÃ±ca musÄ• vÄ• de samÄ• dapeti; attanÄ• ca surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• y
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• ne samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, asappu

``katamo ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivira
paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• \Ne I 248/ pa

surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato \Se II 298/ hoti. ayaá¹ƒ vuccati, bhik

``katamo ca, bhikkhave, sappurisena sappurisataro? idha, bhikkhave, ekacco attanÄ• ca p
paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ• dapeti; attanÄ• ca a
hoti, paraÃ±ca adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti; attanÄ• \Be I 540/ ca kÄ• n
paá¹-ivirato hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• samÄ• dapeti; attanÄ
paá¹-ivirato hoti, paraÃ±ca musÄ• vÄ• dÄ• veramaá¹‡iyÄ• samÄ• dapeti; attanÄ• ca
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, paraÃ±ca surÄ• merayamajjap
veramaá¹‡iyÄ• samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, sappurisena sappurisataroâ€™â€
paá¹-hamaá¹ƒ.

2. assaddhasuttaá¹ƒ

<202> ``asappurisaÃ±ca \Ee II 218/ vo, bhikkhave, desessÄ• mi, asappurisena asappurisat
sappurisena sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamo ca, bhikkhave, asappuriso? idha, bhikkhave, ekacco assaddho hoti, ahiriko hoti, a
appassuto hoti, kusÄ«to hoti, muá¹-á¹-hassati hoti, duppaÃ±Ã±o hoti. ayaá¹ƒ vuccati, bhikkh

``katamo ca, bhikkhave, asappurisena asappurisataro? idha, bhikkhave, ekacco attanÄ• ca
paraÃ±ca assaddhiye {asaddhÄ• ya (Katthaci) } samÄ• dapeti; attanÄ• ca ahiriko \Se II 299
ahirikatÄ• ya samÄ• dapeti; attanÄ• ca anottappÄ« hoti, paraÃ±ca anottappe samÄ• dapet
hoti, paraÃ±ca appassute samÄ• dapeti; attanÄ• ca kusÄ«to hoti, paraÃ±ca kosajje samÄ•
muá¹-á¹-hassati hoti, paraÃ±ca muá¹-á¹-hassacce {muá¹-á¹-hasacce (Ce Se Ke Ee) } samÄ
duppaÃ±Ã±o hoti, paraÃ±ca duppaÃ±Ã±atÄ• ya samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, a

``katamo \Ne I 249/ ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco saddho hoti, hirimÄ
hoti, bahussuto hoti, Ä• raddhavÄ«riyo hoti, satimÄ• hoti, paÃ±Ã±avÄ• hoti. ayaá¹ƒ vuccat
sappuriso.

``katamo ca, bhikkhave, sappurisena sappurisataro? idha, bhikkhave, ekacco attanÄ• ca s
paraÃ±ca saddhÄ• sampadÄ• ya samÄ• dapeti \Be I 541/; attanÄ• ca hirimÄ• hoti, paraÃ±
{hirisampadÄ• ya (Katthaci) } samÄ• dapeti; attanÄ• ca ottappÄ« hoti, paraÃ±ca ottappe sa
bahussuto hoti, paraÃ±ca bÄ• husacce samÄ• dapeti; attanÄ• ca Ä• raddhavÄ«riyo hoti, pa
samÄ• dapeti; attanÄ• ca upaá¹-á¹-hitassati hoti, paraÃ±ca satiupaá¹-á¹-hÄ• ne {satipaá¹-á
} samÄ• dapeti; attanÄ• ca paÃ±Ã±Ä• sampanno hoti, paraÃ±ca paÃ±Ã±Ä• sampadÄ• ya s
bhikkhave, sappurisena sappurisataroâ€™â€™ ti. dutiyaá¹ƒ.

3. sattakammasuttaá¹ƒ

<203> ``asappurisaÃ±ca vo, bhikkhave, desessÄ• mi, asappurisena asappurisataraÃ±ca \E
sappurisena sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamo \Se II 300/ ca, bhikkhave, asappuriso? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ
hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ•
hoti. ayaá¹ƒ vuccati, bhikkhave, asappuriso.

``katamo ca, bhikkhave, asappurisena asappurisataro? idha, bhikkhave, ekacco attanÄ• ca
hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti; attanÄ• ca adinnÄ• dÄ• yÄ« hoti, paraÃ±c
attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ« hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• re samÄ• dap
paraÃ±ca musÄ• vÄ• de samÄ• dapeti; attanÄ• ca pisuá¹‡avÄ• co hoti, paraÃ±ca pisuá¹‡Ä
attanÄ• ca pharusavÄ• co \Ne I 250/ hoti, paraÃ±ca pharusÄ• ya vÄ• cÄ• ya samÄ• dapeti
hoti, paraÃ±ca samphappalÄ• pe samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, asappurisena a

``katamo ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivira
paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato h
paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato, hoti, samphappalÄ• pÄ• paá¹-ivirato
bhikkhave, sappuriso.

``katamo \Be I 542/ ca, bhikkhave, sappurisena sappurisataro? idha bhikkhave, ekacco atta
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ•
adinnÄ• dÄ• nÄ• paá¹-ivirato \Se II 301/ hoti, paraÃ±ca adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• s
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• rÄ• veramaá
musÄ• vÄ• dÄ• paá¹-ivirato hoti, paraÃ±ca musÄ• vÄ• dÄ• veramaá¹‡iyÄ• samÄ• dapeti;
paá¹-ivirato hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡iyÄ• samÄ• dapeti; attanÄ•
paá¹-ivirato hoti, paraÃ±ca pharusÄ• ya vÄ• cÄ• ya veramaá¹‡iyÄ• samÄ• dapeti; attanÄ•
paá¹-ivirato hoti, paraÃ±ca samphappalÄ• pÄ• veramaá¹‡iyÄ• samÄ• dapeti. ayaá¹ƒ vucca
sappurisataroâ€™â€™ ti. tatiyaá¹ƒ.

4. dasakammasuttaá¹ƒ

<204> ``asappurisaÃ±ca vo, bhikkhave, desessÄ• mi, asappurisena asappurisataraÃ±ca \E
sappurisena sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamo ca, bhikkhave, asappuriso? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adi

kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co h
abhijjhÄ• lu hoti, byÄ• pannacitto hoti, micchÄ• diá¹-á¹-hiko hoti. ayaá¹ƒ vuccati, bhikkhave,

``katamo \Ne I 251/ ca, bhikkhave, asappurisena asappurisataro? idha, bhikkhave, ekacco
pÄ• á¹‡Ä• tipÄ• tÄ« hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti ... pe ... attanÄ• ca ab
abhijjhÄ• ya samÄ• dapeti; attanÄ• ca byÄ• pannacitto hoti, paraÃ±ca byÄ• pÄ• de samÄ•
micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti. ayaá¹ƒ vuccati, b
asappurisataro.

``katamo ca, bhikkhave, sappuriso \Se II 302/? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ
pe ... anabhijjhÄ• lu hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hiko hoti. ayaá¹ƒ vuccati, b
sappuriso.

``katamo \Be I 543/ ca, bhikkhave, sappurisena sappurisataro? idha, bhikkhave, ekacco att
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ
anabhijjhÄ• lu hoti, paraÃ±ca anabhijjhÄ• ya samÄ• dapeti; attanÄ• ca abyÄ• pannacitto h
samÄ• dapeti; attanÄ• ca sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• sam
bhikkhave, sappurisena sappurisataroâ€™â€™ ti. catutthaá¹ƒ.

5. aá¹-á¹-haá¹…gikasuttaá¹ƒ

<205> ``asappurisaÃ±ca vo, bhikkhave, desessÄ• mi, asappurisena asappurisataraÃ±ca; s
sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamo ca, bhikkhave, asappuriso? idha, bhikkhave, ekacco micchÄ• diá¹-á¹-hiko hoti, mi
micchÄ• vÄ• co hoti, micchÄ• kammanto hoti, micchÄ• Ä• jÄ«vo hoti, micchÄ• vÄ• yÄ• mo
micchÄ• samÄ• dhi hoti. ayaá¹ƒ \Ee II 221/ vuccati, bhikkhave, asappuriso.

``katamo ca, bhikkhave, asappurisena asappurisataro? idha bhikkhave, ekacco attanÄ• \N
micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti; attanÄ• ca micch
paraÃ±ca micchÄ• saá¹…kappe samÄ• dapeti; attanÄ• ca micchÄ• vÄ• co hoti, paraÃ±ca
attanÄ• ca micchÄ• kammanto hoti, paraÃ±ca micchÄ• kammante samÄ• dapeti; attanÄ•
hoti, paraÃ±ca micchÄ• Ä• jÄ«ve samÄ• dapeti; attanÄ• ca micchÄ• vÄ• yÄ• mo hoti, para
samÄ• dapeti; attanÄ• ca micchÄ• sati hoti, paraÃ±ca micchÄ• satiyÄ• samÄ• dapeti; atta
hoti, paraÃ±ca micchÄ• samÄ• dhimhi samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, asappuris

``katamo ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-hiko hoti, sam
sammÄ• vÄ• co hoti, sammÄ• kammanto hoti, sammÄ• Ä• jÄ«vo hoti, sammÄ• vÄ• yÄ• mo

sammÄ• samÄ• dhi hoti. ayaá¹ƒ vuccati, bhikkhave, sappuriso.

``katamo \Be I 544/ ca, bhikkhave, sappurisena sappurisataro? idha, bhikkhave, ekacco att
sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti; attanÄ• ca samm
sammÄ• saá¹…kappe samÄ• dapeti; attanÄ• ca sammÄ• vÄ• co hoti, paraÃ±ca sammÄ• v
sammÄ• kammanto hoti, paraÃ±ca sammÄ• kammante samÄ• dapeti; attanÄ• ca sammÄ•
sammÄ• Ä• jÄ«ve samÄ• dapeti; attanÄ• ca sammÄ• vÄ• yÄ• mo hoti, paraÃ±ca sammÄ•
sammÄ• sati hoti, paraÃ±ca sammÄ• satiyÄ• samÄ• dapeti; attanÄ• ca sammÄ• samÄ• d
sammÄ• samÄ• dhimhi samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, sappurisena sappurisatar

6. dasamaggasuttaá¹ƒ

<206> ``asappurisaÃ±ca vo, bhikkhave, desessÄ• mi, asappurisena asappurisataraÃ±ca; s
sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ... \Se II 304/.

``katamo ca, bhikkhave, asappuriso? idha \Ee II 222/, bhikkhave, ekacco micchÄ• diá¹-á¹-h
... pe ... micchÄ• Ã±Ä• á¹‡Ä« hoti, micchÄ• vimutti hoti. ayaá¹ƒ vuccati, bhikkhave, asappuri

``katamo ca, bhikkhave, asappurisena asappurisataro? idha, bhikkhave, ekacco attanÄ• ca
hoti, paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti ... pe ... attanÄ• ca micchÄ• Ã±Ä• á¹‡Ä
micchÄ• Ã±Ä• á¹‡e samÄ• dapeti; attanÄ• ca micchÄ• vimutti hoti, paraÃ±ca micchÄ• vimu
vuccati, bhikkhave, asappurisena asappurisataro.

``katamo ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-hiko hoti ... pe
hoti, sammÄ• vimutti hoti. ayaá¹ƒ vuccati, bhikkhave, sappuriso.

``katamo ca, bhikkhave, sappurisena sappurisataro? idha, bhikkhave, ekacco attanÄ• ca s
hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti ... pe ... attanÄ• ca sammÄ• Ã±Ä• á¹‡Ä
sammÄ• Ã±Ä• á¹‡e samÄ• dapeti; attanÄ• ca sammÄ• vimutti hoti, paraÃ±ca sammÄ• vim
vuccati, bhikkhave, sappurisena sappurisataroâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamapÄ• padhammasuttaá¹ƒ

<207> ``pÄ• paÃ±ca \Be I 545/ vo, bhikkhave, desessÄ• mi, pÄ• pena pÄ• pataraÃ±ca; kal
kalyÄ• á¹‡ataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamo ca, bhikkhave, pÄ• po? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ...
hoti. ayaá¹ƒ vuccati, bhikkhave, pÄ• po.

``katamo ca, bhikkhave, pÄ• pena pÄ• pataro? idha, bhikkhave, ekacco attanÄ• ca pÄ• á¹
hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti ... pe ... attanÄ• ca micchÄ• diá¹-á¹-hiko ho
micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, pÄ• pena pÄ• pataro.

``katamo \Ne I 254/ ca, bhikkhave, kalyÄ• á¹‡o? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• t
pe ... sammÄ• diá¹-á¹-hiko hoti. ayaá¹ƒ \Ee II 223/ vuccati, bhikkhave, kalyÄ• á¹‡o.

``katamo ca, bhikkhave, kalyÄ• á¹‡ena kalyÄ• á¹‡ataro? idha, bhikkhave, ekacco attanÄ•
paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ• dapeti ... pe ... attan
sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti. ayaá¹ƒ vuccati, b
kalyÄ• á¹‡ataroâ€™â€™ ti. sattamaá¹ƒ.

8. dutiyapÄ• padhammasuttaá¹ƒ

<208> ``pÄ• paÃ±ca vo, bhikkhave, desessÄ• mi, pÄ• pena pÄ• pataraÃ±ca; kalyÄ• á¹‡aÃ
kalyÄ• á¹‡ataraÃ±ca. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasikarotha; bhÄ• sissÄ• mÄ«â€
etadavoca ---

``katamo ca, bhikkhave, pÄ• po? idha, bhikkhave, ekacco micchÄ• diá¹-á¹-hiko hoti ... pe ...
hoti, micchÄ• vimutti hoti. ayaá¹ƒ vuccati, bhikkhave, pÄ• po.

``katamo ca, bhikkhave, pÄ• pena pÄ• pataro? idha, bhikkhave, ekacco attanÄ• ca micchÄ
paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti ... pe ... attanÄ• ca micchÄ• Ã±Ä• á¹‡Ä« ho
micchÄ• Ã±Ä• á¹‡e samÄ• dapeti; attanÄ• ca micchÄ• vimutti hoti, paraÃ±ca micchÄ• vimu
vuccati, bhikkhave, pÄ• pena pÄ• pataro.

``katamo \Be I 546/ ca, bhikkhave, kalyÄ• á¹‡o? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-h
... pe ... sammÄ• Ã±Ä• á¹‡Ä« hoti, sammÄ• vimutti hoti. ayaá¹ƒ vuccati, bhikkhave, kalyÄ• á

``katamo ca, bhikkhave, kalyÄ• á¹‡ena kalyÄ• á¹‡ataro? idha, bhikkhave, ekacco attanÄ•
hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti ... pe ... attanÄ• ca sammÄ• Ã±Ä• á¹‡
sammÄ• Ã±Ä• á¹‡e samÄ• dapeti; attanÄ• ca sammÄ• vimutti hoti, paraÃ±ca sammÄ• vim
vuccati, bhikkhave, kalyÄ• á¹‡ena kalyÄ• á¹‡ataroâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. tatiyapÄ• padhammasuttaá¹ƒ

<209> ``pÄ• padhammaÃ±ca vo, bhikkhave, desessÄ• mi, pÄ• padhammena \Ee II 224/ pÄ

kalyÄ• á¹‡adhammaÃ±ca, kalyÄ• á¹‡adhammena kalyÄ• á¹‡adhammataraÃ±ca. taá¹ƒ suá¹

``katamo ca, bhikkhave, pÄ• padhammo? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti
micchÄ• diá¹-á¹-hiko hoti. ayaá¹ƒ vuccati, bhikkhave, pÄ• padhammo.

``katamo ca, bhikkhave, pÄ• padhammena pÄ• padhammataro? idha bhikkhave, ekacco at
hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti ... pe ... attanÄ• ca micchÄ• diá¹-á¹-hiko ho
micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti. ayaá¹ƒ vuccati, bhikkhave, pÄ• padhammena pÄ• pad

``katamo ca, bhikkhave, kalyÄ• á¹‡adhammo? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ•
... sammÄ• diá¹-á¹-hiko hoti. ayaá¹ƒ vuccati, bhikkhave, kalyÄ• á¹‡adhammo.

``katamo ca, bhikkhave, kalyÄ• á¹‡adhammena kalyÄ• á¹‡adhammataro? idha, bhikkhave,
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• \Se II 3
attanÄ• ca sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti. ayaá
kalyÄ• á¹‡adhammena kalyÄ• á¹‡adhammataroâ€™â€™ ti. navamaá¹ƒ.

10. catutthapÄ• padhammasuttaá¹ƒ

<210> ``pÄ• padhammaÃ±ca vo, bhikkhave, desessÄ• mi, pÄ• padhammena pÄ• padham
kalyÄ• á¹‡adhammena kalyÄ• á¹‡adhammataraÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamo \Ne I 256/ \Be I 547/ ca, bhikkhave, pÄ• padhammo? idha, bhikkhave, ekacco mic
... pe ... micchÄ• Ã±Ä• á¹‡Ä« hoti, micchÄ• vimutti hoti. ayaá¹ƒ vuccati, bhikkhave, pÄ• pad

``katamo ca, bhikkhave, pÄ• padhammena pÄ• padhammataro? idha, bhikkhave, ekacco a
hoti, paraÃ±ca \Ee II 225/ micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti ... pe ... attanÄ• ca micchÄ•
paraÃ±ca micchÄ• Ã±Ä• á¹‡e samÄ• dapeti; attanÄ• ca micchÄ• vimutti hoti, paraÃ±ca mic
ayaá¹ƒ vuccati, bhikkhave, pÄ• padhammena pÄ• padhammataro.

``katamo ca, bhikkhave, kalyÄ• á¹‡adhammo? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-hik
sammÄ• Ã±Ä• á¹‡Ä« hoti, sammÄ• vimutti hoti. ayaá¹ƒ vuccati, bhikkhave, kalyÄ• á¹‡adhar

``katamo ca, bhikkhave, kalyÄ• á¹‡adhammena kalyÄ• á¹‡adhammataro? idha, bhikkhave,
sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti ... pe ... attanÄ• c
paraÃ±ca sammÄ• Ã±Ä• á¹‡e samÄ• dapeti; attanÄ• ca sammÄ• vimutti hoti, paraÃ±ca sa
ayaá¹ƒ vuccati, bhikkhave, kalyÄ• á¹‡adhammena \Se II 308/ kalyÄ• á¹‡adhammataroâ€™â

sappurisavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

sikkhÄ• padaÃ±ca assaddhaá¹ƒ, sattakammaá¹ƒ atho ca dasakammaá¹ƒ.

aá¹-á¹-haá¹…gikaÃ±ca dasamaggaá¹ƒ, dve pÄ• padhammÄ• apare dveti ||

(22) 2. parisÄ• vaggo

1. parisÄ• suttaá¹ƒ

<211> ``cattÄ• rome \Ne I 257/, bhikkhave, parisadÅ«sanÄ• . katame cattÄ• ro? bhikkhu, b
bhikkhu (Ee Katthaci) }, dussÄ«lo pÄ• padhammo parisadÅ«sano; bhikkhunÄ«, bhikkhave,
pÄ• padhammÄ• parisadÅ«sanÄ• ; upÄ• sako, bhikkhave, dussÄ«lo pÄ• padhammo parisa
dussÄ«lÄ• pÄ• padhammÄ• parisadÅ«sanÄ• . ime kho, bhikkhave, cattÄ• ro parisadÅ«sa

``cattÄ• rome, bhikkhave, parisasobhanÄ• . katame cattÄ• ro? bhikkhu, bhikkhave, sÄ«lavÄ
parisasobhano \Ee II 226/; bhikkhunÄ«, bhikkhave, sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• paris
bhikkhave, sÄ«lavÄ• kalyÄ• á¹‡adhammo parisasobhano; upÄ• sikÄ• , bhikkhave, sÄ«lava
parisasobhanÄ• . ime kho, bhikkhave, cattÄ• ro parisasobhanÄ• â€™â€™ ti. paá¹-hamaá¹ƒ

2. diá¹-á¹-hisuttaá¹ƒ

<212> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ n
kÄ• yaduccaritena, vacÄ«duccaritena, manoduccaritena, micchÄ• diá¹-á¹-hiyÄ• --- imehi kh
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
309/? kÄ• yasucaritena, vacÄ«sucaritena, manosucaritena, sammÄ• diá¹-á¹-hiyÄ• --- imehi
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. dutiyaá¹ƒ.

3. akataÃ±Ã±utÄ• suttaá¹ƒ

<213> ``catÅ«hi \Ne I 258/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitt
catÅ«hi? kÄ• yaduccaritena, vacÄ«duccaritena, manoduccaritena, akataÃ±Ã±utÄ• akatave
{akataÃ±Ã±utÄ• akataveditÄ• ya (Ce) } --- imehi kho, bhikkhave, catÅ«hi dhammehi saman
nikkhitto evaá¹ƒ niraye.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
kÄ• yasucaritena, vacÄ«sucaritena, manosucaritena, kataÃ±Ã±utÄ• kataveditÄ• {kataÃ±Ã±
--- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá
tatiyaá¹ƒ.

4. pÄ• á¹‡Ä• tipÄ• tÄ«suttaá¹ƒ

<214> ... pe ... pÄ• á¹‡Ä• tipÄ• tÄ« \Be I 549/ hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ
hoti ... pe ... pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• m
paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti. catutthaá¹ƒ.

5. paá¹-hamamaggasuttaá¹ƒ

<215> ... pe ... \Ee II 227/ micchÄ• diá¹-á¹-hiko hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ
micchÄ• kammanto hoti ... pe ... sammÄ• diá¹-á¹-hiko hoti, sammÄ• saá¹…kappo hoti, samm
sammÄ• kammanto hoti. paÃ±camaá¹ƒ.

6. dutiyamaggasuttaá¹ƒ

<216> ... pe ... micchÄ• Ä• jÄ«vo \Se II 310/ hoti, micchÄ• vÄ• yÄ• mo \Ne I 259/ hoti, micc
micchÄ• samÄ• dhi hoti ... pe ... sammÄ• Ä• jÄ«vo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ•
chaá¹-á¹-haá¹ƒ.

7. paá¹-hamavohÄ• rapathasuttaá¹ƒ

<217> ... pe ... adiá¹-á¹-he diá¹-á¹-havÄ• dÄ« hoti, asute sutavÄ• dÄ« hoti, amute mutavÄ•
viÃ±Ã±Ä• tavÄ• dÄ« hoti ... pe ... adiá¹-á¹-he adiá¹-á¹-havÄ• dÄ« hoti, asute asutavÄ• dÄ« h
hoti, aviÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• dÄ« hoti. sattamaá¹ƒ.

8. dutiyavohÄ• rapathasuttaá¹ƒ

<218> ... pe ... diá¹-á¹-he adiá¹-á¹-havÄ• dÄ« hoti, sute asutavÄ• dÄ« hoti, mute amutavÄ•
aviÃ±Ã±Ä• tavÄ• dÄ« hoti ... pe ... diá¹-á¹-he diá¹-á¹-havÄ• dÄ« hoti, sute sutavÄ• dÄ« hoti,
hoti, viÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• dÄ« hoti. aá¹-á¹-hamaá¹ƒ.

9. ahirikasuttaá¹ƒ

<219> ... pe ... assaddho hoti, dussÄ«lo hoti, ahiriko hoti, anottappÄ« hoti ... pe ... saddho h
hoti, hirimÄ• hoti, ottappÄ« hoti. navamaá¹ƒ.

10. dussÄ«lasuttaá¹ƒ

<220> ``catÅ«hi \Be I 550/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto
catÅ«hi? assaddho hoti, dussÄ«lo hoti, kusÄ«to hoti, duppaÃ±Ã±o hoti --- imehi kho, bhikkh
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
260/? saddho \Ee II 228/ hoti, sÄ«lavÄ• hoti, Ä• raddhavÄ«riyo hoti, paÃ±Ã±avÄ• hoti --- in
catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. das

parisÄ• vaggo {sobhanavaggo (Ce Se Ke Ee) } dutiyo.

tassuddÄ• naá¹ƒ ---

parisÄ• diá¹-á¹-hi akataÃ±Ã±utÄ• , pÄ• á¹‡Ä• tipÄ• tÄ• pi dve maggÄ• .

dve vohÄ• rapathÄ• vuttÄ• , ahirikaá¹ƒ duppaÃ±Ã±ena cÄ• ti ||

(23) 3. duccaritavaggo

1. duccaritasuttaá¹ƒ

<221> ``cattÄ• rimÄ• ni \Se II 311/ \Ne I 261/, bhikkhave, vacÄ«duccaritÄ• ni. katamÄ• ni c
pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po --- imÄ• ni kho, bhikkhave, catt
cattÄ• rimÄ• ni, bhikkhave, vacÄ«sucaritÄ• ni. katamÄ• ni cattÄ• ri? saccavÄ• cÄ• , apisuá¹
vÄ• cÄ• , mantavÄ• cÄ• {mantÄ• vÄ• cÄ• (Ce Se Ke Ee) } --- imÄ• ni kho, bhikkhave, catt
ti. paá¹-hamaá¹ƒ.

2. diá¹-á¹-hisuttaá¹ƒ

<222> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo \Be I 551/ ca viÃ±Ã±Å«naá¹ƒ; bahuÃ±ca apuÃ±Ã±aá
catÅ«hi? kÄ• yaduccaritena, vacÄ«duccaritena, manoduccaritena, micchÄ• diá¹-á¹-hiyÄ• --
catÅ«hi dhammehi samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ upahataá¹ƒ attÄ• na
hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ
pariharati, anavajjo ca hoti ananuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavati. ka
kÄ• yasucaritena, vacÄ«sucaritena, manosucaritena, sammÄ• diá¹-á¹-hiyÄ• --- imehi kho, b
dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• na
hoti ananuvajjo viÃ±Ã±Å«naá¹ƒ; bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. akataÃ±Ã±utÄ• suttaá¹ƒ

<223> ``catÅ«hi \Se II 312/ \Ne I 262/ \Ee II 229/, bhikkhave, dhammehi samannÄ• gato bÄ
khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo viÃ±Ã±Å«naá¹ƒ, b
pasavati. katamehi catÅ«hi? kÄ• yaduccaritena, vacÄ«duccaritena, manoduccaritena, akata
--- imehi ... pe ... paá¹‡á¸• ito ... kÄ• yasucaritena, vacÄ«sucaritena, manosucaritena kataÃ±
... pe .... tatiyaá¹ƒ.

4. pÄ• á¹‡Ä• tipÄ• tÄ«suttaá¹ƒ

<224> ... pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, m
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti ... pe .... catutthaá¹ƒ.

5. paá¹-hamamaggasuttaá¹ƒ

<225> ... micchÄ• diá¹-á¹-hiko hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ• co hoti, micchÄ
... sammÄ• diá¹-á¹-hiko hoti, sammÄ• saá¹…kappo hoti, sammÄ• vÄ• co hoti, sammÄ• kam
paÃ±camaá¹ƒ.

6. dutiyamaggasuttaá¹ƒ

<226> ... micchÄ• Ä• jÄ«vo \Be I 552/ hoti, micchÄ• vÄ• yÄ• mo hoti, micchÄ• sati hoti, mic
... sammÄ• Ä• jÄ«vo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ• sati hoti, sammÄ• samÄ• dhi

7. paá¹-hamavohÄ• rapathasuttaá¹ƒ

<227> ... \Ne I 263/ adiá¹-á¹-he diá¹-á¹-havÄ• dÄ« hoti, asute sutavÄ• dÄ« hoti, amute muta
aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• dÄ« hoti ... pe ... adiá¹-á¹-he adiá¹-á¹-havÄ• dÄ« hoti, asute a
amutavÄ• dÄ« hoti, aviÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• dÄ« hoti ... pe .... sattamaá¹ƒ.

8. dutiyavohÄ• rapathasuttaá¹ƒ

<228> ... diá¹-á¹-he adiá¹-á¹-havÄ• dÄ« hoti, sute asutavÄ• dÄ« hoti, mute amutavÄ• dÄ« h
aviÃ±Ã±Ä• tavÄ• dÄ« hoti ... pe ... diá¹-á¹-he \Se II 313/ diá¹-á¹-havÄ• dÄ« hoti, sute sutavÄ
mutavÄ• dÄ« hoti, viÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• dÄ« hoti ... pe .... aá¹-á¹-hamaá¹ƒ.

9. ahirikasuttaá¹ƒ

<229> ... assaddho hoti, dussÄ«lo hoti, ahiriko hoti, anottappÄ« hoti ... pe ... saddho hoti, sA
hirimÄ• hoti, ottappÄ« hoti ... pe .... navamaá¹ƒ.

10. duppaÃ±Ã±asuttaá¹ƒ

<230> ... \Ee II 230/ assaddho hoti, dussÄ«lo hoti, kusÄ«to hoti, duppaÃ±Ã±o hoti ... pe ... s
sÄ«lavÄ• hoti, Ä• raddhavÄ«riyo hoti, paÃ±Ã±avÄ• hoti --- imehi kho, bhikkhave, catÅ«hi c
paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca
viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti. dasamaá¹ƒ.

11. kavisuttaá¹ƒ

<231> ``cattÄ• rome \Ne I 264/ \Be I 553/, bhikkhave, kavÄ«. katame cattÄ• ro? cintÄ• kavi
paá¹-ibhÄ• nakavi --- ime kho, bhikkhave, cattÄ• ro kavÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

duccaritavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

duccaritaá¹ƒ diá¹-á¹-hi akataÃ±Ã±Å« ca, pÄ• á¹‡Ä• tipÄ• tÄ• pi dve maggÄ• .

dve vohÄ• rapathÄ• vuttÄ• , ahirikaá¹ƒ duppaÃ±Ã±akavinÄ• cÄ• ti ||

(24) 4. kammavaggo

1. saá¹ƒkhittasuttaá¹ƒ

<232> ``cattÄ• rimÄ• ni \Ne I 265/, bhikkhave, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sa
katamÄ• ni cattÄ• ri? atthi, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi, bhi
sukkaá¹ƒ sukkavipÄ• kaá¹ƒ; atthi, bhikkhave, kammaá¹ƒ \Se II 314/ kaá¹‡hasukkaá¹ƒ kaá¹‡

atthi, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ {akaá¹‡haá¹ƒ asukkaá¹ƒ (Ce Se Ee) (DN II
akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattati. imÄ• ni kho, bhikkhave, cattÄ•
abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. vitthÄ• rasuttaá¹ƒ

<233> ``cattÄ• rimÄ• ni, bhikkhave, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
cattÄ• ri? atthi, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi, bhikkhave, kar
sukkavipÄ• kaá¹ƒ; atthi, bhikkhave \Ee II 231/, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavi
bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ? idha, bhikkhave, ek
{sabyÄ• pajjhaá¹ƒ (sabbattha) } kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhaá
abhisaá¹…kharoti, sabyÄ• bajjhaá¹ƒ \Be I 554/ manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ ab
sabyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• sabyÄ• bajjhaá¹ƒ lokaá¹ƒ up
sabyÄ• bajjhaá¹ƒ lokaá¹ƒ upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• bajjhÄ• phassÄ• phusanti. so
phuá¹-á¹-ho samÄ• no sabyÄ• bajjhaá¹ƒ vedanaá¹ƒ vediyati {vedayati (Katthaci) AN b VI 63
seyyathÄ• pi sattÄ• nerayikÄ• . idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡hav

``katamaÃ±ca \Ne I 266/, bhikkhave, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha, bhikkha
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, abyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhisa
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so abyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ abhi
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , abyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhi
\Se II 315/ lokaá¹ƒ upapajjati. tamenaá¹ƒ abyÄ• bajjhaá¹ƒ lokaá¹ƒ upapannaá¹ƒ samÄ• naá
phusanti. so abyÄ• bajjhehi phassehi phuá¹-á¹-ho samÄ• no abyÄ• bajjhaá¹ƒ vedanaá¹ƒ ve
seyyathÄ• pi devÄ• subhakiá¹‡hÄ• . idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ sukkaá¹ƒ sukka

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha, bh
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjh
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhampi abyÄ• bajjhampi manosaá¹…
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• b
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• bajjhampi abyÄ• bajjhampi manosaá
sabyÄ• bajjhampi abyÄ• bajjhampi lokaá¹ƒ upapajjati. tamenaá¹ƒ sabyÄ• bajjhampi abyÄ• b
lokaá¹ƒ upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• bajjhÄ• pi abyÄ• bajjhÄ• pi phassÄ• phusanti. s
abyÄ• bajjhehipi phassehi phuá¹-á¹-ho samÄ• no sabyÄ• bajjhampi abyÄ• bajjhampi vedana
vokiá¹‡á¹‡asukhadukkhaá¹ƒ, seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce ca vinipÄ•
bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kan
tatra, bhikkhave, yamidaá¹ƒ kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ tassa pahÄ• nÄ• ya
{yampidaá¹ƒ (Ce Se Ke Ee) } kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ tassa pahÄ• nÄ• ya yÄ
{yampidaá¹ƒ (Ce Se Ke Ee) } kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ tassa
cetanÄ• --- idaá¹ƒ vuccati, bhikkhave \Se II 316/, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haa
kammakkhayÄ• ya saá¹ƒvattati. imÄ• ni kho, bhikkhave, cattÄ• ri kammÄ• ni mayÄ• sayaá
paveditÄ• nÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. soá¹‡akÄ• yanasuttaá¹ƒ

<234> atha \Ne I 267/ kho sikhÄ• moggallÄ• no brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho sikhÄ• moggallÄ• no brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``purimÄ• ni, bho gotama, divasÄ• ni purimatarÄ• ni soá¹‡akÄ• yano mÄ• á¹‡avo yenÄ• ha
upasaá¹…kamitvÄ• maá¹ƒ etadavoca --- `samaá¹‡o gotamo sabbakammÄ• naá¹ƒ akiriyaá
sabbakammÄ• naá¹ƒ kho pana akiriyaá¹ƒ paÃ±Ã±apento ucchedaá¹ƒ Ä• ha lokassa --- kam
(Katthaci) }, bho, loko kammasamÄ• rambhaá¹-á¹-hÄ• yÄ«â€™â€™ â€™ ti.

``dassanampi kho ahaá¹ƒ, brÄ• hmaá¹‡a, soá¹‡akÄ• yanassa mÄ• á¹‡avassa nÄ• bhijÄ• n
kathÄ• sallÄ• po! cattÄ• rimÄ• ni, brÄ• hmaá¹‡a, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä•
katamÄ• ni cattÄ• ri? atthi, brÄ• hmaá¹‡a, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi
sukkaá¹ƒ sukkavipÄ• kaá¹ƒ; atthi, brÄ• hmaá¹‡a, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukk
233/, brÄ• hmaá¹‡a, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakk

``katamaÃ±ca, brÄ• hmaá¹‡a, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ? idha, brÄ• hma
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhis
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so sabyÄ• bajjhaá¹ƒ \Se II 317/ kÄ• yasaá¹…khÄ
sabyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• bajjhaá¹ƒ manosaá
sabyÄ• bajjhaá¹ƒ lokaá¹ƒ upapajjati. tamenaá¹ƒ sabyÄ• bajjhaá¹ƒ lokaá¹ƒ upapannaá¹ƒ sam
phassÄ• phusanti. so sabyÄ• bajjhehi phassehi phuá¹-á¹-ho samÄ• no sabyÄ• bajjhaá¹ƒ ve
ekantadukkhaá¹ƒ, seyyathÄ• pi sattÄ• nerayikÄ• . idaá¹ƒ vuccati, brÄ• hmaá¹‡a, kammaá¹
kaá¹‡havipÄ• kaá¹ƒ.

``katamaÃ±ca \Be I 556/, brÄ• hmaá¹‡a, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha, brÄ
abyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, abyÄ• bajjhaá¹ƒ vacÄ«saá¹…k
abyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so abyÄ• bajjhaá¹ƒ kÄ• yasaá¹…

abyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• \Ne I 268/, abyÄ• bajjhaá¹ƒ m
abhisaá¹…kharitvÄ• abyÄ• bajjhaá¹ƒ lokaá¹ƒ upapajjati. tamenaá¹ƒ abyÄ• bajjhaá¹ƒ lokaá¹
abyÄ• bajjhÄ• phassÄ• phusanti. so abyÄ• bajjhehi phassehi phuá¹-á¹-ho samÄ• no abyÄ•
ekantasukhaá¹ƒ, seyyathÄ• pi devÄ• subhakiá¹‡hÄ• . idaá¹ƒ vuccati, brÄ• hmaá¹‡a, kamm
sukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, brÄ• hmaá¹‡a, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjh
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhampi abyÄ• bajjhampi manosaá¹…k
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• b
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• bajjhampi abyÄ• bajjhampi manosaá¹
sabyÄ• bajjhampi abyÄ• bajjhampi lokaá¹ƒ \Se II 318/ upapajjati. tamenaá¹ƒ sabyÄ• bajjhan
lokaá¹ƒ upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• bajjhÄ• pi abyÄ• bajjhÄ• pi phassÄ• phusanti. s
abyÄ• bajjhehipi phassehi phuá¹-á¹-ho samÄ• no sabyÄ• bajjhampi abyÄ• bajjhampi vedana
vokiá¹‡á¹‡asukhadukkhaá¹ƒ, seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce ca vinipÄ•
brÄ• hmaá¹‡a, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, brÄ• hmaá¹‡a, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ
tatra, brÄ• hmaá¹‡a, yamidaá¹ƒ kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ tassa pahÄ• nÄ
kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ tassa pahÄ• nÄ• ya yÄ• cetanÄ• , yamidaá¹ƒ kamm
kaá¹‡hasukkavipÄ• kaá¹ƒ tassa pahÄ• nÄ• ya yÄ• cetanÄ• --- idaá¹ƒ vuccati, brÄ• hmaá¹‡
akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattati. imÄ• ni kh
kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti. tatiyaá¹ƒ

4. paá¹-hamasikkhÄ• padasuttaá¹ƒ

<235> ``cattÄ• rimÄ• ni, bhikkhave, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
cattÄ• ri? atthi \Ee II 234/, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi, bhik
sukkaá¹ƒ sukkavipÄ• kaá¹ƒ; atthi, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavip
269/; atthi, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammak
katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ? idha, bhikkhave, ekac
adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, surÄ• merayam
319/ hoti. idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha, bhikkhave, ekacc
paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato
paá¹-ivirato hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. idaá¹ƒ vuccat
sukkaá¹ƒ sukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha, bh
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ... pe ... idaá¹
kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kam
tatra, bhikkhave, yamidaá¹ƒ kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ ... pe ... idaá¹ƒ vucc
kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattat
cattÄ• ri kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti.

5. dutiyasikkhÄ• padasuttaá¹ƒ

<236> ``cattÄ• rimÄ• ni, bhikkhave, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
cattÄ• ri? atthi, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi, bhikkhave, kam
sukkavipÄ• kaá¹ƒ; atthi, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ;
akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattati.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ? idha, bhikkhave, ek
mÄ• taraá¹ƒ (Katthaci) } jÄ«vitÄ• voropitÄ• hoti, pitÄ• {pitaraá¹ƒ (Katthaci) } jÄ«vitÄ• voro
(Katthaci) } hoti, arahaá¹ƒ {arahantaá¹ƒ (Katthaci) } jÄ«vitÄ• voropito \Se II 320/ {voropitÄ•
hoti \Ne I 270/, tathÄ• gatassa duá¹-á¹-hena cittena lohitaá¹ƒ \Be I 558/ uppÄ• ditaá¹ƒ {uppÄ
hoti, saá¹…gho bhinno hoti. idaá¹ƒ \Ee II 235/ vuccati, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ ka

``katamaÃ±ca, bhikkhave, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha, bhikkhave, ekacc
paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato
paá¹-ivirato hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivi
samphappalÄ• pÄ• paá¹-ivirato hoti, anabhijjhÄ• lu hoti, abyÄ• pannacitto hoti, sammÄ• diá
{sammÄ• diá¹-á¹-hiko (Ce Se Ke) } hoti. idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ sukkaá¹ƒ suk

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha, bh
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ... pe ... idaá¹
kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kam
tatra, bhikkhave, yamidaá¹ƒ kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ ... pe ... idaá¹ƒ vucc
kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattat
cattÄ• ri kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti.

6. ariyamaggasuttaá¹ƒ

<237> ``cattÄ• rimÄ• ni, bhikkhave, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
cattÄ• ri? atthi, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi, bhikkhave, kar
sukkavipÄ• kaá¹ƒ; atthi, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ;
akaá¹‡haasukkaá¹ƒ \Se II 321/ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattati

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ? idha, bhikkhave, ek
271/ kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ... pe ... idaá¹ƒ vuccati, bhikkhave, kammaá
kaá¹‡havipÄ• kaá¹ƒ.

``katamaÃ±ca \Be I 559/, bhikkhave, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha \Ee II 23
abyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ... pe ... idaá¹ƒ vuccati, bhikkhav
sukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha, bh
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ... pe ... idaá¹
kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kam
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ akaá¹
akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattati. imÄ• ni kho, bhikkhave, cattÄ•
abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. bojjhaá¹…gasuttaá¹ƒ

<238> ``cattÄ• rimÄ• ni, bhikkhave, kammÄ• ni ... pe ... kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ ...
bhikkhave, ekacco sabyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ \Se II 322/ abhisaá¹…kharoti
bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha, bhikkhave, ekacco
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ... pe ... idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ su

``katamaÃ±ca, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha \E
\Ne I 272/ sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti ...
bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca, bhikkhave, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kam

satisambojjhaá¹…go, dhammavicayasambojjhaá¹…go, vÄ«riyasambojjhaá¹…go, pÄ«tisamb
passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ• sambojjhaá¹…go --- ida
kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattat
cattÄ• ri kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti.

8. sÄ• vajjasuttaá¹ƒ

<239> ``catÅ«hi \Be I 560/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitt
catÅ«hi? sÄ• vajjena kÄ• yakammena, sÄ• vajjena vacÄ«kammena, sÄ• vajjena manokamm
--- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
anavajjena kÄ• yakammena, anavajjena vacÄ«kammena, anavajjena manokammena, anav
kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge

9. abyÄ• bajjhasuttaá¹ƒ

<240> ``catÅ«hi \Se II 323/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitt
katamehi catÅ«hi? sabyÄ• bajjhena kÄ• yakammena, sabyÄ• bajjhena vacÄ«kammena, sab
sabyÄ• bajjhÄ• ya diá¹-á¹-hiyÄ• --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gat
evaá¹ƒ niraye.

``catÅ«hi \Ne I 273/ \Ee II 238/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikk
katamehi catÅ«hi? abyÄ• bajjhena kÄ• yakammena, abyÄ• bajjhena vacÄ«kammena, abyÄ
abyÄ• bajjhÄ• ya diá¹-á¹-hiyÄ• --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato
evaá¹ƒ saggeâ€™â€™ ti. navamaá¹ƒ.

10. samaá¹‡asuttaá¹ƒ

<241> `` `idheva, bhikkhave, (paá¹-hamo) samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo sam
samaá¹‡o; suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ehi aÃ±Ã±ehÄ«â€™ ti {samaá¹‡ehi aÃ±Ã±
aÃ±Ã±ehÄ«ti sakÄ• ya paá¹-iÃ±Ã±Ä• ya saccÄ• bhiÃ±Ã±ehÄ«ti attho veditabbo. DN II 214;
bhikkhave, sammÄ• sÄ«hanÄ• daá¹ƒ nadatha.

``katamo ca, bhikkhave, paá¹-hamo samaá¹‡o? idha, bhikkhave, bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹
parikkhayÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o. ayaá¹ƒ, b
samaá¹‡o.

``katamo \Be I 561/ ca, bhikkhave, dutiyo samaá¹‡o? idha, bhikkhave, bhikkhu tiá¹‡á¹‡aá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lok karoti. ayaá¹ƒ, bhikkhave, dutiyo samaá¹‡o.

``katamo ca, bhikkhave, tatiyo samaá¹‡o? idha, bhikkhave, bhikkhu paÃ±cannaá¹ƒ orambh saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo bhikkhave, tatiyo samaá¹‡o.

``katamo ca, bhikkhave, catuttho samaá¹‡o? idha \Se II 324/, bhikkhave, bhikkhu Ä• savÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã± viharati. ayaá¹ƒ, bhikkhave, catuttho samaá¹‡o.

`` `idheva, bhikkhave, paá¹-hamo samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, i 274/ samaá¹‡o; suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™ ti --- evametaá sÄ«hanÄ• daá¹ƒ nadathÄ• â€™â€™ ti. dasamaá¹ƒ.

11. sappurisÄ• nisaá¹ƒsasuttaá¹ƒ

<242> ``sappurisaá¹ƒ \Ee II 239/, bhikkhave, nissÄ• ya cattÄ• ro Ä• nisaá¹ƒsÄ• pÄ• á¹-ika cattÄ• ro? ariyena sÄ«lena vaá¸• á¸• hati, ariyena samÄ• dhinÄ• vaá¸• á¸• hati, ariyÄ• ya p ariyÄ• ya vimuttiyÄ• vaá¸• á¸• hati --- sappurisaá¹ƒ, bhikkhave, nissÄ• ya ime cattÄ• ro Ä• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. ekÄ• dasamaá¹ƒ.

kammavaggo catuttho.

tassuddÄ• naá¹ƒ ---

saá¹ƒkhitta vitthÄ• ra soá¹‡akÄ• yana,

sikkhÄ• padaá¹ƒ ariyamaggo bojjhaá¹…gaá¹ƒ.

sÄ• vajjaÃ±ceva abyÄ• bajjhaá¹ƒ,

samaá¹‡o ca sappurisÄ• nisaá¹ƒsoti ||

(25) 5. Ä• pattibhayavaggo

1. saá¹…ghabhedakasuttaá¹ƒ

<243> ekaá¹ƒ \Be I 562/ \Ne I 275/ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• r
Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ• etadavoca --- ``api nu
adhikaraá¹‡aá¹ƒ vÅ«pasantaâ€™â€™ nti? ``kuto taá¹ƒ, bhante, adhikaraá¹‡aá¹ƒ vÅ«pasam
) }! Ä• yasmato \Se II 325/, bhante, anuruddhassa bÄ• hiyo nÄ• ma saddhivihÄ• riko kevala
á¹-hito. tatrÄ• yasmÄ• anuruddho na ekavÄ• cikampi bhaá¹‡itabbaá¹ƒ maÃ±Ã±atÄ«â€™â€

``kadÄ• panÄ• nanda, anuruddho saá¹…ghamajjhe adhikaraá¹‡esu {adhikaraá¹‡esu tesu
nanu, Ä• nanda, yÄ• ni kÄ• nici adhikaraá¹‡Ä• ni uppajjanti, sabbÄ• ni tÄ• ni tumhe ceva vÅ
sÄ• riputtamoggallÄ• nÄ• ca.

``cattÄ• rome, Ä• nanda, atthavase sampassamÄ• no pÄ• pabhikkhu saá¹…ghabhedena n
idhÄ• nanda, pÄ• pabhikkhu dussÄ«lo hoti pÄ• padhammo asuci saá¹…kassarasamÄ• cÄ•
assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti \B
kasambujÄ• to. tassa evaá¹ƒ hoti --- `sace kho maá¹ƒ bhikkhÅ« jÄ• nissanti --- dussÄ«lo pÄ
saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o a
brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• toti, samaggÄ• maá¹ƒ santÄ• n
na nÄ• sessantÄ«â€™ ti. idaá¹ƒ, Ä• nanda, paá¹-hamaá¹ƒ atthavasaá¹ƒ sampassamÄ• no p
nandati.

``puna caparaá¹ƒ, Ä• nanda, pÄ• pabhikkhu micchÄ• diá¹-á¹-hiko hoti, antaggÄ• hikÄ• ya d
tassa evaá¹ƒ hoti --- `sace kho maá¹ƒ bhikkhÅ« jÄ• nissanti --- micchÄ• diá¹-á¹-hiko antaggÄ
diá¹-á¹-hiyÄ• samannÄ• gatoti, samaggÄ• maá¹ƒ santÄ• nÄ• sessanti; vaggÄ• pana maá
idaá¹ƒ, Ä• nanda, dutiyaá¹ƒ atthavasaá¹ƒ sampassamÄ• no pÄ• pabhikkhu saá¹…ghabhed

``puna \Be I 563/ caparaá¹ƒ, Ä• nanda, pÄ• pabhikkhu micchÄ• Ä• jÄ«vo hoti, micchÄ• Ä•
jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Se Ke Ee Katthaci) } kappeti. tassa evaá¹ƒ hoti --- `sace kho maá¹ƒ b
jÄ• nissanti --- micchÄ• Ä• jÄ«vo micchÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ kappetÄ«ti, samaggÄ• m
vaggÄ• pana maá¹ƒ na nÄ• sessantÄ«â€™ ti. idaá¹ƒ, Ä• nanda, tatiyaá¹ƒ atthavasaá¹ƒ sam
saá¹…ghabhedena nandati.

``puna caparaá¹ƒ, Ä• nanda, pÄ• pabhikkhu lÄ• bhakÄ• mo hoti sakkÄ• rakÄ• mo anavaÃ±
--- `sace kho maá¹ƒ bhikkhÅ« jÄ• nissanti --- lÄ• bhakÄ• mo sakkÄ• rakÄ• mo anavaÃ±Ã±a
santÄ• na sakkarissanti na garuá¹ƒ karissanti na mÄ• nessanti na pÅ«jessanti; vaggÄ• pa
garuá¹ƒ karissanti mÄ• nessanti pÅ«jessantÄ«â€™ ti. idaá¹ƒ, Ä• nanda, catutthaá¹ƒ atthava
pÄ• pabhikkhu saá¹…ghabhedena nandati. ime kho, Ä• nanda, cattÄ• ro atthavase sampas
saá¹…ghabhedena nandatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. Ä• pattibhayasuttaá¹ƒ

<244> ``cattÄ• rimÄ• ni, bhikkhave, Ä• pattibhayÄ• ni. katamÄ• ni cattÄ• ri? seyyathÄ• pi, b
Ä• gucÄ• riá¹ƒ gahetvÄ• raÃ±Ã±o dasseyyuá¹ƒ --- `ayaá¹ƒ te, deva, coro Ä• gucÄ• rÄ«. ima
paá¹‡etÅ«â€™ ti. tamenaá¹ƒ rÄ• jÄ• evaá¹ƒ vadeyya --- `gacchatha \Ee II 241/, bho, imaá¹
rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitv
rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena
dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chindathÄ• â€™ ti. tamenaá¹ƒ raÃ±Ã±o purisÄ• daá¸·hÄ
pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• khara
rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena dvÄ• rena n
nagarassa sÄ«saá¹ƒ chindeyyuá¹ƒ. tatraÃ±Ã±atarassa thalaá¹-á¹-hassa purisassa evamass
bho, ayaá¹ƒ puriso kammaá¹ƒ akÄ• si gÄ• rayhaá¹ƒ sÄ«sacchejjaá¹ƒ. yatra hi nÄ• ma raÃ±
rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitv
rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena
nikkhÄ• metvÄ• dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chindissanti \Be I 564/! so vatassÄ• haá
} evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ {pÄ• paá¹ƒ kammaá¹ƒ (Ce Ee) } na kareyyaá¹ƒ {na kareyy
tadaá¹-á¹-hakathÄ• ya ca saá¹ƒsandetabbaá¹ƒ} gÄ• rayhaá¹ƒ sÄ«sacchejjaâ€™ nti. evamev
kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• evaá¹ƒ tibbÄ• bhayasaÃ±Ã±Ä• paccupaá¹-á¹-
dhammesu. tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- anÄ• panno vÄ• pÄ• rÄ• jikaá¹ƒ dhammaá
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ yathÄ• dhammaá¹ƒ paá¹-ikarissati.

``seyyathÄ• pi, bhikkhave, puriso kÄ• á¸·avatthaá¹ƒ {kÄ• á¸·akaá¹ƒ vatthaá¹ƒ (Ce Se Ke Ee
pakiritvÄ• musalaá¹ƒ khandhe Ä• ropetvÄ• mahÄ• janakÄ• yaá¹ƒ upasaá¹…kamitvÄ• eva
pÄ• pakammaá¹ƒ akÄ• siá¹ƒ gÄ• rayhaá¹ƒ mosallaá¹ƒ, yena me Ä• yasmanto attamanÄ• h
tatraÃ±Ã±atarassa thalaá¹-á¹-hassa purisassa evamassa --- `pÄ• pakaá¹ƒ vata, bho, ayaá¹ƒ
gÄ• rayhaá¹ƒ mosallaá¹ƒ. yatra hi nÄ• ma kÄ• á¸·avatthaá¹ƒ paridhÄ• ya kese pakiritvÄ• m
Ä• ropetvÄ• mahÄ• janakÄ• yaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vakkhati --- `ahaá¹ƒ, bhante
gÄ• rayhaá¹ƒ mosallaá¹ƒ, yena me Ä• yasmanto \Se II 328/ attamanÄ• honti taá¹ƒ karomÄ•
vatassÄ• haá¹ƒ evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ na kareyyaá¹ƒ gÄ• rayhaá¹ƒ mosallaâ€™ n
yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• evaá¹ƒ tibbÄ• bhayasaÃ±Ã±Ä• paccupa
saá¹…ghÄ• disesesu dhammesu, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- anÄ• panno vÄ• saá
Ä• pajjissati, Ä• panno vÄ• saá¹…ghÄ• disesaá¹ƒ dhammaá¹ƒ yathÄ• dhammaá¹ƒ paá¹-ika

``seyyathÄ• pi, bhikkhave, puriso kÄ• á¸·avatthaá¹ƒ paridhÄ• ya kese pakiritvÄ• bhasmapu
(Ce Se Ke Ee) } khandhe Ä• ropetvÄ• mahÄ• janakÄ• yaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ va
pÄ• pakammaá¹ƒ akÄ• siá¹ƒ gÄ• rayhaá¹ƒ bhasmapuá¹-aá¹ƒ. yena me Ä• yasmanto attama
tatraÃ±Ã±atarassa thalaá¹-á¹-hassa purisassa evamassa --- `pÄ• pakaá¹ƒ vata, bho, ayaá¹ƒ

gÄ• rayhaá¹ƒ bhasmapuá¹-aá¹ƒ. yatra hi nÄ• ma kÄ• á¸·avatthaá¹ƒ paridhÄ• ya kese pakirit
khandhe Ä• ropetvÄ• mahÄ• janakÄ• yaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vakkhati --- ahaá¹ƒ
akÄ• siá¹ƒ gÄ• rayhaá¹ƒ bhasmapuá¹-aá¹ƒ; yena me Ä• yasmanto attamanÄ• honti taá¹ƒ k
evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ na kareyyaá¹ƒ gÄ• rayhaá¹ƒ \Be I 565/ bhasmapuá¹-aâ€™ n
yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• evaá¹ƒ tibbÄ• bhayasaÃ±Ã±Ä• paccupa
dhammesu \Ne I 278/, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- anÄ• panno vÄ• pÄ• cittiyaá¹ƒ d
Ä• panno vÄ• pÄ• cittiyaá¹ƒ dhammaá¹ƒ yathÄ• dhammaá¹ƒ paá¹-ikarissati.

``seyyathÄ• pi, bhikkhave, puriso \Se II 329/ kÄ• á¸·avatthaá¹ƒ paridhÄ• ya kese pakiritvÄ•
upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- `ahaá¹ƒ, bhante, pÄ• pakammaá¹ƒ akÄ• siá¹ƒ gÄ• r
Ä• yasmanto attamanÄ• honti taá¹ƒ karomÄ«â€™ ti. tatraÃ±Ã±atarassa thalaá¹-á¹-hassa p
`pÄ• pakaá¹ƒ vata, bho, ayaá¹ƒ puriso kammaá¹ƒ akÄ• si gÄ• rayhaá¹ƒ upavajjaá¹ƒ. yatra h
paridhÄ• ya kese pakiritvÄ• mahÄ• janakÄ• yaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ \Ee II 243/ v
pÄ• pakammaá¹ƒ akÄ• siá¹ƒ gÄ• rayhaá¹ƒ upavajjaá¹ƒ; yena me Ä• yasmanto attamanÄ• h
vatassÄ• haá¹ƒ evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ na kareyyaá¹ƒ gÄ• rayhaá¹ƒ upavajjaâ€™ n
yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• evaá¹ƒ tibbÄ• bhayasaÃ±Ã±Ä• paccupa
pÄ• á¹-idesanÄ«yesu dhammesu, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- anÄ• panno vÄ• pÄ•
Ä• pajjissati, Ä• panno vÄ• pÄ• á¹-idesanÄ«yaá¹ƒ dhammaá¹ƒ yathÄ• dhammaá¹ƒ paá¹-ika
bhikkhave, cattÄ• ri Ä• pattibhayÄ• nÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. sikkhÄ• nisaá¹ƒsasuttaá¹ƒ

<245> ``sikkhÄ• nisaá¹ƒsamidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati paÃ±Ã±uttaraá¹ƒ v
satÄ• dhipateyyaá¹ƒ. kathaÃ±ca, bhikkhave, sikkhÄ• nisaá¹ƒsaá¹ƒ hoti? idha, bhikkhave, m
Ä• bhisamÄ• cÄ• rikÄ• sikkhÄ• paÃ±Ã±attÄ• appasannÄ• naá¹ƒ pasÄ• dÄ• ya pasannÄ•
yathÄ• , bhikkhave, mayÄ• sÄ• vakÄ• naá¹ƒ Ä• bhisamÄ• cÄ• rikÄ• sikkhÄ• paÃ±Ã±attÄ•
pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya tathÄ• tathÄ• so tassÄ• sikkhÄ• ya akhaá¹‡á¸• akÄ•
330/ asabalakÄ• rÄ« akammÄ• sakÄ• rÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu.

``puna caparaá¹ƒ, bhikkhave, mayÄ• sÄ• vakÄ• naá¹ƒ Ä• dibrahmacariyikÄ• sikkhÄ• paÃ
dukkhakkhayÄ• ya. yathÄ• yathÄ• , bhikkhave, mayÄ• sÄ• vakÄ• naá¹ƒ Ä• dibrahmacariyi
sammÄ• dukkhakkhayÄ• ya tathÄ• tathÄ• so tassÄ• sikkhÄ• ya akhaá¹‡á¸• akÄ• rÄ« hot
I 279/ asabalakÄ• rÄ« akammÄ• sakÄ• rÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. evaá¹ƒ
sikkhÄ• nisaá¹ƒsaá¹ƒ hoti.

``kathaÃ±ca, bhikkhave, paÃ±Ã±uttaraá¹ƒ hoti? idha, bhikkhave, mayÄ• sÄ• vakÄ• naá¹ƒ
sammÄ• dukkhakkhayÄ• ya. yathÄ• yathÄ• , bhikkhave, mayÄ• sÄ• vakÄ• naá¹ƒ dhamm
dukkhakkhayÄ• ya tathÄ• tathÄ• ssa te dhammÄ• paÃ±Ã±Ä• ya samavekkhitÄ• honti. eva

paÃ±Ã±uttaraá¹ƒ hoti.

``kathaÃ±ca \Ee II 244/, bhikkhave, vimuttisÄ• raá¹ƒ hoti? idha, bhikkhave, mayÄ• sÄ• vak
desitÄ• sabbaso sammÄ• dukkhakkhayÄ• ya. yathÄ• yathÄ• , bhikkhave, mayÄ• sÄ• vak
sammÄ• dukkhakkhayÄ• ya tathÄ• tathÄ• ssa te dhammÄ• vimuttiyÄ• phusitÄ• honti. ev
vimuttisÄ• raá¹ƒ hoti.

``kathaÃ±ca, bhikkhave, satÄ• dhipateyyaá¹ƒ hoti? `iti aparipÅ«raá¹ƒ vÄ• Ä• bhisamÄ• cÄ
paripÅ«ressÄ• mi, paripÅ«raá¹ƒ vÄ• Ä• bhisamÄ• cÄ• rikaá¹ƒ sikkhaá¹ƒ tattha tattha paÃ±
ti --- ajjhattaá¹ƒyeva sati sÅ«paá¹-á¹-hitÄ• hoti. `iti aparipÅ«raá¹ƒ vÄ• Ä• dibrahmacariyikaá
paripÅ«ressÄ• mi, paripÅ«raá¹ƒ vÄ• Ä• dibrahmacariyikaá¹ƒ sikkhaá¹ƒ tattha tattha paÃ±Ã
ti --- ajjhattaá¹ƒyeva sati sÅ«paá¹-á¹-hitÄ• hoti. `iti asamavekkhitaá¹ƒ vÄ• \Se II 331/ dham
samavekkhissÄ• mi, samavekkhitaá¹ƒ vÄ• dhammaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anuggah
ajjhattaá¹ƒyeva sati sÅ«paá¹-á¹-hitÄ• hoti. `iti aphusitaá¹ƒ vÄ• dhammaá¹ƒ vimuttiyÄ• phu
vÄ• dhammaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anuggahessÄ• mÄ«â€™ ti --- ajjhattaá¹ƒyeva s
evaá¹ƒ kho, bhikkhave, satÄ• dhipateyyaá¹ƒ hoti. `sikkhÄ• nisaá¹ƒsamidaá¹ƒ, bhikkhave, br
paÃ±Ã±uttaraá¹ƒ vimuttisÄ• raá¹ƒ satÄ• dhipateyyaâ€™ nti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idameta
vuttaâ€™â€™ nti. tatiyaá¹ƒ.

4. seyyÄ• suttaá¹ƒ

<246> ``catasso imÄ• , bhikkhave, seyyÄ• . katamÄ• catasso? petaseyyÄ• , kÄ• mabhogis
sÄ«haseyyÄ• , tathÄ• gataseyyÄ• . katamÄ• \Be I 567/ ca, bhikkhave, petaseyyÄ• ? yebhu
uttÄ• nÄ• senti; ayaá¹ƒ vuccati, bhikkhave, petaseyyÄ• .

``katamÄ• ca, bhikkhave, kÄ• mabhogiseyyÄ• ? yebhuyyena, bhikkhave, kÄ• mabhogÄ« v
vuccati, bhikkhave, kÄ• mabhogiseyyÄ• .

``katamÄ• ca, bhikkhave, sÄ«haseyyÄ• ? sÄ«ho \Ee II 245/, bhikkhave, migarÄ• jÄ• dakk
kappeti, pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya, antarasatthimhi naá¹…guá¹-á¹-haá¹ƒ anupakkhip
purimaá¹ƒ kÄ• yaá¹ƒ abbhunnÄ• metvÄ• pacchimaá¹ƒ kÄ• yaá¹ƒ anuviloketi. sace, bhikkha
passati kÄ• yassa vikkhittaá¹ƒ vÄ• visaá¹-aá¹ƒ vÄ• , tena, bhikkhave, sÄ«ho migarÄ• jÄ• a
pana, bhikkhave, sÄ«ho migarÄ• jÄ• na kiÃ±ci passati kÄ• yassa vikkhittaá¹ƒ vÄ• visaá¹-a
332/, bhikkhave, sÄ«ho migarÄ• jÄ• attamano hoti. ayaá¹ƒ vuccati, bhikkhave, sÄ«haseyyÄ

``katamÄ• ca, bhikkhave, tathÄ• gataseyyÄ• ? idha, bhikkhave, tathÄ• gato vivicceva kÄ•
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, tathÄ• gataseyyÄ•
catasso seyyÄ• â€™â€™ ti. catutthaá¹ƒ.

5. thÅ«pÄ• rahasuttaá¹ƒ

<247> ``cattÄ• rome, bhikkhave, thÅ«pÄ• rahÄ• . katame cattÄ• ro? tathÄ• gato arahaá¹ƒ s
thÅ«pÄ• raho, paccekabuddho thÅ«pÄ• raho, tathÄ• gatasÄ• vako thÅ«pÄ• raho, rÄ• jÄ• c
kho, bhikkhave, cattÄ• ro thÅ«pÄ• rahÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. paÃ±Ã±Ä• vuddhisuttaá¹ƒ

<248> ``cattÄ• rome \Ne I 281/, bhikkhave, dhammÄ• paÃ±Ã±Ä• vuddhiyÄ• saá¹ƒvattanti
sappurisasaá¹ƒsevo, saddhammasavanaá¹ƒ, yonisomanasikÄ• ro, dhammÄ• nudhammapp
cattÄ• ro dhammÄ• paÃ±Ã±Ä• vuddhiyÄ• saá¹ƒvattantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. bahukÄ• rasuttaá¹ƒ

<249> ``cattÄ• rome \Be I 568/, bhikkhave, dhammÄ• manussabhÅ«tassa bahukÄ• rÄ• ho
sappurisasaá¹ƒsevo, saddhammasavanaá¹ƒ, yonisomanasikÄ• ro, dhammÄ• nudhammapp
kho, bhikkhave, cattÄ• ro dhammÄ• manussabhÅ«tassa bahukÄ• rÄ• hontÄ«â€™â€™ ti. s

8. paá¹-hamavohÄ• rasuttaá¹ƒ

<250> ``cattÄ• rome, bhikkhave, anariyavohÄ• rÄ• . katame cattÄ• ro? adiá¹-á¹-he diá¹-á¹-h
sutavÄ• ditÄ• , amute mutavÄ• ditÄ• , aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• --- ime kho, bhik
anariyavohÄ• rÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyavohÄ• rasuttaá¹ƒ

<251> ``cattÄ• rome \Se II 333/, bhikkhave, ariyavohÄ• rÄ• . katame cattÄ• ro? adiá¹-á¹-he
asute asutavÄ• ditÄ• , amute amutavÄ• ditÄ• , aviÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• --- ime
ariyavohÄ• rÄ• â€™â€™ ti. navamaá¹ƒ.

10. tatiyavohÄ• rasuttaá¹ƒ

<252> ``cattÄ• rome, bhikkhave, anariyavohÄ• rÄ• . katame cattÄ• ro? diá¹-á¹-he adiá¹-á¹-h
282/ asutavÄ• ditÄ• , mute amutavÄ• ditÄ• , viÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• --- ime kho
anariyavohÄ• rÄ• â€™â€™ ti. dasamaá¹ƒ.

11. catutthavohÄ• rasuttaá¹ƒ

<253> ``cattÄ• rome, bhikkhave, ariyavohÄ• rÄ• . katame cattÄ• ro? diá¹-á¹-he diá¹-á¹-havÄ
sutavÄ• ditÄ• , mute mutavÄ• ditÄ• , viÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• --- ime kho, bhikkh
ariyavohÄ• rÄ• â€™â€™ ti. ekÄ• dasamaá¹ƒ.

Ä• pattibhayavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

bhedaÄ• patti \Be I 569/ sikkhÄ• ca, seyyÄ• thÅ«pÄ• rahena ca.

paÃ±Ã±Ä• vuddhi bahukÄ• rÄ• , vohÄ• rÄ• caturo á¹-hitÄ• ti ||

paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

(26) 6. abhiÃ±Ã±Ä• vaggo

1. abhiÃ±Ã±Ä• suttaá¹ƒ

<254> ``cattÄ• rome \Ne I 283/ \Be I 570/, bhikkhave, dhammÄ• . katame cattÄ• ro? atthi, b
abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• ; atthi, bhikkhave \Ee II 247/, dhammÄ• abhiÃ±Ã±Ä• pahÄ• ta
dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• ; atthi, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• sacchik

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• ? paÃ±cupÄ• dÄ• nakkha
{paÃ±cupÄ• dÄ• nakkhandhÄ• tissa vacanÄ«yaá¹ƒ (Katthaci) } --- ime vuccanti, bhikkhave \
abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• .

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pahÄ• tabbÄ• ? avijjÄ• ca bhavataá¹‡hÄ
bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pahÄ• tabbÄ• .

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• ? samatho ca vipassanÄ•
bhikkhave, dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• .

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• ? vijjÄ• ca vimutti ca --
dhammÄ• abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• . ime kho, bhikkhave, cattÄ• ro dhammÄ• â€™â

2. pariyesanÄ• suttaá¹ƒ

<255> ``catasso imÄ• , bhikkhave, anariyapariyesanÄ• . katamÄ• catasso? idha, bhikkhav
jarÄ• dhammo samÄ• no jarÄ• dhammaá¹ƒyeva pariyesati; attanÄ• byÄ• dhidhammo samÄ
pariyesati; attanÄ• maraá¹‡adhammo samÄ• no maraá¹‡adhammaá¹ƒyeva pariyesati; attan
saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhammaá¹ƒyeva pariyesati. imÄ• kho, bhikkhave
anariyapariyesanÄ• .

``catasso imÄ• , bhikkhave, ariyapariyesanÄ• . katamÄ• catasso? idha, bhikkhave, ekacco
samÄ• no jarÄ• dhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajaraá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nib
byÄ• dhidhammo samÄ• no byÄ• dhidhamme Ä• dÄ«navaá¹ƒ viditvÄ• abyÄ• dhiá¹ƒ anutta
nibbÄ• naá¹ƒ pariyesati; attanÄ• maraá¹‡adhammo samÄ• no maraá¹‡adhamme Ä• dÄ«na
anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesati; attanÄ• saá¹ƒkilesadhammo samÄ• n
Ä• dÄ«navaá¹ƒ \Ee II 248/ viditvÄ• asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ
kho, bhikkhave \Se II 335/, catasso ariyapariyesanÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. saá¹…gahavatthusuttaá¹ƒ

<256> ``cattÄ• rimÄ• ni, bhikkhave, saá¹…gahavatthÅ«ni. katamÄ• ni cattÄ• ri? dÄ• naá¹ƒ,
(Katthaci) AN a IV 32 passitabbaá¹ƒ}, atthacariyÄ• , samÄ• nattatÄ• --- imÄ• ni kho, bhikkh
saá¹…gahavatthÅ«nÄ«â€™â€™ ti.

4. mÄ• lukyaputtasuttaá¹ƒ

<257> atha kho Ä• yasmÄ• mÄ• lukyaputto {mÄ• luá¹…kyaputto (Ce Se Ke Ee) } yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
mÄ• lukyaputto bhagavantaá¹ƒ etadavoca ---

``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``ettha idÄ• ni, mÄ
bhikkhÅ« vakkhÄ• ma; yatra hi nÄ• ma tvaá¹ƒ jiá¹‡á¹‡o vuddho mahallako tathÄ• gatassa s
yÄ• casÄ«â€™â€™ ti! ``desetu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ; desetu s
dhammaá¹ƒ. appeva nÄ• mÄ• haá¹ƒ bhagavato bhÄ• sitassa atthaá¹ƒ Ä• jÄ• neyyaá¹ƒ; app
bhÄ• sitassa dÄ• yÄ• do {bhagavato sÄ• vako (Katthaci) } assaâ€™â€™ nti.

``cattÄ• rome \Ne I 285/, mÄ• lukyaputta, taá¹‡huppÄ• dÄ• yattha bhikkhuno taá¹‡hÄ• up
katame cattÄ• ro? cÄ«varahetu vÄ• , mÄ• lukyaputta, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ•
piá¹‡á¸• apÄ• tahetu vÄ• , mÄ• lukyaputta, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati.
mÄ• lukyaputta, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati. itibhavÄ• bhavahetu vÄ• ,
taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati. ime \Se II 336/ kho, mÄ• lukyaputta, cattÄ• ro taá¹‡hup

taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati. yato \Ee II 249/ kho, mÄ• lukyaputta \Be I 572/, bhikkh
hoti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhar
mÄ• lukyaputta, `bhikkhu acchecchi taá¹‡haá¹ƒ, vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ
dukkhassÄ• â€™â€™ â€™ ti.

atha kho Ä• yasmÄ• mÄ• lukyaputto bhagavatÄ• iminÄ• ovÄ• dena ovadito uá¹-á¹-hÄ• yÄ
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho Ä• yasmÄ• mÄ• lukyaputto
Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ•
pabbajanti, tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ
upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá
itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• mÄ• lukyaputto a

5. kulasuttaá¹ƒ

<258> ``yÄ• ni kÄ• nici, bhikkhave, kulÄ• ni bhogesu mahattaá¹ƒ pattÄ• ni na ciraá¹-á¹-hitik
sabbÄ• ni tÄ• ni catÅ«hi á¹-hÄ• nehi, etesaá¹ƒ vÄ• aÃ±Ã±atarena. katamehi catÅ«hi? naá¹-
jiá¹‡á¹‡aá¹ƒ na paá¹-isaá¹…kharonti, aparimitapÄ• nabhojanÄ• honti, dussÄ«laá¹ƒ itthiá¹ƒ
Ä• dhipacce á¹-hapenti. yÄ• ni kÄ• nici, bhikkhave, kulÄ• ni bhogesu mahattaá¹ƒ pattÄ• ni n
bhavanti, sabbÄ• ni tÄ• ni imehi catÅ«hi á¹-hÄ• nehi \Se II 337/, etesaá¹ƒ vÄ• aÃ±Ã±atarenÄ•

``yÄ• ni kÄ• nici, bhikkhave, kulÄ• ni bhogesu mahattaá¹ƒ pattÄ• ni ciraá¹-á¹-hitikÄ• ni bhav
286/ tÄ• ni catÅ«hi á¹-hÄ• nehi, etesaá¹ƒ vÄ• aÃ±Ã±atarena. katamehi catÅ«hi? naá¹-á¹-ha
jiá¹‡á¹‡aá¹ƒ paá¹-isaá¹…kharonti, parimitapÄ• nabhojanÄ• honti, sÄ«lavantaá¹ƒ itthiá¹ƒ vÄ•
Ä• dhipacce á¹-hapenti. yÄ• ni kÄ• nici, bhikkhave, kulÄ• ni bhogesu mahattaá¹ƒ pattÄ• ni c
bhavanti, sabbÄ• ni tÄ• ni imehi catÅ«hi á¹-hÄ• nehi, etesaá¹ƒ vÄ• aÃ±Ã±atarenÄ• â€™â€

6. paá¹-hamaÄ• jÄ• nÄ«yasuttaá¹ƒ

<259> ``catÅ«hi \Ee II 250/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ
rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ \Be I 573/ gacchati. katamehi catÅ«hi?
bhadro assÄ• jÄ• nÄ«yo vaá¹‡á¹‡asampanno ca hoti balasampanno ca javasampanno ca Ä
imehi kho, bhikkhave, catÅ«hi aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo
raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi catÅ«hi? idha, bhikkhave, bhikkhu vaá¹‡á¹‡asampan
ca javasampanno ca Ä• rohapariá¹‡Ä• hasampanno ca.

``kathaÃ±ca, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti? idha, bhikkhave, bhikkhu sÄ«la
samÄ• dÄ• ya sikkhati \Se II 338/ sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu vaá¹‡á¹‡

``kathaÃ±ca, bhikkhave, bhikkhu balasampanno hoti? idha, bhikkhave, bhikkhu Ä• raddhav
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesu. evaá¹ƒ kho, bhikkhave, bhikkhu balasampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu javasampanno hoti? idha, bhikkhave, bhikkhu `idaá¹ƒ duk
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu javasampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu Ä• rohapariá¹‡Ä• hasampanno hoti? idha, bhikkhave, bhik
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. evaá¹ƒ k
Ä• rohapariá¹‡Ä• hasampanno hoti \Ee II 251/.

``imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe .
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyaÄ• jÄ• nÄ«yasuttaá¹ƒ

<260> ``catÅ«hi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo r
raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ \Be I 574/ gacchati. katamehi catÅ«hi? idha, bhikkhav
assÄ• jÄ• nÄ«yo vaá¹‡á¹‡asampanno ca hoti, balasampanno ca, javasampanno ca, Ä• roh
kho, bhikkhave, catÅ«hi aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ
raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato \Se II 339/ bhikkhu Ä• hu
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi catÅ«hi? idha, bhikkhave, bhikkhu vaá¹‡
balasampanno ca, javasampanno ca, Ä• rohapariá¹‡Ä• hasampanno ca.

``kathaÃ±ca, bhikkhave, bhikkhu vaá¹‡á¹‡asampanno hoti? idha, bhikkhave, bhikkhu sÄ«la
samÄ• dÄ• ya sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu vaá¹‡á¹‡asampann

``kathaÃ±ca, bhikkhave, bhikkhu balasampanno hoti? idha, bhikkhave, bhikkhu Ä• raddhav
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
I 288/ anikkhittadhuro kusalesu dhammesu. evaá¹ƒ kho, bhikkhave, bhikkhu balasampanno

``kathaÃ±ca, bhikkhave, bhikkhu javasampanno hoti? idha, bhikkhave, bhikkhu Ä• savÄ• na
sacchikatvÄ• upasampajja viharati. evaá¹ƒ kho, bhikkhave, bhikkhu javasampanno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu Ä• rohapariá¹‡Ä• hasampanno hoti? idha, bhikkhave, bhik
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. evaá¹ƒ kh
bhikkhu Ä• rohapariá¹‡Ä• hasampanno hoti.

``imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe .
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. balasuttaá¹ƒ

<261> ``cattÄ• rimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni cattÄ• ri? vÄ«riyabalaá¹ƒ, satibala
paÃ±Ã±Ä• balaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri balÄ• nÄ«â€™â€™ ti \Se II 340/. aá

9. araÃ±Ã±asuttaá¹ƒ

<262> ``catÅ«hi \Be I 575/, bhikkhave, dhammehi samannÄ• gato bhikkhu nÄ• laá¹ƒ araÃ±
senÄ• sanÄ• ni paá¹-isevituá¹ƒ. katamehi catÅ«hi? kÄ• mavitakkena, byÄ• pÄ• davitakkena
duppaÃ±Ã±o hoti jaá¸·o elamÅ«go --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• g
araÃ±Ã±avanappatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevituá¹ƒ.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ araÃ±Ã±avanappatthÄ• ni
paá¹-isevituá¹ƒ. katamehi catÅ«hi? nekkhammavitakkena, abyÄ• pÄ• davitakkena, avihiá¹ƒs
paÃ±Ã±avÄ• hoti ajaá¸·o anelamÅ«go --- imehi kho, bhikkhave, catÅ«hi dhammehi samann
araÃ±Ã±avanappatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevituâ€™â€™ nti. navamaá¹ƒ.

10. kammasuttaá¹ƒ

<263> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bÄ• lo abyatto asappuriso khataá¹ƒ
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati.
sÄ• vajjena kÄ• yakammena, sÄ• vajjena vacÄ«kammena, sÄ• vajjena manokammena, sÄ•
\Ee II 253/ kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato bÄ• lo abyatto asappuriso kh
attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato paá¹‡á¸• ito viyatto sappuriso akkhataá¹ƒ
pariharati, anavajjo ca hoti ananuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca puÃ±Ã±aá¹ƒ pasavati. ka
anavajjena kÄ• yakammena, anavajjena \Se II 341/ vacÄ«kammena, anavajjena manokamm

diá¹-á¹-hiyÄ• --- imehi kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato paá¹‡á¸• ito viya
anupahataá¹ƒ attÄ• naá¹ƒ pariharati, anavajjo ca hoti ananuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca
pasavatÄ«â€™â€™ ti. dasamaá¹ƒ.

abhiÃ±Ã±Ä• vaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

abhiÃ±Ã±Ä• \Be I 576/ pariyesanÄ• , saá¹…gahaá¹ƒ mÄ• lukyaputto.

kulaá¹ƒ dve ca Ä• jÄ• nÄ«yÄ• , balaá¹ƒ araÃ±Ã±akammunÄ• ti ||

(27) 7. kammapathavaggo

1. pÄ• á¹‡Ä• tipÄ• tÄ«suttaá¹ƒ

 <264> ``catÅ«hi \Ne I 290/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto
catÅ«hi? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ« hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti, p
samanuÃ±Ã±o hoti, pÄ• á¹‡Ä• tipÄ• tassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhav
samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

 ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. k
ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• sam
veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• ca vaá¹‡á¹‡aá¹
bhikkhave, catÅ«hi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™

2. adinnÄ• dÄ• yÄ«suttaá¹ƒ

 <265> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ \S
katamehi catÅ«hi? attanÄ• ca adinnÄ• dÄ• yÄ« hoti, paraÃ±ca adinnÄ• dÄ• ne samÄ• dap
samanuÃ±Ã±o hoti, adinnÄ• dÄ• nassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho ... pe ....

 ``attanÄ• \Ee II 254/ ca adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, paraÃ±ca adinnÄ• dÄ• nÄ• ver
adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ•
imehi kho, bhikkhave ... pe .... dutiyaá¹ƒ.

3. micchÄ• cÄ• rÄ«suttaá¹ƒ

<266> ... \Ne I 291/ attanÄ• \Be I 577/ ca kÄ• mesumicchÄ• cÄ• rÄ« hoti, paraÃ±ca kÄ• m
samÄ• dapeti, kÄ• mesumicchÄ• cÄ• re ca samanuÃ±Ã±o hoti, kÄ• mesumicchÄ• cÄ• rass
imehi kho ... pe ....

attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• r
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, kÄ• mesumicchÄ• cÄ• r
bhÄ• sati --- imehi kho ... pe .... tatiyaá¹ƒ.

4. musÄ• vÄ• dÄ«suttaá¹ƒ

<267> ... attanÄ• ca musÄ• vÄ• dÄ« hoti, paraÃ±ca musÄ• vÄ• de samÄ• dapeti, musÄ• v
musÄ• vÄ• dassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho ... pe ....

attanÄ• \Se II 343/ ca musÄ• vÄ• dÄ• paá¹-ivirato hoti, paraÃ±ca musÄ• vÄ• dÄ• verama
musÄ• vÄ• dÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, musÄ• vÄ• dÄ• veramaá¹‡iyÄ• ca
... pe .... catutthaá¹ƒ.

5. pisuá¹‡avÄ• cÄ• suttaá¹ƒ

<268> ... attanÄ• ca pisuá¹‡avÄ• co hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya samÄ• dapet
samanuÃ±Ã±o hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi ... pe ....

attanÄ• ca pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya v
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya v
bhÄ• sati --- imehi ... pe .... paÃ±camaá¹ƒ.

6. pharusavÄ• cÄ• suttaá¹ƒ

<269> ... \Ne I 292/ attanÄ• ca pharusavÄ• co hoti, paraÃ±ca pharusÄ• ya vÄ• cÄ• ya sam
vÄ• cÄ• ya ca samanuÃ±Ã±o hoti, pharusÄ• ya vÄ• cÄ• ya ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati ... pe

attanÄ• \Be I 578/ ca pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pharusÄ• ya vÄ•
samÄ• dapeti, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡iyÄ• \Ee II 255/ ca samanuÃ±Ã±o hoti, p
veramaá¹‡iyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho ... pe .... chaá¹-á¹-haá¹ƒ.

7. samphappalÄ• pasuttaá¹ƒ

<270> ... attanÄ• ca samphappalÄ• pÄ« hoti, paraÃ±ca samphappalÄ• pe samÄ• dapeti, s

hoti, samphappalÄ• passa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi ... pe ....

attanÄ• \Be I 579/ ca samphappalÄ• pÄ• paá¹-ivirato hoti, paraÃ±ca samphappalÄ• pÄ• v
samphappalÄ• pÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, samphappalÄ• pÄ• veramaá¹‡
imehi kho, bhikkhave ... pe .... sattamaá¹ƒ.

8. abhijjhÄ• lusuttaá¹ƒ

<271> ... attanÄ• ca abhijjhÄ• lu hoti, paraÃ±ca abhijjhÄ• ya samÄ• dapeti, abhijjhÄ• ya ca
abhijjhÄ• ya ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati ... pe ....

``attanÄ• \Se II 344/ ca anabhijjhÄ• lu hoti, paraÃ±ca anabhijjhÄ• ya samÄ• dapeti, anabhi
\Ne I 293/ hoti, anabhijjhÄ• ya ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho ... pe .... aá¹-á¹-hama

9. byÄ• pannacittasuttaá¹ƒ

<272> ... attanÄ• ca byÄ• pannacitto hoti, paraÃ±ca byÄ• pÄ• de samÄ• dapeti, byÄ• pÄ•
byÄ• pÄ• dassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi ... pe ....

attanÄ• ca abyÄ• pannacitto hoti, paraÃ±ca abyÄ• pÄ• de samÄ• dapeti, abyÄ• pÄ• de ca
abyÄ• pÄ• dassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho ... pe .... navamaá¹ƒ.

10. micchÄ• diá¹-á¹-hisuttaá¹ƒ

<273> ... attanÄ• ca micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• da
micchÄ• diá¹-á¹-hiyÄ• ca samanuÃ±Ã±o hoti, micchÄ• diá¹-á¹-hiyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ•

attanÄ• ca sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti, sam
samanuÃ±Ã±o hoti, sammÄ• diá¹-á¹-hiyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi \Ee II 256/ k
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeti. dasamaá¹ƒ.

kammapathavaggo sattamo.

(28) 8. rÄ• gapeyyÄ• laá¹ƒ

1. satipaá¹-á¹-hÄ• nasuttaá¹ƒ

<274> ``rÄ• gassa \Ne I 294/ \Se II 345/, bhikkhave, abhiÃ±Ã±Ä• ya cattÄ• ro dhammÄ• bl

cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ
abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ«
sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. rÄ• gassa, bhikkhave, abhiÃ±
bhÄ• vetabbÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. sammappadhÄ• nasuttaá¹ƒ

<275> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya cattÄ• ro dhammÄ• bhÄ• vetabbÄ• . katam
bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ a
pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya ...
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya b
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. rÄ• gas
abhiÃ±Ã±Ä• ya ime cattÄ• ro dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. iddhipÄ• dasuttaá¹ƒ

<276> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya cattÄ• ro dhammÄ• bhÄ• vetabbÄ• . katam
bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹
bhÄ• veti. rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya ime cattÄ• ro dhammÄ• bhÄ• vetabbÄ• â

4-30. pariÃ±Ã±Ä• disuttÄ• ni

277-303__._ ``rÄ• gassa \Ne I 295/ \Se II 346/, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhay
... khayÄ• ya \Ee II 257/ ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-ini
dhammÄ• bhÄ• vetabbÄ• ... pe .... tiá¹ƒsatimaá¹ƒ.

31-510. dosaabhiÃ±Ã±Ä• disuttÄ• ni

304-783__._ ``dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... pa
issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambha
atimÄ• nassa ... madassa ... pamÄ• dassa abhiÃ±Ã±Ä• ya ... pariÃ±Ã±Ä• ya ... parikkhayÄ•
khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya in
bhÄ• vetabbÄ• â€™â€™ ti. dasuttarapaÃ±casatimaá¹ƒ.

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

catukkanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

paÃ±cakanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. sekhabalavaggo

1. saá¹ƒkhittasuttaá¹ƒ

<1> evaá¹ƒ \Se III 1/ \Ne II 1/ \Be II 1/ \Ee III 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``paÃ±cimÄ• ni, bhikkhave, sekhabalÄ• ni {sekkhabalÄ• ni (Katthaci) }. katamÄ• ni paÃ±ca hirÄ«balaá¹ƒ {hiribalaá¹ƒ (Ce Ee) }, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ {viriyabalaá¹ƒ (Ce Se K paÃ±Ã±Ä• balaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca sekhabalÄ• ni.

``tasmÄ• tiha \Ne II 2/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `saddhÄ• balena samannÄ• ga sekhabalena, hirÄ«balena samannÄ• gatÄ• bhavissÄ• ma sekhabalena, ottappabalena sa sekhabalena, vÄ«riyabalena samannÄ• gatÄ• bhavissÄ• ma sekhabalena, paÃ±Ã±Ä• bale sekhabalenÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. idamavoca bhagavÄ bhagavato bhÄ• sitaá¹ƒ abhinandunti. paá¹-hamaá¹ƒ.

2. vitthatasuttaá¹ƒ

<2> ``paÃ±cimÄ• ni \Se III 2/ \Be II 2/ \Ee III 2/, bhikkhave, sekhabalÄ• ni. katamÄ• ni paÃ± hirÄ«balaá¹ƒ, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ. katamaÃ±ca, bhikkhave, bhikkhave, ariyasÄ• vako saddho hoti, saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhaga sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• buddho bhagavÄ• â€™ ti. idaá¹ƒ vuccati, bhikkhave, saddhÄ• balaá¹ƒ.

``katamaÃ±ca, bhikkhave, hirÄ«balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako hirimÄ• hoti, hirÄ vacÄ«duccaritena manoduccaritena, hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• vuccati, bhikkhave, hirÄ«balaá¹ƒ.

``katamaÃ±ca, bhikkhave, ottappabalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako ottappÄ« hoti, o
kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, ottappati pÄ• pakÄ• naá¹ƒ akusalÄ
samÄ• pattiyÄ• . idaá¹ƒ vuccati, bhikkhave, ottappabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, vÄ«riyabalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako Ä• raddhavÄ«ri
dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mav
kusalesu dhammesu. idaá¹ƒ vuccati, bhikkhave, vÄ«riyabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako paÃ±Ã±avÄ
\Ne II 3/ paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ
bhikkhave, paÃ±Ã±Ä• balaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±ca sekhabalÄ• ni.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ \Se III 3/ --- `saddhÄ• balena samannÄ• ga
sekhabalena, hirÄ«balena ... ottappabalena \Ee III 3/ ... vÄ«riyabalena ... paÃ±Ã±Ä• balena
bhavissÄ• ma sekhabalenÄ• â€™ ti. evaÃ±hi kho, bhikkhave, sikkhitabbaâ€™â€™ nti. dutiy

3. dukkhasuttaá¹ƒ

<3> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme dukk
saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ, kÄ• yassa ca bhedÄ• paraá¹ƒ maraá¹‡Ä• \Be II 3/ du
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappÄ« hoti, k
duppaÃ±Ã±o hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu diá¹-
viharati savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ, kÄ• yassa ca bhedÄ• paraá¹ƒ
pÄ• á¹-ikaá¹…khÄ• .

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme sukhaá¹ƒ
anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ, kÄ• yassa ca bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati pÄ•
paÃ±cahi? idha, bhikkhave, bhikkhu saddho hoti, hirÄ«mÄ• hoti, ottappÄ« hoti, Ä• raddhav
hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dham
avighÄ• taá¹ƒ anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ, kÄ• yassa ca bhedÄ• paraá¹ƒ maraá¹‡Ä
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. yathÄ• bhatasuttaá¹ƒ

<4> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu yathÄ• bhataá¹ƒ nikkhitto e
paÃ±cahi? idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappÄ« hoti \Ne II 4/, ku
III 4/, duppaÃ±Ã±o hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu
evaá¹ƒ niraye.

``paÃ±cahi \Ee III 4/, bhikkhave, dhammehi samannÄ• gato bhikkhu yathÄ• bhataá¹ƒ nikkh
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu saddho hoti, hirÄ«mÄ• hoti, ottappÄ« hoti, Ä
paÃ±Ã±avÄ• hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu yath
saggeâ€™â€™ ti. catutthaá¹ƒ.

5. sikkhÄ• suttaá¹ƒ

<5> ``yo hi koci, bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ
diá¹-á¹-heva {diá¹-á¹-he ceva (Ce) } dhamme paÃ±ca sahadhammikÄ• vÄ• dÄ• nupÄ• tÄ•
a III 58) } gÄ• rayhÄ• á¹-hÄ• nÄ• Ä• gacchanti. katame paÃ±ca? saddhÄ• pi nÄ• ma te nÄ
hirÄ«pi nÄ• ma te nÄ• hosi kusalesu dhammesu, ottappampi \Be II 4/ nÄ• ma te nÄ• hosi ku
vÄ«riyampi nÄ• ma te nÄ• hosi kusalesu dhammesu, paÃ±Ã±Ä• pi nÄ• ma te nÄ• hosi kusa
bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati, tas
paÃ±ca sahadhammikÄ• vÄ• dÄ• nupÄ• tÄ• gÄ• rayhÄ• á¹-hÄ• nÄ• Ä• gacchanti.

``yo hi koci, bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• sahÄ• pi dukkhena sahÄ• pi domana
{assumukhopi (Se) } rudamÄ• no paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carati, t
paÃ±ca sahadhammikÄ• pÄ• saá¹ƒsÄ• á¹-hÄ• nÄ• {pÄ• saá¹ƒsaá¹ƒ á¹-hÄ• naá¹ƒ (Se) } Ä
paÃ±ca? saddhÄ• pi nÄ• ma te ahosi kusalesu dhammesu, hirÄ«pi nÄ• ma te ahosi kusales
te ahosi kusalesu dhammesu, vÄ«riyampi nÄ• ma te ahosi kusalesu dhammesu, paÃ±Ã±Ä•
dhammesu. yo hi koci, bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• sahÄ• pi dukkhena sahÄ•
rudamÄ• no paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carati, tassa diá¹-á¹-heva \Ee
paÃ±ca sahadhammikÄ• pÄ• saá¹ƒsÄ• á¹-hÄ• nÄ• Ä• gacchantÄ«â€™â€™ ti. paÃ±cama

6. samÄ• pattisuttaá¹ƒ

<6> ``na \Ne II 5/ tÄ• va, bhikkhave, akusalassa samÄ• patti hoti yÄ• va saddhÄ• paccupa
kusalesu dhammesu. yato ca kho, bhikkhave, saddhÄ• antarahitÄ• hoti, asaddhiyaá¹ƒ pari
tiá¹-á¹-hati; atha akusalassa samÄ• patti hoti.

``na tÄ• va, bhikkhave, akusalassa samÄ• patti hoti yÄ• va hirÄ« paccupaá¹-á¹-hitÄ• hoti k
ca kho, bhikkhave, hirÄ« antarahitÄ• hoti, ahirikaá¹ƒ pariyuá¹-á¹-hÄ• ya tiá¹-á¹-hati; atha ak
samÄ• patti hoti.

``na tÄ• va, bhikkhave, akusalassa samÄ• patti hoti yÄ• va ottappaá¹ƒ paccupaá¹-á¹-hitaá¹
dhammesu. yato ca kho, bhikkhave, ottappaá¹ƒ antarahitaá¹ƒ hoti, anottappaá¹ƒ pariyuá¹-á¹
atha akusalassa samÄ• patti hoti.

``na \Be II 5/ tÄ• va, bhikkhave, akusalassa samÄ• patti hoti yÄ• va vÄ«riyaá¹ƒ paccupaá¹-á
kusalesu dhammesu. yato ca kho, bhikkhave, vÄ«riyaá¹ƒ antarahitaá¹ƒ hoti, kosajjaá¹ƒ \Se
pariyuá¹-á¹-hÄ• ya tiá¹-á¹-hati; atha akusalassa samÄ• patti hoti.

``na tÄ• va, bhikkhave, akusalassa samÄ• patti hoti yÄ• va paÃ±Ã±Ä• paccupaá¹-á¹-hitÄ•
yato ca kho, bhikkhave, paÃ±Ã±Ä• antarahitÄ• hoti, duppaÃ±Ã±Ä• {duppaÃ±Ã±aá¹ƒ (Katt
tiá¹-á¹-hati; atha akusalassa samÄ• patti hotÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. kÄ• masuttaá¹ƒ

<7> ``yebhuyyena, bhikkhave, sattÄ• kÄ• mesu laá¸·itÄ• {palÄ• á¸·itÄ• (Ce) }. asitabyÄ• b
{asitabyÄ• bhaá¹…gi cepi (?) }, bhikkhave, kulaputto ohÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ
`saddhÄ• pabbajito kulaputtoâ€™ ti alaá¹ƒ vacanÄ• ya. taá¹ƒ kissa hetu? labbhÄ• {labbhÄ•
yobbanena kÄ• mÄ• te ca kho yÄ• disÄ• vÄ• tÄ• disÄ• vÄ• . ye ca, bhikkhave, hÄ«nÄ• k
ye ca paá¹‡Ä«tÄ• kÄ• mÄ• \Ne II 6/, sabbe kÄ• mÄ• `kÄ• mÄ• â€™ tveva saá¹…khaá¹ƒ g
6/, bhikkhave, daharo kumÄ• ro mando uttÄ• naseyyako dhÄ• tiyÄ• pamÄ• damanvÄ• ya k
{kathalaá¹ƒ (Katthaci) } vÄ• mukhe Ä• hareyya. tamenaá¹ƒ dhÄ• ti sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ {s
manasi kareyya; sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ manasi karitvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ Ä• hareyya
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ Ä• harituá¹ƒ, vÄ• mena hatthena sÄ«saá¹ƒ pariggahetvÄ• dakkhiá¹‡
vaá¹…kaá¹…guliá¹ƒ karitvÄ• salohitampi Ä• hareyya. taá¹ƒ kissa hetu? `atthesÄ• , bhikkha
nesÄ• natthÄ«â€™ ti vadÄ• mi. karaá¹‡Ä«yaÃ±ca kho etaá¹ƒ {evaá¹ƒ (Katthaci) }, bhikkhav
atthakÄ• mÄ• ya hitesiniyÄ• anukampikÄ• ya, anukampaá¹ƒ upÄ• dÄ• ya. yato ca kho, bhi
III 7/ hoti alaá¹ƒpaÃ±Ã±o, anapekkhÄ• dÄ• ni {anapekkhÄ• pana (Ce Se Ke) }, bhikkhave,
hoti --- `attagutto dÄ• ni kumÄ• ro nÄ• laá¹ƒ pamÄ• dÄ• yÄ• â€™ ti.

``evamevaá¹ƒ kho, bhikkhave, yÄ• vakÄ«vaÃ±ca bhikkhuno saddhÄ• ya akataá¹ƒ hoti kusa
akataá¹ƒ hoti kusalesu dhammesu, ottappena akataá¹ƒ hoti kusalesu dhammesu, vÄ«riyena
kusalesu dhammesu, paÃ±Ã±Ä• ya akataá¹ƒ hoti kusalesu dhammesu, anurakkhitabbo tÄ•
hoti. yato ca kho, bhikkhave, bhikkhuno saddhÄ• ya kataá¹ƒ hoti kusalesu dhammesu, hiriy
kusalesu dhammesu, ottappena kataá¹ƒ hoti kusalesu dhammesu, vÄ«riyena kataá¹ƒ hoti k
paÃ±Ã±Ä• ya kataá¹ƒ hoti kusalesu dhammesu, anapekkho dÄ• nÄ• haá¹ƒ, bhikkhave {pan
bhikkhusmiá¹ƒ homi --- `attagutto dÄ• ni bhikkhu nÄ• laá¹ƒ pamÄ• dÄ• yÄ• â€™â€™ â€™ t

8. cavanasuttaá¹ƒ

<8> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu cavati, nappatiá¹-á¹-hÄ• ti s
paÃ±cahi? asaddho, bhikkhave, bhikkhu cavati, nappatiá¹-á¹-hÄ• ti saddhamme \Ee III 7/. a

bhikkhu cavati, nappatiá¹-á¹-hÄ• ti saddhamme. anottappÄ«, bhikkhave, bhikkhu cavati, nap
saddhamme. kusÄ«to, bhikkhave, bhikkhu cavati, nappatiá¹-á¹-hÄ• ti saddhamme. duppaÃ±
cavati, nappatiá¹-á¹-hÄ• ti saddhamme. imehi kho, bhikkhave, paÃ±cahi dhammehi samann
nappatiá¹-á¹-hÄ• ti saddhamme.

``paÃ±cahi \Ne II 7/, bhikkhave, dhammehi samannÄ• gato bhikkhu na cavati, patiá¹-á¹-hÄ•
paÃ±cahi? saddho, bhikkhave, bhikkhu na cavati \Se III 8/, patiá¹-á¹-hÄ• ti saddhamme. hirÄ
bhikkhu na cavati, patiá¹-á¹-hÄ• ti saddhamme. ottappÄ«, bhikkhave, bhikkhu na cavati, pat
saddhamme. Ä• raddhavÄ«riyo, bhikkhave, bhikkhu na cavati, patiá¹-á¹-hÄ• ti saddhamme.
bhikkhu na cavati, patiá¹-á¹-hÄ• ti saddhamme. imehi kho, bhikkhave, paÃ±cahi dhammehi
cavati, patiá¹-á¹-hÄ• ti saddhammeâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamaagÄ• ravasuttaá¹ƒ

<9> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu agÄ• ravo appatisso cavati
saddhamme. katamehi paÃ±cahi? assaddho, bhikkhave, bhikkhu agÄ• ravo appatisso cava
saddhamme. ahiriko, bhikkhave, bhikkhu agÄ• ravo appatisso cavati, nappatiá¹-á¹-hÄ• ti sa
bhikkhave, bhikkhu agÄ• ravo appatisso cavati, nappatiá¹-á¹-hÄ• ti saddhamme. kusÄ«to \B
bhikkhu agÄ• ravo appatisso cavati, nappatiá¹-á¹-hÄ• ti saddhamme. duppaÃ±Ã±o, bhikkha
appatisso cavati, nappatiá¹-á¹-hÄ• ti saddhamme. imehi kho, bhikkhave, paÃ±cahi dhamme
agÄ• ravo appatisso cavati, nappatiá¹-á¹-hÄ• ti saddhamme.

``paÃ±cahi \Ee III 8/, bhikkhave, dhammehi samannÄ• gato bhikkhu sagÄ• ravo sappatisso
patiá¹-á¹-hÄ• ti saddhamme. katamehi paÃ±cahi? saddho, bhikkhave, bhikkhu sagÄ• ravo s
patiá¹-á¹-hÄ• ti saddhamme. hirimÄ• , bhikkhave, bhikkhu sagÄ• ravo sappatisso na cavati,
saddhamme. ottappÄ«, bhikkhave, bhikkhu sagÄ• ravo sappatisso \Se III 9/ na cavati, patiá
Ä• raddhavÄ«riyo, bhikkhave, bhikkhu sagÄ• ravo sappatisso na cavati, patiá¹-á¹-hÄ• ti sad
bhikkhave, bhikkhu sagÄ• ravo sappatisso na cavati, patiá¹-á¹-hÄ• ti saddhamme. imehi kho
dhammehi samannÄ• gato bhikkhu sagÄ• ravo sappatisso na cavati, patiá¹-á¹-hÄ• ti saddha

10. dutiyaagÄ• ravasuttaá¹ƒ

<10> ``paÃ±cahi \Ne II 8/, bhikkhave, dhammehi samannÄ• gato bhikkhu agÄ• ravo appati
dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. katamehi paÃ±cahi? assad
agÄ• ravo appatisso abhabbo imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ
bhikkhave, bhikkhu agÄ• ravo appatisso abhabbo imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ
Ä• pajjituá¹ƒ. anottappÄ«, bhikkhave, bhikkhu agÄ• ravo appatisso abhabbo imasmiá¹ƒ dha
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. kusÄ«to, bhikkhave, bhikkhu agÄ• ravo appatisso abh

dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. duppaÃ±Ã±o, bhikkhave, b
appatisso abhabbo imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá
bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu agÄ• ravo appatisso abhabbo ima
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sagÄ• ravo sappatisso bhabbo
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. katamehi paÃ±cahi? saddho, bhikkhave, b
sappatisso bhabbo imasmiá¹ƒ dhammavinaye \Be II 8/ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä
bhikkhave, bhikkhu ... pe ... ottappÄ«, bhikkhave \Ee III 9/, bhikkhu ... pe ... Ä• raddhavÄ«riy
bhikkhu ... pe ... paÃ±Ã±avÄ• , bhikkhave, bhikkhu sagÄ• ravo sappatisso bhabbo imasmiá¹
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. imehi kho, bhikkhave \Se III 10/, paÃ±cahi dhammehi
bhikkhu sagÄ• ravo sappatisso bhabbo imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ v
nti. dasamaá¹ƒ.

sekhabalavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

saá¹ƒkhittaá¹ƒ vitthataá¹ƒ dukkhÄ• , bhataá¹ƒ sikkhÄ• ya paÃ±camaá¹ƒ.

samÄ• patti ca kÄ• mesu, cavanÄ• dve agÄ• ravÄ• ti ||

2. balavaggo

1. ananussutasuttaá¹ƒ

<11> ``pubbÄ• haá¹ƒ \Ne II 9/, bhikkhave, ananussutesu dhammesu abhiÃ±Ã±Ä• vosÄ• na
paÃ±cimÄ• ni, bhikkhave, tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samannÄ• gato ta
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti
saddhÄ• balaá¹ƒ, hirÄ«balaá¹ƒ, ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ --- imÄ•
paÃ±ca tathÄ• gatassa tathÄ• gatabalÄ• ni yehi balehi samannÄ• gato tathÄ• gato Ä• sabh
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavattetÄ«â€™â€™ ti

2. kÅ«á¹-asuttaá¹ƒ

<12> ``paÃ±cimÄ• ni \Ee III 10/, bhikkhave, sekhabalÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• b
ottappabalaá¹ƒ, vÄ«riyabalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca sekh
bhikkhave, paÃ±cannaá¹ƒ sekhabalÄ• naá¹ƒ etaá¹ƒ aggaá¹ƒ etaá¹ƒ saá¹…gÄ• hikaá¹ƒ etaá

yadidaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ.

``seyyathÄ• pi \Be II 9/, bhikkhave \Se III 11/, kÅ«á¹-Ä• gÄ• rassa etaá¹ƒ aggaá¹ƒ etaá¹ƒ sa
saá¹…ghÄ• taniyaá¹ƒ, yadidaá¹ƒ kÅ«á¹-aá¹ƒ. evamevaá¹ƒ kho, bhikkhave, imesaá¹ƒ paÃ±c
etaá¹ƒ aggaá¹ƒ etaá¹ƒ saá¹…gÄ• hikaá¹ƒ etaá¹ƒ saá¹…ghÄ• taniyaá¹ƒ, yadidaá¹ƒ paÃ±Ã±Ä

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `saddhÄ• balena samannÄ• gatÄ• bha
hirÄ«balena ... ottappabalena ... vÄ«riyabalena ... paÃ±Ã±Ä• balena samannÄ• gatÄ• bhav
ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. dutiyaá¹ƒ.

3. saá¹ƒkhittasuttaá¹ƒ

<13> ``paÃ±cimÄ• ni \Ne II 10/, bhikkhave, balÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• balaá¹ƒ
satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca balÄ•

4. vitthatasuttaá¹ƒ

<14> ``paÃ±cimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyab
samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ.

``katamaÃ±ca, bhikkhave, saddhÄ• balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako saddho hoti, s
bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sug
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti \Ee III 11/. i
saddhÄ• balaá¹ƒ.

``katamaÃ±ca, bhikkhave, vÄ«riyabalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako Ä• raddhavÄ«ri
dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya thÄ• mav
kusalesu dhammesu. idaá¹ƒ vuccati, bhikkhave, vÄ«riyabalaá¹ƒ.

``katamaÃ±ca, bhikkhave \Se III 12/, satibalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako satimÄ•
satinepakkena samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• . idaá¹ƒ vu
satibalaá¹ƒ.

``katamaÃ±ca, bhikkhave, samÄ• dhibalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vivicceva kÄ•
dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ \Be II 10/ paá¹-hamaá¹ƒ jh
viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; pÄ«
upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ ta

\Ne II 11/ --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja v
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gam
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati, b
samÄ• dhibalaá¹ƒ.

``katamaÃ±ca, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako paÃ±Ã±avÄ
paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ
paÃ±Ã±Ä• balaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±ca balÄ• nÄ«â€™â€™ ti. catutthaá¹ƒ.

5. daá¹-á¹-habbasuttaá¹ƒ

<15> ``paÃ±cimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyab
samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ \Ee III 12/. kattha ca, bhikkhave, saddhÄ• balaá¹ƒ da
sotÄ• pattiyaá¹…gesu. ettha saddhÄ• balaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, vÄ«r
daá¹-á¹-habbaá¹ƒ? catÅ«su sammappadhÄ• nesu. ettha vÄ«riyabalaá¹ƒ \Se III 13/ daá¹-á¹-h
bhikkhave, satibalaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su satipaá¹-á¹-hÄ• nesu. ettha satibalaá¹ƒ d
kattha ca, bhikkhave, samÄ• dhibalaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su jhÄ• nesu. ettha samÄ
daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su ariy
paÃ±Ã±Ä• balaá¹ƒ daá¹-á¹-habbaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±ca balÄ• nÄ«â€™â€™ t

6. punakÅ«á¹-asuttaá¹ƒ

<16> ``paÃ±cimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyab
samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca balÄ• ni. imesaá¹
paÃ±cannaá¹ƒ balÄ• naá¹ƒ etaá¹ƒ aggaá¹ƒ etaá¹ƒ saá¹…gÄ• hikaá¹ƒ etaá¹ƒ saá¹…ghÄ• ta
paÃ±Ã±Ä• balaá¹ƒ. seyyathÄ• pi, bhikkhave, kÅ«á¹-Ä• gÄ• rassa etaá¹ƒ aggaá¹ƒ etaá¹ƒ sa
saá¹…ghÄ• taniyaá¹ƒ, yadidaá¹ƒ kÅ«á¹-aá¹ƒ. evamevaá¹ƒ kho, bhikkhave, imesaá¹ƒ paÃ±c
aggaá¹ƒ etaá¹ƒ saá¹…gÄ• hikaá¹ƒ etaá¹ƒ saá¹…ghÄ• taniyaá¹ƒ, yadidaá¹ƒ paÃ±Ã±Ä• balaÃ

7. paá¹-hamahitasuttaá¹ƒ

<17> ``paÃ±cahi \Ne II 12/ \Be II 11/, bhikkhave, dhammehi samannÄ• gato bhikkhu attahit
no parahitÄ• ya. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu attanÄ• sÄ«lasampanno ho
sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• samÄ• dhisampanno hoti, no paraá¹ƒ samÄ• dh
paÃ±Ã±Ä• sampanno hoti, no paraá¹ƒ paÃ±Ã±Ä• sampadÄ• ya samÄ• dapeti; attanÄ• vim
vimuttisampadÄ• ya samÄ• dapeti; attanÄ• vimuttiÃ±Ä• á¹‡adassanasampanno hoti, no pa
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya samÄ• dapeti. imehi \Ee III 13/ kho, bhikkhave, paÃ±
\Se III 14/ bhikkhu attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• yÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyahitasuttaá¹ƒ

<18> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu parahitÄ• ya paá¹-ipanno
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu attanÄ• na sÄ«lasampanno hoti, paraá¹ƒ sÄ
samÄ• dapeti; attanÄ• na samÄ• dhisampanno hoti, paraá¹ƒ samÄ• dhisampadÄ• ya samÄ
paÃ±Ã±Ä• sampanno hoti, paraá¹ƒ paÃ±Ã±Ä• sampadÄ• ya samÄ• dapeti; attanÄ• na vim
vimuttisampadÄ• ya samÄ• dapeti; attanÄ• na vimuttiÃ±Ä• á¹‡adassanasampanno hoti, pa
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya samÄ• dapeti. imehi kho, bhikkhave, paÃ±cahi dhar
parahitÄ• ya paá¹-ipanno hoti, no attahitÄ• yÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. tatiyahitasuttaá¹ƒ

<19> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu neva attahitÄ• ya paá¹-ipa
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu attanÄ• na sÄ«lasampanno hoti, no paraá¹ƒ
samÄ• dapeti; attanÄ• na samÄ• dhisampanno hoti, no paraá¹ƒ samÄ• dhisampadÄ• ya sa
paÃ±Ã±Ä• sampanno hoti, no paraá¹ƒ paÃ±Ã±Ä• sampadÄ• ya samÄ• dapeti; attanÄ• na v
vimuttisampadÄ• ya samÄ• dapeti; attanÄ• na vimuttiÃ±Ä• á¹‡adassanasampanno hoti, no
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya samÄ• dapeti. imehi \Ee III 14/ kho \Ne II 13/ \Be II 1
dhammehi samannÄ• gato bhikkhu neva attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• yÄ• â€

10. catutthahitasuttaá¹ƒ

<20> ``paÃ±cahi \Se III 15/, bhikkhave, dhammehi samannÄ• gato bhikkhu attahitÄ• ya ca
parahitÄ• ya ca. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu attanÄ• ca sÄ«lasampanno
sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• ca samÄ• dhisampanno hoti, paraÃ±ca samÄ• d
attanÄ• ca paÃ±Ã±Ä• sampanno hoti, paraÃ±ca paÃ±Ã±Ä• sampadÄ• ya samÄ• dapeti; at
paraÃ±ca vimuttisampadÄ• ya samÄ• dapeti; attanÄ• ca vimuttiÃ±Ä• á¹‡adassanasampan
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya samÄ• dapeti. imehi kho, bhikkhave, paÃ±cahi dhar
attahitÄ• ya ca paá¹-ipanno hoti parahitÄ• ya cÄ• â€™â€™ ti. dasamaá¹ƒ.

balavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

ananussutakÅ«á¹-aÃ±ca, saá¹ƒkhittaá¹ƒ vitthatena ca.

daá¹-á¹-habbaÃ±ca puna kÅ«á¹-aá¹ƒ, cattÄ• ropi hitena cÄ• ti ||

3. paÃ±caá¹…gikavaggo

1. paá¹-hamaagÄ• ravasuttaá¹ƒ

<21> ``so \Ne II 14/ vata, bhikkhave, bhikkhu agÄ• ravo appatisso asabhÄ• gavuttiko `sabra
Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ \Ee III 15/ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá
`Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ aparipÅ«retvÄ• sekhaá¹ƒ {sekkhaá¹ƒ (Katthaci) } dh
ti netaá¹ƒ \Se III 16/ á¹-hÄ• naá¹ƒ vijjati. `sekhaá¹ƒ dhammaá¹ƒ aparipÅ«retvÄ• sÄ«lÄ• ni p
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `sÄ«lÄ• ni aparipÅ«retvÄ• sammÄ• diá¹-á¹-hiá¹ƒ paripÅ«ressat
á¹-hÄ• naá¹ƒ vijjati. `sammÄ• diá¹-á¹-hiá¹ƒ aparipÅ«retvÄ• sammÄ• samÄ• dhiá¹ƒ paripÅ«
á¹-hÄ• naá¹ƒ vijjati.

``so \Be II 13/ vata, bhikkhave, bhikkhu sagÄ• ravo sappatisso sabhÄ• gavuttiko `sabrahma
Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `Ä• b
paripÅ«retvÄ• sekhaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sekh
paripÅ«retvÄ• sÄ«lÄ• ni paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sÄ«lÄ• ni paripÅ
sammÄ• diá¹-á¹-hiá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sammÄ• diá¹-á¹-hiá
sammÄ• samÄ• dhiá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. paá¹-

2. dutiyaagÄ• ravasuttaá¹ƒ

<22> ``so \Ne II 15/ vata, bhikkhave, bhikkhu agÄ• ravo appatisso asabhÄ• gavuttiko `sabra
Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `Ä
dhammaá¹ƒ aparipÅ«retvÄ• sekhaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• n
dhammaá¹ƒ aparipÅ«retvÄ• sÄ«lakkhandhaá¹ƒ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá
aparipÅ«retvÄ• samÄ• dhikkhandhaá¹ƒ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati
aparipÅ«retvÄ• paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjat

``so vata, bhikkhave, bhikkhu sagÄ• ravo sappatisso sabhÄ• gavuttiko `sabrahmacÄ• rÄ«su
dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `Ä• bhisamÄ• cÄ• rikaá¹ƒ dha
sekhaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. sekhaá¹ƒ dhammaá
sÄ«lakkhandhaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sÄ«lakkhandhaá¹ƒ par
samÄ• dhikkhandhaá¹ƒ \Se III 17/ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ \Ee III 16/ vijjat
`samÄ• dhikkhandhaá¹ƒ paripÅ«retvÄ• paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-
ti. dutiyaá¹ƒ.

3. upakkilesasuttaá¹ƒ

<23> ``paÃ±cime, bhikkhave, jÄ• tarÅ«passa upakkilesÄ• , yehi upakkilesehi upakkiliá¹-á¹-
ceva mudu hoti na ca kammaniyaá¹ƒ na ca pabhassaraá¹ƒ pabhaá¹…gu ca na ca sammÄ•
paÃ±ca? ayo, lohaá¹ƒ, tipu, sÄ«saá¹ƒ, sajjhaá¹ƒ {sajjhu (Ce) } --- ime kho, bhikkhave, paÃ±c
upakkilesÄ• \Be II 14/, yehi upakkilesehi upakkiliá¹-á¹-haá¹ƒ jÄ• tarÅ«paá¹ƒ na ceva mudu
kammaniyaá¹ƒ na ca pabhassaraá¹ƒ pabhaá¹…gu ca na ca sammÄ• upeti kammÄ• ya. yat
jÄ• tarÅ«paá¹ƒ imehi paÃ±cahi upakkilesehi vimuttaá¹ƒ {vippamuttaá¹ƒ (Ce) } hoti, taá¹ƒ hot
ca kammaniyaÃ±ca pabhassaraÃ±ca na ca pabhaá¹…gu sammÄ• upeti kammÄ• ya. yassÄ
Ee) } piá¸·andhanavikatiyÄ• Ä• kaá¹…khati --- yadi muddikÄ• ya yadi kuá¹‡á¸• alÄ• ya yadi
{gÄ«veyyakena (Se Ke Katthaci, AN a III 102) } yadi suvaá¹‡á¹‡amÄ• lÄ• ya --- taÃ±cassa a

``evamevaá¹ƒ kho, bhikkhave, paÃ±cime cittassa upakkilesÄ• , yehi upakkilesehi upakkiliá¹
ceva mudu hoti na ca kammaniyaá¹ƒ na ca pabhassaraá¹ƒ pabhaá¹…gu ca na ca sammÄ•
khayÄ• ya. katame paÃ±ca? kÄ• macchando, byÄ• pÄ• do, thinamiddhaá¹ƒ {thÄ«namiddha
uddhaccakukkuccaá¹ƒ, vicikicchÄ• --- ime kho, bhikkhave, paÃ±ca cittassa upakkilesÄ• ye
upakkiliá¹-á¹-haá¹ƒ cittaá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ na ca pabhassaraá¹ƒ pa
sammÄ• \Se III 18/ samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya. yato ca kho, bhikkhave, cittaá
upakkilesehi vimuttaá¹ƒ hoti, taá¹ƒ hoti cittaá¹ƒ mudu ca kammaniyaÃ±ca \Ee III 17/ pabhas
pabhaá¹…gu sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya. yassa yassa ca abhiÃ±Ã±
cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya tatra tatreva sakkhibhabbataá¹ƒ pÄ• p
Ä• yatane.

``so \Ne II 16/ sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhaveyyaá¹ƒ -
bahudhÄ• assaá¹ƒ, bahudhÄ• pi hutvÄ• eko assaá¹ƒ; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tiro
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gaccheyyaá¹ƒ, seyyathÄ• pi Ä• kÄ• se; path
kareyyaá¹ƒ, seyyathÄ• pi udake; udakepi abhijjamÄ• no gaccheyyaá¹ƒ, seyyathÄ• pi pathav
pallaá¹…kena kameyyaá¹ƒ, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye {candim
evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parimaseyyaá¹ƒ {parÄ• maseyyaá
yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ
Ä• yatane.

``so \Be II 15/ sace Ä• kaá¹…khati --- `dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantam
suá¹‡eyyaá¹ƒ --- dibbe ca mÄ• nuse ca ye dÅ«re santike cÄ• â€™ ti, tatra tatreva sakkhibha
sati sati Ä• yatane.

``so sace Ä• kaá¹…khati --- `parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca p
sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ
\Ee III 18/ pajÄ• neyyaá¹ƒ, sadosaá¹ƒ vÄ• cittaá¹ƒ sadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«ta

19/ cittaá¹ƒ vÄ«tadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, samohaá¹ƒ vÄ• cittaá¹ƒ samohaá¹ƒ citta
vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ vÄ«tamohaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, saá¹ƒkhittaá¹ƒ vÄ• citta
cittanti pajÄ• neyyaá¹ƒ, vikkhittaá¹ƒ vÄ• cittaá¹ƒ vikkhittaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, mahag
cittaá¹ƒ mahaggataá¹ƒ cittanti pajÄ• neyyaá¹ƒ, amahaggataá¹ƒ vÄ• cittaá¹ƒ amahaggataá¹
sauttaraá¹ƒ vÄ• cittaá¹ƒ sauttaraá¹ƒ cittanti pajÄ• neyyaá¹ƒ, anuttaraá¹ƒ vÄ• cittaá¹ƒ anutt
pajÄ• neyyaá¹ƒ, samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ• hitaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, asamÄ•
asamÄ• hitaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vimuttaá¹ƒ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittanti pajÄ• ne
vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• p
Ä• yatane.

``so sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyyaá¹ƒ, seyyathida
Se Ke Ee) } --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ•
jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• rÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ•
jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akap
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato \Se III 20/ cuto amutra
tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhad
evamÄ• yupariyanto, so tato cuto idhÅ«papannoti, iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihit
anussareyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatane.

``so \Be II 16/ \Ee III 19/ sace Ä• kaá¹…khati --- `dibbena cakkhunÄ• visuddhena atikkanta
passeyyaá¹ƒ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, su
satte pajÄ• neyyaá¹ƒ --- ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manc
ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• ti, iti dibbena cakkhunÄ• visuddhena at
passeyyaá¹ƒ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, su
satte pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatan

``so sace Ä• kaá¹…khati --- `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyaâ€™ nti, tatra tatreva s
pÄ• puá¹‡Ä• ti sati sati Ä• yataneâ€™â€™ ti. tatiyaá¹ƒ.

4. dussÄ«lasuttaá¹ƒ

<24> {AN b V 168; b VI 50; b 7.65} ``dussÄ«lassa \Se III 21/, bhikkhave, sÄ«lavipannassa b

sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi asati sammÄ• samÄ• dhivipannassa hatÅ«pan
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane asati yathÄ• bhÅ«ta
hatÅ«paniso hoti nibbidÄ• virÄ• go; nibbidÄ• virÄ• ge asati nibbidÄ• virÄ• gavipannassa hat
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi \Ne II 18/, bhikkhave, rukkho sÄ• khÄ• palÄ• sav
papaá¹-ikÄ• pi na pÄ• ripÅ«riá¹ƒ gacchati, tacopi na pÄ• ripÅ«riá¹ƒ \Ee III 20/ gacchati, pheg
pÄ• ripÅ«riá¹ƒ gacchati, sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati; evamevaá¹ƒ kho, bhikkhave, d
sÄ«lavipannassa hatÅ«paniso hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi asati samm
hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassano
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«paniso hoti \Be II 17/ nibbidÄ• virÄ• go;
nibbidÄ• virÄ• gavipannassa hatÅ«panisaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``sÄ«lavato, bhikkhave, sÄ«lasampannassa upanisasampanno hoti sammÄ• samÄ• dhi; sa
sammÄ• samÄ• dhisampannassa upanisasampannaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassa
sati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanasampannassa upanisasampanno hoti nibbidÄ• virÄ• g
nibbidÄ• virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. sey
sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• ripÅ«riá¹ƒ gacchati, tacopi pÄ• ripÅ«
pÄ• ripÅ«riá¹ƒ gacchati, sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati; evamevaá¹ƒ \Se III 22/ kho, bhikk
sÄ«lasampannassa upanisasampanno hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi sat
upanisasampannaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡ada
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanasampannassa upanisasampanno hoti nibbidÄ• virÄ• go; n
nibbidÄ• virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaâ€™â€

5. anuggahitasuttaá¹ƒ

<25> ``paÃ±cahi, bhikkhave, aá¹…gehi anuggahitÄ• sammÄ• diá¹-á¹-hi cetovimuttiphalÄ•
cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vimuttiphalÄ• ca hoti paÃ±Ã±Ä• vimuttiphalÄ•

``katamehi paÃ±cahi? idha \Ee III 21/, bhikkhave, sammÄ• diá¹-á¹-hi sÄ«lÄ• nuggahitÄ• ca
ca hoti, sÄ• kacchÄ• nuggahitÄ• ca hoti, samathÄ• nuggahitÄ• ca hoti, vipassanÄ• nuggal
bhikkhave, paÃ±cahi aá¹…gehi anuggahitÄ• sammÄ• diá¹-á¹-hi cetovimuttiphalÄ• ca hoti
cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vimuttiphalÄ• ca hoti paÃ±Ã±Ä• vimuttiphalÄ•
paÃ±camaá¹ƒ.

6. vimuttÄ• yatanasuttaá¹ƒ

<26> ``paÃ±cimÄ• ni \Ne II 19/, bhikkhave, vimuttÄ• yatanÄ• ni yattha bhikkhuno appamatt
pahitattassa viharato avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati, aparikkhÄ«á¹‡Ä• \Be II 18/ vÄ• Ä
gacchanti, ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``katamÄ• ni paÃ±ca? idha, bhikkhave, bhikkhuno satthÄ• dhammaá¹ƒ deseti aÃ±Ã±ataro
sabrahmacÄ• rÄ«. yathÄ• yathÄ• , bhikkhave, tassa bhikkhuno satthÄ• dhammaá¹ƒ deseti
garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ«, tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒ
dhammapaá¹-isaá¹ƒvedÄ« ca. tassa atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ•
Se Ke) DN III 322} jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambhati.
vedeti {vediyati (Ce) }. sukhino cittaá¹ƒ samÄ• dhiyati. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ vim
yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avimuttaá¹ƒ vÄ• cittaá¹ƒ
aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaá¹ƒ vÄ• anuttaraá¹
anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±at
sabrahmacÄ• rÄ«, api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena p
yathÄ• , bhikkhave, bhikkhu yathÄ• sutaá¹ƒ \Ee III 22/ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitth
tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒved
atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«t
kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedeti. sukhino cittaá¹ƒ samÄ• dhiyati. ida
vimuttÄ• yatanaá¹ƒ yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avimu
vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaá¹ƒ vÄ•
anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±at
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pare
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti. yathÄ• ya
24/, bhikkhu yathÄ• sutaá¹ƒ \Ne II 20/ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• y
tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒvedÄ« ca. t
atthapaá¹-isaá¹ƒvedino \Be II 19/ dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati. pamudita
pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedeti. sukhino cittaá¹ƒ sam
bhikkhave, tatiyaá¹ƒ vimuttÄ• yatanaá¹ƒ yattha bhikkhuno appamattassa Ä• tÄ• pino ... pe .
anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±at
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pare
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti; api ca kho
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati. y
bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ \Ee III 23/ dhammaá¹ƒ cetasÄ• anuvitakketi an
manasÄ• nupekkhati tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dh
tassa atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa

pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedeti. sukhino cittaá¹ƒ sam
bhikkhave, catutthaá¹ƒ vimuttÄ• yatanaá¹ƒ yattha bhikkhuno appamattassa Ä• tÄ• pino pah
avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹ƒ gaccha
anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti aÃ±Ã±ata
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pares
nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti, nÄ
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati; a
samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdha
yathÄ• , bhikkhave, bhikkhuno aÃ±Ã±ataraá¹ƒ samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti suma
sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdhaá¹ƒ paÃ±Ã±Ä• ya tathÄ• tathÄ• so tasmiá¹ƒ dhamme a
dhammapaá¹-isaá¹ƒvedÄ« ca. tassa atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ•
pamuditassa pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ vimuttÄ• yatanaá¹ƒ yattha bhikkhuno appa
pahitattassa \Ee III 24/ viharato \Ne II 21/ avimuttaá¹ƒ vÄ• cittaá¹ƒ \Be II 20/ vimuccati, apar
vÄ• Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ

``imÄ• ni kho, bhikkhave, paÃ±ca vimuttÄ• yatanÄ• ni yattha bhikkhuno appamattassa Ä• t
viharato avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹
ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti. chaá¹-á¹

7. samÄ• dhisuttaá¹ƒ

<27> ``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha appamÄ• á¹‡aá¹ƒ nipakÄ• patissatÄ• . samÄ
bhÄ• vayataá¹ƒ appamÄ• á¹‡aá¹ƒ nipakÄ• naá¹ƒ patissatÄ• naá¹ƒ paÃ±ca Ã±Ä• á¹‡Ä• ni p
katamÄ• ni paÃ±ca? `ayaá¹ƒ samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• k
Ã±Ä• á¹‡aá¹ƒ uppajjati, `ayaá¹ƒ samÄ• dhi ariyo nirÄ• misoâ€™ ti paccattaÃ±Ã±eva Ã±Ä• á
samÄ• dhi akÄ• purisasevitoâ€™ ti {mahÄ• purisasevitoti (Katthaci) } paccattaÃ±Ã±eva Ã±Ä
`ayaá¹ƒ samÄ• dhi santo \Se III 26/ paá¹‡Ä«to paá¹-ippassaddhaladdho ekodibhÄ• vÄ• dhig
saá¹…khÄ• raniggayhavÄ• ritagatoâ€™ ti {na ca sasaá¹…khÄ• raniggayhavÄ• ritappatitoti (
sasaá¹…khÄ• raniggayhavÄ• ritapattoti (Se), na ca sasaá¹…khÄ• raniggayhavÄ• rivÄ• vaá¹
sasaá¹…khÄ• raniggayhavÄ• riyÄ• dhigatoti (?) DN III 355; AN a III 102; c 9.27} paccattaÃ±
uppajjati, `sato kho panÄ• haá¹ƒ imaá¹ƒ samÄ• pajjÄ• mi sato vuá¹-á¹-hahÄ• mÄ«â€™ ti {s
samÄ• dhiá¹ƒ satova samÄ• pajjÄ• mi, sato uá¹-á¹-hahÄ• mÄ«ti (Ce Se Ke) } paccattaÃ±Ã±

``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha appamÄ• á¹‡aá¹ƒ nipakÄ• patissatÄ• . samÄ• dhiá
appamÄ• á¹‡aá¹ƒ nipakÄ• naá¹ƒ patissatÄ• naá¹ƒ imÄ• ni paÃ±ca Ã±Ä• á¹‡Ä• ni paccattaÃ

sattamaá¹ƒ.

8. paÃ±caá¹…gikasuttaá¹ƒ

<28> ``ariyassa \Ee III 25/, bhikkhave, paÃ±caá¹…gikassa sammÄ• samÄ• dhissa bhÄ• va
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamÄ• \Be II 21/ ca, bhikkhave, ariyassa paÃ±caá¹…gikassa sammÄ• samÄ• dhissa b
\Ne II 22/, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihara
kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti parippharati; nÄ• ss
kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. seyyathÄ• pi, bhikkhave, dakkho nh
} vÄ• nhÄ• pakantevÄ• sÄ« vÄ• kaá¹ƒsathÄ• le nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni {nahÄ• nÄ«yac
udakena paripphosakaá¹ƒ paripphosakaá¹ƒ sanneyya. sÄ• yaá¹ƒ nhÄ• nÄ«yapiá¹‡á¸• i {sÄ•
Se Ke) } snehÄ• nugatÄ• snehaparetÄ• santarabÄ• hirÄ• phuá¹-Ä• snehena, na ca pagg
bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti parisandeti pa
nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. ariyassa
paÃ±caá¹…gikassa sammÄ• samÄ• dhissa ayaá¹ƒ paá¹-hamÄ• bhÄ• vanÄ• .

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiya
upasampajja \Se III 27/ viharati. so imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisa
paripÅ«reti parippharati; nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhen
seyyathÄ• pi, bhikkhave, udakarahado gambhÄ«ro ubbhidodako {ubbhitodako (Se Ke Katth
puratthimÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ, na pacchimÄ• ya disÄ• ya udakassa Ä•
disÄ• ya \Ee III 26/ udakassa Ä• yamukhaá¹ƒ, na dakkhiá¹‡Ä• ya disÄ• ya udakassa Ä• yar
kÄ• laá¹ƒ sammÄ• dhÄ• raá¹ƒ nÄ• nuppaveccheyya {devo ca na kÄ• lena ... anupavecche
Ä• dayo}. atha kho tamhÄ• va udakarahadÄ• sÄ«tÄ• vÄ• ridhÄ• rÄ• ubbhijjitvÄ• tameva
vÄ• rinÄ• abhisandeyya parisandeyya paripÅ«reyya paripphareyya; nÄ• ssa kiÃ±ci sabbÄ•
vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evamevaá¹ƒ kho, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ sa
abhisandeti parisandeti paripÅ«reti parippharati; nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa sam
apphuá¹-aá¹ƒ hoti. ariyassa, bhikkhave, paÃ±caá¹…gikassa sammÄ• samÄ• dhissa ayaá¹ƒ

``puna \Be II 22/ caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jh
upasampajja viharati. so imameva kÄ• yaá¹ƒ nippÄ«tikena sukhena abhisandeti parisandeti
parippharati; nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ ho
bhikkhave, uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ \Ne II 23/ vÄ• ap
padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni ud
nimuggaposÄ«ni. tÄ• ni yÄ• va \Se III 28/ caggÄ• yÄ• va ca mÅ«lÄ• sÄ«tena vÄ• rinÄ• ab

paripÅ«rÄ• ni paripphuá¹-Ä• ni; nÄ• ssa kiÃ±ci sabbÄ• vataá¹ƒ uppalÄ• naá¹ƒ vÄ• padumÄ
puá¹‡á¸• arÄ«kÄ• naá¹ƒ vÄ• sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evamevaá¹ƒ kho, bhik
kÄ• yaá¹ƒ nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«reti paripparati; nÄ• ssa k
kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti. ariyassa, bhikkhave, paÃ±caá¹…gikass
ayaá¹ƒ tatiyÄ• bhÄ• vanÄ• .

``puna caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• \Ee III 27/ ... pe ... catutthaá
upasampajja viharati. so imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitv
kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ hoti. sey
puriso odÄ• tena vatthena sasÄ«saá¹ƒ pÄ• rupitvÄ• nisinno assa; nÄ• ssa kiÃ±ci sabbÄ• v
vatthena apphuá¹-aá¹ƒ assa. evamevaá¹ƒ kho, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ pari
pariyodÄ• tena pharitvÄ• nisinno hoti; nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena
apphuá¹-aá¹ƒ hoti. ariyassa, bhikkhave, paÃ±caá¹…gikassa sammÄ• samÄ• dhissa ayaá¹ƒ

``puna caparaá¹ƒ, bhikkhave, bhikkhuno paccavekkhaá¹‡Ä• nimittaá¹ƒ suggahitaá¹ƒ hoti su
sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdhaá¹ƒ paÃ±Ã±Ä• ya. seyyathÄ• pi, bhikkhave, aÃ±Ã±ova a
aÃ±Ã±aá¹ƒ vÄ• (Ce), aÃ±Ã±o vÄ• aÃ±Ã±aá¹ƒ (Se Ke), aÃ±Ã±o aÃ±Ã±aá¹ƒ (?) } paccavek
nisinnaá¹ƒ paccavekkheyya, nisinno vÄ• nipannaá¹ƒ paccavekkheyya. evamevaá¹ƒ kho, bh
paccavekkhaá¹‡Ä• nimittaá¹ƒ \Se III 29/ suggahitaá¹ƒ hoti sumanasikataá¹ƒ sÅ«padhÄ• rita
paÃ±Ã±Ä• ya. ariyassa, bhikkhave, paÃ±caá¹…gikassa sammÄ• samÄ• dhissa ayaá¹ƒ paÃ
bhÄ• vanÄ• . evaá¹ƒ bhÄ• vite kho \Be II 23/, bhikkhave, bhikkhu {evaá¹ƒ bhÄ• vite kho bhik
paÃ±caá¹…gike sammÄ• samÄ• dhimhi evaá¹ƒ bahulÄ«kate yassa yassa abhiÃ±Ã±Ä• sacc
cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ•
Ä• yatane.

``seyyathÄ• pi, bhikkhave, udakamaá¹‡iko Ä• dhÄ• re á¹-hapito pÅ«ro udakassa samatittik
tamenaá¹ƒ balavÄ• puriso yato yato Ä• vajjeyya {Ä• vaá¹-á¹-eyya (Se Ke) }, Ä• gaccheyya
``evaá¹ƒ, bhanteâ€™â€™ \Ee III 28/. ``evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ bhÄ• v
sammÄ• samÄ• dhimhi evaá¹ƒ bahulÄ«kate yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yass
abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä•

``seyyathÄ• pi, bhikkhave, same bhÅ«mibhÄ• ge pokkharaá¹‡Ä« caturaá¹ƒsÄ• Ä• libaddh
samatittikÄ• kÄ• kapeyyÄ• . tamenaá¹ƒ balavÄ• puriso yato yato Ä• liá¹ƒ muÃ±ceyya, Ä• g
``evaá¹ƒ, bhanteâ€™â€™. ``evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ bhÄ• vite ariye pa
sammÄ• samÄ• dhimhi evaá¹ƒ bahulÄ«kate yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yass
Ä• yatane.

``seyyathÄ• pi, bhikkhave, subhÅ«miyaá¹ƒ catumahÄ• pathe {cÄ• tummahÄ• pathe (Ce Ee

Ä• jaÃ±Ã±aratho yutto assa á¹-hito odhastapatodo \Se III 30/. tamenaá¹ƒ dakkho yoggÄ• ca
abhiruhitvÄ• vÄ• mena hatthena rasmiyo gahetvÄ• dakkhiá¹‡ena hatthena patodaá¹ƒ gahe
yadicchakaá¹ƒ sÄ• reyyapi paccÄ• sÄ• reyyapi. evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹
paÃ±caá¹…gike sammÄ• samÄ• dhimhi evaá¹ƒ bahulÄ«kate yassa yassa abhiÃ±Ã±Ä• sacc
cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ•
Ä• yatane.

``so sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhaveyyaá¹ƒ \Ee III 29/ -
bahudhÄ• assaá¹ƒ ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteyyaâ€™ nti, tatra
sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatane.

``so \Be II 24/ sace Ä• kaá¹…khati --- `dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantam
suá¹‡eyyaá¹ƒ --- dibbe ca mÄ• nuse ca ye dÅ«re santike cÄ• â€™ ti, tatra tatreva sakkhibha
sati sati Ä• yatane.

``so sace akaá¹…khati --- `parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca paj
sarÄ• gaá¹ƒ \Ne II 25/ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tarÄ• gaá¹ƒ vÄ•
cittanti pajÄ• neyyaá¹ƒ, sadosaá¹ƒ vÄ• cittaá¹ƒ ... vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ ... samohaá¹ƒ
vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ... saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ ... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... ma
cittaá¹ƒ ... amahaggataá¹ƒ vÄ• cittaá¹ƒ ... sauttaraá¹ƒ vÄ• cittaá¹ƒ ... anuttaraá¹ƒ vÄ• citta
samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... vimuttaá¹ƒ vÄ• cittaá¹ƒ ... av
cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡
Ä• yatane.

``so sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyyaá¹ƒ, seyyathida
dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatane.

``so sace Ä• kaá¹…khati --- `dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe
satte pajÄ• neyyaâ€™ nti, tatra tatreva \Se III 31/ sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sat

``so sace Ä• kaá¹…khati --- `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyaâ€™ nti, tatra tatreva s
pÄ• puá¹‡Ä• ti sati sati Ä• yataneâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. caá¹…kamasuttaá¹ƒ

<29> ``paÃ±cime, bhikkhave, caá¹…kame Ä• nisaá¹ƒsÄ• . katame paÃ±ca? addhÄ• nakkh

padhÄ• nakkhamo hoti, appÄ• bÄ• dho hoti, asitaá¹ƒ pÄ«taá¹ƒ khÄ• yitaá¹ƒ sÄ• yitaá¹ƒ san
gacchati, caá¹…kamÄ• dhigato samÄ• dhi ciraá¹-á¹-hitiko hoti. ime kho, bhikkhave, paÃ±ca
Ä• nisaá¹ƒsÄ• â€™â€™ ti. navamaá¹ƒ.

10. nÄ• gitasuttaá¹ƒ

<30> evaá¹ƒ \Be II 25/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ c
bhikkhusaá¹…ghena saddhiá¹ƒ yena icchÄ• naá¹…galaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ• hma
sudaá¹ƒ bhagavÄ• \Ne II 26/ icchÄ• naá¹…gale viharati icchÄ• naá¹…galavanasaá¹‡á¸• e.
icchÄ• naá¹…galakÄ• {icchÄ• naá¹…galikÄ• (Ce) AN b VI 42; AN c 8.86} brÄ• hmaá¹‡aga
bho gotamo sakyaputto sakyakulÄ• pabbajito icchÄ• naá¹…galaá¹ƒ anuppatto; icchÄ• naá¹
icchÄ• naá¹…galavanasaá¹‡á¸• e. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á
itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ
purisadammasÄ• rathi, satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. so imaá¹ƒ lokaá
sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ \Se III 32/ brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho
arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti. atha kho icchÄ• naá¹…galakÄ• brÄ• hmaá¹‡aga
accayena pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya yena icchÄ• naá¹…gala
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bahidvÄ• rakoá¹-á¹-hake aá¹-á¹-haá¹ƒsu uccÄ

tena \Ee III 31/ kho pana samayena Ä• yasmÄ• nÄ• gito bhagavato upaá¹-á¹-hÄ• ko hoti. a
Ä• yasmantaá¹ƒ nÄ• gitaá¹ƒ Ä• mantesi --- ``ke pana kho, nÄ• gita, uccÄ• saddamahÄ• sad
macchavilopeâ€™â€™ ti? ``ete, bhante, icchÄ• naá¹…galakÄ• brÄ• hmaá¹‡agahapatikÄ•
bhojanÄ«yaá¹ƒ Ä• dÄ• ya bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ• bhagavantaÃ±Ã±eva uddissa b
``mÄ• haá¹ƒ, nÄ• gita, yasena samÄ• gamaá¹ƒ, mÄ• ca mayÄ• yaso. yo kho, nÄ• gita, nay
pavivekasukhassa upasamasukhassa sambodhasukhassa nikÄ• malÄ• bhÄ« assa akicchal
yassÄ• haá¹ƒ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukha
\Be II 26/ akasiralÄ• bhÄ«. so taá¹ƒ {sohaá¹ƒ (Katthaci), so (Se Ke) } mÄ«á¸·hasukhaá¹ƒ mi
lÄ• bhasakkÄ• rasilokasukhaá¹ƒ sÄ• diyeyyÄ• â€™â€™ ti.

``adhivÄ• setu dÄ• ni, bhante, bhagavÄ• , adhivÄ• setu sugato; adhivÄ• sanakÄ• lo dÄ• ni,
yeneva dÄ• ni bhagavÄ• gamissati taá¹ƒninnÄ• va gamissanti brÄ• hmaá¹‡agahapatikÄ• n
seyyathÄ• pi, bhante, thullaphusitake deve vassante yathÄ• ninnaá¹ƒ udakÄ• ni pavattanti;
yena yeneva dÄ• ni bhagavÄ• gamissati, taá¹ƒninnÄ• va gamissanti brÄ• hmaá¹‡agahapat
jÄ• napadÄ• ca. taá¹ƒ kissa hetu? tathÄ• hi, bhante, bhagavato sÄ«lapaÃ±Ã±Ä• á¹‡aâ€™

``mÄ• haá¹ƒ \Ne II 27/, nÄ• gita, yasena samÄ• gamaá¹ƒ, mÄ• ca mayÄ• yaso. yo kho, nÄ

nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikÄ• mal
akasiralÄ• bhÄ«, yassÄ• haá¹ƒ nekkhammasukhassa pavivekasukhassa upasamasukhassa
akicchalÄ• bhÄ« akasiralÄ• bhÄ«. so taá¹ƒ mÄ«á¸·hasukhaá¹ƒ middhasukhaá¹ƒ lÄ• bhasak
sÄ• diyeyya. asitapÄ«takhÄ• yitasÄ• yitassa \Ee III 32/ kho, nÄ• gita, uccÄ• rapassÄ• vo ---
piyÄ• naá¹ƒ kho, nÄ• gita, vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevaduk
tassa nissando. asubhanimittÄ• nuyogaá¹ƒ anuyuttassa kho, nÄ• gita, subhanimitte pÄ• á¹-
{paá¹-ikkÅ«latÄ• (Ce), paá¹-ikkÅ«lyatÄ• (Se Ke) } saá¹‡á¹-hÄ• ti --- eso tassa nissando. ch
phassÄ• yatanesu aniccÄ• nupassino viharato phasse pÄ• á¹-ikulyatÄ• saá¹‡á¹-hÄ• ti --- es
paÃ±casu kho, nÄ• gita, upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassino viharato upÄ• dÄ
saá¹‡á¹-hÄ• ti --- eso tassa nissandoâ€™â€™ ti. dasamaá¹ƒ.

paÃ±caá¹…gikavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

dve agÄ• ravupakkilesÄ• , dussÄ«lÄ• nuggahitena ca.

vimuttisamÄ• dhipaÃ±caá¹…gikÄ• , caá¹…kamaá¹ƒ nÄ• gitena cÄ• ti ||

4. sumanavaggo

1. sumanasuttaá¹ƒ

<31> ekaá¹ƒ \Se III 34/ \Be II 27/ \Ne II 28/ samayaá¹ƒ ... pe ... anÄ• thapiá¹‡á¸• ikassa Ä•
sumanÄ• rÄ• jakumÄ• rÄ« paÃ±cahi rathasatehi paÃ±cahi rÄ• jakumÄ• risatehi parivutÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
sumanÄ• rÄ• jakumÄ• rÄ« bhagavantaá¹ƒ etadavoca ---

``idhassu, bhante, bhagavato dve sÄ• vakÄ• samasaddhÄ• samasÄ«lÄ• samapaÃ±Ã±Ä•
te kÄ• yassa bhedÄ• \Ee III 33/ paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyy
pana nesaá¹ƒ {tesaá¹ƒ (Ce) }, bhante, siyÄ• viseso, siyÄ• nÄ• nÄ• karaá¹‡aâ€™â€™ nti?

``siyÄ• , sumaneâ€™â€™ ti bhagavÄ• avoca --- ``yo so, sumane, dÄ• yako so amuá¹ƒ adÄ
paÃ±cahi á¹-hÄ• nehi adhigaá¹‡hÄ• ti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena
dibbena Ä• dhipateyyena. yo so, sumane, dÄ• yako so amuá¹ƒ adÄ• yakaá¹ƒ devabhÅ«to s
á¹-hÄ• nehi adhigaá¹‡hÄ• tiâ€™â€™.

``sace pana te, bhante, tato cutÄ• itthattaá¹ƒ Ä• gacchanti, manussabhÅ«tÄ• naá¹ƒ pana n

viseso, siyÄ• nÄ• nÄ• karaá¹‡aâ€™â€™ nti? ``siyÄ• , sumaneâ€™â€™ ti bhagavÄ• avoca
so amuá¹ƒ adÄ• yakaá¹ƒ manussabhÅ«to samÄ• no paÃ±cahi á¹-hÄ• nehi adhigaá¹‡hÄ• ti
mÄ• nusakena vaá¹‡á¹‡ena, mÄ• nusakena sukhena, mÄ• nusakena yasena, mÄ• nusaken
dÄ• yako so amuá¹ƒ adÄ• yakaá¹ƒ manussabhÅ«to samÄ• no imehi paÃ±cahi á¹-hÄ• nehi a

``sace \Se III 35/ pana te, bhante, ubho agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, pabbajitÄ
bhante \Ne II 29/, siyÄ• viseso, siyÄ• nÄ• nÄ• karaá¹‡aâ€™â€™ nti? ``siyÄ• , sumaneâ€™
``yo so, sumane, dÄ• yako so amuá¹ƒ adÄ• yakaá¹ƒ pabbajito samÄ• no paÃ±cahi á¹-hÄ• n
yÄ• citova bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati appaá¹ƒ ayÄ• cito, yÄ• citova bahulaá¹ƒ piá
paribhuÃ±jati \Be II 28/ appaá¹ƒ ayÄ• cito, yÄ• citova bahulaá¹ƒ senÄ• sanaá¹ƒ paribhuÃ±ja
yÄ• citova bahulaá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jati appaá¹ƒ ayÄ•
sabrahmacÄ• rÄ«hi saddhiá¹ƒ viharati tyassa manÄ• peneva bahulaá¹ƒ kÄ• yakammena sa
amanÄ• pena, manÄ• peneva bahulaá¹ƒ vacÄ«kammena samudÄ• caranti appaá¹ƒ amanÄ
manokammena samudÄ• caranti appaá¹ƒ amanÄ• pena, manÄ• paá¹ƒyeva bahulaá¹ƒ upah
amanÄ• paá¹ƒ \Ee III 34/. yo so, sumane, dÄ• yako so amuá¹ƒ adÄ• yakaá¹ƒ pabbajito sam
á¹-hÄ• nehi adhigaá¹‡hÄ• tÄ«â€™â€™ ti.

``sace pana te, bhante, ubho arahattaá¹ƒ pÄ• puá¹‡anti, arahattappattÄ• naá¹ƒ pana nesaá
viseso, siyÄ• nÄ• nÄ• karaá¹‡aâ€™â€™ nti? ``ettha kho panesÄ• haá¹ƒ, sumane, na kiÃ±c
yadidaá¹ƒ vimuttiyÄ• vimuttiâ€™â€™ nti {vimuttanti (Se Ke) }.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• vaÃ±cidaá¹ƒ, bhante, alameva dÄ• nÄ• ni
puÃ±Ã±Ä• ni kÄ• tuá¹ƒ; yatra hi nÄ• ma devabhÅ«tassÄ• pi upakÄ• rÄ• ni puÃ±Ã±Ä• ni, ma
puÃ±Ã±Ä• ni, pabbajitassÄ• pi upakÄ• rÄ• ni puÃ±Ã±Ä• nÄ«â€™â€™ ti. ``evametaá¹ƒ, sum
dÄ• tuá¹ƒ alaá¹ƒ puÃ±Ã±Ä• ni kÄ• tuá¹ƒ! devabhÅ«tassÄ• pi upakÄ• rÄ• ni puÃ±Ã±Ä• ni, m
puÃ±Ã±Ä• ni, pabbajitassÄ• pi upakÄ• rÄ• ni puÃ±Ã±Ä• nÄ«â€™â€™ ti \Se III 36/.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na {idaá¹ƒ vatvÄ• (Ce Ee) evamuparipi} sugato athÄ•

``yathÄ• pi cando vimalo, gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• .

sabbe tÄ• rÄ• gaá¹‡e loke, Ä• bhÄ• ya atirocati ||

``tatheva sÄ«lasampanno, saddho purisapuggalo.

sabbe maccharino loke, cÄ• gena atirocati ||

``yathÄ• pi \Ne II 30/ megho thanayaá¹ƒ, vijjumÄ• lÄ« satakkaku.

thalaá¹ƒ ninnaÃ±ca pÅ«reti, abhivassaá¹ƒ vasundharaá¹ƒ ||

``evaá¹ƒ dassanasampanno, sammÄ• sambuddhasÄ• vako.

maccharia¹ƒ adhigaá¹‡hÄ• ti, paÃ±caá¹-hÄ• nehi paá¹‡á¸• ito ||

``Ä• yunÄ• \Be II 29/ yasasÄ• ceva {Ä• yunÄ• ca yasena ca (Katthaci) }, vaá¹‡á¹‡ena ca s

sa ve bhogaparibyÅ«á¸·ho {bhogaparibbÅ«á¸·ho (Ce) }, pecca sagge pamodatÄ«â€™â€™ t

2. cundÄ«suttaá¹ƒ

<32> ekaá¹ƒ \Ee III 35/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakaniv
rÄ• jakumÄ• rÄ« paÃ±cahi rathasatehi paÃ±cahi ca kumÄ• risatehi parivutÄ• yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
rÄ• jakumÄ• rÄ« bhagavantaá¹ƒ etadavoca ---

``amhÄ• kaá¹ƒ, bhante, bhÄ• tÄ• cundo nÄ• ma \Se III 37/ rÄ• jakumÄ• ro, so evamÄ• ha
vÄ• puriso vÄ• buddhaá¹ƒ saraá¹‡aá¹ƒ gato, dhammaá¹ƒ saraá¹‡aá¹ƒ gato, saá¹…ghaá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ•
paá¹-ivirato, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato, so kÄ• yassa bhedÄ•
sugatiá¹ƒyeva upapajjati, no duggatiâ€™ nti. sÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ pucchÄ• m
bhante, satthari pasanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒyeva upapajjati,
kathaá¹ƒrÅ«pe dhamme pasanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒyeva up
kathaá¹ƒrÅ«pe saá¹…ghe pasanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒyeva u
kathaá¹ƒrÅ«pesu sÄ«lesu paripÅ«rakÄ• rÄ« kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati
duggatiâ€™â€™ â€™ nti?

``yÄ• vatÄ• , cundi, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ• vÄ
vÄ• catuppÄ• dÄ• vÄ• bahuppÄ• dÄ• vÄ• (Ce) AN a IV 34; It 90} rÅ«pino vÄ• arÅ«pino v
vÄ• nevasaÃ±Ã±inÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati \Ne II 31/ ara
kho, cundi, buddhe pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• naá¹ƒ aggo vi

``yÄ• vatÄ• , cundi, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…giko maggo tesaá¹ƒ agga
ariye aá¹-á¹-haá¹…gike magge pasannÄ• , agge te pasannÄ• , agge kho pana pasannÄ• na

``yÄ• vatÄ• \Be II 30/, cundi, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go
(Ce Ee Katthaci) } aggamakkhÄ• yati, yadidaá¹ƒ --- madanimmadano pipÄ• savinayo Ä• lay
vaá¹-á¹-upacchedo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. ye kho, cundi \Ee III 36/
dhamme pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• naá¹ƒ aggo vipÄ• ko hot

``yÄ• vatÄ• , cundi, saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• , tathÄ• gatasÄ• vakasaá¹…gho tesaá¹
--- cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho Ä
dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. ye kho, cundi,
te pasannÄ• . agge kho pana pasannÄ• naá¹ƒ aggo vipÄ• ko hoti.

``yÄ• vatÄ• , cundi, sÄ«lÄ• ni, ariyakantÄ• ni sÄ«lÄ• ni tesaá¹ƒ {ariyakantÄ• nitesaá¹ƒ (Ce
aggamakkhÄ• yati, yadidaá¹ƒ --- akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• n
viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni. ye kho, cundi, a
paripÅ«rakÄ• rino, agge te paripÅ«rakÄ• rino. agge kho pana paripÅ«rakÄ• rÄ«naá¹ƒ aggo

``aggato ve pasannÄ• naá¹ƒ, aggaá¹ƒ dhammaá¹ƒ vijÄ• nataá¹ƒ.

agge buddhe pasannÄ• naá¹ƒ, dakkhiá¹‡eyye anuttare ||

``agge dhamme pasannÄ• naá¹ƒ, virÄ• gÅ«pasame sukhe.

agge saá¹…ghe pasannÄ• naá¹ƒ, puÃ±Ã±akkhette anuttare ||

``aggasmiá¹ƒ \Ne II 32/ dÄ• naá¹ƒ dadataá¹ƒ, aggaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

aggaá¹ƒ Ä• yu ca vaá¹‡á¹‡o ca, yaso kitti sukhaá¹ƒ balaá¹ƒ ||

``aggassa dÄ• tÄ• medhÄ• vÄ«, aggadhammasamÄ• hito.

devabhÅ«to manusso vÄ• , aggappatto pamodatÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. uggahasuttaá¹ƒ

<33> ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaddiye viharati jÄ• tiyÄ• vane. atha kho uggaho \Se
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho uggaho meá¹‡á¸• akanattÄ• bhagavantaá¹ƒ etadavoca ---

``adhivÄ• setu \Be II 31/ me, bhante, bhagavÄ• svÄ• tanÄ• ya attacatuttho bhattaâ€™â€™

adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho uggaho meá¹‡á¸• akanattÄ• bhagav
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattac
uggahassa meá¹‡á¸• akanattuno nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±
uggaho meá¹‡á¸• akanattÄ• bhagavantaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena
sampavÄ• resi. atha kho uggaho meá¹‡á¸• akanattÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«ta
nisÄ«di. ekamantaá¹ƒ nisinno kho uggaho meá¹‡á¸• akanattÄ• bhagavantaá¹ƒ etadavoca -
kumÄ• riyo patikulÄ• ni gamissanti. ovadatu tÄ• saá¹ƒ, bhante, bhagavÄ• ; anusÄ• satu tÄ•
yaá¹ƒ tÄ• saá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

atha kho bhagavÄ• tÄ• kumÄ• riyo etadavoca --- ``tasmÄ• tiha, kumÄ• riyo, evaá¹ƒ sikkhit
{yassa kho (Ce Se Ke) } mÄ• tÄ• pitaro bhattuno dassanti atthakÄ• mÄ• hitesino anukampa
tassa bhavissÄ• ma pubbuá¹-á¹-hÄ• yiniyo pacchÄ• nipÄ• tiniyo kiá¹ƒkÄ• rapaá¹-issÄ• viniy
manÄ• pacÄ• riniyo piyavÄ• diniyoâ€™ ti. evaÃ±hi vo, kumÄ• riyo, sikkhitabbaá¹ƒ.

``tasmÄ• tiha, kumÄ• riyo, evaá¹ƒ sikkhitabbaá¹ƒ --- `ye te bhattu garuno {guruno (Katthaci)
mÄ• tÄ• ti vÄ• pitÄ• ti vÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ti vÄ• , te sakkarissÄ• ma garuá¹ƒ kar
Se Ke Ee) } mÄ• nessÄ• ma pÅ«jessÄ• ma abbhÄ• gate ca Ä• sanodakena paá¹-ipÅ«jessÄ
}. evaÃ±hi vo, kumÄ• riyo, sikkhitabbaá¹ƒ.

``tasmÄ• tiha \Se III 40/, kumÄ• riyo, evaá¹ƒ sikkhitabbaá¹ƒ --- `ye te bhattu abbhantarÄ• k
uá¹‡á¹‡Ä• ti vÄ• kappÄ• sÄ• ti vÄ• , tattha dakkhÄ• bhavissÄ• ma analasÄ• \Be II 32/, tat
samannÄ• gatÄ• , alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuâ€™ nti. evaÃ±hi vo, kumÄ• riyo,

``tasmÄ• tiha, kumÄ• riyo, evaá¹ƒ sikkhitabbaá¹ƒ --- `yo so bhattu abbhantaro {abbhantare
dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• \Ee III 38/ kammakarÄ• ti vÄ• , tesaá¹ƒ kataÃ±ca katato jÄ• n
jÄ• nissÄ• ma, gilÄ• nakÄ• naÃ±ca balÄ• balaá¹ƒ jÄ• nissÄ• ma, khÄ• danÄ«yaá¹ƒ bhojanÄ
{paccayaá¹ƒ tena (Katthaci Ce), paccayaá¹ƒsena (Se Ke), paccayaá¹ƒ senÄ• sanaá¹ƒ pacc
c 8.46} saá¹ƒvibhajissÄ• mÄ• â€™ ti {vibhajissÄ• mÄ• ti (Ce Se Ke) }. evaÃ±hi vo, kumÄ• ri

``tasmÄ• tiha, kumÄ• riyo, evaá¹ƒ sikkhitabbaá¹ƒ --- `yaá¹ƒ bhattÄ• Ä• harissati dhanaá¹ƒ
rajataá¹ƒ vÄ• jÄ• tarÅ«paá¹ƒ vÄ• , taá¹ƒ Ä• rakkhena {taá¹ƒ Ä• rakkhÄ• ya (Ce) } guttiyÄ•
bhavissÄ• ma adhuttÄ« athenÄ« asoá¹‡á¸• Ä« avinÄ• sikÄ• yoâ€™ ti. evaÃ±hi vo, kumÄ• r
kho, kumÄ• riyo, paÃ±cahi dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• pa
manÄ• pakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti.

``yo naá¹ƒ bharati sabbadÄ• , niccaá¹ƒ Ä• tÄ• pi ussuko.

sabbakÄ• maharaá¹ƒ posaá¹ƒ, bhattÄ• raá¹ƒ nÄ• timaÃ±Ã±ati ||

``na \Se III 41/ cÄ• pi sotthi bhattÄ• raá¹ƒ, issÄ• cÄ• rena {icchÄ• cÄ• rena (Ce), issÄ• vÄ• (

bhattu ca garuno sabbe, paá¹-ipÅ«jeti paá¹‡á¸• itÄ• ||

``uá¹-á¹-hÄ• hikÄ• \Ne II 34/ {uá¹-á¹-hÄ• yikÄ• (Se Ke Katthaci) } analasÄ• , saá¹…gahitap

bhattu manÄ• paá¹ƒ {manÄ• pÄ• (Ce) } carati, sambhataá¹ƒ anurakkhati ||

``yÄ• evaá¹ƒ vattatÄ« nÄ• rÄ«, bhattuchandavasÄ• nugÄ• .

manÄ• pÄ• nÄ• ma te devÄ• , yattha sÄ• upapajjatÄ«â€™â€™ ti || tatiyaá¹ƒ.

4. sÄ«hasenÄ• patisuttaá¹ƒ

<34> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• senÄ• pati yena bhagavÄ• \Ee III 39/ tenupasaá¹…kami; upasaá¹…kamitvÄ• \Be II 33/ bha ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho sÄ«ho senÄ• pati bhagavantaá¹ƒ etadavoc bhante, bhagavÄ• sandiá¹-á¹-hikaá¹ƒ dÄ• naphalaá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti?

``sakkÄ• , sÄ«hÄ• â€™â€™ ti bhagavÄ• avoca --- ``dÄ• yako, sÄ«ha, dÄ• napati bahuno yampi, sÄ«ha, dÄ• yako dÄ• napati bahuno janassa piyo hoti manÄ• po, idampi sandiá¹-á¹-

``puna caparaá¹ƒ, sÄ«ha, dÄ• yakaá¹ƒ dÄ• napatiá¹ƒ santo sappurisÄ• bhajanti. yampi, sÄ dÄ• napatiá¹ƒ santo sappurisÄ• bhajanti, idampi sandiá¹-á¹-hikaá¹ƒ dÄ• naphalaá¹ƒ.

``puna caparaá¹ƒ, sÄ«ha, dÄ• yakassa dÄ• napatino kalyÄ• á¹‡o kittisaddo abbhuggacha dÄ• yakassa dÄ• napatino kalyÄ• á¹‡o kittisaddo abbhuggacchati, idampi sandiá¹-á¹-hikaá¹

``puna caparaá¹ƒ, sÄ«ha, dÄ• yako dÄ• napati yaá¹ƒ yadeva parisaá¹ƒ upasaá¹…kamati -- yadi brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ --- visÄ• rado (Ce) AN b 7.57 passitabbaá¹ƒ} upasaá¹…kamati amaá¹…kubhÅ«to. yampi, sÄ«ha, dÄ• yak parisaá¹ƒ upasaá¹…kamati --- yadi \Ne II 35/ khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá¹ƒ gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ --- visÄ• rado upasaá¹…kamati amaá¹…kubhÅ« sandiá¹-á¹-hikaá¹ƒ dÄ• naphalaá¹ƒ.

``puna caparaá¹ƒ, sÄ«ha, dÄ• yako dÄ• napati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjati. yampi, sÄ«ha, dÄ• yako dÄ• napati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• suga
upapajjati, idaá¹ƒ {idampi sÄ«ha (Katthaci) } samparÄ• yikaá¹ƒ dÄ• naphalaâ€™â€™ nti.

evaá¹ƒ vutte sÄ«ho senÄ• pati bhagavantaá¹ƒ etadavoca --- ``yÄ• nimÄ• ni, bhante, bhaga
sandiá¹-á¹-hikÄ• ni dÄ• naphalÄ• ni akkhÄ• tÄ• ni, nÄ• haá¹ƒ ettha bhagavato saddhÄ• ya g
jÄ• nÄ• mi. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati bahuno janassa piyo manÄ• po. ahaá¹ƒ, b
maá¹ƒ santo sappurisÄ• bhajanti. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati; mayhaá¹ƒ kalyÄ• á
--- `sÄ«ho senÄ• pati dÄ• yako kÄ• rako \Be II 34/ saá¹…ghupaá¹-á¹-hÄ• koâ€™ ti. ahaá¹ƒ,
dÄ• yako dÄ• napati yaá¹ƒ yadeva parisaá¹ƒ upasaá¹…kamÄ• mi --- yadi khattiyaparisaá¹ƒ
yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ --- visÄ• rado upasaá¹…kamÄ• mi amaá¹…
bhante, bhagavatÄ• cattÄ• ri sandiá¹-á¹-hikÄ• ni dÄ• naphalÄ• ni akkhÄ• tÄ• ni, nÄ• haá¹ƒ
gacchÄ• mi; ahaá¹ƒ petÄ• ni jÄ• nÄ• mi. yaÃ±ca kho maá¹ƒ, bhante, bhagavÄ• evamÄ• ha
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™ ti, etÄ
ca panÄ• haá¹ƒ \Se III 43/ bhagavato saddhÄ• ya gacchÄ• mÄ«â€™â€™ ti. ``evametaá¹ƒ,
dÄ• yako dÄ• napati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ up

``dadaá¹ƒ piyo hoti bhajanti naá¹ƒ bahÅ«,

kittiÃ±ca pappoti yaso ca vaá¸• á¸• hati {yasassa vaá¸• á¸• hati (Se Ke), yasaá¹ƒ pavaá¸• á¸

amaá¹…kubhÅ«to parisaá¹ƒ vigÄ• hati,

visÄ• rado hoti naro amaccharÄ« ||

``tasmÄ• hi dÄ• nÄ• ni dadanti paá¹‡á¸• itÄ• ,

vineyya maccheramalaá¹ƒ sukhesino.

te \Ne II 36/ dÄ«gharattaá¹ƒ tidive patiá¹-á¹-hitÄ• ,

devÄ• naá¹ƒ sahabyagatÄ• ramanti te {sahabyataá¹ƒ gatÄ• ramanti (Ce), sahabyatÄ• ram

``katÄ• vakÄ• sÄ• katakusalÄ• ito cutÄ• {tato cutÄ• (Ce) },

sayaá¹ƒpabhÄ• anuvicaranti nandanaá¹ƒ {nandane (Se Ke) }.

te tattha nandanti ramanti modare,

samappitÄ• kÄ• maguá¹‡ehi paÃ±cahi.

``katvÄ• na vÄ• kyaá¹ƒ asitassa tÄ• dino,

ramanti sagge {ramanti sumanÄ• (Katthaci), kamanti sabbe (Se Ke) } sugatassa sÄ• vakÄ•

5. dÄ• nÄ• nisaá¹ƒsasuttaá¹ƒ

<35> ``paÃ±cime \Ee III 41/, bhikkhave, dÄ• ne Ä• nisaá¹ƒsÄ• . katame paÃ±ca? bahuno ja
santo sappurisÄ• bhajanti; kalyÄ• á¹‡o kittisaddo \Be II 35/ abbhuggacchati; gihidhammÄ•
anapeto (Ce Ee), gihidhammamanupagato (Katthaci) } hoti; kÄ• yassa \Se III 44/ bhedÄ• pa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca dÄ• ne Ä• nisaá¹ƒsÄ• â

``dadamÄ• no piyo hoti, sataá¹ƒ dhammaá¹ƒ anukkamaá¹ƒ.

santo naá¹ƒ sadÄ• bhajanti {santo bhajanti sappurisÄ• (Ce) }, saÃ±Ã±atÄ• brahmacÄ• ray

``te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. kÄ• ladÄ• nasuttaá¹ƒ

<36> ``paÃ±cimÄ• ni, bhikkhave, kÄ• ladÄ• nÄ• ni. katamÄ• ni paÃ±ca? Ä• gantukassa dÄ
dÄ• naá¹ƒ deti; gilÄ• nassa dÄ• naá¹ƒ deti; dubbhikkhe dÄ• naá¹ƒ deti; yÄ• ni tÄ• ni navasa
navaphalÄ• ni tÄ• ni paá¹-hamaá¹ƒ sÄ«lavantesu patiá¹-á¹-hÄ• peti. imÄ• ni kho, bhikkhave
kÄ• ladÄ• nÄ• nÄ«â€™â€™ ti.

``kÄ• le dadanti sappaÃ±Ã±Ä• , vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

kÄ• lena dinnaá¹ƒ ariyesu, ujubhÅ«tesu tÄ• disu ||

``vippasannamanÄ• tassa, vipulÄ• hoti dakkhiá¹‡Ä• .

ye tattha anumodanti, veyyÄ• vaccaá¹ƒ karonti vÄ• .

na tena {na tesaá¹ƒ (Ee Katthaci) } dakkhiá¹‡Ä• Å«nÄ• , tepi puÃ±Ã±assa bhÄ• gino ||

``tasmÄ• dade appaá¹-ivÄ• nacitto, yattha dinnaá¹ƒ mahapphalaá¹ƒ.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti || chaá¹-á¹-haá¹ƒ.

9. bhojanasuttaá¹ƒ

<37> ``bhojanaá¹ƒ \Ee III 42/, bhikkhave, dadamÄ• no dÄ• yako paá¹-iggÄ• hakÄ• naá¹ƒ pa
katamÄ• ni paÃ±ca? Ä• yuá¹ƒ deti, vaá¹‡á¹‡aá¹ƒ deti, sukhaá¹ƒ deti, balaá¹ƒ deti, paá¹-ibhÄ
{paá¹-ibhÄ• á¹‡aá¹ƒ (Ce) } deti. Ä• yuá¹ƒ kho pana datvÄ• Ä• yussa \Se III 45/ bhÄ• gÄ« ho
mÄ• nusassa vÄ• ; vaá¹‡á¹‡aá¹ƒ datvÄ• vaá¹‡á¹‡assa bhÄ• gÄ« hoti dibbassa vÄ• mÄ• n
sukhassa bhÄ• gÄ« hoti dibbassa vÄ• mÄ• nusassa \Be II 36/ vÄ• ; balaá¹ƒ datvÄ• balass
mÄ• nusassa vÄ• ; paá¹-ibhÄ• naá¹ƒ datvÄ• paá¹-ibhÄ• nassa bhÄ• gÄ« hoti dibbassa vÄ•
bhikkhave, dadamÄ• no dÄ• yako paá¹-iggÄ• hakÄ• naá¹ƒ imÄ• ni paÃ±ca á¹-hÄ• nÄ• ni de

``Ä• yudo balado dhÄ«ro, vaá¹‡á¹‡ado paá¹-ibhÄ• nado.

sukhassa dÄ• tÄ• medhÄ• vÄ«, sukhaá¹ƒ so adhigacchati ||

``Ä• yuá¹ƒ datvÄ• balaá¹ƒ vaá¹‡á¹‡aá¹ƒ, sukhaÃ±ca paá¹-ibhÄ• nakaá¹ƒ {paá¹-ibhÄ• á¹‡ak
(Se Ke Ee Katthaci) }.

dÄ«ghÄ• yu yasavÄ• hoti, yattha yatthÅ«papajjatÄ«â€™â€™ ti || sattamaá¹ƒ.

8. saddhasuttaá¹ƒ

<38> ``paÃ±cime \Ne II 38/, bhikkhave, saddhe kulaputte Ä• nisaá¹ƒsÄ• . katame paÃ±ca?
santo sappurisÄ• te saddhaÃ±Ã±eva paá¹-hamaá¹ƒ anukampantÄ• anukampanti, no tathÄ
paá¹-hamaá¹ƒ upasaá¹…kamantÄ• upasaá¹…kamanti, no tathÄ• assaddhaá¹ƒ; saddhaÃ±Ã
paá¹-iggaá¹‡hantÄ• paá¹-iggaá¹‡hanti, no tathÄ• assaddhaá¹ƒ; saddhaÃ±Ã±eva paá¹-ham
desenti, no tathÄ• assaddhaá¹ƒ; saddho kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ
upapajjati. ime kho, bhikkhave, paÃ±ca saddhe kulaputte Ä• nisaá¹ƒsÄ• .

``seyyathÄ• pi, bhikkhave, subhÅ«miyaá¹ƒ catumahÄ• pathe mahÄ• nigrodho samantÄ• p
hoti; evamevaá¹ƒ \Ee III 43/ kho, bhikkhave, saddho kulaputto bahuno janassa paá¹-isaraá¹
bhikkhÅ«naá¹ƒ \Se III 46/ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naâ€™â€™ nti.

``sÄ• khÄ• pattaphalÅ«peto {sÄ• khÄ• pattabahupeto (katthaci), sÄ• khÄ• pattapalÄ• sÅ«pe
{khandhimÄ• ca (Ce) } mahÄ• dumo.

mÅ«lavÄ• phalasampanno, patiá¹-á¹-hÄ• hoti pakkhinaá¹ƒ ||

``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• .

chÄ• yaá¹ƒ chÄ• yatthikÄ• {chÄ• yatthino (Ce) } yanti, phalatthÄ• phalabhojino ||

``tatheva sÄ«lasampannaá¹ƒ, saddhaá¹ƒ purisapuggalaá¹ƒ.

nivÄ• tavuttiá¹ƒ atthaddhaá¹ƒ, sorataá¹ƒ sakhilaá¹ƒ muduá¹ƒ ||

``vÄ«tarÄ• gÄ• \Be II 37/ vÄ«tadosÄ• , vÄ«tamohÄ• anÄ• savÄ• .

puÃ±Ã±akkhettÄ• ni lokasmiá¹ƒ, sevanti tÄ• disaá¹ƒ naraá¹ƒ ||

``te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || aá¹-á¹-hamaá¹ƒ

9. puttasuttaá¹ƒ

<39> ``paÃ±cimÄ• ni \Ne II 39/, bhikkhave, á¹-hÄ• nÄ• ni sampassantÄ• mÄ• tÄ• pitaro pu
jÄ• yamÄ• naá¹ƒ. katamÄ• ni paÃ±ca? bhato vÄ• no bharissati; kiccaá¹ƒ vÄ• no karissati;
á¹-hassati; dÄ• yajjaá¹ƒ paá¹-ipajjissati; atha vÄ• pana petÄ• naá¹ƒ kÄ• laá¹…katÄ• naá¹ƒ
anuppadassatÄ«ti. imÄ• ni kho, bhikkhave, paÃ±ca á¹-hÄ• nÄ• ni sampassantÄ• mÄ• tÄ• p
jÄ• yamÄ• naâ€™â€™ nti.

{Kv 491} ``paÃ±ca á¹-hÄ• nÄ• ni sampassaá¹ƒ, puttaá¹ƒ icchanti paá¹‡á¸• itÄ• .

bhato vÄ• no bharissati, kiccaá¹ƒ vÄ• no karissati ||

``kulavaá¹ƒso ciraá¹ƒ tiá¹-á¹-he, dÄ• yajjaá¹ƒ paá¹-ipajjati.

atha \Se III 47/ vÄ• pana petÄ• naá¹ƒ, dakkhiá¹‡aá¹ƒ anuppadassati ||

``á¹-hÄ• nÄ• netÄ• ni sampassaá¹ƒ, puttaá¹ƒ icchanti paá¹‡á¸• itÄ• .

tasmÄ• santo sappurisÄ• , kataÃ±Ã±Å« katavedino ||

``bharanti mÄ• tÄ• pitaro, pubbe katamanussaraá¹ƒ.

karonti \Ee III 44/ nesaá¹ƒ kiccÄ• ni, yathÄ• taá¹ƒ pubbakÄ• rinaá¹ƒ ||

``ovÄ• dakÄ• rÄ« bhataposÄ«, kulavaá¹ƒsaá¹ƒ ahÄ• payaá¹ƒ.

saddho sÄ«lena sampanno, putto hoti pasaá¹ƒsiyoâ€™â€™ ti || navamaá¹ƒ.

10. mahÄ• sÄ• laputtasuttaá¹ƒ

<40> ``himavantaá¹ƒ, bhikkhave, pabbatarÄ• jaá¹ƒ nissÄ• ya mahÄ• sÄ• lÄ• paÃ±cahi vaá
katamÄ• hi paÃ±cahi? sÄ• khÄ• pattapalÄ• sena vaá¸• á¸• hanti; tacena vaá¸• á¸• hanti; pa
pheggunÄ• vaá¸• á¸• hanti; sÄ• rena vaá¸• á¸• hanti. himavantaá¹ƒ, bhikkhave, pabbatarÄ•
imÄ• hi paÃ±cahi \Ne II 40/ vaá¸• á¸• hÄ«hi vaá¸• á¸• hanti. evamevaá¹ƒ kho, bhikkhave, sa
nissÄ• ya antojano paÃ±cahi vaá¸• á¸• hÄ«hi vaá¸• á¸• hati. katamÄ• hi \Be II 38/ paÃ±cahi
sÄ«lena vaá¸• á¸• hati; sutena vaá¸• á¸• hati; cÄ• gena vaá¸• á¸• hati; paÃ±Ã±Ä• ya vaá¸• á
bhikkhave, kulaputtaá¹ƒ nissÄ• ya antojano imÄ• hi paÃ±cahi vaá¸• á¸• hÄ«hi vaá¸• á¸• hat

``yathÄ• hi pabbato selo, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

taá¹ƒ rukkhÄ• upanissÄ• ya, vaá¸• á¸• hante te vanappatÄ« ||

``tatheva sÄ«lasampannaá¹ƒ, saddhaá¹ƒ kulaputtaá¹ƒ imaá¹ƒ {kulapatiá¹ƒ idha (Ce), kulapu

upanissÄ• ya vaá¸• á¸• hanti, puttadÄ• rÄ• ca bandhavÄ• .

amaccÄ• \Se III 48/ Ã±Ä• tisaá¹…ghÄ• ca, ye cassa anujÄ«vino ||

``tyassa sÄ«lavato sÄ«laá¹ƒ, cÄ• gaá¹ƒ sucaritÄ• ni ca.

passamÄ• nÄ• nukubbanti, ye bhavanti vicakkhaá¹‡Ä• ||

``imaá¹ƒ dhammaá¹ƒ caritvÄ• na, maggaá¹ƒ {saggaá¹ƒ (Se Katthaci) } sugatigÄ• minaá¹ƒ.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti || dasamaá¹ƒ.

sumanavaggo catuttho.

tassuddÄ• naá¹ƒ ---

sumanÄ• cundÄ« uggaho, sÄ«ho dÄ• nÄ• nisaá¹ƒsako.

kÄ• labhojanasaddhÄ• ca, puttasÄ• lehi te dasÄ• ti ||

5. muá¹‡á¸• arÄ• javaggo

1. Ä• diyasuttaá¹ƒ

<41> ekaá¹ƒ \Ne II 41/ \Ee III 45/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane a
Ä• rÄ• me. atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ
etadavoca --- ``paÃ±cime, gahapati, bhogÄ• naá¹ƒ Ä• diyÄ• . katame paÃ±ca? idha, gahap
uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• hÄ• balaparicitehi sedÄ• vakkhittehi dhammik
attÄ• naá¹ƒ sukheti pÄ«á¹‡eti sammÄ• sukhaá¹ƒ \Be II 39/ pariharati; mÄ• tÄ• pitaro sukhe
sukhaá¹ƒ pariharati; puttadÄ• radÄ• sakammakaraporise sukheti pÄ«á¹‡eti sammÄ• sukha
paá¹-hamo bhogÄ• naá¹ƒ Ä• diyo.

``puna caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi \Se III 49/ bhog
bÄ• hÄ• balaparicitehi sedÄ• vakkhittehi dhammikehi dhammaladdhehi mittÄ• macce sukhe
pariharati. ayaá¹ƒ dutiyo bhogÄ• naá¹ƒ Ä• diyo.

``puna caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• h
sedÄ• vakkhittehi dhammikehi dhammaladdhehi yÄ• tÄ• honti Ä• padÄ• --- aggito vÄ• ud
vÄ• appiyato vÄ• dÄ• yÄ• dato {appiyato vÄ• dÄ• yÄ• dato vÄ• (bahÅ«su) AN a IV 61; b
Ä• padÄ• su bhogehi pariyodhÄ• ya vattati, sotthiá¹ƒ attÄ• naá¹ƒ karoti. ayaá¹ƒ tatiyo bhogÄ

``puna caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ• h
sedÄ• vakkhittehi dhammikehi dhammaladdhehi paÃ±cabaliá¹ƒ kattÄ• hoti. Ã±Ä• tibaliá¹ƒ,
pubbapetabaliá¹ƒ, rÄ• jabaliá¹ƒ, devatÄ• baliá¹ƒ --- ayaá¹ƒ catuttho bhogÄ• naá¹ƒ Ä• diyo.

``puna \Ne II 42/ caparaá¹ƒ, gahapati, ariyasÄ• vako uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhog
bÄ• hÄ• balaparicitehi sedÄ• vakkhittehi dhammikehi \Ee III 46/ dhammaladdhehi ye te sam
madappamÄ• dÄ• paá¹-iviratÄ• khantisoracce niviá¹-á¹-hÄ• ekamattÄ• naá¹ƒ damenti eka

ekamattÄ• naá¹ƒ parinibbÄ• penti, tathÄ• rÅ«pesu samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹
patiá¹-á¹-hÄ• peti sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaá¹ƒ. ayaá¹ƒ paÃ±car
kho, gahapati, paÃ±ca bhogÄ• naá¹ƒ Ä• diyÄ• .

``tassa ce, gahapati, ariyasÄ• vakassa ime paÃ±ca bhogÄ• naá¹ƒ Ä• diye Ä• diyato bhogÄ
tassa evaá¹ƒ hoti --- `ye vata bhogÄ• naá¹ƒ Ä• diyÄ• te cÄ• haá¹ƒ \Se III 50/ Ä• diyÄ• mi bh
parikkhayaá¹ƒ gacchantÄ«â€™ ti. itissa hoti avippaá¹-isÄ• ro. tassa ce, gahapati, ariyasÄ• v
bhogÄ• naá¹ƒ Ä• diye Ä• diyato bhogÄ• abhivaá¸• á¸• hanti \Be II 40/, tassa evaá¹ƒ hoti ---
Ä• diyÄ• te cÄ• haá¹ƒ Ä• diyÄ• mi bhogÄ• ca me abhivaá¸• á¸• hantÄ«â€™ ti. itissa hoti {i
(Ce Se) } ubhayeneva avippaá¹-isÄ• roâ€™â€™ ti.

``bhuttÄ• bhogÄ• bhatÄ• bhaccÄ• {gatÄ• tacchÄ• (Katthaci) }, vitiá¹‡á¹‡Ä• Ä• padÄ• su

uddhaggÄ• dakkhiá¹‡Ä• dinnÄ• , atho paÃ±cabalÄ«katÄ• .

upaá¹-á¹-hitÄ• sÄ«lavanto, saÃ±Ã±atÄ• brahmacÄ• rayo ||

``yadatthaá¹ƒ bhogaá¹ƒ iccheyya, paá¹‡á¸• ito gharamÄ• vasaá¹ƒ.

so me attho anuppatto, kataá¹ƒ ananutÄ• piyaá¹ƒ ||

``etaá¹ƒ {evaá¹ƒ (Katthaci) } anussaraá¹ƒ macco, ariyadhamme á¹-hito naro.

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti {pecca sagge ca modatÄ«t

2. sappurisasuttaá¹ƒ

<42> ``sappuriso, bhikkhave, kule jÄ• yamÄ• no bahuno janassa atthÄ• ya hitÄ• ya sukhÄ•
{mÄ• tÄ• pitunnaá¹ƒ (Ce Ee) } atthÄ• ya hitÄ• ya sukhÄ• ya hoti; puttadÄ• rassa atthÄ• ya h
dÄ• sakammakaraporisassa \Ne II 43/ atthÄ• ya hitÄ• ya sukhÄ• ya hoti; mittÄ• maccÄ• naá
hoti; samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti.

``seyyathÄ• pi, bhikkhave, mahÄ• megho sabbasassÄ• ni sampÄ• dento bahuno janassa a
evamevaá¹ƒ \Ee III 47/ kho, bhikkhave, sappuriso kule \Se III 51/ jÄ• yamÄ• no bahuno jana
sukhÄ• ya hoti; mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti; puttadÄ• rassa atthÄ
dÄ• sakammakaraporisassa atthÄ• ya hitÄ• ya sukhÄ• ya hoti; mittÄ• maccÄ• naá¹ƒ atthÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hotÄ«â€™â€™ ti.

``hito bahunnaá¹ƒ paá¹-ipajja bhoge, taá¹ƒ devatÄ• rakkhati dhammaguttaá¹ƒ.

bahussutaá¹ƒ sÄ«lavatÅ«papannaá¹ƒ, dhamme á¹-hitaá¹ƒ na vijahati {vijahÄ• ti (Ce Se Ke E

``dhammaá¹-á¹-haá¹ƒ \Be II 41/ sÄ«lasampannaá¹ƒ, saccavÄ• diá¹ƒ hirÄ«manaá¹ƒ.

nekkhaá¹ƒ jambonadasseva, ko taá¹ƒ ninditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti || dutiyaá¹ƒ.

3. iá¹-á¹-hasuttaá¹ƒ

<43> atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹. abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ etadavoca ---

``paÃ±cime, gahapati, dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ. ka iá¹-á¹-ho kanto manÄ• po dullabho lokasmiá¹ƒ; vaá¹‡á¹‡o iá¹-á¹-ho kanto manÄ• po dullabh iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ dullabhaá¹ƒ lokasmiá¹ƒ; yaso iá¹-á¹-ho kanto manÄ• po saggÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ. ime \Se III 52/ kho, gahapat iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ.

``imesaá¹ƒ \Ne II 44/ kho, gahapati, paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ dullabhÄ• naá¹ƒ lokasmiá¹ƒ na Ä• yÄ• canahetu \Ee III 48/ vÄ• patthanÄ• hetu vÄ• {na pa } paá¹-ilÄ• bhaá¹ƒ vadÄ• mi. imesaá¹ƒ kho, gahapati, paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹ manÄ• pÄ• naá¹ƒ dullabhÄ• naá¹ƒ lokasmiá¹ƒ Ä• yÄ• canahetu vÄ• patthanÄ• hetu vÄ• pa kena hÄ• yetha?

``na kho, gahapati, arahati ariyasÄ• vako Ä• yukÄ• mo Ä• yuá¹ƒ Ä• yÄ• cituá¹ƒ vÄ• abhina hetu. Ä• yukÄ• mena, gahapati, ariyasÄ• vakena Ä• yusaá¹ƒvattanikÄ• paá¹-ipadÄ• paá¹-i Ä• yusaá¹ƒvattanikÄ• hissa paá¹-ipadÄ• paá¹-ipannÄ• Ä• yupaá¹-ilÄ• bhÄ• ya saá¹ƒvattat dibbassa vÄ• mÄ• nusassa vÄ• .

``na kho, gahapati, arahati ariyasÄ• vako vaá¹‡á¹‡akÄ• mo vaá¹‡á¹‡aá¹ƒ Ä• yÄ• cituá¹ƒ vÄ vaá¹‡á¹‡assa vÄ• pi hetu. vaá¹‡á¹‡akÄ• mena, gahapati, ariyasÄ• vakena vaá¹‡á¹‡asaá¹ƒ paá¹-ipajjitabbÄ• . vaá¹‡á¹‡asaá¹ƒvattanikÄ• hissa paá¹-ipadÄ• paá¹-ipannÄ• vaá¹‡á¹‡ap saá¹ƒvattati. so lÄ• bhÄ« hoti vaá¹‡á¹‡assa dibbassa vÄ• mÄ• nusassa vÄ• .

``na \Be II 42/ kho, gahapati, arahati ariyasÄ• vako sukhakÄ• mo sukhaá¹ƒ Ä• yÄ• cituá¹ƒ v
sukhassa vÄ• pi hetu. sukhakÄ• mena, gahapati, ariyasÄ• vakena sukhasaá¹ƒvattanikÄ• p
paá¹-ipajjitabbÄ• . sukhasaá¹ƒvattanikÄ• hissa paá¹-ipadÄ• paá¹-ipannÄ• sukhapaá¹-ilÄ• l
lÄ• bhÄ« hoti sukhassa dibbassa vÄ• mÄ• nusassa vÄ• .

``na kho, gahapati, arahati ariyasÄ• vako yasakÄ• mo yasaá¹ƒ \Se III 53/ Ä• yÄ• cituá¹ƒ vÄ
yasassa vÄ• pi hetu. yasakÄ• mena, gahapati, ariyasÄ• vakena yasasaá¹ƒvattanikÄ• paá¹-
yasasaá¹ƒvattanikÄ• hissa paá¹-ipadÄ• paá¹-ipannÄ• yasapaá¹-ilÄ• bhÄ• ya saá¹ƒvattati.
dibbassa vÄ• mÄ• nusassa vÄ• .

``na kho, gahapati, arahati ariyasÄ• vako saggakÄ• mo saggaá¹ƒ Ä• yÄ• cituá¹ƒ vÄ• abhin
vÄ• pi hetu. saggakÄ• mena, gahapati, ariyasÄ• vakena saggasaá¹ƒvattanikÄ• paá¹-ipadÄ
paá¹-ipajjitabbÄ• . saggasaá¹ƒvattanikÄ• hissa paá¹-ipadÄ• paá¹-ipannÄ• saggapaá¹-ilÄ•
lÄ• bhÄ« hoti saggÄ• naâ€™â€™ nti.

``Ä• yuá¹ƒ vaá¹‡á¹‡aá¹ƒ yasaá¹ƒ kittiá¹ƒ, saggaá¹ƒ uccÄ• kulÄ«nataá¹ƒ.

ratiyo patthayÄ• nena {patthayamÄ• nena (Katthaci) }, uá¸·Ä• rÄ• aparÄ• parÄ• ||

``appamÄ• daá¹ƒ pasaá¹ƒsanti, puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ• .

``appamatto \Ee III 49/ ubho atthe, adhigaá¹‡hÄ• ti paá¹‡á¸• ito ||

``diá¹-á¹-he dhamme ca {diá¹-á¹-heva dhamme (Ce) } yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || tatiyaá¹ƒ.

4. manÄ• padÄ• yÄ«suttaá¹ƒ

<44> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ•
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena uggassa gahapatino v
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho uggo gahap
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• \Be II 4
ekamantaá¹ƒ nisinno kho uggo gahapati vesÄ• liko bhagavantaá¹ƒ etadavoca ---

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `man
manÄ• paâ€™ nti. manÄ• paá¹ƒ me, bhante, sÄ• lapupphakaá¹ƒ {sÄ• lipupphakaá¹ƒ (Katth

me bhagavÄ• paá¹-iggaá¹‡hÄ• tu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. paá¹-iggahesi b

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `man
manÄ• paâ€™ nti. manÄ• paá¹ƒ me, bhante, sampannakolakaá¹ƒ sÅ«karamaá¹ƒsaá¹ƒ {sar
sampannavarasÅ«karamaá¹ƒsaá¹ƒ (Se) }; taá¹ƒ me bhagavÄ• paá¹-iggaá¹‡hÄ• tu anukam
paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya.

``sammukhÄ• \Ne II 46/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹
labhate manÄ• paâ€™ nti. manÄ• paá¹ƒ me, bhante, nibbattatelakaá¹ƒ {nibaddhatelakaá¹ƒ
nibbaá¹-á¹-atelakaá¹ƒ (Se-a) } nÄ• liyasÄ• kaá¹ƒ; taá¹ƒ me bhagavÄ• paá¹-iggaá¹‡hÄ• tu a
upÄ• dÄ• yÄ• â€™â€™ ti. paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya.

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `man
manÄ• paâ€™ nti. manÄ• po me, bhante, sÄ• lÄ«naá¹ƒ odano vicitakÄ• á¸·ako {vigatakÄ• l
anekasÅ«po anekabyaÃ±jano; taá¹ƒ me bhagavÄ• paá¹-iggaá¹‡hÄ• tu anukampaá¹ƒ upÄ•
bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya.

``sammukhÄ• \Ee III 50/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹
labhate manÄ• paâ€™ nti. manÄ• pÄ• ni me, bhante, kÄ• sikÄ• ni vatthÄ• ni; tÄ• ni me bha
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ•

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `man
manÄ• paâ€™ nti \Se III 55/. manÄ• po me, bhante, pallaá¹…ko gonakatthato paá¹-alikattha
kadalimigapavarapaccattharaá¹‡o {kÄ• dalimigapavarapaccattharaá¹‡o (Ce) } sauttaraccha
ubhatolohitakÅ«padhÄ• no. api ca, bhante, mayampetaá¹ƒ jÄ• nÄ• ma --- `netaá¹ƒ bhagava
me, bhante, candanaphalakaá¹ƒ agghati adhikasatasahassaá¹ƒ; taá¹ƒ me bhagavÄ• \Be II
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ•
gahapatiá¹ƒ vesÄ• likaá¹ƒ iminÄ• anumodanÄ«yena anumodi ---

``manÄ• padÄ• yÄ« labhate manÄ• paá¹ƒ,

yo ujjubhÅ«tesu {ujubhÅ«tesu (Se Ke Ee) } dadÄ• ti chandasÄ• .

acchÄ• danaá¹ƒ sayanamannapÄ• naá¹ƒ {sayanamathannapÄ• naá¹ƒ (Ce Se Ke Ee) },

nÄ• nÄ• ppakÄ• rÄ• ni ca paccayÄ• ni ||

``cattaÃ±ca muttaÃ±ca anuggahÄ«taá¹ƒ {anaggahÄ«taá¹ƒ (Ce Se Ke Ee) },

khettÅ«pame arahante viditvÄ• .

so \Ne II 47/ duccajaá¹ƒ sappuriso cajitvÄ• ,

manÄ• padÄ• yÄ« labhate manÄ• paâ€™â€™ nti ||

atha kho bhagavÄ• uggaá¹ƒ gahapatiá¹ƒ vesÄ• likaá¹ƒ iminÄ• anumodanÄ«yena anumod
pakkÄ• mi.

atha kho uggo gahapati vesÄ• liko aparena samayena kÄ• lamakÄ• si. kÄ• laá¹…kato {kÄ•
uggo gahapati vesÄ• liko aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapajji. tena kho pana s
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho uggo devapu
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ \Ee III 51/ jetavanaá¹ƒ obhÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho uggaá¹ƒ devaputtaá¹ƒ bhagavÄ• etadavoca --- ``kacci te, ugga, yathÄ• dhippÄ• yoâ€™
bhagavÄ• , yathÄ• dhippÄ• yoâ€™â€™ ti. atha kho bhagavÄ• uggaá¹ƒ devaputtaá¹ƒ gÄ• t

``manÄ• padÄ• yÄ« labhate manÄ• paá¹ƒ,

aggassa dÄ• tÄ• labhate punaggaá¹ƒ.

varassa dÄ• tÄ• varalÄ• bhi hoti,

seá¹-á¹-haá¹ƒ dado seá¹-á¹-hamupeti á¹-hÄ• naá¹ƒ ||

``yo \Be II 45/ aggadÄ• yÄ« varadÄ• yÄ«, seá¹-á¹-hadÄ• yÄ« ca yo naro.

dÄ«ghÄ• yu yasavÄ• hoti, yattha yatthÅ«papajjatÄ«â€™â€™ ti || catutthaá¹ƒ.

5. puÃ±Ã±Ä• bhisandasuttaá¹ƒ

<45> ``paÃ±cime, bhikkhave, puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ
saggasaá¹ƒvattanikÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvatt

``katame paÃ±ca? yassa, bhikkhave, bhikkhu cÄ«varaá¹ƒ paribhuÃ±jamÄ• no appamÄ• á¹
48/ upasampajja viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukha
sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ•

``yassa, bhikkhave, bhikkhu piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jamÄ• no ... pe ... yassa, bhikkh
vihÄ• raá¹ƒ paribhuÃ±jamÄ• no ... pe ... yassa, bhikkhave, bhikkhu maÃ±capÄ«á¹-haá¹ƒ \Se
paribhuÃ±jamÄ• no ... pe ....

``yassa, bhikkhave, bhikkhu gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jamÄ• no a
cetosamÄ• dhiá¹ƒ upasampajja \Ee III 52/ viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisand
sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya m
saá¹ƒvattati. ime kho, bhikkhave, paÃ±ca puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhas
sukhavipÄ• kÄ• saggasaá¹ƒvattanikÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya suk

``imehi ca pana, bhikkhave, paÃ±cahi puÃ±Ã±Ä• bhisandehi kusalÄ• bhisandehi samannÄ
sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ --- `ettako puÃ±Ã±Ä• bhisando kusalÄ• b
sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ•
ti. atha kho asaá¹…kheyyo appameyyo mahÄ• puÃ±Ã±akkhandhotveva saá¹…khaá¹ƒ gacc

``seyyathÄ• pi, bhikkhave, mahÄ• samudde na sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ gahetu
udakÄ• á¸·hakÄ• nÄ«ti vÄ• \Be II 46/ ettakÄ• ni udakÄ• á¸·hakasatÄ• nÄ«ti vÄ• ettakÄ• ni
vÄ• ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• nÄ«ti vÄ• ; atha kho asaá¹…kheyyo appamey
saá¹…khaá¹ƒ gacchatiâ€™. evamevaá¹ƒ kho, bhikkhave, imehi paÃ±cahi puÃ±Ã±Ä• bhisan
samannÄ• gatassa ariyasÄ• vakassa na sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ
kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko \Se III 5
manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattatÄ«â€™ ti. atha kho asaá¹…kheyyo appameyy
saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti.

``mahodadhiá¹ƒ \Ne II 49/ aparimitaá¹ƒ mahÄ• saraá¹ƒ,

bahubheravaá¹ƒ ratnagaá¹‡Ä• namÄ• layaá¹ƒ.

najjo yathÄ• naragaá¹‡asaá¹…ghasevitÄ• {maccha gaá¹‡asaá¹ƒghasevitÄ• (Se Ke Katth
passitabbaá¹ƒ},

puthÅ« savantÄ« upayanti sÄ• garaá¹ƒ ||

``evaá¹ƒ \Ee III 53/ naraá¹ƒ annadapÄ• navatthadaá¹ƒ,

seyyÄ• nisajjattharaá¹‡assa dÄ• yakaá¹ƒ.

puÃ±Ã±assa dhÄ• rÄ• upayanti paá¹‡á¸• itaá¹ƒ,

najjo yathÄ• vÄ• rivahÄ• va sÄ• garaâ€™â€™ nti || paÃ±camaá¹ƒ.

6. sampadÄ• suttaá¹ƒ

<46> ``paÃ±cimÄ• , bhikkhave, sampadÄ• . katamÄ• paÃ±ca? saddhÄ• sampadÄ• , sÄ«la
cÄ• gasampadÄ• , paÃ±Ã±Ä• sampadÄ• --- imÄ• kho, bhikkhave, paÃ±ca sampadÄ• â€™

7. dhanasuttaá¹ƒ

<47> ``paÃ±cimÄ• ni, bhikkhave, dhanÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• dhanaá¹ƒ, sÄ«l
cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, saddhÄ• dhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako saddho hoti
bodhiá¹ƒ --- `itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€
bhikkhave, saddhÄ• dhanaá¹ƒ.

``katamaÃ±ca \Be II 47/ \Ne II 50/, bhikkhave, sÄ«ladhanaá¹ƒ? idha, bhikkhave, ariyasÄ• va
paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• \Se III 59/ paá¹-ivirato h
bhikkhave, sÄ«ladhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, sutadhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako bahussuto hoti ...
suppaá¹-ividdho. idaá¹ƒ vuccati, bhikkhave, sutadhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, cÄ• gadhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vigatamalama
ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• gar
bhikkhave, cÄ• gadhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, paÃ±Ã±Ä• dhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako paÃ±Ã±av
paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ
paÃ±Ã±Ä• dhanaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±ca dhanÄ• nÄ«â€™â€™ ti.

{AN a IV 52} ``yassa \Ee III 54/ saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || sattamaá¹ƒ.

8. alabbhanÄ«yaá¹-hÄ• nasuttaá¹ƒ

<48> ``paÃ±cimÄ• ni, bhikkhave, alabbhanÄ«yÄ• ni á¹-hÄ• nÄ• ni samaá¹‡ena vÄ• brÄ• h
mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ. katamÄ• ni paÃ±ca? `jarÄ• dhamm
alabbhanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ samaá¹‡ena \Se III 60/ vÄ• brÄ• hmaá¹‡ena vÄ• devena v
kenaci vÄ• lokasmiá¹ƒ. `byÄ• dhidhammaá¹ƒ mÄ• byÄ• dhÄ«yÄ«â€™ ti {vyÄ• dhidhamma
(Ce Ee) } ... pe ... `maraá¹‡adhammaá¹ƒ mÄ• mÄ«yÄ«â€™ ti ... `khayadhammaá¹ƒ mÄ• kh
`nassanadhammaá¹ƒ mÄ• nassÄ«â€™ ti alabbhanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ samaá¹‡ena vÄ•
mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ.

``assutavato \Ne II 51/ \Be II 48/, bhikkhave, puthujjanassa jarÄ• dhammaá¹ƒ jÄ«rati. so jar
na iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa {mayhamevekassa (Ce) } jarÄ• dhamma
yÄ• vatÄ• sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ jarÄ• dhammaá¹
{ahaÃ±ce (?) } kho pana jarÄ• dhamme jiá¹‡á¹‡e soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ
kandeyyaá¹ƒ, sammohaá¹ƒ Ä• pajjeyyaá¹ƒ, bhattampi me nacchÄ• deyya, kÄ• yepi dubbaá
kammantÄ• pi nappavatteyyuá¹ƒ {kammantopi nappavatteyya (Katthaci) }, amittÄ• pi attama
dummanÄ• assÅ«â€™ ti. so jarÄ• dhamme jiá¹‡á¹‡e socati kilamati paridevati, urattÄ• á¸·iá
Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave --- `assutavÄ• puthujjano viddho savisena sokasallena
paritÄ• petiâ€™â€™ â€™.

``puna caparaá¹ƒ, bhikkhave, assutavato puthujjanassa byÄ• dhidhammaá¹ƒ \Ee III 55/ byÄ
maraá¹‡adhammaá¹ƒ mÄ«yati ... khayadhammaá¹ƒ khÄ«yati ... nassanadhammaá¹ƒ nassat
naá¹-á¹-he na iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa nassanadhammaá¹ƒ nassati,
sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ nassanadhammaá¹ƒ nassat
nassanadhamme naá¹-á¹-he soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ, urattÄ• á¸·iá¹ƒ kand
sammohaá¹ƒ Ä• pajjeyyaá¹ƒ, bhattampi me nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ ok
nappavatteyyuá¹ƒ, amittÄ• pi attamanÄ• assu, mittÄ• pi dummanÄ• assÅ«â€™ ti. so nass
kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhav
puthujjano viddho savisena sokasallena attÄ• naá¹ƒyeva paritÄ• petiâ€™â€™ â€™.

``sutavato ca kho, bhikkhave, ariyasÄ• vakassa jarÄ• dhammaá¹ƒ jÄ«rati. so jarÄ• dhamme

paá¹-isaÃ±cikkhati --- `na kho mayhevekassa jarÄ• dhammaá¹ƒ jÄ«rati, atha kho yÄ• vatÄ•
cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ jarÄ• dhammaá¹ƒ jÄ«rati. ahaÃ±ceva kho pana jarÄ•
soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ, urattÄ• á¸·iá¹ƒ kandeyyaá¹ƒ, sammohaá¹ƒ Ä• pa
nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ okkameyya, kammantÄ• pi nappavatteyyuá¹ƒ,
mittÄ• pi dummanÄ• assÅ«â€™ ti. so jarÄ• dhamme jiá¹‡á¹‡e na socati na kilamati na pari
kandati, na sammohaá¹ƒ Ä• pajjati \Be II 49/. ayaá¹ƒ vuccati, bhikkhave --- `sutavÄ• ariyas
{abbahi (Ce) } savisaá¹ƒ sokasallaá¹ƒ, yena viddho assutavÄ• puthujjano attÄ• naá¹ƒyeva
visallo ariyasÄ• vako attÄ• naá¹ƒyeva parinibbÄ• petiâ€™â€™ â€™.

``puna \Ne II 52/ caparaá¹ƒ, bhikkhave, sutavato ariyasÄ• vakassa byÄ• dhidhammaá¹ƒ by
maraá¹‡adhammaá¹ƒ mÄ«yati ... khayadhammaá¹ƒ khÄ«yati ... nassanadhammaá¹ƒ nassa
62/ naá¹-á¹-he iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa nassanadhammaá¹ƒ nassati
sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ nassanadhammaá¹ƒ \Ee III
kho pana nassanadhamme naá¹-á¹-he soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ, urattÄ• á¸·
sammohaá¹ƒ Ä• pajjeyyaá¹ƒ, bhattampi me nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ ok
nappavatteyyuá¹ƒ, amittÄ• pi attamanÄ• assu, mittÄ• pi dummanÄ• assÅ«â€™ ti. so nass
socati na kilamati na paridevati, na urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati. ayaá¹
bhikkhave --- `sutavÄ• ariyasÄ• vako abbuhi savisaá¹ƒ sokasallaá¹ƒ, yena viddho assutavÄ
attÄ• naá¹ƒyeva paritÄ• peti. asoko visallo ariyasÄ• vako attÄ• naá¹ƒyeva parinibbÄ• petÄ«

``imÄ• ni kho, bhikkhave, paÃ±ca alabbhanÄ«yÄ• ni á¹-hÄ• nÄ• ni samaá¹‡ena vÄ• brÄ• h
mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiâ€™â€™ nti.

{J I 5.96 jÄ• takepi} ``na socanÄ• ya paridevanÄ• ya,

atthodha labbhÄ• {attho idha labbhati (Se), attho idha labbhÄ• (Ee) } api appakopi.

socantamenaá¹ƒ dukhitaá¹ƒ viditvÄ• ,

paccatthikÄ• attamanÄ• bhavanti ||

``yato ca kho paá¹‡á¸• ito Ä• padÄ• su,

na vedhatÄ« atthavinicchayaÃ±Ã±Å«.

paccatthikÄ• ssa \Se III 63/ dukhitÄ• bhavanti,

disvÄ• mukhaá¹ƒ avikÄ• raá¹ƒ purÄ• á¹‡aá¹ƒ ||

``jappena \Be II 50/ mantena subhÄ• sitena,

anuppadÄ• nena paveá¹‡iyÄ• vÄ• .

yathÄ• yathÄ• yattha {yathÄ• yathÄ• yattha yattha (Katthaci) } labhetha atthaá¹ƒ,

tathÄ• tathÄ• tattha parakkameyya ||

``sace \Ne II 53/ pajÄ• neyya alabbhaneyyo,

mayÄ• va {mayÄ• vÄ• (Se Ke Ee) } aÃ±Ã±ena vÄ• esa attho.

asocamÄ• no adhivÄ• sayeyya,

kammaá¹ƒ daá¸·haá¹ƒ kinti karomi dÄ• nÄ«â€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. kosalasuttaá¹ƒ

<49> ekaá¹ƒ \Ee III 57/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapia
atha kho rÄ• jÄ• pasenadi kosalo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di.

(tena kho pana samayena mallikÄ• devÄ« kÄ• laá¹…katÄ• hoti.) { ( ) natthi (Ce) } atha kh
yena rÄ• jÄ• pasenadi kosalo tenupasaá¹…kami; upasaá¹…kamitvÄ• raÃ±Ã±o pasenadiss
Ä• roceti --- ``mallikÄ• devÄ«, deva {deva devÄ« (Se Ke Ee) }, kÄ• laá¹…katÄ• â€™â€™ ti
pasenadi kosalo dukkhÄ« dummano pattakkhandho adhomukho pajjhÄ• yanto appaá¹-ibhÄ

atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ dukkhiá¹ƒ dummanaá¹ƒ pattakkha
pajjhÄ• yantaá¹ƒ \Se III 64/ appaá¹-ibhÄ• naá¹ƒ viditvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá
``paÃ±cimÄ• ni, mahÄ• rÄ• ja, alabbhanÄ«yÄ• ni á¹-hÄ• nÄ• ni samaá¹‡ena vÄ• brÄ• hma
brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ. katamÄ• ni paÃ±ca? `jarÄ• dhammaá¹ƒ mÄ• jÄ«
á¹-hÄ• naá¹ƒ ... pe ... na socanÄ• ya paridevanÄ• ya ... pe ... kammaá¹ƒ daá¸·haá¹ƒ kinti ka
navamaá¹ƒ.

10. nÄ• radasuttaá¹ƒ

<50> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• nÄ• rado pÄ• á¹-aliputte viharati kukkuá¹-Ä• rÄ• me. t

muá¹‡á¸• assa raÃ±Ã±o bhaddÄ• devÄ« kÄ• laá¹…katÄ• \Be II 51/ hoti piyÄ• manÄ• pÄ•
kÄ• laá¹…katÄ• ya piyÄ• ya manÄ• pÄ• ya neva nhÄ• yati {nahÄ• yati (Ce Se Ke Ee) } na v
bhuÃ±jati na kammantaá¹ƒ payojeti --- rattindivaá¹ƒ {rattidivaá¹ƒ (Katthaci) } bhaddÄ• ya dev
ajjhomucchito. atha kho muá¹‡á¸• o rÄ• jÄ• piyakaá¹ƒ kosÄ• rakkhaá¹ƒ {sokÄ• rakkhaá¹ƒ (
--- ``tena hi, samma piyaka \Ee III 58/, bhaddÄ• ya deviyÄ• sarÄ«raá¹ƒ Ä• yasÄ• ya teladoá
aÃ±Ã±issÄ• Ä• yasÄ• ya doá¹‡iyÄ• paá¹-ikujjatha, yathÄ• mayaá¹ƒ bhaddÄ• ya deviyÄ•
passeyyÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho piyako kosÄ• rakkho muá¹‡á¸•
bhaddÄ• ya deviyÄ• sarÄ«raá¹ƒ Ä• yasÄ• ya teladoá¹‡iyÄ• pakkhipitvÄ• aÃ±Ã±issÄ• Ä•

atha kho piyakassa kosÄ• rakkhassa etadahosi --- ``imassa kho muá¹‡á¸• assa raÃ±Ã±o bh
piyÄ• manÄ• pÄ• . so bhaddÄ• ya deviyÄ• kÄ• laá¹…katÄ• ya piyÄ• ya manÄ• pÄ• ya nev
bhattaá¹ƒ bhuÃ±jati na kammantaá¹ƒ payojeti \Se III 65/ --- rattindivaá¹ƒ bhaddÄ• ya deviyÄ
ajjhomucchito. kaá¹ƒ {kiá¹ƒ (Katthaci) } nu kho muá¹‡á¸• o rÄ• jÄ• samaá¹‡aá¹ƒ vÄ• brÄ• h
payirupÄ• seyya, yassa dhammaá¹ƒ sutvÄ• sokasallaá¹ƒ pajaheyyÄ• â€™â€™ ti!

atha kho piyakassa kosÄ• rakkhassa etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• nÄ• rado pÄ• á
kukkuá¹-Ä• rÄ• me. taá¹ƒ kho panÄ• yasmantaá¹ƒ nÄ• radaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisado
`paá¹‡á¸• ito viyatto {vyatto (Ce Ee), byatto (Se Ke, DN II 407) } medhÄ• vÄ« bahussuto citt
kalyÄ• á¹‡apaá¹-ibhÄ• no vuddho ceva {buddho ceva (Katthaci) } arahÄ• caâ€™ {arahÄ• c
muá¹‡á¸• o rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ payirupÄ• seyya, appeva nÄ• ma muá¹‡á
dhammaá¹ƒ sutvÄ• sokasallaá¹ƒ pajaheyyÄ• â€™â€™ ti.

atha kho piyako kosÄ• rakkho yena muá¹‡á¸• o rÄ• jÄ• tenupasaá¹…kami; upasaá¹…kami
etadavoca --- ``ayaá¹ƒ kho, deva, Ä• yasmÄ• nÄ• rado pÄ• á¹-aliputte viharati kukkuá¹-Ä• r
panÄ• yasmantaá¹ƒ nÄ• radaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `paá¹‡á¸• ito
bahussuto cittakathÄ« kalyÄ• á¹‡apaá¹-ibhÄ• no vuddho ceva \Be II 52/ arahÄ• caâ€™ {ara
yadi pana devo Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ payirupÄ• seyya, appeva nÄ• ma devo Ä• yas
sutvÄ• sokasallaá¹ƒ pajaheyyÄ• â€™â€™ ti. ``tena hi, samma piyaka \Ee III 59/, Ä• yasma
paá¹-ivedehi. kathaÃ±hi nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite va
appaá¹-isaá¹ƒvidito upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti \Se III 66/! ``evaá¹ƒ
kosÄ• rakkho muá¹‡á¸• assa raÃ±Ã±o paá¹-issutvÄ• yenÄ• yasmÄ• nÄ• rado tenupasaá¹…
Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno k
Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ etadavoca ---

``imassa \Ne II 55/, bhante, muá¹‡á¸• assa raÃ±Ã±o bhaddÄ• devÄ« kÄ• laá¹…katÄ• piyÄ
deviyÄ• kÄ• laá¹…katÄ• ya piyÄ• ya manÄ• pÄ• ya neva nhÄ• yati na vilimpati na bhattaá¹
payojeti --- rattindivaá¹ƒ bhaddÄ• ya deviyÄ• sarÄ«re ajjhomucchito. sÄ• dhu, bhante, Ä• y
muá¹‡á¸• assa raÃ±Ã±o tathÄ• dhammaá¹ƒ desetu yathÄ• muá¹‡á¸• o rÄ• jÄ• Ä• yasmat

sokasallaá¹ƒ pajaheyyÄ• â€™â€™ ti. ``yassadÄ• ni, piyaka, muá¹‡á¸• o rÄ• jÄ• kÄ• laá¹ƒ

atha kho piyako kosÄ• rakkho uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ abhivÄ•
yena muá¹‡á¸• o rÄ• jÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• muá¹‡á¸• aá¹ƒ rÄ• jÄ• na
kho, deva, Ä• yasmatÄ• nÄ• radena. yassadÄ• ni devo kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti.
bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• pehÄ«â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho
raÃ±Ã±o paá¹-issutvÄ• bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• muá¹‡á¸• aá¹ƒ rÄ•
``yuttÄ• ni kho te, deva, bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni. yassadÄ• ni devo kÄ• laá¹ƒ \Se
ti.

atha kho muá¹‡á¸• o rÄ• jÄ• bhadraá¹ƒ yÄ• naá¹ƒ {bhadraá¹ƒ bhadraá¹ƒ yÄ• naá¹ƒ (Se Ke
yÄ• naá¹ƒ (Ee) } abhiruhitvÄ• bhadrehi bhadrehi yÄ• nehi yena kukkuá¹-Ä• rÄ• mo tena pÄ
(bahÅ«su) } rÄ• jÄ• nubhÄ• vena Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ dassanÄ• ya. yÄ• vatikÄ• y
yÄ• nÄ• paccorohitvÄ• pattikova Ä• rÄ• maá¹ƒ pÄ• visi. atha kho muá¹‡á¸• o rÄ• jÄ• \Be
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ abhivÄ• detvÄ• ekan
III 60/ nisinnaá¹ƒ kho muá¹‡á¸• aá¹ƒ rÄ• jÄ• naá¹ƒ Ä• yasmÄ• nÄ• rado etadavoca ---

``paÃ±cimÄ• ni, mahÄ• rÄ• ja, alabbhanÄ«yÄ• ni á¹-hÄ• nÄ• ni samaá¹‡ena vÄ• brÄ• hma
vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ. katamÄ• ni paÃ±ca? `jarÄ• dhammaá¹ƒ mÄ•
á¹-hÄ• naá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmun
`byÄ• dhidhammaá¹ƒ mÄ• byÄ• dhÄ«yÄ«â€™ ti ... pe ... `maraá¹‡adhammaá¹ƒ mÄ• mÄ«
khÄ«yÄ«â€™ ti ... `nassanadhammaá¹ƒ mÄ• nassÄ«â€™ ti alabbhanÄ«yaá¹ƒ á¹-hÄ• naá¹
vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ.

``assutavato \Ne II 56/, mahÄ• rÄ• ja, puthujjanassa jarÄ• dhammaá¹ƒ jÄ«rati. so jarÄ• dha
paá¹-isaÃ±cikkhati --- `na kho mayhevekassa jarÄ• dhammaá¹ƒ jÄ«rati, atha kho yÄ• vatÄ•
cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ jarÄ• dhammaá¹ƒ jÄ«rati. ahaÃ±ceva kho pana jarÄ•
soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ, urattÄ• á¸·iá¹ƒ kandeyyaá¹ƒ, sammohaá¹ƒ Ä• pa
III 68/ nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ okkameyya, kammantÄ• pi nappavattey
assu, mittÄ• pi dummanÄ• assÅ«â€™ ti. so jarÄ• dhamme jiá¹‡á¹‡e socati kilamati paridev
kandati, sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, mahÄ• rÄ• ja --- `assutavÄ• puthujjano vid
sokasallena attÄ• naá¹ƒyeva paritÄ• petiâ€™â€™ â€™.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, assutavato puthujjanassa byÄ• dhidhammaá¹ƒ byÄ• dhÄ«
maraá¹‡adhammaá¹ƒ mÄ«yati ... khayadhammaá¹ƒ khÄ«yati ... nassanadhammaá¹ƒ nassa
naá¹-á¹-he na iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa nassanadhammaá¹ƒ nassati,
sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ nassanadhammaá¹ƒ nassat
nassanadhamme naá¹-á¹-he soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ, urattÄ• á¸·iá¹ƒ kand

Ä• pajjeyyaá¹ƒ, bhattampi me nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ okkameyya, kan
amittÄ• pi attamanÄ• assu, mittÄ• pi dummanÄ• \Ee III 61/ assÅ«â€™ ti. so nassanadham
kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, mahÄ• r
puthujjano viddho savisena sokasallena attÄ• naá¹ƒyeva paritÄ• petiâ€™â€™ â€™.

``sutavato \Be II 54/ ca kho, mahÄ• rÄ• ja, ariyasÄ• vakassa jarÄ• dhammaá¹ƒ jÄ«rati. so ja
iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa jarÄ• dhammaá¹ƒ jÄ«rati, atha kho yÄ• vat
gati cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ jarÄ• dhammaá¹ƒ jÄ«rati. ahaÃ±ceva kho pana ja
soceyyaá¹ƒ kilameyyaá¹ƒ \Se III 69/ parideveyyaá¹ƒ, urattÄ• á¸·iá¹ƒ kandeyyaá¹ƒ, sammoha
bhattampi me nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ okkameyya, kammantÄ• pi napp
attamanÄ• assu, mittÄ• pi dummanÄ• assÅ«â€™ ti. so jarÄ• dhamme jiá¹‡á¹‡e na socati
na urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, mahÄ• rÄ• ja --- `suta
abbuhi savisaá¹ƒ sokasallaá¹ƒ, yena viddho assutavÄ• puthujjano attÄ• naá¹ƒyeva paritÄ•
ariyasÄ• vako attÄ• naá¹ƒyeva parinibbÄ• petiâ€™â€™ â€™.

``puna \Ne II 57/ caparaá¹ƒ, mahÄ• rÄ• ja, sutavato ariyasÄ• vakassa byÄ• dhidhammaá¹ƒ
maraá¹‡adhammaá¹ƒ mÄ«yati ... khayadhammaá¹ƒ khÄ«yati ... nassanadhammaá¹ƒ nassa
naá¹-á¹-he iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa nassanadhammaá¹ƒ nassati, ath
sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbesaá¹ƒ sattÄ• naá¹ƒ nassanadhammaá¹ƒ nassat
nassanadhamme naá¹-á¹-he soceyyaá¹ƒ kilameyyaá¹ƒ parideveyyaá¹ƒ, urattÄ• á¸·iá¹ƒ kand
Ä• pajjeyyaá¹ƒ, bhattampi me nacchÄ• deyya, kÄ• yepi dubbaá¹‡á¹‡iyaá¹ƒ okkameyya, kan
amittÄ• pi attamanÄ• assu, mittÄ• pi dummanÄ• assÅ«â€™ ti. so nassanadhamme naá¹-á
paridevati, na urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, mahÄ• rÄ•
ariyasÄ• vako abbuhi savisaá¹ƒ sokasallaá¹ƒ, yena viddho assutavÄ• puthujjano attÄ• naá
visallo ariyasÄ• vako attÄ• naá¹ƒyeva parinibbÄ• peti \Se III 70/â€™â€™ â€™.

``imÄ• ni \Ee III 62/ kho, mahÄ• rÄ• ja, paÃ±ca alabbhanÄ«yÄ• ni á¹-hÄ• nÄ• ni samaá¹‡en
devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiâ€™â€™ nti.

``na socanÄ• ya paridevanÄ• ya,

atthodha labbhÄ• api appakopi.

socantamenaá¹ƒ dukhitaá¹ƒ viditvÄ• ,

paccatthikÄ• attamanÄ• bhavanti ||

``yato \Be II 55/ ca kho paá¹‡á¸• ito Ä• padÄ• su,

na vedhatÄ« atthavinicchayaÃ±Ã±Å«.

paccatthikÄ• ssa dukhitÄ• bhavanti,

disvÄ• mukhaá¹ƒ avikÄ• raá¹ƒ purÄ• á¹‡aá¹ƒ ||

``jappena mantena subhÄ• sitena,

anuppadÄ• nena paveá¹‡iyÄ• vÄ• .

yathÄ• yathÄ• yattha labhetha atthaá¹ƒ,

tathÄ• tathÄ• tattha parakkameyya ||

``sace \Ne II 58/ pajÄ• neyya alabbhaneyyo,

mayÄ• va aÃ±Ã±ena vÄ• esa attho.

asocamÄ• no adhivÄ• sayeyya,

kammaá¹ƒ daá¸·haá¹ƒ kinti karomi dÄ• nÄ«â€™â€™ ti {jÄ• 0 1 jÄ• takepi} ||

evaá¹ƒ \Se III 71/ vutte muá¹‡á¸• o rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ etadavoca --- ``ko
Ee) } ayaá¹ƒ, bhante, dhammapariyÄ• yoâ€™â€™ ti? ``sokasallaharaá¹‡o nÄ• ma ayaá¹ƒ,
dhammapariyÄ• yoâ€™â€™ ti. ``taggha, bhante, sokasallaharaá¹‡o {taggha bhante sokasa
sokasallaharaá¹‡o (Ce Se Ke Ee) }! imaÃ±hi me, bhante, dhammapariyÄ• yaá¹ƒ sutvÄ• sol
nti.

atha kho muá¹‡á¸• o rÄ• jÄ• piyakaá¹ƒ kosÄ• rakkhaá¹ƒ Ä• mantesi --- ``tena hi, samma p
sarÄ«raá¹ƒ jhÄ• petha; thÅ«paÃ±cassÄ• karotha. ajjatagge dÄ• ni mayaá¹ƒ nhÄ• yissÄ• m
bhattaÃ±ca bhuÃ±jissÄ• ma kammante ca payojessÄ• mÄ• â€™â€™ ti. dasamaá¹ƒ.

muá¹‡á¸• arÄ• javaggo \Ee III 63/ paÃ±camo.

tassuddÄ• naá¹ƒ ---

Ä• diyo sappuriso iá¹-á¹-hÄ• , manÄ• padÄ• yÄ«bhisandaá¹ƒ.

sampadÄ• ca dhanaá¹ƒ á¹-hÄ• naá¹ƒ, kosalo nÄ• radena cÄ• ti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. nÄ«varaá¹‡avaggo

1. Ä• varaá¹‡asuttaá¹ƒ

<51> evaá¹ƒ \Ne II 59/ \Be II 56/ me sutaá¹ƒ --- ekaá¹ƒ \Se III 72/ samayaá¹ƒ bhagavÄ• sÄ
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``paÃ±cime, bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso ajjhÄ• ruhÄ• paÃ±Ã±Ä• ya d
paÃ±ca? kÄ• macchando, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o cetaso ajjhÄ• ruho paÃ±Ã±
byÄ• pÄ• do, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o cetaso ajjhÄ• ruho paÃ±Ã±Ä• ya dubbal
bhikkhave, Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ cetaso ajjhÄ• ruhaá¹ƒ paÃ±Ã±Ä• ya dubbalÄ«k
uddhaccakukkuccaá¹ƒ, bhikkhave, Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ cetaso ajjhÄ• ruhaá¹ƒ p
dubbalÄ«karaá¹‡aá¹ƒ. vicikicchÄ• , bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso ajjhÄ•
dubbalÄ«karaá¹‡Ä• . ime kho, bhikkhave, paÃ±ca Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso ajjh
dubbalÄ«karaá¹‡Ä• .

``so vata, bhikkhave, bhikkhu ime paÃ±ca Ä• varaá¹‡e nÄ«varaá¹‡e cetaso ajjhÄ• ruhe paÃ
appahÄ• ya, abalÄ• ya paÃ±Ã±Ä• ya dubbalÄ• ya attatthaá¹ƒ vÄ• Ã±assati paratthaá¹ƒ \Ee
ubhayatthaá¹ƒ vÄ• Ã±assati uttari {uttariá¹ƒ (Ce Se Ke Ee) } vÄ• manussadhammÄ•
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. seyya
nadÄ« pabbateyyÄ• dÅ«raá¹…gamÄ• {dÅ«ragamÄ• (Ce) } sÄ«ghasotÄ• hÄ• rahÄ• rinÄ«
naá¹…galamukhÄ• ni vivareyya. evaÃ±hi so, bhikkhave, majjhe nadiyÄ• soto vikkhitto visaa
{na ceva (Katthaci) } dÅ«raá¹…gamo assa na {na ca (Katthaci) } sÄ«ghasoto na {na ca (Kat
{hÄ• rahÄ• riá¹‡Ä« (Ce) }. evamevaá¹ƒ kho, bhikkhave, so vata bhikkhu ime paÃ±ca Ä• vara
60/ cetaso ajjhÄ• ruhe paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e appahÄ• ya, abalÄ• ya paÃ±Ã±Ä• y
57/ vÄ• Ã±assati paratthaá¹ƒ vÄ• Ã±assati ubhayatthaá¹ƒ vÄ• Ã±assati uttari vÄ• manuss
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vata, bhikkhave, bhikkhu ime paÃ±ca Ä• varaá¹‡e nÄ«varaá¹‡e cetaso ajjhÄ• ruhe paÃ
pahÄ• ya, balavatiyÄ• paÃ±Ã±Ä• ya attatthaá¹ƒ vÄ• Ã±assati paratthaá¹ƒ vÄ• Ã±assati ub

uttari vÄ• manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarissatÄ«ti á¹-
seyyathÄ• pi, bhikkhave, nadÄ« pabbateyyÄ• dÅ«raá¹…gamÄ• sÄ«ghasotÄ• hÄ• rahÄ• r
naá¹…galamukhÄ• ni pidaheyya. evaÃ±hi so, bhikkhave, majjhe nadiyÄ• soto avikkhitto av
dÅ«raá¹…gamo ceva assa sÄ«ghasoto ca hÄ• rahÄ• rÄ« ca. evamevaá¹ƒ kho, bhikkhave, s
Ä• varaá¹‡e nÄ«varaá¹‡e cetaso ajjhÄ• ruhe paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e pahÄ• ya, ba
attatthaá¹ƒ vÄ• Ã±assati paratthaá¹ƒ vÄ• Ã±assati ubhayatthaá¹ƒ vÄ• Ã±assati uttari vÄ•
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™

2. akusalarÄ• sisuttaá¹ƒ

<52> ``akusalarÄ• sÄ«ti \Se III 74/ \Ee III 65/, bhikkhave, vadamÄ• no paÃ±ca nÄ«varaá¹‡e
nÄ«varaá¹‡e (Ce) } sammÄ• vadamÄ• no vadeyya. kevalo hÄ• yaá¹ƒ {hayaá¹ƒ (Ce), cÄ• ya
(Katthaci) }, bhikkhave, akusalarÄ• si yadidaá¹ƒ paÃ±ca nÄ«varaá¹‡Ä• . katame paÃ±ca?
kÄ• macchandanÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thinamiddhanÄ«varaá¹‡aá¹ƒ
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá¹ƒ. akusalarÄ• sÄ«ti, bhikkha
nÄ«varaá¹‡e sammÄ• vadamÄ• no vadeyya. kevalo hÄ• yaá¹ƒ, bhikkhave, akusalarÄ• si y
nÄ«varaá¹‡Ä• â€™â€™ ti. dutiyaá¹ƒ.

3. padhÄ• niyaá¹…gasuttaá¹ƒ

<53> ``paÃ±cimÄ• ni, bhikkhave, padhÄ• niyaá¹…gÄ• ni. katamÄ• ni paÃ±ca? idha, bhikkh
saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
hoti \Be II 58/ appÄ• taá¹…ko; samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«t
majjhimÄ• ya padhÄ• nakkhamÄ• ya; asaá¹-ho hoti amÄ• yÄ• vÄ«; yathÄ• bhÅ«taá¹ƒ attÄ•
viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«su; Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ•
dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusales
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
bhikkhave, paÃ±ca padhÄ• niyaá¹…gÄ• nÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. samayasuttaá¹ƒ

<54> ``paÃ±cime \Se III 75/, bhikkhave, asamayÄ• padhÄ• nÄ• ya. katame paÃ±ca? idha
bhikkhu jiá¹‡á¹‡o hoti jarÄ• yÄ• bhibhÅ«to. ayaá¹ƒ, bhikkhave, paá¹-hamo asamayo padhÄ•

``puna caparaá¹ƒ, bhikkhave, bhikkhu byÄ• dhito hoti byÄ• dhinÄ• bhibhÅ«to. ayaá¹ƒ, bhikk
padhÄ• nÄ• ya.

``puna caparaá¹ƒ, bhikkhave, dubbhikkhaá¹ƒ hoti dussassaá¹ƒ dullabhapiá¹‡á¸• aá¹ƒ, na su
paggahena yÄ• petuá¹ƒ. ayaá¹ƒ, bhikkhave, tatiyo asamayo padhÄ• nÄ• ya.

``puna caparaá¹ƒ, bhikkhave, bhayaá¹ƒ hoti aá¹-avisaá¹…kopo, cakkasamÄ• rÅ«á¸·hÄ• jÄ
ayaá¹ƒ, bhikkhave, catuttho asamayo padhÄ• nÄ• ya.

``puna caparaá¹ƒ, bhikkhave, saá¹…gho bhinno hoti. saá¹…ghe kho pana, bhikkhave, bhin
akkosÄ• ca honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ paribhÄ• sÄ• ca honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ parik
aÃ±Ã±amaÃ±Ã±aá¹ƒ pariccajÄ• ca honti. tattha appasannÄ• ceva nappasÄ«danti, pasann
aÃ±Ã±athattaá¹ƒ hoti. ayaá¹ƒ, bhikkhave, paÃ±camo asamayo padhÄ• nÄ• ya. ime kho, bhi
padhÄ• nÄ• yÄ• ti.

``paÃ±cime, bhikkhave, samayÄ• padhÄ• nÄ• ya. katame paÃ±ca? idha, bhikkhave, bhikk
yuvÄ• susu kÄ• á¸·akeso bhadrena yobbanena samannÄ• gato paá¹-hamena vayasÄ• . ay
samayo padhÄ• nÄ• ya.

``puna \Be II 59/ caparaá¹ƒ, bhikkhave, bhikkhu appÄ• bÄ• dho hoti appÄ• taá¹…ko, samav
samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya majjhimÄ• ya \Se III 76/ padhÄ• nakkhar
samayo padhÄ• nÄ• ya.

``puna caparaá¹ƒ, bhikkhave, subhikkhaá¹ƒ hoti susassaá¹ƒ \Ee III 67/ sulabhapiá¹‡á¸• aá¹
paggahena yÄ• petuá¹ƒ. ayaá¹ƒ, bhikkhave, tatiyo samayo padhÄ• nÄ• ya.

``puna caparaá¹ƒ, bhikkhave, manussÄ• samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi sampassantÄ• viharanti. ayaá¹ƒ, bhikkhave, catuttho s

``puna caparaá¹ƒ, bhikkhave, saá¹…gho samaggo sammodamÄ• no avivadamÄ• no ekudd
pana, bhikkhave, samagge na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ akkosÄ• honti, na ca aÃ±Ã±ama
ca aÃ±Ã±amaÃ±Ã±aá¹ƒ parikkhepÄ• honti, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ pariccajÄ• honti. ta
pasÄ«danti, pasannÄ• naÃ±ca bhiyyobhÄ• vo {bhÄ«yyobhÄ• vÄ• ya (Katthaci) } hoti. ayaá¹
samayo padhÄ• nÄ• ya. ime kho, bhikkhave, paÃ±ca samayÄ• padhÄ• nÄ• yÄ• â€™â€™

5. mÄ• tÄ• puttasuttaá¹ƒ

<55> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
samayena sÄ• vatthiyaá¹ƒ ubho mÄ• tÄ• puttÄ• vassÄ• vÄ• saá¹ƒ upagamiá¹ƒsu {upasaá¹
bhikkhu ca bhikkhunÄ« ca. te aÃ±Ã±amaÃ±Ã±assa abhiá¹‡haá¹ƒ dassanakÄ• mÄ• ahesuá
abhiá¹‡haá¹ƒ dassanakÄ• mÄ• ahosi; puttopi mÄ• taraá¹ƒ abhiá¹‡haá¹ƒ dassanakÄ• mo a

dassanÄ• saá¹ƒsaggo ahosi. saá¹ƒsagge sati vissÄ• so ahosi. vissÄ• se sati otÄ• ro ahosi.
sikkhaá¹ƒ apaccakkhÄ• ya \Se III 77/ dubbalyaá¹ƒ anÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ

atha \Ne II 63/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho te bhikkhÅ« bhagava
``idha, bhante, sÄ• vatthiyaá¹ƒ ubho mÄ• tÄ• puttÄ• \Be II 60/ vassÄ• vÄ• saá¹ƒ upagamiá
bhikkhunÄ« ca, te aÃ±Ã±amaÃ±Ã±assa abhiá¹‡haá¹ƒ \Ee III 68/ dassanakÄ• mÄ• ahesuá¹
abhiá¹‡haá¹ƒ dassanakÄ• mÄ• ahosi, puttopi mÄ• taraá¹ƒ abhiá¹‡haá¹ƒ dassanakÄ• mo a
dassanÄ• saá¹ƒsaggo ahosi, saá¹ƒsagge sati vissÄ• so ahosi, vissÄ• se sati otÄ• ro ahosi,
sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-iseviá

``kiá¹ƒ nu so, bhikkhave, moghapuriso maÃ±Ã±ati --- `na mÄ• tÄ• putte sÄ• rajjati, putto vÄ
ti? nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekarÅ«pampi samanupassÄ• mi evaá¹ƒ {yaá¹ƒ evaá¹
kamanÄ«yaá¹ƒ evaá¹ƒ madanÄ«yaá¹ƒ evaá¹ƒ bandhanÄ«yaá¹ƒ evaá¹ƒ mucchanÄ«yaá¹ƒ e
anuttarassa yogakkhemassa adhigamÄ• ya yathayidaá¹ƒ, bhikkhave, itthirÅ«paá¹ƒ. itthirÅ«
rattÄ• giddhÄ• gathitÄ• {gadhitÄ• (Se Ee Katthaci) } mucchitÄ• ajjhosannÄ• {ajjhopannÄ
dÄ«gharattaá¹ƒ socanti itthirÅ«pavasÄ• nugÄ• .

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekasaddampi ... pe ... ekagandhampi ... ekarasampi ...
samanupassÄ• mi evaá¹ƒ rajanÄ«yaá¹ƒ evaá¹ƒ kamanÄ«yaá¹ƒ evaá¹ƒ madanÄ«yaá¹ƒ evaá
mucchanÄ«yaá¹ƒ evaá¹ƒ antarÄ• yakaraá¹ƒ anuttarassa yogakkhemassa adhigamÄ• ya ya
itthiphoá¹-á¹-habbaá¹ƒ \Se III 78/. itthiphoá¹-á¹-habbe, bhikkhave, sattÄ• rattÄ• giddhÄ• ga
ajjhosannÄ• . te dÄ«gharattaá¹ƒ socanti itthiphoá¹-á¹-habbavasÄ• nugÄ• .

``itthÄ«, bhikkhave, gacchantÄ«pi purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati; á¹-hitÄ• pi .
nisinnÄ• pi ... sayÄ• nÄ• pi ... hasantÄ«pi ... bhaá¹‡antÄ«pi ... gÄ• yantÄ«pi ... rodantÄ«pi ..
{ugghÄ• nitÄ• pi (Ce) } ... matÄ• pi purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati. yaÃ±hi taá
sammÄ• vadamÄ• no vadeyya --- `samantapÄ• so mÄ• rassÄ• â€™ ti mÄ• tugÄ• maá¹ƒye
`samantapÄ• so mÄ• rassÄ• â€™â€™ â€™ ti.

``sallape \Ee III 69/ asihatthena, pisÄ• cenÄ• pi sallape.

Ä• sÄ«visampi Ä• sÄ«de {Ä• sadde (Se Ke) }, yena daá¹-á¹-ho na jÄ«vati ||

``natveva \Ne II 64/ eko ekÄ• ya, mÄ• tugÄ• mena sallape.

muá¹-á¹-hassatiá¹ƒ \Be II 61/ tÄ• bandhanti, pekkhitena sitena ca {mhitena ca (Se Ke) } ||

``athopi dunnivatthena, maÃ±junÄ• bhaá¹‡itena ca.

neso jano svÄ• sÄ«sado, api ugghÄ• tito mato ||

``paÃ±ca kÄ• maguá¹‡Ä• ete, itthirÅ«pasmiá¹ƒ dissare.

rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• ||

``tesaá¹ƒ kÄ• moghavÅ«á¸·hÄ• naá¹ƒ, kÄ• me aparijÄ• nataá¹ƒ.

kÄ• laá¹ƒ gati {gatiá¹ƒ (Ce Se Ke Ee) } bhavÄ• bhavaá¹ƒ, saá¹ƒsÄ• rasmiá¹ƒ purakkhatÄ• |

``ye \Se III 79/ ca kÄ• me pariÃ±Ã±Ä• ya, caranti akutobhayÄ• .

te ve pÄ• raá¹…gatÄ• loke, ye pattÄ• Ä• savakkhayaâ€™â€™ nti || paÃ±camaá¹ƒ.

6. upajjhÄ• yasuttaá¹ƒ

<56> atha kho aÃ±Ã±ataro bhikkhu yena sako upajjhÄ• yo tenupasaá¹…kami; upasaá¹…ka
etadavoca --- ``etarahi me, bhante, madhurakajÄ• to ceva kÄ• yo, disÄ• ca me na pakkhÄ•
nappaá¹-ibhanti, thinamiddhaÃ±ca me cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, anabhirato ca bra
atthi ca me dhammesu vicikicchÄ• â€™â€™ ti.

atha kho so bhikkhu taá¹ƒ saddhivihÄ• rikaá¹ƒ bhikkhuá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenup
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, bhikkhu evamÄ• ha --- `etarahi me, bhante,
kÄ• yo, disÄ• ca maá¹ƒ na pakkhÄ• yanti, dhammÄ• ca me nappaá¹-ibhanti, thinamiddhaÃ
tiá¹-á¹-hati, anabhirato ca brahmacariyaá¹ƒ carÄ• mi, atthi ca me dhammesu vicikicchÄ• â€™

``evaÃ±hetaá¹ƒ \Ne II 65/ \Ee III 70/, bhikkhu, hoti indriyesu aguttadvÄ• rassa, bhojane ama
jÄ• gariyaá¹ƒ ananuyuttassa, avipassakassa kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, pubbarattÄ• p
bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogaá¹ƒ ananuyuttassa viharato, yaá
hoti, disÄ• cassa na \Be II 62/ pakkhÄ• yanti, dhammÄ• ca taá¹ƒ nappaá¹-ibhanti, thinamid
pariyÄ• dÄ• ya tiá¹-á¹-hati, anabhirato ca brahmacariyaá¹ƒ carati, hoti cassa dhammesu vici
te, bhikkhu, evaá¹ƒ sikkhitabbaá¹ƒ --- `indriyesu guttadvÄ• ro bhavissÄ• mi, bhojane mattaÃ
anuyutto, vipassako kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, pubbarattÄ• pararattaá¹ƒ bodhipakkhiy
bhÄ• vanÄ• nuyogaá¹ƒ anuyutto viharissÄ• mÄ«â€™ ti. evaÃ±hi te, bhikkhu, sikkhitabbaâ€

atha kho so bhikkhu bhagavatÄ• iminÄ• ovÄ• dena ovadito uá¹-á¹-hÄ• yÄ• sanÄ• bhagav
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho so bhikkhu eko vÅ«pakaá¹-á¹-ho appamatto Ä
viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá
ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro pana so bhikkhu arahataá¹ƒ ahosi.

atha kho so bhikkhu arahattaá¹ƒ patto yena sako upajjhÄ• yo tenupasaá¹…kami; upasaá¹…
upajjhÄ• yaá¹ƒ etadavoca --- ``etarahi me, bhante, na ceva {na tveva (Ce) } madhurakajÄ• t
pakkhÄ• yanti, dhammÄ• ca maá¹ƒ paá¹-ibhanti, thinamiddhaÃ±ca me cittaá¹ƒ na pariyÄ• c
abhirato ca brahmacariyaá¹ƒ carÄ• mi, natthi ca me dhammesu vicikicchÄ• â€™â€™ ti. ath
saddhivihÄ• rikaá¹ƒ bhikkhuá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
71/ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavanta
``ayaá¹ƒ, bhante, bhikkhu evamÄ• ha --- `etarahi me, bhante, na ceva madhurakajÄ• to kÄ•
pakkhÄ• yanti, dhammÄ• ca maá¹ƒ paá¹-ibhanti, thinamiddhaÃ±ca me cittaá¹ƒ na pariyÄ• c
abhirato ca brahmacariyaá¹ƒ carÄ• mi, natthi ca me dhammesu vicikicchÄ• â€™â€™ â€™ t

``evaÃ±hetaá¹ƒ, bhikkhu, hoti indriyesu guttadvÄ• rassa, bhojane mattaÃ±Ã±uno, jÄ• gariya
vipassakassa kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, pubbarattÄ• pararattaá¹ƒ bodhipakkhiyÄ• na
bhÄ• vanÄ• nuyogaá¹ƒ \Ne II 66/ anuyuttassa viharato, yaá¹ƒ na ceva madhurakajÄ• to kÄ•
pakkhÄ• yanti, dhammÄ• ca \Be II 63/ taá¹ƒ paá¹-ibhanti, thinamiddhaÃ±cassa cittaá¹ƒ na p
tiá¹-á¹-hati, abhirato ca brahmacariyaá¹ƒ carati, na cassa hoti dhammesu vicikicchÄ• . tasmA
bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `indriyesu guttadvÄ• rÄ• bhavissÄ• ma, bhojane matta
anuyuttÄ• , vipassakÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, pubbarattÄ• pararattaá¹ƒ bodhipak
bhÄ• vanÄ• nuyogaá¹ƒ anuyuttÄ• viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitab
chaá¹-á¹-haá¹ƒ.

7. abhiá¹‡hapaccavekkhitabbaá¹-hÄ• nasuttaá¹ƒ

<57> ``paÃ±cimÄ• ni, bhikkhave, á¹-hÄ• nÄ• ni abhiá¹‡haá¹ƒ paccavekkhitabbÄ• ni itthiyÄ•
gahaá¹-á¹-hena vÄ• pabbajitena vÄ• . katamÄ• ni paÃ±ca? `jarÄ• dhammomhi, jaraá¹ƒ ana
paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• . `by
byÄ• dhiá¹ƒ anatÄ«toâ€™ ti abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ•
pabbajitena vÄ• . `maraá¹‡adhammomhi, maraá¹‡aá¹ƒ anatÄ«toâ€™ ti abhiá¹‡haá¹ƒ pacca
III 72/ vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• . `sabbehi me piyehi manÄ•
vinÄ• bhÄ• voâ€™ ti abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹
vÄ• . `kammassakomhi, kammadÄ• yÄ• do kammayoni kammabandhu kammapaá¹-isaraá¹
kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒ vÄ• --- tassa dÄ• yÄ• do bhavissÄ• mÄ«â€™ ti abhiá¹‡ha

itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• .

``kiÃ±ca, bhikkhave, atthavasaá¹ƒ paá¹-icca `jarÄ• dhammomhi, jaraá¹ƒ anatÄ«toâ€™ ti ab
paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• ? att
sattÄ• naá¹ƒ yobbane yobbanamado, yena madena mattÄ• kÄ• yena duccaritaá¹ƒ caranti,
caranti, manasÄ• duccaritaá¹ƒ caranti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ abhiá¹‡haá¹ƒ paccavekkha
yobbanamado so sabbaso vÄ• pahÄ«yati tanu vÄ• pana hoti. idaá¹ƒ kho, bhikkhave, attha
`jarÄ• dhammomhi, jaraá¹ƒ anatÄ«toâ€™ ti abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ•
gahaá¹-á¹-hena vÄ• pabbajitena vÄ• .

``kiÃ±ca \Ne II 67/, bhikkhave, atthavasaá¹ƒ paá¹-icca `byÄ• dhidhammomhi, byÄ• dhiá¹ƒ a
abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbaj
bhikkhave, sattÄ• naá¹ƒ Ä• rogye Ä• rogyamado, yena madena mattÄ• kÄ• yena \Be II 64/
vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ al
paccavekkhato yo Ä• rogye Ä• rogyamado so sabbaso vÄ• pahÄ«yati tanu vÄ• pana hoti.
atthavasaá¹ƒ paá¹-icca `byÄ• dhidhammomhi, byÄ• dhiá¹ƒ anatÄ«toâ€™ ti abhiá¹‡haá¹ƒ pa
vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• .

``kiÃ±ca, bhikkhave, atthavasaá¹ƒ paá¹-icca `maraá¹‡adhammomhi, maraá¹‡aá¹ƒ anatÄ«to
paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• ? att
sattÄ• naá¹ƒ jÄ«vite jÄ«vitamado, yena madena mattÄ• kÄ• yena duccaritaá¹ƒ caranti, vÄ•
III 73/ caranti, manasÄ• duccaritaá¹ƒ caranti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ abhiá¹‡haá¹ƒ pacca
jÄ«vitamado so sabbaso vÄ• pahÄ«yati tanu vÄ• pana hoti. idaá¹ƒ kho, bhikkhave, atthava
`maraá¹‡adhammomhi, maraá¹‡aá¹ƒ anatÄ«toâ€™ ti abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itt
gahaá¹-á¹-hena vÄ• pabbajitena vÄ• .

``kiÃ±ca, bhikkhave, atthavasaá¹ƒ paá¹-icca `sabbehi me piyehi manÄ• pehi nÄ• nÄ• bhÄ•
abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbaj
bhikkhave, sattÄ• naá¹ƒ piyesu manÄ• pesu yo chandarÄ• go yena rÄ• gena rattÄ• kÄ• ye
vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ al
paccavekkhato yo piyesu manÄ• pesu chandarÄ• go so sabbaso vÄ• pahÄ«yati tanu vÄ•
bhikkhave, atthavasaá¹ƒ paá¹-icca `sabbehi me piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• b
paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ• pabbajitena vÄ• .

``kiÃ±ca, bhikkhave, atthavasaá¹ƒ paá¹-icca `kammassakomhi, kammadÄ• yÄ• do kammay
kammapaá¹-isaraá¹‡o, yaá¹ƒ kammaá¹ƒ karissÄ• mi --- kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒ vÄ
bhavissÄ• mÄ«â€™ ti abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gaha
vÄ• \Ne II 68/? atthi, bhikkhave, sattÄ• naá¹ƒ kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manod

taá¹ƒ á¹-hÄ• naá¹ƒ abhiá¹‡haá¹ƒ paccavekkhato sabbaso vÄ• duccaritaá¹ƒ pahÄ«yati tanu
kho, bhikkhave, atthavasaá¹ƒ paá¹-icca `kammassakomhi, kammadÄ• yÄ• do kammayoni k
kammapaá¹-isaraá¹‡o, yaá¹ƒ kammaá¹ƒ karissÄ• mi --- kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒ vÄ
bhavissÄ• mÄ«â€™ ti \Be II 65/ abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ itthiyÄ• vÄ• purisena v
pabbajitena vÄ• .

``sa kho {sace (Ee Katthaci) } so, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `na \Ee
ahaÃ±Ã±eveko jarÄ• dhammo {ahaÃ±ceveko jarÄ• dhammomhi (Katthaci) } jaraá¹ƒ anatÄ«
sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbe sattÄ• jarÄ• dhammÄ• jaraá¹ƒ anatÄ«tÄ• â€™
á¹-hÄ• naá¹ƒ abhiá¹‡haá¹ƒ paccavekkhato maggo saÃ±jÄ• yati. so taá¹ƒ maggaá¹ƒ Ä• seva
tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saá¹ƒyojanÄ• ni sabbaso pahÄ
byantÄ«honti.

``sa kho so, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `na kho ahaÃ±Ã±eveko byÄ
anatÄ«to, atha kho yÄ• vatÄ• sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbe sattÄ• byÄ• dhi
anatÄ«tÄ• â€™ ti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ abhiá¹‡haá¹ƒ paccavekkhato maggo saÃ±jÄ• y
Ä• sevati bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«ka
pahÄ«yanti, anusayÄ• byantÄ«honti.

``sa kho so, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `na kho ahaÃ±Ã±eveko mara
maraá¹‡aá¹ƒ anatÄ«to, atha kho yÄ• vatÄ• sattÄ• naá¹ƒ Ä• gati gati cuti upapatti sabbe sat
maraá¹‡aá¹ƒ anatÄ«tÄ• â€™ ti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ abhiá¹‡haá¹ƒ paccavekkhato mag
maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato
saá¹ƒyojanÄ• ni sabbaso pahÄ«yanti, anusayÄ• byantÄ«honti.

``sa kho so, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `na kho mayhevekassa sabb
nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo, atha kho yÄ• vatÄ• sattÄ• naá¹ƒ Ä• gati gati cuti upapatti
piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• voâ€™ ti. tassa taá¹ƒ á¹-hÄ• naá¹ƒ abhiá¹‡
maggo saÃ±jÄ• yati. so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ mag
bahulÄ«karoto saá¹ƒyojanÄ• ni sabbaso pahÄ«yanti, anusayÄ• byantÄ«honti.

``sa kho so, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `na \Be II 66/ kho ahaÃ±Ã±e
kammadÄ• yÄ• do kammayoni kammabandhu kammappaá¹-isaraá¹‡o, yaá¹ƒ kammaá¹ƒ ka
pÄ• pakaá¹ƒ vÄ• --- tassa dÄ• yÄ• do bhavissÄ• mi; atha kho yÄ• vatÄ• sattÄ• naá¹ƒ Ä• g
sattÄ• kammassakÄ• kammadÄ• yÄ• dÄ• kammayoni kammabandhu kammappaá¹-isara
kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒ vÄ• --- tassa dÄ• yÄ• dÄ• bhavissantÄ«â€™ ti \Ee III 75
abhiá¹‡haá¹ƒ paccavekkhato maggo saÃ±jÄ• yati. so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti b
maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saá¹ƒyojanÄ• ni sabbaso pahÄ«yanti, anu

``byÄ• dhidhammÄ• jarÄ• dhammÄ• , atho maraá¹‡adhammino.

yathÄ• dhammÄ• tathÄ• sattÄ• {santÄ• (Se Ke) }, jigucchanti puthujjanÄ• ||

``ahaÃ±ce taá¹ƒ jiguccheyyaá¹ƒ, evaá¹ƒ dhammesu pÄ• á¹‡isu.

na metaá¹ƒ patirÅ«passa, mama evaá¹ƒ vihÄ• rino ||

``sohaá¹ƒ evaá¹ƒ viharanto, Ã±atvÄ• dhammaá¹ƒ nirÅ«padhiá¹ƒ.

Ä• rogye yobbanasmiÃ±ca, jÄ«vitasmiÃ±ca ye madÄ• ||

``sabbe made abhibhosmi, nekkhammaá¹ƒ daá¹-á¹-hu khemato {nekkhamme daá¹-á¹-hu kh
ubhayatthapi aá¹-á¹-hakathÄ• ya sameti}.

tassa me ahu ussÄ• ho, nibbÄ• naá¹ƒ abhipassato ||

``nÄ• haá¹ƒ bhabbo etarahi, kÄ• mÄ• ni paá¹-isevituá¹ƒ.

anivatti {anivattÄ« (?) } bhavissÄ• mi, brahmacariyaparÄ• yaá¹‡oâ€™â€™ ti || sattamaá¹ƒ.

8. licchavikumÄ• rakasuttaá¹ƒ

<58> ekaá¹ƒ \Ne II 70/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä•
bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto mahÄ• vanaá¹ƒ aj
rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di.

tena kho pana samayena sambahulÄ• licchavikumÄ• rakÄ• sajjÄ• ni dhanÅ«ni Ä• dÄ• ya
mahÄ• vane anucaá¹…kamamÄ• nÄ• anuvicaramÄ• nÄ• addasu \Be II 67/ bhagavantaá¹ƒ
nisinnaá¹ƒ; disvÄ• na sajjÄ• ni dhanÅ«ni nikkhipitvÄ• kukkurasaá¹…ghaá¹ƒ ekamantaá¹ƒ u
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• \Ee III 76/ tuá
paÃ±jalikÄ• bhagavantaá¹ƒ payirupÄ• santi.

tena kho pana samayena mahÄ• nÄ• mo licchavi mahÄ• vane jaá¹…ghÄ• vihÄ• raá¹ƒ anu
licchavikumÄ• rake tuá¹‡hÄ«bhÅ«te tuá¹‡hÄ«bhÅ«te paÃ±jalike bhagavantaá¹ƒ payirupÄ• s

tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
mahÄ• nÄ• mo licchavi udÄ• naá¹ƒ udÄ• nesi --- `bhavissanti vajjÄ«, bhavissanti vajjÄ«â€™

``kiá¹ƒ pana tvaá¹ƒ, mahÄ• nÄ• ma, evaá¹ƒ vadesi --- `bhavissanti vajjÄ«, bhavissanti vajjÄ
``ime, bhante, licchavikumÄ• rakÄ• caá¹‡á¸• Ä• pharusÄ• apÄ• nubhÄ• {apajahÄ• ti (Ce)
apajahÄ• (Ee), apÄ• nutÄ• (katthaci) }. yÄ• nipi tÄ• ni kulesu paheá¹‡akÄ• ni {pahÄ«nakÄ
(Se Ke Ee) } pahÄ«yanti, ucchÅ«ti vÄ• badarÄ• ti vÄ• pÅ«vÄ• ti vÄ• modakÄ• ti vÄ• saá¹
{sakkhalikÄ• ti vÄ• (Ce Ee) }, tÄ• ni vilumpitvÄ• vilumpitvÄ• khÄ• danti; kulitthÄ«nampi ku
pacchÄ• liyaá¹ƒ khipanti. te dÄ• nime tuá¹‡hÄ«bhÅ«tÄ• tuá¹‡hÄ«bhÅ«tÄ• paÃ±jalikÄ• bh
payirupÄ• santÄ«â€™â€™ ti.

``yassa kassaci, mahÄ• nÄ• ma, kulaputtassa paÃ±ca dhammÄ• saá¹ƒvijjanti --- yadi vÄ•
muddhÄ• vasittassa, yadi vÄ• raá¹-á¹-hikassa pettanikassa {muddhÄ• bhisittassa (Katthaci)
passitabbaá¹ƒ}, yadi vÄ• senÄ• ya senÄ• patikassa, yadi \Ne II 71/ vÄ• gÄ• magÄ• maá¹‡
pÅ«gagÄ• maá¹‡ikassa, ye vÄ• pana kulesu paccekÄ• dhipaccaá¹ƒ kÄ• renti, vuddhiyeva
parihÄ• ni.

``katame paÃ±ca? idha, mahÄ• nÄ• ma, kulaputto uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogeh
sedÄ• vakkhittehi dhammikehi dhammaladdhehi mÄ• tÄ• pitaro sakkaroti garuá¹ƒ karoti mÄ
tamenaá¹ƒ mÄ• tÄ• pitaro sakkatÄ• garukatÄ• mÄ• nitÄ• pÅ«jitÄ• kalyÄ• á¹‡ena manasÄ
jÄ«va, dÄ«ghamÄ• yuá¹ƒ pÄ• lehÄ«â€™ ti. mÄ• tÄ• pitÄ• nukampitassa, mahÄ• nÄ• ma, k
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``puna \Be II 68/ caparaá¹ƒ, mahÄ• nÄ• ma, kulaputto uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bho
sedÄ• vakkhittehi dhammikehi dhammaladdhehi puttadÄ• radÄ• sakammakaraporise { ... sÄ
sakkaroti garuá¹ƒ karoti mÄ• neti pÅ«jeti. tamenaá¹ƒ puttadÄ• radÄ• sakammakaraporisÄ•
mÄ• nitÄ• pÅ«jitÄ• kalyÄ• á¹‡ena manasÄ• anukampanti --- `ciraá¹ƒ jÄ«va, dÄ«ghamÄ• y
puttadÄ• radÄ• sakammakaraporisÄ• nukampitassa, mahÄ• nÄ• ma, kulaputtassa vuddhiye
parihÄ• ni.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kulaputto uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ•
sedÄ• vakkhittehi dhammikehi dhammaladdhehi khettakammantasÄ• mantasabyohÄ• re sa
pÅ«jeti. tamenaá¹ƒ khettakammantasÄ• mantasabyohÄ• rÄ• sakkatÄ• garukatÄ• mÄ• nit
anukampanti --- `ciraá¹ƒ jÄ«va, dÄ«ghamÄ• yuá¹ƒ pÄ• lehÄ«â€™ ti. khettakammantasÄ• m
mahÄ• nÄ• ma, kulaputtassa vuddhiyeva pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kulaputto uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bhogehi bÄ•
sedÄ• vakkhittehi dhammikehi dhammaladdhehi yÄ• vatÄ• balipaá¹-iggÄ• hikÄ• devatÄ• s

mÄ• neti pÅ«jeti. tamenaá¹ƒ balipaá¹-iggÄ• hikÄ• devatÄ• sakkatÄ• garukatÄ• mÄ• nitÄ• manasÄ• anukampanti --- `ciraá¹ƒ jÄ«va, dÄ«ghamÄ• yuá¹ƒ pÄ• lehÄ«â€™ ti. devatÄ• nuk kulaputtassa vuddhiyeva pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``puna \Ne II 72/ caparaá¹ƒ, mahÄ• nÄ• ma, kulaputto uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehi bho sedÄ• vakkhittehi dhammikehi dhammaladdhehi samaá¹‡abrÄ• hmaá¹‡e sakkaroti garuá¹ƒ tamenaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• sakkatÄ• garukatÄ• mÄ• nitÄ• pÅ«jitÄ• kalyÄ• á¹‡e `ciraá¹ƒ jÄ«va, dÄ«ghamÄ• yuá¹ƒ pÄ• lehÄ«â€™ ti. samaá¹‡abrÄ• hmaá¹‡Ä• nukampitassa kulaputtassa vuddhiyeva pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yassa kassaci, mahÄ• nÄ• ma, kulaputtassa ime paÃ±ca dhammÄ• saá¹ƒvijjanti --- yadi v muddhÄ• vasittassa, yadi vÄ• raá¹-á¹-hikassa pettanikassa \Be II 69/, yadi vÄ• senÄ• ya se gÄ• magÄ• maá¹‡ikassa, yadi vÄ• pÅ«gagÄ• maá¹‡ikassa, ye vÄ• pana kulesu paccekÄ• pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti.

``mÄ• tÄ• pitukiccakaro, puttadÄ• rahito sadÄ• .

antojanassa atthÄ• ya, ye cassa anujÄ«vino ||

``ubhinnaÃ±ceva atthÄ• ya, vadaÃ±Ã±Å« hoti sÄ«lavÄ• .

Ã±Ä• tÄ«naá¹ƒ pubbapetÄ• naá¹ƒ, diá¹-á¹-he dhamme ca jÄ«vataá¹ƒ {jÄ«vinaá¹ƒ (Ce), jÄ«v } ||

``samaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ, devatÄ• naÃ±ca paá¹‡á¸• ito.

vittisaÃ±janano hoti, dhammena gharamÄ• vasaá¹ƒ ||

``so karitvÄ• na kalyÄ• á¹‡aá¹ƒ, pujjo hoti pasaá¹ƒsiyo.

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamavuá¸• á¸• hapabbajitasuttaá¹ƒ

<59> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato dullabho vuá¸• á¸• hapabbajito. ka bhikkhave, vuá¸• á¸• hapabbajito nipuá¹‡o, dullabho Ä• kappasampanno, dullabho bahussu dhammakathiko, dullabho vinayadharo. imehi kho, bhikkhave, paÃ±cahi dhammehi samann vuá¸• á¸• hapabbajitoâ€™â€™ ti. navamaá¹ƒ.

10. dutiyavuá¸• á¸• hapabbajitasuttaá¹ƒ

<60> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato dullabho vuá¸• á¸• hapabbajito. ka
bhikkhave, vuá¸• á¸• hapabbajito suvaco, dullabho suggahitaggÄ• hÄ« \Ee III 79/, dullabho
dullabho dhammakathiko, dullabho vinayadharo. imehi kho, bhikkhave, paÃ±cahi dhammeh
vuá¸• á¸• hapabbajitoâ€™â€™ ti. dasamaá¹ƒ.

nÄ«varaá¹‡avaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

Ä• varaá¹‡aá¹ƒ rÄ• si aá¹…gÄ• ni, samayaá¹ƒ mÄ• tuputtikÄ• .

upajjhÄ• á¹-hÄ• nÄ• licchavi, kumÄ• rÄ• aparÄ• duveti ||

(7) 2. saÃ±Ã±Ä• vaggo

1. paá¹-hamasaÃ±Ã±Ä• suttaá¹ƒ

<61> ``paÃ±cimÄ• \Be II 70/ \Ne II 74/, bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• m
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• . katamÄ• paÃ±ca? asubhasaÃ±Ã±
Ä• dÄ«navasaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anabhiratasaÃ±Ã±Ä•
b V 121-122, 303-304 passitabbaá¹ƒ} --- imÄ• kho, bhikkhave, paÃ±ca saÃ±Ã±Ä• bhÄ• vit
mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• â€™â€™ ti. pa

2. dutiyasaÃ±Ã±Ä• suttaá¹ƒ

<62> ``paÃ±cimÄ• , bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti
amatapariyosÄ• nÄ• . katamÄ• paÃ±ca? aniccasaÃ±Ã±Ä• , anattasaÃ±Ã±Ä• , maraá¹‡asa
paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anabhiratasaÃ±Ã±Ä• --- imÄ• \Ee III 80/ kho, bhikkhave
bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapa

3. paá¹-hamavaá¸• á¸• hisuttaá¹ƒ

<63> ``paÃ±cahi, bhikkhave, vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• no ariyasÄ• vako ariyÄ• ya
sÄ• rÄ• dÄ• yÄ« ca hoti varÄ• dÄ• yÄ« ca kÄ• yassa. katamÄ• hi paÃ±cahi? saddhÄ• ya va
vaá¸• á¸• hati, sutena vaá¸• á¸• hati, cÄ• gena vaá¸• á¸• hati, paÃ±Ã±Ä• ya vaá¸• á¸• hati ---

paÃ±cahi vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• no ariyasÄ• vako ariyÄ• ya vaá¸• á¸• hiyÄ• vaá
varÄ• dÄ• yÄ« ca kÄ• yassÄ• â€™â€™ ti.

``saddhÄ• ya \Ne II 75/ sÄ«lena ca yo pavaá¸• á¸• hati {yodha vaá¸• á¸• hati (Ce) },

paÃ±Ã±Ä• ya cÄ• gena sutena cÅ«bhayaá¹ƒ.

so tÄ• diso sappuriso vicakkhaá¹‡o,

Ä• dÄ«yatÄ« sÄ• ramidheva attanoâ€™â€™ ti || tatiyaá¹ƒ.

4. dutiyavaá¸• á¸• hisuttaá¹ƒ

<64> ``paÃ±cahi \Be II 71/, bhikkhave, vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• nÄ• ariyasÄ• vikÄ
vaá¸• á¸• hati, sÄ• rÄ• dÄ• yinÄ« ca hoti varÄ• dÄ• yinÄ« ca kÄ• yassa. katamÄ• hi paÃ±ca
sÄ«lena vaá¸• á¸• hati, sutena vaá¸• á¸• hati, cÄ• gena vaá¸• á¸• hati, paÃ±Ã±Ä• ya vaá¸• á
bhikkhave, paÃ±cahi vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• nÄ• ariyasÄ• vikÄ• ariyÄ• ya vaá¸•
sÄ• rÄ• dÄ• yinÄ« ca hoti varÄ• dÄ• yinÄ« ca kÄ• yassÄ• â€™â€™ ti.

``saddhÄ• ya sÄ«lena ca yÄ• pavaá¸• á¸• hati {yÄ• dha vaá¸• á¸• hati (Ce) },

paÃ±Ã±Ä• ya cÄ• gena sutena cÅ«bhayaá¹ƒ.

sÄ• tÄ• disÄ« sÄ«lavatÄ« upÄ• sikÄ• ,

Ä• dÄ«yatÄ« sÄ• ramidheva attanoâ€™â€™ ti || catutthaá¹ƒ.

5. sÄ• kacchasuttaá¹ƒ

<65> {AN b V 164} ``paÃ±cahi \Ee III 81/, bhikkhave, dhammehi samannÄ• gato bhikkhu al
sabrahmacÄ• rÄ«naá¹ƒ. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu attanÄ• ca sÄ«lasa
sÄ«lasampadÄ• ya kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca samÄ
samÄ• dhisampadÄ• ya kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca
paÃ±Ã±Ä• sampadÄ• ya kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca
vimuttisampadÄ• ya kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca vimu
hoti, vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ
paÃ±cahi dhammehi samannÄ• gato bhikkhu alaá¹ƒsÄ• kaccho sabrahmacÄ• rÄ«naâ€™â€

6. sÄ• jÄ«vasuttaá¹ƒ

<66> {AN b V 164} ``paÃ±cahi \Ne II 76/, bhikkhave, dhammehi samannÄ• gato bhikkhu ala
sabrahmacÄ• rÄ«naá¹ƒ. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu attanÄ• ca sÄ«lasa
sÄ«lasampadÄ• ya kathÄ• ya ca kataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca samÄ• d
samÄ• dhisampadÄ• ya kathÄ• ya ca \Be II 72/ kataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ
paÃ±Ã±Ä• sampadÄ• ya kathÄ• ya ca kataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca vim
vimuttisampadÄ• ya kathÄ• ya ca kataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca vimuttiÃ
hoti, vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya kathÄ• ya ca kataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• h
paÃ±cahi dhammehi samannÄ• gato bhikkhu alaá¹ƒsÄ• jÄ«vo sabrahmacÄ• rÄ«naâ€™â€™

7. paá¹-hamaiddhipÄ• dasuttaá¹ƒ

<67> ``yo hi koci, bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• paÃ±ca dhamme {ime paÃ±ca
bhÄ• veti, paÃ±ca dhamme {ime paÃ±ca dhamme (Katthaci) } bahulÄ«karoti, tassa dvinnaá
aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva \Ee III 82/ dhamme aÃ±Ã±Ä•
anÄ• gÄ• mitÄ• .

``katame paÃ±ca? idha, bhikkhave, bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasam
bhÄ• veti, vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nas
iddhipÄ• daá¹ƒ bhÄ• veti, ussoá¸·hiÃ±Ã±eva paÃ±camiá¹ƒ {ussoá¸·hÄ«yeva paÃ±camÄ« (C
bhikkhu vÄ• bhikkhunÄ« vÄ• ime paÃ±ca dhamme bhÄ• veti, ime paÃ±ca dhamme bahulÄ
phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã
anÄ• gÄ• mitÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaiddhipÄ• dasuttaá¹ƒ

<68> ``pubbevÄ• haá¹ƒ, bhikkhave, sambodhÄ• anabhisambuddho bodhisattova samÄ• n
paÃ±ca dhamme bahulÄ«kÄ• siá¹ƒ {bahulimakÄ• siá¹ƒ (Katthaci), bahulamakÄ• siá¹ƒ (Katth
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• vesiá¹ƒ
cittasamÄ• dhi ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddh
ussoá¸·hiÃ±Ã±eva paÃ±camiá¹ƒ. so kho ahaá¹ƒ, bhikkhave, imesaá¹ƒ ussoá¸·hipaÃ±camÄ•
bhÄ• vitattÄ• bahulÄ«katattÄ• yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammas
abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡iá¹ƒ sati sati Ä• yat

``so \Be II 73/ sace Ä• kaá¹…khiá¹ƒ --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhaveyyaá¹ƒ
brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• pu
Ä• yatane.

``so sace Ä• kaá¹…khiá¹ƒ ... pe ... `Ä• savÄ• naá¹ƒ \Ee III 83/ khayÄ• anÄ• savaá¹ƒ cetovi
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡iá¹ƒ sati sati Ä• yataneâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. nibbidÄ• suttaá¹ƒ

<69> ``paÃ±cime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• ya virÄ
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti.

``katame paÃ±ca? idha, bhikkhave, bhikkhu asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ• re p
sabbaloke anabhiratasaÃ±Ã±Ä« {anabhiratisaÃ±Ã±Ä« (Katthaci) AN b V 121-122, 303-304
sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«, maraá¹‡asaÃ±Ã±Ä• kho panassa ajjhattaá¹ƒ sÅ
bhikkhave, paÃ±ca dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• ya virÄ• gÄ• ya n
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. navamaá¹ƒ.

10. Ä• savakkhayasuttaá¹ƒ

<70> ``paÃ±cime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ä• savÄ• naá¹ƒ khayÄ
paÃ±ca? idha, bhikkhave, bhikkhu asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ• re paá¹-ikÅ«l
sabbaloke anabhiratasaÃ±Ã±Ä«, sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«, maraá¹‡asaÃ±
sÅ«paá¹-á¹-hitÄ• hoti. ime kho, bhikkhave, paÃ±ca dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ä
saá¹ƒvattantÄ«â€™â€™ ti. dasamaá¹ƒ.

saÃ±Ã±Ä• vaggo dutiyo.

tassuddÄ• naá¹ƒ ---

dve ca saÃ±Ã±Ä• dve vaá¸• á¸• hÄ« ca, sÄ• kacchena ca sÄ• jÄ«vaá¹ƒ.

iddhipÄ• dÄ• ca dve vuttÄ• , nibbidÄ• cÄ• savakkhayÄ• ti ||

(8) 3. yodhÄ• jÄ«vavaggo

1. paá¹-hamacetovimuttiphalasuttaá¹ƒ

<71> ``paÃ±cime \Be II 74/ \Ne II 79/ \Ee III 84/, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«
cetovimuttiphalÄ• ca honti cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vimuttiphalÄ• ca h

paÃ±Ã±Ä• vimuttiphalÄ• nisaá¹ƒsÄ• ca.

``katame paÃ±ca? idha, bhikkhave, bhikkhu asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ• re
{paá¹-ikkÅ«lasaÃ±Ã±Ä« (Ce Se Ke Ee) }, sabbaloke anabhiratasaÃ±Ã±Ä«, sabbasaá¹…khÄ
maraá¹‡asaÃ±Ã±Ä• kho panassa ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• hoti. ime kho, bhikkhave, pa
bahulÄ«katÄ• cetovimuttiphalÄ• ca honti cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vim
paÃ±Ã±Ä• vimuttiphalÄ• nisaá¹ƒsÄ• ca. yato kho, bhikkhave, bhikkhu cetovimutto ca hoti p
--- ayaá¹ƒ vuccati, bhikkhave, `bhikkhu ukkhittapaligho itipi, saá¹ƒkiá¹‡á¹‡aparikho {saá¹ƒkiá
(Se Ke) } itipi, abbÅ«á¸·hesiko itipi, niraggaá¸·o itipi, ariyo pannaddhajo pannabhÄ• ro visaá
itipiâ€™â€™ â€™.

``kathaÃ±ca, bhikkhave, bhikkhu ukkhittapaligho hoti? idha, bhikkhave, bhikkhuno avijjÄ• p
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
ukkhittapaligho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikho hoti? idha, bhikkhave, bhikkhuno p
{ponobbhaviko (Se Katthaci) } jÄ• tisaá¹ƒsÄ• ro pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthu
Ä• yatiá¹ƒ anuppÄ• dadhammo. evaá¹ƒ kho, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikho hoti

``kathaÃ±ca, bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti? idha \Ee III 85/, bhikkhave, bhikkhur
80/ pahÄ«nÄ• hoti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ a
bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti.

``kathaÃ±ca \Be II 75/, bhikkhave, bhikkhu niraggaá¸·o hoti? idha, bhikkhave, bhikkhuno pa
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni honti ucchinnamÅ«lÄ• ni tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá¹
anuppÄ• dadhammÄ• ni. evaá¹ƒ kho, bhikkhave, bhikkhu niraggaá¸·o hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hoti? idha,
asmimÄ• no pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ
bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hotÄ«â€™â€™ ti. paá¹-h

2. dutiyacetovimuttiphalasuttaá¹ƒ

<72> ``paÃ±cime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• cetovimuttiphalÄ• ca h
cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vimuttiphalÄ• ca honti paÃ±Ã±Ä• vimuttiphalÄ
paÃ±ca? aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nas
kho, bhikkhave, paÃ±ca dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• cetovimuttiphalÄ• ca honti c
ca, paÃ±Ã±Ä• vimuttiphalÄ• ca honti paÃ±Ã±Ä• vimuttiphalÄ• nisaá¹ƒsÄ• ca. yato kho, bh

cetovimutto ca hoti paÃ±Ã±Ä• vimutto ca --- ayaá¹ƒ vuccati, bhikkhave, `bhikkhu ukkhittapal
saá¹ƒkiá¹‡á¹‡aparikho itipi, abbÅ«á¸·hesiko itipi, niraggaá¸·o itipi, ariyo pannaddhajo pannal
visaá¹ƒyutto itipiâ€™â€™ â€™.

``kathaÃ±ca, bhikkhave, bhikkhu ukkhittapaligho hoti? idha, bhikkhave, bhikkhuno avijjÄ• p
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
ukkhittapaligho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikho hoti? idha \Ee III 86/, bhikkhave, bh
ponobhaviko \Ne II 81/ jÄ• tisaá¹ƒsÄ• ro pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato an
anuppÄ• dadhammo. evaá¹ƒ kho, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikho \Se III 98/ hoti

``kathaÃ±ca, bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti? idha, bhikkhave, bhikkhuno taá¹‡hÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• \Be II 76/ Ä• yatiá¹ƒ anuppÄ• d
bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti.

``kathaÃ±ca, bhikkhave, bhikkhu niraggaá¸·o hoti? idha, bhikkhave, bhikkhuno paÃ±coramb
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni honti ucchinnamÅ«lÄ• ni tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá¹
anuppÄ• dadhammÄ• ni. evaá¹ƒ kho, bhikkhave, bhikkhu niraggaá¸·o hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hoti? idha,
asmimÄ• no pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ
bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hotÄ«â€™â€™ ti. dutiyaâ

3. paá¹-hamadhammavihÄ• rÄ«suttaá¹ƒ

<73> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``
dhammavihÄ• rÄ«â€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, bhikkhu dhammavih

``idha, bhikkhu, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• kara
udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so tÄ• ya dhammap
atinÄ• meti, riÃ±cati paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ
`bhikkhu pariyattibahulo, no dhammavihÄ• rÄ«â€™â€™ â€™.

``puna \Se III 99/ \Ne II 82/ \Ee III 87/ caparaá¹ƒ, bhikkhu, bhikkhu yathÄ• sutaá¹ƒ yathÄ• p
dhammaá¹ƒ vitthÄ• rena paresaá¹ƒ deseti. so tÄ• ya dhammapaÃ±Ã±attiyÄ• divasaá¹ƒ atin
paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ vuccati, bhikkhu --- `

paÃ±Ã±attibahulo, no dhammavihÄ• rÄ«â€™â€™ â€™.

``puna caparaá¹ƒ, bhikkhu, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• karoti. so tena sajjhÄ• yena divasaá¹ƒ atinÄ• meti, riÃ±cati paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±ja cetosamathaá¹ƒ. ayaá¹ƒ vuccati, bhikkhu --- `bhikkhu sajjhÄ• yabahulo, no dhammavihÄ• rÄ

``puna \Be II 77/ caparaá¹ƒ, bhikkhu, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá anuvicÄ• reti manasÄ• nupekkhati. so tehi dhammavitakkehi divasaá¹ƒ atinÄ• meti, riÃ±cati nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ vuccati, bhikkhu --- `bhikkhu vitakkabah dhammavihÄ• rÄ«â€™â€™ â€™.

``idha, bhikkhu, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• kara udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. so tÄ• ya dhammap atinÄ• meti, nÄ• pi riÃ±cati paá¹-isallÄ• naá¹ƒ, anuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. eva bhikkhu dhammavihÄ• rÄ« hoti.

``iti kho, bhikkhu, desito mayÄ• pariyattibahulo, desito paÃ±Ã±attibahulo, desito sajjhÄ• ya vitakkabahulo, desito dhammavihÄ• rÄ«. yaá¹ƒ kho, bhikkhu {yaá¹ƒ bhikkhu (Se Ke Ee) }, s karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kat bhikkhu, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha, bhikkhu, mÄ• pamÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. ta

4. dutiyadhammavihÄ• rÄ«suttaá¹ƒ

<74> atha \Ee III 88/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ `dhammavihÄ• rÄ« \Ne II 83/ dhammavihÄ• rÄ«â€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho dhammavihÄ• rÄ« hotÄ«â€™â€™ ti?

``idha, bhikkhu, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• kara udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ; uttari {uttariá¹ƒ (Ce paÃ±Ã±Ä• ya atthaá¹ƒ nappajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhikkhu --- `bhikkhu pariyattibahulo, dhammavihÄ• rÄ«â€™â€™ â€™.

``puna caparaá¹ƒ, bhikkhu, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• uttari cassa paÃ±Ã±Ä• ya atthaá¹ƒ nappajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhikkhu --- `bhikkhu paÃ dhammavihÄ• rÄ«â€™â€™ â€™.

``puna \Be II 78/ caparaá¹ƒ, bhikkhu, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá
sajjhÄ• yaá¹ƒ karoti, uttari cassa paÃ±Ã±Ä• ya atthaá¹ƒ nappajÄ• nÄ• ti. ayaá¹ƒ vuccati, bh
sajjhÄ• yabahulo, no dhammavihÄ• rÄ«â€™â€™ â€™.

``puna caparaá¹ƒ, bhikkhu, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ
anuvicÄ• reti manasÄ• nupekkhati, uttari cassa paÃ±Ã±Ä• ya atthaá¹ƒ nappajÄ• nÄ• ti. aya
`bhikkhu vitakkabahulo, no dhammavihÄ• rÄ«â€™â€™ â€™.

``idha, bhikkhu, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• kara
udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ; uttari cassa paÃ±Ã±
pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhu, bhikkhu dhammavihÄ• rÄ« hoti.

``iti kho, bhikkhu, desito mayÄ• pariyattibahulo, desito \Ee III 89/ paÃ±Ã±attibahulo, desito
sajjhÄ• yabahulo, desito vitakkabahulo, desito dhammavihÄ• rÄ«. yaá¹ƒ kho, bhikkhu, satth
sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kataá¹ƒ vo taá¹ƒ ma
rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha bhikkhu, mÄ• pamÄ• dattha, mÄ
ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamayodhÄ• jÄ«vasuttaá¹ƒ

<75> ``paÃ±cime \Ne II 84/, bhikkhave, yodhÄ• jÄ«vÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá
bhikkhave, ekacco yodhÄ• jÄ«vo rajaggaÃ±Ã±eva disvÄ• saá¹ƒsÄ«dati visÄ«dati na santha
saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evarÅ«popi {evarÅ«po (Ce) Pp 193}, bhikkhave, idhekacco {ek
hoti. ayaá¹ƒ, bhikkhave, paá¹-hamo yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ; api ca kho dhajag
saá¹ƒsÄ«dati \Se III 101/ visÄ«dati, na santhambhati, na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ
bhikkhave, idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ, bhikkhave, dutiyo yodhÄ• jÄ«vo santo saá

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati dhajaggaá¹
ussÄ• raá¹‡aÃ±Ã±eva {ussÄ• danaá¹ƒyeva (Ce Ee) } sutvÄ• saá¹ƒsÄ«dati visÄ«dati, na sa
sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evarÅ«popi, bhikkhave, idhekacco yodhÄ• jÄ«vo hoti. a
yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, sahati dhajaggaá
ussÄ• raá¹‡aá¹ƒ; api ca kho sampahÄ• re haÃ±Ã±ati {Ä• haÃ±Ã±ati (Ce) } byÄ• pajjati. eva
idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ, bhikkhave, catuttho yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, sahati dhajaggaá
ussÄ• raá¹‡aá¹ƒ, sahati \Ee III 90/ sampahÄ• raá¹ƒ. so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ
tameva saá¹…gÄ• masÄ«saá¹ƒ ajjhÄ• vasati. evarÅ«popi, bhikkhave, idhekacco yodhÄ• jÄ
paÃ±camo yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ. ime kho, bhikkhave, paÃ±ca y
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cime yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• santo saá¹ƒvijja
85/. katame paÃ±ca? idha, bhikkhave, bhikkhu rajaggaÃ±Ã±eva disvÄ• saá¹ƒsÄ«dati visÄ«
sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ {santÄ• netuá¹ƒ (Ce Se Ke Ee) }. sikkhÄ• dubbaly
paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. kimassa rajaggasmiá¹ƒ? idha, bhikkhave \Se III 102/, bh
`amukasmiá¹ƒ nÄ• ma gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• kumÄ• rÄ« vÄ• abhirÅ«pÄ• d
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• â€™ ti. so taá¹ƒ sutvÄ• saá¹ƒsÄ«dati visÄ«dati
sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ. sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ pacc
idamassa rajaggasmiá¹ƒ.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo rajaggaÃ±Ã±eva disvÄ• saá¹ƒsÄ«dati visÄ«da
sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vad
bhikkhave, idhekacco puggalo hoti. ayaá¹ƒ, bhikkhave, paá¹-hamo yodhÄ• jÄ«vÅ«pamo pug
bhikkhÅ«su.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sahati rajaggaá¹ƒ; api ca kho dhajaggaÃ±Ã±eva disv
visÄ«dati, na santhambhati, na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ. sikkhÄ• dubbalya
Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. kimassa dhajaggasmiá¹ƒ? idha,
kho suá¹‡Ä• ti --- `amukasmiá¹ƒ nÄ• ma gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• kumÄ• rÄ« v
pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• â€™ ti; api ca kho s
kumÄ• riá¹ƒ vÄ• abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ paramÄ• ya vaá¹‡á¹‡apok
taá¹ƒ disvÄ• saá¹ƒsÄ«dati visÄ«dati, na santhambhati, na sakkoti \Ee III 91/ brahmacariyaá
sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. idamassa d

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo sahati rajaggaá¹ƒ; api ca kho dhajaggaÃ±Ã±ev
\Se III 103/ visÄ«dati, na santhambhati, na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ; tathÅ«pamÄ
imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhekacco puggalo hoti. ayaá¹ƒ, bhikk
yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su.

``puna \Ne II 86/ caparaá¹ƒ, bhikkhave, bhikkhu sahati rajaggaá¹ƒ, sahati dhajaggaá¹ƒ; api
ussÄ• raá¹‡aÃ±Ã±eva sutvÄ• saá¹ƒsÄ«dati visÄ«dati, na santhambhati, na sakkoti brahma
sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. kimassa us

bhikkhave, bhikkhuá¹ƒ araÃ±Ã±agataá¹ƒ vÄ• rukkhamÅ«lagataá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• rag
upasaá¹…kamitvÄ• Å«hasati {uhasati (Katthaci), ohasati (Se Ke) Pp 196} ullapati ujjagghat
mÄ• tugÄ• mena Å«hasiyamÄ• no ullapiyamÄ• no ujjagghiyamÄ• no uppaá¹‡á¸• iyamÄ• no
santhambhati, na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ. sikkhÄ• dubbalyaá¹ƒ Ä• vikatv
hÄ«nÄ• yÄ• vattati. idamassa ussÄ• raá¹‡Ä• ya.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, sahati dhajaggaá¹ƒ; api ca k
sutvÄ• saá¹ƒsÄ«dati visÄ«dati, na santhambhati, na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ; ta
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhekacco puggalo hoti. ay
yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sahati rajaggaá¹ƒ, sahati dhajaggaá¹ƒ, sahati ussÄ•
III 104/ ca kho sampahÄ• re haÃ±Ã±ati byÄ• pajjati. kimassa sampahÄ• rasmiá¹ƒ \Be II 81/
bhikkhuá¹ƒ araÃ±Ã±agataá¹ƒ vÄ• rukkhamÅ«lagataá¹ƒ vÄ• \Ee III 92/ suÃ±Ã±Ä• gÄ• raga
upasaá¹…kamitvÄ• abhinisÄ«dati abhinipajjati ajjhottharati. so mÄ• tugÄ• mena abhinisÄ«d
abhinipajjiyamÄ• no ajjhotthariyamÄ• no sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikat
paá¹-isevati. idamassa sampahÄ• rasmiá¹ƒ.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, sahati dhajaggaá¹ƒ, sahati u
kho sampahÄ• re haÃ±Ã±ati byÄ• pajjati; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá
bhikkhave, idhekacco puggalo hoti. ayaá¹ƒ, bhikkhave, catuttho yodhÄ• jÄ«vÅ«pamo pugga
bhikkhÅ«su.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sahati rajaggaá¹ƒ, sahati dhajaggaá¹ƒ, sahati ussÄ•
sampahÄ• raá¹ƒ, so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo tameva saá¹.
\Ne II 87/. kimassa saá¹…gÄ• mavijayasmiá¹ƒ? idha, bhikkhave, bhikkhu araÃ±Ã±agataá¹ƒ
vÄ• suÃ±Ã±Ä• gÄ• ragataá¹ƒ vÄ• mÄ• tugÄ• mo upasaá¹…kamitvÄ• abhinisÄ«dati abhin
mÄ• tugÄ• mena abhinisÄ«diyamÄ• no abhinipajjiyamÄ• no ajjhotthariyamÄ• no viniveá¹-he
kÄ• maá¹ƒ pakkamati. so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pa
giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ.

``so araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• \Se III 105/. so abhijjhaá
vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti; byÄ• pÄ• dapadosaá¹ƒ
abyÄ• pannacitto viharati, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« byÄ• pÄ• dapadosÄ• citta
thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, t
parisodheti; uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto
cittaá¹ƒ parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« \Ee

dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti. so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetas
dubbalÄ«karaá¹‡e vivicceva kÄ• mehi ... pe ... pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihara
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satim
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati.

``so \Be II 82/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakk
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ
kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi \N
vimuccati, vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti \Se III 106/ pajÄ• nÄ• ti. idamassa saá¹…

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, sahati dhajaggaá¹ƒ, sahati u
sampahÄ• raá¹ƒ, so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo tameva saá¹.
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhek
bhikkhave, paÃ±camo yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su. im
yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• bhikkhÅ«sÅ«â€™â€™ ti. paÃ±c

6. dutiyayodhÄ• jÄ«vasuttaá¹ƒ

<76> ``paÃ±cime, bhikkhave, yodhÄ• jÄ«vÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame
ekacco yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ \Ee III 94/ sannayhitvÄ• v
otarati. so tasmiá¹ƒ saá¹…gÄ• me ussahati vÄ• yamati. tamenaá¹ƒ ussahantaá¹ƒ vÄ• yama
pariyÄ• pÄ• denti. evarÅ«popi, bhikkhave, idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ, bhikkhave,
santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ•
viyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ otarati. so tasmiá¹ƒ saá¹…gÄ• me ussahati \Be II 83/ vÄ• y
ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare upalikkhanti {upalikhanti (Katthaci) }, tamenaá¹ƒ apaner
Ã±Ä• takÄ• naá¹ƒ nenti. so Ã±Ä• takehi nÄ«yamÄ• no appatvÄ• va Ã±Ä• take antarÄ• mag
bhikkhave, idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ, bhikkhave, dutiyo yodhÄ• jÄ«vo santo saá

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ
sannayhitvÄ• viyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ otarati. so tasmiá¹ƒ saá¹…gÄ• me ussahati
ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare upalikkhanti, tamenaá¹ƒ apanenti; apanetvÄ• Ã±Ä• tak
Ã±Ä• takÄ• upaá¹-á¹-hahanti paricaranti. so Ã±Ä• takehi upaá¹-á¹-hahiyamÄ• no paricariya
kÄ• laá¹ƒ karoti \Ne II 89/. evarÅ«popi, bhikkhave, idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ, bh
yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ
viyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ otarati. so tasmiá¹ƒ saá¹…gÄ• me ussahati vÄ• yamati. tar
vÄ• yamantaá¹ƒ pare upalikkhanti, tamenaá¹ƒ apanenti; apanetvÄ• Ã±Ä• takÄ• naá¹ƒ nent
upaá¹-á¹-hahanti paricaranti. so Ã±Ä• takehi upaá¹-á¹-hahiyamÄ• no paricariyamÄ• no vuá¹
Ä• bÄ• dhÄ• . evarÅ«popi, bhikkhave, idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ, bhikkhave, cat
saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ
viyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ otarati. so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹.
saá¹…gÄ• masÄ«saá¹ƒ ajjhÄ• vasati. evarÅ«popi, bhikkhave, idhekacco yodhÄ• jÄ«vo hoti.
paÃ±camo yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ. ime kho, bhikkhave, paÃ±ca y
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cime yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• santo saá¹ƒvijja
paÃ±ca? idha, bhikkhave, bhikkhu \Se III 108/ aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ \E
viharati. so pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá
piá¹‡á¸• Ä• ya pavisati arakkhiteneva kÄ• yena arakkhitÄ• ya vÄ• cÄ• ya arakkhitena citten
satiyÄ• asaá¹ƒvutehi indriyehi. so tattha passati mÄ• tugÄ• maá¹ƒ dunnivatthaá¹ƒ vÄ• dup
taá¹ƒ mÄ• tugÄ• maá¹ƒ disvÄ• dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• rÄ• go cittaá¹ƒ an
rÄ• gÄ• nuddhaá¹ƒsitena cittena sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• me
paá¹-isevati.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ sar
saá¹…gÄ• maá¹ƒ otarati, so tasmiá¹ƒ saá¹…gÄ• me ussahati vÄ• yamati, tamenaá¹ƒ ussah
hananti pariyÄ• pÄ• denti; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. ev
idhekacco \Ne II 90/ puggalo hoti. ayaá¹ƒ, bhikkhave, paá¹-hamo yodhÄ• jÄ«vÅ«pamo pugg
bhikkhÅ«su.

``puna caparaá¹ƒ, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upa
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• nig

arakkhiteneva kÄ• yena arakkhitÄ• ya vÄ• cÄ• ya arakkhitena cittena anupaá¹-á¹-hitÄ• ya s
indriyehi. so tattha passati mÄ• tugÄ• maá¹ƒ dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• . tass
disvÄ• dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so rÄ• gÄ•
pariá¸• ayhateva kÄ• yena pariá¸• ayhati cetasÄ• . tassa evaá¹ƒ \Se III 109/ hoti --- `yaá¹ƒnA
gantvÄ• \Ee III 96/ bhikkhÅ«naá¹ƒ Ä• roceyyaá¹ƒ --- rÄ• gapariyuá¹-á¹-hitomhi {rÄ• gÄ• yito
Ä• vuso, rÄ• gapareto, na sakkomi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ; sikkhÄ• dubbalyaá¹ƒ
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™ ti. so Ä• rÄ• maá¹ƒ gacchanto appatvÄ• va
sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ sar
saá¹…gÄ• maá¹ƒ otarati, so tasmiá¹ƒ saá¹…gÄ• me ussahati vÄ• yamati, tamenaá¹ƒ ussah
upalikkhanti, tamenaá¹ƒ apanenti; apanetvÄ• Ã±Ä• takÄ• naá¹ƒ nenti. so Ã±Ä• takehi nÄ«y
85/ Ã±Ä• take antarÄ• magge kÄ• laá¹ƒ karoti; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ pugg
bhikkhave, idhekacco puggalo hoti. ayaá¹ƒ, bhikkhave, dutiyo yodhÄ• jÄ«vÅ«pamo puggalo
bhikkhÅ«su.

``puna caparaá¹ƒ, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upa
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• nig
arakkhiteneva kÄ• yena arakkhitÄ• ya vÄ• cÄ• ya arakkhitena cittena anupaá¹-á¹-hitÄ• ya s
indriyehi. so tattha passati mÄ• tugÄ• maá¹ƒ dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• . tass
disvÄ• dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so rÄ• gÄ•
pariá¸• ayhateva kÄ• yena pariá¸• ayhati cetasÄ• . tassa evaá¹ƒ \Se III 110/ hoti --- `yaá¹ƒnA
gantvÄ• bhikkhÅ«naá¹ƒ Ä• roceyyaá¹ƒ --- rÄ• gapariyuá¹-á¹-hitomhi, Ä• vuso, rÄ• gapareto
brahmacariyaá¹ƒ \Ne II 91/ sandhÄ• retuá¹ƒ; sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ pa
hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™ ti. so Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ Ä• roceti --- `rÄ
Ä• vuso, rÄ• gapareto, na sakkomi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ; sikkhÄ• dubbalyaá¹ƒ
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti.

``tamenaá¹ƒ sabrahmacÄ• rÄ« ovadanti anusÄ• santi --- `appassÄ• dÄ• \Ee III 97/, Ä• vus
bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• {bahÅ«pÄ• yÄ• sÄ• (Ce Se Ke Ee) Vin IV 41
ettha bhiyyo. aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bah
bhiyyo. maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• s
tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«n
aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ•
supinakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«n
kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. n
bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. asisÅ«nÅ«pamÄ•
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. sattisÅ«lÅ«pamÄ• kÄ• mÄ• vu

bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha \Se III 111/ bhiyyo. sappasirÅ«pamÄ•
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. abhiramatÄ• yasmÄ• brahmac
sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattÄ«â€™â€™ â€

``so sabrahmacÄ• rÄ«hi evaá¹ƒ ovadiyamÄ• no evaá¹ƒ anusÄ• siyamÄ• no evamÄ• ha ---
kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo; a
brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ•
hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti. so sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ sar
saá¹…gÄ• maá¹ƒ otarati, so tasmiá¹ƒ saá¹…gÄ• me ussahati vÄ• yamati, tamenaá¹ƒ ussah
upalikkhanti, tamenaá¹ƒ apanenti; apanetvÄ• \Ee III 98/ Ã±Ä• takÄ• naá¹ƒ nenti, tamenaá¹ƒ
upaá¹-á¹-hahanti paricaranti \Ne II 92/. so Ã±Ä• takehi upaá¹-á¹-hahiyamÄ• no paricariyamÄ
kÄ• laá¹ƒ karoti; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi,
puggalo hoti. ayaá¹ƒ, bhikkhave, tatiyo yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• n

``puna caparaá¹ƒ, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upa
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• nig
arakkhiteneva kÄ• yena arakkhitÄ• ya vÄ• cÄ• ya arakkhitena cittena anupaá¹-á¹-hitÄ• ya s
indriyehi. so tattha passati mÄ• tugÄ• maá¹ƒ dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• . tass
mÄ• tugÄ• maá¹ƒ disvÄ• dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• rÄ• go cittaá¹ƒ anuddha
rÄ• gÄ• nuddhaá¹ƒsitena cittena pariá¸• ayhateva kÄ• yena pariá¸• ayhati cetasÄ• . tassa e
`yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ Ä• roceyyaá¹ƒ --- rÄ• gapariyua
rÄ• gapareto, na sakkomi brahmacariyaá¹ƒ \Be II 87/ sandhÄ• retuá¹ƒ; sikkhÄ• dubbalyaá¹ƒ
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™ ti. so Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ
`rÄ• gapariyuá¹-á¹-hitomhi, Ä• vuso, rÄ• gapareto, na sakkomi brahmacariyaá¹ƒ sandhÄ• re
Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti.

``tamenaá¹ƒ sabrahmacÄ• rÄ« ovadanti anusÄ• santi --- `appassÄ• dÄ• , Ä• vuso, kÄ• mÄ
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. maá¹ƒsapesÅ«pamÄ• kÄ• mÄ
tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• v
kÄ• mÄ• vuttÄ• bhagavatÄ• ... yÄ• citakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... rukkh
bhagavatÄ• ... asisÅ«nÅ«pamÄ• kÄ• mÄ• \Ee III 99/ vuttÄ• bhagavatÄ• ... sattisÅ«lÅ«pa
bhagavatÄ• ... sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• y
abhiramatÄ• yasmÄ• brahmacariye; mÄ• yasmÄ• sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkha
hÄ«nÄ• yÄ• vattÄ«â€™â€™ â€™ ti.

``so \Se III 113/ sabrahmacÄ• rÄ«hi evaá¹ƒ ovadiyamÄ• no evaá¹ƒ anusÄ• siyamÄ• no eva
II 93/, Ä• vuso, vÄ• yamissÄ• mi, Ä• vuso, abhiramissÄ• mi, Ä• vuso! na dÄ• nÄ• haá¹ƒ, Ä•
Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ sar
saá¹…gÄ• maá¹ƒ otarati, so tasmiá¹ƒ saá¹…gÄ• me ussahati vÄ• yamati, tamenaá¹ƒ ussah
upalikkhanti, tamenaá¹ƒ apanenti; apanetvÄ• Ã±Ä• takÄ• naá¹ƒ nenti, tamenaá¹ƒ Ã±Ä• tak
paricaranti. so Ã±Ä• takehi upaá¹-á¹-hahiyamÄ• no paricariyamÄ• no vuá¹-á¹-hÄ• ti tamhÄ•
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhek
bhikkhave, catuttho yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su.

``puna caparaá¹ƒ, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upa
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tameva gÄ• maá¹ƒ vÄ• nig
rakkhiteneva kÄ• yena rakkhitÄ• ya vÄ• cÄ• ya rakkhitena cittena upaá¹-á¹-hitÄ• ya satiyÄ•
so \Be II 88/ cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• h
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati cakkhundriyaá¹ƒ; cakkhundriye saá¹ƒvaraá¹ƒ Ä•
saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• \Se III 114/ ... jivhÄ• ya rasaá¹ƒ sÄ•
III 100/ phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ•
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rak
manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto vivit
bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vana
palÄ• lapuÃ±jaá¹ƒ. so araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ•
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
... pe ... so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«ka
... pe ... \Ne II 94/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so `idaá¹ƒ c
pajÄ• nÄ• ti ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tiâ€™â€™.

``seyyathÄ• pi so, bhikkhave, yodhÄ• jÄ«vo asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ sar
saá¹…gÄ• maá¹ƒ otarati, so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo tame
ajjhÄ• vasati; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bh
hoti. ayaá¹ƒ, bhikkhave, paÃ±camo yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no b
bhikkhave \Se III 115/, paÃ±ca yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaanÄ• gatabhayasuttaá¹ƒ

<77> ``paÃ±cimÄ• ni, bhikkhave, anÄ• gatabhayÄ• ni sampassamÄ• nena alameva Ä• raÃ
(sabbattha AN b V 181; Vin V 443) } bhikkhunÄ• appamattena Ä• tÄ• pinÄ• pahitattena \E
appattassa \Be II 89/ pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• y

``katamÄ• ni paÃ±ca? idha, bhikkhave, Ä• raÃ±Ã±iko bhikkhu iti paá¹-isaÃ±cikkhati --- `aha
araÃ±Ã±e viharÄ• mi. ekakaá¹ƒ kho pana maá¹ƒ {ekakaá¹ƒ kho pana (Se Ke) } araÃ±Ã±e vi
á¸• aá¹ƒseyya, vicchiko {vicchikÄ• (Se) } vÄ• \Ne II 95/ maá¹ƒ á¸• aá¹ƒseyya, satapadÄ« v
tena me assa kÄ• laá¹…kiriyÄ• , so mamassa antarÄ• yo; handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabh
anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• yÄ• â€™ ti. idaá¹ƒ, bhikkhave, p
anÄ• gatabhayaá¹ƒ sampassamÄ• nena alameva Ä• raÃ±Ã±ikena bhikkhunÄ• appamatten
viharituá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ•

``puna caparaá¹ƒ, bhikkhave, Ä• raÃ±Ã±iko bhikkhu iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho e
araÃ±Ã±e viharÄ• mi. ekako kho panÄ• haá¹ƒ araÃ±Ã±e viharanto upakkhalitvÄ• vÄ• papa
bhuttaá¹ƒ me byÄ• pajjeyya, pittaá¹ƒ vÄ• me kuppeyya, semhaá¹ƒ vÄ• me kuppeyya, satth
kuppeyyuá¹ƒ, tena me assa kÄ• laá¹…kiriyÄ• , so mamassa antarÄ• yo; handÄ• haá¹ƒ vÄ«
pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa \Se III 116/ sacchikiriyÄ• yÄ• â€™ ti
dutiyaá¹ƒ anÄ• gatabhayaá¹ƒ sampassamÄ• nena alameva Ä• raÃ±Ã±ikena bhikkhunÄ• ap
viharituá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ•

``puna caparaá¹ƒ, bhikkhave, Ä• raÃ±Ã±iko bhikkhu iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho e
araÃ±Ã±e viharÄ• mi. ekako kho panÄ• haá¹ƒ araÃ±Ã±e viharanto vÄ• á¸·ehi samÄ• gacch
vÄ• dÄ«pinÄ• vÄ• acchena vÄ• taracchena vÄ• , te maá¹ƒ jÄ«vitÄ• voropeyyuá¹ƒ, tena
III 102/, so mamassa antarÄ• yo; handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ
adhigamÄ• ya asacchikatassa sacchikiriyÄ• yÄ• â€™ ti. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ anÄ• g
sampassamÄ• nena alameva Ä• raÃ±Ã±ikena bhikkhunÄ• appamattena Ä• tÄ• pinÄ• pahi
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya.

``puna caparaá¹ƒ, bhikkhave, Ä• raÃ±Ã±iko bhikkhu iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho e
araÃ±Ã±e viharÄ• mi. ekako kho panÄ• haá¹ƒ araÃ±Ã±e viharanto mÄ• á¹‡avehi samÄ• ga
akatakammehi vÄ• , te maá¹ƒ jÄ«vitÄ• voropeyyuá¹ƒ, tena me assa kÄ• laá¹…kiriyÄ• \Ne
antarÄ• yo; handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adh
sacchikiriyÄ• yÄ• â€™ ti. idaá¹ƒ, bhikkhave, catutthaá¹ƒ anÄ• gatabhayaá¹ƒ sampassamÄ•
bhikkhunÄ• appamattena Ä• tÄ• pinÄ• pahitattena viharituá¹ƒ appattassa pattiyÄ• anadhi
adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya.

``puna caparaá¹ƒ, bhikkhave, Ä• raÃ±Ã±iko bhikkhu iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho et
araÃ±Ã±e viharÄ• mi. santi kho panÄ• raÃ±Ã±e vÄ• á¸·Ä• amanussÄ• , te maá¹ƒ jÄ«vitÄ•
kÄ• laá¹…kiriyÄ• , so mamassa antarÄ• yo; handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appatta
adhigamÄ• ya asacchikatassa sacchikiriyÄ• yÄ• â€™ ti. idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ a
sampassamÄ• nena alameva Ä• raÃ±Ã±ikena bhikkhunÄ• appamattena Ä• tÄ• pinÄ• pahi
pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya.

``imÄ• ni kho, bhikkhave, paÃ±ca anÄ• gatabhayÄ• ni sampassamÄ• nena alameva Ä• raÃ
Ä• tÄ• pinÄ• pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asa
sacchikiriyÄ• yÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaanÄ• gatabhayasuttaá¹ƒ

<78> ``paÃ±cimÄ• ni \Ee III 103/, bhikkhave, anÄ• gatabhayÄ• ni sampassamÄ• nena alam
Ä• tÄ• pinÄ• pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asa
sacchikiriyÄ• ya. katamÄ• ni paÃ±ca? idha, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `ah
daharo yuvÄ• susukÄ• á¸·akeso bhadrena yobbanena samannÄ• gato paá¹-hamena vayas
samayo yaá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ jarÄ• phusati. jiá¹‡á¹‡ena kho pana jarÄ• ya abhibhÅ«tena
buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi kÄ• tuá¹ƒ, na sukarÄ• ni araÃ±Ã±avanapatthÄ• ni \Se
paá¹-isevituá¹ƒ. purÄ• maá¹ƒ so dhammo Ä• gacchati aniá¹-á¹-ho akanto amanÄ• po; hand
{paá¹-igacceva (Ce) } vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adhigam
asacchikatassa sacchikiriyÄ• ya, yenÄ• haá¹ƒ dhammena samannÄ• gato jiá¹‡á¹‡akopi phÄ
} viharissÄ• mÄ«â€™ ti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ anÄ• gatabhayaá¹ƒ sampassamÄ
appamattena Ä• tÄ• pinÄ• pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhigatassa adhig
sacchikiriyÄ• ya.

``puna caparaá¹ƒ, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho etarahi appÄ• b
samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya majjhi
pana so samayo yaá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ byÄ• dhi phusati. byÄ• dhitena kho pana byÄ• dhi
{byÄ• dhÄ• bhibhÅ«tena (Ce Ee Katthaci) } na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ mana
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevituá¹ƒ. purÄ• maá¹ƒ so dhamm
akanto amanÄ• po; handÄ• haá¹ƒ paá¹-ikacceva vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiy
asacchikatassa sacchikiriyÄ• ya \Ee III 104/, yenÄ• haá¹ƒ dhammena samannÄ• gato byÄ•
viharissÄ• mÄ«â€™ ti. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ anÄ• gatabhayaá¹ƒ sampassamÄ• nen
appamattena Ä• tÄ• pinÄ• pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhigatassa adhig
sacchikiriyÄ• ya.

``puna caparaá¹ƒ, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `etarahi kho subhikkhaá¹ƒ su
sulabhapiá¹‡á¸• aá¹ƒ \Se III 119/, sukaraá¹ƒ uÃ±chena paggahena yÄ• petuá¹ƒ. hoti kho pa
dubbhikkhaá¹ƒ hoti dussassaá¹ƒ dullabhapiá¹‡á¸• aá¹ƒ, na sukaraá¹ƒ uÃ±chena paggahena
kho pana manussÄ• yena subhikkhaá¹ƒ tena saá¹…kamanti {tenupasaá¹…kamanti (Kattha
saá¹…gaá¹‡ikavihÄ• ro hoti Ä• kiá¹‡á¹‡avihÄ• ro. saá¹…gaá¹‡ikavihÄ• re kho pana sati Ä•
sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi \Be II 92/ kÄ• tuá¹ƒ, na sukarÄ• ni araÃ±Ã±a
senÄ• sanÄ• ni paá¹-isevituá¹ƒ. purÄ• maá¹ƒ so dhammo Ä• gacchati aniá¹-á¹-ho akanto a
paá¹-ikacceva vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adhigamÄ• ya a
sacchikiriyÄ• ya, yenÄ• haá¹ƒ dhammena samannÄ• gato dubbhikkhepi phÄ• su viharissÄ•
tatiyaá¹ƒ anÄ• gatabhayaá¹ƒ sampassamÄ• nena alameva bhikkhunÄ• appamattena Ä• tÄ
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya.

``puna \Ne II 98/ caparaá¹ƒ, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `etarahi kho manus
sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakk
pana so samayo yaá¹ƒ bhayaá¹ƒ hoti aá¹-avisaá¹…kopo, cakkasamÄ• rÅ«á¸·hÄ• jÄ• napac
pana sati manussÄ• yena khemaá¹ƒ tena saá¹…kamanti. tattha saá¹…gaá¹‡ikavihÄ• ro hot
saá¹…gaá¹‡ikavihÄ• re \Ee III 105/ kho pana sati Ä• kiá¹‡á¹‡avihÄ• re na sukaraá¹ƒ buddhÄ
kÄ• tuá¹ƒ, na sukarÄ• ni araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni \Se III 120/ paá
so dhammo Ä• gacchati aniá¹-á¹-ho akanto amanÄ• po; handÄ• haá¹ƒ paá¹-ikacceva vÄ«riy
pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya, yenÄ• haá¹ƒ dham
phÄ• suá¹ƒ viharissÄ• mÄ«â€™ ti. idaá¹ƒ, bhikkhave, catutthaá¹ƒ anÄ• gatabhayaá¹ƒ samp
bhikkhunÄ• appamattena Ä• tÄ• pinÄ• pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhig
asacchikatassa sacchikiriyÄ• ya.

``puna caparaá¹ƒ, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `etarahi kho saá¹…gho sama
avivadamÄ• no ekuddeso phÄ• su viharati. hoti kho pana so samayo yaá¹ƒ saá¹…gho bhijja
bhinne na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi kÄ• tuá¹ƒ, na sukarÄ• ni araÃ±Ã±
senÄ• sanÄ• ni paá¹-isevituá¹ƒ. purÄ• maá¹ƒ so dhammo Ä• gacchati aniá¹-á¹-ho akanto a
paá¹-ikacceva vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adhigamÄ• ya a
sacchikiriyÄ• ya, yenÄ• haá¹ƒ dhammena samannÄ• gato bhinnepi saá¹…ghe phÄ• suá¹ƒ v
bhikkhave, paÃ±camaá¹ƒ anÄ• gatabhayaá¹ƒ sampassamÄ• nena alameva bhikkhunÄ• ap
pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa s

``imÄ• ni kho, bhikkhave, paÃ±ca anÄ• gatabhayÄ• ni sampassamÄ• nena alameva bhikkh
\Se III 121/ pahitattena vihariuá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacc
sacchikiriyÄ• yÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. tatiyaanÄ• gatabhayasuttaá¹ƒ

<79> ``paÃ±cimÄ• ni \Ne II 99/, bhikkhave, anÄ• gatabhayÄ• ni etarahi asamuppannÄ• ni Ä
tÄ• ni vo {kho (katthaci) } paá¹-ibujjhitabbÄ• ni \Ee III 106/; paá¹-ibujjhitvÄ• ca tesaá¹ƒ pahÄ
vÄ• yamitabbaá¹ƒ.

``katamÄ• ni paÃ±ca? bhavissanti, bhikkhave, bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ abhÄ• v
abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• . te abhÄ• vitakÄ• yÄ• samÄ• nÄ• abhÄ• vitasÄ«lÄ
abhÄ• vitapaÃ±Ã±Ä• aÃ±Ã±e upasampÄ• dessanti. tepi {te (Ce) } na sakkhissanti vinetuá¹
adhipaÃ±Ã±Ä• ya. tepi bhavissanti abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• a
abhÄ• vitakÄ• yÄ• samÄ• nÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• a
(?) } na sakkhissanti vinetuá¹ƒ adhisÄ«le adhicitte adhipaÃ±Ã±Ä• ya. tepi bhavissanti abhÄ
abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• . iti kho, bhikkhave, dhammasando
vinayasandosÄ• dhammasandoso. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ anÄ• gatabhayaá¹ƒ e
Ä• yatiá¹ƒ samuppajjissati. taá¹ƒ vo paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ• ca tassa pahÄ• n
vÄ• yamitabbaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ abhÄ• vitakÄ
abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• . te abhÄ• vitakÄ• yÄ• samÄ• nÄ• abhÄ• vitasÄ«lÄ
abhÄ• vitapaÃ±Ã±Ä• aÃ±Ã±esaá¹ƒ nissayaá¹ƒ dassanti. tepi na sakkhissanti vinetuá¹ƒ adh
adhipaÃ±Ã±Ä• ya \Se III 122/. tepi bhavissanti abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ•
abhÄ• vitapaÃ±Ã±Ä• . te abhÄ• vitakÄ• yÄ• samÄ• nÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ
nissayaá¹ƒ dassanti. tepi na sakkhissanti vinetuá¹ƒ adhisÄ«le adhicitte adhipaÃ±Ã±Ä• ya. te
abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• . iti kho, bhikkh
vinayasandoso; vinayasandosÄ• dhammasandoso. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ anÄ• gata
asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjissati. taá¹ƒ vo paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ•
vÄ• yamitabbaá¹ƒ.

``puna \Ne II 100/ \Ee III 107/ caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddh
abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• . te abhÄ• vita
abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• abhidhammakathaá¹ƒ vedallakathaá¹ƒ kathentÄ• ka
na bujjhissanti. iti kho, bhikkhave, dhammasandosÄ• vinayasandoso; vinayasandosÄ• dha
bhikkhave, tatiyaá¹ƒ anÄ• gatabhayaá¹ƒ etarahi asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjissa
paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ• ca tassa pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ abhÄ• vitakÄ
abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• . te abhÄ• vitakÄ• yÄ• samÄ• nÄ• abhÄ• vitasÄ«lÄ
abhÄ• vitapaÃ±Ã±Ä• ye te suttantÄ• tathÄ• gatabhÄ• sitÄ• gambhÄ«rÄ• gambhÄ«ratthÄ
suÃ±Ã±atÄ• ppaá¹-isaá¹ƒyuttÄ• , tesu bhaÃ±Ã±amÄ• nesu \Se III 123/ na sussÅ«sissanti, n

aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapessanti, na ca te dhamme uggahetabbaá¹ƒ pariyÄ• puá¹‡ita
pana te suttantÄ• kavitÄ• {kavikatÄ• (Ce Se Ke Ee, SN a II 229) á¹-Ä«kÄ• oloketabbÄ• }
cittabyaÃ±janÄ• bÄ• hirakÄ• sÄ• vakabhÄ• sitÄ• , tesu bhaÃ±Ã±amÄ• nesu sussÅ«sisan
cittaá¹ƒ upaá¹-á¹-hapessanti, te ca dhamme uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ maÃ±
bhikkhave, dhammasandosÄ• vinayasandoso; vinayasandosÄ• dhammasandoso. idaá¹ƒ,
anÄ• gatabhayaá¹ƒ etarahi asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjissati. taá¹ƒ vo paá¹-ibujj
paá¹-ibujjhitvÄ• ca tassa pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ.

``puna \Be II 95/ caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ ab
abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• \Ee III 108/. te abhÄ• vitakÄ• yÄ•
abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• therÄ• bhikkhÅ« bÄ• hulikÄ• {bÄ• hullikÄ• (Se Ke
bhavissanti sÄ• thalikÄ• okkamane pubbaá¹…gamÄ• paviveke nikkhittadhurÄ• , na vÄ«riy
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. tesaá¹ƒ
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjissati. sÄ• pi bhavissati bÄ• hulikÄ• sÄ• thalikÄ• okkamane pu
nikkhittadhurÄ• , na vÄ«riyaá¹ƒ Ä• rabhissati appattassa pattiyÄ• anadhigatassa adhigamÄ
sacchikiriyÄ• ya. iti kho, bhikkhave, dhammasandosÄ• vinayasandoso; vinayasandosÄ• dh
bhikkhave, paÃ±camaá¹ƒ anÄ• gatabhayaá¹ƒ \Se III 124/ etarahi asamuppannaá¹ƒ Ä• yatiá
vo paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ• ca tassa pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ \Ne II 10
bhikkhave, paÃ±ca anÄ• gatabhayÄ• ni etarahi asamuppannÄ• ni Ä• yatiá¹ƒ samuppajjissa
paá¹-ibujjhitabbÄ• ni; paá¹-ibujjhitvÄ• ca tesaá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaâ€™â€™ nti.

10. catutthaanÄ• gatabhayasuttaá¹ƒ

<80> ``paÃ±cimÄ• ni, bhikkhave, anÄ• gatabhayÄ• ni etarahi asamuppannÄ• ni Ä• yatiá¹ƒ
paá¹-ibujjhitabbÄ• ni; paá¹-ibujjhitvÄ• ca tesaá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ.

``katamÄ• ni paÃ±ca? bhavissanti, bhikkhave, bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ cÄ«vare
cÄ«vare kalyÄ• á¹‡akÄ• mÄ• samÄ• nÄ• riÃ±cissanti paá¹ƒsukÅ«likattaá¹ƒ, riÃ±cissanti a
pantÄ• ni senÄ• sanÄ• ni; gÄ• manigamarÄ• jadhÄ• nÄ«su osaritvÄ• vÄ• saá¹ƒ kappessan
anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjissanti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ anÄ• gatabhay
asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjissati. taá¹ƒ vo paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ•
vÄ• yamitabbaá¹ƒ.

``puna \Ee III 109/ caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ p
kalyÄ• á¹‡akÄ• mÄ• . te piá¹‡á¸• apÄ• te kalyÄ• á¹‡akÄ• mÄ• samÄ• nÄ• riÃ±cissanti piá
riÃ±cissanti araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni; gÄ• manigamarÄ• jadhÄ• n
kappessanti jivhaggena rasaggÄ• ni pariyesamÄ• nÄ• , piá¹‡á¸• apÄ• tahetu ca anekavihita
appatirÅ«paá¹ƒ Ä• pajjissanti. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ anÄ• gatabhayaá¹ƒ etarahi asan

samuppajjissati. taá¹ƒ \Se III 125/ vo paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ• ca tassa pahÄ• n
vÄ• yamitabbaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ senÄ• sane
senÄ• sane kalyÄ• á¹‡akÄ• mÄ• samÄ• nÄ• riÃ±cissanti rukkhamÅ«likattaá¹ƒ {Ä• raÃ±Ã±
riÃ±cissanti araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni; gÄ• manigamarÄ• jadhÄ• n
kappessanti, senÄ• sanahetu \Ne II 102/ ca anekavihitaá¹ƒ anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• p
bhikkhave, tatiyaá¹ƒ anÄ• gatabhayaá¹ƒ etarahi asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjissa
paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ• ca tassa pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ bhikkhunÄ«s
saá¹ƒsaá¹-á¹-hÄ• viharissanti. bhikkhunÄ«sikkhamÄ• nÄ• samaá¹‡uddesehi saá¹ƒsagge kh
etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- `anabhiratÄ• vÄ• brahmacariyaá¹ƒ carissanti, aÃ±Ã±atara
saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pattiá¹ƒ Ä• pajjissanti, sikkhaá¹ƒ vÄ• paccakkhÄ• ya hÄ«nÄ• yÄ• va
bhikkhave, catutthaá¹ƒ anÄ• gatabhayaá¹ƒ etarahi asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjis
paá¹-ibujjhitabbaá¹ƒ; paá¹-ibujjhitvÄ• ca tassa pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhavissanti bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ Ä• rÄ• mikas
saá¹ƒsaá¹-á¹-hÄ• viharissanti. Ä• rÄ• mikasamaá¹‡uddesehi saá¹ƒsagge kho pana, bhikkha
pÄ• á¹-ikaá¹…khaá¹ƒ --- `anekavihitaá¹ƒ sannidhikÄ• raparibhogaá¹ƒ \Ee III 110/ anuyuttÄ•
oá¸·Ä• rikampi nimittaá¹ƒ karissanti, pathaviyÄ• pi haritaggepiâ€™. idaá¹ƒ, bhikkhave, paÃ±
anÄ• gatabhayaá¹ƒ etarahi \Se III 126/ asamuppannaá¹ƒ Ä• yatiá¹ƒ samuppajjissati. taá¹ƒ v
paá¹-ibujjhitvÄ• ca tassa pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ.

``imÄ• ni \Be II 97/ kho, bhikkhave, paÃ±ca anÄ• gatabhayÄ• ni etarahi asamuppannÄ• ni
samuppajjissanti. tÄ• ni vo paá¹-ibujjhitabbÄ• ni; paá¹-ibujjhitvÄ• ca tesaá¹ƒ pahÄ• nÄ• ya v
nti. dasamaá¹ƒ.

yodhÄ• jÄ«vavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

dve cetovimuttiphalÄ• , dve ca dhammavihÄ• rino.

yodhÄ• jÄ«vÄ• ca dve vuttÄ• , cattÄ• ro ca anÄ• gatÄ• ti ||

(9) 4. theravaggo

1. rajanÄ«yasuttaá¹ƒ

<81> ``paÃ±cahi \Ne II 103/, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahm
hoti amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca. katamehi paÃ±cahi? rajanÄ«ye rajjati, duss
Ke Ee) } dussati, mohanÄ«ye muyhati, kuppanÄ«ye {kupanÄ«ye (Ce Se Ke), kopanÄ«ye (E
majjati --- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato thero bhikkhu sabrahm
hoti amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ p
ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? rajanÄ«ye \Ee III 111/ na rajjati, dussanÄ«ye na
mohanÄ«ye na muyhati, kuppanÄ«ye na kuppati, madanÄ«ye na majjati --- imehi kho, bhikk
samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bh
paá¹-hamaá¹ƒ.

2. vÄ«tarÄ• gasuttaá¹ƒ

<82> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«na
ca agaru ca abhÄ• vanÄ«yo ca. katamehi \Be II 98/ paÃ±cahi? avÄ«tarÄ• go hoti, avÄ«tado
makkhÄ« ca, paá¸·Ä• sÄ« ca --- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato
sabrahmacÄ• rÄ«naá¹ƒ appiyo ca hoti amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ p
ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? vÄ«tarÄ• go hoti, vÄ«tadoso \Ne II 104/ hoti, vÄ«
ca, apaá¸·Ä• sÄ« ca --- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato thero bh
piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. kuhakasuttaá¹ƒ

<83> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«na
ca agaru ca abhÄ• vanÄ«yo ca. katamehi paÃ±cahi? kuhako ca hoti, lapako ca, nemittiko {
nimittako (Katthaci) } ca, nippesiko ca, lÄ• bhena ca lÄ• bhaá¹ƒ nijigÄ«sitÄ• {nijigiá¹ƒsitÄ•
--- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ•
amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca.

``paÃ±cahi \Ee III 112/, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ•
manÄ• po ca garu ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? na ca kuhako hoti, na ca lapal
nippesiko, na ca lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sitÄ• --- imehi kho, bhikkhave, paÃ±cahi dhar
thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ•

4. assaddhasuttaá¹ƒ

<84> ``paÃ±cahi \Se III 128/, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahm
hoti, amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca. katamehi paÃ±cahi? assaddho hoti, ahirik
\Be II 99/, kusÄ«to hoti, duppaÃ±Ã±o hoti --- imehi kho, bhikkhave, paÃ±cahi dhammehi sa
bhikkhu sabrahmacÄ• rÄ«naá¹ƒ appiyo ca hoti amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ p
ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? saddho hoti, hirÄ«mÄ• hoti, ottappÄ« \Ne II 105
hoti, paÃ±Ã±avÄ• hoti --- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato thero
sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. c

5. akkhamasuttaá¹ƒ

<85> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«na
ca agaru ca abhÄ• vanÄ«yo ca. katamehi paÃ±cahi? akkhamo hoti rÅ«pÄ• naá¹ƒ, akkhamo
gandhÄ• naá¹ƒ, akkhamo rasÄ• naá¹ƒ, akkhamo phoá¹-á¹-habbÄ• naá¹ƒ --- imehi \Ee III 11
dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ appiyo ca hoti amanÄ• po

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ p
ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? khamo hoti rÅ«pÄ• naá¹ƒ, khamo saddÄ• naá¹ƒ,
rasÄ• naá¹ƒ, khamo phoá¹-á¹-habbÄ• naá¹ƒ --- imehi kho, bhikkhave, paÃ±cahi dhammehi
sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. p

6. paá¹-isambhidÄ• pattasuttaá¹ƒ

<86> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«na
garu ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? atthapaá¹-isambhidÄ• patto hoti, dhammap
niruttipaá¹-isambhidÄ• patto hoti, paá¹-ibhÄ• napaá¹-isambhidÄ• patto hoti \Se III 129/, yÄ•
sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒkaraá¹‡Ä«yÄ• ni tattha dakkho hoti analaso tat
samannÄ• gato alaá¹ƒ kÄ• tuá¹ƒ \Be II 100/ alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ --- imehi kho, bhikkha
samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bh
chaá¹-á¹-haá¹ƒ.

7. sÄ«lavantasuttaá¹ƒ

<87> ``paÃ±cahi \Ne II 106/, bhikkhave, dhammehi samannÄ• gato thero bhikkhu sabrahm

manÄ• po ca garu ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? sÄ«lavÄ• hoti, pÄ• timokkhas
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ {sÄ• tthÄ• sabyaÃ±janÄ• (Ce) } kevalaparipuá¹‡á¹‡aá¹ƒ paris
abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• {dhatÄ• (Ce Se Ke
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡a
vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä• paniyÄ• ;
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akico
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• g
sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. s

8. therasuttaá¹ƒ

<88> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu bahujanaahitÄ• ya \
hoti bahujanaasukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ•

``katamehi paÃ±cahi? thero hoti rattaÃ±Ã±Å« cirapabbajito; Ã±Ä• to hoti yasassÄ« sagahaa
{gahaá¹-á¹-hapabbajitÄ• naá¹ƒ (Ce) } bahujanaparivÄ• ro; lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ; bahussu
sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• \Be II 101/ pariyosÄ
sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ
bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• appaá
micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano, so bahujanaá¹ƒ saddhammÄ• vuá¹-á¹-hÄ• pet
patiá¹-á¹-hÄ• peti. thero bhikkhu rattaÃ±Ã±Å« cirapabbajito itipissa diá¹-á¹-hÄ• nugatiá¹ƒ \Ee
Ä• pajjanti \Ne II 107/, Ã±Ä• to thero bhikkhu yasassÄ« sagahaá¹-á¹-hapabbajitÄ• naá¹ƒ bal
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, lÄ• bhÄ« thero bhikkhu
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ itipissa d
Ä• pajjanti, bahussuto thero bhikkhu sutadharo sutasannicayo itipissa diá¹-á¹-hÄ• nugatiá¹ƒ
kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato thero bhikkhu bahujanaahitÄ• ya paá¹
bahujanaasukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu bahujanahitÄ• ya paá¹-ipa
bahuno janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ.

``katamehi paÃ±cahi? thero hoti rattaÃ±Ã±Å« cirapabbajito; Ã±Ä• to hoti yasassÄ« sagahaa
bahujanaparivÄ• ro; lÄ• bhÄ« hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhe
131/; bahussuto hoti sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjheka

pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddha
abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ•
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; sammÄ• diá¹-á¹-hiko hoti aviparÄ«tadassano, so bahujana
vuá¹-á¹-hÄ• petvÄ• saddhamme patiá¹-á¹-hÄ• peti. thero bhikkhu rattaÃ±Ã±Å« cirapabbajit
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, Ã±Ä• to thero bhikkhu yasassÄ« sagahaá¹-á¹-hapabbajitÄ
itipissa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, lÄ• bhÄ« thero bhikkhu
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ itipissa d
Ä• pajjanti, bahussuto thero bhikkhu sutadharo sutasannicayo itipissa diá¹-á¹-hÄ• nugatiá¹ƒ
kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato thero bhikkhu bahujanahitÄ• ya paá¹-i
\Be II 102/ \Ee III 116/ bahuno janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™

9. paá¹-hamasekhasuttaá¹ƒ

<89> ``paÃ±cime, bhikkhave, dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti
kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• , saá¹…gaá¹‡ikÄ• rÄ• matÄ• ,
paccavekkhati --- ime kho, bhikkhave, paÃ±ca dhammÄ• sekhassa bhikkhuno parihÄ• nÄ•

``paÃ±cime, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. kata
kammÄ• rÄ• matÄ• , na bhassÄ• rÄ• matÄ• , na niddÄ• rÄ• matÄ• , na saá¹…gaá¹‡ikÄ• rÄ
paccavekkhati --- ime kho, bhikkhave, paÃ±ca dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ
navamaá¹ƒ.

10. dutiyasekhasuttaá¹ƒ

<90> ``paÃ±cime, bhikkhave, dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti
bhikkhave, sekho bhikkhu bahukicco hoti bahukaraá¹‡Ä«yo \Se III 132/ viyatto kiá¹ƒkaraá¹‡Ä
paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, paá¹-har
bhikkhuno parihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu appamattakena kammena divasaá¹ƒ atinÄ• m
paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, dutiyo dh
bhikkhuno parihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu saá¹ƒsaá¹-á¹-ho viharati gahaá¹-á¹-hapabbajit
gihisaá¹ƒsaggena; riÃ±cati paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ \B
bhikkhave, tatiyo dhammo sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu akÄ• lena gÄ• maá¹ƒ pavisati, atidivÄ• paá¹-i

paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, catuttho
bhikkhuno parihÄ• nÄ• ya saá¹ƒvattati.

``puna \Be II 103/ caparaá¹ƒ, bhikkhave, sekho bhikkhu yÄ• yaá¹ƒ kathÄ• Ä• bhisallekhikÄ
cetovivaraá¹‡asappÄ• yÄ• , seyyathidaá¹ƒ --- appicchakathÄ• santuá¹-á¹-hikathÄ• pavivek
vÄ«riyÄ• rambhakathÄ• \Ne II 109/ sÄ«lakathÄ• samÄ• dhikathÄ• paÃ±Ã±Ä• kathÄ• vim
vimuttiÃ±Ä• á¹‡adassanakathÄ• , evarÅ«piyÄ• kathÄ• ya na nikÄ• malÄ• bhÄ« hoti na akic
{kicchalÄ• bhÄ« kasiralÄ• bhÄ« (Ce Se Ke pÄ«) }; riÃ±cati paá¹-isallÄ• naá¹ƒ, nÄ• nuyuÃ±ja
cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, paÃ±camo dhammo sekhassa bhikkhuno parihÄ• nÄ•
bhikkhave, paÃ±ca dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti.

``paÃ±cime, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. kat
bhikkhave, sekho bhikkhu \Se III 133/ na bahukicco hoti na bahukaraá¹‡Ä«yo viyatto kiá¹ƒka
riÃ±cati paá¹-isallÄ• naá¹ƒ, anuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, paá
sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu na appamattakena kammena divasaá¹ƒ atinÄ•
paá¹-isallÄ• naá¹ƒ, anuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, dutiyo dhan
aparihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu asaá¹ƒsaá¹-á¹-ho viharati gahaá¹-á¹-hapabbaj
gihisaá¹ƒsaggena; na riÃ±cati paá¹-isallÄ• naá¹ƒ, anuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ \B
bhikkhave, tatiyo dhammo sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu na atikÄ• lena gÄ• maá¹ƒ pavisati, nÄ• tidivÄ•
riÃ±cati paá¹-isallÄ• naá¹ƒ, anuyuÃ±jati ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, catu
sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu yÄ• yaá¹ƒ kathÄ• Ä• bhisallekhikÄ• cetoviva
seyyathidaá¹ƒ --- appicchakathÄ• santuá¹-á¹-hikathÄ• pavivekakathÄ• asaá¹ƒsaggakathÄ
sÄ«lakathÄ• samÄ• dhikathÄ• paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡adassana
II 104/ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«; na riÃ±cati paá¹-isallÄ• naá
ajjhattaá¹ƒ cetosamathaá¹ƒ. ayaá¹ƒ, bhikkhave, paÃ±camo dhammo sekhassa bhikkhuno \N
saá¹ƒvattati. ime kho, bhikkhave, paÃ±ca dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya s
dasamaá¹ƒ.

theravaggo catuttho.

tassuddÄ• naá¹ƒ ---

rajanÄ«yo \Se III 134/ vÄ«tarÄ• go, kuhakÄ• ssaddhaakkhamÄ• .

paá¹-isambhidÄ• ca sÄ«lena, thero sekhÄ• pare duveti ||

(10) 5. kakudhavaggo

1. paá¹-hamasampadÄ• suttaá¹ƒ

<91> ``paÃ±cimÄ• \Ne II 111/, bhikkhave, sampadÄ• . katamÄ• paÃ±ca? saddhÄ• sampa
sutasampadÄ• , cÄ• gasampadÄ• , paÃ±Ã±Ä• sampadÄ• --- imÄ• kho, bhikkhave, paÃ±ca

2. dutiyasampadÄ• suttaá¹ƒ

<92> ``paÃ±cimÄ• \Ee III 119/, bhikkhave, sampadÄ• . katamÄ• paÃ±ca? sÄ«lasampadÄ
paÃ±Ã±Ä• sampadÄ• , vimuttisampadÄ• , vimuttiÃ±Ä• á¹‡adassanasampadÄ• --- imÄ• kh
sampadÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. byÄ• karaá¹‡asuttaá¹ƒ

<93> ``paÃ±cimÄ• ni, bhikkhave, aÃ±Ã±Ä• byÄ• karaá¹‡Ä• ni. katamÄ• ni paÃ±ca? manda
byÄ• karoti; pÄ• piccho icchÄ• pakato aÃ±Ã±aá¹ƒ byÄ• karoti; ummÄ• dÄ• cittakkhepÄ• a
adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• karoti; sammadeva aÃ±Ã±aá¹ƒ byÄ• karoti. imÄ• ni kho, bh
aÃ±Ã±Ä• byÄ• karaá¹‡Ä• nÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. phÄ• suvihÄ• rasuttaá¹ƒ

<94> ``paÃ±cime \Be II 105/, bhikkhave, phÄ• suvihÄ• rÄ• . katame paÃ±ca? idha, bhikkha
kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹
upasampajja viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ...
112/ tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; Ä• savÄ• naá¹ƒ kh
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ime kho, bhikkhave, paÃ±ca phÄ• suvihÄ• rÄ• â€™â€™ ti. catutthaá¹ƒ.

5. akuppasuttaá¹ƒ

<95> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu nacirasseva akuppaá¹ƒ pa
paÃ±cahi? idha \Ee III 120/, bhikkhave, bhikkhu atthapaá¹-isambhidÄ• patto hoti, dhammapa
hoti, niruttipaá¹-isambhidÄ• patto hoti, paá¹-ibhÄ• napaá¹-isambhidÄ• patto hoti, yathÄ• vim
paccavekkhati. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu nacirass
paá¹-ivijjhatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. sutadharasuttaá¹ƒ

<96> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• nÄ• pÄ• nassatiá¹ƒ Ä•
paá¹-ivijjhati. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu appaá¹-á¹-ho hoti appakicco sub
jÄ«vitaparikkhÄ• resu; appÄ• hÄ• ro hoti anodarikattaá¹ƒ anuyutto; appamiddho hoti jÄ• gar
bahussuto hoti sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ•
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhiv
dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-h
yathÄ• vimuttaá¹ƒ cittaá¹ƒ paccavekkhati. imehi \Se III 136/ kho, bhikkhave, paÃ±cahi dham
bhikkhu Ä• nÄ• pÄ• nassatiá¹ƒ Ä• sevanto nacirasseva akuppaá¹ƒ paá¹-ivijjhatÄ«â€™â€™

7. kathÄ• suttaá¹ƒ

<97> ``paÃ±cahi \Be II 106/ \Ne II 113/, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• n
bhÄ• vento nacirasseva akuppaá¹ƒ paá¹-ivijjhati. katamehi paÃ±cahi? idha, bhikkhave, bhik
appakicco subharo susantoso jÄ«vitaparikkhÄ• resu; appÄ• hÄ• ro hoti anodarikattaá¹ƒ anu
121/ hoti jÄ• gariyaá¹ƒ anuyutto; yÄ• yaá¹ƒ kathÄ• Ä• bhisallekhikÄ• cetovivaraá¹‡asappÄ
appicchakathÄ• ... pe ... vimuttiÃ±Ä• á¹‡adassanakathÄ• , evarÅ«piyÄ• kathÄ• ya nikÄ• m
akicchalÄ• bhÄ« akasiralÄ• bhÄ«; yathÄ• vimuttaá¹ƒ cittaá¹ƒ paccavekkhati. imehi kho, bhik
dhammehi samannÄ• gato bhikkhu Ä• nÄ• pÄ• nassatiá¹ƒ bhÄ• vento nacirasseva akuppaá
sattamaá¹ƒ.

8. Ä• raÃ±Ã±akasuttaá¹ƒ

<98> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• nÄ• pÄ• nassatiá¹ƒ ba
akuppaá¹ƒ paá¹-ivijjhati. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu appaá¹-á¹-ho hoti ap
susantoso jÄ«vitaparikkhÄ• resu; appÄ• hÄ• ro hoti anodarikattaá¹ƒ anuyutto; appamiddho
anuyutto; Ä• raÃ±Ã±ako hoti pantasenÄ• sano; yathÄ• vimuttaá¹ƒ cittaá¹ƒ paccavekkhati. im
paÃ±cahi dhammehi samannÄ• gato \Se III 137/ bhikkhu Ä• nÄ• pÄ• nassatiá¹ƒ bahulÄ«kar
paá¹-ivijjhatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. sÄ«hasuttaá¹ƒ

<99> ``sÄ«ho, bhikkhave, migarÄ• jÄ• sÄ• yanhasamayaá¹ƒ Ä• sayÄ• nikkhamati; Ä• say
vijambhitvÄ• samantÄ• catuddisaá¹ƒ {catuddisÄ• (Se Ke Ee Katthaci) AN a IV 33; SN b III
anuviloketi; samantÄ• catuddisaá¹ƒ {catuddisÄ• (Se Ke Ee Katthaci) AN a IV 33; SN b III 7
anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadati; tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ•
hatthissa cepi pahÄ• raá¹ƒ deti, sakkaccaÃ±Ã±eva pahÄ• raá¹ƒ deti, no asakkaccaá¹ƒ; mah
Se Ke Ee) } cepi pahÄ• raá¹ƒ deti, sakkaccaÃ±Ã±eva pahÄ• raá¹ƒ deti, no asakkaccaá¹ƒ; g
deti, sakkaccaÃ±Ã±eva pahÄ• raá¹ƒ deti, no asakkaccaá¹ƒ; dÄ«pissa cepi \Be II 107/ pahÄ•
sakkaccaÃ±Ã±eva pahÄ• raá¹ƒ deti \Ne II 114/, no asakkaccaá¹ƒ; khuddakÄ• naÃ±cepi \Ee
pahÄ• raá¹ƒ deti antamaso sasabiá¸·Ä• rÄ• nampi {sasabiá¸·Ä• rÄ• naá¹ƒ (Katthaci) }, sakk
deti, no asakkaccaá¹ƒ. taá¹ƒ kissa hetu? `mÄ• me yoggapatho nassÄ• â€™ ti.

``sÄ«hoti kho, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddha
tathÄ• gato parisÄ• ya dhammaá¹ƒ deseti, idamassa hoti sÄ«hanÄ• dasmiá¹ƒ. bhikkhÅ«naÃ
dhammaá¹ƒ deseti, sakkaccaÃ±Ã±eva tathÄ• gato dhammaá¹ƒ deseti, no asakkaccaá¹ƒ; bh
tathÄ• gato dhammaá¹ƒ deseti, sakkaccaÃ±Ã±eva tathÄ• gato dhammaá¹ƒ deseti, no asakk
bhikkhave, tathÄ• gato dhammaá¹ƒ deseti, sakkaccaÃ±Ã±eva \Se III 138/ tathÄ• gato dham
asakkaccaá¹ƒ; upÄ• sikÄ• naÃ±cepi, bhikkhave, tathÄ• gato dhammaá¹ƒ deseti, sakkaccaÃ
deseti, no asakkaccaá¹ƒ; puthujjanÄ• naÃ±cepi, bhikkhave, tathÄ• gato dhammaá¹ƒ deseti
annabhÄ• ranesÄ• dÄ• nampi {annabhÄ• ranesÄ• dÄ• naá¹ƒ (Katthaci) }, sakkaccaÃ±Ã±ev
asakkaccaá¹ƒ. taá¹ƒ kissa hetu? dhammagaru, bhikkhave, tathÄ• gato dhammagÄ• ravoâ€™

10. kakudhatherasuttaá¹ƒ

<100> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ•
tena kho pana samayena kakudho nÄ• ma koliyaputto {koá¸·Ä«yaputto (Ce Se Katthaci) } Ä
mahÄ• moggallÄ• nassa upaá¹-á¹-hÄ• ko adhunÄ• kÄ• laá¹…kato aÃ±Ã±ataraá¹ƒ manoma
evarÅ«po attabhÄ• vapaá¹-ilÄ• bho hoti --- seyyathÄ• pi nÄ• ma dve vÄ• tÄ«á¹‡i vÄ• mÄ•
(Ce Ee Katthaci) } gÄ• makkhettÄ• ni. so tena attabhÄ• vapaá¹-ilÄ• bhena neva attÄ• naá¹ƒ
byÄ• bÄ• dheti (Ce) } no paraá¹ƒ byÄ• bÄ• dheti.

atha kho kakudho devaputto yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami; upas
mahÄ• moggallÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito \
devaputto Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ \Be II 108/ etadavoca --- ``devadattassa
icchÄ• gataá¹ƒ uppajji --- `ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™ ti. sahacittup
devadatto tassÄ• iddhiyÄ• parihÄ«noâ€™â€™ ti. idamavoca kakudho devaputto. idaá¹ƒ va
mahÄ• moggallÄ• naá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

atha \Ne II 115/ kho Ä• yasmÄ• mahÄ• moggallÄ• no yena bhagavÄ• tenupasaá¹…kami \
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
bhagavantaá¹ƒ etadavoca ---

``kakudho nÄ• ma, bhante, koliyaputto mamaá¹ƒ upaá¹-á¹-hÄ• ko adhunÄ• kÄ• laá¹…kato
kÄ• yaá¹ƒ upapanno hoti. tassa evarÅ«po attabhÄ• vapaá¹-ilÄ• bho --- seyyathÄ• pi nÄ• ma
mÄ• gadhakÄ• ni gÄ• makkhettÄ• ni. so tena attabhÄ• vapaá¹-ilÄ• bhena neva attÄ• naá¹ƒ
kho, bhante, kakudho devaputto yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho, bhante, kakudho devaputto maá¹ƒ etadavoca --- `de
evarÅ«paá¹ƒ icchÄ• gataá¹ƒ uppajji --- ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«ti. sa
bhante, devadatto tassÄ• iddhiyÄ• parihÄ«noâ€™ ti. idamavoca, bhante, kakudho devapu
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

``kiá¹ƒ pana te, moggallÄ• na, kakudho devaputto cetasÄ• ceto paricca vidito --- `yaá¹ƒ kiÃ
devaputto bhÄ• sati sabbaá¹ƒ taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• â€™â€™ â€™ ti? ``cetasÄ
bhante, kakudho devaputto --- `yaá¹ƒ kiÃ±ci kakudho devaputto bhÄ• sati sabbaá¹ƒ taá¹ƒ ta
aÃ±Ã±athÄ• â€™â€™ â€™ ti. ``rakkhassetaá¹ƒ, moggallÄ• na, vÄ• caá¹ƒ! (rakkhassetaá¹ƒ
) Ce Se Ke Ee potthakesu natthi Vin II 333 pana sabbatthapi dissatiyeva}! idÄ• ni so mogha
attÄ• naá¹ƒ pÄ• tukarissati \Se III 140/.

``paÃ±cime, moggallÄ• na, satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame paÃ±c
moggallÄ• na, ekacco satthÄ• aparisuddhasÄ«lo samÄ• no `parisuddhasÄ«lomhÄ«â€™ ti
me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ \Be II 109/ asaá¹ƒkiliá¹-á¹-haâ€™ nti. tamenaá¹ƒ sÄ• vakÄ• e
`ayaá¹ƒ kho bhavaá¹ƒ satthÄ• aparisuddhasÄ«lo samÄ• no parisuddhasÄ«lomhÄ«â€™ ti p
me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti. mayaÃ±ceva kho pana gihÄ«naá¹ƒ
manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ {kathaá¹ƒ nu taá¹ƒ (Ce), k
Katthaci), kathaá¹ƒ taá¹ƒ (katthaci) } mayaá¹ƒ tena samudÄ• careyyÄ• ma --- `sammannati
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena; yaá¹ƒ tumo k
paÃ±Ã±Ä• yissatÄ«â€™ ti \Se III 141/ \Ne II 116/. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ•
rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi sÄ«lato rakkhaá¹ƒ paccÄ• sÄ«sati {paccÄ
}.

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhÄ• jÄ«vo samÄ• no `parisu
paá¹-ijÄ• nÄ• ti `parisuddho me Ä• jÄ«vo pariyodÄ• to asaá¹ƒkiliá¹-á¹-hoâ€™ ti. tamenaá¹ƒ
--- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• aparisuddhÄ• jÄ«vo samÄ• no parisuddhÄ• jÄ«vomhÄ«â
`parisuddho me Ä• jÄ«vo pariyodÄ• to asaá¹ƒkiliá¹-á¹-hoâ€™ ti. mayaÃ±ceva kho pana gihÄ
nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ mayaá¹ƒ tena
`sammannati kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikk

tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ• raá¹ƒ sÄ•
evarÅ«po ca pana satthÄ• sÄ• vakehi Ä• jÄ«vato rakkhaá¹ƒ paccÄ• sÄ«sati.

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhadhammadesano samÄ• n
`parisuddhadhammadesanomhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhÄ• me dhammadesanÄ
asaá¹ƒkiliá¹-á¹-hÄ• â€™ ti. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho bhavaá¹ƒ
aparisuddhadhammadesano samÄ• no parisuddhadhammadesanomhÄ«â€™ ti \Ee III 125/
dhammadesanÄ• pariyodÄ• tÄ• asaá¹ƒkiliá¹-á¹-hÄ• â€™ ti. mayaÃ±ceva kho pana gihÄ«n
manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ mayaá¹ƒ tena samudÄ• c
pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena; yaá¹ƒ \
tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ• raá¹ƒ sÄ•
rakkhanti \Be II 110/; evarÅ«po ca pana satthÄ• sÄ• vakehi dhammadesanato rakkhaá¹ƒ pa

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhaveyyÄ• karaá¹‡o samÄ• n
`parisuddhaveyyÄ• karaá¹‡omhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhaá¹ƒ me veyyÄ• karaá¹‡
asaá¹ƒkiliá¹-á¹-haâ€™ nti. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho bhavaá¹ƒ
aparisuddhaveyyÄ• karaá¹‡o samÄ• no parisuddhaveyyÄ• karaá¹‡omhÄ«â€™ ti paá¹-ijÄ• n
veyyÄ• karaá¹‡aá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti. mayaÃ±ceva kho pana gihÄ
nÄ• ssassa manÄ• paá¹ƒ \Ne II 117/. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ ma
--- `sammannati kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjapa
karissati tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ• n
veyyÄ• karaá¹‡ato rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi veyyÄ• karaá¹‡ato rak

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhaÃ±Ä• á¹‡adassano samÄ
`parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhaá¹ƒ me Ã±Ä• á¹‡ada
asaá¹ƒkiliá¹-á¹-haâ€™ nti. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho bhavaá¹ƒ
aparisuddhaÃ±Ä• á¹‡adassano samÄ• no parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹-i
Ã±Ä• á¹‡adassanaá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti. mayaÃ±ceva kho pana gi
nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ mayaá¹ƒ tena
126/ --- `sammannati kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesa
karissati tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ• n
Ã±Ä• á¹‡adassanato rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi Ã±Ä• á¹‡adassanato
kho, moggallÄ• na, paÃ±ca satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``ahaá¹ƒ kho pana, moggallÄ• na, parisuddhasÄ«lo samÄ• no `parisuddhasÄ«lomhÄ«â€™
`parisuddhaá¹ƒ me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti. na ca maá¹ƒ sÄ• va
na cÄ• haá¹ƒ sÄ• vakehi sÄ«lato rakkhaá¹ƒ paccÄ• sÄ«sÄ• mi. parisuddhÄ• jÄ«vo samÄ• n
paá¹-ijÄ• nÄ• mi `parisuddho me Ä• jÄ«vo pariyodÄ• to asaá¹ƒkiliá¹-á¹-hoâ€™ ti. na ca maá

Ä• jÄ«vato rakkhanti, na cÄ• haá¹ƒ sÄ• vakehi Ä• jÄ«vato \Se III 143/ rakkhaá¹ƒ paccÄ• sÄ
parisuddhadhammadesano samÄ• no `parisuddhadhammadesanomhÄ«â€™ ti paá¹-ijÄ• nÄ
pariyodÄ• tÄ• asaá¹ƒkiliá¹-á¹-hÄ• â€™ ti. na ca maá¹ƒ sÄ• vakÄ• dhammadesanato rakkh
dhammadesanato rakkhaá¹ƒ paccÄ• sÄ«sÄ• mi. parisuddhaveyyÄ• karaá¹‡o samÄ• no `pa
paá¹-ijÄ• nÄ• mi `parisuddhaá¹ƒ me veyyÄ• karaá¹‡aá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ
sÄ• vakÄ• veyyÄ• karaá¹‡ato rakkhanti, na cÄ• haá¹ƒ sÄ• vakehi veyyÄ• karaá¹‡ato rakkh
parisuddhaÃ±Ä• á¹‡adassano samÄ• no `parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹-ij
Ã±Ä• á¹‡adassanaá¹ƒ \Ne II 118/ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti. na ca maá¹ƒ sA
Ã±Ä• á¹‡adassanato rakkhanti, na cÄ• haá¹ƒ sÄ• vakehi Ã±Ä• á¹‡adassanato rakkhaá¹ƒ pa
dasamaá¹ƒ.

kakudhavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

dve \Ee III 127/ sampadÄ• byÄ• karaá¹‡aá¹ƒ, phÄ• su akuppapaÃ±camaá¹ƒ.

sutaá¹ƒ kathÄ• Ä• raÃ±Ã±ako, sÄ«ho ca kakudho dasÄ• ti ||

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. phÄ• suvihÄ• ravaggo

1. sÄ• rajjasuttaá¹ƒ

<101> ``paÃ±cime \Se III 145/ \Ne II 119/ \Be II 112/, bhikkhave, sekhavesÄ• rajjakaraá¹‡Ä
paÃ±ca? idha, bhikkhave, bhikkhu saddho hoti, sÄ«lavÄ• hoti, bahussuto hoti, Ä• raddhavÄ
hoti.

``yaá¹ƒ, bhikkhave, assaddhassa sÄ• rajjaá¹ƒ hoti, saddhassa taá¹ƒ sÄ• rajjaá¹ƒ na hoti. ta
sekhavesÄ• rajjakaraá¹‡o.

``yaá¹ƒ, bhikkhave, dussÄ«lassa sÄ• rajjaá¹ƒ hoti, sÄ«lavato taá¹ƒ sÄ• rajjaá¹ƒ na hoti. tasm
sekhavesÄ• rajjakaraá¹‡o.

``yaá¹ƒ, bhikkhave, appassutassa sÄ• rajjaá¹ƒ hoti, bahussutassa taá¹ƒ sÄ• rajjaá¹ƒ na hot

sekhavesÄ• rajjakaraá¹‡o.

``yaá¹ƒ, bhikkhave, kusÄ«tassa sÄ• rajjaá¹ƒ hoti, Ä• raddhavÄ«riyassa taá¹ƒ sÄ• rajjaá¹ƒ n
dhammo sekhavesÄ• rajjakaraá¹‡o.

``yaá¹ƒ, bhikkhave, duppaÃ±Ã±assa sÄ• rajjaá¹ƒ hoti, paÃ±Ã±avato taá¹ƒ sÄ• rajjaá¹ƒ na h
sekhavesÄ• rajjakaraá¹‡o. ime kho, bhikkhave, paÃ±ca sekhavesÄ• rajjakaraá¹‡Ä• dhamm

2. ussaá¹…kitasuttaá¹ƒ

<102> ``paÃ±cahi \Ne II 120/ \Ee III 128/, bhikkhave, dhammehi samannÄ• gato bhikkhu us
hoti pÄ• pabhikkhÅ«ti api akuppadhammopi {api akuppadhammo (Ce Se Ke) }.

katamehi paÃ±cahi? idha, bhikkhave, bhikkhu vesiyÄ• gocaro vÄ• hoti, vidhavÄ• gocaro v
thullakumÄ• rikÄ• gocaro vÄ• hoti, paá¹‡á¸• akagocaro vÄ• hoti, bhikkhunÄ«gocaro vÄ• h

``imehi \Be II 113/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu ussaá¹…k
pÄ• pabhikkhÅ«ti api akuppadhammopÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. mahÄ• corasuttaá¹ƒ

<103> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato mahÄ• coro sandhimpi chindati, n
ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati. katamehi paÃ±cahi? idha, bhikkhave, mah
ca hoti, gahananissito ca, balavanissito ca, bhogacÄ• gÄ« ca, ekacÄ• rÄ« ca.

``kathaÃ±ca, bhikkhave, mahÄ• coro visamanissito hoti? idha, bhikkhave, mahÄ• coro nad
hoti pabbatavisamaá¹ƒ vÄ• . evaá¹ƒ kho, bhikkhave, mahÄ• coro visamanissito hoti.

``kathaÃ±ca, bhikkhave, mahÄ• coro gahananissito hoti? idha, bhikkhave, mahÄ• coro tiá¹‡
hoti rukkhagahanaá¹ƒ vÄ• rodhaá¹ƒ {gedhaá¹ƒ (Ce) AN a III 51} vÄ• mahÄ• vanasaá¹‡á¸•
bhikkhave, mahÄ• coro gahananissito hoti.

``kathaÃ±ca, bhikkhave, mahÄ• coro balavanissito hoti? idha, bhikkhave, mahÄ• coro rÄ• j
rÄ• jamahÄ• mattÄ• naá¹ƒ vÄ• nissito hoti. tassa evaá¹ƒ hoti --- `sace maá¹ƒ koci kiÃ±ci \E
ime me rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá¹‡issantÄ«â€
Ä• ha, tyassa rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá¹‡anti.
mahÄ• coro balavanissito hoti.

``kathaÃ±ca, bhikkhave, mahÄ• coro bhogacÄ• gÄ« hoti? idha, bhikkhave, mahÄ• coro aá¸
mahÄ• bhogo. tassa evaá¹ƒ hoti --- `sace maá¹ƒ koci kiÃ±ci vakkhati, ito bhogena paá¹-isan
sace naá¹ƒ \Se III 146/ koci kiÃ±ci Ä• ha, tato bhogena paá¹-isantharati. evaá¹ƒ kho, bhikkh
bhogacÄ• gÄ« hoti.

``kathaÃ±ca, bhikkhave, mahÄ• coro ekacÄ• rÄ« hoti? idha, bhikkhave, mahÄ• coro ekako
{niggahaá¹‡Ä• ni (Ce Se Ke Ee) } kattÄ• hoti. taá¹ƒ kissa hetu? `mÄ• me \Be II 114/ guyha
sambhedaá¹ƒ agamaá¹ƒsÅ«â€™ ti. evaá¹ƒ kho, bhikkhave, mahÄ• coro ekacÄ• rÄ« hoti.

``imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato mahÄ• coro sandhimpi chindati
ekÄ• gÄ• rikampi karoti paripanthepi tiá¹-á¹-hati.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato pÄ• pabhikkhu khataá¹
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati.
bhikkhave, pÄ• pabhikkhu visamanissito ca hoti, gahananissito ca, balavanissito ca, bhogac
ca.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu visamanissito hoti? idha, bhikkhave, pÄ• pabhikkhu
samannÄ• gato hoti, visamena vacÄ«kammena samannÄ• gato hoti, visamena manokamm
kho, bhikkhave, pÄ• pabhikkhu visamanissito hoti.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu gahananissito hoti? idha \Ee III 130/, bhikkhave, pÄ
micchÄ• diá¹-á¹-hiko \Ne II 122/ hoti antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato. evaá
pÄ• pabhikkhu gahananissito hoti.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu balavanissito hoti? idha, bhikkhave, pÄ• pabhikkhu
rÄ• jamahÄ• mattÄ• naá¹ƒ vÄ• nissito hoti. tassa evaá¹ƒ hoti --- `sace maá¹ƒ koci kiÃ±ci va
rÄ• jÄ• no vÄ• \Se III 147/ rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá¹‡issantÄ
kiÃ±ci Ä• ha, tyassa rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• pariyodhÄ• ya atthaá¹ƒ bhaá
pÄ• pabhikkhu balavanissito hoti.

``kathaÃ±ca, bhikkhave, pÄ• pabhikkhu bhogacÄ• gÄ« hoti? idha, bhikkhave, pÄ• pabhikkh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. tassa ev
kiÃ±ci vakkhati, ito lÄ• bhena paá¹-isantharissÄ• mÄ«â€™ ti. sace naá¹ƒ koci kiÃ±ci Ä• ha,
paá¹-isantharati. evaá¹ƒ kho, bhikkhave, pÄ• pabhikkhu bhogacÄ• gÄ« hoti.

``kathaÃ±ca \Be II 115/, bhikkhave, pÄ• pabhikkhu ekacÄ• rÄ« hoti? idha, bhikkhave, pÄ• p
paccantimesu janapadesu nivÄ• saá¹ƒ kappeti. so tattha kulÄ• ni upasaá¹…kamanto lÄ• bh

bhikkhave, pÄ• pabhikkhu ekacÄ• rÄ« hoti.

``imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato pÄ• pabhikkhu khataá¹ƒ upah
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ•

4. samaá¹‡asukhumÄ• lasuttaá¹ƒ

<104> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu samaá¹‡esu samaá¹‡as

``katamehi paÃ±cahi? idha, bhikkhave, bhikkhu yÄ• citova bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ
yÄ• citova bahulaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito; yÄ• citova bahu
senÄ• sanaá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• cito; yÄ• citova bahulaá¹ƒ gilÄ• nappaccayabhe
paribhuÃ±jati, appaá¹ƒ ayÄ• cito. yehi kho \Ee III 131/ pana sabrahmacÄ• rÄ«hi saddhiá¹ƒ v
tyassa {tyÄ• ssa (Katthaci) AN a IV 87} manÄ• peneva bahulaá¹ƒ kÄ• yakammena samudÄ
manÄ• peneva bahulaá¹ƒ vacÄ«kammena samudÄ• caranti, appaá¹ƒ amanÄ• pena; manÄ•
samudÄ• caranti, appaá¹ƒ amanÄ• pena; manÄ• paá¹ƒyeva upahÄ• raá¹ƒ upaharanti, appa
tÄ• ni vedayitÄ• ni pittasamuá¹-á¹-hÄ• nÄ• ni vÄ• semhasamuá¹-á¹-hÄ• nÄ• ni vÄ• vÄ• tas
sannipÄ• tikÄ• ni vÄ• utupariá¹‡Ä• majÄ• ni vÄ• visamaparihÄ• rajÄ• ni vÄ• opakkamikÄ•
tÄ• nissa na bahudeva uppajjanti. appÄ• bÄ• dho hoti, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhice
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu samaá¹‡esu sa

``yaÃ±hi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `samaá¹‡esu samaá¹‡asukhu
bhikkhave, sammÄ• {mameva taá¹ƒ sammÄ• (?) } vadamÄ• no vadeyya --- `samaá¹‡esu
II 116/. ahaÃ±hi, bhikkhave, yÄ• citova bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jÄ• mi, appaá¹ƒ ay
bahulaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jÄ• mi, appaá¹ƒ ayÄ• cito; yÄ• citova bahulaá¹ƒ se
appaá¹ƒ ayÄ• cito; yÄ• citova bahulaá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ
yehi kho pana bhikkhÅ«hi saddhiá¹ƒ viharÄ• mi, te maá¹ƒ manÄ• peneva bahulaá¹ƒ kÄ• ya
appaá¹ƒ amanÄ• pena \Se III 149/; manÄ• peneva bahulaá¹ƒ vacÄ«kammena samudÄ• ca
manÄ• peneva bahulaá¹ƒ manokammena samudÄ• caranti, appaá¹ƒ amanÄ• pena; manÄ•
appaá¹ƒ amanÄ• paá¹ƒ. yÄ• ni kho pana tÄ• ni vedayitÄ• ni --- pittasamuá¹-á¹-hÄ• nÄ• ni v
vÄ• vÄ• tasamuá¹-á¹-hÄ• nÄ• ni vÄ• sannipÄ• tikÄ• ni vÄ• utupariá¹‡Ä• majÄ• ni vÄ• vis
opakkamikÄ• ni vÄ• kammavipÄ• kajÄ• ni vÄ• \Ee III 132/ --- tÄ• ni me na bahudeva uppa
catunnaá¹ƒ kho panasmi {catunnaá¹ƒ kho pana (Ce), catunnaá¹ƒ (Se Ee) } jhÄ• nÄ• naá¹ƒ
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« {nikÄ• malÄ• bhÄ« homi (Ce Ka
akasiralÄ• bhÄ«, Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja viharÄ• mi.

``yaÃ±hi \Ne II 124/ taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `samaá¹‡esu sam
mameva taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `samaá¹‡esu samaá¹‡asukhu
catutthaá¹ƒ.

5. phÄ• suvihÄ• rasuttaá¹ƒ

<105> ``paÃ±cime, bhikkhave, phÄ• suvihÄ• rÄ• . katame paÃ±ca? idha, bhikkhave, bhikkh
paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca, mettaá¹ƒ vacÄ«kammaá¹
manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca. yÄ• ni tÄ
acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-
samÄ• dhisaá¹ƒvattanikÄ• ni, tathÄ• rÅ«pehi sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharati sabra
ca. yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ•
diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharati \Se III 150/ sabrahmacÄ• rÄ«hi Ä• vi ceva
bhikkhave, paÃ±ca phÄ• suvihÄ• rÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. Ä• nandasuttaá¹ƒ

<106> ekaá¹ƒ \Be II 117/ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. at
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``kittÄ• vatÄ• nu kho, bhante, bhikkhu saá¹…ghe {bhikkhuá¹ƒsaá¹ƒgho (Se Ee) } viharanto
vihareyyÄ• â€™â€™ ti? ``yato kho, Ä• nanda, bhikkhu \Ee III 133/ attanÄ• {attanÄ• ca (Ee
sÄ«lasampanno hoti, no {no ca (Katthaci) } paraá¹ƒ adhisÄ«le sampavattÄ• {sampavattÄ•
ettÄ• vatÄ• pi kho, Ä• nanda, bhikkhu saá¹…ghe viharanto phÄ• suá¹ƒ vihareyyÄ• â€™â€™

``siyÄ• pana, bhante, aÃ±Ã±opi pariyÄ• yo yathÄ• bhikkhu saá¹…ghe viharanto phÄ• suá
``siyÄ• , Ä• nanda {Ä• nandÄ• ti bhagavÄ• Ä• voca (Se Ee) }! yato kho, Ä• nanda, bhikkhu
no paraá¹ƒ adhisÄ«le sampavattÄ• ; attÄ• nupekkhÄ« ca hoti, no parÄ• nupekkhÄ«; ettÄ• v
bhikkhu saá¹…ghe viharanto phÄ• suá¹ƒ vihareyyÄ• â€™â€™ ti.

``siyÄ• \Ne II 125/ pana, bhante, aÃ±Ã±opi pariyÄ• yo yathÄ• bhikkhu saá¹…ghe viharant
vihareyyÄ• â€™â€™ ti? ``siyÄ• , Ä• nanda! yato kho, Ä• nanda, bhikkhu attanÄ• sÄ«lasam
adhisÄ«le sampavattÄ• ; attÄ• nupekkhÄ« ca hoti, no parÄ• nupekkhÄ«; apaÃ±Ã±Ä• to ca
no paritassati; ettÄ• vatÄ• pi kho, Ä• nanda, bhikkhu \Se III 151/ saá¹…ghe viharanto phÄ•
ti.

``siyÄ• pana, bhante, aÃ±Ã±opi pariyÄ• yo yathÄ• bhikkhu saá¹…ghe viharanto phÄ• suá

``siyÄ• , Ä• nanda! yato kho, Ä• nanda, bhikkhu attanÄ• sÄ«lasampanno hoti, no paraá¹ƒ a
attÄ• nupekkhÄ« ca hoti, no parÄ• nupekkhÄ«; apaÃ±Ã±Ä• to ca hoti, tena ca apaÃ±Ã±Ä• t
catunnaÃ±ca {catunnaá¹ƒ (Ee Katthaci) } jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadh
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«; ettÄ• vatÄ• pi kho, Ä• nanda, bhik
phÄ• suá¹ƒ vihareyyÄ• â€™â€™ ti.

``siyÄ• \Be II 118/ pana, bhante, aÃ±Ã±opi pariyÄ• yo yathÄ• bhikkhu saá¹…ghe viharant
vihareyyÄ• â€™â€™ ti? ``siyÄ• , Ä• nanda! yato kho, Ä• nanda, bhikkhu attanÄ• sÄ«lasam
adhisÄ«le sampavattÄ• ; attÄ• nupekkhÄ« ca hoti, no parÄ• nupekkhÄ«; apaÃ±Ã±Ä• to \Ee
apaÃ±Ã±Ä• takena no paritassati; catunnaÃ±ca jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
{Ä• savÄ• naá¹ƒ (Ce Ee Katthaci) } khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttia
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati; ettÄ• vatÄ• pi kho, Ä• nanda, bhi
phÄ• suá¹ƒ vihareyya.

``imamhÄ• cÄ• haá¹ƒ, Ä• nanda, phÄ• suvihÄ• rÄ• aÃ±Ã±o phÄ• suvihÄ• ro uttaritaro vÄ•
vadÄ• mÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sÄ«lasuttaá¹ƒ

<107> ``paÃ±cahi \Se III 152/, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo h
dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``katamehi \Ne II 126/ paÃ±cahi? idha, bhikkhave, bhikkhu sÄ«lasampanno hoti, samÄ• dhi
paÃ±Ã±Ä• sampanno hoti, vimuttisampanno hoti, vimuttiÃ±Ä• á¹‡adassanasampanno hoti.

``imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ•
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. asekhasuttaá¹ƒ

<108> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• hun
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``katamehi, paÃ±cahi? idha, bhikkhave, bhikkhu asekhena sÄ«lakkhandhena samannÄ• ga
samÄ• dhikkhandhena samannÄ• gato hoti, asekhena \Be II 119/ paÃ±Ã±Ä• kkhandhena sa
vimuttikkhandhena samannÄ• gato hoti, asekhena vimuttiÃ±Ä• á¹‡adassanakkhandhena sa
bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anuttaraá

lokassÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. cÄ• tuddisasuttaá¹ƒ

<109> ``paÃ±cahi \Ee III 135/, bhikkhave, dhammehi samannÄ• gato bhikkhu cÄ• tuddiso h
idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ra
aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto
\Se III 153/, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dh
dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; santu
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena; cat
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicc
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
II 127/ sacchikatvÄ• upasampajja viharati. imehi, kho, bhikkhave, paÃ±cahi dhammehi sam
cÄ• tuddiso hotÄ«â€™â€™ ti. navamaá¹ƒ.

10. araÃ±Ã±asuttaá¹ƒ

<110> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ araÃ±Ã±avanapa
paá¹-isevituá¹ƒ. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ
sikkhÄ• padesu; bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; Ä• raddhavÄ«riyo
daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu; catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhi
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Ee III 136/ diá¹-á¹-heva dhamme sayaá¹
upasampajja viharati. imehi \Be II 120/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevituâ€™â€™ nti. dasamaá¹ƒ.

phÄ• suvihÄ• ravaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

sÄ• rajjaá¹ƒ \Se III 154/ saá¹…kito coro, sukhumÄ• laá¹ƒ phÄ• su paÃ±camaá¹ƒ.

Ä• nanda sÄ«lÄ• sekhÄ• ca, cÄ• tuddiso araÃ±Ã±ena cÄ• ti ||

(12) 2. andhakavindavaggo

1. kulÅ«pakasuttaá¹ƒ

<111> ``paÃ±cahi \Ne II 128/, bhikkhave, dhammehi samannÄ• gato kulÅ«pako bhikkhu ku
amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca. katamehi paÃ±cahi? asanthavavissÄ• sÄ« {asa
asandhavavissÄ• sÄ« (Katthaci) } ca hoti, anissaravikappÄ« ca, vissaá¹-á¹-hupasevÄ« {viya
byatthupasevÄ« (Se Ke), vyattÅ«pasevÄ« (Ee) } ca, upakaá¹‡á¹‡akajappÄ« ca, atiyÄ• cana
bhikkhave, paÃ±cahi dhammehi samannÄ• gato kulÅ«pako bhikkhu kulesu appiyo ca hoti a
abhÄ• vanÄ«yo ca.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato kulÅ«pako bhikkhu kulesu piyo ca hoti m
bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? na asanthavavissÄ• sÄ« ca hoti, na anissaravikapp
vissaá¹-á¹-hupasevÄ« ca, na upakaá¹‡á¹‡akajappÄ« ca, na atiyÄ• canako ca. imehi \Ee III 1
paÃ±cahi dhammehi samannÄ• gato kulÅ«pako bhikkhu kulesu piyo ca hoti manÄ• po ca ga
ti. paá¹-hamaá¹ƒ.

2. pacchÄ• samaá¹‡asuttaá¹ƒ

<112> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato pacchÄ• samaá¹‡o na Ä• dÄ• ta
vÄ• gacchati accÄ• sanne vÄ• \Se III 155/, na pattapariyÄ• pannaá¹ƒ \Be II 121/ gaá¹‡hati
bhaá¹‡amÄ• naá¹ƒ na nivÄ• reti, bhaá¹‡amÄ• nassa antarantarÄ• kathaá¹ƒ opÄ• teti, dupp
eá¸·amÅ«go. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato pacchÄ• samaá¹‡

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato pacchÄ• samaá¹‡o Ä• dÄ• tabbo. katam
gacchati na accÄ• sanne, pattapariyÄ• pannaá¹ƒ gaá¹‡hati, Ä• pattisÄ• mantÄ• bhaá¹‡am
129/, bhaá¹‡amÄ• nassa na antarantarÄ• kathaá¹ƒ opÄ• teti, paÃ±Ã±avÄ• hoti ajaá¸·o ane
bhikkhave, paÃ±cahi dhammehi samannÄ• gato pacchÄ• samaá¹‡o Ä• dÄ• tabboâ€™â€™

3. sammÄ• samÄ• dhisuttaá¹ƒ

<113> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo sammÄ• samÄ
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu akkhamo hoti rÅ«pÄ• naá¹ƒ, akkhamo saddÄ
gandhÄ• naá¹ƒ, akkhamo rasÄ• naá¹ƒ, akkhamo phoá¹-á¹-habbÄ• naá¹ƒ. imehi kho, bhikkh
samannÄ• gato bhikkhu abhabbo sammÄ• samÄ• dhiá¹ƒ upasampajja viharituá¹ƒ.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo sammÄ• samÄ• dhiá¹ƒ
katamehi paÃ±cahi? idha \Ee III 138/, bhikkhave, bhikkhu khamo hoti rÅ«pÄ• naá¹ƒ, khamo
gandhÄ• naá¹ƒ, khamo rasÄ• naá¹ƒ, khamo phoá¹-á¹-habbÄ• naá¹ƒ. imehi kho, bhikkhave,
samannÄ• gato bhikkhu bhabbo sammÄ• samÄ• dhiá¹ƒ upasampajja viharituâ€™â€™ nti. t

4. andhakavindasuttaá¹ƒ

<114> ekaá¹ƒ samayaá¹ƒ bhagavÄ• magadhesu viharati andhakavinde. atha \Se III 156/ k
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar
nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ• etadavoca ---

``ye te, Ä• nanda, bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinaya
bhikkhÅ« paÃ±casu dhammesu samÄ• dapetabbÄ• {samÄ• dÄ• petabbÄ• (?) } nivesetab
122/. katamesu paÃ±casu? `etha tumhe, Ä• vuso, sÄ«lavÄ• hotha, pÄ• timokkhasaá¹ƒvara
Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino, samÄ• dÄ• ya sikkha
pÄ• timokkhasaá¹ƒvare samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• .

`` `etha tumhe, Ä• vuso, indriyesu guttadvÄ• rÄ• viharatha Ä• rakkhasatino nipakkasatino {
nepakkasatino (?) }, sÄ• rakkhitamÄ• nasÄ• \Ne II 130/ satÄ• rakkhena cetasÄ• samannÄ
indriyasaá¹ƒvare samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• .

`` `etha tumhe, Ä• vuso, appabhassÄ• hotha, bhasse pariyantakÄ• rinoâ€™ ti --- iti bhassa
samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• .

`` `etha tumhe, Ä• vuso, Ä• raÃ±Ã±ikÄ• hotha, araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• s
--- iti kÄ• yavÅ«pakÄ• se samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• .

`` `etha tumhe, Ä• vuso, sammÄ• diá¹-á¹-hikÄ• hotha sammÄ• dassanena samannÄ• gatÄ
samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• . ye \Ee III 139/ te, Ä• nanda, bh
acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ, te vo, Ä• nanda, bhikkhÅ« imes
samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• â€™â€™ ti \Se III 157/. catuttha

5. maccharinÄ«suttaá¹ƒ

<115> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ ni
katamehi paÃ±cahi? Ä• vÄ• samaccharinÄ« hoti, kulamaccharinÄ« hoti, lÄ• bhamaccharinÄ
hoti, dhammamaccharinÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gatÄ
nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ nikkhittÄ
paÃ±cahi? na Ä• vÄ• samaccharinÄ« hoti, na kulamaccharinÄ« hoti, na lÄ• bhamaccharinÄ
vaá¹‡á¹‡amaccharinÄ« hoti, na dhammamaccharinÄ« hoti \Be II 123/. imehi kho, bhikkhave
samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ saggeâ€™â€™ ti. paÃ±ca

6. vaá¹‡á¹‡anÄ• suttaá¹ƒ

<116> ``paÃ±cahi \Ne II 131/, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• niraye. katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡ apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, ananuvicca apariyogÄ• h pasÄ• daá¹ƒ upadaá¹ƒseti, ananuvicca apariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne appa saddhÄ• deyyaá¹ƒ vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gatÄ• nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ nikkhittÄ paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, anu vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, anuvicca \Ee III 140/ pariyogÄ• hetvÄ• \Se III á¹-hÄ• ne appasÄ• daá¹ƒ upadaá¹ƒseti, anuvicca pariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• ga yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ saggeâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. issukinÄ«suttaá¹ƒ

<117> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ n katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bh apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, issukinÄ« ca hoti, macch {saddhÄ• deyyaÃ±ca (Se) } vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi saman yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ nikkhittÄ paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, anu vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati \Be II 124/, anissukinÄ« ca hoti, amaccharinÄ« II 132/ na vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gatÄ• bhikkhu nikkhittÄ• evaá¹ƒ saggeâ€™â€™ ti. sattamaá¹ƒ.

8. micchÄ• diá¹-á¹-hikasuttaá¹ƒ

<118> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ n katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bh apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, micchÄ• diá¹-á¹-hikÄ• ca ca, saddhÄ• deyyaá¹ƒ vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• ga yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi \Ee III 141/, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá
\Se III 159/. katamehi paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á
pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, sammÄ• diá¹-á¹-hikÄ• ca, h
saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• ga
yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ saggeâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. micchÄ• vÄ• cÄ• suttaá¹ƒ

<119> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ ni
katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bh
apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, micchÄ• vÄ• cÄ• ca hoti
saddhÄ• deyyaá¹ƒ vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gatÄ•
nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ nikkhittÄ
paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, anuv
vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, sammÄ• vÄ• cÄ• ca hoti, sammÄ• kammantÄ
na vinipÄ• teti. imehi kho bhikkhave, paÃ±cahi dhammehi samannÄ• gatÄ• bhikkhunÄ« yat
evaá¹ƒ saggeâ€™â€™ ti. navamaá¹ƒ.

10. micchÄ• vÄ• yÄ• masuttaá¹ƒ

<120> ``paÃ±cahi \Be II 125/, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« yathÄ•
niraye. katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡
apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, micchÄ• vÄ• yÄ• mÄ• ca
{micchÄ• sati ca (Se) }, saddhÄ• deyyaá¹ƒ vinipÄ• teti. imehi \Ee III 142/ kho, bhikkhave, pa
samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi \Se III 160/ samannÄ• gatÄ• bhikkhunÄ« yathÄ• bhataá
katamehi paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ•
pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, sammÄ• vÄ• yÄ• mÄ• ca h
saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• ga
yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ saggeâ€™â€™ ti. dasamaá¹ƒ.

andhakavindavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

kulÅ«pako pacchÄ• samaá¹‡o, samÄ• dhiandhakavindaá¹ƒ.

maccharÄ« vaá¹‡á¹‡anÄ• issÄ• , diá¹-á¹-hivÄ• cÄ• ya vÄ• yamÄ• ti ||

(13) 3. gilÄ• navaggo

1. gilÄ• nasuttaá¹ƒ

<121> ekaá¹ƒ \Ne II 134/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-
kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena gilÄ• nasÄ• lÄ• te
bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ dubbalaá¹ƒ gilÄ• nakaá¹ƒ; disvÄ• paÃ±Ã±atte Ä• sa
bhagavÄ• bhikkhÅ« Ä• mantesi ---

``yaá¹ƒ \Be II 126/ kiÃ±ci {yaá¹ƒ kiÃ±ci (Se Ke) }, bhikkhave, bhikkhuá¹ƒ dubbalaá¹ƒ {bhikkh
(Ce Se Ke Ee) } gilÄ• nakaá¹ƒ paÃ±ca dhammÄ• na vijahanti, tassetaá¹ƒ pÄ• á¹-ikaá¹…kha
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharissatÄ«â€™â€™ â€™ ti.

``katame paÃ±ca? idha, bhikkhave, bhikkhu \Se III 161/ asubhÄ• nupassÄ« kÄ• ye viharati
paá¹-ikÅ«lasaÃ±Ã±Ä«, sabbaloke anabhiratasaÃ±Ã±Ä« {sabbatthapi evameva dissati}, sabb
143/ aniccÄ• nupassÄ«, maraá¹‡asaÃ±Ã±Ä• kho panassa ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• ho
bhikkhuá¹ƒ dubbalaá¹ƒ gilÄ• nakaá¹ƒ ime paÃ±ca dhammÄ• na vijahanti, tassetaá¹ƒ pÄ• á
`nacirasseva Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja viharissatÄ«â€™

2. satisÅ«paá¹-á¹-hitasuttaá¹ƒ

<122> ``yo hi koci, bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• paÃ±ca dhamme bhÄ• veti pa
tassa dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva
vÄ• upÄ• disese anÄ• gÄ• mitÄ• .

``katame paÃ±ca? idha, bhikkhave, bhikkhuno ajjhattaÃ±Ã±eva sati sÅ«paá¹-á¹-hitÄ• hoti
udayatthagÄ• miniyÄ• \Ne II 135/ paÃ±Ã±Ä• ya, asubhÄ• nupassÄ« kÄ• ye viharati, Ä• hÄ
sabbaloke anabhiratasaÃ±Ã±Ä«, sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«. yo hi koci, bhik
bhikkhunÄ« vÄ• ime paÃ±ca dhamme bhÄ• veti ime paÃ±ca dhamme bahulÄ«karoti, tassa
aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ•
anÄ• gÄ• mitÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. paá¹-hamaupaá¹-á¹-hÄ• kasuttaá¹ƒ

<123> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato gilÄ• no dÅ«paá¹-á¹-hÄ• ko {dup
Katthaci) Vin I 366} hoti. katamehi paÃ±cahi? asappÄ• yakÄ• rÄ« hoti, sappÄ• ye mattaá¹ƒ
nappaá¹-isevitÄ• hoti, atthakÄ• massa gilÄ• nupaá¹-á¹-hÄ• kassa \Se III 162/ na yathÄ• bh
Ä• vikattÄ• hoti abhikkamantaá¹ƒ vÄ• abhikkamatÄ«ti paá¹-ikkamantaá¹ƒ vÄ• paá¹-ikkama
á¹-hitoti, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ \Be II 127/ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibb
Vin I 366} kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ•
imehi \Ee III 144/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato gilÄ• no dÅ«paá¹-á¹

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato gilÄ• no sÅ«paá¹-á¹-hÄ• ko hoti. katame
hoti, sappÄ• ye mattaá¹ƒ jÄ• nÄ• ti, bhesajjaá¹ƒ paá¹-isevitÄ• hoti, atthakÄ• massa gilÄ• nu
yathÄ• bhÅ«taá¹ƒ Ä• bÄ• dhaá¹ƒ Ä• vikattÄ• hoti abhikkamantaá¹ƒ vÄ• abhikkamatÄ«ti pa
paá¹-ikkamatÄ«ti á¹-hitaá¹ƒ vÄ• á¹-hitoti, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá
tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha
imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato gilÄ• no sÅ«paá¹-á¹-hÄ• ko hot

4. dutiyaupaá¹-á¹-hÄ• kasuttaá¹ƒ

<124> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko nÄ• laá¹ƒ
upaá¹-á¹-hÄ• tuá¹ƒ. katamehi paÃ±cahi? nappaá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ;
jÄ• nÄ• ti, asappÄ• yaá¹ƒ upanÄ• meti, sappÄ• yaá¹ƒ apanÄ• meti; Ä• misantaro gilÄ• naá
mettacitto \Ne II 136/; jegucchÄ« hoti uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• vantaá¹ƒ vÄ• khe
nÄ«harituá¹ƒ; nappaá¹-ibalo hoti gilÄ• naá¹ƒ kÄ• lena kÄ• laá¹ƒ dhammiyÄ• kathÄ• ya san
{samÄ• dÄ• petuá¹ƒ (?) Vin I 366} samuttejetuá¹ƒ sampahaá¹ƒsetuá¹ƒ. imehi kho, bhikkhav
III 163/ samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko nÄ• laá¹ƒ gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko alaá¹ƒ gilÄ• naá
katamehi paÃ±cahi? paá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ; sappÄ• yÄ• sappÄ• yaá
apanÄ• meti, sappÄ• yaá¹ƒ upanÄ• meti; mettacitto gilÄ• naá¹ƒ upaá¹-á¹-hÄ• ti, no Ä• misa
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• vantaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• nÄ«harituá¹ƒ; paá¹-ibalo
kÄ• laá¹ƒ dhammiyÄ• kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampaha
kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko alaá¹ƒ gilÄ• na
nti. catutthaá¹ƒ.

5. paá¹-hamaanÄ• yussÄ• suttaá¹ƒ

<125> ``paÃ±cime \Be II 128/, bhikkhave, dhammÄ• anÄ• yussÄ• . katame paÃ±ca? asap

mattaá¹ƒ na jÄ• nÄ• ti, apariá¹‡atabhojÄ« ca hoti, akÄ• lacÄ• rÄ« ca hoti, abrahmacÄ• rÄ« c
paÃ±ca dhammÄ• anÄ• yussÄ• .

``paÃ±cime, bhikkhave, dhammÄ• Ä• yussÄ• . katame paÃ±ca? sappÄ• yakÄ• rÄ« hoti, sa
pariá¹‡atabhojÄ« ca hoti, kÄ• lacÄ• rÄ« ca hoti, brahmacÄ• rÄ« ca. ime kho, bhikkhave, paÃ
Ä• yussÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaanÄ• yussÄ• suttaá¹ƒ

<126> ``paÃ±cime, bhikkhave, dhammÄ• anÄ• yussÄ• . katame paÃ±ca? asappÄ• yakÄ•
jÄ• nÄ• ti, apariá¹‡atabhojÄ« ca hoti, dussÄ«lo ca, pÄ• pamitto ca. ime kho, bhikkhave, paÃ
anÄ• yussÄ• .

``paÃ±cime, bhikkhave, dhammÄ• Ä• yussÄ• . katame paÃ±ca \Se III 164/? sappÄ• yakÄ•
\Ne II 137/ jÄ• nÄ• ti, pariá¹‡atabhojÄ« ca hoti, sÄ«lavÄ• ca, kalyÄ• á¹‡amitto ca. ime kho,
dhammÄ• Ä• yussÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. vapakÄ• sasuttaá¹ƒ

<127> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu nÄ• laá¹ƒ saá¹…ghamhÄ
kÄ• situá¹ƒ = vapakÄ• situá¹ƒ}. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu asantuá¹-á¹-h
cÄ«varena, asantuá¹-á¹-ho hoti itarÄ«tarena piá¹‡á¸• apÄ• tena, asantuá¹-á¹-ho hoti itarÄ«ta
asantuá¹-á¹-ho hoti itarÄ«tarena gilÄ• nappaccayabhesajjaparikkhÄ• rena, kÄ• masaá¹…ka
imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu nÄ• laá¹ƒ saá¹…ghamh

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ saá¹…ghamhÄ• vapakÄ
idha \Ee III 146/, bhikkhave, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena cÄ«varena, santuá¹-á¹-
itarÄ«tarena piá¹‡á¸• apÄ• tena, santuá¹-á¹-ho hoti itarÄ«tarena senÄ• sanena, santuá¹-á¹-h
gilÄ• nappaccayabhesajjaparikkhÄ• rena \Be II 129/, nekkhammasaá¹…kappabahulo {na kÄ
(Katthaci) } ca viharati. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu
vapakÄ• situâ€™â€™ nti. sattamaá¹ƒ.

8. samaá¹‡asukhasuttaá¹ƒ

<128> ``paÃ±cimÄ• ni, bhikkhave, samaá¹‡adukkhÄ• ni. katamÄ• ni paÃ±ca? idha, bhikkha
hoti itarÄ«tarena cÄ«varena, asantuá¹-á¹-ho hoti itarÄ«tarena piá¹‡á¸• apÄ• tena, asantuá¹-
itarÄ«tarena senÄ• sanena, asantuá¹-á¹-ho hoti itarÄ«tarena gilÄ• nappaccayabhesajjaparik
\Se III 165/ ca brahmacariyaá¹ƒ carati. imÄ• ni kho, bhikkhave, paÃ±ca samaá¹‡adukkhÄ• n

``paÃ±cimÄ• ni, bhikkhave, samaá¹‡asukhÄ• ni. katamÄ• ni paÃ±ca? idha, bhikkhave, bhik
itarÄ«tarena cÄ«varena, santuá¹-á¹-ho hoti itarÄ«tarena piá¹‡á¸• apÄ• tena, santuá¹-á¹-ho h
II 138/ senÄ• sanena, santuá¹-á¹-ho hoti itarÄ«tarena gilÄ• nappaccayabhesajjaparikkhÄ• re
brahmacariyaá¹ƒ carati. imÄ• ni kho, bhikkhave, paÃ±ca samaá¹‡asukhÄ• nÄ«â€™â€™ ti.

9. parikuppasuttaá¹ƒ

<129> ``paÃ±cime, bhikkhave, Ä• pÄ• yikÄ• nerayikÄ• parikuppÄ• atekicchÄ• . katame p
(Katthaci) } jÄ«vitÄ• voropitÄ• hoti, pitÄ• {pitaraá¹ƒ (Katthaci) } jÄ«vitÄ• voropito {voropitÄ
hoti, arahaá¹ƒ {arahantaá¹ƒ (Katthaci), arahÄ• (Se) } jÄ«vitÄ• voropito hoti, tathÄ• gatassa
cittena lohitaá¹ƒ uppÄ• ditaá¹ƒ hoti, saá¹…gho bhinno hoti. ime kho, bhikkhave, paÃ±ca Ä•
parikuppÄ• atekicchÄ• â€™â€™ ti. navamaá¹ƒ.

10. byasanasuttaá¹ƒ

<130> ``paÃ±cimÄ• ni \Ee III 147/, bhikkhave, byasanÄ• ni. katamÄ• ni paÃ±ca? Ã±Ä• tiby
rogabyasanaá¹ƒ, sÄ«labyasanaá¹ƒ, diá¹-á¹-hibyasanaá¹ƒ. na, bhikkhave, sattÄ• Ã±Ä• tibya
bhogabyasanahetu vÄ• rogabyasanahetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ
nirayaá¹ƒ upapajjanti. sÄ«labyasanahetu vÄ• , bhikkhave, sattÄ• diá¹-á¹-hibyasanahetu vÄ•
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. imÄ• ni kho
byasanÄ• ni.

``paÃ±cimÄ• , bhikkhave, sampadÄ• . katamÄ• paÃ±ca? Ã±Ä• tisampadÄ• , bhogasampad
sÄ«lasampadÄ• , diá¹-á¹-hisampadÄ• . na, bhikkhave, sattÄ• Ã±Ä• tisampadÄ• hetu vÄ• b
Ä• rogyasampadÄ• hetu \Se III 166/ vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ
sÄ«lasampadÄ• hetu vÄ• , bhikkhave, sattÄ• diá¹-á¹-hisampadÄ• hetu vÄ• kÄ• yassa bhe
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. imÄ• kho, bhikkhave, paÃ±ca sampadÄ• â€™â€™

gilÄ• navaggo tatiyo.

tassuddÄ• naá¹ƒ \Ne II 139/ ---

gilÄ• no satisÅ«paá¹-á¹-hi, dve upaá¹-á¹-hÄ• kÄ• duvÄ• yusÄ• .

vapakÄ• sasamaá¹‡asukhÄ• , parikuppaá¹ƒ byasanena cÄ• ti ||

(14) 4. rÄ• javaggo

1. paá¹-hamacakkÄ• nuvattanasuttaá¹ƒ

<131> ``paÃ±cahi \Ne II 140/, bhikkhave, aá¹…gehi samannÄ• gato rÄ• jÄ• cakkavattÄ« d
{pavatteti (Se Ee Katthaci) }; taá¹ƒ hoti cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ {appativattiyaá¹ƒ (Ce) } \
kenaci manussabhÅ«tena paccatthikena pÄ• á¹‡inÄ• .

``katamehi paÃ±cahi? idha, bhikkhave, rÄ• jÄ• cakkavattÄ« atthaÃ±Ã±Å« ca hoti, dhamma
ca, kÄ• laÃ±Ã±Å« ca, parisaÃ±Ã±Å« ca. imehi kho, bhikkhave, paÃ±cahi aá¹…gehi samann
dhammeneva cakkaá¹ƒ pavatteti; taá¹ƒ hoti cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ kenaci manussabh
pÄ• á¹‡inÄ• .

``evamevaá¹ƒ \Be II 131/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato tathÄ• gato
dhammeneva anuttaraá¹ƒ dhammacakkaá¹ƒ pavatteti; taá¹ƒ hoti cakkaá¹ƒ appaá¹-ivattiyaá¹
brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• \Se III 167/ brahmunÄ• vÄ• kenaci vÄ•

``katamehi paÃ±cahi? idha, bhikkhave, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho atthaÃ±Ã
mattaÃ±Ã±Å«, kÄ• laÃ±Ã±Å«, parisaÃ±Ã±Å«. imehi kho, bhikkhave, paÃ±cahi dhammehi sa
arahaá¹ƒ sammÄ• sambuddho dhammeneva anuttaraá¹ƒ dhammacakkaá¹ƒ pavatteti; taá¹ƒ
appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brah
lokasmiâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. dutiyacakkÄ• nuvattanasuttaá¹ƒ

<132> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o cakkavattissa jeá¹-á¹-ho
pavattitaá¹ƒ cakkaá¹ƒ dhammeneva anuppavatteti; taá¹ƒ hoti cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ ke
paccatthikena pÄ• á¹‡inÄ• .

``katamehi \Ne II 141/ paÃ±cahi? idha, bhikkhave, raÃ±Ã±o cakkavattissa jeá¹-á¹-ho putto a
dhammaÃ±Ã±Å« ca, mattaÃ±Ã±Å« ca, kÄ• laÃ±Ã±Å« ca, parisaÃ±Ã±Å« ca. imehi kho, bhik
samannÄ• gato raÃ±Ã±o cakkavattissa jeá¹-á¹-ho putto pitarÄ• pavattitaá¹ƒ cakkaá¹ƒ dham
taá¹ƒ hoti cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ kenaci manussabhÅ«tena paccatthikena pÄ• á¹‡inÄ•

``evamevaá¹ƒ \Ee III 149/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato sÄ• riputto
dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppavatteti; taá¹ƒ hoti cakkaá¹ƒ appaá¹-ivatti
brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ.

``katamehi paÃ±cahi? idha, bhikkhave, sÄ• riputto atthaÃ±Ã±Å«, dhammaÃ±Ã±Å«, mattaÃ

kÄ• laÃ±Ã±Å«, parisaÃ±Ã±Å«. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato s
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppavatteti; taá¹ƒ hoti cakkaá¹ƒ a
samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenac

3. dhammarÄ• jÄ• suttaá¹ƒ

<133> ``yopi \Be II 132/ so {yopi kho (Ce Se Ee) }, bhikkhave, rÄ• jÄ• cakkavattÄ« dhamm
na arÄ• jakaá¹ƒ cakkaá¹ƒ vattetÄ«â€™â€™ ti. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavant
pana, bhante, raÃ±Ã±o cakkavattissa dhammikassa dhammaraÃ±Ã±o rÄ• jÄ• â€™â€™ ti?
bhagavÄ• avoca.

``idha, bhikkhu, rÄ• jÄ• cakkavattÄ« dhammiko dhammarÄ• jÄ• dhammaÃ±Ã±eva nissÄ•
dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhammaddhajo dhammaketu d
rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahati antojanasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhu, rÄ• jÄ• cakkavattÄ« dhammiko dhammarÄ• jÄ• dhammaÃ±Ã±
sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhammaddhajo dha
dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahati khattiyesu anuyantesu {anuyuttesu (C
... balakÄ• yasmiá¹ƒ brÄ• hmaá¹‡agahapatikesu negamajÄ• napadesu \Ne II 142/ samaá¹‡
sa \Ee III 150/ kho so, bhikkhu, rÄ• jÄ• cakkavattÄ« dhammiko dhammarÄ• jÄ• dhammaÃ±
sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhammaddhajo dha
dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• antojanasmiá¹ƒ dhammikaá¹ƒ rakk
saá¹ƒvidahitvÄ• khattiyesu anuyantesu balakÄ• yasmiá¹ƒ brÄ• hmaá¹‡agahapatikesu nega
samaá¹‡abrÄ• hmaá¹‡esu migapakkhÄ«su dhammeneva cakkaá¹ƒ pavatteti; taá¹ƒ hoti cak
kenaci manussabhÅ«tena paccatthikena \Se III 169/ pÄ• á¹‡inÄ• .

``evamevaá¹ƒ kho, bhikkhu, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho dhammiko dhamma
dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ• no dhamm
dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahati bhikkhÅ«su ---
sevitabbaá¹ƒ, evarÅ«paá¹ƒ kÄ• yakammaá¹ƒ na sevitabbaá¹ƒ; evarÅ«paá¹ƒ vacÄ«kammaá
vacÄ«kammaá¹ƒ na sevitabbaá¹ƒ; evarÅ«paá¹ƒ manokammaá¹ƒ sevitabbaá¹ƒ, evarÅ«paá¹
sevitabbaá¹ƒ; evarÅ«po Ä• jÄ«vo sevitabbo, evarÅ«po Ä• jÄ«vo na sevitabbo; evarÅ«po gÄ
evarÅ«po gÄ• manigamo na sevitabboâ€™ ti.

``puna \Be II 133/ caparaá¹ƒ, bhikkhu, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho dhammik
dhammaÃ±Ã±eva nissÄ• ya dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaa
dhammaketu dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahati b

bhikkhunÄ«su (Ce Ee) } ... pe ... upÄ• sakesu ... pe ... upÄ• sikÄ• su --- `evarÅ«paá¹ƒ kÄ• y
sevitabbaá¹ƒ, evarÅ«paá¹ƒ kÄ• yakammaá¹ƒ na sevitabbaá¹ƒ; evarÅ«paá¹ƒ vacÄ«kammaá
vacÄ«kammaá¹ƒ na sevitabbaá¹ƒ; evarÅ«paá¹ƒ manokammaá¹ƒ sevitabbaá¹ƒ, evarÅ«paá¹
sevitabbaá¹ƒ; evarÅ«po Ä• jÄ«vo sevitabbo, evarÅ«po Ä• jÄ«vo na sevitabbo; evarÅ«po gÄ
evarÅ«po gÄ• manigamo na sevitabboâ€™â€™ â€™ ti.

``sa kho so, bhikkhu, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho dhammiko \Ee III 151/ dha
nissÄ• ya dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karonto dhammaá¹ƒ apacÄ• yamÄ•
dhammÄ• dhipateyyo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• bhikkhÅ«su,
rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• bhikkhunÄ«su, dhammikaá¹ƒ rakkhÄ• varaá¹‡ag
upÄ• sakesu, dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahitvÄ• upÄ• sikÄ• su dham
dhammacakkaá¹ƒ pavatteti; taá¹ƒ hoti cakkaá¹ƒ \Ne II 143/ appaá¹-ivattiyaá¹ƒ samaá¹‡ena
devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiâ€™â€™ nti. tatiyaá¹ƒ.

4. yassaá¹ƒdisaá¹ƒsuttaá¹ƒ

<134> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato rÄ• jÄ• khattiyo muddhÄ• vasitto
disÄ• yaá¹ƒ viharati, sakasmiá¹ƒyeva vijite viharati.

``katamehi \Se III 170/ paÃ±cahi? idha, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• vasitto ubhat
ca pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakk
aá¸• á¸• ho hoti mahaddhano mahÄ• bhogo paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro; balavÄ•
senÄ• ya samannÄ• gato assavÄ• ya ovÄ• dapaá¹-ikarÄ• ya; pariá¹‡Ä• yako kho panassa
medhÄ• vÄ« paá¹-ibalo atÄ«tÄ• nÄ• gatapaccuppanne atthe cintetuá¹ƒ; tassime cattÄ• ro d
paripÄ• centi. so iminÄ• yasapaÃ±camena \Be II 134/ {yasena paÃ±camena (Katthaci), paÃ
samannÄ• gato yassaá¹ƒ yassaá¹ƒ disÄ• yaá¹ƒ viharati, sakasmiá¹ƒyeva vijite viharati. taá¹
evaÃ±hetaá¹ƒ, bhikkhave, hoti vijitÄ• vÄ«naá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu yassaá¹ƒ yass
vimuttacittova {vimuttacitto (Ce Ee), vimuttacitto ca (Katthaci) } viharati. katamehi paÃ±cahi?
bhikkhave, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragoca
vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu --- rÄ• jÄ• va \Ee III 152/
jÄ• tisampanno; bahussuto hoti sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä
pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddha
abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ•
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• --- rÄ• jÄ• va \Ne II 144/ khattiyo muddhÄ• vasitto aá¸• á¸•
mahÄ• bhogo paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro; Ä• raddhavÄ«riyo viharati akusalÄ• na
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya thÄ• mavÄ• daá¸·haparakkamo anikkhitta

rÄ• jÄ• va khattiyo muddhÄ• vasitto balasampanno; paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ
ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• --- rÄ• jÄ• va khattiyo mudd
pariá¹‡Ä• yakasampanno; tassime cattÄ• ro dhammÄ• vimuttiá¹ƒ paripÄ• centi \Se III 171/.
vimuttipaÃ±camena dhammena samannÄ• gato yassaá¹ƒ yassaá¹ƒ disÄ• yaá¹ƒ viharati vim
kissa hetu? evaÃ±hetaá¹ƒ, bhikkhave, hoti vimuttacittÄ• naâ€™â€™ nti. catutthaá¹ƒ.

5. paá¹-hamapatthanÄ• suttaá¹ƒ

<135> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o khattiyassa muddhÄ• va
rajjaá¹ƒ pattheti. katamehi paÃ±cahi? idha, bhikkhave, raÃ±Ã±o khattiyassa muddhÄ• vasitt
ubhato sujÄ• to hoti mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• m
anupakkuá¹-á¹-ho jÄ• tivÄ• dena; abhirÅ«po hoti \Be II 135/ dassanÄ«yo pÄ• sÄ• diko para
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato; mÄ• tÄ• pitÅ«naá¹ƒ piyo hoti manÄ• po; negama
yÄ• ni tÄ• ni raÃ±Ã±aá¹ƒ khattiyÄ• naá¹ƒ muddhÄ• vasittÄ• naá¹ƒ sippaá¹-á¹-hÄ• nÄ• ni ha
rathasmiá¹ƒ vÄ• dhanusmiá¹ƒ vÄ• tharusmiá¹ƒ vÄ• tattha sikkhito hoti anavayo.

``tassa \Ee III 153/ evaá¹ƒ hoti --- `ahaá¹ƒ khomhi ubhato sujÄ• to mÄ• tito ca pitito ca,
saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ•
rajjaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya
samannÄ• gato. kasmÄ• haá¹ƒ rajjaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi mÄ• tÄ• pitÅ«naá¹
rajjaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi negamajÄ• napadassa piyo manÄ• po. kasmÄ• ha
ahaá¹ƒ khomhi yÄ• ni tÄ• ni raÃ±Ã±aá¹ƒ khattiyÄ• naá¹ƒ muddhÄ• vasittÄ• naá¹ƒ \Se III 17
hatthismiá¹ƒ vÄ• assasmiá¹ƒ vÄ• rathasmiá¹ƒ vÄ• dhanusmiá¹ƒ vÄ• tharusmiá¹ƒ vÄ• , ta
tatthapi (Katthaci) } sikkhito anavayo. kasmÄ• haá¹ƒ rajjaá¹ƒ na pattheyyaâ€™ nti! imehi kh
paÃ±cahi aá¹…gehi samannÄ• gato raÃ±Ã±o khattiyassa muddhÄ• vasittassa jeá¹-á¹-ho pu

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• savÄ• naá¹
paÃ±cahi? idha, bhikkhave, bhikkhu saddho hoti, saddahati tathÄ• gatassa bodhiá¹ƒ --- `itip
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro \Ne II 1
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. appÄ• bÄ• dho hoti appÄ• taá¹…k
samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya majjhimÄ• ya padhÄ• nakkhamÄ• ya; as
yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikattÄ• satthari vÄ• viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesu; paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• y
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• .

``tassa \Be II 136/ evaá¹ƒ hoti --- `ahaá¹ƒ khomhi saddho, saddahÄ• mi tathÄ• gatassa bod
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho b

Ä• savÄ• naá¹ƒ \Ee III 154/ khayaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi appÄ• bÄ• dho appÄ
gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya majjhimÄ• ya padhÄ• nakk
khayaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi asaá¹-ho amÄ• yÄ• vÄ« yathÄ• bhÅ«taá¹ƒ attÄ•
viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«su. kasmÄ• haá¹ƒ Ä• savÄ• naá¹ƒ khayaá¹ƒ na patthey
Ä• raddhavÄ«riyo viharÄ• mi akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ
thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu. kasmÄ• haá¹ƒ Ä• sav
na pattheyyaá¹ƒ! ahaá¹ƒ khomhi paÃ±Ã±avÄ• udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya saman
sammÄ• dukkhakkhayagÄ• miniyÄ• . kasmÄ• haá¹ƒ Ä• savÄ• naá¹ƒ khayaá¹ƒ na pattheyy
paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ patthetÄ«â€™â€™

6. dutiyapatthanÄ• suttaá¹ƒ

<136> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o khattiyassa muddhÄ• va
oparajjaá¹ƒ {uparajjaá¹ƒ (Se Ee Katthaci) } pattheti. katamehi paÃ±cahi? idha, bhikkhave, ra
muddhÄ• vasittassa jeá¹-á¹-ho putto ubhato sujÄ• to hoti mÄ• tito ca pitito ca, saá¹ƒsuddhag
sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena; abhirÅ«po hoti dass
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato; mÄ• tÄ• pitÅ«naá¹ƒ piyo hoti manÄ• po, balakÄ•
paá¹‡á¸• ito hoti viyatto medhÄ• vÄ« paá¹-ibalo atÄ«tÄ• nÄ• gatapaccuppanne atthe cintetu

``tassa \Ne II 146/ evaá¹ƒ hoti --- `ahaá¹ƒ khomhi ubhato sujÄ• to mÄ• tito ca pitito ca,
saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ•
oparajjaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ•
samannÄ• gato. kasmÄ• haá¹ƒ oparajjaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi mÄ• tÄ• pitÅ«n
manÄ• po. kasmÄ• haá¹ƒ oparajjaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ \Ee III 155/ khomhi balakÄ•
kasmÄ• haá¹ƒ oparajjaá¹ƒ \Se III 174/ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi paá¹‡á¸• ito viyatto m
atÄ«tÄ• nÄ• gatapaccuppanne atthe cintetuá¹ƒ. kasmÄ• haá¹ƒ oparajjaá¹ƒ na pattheyyaâ€™
paÃ±cahi aá¹…gehi samannÄ• gato raÃ±Ã±o khattiyassa muddhÄ• vasittassa jeá¹-á¹-ho pu

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• savÄ• naá¹
paÃ±cahi? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• p
... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto
{supaá¹-á¹-hitacitto (Ce Se), sÅ«paá¹-á¹-hitacitto (Katthaci) } hoti; Ä• raddhavÄ«riyo viharati
dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mav
kusalesu dhammesu; paÃ±Ã±avÄ• hoti, udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• ga
dukkhakkhayagÄ• miniyÄ• .

``tassa evaá¹ƒ hoti --- `ahaá¹ƒ khomhi sÄ«lavÄ• , pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharÄ•
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhÄ•

Ä• savÄ• naá¹ƒ khayaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi bahussuto sutadharo sutasannic
Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±jan
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• me dh
dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . kasm
na pattheyyaá¹ƒ! ahaá¹ƒ khomhi catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto. kasmÄ
khayaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi Ä• raddhavÄ«riyo viharÄ• mi akusalÄ• naá¹ƒ dha
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
kasmÄ• haá¹ƒ Ä• savÄ• naá¹ƒ khayaá¹ƒ na pattheyyaá¹ƒ! ahaá¹ƒ khomhi paÃ±Ã±avÄ• uda
samannÄ• gato ariyÄ• ya nibbedhikÄ• ya \Ee III 156/ sammÄ• \Ne II 147/ dukkhakkhayagÄ
Ä• savÄ• naá¹ƒ khayaá¹ƒ na pattheyyaâ€™ nti! imehi kho, bhikkhave, paÃ±cahi dhammehi
Ä• savÄ• naá¹ƒ khayaá¹ƒ patthetÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. appaá¹ƒsupatisuttaá¹ƒ

<137> ``paÃ±cime \Se III 175/ \Be II 138/, bhikkhave, appaá¹ƒ rattiyÄ• supanti, bahuá¹ƒ jag
paÃ±ca? itthÄ«, bhikkhave, purisÄ• dhippÄ• yÄ• appaá¹ƒ rattiyÄ• supati, bahuá¹ƒ jaggati.
itthÄ• dhippÄ• yo appaá¹ƒ rattiyÄ• supati, bahuá¹ƒ jaggati. coro, bhikkhave, Ä• dÄ• nÄ• dh
supati, bahuá¹ƒ jaggati. rÄ• jÄ• {rÄ• jayutto (Ee Katthaci) }, bhikkhave, rÄ• jakaraá¹‡Ä«yesu
rattiyÄ• supati, bahuá¹ƒ jaggati. bhikkhu, bhikkhave, visaá¹ƒyogÄ• dhippÄ• yo appaá¹ƒ ratt
jaggati. ime kho, bhikkhave, paÃ±ca appaá¹ƒ rattiyÄ• supanti, bahuá¹ƒ jaggantÄ«â€™â€™

8. bhattÄ• dakasuttaá¹ƒ

<138> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go bhattÄ• dako ca
laá¹‡á¸• asÄ• raá¹‡o ca salÄ• kaggÄ• hÄ« ca raÃ±Ã±o nÄ• gotveva saá¹…khaá¹ƒ gacchati
bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti rÅ«pÄ• naá¹ƒ, akkhamo saddÄ• naá¹ƒ, akkhamo
rasÄ• naá¹ƒ, akkhamo phoá¹-á¹-habbÄ• naá¹ƒ. imehi kho, bhikkhave, paÃ±cahi aá¹…gehi s
bhattÄ• dako ca okÄ• sapharaá¹‡o ca laá¹‡á¸• asÄ• raá¹‡o ca salÄ• kaggÄ• hÄ« ca, raÃ±Ã
gacchati.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu bhattÄ• dako c
maÃ±capÄ«á¹-hamaddano {pÄ«á¹-hamaddano (Ce Se Ke Ee) } ca salÄ• kaggÄ• hÄ« ca, bh
gacchati. katamehi paÃ±cahi? idha \Ee III 157/, bhikkhave, bhikkhu akkhamo hoti rÅ«pÄ• na
saddÄ• naá¹ƒ, akkhamo gandhÄ• naá¹ƒ, akkhamo rasÄ• naá¹ƒ, akkhamo phoá¹-á¹-habbÄ•
paÃ±cahi dhammehi samannÄ• gato bhikkhu \Se III 176/ bhattÄ• dako ca hoti okÄ• saphara
maÃ±capÄ«á¹-hamaddano ca salÄ• kaggÄ• hÄ« ca, bhikkhutveva saá¹…khaá¹ƒ gacchatÄ«

9. akkhamasuttaá¹ƒ

<139> ``paÃ±cahi \Ne II 148/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go na rÄ
rÄ• jabhoggo, na raÃ±Ã±o aá¹…gaá¹ƒtveva saá¹…khaá¹ƒ gacchati \Be II 139/. katamehi pa
raÃ±Ã±o nÄ• go akkhamo hoti rÅ«pÄ• naá¹ƒ, akkhamo saddÄ• naá¹ƒ, akkhamo gandhÄ• n
phoá¹-á¹-habbÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti rÅ«pÄ• naá¹ƒ? idha, bhikkhave, ra
hatthikÄ• yaá¹ƒ vÄ• disvÄ• assakÄ• yaá¹ƒ vÄ• disvÄ• rathakÄ• yaá¹ƒ vÄ• disvÄ• pattik
saá¹ƒsÄ«dati visÄ«dati, na santhambhati na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kh
nÄ• go akkhamo hoti rÅ«pÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti saddÄ• naá¹ƒ? idha, bhikkhave, ra
hatthisaddaá¹ƒ vÄ• sutvÄ• assasaddaá¹ƒ vÄ• sutvÄ• rathasaddaá¹ƒ vÄ• sutvÄ• pattisa
bheripaá¹‡avasaá¹…khatiá¹‡avaninnÄ• dasaddaá¹ƒ vÄ• sutvÄ• saá¹ƒsÄ«dati visÄ«dati, n
saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti saddÄ•

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti gandhÄ• naá¹ƒ? idha \Ee III 158/, b
saá¹…gÄ• magato ye te raÃ±Ã±o nÄ• gÄ• abhijÄ• tÄ• saá¹…gÄ• mÄ• vacarÄ• tesaá¹ƒ m
saá¹ƒsÄ«dati visÄ«dati, na santhambhati na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kh
nÄ• go akkhamo hoti gandhÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti \Se III 177/ rasÄ• naá¹ƒ? idha, bhik
saá¹…gÄ• magato ekissÄ• vÄ• tiá¹‡odakadattiyÄ• vimÄ• nito {vihanÄ«to (Se), vihÄ• nito
tÄ«hi vÄ• catÅ«hi vÄ• paÃ±cahi vÄ• tiá¹‡odakadattÄ«hi vimÄ• nito saá¹ƒsÄ«dati visÄ«dat
sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti phoá¹-á¹-habbÄ• naá¹ƒ? idha, bhik
II 149/ saá¹…gÄ• magato ekena vÄ• saravegena viddho, dvÄ«hi vÄ• tÄ«hi vÄ• catÅ«hi v
viddho saá¹ƒsÄ«dati visÄ«dati, na \Be II 140/ santhambhati na sakkoti saá¹…gÄ• maá¹ƒ ota
bhikkhave, raÃ±Ã±o nÄ• go akkhamo hoti phoá¹-á¹-habbÄ• naá¹ƒ.

``imehi kho, bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go na rÄ• jÄ• ra
raÃ±Ã±o aá¹…gaá¹ƒtveva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gato bhikkhu na Ä• huneyyo
dakkhiá¹‡eyyo na aÃ±jalikaraá¹‡Ä«yo na anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katameh
bhikkhave, bhikkhu akkhamo hoti rÅ«pÄ• naá¹ƒ, akkhamo saddÄ• naá¹ƒ, akkhamo gandhÄ
akkhamo phoá¹-á¹-habbÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu akkhamo hoti rÅ«pÄ• naá¹ƒ? idha, bhikkhave, bhikkhu ca
rajanÄ«ye rÅ«pe sÄ• rajjati, na sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho, bhikkhave, bh
rÅ«pÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu akkhamo hoti saddÄ• naá¹ƒ? idha \Ee III 159/, bhikkhave,
III 178/ saddaá¹ƒ sutvÄ• rajanÄ«ye sadde sÄ• rajjati, na sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. e
bhikkhave, bhikkhu akkhamo hoti saddÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu akkhamo hoti gandhÄ• naá¹ƒ? idha, bhikkhave, bhikkhu g
ghÄ• yitvÄ• rajanÄ«ye gandhe sÄ• rajjati, na sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho,
akkhamo hoti gandhÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu akkhamo hoti rasÄ• naá¹ƒ? idha, bhikkhave, bhikkhu jivhÄ
rajanÄ«ye rase sÄ• rajjati, na sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho, bhikkhave, bhik
rasÄ• naá¹ƒ.

``kathaÃ±ca \Ne II 150/, bhikkhave, bhikkhu akkhamo hoti phoá¹-á¹-habbÄ• naá¹ƒ? idha, bh
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• rajanÄ«ye phoá¹-á¹-habbe sÄ• rajjati, na sakkoti cit
evaá¹ƒ kho, bhikkhave, bhikkhu akkhamo hoti phoá¹-á¹-habbÄ• naá¹ƒ.

``imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu na Ä• huneyyo hoti n
dakkhiá¹‡eyyo na aÃ±jalikaraá¹‡Ä«yo na anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``paÃ±cahi \Be II 141/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go rÄ• jÄ• raho
aá¹…gaá¹ƒtveva saá¹…khaá¹ƒ gacchati. katamehi paÃ±cahi? idha, bhikkhave, raÃ±Ã±o nÄ
khamo saddÄ• naá¹ƒ, khamo gandhÄ• naá¹ƒ, khamo rasÄ• naá¹ƒ, khamo phoá¹-á¹-habbÄ•

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti rÅ«pÄ• naá¹ƒ? idha, bhikkhave, raÃ±
hatthikÄ• yaá¹ƒ vÄ• disvÄ• assakÄ• yaá¹ƒ vÄ• disvÄ• rathakÄ• yaá¹ƒ vÄ• disvÄ• pattik
disvÄ• na saá¹ƒsÄ«dati na visÄ«dati, santhambhati sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. ev
raÃ±Ã±o nÄ• go khamo hoti rÅ«pÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti saddÄ• naá¹ƒ? idha \Ee III 160/, bhikl
saá¹…gÄ• magato hatthisaddaá¹ƒ vÄ• sutvÄ• assasaddaá¹ƒ vÄ• sutvÄ• rathasaddaá¹ƒ v
sutvÄ• bheripaá¹‡avasaá¹…khatiá¹‡avaninnÄ• dasaddaá¹ƒ vÄ• sutvÄ• na saá¹ƒsÄ«dati n
sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti sa

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti gandhÄ• naá¹ƒ? idha, bhikkhave, raÃ
ye te raÃ±Ã±o nÄ• gÄ• abhijÄ• tÄ• saá¹…gÄ• mÄ• vacarÄ• tesaá¹ƒ muttakarÄ«sassa gar
saá¹ƒsÄ«dati na visÄ«dati, santhambhati sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kho, b
khamo hoti gandhÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti rasÄ• naá¹ƒ? idha, bhikkhave, raÃ±Ã
ekissÄ• vÄ• tiá¹‡odakadattiyÄ• vimÄ• nito dvÄ«hi vÄ• tÄ«hi vÄ• catÅ«hi vÄ• paÃ±cahi v
tiá¹‡odakadattÄ«hi vimÄ• nito na saá¹ƒsÄ«dati na visÄ«dati, santhambhati sakkoti saá¹…gÄ
evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti rasÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go khamo hoti phoá¹-á¹-habbÄ• naá¹ƒ? idha, bhikkh
saá¹…gÄ• magato ekena vÄ• saravegena viddho, dvÄ«hi vÄ• tÄ«hi vÄ• catÅ«hi vÄ• paÃ
saá¹ƒsÄ«dati na visÄ«dati, santhambhati sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evaá¹ƒ kho, b
khamo hoti phoá¹-á¹-habbÄ• naá¹ƒ.

``imehi \Se III 180/ \Be II 142/ kho, bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gato raÃ±Ã±o
rÄ• jabhoggo, raÃ±Ã±o aá¹…gaá¹ƒtveva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo ho
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi paÃ±cahi? idha, bhi
hoti rÅ«pÄ• naá¹ƒ, khamo saddÄ• naá¹ƒ, khamo gandhÄ• naá¹ƒ, khamo rasÄ• naá¹ƒ, kham
161/.

``kathaÃ±ca, bhikkhave, bhikkhu khamo hoti rÅ«pÄ• naá¹ƒ? idha, bhikkhave, bhikkhu cakk
rajanÄ«ye rÅ«pe na sÄ• rajjati, sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho, bhikkhave, bh
rÅ«pÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu khamo hoti saddÄ• naá¹ƒ? idha, bhikkhave, bhikkhu soten
rajanÄ«ye sadde na sÄ• rajjati, sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho, bhikkhave, bh
saddÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu khamo hoti gandhÄ• naá¹ƒ. idha, bhikkhave, bhikkhu ghÄ
ghÄ• yitvÄ• rajanÄ«ye gandhe na sÄ• rajjati, sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho,
khamo hoti gandhÄ• naá¹ƒ.

``kathaÃ±ca \Ne II 152/, bhikkhave, bhikkhu khamo hoti rasÄ• naá¹ƒ? idha, bhikkhave, bhik
sÄ• yitvÄ• rajanÄ«ye rase na sÄ• rajjati, sakkoti cittaá¹ƒ samÄ• dahituá¹ƒ. evaá¹ƒ kho, bhik
hoti rasÄ• naá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu khamo hoti phoá¹-á¹-habbÄ• naá¹ƒ? idha, bhikkhave, bhik
phoá¹-á¹-habbaá¹ƒ phusitvÄ• rajanÄ«ye phoá¹-á¹-habbe na sÄ• rajjati, sakkoti cittaá¹ƒ sam
kho, bhikkhave, bhikkhu khamo hoti phoá¹-á¹-habbÄ• naá¹ƒ.

``imehi \Se III 181/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• huney
dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. n

10. sotasuttaá¹ƒ

<140> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go rÄ• jÄ• raho hoti
aá¹…gaá¹ƒtveva saá¹…khaá¹ƒ gacchati. katamehi \Be II 143/ paÃ±cahi? idha, bhikkhave, ra
hoti, hantÄ• ca, rakkhitÄ• ca, khantÄ• ca, gantÄ• ca.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go sotÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go yan
hatthidammasÄ• rathi {hatthidammasÄ• rathÄ« (Ce) } kÄ• raá¹‡aá¹ƒ kÄ• reti --- yadi vÄ• ka
akatapubbaá¹ƒ \Ee III 162/ --- taá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• {aá¹-á¹-hikatvÄ• (Ce Se Ke Ee) AN
katvÄ• sabbaá¹ƒ cetasÄ• {sabbacetasÄ• (?) } samannÄ• haritvÄ• ohitasoto suá¹‡Ä• ti. e
raÃ±Ã±o nÄ• go sotÄ• hoti.

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go hantÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go sa
hanati {hanti (Ce Ee) }, hatthÄ• ruhampi hanati, assampi hanati, assÄ• ruhampi hanati, ratha
rathikampi {rathÄ• ruhampi (Ee) } hanati, pattikampi hanati. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go rakkhitÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go
153/ rakkhati purimaá¹ƒ kÄ• yaá¹ƒ, rakkhati pacchimaá¹ƒ kÄ• yaá¹ƒ, rakkhati purime pÄ• de
pÄ• de, rakkhati sÄ«saá¹ƒ, rakkhati kaá¹‡á¹‡e, rakkhati dante, rakkhati soá¹‡á¸• aá¹ƒ, rakkh
rakkhati hatthÄ• ruhaá¹ƒ. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go rakkhitÄ• hoti.

``kathaÃ±ca \Se III 182/, bhikkhave, raÃ±Ã±o nÄ• go khantÄ• hoti? idha, bhikkhave, raÃ±Ã
saá¹…gÄ• magato khamo hoti sattippahÄ• rÄ• naá¹ƒ asippahÄ• rÄ• naá¹ƒ usuppahÄ• rÄ• n
bheripaá¹‡avasaá¹…khatiá¹‡avaninnÄ• dasaddÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o n

``kathaÃ±ca, bhikkhave, raÃ±Ã±o nÄ• go gantÄ• hoti? idha, bhikkhave, raÃ±Ã±o nÄ• go ya
hatthidammasÄ• rathi disaá¹ƒ peseti --- yadi vÄ• gatapubbaá¹ƒ yadi vÄ• agatapubbaá¹ƒ ---
gantÄ• hoti. evaá¹ƒ kho, bhikkhave, raÃ±Ã±o nÄ• go gantÄ• hoti.

``imehi kho, bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gato raÃ±Ã±o nÄ• go rÄ• jÄ• raho h

aá¹…gaá¹ƒtveva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ \Be II 144/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi paÃ± bhikkhu sotÄ• ca hoti, hantÄ• ca, rakkhitÄ• \Ee III 163/ ca, khantÄ• ca, gantÄ• ca.

``kathaÃ±ca, bhikkhave, bhikkhu sotÄ• hoti? idha, bhikkhave, bhikkhu tathÄ• gatappavedit desiyamÄ• ne aá¹-á¹-hiá¹ƒkatvÄ• manasi katvÄ• sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• o evaá¹ƒ kho, bhikkhave, bhikkhu sotÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu hantÄ• hoti? idha, bhikkhave, bhikkhu uppannaá¹ƒ kÄ• m nÄ• dhivÄ• seti, pajahati vinodeti (hanati) { ( ) natthi Ce Ee potthakesu AN a IV 114} byantÄ anabhÄ• vaá¹ƒ gameti; uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ ... pe ... uppannaá¹ƒ vihiá¹ƒsÄ• uppannuppanne pÄ• pake akusale dhamme nÄ• dhivÄ• seti \Se III 183/, pajahati vinodeti (h potthakesu AN a IV 114} byantÄ«karoti anabhÄ• vaá¹ƒ gameti. evaá¹ƒ kho, bhikkhave, bhik

``kathaÃ±ca \Ne II 154/, bhikkhave, bhikkhu rakkhitÄ• hoti? idha, bhikkhave, bhikkhu cakkh disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ ca viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, rakkhati cakkhundriyaá¹ƒ; cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• .. ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... m viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amena viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, rakkhati manindriyaá¹ƒ; manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. evaá¹ƒ kho, bhikkhave, bhikkhu

``kathaÃ±ca, bhikkhave, bhikkhu khantÄ• hoti? idha, bhikkhave, bhikkhu khamo hoti sÄ«ta jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sa { ... siriá¹ƒsapa (Ce Se duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha adhivÄ• sakajÄ• tiko hoti. evaá¹ƒ kho, bhikkhave, bhikkhu khantÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu gantÄ• hoti? idha \Ee III 164/, bhikkhave, bhikkhu yÄ• sÄ iminÄ• dÄ«ghena addhunÄ• , yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-in nirodho nibbÄ• naá¹ƒ, taá¹ƒ khippaÃ±Ã±eva gantÄ• hoti. evaá¹ƒ kho, bhikkhave, bhikkhu \S

``imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. dasamaá¹ƒ.

rÄ• javaggo catuttho.

tassuddÄ• naá¹ƒ ---

cakkÄ• nuvattanÄ• rÄ• jÄ• , yassaá¹ƒdisaá¹ƒ dve ceva patthanÄ• .

appaá¹ƒsupati bhattÄ• do, akkhamo ca sotena cÄ• ti ||

(15) 5. tikaá¹‡á¸• akÄ«vaggo

1. avajÄ• nÄ• tisuttaá¹ƒ

<141> ``paÃ±cime \Ne II 155/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. avajÄ• nÄ• ti, saá¹ƒvÄ• sena avajÄ• nÄ• ti, Ä• dheyyamukho {Ä• diyyamukho (Ce), Ä• deyy (Ee) aá¹-á¹-hakathÄ• ya paá¹-hamasaá¹ƒvaá¹‡á¹‡anÄ• nurÅ«paá¹ƒ. Pp 193 passitabbaá¹ƒ} momÅ«ho hoti {mando hoti momÅ«ho (Ce) }.

``kathaÃ±ca, bhikkhave, puggalo datvÄ• avajÄ• nÄ• ti? idha, bhikkhave, puggalo puggalas cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ. tassa evaá¹ƒ ayaá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™ ti. tamenaá¹ƒ datvÄ• avajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave avajÄ• nÄ• ti.

``kathaÃ±ca \Be II 146/, bhikkhave, puggalo saá¹ƒvÄ• sena avajÄ• nÄ• ti? idha \Ee III 165/, puggalena saddhiá¹ƒ saá¹ƒvasati dve vÄ• tÄ«á¹‡i vÄ• vassÄ• ni. tamenaá¹ƒ saá¹ƒvÄ• sen bhikkhave, puggalo saá¹ƒvÄ• sena avajÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, puggalo Ä• dheyyamukho \Se III 185/ hoti? idha, bhikkhave, ekacc vaá¹‡á¹‡e vÄ• avaá¹‡á¹‡e vÄ• bhÄ• siyamÄ• ne taá¹ƒ khippaÃ±Ã±eva adhimuccitÄ• {adh kho, bhikkhave, puggalo Ä• dheyyamukho hoti.

``kathaÃ±ca, bhikkhave, puggalo lolo hoti? idha, bhikkhave, ekacco puggalo ittarasaddho ho ittarapemo ittarappasÄ• do. evaá¹ƒ kho, bhikkhave, puggalo lolo hoti.

``kathaÃ±ca, bhikkhave, puggalo mando momÅ«ho hoti? idha, bhikkhave, ekacco puggalo k jÄ• nÄ• ti, sÄ• vajjÄ• navajje dhamme na jÄ• nÄ• ti, hÄ«nappaá¹‡Ä«te dhamme na jÄ• nÄ• kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme na jÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, puggalo man bhikkhave, paÃ±ca puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. paá¹-hamaá¹ƒ

2. Ä• rabhatisuttaá¹ƒ

<142> ``paÃ±cime, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame pa
ekacco puggalo Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hoti; taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vi
nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujj

{Pp 191} ``idha pana, bhikkhave, ekacco puggalo Ä• rabhati, na vippaá¹-isÄ• rÄ« hoti; taÃ±
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ•
nirujjhanti.

``idha pana, bhikkhave, ekacco puggalo na Ä• rabhati, vippaá¹-isÄ• rÄ« \Ee III 166/ hoti; ta
\Se III 186/ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ•
aparisesÄ• nirujjhanti.

``idha \Be II 147/ pana, bhikkhave, ekacco puggalo na Ä• rabhati na vippaá¹-isÄ• rÄ« hoti;
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppann
dhammÄ• aparisesÄ• nirujjhanti.

``idha pana, bhikkhave, ekacco puggalo na Ä• rabhati na vippaá¹-isÄ• rÄ« hoti; taÃ±ca cet
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• aku
nirujjhanti.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hoti, taÃ±ca cetov
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ•
\Ne II 157/ nirujjhanti, so evamassa vacanÄ«yo --- `Ä• yasmato kho Ä• rambhajÄ• {Ä• rabb
Ä• rabhajÄ• (Se Ke) } Ä• savÄ• saá¹ƒvijjanti, vippaá¹-isÄ• rajÄ• Ä• savÄ• pavaá¸• á¸• ha
(Katthaci) }, sÄ• dhu vatÄ• yasmÄ• Ä• rambhaje Ä• save pahÄ• ya vippaá¹-isÄ• raje Ä• sa
paÃ±Ã±aÃ±ca bhÄ• vetu {bhÄ• vetuá¹ƒ (Ce Ee) }; evamÄ• yasmÄ• amunÄ• paÃ±camena
bhavissatÄ«â€™â€™ â€™ ti.

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo Ä• rabhati na vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimu
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ•
nirujjhanti, so evamassa vacanÄ«yo --- `Ä• yasmato kho Ä• rambhajÄ• Ä• savÄ• saá¹ƒvija
Ä• savÄ• na pavaá¸• á¸• hanti, sÄ• dhu vatÄ• yasmÄ• Ä• rambhaje Ä• save pahÄ• ya citta
evamÄ• yasmÄ• \Se III 187/ amunÄ• paÃ±camena puggalena samasamo bhavissatÄ«â€™

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo na Ä• rabhati vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimu

paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ•
nirujjhanti, so evamassa vacanÄ«yo --- `Ä• yasmato \Ee III 167/ kho Ä• rambhajÄ• Ä• savÄ
vippaá¹-isÄ• rajÄ• Ä• savÄ• pavaá¸• á¸• hanti, sÄ• dhu vatÄ• yasmÄ• vippaá¹-isÄ• raje Ä
cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vetu; evamÄ• yasmÄ• amunÄ• paÃ±camena puggalena sama

``tatra, bhikkhave, yvÄ• yaá¹ƒ puggalo na Ä• rabhati na vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetov
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ•
aparisesÄ• nirujjhanti, so evamassa vacanÄ«yo --- `Ä• yasmato kho Ä• rambhajÄ• Ä• sav
vippaá¹-isÄ• rajÄ• Ä• savÄ• na pavaá¸• á¸• hanti, sÄ• dhu vatÄ• yasmÄ• cittaá¹ƒ paÃ±Ã±
amunÄ• paÃ±camena puggalena samasamo bhavissatÄ«â€™â€™ â€™ ti.

``iti kho, bhikkhave, ime cattÄ• ro puggalÄ• amunÄ• paÃ±camena puggalena evaá¹ƒ ovad
anusÄ• siyamÄ• nÄ• anupubbena Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti {P

3. sÄ• randadasuttaá¹ƒ

<143> ekaá¹ƒ \Ne II 158/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä
kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ p
pana samayena paÃ±camattÄ• naá¹ƒ licchavisatÄ• naá¹ƒ sÄ• randade cetiye sannisinnÄ• n
ayamantarÄ• kathÄ• \Se III 188/ udapÄ• di --- ``paÃ±cannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• v
katamesaá¹ƒ paÃ±cannaá¹ƒ? hatthiratanassa pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ, assarata
lokasmiá¹ƒ, maá¹‡iratanassa pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ, itthiratanassa pÄ• tubhÄ•
gahapatiratanassa pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ. imesaá¹ƒ paÃ±cannaá¹ƒ ratanÄ• na
lokasmiâ€™â€™ nti.

atha \Ee III 168/ kho te licchavÄ« magge purisaá¹ƒ á¹-hapesuá¹ƒ {pesesuá¹ƒ (Se Katthaci)
{yathÄ• tvaá¹ƒ (Ce Ee) }, ambho purisa, passeyyÄ• si bhagavantaá¹ƒ, atha amhÄ• kaá¹ƒ Ä
addasÄ• kho so puriso bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ; disvÄ• na yena te licch
upasaá¹…kamitvÄ• te licchavÄ« etadavoca --- ``ayaá¹ƒ so, bhante, bhagavÄ• gacchati ara
yassadÄ• ni kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti.

atha kho te licchavÄ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho te licchavÄ« bhagavantaá¹ƒ etada

``sÄ• dhu, bhante, yena sÄ• randadaá¹ƒ cetiyaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho bhagavÄ• yena \Be II 149/ sÄ• randadaá¹ƒ cetiya
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• te licchavÄ« etada
licchavÄ«, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kathÄ• vippakatÄ• â€™

amhÄ• kaá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- `paÃ
pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ. katamesaá¹ƒ paÃ±cannaá¹ƒ \Se III 189/? hatthiratanass
lokasmiá¹ƒ, assaratanassa pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ, maá¹‡iratanassa pÄ• tubhÄ
itthiratanassa pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ, gahapatiratanassa pÄ• tubhÄ• vo dullabh
paÃ±cannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• vo dullabho lokasmiâ€™â€™ â€™ nti.

``kÄ• mÄ• dhimuttÄ• naá¹ƒ \Ne II 159/ vata, bho, licchavÄ«naá¹ƒ {kÄ• mÄ• dhimuttÄ• naá¹
(Ce), kÄ• mÄ• dhimuttÄ• naá¹ƒ vata vo licchavÄ« (Se), kÄ• mÄ• dhimuttÄ• naá¹ƒva vo licch
Ä• rabbha antarÄ• kathÄ• udapÄ• di. paÃ±cannaá¹ƒ, licchavÄ«, ratanÄ• naá¹ƒ pÄ• tubhÄ•
katamesaá¹ƒ paÃ±cannaá¹ƒ? tathÄ• gatassa arahato sammÄ• sambuddhassa pÄ• tubhÄ•
tathÄ• gatappaveditassa dhammavinayassa \Ee III 169/ desetÄ• puggalo dullabho lokasmi
tathÄ• gatappaveditassa dhammavinayassa desitassa viÃ±Ã±Ä• tÄ• puggalo dullabho loka
tathÄ• gatappaveditassa dhammavinayassa desitassa viÃ±Ã±Ä• tÄ• {viÃ±Ã±Ä• tassa (Ce
dhammÄ• nudhammappaá¹-ipanno puggalo dullabho lokasmiá¹ƒ, kataÃ±Ã±Å« katavedÄ« p
imesaá¹ƒ kho, licchavÄ«, paÃ±cannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• vo dullabho lokasmiâ€™

4. tikaá¹‡á¸• akÄ«suttaá¹ƒ

<144> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• kete viharati tikaá¹‡á¸• akÄ«vane {kaá¹‡á¸• akÄ«
kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bh
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« {app
paá¹-ikkÅ«lasaÃ±Ã±Ä« (Ce Se Ke Ee) } vihareyya. sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ
appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya. sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ appaá¹
II 150/ ca paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya. sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ
appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« \Se III 190/ vihareyya. sÄ• dhu, bhikkhave, bhikk
paá¹-ikÅ«laÃ±ca appaá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyya sa

``kiÃ±ca {kathaÃ±ca (Ce Ee Katthaci) }, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca appaá¹
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya? `mÄ• me rajanÄ«yesu dhammesu rÄ• go udapÄ• dÄ«â€
bhikkhu atthavasaá¹ƒ paá¹-icca appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya.

``kiÃ±ca, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« v
dosanÄ«yesu dhammesu doso udapÄ• dÄ«â€™ ti --- idaá¹ƒ kho, bhikkhave, bhikkhu atthav
paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya.

``kiÃ±ca \Ne II 160/, bhikkhave, bhikkhu atthavasaá¹ƒ \Ee III 170/ paá¹-icca appaá¹-ikÅ«le c

paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya? `mÄ• me rajanÄ«yesu dhammesu rÄ• go udapÄ• di, mÄ•
udapÄ• dÄ«â€™ ti --- idaá¹ƒ kho, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca appaá¹-ikÅ«le
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya.

``kiÃ±ca, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appa
vihareyya? `mÄ• me dosanÄ«yesu dhammesu doso udapÄ• di, mÄ• me rajanÄ«yesu dhar
idaá¹ƒ kho, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca paá¹-ikÅ«le ca appaá¹-ikÅ«le ca app
vihareyya.

``kiÃ±ca, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca paá¹-ikÅ«laÃ±ca appaá¹-ikÅ«laÃ±ca ta
abhinivajjetvÄ• upekkhako vihareyya? `sato sampajÄ• no mÄ• me \Se III 191/ kvacani {kva
katthaci kiÃ±canaá¹ƒ {kiÃ±cana (Ce Ee) } rajanÄ«yesu dhammesu rÄ• go udapÄ• di, mÄ• m
kiÃ±canaá¹ƒ dosanÄ«yesu dhammesu doso udapÄ• di, mÄ• me kvacani katthaci kiÃ±cana
udapÄ• dÄ«â€™ ti --- idaá¹ƒ kho, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca paá¹-ikÅ«laÃ±
tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyya sato sampajÄ• noâ€™â€™ ti. catutthaa

5. nirayasuttaá¹ƒ

<145> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« \Be II 151/ hoti, m
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi
nikkhitto evaá¹ƒ niraye.

``paÃ±cahi \Ee III 171/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto eva
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• me
paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• n
\Ne II 161/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
paÃ±camaá¹ƒ.

6. mittasuttaá¹ƒ

<146> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu mitto na sevitabbo. katam
kÄ• reti, adhikaraá¹‡aá¹ƒ Ä• diyati, pÄ• mokkhesu bhikkhÅ«su paá¹-iviruddho hoti, dÄ«ghac
anavatthacÄ• rikaá¹ƒ {avatthÄ• nacÄ• rikaá¹ƒ (Se) } anuyutto viharati, nappaá¹-ibalo hoti kÄ
dhammiyÄ• kathÄ• ya sandassetuá¹ƒ \Se III 192/ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampah
bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu mitto na sevitabbo.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu mitto sevitabbo. katamehi paÃ±

kÄ• reti, na adhikaraá¹‡aá¹ƒ Ä• diyati, na pÄ• mokkhesu bhikkhÅ«su paá¹-iviruddho hoti, na
anavatthacÄ• rikaá¹ƒ anuyutto viharati, paá¹-ibalo hoti kÄ• lena kÄ• laá¹ƒ dhammiyÄ• kathÅ
samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampahaá¹ƒsetuá¹ƒ. imehi kho, bhikkhave, paÃ±cahi dha
mitto sevitabboâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. asappurisadÄ• nasuttaá¹ƒ

<147> ``paÃ±cimÄ• ni, bhikkhave, asappurisadÄ• nÄ• ni. katamÄ• ni paÃ±ca? asakkaccaá
{acittikatvÄ• (Ee), acitiá¹ƒ katvÄ• (Se), acittiá¹ƒ katvÄ• (Katthaci) } deti, asahatthÄ• deti, a
{apaviá¹-á¹-aá¹ƒ (Se Ke) } deti, anÄ• gamanadiá¹-á¹-hiko deti. imÄ• ni kho, bhikkhave, paÃ±
asappurisadÄ• nÄ• ni.

``paÃ±cimÄ• ni \Be II 152/ \Ee III 172/, bhikkhave, sappurisadÄ• nÄ• ni. katamÄ• ni paÃ±ca
cittÄ«katvÄ• deti, sahatthÄ• deti, anapaviddhaá¹ƒ deti, Ä• gamanadiá¹-á¹-hiko deti. imÄ• n
paÃ±ca sappurisadÄ• nÄ• nÄ«â€™â€™ ti. sattamaá¹ƒ.

8. sappurisadÄ• nasuttaá¹ƒ

<148> ``paÃ±cimÄ• ni \Ne II 162/, bhikkhave, sappurisadÄ• nÄ• ni. katamÄ• ni paÃ±ca? sa
sakkaccaá¹ƒ dÄ• naá¹ƒ deti, kÄ• lena dÄ• naá¹ƒ deti, anuggahitacitto {anaggahitacitto (Ce)
attÄ• naÃ±ca paraÃ±ca anupahacca dÄ• naá¹ƒ deti.

``saddhÄ• ya kho pana, bhikkhave, dÄ• naá¹ƒ datvÄ• yattha yattha tassa dÄ• nassa \Se II
nibbattati, aá¸• á¸• ho ca hoti mahaddhano mahÄ• bhogo, abhirÅ«po ca hoti dassanÄ«yo pÅ
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato.

``sakkaccaá¹ƒ kho pana, bhikkhave, dÄ• naá¹ƒ datvÄ• yattha yattha tassa dÄ• nassa vipÄ
ca hoti mahaddhano mahÄ• bhogo. yepissa te honti puttÄ• ti vÄ• dÄ• rÄ• ti vÄ• dÄ• sÄ• ti
kammakarÄ• ti {kammakÄ• rÄ• ti (Katthaci) } vÄ• , tepi sussÅ«santi sotaá¹ƒ odahanti aÃ±Ã±
upaá¹-á¹-hapenti.

``kÄ• lena kho pana, bhikkhave, dÄ• naá¹ƒ datvÄ• yattha yattha tassa dÄ• nassa vipÄ• ko
hoti mahaddhano mahÄ• bhogo; kÄ• lÄ• gatÄ• cassa atthÄ• pacurÄ• honti.

``anuggahitacitto kho pana, bhikkhave, dÄ• naá¹ƒ datvÄ• yattha yattha tassa dÄ• nassa vi
aá¸• á¸• ho ca hoti mahaddhano mahÄ• bhogo; uá¸·Ä• resu ca paÃ±casu kÄ• maguá¹‡esu

``attÄ• naÃ±ca \Ee III 173/ paraÃ±ca anupahacca kho pana, bhikkhave, dÄ• naá¹ƒ datvÄ•

dÄ• nassa vipÄ• ko nibbattati, aá¸• á¸• ho ca hoti mahaddhano mahÄ• bhogo; na cassa kut
Ä• gacchati aggito vÄ• udakato vÄ• rÄ• jato vÄ• corato vÄ• appiyato vÄ• dÄ• yÄ• dato v
vÄ• (Ce Se Ke Ee), appiyadÄ• yÄ• dato vÄ• (Katthaci) }. imÄ• ni kho, bhikkhave, paÃ±ca s
ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamasamayavimuttasuttaá¹ƒ

<149> ``paÃ±cime \Ne II 163/ \Be II 153/, bhikkhave, dhammÄ• samayavimuttassa bhikkhu
saá¹ƒvattanti. katame paÃ±ca? kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ
saá¹…gaá¹‡ikÄ• rÄ• matÄ• , yathÄ• vimuttaá¹ƒ cittaá¹ƒ na paccavekkhati. ime kho, bhikkha
samayavimuttassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti.

``paÃ±cime, bhikkhave, dhammÄ• samayavimuttassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvat
kammÄ• rÄ• matÄ• , na bhassÄ• rÄ• matÄ• , na niddÄ• rÄ• matÄ• , na saá¹…gaá¹‡ikÄ• rÄ
paccavekkhati. ime kho, bhikkhave, paÃ±ca dhammÄ• samayavimuttassa bhikkhuno aparih
saá¹ƒvattantÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyasamayavimuttasuttaá¹ƒ

<150> {Kv 267} ``paÃ±cime, bhikkhave, dhammÄ• samayavimuttassa bhikkhuno parihÄ• n
paÃ±ca? kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• , indriyesu aguttadvÄ
ime kho, bhikkhave, paÃ±ca dhammÄ• samayavimuttassa bhikkhuno parihÄ• nÄ• ya saá¹ƒ

``paÃ±cime, bhikkhave, dhammÄ• samayavimuttassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvat
kammÄ• rÄ• matÄ• , na bhassÄ• rÄ• matÄ• , na niddÄ• rÄ• matÄ• , indriyesu guttadvÄ• rat
\Ee III 174/ kho, bhikkhave, paÃ±ca dhammÄ• samayavimuttassa bhikkhuno aparihÄ• nÄ•
dasamaá¹ƒ.

tikaá¹‡á¸• akÄ«vaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

datvÄ• avajÄ• nÄ• ti Ä• rabhati ca, sÄ• randada tikaá¹‡á¸• a nirayena ca.

mitto asappurisasappurisena, samayavimuttaá¹ƒ apare dveti ||

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. saddhammavaggo

1. paá¹-hamasammattaniyÄ• masuttaá¹ƒ

<151> ``paÃ±cahi \Se III 195/ \Ne II 164/ \Be II 154/, bhikkhave, dhammehi samannÄ• gato
saddhammaá¹ƒ abhabbo niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ. kata
paribhoti, kathikaá¹ƒ {kathitaá¹ƒ (Katthaci) } paribhoti, attÄ• naá¹ƒ paribhoti, vikkhittacitto dh
suá¹‡Ä• ti, anekaggacitto ayoniso ca {ayoniso (Se Ke) } manasi karoti. imehi kho, bhikkhave
samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabbo niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu d

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ \Ee III 175/ b
okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? na kathaá¹ƒ paribhoti,
na attÄ• naá¹ƒ paribhoti, avikkhittacitto dhammaá¹ƒ suá¹‡Ä• ti, ekaggacitto yoniso ca manas
bhikkhave, paÃ±cahi dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• m
dhammesu sammattaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. dutiyasammattaniyÄ• masuttaá¹ƒ

<152> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abha
kusalesu dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? kathaá¹ƒ paribhoti, kathikaá¹ƒ parib
paribhoti, duppaÃ±Ã±o hoti jaá¸·o eá¸·amÅ«go, anaÃ±Ã±Ä• te aÃ±Ã±Ä• tamÄ• nÄ« hoti. im
bhikkhave, paÃ±cahi dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabbo niyÄ
dhammesu sammattaá¹ƒ.

``paÃ±cahi \Ne II 165/, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bh
kusalesu dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? na kathaá¹ƒ paribhoti, na kathikaá¹
attÄ• naá¹ƒ paribhoti, paÃ±Ã±avÄ• hoti \Be II 155/ ajaá¸·o aneá¸·amÅ«go, na anaÃ±Ã±Ä• t
imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhab
kusalesu dhammesu sammattaâ€™â€™ nti. dutiyaá¹ƒ.

3. tatiyasammattaniyÄ• masuttaá¹ƒ

<153> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abha
kusalesu dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? makkhÄ« dhammaá¹ƒ suá¹‡Ä• ti m
upÄ• rambhacitto {saupÄ• rambhacitto (Se Ke) } dhammaá¹ƒ suá¹‡Ä• ti randhagavesÄ«, dh
Ä• hatacitto hoti khÄ«lajÄ• to {khilajÄ• to (Se Ee) }, duppaÃ±Ã±o hoti jaá¸·o eá¸·amÅ«go, an

aÃ±Ã±Ä• tamÄ• nÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato suá¹‡
niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ•
dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? amakkhÄ« dhammaá¹ƒ suá¹‡Ä• ti na makkh
anupÄ• rambhacitto dhammaá¹ƒ suá¹‡Ä• ti na randhagavesÄ«, dhammadesake anÄ• hatad
paÃ±Ã±avÄ• hoti ajaá¸·o aneá¸·amÅ«go, na \Se III 197/ anaÃ±Ã±Ä• te aÃ±Ã±Ä• tamÄ• nÄ
paÃ±cahi dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• maá¹ƒ okkam
sammattaâ€™â€™ nti. tatiyaá¹ƒ.

4. paá¹-hamasaddhammasammosasuttaá¹ƒ

<154> ``paÃ±cime, bhikkhave, dhammÄ• saddhammassa sammosÄ• ya antaradhÄ• nÄ• y
idha, bhikkhave, bhikkhÅ« na sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡anti, na sakkaccaá¹ƒ dhamma
sakkaccaá¹ƒ dhammaá¹ƒ dhÄ• renti, na sakkaccaá¹ƒ dhÄ• tÄ• naá¹ƒ {dhatÄ• naá¹ƒ (Ce Se
atthaá¹ƒ upaparikkhanti, na \Ne II 166/ sakkaccaá¹ƒ atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä•
paá¹-ipajjanti. ime kho, bhikkhave, paÃ±ca dhammÄ• saddhammassa sammosÄ• ya antara

``paÃ±cime, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ
paÃ±ca? idha, bhikkhave, bhikkhÅ« sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡anti, sakkaccaá¹ƒ \Be II
pariyÄ• puá¹‡anti, sakkaccaá¹ƒ dhammaá¹ƒ dhÄ• renti, sakkaccaá¹ƒ dhÄ• tÄ• naá¹ƒ dhamm
upaparikkhanti, sakkaccaá¹ƒ atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudham
177/ kho, bhikkhave, paÃ±ca dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantar
ti. catutthaá¹ƒ.

5. dutiyasaddhammasammosasuttaá¹ƒ

<155> ``paÃ±cime, bhikkhave, dhammÄ• saddhammassa sammosÄ• ya antaradhÄ• nÄ• y
idha, bhikkhave, bhikkhÅ« dhammaá¹ƒ na pariyÄ• puá¹‡anti --- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ•
udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. ayaá¹ƒ, bhikkhave,
saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ \Se
paresaá¹ƒ desenti. ayaá¹ƒ, bhikkhave, dutiyo dhammo saddhammassa sammosÄ• ya antar

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ na
{paresaá¹ƒ (Ce Se Ke Ee), pare (?) } vÄ• centi. ayaá¹ƒ, bhikkhave, tatiyo dhammo saddhar
antaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ na
karonti. ayaá¹ƒ, bhikkhave, catuttho dhammo saddhammassa sammosÄ• ya antaradhÄ• nÄ

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ na
anuvicÄ• renti manasÄ• nupekkhanti. ayaá¹ƒ, bhikkhave, paÃ±camo dhammo saddhammas
\Ne II 167/ saá¹ƒvattati. ime kho, bhikkhave, paÃ±ca dhammÄ• saddhammassa sammosÄ•
saá¹ƒvattanti.

``paÃ±cime, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ
paÃ±ca? idha, bhikkhave, bhikkhÅ« dhammaá¹ƒ pariyÄ• puá¹‡anti --- suttaá¹ƒ, geyyaá¹ƒ, ve
gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. ayaá¹ƒ,
\Ee III 178/ dhammo saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒ

``puna \Be II 157/ caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhar
paresaá¹ƒ desenti. ayaá¹ƒ, bhikkhave, dutiyo dhammo saddhammassa á¹-hitiyÄ• asammos
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitt
vÄ• centi. ayaá¹ƒ, bhikkhave, tatiyo dhammo saddhammassa á¹-hitiyÄ• asammosÄ• ya ana

``puna caparaá¹ƒ, bhikkhave \Se III 199/, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dha
sajjhÄ• yaá¹ƒ karonti. ayaá¹ƒ, bhikkhave, catuttho dhammo saddhammassa á¹-hitiyÄ• asan
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cet
anuvicÄ• renti manasÄ• nupekkhanti. ayaá¹ƒ, bhikkhave, paÃ±camo dhammo saddhammas
anantaradhÄ• nÄ• ya saá¹ƒvattati. ime kho, bhikkhave, paÃ±ca dhammÄ• saddhammassa
anantaradhÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. tatiyasaddhammasammosasuttaá¹ƒ

<156> {AN a IV 160} ``paÃ±cime, bhikkhave, dhammÄ• saddhammassa sammosÄ• ya an
katame paÃ±ca? idha, bhikkhave, bhikkhÅ« duggahitaá¹ƒ suttantaá¹ƒ pariyÄ• puá¹‡anti dur
padabyaÃ±janehi \Ne II 168/. dunnikkhittassa, bhikkhave, padabyaÃ±janassa atthopi dunna
bhikkhave, paá¹-hamo dhammo saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒva

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« dubbacÄ• honti, dovacassakaraá¹‡ehi dhammehi s
appadakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ. ayaá¹ƒ, bhikkhave, dutiyo dhammo saddhamma
saá¹ƒvattati.

``puna \Ee III 179/ caparaá¹ƒ, bhikkhave, ye te bhikkhÅ« bahussutÄ• Ä• gatÄ• gamÄ• dha
mÄ• tikÄ• dharÄ• , te na sakkaccaá¹ƒ suttantaá¹ƒ paraá¹ƒ vÄ• centi; tesaá¹ƒ accayena chin
appaá¹-isaraá¹‡o. ayaá¹ƒ, bhikkhave, tatiyo dhammo saddhammassa sammosÄ• ya antara

``puna caparaá¹ƒ, bhikkhave, therÄ• bhikkhÅ« bÄ• hulikÄ• honti sÄ• thalikÄ• okkamane p
nikkhittadhurÄ• \Se III 200/, na vÄ«riyaá¹ƒ Ä• rabhanti appattassa pattiyÄ• \Be II 158/ anad
adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. tesaá¹ƒ pacchimÄ• janatÄ• diá¹-á¹-hÄ• nu
hoti bÄ• hulikÄ• sÄ• thalikÄ• okkamane pubbaá¹…gamÄ• paviveke nikkhittadhurÄ• , na v
appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. ayaá¹ƒ
dhammo saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, saá¹…gho bhinno hoti. saá¹…ghe kho pana, bhikkhave, bhinn
akkosÄ• ca honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ paribhÄ• sÄ• ca honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ parikk
aÃ±Ã±amaÃ±Ã±aá¹ƒ pariccajanÄ• {pariccajÄ• (Se Ke) } ca honti. tattha appasannÄ• ceva
pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ hoti. ayaá¹ƒ, bhikkhave, paÃ±camo dha
antaradhÄ• nÄ• ya saá¹ƒvattati. ime kho, bhikkhave, paÃ±ca dhammÄ• saddhammassa sa
saá¹ƒvattanti.

``paÃ±cime, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ
paÃ±ca? idha, bhikkhave, bhikkhÅ« suggahitaá¹ƒ suttantaá¹ƒ pariyÄ• puá¹‡anti sunikkhitteh
padabyaÃ±janehi. sunikkhittassa, bhikkhave, padabyaÃ±janassa atthopi sunayo hoti. ayaá¹
dhammo saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati.

``puna \Ee III 180/ caparaá¹ƒ, bhikkhave, bhikkhÅ« suvacÄ• honti sovacassakaraá¹‡ehi dh
khamÄ• padakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ. ayaá¹ƒ, bhikkhave, dutiyo dhammo saddh
asammosÄ• ya anantaradhÄ• nÄ• ya \Se III 201/ saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ye te bhikkhÅ« bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ
te sakkaccaá¹ƒ suttantaá¹ƒ paraá¹ƒ vÄ• centi; tesaá¹ƒ accayena na chinnamÅ«lako {acchin
a IV 160} suttanto hoti sappaá¹-isaraá¹‡o. ayaá¹ƒ, bhikkhave, tatiyo dhammo saddhammass
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, therÄ• bhikkhÅ« na bÄ• hulikÄ• honti na sÄ• thalikÄ• , okka
paviveke pubbaá¹…gamÄ• ; vÄ«riyaá¹ƒ Ä• rabhanti appattassa pattiyÄ• \Be II 159/ anadhig

asacchikatassa sacchikiriyÄ• ya. tesaá¹ƒ pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajja
bÄ• hulikÄ• na sÄ• thalikÄ• , okkamane nikkhittadhurÄ• paviveke pubbaá¹…gamÄ• , vÄ«r
pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. ayaá¹ƒ, bhikkhave,
saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, saá¹…gho samaggo sammodamÄ• no avivadamÄ• no ekudo
kho pana, bhikkhave, samagge na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ akkosÄ• honti, na ca aÃ±Ã±a
na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ parikkhepÄ• honti, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ pariccajanÄ• ho
pasÄ«danti, pasannÄ• naÃ±ca bhiyyobhÄ• vo hoti. ayaá¹ƒ, bhikkhave, paÃ±camo dhammo
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattati. ime kho, bhikkhave, paÃ±ca dhammÄ• s
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dukkathÄ• suttaá¹ƒ

<157> ``paÃ±cannaá¹ƒ \Se III 202/ \Ne II 170/ \Ee III 181/, bhikkhave, puggalÄ• naá¹ƒ kath
puggalaá¹ƒ {puggalaá¹ƒ puggalaá¹ƒ (Ce Ee) } upanidhÄ• ya. katamesaá¹ƒ paÃ±cannaá¹ƒ?
saddhÄ• kathÄ• dukkathÄ• ; dussÄ«lassa sÄ«lakathÄ• dukkathÄ• ; appassutassa bÄ• hus
maccharissa {macchariyassa (Ce Ee Katthaci) } cÄ• gakathÄ• dukkathÄ• ; duppaÃ±Ã±assa

``kasmÄ• ca, bhikkhave, assaddhassa saddhÄ• kathÄ• dukkathÄ• ? assaddho, bhikkhave
kacchamÄ• nÄ• ya abhisajjati kuppati byÄ• pajjati patitthÄ«yati kopaÃ±ca dosaÃ±ca appaco
taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, saddhÄ• sampadaá¹ƒ attani na samanupassati {na
labhati tatonidÄ• naá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• assaddhassa saddhÄ• kathÄ• dukkath

``kasmÄ• ca, bhikkhave, dussÄ«lassa sÄ«lakathÄ• dukkathÄ• ? dussÄ«lo, bhikkhave, sÄ«
abhisajjati kuppati byÄ• pajjati patitthÄ«yati kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukar
taÃ±hi so \Be II 160/, bhikkhave, sÄ«lasampadaá¹ƒ attani na samanupassati na ca labhati ta
pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• dussÄ«lassa sÄ«lakathÄ• dukkathÄ• .

``kasmÄ• ca, bhikkhave, appassutassa bÄ• husaccakathÄ• dukkathÄ• ? appassuto, bhikk
kacchamÄ• nÄ• ya abhisajjati kuppati byÄ• pajjati patitthÄ«yati kopaÃ±ca dosaÃ±ca appaco
taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, sutasampadaá¹ƒ attani na samanupassati, na ca lab
pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• appassutassa bÄ• husaccakathÄ• \Se III 203/ dukkathÄ• .

``kasmÄ• ca, bhikkhave, maccharissa cÄ• gakathÄ• dukkathÄ• ? maccharÄ«, bhikkhave,
abhisajjati kuppati byÄ• pajjati patitthÄ«yati kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukar
kissa hetu? taÃ±hi so, bhikkhave, cÄ• gasampadaá¹ƒ attani na samanupassati na ca labhat
tatonidÄ• naá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• maccharissa cÄ• gakathÄ• dukkathÄ• .

``kasmÄ• ca, bhikkhave, duppaÃ±Ã±assa paÃ±Ã±Ä• kathÄ• dukkathÄ• ? duppaÃ±Ã±o, b
kacchamÄ• nÄ• ya abhisajjati kuppati byÄ• pajjati patitthÄ«yati kopaÃ±ca dosaÃ±ca appacc
taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, paÃ±Ã±Ä• sampadaá¹ƒ attani na samanupassati, n
tatonidÄ• naá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• duppaÃ±Ã±assa paÃ±Ã±Ä• kathÄ• dukkathÄ•
paÃ±cannaá¹ƒ puggalÄ• naá¹ƒ kathÄ• dukkathÄ• puggale puggalaá¹ƒ upanidhÄ• ya.

``paÃ±cannaá¹ƒ, bhikkhave, puggalÄ• naá¹ƒ kathÄ• sukathÄ• puggale puggalaá¹ƒ upanid
paÃ±cannaá¹ƒ? saddhassa, bhikkhave, saddhÄ• kathÄ• sukathÄ• ; sÄ«lavato sÄ«lakathÄ•
bÄ• husaccakathÄ• sukathÄ• ; cÄ• gavato cÄ• gakathÄ• sukathÄ• ; paÃ±Ã±avato paÃ±Ã±

``kasmÄ• ca, bhikkhave, saddhassa saddhÄ• kathÄ• sukathÄ• ? saddho, bhikkhave, sadd
nÄ• bhisajjati na kuppati na byÄ• pajjati na patitthÄ«yati na kopaÃ±ca dosaÃ±ca appaccaya
kissa hetu? taÃ±hi so, bhikkhave, saddhÄ• sampadaá¹ƒ attani samanupassati labhati ca tat
pÄ«tipÄ• mojjaá¹ƒ \Se III 204/. tasmÄ• saddhassa saddhÄ• kathÄ• sukathÄ• .

``kasmÄ• ca, bhikkhave, sÄ«lavato sÄ«lakathÄ• sukathÄ• ? sÄ«lavÄ• , bhikkhave, sÄ«lak
nÄ• bhisajjati na kuppati na byÄ• pajjati na \Be II 161/ patitthÄ«yati na kopaÃ±ca dosaÃ±ca
pÄ• tukaroti. taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, sÄ«lasampadaá¹ƒ attani samanupassa
tatonidÄ• naá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• sÄ«lavato sÄ«lakathÄ• sukathÄ• .

``kasmÄ• ca, bhikkhave, bahussutassa bÄ• husaccakathÄ• sukathÄ• ? bahussuto, bhikkh
kacchamÄ• nÄ• ya nÄ• bhisajjati na kuppati na byÄ• pajjati na patitthÄ«yati \Ee III 183/ na k
appaccayaÃ±ca pÄ• tukaroti. taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, sutasampadaá¹ƒ attan
labhati ca tatonidÄ• naá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• bahussutassa bÄ• husaccakathÄ• s

``kasmÄ• \Ne II 172/ ca, bhikkhave, cÄ• gavato cÄ• gakathÄ• sukathÄ• ? cÄ• gavÄ• , bhi
kacchamÄ• nÄ• ya nÄ• bhisajjati na kuppati na byÄ• pajjati na patitthÄ«yati na kopaÃ±ca d
pÄ• tukaroti. taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, cÄ• gasampadaá¹ƒ attani samanupass
tatonidÄ• naá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• cÄ• gavato cÄ• gakathÄ• sukathÄ• .

``kasmÄ• ca, bhikkhave, paÃ±Ã±avato paÃ±Ã±Ä• kathÄ• sukathÄ• ? paÃ±Ã±avÄ• , bhikkh
kacchamÄ• nÄ• ya nÄ• bhisajjati na kuppati na byÄ• pajjati na patitthÄ«yati na kopaÃ±ca d
pÄ• tukaroti. taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, paÃ±Ã±Ä• sampadaá¹ƒ attani samanu
tatonidÄ• naá¹ƒ \Se III 205/ pÄ«tipÄ• mojjaá¹ƒ. tasmÄ• paÃ±Ã±avato paÃ±Ã±Ä• kathÄ• su
bhikkhave, paÃ±cannaá¹ƒ puggalÄ• naá¹ƒ kathÄ• sukathÄ• puggale puggalaá¹ƒ upanidhÄ

8. sÄ• rajjasuttaá¹ƒ

<158> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sÄ• rajjaá¹ƒ okkanto {ok
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu assaddho hoti, dussÄ«lo hoti, appassuto hoti
dupaÃ±Ã±o hoti. imehi kho, bhikkhave, paÃ±cahi, dhammehi samannÄ• gato bhikkhu sÄ• r

``paÃ±cahi \Be II 162/, bhikkhave, dhammehi samannÄ• gato bhikkhu visÄ• rado hoti. katam
bhikkhave, bhikkhu saddho hoti, sÄ«lavÄ• hoti, bahussuto hoti, Ä• raddhavÄ«riyo hoti, paÃ
\Ee III 184/ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu visÄ• rado hotÄ«â

9. udÄ• yÄ«suttaá¹ƒ

<159> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ•
samayena Ä• yasmÄ• udÄ• yÄ« mahatiyÄ• gihiparisÄ• ya parivuto dhammaá¹ƒ desento ni
Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ mahatiyÄ• gihiparisÄ• ya parivutaá¹ƒ dh
disvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• de
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``Ä•
mahatiyÄ• gihiparisÄ• ya parivuto dhammaá¹ƒ desetÄ«â€™â€™ ti {desento nisinnoâ€™â€

``na kho, Ä• nanda \Se III 206/, sukaraá¹ƒ paresaá¹ƒ dhammaá¹ƒ desetuá¹ƒ. paresaá¹ƒ, Ä•
desentena paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paresaá¹ƒ dhammo desetabb
kathaá¹ƒ {Ä• nupubbikathaá¹ƒ (Ce), anupubbikathaá¹ƒ (Se Ee Katthaci) } kathessÄ• mÄ«â€
desetabbo; `pariyÄ• yadassÄ• vÄ« kathaá¹ƒ kathessÄ• mÄ«â€™ ti paresaá¹ƒ dhammo des
paá¹-icca kathaá¹ƒ kathessÄ• mÄ«â€™ ti paresaá¹ƒ dhammo desetabbo; `na Ä• misantaro
paresaá¹ƒ dhammo desetabbo; `attÄ• naÃ±ca paraÃ±ca anupahacca kathaá¹ƒ kathessÄ• m
desetabbo. na kho, Ä• nanda, sukaraá¹ƒ paresaá¹ƒ dhammaá¹ƒ desetuá¹ƒ. paresaá¹ƒ, Ä• n
ime paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paresaá¹ƒ dhammo desetabboâ€™â

10. duppaá¹-ivinodayasuttaá¹ƒ

<160> ``paÃ±cime, bhikkhave, uppannÄ• duppaá¹-ivinodayÄ• . katame paÃ±ca? uppanno
duppaá¹-ivinodayo, uppanno doso duppaá¹-ivinodayo, uppanno moho \Be II 163/ duppaá¹-iv
paá¹-ibhÄ• naá¹ƒ duppaá¹-ivinodayaá¹ƒ, uppannaá¹ƒ gamikacittaá¹ƒ duppaá¹-ivinodayaá¹ƒ.
paÃ±ca uppannÄ• duppaá¹-ivinodayÄ• â€™â€™ ti. dasamaá¹ƒ.

saddhammavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

tayo sammattaniyÄ• mÄ• , tayo saddhammasammosÄ• .

dukkathÄ• ceva sÄ• rajjaá¹ƒ, udÄ• yidubbinodayÄ• ti ||

(17) 2. Ä• ghÄ• tavaggo

1. paá¹-hamaÄ• ghÄ• tapaá¹-ivinayasuttaá¹ƒ

<161> ``paÃ±cime \Se III 207/ \Ne II 174/, bhikkhave, Ä• ghÄ• tapaá¹-ivinayÄ• yattha bhik
sabbaso paá¹-ivinetabbo. katame paÃ±ca? yasmiá¹ƒ, bhikkhave, puggale Ä• ghÄ• to jÄ• ye
puggale bhÄ• vetabbÄ• ; evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• to paá¹-ivinetabbo. yasmiá¹ƒ, bh
jÄ• yetha, karuá¹‡Ä• tasmiá¹ƒ puggale bhÄ• vetabbÄ• ; evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• t
bhikkhave, puggale Ä• ghÄ• to jÄ• yetha, upekkhÄ• tasmiá¹ƒ puggale bhÄ• vetabbÄ• ; eva
paá¹-ivinetabbo. yasmiá¹ƒ, bhikkhave, puggale Ä• ghÄ• to jÄ• yetha, asatiamanasikÄ• ro ta
Ä• pajjitabbo; evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• to paá¹-ivinetabbo. yasmiá¹ƒ \Ee III 186/, bh
Ä• ghÄ• to jÄ• yetha, kammassakatÄ• tasmiá¹ƒ puggale adhiá¹-á¹-hÄ• tabbÄ• --- `kammas
kammadÄ• yÄ• do kammayoni kammabandhu kammappaá¹-isaraá¹‡o, yaá¹ƒ kammaá¹ƒ ka
pÄ• pakaá¹ƒ vÄ• tassa dÄ• yÄ• do bhavissatÄ«â€™ ti; evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• t
bhikkhave, paÃ±ca Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• to sabbas
paá¹-hamaá¹ƒ.

2. dutiyaÄ• ghÄ• tapaá¹-ivinayasuttaá¹ƒ

<162> tatra \Be II 164/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikk
``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ

``paÃ±cime, Ä• vuso, Ä• ghÄ• tapaá¹-ivinayÄ• \Se III 208/ yattha bhikkhuno uppanno Ä• g
paá¹-ivinetabbo. katame paÃ±ca? idhÄ• vuso, ekacco puggalo aparisuddhakÄ• yasamÄ• cÄ
parisuddhavacÄ«samÄ• cÄ• ro; evarÅ«pepi, Ä• vuso, puggale Ä• ghÄ• to paá¹-ivinetabbo.
175/ puggalo aparisuddhavacÄ«samÄ• cÄ• ro hoti parisuddhakÄ• yasamÄ• cÄ• ro; evarÅ«
paá¹-ivinetabbo. idha panÄ• vuso, ekacco puggalo aparisuddhakÄ• yasamÄ• cÄ• ro hoti ap
labhati ca kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ; evarÅ«pepi, Ä• vuso, pu
paá¹-ivinetabbo. idha panÄ• vuso, ekacco puggalo aparisuddhakÄ• yasamÄ• cÄ• ro hoti ap
ca labhati kÄ• lena \Ee III 187/ kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ; evarÅ«pepi,
Ä• ghÄ• to paá¹-ivinetabbo. idha panÄ• vuso, ekacco puggalo parisuddhakÄ• yasamÄ• cÄ•
labhati ca kÄ• lena vÄ• kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ; evarÅ«pepi, Ä• vus
paá¹-ivinetabbo.

``tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo aparisuddhakÄ• yasamÄ• cÄ• ro parisuddhavacÄ«samÄ
puggale Ä• ghÄ• to paá¹-ivinetabbo? seyyathÄ• pi, Ä• vuso, bhikkhu paá¹ƒsukÅ«liko rathiyÄ
vÄ• mena pÄ• dena niggaá¹‡hitvÄ• dakkhiá¹‡ena pÄ• dena pattharitvÄ• {vitthÄ• retvÄ• (C
taá¹ƒ paripÄ• tetvÄ• Ä• dÄ• ya pakkameyya; evamevaá¹ƒ khvÄ• vuso, yvÄ• yaá¹ƒ puggalo
parisuddhavacÄ«samÄ• cÄ• ro, yÄ• ssa aparisuddhakÄ• yasamÄ• cÄ• ratÄ• na \Se III 209
kÄ• tabbÄ• , yÄ• \Be II 165/ ca khvÄ• ssa parisuddhavacÄ«samÄ• cÄ• ratÄ• sÄ• ssa tasm
evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• to paá¹-ivinetabbo.

``tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo aparisuddhavacÄ«samÄ• cÄ• ro parisuddhakÄ• yasamÄ
puggale Ä• ghÄ• to paá¹-ivinetabbo? seyyathÄ• pi, Ä• vuso, pokkharaá¹‡Ä« sevÄ• lapaá¹‡a
Ä• gaccheyya ghammÄ• bhitatto ghammapareto kilanto tasito pipÄ• sito. so taá¹ƒ pokkhara
hatthehi iticiti ca sevÄ• lapaá¹‡akaá¹ƒ apaviyÅ«hitvÄ• aÃ±jalinÄ• pivitvÄ• pakkameyya. ev
\Ee III 188/, yvÄ• yaá¹ƒ puggalo aparisuddhavacÄ«samÄ• cÄ• ro parisuddhakÄ• yasamÄ• c
aparisuddhavacÄ«samÄ• cÄ• ratÄ• na sÄ• ssa tasmiá¹ƒ samaye manasi kÄ• tabbÄ• , yÄ•
parisuddhakÄ• yasamÄ• cÄ• ratÄ• sÄ• ssa tasmiá¹ƒ samaye manasi kÄ• tabbÄ• . evaá¹ƒ t
paá¹-ivinetabbo.

``tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo aparisuddhakÄ• yasamÄ• cÄ• ro aparisuddhavacÄ«sam
kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ, kathaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ
seyyathÄ• pi, Ä• vuso, parittaá¹ƒ gopade {gopadake (Ce Se) } udakaá¹ƒ. atha puriso Ä• gac
ghammapareto kilanto tasito pipÄ• sito. tassa evamassa --- `idaá¹ƒ kho parittaá¹ƒ gopade u
aÃ±jalinÄ• vÄ• pivissÄ• mi bhÄ• janena vÄ• khobhessÄ• mipi taá¹ƒ \Se III 210/ loá¸·essÄ
taá¹ƒ karissÄ• mi. yaá¹ƒnÅ«nÄ• haá¹ƒ catukkuá¹‡á¸• iko {catuguá¹‡á¸• iko (Ce), catukuá¹‡á
catukoá¹‡á¸• iko (DN III 7) } nipatitvÄ• gopÄ«takaá¹ƒ pivitvÄ• pakkameyyaâ€™ nti. so catu
nipatitvÄ• gopÄ«takaá¹ƒ pivitvÄ• pakkameyya. evamevaá¹ƒ kho, Ä• vuso, yvÄ• yaá¹ƒ pugg
aparisuddhakÄ• yasamÄ• cÄ• ro aparisuddhavacÄ«samÄ• cÄ• ro labhati ca kÄ• lena kÄ• la
pasÄ• daá¹ƒ, yÄ• ssa aparisuddhakÄ• yasamÄ• cÄ• ratÄ• na sÄ• ssa tasmiá¹ƒ samaye ma
aparisuddhavacÄ«samÄ• cÄ• ratÄ• na sÄ• pissa tasmiá¹ƒ samaye manasi kÄ• tabbÄ• . ya
kÄ• laá¹ƒ cetaso vivaraá¹ƒ \Ee III 189/ cetaso pasÄ• daá¹ƒ, tamevassa {tadevassa (Ce Se)
manasi kÄ• tabbaá¹ƒ. evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• to paá¹-ivinetabbo.

``tatrÄ• vuso \Be II 166/, yvÄ• yaá¹ƒ puggalo aparisuddhakÄ• yasamÄ• cÄ• ro aparisuddha
labhati kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ, kathaá¹ƒ tasmiá¹ƒ puggale
paá¹-ivinetabbo? seyyathÄ• pi, Ä• vuso, puriso Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no ad
tassa puratopissa dÅ«re gÄ• mo pacchatopissa dÅ«re gÄ• mo. so na labheyya sappÄ• yÄ•
sappÄ• yÄ• ni bhesajjÄ• ni, na labheyya patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ, na labheyya gÄ•
aÃ±Ã±ataro puriso passeyya addhÄ• namaggappaá¹-ipanno. so tasmiá¹ƒ purise kÄ• ruÃ±Ã
anuddayaá¹ƒyeva upaá¹-á¹-hÄ• peyya, anukampaá¹ƒyeva upaá¹-á¹-hÄ• peyya --- `aho vatÄ

sappÄ• yÄ• ni bhojanÄ• ni, labheyya sappÄ• yÄ• ni bhesajjÄ• ni, labheyya patirÅ«paá¹ƒ up
gÄ• mantanÄ• yakaá¹ƒ! taá¹ƒ kissa hetu? mÄ• yaá¹ƒ \Se III 211/ {ayaá¹ƒ (Katthaci) } puriso
Ä• pajjÄ«â€™ ti {Ä• pajjeyya (Katthaci) }! evamevaá¹ƒ kho, Ä• vuso, yvÄ• yaá¹ƒ puggalo ap
aparisuddhavacÄ«samÄ• cÄ• ro na ca labhati kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso p
{evarÅ«pe (Ee) }, Ä• vuso, puggale kÄ• ruÃ±Ã±aá¹ƒyeva upaá¹-á¹-hÄ• petabbaá¹ƒ anudday
anukampÄ• yeva upaá¹-á¹-hÄ• petabbÄ• --- `aho vata ayamÄ• yasmÄ• kÄ• yaduccaritaá¹
bhÄ• veyya, vacÄ«duccaritaá¹ƒ pahÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• veyya, manoduccaritaá¹ƒ
bhÄ• veyya \Ne II 177/! taá¹ƒ kissa hetu? mÄ• yaá¹ƒ Ä• yasmÄ• {ayamÄ• yasmÄ• (Kattha
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjÄ«â€™ ti {upapajjatÄ«ti (
tasmiá¹ƒ puggale Ä• ghÄ• to paá¹-ivinetabbo.

``tatrÄ• vuso \Ee III 190/, yvÄ• yaá¹ƒ puggalo parisuddhakÄ• yasamÄ• cÄ• ro parisuddhava
kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ, kathaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ
seyyathÄ• pi, Ä• vuso, pokkharaá¹‡Ä« acchodakÄ• sÄ• todakÄ• sÄ«todakÄ• {acchodikÄ•
setakÄ• {setodakÄ• (Katthaci) } supatitthÄ• ramaá¹‡Ä«yÄ• nÄ• nÄ• rukkhehi saÃ±chann
ghammÄ• bhitatto ghammapareto kilanto tasito pipÄ• sito \Be II 167/. so taá¹ƒ pokkharaá¹‡i
nhÄ• tvÄ• ca pivitvÄ• ca paccuttaritvÄ• tattheva rukkhacchÄ• yÄ• ya nisÄ«deyya vÄ• nip

evamevaá¹ƒ kho, Ä• vuso, yvÄ• yaá¹ƒ puggalo parisuddhakÄ• yasamÄ• cÄ• ro parisuddha
kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ, yÄ• pissa \Se III 212/ parisuddhak
sÄ• pissa tasmiá¹ƒ samaye manasi kÄ• tabbÄ• ; yÄ• pissa parisuddhavacÄ«samÄ• cÄ• rat
manasi kÄ• tabbÄ• ; yampi labhati kÄ• lena kÄ• laá¹ƒ cetaso vivaraá¹ƒ cetaso pasÄ• daá¹ƒ
manasi kÄ• tabbaá¹ƒ. evaá¹ƒ tasmiá¹ƒ puggale Ä• ghÄ• to paá¹-ivinetabbo. samantapÄ• sÄ
Ä• gamma cittaá¹ƒ pasÄ«dati.

``ime kho, Ä• vuso, paÃ±ca Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• t
paá¹-ivinetabboâ€™â€™ ti. dutiyaá¹ƒ.

3. sÄ• kacchasuttaá¹ƒ

<163> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â
te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca -

{AN b V 65-66} ``paÃ±cahÄ• vuso \Ee III 191/, dhammehi samannÄ• gato bhikkhu alaá¹ƒ s
sabrahmacÄ• rÄ«naá¹ƒ. katamehi paÃ±cahi? idhÄ• vuso, bhikkhu attanÄ• ca sÄ«lasampan
sÄ«lasampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ \Ne II 178/ byÄ• kattÄ• hoti; attanÄ•
samÄ• dhisampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca paÃ
paÃ±Ã±Ä• sampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca vin

vimuttisampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• hoti; attanÄ• ca vimuttiÃ
hoti, vimuttiÃ±Ä• á¹‡adassanasampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ•
paÃ±cahi dhammehi samannÄ• gato bhikkhu alaá¹ƒ sÄ• kaccho sabrahmacÄ• rÄ«naâ€™â

4. sÄ• jÄ«vasuttaá¹ƒ

<164> {AN b V 65} tatra \Be II 168/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi ... pe
dhammehi samannÄ• gato bhikkhu alaá¹ƒsÄ• jÄ«vo sabrahmacÄ• rÄ«naá¹ƒ. katamehi paÃ
attanÄ• ca sÄ«lasampanno hoti \Se III 213/, sÄ«lasampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±
attanÄ• ca samÄ• dhisampanno hoti, samÄ• dhisampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±h
paÃ±Ã±Ä• sampanno hoti, paÃ±Ã±Ä• sampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ•
vimuttisampanno hoti, vimuttisampadÄ• kathÄ• ya ca Ä• gataá¹ƒ paÃ±haá¹ƒ byÄ• kattÄ• h
vimuttiÃ±Ä• á¹‡adassanasampanno hoti, vimuttiÃ±Ä• á¹‡adassanasampadÄ• kathÄ• ya ca
hoti. imehi kho, Ä• vuso, paÃ±cahi dhammehi samannÄ• gato bhikkhu alaá¹ƒsÄ• jÄ«vo sab
catutthaá¹ƒ.

5. paÃ±hapucchÄ• suttaá¹ƒ

<165> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi ... pe ... ``yo hi koci, Ä• vuso,
pucchati, sabbo so paÃ±cahi á¹-hÄ• nehi, etesaá¹ƒ vÄ• aÃ±Ã±atarena. katamehi paÃ±cahi
{momuhattÄ• (Ce) } paraá¹ƒ paÃ±haá¹ƒ pucchati, pÄ• piccho icchÄ• pakato paraá¹ƒ paÃ±h
paraá¹ƒ \Ee III 192/ paÃ±haá¹ƒ pucchati, aÃ±Ã±Ä• tukÄ• mo paraá¹ƒ paÃ±haá¹ƒ pucchati, a
{atha vÄ• pakuppanto (Ce Ee) } paraá¹ƒ paÃ±haá¹ƒ pucchati --- `sace me paÃ±haá¹ƒ puá¹-
byÄ• karissati iccetaá¹ƒ kusalaá¹ƒ, no ce {no ca (Se) } me paÃ±haá¹ƒ puá¹-á¹-ho sammadev
ahamassa sammadeva byÄ• karissÄ• mÄ«â€™ ti. yo hi koci, Ä• vuso, paraá¹ƒ paÃ±haá¹ƒ p
paÃ±cahi \Ne II 179/ á¹-hÄ• nehi, etesaá¹ƒ vÄ• aÃ±Ã±atarena. ahaá¹ƒ kho panÄ• vuso, eva
paÃ±haá¹ƒ pucchÄ• mi --- `sace me paÃ±haá¹ƒ puá¹-á¹-ho sammadeva byÄ• karissati \Se I
kusalaá¹ƒ, no ce me paÃ±haá¹ƒ puá¹-á¹-ho sammadeva byÄ• karissati, ahamassa sammad
paÃ±camaá¹ƒ.

6. nirodhasuttaá¹ƒ

<166> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi ... pe ... ``idhÄ• vuso, bhikkhu
samÄ• dhisampanno paÃ±Ã±Ä• sampanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Be II 169/ samÄ
{samÄ• pajjeyyapi vuá¹-á¹-haheyyapi (Ce Se Ke Ee) } --- atthetaá¹ƒ á¹-hÄ• naá¹ƒ. no ce diá
aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya, atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ {kabaá¸
Se Ke Ee) } devÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapanno
samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ• pi --- atthetaá¹ƒ á¹-hÄ• naâ€™â€™ nti.

evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``aá¹-á¹-hÄ
sÄ• riputta, anavakÄ• so yaá¹ƒ so bhikkhu atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ•
aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• p
natthetaá¹ƒ á¹-hÄ• naâ€™â€™ nti.

dutiyampi kho ... pe ... tatiyampi kho Ä• yasmÄ• \Ee III 193/ sÄ• riputto bhikkhÅ« Ä• mante
bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampanno saÃ±Ã±Ä• vedayitanir
vuá¹-á¹-haheyyÄ• pi --- atthetaá¹ƒ á¹-hÄ• naá¹ƒ. no ce diá¹-á¹-heva dhamme aÃ±Ã±aá¹ƒ Ä•
kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ manom
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ• pi --- atthetaá¹ƒ á¹-hÄ•

tatiyampi kho Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``aá¹-á¹-h
sÄ• riputta \Se III 215/, anavakÄ• so yaá¹ƒ so bhikkhu atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ•
sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapanno saÃ±Ã±Ä• vedayitanirodh
vuá¹-á¹-haheyyÄ• pi --- natthetaá¹ƒ á¹-hÄ• naâ€™â€™ nti.

atha \Ne II 180/ kho Ä• yasmato sÄ• riputtassa etadahosi --- ``yÄ• vatatiyakampi {yÄ• vatat
kho me Ä• yasmÄ• udÄ• yÄ« paá¹-ikkosati, na ca me koci bhikkhu anumodati. yaá¹ƒnÅ«nÄ
tenupasaá¹…kameyyaâ€™â€™ nti. atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenup
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
Ä• mantesi --- ``idhÄ• vuso, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• samp
samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ• pi --- atthetaá¹ƒ á¹-hÄ• naá¹ƒ. no ce diá¹-á¹-heva dha
170/ Ä• rÄ• dheyya, atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ devÄ• naá¹ƒ sa
manomayaá¹ƒ kÄ• yaá¹ƒ upapanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjeyyÄ• pi vuá¹
á¹-hÄ• naâ€™â€™ nti.

evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``aá¹-á¹-hÄ
sÄ• riputta, anavakÄ• so yaá¹ƒ so bhikkhu atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ•
aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• p
natthetaá¹ƒ á¹-hÄ• naâ€™â€™ nti.

dutiyampi kho ... pe ... tatiyampi kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``idhÄ
sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ
vuá¹-á¹-haheyyÄ• pi --- atthetaá¹ƒ á¹-hÄ• naá¹ƒ \Se III 216/. no ce diá¹-á¹-heva dhamme aÃ±
atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±a
upapanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ• pi --- attheta

tatiyampi kho Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``aá¹-á¹-h
sÄ• riputta, anavakÄ• so yaá¹ƒ so bhikkhu atikkammeva kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ•
aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• p
natthetaá¹ƒ á¹-hÄ• naâ€™â€™ nti.

atha kho Ä• yasmato sÄ• riputtassa etadahosi --- ``bhagavatopi kho me sammukhÄ• Ä• ya
yÄ• vatatiyakaá¹ƒ paá¹-ikkosati, na ca me koci bhikkhu anumodati. yaá¹ƒnÅ«nÄ• haá¹ƒ tuá¹
atha kho Ä• yasmÄ• sÄ• riputto tuá¹‡hÄ« ahosi.

atha \Ne II 181/ kho bhagavÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• mantesi --- ``kaá¹ƒ pana tva
kÄ• yaá¹ƒ paccesÄ«â€™â€™ ti? ``ye te, bhante, devÄ• arÅ«pino saÃ±Ã±Ä• mayÄ• â€™â
udÄ• yi, bÄ• lassa abyattassa bhaá¹‡itena! tvampi nÄ• ma bhaá¹‡itabbaá¹ƒ maÃ±Ã±asÄ«â
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``atthi nÄ• ma, Ä• nanda, theraá¹ƒ bhikkhuá¹ƒ
ajjhupekkhissatha \Be II 171/. na hi nÄ• ma, Ä• nanda, kÄ• ruÃ±Ã±ampi bhavissati theramh
Katthaci) } bhikkhumhi vihesiyamÄ• namhÄ«â€™â€™ ti.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``idha, bhikkhave, bhikkhu sÄ«lasampanno sa
paÃ±Ã±Ä• sampanno saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ•
ce diá¹-á¹-heva dhamme aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya \Se III 217/, atikkammeva kabaá¸·Ä«kÄ
devÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapanno saÃ±Ã±Ä• v
samÄ• pajjeyyÄ• pi vuá¹-á¹-haheyyÄ• pi --- atthetaá¹ƒ á¹-hÄ• naâ€™â€™ nti. idamavoca bh
sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

atha \Ee III 195/ kho Ä• yasmÄ• Ä• nando acirapakkantassa bhagavato yenÄ• yasmÄ• up
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ etadavoca --- ``idhÄ• vuso upavÄ• á¹
vihesenti. mayaá¹ƒ tena na muccÄ• ma. anacchariyaá¹ƒ kho, panetaá¹ƒ Ä• vuso upavÄ• á¹
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito etadeva Ä• rabbha udÄ• hareyya yathÄ
upavÄ• á¹‡aá¹ƒ paá¹-ibhÄ• seyya. idÄ• neva amhÄ• kaá¹ƒ sÄ• rajjaá¹ƒ okkantaâ€™â€™ n
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena upaá¹-á¹-hÄ• nasÄ• lÄ• tenupasa
paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ etada

``katÄ«hi nu kho, upavÄ• á¹‡a, dhammehi samannÄ• gato thero bhikkhu sabrahmacÄ• rÄ«
garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti? ``paÃ±cahi, bhante, dhammehi samannÄ• gato the
piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo ca. katamehi paÃ±cahi? idha, bhante, ther
... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppa
kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ• ya samannÄ• gato vissa
anelagalÄ• ya {anelagaá¸·Ä• ya (Se Ke) } atthassa viÃ±Ã±Ä• paniyÄ• ; catunnaá¹ƒ jhÄ• nÄ
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•

khayÄ• ... pe ... sacchikatvÄ• upasampajja viharati. imehi kho, bhante, paÃ±cahi dhammeh
bhikkhu \Be II 172/ sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo

``sÄ• dhu \Ee III 196/ sÄ• dhu, upavÄ• á¹‡a! imehi kho, upavÄ• á¹‡a, paÃ±cahi dhammehi
sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo ca. ime ce, upavÄ
therassa bhikkhuno na saá¹ƒvijjeyyuá¹ƒ, taá¹ƒ sabrahmacÄ• rÄ« na sakkareyyuá¹ƒ na garu
mÄ• neyyuá¹ƒ na pÅ«jeyyuá¹ƒ khaá¹‡á¸• iccena pÄ• liccena valittacatÄ• ya. yasmÄ• ca kh
dhammÄ• therassa bhikkhuno saá¹ƒvijjanti, tasmÄ• taá¹ƒ sabrahmacÄ• rÄ« sakkaronti ga
pÅ«jentÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. codanÄ• suttaá¹ƒ

<167> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``codakena, Ä• vuso, bhik
codetukÄ• mena paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paro codetabboâ€™â€

``katame paÃ±ca? kÄ• lena vakkhÄ• mi, no akÄ• lena; bhÅ«tena vakkhÄ• mi, no abhÅ«ten
pharusena; atthasaá¹ƒhitena vakkhÄ• mi, no anatthasaá¹ƒhitena; mettacitto {mettacittena (C
400 passitabbaá¹ƒ} vakkhÄ• mi, no dosantaro {dosantarena (Ce Ee Katthaci) }. codakena, Ä
paraá¹ƒ codetukÄ• mena ime paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paro codet

``idhÄ• haá¹ƒ \Se III 219/, Ä• vuso, ekaccaá¹ƒ puggalaá¹ƒ passÄ• mi akÄ• lena codiyamÄ•
kupitaá¹ƒ, abhÅ«tena codiyamÄ• naá¹ƒ no bhÅ«tena kupitaá¹ƒ, pharusena codiyamÄ• naá¹
anatthasaá¹ƒhitena codiyamÄ• naá¹ƒ no atthasaá¹ƒhitena kupitaá¹ƒ, dosantarena codiyamÄ
kupitaá¹ƒ.

``adhammacuditassa, Ä• vuso, bhikkhuno paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ•
} --- `akÄ• lenÄ• yasmÄ• cudito no kÄ• lena \Ee III 197/, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; abh
no bhÅ«tena \Ne II 183/, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; pharusenÄ• yasmÄ• cudito no saá
avippaá¹-isÄ• rÄ• ya \Be II 173/; anatthasaá¹ƒhitenÄ• yasmÄ• cudito no atthasaá¹ƒhitena, a
avippaá¹-isÄ• rÄ• ya; dosantarenÄ• yasmÄ• cudito no mettacittena, alaá¹ƒ te avippaá¹-isÄ•
adhammacuditassa, Ä• vuso, bhikkhuno imehi paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadah

``adhammacodakassa, Ä• vuso, bhikkhuno paÃ±cahÄ• kÄ• rehi vippaá¹-isÄ• ro upadahÄ•
codito {cudito (Ce Se Ee) } no kÄ• lena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; abhÅ«tena te, Ä• vus
alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; pharusena te, Ä• vuso, codito no saá¹‡hena, alaá¹ƒ te vippaá
anatthasaá¹ƒhitena te, Ä• vuso, codito no atthasaá¹ƒhitena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; d
Ä• vuso, codito no mettacittena, alaá¹ƒ te vippaá¹-isÄ• rÄ• yÄ• â€™ ti. adhammacodakassa
paÃ±cahÄ• kÄ• rehi vippaá¹-isÄ• ro upadahÄ• tabbo. taá¹ƒ kissa hetu? yathÄ• na aÃ±Ã±o

abhÅ«tena codetabbaá¹ƒ maÃ±Ã±eyyÄ• ti.

``idha panÄ• haá¹ƒ, Ä• vuso, ekaccaá¹ƒ puggalaá¹ƒ passÄ• mi kÄ• lena codiyamÄ• naá¹ƒ bhÅ«tena codiyamÄ• naá¹ƒ no abhÅ«tena kupitaá¹ƒ, saá¹‡hena codiyamÄ• naá¹ƒ no pharu atthasaá¹ƒhitena codiyamÄ• naá¹ƒ no anatthasaá¹ƒhitena kupitaá¹ƒ, mettacittena codiyamÄ kupitaá¹ƒ.

``dhammacuditassa, Ä• vuso, bhikkhuno paÃ±cahÄ• kÄ• rehi vippaá¹-isÄ• ro upadahÄ• tab no akÄ• lena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; bhÅ«tenÄ• yasmÄ• cudito no abhÅ«tena, alaá saá¹‡henÄ• yasmÄ• cudito no pharusena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; atthasaá¹ƒhitenÄ• anatthasaá¹ƒhitena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; mettacittenÄ• yasmÄ• cudito no dosanta vippaá¹-isÄ• rÄ• yÄ• â€™ ti. dhammacuditassa \Ee III 198/, Ä• vuso, bhikkhuno imehi paÃ± vippaá¹-isÄ• ro upadahÄ• tabbo.

``dhammacodakassa, Ä• vuso, bhikkhuno paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• codito no akÄ• lena, alaá¹ƒ \Be II 174/ te avippaá¹-isÄ• rÄ• ya; bhÅ«tena te, Ä• vuso, codito te avippaá¹-isÄ• rÄ• ya; saá¹‡hena te, Ä• vuso, codito no \Ne II 184/ pharusena, alaá¹ƒ te a atthasaá¹ƒhitena te, Ä• vuso, codito no anatthasaá¹ƒhitena, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; Ä• vuso, codito no dosantarena, alaá¹ƒ te avippaá¹-isÄ• rÄ• yÄ• â€™ ti. dhammacodakassa paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• tabbo. taá¹ƒ kissa hetu? yathÄ• aÃ±Ã±opi bhÅ«tena coditabbaá¹ƒ maÃ±Ã±eyyÄ• ti.

``cuditena, Ä• vuso, puggalena dvÄ«su dhammesu patiá¹-á¹-hÄ• tabbaá¹ƒ --- sacce ca, aku {paÃ±cahi (Se Katthaci) }, Ä• vuso, pare codeyyuá¹ƒ kÄ• lena vÄ• akÄ• lena vÄ• bhÅ«tena saá¹‡hena vÄ• pharusena vÄ• atthasaá¹ƒhitena vÄ• anatthasaá¹ƒhitena vÄ• mettacittÄ• Katthaci) MN I 227 passitabbaá¹ƒ} vÄ• dosantarÄ• {dosantarena (Ce Ee Katthaci) } vÄ• , a dhammesu patiá¹-á¹-haheyyaá¹ƒ --- sacce ca, akuppe ca. sace jÄ• neyyaá¹ƒ --- `attheso ma `atthÄ«â€™ ti naá¹ƒ vadeyyaá¹ƒ --- `saá¹ƒvijjateso mayi dhammoâ€™ ti. sace jÄ• neyyaá¹ƒ dhammoâ€™ ti, `natthÄ«â€™ ti naá¹ƒ vadeyyaá¹ƒ --- `neso dhammo mayi saá¹ƒvijjatÄ«â€™

``evampi kho te {evampi kho (Katthaci) }, sÄ• riputta, vuccamÄ• nÄ• atha ca panidhekacce padakkhiá¹‡aá¹ƒ gaá¹‡hantÄ«â€™â€™ ti.

``ye te, bhante, puggalÄ• assaddhÄ• jÄ«vikatthÄ• na saddhÄ• \Ee III 199/ agÄ• rasmÄ• saá¹-hÄ• mÄ• yÄ• vino ketabino {keá¹-ubhino (Ce Se Ke Ee) } uddhatÄ• unnaá¸·Ä• capal vikiá¹‡á¹‡avÄ• cÄ• indriyesu aguttadvÄ• rÄ• bhojane amattaÃ±Ã±uno jÄ• gariyaá¹ƒ ananu anapekkhavanto sikkhÄ• ya na tibbagÄ• ravÄ• bÄ• hulikÄ• sÄ• thalikÄ• okkamane pubba nikkhittadhurÄ• kusÄ«tÄ• hÄ«navÄ«riyÄ• muá¹-á¹-hassatino asampajÄ• nÄ• asamÄ• hit

eá¸·amÅ«gÄ• , te mayÄ• evaá¹ƒ vuccamÄ• nÄ• na padakkhiá¹‡aá¹ƒ gaá¹‡hanti.

``ye pana te, bhante, kulaputtÄ• \Se III 222/ saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
amÄ• yÄ• vino aketabino anuddhatÄ• anunnaá¸·Ä• acapalÄ• amukharÄ• avikiá¹‡á¹‡avÄ
bhojane mattaÃ±Ã±uno jÄ• gariyaá¹ƒ \Be II 175/ anuyuttÄ• sÄ• maÃ±Ã±e apekkhavanto si
bÄ• hulikÄ• na sÄ• thalikÄ• okkamane nikkhittadhurÄ• paviveke pubbaá¹…gamÄ• Ä• rad
pahitattÄ• upaá¹-á¹-hitassatino sampajÄ• nÄ• samÄ• hitÄ• ekaggacittÄ• paÃ±Ã±avanto a
evaá¹ƒ vuccamÄ• nÄ• padakkhiá¹‡aá¹ƒ gaá¹‡hantÄ«ti.

``ye te, sÄ• riputta, puggalÄ• assaddhÄ• jÄ«vikatthÄ• na saddhÄ• agÄ• rasmÄ• anagÄ•
mÄ• yÄ• vino ketabino uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• indriy
amattaÃ±Ã±uno jÄ• gariyaá¹ƒ ananuyuttÄ• sÄ• maÃ±Ã±e anapekkhavanto sikkhÄ• ya na t
sÄ• thalikÄ• okkamane pubbaá¹…gamÄ• paviveke nikkhittadhurÄ• kusÄ«tÄ• hÄ«navÄ«ri
asampajÄ• nÄ• asamÄ• hitÄ• vibbhantacittÄ• duppaÃ±Ã±Ä• eá¸·amÅ«gÄ• , tiá¹-á¹-hantu

``ye pana, te sÄ• riputta, kulaputtÄ• saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• as
aketabino anuddhatÄ• anunnaá¸·Ä• acapalÄ• amukharÄ• avikiá¹‡á¹‡avÄ• cÄ• indriyesu
mattaÃ±Ã±uno jÄ• gariyaá¹ƒ anuyuttÄ• sÄ• maÃ±Ã±e apekkhavanto sikkhÄ• ya tibbagÄ• r
sÄ• thalikÄ• okkamane nikkhittadhurÄ• paviveke pubbaá¹…gamÄ• Ä• raddhavÄ«riyÄ• pa
sampajÄ• nÄ• samÄ• hitÄ• ekaggacittÄ• paÃ±Ã±avanto aneá¸·amÅ«gÄ• , te tvaá¹ƒ, sÄ• r
200/. ovada, sÄ• riputta \Se III 223/, sabrahmacÄ• rÄ«; anusÄ• sa, sÄ• riputta, sabrahmacÄ
vuá¹-á¹-hÄ• petvÄ• saddhamme patiá¹-á¹-hÄ• pessÄ• mi sabrahmacÄ• rÄ«â€™ ti. evaÃ±h
sikkhitabbaâ€™â€™ nti. sattamaá¹ƒ.

8. sÄ«lasuttaá¹ƒ

<168> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``dussÄ«lassa, Ä• vuso, sÄ
hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi asati sammÄ• samÄ• dhivipannassa hatÅ
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane asati yathÄ• bhÅ«ta
hatÅ«paniso hoti nibbidÄ• virÄ• go; nibbidÄ• virÄ• ge asati nibbidÄ• virÄ• gavipannassa hat
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• savipanno. tas
pÄ• ripÅ«riá¹ƒ gacchati, tacopi \Be II 176/ ... pe ... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ ga
evamevaá¹ƒ kho, Ä• vuso, dussÄ«lassa sÄ«lavipannassa hatÅ«paniso hoti sammÄ• samÄ•
186/ asati sammÄ• samÄ• dhivipannassa hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adas
yathÄ• bhÅ«taÃ±Ä• á¹‡adassane asati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«p
nibbidÄ• virÄ• ge asati nibbidÄ• virÄ• gavipannassa hatÅ«panisaá¹ƒ hoti vimuttiÃ±Ä• á¹‡ad

``sÄ«lavato, Ä• vuso, sÄ«lasampannassa upanisasampanno hoti sammÄ• samÄ• dhi; sam

sammÄ• samÄ• dhisampannassa upanisasampannaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassa
sati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanasampannassa upanisasampanno hoti nibbidÄ• virÄ• g
nibbidÄ• virÄ• gasampannassa upanisasampannaá¹ƒ \Se III 224/ hoti vimuttiÃ±Ä• á¹‡adass
Ä• vuso, rukkho, sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• ripÅ«riá¹ƒ gacchat
... sÄ• ropi \Ee III 201/ pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, sÄ«lavato sÄ«las
upanisasampanno hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dh
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ«ta
upanisasampanno hoti nibbidÄ• virÄ• go; nibbidÄ• virÄ• ge sati nibbidÄ• virÄ• gasampanna
vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti {AN b V 168; b VI 50; b 7.65}. aá¹-á¹-hamaá¹ƒ.

9. khippanisantisuttaá¹ƒ

<169> atha kho Ä• yasmÄ• Ä• nando yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasa
sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ {sÄ• rÄ•
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• y
etadavoca ---

``kittÄ• vatÄ• nu kho, Ä• vuso sÄ• riputta, bhikkhu khippanisanti ca hoti, kusalesu dhamme
ca, bahuÃ±ca gaá¹‡hÄ• ti, gahitaÃ±cassa nappamussatÄ«â€™â€™ ti? ``Ä• yasmÄ• kho Ä
Ä• yasmantaá¹ƒyeva Ä• nandaâ€™â€™ nti. ``tenahÄ• vuso sÄ• riputta, suá¹‡Ä• hi, sÄ• dhu
karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• sÄ• riputto
Ä• yasmÄ• Ä• nando etadavoca ---

``idhÄ• vuso sÄ• riputta, bhikkhu atthakusalo ca hoti, dhammakusalo ca, byaÃ±janakusalo
niruttikusalo ca, pubbÄ• parakusalo ca. ettÄ• vatÄ• kho \Se III 225/, Ä• vuso sÄ• riputta, bh
ca hoti kusalesu dhammesu, suggahitaggÄ• hÄ« ca, bahuÃ±ca gaá¹‡hÄ• ti, gahitaÃ±cassa
``acchariyaá¹ƒ, Ä• vuso! abbhutaá¹ƒ, Ä• vuso!! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ Ä• yasmatÄ•
mayaá¹ƒ paÃ±cahi dhammehi samannÄ• gataá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ dhÄ• rema
dhammakusalo byaÃ±janakusalo niruttikusalo pubbÄ• parakusaloâ€™â€™ â€™ ti. navama

10. bhaddajisuttaá¹ƒ

<170> ekaá¹ƒ \Ee III 202/ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambiyaá¹ƒ viharati ghositÄ•
bhaddaji yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
Ä• yasmantaá¹ƒ bhaddajiá¹ƒ Ä• yasmÄ• Ä• nando etadavoca --- ``kiá¹ƒ nu kho, Ä• vuso bh
aggaá¹ƒ, kiá¹ƒ savanÄ• naá¹ƒ aggaá¹ƒ, kiá¹ƒ sukhÄ• naá¹ƒ aggaá¹ƒ, kiá¹ƒ saÃ±Ã±Ä• naá¹ƒ
aggaâ€™â€™ nti?

``atthÄ• vuso, brahmÄ• abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ«, yo taá¹ƒ l
idaá¹ƒ dassanÄ• naá¹ƒ aggaá¹ƒ. atthÄ• vuso, Ä• bhassarÄ• nÄ• ma devÄ• sukhena abhis
karahaci udÄ• naá¹ƒ udÄ• nenti --- `aho sukhaá¹ƒ, aho sukhaâ€™ nti! yo taá¹ƒ saddaá¹ƒ su
savanÄ• naá¹ƒ aggaá¹ƒ. atthÄ• vuso, subhakiá¹‡hÄ• nÄ• ma devÄ• . te santaá¹ƒyeva tusit
idaá¹ƒ sukhÄ• naá¹ƒ aggaá¹ƒ. atthÄ• vuso, Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• devÄ• , idaá¹
aggaá¹ƒ. atthÄ• vuso, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• devÄ• , idaá¹ƒ bhavÄ
kho idaá¹ƒ Ä• yasmato bhaddajissa, yadidaá¹ƒ bahunÄ• janenÄ• â€™â€™ ti?

``Ä• yasmÄ• \Be II 178/ kho, Ä• nando, bahussuto. paá¹-ibhÄ• tu Ä• yasmantaá¹ƒyeva Ä•
``tenahÄ• vuso bhaddaji, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€
kho Ä• yasmÄ• bhaddaji Ä• yasmato Ä• nandassa paccassosi. Ä• yasmÄ• Ä• nando etada

``yathÄ• \Ne II 188/ passato kho, Ä• vuso, anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti, idaá¹ƒ d
yathÄ• suá¹‡ato anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti, idaá¹ƒ savanÄ• naá¹ƒ aggaá¹ƒ. ya
Ä• savÄ• naá¹ƒ khayo hoti, idaá¹ƒ sukhÄ• naá¹ƒ aggaá¹ƒ. yathÄ• saÃ±Ã±issa anantarÄ• Ä
idaá¹ƒ saÃ±Ã±Ä• naá¹ƒ aggaá¹ƒ. yathÄ• bhÅ«tassa anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti
aggaâ€™â€™ nti. dasamaá¹ƒ.

Ä• ghÄ• tavaggo \Ee III 203/ dutiyo.

tassuddÄ• naá¹ƒ ---

dve Ä• ghÄ• tavinayÄ• , sÄ• kacchÄ• sÄ• jÄ«vato paÃ±haá¹ƒ.

pucchÄ• nirodho codanÄ• , sÄ«laá¹ƒ nisanti bhaddajÄ«ti ||

(18) 3. upÄ• sakavaggo

1. sÄ• rajjasuttaá¹ƒ

<171> evaá¹ƒ \Ne II 189/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako sÄ• rajjaá¹ƒ okkanto hoti. kat
pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ•
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi

sÄ• rajjaá¹ƒ okkanto hoti.

``paÃ±cahi \Be II 179/, bhikkhave, dhammehi samannÄ• gato upÄ• sako visÄ• rado hoti. ka
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato h
paÃ±cahi dhammehi samannÄ• gato upÄ• sako visÄ• rado hotÄ«â€™â€™ ti. paá¹-hamaá¹

2. visÄ• radasuttaá¹ƒ

<172> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako avisÄ• rado agÄ• raá¹
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ« \Ee III 204/ hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-h
bhikkhave, paÃ±cahi dhammehi samannÄ• gato upÄ• sako avisÄ• rado agÄ• raá¹ƒ ajjhÄ• v

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako visÄ• rado agÄ• raá¹ƒ ajjhÄ•
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-
imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato upÄ• sako visÄ• rado agÄ• raá¹
dutiyaá¹ƒ.

3. nirayasuttaá¹ƒ

<173> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako yathÄ• bhataá¹ƒ nikkh
niraye. katamehi paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... surÄ• merayamajjapamÄ• daá
kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato upÄ• sako yathÄ• bhataá¹ƒ nikkhitto e

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako yathÄ• bhataá¹ƒ nikkhitto eva
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-
imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato upÄ• sako yathÄ• bhataá¹ƒ nikk
tatiyaá¹ƒ.

4. verasuttaá¹ƒ

<174> atha \Be II 180/ kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kam
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• th
bhagavÄ• etadavoca ---

``paÃ±ca, gahapati, bhayÄ• ni verÄ• ni appahÄ• ya `dussÄ«loâ€™ iti vuccati, nirayaÃ±ca u
paÃ±ca? pÄ• á¹‡Ä• tipÄ• taá¹ƒ, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• raá¹ƒ, musÄ• vÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ --- imÄ• ni \Ee III 205/ kho, gahapati, paÃ±ca

`dussÄ«loâ€™ iti vuccati, nirayaÃ±ca upapajjati.

``paÃ±ca, gahapati, bhayÄ• ni verÄ• ni pahÄ• ya `sÄ«lavÄ• â€™ iti vuccati, sugatiÃ±ca upa
katamÄ• ni paÃ±ca? pÄ• á¹‡Ä• tipÄ• taá¹ƒ, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• raá¹
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ --- imÄ• ni kho, gahapati, paÃ±ca bhayÄ• ni v
iti vuccati, sugatiÃ±ca upapajjati.

``yaá¹ƒ, gahapati, pÄ• á¹‡Ä• tipÄ• tÄ« pÄ• á¹‡Ä• tipÄ• tapaccayÄ• diá¹-á¹-hadhammikamp
samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi \Se III 229/ dukkhaá¹ƒ domanas
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato neva diá¹-á¹-hadhammikaá¹ƒ bhayaá¹ƒ veraá¹ƒ pasavati, n
bhayaá¹ƒ veraá¹ƒ pasavati, na cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. pÄ
paá¹-iviratassa evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ, gahapati, adinnÄ• dÄ• yÄ« ... pe ....

``yaá¹ƒ, gahapati, kÄ• mesumicchÄ• cÄ• rÄ« ... pe ....

``yaá¹ƒ, gahapati, musÄ• vÄ• dÄ« ... pe ....

``yaá¹ƒ, gahapati, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« surÄ• merayamajjapamÄ• da
diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pa
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• pa
diá¹-á¹-hadhammikaá¹ƒ bhayaá¹ƒ veraá¹ƒ pasavati, na samparÄ• yikaá¹ƒ bhayaá¹ƒ veraá¹ƒ
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• pa
bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hotÄ«â€™â€™ ti.

``yo \Be II 181/ pÄ• á¹‡amatipÄ• teti, musÄ• vÄ• daÃ±ca bhÄ• sati.

loke adinnaá¹ƒ Ä• diyati, paradÄ• raÃ±ca gacchati.

surÄ• merayapÄ• naÃ±ca, yo naro anuyuÃ±jati ||

``appahÄ• ya paÃ±ca verÄ• ni, dussÄ«lo iti vuccati.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjati ||

``yo \Ne II 192/ pÄ• á¹‡aá¹ƒ nÄ• tipÄ• teti, musÄ• vÄ• daá¹ƒ na bhÄ• sati.

loke adinnaá¹ƒ nÄ• diyati, paradÄ• raá¹ƒ na gacchati.

surÄ• merayapÄ• naÃ±ca \Ee III 206/, yo naro nÄ• nuyuÃ±jati ||

``pahÄ• ya paÃ±ca verÄ• ni, sÄ«lavÄ• iti vuccati.

kÄ• yassa \Se III 230/ bhedÄ• sappaÃ±Ã±o, sugatiá¹ƒ sopapajjatÄ«â€™â€™ ti || catutthaá

5. caá¹‡á¸• Ä• lasuttaá¹ƒ

<175> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako upÄ• sakacaá¹‡á¸• Ä• upÄ• sakapatikuá¹-á¹-ho ca {upÄ• sakapatikiá¹-á¹-ho ca (Ce Se Ke Ee) }. katamehi paÃ±cah dussÄ«lo hoti; kotÅ«halamaá¹…galiko hoti, maá¹…galaá¹ƒ pacceti no kammaá¹ƒ; ito ca bah gavesati; tattha ca pubbakÄ• raá¹ƒ karoti. imehi kho, bhikkhave, paÃ±cahi dhammehi sama upÄ• sakacaá¹‡á¸• Ä• lo ca hoti upÄ• sakamalaÃ±ca upÄ• sakapatikuá¹-á¹-ho ca.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako upÄ• sakaratanaÃ±ca hoti up upÄ• sakapuá¹‡á¸• arÄ«kaÃ±ca {upÄ• sakapuá¹‡á¸• arÄ«ko ca (Ee Katthaci) }. katamehi pa sÄ«lavÄ• hoti; akotÅ«halamaá¹…galiko hoti, kammaá¹ƒ pacceti no maá¹…galaá¹ƒ; na ito b gavesati; idha ca pubbakÄ• raá¹ƒ karoti. imehi kho, bhikkhave, paÃ±cahi dhammehi saman upÄ• sakaratanaÃ±ca hoti upÄ• sakapadumaÃ±ca upÄ• sakapuá¹‡á¸• arÄ«kaÃ±cÄ• â€™â

6. pÄ«tisuttaá¹ƒ

<176> atha \Be II 182/ kho anÄ• thapiá¹‡á¸• iko gahapati paÃ±camattehi upÄ• sakasatehi p tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ« anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca ---

``tumhe kho, gahapati, bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hitÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena \Ne II 193/. na tÄ• vatakeneva tuá¹-á¹-hi karaá¹‡Ä«yÄ• --- `mayaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-h cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• renÄ• â€™ ti \Se I evaá¹ƒ sikkhitabbaá¹ƒ --- `kinti \Ee III 207/ mayaá¹ƒ kÄ• lena kÄ• laá¹ƒ pavivekaá¹ƒ pÄ«tiá¹ vihareyyÄ• mÄ• â€™ ti! evaÃ±hi vo, gahapati, sikkhitabbaâ€™â€™ nti.

evaá¹ƒ vutte Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante, a yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ, bhante, bhagavatÄ• --- `tumhe kho, gahapati, bhikkhusaá¹… paccupaá¹-á¹-hitÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ

tÄ• vatakeneva tuá¹-á¹-hi karaá¹‡Ä«yÄ• --- mayaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• renÄ• ti. tasmÄ• tih
sikkhitabbaá¹ƒ --- kinti mayaá¹ƒ kÄ• lena kÄ• laá¹ƒ pavivekaá¹ƒ pÄ«tiá¹ƒ upasampajja vihar
vo, gahapati, sikkhitabbaâ€™ nti. yasmiá¹ƒ, bhante, samaye ariyasÄ• vako pavivekaá¹ƒ pÄ«
viharati, paÃ±cassa á¹-hÄ• nÄ• ni tasmiá¹ƒ samaye na honti. yampissa kÄ• mÅ«pasaá¹ƒhita
domanassaá¹ƒ, tampissa tasmiá¹ƒ samaye na hoti. yampissa kÄ• mÅ«pasaá¹ƒhitaá¹ƒ sukha
tasmiá¹ƒ samaye na hoti. yampissa akusalÅ«pasaá¹ƒhitaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ, tam
hoti. yampissa akusalÅ«pasaá¹ƒhitaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ, tampissa tasmiá¹ƒ samay
kusalÅ«pasaá¹ƒhitaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ, tampissa tasmiá¹ƒ samaye na hoti. yasm
ariyasÄ• vako pavivekaá¹ƒ pÄ«tiá¹ƒ upasampajja viharati, imÄ• nissa paÃ±ca {imÄ• ni paÃ±
á¹-hÄ• nÄ• ni tasmiá¹ƒ samaye na hontÄ«â€™â€™ ti.

``sÄ• dhu \Be II 183/ sÄ• dhu, sÄ• riputta! yasmiá¹ƒ, sÄ• riputta, samaye ariyasÄ• vako \Ee
\Se III 232/ pÄ«tiá¹ƒ upasampajja viharati, paÃ±cassa á¹-hÄ• nÄ• ni tasmiá¹ƒ samaye na ho
kÄ• mÅ«pasaá¹ƒhitaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ, tampissa tasmiá¹ƒ samaye na hoti. yam
sukhaá¹ƒ somanassaá¹ƒ, tampissa tasmiá¹ƒ samaye na hoti. yampissa akusalÅ«pasaá¹ƒhit
domanassaá¹ƒ, tampissa tasmiá¹ƒ samaye na hoti. yampissa akusalÅ«pasaá¹ƒhitaá¹ƒ sukh
tampissa tasmiá¹ƒ samaye na hoti. yampissa kusalÅ«pasaá¹ƒhitaá¹ƒ dukkhaá¹ƒ domanassa
samaye na hoti. yasmiá¹ƒ, sÄ• riputta, samaye ariyasÄ• vako pavivekaá¹ƒ pÄ«tiá¹ƒ upasam
{imÄ• nettha (Ce) } paÃ±ca á¹-hÄ• nÄ• ni tasmiá¹ƒ samaye na hontÄ«â€™â€™ ti. chaá¹-á¹-

7. vaá¹‡ijjÄ• suttaá¹ƒ

<177> ``paÃ±cimÄ• \Ne II 194/, bhikkhave, vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• . katam
satthavaá¹‡ijjÄ• , sattavaá¹‡ijjÄ• , maá¹ƒsavaá¹‡ijjÄ• , majjavaá¹‡ijjÄ• , visavaá¹‡ijjÄ• --- im
paÃ±ca vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• â€™â€™ ti. sattamaá¹ƒ.

8. rÄ• jÄ• suttaá¹ƒ

<178> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ•
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoti {paá¹-ivirato hotÄ«ti (Ce),
Ke Ee) }. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡ihetu hananti vÄ•
vÄ• yathÄ• paccayaá¹ƒ vÄ• karontÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sA
etaá¹ƒ, bhikkhave, neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ --- `ayaá¹ƒ puriso pÄ• á¹‡Ä• tipÄ• taá¹ƒ pa
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoti. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• ver
bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karontÄ«â€™ ti. api ca, khvassa t
III 233/ \Ee III 209/ pavedenti {tatheva pÄ• pakaá¹ƒ kammaá¹ƒ pavedayanti (Ce), tadeva pÄ
(Se Ke) } --- `ayaá¹ƒ puriso itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• jÄ«vitÄ• voropesÄ«ti {voropetÄ«ti (S

rÄ• jÄ• no gahetvÄ• pÄ• á¹‡Ä• tipÄ• tahetu hananti vÄ• bandhanti \Be II 184/ vÄ• pabbÄ•
vÄ• karonti. api nu tumhehi evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€™â€™ â€™ ti?
bhante, sutaÃ±ca suyyissati {sÅ«yissati (Ce Ee) } cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `a
adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-iviratoti. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ
hananti vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karontÄ«â€™â€™ â
bhanteâ€™â€™. ``sÄ• dhu, bhikkhave! mayÄ• pi kho etaá¹ƒ, bhikkhave, neva diá¹-á¹-haá¹ƒ
puriso adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-iviratoti. tamenaá¹ƒ rÄ• jÄ• no g
veramaá¹‡ihetu hananti vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karo
tatheva pÄ• pakammaá¹ƒ pavedenti --- `ayaá¹ƒ puriso gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• adin
Ä• diyÄ«ti {Ä• diyati (Se Ke) }. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• adinnÄ• dÄ• nahetu hananti
pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ \Ne II 195/ vÄ• karonti. api nu tumhehi evarÅ«paá¹ƒ d
vÄ• â€™â€™ â€™ ti? ``diá¹-á¹-haÃ±ca no, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `a
kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratoti. tamenaá¹ƒ
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡ihetu hananti vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• y
karontÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ \Se III 234/, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave
bhikkhave, neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ --- `ayaá¹ƒ puriso kÄ• mesumicchÄ• cÄ• raá¹ƒ pa
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratoti. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• kÄ• mesumicchÄ
vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karontÄ«â€™ ti. api ca khva
pavedenti --- `ayaá¹ƒ puriso paritthÄ«su parakumÄ• rÄ«su cÄ• rittaá¹ƒ Ä• pajjÄ«ti {Ä• pajjat
rÄ• jÄ• no gahetvÄ• kÄ• mesumicchÄ• cÄ• rahetu hananti \Ee III 210/ vÄ• bandhanti vÄ•
yathÄ• paccayaá¹ƒ vÄ• karonti. api nu tumhehi evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ
``diá¹-á¹-haÃ±ca no, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `a
musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-iviratoti. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ•
veramaá¹‡ihetu hananti vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karo
hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave! mayÄ• pi kho etaá¹ƒ, bhikkhave, neva diá¹
`ayaá¹ƒ puriso musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-iviratoti. tamenaá¹ƒ rÄ• jÄ
veramaá¹‡ihetu hananti vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karo
tatheva pÄ• pakammaá¹ƒ pavedenti --- `ayaá¹ƒ puriso gahapatissa vÄ• gahapatiputtassa v
pabhaÃ±jÄ«ti {bhaÃ±jatÄ«ti (Ce), bhaÃ±jati (Se Ke), bhaÃ±jÄ«ti (Ee) }. tamenaá¹ƒ rÄ• jÄ• n
musÄ• vÄ• dahetu hananti vÄ• bandhanti vÄ• pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• k
evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€™â€™ â€™ ti? ``diá¹-á¹-haÃ±ca no, bhante,
cÄ• â€™â€™ ti \Se III 235/.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `ay
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ pahÄ• ya surÄ• merayamajjapamÄ• daá¹-á¹-h
rÄ• jÄ• no gahetvÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡ihetu hananti v
yathÄ• paccayaá¹ƒ \Ne II 196/ vÄ• karontÄ«â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• d
etaá¹ƒ, bhikkhave, neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ --- `ayaá¹ƒ puriso surÄ• merayamajjapam
pahÄ• ya surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• \Ee III 211/ paá¹-iviratoti. tamenaá¹ƒ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡ihetu hananti vÄ• bandhanti vÄ• pa
vÄ• karontÄ«â€™ ti. api ca khvassa tatheva pÄ• pakammaá¹ƒ pavedenti --- `ayaá¹ƒ puriso
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ anuyutto itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• jÄ«vitÄ•
ayaá¹ƒ puriso surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ anuyutto gÄ• mÄ• vÄ• araÃ±Ã
theyyasaá¹…khÄ• taá¹ƒ Ä• diyi {Ä• diyati (Ce Se) }; ayaá¹ƒ puriso surÄ• merayamajjapamÄ
paritthÄ«su parakumÄ• rÄ«su cÄ• rittaá¹ƒ Ä• pajji {Ä• pajjati (Ce Se) }; ayaá¹ƒ puriso
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ anuyutto gahapatissa vÄ• gahapatiputtassa v
pabhaÃ±jÄ«ti. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nahe
pabbÄ• jenti vÄ• yathÄ• paccayaá¹ƒ vÄ• karonti. api nu tumhehi evarÅ«paá¹ƒ diá¹-á¹-haá¹
â€™ ti? ``diá¹-á¹-haÃ±ca no, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. gihisuttaá¹ƒ

<179> atha \Se III 236/ \Be II 186/ kho anÄ• thapiá¹‡á¸• iko gahapati paÃ±camattehi upÄ• s
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``yaá¹ƒ kaÃ±ci {yaá¹ƒ kiÃ±ci (Ce E
jÄ• neyyÄ• tha gihiá¹ƒ odÄ• tavasanaá¹ƒ paÃ±casu sikkhÄ• padesu saá¹ƒvutakammantaá¹
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhiá¹ƒ akiccha
Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• ta
sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti.

``katamesu paÃ±casu sikkhÄ• padesu saá¹ƒvutakammanto hoti? idha \Ee III 212/, sÄ• riput
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato h
sikkhÄ• padesu saá¹ƒvutakammanto hoti.

``katamesaá¹ƒ \Ne II 197/ catunnaá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ•
hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«? idha, sÄ• riputta, ariyasÄ• vako buddhe aveccappas
--- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokav
purisadammasÄ• rathi, satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. ayamassa

diá¹-á¹-hadhammasukhavihÄ• ro adhigato hoti avisuddhassa cittassa visuddhiyÄ• apariyod
pariyodapanÄ• ya.

``puna caparaá¹ƒ, sÄ• riputta, ariyasÄ• vako dhamme aveccappasÄ• dena samannÄ• gato
`svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko pacc
viÃ±Ã±Å«hÄ«â€™ ti. ayamassa dutiyo Ä• bhicetasiko diá¹-á¹-hadhammasukhavihÄ• ro adh
cittassa visuddhiyÄ• apariyodÄ• tassa cittassa pariyodapanÄ• ya.

``puna \Be II 187/ caparaá¹ƒ, sÄ• riputta, ariyasÄ• vako saá¹…ghe aveccappasÄ• dena sar
`suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…
bhagavato sÄ• vakasaá¹…gho sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yad
aá¹-á¹-ha purisapuggalÄ• esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dak
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. ayamassa tatiyo Ä• bhicetasiko diá¹-á¹-ha
adhigato hoti \Ee III 213/ avisuddhassa cittassa visuddhiyÄ• apariyodÄ• tassa cittassa pariy

``puna caparaá¹ƒ, sÄ• riputta, ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• gato hoti akha
asabalehi akammÄ• sehi bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaa
catuttho Ä• bhicetasiko diá¹-á¹-hadhammasukhavihÄ• ro adhigato hoti avisuddhassa cittass
apariyodÄ• tassa cittassa pariyodapanÄ• ya. imesaá¹ƒ catunnaá¹ƒ Ä• bhicetasikÄ• naá¹ƒ
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•

``yaá¹ƒ kaÃ±ci, sÄ• riputta, jÄ• neyyÄ• tha gihiá¹ƒ odÄ• tavasanaá¹ƒ --- imesu paÃ±casu si
saá¹ƒvutakammantaá¹ƒ, imesaÃ±ca catunnaá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasu
nikÄ• malÄ• bhiá¹ƒ \Se III 238/ akicchalÄ• bhiá¹ƒ akasiralÄ• bhiá¹ƒ, so Ä• kaá¹…khamÄ• no
byÄ• kareyya --- `khÄ«á¹‡anirayomhi \Ne II 198/ khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivis
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb

``nirayesu bhayaá¹ƒ disvÄ• , pÄ• pÄ• ni parivajjaye.

ariyadhammaá¹ƒ samÄ• dÄ• ya, paá¹‡á¸• ito parivajjaye ||

``na hiá¹ƒse pÄ• á¹‡abhÅ«tÄ• ni, vijjamÄ• ne parakkame.

musÄ• ca na bhaá¹‡e jÄ• naá¹ƒ, adinnaá¹ƒ na parÄ• mase ||

``sehi dÄ• rehi santuá¹-á¹-ho, paradÄ• raÃ±ca Ä• rame {nÄ• rame (Ce Se) }.

merayaá¹ƒ vÄ• ruá¹‡iá¹ƒ jantu, na pive cittamohaniá¹ƒ ||

``anussareyya \Be II 188/ sambuddhaá¹ƒ, dhammaÃ±cÄ• nuvitakkaye.

abyÄ• pajjaá¹ƒ {abyÄ• pajjhaá¹ƒ (?) abyÄ• pajjhaá¹ƒ (Katthaci) } hitaá¹ƒ cittaá¹ƒ, devalokÄ•

``upaá¹-á¹-hite deyyadhamme, puÃ±Ã±atthassa jigÄ«sato {jigiá¹ƒsato (Ce Se Ke Ee) }.

santesu paá¹-hamaá¹ƒ dinnÄ• , vipulÄ• hoti dakkhiá¹‡Ä• ||

``santo have pavakkhÄ• mi, sÄ• riputta suá¹‡ohi me.

iti \Ee III 214/ kaá¹‡hÄ• su setÄ• su, rohiá¹‡Ä«su harÄ«su vÄ• ||

``kammÄ• sÄ• su sarÅ«pÄ• su, gosu pÄ• revatÄ• su vÄ• .

yÄ• su kÄ• suci etÄ• su, danto jÄ• yati puá¹…gavo ||

``dhorayho balasampanno, kalyÄ• á¹‡ajavanikkamo.

tameva \Se III 239/ bhÄ• re yuÃ±janti, nÄ• ssa vaá¹‡á¹‡aá¹ƒ parikkhare ||

``evamevaá¹ƒ \Ne II 199/ manussesu, yasmiá¹ƒ kismiÃ±ci jÄ• tiye.

khattiye brÄ• hmaá¹‡e vesse, sudde caá¹‡á¸• Ä• lapukkuse ||

``yÄ• su kÄ• suci etÄ• su, danto jÄ• yati subbato.

dhammaá¹-á¹-ho sÄ«lasampanno, saccavÄ• dÄ« hirÄ«mano ||

``pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ«.

pannabhÄ• ro visaá¹ƒyutto, katakicco anÄ• savo ||

``pÄ• ragÅ« sabbadhammÄ• naá¹ƒ, anupÄ• dÄ• ya nibbuto.

tasmiÃ±ca viraje khette, vipulÄ• hoti dakkhiá¹‡Ä• ||

``bÄ• lÄ• ca avijÄ• nantÄ• , dummedhÄ• assutÄ• vino.

bahiddhÄ• dadanti dÄ• nÄ• ni, na hi sante upÄ• sare ||

``ye ca sante upÄ• santi, sappaÃ±Ã±e dhÄ«rasammate.

saddhÄ• ca nesaá¹ƒ sugate, mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• ||

``devalokaÃ±ca te yanti, kule vÄ• idha jÄ• yare.

anupubbena nibbÄ• naá¹ƒ, adhigacchanti paá¹‡á¸• itÄ• â€™â€™ ti || navamaá¹ƒ.

10. gavesÄ«suttaá¹ƒ

<180> ekaá¹ƒ \Be II 189/ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ carati mahatÄ• bhikk
addasÄ• kho bhagavÄ• addhÄ• namaggappaá¹-ipanno aÃ±Ã±atarasmiá¹ƒ padese mahant
{disvÄ• (Ce Ee) } maggÄ• okkamma {ukkamma (katthaci) } yena taá¹ƒ sÄ• lavanaá¹ƒ tenu
upasaá¹…kamitvÄ• taá¹ƒ sÄ• lavanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ padese sitaá¹

atha kho Ä• yasmato Ä• nandassa etadahosi --- ``ko \Se III 240/ nu kho hetu ko paccayo bh
pÄ• tukammÄ• ya? na akÄ• raá¹‡ena tathÄ• gatÄ• sitaá¹ƒ pÄ• tukarontÄ«â€™â€™ ti. atha
Ä• nando bhagavantaá¹ƒ \Ee III 215/ etadavoca --- ``ko nu kho, bhante, hetu ko paccayo bh
pÄ• tukammÄ• ya? na akÄ• raá¹‡ena tathÄ• gatÄ• sitaá¹ƒ pÄ• tukarontÄ«â€™â€™ ti.

``bhÅ«tapubbaá¹ƒ, Ä• nanda, imasmiá¹ƒ padese nagaraá¹ƒ ahosi iddhaÃ±ceva phÄ«taÃ±c
Ä• kiá¹‡á¹‡amanussaá¹ƒ. taá¹ƒ kho panÄ• nanda, nagaraá¹ƒ kassapo bhagavÄ• arahaá¹ƒ
vihÄ• si. kassapassa kho panÄ• nanda, bhagavato arahato sammÄ• sambuddhassa gavesÄ
aparipÅ«rakÄ• rÄ«. gavesinÄ• kho, Ä• nanda, upÄ• sakena paÃ±camattÄ• ni upÄ• sakasa
samÄ• dapitÄ• ni {samÄ• dÄ• pitÄ• ni (?) } ahesuá¹ƒ sÄ«lesu aparipÅ«rakÄ• rino. atha kho
upÄ• sakassa etadahosi --- `ahaá¹ƒ kho imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• sakasatÄ• naá¹ƒ ba
(katthaci) } pubbaá¹…gamo samÄ• dapetÄ• {samÄ• dÄ• petÄ• (?) }, ahaÃ±camhi sÄ«lesu
paÃ±ca upÄ• sakasatÄ• ni sÄ«lesu aparipÅ«rakÄ• rino. iccetaá¹ƒ samasamaá¹ƒ, natthi kiÃ±
atirekÄ• yÄ• â€™â€™ â€™ ti.

``atha kho, Ä• nanda, gavesÄ« upÄ• sako yena tÄ• ni paÃ±ca upÄ• sakasatÄ• ni tenupasa
tÄ• ni paÃ±ca upÄ• sakasatÄ• ni etadavoca --- `ajjatagge maá¹ƒ Ä• yasmanto sÄ«lesu parip
ti! atha kho, Ä• nanda, tesaá¹ƒ paÃ±cannaá¹ƒ upÄ• sakasatÄ• naá¹ƒ etadahosi --- `ayyo kh
bahÅ«pakÄ• ro pubbaá¹…gamo samÄ• dapetÄ• \Se III 241/. ayyo hi nÄ• ma gavesÄ« \Be
bhavissati. kimaá¹…gaá¹ƒ {kimaá¹…ga (Ce Ee) } pana mayaâ€™ nti {pana na mayanti (Ce)

SN c V 1020 pÄ• á¸·iyÄ• saá¹ƒsandetabbaá¹ƒ}! atha kho, Ä• nanda, tÄ• ni paÃ±ca upÄ• sa
upÄ• sako tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• gavesiá¹ƒ upÄ• sakaá¹ƒ etadavocu
imÄ• nipi paÃ±ca upÄ• sakasatÄ• ni sÄ«lesu paripÅ«rakÄ• rino dhÄ• retÅ«â€™ ti. atha kho
upÄ• sakassa etadahosi --- `ahaá¹ƒ kho imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• sakasatÄ• naá¹ƒ ba
samÄ• dapetÄ• , ahaÃ±camhi sÄ«lesu paripÅ«rakÄ• rÄ«, imÄ• nipi paÃ±ca upÄ• sakasatÄ
III 216/. iccetaá¹ƒ samasamaá¹ƒ, natthi kiÃ±ci atirekaá¹ƒ; handÄ• haá¹ƒ atirekÄ• yÄ• â€™â

``atha kho, Ä• nanda, gavesÄ« upÄ• sako yena tÄ• ni paÃ±ca upÄ• sakasatÄ• ni tenupasa
tÄ• ni paÃ±ca upÄ• sakasatÄ• ni etadavoca --- `ajjatagge maá¹ƒ Ä• yasmanto brahmacÄ• r
{anÄ• cÄ• riá¹ƒ (Ee) } virataá¹ƒ methunÄ• gÄ• madhammÄ• â€™ ti. atha kho, Ä• nanda, te
upÄ• sakasatÄ• naá¹ƒ \Ne II 201/ etadahosi --- `ayyo kho gavesÄ« amhÄ• kaá¹ƒ bahÅ«pak
samÄ• dapetÄ• . ayyo hi nÄ• ma gavesÄ« brahmacÄ• rÄ« bhavissati Ä• rÄ• cÄ• rÄ« virato
kimaá¹…gaá¹ƒ pana mayaâ€™ nti! atha kho, Ä• nanda, tÄ• ni paÃ±ca upÄ• sakasatÄ• ni ye
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• gavesiá¹ƒ upÄ• sakaá¹ƒ etadavocuá¹ƒ --- `ajja
paÃ±ca \Se II 242/ upÄ• sakasatÄ• ni brahmacÄ• rino dhÄ• retu Ä• rÄ• cÄ• rino viratÄ• me
atha kho, Ä• nanda, gavesissa upÄ• sakassa etadahosi --- `ahaá¹ƒ kho imesaá¹ƒ paÃ±cann
bahÅ«pakÄ• ro pubbaá¹…gamo samÄ• dapetÄ• . ahaÃ±camhi sÄ«lesu paripÅ«rakÄ• rÄ«. i
sÄ«lesu paripÅ«rakÄ• rino. ahaÃ±camhi brahmacÄ• rÄ« Ä• rÄ• cÄ• rÄ« virato methunÄ• g
upÄ• sakasatÄ• ni brahmacÄ• rino Ä• rÄ• cÄ• rino viratÄ• methunÄ• gÄ• madhammÄ• . ic
atirekaá¹ƒ; handÄ• haá¹ƒ atirekÄ• yÄ• â€™â€™ â€™ ti.

``atha kho, Ä• nanda, gavesÄ« upÄ• sako yena tÄ• ni paÃ±ca upÄ• sakasatÄ• ni tenupasa
tÄ• ni paÃ±ca upÄ• sakasatÄ• ni etadavoca --- `ajjatagge maá¹ƒ Ä• yasmanto ekabhattikaá
rattÅ«parataá¹ƒ virataá¹ƒ \Be II 191/ vikÄ• labhojanÄ• â€™ ti. atha kho, Ä• nanda, tesaá¹ƒ p
upÄ• sakasatÄ• naá¹ƒ etadahosi --- `ayyo kho gavesÄ« bahÅ«pakÄ• ro pubbaá¹…gamo sa
gavesÄ« ekabhattiko bhavissati rattÅ«parato virato vikÄ• labhojanÄ• . kimaá¹…gaá¹ƒ pana
Ä• nanda, tÄ• ni paÃ±ca upÄ• sakasatÄ• ni yena gavesÄ« upÄ• sako tenupasaá¹…kamiá¹ƒ
upÄ• sakaá¹ƒ etadavocuá¹ƒ \Ee III 217/ --- `ajjatagge ayyo gavesÄ« imÄ• nipi paÃ±ca upÄ•
dhÄ• retu rattÅ«parate virate vikÄ• labhojanÄ• â€™ ti. atha kho, Ä• nanda, gavesissa upÄ•
`ahaá¹ƒ kho imesaá¹ƒ paÃ±cannaá¹ƒ \Se III 243/ upÄ• sakasatÄ• naá¹ƒ bahÅ«pakÄ• ro pub
ahaÃ±camhi sÄ«lesu paripÅ«rakÄ• rÄ«. imÄ• nipi paÃ±ca upÄ• sakasatÄ• ni sÄ«lesu parip
brahmacÄ• rÄ« Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ• . imÄ• nipi paÃ±ca upÄ•
Ä• rÄ• cÄ• rino viratÄ• methunÄ• gÄ• madhammÄ• . ahaÃ±camhi ekabhattiko rattÅ«parat
imÄ• nipi paÃ±ca upÄ• sakasatÄ• ni ekabhattikÄ• rattÅ«paratÄ• viratÄ• vikÄ• labhojanÄ•
natthi kiÃ±ci atirekaá¹ƒ; handÄ• haá¹ƒ atirekÄ• yÄ• â€™â€™ â€™ ti.

``atha kho, Ä• nanda, gavesÄ« upÄ• sako yena kassapo bhagavÄ• arahaá¹ƒ sammÄ• san
202/; upasaá¹…kamitvÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ

bhante, bhagavato santike pabbajjaá¹ƒ labheyyaá¹ƒ upasampadaâ€™ nti. alattha kho, Ä• n
kassapassa bhagavato arahato sammÄ• sambuddhassa santike pabbajjaá¹ƒ, alattha upasa
kho panÄ• nanda, gavesÄ« bhikkhu eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto v
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttar
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
aÃ±Ã±ataro ca panÄ• nanda, gavesÄ« bhikkhu arahataá¹ƒ ahosi.

``atha \Se III 244/ kho, Ä• nanda, tesa paÃ±cannaá¹ƒ upÄ• sakasatÄ• naá¹ƒ etadahosi --- `
amhÄ• kaá¹ƒ bahÅ«pakÄ• ro pubbaá¹…gamo samÄ• dapetÄ• . ayyo hi nÄ• ma gavesÄ« ke
vatthÄ• ni acchÄ• detvÄ• \Be II 192/ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissati. kimaá¹…ga
kho, Ä• nanda, tÄ• ni paÃ±ca upÄ• sakasatÄ• ni yena kassapo bhagavÄ• arahaá¹ƒ sammÄ
\Ee III 218/; upasaá¹…kamitvÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambudd
`labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampad
Ä• nanda, tÄ• ni paÃ±ca upÄ• sakasatÄ• ni kassapassa bhagavato arahato sammÄ• sambu
alabhiá¹ƒsu upasampadaá¹ƒ.

``atha kho, Ä• nanda, gavesissa bhikkhuno etadahosi --- `ahaá¹ƒ kho imassa anuttarassa v
nikÄ• malÄ• bhÄ« homi akicchalÄ• bhÄ« akasiralÄ• bhÄ«. aho vatimÄ• nipi paÃ±ca bhikkhu
vimuttisukhassa nikÄ• malÄ• bhino assu akicchalÄ• bhino akasiralÄ• bhinoâ€™ ti. atha kho
bhikkhusatÄ• ni vÅ«pakaá¹-á¹-hÄ• {bhikkhusatÄ• ni ekekÄ• vÅ«pakaá¹-á¹-hÄ• (Se Ke) } a
pahitattÄ• viharantÄ• nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ•
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihariá¹ƒsu. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• pa
ti abbhaÃ±Ã±iá¹ƒsuâ€™â€™.

``iti kho \Se III 245/, Ä• nanda, tÄ• ni paÃ±ca bhikkhusatÄ• ni gavesÄ«pamukhÄ• ni uttarut
(Ce Se Ke Ee) } paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ \Ne II 203/ vÄ• yamamÄ• nÄ• anuttaraá¹ƒ vimuttia
tasmÄ• tiha, Ä• nanda, evaá¹ƒ sikkhitabbaá¹ƒ --- `uttaruttari paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ vÄ• ya
vimuttiá¹ƒ sacchikarissÄ• mÄ• â€™ ti. evaÃ±hi vo, Ä• nanda, sikkhitabbaâ€™â€™ nti. dasa

upÄ• sakavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sÄ• rajjaá¹ƒ \Ee III 219/ visÄ• rado nirayaá¹ƒ, veraá¹ƒ caá¹‡á¸• Ä• lapaÃ±camaá¹ƒ.

pÄ«ti vaá¹‡ijjÄ• rÄ• jÄ• no, gihÄ« ceva gavesinÄ• ti ||

(19) 4. araÃ±Ã±avaggo

1. Ä• raÃ±Ã±ikasuttaá¹ƒ

<181> ``paÃ±cime \Ne II 204/ \Be II 193/, bhikkhave, Ä• raÃ±Ã±ikÄ• {Ä• raÃ±Ã±atÄ• (sab
passitabbaá¹ƒ}. katame paÃ±ca? mandattÄ• momÅ«hattÄ• Ä• raÃ±Ã±iko hoti, pÄ• piccho
hoti, ummÄ• dÄ• cittakkhepÄ• Ä• raÃ±Ã±iko hoti, vaá¹‡á¹‡itaá¹ƒ buddhehi buddhasÄ• vak
appicchataá¹ƒyeva nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya pav
idamatthitaá¹ƒyeva {idamaá¹-á¹-hitaá¹ƒyeva (Ce Ee) } nissÄ• ya Ä• raÃ±Ã±iko hoti. ime kho
Ä• raÃ±Ã±ikÄ• . imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ Ä• raÃ±Ã±ikÄ• naá¹ƒ yvÄ• yaá¹ƒ
nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya pavivekaá¹ƒyeva nissÄ
nissÄ• ya Ä• raÃ±Ã±iko hoti, ayaá¹ƒ \Se III 246/ imesaá¹ƒ paÃ±cannaá¹ƒ Ä• raÃ±Ã±ikÄ• na
mokkho {pÄ• mokkho (AN a IV 95; c 10.91) } ca uttamo ca pavaro ca.

``seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá
sappimhÄ• sappimaá¹‡á¸• o, sappimaá¹‡á¸• o {sappimhÄ• sappimaá¹‡á¸• o (Katthaci) SN
aggamakkhÄ• yati; evamevaá¹ƒ kho, bhikkhave, imesaá¹ƒ paÃ±cannaá¹ƒ Ä• raÃ±Ã±ikÄ• na
appicchataá¹ƒyeva nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya pav
idamatthitaá¹ƒyeva nissÄ• ya Ä• raÃ±Ã±iko hoti, ayaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ Ä• raÃ±Ã±
seá¹-á¹-ho ca mokkho ca uttamo ca pavaro cÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. cÄ«varasuttaá¹ƒ

<182> ``paÃ±cime \Ne II 205/, bhikkhave, paá¹ƒsukÅ«likÄ• . katame paÃ±ca? mandattÄ• n
hoti ... pe ... idamatthitaá¹ƒyeva nissÄ• ya paá¹ƒsukÅ«liko hoti. ime kho, bhikkhave, paÃ±ca
paá¹ƒsukÅ«likÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. rukkhamÅ«likasuttaá¹ƒ

<183> ``paÃ±cime, bhikkhave, rukkhamÅ«likÄ• . katame paÃ±ca? mandattÄ• momÅ«hattÄ
... idamatthitaá¹ƒyeva nissÄ• ya rukkhamÅ«liko hoti. ime kho, bhikkhave, paÃ±ca rukkhamÅ
tatiyaá¹ƒ.

4. sosÄ• nikasuttaá¹ƒ

<184> ``paÃ±cime \Be II 194/ \Ee III 220/, bhikkhave, sosÄ• nikÄ• . katame paÃ±ca? mand
sosÄ• niko hoti ... pe ... idamatthitaá¹ƒyeva nissÄ• ya sosÄ• niko hoti. ime kho, bhikkhave, p

sosÄ• nikÄ• â€™â€™ ti. catutthaá¹ƒ.

5. abbhokÄ• sikasuttaá¹ƒ

<185> ``paÃ±cime, bhikkhave, abbhokÄ• sikÄ• ... pe .... paÃ±camaá¹ƒ.

6. nesajjikasuttaá¹ƒ

<186> ``paÃ±cime, bhikkhave, nesajjikÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. yathÄ• santhatikasuttaá¹ƒ

<187> ``paÃ±cime, bhikkhave, yathÄ• santhatikÄ• ... pe .... sattamaá¹ƒ.

8. ekÄ• sanikasuttaá¹ƒ

<188> ``paÃ±cime, bhikkhave, ekÄ• sanikÄ• ... pe .... aá¹-á¹-hamaá¹ƒ.

9. khalupacchÄ• bhattikasuttaá¹ƒ

<189> ``paÃ±cime \Ne II 206/, bhikkhave, khalupacchÄ• bhattikÄ• ... pe .... navamaá¹ƒ.

10. pattapiá¹‡á¸• ikasuttaá¹ƒ

<190> ``paÃ±cime, bhikkhave, pattapiá¹‡á¸• ikÄ• . katame paÃ±ca? mandattÄ• momÅ«ha
pÄ• piccho icchÄ• pakato pattapiá¹‡á¸• iko hoti, ummÄ• dÄ• cittakkhepÄ• pattapiá¹‡á¸• ik
buddhehi buddhasÄ• vakehÄ«â€™ ti pattapiá¹‡á¸• iko hoti, appicchataá¹ƒyeva nissÄ• ya \S
santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya pavivekaá¹ƒyeva nissÄ• ya idam
pattapiá¹‡á¸• iko hoti. ime kho, bhikkhave, paÃ±ca pattapiá¹‡á¸• ikÄ• . imesaá¹ƒ kho, bhikkh
pattapiá¹‡á¸• ikÄ• naá¹ƒ yvÄ• yaá¹ƒ pattapiá¹‡á¸• iko appicchataá¹ƒyeva nissÄ• ya santuá¹
sallekhaá¹ƒyeva \Be II 195/ nissÄ• ya pavivekaá¹ƒyeva nissÄ• ya idamatthitaá¹ƒyeva nissÄ
hoti, ayaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ pattapiá¹‡á¸• ikÄ• naá¹ƒ aggo ca seá¹-á¹-ho ca mokkh

``seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá
sappimhÄ• sappimaá¹‡á¸• o, sappimaá¹‡á¸• o tattha aggamakkhÄ• yati; evamevaá¹ƒ kho,
paÃ±cannaá¹ƒ pattapiá¹‡á¸• ikÄ• naá¹ƒ yvÄ• yaá¹ƒ pattapiá¹‡á¸• iko appicchataá¹ƒyeva \Ee
santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya pavivekaá¹ƒyeva nissÄ• ya idam

pattapiá¹‡á¸• iko hoti, ayaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ pattapiá¹‡á¸• ikÄ• naá¹ƒ aggo ca seá
uttamo ca pavaro cÄ• â€™â€™ ti. dasamaá¹ƒ.

araÃ±Ã±avaggo catuttho.

tassuddÄ• naá¹ƒ ---

araÃ±Ã±aá¹ƒ cÄ«varaá¹ƒ rukkha, susÄ• naá¹ƒ abbhokÄ• sikaá¹ƒ.

nesajjaá¹ƒ santhataá¹ƒ ekÄ• sanikaá¹ƒ, khalupacchÄ• piá¹‡á¸• ikena cÄ• ti ||

(20) 5. brÄ• hmaá¹‡avaggo

1. soá¹‡asuttaá¹ƒ

<191> ``paÃ±cime \Ne II 207/, bhikkhave, porÄ• á¹‡Ä• brÄ• hmaá¹‡adhammÄ• etarahi su
brÄ• hmaá¹‡esu. katame paÃ±ca? pubbe sudaá¹ƒ {pubbassudaá¹ƒ (Katthaci) }, bhikkhave,
brÄ• hmaá¹‡iá¹ƒyeva gacchanti, no abrÄ• hmaá¹‡iá¹ƒ. etarahi, bhikkhave, brÄ• hmaá¹‡Ä•
abrÄ• hmaá¹‡impi gacchanti. etarahi, bhikkhave, sunakhÄ• sunakhiá¹ƒyeva gacchanti, no a
bhikkhave, paá¹-hamo porÄ• á¹‡o brÄ• hmaá¹‡adhammo etarahi sunakhesu sandissati, no

``pubbe sudaá¹ƒ, bhikkhave, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡iá¹ƒ utuniá¹ƒyeva gacchanti, no
bhikkhave, brÄ• hmaá¹‡Ä• \Ee III 222/ brÄ• hmaá¹‡iá¹ƒ utunimpi gacchanti, anutunimpi gac
etarahi, bhikkhave, sunakhÄ• sunakhiá¹ƒ utuniá¹ƒyeva gacchanti, no anutuniá¹ƒ. ayaá¹ƒ, b
porÄ• á¹‡o brÄ• hmaá¹‡adhammo etarahi sunakhesu sandissati, no brÄ• hmaá¹‡esu.

``pubbe sudaá¹ƒ, bhikkhave, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡iá¹ƒ neva kiá¹‡anti no vikkiá¹‡an
saá¹ƒvÄ• saá¹ƒ saá¹ƒbandhÄ• ya {saá¹ƒsaggatthÄ• ya (Ce Ee) } saá¹ƒpavattenti. etarahi, b
brÄ• hmaá¹‡iá¹ƒ kiá¹‡antipi vikkiá¹‡antipi, sampiyenapi saá¹ƒvÄ• saá¹ƒ saá¹ƒbandhÄ• ya sa
bhikkhave, sunakhÄ• sunakhiá¹ƒ neva kiá¹‡anti no vikkiá¹‡anti, sampiyeneva saá¹ƒvÄ• saá
saá¹ƒpavattenti. ayaá¹ƒ, bhikkhave, tatiyo porÄ• á¹‡o brÄ• hmaá¹‡adhammo etarahi sunakh
brÄ• hmaá¹‡esu.

``pubbe sudaá¹ƒ, bhikkhave, brÄ• hmaá¹‡Ä• na sannidhiá¹ƒ karonti dhanassapi \Se III 249
rajatassapi jÄ• tarÅ«passapi. etarahi, bhikkhave, brÄ• hmaá¹‡Ä• sannidhiá¹ƒ karonti dhana
rajatassapi jÄ• tarÅ«passapi. etarahi, bhikkhave, sunakhÄ• na sannidhiá¹ƒ karonti dhanass
rajatassapi jÄ• tarÅ«passapi. ayaá¹ƒ, bhikkhave, catuttho porÄ• á¹‡o brÄ• hmaá¹‡adhamm
sandissati, no brÄ• hmaá¹‡esu.

``pubbe \Ne II 208/ sudaá¹ƒ, bhikkhave, brÄ• hmaá¹‡Ä• sÄ• yaá¹ƒ sÄ• yamÄ• sÄ• ya pÄ•
pariyesanti. etarahi, bhikkhave, brÄ• hmaá¹‡Ä• yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ
pakkamanti. etarahi, bhikkhave, sunakhÄ• sÄ• yaá¹ƒ sÄ• yamÄ• sÄ• ya pÄ• to pÄ• tarÄ• s
ayaá¹ƒ, bhikkhave, paÃ±camo porÄ• á¹‡o brÄ• hmaá¹‡adhammo etarahi sunakhesu sandis
kho, bhikkhave, paÃ±ca porÄ• á¹‡Ä• brÄ• hmaá¹‡adhammÄ• etarahi sunakhesu sandissa
ti. paá¹-hamaá¹ƒ.

2. doá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<192> atha \Ee III 223/ kho doá¹‡o brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upas
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho doá¹‡o brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``sutaá¹ƒ \Be II 197/ metaá¹ƒ, bho gotama --- `na samaá¹‡o gotamo brÄ• hmaá¹‡e jiá¹‡á¹‡e
addhagate vayoanuppatte abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä• sanena vÄ• nimantetÄ
gotama, tatheva. na hi bhavaá¹ƒ gotamo brÄ• hmaá¹‡e jiá¹‡á¹‡e vuá¸• á¸• he mahallake ad
abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• \Se III 250/ Ä• sanena vÄ• nimanteti. tayidaá¹ƒ, bho
sampannamevÄ• â€™â€™ ti. ``tvampi no, doá¹‡a, brÄ• hmaá¹‡o paá¹-ijÄ• nÄ• sÄ«â€™â€
sammÄ• vadamÄ• no vadeyya --- `brÄ• hmaá¹‡o ubhato sujÄ• to --- mÄ• tito ca pitito ca, s
yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhito anupakkuá¹-á¹-ho jÄ• tivÄ• dena, ajjhÄ• yako m
vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itih
veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayoâ€™ ti, mameva taá¹ƒ, bho
vadeyya. ahaÃ±hi, bho gotama, brÄ• hmaá¹‡o ubhato sujÄ• to --- mÄ• tito ca pitito ca, saá¹
yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena, ajjhÄ• yako m
vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itih
veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayoâ€™â€™ ti.

``ye kho, te doá¹‡a, brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• \Ee III 224/ isayo mantÄ• naá¹ƒ kattÄ
pavattÄ• ro, yesamidaá¹ƒ \Ne II 209/ etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ
samihitaá¹ƒ tadanugÄ• yanti tadanubhÄ• santi bhÄ• sitamanubhÄ• santi sajjhÄ• yitamanusa
vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á¹-hako, vÄ• mako, vÄ• madevo, vessÄ• mitto
DN I 284, 526, 536; MN II 427; Vin I 300; AN b V 192 passitabbaá¹ƒ}, aá¹…gÄ«raso, bhÄ• r
kassapo, bhagu; tyÄ• ssuâ€™ me paÃ±ca brÄ• hmaá¹‡e paÃ±Ã±Ä• penti --- brahmasamaá
sambhinnamariyÄ• daá¹ƒ, brÄ• hmaá¹‡acaá¹‡á¸• Ä• laá¹ƒyeva paÃ±camaá¹ƒ. tesaá¹ƒ tvaá

``na kho mayaá¹ƒ, bho gotama, paÃ±ca brÄ• hmaá¹‡e jÄ• nÄ• ma, atha kho mayaá¹ƒ brÄ•
jÄ• nÄ• ma. sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• ahaá¹ƒ ime p

jÄ• neyyaâ€™â€™ nti. ``tena hi, brÄ• hmaá¹‡a, suá¹‡ohi, sÄ• dhukaá¹ƒ \Be II 198/ manasi
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ bhoâ€™â€™ ti kho doá¹‡o brÄ• hmaá¹‡o bhagavato
---

``kathaÃ±ca, doá¹‡a, brÄ• hmaá¹‡o brahmasamo hoti? idha, doá¹‡a, brÄ• hmaá¹‡o ubhato
ca pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakku
aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ {kodhÄ• raá¹ƒ brahmacariyaá¹ƒ
adhÄ«yamÄ• no. aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ caritvÄ• mante
Ä• cariyadhanaá¹ƒ pariyesati dhammeneva, no adhammena.

``tattha ca, doá¹‡a, ko dhammo? neva \Ee III 225/ kasiyÄ• na vaá¹‡ijjÄ• ya na gorakkhena
issattena (Katthaci) } na rÄ• japorisena na sippaÃ±Ã±atarena, kevalaá¹ƒ bhikkhÄ• cariyÄ• y
anatimaÃ±Ã±amÄ• no. so Ä• cariyassa Ä• cariyadhanaá¹ƒ niyyÄ• detvÄ• {nÄ«yyÄ• detvÄ•
niyyÄ• tetvÄ• (katthaci) } kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• det
pabbajati. so evaá¹ƒ pabbajito samÄ• no mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharit
dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ {catutthiá¹ƒ (Ce) }, iti uddhamadho tiriyaá¹ƒ sa
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggaten
abyÄ• pajjena {abyÄ• pajjhena (Katthaci) abyÄ• bajjhena (?) } pharitvÄ• viharati. karuá¹‡Ä
... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ tathÄ
catutthaá¹ƒ \Se III 252/, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pa
cattÄ• ro \Ne II 210/ brahmavihÄ• re bhÄ• vetvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• s
upapajjati. evaá¹ƒ kho, doá¹‡a, brÄ• hmaá¹‡o brahmasamo hoti.

``kathaÃ±ca, doá¹‡a, brÄ• hmaá¹‡o devasamo hoti? idha, doá¹‡a, brÄ• hmaá¹‡o ubhato su
pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹
199/. so aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ carati mante adhÄ«yam
aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ caritvÄ• mante adhÄ«yitvÄ• Ä•
pariyesati dhammeneva, no adhammena. tattha ca, doá¹‡a, ko dhammo? neva kasiyÄ• na
na issatthena na rÄ• japorisena na sippaÃ±Ã±atarena, kevalaá¹ƒ bhikkhÄ• cariyÄ• ya kapÄ
anatimaÃ±Ã±amÄ• no. so Ä• cariyassa Ä• cariyadhanaá¹ƒ niyyÄ• detvÄ• dÄ• raá¹ƒ pariyes

``tattha ca, doá¹‡a, ko dhammo? neva kayena na vikkayena, brÄ• hmaá¹‡iá¹ƒyeva udakÅ«
brÄ• hmaá¹‡iá¹ƒyeva gacchati, na khattiyiá¹ƒ na vessiá¹ƒ na suddiá¹ƒ na caá¹‡á¸• Ä• liá¹ƒ n
veniá¹ƒ {na veá¹‡iá¹ƒ (Ce Se Ke Ee) } na rathakÄ• riá¹ƒ na pukkusiá¹ƒ gacchati, na gabbhin
pÄ• yamÄ• naá¹ƒ gacchati, na anutuniá¹ƒ gacchati. kasmÄ• ca, doá¹‡a, brÄ• hmaá¹‡o na g
doá¹‡a, brÄ• hmaá¹‡o gabbhiniá¹ƒ gacchati, atimÄ«á¸·hajo nÄ• ma so hoti mÄ• á¹‡avako v
{mÄ• á¹‡avakÄ« (Katthaci) } vÄ• \Se III 253/. tasmÄ• , doá¹‡a, brÄ• hmaá¹‡o na gabbhiniá

doá¹‡a, brÄ• hmaá¹‡o na pÄ• yamÄ• naá¹ƒ gacchati? sace, doá¹‡a, brÄ• hmaá¹‡o pÄ• yam
asucipaá¹-ipÄ«á¸·ito nÄ• ma so hoti mÄ• á¹‡avako vÄ• mÄ• á¹‡avikÄ• vÄ• . tasmÄ• , doá
pÄ• yamÄ• naá¹ƒ gacchati. tassa sÄ• hoti brÄ• hmaá¹‡Ä« neva kÄ• matthÄ• na davatthÄ•
brÄ• hmaá¹‡assa brÄ• hmaá¹‡Ä« hoti. so methunaá¹ƒ uppÄ• detvÄ• kesamassuá¹ƒ ohÄ• r
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. so evaá¹ƒ pabbajito samÄ• no vivic
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so ime cattÄ• ro jhÄ• ne \Ne II 211/ bhÄ• vetvÄ
III 227/ paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. evaá¹ƒ kho, doá¹‡a, brÄ•
hoti.

``kathaÃ±ca, doá¹‡a, brÄ• hmaá¹‡o mariyÄ• do hoti? idha, doá¹‡a, brÄ• hmaá¹‡o ubhato s
pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹
aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ carati mante adhÄ«yamÄ• no. aá
komÄ• rabrahmacariyaá¹ƒ caritvÄ• mante adhÄ«yitvÄ• Ä• cariyassa Ä• cariyadhanaá¹ƒ pa
adhammena \Be II 200/. tattha ca, doá¹‡a, ko dhammo? neva kasiyÄ• na vaá¹‡ijjÄ• ya na g
na rÄ• japorisena na sippaÃ±Ã±atarena, kevalaá¹ƒ bhikkhÄ• cariyÄ• ya kapÄ• laá¹ƒ anatim
Ä• cariyadhanaá¹ƒ niyyÄ• detvÄ• dÄ• raá¹ƒ pariyesati dhammeneva, no adhammena.

``tattha ca, doá¹‡a \Se III 254/, ko dhammo? neva kayena na vikkayena, brÄ• hmaá¹‡iá¹ƒye
udakÅ«passaá¹-á¹-haá¹ƒ. so brÄ• hmaá¹‡iá¹ƒyeva gacchati, na khattiyiá¹ƒ na vessiá¹ƒ na s
caá¹‡á¸• Ä• liá¹ƒ na nesÄ• diá¹ƒ na veniá¹ƒ na rathakÄ• riá¹ƒ na pukkusiá¹ƒ gacchati, na ga
pÄ• yamÄ• naá¹ƒ gacchati, na anutuniá¹ƒ gacchati. kasmÄ• ca, doá¹‡a, brÄ• hmaá¹‡o na g
doá¹‡a, brÄ• hmaá¹‡o gabbhiniá¹ƒ gacchati, atimÄ«á¸·hajo nÄ• ma so hoti mÄ• á¹‡avako v
tasmÄ• , doá¹‡a, brÄ• hmaá¹‡o na gabbhiniá¹ƒ gacchati. kasmÄ• ca, doá¹‡a, brÄ• hmaá¹‡
sace, doá¹‡a, brÄ• hmaá¹‡o pÄ• yamÄ• naá¹ƒ gacchati, asucipaá¹-ipÄ«á¸·ito nÄ• ma so ho
mÄ• á¹‡avikÄ• vÄ• . tasmÄ• , doá¹‡a, brÄ• hmaá¹‡o na pÄ• yamÄ• naá¹ƒ gacchati. tassa
kÄ• matthÄ• na davatthÄ• na ratatthÄ• , pajatthÄ• va brÄ• hmaá¹‡assa brÄ• hmaá¹‡Ä« ho
tameva puttassÄ• daá¹ƒ nikÄ• mayamÄ• no kuá¹-umbaá¹ƒ ajjhÄ• vasati, na agÄ• rasmÄ• a
porÄ• á¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ mariyÄ• do tattha tiá¹-á¹-hati, taá¹ƒ na vÄ«tikkama
brÄ• hmaá¹‡Ä• naá¹ƒ mariyÄ• do tattha brÄ• hmaá¹‡o á¹-hito taá¹ƒ na vÄ«tikkamatÄ«â€™
brÄ• hmaá¹‡o mariyÄ• doti vuccati. evaá¹ƒ kho, doá¹‡a, brÄ• hmaá¹‡o mariyÄ• do hoti.

``kathaÃ±ca, doá¹‡a, brÄ• hmaá¹‡o sambhinnamariyÄ• do hoti? idha \Ee III 228/, doá¹‡a, b
sujÄ• to hoti --- mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• maha
212/ anupakkuá¹-á¹-ho jÄ• tivÄ• dena \Se III 255/. so aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ•
mante adhÄ«yamÄ• no. aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ caritvÄ•
Ä• cariyadhanaá¹ƒ pariyesati dhammeneva, no adhammena.

``tattha ca, doá¹‡a, ko dhammo? neva kasiyÄ• na vaá¹‡ijjÄ• ya na gorakkhena na issathe

sippaÃ±Ã±atarena, kevalaá¹ƒ bhikkhÄ• cariyÄ• ya kapÄ• laá¹ƒ anatimaÃ±Ã±amÄ• no. so Ä
niyyÄ• detvÄ• dÄ• raá¹ƒ \Be II 201/ pariyesati dhammenapi adhammenapi kayenapi vikkay
udakÅ«passaá¹-á¹-haá¹ƒ. so brÄ• hmaá¹‡impi gacchati khattiyimpi gacchati vessimpi gacch
caá¹‡á¸• Ä• limpi gacchati nesÄ• dimpi gacchati venimpi gacchati rathakÄ• rimpi gacchati p
gabbhinimpi gacchati pÄ• yamÄ• nampi gacchati utunimpi gacchati anutunimpi gacchati. tas
kÄ• matthÄ• pi davatthÄ• pi ratatthÄ• pi pajatthÄ• pi brÄ• hmaá¹‡assa brÄ• hmaá¹‡Ä« hoti.
brÄ• hmaá¹‡Ä• naá¹ƒ mariyÄ• do tattha na tiá¹-á¹-hati, taá¹ƒ vÄ«tikkamati. `yÄ• va porÄ• á¹
brÄ• hmaá¹‡Ä• naá¹ƒ mariyÄ• do tattha brÄ• hmaá¹‡o na á¹-hito taá¹ƒ vÄ«tikkamatÄ«â€™
brÄ• hmaá¹‡o sambhinnamariyÄ• doti vuccati. evaá¹ƒ kho, doá¹‡a, brÄ• hmaá¹‡o sambhinn

``kathaÃ±ca, doá¹‡a, brÄ• hmaá¹‡o brÄ• hmaá¹‡acaá¹‡á¸• Ä• lo hoti? idha, doá¹‡a, brÄ• h
--- mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhit
anupakkuá¹-á¹-ho jÄ• tivÄ• dena. so aá¹-á¹-hacattÄ• lÄ«savassÄ• ni \Ee III 229/ komÄ• rabr
mante adhÄ«yamÄ• no. aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ caritvÄ•
Ä• cariyadhanaá¹ƒ pariyesati dhammenapi adhammenapi kasiyÄ• pi vaá¹‡ijjÄ• yapi gorakkh
rÄ• japorisenapi sippaÃ±Ã±atarenapi, kevalampi bhikkhÄ• cariyÄ• ya, kapÄ• laá¹ƒ anatimaÃ

``so Ä• cariyassa Ä• cariyadhanaá¹ƒ niyyÄ• detvÄ• dÄ• raá¹ƒ pariyesati dhammenapi adha
brÄ• hmaá¹‡impi udakÅ«passaá¹-á¹-haá¹ƒ. so brÄ• hmaá¹‡impi gacchati khattiyimpi gaccha
suddimpi gacchati caá¹‡á¸• Ä• limpi gacchati nesÄ• dimpi gacchati venimpi gacchati rathak
pukkusimpi gacchati gabbhinimpi gacchati pÄ• yamÄ• nampi gacchati utunimpi gacchati an
sÄ• hoti brÄ• hmaá¹‡Ä« kÄ• matthÄ• pi davatthÄ• pi ratatthÄ• pi pajatthÄ• pi brÄ• hmaá¹‡
hoti. so sabbakammehi jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Katthaci) } kappeti. tamenaá¹ƒ brÄ• hmaá¹‡Ä
`kasmÄ• bhavaá¹ƒ brÄ• hmaá¹‡o paá¹-ijÄ• namÄ• no sabbakammehi jÄ«vikaá¹ƒ kappetÄ«
`seyyathÄ• pi, bho, aggi sucimpi á¸• ahati asucimpi á¸• ahati, na ca tena aggi upalippati {upa
}; evamevaá¹ƒ kho, bho, sabbakammehi cepi brÄ• hmaá¹‡o jÄ«vikaá¹ƒ kappeti, na ca tena
upalippatiâ€™. `sabbakammehi jÄ«vikaá¹ƒ kappetÄ«â€™ ti kho, doá¹‡a \Be II 202/, tasmÄ•
brÄ• hmaá¹‡acaá¹‡á¸• Ä• loti vuccati. evaá¹ƒ kho, doá¹‡a, brÄ• hmaá¹‡o brÄ• hmaá¹‡acaá

``ye kho te, doá¹‡a, brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• \Se III 257/ isayo mantÄ• naá¹ƒ kattÄ
pavattÄ• ro yesamidaá¹ƒ etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pa
tadanugÄ• yanti tadanubhÄ• santi bhÄ• sitamanubhÄ• santi sajjhÄ• yitamanusajjhÄ• yanti
seyyathidaá¹ƒ --- aá¹-á¹-hako, vÄ• mako, vÄ• madevo, vessÄ• mitto, yamadaggi, aá¹…gÄ«
vÄ• seá¹-á¹-ho \Ee III 230/, kassapo, bhagu; tyÄ• ssume paÃ±ca brÄ• hmaá¹‡e paÃ±Ã±Ä•
devasamaá¹ƒ, mariyÄ• daá¹ƒ, sambhinnamariyÄ• daá¹ƒ, brÄ• hmaá¹‡acaá¹‡á¸• Ä• laá¹ƒye
doá¹‡a, katamoâ€™â€™ ti?

``evaá¹ƒ sante mayaá¹ƒ, bho gotama, brÄ• hmaá¹‡acaá¹‡á¸• Ä• lampi na pÅ«rema. abhikk

... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ

3. saá¹…gÄ• ravasuttaá¹ƒ

<193> atha kho saá¹…gÄ• ravo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
saá¹…gÄ• ravo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bho gotama, hetu
dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• ? ko
paccayo, yena kadÄ• ci dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva s

``yasmiá¹ƒ, brÄ• hmaá¹‡a, samaye kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viharati kÄ• m
ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti \Ne II 214/, attathar
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi tasmiá¹ƒ \Se III 258/ samaye yat
nappajÄ• nÄ• ti na passati, ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ
dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• . sey
udapatto saá¹ƒsaá¹-á¹-ho lÄ• khÄ• ya vÄ• haliddiyÄ• vÄ• nÄ«liyÄ• vÄ• maÃ±jiá¹-á¹-hÄ•
puriso sakaá¹ƒ \Ee III 231/ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ nappaj
passeyya. evamevaá¹ƒ kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye kÄ• marÄ• gapariyuá¹-á¹-hite
kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... pe ... ubhaya
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• n
asajjhÄ• yakatÄ• .

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ•
byÄ• pÄ• daparetena, uppannassa ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... pe ... ubhaya
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• n
asajjhÄ• yakatÄ• . seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto agginÄ• santatto ukkudhito {ukka
ukkuá¹-á¹-hito (Se Ke) } ussadakajÄ• to {usumakajÄ• to (katthaci), ussurakajÄ• to (Katthaci)
majjhimanikÄ• ye) }. tattha cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• n
nappajÄ• neyya na passeyya. evamevaá¹ƒ kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye byÄ• pÄ•
viharati byÄ• pÄ• daparetena, uppannassa ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... p
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yak
nappaá¹-ibhanti \Se III 259/, pageva asajjhÄ• yakatÄ• .

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye thinamiddhapariyuá¹-á¹-hitena cetasÄ•

thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... pe ... ubhaya
yathÄ• bhÅ«taá¹ƒ \Ee III 232/ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• p
pageva asajjhÄ• yakatÄ• . seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto sevÄ• lapaá¹‡akapariyona
puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ nappajÄ• neyya na
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharati thinamidd
thinamiddhassa \Ne II 215/ nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, attatthampi ta
samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... pe ... ubhayatthampi t
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• n
asajjhÄ• yakatÄ• .

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye uddhaccakukkuccapariyuá¹-á¹-hitena c
uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraá¹‡aá¹ƒ yathÄ•
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... p
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yak
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• . seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto vÄ• terito
{ummijÄ• to (Ee) }. tattha cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no
nappajÄ• neyya na passeyya. evamevaá¹ƒ kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye uddhacca
cetasÄ• viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissar
nappajÄ• nÄ• ti, attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati
ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharatta
sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ•
vicikicchÄ• paretena III 0260, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«ta
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... p
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yak
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• . seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto Ä• vilo lu
andhakÄ• re nikkhitto. tattha cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ•
nappajÄ• neyya na passeyya. evamevaá¹ƒ kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye vicikicchÄ
viharati vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«ta
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, paratthampi ... p
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti na passati, dÄ«gharattaá¹ƒ sajjhÄ• yak
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``yasmiÃ±ca \Ne II 216/ \Be II 205/ kho, brÄ• hmaá¹‡a, samaye na kÄ• marÄ• gapariyuá¹-á
na kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«ta
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passati, paratthampi tasmiá¹ƒ samaye yath

passati, ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passati, dÄ«gharat
mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• . seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto asaá
haliddiyÄ• vÄ• nÄ«liyÄ• vÄ• maÃ±jiá¹-á¹-hÄ• ya \Ee III 234/ vÄ• . tattha cakkhumÄ• puri
mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ pajÄ• neyya passeyya. evamevaá
samaye na kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viharati ... pe ... \Se III 261/.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na byÄ• pÄ• dapariyuá¹-á¹-hitena ceta
seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto agginÄ• asantatto anukkudhito anussadakajÄ• to. ta
sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ pajÄ• neyya passeyya. ev
yasmiá¹ƒ samaye na byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ• viharati ... pe ....

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na thinamiddhapariyuá¹-á¹-hitena cetas
\Ee III 235/ seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto na sevÄ• lapaá¹‡akapariyonaddho. tattha
sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ pajÄ• neyya passeyya. ev
yasmiá¹ƒ samaye na thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharati ... pe ....

``puna caparaá¹ƒ, brÄ• hmaá¹‡a \Se III 262/, yasmiá¹ƒ samaye na uddhaccakukkuccapariy
viharati ... pe ... seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto na vÄ• terito na calito na bhanto na Å
cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ pajÄ•
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na uddhaccakukkuccapariyuá¹-á¹-hitena cetasÄ• viharati

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ
vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passati, paratthampi tasmiá¹ƒ s
pajÄ• nÄ• ti passati, ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passat
asajjhÄ• yakatÄ• pi \Be II 206/ mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• . seyyathÄ• pi
accho vippasanno anÄ• vilo Ä• loke nikkhitto. tattha cakkhumÄ• puriso sakaá¹ƒ mukhanimi
yathÄ• bhÅ«taá¹ƒ pajÄ• neyya passeyya. evamevaá¹ƒ kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samay
vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati na vicikicchÄ• paretena, uppannÄ• ya ca vic
nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«ta
paratthampi ... pe ... ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passat
asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``ayaá¹ƒ kho, brÄ• hmaá¹‡a, hetu ayaá¹ƒ paccayo, yena kadÄ• ci dÄ«gharattaá¹ƒ sajjhÄ• y
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• \Se III 263/. ayaá¹ƒ pana, brÄ• hmaá¹‡a, hetu ay
kadÄ• ci dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ•

``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjat

saraá¹‡aá¹ƒ gataâ€™â€™ nti. tatiyaá¹ƒ.

4. kÄ• raá¹‡apÄ• lÄ«suttaá¹ƒ

<194> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
samayena kÄ• raá¹‡apÄ• lÄ« {karaá¹‡apÄ• lÄ« (Katthaci) } brÄ• hmaá¹‡o licchavÄ«naá¹ƒ k
kho kÄ• raá¹‡apÄ• lÄ« brÄ• hmaá¹‡o piá¹…giyÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ dÅ«ratova \Ee III
piá¹…giyÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca ---

``handa, kuto nu bhavaá¹ƒ piá¹…giyÄ• nÄ« Ä• gacchati divÄ• divassÄ• â€™â€™ ti? ``itoh
ito hi kho ahaá¹ƒ (MN I 288) }, bho, Ä• gacchÄ• mi samaá¹‡assa gotamassa santikÄ• â€™â
maÃ±Ã±ati bhavaá¹ƒ, piá¹…giyÄ• nÄ«, samaá¹‡assa \Ne II 218/ gotamassa paÃ±Ã±Ä• vey
maÃ±Ã±eâ€™â€™ ti? ``ko cÄ• haá¹ƒ, bho, ko ca samaá¹‡assa gotamassa paÃ±Ã±Ä• veyy
nÅ«nassa tÄ• disova yo samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyyÄ• â€™
bhavaá¹ƒ, piá¹…giyÄ• nÄ«, samaá¹‡aá¹ƒ gotamaá¹ƒ pasaá¹ƒsÄ• ya pasaá¹ƒsatÄ«â€™â€™
samaá¹‡aá¹ƒ \Be II 207/ gotamaá¹ƒ pasaá¹ƒsissÄ• mi! pasatthappasatthova {pasaá¹-á¹-hap
Katthaci) } so bhavaá¹ƒ gotamo seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti. ``kiá¹ƒ pana bha
atthavasaá¹ƒ sampassamÄ• no samaá¹‡e gotame evaá¹ƒ abhippasannoâ€™â€™ ti?

``seyyathÄ• pi, bho, puriso aggarasaparititto na aÃ±Ã±esaá¹ƒ hÄ«nÄ• naá¹ƒ rasÄ• naá¹ƒ pi
bho, yato yato tassa bhoto gotamassa \Se III 264/ dhammaá¹ƒ suá¹‡Ä• ti --- yadi suttaso, ya
veyyÄ• karaá¹‡aso, yadi abbhutadhammaso --- tato tato na aÃ±Ã±esaá¹ƒ puthusamaá¹‡abr
piheti.

``seyyathÄ• pi, bho, puriso jighacchÄ• dubbalyapareto madhupiá¹‡á¸• ikaá¹ƒ adhigaccheyy
labhateva {sÄ• yeyya, labhetheva (MN I 205) } sÄ• durasaá¹ƒ asecanakaá¹ƒ; evamevaá¹ƒ k
bhoto gotamassa dhammaá¹ƒ suá¹‡Ä• ti --- yadi suttaso, yadi geyyaso, yadi veyyÄ• karaá¹‡
abbhutadhammaso --- tato tato labhateva attamanataá¹ƒ, labhati cetaso pasÄ• daá¹ƒ.

``seyyathÄ• pi, bho, puriso candanaghaá¹-ikaá¹ƒ adhigaccheyya --- haricandanassa vÄ• lo
yato yato ghÄ• yetha --- yadi mÅ«lato, yadi majjhato, yadi aggato --- adhigacchateva \Ee III
{adhigacchetheva (?) } surabhigandhaá¹ƒ asecanakaá¹ƒ; evamevaá¹ƒ kho, bho, yato yato t
dhammaá¹ƒ suá¹‡Ä• ti --- yadi suttaso, yadi geyyaso, yadi veyyÄ• karaá¹‡aso, yadi abbhuta
adhigacchati pÄ• mojjaá¹ƒ adhigacchati somanassaá¹ƒ.

``seyyathÄ• pi, bho, puriso Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. tassa kusalo bhisakko
nÄ«hareyya; evamevaá¹ƒ kho, bho, yato yato tassa bhoto gotamassa dhammaá¹ƒ suá¹‡Ä•
geyyaso, yadi veyyÄ• karaá¹‡aso, yadi abbhutadhammaso --- tato tato sokaparidevadukkha

abbhatthaá¹ƒ gacchanti.

``seyyathÄ• pi \Ne II 219/ \Be II 208/, bho, pokkharaá¹‡Ä« acchodakÄ• sÄ• todakÄ• sÄ«to
supatitthÄ• ramaá¹‡Ä«yÄ• . atha puriso Ä• gaccheyya ghammÄ• bhitatto ghammapareto ki
III 265/. so taá¹ƒ pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• nhÄ• tvÄ• ca pivitvÄ• ca sabbadarathakilam
paá¹-ippassambheyya. evamevaá¹ƒ kho, bho, yato yato tassa bhoto gotamassa dhammaá¹ƒ
suttaso, yadi geyyaso, yadi veyyÄ• karaá¹‡aso, yadi abbhutadhammaso --- tato tato
sabbadarathakilamathapariá¸·Ä• hÄ• paá¹-ippassambhantÄ«â€™â€™ ti.

evaá¹ƒ vutte kÄ• raá¹‡apÄ• lÄ« brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ•
dakkhiá¹‡aá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ nihantvÄ• yena bhagavÄ• tenaÃ±jali
tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``namo tassa bhagavato arahato sammÄ• sambuddhassa.

namo tassa bhagavato arahato sammÄ• sambuddhassa.

namo tassa bhagavato arahato sammÄ• sambuddhassÄ• â€™â€™ ti ||

``abhikkantaá¹ƒ, bho piá¹…giyÄ• ni, abhikkantaá¹ƒ, bho piá¹…giyÄ• ni! seyyathÄ• pi, bho pi
nikkujjitaá¹ƒ {nikujjitaá¹ƒ (Katthaci) } vÄ• ukkujjeyya paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«
maggaá¹ƒ Ä• cikkheyya andhakÄ• re \Ee III 239/ vÄ• telapajjotaá¹ƒ dhÄ• reyya --- cakkhum
dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• piá¹…giyÄ• ninÄ• anekapariyÄ• yena dhammo pakÄ• s
piá¹…giyÄ• ni, taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkh
maá¹ƒ bhavaá¹ƒ piá¹…giyÄ• nÄ« dhÄ• retu, ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€

5. piá¹…giyÄ• nÄ«suttaá¹ƒ

<195> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
samayena paÃ±camattÄ• ni licchavisatÄ• ni bhagavantaá¹ƒ payirupÄ• santi. appekacce licc
nÄ«lavaá¹‡á¹‡Ä• nÄ«lavatthÄ• nÄ«lÄ• laá¹…kÄ• rÄ• , appekacce licchavÄ« pÄ«tÄ• honti
pÄ«tÄ• laá¹…kÄ• rÄ• \Se III 266/, appekacce licchavÄ« lohitakÄ• honti lohitakavaá¹‡á¹‡Ä•
lohitakÄ• laá¹…kÄ• rÄ• , appekacce licchavÄ« odÄ• tÄ• \Be II 209/ honti odÄ• tavaá¹‡á¹‡Ä
odÄ• tÄ• laá¹…kÄ• rÄ• . tyassudaá¹ƒ bhagavÄ• atirocati vaá¹‡á¹‡ena ceva yasasÄ• ca.

atha \Ne II 220/ kho piá¹…giyÄ• nÄ« brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ utta
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá
maá¹ƒ, sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ piá¹…giyÄ• nÄ«â€™â€™ ti bhagavÄ• av

brÄ• hmaá¹‡o bhagavato sammukhÄ• sÄ• ruppÄ• ya gÄ• thÄ• ya abhitthavi ---

``padmaá¹ƒ {padumaá¹ƒ (Katthaci) SN a I 132} yathÄ• kokanadaá¹ƒ {kokanudaá¹ƒ (Se Ke)

pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ,

tapantamÄ• diccamivantalikkheâ€™â€™ ti ||

atha kho te licchavÄ« paÃ±cahi uttarÄ• saá¹…gasatehi piá¹…giyÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ
piá¹…giyÄ• nÄ« brÄ• hmaá¹‡o tehi paÃ±cahi uttarÄ• saá¹…gasatehi bhagavantaá¹ƒ acchÄ

atha kho bhagavÄ• te licchavÄ« etadavoca --- ``paÃ±cannaá¹ƒ, licchavÄ«, ratanÄ• naá¹ƒ p
lokasmiá¹ƒ. katamesaá¹ƒ paÃ±cannaá¹ƒ? tathÄ• gatassa arahato sammÄ• sambuddhassa
lokasmiá¹ƒ. tathÄ• gatappaveditassa dhammavinayassa desetÄ• puggalo dullabho lokasmi
dhammavinayassa desitassa viÃ±Ã±Ä• tÄ• puggalo dullabho lokasmiá¹ƒ. tathÄ• gatappave
desitassa viÃ±Ã±Ä• tÄ• \Se III 267/ dhammÄ• nudhammappaá¹-ipanno puggalo dullabho lo
katavedÄ« puggalo dullabho lokasmiá¹ƒ. imesaá¹ƒ kho, licchavÄ«, paÃ±cannaá¹ƒ ratanÄ• n
lokasmiâ€™â€™ nti {AN b V 143}. paÃ±camaá¹ƒ.

6. mahÄ• supinasuttaá¹ƒ

<196> ``tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa pubbeva sambodhÄ•
bodhisattasseva sato paÃ±ca mahÄ• supinÄ• pÄ• turahesuá¹ƒ. katame paÃ±ca? tathÄ• ga
sammÄ• sambuddhassa pubbeva sambodhÄ• anabhisambuddhassa bodhisattasseva sato
mahÄ• sayanaá¹ƒ ahosi, himavÄ• pabbatarÄ• jÄ• bibbohanaá¹ƒ {bibbohanaá¹ƒ (Ce Se Ke
padavibhÄ• go} ahosi, puratthime samudde vÄ• mo hattho ohito ahosi, pacchime samudde
II 221/ ahosi, dakkhiá¹‡e samudde ubho pÄ• dÄ• ohitÄ• ahesuá¹ƒ. tathÄ• gatassa, bhikkha
sammÄ• sambuddhassa pubbeva sambodhÄ• anabhisambuddhassa bodhisattasseva sato
pÄ• turahosi.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva sa
bodhisattasseva sato tiriyÄ• nÄ• ma tiá¹‡ajÄ• ti nÄ• bhiyÄ• uggantvÄ• nabhaá¹ƒ Ä• hacca
tathÄ• gatassa, bhikkhave \Ee III 241/, arahato sammÄ• sambuddhassa pubbeva sambodh
bodhisattasseva sato ayaá¹ƒ dutiyo mahÄ• supino pÄ• turahosi.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva sa

bodhisattasseva sato setÄ• kimÄ« kaá¹‡hasÄ«sÄ• pÄ• dehi ussakkitvÄ• ( ) { (agganakhat
jÄ• á¹‡umaá¹‡á¸• alÄ• paá¹-icchÄ• desuá¹ƒ. tathÄ• gatassa, bhikkhave, arahato \Se III 268
pubbeva sambodhÄ• anabhisambuddhassa bodhisattasseva sato ayaá¹ƒ tatiyo mahÄ• sup

``puna caparaá¹ƒ, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva sa
bodhisattasseva sato cattÄ• ro sakuá¹‡Ä• nÄ• nÄ• vaá¹‡á¹‡Ä• catÅ«hi disÄ• hi Ä• gantvÄ
sabbasetÄ• sampajjiá¹ƒsu. tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa pu
anabhisambuddhassa bodhisattasseva sato ayaá¹ƒ catuttho mahÄ• supino pÄ• turahosi.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho pubbeva sambod
bodhisattova samÄ• no mahato mÄ«á¸·hapabbatassa uparÅ«pari caá¹…kamati alippamÄ• n
bhikkhave, arahato sammÄ• sambuddhassa pubbeva sambodhÄ• anabhisambuddhassa b
paÃ±camo mahÄ• supino pÄ• turahosi.

``yampi \Be II 211/, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva sa
bodhisattasseva sato ayaá¹ƒ mahÄ• pathavÄ« mahÄ• sayanaá¹ƒ ahosi, himavÄ• pabbatar
puratthime samudde vÄ• mo hattho ohito ahosi, pacchime samudde dakkhiá¹‡o hattho ohito
samudde ubho pÄ• dÄ• ohitÄ• ahesuá¹ƒ; tathÄ• gatena \Ne II 222/, bhikkhave, arahatÄ• s
sammÄ• sambodhi abhisambuddhÄ• . tassÄ• abhisambodhÄ• ya ayaá¹ƒ paá¹-hamo mahÄ

``yampi \Ee III 242/, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva s
anabhisambuddhassa bodhisattasseva sato tiriyÄ• nÄ• ma \Se III 269/ tiá¹‡ajÄ• ti nÄ• bhiy
Ä• hacca á¹-hitÄ• ahosi; tathÄ• gatena, bhikkhave, arahatÄ• sammÄ• sambuddhena ariyo
abhisambujjhitvÄ• yÄ• va devamanussehi suppakÄ• sito. tassa abhisambodhÄ• ya ayaá¹ƒ
pÄ• turahosi.

``yampi, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva sambodhÄ•
bodhisattasseva sato setÄ• kimÄ« kaá¹‡hasÄ«sÄ• pÄ• dehi ussakkitvÄ• yÄ• va jÄ• á¹‡un
paá¹-icchÄ• desuá¹ƒ; bahÅ«, bhikkhave, gihÄ« odÄ• tavasanÄ• tathÄ• gataá¹ƒ pÄ• á¹‡upe
Ee) } saraá¹‡aá¹ƒ gatÄ• . tassa abhisambodhÄ• ya ayaá¹ƒ tatiyo mahÄ• supino pÄ• turahos

``yampi, bhikkhave, tathÄ• gatassa arahato sammÄ• sambuddhassa pubbeva sambodhÄ•
bodhisattasseva sato cattÄ• ro sakuá¹‡Ä• nÄ• nÄ• vaá¹‡á¹‡Ä• catÅ«hi disÄ• hi Ä• gantvÄ
sabbasetÄ• sampajjiá¹ƒsu; cattÄ• rome, bhikkhave, vaá¹‡á¹‡Ä• khattiyÄ• brÄ• hmaá¹‡Ä•
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• anuttaraá¹
tassa abhisambodhÄ• ya ayaá¹ƒ catuttho mahÄ• supino pÄ• turahosi.

``yampi, bhikkhave, tathÄ• gato arahaá¹ƒ sammÄ• sambuddho pubbeva sambodhÄ• anab

samÄ• no mahato mÄ«á¸·hapabbatassa uparÅ«pari caá¹…kamati \Be II 212/ alippamÄ• no
bhikkhave, tathÄ• gato cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikk
(Ce Se Ke Ee) } tathÄ• gato agathito {agadhito (Se Ee Katthaci) } amucchito anajjhosanno {
(Katthaci) anajjhopanno (Ce Se) } Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±j
ayaá¹ƒ paÃ±camo mahÄ• supino \Se III 270/ pÄ• turahosi.

``tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa pubbeva sambodhÄ• anabh
sato ime paÃ±ca mahÄ• supinÄ• pÄ• turahesuâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. vassasuttaá¹ƒ

<197> ``paÃ±cime \Ne II 223/ \Ee III 243/, bhikkhave, vassassa antarÄ• yÄ• , yaá¹ƒ nemittÄ
(katthaci) } na jÄ• nanti, yattha nemittÄ• naá¹ƒ cakkhu na kamati. katame paÃ±ca? upari, bh
tejodhÄ• tu pakuppati. tena uppannÄ• meghÄ• paá¹-ivigacchanti. ayaá¹ƒ, bhikkhave, paá¹-
yaá¹ƒ nemittÄ• na jÄ• nanti, yattha nemittÄ• naá¹ƒ cakkhu na kamati.

``puna caparaá¹ƒ, bhikkhave, upari Ä• kÄ• se vÄ• yodhÄ• tu pakuppati. tena uppannÄ• me
ayaá¹ƒ, bhikkhave, dutiyo vassassa antarÄ• yo, yaá¹ƒ nemittÄ• na jÄ• nanti, yattha nemittÄ
kamati.

``puna caparaá¹ƒ, bhikkhave, rÄ• hu asurindo pÄ• á¹‡inÄ• udakaá¹ƒ sampaá¹-icchitvÄ• m
ayaá¹ƒ, bhikkhave, tatiyo vassassa antarÄ• yo, yaá¹ƒ nemittÄ• na jÄ• nanti, yattha nemittÄ
kamati.

``puna caparaá¹ƒ, bhikkhave, vassavalÄ• hakÄ• devÄ• pamattÄ• honti. ayaá¹ƒ, bhikkhav
antarÄ• yo, yaá¹ƒ nemittÄ• na jÄ• nanti, yattha nemittÄ• naá¹ƒ cakkhu na kamati.

``puna caparaá¹ƒ, bhikkhave, manussÄ• adhammikÄ• honti. ayaá¹ƒ, bhikkhave, paÃ±cam
nemittÄ• na jÄ• nanti, yattha nemittÄ• naá¹ƒ cakkhu na kamati. ime kho, bhikkhave, paÃ±c
yaá¹ƒ nemittÄ• na jÄ• nanti, yattha nemittÄ• naá¹ƒ cakkhu na kamatÄ«â€™â€™ ti. sattama

8. vÄ• cÄ• suttaá¹ƒ

<198> ``paÃ±cahi \Se III 271/ \Be II 213/, bhikkhave, aá¹…gehi samannÄ• gatÄ• vÄ• cÄ•
dubbhÄ• sitÄ• , anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å«naá¹ƒ {ananuvajjÄ• viÃ±Ã±Å«naá¹
paÃ±cahi? kÄ• lena \Ee III 244/ ca bhÄ• sitÄ• hoti, saccÄ• ca bhÄ• sitÄ• hoti, saá¹‡hÄ• c
atthasaá¹ƒhitÄ• ca bhÄ• sitÄ• hoti, mettacittena ca bhÄ• sitÄ• hoti. imehi kho, bhikkhave,
samannÄ• gatÄ• \Ne II 224/ vÄ• cÄ• subhÄ• sitÄ• hoti, no dubbhÄ• sitÄ• , anavajjÄ• ca a

viÃ±Ã±Å«naâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. kulasuttaá¹ƒ

<199> ``yaá¹ƒ, bhikkhave, sÄ«lavanto pabbajitÄ• kulaá¹ƒ upasaá¹…kamanti, tattha manus
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti. katamehi paÃ±cahi? yasmiá¹ƒ, bhikkhave, samaye sÄ«lava
upasaá¹…kamante manussÄ• disvÄ• cittÄ• ni pasÄ• denti {pasÄ«danti (Se Ke Katthaci) },
bhikkhave, taá¹ƒ kulaá¹ƒ tasmiá¹ƒ samaye paá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ hoti.

``yasmiá¹ƒ, bhikkhave, samaye sÄ«lavante pabbajite kulaá¹ƒ upasaá¹…kamante manussÄ
abhivÄ• denti Ä• sanaá¹ƒ denti, uccÄ• kulÄ«nasaá¹ƒvattanikaá¹ƒ, bhikkhave, taá¹ƒ kulaá¹ƒ
paá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ hoti.

``yasmiá¹ƒ, bhikkhave, samaye sÄ«lavante pabbajite kulaá¹ƒ upasaá¹…kamante manussÄ
paá¹-ivinenti {paá¹-ivinodenti (Ce Ee) }, mahesakkhasaá¹ƒvattanikaá¹ƒ, bhikkhave, taá¹ƒ kul
samaye paá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ hoti.

``yasmiá¹ƒ, bhikkhave, samaye sÄ«lavante pabbajite kulaá¹ƒ upasaá¹…kamante manussÄ•
saá¹ƒvibhajanti, mahÄ• bhogasaá¹ƒvattanikaá¹ƒ \Se III 272/, bhikkhave, taá¹ƒ kulaá¹ƒ tasmi
paá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ hoti.

``yasmiá¹ƒ, bhikkhave, samaye sÄ«lavante pabbajite kulaá¹ƒ upasaá¹…kamante manussÄ
paripaÃ±hanti dhammaá¹ƒ suá¹‡anti, mahÄ• paÃ±Ã±Ä• saá¹ƒvattanikaá¹ƒ, bhikkhave, taá¹
paá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ hoti. yaá¹ƒ \Ee III 245/, bhikkhave, sÄ«lavanto pabbajitÄ• ku
upasaá¹…kamanti, tattha manussÄ• imehi paÃ±cahi á¹-hÄ• nehi bahuá¹ƒ puÃ±Ã±aá¹ƒ pas

10. nissÄ• raá¹‡Ä«yasuttaá¹ƒ

<200> ``paÃ±cimÄ• \Be II 214/, bhikkhave, nissÄ• raá¹‡Ä«yÄ• {nissaraá¹‡Ä«yÄ• (Ee), nis
} dhÄ• tuyo. katamÄ• paÃ±ca? idha, bhikkhave, bhikkhuno \Ne II 225/ kÄ• maá¹ƒ {kÄ• me
manasikaroto kÄ• mesu cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimucca
panassa manasikaroto nekkhamme cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati
sugataá¹ƒ {sukataá¹ƒ (Ee Katthaci) } subhÄ• vitaá¹ƒ suvuá¹-á¹-hitaá¹ƒ suvimuttaá¹ƒ suvisaá
{visaá¹ƒyuttaá¹ƒ (katthaci, DN III 321) } kÄ• mehi; ye ca kÄ• mapaccayÄ• uppajjanti Ä• sav
vighÄ• tapariá¸·Ä• hÄ• , mutto so tehi, na so taá¹ƒ vedanaá¹ƒ vediyati. idamakkhÄ• taá¹ƒ kÄ
nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno byÄ• pÄ• daá¹ƒ manasikaroto byÄ• pÄ• de cittaá¹

nappasÄ«dati na santiá¹-á¹-hati na vimuccati. abyÄ• pÄ• daá¹ƒ kho panassa manasikaroto a
pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá
suvuá¹-á¹-hitaá¹ƒ suvimuttaá¹ƒ suvisaá¹ƒyuttaá¹ƒ byÄ• pÄ• dena; ye ca byÄ• pÄ• dapaccay
vighÄ• tapariá¸·Ä• hÄ• , mutto so tehi, na so taá¹ƒ vedanaá¹ƒ vediyati. idamakkhÄ• taá¹ƒ by
nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno vihesaá¹ƒ manasikaroto \Se III 273/ vihesÄ• ya cit
nappasÄ«dati na santiá¹-á¹-hati na vimuccati. avihesaá¹ƒ kho panassa manasikaroto avihes
pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá
suvuá¹-á¹-hitaá¹ƒ suvimuttaá¹ƒ suvisaá¹ƒyuttaá¹ƒ vihesÄ• ya; ye ca vihesÄ• paccayÄ• uppa
vighÄ• tapariá¸·Ä• hÄ• , mutto so tehi, na so taá¹ƒ vedanaá¹ƒ vediyati. idamakkhÄ• taá¹ƒ vi

``puna \Ee III 246/ caparaá¹ƒ, bhikkhave, bhikkhuno rÅ«paá¹ƒ manasikaroto rÅ«pe cittaá¹ƒ
nappasÄ«dati na santiá¹-á¹-hati na vimuccati. arÅ«paá¹ƒ kho panassa manasikaroto arÅ«pe
pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹
suvimuttaá¹ƒ suvisaá¹ƒyuttaá¹ƒ rÅ«pehi; ye ca rÅ«papaccayÄ• uppajjanti Ä• savÄ• vighÄ•
tehi, na so taá¹ƒ vedanaá¹ƒ vediyati. idamakkhÄ• taá¹ƒ rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``puna \Be II 215/ caparaá¹ƒ, bhikkhave, bhikkhuno sakkÄ• yaá¹ƒ manasikaroto sakkÄ• ye
nappasÄ«dati na santiá¹-á¹-hati na vimuccati. sakkÄ• yanirodhaá¹ƒ kho panassa manasikar
sakkÄ• yanirodhe cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ citta
subhÄ• vitaá¹ƒ suvuá¹-á¹-hitaá¹ƒ suvimuttaá¹ƒ suvisaá¹ƒyuttaá¹ƒ sakkÄ• yena; ye ca sakkÄ
Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , mutto so tehi, na so taá¹ƒ vedanaá¹ƒ vediyati. idamakkh
nissaraá¹‡aá¹ƒ.

``tassa kÄ• manandÄ«pi nÄ• nuseti, byÄ• pÄ• danandÄ«pi nÄ• nuseti, vihesÄ• nandÄ«pi n
rÅ«panandÄ«pi nÄ• nuseti, sakkÄ• yanandÄ«pi nÄ• nuseti (so) { ( ) katthaci natthi} kÄ• man
byÄ• pÄ• danandiyÄ• pi ananusayÄ• , vihesÄ• nandiyÄ• pi ananusayÄ• , rÅ«panandiyÄ• pi
ananusayÄ• . ayaá¹ƒ vuccati, bhikkhave, bhikkhu niranusayo, acchecchi {acchejji (Se Ke Ka
vivattayi {vÄ• vattayi (Ce) } saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si
bhikkhave, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyoâ€™â€™ ti. dasamaá¹ƒ.

brÄ• hmaá¹‡avaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

soá¹‡o \Ee III 247/ doá¹‡o saá¹…gÄ• ravo, kÄ• raá¹‡apÄ• lÄ« ca piá¹…giyÄ• nÄ«.

supinÄ• ca vassÄ• vÄ• cÄ• , kulaá¹ƒ nissÄ• raá¹‡Ä«yena cÄ• ti ||

catutthaá¹ƒpaá¹‡á¹‡Ä• sakaá¹ƒ samatto.

5. paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ

(21) 1. kimilavaggo

1. kimilasuttaá¹ƒ

<201> ekaá¹ƒ \Se III 275/ \Ne II 227/ \Be II 216/ samayaá¹ƒ bhagavÄ• kimilÄ• yaá¹ƒ {kimbi
VI 40; b 7.59} viharati veá¸·uvane. atha kho Ä• yasmÄ• kimilo {kimbilo (Ce Se Ke Ee) } yen
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• kimilo bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu ko paccayo, yena
saddhammo na ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti? ``idha, kimila, tathÄ• gate parinibbute bhi
upÄ• sakÄ• upÄ• sikÄ• yo satthari agÄ• ravÄ• viharanti appatissÄ• , dhamme agÄ• ravÄ•
agÄ• ravÄ• viharanti appatissÄ• , sikkhÄ• ya agÄ• ravÄ• viharanti appatissÄ• , aÃ±Ã±ama
appatissÄ• . ayaá¹ƒ kho, kimila, hetu ayaá¹ƒ paccayo, yena tathÄ• gate parinibbute saddha
hotÄ«â€™â€™ ti.

``ko pana, bhante, hetu ko paccayo, yena tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hiti
``idha, kimila, tathÄ• gate parinibbute bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo satt
viharanti sappatissÄ• , dhamme sagÄ• ravÄ• viharanti sappatissÄ• , saá¹…ghe sagÄ• ravÄ
sikkhÄ• ya sagÄ• ravÄ• viharanti sappatissÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• viharan
kimila, hetu ayaá¹ƒ paccayo, yena tathÄ• gate parinibbute saddhammo \Se III 276/ ciraá¹-á¹
ti. paá¹-hamaá¹ƒ.

2. dhammassavanasuttaá¹ƒ

<202> ``paÃ±cime \Ee III 248/, bhikkhave, Ä• nisaá¹ƒsÄ• dhammassavane. katame paÃ±c
II 228/, sutaá¹ƒ pariyodÄ• peti, kaá¹…khaá¹ƒ vitarati {vihanati (Se Ke Ee Katthaci) }, diá¹-á¹-
karoti, cittamassa pasÄ«dati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• dhammassavane

3. assÄ• jÄ• nÄ«yasuttaá¹ƒ

<203> ``paÃ±cahi \Be II 217/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro {bhad
rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…gantveva saá¹…khaá¹ƒ gacchati.

``katamehi paÃ±cahi? ajjavena, javena, maddavena, khantiyÄ• , soraccena --- imehi kho, b
aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ• raho hoti rÄ• jabhoggo
saá¹…khaá¹ƒ gacchati. ``evamevaá¹ƒ kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato
pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``katamehi paÃ±cahi? ajjavena, javena, maddavena, khantiyÄ• , soraccena --- imehi kho, b
dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikara
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. balasuttaá¹ƒ

<204> ``paÃ±cimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• balaá¹ƒ, hiribala
vÄ«riyabalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca balÄ• nÄ«â€™â€™

5. cetokhilasuttaá¹ƒ

<205> {AN c 9.71; MN I 185; DN III 319} ``paÃ±cime, bhikkhave, cetokhilÄ• . katame paÃ±c
III 277/, bhikkhu satthari kaá¹…khati vicikicchati nÄ• dhimuccati \Ee III 249/ na sampasÄ«da
bhikkhave, bhikkhu satthari kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati, tassa
Ä• tappÄ• ya anuyogÄ• ya \Ne II 229/ sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na nam
sÄ• taccÄ• ya padhÄ• nÄ• ya, ayaá¹ƒ paá¹-hamo cetokhilo.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhamme kaá¹…khati ... pe ... saá¹…ghe kaá¹…khati
kaá¹…khati ... pe ... sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to. yo
bhikkhu sabrahmacÄ• rÄ«su kupito hoti \Be II 218/ anattamano Ä• hatacitto khilajÄ• to, tass
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati Ä• tappÄ
padhÄ• nÄ• ya, ayaá¹ƒ paÃ±camo cetokhilo. ime kho, bhikkhave, paÃ±ca cetokhilÄ• â€™â€

6. vinibandhasuttaá¹ƒ

<206> {AN c 9.72; DN III 320} ``paÃ±cime, bhikkhave, cetasovinibandhÄ• {cetovinibaddhÄ
(sÄ• ratthadÄ«panÄ«á¹-Ä«kÄ• yaá¹ƒ) }. katame paÃ±ca? idha, bhikkhave, bhikkhu kÄ• mes
(Katthaci) } hoti avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigatata
bhikkhave, bhikkhu kÄ• mesu avÄ«tarÄ• go hoti avigatacchando avigatapemo avigatapipÄ•
avigatataá¹‡ho, tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• n
namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, ayaá¹ƒ paá¹-hamo cetaso

``puna caparaá¹ƒ, bhikkhave, bhikkhu kÄ• ye avÄ«tarÄ• go hoti ... pe ... rÅ«pe avÄ«tarÄ• g
... pe ... yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ
viharati ... pe ... aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya \Ee III 250/ brahmacariyaá¹
`iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavis
ti. yo so, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá
`iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavis
ti, tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, ayaá¹ƒ paÃ±camo cetasovinibanc
cetasovinibandhÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. yÄ• gusuttaá¹ƒ

<207> ``paÃ±cime \Ne II 230/, bhikkhave, Ä• nisaá¹ƒsÄ• yÄ• guyÄ• . katame paÃ±ca? khu
khudhÄ• ti sakkatÄ• nulomaá¹ƒ. Vin I 282} paá¹-ihanati, pipÄ• saá¹ƒ paá¹-ivineti, vÄ• taá¹ƒ
sodheti, Ä• mÄ• vasesaá¹ƒ \Be II 219/ pÄ• ceti. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ•
sattamaá¹ƒ.

8. dantakaá¹-á¹-hasuttaá¹ƒ

<208> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• dantakaá¹-á¹-hassa akhÄ• dane. katame paÃ
duggandhaá¹ƒ hoti, rasaharaá¹‡iyo na visujjhanti, pittaá¹ƒ semhaá¹ƒ bhattaá¹ƒ pariyonandh
(Ce Ee), pariyonaddhati (Se Ke Katthaci) Vin II 282 passitabbaá¹ƒ}, bhattamassa nacchÄ• c
bhikkhave, paÃ±ca Ä• dÄ«navÄ• dantakaá¹-á¹-hassa akhÄ• dane.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• dantakaá¹-á¹-hassa khÄ• dane. katame paÃ±ca? ca
III 279/ na duggandhaá¹ƒ hoti, rasaharaá¹‡iyo visujjhanti, pittaá¹ƒ semhaá¹ƒ bhattaá¹ƒ na pa
bhattamassa chÄ• deti. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• dantakaá¹-á¹-hassa khA
aá¹-á¹-hamaá¹ƒ.

9. gÄ«tassarasuttaá¹ƒ

<209> {Vin II 249} ``paÃ±cime \Ee III 251/, bhikkhave, Ä• dÄ«navÄ• Ä• yatakena gÄ«tassa
bhaá¹‡antassa. katame paÃ±ca? attanÄ• pi tasmiá¹ƒ sare sÄ• rajjati, parepi tasmiá¹ƒ sare s
gahapatikÄ• pi ujjhÄ• yanti --- `yatheva mayaá¹ƒ gÄ• yÄ• ma, evamevaá¹ƒ kho samaá¹‡Ä•
ti, sarakuttimpi nikÄ• mayamÄ• nassa samÄ• dhissa bhaá¹…go hoti, pacchimÄ• janatÄ• d
Ä• pajjati. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• Ä• yatakena gÄ«tassarena dhammaá
navamaá¹ƒ.

10. muá¹-á¹-hassatisuttaá¹ƒ

<210> {Vin I 353} ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• muá¹-á¹-hassatissa asampajÄ• na
II 231/. katame paÃ±ca? dukkhaá¹ƒ supati, dukkhaá¹ƒ paá¹-ibujjhati, pÄ• pakaá¹ƒ supinaá¹ƒ
rakkhanti, asuci muccati. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• muá¹-á¹-hassatissa as
okkamayato.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• upaá¹-á¹-hitassatissa sampajÄ• nassa niddaá¹ƒ ok
sukhaá¹ƒ supati, sukhaá¹ƒ paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ passati \Be II 220/, dev
asuci na muccati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• upaá¹-á¹-hitassatissa sampaj
okkamayatoâ€™â€™ ti. dasamaá¹ƒ.

kimilavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

kimilo \Se III 280/ dhammassavanaá¹ƒ, Ä• jÄ• nÄ«yo balaá¹ƒ khilaá¹ƒ.

vinibandhaá¹ƒ yÄ• gu kaá¹-á¹-haá¹ƒ, gÄ«taá¹ƒ muá¹-á¹-hassatinÄ• cÄ• ti ||

(22) 2. akkosakavaggo

1. akkosakasuttaá¹ƒ

<211> ``yo \Ne II 232/ \Ee III 252/ so, bhikkhave, bhikkhu akkosakaparibhÄ• sako ariyÅ«pa
sabrahmacÄ• rÄ«naá¹ƒ, tassa paÃ±ca Ä• dÄ«navÄ• pÄ• á¹-ikaá¹…khÄ• . katame paÃ±ca?
chinnaparipantho {chinnaparibandho (Katthaci) }, aÃ±Ã±ataraá¹ƒ vÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ Ä
bÄ• á¸·haá¹ƒ vÄ• rogÄ• taá¹…kaá¹ƒ phusati, sammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhe
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. yo so, bhikkhave, bhikkhu akkosa
ariyÅ«pavÄ• dÄ« sabrahmacÄ• rÄ«naá¹ƒ, tassa ime paÃ±ca Ä• dÄ«navÄ• pÄ• á¹-ikaá¹…k

2. bhaá¹‡á¸• anakÄ• rakasuttaá¹ƒ

<212> ``yo so, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako kalahakÄ• rako vivÄ• dakÄ• rak
adhikaraá¹‡akÄ• rako, tassa paÃ±ca Ä• dÄ«navÄ• pÄ• á¹-ikaá¹…khÄ• . katame paÃ±ca? a
adhigatÄ• {adhigataá¹ƒ (sabbattha) } parihÄ• yati, pÄ• pako kittisaddo abbhuggacchati, sar
karoti, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá
bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• ra

adhikaraá¹‡akÄ• rako, tassa ime paÃ±ca Ä• dÄ«navÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. du

3. sÄ«lasuttaá¹ƒ

<213> {Vin I 209; DN III 316} ``paÃ±cime \Se III 281/ \Be II 221/, bhikkhave, Ä• dÄ«navÄ• sÄ«lavipattiyÄ• . katame paÃ±ca? idha, bhikkhave, dussÄ«lo sÄ«lavipanno pamÄ• dÄ• dhik bhogajÄ• niá¹ƒ nigacchati. ayaá¹ƒ, bhikkhave, paá¹-hamo Ä• dÄ«navo dussÄ«lassa sÄ«lavi

``puna \Ne II 233/ caparaá¹ƒ, bhikkhave, dussÄ«lassa sÄ«lavipannassa pÄ• pako kittisadd ayaá¹ƒ, bhikkhave, dutiyo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• .

``puna \Ee III 253/ caparaá¹ƒ, bhikkhave, dussÄ«lo sÄ«lavipanno yaÃ±Ã±adeva parisaá¹ƒ u khattiyaparisaá¹ƒ, yadi brÄ• hmaá¹‡aparisaá¹ƒ, yadi gahapatiparisaá¹ƒ, yadi samaá¹‡aparis upasaá¹…kamati maá¹…kubhÅ«to. ayaá¹ƒ, bhikkhave, tatiyo Ä• dÄ«navo dussÄ«lassa sÄ«

``puna caparaá¹ƒ, bhikkhave, dussÄ«lo sÄ«lavipanno sammÅ«á¸·ho kÄ• laá¹ƒ karoti. ayaá Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• .

``puna caparaá¹ƒ, bhikkhave, dussÄ«lo sÄ«lavipanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ayaá¹ƒ, bhikkhave, paÃ±camo Ä• dÄ«navo dussÄ«lassa bhikkhave, paÃ±ca Ä• dÄ«navÄ• dussÄ«lassa sÄ«lavipattiyÄ• .

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• ya. katame paÃ±ca? idh sÄ«lasampanno appamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahantaá¹ƒ bhogakkhandhaá¹ƒ adhigaccha Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, bhikkhave, sÄ«lavato sÄ«lasampannassa kalyÄ• á¹‡o kittisaddo abbhug bhikkhave, dutiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, bhikkhave, sÄ«lavÄ• sÄ«lasampanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹. khattiyaparisaá¹ƒ, yadi brÄ• hmaá¹‡aparisaá¹ƒ \Se III 282/, yadi gahapatiparisaá¹ƒ, yadi sa visÄ• rado upasaá¹…kamati amaá¹…kubhÅ«to. ayaá¹ƒ bhikkhave, tatiyo Ä• nisaá¹ƒso sÄ«l

``puna \Be II 222/ caparaá¹ƒ, bhikkhave, sÄ«lavÄ• sÄ«lasampanno asammÅ«á¸·ho kÄ• la bhikkhave, catuttho Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya.

``puna \Ne II 234/ caparaá¹ƒ, bhikkhave, sÄ«lavÄ• sÄ«lasampanno kÄ• yassa bhedÄ• pa saggaá¹ƒ lokaá¹ƒ upapajjati. ayaá¹ƒ, bhikkhave, paÃ±camo Ä• nisaá¹ƒso sÄ«lavato sÄ«las

254/ kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• yÄ• â€™â€™ ti. ta

4. bahubhÄ• á¹‡isuttaá¹ƒ

<214> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• bahubhÄ• á¹‡ismiá¹ƒ puggale. katame paÃ±c
pisuá¹‡aá¹ƒ bhaá¹‡ati, pharusaá¹ƒ bhaá¹‡ati, samphappalÄ• paá¹ƒ bhaá¹‡ati, kÄ• yassa bh
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä• dÄ
bahubhÄ• á¹‡ismiá¹ƒ puggale.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• mantabhÄ• á¹‡ismiá¹ƒ puggale. katame paÃ±ca? n
pisuá¹‡aá¹ƒ bhaá¹‡ati, na pharusaá¹ƒ bhaá¹‡ati, na samphappalÄ• paá¹ƒ bhaá¹‡ati, kÄ• ya
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒs
puggaleâ€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamaakkhantisuttaá¹ƒ

<215> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• akkhantiyÄ• . katame paÃ±ca? bahuno janas
verabahulo ca hoti, vajjabahulo ca, sammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• paraá
\Se III 283/ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä• dÄ

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• khantiyÄ• . katame paÃ±ca? bahuno janassa piyo h
hoti, na vajjabahulo, asammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• khantiyÄ• â€™â€™ ti. paÃ±

6. dutiyaakkhantisuttaá¹ƒ

<216> ``paÃ±cime \Ne II 235/ \Ee III 255/, bhikkhave, Ä• dÄ«navÄ• akkhantiyÄ• . katame
appiyo hoti amanÄ• po, luddo ca hoti, vippaá¹-isÄ• rÄ« ca, sammÅ«á¸·ho \Be II 223/ kÄ• laá
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ime
Ä• dÄ«navÄ• akkhantiyÄ• .

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• khantiyÄ• . katame paÃ±ca? bahuno janassa piyo h
hoti, avippaá¹-isÄ• rÄ« ca, asammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• paraá¹ƒ mar
lokaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• khantiyÄ• â€™â€™ ti. chaá

7. paá¹-hamaapÄ• sÄ• dikasuttaá¹ƒ

<217> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• apÄ• sÄ• dike. katame paÃ±ca? attÄ• pi attÄ

viÃ±Ã±Å« garahanti, pÄ• pako kittisaddo abbhuggacchati, sammÅ«á¸·ho kÄ• laá¹ƒ karoti, k
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ime kho, bhikkhave, p
apÄ• sÄ• dike.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• pÄ• sÄ• dike \Se III 284/. katame paÃ±ca? attÄ• pi
anuvicca viÃ±Ã±Å« pasaá¹ƒsanti, kalyÄ• á¹‡o kittisaddo abbhuggacchati, asammÅ«á¸·ho k
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ime kho, bhikkhave, pa
pÄ• sÄ• dikeâ€™â€™ ti. sattamaá¹ƒ.

8. dutiyaapÄ• sÄ• dikasuttaá¹ƒ

<218> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• apÄ• sÄ• dike. katame paÃ±ca? appasannÄ•
pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ hoti, satthusÄ• sanaá¹ƒ akataá¹ƒ {na ka
hoti, pacchimÄ• janatÄ• \Ne II 236/ diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, cittamassa nappasÄ«d
bhikkhave, paÃ±ca Ä• dÄ«navÄ• apÄ• sÄ• dike.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• pÄ• sÄ• dike. katame paÃ±ca? appasannÄ• pasÄ«
bhiyyobhÄ• vo hoti, satthusÄ• sanaá¹ƒ kataá¹ƒ hoti, pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugati
pasÄ«dati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• pÄ• sÄ• dikeâ€™â€™ ti. aá¹-á¹-han

9. aggisuttaá¹ƒ

<219> ``paÃ±cime \Be II 224/, bhikkhave, Ä• dÄ«navÄ• aggismiá¹ƒ. katame paÃ±ca? acak
dubbaá¹‡á¹‡akaraá¹‡o, dubbalakaraá¹‡o, saá¹…gaá¹‡ikÄ• pavaá¸• á¸• hano {saá¹…gaá¹‡i
saá¹…gaá¹‡ikÄ• rÄ• mabaddhano (Katthaci) }, tiracchÄ• nakathÄ• pavattaniko hoti. ime kho
Ä• dÄ«navÄ• aggismiâ€™â€™ nti. navamaá¹ƒ.

10. madhurÄ• suttaá¹ƒ

<220> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• madhurÄ• yaá¹ƒ. katame paÃ±ca? visamÄ• ,
vÄ• á¸·ayakkhÄ• , dullabhapiá¹‡á¸• Ä• --- ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• madh

akkosakavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

akkosabhaá¹‡á¸• anasÄ«laá¹ƒ \Se III 285/ \Ee III 257/, bahubhÄ• á¹‡Ä« dve akhantiyo.

apÄ• sÄ• dikÄ• dve vuttÄ• , aggismiá¹ƒ madhurena cÄ• ti ||

(23) 3. dÄ«ghacÄ• rikavaggo

1. paá¹-hamadÄ«ghacÄ• rikasuttaá¹ƒ

<221> ``paÃ±cime \Ne II 237/, bhikkhave, Ä• dÄ«navÄ• dÄ«ghacÄ• rikaá¹ƒ anavatthacÄ• viharato. katame paÃ±ca? assutaá¹ƒ na suá¹‡Ä• ti, sutaá¹ƒ na pariyodÄ• peti, sutenekacce gÄ• á¸·haá¹ƒ {bÄ• á¸·haá¹ƒ (Se) } rogÄ• taá¹…kaá¹ƒ phusati, na ca mittavÄ• hoti. ime kho, Ä• dÄ«navÄ• dÄ«ghacÄ• rikaá¹ƒ anavatthacÄ• rikaá¹ƒ anuyuttassa viharato.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• samavatthacÄ• re. katame paÃ±ca? assutaá¹ƒ suá pariyodÄ• peti, sutenekaccena visÄ• rado hoti, na gÄ• á¸·haá¹ƒ rogÄ• taá¹…kaá¹ƒ phusati, kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• samavatthacÄ• reâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyadÄ«ghacÄ• rikasuttaá¹ƒ

<222> ``paÃ±cime \Be II 225/, bhikkhave, Ä• dÄ«navÄ• dÄ«ghacÄ• rikaá¹ƒ anavatthacÄ• viharato. katame paÃ±ca? anadhigataá¹ƒ nÄ• dhigacchati, adhigatÄ• parihÄ• yati, adhigate hoti, gÄ• á¸·haá¹ƒ rogÄ• taá¹…kaá¹ƒ phusati, na ca mittavÄ• hoti. ime kho, bhikkhave, paÃ dÄ«ghacÄ• rikaá¹ƒ anavatthacÄ• rikaá¹ƒ anuyuttassa viharato.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• \Se III 286/ samavatthacÄ• re. katame paÃ±ca? ana adhigatÄ• na parihÄ• yati, adhigatenekaccena visÄ• rado hoti, na gÄ• á¸·haá¹ƒ rogÄ• taá¹. ca hoti. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• samavatthacÄ• reâ€™â€™ ti. dutiyaá¹ƒ

3. atinivÄ• sasuttaá¹ƒ

<223> ``paÃ±cime \Ne II 238/ \Ee III 258/, bhikkhave, Ä• dÄ«navÄ• atinivÄ• se. katame pa hoti bahubhaá¹‡á¸• asannicayo, bahubhesajjo hoti bahubhesajjasannicayo, bahukicco hoti b kiá¹ƒkaraá¹‡Ä«yesu, saá¹ƒsaá¹-á¹-ho viharati gahaá¹-á¹-hapabbajitehi ananulomikena gihisa Ä• vÄ• sÄ• pakkamanto sÄ• pekkho pakkamati. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ•

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• samavatthavÄ• se. katame paÃ±ca? na bahubhaá¹ bahubhaá¹‡á¸• asannicayo, na bahubhesajjo hoti na bahubhesajjasannicayo, na bahukicco na byatto kiá¹ƒkaraá¹‡Ä«yesu, asaá¹ƒsaá¹-á¹-ho viharati gahaá¹-á¹-hapabbajitehi ananulom gihisaá¹ƒsaggena, tamhÄ• ca Ä• vÄ• sÄ• pakkamanto anapekkho pakkamati. ime kho, bhi samavatthavÄ• seâ€™â€™ ti. tatiyaá¹ƒ.

4. maccharÄ«suttaá¹ƒ

<224> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• atinivÄ• se. katame paÃ±ca? Ä• vÄ• samacc
lÄ• bhamaccharÄ« hoti, vaá¹‡á¹‡amaccharÄ« hoti, dhammamaccharÄ« hoti. ime kho, bhikk
atinivÄ• se.

``paÃ±cime \Be II 226/, bhikkhave, Ä• nisaá¹ƒsÄ• samavatthavÄ• se. katame paÃ±ca? na
Ä• vÄ• samaccharÄ« hoti, na kulamaccharÄ« hoti, na lÄ• bhamaccharÄ« hoti, na vaá¹‡á¹‡a
dhammamaccharÄ« hoti. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• samavatthavÄ• seâ€

5. paá¹-hamakulÅ«pakasuttaá¹ƒ

<225> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• kulÅ«pake {kulupake (Se Ee), kulÅ«page (Ce
anÄ• mantacÄ• re \Ee III 259/ Ä• pajjati, raho nisajjÄ• ya Ä• pajjati, paá¹-icchanne Ä• sane
mÄ• tugÄ• massa uttari chappaÃ±cavÄ• cÄ• hi \Ne II 239/ dhammaá¹ƒ desento Ä• pajjati, k
viharati. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• kulÅ«pakeâ€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyakulÅ«pakasuttaá¹ƒ

<226> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• kulÅ«pakassa bhikkhuno ativelaá¹ƒ kulesu sa
katame paÃ±ca? mÄ• tugÄ• massa abhiá¹‡hadassanaá¹ƒ, dassane sati saá¹ƒsaggo, saá¹ƒ
sati otÄ• ro, otiá¹‡á¹‡acittassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- `anabhirato vÄ• brahmacariya
aÃ±Ã±ataraá¹ƒ vÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pattiá¹ƒ Ä• pajjissati sikkhaá¹ƒ vÄ• paccakkhÄ
hÄ«nÄ• yÄ• vattissatiâ€™. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• kulÅ«pakassa bhikkh
saá¹ƒsaá¹-á¹-hassa viharatoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. bhogasuttaá¹ƒ

<227> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• bhogesu. katame paÃ±ca? aggisÄ• dhÄ• raá
udakasÄ• dhÄ• raá¹‡Ä• bhogÄ• , rÄ• jasÄ• dhÄ• raá¹‡Ä• bhogÄ• , corasÄ• dhÄ• raá¹‡Ä•
sÄ• dhÄ• raá¹‡Ä• bhogÄ• . ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• bhogesu.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• bhogesu. katame paÃ±ca? bhoge nissÄ• ya attÄ• r
sammÄ• \Se III 288/ sukhaá¹ƒ pariharati, mÄ• tÄ• pitaro sukheti pÄ«á¹‡eti sammÄ• sukha
puttadÄ• radÄ• sakammakaraporise sukheti \Be II 227/ pÄ«á¹‡eti sammÄ• sukhaá¹ƒ pariha
pÄ«á¹‡eti sammÄ• sukhaá¹ƒ pariharati, samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá
sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaá¹ƒ. ime kho, bhikkhave, paÃ±ca Ä• ni

ti. sattamaá¹ƒ.

8. ussÅ«rabhattasuttaá¹ƒ

<228> ``paÃ±cime \Ee III 260/, bhikkhave, Ä• dÄ«navÄ• ussÅ«rabhatte kule. katame paÃ±
pÄ• hunÄ• , te na kÄ• lena \Ne II 240/ paá¹-ipÅ«jenti; yÄ• tÄ• balipaá¹-iggÄ• hikÄ• devatÄ
paá¹-ipÅ«jenti; ye te samaá¹‡abrÄ• hmaá¹‡Ä• ekabhattikÄ• rattÅ«paratÄ• viratÄ• vikÄ• la
paá¹-ipÅ«jenti; dÄ• sakammakaraporisÄ• vimukhÄ• kammaá¹ƒ karonti; tÄ• vatakaá¹ƒyeva
anojavantaá¹ƒ hoti. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• ussÅ«rabhatte kule.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• samayabhatte kule. katame paÃ±ca? ye te atithÄ«
paá¹-ipÅ«jenti; yÄ• tÄ• balipaá¹-iggÄ• hikÄ• devatÄ• , tÄ• kÄ• lena paá¹-ipÅ«jenti; ye te s
ekabhattikÄ• rattÅ«paratÄ• viratÄ• vikÄ• labhojanÄ• , te kÄ• lena paá¹-ipÅ«jenti; dÄ• saka
kammaá¹ƒ karonti; tÄ• vatakaá¹ƒyeva samayena bhuttaá¹ƒ ojavantaá¹ƒ hoti. ime kho, bhikk
Ä• nisaá¹ƒsÄ• samayabhatte kuleâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamakaá¹‡hasappasuttaá¹ƒ

<229> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• kaá¹‡hasappe. katame paÃ±ca? asuci, dugga
sappaá¹-ibhayo, mittadubbhÄ« --- ime kho, bhikkhave \Se III 289/, paÃ±ca Ä• dÄ«navÄ• ka
kho, bhikkhave, paÃ±cime Ä• dÄ«navÄ• mÄ• tugÄ• me. katame paÃ±ca? asuci, duggandh
mittadubbhÄ« --- ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• mÄ• tugÄ• meâ€™â€™ ti. nav

10. dutiyakaá¹‡hasappasuttaá¹ƒ

<230> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• kaá¹‡hasappe. katame paÃ±ca? kodhano, up
mittadubbhÄ« --- ime \Ee III 261/ kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• kaá¹‡hasappe.

``evamevaá¹ƒ \Be II 228/ kho, bhikkhave, paÃ±cime Ä• dÄ«navÄ• mÄ• tugÄ• me. katame
ghoraviso, dujjivho, mittadubbhÄ«. tatridaá¹ƒ, bhikkhave, mÄ• tugÄ• massa ghoravisatÄ• --
bhikkhave, mÄ• tugÄ• mo tibbarÄ• go. tatridaá¹ƒ, bhikkhave, mÄ• tugÄ• massa dujjivhatÄ•
mÄ• tugÄ• mo pisuá¹‡avÄ• co. tatridaá¹ƒ, bhikkhave, mÄ• tugÄ• massa mittadubbhitÄ• ---
bhikkhave, mÄ• tugÄ• mo aticÄ• rinÄ«. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• mÄ• tug

dÄ«ghacÄ• rikavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

dve dÄ«ghacÄ• rikÄ• vuttÄ• , atinivÄ• samaccharÄ«.

dve ca kulÅ«pakÄ• bhogÄ• , bhattaá¹ƒ sappÄ• pare duveti ||

(24) 4. Ä• vÄ• sikavaggo

1. Ä• vÄ• sikasuttaá¹ƒ

<231> ``paÃ±cahi Å«Ì†III 0290 \Ne II 242/, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• si
hoti. katamehi paÃ±cahi? na Ä• kappasampanno hoti na vattasampanno; na bahussuto hoti
paá¹-isallekhitÄ• {sallekhitÄ• (Katthaci Ce) } hoti na paá¹-isallÄ• nÄ• rÄ• mo; na kalyÄ• á¹‡
kalyÄ• á¹‡avÄ• kkaraá¹‡o; duppaÃ±Ã±o hoti jaá¸·o eá¸·amÅ«go. imehi kho, bhikkhave, paÃ
samannÄ• gato Ä• vÄ• siko bhikkhu abhÄ• vanÄ«yo hoti.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu bhÄ• vanÄ«yo hoti.
Ä• kappasampanno \Ee III 262/ hoti vattasampanno; bahussuto hoti sutadharo; paá¹-isallek
paá¹-isallÄ• nÄ• rÄ• mo; kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o; paÃ±Ã±avÄ• h
aneá¸·amÅ«go. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato Ä• vÄ• siko bhi
ti. paá¹-hamaá¹ƒ.

2. piyasuttaá¹ƒ

<232> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu sabrahmacÄ
ca garu ca bhÄ• vanÄ«yo ca.

``katamehi paÃ±cahi? sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• rag
vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti sutadhar
dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ \Se III 291/ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«
bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppa
kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ• ya samannÄ• gato vissa
atthassa viÃ±Ã±Ä• paniyÄ• ; catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadh
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«; Ä• savÄ• naá¹ƒ khayÄ• anÄ• sav
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhikkhave, paÃ±cahi dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu sabrahmacÄ• rÄ«naá
ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. sobhanasuttaá¹ƒ

<233> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu Ä• vÄ• saá¹
sÄ«lavÄ• \Ee III 263/ hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti ...
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ•
vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• ; paá¹-ibalo hoti upasaá¹…kam
sandassetuá¹ƒ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampahaá¹ƒsetuá¹ƒ; catunnaá¹ƒ jhÄ• nÄ•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
paÃ±cahi dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu Ä• vÄ• saá¹ƒ sobhetÄ«â€™â€™

4. bahÅ«pakÄ• rasuttaá¹ƒ

<234> ``paÃ±cahi \Be II 230/, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu Ä
bahÅ«pakÄ• ro hoti. katamehi paÃ±cahi? sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikk
hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; khaá¹‡á¸• aphullaá¹ƒ paá¹-isaá¹…kharoti; mah
bhikkhusaá¹…gho abhikkanto nÄ• nÄ• verajjakÄ• bhikkhÅ« gihÄ«naá¹ƒ upasaá¹…kamitvÄ
Ä• vuso, bhikkhusaá¹…gho abhikkanto nÄ• nÄ• verajjakÄ• bhikkhÅ«, karotha puÃ±Ã±Ä• ni
nti; catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• na
akicchalÄ• bhÄ« akasiralÄ• bhÄ«. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• ga
Ä• vÄ• sassa bahÅ«pakÄ• ro hotÄ«â€™â€™ ti. catutthaá¹ƒ.

5. anukampasuttaá¹ƒ

<235> ``paÃ±cahi \Ne II 244/, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu g
gihÄ« (katthaci) } anukampati. katamehi paÃ±cahi? adhisÄ«le {adhisÄ«lesu (Se) } samÄ• da
niveseti; gilÄ• nake upasaá¹…kamitvÄ• satiá¹ƒ uppÄ• deti --- `arahaggataá¹ƒ Ä• yasmanto
upaá¹-á¹-hÄ• pethÄ• â€™ ti; mahÄ• kho pana bhikkhusaá¹…gho abhikkanto nÄ• nÄ• veraj
upasaá¹…kamitvÄ• Ä• roceti --- `mahÄ• kho, Ä• vuso, bhikkhusaá¹…gho abhikkanto nÄ• n
karotha puÃ±Ã±Ä• ni, samayo puÃ±Ã±Ä• ni kÄ• tuâ€™ nti; yaá¹ƒ kho panassa bhojanaá¹ƒ
paá¹‡Ä«taá¹ƒ vÄ• taá¹ƒ attanÄ• paribhuÃ±jati, saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kh
dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu gihÄ«naá¹ƒ anukampatÄ«â€™â€™ ti. paÃ±

6. paá¹-hamaavaá¹‡á¹‡Ä• rahasuttaá¹ƒ

<236> ``paÃ±cahi \Se III 293/, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu y
evaá¹ƒ niraye. katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa va
ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati; ananuvicca a
appasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒseti; ananuvicca apariyogÄ• hetvÄ• \Be
appasÄ• daá¹ƒ upadaá¹ƒseti; saddhÄ• deyyaá¹ƒ vinipÄ• teti. imehi kho, bhikkhave, paÃ±ca

Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nik
katamehi paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ•
pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati; anuvicca pariyogÄ• hetvÄ•
appasÄ• daá¹ƒ upadaá¹ƒseti; anuvicca pariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne pasÄ•
saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• ga
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyaavaá¹‡á¹‡Ä• rahasuttaá¹ƒ

<237> ``paÃ±cahi \Ne II 245/ \Ee III 265/, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• sik
nikkhitto evaá¹ƒ niraye. katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• ra
bhÄ• sati; ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati; Ä•
Ä• vÄ• sapaligedhÄ«; kulamaccharÄ« hoti kulapaligedhÄ«; saddhÄ• deyyaá¹ƒ vinipÄ• teti. i
bhikkhave, paÃ±cahi dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkh

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nik
katamehi paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ•
pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati; na Ä• vÄ• samaccharÄ« ho
kulamaccharÄ« hoti na kulapaligedhÄ«; saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kho, bhikkh
samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. sa

8. tatiyaavaá¹‡á¹‡Ä• rahasuttaá¹ƒ

<238> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhata
katamehi paÃ±cahi? ananuvicca apariyogÄ• hetvÄ• \Be II 232/ avaá¹‡á¹‡Ä• rahassa vaá¹‡
ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati; Ä• vÄ• sama
hoti; lÄ• bhamaccharÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato Ä•
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nik
katamehi paÃ±cahi? anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ•
pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati \Ee III 266/; na Ä• vÄ• sama
kulamaccharÄ« hoti \Ne II 246/; na lÄ• bhamaccharÄ« hoti. imehi kho, bhikkhave, paÃ±cahi
Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamamacchariyasuttaá¹ƒ

<239> ``paÃ±cahi, bhikkhave, dhammehi \Se III 295/ samannÄ• gato Ä• vÄ• siko bhikkhu y
evaá¹ƒ niraye. katamehi paÃ±cahi? Ä• vÄ• samaccharÄ« hoti; kulaccharÄ« hoti; lÄ• bha
vaá¹‡á¹‡amaccharÄ« {dhammamaccharÄ« (Katthaci) } hoti; saddhÄ• deyyaá¹ƒ vinipÄ• teti.
paÃ±cahi dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nik
katamehi paÃ±cahi? na Ä• vÄ• samaccharÄ« hoti; na kulaccharÄ« hoti; na lÄ• bhamacc
vaá¹‡á¹‡amaccharÄ« hoti; saddhÄ• deyyaá¹ƒ na vinipÄ• teti. imehi kho, bhikkhave, paÃ±ca
Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. navamaá¹ƒ.

10. dutiyamacchariyasuttaá¹ƒ

<240> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhata
katamehi paÃ±cahi? Ä• vÄ• samaccharÄ« hoti; kulaccharÄ« hoti; lÄ• bhamaccharÄ« hot
dhammamaccharÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato Ä• vÄ
nikkhitto evaá¹ƒ niraye.

``paÃ±cahi \Be II 233/, bhikkhave, dhammehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• b
sagge. katamehi paÃ±cahi? na Ä• vÄ• samaccharÄ« hoti; na kulaccharÄ« hoti; na lÄ• bh
hoti; na vaá¹‡á¹‡amaccharÄ« hoti; na dhammamaccharÄ« hoti. imehi kho, bhikkhave, paÃ±
samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. da

Ä• vÄ• sikavaggo catuttho.

tassuddÄ• naá¹ƒ ---

Ä• vÄ• siko \Ne II 247/ piyo ca sobhano,

bahÅ«pakÄ• ro anukampako ca.

tayo avaá¹‡á¹‡Ä• rahÄ• ceva,

macchariyÄ• duvepi cÄ• ti {yathÄ• bhataá¹ƒ cÄ• pi avaá¹‡á¹‡agedhÄ• , catukkamacchera
yathÄ• bhataá¹ƒ avaá¹‡á¹‡aÃ±ca, catuko macchariyena cÄ• ti (Katthaci) } ||

(25) 5. duccaritavaggo

1. paá¹-hamaduccaritasuttaá¹ƒ

<241> ``paÃ±cime \Se III 296/ \Ne II 248/, bhikkhave, Ä• dÄ«navÄ• duccarite. katame paÃ
upavadati; anuvicca viÃ±Ã±Å« garahanti; pÄ• pako kittisaddo abbhuggacchati; sammÅ«á¸·h
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
paÃ±ca Ä• dÄ«navÄ• duccarite.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• sucarite. katame paÃ±ca? attÄ• pi attÄ• naá¹ƒ na u
viÃ±Ã±Å« pasaá¹ƒsanti; kalyÄ• á¹‡o kittisaddo abbhuggacchati; asammÅ«á¸·ho kÄ• laá¹ƒ k
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä•
sucariteâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹-hamakÄ• yaduccaritasuttaá¹ƒ

<242> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• kÄ• yaduccarite ... pe ... Ä• nisaá¹ƒsÄ• kÄ• y
dutiyaá¹ƒ.

3. paá¹-hamavacÄ«duccaritasuttaá¹ƒ

<243> ``paÃ±cime \Be II 234/, bhikkhave, Ä• dÄ«navÄ• vacÄ«duccarite ... pe ... Ä• nisaá¹
pe .... tatiyaá¹ƒ.

4. paá¹-hamamanoduccaritasuttaá¹ƒ

<244> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• manoduccarite ... pe ... Ä• nisaá¹ƒsÄ• mano
katame paÃ±ca? attÄ• pi \Ee III 268/ attÄ• naá¹ƒ na upavadati; anuvicca viÃ±Ã±Å« \Se III 2
kalyÄ• á¹‡o kittisaddo abbhuggacchati; asammÅ«á¸·ho kÄ• laá¹ƒ karoti; kÄ• yassa bhedÄ•
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• manosu
catutthaá¹ƒ.

5. dutiyaduccaritasuttaá¹ƒ

<245> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• duccarite. katame paÃ±ca? attÄ• pi attÄ• naá
viÃ±Ã±Å« garahanti; pÄ• pako kittisaddo abbhuggacchati; saddhammÄ• vuá¹-á¹-hÄ• ti; asa
ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• duccarite.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• sucarite. katame paÃ±ca? attÄ• pi attÄ• naá¹ƒ na u
viÃ±Ã±Å« pasaá¹ƒsanti; kalyÄ• á¹‡o kittisaddo abbhuggacchati; asaddhammÄ• vuá¹-á¹-hÄ

patiá¹-á¹-hÄ• ti. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• sucariteâ€™â€™ ti. paÃ±cama

6. dutiyakÄ• yaduccaritasuttaá¹ƒ

<246> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• kÄ• yaduccarite ... pe ... Ä• nisaá¹ƒsÄ• kÄ• y
chaá¹-á¹-haá¹ƒ.

7. dutiyavacÄ«duccaritasuttaá¹ƒ

<247> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• vacÄ«duccarite ... pe ... Ä• nisaá¹ƒsÄ• vacÄ
sattamaá¹ƒ.

8. dutiyamanoduccaritasuttaá¹ƒ

<248> ``paÃ±cime \Be II 235/, bhikkhave, Ä• dÄ«navÄ• manoduccarite ... pe ... Ä• nisaá¹ƒ
katame paÃ±ca? attÄ• pi attÄ• naá¹ƒ \Se III 298/ na upavadati; anuvicca viÃ±Ã±Å« pasaá¹ƒ
250/ kittisaddo abbhuggacchati; asaddhammÄ• vuá¹-á¹-hÄ• ti; saddhamme patiá¹-á¹-hÄ• ti.
paÃ±ca Ä• nisaá¹ƒsÄ• manosucariteâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. sivathikasuttaá¹ƒ

<249> ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• sivathikÄ• ya {sÄ«vathikÄ• ya (Ce Se Ke Ee)
duggandhÄ• , sappaá¹-ibhayÄ• , vÄ• á¸·Ä• naá¹ƒ amanussÄ• naá¹ƒ Ä• vÄ• so, bahuno jana
bhikkhave, paÃ±ca Ä• dÄ«navÄ• sivathikÄ• ya.

``evamevaá¹ƒ kho, bhikkhave, paÃ±cime Ä• dÄ«navÄ• sivathikÅ«pame puggale. katame p
bhikkhave, ekacco puggalo asucinÄ• kÄ• yakammena samannÄ• gato hoti; asucinÄ• vacÄ
asucinÄ• manokammena samannÄ• gato hoti. idamassa asucitÄ• ya vadÄ• mi. seyyathÄ•
asuci; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``tassa asucinÄ• kÄ• yakammena samannÄ• gatassa, asucinÄ• vacÄ«kammena samann
samannÄ• gatassa pÄ• pako kittisaddo abbhuggacchati. idamassa duggandhatÄ• ya vadÄ•
bhikkhave, sivathikÄ• duggandhÄ• ; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ va

``tamenaá¹ƒ asucinÄ• kÄ• yakammena samannÄ• gataá¹ƒ, asucinÄ• vacÄ«kammena sam
manokammena samannÄ• gataá¹ƒ pesalÄ• sabrahmacÄ• rÄ« Ä• rakÄ• parivajjanti. idama
vadÄ• mi. seyyathÄ• pi sÄ• , bhikkhave, sivathikÄ• sappaá¹-ibhayÄ• ; tathÅ«pamÄ• haá¹ƒ,
puggalaá¹ƒ vadÄ• mi.

``so asucinÄ• kÄ• yakammena samannÄ• gato, asucinÄ• vacÄ«kammena samannÄ• gat
manokammena samannÄ• gato sabhÄ• gehi puggalehi saddhiá¹ƒ saá¹ƒvasati. idamassa vÄ
vadÄ• mi. seyyathÄ• pi sÄ• \Be II 236/, bhikkhave, sivathikÄ• vÄ• á¸·Ä• naá¹ƒ amanussÄ•
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

``tamenaá¹ƒ asucinÄ• kÄ• yakammena samannÄ• gataá¹ƒ, asucinÄ• vacÄ«kammena sam
samannÄ• gataá¹ƒ pesalÄ• sabrahmacÄ• rÄ« disvÄ• khÄ«yadhammaá¹ƒ {khÄ«yanadham
vata no dukkhaá¹ƒ ye mayaá¹ƒ evarÅ«pehi puggalehi saddhiá¹ƒ saá¹ƒvasÄ• mÄ• â€™ ti! id
seyyathÄ• pi sÄ• , bhikkhave, sivathikÄ• bahuno janassa Ä• rodanÄ• ; tathÅ«pamÄ• haá¹ƒ
puggalaá¹ƒ vadÄ• mi. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• sivathikÅ«pame puggaleâ

10. puggalappasÄ• dasuttaá¹ƒ

<250> ``paÃ±cime \Ee III 270/, bhikkhave, Ä• dÄ«navÄ• puggalappasÄ• de. katame paÃ±
puggale puggalo abhippasanno hoti, so tathÄ• rÅ«paá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti yathÄ• rÅ
saá¹…gho ukkhipati. tassa evaá¹ƒ hoti --- `yo kho myÄ• yaá¹ƒ puggalo piyo manÄ• po so sa
bhikkhÅ«su appasÄ• dabahulo hoti. bhikkhÅ«su appasÄ• dabahulo samÄ• no aÃ±Ã±e bhik
bhikkhÅ« abhajanto saddhammaá¹ƒ na suá¹‡Ä• ti. saddhammaá¹ƒ asuá¹‡anto saddhammÄ
bhikkhave, paá¹-hamo Ä• dÄ«navo puggalappasÄ• de.

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ puggale puggalo abhippasanno hoti, so tathÄ• rÅ«p
hoti yathÄ• rÅ«pÄ• ya Ä• pattiyÄ• saá¹…gho ante nisÄ«dÄ• peti \Se III 300/. tassa evaá¹ƒ
myÄ• yaá¹ƒ puggalo piyo manÄ• po so saá¹…ghena ante nisÄ«dÄ• pitoâ€™ ti. bhikkhÅ«su
bhikkhÅ«su appasÄ• dabahulo samÄ• no aÃ±Ã±e bhikkhÅ« na bhajati. aÃ±Ã±e bhikkhÅ« a
suá¹‡Ä• ti. saddhammaá¹ƒ asuá¹‡anto saddhammÄ• parihÄ• yati. ayaá¹ƒ, bhikkhave, dutiy
puggalappasÄ• de.

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ puggale puggalo abhippasanno hoti, so disÄ• pakk
vibbhanto hoti ... pe ... so \Be II 237/ kÄ• laá¹…kato hoti. tassa evaá¹ƒ hoti --- `yo kho myÄ•
piyo manÄ• po so kÄ• laá¹…katoâ€™ ti. aÃ±Ã±e bhikkhÅ« na bhajati. aÃ±Ã±e bhikkhÅ« \N
saddhammaá¹ƒ na suá¹‡Ä• ti. saddhammaá¹ƒ asuá¹‡anto saddhammÄ• parihÄ• yati. ayaá
Ä• dÄ«navo puggalappasÄ• de. ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• puggalappasÄ•

duccaritavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

duccaritaá¹ƒ \Ee III 271/ kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ.

catÅ«hi pare dve sivathikÄ• , puggalappasÄ• dena cÄ• ti ||

paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

(26) 6. upasampadÄ• vaggo

1. upasampÄ• detabbasuttaá¹ƒ

<251> {Vin I 84} ``paÃ±cahi \Se III 301/ \Ne II 253/ \Be II 238/, bhikkhave, dhammehi sama
bhikkhunÄ• upasampÄ• detabbaá¹ƒ. katamehi paÃ±cahi? idha, bhikkhave, bhikkhu asekhe
samannÄ• gato hoti; asekhena samÄ• dhikkhandhena samannÄ• gato hoti; asekhena paÃ±
hoti; asekhena vimuttikkhandhena samannÄ• gato hoti; asekhena vimuttiÃ±Ä• á¹‡adassana
hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gatena bhikkhunÄ• upasampÄ•
paá¹-hamaá¹ƒ.

2. nissayasuttaá¹ƒ

<252> {Vin I 84} ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatena bhikkhunÄ• nissayo
paÃ±cahi? idha, bhikkhave, bhikkhu asekhena sÄ«lakkhandhena samannÄ• gato hoti ... pe
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti. imehi ... pe ... nissayo dÄ• tabb

3. sÄ• maá¹‡erasuttaá¹ƒ

<253> {Vin I 84} ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatena bhikkhunÄ• sÄ• ma
katamehi paÃ±cahi? idha, bhikkhave, bhikkhu asekhena sÄ«lakkhandhena samannÄ• gato
samÄ• dhikkhandhena ... asekhena paÃ±Ã±Ä• kkhandhena ... asekhena vimuttikkhandhena
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti. imehi kho, bhikkhave, paÃ±cahi
bhikkhunÄ• sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabboâ€™â€™ ti. tatiyaá¹ƒ.

4. paÃ±camacchariyasuttaá¹ƒ

<254> ``paÃ±cimÄ• ni \Ne II 254/ \Ee III 272/, bhikkhave, macchariyÄ• ni. katamÄ• ni paÃ±
Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariya
imÄ• ni \Se III 302/ kho, bhikkhave, paÃ±ca macchariyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±
macchariyÄ• naá¹ƒ etaá¹ƒ paá¹-ikuá¹-á¹-haá¹ƒ {patikiá¹-á¹-haá¹ƒ (Ce Ee), paá¹-ikkiá¹-á¹-haá
paá¹-ikiá¹-á¹-haá¹ƒ (Katthaci) }, yadidaá¹ƒ dhammamacchariyaâ€™â€™ nti. catutthaá¹ƒ.

5. macchariyappahÄ• nasuttaá¹ƒ

<255> ``paÃ±cannaá¹ƒ \Be II 239/, bhikkhave, macchariyÄ• naá¹ƒ pahÄ• nÄ• ya samucche
vussati. katamesaá¹ƒ paÃ±cannaá¹ƒ? Ä• vÄ• samacchariyassa pahÄ• nÄ• ya samucchedÄ
kulamacchariyassa ... pe ... lÄ• bhamacchariyassa ... vaá¹‡á¹‡amacchariyassa ... dhammar
samucchedÄ• ya brahmacariyaá¹ƒ vussati. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ macch
samucchedÄ• ya brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. paá¹-hamajhÄ• nasuttaá¹ƒ

<256> ``paÃ±cime, bhikkhave, dhamme appahÄ• ya abhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ up
paÃ±ca? Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡ama
dhammamacchariyaá¹ƒ --- ime kho, bhikkhave, paÃ±ca dhamme appahÄ• ya abhabbo paá¹
viharituá¹ƒ.

``paÃ±cime, bhikkhave, dhamme pahÄ• ya bhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja
Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariya
ime kho, bhikkhave, paÃ±ca dhamme pahÄ• ya bhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasamp
chaá¹-á¹-haá¹ƒ.

7-13. dutiyajhÄ• nasuttÄ• disattakaá¹ƒ

257-263__._ ``paÃ±cime \Ne II 255/, bhikkhave, dhamme appahÄ• ya abhabbo dutiyaá¹ƒ jh
tatiyaá¹ƒ jhÄ• naá¹ƒ ... abhabbo catutthaá¹ƒ jhÄ• naá¹ƒ ... abhabbo sotÄ• pattiphalaá¹ƒ ... a
sakadÄ• gÄ• miphalaá¹ƒ ... abhabbo anÄ• gÄ• miphalaá¹ƒ ... abhabbo arahattaá¹ƒ {arahatt
sacchikÄ• tuá¹ƒ. katame paÃ±ca? Ä• vÄ• samacchariyaá¹ƒ \Se III 303/ \Ee III 273/, kulamac
lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ --- ime kho, bhikk
appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``paÃ±cime, bhikkhave, dhamme pahÄ• ya bhabbo dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... bhabbo ta
bhabbo catutthaá¹ƒ jhÄ• naá¹ƒ ... bhabbo sotÄ• pattiphalaá¹ƒ ... bhabbo sakadÄ• gÄ• mipha
anÄ• gÄ• miphalaá¹ƒ ... bhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katame paÃ±ca? Ä• vÄ• sam
kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá
paÃ±ca dhamme pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuâ€™â€™ nti. terasamaá¹ƒ.

14. aparapaá¹-hamajhÄ• nasuttaá¹ƒ

<264> ``paÃ±cime \Be II 240/, bhikkhave, dhamme appahÄ• ya abhabbo paá¹-hamaá¹ƒ jhÄ
viharituá¹ƒ. katame paÃ±ca? Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchar
vaá¹‡á¹‡amacchariyaá¹ƒ, akataÃ±Ã±utaá¹ƒ akataveditaá¹ƒ --- ime kho, bhikkhave, paÃ±ca
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharituá¹ƒ.

``paÃ±cime, bhikkhave, dhamme pahÄ• ya bhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja
Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariya
akataveditaá¹ƒ --- ime kho, bhikkhave, paÃ±ca dhamme pahÄ• ya bhabbo paá¹-hamaá¹ƒ jh
viharituâ€™â€™ nti. cuddasamaá¹ƒ.

15-21. aparadutiyajhÄ• nasuttÄ• disattakaá¹ƒ

265-271__._ ``paÃ±cime \Ne II 256/, bhikkhave, dhamme appahÄ• ya abhabbo dutiyaá¹ƒ jh
tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ ... sotÄ• pattiphalaá¹ƒ ... sakadÄ• gÄ• miphal
anÄ• gÄ• miphalaá¹ƒ ... arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katame paÃ±ca? Ä• vÄ• samacchariy
lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, akataÃ±Ã±utaá¹ƒ akataveditaá¹ƒ --- ime k
dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``paÃ±cime, bhikkhave, dhamme pahÄ• ya bhabbo dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ j
catutthaá¹ƒ jhÄ• naá¹ƒ ... sotÄ• pattiphalaá¹ƒ ... sakadÄ• gÄ• miphalaá¹ƒ ... anÄ• gÄ• mipha
sacchikÄ• tuá¹ƒ. katame \Se III 304/ paÃ±ca? Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ,
vaá¹‡á¹‡amacchariyaá¹ƒ, akataÃ±Ã±utaá¹ƒ akataveditaá¹ƒ --- ime kho, bhikkhave, paÃ±ca
arahattaá¹ƒ sacchikÄ• tuâ€™â€™ nti. ekavÄ«satimaá¹ƒ.

upasampadÄ• vaggo chaá¹-á¹-ho.

1. sammutipeyyÄ• laá¹ƒ

1. bhattuddesakasuttaá¹ƒ

<272> ``paÃ±cahi \Ne II 257/ \Ee III 274/, bhikkhave, dhammehi samannÄ• gato bhattudde
{na sammanitabbo (Katthaci) Vin II 326 passitabbaá¹ƒ}. katamehi paÃ±cahi? chandÄ• gatiá
dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ \Be II 241/ gacchati, bhayÄ• gatiá¹ƒ gacchati,
uddiá¹-á¹-hÄ• nuddiá¹-á¹-haá¹ƒ na jÄ• nÄ• ti --- imehi kho, bhikkhave, paÃ±cahi dhammehi
bhattuddesako na sammannitabbo.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhattuddesako sammannitabbo. katame
chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ

uddiá¹-á¹-hÄ• nuddiá¹-á¹-haá¹ƒ jÄ• nÄ• ti --- imehi kho, bhikkhave, paÃ±cahi dhammehi san
sammannitabboti.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhattuddesako sammato {sammatopi (C
sammato pesetabbo ... bÄ• lo veditabbo ... paá¹‡á¸• ito veditabbo ... khataá¹ƒ upahataá¹ƒ a
... akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati ... yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niray
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. katamehi paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati,
gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, uddiá¹-á¹-hÄ• nuddiá¹-á¹-
jÄ• nÄ• ti --- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhattuddesako yat
evaá¹ƒ saggeâ€™â€™ ti. paá¹-hamaá¹ƒ.

2-14. senÄ• sanapaÃ±Ã±Ä• pakasuttÄ• diterasakaá¹ƒ

273-285__._ ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato senÄ• sanapaÃ±Ã±Ä• pak
paÃ±Ã±attÄ• paÃ±Ã±attaá¹ƒ na jÄ• nÄ• ti ... pe ... senÄ• sanapaÃ±Ã±Ä• pako sammannita
paÃ±Ã±attÄ• paÃ±Ã±attaá¹ƒ jÄ• nÄ• ti ... pe ....

senÄ• sanagÄ• hÄ• pako \Ne II 258/ na sammannitabbo ... pe ... gahitÄ• gahitaá¹ƒ {paÃ±Ã
Ke) } na jÄ• nÄ• ti ... pe ... senÄ• sanagÄ• hÄ• pako sammannitabbo ... pe ... gahitÄ• gahita
{paÃ±Ã±attÄ• paÃ±Ã±attaá¹ƒ (Ce Se Ke) } jÄ• nÄ• ti ... pe ....

bhaá¹‡á¸• Ä• gÄ• riko na sammannitabbo ... pe ... guttÄ• guttaá¹ƒ na jÄ• nÄ• ti ... bhaá¹‡á¸
sammannitabbo ... pe ... guttÄ• guttaá¹ƒ jÄ• nÄ• ti ... pe ....

cÄ«varapaá¹-iggÄ• hako na sammannitabbo ... pe ... gahitÄ• gahitaá¹ƒ na jÄ• nÄ• ti ... cÄ«
sammannitabbo \Ee III 275/ ... pe ... gahitÄ• gahitaá¹ƒ jÄ• nÄ• ti ... pe ....

cÄ«varabhÄ• jako \Be II 242/ na sammannitabbo ... pe ... bhÄ• jitÄ• bhÄ• jitaá¹ƒ na jÄ• nÄ
sammannitabbo ... pe ... bhÄ• jitÄ• bhÄ• jitaá¹ƒ jÄ• nÄ• ti ... pe ....

yÄ• gubhÄ• jako na sammannitabbo ... pe ... yÄ• gubhÄ• jako sammannitabbo ... pe ....

phalabhÄ• jako na sammannitabbo ... pe ... phalabhÄ• jako sammannitabbo ... pe ....

khajjakabhÄ• jako na sammannitabbo ... pe ... bhÄ• jitÄ• bhÄ• jitaá¹ƒ na jÄ• nÄ• ti ... khajja
sammannitabbo ... pe ... bhÄ• jitÄ• bhÄ• jitaá¹ƒ jÄ• nÄ• ti ... pe ....

appamattakavissajjako na sammannitabbo ... pe ... vissajjitÄ• vissajjitaá¹ƒ na jÄ• nÄ• ti ...

appamattakavissajjako sammannitabbo ... pe ... vissajjitÄ• vissajjitaá¹ƒ jÄ• nÄ• ti ....

sÄ• á¹-iyaggÄ• hÄ• pako na sammannitabbo ... pe ... gahitÄ• gahitaá¹ƒ na jÄ• nÄ• ti \Se III
sÄ• á¹-iyaggÄ• hÄ• pako sammannitabbo ... pe ... gahitÄ• gahitaá¹ƒ jÄ• nÄ• ti ....

pattaggÄ• hÄ• pako na sammannitabbo ... pe ... gahitÄ• gahitaá¹ƒ na jÄ• nÄ• ti ... pattaggÄ
... pe ... gahitÄ• gahitaá¹ƒ jÄ• nÄ• ti ....

Ä• rÄ• mikapesako \Ne II 259/ na sammannitabbo ... pe ... Ä• rÄ• mikapesako sammannita

sÄ• maá¹‡erapesako na sammannitabbo ... pe ... sÄ• maá¹‡erapesako sammannitabbo ...

sammato na pesetabbo ... pe ... sammato pesetabbo ... pe ....

sÄ• maá¹‡erapesako bÄ• lo veditabbo ... pe ... paá¹‡á¸• ito veditabbo ... khataá¹ƒ upahataá
pariharati ... akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati ... yathÄ• bhataá¹ƒ nikkhitto ev
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. katamehi paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati,
gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, pesitÄ• pesitaá¹ƒ jÄ• nÄ•
bhikkhave, paÃ±cahi dhammehi samannÄ• gato sÄ• maá¹‡erapesako yathÄ• bhataá¹ƒ nikk
cuddasamaá¹ƒ.

sammutipeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. sikkhÄ• padapeyyÄ• laá¹ƒ

1. bhikkhusuttaá¹ƒ

<286> ``paÃ±cahi \Ne II 260/ \Be II 243/, bhikkhave, dhammehi samannÄ• gato bhikkhu ya
evaá¹ƒ niraye. katamehi paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, abrahm
hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« hoti. imehi \Ee III 276/ kho, bhikkhave, paÃ
samannÄ• gato bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹
\Se III 307/? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, abrah
hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivir
bhikkhave, paÃ±cahi dhammehi samannÄ• gato bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ s
paá¹-hamaá¹ƒ.

2-7. bhikkhunÄ«suttÄ• dichakkaá¹ƒ

287-292__._ ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• bhikkhunÄ« ... pe ... sikkh
... sÄ• maá¹‡erÄ« ... upÄ• sako ... upÄ• sikÄ• yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ niraye. ka
pÄ• á¹‡Ä• tipÄ• tinÄ« hoti, adinnÄ• dÄ• yinÄ« hoti, kÄ• mesumicchÄ• cÄ• rinÄ« hoti, musÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yinÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhamme
yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ niraye.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gatÄ• upÄ• sikÄ• yathÄ• bhataá¹ƒ nikkhittÄ
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• hoti, adinnÄ• dÄ• nÄ• paá¹-iviratÄ• hoti, kÄ•
paá¹-iviratÄ• hoti, musÄ• vÄ• dÄ• paá¹-iviratÄ• \Ne II 261/ hoti, surÄ• merayamajjapamÄ•
paá¹-iviratÄ• hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gatÄ• upÄ• sikÄ•
evaá¹ƒ saggeâ€™â€™ ti. sattamaá¹ƒ.

8. Ä• jÄ«vakasuttaá¹ƒ

<293> ``paÃ±cahi \Be II 244/, bhikkhave, dhammehi samannÄ• gato Ä• jÄ«vako yathÄ• bh
niraye. katamehi paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, abrahmacÄ• rÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« hoti. imehi kho, bhikkhave, paÃ±cahi dhammehi
Ä• jÄ«vako yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9-17. nigaá¹‡á¹-hasuttÄ• dinavakaá¹ƒ

294-302__._ ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato nigaá¹‡á¹-ho ... pe ... muá¹
jaá¹-ilako ... paribbÄ• jako ... mÄ• gaá¹‡á¸• iko ... tedaá¹‡á¸• iko ... Ä• ruddhako ... gotamak
\Ee III 277/ yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. katamehi paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ
hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« hoti. imehi kho, bhikkhave, paÃ±cah
devadhammiko yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™â€™ ti. sattarasamaá¹ƒ.

sikkhÄ• padapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. rÄ• gapeyyÄ• laá¹ƒ

<303> ``rÄ• gassa \Ne II 262/, bhikkhave, abhiÃ±Ã±Ä• ya paÃ±ca dhammÄ• bhÄ• vetabbÄ
asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• dÄ«navasaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ
{sabbatthapi evameva dissati} --- rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya ime paÃ±ca dhamm

<304> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya paÃ±ca dhammÄ• bhÄ• vetabbÄ• . katame

anattasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anabh
bhikkhave, abhiÃ±Ã±Ä• ya ime paÃ±ca dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<305> ``rÄ• gassa \Be II 245/, bhikkhave, abhiÃ±Ã±Ä• ya paÃ±ca dhammÄ• bhÄ• vetabbÄ
aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä•
bhikkhave, abhiÃ±Ã±Ä• ya ime paÃ±ca dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<306> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya paÃ±ca dhammÄ• bhÄ• vetabbÄ• . katame
vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ --- rÄ• gassa, bhikkh
paÃ±ca dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<307> ``rÄ• gassa \Se III 309/ \Ee III 278/, bhikkhave, abhiÃ±Ã±Ä• ya paÃ±ca dhammÄ• b
paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá
abhiÃ±Ã±Ä• ya ime paÃ±ca dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

308-1151__._ ``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya ... parikkhayÄ• ya ... pahÄ• nÄ• ya ...
virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya paÃ±ca dhammÄ• bhÄ• ve
... kodhassa ... upanÄ• hassa ... makkhassa ... paá¸·Ä• sassa ... issÄ• ya ... macchariyassa
sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambhassa ... mÄ• nassa ... atimÄ• nassa \Ne II 263
pamÄ• dassa abhiÃ±Ã±Ä• ya ... pariÃ±Ã±Ä• ya ... parikkhayÄ• ya ... pahÄ• nÄ• ya ... khayÄ
virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya paÃ±ca dhammÄ• bhÄ• ve

``katame paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã
pamÄ• dassa, bhikkhave, paá¹-inissaggÄ• ya ime paÃ±ca dhammÄ• bhÄ• vetabbÄ• â€™â

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya,

pahÄ• nÄ• ya khayÄ• ya vayena ca.

virÄ• ganirodhÄ• cÄ• gaÃ±ca,

paá¹-inissaggo ime dasÄ• ti ||

paÃ±cakanipÄ• to niá¹-á¹-hito.

tatridaá¹ƒ vagguddÄ• naá¹ƒ ---

sekhabalaá¹ƒ \Be II 246/ balaÃ±ceva, paÃ±caá¹…gikaÃ±ca sumanaá¹ƒ.

muá¹‡á¸• anÄ«varaá¹‡aÃ±ca saÃ±Ã±aÃ±ca, yodhÄ• jÄ«vaÃ±ca aá¹-á¹-hamaá¹ƒ.

theraá¹ƒ kakudhaphÄ• suÃ±ca, andhakavindadvÄ• dasaá¹ƒ.

gilÄ• narÄ• jatikaá¹‡á¸• aá¹ƒ, saddhammÄ• ghÄ• tupÄ• sakaá¹ƒ.

araÃ±Ã±abrÄ• hmaá¹‡aÃ±ceva, kimilakkosakaá¹ƒ tathÄ• .

dÄ«ghÄ• cÄ• rÄ• vÄ• sikaÃ±ca, duccaritÅ«pasampadanti ||

paÃ±cakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

paÃ±cakanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. sekhabalavaggo

1. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<1> paÃ±cakanipÄ• tassa \Ne III 1/ \Be III 1/ \Ee III 222/ paá¹-hame sattannaá¹ƒ sekhÄ• na
__sekhabalÄ• ni_. saddhÄ• balÄ• dÄ«su assaddhiye na kampatÄ«ti __saddhÄ• balaá¹ƒ_. a
__hirÄ«balaá¹ƒ_. anottappe na kampatÄ«ti __ottappabalaá¹ƒ_. kosajje na kampatÄ«ti __vÄ
na kampatÄ«ti __paÃ±Ã±Ä• balaá¹ƒ. tasmÄ• _ti yasmÄ• imÄ• ni sattannaá¹ƒ sekhÄ• naá¹

2. vitthatasuttavaá¹‡á¹‡anÄ•

<2> dutiye \Ne III 2/ __kÄ• yaduccaritenÄ• _tiÄ• dÄ«su upayogatthe karaá¹‡avacanaá¹ƒ, h
kÄ• yaduccaritÄ• dÄ«ni hirÄ«yati jigucchatÄ«ti attho. ottappaniddese hetvatthe karaá¹‡avac
kÄ• yaduccaritÄ• dÄ«hi ottappassa hetubhÅ«tehi ottappati bhÄ• yatÄ«ti attho.

__Ä• raddhavÄ«riyo_ti \Be III 2/ paggahitavÄ«riyo anosakkitamÄ• naso. __pahÄ• nÄ• yÄ• _
__upasampadÄ• yÄ• _ti paá¹-ilÄ• bhatthÄ• ya. __thÄ• mavÄ• _ti vÄ«riyathÄ• mena saman
thiraparakkamo. __anikkhittadhuro kusalesu dhammesÅ«_ti kusalesu dhammesu anoropita

__udayatthagÄ• miniyÄ• _ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayavayagÄ• miniyÄ• udaya
samatthÄ• ya. __paÃ±Ã±Ä• ya_ \Ee III 223/ __samannÄ• gato_ti vipassanÄ• paÃ±Ã±Ä• ya
samaá¹…gibhÅ«to. __ariyÄ• yÄ• _ti vikkhambhanavasena ca samucchedavasena ca kilese
parisuddhÄ• ya. __nibbedhikÄ• yÄ• _ti sÄ• ca abhinivijjhanato nibbedhikÄ• ti vuccati, tÄ• y
tattha maggapaÃ±Ã±Ä• samucchedavasena anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ lo
mohakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikÄ• , vipassanÄ• paÃ±Ã±Ä• tadaá¹…g
maggapaÃ±Ã±Ä• ya paá¹-ilÄ• bhasaá¹ƒvattanato tabbipassanÄ• nibbedhikÄ• ti vattuá¹ƒ va
dukkhakkhayagÄ• miniyÄ• _ti idhÄ• pi maggapaÃ±Ã±Ä• sammÄ• hetunÄ• nayena vaá¹-á
khepayamÄ• nÄ• gacchatÄ«ti sammÄ• dukkhakkhayagÄ• minÄ« nÄ• ma, vipassanÄ• paÃ
vaá¹-á¹-adukkhaÃ±ca kilesadukkhaÃ±ca khepayamÄ• nÄ• gacchatÄ«ti dukkhakkhayagÄ• n
vÄ• maggapaÃ±Ã±Ä• ya paá¹-ilÄ• bhÄ• ya saá¹ƒvattanatopesÄ• dukkhakkhayagÄ• minÄ«

paÃ±ca balÄ• ni missakÄ• neva kathitÄ• ni, tathÄ• paÃ±came.

6. samÄ• pattisuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __akusalassa samÄ• pattÄ«_ti akusaladhammassa samÄ• pajjanÄ• , tena
attho. __pariyuá¹-á¹-hÄ• ya tiá¹-á¹-hatÄ«_ti pariyonandhitvÄ• tiá¹-á¹-hati.

7. kÄ• masuttavaá¹‡á¹‡anÄ•

<7> sattame \Ne III 3/ __kÄ• mesu laá¸·itÄ• _ti vatthukÄ• makilesakÄ• mesu laá¸·itÄ• abhi
__asitabyÄ• bhaá¹…gi_nti \Ee III 224/ tiá¹‡alÄ• yanaasitaÃ±ceva tiá¹‡avahanakÄ• jaÃ±ca. _
Ä• cÄ• rakulaputto. __ohÄ• yÄ• _ti pahÄ• ya. __alaá¹ƒ_ \Be III 3/ __vacanÄ• yÄ• _ti yuttaá¹
sulabhÄ• sakkÄ• labhituá¹ƒ. __hÄ«nÄ• kÄ• mÄ• _ti paÃ±cannaá¹ƒ nÄ«cakulÄ• naá¹ƒ kÄ•
majjhimasattÄ• naá¹ƒ kÄ• mÄ• . __paá¹‡Ä«tÄ• kÄ• mÄ• _ti rÄ• jarÄ• jamahÄ• mattÄ• naá¹
saá¹…khaá¹ƒ gacchantÄ«_ti kÄ• manavasena kÄ• metabbavasena ca kÄ• mÄ• icceva saá¹
hotÄ«_ti mahallako hoti. __alaá¹ƒpaÃ±Ã±o_ti yuttapaÃ±Ã±o. __attagutto_ti attanÄ• va gutto
vÄ• gopetuá¹ƒ rakkhituá¹ƒ samattho. __nÄ• laá¹ƒ pamÄ• dÄ• yÄ• _ti na yutto pamajjituá¹ƒ.
hotÄ«_ti yaá¹ƒ saddhÄ• ya kusalesu dhammesu kÄ• tuá¹ƒ yuttaá¹ƒ, taá¹ƒ na kataá¹ƒ hoti. s
__anapekkho dÄ• nÄ• haá¹ƒ, bhikkhave, tasmiá¹ƒ bhikkhusmiá¹ƒ homÄ«_ti evaá¹ƒ saddhÄ
sotÄ• pattiphale patiá¹-á¹-hite tasmiá¹ƒ puggale anapekkho homÄ«ti dasseti. imasmiá¹ƒ sutt
kathito.

8. cavanasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame __saddhamme_ti sÄ• sanasaddhamme. __assaddho_ti okappanasaddhÄ
cÄ• ti dvÄ«hipi saddhÄ• hi virahito. __cavati nappatiá¹-á¹-hÄ• tÄ«_ti imasmiá¹ƒ sÄ• sane gu
patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti. iti imasmiá¹ƒ sutte appatiá¹-á¹-hÄ• naÃ±ca patiá¹-á¹-hÄ• naÃ

9. paá¹-hamaagÄ• ravasuttavaá¹‡á¹‡anÄ•

<9> navame \Ee III 225/ nÄ• ssa gÄ• ravoti __agÄ• ravo_. nÄ• ssa patissoti __appatisso, _
anÄ«cavutti. sesamettha purimasadisameva.

10. dutiyaagÄ• ravasuttavaá¹‡á¹‡anÄ•

<10> dasame \Ne III 4/ __abhabbo_ti abhÄ• janaá¹ƒ. __vuddhi_nti vaá¸• á¸• hiá¹ƒ. __virÅ«
virÅ«á¸·hamÅ«latÄ• ya niccalabhÄ• vaá¹ƒ. __vepulla_nti mahantabhÄ• vaá¹ƒ. sesaá¹ƒ sabb

sekhabalavaggo paá¹-hamo.

2. balavaggo

1. ananussutasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Be III 4/ paá¹-hame __pubbÄ• haá¹ƒ, bhikkhave, ananussutesu dhammesÅ
pubbe ananussutesu catÅ«su saccadhammesu. __abhiÃ±Ã±Ä• vosÄ• napÄ• ramippatto pa
catÅ«hi maggehi soá¸·asavidhassa kiccassa karaá¹‡ena abhijÄ• nitvÄ• vosÄ• napÄ• ramiá
niá¹-á¹-hitattÄ• katakiccabhÄ• vaá¹ƒ pÄ• raá¹ƒ patto paá¹-ijÄ• nÄ• mÄ«ti mahÄ• bodhipalla
Ä• gamanÄ«yaguá¹‡aá¹ƒ dasseti. __tathÄ• gatassÄ• _ti aá¹-á¹-hahi kÄ• raá¹‡ehi tathÄ• ga
__tathÄ• gatabalÄ• nÄ«_ti yathÄ• tehi gantabbaá¹ƒ, tatheva gatÄ• ni pavattÄ• ni Ã±Ä• á¹‡a
á¹-hÄ• na_nti seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. __sÄ«hanÄ• da_nti abhÄ«tanÄ• daá¹ƒ. __brahma
__pavattetÄ«_ti katheti.

2. kÅ«á¹-asuttavaá¹‡á¹‡anÄ•

<12> dutiye \Ee III 226/ __sekhabalÄ• nÄ«_ti sekhÄ• naá¹ƒ Ã±Ä• á¹‡abalÄ• ni. __agga_nti
gopÄ• nasiyo kÅ«á¹-aá¹ƒ viya saá¹…gaá¹‡hÄ• tÄ«ti __saá¹…gÄ• hikaá¹ƒ_. tÄ• neva balÄ•
__saá¹…ghÄ• taniyaá¹ƒ_.

3. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<13> tatiye \Ne III 5/ tattha muá¹-á¹-hassacce na kampatÄ«ti __satibalaá¹ƒ_. uddhacce na
__samÄ• dhibalaá¹ƒ_.

4. vitthatasuttavaá¹‡á¹‡anÄ•

<14> catutthe __satinepakkenÄ• _ti ettha nepakkaá¹ƒ vuccati paÃ±Ã±Ä• , sÄ• satiyÄ• up

5. daá¹-á¹-habbasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came savisayasmiá¹ƒyeva lokiyalokuttaradhamme kathetuá¹ƒ __kattha ca, bhikk
daá¹-á¹-habba_ntiÄ• dimÄ• ha. yathÄ• hi cattÄ• ro seá¹-á¹-hiputtÄ• , rÄ• jÄ• ti rÄ• japaÃ±ca
``nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti vÄ«thiá¹ƒ otiá¹‡á¹‡esu ekassa seá¹-á¹-hiputtas
itare cattÄ• ro \Be III 5/ tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova ``imesaá¹ƒ khÄ• danÄ«yaá¹ƒ
gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti gehe vicÄ• reti. dutiyatatiyacatuttha
cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova ``imesaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá

gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti gehe vicÄ• reti. atha sabbapacchÄ
kiÃ±cÄ• pi rÄ• jÄ• sabbattha issaro, imasmiá¹ƒ pana kÄ• le attano geheyeva ``imesaá¹ƒ kh
bhojanÄ«yaá¹ƒ detha, gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti vicÄ• reti, ev
balesu tesu sahÄ• yesu ekato vÄ«thiá¹ƒ otarantesu viya ekÄ• rammaá¹‡e uppajjamÄ• nesu
itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, evaá¹ƒ sotÄ• pattiyaá¹…gÄ
adhimokkhalakkhaá¹‡aá¹ƒ saddhÄ• balameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, ses
yathÄ• dutiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, eva
patvÄ• paggahalakkhaá¹‡aá¹ƒ vÄ«riyabalameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ \E
tadanvayÄ• ni honti. yathÄ• tatiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• m
satipaá¹-á¹-hÄ• nÄ• ni patvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ satibalameva jeá¹-á¹-hakaá¹ƒ
sesÄ• ni tadanvayÄ• ni honti. yathÄ• catutthassa gehe itare cattÄ• ro \Ne III 6/ tuá¹‡hÄ« nis
gehasÄ• mikova vicÄ• reti, evaá¹ƒ jhÄ• navimokkhe patvÄ• avikkhepalakkhaá¹‡aá¹ƒ samÄ
hoti pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni honti. sabbapacchÄ• raÃ±Ã±o gehaá¹ƒ ga
cattÄ• ro tuá¹‡hÄ« nisÄ«danti, rÄ• jÄ• va gehe vicÄ• reti, evameva ariyasaccÄ• ni patvÄ• p
paÃ±Ã±Ä• balameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni hont
missakÄ• ni kathitÄ• ni. chaá¹-á¹-haá¹ƒ uttÄ• natthameva. evaá¹ƒ purimavagge ca idha ca a
sekhabalÄ• neva kathitÄ• ni. karaá¹‡á¸• akolavÄ• sÄ« mahÄ• dattatthero panÄ• ha --- ``hea
sekhabalÄ• ni kathitÄ• ni, upari catÅ«su asekhabalÄ• nÄ«â€™â€™ ti.

7. paá¹-hamahitasuttavaá¹‡á¹‡anÄ•

<17> sattame sÄ«lÄ• dayo missakÄ• va kathitÄ• . __vimuttÄ«_ti arahattaphalavimuttiyeva.
__vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ lokiyameva.

8-10. dutiyahitasuttÄ• divaá¹‡á¹‡anÄ•

18-20__._ aá¹-á¹-hame \Be III 6/ dussÄ«lo bahussuto kathito, navame appassuto dussÄ«lo,
khÄ«á¹‡Ä• savoti.

balavaggo dutiyo.

3. paÃ±caá¹…gikavaggo

1. paá¹-hamaagÄ• ravasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa \Ee III 228/ paá¹-hame __asabhÄ• gavuttiko_ti asabhÄ• gÄ• ya visadisÄ• y
samannÄ• gato \Ne III 7/. __Ä• bhisamÄ• cÄ• rikaá¹ƒ dhamma_nti uttamasamÄ• cÄ• rabhÅ
paÃ±Ã±attasÄ«laá¹ƒ. __sekhaá¹ƒ dhamma_nti sekhapaá¹‡á¹‡attisÄ«laá¹ƒ. __sÄ«lÄ• nÄ«_t

__sammÄ• diá¹-á¹-hi_nti vipassanÄ• sammÄ• diá¹-á¹-hiá¹ƒ. __sammÄ• samÄ• dhi_nti magg
phalasamÄ• dhiÃ±ca. imasmiá¹ƒ sutte sÄ«lÄ• dÄ«ni missakÄ• ni kathitÄ• ni.

2. dutiyaagÄ• ravasuttavaá¹‡á¹‡anÄ•

<22> dutiye __sÄ«lakkhandha_nti sÄ«larÄ• siá¹ƒ. sesadvayepi eseva nayo. ime pana tayo
kathitÄ• ti.

3. upakkilesasuttavaá¹‡á¹‡anÄ•

<23> tatiye __na ca pabhassara_nti na ca pabhÄ• vantaá¹ƒ. __pabhaá¹…gu cÄ• _ti pabhij
kÄ• á¸·alohaá¹ƒ. __loha_nti á¹-hapetvÄ• idha vuttÄ• ni cattÄ• ri avasesaá¹ƒ lohaá¹ƒ. __sajj
__cittassÄ• _ti cÄ• tubhÅ«makakusalacittassa. tebhÅ«makassa tÄ• va upakkilesÄ• hontu,
hontÄ«ti? uppajjituá¹ƒ appadÄ• nena. yadaggena hi uppajjituá¹ƒ na denti, tadaggeneva te lo
lokuttarassapi upakkilesÄ• nÄ• ma honti. __pabhaá¹…gu cÄ• _ti Ä• rammaá¹‡e cuá¹‡á¹‡a
bhijjanasabhÄ• vaá¹ƒ. __sammÄ• _ \Ee III 229/ __samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• yÄ
khayasaá¹…khÄ• tassa arahattassa atthÄ• ya hetunÄ• kÄ• raá¹‡ena samÄ• dhiyati. ettÄ• v
visodhetvÄ• arahatte patiá¹-á¹-hitaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ dasseti. idÄ• nissa abhiÃ±Ã±Ä•
__yassa yassa cÄ• _tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthamevÄ• ti.

4. dussÄ«lasuttavaá¹‡á¹‡anÄ•

<24> catutthe __hatÅ«paniso_ti hataupanissayo hatakÄ• raá¹‡o. __yathÄ• bhÅ«taÃ±Ä• á¹
nÄ• marÅ«papariccheda Ã±Ä• á¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• taruá¹‡avipassanÄ• . __nibbidÄ• vi
\Ne III 8/. tattha nibbidÄ• balavavipassanÄ• , virÄ• go maggo. __vimuttiÃ±Ä• á¹‡adassana_
paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca.

5. anuggahitasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came __sammÄ• diá¹-á¹-hÄ«_ti vipassanÄ• sammÄ• diá¹-á¹-hi. __cetovimuttiph
__cetovimuttÄ«_ti maggaphalasamÄ• dhi. __paÃ±Ã±Ä• vimuttÄ«_ti phalaÃ±Ä• á¹‡aá¹ƒ. __
anuggahitÄ• anurakkhitÄ• . __sutÄ• nuggahitÄ• _ti bÄ• husaccena anuggahitÄ• . __sÄ• ka
dhammasÄ• kacchÄ• ya anuggahitÄ• . __samathÄ• nuggahitÄ• _ti cittekaggatÄ• ya anugga

imassa panatthassa Ä• vibhÄ• vatthaá¹ƒ madhurambabÄ«jaá¹ƒ ropetvÄ• samantÄ• mariy
kÄ• lÄ• nukÄ• laá¹ƒ udakaá¹ƒ Ä• siÃ±citvÄ• kÄ• lÄ• nukÄ• laá¹ƒ mÅ«lÄ• ni sodhetvÄ• kÄ•
hÄ• retvÄ• kÄ• lÄ• nukÄ• laá¹ƒ makkaá¹-ajÄ• laá¹ƒ luÃ±citvÄ• ambaá¹ƒ paá¹-ijagganto pu
purisassa madhurambabÄ«jaropanaá¹ƒ viya vipassanÄ• sammÄ• diá¹-á¹-hi daá¹-á¹-habbÄ•

sÄ«lena anuggaá¹‡hanaá¹ƒ, udakÄ• secanaá¹ƒ \Ee III 230/ viya sutena anuggaá¹‡hanaá¹ƒ,
sÄ• kacchÄ• ya anuggaá¹‡hanaá¹ƒ, pÄ• á¹‡akaharaá¹‡aá¹ƒ viya jhÄ• navipassanÄ• pÄ• rip
samathÄ• nuggaá¹‡hanaá¹ƒ, makkaá¹-ajÄ• laluÃ±canaá¹ƒ viya balavavipassanÄ• nuggaá¹‡
rukkhassa khippameva vaá¸• á¸• hitvÄ• phalappadÄ• naá¹ƒ viya imehi sÄ«lÄ• dÄ«hi anugg
mÅ«lasammÄ• diá¹-á¹-hiyÄ• khippameva maggavasena vaá¸• á¸• hitvÄ• cetovimuttipaÃ±Ã
veditabbaá¹ƒ.

6. vimuttÄ• yatanasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he \Be III 8/ __vimuttÄ• yatanÄ• nÄ«_ti vimuccanakÄ• raá¹‡Ä• ni. __yatthÄ•
vimuttÄ• yatanesu. __satthÄ• dhammaá¹ƒ desetÄ«_ti catusaccadhammaá¹ƒ deseti. __atth
pÄ• á¸·iatthaá¹ƒ jÄ• nantassa. __dhammapaá¹-isaá¹ƒvedino_ti pÄ• á¸·iá¹ƒ jÄ• nantassa. __
taruá¹‡apÄ«ti. __pÄ«tÄ«_ti tuá¹-á¹-hÄ• kÄ• rabhÅ«tÄ• balavapÄ«ti. __kÄ• yo_ti nÄ• makÄ
paá¹-ippassambhati. __sukhaá¹ƒ vedetÄ«_ti sukhaá¹ƒ paá¹-ilabhati. __cittaá¹ƒ samÄ• dhiya
arahattaphalasamÄ• dhinÄ• samÄ• dhiyati. ayaÃ±hi taá¹ƒ dhammaá¹ƒ suá¹‡anto Ä• gatÄ•
jhÄ• navipassanÄ• maggaphalÄ• ni jÄ• nÄ• ti, tassa evaá¹ƒ jÄ• nato pÄ«ti uppajjati. so \Ne
antarÄ• osakkituá¹ƒ na dento upacÄ• rakammaá¹-á¹-hÄ• niko hutvÄ• vipassanaá¹ƒ vaá¸• a
pÄ• puá¹‡Ä• ti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti. sesesu
viseso --- __samÄ• dhinimitta_nti aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu aÃ±Ã±ataro samÄ•
__suggahitaá¹ƒ_ \Ee III 231/ __hotÄ«_tiÄ• disu Ä• cariyassa santike kammaá¹-á¹-hÄ• naá¹ƒ
suá¹-á¹-hu gahitaá¹ƒ hoti suá¹-á¹-hu manasikataá¹ƒ suá¹-á¹-hu upadhÄ• ritaá¹ƒ. __suppaá¹-
paÃ±Ã±Ä• yÄ• _ti paÃ±Ã±Ä• ya suá¹-á¹-hu paccakkhaá¹ƒ kataá¹ƒ. __tasmiá¹ƒ dhamme_ti t
kammaá¹-á¹-hÄ• napÄ• á¸·idhamme. iti imasmiá¹ƒ sutte paÃ±capi vimuttÄ• yatanÄ• ni arah
kathitÄ• nÄ«ti.

7. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<27> sattame __appamÄ• á¹‡a_nti pamÄ• á¹‡akaradhammarahitaá¹ƒ lokuttaraá¹ƒ. __nipal
ca satiyÄ• ca samannÄ• gatÄ• hutvÄ• . __paÃ±ca Ã±Ä• á¹‡Ä• nÄ«_ti paÃ±ca paccavekkh
__paccattaÃ±Ã±eva uppajjantÄ«_ti attaniyeva uppajjanti. __ayaá¹ƒ samÄ• dhi paccuppanna
arahattaphalasamÄ• dhi adhippeto. maggasamÄ• dhÄ«tipi vadantiyeva. so hi appitappitakk
__paccuppannasukho, _ purimo purimo pacchimassa pacchimassa samÄ• dhisukhassa pa
sukhavipÄ• ko, _ kilesehi Ä• rakattÄ• __ariyo, _ kÄ• mÄ• misavaá¹-á¹-Ä• misalokÄ• misÄ•
buddhÄ• dÄ«hi mahÄ• purisehi sevitattÄ• __akÄ• purisasevito_. aá¹…gasantatÄ• ya Ä• ra
sabbakilesadarathasantatÄ• ya ca __santo, _ atappaniyaá¹-á¹-hena __paá¹‡Ä«to_. kilesapp
laddhattÄ• kilesappaá¹-ippassaddhibhÄ• vaá¹ƒ vÄ• laddhattÄ• __paá¹-ippassaddhaladdh
paá¹-ippassaddhÄ«ti hi idaá¹ƒ atthato ekaá¹ƒ. paá¹-ippassaddhakilesena \Be III 9/ vÄ• arah
__paá¹-ippassaddhaladdho, _ ekodibhÄ• vena adhigatattÄ• ekodibhÄ• vameva vÄ• adhiga

__ekodibhÄ• vÄ• dhigato_. appaguá¹‡asÄ• savasamÄ• dhi viya sasaá¹…khÄ• rena sappay
paccanÄ«kadhamme niggayha kilese vÄ• retvÄ• anadhigatattÄ• __na sasaá¹…khÄ• ranig
samÄ• dhiá¹ƒ samÄ• pajjanto tato vÄ• vuá¹-á¹-hahanto sativepullappattattÄ• __satova san
vuá¹-á¹-hahati_. yathÄ• paricchinnakÄ• lavasena vÄ• sato samÄ• pajjati, sato vuá¹-á¹-haha
``ayaá¹ƒ samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• ko cÄ• â€™â€™ ti ev
paccattaá¹ƒyeva aparappaccayaÃ±Ä• á¹‡aá¹ƒ uppajjati, taá¹ƒ ekaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. eseva
paÃ±ca Ã±Ä• á¹‡Ä• ni paccattaÃ±Ã±eva uppajjantÄ«ti.

8. paÃ±caá¹…gikasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame \Ne III 10/ __ariyassÄ• _ti vikkhambhanavasena pahÄ«nakilesehi Ä• rak
__bhÄ• vanaá¹ƒ desessÄ• mÄ«_ti brÅ«hanaá¹ƒ vaá¸• á¸• hanaá¹ƒ pakÄ• sayissÄ• mi. __im
karajakÄ• yaá¹ƒ. __abhisandetÄ«_ti temeti sneheti, sabbattha pavattapÄ«tisukhaá¹ƒ karoti.
samantato sandeti. __paripÅ«retÄ«_ti vÄ• yunÄ• bhastaá¹ƒ viya pÅ«reti. __paripparatÄ«_
__sabbÄ• vato kÄ• yassÄ• _ti assa bhikkhuno sabbakoá¹-á¹-hÄ• savato kÄ• yassa kiÃ±ci
upÄ• dinnakasantatipavattiá¹-á¹-hÄ• ne chavimaá¹ƒsalohitÄ• nugataá¹ƒ aá¹‡umattampi á¹-h
paá¹-hamajjhÄ• nasukhena aphuá¹-aá¹ƒ nÄ• ma na hoti.

__dakkho_ti cheko paá¹-ibalo nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni kÄ• tuÃ±ceva yojetuÃ±ca sannetu
yena kenaci lohena katabhÄ• jane. mattikÄ• bhÄ• janaá¹ƒ pana thiraá¹ƒ na hoti, sannentass
na dassesi. __paripphosakaá¹ƒ_ \Ee III 233/ __paripphosaka_nti siÃ±citvÄ• siÃ±citvÄ• . __
vÄ• mahatthena kaá¹ƒsathÄ• laá¹ƒ gahetvÄ• dakkhiá¹‡ahatthena pamÄ• á¹‡ayuttaá¹ƒ uda
parimaddanto piá¹‡á¸• aá¹ƒ kareyya. __snehÄ• nugatÄ• _ti udakasinehena anugatÄ• . __sn
pariggahitÄ• . __santarabÄ• hirÄ• _ti \Be III 10/ saddhiá¹ƒ antopadesena ceva bahipadesen
udakasinehena phuá¹-Ä• ti attho. __na ca paggharia¹‡Ä«_ti na bindu bindu udakaá¹ƒ paggh
hatthenapi dvÄ«hipi aá¹…gulÄ«hi gahetuá¹ƒ ovaá¹-á¹-ikÄ• yapi kÄ• tunti attho.

dutiyajjhÄ• nasukhaupamÄ• yaá¹ƒ __ubbhidodako_ti ubbhinnaudako, na heá¹-á¹-hÄ• ubbh
antoyeva pana uppajjanaudakoti attho. __Ä• yamukha_nti Ä• gamanamaggo. __devo_ti me
kÄ• le kÄ• le, anvaá¸• á¸• hamÄ• saá¹ƒ vÄ• anudasÄ• haá¹ƒ vÄ• ti attho. __dhÄ• ra_nti vu
__nÄ• nuppaveccheyyÄ• _ti nappaveseyya, na vasseyyÄ• ti attho. __sÄ«tÄ• vÄ• ridhÄ• rÄ
vÄ• ridhÄ• rÄ• taá¹ƒ rahadaá¹ƒ pÅ«rayamÄ• nÄ• \Ee III 234/ ubbhijjitvÄ• . heá¹-á¹-hÄ• ug
uggantvÄ• bhijjantaá¹ƒ udakaá¹ƒ khobheti, catÅ«hi disÄ• hi pavisanaudakaá¹ƒ
purÄ• á¹‡apaá¹‡á¹‡atiá¹‡akaá¹-á¹-hadaá¹‡á¸• akÄ• dÄ«hi udakaá¹ƒ khobheti. vuá¹-á¹-hiuda
dhÄ• rÄ• nipÄ• tabubbuá¸·akehi udakaá¹ƒ khobheti, sannisinnameva pana hutvÄ• iddhinim
udakaá¹ƒ imaá¹ƒ padesaá¹ƒ pharati, imaá¹ƒ na pharatÄ«ti natthi. tena aphuá¹-okÄ• so nÄ• n
rahado viya karajakÄ• yo, udakaá¹ƒ viya dutiyajjhÄ• nasukhaá¹ƒ, sesaá¹ƒ purimanayeneva

tatiyajjhÄ• nasukhaupamÄ• yaá¹ƒ \Ne III 11/ uppalÄ• ni ettha santÄ«ti __uppalinÄ«_. sesap
ettha ca setarattanÄ«lesu yaá¹ƒkiÃ±ci uppalameva, Å«nakasatapattaá¹ƒ puá¹‡á¸• arÄ«kaá¹
padumaá¹ƒ. pattaniyamaá¹ƒ vÄ• vinÄ• pi setaá¹ƒ padumaá¹ƒ, rattaá¹ƒ puá¹‡á¸• arÄ«kanti a
__udakÄ• nuggatÄ• nÄ«_ti udakato na uggatÄ• ni. __antonimuggaposÄ«nÄ«_ti udakatalas
posanti vaá¸• á¸• hantÄ«ti attho. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ.

catutthajjhÄ• naupamÄ• yaá¹ƒ __parisuddhena cetasÄ• pariyodÄ• tenÄ• _ti ettha nirupakk
parisuddhaá¹ƒ, pabhassaraá¹-á¹-hena pariyodÄ• taá¹ƒ veditabbaá¹ƒ. __odÄ• tena vatthenÄ
utupharaá¹‡atthaá¹ƒ vuttaá¹ƒ. kiliá¹-á¹-havatthena hi utupharaá¹‡aá¹ƒ na hoti, taá¹…khaá¹‡
\Ee III 235/ utupharaá¹‡aá¹ƒ balavaá¹ƒ hoti. imissÄ• hi upamÄ• ya vatthaá¹ƒ viya karajakÄ•
viya catutthajjhÄ• nasukhaá¹ƒ. tasmÄ• yathÄ• sunhÄ• tassa purisassa parisuddhaá¹ƒ vatth
pÄ• rupitvÄ• nisinnassa \Be III 11/ sarÄ«rato utu sabbameva vatthaá¹ƒ pharati, na koci vatt
hoti, evaá¹ƒ catutthajjhÄ• nasukhena bhikkhuno karajakÄ• yassa na koci okÄ• so aphuá¹-o
daá¹-á¹-habbo. catutthajjhÄ• nacittameva vÄ• vatthaá¹ƒ viya, taá¹ƒsamuá¹-á¹-hÄ• narÅ«pa
yathÄ• hi katthaci katthaci odÄ• tavatthe kÄ• yaá¹ƒ aphusantepi taá¹ƒsamuá¹-á¹-hÄ• nena
kÄ• yo phuá¹-o hoti, evaá¹ƒ catutthajjhÄ• nasamuá¹-á¹-hÄ• pitena sukhumarÅ«pena sabbat
phuá¹-o hotÄ«ti evamettha attho daá¹-á¹-habbo.

__paccavekkhaá¹‡animitta_nti paccavekkhaá¹‡aÃ±Ä• á¹‡ameva. __suggahitaá¹ƒ hotÄ«_ti
jhÄ• navipassanÄ• maggÄ• suá¹-á¹-hu gahitÄ• honti, evaá¹ƒ paccavekkhaá¹‡animittaá¹ƒ a
paccavekkhaá¹‡animittena suá¹-á¹-hu gahitaá¹ƒ hoti. __aÃ±Ã±o vÄ• aÃ±Ã±a_nti aÃ±Ã±o e
attanoyeva hi attÄ• na pÄ• kaá¹-o hoti. __á¹-hito vÄ• nisinna_nti á¹-hitakassÄ• pi nisinno p
tenevaá¹ƒ vuttaá¹ƒ. sesesupi eseva nayo. __udakamaá¹‡iko_ti samekhalÄ• udakacÄ• á¹-i.
samabharito. __kÄ• kapeyyÄ• _ti mukhavaá¹-á¹-iyaá¹ƒ nisÄ«ditvÄ• kÄ• kena gÄ«vaá¹ƒ anÅ

__subhÅ«miya_nti samabhÅ«miyaá¹ƒ. ``subhÅ«me sukhette vihatakhÄ• á¹‡uke bÄ«jÄ• ni
(DN II 438) ettha pana maá¹‡á¸• abhÅ«mi subhÅ«mÄ«ti Ä• gatÄ• . __catumahÄ• pathe_ti \
mahÄ• maggÄ• naá¹ƒ vinivijjhitvÄ• gataá¹-á¹-hÄ• ne. __Ä• jaÃ±Ã±aratho_ti vinÄ«taassarat
yathÄ• rathaá¹ƒ \Ne III 12/ abhiruhitvÄ• á¹-hitena sakkÄ• hoti gaá¹‡hituá¹ƒ, evaá¹ƒ Ä• lam
tiriyato á¹-hapitapatodo. __yoggÄ• cariyo_ti assÄ• cariyo. sveva assadamme sÄ• retÄ«ti __
yenicchaka_nti yena yena maggena icchati. __yadicchaka_nti yaá¹ƒ yaá¹ƒ gatiá¹ƒ icchati. _
ujukaá¹ƒ purato peseyya. __paccÄ• sÄ• reyyÄ• _ti paá¹-inivatteyya.

evaá¹ƒ heá¹-á¹-hÄ• paÃ±cahi aá¹…gehi samÄ• pattiparikammaá¹ƒ kathetvÄ• imÄ• hi tÄ«h
paguá¹‡asamÄ• pattiyÄ• Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• idÄ• ni khÄ«á¹‡Ä• savassa abhiÃ±Ã±
__so sace Ä• kaá¹…khatÄ«_tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthamevÄ• ti.

9. caá¹…kamasuttavaá¹‡á¹‡anÄ•

<29> navame \Be III 12/ __addhÄ• nakkhamo hotÄ«_ti dÅ«raá¹ƒ addhÄ• namaggaá¹ƒ gac
sakkoti. __padhÄ• nakkhamo_ti vÄ«riyakkhamo. __caá¹…kamÄ• dhigato samÄ• dhÄ«_ti ca
adhigato aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ aÃ±Ã±atarasamÄ• dhi. __ciraá¹-á¹-hitiko hotÄ
tiá¹-á¹-hati. á¹-hitakena gahitanimittaÃ±hi nisinnassa nassati, nisinnena gahitanimittaá¹ƒ nipa
caá¹…kamaá¹ƒ adhiá¹-á¹-hahantena calitÄ• rammaá¹‡e gahitanimittaá¹ƒ pana á¹-hitassapi n
na nassatÄ«ti.

10. nÄ• gitasuttavaá¹‡á¹‡anÄ•

<30> dasame uddhaá¹ƒ uggatattÄ• ucco, rÄ• sibhÄ• vena ca mahÄ• saddo etesanti __uc
uggatuggatesu khattiyamahÄ• sÄ• la-brÄ• hmaá¹‡amahÄ• sÄ• lÄ• dÄ«su mahÄ• sakkÄ• ra
``asukassa okÄ• saá¹ƒ detha, asukassa okÄ• saá¹ƒ dethÄ• â€™â€™ ti vutte ``mayaá¹ƒ paá
mayhaá¹ƒ paá¹-hamataraá¹ƒ Ä• gatÄ• , natthi okÄ• soâ€™â€™ ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±a
ceva mahÄ• ca ahosi. __kevaá¹-á¹-Ä• maÃ±Ã±e macchavilope_ti kevaá¹-á¹-Ä• viya macc
macchapacchiá¹ƒ gahetvÄ• Ä• gatÄ• naá¹ƒ vikkiá¹‡anaá¹-á¹-hÄ• ne ``mayhaá¹ƒ detha may
mahÄ• janassa evarÅ«po saddo hoti. __mÄ«á¸·hasukha_nti asucisukhaá¹ƒ. __middhasukha
__lÄ• bhasakkÄ• rasilokasukha_nti lÄ• bhasakkÄ• raÃ±ceva vaá¹‡á¹‡abhaá¹‡anaÃ±ca niss

__taá¹ƒninnÄ• va_ \Ne III 13/ __gamissantÄ«_ti taá¹ƒ tadeva bhagavato gataá¹-á¹-hÄ• naá¹
anubandhissantiyevÄ• ti vuttaá¹ƒ hoti. __tathÄ• hi, bhante, bhagavato sÄ«lapaÃ±Ã±Ä• á¹‡a
tathÄ• vidhaá¹ƒ tumhÄ• kaá¹ƒ sÄ«laÃ±ca Ã±Ä• á¹‡aÃ±cÄ• ti attho. __mÄ• ca mayÄ• yasc
samÄ• gacchatu. __piyÄ• na_nti piyajanÄ• naá¹ƒ. __eso tassa nissando_ti esÄ• piyabhÄ•
__asubhanimittÄ• nuyoga_nti asubhakammaá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ. __subhanimitte_ti \E
iá¹-á¹-hÄ• rammaá¹‡e. __eso tassa nissando_ti esÄ• tassa asubhanimittÄ• nuyogassa nipp
imesu paÃ±casu á¹-hÄ• nesu vipassanÄ• va kathitÄ• ti.

paÃ±caá¹…gikavaggo tatiyo.

4. sumanavaggo

1. sumanasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Be III 13/ paá¹-hame __sumanÄ• rÄ• jakumÄ• rÄ«_ti mahÄ• sakkÄ• raá
patthetvÄ• evaá¹ƒ laddhanÄ• mÄ• rÄ• jakaÃ±Ã±Ä• . vipassisammÄ• sambuddhakÄ• lasm
katvÄ• satthÄ• raá¹ƒ amhÄ• kaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti senÄ• patiá¹ƒ nissÄ• ya b
labhitvÄ• paá¹-ipÄ• á¹-iyÄ• puÃ±Ã±Ä• ni kÄ• tuá¹ƒ Ä• raddhesu sabbapaá¹-hamadivaso se
tasmiá¹ƒ divase senÄ• pati mahÄ• dÄ• naá¹ƒ sajjetvÄ• ``ajja yathÄ• aÃ±Ã±o koci ekabhikk

rakkhathÄ• â€™â€™ ti samantÄ• purise á¹-hapesi. taá¹ƒdivasaá¹ƒ seá¹-á¹-hibhariyÄ• roda
kumÄ• rikÄ• satehi saddhiá¹ƒ kÄ«á¸·itvÄ• Ä• gataá¹ƒ dhÄ«taraá¹ƒ Ä• ha --- ``sace, amma,
ajjÄ• haá¹ƒ paá¹-hamaá¹ƒ dasabalaá¹ƒ bhojeyyaâ€™â€™ nti. sÄ• taá¹ƒ Ä• ha --- ``amma,
karissÄ• mi, yathÄ• buddhappamukho saá¹…gho amhÄ• kaá¹ƒ paá¹-hamaá¹ƒ bhikkhaá¹ƒ b
satasahassagghanikÄ• ya suvaá¹‡á¹‡apÄ• tiyÄ• nirudakapÄ• yÄ• saá¹ƒ pÅ«retvÄ• sappin
abhisaá¹…kharitvÄ• aÃ±Ã±issÄ• pÄ• tiyÄ• paá¹-ikujjitvÄ• taá¹ƒ sumanamÄ• lÄ• guá¸·ehi
mÄ• lÄ• guá¸·asadisaá¹ƒ katvÄ• bhagavato gÄ• maá¹ƒ pavisanavelÄ• ya sayameva ukkhip
gharÄ• nikkhami.

antarÄ• magge \Ne III 14/ senÄ• patino upaá¹-á¹-hÄ• kÄ• , ``amma, mÄ• ito Ä• gamÄ• â€™
nÄ• ma manÄ• pakathÄ• honti, na ca tesaá¹ƒ punappunaá¹ƒ bhaá¹‡antÄ• naá¹ƒ kathÄ• pa
sÄ• ``cÅ«á¸·apita, mahÄ• pita, mÄ• tula, kissa tumhe gantuá¹ƒ na dethÄ• â€™â€™ ti Ä• ha
kassaci khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ mÄ• dethÄ• â€™â€™ ti á¹-hapitamha, ammÄ• ti
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ passathÄ• ti? mÄ• lÄ• guá¸·aá¹ƒ passÄ• mÄ• ti. kiá¹ƒ tum
mÄ• lÄ• pÅ«jampi kÄ• tuá¹ƒ na detÄ«ti? deti, ammÄ• ti. tena hi apethÄ• ti bhagavantaá¹ƒ u
``mÄ• lÄ• guá¸·aá¹ƒ gaá¹‡hatha bhagavÄ• â€™â€™ ti Ä• ha. bhagavÄ• ekaá¹ƒ senÄ• pati
mÄ• lÄ• guá¸·aá¹ƒ gaá¹‡hÄ• pesi. sÄ• bhagavantaá¹ƒ vanditvÄ• ``bhavÄ• bhavÄ• bhinibb
paritassanajÄ«vitaá¹ƒ nÄ• ma mÄ• hotu, ayaá¹ƒ sumanamÄ• lÄ• viya nibbattanibbattaá¹-á
homi, nÄ• mena ca sumanÄ• yevÄ• â€™â€™ ti patthanaá¹ƒ katvÄ• satthÄ• rÄ• ``sukhinÄ
vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

bhagavÄ• pi senÄ• patissa gehaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«di. senÄ• pati yÄ• gu
satthÄ• hatthena pattaá¹ƒ pidahi. nisinno, bhante, bhikkhusaá¹…ghoti \Ee III 240/. atthi no e
piá¹‡á¸• apÄ• to laddhoti? mÄ• laá¹ƒ apanetvÄ• piá¹‡á¸• apÄ• taá¹ƒ addasa. cÅ«á¸·upaá¹-
mÄ• lÄ• ti maá¹ƒ vatvÄ• mÄ• tugÄ• mo vaÃ±cesÄ«â€™â€™ ti. pÄ• yÄ• so bhagavantaá¹ƒ
pahosi. senÄ• pati attano deyyadhammaá¹ƒ adÄ• si. satthÄ• bhattakiccaá¹ƒ katvÄ• maá¹…
senÄ• pati ``kÄ• nÄ• ma sÄ• piá¹‡á¸• apÄ• tamadÄ• sÄ«â€™â€™ ti pucchi. seá¹-á¹-hidhÄ
itthÄ«, evarÅ«pÄ• ya ghare vasantiyÄ• purisassa saggasampatti nÄ• ma na dullabhÄ• ti ka
jeá¹-á¹-hakaá¹-á¹-hÄ• ne á¹-hapesi?

sÄ• pitugehe ca senÄ• patigehe ca dhanaá¹ƒ gahetvÄ• yÄ• vatÄ• yukaá¹ƒ tathÄ• gatassa
karitvÄ• tato cutÄ• kÄ• mÄ• vacaradevaloke nibbatti. nibbattakkhaá¹‡eyeva jÄ• á¹‡uppam
devalokaá¹ƒ paripÅ«rayamÄ• naá¹ƒ sumanavassaá¹ƒ vassi. devatÄ• ``ayaá¹ƒ attanÄ• va a
Ä• gatÄ• â€™â€™ ti ``sumanÄ• devadhÄ«tÄ• â€™â€™ tvevassÄ• nÄ• maá¹ƒ akaá¹ƒsu. s
manussesu ca saá¹ƒsarantÄ« nibbattanibbattaá¹-á¹-hÄ• ne avijahitasumanavassÄ• ``suma
nÄ• mÄ• ahosi. imasmiá¹ƒ pana kÄ• le kosalaraÃ±Ã±o aggamahesiyÄ• kucchismiá¹ƒ paá¹
paÃ±casatÄ• kumÄ• rikÄ• taá¹ƒdivasaÃ±Ã±eva tasmiá¹ƒ tasmiá¹ƒ kule paá¹-isandhiá¹ƒ ga
ekadivaseyeva sabbÄ• mÄ• tukucchito nikkhamiá¹ƒsu. taá¹ƒkhaá¹‡aá¹ƒyeva jÄ• á¹‡uppam

sumanavassaá¹ƒ vassi. taá¹ƒ disvÄ• rÄ• jÄ• ``pubbe katÄ• bhinÄ«hÄ• rÄ• esÄ• bhavissa
tuá¹-á¹-hamÄ• naso ``dhÄ«tÄ• me attanÄ• va attano nÄ• maá¹ƒ gahetvÄ• Ä• gatÄ• â€™â
katvÄ• ``mayhaá¹ƒ dhÄ«tÄ• na ekikÄ• va nibbattissatÄ«â€™â€™ ti nagaraá¹ƒ vicinÄ• pen
jÄ• tÄ• nÄ«â€™â€™ ti sutvÄ• sabbÄ• attanÄ• va posÄ• pesi. mÄ• se mÄ• se sampate ``Ä
dassethÄ• â€™â€™ ti Ä• ha. evamesÄ• mahÄ• sakkÄ• raá¹ƒ katvÄ• patthanaá¹ƒ patthetv
veditabbÄ• .

tassÄ• \Be III 15/ sattavassikakÄ• le anÄ• thapiá¹‡á¸• ikena vihÄ• raá¹ƒ niá¹-á¹-hÄ• petvÄ•
pesite satthÄ• bhikkhusaá¹…ghaparivÄ• ro sÄ• vatthiá¹ƒ agamÄ• si. anÄ• thapiá¹‡á¸• iko g
--- ``mahÄ• rÄ• ja, satthu idhÄ• gamanaá¹ƒ amhÄ• kampi maá¹…galaá¹ƒ tumhÄ• kampi ma
rÄ• jakumÄ• riá¹ƒ paÃ±cahi dÄ• rikÄ• satehi saddhiá¹ƒ puá¹‡á¹‡aghaá¹-e ca gandhamÄ• lÄ
dasabalassa paccuggamanaá¹ƒ pesethÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhu mahÄ• seá¹-á¹-hÄ
raÃ±Ã±Ä• vuttanayeneva gantvÄ• satthÄ• raá¹ƒ vanditvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jetv
satthÄ• tassÄ• dhammaá¹ƒ desesi. sÄ• paÃ±cahi kumÄ• rikÄ• satehi saddhiá¹ƒ sotÄ• pat
aÃ±Ã±Ä• nipi paÃ±ca dÄ• rikÄ• satÄ• ni paÃ±ca mÄ• tugÄ• masatÄ• ni paÃ±ca upÄ• sakas
sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡iá¹ƒsu. evaá¹ƒ tasmiá¹ƒ divase antarÄ• maggeyeva dve sotÄ•

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kamÄ«ti? paÃ±haá¹ƒ pucchi
kassapasammÄ• sambuddhakÄ• le kira sahÄ• yakÄ• dve bhikkhÅ« ahesuá¹ƒ. tesu eko sÄ
bhattaggavattaá¹ƒ. sÄ• raá¹‡Ä«yadhammapÅ«rako itaraá¹ƒ Ä• ha --- ``Ä• vuso, adinnassa
attanÄ• laddhaá¹ƒ paresaá¹ƒ datvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. itaro pana Ä• h
jÄ• nÄ• si, deyyadhammaá¹ƒ nÄ• ma vinipÄ• tetuá¹ƒ na \Ee III 242/ vaá¹-á¹-ati, attano yÄ• p
gaá¹‡hantena bhattaggavattaá¹ƒ pÅ«retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. tesu ekopi ekaá¹ƒ atta
nÄ• sakkhi. dvepi attano paá¹-ipattiá¹ƒ pÅ«retvÄ• tato cutÄ• kÄ• mÄ• vacaradevaloke nibb
sÄ• raá¹‡Ä«yadhammapÅ«rako itaraá¹ƒ paÃ±cahi dhammehi adhigaá¹‡hi.

evaá¹ƒ te devesu ca manussesu ca saá¹ƒsarantÄ• ekaá¹ƒ buddhantaraá¹ƒ khepetvÄ• ima
nibbattiá¹ƒsu. sÄ• raá¹‡Ä«yadhammapÅ«rako kosalaraÃ±Ã±o aggamahesiyÄ• kucchismiá¹
III 16/, itaro tassÄ• yeva upaá¹-á¹-hÄ• kaitthiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. te c
ekadivaseneva jÄ• yiá¹ƒsu. te nÄ• maggahaá¹‡adivase nhÄ• petvÄ• sirigabbhe nipajjÄ• pe
sakkÄ• raá¹ƒ saá¹ƒvidahiá¹ƒsu. tesu sÄ• raá¹‡Ä«yadhammapÅ«rako akkhÄ«ni ummÄ«letvÄ
supaÃ±Ã±attaá¹ƒ sirisayanaá¹ƒ alaá¹…katapaá¹-iyattaÃ±ca nivesanaá¹ƒ disvÄ• ``ekasmiá¹
nibbattosmÄ«â€™â€™ ti aÃ±Ã±Ä• si. so ``kiá¹ƒ \Be III 16/ nu kho kammaá¹ƒ katvÄ• idha n
Ä• vajjento ``sÄ• raá¹‡Ä«yadhammanissandenÄ• â€™â€™ ti Ã±atvÄ• ``sahÄ• yo me kuhiá
Ä• vajjento nÄ«casayane nipannaá¹ƒ disvÄ• ``ayaá¹ƒ bhattaggavattaá¹ƒ pÅ«remÄ«ti mama
imasmiá¹ƒ idÄ• ni taá¹ƒ á¹-hÄ• ne niggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ``samma mama
ti Ä• ha. atha kiá¹ƒ jÄ• tanti. passa mayhaá¹ƒ sampattiá¹ƒ, setacchattassa heá¹-á¹-hÄ• siris
tvaá¹ƒ nÄ«camaÃ±ce thaddhaattharaá¹‡amatte nipannosÄ«ti. kiá¹ƒ pana tvaá¹ƒ etaá¹ƒ niss

nanu veá¸·usalÄ• kÄ• hi katvÄ• pilotikÄ• ya paliveá¹-hitaá¹ƒ sabbametaá¹ƒ pathavÄ«dhÄ• t

sumanÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• ``mama bhÄ• tikÄ• naá¹ƒ santike koci natthÄ«â€™â€™
gacchantÄ« dvÄ• raá¹ƒ nissÄ• ya á¹-hitÄ• ``dhÄ• tÅ«â€™â€™ ti vacanaá¹ƒ \Ee III 243/ sut
vacanaá¹ƒ bahiddhÄ• natthi. mama bhÄ• tikÄ• samaá¹‡adevaputtÄ• bhavissantÄ«â€™â€
`ime evaá¹ƒ kathentÄ«â€™ ti mÄ• tÄ• pitÅ«naá¹ƒ kathessÄ• mi, `amanussÄ• eteâ€™ ti nÄ
kÄ• raá¹‡aá¹ƒ aÃ±Ã±assa akathetvÄ• kaá¹…khacchedakaá¹ƒ purisaheraÃ±Ã±ikaá¹ƒ mama
mahÄ• gotamadasabalaá¹ƒyeva pucchissÄ• mÄ«â€™â€™ ti bhuttapÄ• tarÄ• sÄ• rÄ• jÄ• r
upaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• paÃ±ca rathasatÄ• ni yojÄ• p
tissova kumÄ• riyo pitÅ«naá¹ƒ santikÄ• paÃ±ca rathasatÄ• ni labhiá¹ƒsu --- bimbisÄ• raraÃ
rÄ• jakaÃ±Ã±Ä• , dhanaÃ±cayassa seá¹-á¹-hissa dhÄ«tÄ• visÄ• khÄ• , ayaá¹ƒ sumanÄ• r
gandhamÄ• laá¹ƒ Ä• dÄ• ya rathe á¹-hitÄ• paÃ±carathasataparivÄ• rÄ• ``imaá¹ƒ paÃ±haá
bhagavÄ• tenupasaá¹…kami.

__idhassÅ«_ti idha bhaveyyuá¹ƒ. __eko dÄ• yako_ti eko attanÄ• laddhalÄ• bhato parassa
sÄ• raá¹‡Ä«yadhammapÅ«rako. __eko adÄ• yako_ti eko attanÄ• laddhaá¹ƒ parassa adatv
bhattaggavattapÅ«rako. __devabhÅ«tÄ• naá¹ƒ pana nesa_nti devabhÅ«tÄ• naá¹ƒ etesaá¹ƒ
adhibhavitvÄ• gaá¹‡hÄ• ti ajjhottharati atiseti. __Ä• dhipateyyenÄ• _ti jeá¹-á¹-hakakÄ• raá¹
á¹-hÄ• nehÄ«_ti sesadeve sakko devarÄ• jÄ• viya imehi paÃ±cahi kÄ• raá¹‡ehi adhigaá¹‡h
__mÄ• nusakenÄ• _tiÄ• dÄ«su \Ne III 17/ \Be III 17/ Ä• yunÄ• mahÄ• kassapatthero viya b
viya Ä• nandatthero viya ca, vaá¹‡á¹‡ena mahÄ• gatimbaabhayatthero viya bhaá¹‡á¸• Ä• g
raá¹-á¹-hapÄ• lakulaputto viya soá¹‡aseá¹-á¹-hiputto viya yasadÄ• rako viya ca, yasena dha
Ä• dhipaccenÄ• ti imehi paÃ±cahi kÄ• raá¹‡ehi atireko jeá¹-á¹-hako hoti.

__yÄ• citova bahula_nti bÄ• kulatthera-sÄ«valitthera-Ä• nandattherÄ• dayo viya yÄ• citova
paribhuÃ±jatÄ«ti imehi kÄ• raá¹‡ehi atireko hoti jeá¹-á¹-hako. __yadidaá¹ƒ vimuttiyÄ• vimut
vimuttiyÄ• saddhiá¹ƒ itarassa vimuttiá¹ƒ Ä• rabbha nÄ• nÄ• karaá¹‡aá¹ƒ vattabbaá¹ƒ bhave
attho. sattavassikadÄ• rako vÄ• hi vimuttiá¹ƒ paá¹-ivijjhatu vassasatikatthero vÄ• bhikkhu v
upÄ• sako vÄ• upÄ• sikÄ• vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• , paá¹-ividdhalokutta
natthi. __alamevÄ• _ti yuttameva. __yatra hi nÄ• mÄ• _ti yÄ• ni nÄ• ma.

__gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• _ti Ä• kÄ• sena gacchanto. __saddho_ti ratanattayaguá
__thanaya_nti gajjanto. __vijjumÄ• lÄ«_ti mÄ• lÄ• sadisÄ• ya meghamukhe carantiyÄ• vijju
__satakkakÅ«_ti satakÅ«á¹-o, ito cito ca uá¹-á¹-hitena valÄ• hakakÅ«á¹-asatena samannÄ•
__dassanasampanno_ti sotÄ• panno. __bhogaparibyÅ«á¸·ho_ti udakoghena viya dÄ• nava
paribyÅ«á¸·ho, devalokaá¹ƒ sampÄ• pitoti attho. __peccÄ• _ti \Ee III 245/ paraloke. __sagg
yasmiá¹ƒ sagge uppajjati, tattheva modatÄ«ti.

2. cundÄ«suttavaá¹‡á¹‡anÄ•

<32> dutiye __paÃ±cahi rathasatehÄ«_ti bhuttapÄ• tarÄ• sÄ• pitu santikaá¹ƒ pesetvÄ• pa
yojÄ• petvÄ• tehi parivutÄ• ti attho. __upasaá¹…kamÄ«_ti bhÄ• tarÄ• saddhiá¹ƒ pavattitaá
pucchissÄ• mÄ«ti gandhamÄ• lacuá¹‡á¹‡Ä• dÄ«ni Ä• dÄ• ya upasaá¹…kami. __yadeva so
vÄ• yo eva so hoti. __ariyakantÄ• ni sÄ«lÄ• nÄ«_ti maggaphalasampayuttÄ• ni \Be III 18/ s
ariyÄ• naá¹ƒ kantÄ• ni honti, bhavantarepi na pariccajanti. sesaá¹ƒ catukkanipÄ• te aggapp
vuttanayeneva veditabbaá¹ƒ.

3. uggahasuttavaá¹‡á¹‡anÄ•

<33> tatiye \Ne III 18/ __bhaddiye_ti bhaddiyanagare. __jÄ• tiyÄ• vane_ti sayaá¹ƒjÄ• te arc
saddhiá¹ƒ ekÄ• baddhe vanasaá¹‡á¸• e, taá¹ƒ nagaraá¹ƒ upanissÄ• ya tasmiá¹ƒ vane vihar
__attacatuttho_ti attanÄ• catuttho. kasmÄ• panesa bhagavantaá¹ƒ attacatutthaá¹ƒyeva nim
maá¹…galaá¹ƒ mahantaá¹ƒ, tattha mahantena saá¹ƒvidhÄ• nena bahÅ« \Ee III 246/ manuss
bhikkhusaá¹…ghaá¹ƒ parivisantena dussaá¹…gahÄ• bhavissantÄ«ti attacatutthaá¹ƒyeva ni
ahosi --- ``daharakumÄ• rikÄ• yo mahÄ• bhikkhusaá¹…ghamajjhe satthari ovadante olÄ«na
sakkuá¹‡eyyuâ€™â€™ nti. iminÄ• pi kÄ• raá¹‡ena attacatutthameva nimantesi. __ovadatu
bhagavÄ• , etÄ• saá¹ƒ ovadatu, etÄ• ovadatÅ«ti attho. upayogatthasmiÃ±hi etaá¹ƒ sÄ• miv
tÄ• sa_nti yaá¹ƒ ovÄ• dÄ• nusÄ• sanaá¹ƒ etÄ• saá¹ƒ. evaÃ±ca pana vatvÄ• so seá¹-á¹-hi `
gaá¹‡hamÄ• nÄ• harÄ• yeyyuâ€™â€™ nti bhagavantaá¹ƒ vanditvÄ• pakkÄ• mi.

__bhattÅ«_ti sÄ• mikassa. __anukampaá¹ƒ upÄ• dÄ• yÄ• _ti anuddayaá¹ƒ paá¹-icca. __pu
sabbapaá¹-hamaá¹ƒ uá¹-á¹-hÄ• nasÄ«lÄ• . __pacchÄ• nipÄ• tiniyo_ti sabbapacchÄ• nipajja
paá¹-hamataraá¹ƒ bhuÃ±jitvÄ• sayanaá¹ƒ Ä• ruyha nipajjituá¹ƒ na vaá¹-á¹-ati, sabbe pana g
upakaraá¹‡abhaá¹‡á¸• aá¹ƒ saá¹ƒvidhÄ• ya gorÅ«pÄ• dÄ«ni Ä• gatÄ• nÄ• gatÄ• ni Ã±atvÄ
vicÄ• retvÄ• kuÃ±cikÄ• muddikaá¹ƒ hatthe katvÄ• sace bhojanaá¹ƒ atthi, bhuÃ±jitvÄ• , no
pacÄ• petvÄ• sabbe santappetvÄ• pacchÄ• nipajjituá¹ƒ vaá¹-á¹-ati. nipannÄ• yapi yÄ• va
niddÄ• yituá¹ƒ na vaá¹-á¹-ati, sabbapaá¹-hamaá¹ƒ pana uá¹-á¹-hÄ• ya dÄ• sakammakare pa
``idaÃ±cidaÃ±ca kammaá¹ƒ karothÄ• â€™â€™ ti kammantaá¹ƒ vicÄ• retvÄ• dhenuyo duhÄ
kattabbakiccaá¹ƒ attano paccakkhaá¹ƒyeva \Ee III 247/ kÄ• tuá¹ƒ vaá¹-á¹-ati \Be III 19/. etan
``pubbuá¹-á¹-hÄ• yiniyo pacchÄ• nipÄ• tiniyoâ€™â€™ ti Ä• ha. __ ``kiá¹ƒkÄ• rapaá¹-issÄ• v
karomÄ• â€™â€™ ti mukhaá¹ƒ oloketvÄ• vicaraá¹‡asÄ«lÄ• . __manÄ• pacÄ• riniyo_ti man
karaá¹‡asÄ«lÄ• . __piyavÄ• diniyo_ti piyameva vacanaá¹ƒ vÄ• danasÄ«lÄ• . __pÅ«jessÄ• n
pÅ«jayissÄ• ma.

__abbhÄ• gate_ti attano santikaá¹ƒ Ä• gate. __Ä• sanodakena paá¹-ipÅ«jessÄ• mÄ• _ti Ä•
pÄ• dadhovanaudakena ca pÅ«jayissÄ• ma. ettha ca mÄ• tÄ• pitÅ«naá¹ƒ devasikaá¹ƒ sakk

samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ \Ne III 19/ pana abbhÄ• gatÄ• naá¹ƒ Ä• sanaá¹ƒ datvÄ• pÄ
sakkÄ• ro ca kÄ• tabbo.

__uá¹‡á¹‡Ä• _ti eá¸·akalomaá¹ƒ. __tattha dakkhÄ• bhavissÄ• mÄ• _ti eá¸·akalomÄ• naá¹ƒ
vijaá¹-anadhovanarajanaveá¹‡ikaraá¹‡Ä• dÄ«su kappÄ• sassa ca vaá¹-á¹-anapisanaphoá¹-
bhavissÄ• ma. __tatrupÄ• yÄ• yÄ• _ti tasmiá¹ƒ uá¹‡á¹‡Ä• kappÄ• sasaá¹ƒvidhÄ• ne upÄ• y
idaá¹ƒ nÄ• ma kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ pavattÄ• ya vÄ«maá¹ƒsÄ• ya sam
alaá¹ƒ saá¹ƒvidhÄ• tu_nti attanÄ• kÄ• tumpi parehi kÄ• rÄ• petumpi yuttÄ• ceva samatthÄ

__kataÃ±ca katato jÄ• nissÄ• ma, akataÃ±ca akatato_ti sakaladivasaá¹ƒ idaá¹ƒ nÄ• ma ka
Ä• gatÄ• naá¹ƒ, upaá¸• á¸• hadivasaá¹ƒ idaá¹ƒ \Ee III 248/ nÄ• ma kammaá¹ƒ katvÄ• Ä• ga
nisinnÄ• naá¹ƒ idaá¹ƒ nÄ• ma dÄ• tuÃ±ca evaÃ±ca kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti evaá¹ƒ jÄ• niss
balÄ• bala_nti sace hi gilÄ• nakÄ• le tesaá¹ƒ bhesajjabhojanÄ• dÄ«ni datvÄ• rogaá¹ƒ phÄ•
arogakÄ• le amhe yaá¹ƒ icchanti, taá¹ƒ kÄ• renti. gilÄ• nakÄ• le atthi bhÄ• vampi no na jÄ•
virattarÅ«pÄ• pacchÄ• kiccÄ• ni na karonti, dukkaá¹-Ä• ni vÄ• karonti. tasmÄ• nesaá¹ƒ b
dÄ• tabbaÃ±ca kÄ• tabbaÃ±ca jÄ• nissÄ• mÄ• ti evaá¹ƒ tumhehi sikkhitabbanti dasseti. __k
bhojanÄ«yaÃ±cassÄ• _ti khÄ• danÄ«yaÃ±ca bhojanÄ«yaÃ±ca assa antojanassa. __paccaá
aá¹ƒsena, attano attano laddhabbakoá¹-á¹-hÄ• sÄ• nurÅ«penÄ• ti attho. __saá¹ƒvibhajissÄ•
__sampÄ• dessÄ• mÄ• _ti sampÄ• dayissÄ• ma.

__adhuttÄ«_ti \Be III 20/ purisadhuttasurÄ• dhuttatÄ• vasena adhuttiyo. __athenÄ«_ti ather
__asoá¹‡á¸• Ä«_ti surÄ• soá¹‡á¸• atÄ• divasena asoá¹‡á¸• iyo.

evaá¹ƒ suttantaá¹ƒ niá¹-á¹-hapetvÄ• idÄ• ni gÄ• thÄ• hi kÅ«á¹-aá¹ƒ gaá¹‡hanto __yo naá¹
sabbadÄ• _tiÄ• dimÄ• ha. tattha __bharatÄ«_ti posati paá¹-ijaggati. __sabbakÄ• mahara_n
__sotthÄ«_ti suitthÄ«. __evaá¹ƒ vattatÄ«_ti ettakaá¹ƒ vattaá¹ƒ pÅ«retvÄ• vattati. __manÄ•
nimmÄ• naratÄ« devÄ• . te hi icchiticchitaá¹ƒ \Ee III 249/ rÅ«paá¹ƒ mÄ• petvÄ• abhiramaá
manÄ• pÄ• ti ca vuccantÄ«ti.

4. sÄ«hasenÄ• patisuttavaá¹‡á¹‡anÄ•

<34> catutthe \Ne III 20/ __sandiá¹-á¹-hika_nti sÄ• maá¹ƒ passitabbakaá¹ƒ. __dÄ• yako_ti
saddhÄ• mattakeneva tiá¹-á¹-hati, pariccajitumpi sakkotÄ«ti attho. __dÄ• napatÄ«_ti yaá¹ƒ
pati hutvÄ• deti, na dÄ• so, na sahÄ• yo. yo hi attanÄ• madhuraá¹ƒ bhuÃ±jati, paresaá¹ƒ a
dÄ• nasaá¹…khÄ• tassa deyyadhammassa dÄ• so hutvÄ• deti. yo yaá¹ƒ attanÄ• bhuÃ±jat
hutvÄ• deti. yo pana attanÄ• yena kenaci yÄ• peti, paresaá¹ƒ madhuraá¹ƒ deti, so pati jeá
hutvÄ• deti. tÄ• disaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``dÄ• napatÄ«â€™â€™ ti.

__amaá¹…kubhÅ«to_ti na nittejabhÅ«to. __visÄ• rado_ti Ã±Ä• á¹‡asomanassappatto. __sa
sahabhÄ• vaá¹ƒ ekÄ«bhÄ• vaá¹ƒ gatÄ• . __katÄ• vakÄ• sÄ• _ti yena kammena tattha avak
katÄ• vakÄ• sÄ• . taá¹ƒ pana yasmÄ• kusalameva hoti, tasmÄ• __katakusalÄ• _ti vuttaá¹ƒ
pamodanti. __asitassÄ• _ti anissitassa tathÄ• gatassa. __tÄ• dino_ti tÄ• dilakkhaá¹‡aá¹ƒ pa

5. dÄ• nÄ• nisaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came __gihidhammÄ• anapagato hotÄ«_ti akhaá¹‡á¸• apaÃ±casÄ«lo hoti. __sa
sappurisÄ• naá¹ƒ mahÄ• purisÄ• naá¹ƒ dhammaá¹ƒ anukkamanto \Be III 21/. __santo_ \Ee
bhajantÄ«_ti sappurisÄ• buddhapaccekabuddhatathÄ• gatasÄ• vakÄ• etaá¹ƒ bhajanti.

6. kÄ• ladÄ• nasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he __kÄ• ladÄ• nÄ• nÄ«_ti yuttadÄ• nÄ• ni, pattadÄ• nÄ• ni anucchavikadÄ
__navasassÄ• nÄ«_ti aggasassÄ• ni. __navaphalÄ• nÄ«_ti Ä• rÄ• mato paá¹-hamuppannÄ
sÄ«lavantesu patiá¹-á¹-hÄ• petÄ«_ti paá¹-hamaá¹ƒ sÄ«lavantÄ• naá¹ƒ datvÄ• pacchÄ• att
__vadaÃ±Ã±Å«_ti bhÄ• sitaÃ±Ã±Å«. __kÄ• lena dinna_nti yuttappattakÄ• lena dinnaá¹ƒ. __
á¹-hitÄ• anumodanti. __veyyÄ• vacca_nti kÄ• yena veyyÄ• vaá¹-ikakammaá¹ƒ karonti. __a
anukkaá¹‡á¹-hitacitto. __yattha dinnaá¹ƒ mahapphala_nti yasmiá¹ƒ á¹-hÄ• ne dinnaá¹ƒ mah
dadeyya.

7. bhojanasuttavaá¹‡á¹‡anÄ•

<37> sattame \Ne III 21/ __Ä• yuá¹ƒ detÄ«_ti Ä• yudÄ• naá¹ƒ deti. __vaá¹‡á¹‡a_nti sarÄ«r
__sukha_nti kÄ• yikacetasikasukhaá¹ƒ. __bala_nti sarÄ«rathÄ• maá¹ƒ. __paá¹-ibhÄ• na_nt
yuttamuttappaá¹-ibhÄ• naá¹ƒ.

8. saddhasuttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame __anukampantÄ«_ti anuggaá¹‡hanti. __khandhimÄ• va mahÄ• dumo_ti
viya. __manorame Ä• yatane_ti ramaá¹‡Ä«ye samosaraá¹‡aá¹-á¹-hÄ• ne. __chÄ• yaá¹ƒ ch
chÄ• yÄ• ya atthikÄ• va chÄ• yaá¹ƒ upagacchanti. __nivÄ• tavutti_nti nÄ«cavuttiá¹ƒ. __atth
kodhamÄ• nathaddhatÄ• ya rahitaá¹ƒ. __sorata_nti soraccena sucisÄ«lena samannÄ• gata
sammodakaá¹ƒ.

9. puttasuttavaá¹‡á¹‡anÄ•

<39> navame __bhato vÄ• no bharissatÄ«_ti amhehi thaÃ±Ã±apÄ• yanahatthapÄ• davaá¸

paá¹-ijaggito amhe mahallakakÄ• le \Ee III 251/ hatthapÄ• dadhovana-nhÄ• panayÄ• gubha
__kiccaá¹ƒ vÄ• no karissatÄ«_ti attano kammaá¹ƒ á¹-hapetvÄ• amhÄ• kaá¹ƒ rÄ• jakulÄ• d
gantvÄ• karissati \Be III 22/. __kulavaá¹ƒso ciraá¹ƒ á¹-hassatÄ«_ti amhÄ• kaá¹ƒ santakaá¹
khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡Ä• diá¹ƒ avinÄ• setvÄ• rakkhante putte kulavaá¹ƒso ciraá
pavattitÄ• ni salÄ• kabhattÄ• dÄ«ni anupacchinditvÄ• pavattessati, evampi no kulavaá¹ƒso
__dÄ• yajjaá¹ƒ paá¹-ipajjissatÄ«_ti kulavaá¹ƒsÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• attÄ• naá¹ƒ dA
amhÄ• kaá¹ƒ santakaá¹ƒ dÄ• yajjaá¹ƒ paá¹-ipajjissati. __dakkhiá¹‡aá¹ƒ anuppadassatÄ«_ti
tatiyadivasato paá¹-á¹-hÄ• ya dÄ• naá¹ƒ anuppadassati.

__santo sappurisÄ• _ti imasmiá¹ƒ á¹-hÄ• ne mÄ• tÄ• pitÅ«su sammÄ• paá¹-ipattiyÄ• sant
__pubbe katamanussara_nti mÄ• tÄ• pitÅ«hi paá¹-hamataraá¹ƒ kataguá¹‡aá¹ƒ anussarantÄ
mÄ• tÄ• pitÅ«hi dinnassa ovÄ• dassa kattÄ• . __bhataposÄ«_ti yehi bhato, tesaá¹ƒ posako.
diá¹-á¹-heva dhamme mahÄ• janena pasaá¹ƒsitabbo hoti.

10. mahÄ• sÄ• laputtasuttavaá¹‡á¹‡anÄ•

<40> dasame \Ne III 22/ __mahÄ• sÄ• lÄ• _ti mahÄ• rukkhÄ• . __sÄ• khÄ• pattapalÄ• sen
khuddakasÄ• khÄ• hi ca pattasaá¹…khÄ• tena ca palÄ• sena vaá¸• á¸• hanti. __araÃ±Ã±as
__brahÄ• vane_ti mahÄ• vane aá¹-aviyaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

sumanavaggo catuttho.

5. muá¹‡á¸• arÄ• javaggo

1. Ä• diyasuttavaá¹‡á¹‡anÄ•

<41> paÃ±camassa \Ee III 252/ paá¹-hame __bhogÄ• naá¹ƒ Ä• diyÄ• _ti bhogÄ• naá¹ƒ Ä•
__uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehÄ«_ti uá¹-á¹-hÄ• nasaá¹…khÄ• tena vÄ«riyena adhigateh
bÄ• hubalena saÃ±citehi. __sedÄ• vakkhittehÄ«_ti sedaá¹ƒ avakkhipetvÄ• uppÄ• ditehi. __
dhammayuttehi. __dhammaladdhehÄ«_ti dasakusalakammaá¹ƒ akopetvÄ• laddhehi. __pÄ
III 23/ thÅ«laá¹ƒ karoti. sesamettha catukkanipÄ• te vuttanayeneva veditabbaá¹ƒ. dutiyaá¹ƒ

3. iá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<43> tatiye __Ä• yusaá¹ƒvattanikÄ• paá¹-ipadÄ• _ti dÄ• nasÄ«lÄ• dikÄ• puÃ±Ã±apaá¹-ipa
__atthÄ• bhisamayÄ• _ti atthassa abhisamÄ• gamena, atthappaá¹-ilÄ• bhenÄ• ti vuttaá¹ƒ h

4. manÄ• padÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<44> catutthe \Ne III 23/ __uggo_ti guá¹‡ehi uggatattÄ• evaá¹ƒladdhanÄ• mo. __sÄ• lapup
catumadhurayojitena sÄ• lipiá¹-á¹-hena kataá¹ƒ sÄ• lapupphasadisaá¹ƒ khÄ• danÄ«yaá¹ƒ. t
paÃ±Ã±Ä• yamÄ• navaá¹‡á¹-apattakesaraá¹ƒ katvÄ• jÄ«rakÄ• disambhÄ• rayutte sappimh
vinivattetvÄ• kolumbe pÅ«retvÄ• gandhavÄ• saá¹ƒ gÄ• hÄ• petvÄ• pidahitvÄ• laÃ±chetv
hoti. taá¹ƒ so yÄ• guá¹ƒ pivitvÄ• nisinnassa bhagavato antarabhatte dÄ• tukÄ• mo evamÄ•
bhagavÄ• _ti desanÄ• mattametaá¹ƒ, upÄ• sako pana taá¹ƒ bhagavato ca paÃ±cannaÃ±ca
yathÄ• ca taá¹ƒ, evaá¹ƒ sÅ«karamaá¹ƒsÄ• dÄ«nipi. tattha __sampannakolaka_nti sampann
__sÅ«karamaá¹ƒsa_nti madhurarasehi badarehi saddhiá¹ƒ jÄ«rakÄ• disambhÄ• rehi yojetv
ekasaá¹ƒvaccharikasÅ«karamaá¹ƒsaá¹ƒ. __nibbattatelaka_nti vinivattitatelaá¹ƒ. __nÄ• liyas
sÄ• lipiá¹-á¹-hena saddhiá¹ƒ madditvÄ• jÄ«rakÄ• disaá¹ƒyutte sappimhi pacitvÄ• catumadh
gÄ• hÄ• petvÄ• á¹-hapitaá¹ƒ nÄ• liyasÄ• kaá¹ƒ. __netaá¹ƒ bhagavato kappatÄ«_ti ettha ak
kappiyampi na kappatÄ«ti vuttaá¹ƒ, seá¹-á¹-hi pana sabbampi taá¹ƒ Ä• harÄ• petvÄ• rÄ• si
akappiyaá¹ƒ, taá¹ƒ taá¹ƒ antarÄ• paá¹‡aá¹ƒ pahiá¹‡itvÄ• kappiyaá¹ƒ upabhogaparibhogabh
candanaphalakaá¹ƒ nÄ• timahantaá¹ƒ dÄ«ghato aá¸• á¸• hateyyaratanaá¹ƒ, tiriyaá¹ƒ diyaá¸
sÄ• ravarabhaá¹‡á¸• attÄ• pana mahagghaá¹ƒ ahosi. bhagavÄ• taá¹ƒ paá¹-iggahetvÄ• kh
chedÄ• petvÄ• bhikkhÅ«naá¹ƒ aÃ±janapisanatthÄ• ya dÄ• pesi.

__ujjubhÅ«tesÅ«_ti \Be III 24/ kÄ• yavÄ• cÄ• cittehi ujukesu. __chandasÄ• _ti pemena. __
pariccÄ• gavasena __cattaá¹ƒ_. muttacÄ• gatÄ• ya __muttaá¹ƒ_. anapekkhacittatÄ• ya citte
__anuggahÄ«taá¹ƒ. khettÅ«pame_ti \Ee III 254/ viruhanaá¹-á¹-hena khettasadise.

__aÃ±Ã±ataraá¹ƒ manomaya_nti suddhÄ• vÄ• sesu ekaá¹ƒ jhÄ• namanena nibbattaá¹ƒ de
__yathÄ• dhippÄ• yo_ti yathÄ• jjhÄ• sayo. iminÄ• kiá¹ƒ pucchati? tassa kira manussakÄ• le
ajjhÄ• sayo ahosi, taá¹ƒ pucchÄ• mÄ«ti pucchati. devaputtopi arahattaá¹ƒ pattatÄ• ya __tag
yathÄ• dhippÄ• yo_ti Ä• ha. __yattha yatthÅ«papajjatÄ«_ti tÄ«su vÄ• kulasampattÄ«su cha
yattha uppajjati, tattha tattha dÄ«ghÄ• yu yasavÄ• hotÄ«ti. paÃ±camaá¹ƒ catukkanipÄ• te v
veditabbaá¹ƒ. chaá¹-á¹-hasattamÄ• ni uttÄ• natthÄ• neva.

8. alabbhanÄ«yaá¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame \Ne III 24/ __alabbhanÄ«yÄ• nÄ«_ti aladdhabbÄ• ni, na sakkÄ• labhituá
kÄ• raá¹‡Ä• ni. __jarÄ• dhammaá¹ƒ mÄ• jÄ«rÄ«_ti yaá¹ƒ mayhaá¹ƒ jarÄ• sabhÄ• vaá¹ƒ, ta
eseva nayo. __nacchÄ• deyyÄ• _ti na rucceyya. __abbuhÄ«_ti nÄ«hari.

__yato_ti yasmiá¹ƒ kÄ• le. __Ä• padÄ• sÅ«_ti upaddavesu. __na vedhatÄ«_ti na kampati n
__atthavinicchayaÃ±Ã±Å«_ti kÄ• raá¹‡atthavinicchaye kusalo. __purÄ• á¹‡a_nti nibbikÄ• ra
__jappenÄ• _ti vaá¹‡á¹‡abhaá¹‡anena. __mantenÄ• _ti mahÄ• nubhÄ• vamantaparivattane

subhÄ• sitakathanena. __anuppadÄ• nenÄ• _ti satassa vÄ• sahassassa vÄ• dÄ• nena. __
__vÄ• _ti kulavaá¹ƒsena vÄ• , ``idaá¹ƒ amhÄ• kaá¹ƒ paveá¹‡iyÄ• Ä• ciá¹‡á¹‡aá¹ƒ, idaá¹ƒ a
evaá¹ƒ paveá¹‡ikathanenÄ• ti attho. __yathÄ• yathÄ• yattha labhetha attha_nti etesu japp
yattha yattha á¹-hÄ• ne jarÄ• dhammÄ• dÄ«naá¹ƒ ajÄ«raá¹‡atÄ• diatthaá¹ƒ labheyya. __tat
parakkameyyÄ• _ti tena tena tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne parakkamaá¹ƒ kareyya. __kamm
vaá¹-á¹-agÄ• mikammaá¹ƒ mayÄ• thiraá¹ƒ katvÄ• Ä• yÅ«hitaá¹ƒ, svÄ• haá¹ƒ idÄ• ni kinti k
paccavekkhitvÄ• adhivÄ• seyyÄ• ti.

9. kosalasuttavaá¹‡á¹‡anÄ•

<49> navame \Be III 25/ __upakaá¹‡á¹‡ake_ti kaá¹‡á¹‡amÅ«le. __dummano_ti duá¹-á¹-hu
patitakkhandho. __pajjhÄ• yanto_ti cintayanto. __appaá¹-ibhÄ• no_ti nippaá¹-ibhÄ• no hutv
vuttanayameva.

10. nÄ• radasuttavaá¹‡á¹‡anÄ•

<50> dasame __ajjhomucchito_ti adhiomucchito gilitvÄ• pariniá¹-á¹-hapetvÄ• gahaá¹‡asa
atirekamucchÄ• ya taá¹‡hÄ• ya samannÄ• gato. __mahaccÄ• rÄ• jÄ• nubhÄ• venÄ• _ti ma
aá¹-á¹-hÄ• rasahi senÄ«hi parivÄ• rito mahatiyÄ• rÄ• jiddhiyÄ• pÄ• yÄ• sÄ«ti attho. __tagg
nipÄ• to \Ne III 25/, ekaá¹ƒseneva sokasallaharaá¹‡oti attho. iti rÄ• jÄ• imaá¹ƒ ovÄ• daá¹ƒ s
á¹-hito dhammena samena rajjaá¹ƒ kÄ• retvÄ• saggaparÄ• yaá¹‡o ahosi.

muá¹‡á¸• arÄ• javaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. nÄ«varaá¹‡avaggo

1. Ä• varaá¹‡asuttavaá¹‡á¹‡anÄ•

<51> dutiyassa \Be III 26/ \Ne III 26/ \Ee III 256/ paá¹-hame Ä• varaá¹‡avasena __Ä• varaá
nÄ«varaá¹‡avasena __nÄ«varaá¹‡Ä• _. ceto ajjhÄ• ruhantÄ«ti __cetaso ajjhÄ• ruhÄ• _. vip
maggapaÃ±Ã±aÃ±ca uppattinivÄ• raá¹‡aá¹-á¹-hena dubbalaá¹ƒ karontÄ«ti __paÃ±Ã±Ä• ya
etehi saddhiá¹ƒ vokiá¹‡á¹‡Ä• paÃ±Ã±Ä• uppajjati, taá¹ƒ dubbalaá¹ƒ karontÄ«tipi __paÃ±Ã
abalÄ• yÄ• _ti paÃ±canÄ«varaá¹‡apariyonaddhattÄ• apagatabalÄ• ya. __uttari vÄ• manus
alamariyaÃ±Ä• á¹‡adassanavisesa_nti dasakusalakammapathasaá¹…khÄ• tÄ• manussadh

kÄ• tuá¹ƒ samatthaá¹ƒ Ã±Ä• á¹‡adassanavisesaá¹ƒ. __hÄ• rahÄ• rinÄ«_ti haritabbaá¹ƒ har
__naá¹…galamukhÄ• nÄ«_ti mÄ• tikÄ• mukhÄ• ni. tÄ• ni hi naá¹…galasarikkhakattÄ• naá¹
naá¹…galamukhÄ• nÄ«ti vuccanti.

__evameva kho_ti ettha sotaá¹ƒ viya vipassanÄ• Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, ubhato r
vivaraá¹‡akÄ• lo viya chasu dvÄ• resu saá¹ƒvarassa vissaá¹-á¹-hakÄ• lo, majjhenadiyÄ• ru
palÄ• latiá¹‡amattikÄ• hi Ä• varaá¹‡e kate udakassa vikkhittavisaá¹-abyÄ• diá¹‡á¹‡akÄ• lo
nÄ«varaá¹‡ehi pariyonaddhakÄ• lo, evaá¹ƒ Ä• varaá¹‡e kate vihatavegassa udakassa tiá¹‡
257/ parikaá¸• á¸• hitvÄ• samuddaá¹ƒ pÄ• puá¹‡ituá¹ƒ asamatthakÄ• lo viya vipassanÄ• Ã±
viddhaá¹ƒsetvÄ• nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ asamatthakÄ• lo veditabbo. sukka
yojanÄ• kÄ• tabbÄ• . imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ. dutiyaá¹ƒ uttÄ• na

3. padhÄ• niyaá¹…gasuttavaá¹‡á¹‡anÄ•

<53> tatiye \Ne III 27/ __padhÄ• niyaá¹…gÄ• nÄ«_ti padhÄ• naá¹ƒ vuccati padahanabhÄ•
padhÄ• niyo, padhÄ• niyassa bhikkhuno aá¹…gÄ• nÄ«ti padhÄ• niyaá¹…gÄ• ni. __saddho_
saddhÄ• panesÄ• Ä• gamasaddhÄ• adhigamasaddhÄ• okappanasaddhÄ• pasÄ• dasad
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ saddhÄ• , abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya Ä• gatattÄ• __Ä
ariyasÄ• vakÄ• naá¹ƒ \Be III 27/ paá¹-ivedhena adhigatattÄ• __adhigamasaddhÄ• _ nÄ• m
vutte acalabhÄ• vena okappanaá¹ƒ __okappanasaddhÄ• _ nÄ• ma. pasÄ• duppatti __pasÄ
okappanasaddhÄ• adhippetÄ• . __bodhi_nti catumaggaÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ suppaá¹-ividdh
saddahati. desanÄ• sÄ«sameva cetaá¹ƒ, iminÄ• pana aá¹…gena tÄ«supi ratanesu saddhÄ
buddhÄ• dÄ«su pasÄ• do balavÄ• , tassa padhÄ• navÄ«riyaá¹ƒ ijjhati.

__appÄ• bÄ• dho_ti arogo. __appÄ• taá¹…ko_ti niddukkho. __samavepÄ• kiniyÄ• _ti sama
kammajatejodhÄ• tuyÄ• . __nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• yÄ• _ti atisÄ«talaggahaá¹‡iko h
accuá¹‡haggahaá¹‡iko uá¹‡habhÄ«ruko, tesaá¹ƒ padhÄ• naá¹ƒ na ijjhati, majjhimaggahaá¹
--- __majjhimÄ• ya padhÄ• nakkhamÄ• yÄ• _ti. __yathÄ• bhÅ«taá¹ƒ_ \Ee III 258/ __attÄ• n
yathÄ• bhÅ«taá¹ƒ attano aguá¹‡aá¹ƒ pakÄ• setÄ• . __udayatthagÄ• miniyÄ• _ti udayaÃ±ca
paricchindituá¹ƒ samatthÄ• ya. etena paÃ±Ã±Ä• salakkhaá¹‡apariggÄ• hakaá¹ƒ udayabbay
__ariyÄ• yÄ• _ti parisuddhÄ• ya. __nibbedhikÄ• yÄ• _ti anibbiddhapubbe lobhakkhandhÄ•
samatthÄ• ya. __sammÄ• dukkhakkhayagÄ• miniyÄ• _ti tadaá¹…gavasena kilesÄ• naá¹ƒ p
khÄ«yati, tassa dukkhassa khayagÄ• miniyÄ• . iti sabbehipi imehi padehi vipassanÄ• paÃ±Ã
duppaÃ±Ã±assa hi padhÄ• naá¹ƒ na ijjhati.

4. samayasuttavaá¹‡á¹‡anÄ•

<54> catutthe __padhÄ• nÄ• yÄ• _ti vÄ«riyakaraá¹‡atthÄ• ya. __na sukaraá¹ƒ uÃ±chena p

sakkÄ• hoti pattaá¹ƒ gahetvÄ• uÃ±chÄ• cariyÄ• ya yÄ• petuá¹ƒ. imasmimpi sutte vaá¹-á¹-a
kathitaá¹ƒ.

5. mÄ• tÄ• puttasuttavaá¹‡á¹‡anÄ•

<55> paÃ±came \Ne III 28/ __pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«_ti pariyÄ• diyitvÄ• gahetvÄ• kh
__ugghÄ• titÄ• _ti uddhumÄ• tÄ• .

__asihatthenÄ• _ti sÄ«sacchedanatthÄ• ya asiá¹ƒ Ä• dÄ• ya Ä• gatenÄ• pi. __pisÄ• cenÄ•
Ä• gatayakkhenÄ• pi. __Ä• sÄ«de_ti ghaá¹-á¹-eyya. __maÃ±junÄ• _ti mudukena. __kÄ• mo
vuá¸·hÄ• naá¹ƒ kaá¸• á¸• hitÄ• naá¹ƒ. __kÄ• laá¹ƒ_ \Ee III 259/ __gati bhavÄ• bhava_nti \Be
vaá¹-á¹-akÄ• laá¹ƒ gatiÃ±ca punappunabbhave ca. __purakkhatÄ• _ti purecÄ• rikÄ• purato
pariÃ±Ã±Ä• yÄ• _ti ye paá¹‡á¸• itÄ• duvidhepi kÄ• me tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• .
khÄ«á¹‡Ä• savÄ• naá¹ƒ kutoci bhayaá¹ƒ nÄ• ma natthi, tasmÄ• te akutobhayÄ• hutvÄ• ca
pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ, taá¹ƒ upagatÄ• , sacchikatvÄ• á¹-hitÄ• ti attho. __Ä• savak
imasmiá¹ƒ sutte vaá¹-á¹-ameva kathetvÄ• gÄ• thÄ• su vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

6. upajjhÄ• yasuttavaá¹‡á¹‡anÄ•

<56> chaá¹-á¹-he __madhurakajÄ• to_ti saÃ±jÄ• tagarubhÄ• vo. __disÄ• ca me na pakkhÄ
anudisÄ• ca mayhaá¹ƒ na upaá¹-á¹-hahantÄ«ti vadati. __dhammÄ• ca maá¹ƒ nappaá¹-ibha
samathavipassanÄ• dhammÄ• pi me na upaá¹-á¹-hahanti. __anabhirato ca brahmacariyaá¹
hutvÄ• brahmacariyavÄ• saá¹ƒ vasÄ• mi. __yena bhagavÄ• tenupasaá¹…kamÄ«_ti tassa
``buddhaveneyyapuggalo ayaâ€™â€™ nti taá¹ƒ kÄ• raá¹‡aá¹ƒ bhagavato Ä• rocetuá¹ƒ upa
kusalÄ• naá¹ƒ dhammÄ• na_nti kusaladhamme avipassantassa, anesantassa agavesantas
__bodhipakkhiyÄ• naá¹ƒ dhammÄ• na_nti satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ sattatiá¹ƒsadhamm

7. abhiá¹‡hapaccavekkhitabbaá¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<57> sattame __jarÄ• dhammomhÄ«_ti jarÄ• sabhÄ• vo amhi. __jaraá¹ƒ anatÄ«to_ti jaraá¹
eva carÄ• mi. sesapadesupi eseva nayo. __kammassako_tiÄ• dÄ«su \Ee III 260/ kammaá¹ƒ
29/ attano santakanti kammassako amhi. kammassa dÄ• yÄ• doti __kammadÄ• yÄ• do, _ k
santakanti attho. kammaá¹ƒ mayhaá¹ƒ yoni kÄ• raá¹‡anti __kammayoni_. kammaá¹ƒ mayha
_ kammaÃ±Ä• takoti attho. kammaá¹ƒ mayhaá¹ƒ paá¹-isaraá¹‡aá¹ƒ patiá¹-á¹-hÄ• ti __kamm
dÄ• yÄ• do bhavissÄ• mÄ«_ti tassa kammassa dÄ• yÄ• do tena dinnaphalapaá¹-iggÄ• hako
__yobbanamado_ti yobbanaá¹ƒ Ä• rabbha uppannamado. sesesupi eseva nayo. __maggo
saÃ±jÄ• yati. __saá¹ƒyojanÄ• ni sabbaso pahÄ«yantÄ«_ti dasa saá¹ƒyojanÄ• ni sabbaso pa
byantÄ«hontÄ«_ti satta anusayÄ• vigatantÄ• paricchinnÄ• parivaá¹-umÄ• \Be III 29/ hont

paÃ±casu á¹-hÄ• nesu vipassanÄ• kathitÄ• , imesu paÃ±casu lokuttaramaggo.

idÄ• ni gÄ• thÄ• hi kÅ«á¹-aá¹ƒ gaá¹‡hanto __byÄ• dhidhammÄ• _tiÄ• dimÄ• ha. tattha __Ã
nirÅ«padhi_nti upadhirahitaá¹ƒ arahattamaggaá¹ƒ Ã±atvÄ• . __sabbe made abhibhosmÄ«_
adhibhaviá¹ƒ, atikkamma á¹-hitosmÄ«ti attho. __nekkhammaá¹ƒ daá¹-á¹-hu khemato_ti pab
__tassa me ahu ussÄ• ho, nibbÄ• naá¹ƒ abhipassato_ti tassa mayhaá¹ƒ nibbÄ• naá¹ƒ abhi
__anivatti bhavissÄ• mÄ«_ti pabbajjato anivattiko bhavissÄ• mi, brahmacariyavÄ• sato \Ee
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato anivattiko bhavissÄ• mi. __brahmacariyaparÄ• yaá¹‡o_ti mag
iminÄ• lokuttaro aá¹-á¹-haá¹…giko maggo kathitoti.

8. licchavikumÄ• rakasuttavaá¹‡á¹‡anÄ•

<58> aá¹-á¹-hame __sajjÄ• ni dhanÅ«nÄ«_ti sajiyÄ• ni Ä• ropitadhanÅ«ni. __addasÅ«_ti a
vajjÄ«_ti vaá¸• á¸• hissanti vajjirÄ• jÄ• no. __apÄ• nubhÄ• _ti avaá¸• á¸• hinissitÄ• mÄ• na
khipantÄ«_ti pacchato gantvÄ• piá¹-á¹-hiá¹ƒ pÄ• dena paharanti. __raá¹-á¹-hikassÄ• _tiÄ•
bhuÃ±jatÄ«ti __raá¹-á¹-hiko_. pitarÄ• dattaá¹ƒ sÄ• pateyyaá¹ƒ bhuÃ±jatÄ«ti __pettaniko_.
jeá¹-á¹-hakoti __senÄ• patiko. gÄ• magÄ• maá¹‡ikassÄ• _ti gÄ• mÄ• naá¹ƒ gÄ• maá¹‡ikass
__pÅ«gagÄ• maá¹‡ikassÄ• _ti gaá¹‡ajeá¹-á¹-hakassa. __kulesÅ«_ti tesu tesu kulesu. __pa
kÄ• rentÄ«_ti paccekaá¹ƒ jeá¹-á¹-hakaá¹-á¹-hÄ• naá¹ƒ kÄ• renti. __kalyÄ• á¹‡ena manasÄ•
cittena anuggaá¹‡hanti. __khettakammantasÄ• mantasabyohÄ• re_ti ye ca attano khettakar
anantarakkhettasÄ• mino, te ca rajjudaá¹‡á¸• ehi bhÅ«mippamÄ• á¹‡aggÄ• hake sabbohÄ•
\Ne III 30/ \Ee III 262/ __devatÄ• _ti kulappaveá¹‡iyÄ• Ä• gatÄ• Ä• rakkhadevatÄ• . __sak
aggayÄ• gubhattÄ• dÄ«hi sakkaroti.

__kiccakaro_ti uppannÄ• naá¹ƒ kiccÄ• naá¹ƒ kÄ• rako. __ye cassa anujÄ«vino_ti ye ca eta
__ubhinnaÃ±ceva atthÄ• yÄ• _ti ubhinnampi hitatthÄ• ya paá¹-ipanno hotÄ«ti attho. __pubb
paralokagatÄ• naá¹ƒ. __diá¹-á¹-he dhamme ca jÄ«vata_nti ye ca diá¹-á¹-he dhamme \Be III
padadvayenÄ• pi atÄ«tapaccuppanne Ã±Ä• tayo dasseti. __vittisaÃ±janano_ti tuá¹-á¹-hijana
gharÄ• vÄ• saá¹ƒ vasanto. __pujjo hoti pasaá¹ƒsiyo_ti pÅ«jetabbo ca pasaá¹ƒsitabbo ca ho

9-10. vuá¸• á¸• hapabbajitasuttadvayavaá¹‡á¹‡anÄ•

59-60__._ navame __nipuá¹‡o_ti saá¹‡ho sukhumakÄ• raá¹‡aÃ±Ã±Å«. __Ä• kappasampar
dasame __padakkhiá¹‡aggÄ• hÄ«_ti dinnovÄ• daá¹ƒ padakkhiá¹‡ato gaá¹‡hanto. sesaá¹ƒ

nÄ«varaá¹‡avaggo paá¹-hamo.

(7) 2. saÃ±Ã±Ä• vaggo

1-2. saÃ±Ã±Ä• suttadvayavaá¹‡á¹‡anÄ•

61-62__._ dutiyassa paá¹-hame __mahapphalÄ• _ti vipÄ• kaphalena mahapphalÄ• . vipÄ• l
__mahÄ• nisaá¹ƒsÄ• . amatogadhÄ• _ti nibbÄ• napatiá¹-á¹-hÄ• . __sabbaloke_ \Ee III 263/
sabbasmiá¹ƒ tedhÄ• tusannivese loke ukkaá¹‡á¹-hitassa uppajjanakasaÃ±Ã±Ä• . dutiyaá¹ƒ

3-4. vaá¸• á¸• hasuttadvayavaá¹‡á¹‡anÄ•

63-64__._ tatiye \Ne III 31/ __varÄ• dÄ• yÄ«_ti uttamassa varassa Ä• dÄ• yako. sesamettha
uttÄ• natthamevÄ• ti.

5. sÄ• kacchasuttavaá¹‡á¹‡anÄ•

<65> paÃ±came __alaá¹ƒsÄ• kaccho_ti sÄ• kacchÄ• ya yutto. __Ä• gataá¹ƒ paÃ±ha_nti pu
__byÄ• kattÄ• hotÄ«_ti vissajjitÄ• hoti.

6. sÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he \Be III 31/ __alaá¹ƒsÄ• jÄ«vo_ti sÄ• jÄ«vÄ• ya yutto. __sÄ• jÄ«vo_ti paÃ
paÃ±havissajjanaÃ±ca. sabbepi hi sabrahmacÄ• rino paÃ±haá¹ƒ upajÄ«vanti, tenetaá¹ƒ pa
samÄ• nÄ• jÄ«vatÄ• ya sÄ• jÄ«voti vuttaá¹ƒ. __kataá¹ƒ paÃ±ha_nti abhisaá¹…khataá¹ƒ pa

7-10. paá¹-hamaiddhipÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

67-70__._ sattame __ussoá¸·hÄ«_ti adhimattavÄ«riyaá¹ƒ. aá¹-á¹-hame attano bodhimaá¹‡á
Ä• gamanaiddhipÄ• de kathetvÄ• upari attanova cha abhiÃ±Ã±Ä• kathesÄ«ti. navamadasa
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

saÃ±Ã±Ä• vaggo dutiyo.

(8) 3. yodhÄ• jÄ«vavaggo

1. paá¹-hamacetovimuttiphalasuttavaá¹‡á¹‡anÄ•

<71> tatiyassa \Ne III 32/ paá¹-hame __yato kho, bhikkhave_ti heá¹-á¹-hÄ• vuttanayena vip
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattassa bhikkhuno idÄ• ni vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ idaá¹
III 264/ __yato kho_ti yadÄ• kho. __ukkhittapaligho_ti avijjÄ• palighaá¹ƒ ukkhipitvÄ• apane

__saá¹ƒkiá¹‡á¹‡aparikho_ti saá¹ƒsÄ• raparikhaá¹ƒ saá¹ƒkiritvÄ• vinÄ• setvÄ• á¹-hito. __ab
taá¹‡hÄ• saá¹…khÄ• taá¹ƒ esikÄ• thambhaá¹ƒ abbuyha luÃ±citvÄ• á¹-hito. __niraggaá¸·o_
ugghÄ• á¹-etvÄ• á¹-hito. __pannaddhajo pannabhÄ• ro_ti mÄ• naddhajaÃ±ca khandhÄ• bh
pÄ• tetvÄ• otÄ• retvÄ• á¹-hito. __visaá¹ƒyutto_ti vaá¹-á¹-ena visaá¹ƒyutto. sesaá¹ƒ pÄ• á¸·
veditabbaá¹ƒ. ettÄ• vatÄ• bhagavatÄ• maggena kilese khepetvÄ• nirodhasayanavaragata
phalasamÄ• pattiá¹ƒ appetvÄ• viharato khÄ«á¹‡Ä• savassa kÄ• lo dassito.

yathÄ• hi dve nagarÄ• ni ekaá¹ƒ coranagaraá¹ƒ ekaá¹ƒ khemanagaraá¹ƒ. atha ekassa ma
--- ``yÄ• vimaá¹ƒ coranagaraá¹ƒ tiá¹-á¹-hati, tÄ• va khemanagaraá¹ƒ bhayato \Be III 32/ na r
coranagaraá¹ƒ anagaraá¹ƒ karissÄ• mÄ«â€™â€™ ti sannÄ• haá¹ƒ katvÄ• khaggaá¹ƒ gahe
upasaá¹…kamitvÄ• nagaradvÄ• re ussÄ• pite esikÄ• thambhe khaggena chinditvÄ• saddh
kavÄ• á¹-aá¹ƒ bhinditvÄ• palighaá¹ƒ ukkhipitvÄ• pÄ• kÄ• raá¹ƒ bhinditvÄ• parikhaá¹ƒ vikir
ussite dhaje pÄ• tetvÄ• nagaraá¹ƒ agginÄ• jhÄ• petvÄ• khemanagaraá¹ƒ pavisitvÄ• pÄ•
Ã±Ä• tigaá¹‡aparivuto surasabhojanaá¹ƒ bhuÃ±jeyya. evaá¹ƒ coranagaraá¹ƒ viya sakkÄ• yo
nibbÄ• naá¹ƒ, mahÄ• yodho viya yogÄ• vacaro. tassevaá¹ƒ hoti --- ``yÄ• va sakkÄ• yavaá¹-
dvattiá¹ƒsakammakÄ• raá¹‡Ä• aá¹-á¹-hanavutirogapaÃ±cavÄ«satimahÄ• bhayehi \Ee III 26
natthÄ«â€™â€™ ti. so mahÄ• yodho sannÄ• haá¹ƒ viya sÄ«lasannÄ• haá¹ƒ katvÄ• paÃ±Ã
esikÄ• thambhe viya arahattamaggena taá¹‡hesikaá¹ƒ luÃ±citvÄ• , so yodho sadvÄ• rabÄ•
viya paÃ±corambhÄ• giyasaá¹ƒyojanaaggaá¸·aá¹ƒ ugghÄ• á¹-etvÄ• , so yodho palighaá¹ƒ v
ukkhipitvÄ• , so yodho pÄ• kÄ• raá¹ƒ bhindanto parikhaá¹ƒ viya kammÄ• bhisaá¹…khÄ• raá
jÄ• tisaá¹ƒsÄ• raparikhaá¹ƒ vikiritvÄ• , so yodho nagaraá¹ƒ sobhatthÄ• ya \Ne III 33/ ussÄ•
mÄ• naddhaje pÄ• tetvÄ• sakkÄ• yanagaraá¹ƒ jhÄ• petvÄ• , so yodho khemanagare uparip
kilesaparinibbÄ• nanagaraá¹ƒ pavisitvÄ• amataá¹ƒ nirodhÄ• rammaá¹‡aá¹ƒ phalasamÄ• pa
kÄ• laá¹ƒ vÄ«tinÄ• meti.

2. dutiyacetovimuttiphalasuttavaá¹‡á¹‡anÄ•

<72> dutiye __aniccasaÃ±Ã±Ä• _ti khandhapaÃ±cakaá¹ƒ hutvÄ• abhÄ• vÄ• kÄ• rena anic
__anicce dukkhasaÃ±Ã±Ä• _ti yadaniccaá¹ƒ, taá¹ƒ paá¹-ipÄ«á¸·anÄ• kÄ• rena dukkhanti up
anattasaÃ±Ã±Ä• _ti yaá¹ƒ dukkhaá¹ƒ, taá¹ƒ avasavattanÄ• kÄ• rena anattÄ• ti uppajjanakas
heá¹-á¹-hÄ• vuttanayameva. imesu pana dvÄ«supi suttesu vipassanÄ• phalaá¹ƒ nÄ• ma ka

3. paá¹-hamadhammavihÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<73> tatiye __divasaá¹ƒ atinÄ• metÄ«_ti divasaá¹ƒ atikkÄ• meti. __riÃ±cati paá¹-isallÄ• na_
vissajjeti. __desetÄ«_ti katheti pakÄ• seti. __dhammapaÃ±Ã±attiyÄ• _ti \Be III 33/ dhammas
__dhammaá¹ƒ_ \Ee III 266/ __pariyÄ• puá¹‡Ä• tÄ«_ti navaá¹…gavasena catusaccadhamma
vaá¸·aÃ±jeti katheti. __na riÃ±cati paá¹-isallÄ• na_nti ekÄ«bhÄ• vaá¹ƒ na vissajjeti. __anuyu

cetosamatha_nti niyakajjhatte cittasamÄ• dhiá¹ƒ Ä• sevati bhÄ• veti, samathakammaá¹-á¹-h

__hitesinÄ• _ti hitaá¹ƒ esantena. __anukampakenÄ• _ti anukampamÄ• nena. __anukampa
cittena pariggahetvÄ• , paá¹-iccÄ• tipi vuttaá¹ƒ hoti. __kataá¹ƒ vo taá¹ƒ mayÄ• _ti taá¹ƒ may
puggale desentena tumhÄ• kaá¹ƒ kataá¹ƒ. ettakameva hi anukampakassa satthu kiccaá¹ƒ y
aviparÄ«tadhammadesanÄ• , ito paraá¹ƒ pana paá¹-ipatti nÄ• ma sÄ• vakÄ• naá¹ƒ kiccaá¹ƒ
bhikkhu rukkhamÅ«lÄ• ni ... pe ... amhÄ• kaá¹ƒ anusÄ• sanÄ«_ti. tattha ca __rukkhamÅ«lÄ
rukkhamÅ«lasenÄ• sanaá¹ƒ dasseti. __suÃ±Ã±Ä• gÄ• rÄ• nÄ«_ti iminÄ• janavivittaá¹-á¹-hÄ
yogÄ• nurÅ«paá¹ƒ senÄ• sanamÄ• cikkhati, dÄ• yajjaá¹ƒ niyyÄ• teti. __jhÄ• yathÄ• _ti Ä• ra
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡Ä• ni, lakkhaá¹‡Å«panijjhÄ• nena ca aniccÄ• dito khandhÄ• yat
samathaÃ±ca \Ne III 34/ vipassanaÃ±ca vaá¸• á¸• hethÄ• ti vuttaá¹ƒ hoti. __mÄ• pamÄ• da
__mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvatthÄ• _ti ye hi pubbe daharakÄ• le Ä• rogyakÄ• le
sattasappÄ• yÄ• disampattikÄ• le satthu sammukhÄ«bhÄ• vakÄ• le ca yonisomanasikÄ• ra
maá¹…kulabhattÄ• hutvÄ• seyyasukhamiddhasukhamanuyuttÄ• pamajjanti, te pacchÄ• j
maraá¹‡akÄ• le vipattikÄ• le \Ee III 267/ satthu parinibbÄ• nakÄ• le ca taá¹ƒ pubbe pamÄ• d
sappaá¹-isandhikÄ• lakiriyaÃ±ca bhÄ• riyaá¹ƒ sampassamÄ• nÄ• vippaá¹-isÄ• rino honti. tu
ahuvatthÄ• ti etamatthaá¹ƒ dassento Ä• ha --- ``mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvatthÄ
amhÄ• kaá¹ƒ anusÄ• sanÄ«_ti ayaá¹ƒ amhÄ• kaá¹ƒ santikÄ• ``jhÄ• yatha mÄ• pamÄ• dat
anusÄ• sanÄ«, ovÄ• doti vuttaá¹ƒ hoti.

4. dutiyadhammavihÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<74> catutthe __uttari cassa paÃ±Ã±Ä• ya atthaá¹ƒ nappajÄ• nÄ• tÄ«_ti tato pariyattito utta
sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya atthaá¹ƒ nappajÄ• nÄ• ti \Be III 34/, cattÄ• ri saccÄ
nappaá¹-ivijjhatÄ«ti attho. sesavÄ• resupi eseva nayo. evametesu dvÄ«supi suttesu bahuss
vipassanÄ• kammiko sotÄ• panno sakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ« khÄ«á¹‡Ä• savoti cha
veditabbÄ• .

5. paá¹-hamayodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<75> paÃ±came __yodhÄ• jÄ«vÄ• _ti yuddhÅ«pajÄ«vino. __rajagga_nti hatthiassÄ• dÄ«na
bhÅ«miyÄ• uggataá¹ƒ rajakkhandhaá¹ƒ. __na santhambhatÄ«_ti santhambhitvÄ• á¹-hÄ• tu
rajagga_nti rajakkhandhaá¹ƒ disvÄ• pi adhivÄ• seti. __dhajagga_nti hatthiassadÄ«naá¹ƒ piá
vÄ• ussÄ• pitÄ• naá¹ƒ dhajÄ• naá¹ƒ aggaá¹ƒ. __ussÄ• raá¹‡a_nti hatthiassarathÄ• naÃ±ce
uccÄ• saddamahÄ• saddaá¹ƒ. __sampahÄ• re_ti samÄ• gate appamattakepi pahÄ• re. __h
vighÄ• taá¹ƒ Ä• pajjati. __byÄ• pajjatÄ«_ti vipattiá¹ƒ Ä• pajjati, pakatibhÄ• vaá¹ƒ jahati. __sa
dve tayo pahÄ• re patvÄ• pi sahati adhivÄ• seti. __tameva_ \Ee III 268/ __saá¹…gÄ• masÄ
jayakkhandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ. __ajjhÄ• vasatÄ«_ti sattÄ• hamattaá¹ƒ abhibhavitvÄ

\Ne III 35/? laddhapahÄ• rÄ• naá¹ƒ pahÄ• rajagganatthaÃ±ceva katakammÄ• naá¹ƒ visesaá¹-hÄ• nantaradÄ• natthaÃ±ca issariyasukhÄ• nubhavanatthaÃ±ca.

idÄ• ni yasmÄ• satthu yodhÄ• jÄ«vehi kiccaá¹ƒ natthi, imasmiá¹ƒ pana sÄ• sane tathÄ• rÅ dassetuá¹ƒ idaá¹ƒ opammaá¹ƒ Ä• bhataá¹ƒ. tasmÄ• te puggale dassento __evameva kho_ __saá¹ƒsÄ«datÄ«_ti micchÄ• vitakkasmiá¹ƒ saá¹ƒsÄ«dati anuppavisati. __na sakkoti brahm sandhÄ• retu_nti brahmacariyavÄ• saá¹ƒ anupacchijjamÄ• naá¹ƒ gopetuá¹ƒ na sakkoti. __s Ä• vikatvÄ• _ti sikkhÄ• ya dubbalabhÄ• vaá¹ƒ pakÄ• setvÄ• . __kimassa rajaggasmi_nti kiá rajaggaá¹ƒ nÄ• mÄ• ti vadati. __abhirÅ«pÄ• _ti abhirÅ«pavatÄ«. __dassanÄ«yÄ• _ti dassan dassaneneva cittappasÄ• dÄ• vahÄ• . __paramÄ• yÄ• _ti uttamÄ• ya. __vaá¹‡á¹‡apokkhar ceva aá¹…gasaá¹‡á¹-hÄ• nena ca. __Å«hasatÄ«_ti avahasati. __ullapatÄ«_ti katheti. __ujjh pÄ• á¹‡iá¹ƒ paharitvÄ• mahÄ• hasitaá¹ƒ hasati. __uppaá¹‡á¸• etÄ«_ti uppaá¹‡á¸• anakatha __abhinisÄ«datÄ«_ti abhibhavitvÄ• santike vÄ• ekÄ• sane vÄ• nisÄ«dati. dutiyapadepi \E __ajjhottharatÄ«_ti avattharati. __viniveá¹-hetvÄ• vinimocetvÄ• _ti gahitaá¹-á¹-hÄ• nato tas vinibbeá¹-hetvÄ• ceva mocetvÄ• ca. sesamettha uttÄ• natthamevÄ• ti. imasmiá¹ƒ sutte vaá kathitaá¹ƒ.

6. dutiyayodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<76> chaá¹-á¹-he __asicammaá¹ƒ gahetvÄ• _ti asiÃ±ca cammaÃ±ca gahetvÄ• . __dhanuk dhanuÃ±ca sarakalÄ• paÃ±ca sannayhitvÄ• . __viyÅ«á¸·ha_nti yuddhasannivesavesena á¹- otaratÄ«_ti mahÄ• yuddhaá¹ƒ otarati. __ussahati vÄ• yamatÄ«_ti ussÄ• haÃ±ca vÄ• yÄ• ma ghÄ• tenti. __pariyÄ• pÄ• dentÄ«_ti pariyÄ• pÄ• dayanti. __upalikkhantÄ«_ti vijjhanti. __apa gahetvÄ• gacchanti. __apanetvÄ• Ã±Ä• takÄ• naá¹ƒ nentÄ«_ti sakasenaá¹ƒ netvÄ• tato Ã nenti. __nÄ«yamÄ• no_ti attano gehaá¹ƒ vÄ• sesaÃ±Ä• tisantikaá¹ƒ vÄ• niyyamÄ• no. __u paricarantÄ«_ti pahÄ• rasodhanavaá¹‡akappanÄ• dÄ«ni karontÄ• jagganti gopayanti.

__arakkhiteneva kÄ• yenÄ• _ti arakkhitena kÄ• yadvÄ• rena. __arakkhitÄ• ya vÄ• cÄ• yÄ• __arakkhitena cittenÄ• _ti arakkhitena manodvÄ• rena. __anupaá¹-á¹-hitÄ• ya satiyÄ• _ti sa \Ne III 36/ akatvÄ• . __asaá¹ƒvutehi_ \Ee III 270/ __indriyehÄ«_ti manacchaá¹-á¹-hehi indriy agopitehi. __rÄ• go cittaá¹ƒ anuddhaá¹ƒsetÄ«_ti rÄ• go uppajjamÄ• nova samathavipassan dÅ«re khipati. __rÄ• gapariyuá¹-á¹-hitomhi, Ä• vuso, rÄ• gapareto_ti ahaá¹ƒ, Ä• vuso, rÄ• g anugato.

__aá¹-á¹-hikaá¹…kalÅ«pamÄ• _tiÄ• dÄ«su __aá¹-á¹-hikaá¹…kalÅ«pamÄ• _ appassÄ• daá bahusÄ• dhÄ• raá¹‡aá¹-á¹-hena. __tiá¹‡ukkÅ«pamÄ• _ anudahanaá¹-á¹-hena. __aá¹…gÄ• mahÄ• bhitÄ• paá¹-á¹-hena. __supinakÅ«pamÄ• _ ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena. __ tÄ• vakÄ• likaá¹-á¹-hena. __rukkhaphalÅ«pamÄ• _ sabbaá¹…gapaccaá¹…gapalibhaÃ±jana

adhikuá¹-á¹-anaá¹-á¹-hena. __sattisÅ«lÅ«pamÄ• _ vinivijjhanaá¹-á¹-hena. __sappasirÅ«pam
sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena \Be III 36/. __ussahissÄ• mÄ«_ti ussÄ• haá¹ƒ kariss
samaá¹‡abhÄ• vaá¹ƒ dhÄ• rayissÄ• mi. __abhiramissÄ• mÄ«_ti abhiratiá¹ƒ uppÄ• dessÄ• n
sesamettha uttÄ• natthameva. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti.

7. paá¹-hamaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ•

<77> sattame __Ä• raÃ±Ã±akenÄ• _ti araÃ±Ã±avÄ• sinÄ• . __appattassÄ• _ti asampattass
jhÄ• navipassanÄ• maggaphalappabhedassa visesassa pattiyÄ• . sesapadesupi eseva nay
so mama jÄ«vitantarÄ• yo ca brahmacariyantarÄ• yo ca, puthujjanakÄ• lakiriyaá¹ƒ karontas
maggantarÄ• yo ca bhaveyya. __handÄ• _ti vavassaggatthe nipÄ• to. __vÄ«riyaá¹ƒ Ä• rabh
vÄ«riyaá¹ƒ karomi. __satthakÄ• _ti \Ee III 271/ satthaá¹ƒ viya sandhibandhanacchedakavÄ•
kakkhaá¸·ehi. __mÄ• á¹‡avehÄ«_ti corehi. __katakammehi vÄ• akatakammehi vÄ• _ti ettha
nikkhantÄ• katakammÄ• nÄ• ma, corikaá¹ƒ kÄ• tuá¹ƒ gacchantÄ• akatakammÄ• nÄ• ma
nipphannattÄ• sattÄ• naá¹ƒ galalohitaá¹ƒ gahetvÄ• devatÄ• naá¹ƒ baliá¹ƒ karonti, akataka
kammaá¹ƒ nipphajjissatÄ«â€™â€™ ti paá¹-hamataraá¹ƒ karonti. idaá¹ƒ sandhÄ• ya __te m
vuttaá¹ƒ. __vÄ• á¸·Ä• amanussÄ• _ti kakkhaá¸·Ä• duá¹-á¹-hÄ• yakkhÄ• dayo amanussÄ•

8. dutiyaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ•

<78> aá¹-á¹-hame __purÄ• maá¹ƒ so dhammo Ä• gacchatÄ«_ti yÄ• va so dhammo maá¹ƒ
37/ ahaá¹ƒ puretarameva vÄ«riyaá¹ƒ Ä• rabhÄ• mÄ«ti attho. __khÄ«rodakÄ«bhÅ«tÄ• _ti kh
ekÄ«bhÄ• vaá¹ƒ upagatÄ• . __piyacakkhÅ«hÄ«_ti mettacakkhÅ«hi.

9. tatiyaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ•

<79> navame __dhammasandosÄ• vinayasandoso_ti dhammasandosena vinayasandoso
dussante vinayo dussati nÄ• ma? samathavipassanÄ• dhammesu gabbhaá¹ƒ aggaá¹‡hante
\Be III 37/, evaá¹ƒ dhamme dussante vinayo dussati. dussÄ«lassa pana saá¹ƒvaravinayo nÄ
asati samathavipassanÄ• gabbhaá¹ƒ na gaá¹‡hÄ• ti. evaá¹ƒ vinayasandosenapi dhammas
__abhidhammakatha_nti sÄ«lÄ• diuttamadhammakathaá¹ƒ. __vedallakatha_nti vedapaá¹-is
Ã±Ä• á¹‡amissakakathaá¹ƒ. __kaá¹‡hadhammaá¹ƒ okkamamÄ• nÄ• _ti randhagavesitÄ• ya
III 272/ kÄ• á¸·akadhammaá¹ƒ okkamamÄ• nÄ• . apica duá¹-á¹-hacittena puggalaá¹ƒ ghaá¹-
kaá¹‡hadhammaá¹ƒ attano dahantÄ• pi lÄ• bhasakkÄ• ratthaá¹ƒ kathentÄ• pi kaá¹‡hadham

__gambhÄ«rÄ• _ti pÄ• á¸·igambhÄ«rÄ• . __gambhÄ«ratthÄ• _ti atthagambhÄ«rÄ• . __loku
lokuttaradhammadÄ«pakÄ• . __suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• _ti khandhadhÄ• tuÄ• yatan
__na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapessantÄ«_ti jÄ• nanatthÄ• ya cittaá¹ƒ na á¹-hapessant

pariyÄ• puá¹‡itabba_nti uggahetabbe ca vaá¸·aÃ±jetabbe ca. __kavitÄ• _ti silokÄ• dibandha
__kÄ• veyyÄ• _ti tasseva vevacanaá¹ƒ. __bÄ• hirakÄ• _ti sÄ• sanato bahiddhÄ• á¹-hitÄ• .
bÄ• hirasÄ• vakehi bhÄ• sitÄ• . sesamettha heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyattÄ•

10. catutthaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ•

<80> dasame __kalyÄ• á¹‡akÄ• mÄ• _ti sundarakÄ• mÄ• . __rasaggÄ• nÄ«_ti uttamarasÄ
viharissantÄ«_ti paÃ±cavidhena saá¹ƒsaggena saá¹ƒsaá¹-á¹-hÄ• viharissanti. __sannidhikÄ
sannidhikatassa paribhogaá¹ƒ. __oá¸·Ä• rikampi nimitta_nti ettha pathaviá¹ƒ khaá¹‡antopi k
Ä• á¹‡Ä• pentopi pathaviyaá¹ƒ oá¸·Ä• rikaá¹ƒ nimittaá¹ƒ karoti nÄ• ma. tiá¹‡akaá¹-á¹-hasÄ•
chindantopi chindÄ• ti Ä• á¹‡Ä• pentopi haritagge \Ee III 273/ oá¸·Ä• rikaá¹ƒ nimittaá¹ƒ karo
Ä• jÄ«vatthÄ• ya paá¹‡á¹‡anivÄ• paÄ• dÄ«ni \Ne III 38/ gÄ• hÄ• pento phalÄ• ni ocinante v
vattabbameva natthi. imesu catÅ«su suttesu satthÄ• rÄ• sÄ• sane vuddhiparihÄ• ni kathitÄ

yodhÄ• jÄ«vavaggo tatiyo.

(9) 4. theravaggo

1. rajanÄ«yasuttavaá¹‡á¹‡anÄ•

<81> catutthassa \Be III 38/ paá¹-hame __rajanÄ«yesÅ«_ti rÄ• gassa paccayesu Ä• ramma
nayo.

2. vÄ«tarÄ• gasuttavaá¹‡á¹‡anÄ•

<82> dutiye __makkhÄ«_ti guá¹‡amakkhako. __paá¸·Ä• sÄ«_ti yugaggÄ• halakkhaá¹‡ena

3. kuhakasuttavaá¹‡á¹‡anÄ•

<83> tatiye __kuhako_ti tÄ«hi kuhanavatthÅ«hi samannÄ• gato. __lapako_ti lÄ• bhasannis
samannÄ• gato. __nemittiko_ti nimittakiriyakÄ• rako. __nippesiko_ti nippesanakatÄ• ya san
lÄ• bhaá¹ƒ nijigÄ«sitÄ• _ti lÄ• bhena lÄ• bhagavesako. sukkapakkho vuttavipallÄ• savasena
uttÄ• nameva.

5. akkhamasuttavaá¹‡á¹‡anÄ•

<85> paÃ±came \Ne III 39/ __akkhamo hoti rÅ«pÄ• na_nti rÅ«pÄ• rammaá¹‡Ä• naá¹ƒ anad
tadÄ• rammaá¹‡ehi rÄ• gÄ• dÄ«hi abhibhuyyati. eseva nayo sabbattha.

6. paá¹-isambhidÄ• ppattasuttavaá¹‡á¹‡anÄ•

<86> chaá¹-á¹-he \Ee III 274/ __atthapaá¹-isambhidÄ• ppatto_ti paÃ±casu atthesu pabheda
patto. __dhammapaá¹-isambhidÄ• ppatto_ti catubbidhe dhamme pabhedagataá¹ƒ Ã±Ä• á¹‡
__niruttipaá¹-isambhidÄ• ppatto_ti dhammaniruttÄ«su pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ patto.
__paá¹-ibhÄ• napaá¹-isambhidÄ• ppatto_ti tesu tÄ«su Ã±Ä• á¹‡esu pabhedagataá¹ƒ Ã±Ä• a
tÄ«á¹‡i Ã±Ä• á¹‡Ä• neva jÄ• nÄ• ti, na tesaá¹ƒ kiccaá¹ƒ karoti. __uccÄ• vacÄ• nÄ«_ti maha
__kiá¹ƒkaraá¹‡Ä«yÄ• nÄ«_ti iti kattabbÄ• ni.

7. sÄ«lavantasuttavaá¹‡á¹‡anÄ•

<87> sattamaá¹ƒ \Be III 39/ uttÄ• natthameva. sÄ«laá¹ƒ panettha khÄ«á¹‡Ä• savasÄ«lame
khÄ«á¹‡Ä• savabÄ• husaccameva, vÄ• cÄ• pi khÄ«á¹‡Ä• savassa kalyÄ• á¹‡avÄ• cÄ• va,
kathitÄ• nÄ«ti veditabbÄ• ni.

8. therasuttavaá¹‡á¹‡anÄ•

<88> aá¹-á¹-hame __thero_ti thirabhÄ• vappatto. __rattaÃ±Ã±Å«_ti pabbajitadivasato paá¹-
atikkantÄ• naá¹ƒ bahÅ«naá¹ƒ rattÄ«naá¹ƒ Ã±Ä• tÄ• . __Ã±Ä• to_ti paÃ±Ã±Ä• to pÄ• kaá¹-o
__micchÄ• diá¹-á¹-hiko_ti ayÄ• thÄ• vadiá¹-á¹-hiko. __saddhammÄ• vuá¹-á¹-hÄ• petvÄ• _ti
dasakusalakammapathadhammato vuá¹-á¹-hÄ• petvÄ• . __asaddhamme patiá¹-á¹-hÄ• petÄ
patiá¹-á¹-hÄ• peti.

9. paá¹-hamasekhasuttavaá¹‡á¹‡anÄ•

<89> navame \Ne III 40/ __sekhassÄ• _ti sikkhakassa sakaraá¹‡Ä«yassa. __parihÄ• nÄ• y
parihÄ• natthÄ• ya. __kammÄ• rÄ• matÄ• _ti navakamme ramanakabhÄ• vo. __bhassÄ• rÄ
Ä• lÄ• pasallÄ• pe ramanakabhÄ• vo. __niddÄ• rÄ• matÄ• _ti niddÄ• yane ramanakabhÄ• v
gaá¹‡asaá¹…gaá¹‡ikÄ• ya ramanakabhÄ• vo. __yathÄ• vimuttaá¹ƒ cittaá¹ƒ na paccavekkha
vimuttaá¹ƒ, ye ca dosÄ• pahÄ«nÄ• , guá¹‡Ä• ca paá¹-iladdhÄ• , te paccavekkhitvÄ• upari
vÄ• yÄ• maá¹ƒ na karotÄ«ti attho. iti imasmiá¹ƒ sutte sattannaá¹ƒ sekhÄ• naá¹ƒ upariguá¹‡
parihÄ• nikÄ• raá¹‡aÃ±ca vuddhikÄ• raá¹‡aÃ±ca kathitaá¹ƒ. yaÃ±ca nÄ• ma sekhassa pari
puthujjanassa paá¹-hamameva hotÄ«ti.

10. dutiyasekhasuttavaá¹‡á¹‡anÄ•

<90> dasame __viyatto_ti byatto cheko. __kiá¹ƒkaraá¹‡Ä«yesÅ«_ti iti kattabbesu. __cetosa

samÄ• dhikammaá¹-á¹-hÄ• naá¹ƒ. __ananulomikenÄ• _ti sÄ• sanassa ananucchavikena. __
__atidivÄ• _ti divÄ• vuccati majjhanhiko, taá¹ƒ atikkamitvÄ• . __Ä• bhisallekhikÄ• _ti ativiya
__cetovivaraá¹‡asappÄ• yÄ• _ti cittavivaraá¹‡asaá¹…khÄ• tÄ• naá¹ƒ samathavipassanÄ• r
__appicchakathÄ• _ti appicchÄ• hothÄ• ti \Be III 40/ kathanakathÄ• . __santuá¹-á¹-hikathÄ•
santuá¹-á¹-hÄ• hothÄ• ti kathanakathÄ• . __pavivekakathÄ• _ti tÄ«hi vivekehi vivittÄ• hoth
__asaá¹ƒsaggakathÄ• _ti paÃ±cavidhena saá¹ƒsaggena asaá¹ƒsaá¹-á¹-hÄ• hothÄ• ti katha
__vÄ«riyÄ• rambhakathÄ• _ti duvidhaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhathÄ• ti kathanakathÄ• . __sÄ«
Ä• rabbha kathÄ• sÄ«lakathÄ• . samÄ• dhiá¹ƒ Ä• rabbha, paÃ±Ã±aá¹ƒ Ä• rabbha, paÃ±ca
Ä• rabbha, ekÅ«navÄ«satipaccavekkhaá¹‡asaá¹…khÄ• taá¹ƒ vimuttiÃ±Ä• á¹‡adassanaá¹ƒ
vimuttiÃ±Ä• á¹‡adassanakathÄ• . __na nikÄ• malÄ• bhÄ«_tiÄ• dÄ«su na icchiticchitalÄ• bh
vipulalÄ• bhÄ«ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

theravaggo catuttho.

(10) 5. kakudhavaggo

1-2. sampadÄ• suttadvayavaá¹‡á¹‡anÄ•

91-92__._ paÃ±camassa \Ne III 41/ paá¹-hame paÃ±ca sampadÄ• missikÄ• kathitÄ• . duti
missikÄ• , paÃ±camÄ« lokikÄ• va.

3. byÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ•

<93> tatiye __aÃ±Ã±Ä• byÄ• karaá¹‡Ä• nÄ«_ti arahattabyÄ• karaá¹‡Ä• ni. __mandattÄ• _t
__momÅ«hattÄ• _ti atimÅ«á¸·habhÄ• vena. __aÃ±Ã±aá¹ƒ byÄ• karotÄ«_ti arahattaá¹ƒ patt
__icchÄ• pakato_ti icchÄ• ya abhibhÅ«to. __adhimÄ• nenÄ• _ti adhigatamÄ• nena. __samm
kÄ• raá¹‡eneva.

4-5. phÄ• suvihÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

94-95__._ catutthe __phÄ• suvihÄ• rÄ• _ti sukhavihÄ• rÄ• . paÃ±came __akuppa_nti araha

6. sutadharasuttavaá¹‡á¹‡anÄ•

<96> chaá¹-á¹-he \Be III 41/ __appaá¹-á¹-ho_ti appasamÄ• rambho. __appakicco_ti appaka
sukhena bharitabbo suposo. __susantoso_ti tÄ«hi santosehi suá¹-á¹-hu santoso. __jÄ«vitap
jÄ«vitasambhÄ• resu. __appÄ• hÄ• ro_ti mandÄ• hÄ• ro. __anodarikatta_nti na odarikabhÄ
anuyutto. __appamiddho_ti \Ee III 277/ na bahuniddo. sattamaá¹-á¹-hamÄ• ni uttÄ• natthÄ•

9. sÄ«hasuttavaá¹‡á¹‡anÄ•

<99> navame \Ne III 42/ __sakkaccaÃ±Ã±eva deti no asakkacca_nti anavaÃ±Ã±Ä• ya avira
avaÃ±Ã±Ä• ya virajjhitvÄ• . __mÄ• me yoggapatho nassÄ• _ti mayÄ• katayoggapatho may
uá¹-á¹-hÄ• ya biá¸·Ä• raá¹ƒ paharanto virajjhitvÄ• paharÄ«â€™â€™ ti evaá¹ƒ vattÄ• ro mÄ
__annabhÄ• ranesÄ• dÄ• na_nti ettha annaá¹ƒ vuccati yavabhattaá¹ƒ, taá¹ƒ bhÄ• ro etesan
yÄ• cakÄ• naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. nesÄ• dÄ• vuccanti sÄ• kuá¹‡ikÄ• . iti sabbapacchimÄ
yÄ• cakanesÄ• dÄ• nampi sakkaccameva deseti.

10. kakudhatherasuttavaá¹‡á¹‡anÄ•

<100> dasame __attabhÄ• vapaá¹-ilÄ• bho_ti sarÄ«rapaá¹-ilÄ• bho. __dve vÄ• tÄ«á¹‡i vÄ
gÄ• makkhettÄ• nÄ«_ti ettha mÄ• gadhikaá¹ƒ gÄ• makkhettaá¹ƒ atthi khuddakaá¹ƒ, atthi ma
mahantaá¹ƒ. khuddakaá¹ƒ gÄ• makkhettaá¹ƒ ito cattÄ• lÄ«saá¹ƒ usabhÄ• ni, ito cattÄ• lÄ«s
majjhimaá¹ƒ ito gÄ• vutaá¹ƒ, ito gÄ• vutanti aá¸• á¸• hayojanaá¹ƒ hoti, mahantaá¹ƒ ito diyaá
diyaá¸• á¸• hagÄ• vutanti tigÄ• vutaá¹ƒ hoti. tesu khuddakena gÄ• makkhettena tÄ«á¹‡i, khu
dve gÄ• makkhettÄ• ni tassa attabhÄ• vo. tigÄ• vutaÃ±hissa sarÄ«raá¹ƒ. __pariharissÄ• mÄ
gopayissÄ• mi. __rakkhasseta_nti rakkhassu etaá¹ƒ. __moghapuriso_ti tucchapuriso. __nÄ•
42/ etassa bhaveyya. __samudÄ• careyyÄ• mÄ• _ti \Ee III 278/ katheyyÄ• ma. __sammann
__yaá¹ƒ tumo karissati tumova tena paÃ±Ã±Ä• yissatÄ«_ti yaá¹ƒ esa karissati, esova tena k
bhavissati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

kakudhavaggo paÃ±camo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. phÄ• suvihÄ• ravaggo

1. sÄ• rajjasuttavaá¹‡á¹‡anÄ•

<101> tatiyassa \Be III 43/ \Ne III 43/ paá¹-hame __vesÄ• rajjakaraá¹‡Ä• _ti visÄ• radabhÄ
__sÄ• rajjaá¹ƒ hotÄ«_ti domanassaá¹ƒ hoti.

2. ussaá¹…kitasuttavaá¹‡á¹‡anÄ•

<102> dutiye __ussaá¹…kitaparisaá¹…kito_ti ussaá¹…kito ca parisaá¹…kito ca. __api akup
akuppadhammo khÄ«á¹‡Ä• savo samÄ• nopi parehi pÄ• pabhikkhÅ«hi ussaá¹…kitaparisaá
__vesiyÄ• gocaro_tiÄ• dÄ«su vesiyÄ• vuccanti rÅ«pÅ«pajÄ«viniyo, tÄ• gocaro assÄ• ti ve
gehaá¹ƒ abhiá¹‡hagamanoti attho. sesapadesupi eseva nayo. tattha pana __vidhavÄ• _ti m
__thullakumÄ• rikÄ• _ti mahallikakumÄ• rikÄ• yo.

3. mahÄ• corasuttavaá¹‡á¹‡anÄ•

<103> tatiye __ito bhogena paá¹-isantharissÄ• mÄ«_ti ito mama sÄ• pateyyato bhogaá¹ƒ g
paá¹-isanthÄ• raá¹ƒ karissÄ• mi, tassa ca mama ca antaraá¹ƒ pidahissÄ• mÄ«ti attho. __ga
279/ parasantakÄ• naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ gahaá¹‡Ä• ni. __guyhamantÄ• _ti guhitabban
sassataá¹ƒ vÄ• ucchedaá¹ƒ vÄ• gahetvÄ• á¹-hitÄ• ya. sesamettha uttÄ• natthameva. catu
vuttanayameva.

5. phÄ• suvihÄ• rasuttavaá¹‡á¹‡anÄ•

<105> paÃ±came __mettaá¹ƒ kÄ• yakamma_nti mettacittena pavattitaá¹ƒ kÄ• yakammaá¹
III 44/ sammukhe ceva parammukhe ca. itaresupi eseva nayo. __yÄ• ni tÄ• ni sÄ«lÄ• nÄ«_t
catupÄ• risuddhisÄ«lavasena vuttaá¹ƒ. __samÄ• dhisaá¹ƒvattanikÄ• nÄ«_ti \Be III 44/
maggasamÄ• dhiphalasamÄ• dhinibbattakÄ• ni. __sÄ«lasÄ• maÃ±Ã±agato_ti samÄ• nasÄ
hutvÄ• ti attho. __takkarassÄ• _ti yo naá¹ƒ karoti, tassa. iti imasmiá¹ƒ sutte sÄ«laá¹ƒ missak
diá¹-á¹-hi vipassanÄ• sammÄ• diá¹-á¹-hÄ«ti.

6. Ä• nandasuttavaá¹‡á¹‡anÄ•

<106> chaá¹-á¹-he __no ca paraá¹ƒ adhisÄ«le sampavattÄ• hotÄ«_ti paraá¹ƒ sÄ«labhÄ• v
upavadati. __attÄ• nupekkhÄ«_ti attanova katÄ• kataá¹ƒ jÄ• nanavasena attÄ• naá¹ƒ anupe
parÄ• nupekkhÄ«_ti parassa katÄ• katesu abyÄ• vaá¹-o. __apaÃ±Ã±Ä• to_ti apÄ• kaá¹-o a
__apaÃ±Ã±Ä• takenÄ• _ti apaÃ±Ã±Ä• tabhÄ• vena apÄ• kaá¹-atÄ• ya mandapuÃ±Ã±atÄ• y
nÄ• pajjati. iti imasmiá¹ƒ sutte khÄ«á¹‡Ä• savova kathito.

7-8. sÄ«lasuttÄ• divaá¹‡á¹‡anÄ•

107-108__._ sattame sÄ«lasamÄ• dhipaÃ±Ã±Ä• missikÄ• kathitÄ• , vimutti arahattaphalaá
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ lokiyameva. aá¹-á¹-hamepi es
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ panettha asekhassa pavattattÄ• asekhanti vuttaá¹ƒ.

9-10. cÄ• tuddisasuttÄ• divaá¹‡á¹‡anÄ•

109-110__._ navame __cÄ• tuddiso_ti catÅ«su disÄ• su appaá¹-ihatacÄ• ro. imasmimpi sut
dasame __ala_nti yutto. idhÄ• pi khÄ«á¹‡Ä• savova kathito.

phÄ• suvihÄ• ravaggo paá¹-hamo.

(12) 2. andhakavindavaggo

1. kulÅ«pakasuttavaá¹‡á¹‡anÄ•

<111> dutiyassa \Ne III 45/ paá¹-hame __asanthavavissÄ• sÄ«_ti attanÄ• saddhiá¹ƒ santh
vissÄ• saá¹ƒ anÄ• pajjantesuyeva vissÄ• saá¹ƒ karoti. __anissaravikappÄ«_ti \Be III 45/ ani
``imaá¹ƒ detha, imaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti issaro viya vikappeti. __vissaá¹-á¹-hupasev
bhinnakulÄ• ni ghaá¹-anatthÄ• ya upasevati. __upakaá¹‡á¹‡akajappÄ«_ti kaá¹‡á¹‡amÅ«le
sukkapakkho vuttavipariyÄ• yena veditabbo.

2. pacchÄ• samaá¹‡asuttavaá¹‡á¹‡anÄ•

<112> dutiye __pattapariyÄ• pannaá¹ƒ na gaá¹‡hÄ• tÄ«_ti upajjhÄ• ye nivattitvÄ• á¹-hite a
datvÄ• tassa pattaá¹ƒ na gaá¹‡hÄ• ti, tato vÄ• dÄ«yamÄ• naá¹ƒ na gaá¹‡hÄ• ti. __na nivÄ
Ä• pattivÄ«tikkamavacanaá¹ƒ nÄ• mÄ• ti \Ee III 281/ na jÄ• nÄ• ti. Ã±atvÄ• vÄ• pi, ``bhante
vattuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti na nivÄ• reti. __kathaá¹ƒ opÄ• tetÄ«_ti tassa kathaá¹ƒ
kathaá¹ƒ paveseti. __jaá¸·o_ti jaá¸• o. __eá¸·amÅ«go_ti paggharitakheá¸·amukho. tatiyaá¹ƒ

4. andhakavindasuttavaá¹‡á¹‡anÄ•

<114> catutthe __sÄ«lavÄ• hothÄ• _ti sÄ«lavantÄ• hotha. __Ä• rakkhasatino_ti dvÄ• rara
samannÄ• gatÄ• . __nipakkasatino_ti dvÄ• rarakkhanakeneva Ã±Ä• á¹‡ena samannÄ• gata
samannÄ• gatÄ• _ti satÄ• rakkhena cittena samannÄ• gatÄ• . __appabhassÄ• _ti appakath
kammassakatajjhÄ• na-vipassanÄ• magga-phalavasena paÃ±cavidhÄ• ya sammÄ• diá¹-á¹-
paccavekkhaá¹‡aÃ±Ä• á¹‡ampi sammÄ• diá¹-á¹-hiyevÄ• ti veditabbÄ• .

5. maccharinÄ«suttavaá¹‡á¹‡anÄ•

<115> paÃ±came \Ne III 46/ __Ä• vÄ• samaccharinÄ«_ti Ä• vÄ• saá¹ƒ maccharÄ• yati, tatt
sahati. __kulamaccharinÄ«_ti upaá¹-á¹-hÄ• kakulaá¹ƒ maccharÄ• yati, aÃ±Ã±esaá¹ƒ tattha
sahati. __lÄ• bhamaccharinÄ«_ti lÄ• bhaá¹ƒ maccharÄ• yati, aÃ±Ã±esaá¹ƒ taá¹ƒ uppajjanta
__vaá¹‡á¹‡amaccharinÄ«_ti guá¹‡aá¹ƒ maccharÄ• yati, aÃ±Ã±esaá¹ƒ guá¹‡akathaá¹ƒ na s

__dhammamaccharinÄ«_ti \Ee III 282/ pariyattidhammaá¹ƒ maccharÄ• yati, aÃ±Ã±esaá¹ƒ d

6-7. vaá¹‡á¹‡anÄ• suttÄ• divaá¹‡á¹‡anÄ•

116-117__._ chaá¹-á¹-he \Be III 46/ __saddhÄ• deyyaá¹ƒ vinipÄ• tetÄ«_ti parehi saddhÄ• y
aggaá¹ƒ aggahetvÄ• parassa deti. sattame __issukinÄ«_ti issÄ• ya samannÄ• gatÄ• . sesa
uttÄ• namevÄ• ti.

andhakavindavaggo dutiyo.

(13) 3. gilÄ• navaggo

4. dutiyaupaá¹-á¹-hÄ• kasuttavaá¹‡á¹‡anÄ•

<124> tatiyassa catutthe __nappaá¹-ibalo_ti kÄ• yabalena ca Ã±Ä• á¹‡abalena ca asaman
Ä• misahetuko cÄ«varÄ• dÄ«ni paccÄ• sÄ«samÄ• no.

5-6. anÄ• yussÄ• suttadvayavaá¹‡á¹‡anÄ•

125-126__._ paÃ±came \Ne III 47/ __anÄ• yussÄ• _ti Ä• yupacchedanÄ• , na Ä• yuvaá¸• á
nayo.

7. vapakÄ• sasuttavaá¹‡á¹‡anÄ•

<127> sattame __nÄ• laá¹ƒ saá¹…ghamhÄ• vapakÄ• situ_nti saá¹…ghato nikkhamitvÄ• e
kÄ• maÃ±cesa saá¹…ghamajjhepi vasituá¹ƒ ayuttova asaá¹…ghasobhanatÄ• ya, ovÄ• dÄ•
nippariyÄ• yeneva saá¹…ghamhÄ• vapakÄ• situá¹ƒ na yutto. __alaá¹ƒ saá¹…ghamhÄ• va
saá¹…ghamhÄ• nikkhamma ekako vasituá¹ƒ yutto, saá¹…ghasobhanatÄ• ya pana saá¹…g
aá¹-á¹-hamaá¹ƒ uttÄ• natthameva.

9. parikuppasuttavaá¹‡á¹‡anÄ•

<129> navame __Ä• pÄ• yikÄ• _ti apÄ• yagÄ• mino. __nerayikÄ• _ti nirayagÄ• mino. __pa
parikuppanasabhÄ• vÄ• purÄ• á¹‡avaá¹‡asadisÄ• . __atekicchÄ• _ti akattabbaparikammÄ
uttÄ• natthamevÄ• ti.

gilÄ• navaggo tatiyo.

(14) 4. rÄ• javaggo

1. paá¹-hamacakkÄ• nuvattanasuttavaá¹‡á¹‡anÄ•

<131> catutthassa \Be III 47/ paá¹-hame __dhammenÄ• _ti dasakusaladhammena. __cakk
__atthaÃ±Ã±Å«_ti rajjatthaá¹ƒ jÄ• nÄ• ti. __dhammaÃ±Ã±Å«_ti paveá¹‡idhammaá¹ƒ jÄ• nÄ
daá¹‡á¸• e vÄ• balamhi vÄ• pamÄ• á¹‡aá¹ƒ jÄ• nÄ• ti. __kÄ• laÃ±Ã±Å«_ti rajjasukhÄ• nub
vinicchayakaraá¹‡akÄ• laá¹ƒ, janapadacÄ• rikÄ• kÄ• laÃ±ca \Ne III 48/ jÄ• nÄ• ti. __parisaÃ
khattiyaparisÄ• , ayaá¹ƒ brÄ• hmaá¹‡avessasuddasamaá¹‡aparisÄ• ti jÄ• nÄ• ti.

tathÄ• gatavÄ• re __atthaÃ±Ã±Å«_ti paÃ±ca atthe jÄ• nÄ• ti. __dhammaÃ±Ã±Å«_ti cattÄ•
__mattaÃ±Ã±Å«_ti catÅ«su paccayesu paá¹-iggahaá¹‡aparibhogamattaá¹ƒ jÄ• nÄ• ti. __kÄ
paá¹-isallÄ«nassa, ayaá¹ƒ samÄ• pattiyÄ• , ayaá¹ƒ dhammadesanÄ• ya, ayaá¹ƒ janapadac
jÄ• nÄ• ti. __parisaÃ±Ã±Å«_ti ayaá¹ƒ parisÄ• khattiyaparisÄ• ... pe ... ayaá¹ƒ samaá¹‡apa
__anuttara_nti navahi lokuttaradhammehi anuttaraá¹ƒ. __dhammacakka_nti seá¹-á¹-hacakk

2. dutiyacakkÄ• nuvattanasuttavaá¹‡á¹‡anÄ•

<132> dutiye __pitarÄ• pavattitaá¹ƒ cakka_nti cakkavattimhi pabbajite vÄ• kÄ• lakate vÄ•
sattÄ• hamattaá¹ƒ á¹-hatvÄ• antaradhÄ• yati, kathamesa taá¹ƒ anuppavatteti nÄ• ma? pitu
284/ á¹-hatvÄ• cakkavattivattaá¹ƒ pÅ«retvÄ• cakkavattirajjaá¹ƒ kÄ• rentopi pitarÄ• pavatti
nÄ• ma.

3. dhammarÄ• jÄ• suttavaá¹‡á¹‡anÄ•

<133> tatiyaá¹ƒ tikanipÄ• te vuttanayameva. sevitabbÄ• sevitabbe panettha pacchimapada
sammÄ• Ä• jÄ«vo sevitabbo, micchÄ• Ä• jÄ«vo na sevitabbo. sappÄ• yo gÄ• manigamo se

4. yassaá¹ƒdisaá¹ƒsuttavaá¹‡á¹‡anÄ•

<134> catutthe \Be III 48/ __ubhato_ti dvÄ«hipi pakkhehi. __mÄ• tito ca pitito cÄ• _ti yassa
khattiyÄ• , mÄ• tumÄ• tÄ• khattiyÄ• , tassÄ• pi mÄ• tÄ• khattiyÄ• . pitÄ• khattiyo, pitupitÄ
khattiyo. so ubhato sujÄ• to mÄ• tito ca pitito ca. __saá¹ƒsuddhagahaá¹‡iko_ti saá¹ƒsuddhÄ
samannÄ• gato. ``samavepÄ• kiniyÄ• gahaá¹‡iyÄ• â€™â€™ ti ettha pana \Ne III 49/ kamm
vuccati. __yÄ• va sattamÄ• pitÄ• mahayugÄ• _ti ettha pitupitÄ• pitÄ• maho, pitÄ• mahass
yuganti Ä• yuppamÄ• á¹‡aá¹ƒ vuccati. abhilÄ• pamattameva cetaá¹ƒ, atthato pana pitÄ• ma
tato uddhaá¹ƒ sabbepi pubbapurisÄ• pitÄ• mahaggahaá¹‡eneva gahitÄ• . evaá¹ƒ yÄ• va sa
saá¹ƒsuddhagahaá¹‡iko, atha vÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• denÄ• ti dasseti. __

etaá¹ƒ, kiá¹ƒ iminÄ• â€™â€™ ti evaá¹ƒ akkhitto anavakkhitto. __anupakkuá¹-á¹-ho_ti na up
akkosaá¹ƒ vÄ• nindaá¹ƒ vÄ• pattapubbo. kena \Ee III 285/ kÄ• raá¹‡enÄ• ti? __jÄ• tivÄ• d
hÄ«najÄ• tiko esoâ€™â€™ ti evarÅ«pena vacanenÄ• ti attho.

__aá¸• á¸• ho_tiÄ• dÄ«su yo koci attano santakena vibhavena aá¸• á¸• ho hoti. idha pana n
aá¸• á¸• hoyeva, __mahaddhano_ mahatÄ• aparimÄ• á¹‡asaá¹…khena dhanena samannÄ
paÃ±cakÄ• maguá¹‡avasena mahantÄ• uá¸·Ä• rÄ• bhogÄ• assÄ• ti __mahÄ• bhogo. par
koso vuccati bhaá¹‡á¸• Ä• gÄ• raá¹ƒ, nidahitvÄ• á¹-hapitena dhanena paripuá¹‡á¹‡akoso,
paripuá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• roti attho. atha vÄ• catubbidho koso hatthÄ« assÄ• rathÄ•
koá¹-á¹-hÄ• gÄ• raá¹ƒ dhanakoá¹-á¹-hÄ• gÄ• raá¹ƒ dhaÃ±Ã±akoá¹-á¹-hÄ• gÄ• raá¹ƒ vatthal
sabbampi paripuá¹‡á¹‡amassÄ• ti paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro. __assavÄ• yÄ• _t
dentassa senÄ• na suá¹‡Ä• ti, sÄ• anassavÄ• nÄ• ma hoti. kassaci adentassÄ• pi suá¹‡Ä
nÄ• ma. __ovÄ• dapaá¹-ikarÄ• yÄ• _ti ``idaá¹ƒ vo kattabba, idaá¹ƒ na kattabbaâ€™â€™ nti
__paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. __byatto_ti paÃ±Ã±Ä• veyyattiyena yutto
á¹-hÄ• nuppattikapaÃ±Ã±Ä• ya \Be III 49/ samannÄ• gato. __paá¹-ibalo_ti samattho. __atth
vaá¸• á¸• hiatthe cintetuá¹ƒ. so hi paccuppannaatthavaseneva ``atÄ«tepi evaá¹ƒ ahesuá¹ƒ,
bhavissantÄ«â€™â€™ ti cinteti. __vijitÄ• vÄ«na_nti vijitavijayÄ• naá¹ƒ, mahantena vÄ• vija
samannÄ• gatÄ• naá¹ƒ. __vimuttacittÄ• na_nti paÃ±cahi vimuttÄ«hi vimuttamÄ• nasÄ• naá

5-6. patthanÄ• suttadvayavaá¹‡á¹‡anÄ•

135-136__._ paÃ±came \Ee III 286/ __negamajÄ• napadassÄ• _ti nigamavÄ• sino ca raá¹-
__hatthismi_ntiÄ• dÄ«hi hatthiassarathatharudhanulekhamuddÄ• gaá¹‡anÄ• dÄ«ni soá¸·as
__anavayo_ti \Ne III 50/ samattho paripuá¹‡á¹‡o. sesamettha heá¹-á¹-hÄ• vuttanayeneva v
chaá¹-á¹-he __oparajja_nti uparÄ• jabhÄ• vaá¹ƒ.

7. appaá¹ƒsupatisuttavaá¹‡á¹‡anÄ•

<137> sattame __purisÄ• dhippÄ• yÄ• _ti assaddhammavasena purise uppannÄ• dhippÄ•
__Ä• dÄ• nÄ• dhippÄ• yo_ti idÄ• ni gahetuá¹ƒ sakkhissÄ• mi, idÄ• ni sakkhissÄ• mÄ«ti eva
__visaá¹ƒyogÄ• dhippÄ• yo_ti idÄ• ni nibbÄ• naá¹ƒ pÄ• puá¹‡issÄ• mi, idÄ• ni pÄ• puá¹‡iss
nibbÄ• najjhÄ• sayo.

8. bhattÄ• dakasuttavaá¹‡á¹‡anÄ•

<138> aá¹-á¹-hame __bhattÄ• dako_ti bhattakkhÄ• dako, bahubhattabhuÃ±joti attho. __ok
pharitvÄ• aÃ±Ã±esaá¹ƒ sambÄ• dhaá¹ƒ katvÄ• á¹-hÄ• nena okÄ• sapharaá¹‡o. tattha tatt
pÄ• tetÄ«ti __laá¹‡á¸• asÄ• raá¹‡o_. ettakÄ• hatthÄ«ti gaá¹‡anakÄ• le salÄ• kaá¹ƒ gaá¹‡h

nisÄ«danasayanavasena maÃ±capÄ«á¹-haá¹ƒ maddatÄ«ti __maÃ±capÄ«á¹-hamaddano_. gaá¹‡hÄ• tÄ«ti __salÄ• kaggÄ• hÄ«_.

9. akkhamasuttavaá¹‡á¹‡anÄ•

<139> navame __hatthikÄ• ya_nti hatthighaá¹-aá¹ƒ. sesesupi eseva nayo. saá¹…gÄ• me a __saá¹…gÄ• mÄ• vacarÄ• . ekissÄ• _ \Ee III 287/ __vÄ• tiá¹‡odakadattiyÄ• vimÄ• nito_ti \ ekena tiá¹‡odakadÄ• nena vimÄ• nito, ekadivasamattaá¹ƒ aladdhatiá¹‡odakoti attho. ito par sakkoti cittaá¹ƒ samÄ• dahitu_nti Ä• rammaá¹‡e cittaá¹ƒ sammÄ• á¹-hapetuá¹ƒ na sakkoti. imasmiá¹ƒ pana sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti veditabbaá¹ƒ.

10. sotasuttavaá¹‡á¹‡anÄ•

<140> dasame \Ne III 51/ __duruttÄ• na_nti na suá¹-á¹-hu vuttÄ• naá¹ƒ dosavasena pavatt pharusavacanÄ• naá¹ƒ. __durÄ• gatÄ• na_nti dukkhuppÄ• danÄ• kÄ• rena sotadvÄ• raá¹ƒ __vacanapathÄ• na_nti vacanÄ• naá¹ƒ. __dukkhÄ• na_nti dukkhamÄ• naá¹ƒ. __tibbÄ• na_ tÄ• panasabhÄ• vÄ• naá¹ƒ vÄ• . __kharÄ• na_nti pharusÄ• naá¹ƒ. __kaá¹-ukÄ• na_nti tikhi amadhurÄ• naá¹ƒ. __amanÄ• pÄ• na_nti manaá¹ƒ appÄ• yituá¹ƒ vaá¸• á¸• hetuá¹ƒ asamatt jÄ«vitaharÄ• naá¹ƒ. __yÄ• sÄ• disÄ• _ti sabbasaá¹…khÄ• rasamathÄ• divasena dissati ap disÄ• ti veditabbaá¹ƒ. yasmÄ• pana taá¹ƒ Ä• gamma sabbe saá¹…khÄ• rÄ• samathaá¹ƒ g __sabbasaá¹…khÄ• rasamatho_ti vuttaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• nameva. imasmiá¹ƒ pa sÄ«lasamÄ• dhipaÃ±Ã±Ä• missikÄ• kathitÄ• ti.

rÄ• javaggo catuttho.

(15) 5. tikaá¹‡á¸• akÄ«vaggo

1. avajÄ• nÄ• tisuttavaá¹‡á¹‡anÄ•

<141> paÃ±camassa \Ee III 288/ paá¹-hame __saá¹ƒvÄ• senÄ• _ti ekatovÄ• sena. __Ä• de gahaá¹‡amukhoti attho. __tamenaá¹ƒ datvÄ• avajÄ• nÄ• tÄ«_ti ``ayaá¹ƒ dinnaá¹ƒ paá¹-igg ti evaá¹ƒ avamaÃ±Ã±ati. __tamenaá¹ƒ saá¹ƒvÄ• sena avajÄ• nÄ• tÄ«_ti appamattake kismi ``jÄ• nÄ• mahaá¹ƒ tayÄ• katakammaá¹ƒ, ettakaá¹ƒ addhÄ• naá¹ƒ ahaá¹ƒ kiá¹ƒ karonto vas katÄ• kataá¹ƒ vÄ«maá¹ƒsantoâ€™â€™ tiÄ• dÄ«ni vattÄ• hoti. atha itaro ``addhÄ• koci ma bhavissatÄ«â€™â€™ ti kiÃ±ci paá¹-ippharituá¹ƒ na sakkoti. __taá¹ƒ khippaÃ±Ã±eva adhimu vaá¹‡á¹‡aá¹ƒ vÄ• avaá¹‡á¹‡aá¹ƒ vÄ• sÄ«ghameva \Be III 51/ saddahati. saddahanaá¹-á¹- Ä• diyanamukhoti vutto. __Ä• dheyyamukho_ti pÄ• á¸·iyÄ• \Ne III 52/ pana á¹-hapitamukho khaá¹-aÄ• vÄ• á¹-o viya Ä• gatÄ• gataá¹ƒ udakaá¹ƒ vaá¹‡á¹‡aá¹ƒ vÄ• avaá¹‡á¹‡aá¹ƒ vÄ•

sampaá¹-icchituá¹ƒ á¹-hapitamukhoti vuttaá¹ƒ hoti.

__ittarasaddho_ti parittakasaddho. __kusalÄ• kusale dhamme na jÄ• nÄ• tÄ«_tiÄ• dÄ«su k
kusalÄ• â€™â€™ ti na jÄ• nÄ• ti, akusale dhamme ``ime akusalÄ• â€™â€™ ti na jÄ• nÄ• ti
``ime sÄ• vajjÄ• â€™â€™ ti, anavajje ca niddosadhamme ``ime anavajjÄ• â€™â€™ ti, hÄ«
paá¹‡Ä«tÄ• ti. __kaá¹‡hasukkasappaá¹-ibhÄ• ge_ti ``ime kaá¹‡hÄ• sukke paá¹-ibÄ• hetvÄ•
sappaá¹-ibhÄ• gÄ• nÄ• ma, ime ca sukkÄ• kaá¹‡he paá¹-ibÄ• hitvÄ• á¹-hitattÄ• sappaá¹-
jÄ• nÄ• ti.

2. Ä• rabhatisuttavaá¹‡á¹‡anÄ•

<142> dutiye \Ee III 289/ __Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hotÄ«_ti Ä• pattivÄ«tikkaman
ceva, tappaccayÄ• ca vippaá¹-isÄ• rÄ« hoti. __cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti_nti arahatt
arahattaphalaÃ±Ä• á¹‡aÃ±ca. __nappajÄ• nÄ• tÄ«_ti anadhigatattÄ• na jÄ• nÄ• ti. __Ä• ra
hotÄ«_ti Ä• pattiá¹ƒ Ä• pajjati, vuá¹-á¹-hitattÄ• pana na vippaá¹-isÄ• rÄ« hoti. __nÄ• rabhat
hotÄ«_ti sakiá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• tato vuá¹-á¹-hÄ• ya pacchÄ• kiÃ±cÄ• pi nÄ• pajjat
pana vinodetuá¹ƒ na sakkoti. __nÄ• rabhati na vippaá¹-isÄ• rÄ« hotÄ«_ti na ceva Ä• pattiá¹
vippaá¹-isÄ• rÄ« hoti. __taÃ±ca cetovimuttiá¹ƒ ... pe ... nirujjhantÄ«_ti arahattaá¹ƒ pana app
paÃ±camanayena khÄ«á¹‡Ä• savo kathito.

__Ä• rambhajÄ• _ti Ä• pattivÄ«tikkamasambhavÄ• . __vippaá¹-isÄ• rajÄ• _ti vippaá¹-isÄ• r
__pavaá¸• á¸• hantÄ«_ti punappunaá¹ƒ uppajjanena vaá¸• á¸• hanti. __Ä• rambhaje Ä• sav
vÄ«tikkamasambhave Ä• save Ä• pattidesanÄ• ya vÄ• Ä• pattivuá¹-á¹-hÄ• nena vÄ• pajah
suddhante á¹-hitabhÄ• vapaccavekkhaá¹‡ena nÄ«haritvÄ• . __cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ•
taá¹ƒsampayuttaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vetu. sesaá¹ƒ iminÄ• upÄ• yeneva veditabbanti.

3. sÄ• randadasuttavaá¹‡á¹‡anÄ•

<143> tatiye \Ne III 53/ \Be III 52/ __kÄ• mÄ• dhimuttÄ• na_nti vatthukÄ• makilesakÄ• mes
__dhammÄ• nudhammappaá¹-ipanno_ti navalokuttaradhammatthÄ• ya \Ee III 290/ sahasÄ«
pubbabhÄ• gappaá¹-ipadaá¹ƒ paá¹-ipanno paá¹-ipattipÅ«rako puggalo dullabho lokasmiá¹ƒ.

4. tikaá¹‡á¸• akÄ«suttavaá¹‡á¹‡anÄ•

<144> catutthe __appaá¹-ikÅ«le_ti appaá¹-ikÅ«lÄ• rammaá¹‡e. __paá¹-ikÅ«lasaÃ±Ã±Ä«_ti
evaá¹ƒsaÃ±Ã±Ä«. esa nayo sabbattha. kathaá¹ƒ panÄ• yaá¹ƒ evaá¹ƒ viharatÄ«ti? iá¹-á¹-has
asubhÄ• ya vÄ• pharati, aniccato vÄ• upasaá¹ƒharati. evaá¹ƒ tÄ• va appaá¹-ikÅ«le paá¹-ik
aniá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ mettÄ• ya vÄ• pharati, dhÄ• tuto vÄ• upasaá¹ƒharati. evaá

appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati. ubhayasmiá¹ƒ pana purimanayassa ca pacchimanayassa
tatiyacatutthavÄ• rÄ• vuttÄ• , chaá¸·aá¹…gupekkhÄ• vasena paÃ±camo. chaá¸·aá¹…gupek
upekkhÄ• sadisÄ• , na pana khÄ«á¹‡Ä• savupekkhÄ• . tattha __upekkhako vihareyyÄ• _ti r
vihareyya. __kvacanÄ«_ti kismiÃ±ci Ä• rammaá¹‡e. __katthacÄ«_ti kismiÃ±ci padese. __kiÃ
appamattakopi. iti imasmiá¹ƒ sutte paÃ±casu á¹-hÄ• nesu vipassanÄ• va kathitÄ• . taá¹ƒ Ä•
kÄ• tuá¹ƒ sakkoti, Ã±Ä• á¹‡avÄ• paÃ±Ã±uttaro bahussutasamaá¹‡opi kÄ• tuá¹ƒ sakkoti.
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mino kÄ• tuá¹ƒ sakkontiyeva, khÄ«á¹‡Ä• save vattab
uttÄ• nameva.

6. mittasuttavaá¹‡á¹‡anÄ•

<146> chaá¹-á¹-he __kammantaá¹ƒ kÄ• retÄ«_ti khettÄ• dikammantaá¹ƒ kÄ• reti. __adhika
cattÄ• ri adhikaraá¹‡Ä• ni Ä• diyati. __pÄ• mokkhesu bhikkhÅ«sÅ«_ti disÄ• pÄ• mokkhesu
\Ee III 291/ __hotÄ«_ti paccanÄ«kaggÄ• hitÄ• ya viruddho hoti. __anavatthacÄ• rika_nti ana

7. asappurisadÄ• nasuttavaá¹‡á¹‡anÄ•

<147> sattame \Ne III 54/ \Be III 53/ __asakkaccaá¹ƒ detÄ«_ti na sakkaritvÄ• suciá¹ƒ katvÄ
__acittÄ«katvÄ• detÄ«_ti acittÄ«kÄ• rena agÄ• ravavasena deti. __apaviddhaá¹ƒ detÄ«_ti
atha vÄ• chaá¸• á¸• etukÄ• mo viya deti. __anÄ• gamanadiá¹-á¹-hiko detÄ«_ti katassa nÄ•
na evaá¹ƒ Ä• gamanadiá¹-á¹-hiá¹ƒ na uppÄ• detvÄ• deti.

sukkapakkhe __cittÄ«katvÄ• detÄ«_ti deyyadhamme ca dakkhiá¹‡eyyesu ca cittÄ«kÄ• raá
tattha deyyadhammaá¹ƒ paá¹‡Ä«taá¹ƒ ojavantaá¹ƒ katvÄ• dento deyyadhamme cittÄ«kÄ•
puggalaá¹ƒ vicinitvÄ• dento dakkhiá¹‡eyyesu cittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapeti nÄ• ma. __sa
Ä• á¹‡attiyÄ• parahatthena adatvÄ• ``anamatagge saá¹ƒsÄ• re vicarantena me hatthapÄ•
pamÄ• á¹‡aá¹ƒ nÄ• ma natthi, vaá¹-á¹-amokkhaá¹ƒ bhavanissaraá¹‡aá¹ƒ karissÄ• mÄ«â€™
__Ä• gamanadiá¹-á¹-hiko_ti ``anÄ• gatabhavassa paccayo bhavissatÄ«â€™â€™ ti kammaÃ
detÄ«ti.

8. sappurisadÄ• nasuttavaá¹‡á¹‡anÄ•

<148> aá¹-á¹-hame __saddhÄ• yÄ• _ti dÄ• naÃ±ca dÄ• naphalaÃ±ca saddahitvÄ• . __kÄ•
__anaggahitacitto_ti aggahitacitto muttacÄ• go hutvÄ• . __anupahaccÄ• _ti anupaghÄ• tetv
__kÄ• lÄ• gatÄ• cassa atthÄ• pacurÄ• hontÄ«_ti atthÄ• Ä• gacchamÄ• nÄ• vayovuá¸• á
anÄ• gantvÄ• yuttappattakÄ• le paá¹-hamavayasmiá¹ƒyeva Ä• gacchanti ceva bahÅ« ca h

9. paá¹-hamasamayavimuttasuttavaá¹‡á¹‡anÄ•

<149> navame __samayavimuttassÄ• _ti appitappitakkhaá¹‡eyeva vikkhambhitehi kilesehi samayavimuttisaá¹…khÄ• tÄ• ya lokiyavimuttiyÄ• vimuttacittassa. dasamaá¹ƒ uttÄ• natthan

tikaá¹‡á¸• akÄ«vaggo paÃ±camo.

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. saddhammavaggo

1. paá¹-hamasammattaniyÄ• masuttavaá¹‡á¹‡anÄ•

<151> catutthassa \Ne III 55/ \Be III 54/ paá¹-hame __abhabbo niyÄ• maá¹ƒ okkamituá¹ƒ ku sammatta_nti kusalesu dhammesu sammattabhÅ«taá¹ƒ magganiyÄ• maá¹ƒ okkamituá¹ƒ ab paribhotÄ«_tiÄ• dÄ«su ``kiá¹ƒ kathÄ• nÄ• ma esÄ• â€™â€™ ti vadanto __kathaá¹ƒ paribho katheti, kiá¹ƒ ayaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti vadanto __kathikaá¹ƒ paribhoti_ nÄ• ma. ``may amhÄ• kaá¹ƒ etaá¹ƒ sotuá¹ƒ balaâ€™â€™ nti vadanto __attÄ• naá¹ƒ paribhoti_ nÄ• ma. vip veditabbo.

2. dutiyasammattaniyÄ• masuttavaá¹‡á¹‡anÄ•

<152> dutiye __anaÃ±Ã±Ä• te aÃ±Ã±Ä• tamÄ• nÄ«_ti aviÃ±Ã±Ä• tasmiá¹ƒyeva ``viÃ±Ã±Ä evaá¹ƒmÄ• nÄ«.

3. tatiyasammattaniyÄ• masuttavaá¹‡á¹‡anÄ•

<153> tatiye __makkhÄ« dhammaá¹ƒ suá¹‡Ä• tÄ«_ti makkhÄ« hutvÄ• guá¹‡amakkhanaci __upÄ• rambhacitto_ti niggahÄ• ropanacitto. __randhagavesÄ«_ti guá¹‡arandhaá¹ƒ guá¹‡a

4. paá¹-hamasaddhammasammosasuttavaá¹‡á¹‡anÄ•

<154> catutthe \Ee III 293/ __na sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡antÄ«_ti ohitasotÄ• sukata suá¹‡anti \Ne III 56/. __na pariyÄ• puá¹‡antÄ«_ti yathÄ• sutaá¹ƒ dhammaá¹ƒ vaá¸·aÃ±jantÄ vaá¸·aÃ±jenti. paÃ±camaá¹ƒ uttÄ• nameva.

6. tatiyasaddhammasammosasuttavaá¹‡á¹‡anÄ•

<156> chaá¹-á¹-he __appaá¹-isaraá¹‡o_ti appatiá¹-á¹-ho. Ä• cariyÄ• hi suttantassa paá¹-is
tesaá¹ƒ abhÄ• vÄ• appaá¹-isaraá¹‡o hoti. sesamettha heá¹-á¹-hÄ• vuttanayameva.

7. dukkathÄ• suttavaá¹‡á¹‡anÄ•

<157> sattame \Be III 55/ __puggalaá¹ƒ upanidhÄ• yÄ• _ti taá¹ƒ taá¹ƒ puggalaá¹ƒ upanikkh
katvÄ• ti attho. __kacchamÄ• nÄ• yÄ• _ti kathiyamÄ• nÄ• ya. sesamettha aá¹-á¹-hamaÃ±ca

9. udÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<159> navame __anupubbiá¹ƒ kathaá¹ƒ kathessÄ• mÄ«_ti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ, s
evaá¹ƒ desanÄ• nupubbiá¹ƒ kathaá¹ƒ vÄ• , yaá¹ƒ yaá¹ƒ suttapadaá¹ƒ vÄ• gÄ• thÄ• padaá¹
tassa tassa anurÅ«pakathaá¹ƒ kathessÄ• mÄ«ti cittaá¹ƒ upaá¹-á¹-hapetvÄ• paresaá¹ƒ dhar
__pariyÄ• yadassÄ• vÄ«_ti tassa tassa atthassa taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ dassento. kÄ• ra
vuttaá¹ƒ. __anuddayataá¹ƒ paá¹-iccÄ• _ti ``mahÄ• sambÄ• dhappatte satte sambÄ• dhato r
anukampaá¹ƒ Ä• gamma. __na Ä• misantaro_ti na Ä• misahetuko, attano catupaccayalÄ• b
__attÄ• naÃ±ca paraÃ±ca anupahaccÄ• _ti attukkaá¹ƒsanaparavambhanÄ• divasena attÄ•
guá¹‡upaghÄ• tena anupahantvÄ• .

10. duppaá¹-ivinodayasuttavaá¹‡á¹‡anÄ•

<160> dasame __duppaá¹-ivinodayÄ• _ti yÄ• ni hassÄ• dÄ«ni kiccÄ• ni nipphÄ• detuá¹ƒ \B
uppannÄ• ni honti, tesu matthakaá¹ƒ asampattesu antarÄ• yeva dunnÄ«hÄ• rÄ• duvikkham
__paá¹-ibhÄ• na_nti \Ne III 57/ kathetukÄ• matÄ• vuccati. imÄ• ni paÃ±ca duppaá¹-ivinoday
suppaá¹-ivinodayÄ• ni. upÄ• yena pana kÄ• raá¹‡ena anurÅ«pÄ• hi paccavekkhaá¹‡aanusÅ
paá¹-ivinodetunti.

saddhammavaggo paá¹-hamo.

(17) 2. Ä• ghÄ• tavaggo

1. paá¹-hamaÄ• ghÄ• tapaá¹-ivinayasuttavaá¹‡á¹‡anÄ•

<161> dutiyassa \Be III 56/ paá¹-hame Ä• ghÄ• taá¹ƒ paá¹-ivinenti vÅ«pasamentÄ«ti __Ä• (
yattha bhikkhuno uppanno Ä• ghÄ• to sabbaso paá¹-ivinetabbo_ti yattha Ä• rammaá¹‡e bhi
hoti, tattha so sabbo imehi paÃ±cahi paá¹-ivinodetabboti attho. __mettÄ• tasmiá¹ƒ puggale
tikacatukkajjhÄ• navasena mettÄ• bhÄ• vetabbÄ• . __karuá¹‡Ä• ya_pi eseva nayo. __upek

catukkapaÃ±cakajjhÄ• navasena bhÄ• vetabbÄ• . yasmÄ• pana yaá¹ƒ puggalaá¹ƒ passato muditÄ• na saá¹‡á¹-hahati, tasmÄ• sÄ• na vuttÄ• . __asatiamanasikÄ• ro_ti yathÄ• so pu kuá¹-á¹-Ä• dÄ«hi antarito viya hoti, evaá¹ƒ tasmiá¹ƒ asatiamanasikÄ• ro Ä• pajjitabbo. sesa vuttanayattÄ• uttÄ• nameva.

2. dutiyaÄ• ghÄ• tapaá¹-ivinayasuttavaá¹‡á¹‡anÄ•

<162> dutiye Ä• ghÄ• to etesu paá¹-ivinetabboti __Ä• ghÄ• tapaá¹-ivinayÄ• _ \Ee III 295/. Ä paá¹-ivinetabbotipi __Ä• ghÄ• tapaá¹-ivinayÄ• _. paá¹-ivinayoti hi paá¹-ivinayavatthÅ«nampi paá¹-ivinayakÄ• raá¹‡Ä• nampi etaá¹ƒ adhivacanaá¹ƒ, tadubhayampi idha vaá¹-á¹-ati. paÃ± paá¹-ivinayavatthÅ« honti paÃ±cahi upamÄ• hi paÃ±ca paá¹-ipattiyo paá¹-ivinayakÄ• raá¹‡Ä kÄ• lena kÄ• laá¹ƒ cetaso \Ne III 58/ vivaraá¹ƒ cetaso pasÄ• da_nti kÄ• le kÄ• le samathavi uppannokÄ• sasaá¹…khÄ• taá¹ƒ vivaraÃ±ceva saddhÄ• sampannabhÄ• vasaá¹…khÄ• taá¹

__rathiyÄ• yÄ• _ti antaravÄ«thiyaá¹ƒ. __nantaka_nti pilotikakhaá¹‡á¸• aá¹ƒ. __niggahetvÄ• tattha sÄ• ro_ti yaá¹ƒ tattha thiraá¹-á¹-hÄ• naá¹ƒ. __taá¹ƒ paripÄ• tetvÄ• _ti taá¹ƒ luÃ±citvÄ• ettha paá¹ƒsukÅ«liko viya mettÄ• vihÄ• rÄ« daá¹-á¹-habbo, rathiyÄ• ya nantakaá¹ƒ viya veri dubbalaá¹-á¹-hÄ• naá¹ƒ viya aparisuddhakÄ• yasamÄ• cÄ• ratÄ• , thiraá¹-á¹-hÄ• naá¹ƒ viya parisuddhavacÄ«samÄ• cÄ• ratÄ• , dubbalaá¹-á¹-hÄ• naá¹ƒ chaá¸• á¸• etvÄ• thiraá¹-á¹-hÄ sibbitvÄ• rajitvÄ• pÄ• rupitvÄ• \Be III 57/ vicaraá¹‡akÄ• lo viya aparisuddhakÄ• yasamÄ• parisuddhavacÄ«samÄ• cÄ• rataá¹ƒ manasikatvÄ• verimhi cittuppÄ• daá¹ƒ nibbÄ• petvÄ• daá¹-á¹-habbo.

__sevÄ• lapaá¹‡akapariyonaddhÄ• _ti sevÄ• lena ca udakapappaá¹-akena ca paá¹-icchann ghammena anugato. __kilanto_ti \Ee III 296/ maggakilanto. __tasito_ti taá¹‡hÄ• bhibhÅ«to. pÄ• nÄ«yaá¹ƒ pÄ• tukÄ• mo. __apaviyÅ«hitvÄ• _ti apanetvÄ• . __pivitvÄ• _ti pasannaudaka kho_ti ettha ghammÄ• bhitatto puriso viya mettÄ• vihÄ• rÄ« daá¹-á¹-habbo, sevÄ• lapaá¹‡a aparisuddhavacÄ«samÄ• cÄ• ratÄ• , pasannaudakaá¹ƒ viya parisuddhakÄ• yasamÄ• cÄ• r apabyÅ«hitvÄ• pasannodakaá¹ƒ pivitvÄ• gamanaá¹ƒ viya aparisuddhavacÄ«samÄ• cÄ• ra parisuddhakÄ• yasamÄ• cÄ• rataá¹ƒ manasikatvÄ• verimhi cittuppÄ• daá¹ƒ nibbÄ• petvÄ• daá¹-á¹-habbo.

__khobhessÄ• mÄ«_ti cÄ• lessÄ• mi. __loá¸·essÄ• mÄ«_ti Ä• kulaá¹ƒ karissÄ• mi. __apey pivituá¹ƒ asakkuá¹‡eyyaá¹ƒ karissÄ• mi. __catukkuá¹‡á¸• iko_ti jÄ• á¹‡Å«hi ca hatthehi ca b patiá¹-á¹-hÄ• nena catukkuá¹‡á¸• iko hutvÄ• . __gopÄ«takaá¹ƒ pivitvÄ• _ti gÄ• viyo viya mu pivitvÄ• . __evameva kho_ti ettha ghammÄ• bhitatto puriso viya mettÄ• vihÄ• rÄ« daá¹-á¹-h veripuggalo, gopade parittaudakaá¹ƒ viya tassabbhantare parittaguá¹‡o, catukkuá¹‡á¸• ikas pivitvÄ• pakkamanaá¹ƒ viya tassa aparisuddhakÄ• yavacÄ«samÄ• cÄ• rataá¹ƒ amanasikat

\Ee III 297/ dhammassavanaá¹ƒ nissÄ• ya cetaso vivarappasÄ• dasaá¹…khÄ• taá¹ƒ pÄ«tip
manasikatvÄ• cittuppÄ• danibbÄ• panaá¹ƒ veditabbaá¹ƒ.

__Ä• bÄ• dhiko_ti \Ne III 59/ iriyÄ• pathabhaÃ±janakena visabhÄ• gÄ• bÄ• dhena Ä• bÄ• d
puratopi bhaveyya. __anayabyasana_nti avaá¸• á¸• hivinÄ• saá¹ƒ. __evameva kho_ti ettha
sabbakaá¹‡hadhammasamannÄ• gato puggalo, addhÄ• namaggo viya anamataggasaá¹ƒsÄ
gÄ• mÄ• naá¹ƒ dÅ«rabhÄ• vo viya nibbÄ• nassa dÅ«rabhÄ• vo, sappÄ• yabhojanÄ• naá¹ƒ
sÄ• maÃ±Ã±aphalabhojanÄ• naá¹ƒ alÄ• bho, sappÄ• yabhesajjÄ• naá¹ƒ alÄ• bho \Be III 58
abhÄ• vo, patirÅ«paupaá¹-á¹-hÄ• kÄ• naá¹ƒ alÄ• bho viya ovÄ• dÄ• nusÄ• sanÄ«hi kilesati
gÄ• mantanÄ• yakassa alÄ• bho viya nibbÄ• nasampÄ• pakassa tathÄ• gatassa vÄ• tathÄ
aladdhabhÄ• vo, aÃ±Ã±atarassa purisassa disvÄ• kÄ• ruÃ±Ã±upaá¹-á¹-hÄ• naá¹ƒ viya tas
mettÄ• vihÄ• rikassa kÄ• ruÃ±Ã±aá¹ƒ uppÄ• detvÄ• cittanibbÄ• panaá¹ƒ veditabbaá¹ƒ.

__acchodakÄ• _ti pasannodakÄ• . __sÄ• todakÄ• _ti madhurodakÄ• . __sÄ«todakÄ• _ti ta
Å«mibhijjanaá¹-á¹-hÄ• nesu setavaá¹‡á¹‡Ä• . __supatitthÄ• _ti samatitthÄ• . __evameva kh
puriso viya mettÄ• vihÄ• rÄ« daá¹-á¹-habbo, sÄ• pokkharaá¹‡Ä« viya parisuddhasabbadvÄ
pivitvÄ• paccuttaritvÄ• rukkhacchÄ• yÄ• ya nipajjitvÄ• yathÄ• kÄ• maá¹ƒ gamanaá¹ƒ viya
yaá¹ƒ icchati, taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cittanibbÄ• panaá¹ƒ veditabbaá¹ƒ. tatiyacatut
vuttanayÄ• neva.

5. paÃ±hapucchÄ• suttavaá¹‡á¹‡anÄ•

<165> paÃ±came __paribhava_nti paribhavanto, evaá¹ƒ paribhavissÄ• mÄ«ti paribhavanat
__aÃ±Ã±Ä• tukÄ• mo_ti jÄ• nitukÄ• mo hutvÄ• .

6. nirodhasuttavaá¹‡á¹‡anÄ•

<166> chaá¹-á¹-he __atthetaá¹ƒ á¹-hÄ• na_nti atthi etaá¹ƒ kÄ• raá¹‡aá¹ƒ. __no ce diá¹-á¹-h
Ä• rÄ• dheyyÄ• _ti no ce imasmiá¹ƒyeva attabhÄ• ve arahattaá¹ƒ pÄ• puá¹‡eyya. __kabaá¸
devÄ• na_nti kÄ• mÄ• vacaradevÄ• naá¹ƒ. __aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• ya_nti jhÄ
aÃ±Ã±ataraá¹ƒ suddhÄ• vÄ• sabrahmakÄ• yaá¹ƒ. __udÄ• yÄ«_ti lÄ• á¸·udÄ• yÄ«. so hi ``m
``Ä• ruppe na bhavitabbaâ€™â€™ nti \Ne III 60/ paá¹-ibÄ• hi. thero ``sÄ• riputto kiá¹ƒ jÄ• n
evaá¹ƒ bhikkhÅ« vacanaá¹ƒ paá¹-ikkosantÄ«â€™â€™ ti evaá¹ƒ bÄ• lÄ• naá¹ƒ laddhiuppatti
vacanaá¹ƒ anadhivÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami.

__atthi nÄ• mÄ• _ti amarisanatthe nipÄ• to. teneva cettha ``ajjhupekkhissathÄ• â€™â€™ t
kataá¹ƒ. ayaÃ±hetthattho --- Ä• nanda, tumhe theraá¹ƒ \Be III 59/ bhikkhuá¹ƒ viheá¹-hiyamÄ
ajjhupekkhatha, na vo etaá¹ƒ marisayÄ• mi na sahÄ• mi nÄ• dhivÄ• semÄ«ti. kasmÄ• pana

evamÄ• hÄ• ti? dhammabhaá¹‡á¸• Ä• gÄ• rikattÄ• . dhammabhaá¹‡á¸• Ä• gÄ• rikassa hi e
bhÄ• ro. apicesa sÄ• riputtattherassa piyasahÄ• yo, tenÄ• pissa esa bhÄ• ro. tattha kiÃ±cÄ
Ä• nandattheraá¹ƒ garahanto evamÄ• ha, na panesÄ• tasseva garahÄ• , sammukhÄ«bhÅ«
garahÄ• ti veditabbÄ• . __vihÄ• ra_nti gandhakuá¹-iá¹ƒ.

__anacchariya_nti na acchariyaá¹ƒ. __yathÄ• _ti kÄ• raá¹‡avacanaá¹ƒ. __Ä• yasmantaá¹ƒ
paá¹-ibhÄ• seyyÄ• _ti ettha bhagavatÄ• ca evaá¹ƒ etadeva kÄ• raá¹‡aá¹ƒ Ä• rabbha udÄ•
upavÄ• nassa paá¹-ivacanaá¹ƒ paá¹-ibhÄ• tu upaá¹-á¹-hÄ• tÅ«ti dÄ«peti. __sÄ• rajjaá¹ƒ okk
anupaviá¹-á¹-haá¹ƒ. __sÄ«lavÄ• _tiÄ• dÄ«hi khÄ«á¹‡Ä• savasÄ«lÄ• dÄ«niyeva kathitÄ• ni.
sakkÄ• rÄ• dÄ«naá¹ƒ kÄ• raá¹‡apucchÄ• vasena vuttÄ• ni. kiá¹ƒ khaá¹‡á¸• iccÄ• dÄ«hi kÄ
sabrahmacÄ• riá¹ƒ sakkareyyunti ayaÃ±hettha adhippÄ• yo.

7. codanÄ• suttavaá¹‡á¹‡anÄ•

<167> sattame __codakenÄ• _ti vatthusandassanÄ• Ä• pattisandassanÄ• saá¹ƒvÄ• sapp
sÄ• mÄ«cippaá¹-ikkhepoti catÅ«hi codanÄ• vatthÅ«hi codayamÄ• nena. __kÄ• lena vakkhÄ
cuditakassa kÄ• lo kathito, na codakassa. paraá¹ƒ codentena hi parisamajjhe vÄ• uposatha
Ä• sanasÄ• lÄ• bhojanasÄ• lÄ• dÄ«su vÄ• na codetabbo, divÄ• á¹-á¹-hÄ• ne nisinnakÄ• le
ahaá¹ƒ Ä• yasmantaá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ• codetabbo.
yo lolapuggalo abhÅ«taá¹ƒ vatvÄ• bhikkhÅ«naá¹ƒ ayasaá¹ƒ Ä• ropeti, so okÄ• sakammaá¹
__bhÅ«tenÄ• _ti \Ee III 300/ tacchena sabhÄ• vena. __saá¹‡henÄ• _ti maá¹-á¹-hena muduk
\Ne III 61/ atthakÄ• matÄ• ya hitakÄ• matÄ• ya upetena. __avippaá¹-isÄ• ro upadahÄ• tabb
upanetabbo. __alaá¹ƒ_ \Be III 60/ __te avippaá¹-isÄ• rÄ• yÄ• _ti yuttaá¹ƒ te amaá¹…kubhÄ
uttÄ• namevÄ• ti. aá¹-á¹-hamaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• pÄ• kaá¹-ameva.

9. khippanisantisuttavaá¹‡á¹‡anÄ•

<169> navame khippaá¹ƒ nisÄ• mayati upadhÄ• retÄ«ti __khippanisanti_. suggahitaá¹ƒ kat
__suggahitaggÄ• hÄ«. atthakusalo_ti aá¹-á¹-hakathÄ• ya cheko. __dhammakusalo_ti pÄ• á
__niruttikusalo_ti niruttivacanesu cheko. __byaÃ±janakusalo_ti akkharappabhede cheko. __
atthapubbÄ• paraá¹ƒ, dhammapubbÄ• paraá¹ƒ, akkharapubbÄ• paraá¹ƒ, byaÃ±janapubbÄ•
imasmiá¹ƒ paÃ±cavidhe pubbÄ• pare cheko. tattha __atthapubbÄ• parakusalo_ti heá¹-á¹-hÄ
jÄ• nÄ• ti, upari atthena heá¹-á¹-hÄ• atthaá¹ƒ jÄ• nÄ• ti. kathaá¹ƒ? so hi heá¹-á¹-hÄ• atthaá
atthe vutte ``heá¹-á¹-hÄ• attho atthÄ«â€™â€™ ti jÄ• nÄ• ti. upari atthaá¹ƒ á¹-hapetvÄ• heá
``upari attho atthÄ«â€™â€™ ti jÄ• nÄ• ti. ubhato á¹-hapetvÄ• majjhe atthe vutte ``ubhato a
jÄ• nÄ• ti. majjhe atthaá¹ƒ á¹-hapetvÄ• ubhatobhÄ• gesu atthe vutte ``majjhe attho atthÄ«â
__dhammapubbÄ• parÄ• _dÄ«supi eseva nayo. __anusandhipubbÄ• pare_ pana sÄ«laá¹ƒ
matthake chasu abhiÃ±Ã±Ä• su \Ee III 301/ Ä• gatÄ• su ``yathÄ• nusandhiá¹ƒ yathÄ• nupa

gatoâ€™â€™ ti jÄ• nÄ• ti. diá¹-á¹-hivasena Ä• raddhe upari saccesu Ä• gatesupi ``yathÄ• n
jÄ• nÄ• ti. kalahabhaá¹‡á¸• anavasena Ä• raddhe upari sÄ• raá¹‡Ä«yadhammesu Ä• gates
dvattiá¹ƒsatiracchÄ• nakathÄ• vasena Ä• raddhe upari dasakathÄ• vatthÅ«su (AN III 10.69;
``yathÄ• nusandhinÄ• gatoâ€™â€™ ti jÄ• nÄ• tÄ«ti.

10. bhaddajisuttavaá¹‡á¹‡anÄ•

<170> dasame __abhibhÅ«_ti abhibhavitvÄ• á¹-hito jeá¹-á¹-hako. __anabhibhÅ«to_ti aÃ±Ã
__aÃ±Ã±adatthÅ«_ti ekaá¹ƒsavacane nipÄ• to. dassanavasena __daso, _ sabbaá¹ƒ passat
__vasavattÄ«_ti sabbaá¹ƒ janaá¹ƒ vase vatteti. __yathÄ• passato_ti iá¹-á¹-hÄ• rammaá¹‡aá
aniá¹-á¹-hÄ• rammaá¹‡aá¹ƒ vÄ• \Be III 61/, yenÄ• kÄ• rena taá¹ƒ passantassa. __anantarÄ
hotÄ«_ti anantarÄ• yeva arahattaá¹ƒ \Ne III 62/ uppajjati. __yathÄ• suá¹‡ato_ti etthÄ• pi es
yaá¹ƒ cakkhunÄ• rÅ«paá¹ƒ disvÄ• nirantarameva vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahatta
tassa arahattaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• nantaraá¹ƒ nÄ• ma hoti. taá¹ƒ sandhÄ• ya vuttaá
dassanÄ• naá¹ƒ agga_nti. dutiyapadepi eseva nayo.

__yathÄ• sukhitassÄ• _ti yena maggasukhena sukhitassa. __anantarÄ• Ä• savÄ• naá¹ƒ k
arahattaá¹ƒ uppajjati. __idaá¹ƒ sukhÄ• naá¹ƒ agga_nti idaá¹ƒ maggasukhaá¹ƒ sukhÄ• naá¹
saÃ±Ã±issÄ• _ti idhÄ• pi maggasaÃ±Ã±Ä• va adhippetÄ• . __yathÄ• bhÅ«tassÄ• _ti yasmi
á¹-hitassa. __anantarÄ• _ti \Ee III 302/ anantarÄ• yena arahattaá¹ƒ uppajjati || __idaá¹ƒ bha
ayaá¹ƒ pacchimo attabhÄ• vo bhavÄ• naá¹ƒ aggaá¹ƒ nÄ• ma. atha vÄ• __yathÄ• bhÅ«tas
maggakkhaá¹‡e bhÅ«tassa vijjamÄ• nassa. __anantarÄ• Ä• savÄ• naá¹ƒ khayo hotÄ«_ti m
uppajjati. __idaá¹ƒ bhavÄ• naá¹ƒ agga_nti idaá¹ƒ maggakkhaá¹‡e khandhapaÃ±cakaá¹ƒ bh

Ä• ghÄ• tavaggo dutiyo.

(18) 3. upÄ• sakavaggo

1-3. sÄ• rajjasuttÄ• divaá¹‡á¹‡anÄ•

171-173__._ tatiyassa paá¹-hamadutiyatatiyesu agÄ• riyappaá¹-ipatti kathitÄ• . sotÄ• panna
vaá¹-á¹-antiyeva.

4. verasuttavaá¹‡á¹‡anÄ•

<174> catutthe __bhayÄ• nÄ«_ti cittutrÄ• sabhayÄ• ni. __verÄ• nÄ«_ti akusalaverÄ• nipi p
63/. __cetasika_nti cittanissitaá¹ƒ. __dukkha_nti kÄ• yapasÄ• davatthukaá¹ƒ dukkhaá¹ƒ. __

domanassavedanaá¹ƒ. imasmiá¹ƒ sutte viratipahÄ• naá¹ƒ kathitaá¹ƒ.

5. caá¹‡á¸• Ä• lasuttavaá¹‡á¹‡anÄ•

<175> paÃ±came \Be III 62/ __upÄ• sakapatikuá¹-á¹-ho_ti upÄ• sakapacchimako. __kotÅ«
idaá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ pavattattÄ• kotÅ«halasaá¹…khÄ• tena diá¹-á¹-hasuta
samannÄ• gato. __maá¹…galaá¹ƒ pacceti no kamma_nti maá¹…galaá¹ƒ oloketi, kammaá¹ƒ
bahiddhÄ• _ti imamhÄ• sÄ• sanÄ• bahiddhÄ• . __pubbakÄ• raá¹ƒ karotÄ«_ti dÄ• nÄ• dika
paá¹-hamataraá¹ƒ karoti.

6. pÄ«tisuttavaá¹‡á¹‡anÄ•

<176> chaá¹-á¹-he \Ee III 303/ __kinti maya_nti kena nÄ• ma upÄ• yena mayaá¹ƒ. __pavive
paá¹-hamadutiyajjhÄ• nÄ• ni nissÄ• ya uppajjanakapÄ«tiá¹ƒ. __kÄ• mÅ«pasaá¹ƒhita_nti kÄ
Ä• rabbha uppajjanakaá¹ƒ. __akusalÅ«pasaá¹ƒhita_nti ``migasÅ«karÄ• dayo vijjhissÄ• mÄ«
tasmiá¹ƒ viraddhe ``viraddhaá¹ƒ mayÄ• â€™â€™ ti evaá¹ƒ akusale nissÄ• ya uppajjanakaá
á¹-hÄ• nesu avirajjhantassa ``suá¹-á¹-hu me viddhaá¹ƒ, suá¹-á¹-hu me pahaá¹-aâ€™â€™ nt
__akusalÅ«pasaá¹ƒhitaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ_ nÄ• ma. dÄ• nÄ• diupakaraá¹‡Ä• naá
pana __kusalÅ«pasaá¹ƒhitaá¹ƒ dukkhaá¹ƒ domanassa_nti veditabbaá¹ƒ.

7. vaá¹‡ijjÄ• suttavaá¹‡á¹‡anÄ•

<177> sattame __vaá¹‡ijjÄ• _ti vÄ• á¹‡ijakammÄ• ni. __upÄ• sakenÄ• _ti tisaraá¹‡agatena
Ä• vudhabhaá¹‡á¸• aá¹ƒ kÄ• retvÄ• tassa vikkayo. __sattavaá¹‡ijjÄ• _ti manussavikkayo. _
sÅ«karamigÄ• dayo posetvÄ• tesaá¹ƒ vikkayo. __majjavaá¹‡ijjÄ• _ti yaá¹ƒkiÃ±ci majjaá¹ƒ k
__visavaá¹‡ijjÄ• _ti visaá¹ƒ kÄ• retvÄ• tassa vikkayo. iti sabbampi imaá¹ƒ vaá¹‡ijjaá¹ƒ neva
na pare samÄ• dapetvÄ• kÄ• retuá¹ƒ vaá¹-á¹-ati.

8. rÄ• jasuttavaá¹‡á¹‡anÄ•

<178> aá¹-á¹-hame \Ne III 64/ __pabbÄ• jentÄ«_ti raá¹-á¹-hamhÄ• pabbÄ• jenti. __yathÄ•
karontÄ«_ti yathÄ• dhippÄ• yaá¹ƒ yathÄ• jjhÄ• sayaá¹ƒ karonti. __tatheva pÄ• pakammaá¹ƒ
kataá¹ƒ, taá¹ƒ tatheva aÃ±Ã±esaá¹ƒ Ä• rocenti kathenti.

9. gihisuttavaá¹‡á¹‡anÄ•

<179> navame \Be III 63/ \Ee III 304/ __saá¹ƒvutakammanta_nti pihitakammantaá¹ƒ. __Ä•
uttamacittanissitÄ• naá¹ƒ. __diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti paccakkheyeva dham

sukhavihÄ• rÄ• naá¹ƒ. __ariyakantehÄ«_ti ariyÄ• naá¹ƒ kantehi maggaphalasÄ«lehi.

__ariyadhammaá¹ƒ samÄ• dÄ• yÄ• _ti ettha ariyadhammoti paÃ±ca sÄ«lÄ• ni kathitÄ• ni. _
catubbidhaá¹ƒ merayaá¹ƒ paÃ±cavidhaÃ±ca suraá¹ƒ. __dhammaÃ±cÄ• nuvitakkaye_ti nava
anussativaseneva vitakkeyya. __abyÄ• pajjhaá¹ƒ hitaá¹ƒ citta_nti niddukkhaá¹ƒ mettÄ• dibra
__devalokÄ• ya bhÄ• vaye_ti brahmalokatthÄ• ya bhÄ• veyya. __puÃ±Ã±atthassa jigÄ«sato
puÃ±Ã±aá¹ƒ gavesantassa. __santesÅ«_ti buddhapaccekabuddhatathÄ• gatasÄ• vakesu. _
evaá¹ƒ dinnadÄ• naá¹ƒ mahapphalaá¹ƒ hoti. __anupubbenÄ• _ti sÄ«lapÅ«raá¹‡Ä• dinÄ• a
vuttatthameva.

10. gavesÄ«suttavaá¹‡á¹‡anÄ•

<180> dasame __sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«_ti mahÄ• maggeneva gacchanto taá¹ƒ sÄ• lava
imasmiá¹ƒ á¹-hÄ• ne kiÃ±ci sukÄ• raá¹‡aá¹ƒ uppannapubbaâ€™â€™ nti addasa kassapabu
kataá¹ƒ sukÄ• raá¹‡aá¹ƒ. athassa etadahosi --- ``idaá¹ƒ sukÄ• raá¹‡aá¹ƒ bhikkhusaá¹…gha
paá¹-icchannaá¹ƒ, handa naá¹ƒ bhikkhusaá¹…ghassa pÄ• kaá¹-aá¹ƒ karomÄ«â€™â€™ ti m
padese á¹-hitova sitapÄ• tukammaá¹ƒ \Ee III 305/ akÄ• si, aggaggadante dassetvÄ• manda
65/. yathÄ• hi lokiyamanussÄ• udaraá¹ƒ paharantÄ• ``kahaá¹ƒ kahaâ€™â€™ nti hasanti,
buddhÄ• naá¹ƒ pana hasitaá¹ƒ haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• ramattameva hoti.

hasitaÃ±ca nÄ• metaá¹ƒ terasahi somanassasahagatacittehi hoti. tattha lokiyamahÄ• jano a
kÄ• mÄ• vacarakusalato catÅ«hÄ«ti aá¹-á¹-hahi cittehi hasati, sekhÄ• akusalato diá¹-á¹-hig
apanetvÄ• chahi cittehi hasanti, khÄ«á¹‡Ä• savÄ• catÅ«hi sahetukakiriyacittehi, ekena ahe
paÃ±cahi cittehi \Be III 64/ hasanti. tesupi balavÄ• rammaá¹‡e Ä• pÄ• thamÄ• gate dvÄ«hi A
hasanti, dubbalÄ• rammaá¹‡e duhetukacittadvayena ca ahetukacittena cÄ• ti tÄ«hi cittehi ha
á¹-hÄ• ne kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusomanassasahagatacittaá¹ƒ bhagavato
pahaá¹-á¹-hÄ• kÄ• ramattahasitaá¹ƒ uppÄ• deti.

taá¹ƒ panetaá¹ƒ hasitaá¹ƒ evaá¹ƒ appamattakampi therassa pÄ• kaá¹-aá¹ƒ ahosi. kathaá¹ƒ
tathÄ• gatassa catÅ«hi dÄ• á¹-hÄ• hi cÄ• tuddÄ«pikamahÄ• meghamukhato samosaritÄ• v
mahÄ• tÄ• lakkhandhappamÄ• á¹‡Ä• rasmivaá¹-á¹-iyo uá¹-á¹-hahitvÄ• tikkhattuá¹ƒ siravar
dÄ• á¹-haggesuyeva antaradhÄ• yanti. tena saÃ±Ã±Ä• á¹‡ena Ä• yasmÄ• Ä• nando bhaga
sitapÄ• tubhÄ• vaá¹ƒ jÄ• nÄ• ti.

__iddha_nti samiddhaá¹ƒ. __phÄ«ta_nti atisamiddhaá¹ƒ sabbapÄ• liphullaá¹ƒ viya. __Ä• kiá
janasamÄ• kulaá¹ƒ. __sÄ«lesu aparipÅ«rakÄ• rÄ«_ti paÃ±casu sÄ«lesu asamattakÄ• rÄ«. _
306/ upÄ• sakabhÄ• vaá¹ƒ paá¹-idesitÄ• ni. __samÄ• dapitÄ• nÄ«_ti saraá¹‡esu patiá¹-á¹-h
__iccetaá¹ƒ samasama_nti iti etaá¹ƒ kÄ• raá¹‡aá¹ƒ sabbÄ• kÄ• rato samabhÄ• veneva sam

kiÃ±ci atireka_nti mayhaá¹ƒ imehi kiÃ±ci atirekaá¹ƒ natthi. __handÄ• _ti vavassaggatthe nip
__atirekÄ• yÄ• _ti visesakÄ• raá¹‡atthÄ• ya paá¹-ipajjÄ• mÄ«ti attho. __sÄ«lesu paripÅ«rak
paÃ±casu sÄ«lesu samattakÄ• rÄ«ti jÄ• nÄ• tha. ettÄ• vatÄ• tena paÃ±ca sÄ«lÄ• ni samÄ•
__kimaá¹…ga pana na maya_nti mayaá¹ƒ pana keneva kÄ• raá¹‡ena paripÅ«rakÄ• rino na
uttÄ• namevÄ• ti.

upÄ• sakavaggo tatiyo.

(19) 4. araÃ±Ã±avaggo

1. Ä• raÃ±Ã±ikasuttavaá¹‡á¹‡anÄ•

<181> catutthassa \Ne III 66/ paá¹-hame __mandattÄ• momÅ«hattÄ• _ti neva samÄ• dÄ•
Ä• nisaá¹ƒsaá¹ƒ. attano pana mandattÄ• momÅ«hattÄ• aÃ±Ã±Ä• á¹‡eneva Ä• raÃ±Ã±ako
icchÄ• pakato_ti ``araÃ±Ã±e me viharantassa `ayaá¹ƒ Ä• raÃ±Ã±akoâ€™ ti catupaccayasal
`ayaá¹ƒ bhikkhu lajjÄ« pavivittoâ€™ tiÄ• dÄ«hi ca guá¹‡ehi sambhÄ• vessantÄ«â€™â€™ ti
á¹-hatvÄ• tÄ• ya eva icchÄ• ya abhibhÅ«to hutvÄ• Ä• raÃ±Ã±ako hoti. ummÄ• davasena a
viharanto pana __ummÄ• dÄ• cittakkhepÄ• _ Ä• raÃ±Ã±ako nÄ• ma hoti. __vaá¹‡á¹‡ita_nt
Ä• raÃ±Ã±akaá¹…gaá¹ƒ nÄ• ma buddhehi ca buddhasÄ• vakehi ca vaá¹‡á¹‡itaá¹ƒ pasattha
__idamatthita_nti imÄ• ya kalyÄ• á¹‡Ä• ya paá¹-ipattiyÄ• attho etassÄ• ti idamatthÄ«, idam
idamatthitÄ• . taá¹ƒ idamatthitaá¹ƒyeva nissÄ• ya, na aÃ±Ã±aá¹ƒ kiÃ±ci lokÄ• misanti attho.
ca uttÄ• natthameva.

araÃ±Ã±avaggo catuttho.

(20) 5. brÄ• hmaá¹‡avaggo

1. soá¹‡asuttavaá¹‡á¹‡anÄ•

<191> paÃ±camassa paá¹-hame __brÄ• hmaá¹‡adhammÄ• _ti brÄ• hmaá¹‡asabhÄ• vÄ• .
kiá¹‡anti na vikkiá¹‡antÄ«_ti na gaá¹‡hantÄ• kiá¹‡anti, na dadantÄ• vikkiá¹‡anti. __sampiy
saá¹ƒbandhÄ• ya sampavattentÄ«_ti piyo piyaá¹ƒ upasaá¹…kamitvÄ• paveá¹‡iyÄ• bandha
pavattayanti \Ne III 67/. __udarÄ• vadehaka_nti udaraá¹ƒ avadihitvÄ• upacinitvÄ• pÅ«retv
Ä• dÄ• ya pakkamantÄ«_ti yaá¹ƒ bhuÃ±jituá¹ƒ na sakkonti, taá¹ƒ bhaá¹‡á¸• ikaá¹ƒ katvÄ• g
imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ.

2. doá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<192> dutiye __tvampi no_ti tvampi nu. __pavattÄ• ro_ti pavattayitÄ• ro. __yesa_nti yesaá
__mantapada_nti \Ee III 308/ vedasaá¹…khÄ• taá¹ƒ mantameva. __gÄ«ta_nti aá¹-á¹-hakÄ•
porÄ• á¹‡akabrÄ• hmaá¹‡ehi sarasampattivasena sajjhÄ• yitaá¹ƒ. __pavutta_nti aÃ±Ã±esaá
attho. __samÄ«hita_nti samupabyÅ«á¸·haá¹ƒ rÄ• sikataá¹ƒ, piá¹‡á¸• aá¹ƒ \Be III 66/ katvÄ•
__tadanugÄ• yantÄ«_ti etarahi brÄ• hmaá¹‡Ä• taá¹ƒ tehi pubbehi gÄ«taá¹ƒ anugÄ• yanti a
__tadanubhÄ• santÄ«_ti taá¹ƒ anubhÄ• santi. idaá¹ƒ purimasseva vevacanaá¹ƒ. __bhÄ• sit
bhÄ• sitaá¹ƒ anubhÄ• santi. __sajjhÄ• yitamanusajjhÄ• yantÄ«_ti tehi sajjhÄ• yitaá¹ƒ anusa
__vÄ• citamanuvÄ• centÄ«_ti tehi aÃ±Ã±esaá¹ƒ vÄ• citaá¹ƒ anuvÄ• centi. __seyyathida_nti
__aá¹-á¹-hako_tiÄ• dÄ«ni tesaá¹ƒ nÄ• mÄ• ni. te kira dibbena cakkhunÄ• oloketvÄ• parÅ«
kassapasammÄ• sambuddhassa bhagavato pÄ• vacanena saha saá¹ƒsandetvÄ• mante ga
brÄ• hmaá¹‡Ä• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pakkhipitvÄ• tayo vede bhinditvÄ• buddhavaca
akaá¹ƒsu. __tyÄ• ssuâ€™ me_ti ettha __assÅ«_ti nipÄ• tamattaá¹ƒ, te brÄ• hmaá¹‡Ä• ime
paÃ±Ã±Ä• pentÄ«ti attho.

__mante adhÄ«yamÄ• no_ti vede sajjhÄ• yanto gaá¹‡hanto. __Ä• cariyadhana_nti Ä• cariy
Ä• cariyabhÄ• gaá¹ƒ. __na issatthenÄ• _ti na yodhÄ• jÄ«vakammena uppÄ• deti. __na rÄ•
rÄ• jupaá¹-á¹-hÄ• kabhÄ• vena. __kevalaá¹ƒ bhikkhÄ• cariyÄ• yÄ• _ti suddhÄ• ya bhikkhÄ•
\Ee III 309/ __anatimaÃ±Ã±amÄ• no_ti taá¹ƒ bhikkhÄ• bhÄ• janaá¹ƒ anatimaÃ±Ã±amÄ• no
Ä• dÄ• ya sÄ«saá¹ƒ nhÄ• to kuladvÄ• resu á¹-hatvÄ• ``ahaá¹ƒ aá¹-á¹-hacattÄ• lÄ«sa vassÄ
cariá¹ƒ, mantÄ• pi me gahitÄ• , Ä• cariyassa Ä• cariyadhanaá¹ƒ dassÄ• mi, dhanaá¹ƒ me d
taá¹ƒ sutvÄ• manussÄ• yathÄ• satti yathÄ• balaá¹ƒ aá¹-á¹-hapi soá¸·asapi satampi sahass
sakalagÄ• maá¹ƒ caritvÄ• laddhadhanaá¹ƒ Ä• cariyassa niyyÄ• deti. taá¹ƒ sandhÄ• yetaá¹
doá¹‡a brÄ• hmaá¹‡o brahmasamo hotÄ«_ti evaá¹ƒ brahmavihÄ• rehi samannÄ• gatattÄ•
hoti.

__neva_ \Ne III 68/ __kayena na vikkayenÄ• _ti neva attanÄ• kayaá¹ƒ katvÄ• gaá¹‡hÄ• ti
katvÄ• dinnaá¹ƒ. __udakÅ«passaá¹-á¹-ha_nti udakena upassaá¹-á¹-haá¹ƒ pariccattaá¹ƒ. so
vayappattÄ• dÄ• rikÄ• atthi, gantvÄ• tassa dvÄ• re tiá¹-á¹-hati. ``kasmÄ• á¹-hitosÄ«â€™â
aá¹-á¹-hacattÄ• lÄ«sa vassÄ• ni komÄ• rabrahmacariyaá¹ƒ cariá¹ƒ, taá¹ƒ sabbaá¹ƒ tumhÄ•
dÄ• rikaá¹ƒ dethÄ• â€™â€™ ti vadati. te dÄ• rikaá¹ƒ Ä• netvÄ• tassa hatthe udakaá¹ƒ pÄ•
udakÅ«passaá¹-á¹-haá¹ƒ bhariyaá¹ƒ gaá¹‡hitvÄ• gacchati. __atimÄ«á¸·hajo_ti atimÄ«á¸·he
mahÄ• gÅ«tharÄ• simhi jÄ• to. __tassa sÄ• _ti tassa esÄ• . __na davatthÄ• _ti na kÄ«á¸·an
na kÄ• maratiatthÄ• . __methunaá¹ƒ_ \Ee III 310/ __uppÄ• detvÄ• _ti dhÄ«taraá¹ƒ vÄ• putt
``idÄ• ni paveá¹‡i ghaá¹-Ä«yissatÄ«â€™â€™ ti nikkhamitvÄ• pabbajati. __sugatiá¹ƒ sagga
brahmalokameva sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __devasamo hotÄ«_ti dibbavihÄ• rehi samann
hoti.

__tameva puttassÄ• daá¹ƒ nikÄ• mayamÄ• no_ti yvÄ• ssa dhÄ«taraá¹ƒ vÄ• puttaá¹ƒ vÄ•

puttassÄ• do uppajjati, taá¹ƒ patthayamÄ• no icchamÄ• no. __kuá¹-umbaá¹ƒ ajjhÄ• vasatÄ«
saá¹‡á¹-hapetvÄ• kuá¹-umbamajjhe vasati. sesamettha uttÄ• namevÄ• ti.

3. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<193> tatiye __pagevÄ• _ti paá¹-hamaÃ±Ã±eva. __kÄ• marÄ• gapariyuá¹-á¹-hitenÄ• _ti kÄ
__kÄ• marÄ• gaparetenÄ• _ti kÄ• marÄ• gÄ• nugatena. __nissaraá¹‡a_nti tividhaá¹ƒ kÄ• m
vikkhambhananissaraá¹‡aá¹ƒ, tadaá¹…ganissaraá¹‡aá¹ƒ, samucchedanissaraá¹‡anti. tattha
paá¹-hamajjhÄ• naá¹ƒ vikkhambhananissaraá¹‡aá¹ƒ nÄ• ma, vipassanÄ• tadaá¹…ganissar
samucchedanissaraá¹‡aá¹ƒ nÄ• ma. taá¹ƒ tividhampi nappajÄ• nÄ• tÄ«ti attho. __attattham
arahattasaá¹…khÄ• to attano attho attattho nÄ• ma, paccayadÄ• yakÄ• naá¹ƒ attho paratth
ubhayattho nÄ• ma. iminÄ• nayena sabbavÄ• resu attho veditabbo.

ayaá¹ƒ pana viseso --- __byÄ• pÄ• dassa nissaraá¹‡a_ntiÄ• dÄ«su hi dveva nissaraá¹‡Ä•
vikkhambhananissaraá¹‡aÃ±ca samucchedanissaraá¹‡aÃ±ca. tattha byÄ• pÄ• dassa tÄ• va
vikkhambhananissaraá¹‡aá¹ƒ nÄ• ma, anÄ• gÄ• mimaggo samucchedanissaraá¹‡aá¹ƒ, thir
vikkhambhananissaraá¹‡aá¹ƒ \Ne III 69/, arahattamaggo \Ee III 311/ samucchedanissaraá¹‡
uddhaccakukkuccassa yo koci samatho vikkhambhananissaraá¹‡aá¹ƒ, uddhaccassa panett
kukkuccassa anÄ• gÄ• mimaggo samucchedanissaraá¹‡aá¹ƒ. vicikicchÄ• ya dhammavavat
vikkhambhananissaraá¹‡aá¹ƒ, paá¹-hamamaggo samucchedanissaraá¹‡aá¹ƒ.

yÄ• panettha __seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto saá¹ƒsaá¹-á¹-ho lÄ• khÄ• ya vÄ• _t
tÄ• su __udapatto_ti udakabharitÄ• pÄ• ti. __saá¹ƒsaá¹-á¹-ho_ti \Be III 68/ vaá¹‡á¹‡abheda
saá¹ƒsaá¹-á¹-ho. __ukkudhito_ti kudhito. __ussadakajÄ• to_ti usumakajÄ• to. __sevÄ• lapa
tilabÄ«jakÄ• dibhedena sevÄ• lena vÄ• nÄ«lamaá¹‡á¸• Å«kapiá¹-á¹-hivaá¹‡á¹‡ena vÄ• ud
nibbattena paá¹‡akena pariyonaddho. __vÄ• terito_ti vÄ• tena erito kampito. __Ä• vilo_ti ap
asannisinno. __kalalÄ«bhÅ«to_ti kaddamÄ«bhÅ«to. __andhakÄ• re nikkhitto_ti koá¹-á¹-hak
anÄ• lokaá¹-á¹-hÄ• ne á¹-hapito. imasmiá¹ƒ sutte bhagavÄ• tÄ«hi bhavehi desanaá¹ƒ nivaá
arahattanikÅ«á¹-ena niá¹-á¹-hapesi, brÄ• hmaá¹‡o pana saraá¹‡amatte patiá¹-á¹-hitoti.

4. kÄ• raá¹‡apÄ• lÄ«suttavaá¹‡á¹‡anÄ•

<194> catutthe __kÄ• raá¹‡apÄ• lÄ«_ti pÄ• loti tassa nÄ• maá¹ƒ, rÄ• jakulÄ• naá¹ƒ pana k
kÄ• raá¹‡apÄ• lÄ« nÄ• ma jÄ• to. __kammantaá¹ƒ_ \Ee III 312/ __kÄ• retÄ«_ti pÄ• tova uá¹
dvÄ• raá¹-á¹-Ä• lakapÄ• kÄ• re akate kÄ• reti, jiá¹‡á¹‡e paá¹-ijaggÄ• peti. __piá¹…giyÄ• niá
evaá¹ƒnÄ• makaá¹ƒ anÄ• gÄ• miphale patiá¹-á¹-hitaá¹ƒ ariyasÄ• vakaá¹ƒ brÄ• hmaá¹‡aá¹ƒ
gandhamÄ• lÄ• dÄ«ni gÄ• hÄ• petvÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• gandhamÄ• lÄ
Ä• gacchati, idaá¹ƒ brÄ• hmaá¹‡assa devasikaá¹ƒ vattanti. taá¹ƒ so evaá¹ƒ vattaá¹ƒ katvÄ•

__etadavocÄ• _ti ``ayaá¹ƒ brÄ• hmaá¹‡o paÃ±Ã±avÄ• Ã±Ä• á¹‡uttaro, kahaá¹ƒ nu kho pÄ•
Ä• gacchatÄ«â€™â€™ ti cintetvÄ• anukkamena santikaá¹ƒ Ä• gataá¹ƒ saÃ±jÄ• nitvÄ• ``ha
tiÄ• divacanaá¹ƒ avoca.

tattha __divÄ• divassÄ• _ti divasassÄ• pi divÄ• , majjhanhikakÄ• leti attho. __paá¹‡á¸• ito
piá¹…giyÄ• nÄ« samaá¹‡aá¹ƒ gotamaá¹ƒ paá¹‡á¸• itoti maÃ±Ã±ati, udÄ• hu noti ayamettha
bho_ti, bho, samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyajÄ• nane ahaá¹ƒ ko nÄ• ma? __
gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• nissÄ• mÄ«_ti kuto cÄ• haá¹ƒ samaá¹‡assa gotam
jÄ• nissÄ• mi, kena nÄ• ma kÄ• raá¹‡ena jÄ• nissÄ• mÄ«ti evaá¹ƒ sabbathÄ• pi attano ajÄ•
nÅ«nassa tÄ• disovÄ• _ti yo samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyya, s
pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ patto tÄ• diso \Be III 69/ buddhoyeva bhaveyya. sineruá¹ƒ vÄ
Ä• kÄ• saá¹ƒ vÄ• pametukÄ• mena tappamÄ• á¹‡o daá¹‡á¸• o \Ee III 313/ vÄ• rajju vÄ• la
samaá¹‡assa gotamassa paÃ±Ã±aá¹ƒ jÄ• nantenapi tassa Ã±Ä• á¹‡asadisameva sabbaÃ±
vaá¹-á¹-atÄ«ti dÄ«peti. Ä• daravasena panettha Ä• meá¸• itaá¹ƒ kataá¹ƒ. __uá¸·Ä• rÄ• yÄ•
seá¹-á¹-hÄ• ya. __ko cÄ• haá¹ƒ, bho_ti, bho, ahaá¹ƒ samaá¹‡assa gotamassa pasaá¹ƒsane
samaá¹‡aá¹ƒ gotamaá¹ƒ pasaá¹ƒsissÄ• mÄ«_ti kena kÄ• raá¹‡ena pasaá¹ƒsissÄ• mi.

__pasatthappasattho_ti sabbaguá¹‡Ä• naá¹ƒ upari carehi sabbalokapasatthehi attano guá¹
tassa aÃ±Ã±ehi pasaá¹ƒsanakiccaá¹ƒ atthi. yathÄ• hi campakapupphaá¹ƒ vÄ• nÄ«luppala
lohitacandanaá¹ƒ vÄ• attano vaá¹‡á¹‡agandhasiriyÄ• va pÄ• sÄ• dikaÃ±ceva sugandhaÃ±
vaá¹‡á¹‡agandhehi thomanakiccaá¹ƒ atthi. yathÄ• ca maá¹‡iratanaá¹ƒ vÄ• candamaá¹‡á¸
Ä• lokeneva obhÄ• sati, na tassa aÃ±Ã±ena obhÄ• sanakiccaá¹ƒ atthi, evaá¹ƒ samaá¹‡o go
attano guá¹‡eheva pasattho thomito, sabbalokassa seá¹-á¹-hataá¹ƒ pÄ• pito. na tassa aÃ±Ã
pasaá¹ƒsanakiccaá¹ƒ atthi.

pasatthehi vÄ• pasatthotipi __pasatthappasattho_. ke pana pasatthÄ• nÄ• ma? rÄ• jÄ• pa
kÄ• sikosalavÄ• sikehi pasattho, bimbisÄ• ro aá¹…gamagadhavÄ• sÄ«hi, vesÄ• likÄ• licch
pasatthÄ• , pÄ• veyyakÄ• mallÄ• kosinÄ• rakÄ• mallÄ• aÃ±Ã±epi te te khattiyÄ• tehi teh
caá¹…kiÄ• dayo brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡agaá¹‡ehi, anÄ• thapiá¹‡á¸• ikÄ• dayo upÄ•
visÄ• khÄ• Ä• dikÄ• upÄ• sikÄ• anekasatÄ• hi upÄ• sikÄ• hi, sakuludÄ• yiÄ• dayo paribbÄ
paribbÄ• jakasatehi, uppalavaá¹‡á¹‡attheriÄ• dikÄ• mahÄ• sÄ• vikÄ• anekehi bhikkhunisa
mahÄ• therÄ• \Ee III 314/ anekasatehi bhikkhÅ«hi, sakkÄ• dayo devÄ• anekasahassehi de
brahmÄ• no anekasahassehi brahmehi pasatthÄ• . te sabbepi dasabalaá¹ƒ thomenti vaá¹‡á
bhagavÄ• ``pasatthappasatthoâ€™â€™ ti vuccati. __atthavasa_nti atthÄ• nisaá¹ƒsaá¹ƒ.

athassa \Ne III 71/ \Be III 70/ so attano pasÄ• dakÄ• raá¹‡aá¹ƒ Ä• cikkhanto __seyyathÄ• p
puriso_tiÄ• dimÄ• ha. tattha __aggarasaparititto_ti bhojanarasesu pÄ• yÄ• so sneharasesu
khuddakamadhu aneá¸·akaá¹ƒ, madhurarasesu sakkarÄ• ti evamÄ• dayo aggarasÄ• nÄ• n

Ä• kaá¹‡á¹-happamÄ• á¹‡aá¹ƒ bhuÃ±jitvÄ• á¹-hito. __aÃ±Ã±esaá¹ƒ hÄ«nÄ• na_nti aggaras
hÄ«narasÄ• naá¹ƒ. __suttaso_ti suttato, suttabhÄ• venÄ• ti attho. sesupi eseva nayo. __tat
tato tato. __aÃ±Ã±esaá¹ƒ puthusamaá¹‡abrÄ• hmaá¹‡Ä• ppavÄ• dÄ• na_nti ye aÃ±Ã±esaá
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ laddhisaá¹…khÄ• tappavÄ• dÄ• , tesaá¹ƒ. __na pihetÄ«_ti
sotumpi na icchati. __jighacchÄ• dubbalyapareto_ti jighacchÄ• ya ceva dubbalabhÄ• vena
__madhupiá¹‡á¸• ika_nti sÄ• lipiá¹-á¹-haá¹ƒ bhajjitvÄ• catumadhurena yojetvÄ• kataá¹ƒ ba
madhurapÅ«vameva vÄ• . __adhigaccheyyÄ• _ti \Ee III 315/ labheyya. __asecanaka_nti ma
aÃ±Ã±ena rasena anÄ• sittakaá¹ƒ ojavantaá¹ƒ paá¹‡Ä«tarasaá¹ƒ.

__haricandanassÄ• _ti suvaá¹‡á¹‡avaá¹‡á¹‡acandanassa. __lohitacandanassÄ• _ti rattava
__surabhigandha_nti sugandhaá¹ƒ. __darathÄ• _dayo vaá¹-á¹-adarathÄ• , vaá¹-á¹-akilamat
eva. __udÄ• naá¹ƒ udÄ• nesÄ«_ti udÄ• hÄ• raá¹ƒ udÄ• hari. yathÄ• hi yaá¹ƒ telaá¹ƒ mÄ• r
vissanditvÄ• gacchati, taá¹ƒ avasekoti vuccati. yaÃ±ca jalaá¹ƒ taá¸·Ä• kaá¹ƒ gahetuá¹ƒ na
ajjhottharitvÄ• gacchati, taá¹ƒ oghoti vuccati. evamevaá¹ƒ yaá¹ƒ pÄ«tivacanaá¹ƒ hadayaá¹
sakkoti, adhikaá¹ƒ hutvÄ• anto asaá¹‡á¹-hahitvÄ• bahi nikkhamati, taá¹ƒ udÄ• nanti vucca
pÄ«timayavacanaá¹ƒ nicchÄ• resÄ«ti attho.

5. piá¹…giyÄ• nÄ«suttavaá¹‡á¹‡anÄ•

<195> paÃ±came __nÄ«lÄ• _ti idaá¹ƒ sabbasaá¹…gÄ• hikaá¹ƒ. __nÄ«lavaá¹‡á¹‡Ä• _tiÄ•
tattha na tesaá¹ƒ pakativaá¹‡á¹‡o nÄ«lo, nÄ«lavilepanavilittattÄ• panetaá¹ƒ vuttaá¹ƒ. __nÄ
paá¹-adukÅ«lakoseyyÄ• dÄ«nipi tesaá¹ƒ nÄ«lÄ• neva honti. __nÄ«lÄ• laá¹…kÄ• rÄ• _ti nÄ«
alaá¹…katÄ• , tesaá¹ƒ hatthÄ• laá¹…kÄ• ra-assÄ• laá¹…kÄ• ra-rathÄ• laá¹…kÄ• ra-sÄ• á¹‡
nÄ«lÄ• yeva honti. iminÄ• nayena sabbapadesu attho veditabbo.

__padumaá¹ƒ_ \Be III 71/ __yathÄ• _ti yathÄ• satapattaá¹ƒ rattapadumaá¹ƒ. __kokanada_
__pÄ• to_ti pageva suriyuggamanakÄ• le \Ne III 72/. __siyÄ• _ti bhaveyya. __avÄ«tagandh
avigatagandhaá¹ƒ. __aá¹…gÄ«rasa_nti bhagavato aá¹…gamaá¹…gehi rasmiyo niccharanti,
vuccati. __tapantamÄ• diccamivantalikkhe_ti dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ
Ä• lokakaraá¹‡avasena antalikkhe tapantaá¹ƒ Ä• diccaá¹ƒ viya virocamÄ• naá¹ƒ. __aá¹…gÄ
attÄ• nameva vÄ• mahÄ• janaá¹ƒ vÄ• sandhÄ• ya evaá¹ƒ vadati.

6. mahÄ• supinasuttavaá¹‡á¹‡anÄ•

<196> chaá¹-á¹-he __mahÄ• supinÄ• _ti mahantehi purisehi passitabbato mahantÄ• naÃ±c
nimittabhÄ• vato mahÄ• supinÄ• . __pÄ• turahesu_nti pÄ• kaá¹-Ä• ahesuá¹ƒ. tattha supina
kÄ• raá¹‡ehi passati dhÄ• tukkhobhato vÄ• anubhÅ«tapubbato vÄ• devatopasaá¹ƒhÄ• rat

tattha pittÄ• dÄ«naá¹ƒ khobhakaraá¹‡apaccayappayogena khubhitadhÄ• tuko __dhÄ• tukk
passanto ca nÄ• nÄ• vidhaá¹ƒ supinaá¹ƒ passati pabbatÄ• patanto viya, Ä• kÄ• sena gacc
vÄ• á¸·amigahatthicorÄ• dÄ«hi anubaddho viya ca. __anubhÅ«tapubbato_ passanto pubbe
Ä• rammaá¹‡aá¹ƒ passati. __devatopasaá¹ƒhÄ• rato_ passantassa devatÄ• atthakÄ• matÄ
atthÄ• ya vÄ• anatthÄ• ya vÄ• nÄ• nÄ• vidhÄ• ni Ä• rammaá¹‡Ä• ni upasaá¹ƒharanti. so t
Ä• nubhÄ• vena tÄ• ni Ä• rammaá¹‡Ä• ni passati. __pubbanimittato_ passanto puÃ±Ã±Ä• p
atthassa vÄ• anatthassa vÄ• pubbanimittabhÅ«taá¹ƒ supinaá¹ƒ passati bodhisattamÄ• tÄ•
puttapaá¹-ilÄ• bhanimittaá¹ƒ, kosalarÄ• jÄ• viya soá¸·asa supine, ayameva bhagavÄ• bodh
mahÄ• supine viya cÄ• ti.

tattha yaá¹ƒ dhÄ• tukkhobhato anubhÅ«tapubbato ca supine passati, na taá¹ƒ saccaá¹ƒ ho
devatopasaá¹ƒhÄ• rato passati, taá¹ƒ saccaá¹ƒ vÄ• hoti alikaá¹ƒ vÄ• . kuddhÄ• hi devatÄ•
vinÄ• setukÄ• mÄ• viparÄ«tampi katvÄ• dassenti. yaá¹ƒ pana pubbanimittato passati, taá¹
III 72/ hoti. etesaá¹ƒ catunnaá¹ƒ mÅ«lakÄ• raá¹‡Ä• naá¹ƒ saá¹ƒsaggabhedatopi supinabhed

taá¹ƒ panetaá¹ƒ catubbidhampi supinaá¹ƒ sekhaputhujjanÄ• va passanti appahÄ«navipallÄ
III 73/ passanti pahÄ«navipallÄ• sattÄ• . kiá¹ƒ panetaá¹ƒ passanto sutto passati paá¹-ibuddh
na paá¹-ibuddhoti? kiÃ±cettha yadi tÄ• va sutto passati, abhidhammavirodho Ä• pajjati. bha
supati, taá¹ƒ rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ rÄ• gÄ• disampayuttaá¹ƒ vÄ• na hoti. supin
Ä«disÄ• ni cittÄ• ni uppajjanti. atha paá¹-ibuddho passati, vinayavirodho Ä• pajjati. yaÃ±hi p
passati, taá¹ƒ sabbohÄ• rikacittena passati. sabbohÄ• rikacittena ca kate vÄ«tikkame anÄ•
supinaá¹ƒ passantena pana katepi vÄ«tikkame ekantaá¹ƒ anÄ• patti eva. atha neva sutto na
na nÄ• ma passati. evaÃ±ca sati supinassa abhÄ• vo ca Ä• pajjati? na abhÄ• vo. kasmÄ• ?
passati. vuttaÃ±hetaá¹ƒ --- ``kapimiddhapareto kho, mahÄ• rÄ• ja, supinaá¹ƒ passatÄ«â€™

__kapimiddhapareto_ti makkaá¹-aniddÄ• ya yutto. yathÄ• hi makkaá¹-assa niddÄ• lahupa
niddÄ• punappunaá¹ƒ kusalÄ• dicittavokiá¹‡á¹‡attÄ• lahuparivattÄ• , yassÄ• pavattiyaá¹ƒ
bhavaá¹…gato uttaraá¹‡aá¹ƒ hoti, tÄ• ya yutto supinaá¹ƒ passati. tenÄ• yaá¹ƒ supino kusal
abyÄ• katopi. tattha supinante cetiyavandanadhammassavanadhammadesanÄ• dÄ«ni \Ee
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karontassa akusalo, dvÄ«hi antehi mutto Ä• vajjanatadÄ• ramma
veditabbo. svÄ• yaá¹ƒ dubbalavatthukattÄ• cetanÄ• ya paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹
aÃ±Ã±ehi kusalÄ• kusalehi upatthambhito vipÄ• kaá¹ƒ deti. kiÃ±cÄ• pi vipÄ• kaá¹ƒ deti, ath
uppannattÄ• abbohÄ• rikÄ• va supinantacetanÄ• . so panesa supino kÄ• lavasenapi divÄ•
tathÄ• paá¹-hamayÄ• me majjhimayÄ• me pacchimayÄ• me ca. balavapaccÅ«se pana asit
pariá¹‡Ä• maá¹ƒ gate kÄ• yasmiá¹ƒ ojÄ• ya patiá¹-á¹-hitÄ• ya aruá¹‡e uggacchamÄ• neva
sameti. iá¹-á¹-hanimittaá¹ƒ supinaá¹ƒ passanto iá¹-á¹-haá¹ƒ paá¹-ilabhati, aniá¹-á¹-hanimittaá
aniá¹-á¹-haá¹ƒ.

ime pana paÃ±ca mahÄ• supine neva lokiyamahÄ• jano passati, na mahÄ• rÄ• jÄ• no, na
aggasÄ• vakÄ• , na paccekabuddhÄ• , na sammÄ• sambuddhÄ• , eko sabbaÃ±Ã±ubodhisa
bodhisatto kadÄ• ime supine passÄ«ti? ``sve buddho bhavissÄ• mÄ«â€™â€™ ti cÄ• tudda
rattivibhÄ• yanakÄ• le passi. terasiyantipi vadantiyeva. so ime supine disvÄ• uá¹-á¹-hÄ• ya
Ä• bhuÃ±jitvÄ• nisinno cintesi --- ``sace mayÄ• \Ne III 74/ kapilavatthunagare ime supinÄ•
pitu mahÄ• rÄ• jassa katheyyaá¹ƒ. sace pana me mÄ• tÄ• jÄ«veyya, tassÄ• katheyyaá¹ƒ.
imesaá¹ƒ paá¹-iggÄ• hako nÄ• ma natthi, ahameva paá¹-igaá¹‡hissÄ• mÄ«â€™â€™ ti. tato
pubbanimittaá¹ƒ idaá¹ƒ imassÄ• â€™â€™ ti sayameva supine paá¹-iggaá¹‡hitvÄ• uruvelag
pÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha bodhiá¹ƒ patvÄ• anukkamen
makulabuddhakÄ• le diá¹-á¹-he paÃ±ca mahÄ• supine vitthÄ• retuá¹ƒ bhikkhÅ« Ä• mantetv

tattha __mahÄ• pathavÄ«_ti cakkavÄ• á¸·agabbhaá¹ƒ pÅ«retvÄ• á¹-hitÄ• mahÄ• pathavÄ
sirisayanaá¹ƒ ahosi. __ohito_ti á¹-hapito. so pana na udakasmiá¹ƒyeva á¹-hapito ahosi, atha
pÄ• cÄ«nasamuddassa uparÅ«paribhÄ• gena gantvÄ• pÄ• cÄ«nacakkavÄ• á¸·amatthake a
__pacchime samudde dakkhiá¹‡e samudde_ti etesupi eseva nayo. __tiriyÄ• nÄ• ma tiá¹‡aj
vuccati. __nÄ• bhiyÄ• uggantvÄ• nabhaá¹ƒ Ä• hacca á¹-hitÄ• ahosÄ«_ti naá¹…galamatte
uggantvÄ• passantassa passantasseva vidatthimattaá¹ƒ ratanamattaá¹ƒ byÄ• mamattaá¹ƒ
gÄ• vutamattaá¹ƒ aá¸• á¸• hayojanamattaá¹ƒ yojanamattanti evaá¹ƒ uggantvÄ• uggantvÄ•
nabhaá¹ƒ Ä• hacca á¹-hitÄ• ahosi. __pÄ• dehi ussakkitvÄ• _ti agganakhato paá¹-á¹-hÄ• ya
__nÄ• nÄ• vaá¹‡á¹‡Ä• _ti eko nÄ«lavaá¹‡á¹‡o, eko pÄ«tavaá¹‡á¹‡o, eko lohitavaá¹‡á¹‡o, e
paá¹‡á¸• upalÄ• savaá¹‡á¹‡oti evaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡Ä• . __setÄ• _ti paá¹‡á¸• arÄ• par
mÄ«á¸·hapabbatassÄ• _ti tiyojanubbedhassa gÅ«thapabbatassa. __uparÅ«pari_ \Ee III 320
matthakamatthake caá¹…kamati \Be III 74/. dÄ«ghÄ• yukabuddhÄ• pana tiyojanike mÄ«á¸·
nisinnÄ• viya honti.

evaá¹ƒ ettakena á¹-hÄ• nena pubbanimittÄ• ni dassetvÄ• idÄ• ni saha pubbanimittehi paá¹
__yampi, bhikkhave_tiÄ• dimÄ• ha. tattha sabbaguá¹‡adÄ• yakattÄ• buddhÄ• naá¹ƒ araha
sammÄ• sambodhi_ nÄ• ma. tasmÄ• yaá¹ƒ so cakkavÄ• á¸·amahÄ• pathaviá¹ƒ sirisayanab
buddhabhÄ• vassa pubbanimittaá¹ƒ. yaá¹ƒ himavantapabbatarÄ• jÄ• naá¹ƒ bimbohanaá¹ƒ a
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡abimbohanassa pubbanimittaá¹ƒ. yaá¹ƒ cattÄ• ro hatthapÄ• de c
addasa, taá¹ƒ dhammacakkassa appaá¹-ivattiyabhÄ• ve pubbanimittaá¹ƒ. yaá¹ƒ attÄ• naá¹ƒ
addasa, taá¹ƒ tÄ«su bhavesu avakujjÄ• naá¹ƒ sattÄ• naá¹ƒ uttÄ• namukhabhÄ• vassa pubb
ummÄ«letvÄ• passanto \Ne III 75/ viya ahosi, taá¹ƒ dibbacakkhupaá¹-ilÄ• bhassa pubbanim
bhavaggÄ• ekÄ• lokaá¹ƒ ahosi, taá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡assa pubbanimittaá¹ƒ. sesaá¹
veditabbanti.

7. vassasuttavaá¹‡á¹‡anÄ•

<197> sattame __nemittÄ• _ti nimittapÄ• á¹-hakÄ• . __tejodhÄ• tu pakuppatÄ«_ti mahÄ• a
__pÄ• á¹‡inÄ• udakaá¹ƒ sampaá¹-icchitvÄ• _ti uppannaá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ udaka
paá¹-iggahetvÄ• . __pamattÄ• hontÄ«_ti attano kÄ«á¸·Ä• ya pamattÄ• honti vippavuá¹-á¹-h
ratiyÄ• ``ramÄ• mÄ• â€™â€™ ti citte uppanne akÄ• lepi \Ee III 321/ devo vassati, tadabhÄ
sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``na kÄ• lavassaâ€™â€™ nti. aá¹-á¹-hamanavamÄ• ni uttÄ• n

10. nissÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<200> dasame __nissÄ• raá¹‡Ä«yÄ• _ti nissaá¹-Ä• visaÃ±Ã±uttÄ• . __dhÄ• tuyo_ti attasu
manasikaroto_ti kÄ• maá¹ƒ manasikarontassa, asubhajjhÄ• nato vuá¹-á¹-hÄ• ya agadaá¹ƒ g
vÄ«maá¹ƒsanto viya vÄ«maá¹ƒsanatthaá¹ƒ kÄ• mÄ• bhimukhaá¹ƒ cittaá¹ƒ pesentassÄ• ti a
nappavisati. __nappasÄ«datÄ«_ti pasÄ• daá¹ƒ nÄ• pajjati. __na santiá¹-á¹-hatÄ«_ti nappati
vimuccatÄ«_ti na adhimuccati. yathÄ• pana kukkuá¹-apattaá¹ƒ vÄ• nhÄ• rudaddulaá¹ƒ vÄ•
paá¹-ilÄ«yati patikuá¹-ati pativaá¹-á¹-ati na saá¹ƒpasÄ• rÄ«yati, evaá¹ƒ paá¹-ilÄ«yati \Be III 7
saá¹ƒpasÄ• rÄ«yati. __nekkhammaá¹ƒ kho panÄ• _ti idha nekkhammaá¹ƒ nÄ• ma asubhes
manasikaroto cittaá¹ƒ pakkhandati. __tassa taá¹ƒ citta_nti tassa taá¹ƒ asubhajjhÄ• nacittaá
gocare gatattÄ• suá¹-á¹-hu gataá¹ƒ. __subhÄ• vita_nti ahÄ• nabhÄ• giyattÄ• suá¹-á¹-hu bh
__suvuá¹-á¹-hita_nti kÄ• mato vuá¹-á¹-hitaá¹ƒ. __suvimutta_nti kÄ• mehi suá¹-á¹-hu vimutta
Ä• savÄ• _ nÄ• ma kÄ• mahetukÄ• cattÄ• ro Ä• savÄ• . __vighÄ• tÄ• _ti dukkhÄ• . __pari
kÄ• marÄ• gapariá¸·Ä• hÄ• . __na so taá¹ƒ vedanaá¹ƒ vediyatÄ«_ti so taá¹ƒ kÄ• mavedana
vighÄ• tapariá¸·Ä• havedanaÃ±ca na vediyati. __idamakkhÄ• taá¹ƒ kÄ• mÄ• naá¹ƒ nissaraá
asubhajjhÄ• naá¹ƒ kÄ• mehi nissaá¹-attÄ• kÄ• mÄ• naá¹ƒ nissaraá¹‡anti akkhÄ• taá¹ƒ. yo
pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasanto tatiyamaggaá¹ƒ patvÄ• anÄ• gÄ• miphale
kÄ• mÄ• nÄ• ma natthÄ«â€™â€™ ti jÄ• nÄ• ti. tassa cittaá¹ƒ accantanissaraá¹‡ameva. se

ayaá¹ƒ \Ne III 76/ pana viseso --- dutiyavÄ• re mettÄ• jhÄ• nÄ• ni byÄ• pÄ• dassa nissaraá
karuá¹‡Ä• jhÄ• nÄ• ni vihiá¹ƒsÄ• ya nissaraá¹‡aá¹ƒ nÄ• ma. catutthavÄ• re arÅ«pajjhÄ• nÄ
nissaraá¹‡aá¹ƒ nÄ• ma. accantanissaraá¹‡aÃ±cettha arahattaphalaá¹ƒ yojetabbaá¹ƒ. paÃ±c
manasikaroto_ti suddhasaá¹…khÄ• re pariggaá¹‡hitvÄ• arahattaá¹ƒ pattassa sukkhavipass
vuá¹-á¹-hÄ• ya vÄ«maá¹ƒsanatthaá¹ƒ paÃ±cupÄ• dÄ• nakkhandhÄ• bhimukhaá¹ƒ cittaá¹ƒ p
sakkÄ• yassa nissaraá¹‡a_nti idaá¹ƒ arahattamaggena ca phalena ca nibbÄ• naá¹ƒ disvÄ•
``puna sakkÄ• yo natthÄ«â€™â€™ ti uppannaá¹ƒ arahattaphalasamÄ• patticittaá¹ƒ sakkÄ•
akkhÄ• taá¹ƒ. idÄ• ni evaá¹ƒ sakkÄ• yanissaraá¹‡aá¹ƒ nirodhaá¹ƒ patvÄ• á¹-hitassa khÄ«á
kathento __tassa kÄ• manandÄ«pi nÄ• nusetÄ«_tiÄ• dimÄ• ha. tattha __nÄ• nusetÄ«_ti na
anibbattiyÄ• . sesamettha uttÄ• natthamevÄ• ti.

brÄ• hmaá¹‡avaggo paÃ±camo.

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ

(21) 1. kimilavaggo

1. kimilasuttavaá¹‡á¹‡anÄ•

<201> paÃ±camassa \Ne III 77/ \Be III 76/ \Ee III 323/ paá¹-hame __kimilÄ• ya_nti evaá¹ƒn
__niculavane_ti mucalindavane. __etadavocÄ• _ti ayaá¹ƒ kira thero tasmiá¹ƒyeva nagare se
santike pabbajitvÄ• pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ paá¹-ilabhi. so attanÄ• nivutthaá¹ƒ khand
kassapadasabalassa sÄ• sanosakkanakÄ• le pabbajitvÄ• catÅ«su parisÄ• su sÄ• sane agÄ
nisseá¹‡iá¹ƒ bandhitvÄ• pabbataá¹ƒ Ä• ruyha tattha samaá¹‡adhammaá¹ƒ katvÄ• attano n
``satthÄ• raá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchissÄ• mÄ«â€™â€™ ti etaá¹ƒ
tiÄ• divacanaá¹ƒ avoca.

__satthari agÄ• ravÄ• viharanti appatissÄ• _ti satthari gÄ• ravaÃ±ceva jeá¹-á¹-hakabhÄ• v
anupaá¹-á¹-hapetvÄ• viharanti. sesesupi eseva nayo. tattha cetiyaá¹…gaá¹‡Ä• dÄ«su chatt
upÄ• hanÄ• Ä• ruyha vicaranto nÄ• nappakÄ• raÃ±ca niratthakakathaá¹ƒ kathento satthari
dhammassavanagge pana nisÄ«ditvÄ• niddÄ• yanto ceva nÄ• nappakÄ• raÃ±ca niratthaka
agÄ• ravo viharati nÄ• ma. saá¹…ghamajjhe bÄ• hÄ• vikkhepakaá¹ƒ nÄ• nattakathaá¹ƒ kath
cittÄ«kÄ• raá¹ƒ akaronto saá¹…ghe agÄ• ravo viharati nÄ• ma. sikkhaá¹ƒ aparipÅ«rento sik
nÄ• ma. aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahabhaá¹‡á¸• anÄ• dÄ«ni karonto aÃ±Ã±amaÃ±Ã±aá¹ƒ a
uttÄ• natthameva.

3. assÄ• jÄ• nÄ«yasuttavaá¹‡á¹‡anÄ•

203-204__._ tatiye \Ne III 78/ __ajjavenÄ• _ti ujubhÄ• vena avaá¹…kagamanena. __javenÄ
padajavena. __maddavenÄ• _ti sarÄ«ramudutÄ• ya. __khantiyÄ• _ti adhivÄ• sanakkhantiyÄ
sucisÄ«latÄ• ya. bhikkhuvÄ• re __ajjava_nti Ã±Ä• á¹‡assa ujukagamanaá¹ƒ. __javo_ti sÅ«r
gamanabhÄ• vo. __maddava_nti \Be III 77/ sÄ«lamaddavaá¹ƒ. __khantÄ«_ti adhivÄ• sanak
sucisÄ«latÄ• yeva. catutthe paÃ±ca balÄ• ni missakÄ• ni kathitÄ• ni.

5. cetokhilasuttavaá¹‡á¹‡anÄ•

<205> paÃ±came __cetokhilÄ• _ti cittassa thaddhabhÄ• vÄ• , kacavarabhÄ• vÄ• , khÄ• á¹
kaá¹…khatÄ«_ti satthu sarÄ«re vÄ• guá¹‡e vÄ• kaá¹…khati. sarÄ«re kaá¹…khamÄ• no
``dvattiá¹ƒsavarapurisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ nÄ• ma sarÄ«raá¹ƒ atthi nu kho nat

kaá¹…khati, guá¹‡e kaá¹…khamÄ• no ``atÄ«tÄ• nÄ• gatapaccuppannajÄ• nanasamatthaá¹
nu kho natthÄ«â€™â€™ ti kaá¹…khati. __vicikicchatÄ«_ti vicinanto kicchati, dukkhaá¹ƒ Ä• p
na sakkoti. __nÄ• dhimuccatÄ«_ti evametanti adhimokkhaá¹ƒ na paá¹-ilabhati. __na sampa
otaritvÄ• nibbicikicchabhÄ• vena pasÄ«dituá¹ƒ anÄ• vilo bhavituá¹ƒ na sakkoti. __Ä• tappÄ
kilesasantÄ• pakavÄ«riyakaraá¹‡atthÄ• ya. __anuyogÄ• yÄ• _ti punappunaá¹ƒ yogÄ• ya. _
satatakiriyÄ• ya. __padhÄ• nÄ• yÄ• _ti padahanatthÄ• ya. __ayaá¹ƒ paá¹-hamo cetokhilo_t
vicikicchÄ• saá¹…khÄ• to \Ee III 325/ paá¹-hamo cittassa thaddhabhÄ• vo evametassa bhik

__dhamme_ti pariyattidhamme ca paá¹-ivedhadhamme ca. pariyattidhamme kaá¹…khamÄ
buddhavacanaá¹ƒ caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«ti vadanti, atthi nu kho etaá
kaá¹…khati. paá¹-ivedhadhamme kaá¹…khamÄ• no ``vipassanÄ• nissando maggo nÄ• ma,
sabbasaá¹…khÄ• rapaá¹-inissaggo nibbÄ• naá¹ƒ nÄ• mÄ• ti vadanti, taá¹ƒ atthi nu kho natt
__saá¹…ghe kaá¹…khatÄ«_ti ``ujuppaá¹-ipannoâ€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vaser
paá¹-ipanno cattÄ• ro maggaá¹-á¹-hÄ• cattÄ• ro phalaá¹-á¹-hÄ• ti aá¹-á¹-hannaá¹ƒ puggalÄ
saá¹…gho nÄ• ma atthi nu kho natthÄ«â€™â€™ ti kaá¹…khati. __sikkhÄ• ya_ kaá¹…kham
adhicittaadhipaÃ±Ã±Ä• sikkhÄ• nÄ• mÄ• ti vadanti, sÄ• atthi nu kho \Ne III 79/ natthÄ«â€™
__ayaá¹ƒ paÃ±camo_ti ayaá¹ƒ sabrahmacÄ• rÄ«su kopasaá¹…khÄ• to paÃ±camo cittassa
khÄ• á¹‡ukabhÄ• vo.

6. vinibandhasuttavaá¹‡á¹‡anÄ•

<206> chaá¹-á¹-he __cetasovinibandhÄ• _ti cittaá¹ƒ vinibandhitvÄ• muá¹-á¹-hiyaá¹ƒ katvÄ
cetasovinibandhÄ• . __kÄ• me_ti vatthukÄ• mepi kilesakÄ• mepi. __kÄ• ye_ti \Be III 78/ atta
bahiddhÄ• rÅ«pe. __yÄ• vadattha_nti yattakaá¹ƒ icchati, tattakaá¹ƒ. __udarÄ• vadehaka_nt
udaraá¹ƒ avadehanato udarÄ• vadehakanti vuccati. __seyyasukha_nti maÃ±capÄ«á¹-hasuk
__passasukha_nti \Ee III 326/ yathÄ• samparivattakaá¹ƒ sayantassa dakkhiá¹‡apassa vÄ•
hoti, evaá¹ƒ uppannasukhaá¹ƒ. __middhasukha_nti niddÄ• sukhaá¹ƒ. __anuyutto_ti yuttapp
__paá¹‡idhÄ• yÄ• _ti patthayitvÄ• . __sÄ«lenÄ• _tiÄ• dÄ«su __sÄ«la_nti catupÄ• risuddhis
vatasamÄ• dÄ• naá¹ƒ. __tapo_ti tapacaraá¹‡aá¹ƒ. __brahmacariya_nti methunavirati. __dev
mahesakkhadevo vÄ• bhavissÄ• mi. __devaÃ±Ã±ataro vÄ• _ti appesakkhadevesu vÄ• aÃ

7-8. yÄ• gusuttÄ• divaá¹‡á¹‡anÄ•

207-208__._ sattame __vÄ• taá¹ƒ anulometÄ«_ti vÄ• taá¹ƒ anulometvÄ• harati. __vatthiá¹
suddhÄ• karoti. __Ä• mÄ• vasesaá¹ƒ pÄ• cetÄ«_ti sace Ä• mÄ• vasesakaá¹ƒ hoti, taá¹ƒ pÄ
__acakkhussa_nti na cakkhÅ«naá¹ƒ hitaá¹ƒ, cakkhuá¹ƒ visuddhaá¹ƒ na karoti.

9. gÄ«tassarasuttavaá¹‡á¹‡anÄ•

<209> navame __Ä• yatakenÄ• _ti dÄ«ghena, paripuá¹‡á¹‡apadabyaÃ±janakaá¹ƒ gÄ• thÄ
pavattena. __sarakuttimpi nikÄ• mayamÄ• nassÄ• _ti evaá¹ƒ gÄ«tassaro kÄ• tabboti saraki
__samÄ• dhissa bhaá¹…go hotÄ«_ti samathavipassanÄ• cittassa vinÄ• so hoti.

10. muá¹-á¹-hassatisuttavaá¹‡á¹‡anÄ•

<210> dasame \Ne III 80/ __dukkhaá¹ƒ supatÄ«_ti nÄ• nÄ• vidhaá¹ƒ supinaá¹ƒ passanto d
__dukkhaá¹ƒ paá¹-ibujjhatÄ«_ti paá¹-ibujjhantopi uttasitvÄ• salomahaá¹ƒ so paá¹-ibujjhati. in
satisampajaÃ±Ã±aá¹ƒ missakaá¹ƒ kathitaá¹ƒ.

kimilavaggo paá¹-hamo.

(22) 2. akkosakavaggo

1. akkosakasuttavaá¹‡á¹‡anÄ•

<211> dutiyassa \Be III 79/ \Ee III 327/ paá¹-hame __akkosakaparibhÄ• sako_ti dasahi akk
bhayadassanena paribhÄ• sako. __chinnaparipantho_ti lokuttaraparipanthassa chinnattÄ•
__rogÄ• taá¹…ka_nti rogoyeva kicchajÄ«vikÄ• yÄ• vahanato rogÄ• taá¹…ko nÄ• ma.

2. bhaá¹‡á¸• anakÄ• rakasuttavaá¹‡á¹‡anÄ•

<212> dutiye __adhikaraá¹‡akÄ• rako_ti catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ aÃ±Ã±atarassa
pubbe appattavisesaá¹ƒ.

3. sÄ«lasuttavaá¹‡á¹‡anÄ•

<213> tatiye __dussÄ«lo_ti asÄ«lo nissÄ«lo. __sÄ«lavipanno_ti vipannasÄ«lo bhinnasaá¹ƒ
__pamÄ• dÄ• dhikaraá¹‡a_nti pamÄ• dakÄ• raá¹‡Ä• . idaÃ±ca suttaá¹ƒ gahaá¹-á¹-hÄ• naá
pabbajitÄ• nampi pana labbhateva \Ne III 81/. gahaá¹-á¹-ho hi yena yena sippaá¹-á¹-hÄ• ne
yadi kasiyÄ• , yadi vaá¹‡ijjÄ• ya, pÄ• á¹‡Ä• tipÄ• tÄ• divasena pamatto taá¹ƒ taá¹ƒ yathÄ• k
sakkoti, athassa mÅ«laá¹ƒ vinassati. mÄ• ghÄ• takÄ• lepi pÄ• á¹‡Ä• tipÄ• taá¹ƒ adinnÄ• dÄ
daá¹‡á¸• avasena mahatiá¹ƒ bhogajÄ• niá¹ƒ nigacchati. pabbajito dussÄ«lo pamÄ• dakÄ• r
buddhavacanato jhÄ• nato sattaariyadhanato ca jÄ• niá¹ƒ nigacchati. gahaá¹-á¹-hassa ``asu
dussÄ«lo pÄ• padhammo pariccattaidhalokaparaloko salÄ• kabhattamattampi na detÄ«â€™
pÄ• pako kittisaddo abbhuggacchati. pabbajitassa ``asuko nÄ• sakkhi sÄ«laá¹ƒ rakkhituá¹ƒ
328/ gahetuá¹ƒ, vejjakammÄ• dÄ«hi jÄ«vati, chahi agÄ• ravehi samannÄ• gatoâ€™â€™ ti e

__avisÄ• rado_ti gahaá¹-á¹-ho tÄ• va ``avassaá¹ƒ bahÅ«naá¹ƒ sannipÄ• taá¹-á¹-hÄ• ne koc
jÄ• nissati, atha maá¹ƒ niggaá¹‡hissanti vÄ• , rÄ• jakulassa vÄ• dassantÄ«â€™â€™ ti sabl
__maá¹…kubhÅ«to_ ca patitakkhandho adhomukho \Be III 80/ aá¹…guá¹-á¹-hakena bhÅ«m
visÄ• rado hutvÄ• kathetuá¹ƒ na sakkoti. pabbajitopi ``bahÅ« bhikkhÅ« sannipatitÄ• , avass
kammaá¹ƒ jÄ• nissati, atha me uposathampi pavÄ• raá¹‡ampi á¹-hapetvÄ• sÄ• maÃ±Ã±Ä•
nikkaá¸• á¸• hissantÄ«â€™â€™ ti sabhayo upasaá¹…kamati, visÄ• rado hutvÄ• kathetuá¹ƒ
dussÄ«lopi dappito viya carati, sopi ajjhÄ• sayena maá¹…ku hotiyeva.

__sammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«_ti tassa hi maraá¹‡amaÃ±ce nipannassa dussÄ«lakam
vattitaá¹-á¹-hÄ• naá¹ƒ Ä• pÄ• thaá¹ƒ Ä• gacchati. so ummÄ«letvÄ• idhalokaá¹ƒ passati, nin
tassa cattÄ• ro apÄ• yÄ• upaá¹-á¹-hahanti, sattisatena sÄ«se pahariyamÄ• no viya hoti. so
vÄ• rethÄ• â€™â€™ ti viravanto marati. tena vuttaá¹ƒ --- ``sammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«
paÃ±camapadaá¹ƒ uttÄ• nameva. Ä• nisaá¹ƒsakathÄ• vuttavipariyÄ• yena veditabbÄ• .

4. bahubhÄ• á¹‡isuttavaá¹‡á¹‡anÄ•

<214> catutthe __bahubhÄ• á¹‡ismi_nti paÃ±Ã±Ä• ya aparicchinditvÄ• bahuá¹ƒ bhaá¹‡an
\Ee III 329/ mantÄ• vuccati paÃ±Ã±Ä• , tÄ• ya paricchinditvÄ• bhaá¹‡ante.

5. paá¹-hamaakkhantisuttavaá¹‡á¹‡anÄ•

<215> paÃ±came \Ne III 82/ __verabahulo_ti puggalaverenapi akusalaverenapi bahuvero.
dosabahulo.

6. dutiyaakkhantisuttavaá¹‡á¹‡anÄ•

<216> chaá¹-á¹-he __luddo_ti dÄ• ruá¹‡o kakkhaá¸·o. __vippaá¹-isÄ• rÄ«_ti maá¹…kubhÄ•

7.paá¹-hamaapÄ• sÄ• dikasuttavaá¹‡á¹‡anÄ•

<217> sattame __apÄ• sÄ• dike_ti apÄ• sÄ• dikehi kÄ• yakammÄ• dÄ«hi samannÄ• gate.
parisuddhasamÄ• cÄ• re. aá¹-á¹-hamanavamÄ• ni uttÄ• natthÄ• neva.

10. madhurÄ• suttavaá¹‡á¹‡anÄ•

<220> dasame \Be III 81/ __paÃ±cime, bhikkhave, Ä• dÄ«navÄ• madhurÄ• ya_nti ekaá¹ƒ
bhikkhusaá¹…ghaparivuto cÄ• rikaá¹ƒ caramÄ• no madhurÄ• nagaraá¹ƒ sampÄ• puá¹‡itvÄ

Ä• rabhi. athekÄ• micchÄ• diá¹-á¹-hikÄ• yakkhinÄ« acelÄ• hutvÄ• dve hatthe pasÄ• retvÄ
dasabalassa purato aá¹-á¹-hÄ• si. satthÄ• antonagaraá¹ƒ appavisitvÄ• tatova nikkhamitvÄ
mahÄ• jano khÄ• danÄ«yabhojanÄ«yaÃ±ceva sakkÄ• rasammÄ• naÃ±ca Ä• dÄ• ya vihÄ•
bhikkhusaá¹…ghassa dÄ• naá¹ƒ adÄ• si. satthÄ• tassa nagarassa niggaá¹‡hanatthÄ• ya in
tattha __visamÄ• _ti na samatalÄ• . __bahurajÄ• _ti vÄ• tapaharaá¹‡akÄ• le uddhatena raja
viya hoti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

akkosakavaggo dutiyo.

(23) 3. dÄ«ghacÄ• rikavaggo

1. paá¹-hamadÄ«ghacÄ• rikasuttavaá¹‡á¹‡anÄ•

<221> tatiyassa \Ne III 83/ \Ee III 330/ paá¹-hame __anavatthacÄ• rika_nti avavatthitacÄ• r
pariyodapetÄ«_ti yampissa sutaá¹ƒ atthi, taá¹ƒ pariyodapetuá¹ƒ na sakkoti. __sutenekaccen
thokathokena sutena vijjamÄ• nenÄ• pi Ã±Ä• á¹‡ena somanassappatto na hoti. __samavatt
samavatthitacÄ• re. dutiyaá¹ƒ uttÄ• natthameva.

3-4. atinivÄ• sasuttÄ• divaá¹‡á¹‡anÄ•

223-224__._ tatiye __bahubhaá¹‡á¸• o_ti bahuparikkhÄ• ro. __bahubhesajjo_ti sappinavanÄ
bahubhesajjo. __byatto_ti byÄ• satto. __saá¹ƒsaá¹-á¹-ho_ti paÃ±cavidhena saá¹ƒsaggena s
__ananulomikenÄ• _ti sÄ• sanassa ananucchavikena. catutthe __vaá¹‡á¹‡amaccharÄ«_ti g
__dhammamaccharÄ«_ti pariyattimaccharÄ«.

5-6. kulÅ«pakasuttÄ• divaá¹‡á¹‡anÄ•

225-226__._ paÃ±came \Be III 82/ __anÄ• mantacÄ• re Ä• pajjatÄ«_ti ``nimantito sabhatto
bhikkhuá¹ƒ anÄ• pucchÄ• purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä
sikkhÄ• pade (Vin III 294) vuttaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. __raho nisajjÄ• yÄ• _tiÄ• dÄ«nipi t
sikkhÄ• padÄ• naá¹ƒ vasena veditabbÄ• ni. chaá¹-á¹-he __ativela_nti atikkantapamÄ• á¹‡al
uttÄ• nameva.

8. ussÅ«rabhattasuttavaá¹‡á¹‡anÄ•

<228> aá¹-á¹-hame \Ne III 84/ __ussÅ«rabhatte_ti atidivÄ• pacanabhatte. __na kÄ• lena pa
yÄ• gukÄ• le yÄ• guá¹ƒ, khajjakakÄ• le khajjakaá¹ƒ \Ee III 331/, bhojanakÄ• le bhojanaá¹ƒ a
yuttappayuttakÄ• lassa atinÄ• mitattÄ• na kÄ• lena paá¹-ipÅ«jenti, attano citteneva denti nÄ

attano gehaá¹ƒ Ä• gatesu tatheva karonti. kulapaveá¹‡iyÄ• Ä• gatÄ• balipaá¹-iggÄ• hikÄ• yuttappayuttakÄ• lena lÄ• bhaá¹ƒ labhamÄ• nÄ• yeva rakkhanti gopayanti pÄ«á¸·aá¹ƒ akatv ``ime amhesu anÄ• darÄ• â€™â€™ ti Ä• rakkhaá¹ƒ na karonti.

samaá¹‡abrÄ• hmaá¹‡Ä• pi ``etesaá¹ƒ gehe bhojanavelÄ• ya bhojanaá¹ƒ na hoti, á¹-hitama maá¹…galÄ• maá¹…galesu kÄ• tabbaá¹ƒ na karonti. __vimukhÄ• kammaá¹ƒ karontÄ«_ti `` khudÄ• ya paá¹-ipÄ«á¸·itÄ• kammaá¹ƒ kÄ• tuá¹ƒ na sakkomÄ• â€™â€™ ti kammaá¹ƒ vissa __anojavantaá¹ƒ hotÄ«_ti akÄ• le bhuttaá¹ƒ ojaá¹ƒ harituá¹ƒ na sakkoti. sukkapakkho vuttav veditabbo.

9. paá¹-hamakaá¹‡hasappasuttavaá¹‡á¹‡anÄ•

<229> navame __sabhÄ«rÅ«_ti saniddo mahÄ• niddaá¹ƒ niddÄ• yati. __sappaá¹-ibhayo_ti uppajjati, tasmÄ• sappaá¹-ibhayo. __mittadubbhÄ«_ti pÄ• nabhojanadÄ• yakampi mittaá¹ƒ mÄ• tugÄ• mepi eseva nayo.

10. dutiyakaá¹‡hasappasuttavaá¹‡á¹‡anÄ•

<230> dasame \Be III 83/ __ghoraviso_ti kakkhaá¸·aviso. __dujjivho_ti dvidhÄ• bhinnajivho ghoravisatÄ• ya. sesadvayepi eseva nayo.

dÄ«ghacÄ• rikavaggo tatiyo.

(24) 4. Ä• vÄ• sikavaggo

1. Ä• vÄ• sikasuttavaá¹‡á¹‡anÄ•

<231> catutthassa \Ne III 85/ \Ee III 332/ paá¹-hame __na Ä• kappasampanno_ti samaá¹‡Ä __abhÄ• vanÄ«yo hotÄ«_ti vaá¸• á¸• hanÄ«yo na hoti. dutiyaá¹ƒ uttÄ• nameva.

3. sobhanasuttavaá¹‡á¹‡anÄ•

<233> tatiye __paá¹-ibalo_ti kÄ• yabalena ca Ã±Ä• á¹‡abalena ca samannÄ• gatattÄ• paá

4. bahÅ«pakÄ• rasuttavaá¹‡á¹‡anÄ•

<234> catutthe __khaá¹‡á¸• aphulla_nti patitaá¹-á¹-hÄ• naÃ±ca bhinnaá¹-á¹-hÄ• naÃ±ca. _ paá¹-ipÄ• katikaá¹ƒ karoti. __Ä• rocetÄ«_ti idaá¹ƒ pavÄ• ritakulÄ• naá¹ƒ vasena vuttaá¹ƒ.

5. anukampasuttavaá¹‡á¹‡anÄ•

<235> paÃ±came __adhisÄ«lesÅ«_ti paÃ±casu sÄ«lesu. __dhammadassane nivesetÄ«_ti patiá¹-á¹-hÄ• peti. __arahaggata_nti sabbasakkÄ• rÄ• naá¹ƒ arahe ratanattayeva gataá¹ƒ, t garucittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapethÄ• ti attho. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

7. dutiyaavaá¹‡á¹‡Ä• rahasuttavaá¹‡á¹‡anÄ•

<237> sattame \Be III 84/ __Ä• vÄ• sapaligedhÄ«_ti Ä• vÄ• saá¹ƒ balavagiddhivasena gilit sabbaá¹ƒ uttÄ• namevÄ• ti.

Ä• vÄ• sikavaggo catuttho.

(25) 5. duccaritavaggo

1. paá¹-hamaduccaritasuttavaá¹‡á¹‡anÄ•

<241> paÃ±camassa \Ne III 86/ \Ee III 333/ paá¹-hame __duccarite sucarite_ti idaá¹ƒ abhe __kÄ• yaduccarite_tiÄ• di kÄ• yadvÄ• rÄ• dÄ«naá¹ƒ vasena bhedato. __saddhammÄ• _ti d __asaddhamme_ti akusalakammapathasaá¹…khÄ• te assaddhamme.

9. sivathikasuttavaá¹‡á¹‡anÄ•

<249> navame __sivathikÄ• yÄ• _ti susÄ• ne. __Ä• rodanÄ• _ti Ä• rodanaá¹-á¹-hÄ• naá¹ƒ. jigucchanÄ«yena.

10. puggalappasÄ• dasuttavaá¹‡á¹‡anÄ•

<250> dasame __puggalappasÄ• de_ti ekapuggalasmiá¹ƒ uppannappasÄ• de. __ante nisÄ Ä• sanapariyante nisÄ«dÄ• peti. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

duccaritavaggo paÃ±camo.

paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(26) 6. upasampadÄ• vaggo

1-3. upasampÄ• detabbasuttÄ• divaá¹‡á¹‡anÄ•

251-253__._ chaá¹-á¹-hassa \Be III 85/ \Ne III 87/ paá¹-hame __upasampÄ• detabba_nti up
upasampÄ• detabbaá¹ƒ. dutiye __nissayo dÄ• tabbo_ti Ä• cariyena hutvÄ• nissayo dÄ• tab
upaá¹-á¹-hÄ• petabbo_ti upajjhÄ• yena hutvÄ• sÄ• maá¹‡ero gahetabbo. iti imÄ• ni tÄ«á¹‡
paá¹-hamabodhiyaá¹ƒ khÄ«á¹‡Ä• savavasena vuttÄ• ni. catutthÄ• dÄ«ni anupadavaá¹‡á¹‡a

1. sammutipeyyÄ• lÄ• divaá¹‡á¹‡anÄ•

<272> bhattuddesakÄ• dÄ«naá¹ƒ \Ee III 334/ vinicchayakathÄ• samantapÄ• sÄ• dikÄ• ya
(to Vin II) 325) vuttanayena veditabbÄ• ti. __sammato na pesetabbo_ti pakatiyÄ• sammato
uddisÄ• hÄ«â€™â€™ ti na pesetabbo.

273-285__._ __sÄ• á¹-iyaggÄ• hÄ• pako_ti vassikasÄ• á¹-ikÄ• ya gÄ• hÄ• pako. __pattagg
bhikkhuparisÄ• ya pattapariyanto, so tassa bhikkhuno padÄ• tabboâ€™â€™ ti ettha vuttapa

293-302__._ __Ä• jÄ«vako_ti naggaparibbÄ• jako. __nigaá¹‡á¹-ho_ti purimabhÄ• gappaá¹-i
__muá¹‡á¸• asÄ• vako_ti nigaá¹‡á¹-hasÄ• vako. __jaá¹-ilako_ti tÄ• paso. __paribbÄ• jako_t
__mÄ• gaá¹‡á¸• ikÄ• _dayopi titthiyÄ• eva. etesaá¹ƒ pana sÄ«lesu paripÅ«rakÄ• ritÄ• ya a
gahito. sesamettha uttÄ• namevÄ• ti.

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

paÃ±cakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

chakkanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. Ä• huneyyavaggo

1. paá¹-hamaÄ• huneyyasuttavaá¹‡á¹‡anÄ•

<1> chakkanipÄ• tassa \Ne III 89/ \Be III 87/ \Ee III 335/ paá¹-hame __idha, bhikkhave, bhik

bhikkhave, imasmiá¹ƒ sÄ• sane bhikkhu. __neva sumano hoti na dummano_ti iá¹-á¹-hÄ• ran
somanassena sumano vÄ• aniá¹-á¹-hÄ• rammaá¹‡e dosasahagatena domanassena dumm
viharati sato sampajÄ• no_ti majjhattÄ• rammaá¹‡e asamapekkhanena aÃ±Ã±Ä• á¹‡upekkh
anÄ• pajjitvÄ• sato \Ne III 90/ sampajÄ• no hutvÄ• Ä• rammaá¹‡e majjhatto viharati. imasm
khÄ«á¹‡Ä• savassa satatavihÄ• ro kathito.

2. dutiyaÄ• huneyyasuttavaá¹‡á¹‡anÄ•

2-4__._ dutiye __anekavihitaá¹ƒ iddhividha_ntiÄ• dÄ«ni visuddhimagge vuttÄ• neva. __Ä• s
anÄ• sava_nti Ä• savÄ• naá¹ƒ khayena anÄ• savaá¹ƒ, na cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ
sutte khÄ«á¹‡Ä• savassa abhiÃ±Ã±Ä• paá¹-ipÄ• á¹-iyÄ• kathitÄ• . tatiyacatutthesu khÄ«á¹

5-7. Ä• jÄ• nÄ«yasuttattayavaá¹‡á¹‡anÄ•

5-7__._ paÃ±came __aá¹…gehÄ«_ti guá¹‡aá¹…gehi. __khamo_ti adhivÄ• sako. __rÅ«pÄ•
__vaá¹‡á¹‡asampanno_ti \Ee III 336/ sarÄ«ravaá¹‡á¹‡ena sampanno. chaá¹-á¹-he __balasa
sampanno. sattame __javasampanno_ti padajavena sampanno.

8-9. anuttariyasuttÄ• divaá¹‡á¹‡anÄ•

8-9__._ aá¹-á¹-hame __anuttariyÄ• nÄ«_ti aÃ±Ã±ena uttaritarena rahitÄ• ni niruttarÄ• ni. __
rÅ«padassanesu anuttaraá¹ƒ. esa nayo sabbapadesu \Be III 88/. hatthiratanÄ• dÄ«naÃ±hi d
dassanÄ• nuttariyaá¹ƒ, niviá¹-á¹-hasaddhassa pana niviá¹-á¹-hapemavasena dasabalassa v
kasiá¹‡aasubhanimittÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarassa dassanaá¹ƒ dassanÄ• nuttariyaá¹ƒ
guá¹‡akathÄ• savanaá¹ƒ na savanÄ• nuttariyaá¹ƒ, niviá¹-á¹-hasaddhassa pana niviá¹-á¹-hap
vÄ• ratanÄ• naá¹ƒ guá¹‡akathÄ• savanaá¹ƒ tepiá¹-akabuddhavacanasavanaá¹ƒ vÄ• savan
maá¹‡iratanÄ• dÄ«naá¹ƒ lÄ• bho na lÄ• bhÄ• nuttariyaá¹ƒ, sattavidhaariyadhanalÄ• bho pa
nÄ• ma. hatthisippÄ• disikkhanaá¹ƒ na sikkhÄ• nuttariyaá¹ƒ, sikkhÄ• ttayassa pÅ«raá¹‡aá¹ƒ
nÄ• ma. khattiyÄ• dÄ«naá¹ƒ pÄ• ricariyÄ• na pÄ• ricariyÄ• nuttariyaá¹ƒ, tiá¹‡á¹‡aá¹ƒ pana
pÄ• ricariyÄ• nuttariyaá¹ƒ nÄ• ma. khattiyÄ• dÄ«naá¹ƒ guá¹‡Ä• nussaraá¹‡aá¹ƒ na anussat
pana ratanÄ• naá¹ƒ guá¹‡Ä• nussaraá¹‡aá¹ƒ anussatÄ• nuttariyaá¹ƒ \Ne III 91/ nÄ• ma. iti i
lokiyalokuttarÄ• ni kathitÄ• ni. navame __buddhÄ• nussatÄ«_ti buddhaguá¹‡Ä• rammaá¹‡Ä
nayo.

10. mahÄ• nÄ• masuttavaá¹‡á¹‡anÄ•

<10> dasame __mahÄ• nÄ• mo_ti dasabalassa cÅ«á¸·apitu putto eko sakyarÄ• jÄ• . __yen
tenupasaá¹…kamÄ«_ti bhuttapÄ• tarÄ• so hutvÄ• dÄ• saparijanaparivuto gandhamÄ• lÄ• d

satthÄ• , tattha agamÄ• si. ariyaphalaá¹ƒ assa Ä• gatanti __Ä• gataphalo_. sikkhÄ• ttayasÄ
viÃ±Ã±Ä• tanti __viÃ±Ã±Ä• tasÄ• sano_. iti ayaá¹ƒ rÄ• jÄ• ``sotÄ• pannassa nissayavihÄ•
pucchanto evamÄ• ha.

__nevassa rÄ• gapariyuá¹-á¹-hita_nti na uppajjamÄ• nena rÄ• gena uá¹-á¹-hahitvÄ• gahita
buddhÄ• nussatikammaá¹-á¹-hÄ• ne ujukameva gataá¹ƒ. __tathÄ• gataá¹ƒ Ä• rabbhÄ• _ti t
__atthaveda_nti aá¹-á¹-hakathaá¹ƒ nissÄ• ya uppannaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. __dhammave
uppannaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ. __dhammÅ«pasaÃ±hita_nti pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±
__pamuditassÄ• _ti duvidhena pÄ• mojjena pamuditassa. __pÄ«ti jÄ• yatÄ«_ti paÃ±cavidhÅ
passambhatÄ«_ti nÄ• makÄ• yo ca karajakÄ• yo ca darathapaá¹-ippassaddhiyÄ• paá¹-ippa
kÄ• yikacetasikasukhaá¹ƒ. __samÄ• dhiyatÄ«_ti Ä• rammaá¹‡e sammÄ• á¹-hapitaá¹ƒ hoti.
rÄ• gadosamohavisamagatesu sattesu. __samappatto_ti samaá¹ƒ upasamaá¹ƒ patto hutvÄ
sadukkhÄ• ya. __dhammasotaá¹ƒ_ \Be III 89/ __samÄ• panno_ti vipassanÄ• saá¹…khÄ• ta
__buddhÄ• nussatiá¹ƒ bhÄ• vetÄ«_ti buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ brÅ«heti vaá¸
sabbattha attho veditabbo. iti \Ee III 338/ mahÄ• nÄ• mo sotÄ• pannassa nissayavihÄ• raá¹
tameva kathesi. evaá¹ƒ imasmiá¹ƒ sutte sotÄ• pannova kathitoti.

Ä• huneyyavaggo paá¹-hamo.

2. sÄ• raá¹‡Ä«yavaggo

1. paá¹-hamasÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne III 92/ paá¹-hame __sÄ• raá¹‡Ä«yÄ• _ti saritabbayuttakÄ• . __mettaá¹ƒ
cittena kÄ• tabbaá¹ƒ kÄ• yakammaá¹ƒ. __vacÄ«kammamanokammesu_pi eseva nayo. imÄ
Ä• gatÄ• ni, gihÄ«supi labbhanti. bhikkhÅ«naÃ±hi mettena cittena Ä• bhisamÄ• cÄ• rikadha
kÄ• yakammaá¹ƒ nÄ• ma. gihÄ«naá¹ƒ cetiyavandanatthÄ• ya bodhivandanatthÄ• ya saá¹…
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-he bhikkhÅ« disvÄ• paccuggamanaá¹ƒ, pattapaá¹-igga
Ä• sanapaÃ±Ã±Ä• panaá¹ƒ, anugamananti evamÄ• dikaá¹ƒ mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ•

bhikkhÅ«naá¹ƒ mettena cittena Ä• cÄ• rapaá¹‡á¹‡attisikkhÄ• panaá¹ƒ, kammaá¹-á¹-hÄ• na
tepiá¹-akampi buddhavacanaá¹ƒ mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. gihÄ«naá¹ƒ ``cetiyavan
bodhivandanÄ• ya gacchÄ• ma, dhammassavanaá¹ƒ karissÄ• ma, dÄ«pamÄ• lÄ• pupphap
sucaritÄ• ni samÄ• dÄ• ya vattissÄ• ma, salÄ• kabhattÄ• dÄ«ni dassÄ• ma, vassÄ• vÄ• sik
cattÄ• ro paccaye dassÄ• ma, saá¹…ghaá¹ƒ nimantetvÄ• khÄ• danÄ«yÄ• dÄ«ni saá¹ƒvida
pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petha, saá¹…ghaá¹ƒ paccuggantvÄ• \Ee III 339/ Ä• netha, paÃ
ussÄ• hajÄ• tÄ• veyyÄ• vaccaá¹ƒ karothÄ• â€™â€™ tiÄ• divacanakÄ• le mettaá¹ƒ vacÄ«k

bhikkhÅ«naá¹ƒ pÄ• tova uá¹-á¹-hÄ• ya sarÄ«rapaá¹-ijagganaá¹ƒ cetiyaá¹…gaá¹‡avattÄ• dÄ
nisÄ«ditvÄ• ``imasmiá¹ƒ vihÄ• re bhikkhÅ« sukhÄ« hontu averÄ• abyÄ• pajjhÄ• â€™â€™
mettaá¹ƒ manokammaá¹ƒ nÄ• ma. gihÄ«naá¹ƒ ``ayyÄ• sukhÄ« hontu averÄ• abyÄ• pajjhÄ
manokammaá¹ƒ nÄ• ma.

__Ä• vi ceva raho cÄ• _ti sammukhÄ• ca parammukhÄ• ca. tattha navakÄ• naá¹ƒ cÄ«var
sahÄ• yabhÄ• vagamanaá¹ƒ sammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma, therÄ• naá¹ƒ
sabbampi sÄ• mÄ«cikammaá¹ƒ sammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. ubhayehi
dÄ• rubhaá¹‡á¸• Ä• dÄ«naá¹ƒ tesu avaÃ±Ã±aá¹ƒ \Ne III 93/ akatvÄ• attanÄ• dunnikkhittÄ•
parammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. ``devatthero tissattheroâ€™â€™ ti evaâ
sammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. vihÄ• re asantaá¹ƒ pana paá¹-ipucchantas
devatthero, kahaá¹ƒ amhÄ• kaá¹ƒ tissatthero, kadÄ• nu kho Ä• gamissatÄ«â€™â€™ ti eva
parammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. mettÄ• sinehasiniddhÄ• ni pana nayanÄ
olokanaá¹ƒ sammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ• ma. ``devatthero tissatthero arogo h
samannÄ• haraá¹‡aá¹ƒ parammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ• ma.

__lÄ• bhÄ• _ti cÄ«varÄ• dayo laddhapaccayÄ• . __dhammikÄ• _ti \Ee III 340/ kuhanÄ• dib
vajjetvÄ• dhammena samena bhikkhÄ• cariyavattena uppannÄ• . __antamaso pattapariyÄ•
pacchimakoá¹-iyÄ• pattapariyÄ• pannaá¹ƒ pattassa antogataá¹ƒ dvattikaá¹-acchubhikkhÄ•
__appaá¹-ivibhattabhogÄ«_ti ettha dve paá¹-ivibhattÄ• ni nÄ• ma Ä• misapaá¹-ivibhattaá¹ƒ
puggalapaá¹-ivibhattaÃ±ca. tattha ``ettakaá¹ƒ dassÄ• mi, ettakaá¹ƒ na dassÄ• mÄ«â€™â€™
paá¹-ivibhajanaá¹ƒ Ä• misapaá¹-ivibhattaá¹ƒ nÄ• ma. ``asukassa dassÄ• mi, asukassa na d
cittena vibhajanaá¹ƒ pana puggalapaá¹-ivibhattaá¹ƒ nÄ• ma. tadubhayampi akatvÄ• yo app
bhuÃ±jati, ayaá¹ƒ appaá¹-ivibhattabhogÄ« nÄ• ma. __sÄ«lavantehi sabrahmacÄ• rÄ«hi sÄ•
sÄ• dhÄ• raá¹‡abhogino idaá¹ƒ lakkhaá¹‡aá¹ƒ --- yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ labhati, taá¹ƒ ta
lÄ• bhenalÄ• bhaá¹ƒ-nijigÄ«sanatÄ• mukhena gihÄ«naá¹ƒ deti, na attanÄ• paribhuÃ±jati, p
``saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«â€™â€™ ti gahetvÄ• ghaá¹‡á¹-iá¹ƒ paharitvÄ• pa
saá¹…ghasantakaá¹ƒ viya passati.

imaá¹ƒ pana sÄ• raá¹‡Ä«yadhammaá¹ƒ ko pÅ«reti, ko na pÅ«reti? dussÄ«lo tÄ• va na pÅ«
santakaá¹ƒ sÄ«lavantÄ• gaá¹‡hanti. parisuddhasÄ«lo pana \Be III 91/ vattaá¹ƒ akhaá¹‡á¸•
tatridaá¹ƒ vattaá¹ƒ --- yo hi odissakaá¹ƒ katvÄ• mÄ• tu vÄ• pitu vÄ• Ä• cariyupajjhÄ• yÄ•
dÄ• tabbaá¹ƒ deti. sÄ• raá¹‡Ä«yadhammo panassa na hoti, palibodhajagganaá¹ƒ nÄ• ma h
muttapalibodhassa vaá¹-á¹-ati. tena pana odissakaá¹ƒ \Ee III 341/ dentena
gilÄ• nagilÄ• nupaá¹-á¹-hÄ• kaÄ• gantukagamikÄ• naÃ±ceva navapabbajitassa ca saá¹…gh
ajÄ• nantassa dÄ• tabbaá¹ƒ. etesaá¹ƒ datvÄ• avasesaá¹ƒ therÄ• sanato paá¹-á¹-hÄ• ya th
yattakaá¹ƒ gaá¹‡hÄ• ti, tassa tattakaá¹ƒ dÄ• tabbaá¹ƒ. avasiá¹-á¹-he \Ne III 94/ asati puna p
caritvÄ• therÄ• sanato paá¹-á¹-hÄ• ya yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ, taá¹ƒ taá¹ƒ datvÄ• sesaâ

``sÄ«lavantehÄ«â€™â€™ ti vacanato dussÄ«lassa adÄ• tumpi vaá¹-á¹-ati.

ayaá¹ƒ pana sÄ• raá¹‡Ä«yadhammo susikkhitÄ• ya parisÄ• ya supÅ«ro hoti, susikkhitÄ• ya
labhati, so na gaá¹‡hÄ• ti. aÃ±Ã±ato alabhantopi pamÄ• á¹‡ayuttameva gaá¹‡hati, na atirek
sÄ• raá¹‡Ä«yadhammo evaá¹ƒ punappunaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• laddhaá¹ƒ laddhaá¹ƒ
vassehi pÅ«reti, na tato oraá¹ƒ. sace hi dvÄ• dasame vasse sÄ• raá¹‡Ä«yadhammapÅ«rake
pattaá¹ƒ Ä• sanasÄ• lÄ• yaá¹ƒ á¹-hapetvÄ• nhÄ• yituá¹ƒ gacchati, saá¹…ghatthero ca ``kas
``sÄ• raá¹‡Ä«yadhammapÅ«rakassÄ• â€™â€™ ti vutte ``Ä• haratha naâ€™â€™ nti sabbaa
vicÄ• retvÄ• va bhuÃ±jitvÄ• rittapattaá¹ƒ á¹-hapeti. atha kho so bhikkhu rittapattaá¹ƒ disvÄ•
asesetvÄ• va paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti domanassaá¹ƒ uppÄ• deti, sÄ• raá¹‡Ä«yadham
vassÄ• ni pÅ«retabbo hoti. titthiyaparivÄ• sasadiso hesa, sakiá¹ƒ khaá¹‡á¸• e jÄ• te puna pA
``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me pattagataá¹ƒ anÄ• pucchÄ• va sabrah
paribhuÃ±jantÄ«â€™â€™ ti somanassaá¹ƒ janeti, tassa puá¹‡á¹‡o nÄ• ma hoti.

evaá¹ƒ pÅ«ritasÄ• raá¹‡Ä«yadhammassa pana neva issÄ• na macchariyaá¹ƒ hoti, manuss
amanussÄ• naá¹ƒ \Ee III 342/ piyo hoti, sulabhapaccayo. pattagatamassa diyyamÄ• nampi
bhÄ• janÄ«yabhaá¹‡á¸• aá¹-á¹-hÄ• ne aggabhaá¹‡á¸• aá¹ƒ labhati, bhaye vÄ• chÄ• take vA
Ä• pajjanti.

tatrimÄ• ni \Be III 92/ vatthÅ«ni --- __senagirivÄ• sÄ« tissatthero_ kira mahÄ• girigÄ• maá¹
paÃ±Ã±Ä• sa mahÄ• therÄ• nÄ• gadÄ«paá¹ƒ cetiyavandanatthÄ• ya gacchantÄ• girigÄ• n
aladdhÄ• nikkhamiá¹ƒsu. thero pavisanto te disvÄ• pucchi --- ``laddhaá¹ƒ, bhanteâ€™â€™
Ä• vusoti. so aladdhabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha --- ``bhante, yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi
ti. mayaá¹ƒ, Ä• vuso, paÃ±Ã±Ä• sa janÄ• pattatemanamattampi na labhimhÄ• ti. bhante, n
honti, alabhantÄ• pi bhikkhÄ• cÄ• ramaggasabhÄ• gaá¹ƒ jÄ• nantÄ«ti. therÄ• Ä• gamesuá
dhurageheyeva mahÄ• upÄ• sikÄ• khÄ«rabhattaá¹ƒ sajjetvÄ• theraá¹ƒ olokayamÄ• nÄ• á
sampattasseva pattaá¹ƒ pÅ«retvÄ• adÄ• si. so taá¹ƒ Ä• dÄ• ya therÄ• naá¹ƒ santikaá¹ƒ ga
95/, bhanteâ€™â€™ ti saá¹…ghattheraá¹ƒ Ä• ha. thero ``amhehi ettakehi kiÃ±ci na laddhaá
gahetvÄ• Ä• gato, kiá¹ƒ nu khoâ€™â€™ ti sesÄ• naá¹ƒ mukhaá¹ƒ olokesi. thero olokanÄ•
dhammena samena laddho, nikkukkuccÄ• gaá¹‡hathÄ• â€™â€™ ti Ä• dito paá¹-á¹-hÄ• ya
datvÄ• attanÄ• pi yÄ• vadatthaá¹ƒ bhuÃ±ji.

atha naá¹ƒ bhattakiccÄ• vasÄ• ne therÄ• pucchiá¹ƒsu --- ``kadÄ• , Ä• vuso, lokuttaradham
ti? natthi me, bhante, lokuttaradhammoti. jhÄ• nalÄ• bhÄ«si, Ä• vusoti. etampi, bhante, natth
pÄ• á¹-ihÄ• riyanti. sÄ• raá¹‡Ä«yadhammo me, bhante, pÅ«rito, tassa \Ee III 343/ me pÅ«rit
sacepi bhikkhusatasahassaá¹ƒ hoti, pattagataá¹ƒ na khÄ«yatÄ«ti. sÄ• dhu sÄ• dhu, sappuri
tuyhanti. idaá¹ƒ tÄ• va __pattagataá¹ƒ na khÄ«yatÄ«_ti ettha vatthu.

ayameva pana thero cetiyapabbate giribhaá¹‡á¸• amahÄ• pÅ«jÄ• ya dÄ• naá¹-á¹-hÄ• naá¹
kiá¹ƒ varabhaá¹‡á¸• aâ€™â€™ nti pucchi. dve sÄ• á¹-akÄ• , bhanteti. ete mayhaá¹ƒ pÄ• pu
amacco raÃ±Ã±o Ä• rocesi --- ``eko daharo evaá¹ƒ vadatÄ«â€™â€™ ti. ``daharassa evaá¹ƒ
mahÄ• therÄ• naá¹ƒ pana sukhumasÄ• á¹-akÄ• \Be III 93/ vaá¹-á¹-antÄ«â€™â€™ ti vatvÄ•
dassÄ• mÄ«â€™â€™ ti á¹-hapesi. tassa bhikkhusaá¹…ghe paá¹-ipÄ• á¹-iyÄ• á¹-hite dentas
sÄ• á¹-akÄ• hatthaá¹ƒ nÄ• rohanti, aÃ±Ã±eva Ä• rohanti. daharassa dÄ• nakÄ• le pana ha
hatthe á¹-hapetvÄ• amaccassa mukhaá¹ƒ oloketvÄ• daharaá¹ƒ nisÄ«dÄ• petvÄ• dÄ• naá
vissajjetvÄ• daharassa santike nisÄ«ditvÄ• ``kadÄ• , bhante, imaá¹ƒ dhammaá¹ƒ paá¹-ivijj
so pariyÄ• yenapi asantaá¹ƒ avadanto ``natthi mayhaá¹ƒ, mahÄ• rÄ• ja, lokuttaradhammoâ
bhante, pubbeva avacutthÄ• ti. Ä• ma, mahÄ• rÄ• ja, sÄ• raá¹‡Ä«yadhammapÅ«rako ahaá
pÅ«ritakÄ• lato paá¹-á¹-hÄ• ya bhÄ• janÄ«yabhaá¹‡á¸• aá¹-á¹-hÄ• ne aggabhaá¹‡á¸• aá¹ƒ
sÄ• dhu, bhante, anucchavikamidaá¹ƒ tumhÄ• kaâ€™â€™ nti vatvÄ• pakkÄ• mi. idaá¹ƒ
__bhÄ• janÄ«yabhaá¹‡á¸• aá¹-á¹-hÄ• ne aggabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti ettha vatt

brÄ• hmaá¹‡atissabhaye pana bhÄ• taragÄ• mavÄ• sino nÄ• gattheriyÄ• anÄ• rocetvÄ• va
paccÅ«sasamaye ``ativiya \Ee III 344/ appanigghoso gÄ• mo, upadhÄ• retha tÄ• vÄ• â€™â
tÄ• gantvÄ• sabbesaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gamma theriyÄ• Ä• rocesuá¹ƒ. sÄ•
gatabhÄ• vaá¹ƒ cintayittha, attano uddesaparipucchÄ• yonisomanasikÄ• resuyeva yogaá¹ƒ
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ \Ne III 96/ pÄ• rupitvÄ• attadvÄ• dasamÄ• gÄ• madvÄ• re nig
rukkhe adhivatthÄ• devatÄ• dvÄ• dasannampi bhikkhunÄ«naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ datvÄ
gacchatha, niccaá¹ƒ idheva Ä• gaccheyyÄ• thÄ• â€™â€™ ti Ä• ha. theriyÄ• pana kaniá¹-á¹
atthi. so ``mahantaá¹ƒ bhayaá¹ƒ, na sakkÄ• yÄ• petuá¹ƒ, paratÄ«raá¹ƒ gamissÄ• mÄ«â€™
attano vasanaá¹-á¹-hÄ• nÄ• nikkhanto ``theriá¹ƒ disvÄ• gamissÄ• mÄ«â€™â€™ ti bhÄ• ta
``therÄ• Ä• gatÄ• â€™â€™ ti sutvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• ``kiá¹ƒ ayyÄ• â€™â€™ t
Ä• rocesi. sÄ• ``ajja ekadivasaá¹ƒ vihÄ• reva vasitvÄ• sve gamissathÄ• â€™â€™ ti Ä• ha.
agamiá¹ƒsu.

therÄ« punadivase rukkhamÅ«le piá¹‡á¸• Ä• ya caritvÄ• theraá¹ƒ upasaá¹…kamitvÄ• ``im
paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. thero ``vaá¹-á¹-issati therÄ«â€™â€™ ti vatvÄ• tuá¹‡hÄ
tÄ• ta, piá¹‡á¸• apÄ• to, kukkuccaá¹ƒ akatvÄ• paribhuÃ±jathÄ• ti \Be III 94/. vaá¹-á¹-issati th
pattaá¹ƒ gahetvÄ• Ä• kÄ• se khipi, patto Ä• kÄ• se aá¹-á¹-hÄ• si. thero ``sattatÄ• lamatte á
bhikkhunÄ«bhattameva therÄ«â€™â€™ ti vatvÄ• ``bhayaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ na ho
ariyavaá¹ƒsaá¹ƒ kathayamÄ• no, `bho piá¹‡á¸• apÄ• tika, bhikkhunÄ«bhattaá¹ƒ bhuÃ±jitvÄ•
cittena anuvadiyamÄ• no santhambhituá¹ƒ na sakkhissÄ• mi, appamattÄ• hotha \Ee III 345
maggaá¹ƒ paá¹-ipajji.

rukkhadevatÄ• pi ``sace thero theriyÄ• hatthato piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jissati, na ta
sace na paribhuÃ±jissati, nivattessÄ• mÄ«â€™â€™ ti cintayamÄ• nÄ• á¹-hatvÄ• therassa

oruyha ``pattaá¹ƒ, bhante, dethÄ• â€™â€™ ti vatvÄ• pattaá¹ƒ gahetvÄ• theraá¹ƒ rukkham
Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• piá¹‡á¸• apÄ• taá¹ƒ datvÄ• katabhattakiccaá¹ƒ paá¹-iÃ±Ã±a
bhikkhuniyo dvÄ• dasa ca bhikkhÅ« satta vassÄ• ni upaá¹-á¹-hahi. idaá¹ƒ __devatÄ• ussuk
ettha vatthu. tatra hi therÄ« sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• ahosi.

__akhaá¹‡á¸• Ä• nÄ«_tiÄ• dÄ«su yassa sattasu Ä• pattikkhandhesu Ä• dimhi vÄ• ante vÄ
hoti, tassa sÄ«laá¹ƒ pariyante chinnasÄ• á¹-ako viya __khaá¹‡á¸• aá¹ƒ_ nÄ• ma. yassa pan
tassa chiddasÄ• á¹-ako viya __chiddaá¹ƒ_ nÄ• ma hoti. yassa paá¹-ipÄ• á¹-iyÄ• dve tÄ«á¹‡
piá¹-á¹-hiyaá¹ƒ vÄ• kucchiyaá¹ƒ vÄ• uá¹-á¹-hitena visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·arattÄ•
aÃ±Ã±ataravaá¹‡á¹‡Ä• gÄ• vÄ« viya __sabalaá¹ƒ_ \Ne III 97/ nÄ• ma hoti. yassa antaranta
antarantarÄ• visabhÄ• gabinduvicitrÄ• gÄ• vÄ« viya __kammÄ• saá¹ƒ_ nÄ• ma hoti. yassa
abhinnÄ• ni, tassa tÄ• ni sÄ«lÄ• ni __akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ•
panetÄ• ni taá¹‡hÄ• dÄ• sabyato mocetvÄ• bhujissabhÄ• vakaraá¹‡ato __bhujissÄ• ni, _ b
pasatthattÄ• __viÃ±Ã±uppasatthÄ• ni, _ taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hattÄ• ``id
Ä• pannapubboâ€™â€™ ti kenaci parÄ• maá¹-á¹-huá¹ƒ asakkuá¹‡eyyattÄ• ca __aparÄ• m
upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ• dhiá¹ƒ vÄ• saá¹ƒvattayantÄ«ti __samÄ• dhisaá¹ƒ

__sÄ«lasÄ• maÃ±Ã±agato_ \Be III 95/ \Ee III 346/ __viharatÄ«_ti tesu tesu disÄ• bhÄ• ges
saddhiá¹ƒ samÄ• nabhÄ• vÅ«pagatasÄ«lo viharati. sotÄ• pannÄ• dÄ«naÃ±hi sÄ«laá¹ƒ sam
vasantÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ sotÄ• pannÄ• dÄ«naá¹ƒ sÄ«lena samÄ• nameva hoti, natthi
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__yÄ• yaá¹ƒ diá¹-á¹-hÄ«_ti maggasampayuttÄ• sammÄ• diá¹-á¹-hi. __ariyÄ• _ti niddosÄ• .
takkarassÄ• _ti yo tathÄ• kÄ• rÄ« hoti. __dukkhakkhayÄ• yÄ• _ti sabbadukkhakkhayatthaá¹
__diá¹-á¹-hisÄ• maÃ±Ã±agato_ti samÄ• nadiá¹-á¹-hibhÄ• vaá¹ƒ upagato hutvÄ• viharatÄ«ti

2. dutiyasÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<12> dutiye yo te dhamme pÅ«reti, taá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ piyaá¹ƒ karontÄ«ti __piya
karontÄ«ti __garukaraá¹‡Ä• . saá¹…gahÄ• yÄ• _ti saá¹…gaá¹‡hanatthÄ• ya. __avivÄ• dÄ•
__sÄ• maggiyÄ• _ti samaggabhÄ• vatthÄ• ya. __ekÄ«bhÄ• vÄ• yÄ• _ti ekabhÄ• vatthÄ• ya
__saá¹ƒvattantÄ«_ti vattanti pavattanti.

3. nissÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<13> tatiye __nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo_ti nissaraá¹‡adhÄ• tuyova. __mettÄ• hi kho n
paccanÄ«kadhammehi vimuttattÄ• tikacatukkajjhÄ• nikÄ• mettÄ• va mettÄ• cetovimutti nÄ
__bhÄ• vitÄ• _ti vaá¸• á¸• hitÄ• . __bahulÄ«katÄ• _ti punappunaá¹ƒ katÄ• . __yÄ• nÄ«katÄ

__vatthukatÄ• _ti \Ee III 347/ patiá¹-á¹-hÄ• katÄ• . __anuá¹-á¹-hitÄ• _ti adhiá¹-á¹-hitÄ• . __p
samantato citÄ• Ä• citÄ• upacitÄ• . __susamÄ• raddhÄ• _ti suppaguá¹‡akaraá¹‡ena suá¹-
__pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«_ti pariyÄ• diyitvÄ• gahetvÄ• tiá¹-á¹-hati. __mÄ• hevantissa
abhÅ«tabyÄ• karaá¹‡aá¹ƒ byÄ• karoti, tasmÄ• ``mÄ• evaá¹ƒ bhaá¹‡Ä«â€™â€™ ti vattabb
mettÄ• cetovimuttÄ«_ti yÄ• ayaá¹ƒ mettÄ• cetovimutti, idaá¹ƒ nissaraá¹‡aá¹ƒ byÄ• pÄ• das
nissaá¹-Ä• ti attho. yo pana mettÄ• ya tikacatukkajjhÄ• nato vuá¹-á¹-hito saá¹…khÄ• re sam
patvÄ• ``puna \Be III 96/ byÄ• pÄ• do natthÄ«â€™â€™ ti tatiyaphalena nibbÄ• naá¹ƒ passa
accantanissaraá¹‡aá¹ƒ byÄ• pÄ• dassa. etenupÄ• yena sabbattha attho veditabbo.

__animittÄ• cetovimuttÄ«_ti balavavipassanÄ• . dÄ«ghabhÄ• á¹‡akÄ• pana arahattaphala
hi rÄ• ganimittÄ• dÄ«naÃ±ceva rÅ«panimittÄ• dÄ«naÃ±ca niccanimittÄ• dÄ«naÃ±ca abhÄ•
__nimittÄ• nusÄ• rÄ«_ti vuttappabhedaá¹ƒ nimittaá¹ƒ anusaraá¹‡asabhÄ• vaá¹ƒ.

__asmÄ«_ti asmimÄ• no. __ayamahamasmÄ«_ti paÃ±casu khandhesu ayaá¹ƒ nÄ• ma aha
arahattaá¹ƒ byÄ• kataá¹ƒ hoti. __vicikicchÄ• kathaá¹ƒkathÄ• salla_nti vicikicchÄ• bhÅ«taá¹ƒ
kathaá¹ƒkathÄ• sallaá¹ƒ. __mÄ• hevantissa vacanÄ«yo_ti sace te paá¹-hamamaggavajjhÄ•
arahattabyÄ• karaá¹‡aá¹ƒ micchÄ• hoti, tasmÄ• ``mÄ• abhÅ«taá¹ƒ gaá¹‡hÄ«â€™â€™ ti
348/ __mÄ• nasamugghÄ• to_ti arahattamaggo. arahattamaggaphalavasena hi nibbÄ• ne d
natthÄ«ti arahattamaggo ``asmÄ«ti mÄ• nasamugghÄ• toâ€™â€™ ti vutto. iti imasmiá¹ƒ su
nÄ• ma kathitaá¹ƒ.

4. bhaddakasuttavaá¹‡á¹‡anÄ•

<14> catutthe __na bhaddaka_nti na laddhakaá¹ƒ. tattha yo hi bhÄ«tabhÄ«to marati, tassa
maraá¹‡aá¹ƒ hoti. yo apÄ• ye paá¹-isandhiá¹ƒ gaá¹‡hÄ• ti, tassa na bhaddikÄ• kÄ• lakiriyÄ
__kammÄ• rÄ• mo_tiÄ• dÄ«su Ä• ramaá¹‡aá¹ƒ Ä• rÄ• mo, abhiratÄ«ti attho. vihÄ• rakaraá¹
assÄ• ti __kammÄ• rÄ• mo_. tasmiá¹ƒyeva kamme ratoti __kammarato_. tadeva kammÄ• r
\Ne III 99/ __anuyutto_. esa nayo sabbattha. ettha ca __bhassa_nti Ä• lÄ• pasallÄ• po. __n
__saá¹…gaá¹‡ikÄ• _ti gaá¹‡asaá¹…gaá¹‡ikÄ• . sÄ• ``ekassa dutiyo hoti, dvinnaá¹ƒ hoti tat
nayena veditabbÄ• . __saá¹ƒsaggo_ti dassanasavanasamullÄ• pasambhogakÄ• yasaá¹ƒsa
saá¹ƒsaá¹-á¹-habhÄ• vo. __papaÃ±co_ti taá¹‡hÄ• diá¹-á¹-himÄ• navasena pavatto madanÄ
kilesapapaÃ±co. __sakkÄ• ya_nti tebhÅ«makavaá¹-á¹-aá¹ƒ. __sammÄ• dukkhassa antakiri
sakalavaá¹-á¹-adukkhassa parivaá¹-umaparicchedakaraá¹‡atthaá¹ƒ. __mago_ti magasadisc
nibbÄ• napade. __Ä• rÄ• dhayÄ«_ti paripÅ«rayi taá¹ƒ sampÄ• desÄ«ti.

5. anutappiyasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came \Be III 97/ \Ee III 349/ __anutappÄ• _ti anusocitabbÄ• anutÄ• pakÄ• rÄ«.

gÄ• thÄ• su ca vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

6. nakulapitusuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __bÄ• á¸·hagilÄ• no_ti adhimattagilÄ• no. __etadavocÄ• _ti sÄ• mikassa byÄ• dhiá¹ƒ vÅ«pasametuá¹ƒ asakkontÄ« idÄ• ni sÄ«hanÄ• daá¹ƒ naditvÄ• saccakiriyÄ• y santike nisÄ«ditvÄ• etaá¹ƒ ``mÄ• kho tvaâ€™â€™ ntiÄ• divacanaá¹ƒ avoca. __sÄ• pekkh nakulamÄ• tÄ• _ti ettha na-kÄ• ro na sakkhatÄ«ti evaá¹ƒ parapadena yojetabbo. __santhari kÄ• tuá¹ƒ, saá¹‡á¹-hapetunti attho. __veá¹‡iá¹ƒ olikhitu_nti eá¸·akalomÄ• ni kappetvÄ• vija kÄ• tuá¹ƒ.

__aÃ±Ã±aá¹ƒ gharaá¹ƒ gamissatÄ«_ti aÃ±Ã±aá¹ƒ sÄ• mikaá¹ƒ gaá¹‡hissati. __soá¸·asa va brahmacariyaá¹ƒ samÄ• ciá¹‡á¹‡a_nti ito soá¸·asavassamatthake gahaá¹-á¹-habrahmacariy __dassanakÄ• matarÄ• _ti atirekena dassanakÄ• mÄ• . imehi tÄ«hi aá¹…gehi sÄ«hanÄ• da tava sarÄ«re byÄ• dhi phÄ• su hotÅ«â€™â€™ ti saccakiriyaá¹ƒ akÄ• si.

idÄ• ni bhagavantaá¹ƒ sakkhiá¹ƒ katvÄ• attano sÄ«lÄ• diguá¹‡ehipi saccakiriyaá¹ƒ kÄ• tuá 100/ __pana te_tiÄ• dimÄ• ha. tattha __paripÅ«rakÄ• rinÄ«_ti samattakÄ• rinÄ«. __cetosan samÄ• dhikammaá¹-á¹-hÄ• nassa. __ogÄ• dhappattÄ• _ti ogÄ• dhaá¹ƒ anuppavesaá¹ƒ patt III 350/ patigÄ• dhaá¹ƒ patiá¹-á¹-haá¹ƒ pattÄ• . __assÄ• sappattÄ• _ti assÄ• saá¹ƒ avassaya __vesÄ• rajjappattÄ• _ti somanassaÃ±Ä• á¹‡aá¹ƒ pattÄ• . __aparappaccayÄ• _ti parappac parapattiyÄ• yanÄ• , tÄ• ya virahitÄ• ti attho. imehi tÄ«hi aá¹…gehi attano guá¹‡e Ä• rabbha __gilÄ• nÄ• vuá¹-á¹-hito_ti gilÄ• no hutvÄ• vuá¹-á¹-hito. __yÄ• vatÄ• _ti yattikÄ• yo. __tÄ• tÄ• saá¹ƒ antare ekÄ• . __anukampikÄ• _ti hitÄ• nukampikÄ• . __ovÄ• dikÄ• _ti ovÄ• dadÄ anusiá¹-á¹-hidÄ• yikÄ• .

7. soppasuttavaá¹‡á¹‡anÄ•

<17> sattame \Be III 98/ __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ekÄ«bhÄ• vÄ• ya dhammanijjhÄ phalasamÄ• pattivihÄ• rato vuá¹-á¹-hito. __yathÄ• vihÄ• ra_nti attano attano vasanavihÄ• ra pabbajjÄ• ya navakÄ• . te paÃ±casatamattÄ• ahesuá¹ƒ. __kÄ• kacchamÄ• nÄ• _ti kÄ• kas khÄ• dantÄ• . __therÄ• _ti thirabhÄ• vaá¹ƒ pattÄ• . __tena no_ti tena nu. __seyyasukhÄ• _ vuttatthÄ• neva. __raá¹-á¹-hiko_ti yo raá¹-á¹-haá¹ƒ bhuÃ±jati. __pettaá¹‡iko_ti yo pitarÄ• bh bhuÃ±jati. __senÄ• patiko_ti senÄ• ya jeá¹-á¹-hako. __gÄ• magÄ• maá¹‡iko_ti gÄ• mabhoja gaá¹‡ajeá¹-á¹-hako. __avipassako_ \Ee III 351/ __kusalÄ• naá¹ƒ dhammÄ• na_nti kusalÄ• n agavesako hutvÄ• . __bodhipakkhiyÄ• naá¹ƒ dhammÄ• na_nti sattatiá¹ƒsÄ• ya bodhipakkhi

8. macchabandhasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame __macchika_nti macchaghÄ• takaá¹ƒ. hatthinÄ• yÄ• tÄ«ti __hatthiyÄ• y
__vajjhe_ti vadhitabbe. __vadhÄ• yanÄ«te_ti vadhÄ• ya upanÄ«te. __pÄ• pakena manasÄ•
pÄ• á¸·iyaá¹ƒ pana vadhÄ• yupanÄ«teti likhanti. __mÄ• gaviko_ti migaghÄ• tako. __ko pana
yo manussabhÅ«taá¹ƒ pÄ• pakena manasÄ• anupekkhati, tassa sampattiyÄ• abhÄ• ve kin
pÄ• pakassa kammuno aniá¹-á¹-haphalabhÄ• vaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. yesaá¹ƒ pana tÄ•
karontÄ• nampi yasapaá¹-ilÄ• bho hoti, tesaá¹ƒ taá¹ƒ akusalaá¹ƒ nissÄ• ya kusalaá¹ƒ vipac
III 101/. tena panassa akusalakammena upahatattÄ• vipÄ• ko na ciraá¹-á¹-hitiko hoti. imasm
akusalapakkhova kathito.

9. paá¹-hamamaraá¹‡assatisuttavaá¹‡á¹‡anÄ•

<19> navame __nÄ• tike_ti evaá¹ƒnÄ• make gÄ• me. __giÃ±jakÄ• vasathe_ti iá¹-á¹-hakÄ•
__amatogadhÄ• _ti nibbÄ• nogadhÄ• , nibbÄ• napatiá¹-á¹-hÄ• ti attho. __bhÄ• vetha no_ti b
__maraá¹‡assati_nti maraá¹‡assatikammaá¹-á¹-hÄ• naá¹ƒ. __aho vatÄ• _ti patthanatthe nip
352/ __vata me kataá¹ƒ assÄ• _ti \Be III 99/ tumhÄ• kaá¹ƒ sÄ• sane mama kiccaá¹ƒ bahu k
__tadantara_nti taá¹ƒ antaraá¹ƒ khaá¹‡aá¹ƒ okÄ• saá¹ƒ. __assasitvÄ• vÄ• passasÄ• mÄ«
anto pavisanavÄ• to, passÄ• so bahi nikkhamanavÄ• to. iti ayaá¹ƒ bhikkhu yÄ• va anto pavi
nikkhamati, bahi nikkhanto vÄ• to anto pavisati, tÄ• va jÄ«vitaá¹ƒ patthento evamÄ• ha. __d
garukaá¹ƒ asÄ«ghappavattaá¹ƒ. __Ä• savÄ• naá¹ƒ khayÄ• yÄ• _ti arahattaphalatthÄ• ya. in
arahattaá¹ƒ pÄ• petvÄ• kathitÄ• ti.

10. dutiyamaraá¹‡assatisuttavaá¹‡á¹‡anÄ•

<20> dasame __patigatÄ• yÄ• _ti paá¹-ipannÄ• ya. __iti paá¹-isaÃ±cikkhatÄ«_ti evaá¹ƒ pad
antarÄ• yo_ti ettha tividho antarÄ• yo jÄ«vitantarÄ• yo, samaá¹‡adhammantarÄ• yo, puthujj
karontassa saggantarÄ• yo ceva maggantarÄ• yo cÄ• ti. taá¹ƒ sabbampi sandhÄ• yevamÄ•
ajiá¹‡á¹‡akÄ• divasena vipajjeyya. __adhimatto_ti balavÄ• . __chando_ti kattukamyatÄ• cha
payogavÄ«riyaá¹ƒ. __ussÄ• ho_ti ussÄ• panavÄ«riyaá¹ƒ. __ussoá¸·hÄ«_ti sampÄ• danavÄ
anukkaá¹‡á¹-hanÄ• appaá¹-isaá¹…gharaá¹‡Ä• . sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

sÄ• raá¹‡Ä«yavaggo dutiyo.

3. anuttariyavaggo

1-2. sÄ• makasuttÄ• divaá¹‡á¹‡anÄ•

21-22__._ tatiyassa \Ne III 102/ \Ee III 353/ paá¹-hame __sÄ• magÄ• make_ti sÄ• makÄ• na

evaá¹ƒladdhanÄ• me gÄ• make. __pokkharaá¹‡iyÄ• ya_nti pokkharaá¹‡iyÄ• nÄ• make vihÄ
rattiyÄ• paá¹-hamayÄ• maá¹ƒ atikkamma majjhimayÄ• me sampatte. __abhikkantavaá¹‡á¹
abhikkantaatimanÄ• pavaá¹‡á¹‡Ä• . __kevalakappa_nti sakalakappaá¹ƒ. __pokkharaá¹‡iya
pokkharaá¹‡iyÄ• nÄ• makaá¹ƒ mahÄ• vihÄ• raá¹ƒ attano obhÄ• sena pharitvÄ• . __samanu
samÄ• nacitto. __dovacassatÄ• _ti dubbacabhÄ• vo. __pÄ• pamittatÄ• _ti lÄ• makamittatÄ•
sutte parihÄ• niyadhammÄ• va kathitÄ• . dutiye aparihÄ• niyadhammÄ• lokuttaramissakÄ•

3. bhayasuttavaá¹‡á¹‡anÄ•

<23> tatiye __kÄ• marÄ• garattÄ• ya_nti kÄ• marÄ• garatto ayaá¹ƒ. __chandarÄ• gaviniba
vinibaddho. __bhayÄ• _ti cittutrÄ• sabhayÄ• . __paá¹…kÄ• _ti kilesapaá¹…kato. __saá¹…g
saá¹…go ca paá¹…ko ca idampi ubhayaá¹ƒ. __ete kÄ• mÄ• pavuccanti, yattha satto puthuj
ca paá¹…ke ca puthujjano satto laggo laggito palibuddho. __upÄ• dÄ• ne_ti catubbidhe upÄ
__jÄ• timaraá¹‡asambhave_ti jÄ• tiyÄ• ca maraá¹‡assa ca sambhave paccayabhÅ«te. __a
__vimuccantÄ«_ti anupÄ• diyitvÄ• vimuccanti. __jÄ• timaraá¹‡asaá¹…khaye_ti jÄ• timaraá
saá¹…khayasaá¹…khÄ• te nibbÄ• ne, nibbÄ• nÄ• rammaá¹‡Ä• ya vimuttiyÄ• vimuccantÄ«
vivaá¹-á¹-etvÄ• arahattameva patto esa bhikkhu. idÄ• ni taá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ thomento
khemappattÄ• _tiÄ• dimÄ• ha. tattha __khemappattÄ• _ti khemabhÄ• vaá¹ƒ pattÄ• . __sukh
sukhitÄ• . __diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti abbhantare kilesÄ• bhÄ• vena diá¹-á¹-hadh
imasmiá¹ƒ sutte vaá¹-á¹-ameva kathetvÄ• gÄ• thÄ• su vaá¹-á¹-avivaá¹-aá¹ƒ kathitaá¹ƒ.

4. himavantasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Ne III 103/ __padÄ• leyyÄ• _ti bhindeyya. __chavÄ• yÄ• _ti lÄ• mikÄ• ya. __
samÄ• pattikusalo hotÄ«_ti Ä• hÄ• rasappÄ• yautusappÄ• yÄ• ni pariggahetvÄ• samÄ• dh
cheko samattho paá¹-ibalo. __samÄ• dhissa á¹-hitikusalo_ti samÄ• dhissa á¹-hitiyaá¹ƒ kusa
á¹-hapetuá¹ƒ sakkotÄ«ti attho. __samÄ• dhissa vuá¹-á¹-hÄ• nakusalo_ti samÄ• dhissa vuá¹
yathÄ• paricchedena vuá¹-á¹-hÄ• tuá¹ƒ sakkotÄ«ti attho. __samÄ• dhissa kallitakusalo_ti sa
kusalo, samÄ• dhicittaá¹ƒ hÄ• setuá¹ƒ kallaá¹ƒ kÄ• tuá¹ƒ sakkotÄ«ti attho. __samÄ• dhissa
samÄ• dhissa asappÄ• ye anupakÄ• rake dhamme vajjetvÄ• sappÄ• ye upakÄ• rake sevan
samÄ• dhinimittÄ• rammaá¹‡o \Be III 101/ ayaá¹ƒ lakkhaá¹‡Ä• rammaá¹‡oâ€™â€™ ti jÄ• n
gocarakusalo nÄ• ma hoti. __samÄ• dhissa abhinÄ«hÄ• rakusalo_ti upariuparisamÄ• pattis
355/ paá¹-hamajjhÄ• nÄ• disamÄ• dhiá¹ƒ abhinÄ«harituá¹ƒ sakkonto samÄ• dhissa abhinÄ«
paá¹-hamajjhÄ• nÄ• vuá¹-á¹-hÄ• ya dutiyaá¹ƒ samÄ• pajjati, dutiyajjhÄ• nÄ• ... pe ... tatiya
catutthaá¹ƒ samÄ• pajjatÄ«ti.

5. anussatiá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came __anussatiá¹-á¹-hÄ• nÄ• nÄ«_ti anussatikÄ• raá¹‡Ä• ni. __itipi so bhagav
(Vism I 123 Ä• dayo) vitthÄ• ritÄ• neva. __idampi kho, bhikkhave, Ä• rammaá¹‡aá¹ƒ karitvÄ
buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karitvÄ• . __visujjhantÄ«_ti para
pÄ• puá¹‡anti. sesaá¹ƒ sabbattha uttÄ• natthameva. imasmiá¹ƒ pana sutte cha anussatiá¹-á
kathitÄ• nÄ«ti veditabbÄ• ni.

6. mahÄ• kaccÄ• nasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __sambÄ• dhe_ti paÃ±cakÄ• maguá¹‡asambÄ• dhe. __okÄ• sÄ• dhigan
anussatiá¹-á¹-hÄ• nÄ• ni, tesaá¹ƒ adhigamo. __visuddhiyÄ• _ti visujjhanatthÄ• ya. __sokap
samatikkamÄ• yÄ• _ti sokÄ• naÃ±ca paridevÄ• naÃ±ca samatikkamatthÄ• ya. __atthaá¹…g
gamanatthÄ• ya \Ne III 104/. __Ã±Ä• yassa adhigamÄ• yÄ• _ti sahavipassanakassa magga
__nibbÄ• nassa sacchikiriyÄ• yÄ• _ti apaccayaparinibbÄ• nassa paccakkhakiriyatthÄ• ya.

__sabbaso_ti sabbÄ• kÄ• rena. __Ä• kÄ• sasamenÄ• _ti alagganaá¹-á¹-hena ceva apalibu
Ä• kÄ• sasadisena. __vipulenÄ• _ti na parittakena. __mahaggatenÄ• _ti mahantabhÄ• vaá¹
ariyasÄ• vakehi gatena, paá¹-ipannenÄ• ti attho. __appamÄ• á¹‡enÄ• _ti \Ee III 356/ pharaa
appamÄ• á¹‡ena. __averenÄ• _ti akusalaverapuggalaverarahitena. __abyÄ• pajjhenÄ• _ti k
sabbametaá¹ƒ buddhÄ• nussaticittameva sandhÄ• ya vuttaá¹ƒ. paratopi eseva nayo. __visu
visujjhanasabhÄ• vÄ• . imasmimpi sutte cha anussatiá¹-á¹-hÄ• nÄ• ni missakÄ• neva kathit

7. paá¹-hamasamayasuttavaá¹‡á¹‡anÄ•

<27> sattame \Be III 102/ __manobhÄ• vanÄ«yassÄ• _ti ettha manaá¹ƒ bhÄ• veti vaá¸• á¸•
__dassanÄ• yÄ• _ti dassanatthaá¹ƒ. __nissaraá¹‡a_nti niggamanaá¹ƒ vÅ«pasamanaá¹ƒ. __
kÄ• marÄ• gappajahanatthÄ• ya asubhakammaá¹-á¹-hÄ• naá¹ƒ katheti. dutiyavÄ• rÄ• dÄ«s
mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ, thinamiddhappahÄ• nÄ• ya thinamiddhavinodanakammaá¹-
vÄ«riyÄ• rambhavatthuÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ, uddhaccakukkuccappahÄ• nÄ• y
vicikicchÄ• pahÄ• nÄ• ya tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡akathaá¹ƒ kathento dhammaá¹ƒ
__Ä• gammÄ• _ti Ä• rabbha. __manasikaroto_ti Ä• rammaá¹‡avasena citte karontassa. __a
hotÄ«_ti anantarÄ• yena Ä• savÄ• naá¹ƒ khayo hoti.

8. dutiyasamayasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame __maá¹‡á¸• alamÄ• á¸·e_ti bhojanasÄ• lÄ• ya. __cÄ• rittakilamatho_ti p
uppannakilamatho. __bhattakilamatho_ti bhattadaratho. __vihÄ• rapacchÄ• yÄ• ya_nti vihÄ
__yadevassa_ \Ee III 357/ __divÄ• samÄ• dhinimittaá¹ƒ manasikataá¹ƒ hotÄ«_ti yaá¹ƒ eva
purimadivasabhÄ• ge samathanimittaá¹ƒ citte kataá¹ƒ hoti. __tadevassa tasmiá¹ƒ samaye s

taá¹ƒyeva etassa tasmiá¹ƒ samaye divÄ• vihÄ• re nisinnassa manodvÄ• re saÃ±carati. __oj
á¹-hito patiá¹-á¹-hito. __phÄ• sukassa_ \Ne III 105/ __hotÄ«_ti phÄ• sukaá¹ƒ assa hoti. __sa
kathentassa sammukhaá¹-á¹-hÄ• ne. __suta_nti sotena sutaá¹ƒ. __paá¹-iggahita_nti cittena

9. udÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<29> navame __udÄ• yi_nti lÄ• á¸·udÄ• yittheraá¹ƒ. __suá¹‡omahaá¹ƒ, Ä• vuso_ti, Ä• vuso
suá¹‡Ä• mi bhagavato vacanaá¹ƒ, paÃ±haá¹ƒ pana upaparikkhÄ• mÄ«ti. __adhicitta_nti sar
__idaá¹ƒ, bhante, anussatiá¹-á¹-hÄ• na_nti idaá¹ƒ jhÄ• nattayasaá¹…khÄ• taá¹ƒ anussatikÄ
__diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattatÄ«_ti imasmiá¹ƒyeva attabhÄ• ve sukha
__Ä• lokasaÃ±Ã±a_nti Ä• lokanimitte uppannasaÃ±Ã±aá¹ƒ. __divÄ• saÃ±Ã±aá¹ƒ adhiá¹-á¹
á¹-hapeti \Be III 103/. __yathÄ• divÄ• tathÄ• ratti_nti yathÄ• nena divÄ• Ä• lokasaÃ±Ã±Ä
tatheva taá¹ƒ manasi karoti. __yathÄ• rattiá¹ƒ tathÄ• divÄ• _ti yathÄ• vÄ• nena rattiá¹ƒ Ä•
manasikatÄ• , divÄ• pi taá¹ƒ tatheva manasi karoti. __vivaá¹-enÄ• _ti pÄ• kaá¹-ena. __apar
nÄ«varaá¹‡ehi anonaddhena. __sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• vetÄ«_ti dibbacakkhuÃ±Ä•
cittaá¹ƒ brÅ«heti vaá¸• á¸• heti. yaá¹ƒ pana ``Ä• lokasaÃ±Ã±aá¹ƒ \Ee III 358/ manasi karotÄ
taá¹ƒ thinamiddhavinodanÄ• lokasaÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ, na dibbacakkhuÃ±Ä• á¹
__Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• yÄ• _ti dibbacakkhusaá¹…khÄ• tassa Ã±Ä• á¹‡adass

__imameva kÄ• ya_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ sabbÄ• kÄ• rena
kÄ• yagatÄ• satikammaá¹-á¹-hÄ• ne vuttaá¹ƒ. __kÄ• marÄ• gappahÄ• nÄ• yÄ• _ti paÃ±cak
pahÄ• natthÄ• ya. __seyyathÄ• pi passeyyÄ• _ti yathÄ• passeyya. __sarÄ«ra_nti matasarÄ
chaá¸• á¸• ita_nti susÄ• ne apaviddhaá¹ƒ. ekÄ• haá¹ƒ matassa assÄ• ti __ekÄ• hamataá¹ƒ_
__dvÄ«hamataá¹ƒ_. tÄ«haá¹ƒ matassa assÄ• ti __tÄ«hamataá¹ƒ_. bhastÄ• viya vÄ• yunÄ•
jÄ«vitapariyÄ• dÄ• nÄ• yathÄ• nukkamaá¹ƒ samuggatena sÅ«nabhÄ• vena dhumÄ• tattÄ•
__uddhumÄ• takaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ uddhumÄ• tanti __uddhumÄ• taka
viparibhinnavaá¹‡á¹‡aá¹ƒ, vinÄ«lameva __vinÄ«lakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ
__vinÄ«lakaá¹ƒ_. maá¹ƒsussadaá¹-á¹-hÄ• nesu rattavaá¹‡á¹‡assa pubbasannicayaá¹-á¹-hÄ
yebhuyyena ca nÄ«lavaá¹‡á¹‡assa nÄ«laá¹-á¹-hÄ• ne nÄ«lasÄ• á¹-akapÄ• rutasseva chava
adhivacanaá¹ƒ. paribhinnaá¹-á¹-hÄ• nehi navahi vÄ• vaá¹‡amukhehi vissandamÄ• naá¹ƒ p
vipubbameva \Ne III 106/ __vipubbakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vipubbanti vip
vipubbakaá¹ƒ jÄ• taá¹ƒ tathÄ• bhÄ• vaá¹ƒ gatanti __vipubbakajÄ• taá¹ƒ_.

__so_ \Ee III 359/ __imameva kÄ• ya_nti so bhikkhu imaá¹ƒ attano kÄ• yaá¹ƒ tena kÄ• yen
upasaá¹ƒharati upaneti. kathaá¹ƒ? __ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« e
vuttaá¹ƒ hoti --- Ä• yu usmÄ• viÃ±Ã±Ä• á¹‡anti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ atth
á¹-hÄ• nagamanÄ• dikhamo hoti, imesaá¹ƒ pana vigamÄ• ayampi evaá¹ƒdhammo evaá¹ƒp
__evaá¹ƒbhÄ• vÄ«_ti evamevaá¹ƒ uddhumÄ• tÄ• dibhedo bhavissati. __evaá¹ƒ anatÄ«to_ti

uddhumÄ• tÄ• dibhÄ• vaá¹ƒ anatikkanto.

__khajjamÄ• na_nti \Be III 104/ udarÄ• dÄ«su nisÄ«ditvÄ• udaramaá¹ƒsaoá¹-á¹-hamaá¹ƒs
luÃ±citvÄ• luÃ±citvÄ• khÄ• diyamÄ• naá¹ƒ. __samaá¹ƒsalohita_nti sesÄ• vasesamaá¹ƒsal
__nimmaá¹ƒsalohitamakkhita_nti maá¹ƒse khÄ«á¹‡epi lohitaá¹ƒ na sussati, taá¹ƒ sandhÄ• y
``nimmaá¹ƒsalohitamakkhitaâ€™â€™ nti. __aÃ±Ã±enÄ• _ti aÃ±Ã±ena disÄ• bhÄ• gena. __
catusaá¹-á¹-hibhedampi hatthaá¹-á¹-hikaá¹ƒ pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ vippakiá¹‡á¹
__pÄ• daá¹-á¹-hikÄ• _dÄ«supi eseva nayo. __terovassikÄ• nÄ«_ti atikkantasaá¹ƒvaccharÄ•
abbhokÄ• se á¹-hitÄ• ni vÄ• tÄ• tapavuá¹-á¹-hisamphassena terovassikÄ• neva pÅ«tÄ«ni h
cirataraá¹ƒ tiá¹-á¹-hanti. __cuá¹‡á¹‡akajÄ• tÄ• nÄ«_ti cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ hutvÄ• vipp
sabbattha \Ee III 360/ __so imamevÄ• _ti vuttanayena khajjamÄ• nÄ• dÄ«naá¹ƒ vasena yoj
__asmimÄ• nasamugghÄ• tÄ• yÄ• _ti asmÄ«ti pavattassa navavidhassa mÄ• nassa samug
__anekadhÄ• tupaá¹-ivedhÄ• yÄ• _ti anekadhÄ• tÅ«naá¹ƒ paá¹-ivijjhanatthÄ• ya. __satova
satipaÃ±Ã±Ä• hi samannÄ• gatova gacchati. __satova paá¹-ikkamatÄ«_ti paá¹-inivattantopi
samannÄ• gatova nivattati. sesapadesupi eseva nayo. __satisampajaÃ±Ã±Ä• yÄ• _ti satiyÄ
atthÄ• ya. iti imasmiá¹ƒ sutte satiÃ±Ä• á¹‡Ä• ni missakÄ• ni kathitÄ• nÄ«ti.

10. anuttariyasuttavaá¹‡á¹‡anÄ•

<30> dasame \Ne III 107/ __uccÄ• vaca_nti yaá¹ƒ kiÃ±ci mahantakhuddakaá¹ƒ, uccanÄ«ca
nihÄ«naá¹ƒ. __gamma_nti gÄ• mavÄ• sikÄ• naá¹ƒ dassanaá¹ƒ. __pothujjanika_nti puthujjan
__anariya_nti na ariyaá¹ƒ na uttamaá¹ƒ na parisuddhaá¹ƒ. __anatthasaá¹ƒhita_nti na atthas
nibbidÄ• yÄ• _ti na vaá¹-á¹-e nibbindanatthÄ• ya. __na virÄ• gÄ• yÄ• _ti na rÄ• gÄ• dÄ«naá
nirodhÄ• yÄ• _ti na rÄ• gÄ• dÄ«naá¹ƒ appavattinirodhÄ• ya. __na upasamÄ• yÄ• _ti na rÄ•
vÅ«pasamanatthÄ• ya. __na abhiÃ±Ã±Ä• yÄ• _ti na abhijÄ• nanatthÄ• ya. __na sambodhÄ
sambodhisaá¹…khÄ• tassa catumaggaÃ±Ä• á¹‡assa paá¹-ivijjhanatthÄ• ya. __na nibbÄ• nÄ
sacchikiriyÄ• ya.

__niviá¹-á¹-hasaddho_ti patiá¹-á¹-hitasaddho. __niviá¹-á¹-hapemo_ti \Ee III 361/ patiá¹-á¹-hi
__ekantagato_ti ekantaá¹ƒ gato, acalappattoti attho. __abhippasanno_ti ativiya pasanno. __
etaá¹ƒ anuttaraá¹ƒ. __hatthismimpi sikkhatÄ«_ti hatthinimittaá¹ƒ \Be III 105/ sikkhitabbaá¹ƒ
sikkhati. sesapadesupi eseva nayo. __uccÄ• vaca_nti mahantakhuddakaá¹ƒ sippaá¹ƒ sikkh

__upaá¹-á¹-hitÄ• pÄ• ricariye_ti pÄ• ricariyÄ• ya paccupaá¹-á¹-hitÄ• . __bhÄ• vayanti anus
anussatiá¹ƒ bhÄ• venti. __vivekappaá¹-isaá¹ƒyutta_nti nibbÄ• nanissitaá¹ƒ katvÄ• . __khem
__amatagÄ• mina_nti nibbÄ• nagÄ• minaá¹ƒ, ariyamaggaá¹ƒ bhÄ• ventÄ«ti attho. __appam
avippavÄ• sasaá¹…khÄ• te appamÄ• de Ä• moditÄ• pamoditÄ• . __nipakÄ• _ti nepakkena
__sÄ«lasaá¹ƒvutÄ• _ti sÄ«lena saá¹ƒvutÄ• pihitÄ• . __te ve kÄ• lena paccentÄ«_ti te ve yu

jÄ• nanti. __yattha dukkhaá¹ƒ nirujjhatÄ«_ti yasmiá¹ƒ á¹-hÄ• ne sakalaá¹ƒ vaá¹-á¹-adukkhaá
amataá¹ƒ mahÄ• nibbÄ• naá¹ƒ te bhikkhÅ« jÄ• nantÄ«ti. imasmiá¹ƒ sutte cha anuttariyÄ• ni

anuttariyavaggo tatiyo.

4. devatÄ• vaggo

1. sekhasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Ne III 108/ \Ee III 362/ paá¹-hame __sekhassÄ• _ti sattavidhassa sekhas
vattabbameva natthi. __parihÄ• nÄ• yÄ• _ti uparÅ«pariguá¹‡aparihÄ• nÄ• ya.

2-3. aparihÄ• nasuttadvayavaá¹‡á¹‡anÄ•

32-33__._ dutiye __satthugÄ• ravatÄ• _ti satthari garubhÄ• vo. __dhammagÄ• ravatÄ• _ti r
garubhÄ• vo. __saá¹…ghagÄ• ravatÄ• _ti saá¹…ghe garubhÄ• vo. __sikkhÄ• gÄ• ravatÄ• _
__appamÄ• dagÄ• ravatÄ• _ti appamÄ• de garubhÄ• vo. __paá¹-isanthÄ• ragÄ• ravatÄ• _t
paá¹-isanthÄ• re garubhÄ• vo. satthÄ• garu assÄ• ti __satthugaru_. dhammo garu assÄ• ti
tibbagÄ• ravo_ti bahalagÄ• ravo. paá¹-isanthÄ• re \Be III 106/ gÄ• ravo assÄ• ti __paá¹-isan
__sappatisso_ti sajeá¹-á¹-hako sagÄ• ravo. hirottappaá¹ƒ panettha missakaá¹ƒ kathitaá¹ƒ.

4. mahÄ• moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<34> catutthe __tisso nÄ• ma bhikkhÅ«_ti therasseva saddhivihÄ• riko. __mahiddhiko mah
ijjhanaá¹-á¹-hena mahatÄ« iddhi assÄ• ti mahiddhiko. anupharaá¹‡aá¹-á¹-hena mahÄ• Ä• r
mahÄ• nubhÄ• vo. __cirassaá¹ƒ kho, mÄ• risa moggallÄ• na, imaá¹ƒ pariyÄ• yamakÄ• sÄ«
piyasamudÄ• hÄ• ravacanaá¹ƒ hoti. lokiyÄ• \Ee III 363/ hi cirassaá¹ƒ Ä• gatampi anÄ• gata
manÄ• pajÄ• tiyaá¹ƒ Ä• gataá¹ƒ disvÄ• ``kuto bhavaá¹ƒ Ä• gato, cirassaá¹ƒ bhavaá¹ƒ Ä• g
idhÄ• gamanamaggo Ã±Ä• to, kiá¹ƒ maggamÅ«á¸·hosÄ«â€™â€™ tiÄ• dÄ«ni vadanti. ayaá
evamÄ• ha. thero hi kÄ• lena kÄ• laá¹ƒ brahmalokaá¹ƒ gacchatiyeva. tattha __pariyÄ• yama
__yadidaá¹ƒ idhÄ• gamanÄ• yÄ• _ti yo ayaá¹ƒ idhÄ• gamanÄ• ya vÄ• ro, taá¹ƒ cirassaá¹ƒ a
__idamÄ• sanaá¹ƒ paÃ±Ã±atta_nti \Ne III 109/ mahÄ• rahaá¹ƒ brahmapallaá¹…kaá¹ƒ paÃ±
__aveccappasÄ• denÄ• _ti adhigatena acalena maggappasÄ• dena. imasmiá¹ƒ sutte sotÄ•
kathitaá¹ƒ.

5. vijjÄ• bhÄ• giyasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came __vijjÄ• bhÄ• giyÄ• _ti vijjÄ• koá¹-á¹-hÄ• sikÄ• . __aniccasaÃ±Ã±Ä• _ti an
uppannasaÃ±Ã±Ä• . __anicce dukkhasaÃ±Ã±Ä• _ti dukkhÄ• nupassanÄ• Ã±Ä• á¹‡e uppan
anattasaÃ±Ã±Ä• _ti anattÄ• nupassanÄ• Ã±Ä• á¹‡e uppannasaÃ±Ã±Ä• . __pahÄ• nasaÃ±Ã
uppannasaÃ±Ã±Ä• . __virÄ• gasaÃ±Ã±Ä• _ti virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡e uppannasaÃ
nirodhÄ• nupassanÄ• Ã±Ä• á¹‡e uppannasaÃ±Ã±Ä• .

6. vivÄ• damÅ«lasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he \Be III 107/ __vivÄ• damÅ«lÄ• nÄ«_ti vivÄ• dassa mÅ«lÄ• ni. __kodhano
kodhena samannÄ• gato. __upanÄ• hÄ«_ti veraappaá¹-inissaggalakkhaá¹‡ena upanÄ• hen
dukkhÄ• ya devamanussÄ• na_nti dvinnaá¹ƒ bhikkhÅ«naá¹ƒ vivÄ• do kathaá¹ƒ devamanus
saá¹ƒvattati? kosambakakkhandhake viya dvÄ«su bhikkhÅ«su vivÄ• daá¹ƒ Ä• pannesu tasm
antevÄ• sikÄ• vivadanti, tesaá¹ƒ ovÄ• daá¹ƒ gaá¹‡hanto bhikkhunisaá¹…gho vivadati. tato
vivadanti, atha manussÄ• naá¹ƒ Ä• rakkhadevatÄ• \Ee III 364/ dve koá¹-á¹-hÄ• sÄ• honti.
Ä• rakkhadevatÄ• dhammavÄ• diniyo honti, adhammavÄ• dÄ«naá¹ƒ adhammavÄ• diniyo.
bhummadevatÄ• bhijjanti. evaá¹ƒ paramparÄ• ya yÄ• va brahmalokÄ• á¹-hapetvÄ• ariyas
koá¹-á¹-hÄ• sÄ• honti. dhammavÄ• dÄ«hi pana adhammavÄ• dinova bahutarÄ• honti. tato
taá¹ƒ gacchanti. dhammaá¹ƒ vissajjetvÄ• bahutarÄ• va adhammaá¹ƒ gaá¹‡hanti. te adham
viharantÄ• apÄ• ye nibbattanti. evaá¹ƒ dvinnaá¹ƒ bhikkhÅ«naá¹ƒ vivÄ• do devamanussÄ•
hoti. __ajjhattaá¹ƒ vÄ• _ti tumhÄ• kaá¹ƒ abbhantaraparisÄ• ya. __bahiddhÄ• _ti paresaá¹ƒ

__makkhÄ«_ti paresaá¹ƒ guá¹‡amakkhanalakkhaá¹‡ena makkhena samannÄ• gato. __paá
yugaggÄ• halakkhaá¹‡ena \Ne III 110/ paá¸·Ä• sena samannÄ• gato. __issukÄ«_ti parassa
issÄ• yanalakkhaá¹‡Ä• ya issÄ• ya samannÄ• gato. __maccharÄ«_ti Ä• vÄ• samacchariyÄ
kerÄ• á¹-iko. __mÄ• yÄ• vÄ«_ti katapaá¹-icchÄ• dako. __pÄ• piccho_ti asantasambhÄ• var
__micchÄ• diá¹-á¹-hÄ«_ti natthikavÄ• dÄ«, ahetuvÄ• dÄ«, akiriyavÄ• dÄ«. __sandiá¹-á¹-hipa
diá¹-á¹-hameva parÄ• masati. __Ä• dhÄ• naggÄ• hÄ«_ti daá¸·haggÄ• hÄ«. __duppaá¹-iniss
gahitaá¹ƒ vissajjÄ• petuá¹ƒ. imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ.

7. dÄ• nasuttavaá¹‡á¹‡anÄ•

<37> sattame \Ee III 365/ __veá¸·ukaá¹‡á¸• akÄ«_ti veá¸·ukaá¹‡á¸• akanagaravÄ• sinÄ«.
__chaá¸·aá¹…gasamannÄ• gata_nti chahi guá¹‡aá¹…gehi samannÄ• gataá¹ƒ. __dakkhiá¹‡
dÄ• naá¹ƒ deti. __pubbeva dÄ• nÄ• sumano_ti dÄ• naá¹ƒ dassÄ• mÄ«ti mÄ• saá¸• á¸• han
somanassappatto hoti. ettha hi pubbecetanÄ• dassÄ• mÄ«ti cittuppÄ• dakÄ• lato paá¹-á¹-h
dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti khettaggahaá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• cintentassa labbha
pasÄ• detÄ«_ti evaá¹ƒ vuttÄ• muÃ±cacetanÄ• pana dÄ• nakÄ• leyeva labbhati. __datvÄ•
aparacetanÄ• aparÄ• paraá¹ƒ anussarantassa labbhati. __vÄ«tarÄ• gÄ• _ti vigatarÄ• gÄ•

__rÄ• gavinayÄ• ya vÄ• paá¹-ipannÄ• _ti rÄ• gavinayapaá¹-ipadaá¹ƒ paá¹-ipannÄ• . ukkaá
kevalaá¹ƒ pana khÄ«á¹‡Ä• savÄ• naá¹ƒ, anÄ• gÄ• mi-sakadÄ• gÄ• mi-sotÄ• pannÄ• namp
bhaá¹‡á¸• agÄ• hakasÄ• maá¹‡erassÄ• pi dinnÄ• dakkhiá¹‡Ä• chaá¸·aá¹…gasamannÄ• g
sotÄ• pattimaggatthameva pabbajito.

__yaÃ±Ã±assa sampadÄ• _ti dÄ• nassa paripuá¹‡á¹‡atÄ• . __saÃ±Ã±atÄ• _ti sÄ«lasaÃ±Ã
Ä• camayitvÄ• nÄ• _ti attanÄ• va hatthapÄ• de dhovitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• . __sak
hatthehi. sayehÄ«tipi pÄ• á¹-ho. __saddho_ti ratanattayaguá¹‡e saddahanto. __muttena cet
lÄ• bhamacchariyÄ• dÄ«hi vimuttena cittena. __abyÄ• pajjhaá¹ƒ_ \Ee III 366/ __sukhaá¹ƒ lo
uá¸·Ä• rasukhasomanassaá¹ƒ devalokaá¹ƒ.

8. attakÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame \Ne III 111/ __addasaá¹ƒ vÄ• assosiá¹ƒ vÄ• _ti akkhÄ«ni ummÄ«letvÄ•
asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne vasatÄ«ti mÄ• assosiá¹ƒ, kathentassa vÄ• vacanaá¹ƒ mÄ•
nÄ• mÄ• _ti kena nÄ• ma kÄ• raá¹‡ena. __Ä• rambhadhÄ• tÅ«_ti Ä• rabhanavasena pavat
kosajjato nikkhamanasabhÄ• vaá¹ƒ vÄ«riyaá¹ƒ. __parakkamadhÄ• tÅ«_ti parakkamasabhÄ
thÄ• masabhÄ• vo. __á¹-hitidhÄ• tÅ«_ti á¹-hitisabhÄ• vo. __upakkamadhÄ• tÅ«_ti upakkam
tena tenÄ• kÄ• rena pavattassa vÄ«riyasseva nÄ• maá¹ƒ.

9-10. nidÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

39-40__._ navame __kammÄ• na_nti vaá¹-á¹-agÄ• mikammÄ• naá¹ƒ. __samudayÄ• yÄ• _t
__nidÄ• na_nti paccayo. __lobhajenÄ• _ti lobhato jÄ• tena. __na_ \Be III 109/ __paÃ±Ã±Ä•
kammena nibbattÄ• â€™â€™ ti na dissanti. sukkapakkhe __kammÄ• na_nti vivaá¹-á¹-agÄ•
sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ. dasame __niculavane_ti mahÄ• mucalindavane. __
sÄ• sanasaddhammo.

11. dÄ• rukkhandhasuttavaá¹‡á¹‡anÄ•

<41> ekÄ• dasame __cetovasippatto_ti cittavasibhÄ• vaá¹ƒ patto. __pathavÄ«tveva adhim
thaddhÄ• kÄ• raá¹ƒ pathavÄ«dhÄ• tÅ«ti sallakkheyya. __yaá¹ƒ_ \Ee III 367/ __nissÄ• yÄ• _
thaddhÄ• kÄ• raá¹ƒ pathavÄ«dhÄ• tuá¹ƒ nissÄ• ya amuá¹ƒ dÄ• rukkhandhaá¹ƒ pathavÄ«tv
pathavÄ«dhÄ• tu atthÄ«ti. iminÄ• nayena sesapadÄ• nipi veditabbÄ• ni. yatheva hi tasmiá¹
pathavÄ«dhÄ• tu atthi, evaá¹ƒ yÅ«sÄ• kÄ• rÄ• Ä• podhÄ• tu, uá¹‡hÄ• kÄ• rÄ• tejodhÄ• tu
vÄ• yodhÄ• tu, rattavaá¹‡á¹‡amhi sÄ• re padumapupphavaá¹‡á¹‡Ä• subhadhÄ• tu, pÅ«tib
pheggupapaá¹-ikÄ• su ca amanuÃ±Ã±avaá¹‡á¹‡Ä• asubhadhÄ• tu, taá¹ƒ nissÄ• ya amuá¹
adhimucceyya sallakkheyyÄ• ti. imasmiá¹ƒ sutte missakavihÄ• ro nÄ• ma kathito.

12. nÄ• gitasuttavaá¹‡á¹‡anÄ•

<42> dvÄ• dasame \Ne III 112/ __gÄ• mantavihÄ• ri_nti gÄ• mantasenÄ• sanavÄ• siá¹ƒ. __
tasmiá¹ƒ gÄ• mantasenÄ• sane samÄ• dhiá¹ƒ appetvÄ• nisinnaá¹ƒ. __idÄ• nima_nti idÄ• n
cÄ• vessatÄ«_ti samÄ• dhito uá¹-á¹-hÄ• pessati. __na attamano homÄ«_ti na sakamano ho
niddÄ• yamÄ• naá¹ƒ. __ekatta_nti ekasabhÄ• vaá¹ƒ, ekaggatÄ• bhÅ«taá¹ƒ araÃ±Ã±asaÃ±Ã
attho. __anurakkhissatÄ«_ti anuggaá¹‡hissati. __avimuttaá¹ƒ vÄ• cittaá¹ƒ vimocessatÄ«_ti
avimuttaá¹ƒ cittaá¹ƒ idÄ• ni paÃ±cahi vimuttÄ«hi vimocayissati. __riÃ±catÄ«_ti vajjeti vissajj
__paá¹-ipaá¹‡Ä• metvÄ• _ti \Ee III 368/ panuditvÄ• vissajjetvÄ• . __uccÄ• rapassÄ• vakam
uccÄ• rapassÄ• vakaraá¹‡atthÄ• ya. iminÄ• ettakena á¹-hÄ• nena satthÄ• rÄ• araÃ±Ã±as
suttassa pana paá¹-hamakoá¹-á¹-hÄ• se yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamevÄ•

devatÄ• vaggo catuttho.

5. dhammikavaggo

1. nÄ• gasuttavaá¹‡á¹‡anÄ•

<43> paÃ±camassa \Be III 110/ paá¹-hame __Ä• yasmatÄ• Ä• nandena saddhi_nti idaá¹ƒ
theraá¹ƒ Ä• mantetvÄ• gatattÄ• vuttaá¹ƒ, satthÄ• pana anÅ«nehi paÃ±cahi bhikkhusatehi
agamÄ• sÄ«ti veditabbo. __tenupasaá¹…kamÄ«_ti teheva paÃ±cahi bhikkhusatehi parivuto
__parisiÃ±citvÄ• _ti vohÄ• ravacanametaá¹ƒ, nhÄ• yitvÄ• ti attho. __pubbÄ• payamÄ• no_t
nivÄ• setvÄ• uttarÄ• saá¹…gacÄ«varaá¹ƒ dvÄ«hi hatthehi gahetvÄ• pacchimalokadhÄ• tu
puratthimalokadhÄ• tuá¹ƒ abhimukho vodakabhÄ• vena gattÄ• ni pubbasadisÄ• ni kurumÄ•
bhikkhusaá¹…ghopi tena tena á¹-hÄ• nena otaritvÄ• nhatvÄ• paccuttaritvÄ• satthÄ• raá¹ƒ
aá¹-á¹-hÄ• si. iti tasmiá¹ƒ samaye \Ne III 113/ Ä• kÄ• sato patamÄ• naá¹ƒ rattasuvaá¹‡á¹‡a
sÅ«riyo pacchimalokadhÄ• tuá¹ƒ paá¹-ipajji, parisuddharajatamaá¹‡á¸• alo viya pÄ• cÄ«nal
abbhuggaÃ±chi, majjhaá¹-á¹-hÄ• nepi paÃ±cabhikkhusataparivÄ• ro sammÄ• sambuddho c
III 369/ vissajjetvÄ• pubbakoá¹-á¹-hakanadÄ«tÄ«re lokaá¹ƒ alaá¹…kurumÄ• no aá¹-á¹-hÄ•

__tena kho pana samayena ... pe ... seto nÄ• ma nÄ• go_ti setavaá¹‡á¹‡atÄ• ya evaá¹ƒ la
__mahÄ• tÅ«riyatÄ• á¸·itavÄ• ditenÄ• _ti mahantena tÅ«riyatÄ• á¸·itavÄ• ditena. tattha paá
saá¹…ghaá¹-á¹-anaá¹ƒ tÄ• á¸·itaá¹ƒ nÄ• ma hoti, tato paraá¹ƒ vÄ• ditaá¹ƒ. __jano_ti hatthid
sannipatitamahÄ• jano. __disvÄ• evamÄ• hÄ• _ti aá¹…gapaccaá¹…gÄ• ni ghaá¹ƒsitvÄ• n
á¹-hapetvÄ• gattÄ• ni vodakÄ• ni katvÄ• hatthÄ• laá¹…kÄ• rena alaá¹…kataá¹ƒ taá¹ƒ mah
``abhirÅ«po vata, bhoâ€™â€™ ti pasaá¹ƒsÄ• vacanamÄ• ha. __kÄ• yupapanno_ti sarÄ«ra
paripuá¹‡á¹‡aá¹…gapaccaá¹…goti attho. __Ä• yasmÄ• udÄ• yÄ«_ti paá¹-isambhidÄ• ppatt

__etadavocÄ• _ti taá¹ƒ mahÄ• janaá¹ƒ hatthissa vaá¹‡á¹‡aá¹ƒ bhaá¹‡antaá¹ƒ disvÄ• ``aya
ahetukapaá¹-isandhiyaá¹ƒ nibbattahatthino vaá¹‡á¹‡aá¹ƒ katheti, na buddhahatthissa. ahaá
hatthinÄ• gena upamaá¹ƒ katvÄ• buddhanÄ• gassa vaá¹‡á¹‡aá¹ƒ \Be III 111/ kathessÄ• m
``hatthimeva nu kho, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha __mahanta_nti Ä• roha
__brahanta_nti pariá¹‡Ä• hasampannaá¹ƒ. __evamÄ• hÄ• _ti evaá¹ƒ vadati. atha bhagavÄ•
hatthimhiceva assagoá¹‡auragarukkhamanussesu cÄ• pi pavattati, tasmÄ• __hatthimpi kho

__Ä• gu_nti \Ee III 370/ pÄ• pakaá¹ƒ lÄ• makaá¹ƒ akusaladhammaá¹ƒ. __tamahaá¹ƒ nÄ• g
imehi tÄ«hi dvÄ• rehi dasannaá¹ƒ akusalakammapathÄ• naá¹ƒ dvÄ• dasannaÃ±ca akusala
vadÄ• mi. ayaÃ±hi na Ä• guá¹ƒ karotÄ«ti iminÄ• atthena nÄ• go. __imÄ• hi gÄ• thÄ• hi anu
catusaá¹-á¹-hipadÄ• hi soá¸·asahi gÄ• thÄ• hi anumodÄ• mi abhinandÄ• mi.

__manussabhÅ«ta_nti devÄ• dibhÄ• vaá¹ƒ anupagantvÄ• manussameva bhÅ«taá¹ƒ. __at
dantaá¹ƒ, na aÃ±Ã±ehi damathaá¹ƒ upanÄ«taá¹ƒ. bhagavÄ• hi attanÄ• uppÄ• diteneva ma
danto, sotatopi, ghÄ• natopi, jivhÄ• topi, kÄ• yatopi, manatopÄ«ti imesu chasu á¹-hÄ• nesu
parinibbuto. tenÄ• ha --- ``attadantaâ€™â€™ nti. __samÄ• hita_nti duvidhenÄ• pi samÄ• dh
114/ __iriyamÄ• na_nti viharamÄ• naá¹ƒ. __brahmapathe_ti seá¹-á¹-hapathe, amatapathe, n
__cittassÅ«pasame rata_nti paá¹-hamajjhÄ• nena paÃ±ca nÄ«varaá¹‡Ä• ni vÅ«pasametvÄ•
vitakkavicÄ• re, tatiyajjhÄ• nena pÄ«tiá¹ƒ, catutthajjhÄ• nena sukhadukkhaá¹ƒ vÅ«pasamet
cittassÅ«pasame rataá¹ƒ abhirataá¹ƒ.

__namassantÄ«_ti kÄ• yena namassanti, vÄ• cÄ• ya namassanti, manasÄ• namassanti, d
namassanti, sakkaronti garuá¹ƒ karonti. __sabbadhammÄ• napÄ• ragu_nti sabbesaá¹ƒ
khandhÄ• yatanadhÄ• tudhammÄ• naá¹ƒ abhiÃ±Ã±Ä• pÄ• ragÅ«, pariÃ±Ã±Ä• pÄ• ragÅ«, p
sacchikiriyÄ• pÄ• ragÅ«, samÄ• pattipÄ• ragÅ«ti chabbidhena pÄ• ragamanena pÄ• ragata
matthakappattaá¹ƒ. __devÄ• pi taá¹ƒ namassantÄ«_ti dukkhappattÄ• subrahmadevaputtÄ•
sukhappattÄ• ca sabbeva dasasahassacakkavÄ• á¸·avÄ• sino devÄ• pi tumhe namassanti
mayÄ• catÅ«hi kÄ• raá¹‡ehi arahÄ• ti laddhavohÄ• rÄ• naá¹ƒ tumhÄ• kaá¹ƒyeva santike su

__sabbasaá¹ƒyojanÄ• tÄ«ta_nti \Be III 112/ sabbÄ• ni dasavidhasaá¹ƒyojanÄ• ni atikkantaa
nibbanamÄ• gata_nti kilesavanato nibbanaá¹ƒ kilesavanarahitaá¹ƒ nibbÄ• naá¹ƒ Ä• gataá¹ƒ
nekkhammarata_nti duvidhehi kÄ• mehi nikkhantattÄ• pabbajjÄ• aá¹-á¹-ha samÄ• pattiyo
kÄ• mehi nekkhammaá¹ƒ nÄ• ma, tattha rataá¹ƒ abhirataá¹ƒ. __muttaá¹ƒ selÄ• va kaÃ±can
kaÃ±canasadisaá¹ƒ.

__sabbe accarucÄ«_ti sabbasatte atikkamitvÄ• pavattaruci. aá¹-á¹-hamakaÃ±hi atikkamitv
sotÄ• panno accaruci nÄ• ma, sotÄ• pannaá¹ƒ atikkamitvÄ• pavattarucitÄ• ya sakadÄ• gÄ•
khÄ«á¹‡Ä• savaá¹ƒ atikkamitvÄ• pavattarucitÄ• ya paccekasambuddho, paccekasambuddh

pavattarucitÄ• ya sammÄ• sambuddho accaruci nÄ• ma. __himavÄ• vaÃ±Ã±e siluccaye_ti
aÃ±Ã±e pabbate atirocati, evaá¹ƒ atirocatÄ«ti attho. __saccanÄ• mo_ti tacchanÄ• mo bhÅ«
akaraá¹‡eneva nÄ• goti evaá¹ƒ avitathanÄ• mo.

__soracca_nti sucisÄ«laá¹ƒ. __avihiá¹ƒsÄ• _ti karuá¹‡Ä• ca karuá¹‡Ä• pubbabhÄ• go ca.
duve_ti te buddhanÄ• gassa duve purimapÄ• dÄ• .

__tapo_ti \Ne III 115/ \Ee III 372/ dhutasamÄ• dÄ• naá¹ƒ. __brahmacariya_nti ariyamaggas
nÄ• gassa tyÄ• pare_ti te buddhanÄ• gassa apare dve pacchimapÄ• dÄ• . __saddhÄ• hatth
soá¹‡á¸• Ä• ya samannÄ• gato. __upekkhÄ• setadantavÄ• _ti chaá¸·aá¹…gupekkhÄ• maye

__sati gÄ«vÄ• _ti yathÄ• nÄ• gassa aá¹…gapaccaá¹…gasmiá¹ƒ sirÄ• jÄ• lÄ• naá¹ƒ gÄ«vÄ
buddhanÄ• gassa soraccÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ sati. tena vuttaá¹ƒ --- ``sati gÄ«vÄ•
paÃ±Ã±Ä• _ti yathÄ• hatthinÄ• gassa siro uttamaá¹…go, evaá¹ƒ buddhanÄ• gassa sabbaÃ
sabbadhamme jÄ• nÄ• ti. tena vuttaá¹ƒ --- ``siro paÃ±Ã±Ä• â€™â€™ ti. __vÄ«maá¹ƒsÄ• d
hatthinÄ• gassa aggasoá¹‡á¸• o vÄ«maá¹ƒsÄ• nÄ• ma hoti. so tÄ• ya thaddhamudukaá¹ƒ
vÄ«maá¹ƒsati, tato pahÄ• tabbaá¹ƒ pajahati, Ä• dÄ• tabbaá¹ƒ Ä• diyati, evameva buddhanÄ
dhammakoá¹-á¹-hÄ• sapariccheda kaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• dhammacintanÄ• vÄ«maá¹
bhabbÄ• bhabbe jÄ• nÄ• ti. tena vuttaá¹ƒ --- ``vÄ«maá¹ƒsÄ• dhammacintanÄ• â€™â€™ ti
__dhammakucchisamÄ• tapo_ti dhammo vuccati catutthajjhÄ• nasamÄ• dhi, kucchiyeva sa
samÄ• tapo nÄ• ma samÄ• tapanaá¹-á¹-hÄ• naá¹ƒ. dhammo kucchisamÄ• tapo assÄ• ti dh
catutthajjhÄ• nasamÄ• dhismiá¹ƒ á¹-hitassa hi te te iddhividhÄ• didhammÄ• ijjhanti, tasmÄ
vutto. __viveko_ti \Ee III 373/ kÄ• yacittaupadhiviveko. yathÄ• nÄ• gassa vÄ• ladhi makkhik
tathÄ• gatassa viveko gahaá¹-á¹-hapabbajite vÄ• reti. tasmÄ• so __vÄ• ladhÄ«_ti vutto.

__jhÄ• yÄ«_ti duvidhena jhÄ• nena jhÄ• yÄ«. __assÄ• sarato_ti nÄ• gassa hi assÄ• sapas
phalasamÄ• patti, tattha rato, assÄ• sapassÄ• sehi viya tÄ• ya vinÄ• na vattatÄ«ti attho. __
sabbadvÄ• resu saá¹ƒvuto. __anavajjÄ• nÄ«_ti sammÄ• Ä• jÄ«vena uppannabhojanÄ• ni.
paÃ±cavidhamicchÄ• jÄ«vavasena uppannabhojanÄ• ni.

__aá¹‡uá¹ƒthÅ«la_nti khuddakaÃ±ca mahantaÃ±ca. __sabbaá¹ƒ chetvÄ• na bandhana_nti
saá¹ƒyojanaá¹ƒ chinditvÄ• na. __nupalippati lokenÄ• _ti lokena saddhiá¹ƒ taá¹‡hÄ• mÄ• na
lippati. __mahÄ• ginÄ«_ti mahÄ• aggi. __viÃ±Ã±Å«hi desitÄ• _ti idha paá¹-isambhidÄ• ppat
viÃ±Ã±Å« paá¹‡á¸• ito, tena desitÄ• ti attho. __viÃ±Ã±assanti mahÄ• nÄ• gÄ• , nÄ• gaá¹ƒ
udÄ• yittheranÄ• gena desitaá¹ƒ buddhanÄ• gaá¹ƒ itare khÄ«á¹‡Ä• savÄ• nÄ• gÄ• vijÄ• n

__sarÄ«raá¹ƒ_ \Ne III 116/ __vijahaá¹ƒ nÄ• go, parinibbissatÄ«_ti bodhipallaá¹…ke kilesap
parinibbuto, yamakasÄ• lantare anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yissat

paá¹-isambhidÄ• ppatto udÄ• yitthero soá¸·asahi gÄ• thÄ• hi catusaá¹-á¹-hiyÄ• padehi dasa
kathento desanaá¹ƒ niá¹-á¹-hÄ• pesi \Ee III 374/. bhagavÄ• anumodi. desanÄ• vasÄ• ne
caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni amatapÄ• naá¹ƒ piviá¹ƒsÅ«ti.

2. migasÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<44> dutiye __kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• _ti kena kena kÄ• raá¹‡ena. __aÃ±Ã±eyyo_ti Ä•
nÄ• mÄ• _ti yasmiá¹ƒ nÄ• ma dhamme. __samasamagatikÄ• _ti \Be III 114/ samabhÄ• ven
__bhavissantÄ«_ti jÄ• tÄ• . __sakadÄ• gÄ• mipatto tusitaá¹ƒ kÄ• yaá¹ƒ upapanno_ti sakadÄ
tusitabhavaneyeva nibbatto. __kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• _ti kena kena nu kho kÄ• raá¹‡e
desito, udÄ• hu ajÄ• nitvÄ• ti. thero kÄ• raá¹‡aá¹ƒ ajÄ• nanto __evaá¹ƒ kho panetaá¹ƒ bhag
byÄ• kata_nti Ä• ha.

__ammakÄ• ammakapaÃ±Ã±Ä• _ti itthÄ« hutvÄ• itthisaÃ±Ã±Ä• ya eva samannÄ• gatÄ• .
purisapuggalaparopariyaÃ±Ä• á¹‡e_ti ettha purisapuggalaparopariyaÃ±Ä• á¹‡aá¹ƒ vuccati p
tikkhamuduvasena indriyaparopariyaÃ±Ä• á¹‡aá¹ƒ. tasmÄ• kÄ• ca bÄ• lÄ• migasÄ• lÄ• ,
indriyaparopariyaÃ±Ä• á¹‡e appaá¹-ihatavisayÄ• sammÄ• sambuddhÄ• , ubhayametaá¹ƒ c
saá¹…khepo.

idÄ• ni migasÄ• lÄ• ya attano dÅ«rabhÄ• vaá¹ƒ dassento __chayime, Ä• nandÄ• _tiÄ• dim
suá¹-á¹-hu orato virato hoti. suratotipi pÄ• á¹-ho. __abhinandanti sabrahmacÄ• rÄ« ekattavÄ
saddhiá¹ƒ ekatovÄ• sena \Ee III 375/ sabrahmacÄ• rÄ« abhinandanti tussanti. ekantavÄ• se
satatavÄ• senÄ• ti attho. __savanenapi akataá¹ƒ hotÄ«_ti sotabbayuttakaá¹ƒ asutaá¹ƒ hoti.
akataá¹ƒ hotÄ«_ti ettha bÄ• husaccaá¹ƒ vuccati vÄ«riyaá¹ƒ, vÄ«riyena kattabbayuttakaá¹ƒ a
__diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hotÄ«_ti diá¹-á¹-hiyÄ• paá¹-ivijjhitabbaá¹ƒ appaá¹-ividd
hoti. __sÄ• mÄ• yikampi vimuttiá¹ƒ na labhatÄ«_ti kÄ• lÄ• nukÄ• laá¹ƒ dhammassavanaá¹ƒ
labhati. __hÄ• nagÄ• mÄ«yeva hotÄ«_ti parihÄ• nimeva gacchati.

__pamÄ• á¹‡ikÄ• _ti puggalesu pamÄ• á¹‡aggÄ• hakÄ• . __paminantÄ«_ti pametuá¹ƒ tule
hÄ«no_ti eko guá¹‡ehi hÄ«no. __eko paá¹‡Ä«to_ti eko guá¹‡ehi paá¹‡Ä«to. __taá¹ƒ hÄ«_ti
pamÄ• á¹‡akaraá¹‡aá¹ƒ.

__abhikkantataro_ti sundarataro. __paá¹‡Ä«tataro_ti uttamataro. __dhammasoto nibbahatÄ
pavattamÄ• navipassanÄ• Ã±Ä• á¹‡aá¹ƒ nibbahati, ariyabhÅ«miá¹ƒ \Be III 115/ sampÄ• pet
jÄ• neyyÄ• _ti taá¹ƒ antaraá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ aÃ±Ã±atra tathÄ• gatena ko jÄ• neyyÄ•

__kodhamÄ• no_ti kodho ca mÄ• no ca. __lobhadhammÄ• _ti lobhoyeva. __vacÄ«saá¹…k
vacanÄ• neva. __yo vÄ• panassa mÄ• diso_ti yo vÄ• pana aÃ±Ã±opi mayÄ• sadiso samr

assa, so puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡heyyÄ• ti attho. __khaÃ±Ã±atÄ«_ti guá¹‡akhaá¹‡a
kho, Ä• nanda, cha puggalÄ• _ti dve soratÄ• , dve adhigatakodhamÄ• nalobhadhammÄ• , d
adhigatakodhamÄ• navacÄ«saá¹…khÄ• rÄ• ti ime cha puggalÄ• . __gati_nti Ã±Ä• á¹‡agatiá
ekekena guá¹‡aá¹…gena hÄ«nÄ• . pÅ«raá¹‡o sÄ«lena visesÄ« ahosi, isidatto paÃ±Ã±Ä• ya
isidattassa paÃ±Ã±Ä• á¹-hÄ• ne á¹-hitaá¹ƒ, isidattassa paÃ±Ã±Ä• pÅ«raá¹‡assa sÄ«laá¹-á

3. iá¹‡asuttavaá¹‡á¹‡anÄ•

<45> tatiye __dÄ• liddiya_nti daliddabhÄ• vo. __kÄ• mabhogino_ti kÄ• me bhuÃ±janakasa
santakena rahito. __anÄ• á¸·hiko_ti na aá¸• á¸• ho. __iá¹‡aá¹ƒ Ä• diyatÄ«_ti jÄ«vituá¹ƒ asal
Ä• diyati. __vaá¸• á¸• hiá¹ƒ paá¹-issuá¹‡Ä• tÄ«_ti dÄ• tuá¹ƒ asakkonto vaá¸• á¸• hiá¹ƒ dass
__anucarantipi na_nti parisamajjhagaá¹‡amajjhÄ• dÄ«su Ä• tapaá¹-hapanapaá¹ƒsuokiraá¹‡
pÄ• pento pacchato pacchato anubandhanti. __saddhÄ• natthÄ«_ti okappanakasaddhÄ• m
natthÄ«_ti hirÄ«yanÄ• kÄ• ramattakampi natthi. __ottappaá¹ƒ_ \Ee III 377/ __natthÄ«_ti bhÄ
natthi. __vÄ«riyaá¹ƒ natthÄ«_ti kÄ• yikavÄ«riyamattakampi natthi. __paÃ±Ã±Ä• natthÄ«_ti
kammassakatapaÃ±Ã±Ä• mattakampi \Ne III 118/ natthi. __iá¹‡Ä• dÄ• nasmiá¹ƒ vadÄ• mÄ
__mÄ• maá¹ƒ jaÃ±Ã±Å«_ti mÄ• maá¹ƒ jÄ• nÄ• tu.

__dÄ• liddiyaá¹ƒ dukkha_nti dhanadaliddabhÄ• vo dukkhaá¹ƒ. __kÄ• malÄ• bhÄ• bhijappin
patthentÄ• naá¹ƒ. __pÄ• pakammavinibbayo_ti pÄ• pakammavaá¸• á¸• hako. __saá¹ƒsappa
__jÄ• na_nti jÄ• nanto. __yassa vippaá¹-isÄ• rajÄ• _ti ye assa \Be III 116/ vippaá¹-isÄ• rato
__yonimaÃ±Ã±atara_nti ekaá¹ƒ tiracchÄ• nayoniá¹ƒ. __dadaá¹ƒ cittaá¹ƒ pasÄ• daya_nti citt
dadamÄ• no.

__kaá¹-aggÄ• ho_ti jayaggÄ• ho, anaparÄ• dhaggÄ• ho hoti. __gharamesino_ti gharÄ• vÄ
vasamÄ• nassa vÄ• . __cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti cÄ• goti saá¹…khaá¹ƒ ga
cÄ• gÄ• puÃ±Ã±anti vÄ• pÄ• á¹-ho. __patiá¹-á¹-hitÄ• _ti patiá¹-á¹-hitasaddhÄ• nÄ• ma so
__hirimano_ti hirisampayuttacitto. __nirÄ• misaá¹ƒ sukha_nti tÄ«á¹‡i jhÄ• nÄ• ni nissÄ• ya
__upekkha_nti catutthajjhÄ• nupekkhaá¹ƒ. __Ä• raddhavÄ«riyo_ti paripuá¹‡á¹‡apaggahitav
III 378/ __upasampajjÄ• _ti cattÄ• ri jhÄ• nÄ• ni patvÄ• . __ekodi nipako sato_ti ekaggacitto
kammassakataÃ±Ä• á¹‡asatÄ«hi ca samannÄ• gato.

__evaá¹ƒ Ã±atvÄ• yathÄ• bhÅ«ta_nti evaá¹ƒ ettakaá¹ƒ kÄ• raá¹‡aá¹ƒ yathÄ• sabhÄ• vaá¹
__sabbasaá¹ƒyojanakkhaye_ti nibbÄ• ne. __sabbaso_ti sabbÄ• kÄ• rena. __anupÄ• dÄ• yÄ
cittaá¹ƒ vimuccatÄ«_ti idaá¹ƒ vuttaá¹ƒ hoti --- sabbasaá¹ƒyojanakkhayasaá¹…khÄ• te nibbÄ
anupÄ• diyitvÄ• sammÄ• hetunÄ• nayena maggacittaá¹ƒ vimuccati. ``etaá¹ƒ Ã±atvÄ• yat
sabbasaá¹ƒyojanakkhayaâ€™â€™ ntipi pÄ• á¸·iyaá¹ƒ likhitaá¹ƒ, tassa etaá¹ƒ sabbasaá¹ƒyo
nibbÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• ti attho. purimapacchimehi pana saddhiá¹ƒ na gha

__tassa sammÄ• vimuttassÄ• _ti tassa sammÄ• vimuttassa khÄ«á¹‡Ä• savassa. __Ã±Ä•
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ hoti. __tÄ• dino_ti taá¹ƒsaá¹‡á¹-hitassa. __akuppÄ• _ti akup
kuppakÄ• raá¹‡Ä• naá¹ƒ kilesÄ• naÃ±ca abhÄ• vena akuppÄ• . __vimuttÄ«_ti maggavimutt
__bhavasaá¹ƒyojanakkhaye_ti bhavasaá¹ƒyojanakkhayasaá¹…khÄ• te nibbÄ• ne bhavasaá
uppannÄ• . __etaá¹ƒ kho paramaá¹ƒ Ã±Ä• á¹‡a_nti etaá¹ƒ maggaphalaÃ±Ä• á¹‡aá¹ƒ paran
__sukhamanuttara_nti etadeva maggaphalasukhaá¹ƒ anuttaraá¹ƒ \Ne III 119/ sukhaá¹ƒ nÄ•
__Ä• á¹‡aá¹‡yamuttama_nti sabbesaá¹ƒ aá¹‡aá¹‡Ä• naá¹ƒ khÄ«á¹‡Ä• savo uttamaaá¹‡aá¹
arahattaphalaá¹ƒ Ä• á¹‡aá¹‡yamuttamanti arahattaphalena desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hi
vaá¹-á¹-ameva kathetvÄ• gÄ• thÄ• su vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti.

4. mahÄ• cundasuttavaá¹‡á¹‡anÄ•

<46> catutthe \Be III 117/ __cetÄ«sÅ«_ti cetiraá¹-á¹-he. __sayaá¹ƒjÄ• tiya_nti evaá¹ƒnÄ• m
__mahÄ• cundo_ti dhammasenÄ• patissa kaniá¹-á¹-habhÄ• tiko. dhamme yogo anuyogo et
dhammakathikÄ• naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. jhÄ• yantÄ«ti __jhÄ• yÄ«. apasÄ• dentÄ«_ti gha
__jhÄ• yantÄ«_ti cintenti. __pajjhÄ• yantÄ«_tiÄ• dÄ«ni upasaggavasena vaá¸• á¸• hitÄ• ni.
kiá¹ƒ nÄ• ma ime jhÄ• yanti. __kintime jhÄ• yantÄ«_ti kimatthaá¹ƒ ime jhÄ• yanti. __kathaá
kena kÄ• raá¹‡ena ime jhÄ• yanti. __amataá¹ƒ dhÄ• tuá¹ƒ kÄ• yena phusitvÄ• viharantÄ«_
nibbÄ• nadhÄ• tuá¹ƒ sandhÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharantÄ• anukkamen
viharanti. __gambhÄ«raá¹ƒ atthapada_nti guá¸·haá¹ƒ paá¹-icchannaá¹ƒ khandhadhÄ• tuÄ•
__paÃ±Ã±Ä• ya_ \Ee III 380/ __ativijjha passantÄ«_ti sahavipassanÄ• ya maggapaÃ±Ã±Ä•
passanti. imasmiá¹ƒ panatthe sammasanapaá¹-ivedhapaÃ±Ã±Ä• pi uggahaparipucchÄ• paÃ

5-6. sandiá¹-á¹-hikasuttadvayavaá¹‡á¹‡anÄ•

47-48__._ paÃ±came __santaá¹ƒ vÄ• ajjhatta_nti niyakajjhatte vijjamÄ• naá¹ƒ. __lobho_tiÄ
akusalamÅ«lÄ• ni dassitÄ• ni. __lobhadhammÄ• _tiÄ• dÄ«hi taá¹ƒsampayuttakÄ• dhammÄ
__kÄ• yasandosa_nti kÄ• yadvÄ• rassa dussanÄ• kÄ• raá¹ƒ. sesadvayepi eseva nayo. ime
paccavekkhaá¹‡Ä• va kathitÄ• .

7. khemasuttavaá¹‡á¹‡anÄ•

<49> sattame __vusitavÄ• _ti vutthabrahmacariyavÄ• so. __katakaraá¹‡Ä«yo_ti catÅ«hi ma
á¹-hito. __ohitabhÄ• ro_ti khandhabhÄ• raá¹ƒ kilesabhÄ• raá¹ƒ abhisaá¹…khÄ• rabhÄ• raÃ±
__anuppattasadattho_ti \Ne III 120/ sadattho vuccati arahattaá¹ƒ, taá¹ƒ pattoti attho.
__parikkhÄ«á¹‡abhavasaá¹ƒyojano_ti khÄ«á¹‡abhavabandhano. __sammadaÃ±Ã±Ä• vimu
kÄ• raá¹‡ena jÄ• nitvÄ• vimutto. __tassa na evaá¹ƒ hoti atthi me seyyoti vÄ• _tiÄ• dÄ«hi se

mÄ• nÄ• dayo tayo mÄ• nÄ• paá¹-ikkhittÄ• . na hi khÄ«á¹‡Ä• savassa ``atthi mayhaá¹ƒ sey
hÄ«noâ€™â€™ ti mÄ• no hoti. __natthi me seyyo_tiÄ• dÄ«hipi teyeva \Be III 118/ paá¹-ikkh
khÄ«á¹‡Ä• savassa ``ahameva seyyo, ahaá¹ƒ sadiso, ahaá¹ƒ hÄ«no, aÃ±Ã±e seyyÄ• dayo
hoti.

__acirapakkantesÅ«_ti \Ee III 381/ arahattaá¹ƒ byÄ• karitvÄ• aciraá¹ƒyeva pakkantesu. __
byÄ• karontÄ«_ti arahattaá¹ƒ kathenti. __hasamÄ• nakÄ• maÃ±Ã±e aÃ±Ã±aá¹ƒ byÄ• karo
kathenti. __vighÄ• taá¹ƒ Ä• pajjantÄ«_ti dukkhaá¹ƒ Ä• pajjanti.

__na ussesu na omesu, samatte nopanÄ«yare_ti ettha __ussÄ• _ti ussitatÄ• seyyapuggal
__samatto_ti sadiso. iti imesu tÄ«supi seyyahÄ«nasadisesu khÄ«á¹‡Ä• savÄ• mÄ• nena n
na upagacchantÄ«ti attho. __khÄ«á¹‡Ä• jÄ• tÄ«_ti khÄ«á¹‡Ä• tesaá¹ƒ jÄ• ti. __vusitaá¹ƒ b
vutthaá¹ƒ maggabrahmacariyaá¹ƒ. __caranti saá¹ƒyojanavippamuttÄ• _ti sabbasaá¹ƒyojane
caranti. suttepi gÄ• thÄ• yampi khÄ«á¹‡Ä• savo kathito.

8. indriyasaá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<50> aá¹-á¹-hame __hatÅ«panisaá¹ƒ hotÄ«_ti hatÅ«panissayaá¹ƒ hoti. __sÄ«lavipannassÄ
__yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_nti taruá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __nibbidÄ• virÄ
balavavipassanÄ• , virÄ• go ariyamaggo. __vimuttiÃ±Ä• á¹‡adassana_nti ettha __vimuttÄ«_
__Ã±Ä• á¹‡adassana_nti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __upanissayasampannaá¹ƒ hotÄ
imasmiá¹ƒ sutte sÄ«lÄ• nurakkhaá¹‡aindriyasaá¹ƒvaro kathito.

9. Ä• nandasuttavaá¹‡á¹‡anÄ•

<51> navame \Ne III 121/ __kittÄ• vatÄ• _ti kittakena. __assutaÃ±cevÄ• _ti aÃ±Ã±asmiá¹ƒ
__na sammosaá¹ƒ gacchantÄ«_ti vinÄ• saá¹ƒ na gacchanti. __cetaso samphuá¹-á¹-hapubb
__samudÄ• carantÄ«_ti \Ee III 382/ manodvÄ• re caranti. __aviÃ±Ã±Ä• taÃ±ca vijÄ• nÄ• tÄ
aviÃ±Ã±Ä• takÄ• raá¹‡aá¹ƒ jÄ• nÄ• ti. __pariyÄ• puá¹‡Ä• tÄ«_ti vaá¸·aÃ±jeti katheti. __des
__paraá¹ƒ vÄ• cetÄ«_ti paraá¹ƒ uggaá¹‡hÄ• peti.

__Ä• gatÄ• gamÄ• _ti \Be III 119/ dÄ«ghÄ• dÄ«su yo koci Ä• gamo Ä• gato etesanti Ä• gat
suttantapiá¹-akadharÄ• . __vinayadharÄ• _ti vinayapiá¹-akadharÄ• . __mÄ• tikÄ• dharÄ• _ti
__paripucchatÄ«_ti anusandhipubbÄ• paraá¹ƒ pucchati. __paripaÃ±hatÄ«_ti idaÃ±cidaÃ±ca
paritulati paricchindati. __idaá¹ƒ, bhante, katha_nti, bhante, idaá¹ƒ anusandhipubbÄ• paraá¹
pucchati. __imassa kvattho_ti imassa bhÄ• sitassa ko atthoti pucchati. __avivaá¹-a_nti aviva
__vivarantÄ«_ti pÄ• kaá¹-aá¹ƒ karonti. __kaá¹…khÄ• á¹-hÄ• niyesÅ«_ti kaá¹…khÄ• ya kÄ•
yasmiá¹ƒ dhamme kaá¹…khÄ• uppajjati, sveva kaá¹…khÄ• á¹-hÄ• niyo nÄ• mÄ• ti veditab

10. khattiyasuttavaá¹‡á¹‡anÄ•

<52> dasame __bhogÄ• dhippÄ• yÄ• _ti bhogasaá¹ƒharaá¹‡atthaá¹ƒ á¹-hapitÄ• dhippÄ• y
__paÃ±Ã±Å«pavicÄ• rÄ• _ti paÃ±Ã±avanto bhaveyyÄ• mÄ• ti evaá¹ƒ paÃ±Ã±atthÄ• ya pav
vicÄ• ro citte upavicarati. __balÄ• dhiá¹-á¹-hÄ• nÄ• _ti \Ee III 383/ balakÄ• yÄ• dhiá¹-á¹-hÄ•
laddhÄ• te laddhapatiá¹-á¹-hÄ• nÄ• ma honti. __pathavibhinivesÄ• _ti pathavisÄ• mino bh
pathaviatthÄ• ya katacittÄ• bhinivesÄ• . __issariyapariyosÄ• nÄ• _ti rajjÄ• bhisekapariyosÄ
te pariyosÄ• nappattÄ• nÄ• ma honti. iminÄ• nayena sabbattha attho veditabbo.

sesapadesu panettha ayamadhippÄ• yo --- brÄ• hmaá¹‡Ä• tÄ• va mante labhitvÄ• laddha
gahapatikÄ• yaá¹ƒkiÃ±ci sippaá¹ƒ, itthÄ« kuladÄ• yajjasÄ• mikaá¹ƒ puttaá¹ƒ, corÄ• yaá¹ƒk
\Ne III 122/, samaá¹‡Ä• sÄ«laparipuá¹‡á¹‡Ä• laddhapatiá¹-á¹-hÄ• nÄ• ma honti. tasmÄ•
__mantÄ• dhiá¹-á¹-hÄ• nÄ• _tiÄ• dÄ«ni vuttÄ• ni.

brÄ• hmaá¹‡Ä• naÃ±ca ``yaÃ±Ã±aá¹ƒ yajissÄ• mÄ• â€™â€™ ti cittaá¹ƒ abhinivisati, brahm
pariyosÄ• nappattÄ• nÄ• ma honti. tasmÄ• te __yaÃ±Ã±Ä• bhinivesÄ• brahmalokapariyos
kammantakaraá¹‡atthÄ• ya mano etesaá¹ƒ abhinivisatÄ«ti __kammantÄ• bhinivesÄ• _. kam
pariyosÄ• nappattÄ• nÄ• ma hontÄ«ti __niá¹-á¹-hitakammantapariyosÄ• nÄ• _.

__purisÄ• dhippÄ• yÄ• _ti purisesu pavattaajjhÄ• sayÄ• . alaá¹…kÄ• ratthÄ• ya mano upav
__alaá¹…kÄ• rÅ«pavicÄ• rÄ• _. asapattÄ« hutvÄ• ekikÄ• va \Be III 120/ ghare vaseyyanti e
abhinivisatÄ«ti __asapattÄ«bhinivesÄ• _. gharÄ• vÄ• sissariye laddhe pariyosÄ• nappattÄ•
issariyapariyosÄ• nÄ• .

parabhaá¹‡á¸• assa \Ee III 384/ Ä• dÄ• ne adhippÄ• yo etesanti __Ä• dÄ• nÄ• dhippÄ• yÄ•
etesaá¹ƒ mano upavicaratÄ«ti __gahanÅ«pavicÄ• rÄ• _. andhakÄ• ratthÄ• ya etesaá¹ƒ citta
__andhakÄ• rÄ• bhinivesÄ• _. adassanappattÄ• pariyosÄ• nappattÄ• hontÄ«ti __adassan

adhivÄ• sanakkhantiyaÃ±ca sucibhÄ• vasÄ«le ca adhippÄ• yo etesanti __khantisoraccÄ• c
niggahaá¹‡abhÄ• ve cittaá¹ƒ etesaá¹ƒ abhinivisatÄ«ti __Ä• kiÃ±caÃ±Ã±Ä• bhinivesÄ• _. nib
pariyosÄ• nappattÄ• hontÄ«ti __nibbÄ• napariyosÄ• nÄ• _.

11. appamÄ• dasuttavaá¹‡á¹‡anÄ•

<53> ekÄ• dasame __samadhiggayhÄ• _ti suá¹-á¹-hu gaá¹‡hitvÄ• . __jaá¹…galÄ• naá¹ƒ p
pathavÄ«talacÄ• rÄ«naá¹ƒ sapÄ• dakapÄ• á¹‡Ä• naá¹ƒ. __padajÄ• tÄ• nÄ«_ti padÄ• ni. __
odhÄ• naá¹ƒ upanikkhepaá¹ƒ gacchanti. __aggamakkhÄ• yatÄ«_ti seá¹-á¹-haá¹ƒ akkhÄ• ya

pabbajatiá¹‡acchedako. __odhunÄ• tÄ«_ti heá¹-á¹-hÄ• mukhaá¹ƒ dhunÄ• ti. __nidhunÄ• tÄ
dhunÄ• ti. __nicchÄ• detÄ«_ti bÄ• hÄ• ya vÄ• paharati, rukkhe vÄ• paharati. __ambapiá¹‡
ambaphalapiá¹‡á¸• iyÄ• . __vaá¹‡á¹-Å«panibandhanÄ• nÄ«_ti \Ee III 385/ vaá¹‡á¹-e upanib
vaá¹‡á¹-e vÄ• patiá¹-á¹-hitÄ• ni. __tadanvayÄ• ni bhavantÄ«_ti vaá¹‡á¹-Ä• nuvattakÄ• ni bh
ambapiá¹‡á¸• idaá¹‡á¸• akÄ• nuvattakÄ• ni bhavantÄ«tipi attho. __khuddarÄ• jÄ• no_ti khu
pakatirÄ• jÄ• no vÄ• .

12. dhammikasuttavaá¹‡á¹‡anÄ•

<54> dvÄ• dasame __sabbaso_ti sabbesu. __sattasu vihÄ• resÅ«_ti sattasu pariveá¹‡esu.
paribhavati bhayaá¹ƒ upadaá¹ƒseti. __vihiá¹ƒsatÄ«_ti viheá¹-heti. __vitudatÄ«_ti vijjhati. __r
vÄ• cÄ• yÄ• _ti vÄ• cÄ• ya ghaá¹-á¹-eti. __pakkamantÄ«_ti disÄ• pakkamanti. __na saá¹‡á
nappatiá¹-á¹-hahanti. __riÃ±cantÄ«_ti \Be III 121/ chaá¸• á¸• enti vissajjenti. __pabbÄ• jeyyÄ
nÄ«hareyyÄ• ma. __handÄ• _ti vavassaggatthe nipÄ• to. __ala_nti yuttametaá¹ƒ, yaá¹ƒ taá
__kiá¹ƒ te iminÄ• _ti kiá¹ƒ tava iminÄ• jÄ• tibhÅ«miyaá¹ƒ vÄ• sena. __tÄ«radassiá¹ƒ sakuá
__muÃ±cantÄ«_ti disÄ• dassanatthaá¹ƒ vissajjenti. __sÄ• mantÄ• _ti avidÅ«re. samantÄ• ti
attho. __abhiniveso_ti pattharitvÄ• á¹-hitasÄ• khÄ• naá¹ƒ niveso. __mÅ«lasantÄ• nakÄ• na

__Ä• á¸·hakathÄ• likÄ• _ti taá¹‡á¸• ulÄ• á¸·hakassa bhattapacanathÄ• likÄ• . __khuddaá¹ƒ
kataá¹ƒ daá¹‡á¸• akamadhuá¹ƒ. __anelaka_nti \Ee III 386/ niddosaá¹ƒ. __na ca sudaá¹ƒ aÃ
hiá¹ƒsantÄ«_ti aÃ±Ã±amaÃ±Ã±assa koá¹-á¹-hÄ• se phalÄ• ni na hiá¹ƒsanti. attano koá¹-á¹-
tacaá¹ƒ vÄ• pattaá¹ƒ vÄ• chindanto nÄ• ma natthi, attano attano sÄ• khÄ• ya heá¹-á¹-hÄ•
paribhuÃ±janti. aÃ±Ã±assa koá¹-á¹-hÄ• sato aÃ±Ã±asa koá¹-á¹-hÄ• saá¹ƒ parivattitvÄ• gat
sÄ• khÄ• ya phalaâ€™â€™ nti Ã±atvÄ• no khÄ• danti. __yÄ• vadatthaá¹ƒ bhakkhitvÄ• _ti
khÄ• ditvÄ• . __sÄ• khaá¹ƒ bhaÃ±jitvÄ• _ti chattappamÄ• á¹‡amattaá¹ƒ chinditvÄ• chÄ• ya
hi nÄ• mÄ• _ti yo hi nÄ• ma. __pakkamissatÄ«_ti pakkanto. __nÄ• dÄ• sÄ«_ti devatÄ• ya Ä
gaá¹‡hi. evaÃ±hi sÄ• adhiá¹-á¹-hÄ• si.

__tenupasaá¹…kamÄ«_ti janapadavÄ• sÄ«hi gantvÄ• , ``mahÄ• rÄ• ja, rukkho phalaá¹ƒ na
doso tumhÄ• kaâ€™â€™ nti vutte ``neva mayhaá¹ƒ doso atthi, na jÄ• napadÄ• naá¹ƒ, amh
na vattati, kena nu kho kÄ• raá¹‡ena rukkho na phalito, sakkaá¹ƒ upasaá¹…kamitvÄ• pucch
III 124/ cintetvÄ• yena sakko devÄ• namindo tenupasaá¹…kami. __pavattesÄ«_ti parivattes
uddhaá¹ƒmÅ«laá¹ƒ akÄ• si. __api nu tva_nti api nu tava. __aá¹-á¹-hitÄ• yevÄ• _ti aá¹-á¹-hitÄ
__sacchavÄ«nÄ«_ti samÄ• nacchavÄ«ni pakatiá¹-á¹-hÄ• ne á¹-hitÄ• ni. __na paccakkosatÄ
__rosanta_nti ghaá¹-á¹-entaá¹ƒ. __bhaá¹‡á¸• anta_nti paharantaá¹ƒ.

__sunetto_ti \Ee III 387/ nettÄ• vuccanti akkhÄ«ni, tesaá¹ƒ sundaratÄ• ya sunetto. __tittha
sugatiogÄ• hanatitthassa kÄ• rako. __vÄ«tarÄ• go_ti vikkhambhanavasena \Be III 122/ viga

paá¹-ilabhati. __diá¹-á¹-hisampanna_nti dassanasampannaá¹ƒ, sotÄ• pannanti attho. __kha
guá¹‡akhaá¹‡anaá¹ƒ. __yathÄ• maá¹ƒ sabrahmacÄ• rÄ«sÅ«_ti yathÄ• imaá¹ƒ sabrahmacÄ
aÃ±Ã±aá¹ƒ evarÅ«paá¹ƒ guá¹‡akhantiá¹ƒ na vadÄ• mÄ«ti attho. __na no samasabrahmacÄ
nÄ• ma sakajano vuccati. tasmÄ• na no sakesu samÄ• nabrahmacÄ• rÄ«su cittÄ• ni paduá
ayamettha attho.

__jotipÄ• lo ca govindo_ti nÄ• mena jotipÄ• lo á¹-hÄ• nena mahÄ• govindo. __sattapurohito
sattannaá¹ƒ rÄ• jÅ«naá¹ƒ purohito. __ahiá¹ƒsakÄ• atÄ«taá¹ƒse_ti ete cha satthÄ• ro atÄ«ta
ahesuá¹ƒ. __nirÄ• magandhÄ• _ti kodhÄ• magandhena nirÄ• magandhÄ• . __karuá¹‡evimu
adhimuttÄ• , karuá¹‡Ä• ya ca karuá¹‡Ä• pubbabhÄ• ge ca á¹-hitÄ• . __yete_ti ete, ayameva
sÄ• dhurÅ«paá¹ƒ Ä• sÄ«de_ti sÄ• dhusabhÄ• vaá¹ƒ na ghaá¹-á¹-eyya. __diá¹-á¹-hiá¹-á¹-hÄ
388/ dvÄ• saá¹-á¹-hidiá¹-á¹-higatappahÄ• yinaá¹ƒ. __sattamo_ti arahattato paá¹-á¹-hÄ• ya s
__avÄ«tarÄ• go_ti avigatarÄ• go. etena anÄ• gÄ• mibhÄ• vaá¹ƒ paá¹-ikkhipati. __paÃ±cind
vipassanindriyÄ• ni mudÅ«ni. tassa hi tÄ• ni sakadÄ• gÄ• miá¹ƒ upÄ• dÄ• ya mudÅ«ni nÄ•
saá¹…khÄ• rapariggahaÃ±Ä• á¹‡aá¹ƒ. __pubbeva upahaÃ±Ã±atÄ«_ti paá¹-hamataraÃ±Ã±e
guá¹‡akhaá¹‡anena akkhato anupahato hutvÄ• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

dhammikavaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

6. mahÄ• vaggo

1. soá¹‡asuttavaá¹‡á¹‡anÄ•

<55> chaá¹-á¹-hassa \Ne III 125/ \Be III 123/ paá¹-hame __soá¹‡o_ti sukhumÄ• lasoá¹‡atth
evaá¹ƒnÄ• make susÄ• ne. tasmiá¹ƒ kira paá¹-ipÄ• á¹-iyÄ• paÃ±ca caá¹…kamanapaá¹‡á¹‡
tesu thero attano sappÄ• yacaá¹…kamanaá¹ƒ gahetvÄ• samaá¹‡adhammaá¹ƒ karoti. tassa
caá¹…kamato pÄ• datalÄ• ni bhijjiá¹ƒsu, jÄ• á¹‡Å«hi caá¹…kamato jÄ• á¹‡ukÄ• nipi hatthat
chiddÄ• ni ahesuá¹ƒ. evaá¹ƒ Ä• raddhavÄ«riyo viharanto obhÄ• sanimittamattakampi dasse
vÄ«riyena kilamitakÄ• yassa koá¹-iyaá¹ƒ pÄ• sÄ• á¹‡aphalake nisinnassa yo vitakko udapÄ
__atha kho Ä• yasmato_tiÄ• di vuttaá¹ƒ. tattha \Ee III 389/ __Ä• raddhavÄ«riyÄ• _ti
paripuá¹‡á¹‡apaggahitavÄ«riyÄ• . __na anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccatÄ«_ti sa
ugghaá¹-itaÃ±Ã±Å« vÄ• assaá¹ƒ vipaÃ±citaÃ±Ã±Å« vÄ• neyyo vÄ• , nÅ«na me cittaá¹ƒ vi
padaparamo, yena me cittaá¹ƒ na vimuccatÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• __saá¹ƒvijjant
cintesi. tattha __bhogÄ• _ti upayogatthe paccattaá¹ƒ.

__pÄ• turahosÄ«_ti therassa cittÄ• cÄ• raá¹ƒ Ã±atvÄ• ``ayaá¹ƒ soá¹‡o ajja sÄ«tavane pac
imaá¹ƒ vitakkaá¹ƒ vitakketi, gantvÄ• ssa vitakkaá¹ƒ sahotthaá¹ƒ gaá¹‡hitvÄ• vÄ«á¹‡opama
kathessÄ• mÄ«â€™â€™ ti pamukhe pÄ• kaá¹-o ahosi. __paÃ±Ã±atte Ä• sane_ti padhÄ• ni
vasanaá¹-á¹-hÄ• ne ovadituá¹ƒ Ä• gatassa buddhassa bhagavato nisÄ«danatthaá¹ƒ yathÄ•
paÃ±Ã±Ä• petvÄ• va padhÄ• naá¹ƒ karonti, aÃ±Ã±aá¹ƒ alabhamÄ• nÄ• purÄ• á¹‡apaá¹‡á
saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apenti. theropi Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• padhÄ• naá¹ƒ akÄ
--- ``paÃ±Ã±atte Ä• saneâ€™â€™ ti.

__taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«_ti satthÄ• ``imassa bhikkhuno avasesakammaá¹-á¹-hÄ• nehi a
gandhabbasippe \Ne III 126/ cheko ciá¹‡á¹‡avasÄ«, attano visaye kathiyamÄ• naá¹ƒ \Be III
sallakkhessatÄ«â€™â€™ ti vÄ«á¹‡opamaá¹ƒ kathetuá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«â€™â€
tantissare kusalatÄ• _ nÄ• ma vÄ«á¹‡Ä• ya vÄ• danakusalatÄ• , so ca tattha kusalo. mÄ• tA
putto aÃ±Ã±aá¹ƒ sippaá¹ƒ sikkhanto kÄ• yena kilamissati, idaá¹ƒ pana sayane \Ee III 390/ n
uggaá¹‡hituâ€™â€™ nti gandhabbasippameva uggaá¹‡hÄ• pesuá¹ƒ. tassa ---

``satta sarÄ• tayo gÄ• mÄ• , mucchanÄ• ekavÄ«sati.

á¹-hÄ• nÄ• ekÅ«napaÃ±Ã±Ä• sa, iccete saramaá¹‡á¸• alÄ• â€™â€™ ti || ---

Ä• dikaá¹ƒ gandhabbasippaá¹ƒ sabbameva paguá¹‡aá¹ƒ ahosi. __accÄ• yatÄ• _ti atiÄ• yat
__saravatÄ«_ti sarasampannÄ• . __kammaÃ±Ã±Ä• _ti kammakkhamÄ• kammayoggÄ• . _
__same guá¹‡e patiá¹-á¹-hitÄ• _ti majjhime sare á¹-hapetvÄ• mucchitÄ• .

__accÄ• raddha_nti atigÄ• á¸·haá¹ƒ. __uddhaccÄ• ya saá¹ƒvattatÄ«_ti uddhatabhÄ• vÄ• y
__atilÄ«na_nti atisithilaá¹ƒ. __kosajjÄ• yÄ• _ti kusÄ«tabhÄ• vatthÄ• ya. __vÄ«riyasamathaá
vÄ«riyasampayuttaá¹ƒ samathaá¹ƒ adhiá¹-á¹-haha, vÄ«riyaá¹ƒ samathena yojehÄ«ti attho. _
samataá¹ƒ paá¹-ivijjhÄ• _ti saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samataá¹ƒ samabhÄ• vaá¹ƒ a
saddhaá¹ƒ paÃ±Ã±Ä• ya, paÃ±Ã±aÃ±ca saddhÄ• ya, vÄ«riyaá¹ƒ samÄ• dhinÄ• , samÄ• dh
indriyÄ• naá¹ƒ samatÄ• adhiá¹-á¹-hitÄ• nÄ• ma hoti. sati pana sabbatthikÄ• , sÄ• sadÄ• b
taÃ±ca pana tesaá¹ƒ yojanÄ• vidhÄ• naá¹ƒ visuddhimagge (Vism I 60-62) pakÄ• sitameva.
gaá¹‡hÄ• hÄ«_ti tasmiÃ±ca samabhÄ• ve sati yena Ä• dÄ• se mukhabimbeneva nimittena
samathanimittaá¹ƒ vipassanÄ• nimittaá¹ƒ magganimittaá¹ƒ phalanimittaÃ±ca \Ee III 391/ ga
evamassa satthÄ• arahatte pakkhipitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathesi.

__tattha ca nimittaá¹ƒ aggahesÄ«_ti samathanimittaÃ±ca vipassanÄ• nimittaÃ±ca aggahes
cha kÄ• raá¹‡Ä• ni. __adhimutto hotÄ«_ti paá¹-ivijjhitvÄ• paccakkhaá¹ƒ katvÄ• á¹-hito hoti.
__nekkhammÄ• dhimutto_tiÄ• di sabbaá¹ƒ arahattavaseneva vuttaá¹ƒ. arahattaÃ±hi sabbak

__nekkhammaá¹ƒ, _ teheva pavivittattÄ• __paviveko, _ byÄ• pajjhÄ• bhÄ• vato __abyÄ• pa
uppannattÄ• \Be III 125/ __taá¹‡hÄ• kkhayo_ \Ne III 127/, upÄ• dÄ• nakkhayante uppannat
sammohÄ• bhÄ• vato __asammoho_ti vuccati.

__kevalaá¹ƒ saddhÄ• mattaka_nti paá¹-ivedharahitaá¹ƒ kevalaá¹ƒ paá¹-ivedhapaÃ±Ã±Ä• y
saddhÄ• mattakaá¹ƒ. __paá¹-icaya_nti punappunaá¹ƒ karaá¹‡ena vaá¸• á¸• hiá¹ƒ. __vÄ«tar
maggapaá¹-ivedhena rÄ• gassa vigatattÄ• yeva nekkhammasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ p
á¹-hito hoti, phalasamÄ• pattivihÄ• rena viharati, tanninnamÄ• nasoyeva ca hotÄ«ti attho. se
nayo.

__lÄ• bhasakkÄ• rasiloka_nti catupaccayalÄ• bhaÃ±ca tesaÃ±Ã±eva sukatabhÄ• vaÃ±ca v
__nikÄ• mayamÄ• no_ti icchamÄ• no patthayamÄ• no. __pavivekÄ• dhimutto_ti paviveke a
arahattaá¹ƒ byÄ• karotÄ«ti attho.

__sÄ«labbataparÄ• mÄ• sa_nti sÄ«laÃ±ca vataÃ±ca parÄ• masitvÄ• gahitaá¹ƒ gahaá¹‡an
392/ __paccÄ• gacchanto_ti sÄ• rabhÄ• vena jÄ• nanto. __abyÄ• pajjhÄ• dhimutto_ti abyÄ•
byÄ• karoti. iminÄ• va nayena sabbaá¹-á¹-hÄ• nesu attho daá¹-á¹-habbo. apicettha ``nekkha
imasmiá¹ƒyeva arahattaá¹ƒ kathitaá¹ƒ, sesesu paÃ±casu nibbÄ• naâ€™â€™ nti eke vadant
``asammohÄ• dhimuttoti ettheva nibbÄ• naá¹ƒ kathitaá¹ƒ, sesesu arahattaâ€™â€™ nti vada
--- sabbesveva tesu arahattampi nibbÄ• nampi kathitamevÄ• ti.

__bhusÄ• _ti balavanto dibbarÅ«pasadisÄ• . __nevassa cittaá¹ƒ pariyÄ• diyantÄ«_ti etassa
cittaá¹ƒ gahetvÄ• á¹-hÄ• tuá¹ƒ na sakkonti. kilesÄ• hi uppajjamÄ• nÄ• cittaá¹ƒ gaá¹‡hanti
__amissÄ«kata_nti kilesÄ• hi Ä• rammaá¹‡ena saddhiá¹ƒ cittaá¹ƒ missaá¹ƒ karonti, tesaá¹ƒ
amissÄ«kataá¹ƒ. __á¹-hita_nti patiá¹-á¹-hitaá¹ƒ. __Ä• neÃ±jappatta_nti acalappattaá¹ƒ.
__vayaÃ±cassÄ• nupassatÄ«_ti tassa cesa cittassa uppÄ• dampi vayampi passati. __bhusÄ
balavÄ• vÄ• takkhandho. __neva sampakampeyyÄ• _ti ekabhÄ• gena cÄ• letuá¹ƒ na sakku
thÅ«á¹‡aá¹ƒ viya sabbabhÄ• gato kampetuá¹ƒ na sakkuá¹‡eyya. __na sampavedheyyÄ• _ti
pÄ• tetuá¹ƒ na sakkuá¹‡eyya.

__nekkhammaá¹ƒ_ \Be III 126/ __adhimuttassÄ• _ti arahattaá¹ƒ paá¹-ivijjhitvÄ• á¹-hitassa
sesapadesupi \Ee III 393/ arahattameva \Ne III 128/ kathitaá¹ƒ. __upÄ• dÄ• nakkhayassa cÄ
sÄ• mivacanaá¹ƒ. __asammohaÃ±ca cetaso_ti cittassa ca asammohaá¹ƒ adhimuttassa. __
Ä• yatanÄ• naá¹ƒ uppÄ• daÃ±ca vayaÃ±ca disvÄ• . __sammÄ• cittaá¹ƒ vimuccatÄ«_ti sam
vipassanÄ• paá¹-ipattiyÄ• phalasamÄ• pattivasena cittaá¹ƒ vimuccati, nibbÄ• nÄ• rammaá¹
iminÄ• khÄ«á¹‡Ä• savassa paá¹-ipadÄ• kathitÄ• . tassa hi Ä• yatanuppÄ• daá¹ƒ disvÄ• in
adhigatassa ariyamaggassÄ• nubhÄ• vena sabbakilesehi sammÄ• cittaá¹ƒ vimuccati. evaá
... pe ... na vijjati_. tattha __santacittassÄ• _ti nibbutacittassa. sesamettha uttÄ• natthamevÄ

2. phaggunasuttavaá¹‡á¹‡anÄ•

<56> dutiye __samadhosÄ«_ti uá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ dassesi. __paá¹-ikkamantÄ«_ti pa
abhikkamantÄ«_ti na vaá¸• á¸• hanti. __sÄ«saveá¹-hanaá¹ƒ dadeyyÄ• _ti sÄ«saá¹ƒ veá¹-he
samparivattakaá¹ƒ bandheyya. __indriyÄ• ni vippasÄ«diá¹ƒsÅ«_ti tasmiá¹ƒ maraá¹‡asamay
vippasannÄ• ni ahesuá¹ƒ. __atthupaparikkhÄ• yÄ• _ti atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá
__anuttare upadhisaá¹…khaye_ti nibbÄ• ne. __avimuttaá¹ƒ hotÄ«_ti arahattaphalena adhim

3. chaá¸·abhijÄ• tisuttavaá¹‡á¹‡anÄ•

<57> tatiye __chaá¸·abhijÄ• tiyo_ti cha jÄ• tiyo. __tatrida_nti tatrÄ• yaá¹ƒ. __luddÄ• _ti dÄ•
__bhikkhÅ«_ \Ee III 394/ __kaá¹‡á¹-akavuttikÄ• _ti samaá¹‡Ä• nÄ• mete. __ekasÄ• á¹-akÄ
pilotikakhaá¹‡á¸• ena purato paá¹-icchÄ• danakÄ• . __akÄ• makassa bilaá¹ƒ olaggeyyu_nti
goá¹‡amhi mate gomaá¹ƒsamÅ«laá¹ƒ uppÄ• danatthÄ• ya vibhajitvÄ• khÄ• damÄ• nÄ• ek
koá¹-á¹-hÄ• saá¹ƒ katvÄ• ``ayaÃ±ca te khÄ• ditabbo, mÅ«laÃ±ca dÄ• tabbaâ€™â€™ nti ta
koá¹-á¹-hÄ• sasaá¹…khÄ• taá¹ƒ bilaá¹ƒ olaggeyyuá¹ƒ, balakkÄ• rena hatthe á¹-hapeyyunti a
__akhettaÃ±Ã±unÄ• _ti abhijÄ• tipaÃ±Ã±attiyÄ• khettaá¹ƒ ajÄ• nantena. __taá¹ƒ suá¹‡Ä• h
paÃ±Ã±attiá¹ƒ suá¹‡Ä• hi. __kaá¹‡hÄ• bhijÄ• tiko_ti kÄ• á¸·akajÄ• tiko. __kaá¹‡haá¹ƒ dham
kaá¹‡hasabhÄ• vo hutvÄ• jÄ• yati nibbattati, kaá¹‡hÄ• bhijÄ• tiyaá¹ƒ vÄ• jÄ• yati. __nibbÄ
III 127/ __abhijÄ• yatÄ«_ti nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, ariyabhÅ«misaá¹…khÄ• tÄ• ya vÄ•

4. Ä• savasuttavaá¹‡á¹‡anÄ•

<58> catutthe __saá¹ƒvarÄ• pahÄ• tabbÄ• _ti saá¹ƒvarena pahÄ• tabbÄ• . sesesupi eseva
sÄ• sane. __paá¹-isaá¹…khÄ• _ti paá¹-isaÃ±jÄ• nitvÄ• , paccavekkhitvÄ• ti attho. __yoniso_
ettha ca asaá¹ƒvare Ä• dÄ«navapaá¹-isaá¹…khÄ• yoniso paá¹-isaá¹…khÄ• ti veditabbÄ• . s
bhikkhave, tattÄ• ya ayosalÄ• kÄ• ya Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya cakkhu
sampalimaá¹-á¹-haá¹ƒ, na tveva cakkhuviÃ±Ã±eyyesu rÅ«pesu anubyaÃ±janaso nimittaggÄ
Ä• dittapariyÄ• yena (SN II 4.235) veditabbÄ• . __cakkhundriyasaá¹ƒvarasaá¹ƒvuto_ \Ee III
ettha cakkhumeva indriyaá¹ƒ cakkhundriyaá¹ƒ, saá¹ƒvaraá¹‡ato saá¹ƒvaro, pidahanato thak
satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. cakkhundriye saá¹ƒvaro __cakkhundriyasaá¹ƒvaro_. javane
tasmiá¹ƒ dvÄ• re kilesÄ• naá¹ƒ uppattivÄ• raá¹‡ato cakkhundriyasaá¹ƒvaroti vuccati. __saá
saá¹ƒvarena upeto. tathÄ• hi ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti imassa vibhaá
pÄ• timokkhasaá¹ƒvarena upeto hoti ... pe ... samannÄ• gatoâ€™â€™ ti vuttaá¹ƒ. atha vÄ•
thakesi pidahÄ«ti vuttaá¹ƒ hoti. cakkhundriyasaá¹ƒvarasaá¹ƒvutoti cakkhundriyasaá¹ƒvarasa
satikavÄ• á¹-aá¹ƒ cakkhudvÄ• re gharadvÄ• re kavÄ• á¹-aá¹ƒ viya saá¹ƒvari thakesi pidahÄ
ayamevettha attho sundarataro. tathÄ• hi ``cakkhundriyasaá¹ƒvaraá¹ƒ asaá¹ƒvutassa vihar

viharatoâ€™â€™ ti etesu padesu ayamevattho dissatÄ«ti.

__yaá¹ƒ hissÄ• _tiÄ• dimhi yaá¹ƒ cakkhundriyasaá¹ƒvaraá¹ƒ assa bhikkhuno asaá¹ƒvutass
viharantassÄ• ti attho. yekÄ• rassa vÄ• esa yanti Ä• deso, ye assÄ• ti attho. __Ä• savÄ• v
cattÄ• ro Ä• savÄ• ca aÃ±Ã±e ca vighÄ• takarÄ• kilesapariá¸·Ä• hÄ• vipÄ• kapariá¸·Ä• hÄ
iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thagataá¹ƒ kÄ• massÄ• davasena assÄ• dayato abhinand
``Ä«disaá¹ƒ aÃ±Ã±asmimpi sugatibhave labhissÄ• mÄ«â€™â€™ ti bhavapatthanÄ• ya assÄ
128/ uppajjati, sattoti vÄ• sattassÄ• ti vÄ• gaá¹‡hato diá¹-á¹-hÄ• savo uppajjati, sabbeheva
aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• savoti cattÄ• ro Ä• savÄ• uppajjanti \Ne III 130/. etehi sampayuttÄ
vighÄ• tapariá¸·Ä• hÄ• Ä• yatiá¹ƒ vÄ• tesaá¹ƒ vipÄ• kÄ• tehipi asaá¹ƒvutasseva viharato u
__evaá¹ƒsa_ \Ee III 396/ __te_ti evaá¹ƒ assa te, etenupÄ• yena na honti, no aÃ±Ã±athÄ• ti
__paá¹-isaá¹…khÄ• yoniso sotindriyasaá¹ƒvarasaá¹ƒvuto_tiÄ• dÄ«supi eseva nayo. __ime
saá¹ƒvarÄ• pahÄ• tabbÄ• _ti imesu chasu dvÄ• resu cattÄ• ro cattÄ• ro katvÄ• catuvÄ«sa
pahÄ• tabbÄ• ti vuccanti.

__paá¹-isaá¹…khÄ• yoniso cÄ«vara_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ visud
sÄ«lakathÄ• ya vuttameva. __yaá¹ƒ hissÄ• _ti yaÃ±hi cÄ«varaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«su
__appaá¹-isevato_ti evaá¹ƒ yoniso appaá¹-isevantassa. imasmiá¹ƒ vÄ• re aladdhaá¹ƒ cÄ«va
laddhaá¹ƒ vÄ• assÄ• dayato kÄ• mÄ• savassa uppatti veditabbÄ• , Ä«disaá¹ƒ aÃ±Ã±asmin
bhavapatthanÄ• ya assÄ• dayato bhavÄ• savassa, ahaá¹ƒ labhÄ• mi na labhÄ• mÄ«ti vÄ•
attasaÃ±Ã±aá¹ƒ adhiá¹-á¹-hahato diá¹-á¹-hÄ• savassa, sabbeheva pana sahajÄ• to avijjÄ• s
Ä• savÄ• naá¹ƒ uppatti vighÄ• tapariá¸·Ä• hÄ• va navavedanuppÄ• danatopi veditabbÄ• . _
Ä• savÄ• paá¹-isevanÄ• pahÄ• tabbÄ• _ti ime ekamekasmiá¹ƒ paccaye cattÄ• ro cattÄ• ro
iminÄ• Ã±Ä• á¹‡asaá¹ƒvarasaá¹…khÄ• tena paccavekkhaá¹‡apaá¹-isevanena pahÄ• tabbÄ

__paá¹-isaá¹…khÄ• yoniso khamo hoti sÄ«tassÄ• _ti upÄ• yena pathena paccavekkhitvÄ•
sÄ«taá¹ƒ khamati sahati, na avÄ«rapuriso viya appamattakenapi sÄ«tena calati kampati kam
vijahati. __uá¹‡hÄ• _dÄ«supi \Ee III 397/ eseva nayo. ettha ca vacanameva __vacanapatho
__dukkhÄ• na_ntiÄ• dÄ«su dukkhamanaá¹-á¹-hena dukkhÄ• , bahalaá¹-á¹-hena tibbÄ• , pha
tikhiá¹‡aá¹-á¹-hena kaá¹-ukÄ• , assÄ• davirahato asÄ• tÄ• , manaá¹ƒ avaá¸• á¸• hanato am
pÄ• á¹‡aharaá¹‡asamatthatÄ• ya pÄ• á¹‡aharÄ• ti veditabbÄ• . __yaá¹ƒ hissÄ• _ti sÄ«tÄ• d
assa. __anadhivÄ• sato_ti anadhivÄ• sentassa akkhamantassa \Be III 129/. Ä• savuppatti p
--- sÄ«tena phuá¹-á¹-hassa uá¹‡haá¹ƒ patthayato kÄ• mÄ• savo uppajjati, evaá¹ƒ sabbattha
sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• â€™â€™ ti bhavaá¹ƒ patthentassa bhavÄ• savo, mayhaá¹ƒ s
diá¹-á¹-hÄ• savo, sabbeheva sampayutto avijjÄ• savoti. __ime vuccantÄ«_ti ime sÄ«tÄ• dÄ«
cattÄ• ro cattÄ• ro \Ne III 131/ katvÄ• aneke Ä• savÄ• imÄ• ya khantisaá¹ƒvarasaá¹…khÄ•
pahÄ• tabbÄ• ti vuccantÄ«ti attho.

__paá¹-isaá¹…khÄ• yoniso caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjetÄ«_ti ahaá¹ƒ samaá¹‡oti na c
Ä• sanne á¹-hÄ• tabbaá¹ƒ. tatonidÄ• naÃ±hi maraá¹‡ampi maraá¹‡amattampi dukkhaá¹ƒ bh
pathena paccavekkhitvÄ• caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjeti paá¹-ikkamati. esa nayo sabba
duá¹-á¹-haá¹ƒ vÄ• á¸·aá¹ƒ. __khÄ• á¹‡u_nti khadirakhÄ• á¹‡ukÄ• diá¹ƒ. __kaá¹‡á¹-akaá¹-á¹
kaá¹‡á¹-akÄ• vijjhanti, taá¹ƒ okÄ• saá¹ƒ. __sobbha_nti \Ee III 398/ sabbato chinnataá¹-aá¹ƒ
ekato chinnataá¹-aá¹ƒ. __candanika_nti ucchiá¹-á¹-hodakagabbhamalÄ• dÄ«naá¹ƒ chaá¸• á
__oá¸·igalla_nti tesaá¹ƒyeva kaddamÄ• dÄ«naá¹ƒ sandanokÄ• saá¹ƒ. taá¹ƒ jaá¹‡á¹‡umatta
dvepi cetÄ• ni á¹-hÄ• nÄ• ni amanussussadaá¹-á¹-hÄ• nÄ• ni honti, tasmÄ• vajjetabbÄ• ni.
ayuttaá¹ƒ Ä• sanaá¹ƒ anÄ• sanaá¹ƒ, taá¹ƒ atthato aniyatavatthubhÅ«taá¹ƒ rahopaá¹-icchan
__agocare_ti etthapi ayutto gocaro agocaro. so vesiyÄ• dibhedato paÃ±cavidho. __pÄ• pak
dussÄ«le mittapatirÅ«pake amitte. __pÄ• pakesÅ«_ti lÄ• makesu. __okappeyyu_nti saddah
``addhÄ• ayamÄ• yasmÄ• akÄ• si vÄ• karissati vÄ• â€™â€™ ti. __yaá¹ƒ hissÄ• _ti hatthi
assa. Ä• savuppatti panettha evaá¹ƒ veditabbÄ• --- hatthiÄ• dinidÄ• nena dukkhena phuá¹-
patthayato kÄ• mÄ• savo uppajjati, ``natthi sugatibhave Ä«disaá¹ƒ dukkhaâ€™â€™ nti bhav
bhavÄ• savo, maá¹ƒ hatthÄ« maddati maá¹ƒ assoti gÄ• ho diá¹-á¹-hÄ• savo, sabbeheva sa
__ime vuccantÄ«_ti ime hatthiÄ• dÄ«su ekekassa vasena cattÄ• ro cattÄ• ro katvÄ• aneke
sÄ«lasaá¹ƒvarasaá¹…khÄ• tena parivajjanena pahÄ• tabbÄ• ti vuccanti.

__paá¹-isaá¹…khÄ• _ \Ee III 399/ __yoniso uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ
akusalo, itipi sÄ• vajjo, itipi dukkhavipÄ• ko, so ca kho \Be III 130/ attabyÄ• bÄ• dhÄ• ya saa
tiÄ• dinÄ• (MN I 207-208) nayena yoniso kÄ• mavitakke Ä• dÄ«navaá¹ƒ paccavekkhitvÄ•
uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti, cittaá¹ƒ Ä• ropetvÄ• na vÄ• seti, abbhantar
anadhivÄ• sento kiá¹ƒ karotÄ«ti? __pajahati_. kiá¹ƒ kacavaraá¹ƒ viya piá¹-akenÄ• ti? na hi,
__vinodeti_ tudati vijjhati nÄ«harati. kiá¹ƒ balibaddaá¹ƒ viya patodenÄ• ti? na hi, atha kho na
__byantÄ«karoti_ vigatantaá¹ƒ karoti, yathÄ• ssa antopi nÄ• vasissati \Ne III 132/ antamaso
tathÄ• naá¹ƒ karoti. kathaá¹ƒ pana naá¹ƒ tathÄ• karotÄ«ti? __anabhÄ• vaá¹ƒ gameti_ anu
vikkhambhanappahÄ• nena yathÄ• suvikkhambhito hoti, tathÄ• karoti. sesavitakkadvayepi
__uppannuppanne_ti uppanne uppanne, uppannamatteyevÄ• ti vuttaá¹ƒ hoti. sakiá¹ƒ vÄ• u
vÄ• re ajjhupekkhitÄ• na hoti, satakkhattumpi uppanne uppanne vinodetiyeva. __pÄ• pake
kÄ• mavitakkÄ• dayo, sabbepi vÄ• nava mahÄ• vitakke. tattha tayo vuttÄ• , avasesÄ• ``Ã±
janapadavitakko, amarÄ• vitakko, parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko, lÄ• bhasakkÄ
vitakko, anavaÃ±Ã±attippaá¹-isaá¹ƒyutto vitakkoâ€™â€™ ti (Nidd I 207) ime cha. __yaá¹ƒ h
vitakkesu yaá¹ƒkiÃ±ci assa. kÄ• mavitakko panettha kÄ• mÄ• savo eva, tabbiseso bhavÄ• s
diá¹-á¹-hÄ• savo, sabbavitakkesu avijjÄ• avijjÄ• savoti evaá¹ƒ Ä• savuppatti veditabbÄ• . __
__vuccantÄ«_ti ime kÄ• mavitakkÄ• divasena vuttappakÄ• rÄ• Ä• savÄ• iminÄ• tasmiá¹ƒ
Ä• dÄ«navapaccavekkhaá¹‡asahitena vÄ«riyasaá¹ƒvarasaá¹…khÄ• tena vinodanena pahÄ

__paá¹-isaá¹…khÄ• yoniso satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«_ti abhÄ• vanÄ• ya Ä• dÄ«

Ä• nisaá¹ƒsaá¹ƒ upÄ• yena pathena paccavekkhitvÄ• satisambojjhaá¹…gaá¹ƒ bhÄ• veti. es
bojjhaá¹…gÄ• naá¹ƒ bhÄ• vanÄ• heá¹-á¹-hÄ• vitthÄ• ritÄ• va. __yaá¹ƒ hissÄ• _ti etesu boj
assa. Ä• savuppattiyaá¹ƒ panettha imesaá¹ƒ ariyamaggasampayuttÄ• naá¹ƒ bojjhaá¹…gÄ•
uppajjeyyuá¹ƒ kÄ• mÄ• savÄ• dayo Ä• savÄ• , bhÄ• vayato evaá¹ƒsa te \Be III 131/ na hon
__ime vuccantÄ«_ti ime kÄ• mÄ• savÄ• dayo Ä• savÄ• imÄ• ya lokuttarÄ• ya bojjhaá¹…ga
vuccanti. imehi chahÄ• kÄ• rehi pahÄ«nÄ• savaá¹ƒ bhikkhuá¹ƒ thomento __yato kho, bhikk
__yato_ti sÄ• mivacane to-kÄ• ro, yassÄ• ti vuttaá¹ƒ hoti. porÄ• á¹‡Ä• pana yamhi kÄ• leti
Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• , te saá¹ƒvarÄ• pahÄ«nÄ• hontÄ«_ti ye Ä• savÄ• sa
saá¹ƒvareneva pahÄ«nÄ• honti, na appahÄ«nesuyeva pahÄ«nasaÃ±Ã±Ä« hotÄ«ti.

5. dÄ• rukammikasuttavaá¹‡á¹‡anÄ•

<59> paÃ±came __dÄ• rukammiko_ti dÄ• ruvikkayena pavattitÄ• jÄ«vo eko upÄ• sako. __
133/ saá¹‡hacandanaá¹ƒ. __aá¹…genÄ• _ti aguá¹‡aá¹…gena, sukkapakkhe guá¹‡aá¹…gen
nimantanaá¹ƒ gaá¹‡hanako. __saá¹…ghe dÄ• naá¹ƒ dassÄ• mÄ«_ti bhikkhusaá¹…ghassa
satthÄ• raá¹ƒ abhivÄ• detvÄ• pakkÄ• mi. athassa \Ee III 401/ aparabhÄ• ge paÃ±casatÄ•
gihibhÄ• vaá¹ƒ pÄ• puá¹‡iá¹ƒsu. so ``kulÅ«pakabhikkhÅ« te vibbhantÄ• â€™â€™ ti vutte ``
nti vatvÄ• cittuppÄ• davemattamattampi na akÄ• si. idaá¹ƒ sandhÄ• ya satthÄ• __saá¹…g
cittaá¹ƒ pasÄ«dissatÄ«_ti Ä• ha.

6. hatthisÄ• riputtasuttavaá¹‡á¹‡anÄ•

<60> chaá¹-á¹-he __abhidhammakatha_nti abhidhammamissakaá¹ƒ kathaá¹ƒ. __kathaá¹ƒ
kathaá¹ƒ vicchinditvÄ• attano kathaá¹ƒ katheti. __therÄ• naá¹ƒ bhikkhÅ«na_nti karaá¹‡atth
therehi bhikkhÅ«hi saddhinti attho. yÄ• ca therÄ• naá¹ƒ abhidhammakathÄ• , taá¹ƒ ayampi
attho. __cetopariyÄ• ya_nti cittavÄ• raá¹ƒ. __idhÄ• _ti imasmiá¹ƒ loke. __soratasorato_ti sÅ
soraccasamannÄ• gato viyÄ• ti attho. __nivÄ• tanivÄ• to_ti nivÄ• to viya nivÄ• to, nivÄ• tav
__upasantupasanto_ti upasanto viya upasanto \Be III 132/. __vapakassateva satthÄ• rÄ• _t
apagacchati. __saá¹ƒsaá¹-á¹-hassÄ• _ti paÃ±cahi saá¹ƒsaggehi saá¹ƒsaá¹-á¹-hassa. __viss
vissajjitassa. __pÄ• katassÄ• _ti pÄ• katindriyassa.

__kiá¹-á¹-hÄ• do_ti kiá¹-á¹-hakhÄ• dako. __antaradhÄ• peyyÄ• _ti nÄ• seyya. __gopasÅ«_
__sippisambuka_nti \Ee III 402/ sippiyo ca sambukÄ• ca. __sakkharakaá¹-hala_nti sakkhar
__Ä• bhidosika_nti abhiÃ±Ã±Ä• tadosaá¹ƒ kudrÅ«sakabhojanaá¹ƒ. __nacchÄ• deyyÄ• _ti n
__purisaá¹ƒ bhuttÄ• vi_nti upayogavacanaá¹ƒ, taá¹ƒ sÄ• miatthe daá¹-á¹-habbaá¹ƒ. __amua
Ä• vuso, amuá¹ƒ purisaá¹ƒ.

__sabbanimittÄ• na_nti sabbesaá¹ƒ niccanimittÄ• dÄ«naá¹ƒ nimittÄ• naá¹ƒ. __animittaá¹ƒ

balavavipassanÄ• samÄ• dhiá¹ƒ. __cÄ«rikasaddo_ti jhallikasaddo. __sarissati nekkhammas
guá¹‡aá¹ƒ sarissati. __arahataá¹ƒ ahosÄ«_ti bhagavato sÄ• vakÄ• naá¹ƒ arahantÄ• naá¹ƒ a
ayaÃ±hi thero satta vÄ• re gihÄ« hutvÄ• satta vÄ• re pabbaji. kiá¹ƒ kÄ• raá¹‡Ä• ? kassapas
III 134/ kiresa ekassa bhikkhuno gihibhÄ• ve vaá¹‡á¹‡aá¹ƒ kathesi. so teneva kammena ara
vijjamÄ• neyeva satta vÄ• re gihibhÄ• ve ca pabbajjÄ• ya ca saÃ±caranto sattame vÄ• re pa
pÄ• puá¹‡Ä«ti.

7. majjhesuttavaá¹‡á¹‡anÄ•

<61> sattame __pÄ• rÄ• yane metteyyapaÃ±he_ti pÄ• rÄ• yanasamÄ• gamamhi metteyya
viditvÄ• nÄ• _ti dve ante dve koá¹-á¹-hÄ• se jÄ• nitvÄ• . __majjhe mantÄ• na lippatÄ«_ti ma
tÄ• ya ubho ante viditvÄ• majjhe na lippati, vemajjheá¹-á¹-hÄ• ne na lippati. __sibbanimacc
sibbanisaá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ atÄ«to. __phasso_ti phassavasena nibbattattÄ• ayaá¹
anto_ti ayameko koá¹-á¹-hÄ• so. __phassasamudayo_ti phasso samudayo assÄ• ti phassas
attabhÄ• ve katakammaphassapaccayÄ• nibbatto anÄ• gatattabhÄ• vo. __dutiyo anto_ti du
__phassanirodho_ti nibbÄ• naá¹ƒ. __majjhe_ti sibbinitaá¹‡haá¹ƒ chetvÄ• dvidhÄ• karaá¹‡a
majjhe nÄ• ma hoti. __taá¹‡hÄ• hi_ \Be III 133/ __naá¹ƒ sibbatÄ«_ti taá¹‡hÄ• naá¹ƒ
attabhÄ• vadvayasaá¹…khÄ• taá¹ƒ phassaÃ±ca phassasamudayaÃ±ca sibbati ghaá¹-á¹-eti.
tasseva bhavassa abhinibbattiyÄ• . yadi hi taá¹‡hÄ• na sibbeyya, tassa tassa bhavassa nib
imasmiá¹ƒ á¹-hÄ• ne koá¹-imajjhikÅ«pamaá¹ƒ gaá¹‡hanti. dvinnaÃ±hi kaá¹‡á¸• Ä• naá¹ƒ ek
saá¹ƒsibbitÄ• naá¹ƒ koá¹-i majjhanti vuccati. sutte chinne ubho kaá¹‡á¸• Ä• ni ubhato patant
kaá¹‡á¸• advayaá¹ƒ viya vuttappakÄ• rÄ• dve antÄ• , sibbitvÄ• á¹-hitasuttaá¹ƒ viya taá¹‡hA
kaá¹‡á¸• advayassa ubhatopatanaá¹ƒ viya taá¹‡hÄ• ya niruddhÄ• ya antadvayaá¹ƒ niruddha
ettakena iminÄ• ubho ante viditvÄ• taá¹‡hÄ• ya majjhe anupalittabhÄ• vena abhiÃ±Ã±eyya
abhijÄ• nÄ• ti nÄ• ma, tÄ«raá¹‡apariÃ±Ã±Ä• ya ca pahÄ• napariÃ±Ã±Ä• ya ca parijÄ• nitab
parijÄ• nÄ• ti nÄ• ma. __diá¹-á¹-heva_ \Ee III 404/ __dhamme_ti imasmiá¹ƒyeva attabhÄ• v
hotÄ«_ti vaá¹-á¹-adukkhassa koá¹-ikaro paricchedaparivaá¹-umakaro hoti nÄ• ma.

dutiyavÄ• re tiá¹‡á¹‡aá¹ƒ kaá¹‡á¸• Ä• naá¹ƒ vasena upamÄ• veditabbÄ• . tiá¹‡á¹‡aÃ±hi ka
saá¹ƒsibbitÄ• naá¹ƒ sutte chinne tÄ«á¹‡i kaá¹‡á¸• Ä• ni tÄ«su á¹-hÄ• nesu patanti, evamett
viya atÄ«tÄ• nÄ• gatapaccuppannÄ• khandhÄ• , suttaá¹ƒ viya taá¹‡hÄ• . sÄ• hi atÄ«taá¹ƒ
paccuppannaÃ±ca anÄ• gatena \Ne III 135/ saddhiá¹ƒ saá¹ƒsibbati. sutte chinne kaá¹‡á¸• a
á¹-hÄ• nesu patanaá¹ƒ viya taá¹‡hÄ• ya niruddhÄ• ya atÄ«tÄ• nÄ• gatapaccuppannÄ• kha

tatiyavÄ• re __adukkhamasukhÄ• majjhe_ti dvinnaá¹ƒ vedanÄ• naá¹ƒ antaraá¹-á¹-hakabhA
dukkhassa, dukkhaá¹ƒ vÄ• sukhassa antaraá¹ƒ nÄ• ma natthi. __taá¹‡hÄ• sibbinÄ«_ti ved
vedanÄ• naá¹ƒ upacchedaá¹ƒ nivÄ• retÄ«ti tÄ• sibbati nÄ• ma.

catutthavÄ• re __viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe_ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ampi sesaviÃ±Ã±Ä
nÄ• marÅ«papaccayasamudÄ• gatattÄ• nÄ• marÅ«pÄ• naá¹ƒ majjhe nÄ• ma.

paÃ±camavÄ• re __viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe_ti kammaviÃ±Ã±Ä• á¹‡aá¹ƒ majjhe, ajjhattikÄ
kammassa gahitattÄ• idha yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe nÄ• ma, manodvÄ• re vÄ
ajjhattikÄ• yatananissitattÄ• javanaviÃ±Ã±Ä• á¹‡aá¹ƒ majjhe nÄ• ma.

chaá¹-á¹-havÄ• re \Be III 134/ __sakkÄ• yo_ti tebhÅ«makavaá¹-á¹-aá¹ƒ. __sakkÄ• yasamu
__sakkÄ• yanirodho_ti nirodhasaccaá¹ƒ. __pariyÄ• yenÄ• _ti \Ee III 405/ tena tena kÄ• raá¹
sabbattha vuttanayeneva veditabbaá¹ƒ.

8. purisindriyaÃ±Ä• á¹‡asuttavaá¹‡á¹‡anÄ•

<62> aá¹-á¹-hame __aÃ±Ã±ataro_ti devadattapakkhiko eko. __samannÄ• haritvÄ• _ti Ä• va
nu kho bhagavatÄ• jÄ• nitvÄ• kathitaá¹ƒ, udÄ• hu ajÄ• nitvÄ• , ekaá¹ƒsikaá¹ƒ vÄ• kathitaâ
vibhajjakathitaâ€™â€™ nti adhippÄ• yena pucchati. __Ä• pÄ• yiko_ti apÄ• ye nibbattanako
nirayagÄ• mÄ«. __kappaá¹-á¹-ho_ti kappaá¹-á¹-hiyakammassa katattÄ• kappaá¹ƒ á¹-hassa
sakkÄ• tikicchituá¹ƒ. __dvejjha_nti dvidhÄ• bhÄ• vaá¹ƒ. __vÄ• laggakoá¹-inittudanamatta_n
aggakoá¹-iyÄ• dassetabbamattakaá¹ƒ, vÄ• laggakoá¹-inipÄ• tamattakaá¹ƒ vÄ• . __purisind
purisapuggalÄ• naá¹ƒ indriyaparopariyattaÃ±Ä• á¹‡Ä• ni, indriyÄ• naá¹ƒ tikkhamudubhÄ• va
attho.

__vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• _ti ettakÄ• kusalÄ• dhammÄ
akusalÄ• dhammÄ• ti jÄ• nÄ• mi. __antarahitÄ• _ti adassanaá¹ƒ gatÄ• . __sammukhÄ«bhÅ
pÄ• kaá¹-Ä• jÄ• tÄ• . __kusalamÅ«la_nti kusalajjhÄ• sayo. __kusalÄ• kusala_nti tamhÄ• k
kusalaá¹ƒ nibbattissati. __sÄ• radÄ• nÄ«_ti sÄ• rÄ• dÄ• ni gahitasÄ• rÄ• ni, saradamÄ• se
__sukhasayitÄ• nÄ«_ti \Ee III 406/ sukhasannicitÄ• ni. __sukhette_ti maá¹‡á¸• akhette. __n
vuttÄ• ni. __sappaá¹-ibhÄ• gÄ• _ti sarikkhakÄ• . __abhido addharatta_nti abhiaddharattaá¹ƒ
abhimukhÄ«bhÅ«te. __bhattakÄ• lasamaye_ti rÄ• jakulÄ• naá¹ƒ bhattakÄ• lasaá¹…khÄ• te
ko evaá¹ƒ bhagavatÄ• Ã±Ä• toti? ajÄ• tasatturÄ• jÄ• . so hi pÄ• pamittaá¹ƒ nissÄ• ya magg
suppabuddhasunakkhattÄ• dayo bhagavatÄ• Ã±Ä• tÄ• va. __aparihÄ• nadhammo_ti evaá¹
paribbÄ• jako aÃ±Ã±e ca evarÅ«pÄ• . __parinibbÄ• yissatÄ«_ti evaá¹ƒ ko Ã±Ä• to bhagava
aÃ±Ã±e ca evarÅ«pÄ• .

9. nibbedhikasuttavaá¹‡á¹‡anÄ•

<63> navame \Be III 135/ anibbiddhapubbe appadÄ• litapubbe lobhakkhandhÄ• dayo nibbi
__nibbedhikapariyÄ• yo, _ nibbijjhanakÄ• raá¹‡anti attho. __nidÄ• nasambhavo_ti kÄ• me n

uppÄ• danasamatthatÄ• ya niyyÄ• detÄ«ti nidÄ• naá¹ƒ. sambhavati tatoti sambhavo, nidÄ•
__nidÄ• nasambhavo. vemattatÄ• _ti nÄ• nÄ• karaá¹‡aá¹ƒ.

__kÄ• maguá¹‡Ä• _ti kÄ• mayitabbaá¹-á¹-hena kÄ• mÄ• , bandhanaá¹-á¹-hena guá¹‡Ä• ``
viya. __cakkhuviÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena passitabbÄ• . __iá¹-á¹-hÄ• _ti pariy
vÄ• , iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• ti attho. __kantÄ• _ti kamanÄ«yÄ• . __manÄ• pÄ• _ti m
__piyarÅ«pÄ• _ti piyajÄ• tikÄ• . __kÄ• mÅ«pasaÃ±hitÄ• _ti \Ee III 407/ Ä• rammaá¹‡aá¹ƒ ka
upasaÃ±hitÄ• . __rajanÄ«yÄ• _ti rÄ• guppattikÄ• raá¹‡abhÅ«tÄ• . __nete kÄ• mÄ• _ti na et
nÄ• ma honti. __saá¹…kapparÄ• go_ti saá¹…kappavasena uppannarÄ• go. __kÄ• mo_ti ay
paá¹-ipannehi pahÄ• tabbo. kamanaá¹-á¹-hena kÄ• mÄ• nÄ• ma. __citrÄ• nÄ«_ti citravicitr

__phasso_ti sahajÄ• taphasso. __kÄ• mayamÄ• no_ti kÄ• maá¹ƒ kÄ• mayamÄ• no. __tajja
tajjÄ• tikaá¹ƒ. __puÃ±Ã±abhÄ• giya_nti dibbe kÄ• me patthetvÄ• sucaritapÄ• ripÅ«riyÄ• d
137/ attabhÄ• vo puÃ±Ã±abhÄ• giyo nÄ• ma, duccaritapÄ• ripÅ«riyÄ• apÄ• ye nibbattassa
nÄ• ma. __ayaá¹ƒ vuccati, bhikkhave, kÄ• mÄ• naá¹ƒ vipÄ• ko_ti ayaá¹ƒ duvidhopi kÄ• ma
uppannattÄ• kÄ• mÄ• naá¹ƒ vipÄ• koti vuccati. __so imaá¹ƒ nibbedhika_nti so bhikkhu ima
chattiá¹ƒsaá¹-á¹-hÄ• nesu nibbijjhanakaá¹ƒ seá¹-á¹-hacariyaá¹ƒ jÄ• nÄ• ti. __kÄ• manirodha
nirodhane evaá¹ƒ laddhanÄ• maá¹ƒ. imasmiÃ±hi á¹-hÄ• ne brahmacariyasaá¹…khÄ• to ma

__sÄ• misÄ• _ti kilesÄ• misasampayuttÄ• . iminÄ• nayena sabbaá¹-hÄ• nesu attho vedital
__vohÄ• ravepakka_nti vohÄ• ravipÄ• kaá¹ƒ. kathÄ• saá¹…khÄ• to hi vohÄ• ro saÃ±Ã±Ä• y
III 408/ __yathÄ• na_nti ettha __naá¹ƒ_-iti nipÄ• tamattameva. iti yasmÄ• yathÄ• yathÄ•
\Be III 136/ tathÄ• evaá¹ƒsaÃ±Ã±Ä« ahosinti katheti, tasmÄ• vohÄ• ravepakkÄ• ti attho.

__avijjÄ• _ti aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡abhÅ«tÄ• bahalaavijjÄ• . nirayaá¹ƒ gam
__nirayagamanÄ«yÄ• , _ niraye nibbattipaccayÄ• ti attho. sesesupi eseva nayo. __cetanÄ•
idha sabbasaá¹…gÄ• hikÄ• saá¹ƒvidahanacetanÄ• gahitÄ• . __cetayitvÄ• _ti dvÄ• rappava
cetanÄ• sampayuttacittena. __nirayavedanÄ«ya_nti niraye vipÄ• kadÄ• yakaá¹ƒ. sesesupi e
balavadukkhaá¹ƒ. __dandhavirÄ• gÄ«_ti garukaá¹ƒ na khippaá¹ƒ saá¹‡ikaá¹ƒ vigacchanaka
__urattÄ• á¸·iá¹ƒ kandatÄ«_ti uraá¹ƒ tÄ• á¸·etvÄ• rodati. __pariyeá¹-á¹-hi_nti pariyesanaá¹ƒ
dvipada_nti ekapadamantaá¹ƒ vÄ• dvipadamantaá¹ƒ vÄ• , ko mantaá¹ƒ jÄ• nÄ• tÄ«ti attho.
sammohavipÄ• kaá¹ƒ. dukkhassa hi sammoho nissandavipÄ• ko nÄ• ma. dutiyapadepi esev
nissandavipÄ• koti. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

10. sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<64> dasame __Ä• sabhaá¹ƒ á¹-hÄ• na_nti seá¹-á¹-haá¹ƒ niccalaá¹-á¹-hÄ• naá¹ƒ. __sÄ«ha
abhÄ«tanÄ• daá¹ƒ pamukhanÄ• daá¹ƒ. __brahmacakka_nti seá¹-á¹-haÃ±Ä• á¹‡acakkaá¹ƒ p

desanÄ• Ã±Ä• á¹‡aÃ±ca. __á¹-hÄ• naÃ±ca á¹-hÄ• nato_ti kÄ• raá¹‡aÃ±ca kÄ• raá¹‡ato. __
__idampi tathÄ• gatassÄ• _ti idampi á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa t
evaá¹ƒ sabbapadesu attho veditabbo. __kammasamÄ• dÄ• nÄ• na_nti samÄ• diyitvÄ• katÄ
kusalÄ• kusalakammÄ• naá¹ƒ, kammameva vÄ• kammasamÄ• dÄ• naá¹ƒ. __á¹-hÄ• naso
III 138/ ca. tattha gatiupadhikÄ• lapayogÄ• vipÄ• kassa á¹-hÄ• naá¹ƒ, kammaá¹ƒ hetu.
__jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ aá¹-á¹-hanna
samÄ• dhÄ«naá¹ƒ navannaá¹ƒ anupubbasamÄ• pattÄ«naÃ±ca. __saá¹ƒkilesa_nti hÄ• nabh
__vodÄ• na_nti visesabhÄ• giyaá¹ƒ dhammaá¹ƒ. __vuá¹-á¹-hÄ• na_nti ``vodÄ• nampi vuá¹-
samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™ nti (Vibh 828) evaá¹ƒ vuttaá¹ƒ
bhavaá¹…ganaphalasamÄ• pattiyo ca. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaÃ±hi paguá¹‡ajjhÄ• na
padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• ``vodÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. bha
sabbajjhÄ• nehi vuá¹-á¹-hÄ• naá¹ƒ hoti, phalasamÄ• pattiyÄ• nirodhasamÄ• pattito vuá¹-á¹
sandhÄ• ya ``tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™
__anekavihita_ntiÄ• dÄ«ni visuddhimagge (Vism II 402) vaá¹‡á¹‡itÄ• ni. Ä• savakkhayaÃ±Ä
vuttatthameva. purimassÄ• pi Ã±Ä• á¹‡attayassa vitthÄ• rakathaá¹ƒ icchantena majjhimaá¹-
mahÄ• sÄ«hanÄ• davaá¹‡á¹‡anÄ• (Ps I 146 Ä• dayo) oloketabbÄ• . __samÄ• hitassÄ• _ti
__samÄ• dhi maggo_ti samÄ• dhi etesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adhigamÄ• ya upÄ• yo. __as
__kummaggo_ti micchÄ• maggo. imasmiá¹ƒ sutte tathÄ• gatassa Ã±Ä• á¹‡abalaá¹ƒ kathita

mahÄ• vaggo chaá¹-á¹-ho.

7. devatÄ• vaggo

1-3. anÄ• gÄ• miphalasuttÄ• divaá¹‡á¹‡anÄ•

65-67__._ sattamassa paá¹-hame __assaddhiya_nti assaddhabhÄ• vaá¹ƒ. __duppaÃ±Ã±at
dutiye __pamÄ• da_nti sativippavÄ• saá¹ƒ. tatiye __Ä• bhisamÄ• cÄ• rika_nti uttamasamÄ•
paá¹‡á¹‡attisÄ«laá¹ƒ. __sekhadhamma_nti sekhapaá¹‡á¹‡attisÄ«laá¹ƒ. __sÄ«lÄ• nÄ«_ti ca

4. saá¹…gaá¹‡ikÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<68> catutthe \Ne III 139/ __saá¹…gaá¹‡ikÄ• rÄ• mo_ti gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• mo. su
gaá¹‡esu attano vÄ• parisÄ• saá¹…khÄ• te gaá¹‡e ramatÄ«ti __gaá¹‡Ä• rÄ• mo. paviveke
nimitta_nti samÄ• dhivipassanÄ• cittassa nimittaá¹ƒ samÄ• dhivipassanÄ• kÄ• raá¹ƒ. __sam
vipassanÄ• sammÄ• diá¹-á¹-hiá¹ƒ. __samÄ• dhi_nti maggasamÄ• dhiÃ±ceva phalasamÄ• c
saá¹ƒyojanÄ• ni. __nibbÄ• na_nti apaccayaparinibbÄ• naá¹ƒ.

5. devatÄ• suttavaá¹‡á¹‡anÄ•

<69> paÃ±came __sovacassatÄ• _ti subbacabhÄ• vo. __kalyÄ• á¹‡amittatÄ• _ti sucimittat
satthari gÄ• ravayutto. esa nayo sabbattha.

6. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<70> chaá¹-á¹-he \Be III 138/ \Ee III 411/ __na santenÄ• _ti paccanÄ«kakilesehi avÅ«pasa
paá¹‡Ä«tenÄ• _ti na atappakena. __na paá¹-ippassaddhiladdhenÄ• _ti kilesappaá¹-ippassa
appattena. __na ekodibhÄ• vÄ• dhigatenÄ• _ti na ekaggabhÄ• vaá¹ƒ upagatena.

7. sakkhibhabbasuttavaá¹‡á¹‡anÄ•

<71> sattame __tatra tatrÄ• _ti tasmiá¹ƒ tasmiá¹ƒ visese. __sakkhibhabbata_nti paccakkha
__Ä• yatane_ti kÄ• raá¹‡e. __hÄ• nabhÄ• giyÄ• _dayo visuddhimagge (Vism I 39) saá¹ƒvaa
__asakkaccakÄ• rÄ«_ti na sukatakÄ• rÄ«, na Ä• darakÄ• rÄ«. __asappÄ• yakÄ• rÄ«_ti na s
upakÄ• rabhÅ«tadhammakÄ• rÄ«.

8. balasuttavaá¹‡á¹‡anÄ•

<72> aá¹-á¹-hame \Ne III 140/ __balata_nti balabhÄ• vaá¹ƒ thÄ• mabhÄ• vaá¹ƒ. __asÄ• ta
satatakÄ• rÄ«. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

9-10. tajjhÄ• nasuttadvayavaá¹‡á¹‡anÄ•

73-74__._ navame __na yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-ho hotÄ«_ti vat
Ä• dÄ«navo na yathÄ• sabhÄ• vato jhÄ• napaÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti. dasamaá¹ƒ uttÄ

devatÄ• vaggo sattamo.

8. arahattavaggo

1. dukkhasuttavaá¹‡á¹‡anÄ•

<75> aá¹-á¹-hamassa paá¹-hame __savighÄ• ta_nti saupaghÄ• taá¹ƒ sopaddavaá¹ƒ. __sap
kÄ• yikacetasikena pariá¸·Ä• hena sapariá¸·Ä• haá¹ƒ. __pÄ• á¹-ikaá¹…khÄ• _ti icchitabbÄ•

2. arahattasuttavaá¹‡á¹‡anÄ•

<76> dutiye \Be III 139/ \Ee III 412/ __mÄ• na_nti jÄ• tiÄ• dÄ«hi maÃ±Ã±anaá¹ƒ. __omÄ• r
mÄ• naá¹ƒ. __atimÄ• na_nti atikkamitvÄ• pavattaá¹ƒ accuá¹‡á¹‡atimÄ• naá¹ƒ. __adhimÄ•
__thambha_nti kodhamÄ• nehi thaddhabhÄ• vaá¹ƒ. __atinipÄ• ta_nti hÄ«nassa hÄ«noham

3. uttarimanussadhammasuttavaá¹‡á¹‡anÄ•

<77> tatiye \Ne III 141/ __uttarimanussadhammÄ• _ti manussadhammato uttari.
__alamariyaÃ±Ä• á¹‡adassanavisesa_nti ariyabhÄ• vaá¹ƒ kÄ• tuá¹ƒ samatthaá¹ƒ Ã±Ä• á¹‡
magge cattÄ• ri ca phalÄ• nÄ«ti attho. __kuhana_nti tividhaá¹ƒ kuhanavatthuá¹ƒ. __lapana_
ukkhipitvÄ• avakkhipitvÄ• vÄ• lapanaá¹ƒ.

4. sukhasomanassasuttavaá¹‡á¹‡anÄ•

<78> catutthe __yoni cassa Ä• raddhÄ• hotÄ«_ti kÄ• raá¹‡aÃ±cassa paripuá¹‡á¹‡aá¹ƒ pa
__dhammÄ• rÄ• mo_ti dhamme ratiá¹ƒ vindati. bhÄ• vanÄ• ya ramati, bhÄ• vento vÄ• ram
pahÄ• ne ramati, pajahanto vÄ• ramatÄ«ti __pahÄ• nÄ• rÄ• mo_. tividhe paviveke ramatÄ«
abyÄ• pajjhe niddukkhabhÄ• ve ramatÄ«ti __abyÄ• pajjhÄ• rÄ• mo_. nippapaÃ±casaá¹…kh
__nippapaÃ±cÄ• rÄ• mo_.

5. adhigamasuttavaá¹‡á¹‡anÄ•

<79> paÃ±came __na Ä• yakusalo_ti na Ä• gamanakusalo. __na apÄ• yakusalo_ti na apa
kattukamyatÄ• chandaá¹ƒ. __na Ä• rakkhatÄ«_ti na rakkhati.

6. mahantattasuttavaá¹‡á¹‡anÄ•

<80> chaá¹-á¹-he __Ä• lokabahulo_ti Ã±Ä• á¹‡Ä• lokabahulo. __yogabahulo_ti yoge bahul
__vedabahulo_ti pÄ«tipÄ• mojjabahulo. __asantuá¹-á¹-hibahulo_ti \Ee III 413/ kusaladhamm
__anikkhittadhuro_ti aá¹-á¹-hapitadhuro paggahitavÄ«riyo. __uttari ca patÄ• retÄ«_ti sampa
vÄ«riyaá¹ƒ karoteva. sattamaá¹ƒ uttÄ• nameva.

8-10. dutiyanirayasuttÄ• divaá¹‡á¹‡anÄ•

82-84__._ aá¹-á¹-hame \Be III 140/ \Ne III 142/ __pagabbho_ti kÄ• yapÄ• gabbhiyÄ• dÄ«hi
uttÄ• natthameva. dasame __vighÄ• tavÄ• _ti mahicchataá¹ƒ nissÄ• ya uppannena lobhadu
sabbattha uttÄ• namevÄ• ti.

arahattavaggo aá¹-á¹-hamo.

9. sÄ«tivaggo

1. sÄ«tibhÄ• vasuttavaá¹‡á¹‡anÄ•

<85> navamassa paá¹-hame __sÄ«tibhÄ• va_nti sÄ«talabhÄ• vaá¹ƒ. __yasmiá¹ƒ samaye c
niggaá¹‡hitabba_ntiÄ• dÄ«su uddhaccasamaye cittaá¹ƒ samÄ• dhinÄ• niggahetabbaá¹ƒ nÄ
vÄ«riyena paggahetabbaá¹ƒ nÄ• ma, nirassÄ• dagatakÄ• le samÄ• dhinÄ• sampahaá¹ƒsita
bojjhaá¹…gupekkhÄ• ya ajjhupekkhitabbaá¹ƒ nÄ• ma.

2. Ä• varaá¹‡asuttavaá¹‡á¹‡anÄ•

<86> dutiye __kammÄ• varaá¹‡atÄ• yÄ• _ti paÃ±cÄ• nantariyakammehi. __kilesÄ• varaá¹‡
niyatamicchÄ• diá¹-á¹-hiyÄ• . __vipÄ• kÄ• varaá¹‡atÄ• yÄ• _ti akusalavipÄ• kapaá¹-isandhi
ahetukapaá¹-isandhiyÄ• vÄ• ti.

4-5. sussÅ«satisuttÄ• divaá¹‡á¹‡anÄ•

88-89__._ catutthe \Ne III 143/ __anattha_nti avaá¸• á¸• hiá¹ƒ. __atthaá¹ƒ riÃ±catÄ«_ti vaá¸
chaá¸• á¸• eti. __ananulomikÄ• yÄ• _ti \Ee III 414/ sÄ• sanassa ananulomikÄ• ya. paÃ±cam
sotÄ• pattimaggaá¹ƒ.

8-11. abhabbaá¹-á¹-hÄ• nasuttacatukkavaá¹‡á¹‡anÄ•

92-95__._ aá¹-á¹-hame __anÄ• gamanÄ«yaá¹ƒ vatthu_nti anupagantabbaá¹ƒ kÄ• raá¹‡aá¹ƒ
dvÄ• saá¹-á¹-hiyÄ• ca diá¹-á¹-higatÄ• nametaá¹ƒ adhivacanaá¹ƒ. __aá¹-á¹-hamaá¹ƒ bhava_
aá¹-á¹-hamaá¹ƒ paá¹-isandhiá¹ƒ. navame __kotÅ«halamaá¹…galenÄ• _ti diá¹-á¹-hasutamut
dasame __sayaá¹ƒkata_ntiÄ• dÄ«ni attadiá¹-á¹-hivasena vuttÄ• ni. __adhiccasamuppanna_
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sÄ«tivaggo navamo.

10. Ä• nisaá¹ƒsavaggo

1-2. pÄ• tubhÄ• vasuttÄ• divaá¹‡á¹‡anÄ•

96-97__._ dasamassa paá¹-hame __ariyÄ• yatane_ti majjhimadese. __indriyÄ• na_nti mana
__saddhammaniyato_ti sÄ• sanasaddhamme niyato. __asÄ• dhÄ• raá¹‡enÄ• _ti puthujjane

7. anavatthitasuttavaá¹‡á¹‡anÄ•

<102> sattame __anodhiá¹ƒ karitvÄ• _ti ``ettakÄ• va saá¹…khÄ• rÄ• aniccÄ• , na ito pareâ
mariyÄ• daá¹ƒ akatvÄ• . __anavatthitÄ• _ti avatthitÄ• ya rahitÄ• , bhijjamÄ• nÄ• va hutvÄ•
III 144/ attho. __sabbaloke_ti sakale tedhÄ• tuke. __sÄ• maÃ±Ã±enÄ• _ti \Ee III 415/ samaâ
ariyamaggenÄ• ti attho.

8. ukkhittÄ• sikasuttavaá¹‡á¹‡anÄ•

<103> aá¹-á¹-hame __mettÄ• vatÄ• yÄ• _ti mettÄ• yuttÄ• ya pÄ• ricariyÄ• ya. satta hi sekh
mettÄ• vatÄ• ya paricaranti, khÄ«á¹‡Ä• savo pariciá¹‡á¹‡asatthuko.

9. atammayasuttavaá¹‡á¹‡anÄ•

<104> navame __atammayo_ti tammayÄ• vuccanti taá¹‡hÄ• diá¹-á¹-hiyo, tÄ• hi rahito. __a
ahaá¹ƒkÄ• radiá¹-á¹-hi. __mamaá¹ƒkÄ• rÄ• _ti mamaá¹ƒkÄ• rataá¹‡hÄ• . sesaá¹ƒ sabbattha

Ä• nisaá¹ƒsavaggo dasamo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. tikavaggo

1. rÄ• gasuttavaá¹‡á¹‡anÄ•

<107> ekÄ• dasamassa \Be III 142/ paá¹-hame __asubhÄ• _ti asubhakammaá¹-á¹-hÄ• naâ
mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ. __paÃ±Ã±Ä• _ti sahavipassanÄ• maggapaÃ±Ã±Ä• .

6. assÄ• dasuttavaá¹‡á¹‡anÄ•

<112> chaá¹-á¹-he \Ne III 145/ __assÄ• dadiá¹-á¹-hÄ«_ti sassatadiá¹-á¹-hi. __attÄ• nudiá¹-â
anugatÄ• vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi. __micchÄ• diá¹-á¹-hÄ«_ti dvÄ• saá¹-á¹-hiv
__sammÄ• diá¹-á¹-hÄ«_ti maggasammÄ• diá¹-á¹-hi, natthi dinnantiÄ• dikÄ• vÄ• micchÄ• d
kammassakataÃ±Ä• á¹‡aá¹ƒ sammÄ• diá¹-á¹-hi.

7. aratisuttavaá¹‡á¹‡anÄ•

<113> sattame __adhammacariyÄ• _ti dasa akusalakammapathÄ• .

10. uddhaccasuttavaá¹‡á¹‡anÄ•

<116> dasame __asaá¹ƒvaro_ti anadhivÄ• sakabhÄ• vo. sesaá¹ƒ sabbattha uttÄ• namevÄ

tikavaggo ekÄ• dasamo.

12. sÄ• maÃ±Ã±avaggavaá¹‡á¹‡anÄ•

119-121__._ ito \Ee III 416/ paresu __tapusso_ti dvevÄ• cikupÄ• sako. __tathÄ• gate niá¹-á
buddhaguá¹‡esu patiá¹-á¹-hitacitto pahÄ«nakaá¹…kho. amataá¹ƒ addasÄ• ti __amataddasc
lokuttarasÄ«lena. __Ã±Ä• á¹‡enÄ• _ti paccavekkhaá¹‡aÃ±Ä• á¹‡ena. __vimuttiyÄ• _ti sekh
143/. __tavakaá¹‡á¹‡iko_ti evaá¹ƒnÄ• mako gahapati. tapakaá¹‡á¹‡ikotipi pÄ• á¸·i.

24. rÄ• gapeyyÄ• lavaá¹‡á¹‡anÄ•

<140> __rÄ• gassÄ• _ti \Ne III 146/ paÃ±cakÄ• maguá¹‡ikarÄ• gassa. sesaá¹ƒ sabbattha u

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

chakkanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

sattakanipÄ• ta-aá¹-á¹-hakathÄ•

paá¹‡á¹‡Ä• sakaá¹ƒ

1. dhanavaggo

1-5. paá¹-hamapiyasuttÄ• divaá¹‡á¹‡anÄ•

1-5__._ sattakanipÄ• tassa \Ne III 147/ \Be III 145/ \Ee IV 1/ paá¹-hame __anavaÃ±Ã±attikÄ
abhiÃ±Ã±Ä• tabhÄ• vakÄ• mo. tatiye __yoniso vicine dhamma_nti upÄ• yena catusaccadha
__paÃ±Ã±Ä• yatthaá¹ƒ vipassatÄ«_ti sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya saccadhamm

__pajjotassevÄ• _ti dÄ«passeva. __vimokkho hoti cetaso_ti tassa imehi balehi samannÄ• g
dÄ«panibbÄ• naá¹ƒ viya carimakacittassa vatthÄ• rammaá¹‡ehi vimokkho hoti, gataá¹-á¹-hÄ
catutthe __saddho hotÄ«_tiÄ• dÄ«ni paÃ±cakanipÄ• te vaá¹‡á¹‡itÄ• neva. paÃ±came __dh
adÄ• liddiyakaraá¹‡aá¹-á¹-hena dhanÄ• ni.

7. uggasuttavaá¹‡á¹‡anÄ•

<7> sattame \Ne III 148/ __uggo rÄ• jamahÄ• matto_ti pasenadikosalassa mahÄ• amacco.
bhuttapÄ• tarÄ• so upasaá¹…kami. __aá¸• á¸• ho_ti nidhÄ• nagatena dhanena aá¸• á¸• ho.
__rohaá¹‡eyyo_ti rohaá¹‡aseá¹-á¹-hino nattÄ• raá¹ƒ migÄ• raseá¹-á¹-hiá¹ƒ sandhÄ• yevam
vaá¸·aÃ±janadhanena mahaddhano. __mahÄ• bhogo_ti upabhogaparibhogabhaá¹‡á¸• assa
__hiraÃ±Ã±assÄ• _ti suvaá¹‡á¹‡asseva. suvaá¹‡á¹‡Ä• meva hissa koá¹-isaá¹…khyaá¹ƒ ah
taá¹-á¹-akasarakaattharaá¹‡apÄ• vuraá¹‡Ä• dino paribhogaparikkhÄ• rassa pamÄ• á¹‡asaá

8. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Be III 146/ __anunayasaá¹ƒyojana_nti kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ. sab
bandhanaá¹-á¹-hena saá¹ƒyojanÄ• nÄ«ti veditabbÄ• ni. imasmiá¹ƒ sutte vaá¹-á¹-ameva kath
uttÄ• natthamevÄ• ti.

dhanavaggo paá¹-hamo.

2. anusayavaggo

3. kulasuttavaá¹‡á¹‡anÄ•

<13> dutiyassa tatiye __nÄ• la_nti na yuttaá¹ƒ nÄ• nucchavikaá¹ƒ. __na manÄ• penÄ• _ti
Ä• kÄ• rena nisinnÄ• sanato paccuá¹-á¹-henti, anÄ• darameva dassenti. __santamassa par
deyyadhammaá¹ƒ etassa niguhanti paá¹-icchÄ• denti. __asakkaccaá¹ƒ denti no sakkacca_
paá¹‡Ä«taá¹ƒ vÄ• , asahatthÄ• acittÄ«kÄ• rena denti, no cittÄ«kÄ• rena.

4. puggalasuttavaá¹‡á¹‡anÄ•

<14> catutthe \Ne III 149/ __ubhatobhÄ• gavimutto_ti dvÄ«hi bhÄ• gehi vimutto, arÅ«pasa
vimutto, maggena nÄ• makÄ• yato. so catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ekekato vuá¹
sammasitvÄ• \Ee IV 3/ arahattaá¹ƒ pattÄ• naá¹ƒ catunnaá¹ƒ, nirodhÄ• vuá¹-á¹-hÄ• ya arah
ca vasena paÃ±cavidho hoti. pÄ• á¸·i panettha ``katamo ca puggalo ubhatobhÄ• gavimutto?
aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• par

(Pp 208) evaá¹ƒ aá¹-á¹-havimokkhalÄ• bhino vasena Ä• gatÄ• .

paÃ±Ã±Ä• ya vimuttoti __paÃ±Ã±Ä• vimutto_. so sukkhavipassako, catÅ«hi jhÄ• nehi vuá¹
pattÄ• cattÄ• ro cÄ• ti imesaá¹ƒ vasena paÃ±cavidho hoti. pÄ• á¸·i panettha aá¹-á¹-havimo
Ä• gatÄ• . yathÄ• ha --- ``na heva kho aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati, paÃ
cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati puggalo paÃ±Ã±Ä• vimuttoâ

phuá¹-á¹-hantaá¹ƒ sacchikatoti __kÄ• yasakkhÄ«_. so jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ phu
nibbÄ• naá¹ƒ sacchikaroti. so sotÄ• pattiphalaá¹-á¹-haá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va arahattan
hoti. tenÄ• ha --- ``idhekacco puggalo aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati, paÃ
ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati puggalo kÄ• yasakkhÄ«â€™â€™ t

diá¹-á¹-hantaá¹ƒ pattoti __diá¹-á¹-hippatto_. tatridaá¹ƒ saá¹…khepalakkhaá¹‡aá¹ƒ --- dukkh
sukho nirodhoti Ã±Ä• taá¹ƒ hoti diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phusitaá¹ƒ paÃ±Ã±Ä•
diá¹-á¹-hippatto. vitthÄ• rato pana sopi kÄ• yasakkhÄ« viya chabbidho hoti. tenevÄ• ha --- ``
`idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• m
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodi
paÃ±Ã±Ä• ya ... pe ... ayaá¹ƒ vuccati puggalo diá¹-á¹-hippattoâ€™â€™ ti.

saddhÄ• ya \Ne III 150/ \Ee IV 4/ vimuttoti __saddhÄ• vimutto_. sopi vuttanayeneva chabbi
``idhekacco puggalo `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ
paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tathÄ• gatappaveditÄ• cassa dhammÄ•
honti vocaritÄ• paÃ±Ã±Ä• ya ... pe ... no ca kho yathÄ• diá¹-á¹-hippattassa. ayaá¹ƒ vuccati
saddhÄ• vimuttoâ€™â€™ ti. etassa hi saddhÄ• vimuttassa pubbabhÄ• gamaggakkhaá¹‡e s
viya adhimuccantassa viya ca kilesakkhayo hoti, diá¹-á¹-hippattassa pubbabhÄ• gamaggakk
kilesacchedakaÃ±Ä• á¹‡aá¹ƒ adandhaá¹ƒ tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ hutvÄ• vahati. tasmÄ• yat
asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ maá¹-á¹-haá¹ƒ na hoti, asi sÄ«ghaá¹
suyyati, balavataro vÄ• yÄ• mo kÄ• tabbo hoti, evarÅ«pÄ• saddhÄ• vimuttassa pubbabhÄ•
sunisitena asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ maá¹-á¹-haá¹ƒ hoti, asi sÄ
na suyyati, balavavÄ• yÄ• makiccaá¹ƒ \Be III 148/ na hoti, evarÅ«pÄ• paÃ±Ã±Ä• vimuttass
pubbabhÄ• gamaggabhÄ• vanÄ• veditabbÄ• .

dhammaá¹ƒ anussaratÄ«ti __dhammÄ• nusÄ• rÄ«_. dhammoti paÃ±Ã±Ä• , paÃ±Ã±Ä• pub
attho. __saddhÄ• nusÄ• rimhi_pi eseva nayo. ubhopete sotÄ• pattimaggaá¹-á¹-hÄ• yeva. vu
\Ee IV 5/ puggalassa sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa paÃ±Ã±indriyaá¹ƒ ad
paÃ±Ã±Ä• vÄ• hiá¹ƒ paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• veti. ayaá¹ƒ vucca
puggalassa sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa saddhindriyaá¹ƒ adhimattaá¹ƒ
saddhÄ• pubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• veti. ayaá¹ƒ vuccati puggalo saddhÄ• nu

ayamettha saá¹…khepo, vitthÄ• rato panesÄ• ubhatobhÄ• gavimuttÄ• dikathÄ• visuddhim
paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re vuttÄ• . tasmÄ• tattha vuttanayeneva veditabbÄ• ti.

5. udakÅ«pamÄ• suttavaá¹‡á¹‡anÄ•

<15> paÃ±came __udakÅ«pamÄ• _ti nimujjanÄ• diÄ• kÄ• raá¹ƒ gahetvÄ• udakena upami
ekavÄ• rameva nimuggo. __ekantakÄ• á¸·akehÄ«_ti niyatamicchÄ• diá¹-á¹-hiá¹ƒ sandhÄ• y
uá¹-á¹-hahati. __sÄ• dhÅ«_ti sobhanÄ• bhaddakÄ• . __hÄ• yatiyevÄ• _ti caá¹…kavÄ• re Ä
parihÄ• yateva \Ne III 151/. __ummujjitvÄ• vipassati viloketÄ«_ti uá¹-á¹-hahitvÄ• gantabba
viloketi. __pataratÄ«_ti gantabbadisÄ• bhimukho tarati nÄ• ma. __paá¹-igÄ• dhappatto hotÄ
viloketvÄ• pataritvÄ• ekasmiá¹ƒ á¹-hÄ• ne patiá¹-á¹-hÄ• patto nÄ• ma hoti, tiá¹-á¹-hati na p
__tiá¹‡á¹‡o_ \Ee IV 6/ __pÄ• raá¹…gato thale tiá¹-á¹-hatÄ«_ti sabbakilesoghaá¹ƒ taritvÄ• p
nibbÄ• nathale patiá¹-á¹-hito nÄ• ma hoti. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹

6. aniccÄ• nupassÄ«suttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he aniccÄ• ti evaá¹ƒ paÃ±Ã±Ä• ya pharanto anupassatÄ«ti __aniccÄ• nupas
saÃ±Ã±Ä• assÄ• ti __aniccasaÃ±Ã±Ä«_. aniccÄ• ti evaá¹ƒ Ã±Ä• á¹‡ena paá¹-isaá¹ƒveditÄ
__aniccapaá¹-isaá¹ƒvedÄ«. satata_nti sabbakÄ• laá¹ƒ. __samita_nti yathÄ• \Be III 149/ pur
pacchimacittaá¹ƒ samitaá¹ƒ samupagataá¹ƒ ghaá¹-á¹-itaá¹ƒ hoti, evaá¹ƒ. __abbokiá¹‡á¹‡a_
aÃ±Ã±ena cetasÄ• asaá¹ƒmissaá¹ƒ. __cetasÄ• adhimuccamÄ• no_ti cittena sanniá¹-á¹-hÄ
pariyogÄ• hamÄ• no_ti vipassanÄ• Ã±Ä• á¹‡ena anupavisamÄ• no.

__apubbaá¹ƒ acarima_nti apure apacchÄ• ekakkhaá¹‡eyeva. idha samasÄ«sÄ« kathito. s
rogasamasÄ«sÄ«, vedanÄ• samasÄ«sÄ«, iriyÄ• pathasamasÄ«sÄ«, jÄ«vitasamasÄ«sÄ«ti.
rogena phuá¹-á¹-hassa sato rogavÅ«pasamo ca Ä• savakkhayo ca ekappahÄ• reneva hoti,
nÄ• ma. yassa pana aÃ±Ã±ataraá¹ƒ vedanaá¹ƒ vedayato vedanÄ• vÅ«pasamo ca Ä• savak
ayaá¹ƒ __vedanÄ• samasÄ«sÄ«_ nÄ• ma. yassa pana á¹-hÄ• nÄ• dÄ«su iriyÄ• pathesu aÃ
iriyÄ• pathassa pariyosÄ• naÃ±ca Ä• savakkhayo ca ekappahÄ• reneva hoti, ayaá¹ƒ __iriyÄ
yassa pana upakkamato vÄ• sarasato vÄ• jÄ«vitapariyÄ• dÄ• naÃ±ca Ä• savakkhayo ca e
__jÄ«vitasamasÄ«sÄ«_ nÄ• ma. ayamidha adhippeto. tattha \Ee IV 7/ kiÃ±cÄ• pi Ä• savapa
jÄ«vitapariyÄ• dÄ• naá¹ƒ cuticittena hotÄ«ti ubhinnaá¹ƒ ekakkhaá¹‡e sambhavo nÄ• ma na
Ä• savesu khÄ«á¹‡amattesu paccavekkhaá¹‡avÄ• rÄ• nantarameva jÄ«vitapariyÄ• dÄ• naá
paÃ±Ã±Ä• yati, tasmÄ• evaá¹ƒ vuttaá¹ƒ.

__antarÄ• parinibbÄ• yÄ«_ti \Ne III 152/ yo paÃ±casu suddhÄ• vÄ• sesu yattha katthaci up
vÄ• thokaá¹ƒ atikkamitvÄ• vÄ• vemajjhe á¹-hatvÄ• vÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, tasse
__upahaccaparinibbÄ• yÄ«_ti yo tattheva Ä• yuvemajjhaá¹ƒ atikkamitvÄ• arahattaá¹ƒ pÄ• p

__asaá¹…khÄ• raparinibbÄ• yÄ«_ti yo tesaá¹ƒyeva puggalÄ• naá¹ƒ asaá¹…khÄ• reneva ap
__sasaá¹…khÄ• raparinibbÄ• yÄ«_ti yo sasaá¹…khÄ• rena sappayogena kilese khepeti. __
akaniá¹-á¹-hagÄ• mÄ«_ti yo heá¹-á¹-hÄ• catÅ«su suddhÄ• vÄ• sesu yattha katthaci nibbatt
akaniá¹-á¹-he uppajjitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti.

7-9. dukkhÄ• nupassÄ«suttÄ• divaá¹‡á¹‡anÄ•

17-19__._ sattame \Be III 150/ __dukkhÄ• nupassÄ«_ti pÄ«á¸·anÄ• kÄ• raá¹ƒ dukkhato anu
__anattÄ• nupassÄ«_ti avasavattanÄ• kÄ• raá¹ƒ anattÄ• ti anupassanto. navame __sukhÄ•
Ã±Ä• á¹‡ena anupassanto.

10. niddasavatthusuttavaá¹‡á¹‡anÄ•

<20> dasame __niddasavatthÅ«nÄ«_ti niddasÄ• divatthÅ«ni, ``niddaso bhikkhu, nibbÄ«so,
niccattÄ• lÄ«so, nippaÃ±Ã±Ä• soâ€™â€™ ti evaá¹ƒ vacanakÄ• raá¹‡Ä• ni. ayaá¹ƒ kira paÃ
titthiyÄ• hi dasavassakÄ• le mataá¹ƒ nigaá¹‡á¹-haá¹ƒ niddasoti vadanti. so kira \Ee IV 8/ pu
hoti. na kevalaÃ±ca dasavasso, navavassopi ekavassopi na hoti. eteneva nayena vÄ«sativa
nigaá¹‡á¹-haá¹ƒ ``nibbÄ«so nittiá¹ƒso niccattÄ• lÄ«so nippaÃ±Ã±Ä• soâ€™â€™ ti vadanti. A
vicaranto taá¹ƒ kathaá¹ƒ sutvÄ• vihÄ• raá¹ƒ gantvÄ• bhagavato Ä• rocesi. bhagavÄ• Ä• h
titthiyÄ• naá¹ƒ adhivacanaá¹ƒ, mama sÄ• sane khÄ«á¹‡Ä• savassetaá¹ƒ adhivacanaá¹ƒ. kh
dasavassakÄ• le parinibbuto puna dasavasso na hoti. na kevalaÃ±ca dasavassova, navava
ekavassopi. na kevalaÃ±ca ekavassova, ekÄ• dasamÄ• sikopi ... pe ... ekamÄ• sikopi ekam
hotiyevaâ€™â€™. kasmÄ• ? puna paá¹-isandhiyÄ• abhÄ• vÄ• . nibbÄ«sÄ• dÄ«supi eseva
sÄ• sane \Ne III 153/ khÄ«á¹‡Ä• savassetaá¹ƒ adhivacanaâ€™â€™ nti vatvÄ• yehi kÄ• raa
dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tattha __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __sikkhÄ• samÄ• dÄ• ne tibbacchando hotÄ«_ti sik
balavacchando hoti. __Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo_ti anÄ• gate punac
avigatapemeneva samannÄ• gato hoti. __dhammanisantiyÄ• _ti dhammanisÄ• manÄ• ya. v
__icchÄ• vinaye_ti taá¹‡hÄ• vinaye. __paá¹-isallÄ• ne_ti ekÄ«bhÄ• ve. __vÄ«riyÄ• rambhe_
vÄ«riyassa \Be III 151/ pÅ«raá¹‡e. __satinepakke_ti \Ee IV 9/ satiyaÃ±ceva nipakabhÄ• ve.
__diá¹-á¹-hipaá¹-ivedhe_ti maggadassane. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

anusayavaggo dutiyo.

3. vajjisattakavaggo

1. sÄ• randadasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame __sÄ• randade cetiye_ti evaá¹ƒnÄ• make vihÄ• re. anuppanne k
sÄ• randadassa yakkhassa nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ cetiyaá¹ƒ ahosi, athettha bhagavato
sÄ• randadacetiyaá¹ƒtveva saá¹…khaá¹ƒ gato. __yÄ• vakÄ«vaÃ±cÄ• _ti yattakaá¹ƒ kÄ• laá
sannipÄ• tÄ• _ti divasassa tikkhattuá¹ƒ sannipatantÄ• pi antarantarÄ• sannipatantÄ• pi abh
__sannipÄ• tabahulÄ• _ti ``hiyyopi purimadivasampi sannipatamha, puna ajja kimatthaá¹ƒ s
vosÄ• namanÄ• pajjanena sannipÄ• tabahulÄ• . __vuddhiyeva licchavÄ« vajjÄ«naá¹ƒ pÄ• á
abhiá¹‡haá¹ƒ asannipatantÄ• hi disÄ• su Ä• gataá¹ƒ sÄ• sanaá¹ƒ na suá¹‡anti, tato ``asuka
nigamasÄ«mÄ• vÄ• Ä• kulÄ• , asukaá¹-á¹-hÄ• ne corÄ• pariyuá¹-á¹-hitÄ• â€™â€™ ti na j
rÄ• jÄ• noâ€™â€™ ti Ã±atvÄ• gÄ• manigamÄ• dÄ«ni paharantÄ• janapadaá¹ƒ nÄ• senti.
\Ne III 154/. abhiá¹‡haá¹ƒ sannipatantÄ• pana taá¹ƒ pavattiá¹ƒ suá¹‡anti, tato balaá¹ƒ pese
amittamaddanaá¹ƒ karonti. corÄ• pi ``appamattÄ• \Ee IV 10/ rÄ• jÄ• no, na sakkÄ• amheh
vicarituâ€™â€™ nti bhijjitvÄ• palÄ• yanti. evaá¹ƒ rÄ• jÅ«naá¹ƒ vuddhi hoti. tena vuttaá¹ƒ ---
licchavÄ« vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• no parihÄ• nÄ«â€™â€™ ti.

__samaggÄ• _tiÄ• dÄ«su sannipÄ• tabheriyÄ• niggatÄ• ya ``ajja me kiccaá¹ƒ atthi maá¹…
vikkhepaá¹ƒ karontÄ• na samaggÄ• sannipatanti nÄ• ma. bherisaddaá¹ƒ pana sutvÄ• va b
alaá¹…kurumÄ• nÄ• pi vatthÄ• ni nivÄ• sayamÄ• nÄ• pi addhabhuttÄ• addhÄ• laá¹…katÄ•
sannipatantÄ• __samaggÄ• sannipatanti_ nÄ• ma. sannipatitÄ• pana cintetvÄ• mantetvÄ
avuá¹-á¹-hahantÄ• na samaggÄ• vuá¹-á¹-hahanti nÄ• ma. evaá¹ƒ vuá¹-á¹-hitesu hi ye paá¹
tesaá¹ƒ evaá¹ƒ hoti \Be III 152/ --- ``amhehi bÄ• hirakathÄ• va sutÄ• , idÄ• ni vinicchayakath
ti. ekato vuá¹-á¹-hahantÄ• pana __samaggÄ• vuá¹-á¹-hahanti_ nÄ• ma. apica ``asukaá¹-á¹
nigamasÄ«mÄ• vÄ• Ä• kulÄ• , corÄ• vÄ• pariyuá¹-á¹-hitÄ• â€™â€™ ti sutvÄ• ``ko gantv
karissatÄ«â€™â€™ ti vutte ``ahaá¹ƒ paá¹-hamaá¹ƒ ahaá¹ƒ paá¹-hamaâ€™â€™ nti vatvÄ•
vuá¹-á¹-hahanti nÄ• ma. ekassa pana kammante osÄ«damÄ• ne sesÄ• puttabhÄ• taro pes
upatthambhayamÄ• nÄ• pi Ä• gantukarÄ• jÄ• naá¹ƒ ``asukassa gehaá¹ƒ gacchatu, asukass
avatvÄ• sabbe ekato saá¹…gaá¹‡hantÄ• pi ekassa maá¹…gale vÄ• roge vÄ• aÃ±Ã±asmi
uppanne sabbe tattha sahÄ• yabhÄ• vaá¹ƒ gacchantÄ• pi __samaggÄ• vajjikaraá¹‡Ä«yÄ•

__appaÃ±Ã±atta_ntiÄ• dÄ«su pubbe akataá¹ƒ suá¹…kaá¹ƒ vÄ• baliá¹ƒ vÄ• daá¹‡á¸• aá¹ƒ
__appaÃ±Ã±attaá¹ƒ paÃ±Ã±Ä• penti_ nÄ• ma. porÄ• á¹‡apaveá¹‡iyÄ• Ä• gatameva pana
samucchindanti_ \Ee IV 11/ nÄ• ma. coroti gahetvÄ• dassite avicinitvÄ• chejjabhejjaá¹ƒ an
porÄ• á¹‡aá¹ƒ vajjidhammaá¹ƒ samÄ• dÄ• ya na vattanti nÄ• ma. tesaá¹ƒ apaÃ±Ã±attaá¹ƒ
abhinavasuá¹…kÄ• dipÄ«á¸·itÄ• manussÄ• ``atiupaddutamha, ke imesaá¹ƒ vijite vasissant
pavisitvÄ• corÄ• vÄ• corasahÄ• yÄ• vÄ• hutvÄ• janapadaá¹ƒ hananti. paÃ±Ã±attaá¹ƒ sa
paveá¹‡iÄ• gatÄ• ni suá¹…kÄ• dÄ«ni agaá¹‡hantÄ• naá¹ƒ koso parihÄ• yati, tato hatthiassa
yathÄ• nibaddhaá¹ƒ vaá¹-á¹-aá¹ƒ alabhamÄ• nÄ• thÄ• mabalena parihÄ• yanti. te neva yud
pÄ• ricariyakkhamÄ• . porÄ• á¹‡aá¹ƒ vajjidhammaá¹ƒ samÄ• dÄ• ya avattantÄ• naá¹ƒ vijite

puttaá¹ƒ pitaraá¹ƒ bhÄ• taraá¹ƒ acoraá¹ƒyeva coroti \Ne III 155/ katvÄ• chindiá¹ƒsu bhindiá
kujjhitvÄ• paccantaá¹ƒ pavisitvÄ• corÄ• vÄ• corasahÄ• yÄ• vÄ• hutvÄ• janapadaá¹ƒ ha
parihÄ• ni hoti. apaÃ±Ã±attaá¹ƒ na paÃ±Ã±Ä• pentÄ• naá¹ƒ pana ``paveá¹‡iÄ• gataá¹ƒyeva
manussÄ• haá¹-á¹-hatuá¹-á¹-hÄ• kasivÄ• á¹‡ijjÄ• dike kammante sampÄ• denti. paÃ±Ã±at
paveá¹‡iÄ• gatÄ• ni suá¹…kÄ• dÄ«ni gaá¹‡hantÄ• naá¹ƒ koso vaá¸• á¸• hati, tato hatthiassa
yathÄ• nibaddhaá¹ƒ vaá¹-á¹-aá¹ƒ labhamÄ• nÄ• thÄ• mabalasampannÄ• yuddhakkhamÄ•
porÄ• á¹‡e vajjidhamme \Be III 153/ samÄ• dÄ• ya vattantÄ• naá¹ƒ manussÄ• na ujjhÄ• ya
porÄ• á¹‡apaveá¹‡iyÄ• karonti, aá¹-á¹-akulikasenÄ• patiuparÄ• jÅ«hi parikkhitaá¹ƒ sayamp
paveá¹‡ipotthakaá¹ƒ vÄ• cÄ• petvÄ• anucchavikameva \Ee IV 12/ daá¹‡á¸• aá¹ƒ pavattaya
amhÄ• kaá¹ƒyeva dosoâ€™â€™ ti appamattÄ• kammante karonti. evaá¹ƒ rÄ• jÅ«naá¹ƒ vu

__sakkarissantÄ«_ti yaá¹ƒkiÃ±ci tesaá¹ƒ sakkÄ• raá¹ƒ karontÄ• sundarameva karissanti. _
garubhÄ• vaá¹ƒ paccupaá¹-á¹-hapetvÄ• karissanti. __mÄ• nessantÄ«_ti manena piyÄ• yiss
paccayapÅ«jÄ• ya pÅ«jessanti. __sotabbaá¹ƒ maÃ±Ã±issantÄ«_ti divasassa dve tayo vÄ• r
tesaá¹ƒ kathaá¹ƒ sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±issanti. tattha ye evaá¹ƒ mahallakÄ
sakkÄ• rÄ• dÄ«ni na karonti, ovÄ• datthÄ• ya vÄ• nesaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ na gacchan
anovadiyamÄ• nÄ• kÄ«á¸·Ä• pasutÄ• rajjato parihÄ• yanti. ye pana tathÄ• paá¹-ipajjanti, t
``idaá¹ƒ kÄ• tabbaá¹ƒ idaá¹ƒ na kÄ• tabbaâ€™â€™ nti porÄ• á¹‡apaveá¹‡iá¹ƒ Ä• cikkhanti.
``evaá¹ƒ pavisitabbaá¹ƒ, evaá¹ƒ nikkhamitabbaâ€™â€™ nti upÄ• yaá¹ƒ dassenti. te tehi ova
yathÄ• ovÄ• daá¹ƒ paá¹-ipajjamÄ• nÄ• sakkonti rajjapaveá¹‡iá¹ƒ sandhÄ• retuá¹ƒ. tena vut
licchavÄ« vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti.

__kulitthiyo_ti kulagharaá¹‡iyo. __kulakumÄ• riyo_ti anividdhÄ• tÄ• saá¹ƒ dhÄ«taro. __oka
__pasayhÄ• _ti vÄ• pasayhÄ• kÄ• rassevetaá¹ƒ nÄ• maá¹ƒ. okÄ• sÄ• tipi paá¹-hanti. tattha
avakasitvÄ• Ä• kaá¸• á¸• hitvÄ• . __pasayhÄ• _ti abhibhavitvÄ• ajjhottharitvÄ• ti ayaá¹ƒ va
karontÄ• naá¹ƒ vijite manussÄ• ``amhÄ• kaá¹ƒ gehe puttabhÄ• taropi, kheá¸·asiá¹…ghÄ• r
saá¹ƒvaá¸• á¸• hitÄ• dhÄ«taropi ime balakkÄ• rena gahetvÄ• attano ghare vÄ• sentÄ«â€™
pavisitvÄ• corÄ• vÄ• corasahÄ• yÄ• vÄ• hutvÄ• janapadaá¹ƒ hananti. evaá¹ƒ akarontÄ•
156/ manussÄ• appossukkÄ• sakÄ• ni kammÄ• ni karontÄ• rÄ• jakosaá¹ƒ vaá¸• á¸• henti
veditabbÄ• .

__vajjÄ«naá¹ƒ_ \Be III 154/ __vajjicetiyÄ• nÄ«_ti vajjirÄ• jÅ«naá¹ƒ vajjiraá¹-á¹-he cittÄ«kata
cetiyÄ• nÄ«ti laddhanÄ• mÄ• ni yakkhaá¹-á¹-hÄ• nÄ• ni. __abbhantarÄ• nÄ«_ti antonagare
bahinagare á¹-hitÄ• ni. __dinnapubbaá¹ƒ katapubba_nti pubbe dinnaÃ±ca kataÃ±ca. __no p
ahÄ• petvÄ• yathÄ• pavattameva karissanti. dhammikaá¹ƒ baliá¹ƒ parihÄ• pentÄ• naÃ±hi d
susaá¹ƒvihitaá¹ƒ na karonti, anuppannaá¹ƒ dukkhaá¹ƒ uppÄ• detuá¹ƒ asakkontiyopi uppann
vaá¸• á¸• henti, saá¹…gÄ• me patte sahÄ• yÄ• na honti. aparihÄ• pentÄ• naá¹ƒ pana Ä• ra
karonti, anuppannaá¹ƒ sukhaá¹ƒ uppÄ• detuá¹ƒ asakkontiyopi uppannaá¹ƒ kÄ• sasÄ«sarog

saá¹…gÄ• masÄ«se sahÄ• yÄ• hontÄ«ti. evamettha vuddhihÄ• niyo veditabbÄ• .

__dhammikÄ• rakkhÄ• varaá¹‡aguttÄ«_ti ettha rakkhÄ• eva yathÄ• anicchitaá¹ƒ nÄ• gac
Ä• varaá¹‡aá¹ƒ. yathÄ• icchitaá¹ƒ na nassati, evaá¹ƒ gopÄ• yanato gutti. tattha balakÄ• ye
rakkhanaá¹ƒ pabbajitÄ• naá¹ƒ dhammikÄ• rakkhÄ• varaá¹‡agutti nÄ• ma na hoti. yathÄ• p
rukkhe na chindanti, vÄ• jikÄ• vÄ• jaá¹ƒ na \Ee IV 14/ karonti, pokkharaá¹‡Ä«su macche na
karaá¹‡aá¹ƒ dhammikÄ• rakkhÄ• varaá¹‡agutti nÄ• ma. __kintÄ«_ti kena nu kho kÄ• raá¹‡

tattha ye anÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ Ä• gamanaá¹ƒ na icchanti, te assaddhÄ• hon
sampatte paccuggamanaá¹ƒ na karonti, gantvÄ• na passanti, paá¹-isanthÄ• raá¹ƒ na karon
pucchanti, dhammaá¹ƒ na suá¹‡anti, dÄ• naá¹ƒ na denti, anumodanaá¹ƒ na suá¹‡anti, nivÄ
saá¹ƒvidahanti. atha nesaá¹ƒ avaá¹‡á¹‡o uggacchati ``asuko nÄ• ma rÄ• jÄ• assaddho app
paccuggamanaá¹ƒ na karoti ... pe ... nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ na saá¹ƒvidahatÄ«â€™â€™
pabbajitÄ• tassa nagaradvÄ• rena gacchantÄ• pi nagaraá¹ƒ na pavisanti. evaá¹ƒ anÄ• gatÄ
anÄ• gamanameva hoti. Ä• gatÄ• naá¹ƒ pana phÄ• suvihÄ• re asati yepi ajÄ• nitvÄ• Ä• ga
cintetvÄ• Ä• gatamhÄ• , imesaá¹ƒ pana rÄ• jÅ«naá¹ƒ iminÄ• nÄ«hÄ• rena ke vasissantÄ«
gacchanti. evaá¹ƒ anÄ• gatesu anÄ• gacchantesu Ä• gatesu dukkhaá¹ƒ viharantesu so dos
hoti. tato devatÄ• rakkhÄ• na hoti, devatÄ• rakkhÄ• ya \Ne III 157/ asati amanussÄ• okÄ•
labhanti, amanussÄ• ussannÄ• anuppannaá¹ƒ byÄ• dhiá¹ƒ uppÄ• denti. sÄ«lavantÄ• naá¹
dassanapaÃ±hapucchanÄ• divatthukassa puÃ±Ã±assa anÄ• gamo hoti. vipariyÄ• yena
yathÄ• vuttakaá¹‡hapakkhaviparÄ«tassa sukkapakkhassa sambhavo hotÄ«ti evamettha vu

2. vassakÄ• rasuttavaá¹‡á¹‡anÄ•

<22> dutiye __abhiyÄ• tukÄ• mo_ti abhibhavanatthÄ• ya yÄ• tukÄ• mo. __vajjÄ«_ti vajjirÄ•
__evaá¹ƒmahiddhike_ti evaá¹ƒ mahatiyÄ• rÄ• jiddhiyÄ• samannÄ• gate. etena nesaá¹ƒ sa
__evaá¹ƒmahÄ• nubhÄ• ve_ti evaá¹ƒ mahantena rÄ• jÄ• nubhÄ• vena samannÄ• gate \Ee
hatthisippÄ• dÄ«su katasikkhataá¹ƒ katheti, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``sikkhitÄ• vatim
susikkhitÄ• vatime licchavikumÄ• rakÄ• , yatra hi nÄ• ma sukhumena tÄ• á¸·acchiggaá¸·en
poá¹…khÄ• nupoá¹…khaá¹ƒ avirÄ• dhitaâ€™â€™ nti (SN III 5.1115). __ucchecchÄ• mÄ«_t
__vinÄ• sessÄ• mÄ«_ti adassanaá¹ƒ nayissÄ• mi. __anayabyasana_nti avaá¸• á¸• hiÃ±cev
__Ä• pÄ• dessÄ• mÄ«_ti pÄ• payissÄ• mi.

iti kira so á¹-hÄ• nanisajjÄ• dÄ«su imaá¹ƒ yuddhakathameva katheti, ``gamanasajjÄ• hothÄ
balakÄ• yaá¹ƒ Ä• á¹‡Ä• peti. kasmÄ• ? gaá¹…gÄ• ya kira ekaá¹ƒ paá¹-á¹-anagÄ• maá¹ƒ nis
ajÄ• tasattuno vijitaá¹ƒ, addhayojanaá¹ƒ licchavÄ«naá¹ƒ. tatra pabbatapÄ• dato mahagghab
taá¹ƒ sutvÄ• ``ajja yÄ• mi, sve yÄ• mÄ«â€™â€™ ti ajÄ• tasattuno saá¹ƒvidahantasseva lic
sammodamÄ• nÄ• puretaraá¹ƒ Ä• gantvÄ• sabbaá¹ƒ gaá¹‡hanti. ajÄ• tasattu pacchÄ• Ä•

Ã±atvÄ• kujjhitvÄ• gacchati. te punasaá¹ƒvaccharepi tatheva karonti. atha so balavÄ• ghÄ
evamakÄ• si.

tato cintesi --- ``gaá¹‡ena saddhiá¹ƒ yuddhaá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ, ekopi moghappahÄ•
kho pana paá¹‡á¸• itena saddhiá¹ƒ mantetvÄ• karonto niraparÄ• dho hoti, paá¹‡á¸• ito ca s
satthÄ• ca avidÅ«re dhuravihÄ• re vasati, handÄ• haá¹ƒ pesetvÄ• pucchÄ• mi. sace me g
attho bhavissati, satthÄ• tuá¹‡hÄ« bhavissati. anatthe pana sati \Ee IV 16/ `kiá¹ƒ raÃ±Ã±o t
gatenÄ• â€™ ti vakkhatÄ«â€™â€™ ti. so vassakÄ• raá¹ƒ brÄ• hmaá¹‡aá¹ƒ pesesi. brÄ• hm
tamatthaá¹ƒ Ä• rocesi. tena vuttaá¹ƒ --- __atha kho rÄ• jÄ• ... pe ... Ä• pÄ• dessÄ• mi vajjÄ

__bhagavantaá¹ƒ bÄ«jayamÄ• no_ti thero vattasÄ«se á¹-hatvÄ• bhagavantaá¹ƒ bÄ«jati, bh
uá¹‡haá¹ƒ vÄ• natthi. bhagavÄ• brÄ• hmaá¹‡assa vacanaá¹ƒ sutvÄ• tena saddhiá¹ƒ amar
mantetukÄ• mo __kinti te, Ä• nanda, suta_ntiÄ• dimÄ• ha. taá¹ƒ vuttatthameva.

__ekamidÄ• ha_nti idaá¹ƒ bhagavÄ• pubbe vajjÄ«naá¹ƒ imassa vajjisattakassa desitabhÄ•
__akaraá¹‡Ä«yÄ• _ti akattabbÄ• , aggahetabbÄ• ti attho. __yadida_nti nipÄ• tamattaá¹ƒ. __
karaá¹‡atthe sÄ• mivacanaá¹ƒ, abhimukhaá¹ƒ yuddhena gahetuá¹ƒ na sakkÄ• ti attho. __aÃ
á¹-hapetvÄ• upalÄ• panaá¹ƒ. upalÄ• panÄ• nÄ• ma ``alaá¹ƒ vivÄ• dena, idÄ• ni samaggÄ•
hatthiassarathahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni pesetvÄ• saá¹…gahakaraá¹‡aá¹ƒ, evaÃ±hi s
vissÄ• sena sakkÄ• gaá¹‡hitunti attho. __aÃ±Ã±atra mithubhedÄ• _ti á¹-hapetvÄ• mithubh
``aÃ±Ã±amaÃ±Ã±abhedaá¹ƒ katvÄ• pi sakkÄ• ete gahetuâ€™â€™ nti dasseti. idaá¹ƒ brÄ•
nayaá¹ƒ labhitvÄ• Ä• ha. kiá¹ƒ pana bhagavÄ• brÄ• hmaá¹‡assa imÄ• ya kathÄ• ya nayaÃ
jÄ• nÄ• ti. jÄ• nanto kasmÄ• kathesi? anukampÄ• ya. evaá¹ƒ kirassa ahosi --- ``mayÄ• aka
gantvÄ• sabbe gaá¹‡hissati, kathite pana samagge bhindanto tÄ«hi saá¹ƒvaccharehi gaá¹‡
jÄ«vitameva varaá¹ƒ. ettakaÃ±hi jÄ«vantÄ• attano patiá¹-á¹-hÄ• bhÅ«taá¹ƒ puÃ±Ã±aá¹ƒ ka
__abhinanditvÄ• _ti \Ee IV 17/ cittena nanditvÄ• . __anumoditvÄ• _ti ``yÄ• va subhÄ• sitam
gotamenÄ• â€™â€™ ti vÄ• cÄ• ya anumoditvÄ• . __pakkÄ• mÄ«_ti raÃ±Ã±o santikaá¹ƒ ga
sabbe bhinditvÄ• gantvÄ• anayabyasanaá¹ƒ pÄ• pesi.

3. paá¹-hamasattakasuttavaá¹‡á¹‡anÄ•

<23> tatiye __abhiá¹‡haá¹ƒ sannipÄ• tÄ• _ti idaá¹ƒ vajjisattake vuttasadisameva. idhÄ• pi
asannipatantÄ• disÄ• su Ä• gatasÄ• sanaá¹ƒ na suá¹‡anti, tato \Be III 157/ ``asukavihÄ• ra
uposathappavÄ• raá¹‡Ä• á¹-hitÄ• , asukasmiá¹ƒ á¹-hÄ• ne bhikkhÅ« vejjakammadÅ«takam
viÃ±Ã±attibahulÄ• phalapupphadÄ• nÄ• dÄ«hi jÄ«vikaá¹ƒ kappentÄ«â€™â€™ tiÄ• dÄ«ni r
``pamatto \Ne III 159/ saá¹…ghoâ€™â€™ ti Ã±atvÄ• rÄ• sibhÅ«tÄ• sÄ• sanaá¹ƒ osakkÄ•
sannipatantÄ• pana taá¹ƒ pavattiá¹ƒ suá¹‡anti, tato bhikkhusaá¹…ghaá¹ƒ pesetvÄ• sÄ«ma
uposathappavÄ• raá¹‡Ä• yo pavattÄ• penti, micchÄ• jÄ«vÄ• naá¹ƒ ussannaá¹-á¹-hÄ• ne ari

ariyavaá¹ƒsaá¹ƒ kathÄ• penti, pÄ• pabhikkhÅ«naá¹ƒ vinayadharehi niggahaá¹ƒ kÄ• rÄ• pen
``appamatto saá¹…gho, na sakkÄ• amhehi vaggabandhanena vicarituâ€™â€™ nti bhijjitvÄ
vuddhihÄ• niyo veditabbÄ• .

__samaggÄ• _tiÄ• dÄ«su cetiyapaá¹-ijagganatthaá¹ƒ vÄ• bodhigharauposathÄ• gÄ• racch
katikavattaá¹ƒ vÄ• á¹-hapetukÄ• matÄ• ya ``saá¹…gho sannipatatÅ«â€™â€™ ti bheriyÄ•
Ä• koá¹-itamattÄ• ya ``mayhaá¹ƒ cÄ«varakammaá¹ƒ atthi, mayhaá¹ƒ patto pacitabbo, mayh
atthÄ«â€™â€™ ti vikkhepaá¹ƒ karontÄ• na samaggÄ• sannipatanti nÄ• ma. sabbaá¹ƒ pan
á¹-hapetvÄ• ``ahaá¹ƒ purimataraá¹ƒ, ahaá¹ƒ purimataraâ€™â€™ nti ekappahÄ• reneva sa
sannipatanti nÄ• ma. sannipatitÄ• pana cintetvÄ• mantetvÄ• kattabbaá¹ƒ katvÄ• ekatova
samaggÄ• vuá¹-á¹-hahanti nÄ• ma. evaá¹ƒ vuá¹-á¹-hitesu hi ye paá¹-hamaá¹ƒ gacchanti, te
``amhehi bÄ• hirakathÄ• va sutÄ• , idÄ• ni vinicchayakathÄ• bhavissatÄ«â€™â€™ ti. ekap
samaggÄ• vuá¹-á¹-hahanti nÄ• ma. apica ``asukaá¹-á¹-hÄ• ne vihÄ• rasÄ«mÄ• Ä• kulÄ• ,
á¹-hitÄ• , asukaá¹-á¹-hÄ• ne vejjakammÄ• dikÄ• rakÄ• pÄ• pabhikkhÅ« ussannÄ• â€™â€™
niggahaá¹ƒ karissatÄ«â€™â€™ ti vutte ``ahaá¹ƒ paá¹-hamaá¹ƒ, ahaá¹ƒ paá¹-hamaâ€™â€™
samaggÄ• vuá¹-á¹-hahanti nÄ• ma.

Ä• gantukaá¹ƒ pana disvÄ• ``imaá¹ƒ pariveá¹‡aá¹ƒ yÄ• hi, etaá¹ƒ pariveá¹‡aá¹ƒ yÄ• hi, ay
sabbe vattaá¹ƒ karontÄ• pi, jiá¹‡á¹‡apattacÄ«varakaá¹ƒ disvÄ• tassa bhikkhÄ• cÄ• ravatte
pariyesantÄ• pi, gilÄ• nassa gilÄ• nabhesajjaá¹ƒ pariyesamÄ• nÄ• pi, gilÄ• nameva anÄ• th
yÄ• hÄ«â€™â€™ ti avatvÄ• attano attano pariveá¹‡e paá¹-ijaggantÄ• pi, eko olÄ«yamÄ• n
hoti, paÃ±Ã±avantaá¹ƒ bhikkhuá¹ƒ saá¹…gaá¹‡hitvÄ• tena taá¹ƒ ganthaá¹ƒ ukkhipÄ• pentÄ
saá¹…ghakaraá¹‡Ä«yÄ• ni karonti nÄ• ma.

__appaÃ±Ã±atta_ntiÄ• dÄ«su navaá¹ƒ adhammikaá¹ƒ katikavattaá¹ƒ vÄ• sikkhÄ• padaá¹ƒ
appaÃ±Ã±attaá¹ƒ paÃ±Ã±Ä• penti nÄ• ma purÄ• á¹‡asanthatavatthusmiá¹ƒ sÄ• vatthiyaá¹ƒ
ubbinayaá¹ƒ sÄ• sanaá¹ƒ dÄ«pentÄ• paÃ±Ã±attaá¹ƒ samucchindanti nÄ• ma, vassasatapa
vajjiputtakÄ• \Ne III 160/ viya. khuddÄ• nukhuddakÄ• pana Ä• pattiyo saÃ±cicca vÄ«tikkam
sikkhÄ• padesu samÄ• dÄ• ya na vattanti nÄ• ma assajipunabbasukÄ• viya. tathÄ• akaron
paÃ±Ã±Ä• penti, paÃ±Ã±attaá¹ƒ na samucchindanti \Ee IV 19/, yathÄ• paÃ±Ã±attesu sikkhÄ
vattanti nÄ• ma Ä• yasmÄ• upaseno viya, Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto viya, Ä•
__vuddhiyevÄ• _ti sÄ«lÄ• diguá¹‡ehi vuddhiyeva, no parihÄ• ni.

__therÄ• _ti thirabhÄ• vappattÄ• therakÄ• rakehi guá¹‡ehi samannÄ• gatÄ• . bahÅ« rattiyo
__rattaÃ±Ã±Å«_. ciraá¹ƒ pabbajitÄ• naá¹ƒ etesanti __cirapabbajitÄ• _. saá¹…ghassa pitiá¹-
__saá¹…ghapitaro_. pitiá¹-á¹-hÄ• ne á¹-hitattÄ• saá¹…ghaá¹ƒ pariá¹‡enti, pubbaá¹…gamÄ•
pavattentÄ«ti __saá¹…ghapariá¹‡Ä• yakÄ• _.

ye tesaá¹ƒ sakkÄ• rÄ• dÄ«ni na karonti, ovÄ• datthÄ• ya dve tayo vÄ• re upaá¹-á¹-hÄ• naá
tesaá¹ƒ ovÄ• daá¹ƒ na denti, paveá¹‡ikathaá¹ƒ na kathenti, sÄ• rabhÅ«taá¹ƒ dhammapariyÄ
te tehi vissaá¹-á¹-hÄ• sÄ«lÄ• dÄ«hi dhammakkhandhehi sattahi ca ariyadhanehÄ«ti evamÄ
parihÄ• yanti. ye pana tesaá¹ƒ sakkÄ• rÄ• dÄ«ni karonti, upaá¹-á¹-hÄ• naá¹ƒ gacchanti, tes
abhikkamitabbaâ€™â€™ ntiÄ• dikaá¹ƒ ovÄ• daá¹ƒ denti, paveá¹‡ikathaá¹ƒ kathenti, sÄ• ra
dhammapariyÄ• yaá¹ƒ sikkhÄ• penti, terasahi dhutaá¹…gehi dasahi kathÄ• vatthÅ«hi anusÄ
á¹-hatvÄ• sÄ«lÄ• dÄ«hi guá¹‡ehi vaá¸• á¸• hamÄ• nÄ• sÄ• maÃ±Ã±atthaá¹ƒ anupÄ• puá¹
daá¹-á¹-habbÄ• .

punabbhavo sÄ«lamassÄ• ti ponobbhavikÄ• , punabbhavadÄ• yikÄ• ti attho, tassÄ• __por
gacchissantÄ«_ti ettha ye catunnaá¹ƒ paccayÄ• naá¹ƒ kÄ• raá¹‡Ä• upaá¹-á¹-hÄ• kÄ• naá¹
gÄ• mato gÄ• maá¹ƒ vicaranti \Ee IV 20/, te tassÄ• \Be III 159/ vasaá¹ƒ gacchanti nÄ• ma.
tattha hÄ• nivuddhiyo pÄ• kaá¹-Ä• yeva.

__Ä• raÃ±Ã±akesÅ«_ti paÃ±cadhanusatikapacchimesu. __sÄ• pekkhÄ• _ti sÄ• layÄ• . gÄ•
appetvÄ• pi tato vuá¹-á¹-hitamattova itthipurisadÄ• rakadÄ• rikÄ• disaddaá¹ƒ suá¹‡Ä• ti, yen
hÄ• yatiyeva. araÃ±Ã±asenÄ• sane niddÄ• yitvÄ• pi pabuddhamatto sÄ«habyagghamorÄ•
araÃ±Ã±e pÄ«tiá¹ƒ paá¹-ilabhitvÄ• tameva sammasanto aggaphale patiá¹-á¹-hÄ• ti. iti bhag
gÄ• mantasenÄ• sane jhÄ• naá¹ƒ appetvÄ• nisinnabhikkhuto araÃ±Ã±e niddÄ• yamÄ• nan
atthavasaá¹ƒ paá¹-icca ``Ä• raÃ±Ã±akesu senÄ• sanesu sÄ• pekkhÄ• bhavissantÄ«â€™â€

__paccattaÃ±Ã±eva satiá¹ƒ upaá¹-á¹-hÄ• pessantÄ«_ti attanÄ• va attano abbhantare satiá
__pesalÄ• _ti piyasÄ«lÄ• . idhÄ• pi sabrahmacÄ• rÄ«naá¹ƒ Ä• gamanaá¹ƒ anicchantÄ• nev
appasannÄ• , vihÄ• raá¹ƒ sampattabhikkhÅ«naá¹ƒ
paccuggamana-pattacÄ«varapaá¹-iggahaá¹‡a-Ä• sanapaÃ±Ã±Ä• panatÄ• lavaá¹‡á¹-aggah
nesaá¹ƒ avaá¹‡á¹‡o uggacchati ``asukavihÄ• ravÄ• sino bhikkhÅ« assaddhÄ• appasannÄ•
paviá¹-á¹-hÄ• naá¹ƒ vattappaá¹-ivattampi na karontÄ«â€™â€™ ti. taá¹ƒ sutvÄ• pabbajitÄ•
gacchantÄ• pi vihÄ• raá¹ƒ na pavisanti. evaá¹ƒ anÄ• gatÄ• naá¹ƒ anÄ• gamanameva hoti. Ä
phÄ• suvihÄ• re \Ee IV 21/ asati yepi ajÄ• nitvÄ• Ä• gatÄ• , te ``vasissÄ• mÄ• ti tÄ• vacinte
pana nevÄ• sikÄ• naá¹ƒ iminÄ• nÄ«hÄ• rena ko vasissatÄ«â€™â€™ ti nikkhamitvÄ• gacc
aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ anÄ• vÄ• sova hoti. tato nevÄ• sikÄ• sÄ«lavantÄ• naá¹ƒ dass
kaá¹…khÄ• vinodakaá¹ƒ vÄ• Ä• cÄ• rasikkhÄ• pakaá¹ƒ vÄ• madhuradhammasavanaá¹ƒ v
aggahitadhammaggahaá¹‡aá¹ƒ na gahitasajjhÄ• yakaraá¹‡aá¹ƒ hoti. iti nesaá¹ƒ hÄ• niyeva

ye pana sabrahmacÄ• rÄ«naá¹ƒ Ä• gamanaá¹ƒ icchanti, te saddhÄ• honti pasannÄ• , Ä• g
paccuggamanÄ• dÄ«ni katvÄ• senÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• denti \Be III 160/, te gahetv
pavisanti, kaá¹…khaá¹ƒ vinodenti, madhuradhammassavanaá¹ƒ labhanti. atha nesaá¹ƒ kittis
``asukavihÄ• re bhikkhÅ« evaá¹ƒ saddhÄ• pasannÄ• vattasampannÄ• saá¹…gÄ• hakÄ• â

dÅ«ratopi Ä• gacchanti. tesaá¹ƒ nevÄ• sikÄ• vattaá¹ƒ karonti, samÄ«paá¹ƒ gantvÄ• vuá¸•
vanditvÄ• nisÄ«danti, navakatarassa santike Ä• sanaá¹ƒ gahetvÄ• nisÄ«ditvÄ• ``imasmiá
gamissathÄ• â€™â€™ ti pucchanti. ``gamissÄ• mÄ• â€™â€™ ti vutte ``sappÄ• yaá¹ƒ senÄ
bhikkhÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• gantuá¹ƒ na denti. vinayadharo ce hoti, tassa santike
suttantÄ• didharo ce, tassa santike taá¹ƒ taá¹ƒ dhammaá¹ƒ sajjhÄ• yanti. te Ä• gantukather
á¹-hatvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡anti. Ä• gantukÄ• ``ekaá¹ƒ dve c
Ä• gatamhÄ• , imesaá¹ƒ pana sukhasaá¹ƒvÄ• satÄ• ya dasa dvÄ• dasa vassÄ• ni vasimhÄ
evamettha hÄ• nivuddhiyo veditabbÄ• .

4. dutiyasattakasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Ne III 162/ \Ee IV 22/ __na kammÄ• rÄ• mÄ• _ti ye divasaá¹ƒ
cÄ«varakamma-kÄ• yabandhanaparissÄ• vana-dhammakaraá¹‡a-sammajjani-pÄ• dakaá¹-h
sandhÄ• yesa paá¹-ikkhepo. yo pana tesaá¹ƒ karaá¹‡avelÄ• ya evaá¹ƒ etÄ• ni karoti, uddes
gaá¹‡hÄ• ti, sajjhÄ• yavelÄ• ya sajjhÄ• yati, cetiyaá¹…gaá¹‡avattavelÄ• ya cetiyaá¹…gaá¹‡
manasikÄ• ravelÄ• ya manasikÄ• raá¹ƒ karoti, na so kammÄ• rÄ• mo nÄ• ma.

yo itthivaá¹‡á¹‡apurisavaá¹‡á¹‡Ä• divasena Ä• lÄ• pasallÄ• paá¹ƒ karontoyeva rattindivaá¹
bhasse pariyantakÄ• rÄ« na hoti, ayaá¹ƒ __bhassÄ• rÄ• mo_ nÄ• ma. yo pana rattindivaá¹ƒ
paÃ±haá¹ƒ vissajjeti, ayaá¹ƒ appabhassova bhasse pariyantakÄ• rÄ«yeva. kasmÄ• ? ``sann
bhikkhave, dvayaá¹ƒ karaá¹‡Ä«yaá¹ƒ dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€

yo á¹-hitopi gacchantopi nisinnopi thinamiddhÄ• bhibhÅ«to niddÄ• yatiyeva, ayaá¹ƒ __nidd
pana karajakÄ• yagelaÃ±Ã±ena cittaá¹ƒ bhavaá¹…gaá¹ƒ \Be III 161/ otarati, nÄ• yaá¹ƒ nidd
``abhijÄ• nÄ• mahaá¹ƒ, aggivessana \Ee IV 23/, gimhÄ• naá¹ƒ pacchime mÄ• se pacchÄ• b
piá¹‡á¸• apÄ• tappaá¹-ikkanto catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• dakkhiá
niddaá¹ƒ okkamitÄ• â€™â€™ ti (MN I 387).

yo ``ekassa dutiyo, dvinnaá¹ƒ tatiyo, tiá¹‡á¹‡aá¹ƒ catutthoâ€™â€™ ti evaá¹ƒ saá¹ƒsaá¹-á¹-
assÄ• daá¹ƒ na labhati, ayaá¹ƒ __saá¹…gaá¹‡ikÄ• rÄ• mo_. yo pana catÅ«su iriyÄ• pathes
labhati, nÄ• yaá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• mo.

asantasambhÄ• vanicchÄ• ya samannÄ• gatÄ• dussÄ«lÄ• __pÄ• picchÄ• _ nÄ• ma. yesa
iriyÄ• pathesu saha ayanato pÄ• pasahÄ• yÄ• , ye ca tanninnatappoá¹‡atappabbhÄ• ratÄ•
__pÄ• pamittÄ• pÄ• pasahÄ• yÄ• pÄ• pasampavaá¹…kÄ• _ nÄ• ma.

__oramattakenÄ• _ti \Ne III 163/ avaramattakena appamattakena. __antarÄ• _ti arahattaá¹
__vosÄ• na_nti pariniá¹-á¹-hitabhÄ• vaá¹ƒ ``alamettÄ• vatÄ• â€™â€™ ti osakkanaá¹ƒ. idaá

sÄ«lapÄ• risuddhijjhÄ• navipassanÄ• sotÄ• pannabhÄ• vÄ• dÄ«naá¹ƒ aÃ±Ã±ataramattake
tÄ• va vuddhiyeva bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«ti.

7. saÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<27> sattame __aniccasaÃ±Ã±Ä• _dayo aniccÄ• nupassanÄ• dÄ«hi sahagatasaÃ±Ã±Ä• .

8. paá¹-hamaparihÄ• nisuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame uppannÄ• naá¹ƒ saá¹…ghakiccÄ• naá¹ƒ nittharaá¹‡ena bhÄ• raá¹ƒ vaha
tena paÃ±Ã±Ä• yissantÄ«_ti te therÄ• tena attano therabhÄ• vÄ• nurÅ«pena kiccena paÃ±
yogaá¹ƒ_ \Ee IV 24/ __Ä• pajjatÄ«_ti payogaá¹ƒ Ä• pajjati, sayaá¹ƒ tÄ• ni kiccÄ• ni kÄ• tuá¹

9. dutiyaparihÄ• nisuttavaá¹‡á¹‡anÄ•

<29> navame \Be III 162/ __bhikkhudassanaá¹ƒ hÄ• petÄ«_ti bhikkhusaá¹…ghassa dassan
__adhisÄ«le_ti paÃ±casÄ«ladasasÄ«lasaá¹…khÄ• te uttamasÄ«le. __ito bahiddhÄ• _ti iman
__dakkhiá¹‡eyyaá¹ƒ gavesatÄ«_ti deyyadhammapaá¹-iggÄ• hake pariyesati. __tattha ca pu
tesaá¹ƒ bÄ• hirÄ• naá¹ƒ titthiyÄ• naá¹ƒ datvÄ• pacchÄ• bhikkhÅ«naá¹ƒ deti. sesaá¹ƒ sabb

vajjisattakavaggo tatiyo.

4. devatÄ• vaggo

5. paá¹-hamamittasuttavaá¹‡á¹‡anÄ•

<36> catutthassa \Ne III 164/ paÃ±came __duddada_nti duppariccajaá¹ƒ mahÄ• rahaá¹ƒ bh
__dukkaraá¹ƒ karotÄ«_ti kÄ• tuá¹ƒ asukaraá¹ƒ kammaá¹ƒ karoti. __dukkhamaá¹ƒ khamatÄ«
duradhivÄ• saá¹ƒ adhivÄ• seti. __guyhamassa Ä• vikarotÄ«_ti attano guyhaá¹ƒ tassa Ä• vik
pariguhatÄ«_ti tassa guyhaá¹ƒ aÃ±Ã±esaá¹ƒ nÄ• cikkhati. __khÄ«á¹‡ena nÄ• timaÃ±Ã±atÄ
tena khayena taá¹ƒ nÄ• timaÃ±Ã±ati, tasmiá¹ƒ omÄ• naá¹ƒ attani ca atimÄ• naá¹ƒ na karoti

6. dutiyamittasuttavaá¹‡á¹‡anÄ•

<37> chaá¹-á¹-he __vattÄ• _ti vacanakusalo. __vacanakkhamo_ti vacanaá¹ƒ khamati, dinn
__gambhÄ«ra_nti guyhaá¹ƒ rahassaá¹ƒ jhÄ• nanissitaá¹ƒ vipassanÄ• maggaphalanibbÄ• n

7. paá¹-hamapaá¹-isambhidÄ• suttavaá¹‡á¹‡anÄ•

<38> sattame \Ee IV 25/ __idaá¹ƒ me cetaso lÄ«natta_nti uppanne cetaso lÄ«natte ``idaá¹ƒ
lÄ«nattaâ€™â€™ nti yathÄ• sabhÄ• vato jÄ• nÄ• ti. __ajjhattaá¹ƒ saá¹ƒkhittaá¹ƒ_ nÄ• ma th
__bahiddhÄ• vikkhittaá¹ƒ_ nÄ• ma paÃ±casu kÄ• maguá¹‡esu \Be III 163/ vikkhittaá¹ƒ. __v
papaÃ±camÅ«lavasena gahitÄ• ni. vedanÄ• hi taá¹‡hÄ• ya mÅ«laá¹ƒ sukhavasena taá¹‡hu
diá¹-á¹-hiyÄ• mÅ«laá¹ƒ avibhÅ«tÄ• rammaá¹‡e diá¹-á¹-hiuppattito, vitakko mÄ• nassa mÅ«
asmÄ«ti mÄ• nuppattito. __sappÄ• yÄ• sappÄ• yesÅ«_ti upakÄ• rÄ• nupakÄ• resu. __nimit
sabbattha uttÄ• natthamevÄ• ti.

devatÄ• vaggo catuttho.

5. mahÄ• yaÃ±Ã±avaggo

1-2. sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisuttÄ• divaá¹‡á¹‡anÄ•

44-45__._ paÃ±camassa \Ne III 165/ paá¹-hame __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti paá¹-isandh
á¹-hÄ• nÄ• ni. __seyyathÄ• pÄ«_ti nidassanatthe nipÄ• to, yathÄ• manussÄ• ti attho. apari
cakkavÄ• á¸·esu aparimÄ• á¹‡Ä• naá¹ƒ manussÄ• naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divase
hi katthaci yamakabhÄ• taro vaá¹‡á¹‡ena vÄ• saá¹‡á¹-hÄ• nena vÄ• sadisÄ• honti, tesam
Ä• lokitavilokitakathitahasitagamanaá¹-á¹-hÄ• nÄ• dÄ«hi viseso hotiyeva. tasmÄ• __nÄ• na
paá¹-isandhisaÃ±Ã±Ä• pana nesaá¹ƒ tihetukÄ• pi dvihetukÄ• pi ahetukÄ• pi hoti. tasmÄ• _
vuttÄ• . __ekacce ca devÄ• _ti cha kÄ• mÄ• vacaradevÄ• . tesu hi kesaÃ±ci kÄ• yo nÄ«lo h
pÄ«takÄ• divaá¹‡á¹‡o. saÃ±Ã±Ä• pana tesaá¹ƒ dvihetukÄ• pi tihetukÄ• pi hoti, ahetukÄ• n
26/ __ca vinipÄ• tikÄ• _ti catuapÄ• yavinimuttÄ• uttaramÄ• tÄ• yakkhinÄ«, piyaá¹…karam
dhammaguttÄ• ti evamÄ• dikÄ• aÃ±Ã±e ca vemÄ• nikÄ• petÄ• . etesaÃ±hi
pÄ«taodÄ• takÄ• á¸·amaá¹…guracchavisÄ• mavaá¹‡á¹‡Ä• divasena ceva kisa thÅ«larassa
hoti, manussÄ• naá¹ƒ viya dvihetukatihetukaahetukavasena saÃ±Ã±Ä• pi. te pana devÄ• v
kapaá¹‡amanussÄ• viya appesakkhÄ• dullabhaghÄ• sacchÄ• danÄ• dukkhapÄ«á¸·itÄ• v
dukkhitÄ• juá¹‡hapakkhe sukhitÄ• honti. tasmÄ• sukhasamussayato vinipatitattÄ• __vinip
panettha tihetukÄ• , tesaá¹ƒ dhammÄ• bhisamayopi hoti piyaá¹…karamÄ• tÄ• dÄ«naá¹ƒ viy

__brahmakÄ• yikÄ• _ti \Be III 164/ brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• no. _
sabbepi paá¹-hamajjhÄ• nena abhinibbattÄ• . brahmapÄ• risajjÄ• pana parittena abhinibba
tatiyo bhÄ• go Ä• yuppamÄ• á¹‡aá¹ƒ. brahmapurohitÄ• majjhimena, tesaá¹ƒ upaá¸• á¸• ha
ca tesaá¹ƒ vipphÄ• rikataro hoti. mahÄ• brahmÄ• no paá¹‡Ä«tena, tesaá¹ƒ kappo Ä• yuppa
tesaá¹ƒ ativipphÄ• rikova hoti. iti te kÄ• yassa nÄ• nattÄ• paá¹-hamajjhÄ• navasena saÃ±Ã
__nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino_ti veditabbÄ• .

yathÄ• \Ne III 166/ ca te, evaá¹ƒ catÅ«su apÄ• yesu sattÄ• . nirayesu hi kesaÃ±ci gÄ• vuta
aá¸• á¸• hayojanaá¹ƒ, kesaÃ±ci yojanaá¹ƒ attabhÄ• vo hoti, devadattassa \Ee IV 27/ pana y
tiracchÄ• nesupi keci khuddakÄ• , keci mahantÄ• . pettivisayesupi keci saá¹-á¹-hihatthÄ• , k
honti, keci suvaá¹‡á¹‡Ä• , keci dubbaá¹‡á¹‡Ä• . tathÄ• kÄ• lakaÃ±cikÄ• asurÄ• . apicettha
nÄ• ma saá¹-á¹-hiyojanikÄ• pi honti. saÃ±Ã±Ä• pana sabbesampi akusalavipÄ• kÄ• hetukÄ
__nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino_tveva saá¹…khyaá¹ƒ gacchanti.

__Ä• bhassarÄ• _ti daá¹‡á¸• aukkÄ• ya acci viya etesaá¹ƒ sarÄ«rato Ä• bhÄ• chijjitvÄ• ch
sarati vissaratÄ«ti Ä• bhassarÄ• . tesu paÃ±cakanaye dutiyatatiyajjhÄ• nadvayaá¹ƒ parittaá
parittÄ• bhÄ• nÄ• ma honti, tesaá¹ƒ dve kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ. majjhimaá¹ƒ bhÄ•
appamÄ• á¹‡Ä• bhÄ• nÄ• ma honti, tesaá¹ƒ cattÄ• ro kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ. paá¹
Ä• bhassarÄ• nÄ• ma honti, tesaá¹ƒ aá¹-á¹-ha kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ. idha pana u
sabbeva te gahitÄ• . sabbesaÃ±hi tesaá¹ƒ kÄ• yo ekavipphÄ• rova hoti, saÃ±Ã±Ä• pana av
avitakkaavicÄ• rÄ• vÄ• ti nÄ• nÄ• .

__subhakiá¹‡hÄ• _ti subhena vokiá¹‡á¹‡Ä• vikiá¹‡á¹‡Ä• , subhena sarÄ«rappabhÄ• vaá¹‡
etesaÃ±hi na Ä• bhassarÄ• naá¹ƒ viya chijjitvÄ• chijjitvÄ• pabhÄ• gacchati. paÃ±cakanay
parittamajjhimapaá¹‡Ä«tassa catutthajjhÄ• nassa vasena soá¸·asabÄ• ttiá¹ƒsacatussaá¹-á¹-
parittaappamÄ• á¹‡asubhakiá¹‡hÄ• nÄ• ma hutvÄ• nibbattanti. iti sabbepi \Ee IV 28/ te __
catutthajjhÄ• nasaÃ±Ã±Ä• ya \Be III 165/ __ekattasaÃ±Ã±ino_ cÄ• ti veditabbÄ• . __vehapp
catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitimeva bhajanti. __asaÃ±Ã±asattÄ• _ viÃ±Ã±Ä• á¹‡Ä• bhÄ• v
gacchanti, sattÄ• vÄ• sesu gacchanti.

__suddhÄ• vÄ• sÄ• _ vivaá¹-á¹-apakkhe á¹-hitÄ• na sabbakÄ• likÄ• , kappasatasahassam
buddhasuÃ±Ã±e loke na uppajjanti. soá¸·asakappasahassaabbhantare buddhesu uppannes
dhammacakkappavattissa bhagavato khandhÄ• vÄ• raá¹-á¹-hÄ• nasadisÄ• honti. tasmÄ•
na sattÄ• vÄ• saá¹ƒ bhajanti. mahÄ• sÄ«vatthero pana ``na kho pana so, sÄ• riputta, Ä• vÄ
anÄ• vutthapubbo iminÄ• dÄ«ghena addhunÄ• aÃ±Ã±atra suddhÄ• vÄ• sehi devehÄ«â€™
iminÄ• suttena suddhÄ• vÄ• sÄ• pi catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ catutthasattÄ• vÄ• s
taá¹ƒ appatibÄ• hiyattÄ• suttassa anuÃ±Ã±Ä• taá¹ƒ.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ yatheva saÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ. tasmÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su na vuttaá¹ƒ.
__samÄ• dhiparikkhÄ• rÄ• _ti maggasamÄ• dhissa sambhÄ• rÄ• .

3. paá¹-hamaaggisuttavaá¹‡á¹‡anÄ•

<46> tatiye sabbepi rÄ• gÄ• dayo anuá¸• ahanaá¹-á¹-hena __aggÄ«. Ä• huneyyaggÄ«_tiÄ•

vuccati sakkÄ• ro, Ä• hunaá¹ƒ arahantÄ«ti Ä• huneyyÄ• . mÄ• tÄ• pitaro hi puttÄ• naá¹ƒ ba
arahanti, tesu vippaá¹-ipajjamÄ• nÄ• puttÄ• nirayÄ• dÄ«su nibbattanti. tasmÄ• kiÃ±cÄ• pi
29/ anuá¸• ahanti, anuá¸• ahanassa pana paccayÄ• honti. iti anuá¸• ahanaá¹-á¹-heneva Ä•
__gahapatÄ«_ti pana gehasÄ• miko vuccati, so mÄ• tugÄ• massa sayanavatthÄ• laá¹…kÄ•
taá¹ƒ aticaranto mÄ• tugÄ• mo nirayÄ• dÄ«su nibbattati. tasmÄ• sopi purimanayeneva anu
__gahapataggÄ«_ti vutto. __dakkhiá¹‡eyyaggÄ«_ti ettha pana dakkhiá¹‡Ä• ti cattÄ• ro pacc
dakkhiá¹‡eyyo. so hi gihÄ«naá¹ƒ tÄ«su saraá¹‡esu paÃ±casu sÄ«lesu dasasu sÄ«lesu mÄ•
dhammikasamaá¹‡abrÄ• hmaá¹‡upaá¹-á¹-hÄ• neti evamÄ• dÄ«su kalyÄ• á¹‡adhammesu n
micchÄ• paá¹-ipannÄ• gihÄ« \Be III 166/ bhikkhusaá¹…ghaá¹ƒ akkositvÄ• paribhÄ• sitvÄ•
tasmÄ• sopi purimanayeneva anuá¸• ahanaá¹-á¹-hena dakkhiá¹‡eyyaggÄ«ti vutto. kaá¹-á¹-
aggi __kaá¹-á¹-haggi_ nÄ• ma.

4. dutiyaaggisuttavaá¹‡á¹‡anÄ•

<47> catutthe __uggatasarÄ«rassÄ• _ti so kira brÄ• hmaá¹‡amahÄ• sÄ• lo attabhÄ• venap
sÄ• rappatto ahosi, tasmÄ• uggatasarÄ«rotveva paÃ±Ã±Ä• yittha. __upakkhaá¹-o_ti paccu
__thÅ«á¹‡Å«panÄ«tÄ• nÄ«_ti yÅ«pasaá¹…khÄ• taá¹ƒ thÅ«á¹‡aá¹ƒ upanÄ«tÄ• ni. __yaÃ±Ã
yajanatthÄ• ya. __upasaá¹…kamÄ«_ti so \Ne III 168/ kira sabbaá¹ƒ taá¹ƒ yaÃ±Ã±asambhÄ•
--- ``samaá¹‡o kira gotamo mahÄ• paÃ±Ã±o, kiá¹ƒ nu kho me yaÃ±Ã±assa vaá¹‡á¹‡aá¹ƒ ka
avaá¹‡á¹‡aá¹ƒ, pucchitvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti iminÄ• kÄ• raá¹‡ena yena bhagavÄ
\Ee IV 30/ __Ä• dÄ• na_nti yaÃ±Ã±ayajanatthÄ• ya navassa maá¹…galaggino Ä• diyanaá¹ƒ
sutena sabbaá¹ƒ sutaá¹ƒ sameti saá¹ƒsandati, ekasadisaá¹ƒ hotÄ«ti dasseti. __satthÄ• nÄ«
vihiá¹ƒsanaá¹-á¹-hena satthÄ• ni viyÄ• ti satthÄ• ni. __sayaá¹ƒ paá¹-hamaá¹ƒ samÄ• rambh
paá¹-hamataraá¹ƒ Ä• rabhati. __hantu_nti hanituá¹ƒ.

__pahÄ• tabbÄ• _ti pariharitabbÄ• . __atohaya_nti ato hi mÄ• tÄ• pitito ayaá¹ƒ. __Ä• huto_
uppanno. __ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, gahapataggÄ«_ti ayaá¹ƒ puttadÄ• rÄ• digaá¹‡o
gehasÄ• miko viya hutvÄ• aggati vicarati, tasmÄ• gahapataggÄ«ti vuccati. __attÄ• na_nti
indriyadamanena damenti. __samentÄ«_ti rÄ• gÄ• disamanena samenti. tesaÃ±Ã±eva pari
__parinibbÄ• penti. nikkhipitabbo_ti yathÄ• na vinassati, evaá¹ƒ á¹-hapetabbo. __upavÄ• y
evaÃ±ca pana vatvÄ• brÄ• hmaá¹‡o sabbesampi tesaá¹ƒ pÄ• á¹‡Ä• naá¹ƒ jÄ«vitaá¹ƒ datvÄ
viddhaá¹ƒsetvÄ• satthu sÄ• sane opÄ• nabhÅ«to ahosÄ«ti.

5-6. saÃ±Ã±Ä• suttadvayavaá¹‡á¹‡anÄ•

48-49__._ paÃ±came \Be III 167/ __amatogadhÄ• _ti nibbÄ• napatiá¹-á¹-hÄ• . __amatapari
nibbÄ• nÄ• vasÄ• nÄ• . chaá¹-á¹-he __methunadhammasamÄ• pattiyÄ• _ti methunadhamm
__nhÄ• rudaddula_nti nhÄ• rukhaá¹‡á¸• aá¹ƒ nhÄ• ruvilekhanaá¹ƒ vÄ• . __anusandatÄ«_ti

__natthi me pubbenÄ• paraá¹ƒ viseso_ti natthi mayhaá¹ƒ pubbena abhÄ• vitakÄ• lena sado
bhÄ• vitakÄ• le viseso. __lokacitresÅ«_ti tidhÄ• tukalokasannivÄ• sasaá¹…khÄ• tesu lokaci
Ä• lasiyabhÄ• ve. __vissaá¹-á¹-hiye_ti vissaá¹-á¹-habhÄ• ve. __ananuyoge_ti yogassa anan
__ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagata_nti ahaá¹…kÄ• radiá¹-á¹-hito ca mamaá¹
navavidhamÄ• nato ca apagataá¹ƒ. __vidhÄ• samatikkanta_nti tisso vidhÄ• atikkantaá¹ƒ. _
tappaccanÄ«kakilesehi santaá¹ƒ. __suvimutta_nti paÃ±cahi vimuttÄ«hi suá¹-á¹-hu vimuttaá¹

7. methunasuttavaá¹‡á¹‡anÄ•

<50> sattame \Ne III 169/ __upasaá¹…kamÄ«_ti bhuttapÄ• tarÄ• so dÄ• sakammakarapari
__bhavampino_ti bhavampi nu. __brahmacÄ• rÄ« paá¹-ijÄ• nÄ• tÄ«_ti ``ahaá¹ƒ brahmacÄ•
brahmacariyavÄ• saá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti pucchati. evaá¹ƒ kirassa ahosi --- ``brÄ• hmaá¹‡
uggaá¹‡hantÄ• aá¹-á¹-hacattÄ• lÄ«sa vassÄ• ni brahmacariyaá¹ƒ caranti. samaá¹‡o pana g
ajjhÄ• vasanto tÄ«su pÄ• sÄ• desu tividhanÄ• á¹-akaratiyÄ• abhirami, idÄ• ni kiá¹ƒ nu kho
imamatthaá¹ƒ sandhÄ• yevaá¹ƒ pucchati. tato bhagavÄ• mantena kaá¹‡hasappaá¹ƒ gaá¹‡h
pÄ• dena akkamanto viya attano saá¹ƒkilesakÄ• le chabbassÄ• ni padhÄ• nacariyÄ• ya rajj
nÄ• á¹-akasampattiá¹ƒ vÄ• Ä• rabbha vitakkamattassÄ• pi anuppannabhÄ• vaá¹ƒ sandhÄ•
__yaÃ±hi taá¹ƒ brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. tattha \Ee IV 32/ __dvayaá¹ƒdvayasamÄ• p
samÄ• pajjitabbabhÄ• vaá¹ƒ. __dukkhasmÄ• _ti sakalavaá¹-á¹-adukkhato. __saÃ±jagghatÄ
__saá¹ƒkÄ«á¸·atÄ«_ti keá¸·iá¹ƒ karoti. __saá¹ƒkeá¸·Ä• yatÄ«_ti mahÄ• hasitaá¹ƒ hasati. __
attano cakkhunÄ• tassÄ• cakkhuá¹ƒ paá¹-ivijjhitvÄ• upanijjhÄ• yati. __tirokuá¹-á¹-aá¹ƒ vÄ•
vÄ• _ti parakuá¹-á¹-e vÄ• parapÄ• kÄ• re \Be III 168/ vÄ• . __devo_ti eko devarÄ• jÄ• . __d
aÃ±Ã±ataro devaputto. __anuttaraá¹ƒ sammÄ• sambodhi_nti arahattaÃ±ceva sabbaÃ±Ã±ut

8. saá¹ƒyogasuttavaá¹‡á¹‡anÄ•

<51> aá¹-á¹-hame __saá¹ƒyogavisaá¹ƒyoga_nti saá¹ƒyogavisaá¹ƒyogasÄ• dhakaá¹ƒ. __dh
dhammakÄ• raá¹‡aá¹ƒ. __ajjhattaá¹ƒ itthindriya_nti niyakajjhatte itthibhÄ• vaá¹ƒ. __itthikutta
itthikiriyaá¹ƒ. __itthÄ• kappa_nti nivÄ• sanapÄ• rupanÄ• diitthiÄ• kappaá¹ƒ. __itthividha_nti
mÄ• navidhaá¹ƒ. __itthichanda_nti itthiyÄ• ajjhÄ• sayacchandaá¹ƒ. __itthissara_nti itthisad
__itthÄ• laá¹…kÄ• ra_nti itthiyÄ• pasÄ• dhanabhaá¹‡á¸• aá¹ƒ. __purisindriyÄ• _dÄ«supi es
saá¹ƒyoga_nti purisena saddhiá¹ƒ samÄ• gamaá¹ƒ. __ativattatÄ«_ti anabhiratÄ• ti evaá¹ƒ v
balavavipassanÄ• ya ariyamaggaá¹ƒ patvÄ• ativattati. imasmiá¹ƒ \Ee IV 33/ sutte vaá¹-á¹-a
kathitaá¹ƒ.

9. dÄ• namahapphalasuttavaá¹‡á¹‡anÄ•

<52> navame \Ne III 170/ __sÄ• pekho_ti sataá¹‡ho. __paá¹-ibaddhacitto_ti vipÄ• ke baddh

__sannidhipekho_ti nidhÄ• napekho hutvÄ• . __peccÄ• _ti paralokaá¹ƒ gantvÄ• . __taá¹ƒ ka
kammavipÄ• kaá¹ƒ khepetvÄ• . __iddhi_nti vipÄ• kiddhiá¹ƒ. __yasa_nti parivÄ• rasampadaa
jeá¹-á¹-habhÄ• vakÄ• raá¹‡aá¹ƒ. __Ä• gantÄ• itthatta_nti itthabhÄ• vaá¹ƒ ime paÃ±cakkhan
tatrÅ«papattiko na uparÅ«papattiko, heá¹-á¹-hÄ• gÄ• mÄ«yeva hotÄ«ti attho. __sÄ• hu dÄ•
sÄ• dhu bhaddakaá¹ƒ sundaraá¹ƒ. __tÄ• ni mahÄ• yaÃ±Ã±Ä• nÄ«_ti tÄ• ni sappinavanÄ«ta
niá¹-á¹-hÄ• naá¹ƒ gatÄ• ni mahÄ• dÄ• nÄ• ni. __cittÄ• laá¹…kÄ• racittaparikkhÄ• ra_nti san
alaá¹…kÄ• rabhÅ«taÃ±ceva parivÄ• rabhÅ«taÃ±ca. __brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ
dÄ• nena upapajjituá¹ƒ. yasmÄ• pana taá¹ƒ samathavipassanÄ• cittassa alaá¹…kÄ• rabhÅ
dÄ• nÄ• laá¹…katena cittena jhÄ• naÃ±ceva ariyamaggaÃ±ca nibbattetvÄ• jhÄ• nena tatth
hotÄ«_ti jhÄ• nÄ• nÄ• gÄ• mÄ« nÄ• ma hoti. __anÄ• gantÄ• itthatta_nti puna itthabhÄ• vaa
uparÅ«papattiko \Ee IV 34/ vÄ• tatrÅ«papattiko vÄ• hutvÄ• tattheva parinibbÄ• yati. iti ime
paá¹-hamaá¹ƒ taá¹‡huttariyadÄ• naá¹ƒ, dutiyaá¹ƒ cittÄ«kÄ• radÄ• naá¹ƒ, tatiyaá¹ƒ hirottapp
niravasesadÄ• naá¹ƒ \Be III 169/, paÃ±camaá¹ƒ dakkhiá¹‡eyyadÄ• naá¹ƒ, chaá¹-á¹-haá¹ƒ s
sattamaá¹ƒ alaá¹…kÄ• raparivÄ• radÄ• naá¹ƒ nÄ• mÄ• ti.

10. nandamÄ• tÄ• suttavaá¹‡á¹‡anÄ•

<53> dasamaá¹ƒ atthuppattivasena desitaá¹ƒ. satthÄ• kira vutthavasso pavÄ• retvÄ• dve
``dakkhiá¹‡Ä• giriá¹ƒ cÄ• rikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti nikkhami, rÄ• jÄ• pasenadi kos
gahapati, visÄ• khÄ• mahÄ• upÄ• sikÄ• , aÃ±Ã±e ca bahujanÄ• dasabalaá¹ƒ nivattetuá¹ƒ
anÄ• thapiá¹‡á¸• iko gahapati ``satthÄ• raá¹ƒ nivattetuá¹ƒ nÄ• sakkhiâ€™â€™ nti raho cinta
naá¹ƒ puá¹‡á¹‡Ä• nÄ• ma dÄ• sÄ« disvÄ• ``kiá¹ƒ nu kho te, sÄ• mi, na pubbe viya indriyÄ
ti pucchi. Ä• ma, puá¹‡á¹‡e, satthÄ• cÄ• rikaá¹ƒ pakkanto, tamahaá¹ƒ nivattetuá¹ƒ nÄ• sak
sakkÄ• jÄ• nituá¹ƒ puna sÄ«ghaá¹ƒ Ä• gaccheyya vÄ• na vÄ• , tenÄ• haá¹ƒ cintayamÄ• n
dasabalaá¹ƒ nivatteyyaá¹ƒ, kiá¹ƒ me kareyyÄ• sÄ«ti? bhujissaá¹ƒ taá¹ƒ karissÄ• mÄ«ti. sÄ•
vanditvÄ• ``nivattatha, bhanteâ€™â€™ ti Ä• ha. mama nivattanapaccayÄ• \Ne III 171/ tvaa
tumhe, bhante, mama parÄ• dhÄ«nabhÄ• vaá¹ƒ jÄ• nÄ• tha, aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tuá¹ƒ na
patiá¹-á¹-hÄ• ya paÃ±ca sÄ«lÄ• ni rakkhissÄ• mÄ«ti. sÄ• dhu sÄ• dhu puá¹‡á¹‡eti, satthÄ•
ekapadasmiÃ±Ã±eva nivatti. vuttaÃ±hetaá¹ƒ --- ``dhammagaru, bhikkhave, tathÄ• gato dhar
II 5.99).

satthÄ• nivattitvÄ• jetavanamahÄ• vihÄ• raá¹ƒ pÄ• visi. mahÄ• jano puá¹‡á¹‡Ä• ya sÄ• dh
satthÄ• tasmiá¹ƒ samÄ• game dhammaá¹ƒ desesi, caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni \Ee I
puá¹‡á¹‡Ä• pi seá¹-á¹-hinÄ• anuÃ±Ã±Ä• tÄ• bhikkhuniupassayaá¹ƒ gantvÄ• pabbaji. sam
sÄ• riputtamoggallÄ• ne Ä• mantetvÄ• ``ahaá¹ƒ yaá¹ƒ disaá¹ƒ cÄ• rikÄ• ya nikkhanto, tatth
tumhÄ• kaá¹ƒ parisÄ• ya saddhiá¹ƒ taá¹ƒ disaá¹ƒ cÄ• rikaá¹ƒ gacchathÄ• â€™â€™ ti vatvÄ
atthuppattiyaá¹ƒ __ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto_tiÄ• di vuttaá¹ƒ.

tattha __veá¸·ukaá¹‡á¸• akÄ«_ti veá¸·ukaá¹‡á¹-akanagaravÄ• sinÄ«. tassa kira nagarassa
pÄ• kÄ• rapariyantena veá¸·Å« ropitÄ• , tenassa veá¸·ukaá¹‡á¹-akanteva \Be III 170/ nÄ• m
__pÄ• rÄ• yana_nti nibbÄ• nasaá¹…khÄ• tapÄ• raá¹ƒ ayanato pÄ• rÄ• yananti laddhavohÄ
bhÄ• satÄ«_ti sattabhÅ«mikassa pÄ• sÄ• dassa uparimatale susaá¹ƒvihitÄ• rakkhaá¹-á¹-hÄ
samÄ• pattibalena rattibhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• samÄ• pattito vuá¹-á¹-hÄ• ya ``imaá¹ƒ
ratiyÄ• vÄ«tinÄ• messÄ• mÄ«â€™â€™ ti cintetvÄ• ``dhammaratiyÄ• â€™â€™ ti katasann
pattÄ• ariyasÄ• vikÄ• aá¸• á¸• hateyyagÄ• thÄ• sataparimÄ• á¹‡aá¹ƒ pÄ• rÄ• yanasuttaá¹
bhÄ• sati. __assosi kho_ti Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni pariharitvÄ• tassa pÄ• sÄ• das
maggena naravÄ• hanayÄ• naá¹ƒ Ä• ruyha gacchamÄ• no assosi. __kathÄ• pariyosÄ• naá
``kiá¹ƒ saddo esa bhaá¹‡eâ€™â€™ ti pucchitvÄ• ``nandamÄ• tÄ• ya upÄ• sikÄ• ya sarabh
otaritvÄ• ``idamavocÄ• â€™â€™ ti idaá¹ƒ desanÄ• pariyosÄ• naá¹ƒ olokento avidÅ«raá¹-á
aá¹-á¹-hÄ• si.

__sÄ• dhu bhagini, sÄ• dhu bhaginÄ«_ti ``suggahitÄ• te bhagini dhammadesanÄ• \Ee IV
pÄ• sÄ• á¹‡akacetiye nisÄ«ditvÄ• soá¸·asannaá¹ƒ pÄ• rÄ• yanikabrÄ• hmaá¹‡Ä• naá¹ƒ sa
ajja ca na kiÃ±ci antaraá¹ƒ passÄ• mi, majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya te satthu kathitena
sadisameva kathitaâ€™â€™ nti vatvÄ• sÄ• dhukÄ• raá¹ƒ dadanto evamÄ• ha. __ko panes
susaá¹ƒvihitÄ• rakkhaá¹-á¹-hÄ• ne \Ne III 172/ evaá¹ƒ mahantena saddena ko nÄ• mesa, bh
kiá¹ƒ nÄ• go supaá¹‡á¹‡o devo mÄ• ro brahmÄ• ti suvaá¹‡á¹‡apaá¹-á¹-avaá¹‡á¹‡aá¹ƒ vÄ• t
vigatasÄ• rajjÄ• tÄ«á¹‡i phalÄ• ni pattÄ• ariyasÄ• vikÄ• vessavaá¹‡ena saddhiá¹ƒ kathay
te bhagini bhÄ• tÄ• _ti sayaá¹ƒ sotÄ• pannattÄ• anÄ• gÄ• miariyasÄ• vikaá¹ƒ jeá¹-á¹-hikaá
``bhaginÄ«â€™â€™ ti vatvÄ• puna taá¹ƒ paá¹-hamavaye á¹-hitattÄ• attano kaniá¹-á¹-haá¹
navutivassasatasahassÄ• yukattÄ• mahallakataraá¹ƒ maÃ±Ã±amÄ• no ``bhÄ• tÄ• â€™â€™
bhadramukhÄ• _ti, bhadramukha, sÄ• dhu sundaraá¹ƒ, svÄ• gamanaá¹ƒ te Ä• gamanaá¹ƒ,
yuttaá¹-á¹-hÄ• namevasi Ä• gatoti attho. __idaá¹ƒ te hotu Ä• titheyya_nti idameva dhammab
atithipaá¹‡á¹‡Ä• kÄ• ro hotu, na hi te aÃ±Ã±aá¹ƒ ito uttaritaraá¹ƒ dÄ• tabbaá¹ƒ passÄ• mÄ«
171/. __evaÃ±ceva me bhavissati Ä• titheyya_nti evaá¹ƒ attano pattidÄ• naá¹ƒ yÄ• citvÄ• `
dhammakathikasakkÄ• roâ€™â€™ ti aá¸• á¸• hateá¸·asÄ• ni koá¹-á¹-hasatÄ• ni rattasÄ• lÄ
upÄ• sikÄ• carati, tÄ• va mÄ• khayaá¹ƒ gamiá¹ƒsÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• pakkÄ
aá¹-á¹-hÄ• si, tÄ• va koá¹-á¹-hÄ• naá¹ƒ heá¹-á¹-himatalaá¹ƒ \Ee IV 37/ nÄ• ma daá¹-á¹-huá¹
paá¹-á¹-hÄ• ya ``nandamÄ• tÄ• ya koá¹-á¹-hÄ• gÄ• raá¹ƒ viyÄ• â€™â€™ ti vohÄ• ro udapÄ

__akatapÄ• tarÄ• so_ti abhuttapÄ• tarÄ• so. __puÃ±Ã±a_nti pubbacetanÄ• ca muÃ±cana
aparacetanÄ• . __sukhÄ• ya hotÅ«_ti sukhatthÄ• ya hitatthÄ• ya hotu. evaá¹ƒ attano dÄ• ne
adÄ• si.

__pakaraá¹‡e_ti kÄ• raá¹‡e. __okkassa pasayhÄ• _ti Ä• kaá¸• á¸• hitvÄ• abhibhavitvÄ• . _
bhummadevatÄ• bhÄ• vaá¹ƒ. __teneva purimena attabhÄ• vena uddassetÄ«_ti purimasarÄ

mÄ• petvÄ• alaá¹…katapaá¹-iyatto sirigabbhasayanatale attÄ• naá¹ƒ dasseti. __upÄ• sikÄ•
upÄ• sikÄ• ahanti evaá¹ƒ upÄ• sikÄ• bhÄ• vaá¹ƒ desesiá¹ƒ. __yÄ• vade_ti yÄ• vadeva. se
uttÄ• namevÄ• ti.

mahÄ• yaÃ±Ã±avaggo paÃ±camo.

paá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. abyÄ• katavaggo

1. abyÄ• katasuttavaá¹‡á¹‡anÄ•

<54> chaá¹-á¹-havaggassa \Be III 172/ \Ne III 173/ paá¹-hame __abyÄ• katavatthÅ«sÅ«_ti
akathitavatthÅ«su. __tathÄ• gato_ti satto. __diá¹-á¹-higatameta_nti micchÄ• diá¹-á¹-himatta
diá¹-á¹-hiyÄ• gahitasatto nÄ• ma atthi. __paá¹-ipada_nti \Ee IV 38/ ariyamaggaá¹ƒ. __na ch
diá¹-á¹-hivasena na kampati. sesapadesupi eseva nayo. __taá¹‡hÄ• gata_nti diá¹-á¹-hitaá¹‡
__saÃ±Ã±Ä• gatÄ• _dÄ«supi eseva nayo. diá¹-á¹-hisaÃ±Ã±Ä• eva hettha saÃ±Ã±Ä• gataá
diá¹-á¹-himaÃ±Ã±itameva vÄ• maÃ±Ã±itaá¹ƒ, diá¹-á¹-hipapaÃ±cova papaÃ±citaá¹ƒ, diá¹-á¹
upÄ• dÄ• naá¹ƒ, diá¹-á¹-hiyÄ• virÅ«paá¹ƒ paá¹-isaraá¹‡abhÄ• voyeva vippaá¹-isÄ• ro nÄ• n
diá¹-á¹-higgahaá¹‡ena dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo, diá¹-á¹-hinirodhagÄ• minipaá¹-ipadÄ• ga
sotÄ• pattimaggo gahitoti.

2. purisagatisuttavaá¹‡á¹‡anÄ•

<55> dutiye __purisagatiyo_ti purisassa Ã±Ä• á¹‡agatiyo. __anupÄ• dÄ• parinibbÄ• na_nti
cassÄ• _ti atÄ«te attabhÄ• vanibbattakaá¹ƒ kammaá¹ƒ no ce abhavissa. __no ca me siyÄ•
attabhÄ• vo na siyÄ• . __na bhavissatÄ«_ti etarahi me anÄ• gatattabhÄ• vanibbattakaá¹ƒ k
__na ca me bhavissatÄ«_ti anÄ• gate me attabhÄ• vo na bhavissati. __yadatthi yaá¹ƒ bhÅ«
bhÅ«taá¹ƒ paccuppannakkhandhapaÃ±cakaá¹ƒ. __taá¹ƒ pajahÄ• mÄ«ti upekkhaá¹ƒ paá¹-ila
chandarÄ• gappahÄ• nena pajahÄ• mÄ«ti vipassanupekkhaá¹ƒ paá¹-ilabhati. __bhave na ra
khandhapaÃ±cake taá¹‡hÄ• diá¹-á¹-hÄ«hi na rajjati. __sambhave na rajjatÄ«_ti anÄ• gatepi
__atthuttari_ \Ee IV 39/ __padaá¹ƒ santa_nti uttari santaá¹ƒ nibbÄ• napadaá¹ƒ nÄ• ma atthi
passatÄ«_ti taá¹ƒ sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya sammÄ• passati. __na sabbena
kilesÄ• naá¹ƒ appahÄ«nattÄ• saccapaá¹-icchÄ• dakassa tamassa sabbaso aviddhaá¹ƒsitat
sabbaá¹ƒ. __haÃ±Ã±amÄ• ne_ti saá¹‡á¸• Ä• sena gahetvÄ• muá¹-á¹-hikÄ• ya koá¹-á¹-iyam
__antarÄ• parinibbÄ• yÄ«_ti upapattisamanantarato paá¹-á¹-hÄ• ya Ä• yuno vemajjhaá¹ƒ a
kilesaparinibbÄ• nena parinibbuto hoti. __anupahacca tala_nti Ä• kÄ• satalaá¹ƒ anupahacca
173/, bhÅ«miá¹ƒ appatvÄ• Ä• kÄ• seyeva nibbÄ• yeyyÄ• ti \Ne III 174/ imÄ• hi tÄ«hi upam

antarÄ• parinibbÄ• yÄ« dassitÄ• .

__upahaccaparinibbÄ• yÄ«_ti Ä• yuvemajjhaá¹ƒ atikkamitvÄ• pacchimakoá¹-iá¹ƒ appatvÄ•
__upahacca tala_nti jalamÄ• nÄ• gantvÄ• Ä• kÄ• satalaá¹ƒ atikkamitvÄ• pathavÄ«talaá¹ƒ
pathaviyaá¹ƒ patitamattÄ• va nibbÄ• yeyya. asaá¹…khÄ• rena appayogena kilese khepetvÄ
__asaá¹…khÄ• raparinibbÄ• yÄ«_. sasaá¹…khÄ• rena sappayogena kilese khepetvÄ• pari
__sasaá¹…khÄ• raparinibbÄ• yÄ«. gaccha_nti nirÄ• rakkhaá¹ƒ araÃ±Ã±aá¹ƒ. __dÄ• ya_nti
dinnaá¹ƒ araÃ±Ã±aá¹ƒ. sesamettha uttÄ• natthameva. imasmiá¹ƒ sutte ariyapuggalÄ• va ka

3. tissabrahmÄ• suttavaá¹‡á¹‡anÄ•

<56> tatiye \Ee IV 40/ __bhikkhuniyo_ti mahÄ• pajÄ• patiyÄ• parivÄ• rÄ• paÃ±casatÄ• bl
paÃ±cahi vimuttÄ«hi vimuttÄ• . __anupÄ• disesÄ• _ti upÄ• dÄ• nasesaá¹ƒ aá¹-á¹-hapetvÄ•
anavasesÄ• hipi vimuttÄ• . __saupÄ• disese vÄ• saupÄ• diseso_ti saupÄ• dÄ• nasese pug
ayaâ€™â€™ nti. itarasmimpi eseva nayo. __tisso_ti therassa saddhivihÄ• rikabrahmÄ• . __
paá¹-ipattiyÄ• anulomÄ• ni vivittÄ• ni antimapariyantimÄ• ni. __indriyÄ• nÄ«_ti saddhÄ• dÄ
__samannÄ• nayamÄ• no_ti samannÄ• hÄ• re á¹-hapayamÄ• no. __na hi pana te_ti idaá¹ƒ
puggalassa dassanatthaá¹ƒ. sattamo hi saddhÄ• nusÄ• ripuggalo na dassito. atha bhagavÄ
taá¹ƒ dassento evamÄ• ha. tattha __sabbanimittÄ• na_nti sabbesaá¹ƒ niccanimittÄ• dÄ«naá
balavavipassanÄ• samÄ• dhiá¹ƒ.

4. sÄ«hasenÄ• patisuttavaá¹‡á¹‡anÄ•

<57> catutthe __maccharÄ«_ti paÃ±camaccherayutto. __kadariyo_ti thaddhamacchariyo, p
vÄ• reti. __anuppadÄ• narato_ti punappunaá¹ƒ dÄ• naá¹ƒ dadamÄ• nova ramati. __anukam
anuggahetabbo, kassa deyyadhammaá¹ƒ vÄ• paá¹-iggaá¹‡heyyÄ• ma, dhammaá¹ƒ vÄ• d
cittena anukampamÄ• nÄ• .

5. arakkheyyasuttavaá¹‡á¹‡anÄ•

<58> paÃ±came \Ne III 175/ \Be III 174/ \Ee IV 41/ __nimitta_nti dhammanimittampi puggal
attanÄ• desitadhamme ekapadampi durakkhÄ• taá¹ƒ aniyyÄ• nikaá¹ƒ apassanto dhamman
``durakkhÄ• to tayÄ• dhammo na svÄ• kkhÄ• toâ€™â€™ ti uá¹-á¹-hahitvÄ• paá¹-ippharant
apassanto puggalanimittaá¹ƒ na samanupassati nÄ• ma. sesadvayepi eseva nayo. chaá¹-á¹
uttÄ• nÄ• neva.

8. pacalÄ• yamÄ• nasuttavaá¹‡á¹‡anÄ•

<61> aá¹-á¹-hame __pacalÄ• yamÄ• no_ti taá¹ƒ gÄ• maá¹ƒ upanissÄ• ya ekasmiá¹ƒ vanas
karonto sattÄ• haá¹ƒ caá¹…kamanavÄ«riyena nimmathitattÄ• kilantagatto caá¹…kamanako
nisinno hoti. __pacalÄ• yasi no_ti niddÄ• yasi nu. __anumajjitvÄ• _ti parimajjitvÄ• . __Ä• lok
middhavinodanaÄ• lokasaÃ±Ã±aá¹ƒ. __divÄ• saÃ±Ã±a_nti divÄ• tisaÃ±Ã±aá¹ƒ. __yathÄ• d
divÄ• Ä• lokasaÃ±Ã±Ä• adhiá¹-á¹-hitÄ• , tathÄ• naá¹ƒ rattimpi adhiá¹-á¹-haheyyÄ• si. __ya
divÄ• _ti yathÄ• ca te rattiá¹ƒ Ä• lokasaÃ±Ã±Ä• adhiá¹-á¹-hitÄ• , tathÄ• naá¹ƒ divÄ• pi adh
__sappabhÄ• sa_nti dibbacakkhuÃ±Ä• á¹‡atthÄ• ya sahobhÄ• saá¹ƒ. __pacchÄ• puresaÃ±
abhiharaá¹‡asaÃ±Ã±Ä• ya saÃ±Ã±Ä• vÄ• . __antogatehi indriyehÄ«_ti bahi avikkhittehi ant
paÃ±cahi indriyehi. __middhasukha_nti niddÄ• sukhaá¹ƒ. ettakena \Ee IV 42/ á¹-hÄ• nena b
middhavinodanakammaá¹-á¹-hÄ• naá¹ƒ kathesi. __soá¹‡á¸• a_nti mÄ• nasoá¹‡á¸• aá¹ƒ. __
avassaá¹ƒ kattabbÄ• ni kiccÄ• ni, itarÄ• ni karaá¹‡Ä«yÄ• ni. __maá¹…kubhÄ• vo_ti nittejatÄ
á¹-hÄ• nena satthÄ• rÄ• therassa bhikkhÄ• cÄ• ravattaá¹ƒ kathitaá¹ƒ.

idÄ• ni bhasse pariyantakÄ• ritÄ• ya samÄ• dapetuá¹ƒ __tasmÄ• tihÄ• _tiÄ• dimÄ• ha. tatt
tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• sÄ«â€™â€™ tiÄ• dinayappavattÄ• viggÄ• hik
moggallÄ• nÄ• _tiÄ• di pÄ• pamittasaá¹ƒsaggavivajjanatthaá¹ƒ vuttaá¹ƒ. __kittÄ• vatÄ• nu
__taá¹‡hÄ• saá¹…khayavimutto hotÄ«_ti taá¹‡hÄ• saá¹…khaye nibbÄ• ne taá¹ƒ Ä• rammaa
\Be III 175/ taá¹‡hÄ• saá¹…khayavimutto nÄ• ma saá¹ƒkhittena kittÄ• vatÄ• hoti. yÄ• ya pa
taá¹‡hÄ• saá¹…khayavimutto hoti, tameva khÄ«á¹‡Ä• savassa bhikkhuno pubbabhÄ• gapa
desethÄ• ti pucchati. __accantaniá¹-á¹-ho_ti \Ne III 176/ khayavayasaá¹…khÄ• taá¹ƒ antaá¹
accantÄ• niá¹-á¹-hÄ• assÄ• ti accantaniá¹-á¹-ho, ekantaniá¹-á¹-ho satataniá¹-á¹-hoti attho.
__accantayogakkhemÄ«_ti accantaá¹ƒ yogakkhemÄ«, niccayogakkhemÄ«ti attho. __accant
brahmacÄ• rÄ«, niccabrahmacÄ• rÄ«ti attho. accantaá¹ƒ \Ee IV 43/ pariyosÄ• namassÄ• ti
__accantapariyosÄ• no. seá¹-á¹-ho devamanussÄ• na_nti devÄ• naÃ±ca manussÄ• naÃ±ca
bhikkhu kittÄ• vatÄ• hoti, saá¹…khepeneva tassa paá¹-ipattiá¹ƒ kathethÄ• ti yÄ• cati.

__sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• _ti ettha sabbe dhammÄ• nÄ• ma paÃ±cal
aá¹-á¹-hÄ• rasa dhÄ• tuyo, te sabbepi taá¹‡hÄ• diá¹-á¹-hivasena abhinivesÄ• ya nÄ• laá¹ƒ n
na yuttÄ• . kasmÄ• ? gahitÄ• kÄ• rena atiá¹-á¹-hanato. te hi niccÄ• sukhÄ• attÄ• ti gahitÄ•
anattÄ• va sampajjanti. tasmÄ• nÄ• laá¹ƒ abhinivesÄ• ya. __abhijÄ• nÄ• tÄ«_ti aniccaá¹ƒ d
Ã±Ä• tapariÃ±Ã±Ä• ya abhijÄ• nÄ• ti. __parijÄ• nÄ• tÄ«_ti tatheva tÄ«raá¹‡apariÃ±Ã±Ä• ya
vedana_nti antamaso paÃ±caviÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ yaá¹ƒkiÃ±ci appamattakampi ve
bhagavÄ• therassa vedanÄ• vasena ca vinivaá¹-á¹-etvÄ• arÅ«papariggahaá¹ƒ dassesi.

__aniccÄ• nupassÄ«_ti aniccato anupassanto. __virÄ• gÄ• nupassÄ«_ti ettha dve virÄ• gÄ
accantavirÄ• go ca. tattha saá¹…khÄ• rÄ• naá¹ƒ khayaá¹ƒ khayato passanÄ• vipassanÄ• p
nibbÄ• naá¹ƒ virÄ• gato dassanamaggaÃ±Ä• á¹‡ampi virÄ• gÄ• nupassanÄ• . tadubhayasa
nÄ• ma. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``virÄ• gÄ• nupassÄ«â€™â€™ ti, virÄ• gato anupass

__nirodhÄ• nupassimhi_pi eseva nayo. nirodhopi hi khayanirodho accantanirodhoti duvidho
__paá¹-inissaggÄ• nupassÄ«_ti ettha paá¹-inissaggo vuccati vossaggo. so \Ee IV 44/ ca par
pakkhandanavossaggoti duvidho hoti. tattha __pariccÄ• gavossaggo_ti vipassanÄ• . sÄ• hi
ca khandhe ca vossajati. __pakkhandanavossaggo_ti maggo. so hi nibbÄ• naá¹ƒ Ä• ramma
vÄ• kÄ• raá¹‡ehi so vossaggoyeva, samucchedavasena khandhÄ• naá¹ƒ kilesÄ• naÃ±ca v
pakkhandanato. tasmÄ• \Be III 176/ kilese ca khandhe ca pariccajatÄ«ti pariccÄ• gavossag
nibbÄ• nadhÄ• tuyÄ• cittaá¹ƒ pakkhandatÄ«ti pakkhandanavossaggoti ubhayampetaá¹ƒ ma
tadubhayasamaá¹…gÄ« puggalo imÄ• ya paá¹-inissaggÄ• nupassanÄ• ya samannÄ• gatat
paá¹-inissaggÄ• nupassÄ« nÄ• ma hoti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __na kiÃ±ci loke u
ekampi saá¹…khÄ• ragataá¹ƒ taá¹‡hÄ• vasena na upÄ• diyati na gaá¹‡hÄ• ti na parÄ• mas
paritassatÄ«_ti aggaá¹‡hanto taá¹‡hÄ• paritassanÄ• ya na paritassati. __paccattaá¹ƒyeva p
sayameva kilesaparinibbÄ• nena parinibbÄ• yati. __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dinÄ• panassa
iti bhagavÄ• saá¹ƒkhittena khÄ«á¹‡Ä• savassa pubbabhÄ• gappaá¹-ipadaá¹ƒ pucchito saá
pana suttaá¹ƒ therassa ovÄ• dopi ahosi vipassanÄ• pi. so imasmiá¹ƒyeva sutte vipassanaá¹
arahattaá¹ƒ pattoti.

9. mettasuttavaá¹‡á¹‡anÄ•

<62> navame __mÄ• , bhikkhave, puÃ±Ã±Ä• naá¹ƒ bhÄ• yitthÄ• _ti puÃ±Ã±Ä• ni karontÄ•
__mettacittaá¹ƒ bhÄ• vesi_nti tikacatukkajjhÄ• nikÄ• ya mettÄ• ya sampayuttaá¹ƒ paá¹‡Ä«t
bhÄ• vesinti dasseti. __saá¹ƒvaá¹-á¹-amÄ• ne sudÄ• ha_nti saá¹ƒvaá¹-á¹-amÄ• ne sudaá¹ƒ
__saá¹ƒvaá¹-á¹-amÄ• ne_ti \Ee IV 45/ jhÄ• yamÄ• ne vipajjamÄ• ne. __dhammiko_ti dasak
__dhammarÄ• jÄ• _ti tasseva vevacanaá¹ƒ. dhammena vÄ• laddharajjattÄ• dhammarÄ• jÄ
puratthimasamuddÄ• dÄ«naá¹ƒ catunnaá¹ƒ samuddÄ• naá¹ƒ vasena cÄ• turantÄ• ya patha
vijitasaá¹…gÄ• mo. janapado tasmiá¹ƒ thÄ• variyaá¹ƒ thirabhÄ• vaá¹ƒ pattoti __janapadatth
parosahassa_nti atirekasahassaá¹ƒ. __sÅ«rÄ• _ti abhÄ«runo. __vÄ«raá¹…garÅ«pÄ• _ti vÄ
vÄ«raá¹…gaá¹ƒ, vÄ«riyassetaá¹ƒ nÄ• maá¹ƒ. vÄ«raá¹…garÅ«pametesanti vÄ«raá¹…garÅ«
vÄ«riyasabhÄ• vÄ• vÄ«riyamayÄ• viya akilÄ• suno divasampi yujjhantÄ• na kilamantÄ«ti
__sÄ• garapariyanta_nti cakkavÄ• á¸·apabbataá¹ƒ sÄ«maá¹ƒ katvÄ• á¹-hitasamuddapariya
dhanadaá¹‡á¸• enapi chejjabhejjÄ• nusÄ• sanena satthadaá¹‡á¸• enapi vinÄ• yeva. __asat
paraviheá¹-hanasatthenapi vinÄ• yeva. __dhammena abhivijiyÄ• _ti ehi kho, mahÄ• rÄ• jÄ•
sampaá¹-icchitÄ• gamano ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dinÄ• dhammeneva vuttap
abhivijinitvÄ• .

__sukhesino_ti \Be III 177/ sukhapariyesake satte Ä• manteti. __suÃ±Ã±abrahmÅ«pago_ti
suÃ±Ã±abrahmavimÄ• nÅ«pago. __pathaviá¹ƒ ima_nti imaá¹ƒ sÄ• garapariyantaá¹ƒ mahÄ•
\Ee IV 46/ na sÄ• hasikakammena. __samena manusÄ• sita_nti samena kammena anusÄ•
sudesita_nti tehi saá¹…gÄ• hakehi mahÄ• kÄ• ruá¹‡ikehi buddhehi etaá¹ƒ ettakaá¹ƒ á¹-hÄ•

sukathitaá¹ƒ. __pathabyo_ti puthavisÄ• miko.

10. bhariyÄ• suttavaá¹‡á¹‡anÄ•

<63> dasame \Ne III 178/ __kevaá¹-á¹-Ä• maÃ±Ã±e macchavilope_ti kevaá¹-á¹-Ä• naá¹ƒ m
á¹-hitaá¹-á¹-hÄ• ne jÄ• le vÄ• udakato ukkhittamatte macchaggÄ• hakÄ• naá¹ƒ mahÄ• sad
vuttaá¹ƒ. __sujÄ• tÄ• _ti visÄ• khÄ• ya kaniá¹-á¹-hÄ• . __sÄ• neva sassuá¹ƒ Ä• diyatÄ«_ti
nÄ• ma atthi, taá¹ƒ na karoti, sassÅ«tipi naá¹ƒ na gaá¹‡eti. __na sasuraá¹ƒ Ä• diyatÄ«_ti va
gaá¹‡hÄ• ti. evaá¹ƒ anÄ• daratÄ• yapi aggahaá¹‡enapi na Ä• diyati nÄ• ma. sesesupi esev
anÄ• thapiá¹‡á¸• iko suá¹‡isÄ• ya Ä• cÄ• raá¹ƒ gahetvÄ• satthu purato nisÄ«di. sÄ• pi sujÄ
seá¹-á¹-hi dasabalassa santike mayhaá¹ƒ guá¹‡aá¹ƒ kathessati udÄ• hu aguá¹‡aâ€™â€™ n
saddaá¹ƒ suá¹‡antÄ« aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• __ehi sujÄ• te_ti Ä• mantesi.

__ahitÄ• nukampinÄ«_ti na hitÄ• nukampinÄ«. __aÃ±Ã±esÅ«_ti \Ee IV 47/ parapurisesu. _
mÄ• navasena atimaÃ±Ã±ati. __dhanena kÄ«tassÄ• _ti dhanena kÄ«tÄ• assa. __vadhÄ• y
ussukkamÄ• pannÄ• . __yaá¹ƒ itthiyÄ• vindati sÄ• miko dhana_nti itthiyÄ• sÄ• miko yaá¹ƒ
__appampi tassa apahÄ• tumicchatÄ«_ti thokatopi assa harituá¹ƒ icchati, uddhane Ä• ropita
pakkhipitabbataá¹‡á¸• ulatopi thokaá¹ƒ haritumeva vÄ• yamati. __alasÄ• _ti nisinnaá¹-á¹-hÄ
á¹-hitaá¹-á¹-hÄ• ne á¹-hitÄ• va hoti. __pharusÄ• _ti kharÄ• . __duruttavÄ• dinÄ«_ti dubbhÄ•
kakkhaá¸·aá¹ƒ vÄ• á¸·akathameva katheti. __uá¹-á¹-hÄ• yakÄ• naá¹ƒ abhibhuyya vattatÄ«_
uá¹-á¹-hÄ• yakÄ• nanti bahuvacanavasena viriyuá¹-á¹-hÄ• nasampanno sÄ• miko vutto, tas
uá¹-á¹-hÄ• nasampattiá¹ƒ abhibhavitvÄ• heá¹-á¹-hÄ• katvÄ• vattati. __pamodatÄ«_ti Ä• m
III 178/. __koleyyakÄ• _ti kulasampannÄ• . __patibbatÄ• _ti patidevatÄ• . __vadhadaá¹‡á¸•
daá¹‡á¸• akaá¹ƒ gahetvÄ• vadhena tajjitÄ• , ``ghÄ• tessÄ• mi naâ€™â€™ nti vuttÄ• . __dÄ
vattapÅ«rikÄ• dÄ• sÄ«ti maá¹ƒ bhagavÄ• dhÄ• retÅ«ti vatvÄ• saraá¹‡esu patiá¹-á¹-hÄ• si

11. kodhanasuttavaá¹‡á¹‡anÄ•

<64> ekÄ• dasame __sapattakantÄ• _ti sapattÄ• naá¹ƒ verÄ«naá¹ƒ kantÄ• piyÄ• tehi icch
__sapattakaraá¹‡Ä• _ti \Ne III 179/ \Ee IV 48/ sapattÄ• naá¹ƒ verÄ«naá¹ƒ atthakaraá¹‡Ä• .
kodhÄ• nugato. __pacuratthatÄ• yÄ• _ti bahuatthatÄ• ya bahuhitatÄ• ya. __anatthampÄ«_t
gahito_ti vuá¸• á¸• hi me gahitÄ• .

__atho atthaá¹ƒ gahetvÄ• nÄ• _ti atho vuddhiá¹ƒ gahetvÄ• . __anatthaá¹ƒ adhipajjatÄ«_ti a
sallakkheti. __vadhaá¹ƒ katvÄ• nÄ• _ti pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ katvÄ• . __kodhasamm
matto, Ä• dinnagahitaparÄ• maá¹-á¹-hoti attho. __Ä• yasakya_nti ayasabhÄ• vaá¹ƒ, ayaso n
__antarato jÄ• ta_nti abbhantare uppannaá¹ƒ. __atthaá¹ƒ na jÄ• nÄ• tÄ«_ti vuddhiatthaá¹ƒ
na passatÄ«_ti samathavipassanÄ• dhammaá¹ƒ na passati. __andhatama_nti andhabhÄ• v

bahalatamaá¹ƒ. __sahate_ti abhibhavati.

__dummaá¹…kuya_nti dummaá¹…kubhÄ• vaá¹ƒ nittejataá¹ƒ dubbaá¹‡á¹‡amukhataá¹ƒ. __y
nibbattati. __na vÄ• co hoti gÄ• ravo_ti vacanassapi garubhÄ• vo na hoti. __na dÄ«paá¹ƒ h
patiá¹-á¹-hÄ• nÄ• ma na hoti. __tapanÄ«yÄ• nÄ«_ti tÄ• pajanakÄ• ni. __dhammehÄ«_ti \Ee
samathavipassanÄ• dhammehi. __Ä• rakÄ• _ti dÅ«re. __brÄ• hmaá¹‡a_nti khÄ«á¹‡Ä• sava
bhato_ti yÄ• ya mÄ• tarÄ• bhato posito. __pÄ• á¹‡adadiá¹ƒ santi_nti jÄ«vitadÄ• yikaá¹ƒ sa
puthuttÄ• na_nti kuddho puggalo puthu nÄ• nÄ• kÄ• raá¹‡ehi attÄ• naá¹ƒ hanti. __nÄ• nÄ•
nÄ• nÄ• rammaá¹‡esu adhimucchito hutvÄ• . __rajjuyÄ• bajjha mÄ«yantÄ«_ti rajjuyÄ• ban
__pabbatÄ• mapi kandare_ti pabbatakandarepi patitvÄ• maranti.

__bhÅ«nahaccÄ• nÄ«_ti \Be III 179/ hatavuddhÄ«ni. __itÄ• ya_nti iti ayaá¹ƒ. __taá¹ƒ damen
kodhaá¹ƒ damena chindeyya. katarena damenÄ• ti? __paÃ±Ã±Ä• vÄ«riyena diá¹-á¹-hiyÄ• _
vipassanÄ• sampayuttena kÄ• yikacetasikavÄ«riyena ca maggasammÄ• diá¹-á¹-hiyÄ• ca. _
yathÄ• akusalaá¹ƒ samucchindeyya, samathavipassanÄ• dhammepi tatheva sikkheyya. __
ahÅ«_ti mÄ• amhÄ• kaá¹ƒ dummaá¹…kubhÄ• vo ahosÄ«ti imamatthaá¹ƒ patthayamÄ• nÄ•
__anussukÄ• _ti katthaci ussukkaá¹ƒ anÄ• pannÄ• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

abyÄ• katavaggo chaá¹-á¹-ho.

7. mahÄ• vaggo

1. hiriottappasuttavaá¹‡á¹‡anÄ•

<65> sattamassa \Ne III 180/ \Ee IV 50/ paá¹-hame __hatÅ«paniso_ti hataupaniso chinnap
__yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_nti taruá¹‡avipassanÄ• . __nibbidÄ• virÄ• go_ti balava
__vimuttiÃ±Ä• á¹‡adassana_nti arahattavimutti ca paccavekkhaá¹‡Ä• ca.

2. sattasÅ«riyasuttavaá¹‡á¹‡anÄ•

<66> dutiye yasmÄ• ayaá¹ƒ sattasÅ«riyadesanÄ• tejosaá¹ƒvaá¹-á¹-adassanavasena pava
saá¹ƒvaá¹-á¹-Ä• , tisso saá¹ƒvaá¹-á¹-asÄ«mÄ• , tÄ«á¹‡i saá¹ƒvaá¹-á¹-amÅ«lÄ• nÄ«, tÄ«á¹‡i
tÄ• va Ä• ditova imassa suttassa purecÄ• rikakathÄ• veditabbÄ• . sÄ• visuddhimagge (Vis
pubbenivÄ• sÄ• nussatiniddese vitthÄ• ritÄ• va. __etadavocÄ• _ti aniccakammaá¹-á¹-hÄ• n
bhikkhusatÄ• naá¹ƒ ajjhÄ• sayena upÄ• dinnakÄ• naá¹ƒ anupÄ• dinnakÄ• naá¹ƒ saá¹…khÄ
etaá¹ƒ ``aniccÄ• , bhikkhave, saá¹…khÄ• rÄ• â€™â€™ tiÄ• disattasÅ«riyopamasuttantaá¹ƒ
hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• . __saá¹…khÄ• rÄ• _ti upÄ• dinnakaanupÄ• dinnakÄ•
__addhuvÄ• _ti evaá¹ƒ aciraá¹-á¹-hena na dhuvÄ• . __anassÄ• sikÄ• _ti \Be III 180/ asassa

assÄ• sarahitÄ• . __alamevÄ• _ti yuttameva.

__ajjhogÄ• á¸·ho_ti udake anupaviá¹-á¹-ho. __accuggato_ti udakapiá¹-á¹-hito uggato. __de
paá¹-hamaá¹ƒ tÄ• va upakappanamegho nÄ• ma koá¹-isatasahassacakkavÄ• á¸·e ekamegh
51/ nikkhantabÄ«jaá¹ƒ na puna gehaá¹ƒ pavisati. tato paá¹-á¹-hÄ• ya dhamakaraá¹‡e nirudd
hoti, puna ekabindumpi devo na vassatÄ«ti upamÄ• nadhammakathÄ• va pamÄ• á¹‡aá¹ƒ. v
paá¹-hamaá¹ƒ avÄ«cito paá¹-á¹-hÄ• ya tuccho hoti, tato uá¹-á¹-hahitvÄ• sattÄ• manussalok
nibbattanti. tiracchÄ• nesu nibbattÄ• pi puttabhÄ• tikesu mettaá¹ƒ paá¹-ilabhitvÄ• kÄ• lakat
nibbattanti. devatÄ• Ä• kÄ• sena carantiyo Ä• rocenti --- ``na idaá¹ƒ á¹-hÄ• naá¹ƒ \Ne III 18
nibaddhaá¹ƒ, mettaá¹ƒ bhÄ• vetha, karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaá¹ƒ bhÄ• vethÄ• â€™â
bhÄ• vetvÄ• tato cutÄ• brahmaloke nibbattanti.

__bÄ«jagÄ• mÄ• _ti ettha bÄ«jagÄ• mo nÄ• ma paÃ±ca bÄ«jajÄ• tÄ• ni. __bhÅ«tagÄ• mo_
nikkhantamÅ«lapaá¹‡á¹‡aá¹ƒ haritakaá¹ƒ. __osadhitiá¹‡avanappatayo_ti ettha __osadhÄ«_
__tiá¹‡Ä• _ti bahisÄ• rÄ• tÄ• lanÄ• á¸·ikerÄ• dayo. __vanappatayo_ti vanajeá¹-á¹-hakarukk
á¹-hapetvÄ• paÃ±ca mahÄ• nadiyo avasesÄ• ninnagÄ• . __kusobbhÄ• _ti á¹-hapetvÄ• sa
rahadÄ• dayo. __dutiyo sÅ«riyo_tiÄ• dÄ«su dutiyasÅ«riyakÄ• le eko udeti, eko atthaá¹…gam
udeti, eko atthaá¹…gameti, eko majjhe hoti. catutthakÄ• le catukulike gÄ• me cattÄ• ro piá¹-
dvÄ• rapaá¹-ipÄ• á¹-iyÄ• á¹-hitÄ• viya honti. paÃ±camÄ• dikÄ• lepi eseva nayo. __palujjan
chijjitvÄ• chijjitvÄ• patanti. __neva chÄ• rikÄ• paÃ±Ã±Ä• yati na masÄ«_ti cakkavÄ• á¸·an
sinerupabbatarÄ• jÄ• himavÄ• cakkavÄ• á¸·apabbato cha kÄ• masaggÄ• paá¹-hamajjhÄ•
á¹-hÄ• ne daá¸• á¸• he accharÄ• ya gahetabbamattÄ• pi chÄ• rikÄ• vÄ• aá¹…gÄ• ro vÄ•
saddhÄ• tÄ• _ti ko tassa saddhÄ• panatthÄ• ya samattho, ko vÄ• tassa saddhÄ• tÄ• . __aÃ
diá¹-á¹-hapade \Be III 181/ sotÄ• panne ariyasÄ• vake á¹-hapetvÄ• ko aÃ±Ã±o saddahissat

__vÄ«tarÄ• go_ti vikkhambhanavasena vÄ«tarÄ• go. __sÄ• sanaá¹ƒ Ä• jÄ• niá¹ƒsÅ«_ti an
brahmalokasahabyatÄ• ya maggaá¹ƒ paá¹-ipajjiá¹ƒsu. __samasamagatiyo_ti dutiyattabhÄ•
ekagatiko. __uttari mettaá¹ƒ bhÄ• veyya_nti paá¹-hamajjhÄ• nato uttari yÄ• va tikacatukkajjh
katvÄ• mettaá¹ƒ bhÄ• veyyaá¹ƒ. __cakkhumÄ• _ti paÃ±cahi cakkhÅ«hi cakkhumÄ• . __par
bodhipallaá¹…keyeva kilesaparinibbÄ• nena parinibbuto. evaá¹ƒ aniccalakkhaá¹‡aá¹ƒ dÄ«p
vinivaá¹-á¹-ente paÃ±casatÄ• pi te aniccakammaá¹-á¹-hÄ• nikÄ• bhikkhÅ« desanÄ• nusÄ•
nisinnÄ• sanesuyeva arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

3. nagaropamasuttavaá¹‡á¹‡anÄ•

<67> tatiye __yato_ti yadÄ• . __paccantima_nti raá¹-á¹-hapariyante raá¹-á¹-hÄ• vasÄ• ne n
majjhimadesanagarassa \Ne III 182/ \Ee IV 53/ pana rakkhÄ• kiccaá¹ƒ natthi, tena taá¹ƒ na
__nagaraparikkhÄ• rehi suparikkhata_nti nagarÄ• laá¹…kÄ• rehi alaá¹…kataá¹ƒ. __akaraá¹

ajiniyaá¹ƒ. __gambhÄ«ranemÄ• _ti gambhÄ«raÄ• vÄ• á¹-Ä• . __sunikhÄ• tÄ• _ti suá¹-á¹-hu
panetaá¹ƒ esikÄ• thambhaá¹ƒ iá¹-á¹-hakÄ• hi vÄ• karonti silÄ• hi vÄ• khadirÄ• dÄ«hi vÄ•
nagaraguttatthÄ• ya karontÄ• bahinagare karonti, alaá¹…kÄ• ratthÄ• ya karontÄ• antonag
iá¹-á¹-hakÄ• mayaá¹ƒ karontÄ• mahantaá¹ƒ Ä• vÄ• á¹-aá¹ƒ katvÄ• cayaá¹ƒ cinitvÄ• upari
sudhÄ• ya limpanti. yadÄ• hatthinÄ• dantehi abhihato na calati, tadÄ• sulitto nÄ• ma hoti.
aá¹-á¹-haá¹ƒsÄ• eva honti. te sace aá¹-á¹-ha ratanÄ• honti, caturatanamattaá¹ƒ Ä• vÄ• á¹-
caturatanamattaá¹ƒ upari hoti. soá¸·asaratanavÄ«satiratanesupi eseva nayo. sabbesaÃ±hi u
heá¹-á¹-hÄ• hoti, upaá¸• á¸• haá¹ƒ upari. te gomuttavaá¹…kÄ• honti, tena tesaá¹ƒ antare p
kammaá¹ƒ kÄ• tuá¹ƒ sakkÄ• hoti, te pana katacittakammÄ• paggahitaddhajÄ• va honti.

__parikhÄ• _ti \Be III 182/ parikkhipitvÄ• á¹-hitamÄ• tikÄ• . __anupariyÄ• yapatho_ti anto p
saddhiá¹ƒ gato mahÄ• patho, yattha á¹-hitÄ• bahipÄ• kÄ• re á¹-hitehi saddhiá¹ƒ yujjhanti. _
54/ saratomarÄ• dinissaggiyÄ• vudhaá¹ƒ. __jevanika_nti ekatodhÄ• rÄ• disesÄ• vudhaá¹ƒ.

__hatthÄ• rohÄ• _ti sabbepi hatthiÄ• cariyahatthivejjahatthibandhÄ• dayo. __assÄ• rohÄ• _
assÄ• cariyaassavejjaassabandhÄ• dayo. __rathikÄ• _ti sabbepi rathÄ• cariyarathayodhara
__dhanuggahÄ• _ti issÄ• sÄ• . __celakÄ• _ti ye yuddhe jayaddhajaá¹ƒ gahetvÄ• purato ga
raÃ±Ã±o á¹-hÄ• naá¹ƒ hotu, idha asukamahÄ• mattassÄ• â€™â€™ ti evaá¹ƒ senÄ• byÅ«ha
sÄ• hasikamahÄ• yodhÄ• . te kira parasenaá¹ƒ pavisitvÄ• piá¹‡á¸• apiá¹‡á¸• amiva chetvÄ
uppatitvÄ• niggacchantÄ«ti attho. ye vÄ• saá¹…gÄ• mamajjhe yodhÄ• naá¹ƒ bhattapÄ• nÄ
tesampetaá¹ƒ nÄ• maá¹ƒ. __uggÄ• rÄ• japuttÄ• _ti uggatuggatÄ• saá¹…gÄ• mÄ• vacarÄ•
``kassa sÄ«saá¹ƒ vÄ• Ä• vudhaá¹ƒ vÄ• Ä• harÄ• mÄ• â€™â€™ ti vatvÄ• ``asukassÄ• â€
pakkhanditvÄ• tadeva Ä• haranti, ime pakkhandantÄ«ti pakkhandino. mahÄ• nÄ• gÄ• viya
hatthiÄ• dÄ«supi abhimukhaá¹ƒ Ä• gacchantesu anivattiyayodhÄ• naá¹ƒ etaá¹ƒ adhivacana
ye sajÄ• likÄ• pi savammikÄ• pi samuddaá¹ƒ tarituá¹ƒ sakkonti. __cammayodhino_ti \Ee IV
vÄ• pavisitvÄ• saraparittÄ• á¹‡acammaá¹ƒ vÄ• gahetvÄ• yujjhanti. __dÄ• sakaputtÄ• _ti
gharadÄ• sayodhÄ• \Ne III 183/. __dovÄ• riko_ti dvÄ• rapÄ• lako. __vÄ• sanalepanasampa
sabbavivarapaá¹-icchÄ• danena sudhÄ• lepena sampanno. bahi vÄ• khÄ• á¹‡upÄ• kÄ• ras
ghanamaá¹-á¹-hena ca sudhÄ• lepena sampanno puá¹‡á¹‡aghaá¹-apantiá¹ƒ dassetvÄ• kat
__tiá¹‡akaá¹-á¹-hodaka_nti hatthiassÄ• dÄ«naá¹ƒ ghÄ• satthÄ• ya gehÄ• naÃ±ca chÄ• dan
á¹-hÄ• nesu á¹-hapitatiá¹‡aÃ±ca, gehakaraá¹‡apacanÄ• dÄ«naá¹ƒ atthÄ• ya Ä• haritvÄ• á¹
yantehi pavesetvÄ• pokkharaá¹‡Ä«su á¹-hapitaudakaÃ±ca. __sannicitaá¹ƒ hotÄ«_ti paá¹-ik
á¹-hÄ• nesu suá¹-á¹-hu nicitaá¹ƒ hoti. __abbhantarÄ• naá¹ƒ ratiyÄ• _ti antonagaravÄ• sÄ«n
__aparitassÄ• yÄ• _ti \Be III 183/ tÄ• saá¹ƒ anÄ• pajjanatthÄ• ya. __sÄ• liyavaka_nti nÄ• na
yavÄ• ca. __tilamuggamÄ• sÄ• paraá¹‡á¹‡a_nti tilamuggamÄ• sÄ• ca sesÄ• paraá¹‡á¹‡a

idÄ• ni yasmÄ• tathÄ• gatassa nagare kammaá¹ƒ nÄ• ma natthi \Ee IV 56/, nagarasadisaá
nagaraparikkhÄ• rasadise ca satta dhamme, catuÄ• hÄ• rasadisÄ• ni ca cattÄ• ri jhÄ• nÄ• n

á¹-hÄ• nesu arahattaá¹ƒ pakkhipitvÄ• desanaá¹ƒ vinivaá¹-á¹-essÄ• mÄ«ti ayaá¹ƒ upamÄ• desanaá¹ƒ pakÄ• setuá¹ƒ idaá¹ƒ __evameva kho_tiÄ• di Ä• raddhaá¹ƒ. tattha __saddhamm __saddho_ti okappanasaddhÄ• ya ceva paccakkhasaddhÄ• ya ca samannÄ• gato. tattha dA saddahitvÄ• dÄ• nÄ• dipuÃ±Ã±akaraá¹‡e saddhÄ• okappanasaddhÄ• nÄ• ma. maggena nÄ• ma. pasÄ• dasaddhÄ• tipi esÄ• eva. tassÄ• lakkhaá¹‡Ä• dÄ«hi vibhÄ• go veditabbo.

``sampakkhandanalakkhaá¹‡Ä• ca, mahÄ• rÄ• ja, saddhÄ• sampasÄ• danalakkhaá¹‡Ä• vacanato idaá¹ƒ saddhÄ• ya __lakkhaá¹‡aá¹ƒ_ nÄ• ma. ``tÄ«hi, bhikkhave, á¹-hÄ• nehi sad katamehi tÄ«hi? sÄ«lavantÄ• naá¹ƒ dassanakÄ• mo hotÄ«â€™â€™ tiÄ• dinÄ• (AN I 3.42) __nimittaá¹ƒ_ nÄ• ma. ``ko cÄ• hÄ• ro saddhÄ• ya, saddhammassavanantissa vacanÄ«yaâ panassÄ• __Ä• hÄ• ro_ nÄ• ma. ``saddhÄ• pabbajitassa, bhikkhave, bhikkhuno ayaá¹ƒ an nibbidÄ• bahulo viharissatÄ«â€™â€™ ti ayamassa \Ee IV 57/ __anudhammo_ nÄ• ma. ``sa sirÄ« bhogÄ• namÄ• sayoâ€™â€™ (SN I 1.79). ``saddhÄ• dutiyÄ• purisassa hotiâ€™â€™ tarati oghaá¹ƒâ€™â€™ (SN I 1.246). ``saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hiâ€™â€™ (Sn 77; ``saddhÄ• hattho mahÄ• nÄ• go. upekhÄ• setadantavÄ• â€™â€™ tiÄ• dÄ«su pana suttesu baddhabhattapuá¹-Ä• disarikkhatÄ• ya anekasarasatÄ• bhagavatÄ• pakÄ• sitÄ• . imasmiá esÄ• acalasuppatiá¹-á¹-hitatÄ• ya esikÄ• thambhasadisÄ• katvÄ• dassitÄ• .

__saddhesiko_ti saddhaá¹ƒ esikÄ• thambhaá¹ƒ katvÄ• ariyasÄ• vako akusalaá¹ƒ pajahatÄ sabbapadesu yojanÄ• kÄ• tabbÄ• . apicettha hirottappehi tÄ«su dvÄ• resu saá¹ƒvaro samp catupÄ• risuddhisÄ«laá¹ƒ hoti \Be III 184/. iti imasmiá¹ƒ sutte ekÄ• dasasu á¹-hÄ• nesu arah desanÄ• ya kÅ«á¹-aá¹ƒ gahitanti veditabbaá¹ƒ.

4. dhammaÃ±Ã±Å«suttavaá¹‡á¹‡anÄ•

<68> catutthe __kÄ• laá¹ƒ jÄ• nÄ• tÄ«_ti yuttappattakÄ• laá¹ƒ jÄ• nÄ• ti. __ayaá¹ƒ kÄ• lo u buddhavacanaá¹ƒ uggaá¹‡hanakÄ• lo. __paripucchÄ• yÄ• _ti atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• __yogassÄ• _ti yoge kammaá¹ƒ pakkhipanassa. __paá¹-isallÄ• nassÄ• _ti nilÄ«yanassa ek __dhammÄ• nudhammappaá¹-ipanno_ti navannaá¹ƒ lokuttaradhammÄ• naá¹ƒ anurÅ«padh paá¹-ipanno. __evaá¹ƒ kho, bhikkhave, bhikkhu puggalaparoparaÃ±Ã±Å« hotÄ«_ti evaá¹ƒ \ puggalÄ• naá¹ƒ paroparaá¹ƒ tikkhamudubhÄ• vaá¹ƒ jÄ• nanasamattho nÄ• ma hoti.

5. pÄ• ricchattakasuttavaá¹‡á¹‡anÄ•

<69> paÃ±came __pannapalÄ• so_ti patitapalÄ• so. __jÄ• lakajÄ• to_ti saÃ±jÄ• tapattapu pattajÄ• laÃ±ca pupphajÄ• laÃ±ca saheva nikkhamati. __khÄ• rakajÄ• to_ti pÄ• á¹-iyekkaá¹ pattajÄ• lakena ca pupphajÄ• lakena ca samannÄ• gato. __kuá¹-umalakajÄ• to_ti saÃ±jÄ• t avikasitehi mahÄ• kucchÄ«hi sambhinnamukhehi pupphehi samannÄ• gato. __sabbapÄ• lip

supupphito. __dibbe cattÄ• ro mÄ• se_ti dibbena Ä• yunÄ• cattÄ• ro mÄ• se. manussagaá
vassasahassÄ• ni honti. __paricÄ• rentÄ«_ti ito cito ca indriyÄ• ni cÄ• renti, kÄ«á¸·anti rama

__Ä• bhÄ• ya phuá¹-aá¹ƒ hotÄ«_ti tattakaá¹ƒ á¹-hÄ• naá¹ƒ obhÄ• sena phuá¹-aá¹ƒ hoti. tes
bÄ• lasÅ«riyassa \Ne III 185/ viya Ä• bhÄ• hoti, pattÄ• ni paá¹‡á¹‡acchattappamÄ• á¹‡Ä• r
reá¹‡u hoti. pupphite pana pÄ• ricchattake Ä• rohanakiccaá¹ƒ vÄ• aá¹…kusakaá¹ƒ gahetvÄ
pupphÄ• haraá¹‡atthaá¹ƒ caá¹…goá¹-akakiccaá¹ƒ vÄ• natthi, kantanakavÄ• to uá¹-á¹-hahit
kantati, sampaá¹-icchanakavÄ• to sampaá¹-icchati, pavesanakavÄ• to sudhammaá¹ƒ devas
sammajjanakavÄ• to purÄ• á¹‡apupphÄ• ni nÄ«harati, santharaá¹‡akavÄ• to \Ee IV 59/ pat
raÃ±jento santharati. majjhaá¹-á¹-hÄ• ne dhammÄ• sanaá¹ƒ \Be III 185/ hoti yojanappamÄ•
upari tiyojanena setacchattena dhÄ• riyamÄ• nena, tadanantaraá¹ƒ sakkassa devaraÃ±Ã±o
tato tettiá¹ƒsÄ• ya devaputtÄ• naá¹ƒ, tato aÃ±Ã±esaá¹ƒ mahesakkhÄ• naá¹ƒ devÄ• naá¹ƒ,
pupphakaá¹‡á¹‡ikÄ• va Ä• sanaá¹ƒ hoti. devÄ• devasabhaá¹ƒ pavisitvÄ• nisÄ«danti. tato
uggantvÄ• uparikaá¹‡á¹‡ikaá¹ƒ Ä• hacca nipatamÄ• nÄ• devatÄ• naá¹ƒ tigÄ• vutappamÄ•
lÄ• khÄ• rasaparikammasajjitaá¹ƒ viya suvaá¹‡á¹‡acuá¹‡á¹‡apiÃ±jaraá¹ƒ viya karoti. ekacc
pupphaá¹ƒ gahetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ paharantÄ• pi kÄ«á¸·antiyeva. paharaá¹‡akÄ• le
reá¹‡u nikkhamitvÄ• sarÄ«raá¹ƒ pabhÄ• sampannehi gandhacuá¹‡á¹‡ehi saÃ±jatamanosil
evaá¹ƒ sÄ• kÄ«á¸·Ä• catÅ«hi mÄ• sehi pariyosÄ• naá¹ƒ gacchati. __ayamÄ• nubhÄ• vo_ti
Ä• nubhÄ• vo.

idÄ• ni yasmÄ• na satthÄ• pÄ• ricchattakena atthiko, tena pana saddhiá¹ƒ upametvÄ• sat
dassetukÄ• mo, tasmÄ• te dassetuá¹ƒ __evameva kho_tiÄ• dimÄ• ha. tattha __pabbajjÄ• y
cinteti. __devÄ• naá¹ƒvÄ• _ti devÄ• naá¹ƒ viya. __yÄ• va brahmalokÄ• saddo abbhuggacc
brahmalokÄ• sÄ• dhukÄ• rasaddena sabbaá¹ƒ ekasaddameva hoti. __ayamÄ• nubhÄ• vo_
khÄ«á¹‡Ä• savassa bhikkhuno anupharaá¹‡Ä• nubhÄ• vo. imasmiá¹ƒ sutte catupÄ• risuddh
hoti, kasiá¹‡aparikammaá¹ƒ paá¹-hamajjhÄ• nasannissitaá¹ƒ, vipassanÄ• ya saddhiá¹ƒ tayo
phalÄ• ni arahattamaggasannissitÄ• ni honti. desanÄ• ya heá¹-á¹-hato vÄ• uparito vÄ• ubh
hoti, idha pana ubhayato paricchedo. tenetaá¹ƒ vuttaá¹ƒ. saá¹…khepato panettha vaá¹-á¹-av
kathitanti veditabbaá¹ƒ.

6. sakkaccasuttavaá¹‡á¹‡anÄ•

<70> chaá¹-á¹-he __parisuddhÄ• ca bhavissantÄ«_ti bhiyyosomattÄ• ya parisuddhÄ• bha
__sakammÄ• ragato_ti ettha sa-kÄ• ro nipÄ• tamattaá¹ƒ, kammÄ• ragato kammÄ• ruddhan

7. bhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<71> sattame \Be III 186/ \Ne III 186/ __ananuyuttassÄ• _ti na yuttappayuttassa hutvÄ• vih

__seyyathÄ• pi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• nÄ«_ti imÄ• kaá¹‡hapakkhasukkapak
tÄ• su kaá¹‡hapakkhÅ«pamÄ• atthassa asÄ• dhikÄ• , itarÄ• sÄ• dhikÄ• ti sukkapakkhÅ«p
__seyyathÄ• _ti opammatthe nipÄ• to. __apÄ«_ti sambhÄ• vanatthe. ubhayenÄ• pi seyyath
dasseti. __kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa vÄ• _ti ettha par
vuttappakÄ• rato Å«nÄ• dhikÄ• nipi aá¹‡á¸• Ä• ni honti, vacanasiliá¹-á¹-hatÄ• ya panetaá¹ƒ
siliá¹-á¹-haá¹ƒ vacanaá¹ƒ hoti. __tÄ• nassÅ«_ti tÄ• ni assu, bhaveyyunti attho. __kukkuá¹-iy
adhisayitÄ• nÄ«_ti tÄ• ya janettiyÄ• kukkuá¹-iyÄ• pakkhe pasÄ• retvÄ• tesaá¹ƒ upari saya
adhisayitÄ• ni. __sammÄ• pariseditÄ• nÄ«_ti kÄ• lena kÄ• laá¹ƒ utuá¹ƒ gaá¹‡hÄ• pentiyÄ•
seditÄ• ni, usmÄ«katÄ• nÄ«ti vuttaá¹ƒ hoti. __sammÄ• _ \Ee IV 61/ __paribhÄ• vitÄ• nÄ«_ti
suá¹-á¹-hu samantato bhÄ• vitÄ• ni, kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ• nÄ«ti attho.

__kiÃ±cÄ• pi tassÄ• kukkuá¹-iyÄ• _ti tassÄ• kukkuá¹-iyÄ• imaá¹ƒ tividhakiriyÄ• karaá¹‡en
kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppajjeyya. __atha kho bhabbÄ• va te_ti atha kho te kukkuá¹-
sotthinÄ• abhinibbhijjituá¹ƒ bhabbÄ• va. te hi yasmÄ• tÄ• ya kukkuá¹-iyÄ• evaá¹ƒ tÄ«hÄ•
paripÄ• liyamÄ• nÄ• ni na pÅ«tÄ«ni honti. yopi nesaá¹ƒ allasineho, so pariyÄ• dÄ• naá¹ƒ ga
tanukaá¹ƒ hoti, pÄ• danakhasikhÄ• ca mukhatuá¹‡á¸• akaÃ±ca kharaá¹ƒ hoti, sayampi pari
kapÄ• lassa tanuttÄ• bahiddhÄ• Ä• loko anto paÃ±Ã±Ä• yati, tasmÄ• ``ciraá¹ƒ vata mayaa
saá¹ƒkuá¹-itahatthapÄ• dÄ• sambÄ• dhe sayimha, ayaÃ±ca bahi Ä• loko dissati, ettha dÄ•
bhavissatÄ«â€™â€™ ti nikkhamitukÄ• mÄ• hutvÄ• kapÄ• laá¹ƒ pÄ• dena paharanti, gÄ«v
kapÄ• laá¹ƒ dvedhÄ• bhijjati. atha te pakkhe vidhunantÄ• taá¹ƒkhaá¹‡Ä• nurÅ«paá¹ƒ virav
nikkhamantÄ• ca gÄ• makkhettaá¹ƒ upasobhayamÄ• nÄ• vicaranti.

__evameva_ \Be III 187/ __kho_ti idaá¹ƒ opammasampaá¹-ipÄ• danaá¹ƒ. taá¹ƒ evaá¹ƒ atth
veditabbaá¹ƒ --- tassÄ• kukkuá¹-iyÄ• aá¹‡á¸• esu adhisayanÄ• ditividhakiriyÄ• karaá¹‡aá¹
bhikkhuno bhÄ• vanaá¹ƒ anuyuttakÄ• lo \Ne III 187/, kukkuá¹-iyÄ• tividhakiriyÄ• sampÄ• da
aá¹‡á¸• Ä• naá¹ƒ apÅ«tibhÄ• vo viya bhÄ• vanaá¹ƒ anuyuttassa bhikkhuno tividhÄ• nupass
vipassanÄ• Ã±Ä• á¹‡assa aparihÄ• ni. tassÄ• tividhakiriyÄ• karaá¹‡ena aá¹‡á¸• Ä• naá¹ƒ a
viya tassa bhikkhuno tividhÄ• nupassanÄ• sampÄ• danena bhavattayÄ• nugatanikantisineh
aá¹‡á¸• akapÄ• lÄ• naá¹ƒ tanubhÄ• vo viya bhikkhuno avijjaá¹‡á¸• akosassa tanubhÄ• vo, l
nakhatuá¹‡á¸• akÄ• naá¹ƒ thaddhabhÄ• vo viya bhikkhuno vipassanÄ• Ã±Ä• á¹‡assa tikkha
kukkuá¹-apotakÄ• naá¹ƒ pariá¹‡Ä• makÄ• lo viya bhikkhuno vipassanÄ• Ã±Ä• á¹‡assa pari
gabbhaggahaá¹‡akÄ• lo, kukkuá¹-apotakÄ• naá¹ƒ pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á
padÄ• letvÄ• pakkhe papphoá¹-etvÄ• sotthinÄ• abhinibbhidÄ• kÄ• lo viya tassa bhikkhuno
vipassanÄ• Ã±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• petvÄ• vicarantassa tajjÄ• tikaá¹ƒ utusappÄ• y
vÄ• puggalasappÄ• yaá¹ƒ vÄ• dhammassavanasappÄ• yaá¹ƒ vÄ• labhitvÄ• ekÄ• sane n
vaá¸• á¸• hentassa anupubbÄ• dhigatena arahattamaggena avijjaá¹‡á¸• akosaá¹ƒ padÄ• let
papphoá¹-etvÄ• sotthinÄ• arahattappattakÄ• lo veditabbo.

yathÄ• pana kukkuá¹-apotakÄ• naá¹ƒ pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• mÄ• tÄ• pi aá¹‡á¸• a
tathÄ• rÅ«passa bhikkhuno Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ã±atvÄ• satthÄ• pi ---

``ucchinda \Ee IV 63/ sinehamattano, kumudaá¹ƒ sÄ• radikaá¹ƒva pÄ• á¹‡inÄ• .

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaâ€™â€™ nti || (Dhp 285) ---

Ä• dinÄ• nayena obhÄ• saá¹ƒ pharitvÄ• gÄ• thÄ• ya avijjaá¹‡á¸• akosaá¹ƒ paharati. so gÄ
avijjaá¹‡á¸• akosaá¹ƒ bhinditvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tato paá¹-á¹-hÄ• ya yathÄ• te
gÄ• makkhettaá¹ƒ upasobhayamÄ• nÄ• tattha vicaranti, evaá¹ƒ ayampi mahÄ• khÄ«á¹‡Ä•
phalasamÄ• pattiá¹ƒ appetvÄ• saá¹…ghÄ• rÄ• maá¹ƒ upasobhayamÄ• no vicarati.

__phalagaá¹‡á¸• assÄ• _ti \Be III 188/ vaá¸• á¸• hakissa. so hi olambakasaá¹…khÄ• taá¹ƒ
dÄ• rÅ«naá¹ƒ gaá¹‡á¸• aá¹ƒ haratÄ«ti phalagaá¹‡á¸• oti vuccati. __vÄ• sijaá¹-e_ti vÄ• sidaá
gahaá¹‡aá¹-á¹-hÄ• ne. __ettakaá¹ƒ me ajja Ä• savÄ• naá¹ƒ khÄ«á¹‡a_nti pabbajitassa hi pa
uddesena paripucchÄ• ya yonisomanasikÄ• rena vattapaá¹-ipattiyÄ• ca niccakÄ• laá¹ƒ Ä• s
khÄ«yamÄ• nÄ• naá¹ƒ pana nesaá¹ƒ ``ettakaá¹ƒ ajja \Ne III 188/ khÄ«á¹‡aá¹ƒ ettakaá¹ƒ hiy
Ã±Ä• á¹‡aá¹ƒ na hotÄ«ti attho. imÄ• ya upamÄ• ya vipassanÄ• nisaá¹ƒso dÄ«pito.

__hemantikenÄ• _ti hemantasamayena. __paá¹-ippassambhantÄ«_ti thirabhÄ• vena parihÄ
ettha mahÄ• samuddo viya sÄ• sanaá¹ƒ daá¹-á¹-habbaá¹ƒ, nÄ• vÄ• viya yogÄ• vacaro, nÄ
pariyÄ• yanaá¹ƒ viya imassa bhikkhuno Å«napaÃ±cavassakÄ• le Ä• cariyupajjhÄ• yÄ• naá¹
nÄ• vÄ• ya mahÄ• samuddaudakena \Ee IV 64/ khajjamÄ• nÄ• naá¹ƒ bandhanÄ• naá¹ƒ tan
pabbajjÄ• saá¹…khepena uddesaparipucchÄ• dÄ«hiyeva saá¹ƒyojanÄ• naá¹ƒ tanubhÄ• vo,
viya bhikkhuno nissayamuttakassa kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e vasanakÄ•
saá¹ƒsussanaá¹ƒ viya vipassanÄ• Ã±Ä• á¹‡ena taá¹‡hÄ• sinehassa saá¹ƒsussanaá¹ƒ, rattia
viya kammaá¹-á¹-hÄ• naá¹ƒ nissÄ• ya uppannena pÄ«tipÄ• mojjena cittatemanaá¹ƒ, rattindi
himodakena ca parisukkhaparitintÄ• naá¹ƒ bandhanÄ• naá¹ƒ dubbalabhÄ• vo viya vipassan
saá¹ƒyojanÄ• naá¹ƒ bhiyyosomattÄ• ya dubbalabhÄ• vo, pÄ• vussakamegho viya arahattan
meghavuá¹-á¹-hiudakena nÄ• vÄ• ya antopÅ«tibhÄ• vo viya Ä• raddhavipassakassa rÅ«pas
vaá¸• á¸• hentassa okkhÄ• yamÄ• ne pakkhÄ• yamÄ• ne kammaá¹-á¹-hÄ• ne ekadivasaá¹ƒ
ekapallaá¹…kena nisinnassa arahattaphalÄ• dhigamo. pÅ«tibandhanÄ• ya nÄ• vÄ• ya kiÃ±
khÄ«á¹‡asaá¹ƒyojanassa arahato mahÄ• janaá¹ƒ anuggaá¹‡hantassa yÄ• vatÄ• yukaá¹ƒ á¹
nÄ• vÄ• ya anupubbena bhijjitvÄ• apaá¹‡á¹‡attikabhÄ• vÅ«pagamo viya khÄ«á¹‡Ä• savas
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutassa apaá¹‡á¹‡attikabhÄ• vÅ«pagamot
saá¹ƒyojanÄ• naá¹ƒ dubbalatÄ• dÄ«pitÄ• .

8. aggikkhandhopamasuttavaá¹‡á¹‡anÄ•

<72> aá¹-á¹-hamaá¹ƒ \Be III 189/ \Ee IV 65/ atthuppattiyaá¹ƒ kathitaá¹ƒ. atthuppatti panass
cÅ«á¸·accharÄ• saá¹…ghÄ• tasuttavaá¹‡á¹‡anÄ• ya (Mp I 1.51 Ä• dayo) vitthÄ• ritÄ• eva.
nu. __Ä• liá¹…gitvÄ• _ti upagÅ«hitvÄ• . __upanisÄ«deyyÄ• _ti samÄ«pe nissÄ• ya nisÄ«de
upagantvÄ• nipajjeyya. __Ä• rocayÄ• mÄ«_ti Ä• cikkhÄ• mi. __paá¹-ivedayÄ• mÄ«_ti paá¹
kathemi. __vÄ• larajjuyÄ• _ti assavÄ• lagovÄ• lehi vaá¹-á¹-itarajjuyÄ• . __paccorasmi_nti \N
__pheá¹‡uddehaka_nti pheá¹‡aá¹ƒ uddehitvÄ• , ussÄ• detvÄ• ti attho. __attattha_nti attano
diá¹-á¹-hadhammikasamparÄ• yikalokiyalokuttaraá¹ƒ atthaá¹ƒ. __paratthobhayatthesu_pi es
yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ cÅ«á¸·accharÄ• saá¹…ghÄ• tasuttassa (AN I 1.51
kathitameva. idaÃ±ca pana suttaá¹ƒ kathetvÄ• satthÄ• cÅ«á¸·accharÄ• saá¹…ghÄ• tasutta
uttÄ• natthameva.

10. arakasuttavaá¹‡á¹‡anÄ•

<74> dasame __paritta_nti appaá¹ƒ thokaá¹ƒ. taÃ±hi sarasaparittatÄ• yapi khaá¹‡aparittatÄ
á¹-hitiparittatÄ• yapi parittameva. lahuá¹ƒ uppajjitvÄ• nirujjhanato __lahukaá¹ƒ. mantÄ• yaá
__boddhabba_nti mantÄ• ya boddhabbaá¹ƒ, paÃ±Ã±Ä• ya jÄ• nitabbanti attho. __pabbatey
__hÄ• rahÄ• rinÄ«_ti rukkhanaá¸·aveá¸·uÄ• dÄ«ni haritabbÄ• ni harituá¹ƒ samatthÄ• . sesa
uttÄ• natthamevÄ• ti.

mahÄ• vaggo sattamo.

8. vinayavaggo

1. paá¹-hamavinayadharasuttavaá¹‡á¹‡anÄ•

<75> aá¹-á¹-hamassa paá¹-hame __Ä• pattiá¹ƒ jÄ• nÄ• tÄ«_ti Ä• pattiá¹ƒyeva Ä• pattÄ«ti j
eseva nayo.

2. dutiyavinayadharasuttavaá¹‡á¹‡anÄ•

<76> dutiye \Be III 190/ __svÄ• gatÄ• nÄ«_ti suÄ• gatÄ• ni suppaguá¹‡Ä• ni. __suvibhattÄ
suá¹-á¹-hu vibhattÄ• ni \Ne III 190/. __suppavattÄ«nÄ«_ti Ä• vajjitÄ• vajjitaá¹-á¹-hÄ• ne suá¹
daá¸·happaguá¹‡Ä• ni. __suvinicchitÄ• nÄ«_ti suá¹-á¹-hu vinicchitÄ• ni. __suttaso_ti vibhaá
__anubyaÃ±janaso_ti khandhakaparivÄ• rato.

3. tatiyavinayadharasuttavaá¹‡á¹‡anÄ•

<77> tatiye __vinaye kho pana á¹-hito hotÄ«_ti vinayalakkhaá¹‡e patiá¹-á¹-hito hoti. __asaá
sakkÄ• hoti gahitaggahaá¹‡aá¹ƒ vissajjÄ• petuá¹ƒ.

9. satthusÄ• sanasuttavaá¹‡á¹‡anÄ•

<83> navame __eko_ti adutiyo. __vÅ«pakaá¹-á¹-ho_ti kÄ• yena gaá¹‡ato, cittena kilesehi v
vivekaá¹-á¹-ho dÅ«rÄ«bhÅ«to. __appamatto_ti \Ee IV 67/ satiavippavÄ• se á¹-hito. __pahita
__nibbidÄ• yÄ• _ti vaá¹-á¹-e ukkaá¹‡á¹-hanatthÄ• ya. __virÄ• gÄ• yÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ
__nirodhÄ• yÄ• _ti appavattikaraá¹‡atthÄ• ya. __vÅ«pasamÄ• yÄ• _ti kilesavÅ«pasamÄ• y
__abhiÃ±Ã±Ä• yÄ• _ti tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• abhijÄ• nanatthÄ• ya. __sambodhÄ• yÄ
sambodhassa atthÄ• ya. __nibbÄ• nÄ• yÄ• _ti nibbÄ• nassa sacchikaraá¹‡atthÄ• ya.

10. adhikaraá¹‡asamathasuttavaá¹‡á¹‡anÄ•

<84> dasame adhikaraá¹‡Ä• ni samenti vÅ«pasamentÄ«ti __adhikaraá¹‡asamathÄ• . uppa
uppannÄ• naá¹ƒ uppannÄ• naá¹ƒ. __adhikaraá¹‡Ä• na_nti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡anti imesaá¹ƒ catunnaá¹ƒ. __samathÄ• ya vÅ«p
samathatthaÃ±ceva vÅ«pasamanatthaÃ±ca. __sammukhÄ• vinayo dÄ• tabbo ... pe ... tiá¹‡a
samathÄ• dÄ• tabbÄ• . tesaá¹ƒ vinicchayo vinayasaá¹ƒvaá¹‡á¹‡anato (Sp (to Vin II) 186-18
apica dÄ«ghanikÄ• ye saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ• yampi \Be III 191/ (Sv III 331
adhikaraá¹‡asamathasattakavaá¹‡á¹‡anÄ•) vitthÄ• ritoyeva, tathÄ• majjhimanikÄ• ye
sÄ• magÄ• masuttavaá¹‡á¹‡anÄ• yÄ• ti (Ps III 46).

vinayavaggo aá¹-á¹-hamo.

ito \Ne III 191/ parÄ• ni satta suttÄ• ni uttÄ• natthÄ• neva. na hettha kiÃ±ci heá¹-á¹-hÄ• av
atthÄ«ti.

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

sattakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

paÃ±cakanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. sekhabalavaggo

1. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<1> paÃ±cakanipÄ• tassa \Ne III 1/ \Be III 1/ paá¹-hame kÄ• maá¹ƒ sampayuttadhammesu
eva, paá¹-ipakkhehi pana akampanÄ«yattaá¹ƒ sÄ• tisayaá¹ƒ balaá¹-á¹-hoti vuttaá¹ƒ --- __ ``
kampatÄ«â€™â€™ _ti.

saá¹ƒkhittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-6. vitthatasuttÄ• divaá¹‡á¹‡anÄ•

2-6__._ dutiye \Ne III 2/ __hirÄ«yatÄ«_ti lajjati virajjati. yasmÄ• hirÄ« pÄ• pajigucchanalakk
__ ``jigucchatÄ«ti atthoâ€™â€™ _ti vuttaá¹ƒ. __ottappatÄ«_ti utrasati. pÄ• putrÄ• salakkha

__paggahitavÄ«riyo_ti \Be III 2/ saá¹…kocaá¹ƒ anÄ• pannavÄ«riyo. tenÄ• ha __ ``anosakki
__pahÄ• natthÄ• yÄ• _ti samucchinnatthÄ• ya. kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
__ ``paá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ _ti.

gatiatthÄ• dhÄ• tusaddÄ• buddhiatthÄ• hontÄ«ti Ä• ha __ ``udayaÃ±ca vayaÃ±ca paá¹-iv
samatthÄ• yÄ• â€™â€™ _ti. missakanayenÄ• yaá¹ƒ desanÄ• gatÄ• ti Ä• ha __ ``vikkhamb
cÄ• â€™â€™ _ti. tenÄ• ha __ ``vipassanÄ• paÃ±Ã±Ä• ya ceva maggapaÃ±Ã±Ä• ya cÄ• â€
vikkhambhanakiriyato sÄ• ca kho padesikÄ• ti nippadesikaá¹ƒ katvÄ• dassetuá¹ƒ __ ``mag
paá¹-ilÄ• bhasaá¹ƒvattanatoâ€™â€™ _ti vuttaá¹ƒ. dukkhakkhayagÄ• minibhÄ• vepi eseva m
yÄ• thÄ• vato. akuppadhammatÄ• ya hi maggapaÃ±Ã±Ä• ya khepitaá¹ƒ khepitameva, nÄ• s
upÄ• yena Ã±Ä• yena sÄ• pavattatÄ«ti Ä• ha __ ``hetunÄ• nayenÄ• â€™â€™ _ti. tatiyÄ• c

vitthatasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kÄ• masuttavaá¹‡á¹‡anÄ•

<7> sattame asanti lÅ«nanti tenÄ• ti __asitaá¹ƒ, _ dÄ• ttaá¹ƒ. vividhÄ• Ä• bhaÃ±janti bhÄ•
tenÄ• ti __byÄ• bhaá¹…gÄ«, _ vidhaá¹ƒ. __kulaputto_ti ettha duvidho kulaputto jÄ• tikulapu
ca. tattha ``tena kho pana samayena raá¹-á¹-hapÄ• lo nÄ• ma kulaputto tasmiá¹ƒyeva thulla
aggakulikassa puttoâ€™â€™ ti (MN II 294) evaá¹ƒ Ä• gato uccakulappasuto __jÄ• tikulaput
kulaputtÄ• saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• â€™â€™ ti (MN I 34) evaá¹ƒ
kule pasutÄ• pi Ä• cÄ• rasampannÄ• __Ä• cÄ• rakulaputto_ nÄ• ma. idha pana Ä• cÄ• rak
``kulaputtoti Ä• cÄ• rakulaputtoâ€™â€™ _ti. __yutta_nti anucchavikaá¹ƒ, evaá¹ƒ vattabbata
sesamettha uttÄ• nameva.

kÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cavanasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Ne III 3/ \Be III 3/ __saddhÄ• yÄ• _ti iminÄ• adhigamasaddhÄ• dassitÄ•
--- Ä• gamanÄ«yasaddhÄ• , adhigamasaddhÄ• , pasÄ• dasaddhÄ• , okappanasaddhÄ• ti. t
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ pavattÄ• hoti. Ä• gamanÄ«yappaá¹-ipadÄ• ya Ä• gatÄ• hi
mahÄ• bodhisattÄ• naá¹ƒ paropadesena vinÄ• saddheyyavatthuá¹ƒ aviparÄ«tato gahetvÄ•
saccappaá¹-ivedhato Ä• gatasaddhÄ• __adhigamasaddhÄ• _ suppabuddhÄ• dÄ«naá¹ƒ viy
bhagavÄ• â€™â€™ tiÄ• dinÄ• buddhÄ• dÄ«su uppajjanakappasÄ• do __pasÄ• dasaddhÄ
``evametaâ€™â€™ nti okkanditvÄ• pakkhanditvÄ• saddahanavasena kappanaá¹ƒ okappa
__okappanasaddhÄ• _. tattha pasÄ• dasaddhÄ• paraneyyarÅ«pÄ• hoti, savanamattenapi
saddheyyaá¹ƒ vatthuá¹ƒ ogÄ• hitvÄ• anupavisitvÄ• ``evametaâ€™â€™ nti paccakkhaá¹ƒ k

cavanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamaagÄ• ravasuttavaá¹‡á¹‡anÄ•

<9> navame __appatissayo_ti appatissavo va-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• niddeso. gar
gÄ• ravavasena patissavanaá¹ƒ, patissavo, patissavabhÅ«taá¹ƒ, taá¹ƒsabhÄ• vaÃ±ca yaá¹
etasmiá¹ƒ patissavoti __appatissavo, _ gÄ• ravavirahito. tenÄ• ha __ ``ajeá¹-á¹-hako anÄ«c

paá¹-hamaagÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyaagÄ• ravasuttavaá¹‡á¹‡anÄ•

<10> dasame __vuddhi_ntiÄ• dÄ«su sÄ«lena __vuddhiá¹ƒ, _ maggena __viruá¸·hiá¹ƒ, _ ni
sÄ«lasamÄ• dhÄ«hi vÄ• __vuddhiá¹ƒ, _ vipassanÄ• maggehi __viruá¸·hiá¹ƒ, _ phalanibbÄ•

ca yassa catubbidhaá¹ƒ sÄ«laá¹ƒ akhaá¹‡á¸• Ä• dibhÄ• vappavattiyÄ• suparisuddhaá¹ƒ vis
appakasireneva maggaphalÄ• vahaá¹ƒ saá¹…gharakkhitattherassa viya, so tÄ• disena sÄ«
vuddhiá¹ƒ \Be III 4/ Ä• pajjissati. tena vuttaá¹ƒ --- ``sÄ«lena vuddhiâ€™â€™ nti. yassa pana
uppanno, so virÅ«á¸·hamÅ«lo viya pÄ• dapo suppatiá¹-á¹-hitattÄ• sÄ• sane virÅ«á¸·hiá¹ƒ Ä
vuttaá¹ƒ \Ne III 4/ --- ``maggena virÅ«á¸·hiâ€™â€™ nti. yo sabbakilesanibbÄ• nappatto, so
sÄ«lÄ• didhammakkhandhapÄ• ripÅ«riyÄ• sati vepullappatto hoti. tena vuttaá¹ƒ ``nibbÄ• ne
dutiyavikappe attho vuttanayÄ• nusÄ• rena veditabbo.

dutiyaagÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhabalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. balavaggo

1. ananussutasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa paá¹-hame __abhijÄ• nitvÄ• _ti abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena jÄ• nitvÄ• .
kÄ• raá¹‡ehi tathÄ• gatassÄ• _ti ``tathÄ• Ä• gatoti tathÄ• gato. tathÄ• gatoti tathÄ• gato. ta
Ä• gatoti tathÄ• gato. tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato. tathadassi
tathÄ• vÄ• ditÄ• ya tathÄ• gato. tathÄ• kÄ• ritÄ• ya tathÄ• gato. abhibhavanaá¹-á¹-hena tath
vuttehi aá¹-á¹-hahi kÄ• raá¹‡ehi. usabhassa idanti __Ä• sabhaá¹ƒ, _ seá¹-á¹-haá¹-á¹-hÄ• na
``Ä• sabhaá¹ƒ á¹-hÄ• nanti seá¹-á¹-haá¹-á¹-hÄ• naâ€™â€™ _nti. parato dassitabalayogena
__abhÄ«tanÄ• daá¹ƒ nadati. brahmacakka_nti ettha seá¹-á¹-hapariyÄ• yo. __brahma_sadd
``seá¹-á¹-hacakkaâ€™â€™ _nti. cakkaÃ±cetaá¹ƒ dhammacakkaá¹ƒ adhippetaá¹ƒ.

ananussutasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<13> tatiye kÄ• maá¹ƒ sampayuttadhammesu thirabhÄ• vopi balaá¹-á¹-ho eva, paá¹-ipakkh
sÄ• tisayaá¹ƒ balaá¹-á¹-hoti vuttaá¹ƒ __ ``muá¹-á¹-hassacce na kampatÄ«â€™â€™ _ti.

saá¹ƒkhittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vitthatasuttavaá¹‡á¹‡anÄ•

<14> catutthe \Ne III 5/ \Be III 5/ __satinepakkenÄ• _ti satiyÄ• nepakkena, tikkhavisadasÅ«
attho. aá¹-á¹-hakathÄ• yaá¹ƒ pana nepakkaá¹ƒ nÄ• ma paÃ±Ã±Ä• ti adhippÄ• yena ``nepak

ti vuttaá¹ƒ. evaá¹ƒ sati aÃ±Ã±o niddiá¹-á¹-ho nÄ• ma hoti. __satimÄ• _ti ca iminÄ• savisesÄ
paratopi ``cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• â€™â€™ ti satikiccameva niddi
paÃ±Ã±Ä• kiccaá¹ƒ, tasmÄ• __satinepakkenÄ• _ti satiyÄ• nepakkabhÄ• venÄ• ti sakkÄ•
paccayavisesavasena aÃ±Ã±adhammanirapekkho satiyÄ• balavabhÄ• vo. tathÄ• hi Ã±Ä•
sajjhÄ• yanasammasanÄ• ni sambhavanti.

__cirakatampÄ«_ti attanÄ• vÄ• parena vÄ• kÄ• yena cirakataá¹ƒ
cetiyaá¹…gaá¹‡avattÄ• dimahÄ• vattappaá¹-ipattipÅ«raá¹‡aá¹ƒ. __cirabhÄ• sitampÄ«_ti att
vÄ• cÄ• ya cirabhÄ• sitaá¹ƒ sakkaccaá¹ƒ
uddisanauddisÄ• panadhammÄ• sÄ• raá¹‡adhammadesanÄ• upanisinnakaparikathÄ• anur
vacÄ«kammaá¹ƒ. __saritÄ• anussaritÄ• _ti tasmiá¹ƒ kÄ• yena cirakate kÄ• yo nÄ• ma kÄ•
vÄ• cÄ• nÄ• ma vacÄ«viÃ±Ã±atti, tadubhayampi rÅ«paá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• pakÄ• citt
rÅ«pÄ• rÅ«padhammÄ• evaá¹ƒ uppajjitvÄ• evaá¹ƒ niruddhÄ• ti sarati ceva anussarati ca,
samuá¹-á¹-hÄ• petÄ«ti attho. bojjhaá¹…gasamuá¹-á¹-hÄ• pikÄ• hi sati idha adhippetÄ• . tÄ•
saraá¹‡ena saritÄ• , punappunaá¹ƒ saraá¹‡ena anussaritÄ• ti veditabbÄ• .

vitthatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. daá¹-á¹-habbasuttÄ• divaá¹‡á¹‡anÄ•

15-20__._ paÃ±came __savisayasmiá¹ƒyevÄ• _ti attano attano visaye eva. __lokiyalokuttar
lokiyadhamme lokuttaradhamme ca tena tena pavattivisesena kathetuá¹ƒ. __catÅ«su sotÄ•
sappurisasaá¹ƒsevo saddhammassavanaá¹ƒ yonisomanasikÄ• ro dhammÄ• nudhammappa
sotÄ• pattimaggakÄ• raá¹‡esu. kÄ• maÃ±ca tesu satiÄ• dayopi dhammÄ• icchitabbÄ• va te
\Be III 6/, tathÄ• pi cettha saddhÄ• visesato kiccakÄ• rÄ«ti veditabbÄ• . saddho eva hi sapp
saddhammaá¹ƒ suá¹‡Ä• ti, yoniso ca aniccÄ• dito manasi karoti, ariyamaggassa \Ne III 6/ c
paá¹-ipajjati, tasmÄ• vuttaá¹ƒ __ ``ettha saddhÄ• balaá¹ƒ daá¹-á¹-habbaâ€™â€™ _nti. imin
attho daá¹-á¹-habbo.

__catÅ«su sammappadhÄ• nesÅ«_ti catubbidhasammappadhÄ• nabhÄ• vanÄ• ya. __catÅ
satipaá¹-á¹-hÄ• nesÅ«_tiÄ• dÄ«supi eseva nayo. ettha ca sotÄ• pattiaá¹…gesu saddhÄ• vi
sammappadhÄ• nabhÄ• vanÄ• ya vÄ«riyaá¹ƒ viya ca satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya yas
abhijjhÄ• domanassaâ€™â€™ nti (DN II 373; MN I 106) vacanato pubbabhÄ• ge kiccato sa
evaá¹ƒ samÄ• dhikammikassa samÄ• dhi, ``ariyasaccabhÄ• vanÄ• paÃ±Ã±Ä• bhÄ• vanÄ•
pubbabhÄ• ge adhikÄ• icchitabbÄ• ti pÄ• kaá¹-oyamattho. adhigamakkhaá¹‡e pana samÄ•
sabbesampi balÄ• naá¹ƒ saddhÄ• dÄ«naá¹ƒ samatÄ• va icchitabbÄ• . tathÄ• hi ``ettha sad
tattha tattha etthaggahaá¹‡aá¹ƒ kataá¹ƒ.

idÄ• ni saddhÄ• dÄ«naá¹ƒ tattha tattha atirekakiccataá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``ya
vuttaá¹ƒ. tatridaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ --- rÄ• japaÃ±camasahÄ• yÄ• viya vimuttipa
balÄ• ni. nesaá¹ƒ kÄ«á¸·anatthaá¹ƒ ekajjhaá¹ƒ vÄ«thiotaraá¹‡aá¹ƒ viya balÄ• naá¹ƒ ekajjha
vipassanÄ• vÄ«thiotaraá¹‡aá¹ƒ, sahÄ• yesu paá¹-hamÄ• dÄ«naá¹ƒ yathÄ• sakaá¹ƒ geheva
saddhÄ• dÄ«naá¹ƒ sotÄ• pattiaá¹…gÄ• dÄ«ni patvÄ• pubbaá¹…gamatÄ• . sahÄ• yesu itar
tuá¹‡hÄ«bhÄ• vo viya sesabalÄ• naá¹ƒ tattha tattha tadanvayatÄ• , tassa pubbaá¹…gamas
hi tadÄ• tesaá¹ƒ sasambhÄ• rapathavÄ«Ä• dÄ«su Ä• pÄ• dÄ«naá¹ƒ viya kiccaá¹ƒ pÄ• kaá
pana kiccaá¹ƒ vibhÅ«taá¹ƒ hutvÄ• tiá¹-á¹-hati puretaraá¹ƒ tathÄ• paccayehi cittasantÄ• nas
ettha ca vipassanÄ• kammikassa bhÄ• vanÄ• visesato paÃ±Ã±uttarÄ• ti dassanatthaá¹ƒ rÄ
katvÄ• paÃ±Ã±indriyaá¹ƒ vuttaá¹ƒ. chaá¹-á¹-hÄ• dÄ«ni suviÃ±Ã±eyyÄ• ni.

daá¹-á¹-habbasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

balavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±caá¹…gikavaggo

1-2. paá¹-hamaagÄ• ravasuttÄ• divaá¹‡á¹‡anÄ•

21-22__._ tatiyassa \Ne III 7/ \Be III 7/ paá¹-hame __Ä• bhisamÄ• cÄ• rika_nti abhisamÄ• c
bhavaá¹ƒ. kiá¹ƒ pana tanti Ä• ha __ ``vattavasena paÃ±Ã±attasÄ«laâ€™â€™ _nti. sesaá¹ƒ
natthi vattabbaá¹ƒ.

paá¹-hamaagÄ• ravasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. upakkilesasuttÄ• divaá¹‡á¹‡anÄ•

23-24__._ tatiye __na ca pabhÄ• vanta_nti na ca pabhÄ• sampannaá¹ƒ. __pabhijjanasabhÄ
tÄ• á¸·akajjanapabhaá¹…guraá¹ƒ. __avasesaá¹ƒ loha_nti vuttÄ• vasesaá¹ƒ sajÄ• tilohaá¹ƒ,
pisÄ• calohaá¹ƒ, kittimalohanti evaá¹ƒpabhedaá¹ƒ sabbampi lohaá¹ƒ. __uppajjituá¹ƒ appadÄ
lokiyakusalacittassapi suvisuddhassapi uppajjituá¹ƒ appadÄ• neneva upakkilesatÄ• ti? sacc
santÄ• ne nÄ«varaá¹‡Ä• ni laddhappatiá¹-á¹-hÄ• ni, tattha mahaggatakusalassapi asambha
lokuttarakusalassa. parittakusalaá¹ƒ pana yathÄ• paccayaá¹ƒ uppajjamÄ• naá¹ƒ nÄ«varaá¹
uppattiyÄ• aparisuddhaá¹ƒ hontaá¹ƒ upakkiliá¹-á¹-haá¹ƒ nÄ• ma hoti
aparisuddhadÄ«pakapallikavaá¹-á¹-itelÄ• disannissayo padÄ«po viya. apica nippariyÄ• yato
appadÄ• neneva tesaá¹ƒ upakkilesatÄ• ti dassento __ ``yadaggena hÄ«â€™â€™ _tiÄ• dim
vikkhittappavattivasena cuá¹‡á¹‡avicuá¹‡á¹‡atÄ• veditabbÄ• . catutthe natthi vattabbaá¹ƒ.

upakkilesasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anuggahitasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came __sammÄ• diá¹-á¹-hÄ«ti vipassanÄ• sammÄ• diá¹-á¹-hÄ«_tiÄ• dinÄ• aá¹
ayaá¹ƒ atthavaá¹‡á¹‡anÄ• Ä• raddhÄ• , majjhimabhÄ• á¹‡akÄ• panettha aÃ±Ã±athÄ• att
__majjhimaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 452) ---

__ ``anuggahitÄ• â€™â€™ _ti \Ne III 8/ \Be III 8/ laddhÅ«pakÄ• rÄ• . __sammÄ• diá¹-á¹-hÄ
arahattamaggasammÄ• diá¹-á¹-hi. phalakkhaá¹‡e nibbattÄ• cetovimutti phalaá¹ƒ assÄ• ti _
tadeva cetovimuttisaá¹…khÄ• taá¹ƒ phalaá¹ƒ Ä• nisaá¹ƒso assÄ• ti __cetovimuttiphalÄ• nis
eseva nayo. ettha catutthaphalapaÃ±Ã±Ä• __paÃ±Ã±Ä• vimutti_ nÄ• ma, avasesÄ• dham
veditabbÄ• . __ ``sÄ«lÄ• nuggahitÄ• â€™â€™ _tiÄ• dÄ«su __sÄ«la_nti catupÄ• risuddhisÄ
sappÄ• yadhammassavanaá¹ƒ. __sÄ• kacchÄ• _ti kammaá¹-á¹-hÄ• ne khalanapakkhalana
vipassanÄ• pÄ• dikÄ• aá¹-á¹-ha samÄ• pattiyo. __vipassanÄ• _ti sattavidhÄ• anupassanÄ
pÅ«rentassa, sappÄ• yadhammassavanaá¹ƒ suá¹‡antassa, kammaá¹-á¹-hÄ• ne khalanapal
vipassanÄ• pÄ• dikÄ• su aá¹-á¹-hasu samÄ• pattÄ«su kammaá¹ƒ karontassa, sattavidhaá¹ƒ
arahattamaggo uppajjitvÄ• phalaá¹ƒ deti.

``yathÄ• hi madhuraá¹ƒ ambapakkaá¹ƒ paribhuÃ±jitukÄ• mo ambapotakassa samantÄ• ud
katvÄ• bandhati, ghaá¹-aá¹ƒ gahetvÄ• kÄ• lena kÄ• laá¹ƒ udakaá¹ƒ Ä• siÃ±cati, udakassa
mariyÄ• daá¹ƒ thiraá¹ƒ karoti. yÄ• hoti samÄ«pe valli vÄ• sukkhadaá¹‡á¸• ako vÄ• kipillika
makkaá¹-akajÄ• laá¹ƒ vÄ• , taá¹ƒ apaneti, khaá¹‡ittiá¹ƒ gahetvÄ• kÄ• lena kÄ• laá¹ƒ mÅ«lÄ
evamassa appamattassa imÄ• ni paÃ±ca kÄ• raá¹‡Ä• ni karoto so ambo vaá¸• á¸• hitvÄ• p
sampadamidaá¹ƒ veditabbaá¹ƒ. rukkhassa samantato koá¹-á¹-hakabandhanaá¹ƒ viya hi sÄ«
kÄ• lena kÄ• laá¹ƒ udakasiÃ±canaá¹ƒ viya dhammassavanaá¹ƒ, mariyÄ• dÄ• ya thirabhÄ• v
samÄ«pe valliÄ• dÄ«naá¹ƒ haraá¹‡aá¹ƒ viya kammaá¹-á¹-hÄ• ne khalanapakkhalanacheda
khaá¹‡ittiá¹ƒ gahetvÄ• mÅ«lakhaá¹‡anaá¹ƒ viya sattannaá¹ƒ anupassanÄ• naá¹ƒ bhÄ• van
kÄ• raá¹‡ehi anuggahitassa ambarukkhassa madhuraphaladÄ• nakÄ• lo viya imassa bhikkh
anuggahitÄ• ya sammÄ• diá¹-á¹-hiyÄ• arahattaphaladÄ• naá¹ƒ veditabbaâ€™â€™ nti.

ettha ca __laddhÅ«pakÄ• rÄ• _ti yathÄ• rahaá¹ƒ nissayÄ• divasena laddhapaccayÄ• . vipa
anuggahitabhÄ• vena gahitattÄ• maggasammÄ• diá¹-á¹-hÄ«su ca arahattamaggasammÄ•
anantarassa hi vidhi paá¹-isedho vÄ• , aggaphalasamÄ• dhimhi tapparikkhÄ• radhammesuy
niruá¸·hoti __sammÄ• diá¹-á¹-hÄ«ti arahattamaggasammÄ• diá¹-á¹-hi. phalakkhaá¹‡e_ti ana
duvidhepi phalakkhaá¹‡e. paá¹-ippassaddhivasena sabbasaá¹ƒkilesehi cetovimuccati etÄ• y
aggaphalapaÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• phaladhammÄ• . tenÄ• ha __ ``cetovimutti p
cetovimuttisaá¹…khÄ• taá¹ƒ \Ne III 9/ phalaá¹ƒ Ä• nisaá¹ƒsoâ€™â€™ _ti. sabbakilesehi cet

vimuccanasaá¹…khÄ• taá¹ƒ paá¹-ippassambhanasaÃ±Ã±itaá¹ƒ pahÄ• naá¹ƒ phalaá¹ƒ Ä• n
cetovimuttisaddena pahÄ• namattaá¹ƒ gahitaá¹ƒ, pubbe pahÄ• yakadhammÄ• . aÃ±Ã±athÄ
Ä• nisaá¹ƒsoti gayhamÄ• ne punavacanaá¹ƒ niratthakaá¹ƒ siyÄ• . __paÃ±Ã±Ä• vimuttiphalÄ
evameva attho veditabbo. sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• sÄ«lasabhÄ• vattÄ• vises
sammÄ• saá¹…kappo jhÄ• nasabhÄ• vattÄ• . tathÄ• hi so ``appanÄ• â€™â€™ ti niddiá¹-á¹
pana samÄ• dhipakkhiyÄ• evÄ• ti Ä• ha __ ``avasesÄ• dhammÄ• cetovimuttÄ«ti veditabb

__catupÄ• risuddhisÄ«la_nti ariyamaggÄ• dhigamassa padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ catupÄ•
__sutÄ• _dÄ«supi eseva nayo. attano cittappavattiÄ• rocanavasena saha kathanaá¹ƒ saá¹ƒ
__sÄ• kacchÄ• _. idha pana kammaá¹-á¹-hÄ• nappaá¹-ibaddhÄ• ti Ä• ha __ ``kammaá¹-á¹-h
_ti. tassa kammaá¹-á¹-hÄ• nassa ekavÄ• raá¹ƒ vidhiyÄ• appaá¹-ipajjanaá¹ƒ khalanaá¹ƒ, an
pakkhalanaá¹ƒ, tadubhayassa vicchedanÄ« apanayanÄ« kathÄ• __khalanapakkhalanacche
vivaá¹-á¹-asannissitaá¹ƒ katvÄ• pÄ• lentassa brÅ«hentassa ca. __suá¹‡antassÄ• _ti
``yathÄ• uggahitakammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gamissatÄ«â€™â€™ ti evaá¹ƒ suá¹‡an
``sappÄ• yadhammassavanaâ€™â€™ _nti vuttaá¹ƒ. __kammaá¹ƒ karontassÄ• _ti bhÄ• van
paÃ±casupi á¹-hÄ• nesu anta-saddo hetuatthajotano daá¹-á¹-habbo. evaÃ±hi ``yathÄ• hÄ«
vuccamÄ• nÄ• ambÅ«pamÄ• yujjeyya.

__udakakoá¹-á¹-haka_nti jalÄ• vÄ• á¹-aá¹ƒ. __thiraá¹ƒ katvÄ• bandhatÄ«_ti asithilaá¹ƒ daá
nÄ• timahantaá¹ƒ nÄ• tikhuddakaá¹ƒ katvÄ• yojeti. __thiraá¹ƒ karotÄ«_ti udakasiÃ±canakÄ
udakassa anikkhamanatthaá¹ƒ jalÄ• vÄ• á¹-apÄ• á¸·iá¹ƒ thirataraá¹ƒ karoti. __sukkhadaá¹‡a
ambagacchassa sukkhako sÄ• khÄ• sÄ«sako \Be III 10/. __kipillikapuá¹-o_ti tambakipillikap
kudÄ• laá¹ƒ. __koá¹-á¹-hakabandhanaá¹ƒ viya sÄ«laá¹ƒ_ sammÄ• diá¹-á¹-hiyÄ• vaá¸• á¸• h
__udakasiÃ±canaá¹ƒ viya dhammassavanaá¹ƒ_ bhÄ• vanÄ• ya paribrÅ«hanato. __mariyÄ•
viya samatho_ yathÄ• vuttÄ• ya bhÄ• vanÄ• dhiá¹-á¹-hÄ• nÄ• ya sÄ«lamariyÄ• dÄ• ya daá¸
samÄ• hitassa hi sÄ«laá¹ƒ thirataraá¹ƒ hoti. __samÄ«pe valliÄ• dÄ«naá¹ƒ haraá¹‡aá¹ƒ viya
khalanapakkhalanacchedanaá¹ƒ_ icchitabbabhÄ• vanÄ• ya vibandhanÄ• panayanato. __mA
sattannaá¹ƒ anupassanÄ• naá¹ƒ bhÄ• vanÄ• _ tassÄ• vibandhassa mÅ«labhÅ«tÄ• naá¹ƒ t
palikhaá¹‡anato. ettha ca yasmÄ• suparisuddhasÄ«lassa kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±j
sappÄ• yadhammassavanaá¹ƒ icchitabbaá¹ƒ, tato yathÄ• sute atthe sÄ• kacchÄ• samÄ• pa
kammaá¹-á¹-hÄ• navisodhanena samathanibbatti, tato samÄ• hitassa Ä• raddhavipassakas
paripuá¹‡á¹‡Ä• \Ne III 10/ vipassanÄ• maggasammÄ• diá¹-á¹-hiá¹ƒ brÅ«hetÄ«ti evametesa
paramparÄ• ya sammukhÄ• anuggaá¹‡hanato ayamÄ• nupubbÄ« kathitÄ• ti veditabbaá¹ƒ.

anuggahitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vimuttÄ• yatanasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he vimuttiyÄ• vaá¹-á¹-adukkhato vimuccanassa Ä• yatanÄ• ni kÄ• raá¹‡Ä• n
Ä• ha --- __ ``vimuccanakÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. __pÄ• á¸·iatthaá¹ƒ jÄ• nantassÄ• _ti
idha samÄ• dhi, idha paÃ±Ã±Ä• â€™â€™ tiÄ• dinÄ• taá¹ƒtaá¹ƒpÄ• á¸·iatthaá¹ƒ yÄ• thÄ• v
jÄ• nantassÄ• _ti tadatthabodhiniá¹ƒ pÄ• á¸·iá¹ƒ yÄ• thÄ• vato upadhÄ• rentassa. __taruá¹‡
mudukÄ• pÄ«ti jÄ• yati. kathaá¹ƒ jÄ• yati? yathÄ• desitaá¹ƒ dhammaá¹ƒ upadhÄ• rentassa
kÄ• yavÄ• cÄ• manosamÄ• cÄ• raá¹ƒ pariggaá¹‡hantassa somanassaá¹ƒ pattassa pamoda
__tuá¹-á¹-hÄ• kÄ• rabhÅ«tÄ• balavapÄ«tÄ«_ti purimuppannÄ• ya pÄ«tiyÄ• vasena laddhÄ
tuá¹-á¹-hÄ• kÄ• rabhÅ«tÄ• kÄ• yacittadarathassa passambhanasamatthatÄ• ya passaddhi
samatthÄ• balappattÄ• pÄ«ti jÄ• yati. yasmÄ• nÄ• makÄ• ye passaddhe rÅ«pakÄ• yopi p
``nÄ• makÄ• yo passambhatiâ€™â€™ cceva vuttaá¹ƒ.

__sukhaá¹ƒ_ \Be III 11/ __paá¹-ilabhatÄ«_ti vakkhamÄ• nassa cittasamÄ• dhÄ• nassa pac
cetasikaá¹ƒ nirÄ• misasukhaá¹ƒ paá¹-ilabhati vindati. __samÄ• dhiyatÄ«_ti ettha pana na yo
adhippeto, atha kho anuttarasamÄ• dhÄ«ti dassento __ ``arahatta ... pe ... samÄ• dhiyatÄ«â
``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di tassaá¹ƒ desanÄ• yaá¹ƒ tÄ• disassa puggalassa yathÄ• vutt
kÄ• raá¹‡abhÄ• vavibhÄ• vanaá¹ƒ, yaá¹ƒ tathÄ• vimuttÄ• yatanabhÄ• vo. __osakkitu_nti da
samÄ• dhinimitta_nti kammaá¹-á¹-hÄ• napÄ• á¸·iyÄ• Ä• ruá¸·ho samÄ• dhi eva parato uppa
kÄ• raá¹‡abhÄ• vato samÄ• dhinimittaá¹ƒ. tenÄ• ha __ ``Ä• cariyassa santikeâ€™â€™ _tiÄ

vimuttÄ• yatanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<27> sattame \Ne III 11/ sabbaso kilesadukkhadarathapariá¸·Ä• hÄ• naá¹ƒ vigatattÄ• sÄ•
vuttaá¹ƒ __ ``appitappitakkhaá¹‡e sukhattÄ• paccuppannasukhoâ€™â€™ _ti. purimassa pu
pacchimaá¹ƒ laddhÄ• sevanatÄ• ya santapaá¹‡Ä«tatarabhÄ• vappattaá¹ƒ hotÄ«ti Ä• ha __
sukhavipÄ• koâ€™â€™ _ti. __kilesappaá¹-ippassaddhiyÄ• _ti kilesÄ• naá¹ƒ paá¹-ippassam
``kilesappaá¹-ippassaddhibhÄ• va_nti kilesÄ• naá¹ƒ paá¹-ippassambhanabhÄ• vaá¹ƒ. __lad
tabbhÄ• vaá¹ƒ upagatattÄ• . lokiyasamÄ• dhissa paccanÄ«kÄ• ni nÄ«varaá¹‡apaá¹-hamajjh
niggahetabbÄ• ni, aÃ±Ã±e kilesÄ• vÄ• retabbÄ• . imassa pana arahattasamÄ• dhissa paá¹
na niggahetabbaá¹ƒ vÄ• retabbaÃ±ca atthÄ«ti maggÄ• nantaraá¹ƒ samÄ• pattikkhaá¹‡e ca
appitattÄ• ca aparihÄ• nivasena vÄ• appitattÄ• __na sasaá¹…khÄ• raniggayhavÄ• ritagat
etena appavattamÄ• nÄ• yapi satiyÄ• satibahulatÄ• ya sato eva nÄ• mÄ• ti dasseti.
__yathÄ• paricchinnakÄ• lavasenÄ• _ti etena paricchinnassatiyÄ• satoti dasseti. __sesesÅ

samÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. paÃ±caá¹…gikasuttÄ• divaá¹‡á¹‡anÄ•

28-29__._ aá¹-á¹-hame \Be III 12/ karo vuccati pupphasambhavaá¹ƒ ``gabbhÄ• saye kirÄ«y
karato jÄ• to kÄ• yo __karajakÄ• yo, _ tadupanissayo catusantatirÅ«pasamudÄ• yo. kÄ• ma
pÄ«tisukhena tathÄ• laddhÅ«pakÄ• ro, ``abhisandetÄ«â€™â€™ tiÄ• divacanato pana rÅ«p
__ ``imaá¹ƒ karajakÄ• yaâ€™â€™ _nti. __abhisandetÄ«_ti abhisandanaá¹ƒ karoti. taá¹ƒ pa
jhÄ• namayena pÄ«tisukhena karajakÄ• yassa tintabhÄ• vÄ• pÄ• danaá¹ƒ sabbatthakamev
__ ``temetÄ«â€™â€™ _tiÄ• di. tayidaá¹ƒ abhisandanaá¹ƒ atthato yathÄ• vuttapÄ«tisukhasa
paá¹‡Ä«tarÅ«pehi kÄ• yassa parippharaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __parisandetÄ«_tiÄ• dÄ
etassa atthÄ«ti sabbÄ• vÄ• , tassa __sabbÄ• vato_. avayavÄ• vayavisambandhe avayavini
__sabba_-saddo, tasmÄ• vuttaá¹ƒ __ ``sabbakoá¹-á¹-hÄ• savatoâ€™â€™ _ti. __aphuá¹-aá
yattha kammajarÅ«paá¹ƒ, tattha tattha cittajarÅ«passa abhibyÄ• panato. tenÄ• ha __ ``upÄ
_tiÄ• di.

__cheko_ti \Ne III 12/ kusalo. taá¹ƒ panassa kosallaá¹ƒ nahÄ• nÄ«yacuá¹‡á¹‡Ä• naá¹ƒ kara
ca samatthatÄ• vasena veditabbanti Ä• ha __ ``paá¹-ibaloâ€™â€™ _tiÄ• di. __kaá¹ƒsa_-sa
kaá¹ƒsapÄ• tiyÄ• â€™â€™ tiÄ• dÄ«su (MN I 61) suvaá¹‡á¹‡e Ä• gato. ``kaá¹ƒso upahato y
134) kittimalohe. katthaci paá¹‡á¹‡attimatte ``upakaá¹ƒso nÄ• ma rÄ• jÄ• si, mahÄ• kaá¹ƒsa
(Ja IV 10.164 ghaá¹-apaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ•). idha pana yattha katthaci loheti Ä
lohena katabhÄ• janeâ€™â€™ _ti. __snehÄ• nugatÄ• _ti udakasinehena anuppavisanavas
__snehaparetÄ• _ti udakasinehena parito gatÄ• samantato phuá¹-Ä• . tato eva __santarab
etena sabbaso udakena temitabhÄ• vamÄ• ha. __na ca paggharia¹‡Ä«_ti etena tintassapi t
vadati. tenÄ• ha __ ``na bindubindÅ«â€™â€™ _tiÄ• di.

tÄ• hi tÄ• hi udakasirÄ• hi ubbhijjatÄ«ti ubbhidaá¹ƒ, ubbhidaá¹ƒ udakaá¹ƒ etassÄ• ti __ubb
ubbhinnaudako_ti nadÄ«tÄ«re khatakÅ«pako viya ubbhijjanakaudako. __uggacchanaudako
uá¹-á¹-hahanaudako. kasmÄ• panettha ubbhidodakova \Be III 13/ rahado gahito, na itaroti Ä
uggacchanaudakaÃ±hÄ«â€™â€™ _tiÄ• di. __dhÄ• rÄ• nipÄ• tabubbuá¸·akehÄ«_ti dhÄ• rÄ
``pheá¹‡apaá¹-alehi cÄ• â€™â€™ ti vattabbaá¹ƒ, __sannisinnameva_ aparikkhobhatÄ• ya n
suppasannamevÄ• ti adhippÄ• yo. __sesa_nti ``abhisandetÄ«â€™â€™ tiÄ• dikaá¹ƒ.

__uppalÄ• nÄ«_ti uppalagacchÄ• ni. __setarattanÄ«lesÅ«_ti uppalesu, setuppalarattuppala
__yaá¹ƒ kiÃ±ci uppalaá¹ƒ uppalameva_ sÄ• maÃ±Ã±aggahaá¹‡ato. __satapatta_nti ettha _
``satagghÄ«â€™â€™ tiÄ• dÄ«su viya. tena anekasatapattassapi saá¹…gaho siddho hoti. lo
padumaá¹ƒ, setaá¹ƒ puá¹‡á¸• arÄ«kanti vuccati. yÄ• va aggÄ• yÄ• va ca mÅ«lÄ• udakena
abhisandanÄ• disambhavadassanatthaá¹ƒ __udakÄ• nuggata_ggahaá¹‡aá¹ƒ. idha uppalÄ•
udakaá¹ƒ viya tatiyajjhÄ• nasukhaá¹ƒ.

yasmÄ• __parisuddhena cetasÄ• _ti catutthajjhÄ• nacittamÄ• ha, taÃ±ca rÄ• gÄ• diupakki

nirupakkilesaá¹ƒ nimmalaá¹ƒ, tasmÄ• Ä• ha __ ``nirupakkilesaá¹-á¹-hena parisuddhaâ€™â
pÄ• risuddhiyÄ• eva paccayavisesena pavattiviseso pariyodÄ• tatÄ• sudhantasuvaá¹‡á¹‡a
pabhassaratÄ• viya, tasmÄ• Ä• ha __ ``pabhassaraá¹-á¹-hena pariyodÄ• taá¹ƒ veditabbaâ
odÄ• tavacanaá¹ƒ. __utupharaá¹‡attha_nti utuno pharaá¹‡adassanatthaá¹ƒ. __utupharaá¹‡
adhippÄ• yo. tenÄ• ha __ ``taá¹…khaá¹‡a_ \Ne III 13/ __ ... pe ... balavaá¹ƒ hotÄ«â€™â€™
karajakÄ• yo_ti yogino karajakÄ• yo vatthaá¹ƒ viya daá¹-á¹-habbo utupharaá¹‡asadisena ca
pharitabbattÄ• . purisassa sarÄ«raá¹ƒ viya catutthajjhÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ utupharaá
sukhassa nissayabhÄ• vato. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. tattha ca __ ``parisud
cetogahaá¹‡ena jhÄ• nasukhaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``utupharaá¹‡aá¹ƒ
catutthajjhÄ• nasukhaâ€™â€™ _nti. nanu ca catutthajjhÄ• ne sukhameva natthÄ«ti? saccaâ
sÄ• talakkhaá¹‡asantasabhÄ• vattÄ• panettha upekkhÄ• ``sukhaâ€™â€™ nti adhippetÄ•
__sammohavinodaniyaá¹ƒ_ (Vibh-a 232) ``upekkhÄ• pana santattÄ• , sukhamicceva bhÄ•

tassa \Be III 14/ tassa samÄ• dhissa sarÅ«padassanassa paccayattÄ• paccavekkhaá¹‡aÃ
__paccavekkhaá¹‡animittaá¹ƒ. samabharito_ti samapuá¹‡á¹‡o.

__maá¹‡á¸• abhÅ«mÄ«_ti papÄ• vaá¹‡á¹‡abhÅ«mi. yattha salilasiÃ±canena vinÄ• va sass
yuge yojetabbÄ• ni yoggÄ• ni, tesaá¹ƒ Ä• cariyo __yoggÄ• cariyo_. tesaá¹ƒ sikkhÄ• panato
``yoggÄ• â€™â€™ ti vuccantÄ«ti Ä• ha pÄ• á¸·iyaá¹ƒ ``assadammasÄ• rathÄ«â€™â€™ ti.
yena yena maggena. __yaá¹ƒ yaá¹ƒ gati_nti javasamajavÄ• dibhedÄ• su gatÄ«su yaá¹ƒ yaâ
vattabbaá¹ƒ.

paÃ±caá¹…gikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nÄ• gitasuttavaá¹‡á¹‡anÄ•

<30> dasame __uccÄ• saddamahÄ• saddÄ• _ti uddhaá¹ƒ uggatattÄ• ucco patthaá¹-o mah
asakkuá¹‡eyyo saddo etesanti uccÄ• saddamahÄ• saddÄ• . vacÄ«ghosopi hi bahÅ«hi ekajj
saddato ca duravabodho kevalaá¹ƒ mahÄ• nigghoso eva hutvÄ• sotapathamÄ• gacchati. _
vilumpitvÄ• viya gahaá¹‡e, macchÄ• naá¹ƒ vÄ• vilumpane. kevaá¹-á¹-Ä• naÃ±hi macchapa
mahÄ• jano sannipatitvÄ• ``idha aÃ±Ã±aá¹ƒ ekaá¹ƒ macchaá¹ƒ dehi, ekaá¹ƒ macchaphÄ•
``etassa te mahÄ• dinno, mayhaá¹ƒ khuddakoâ€™â€™ ti evaá¹ƒ uccÄ• saddaá¹ƒ mahÄ• s
macchaggahaá¹‡atthaá¹ƒ jÄ• le pakkhittepi tasmiá¹ƒ á¹-hÄ• ne kevaá¹-á¹-Ä• ceva aÃ±Ã±e
gahitoâ€™â€™ ti mahÄ• saddaá¹ƒ karonti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __asucisukha_
kÄ• yÄ• sucisannissitattÄ• kilesÄ• sucisannissitattÄ• \Ne III 14/ ca asucisannissitasukhaá¹
__nekkhammasukhassÄ• _ti kÄ• mato nikkhamantassa sukhassa. __pavivekasukhassÄ• _t
kilesasaá¹…gaá¹‡ikato ca vigatassa sukhassa. __upasamasukhassÄ• _ti rÄ• gÄ• divÅ«pas
__sambodhasukha_nti maggasaá¹…khÄ• tassa sambodhassa niá¹-á¹-happattatthÄ• ya suk

suviÃ±Ã±eyyameva.

nÄ• gitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±caá¹…gikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sumanavaggo

1. sumanasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Be III 15/ paá¹-hame __satakkakÅ«_ti satasikharo, anekakÅ«á¹-oti attho mahÄ• meghabhÄ• vadassanaá¹ƒ. so hi mahÄ• vassaá¹ƒ vassati. tenevÄ• ha --- __ ``ito cit valÄ• hakakÅ«á¹-asatena samannÄ• gatoti atthoâ€™â€™ _ti. __dassanasampanno_ti ettha sotÄ• pattimaggo. so hi paá¹-hamaá¹ƒ nibbÄ• nadassanato ``dassanaâ€™â€™ nti vuccati. paá¹-hamataraá¹ƒ passati, disvÄ• pana kattabbakiccassa kilesappahÄ• nassa akaraá¹‡ato nti vuccati. Ä• vajjanaá¹-á¹-hÄ• niyaÃ±hi taá¹ƒ Ã±Ä• á¹‡aá¹ƒ. maggassa nibbÄ• nÄ• ramma vuttaá¹ƒ, na nibbÄ• nappaá¹-ivijjhanena, tasmÄ• dhammacakkhuá¹ƒ punappunaá¹ƒ nibbatt appattaá¹ƒ dassanaá¹ƒ, dhammacakkhuÃ±ca pariÃ±Ã±Ä• dikiccakaraá¹‡ena catusaccadha natthettha gotrabhussa dassanabhÄ• vÄ• patti. sesamettha suviÃ±Ã±eyyameva.

sumanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cundÄ«suttavaá¹‡á¹‡anÄ•

<32> dutiye ``ariyakantehi sÄ«lehi samannÄ• gatoâ€™â€™ tiÄ• dÄ«su (AN b V 179) ariyal Ä• gatÄ• ni. ariyakantÄ• ni \Ne III 15/ hi paÃ±casÄ«lÄ• ni ariyÄ• naá¹ƒ kantÄ• ni piyÄ• ni, bl tÄ• ni na vijahanti. idha pana ``yÄ• vatÄ• , cunda, sÄ«lÄ• ni ariyakantÄ• ni sÄ«lÄ• ni, tesaá¹ pe ... agge te paripÅ«rakÄ• rinoâ€™â€™ ti vuttattÄ• maggaphalÄ• ni sÄ«lÄ• ni adhippetÄ• ``ariyakantÄ• ni sÄ«lÄ• nÄ«ti maggaphalasampayuttÄ• ni sÄ«lÄ• nÄ«â€™â€™ _ti.

cundÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. uggahasuttavaá¹‡á¹‡anÄ•

<33> tatiye \Be III 16/ __sabbapaá¹-hamaá¹ƒ uá¹-á¹-hÄ• nasÄ«lÄ• _ti rattiyÄ• vibhÄ• yana seyyÄ• ya avuá¹-á¹-hite sabbapaá¹-hamaá¹ƒ uá¹-á¹-hÄ• nasÄ«lÄ• . sÄ• mikaá¹ƒ disvÄ• nis viya paá¹-hamameva vuá¹-á¹-hahantÄ«ti vÄ• __pubbuá¹-á¹-hÄ• yiniyo. kiá¹ƒkÄ• ra_nti kiá¹ƒ kiá¹ƒkaraá¹‡abhÄ• vena pucchitvÄ• kÄ• tabbaveyyÄ• vaccanti attho. taá¹ƒ paá¹-issuá¹‡ant

__kiá¹ƒkÄ• rappaá¹-issÄ• viniyo_. manÄ• paá¹ƒyeva kiriyaá¹ƒ karonti sÄ«lenÄ• ti __manÄ• vadanti sÄ«lenÄ• ti __piyavÄ• diniyo_.

__tatrupÄ• yÄ• yÄ• _ti tatra kamme sÄ• dhetabbaupÄ• yabhÅ«tÄ• ya vÄ«maá¹ƒsÄ• ya. ten uá¹‡á¹‡Ä• kappÄ• sasaá¹ƒvidhÄ• neâ€™â€™ _tiÄ• di. __alaá¹ƒ kÄ• tu_nti kÄ• tuá¹ƒ samat saá¹ƒvidhÄ• tu_nti vicÄ• retuá¹ƒ samatthÄ• . tenÄ• ha __ ``alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvic kÄ• tumpi parehi kÄ• rÄ• petumpÄ«â€™â€™ _tiÄ• di. sesamettha suviÃ±Ã±eyyameva.

uggahasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. sÄ«hasenÄ• patisuttÄ• divaá¹‡á¹‡anÄ•

34-35__._ catutthe __sandiá¹-á¹-hika_nti asamparÄ• yikatÄ• ya sÄ• maá¹ƒ daá¹-á¹-habbaá anubhavitabbaá¹ƒ attapaccakkhaá¹ƒ diá¹-á¹-hadhammikanti attho. __na saddhÄ• mattakene ``dÄ• naá¹ƒ nÄ• ma sÄ• dhu sundaraá¹ƒ, buddhÄ• dÄ«hi paá¹‡á¸• itehi pasatthaâ€™â€™ n tiá¹-á¹-hati. __yaá¹ƒ dÄ• naá¹ƒ detÄ«_ti yaá¹ƒ deyyadhammaá¹ƒ parassa deti. __tassa pati lobhaá¹ƒ suá¹-á¹-hu abhibhavanto tassa adhipati hutvÄ• deti. tena anadhibhavanÄ«yattÄ• sahÄ• yo_ti. tattha tadubhayaá¹ƒ anvayato \Ne III 16/ byatirekato ca dassetuá¹ƒ __ ``yo hÄ« vuttaá¹ƒ. __dÄ• so hutvÄ• deti_ taá¹‡hÄ• dÄ• sabyassa upagatattÄ• . __sahÄ• yo hutvÄ• piyabhÄ• vÄ• vissajjanato. __sÄ• mÄ« hutvÄ• deti_ tattha taá¹‡hÄ• dÄ• sabyato attÄ• naá pavattanato. atha vÄ• yo dÄ• nasÄ«latÄ• ya dÄ• yako puggalo, so dÄ• ne pavattibhedena dÄ• napatÄ«ti tippakÄ• ro hoti. tadassa tippakÄ• rataá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``yo hÄ« vuttaá¹ƒ. dÄ• tabbaá¹-á¹-hena __dÄ• naá¹ƒ, _ annapÄ• nÄ• di.

tattha \Be III 17/ yaá¹ƒ attanÄ• paribhuÃ±jati, taá¹‡hÄ• dhipannatÄ• ya tassa vasena vatta yaá¹ƒ paresaá¹ƒ dÄ«yati, tatthÄ• pi annapÄ• nasÄ• maÃ±Ã±ena idaá¹ƒ vuttaá¹ƒ __ ``dÄ• na deyyadhammassa dÄ• so hutvÄ• â€™â€™ _ti. __sahÄ• yo hutvÄ• deti_ attanÄ• paribhuÃ dÄ• tabbassa ca samasamaá¹ƒ á¹-hapanato. __pati hutvÄ• deti_ sayaá¹ƒ deyyadhammass attano vase vattÄ• panato. aparo nayo --- yo attanÄ• paá¹‡Ä«taá¹ƒ paribhuÃ±jitvÄ• paresa __dÄ• nadÄ• so_ nÄ• ma tannimittanihÄ«nabhÄ• vÄ• pattito. yo yÄ• disaá¹ƒ attanÄ• paribl paresaá¹ƒ deti, so __dÄ• nasahÄ• yo_ nÄ• ma tannimittahÄ«nÄ• dhikabhÄ• vavivajjanena s attanÄ• nihÄ«naá¹ƒ paribhuÃ±jitvÄ• paresaá¹ƒ paá¹‡Ä«taá¹ƒ deti, so __dÄ• napati_ nÄ• m tannimittaseá¹-á¹-habhÄ• vÄ• pattito.

__nittejabhÅ«to_ tejahÄ• nippattiyÄ• . saha byati gacchatÄ«ti sahabyo, sahapavattanako, t __sahabyatÄ• , _ sahapavattÄ«ti Ä• ha __ ``sahabhÄ• vaá¹ƒ ekÄ«bhÄ• vaá¹ƒ gatÄ• â€™â€ abandhassa, taá¹‡hÄ• bandhanena abandhassÄ• ti attho. paÃ±camaá¹ƒ uttÄ• nameva.

sÄ«hasenÄ• patisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. kÄ• ladÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

36-37__._ chaá¹-á¹-he __Ä• rÄ• mato_ti phalÄ• rÄ• mato. __paá¹-hamuppannÄ• nÄ«_ti sab
__bhÄ• sitaÃ±Ã±Å«_ti bhikkhÅ« gharadvÄ• re á¹-hitÄ• kiÃ±cÄ• pi tuá¹‡hÄ« honti, atthato p
dethÄ• â€™â€™ ti vadanti nÄ• ma ariyÄ• ya yÄ• canÄ• ya. vuttaÃ±hetaá¹ƒ ``uddhissa ariy
ariyÄ• naá¹ƒ yÄ• canÄ• â€™â€™ ti. tatra ye ``mayaá¹ƒ pacÄ• ma, ime na pacanti, pacamÄ
labhissantÄ«â€™â€™ ti \Ne III 17/ deyyadhammaá¹ƒ saá¹ƒvibhajanti, te __bhÄ• sitaÃ±Ã±Å
kattabbassa karaá¹‡ato. __yuttappattakÄ• le_ti dÄ• tuá¹ƒ yuttappattakÄ• le. __appaá¹-ivÄ•
anivattanacitto. sattamaá¹ƒ uttÄ• nameva.

kÄ• ladÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saddhasuttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame \Be III 18/ __anukampantÄ«_ti ``sabbe sattÄ• sukhÄ« hontu averÄ• ab
hitapharaá¹‡ena anuggaá¹‡hanti. apica upaá¹-á¹-hÄ• kÄ• naá¹ƒ gehaá¹ƒ aÃ±Ã±e sÄ«lavan
pavisantÄ• pi __anuggaá¹‡hanti_ nÄ• ma. __nÄ«cavutti_nti paá¹‡ipÄ• tasÄ«laá¹ƒ. __kodha
rahita_nti kodhamÄ• navasena uppanno yo thaddhabhÄ• vo cittassa uddhumÄ• talakkhaá¹
__soraccenÄ• _ti ``tattha katamaá¹ƒ soraccaá¹ƒ? yo kÄ• yiko avÄ«tikkamo, vÄ• casiko avÄ
avÄ«tikkamo, idaá¹ƒ vuccati soraccaá¹ƒ. sabbopi sÄ«lasaá¹ƒvaro soraccaâ€™â€™ nti evar
sÄ«lasaá¹ƒvarasaá¹…khÄ• tena soratabhÄ• vena. __sakhila_nti ``tattha katamaá¹ƒ sÄ• kha
thaddhakÄ• kakkasÄ• pharusÄ• kaá¹-ukÄ• abhisajjanÄ« kodhasÄ• mantÄ• asamÄ• dhis
vÄ• caá¹ƒ pahÄ• ya yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…
bahujanamanÄ• pÄ• , tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. yÄ• tattha saá¹‡havÄ• ca
apharusavÄ• catÄ• , idaá¹ƒ vuccati sÄ• khalyaâ€™â€™ nti (Dhs 1350) evaá¹ƒ vuttena sam
samannÄ• gataá¹ƒ. tenÄ• ha __ ``sakhilanti sammodakaâ€™â€™ _nti.

saddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. puttasuttÄ• divaá¹‡á¹‡anÄ•

39-40__._ navame __bhato_ti posito. taá¹ƒ pana bharaá¹‡aá¹ƒ jÄ• takÄ• lato paá¹-á¹-hÄ• y
sukhapaccayÅ«paharaá¹‡ena dukkhapaccayÄ• paharaá¹‡ena ca pavattitanti dassetuá¹ƒ __
vuttaá¹ƒ. __hatthapÄ• davaá¸• á¸• hanÄ• dÄ«hÄ«_ti __Ä• di_-saddena mukhena
siá¹…ghÄ• nikÄ• panayananahÄ• panamaá¹‡á¸• anÄ• diÃ±ca saá¹…gaá¹‡hÄ• ti. mÄ• tÄ•
avinÄ• setvÄ• rakkhitaá¹ƒ tesaá¹ƒ paramparÄ• ya á¹-hitiyÄ• kÄ• raá¹‡aá¹ƒ hotÄ«ti Ä• ha _

... pe ... kulavaá¹ƒso ciraá¹ƒ á¹-hassatÄ«â€™â€™ _ti. __salÄ• kabhattÄ• dÄ«ni anupacchin
salÄ• kabhattÄ• dÄ«ni avicchinditvÄ• . yasmÄ• dÄ• yajjappaá¹-ilÄ• bhassa yogyabhÄ• ven
dÄ• yassa paá¹-ipajjissati, na itaroti Ä• ha __ ``kulavaá¹ƒsÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• â€
19/. __attanÄ• dÄ• yajjÄ• rahaá¹ƒ karonto_ti attÄ• naá¹ƒ dÄ• yajjÄ• rahaá¹ƒ karonto. mÄ• t
avattamÄ• ne micchÄ• paá¹-ipanne dÄ• rake vinicchayaá¹ƒ gantvÄ• aputte karonti, te dÄ• y
ovÄ• de vattamÄ• ne pana kulasantakassa sÄ• mike karonti. __tatiyadivasato paá¹-á¹-hÄ• y
tatiyadivasato paá¹-á¹-hÄ• ya. sesaá¹ƒ suviÃ±Ã±eyyameva. dasamaá¹ƒ uttÄ• nameva.

puttasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sumanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. muá¹‡á¸• arÄ• javaggo

1-2. Ä• diyasuttÄ• divaá¹‡á¹‡anÄ•

41-42__._ paÃ±camassa paá¹-hame __uá¹-á¹-hÄ• navÄ«riyÄ• dhigatehÄ«_ti vÄ• uá¹-á¹-hÄ
adhigatehi. tattha __uá¹-á¹-hÄ• na_nti kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ. __vÄ«riya_nti cetasikanti vac
__uá¹-á¹-hÄ• na_nti vÄ• bhoguppÄ• dane yuttappayuttatÄ• . __vÄ«riyaá¹ƒ_ tajjo ussÄ• ho.
sutittaá¹ƒ. tathÄ• bhÅ«to pana yasmÄ• thÅ«lasarÄ«ro hoti, tasmÄ• __ ``thÅ«laá¹ƒ karotÄ«
dutiyaá¹ƒ uttÄ• nameva.

Ä• diyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. iá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<43> tatiye __appamÄ• daá¹ƒ pasaá¹ƒsantÄ«_ti ``etÄ• ni Ä• yuÄ• dÄ«ni patthayantena ap
appamÄ• dameva pasaá¹ƒsanti paá¹‡á¸• itÄ• . yasmÄ• vÄ• puÃ±Ã±akiriyÄ• su paá¹‡á¸• it
tasmÄ• Ä• yuÄ• dÄ«ni patthayantena appamÄ• dova kÄ• tabboti attho. purimasmiá¹ƒ attha
``puÃ±Ã±akiriyÄ• sÅ«â€™â€™ ti padassa ``appamattoâ€™â€™ ti iminÄ• sambandho. yas
appamÄ• daá¹ƒ pasaá¹ƒsanti, yasmÄ• ca puÃ±Ã±akiriyÄ• su appamatto ubho atthe adhiga
patthayantena appamÄ• dova \Be III 20/ kÄ• tabbo. dutiyasmiá¹ƒ atthavikappe paá¹‡á¸• itÄ•
pasaá¹ƒsanti. katthÄ• ti? puÃ±Ã±akiriyÄ• su. kasmÄ• ti ce? yasmÄ• appamatto ubho atthe
paá¹‡á¸• ito, tasmÄ• ti attho. __atthappaá¹-ilÄ• bhenÄ• _ti diá¹-á¹-hadhammikÄ• dihitappaá

iá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. manÄ• padÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<44> catutthe jhÄ• namanena nibbattaá¹ƒ __manomaya_nti Ä• ha __ ``suddhÄ• vÄ• sesu
nibbattaá¹ƒ devakÄ• yaâ€™â€™ _nti. satipi hi sabbasattÄ• naá¹ƒ abhisaá¹…khÄ• ramanas
bÄ• hirapaccayehi vinÄ• manasÄ• va nibbattattÄ• __ ``manomayÄ• â€™â€™ _ti vuccanti
evaá¹ƒ kÄ• mabhave opapÄ• tikasattÄ• nampi manomayabhÄ• vo Ä• pajjatÄ«ti ce? na, tatt
nibbattetabbatÄ• saá¹…kÄ• ya eva abhÄ• vato ``manasÄ• va nibbattÄ• â€™â€™ ti avadhÄ
vÄ• yaá¹ƒ loke manomayavohÄ• ro rÅ«pÄ• vacarasattesu. tathÄ• hi ``annamayo, pÄ• á¹‡a
viÃ±Ã±Ä• á¹‡amayoâ€™â€™ ti paÃ±cadhÄ• attÄ• naá¹ƒ vedavÄ• dinopi vadanti. uccheda
manomayoâ€™â€™ ti (DN I 87). __tÄ«su vÄ• kulasampattÄ«sÅ«_ti brÄ• hmaá¹‡akhattiya
sampannakulesu. __chasu vÄ• kÄ• masaggesÅ«_ti chasu kÄ• mÄ• vacaradevesu.

manÄ• padÄ• yÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. puÃ±Ã±Ä• bhisandasuttÄ• divaá¹‡á¹‡anÄ•

45-46__._ paÃ±came __asaá¹…kheyyo_ti Ä• á¸·hakagaá¹‡anÄ• ya asaá¹…kheyyo. yojana
heá¹-á¹-hÄ• mahÄ• pathaviyÄ• upari Ä• kÄ• sena parisamantato cakkavÄ• á¸·apabbatena
á¹-hitakehi dÄ«papabbatapariyantehi paricchinnattÄ• jÄ• nantena yojanato saá¹…khÄ• tuá
mahÄ• sarÄ«ramacchakumbhÄ«layakkharakkhasamahÄ• nÄ• gadÄ• navÄ• dÄ«naá¹ƒ savi
balavÄ• mukhapÄ• tÄ• lÄ• dÄ«naá¹ƒ \Ne III 20/ aviÃ±Ã±Ä• á¹‡akÄ• naá¹ƒ bheravÄ• ramma
__bahubheravaá¹ƒ_ \Be III 21/. __puthÅ«_ti bahÅ«. __savantÄ«_ti sandamÄ• nÄ• . __upay
chaá¹-á¹-haá¹ƒ uttÄ• nameva.

puÃ±Ã±Ä• bhisandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. dhanasuttÄ• divaá¹‡á¹‡anÄ•

47-48__._ sattame __saddhÄ• _ti maggenÄ• gatÄ• saddhÄ• . __sÄ«laÃ±ca yassa kalyÄ• â
nÄ• ma ariyasÄ• vakassa ariyakantaá¹ƒ sÄ«laá¹ƒ vuccati. tattha kiÃ±cÄ• pi ariyasÄ• vakass
nÄ• ma natthi, imasmiá¹ƒ panatthe bhavantarepi appahÄ«naá¹ƒ paÃ±casÄ«laá¹ƒ adhippeta
uttÄ• nameva.

dhanasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kosalasuttavaá¹‡á¹‡anÄ•

<49> navame __patitakkhandho_ti sammukhÄ• kiÃ±ci oloketuá¹ƒ asamatthatÄ• ya adhom
sahadhammikaá¹ƒ kiÃ±ci vattuá¹ƒ avisahanato nippaá¹-ibhÄ• no paá¹-ibhÄ• narahito.

kosalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nÄ• radasuttavaá¹‡á¹‡anÄ•

<50> dasame __ajjhomucchito_ti adhimattÄ• ya taá¹‡hÄ• mucchÄ• ya mucchito, mucchaá
tenÄ• ha __ ``gilitvÄ• ... pe ... atirekamucchÄ• ya taá¹‡hÄ• ya samannÄ• gatoâ€™â€™ _ti.
liá¹…gavipallÄ• sena cetaá¹ƒ vuttaá¹ƒ. tenÄ• ha __ ``mahatÄ• rÄ• jÄ• nubhÄ• venÄ• â€™â

nÄ• radasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

muá¹‡á¸• arÄ• javaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. nÄ«varaá¹‡avaggo

1-2. Ä• varaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

51-52__._ dutiyassa \Ne III 21/ \Be III 22/ paá¹-hame Ä• varantÄ«ti __Ä• varaá¹‡Ä• , _ nÄ«v
__nÄ«varaá¹‡Ä• _. ettha ca __Ä• varantÄ«_ti kusaladhammuppattiá¹ƒ Ä• dito parivÄ• renti.
niravasesato vÄ• rayantÄ«ti attho, tasmÄ• __Ä• varaá¹‡avasenÄ• _ti Ä• dito kusaluppattiv
__nÄ«varaá¹‡avasenÄ• _ti niravasesato vÄ• raá¹‡avasenÄ• ti evamettha attho daá¹-á¹-hab
nÄ«varaá¹‡Ä• uppajjamÄ• nÄ• anuppannÄ• ya lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya uppajjitua
aá¹-á¹-ha samÄ• pattiyo paÃ±ca vÄ• abhiÃ±Ã±Ä• upacchinditvÄ• pÄ• tenti, tasmÄ• __ ``p
dubbalÄ«karaá¹‡Ä• â€™â€™ _ti vuccanti. upacchindanaá¹ƒ pÄ• tanaÃ±cettha tÄ• saá¹ƒ pa
uppajjituá¹ƒ appadÄ• nameva. iti mahaggatÄ• nuttarapaÃ±Ã±Ä• naá¹ƒ ekaccÄ• ya ca paritt
anuppattihetubhÅ«tÄ• nÄ«varaá¹‡adhammÄ• itarÄ• saá¹ƒ samatthataá¹ƒ vihanantiyevÄ• t
dubbalÄ«karaá¹‡Ä• vuttÄ• . bhÄ• vanÄ• manasikÄ• rena vinÄ• pakatiyÄ• manussehi nibb
__manussadhammo, _ manussattabhÄ• vÄ• vaho vÄ• dhammo __manussadhammo, _ an
asatipi buddhuppÄ• de vattati, yaÃ±ca sandhÄ• yÄ• ha ``hÄ«nena brahmacariyena, khattiye
8.75). alaá¹ƒ ariyÄ• ya ariyabhÄ• vÄ• yÄ• ti alamariyo, ariyabhÄ• vÄ• ya samatthoti vuttaá¹
Ã±Ä• á¹‡adassanameva Ã±Ä• á¹‡adassanaviseso, alamariyo ca so Ã±Ä• á¹‡adassanavises
__alamariyaÃ±Ä• á¹‡adassanaviseso_.

__Ã±Ä• á¹‡adassana_nti ca dibbacakkhupi vipassanÄ• pi maggopi phalampi paccavekkha

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi vuccati. ``appamatto samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ
ettha dibbacakkhu Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma. ``Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ
ti (DN I 234) ettha vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. ``abhabbÄ• te Ã±Ä• á¹‡Ä• ya dassanÄ• ya an
ti (AN a IV 196) ettha maggo. ``ayamaÃ±Ã±o \Be III 23/ uttarimanussadhammÄ• alamariyaÄ
adhigato phÄ• suvihÄ• roâ€™â€™ ti (MN I 328) ettha \Ne III 22/ phalaá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca
udapÄ• di, akuppÄ• me vimutti, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ ti (
Paá¹-is II 30) ettha paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ
Ä• á¸·Ä• ro kÄ• lÄ• moâ€™â€™ â€™ ti (MN I 284; II 340) ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a
adhippeto. ettha ca rÅ«pÄ• yatanaá¹ƒ jÄ• nÄ• ti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viya passati cÄ• t
dibbacakkhu. sammasanÅ«pacÄ• re ca dhammalakkhaá¹‡attayaÃ±ca tathÄ• jÄ• nÄ• ti pas
__Ã±Ä• á¹‡adassanaá¹ƒ, _ vipassanÄ• . nibbÄ• naá¹ƒ cattÄ• ri vÄ• saccÄ• ni asammohap
cÄ• ti __Ã±Ä• á¹‡adassanaá¹ƒ, _ maggo. phalaá¹ƒ pana nibbÄ• navaseneva yojetabbaá¹ƒ.
maggÄ• dhigatassa atthassa sabbaso jotanaá¹-á¹-hena __Ã±Ä• á¹‡adassanaá¹ƒ_. sabbaÃ±
samantacakkhutÄ• ya ca __Ã±Ä• á¹‡adassanaá¹ƒ. byÄ• diá¹‡á¹‡akÄ• lo_ti pariyÄ• dinnakÄ

Ä• varaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. padhÄ• niyaá¹…gasuttÄ• divaá¹‡á¹‡anÄ•

53-54__._ tatiye padahatÄ«ti padahano, bhÄ• vanamanuyutto yogÄ«, tassa bhÄ• vo bhÄ• v
__padahanabhÄ• vo_. padhÄ• namassa atthÄ«ti padhÄ• niko, ka-kÄ• rassa ya-kÄ• raá¹ƒ ka
vuttaá¹ƒ. ``abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya Ä• gatattÄ• â€™â€™ ti vuttattÄ•
paccekabodhisattasÄ• vakabodhisattÄ• nampi paá¹‡idhÄ• nato pabhuti Ä• gatasaddhÄ• __
ukkaá¹-á¹-haniddesena pana __ ``sabbaÃ±Ã±ubodhisattÄ• naâ€™â€™ _nti vuttaá¹ƒ. adhiga
aggamaggaphalasampayuttÄ• cÄ• pi __adhigamasaddhÄ• nÄ• ma, _ yÄ• sotÄ• pannassa
__acalabhÄ• venÄ• _ti paá¹-ipakkhena anadhibhavanÄ«yattÄ• niccalabhÄ• vena. __okapp
adhimuccanaá¹ƒ, pasÄ• duppattiyÄ• pasÄ• danÄ«yavatthusmiá¹ƒ pasÄ«danameva. __sup
paá¹-ividdhaá¹ƒ. yathÄ• tena paá¹-ividdhena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ hatthagataá¹ƒ
paá¹-ividdhaá¹ƒ. yassa buddhasubuddhatÄ• ya saddhÄ• acalÄ• asampavedhi, tassa dham
saá¹…ghasuppaá¹-ipannatÄ• ya \Be III 24/ tena paá¹-ivedhena saddhÄ• na tathÄ• ti aá¹-á¹
tenÄ• ha bhagavÄ• --- ``yo, bhikkhave, buddhe pasanno dhamme pasanno saá¹…ghe pasa
__padhÄ• navÄ«riyaá¹ƒ ijjhati_ ``addhÄ• imÄ• ya paá¹-ipadÄ• ya jarÄ• maraá¹‡ato muccis
padahanato.

__appa_-saddo \Ne III 23/ abhÄ• vattho ``appasaddassa ... pe ... kho panÄ• â€™â€™ tiÄ•
``arogoâ€™â€™ _ti. __samavepÄ• kiniyÄ• _ti yathÄ• bhuttamÄ• hÄ• raá¹ƒ samÄ• kÄ• rene
katvÄ• pacantÄ« hi gahaá¹‡Ä« ghorabhÄ• vena pittavikÄ• rÄ• divasena rogaá¹ƒ janeti, sith
mandabhÄ• vena vÄ• tavikÄ• rÄ• divasena tenÄ• ha __ ``nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• yÄ

mandapaá¹-utÄ• vasena sattÄ• naá¹ƒ yathÄ• kkamaá¹ƒ sÄ«tuá¹‡hasahatÄ• ti Ä• ha __ ``at
_tiÄ• di. yÄ• thÄ• vato accayadesanÄ• attano Ä• vikaraá¹‡aá¹ƒ nÄ• mÄ• ti Ä• ha __ ``yath
pakÄ• setÄ• â€™â€™ _ti. __udayatthagÄ• miniyÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ udayaÃ±ca va
ayamettha atthoti Ä• ha __ ``udayaÃ±cÄ• â€™â€™ _tiÄ• di. __parisuddhÄ• yÄ• _ti nirupak
samatthÄ• yÄ• _ti tadaá¹…gavasena savisesaá¹ƒ pajahituá¹ƒ samatthÄ• ya. __tassa dukkh
yaá¹ƒ dukkhaá¹ƒ imasmiá¹ƒ Ã±Ä• á¹‡e anadhigate pavattirahaá¹ƒ, adhigate na pavatti, taá¹
tathÄ• hesa yogÄ• vacaro ``cÅ«á¸·asotÄ• pannoâ€™â€™ ti vuccati. catutthaá¹ƒ uttÄ• name

padhÄ• niyaá¹…gasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• tÄ• puttasuttavaá¹‡á¹‡anÄ•

<55> paÃ±came __vissÄ• so_ti visacchÄ• yasantÄ• no bhÄ• vo. __otÄ• ro_ti tattha cittass
attano eva okÄ• saá¹ƒ gahetvÄ• . __khepetvÄ• _ti kusalavÄ• raá¹ƒ khepetvÄ• .

__ghaá¹-á¹-eyyÄ• _ti akkamanÄ• divasena bÄ• dheyya. __tÄ«hi pariÃ±Ã±Ä• hÄ«_ti
Ã±Ä• tatÄ«raá¹‡appahÄ• nasaá¹…khÄ• tÄ• hi tÄ«hi pariÃ±Ã±Ä• hi. natthi etesaá¹ƒ kutoci b
nibbhayÄ• ti attho. catunnaá¹ƒ oghÄ• naá¹ƒ, saá¹ƒsÄ• ramahoghasseva vÄ• pÄ• raá¹ƒ par
``pÄ• raá¹ƒ vuccati nibbÄ• naâ€™â€™ _ntiÄ• di.

mÄ• tÄ• puttasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upajjhÄ• yasuttavaá¹‡á¹‡anÄ•

<56> chaá¹-á¹-he \Be III 25/ madhurakabhÄ• vo nÄ• ma sarÄ«rassa thambhitattaá¹ƒ, taá¹ƒ
garubhÄ• vapubbakanti Ä• ha __ ``saÃ±jÄ• tagarubhÄ• voâ€™â€™ _ti \Ne III 24/. __na pak
nÄ• nÄ• kÄ• raá¹‡ato na upaá¹-á¹-hahanti. tenÄ• ha __ ``catasso disÄ• ca anudisÄ• ca ma
upaá¹-á¹-hahantÄ«â€™â€™ _ti. sesamettha uttÄ• nameva.

upajjhÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. abhiá¹‡hapaccavekkhitabbaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<57> sattame __jarÄ• dhammo_ti __dhamma_-saddo ``asammosadhammo nibbÄ• naâ€™
pakatipariyÄ• yo, tasmÄ• jarÄ• pakatiko jiá¹‡á¹‡asabhÄ• voti attho. tenÄ• ha __ ``jarÄ• sab
sesapadesupi eseva nayo. kammunÄ• dÄ• tabbaá¹ƒ Ä• diyatÄ«ti __kammadÄ• yÄ• do, _ a
yathÅ«pacitakammaphalabhÄ• gÄ«ti attho. taá¹ƒ pana dÄ• yajjaá¹ƒ kÄ• raá¹‡Å«pacÄ• rena
mayhaá¹ƒ dÄ• yajjaá¹ƒ santakanti atthoâ€™â€™ _ti Ä• ha yathÄ• ``kusalÄ• naá¹ƒ, bhikkha

samÄ• dÄ• nahetu, evamidaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«â€™â€™ ti (DN III 80). yonÄ«
bhinnampi abhinnaá¹ƒ viya missitaá¹ƒ hoti. tenÄ• ha __ ``kammaá¹ƒ mayhaá¹ƒ yoni kÄ• raá
mamattavasena bajjhantÄ«ti bandhÅ«, Ã±Ä• ti sÄ• lohito ca, kammaá¹ƒ pana ekantasamba
mayhaá¹ƒ bandhÅ«â€™â€™ _ti. __patiá¹-á¹-hÄ• _ti avassayo. kammasadiso hi sattÄ• naá¹

__yobbanaá¹ƒ Ä• rabbha uppannamado_ti ``mahallakakÄ• le puÃ±Ã±aá¹ƒ karissÄ• ma, da
yobbanaá¹ƒ apassÄ• ya mÄ• nakaraá¹‡aá¹ƒ. ``ahaá¹ƒ nirogo saá¹-á¹-hi vÄ• sattati vÄ• vas
harÄ«takakhaá¹‡á¸• ampi khÄ• ditabbaá¹ƒ, ime panaÃ±Ã±e `asukaá¹ƒ no á¹-hÄ• naá¹ƒ rujja
khÄ• dÄ• mÄ• â€™ ti vicaranti, ko aÃ±Ã±o mayÄ• sadiso nirogo nÄ• mÄ• â€™â€™ ti evaá
__Ä• rogyamado_. sabbesampi jÄ«vitaá¹ƒ nÄ• ma pabhaá¹…guraá¹ƒ dukkhÄ• nubandhaÃ±
pabandhaá¹-á¹-hitiá¹ƒ paccayasulabhataÃ±ca nissÄ• ya ``ciraá¹ƒ jÄ«viá¹ƒ, ciraá¹ƒ jÄ«vÄ• m
sukhaá¹ƒ jÄ«viá¹ƒ, sukhaá¹ƒ jÄ«vÄ• mi, sukhaá¹ƒ jÄ«vissÄ• mÄ«â€™â€™ ti evaá¹ƒ mÄ• na

__upadhirahita_nti \Be III 26/ kÄ• mÅ«padhirahitaá¹ƒ. cattÄ• ro hi upadhÄ« --- kÄ• mÅ«pad
kilesÅ«padhi, abhisaá¹…khÄ• rÅ«padhÄ«ti. kÄ• mÄ• pi ``yaá¹ƒ paÃ±ca kÄ• maguá¹‡e paá¹
somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• doâ€™â€™ ti (MN I 166) evaá¹ƒ vuttassa suk
``upadhiyati ettha sukhaâ€™â€™ nti iminÄ• vacanatthena ``upadhÄ«â€™â€™ ti vuccati, k
khandhamÅ«lakassa dukkhassa \Ne III 25/ adhiá¹-á¹-hÄ• nabhÄ• vato, kilesÄ• pi apÄ• yadu
adhiá¹-á¹-hÄ• nabhÄ• vato, abhisaá¹…khÄ• rÄ• pi bhavadukkhassa adhiá¹-á¹-hÄ• nabhÄ• v

abhiá¹‡hapaccavekkhitabbaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-10. licchavikumÄ• rakasuttÄ• divaá¹‡á¹‡anÄ•

58-60__._ aá¹-á¹-hame __sÄ• pateyya_nti ettha saá¹ƒ vuccati dhanaá¹ƒ, tassa patÄ«ti sapa
hitÄ• vahattÄ• sÄ• pateyyaá¹ƒ, drabyaá¹ƒ, dhananti attho. attano rucivasena gÄ• makiccaá
gÄ• maniyoyeva __gÄ• maá¹‡iko_.

anvÄ• ya upanissÄ• ya jÄ«vanasÄ«lÄ• __anujÄ«vino_ti Ä• ha __ ``ye ca etaá¹ƒ upanissÄ•
ekaá¹ƒ mahÄ• kulaá¹ƒ nissÄ• ya paá¹‡á¹‡Ä• sampi saá¹-á¹-hipi kulÄ• ni jÄ«vanti, te manus
vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva. navamÄ• dÄ«ni uttÄ• natthÄ• neva.

licchavikumÄ• rakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ«varaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7) 2. saÃ±Ã±Ä• vaggo

1-5. saÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

61-65__._ dutiyassa paá¹-hame __ ``mahapphalÄ• mahÄ• nisaá¹ƒsÄ• â€™â€™ _ti ubhaya
byaÃ±janameva nÄ• nanti Ä• ha __ ``mahapphalÄ• â€™â€™ _tiÄ• di. ``paÃ±cime gahapata
(Ud 76) Ä• nisaá¹ƒsa-saddo phalapariyÄ• yopi hoti \Be III 27/. mahato lokuttarassa sukhass
__mahÄ• nisaá¹ƒsÄ• . amatogadhÄ• _ti amatabbhantarÄ• amataá¹ƒ anuppaviá¹-á¹-hÄ• ni
paraá¹ƒ na gacchanti. tena vuttaá¹ƒ ``amatapariyosÄ• nÄ• â€™â€™ ti. amataá¹ƒ pariyosÄ•
etÄ• santi \Ne III 26/ __amatapariyosÄ• nÄ• . maraá¹‡asaÃ±Ã±Ä• _ti maraá¹‡Ä• nupassanÄ
__Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• _ti Ä• hÄ• raá¹ƒ gamanÄ• divasena paá¹-ikÅ«lato parigg
__ukkaá¹‡á¹-hitassÄ• _ti nibbindantassa katthacipi asajjantassa. dutiyÄ• dÄ«ni uttÄ• natthÄ

saÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-10. sÄ• jÄ«vasuttÄ• divaá¹‡á¹‡anÄ•

66-70__._ chaá¹-á¹-he saha Ä• jÄ«vanti etthÄ• ti __sÄ• jÄ«vo, _ paÃ±hassa pucchanaá¹ƒ v
``sÄ• jÄ«voti paÃ±hapucchanaÃ±ceva paÃ±havissajjanaÃ±cÄ• â€™â€™ _tiÄ• di. __abhisa
sattamÄ• dÄ«ni uttÄ• natthÄ• neva.

sÄ• jÄ«vasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saÃ±Ã±Ä• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8) 3. yodhÄ• jÄ«vavaggo

1-2. paá¹-hamacetovimuttiphalasuttÄ• divaá¹‡á¹‡anÄ•

71-72__._ tatiyassa paá¹-hame __avijjÄ• paligha_nti ettha __avijjÄ• _ti vaá¹-á¹-amÅ«likÄ• a
pacurajanehi ukkhipituá¹ƒ asakkuá¹‡eyyabhÄ• vato dukkhipanaá¹-á¹-hena nibbÄ• nadvÄ• ra
``paligho viyÄ• ti palighoâ€™â€™ ti vuccati. tenesa tassÄ• ukkhittattÄ• __ ``ukkhittapaligh
punabbhavassa karaá¹‡asÄ«lo, punabbhavaá¹ƒ vÄ• phalaá¹ƒ arahatÄ«ti __ponobhavikÄ•
attho. __jÄ• tisaá¹ƒsÄ• ro_ti jÄ• yanavasena ceva saá¹ƒsaraá¹‡avasena ca evaá¹ƒladdhanÄ
punabbhavakkhandhÄ• naá¹ƒ paccayo kammÄ• bhisaá¹…khÄ• ro. jÄ• tisaá¹ƒsÄ• roti hi pha
vuttaá¹ƒ. taÃ±hi punappunaá¹ƒ uppattikÄ• raá¹‡avasena parikkhipitvÄ• á¹-hitattÄ• __ ``par
vuccati santÄ• nassa \Be III 28/ parikkhipanato. tenesa tassa saá¹ƒkiá¹‡á¹‡attÄ• vikiá¹‡á¹‡
khittattÄ• vinÄ• sitattÄ• __ ``saá¹ƒkiá¹‡á¹‡aparikhoâ€™â€™ _ti vutto.

__taá¹‡hÄ• saá¹…khÄ• ta_nti \Ne III 27/ ettha __taá¹‡hÄ• _ti vaá¹-á¹-amÅ«likÄ• taá¹‡hÄ•

gambhÄ«rÄ• nugataá¹-á¹-hena __ ``esikÄ• â€™â€™ _ti vuccati. __luÃ±citvÄ• _ uddharitvÄ
orambhÄ• gajanakÄ• ni kÄ• mabhave upapattipaccayÄ• ni kÄ• marÄ• gasaá¹ƒyojanÄ• dÄ«
nagaradvÄ• raá¹ƒ cittaá¹ƒ pidahitvÄ• á¹-hitattÄ• ``aggaá¸·Ä• â€™â€™ ti vuccanti. tenesa t
bhinnattÄ• __ ``niraggaá¸·oâ€™â€™ _ti vuttoti. aggamaggena panno apacito mÄ• naddhaj
pannabhÄ• ro_ti khandhabhÄ• rakilesabhÄ• raabhisaá¹…khÄ• rabhÄ• rÄ• oropitÄ• assÄ•
catÅ«hi yogehi sabbakilesehi ca visaá¹ƒyutto. __asmimÄ• no_ti rÅ«pe asmÄ«ti mÄ• no, ved
saá¹…khÄ• resu, viÃ±Ã±Ä• á¹‡e asmimÄ• no. ettha hi paÃ±capi khandhe avisesato ``asmÄ
pavattamÄ• no asmimÄ• noti adhippeto.

nagaradvÄ• rassa parissayapaá¹-ibÄ• hanatthaÃ±ceva sodhanatthaÃ±ca ubhosu passesu e
á¹-hapetÄ«ti Ä• ha __ ``nagaradvÄ• re ussÄ• pite esikÄ• thambheâ€™â€™ _ti. pÄ• kÄ• rav
parikhÄ• bhÅ«misamakaraá¹‡aá¹ƒ hotÄ«ti Ä• ha __ ``pÄ• kÄ• raá¹ƒ bhinditvÄ• parikhaá¹ƒ
``evaâ€™â€™ _ntiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. santo saá¹ƒvijjamÄ• no kÄ• yo dhamma
upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ. __dvattiá¹ƒsakammakÄ• raá¹‡Ä• _ dukkhakkhandhe Ä
akkhirogasÄ«sarogÄ• dayo. __aá¹-á¹-hanavuti rogÄ• , _ rÄ• jabhayÄ• dÄ«ni __paÃ±cavÄ«s
uttÄ• nameva.

paá¹-hamacetovimuttiphalasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. paá¹-hamadhammavihÄ• rÄ«suttÄ• divaá¹‡á¹‡anÄ•

73-74__._ tatiye __niyakajjhatte_ti attano santÄ• ne. mettÄ• ya upasaá¹ƒharaá¹‡avasena _
karuá¹‡Ä• ya vasena __anukampamÄ• nena. pariggahetvÄ• _ti parito gahetvÄ• , pharitvÄ•
parito katvÄ• , samantato pharitvÄ• icceva attho. __ ``paá¹-iccÄ• â€™â€™ _tipi \Be III 29/ p
pamajjitthÄ• _ti ``jhÄ• yathÄ• â€™â€™ ti vuttasamathavipassanÄ• naá¹ƒ ananuyuÃ±janena
pamÄ• dakÄ• raá¹‡ena mÄ• pamÄ• daá¹ƒ Ä• pajjittha. niyyÄ• nikasÄ• sane akattabbakara
kattabbÄ• karaá¹‡ampi pamÄ• doti. __vipattikÄ• le_ti sattaasappÄ• yÄ• divipattiyutte kÄ• le
idheva saá¹…gahaá¹ƒ gacchantÄ«ti Ä• ha __ ``jhÄ• yatha mÄ• pamÄ• dattha ... pe ... anus
catutthe natthi vattabbaá¹ƒ.

paá¹-hamadhammavihÄ• rÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamayodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<75> paÃ±came \Ne III 28/ yujjhanaá¹ƒ yodho, so Ä• jÄ«vo etesanti __yodhÄ• jÄ«vÄ• _. te
``yuddhÅ«pajÄ«vinoâ€™â€™ _ti. __santhambhitvÄ• á¹-hÄ• tuá¹ƒ na sakkotÄ«_ti baddho d
sakkoti. __samÄ• gate_ti sampatte. __byÄ• pajjatÄ«_ti vikÄ• ramÄ• pajjati. tenÄ• ha __ ``pa
jahatÄ«â€™â€™ _ti.

__rajaggasmi_nti paccatte bhummavacananti Ä• ha __ ``kiá¹ƒ tassa puggalassa rajaggaá¹ƒ
__vinibbeá¹-hetvÄ• _ti gahitaggahaá¹‡aá¹ƒ vissajjÄ• petvÄ• . __mocetvÄ• _ti sarÄ«rato apa

paá¹-hamayodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyayodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ•

<76> chaá¹-á¹-he __camma_nti iminÄ• cammamayaá¹ƒ cammamiti sibbitaá¹ƒ, aÃ±Ã±aá¹ƒ
saá¹…gaá¹‡hÄ• ti. __dhanukalÄ• paá¹ƒ sannayhitvÄ• _ti dhanuÃ±ceva tÅ«á¹‡iraÃ±ca sann
dhanudaá¹‡á¸• assa jiyÄ• yattabhÄ• vakaraá¹‡Ä• dipi hi dhanuno sannayhanaá¹ƒ. tenevÄ•
sarakalÄ• paÃ±ca sannayhitvÄ• â€™â€™ _ti. __yuddhasannivesena á¹-hita_nti dvinnaá¹ƒ s
byÅ«hanasaá¹ƒvidhÄ• nanayena kato yo sanniveso, tassa vasena á¹-hitaá¹ƒ, senÄ• byÅ«ha
sanniviá¹-á¹-hanti vuttaá¹ƒ hoti. __ussÄ• haÃ±ca vÄ• yÄ• maÃ±ca karotÄ«_ti yujjhanavasen
karoti. __pariyÄ• pÄ• dentÄ«_ti maraá¹‡apariyantikaá¹ƒ aparaá¹ƒ pÄ• penti. tenÄ• ha __ ``p
_ti, jÄ«vitaá¹ƒ pariyÄ• pÄ• dayanti maraá¹‡aá¹ƒ paá¹-ipajjÄ• pentÄ«ti vuttaá¹ƒ hoti.

__arakkhiteneva_ \Be III 30/ __kÄ• yenÄ• _tiÄ• dÄ«su hatthapÄ• de kÄ«á¸·Ä• pento gÄ«va
na rakkhati nÄ• ma. nÄ• nappakÄ• raá¹ƒ duá¹-á¹-hullaá¹ƒ karonto vÄ• caá¹ƒ na rakkhati nÄ
vitakkento cittaá¹ƒ na rakkhati nÄ• ma. __anupaá¹-á¹-hitÄ• ya satiyÄ• _ti kÄ• yagatÄ• ya sa
anupaá¹-á¹-hitÄ• ya. __rÄ• gena anugato_ti rÄ• gena anupahato. __rÄ• gapareto_ti vÄ• rÄ
phuá¹-á¹-havisena viya sappena.

__anudahanaá¹-á¹-henÄ• _ti anupÄ• yappaá¹-ipattiyÄ• . sampati Ä• yatiÃ±ca __mahÄ• bhi
anavatthitasabhÄ• vatÄ• ya __ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena_. muhuttaramaá¹‡Ä«ya
__tÄ• vakÄ• likaá¹-á¹-hena_. byattehi abhibhavanÄ«yatÄ• ya \Ne III 29/
__sabbaá¹…gapaccaá¹…gapalibhaÃ±janaá¹-á¹-hena_. chedanabhedanÄ• diadhikaraá¹‡abh
ugghaá¹-á¹-anasadisatÄ• ya __adhikuá¹-á¹-anaá¹-á¹-hena_. avaá¹‡e vaá¹‡aá¹ƒ uppÄ• detvÄ
anupavisanasabhÄ• vatÄ• ya __vinivijjhanaá¹-á¹-hena_. diá¹-á¹-hadhammikasamparÄ• yika
__sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena_.

dutiyayodhÄ• jÄ«vasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. paá¹-hamaanÄ• gatabhayasuttÄ• divaá¹‡á¹‡anÄ•

77-78__._ sattame __visesassa pattiyÄ• _ visesassa pÄ• puá¹‡anatthaá¹ƒ. __vÄ«riya_nti p
pana caá¹…kamanavasena karaá¹‡e ``kÄ• yikaâ€™â€™ ntipi vattabbataá¹ƒ labhatÄ«ti Ä• h
_ti. __satthakavÄ• tÄ• _ti sandhibandhanÄ• ni kattariyÄ• chindantÄ• viya pavattavÄ• tÄ• .

``satthaá¹ƒ viyÄ• â€™â€™ _tiÄ• di. __katakammehÄ«_ti katacorakammehi. te kira katakam
Ä• yÄ• citvÄ• kammaá¹ƒ nipphannaá¹ƒ, tassa upakÄ• ratthÄ• ya manusse mÄ• retvÄ• gal
``aÃ±Ã±esu manussesu mÄ• riyamÄ• nesu kolÄ• halaá¹ƒ uppajjissati, pabbajitaá¹ƒ pariyesa
maÃ±Ã±amÄ• nÄ• bhikkhÅ« gahetvÄ• mÄ• renti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __akata
Ä• gamanakÄ• le kammanipphattatthaá¹ƒ puretaraá¹ƒ balikammaá¹ƒ kÄ• tukÄ• mehi. tenev
nikkhantÄ• katakammÄ• nÄ• mÄ• â€™â€™ _tiÄ• di. aá¹-á¹-hame natthi vattabbaá¹ƒ.

paá¹-hamaanÄ• gatabhayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tatiyaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ•

<79> navame \Be III 31/ __pÄ• á¸·igambhÄ«rÄ• _ti (Spk-pá¹- II 2.229) pÄ• á¸·ivasena gamb
dukkhogÄ• hÄ• sallasuttasadisÄ• . __sallasutta_Ã±hi (Sn 579) ``animittamanaÃ±Ã±Ä• taâ€
pÄ• á¸·ivasena gambhÄ«raá¹ƒ, na atthagambhÄ«raá¹ƒ. tathÄ• hi tattha tÄ• tÄ• gÄ• thÄ•
tiá¹-á¹-hanti. duviÃ±Ã±eyyaÃ±hi Ã±Ä• á¹‡ena dukkhogÄ• hanti katvÄ• ``gambhÄ«raâ€™â€
pubbÄ• paraá¹ƒpettha kÄ• saÃ±ci gÄ• thÄ• naá¹ƒ duviÃ±Ã±eyyatÄ• ya dukkhogÄ• hameva
gambhÄ«raá¹ƒ. __atthagambhÄ«rÄ• _ti atthavasena gambhÄ«rÄ• mahÄ• vedallasuttasadis
(MN I 449 Ä• dayo) atthavasena gambhÄ«ratÄ• pÄ• kaá¹-Ä• yeva. lokaá¹ƒ uttaratÄ«ti lokut
etesaá¹ƒ atthÄ«ti __lokuttarÄ• _. tenÄ• ha --- __ ``lokuttaradhammadÄ«pakÄ• â€™â€™ _ti.
__suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• _ti sattasuÃ±Ã±adhammappakÄ• sakÄ• \Ne III 30/. tenÄ•
``khandhadhÄ• tuÄ• yatanapaccayÄ• kÄ• rappaá¹-isaá¹ƒyuttÄ• â€™â€™ _ti. __uggahetabb
liá¹…gavacanavipallÄ• sena vuttanti Ä• ha __ ``uggahetabbe ceva vaá¸·aÃ±jetabbe cÄ• â€
__kavitÄ• _. yassa pana yaá¹ƒ kammaá¹ƒ, taá¹ƒ tena katanti vuccatÄ«ti Ä• ha __ ``kavitÄ• t
_ti. __kÄ• veyya_nti kabyaá¹ƒ, __kabya_nti ca kavinÄ• vuttanti attho. tenÄ• ha __ ``tasseva
__cittakkharÄ• _ti citrÄ• kÄ• raakkharÄ• . itaraá¹ƒ tasseva vevacanaá¹ƒ. __sÄ• sanato bahi
sÄ• sanÄ• vacarÄ• . __bÄ• hirakasÄ• vakehÄ«_ti ``buddhÄ• â€™â€™ ti appaÃ±Ã±Ä• tÄ• n
__sussÅ«sissantÄ«_ti akkharacittatÄ• ya ceva sarasampattiyÄ• ca attamanÄ• hutvÄ•
sÄ• maá¹‡eradaharabhikkhumÄ• tugÄ• mamahÄ• gahapatikÄ• dayo ``esa dhammakathikoâ
bhavissanti.

tatiyaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. catutthaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ•

<80> dasame __paÃ±cavidhena saá¹ƒsaggenÄ• _ti ``savanasaá¹ƒsaggo, dassanasaá¹ƒsa
sambhogasaá¹ƒsaggo, kÄ• yasaá¹ƒsaggoâ€™â€™ ti evaá¹ƒ vuttena paÃ±cavidhena saá¹ƒ
saá¹ƒsaggo, rÄ• go. savanahetuko, savanavasena vÄ• pavatto saá¹ƒsaggo __savanasaá¹ƒ
sesesupi. __kÄ• yasaá¹ƒsaggo_ pana kÄ• yaparÄ• mÄ• so. tesu parehi vÄ• kathiyamÄ• na

vÄ• sitalapitagÄ«tasaddaá¹ƒ suá¹‡antassa sotaviÃ±Ã±Ä• á¹‡avÄ«thivasena uppanno rÄ• g
visabhÄ• garÅ«paá¹ƒ olokentassa pana cakkhuviÃ±Ã±Ä• á¹‡avÄ«thivasena uppanno rÄ• g
aÃ±Ã±amaÃ±Ã±aÄ• lÄ• pasallÄ• pavasena uppannarÄ• go __samullÄ• pasaá¹ƒsaggo_ nÄ
santakaá¹ƒ, bhikkhuniyÄ• bhikkhussa santakaá¹ƒ gahetvÄ• paribhogakaraá¹‡avasena upp
__sambhogasaá¹ƒsaggo_ nÄ• ma. hatthaggÄ• hÄ• divasena uppanno rÄ• go __kÄ• yasaá

__anekavihita_nti annasannidhipÄ• nasannidhivatthasannidhiyÄ• nasannidhisayanasannid
Ä• misasannidhivasena anekappakÄ• raá¹ƒ. __sannidhikatassÄ• _ti etena ``sannidhikÄ• ra
tikamÄ• tikÄ• 10) ettha kÄ• ra-saddassa kammatthataá¹ƒ dasseti. yathÄ• vÄ• ``Ä• cayaá
anunÄ• sikalopena ``Ä• cayagÄ• minoâ€™â€™ ti niddeso kato, evaá¹ƒ ``sannidhikÄ• raá¹ƒ
anunÄ• sikalopena __ ``sannidhikÄ• raparibhogaâ€™â€™ _nti vuttaá¹ƒ, sannidhiá¹ƒ katvÄ•

``sannidhikatassa \Ne III 31/ paribhogaâ€™â€™ nti ettha (Sv I 12) pana duvidhÄ• kathÄ•
sallekhavasena ca. vinayavasena tÄ• va yaá¹ƒ kiÃ±ci annaá¹ƒ ajja paá¹-iggahitaá¹ƒ aparajju
hoti, tassa paribhoge pÄ• cittiyaá¹ƒ. attanÄ• laddhaá¹ƒ pana sÄ• maá¹‡erÄ• naá¹ƒ datvÄ•
pÄ• petvÄ• dutiyadivase bhuÃ±jituá¹ƒ vaá¹-á¹-ati, sallekho pana na hoti. pÄ• nasannidhimh
vatthasannidhimhi anadhiá¹-á¹-hitÄ• vikappitaá¹ƒ sannidhi ca hoti, sallekhaÃ±ca kopeti. aya
nippariyÄ• yakathÄ• . pariyÄ• yato pana ticÄ«varasantuá¹-á¹-hena bhavitabbaá¹ƒ, catutthaá
dÄ• tabbaá¹ƒ. sace yassa kassaci dÄ• tuá¹ƒ na sakkoti, yassa pana dÄ• tukÄ• mo hoti, so u
paripucchatthÄ• ya vÄ• gato, Ä• gatamatte dÄ• tabbaá¹ƒ, adÄ• tuá¹ƒ na vaá¹-á¹-ati. cÄ«va
vÄ• paccÄ• sÄ• ya anuÃ±Ã±Ä• takÄ• laá¹ƒ á¹-hapetuá¹ƒ vaá¹-á¹-ati. sÅ«cisuttacÄ«varakÄ•
vinayakammaá¹ƒ katvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati ``imasmiá¹ƒ jiá¹‡á¹‡e puna Ä«disaá¹ƒ kut
pana á¹-hapetuá¹ƒ na vaá¹-á¹-ati, sannidhi ca hoti, sallekhaÃ±ca kopeti.

yÄ• nasannidhimhi \Be III 33/ __yÄ• naá¹ƒ_ nÄ• ma vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ•
panetaá¹ƒ pabbajitassa yÄ• naá¹ƒ, upÄ• hanaá¹ƒ pana yÄ• naá¹ƒ. ekabhikkhussa hi eko ar
dhotapÄ• dakatthÄ• yÄ• ti ukkaá¹ƒsato dve upÄ• hanasaá¹…ghÄ• á¹-akÄ• vaá¹-á¹-anti, tat
dÄ• tabbo. ``imasmiá¹ƒ jiá¹‡á¹‡e aÃ±Ã±aá¹ƒ kuto labhissÄ• mÄ«â€™â€™ ti á¹-hapetuá¹ƒ n
hoti, sallekhaÃ±ca kopeti. sayanasannidhimhi __sayana_nti maÃ±co. ekassa bhikkhuno eko
divÄ• á¹-á¹-hÄ• neti ukkaá¹ƒsato dve maÃ±cÄ• vaá¹-á¹-anti. tato uttariá¹ƒ labhitvÄ• aÃ±Ã±
gaá¹‡assa vÄ• dÄ• tabbo, adÄ• tuá¹ƒ na vaá¹-á¹-ati, sannidhi ceva hoti, sallekho ca kuppat
bhikkhuno kaá¹‡á¸• ukacchuchavidosÄ• diÄ• bÄ• dhe sati gandhÄ• vaá¹-á¹-anti. gandhatth
Ä• harÄ• petvÄ• tasmiá¹ƒ roge vÅ«pasante aÃ±Ã±esaá¹ƒ vÄ• Ä• bÄ• dhikÄ• naá¹ƒ dÄ• ta
paÃ±caá¹…guligharadhÅ«panÄ• dÄ«su vÄ• upanetabbaá¹ƒ. ``puna roge sati bhavissatÄ«â
vaá¹-á¹-ati, gandhasannidhi ca hoti, sallekhaÃ±ca kopeti.

__Ä• misa_nti vuttÄ• vasesaá¹ƒ daá¹-á¹-habbaá¹ƒ. seyyathidaá¹ƒ --- idhekacco bhikkhu ``ta
upakÄ• rÄ• ya bhavissantÄ«â€™â€™ ti

tilataá¹‡á¸• ulamuggamÄ• sanÄ• á¸·ikeraloá¹‡amacchasappitelakulÄ• labhÄ• janÄ• dÄ«ni Ä
vassakÄ• le kÄ• lasseva sÄ• maá¹‡erehi yÄ• guá¹ƒ pacÄ• petvÄ• paribhuÃ±jitvÄ• ``sÄ• m
gÄ• maá¹ƒ pavisituá¹ƒ, gaccha asukakulaá¹ƒ gantvÄ• mayhaá¹ƒ vihÄ• re nisinnabhÄ• vaá¹
dadhiÄ• dÄ«ni Ä• harÄ• â€™â€™ ti peseti. bhikkhÅ«hi ``kiá¹ƒ, bhante \Ne III 32/, gÄ• maá¹
vuttepi ``duppaveso, Ä• vuso, idÄ• ni gÄ• moâ€™â€™ ti vadati. te ``hotu, bhante, acchatha
bhikkhaá¹ƒ pariyesitvÄ• Ä• harissÄ• mÄ• â€™â€™ ti gacchanti. atha sÄ• maá¹‡ero dadhiÄ
byaÃ±janaÃ±ca sampÄ• detvÄ• upaneti, taá¹ƒ bhuÃ±jantasseva upaá¹-á¹-hÄ• kÄ• bhattaá
manÄ• pamanÄ• paá¹ƒ bhuÃ±jati. atha bhikkhÅ« piá¹‡á¸• apÄ• taá¹ƒ gahetvÄ• Ä• gacchan
bhuÃ±jatiyeva. evaá¹ƒ catumÄ• sampi vÄ«tinÄ• meti. ayaá¹ƒ vuccati bhikkhu muá¹‡á¸• aku
jÄ«vati, na samaá¹‡ajÄ«vikanti. evarÅ«po __Ä• misasannidhi_ nÄ• ma hoti. bhikkhuno pana
taá¹‡á¸• ulanÄ• á¸·i eko guá¸·apiá¹‡á¸• o \Be III 34/ kuá¸• uvamattaá¹ƒ sappÄ«ti ettakaá¹ƒ n
akÄ• le sampattacorÄ• naá¹ƒ atthÄ• ya. te hi ettakaá¹ƒ Ä• misapaá¹-isanthÄ• raá¹ƒ alabhan
tasmÄ• sace hi ettakaá¹ƒ natthi, Ä• harÄ• petvÄ• pi á¹-hapetuá¹ƒ vaá¹-á¹-ati. aphÄ• sukakÄ
kappiyaá¹ƒ, taá¹ƒ attanÄ• pi paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. kappiyakuá¹-iyaá¹ƒ pana bahuá¹ƒ
sannidhi nÄ• ma natthi.

catutthaanÄ• gatabhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yodhÄ• jÄ«vavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(9) 4. theravaggo

1-2. rajanÄ«yasuttÄ• divaá¹‡á¹‡anÄ•

81-82__._ catutthassa paá¹-hamaá¹ƒ suviÃ±Ã±eyyameva. dutiye guá¹‡amakkhanÄ• ya pav
gÅ«thena paharantaá¹ƒ gÅ«tho viya paá¹-hamataraá¹ƒ makkhetÄ«ti makkho, so etassa atth
paá¸·Ä• satÄ«ti paá¸·Ä• so, parassa guá¹‡e á¸• aá¹ƒsitvÄ• viya apanetÄ«ti attho. so etassa
__paá¸·Ä• sÄ«_. paá¸·Ä• sÄ« puggalo hi dutiyassa dhuraá¹ƒ na deti, sampasÄ• retvÄ• tiá¹-
``yugaggÄ• halakkhaá¹‡ena paá¸·Ä• sena samannÄ• gatoâ€™â€™ _ti.

rajanÄ«yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kuhakasuttavaá¹‡á¹‡anÄ•

<83> tatiye \Ne III 33/ __tÄ«hi kuhanavatthÅ«hÄ«_ti
sÄ• mantajappanairiyÄ• pathasannissitapaccayappaá¹-isevanabhedato tippabhedehi kuhan
kuhanavatthunÄ• lokaá¹ƒ kuhayati vimhÄ• payati ``aho acchariyapurisoâ€™â€™ ti attani p
uppÄ• detÄ«ti __kuhako_. lÄ• bhasakkÄ• ratthiko hutvÄ• lapati attÄ• naá¹ƒ dÄ• yakaá¹ƒ vÄ

kiÃ±ci dadÄ• ti, evaá¹ƒ ukkÄ• cetvÄ• kathetÄ«ti __lapako_. nimittaá¹ƒ sÄ«laá¹ƒ tassÄ• ti __
vÄ• carati, nimittaá¹ƒ vÄ• karotÄ«ti nemittiko. __nimitta_nti ca paresaá¹ƒ paccayadÄ• nasa
kÄ• yavacÄ«kammaá¹ƒ vuccati \Be III 35/. nippeso sÄ«lamassÄ• ti __nippesiko_. nippisatÄ•
nippesoyeva __nippesiko. nippeso_ti ca saá¹-hapuriso viya lÄ• bhasakkÄ• ratthaá¹ƒ
akkosanuppaá¹‡á¸• anaparapiá¹-á¹-himaá¹ƒsikatÄ• di.

kuhakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. paá¹-isambhidÄ• ppattasuttÄ• divaá¹‡á¹‡anÄ•

86-87__._ chaá¹-á¹-he paá¹-isambhidÄ• su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva
uccanÄ«cÄ• ni. tenÄ• ha __ ``mahantakhuddakÄ• nÄ«â€™â€™ ti. kiá¹ƒkaraá¹‡Ä«yÄ• nÄ«_
evaá¹ƒ vatvÄ• kattabbakammÄ• ni. tattha __uccakammÄ• ni_ nÄ• ma cÄ«varassa karaá¹‡
sudhÄ• kammaá¹ƒ, uposathÄ• gÄ• racetiyagharabodhigharesu kattabbakammanti evamÄ•
pÄ• dadhovanamakkhanÄ• di khuddakakammaá¹ƒ. __tatrupÄ• yÄ• sÄ• _ti tatrupagamaniyÄ
ca kamme sÄ• dhanavasena upagacchantiyÄ• ti attho. tassa tassa kammassa nipphÄ• dan
hoti. __tatrupÄ• yÄ• yÄ• _ti vÄ• tatra tatra kamme sÄ• dhetabbe upÄ• yabhÅ«tÄ• ya. __ala
samattho hoti. __alaá¹ƒ saá¹ƒvidhÄ• tu_nti vicÄ• retuá¹ƒ samattho. sattamaá¹ƒ uttÄ• namev

paá¹-isambhidÄ• ppattasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. therasuttavaá¹‡á¹‡anÄ•

<88> aá¹-á¹-hame \Ne III 34/ __thirabhÄ• vappatto_ti sÄ• sane thirabhÄ• vaá¹ƒ anivattibhÄ
pabbajito hutvÄ• bahÅ« rattiyo jÄ• nÄ• tÄ«ti __rattaÃ±Ã±Å«_. tenÄ• ha __ ``pabbajitadivas
_tiÄ• di. __pÄ• kaá¹-o_ti ayathÄ• bhÅ«taguá¹‡ehi ceva yathÄ• bhÅ«taguá¹‡ehi ca samugga
__yasassÄ«, _ yasaá¹ƒ sito nissito vÄ• __yasassÄ«_. tenÄ• ha __ ``yasanissitoâ€™â€™ _
dhammÄ• __asaddhammÄ• , _ asantÄ• vÄ• asundarÄ• gÄ• rayhÄ• lÄ• makÄ• dhammÄ
__saddhammÄ• _ veditabbÄ• .

therasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamasekhasuttavaá¹‡á¹‡anÄ•

<89> navame \Be III 36/ Ä• ramitabbaá¹-á¹-hena kammaá¹ƒ Ä• rÄ• mo etassÄ• ti kammÄ•
__kammÄ• rÄ• matÄ• _. tattha __kamma_nti itikattabbaá¹ƒ kammaá¹ƒ vuccati. seyyathidaá
cÄ«varakammakaraá¹‡aá¹ƒ upatthambhanaá¹ƒ
pattatthavikaaá¹ƒsabaddhakakÄ• yabandhanadhammakaraá¹‡aÄ• dhÄ• rakapÄ• dakathalik

karaá¹‡anti. ekacco hi etÄ• ni karonto sakaladivasaá¹ƒ etÄ• neva karoti, taá¹ƒ sandhÄ• yes
etesaá¹ƒ karaá¹‡avelÄ• yameva tÄ• ni karoti, uddesavelÄ• ya uddesaá¹ƒ gaá¹‡hÄ• ti, sajjh
cetiyaá¹…gaá¹‡avattavelÄ• ya cetiyaá¹…gaá¹‡avattaá¹ƒ karoti, manasikÄ• ravelÄ• ya mana
kammÄ• rÄ• mo nÄ• ma. __bhassÄ• rÄ• matÄ• _ti ettha yo itthivaá¹‡á¹‡apurisavaá¹‡á¹‡Ä•
karontoyeva divasaÃ±ca rattiÃ±ca vÄ«tinÄ• meti, evarÅ«po bhasse pariyantakÄ• rÄ« na ho
nÄ• ma. yo pana rattimpi divasampi dhammaá¹ƒ katheti, paÃ±haá¹ƒ vissajjeti, ayaá¹ƒ appab
pariyantakÄ• rÄ«yeva. kasmÄ• ? ``sannipatitÄ• naá¹ƒ vo, bhikkhave, dvayaá¹ƒ karaá¹‡Ä«ya
ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti (MN I 273; Ud 12, 28, 29) vuttattÄ• .

__niddÄ• rÄ• matÄ• _ti ettha yo gacchantopi nisinnopi nipannopi thinamiddhÄ• bhibhÅ«to n
niddÄ• rÄ• mo nÄ• ma. yassa pana karajakÄ• ye gelaÃ±Ã±ena cittaá¹ƒ bhavaá¹…ge otarati
tenevÄ• ha --- ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, aggivessana, gimhÄ• naá¹ƒ pacchime mÄ
piá¹‡á¸• apÄ• tappaá¹-ikkanto catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• dakkh
sampajÄ• no niddaá¹ƒ okkamitÄ• â€™â€™ ti (MN I 387). __saá¹…gaá¹‡ikÄ• rÄ• matÄ• _ti
dutiyo, dvinnaá¹ƒ tatiyo, tiá¹‡á¹‡aá¹ƒ catutthoti evaá¹ƒ saá¹ƒsaá¹-á¹-hova viharati, ekako ass
labhati, ayaá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• mo. yo pana catÅ«su iriyÄ• pathesu ekakova assÄ• da
saá¹…gaá¹‡ikÄ• rÄ• mo veditabbo. sekhÄ• naá¹ƒ paá¹-iladdhaguá¹‡assa parihÄ• nÄ• samb
``upariguá¹‡ehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

paá¹-hamasekhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyasekhasuttavaá¹‡á¹‡anÄ•

<90> dasame \Be III 37/ __atipÄ• tovÄ• _ti sabbarattiá¹ƒ niddÄ• yitvÄ• balavapaccÅ«se ko
thokaá¹ƒ sammajjitvÄ• mukhaá¹ƒ dhovitvÄ• yÄ• gubhikkhatthÄ• ya pÄ• tova pavisati. __ta
gihisaá¹ƒsaggavasena kÄ• laá¹ƒ vÄ«tinÄ• mento majjhanhikasamayaá¹ƒ atikkamitvÄ• pakk
pavisitvÄ• yÄ• guá¹ƒ Ä• dÄ• ya Ä• sanasÄ• laá¹ƒ gantvÄ• pivitvÄ• ekasmiá¹ƒ á¹-hÄ• ne n
manussÄ• naá¹ƒ bhojanavelÄ• ya ``paá¹‡Ä«tabhikkhaá¹ƒ labhissÄ• mÄ«â€™â€™ ti upakaa
uá¹-á¹-hÄ• ya dhammakaraá¹‡ena udakaá¹ƒ gahetvÄ• akkhÄ«ni puÃ±chitvÄ• piá¹‡á¸• Ä• y
bhuÃ±jitvÄ• gihisaá¹ƒsaá¹-á¹-ho kÄ• laá¹ƒ vÄ«tinÄ• metvÄ• majjhanhe vÄ«tivatte paá¹-ikka

__appicchakathÄ• _ti, ``Ä• vuso, atricchatÄ• pÄ• picchatÄ• ti ime dhammÄ• pahÄ• tabbÄ•
dassetvÄ• ``evarÅ«paá¹ƒ appicchataá¹ƒ samÄ• dÄ• ya vattitabbaâ€™â€™ ntiÄ• dinayappa
vivekehÄ«_ti kÄ• yaviveko, cittaviveko, upadhivivekoti imehi tÄ«hi vivekehi. tattha eko gacch
tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko
caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko carati, eko viharatÄ«ti ayaá¹ƒ __kÄ• yaviveko_ nÄ• ma
pana __cittaviveko_ nÄ• ma. nibbÄ• naá¹ƒ __upadhiviveko_ nÄ• ma. vuttampi hetaá¹ƒ --- ``
vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca parisuddhacittÄ• n

paramavodÄ• nappattÄ• naá¹ƒ, upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
I 57). __duvidhaá¹ƒ vÄ«riya_nti kÄ• yikaá¹ƒ, cetasikaÃ±ca vÄ«riyaá¹ƒ. __sÄ«la_nti catupÄ•
__samÄ• dhi_nti vipassanÄ• pÄ• dakÄ• aá¹-á¹-ha samÄ• pattiyo. __vimuttikathÄ• _ti vÄ• a
pavattÄ• kathÄ• . sesaá¹ƒ uttÄ• nameva.

dutiyasekhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

theravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10) 5. kakudhavaggo

1-10. paá¹-hamasampadÄ• suttÄ• divaá¹‡á¹‡anÄ•

91-100__._ paÃ±camassa \Ne III 36/ \Be III 38/ paá¹-hame dutiye ca natthi vattabbaá¹ƒ. tati
__aÃ±Ã±Ä• , _ uparimaggapaÃ±Ã±Ä• heá¹-á¹-himamaggena Ã±Ä• tapariÃ±Ã±Ä• ya eva jÄ
phalabhÄ• vato maggaphalapaÃ±Ã±Ä• taá¹ƒsahagatÄ• sammÄ• saá¹…kappÄ• dayo ca id
aÃ±Ã±Ä• ya byÄ• karaá¹‡Ä• ni __aÃ±Ã±Ä• byÄ• karaá¹‡Ä• ni_. tenevÄ• ha __ ``aÃ±Ã±Ä•
arahattabyÄ• karaá¹‡Ä• nÄ«â€™â€™ _ti. __adhigatamÄ• nenÄ• _ti appatte pattasaÃ±Ã±Ä
hutvÄ• adhigataá¹ƒ mayÄ• ti mÄ• nena. catutthÄ• dÄ«ni uttÄ• natthÄ• neva.

paá¹-hamasampadÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kakudhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. phÄ• suvihÄ• ravaggo

1-4. sÄ• rajjasuttÄ• divaá¹‡á¹‡anÄ•

101-4__._ tatiyassa \Ne III 37/ \Be III 39/ paá¹-hame natthi vattabbaá¹ƒ. dutiye piá¹‡á¸• apÄ
upasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• naá¹ƒ gocaro, vesiyÄ• gocaro assÄ• ti __vesiyÄ• gocar
upasaá¹…kamitabbaá¹-á¹-hÄ• nanti attho. vesiyÄ• nÄ• ma rÅ«pÅ«pajÄ«viniyo, tÄ• mittasa
upasaá¹…kamitabbÄ• samaá¹‡abhÄ• vassa antarÄ• yakarattÄ• , parisuddhÄ• sayassapi g
dakkhiá¹‡Ä• dÄ• navasena satiá¹ƒ upaá¹-á¹-hapetvÄ• upasaá¹…kamitabbaá¹ƒ. __vidhavÄ•
pavutthapatikÄ• vÄ• . __thullakumÄ• riyo_ti mahallikÄ• anividdhÄ• kumÄ• riyo. __paá¹‡á¸

hi ussannakilesÄ• avÅ«pasantapariá¸·Ä• hÄ• lokÄ• misanissitakathÄ• bahulÄ• , tasmÄ• n
__bhikkhuniyo_ nÄ• ma ussannabrahmacariyÄ• . tathÄ• __bhikkhÅ«pi_. aÃ±Ã±amaÃ±Ã±a
santhavavasena upasaá¹…kamane katipÄ• heneva brahmacariyantarÄ• yo siyÄ• , tasmÄ•
gilÄ• napucchanÄ• divasena upasaá¹…kamane satokÄ• rinÄ• bhavitabbaá¹ƒ. tatiyacatutth

sÄ• rajjasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. phÄ• suvihÄ• rasuttavaá¹‡á¹‡anÄ•

<105> paÃ±came mettÄ• etassa atthÄ«ti mettaá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakam
kÄ• yakammaá¹ƒ_. esa nayo sesadvayepi. __Ä• vÄ«_ti pakÄ• sanaá¹ƒ. pakÄ• sabhÄ• vo c
kÄ• yakammaá¹ƒ karÄ«yati, tassa sammukhabhÄ• vatoti Ä• ha __ ``sammukhÄ• â€™â€™
appakÄ• satÄ• ca yaá¹ƒ uddissa taá¹ƒ kÄ• yakammaá¹ƒ karÄ«yati, tassa apaccakkhabhÄ•
``parammukhÄ• â€™â€™ _ti. imÄ• ni mettakÄ• yakammÄ• dÄ«ni bhikkhÅ«naá¹ƒ vasena Ä
seá¹-á¹-haparisabhÄ• vato, gihÄ«supi labbhantiyeva. bhikkhÅ«naÃ±hi mettacittena Ä• bhisa
mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma \Be III 40/. gihÄ«naá¹ƒ cetiyavandanatthÄ• ya \Ne III 38/
saá¹…ghanimantanatthÄ• ya gamanaá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-he bhikkhÅ« c
pattappaá¹-iggahaá¹‡aá¹ƒ Ä• sanapaÃ±Ã±Ä• panaá¹ƒ anugamananti evamÄ• dikaá¹ƒ metta
bhikkhÅ«naá¹ƒ mettacittena Ä• cÄ• rapaÃ±Ã±attisikkhÄ• panaá¹ƒ kammaá¹-á¹-hÄ• nakatha
tepiá¹-akampi buddhavacanaá¹ƒ mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. gihÄ«naá¹ƒ ``cetiyavan
bodhivandanÄ• ya gacchÄ• ma, dhammassavanaá¹ƒ karissÄ• ma, dÄ«pamÄ• laá¹ƒ puppha
sucaritÄ• ni samÄ• dÄ• ya vattissÄ• ma, salÄ• kabhattÄ• dÄ«ni dassÄ• ma, vassÄ• vÄ• sik
cattÄ• ro paccaye dassÄ• ma, saá¹…ghaá¹ƒ nimantetvÄ• khÄ• danÄ«yÄ• dÄ«ni saá¹ƒvida
pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapetha, saá¹…ghaá¹ƒ paccuggantvÄ• Ä• netha, paÃ±Ã±attÄ• san
ussÄ• hajÄ• tÄ• veyyÄ• vaccaá¹ƒ karothÄ• â€™â€™ tiÄ• dikathanakÄ• le mettaá¹ƒ vacÄ«
pÄ• tova uá¹-á¹-hÄ• ya sarÄ«rappaá¹-ijagganaá¹ƒ katvÄ• cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• vat
vivittasenÄ• sane nisÄ«ditvÄ• ``imasmiá¹ƒ vihÄ• re bhikkhÅ« sukhÄ« hontu averÄ• abyÄ•
mettaá¹ƒ manokammaá¹ƒ nÄ• ma, gihÄ«naá¹ƒ ``ayyÄ• sukhÄ« hontu averÄ• abyÄ• pajjÄ•
manokammaá¹ƒ nÄ• ma.

tattha navakÄ• naá¹ƒ cÄ«varakammÄ• dÄ«su sahÄ• yabhÄ• vagamanaá¹ƒ sammukhÄ• k
pÄ• dadhovanasiÃ±canabÄ«janadÄ• nÄ• dibhedampi sabbaá¹ƒ sÄ• mÄ«cikammaá¹ƒ samm
ubhayehipi dunnikkhittÄ• naá¹ƒ dÄ• rubhaá¹‡á¸• Ä• dÄ«naá¹ƒ tesu avaÃ±Ã±aá¹ƒ akatvÄ• a
viya paá¹-isÄ• manaá¹ƒ parammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. ``devatthero tis
evaá¹ƒ paggayhavacanaá¹ƒ sammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma, vihÄ• re asan
``kuhiá¹ƒ amhÄ• kaá¹ƒ devatthero, kuhiá¹ƒ amhÄ• kaá¹ƒ tissatthero, kadÄ• nu kho Ä• gam
piyavacanaá¹ƒ parammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. mettÄ• sinehasiniddhÄ•
pasannena mukhena olokanaá¹ƒ sammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ• ma, ``devatth

abyÄ• pajjoâ€™â€™ ti samannÄ• haraá¹‡aá¹ƒ parammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ
mettÄ• sinehasiniddhÄ• naá¹ƒ nayanÄ• naá¹ƒ ummÄ«lanaá¹ƒ, pasannena mukhena olokan
yassa pana cittassa vasena nayanÄ• naá¹ƒ mettÄ• sinehasiniddhatÄ• , mukhassa ca pasan
vuttaá¹ƒ ``mettaá¹ƒ manokammaá¹ƒ nÄ• mÄ• â€™â€™ ti. samÄ• dhisaá¹ƒvattanappayojan
__samÄ• dhisaá¹ƒvattanikÄ• ni_.

__samÄ• nasÄ«lataá¹ƒ_ \Be III 41/ __gato_ti tesu tesu disÄ• bhÄ• gesu viharantehi bhikkh
samÄ• nasÄ«lataá¹ƒ gato. __yÄ• ya_nti yÄ• ayaá¹ƒ mayhaÃ±ceva tumhÄ• kaÃ±ca paccak
sammÄ• diá¹-á¹-hi. __ariyÄ• _ti niddosÄ• . __niyyÄ• tÄ«_ti vaá¹-á¹-adukkhato nissarati nigg
niyyantÄ«yeva hi taá¹ƒsamaá¹…gipuggalaá¹ƒ vaá¹-á¹-adukkhato niyyÄ• petÄ«ti vuccati. yÄ•
taá¹ƒ karotÄ«ti __takkaro_ \Ne III 39/, tassa, yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjakassÄ• ti atth
__dukkhakkhayÄ• yÄ• _ti sabbadukkhakkhayatthaá¹ƒ. __diá¹-á¹-hisÄ• maÃ±Ã±agato_ti sam
upagato.

phÄ• suvihÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-10. Ä• nandasuttÄ• divaá¹‡á¹‡anÄ•

106-110__._ chaá¹-á¹-he __adhisÄ«le_ti nimittatthe bhummaá¹ƒ, sÄ«lanimittaá¹ƒ na upavad
attho. attani kamme ca anu anu pekkhati sÄ«lenÄ• ti __attÄ• nupekkhÄ«_. sattamÄ• dÄ«ni

Ä• nandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

phÄ• suvihÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(12) 2. andhakavindavaggo

1-4. kulÅ«pakasuttÄ• divaá¹‡á¹‡anÄ•

111-114__._ dutiyassa paá¹-hame asanthavesu kulesu vissÄ• so etassÄ• ti __asanthavavis
vikappeti saá¹ƒvidahati sÄ«lenÄ• ti __anissaravikappÄ«_. vissaá¹-á¹-hÄ• ni visuá¹ƒ khittÄ• n
avatthitÄ• ni kulÄ• ni ghaá¹-anatthÄ• ya upasevati sÄ«lenÄ• ti __vissaá¹-á¹-hupasevÄ«_. du
uttÄ• natthÄ• neva.

kulÅ«pakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-13. maccharinÄ«suttÄ• divaá¹‡á¹‡anÄ•

115-123__._ paÃ±came \Ne III 40/ \Be III 42/ Ä• vÄ• samacchariyÄ• dÄ«ni paÃ±ca idha bhi
Ä• gatÄ• ni, bhikkhussa vasenapi tÄ• ni veditabbÄ• ni. Ä• vÄ• samacchariyena hi samannÄ
disvÄ• ``ettha cetiyassa vÄ• saá¹…ghassa vÄ• parikkhÄ• ro á¹-hapitoâ€™â€™ tiÄ• dÄ«ni
na deti. kulamacchariyena samannÄ• gato bhikkhu tehi tehi kÄ• raá¹‡ehi Ä• dÄ«navaá¹ƒ da
upaá¹-á¹-hÄ• ke kule aÃ±Ã±esaá¹ƒ pavesampi nivÄ• reti. lÄ• bhamacchariyena samannÄ• g
maccharÄ• yanto yathÄ• aÃ±Ã±e na labhanti, evaá¹ƒ karoti attanÄ• visamanissitatÄ• ya ba
vaá¹‡á¹‡amacchariyena samannÄ• gato attano vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡eti, paresaá¹ƒ vaá¹‡á
esoâ€™â€™ ti taá¹ƒ taá¹ƒ dosaá¹ƒ vadati. __vaá¹‡á¹‡o_ti cettha sarÄ«ravaá¹‡á¹‡opi, guá¹
veditabbo.

dhammamacchariyena samannÄ• gato --- ``imaá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• eso ma
aÃ±Ã±assa na deti. yo pana --- ``ayaá¹ƒ imaá¹ƒ dhammaá¹ƒ uggahetvÄ• aÃ±Ã±athÄ• atth
nÄ• sessatÄ«â€™â€™ ti dhammanuggahena vÄ• --- ``ayaá¹ƒ imaá¹ƒ dhammaá¹ƒ uggahet
avÅ«pasantacitto apuÃ±Ã±aá¹ƒ pasavissatÄ«â€™â€™ ti puggalÄ• nuggahena vÄ• na deti
__dhammo_ti cettha pariyattidhammo adhippeto. paá¹-ivedhadhammo hi ariyÄ• naá¹ƒyeva
maccharÄ• yanti macchariyassa sabbaso pahÄ«nattÄ• ti tassa asambhavo eva. tattha Ä• vÄ
paccati, yakkho vÄ• peto vÄ• hutvÄ• tasseva Ä• vÄ• sassa saá¹…kÄ• raá¹ƒ sÄ«sena ukk
kulamacchariyena appabhogo hoti. lÄ• bhamacchariyena gÅ«thaniraye nibbattati, saá¹…gh
lÄ• bhaá¹ƒ maccharÄ• yitvÄ• puggalikaparibhogena vÄ• paribhuÃ±jitvÄ• yakkho vÄ• peto
nibbattati. vaá¹‡á¹‡amacchariyena bhavesu nibbattassa vaá¹‡á¹‡o nÄ• ma na hoti. dhamma
kukkuá¸·aniraye nibbattati. chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ• neva.

maccharinÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

andhakavindavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(13) 3. gilÄ• navaggo

124-130__._ tatiyo \Ne III 41/ \Be III 43/ vaggo uttÄ• natthoyeva.

(14) 4. rÄ• javaggo

1. paá¹-hamacakkÄ• nuvattanasuttavaá¹‡á¹‡anÄ•

<131> catutthassa paá¹-hame __atthaÃ±Ã±Å«_ti hitaÃ±Ã±Å«. hitapariyÄ• yo hettha attha-s
paratthoâ€™â€™ tiÄ• dÄ«su (Nidd I 69; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddeso 8
cesa paresaá¹ƒ hitaá¹ƒ jÄ• nanto te attani raÃ±jeti, tasmÄ• vuttaá¹ƒ __ ``raÃ±jituá¹ƒ jÄ• nÄ
__daá¹‡á¸• e_ti aparÄ• dhÄ• nurÅ«pe daá¹‡á¸• ane. __balamhÄ«_ti balakÄ• ye. __paÃ±ca

ubhayattho, diá¹-á¹-hadhammiko attho, samparÄ• yiko atthoti evaá¹ƒ paÃ±cappabhede atth
catusaccadhamme, kÄ• marÅ«pÄ• rÅ«palokuttarabhede vÄ• cattÄ• ro dhamme. paá¹-iggal
eva pariyesanavissajjanamattaÃ±Ã±utÄ• pi bodhitÄ• hontÄ«ti __ ``paá¹-iggahaá¹‡aparibho
_icceva vuttaá¹ƒ.

uttarati atikkamati, abhibhavatÄ«ti vÄ• uttaraá¹ƒ, natthi ettha uttaranti __anuttaraá¹ƒ_. ana
appaá¹-ibhÄ• gaá¹ƒ vÄ• anekÄ• su devamanussaparisÄ• su anekasatakkhattuá¹ƒ tesaá¹ƒ
ariyasaccappaá¹-ivedhasampÄ• danavasena pavattÄ• bhagavato dhammadesanÄ• __dha
sabbapaá¹-hamaá¹ƒ aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±appamukhÄ• ya aá¹-á¹-hÄ• rasaparisagaá
catusaccassa paá¹-ivedhavidhÄ• yinÄ« yÄ• dhammadesanÄ• , tassÄ• sÄ• tisayÄ• dhamm
satipaá¹-á¹-hÄ• nÄ• tidhammo eva pavattanaá¹-á¹-hena cakkanti __dhammacakkaá¹ƒ. cakk
anapetattÄ• , dhammaÃ±ca taá¹ƒ cakkaÃ±cÄ• ti __dhammacakkaá¹ƒ_. dhammena Ã±Ä• ye
yathÄ• ha ``dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaá¹ƒ, cakkaÃ±ca pavatteti d
dhammena pavattetÄ«ti dhammacakkaâ€™â€™ ntiÄ• di (Paá¹-is II 40-41). __appaá¹-ivattiy
bhagavato sammÄ• sambuddhassa dhammacakkassa \Ne III 42/ anuttarabhÄ• vato appaá
appaá¹-ivattiyanti Ä• ha --- __ ``samaá¹‡ena vÄ• â€™â€™ _tiÄ• di. tattha __samaá¹‡enÄ• _
__brÄ• hmaá¹‡enÄ• _ti jÄ• tibrÄ• hmaá¹‡ena. sÄ• sanaparamatthasamaá¹‡abrÄ• hmaá¹‡Ä
natthi. __devenÄ• _ti kÄ• mÄ• vacaradevena. __kenacÄ«_ti yena \Be III 44/ kenaci avasiá¹-
ettÄ• vatÄ• aá¹-á¹-hannampi parisÄ• naá¹ƒ anavasesapariyÄ• dÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ

paá¹-hamacakkÄ• nuvattanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyacakkÄ• nuvattanasuttavaá¹‡á¹‡anÄ•

<132> dutiye __cakkavattivatta_nti dasavidhaá¹ƒ, dvÄ• dasavidhaá¹ƒ vÄ• cakkavattibhÄ•
tattha antojanasmiá¹ƒ balakÄ• ye dhammikÄ• yeva rakkhÄ• varaá¹‡aguttiyÄ• saá¹ƒvidhÄ•
anuyantesu, brÄ• hmaá¹‡agahapatikesu, negamajÄ• napadesu, samaá¹‡abrÄ• hmaá¹‡esu
adhammikapaá¹-ikkhepo, adhanÄ• naá¹ƒ dhanÄ• nuppadÄ• naá¹ƒ, samaá¹‡abrÄ• hmaá¹‡e
paÃ±hapucchananti idaá¹ƒ dasavidhaá¹ƒ cakkavattivattaá¹ƒ. idameva ca gahapatike pakkhi
gahaá¹‡avasena dvÄ• dasavidhaá¹ƒ. __pitarÄ• pavattitameva anuppavattetÄ«_ti dasavidha
vÄ• cakkavattivattaá¹ƒ pÅ«retvÄ• nisinnassa puttassa aÃ±Ã±aá¹ƒ pÄ• tubhavati, so taá¹ƒ
ratanamayattÄ• pana sadisaá¹-á¹-hena tadevetanti katvÄ• ``pitarÄ• pavattitaâ€™â€™ nti
``appossukko, tvaá¹ƒ deva, hohi, ahamanusÄ• sissÄ• mÄ«â€™â€™ ti Ä• ha. tasmÄ• pitarÄ
Ä• á¹‡Ä• cakkaá¹ƒ anuppavatteti nÄ• mÄ• ti evamettha attho daá¹-á¹-habbo. yaÃ±hi attano
cakkaratanaá¹ƒ, taá¹ƒ nippariyÄ• yato tena pavattitaá¹ƒ nÄ• ma, netaranti paá¹-hamanayo v
pavattitasseva anuvattanaá¹ƒ, paá¹-hamanayo ca taá¹ƒsadise tabbohÄ• ravasena vuttoti taa
dutiyanayo vutto.

dutiyacakkÄ• nuvattanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. yassaá¹ƒdisaá¹ƒsuttavaá¹‡á¹‡anÄ•

<134> catutthe __ ``ubhato sujÄ• toâ€™â€™ _ti ettake vutte yehi kehici dvÄ«hi bhÄ• gehi
paÃ±Ã±Ä• peyya, sujÄ• ta-saddo ca ``sujÄ• to cÄ• rudassanoâ€™â€™ tiÄ• dÄ«su (MN II 3
Ä• rohasampattipariyÄ• yoti \Ne III 43/ jÄ• tivasena \Be III 45/ sujÄ• tataá¹ƒ vibhÄ• vetuá¹ƒ
pitito cÄ• â€™â€™ _ti vuttaá¹ƒ. anorasaputtavasenapi loke mÄ• tupitusamaÃ±Ã±Ä• dissati
orasaputtavasena icchitÄ• ti dassetuá¹ƒ __ ``saá¹ƒsuddhaggahaá¹‡ikoâ€™â€™ _ti vuttaá¹ƒ
dhÄ• retÄ«ti __gahaá¹‡Ä«, _ gabbhÄ• sayasaÃ±Ã±ito mÄ• tukucchippadeso. tenÄ• ha __ `
samannÄ• gatoâ€™â€™ _ti. yathÄ• bhuttassa Ä• hÄ• rassa vipÄ• canavasena gaá¹‡hanat
tejodhÄ• tu. pitÄ• ca mÄ• tÄ• ca pitaro. pitÅ«naá¹ƒ pitaro pitÄ• mahÄ• . tesaá¹ƒ yugo pitÄ•
__yÄ• va sattamÄ• pitÄ• mahayugÄ• , _ pitÄ• mahadvandÄ• ti evamettha attho daá¹-á¹-ha
pitÄ• mahaggahaá¹‡eneva mÄ• tÄ• mahopi gahitoti so aá¹-á¹-hakathÄ• yaá¹ƒ visuá¹ƒ na uc
ekasesanayena daá¹-á¹-habbo ``yugo ca yugo ca yugoâ€™â€™ ti. evaÃ±hi tattha tattha dvi
tenÄ• ha __ ``tato uddhaá¹ƒ sabbepi pubbapurisÄ• pitÄ• mahaggahaá¹‡eneva gahitÄ• â€™
purisaggahaá¹‡aÃ±cettha ukkaá¹-á¹-haniddesavasena katanti daá¹-á¹-habbaá¹ƒ. evaÃ±hi ``
pÄ• á¸·ivacanaá¹ƒ samatthitaá¹ƒ hoti.

__akkhitto_ti appattakkhepo. __anavakkhitto_ti sampattavivÄ• dÄ• dÄ«su na avakkhitto na
jÄ• tivÄ• denÄ• ti hetumhi karaá¹‡avacananti dassetuá¹ƒ __ ``kena kÄ• raá¹‡enÄ• â€™â€™
``ubhato ... pe ... pitÄ• mahayugÄ• â€™â€™ ti etena khattiyassa yonidosÄ• bhÄ• vo dassito
saá¹ƒsuddhaggahaá¹‡ikabhÄ• vakittanato. ``akkhittoâ€™â€™ ti iminÄ• kiriyÄ• parÄ• dhÄ•
sattÄ• khepaá¹ƒ pÄ• puá¹‡anti. ``anupakkuá¹-á¹-hoâ€™â€™ ti iminÄ• ayuttasaá¹ƒsaggÄ•
paá¹-icca sattÄ• akkosaá¹ƒ labhanti.

aá¸• á¸• hatÄ• nÄ• ma vibhavasampannatÄ• , sÄ• taá¹ƒ taá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya vu
santakena vibhavena aá¸• á¸• ho hotÄ«â€™â€™ _ti. tathÄ• mahaddhanatÄ• pÄ«ti taá¹ƒ uk
``mahatÄ• aparimÄ• á¹‡asaá¹…khena dhanena samannÄ• gatoâ€™â€™ _ti vuttaá¹ƒ. bhuÄ
visesato kÄ• mÄ• bhogÄ• nÄ• mÄ• ti Ä• ha __ ``paÃ±cakÄ• maguá¹‡avasenÄ• â€™â€™
dhaÃ±Ã±assa Ä• vasanaá¹-á¹-hÄ• naá¹ƒ, koá¹-á¹-habhÅ«taá¹ƒ agÄ• raá¹ƒ __koá¹-á¹-hÄ• g
``dhaÃ±Ã±ena ca paripuá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• roâ€™â€™ _ti. evaá¹ƒ sÄ• ragabbhaá¹ƒ k
dhaÃ±Ã±apariá¹-á¹-hapanaá¹-á¹-hÄ• naÃ±ca koá¹-á¹-hÄ• gÄ• ranti dassetvÄ• idÄ• ni tato a
__ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yathÄ• asino tikkhabhÄ• vaparihÄ• rako \B
``kosoâ€™â€™ ti vuccati. evaá¹ƒ raÃ±Ã±o tikkhabhÄ• vaparihÄ• raá¹ƒ katvÄ• caturaá¹…g
``catubbidho koso hatthÄ« assÄ• rathÄ• pattÄ«â€™â€™ _ti. vatthakoá¹-á¹-hÄ• gÄ• raggal
bhaá¹‡á¸• aá¹-á¹-hapanaá¹-á¹-hÄ• nassa gahitattÄ• __ ``tividhaá¹ƒ koá¹-á¹-hÄ• gÄ• raâ€™

yassÄ• \Ne III 44/ paÃ±Ã±Ä• ya vasena puriso ``paá¹‡á¸• itoâ€™â€™ ti vuccati, taá¹ƒ paá
``paá¹‡á¸• iccena samannÄ• gatoâ€™â€™ _ti. taá¹ƒtaá¹ƒitikattabbatÄ• su chekabhÄ• vo by
sammohaá¹ƒ hiá¹ƒsati vidhamatÄ«ti medhÄ• , sÄ• etassa atthÄ«ti __medhÄ• vÄ«_. á¹-hÄ•
atthÄ«ti __á¹-hÄ• nuppatti, _ á¹-hÄ• naso uppajjanapaÃ±Ã±Ä• . __vaá¸• á¸• hiatthe_ti vaá¸•

yassaá¹ƒdisaá¹ƒsuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-9. patthanÄ• suttÄ• divaá¹‡á¹‡anÄ•

135-9__._ paÃ±came __hatthismi_nti hatthisippe. hatthÄ«ti hi hatthivisayattÄ• hatthisannis
hatthisippaá¹ƒ gahitaá¹ƒ. sesapadesupi eseva nayo. vayatÄ«ti vayo, sobhanesu katthaci ap
avitthÄ• yanto tÄ• ni sandhÄ• retuá¹ƒ sakkotÄ«ti attho. na vayo avayo, tÄ• ni atthato saddat
sakkoti. avayo na hotÄ«ti __anavayo_. dve paá¹-isedhÄ• pakatiá¹ƒ gamentÄ«ti Ä• ha __ ``a
_ti. chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ• neva.

patthanÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sotasuttavaá¹‡á¹‡anÄ•

<140> dasame __tibbÄ• na_nti tikkhÄ• naá¹ƒ. __kharÄ• na_nti kakkasÄ• naá¹ƒ. __kaá¹-uk
__asÄ• tÄ• na_nti nasÄ• tÄ• naá¹ƒ appiyÄ• naá¹ƒ. na tÄ• su mano appeti, na tÄ• manaá¹ƒ
__amanÄ• pÄ• _.

sotasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• javaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(15) 5. tikaá¹‡á¸• akÄ«vaggo

1. avajÄ• nÄ• tisuttavaá¹‡á¹‡anÄ•

<141> paÃ±camassa \Ne III 45/ \Be III 47/ paá¹-hame __datvÄ• avajÄ• nÄ• tÄ«_ti ettha ek
catupaccayalÄ• bhÄ« hoti, so cÄ«varÄ• dÄ«ni labhitvÄ• aÃ±Ã±aá¹ƒ appapuÃ±Ã±aá¹ƒ Ä• p
punappunaá¹ƒ Ä• pucchantepi gaá¹‡hÄ• tiyeva. athassa itaro thokaá¹ƒ kupito hutvÄ• maá¹
uppÄ• detukÄ• mo vadati ``ayaá¹ƒ attano dhammatÄ• ya cÄ«varÄ• dÄ«ni na labhati, amhe
evampi __datvÄ• avajÄ• nÄ• _ti nÄ• ma. eko pana ekena saddhiá¹ƒ dve tÄ«á¹‡i vassÄ• ni
puggalaá¹ƒ garuá¹ƒ katvÄ• gacchante gacchante kÄ• le cittÄ«kÄ• raá¹ƒ na karoti, Ä• sanan
gacchati. ayampi puggalo __saá¹ƒvÄ• sena avajÄ• nÄ• ti_ nÄ• ma. __Ä• dheyyamukho_ti Ä

paá¹-hamavacanasmiá¹ƒyeva á¹-hapitamukhoti attho. tatthÄ• yaá¹ƒ nayo --- eko puggalo sÄ
``asÄ• ruppo esoâ€™â€™ ti katheti. taá¹ƒ sutvÄ• esa niá¹-á¹-haá¹ƒ gacchati, puna aÃ±Ã±e
``sÄ• ruppo ayaâ€™â€™ nti vuttepi tassa vacanaá¹ƒ na gaá¹‡hÄ• ti. asukena nÄ• ma ``asÄ
amhÄ• kaá¹ƒ kathitanti purimabhikkhunova kathaá¹ƒ gaá¹‡hÄ• ti. aparopissa dussÄ«laá¹ƒ ``
katheti. tassa vacanaá¹ƒ saddahitvÄ• puna aÃ±Ã±ena ``asÄ• ruppo eso bhikkhu, nÄ• yaá¹ƒ
upasaá¹…kamituá¹ƒ yuttoâ€™â€™ ti vuttepi tassa vacanaá¹ƒ aggahetvÄ• purimaá¹ƒyeva k
vaá¹‡á¹‡ampi kathitaá¹ƒ gaá¹‡hÄ• ti, avaá¹‡á¹‡ampi kathitaá¹ƒ gaá¹‡hÄ• tiyeva. ayampi __
Ä• dhÄ• tabbamukho, yaá¹ƒ yaá¹ƒ suá¹‡Ä• ti, tattha tattha á¹-hapitamukhoti attho.

__lolo_ti saddhÄ• dÄ«naá¹ƒ ittarakÄ• lappatitattÄ• assaddhiyÄ• dÄ«hi lulitabhÄ• vena lolo
__ittarabhattÄ«_tiÄ• dÄ«su punappunaá¹ƒ bhajanena saddhÄ• va bhattipemaá¹ƒ. saddhÄ•
vaá¹-á¹-ati, pasÄ• do saddhÄ• pasÄ• do. __evaá¹ƒ puggalo lolo hotÄ«_ti evaá¹ƒ ittarasaddh
nÄ• ma hoti. haliddirÄ• go viya, thusarÄ• simhi koá¹-á¹-itakhÄ• nuko viya, assapiá¹-á¹-hiyaá
á¹-hapitakumbhaá¹‡á¸• aá¹ƒ viya ca anibaddhaá¹-á¹-hÄ• ne muhuttena kuppati. __mando m
aÃ±Ã±Ä• á¹‡abhÄ• vena mando, avisayatÄ• ya momÅ«ho, mahÄ• mÅ«á¸·hoti attho.

avajÄ• nÄ• tisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. Ä• rabhatisuttÄ• divaá¹‡á¹‡anÄ•

142-3__._ dutiye \Ne III 46/ \Be III 48/ __Ä• rabhatÄ«_ti ettha __Ä• rambha_-saddo
kammakiriyahiá¹ƒsanavÄ«riyakopanÄ• pattivÄ«tikkamesu vattati. tathÄ• hesa ``yaá¹ƒ kiÃ±c
sabbaá¹ƒ Ä• rambhapaccayÄ• â€™â€™ ti (Sn 749) kamme Ä• gato. ``mahÄ• rambhÄ• ma
mahapphalÄ• â€™â€™ ti (SN a I 120; AN a IV 39) kiriyÄ• ya. ``samaá¹‡aá¹ƒ gotamaá¹ƒ ud
Ä• rabhantÄ«â€™â€™ ti (MN II 51) hiá¹ƒsane. ``Ä• rambhatha nikkhamatha, yuÃ±jatha buc
185; Nett 29; Peá¹- 38; Mil V 1.4) vÄ«riye. ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• pa
(DN I 10, 195; MN I 293) kopane. ``Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hotÄ«â€™â€™ ti (AN
pana Ä• pattivÄ«tikkame Ä• gato, tasmÄ• Ä• pattivÄ«tikkamavasena Ä• rabhati ceva, tappa
hotÄ«ti ayamettha attho. __yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«_ti anadhigatattÄ• yathÄ• s
__yatthassÄ• _ti yasmiá¹ƒ assa, yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• etassa puggalassa uppannÄ•
aparisesÄ• nirujjhantÄ«ti attho. kiá¹ƒ pana patvÄ• te nirujjhantÄ«ti? arahattamaggaá¹ƒ, pha
niruddhÄ• nÄ• ma honti. evaá¹ƒ santepi idha maggakiccavasena pana phalameva vuttanti

__Ä• rabhatÄ« na vippaá¹-isÄ• rÄ« hotÄ«_ti Ä• pattiá¹ƒ Ä• pajjati, taá¹ƒ panesa desetuá¹ƒ
pariyesati, tasmÄ• na vippaá¹-isÄ• rÄ« hoti. __na Ä• rabhati vippaá¹-isÄ• rÄ« hotÄ«_ti Ä• p
vinayapaÃ±Ã±attiyaá¹ƒ pana akovidattÄ• anÄ• pattiyÄ• Ä• pattisaÃ±Ã±Ä« hutvÄ• vippaá¹
attho daá¹-á¹-habbo. __ ``na Ä• rabhati na vippaá¹-isÄ• rÄ« hotÄ«â€™â€™ _ti yo vutto, kata
ossaá¹-á¹-havÄ«riyapuggalo. so hi ``kiá¹ƒ me imasmiá¹ƒ kÄ• le parinibbÄ• nena, anÄ• gate

metteyyasammÄ• sambuddhakÄ• le parinibbÄ• yissÄ• mÄ«â€™â€™ ti visuddhasÄ«lopi pa
``kimatthaá¹ƒ Ä• yasmÄ• pamatto viharati, puthujjanassa nÄ• ma gati anibaddhÄ• , tasmÄ•
metteyyasammÄ• sambuddhassa sammukhÄ«bhÄ• vaá¹ƒ labheyyÄ• si, arahattatthÄ• ya vi
ovaditabbova.

__sÄ• dhÅ«_ti \Be III 49/ Ä• yÄ• canatthe nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• va aparaddh
evaá¹ƒ santepi mayaá¹ƒ Ä• yasmantaá¹ƒ yÄ• cÄ• ma, desetabbayuttakassa desanÄ• ya, vu
vuá¹-á¹-hÄ• nena, Ä• vikÄ• tabbayuttakassa Ä• vikiriyÄ• ya Ä• rambhaje Ä• save pahÄ• ya
á¹-hitabhÄ• vapaccavekkhaá¹‡ena \Ne III 47/ vippaá¹-isÄ• raje Ä• save paá¹-ivinodetvÄ• nÄ
vipassanÄ• cittaÃ±ceva vipassanÄ• paÃ±Ã±aÃ±ca vaá¸• á¸• hetÅ«ti. __amunÄ• paÃ±came
paÃ±camena khÄ«á¹‡Ä• savapuggalena. __samasamo bhavissatÄ«_ti lokuttaraguá¹‡ehi sa
bhavissatÄ«ti evaá¹ƒ khÄ«á¹‡Ä• savena ovaditabboti attho. tatiyaá¹ƒ uttÄ• nameva.

Ä• rabhatisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. tikaá¹‡á¸• akÄ«suttÄ• divaá¹‡á¹‡anÄ•

144-6__._ catutthe __paá¹-ikÅ«le_ti amanuÃ±Ã±e aniá¹-á¹-he. __appaá¹-ikÅ«lasaÃ±Ã±Ä«_
pavattacitto. __iá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ asubhÄ• ya vÄ• pharati, aniccato vÄ• upasaá
pavatteti. __aniá¹-á¹-hasmiá¹ƒ vatthusmi_nti aniá¹-á¹-he sattasaÃ±Ã±ite Ä• rammaá¹‡e. __n
pharatÄ«_ti mettaá¹ƒ hitesitaá¹ƒ upasaá¹ƒharanto sabbatthakameva vÄ• tattha pharati. __d
upasaá¹ƒharatÄ«_ti dhammasabhÄ• vacintanena dhÄ• tuto paccavekkhaá¹‡Ä• ya dhÄ• tum
pavatteti. __tadubhayaá¹ƒ abhinivajjetvÄ• _ti sabhÄ• vato Ä• nubhÄ• vato ca upatiá¹-á¹-han
paá¹-ikÅ«labhÄ• vaá¹ƒ appaá¹-ikÅ«labhÄ• vaÃ±cÄ• ti taá¹ƒ ubhayaá¹ƒ pahÄ• ya aggahetvÄ
majjhatto hutvÄ• ti vuttaá¹ƒ hoti. majjhatto hutvÄ• viharitukÄ• mo pana kiá¹ƒ karotÄ«ti? iá¹-á
Ä• pÄ• thaá¹ƒ gatesu neva somanassito hoti, na domanassito hoti. __upekkhako vihareyyÄ•
aniá¹-á¹-he adussanto yathÄ• aÃ±Ã±e asamapekkhanena mohaá¹ƒ uppÄ• denti, evaá¹ƒ an
Ä• rammaá¹‡esu chaá¸·aá¹…gupekkhÄ• ya upekkhako vihareyya. tenevÄ• ha __ ``chaá¸·aá
paÃ±camoâ€™â€™ _ti. iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• the parisuddhapaka
chasu dvÄ• resu pavattanato ``chaá¸·aá¹…gupekkhÄ• â€™â€™ ti laddhanÄ• mÄ• ya tatran
paÃ±camo vÄ• ro vuttoti attho. paÃ±camaá¹ƒ chaá¹-á¹-haÃ±ca uttÄ• nameva.

tikaá¹‡á¸• akÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. asappurisadÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

147-150__._ sattame \Be III 50/ __asakkacca_nti anÄ• daraá¹ƒ katvÄ• . deyyadhammassa
asampannaá¹ƒ karotÄ«ti Ä• ha __ ``na sakkaritvÄ• suciá¹ƒ katvÄ• detÄ«â€™â€™ _ti,

uttaá¹‡á¸• ulÄ• didosavirahitaá¹ƒ \Ne III 48/ sucisampannaá¹ƒ katvÄ• na detÄ«ti attho. __a
citte katvÄ• , na pÅ«jetvÄ• ti attho. pÅ«jento hi pÅ«jetabbavatthuá¹ƒ citte á¹-hapeti, na tato
cittaá¹ƒ vÄ• acchariyaá¹ƒ katvÄ• paá¹-ipattivikaraá¹‡aá¹ƒ sambhÄ• vanakiriyÄ• , tappaá¹-i
__acittÄ«karaá¹‡aá¹ƒ_ asambhÄ• vanakiriyÄ• . __agÄ• ravena detÄ«_ti puggale agaruá¹ƒ
asammajjitvÄ• yattha vÄ• tattha vÄ• nisÄ«dÄ• petvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• Ä• dhÄ• raka
deti. __asahatthÄ• _ti na attano hatthena deti, dÄ• sakammakarodÄ«hi dÄ• peti. __apavidd
apaviddhaá¹ƒ vicchedaá¹ƒ katvÄ• deti. tenÄ• ha __ ``na nirantaraá¹ƒ detÄ«â€™â€™ _ti. a
detÄ«_ti ucchiá¹-á¹-hÄ• dichaá¸• á¸• anÄ«yadhammaá¹ƒ viya avakkhittakaá¹ƒ katvÄ• deti.
``chaá¸• á¸• etukÄ• mo viya detÄ«â€™â€™ _ti. ``addhÄ• imassa dÄ• nassa phalameva Ä•
kammassakatÄ• diá¹-á¹-hi atthi, so Ä• gamanadiá¹-á¹-hiko, ayaá¹ƒ pana na tÄ• disoti __anÄ
tenÄ• ha __ ``katassa nÄ• ma phalaá¹ƒ Ä• gamissatÄ«â€™â€™ _tiÄ• di. aá¹-á¹-hamÄ• dÄ«

asappurisadÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikaá¹‡á¸• akÄ«vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. saddhammavaggo

151-160__._ paá¹-hamo \Ne III 49/ vaggo uttÄ• natthoyeva.

(17) 2. Ä• ghÄ• tavaggo

1-5. paá¹-hamaÄ• ghÄ• tapaá¹-ivinayasuttÄ• divaá¹‡á¹‡anÄ•

161-165__._ dutiyassa \Be III 51/ paá¹-hame natthi vattabbaá¹ƒ. dutiye Ä• ghÄ• to paá¹-ivin
vÄ• __Ä• ghÄ• tapaá¹-ivinayÄ• _. tenÄ• ha __ ``Ä• ghÄ• to etehi paá¹-ivinetabboâ€™â€™

__nantaka_nti anantakaá¹ƒ, antavirahitaá¹ƒ vatthakhaá¹‡á¸• aá¹ƒ. yadi hi tassa anto bhave
``pilotikÄ• â€™â€™ ti saá¹…khaá¹ƒ na gaccheyya.

__sevÄ• lenÄ• _ti bÄ«jakaá¹‡á¹‡ikakesarÄ• dibhedena sevÄ• lena. __udakapappaá¹-aken
nÄ«lamaá¹‡á¸• Å«kapiá¹-á¹-hivaá¹‡á¹‡ena udakapiá¹-á¹-hiá¹ƒ chÄ• detvÄ• nibbattena uda
__ghammena anugato_ti ghammena phuá¹-á¹-ho abhibhÅ«to. __cittuppÄ• da_nti paá¹-igha

visabhÄ• gavedanuppattiyÄ• kakaceneva iriyÄ• pathapavattinivÄ• raá¹‡ena chindanto Ä• b
Ä• bÄ• dho, so assa atthÄ«ti __Ä• bÄ• dhiko_. taá¹ƒsamuá¹-á¹-hÄ• nena __dukkhito_ saÃ±
__bÄ• á¸·hagilÄ• no_ti adhimattagilÄ• no. __gÄ• mantanÄ• yakassÄ• _ti gÄ• mantasampÄ•

pasannabhÄ• vena \Ne III 50/ udakassa acchabhÄ• vo veditabboti Ä• ha __ ``acchodakÄ•
sÄ• durasatÄ• ya sÄ• tatÄ• ti Ä• ha __ ``madhurodakÄ• â€™â€™ _ti. tanukameva salilaá¹ƒ
bahalÄ• ti Ä• ha __ ``tanusÄ«tasalilÄ• â€™â€™ _ti. __setakÄ• _ti nikkaddamÄ• . sacikkhal
vivaá¹‡á¹‡atÄ• . sabhÄ• vato pana taá¹ƒ setavaá¹‡á¹‡ameva. tatiyÄ• dÄ«ni uttÄ• natthÄ• n

paá¹-hamaÄ• ghÄ• tapaá¹-ivinayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. nirodhasuttavaá¹‡á¹‡anÄ•

<166> chaá¹-á¹-he \Be III 52/ __amarisanatthe_ti asahanatthe. __anÄ• gatavacanaá¹ƒ kata
anÄ• gatasaddappayogo kato, attho pana vattamÄ• nakÄ• likova. akkharacintakÄ• (pÄ• á¹
Ä«disesu á¹-hÄ• nesu anokappanÄ• marisanatthavasena atthisadde upapade vattamÄ• nak
karonti.

nirodhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-9. codanÄ• suttÄ• divaá¹‡á¹‡anÄ•

167-9__._ sattame __vatthusandassanÄ• _ti yasmiá¹ƒ vatthusmiá¹ƒ Ä• patti, tassa sarÅ«pa
__Ä• pattisandassanÄ• _ti yaá¹ƒ Ä• pattiá¹ƒ so Ä• panno, tassÄ• dassanaá¹ƒ. __saá¹ƒvÄ•
uposathappavÄ• raá¹‡Ä• disaá¹ƒvÄ• sassa paá¹-ikkhipanaá¹ƒ akaraá¹‡aá¹ƒ. __sÄ• mÄ«cip
abhivÄ• danÄ• disÄ• mÄ«cikiriyÄ• ya akaraá¹‡aá¹ƒ. __codayamÄ• nenÄ• _ti codentena. __
cuditakassa codetabbakÄ• lo. __puggala_nti codetabbapuggalaá¹ƒ. __upaparikkhitvÄ• _ti ``
cuditakalakkhaá¹‡e tiá¹-á¹-hati, na tiá¹-á¹-hatÄ«â€™â€™ ti vÄ«maá¹ƒsitvÄ• . __ayasaá¹ƒ Ä
abhÅ«tena abbhÄ• cikkhantÄ• ayasaá¹ƒ byasanaá¹ƒ uppÄ• dentÄ«â€™â€™ ti bhikkhÅ«na
aá¹-á¹-hamanavamÄ• ni uttÄ• natthÄ• neva.

codanÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhaddajisuttavaá¹‡á¹‡anÄ•

<170> dasame \Ne III 51/ __abhibhavitvÄ• á¹-hito_ ime satteti adhippÄ• yo. yasmÄ• pana
uttamabhÄ• vena ca te satte abhibhavitvÄ• á¹-hitoâ€™â€™ ti attÄ• naá¹ƒ maÃ±Ã±ati, tasm
``jeá¹-á¹-hakoâ€™â€™ _ti. __aÃ±Ã±adatthu daso_ti dassane antarÄ• yÄ• bhÄ• vavacanena

Ã±eyyavisesapariggÄ• hikabhÄ• vena \Be III 53/ ca anÄ• varaá¹‡adassÄ• vitaá¹ƒ paá¹-ijÄ• passatÄ«ti adhippÄ• yoâ€™â€™ _ti.

bhaddajisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• ghÄ• tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(18) 3. upÄ• sakavaggo

1-6. sÄ• rajjasuttÄ• divaá¹‡á¹‡anÄ•

171-176__._ tatiyassa paá¹-hamadutiyatatiyacatutthe natthi vattabbaá¹ƒ. paÃ±came __upÄ• upÄ• sakanihÄ«no. ``iminÄ• diá¹-á¹-hÄ• dinÄ• idaá¹ƒ nÄ• ma maá¹…galaá¹ƒ bhavissatÄ«â bÄ• lajanaparikappitakotÅ«halasaá¹…khÄ• tena diá¹-á¹-hasutamutamaá¹…galena samannÄ tenÄ• ha __ ``iminÄ• idaá¹ƒ bhavissatÄ«â€™â€™ _tiÄ• di. __maá¹…galaá¹ƒ paccetÄ«_ti diá¹-á¹-hamaá¹…galÄ• dibhedaá¹ƒ maá¹…galameva patthiyÄ• yati. __no kamma_nti kamma __imamhÄ• sÄ• sanÄ• _ti ito sabbaÃ±Ã±ubuddhasÄ• sanato. __bahiddhÄ• _ti bÄ• hirakas pariyesatÄ«_ti ``duppaá¹-ipannÄ• dakkhiá¹‡eyyÄ• â€™â€™ ti saÃ±Ã±Ä« gavesati. ettha dakkhiá¹‡apariyesanapubbakÄ• re ekaá¹ƒ katvÄ• paÃ±ca dhammÄ• veditabbÄ• . chaá¹-á

sÄ• rajjasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. vaá¹‡ijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

177-8__._ sattame \Ne III 52/ __satthavaá¹‡ijjÄ• _ti Ä• vudhabhaá¹‡á¸• aá¹ƒ katvÄ• vÄ• k paá¹-ilabhitvÄ• tassa vikkayo. __Ä• vudhabhaá¹‡á¸• aá¹ƒ kÄ• retvÄ• tassa vikkayo_ti idaá nidassanamattaá¹ƒ. __sÅ«karamigÄ• dayo posetvÄ• tesaá¹ƒ vikkayo_ti sÅ«karamigÄ• day sampÄ• detvÄ• vikkayo. ettha ca satthavaá¹‡ijjÄ• paroparÄ• dhanimittatÄ• ya akaraá¹‡Ä« abhujissabhÄ• vakaraá¹‡ato, maá¹ƒsavisavaá¹‡ijjÄ• vadhahetuto, majjavaá¹‡ijjÄ• pamÄ• aá¹-á¹-hamaá¹ƒ uttÄ• nameva.

vaá¹‡ijjÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. gihisuttavaá¹‡á¹‡anÄ•

<179> navame \Be III 54/ __Ä• bhicetasikÄ• na_nti __abhiceto_ti abhikkantaá¹ƒ visuddhac adhicittaá¹ƒ vÄ• , abhicetasi jÄ• tÄ• ni Ä• bhicetasikÄ• ni, abhiceto sannissitÄ• nÄ«ti vÄ• Ä tenevÄ• ha __ ``uttamacittanissitÄ• naâ€™â€™ _nti. __diá¹-á¹-hadhammasukhavihÄ• rÄ• n

sukhavihÄ• rÄ• naá¹ƒ. __diá¹-á¹-hadhammo_ti paccakkho attabhÄ• vo vuccati, tattha sukha
rÅ«pÄ• vacarajjhÄ• nÄ• nametaá¹ƒ adhivacanaá¹ƒ. tÄ• ni hi appetvÄ• nisinnÄ• jhÄ• yino i
asaá¹ƒkiliá¹-á¹-haá¹ƒ nekkhammasukhaá¹ƒ vindanti, tasmÄ• ``diá¹-á¹-hadhammasukhavihÄ

__catubbidhameraya_nti pupphÄ• savo, phalÄ• savo, guá¸·Ä• savo, madhvÄ• savoti evaá¹
__paÃ±cavidhaÃ±ca sura_nti pÅ«vasurÄ• , piá¹-á¹-hasurÄ• , odanasurÄ• , kiá¹‡á¹‡apakkhit
sambhÄ• rasaá¹ƒyuttÄ• ti evaá¹ƒ paÃ±cappabhedaá¹ƒ suraá¹ƒ. puÃ±Ã±aá¹ƒ attho etassÄ•
panesa puÃ±Ã±ena atthiko nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``puÃ±Ã±ena atthikassÄ• â€™
uttÄ• nameva.

gihisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. gavesÄ«suttavaá¹‡á¹‡anÄ•

<180> dasame __sukÄ• raá¹‡a_nti bodhiparipÄ• canassa ekantikaá¹ƒ sundaraá¹ƒ kÄ• raá¹
Ä«sakaá¹ƒ \Ne III 53/ hasitaá¹ƒ. __kahaá¹ƒ kaha_nti hÄ• sasaddassa anukaraá¹‡ametaá¹ƒ.
__haá¹-á¹-happahaá¹-á¹-hÄ• kÄ• ramatta_nti haá¹-á¹-hassa pahaá¹-á¹-hÄ• kÄ• ramattaá¹ƒ.
``pahaá¹-á¹-ho bhagavÄ• â€™â€™ ti saÃ±jÄ• nanti, evaá¹ƒ Ä• kÄ• ranidassanamattaá¹ƒ.

idÄ• ni iminÄ• pasaá¹…gena hÄ• sasamuá¹-á¹-hÄ• naá¹ƒ vibhÄ• gato dassetuá¹ƒ __ ``has
_ntiÄ• di Ä• raddhaá¹ƒ. tattha ajjhupekkhanavasenapi hÄ• so na sambhavati, pageva doma
``terasahi somanassasahagatacittehÄ«â€™â€™ _ti. nanu ca keci kodhavasenapi hasantÄ«
kodhavatthuá¹ƒ tattha ``mayaá¹ƒ dÄ• ni yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjissÄ• mÄ• â€™â€
somanassacitteneva hÄ• sassa uppajjanato. __tesÅ«_ti \Be III 55/ paÃ±casu somanassasa
__balavÄ• rammaá¹‡e_ti uá¸·Ä• ratame Ä• rammaá¹‡e yamakapÄ• á¹-ihÄ• riyasadise. __d
anuá¸·Ä• raÄ• rammaá¹‡e.

__ ``imasmiá¹ƒ pana á¹-hÄ• ne ... pe ... uppÄ• detÄ«â€™â€™ _ti idaá¹ƒ porÄ• á¹‡aá¹-á¹-h
Ä• gatattÄ• vuttaá¹ƒ, na sahetukasomanassasahagatacittehi bhagavato sitaá¹ƒ na hotÄ«ti
__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ (Dhs-má¹- 968) pana ``atÄ«taá¹ƒsÄ• dÄ«su appaá¹-ihataá
dhammehi samannÄ• gatassa buddhassa bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡
Ã±Ä• á¹‡Ä• nuparivattÄ«â€™ tiÄ• divacanato (Nidd I 156; Paá¹-is III 5) `bhagavato idaá¹ƒ c
ti vuttavacanaá¹ƒ vicÄ• retabbaâ€™â€™ nti vuttaá¹ƒ. tattha iminÄ• hituppÄ• dacittena pa
bhagavato sitakaraá¹‡aá¹ƒ pubbenivÄ• saanÄ• gataá¹ƒsasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá
Ã±Ä• á¹‡Ä• nuparivattiyevÄ• ti evaá¹ƒ pana Ã±Ä• á¹‡Ä• nuparivattibhÄ• ve sati na koci pÄ•
virodho. tathÄ• hi __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 568) ``tesaá¹ƒ Ã±Ä• á¹‡Ä•
idaá¹ƒ cittaá¹ƒ uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. avassaÃ±cetaá¹ƒ evaá¹ƒ icchitabbaá¹ƒ, aÃ±

Ä• vajjanacittassapi bhagavato tathÄ• rÅ«pe kÄ• le na yujjeyya. tassapi hi viÃ±Ã±attisamuá
nicchitattÄ• . tathÄ• hi vuttaá¹ƒ ``evaÃ±ca katvÄ• manodvÄ• rÄ• vajjanassapi viÃ±Ã±attisa
upapannaá¹ƒ hotÄ«â€™â€™ ti (Dhs-má¹- 1 kÄ• yakammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•) na
viÃ±Ã±attisamuá¹-á¹-hÄ• pakatte taá¹ƒsamuá¹-á¹-hÄ• nakÄ• yaviÃ±Ã±attiyÄ• kÄ• yakamm
vissajjatÄ«ti.

__hasita_nti sitameva sandhÄ• ya vadati. tenÄ• ha __ ``evaá¹ƒ appamattakampÄ«â€™â€™
vijjulatÄ• _. sÄ• hi itaravijjulatÄ• viya khaá¹‡aá¹-á¹-hitiyÄ• sÄ«ghanirodhÄ• ca na hoti, ap
dandhanirodhÄ• , na ca sabbakÄ• likÄ• . dÄ«dhiti pÄ• vakamahÄ• meghato vÄ• cÄ• tuddÄ
54/ niccharati. tenÄ• ha __ ``cÄ• tuddÄ«pikamahÄ• meghamukhatoâ€™â€™ _ti. ayaá¹ƒ kir
dhammatÄ• , yadidaá¹ƒ tikkhattuá¹ƒ sÄ«saá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• __dÄ• á¹-haggesuy
sesamettha suviÃ±Ã±eyyameva.

gavesÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• sakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(19) 4. araÃ±Ã±avaggo

1. Ä• raÃ±Ã±ikasuttavaá¹‡á¹‡anÄ•

<181> catutthassa \Be III 56/ paá¹-hame __appÄ«cchataá¹ƒyeva nissÄ• yÄ• _tiÄ• dÄ«su ``
bhavissÄ• mÄ«â€™â€™ ti idaá¹ƒ me Ä• raÃ±Ã±ikaá¹…gaá¹ƒ appicchatÄ• ya saá¹ƒvattissa
bhavissÄ• mÄ«â€™â€™ ti idaá¹ƒ me Ä• raÃ±Ã±ikaá¹…gaá¹ƒ santuá¹-á¹-hiyÄ• saá¹ƒvattiss
sallikhissÄ• mÄ«â€™â€™ ti idaá¹ƒ me Ä• raÃ±Ã±ikaá¹…gaá¹ƒ kilesasallikhanatthÄ• ya saá
hoti. __aggo_ti jeá¹-á¹-hako. sesÄ• ni tasseva vevacanÄ• ni.

__gavÄ• khÄ«ra_nti gÄ• vito khÄ«raá¹ƒ nÄ• ma hoti, na gÄ• viyÄ• dadhi. __khÄ«ramhÄ•
nayo. __evameva_nti yathÄ• etesu paÃ±casu gorasesu sappimaá¹‡á¸• o aggo, evamevaá¹
Ä• raÃ±Ã±ikesu yo ayaá¹ƒ appicchatÄ• dÄ«ni nissÄ• ya Ä• raÃ±Ã±iko hoti, ayaá¹ƒ aggo ce
pavaro ca. imesu Ä• raÃ±Ã±ikesu jÄ• tiÄ• raÃ±Ã±ikÄ• veditabbÄ• , na Ä• raÃ±Ã±ikanÄ• m
veditabbÄ• . __paá¹ƒsukÅ«likÄ• _dÄ«supi eseva nayo.

Ä• raÃ±Ã±ikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

araÃ±Ã±avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(20) 5. brÄ• hmaá¹‡avaggo

1. soá¹‡asuttavaá¹‡á¹‡anÄ•

<191> paÃ±camassa \Ne III 55/ paá¹-hame __sampiyenevÄ• _ti aÃ±Ã±amaÃ±Ã±apemene
missÄ«bhÅ«tÄ• saá¹…ghaá¹-á¹-itÄ• saá¹ƒsaá¹-á¹-hÄ• hutvÄ• saá¹ƒvÄ• saá¹ƒ vattenti, na
vuttaá¹ƒ hoti. tenÄ• ha __ ``piyaâ€™â€™ _ntiÄ• di. udaraá¹ƒ avadihati upacinoti pÅ«retÄ«ti
bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ, udarÄ• vadehakaá¹ƒ katvÄ• udaraá¹ƒ pÅ«retvÄ• ti attho. t
avadihitvÄ• â€™â€™ _tiÄ• di.

soá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. doá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<192> dutiye \Be III 57/ __pavattÄ• ro_ti (Sv-pá¹- I 285) pÄ• vacanabhÄ• vena vattÄ• ro. ya
mantÄ• naá¹ƒ pavattanakÄ• , tasmÄ• Ä• ha __ ``pavattayitÄ• roâ€™â€™ _ti. sudde bahi k
rahobhÄ• sitabbaá¹-á¹-hena mantÄ• eva taá¹ƒtaá¹ƒatthappaá¹-ipattihetutÄ• ya __mantapad
anupanÄ«tÄ• sÄ• dhÄ• raá¹‡atÄ• ya rahassabhÄ• vena vattabbakiriyÄ• ya adhigamÅ«pÄ•
gÄ• yanavasena sajjhÄ• yitaá¹ƒ. taá¹ƒ pana udattÄ• nudattÄ• dÄ«naá¹ƒ sarÄ• naá¹ƒ sampa
__ ``sarasampattivasenÄ• â€™â€™ _ti. __aÃ±Ã±esaá¹ƒ vutta_nti pÄ• vacanabhÄ• vena aÃ
__samupabyÅ«á¸·ha_nti saá¹…gahetvÄ• uparÅ«pari saÃ±Ã±Å«á¸·haá¹ƒ. __rÄ• sikata_nti
iruvedayajuvedasÄ• mavedÄ• divasena, tatthÄ• pi paccekaá¹ƒ mantabrahmÄ• divasena, ajj
rÄ• sikataá¹ƒ. __tesa_nti mantÄ• naá¹ƒ kattÅ«naá¹ƒ. __dibbena cakkhunÄ• oloketvÄ• _ti d
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena sattÄ• naá¹ƒ kammassakatÄ• diá¹ƒ, paccakkhato dassan
pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«takappe brÄ• hmaá¹‡Ä• naá¹ƒ mantajjhenavidhiÃ±ca oloke
saá¹ƒsandetvÄ• _ti kassapasammÄ• sambuddhassa yaá¹ƒ vacanaá¹ƒ vaá¹-á¹-asannissitaá
katvÄ• . na hi tesaá¹ƒ vivaá¹-á¹-asannissito attho paccakkho hoti. __aparÄ• pare_ti aá¹-á¹-h
pacchimÄ• okkÄ• karÄ• jakÄ• lÄ• dÄ«su uppannÄ• . __pakkhipitvÄ• _ti aá¹-á¹-hakÄ• dÄ«h
kilesasannissitapadÄ• naá¹ƒ tattha tattha pade pakkhipanaá¹ƒ katvÄ• . __viruddhe akaá¹ƒsA
__brÄ• hmaá¹‡adhammikasuttÄ• dÄ«su_ (Sn brÄ• hmaá¹‡adhammikasuttaá¹ƒ 286 Ä• dayo
saá¹ƒkilesatthadÄ«panato paccanÄ«kabhÅ«te akaá¹ƒsu.

usÅ«naá¹ƒ asanakammaá¹ƒ issatthaá¹ƒ, dhanusippena jÄ«vikÄ• . idha pana issatthaá¹ƒ viy
sabbaÄ• vudhajÄ«vikÄ• ti Ä• ha __ ``yodhÄ• jÄ«vakammenÄ• â€™â€™ _ti, Ä• vudhaá¹ƒ g
attho. __rÄ• japorisaá¹ƒ_ nÄ• ma vinÄ• Ä• vudhena poroheccÄ• maccakammÄ• dirÄ• jaka
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ. __sippaÃ±Ã±atarenÄ• _ti gahitÄ• vasesena hatthiassasippÄ• dinÄ
caraá¹‡ena __komÄ• rabrahmacariyaá¹ƒ_.

__udakaá¹ƒ pÄ• tetvÄ• dentÄ«_ti dvÄ• re á¹-hitasseva brÄ• hmaá¹‡assa hatthe udakaá¹ƒ

brÄ• hmaá¹‡a, bhariyaá¹ƒ posÄ• panatthÄ• ya demÄ• â€™â€™ ti vatvÄ• \Be III 58/ denti. I
brahmacariyaá¹ƒ caritvÄ• pi dÄ• raá¹ƒ pariyesanti, na yÄ• vajÄ«vaá¹ƒ brahmacÄ• rino hont
micchÄ• diá¹-á¹-hivasena. tesaÃ±hÄ« evaá¹ƒ diá¹-á¹-hi hoti ``yo puttaá¹ƒ na uppÄ• deti, so
hoti, tato niraye paccatÄ«â€™â€™ ti. cattÄ• ro kira abhÄ• yitabbaá¹ƒ bhÄ• yanti gaá¹‡á¸• u
kontinÄ«, brÄ• hmaá¹‡oti. gaá¹‡á¸• uppÄ• dÄ• kira mahÄ• pathaviyÄ• khayanabhayena m
mattikaá¹ƒ khÄ• danti. kikÄ« sakuá¹‡ikÄ• Ä• kÄ• sapatanabhayena aá¹‡á¸• assa upari uttÄ
sakuá¹‡Ä« pathavÄ«kampanabhayena pÄ• dehi bhÅ«miá¹ƒ na suá¹-á¹-hu akkamati. brÄ• h
kulavaá¹ƒsÅ«pacchedabhayena dÄ• raá¹ƒ pariyesanti. Ä• hu cettha ---

``gaá¹‡á¸• uppÄ• do kikÄ« ceva, kontÄ« brÄ• hmaá¹‡adhammiko.

ete abhayaá¹ƒ bhÄ• yanti, sammÅ«á¸·hÄ• caturo janÄ• â€™â€™ ti || (Sn-a II 293).

sesamettha uttÄ• nameva.

doá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<193> tatiye (Spk-pá¹- II 5.236) __paá¹-hamaÃ±Ã±evÄ• _ti puretaraá¹ƒyeva, asajjhÄ• yaka
mantÄ• naá¹ƒ appaá¹-ibhÄ• naá¹ƒ pageva paá¹-hamaá¹ƒyeva siddhaá¹ƒ, tattha vattabbame
pariyuá¹-á¹-hÄ• naá¹ƒ nÄ• ma abhibhavo gahaá¹‡anti Ä• ha __ ``kÄ• marÄ• gapariyuá¹-á¹-h
kÄ• marÄ• gaggahitenÄ• â€™â€™ _ti. vikkhambheti apanetÄ«ti vikkhambhanaá¹ƒ, paá¹-ipa
nissaraá¹‡aá¹ƒ. vikkhambhanaÃ±ca taá¹ƒ nissaraá¹‡aÃ±cÄ• ti __vikkhambhananissaraá¹‡a
``tatthÄ• â€™â€™ _tiÄ• di. sesapadadvayepi eseva nayo. attanÄ• araá¹‡Ä«yo pattabbo at
__parattho_ veditabbo.

``aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€™ tiÄ• dÄ«su (Paá¹-is I 52) byÄ
anÄ• gatattÄ• byÄ• pÄ• davÄ• re tadaá¹…ganissaraá¹‡aá¹ƒ na gahitaá¹ƒ. kiÃ±cÄ• pi na ga
paá¹-isaá¹…khÄ• navasena tassa vinodetabbatÄ• ya tadaá¹…ganissaraá¹‡ampi labbhatevÄ
__Ä• lokasaÃ±Ã±Ä• _ upacÄ• rappattÄ• vÄ• appanÄ• ppattÄ• \Be III 59/ vÄ• . yo koci kas
__samatho. dhammavavatthÄ• naá¹ƒ_ upacÄ• rappanÄ• ppattavasena gahetabbaá¹ƒ.

__kudhito_ti tatto. __ussÅ«rakajÄ• to_ti tasseva kudhitabhÄ• vassa ussÅ«rakaá¹ƒ accuá¹‡
__ ``usumakajÄ• toâ€™â€™ _ti. __tilabÄ«jakÄ• dibhedenÄ• _ti tilabÄ«jakaá¹‡á¹‡ikakesarÄ
__paá¹‡akenÄ• _ti udakapicchillena. __appasanno_ Ä• kulatÄ• ya. __asannisinno_ kalalup
__anÄ• lokaá¹-á¹-hÄ• ne_ti Ä• lokarahite á¹-hÄ• ne.

saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• raá¹‡apÄ• lÄ«suttavaá¹‡á¹‡anÄ•

<194> catutthe __paá¹‡á¸• ito maÃ±Ã±e_ti ettha __maÃ±Ã±e_ti idaá¹ƒ ``maÃ±Ã±atÄ«â€™
nipÄ• tapadaá¹ƒ. tassa iti-saddaá¹ƒ Ä• netvÄ• atthaá¹ƒ dassento __ ``paá¹‡á¸• itoti maÃ±Ã
anumatipucchÄ• vasena cetaá¹ƒ vuttaá¹ƒ. tenevÄ• ha __ ``udÄ• hu noâ€™â€™ _ti. ``taá¹ƒ
piá¹…giyÄ• nÄ« samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaâ€™â€™ nti vuttamevattha
``paá¹‡á¸• ito maÃ±Ã±eâ€™â€™ ti Ä• ha, tasmÄ• vuttaá¹ƒ __ ``bhavaá¹ƒ piá¹…giyÄ• nÄ«
paá¹‡á¸• itoti maÃ±Ã±ati udÄ• hu noâ€™â€™ _ti, yathÄ• te khameyya, tathÄ• naá¹ƒ kathe
ko nÄ• ma, _ mama avisayo esoti dasseti. __ko cÄ• _ti hetunissakke paccattavacananti Ä•
_ti. tathÄ• cÄ• ha __ ``kena kÄ• raá¹‡ena jÄ• nissÄ• mÄ«â€™â€™ _ti, yena kÄ• raá¹‡ena
paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyyaá¹ƒ \Ne III 58/, taá¹ƒ kÄ• raá¹‡aá¹ƒ mayi natthÄ«ti adhipp
bhaveyya_ abuddhassa sabbathÄ• buddhaÃ±Ä• á¹‡Ä• nubhÄ• vaá¹ƒ jÄ• nituá¹ƒ asakkuá¹
``appamattakaá¹ƒ panetaá¹ƒ, bhikkhave, oramattakaá¹ƒ sÄ«lamattakaá¹ƒ, yena puthujjano
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya (DN I 7). atthi, bhikkhave, aÃ±Ã±eva dhammÄ• gambh
... pe ... yehi tathÄ• gatassa yathÄ• bhÅ«taá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• no vadeyy
__etthÄ• _ti ``sopi nÅ«nassa tÄ• disoâ€™â€™ ti etasmiá¹ƒ pade.

__pasatthappasattho_ti \Be III 60/ pasatthehi pÄ• saá¹ƒsehi attano guá¹‡eheva so pasattho
pasaá¹ƒsÄ• sabhÄ• veneva pÄ• saá¹ƒsoti attho. tenÄ• ha __ ``sabbaguá¹‡Ä• naâ€™â€™ _
cakkavattino maá¹‡iratanaá¹ƒ.

sadevake pÄ• saá¹ƒsÄ• nampi pÄ• saá¹ƒsoti dassetuá¹ƒ __ ``pasatthehi vÄ• â€™â€™ _ti
araá¹‡Ä«yato attho, so eva vasatÄ«ti vasoti __atthavaso_. tassa tassa payogassa Ä• nisaá
Ä• ha __ ``atthavasanti atthÄ• nisaá¹ƒsaâ€™â€™ _nti. attho vÄ• phalaá¹ƒ tadadhÄ«navutt
__atthavaso, _ kÄ• raá¹‡aá¹ƒ.

__khuddakamadhÅ«_ti khuddakamakkhikÄ• hi katadaá¹‡á¸• akamadhu. __aneá¸·aka_nti n
apagatamakkhikaá¹‡á¸• akaá¹ƒ.

udÄ• harÄ«yati ubbegapÄ«tivasenÄ• ti __udÄ• naá¹ƒ, _ tathÄ• vÄ• udÄ• haraá¹‡aá¹ƒ __
``udÄ• hÄ• raá¹ƒ udÄ• harÄ«â€™â€™ _ti. yathÄ• pana taá¹ƒ vacanaá¹ƒ udÄ• nanti vuccat
``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

kÄ• raá¹‡apÄ• lÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. piá¹…giyÄ• nÄ«suttavaá¹‡á¹‡anÄ•

<195> paÃ±came __sabbasaá¹…gÄ• hika_nti sarÄ«ragatassa ceva vatthÄ• laá¹…kÄ• raga
nÄ«labhÄ• vassa saá¹…gÄ• hakavacanaá¹ƒ. __tassevÄ• _ti nÄ«lÄ• disabbasaá¹…gÄ• hika
__vibhÄ• gadassana_nti pabhedadassanaá¹ƒ. yathÄ• te licchavirÄ• jÄ• no apÄ«tÄ• divaá¹
vilepanavasena \Ne III 59/ pÄ«tÄ• divaá¹‡á¹‡Ä• khÄ• yiá¹ƒsu, evaá¹ƒ anÄ«lÄ• divaá¹‡á¹‡Ä
nÄ«lÄ• divaá¹‡á¹‡Ä• khÄ• yiá¹ƒsu. te kira suvaá¹‡á¹‡avicittehi maá¹‡iobhÄ• sehi ekanÄ«lÄ

__kokanada_nti vÄ• padumavisesanaá¹ƒ yathÄ• ``kokÄ• sakaâ€™â€™ nti. taá¹ƒ kira bah
vaá¹‡á¹‡asampannaá¹ƒ ativiya sugandhaÃ±ca hoti. ayaÃ±hettha attho --- yathÄ• \Be III 61/
kokanadasaá¹…khÄ• taá¹ƒ padumaá¹ƒ pÄ• to sÅ«riyuggamanavelÄ• ya phullaá¹ƒ vikasitaá
virocamÄ• naá¹ƒ, evaá¹ƒ sarÄ«ragandhena guá¹‡agandhena ca sugandhaá¹ƒ, saradakÄ• l
attano tejasÄ• tapantaá¹ƒ, aá¹…gehi niccharantajutitÄ• ya aá¹…gÄ«rasaá¹ƒ sambuddhaá¹

piá¹…giyÄ• nÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• supinasuttavaá¹‡á¹‡anÄ•

<196> chaá¹-á¹-he __dhÄ• tukkhobhakaraá¹‡apaccayo_ nÄ• ma visabhÄ• gabhesajjasenÄ
__atthakÄ• matÄ• ya vÄ• anatthakÄ• matÄ• ya vÄ• _ti pasannÄ• atthakÄ• matÄ• ya, kudd
vÄ• anatthÄ• ya vÄ• _ti sabhÄ• vato bhavitabbÄ• ya atthÄ• ya vÄ• anatthÄ• ya vÄ• . __up
devÄ• nubhÄ• vena upanenti. __bodhisattamÄ• tÄ• viya puttapaá¹-ilÄ• bhanimitta_nti tadÄ
sattamadivasato paá¹-á¹-hÄ• ya vigatasurÄ• pÄ• naá¹ƒ mÄ• lÄ• gandhÄ• divibhÅ«tisampan
anubhavamÄ• nÄ• bodhisattamÄ• tÄ• sattame divase pÄ• tova uá¹-á¹-hÄ• ya gandhodake
sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• varabhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-
sirisayane nipannÄ• niddaá¹ƒ okkamamÄ• nÄ• imaá¹ƒ supinaá¹ƒ addasa --- cattÄ• ro kira
sayaneneva saddhiá¹ƒ ukkhipitvÄ• anotattadahaá¹ƒ netvÄ• nahÄ• petvÄ• dibbavatthaá¹ƒ
vilimpetvÄ• dibbapupphÄ• ni piá¸·andhetvÄ• tato avidÅ«re rajatapabbato, tassa anto kana
tasmiá¹ƒ pÄ• cÄ«nato sÄ«saá¹ƒ katvÄ• nipajjÄ• pesuá¹ƒ. atha bodhisatto setavaravÄ• raá¹
eko suvaá¹‡á¹‡apabbato, tattha caritvÄ• tato oruyha rajatapabbataá¹ƒ Ä• ruhitvÄ• kanakav
mÄ• taraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dakkhiá¹‡apassaá¹ƒ phÄ• letvÄ• kucchiá¹ƒ paviá¹-á¹
supinaá¹ƒ sandhÄ• ya etaá¹ƒ vuttaá¹ƒ ``bodhisattamÄ• tÄ• viya puttapaá¹-ilÄ• bhanimittaâ€

__kosalarÄ• jÄ• _ \Ne III 60/ \Be III 62/ __viya soá¸·asa supine_ti ---

``usabhÄ• rukkhÄ• gÄ• viyo gavÄ• ca,

asso kaá¹ƒso siá¹…gÄ• lÄ« ca kumbho.

pokkharaá¹‡Ä« ca apÄ• kacandanaá¹ƒ,

lÄ• bÅ«ni sÄ«danti silÄ• plavanti ||

``maá¹‡á¸• Å«kiyo kaá¹‡hasappe gilanti,

kÄ• kaá¹ƒ suvaá¹‡á¹‡Ä• parivÄ• rayanti.

tasÄ• vakÄ• eá¸·akÄ• naá¹ƒ bhayÄ• hÄ«â€™â€™ ti || (J I 1.77) ---

ime soá¸·asa supine passanto kosalarÄ• jÄ• viya.

1__._ ekadivasaá¹ƒ kira kosalamahÄ• rÄ• jÄ• rattiá¹ƒ niddÅ«pagato pacchimayÄ• me soá¸
1.76 mahÄ• supinajÄ• takavaá¹‡á¹‡anÄ•). tattha cattÄ• ro aÃ±janavaá¹‡á¹‡Ä• kÄ• á¸·aus
ti catÅ«hi disÄ• hi rÄ• jaá¹…gaá¹‡aá¹ƒ Ä• gantvÄ• ``usabhayuddhaá¹ƒ passissÄ• mÄ• â€™
yujjhanÄ• kÄ• raá¹ƒ dassetvÄ• naditvÄ• gajjitvÄ• ayujjhitvÄ• va paá¹-ikkantÄ• . imaá¹ƒ pa
addasa.

2__._ khuddakÄ• rukkhÄ• ceva gacchÄ• ca pathaviá¹ƒ bhinditvÄ• vidatthimattampi ratana
pupphanti ceva phalanti ca. imaá¹ƒ dutiyaá¹ƒ addasa.

3__._ gÄ• viyo tadahujÄ• tÄ• naá¹ƒ vacchÄ• naá¹ƒ khÄ«raá¹ƒ pivantiyo addasa. ayaá¹ƒ tati

4__._ dhuravÄ• he Ä• rohapariá¹‡Ä• hasampanne mahÄ• goá¹‡e yugaparamparÄ• ya ayoj
yojente addasa. te dhuraá¹ƒ vahituá¹ƒ asakkontÄ• chaá¸• á¸• etvÄ• aá¹-á¹-haá¹ƒsu, sakaá
ayaá¹ƒ catuttho supino.

5__._ ekaá¹ƒ ubhatomukhaá¹ƒ assaá¹ƒ addasa. tassa ubhosu passesu yavasaá¹ƒ denti, so
khÄ• dati. ayaá¹ƒ paÃ±camo supino.

6__._ mahÄ• jano \Ne III 61/ \Be III 63/ satasahassagghanikaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ sam
passÄ• vaá¹ƒ karohÄ«â€™â€™ ti ekassa jarasiá¹…gÄ• lassa upanÄ• mesi. taá¹ƒ tattha pas
ayaá¹ƒ chaá¹-á¹-ho supino.

7__._ eko puriso rajjuá¹ƒ vaá¹-á¹-etvÄ• pÄ• damÅ«le nikkhipati. tena nisinnapÄ«á¹-hassa h
chÄ• tasiá¹…gÄ• lÄ« tassa ajÄ• nantasseva taá¹ƒ khÄ• dati. imaá¹ƒ sattamaá¹ƒ supinaá¹ƒ a

8__._ rÄ• jadvÄ• re bahÅ«hi tucchakumbhehi parivÄ• retvÄ• á¹-hapitaá¹ƒ ekaá¹ƒ mahantaa

cattÄ• ropi pana vaá¹‡á¹‡Ä• catÅ«hi disÄ• hi catÅ«hi anudisÄ• hi ca ghaá¹-ehi udakaá¹ƒ Ä
pÅ«renti, pÅ«ritaá¹ƒ pÅ«ritaá¹ƒ udakaá¹ƒ uttaritvÄ• palÄ• yati. tepi punappunaá¹ƒ tattheva
Ä• siÃ±canti, tucchakumbhe olokentÄ• pi natthi. ayaá¹ƒ aá¹-á¹-hamo supino.

9__._ ekaá¹ƒ paÃ±capadumasaÃ±channaá¹ƒ gambhÄ«raá¹ƒ sabbatotitthaá¹ƒ pokkharaá¹‡i
dvipadacatuppadÄ• otaritvÄ• tattha pÄ• nÄ«yaá¹ƒ pivanti. tassa majjhe gambhÄ«raá¹-á¹-h
tÄ«rappadese dvipadacatuppadÄ• naá¹ƒ akkamanaá¹-á¹-hÄ• ne acchaá¹ƒ vippasannamanÄ

10__._ ekissÄ• yeva kumbhiyÄ• paccamÄ• naá¹ƒ odanaá¹ƒ apÄ• kaá¹ƒ addasa. ``apÄ• ka
vibhajitvÄ• á¹-hapitaá¹ƒ viya tÄ«hÄ• kÄ• rehi paccamÄ• naá¹ƒ ekasmiá¹ƒ passe atikilinno h
uttaá¹‡á¸• ulo, ekasmiá¹ƒ supakkoti. ayaá¹ƒ dasamo supino.

11__._ satasahassagghanakaá¹ƒ candanasÄ• raá¹ƒ pÅ«titakkena vikkiá¹‡ante addasa. aya

12__._ tucchalÄ• bÅ«ni udake sÄ«dantÄ• ni addasa. ayaá¹ƒ dvÄ• dasamo supino.

13__._ mahantamahantÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡Ä• ghanasilÄ• nÄ• vÄ• viya udak
terasamo supino.

14__._ khuddakamadhukapupphappamÄ• á¹‡Ä• maá¹‡á¸• Å«kiyo mahante kaá¹‡hasappe
viya chinditvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• gilantiyo addasa. ayaá¹ƒ cuddasamo supino.

15__._ dasahi \Ne III 62/ \Be III 64/ asaddhammehi samannÄ• gataá¹ƒ gÄ• magocaraá¹ƒ kÄ
kaÃ±canavaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya ``suvaá¹‡á¹‡Ä• â€™â€™ ti laddhanÄ• me suvaá¹‡á¹‡
addasa. ayaá¹ƒ pannarasamo supino.

16__._ pubbe dÄ«pino eá¸·ake khÄ• danti. te pana eá¸·ake dÄ«pino anubandhitvÄ• muram
athaÃ±Ã±e tasÄ• vakÄ• eá¸·ake dÅ«ratova disvÄ• tasitÄ• tÄ• sappattÄ• hutvÄ• eá¸·akÄ
gumbagahanÄ• ni pavisitvÄ• nilÄ«yiá¹ƒsu. ayaá¹ƒ soá¸·asamo supino.

1__._ tattha adhammikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ, adhammikÄ• naÃ±ca manussÄ• naá¹ƒ kÄ• le
osanne akusale ussanne lokassa parihÄ• nakÄ• le devo na sammÄ• vasissati, meghapÄ• d
milÄ• yissanti, dubbhikkhaá¹ƒ bhavissati, vassitukÄ• mÄ• viya catÅ«hi disÄ• hi meghÄ• uá
Ä• tape patthaá¹-Ä• naá¹ƒ vÄ«hiÄ• dÄ«naá¹ƒ temanabhayena antopavesitakÄ• le purisesu
Ä• á¸·ibandhanatthÄ• ya nikkhantesu vassanÄ• kÄ• raá¹ƒ dassetvÄ• gajjitvÄ• vijjulatÄ• ni
ayujjhitvÄ• avassitvÄ• va palÄ• yissanti. ayaá¹ƒ paá¹-hamassa vipÄ• ko.

2__._ lokassa parihÄ«nakÄ• le manussÄ• naá¹ƒ parittÄ• yukakÄ• le sattÄ• tibbarÄ• gÄ• b
kumÄ• riyo purisantaraá¹ƒ gantvÄ• utuniyo ceva gabbhiniyo ca hutvÄ• puttadhÄ«tÄ• hi vaá
khuddakarukkhÄ• naá¹ƒ pupphaá¹ƒ viya hi tÄ• saá¹ƒ utunibhÄ• vo, phalaá¹ƒ viya ca puttadh
ayaá¹ƒ dutiyassa vipÄ• ko.

3__._ manussÄ• naá¹ƒ jeá¹-á¹-hÄ• pacÄ• yikakammassa naá¹-á¹-hakÄ• le sattÄ• mÄ• tÄ•
lajjaá¹ƒ anupaá¹-á¹-hapetvÄ• sayameva kuá¹-umbaá¹ƒ saá¹ƒvidahantÄ• va ghÄ• sacchÄ• d
dÄ• tukÄ• mÄ• dassanti, adÄ• tukÄ• mÄ• na dassanti. mahallakÄ• anÄ• thÄ• hutvÄ• asá
jÄ«vissanti tadahujÄ• tÄ• naá¹ƒ vacchakÄ• naá¹ƒ khÄ«raá¹ƒ pivantiyo mahÄ• gÄ• viyo viya

4__._ adhammikarÄ• jÅ«naá¹ƒ \Be III 65/ kÄ• le adhammikarÄ• jÄ• no paá¹‡á¸• itÄ• naá¹ƒ
kammanittharaá¹‡asamatthÄ• naá¹ƒ mahÄ• mattÄ• naá¹ƒ yasaá¹ƒ na dassanti, dhammasal
vinicchayaá¹-á¹-hÄ• nepi paá¹‡á¸• ite vohÄ• rakusale mahallake amacce na á¹-hapessanti,
taruá¹‡ataruá¹‡Ä• naá¹ƒ yasaá¹ƒ dassanti, tathÄ• rÅ«pe eva ca vinicchayaá¹-á¹-hÄ• ne á¹-h
rÄ• jakammÄ• ni ceva yuttÄ• yuttaÃ±ca ajÄ• nantÄ• \Ne III 63/ neva taá¹ƒ yasaá¹ƒ ukkhipit
rÄ• jakammÄ• ni nitthariuá¹ƒ. te asakkontÄ• kammadhuraá¹ƒ chaá¸• á¸• essanti, mahallak
yasaá¹ƒ alabhantÄ• kiccÄ• ni nitthariuá¹ƒ samatthÄ• pi ``kiá¹ƒ amhÄ• kaá¹ƒ etehi, mayaá¹
abbhantarikÄ• taruá¹‡adÄ• rakÄ• jÄ• nissantÄ«â€™â€™ ti uppannÄ• ni kammÄ• ni na ka
tesaá¹ƒ rÄ• jÅ«naá¹ƒ hÄ• niyeva bhavissati, dhuraá¹ƒ vahituá¹ƒ asamatthÄ• naá¹ƒ vacchad
yojitakÄ• lo viya dÅ«ravÄ• hÄ• naÃ±ca mahÄ• goá¹‡Ä• naá¹ƒ yugaparamparÄ• ya ayojitak
catutthassa vipÄ• ko.

5__._ adhammikarÄ• jakÄ• leyeva adhammikabÄ• larÄ• jÄ• no adhammike lolamanusse vi
pÄ• papuÃ±Ã±esu anÄ• darÄ• bÄ• lÄ• sabhÄ• yaá¹ƒ nisÄ«ditvÄ• vinicchayaá¹ƒ dentÄ• u
hatthato laÃ±jaá¹ƒ gahetvÄ• khÄ• dissanti asso viya dvÄ«hi mukhehi yavasaá¹ƒ. ayaá¹ƒ pa

6__._ adhammikÄ• yeva vijÄ• tirÄ• jÄ• no jÄ• tisampannÄ• naá¹ƒ kulaputtÄ• naá¹ƒ Ä• saá¹
akulÄ«nÄ• naá¹ƒyeva dassanti. evaá¹ƒ mahÄ• kulÄ• ni duggatÄ• ni bhavissanti, lÄ• makak
kulÄ«napurisÄ• jÄ«vituá¹ƒ asakkontÄ• ``ime nissÄ• ya jÄ«vissÄ• mÄ• â€™â€™ ti akulÄ«n
iti tÄ• saá¹ƒ kuladhÄ«tÄ• naá¹ƒ akulÄ«nehi saddhiá¹ƒ saá¹ƒvÄ• so jarasiá¹…gÄ• lassa suva
passÄ• vakaraá¹‡asadiso bhavissati. ayaá¹ƒ chaá¹-á¹-hassa vipÄ• ko.

7__._ gacchante gacchante kÄ• le itthiyo purisalolÄ• surÄ• lolÄ• alaá¹…kÄ• ralolÄ• visikh
bhavissanti dussÄ«lÄ• durÄ• cÄ• rÄ• . tÄ• sÄ• mikehi kasigorakkhÄ• dÄ«ni kammÄ• ni ka
kasirena sambhataá¹ƒ dhanaá¹ƒ jÄ• rehi saddhiá¹ƒ suraá¹ƒ pivantiyo mÄ• lÄ• gandhavilepa
antogehe accÄ• yikampi kiccaá¹ƒ anoloketvÄ• gehaparikkhepassa uparibhÄ• genapi chidd
upadhÄ• rayamÄ• nÄ• sve vapitabbayuttakaá¹ƒ bÄ«jampi koá¹-á¹-etvÄ• yÄ• gubhattakhaj
vilumpissanti heá¹-á¹-hÄ• pÄ«á¹-hake nipannachÄ• tasiá¹…gÄ• lÄ« viya vaá¹-á¹-etvÄ• vaá¹

nikkhittarajjuá¹ƒ. ayaá¹ƒ sattamassa vipÄ• ko.

8__._ gacchante gacchante kÄ• le loko parihÄ• yissati, raá¹-á¹-haá¹ƒ nirojaá¹ƒ bhavissati, rÄ
kapaá¹‡Ä• bhavissanti. yo issaro bhavissati, tassa bhaá¹‡á¸• Ä• gÄ• re satasahassamattÄ•
evaá¹ƒduggatÄ• sabbe jÄ• napade attanova kammaá¹ƒ kÄ• ressanti, upaddutÄ• manussÄ
rÄ• jÅ«naá¹ƒyeva atthÄ• ya pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• ni vapantÄ• rakkhantÄ• lÄ• yan
pavesentÄ• ucchukkhettÄ• ni karontÄ• yantÄ• ni vÄ• hentÄ• phÄ• á¹‡itÄ• dÄ«ni pacantÄ•
karontÄ• tattha tattha nipphannÄ• ni pubbaá¹‡á¹‡Ä• dÄ«ni Ä• haritvÄ• raÃ±Ã±o koá¹-á¹-hÄ
attano gehesu tucchakoá¹-á¹-he olokentÄ• pi na bhavissanti, tucchakumbhe anoloketvÄ•
pÅ«ritakumbhapÅ«raá¹‡asadisameva bhavissati. ayaá¹ƒ aá¹-á¹-hamassa vipÄ• ko.

9__._ gacchante gacchante kÄ• le rÄ• jÄ• no adhammikÄ• bhavissanti, chandÄ• divasena
kÄ• ressanti, dhammena vinicchayaá¹ƒ nÄ• ma na dassanti laÃ±javittakÄ• bhavissanti dha
raá¹-á¹-havÄ• sikesu tesaá¹ƒ khantimettÄ• nuddayÄ• nÄ• ma na bhavissanti, kakkhaá¸·Ä•
ucchubhaá¹‡á¸• ikÄ• viya manusse pÄ«á¸·entÄ• nÄ• nappakÄ• raá¹ƒ baliá¹ƒ uppÄ• detvÄ
manussÄ• balipÄ«á¸·itÄ• kiÃ±ci dÄ• tuá¹ƒ asakkontÄ• gÄ• manigamÄ• dayo chaá¸• á¸• e
vÄ• saá¹ƒ kappessanti. majjhimajanapado suÃ±Ã±o bhavissati, paccanto ghanavÄ• so seyy
majjhe udakaá¹ƒ Ä• vilaá¹ƒ pariyante vippasannaá¹ƒ. ayaá¹ƒ navamassa vipÄ• ko.

10__._ gacchante gacchante kÄ• le rÄ• jÄ• no adhammikÄ• bhavissanti, tesu adhammikes
brÄ• hmaá¹‡agahapatikÄ• pi negamajÄ• napadÄ• pÄ«ti samaá¹‡abrÄ• hmaá¹‡e \Be III 67/
adhammikÄ• bhavissanti. tato tesaá¹ƒ Ä• rakkhadevatÄ• , balipaá¹-iggÄ• hikadevatÄ• , ruk
Ä• kÄ• saá¹-á¹-hadevatÄ• ti evaá¹ƒ devatÄ• pi adhammikÄ• bhavissanti. adhammikarÄ• jÅ
kharÄ• vÄ• yissanti, te Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni kampessanti. tesu kampitesu deva
vassituá¹ƒ na dassanti. vassamÄ• nopi sakalaraá¹-á¹-he ekappahÄ• reneva na vassissati, v
kasikammassa vÄ• vappakammassa vÄ• upakÄ• ro hutvÄ• na vassissati. yathÄ• ca raá¹
gÄ• mepi ekataá¸·Ä• kasarepi ekappahÄ• rena na vassissati, taá¸·Ä• kassa uparibhÄ• ge va
vassissati, heá¹-á¹-hÄ• vassanto upari na vassissati. ekasmiá¹ƒ bhÄ• ge sassaá¹ƒ ativasse
ekasmiá¹ƒ avassanena milÄ• yissati, ekasmiá¹ƒ sammÄ• vassamÄ• no sampÄ• dessati. ev
vuttasassÄ• vipÄ• ko. tippakÄ• rÄ• bhavissanti ekakumbhiyÄ• odano viya. ayaá¹ƒ dasama

11__._ gacchante gacchanteyeva kÄ• le sÄ• sane parihÄ• yante paccayalolÄ• alajjikÄ• ba
te bhagavatÄ• paccayaloluppaá¹ƒ nimmathetvÄ• kathitadhammadesanaá¹ƒ cÄ«varÄ• dica
desessanti. paccayehi mucchitvÄ• nittharaá¹‡apakkhe á¹-hitÄ• nibbÄ• nÄ• bhimukhaá¹ƒ k
sakkhissanti. kevalaá¹ƒ ``padabyaÃ±janasampattiÃ±ceva madhurasaddaÃ±ca sutvÄ• \Ne I
cÄ«varÄ• dÄ«ni dassantiâ€™â€™ iccevaá¹ƒ desessanti. apare antaravÄ«thicatukkarÄ• jad
kahÄ• paá¹‡aá¸• á¸• hakahÄ• paá¹‡apÄ• damÄ• sakarÅ«pÄ• dÄ«nipi nissÄ• ya desessan
nibbÄ• nagghanakaá¹ƒ katvÄ• desitaá¹ƒ dhammaá¹ƒ catupaccayatthÄ• ya ceva kahÄ• paá

desentÄ• satasahassagghanakaá¹ƒ candanasÄ• raá¹ƒ pÅ«titakkena vikkiá¹‡antÄ• viya bh
ekÄ• dasamassa vipÄ• ko.

12__._ adhammikarÄ• jakÄ• le loke viparivattanteyeva rÄ• jÄ• no jÄ• tisampannÄ• naá¹ƒ ku
dassanti, akulÄ«nÄ• naÃ±Ã±eva dassanti. te issarÄ• bhavissanti, itarÄ• daliddÄ• . rÄ• jasa
amaccasammukhepi vinicchayaá¹-á¹-hÄ• nepi tucchalÄ• busadisÄ• naá¹ƒ akulÄ«nÄ• naá¹ƒ
viya niccalÄ• suppatiá¹-á¹-hitÄ• bhavissati. saá¹…ghasannipÄ• tepi saá¹…ghakammagaá¹
III 68/ ceva pattacÄ«varapariveá¹‡Ä• divinicchayaá¹-á¹-hÄ• nesu ca dussÄ«lÄ• naá¹ƒ pÄ• p
niyyÄ• nikÄ• bhavissati, na lajjibhikkhÅ«nanti evaá¹ƒ sabbatthÄ• pi tucchalÄ• bÅ«naá¹ƒ sÄ
bhavissati. ayaá¹ƒ dvÄ• dasamassa vipÄ• ko.

13__._ tÄ• diseyeva kÄ• le adhammikarÄ• jÄ• no akulÄ«nÄ• naá¹ƒ yasaá¹ƒ dassanti. te iss
duggatÄ• . tesu na keci gÄ• ravaá¹ƒ karissanti, itaresuyeva karissanti. rÄ• jasammukhe vÄ•
vinicchayaá¹-á¹-hÄ• ne vÄ• vinicchayakusalÄ• naá¹ƒ ghanasilÄ• sadisÄ• naá¹ƒ kulaputtÄ•
patiá¹-á¹-hahissati. tesu kathentesu ``kiá¹ƒ ime kathentÄ«â€™â€™ ti itare parihÄ• sameva k
bhikkhusannipÄ• tepi vuttappakÄ• resu á¹-hÄ• nesu neva pesale bhikkhÅ« garukÄ• tabbe n
kathÄ• pariyogÄ• hitvÄ• patiá¹-á¹-hahissati, silÄ• naá¹ƒ plavanakÄ• lo viya bhavissati. aya
vipÄ• ko.

14__._ loke parihÄ• yanteyeva manussÄ• tibbarÄ• gÄ• dijÄ• tikÄ• kilesÄ• nuvattakÄ• hut
bhariyÄ• naá¹ƒ vase vattissanti. gehe dÄ• sakammakÄ• rÄ• dayopi gomahiá¹ƒsÄ• dayopi h
sabbaá¹ƒ tÄ• saá¹ƒyeva Ä• yattaá¹ƒ bhavissati. ``asukaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ vÄ•
kahaâ€™â€™ nti vutte ``yattha vÄ• tattha vÄ• hotu, kiá¹ƒ tuyhiminÄ• byÄ• pÄ• rena, tvaá
santaá¹ƒ vÄ• asantaá¹ƒ vÄ• jÄ• nitukÄ• mo jÄ• toâ€™â€™ ti vatvÄ• nÄ• nappakÄ• rehi a
koá¹-á¹-etvÄ• dÄ• saceá¹-ake viya vase katvÄ• attano issariyaá¹ƒ pavattessanti. evaá¹ƒ
madhukapupphappamÄ• á¹‡Ä• naá¹ƒ maá¹‡á¸• Å«kÄ«naá¹ƒ Ä• sivise kaá¹‡hasappe gilana
cuddasamassa vipÄ• ko.

15__._ dubbalarÄ• jakÄ• le \Ne III 66/ pana rÄ• jÄ• no hatthisippÄ• dÄ«su akusalÄ• yuddh
bhavissanti. te attano rÄ• jÄ• dhipaccaá¹ƒ Ä• saá¹…kamÄ• nÄ• samÄ• najÄ• tikÄ• naá¹ƒ k
adatvÄ• attano pÄ• damÅ«likanahÄ• panakappakÄ• dÄ«naá¹ƒ dassanti. jÄ• tigottasampan
patiá¹-á¹-haá¹ƒ alabhamÄ• nÄ• jÄ«vikaá¹ƒ kappetuá¹ƒ asamatthÄ• hutvÄ• issariye á¹-hite
upaá¹-á¹-hahantÄ• vicarissanti, suvaá¹‡á¹‡arÄ• jahaá¹ƒsehi kÄ• kassa parivÄ• ritakÄ• lo vi
pannarasamassa vipÄ• ko.

16__._ adhammikarÄ• jakÄ• leyeva \Be III 69/ ca akulÄ«nÄ• va rÄ• javallabhÄ• issarÄ• bh
apaÃ±Ã±Ä• tÄ• duggatÄ• . te rÄ• jÄ• naá¹ƒ attano kathaá¹ƒ gÄ• hÄ• petvÄ• vinicchayaá¹-
hutvÄ• dubbalÄ• naá¹ƒ paveá¹‡iÄ• gatÄ• ni khettavatthÄ• dÄ«ni ``amhÄ• kaá¹ƒ santakÄ• n

``na tumhÄ• kaá¹ƒ, amhÄ• kaâ€™â€™ nti Ä• gantvÄ• vinicchayaá¹-á¹-hÄ• nÄ• dÄ«su viva
paharÄ• petvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• apakaá¸• á¸• hÄ• petvÄ• ``attano pamÄ• á¹‡aá¹ƒ
vivadatha, idÄ• ni vo paharÄ• petvÄ• raÃ±Ã±o kathetvÄ• hatthapÄ• dacchedÄ• dÄ«ni kÄ•
santajjessanti. te tesaá¹ƒ bhayena attano santakÄ• ni vatthÅ«ni ``tumhÄ• kaá¹ƒyeva tÄ• ni,
niyyÄ• tetvÄ• attano gehÄ• ni pavisitvÄ• bhÄ«tÄ• nipajjissanti. pÄ• pabhikkhÅ«pi pesale b
viheá¹-hessanti. pesalÄ• bhikkhÅ« paá¹-isaraá¹‡aá¹ƒ alabhamÄ• nÄ• araÃ±Ã±aá¹ƒ pavisit
nilÄ«yissanti. evaá¹ƒ hÄ«najaccehi ceva pÄ• pabhikkhÅ«hi ca upaddutÄ• naá¹ƒ jÄ• timanta
pesalabhikkhÅ«naÃ±ca eá¸·akÄ• naá¹ƒ bhayena tasavakÄ• naá¹ƒ palÄ• yanakÄ• lo viya bh
vipÄ• ko. evaá¹ƒ tassa tassa anatthassa pubbanimittabhÅ«te soá¸·asa mahÄ• supine passi
``kosalarÄ• jÄ• viya soá¸·asa supineâ€™â€™ ti. ettha ca pubbanimittato attano atthÄ• natt
passanto attano kammÄ• nubhÄ• vena passati. kosalarÄ• jÄ• viya lokassa atthÄ• natthanin
pana sabbasattasÄ• dhÄ• raá¹‡akammÄ• nubhÄ• vena passatÄ«ti veditabbaá¹ƒ.

__kuddhÄ• hi devatÄ• _ti mahÄ• nÄ• gavihÄ• re mahÄ• therassa kuddhÄ• devatÄ• viya.
mahÄ• thero bhikkhusaá¹…ghaá¹ƒ anapaloketvÄ• va ekaá¹ƒ nÄ• garukkhaá¹ƒ chindÄ• pesi
therassa kuddhÄ• paá¹-hamameva naá¹ƒ saccasupinena palobhetvÄ• pacchÄ• ``ito te sa
upaá¹-á¹-hÄ• ko rÄ• jÄ• marissatÄ«â€™â€™ ti supine Ä• rocesi. thero taá¹ƒ kathaá¹ƒ Ä• h
Ä• cikkhi. tÄ• ekappahÄ• reneva mahÄ• viravaá¹ƒ viraviá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ etaâ€™â€™
therena vuttaâ€™â€™ nti Ä• rocayiá¹ƒsu. rÄ• jÄ• divasaá¹ƒ gaá¹‡Ä• petvÄ• sattÄ• he vÄ«
chindÄ• pesi. __ekantaá¹ƒ saccameva hotÄ«_ti phalassa saccabhÄ• vato vuttaá¹ƒ, dassana
vipallatthameva \Ne III 67/. teneva pahÄ«navipallÄ• sÄ• pubbanimittabhÅ«tampi supinaá¹ƒ
tÄ«hipi kÄ• raá¹‡ehi kadÄ• ci supinaá¹ƒ passatÄ«ti Ä• ha __ ``saá¹ƒsaggabhedatoâ€™â€™
pahÄ«navipallÄ• sattÄ• â€™â€™ ti vacanato catunnampi kÄ• raá¹‡Ä• naá¹ƒ vipallÄ• sÄ• e
daá¹-á¹-habbaá¹ƒ.

__ta_nti supinakÄ• le pavattaá¹ƒ bhavaá¹…gacittaá¹ƒ. __rÅ«panimittÄ• diÄ• rammaá¹‡a_nt
kammakammanimittagatinimittato aÃ±Ã±aá¹ƒ rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ na hoti. __
anubhÅ«tapubbaparikappitarÅ«pÄ• diÄ• rammaá¹‡Ä• ni ceva rÄ• gÄ• disampayuttÄ• ni ca.
pakaticittena.

__dvÄ«hi antehi mutto_ti kusalÄ• kusalasaá¹…khÄ• tehi dvÄ«hi antehi mutto. __Ä• vajjana
idaá¹ƒ yÄ• va tadÄ• rammaá¹‡uppatti, tÄ• va pavattacittavÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``s
viya me, sutaá¹ƒ viya meti kathanakÄ• le pana abyÄ• katoyeva Ä• vajjanamattasseva uppaj
evaá¹ƒ vadantehi paÃ±cadvÄ• re dutiyamoghavÄ• re viya manodvÄ• repi Ä• vajjanaá¹ƒ dva
javanaá¹-á¹-hÄ• ne á¹-hatvÄ• bhavaá¹…gaá¹ƒ otaratÄ«ti adhippetanti daá¹-á¹-habbaá¹ƒ ek
Ä• vajjanassa uppattiyaá¹ƒ ``diá¹-á¹-haá¹ƒ viya me, sutaá¹ƒ viya meâ€™â€™ ti kappanÄ• y
``supinantepi tadÄ• rammaá¹‡avacanato paccuppannavasena atÄ«tavasena vÄ• sabhÄ• v
Ä• rammaá¹‡aá¹ƒ hontÄ«â€™â€™ ti vadanti. ``yadipi supinante vibhÅ«taá¹ƒ hutvÄ• upaá¹

tadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ, tathÄ• pi supinante upaá¹-á¹-hitanimittassa parikappavasena
dubbalabhÄ• vato dubbalavatthukattÄ• ti vuttaâ€™â€™ nti vadanti. keci pana ``karajakÄ• y
nirussÄ• hasantabhÄ• vappattito tannissitahadayavatthu na suppasannaá¹ƒ hoti, tato tannis
na suppasannÄ• asuppasannavaá¹-á¹-inissitadÄ«pappabhÄ• viya, tasmÄ• __dubbalavatth
dubbalahadayavatthukattÄ• â€™â€™ ti atthaá¹ƒ vadanti. vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gah

__supinantacetanÄ• _ti manodvÄ• rikajavanavasena pavattÄ• supinantacetanÄ• . supinaÃ
manodvÄ• rikeneva javanena passati, na paÃ±cadvÄ• rikena. paá¹-ibujjhanto ca manodvÄ•
paÃ±cadvÄ• rikena. niddÄ• yantassa hi mahÄ• vaá¹-á¹-iá¹ƒ jÄ• letvÄ• dÄ«pe cakkhusamÄ•
cakkhudvÄ• rikaá¹ƒ Ä• vajjanaá¹ƒ bhavaá¹…gaá¹ƒ na Ä• vaá¹-á¹-eti, manodvÄ• rikameva Ä
javitvÄ• bhavaá¹…gaá¹ƒ otarati. dutiyavÄ• re cakkhudvÄ• rikaÄ• vajjanaá¹ƒ bhavaá¹…gaá¹
71/, tato cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni javanapariyosÄ• nÄ• ni pavattanti, tadanantaraá¹ƒ b
tatiyavÄ• re manodvÄ• rikaÄ• vajjanena bhavaá¹…ge Ä• vaá¹-á¹-ite manodvÄ• rikajavanaá¹
``kiá¹ƒ ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne Ä• lokoâ€™â€™ ti jÄ• nÄ• ti. tathÄ• niddÄ• yantassa k
paggahitesu \Ne III 68/, ghÄ• nasamÄ«pe sugandhesu vÄ• duggandhesu vÄ• pupphesu u
phÄ• á¹‡ite vÄ• pakkhitte, piá¹-á¹-hiyaá¹ƒ pÄ• á¹‡inÄ• pahÄ• re dinne paá¹-hamaá¹ƒ sotad
Ä• vajjanÄ• ni bhavaá¹…gaá¹ƒ na Ä• vaá¹-á¹-enti, manodvÄ• rikameva Ä• vaá¹-á¹-eti, atha
bhavaá¹…gaá¹ƒ otarati. dutiyavÄ• re sotadvÄ• rikÄ• dÄ«ni Ä• vajjanÄ• ni bhavaá¹…gaá¹ƒ Ä
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni javanapariyosÄ• nÄ• ni pavattanti, tadanan
tatiyavÄ• re manodvÄ• rikaÄ• vajjanena bhavaá¹…ge Ä• vaá¹-á¹-ite manodvÄ• rikajavanaá¹
Ã±atvÄ• ``kiá¹ƒ ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne saddo, saá¹…khasaddo bherisaddoâ€™â€™
imasmiá¹ƒ á¹-hÄ• ne gandho, mÅ«lagandhoâ€™â€™ ti vÄ• ``kiá¹ƒ idaá¹ƒ mayhaá¹ƒ mukha
vÄ• phÄ• á¹‡itaâ€™â€™ nti vÄ• ``kenamhi piá¹-á¹-hiyaá¹ƒ pahaá¹-o, atibaddho me pahÄ•
hoti. evaá¹ƒ manodvÄ• rikajavaneneva paá¹-ibujjhati, na paÃ±cadvÄ• rikena. supinampi ten
paÃ±cadvÄ• rikena. sesamettha suviÃ±Ã±eyyameva.

mahÄ• supinasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vassasuttavaá¹‡á¹‡anÄ•

<197> sattame __utusamuá¹-á¹-hÄ• na_nti vassike cattÄ• ro mÄ• se uppannaá¹ƒ. __akÄ•
cittavesÄ• khamÄ• sesupi. vassavalÄ• hakadevaputtÄ• naÃ±hi attano ratiyÄ• kÄ«á¸·itukÄ•
devo vassati. tatridaá¹ƒ vatthu --- eko kira vassavalÄ• hakadevaputto
vÄ• karakuá¹-akavÄ• sikhÄ«á¹‡Ä• savattherassa santikaá¹ƒ gantvÄ• vanditvÄ• aá¹-á¹-hÄ•
nti pucchi. ahaá¹ƒ, bhante, vassavalÄ• hakadevaputtoti. tumhÄ• kaá¹ƒ kira cittena devo vas
bhanteti. passitukÄ• mÄ• mayanti. temissatha, bhanteti. meghasÄ«saá¹ƒ vÄ• gajjitaá¹ƒ vÄ
kathaá¹ƒ temissÄ• mÄ• ti. bhante, amhÄ• kaá¹ƒ cittena devo vassati, tumhe paá¹‡á¹‡asÄ•
``sÄ• dhu, devaputtÄ• â€™â€™ ti pÄ• de dhovitvÄ• paá¹‡á¹‡asÄ• laá¹ƒ \Be III 72/ pÄ• visi

pavisanteyeva ekaá¹ƒ gÄ«taá¹ƒ gÄ• yitvÄ• hatthaá¹ƒ ukkhipi, samantÄ• tiyojanaá¹-á¹-hÄ• thero addhatinto paá¹‡á¹‡asÄ• laá¹ƒ paviá¹-á¹-hoti.

vassasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. vÄ• cÄ• suttÄ• divaá¹‡á¹‡anÄ•

198-9__._ aá¹-á¹-hame \Ne III 69/ __aá¹…gehÄ«_ti kÄ• raá¹‡ehi. aá¹…gÄ«yanti hetubhÄ• v __aá¹…gÄ• ni, _ kÄ• raá¹‡Ä• ni. kÄ• raá¹‡atthe ca aá¹…ga-saddo. __paÃ±cahÄ«_ti hetuml __samannÄ• gatÄ• _ti samanuÄ• gatÄ• pavattÄ• yuttÄ• ca. __ vÄ• cÄ• _ti samullapana-v byappathoâ€™â€™ ti (Dhs 636) ca, ``nelÄ• kaá¹‡á¹‡asukhÄ• â€™â€™ ti (DN I 9) ca Ä• ga ce kataá¹ƒ kammaâ€™â€™ nti (Dhs-a 1 kÄ• yakammadvÄ• ra) evaá¹ƒ viÃ±Ã±atti ca, ``yÄ• Ä• rati ... pe ... ayaá¹ƒ vuccati sammÄ• vÄ• cÄ• â€™â€™ ti (Dhs 299) evaá¹ƒ virati ca, ``ph Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• nirayasaá¹ƒvattanikÄ• hotÄ«â€™â€™ ti (AN c 8.40) Ä• gatÄ• , na sÄ• idha adhippetÄ• . kasmÄ• ? abhÄ• sitabbato. ``subhÄ• sitÄ• hoti, no dub vuttaá¹ƒ. __subhÄ• sitÄ• _ti suá¹-á¹-hu bhÄ• sitÄ• . tenassÄ• atthÄ• vahataá¹ƒ dÄ«peti. __ rÄ• gÄ• diavajjarahitÄ• . iminÄ• ssa kÄ• raá¹‡asuddhiá¹ƒ agatigamanÄ• dippavattadosÄ• b rÄ• gadosÄ• divimuttaÃ±hi yaá¹ƒ bhÄ• sato anurodhavivajjanato agatigamanaá¹ƒ durasamu __ananuvajjÄ• _ti anuvÄ• davimuttÄ• . iminÄ• ssÄ• sabbÄ• kÄ• rasampattiá¹ƒ dÄ«peti. sat ananuvajjatÄ• ti. __viÃ±Ã±Å«na_nti paá¹‡á¸• itÄ• naá¹ƒ. tena nindÄ• pasaá¹ƒsÄ• su bÄ• lÄ

__imehi kho_tiÄ• dÄ«ni tÄ• ni aá¹…gÄ• ni paccakkhato dassento taá¹ƒ vÄ• caá¹ƒ nigameti paá¹-iÃ±Ã±Ä• dÄ«hi avayavehi, nÄ• mÄ• dÄ«hi padehi, liá¹…gavacanavibhattikÄ• lakÄ• rak samannÄ• gataá¹ƒ musÄ• vÄ• dÄ• divÄ• campi subhÄ• sitanti maÃ±Ã±anti, taá¹ƒ paá¹-isec hi tathÄ• rÅ«pÄ« \Be III 73/ vÄ• cÄ• dubbhÄ• sitÄ• va hoti attano ca paresaÃ±ca anatthÄ• paÃ±cahaá¹…gehi samannÄ• gatÄ• sacepi milakkhubhÄ• sÄ• pariyÄ• pannÄ• ghaá¹-aceá tathÄ• pi subhÄ• sitÄ• va lokiyalokuttarahitasukhÄ• vahattÄ• . tathÄ• hi maggapasse sassa sÄ«haá¸·aceá¹-ikÄ• ya sÄ«haá¸·akeneva jÄ• tijarÄ• maraá¹‡ayuttaá¹ƒ gÄ«tikaá¹ƒ gÄ• yanti maggaá¹ƒ gacchantÄ• saá¹-á¹-himattÄ• vipassakabhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

tathÄ• tisso nÄ• ma Ä• raddhavipassako bhikkhu padumassarasamÄ«pena gacchanto pad
---

``pÄ• tova \Ne III 70/ phullitakokanadaá¹ƒ,

sÅ«riyÄ• lokena bhijjiyate.

evaá¹ƒ manussattaá¹ƒ gatÄ• sattÄ• ,

jarÄ• bhivegena maddÄ«yantÄ«â€™â€™ ti || (Spk I 1.213; Sn-a II 452 subhÄ• sitasuttavaá

imaá¹ƒ gÄ«tiá¹ƒ gÄ• yantiyÄ• ceá¹-ikÄ• ya sutvÄ• arahattaá¹ƒ patto.

buddhantarepi aÃ±Ã±ataro puriso sattahi puttehi saddhiá¹ƒ aá¹-avito Ä• gamma aÃ±Ã±atar
taá¹‡á¸• ule koá¹-á¹-entiyÄ• ---

``jarÄ• ya parimadditaá¹ƒ etaá¹ƒ, milÄ• tacammanissitaá¹ƒ.

maraá¹‡ena bhijjati etaá¹ƒ, maccussa ghÄ• samÄ• misaá¹ƒ ||

``kimÄ«naá¹ƒ Ä• layaá¹ƒ etaá¹ƒ, nÄ• nÄ• kuá¹‡apena pÅ«ritaá¹ƒ.

asucibhÄ• janaá¹ƒ etaá¹ƒ, tadalikkhandhasamaá¹ƒ idaâ€™â€™ nti || (Spk I 1.213; Sn-a II 4
subhÄ• sitasuttavaá¹‡á¹‡anÄ•) ---

imaá¹ƒ gÄ«taá¹ƒ sutvÄ• paccavekkhanto saha puttehi paccekabodhiá¹ƒ patto. evaá¹ƒ imeh
samannÄ• gatÄ• vÄ• cÄ• sacepi milakkhubhÄ• sÄ• ya pariyÄ• pannÄ• ghaá¹-aceá¹-ikÄ• (
tathÄ• pi subhÄ• sitÄ• ti veditabbÄ• . subhÄ• sitÄ• eva anavajjÄ• ananuvajjÄ• ca viÃ±Ã±Ã
kulaputtÄ• naá¹ƒ atthappaá¹-isaraá¹‡Ä• naá¹ƒ, no byaÃ±janappaá¹-isaraá¹‡Ä• nanti. navam

vÄ• cÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nissÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<200> dasame \Be III 74/ nissarantÄ«ti nissaraá¹‡Ä«yÄ• ti vattabbe dÄ«ghaá¹ƒ katvÄ• nid
anÄ«ya-saddo yathÄ• ``niyyÄ• niyÄ• â€™â€™ ti. tenÄ• ha __ ``nissaá¹-Ä• â€™â€™ _ti. ku
yathÄ• sakaá¹ƒ paá¹-ipakkhato. nijjÄ«vaá¹-á¹-hena dhÄ• tuyoti Ä• ha __ ``attasuÃ±Ã±asabh
pana dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuviseso \Ne III 71/. tÄ• disassa bhikkhuno
manasikÄ• ro natthÄ«ti Ä• ha __ ``vÄ«maá¹ƒsanatthaâ€™â€™ _nti, ``nekkhammaniyataá¹ƒ
kho kÄ• mavitakkopi uppajjissatÄ«â€™â€™ ti vÄ«maá¹ƒsantassÄ• ti attho. __pakkhandana
pana tattha natthÄ«ti Ä• ha __ ``nappavisatÄ«â€™â€™ _ti. __pasÄ«danaá¹ƒ_ nÄ• ma abhi
patiá¹-á¹-hÄ• naá¹ƒ. __vimuccanaá¹ƒ_ adhimuccananti. taá¹ƒ sabbaá¹ƒ paá¹-ikkhipanto vad
nÄ• pajjatÄ«â€™â€™ _tiÄ• di. evaá¹ƒbhÅ«taá¹ƒ panassa cittaá¹ƒ tassa kathaá¹ƒ tiá¹-á¹-hat
``yathÄ• â€™â€™ _tiÄ• di.

__ta_nti paá¹-hamajjhÄ• naá¹ƒ. __assÄ• _ti bhikkhuno. __cittaá¹ƒ pakkhandatÄ«_ti parikan

jhÄ• nacittaá¹ƒ ekattavasena ekajjhaá¹ƒ katvÄ• vadati. __gocare gatattÄ• _ti attano Ä• ram
__ahÄ• nabhÄ• giyattÄ• _ti á¹-hitibhÄ• giyattÄ• . __suá¹-á¹-hu vimutta_nti vikkhambhanavin
vimuttaá¹ƒ. cittassa ca kÄ• yassa ca vihananato __vighÄ• to_. dukkhaá¹ƒ paridahanato __p
kÄ• mavedanaá¹ƒ na vediyati_ anuppajjanato. nissaranti tatoti __nissaraá¹‡aá¹ƒ_. ke nissar
__kÄ• mÄ• na_nti kattusÄ• mivacanaá¹ƒ suá¹-á¹-hu yujjati. yadaggena kÄ• mÄ• tato nissa
jhÄ• nampi kÄ• mato nissaá¹-anti vattabbataá¹ƒ labhatÄ«ti vuttaá¹ƒ __ ``kÄ• mehi nissaá¹-a
vikkhambhanavasena kÄ• manissaraá¹‡aá¹ƒ vatvÄ• idÄ• ni samucchedavasena accantato
``yo panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sesapadesÅ«_ti sesakoá¹-á¹-hÄ• sesu.

__ayaá¹ƒ pana viseso_ti visesaá¹ƒ vadantena taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• tiÄ• dik
dutiyatatiyavÄ• resu sabbaso anÄ• maá¹-á¹-ho, catutthavÄ• re pana ayampi visesoti dasset
``accantanissaraá¹‡aÃ±cettha arahattaphalaá¹ƒ yojetabbaâ€™â€™ _nti vuttaá¹ƒ. yasmÄ• a
75/ pÄ• dakaá¹ƒ katvÄ• aggamaggaá¹ƒ adhigantvÄ• arahatte á¹-hitassa cittaá¹ƒ sabbaso n
hoti. tassa hi phalasamÄ• pattito vuá¹-á¹-hÄ• ya vÄ«maá¹ƒsanatthaá¹ƒ rÅ«pÄ• bhimukhaá¹ƒ
__idamakkhÄ• ta_nti samathayÄ• nikÄ• naá¹ƒ vasena heá¹-á¹-hÄ• cattÄ• ro vÄ• rÄ• gahit
sukkhavipassakassa vasenÄ• ti Ä• ha __ ``suddhasaá¹…khÄ• reâ€™â€™ _tiÄ• di. __ ``pur
uppanna_nti ``idÄ• ni me sakkÄ• yappabandho natthÄ«â€™â€™ ti vÄ«maá¹ƒsantassa uppa

nissÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camapaá¹‡á¹‡Ä• sakaá¹ƒ

(21) 1. kimilavaggo

1-4. kimilasuttÄ• divaá¹‡á¹‡anÄ•

201-4__._ paÃ±camassa \Ne III 72/ \Be III 76/ paá¹-hamadutiyÄ• ni uttÄ• natthÄ• neva. tatiy
khamanaá¹ƒ, paresaá¹ƒ dukkaá¹-aá¹ƒ duruttaÃ±ca paá¹-ivirodhÄ• karaá¹‡ena attano upari A
adhivÄ• sanaá¹ƒ, tadeva khantÄ«ti __adhivÄ• sanakkhanti_. subhe ratoti sÅ«rato, suá¹-á¹-h
virato sorato, tassa bhÄ• vo __soraccaá¹ƒ_. tenÄ• ha __ ``soraccenÄ• ti sucisÄ«latÄ• yÄ• â
sobhanakammaratatÄ• , suá¹-á¹-hu vÄ• pÄ• pato oratabhÄ• vo viratatÄ• . catutthe natthi va

kimilasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cetokhilasuttavaá¹‡á¹‡anÄ•

<205> paÃ±came __cetokhilÄ• _ nÄ• ma atthato vicikicchÄ• kodho ca. te pana yasmiá¹ƒ s
kharabhÄ• vo kakkhaá¸·abhÄ• vo hutvÄ• upatiá¹-á¹-hanti, pageva attanÄ• sampayuttacitta
thaddhabhÄ• vÄ• â€™â€™ _ti. yathÄ• lakkhaá¹‡apÄ• ripÅ«riyÄ• gahitÄ• ya sabbÄ• satth
nÄ• ma hoti evaá¹ƒ sabbaÃ±Ã±utÄ• ya sabbadhammakÄ• yasirÄ« gahitÄ• eva nÄ• ma hot
kaá¹…khaá¹ƒ dassento __ ``sarÄ«re kaá¹…khamÄ• noâ€™â€™ _tiÄ• dimÄ• ha. __vicinant
vÄ«maá¹ƒsanto. __kicchatÄ«_ti kilamati. __vinicchetuá¹ƒ na sakkotÄ«_ti sanniá¹-á¹-hÄ• tuá
Ä• tapati kileseti __Ä• tappaá¹ƒ, _ sammÄ• vÄ• yÄ• moti Ä• ha __ ``Ä• tappÄ• yÄ• ti
kilesasantÄ• panavÄ«riyakaraá¹‡atthÄ• yÄ• â€™â€™ _ti. __punappunaá¹ƒ yogÄ• yÄ• _ti b
yuÃ±janÄ• ya. __satatakiriyÄ• yÄ• _ti bhÄ• vanÄ• ya nirantarappayogÄ• ya.

__paá¹-ivedhadhamme kaá¹…khamÄ• no_ti ettha kathaá¹ƒ lokuttaradhamme kaá¹…khÄ•
Ä• rammaá¹‡akaraá¹‡avasena \Ne III 73/, anussutÄ• kÄ• raparivitakkaladdhe parikappitarÅ
pavattatÄ«ti dassento Ä• ha __ ``vipassanÄ• ... pe ... vadanti, taá¹ƒ atthi nu kho natthÄ«ti k
_ti. __sikkhÄ• _ti cettha pubbabhÄ• gasikkhÄ• veditabbÄ• . kÄ• maÃ±cettha visesuppattiy
saá¹ƒvÄ• sanimittaá¹ƒ ghaá¹-anÄ• hetu abhiá¹‡huppattikatÄ• ya ca sabrahmacÄ• rÄ«sÅ«ti
vutto, aÃ±Ã±atthÄ• pi kopo na cetokhiloti na sakkÄ• viÃ±Ã±Ä• tunti keci. yadi evaá¹ƒ vicikic
Ä• pajjati, tasmÄ• yathÄ• rutavasena gahetabbaá¹ƒ.

cetokhilasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. vinibandhasuttÄ• divaá¹‡á¹‡anÄ•

206-8__._ chaá¹-á¹-he pavattituá¹ƒ appadÄ• navasena kusalacittaá¹ƒ vinibandhantÄ«ti __ce
pana vinibandhantÄ• muá¹-á¹-higgÄ• haá¹ƒ gaá¹‡hantÄ• viya hontÄ«ti Ä• ha __ ``cittaá¹ƒ
_tiÄ• di. kÄ• magiddho puggalo vatthukÄ• mepi kilesakÄ• mepi assÄ• deti abhinandatÄ«ti v
kilesakÄ• mepÄ«â€™â€™ _ti. __attano kÄ• ye_ti attano nÄ• makÄ• ye, attabhÄ• ve vÄ• . _
kÄ• ye anindriyabaddharÅ«pe ca. udaraá¹ƒ avadihati upacinoti pÅ«retÄ«ti __udarÄ• vadeha
seyyÄ• ya sayanavasena uppajjanakasukhaá¹ƒ. __samparivattaka_nti samparivattitvÄ• . __
taá¹‡hÄ• vaseneva paá¹‡idahitvÄ• . iti paÃ±cavidhopi lobhaviseso eva ``cetovinibandhoâ€™
veditabbo. sattamaá¹-á¹-hamesu natthi vattabbaá¹ƒ.

vinibandhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. gÄ«tassarasuttÄ• divaá¹‡á¹‡anÄ•

209-210__._ navame __Ä• yatako nÄ• ma gÄ«tassaro_ taá¹ƒ taá¹ƒ vattaá¹ƒ bhinditvÄ• akk

pavattoti Ä• ha __ ``Ä• yatakenÄ• â€™â€™ _tiÄ• di. dhammehi suttavattaá¹ƒ nÄ• ma atthi,
atthi, taá¹ƒ vinÄ• setvÄ• atidÄ«ghaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. dhammaÃ±hi bhÄ• santena
parimaá¹‡á¸• alÄ• ni \Be III 78/ padabyaÃ±janÄ• ni dassetabbÄ• ni. ``anujÄ• nÄ• mi, bhikkh
nti (Vin II 249) ca vacanato sarena dhammaá¹ƒ bhaá¹‡ituá¹ƒ vaá¹-á¹-ati. sarabhaÃ±Ã±e kira
taraá¹…gavattadhotakavattabhÄ• gaggahakavattÄ• dÄ«ni \Ne III 74/ dvattiá¹ƒsa vattÄ• ni at
taá¹ƒ kÄ• tuá¹ƒ labhatÄ«ti. dasame natthi vattabbaá¹ƒ.

gÄ«tassarasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kimilavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(22) 2. akkosakavaggo

1-2. akkosakasuttÄ• divaá¹‡á¹‡anÄ•

211-2__._ dutiyassa paá¹-hame __dasahi akkosavatthÅ«hi akkosako_ti ``bÄ• losi, mÅ«á¸·h
goá¹‡osi, gadrabhosÄ«â€™â€™ tiÄ• dinÄ• dasahi akkosavatthÅ«hi akkosako. ``hotu, muá
ahanti karosi, idÄ• ni te rÄ• jakulaá¹ƒ gantvÄ• daá¹‡á¸• aá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ tiÄ
nÄ• mÄ• ti Ä• ha __ ``bhayadassanena paribhÄ• sakoâ€™â€™ _ti. lokuttaradhammÄ• apÄ
__paripantho_ nÄ• mÄ• ti Ä• ha __ ``lokuttaraparipanthassa chinnattÄ• â€™â€™ _ti, lokutta
apÄ• yamaggaparipanthassa chinnattÄ• ti attho. dutiye natthi vattabbaá¹ƒ.

akkosakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-10. sÄ«lasuttÄ• divaá¹‡á¹‡anÄ•

213-220__._ tatiye (Sv-pá¹- II 149) __dussÄ«lo_ti ettha __du_-saddo abhÄ• vattho ``duppaÄ
(MN I 449) viya, na garahaá¹‡atthoti Ä• ha __ ``asÄ«lo nissÄ«loâ€™â€™ _ti. __bhinnasaá¹
samÄ• dinnasÄ«lo kenaci kÄ• raá¹‡ena sÄ«labhedaá¹ƒ patto, so tÄ• va bhinnasaá¹ƒvaro ho
sabbaá¹ƒ asamÄ• dinnasÄ«lo Ä• cÄ• rahÄ«no, so kathaá¹ƒ bhinnasaá¹ƒvaro nÄ• ma hotÄ«
sÄ• dhusamÄ• cÄ• rassa pariharaá¹‡Ä«yassa bheditattÄ• bhinnasaá¹ƒvaro eva nÄ• ma. vi
saá¹ƒvararahitoti hi vuttaá¹ƒ hoti. __taá¹ƒ taá¹ƒ_ sippaá¹-á¹-hÄ• naá¹ƒ. __mÄ• ghÄ• takÄ• l
pÄ• á¹‡Ä«naâ€™â€™ nti \Ne III 75/ evaá¹ƒ mÄ• ghÄ• taghosanaá¹ƒ ghositadivase. __abbh
kittisaddo. __ajjhÄ• sayena maá¹…ku hotiyeva_ vippaá¹-isÄ• ribhÄ• vato.

__tassÄ• _ti dussÄ«lassa. __samÄ• dÄ• ya vattitaá¹-á¹-hÄ• na_nti uá¹-á¹-hÄ• ya samuá¹-á¹
__Ä• pÄ• thaá¹ƒ Ä• gacchatÄ«_ti taá¹ƒ manaso upaá¹-á¹-hÄ• ti. __ummÄ«letvÄ• idhaloka_
puttadÄ• rÄ• divasena idhalokaá¹ƒ passati. __nimÄ«letvÄ• paraloka_nti nimÄ«lanakÄ• le

gatinimittupaá¹-á¹-hÄ• navasena paralokaá¹ƒ passati. tenÄ• ha __ ``cattÄ• ro apÄ• yÄ• â€™
__paÃ±camapada_nti ``kÄ• yassa bhedÄ• â€™â€™ tiÄ• dinÄ• vutto paÃ±camo Ä• dÄ«nav
__vuttavipariyÄ• yenÄ• ti_ vuttatthÄ• ya Ä• dÄ«navakathÄ• ya vipariyÄ• yena ``appamatto t
kasivaá¹‡ijjÄ• diá¹ƒ yathÄ• kÄ• laá¹ƒ sampÄ• detuá¹ƒ sakkotÄ«â€™â€™ tiÄ• dinÄ• . pÄ• s
__sÄ«lavÄ• . sÄ«lasampanno_ti sÄ«lena samannÄ• gato sampannasÄ«loti evamÄ• dikaá¹ƒ
anÄ• maá¹-á¹-haá¹ƒ. catutthÄ• dÄ«ni uttÄ• natthÄ• neva.

sÄ«lasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akkosakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(23) 3. dÄ«ghacÄ• rikavaggo

1-10. paá¹-hamadÄ«ghacÄ• rikasuttÄ• divaá¹‡á¹‡anÄ•

221-230__._ tatiyassa paá¹-hamÄ• dÄ«ni suviÃ±Ã±eyyÄ• ni. paÃ±came __raho nisajjÄ• ya
bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappeyya, pÄ• cittiyaâ€™â
__sikkhÄ• pade_ (Vin IV 290) vuttaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. __paá¹-icchanne Ä• sane Ä• p
bhikkhu mÄ• tugÄ• mena raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappeyya, pÄ• cittiyaâ€™â
Ä• pattiá¹ƒ Ä• pajjati. __mÄ• tugÄ• massa uttari chappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desent
`yo pana bhikkhu mÄ• tugÄ• massa uttari chappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ deseyya aÃ±
purisaviggahenÄ• â€™â€™ ti (Vin IV 63) evaá¹ƒ vuttaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. tenÄ• ha __
sikkhÄ• padÄ• naá¹ƒ vasena veditabbÄ• nÄ«â€™â€™ _ti. chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ

paá¹-hamadÄ«ghacÄ• rikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dÄ«ghacÄ• rikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

231-302__._ catutthavaggÄ• dÄ«ni uttÄ• natthÄ• ni.

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

paÃ±cakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

chakkanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. Ä• huneyyavaggo

1. paá¹-hamaÄ• huneyyasuttavaá¹‡á¹‡anÄ•

<1> chakkanipÄ• tassa \Ne III 77/ \Be III 81/ paá¹-hame __cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti vuttaá¹ƒ. sasambhÄ• rakaniddesoyaá¹ƒ yathÄ• ``dhanunÄ• vijjhatÄ«â€™â€™ ti, tasmÄ• gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. tenÄ• yamattho ``cakkhudvÄ• re rÅ«pÄ• rammaá¹‡e Ä• pÄ cakkhuviÃ±Ã±Ä• á¹‡ena disvÄ• â€™â€™ ti. __neva sumano hotÄ«_ti javanakkhaá¹‡e iá¹-á anuppÄ• dento neva sumano hoti gehassitapemavasenapi maggena sabbaso rÄ• gassa sa aniá¹-á¹-he adussanto na dummano. pasÄ• daÃ±Ã±athattavasenapi iá¹-á¹-hepi aniá¹-á¹-hep na samaá¹ƒ sammÄ• ayoniso gahaá¹‡aá¹ƒ __asamapekkhanaá¹ƒ_. ayaÃ±cassa paá¹-ipatt paÃ±Ã±Ä• vepullappattiyÄ• \Ne III 78/ cÄ• ti Ä• ha __ ``sato sampajÄ• no hutvÄ• â€™â€™ __sato_. sampajaÃ±Ã±ena yuttattÄ• __sampajÄ• no_. Ã±Ä• á¹‡uppattipaccayarahitakÄ• le ``satatavihÄ• ro kathitoâ€™â€™ _ti vuttaá¹ƒ. __satatavihÄ• ro_ti khÄ«á¹‡Ä• savassa niccav pavattanakavihÄ• ro. á¹-hapetvÄ• hi samÄ• pattivelaá¹ƒ bhavaá¹…gavelaÃ±ca khÄ«á¹‡Ä• chaá¸·aá¹…gupekkhÄ• vihÄ• rena viharanti.

ettha ca ``chasu dvÄ• resupi upekkhako viharatÄ«â€™â€™ ti iminÄ• chaá¸·aá¹…gupekkh ``sampajÄ• noâ€™â€™ ti vacanato pana cattÄ• ri Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti t asambhavato. satatavihÄ• rabhÄ• vato aá¹-á¹-ha mahÄ• kiriyacittÄ• ni labbhanti. ``neva sur vacanato aá¹-á¹-ha mahÄ• kiriyacittÄ• ni, hasituppÄ• do, voá¹-á¹-habbanaÃ±cÄ• ti dasa citt rÄ• gadosasahajÄ• tÄ• naá¹ƒ somanassadomanassÄ• naá¹ƒ abhÄ• vo tesampi sÄ• dhÄ• ra Ä• gatÄ• naá¹ƒ imesaá¹ƒ satatavihÄ• rÄ• naá¹ƒ somanassaá¹ƒ kathaá¹ƒ labbhatÄ«ti ce? Ä• 82/ khÄ«á¹‡Ä• savo iá¹-á¹-hÄ• niá¹-á¹-hepi Ä• rammaá¹‡e majjhatto viya bahulaá¹ƒ upekkha parisuddhapakatibhÄ• vÄ• vijahanato, kadÄ• ci pana tathÄ• cetobhisaá¹…khÄ• rÄ• bhÄ• v iá¹-á¹-haá¹ƒ Ä• rammaá¹‡aá¹ƒ, tassa yÄ• thÄ• vasabhÄ• vaggahaá¹‡avasenapi arahato citt somanassasahagataá¹ƒ hutvÄ• pavattateva.

paá¹-hamaÄ• huneyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-7. dutiyaÄ• huneyyasuttÄ• divaá¹‡á¹‡anÄ•

2-7__._ dutiye (Vism II 380) __anekavihita_nti anekavidhaá¹ƒ nÄ• nappakÄ• raá¹ƒ. __iddhiv iddhikoá¹-á¹-hÄ• saá¹ƒ. __paccanubhotÄ«_ti paccanubhavati, phusati sacchikaroti pÄ• puá¹

idÄ• nissa anekavihitabhÄ• vaá¹ƒ dassento __ ``ekopi hutvÄ• â€™â€™ _tiÄ• dimÄ• ha. tatt
iminÄ• karaá¹‡ato pubbeva pakatiyÄ• ekopi hutvÄ• . __bahudhÄ• hotÄ«_ti bahÅ«naá¹ƒ s
sajjhÄ• yaá¹ƒ kÄ• tukÄ• mo vÄ• paÃ±haá¹ƒ pucchitukÄ• mo vÄ• hutvÄ• satampi sahassa
tirobhÄ• va_nti ettha Ä• vibhÄ• vaá¹ƒ karoti, tirobhÄ• vaá¹ƒ karotÄ«ti ayamattho. idameva h
__paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is III 11) vuttaá¹ƒ --- ``Ä• vibhÄ• vanti kenaci anÄ• vuá¹-aá
appaá¹-icchannaá¹ƒ vivaá¹-aá¹ƒ, tirobhÄ• vanti kenaci Ä• vuá¹-aá¹ƒ hoti paá¹-icchannaá¹ƒ p
paá¹-ikujjitaâ€™â€™ nti. __tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no
Ä• kÄ• se_ti ettha __tirokuá¹-á¹-a_nti parakuá¹-á¹-aá¹ƒ, kuá¹-á¹-assa parabhÄ• ganti vuttaá
itaresu. __kuá¹-á¹-o_ti ca gehabhittiyÄ• \Ne III 79/ etaá¹ƒ adhivacanaá¹ƒ. __pÄ• kÄ• ro_ti
gehavihÄ• ragÄ• mÄ• dÄ«naá¹ƒ parikkhepapÄ• kÄ• ro. __pabbato_ti paá¹ƒsupabbato vÄ•
__asajjamÄ• no_ti alaggamÄ• no seyyathÄ• pi Ä• kÄ• se viya.

__ummujjanimujja_nti ettha __ummujja_nti uá¹-á¹-hÄ• naá¹ƒ vuccati. __nimujja_nti saá¹ƒsÄ
nimujjaÃ±ca __ummujjanimujjaá¹ƒ. udakepi abhijjamÄ• ne_ti ettha yaá¹ƒ udakaá¹ƒ akkamitv
bhijjamÄ• nanti vuccati, viparÄ«taá¹ƒ __abhijjamÄ• naá¹ƒ. pallaá¹…kena_ gacchati. __pakk
__sakuá¹‡o_ti pakkhehi yuttasakuá¹‡o. __imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒ
parÄ• masatÄ«_ti ettha candimasÅ«riyÄ• naá¹ƒ dvÄ• cattÄ• lÄ«sayojanasahassassa upari
tÄ«su dÄ«pesu ekakkhaá¹‡e Ä• lokakaraá¹‡ena mahÄ• nubhÄ• vatÄ• veditabbÄ• . evaá¹ƒ
mahiddhike mahÄ• nubhÄ• ve. __parÄ• masatÄ«_ti gaá¹‡hÄ• ti, ekadese vÄ• chupati. __p
Ä• dÄ• satalÄ• viya parimajjati. __yÄ• va brahmalokÄ• pÄ«_ti brahmalokampi paricchedaá
vattetÄ«_ti tatra brahmaloke kÄ• yena attano vasaá¹ƒ vatteti.

__dibbÄ• ya sotadhÄ• tuyÄ• _ti ettha dibbasadisattÄ• __dibbÄ• _. devatÄ• naÃ±hi sucarita
pittasemharuhirÄ• dÄ«hi apalibuddhÄ• upakkilesavimuttatÄ• ya dÅ«repi Ä• rammaá¹‡asam
pasÄ• dasotadhÄ• tu hoti. ayaÃ±cÄ• pi imassa bhikkhuno vÄ«riyabhÄ• vanÄ• balena nibba
tÄ• disÄ• yevÄ• ti dibbasadisattÄ• dibbÄ• . apica dibbavihÄ• ravasena paá¹-iladdhattÄ• at
dibbavihÄ• rasannissitattÄ• pi __dibbÄ• _. savanaá¹-á¹-hena nijjÄ«vaá¹-á¹-hena ca sotadhÄ
sotadhÄ• tukiccakaraá¹‡ena sotadhÄ• tu viyÄ• tipi sotadhÄ• tu. tÄ• ya __sotadhÄ• tuyÄ• . v
nirupakkilesÄ• ya. __atikkantamÄ• nusikÄ• yÄ• _ti manussÅ«pacÄ• raá¹ƒ atikkamitvÄ• sad
maá¹ƒsasotadhÄ• tuá¹ƒ atikkantÄ• ya vÄ«tivattetvÄ• á¹-hitÄ• ya. __ubho sadde suá¹‡Ä• tÄ
katame dve? __dibbe ca mÄ• nuse ca, _ devÄ• naÃ±ca manussÄ• naÃ±ca saddeti vuttaá¹ƒ
padesapariyÄ• dÄ• naá¹ƒ veditabbaá¹ƒ. __ye dÅ«re santike cÄ• _ti ye saddÄ• dÅ«re parac
santike antamaso sadehasannissitapÄ• á¹‡akasaddÄ• pi, te suá¹‡Ä• tÄ«ti vuttaá¹ƒ hoti. ete
nippadesapariyÄ• dÄ• naá¹ƒ veditabbaá¹ƒ.

__parasattÄ• na_nti attÄ• naá¹ƒ á¹-hapetvÄ• sesasattÄ• naá¹ƒ. __parapuggalÄ• na_nti ida
veneyyavasena pana desanÄ• vilÄ• sena ca byaÃ±jananÄ• nattaá¹ƒ kataá¹ƒ. __cetasÄ• ce
cittaá¹ƒ. __pariccÄ• _ti paricchinditvÄ• . __pajÄ• nÄ• tÄ«_ti sarÄ• gÄ• divasena nÄ• nappal

__sarÄ• gaá¹ƒ vÄ• citta_ntiÄ• dÄ«su pana aá¹-á¹-halobhasahagatacittaá¹ƒ sarÄ• gaá¹ƒ citt
avasesaá¹ƒ cÄ• tubhÅ«makaá¹ƒ \Ne III 80/ kusalÄ• byÄ• katacittaá¹ƒ __vÄ«tarÄ• gaá¹ƒ_. d
domanassacittÄ• ni, dve vicikicchuddhaccacittÄ• nÄ«ti imÄ• ni pana cattÄ• ri cittÄ• ni imasm
na gacchanti. keci pana therÄ• tÄ• nipi saá¹…gaá¹‡hanti. duvidhaá¹ƒ pana domanassacitta
cittaá¹ƒ_ nÄ• ma. sabbampi cÄ• tubhÅ«makaá¹ƒ kusalÄ• byÄ• katacittaá¹ƒ __vÄ«tadosaá¹
akusalacittÄ• ni imasmiá¹ƒ duke saá¹…gahaá¹ƒ na gacchanti. keci pana therÄ• tÄ• nipi saá
__samohaá¹ƒ vÄ«tamoha_nti ettha pana pÄ• á¹-ipuggalikanayena vicikicchuddhaccasahaga
mohassa pana sabbÄ• kusalesu sambhavato dvÄ• dasavidhampi akusalacittaá¹ƒ __samoha
avasesaá¹ƒ __vÄ«tamohaá¹ƒ_. thinamiddhÄ• nugataá¹ƒ pana __saá¹ƒkhittaá¹ƒ, _ uddhacc
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraá¹ƒ __mahaggataá¹ƒ, _ avasesaá¹ƒ __amahaggataá¹ƒ_. sab
__sauttaraá¹ƒ, _ lokuttaraá¹ƒ __anuttaraá¹ƒ_. upacÄ• rappattaá¹ƒ appanÄ• ppattaÃ±ca __s
ubhayamappattaá¹ƒ __asamÄ• hitaá¹ƒ_. tadaá¹…gavikkhambhanasamucchedappaá¹-ippas
pattaá¹ƒ paÃ±cavidhampi etaá¹ƒ __vimuttaá¹ƒ, _ vimuttimappattaá¹ƒ vÄ• __avimutta_nti ve

__anekavihita_nti (Sp (to Vin III) I 12) anekavidhaá¹ƒ, anekehi vÄ• pakÄ• rehi pavattitaá¹ƒ
saá¹ƒvaá¹‡á¹‡itanti attho. __pubbenivÄ• sa_nti samanantarÄ• tÄ«tabhavaá¹ƒ Ä• diá¹ƒ katv
nivutthasantÄ• naá¹ƒ. __anussaratÄ«_ti khandhapaá¹-ipÄ• á¹-ivasena, cutipaá¹-isandhivase
anugantvÄ• sarati. seyyathidaá¹ƒ --- __ekampi jÄ• tiá¹ƒ ... pe ... pubbenivÄ• saá¹ƒ anussar
__ekampi jÄ• ti_nti ekampi paá¹-isandhimÅ«laá¹ƒ cutipariyosÄ• naá¹ƒ ekabhavapariyÄ• par
esa nayo __dvepi jÄ• tiyo_tiÄ• dÄ«supi. __anekepi saá¹ƒvaá¹-á¹-akappe_tiÄ• dÄ«su pana p
__saá¹ƒvaá¹-á¹-akappo, _ vaá¸• á¸• hamÄ• no __vivaá¹-á¹-akappo_ti veditabbo. tattha saá¹
saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« gahito hoti taá¹ƒmÅ«lakattÄ• , vivaá¹-á¹-ena vivaá¹-á¹-aá¹-á¹-h
yÄ• ni tÄ• ni ``cattÄ• rimÄ• ni, bhikkhave, kappassa asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ•
saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« vivaá¹-á¹-o vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«â€™â€™ ti (AN a IV 156)
pariggahitÄ• ni honti.

__amutrÄ• si_nti amumhi saá¹ƒvaá¹-á¹-akappe ahaá¹ƒ amumhi bhave vÄ• yoniyÄ• vÄ• g
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• vÄ• sattÄ• vÄ• se vÄ• sattanikÄ• ye vÄ• Ä• siá¹ƒ. __evaá¹ƒn
__evaá¹ƒgotto_ti gotamo vÄ• kaccÄ• yano vÄ• kassapo vÄ• . idamassa atÄ«tabhave attan
nÄ• magottÄ• nussaraá¹‡avasena vuttaá¹ƒ. sace pana tasmiá¹ƒ kÄ• le attano
vaá¹‡á¹‡asampattilÅ«khapaá¹‡Ä«tajÄ«vikabhÄ• vaá¹ƒ \Be III 85/ sukhadukkhabahulataá¹ƒ
appÄ• yukadÄ«ghÄ• yukabhÄ• vaá¹ƒ vÄ• anussaritukÄ• mo hoti, tampi anussaratiyeva. ten
pe ... evamÄ• yupariyantoâ€™â€™ _ti. tattha __evaá¹ƒvaá¹‡á¹‡o_ti odÄ• to vÄ• sÄ• mo vÄ
sÄ• limaá¹ƒsodanÄ• hÄ• ro vÄ• pavattaphalabhojano vÄ• . __evaá¹ƒsukhadukkhappaá¹-isa
pakÄ• rena kÄ• yikacetasikÄ• naá¹ƒ sÄ• misanirÄ• misÄ• dippabhedÄ• naá¹ƒ sukhadukkhÄ
__evamÄ• yupariyanto_ti evaá¹ƒ vassasataparimÄ• á¹‡Ä• yupariyanto vÄ• caturÄ• sÄ«tika
__so tato cuto amutra udapÄ• di_nti so ahaá¹ƒ tato bhavato yonito gahito viÃ±Ã±Ä• á¹‡aá¹-
sattanikÄ• yato vÄ• cuto punaamukasmiá¹ƒ nÄ• ma bhave yoniyÄ• gatiyÄ• viÃ±Ã±Ä• á¹‡á

sakkanikÄ• ye vÄ• udapÄ• diá¹ƒ. __tatrÄ• pÄ• si_nti tatrÄ• pi bhave yoniyÄ• gatiyÄ• viÃ±
sattÄ• vÄ• se sattanikÄ• ye vÄ• puna ahosiá¹ƒ. __evaá¹ƒnÄ• mo_tiÄ• di vuttanayameva.

apica __amutrÄ• si_nti idaá¹ƒ anupubbena Ä• rohantassa yÄ• vadicchakaá¹ƒ anussaraá¹‡
paá¹-inivattantassa paccavekkhaá¹‡aá¹ƒ, tasmÄ• __ ``idhÅ«papannoâ€™â€™ _ti imissÄ•
anantarameva uppattiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya ``amutra udapÄ• diâ€™â€™ nti idaá¹ƒ vu
__tatrÄ• pÄ• si_nti evamÄ• di panassa tatrÄ• pi imissÄ• upapattiyÄ• antare upapattiá¹-á¹-h
anussaraá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. __so tato cuto idhÅ«papanno_ti svÄ• haá¹ƒ tato ana
cuto idha amukasmiá¹ƒ nÄ• ma khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• nibbattoti. __itÄ«_
sauddesa_nti nÄ• magottavasena sauddesaá¹ƒ, vaá¹‡á¹‡Ä• divasena sÄ• kÄ• raá¹ƒ. nÄ• m
kassapoâ€™â€™ ti uddisÄ«yati, vaá¹‡á¹‡Ä• dÄ«hi ``sÄ• mo odÄ• toâ€™â€™ ti nÄ• nattato
nÄ• magottaá¹ƒ uddeso, itare Ä• kÄ• rÄ• .

__dibbenÄ• _tiÄ• dÄ«su dibbasadisattÄ• dibbaá¹ƒ. devatÄ• naÃ±hi sucaritakammanibbatt
apalibuddhaá¹ƒ upakkilesavimuttatÄ• ya dÅ«repi Ä• rammaá¹‡asampaá¹-icchanasamatthaá
hoti. idaÃ±cÄ• pi vÄ«riyabhÄ• vanÄ• balena nibbattaá¹ƒ Ã±Ä• á¹‡acakkhu tÄ• disamevÄ• ti
dibbavihÄ• ravasena paá¹-iladdhattÄ• attano ca dibbavihÄ• rasannissitattÄ• pi dibbaá¹ƒ. Ä•
mahÄ• jutikattÄ• pi \Be III 86/ dibbaá¹ƒ. tirokuá¹-á¹-Ä• digatarÅ«padassanena mahÄ• gatika
taá¹ƒ sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaá¹ƒ. dassanaá¹-á¹-hena cakkhu. cakkhu
cakkhumivÄ• tipi cakkhu. cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetuttÄ• visuddhaá¹ƒ
na upapÄ• taá¹ƒ, so ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo upapÄ• tameva passati, na cutiá¹
navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo pana tadubhayaá¹ƒ passati, so yasmÄ•
diá¹-á¹-higataá¹ƒ ativattati, tasmÄ• taá¹ƒ dassanaá¹ƒ diá¹-á¹-hivisuddhihetu hoti. ubhayamp
buddhaputtÄ• passanti. tena vuttaá¹ƒ ``cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetuttÄ•
manussÅ«pacÄ• raá¹ƒ atikkamitvÄ• rÅ«padassanena atikkantamÄ• nusakaá¹ƒ, mÄ• nusaá
atikkantattÄ• \Ne III 82/ atikkantamÄ• nusakanti veditabbaá¹ƒ. tena __dibbena cakkhunÄ•
atikkantamÄ• nusakena_.

__satte passatÄ«_ti manussÄ• naá¹ƒ maá¹ƒsacakkhunÄ• viya satte oloketi. __cavamÄ• ne
cutikkhaá¹‡e vÄ• upapattikkhaá¹‡e vÄ• dibbacakkhunÄ• daá¹-á¹-huá¹ƒ na sakkÄ• . ye pa
cavissanti, te cavamÄ• nÄ• ti, ye ca gahitappaá¹-isandhikÄ• sampatinibbattÄ• ca, te upapa
te evarÅ«pe cavamÄ• ne upapajjamÄ• ne ca passatÄ«ti dasseti. __hÄ«ne_ti mohanissanda
jÄ• tikulabhogÄ• dÄ«naá¹ƒ vasena hÄ«á¸·ite uÃ±Ã±Ä• te. __paá¹‡Ä«te_ti amohanissanday
__suvaá¹‡á¹‡e_ti adosanissandayuttattÄ• iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. __dubba
dosanissandayuttattÄ• aniá¹-á¹-hÄ• kantÄ• manÄ• pavaá¹‡á¹‡ayutte, virÅ«pavirÅ«petipi at
sugatigate, alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti duggatiga
vÄ• dalidde appannapÄ• ne.

__yathÄ• kammÅ«page_ti yaá¹ƒ yaá¹ƒ kammaá¹ƒ upacitaá¹ƒ, tena tena upagate. __kÄ• ya
duá¹-á¹-hu caritaá¹ƒ kilesapÅ«tikattÄ• ti duccaritaá¹ƒ. kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ•
duccaritanti __kÄ• yaduccaritaá¹ƒ_. itaresupi eseva nayo. __samannÄ• gatÄ• _ti samaá¹…
upavÄ• dakÄ• _ti buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ ariyÄ• naá¹ƒ antamaso gihisotÄ•
antimavatthunÄ• vÄ• guá¹‡aparidhaá¹ƒsanena vÄ• upavÄ• dakÄ• , akkosakÄ• garahakÄ
__micchÄ• diá¹-á¹-hikÄ• _ti viparÄ«tadassanÄ• \Be III 87/. __micchÄ• diá¹-á¹-hikammasam
micchÄ• diá¹-á¹-hivasena samÄ• dinnanÄ• nÄ• vidhakammÄ• , yepi micchÄ• diá¹-á¹-himÅ«
samÄ• dÄ• penti.

__kÄ• yassa bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹‡Ä• _ti tadan
abhinibbattakkhandhaggahaá¹‡Ä• . atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyassÅ«pac
maraá¹‡Ä• _ti cuticittato uddhaá¹ƒ. __apÄ• ya_nti evamÄ• di sabbaá¹ƒ nirayavevacanamev
saggamokkhahetubhÅ«tÄ• puÃ±Ã±asammatÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ vÄ• Ä• ya
gati paá¹-isaraá¹‡anti __duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammena nibbattÄ•
vivasÄ• nipatanti tattha dukkaá¹-á¹-akÄ• rinoti __vinipÄ• to, _ vinassantÄ• vÄ• ettha patan
sambhijjamÄ• naá¹…gapaccaá¹…gÄ• ti __vinipÄ• to_. natthi ettha assÄ• dasaÃ±Ã±ito ayot

atha vÄ• __apÄ• ya_ggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti. tiracchÄ• nayoni hi apÄ• y
III 83/, na duggati mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. __duggati_gg
hi apÄ• yo ceva duggati ca sugatito apetattÄ• dukkhassa ca gatibhÅ«tattÄ• , na tu vinipÄ• t
avinipatitattÄ• . __vinipÄ• ta_ggahaá¹‡ena asurakÄ• yaá¹ƒ. so hi yathÄ• vuttena atthena ap
sabbasamussayehi vinipatitattÄ• vinipÄ• toti vuccati. __niraya_ggahaá¹‡ena avÄ«ciÄ• dika
nirayamevÄ• ti. __upapannÄ• _ti upagatÄ• , tattha abhinibbattÄ• ti adhippÄ• yo. vuttavipariy
veditabbo. ayaá¹ƒ pana viseso --- tattha __sugati_ggahaá¹‡ena manussÄ• gatipi saá¹…gay
devagatiyeva. tattha sundarÄ• gatÄ«ti __sugati_. rÅ«pÄ• dÄ«hi visayehi suá¹-á¹-hu aggoti
lujjanappalujjanaá¹-á¹-hena lokoti ayamettha saá¹…khepo. vitthÄ• ro pana sabbÄ• kÄ• rena
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• to_ gahetabbo. tatiyÄ• dÄ«ni uttÄ• natthÄ• ni.

dutiyaÄ• huneyyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. anuttariyasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Be III 88/ natthi etesaá¹ƒ uttarÄ• ni visiá¹-á¹-hÄ• nÄ«ti anuttarÄ• ni, anutt
__anuttariyÄ• ni_ yathÄ• ``anantameva anantariyaâ€™â€™ nti Ä• ha __ ``niruttarÄ• nÄ«â€
__dassanÄ• nuttariyaá¹ƒ nÄ• ma_ phalavisesÄ• vahattÄ• . esa nayo sesesupi. __sattavidha
sattavidhasaddhÄ• dilokuttaradhanalÄ• bho. __sikkhÄ• ttayassa pÅ«raá¹‡a_nti adhisÄ«lasi
sikkhÄ• naá¹ƒ pÅ«raá¹‡aá¹ƒ. tattha pÅ«raá¹‡aá¹ƒ nippariyÄ• yato asekkhÄ• naá¹ƒ vasena
kalyÄ• á¹‡aputhujjanato paá¹-á¹-hÄ• ya hi satta sekhÄ• tisso sikkhÄ• pÅ«renti nÄ• ma, ara

paripuá¹‡á¹‡asikkhoti. iti imÄ• ni anuttariyÄ• ni lokiyalokuttarÄ• ni kathitÄ• ni.

anuttariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. anussatiá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<9> navame anussatiyo eva diá¹-á¹-hadhammikasamparÄ• yikÄ• dihitasukhÄ• naá¹ƒ kÄ• r
__anussatiá¹-á¹-hÄ• nÄ• ni. buddhaguá¹‡Ä• rammaá¹‡Ä• satÄ«_ti yathÄ• buddhÄ• nussa
hoti, evaá¹ƒ ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• buddhaguá¹‡e Ä• rabbhe uppannÄ• s
III 84/ hi pÄ«ti uppajjati, so taá¹ƒ pÄ«tiá¹ƒ khayato vayato paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ
upacÄ• rakammaá¹-á¹-hÄ• naá¹ƒ nÄ• metaá¹ƒ gihÄ«nampi labbhati. __upacÄ• rakammaá¹-
upacÄ• rajjhÄ• nÄ• vahaá¹ƒ kammaá¹-á¹-hÄ• naparamparÄ• ya sammasanaá¹ƒ yÄ• va ara
lokiyalokuttaravisesÄ• vahaá¹ƒ. esa nayo sabbattha.

anussatiá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. mahÄ• nÄ• masuttavaá¹‡á¹‡anÄ•

<10> dasame __tasmiá¹ƒ samaye_ti buddhÄ• guá¹‡Ä• nussaraá¹‡asamaye. __rÄ• gapariy
pariyuá¹-á¹-hitaá¹ƒ. pariyuá¹-á¹-hÄ• nappattipi, rÄ• gena vÄ• saá¹ƒhitaá¹ƒ cittaá¹ƒ \Be III 89
corehi tena pariyuá¹-á¹-hitanti vuttaá¹ƒ, tassa pariyuá¹-á¹-hÄ• naá¹-á¹-hÄ• nabhÄ• vatopi
pariyuá¹-á¹-hitarÄ• ganti attho. byaÃ±janaá¹ƒ pana anÄ• diyitvÄ• atthamattaá¹ƒ dassento _
rÄ• gena uá¹-á¹-hahitvÄ• gahitaâ€™â€™ _nti Ä• ha. __ujukamevÄ• _ti pageva kÄ• yavaá¹
cittassa ca anujubhÄ• vakarÄ• naá¹ƒ mÄ• nÄ• dÄ«naá¹ƒ abhÄ• vato, rÄ• gÄ• dipariyuá¹-á¹
oá¹‡atiuá¹‡á¹‡ativirahato ujubhÄ• vameva gataá¹ƒ. atha vÄ• __ujukamevÄ• _ti kammaá¹-á
middhaá¹ƒ otiá¹‡á¹‡atÄ• ya lÄ«nuddhaccavigamato majjhimasamathanimittappaá¹-ipattiyÄ•
__aá¹-á¹-hakathaá¹ƒ nissÄ• yÄ• _ti bhavajÄ• tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ atthaá¹ƒ nissÄ• y
hetuphalaá¹ƒ paá¹-icca uppannaá¹ƒ tuá¹-á¹-himÄ• ha. __dhammaveda_nti hetuá¹ƒ paá¹-icc
tuá¹-á¹-hiá¹ƒ. ``Ä• rakattÄ• arahaâ€™â€™ nti anussarantassa hi yadidaá¹ƒ bhagavato kiles
hetu. Ã±Ä• pako cettha hetu adhippeto, na kÄ• rako sampÄ• pako. tatonena Ã±Ä• yamÄ• n
iminÄ• nayena sesapadesupi hetuso phalavipÄ• ko veditabbo. __dhammÄ• nussati_Ä• dÄ
Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡atÄ• dayo suppaá¹-ipattiÄ• dayo ca tattha tattha hetubhÄ
__dhammÅ«pasaá¹ƒhita_nti yathÄ• vuttahetuphalasaá¹…khÄ• taguá¹‡Å«pasaá¹ƒhitaá¹ƒ.

mahÄ• nÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• huneyyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• raá¹‡Ä«yavaggo

1. paá¹-hamasÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne III 85/ paá¹-hame __saritabbayuttakÄ• _ti anussaraá¹‡Ä• rahÄ• . mijjat
mettÄ• , mittabhÄ• vo. mettÄ• etassa atthÄ«ti __mettaá¹ƒ, _ kÄ• yakammaá¹ƒ. taá¹ƒ pana
mettÄ• sahagatacittasamuá¹-á¹-hÄ• naá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``mettena cittena kÄ• tabba
esa nayo sesadvayepi. __imÄ• nÄ«_ti mettakÄ• yakammÄ• dÄ«ni. __bhikkhÅ«naá¹ƒ vasen
seá¹-á¹-haparisabhÄ• vato. yathÄ• pana bhikkhunÄ«supi labbhanti, evaá¹ƒ gihÄ«supi labbh
catuparisasÄ• dhÄ• raá¹‡attÄ• ti taá¹ƒ dassento __ ``bhikkhÅ«naÃ±hÄ«â€™â€™ _tiÄ• dim
sabbampi anavajjakÄ• yakammaá¹ƒ Ä• bhisamÄ• cÄ• rikakammantogadhamevÄ• ti Ä• ha _
kÄ• yakammaá¹ƒ nÄ• mÄ• â€™â€™ _ti. bhattivasena pavattiyamÄ• nÄ• cetiyabodhÄ«naá
tadatthÄ• ya gamanaá¹ƒ ``mettaá¹ƒ kÄ• yakammaâ€™â€™ nti vuttaá¹ƒ. __Ä• di_-saddena
vuttÄ• vasesÄ• pacÄ• yanÄ• divasena pavattamettÄ• vasena pavattaá¹ƒ kÄ• yikaá¹ƒ kiriyaa

__tepiá¹-akampi buddhavacanaá¹ƒ_ kathiyamÄ• nanti adhippÄ• yo. tepiá¹-akampi buddhav
paripucchanaatthakathanavasena pavattiyamÄ• nameva __mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ•
pavattitabbato. __tÄ«á¹‡i sucaritÄ• nÄ«_ti kÄ• yavacÄ«manosucaritÄ• ni. __cintana_nti eva
manokammaá¹ƒ, pageva paá¹-ipannÄ• bhÄ• vanÄ• ti dasseti.

__Ä• vÄ«_ti pakÄ• saá¹ƒ. pakÄ• sabhÄ• vo cettha yaá¹ƒ uddissa taá¹ƒ kÄ• yakammaá¹ƒ k
sammukhabhÄ• vatoti Ä• ha __ ``sammukhÄ• â€™â€™ _ti. __raho_ti appakÄ• saá¹ƒ. appa
kÄ• yakammaá¹ƒ karÄ«yati, tassa apaccakkhabhÄ• vatoti Ä• ha __ ``parammukhÄ• â€™â€
tesaá¹ƒ purato. tesu karontesuyeva hi sahÄ• yabhÄ• vagamanaá¹ƒ sammukhÄ• kÄ• yakam
__ubhayehÄ«_ti navakehi therehi ca. __paggayhÄ• _ti paggaá¹‡hitvÄ• uddhaá¹ƒ katvÄ• k
avatvÄ• guá¹‡ehi thirabhÄ• vajotanaá¹ƒ ``devattheroâ€™â€™ ti vacanaá¹ƒ paggayha vaca
vacanaá¹ƒ __mamÄ• yanavacanaá¹ƒ_. ekantaparammukhassa manokammassa sammukha
viÃ±Ã±attisamuá¹-á¹-hÄ• panavasena hoti, taÃ±ca kho loke kÄ• yakammanti pÄ• kaá¹-aá¹ƒ
hatthavikÄ• rÄ• dÄ«ni anÄ• masitvÄ• eva dassento __ ``nayanÄ• ni ummÄ«letvÄ• â€™â€
mettÄ• sinehasiniddhÄ• naá¹ƒ nayanÄ• naá¹ƒ ummÄ«lanÄ• pasannena mukhena olokana
kÄ• yakammameva, yassa pana cittassa vasena nayanÄ• naá¹ƒ mettÄ• sinehasiniddhatÄ•
sandhÄ• ya vuttaá¹ƒ __ ``mettaá¹ƒ manokammaá¹ƒ nÄ• mÄ• â€™â€™ _ti.

__lÄ• bha_-saddo kammasÄ• dhano ``lÄ• bhÄ• vata, bho, laddhoâ€™â€™ tiÄ• dÄ«su viy
``dhammaladdhÄ• â€™â€™ ti vacanato atÄ«takÄ• likoti Ä• ha __ ``cÄ«varÄ• dayo laddhap
Ä• gatÄ• ti __dhammikÄ• , _ parisuddhagamanÄ• paccayÄ• . tenÄ• ha ``dhammaladdhÄ•
dassetuá¹ƒ __ ``kuhanÄ• dÄ«â€™â€™ _tiÄ• di \Be III 91/ vuttaá¹ƒ. na sammÄ• gayhamÄ•
hontÄ«ti tappaá¹-isedhanatthaá¹ƒ pÄ• á¸·iyaá¹ƒ ``dhammaladdhÄ• â€™â€™ ti vuttaá¹ƒ. dey

appaá¹-ivibhattaá¹ƒ katvÄ• bhuÃ±jatÄ«ti __appaá¹-ivibhattabhogÄ«_ nÄ• ma hoti. tenÄ• ha
paá¹-ivibhattÄ• ni nÄ• mÄ• â€™â€™ _tiÄ• di. __cittena vibhajana_nti etena cittuppÄ• dama
paá¹-ivibhattaá¹ƒ nÄ• ma, pageva payogatoti dasseti. cittena vibhajanapubbakaá¹ƒ vÄ• kÄ•
mÅ«lameva dassetuá¹ƒ __ ``evaá¹ƒ cittena vibhajanaâ€™â€™ _nti vuttaá¹ƒ. tena cittuppÄ•
kÄ• tabboti dasseti. __appaá¹-ivibhatta_nti bhÄ• vanapuá¹ƒsakaniddeso, appaá¹-ivibhattaá¹
bhuÃ±jatÄ«ti kammaniddeso vÄ• . __taá¹ƒ neva gihÄ«naá¹ƒ deti_ attano Ä• jÄ«vasodhanat
paribhuÃ±jati_ ``mayhaá¹ƒ asÄ• dhÄ• raá¹‡abhogitÄ• mÄ• hotÅ«â€™â€™ ti. __paá¹-iggaá
passatÄ«_ti iminÄ• Ä• gamanato paá¹-á¹-hÄ• ya sÄ• dhÄ• raá¹‡abuddhiá¹ƒ upaá¹-á¹-hÄ• p
sÄ• dhÄ• raá¹‡abhogitÄ• sukarÄ• , sÄ• raá¹‡Ä«yadhammo cassa pÅ«ro hoti.

atha vÄ• __paá¹-iggaá¹‡hanto ca ... pe ... passatÄ«_ti iminÄ• tassa lÄ• bhassa tÄ«su kÄ•
á¹-hapanaá¹ƒ dassitaá¹ƒ. __paá¹-iggaá¹‡hanto ca saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«_
paá¹-iggahaá¹‡akÄ• lo dassito. __gahetvÄ• ... pe ... passatÄ«_ti iminÄ• paá¹-iggahitakÄ• l
tÄ• disena pubbabhÄ• gena vinÄ• na hotÄ«ti atthasiddho purimakÄ• lo. tayidaá¹ƒ paá¹-igga
``saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«ti paá¹-iggaá¹‡hissÄ• mÄ«â€™â€™ ti, paá¹-iggaá
sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«ti paá¹-iggaá¹‡hÄ• mÄ«â€™â€™ ti, paá¹-iggahetvÄ• hoti ``saá¹…
hotÅ«ti hi paá¹-iggahitaá¹ƒ mayÄ• â€™â€™ ti. evaá¹ƒ tilakkhaá¹‡asampannaá¹ƒ katvÄ• la
osÄ• raá¹‡alakkhaá¹‡aá¹ƒ avikopetvÄ• paribhuÃ±janto sÄ• dhÄ• raá¹‡abhogÄ« appaá¹-ivi

__imaá¹ƒ pana sÄ• raá¹‡Ä«yadhamma_nti imaá¹ƒ catutthaá¹ƒ saritabbayuttadhamaá¹ƒ. __
gaá¹‡hanti, _ tasmÄ• sÄ• dhÄ• raá¹‡abhogitÄ• dussÄ«lassa natthÄ«ti Ä• rambhopi tÄ• va
pÅ«raá¹‡anti adhippÄ• yo. __parisuddhasÄ«lo_ti iminÄ• lÄ• bhassa dhammikabhÄ• vaá¹ƒ
akhaá¹‡á¸• ento_ti iminÄ• appaá¹-ivibhattabhogitaá¹ƒ sÄ• dhÄ• raá¹‡abhogitaÃ±ca dasseti
sÄ• raá¹‡Ä«yadhammo pÅ«rito eva \Ne III 87/ hotÄ«ti Ä• ha __ ``pÅ«retÄ«â€™â€™ _ti. __
anodissakaá¹ƒ katvÄ• pituno, Ä• cariyupajjhÄ• yÄ• dÄ«naá¹ƒ vÄ• \Be III 92/ therÄ• sanato
sÄ• raá¹‡Ä«yadhammoyeva hotÄ«ti dasseti. __dÄ• tabba_nti avassaá¹ƒ dÄ• tabbaá¹ƒ. __s
hoti_ paá¹-ijaggaá¹-á¹-hÄ• ne odissakaá¹ƒ katvÄ• dinnattÄ• . tenÄ• ha __ ``palibodhajagga
_ti. __muttapalibodhassa vaá¹-á¹-ati_ amuttapalibodhassa pÅ«retuá¹ƒ asakkuá¹‡eyyattÄ• .
sabbaá¹ƒ sÄ• raá¹‡Ä«yadhammaá¹ƒ pÅ«rentassa odissakadÄ• naá¹ƒ vaá¹-á¹-ati, na vaá¹-á
yuttaá¹-á¹-hÄ• neti dassento __ ``tena panÄ• â€™â€™ _tiÄ• dimÄ• ha. iminÄ• odissakadÄ
vÄ• ritanti dasseti. gilÄ• nÄ• dÄ«naÃ±hi odissakaá¹ƒ katvÄ• dÄ• naá¹ƒ appaá¹-ivibhÄ• gap
dassÄ• mÄ«â€™â€™ ti paá¹-ikkhepassa abhÄ• vato. byatirekappadhÄ• no hi paá¹-ibhÄ• g
_ntiÄ• di. __adÄ• tumpÄ«_ti __pi_-saddena dÄ• tumpi vaá¹-á¹-atÄ«ti dasseti. taÃ±ca kho ka
vattaparipÅ«raá¹‡avasena, tasmÄ• dussÄ«lassapi atthikassa sati sambhave dÄ• tabbaá¹ƒ.
kassaci nivÄ• ritaá¹ƒ.

__susikkhitÄ• yÄ• _ti sÄ• raá¹‡Ä«yapÅ«raá¹‡avidhimhi susikkhitÄ• ya, sukusalÄ• yÄ• ti att
kosallaá¹ƒ dassetuá¹ƒ __ ``susikkhitÄ• ya hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __dvÄ• dasahi va

ora_nti iminÄ• tassa duppÅ«rataá¹ƒ dasseti. tathÄ• hi so mahapphalo mahÄ• nisaá¹ƒso di
tÄ• vagarutarehi phalÄ• nisaá¹ƒsehi anugatoti taá¹ƒsamaá¹…gÄ« ca puggalo visesalÄ• bhÄ
acchariyabbhutadhammasamannÄ• gato hoti. tathÄ• hi so duppajahadÄ• namayassa sÄ«la
paá¹-ipakkhadhammaá¹ƒ sudÅ«re vikkhambhitaá¹ƒ katvÄ• visuddhena cetasÄ• loke pÄ• k
viharati. tassimamatthaá¹ƒ byatirekato anvayato ca vibhÄ• vetuá¹ƒ __ ``sace hÄ«â€™â€™
suviÃ±Ã±eyyameva.

idÄ• nissa samparÄ• yike diá¹-á¹-hadhammike ca Ä• nisaá¹ƒse dassetuá¹ƒ __ ``evaá¹ƒ
pÅ«ritasÄ• raá¹‡Ä«yadhammassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __neva issÄ• na macchariy
vidhutabhÄ• vato. __manussÄ• naá¹ƒ piyo hoti_ pariccÄ• gasÄ«latÄ• ya vissutattÄ• . tenÄ•
bhajanti naá¹ƒ bahÅ«â€™â€™ tiÄ• di (AN b V 34). __sulabhapaccayo hoti_ dÄ• navasena
paccayalÄ• bhassa idhÄ• nisaá¹ƒsasabhÄ• vato dÄ• nassa. __pattagatamassa diyyamÄ• n
pattagatasseva dvÄ• dasavassikassa mahÄ• vattassa avicchedena pÅ«ritattÄ• . __aggabha
devasikaá¹ƒ dakkhiá¹‡eyyÄ• naá¹ƒ aggato paá¹-á¹-hÄ• ya dÄ• nassa dinnattÄ• . __bhaye v
deyyappaá¹-iggÄ• hakavikappaá¹ƒ akatvÄ• attani nirapekkhacittena cirakÄ• laá¹ƒ dÄ• nass
pasÄ• ritacittattÄ• .

__tatrÄ• _ti \Ne III 88/ tesu Ä• nisaá¹ƒsesu vibhÄ• vetabbesu. __imÄ• ni_ phalÄ• ni __vatth
__mahÄ• girigÄ• mo_ nÄ• ma nÄ• gadÄ«papasse eko gÄ• mova. __alabhantÄ• pÄ«_ti app
__bhikkhÄ• cÄ• ramaggasabhÄ• ga_nti sabhÄ• gaá¹ƒ tabbhÄ• giyaá¹ƒ bhikkhÄ• cÄ• ramag
anuttarimanussadhammattÄ• therÄ• naá¹ƒ saá¹ƒsayavinodanatthaÃ±ca __ ``sÄ• raá¹‡Ä«y
pÅ«ritoâ€™â€™ _ti Ä• ha. tathÄ• hi dutiyavatthusmimpi therena attÄ• pakÄ• sito. daharak
sÄ• raá¹‡Ä«yadhammapÅ«rako ahosi. manussÄ• naá¹ƒ piyatÄ• ya sulabhapaccayatÄ• yap
pattagatÄ• khÄ«yanassa pana visesaá¹ƒ vibhÄ• vanato __ ``idaá¹ƒ tÄ• va ... pe ... ettha vat
vuttaá¹ƒ.

__giribhaá¹‡á¸• amahÄ• pÅ«jÄ• yÄ• _ti cetiyagirimhi sakalalaá¹…kÄ• dÄ«pe yojanappamÄ
nÄ• vÄ• saá¹…ghÄ• á¹-Ä• dike á¹-hapetvÄ• dÄ«papupphagandhÄ• dÄ«hi kariyamÄ• nÄ• y
paá¹-ipattiyÄ• avaÃ±jhabhÄ• vavibhÄ• vanatthaá¹ƒ __ ``ete mayhaá¹ƒ pÄ• puá¹‡issantÄ«â
__pariyÄ• yenapi_ lesenapi. __anucchavika_nti ``sÄ• raá¹‡Ä«yadhammapÅ«rakoâ€™â€™
tumhÄ• kaá¹ƒ anucchavikanti attho.

__anÄ• rocetvÄ• va palÄ• yiá¹ƒsu_ corabhayena. ``attano dujjÄ«vikÄ• yÄ• â€™â€™ tipi va
sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• , mama pattapariyÄ• pannenapi sabbÄ• pimÄ• bhikkhuniy
tumhe tesaá¹ƒ gatabhÄ• vaá¹ƒ cintayitthÄ• â€™â€™ _ti. __vaá¹-á¹-issatÄ«_ti kappissati. __
sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• ahosi, _ therassa pana sÄ«latejeneva devatÄ• ussukkaá¹

natthi etesaá¹ƒ khaá¹‡á¸• anti akhaá¹‡á¸• Ä• ni. taá¹ƒ pana nesaá¹ƒ khaá¹‡á¸• aá¹ƒ dasset

_tiÄ• di vuttaá¹ƒ. tattha upasampannasÄ«lÄ• naá¹ƒ uddesakkamena Ä• diantÄ• veditabbÄ•
``sattasÅ«â€™â€™ _tiÄ• di. na hi aÃ±Ã±o koci Ä• pattikkhandhÄ• naá¹ƒ \Be III 94/ anukkam
anupasampannasÄ«lÄ• naá¹ƒ samÄ• dÄ• nakkamenapi Ä• diantÄ• labbhanti. __pariyante
tatrante dasante vÄ• chinnavatthaá¹ƒ viya. visadisudÄ• haraá¹‡aÃ±cetaá¹ƒ ``akhaá¹‡á¸• Ä•
adhikatattÄ• . evaá¹ƒ sesÄ• nampi udÄ• haraá¹‡Ä• ni. khaá¹‡á¸• ikatÄ• bhinnatÄ• khaá¹‡á
atthÄ«ti __khaá¹‡á¸• aá¹ƒ, _ sÄ«laá¹ƒ. __chidda_ntiÄ• dÄ«supi eseva nayo. __vemajjhe bh
vinivijjhanavasena. visabhÄ• gavaá¹‡á¹‡ena gÄ• vÄ« viyÄ• ti sambandho. visabhÄ• gavaá¹
tatiyabhÄ• gagataá¹ƒ sambhinnavaá¹‡á¹‡aá¹ƒ __sabalaá¹ƒ, _ visabhÄ• gavaá¹‡á¹‡eheva b
vimissaá¹ƒ __kammÄ• saá¹ƒ_. ayaá¹ƒ imesaá¹ƒ viseso. sabalarahitÄ• ni __asabalÄ• ni, _ ta
sÄ«lassa taá¹‡hÄ• dÄ• sabyato mocanaá¹ƒ vivaá¹-á¹-Å«panissayabhÄ• vÄ• pÄ• danaá¹ƒ, t
mocanavacanena tesaá¹ƒ sÄ«lÄ• naá¹ƒ vivaá¹-á¹-Å«panissayatamÄ• ha. __bhujissabhÄ• v
bhujissakarÄ• ni __bhujissÄ• nÄ«_ti uttarapadalopenÄ• yaá¹ƒ \Ne III 89/ niddesoti dasseti. y
taá¹ƒsamaá¹…gipuggalo serÄ« sayaá¹ƒvasÄ« bhujisso nÄ• ma hoti, tasmÄ• pi __bhujissÄ•
appamÄ• á¹‡atÄ• ya __ ``viÃ±Ã±uppasatthÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. suparisuddhabhÄ•
viÃ±Ã±Å«hi pasatthÄ• nÄ«ti __viÃ±Ã±uppasatthÄ• ni_.

__taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hattÄ• _ti ``iminÄ• haá¹ƒ sÄ«lena devo vÄ• bhav
vÄ• â€™â€™ ti taá¹‡hÄ• parÄ• mÄ• sena, ``iminÄ• haá¹ƒ sÄ«lena devo hutvÄ• tattha nicc
bhavissÄ• mÄ«â€™â€™ ti diá¹-á¹-hiparÄ• mÄ• sena ca aparÄ• maá¹-á¹-hattÄ• . __parÄ• m
sÄ«lesu dosoâ€™â€™ ti catÅ«su vipattÄ«su yÄ• ya kÄ• yaci vipattiyÄ• dassanena parÄ• n
anuddhaá¹ƒsetuá¹ƒ codetunti attho. sÄ«laá¹ƒ nÄ• ma avippaá¹-isÄ• rÄ• dipÄ• rampariyena
samÄ• dhisampÄ• danatthanti Ä• ha __ ``samÄ• dhisaá¹ƒvattanikÄ• nÄ«â€™â€™ _ti. sam
__samÄ• dhisaá¹ƒvattanikÄ• ni_.

samÄ• nabhÄ• vo sÄ• maÃ±Ã±aá¹ƒ, paripuá¹‡á¹‡acatupÄ• risuddhibhÄ• vena majjhe bhin
bhedÄ• bhÄ• vato sÄ«lena sÄ• maÃ±Ã±aá¹ƒ sÄ«lasÄ• maÃ±Ã±aá¹ƒ, taá¹ƒ gato upagatoti _
__ ``samÄ• nabhÄ• vÅ«pagatasÄ«loâ€™â€™ _ti, sÄ«lasampattiyÄ• samÄ• nabhÄ• vaá¹ƒ
attho. kÄ• maá¹ƒ puthujjanÄ• nampi catupÄ• risuddhisÄ«le nÄ• nattaá¹ƒ na siyÄ• , taá¹ƒ pa
ekantikaá¹ƒ niyatabhÄ• vatoti Ä• ha __ ``natthi_ \Be III 95/ __maggasÄ«le nÄ• nattaâ€™â€™
sandhÄ• yetaá¹ƒ vutta_nti maggasÄ«laá¹ƒ sandhÄ• ya taá¹ƒ ``yÄ• ni tÄ• ni sÄ«lÄ• nÄ«â€™

__yÄ• ya_nti yÄ• ayaá¹ƒ mayhaÃ±ceva tumhÄ• kaÃ±ca paccakkhabhÅ«tÄ• . __diá¹-á¹-hÄ
__niddosÄ• _ti niddhutadosÄ• , samucchinnarÄ• gÄ• dipÄ• padhammÄ• ti attho. __niyyÄ• t
nissarati niggacchati. sayaá¹ƒ niyyantÄ«yeva hi taá¹ƒsamaá¹…gipuggalaá¹ƒ vaá¹-á¹-adukkh
vuccati. yÄ• satthu anusiá¹-á¹-hi, taá¹ƒ karotÄ«ti __takkaro, _ tassa, yathÄ• nusiá¹-á¹-haá¹ƒ
paá¹-ipajjantassÄ• ti attho. __samÄ• nadiá¹-á¹-hibhÄ• va_nti sadisadiá¹-á¹-hibhÄ• vaá¹ƒ sad
abhinnadiá¹-á¹-hibhÄ• vaá¹ƒ.

paá¹-hamasÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<12> dutiye __sabrahmacÄ• rÄ«na_nti sahadhammikÄ• naá¹ƒ. piyaá¹ƒ piyÄ• yitabbakaá¹ƒ garuá¹ƒ garuá¹-á¹-hÄ• niyaá¹ƒ karontÄ«ti __garukaraá¹‡Ä• . saá¹…gaá¹‡hanatthÄ• yÄ• _ti saá¹…gahavatthuvisesabhÄ• vato sabrahmacÄ• rÄ«naá¹ƒ \Ne III 90/ saá¹…gahaá¹‡Ä• ya s __avivadanatthÄ• yÄ• _ti saá¹…gahavatthubhÄ• vato eva na vivadanatthÄ• ya. sati ca avivadanahetubhÅ«tasaá¹…gahakatte tesaá¹ƒ vasena sabrahmacÄ• rÄ«naá¹ƒ samaggabh Ä• ha __ ``sÄ• maggiyÄ• â€™â€™ _tiÄ• di.

dutiyasÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nissÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<13> tatiye __vaá¸• á¸• hitÄ• _ti bhÄ• vanÄ• pÄ• ripÅ«rivasena paribrÅ«hitÄ• . __punappu bahulÄ«karaá¹‡ena aparÄ• paraá¹ƒ pavattitÄ• . __yuttayÄ• nasadisÄ• katÄ• _ti yathÄ• yu chekena sÄ• rathinÄ• adhiá¹-á¹-hitaá¹ƒ yathÄ• ruci pavattati, evaá¹ƒ yathÄ• ruci pavattiraha __vatthukatÄ• _ti vÄ• adhiá¹-á¹-hÄ• naá¹-á¹-hena vatthu viya katÄ• , sabbaso upakkilesavis iddhivisesatÄ• ya pavattiá¹-á¹-hÄ• nabhÄ• vato suvisodhitaparissayavatthu viya katÄ• ti vut __adhiá¹-á¹-hitÄ• _ti paá¹-ipakkhadÅ«rÄ«bhÄ• vato \Be III 96/ subhÄ• vitabhÄ• vena taá¹ƒ taá¹ƒ adhiá¹-á¹-hÄ• nayogyatÄ• ya á¹-hapitÄ• . __samantato citÄ• _ti sabbabhÄ• gena tenÄ• ha __ ``upacitÄ• _â€™ ti. __suá¹-á¹-hu samÄ• raddhÄ• _ti iddhibhÄ• vanÄ• sikhÄ• p sambhÄ• vitÄ• . __abhÅ«tabyÄ• karaá¹‡aá¹ƒ byÄ• karotÄ«_ti ``mettÄ• hi kho me cetovimu attani avijjamÄ• naguá¹‡Ä• bhibyÄ• hÄ• raá¹ƒ byÄ• harati. cetovimuttisaddaá¹ƒ apekkhitvÄ vuttaá¹ƒ. __puna byÄ• pÄ• do natthÄ«_ti idÄ• ni mama byÄ• pÄ• do nÄ• ma sabbaso natth

__balavavipassanÄ• _ti bhayatupaá¹-á¹-hÄ• ne Ã±Ä• á¹‡aá¹ƒ, Ä• dÄ«navÄ• nupassane Ã± muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, bhaá¹…gaÃ±Ä• á¹‡anti catunnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adh abhÄ• vena arahattaphalasamÄ• pattiyÄ• animittatÄ• , taá¹ƒ dassetuá¹ƒ __ ``sÄ• hÄ«â€™ rÄ• gassa nimittaá¹ƒ, rÄ• go eva vÄ• nimittaá¹ƒ __rÄ• ganimittaá¹ƒ. Ä• di_-saddena dosani daá¹-á¹-habbo. rÅ«pavedanÄ• disaá¹…khÄ• ranimittaá¹ƒ __rÅ«panimittÄ• di_. tesaá¹ƒ yeva upaá¹-á¹-hÄ• naá¹ƒ __niccanimittÄ• di_. tayidaá¹ƒ nimittaá¹ƒ yasmÄ• sabbena sabbaá¹ƒ a tasmÄ• vuttaá¹ƒ ``sÄ• hi ... pe ... animittÄ• â€™â€™ ti. nimittaá¹ƒ anussarati anugacchati sÄ«lenÄ• ti __nimittÄ• nusÄ• rÄ«_. tenÄ• ha __ ``vuttappabhedaá¹ƒ nimittaá¹ƒ anusaraá¹‡a

__asmimÄ• no_ti ``asmÄ«â€™â€™ ti pavatto attavisayo mÄ• no. __ayaá¹ƒ nÄ• ma ahama 91/ vedanÄ• dÄ«su vÄ• aÃ±Ã±ataralakkhaá¹‡o ayaá¹ƒ nÄ• ma attÄ• ahaá¹ƒ asmÄ«ti. asm

etenÄ• ti __asmimÄ• nasamugghÄ• to, _ arahattamaggo. __puna asmimÄ• no natthÄ«_ti ta
anuppattidhammatÄ• pÄ• danaá¹ƒ kittento samugghÄ• tattameva vibhÄ• veti.

nissÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. bhaddakasuttÄ• divaá¹‡á¹‡anÄ•

14-15__._ catutthe Ä• ramitabbaá¹-á¹-hena vÄ• kammaá¹ƒ Ä• rÄ• mo etassÄ• ti __kammÄ
ganthadhure vipassanÄ• dhure vÄ• ti __kammarato. punappunaá¹ƒ yutto_ti tapparabhÄ• ve
__Ä• lÄ• pasallÄ• po_ti itthivaá¹‡á¹‡apurisavaá¹‡á¹‡Ä• divasena punappunaá¹ƒ lapanaá¹ƒ.
vattabbaá¹ƒ.

bhaddakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. nakulapitusuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he \Be III 97/ visabhÄ• gavedanuppattiyÄ• kakaceneva catuiriyÄ• pathaá¹ƒ
Ä• bÄ• dhayatÄ«ti Ä• bÄ• dho, so yassa atthÄ«ti __Ä• bÄ• dhiko_. taá¹ƒsamuá¹-á¹-hÄ• nac
adhimattagilÄ• no_ti dhÄ• tusaá¹…khayena parikkhÄ«á¹‡asarÄ«ro.

sappaá¹-ibhayakantÄ• rasadisÄ• soá¸·asavatthukÄ• aá¹-á¹-havatthukÄ• ca vicikicchÄ• tiá
__tiá¹‡á¹‡avicikicchÄ• _. vigatÄ• samucchinnÄ• pavattiÄ• dÄ«su ``evaá¹ƒ nu kho na nu kh
pavattikÄ• kathaá¹ƒkathÄ• assÄ• ti __vigatakathaá¹ƒkathÄ• _. sÄ• rajjakarÄ• naá¹ƒ pÄ• p
rÄ• gavikkhepesu sÄ«lÄ• diguá¹‡esu ca tiá¹-á¹-hakattÄ• vesÄ• rajjaá¹ƒ, visÄ• radabhÄ• va
__vesÄ• rajjappattÄ• _. attanÄ• eva paccakkhato diá¹-á¹-hattÄ• na paraá¹ƒ pacceti, nassa
atthÄ«ti __aparappaccayÄ• _.

__gilÄ• nÄ• vuá¹-á¹-hito_ti gilÄ• nabhÄ• vato vuá¹-á¹-hÄ• ya á¹-hito. bhÄ• vappadhÄ• no h
__gilÄ• no hutvÄ• vuá¹-á¹-hito_ti idaá¹ƒ pana atthamattanidassanaá¹ƒ.

nakulapitusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. soppasuttavaá¹‡á¹‡anÄ•

<17> sattame \Ne III 92/ __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ettha __paá¹-isallÄ• na_nti tehi
saddhivihÄ• rikaantevÄ• sikaupÄ• sakÄ• disattehi ceva rÅ«pÄ• rammaá¹‡Ä• disaá¹…khÄ•
apasakkitvÄ• nilÄ«yanaá¹ƒ vivecanaá¹ƒ. kÄ• yacittehi tato vivitto ekÄ«bhÄ• vo pavivekoti Ä
``ekÄ«bhÄ• vÄ• yÄ• â€™â€™ _tiÄ• di. __ekÄ«bhÄ• vato_ti ca iminÄ• kÄ• yavivekato vuá¹

__dhammanijjhÄ• nakkhantito_tiÄ• dinÄ• cittavivekato. __vuá¹-á¹-hito_ti tato duvidhaviveka
sabrahmacÄ• rÄ«hi samÄ• gamena upeto.

soppasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. macchabandhasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame \Be III 98/ __macchaghÄ• taka_nti macchabandhaá¹ƒ kevaá¹-á¹-aá¹ƒ. __
__urabbhÄ• _ vuccanti eá¸·akÄ• , urabbhe hantÄ«ti __orabbhiko. sÅ«karikÄ• _dÄ«supi ese

macchabandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamamaraá¹‡assatisuttavaá¹‡á¹‡anÄ•

<19> navame __evaá¹ƒnÄ• make gÄ• me_ti nÄ• tikÄ• nÄ• makaá¹ƒ gÄ• maá¹ƒ nissÄ• ya.
cÅ«á¸·apitimahÄ• pitiputtÄ• naá¹ƒ dve gÄ• mÄ• , tesu ekasmiá¹ƒ gÄ• me. Ã±Ä• tÄ«naÃ±hi
Ã±Ä• tiko, Ã±Ä• tikoyeva __nÄ• tiko_ Ã±a-kÄ• rassa na-kÄ• rÄ• deso ``animittÄ• na nÄ• ya
174; Spk I 1.20; Ja II 2.34) viya. so kira gÄ• mo yesaá¹ƒ tadÄ• tesaá¹ƒ pubbapurisena attan
sÄ• dhÄ• raá¹‡abhÄ• vena nivasito, tena Ã±Ä• tikoti paÃ±Ã±Ä• yittha. atha pacchÄ• dvÄ«h
vibhajitvÄ• paribhutto. giÃ±jakÄ• vuccati iá¹-á¹-hakÄ• , giÃ±jakÄ• hiyeva kato Ä• vasathoti
so hi Ä• vÄ• so yathÄ• sudhÄ• parikammena payojanaá¹ƒ natthi, evaá¹ƒ iá¹-á¹-hakÄ• hi ev
tasmiá¹ƒ kira padese mattikÄ• sakkharamarumpavÄ• lukÄ• dÄ«hi asammissÄ• kathinÄ• s
kulÄ• labhÄ• janÄ• nipi silÄ• mayÄ• ni viya daá¸·hÄ• ni. tasmÄ• te upÄ• sakÄ• tÄ• ya matt
93/ iá¹-á¹-hakÄ• kÄ• retvÄ• á¹-hapetvÄ• á¹-hapetvÄ• dvÄ• ravÄ• tapÄ• nakavÄ• á¹-atulÄ
vinÄ• tÄ• hi iá¹-á¹-hakÄ• hiyeva pÄ• sÄ• daá¹ƒ kÄ• resuá¹ƒ. tena vuttaá¹ƒ __ ``iá¹-á¹-hakÄ•

__rattindiva_nti ekarattidivaá¹ƒ. __bhagavato sÄ• sana_nti ariyamaggappaá¹-ivedhÄ• vaha
__bahu vata me kataá¹ƒ assÄ• _ti bahu vata mayÄ• attahitaá¹ƒ pabbajitakiccaá¹ƒ kataá¹ƒ b

__tadantara_nti tattakaá¹ƒ velaá¹ƒ. __ekapiá¹‡á¸• apÄ• ta_nti ekaá¹ƒ divasaá¹ƒ yÄ• panap
piá¹‡á¸• apÄ• taá¹ƒ. __yÄ• va anto paviá¹-á¹-havÄ• to bahi nikkhamati, bahi nikkhantavÄ• t
pavisatÄ«_ti ekasseva pavesanikkhamo viya vuttaá¹ƒ, taá¹ƒ nÄ• sikÄ• vÄ• tabhÄ• vasÄ• m

paá¹-hamamaraá¹‡assatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyamaraá¹‡assatisuttavaá¹‡á¹‡anÄ•

<20> dasame __nikkhante_ti vÄ«tivatte. __patigatÄ• yÄ• _ti paccÄ• gatÄ• ya, sampattÄ• y
``paá¹-ipannÄ• yÄ• â€™â€™ _ti. __so mamassa antarÄ• yo_ti yathÄ• vuttÄ• na kevalaá¹ƒ
atidullabhaá¹ƒ khaá¹‡aá¹ƒ labhitvÄ• tassa satthusÄ• sanamanasikÄ• rassa ceva jÄ«vitassa
antarÄ• yo assa, bhaveyyÄ• ti attho. tenÄ• ha __ ``tividho antarÄ• yoâ€™â€™ _tiÄ• di. __v
gaccheyya. satthakena viya aá¹…gapaccaá¹…gÄ• naá¹ƒ kantanakÄ• rakÄ• kÄ• ye sandhib
__satthakavÄ• tÄ• . kattukamyatÄ• chando_ti niyyÄ• nÄ• vaho kattukamyatÄ• kusalacchan
bhÄ• vanÄ• nuyogavÄ«riyaá¹ƒ. na paá¹-ivÄ• ti na paá¹-inivattatÄ«ti __appaá¹-ivÄ• nÄ«, _ a
vosÄ• nÄ• nÄ• pajjanavÄ«riyaá¹ƒ. tenÄ• ha __ ``anukkaá¹‡á¹-hanÄ• appaá¹-isaá¹…gharaá

dutiyamaraá¹‡assatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• raá¹‡Ä«yavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anuttariyavaggo

1-2. sÄ• makasuttÄ• divaá¹‡á¹‡anÄ•

21-22__._ tatiyassa \Ne III 94/ paá¹-hame __kevalakappa_nti ettha __kevala_-saddo anava
__kappa_-saddo samantabhÄ• vattho. tasmÄ• kevalakappaá¹ƒ pokkharaá¹‡iyanti evamatth
anavasesaá¹ƒ phariuá¹ƒ samatthassapi obhÄ• sassa kenaci kÄ• raá¹‡ena ekadesapharaá¹
sabbasova pharatÄ«ti dassetuá¹ƒ samantattho kappa-saddo gahito. __attano obhÄ• sena p
vatthÄ• laá¹…kÄ• rasarÄ«rasamuá¹-á¹-hitena obhÄ• sena pharitvÄ• , candimÄ• \Be III 100/
ekapajjotaá¹ƒ karitvÄ• ti attho. __samanuÃ±Ã±o_ti sammadeva katamanuÃ±Ã±o. tenÄ• ha
samÄ• najjhÄ• sayoti attho. dukkhaá¹ƒ vaco etasminti dubbaco, tassa kammaá¹ƒ dovacassa
anÄ• dariyavasena pavattÄ• cetanÄ• , tassa bhÄ• vo atthitÄ• __dovacassatÄ• _. atha vÄ•
__dovacassatÄ• _. sÄ• atthato saá¹…khÄ• rakkhandho hoti. cetanÄ• padhÄ• no hi saá¹…k
khandhÄ• naá¹ƒ apadakkhiá¹‡aggÄ• hitÄ• kÄ• rena pavattÄ• naá¹ƒ etaá¹ƒ adhivacananti va
puggalÄ• etassa mittÄ• ti pÄ• pamitto, tassa bhÄ• vo __pÄ• pamittatÄ• _. sÄ• pi atthato do
daá¹-á¹-habbÄ• . yÄ• ya hi cetanÄ• ya puggalo pÄ• pamitto pÄ• pasampavaá¹…ko nÄ• ma
cattÄ• ropi vÄ• arÅ«pino khandhÄ• tadÄ• kÄ• rappavattÄ• pÄ• pamittatÄ• . dutiyaá¹ƒ uttÄ

sÄ• makasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhayasuttavaá¹‡á¹‡anÄ•

<23> tatiye sambhavati jÄ• timaraá¹‡aá¹ƒ etenÄ• ti __sambhavo, _ upÄ• dÄ• nanti Ä• ha _
ca sambhave paccayabhÅ«teâ€™â€™ _ti. __anupÄ• dÄ• _ti anupÄ• dÄ• ya. tenÄ• ha __ `

jÄ• timaraá¹‡Ä• ni sammÄ• khÄ«yanti etthÄ• ti __jÄ• timaraá¹‡asaá¹…khayo, _ nibbÄ• nar
``jÄ• timaraá¹‡Ä• naá¹ƒ saá¹…khayasaá¹…khÄ• te nibbÄ• neâ€™â€™ _ti. __sabbadukkha
vaá¹-á¹-adukkhaá¹ƒ atikkantÄ• carimacittanirodhena vaá¹-á¹-adukkhalesassapi asambhava

bhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. himavantasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Ne III 95/ __samÄ• pattikusalo hotÄ«_ti samÄ• pajjanakusalo hoti. tenÄ• ha
kusaloâ€™â€™ _ti. tattha antogatahetuattho á¹-hiti-saddo, tasmÄ• á¹-hapanakusaloti attho
``samÄ• dhiá¹ƒ á¹-hapetuá¹ƒ sakkotÄ«ti atthoâ€™â€™ _ti. tattha __á¹-hapetuá¹ƒ sakkotÄ«_
sattaá¹-á¹-haaccharÄ• mattaá¹ƒ \Be III 101/ khaá¹‡aá¹ƒ jhÄ• naá¹ƒ á¹-hapetuá¹ƒ sakkoti
adhiá¹-á¹-hÄ• navasibhÄ• vassa nipphÄ• ditattÄ• . __yathÄ• paricchedenÄ• _ti yathÄ• paric
__vuá¹-á¹-hÄ• tuá¹ƒ sakkoti_ vuá¹-á¹-hÄ• navasibhÄ• vassa nipphÄ• ditattÄ• . kallaá¹ƒ saÃ±
kallitaá¹ƒ, tasmiá¹ƒ kallite kallitabhÄ• ve kusalo __kallitakusalo. hÄ• setuá¹ƒ_ tosetuá¹ƒ sam
__kallaá¹ƒ kÄ• tu_nti samÄ• dhÄ• nassa paá¹-ipakkhadhammÄ• naá¹ƒ dÅ«rÄ«karaá¹‡ena s
samappadhÄ• nena samÄ• pajjane cittaá¹ƒ samatthaá¹ƒ kÄ• tuá¹ƒ. __samÄ• dhissa gocara
nipphÄ• detabbe tassa gocare kammaá¹-á¹-hÄ• nasaÃ±Ã±ite pavattiá¹-á¹-hÄ• ne bhikkhÄ•
satisampajaÃ±Ã±ayogato kusalo cheko. tenÄ• ha __ ``samÄ• dhissa asappÄ• ye anupakÄ•
_tiÄ• di. __paá¹-hamajjhÄ• nÄ• disamÄ• dhiá¹ƒ abhinÄ«haritu_nti paá¹-hamajjhÄ• nÄ• disa
abhinÄ«harituá¹ƒ upanetuá¹ƒ.

himavantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anussatiá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came __anussatikÄ• raá¹‡Ä• nÄ«_ti anussatiyo eva diá¹-á¹-hadhammikasampa
hetubhÄ• vato kÄ• raá¹‡Ä• ni. __nikkhanta_nti nissaá¹-aá¹ƒ. __mutta_nti vissaá¹-á¹-haá¹ƒ.
apetaá¹ƒ. sabbametaá¹ƒ vikkhambhanameva sandhÄ• ya vadati. __gedhamhÄ• _ti paÃ±ca
buddhÄ• nussativasena laddhaá¹ƒ upacÄ• rajjhÄ• namÄ• ha. __Ä• rammaá¹‡aá¹ƒ karitvÄ•
pÄ• dakaá¹ƒ katvÄ• ti attho.

anussatiá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• kaccÄ• nasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __sambÄ• dhe_ti vÄ• taá¹‡hÄ• saá¹ƒkilesÄ• dÄ«naá¹ƒ sampÄ«á¸·e saá
vuccantÄ«_ti maggaphalasukhÄ• dhigamÄ• ya okÄ• sabhÄ• vato okÄ• sÄ• ti vuccanti. __ok

lokuttaradhammassa \Ne III 96/ adhigamÄ• ya adhigantabbaokÄ• so. __visujjhanatthÄ• yÄ•
abhijjhÄ• visamalobhÄ• dÄ«hi \Be III 102/ ca upakkiliá¹-á¹-hacittÄ• naá¹ƒ visuddhatthÄ• ya.
cittassa visuddhi sijjhamÄ• nÄ• yasmÄ• sokÄ• dÄ«naá¹ƒ anupÄ• dÄ• ya saá¹ƒvattati, tasm
``sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• â€™â€™ _tiÄ• di. tattha socanaá¹ƒ Ã±Ä• tibyasa
santÄ• po antotÄ• po antonijjhÄ• naá¹ƒ __soko, _ Ã±Ä• tibyasanÄ• dinimittameva socikatÄ•
ekaputtakÄ• â€™â€™ tiÄ• dinÄ• (MN II 353-354; SN a II 63) paridevanavasena lapanaá¹ƒ
samatikkamanatthÄ• yÄ• _ti pahÄ• nÄ• ya. Ä• yatiá¹ƒ anuppajjanaÃ±hi idha samatikkamo.
atthaá¹…gamÄ• yÄ• _ti kÄ• yikadukkhassa ca cetasikadomanassassa cÄ• ti imesaá¹ƒ dvin
nirodhÄ• yÄ• ti attho. Ã±Ä• yati nicchayena kamati nibbÄ• naá¹ƒ, taá¹ƒ vÄ• Ã±Ä• yati paá¹-
__Ã±Ä• yo, _ ariyamaggo. idha pana saha pubbabhÄ• gena ariyamaggo gahitoti Ä• ha __ ``
adhigamanatthÄ• yÄ• â€™â€™ _ti. __apaccayaparinibbÄ• nassÄ• _ti anupÄ• disesanibbÄ•
paccayavasena anuppannaá¹ƒ asaá¹…khataá¹ƒ amatadhÄ• tumeva. sesamettha uttÄ• nam

mahÄ• kaccÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paá¹-hamasamayasuttavaá¹‡á¹‡anÄ•

<27> sattame __vaá¸• á¸• hetÄ«_ti manaso vivaá¹-á¹-anissitaá¹ƒ vaá¸• á¸• hiá¹ƒ Ä• vahati.
manasÄ• bhÄ• vito sambhÄ• vito. yaÃ±ca Ä• vajjato manasi karoto cittaá¹ƒ vinÄ«varaá¹‡aá
kammasÄ• dhano sambhÄ• vanattho bhÄ• vanÄ«ya-saddo. __ ``thinamiddhavinodanakam
tadeva vibhÄ• vento __ ``Ä• lokasaÃ±Ã±aá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. __vÄ«riyÄ• ran
__Ä• di_-saddena idha avuttÄ• naá¹ƒ atibhojane nimittaggÄ• hÄ• dÄ«naá¹ƒ saá¹…gaho da
``cha dhammÄ• thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattanti atibhojane nimittaggÄ• ho, iriy
Ä• lokasaÃ±Ã±Ä• manasikÄ• ro, abbhokÄ• savÄ• so, kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ
antarÄ• yasaddapariyÄ• yo idha __antarÄ• _-saddoti Ä• ha __ ``anantarÄ• yenÄ• â€™â€™

paá¹-hamasamayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyasamayasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame \Ne III 97/ \Be III 103/ maá¹‡á¸• alasaá¹‡á¹-hÄ• namÄ• á¸·asaá¹…khepe
__maá¹‡á¸• alamÄ• á¸·Ä• _ti adhippetÄ• ti Ä• ha __ ``bhojanasÄ• lÄ• yÄ• â€™â€™ _ti. ses

dutiyasamayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. udÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<29> navame diá¹-á¹-hadhammo vuccati paccakkho attabhÄ• voti Ä• ha __ ``imasmiá¹ƒyev

__sukhavihÄ• ratthÄ• yÄ• _ti nikkilesatÄ• ya nirÄ• misena sukhena vihÄ• ratthÄ• ya. __Ä• l
karotÄ«_ti sÅ«riyacandapajjotamaá¹‡iukkÄ• vijjuÄ• dÄ«naá¹ƒ Ä• loko divÄ• rattiÃ±ca upala
yathÄ• laddhavaseneva Ä• lokaá¹ƒ manasi karoti, citte á¹-hapeti. tathÄ• ca naá¹ƒ manasi k
subhÄ• vitÄ• lokakasiá¹‡assa viya kasiá¹‡Ä• loko yathicchakaá¹ƒ yÄ• vadicchakaÃ±ca so Ä
upatiá¹-á¹-hati. yena tattha divÄ• saÃ±Ã±aá¹ƒ á¹-hapeti, divÄ• riva vigatathinamiddho hoti. t
divÄ• tathÄ• rattiâ€™â€™ _nti. __divÄ• ti saÃ±Ã±aá¹ƒ á¹-hapetÄ«_ti vuttanayena manasi
saÃ±Ã±aá¹ƒ uppÄ• deti. __yathÄ• nena divÄ• ... pe ... tatheva taá¹ƒ manasi karotÄ«_ti yath
sÅ«riyÄ• loko, evaá¹ƒ rattimpi divÄ• diá¹-á¹-hÄ• kÄ• reneva taá¹ƒ Ä• lokaá¹ƒ manasi karoti.
rattiá¹ƒ ... pe ... manasi karotÄ«_ti yathÄ• rattiyaá¹ƒ candÄ• loko upaladdho, evaá¹ƒ divÄ• p
diá¹-á¹-hÄ• kÄ• reneva taá¹ƒ Ä• lokaá¹ƒ manasi karoti, citte á¹-hapeti. __vivaá¹-enÄ• _ti thin
apihitattÄ• vivaá¹-ena. __anonaddhenÄ• _ti asaÃ±chÄ• ditena. __sahobhÄ• saka_nti saÃ±
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ rÅ«pagatassa dibbassa itarassa ca dassanaá¹-á¹-hena idha Ã±Ä
adhippetanti Ä• ha __ ``dibbacakkhusaá¹…khÄ• tassÄ• â€™â€™ _tiÄ• di.

__uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• _ti jÄ«vitakkhayato upari maraá¹‡ato paraá¹ƒ. __samu
__dhumÄ• tattÄ• _ti uddhaá¹ƒ uddhaá¹ƒ dhumÄ• tattÄ• sÅ«nattÄ• \Be III 104/. setarattehi
vimissitaá¹ƒ nÄ«laá¹ƒ, purimavaá¹‡á¹‡avipariá¹‡Ä• mabhÅ«taá¹ƒ vÄ• nÄ«laá¹ƒ vinÄ«laá¹ƒ
__vinÄ«laka_nti ka-kÄ• rena padavaá¸• á¸• hanamÄ• ha anatthantarato yathÄ• ``pÄ«takaá
__paá¹-ikÅ«lattÄ• _ti jigucchanÄ«yattÄ• . kucchitaá¹ƒ vinÄ«laá¹ƒ __vinÄ«laka_nti kucchana
ka-kÄ• roti dassetuá¹ƒ vuttaá¹ƒ yathÄ• ``pÄ• pako kittisaddo abbhuggacchatÄ«â€™â€™ ti
__paribhinnaá¹-á¹-hÄ• nehi_ kÄ• kadhaá¹…kÄ• dÄ«hi \Ne III 98/. __vissandamÄ• naá¹ƒ pul
tahaá¹ƒ tahaá¹ƒ paggharantapubbanti attho. __tathÄ• bhÄ• va_nti vissandamÄ• napubbata

__so bhikkhÅ«_ti yo ``passeyya sarÄ«raá¹ƒ sÄ«vathikÄ• ya chaá¸• á¸• itaâ€™â€™ nti vutt
__upasaá¹ƒharati_ sadisataá¹ƒ. __ayampi kho_tiÄ• di upasaá¹ƒharaá¹‡Ä• kÄ• radassanaá¹
rÅ«pajÄ«vitindriyaá¹ƒ. arÅ«pajÄ«vitindriyaá¹ƒ panettha viÃ±Ã±Ä• á¹‡agatikameva. __usmÄ
__evaá¹ƒpÅ«tikasabhÄ• vo_ti evaá¹ƒ ativiya pÅ«tisabhÄ• vo Ä• yuÄ• divigame viyÄ• ti adhi
evaá¹ƒbhÄ• vÄ«ti Ä• ha __ ``evamevaá¹ƒ uddhumÄ• tÄ• dibhedo bhavissatÄ«â€™â€™ _ti.

__luÃ±citvÄ• luÃ±citvÄ• _ti uppÄ• á¹-etvÄ• uppÄ• á¹-etvÄ• . __sesÄ• vasesamaá¹ƒsalohi
akkhÄ• ditattÄ• tahaá¹ƒ tahaá¹ƒ sesena appÄ• vasesena maá¹ƒsalohitena yuttaá¹ƒ. __aÃ±
avisesena hatthaá¹-á¹-hikÄ• naá¹ƒ vippakiá¹‡á¹‡atÄ• jotitÄ• ti anavasesato tesaá¹ƒ vippaki
__ ``catusaá¹-á¹-hibhedampÄ«â€™â€™ _tiÄ• dimÄ• ha. __terovassikÄ• nÄ«_ti tirovassaga
saá¹ƒvaccharaá¹ƒ vÄ«tivattÄ• ni hontÄ«ti Ä• ha __ ``atikkantasaá¹ƒvaccharÄ• nÄ«â€™â€™
ghanabhÄ• vavigamena vicuá¹‡á¹‡atÄ• idha pÅ«tibhÄ• vo. so yathÄ• hoti, taá¹ƒ dassento
_tiÄ• dimÄ• ha. __anekadhÄ• tÅ«na_nti cakkhudhÄ• tuÄ• dÄ«naá¹ƒ, kÄ• madhÄ• tuÄ• dÄ«
ca atthÄ• yÄ• _ti ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™ tiÄ• dinÄ•
vuttÄ• ya sattaá¹-á¹-hÄ• nikÄ• ya satiyÄ• ceva taá¹ƒsampayuttaÃ±Ä• á¹‡assa ca atthÄ• ya

udÄ• yÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. anuttariyasuttavaá¹‡á¹‡anÄ•

<30> dasame \Be III 105/ __nihÄ«na_nti lÄ• makaá¹ƒ, kiliá¹-á¹-haá¹ƒ vÄ• . __gÄ• mavÄ• si
puthujjanÄ• naá¹ƒ idanti __pothujjanikaá¹ƒ_. tenÄ• ha __ ``puthujjanÄ• naá¹ƒ santakaâ€™â
sevitabbattÄ• tesaá¹ƒ santakanti vuttaá¹ƒ hoti. __anariya_nti na niddosaá¹ƒ. niddosaá¹-á¹-h
tenÄ• ha __ ``na uttamaá¹ƒ na parisuddhaâ€™â€™ _nti. ariyehi vÄ• na sevitabbanti __ana
anatthasaá¹ƒhita_nti diá¹-á¹-hadhammikasamparÄ• yikÄ• divividhavipulÄ• natthasahitaá¹ƒ.
atthasannissitaá¹ƒ na hotÄ«ti Ä• ha __ ``na atthasannissitaâ€™â€™ _nti. __na vaá¹-á¹-e ni
catusaccakammaá¹-á¹-hÄ• nÄ• bhÄ• vato. asati pana vaá¹-á¹-e nibbidÄ• ya virÄ• gÄ• dÄ«n
``na virÄ• gÄ• yÄ• â€™â€™ _tiÄ• di.

anuttamaá¹ƒ \Ne III 99/ __anuttariya_nti Ä• ha __ ``etaá¹ƒ anuttaraâ€™â€™ _nti. __hatthis
bhummanti Ä• ha __ ``hatthinimittaá¹ƒ sikkhitabbaâ€™â€™ _nti. hatthivisayattÄ• hatthisan
hatthisippaá¹ƒ ``hatthÄ«â€™â€™ ti gahetvÄ• ``hatthismimpi sikkhatÄ«â€™â€™ ti vuttaá¹ƒ
sikkhatÄ«ti evamettha attho daá¹-á¹-habbo. sesapadesupi eseva nayo.

liá¹…gabyattayena vibhattibyattayena __pÄ• ricariye_ti vuttanti Ä• ha __ ``pÄ• ricariyÄ• ya
paccupaá¹-á¹-hitÄ• â€™â€™ _ti. sesamettha suviÃ±Ã±eyyameva.

anuttariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anuttariyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. devatÄ• vaggo

1-4. sekhasuttÄ• divaá¹‡á¹‡anÄ•

31-34__._ catutthassa paá¹-hame sekhÄ• naá¹ƒ paá¹-iladdhaguá¹‡assa parihÄ• ni nÄ• ma
``uparÅ«pariguá¹‡aparihÄ• nÄ• yÄ• â€™â€™ _ti, uparÅ«pariladdhabbÄ• naá¹ƒ maggaphal
anuppÄ• dÄ• yÄ• ti attho. tatiyÄ• dÄ«ni uttÄ• natthÄ• neva.

sekhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vijjÄ• bhÄ• giyasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came \Be III 106/ sampayogavasena vijjaá¹ƒ bhajanti,
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatÄ• dipaccayavasena tÄ• ya saha
__vijjÄ• bhÄ• giyÄ• _. atha vÄ• vijjÄ• bhÄ• ge vijjÄ• koá¹-á¹-hÄ• se vattanti vijjÄ• sabhÄ• g
vijjÄ• koá¹-á¹-hÄ• se pavattantÄ«ti __vijjÄ• bhÄ• giyÄ• _. tattha vipassanÄ• Ã±Ä• á¹‡aá¹ƒ,
abhiÃ±Ã±Ä• ti aá¹-á¹-ha vijjÄ• . purimena atthena tÄ• hi sampayuttadhammÄ• vijjÄ• bhÄ• g
tÄ• su yÄ• kÄ• ci ekÄ• va vijjÄ• \Ne III 100/ vijjÄ• , sesÄ• vijjÄ• bhÄ• giyÄ• . evaá¹ƒ vijjÄ•
sampayuttadhammÄ• pi ``vijjÄ• bhÄ• giyÄ• â€™â€™ tveva veditabbÄ• . idha pana vipassa
saÃ±Ã±Ä• va vijjÄ• bhÄ• giyÄ• ti Ä• gatÄ• , saÃ±Ã±Ä• sÄ«sena sesasampayuttadhammÄ•
__aniccÄ• nupassanÄ• Ã±Ä• á¹‡e_ti aniccÄ• nupassanÄ• Ã±Ä• á¹‡e nissayapaccayabhÅ«
sahagatÄ• ti attho. sesesupi eseva nayo.

vijjÄ• bhÄ• giyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vivÄ• damÅ«lasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he __kodhano_ti kujjhanasÄ«lo. yasmÄ• so appahÄ«nakodhatÄ• ya adhiga
__ ``kodhena samannÄ• gatoâ€™â€™ _ti Ä• ha. upanÄ• ho etassa atthÄ«ti __upanÄ• hÄ«
__upanÄ• hÄ«_. vivÄ• do nÄ• ma uppajjamÄ• no yebhuyyena paá¹-hamaá¹ƒ dvinnaá¹ƒ vas
``dvinnaá¹ƒ bhikkhÅ«naá¹ƒ vivÄ• doâ€™â€™ _ti. so pana yathÄ• bahÅ«naá¹ƒ anatthÄ• va
nidassanamukhena nidassento __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha. __abbhantaraparisÄ•

guá¹‡amakkhanÄ• ya pavattopi attano kÄ• rakaá¹ƒ gÅ«thena paharantiá¹ƒ gÅ«tho viya paá
makkho, so etassa atthÄ«ti __makkhÄ«_. paá¸·Ä• satÄ«ti paá¸·Ä• so, parassa guá¹‡e á¸• a
attho. so etassa atthÄ«ti __paá¸·Ä• sÄ«_. paá¸·Ä• sÄ« puggalo hi dutiyassa dhuraá¹ƒ na de
ativadati. tenÄ• ha __ ``yugaggÄ• halakkhaá¹‡ena paá¸·Ä• sena samannÄ• gatoâ€™â€™ _
maccharÄ• yatÄ«ti maccharaá¹ƒ, taá¹ƒ etassa atthÄ«ti \Be III 107/ __maccharÄ«_. saá¹-hay
bhÄ• satÄ«ti __saá¹-ho_ aÃ±Ã±athÄ• santaá¹ƒ attÄ• naá¹ƒ aÃ±Ã±athÄ• pavedanato. mÄ•
__mÄ• yÄ• vÄ«_. micchÄ• pÄ• pikÄ• viÃ±Ã±ugarahitÄ• etassa diá¹-á¹-hÄ«ti __micchÄ• d
kammapathapariyÄ• pannÄ• ya ``natthi dinnaâ€™â€™ ntiÄ• divatthukÄ• ya micchattapariy
diá¹-á¹-hiyÄ• samannÄ• gatoti attho. tenÄ• ha __ ``natthikavÄ• dÄ«â€™â€™ _tiÄ• di.

saá¹ƒ attano diá¹-á¹-hiá¹ƒ, sayaá¹ƒ vÄ• attanÄ• yathÄ• gahitaá¹ƒ parÄ• masati, sabhÄ• va
Ä• masatÄ«ti __sandiá¹-á¹-hÄ«parÄ• mÄ• sÄ«_. Ä• dhÄ• naá¹ƒ daá¸·haá¹ƒ gaá¹‡hÄ• tÄ«ti
daá¸·haggÄ• hÄ«, ``idameva saccaâ€™â€™ nti thiraggÄ• hÄ«ti attho. yuttaá¹ƒ kÄ• raá¹‡aá
paá¹-inissajjatÄ«ti paá¹-inissaggÄ«, dukkhena kicchena kasirena bahumpi kÄ• raá¹‡aá¹ƒ da
paá¹-inissaggaá¹ƒ kÄ• tunti \Ne III 101/ __duppaá¹-inissaggÄ«_. yo attano uppannadiá¹-á¹-h
saccaâ€™â€™ nti daá¸·haá¹ƒ gaá¹‡hitvÄ• api buddhÄ• dÄ«hi kÄ• raá¹‡aá¹ƒ dassetvÄ• vu
tassetaá¹ƒ adhivacanaá¹ƒ. tÄ• diso hi puggalo yaá¹ƒ yadeva dhammaá¹ƒ vÄ• adhammaá¹ƒ

sabbaá¹ƒ ``evaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyehi kathitaá¹ƒ, evaá¹ƒ amhehi sutaâ€™â€™ nti kur
kapÄ• le antoyeva samodahati. yathÄ• hi kacchapo attano hatthapÄ• dÄ• dike aá¹…ge ken
aá¹…gÄ• ni attano kapÄ• leyeva samodahati, na bahi nÄ«harati, evamayampi ``na sundaro
naâ€™â€™ nti vutto taá¹ƒ na vissajjati, antoyeva attano hadaye eva á¹-hapetvÄ• vicarati, k
gaá¹‡hÄ• ti. yathÄ• susumÄ• rÄ• gahitaá¹ƒ na paá¹-inissajjanti, evaá¹ƒ gaá¹‡hÄ• ti.

vivÄ• damÅ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. chaá¸·aá¹…gadÄ• nasuttavaá¹‡á¹‡anÄ•

<37> sattame dakkhanti vaá¸• á¸• hanti etÄ• yÄ• ti __dakkhiá¹‡Ä• , _ pariccÄ• gamayaá¹ƒ
tassÅ«pakaraá¹‡abhÅ«to deyyadhammo ca. idha pana deyyadhammo adhippeto. tenevÄ• h
patiá¹-á¹-hÄ• petÄ«â€™â€™ _ti. __ito uá¹-á¹-hitenÄ• _ti ito khettato uppannena. rÄ• go vina
__rÄ• gavinayo, _ rÄ• gassa samucchedikÄ• paá¹-ipadÄ• . tenÄ• ha __ ``rÄ• gavinayapaá¹
_ti.

__ ``pubbeva dÄ• nÄ• sumanoâ€™â€™ _tiÄ• digÄ• thÄ• ya pubbeva dÄ• nÄ• muÃ±cacet
dÄ• nÅ«pakaraá¹‡asambharaá¹‡ato paá¹-á¹-hÄ• ya sumano ``sampattÄ«naá¹ƒ nidÄ• naá¹ƒ
108/ dassÄ• mÄ«â€™â€™ ti somanassito bhaveyya. __dadaá¹ƒ cittaá¹ƒ pasÄ• daye_ti dad
dakkhiá¹‡eyyahatthe patiá¹-á¹-hÄ• pento ``asÄ• rato dhanato sÄ• rÄ• dÄ• naá¹ƒ karomÄ«â€
pasÄ• deyya. __datvÄ• attamano hotÄ«_ti dakkhiá¹‡eyyÄ• naá¹ƒ deyyadhammaá¹ƒ paricc
``paá¹‡á¸• itapaÃ±Ã±attaá¹ƒ nÄ• ma mayÄ• anuá¹-á¹-hitaá¹ƒ, aho sÄ• dhu suá¹-á¹-hÅ«â€™
pÄ«tisomanassajÄ• to hoti. __esÄ• _ti yÄ• ayaá¹ƒ pubbacetanÄ• muÃ±cacetanÄ• aparac
kammaphalÄ• naá¹ƒ saddhÄ• nugatÄ• naá¹ƒ somanassapariggahitÄ• naá¹ƒ tividhÄ• naá¹ƒ

__sÄ«lasaÃ±Ã±amenÄ• _ti kÄ• yikavÄ• casikasaá¹ƒvarena. __hatthapÄ• de_ti dakkhiá¹‡ey
__mukhaá¹ƒ vikkhÄ• letvÄ• _ti tesaá¹ƒyeva mukhaá¹ƒ vikkhÄ• letvÄ• , attanÄ• va mukhoda

chaá¸·aá¹…gadÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-11. attakÄ• rÄ«suttÄ• divaá¹‡á¹‡anÄ•

38-41__._ aá¹-á¹-hame \Ne III 102/ kusalakiriyÄ• ya Ä• diÄ• rambhabhÄ• vena pavattavÄ«r
sabhÄ• vadhÄ• raá¹‡aá¹-á¹-hena dhÄ• tÅ«ti vuttanti Ä• ha --- __ ``Ä• rambhadhÄ• tÅ«ti Ä•
pavattavÄ«riyaâ€™â€™ _nti. laddhÄ• sevanaá¹ƒ vÄ«riyaá¹ƒ balappattaá¹ƒ hutvÄ• paá¹-ipa
``nikkamadhÄ• tÅ«ti kosajjato nikkhamanasabhÄ• vaá¹ƒ vÄ«riyaâ€™â€™ _nti. __parakkam
adhimattatarÄ• naá¹ƒ paá¹-ipakkhadhammÄ• naá¹ƒ vidhamanasamatthatÄ• ya paá¹-upaá¹-
á¹-hÄ• naá¹ƒ akkamanasabhÄ• vo. navamÄ• dÄ«su natthi vattabbaá¹ƒ.

attakÄ• rÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. nÄ• gitasuttavaá¹‡á¹‡anÄ•

<42> dvÄ• dasame __mÄ• haá¹ƒ nÄ• gita yasena samÄ• gama_nti mÄ• ahaá¹ƒ yasena sa
mayÄ• yaso_ti yaso ca mayÄ• mÄ• samÄ• gacchatÅ«ti \Be III 109/ attho. iminÄ• attano l
anatthikataá¹ƒ vibhÄ• veti. __paÃ±cahi vimuttÄ«hÄ«_ti tadaá¹…gavimuttiÄ• dÄ«hi paÃ±cah
uttÄ• nameva.

nÄ• gitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

devatÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dhammikavaggo

1. nÄ• gasuttavaá¹‡á¹‡anÄ•

<43> paÃ±camassa paá¹-hame __parisiÃ±citu_nti (Ps I 272) yo cuá¹‡á¹‡amattikÄ• dÄ«hi g
mallakamuá¹-á¹-hÄ• dÄ«hi vÄ• ghaá¹ƒsanto nahÄ• yati, so ``nahÄ• yatÄ«â€™â€™ ti vucca
pakatiyÄ• va nahÄ• yati, so ``parisiÃ±catÄ«â€™â€™ ti vuccati \Ne III 103/. bhagavato ca sa
haritabbaá¹ƒ rajojallaá¹ƒ nÄ• ma nupalimpati acchachavibhÄ• vato, utuggahaá¹‡atthaá¹ƒ pa
udake otarati. tenÄ• ha __ ``gattÄ• ni parisiÃ±cituâ€™â€™ _nti.

__pubbakoá¹-á¹-hako_ti pÄ• cÄ«nakoá¹-á¹-hako. sÄ• vatthiyaá¹ƒ kira jetavanavihÄ• ro kad
khuddako. tathÄ• hi so vipassissa bhagavato kÄ• le yojaniko ahosi, sikhissa tigÄ• vuto, ves
aá¸• á¸• hayojaniko, kakusandhassa gÄ• vutappamÄ• á¹‡o, koá¹‡Ä• gamanassa aá¸• á¸• h
vÄ«satiusabhappamÄ• á¹‡o, amhÄ• kaá¹ƒ bhagavato kÄ• le aá¹-á¹-hakarÄ«sappamÄ• á¹‡o
vihÄ• rassa kadÄ• ci pÄ• cÄ«nato hoti, kadÄ• ci dakkhiá¹‡ato, kadÄ• ci pacchimato, kadÄ•
jetavanagandhakuá¹-iyaá¹ƒ pana catunnaá¹ƒ maÃ±capÄ• dÄ• naá¹ƒ patiá¹-á¹-hitaá¹-á¹-hÄ•
hi acalacetiyaá¹-á¹-hÄ• nÄ• ni nÄ• ma mahÄ• bodhipallaá¹…kaá¹-á¹-hÄ• naá¹ƒ, isipatane
dhammacakkappavattanaá¹-á¹-hÄ• naá¹ƒ, saá¹…kassanagare devorohanakÄ• le sopÄ• nas
patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ, maÃ±capÄ• daá¹-á¹-hÄ• nanti. ayaá¹ƒ pana pubbakoá¹-á¹-
vÄ«satiusabhavihÄ• rakÄ• le pÄ• cÄ«nadvÄ• rakoá¹-á¹-hako ahosi. so idÄ• ni ``pubbakoá¹-
paÃ±Ã±Ä• yati.

kassapadasabalassa \Be III 110/ kÄ• le aciravatÄ« nagaraá¹ƒ parikkhipitvÄ• sandamÄ• nÄ
patvÄ• udakena bhinditvÄ• mahantaá¹ƒ udakarahadaá¹ƒ mÄ• pesi samatittikaá¹ƒ anupubb

raÃ±Ã±o nhÄ• natitthaá¹ƒ, ekaá¹ƒ nÄ• garÄ• naá¹ƒ, ekaá¹ƒ bhikkhusaá¹…ghassa, ekaá¹ƒ b
pÄ• á¹-iekkÄ• ni nhÄ• natitthÄ• ni honti ramaá¹‡Ä«yÄ• nivippakiá¹‡á¹‡arajatapaá¹-á¹-asadis
bhagavatÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ yena ayaá¹ƒ evarÅ«po pubbakoá¹-á¹-hak
parisiÃ±cituá¹ƒ. athÄ• yasmÄ• Ä• nando udakasÄ• á¹-ikaá¹ƒ upanÄ• mesi. bhagavÄ• sura
udakasÄ• á¹-ikaá¹ƒ nivÄ• sesi. thero dupaá¹-á¹-ena saddhiá¹ƒ mahÄ• cÄ«varaá¹ƒ attano ha
bhagavÄ• udakaá¹ƒ otari, sahotaraá¹‡enevassa udake macchakacchapÄ• sabbe suvaá¹‡a
yantanÄ• á¸·ikÄ• hi suvaá¹‡á¹‡arasadhÄ• rÄ• ni siÃ±canakÄ• lo viya suvaá¹‡á¹‡apaá¹-appa
ahosi. atha bhagavato nahÄ• navattaá¹ƒ dassetvÄ• paccuttiá¹‡á¹‡assa thero surattadupaá
bhagavÄ• taá¹ƒ nivÄ• setvÄ• vijjullatÄ• sadisaá¹ƒ kÄ• yabandhanaá¹ƒ bandhitvÄ• mahÄ•
saá¹ƒharitvÄ• padumagabbhasadisaá¹ƒ katvÄ• upanÄ«taá¹ƒ dvÄ«su kaá¹‡á¹‡esu gahetvÄ
__ ``pubbakoá¹-á¹-hake gattÄ• ni parisiÃ±citvÄ• ekacÄ«varo aá¹-á¹-hÄ• sÄ«â€™â€™ _ti.

evaá¹ƒ á¹-hitassa pana bhagavato sarÄ«raá¹ƒ vikasitapadumapupphasadisaá¹ƒ sabbapÄ•
pÄ• ricchattakaá¹ƒ, tÄ• rÄ• marÄ«civikasitaÃ±ca gaganatalaá¹ƒ siriyÄ• avahasamÄ• naá¹ƒ
byÄ• mappabhÄ• parikkhepavilÄ• sinÄ« \Ne III 104/ cassa dvattiá¹ƒsavaralakkhaá¹‡amÄ• l
dvattiá¹ƒsa candimÄ• viya, dvattiá¹ƒsa sÅ«riyÄ• viya, paá¹-ipÄ• á¹-iyÄ•
á¹-hapitadvattiá¹ƒsacakkavattidvattiá¹ƒsadevarÄ• jadvattiá¹ƒsamahÄ• brahmÄ• no viya ca a
ca bhagavato sarÄ«raá¹ƒ sudhantacÄ• mÄ«karasamÄ• navaá¹‡á¹‡aá¹ƒ, suparisodhitapavÄ
suvisuddhanÄ«laratanÄ• valisadisakesatanuruhaá¹ƒ, tasmÄ• tahaá¹ƒ tahaá¹ƒ
viniggatasujÄ• tajÄ• tihiá¹…gulakarasÅ«pasobhitaá¹ƒ upari satamegharatanÄ• valisucchÄ•
kanakagirisikharaá¹ƒ virocittha. tasmiÃ±ca samaye dasabalassa sarÄ«rato nikkhamitvÄ• ch
samantato asÄ«tihatthappamÄ• á¹‡e padese Ä• dhÄ• vantÄ« vidhÄ• vantÄ«
ratanÄ• valiratanadÄ• maratanacuá¹‡á¹‡avippakiá¹‡á¹‡aá¹ƒ viya pasÄ• ritaratanacittakaÃ±
Ä• siÃ±camÄ• nalÄ• khÄ• rasadhÄ• rÄ• cittamiva ukkÄ• satanipÄ• tasamÄ• kulamiva
nirantaravippakiá¹‡á¹‡akaá¹‡ikÄ• rakiá¹…kiá¹‡ikapupphamiva
vÄ• yuvegasamuddhatacinapiá¹-á¹-hacuá¹‡á¹‡araÃ±jitamiva \Be III 111/ indadhanuvijjullatÄ
gaganatalaá¹ƒ, taá¹ƒ á¹-hÄ• naá¹ƒ pavanaÃ±ca sammÄ• pharanti. vaá¹‡á¹‡abhÅ«mi nÄ• n
buddhÄ• naá¹ƒ sarÄ«ravaá¹‡á¹‡aá¹ƒ vÄ• guá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• cuá¹‡á¹‡iyapadehi vÄ•
upamÄ• yo ca kÄ• raá¹‡Ä• ni ca Ä• haritvÄ• paá¹-ibalena dhammakathikena pÅ«retvÄ• ka
evarÅ«pesu hi á¹-hÄ• nesu dhammakathikassa thÄ• mo veditabbo. __pubbasadisÄ• ni kuru
kurumÄ• no, sukkhÄ• payamÄ• noti attho. sodake gatte cÄ«varaá¹ƒ pÄ• rupantassa hi cÄ«v
uá¹-á¹-hahanti, parikkhÄ• rabhaá¹‡á¸• aá¹ƒ dussati, buddhÄ• naá¹ƒ pana sarÄ«re rajojallaá
padumapatte ukkhittaudakabindu viya udakaá¹ƒ vinivaá¹-á¹-etvÄ• gacchati. evaá¹ƒ santepi
bhagavÄ• ``pabbajitavattaá¹ƒ nÄ• metaâ€™â€™ nti mahÄ• cÄ«varaá¹ƒ ubhosu kaá¹‡á¹‡es
paá¹-icchÄ• detvÄ• aá¹-á¹-hÄ• si.

tÄ• á¸·itaÃ±ca vÄ• ditaÃ±ca tÄ• á¸·itavÄ• ditaá¹ƒ, tÅ«riyÄ• naá¹ƒ tÄ• á¸·itavÄ• ditaá¹ƒ tÅ«ri
mahantaÃ±ca taá¹ƒ tÅ«riyatÄ• á¸·itavÄ• ditaÃ±cÄ• ti __mahÄ• tÅ«riyatÄ• á¸·itavÄ• ditaá¹ƒ_

``mahantenÄ• â€™â€™ _tiÄ• di. atha vÄ• bherimudiá¹…gapaá¹‡avÄ• ditÅ«riyÄ• naá¹ƒ tÄ•
vÄ«á¹‡Ä• veá¸·ugomukhiÄ• dÄ«naá¹ƒ vÄ• ditaÃ±ca __tÅ«riyatÄ• á¸·itavÄ• dita_nti vÄ• eva

abhiÃ±Ã±Ä• pÄ• raá¹ƒ gatoti __abhiÃ±Ã±Ä• pÄ• ragÅ«_. evaá¹ƒ sesesupi. so hi bhagavÄ•
gatoti __abhiÃ±Ã±Ä• pÄ• ragÅ«_. tesu paÃ±cupÄ• dÄ• nakkhandhe parijÄ• nanto gatoti __
sabbakilese pajahanto gatoti __pahÄ• napÄ• ragÅ«_. cattÄ• ro magge bhÄ• vento gatoti __
nirodhaá¹ƒ sacchikaronto gatoti __sacchikiriyÄ• pÄ• ragÅ«_. sabbasamÄ• pattiá¹ƒ samÄ• p
__samÄ• pattipÄ• ragÅ«. subrahmadevaputtÄ• dayo_ti ettha so kira devaputto accharÄ• sa
nandanakÄ«á¸·itaá¹ƒ katvÄ• pÄ• ricchattakamÅ«le paÃ±Ã±attÄ• sane nisÄ«di. taá¹ƒ paÃ±c
nisinnÄ• \Ne III 105/, paÃ±casatÄ• rukkhaá¹ƒ abhiruhitvÄ• madhurassarena gÄ• yitvÄ• p
gahetvÄ• itarÄ• ekatovaá¹‡á¹-ikamÄ• lÄ• va ganthenti. atha rukkhaá¹ƒ abhiruá¸·hÄ• upac
ekappahÄ• reneva kÄ• laá¹ƒ katvÄ• avÄ«cimhi nibbattÄ• mahÄ• dukkhaá¹ƒ anubhavanti.
``imÄ• saá¹ƒ neva saddo suyyati \Be III 112/, na pupphÄ• ni pÄ• tenti, kahaá¹ƒ nu kho gatÄ•
niraye nibbattabhÄ• vaá¹ƒ disvÄ• piyavatthukasokena ruppamÄ• no cintesi --- ``etÄ• tÄ• va
mayhaá¹ƒ Ä• yusaá¹…khÄ• ro kittakoâ€™â€™ ti. so ``sattame divase mayÄ• pi avasesÄ• h
kÄ• laá¹ƒ katvÄ• tattheva nibbattitabbaâ€™â€™ nti disvÄ• balavatarena sokena samappit
sokaá¹ƒ sadevake loke aÃ±Ã±atra tathÄ• gatÄ• nibbÄ• petuá¹ƒ samattho natthÄ«â€™â€™
santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ á¹-hito ---

``niccaá¹ƒ utrastamidaá¹ƒ cittaá¹ƒ, niccaá¹ƒ ubbiggamidaá¹ƒ mano.

anuppannesu kicchesu, atho uppatitesu ca.

sace atthi anutrastaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti || (SN a I 98) ---

imaá¹ƒ gÄ• thamabhÄ• si. bhagavÄ• pissa ---

``nÄ• Ã±Ã±atra bojjhÄ• tapasÄ• , nÄ• Ã±Ã±atrindriyasaá¹ƒvarÄ• .

nÄ• Ã±Ã±atra sabbanissaggÄ• , sotthiá¹ƒ passÄ• mi pÄ• á¹‡inaâ€™â€™ nti || (SN a I 98) --

dhammaá¹ƒ desesi. so desanÄ• pariyosÄ• ne vigatasoko paÃ±cahi accharÄ• satehi saddhi
patiá¹-á¹-hÄ• ya bhagavantaá¹ƒ namassamÄ• no aá¹-á¹-hÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vutta
subrahmadevaputtÄ• dayoâ€™â€™ _ti. __Ä• di_-saddena candasÅ«riyadevaputtÄ• dayo s
kÄ• raá¹‡ehÄ«_ti Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«naá¹ƒ araha
rahÄ• bhÄ• vÄ• ti imehi catÅ«hi kÄ• raá¹‡ehi.

__dasavidhasaá¹ƒyojanÄ• nÄ«_ti orambhÄ• giyuddhambhÄ• giyabhedato dasavidhasaá¹ƒy

sabbasatte atikkamitvÄ• pavattaruci. __aá¹-á¹-hamaka_nti sotÄ• pattimaggaá¹-á¹-haá¹ƒ sa
__sotÄ• panno_ti phalaá¹-á¹-ho gahito.

__soracca_nti \Ne III 106/ ``tattha katamaá¹ƒ soraccaá¹ƒ? yo kÄ• yiko avÄ«tikkamo, vÄ• ca
kÄ• yikavÄ• casiko avÄ«tikkamo, idaá¹ƒ vuccati soraccaá¹ƒ, sabbÄ• pi sÄ«lasaá¹ƒvaro sora
vacanato sucisÄ«laá¹ƒ ``soraccaâ€™â€™ nti vuttaá¹ƒ. __karÅ«á¹‡Ä• _ti karuá¹‡Ä• brahma
__karuá¹‡Ä• pubbabhÄ• go_ti tassa pubbabhÄ• gaá¹ƒ upacÄ• rajjhÄ• naá¹ƒ vadati.

__duvidhena_ \Be III 113/ __jhÄ• nenÄ• _ti Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡Å«panijjh
jhÄ• namanena. __paÃ±cavidhamicchÄ• jÄ«vavasenÄ• _ti
kuhanÄ• lapanÄ• nemittikatÄ• nippesikatÄ• lÄ• bhenalÄ• bhaá¹ƒnijigÄ«sanatÄ• saá¹…khÄ•
paÃ±cavidhamicchÄ• jÄ«vavasena. __na lippatÄ«_ti na allÄ«yati anusayato Ä• rammaá¹‡al
taá¹‡hÄ• diá¹-á¹-hiabhinivesÄ• bhÄ• vato. sesamettha uttÄ• nameva.

nÄ• gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. migasÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<44> dutiye __samasamagatiyÄ• _ti ka-kÄ• rassa ya-kÄ• ravasena niddesoti Ä• ha __ ``sa
samagatikÄ• â€™â€™ _ti. __bhavissantÄ«_ti atÄ«tatthe anÄ• gatavacanaá¹ƒ katanti Ä• ha
jÄ• tÄ• â€™â€™ _ti. purÄ• á¹‡assa hi isidattassa ca samagatikaá¹ƒ sandhÄ• ya sÄ• evam

__ammakÄ• _ti mÄ• tugÄ• mo. upacÄ• ravacanaÃ±hetaá¹ƒ. itthÄ«su yadidaá¹ƒ ammakÄ•
tenÄ• ha __ ``itthÄ« hutvÄ• itthisaÃ±Ã±Ä• ya eva samannÄ• gatÄ• â€™â€™ _ti.

__diá¹-á¹-hiyÄ• paá¹-ivijjhitabbaá¹ƒ appaá¹-ividdhaá¹ƒ hotÄ«_ti atthato kÄ• raá¹‡ato ca paÅ
paá¹-ivijjhitabbaá¹ƒ appaá¹-ividdhaá¹ƒ hoti, nijjaá¹-aá¹ƒ niggumbaá¹ƒ katvÄ• yÄ• thÄ• vato
samaye samaye kilesehi vimuccanakaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ idha __sÄ• mÄ• yikaá¹ƒ_ ma-k
katvÄ• . tenÄ• ha --- __ ``sÄ• mÄ• yikampi vimuttiá¹ƒ na labhatÄ«ti kÄ• lÄ• nukÄ• laá¹ƒ dha
pÄ«tipÄ• mojjaá¹ƒ na labhatÄ«â€™â€™ _ti. __pamiá¹‡antÄ«_ti ettha Ä• rambhattho pa-sad
Ä• rabhantÄ«â€™â€™ _ti. __paá¹‡Ä«to_ti visiá¹-á¹-ho.

__tadantara_nti vacanavipallÄ• sena upayogatthe sÄ• mivacanaá¹ƒ katanti Ä• ha __ ``taá¹
kÄ• raá¹‡aâ€™â€™ _nti \Ne III 107/. lobhassa aparÄ• paruppattiyÄ• bahuvacanavasena _
vuttÄ• . __sÄ«lena visesÄ« ahosi_ methunadhammaviratiyÄ• samannÄ• gatattÄ• .

migasÄ• lÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-6. iá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

45-48__._ tatiye \Be III 114/ daliddo nÄ• ma duggato, tassa bhÄ• vo __dÄ• liddiyaá¹ƒ_. na e
sÄ• pateyyanti __assako, _ asÄ• pateyyo. tenÄ• ha __ ``attano santakena rahitoâ€™â€™ _
saá¹…ghoâ€™â€™ ti vutte ``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, sup
kenaci akampiyabhÄ• vena okappanaá¹ƒ ratanattayaguá¹‡e ogÄ• hetvÄ• kappanaá¹ƒ __ok
akusalaá¹ƒ kammaá¹ƒ no sakaá¹ƒ, idaá¹ƒ pana kammaá¹ƒ sakaâ€™â€™ nti evaá¹ƒ byatire
kammassakatajÄ• nanapaÃ±Ã±Ä• __kammassakatapaÃ±Ã±Ä• _. tividhaÃ±hi duccaritaá¹ƒ
nÄ• ma na hoti atthabhaÃ±janato. sucaritaá¹ƒ sakakammaá¹ƒ nÄ• ma atthajananato. __iá¹‡
paccattavacanatthe etaá¹ƒ bhummanti Ä• ha __ ``iá¹‡aggahaá¹‡aá¹ƒ vadÄ• mÄ«â€™â€™ _

__kaá¹-aggÄ• ho_ti kataá¹ƒ sabbaso siddhameva katvÄ• gahaá¹‡aá¹ƒ. so pana vijayalÄ• b
``jayaggÄ• hoâ€™â€™ _ti. hirimano etassÄ• ti __hirimano_ti Ä• ha __ ``hirisampayuttacitto
pÄ• pajigucchanalakkhaá¹‡Ä• ya hiriyÄ• sampayuttacittoti attho. ottappati ubbijjati bhÄ• yat
__ottappÄ«, _ ottappena samannÄ• gato. __nirÄ• misaá¹ƒ sukha_nti tatiyajjhÄ• nasukhaá¹ƒ
dÅ«rasamussÄ• ritakÄ• mÄ• misattÄ• . __upekkha_nti catutthajjhÄ• nupekkhaá¹ƒ, na yaá¹ƒ
Ä• ha __ ``catutthajjhÄ• nupekkhaâ€™â€™ _nti. __Ä• raddhavÄ«riyo_ti
paggahitaparipuá¹‡á¹‡akÄ• yikacetasikavÄ«riyoti attho. yo gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ vinode
iriyÄ• pathesu aá¹-á¹-haÄ• rambhavatthuvasena ekako hoti, tassa kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ Ä
cittasaá¹…gaá¹‡ikaá¹ƒ vinodetvÄ• aá¹-á¹-hasamÄ• pattivasena ekako hoti. gamane uppann
pÄ• puá¹‡ituá¹ƒ na deti, á¹-hÄ• ne uppannakilesassa nisajjaá¹ƒ, nisajjÄ• ya uppannakilesas
pÄ• puá¹‡ituá¹ƒ na deti, uppannaá¹-á¹-hÄ• neyeva kilese niggaá¹‡hÄ• ti. ayaá¹ƒ cetasikaá¹ƒ
nÄ• ma hoti. paá¹-ipakkhadÅ«rÄ«bhÄ• vena seá¹-á¹-haá¹-á¹-hena ca eko udetÄ«ti ekodi, ek
ekaggacitto idha __ekodi_. paá¹-ipakkhato attÄ• naá¹ƒ nipÄ• ti, taá¹ƒ vÄ• nipayati visosetÄ
aÃ±Ã±ataraá¹ƒ kÄ• yÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá¹ƒ sÄ• tisayÄ• ya satiyÄ• saratÄ«ti __s
``ekaggacittoâ€™â€™ _tiÄ• di.

__akuppÄ• _ \Ne III 108/ __me vimuttÄ«_ti mayhaá¹ƒ arahattaphalavimutti akuppatÄ• ya al
akuppÄ• . sÄ• hi rÄ• gÄ• dÄ«hi na kuppatÄ«ti akuppatÄ• yapi akuppÄ• \Be III 115/. akupp
Ä• rammaá¹‡anti akuppÄ• rammaá¹‡atÄ• yapi akuppÄ• . tenevÄ• ha __ ``akuppÄ• rammaá
__bhavasaá¹ƒyojanÄ• na_nti
kÄ• marÄ• gapaá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sabhavarÄ• gaiss
avijjÄ• saá¹…khÄ• tÄ• naá¹ƒ dasannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ. imÄ• ni hi satte bhavesu saá
bhavÄ• bhavena saá¹ƒyojenti, tasmÄ• bhavasaá¹ƒyojanÄ• nÄ«ti vuccanti. __khÄ«á¹‡Ä• sa
kilesaiá¹‡Ä• naá¹ƒ abhÄ• vato. aÃ±Ã±e hi sattÄ• yÄ• va na kilesÄ• pahÄ«yanti, tÄ• va saia
aserivihÄ• rabhÄ• vato. catutthÄ• dÄ«ni uttÄ• natthÄ• ni.

iá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. khemasuttavaá¹‡á¹‡anÄ•

<49> sattame __vutthabrahmacariyavÄ• so_ti nivutthabrahmacariyavÄ• so. __katakaraá¹‡Ä
__karaá¹‡Ä«ya_nti pariÃ±Ã±Ä• pahÄ• nabhÄ• vanÄ• sacchikiriyamÄ• ha. taá¹ƒ pana yasm
catÅ«su saccesu kattabbattÄ• soá¸·asavidhaá¹ƒ veditabbaá¹ƒ. tenÄ• ha __ ``catÅ«hi magg
khandhakilesaabhisaá¹…khÄ• rasaá¹…khÄ• tÄ• tayo osÄ«dÄ• panaá¹-á¹-hena bhÄ• rÄ• v
oropitÄ• nikkhittÄ• pÄ• titÄ• etenÄ• ti __ohitabhÄ• ro_. tenÄ• ha __ ``khandhabhÄ• raá¹ƒ
á¹-hitoâ€™â€™ _ti. anuppatto sadatthanti __anuppattasadattho. sadattho_ti ca sakatthamÄ
da-kÄ• raá¹ƒ katvÄ• . ettha hi arahattaá¹ƒ attano yonisomanasikÄ• rÄ• yattattÄ• attÅ«panib
sasantÄ• napariyÄ• pannattÄ• attÄ• naá¹ƒ avijahanaá¹-á¹-hena attano uttamatthena ca atta
``sakatthoâ€™â€™ ti vuccati. tenÄ• ha __ ``sadattho vuccati arahattaâ€™â€™ _nti. __sam
sammÄ• aÃ±Ã±Ä• ya vimutto, acchinnabhÅ«tÄ• ya maggapaÃ±Ã±Ä• ya sammÄ• yathÄ• b
jÄ• nitabbo, tathÄ• jÄ• nitvÄ• vimuttoti attho. tenÄ• ha __ ``sammÄ• hetunÄ• â€™â€™ _t
vimuttiyo sabbassa cittasaá¹ƒkilesassa maggo nibbÄ• nÄ• dhimutti ca. nibbÄ• ne adhimucc
ninnapoá¹‡apabbhÄ• ratÄ• ya. arahÄ• sabbakilesehi vimuttacittattÄ• cittavimuttiyÄ• vimut
adhimuttattÄ• nibbÄ• ne vimutto. sesamettha uttÄ• nameva.

khemasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. indriyasaá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<50> aá¹-á¹-hame \Ne III 109/ \Be III 116/ upanisÄ«dati phalaá¹ƒ etthÄ• ti kÄ• raá¹‡aá¹ƒ __
yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_nti yathÄ• sabhÄ• vajÄ• nanasaá¹…khÄ• taá¹ƒ dassanaa
dasseti. taruá¹‡avipassanÄ• hi balavavipassanÄ• ya paccayo hoti. __taruá¹‡avipassanÄ• _
Ã±Ä• á¹‡aá¹ƒ, paccayapariggahe Ã±Ä• á¹‡aá¹ƒ, sammasane Ã±Ä• á¹‡aá¹ƒ, maggÄ• magg
á¹-hitaÃ±Ä• á¹‡anti catunnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. nibbindati etÄ• yÄ• ti __n
balavavipassanÄ• _ti bhayatupaá¹-á¹-hÄ• ne Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«navÄ• nupassane Ã±Ä•
muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡anti catunnaá¹ƒ Ã±Ä• á¹‡Ä
paá¹-isaá¹…khÄ• nupassanÄ• pana muccitukamyatÄ• pakkhikÄ• eva. ``yÄ• va maggÄ• m
taruá¹‡avipassanÄ• â€™â€™ ti hi vacanato upakkilesavimuttaudayabbayaÃ±Ä• á¹‡ato bala
ariyo saá¹…khÄ• rato etenÄ• ti __virÄ• go, _ ariyamaggo. __arahattaphala_nti ukkaá¹-á¹-ha
indriyasaá¹ƒvarassa sÄ«larakkhaá¹‡ahetuttÄ• vuttaá¹ƒ __ ``sÄ«lÄ• nurakkhaá¹‡aindriyasaa
_ti.

indriyasaá¹ƒvarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. Ä• nandasuttavaá¹‡á¹‡anÄ•

<51> navame __therÄ• bhikkhÅ« viharanti bahussutÄ• Ä• gatÄ• gamÄ• _tiÄ• dipÄ• á¸·ipa
daá¹-á¹-habbo --- sÄ«lÄ• diguá¹‡Ä• naá¹ƒ thirabhÄ• vappattiyÄ• __therÄ• _. suttageyyÄ• d
__bahussutÄ• _. vÄ• cuggatadhÄ• raá¹‡ena sammadeva garÅ«naá¹ƒ santike Ä• gamitabhÄ
pariyattidhammasaá¹…khÄ• to Ä• gamo etesanti __Ä• gatÄ• gamÄ• _. suttÄ• tidhammasaá
dhÄ• raá¹‡ena __dhammadharÄ• _. vinayadhÄ• raá¹‡ena __vinayadharÄ• _. tesaá¹ƒyeva d
dhÄ• raá¹‡ena __mÄ• tikÄ• dharÄ• _. tattha tattha dhammaparipucchÄ• ya __paripucchati_
__paripaÃ±hati_ vÄ«maá¹ƒsati vicÄ• reti. __idaá¹ƒ, bhante, kathaá¹ƒ, imassa kvattho_ti
paripucchanapaÃ±hanÄ• kÄ• radassanaá¹ƒ. __Ä• vivaá¹-aÃ±ceva_ pÄ• á¸·iyÄ• atthaá¹ƒ pa
Ä• gamato __vivaranti. anuttÄ• nÄ«kataÃ±ca_ yuttivibhÄ• vanena __uttÄ• nÄ«karonti. kaá¹
dhammesu_ saá¹ƒsayuppattiyÄ• \Be III 117/ hetuyÄ• gaá¹‡á¹-hiá¹-á¹-hÄ• nabhÅ«tesu pÄ•
vinicchayadÄ• nena __kaá¹…khaá¹ƒ paá¹-ivinodenti_.

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. khattiyasuttavaá¹‡á¹‡anÄ•

<52> dasame \Ne III 110/ bhoge adhippÄ• yo etesanti __bhogÄ• dhippÄ• yÄ• _. paÃ±Ã±at
upavicaratÄ«ti __paÃ±Ã±Å«pavicÄ• rÄ• _. pathaviyÄ• dÄ• yatthÄ• ya vÄ• cittaá¹ƒ abhinive
__pathavÄ«bhinivesÄ• _. mantÄ• adhiá¹-á¹-hÄ• naá¹ƒ patiá¹-á¹-hÄ• etesanti __mantÄ• dh
nayena sesapadÄ• nipi veditabbÄ• ni. sesaá¹ƒ uttÄ• nameva.

khattiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. appamÄ• dasuttavaá¹‡á¹‡anÄ•

<53> ekÄ• dasame __jaá¹…galÄ• na_nti ettha yo nipicchalo na anÅ«po nirudakatÄ• ya tha
so ``jaá¹…galoâ€™â€™ ti vuccati. tabbahulatÄ• ya pana idha sabbo bhÅ«mippadeso jaá¹…
jÄ• tÄ• bhavÄ• ti vÄ• jaá¹…galÄ• , tesaá¹ƒ __jaá¹…galÄ• naá¹ƒ_. evaÃ±hi nadicarÄ• nam
hoti samodhÄ• tabbÄ• naá¹ƒ viya samodhÄ• yakÄ• nampi idha jaá¹…galaggahaá¹‡ena gah
__pathavÄ«talacÄ• rÄ«na_nti iminÄ• jalacÄ• rino ca nivatteti adissamÄ• napÄ• dattÄ• . __
sÄ• dhÄ• raá¹‡avacanampi __ ``padajÄ• tÄ• nÄ«â€™â€™ _ti saddantarasannidhÄ• nena v
Ä• ha __ ``sapÄ• dakapÄ• á¹‡Ä• naâ€™â€™ _nti. ``muttagataâ€™â€™ ntiÄ• dÄ«su (MN II
idha __jÄ• ta_-saddo anatthantaroti Ä• ha __ ``padajÄ• tÄ• nÄ«ti padÄ• nÄ«â€™â€™ _ti. _
samavarodhaá¹ƒ, antogadhaá¹ƒ vÄ• . tenÄ• ha __ ``odhÄ• naá¹ƒ upanikkhepaá¹ƒ gacchant
__kÅ«á¹-aá¹…gamÄ• _ti pÄ• rimantena kÅ«á¹-aá¹ƒ upagacchanti. __kÅ«á¹-aninnÄ• _ti kÅ«
pavisanavasena kÅ«á¹-e ninnÄ• . __kÅ«á¹-asamosaraá¹‡Ä• _ti chidde anupavisanavasena
kÅ«á¹-e samodahitvÄ• á¹-hitÄ• . vaá¹‡á¹-e \Be III 118/ patamÄ• ne sabbÄ• ni bhÅ«miyaá¹ƒ

``vaá¹‡á¹-Ä• nuvattakÄ• ni bhavantÄ«â€™â€™ _ti.

appamÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dhammikasuttavaá¹‡á¹‡anÄ•

<54> dvÄ• dasame __jÄ• tibhÅ«miya_nti ettha jananaá¹ƒ jÄ• ti, jÄ• tiyÄ• bhÅ«mi __jÄ• tib
jÄ• taá¹-á¹-hÄ• naá¹ƒ. taá¹ƒ kho panetaá¹ƒ neva kosalamahÄ• rÄ• jÄ• dÄ«naá¹ƒ, na caá¹…
sakkasuyÄ• masantusitÄ• dÄ«naá¹ƒ \Ne III 111/, na asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ, na aÃ±
``jÄ• tibhÅ«mÄ«â€™â€™ ti vuccati. yassa pana jÄ• tadivase dasasahassÄ« lokadhÄ• tu
ekaddhajamÄ• lÄ• vippakiá¹‡á¹‡akusumavÄ• sacuá¹‡á¹‡agaá¹‡asugandhÄ• sabbapÄ• lip
virocamÄ• nÄ• paduminipaá¹‡á¹‡e udakabindu viya akampittha, jaccandhÄ• dÄ«naÃ±ca r
pÄ• á¹-ihÄ• riyÄ• ni pavattiá¹ƒsu. tassa sabbaÃ±Ã±ubodhisattassa jÄ• taá¹-á¹-hÄ• naá¹ƒ, s
janakakapilavatthusannissayo ``jÄ• tibhÅ«mÄ«â€™â€™ ti vuccati. __jÄ• tibhÅ«makÄ• upÄ
upÄ• sakÄ• . santanetvÄ• sabbaso tanetvÄ• pattharitvÄ• á¹-hitamÅ«lÄ• ni __mÅ«lasantÄ
mÅ«lÄ• niyevÄ• ti Ä• ha __ ``mÅ«lasantÄ• nakÄ• nanti mÅ«lÄ• naâ€™â€™ _nti.

jÄ• tadivase Ä• vudhÄ• naá¹ƒ jotitattÄ• , raÃ±Ã±o aparimitassa ca sattakÄ• yassa anatthat
paripÄ• lanasamatthatÄ• ya ca ``jotipÄ• loâ€™â€™ ti laddhanÄ• mattÄ• vuttaá¹ƒ __ ``nÄ•
__govindo_ti govindiyÄ• bhisekena abhisitto, govindassa á¹-hÄ• ne á¹-hapanÄ• bhisekena
kira tassa brÄ• hmaá¹‡assa kulaparamparÄ• gataá¹ƒ á¹-hÄ• nantaraá¹ƒ. tenÄ• ha __ ``á¹-h
_ti. gavaá¹ƒ paÃ±Ã±aÃ±ca vindati paá¹-ilabhatÄ«ti govindo, mahanto govindoti __mahÄ• go
paÃ±Ã±Ä• yetaá¹ƒ adhivacanaá¹ƒ ``gacchati atthe bujjhatÄ«â€™â€™ ti katvÄ• . mahÄ• gov
bodhisattoyeva. so kira disampatissa nÄ• ma raÃ±Ã±o purohitassa govindabrÄ• hmaá¹‡ass
pitussa ca raÃ±Ã±o ca accayena tassa putto reá¹‡u, sahÄ• yÄ• \Be III 119/ cassa sattabhÅ
vessabhÅ«, bharato, dve dhataraá¹-á¹-hÄ• ti ime satta rÄ• jÄ• no yathÄ• aÃ±Ã±amaÃ±Ã±a
rajje patiá¹-á¹-hÄ• petvÄ• tesaá¹ƒ atthadhamme anusÄ• sante jambudÄ«patale sabbesaá¹ƒ
brahmÄ• va brÄ• hmaá¹‡Ä• naá¹ƒ, devova gahapatikÄ• naá¹ƒ sakkato garukato mÄ• nito p
uttamagÄ• ravaá¹-á¹-hÄ• naá¹ƒ ahosi. tena vuttaá¹ƒ __ ``reá¹‡uÄ• dÄ«naá¹ƒ sattannaá¹ƒ r
_ti. imeva satta bhÄ• radhÄ• rÄ• mahÄ• rÄ• jÄ• no. vuttaÃ±hetaá¹ƒ ---

``sattabhÅ« brahmadatto ca, vessabhÅ« bharato saha.

reá¹‡u dve ca dhataraá¹-á¹-hÄ• , tadÄ• suá¹ƒ satta bhÄ• radhÄ• â€™â€™ ti || (Sv II 308).

raÃ±Ã±o diá¹-á¹-hadhammikasamparÄ• yikatthÄ• naá¹ƒ puro vidhÄ• nato pure saá¹ƒvidhÄ
kodhÄ• magandhenÄ• _ti kodhasaá¹…khÄ• tena pÅ«tigandhena. karuá¹‡Ä• assa atthÄ«ti
sapubbabhÄ• gakaruá¹‡ajjhÄ• naá¹ƒ vuttanti Ä• ha __ ``karuá¹‡Ä• ya ca karuá¹‡Ä• pubbab

yakÄ• ro sandhivasena Ä• gatoti Ä• ha __ ``yeteti eteâ€™â€™ _ti. __arahattato paá¹-á¹-hÄ
sakadÄ• gÄ• mÄ«. __sakadÄ• gÄ• miá¹ƒ_ \Ne III 112/ __upÄ• dÄ• yÄ• _ti sakadÄ• gÄ• mi
sakadÄ• gÄ• missa hi paÃ±cindriyÄ• ni sakadÄ• gÄ• mibhÄ• vaá¹ƒ paá¹-icca mudÅ«ni nÄ•
suviÃ±Ã±eyyameva.

dhammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

6. mahÄ• vaggo

1. soá¹‡asuttavaá¹‡á¹‡anÄ•

<55> chaá¹-á¹-hassa \Ne III 113/ \Be III 120/ paá¹-hame __nisÄ«di bhagavÄ• paÃ±Ã±atte
taá¹ƒ Ä• sanaá¹ƒ paá¹-hamameva paÃ±Ã±attaá¹ƒ, udÄ• hu bhagavantaá¹ƒ disvÄ• paÃ±Ã±
dharamÄ• nakÄ• le padhÄ• nikabhikkhÅ«naá¹ƒ vattametaá¹ƒ, yadidaá¹ƒ attano vasanaá¹-á
paÃ±Ã±apetvÄ• va nisÄ«dananti dassento Ä• ha __ ``padhÄ• nikabhikkhÅ«â€™â€™ _tiÄ•
yattha ekopi bhikkhu viharati, sabbattha buddhÄ• sanaá¹ƒ paÃ±Ã±attameva hoti. kasmÄ• ?
santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• phÄ• sukaá¹-á¹-hÄ• ne viharante manasi karoti ---
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gato, asakkhi nu kho visesaá¹ƒ nibbattetuá¹ƒ, noâ€™â€™
kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• akusalavitakkaá¹ƒ vitakkayamÄ• naá¹ƒ, tato ``kathaÃ±
santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharantaá¹ƒ imaá¹ƒ kulaputtaá¹ƒ akusalavitakkÄ
vaá¹-á¹-adukkhe saá¹ƒsÄ• ressantÄ«â€™â€™ ti tassa anuggahatthaá¹ƒ tattheva attÄ• naá
kulaputtaá¹ƒ ovaditvÄ• Ä• kÄ• saá¹ƒ uppatitvÄ• puna attano vasanaá¹-á¹-hÄ• nameva gac
ovadiyamÄ• nÄ• te bhikkhÅ« cintayiá¹ƒsu ``satthÄ• amhÄ• kaá¹ƒ manaá¹ƒ jÄ• nitvÄ• Ä• g
á¹-hitaá¹ƒyeva attÄ• naá¹ƒ dasseti. tasmiá¹ƒ khaá¹‡e, `bhante, idha nisÄ«datha nisÄ«dathÄ
Ä• sanapariyesanaá¹ƒ nÄ• ma bhÄ• roâ€™â€™ ti. te Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• va vihara
taá¹ƒ paÃ±Ã±apeti. yassa natthi, so maÃ±caá¹ƒ vÄ• phalakaá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ•
paÃ±Ã±apeti. taá¹ƒ alabhamÄ• nÄ• purÄ• á¹‡apaá¹‡á¹‡Ä• nipi saá¹ƒkaá¸• á¸• hitvÄ• tatth
pattharitvÄ• á¹-hapenti.

__satta sarÄ• _ti --- chajjo, usabho, gandhÄ• ro, majjhimo, paÃ±camo, dhevato, nisÄ• doti
__tayo gÄ• mÄ• _ti --- chajjagÄ• mo, majjhimagÄ• mo, sÄ• dhÄ• raá¹‡agÄ• moti tayo gÄ• n
manussaloke vÄ«á¹‡Ä• vÄ• danÄ• ekekassa sarassa vasena tayo tayo mucchanÄ• ti katvÄ

devaloke vÄ«á¹‡Ä• vÄ• danÄ• pana samapaÃ±Ã±Ä• sa mucchanÄ• ti vadanti. tattha hi \Ne
vasena satta \Be III 121/ satta mucchanÄ• , antarassa sarassa ca ekÄ• ti samapaÃ±Ã±Ä• s
__sakkapaÃ±hasuttasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv II 345) ``samapaÃ±Ã±Ä• sa mucchanÄ
paÃ±casikhassa vÄ«á¹‡Ä• vÄ• danaá¹ƒ dassentena vuttaá¹ƒ. __á¹-hÄ• nÄ• ekÅ«napaÃ±Ã
satta satta á¹-hÄ• nabhedÄ• , yato sarassa maá¹‡á¸• alatÄ• vavatthÄ• naá¹ƒ hoti. ekÅ«nap
tisso duve catasso catasso tisso duve catassoti dvÄ• vÄ«sati sutibhedÄ• ca icchitÄ• .

__atigÄ• á¸·haá¹ƒ Ä• raddha_nti thinamiddhachambhitattÄ• naá¹ƒ vÅ«pasamatthaá¹ƒ ativiy
niyuttÄ• __sabbatthikÄ• _. sabbena vÄ• lÄ«nuddhaccapakkhiyena atthetabbÄ• __sabbatt
__samathanimittaá¹ƒ_. evaá¹ƒ sesesupi. __khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• _ti ettha yas
vÄ«tarÄ• go na khayÄ• rÄ• gassa vÄ«tarÄ• go sabbaso avippahÄ«narÄ• gattÄ• . vikkhamb
khayÄ• eva, tasmÄ• vuttaá¹ƒ ``khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• â€™â€™ ti. esa nayo d

__lÄ• bhasakkÄ• rasilokaá¹ƒ nikÄ• mayamÄ• no_ti ettha labbhati pÄ• puá¹‡Ä«yatÄ«ti __lÄ
paccayÄ• nametaá¹ƒ adhivacanaá¹ƒ. sakkaccaá¹ƒ kÄ• tabboti __sakkÄ• ro_. paccayÄ• eva
sundarasundarÄ• abhisaá¹…kharitvÄ• katÄ• ``sakkÄ• roâ€™â€™ ti vuccati, yÄ• ca parel
pupphÄ• dÄ«hi vÄ• pÅ«jÄ• . __siloko_ti vaá¹‡á¹‡abhaá¹‡anaá¹ƒ. taá¹ƒ lÄ• bhaÃ±ca, sakkÄ
nikÄ• mayamÄ• no, pavattayamÄ• noti attho. tenevÄ• ha __ ``catupaccayalÄ• bhaÃ±ca ... p
_ti.

__thÅ«á¹‡a_nti pasÅ«naá¹ƒ bandhanatthÄ• ya nikhÄ• tatthambhasaá¹…khÄ• taá¹ƒ thÅ«á¹
suviÃ±Ã±eyyameva.

soá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. phaggunasuttavaá¹‡á¹‡anÄ•

<56> dutiye __samadhosÄ«_ti samantato adhosi. sabbabhÄ• gena pariphandanacalanÄ• k
vattaá¹ƒ kiretaá¹ƒ bÄ• á¸·hagilÄ• nenapi vuá¸• á¸• hataraá¹ƒ \Be III 122/ disvÄ• uá¹-á¹-hitÄ•
dassetabbÄ• . tena pana ``mÄ• cali mÄ• calÄ«â€™â€™ ti vattabbo, taá¹ƒ pana calanaá¹ƒ
uá¹-á¹-hÄ• nÄ• kÄ• radassanaá¹ƒ hotÄ«ti \Ne III 115/ Ä• ha __ ``uá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ d
__santimÄ• ni Ä• sanÄ• nÄ«_ti paá¹-hamameva paÃ±Ã±atthÄ• sanaá¹ƒ sandhÄ• ya vadati.
bhikkhuno vasanaá¹-á¹-hÄ• ne --- ``sace satthÄ• Ä• gacchissati, Ä• sanaá¹ƒ paÃ±Ã±attame
phalakamattampi paá¹‡á¹‡asanthÄ• ramattampi paÃ±Ã±attameva. __khamanÄ«yaá¹ƒ yÄ• p
khamituá¹ƒ, iriyÄ• pathaá¹ƒ vÄ• yÄ• petuá¹ƒ sakkÄ• ti pucchati. __sÄ«savedanÄ• _ti kutoc
alabhamÄ• nehi vÄ• tehi samuá¹-á¹-hÄ• pitÄ• balavatiyo sÄ«savedanÄ• honti.

phaggunasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. chaá¸·abhijÄ• tisuttavaá¹‡á¹‡anÄ•

<57> tatiye __abhijÄ• tiyo_ti ettha __abhi_-saddo upasaggamattaá¹ƒ, na atthavisesajotako
jÄ• tiyoâ€™â€™ _ti. __abhijÄ• yatÄ«_ti etthÄ• pi eseva nayo.

__urabbhe_ hanantÄ«ti __orabbhikÄ• _. evaá¹ƒ __sÅ«karikÄ• _dayo veditabbÄ• . __rode_
sappaá¹-ibaddhe satte assÅ«ni mocentÄ«ti ruddÄ• , te eva __luddÄ• _ ra-kÄ• rassa la-kÄ•
aÃ±Ã±epi ye keci mÄ• gavikÄ• nesÄ• dÄ• vuttÄ• , te pÄ• pakammappasutatÄ• ya __ ``kaá
vadati.

__bhikkhÅ«_ti ca buddhasÄ• sane bhikkhÅ«. te kira sacchandarÄ• gena paribhuÃ±jantÄ«ti
paccayesu kaá¹‡á¹-ake pakkhipitvÄ• khÄ• dantÄ«ti ``kaá¹‡á¹-akavuttikÄ• â€™â€™ ti vadat
paá¹‡Ä«te paccaye paá¹-isevantÄ«ti tassa micchÄ• gÄ• ho. Ã±Ä• yaladdhepi paccaye bhuÃ
vilomaggÄ• hitÄ• ya paccayesu kaá¹‡á¹-ake pakkhipitvÄ• khÄ• danti nÄ• mÄ• ti vadatÄ«ti.
__kaá¹‡á¹-akavuttikÄ• _ evaá¹ƒnÄ• makÄ• eke pabbajitÄ• , ye savisesaá¹ƒ attakilamathÄ•
hi te kaá¹‡á¹-ake vattantÄ• viya hontÄ«ti ``kaá¹‡á¹-akavuttikÄ• â€™â€™ ti vuttÄ• . imamev
sandhÄ• yÄ• ha __ ``kaá¹‡á¹-akavuttikÄ• ti samaá¹‡Ä• nÄ• meteâ€™â€™ _ti.

__lohitÄ• bhijÄ• ti_ \Be III 123/ nÄ• ma nigaá¹‡á¹-hÄ• ekasÄ• á¹-akÄ• ti vuttÄ• . te kira á¹-h
bhuÃ±jananahÄ• nappaá¹-ikkhepÄ• divatasamÄ• yogena purimehi dvÄ«hi paá¹‡á¸• aratarÄ

__acelakasÄ• vakÄ• _ti \Ne III 116/ Ä• jÄ«vakasÄ• vake vadati. te kira Ä• jÄ«vakaladdhiyÄ
nigaá¹‡á¹-hehipi paá¹‡á¸• aratarÄ• . evaÃ±ca katvÄ• attano paccayadÄ• yake nigaá¹‡á¹-he
karoti.

Ä• jÄ«vakÄ• Ä• jÄ«vakiniyo __ ``sukkÄ• bhijÄ• tÄ«â€™â€™ _ti vuttÄ• . te kira purimehi ca
nandÄ• dayo hi tathÄ• rÅ«paá¹ƒ Ä• jÄ«vakappaá¹-ipattiá¹ƒ ukkaá¹ƒsaá¹ƒ pÄ• petvÄ• á¹-hit
Ä• jÄ«vakasÄ• vakehi ca paá¹‡á¸• aratarÄ• ti __ ``paramasukkÄ• bhijÄ• tÄ«â€™â€™ _ti vu

__bilaá¹ƒ olaggeyyu_nti maá¹ƒsabhÄ• gaá¹ƒ nhÄ• runÄ• vÄ• kenaci vÄ• ganthitvÄ• puri
olambanavasena bandheyyuá¹ƒ. iminÄ• satthadhammaá¹ƒ nÄ• ma dasseti. satthavÄ• ho k
paá¹-ipanno antarÄ• magge goá¹‡e mate maá¹ƒsaá¹ƒ gahetvÄ• sabbesaá¹ƒ satthikÄ• naá
ettakaá¹ƒ mÅ«laá¹ƒ dÄ• tabbaâ€™â€™ nti koá¹-á¹-hÄ• saá¹ƒ olambati. goá¹‡amaá¹ƒsaá¹ƒ
akhÄ• dantÄ• pi atthi, khÄ• dantÄ• pi mÅ«laá¹ƒ dÄ• tuá¹ƒ sakkontÄ• pi asakkontÄ• pi. satth
gahito, taá¹ƒ mÅ«laá¹ƒ satthikehi dhÄ• raá¹‡atthaá¹ƒ sabbesaá¹ƒ balakkÄ• rena koá¹-á¹-hÄ
gaá¹‡hÄ• ti. ayaá¹ƒ satthadhammo.

__kaá¹‡hÄ• bhijÄ• tiyo samÄ• no_ti kaá¹‡he nÄ«cakule jÄ• to hutvÄ• . __kaá¹‡hadhamma
Ä• ha __ ``kaá¹‡hasabhÄ• vo hutvÄ• abhijÄ• yatÄ«â€™â€™ _ti, taá¹ƒ antogadhahetuattha
attho. tasmÄ• __kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yatÄ«_ti kÄ• á¸·akaá¹ƒ dasadussÄ«lyadh
dhammaá¹ƒ abhijÄ• yatÄ«_ti etthÄ• pi iminÄ• nayena attho veditabbo. so hi ``ahaá¹ƒ pubbe
akatattÄ• nÄ«cakule nibbatto, idÄ• ni puÃ±Ã±aá¹ƒ karissÄ• mÄ«â€™â€™ ti puÃ±Ã±asaá¹.
paá¹‡á¸• aradhammaá¹ƒ karoti.

__akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• na_nti sace kaá¹‡haá¹ƒ bhaveyya, kaá¹‡havipÄ• kaá¹ƒ d
dussÄ«lyadhammaá¹ƒ. sace sukkaá¹ƒ, sukkavipÄ• kaá¹ƒ dadeyya yathÄ• dÄ• nasÄ«lÄ• di
appadÄ• nato ``akaá¹‡haá¹ƒ asukkaâ€™â€™ nti vuttaá¹ƒ. nibbÄ• naÃ±ca nÄ• ma imasmiá
adhippetaá¹ƒ ``abhijÄ• yatÄ«â€™â€™ ti vacanato \Be III 124/. taÃ±hi kilesanibbÄ• nante jÄ
nÄ• ma yathÄ• ``rÄ• gÄ• dÄ«naá¹ƒ khayante jÄ• tattÄ• rÄ• gakkhayo, dosakkhayo, mohak
paá¹-ippassambhanavasena vÄ• kilesÄ• naá¹ƒ nibbÄ• panato nibbÄ• naá¹ƒ. taá¹ƒ esa abh
antogadhahetu atthaá¹ƒ ``jÄ• yatÄ«â€™â€™ ti padaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``jÄ• y
pÄ• puá¹‡Ä• tÄ«hi atthaá¹ƒ \Ne III 117/ gahetvÄ• va __ ``nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™
__sukkÄ• bhijÄ• tiyo samÄ• no_ti sukke uccakule jÄ• to hutvÄ• . sesamettha suviÃ±Ã±eyya

chaá¸·abhijÄ• tisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• savasuttavaá¹‡á¹‡anÄ•

<58> catutthe __saá¹ƒvarenÄ• _ti saá¹ƒvarena hetubhÅ«tena vÄ• . __idhÄ• _ti ayaá¹ƒ idha
indiyasaá¹ƒvarasaá¹ƒvutassa puggalassa sannissayabhÅ«tasÄ• sanaparidÄ«pano, aÃ±Ã±a
tathÄ• bhÄ• vappaá¹-isedhano vÄ• ti vuttaá¹ƒ __ ``idhÄ• ti idhasmiá¹ƒ sÄ• saneâ€™â€™ _t
paá¹-isaá¹…khÄ• ya. __saá¹…khÄ• _-saddo Ã±Ä• á¹‡akoá¹-á¹-hÄ• sapaÃ±Ã±attigaá¹‡anÄ•
paá¹-isevatÄ«â€™â€™ tiÄ• dÄ«su (MN II 168) hi Ã±Ä• á¹‡e dissati. ``papaÃ±casaÃ±Ã±Ä• s
samudÄ• carantÄ«â€™â€™ tiÄ• dÄ«su (MN I 202, 204) koá¹-á¹-hÄ• se. ``tesaá¹ƒ tesaá¹ƒ d
samaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (Dhs 1313-1315) paÃ±Ã±attiyaá¹ƒ. ``na sukaraá¹ƒ saá¹.
II 128) gaá¹‡anÄ• ya. idha pana Ã±Ä• á¹‡e daá¹-á¹-habbo. tenevÄ• ha __ ``paá¹-isaÃ±jÄ• n
atthoâ€™â€™ _ti. Ä• dÄ«navapaccavekkhaá¹‡Ä• Ä• dÄ«navapaá¹-isaá¹…khÄ• ti yojanÄ•
ghaá¹ƒsitaá¹ƒ. __anubyaÃ±janaso_ti hatthapÄ• dasitaÄ• lokitavilokitÄ• dippakÄ• rabhÄ• ga
ayonisomanasikaroto kilesÄ• naá¹ƒ anubyaÃ±janato ``anubyaÃ±janaâ€™â€™ nti vuccati. _
itthipurisanimittassa subhanimittÄ• dikassa vÄ• kilesavatthubhÅ«tassa nimittassa gÄ• ho.
__Ä• dittapariyÄ• yenÄ• _ti __Ä• dittapariyÄ• ye_ (SN b IV 28; Vin I 54) Ä• gatanayena ved

yathÄ• itthiyÄ• indriyaá¹ƒ itthindriyaá¹ƒ, na evamidaá¹ƒ, idaá¹ƒ pana cakkhumeva indriyan
__cakkhundriyaá¹ƒ_. tenÄ• ha __ ``cakkhumeva indriyaâ€™â€™ _nti. yathÄ• Ä• vÄ• á¹-e n
``Ä• vÄ• á¹-akacchapoâ€™â€™ ti vuccati, evaá¹ƒ tappaá¹-ibaddhavuttitÄ• ya taá¹ƒ á¹-hÄ• n

cakkhundriyasaá¹ƒvaro. tenÄ• ha __ ``cakkhundriye saá¹ƒvaro cakkhundriyasaá¹ƒvaroâ€™
cakkhundriye saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• natthi. na hi cakkhupasÄ• daá¹ƒ nissÄ• ya sa
vÄ• uppajjati. apica yadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchati, ta
uppajjitvÄ• niruddhe kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ•
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccaá¹ƒ, tato vipÄ• kamanodhÄ• tu sampaá¹-icchanakicc
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ, tato kiriyÄ• hetukamanoviÃ±Ã±
voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ• nirujjhati \Ne III 118/, tadanantara
tatthÄ• pi neva bhavaá¹…gasamaye, na Ä• vajjanÄ• dÄ«naá¹ƒ aÃ±Ã±atarasamaye ca saá¹
javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ vÄ• muá¹-á¹-hassaccaá¹ƒ vÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ
vÄ• uppajjati, asaá¹ƒvaro hoti. tasmiá¹ƒ pana sÄ«lÄ• dÄ«su uppannesu saá¹ƒvaro hoti, tas
saá¹ƒvaroâ€™â€™ ti kasmÄ• vuttanti Ä• ha __ ``javane uppajjamÄ• nopi hesa ... pe ... cak
vuccatÄ«â€™â€™ _ti.

idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• nagare catÅ«su dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• pi
antogharadvÄ• rakoá¹-á¹-hakagabbhÄ• dayo susaá¹ƒvutÄ• , tathÄ• pi antonagare sabbaá¹ƒ
agopitameva hoti. nagaradvÄ• rena hi pavisitvÄ• corÄ• yadicchakaá¹ƒ kareyyuá¹ƒ, evame
dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi aguttaá¹ƒ hoti bhavaá¹.
vÄ«thicittÄ• nipi. yathÄ• pana nagaradvÄ• resu saá¹ƒvutesu kiÃ±cÄ• pi antogharÄ• dayo a
antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ surakkhitaá¹ƒ sugopitameva hoti. nagaradvÄ• resu hi
paveso natthi, evamevaá¹ƒ javane sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi suguttaá¹ƒ hoti bh
vÄ«thicittÄ• nipi, tasmÄ• javanakkhaá¹‡e uppajjamÄ• nopi cakkhundriyasaá¹ƒvaroti vuttoti.

saá¹ƒvarena samannÄ• gato puggalo saá¹ƒvutoti Ä• ha __ ``upetoâ€™â€™ _ti. __ayamev
upari pÄ• á¸·iyaá¹ƒ sandissanato vuttaá¹ƒ. tenÄ• ha __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di.

__yanti Ä• deso_ti iminÄ• liá¹…gavipallÄ• sena saddhiá¹ƒ vacanavipallÄ• so katoti dasseti
etaá¹ƒ puthuvacanatthaá¹ƒ. __vighÄ• takarÄ• _ti cittavighÄ• takarÄ• \Be III 126/, kÄ• yacitt
vÄ• . yathÄ• vuttakilesahetukÄ• dÄ• hÄ• nubandhÄ• vipÄ• kÄ• eva __vipÄ• kapariá¸·Ä• h
aÃ±Ã±e ca vighÄ• takarÄ• kilesapariá¸·Ä• hÄ• sambhavanti, taá¹ƒ dassetuá¹ƒ __ ``cakkhu
_tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyameva. ettha ca saá¹ƒvaraá¹‡Å«pÄ• yo, saá¹ƒvaritabba
saá¹ƒvaro, yattha saá¹ƒvaro, yathÄ• saá¹ƒvaro, yaÃ±ca saá¹ƒvaraphalanti ayaá¹ƒ vibhÄ• g
``paá¹-isaá¹…khÄ• yonisoâ€™â€™ ti hi __saá¹ƒvaraá¹‡Å«pÄ• yo_. cakkhundriyaá¹ƒ __saá
saá¹ƒvaraggahaá¹‡ena gahitÄ• sati __saá¹ƒvaro_. ``asaá¹ƒvutassÄ• â€™â€™ ti __saá¹ƒva
hi saá¹ƒvaraá¹‡aá¹ƒ. saá¹ƒvaritabbaggahaá¹‡asiddho idha __saá¹ƒvaravisayo_. cakkhundri
Ã±Ä• á¹‡aá¹ƒ rÅ«pÄ• rammaá¹‡e saá¹ƒvarayatÄ«ti avuttasiddhoyamattho. Ä• savatannimit
__phalaá¹ƒ_. evaá¹ƒ sotadvÄ• rÄ• dÄ«su yojetabbaá¹ƒ. __sabbatthevÄ• _ti manodvÄ• re p
dvÄ• re.

__paá¹-isaá¹…khÄ• _ \Ne III 119/ __yoniso cÄ«vara_ntiÄ• dÄ«su ``sÄ«tassa paá¹-ighÄ• tÄ
paccavekkhaá¹‡ameva yoniso paá¹-isaá¹…khÄ• . __Ä«disa_nti evarÅ«paá¹ƒ iá¹-á¹-hÄ• ram
__bhavapatthanÄ• ya assÄ• dayato_ti bhavapatthanÄ• mukhena __bhÄ• vitaá¹ƒ_ Ä• ramm
__cÄ«vara_nti nivÄ• sanÄ• di yaá¹ƒ kiÃ±cicÄ«varaá¹ƒ. __paá¹-isevatÄ«_ti nivÄ• sanÄ• diva
__yÄ• vadevÄ• _ti payojanaparimÄ• á¹‡aniyamanaá¹ƒ. sÄ«tappaá¹-ighÄ• tÄ• diyeva hi yog
cÄ«varappaá¹-isevanappayojanaá¹ƒ. __sÄ«tassÄ• _ti sÄ«tadhÄ• tukkhobhato vÄ• utupariá
sÄ«tassa. __paá¹-ighÄ• tÄ• yÄ• _ti paá¹-ighÄ• tanatthaá¹ƒ tappaccayassa vikÄ• rassa vino
__uá¹‡hassÄ• _ti aggisantÄ• pato uppannassa uá¹‡hassa. __á¸• aá¹ƒsÄ• _dayo pÄ• kaá¹-
niyatappayojanaparimÄ• á¹‡aniyamanaá¹ƒ. niyataÃ±hi payojanaá¹ƒ cÄ«varaá¹ƒ paá¹-isevan
hirikopÄ«nappaá¹-icchÄ• danaá¹ƒ, itaraá¹ƒ kadÄ• ci. __hirikopÄ«na_nti sambÄ• dhaá¹-á¹-h
vivaá¹-e hirÄ« kuppati vinassati, taá¹ƒ hiriyÄ• kopanato hirikopÄ«naá¹ƒ, taá¹ƒpaá¹-icchÄ• d
cÄ«varaá¹ƒ paá¹-isevati.

__piá¹‡á¸• apÄ• ta_nti yaá¹ƒ kiÃ±ci Ä• hÄ• raá¹ƒ. so hi piá¹‡á¸• olyena bhikkhuno patte pa
laddhabhikkhÄ• piá¹‡á¸• Ä• naá¹ƒ pÄ• to sannipÄ• toti vÄ• ``piá¹‡á¸• apÄ• toâ€™â€™ ti v
kÄ«á¸·anÄ• ya. __na madÄ• yÄ• _ti na balamadamÄ• namadapurisamadatthaá¹ƒ. __na ma
aá¹…gapaccaá¹…gÄ• naá¹ƒ pÄ«á¹‡anabhÄ• vatthaá¹ƒ. __na vibhÅ«sanÄ• yÄ• _ti na tesa
chavisampattiatthanti attho \Be III 127/. imÄ• ni yathÄ• kkamaá¹ƒ
mohadosasaá¹‡á¹-hÄ• navaá¹‡á¹‡arÄ• gÅ«panissayappahÄ• natthÄ• ni veditabbÄ• ni. puri
saá¹ƒkilesuppattinisedhanatthaá¹ƒ, itaraá¹ƒ parassapi. cattÄ• ripi kÄ• masukhallikÄ• nuyoga
vuttÄ• nÄ«ti veditabbÄ• ni. __kÄ• yassÄ• _ti rÅ«pakÄ• yassa. __á¹-hitiyÄ• yÄ• panÄ• yÄ•
pabandhaá¹-á¹-hitatthaÃ±ceva pavattiyÄ• avicchedanatthaÃ±ca, cirakÄ• laá¹-á¹-hitatthaá¹ƒ
pavattÄ• panatthaá¹ƒ. __vihiá¹ƒsÅ«paratiyÄ• _ti jighacchÄ• dukkhassa uparamatthaá¹ƒ.
__brahmacariyÄ• nuggahÄ• yÄ• _ti sÄ• sanamaggabrahmacariyÄ• naá¹ƒ anuggaá¹‡hanatt
upÄ• yena. __purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mÄ«_ti purÄ• á¹‡aá¹ƒ abhuttap
paá¹-ihanissÄ• mi. __navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mÄ«_ti navaá¹ƒ bhuttapaccay
uppÄ• dessÄ• mi. tassÄ• hi anuppajjanatthameva Ä• hÄ• raá¹ƒ paribhuÃ±jati. ettha abhutta
uppajjanakavedanÄ• nÄ• ma yathÄ• vuttajighacchÄ• nimittÄ• vedanÄ• . sÄ• hi abhuÃ±jan
bhiyyopavaá¸• á¸• hanavasena uppajjati, bhuttapaccayÄ• anuppajjanakavedanÄ• pi khudÄ
aá¹…gadÄ• hasÅ«lÄ• divedanÄ• appavattÄ• . sÄ• hi bhuttapaccayÄ• anuppannÄ• va na
vihiá¹ƒsÄ• nimittatÄ• cetÄ• saá¹ƒ vihiá¹ƒsÄ• ya viseso.

__yÄ• trÄ• ca me bhavissatÄ«_ti yÄ• panÄ• ca me catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ bhavis
\Ne III 120/ iminÄ• jÄ«vitindriyayÄ• panÄ• vuttÄ• , idha catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ avi
yÄ• panÄ• ti ayametÄ• saá¹ƒ viseso. __anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• _ti
ayuttapariyesanappaá¹-iggahaá¹‡aparibhogaparivajjanena anavajjatÄ• , parimitaparibhoger
asappÄ• yÄ• parimitabhojanapaccayÄ• aratitandÄ«vijambhitÄ• viÃ±Ã±ugarahÄ• didosÄ• b
sappÄ• yaparimitabhojanapaccayÄ• kÄ• yabalasambhavena phÄ• suvihÄ• ro. yÄ• vadattha

udarÄ• vadehakabhojanaparivajjanena vÄ• seyyasukhapassasukhamiddhasukhÄ• dÄ«naá
catupaÃ±cÄ• lopamattaÅ«nabhojanena catuiriyÄ• pathayogyatÄ• pÄ• danato phÄ• suvihÄ•

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983; Mil VI 5.10).

ettÄ• vatÄ• \Be III 128/ ca payojanapariggaho, majjhimÄ• ca paá¹-ipadÄ• dÄ«pitÄ• hoti.
bhavissatÄ«_ti payojanapariggahadÄ«panÄ• . yÄ• trÄ• hi naá¹ƒ Ä• hÄ• rÅ«payogaá¹ƒ pay
dhammikasukhÄ• pariccÄ• gahetuko __phÄ• suvihÄ• ro_ majjhimÄ• paá¹-ipadÄ• antadva

__senÄ• sana_nti senaÃ±ca Ä• sanaÃ±ca. yattha vihÄ• rÄ• dike seti nipajjati Ä• sati nisÄ«
__utuparissayavinodanappaá¹-isallÄ• nÄ• rÄ• mattha_nti utuyeva parisahanaá¹-á¹-hena par
sarÄ«rÄ• bÄ• dhacittavikkhepakaro, tassa vinodanatthaá¹ƒ, anuppannassa anuppÄ• danatt
vÅ«pasamanatthaÃ±cÄ• ti attho. atha vÄ• yathÄ• vutto utu ca sÄ«habyagghÄ• dipÄ• kaá¹-
rÄ• gadosÄ• dipaá¹-icchannaparissayo ca utuparissayo, tassa vinodanatthaÃ±ceva ekÄ«bh
cÄ«varappaá¹-isevane hirÄ«kopÄ«nappaá¹-icchÄ• danaá¹ƒ viya taá¹ƒ niyatapayojananti pu
_ti vuttaá¹ƒ.

__gilÄ• napaccayabhesajjaparikkhÄ• ra_nti rogassa paccanÄ«kappavattiyÄ• gilÄ• napacc
anuÃ±Ã±Ä• tavatthutÄ• ya bhesajjaá¹ƒ, jÄ«vitassa parivÄ• rasambhÄ• rabhÄ• vehi parikkh
gilÄ• napaccayabhesajjaparikkhÄ• ro, taá¹ƒ. __veyyÄ• bÄ• dhikÄ• na_nti veyyÄ• bÄ• dhato
taá¹ƒnibbattakuá¹-á¹-hagaá¹‡á¸• apÄ«á¸·akÄ• dirogato uppannÄ• naá¹ƒ. __vedanÄ• na_nti
__abyÄ• bajjhaparamatÄ• yÄ• _ti niddukkhaparamabhÄ• vÄ• ya. yÄ• va taá¹ƒ dukkhaá¹ƒ s
paá¹-isevÄ• mÄ«ti yojanÄ• . evamettha saá¹…khepeneva pÄ• á¸·ivaá¹‡á¹‡anÄ• veditabbÄ
na kevalaá¹ƒ Ä• yatiá¹ƒ eva vipÄ• kapariá¸·Ä• hÄ• \Ne III 121/, atha kho atibhojanapaccay
alaá¹ƒsÄ• á¹-akÄ• dÄ«naá¹ƒ viya navavedanuppÄ• datopi veditabbÄ• .

kammaá¹-á¹-hÄ• nikassa calanaá¹ƒ nÄ• ma kammaá¹-á¹-hÄ• napariccÄ• goti Ä• ha __ ``ca
kammaá¹-á¹-hÄ• naá¹ƒ vijahatÄ«â€™â€™ _ti. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™
lomasanÄ• gattherassa vatthu kathetabbaá¹ƒ. thero kira cetiyapabbate piyaá¹…guguhÄ• ya
antaraá¹-á¹-hake himapÄ• tasamaye lokantarikanirayaá¹ƒ paccavekkhitvÄ• kammaá¹-á¹-hÄ
abbhokÄ• se vÄ«tinÄ• mesi. gimhasamaye ca pacchÄ• bhattaá¹ƒ bahicaá¹…kame kammaá
sedÄ• pissa kacchehi muccanti. atha naá¹ƒ antevÄ• siko Ä• ha --- ``idha, bhante, nisÄ«dath
ti. thero ``uá¹‡habhayenevamhi, Ä• vuso, idha nisinnoâ€™â€™ ti avÄ«cimahÄ• nirayaá¹ƒ p
129/ nisÄ«diyeva. __uá¹‡ha_nti cettha aggisantÄ• pova veditabbo sÅ«riyasantÄ• passa par
sÅ«riyasantÄ• pavasena panetaá¹ƒ vatthu vuttaá¹ƒ.

yo ca dve tayo vÄ• re bhattaá¹ƒ vÄ• pÄ• nÄ«yaá¹ƒ vÄ• alabhamÄ• nopi anamatagge saá
pettivisayÅ«papattiá¹ƒ paccavekkhitvÄ• avedhanto kammaá¹-á¹-hÄ• naá¹ƒ na vijahatiyeva.
á¸• aá¹ƒsamakasavÄ• tÄ• tapasamphassehi phuá¹-á¹-ho cepi tiracchÄ• nÅ«papattiá¹ƒ pacc
kammaá¹-á¹-hÄ• naá¹ƒ na vijahatiyeva. sarÄ«sapasamphassena phuá¹-á¹-ho cÄ• pi anama
sÄ«habyagghÄ• dimukhesu anekavÄ• raá¹ƒ parivattitapubbabhÄ• vaá¹ƒ paccavekkhitvÄ• a
na vijahatiyeva __padhÄ• niyatthero_ viya, ayaá¹ƒ __ ``khamo jighacchÄ• ya ... pe ...
sarÄ«sapasamphassÄ• naâ€™â€™ _nti veditabbo. theraá¹ƒ kira khaá¹‡á¸• acelavihÄ• re k
ariyavaá¹ƒsadhammaá¹ƒ suá¹‡antaÃ±Ã±eva ghoraviso sappo á¸• aá¹ƒsi. thero jÄ• nitvÄ• pi
dhammaá¹ƒyeva suá¹‡Ä• ti, visavego thaddho ahosi. thero upasampadamÄ• á¸·aá¹ƒ Ä• diá
paccavekkhitvÄ• ``visuddhasÄ«lomhÄ«â€™â€™ ti pÄ«tiá¹ƒ uppÄ• desi, saha pÄ«tuppÄ• d
pathaviá¹ƒ pÄ• visi. thero tattheva cittekaggataá¹ƒ labhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ•
pÄ• puá¹‡i.

yo pana akkosavasena durutte duruttattÄ• yeva ca durÄ• gate api antimavatthusaÃ±Ã±ite v
khantiguá¹‡aá¹ƒyeva paccavekkhitvÄ• na vedhati __dÄ«ghabhÄ• á¹‡akaabhayatthero_ viy
duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naâ€™â€™ _nti veditabbo. thero kira
paccayasantosabhÄ• vanÄ• rÄ• matÄ• ya mahÄ• ariyavaá¹ƒsappaá¹-ipadaá¹ƒ kathesi, sab
therassa mahÄ• sakkÄ• ro uppajji. taá¹ƒ aÃ±Ã±ataro mahÄ• thero adhivÄ• setuá¹ƒ asakkon
III 122/ `ariyavaá¹ƒsaá¹ƒ kathemÄ«â€™ ti sabbarattiá¹ƒ kolÄ• halaá¹ƒ karotÄ«â€™â€™ tiÄ•
attano attano vihÄ• raá¹ƒ gacchantÄ• gÄ• vutamattaá¹ƒ ekapathena agamaá¹ƒsu. sakalag
akkosiyeva. tato yattha dvinnaá¹ƒ vihÄ• rÄ• naá¹ƒ maggo bhijjati, tattha á¹-hatvÄ• dÄ«ghab
vanditvÄ• ``eso, bhante, tumhÄ• kaá¹ƒ maggoâ€™â€™ ti Ä• ha. so assuá¹‡anto \Be III 130
vihÄ• raá¹ƒ gantvÄ• pÄ• de pakkhÄ• letvÄ• nisÄ«di. tamenaá¹ƒ antevÄ• siko ``kiá¹ƒ, bhan
paribhÄ• santaá¹ƒ na kiÃ±ci avocutthÄ• â€™â€™ ti Ä• ha. thero ``khantiyevÄ• vuso, mayha
ekapaduddhÄ• repi kammaá¹-á¹-hÄ• naviyogaá¹ƒ na passÄ• mÄ«â€™â€™ ti Ä• ha.

vacanameva tadatthaá¹ƒ Ã±Ä• petukÄ• mÄ• naÃ±ca patho upÄ• yoti Ä• ha __ ``vacaname
asukhaá¹-á¹-hena vÄ• __tibbÄ• _. yaÃ±hi na sukhaá¹ƒ, taá¹ƒ aniá¹-á¹-haá¹ƒ tibbanti vuccat
__adhivÄ• sakajÄ• tiko hotÄ«_ti yathÄ• vuttavedanÄ• naá¹ƒ adhivÄ• sakasabhÄ• vo hoti. ci
padhÄ• niyattherassa kira rattiá¹ƒ padhÄ• nena vÄ«tinÄ• metvÄ• á¹-hitassa udaravÄ• to up
adhivÄ• setuá¹ƒ asakkonto Ä• vattati parivattati. tamenaá¹ƒ caá¹…kamanapasse á¹-hito piá
--- ``Ä• vuso, pabbajito nÄ• ma adhivÄ• sanasÄ«lo hotÄ«â€™â€™ ti. so ``sÄ• dhu, bhanteâ
niccalo sayi. vÄ• to nÄ• bhito yÄ• va hadayaá¹ƒ phÄ• lesi. thero vedanaá¹ƒ vikkhambhetvÄ•
anÄ• gÄ• mÄ« hutvÄ• parinibbÄ• yi. __evaá¹ƒ sabbatthÄ• _ti ``uá¹‡hena phuá¹-á¹-hassa s
tiÄ• dinÄ• sabbattha uá¹‡hÄ• dinimittaá¹ƒ kÄ• mÄ• savuppatti veditabbÄ• . __natthi sugatib
uá¹‡haá¹ƒ vÄ• _ti aniá¹-á¹-haá¹ƒ sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• natthÄ«ti adhippÄ• yo. attag
attaniyaggÄ• hoti Ä• ha __ ``mayhaá¹ƒ sÄ«taá¹ƒ uá¹‡hanti gÄ• ho diá¹-á¹-hÄ• savoâ€™â€™

__ahaá¹ƒ samaá¹‡o_ti ``ahaá¹ƒ samaá¹‡o, kiá¹ƒ mama jÄ«vitena vÄ• maraá¹‡ena vÄ• â€
adhippÄ• yo. __paccavekkhitvÄ• _ti gÄ• mappavesappayojanÄ• diÃ±ca paccavekkhitvÄ• . _
hatthiÄ• dÄ«naá¹ƒ samÄ«pagamanato apakkamati. á¹-hÄ• yanti etthÄ• ti á¹-hÄ• naá¹ƒ, kaá
__kaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ, _ yattha kaá¹‡á¹-akÄ• ni santi, taá¹ƒ okÄ• santi vuttaá¹ƒ hot
__amanussaduá¹-á¹-hÄ• nÄ«_ti amanussasaÃ±cÄ• rena dÅ«sitÄ• ni, saparissayÄ• nÄ«ti at
aniyatasikkhÄ• padassa kÄ• raá¹‡abhÅ«taá¹ƒ. __vesiyÄ• dibhedato_ti
vesiyÄ• vidhavÄ• thullakumÄ• rikÄ• paá¹‡á¸• akapÄ• nÄ• gÄ• rabhikkhunibhedato. __samÄ
attho. __akÄ• si vÄ• _ti tÄ• disaá¹ƒ anÄ• cÄ• raá¹ƒ akÄ• si vÄ• . __sÄ«lasaá¹ƒvarasaá¹…k
parivajjanaá¹ƒ sÄ«laá¹ƒ? anÄ• sanaparivajjanena hi \Be III 131/ anÄ• cÄ• raparivajjanaá¹ƒ
anÄ• cÄ• rÄ• gocaraparivajjanaá¹ƒ cÄ• rittasÄ«latÄ• ya sÄ«lasaá¹ƒvaro. tathÄ• hi bhagava
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«â€™â€™ ti (Vibh 508) sÄ«lasaá¹ƒvaravibhajan
\Ne III 123/ dassentena ``atthi anÄ• cÄ• ro, atthi agocaroâ€™â€™ tiÄ• dinÄ• (Vibh 513-514
vibhajitvÄ• dassitÄ• . ``caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjetÄ«â€™â€™ ti vacanato hatthiÄ• di
bhagavato vacanÄ• nuá¹-á¹-hÄ• nanti katvÄ• Ä• cÄ• rasÄ«lamevÄ• ti veditabbaá¹ƒ.

__itipÄ«_ti iminÄ• pi kÄ• raá¹‡ena ayonisomanasikÄ• rasamuá¹-á¹-hitattÄ• pi, lobhÄ• disah
kusalappaá¹-ipakkhatopÄ«tiÄ• dÄ«hi kÄ• raá¹‡ehi ayaá¹ƒ vitakko akusaloti attho. iminÄ• na
__sÄ• vajjo_tiÄ• dÄ«supi attho veditabbo. ettha ca __akusalo_tiÄ• dinÄ• diá¹-á¹-hadhammi
Ä• dÄ«navaá¹ƒ dasseti, __dukkhavipÄ• ko_ti iminÄ• samparÄ• yikaá¹ƒ. __attabyÄ• bÄ• dh
iminÄ• va nayena Ä• dÄ«navavibhÄ• vanÄ• veditabbÄ• . uppannassa kÄ• mavitakkassa an
tÄ• disassa anuppÄ• danaá¹ƒ. taá¹ƒ panassa pahÄ• naá¹ƒ vinodanaá¹ƒ byantikaraá¹‡aá¹ƒ
vattuá¹ƒ vaá¹-á¹-atÄ«ti pÄ• á¸·iyaá¹ƒ --- ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â
``pajahatÄ«â€™â€™ tiÄ• di vuttanti tamatthaá¹ƒ dassento __ ``anadhivÄ• sento kiá¹ƒ karot
pahÄ• naÃ±cettha vikkhambhanameva, na samucchedoti dassetuá¹ƒ __ ``vinodetÄ«â€™â€
vikkhambhanavaseneva attho dassito. __uppannuppanne_ti tesaá¹ƒ pÄ• pavitakkÄ• naá¹ƒ
vÄ• kataá¹ƒ siyÄ• anavasesaggahaá¹‡aá¹ƒ vÄ• . tesu paá¹-hamaá¹ƒ sandhÄ• yÄ• ha __ `
sampatijÄ• teti attho. anavasesaggahaá¹‡aá¹ƒ byÄ• panicchÄ• yaá¹ƒ hotÄ«ti dassetuá¹ƒ __
uppannuppanneâ€™â€™ _ti vuttaá¹ƒ.

__Ã±Ä• tivitakko_ti ``amhÄ• kaá¹ƒ Ã±Ä• tayo sukhajÄ«vino sampattiyuttÄ• â€™â€™ tiÄ• d
Ã±Ä• take Ä• rabbha uppannavitakko. __janapadavitakko_ti ``amhÄ• kaá¹ƒ janapado subhi
ramaá¹‡Ä«yoâ€™â€™ tiÄ• dinÄ• gehassitapemavasena janapadaá¹ƒ Ä• rabbha uppanna
dukkhe nijjiá¹‡á¹‡e samparÄ• ye sattÄ• sukhÄ« honti amarÄ• ti dukkarakÄ• rikÄ• ya paá¹-i
vitakko. taá¹ƒ vÄ• Ä• rabbha amarÄ• vikkhepadiá¹-á¹-hisahagato amaro ca so vitakko cÄ• t
__amarÄ• vitakko. parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto_ti paresu upaá¹-á¹-hÄ• kÄ• dÄ«su s
anuddayatÄ• patirÅ«pako gehassitapemappaá¹-isaá¹ƒyutto vitakko. __lÄ• bhasakkÄ• rasilo
cÄ«varÄ• dilÄ• bhena ca sakkÄ• rena ca kittisaddena ca Ä• rammaá¹‡akaraá¹‡avasena pa
__anavaÃ±Ã±attippaá¹-isaá¹ƒyutto_ti ``aho vata maá¹ƒ pare na avajÄ• neyyuá¹ƒ, na heá¹-á

maÃ±Ã±eyyuá¹ƒ, pÄ• sÄ• á¹‡acchattaá¹ƒ viya garuá¹ƒ kareyyuâ€™â€™ nti uppannavitakk

kÄ• mavitakko \Ne III 124/ kÄ• masaá¹…kappanasabhÄ• vato kÄ• mÄ• savappattiyÄ• sÄ•
Ä• ha __ ``kÄ• mavitakko panettha kÄ• mÄ• savoâ€™â€™ _ti. __tabbiseso_ti kÄ• mÄ• sav
adhippÄ• yo. kÄ• mavitakkÄ• dike vinodeti attano santÄ• nato nÄ«harati etenÄ• ti __vinoda
__ ``vÄ«riyasaá¹ƒvarasaá¹…khÄ• tena vinodanenÄ• â€™â€™ _ti.

``satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiyo paripÅ«rentÄ«â€™â€™ ti
vijjÄ• vimuttÄ«naá¹ƒ anadhigamo tato ca sakalavaá¹-á¹-adukkhÄ• nativatti __abhÄ• vanÄ• y
vuttavipariyÄ• yena bhagavato orasaputtabhÄ• vÄ• divasena ca __bhÄ• vanÄ• ya Ä• nisaá
Ä• savapahÄ• nassa dukkarattÄ• tÄ• ya eva dukkarakiriyÄ• ya taá¹ƒ abhitthavanto. __saá¹
saá¹ƒvarena pahÄ«nÄ• eva. tena vuttaá¹ƒ __ ``na appahÄ«nesuyeva pahÄ«nasaÃ±Ã±Ä«â

Ä• savasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dÄ• rukammikasuttavaá¹‡á¹‡anÄ•

<59> paÃ±came __puttasambÄ• dhasayana_nti puttehi sambÄ• dhasayanaá¹ƒ. ettha putta
puttadÄ• resu uppilo viya. tena tesaá¹ƒ rogÄ• dihetu sokÄ• bhibhavena ca cittassa saá¹ƒkili
__kÄ• mabhoginÄ• _ti iminÄ• pana rÄ• gÄ• bhibhavanti. ubhayenapi vikkhittacittataá¹ƒ das
ujjalacandanaá¹ƒ. taá¹ƒ kira vaá¹‡á¹‡avisesasamujjalaá¹ƒ hoti pabhassaraá¹ƒ, tadatthamev
karonti. tenevÄ• ha __ ``saá¹‡hacandanaâ€™â€™ _nti \Be III 133/, kÄ• sikavatthaÃ±ca can
__mÄ• lÄ• gandhavilepana_nti vaá¹‡á¹‡asobhatthaÃ±ceva sugandhabhÄ• vatthaÃ±ca mÄ•
gandhaá¹ƒ, chavirÄ• gakaraá¹‡atthaÃ±ceva subhatthaÃ±ca vilepanaá¹ƒ dhÄ• rentena. __jÄ
suvaá¹‡á¹‡aÃ±ceva avasiá¹-á¹-hadhanaÃ±ca sÄ• diyantena. sabbenapi kÄ• mesu abhigidd

dÄ• rukammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. hatthisÄ• riputtasuttavaá¹‡á¹‡anÄ•

<60> chaá¹-á¹-he hatthiá¹ƒ sÄ• retÄ«ti hatthisÄ• rÄ«, tassa puttoti __hatthisÄ• riputto_. so
hatthiÄ• cariyassa putto bhagavato santike pabbajitvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ• su
khandhadhÄ• tuÄ• yatanÄ• dÄ«su atthantaresu kusalo ahosi. tena vuttaá¹ƒ --- __ ``therÄ• n
abhidhammakathaá¹ƒ kathentÄ• naá¹ƒ antarantarÄ• kathaá¹ƒ opÄ• tetÄ«â€™â€™ _ti. tatth
opÄ• tetÄ«_ti therehi vuccamÄ• nassa kathÄ• pabandhassa antare antare attano kathaá¹ƒ
__paÃ±cahi saá¹ƒsaggehÄ«_ti savanasaá¹ƒsaggo, dassanasaá¹ƒsaggo, samullÄ• pasaá¹ƒ
kÄ• yasaá¹ƒsaggoti imehi paÃ±cahi saá¹ƒsaggehi. __kiá¹-á¹-hakhÄ• dako_ti kiá¹-á¹-haá¹-á¹
kiá¹-á¹-hanti vuttaá¹ƒ kÄ• raá¹‡Å«pacÄ• rena. __sippiyo_ suttiyo. __sambukÄ• _ti saá¹…kh

__gihibhÄ• ve vaá¹‡á¹‡aá¹ƒ kathesÄ«_ti (Sv I 422) kassapasammÄ• sambuddhassa kira s
ahesuá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggÄ• ekatova sajjhÄ• yanti. tesu eko anabhirato gihib
itarassa Ä• rocesi. so gihibhÄ• ve Ä• dÄ«navaá¹ƒ, pabbajjÄ• ya Ä• nisaá¹ƒsaá¹ƒ dassetvÄ•
abhiramitvÄ• puna ekadivasaá¹ƒ tÄ• dise citte uppanne taá¹ƒ etadavoca --- ``mayhaá¹ƒ, Ä•
cittaá¹ƒ uppajjati, imÄ• haá¹ƒ pattacÄ«varaá¹ƒ tuyhaá¹ƒ dassÄ• mÄ«â€™â€™ ti. so pattacÄ
gihibhÄ• ve Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• pabbajjÄ• ya Ä• dÄ«navaá¹ƒ kathesi. tassa taá¹ƒ s
cittaá¹ƒ nivattetvÄ• pabbajjÄ• yameva abhirami. evamesa tadÄ• sÄ«lavantassa bhikkhuno
Ä• nisaá¹ƒsakathÄ• ya kathitattÄ• idÄ• ni cha vÄ• re vibbhamitvÄ• sattamavÄ• re pabbajit
mahÄ• koá¹-á¹-hikattherassa ca abhidhammakathaá¹ƒ kathentÄ• naá¹ƒ antarantarÄ• katha
mahÄ• koá¹-á¹-hikatthero apasÄ• desi. so mahÄ• sÄ• vakassa kathite patiá¹-á¹-hÄ• tuá¹ƒ a
jÄ• to. poá¹-á¹-hapÄ• dassa panÄ• yaá¹ƒ gihisahÄ• yako ahosi, tasmÄ• vibbhamitvÄ• dvÄ
poá¹-á¹-hapÄ• dassa santikaá¹ƒ gato. atha naá¹ƒ so disvÄ• --- ``samma, kiá¹ƒ tayÄ• kataá
satthu sÄ• sanÄ• apasakkantosi, ehi pabbajituá¹ƒ dÄ• ni te vaá¹-á¹-atÄ«â€™â€™ ti taá¹ƒ g
santikaá¹ƒ agamÄ• si. tasmiá¹ƒ á¹-hÄ• ne pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä«â€™â€™ _ti.

hatthisÄ• riputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. majjhesuttavaá¹‡á¹‡anÄ•

<61> sattame __mantÄ• _ti ya-kÄ• ralopena niddeso, karaá¹‡atthe vÄ• etaá¹ƒ paccattava
``tÄ• ya ubho ante viditvÄ• â€™â€™ _ti. __phassavasena nibbattattÄ• _ti dvayadvayasamÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ samphassavasena nibbattattÄ• , ``phassapaccayÄ• taá¹‡hÄ• , taá¹‡h
upÄ• dÄ• napaccayÄ• bhavo \Ne III 126/, bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti iminÄ• cÄ• n
phassasamuá¹-á¹-hÄ• nattÄ• imassa kÄ• yassa phassavasena nibbattattÄ• ti vuttaá¹ƒ. __e
__anta_-saddo antaabbhantaramariyÄ• dalÄ• makaabhÄ• vakoá¹-á¹-hÄ• sapadapÅ«raá¹‡a
``antapÅ«ro udarapÅ«roâ€™â€™ tiÄ• dÄ«su (Sn 197) hi ante antasaddo. ``caranti loke par
asuddhÄ• , bahi sobhamÄ• nÄ• â€™â€™ tiÄ• dÄ«su (SN a I 122) abbhantare. ``kÄ• yaban
278) sÄ• haritantaá¹ƒ vÄ• panthantaá¹ƒ vÄ• selantaá¹ƒ vÄ• udakantaá¹ƒ vÄ• â€™â€™ ti
mariyÄ• dÄ• yaá¹ƒ. ``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naâ€™â€™ ntiÄ• dÄ«su (SN b III 8
``esevanto dukkhassÄ• â€™â€™ tiÄ• dÄ«su (MN III 393; SN a II 51) abhÄ• ve. sabbapacca
abhÄ• vo \Be III 135/ koá¹-Ä«tipi vuccati. ``tayo antÄ• â€™â€™ tiÄ• dÄ«su (DN III 305) koá
tÄ• va suttantaá¹ƒ vÄ• gÄ• thÄ• yo vÄ• abhidhammaá¹ƒ vÄ• pariyÄ• puá¹‡assu, suttante
ti (Vin IV 442) ca Ä• dÄ«su padapÅ«raá¹‡e. ``gÄ• mantaá¹ƒ vÄ• osaá¹-o (Vin III 409-410; V
gÄ• mantasenÄ• sanaâ€™â€™ ntiÄ• dÄ«su (Sp (to Vin III) II 410) samÄ«pe. svÄ• yamidha
__ayameko koá¹-á¹-hÄ• so_ti.

santo paramatthato vijjamÄ• no dhammasamÅ«hoti __sakkÄ• yo, _ paÃ±cupÄ• dÄ• nakkh
``tebhÅ«makavaá¹-á¹-aâ€™â€™ _nti. sesamettha suviÃ±Ã±eyyameva.

majjhesuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. purisindriyaÃ±Ä• á¹‡asuttavaá¹‡á¹‡anÄ•

<62> aá¹-á¹-hame nibbattivasena apÄ• yasaá¹ƒvattaniyena vÄ• kammunÄ• apÄ• yesu niy
nerayiko_ti etthÄ• pi eseva nayo. avÄ«cimhi uppajjitvÄ• tattha Ä• yukappasaÃ±Ã±itaá¹ƒ an
tiá¹-á¹-hatÄ«ti __kappaá¹-á¹-ho_. nirayÅ«papattipariharaá¹‡avasena tikicchituá¹ƒ asakkuá¹‡
akhaá¹‡á¸• Ä• nÄ«_ti ekadesenapi akhaá¹‡á¸• itÄ• ni. bhinnakÄ• lato paá¹-á¹-hÄ• ya bÄ«ja
upakappati. __apÅ«tÄ«nÄ«_ti udakatemanena apÅ«tikÄ• ni. pÅ«tikaÃ±hi bÄ«jaá¹ƒ bÄ«jatth
__avÄ• tÄ• tapahatÄ• nÄ«_ti vÄ• tena ca Ä• tapena ca na hatÄ• ni nirojataá¹ƒ na pÄ• pitÄ•
bÄ«jaá¹ƒ bÄ«jatthÄ• ya na upakappati. ``sÄ• rÄ• dÄ• nÄ«â€™â€™ ti vattabbe Ä• -kÄ• rass
pÄ• á¸·iyaá¹ƒ __ ``sÄ• radÄ• nÄ«â€™â€™ _ti vuttanti Ä• ha __ ``sÄ• rÄ• dÄ• nÄ«â€™â€™
Ä• dÄ• nato \Ne III 127/ __sÄ• rÄ• dÄ• ni, _ gahitasÄ• rÄ• ni patiá¹-á¹-hitasÄ• rÄ• ni. nissar
bÄ«jatthÄ• ya na upakappati. __sukhasayitÄ• nÄ«_ti cattÄ• ro mÄ• se koá¹-á¹-he pakkhittar
suá¹-á¹-hu sannicitÄ• ni. __maá¹‡á¸• akhette_ti Å«sakhÄ• rÄ• didosehi aviddhaste sÄ• rakk
abhi-saddena samÄ• natthanipÄ• tapadanti Ä• ha __ ``abhiaá¸• á¸• harattaâ€™â€™ _nti. n
__abhido_. ``abhidaá¹ƒ aá¸• á¸• harattaâ€™â€™ nti vattabbe upayogatthe paccattavacanaa
\Be III 136/ ca accantasaá¹ƒyogavacanaá¹ƒ, bhummatthe vÄ• . tasmÄ• __abhido aá¸• á¸• h
aá¸• á¸• harattasamayeti attho. puá¹‡á¹‡amÄ• siyaÃ±hi gaganamajjhassa purato vÄ• pacch
aá¸• á¸• harattasamayo bhinno nÄ• ma hoti, majjhe eva pana á¹-hite abhinno nÄ• ma.

__suppabuddhasunakkhattÄ• dayo_ti ettha (Dhp-a II 127 suppabuddhasakyavatthu) suppa
dhÄ«taraá¹ƒ chaá¸• á¸• etvÄ• nikkhanto, mama puttaá¹ƒ pabbÄ• jetvÄ• tassa veriá¹-á¹-hÄ•
imehi dvÄ«hi kÄ• raá¹‡ehi satthari Ä• ghÄ• taá¹ƒ bandhitvÄ• ekadivasaá¹ƒ ``na dÄ• ni nima
gantvÄ• bhuÃ±jituá¹ƒ dassÄ• mÄ«â€™â€™ ti gamanamaggaá¹ƒ pidahitvÄ• antaravÄ«thiy
athassa satthari bhikkhusaá¹…ghaparivute taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gate ``satthÄ• Ä• gatoâ€
Ä• ha --- ``purato gacchÄ• ti tassa vadetha, nÄ• yaá¹ƒ mayÄ• mahallakataro, nÄ• ssa mag
punappunaá¹ƒ vuccamÄ• nopi tatheva nisÄ«di. satthÄ• mÄ• tulassa santikÄ• maggaá¹ƒ al
sopi carapurisaá¹ƒ pesesi --- ``gaccha tassa kathaá¹ƒ sutvÄ• ehÄ«â€™â€™ ti. satthÄ• pi n
katvÄ• Ä• nandattherena --- ``ko nu kho, bhante, sitapÄ• tukamme paccayoâ€™â€™ ti puâ
Ä• nanda, suppabuddhaâ€™â€™ nti. passÄ• mi, bhante. bhÄ• riyaá¹ƒ tena kammaá¹ƒ kata
maggaá¹ƒ adentena, ito sattame divase heá¹-á¹-hÄ• pÄ• sÄ• de pÄ• sÄ• damÅ«le pathaviy
Ä• cikkhi.

sunakkhattopi (Ps I 147) pubbe bhagavantaá¹ƒ upasaá¹…kamitvÄ• dibbacakkhuparikamm

bhagavÄ• kathesi. so dibbacakkhuá¹ƒ nibbattetvÄ• Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• olokento
nandanavanacittalatÄ• vanaphÄ• rusakavanamissakavanesu dibbasampattiá¹ƒ anubhavam
ca disvÄ• --- ``etesaá¹ƒ evarÅ«pÄ• ya attabhÄ• vasampattiyÄ• á¹-hitÄ• naá¹ƒ kira madhur
bhavissatÄ«â€™â€™ ti saddaá¹ƒ sotukÄ• mo hutvÄ• dasabalaá¹ƒ upasaá¹…kamitvÄ• dib
pucchi. bhagavÄ• panassa --- ``dibbasotadhÄ• tussa upanissayo natthÄ«â€™â€™ ti Ã±atv
na hi buddhÄ• yaá¹ƒ na bhavissati, tassa parikammaá¹ƒ kathenti. so bhagavati Ä• ghÄ• taá
--- ``ahaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ paá¹-hamaá¹ƒ dibbacakkhuparikammaá¹ƒ \Ne III 128/
`sampajjatu vÄ• mÄ• vÄ• sampajjatÅ«â€™ ti kathesi. ahaá¹ƒ pana paccattapurisakÄ• ren
dibbasotadhÄ• tuparikammaá¹ƒ pucchiá¹ƒ, taá¹ƒ me na kathesi. addhÄ• evaá¹ƒ \Be III 137/
rÄ• japabbajito dibbacakkhuÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• , dibbasotaÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ
cetopariyakammaÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• , Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ nibbatte
bhavissatÄ«â€™ ti issÄ• macchariyavasena mayhaá¹ƒ na kathetÄ«â€™â€™ ti bhiyyoso Ä•
kÄ• sÄ• yÄ• ni chaá¸• á¸• etvÄ• gihibhÄ• vaá¹ƒ patvÄ• pi na tuá¹‡hÄ«bhÅ«to vihÄ• si. das
abbhÄ• cikkhitvÄ• apÄ• yÅ«pago ahosi. tampi bhagavÄ• byÄ• kÄ• si. vuttaÃ±hetaá¹ƒ --- ``
sunakkhatto licchaviputto mayÄ• vuccamÄ• no apakkameva imasmÄ• dhammavinayÄ• , y
(DN III 6). tena vuttaá¹ƒ __ ``aparepi suppabuddhasunakkhattÄ• dayo bhagavatÄ• Ã±Ä• tÄ
__Ä• di_-saddena kokÄ• likÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__susÄ«mo paribbÄ• jako_ti (Spk II 2.70) evaá¹ƒnÄ• mako vedaá¹…gesu kusalo paá¹‡á¸•
aÃ±Ã±atitthiyÄ• hi parihÄ«nalÄ• bhasakkÄ• rasilokÄ• ``samaá¹‡o gotamo na jÄ• tigottÄ• c
lÄ• bhaggappatto jÄ• to, kaviseá¹-á¹-ho panesa uttamakavitÄ• ya sÄ• vakÄ• naá¹ƒ bandhaá
uggaá¹‡hitvÄ• upaá¹-á¹-hÄ• kÄ• naá¹ƒ upanisinnakathampi anumodanampi sarabhaÃ±Ã±a
tesaá¹ƒ pasannÄ• naá¹ƒ lÄ• bhaá¹ƒ upasaá¹ƒharanti. sace mayaá¹ƒ yaá¹ƒ samaá¹‡o gotam
jÄ• neyyÄ• ma, attano samayaá¹ƒ tattha pakkhipitvÄ• mayampi upaá¹-á¹-hÄ• kÄ• naá¹ƒ ka
lÄ• bhitarÄ• bhaveyyÄ• ma. ko nu kho samaá¹‡assa gotamassa santike pabbajitvÄ• khipp
sakkhissatÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• ``susimo paá¹-ibaloâ€™â€™ ti disvÄ• upasaá¹…
``ehi tvaá¹ƒ, Ä• vuso susÄ«ma, samaá¹‡e gotame brahmacariyaá¹ƒ cara, tvaá¹ƒ dhammaá¹
vÄ• ceyyÄ• si, taá¹ƒ mayaá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• gihÄ«naá¹ƒ bhÄ• sissÄ• ma,
bhavissÄ• ma garukatÄ• mÄ• nitÄ• pÅ«jitÄ• lÄ• bhino
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti

atha susÄ«mo paribbÄ• jako tesaá¹ƒ vacanaá¹ƒ sampaá¹-icchitvÄ• yenÄ• nando tenupasa
pabbajjaá¹ƒ yÄ• ci. thero ca taá¹ƒ Ä• dÄ• ya bhagavantaá¹ƒ \Be III 138/ upasaá¹…kamitvÄ•
bhagavÄ• pana cintesi ``ayaá¹ƒ paribbÄ• jako titthiyasamaye `ahaá¹ƒ pÄ• á¹-iekko satthÄ•
carati, `idheva maggabrahmacariyaá¹ƒ carituá¹ƒ icchÄ• mÄ«â€™ ti kira vadati, kiá¹ƒ nu kho
mayhaá¹ƒ vÄ• mama sÄ• vakÄ• naá¹ƒ dhammakathÄ• ya pasannoâ€™â€™ ti. athassa ek
Ã±atvÄ• ``ayaá¹ƒ mama sÄ• sane `dhammaá¹ƒ thenessÄ• mÄ«â€™ ti pabbajati, itissa Ä• g
aparisuddhaá¹ƒ, nipphatti nu kho kÄ«disÄ• â€™â€™ ti olokento ``kiÃ±cÄ• pi `dhammaá¹ƒ t

pabbajati, katipÄ• heneva pana ghaá¹-etvÄ• arahattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti Ã±atvÄ
susÄ«maá¹ƒ pabbÄ• jethÄ• â€™â€™ ti Ä• ha. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``evaá¹ƒ
paribbÄ• jakoâ€™â€™ _ti.

__santatimahÄ• matto_ti (Dhp-a II 141 santatimahÄ• mattavatthu) so kira ekasmiá¹ƒ kÄ• le
paccantaá¹ƒ kupitaá¹ƒ vÅ«pasametvÄ• Ä• gato. athassa rÄ• jÄ• tuá¹-á¹-ho satta divasÄ• n
naccagÄ«takusalaá¹ƒ itthiá¹ƒ adÄ• si. so satta divasÄ• ni surÄ• madamatto hutvÄ• sattame
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito hatthikkhandhavaragato nahÄ• natitthaá¹ƒ gacchan
pavisantaá¹ƒ dvÄ• rantare disvÄ• hatthikkhandhavaragatova sÄ«saá¹ƒ cÄ• letvÄ• vandi. s
nu kho, bhante, sitapÄ• tukaraá¹‡e hetÅ«â€™â€™ ti Ä• nandattherena puá¹-á¹-ho sitakÄ• n
--- ``passasi, Ä• nanda, santatimahÄ• mattaá¹ƒ, ajjeva sabbÄ• bharaá¹‡appaá¹-imaá¹‡á¸• it
Ä• gantvÄ• cÄ• tuppadikagÄ• thÄ• vasÄ• ne arahattaá¹ƒ patvÄ• parinibbÄ• yissatÄ«â€™â
ko Ã±Ä• to bhagavatÄ• ti? santatimahÄ• mattoâ€™â€™ _ti.

purisindriyaÃ±Ä• á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nibbedhikasuttavaá¹‡á¹‡anÄ•

<63> navame parihÄ• yati attano phalaá¹ƒ pariggahetvÄ• vattati, tassa vÄ• kÄ• raá¹‡abhÅ
__pariyÄ• yo_ti idha kÄ• raá¹‡aá¹ƒ vuttanti Ä• ha __ ``nibbijjhanakÄ• raá¹‡aâ€™â€™ _nti.

``anujÄ• nÄ• mi \Be III 139/, bhikkhave, ahatÄ• naá¹ƒ vatthÄ• naá¹ƒ diguá¹‡aá¹ƒ saá¹…ghÅ
paá¹-alaá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubba
(SN a I 4) ettha rÄ• saá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…k
III 379) ettha Ä• nisaá¹ƒsaá¹-á¹-ho. ``antaá¹ƒ antaguá¹‡aá¹ƒ (DN II 377; MN I 110; Khp 3.dv
kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«â€™â€™ ti (Dhp 53) ettha bandhanaá¹-á¹-ho guá¹‡aá¹-á¹-ho
Ä• ha __ ``bandhanaá¹-á¹-hena guá¹‡Ä• â€™â€™ _ti. kÄ• marÄ• gassa saá¹ƒyojanassa pa
bandhanaá¹-á¹-ho rÄ• saá¹-á¹-ho vÄ• guá¹‡aá¹-á¹-ho daá¹-á¹-habbo. __cakkhuviÃ±Ã±eyyÄ
cakkhuviÃ±Ã±Ä• á¹‡ataá¹ƒdvÄ• rikaviÃ±Ã±Ä• á¹‡ehi jÄ• nitabbÄ• . __sotaviÃ±Ã±eyyÄ• _tiÄ
__iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• _ti \Ne III 130/ sabhÄ• veneva iá¹-á¹-hÄ• rammaá¹‡ajÄ• tiÅ
iá¹-á¹-hÄ• rammaá¹‡abhÄ• vaá¹ƒ vÄ• pattÄ• . __kamanÄ«yÄ• _ti kÄ• metabbÄ• . __manav
etena parikappanatopi iá¹-á¹-hÄ• rammaá¹‡abhÄ• vaá¹ƒ saá¹…gaá¹‡hÄ• ti. __piyajÄ• tikÄ•
__kÄ• mÅ«pasaÃ±hitÄ• _ti kÄ• marÄ• gena upecca sambandhanÄ«yÄ• sambandhÄ• kÄ•
katvÄ• â€™â€™ _tiÄ• di. __saá¹…kapparÄ• go_ti vÄ• subhÄ• divasena saá¹…kappitavutth
vatthukÄ• maá¹ƒ paá¹-ikkhipitvÄ• kilesakÄ• mo vutto tasseva vasena tesampi kÄ• mabhÄ•
iá¹-á¹-havedanÄ• diá¹-á¹-hÄ• disampayogabhedena pavattiÄ• kÄ• rabhedena ca atthi vicitta
``citravicitrÄ• rammaá¹‡Ä• nÄ«â€™â€™ _ti Ä• ha, nÄ• nappakÄ• rÄ• ni rÅ«pÄ• diÄ• ramm

__athettha dhÄ«rÄ• vinayanti chanda_nti atha etesu Ä• rammaá¹‡esu dhitisampannÄ• pa
vinayanti.

__tajjÄ• tika_nti taá¹ƒsabhÄ• vaá¹ƒ, atthato pana tassa kÄ• massa anurÅ«panti vuttaá¹ƒ ho
puÃ±Ã±abhÄ• go, puÃ±Ã±akoá¹-á¹-hÄ• so. tena nibbatto, tattha vÄ• bhavoti __puÃ±Ã±abh
etthÄ• pi eseva nayo. vipÄ• koyeva __vepakka_nti Ä• ha __ ``vohÄ• ravipÄ• kaâ€™â€™ _n

__sabbasaá¹…gÄ• hikÄ• _ti kusalÄ• kusalasÄ• dhÄ• raá¹‡Ä• . __saá¹ƒvidahanacetanÄ• _
saá¹ƒvidahanalakkhaá¹‡Ä• cetanÄ• . __urattÄ• á¸·i_nti uraá¹ƒ tÄ• á¸·etvÄ• \Be III 140/. __
ekapadacitaá¹ƒ mantaá¹ƒ. tenÄ• ha __ ``ekapadamantaá¹ƒ vÄ• â€™â€™ _tiÄ• di.

nibbedhikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<64> dasame __tathÄ• gatabalÄ• nÄ«_ti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ni tathÄ• gatasseva
sÄ• vakÄ• nampi ekaccÄ• ni uppajjantÄ«ti? kÄ• maá¹ƒ uppajjanti, yÄ• disÄ• ni pana buddhA
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡Ä• dÄ«ni, na tÄ• disÄ• ni tadaÃ±Ã±esaá¹ƒ kadÄ• ci uppajj
asÄ• dhÄ• raá¹‡Ä• ni. imameva hi yathÄ• vuttaá¹ƒ lesaá¹ƒ apekkhitvÄ• sÄ• dhÄ• raá¹‡abh
Ä• sayÄ• nusayaÃ±Ä• á¹‡Ä• dÄ«su eva asÄ• dhÄ• raá¹‡asamaÃ±Ã±Ä• niruá¸·hÄ• . yathÄ
puÃ±Ã±assa sampattiyÄ• Ä• gatÄ• ni, tathÄ• Ä• gatabalÄ• nÄ«ti vÄ• __tathÄ• gatabalÄ•
__Ä• sabhaá¹ƒ, _ seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. __pamukhanÄ• da_nti seá¹-á¹-hanÄ• daá¹ƒ \N
__paá¹-ivedhaÃ±Ä• á¹‡aÃ±ceva desanÄ• Ã±Ä• á¹‡aÃ±cÄ• _ti ettha paÃ±Ã±Ä• ya pabhÄ• v
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ. karuá¹‡Ä• ya pabhÄ• vitaá¹ƒ sÄ• vakÄ• naá¹ƒ ariyaphalÄ• vahaa
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ uppajjamÄ• naá¹ƒ uppannanti duvidhaá¹ƒ. taÃ±hi abhinikkhaman
uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e uppannaá¹ƒ nÄ• ma. tusitabhavanato yÄ• va mahÄ• bod
uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e uppannaá¹ƒ nÄ• ma. dÄ«paá¹…karato paá¹-á¹-hÄ• ya yÄ
uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e uppannaá¹ƒ nÄ• ma. desanÄ• Ã±Ä• á¹‡ampi pavattamÄ•
taÃ±hi yÄ• va aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±assa sotÄ• pattimaggÄ• pavattamÄ• naá¹ƒ, phal
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ, desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ. ubhayampi paneta
asÄ• dhÄ• raá¹‡aá¹ƒ, buddhÄ• naÃ±Ã±eva orasaÃ±Ä• á¹‡aá¹ƒ.

__á¹-hÄ• naÃ±ca á¹-hÄ• nato pajÄ• nÄ• tÄ«_ti kÄ• raá¹‡aÃ±ca kÄ• raá¹‡ato pajÄ• nÄ• ti. y
tiá¹-á¹-hati tadÄ• yattavuttitÄ• ya uppajjati ceva pavattati ca, tasmÄ• á¹-hÄ• nanti vuccati. b
dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ á¹
yeyaá¹ƒ dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• naâ
aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

samÄ• diyantÄ«ti \Be III 141/ __samÄ• dÄ• nÄ• ni, _ tÄ• ni pana samÄ• diyitvÄ• katÄ• ni h
``samÄ• diyitvÄ• katÄ• naâ€™â€™ _nti. __kammameva vÄ• kammasamÄ• dÄ• na_nti ete
apubbatthÄ• bhÄ• vaá¹ƒ dasseti muttagatasadde gatasaddassa viya. __gatÄ«_ti nirayÄ• dig
attabhÄ• vo. __kÄ• lo_ti kammassa vipaccanÄ• rahakÄ• lo. __payogo_ti vipÄ• kuppattiyÄ•

__catunnaá¹ƒ jhÄ• nÄ• na_nti paccanÄ«kajjhÄ• panaá¹-á¹-hena Ä• rammaá¹‡Å«panijjhÄ• n
rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ. catukkanayena hetaá¹ƒ vuttaá¹ƒ. __aá¹-á¹-hannaá¹ƒ vimokk
passatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ (MN II 248; III 312; Dhs 248; Paá¹-is I 209) aá¹-á¹-hannaá
__tiá¹‡á¹‡aá¹ƒ samÄ• dhÄ«na_nti savitakkasavicÄ• rÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ samÄ• dhÄ«
anupubbasamÄ• pattÄ«na_nti paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naá¹ƒ navannaá¹ƒ anu
paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hannaá¹ƒ samÄ• dhÄ«tipi nÄ• maá¹ƒ, samÄ• pattÄ«tipi cittekagga
nirodhasamÄ• pattiyÄ• tadabhÄ• vato na samÄ• dhÄ«ti nÄ• maá¹ƒ. __hÄ• nabhÄ• giyaá¹ƒ
paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ kÄ• mÄ• dipakk
dhamma_nti paguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa saÃ±Ã±Ä• manasikÄ• r
dutiyajjhÄ• nÄ• dipakkhandanaá¹ƒ. iti saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ \Ne III 132/
kÄ• mÄ• didutiyajjhÄ• nÄ• dipakkhandanÄ• ni hÄ• nabhÄ• giyavisesabhÄ• giyadhammÄ• ti
taá¹ƒsabhÄ• vatÄ• dhammasaddena vuttÄ• . __tasmÄ• _ti vuttamevatthaá¹ƒ hetubhÄ• ven
paguá¹‡atÄ• saá¹…khÄ• taá¹ƒ vodÄ• naá¹ƒ. taÃ±hi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hahi
adhigamassa paccayattÄ• __ ``vuá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. ye pana ``nirodhato p
vuá¹-á¹-hÄ• nanti pÄ• á¸·i natthÄ«â€™â€™ ti vadanti. te ``nirodhÄ• vuá¹-á¹-hahantassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay
(Paá¹-á¹-h I 1.417) paá¹-isedhetabbÄ• .

sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. devatÄ• vaggo

1-3. anÄ• gÄ• miphalasuttÄ• divaá¹‡á¹‡anÄ•

65-67__._ sattamassa \Be III 142/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. tatiye abhisamÄ• cÄ•
bhavaá¹ƒ __Ä• bhisamÄ• cÄ• rikaá¹ƒ, _ vattappaá¹-ipattivattaá¹ƒ. tenÄ• ha __ ``uttamasam
_ntiÄ• di. __sekhapaá¹‡á¹‡attisÄ«la_nti sekhiyavasena paÃ±Ã±attasÄ«laá¹ƒ.

anÄ• gÄ• miphalasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. saá¹…gaá¹‡ikÄ• rÄ• masuttÄ• divaá¹‡á¹‡anÄ•

68-69__._ catutthe gaá¹‡ena saá¹…gaá¹‡aá¹ƒ samodhÄ• naá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• , s
Ä• rÄ• mo etassÄ• ti __gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• mo. saá¹…gaá¹‡ikÄ• _ti vÄ• sakaparis
nÄ• nÄ• janasamodhÄ• naá¹ƒ. sesamettha suviÃ±Ã±eyyameva. paÃ±camaá¹ƒ uttÄ• natth

saá¹…gaá¹‡ikÄ• rÄ• masuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<70> chaá¹-á¹-he \Ne III 133/ paá¹-ippassambhanaá¹ƒ paá¹-ippassaddhÄ«ti atthato ekanti
paá¹-ippassaddhiladdhenÄ• ti kilesappaá¹-ippassaddhiyÄ• aladdhenÄ• â€™â€™ _ti. sukka
aá¹…gasantatÄ• ya Ä• rammaá¹‡asantatÄ• ya sabbakilesasantatÄ• ya ca santena, atappa
kilesappaá¹-ippassaddhiyÄ• laddhattÄ• , kilesappaá¹-ippassaddhibhÄ• vaá¹ƒ vÄ• laddhatt
__paá¹-ippassaddhiladdhena, _ passaddhikilesena vÄ• arahatÄ• laddhattÄ• __paá¹-ippas
ekodibhÄ• vena adhigatattÄ• __ekodibhÄ• vÄ• dhigatenÄ• _ti evamattho daá¹-á¹-habbo.

samÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. sakkhibhabbasuttÄ• divaá¹‡á¹‡anÄ•

71-74__._ sattame \Be III 143/ __tasmiá¹ƒ tasmiá¹ƒ visese_ti tasmiá¹ƒ tasmiá¹ƒ sacchikÄ• t
sakkhibhÄ• vÄ• ya paccakkhakÄ• ritÄ• ya bhabbo sakkhibhabbo, tassa bhÄ• vo sakkhibha
__sakkhibhabbataá¹ƒ. sati satiÄ• yatane_ti sati satikÄ• raá¹‡e. kiÃ±cettha kÄ• raá¹‡aá¹ƒ? a
abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ vÄ• , avasÄ• ne pana chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• ya arahat
arahattassa vipassanÄ• vÄ• ti veditabbaá¹ƒ. yaÃ±hi taá¹ƒ tatra tatra sakkhibhabbatÄ• saá¹
iddhividhapaccanubhavanÄ• di, tassa abhiÃ±Ã±Ä• kÄ• raá¹‡aá¹ƒ. atha iddhividhapaccanu
evaá¹ƒ sati abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. arahattampi ``kudÄ• ssu nÄ• r
upasampajja viharissÄ• mÄ«â€™â€™ ti anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hapetvÄ•
nibbattentassa kÄ• raá¹‡aá¹ƒ. idaÃ±ca sabbasÄ• dhÄ• raá¹‡aá¹ƒ na hoti, sÄ• dhÄ• raá¹‡av
vipassanÄ• kÄ• raá¹‡aá¹ƒ. atha vÄ• __sati Ä• yatane_ti tassa tassa visesÄ• dhigamassa u
kÄ• raá¹‡e satÄ«ti evamettha attho daá¹-á¹-habbo.

hÄ• nabhÄ• giyÄ• dÄ«su ``paá¹-hamajjhÄ• nassa lÄ• bhiá¹ƒ kÄ• masahagatÄ• saÃ±Ã±Ä•
hÄ• nabhÄ• giyo samÄ• dhi. tadanudhammatÄ• sati santiá¹-á¹-hati, á¹-hitibhÄ• giyo samÄ•
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti, visesabhÄ• giyo samÄ• dhi. nibbidÄ• sahagat
samudÄ• caranti virÄ• gÅ«pasaá¹ƒhitÄ• , nibbedhabhÄ• giyo samÄ• dhÄ«â€™â€™ ti (Vibh
sabbasamÄ• pattiyo vitthÄ• retvÄ• hÄ• nabhÄ• giyÄ• diattho veditabbo. tattha __paá¹-ham
III 134/ yvÄ• yaá¹ƒ appaguá¹‡assa paá¹-hamassa jhÄ• nassa lÄ• bhÄ«, taá¹ƒ. __kÄ• masal

samudÄ• carantÄ«_ti tato vuá¹-á¹-hitaá¹ƒ Ä• rammaá¹‡avasena kÄ• masahagatÄ• hutvÄ•
samudÄ• caranti tudanti, tassa kÄ• mÄ• natÄ«tassa kÄ• mÄ• nupakkhandÄ• naá¹ƒ saÃ±Ã±
paá¹-hamajjhÄ• nasamÄ• dhi hÄ• yati parihÄ• yati, tasmÄ• __hÄ• nabhÄ• giyo_ vutto. __ta
tadanurÅ«pasabhÄ• vo. __sati santiá¹-á¹-hatÄ«_ti idaá¹ƒ micchÄ• satiá¹ƒ sandhÄ• ya vuttaá
paá¹-hamajjhÄ• nÄ• nurÅ«pasabhÄ• vÄ• paá¹-hamajjhÄ• naá¹ƒ santato paá¹‡Ä«tato disvÄ
abhinandamÄ• nÄ• nikanti hoti, tassa nikantivasena so paá¹-hamajjhÄ• nasamÄ• dhi neva
á¹-hitikoá¹-á¹-hÄ• siko hoti. tena vuttaá¹ƒ \Be III 144/ __ ``á¹-hitibhÄ• giyo samÄ• dhÄ«â€™â
__avitakkasahagatÄ• _ti avitakkaá¹ƒ dutiyajjhÄ• naá¹ƒ santato paá¹‡Ä«tato manasikaroto Ä
avitakkasahagatÄ• . __saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• carantÄ«_ti paguá¹‡apaá¹-ham
dutiyajjhÄ• nÄ• dhigamatthÄ• ya codenti tudanti. tassa upari dutiyajjhÄ• nÄ• nupakkhandÄ•
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena so paá¹-hamajjhÄ• nasamÄ• dhi visesabhÅ«tassa
uppattipadaá¹-á¹-hÄ• natÄ• ya __ ``visesabhÄ• giyoâ€™â€™ _ti vutto.

__nibbidÄ• sahagatÄ• _ti tameva paá¹-hamajjhÄ• nalÄ• bhiá¹ƒ jhÄ• nato vuá¹-á¹-hitaá¹ƒ ni
vipassanÄ• Ã±Ä• á¹‡ena sahagatÄ• . vipassanÄ• Ã±Ä• á¹‡aÃ±hi jhÄ• naá¹…gesu pabhede
ukkaá¹‡á¹-hati, tasmÄ• __ ``nibbidÄ• â€™â€™ _ti vuccati. __samudÄ• carantÄ«_ti nibbÄ•
codenti tudanti. __virÄ• gÅ«pasaá¹ƒhitÄ• _ti virÄ• gasaá¹…khÄ• tena nibbÄ• nena upasaá¹
vipassanÄ• Ã±Ä• á¹‡aÃ±hi sakkÄ• iminÄ• maggena virÄ• gaá¹ƒ nibbÄ• naá¹ƒ sacchikÄ• t
``virÄ• gÅ«pasaá¹ƒhitaâ€™â€™ nti vuccati. taá¹ƒsampayuttÄ• saÃ±Ã±Ä• manasikÄ• rÄ• v
tassa tesaá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena paá¹-hamajjhÄ• nasamÄ• dhi ariyam
padaá¹-á¹-hÄ• natÄ• ya __ ``nibbedhabhÄ• giyoâ€™â€™ _ti vutto. hÄ• naá¹ƒ bhajantÄ«ti _
hÄ• nabhÄ• go vÄ• etesaá¹ƒ atthÄ«ti __hÄ• nabhÄ• giyÄ• , _ parihÄ• nakoá¹-á¹-hÄ• sikÄ•
__á¹-hitibhÄ• giyo_ veditabbo. aá¹-á¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

sakkhibhabbasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

devatÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. arahattavaggo

1-3. dukkhasuttÄ• divaá¹‡á¹‡anÄ•

75-77__._ aá¹-á¹-hamassa \Ne III 135/ paá¹-hamÄ• dÄ«su natthi vattabbaá¹ƒ. tatiye __tividh
paccayappaá¹-isevanasÄ• mantajappanairiyÄ• pathappavattanasaá¹…khÄ• taá¹ƒ tividhaá¹ƒ
__ukkhipitvÄ• _ti ``mahÄ• kuá¹-umbiko mahÄ• nÄ• viko mahÄ• dÄ• napatÄ«â€™â€™ tiÄ•
__avakkhipitvÄ• _ti ``kiá¹ƒ imassa jÄ«vitaá¹ƒ, bÄ«jabhojano nÄ• mÄ• yaâ€™â€™ nti hÄ«á¸

dukkhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sukhasomanassasuttavaá¹‡á¹‡anÄ•

<78> catutthe \Be III 145/ yathÄ• vuttadhammÄ• dÄ«su tassa kilesanimittaá¹ƒ dukkhaá¹ƒ a
``sukhasomanassabahulo viharatÄ«â€™â€™ ti vuttaá¹ƒ. kÄ• yikasukhaÃ±ceva cetasikason
__sukhasomanassabahulo_. yavati tena phalaá¹ƒ missitaá¹ƒ viya hotÄ«ti __yoni, _ ekantika
__assÄ• _ti yathÄ• vuttassa bhikkhuno. __paripuá¹‡á¹‡a_nti avikalaá¹ƒ anavasesaá¹ƒ.

sukhasomanassasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. adhigamasuttavaá¹‡á¹‡anÄ•

<79> paÃ±came Ä• gacchanti etena kusalÄ• vÄ• akusalÄ• vÄ• ti Ä• gamanaá¹ƒ, kusalÄ•
uppattikÄ• raá¹‡aá¹ƒ. tattha kusaloti __Ä• gamanakusalo_. evaá¹ƒ dhamme manasikaroto k
dhammÄ• abhivaá¸• á¸• hantÄ«ti evaá¹ƒ jÄ• nanto. apagacchanti kusalÄ• vÄ• akusalÄ• v
tesaá¹ƒ eva anuppattikÄ• raá¹‡aá¹ƒ, tattha kusaloti __apagamanakusalo_. evaá¹ƒ dhamme
akusalÄ• vÄ• dhammÄ• nÄ• bhivaá¸• á¸• hantÄ«ti evaá¹ƒ \Ne III 136/ jÄ• nanto. __upÄ• y
á¹-hÄ• nuppattikapaÃ±Ã±Ä• samannÄ• gato. idaÃ±ca accÄ• yikakicce vÄ• bhaye vÄ• upp
á¹-hÄ• nuppattiyÄ• kÄ• raá¹‡ajÄ• nanavasena veditabbaá¹ƒ.

adhigamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. mahantattasuttÄ• divaá¹‡á¹‡anÄ•

80-81__._ chaá¹-á¹-he __sampatte_ti kilese sampatte. sattamaá¹ƒ uttÄ• nameva.

mahantattasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-10. dutiyanirayasuttÄ• divaá¹‡á¹‡anÄ•

82-84__._ aá¹-á¹-hame \Be III 146/ __kÄ• yapÄ• gabbhiyÄ• dÄ«hÄ«_ti __Ä• di_-saddena va
manopÄ• gabbhiyaÃ±ca saá¹…gaá¹‡hÄ• ti. navamÄ• dÄ«ni uttÄ• natthÄ• neva.

dutiyanirayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arahattavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ«tivaggo

1. sÄ«tibhÄ• vasuttavaá¹‡á¹‡anÄ•

<85> navamassa paá¹-hame __sÄ«tibhÄ• va_nti nibbÄ• naá¹ƒ, kilesavÅ«pasamaá¹ƒ vÄ• .
accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ cittaá¹ƒ uddhaccapakkhato rakkhaá¹‡avasena n
__paggaá¹‡hÄ• tÄ«_ti atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá¹ƒ kosajjapÄ• tato rakkhaá¹‡
__sampahaá¹ƒsetÄ«_ti samappavattacittaá¹ƒ tathÄ• pavattiyaá¹ƒ paÃ±Ã±Ä• ya toseti utteje
paÃ±Ã±Ä• payogamandatÄ• ya \Ne III 137/ upasamasukhÄ• nadhigamena vÄ• nirassÄ• da
pakkhandati, tadÄ• jÄ• tiÄ• dÄ«ni saá¹ƒvegavatthÅ«ni paccavekkhitvÄ• sampahaá¹ƒseti s
__ajjhupekkhatÄ«_ti yadÄ• pana cittaá¹ƒ alÄ«naá¹ƒ anuddhataá¹ƒ anirassÄ• daá¹ƒ Ä• ram
sammadeva bhÄ• vanÄ• vÄ«tiá¹ƒ otiá¹‡á¹‡aá¹ƒ hoti, tadÄ• paggahaniggahasampahaá¹ƒsa
akatvÄ• samappavattesu assesu sÄ• rathÄ« viya ajjhupekkhati, upekkhakova hoti. __paá¹‡
paá¹‡Ä«te uttame maggaphale adhimutto ninnapoá¹‡apabbhÄ• ro.

sÄ«tibhÄ• vasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-11. Ä• varaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

86-95__._ dutiye __acchandiko_ti kattukamyatÄ• kusalacchandarahito. uttarakurukÄ• man
acchandikaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ• . __duppaÃ±Ã±o_ti bhavaá¹…gapaÃ±Ã±Ä• ya pa
bhavaá¹…gapaÃ±Ã±Ä• ya pana paripuá¹‡á¹‡Ä• yapi yassa bhavaá¹…gaá¹ƒ lokuttarassa pa
eva nÄ• ma. __abhabbo niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammatta_nti kusa
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ ariyamaggaá¹ƒ okkamituá¹ƒ adhigantuá¹ƒ abhabbo. __
kammÄ• varaá¹‡atÄ• yÄ• _tiÄ• dÄ«su abhabbavipariyÄ• yena attho veditabbo. catutthÄ• dÄ

Ä• varaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ«tivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• nisaá¹ƒsavaggo

1-11. pÄ• tubhÄ• vasuttÄ• divaá¹‡á¹‡anÄ•

96-106__._ dasamassa paá¹-hamÄ• dÄ«su natthi vattabbaá¹ƒ. aá¹-á¹-hame mettÄ• etassa
bhÄ• vo __mettÄ• vatÄ• , _ mettÄ• paá¹-ipatti, tÄ• ya. sÄ• pana mettÄ• vatÄ• mettÄ• vase
138/ Ä• ha __ ``mettÄ• yuttÄ• ya pÄ• ricariyÄ• yÄ• â€™â€™ _ti. __paricaranti_ vippakatabb
pariciá¹‡á¹‡asatthukena sÄ• vakena nÄ• ma satthuno yÄ• va dhammena kÄ• tabbÄ• pÄ• n
sampÄ• ditattÄ• . navamÄ• dÄ«ni uttÄ• natthÄ• ni.

pÄ• tubhÄ• vasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• nisaá¹ƒsavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

107-116__._ ekÄ• dasamavaggo uttÄ• natthoyeva.

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

chakkanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

sattakanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. dhanavaggavaá¹‡á¹‡anÄ•

1-10__._ sattakanipÄ• tassa \Ne III 139/ paá¹-hamo vaggo uttÄ• nattho.

2. anusayavaggo

IV puggalasuttavaá¹‡á¹‡anÄ•

<14> dutiyassa \Be III 149/ catutthe ubhato ubhayathÄ• , ubhato ubhohi bhÄ• gehi vimuttot
__ubhatobhÄ• gavimutto_ ekadesasarÅ«pekasesanayena. __dvÄ«hi bhÄ• gehÄ«_ti karaá¹
bahuvacanaá¹ƒ \Ne III 140/. Ä• vuttiÄ• divasena ayaá¹ƒ niyamo veditabboti Ä• ha __ ``arÅ«
_tiÄ• di. etena ``samÄ• pattiyÄ• vikkhambhanavimokkhena, maggena samucchedavimokkh
ubhatobhÄ• gavimuttoâ€™â€™ ti evaá¹ƒ pavatto __tipiá¹-akacÅ«á¸·anÄ• gattheravÄ• do, _
ca vimuttattÄ• ubhatobhÄ• gavimuttoâ€™â€™ ti evaá¹ƒ pavatto __tipiá¹-akamahÄ• rakkhit
``samÄ• pattiyÄ• vikkhambhanavimokkhena ekavÄ• raá¹ƒ, maggena samucchedavimokkhe
ubhatobhÄ• gavimuttoâ€™â€™ ti evaá¹ƒ pavatto __tipiá¹-akacÅ«á¸·Ä• bhayattheravÄ• do c
theravÄ• dÄ• naá¹ƒ ekajjhaá¹ƒ saá¹…gaho katoti daá¹-á¹-habbaá¹ƒ. ettha ca paá¹-hamavÄ•
ubhatobhÄ• gavimutto vutto, dutiyavÄ• de ubhato bhÄ• gato vimuttoti ubhatobhÄ• gavimutto
bhÄ• gehi dve vÄ• re vimuttoti ayametesaá¹ƒ visesoti. __vimutto_ti kilesehi vimutto,

kilesavikkhambhanasamucchedanehi vÄ• kÄ• yato vimuttohi attho.

__so_ti ubhatobhÄ• gavimutto. kÄ• maÃ±cettha rÅ«pÄ• vacaracatutthajjhÄ• nampi arÅ«pÄ
duvaá¹…gikaá¹ƒ Ä• neÃ±jappattanti vuccati. taá¹ƒ pana padaá¹-á¹-hÄ• naá¹ƒ katvÄ• araha
ubhatobhÄ• gavimutto nÄ• ma na hoti rÅ«pakÄ• yato \Be III 150/ avimuttattÄ• . taÃ±hi kilesa
na rÅ«pakÄ• yato, tasmÄ• tato vuá¹-á¹-hÄ• ya arahattaá¹ƒ patto ubhatobhÄ• gavimutto na
``catunnaá¹ƒ arÅ«pa ... pe ... paÃ±cavidho hotÄ«â€™â€™ _ti. __arÅ«pasamÄ• pattÄ«na_n
sÄ• mivacanaá¹ƒ. __arahattaá¹ƒ pattaanÄ• gÄ• mino_ti bhÅ«tapubbagatiyÄ• vuttaá¹ƒ. na h
anÄ• gÄ• mÄ« nÄ• ma hoti. ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dike nirodhasamÄ•
vatvÄ• ---

``yato ca kho, Ä• nanda, bhikkhu ime aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati, paÃ±
Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati, Ä• nanda, bhikkhu ubhatobhÄ• gavimuttoâ

yadipi __mahÄ• nidÄ• ne_ (DN II 130) vuttaá¹ƒ, taá¹ƒ pana ubhatobhÄ• gavimuttaseá¹-á¹-h
pana sabbaubhatobhÄ• gavimutte saá¹…gahaá¹‡atthaá¹ƒ __ ``paÃ±cavidho hotÄ«â€™â€™
panettha ... pe ... aá¹-á¹-havimokkhalÄ• bhino vasena Ä• gatÄ• â€™â€™ _ti Ä• ha. majjhim
__kÄ«á¹-Ä• girisutte_ (MN II 182) ---

``katamo ca, bhikkhave, puggalo ubhatobhÄ• gavimutto? idha, bhikkhave, ekacco puggalo y
atikkamma rÅ«pe Ä• ruppÄ• , te kÄ• yena phusitvÄ• viharati \Ne III 141/, paÃ±Ã±Ä• ya cas
parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati, bhikkhave, puggalo ubhatobhÄ• gavimuttoâ€™â€™

arÅ«pasamÄ• pattivasena cattÄ• ro ubhatobhÄ• gavimuttÄ• , seá¹-á¹-ho ca vutto vuttalakkh
yathÄ• vuttesu hi paÃ±casu purimÄ• cattÄ• ro samÄ• pattisÄ«saá¹ƒ nirodhaá¹ƒ na samÄ•
ubhatobhÄ• gavimuttÄ• nÄ• ma. aá¹-á¹-hasamÄ• pattilÄ• bhÄ« anÄ• gÄ• mÄ« taá¹ƒ samÄ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattoti nippariyÄ• yena ubhatobhÄ• gavimuttase

__katamo ca puggalo_tiÄ• di puggalapaÃ±Ã±attipÄ• á¸·i. tattha __katamo_ti pucchÄ• vaca
asÄ• dhÄ• raá¹‡ato pucchitabbavacanaá¹ƒ. __idhÄ• _ti idhasmiá¹ƒ sÄ• sane. __ekacco_ti e
kÄ• yena phusitvÄ• viharatÄ«_ti \Be III 151/ aá¹-á¹-ha samÄ• pattiyo samÄ• pajjitvÄ• nÄ• n
viharati. __paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti vipassanÄ• pa
maggapaÃ±Ã±Ä• ya cattÄ• ri saccÄ• ni passitvÄ• cattÄ• ropi Ä• savÄ• parikkhÄ«á¹‡Ä• ho
na hi Ä• save paÃ±Ã±Ä• ya passanti, dassanakÄ• raá¹‡Ä• pana parikkhÄ«á¹‡Ä• disvÄ• p
dassanÄ• yattaparikkhayattÄ• . evaÃ±hi dassanaá¹ƒ Ä• savÄ• naá¹ƒ khayassa purimakiriyÄ

__paÃ±Ã±Ä• vimutto_ti visesato paÃ±Ã±Ä• ya eva vimutto, na tassa adhiá¹-á¹-hÄ• nabhÅ«
aá¹-á¹-havimokkhasaá¹…khÄ• tena sÄ• tisayena samÄ• dhinÄ• ti paÃ±Ã±Ä• vimutto. yo ari

sabbaso Ä• savehi vimutto, tassetaá¹ƒ adhivacanaá¹ƒ. adhigatepi hi rÅ«pajjhÄ• navimokkhe
sÄ• tisayasamÄ• dhinissitoti na tassa vasena ubhatobhÄ• gavimuttatÄ• hotÄ«ti vuttovÄ• ya
pana ekasmimpi sati ubhatobhÄ• gavimuttoyeva nÄ• ma hoti. tena hi aá¹-á¹-havimokkhekad
taá¹ƒnÄ• madÄ• nasamatthena aá¹-á¹-havimokkhalÄ• bhÄ«tveva vuccati. samudÄ• ye hi pa
dissati yathÄ• taá¹ƒ ``sattisayoâ€™â€™ ti anavasesato Ä• savÄ• naá¹ƒ parikkhÄ«á¹‡attÄ•
__aá¹-á¹-havimokkhapaá¹-ikkhepavaseneva_ na ekadesabhÅ«tarÅ«pajjhÄ• nappaá¹-ikkhep
arÅ«pajjhÄ• nekadesÄ• bhÄ• vepi aá¹-á¹-havimokkhapaá¹-ikkhepo na hotÄ«ti siddhaá¹ƒ hot
hi ekasmimpi sati ubhatobhÄ• gavimuttoyeva nÄ• ma hoti.

__phuá¹-á¹-hantaá¹ƒ sacchikato_ti phuá¹-á¹-hÄ• naá¹ƒ anto phuá¹-á¹-hanto, phuá¹-á¹-hÄ• n
arÅ«pajjhÄ• nÄ• naá¹ƒ anantaro kÄ• loti adhippÄ• yo. accantasaá¹ƒyoge cetaá¹ƒ upayogav
phuá¹-á¹-hÄ• nantarakÄ• lameva sacchikÄ• tabbaá¹ƒ sacchikato \Ne III 142/ sacchikaraá¹‡Ä
hoti, bhÄ• vanapuá¹ƒsakaá¹ƒ vÄ• etaá¹ƒ ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ tiÄ• dÄ«su viya
rÅ«pakÄ• yato nÄ• makÄ• yekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhas
pakÄ• sito viya hoti, na pana kÄ• yena sacchikato. nirodhaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ katvÄ
khepitesu tena so sacchikato hoti, tasmÄ• so sacchikÄ• tabbaá¹ƒ nirodhaá¹ƒ yathÄ• Ä• loc
sacchi karotÄ«ti __ ``kÄ• yasakkhÄ«â€™â€™ _ti vuccati, na \Be III 152/ tu ``vimuttoâ€™â€
Ä• savÄ• naá¹ƒ aparikkhÄ«á¹‡attÄ• . tenÄ• ha __ ``jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ phusa
nibbÄ• naá¹ƒ sacchikarotÄ«â€™â€™ _ti. ayaá¹ƒ catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ek
saá¹…khÄ• re sammasitvÄ• kÄ• yasakkhibhÄ• vaá¹ƒ pattÄ• naá¹ƒ catunnaá¹ƒ, nirodhÄ• v
aggamaggappattaanÄ• gÄ• mino ca vasena ubhatobhÄ• gavimutto viya paÃ±cavidho nÄ• n
__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ (Pp mÅ«laá¹-Ä«0 24) ``kÄ• yasakkhimhipi eseva nayoâ€™
__heá¹-á¹-himamaggavajjhÄ• _ Ä• savÄ• .

__diá¹-á¹-hantaá¹ƒ patto_ti dassanasaá¹…khÄ• tassa sotÄ• pattimaggaÃ±Ä• á¹‡assa anan
hoti. ``diá¹-á¹-hattÄ• pattoâ€™â€™ tipi pÄ• á¹-ho. etena catusaccadassanasaá¹…khÄ• tÄ•
nirodhassa pattataá¹ƒ dÄ«peti. tenÄ• ha __ ``dukkhÄ• saá¹…khÄ• rÄ• â€™â€™ _tiÄ• di. ta
maggapaÃ±Ã±Ä• ya. paá¹-hamaphalaá¹-á¹-hato paá¹-á¹-hÄ• ya yÄ• va aggamaggaá¹-á¹-hÄ
``sopi kÄ• yasakkhÄ« viya chabbidho hotÄ«â€™â€™ _ti. yathÄ• pana paÃ±Ã±Ä• vimutto, c
catÅ«hi arÅ«pajjhÄ• nehi vuá¹-á¹-hÄ• ya diá¹-á¹-hippattabhÄ• vappattÄ• cattÄ• ro cÄ• ti pa
veditabbo. saddhÄ• vimuttepi eseva nayo. __idaá¹ƒ dukkha_nti ettakaá¹ƒ dukkhaá¹ƒ, na ito
__yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti á¹-hapetvÄ• taá¹‡haá¹ƒ upÄ• dÄ• nakkhandhapaÃ±c
yÄ• thÄ• vato pajÄ• nÄ• ti. yasmÄ• pana taá¹‡hÄ• dukkhaá¹ƒ janeti nibbatteti, tato taá¹ƒ d
tasmÄ• naá¹ƒ __ ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti_. ya
samudayo ca nibbÄ• naá¹ƒ patvÄ• nirujjhati, appavattiá¹ƒ gacchati, tasmÄ• na __ ``ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti_. ariyo pana aá¹-á¹-haá¹…giko maggo taá¹ƒ dukkhanirodhaá
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti_
saccavavatthÄ• naá¹ƒ dassitaá¹ƒ. idÄ• ni taá¹ƒ ekakkhaá¹‡e dassetuá¹ƒ __ ``tathÄ• gatapp

vuttaá¹ƒ. __tathÄ• gatappaveditÄ• _ti tathÄ• gatena bodhimaá¹‡á¸• e paá¹-ividdhÄ• viditÄ•
__dhammÄ• _ti catusaccadhammÄ• . __vodiá¹-á¹-hÄ• hontÄ«_ti sudiá¹-á¹-hÄ• . __vocaritÄ
suá¹-á¹-hu carÄ• pitÄ• ti attho. __aya_nti ayaá¹ƒ evarÅ«po puggalo diá¹-á¹-hippattoti.

__saddhÄ• ya vimutto_ti saddahanavasena vimutto. etena sabbathÄ• avimuttassapi saddh
\Ne III 143/ dasseti. __saddhÄ• vimutto_ti vÄ• saddhÄ• ya adhimuttoti \Be III 153/ attho. kiá
kilesappahÄ• ne nÄ• nattaá¹ƒ atthÄ«ti? natthi. atha kasmÄ• saddhÄ• vimutto diá¹-á¹-hippat
pÄ• puá¹‡Ä• tÄ«ti? Ä• gamanÄ«yanÄ• nattena. diá¹-á¹-hippatto hi Ä• gamanamhi kilese vik
akasirena akilamantova sakkoti vikkhambhituá¹ƒ, saddhÄ• vimutto pana dukkhena kasirena
vikkhambhituá¹ƒ, tasmÄ• saddhÄ• vimutto diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• ti. tenÄ• ha
_tiÄ• di. __saddahantassÄ• _ti ``ekaá¹ƒsato ayaá¹ƒ paá¹-ipadÄ• kilesakkhayaá¹ƒ Ä• vahati
bhÄ• sitattÄ• â€™â€™ ti evaá¹ƒ saddahantassa. yasmÄ• panassa aniccÄ• nupassanÄ• dÄ
bhÄ• vanÄ• ya pubbenÄ• paraá¹ƒ visesaá¹ƒ passato tattha tattha paccakkhatÄ• pi atthi, tas
``saddahantassa viyÄ• â€™â€™ _ti. sesapadadvayaá¹ƒ tasseva vevacanaá¹ƒ. ettha ca __p
vacanena Ä• gamanÄ«yanÄ• nattena diá¹-á¹-hippattasaddhÄ• vimuttÄ• naá¹ƒ paÃ±Ã±Ä• nÄ
__abhidhammaá¹-á¹-hakathÄ• ya_mpi (Pp-a 28) ``nesaá¹ƒ kilesappahÄ• ne nÄ• nattaá¹ƒ na
atthiyevÄ• â€™â€™ ti vatvÄ• ``Ä• gamanÄ«yanÄ• natteneva saddhÄ• vimutto diá¹-á¹-hipp
sanniá¹-á¹-hÄ• naá¹ƒ kataâ€™â€™ nti vuttaá¹ƒ.

Ä• rammaá¹‡aá¹ƒ yÄ• thÄ• vato dhÄ• reti avadhÄ• retÄ«ti dhammo, paÃ±Ã±Ä• . taá¹ƒ paÃ
adhimattatÄ• ya pubbaá¹…gamaá¹ƒ hutvÄ• pavattaá¹ƒ anussaratÄ«ti __dhammÄ• nusÄ• r
_tiÄ• di. __paÃ±Ã±Ä• pubbaá¹…gama_nti paÃ±Ã±Ä• padhÄ• naá¹ƒ. ``saddhaá¹ƒ anussarat
maggaá¹ƒ bhÄ• vetÄ«â€™â€™ ti imamatthaá¹ƒ __eseva nayo_ti atidisati. paÃ±Ã±aá¹ƒ vÄ•
paÃ±Ã±aá¹ƒ sÄ• tisayaá¹ƒ pavattetÄ«ti attho. tenÄ• ha __ ``paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ
_ti. paÃ±Ã±Ä• vÄ• puggalaá¹ƒ vÄ• heti nibbÄ• nÄ• bhimukhaá¹ƒ gametÄ«ti __paÃ±Ã±Ä• v
etthÄ• pi iminÄ• nayeneva attho veditabbo. __ubhatobhÄ• gavimuttÄ• dikathÄ• _ti ubhatob
Ä• gamanato paá¹-á¹-hÄ• ya vattabbakathÄ• . __tasmÄ• _ti __visuddhimagge_ (Vism II 773
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- II 773) vuttanayeneva cettha atth

puggalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. udakÅ«pamÄ• suttavaá¹‡á¹‡anÄ•

<15> paÃ±came \Be III 154/ __ekantakÄ• á¸·akehÄ«_ti natthikavÄ• daahetukavÄ• daakiriya
niyatamicchÄ• diá¹-á¹-hidhammehi. tenÄ• ha __ ``niyatamicchÄ• diá¹-á¹-hiá¹ƒ sandhÄ• ya v
puggalo_ti iminÄ• kÄ• raá¹‡ena \Ne III 144/ ekavÄ• raá¹ƒ nimuggo nimuggoyeva so hoti. et
vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«ti vadanti makkhaligosÄ• lÄ• dayo viya. heá¹-á¹-hÄ• heá
narakaggÄ«naá¹ƒyeva Ä• hÄ• ro. __sÄ• dhu saddhÄ• kusalesÅ«_ti kusaladhammesu sadd

ummujjati, so tÄ• vattakeneva kusalena ummujjati nÄ• ma. __sÄ• dhu hirÄ«_tiÄ• dÄ«supi e
__caá¹…kavÄ• re_ti rajakÄ• naá¹ƒ khÄ• raparissÄ• vane, surÄ• parissÄ• vane vÄ• . __eva
saddhÄ• â€™â€™ ti imesaá¹ƒ saddhÄ• dÄ«naá¹ƒ vasena ekavÄ• raá¹ƒ ummujjitvÄ• tesaá
nimujjatiyeva devadattÄ• dayo viya. devadatto hi aá¹-á¹-ha samÄ• pattiyo paÃ±ca ca abhiÃ±
puna buddhÄ• naá¹ƒ paá¹-ipakkhatÄ• ya tehi guá¹‡ehi parihÄ«no ruhiruppÄ• dakammaá¹ƒ
kÄ• yassa bhedÄ• dutiyacittavÄ• rena cuticittamanantarÄ• niraye nibbatto. kokÄ• liko dve
padumaniraye nibbatto.

__neva hÄ• yati no vaá¸• á¸• hatÄ«_ti appahonakakÄ• lepi na hÄ• yati, pahonakakÄ• lepi n
panetaá¹ƒ agÄ• rikenapi anagÄ• rikenapi dÄ«petabbaá¹ƒ. ekacco hi agÄ• riko appahonakak
vassikaá¹ƒ vÄ• upanibandhÄ• pesi, so pacchÄ• pahonakakÄ• lepi pakkhikabhattÄ• dimatt
Ä• dimhi appahonakakÄ• le uddesaá¹ƒ dhutaá¹…gaá¹ƒ vÄ• gaá¹‡hÄ• ti, medhÄ• vÄ« balav
tato uttariá¹ƒ na karoti. __evaá¹ƒ puggalo_ti evaá¹ƒ imÄ• ya saddhÄ• dÄ«naá¹ƒ á¹-hitiyÄ• p
á¹-hito nÄ• ma hoti. __ummujjitvÄ• pataratÄ«_ti sakadÄ• gÄ• mipuggalo kilesatanutÄ• ya u
gantabbadisÄ• bhimukho tarati nÄ• ma.

__paá¹-igÄ• dhappatto hotÄ«_ti anÄ• gÄ• mipuggalaá¹ƒ sandhÄ• ya vadati. ime pana satta
dÄ«pitÄ• . satta kira jaá¹…ghavÄ• á¹‡ijÄ• addhÄ• namaggappaá¹-ipannÄ• antarÄ• magge
pÄ• puá¹‡iá¹ƒsu. tesu paá¹-hamaá¹ƒ otiá¹‡á¹‡o udakabhÄ«ruko puriso otiá¹‡á¹‡aá¹-á¹-hÄ•
saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhi, avassaá¹ƒva macchakacchapabhattaá¹ƒ jÄ• to. dutiyo otiá¹‡a
nimujjitvÄ• \Be III 155/ sakiá¹ƒ uá¹-á¹-hahitvÄ• puna nimuggo uá¹-á¹-hÄ• tuá¹ƒ nÄ• sakkhi,
macchakacchapabhattaá¹ƒ jÄ• to. tatiyo nimujjitvÄ• uá¹-á¹-hito majjhe nadiyÄ• á¹-hatvÄ• n
na pÄ• raá¹ƒ gantuá¹ƒ asakkhi. catuttho uá¹-á¹-hÄ• ya á¹-hito uttaraá¹‡atitthaá¹ƒ olokesi. pa
uttaraá¹‡atitthaá¹ƒ oloketvÄ• patarati. chaá¹-á¹-ho taá¹ƒ disvÄ• pÄ• rimatÄ«raá¹ƒ gantvÄ•
udake á¹-hito. sattamo pÄ• rimatÄ«raá¹ƒ gantvÄ• gandhacuá¹‡á¹‡Ä• dÄ«hi nhatvÄ• varav
surabhivilepanaá¹ƒ vilimpitvÄ• nÄ«luppalamÄ• lÄ• dÄ«ni pilandhitvÄ• nÄ• nÄ• laá¹…kÄ• n
mahÄ• nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• damÄ• ruhitvÄ• uttamabhojanaá¹ƒ bhuÃ±jati.

tattha \Ne III 145/ jaá¹…ghavÄ• á¹‡ijÄ• viya ime satta puggalÄ• , nadÄ« viya vaá¹-á¹-aá¹ƒ,
udakabhÄ«rukassa purisassa otiá¹‡á¹‡aá¹-á¹-hÄ• neyeva nimujjanaá¹ƒ viya micchÄ• diá¹-á
nimujjanaá¹ƒ, ummujjitvÄ• nimujjanapuriso viya saddhÄ• dÄ«naá¹ƒ uppattimatthakena umm
nimuggapuggalo, majjhe nadiyÄ• á¹-hatvÄ• viya saddhÄ• dÄ«naá¹ƒ á¹-hitiyÄ• á¹-hitipugga
olokento viya sotÄ• panno, patarantapuriso viya kilesakÄ• mÄ• vaá¹-á¹-atÄ• ya pataranto sa
kaá¹-imatte udake á¹-hitapuriso viya anÄ• vaá¹-á¹-adhammattÄ• anÄ• gÄ• mÄ«, nhatvÄ• p
thale á¹-hitapuriso viya cattÄ• ro oghe atikkamitvÄ• nibbÄ• nathale á¹-hito khÄ«á¹‡Ä• saval
á¹-hitapurisassa nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha uttamabhojanabhuÃ±janaá¹
nibbÄ• nÄ• rammaá¹‡asamÄ• pattiá¹ƒ appetvÄ• vÄ«tinÄ• manaá¹ƒ veditabbaá¹ƒ.

udakÅ«pamÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-9. aniccÄ• nupassÄ«suttÄ• divaá¹‡á¹‡anÄ•

16-19__._ chaá¹-á¹-he __ ``idha samasÄ«sÄ« kathitoâ€™â€™ _ti vatvÄ• evaá¹ƒ samasÄ«
idhÄ• dhippetaá¹ƒ dassetuá¹ƒ __ ``so catubbidho hotÄ«â€™â€™ _tiÄ• dimÄ• ha. rogavase
__rogasamasÄ«sÄ«_. esa nayo sesesupi. __ekappahÄ• renevÄ• _ti ekavelÄ• yameva. yo
aÃ±Ã±atarasmiá¹ƒ sati ``ito anuá¹-á¹-hito arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti vipas
athassa arahattaÃ±ca rogato vuá¹-á¹-hÄ• naÃ±ca ekakÄ• lameva hoti \Be III 156/, ayaá¹ƒ _
__iriyÄ• pathassa pariyosÄ• na_nti iriyÄ• pathantarasamÄ• yogo. yo á¹-hÄ• nÄ• dÄ«su iriyÄ
adhiá¹-á¹-hÄ• ya ``avikopetvÄ• va arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti vipassanaá¹
arahattappatti ca iriyÄ• pathavikopanaÃ±ca ekappahÄ• reneva hoti, ayaá¹ƒ __iriyÄ• pathas
__jÄ«vitasamasÄ«sÄ« nÄ• mÄ• _ti ettha ``palibodhasÄ«saá¹ƒ mÄ• no, parÄ• mÄ• sasÄ«sa
uddhaccaá¹ƒ, kilesasÄ«saá¹ƒ avijjÄ• , adhimokkhasÄ«saá¹ƒ saddhÄ• , paggahasÄ«saá¹ƒ v
upaá¹-á¹-hÄ• nasÄ«saá¹ƒ sati, avikkhepasÄ«saá¹ƒ samÄ• dhi, dassanasÄ«saá¹ƒ paÃ±Ã±Ä
jÄ«vitindriyaá¹ƒ, cutisÄ«saá¹ƒ vimokkho, saá¹…khÄ• rasÄ«saá¹ƒ nirodhoâ€™â€™ ti __paá
III 33) vuttesu sattarasasu sÄ«sesu pavattasÄ«saá¹ƒ kilesasÄ«santi dve sÄ«sÄ• ni idhÄ• dh
``apubbaá¹ƒ acarimaá¹ƒ Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±cÄ• â€™
kilesasÄ«saá¹ƒ arahattamaggo pariyÄ• diyati, pavattasÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ
tattha avijjÄ• pariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ jÄ«vitindriyaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti,
jÄ«vitindriyapariyÄ• dÄ• yakaá¹ƒ avijjaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti \Ne III 146/. aÃ±Ã±a
avijjÄ• pariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ, aÃ±Ã±aá¹ƒ jÄ«vitandriyapariyÄ• dÄ• yakaá¹ƒ. yassa c
samaá¹ƒ pariyÄ• dÄ• naá¹ƒ gacchati, so __jÄ«vitasamasÄ«sÄ«_ nÄ• ma.

 kathaá¹ƒ panidaá¹ƒ samaá¹ƒ hotÄ«ti? vÄ• rasamatÄ• ya. yasmiÃ±hi vÄ• re maggavuá¹-á¹-
sotÄ• pattimagge paÃ±ca paccavekkhaá¹‡Ä• ni, sakadÄ• gÄ• mimagge paÃ±ca, anÄ• gÄ•
cattÄ• rÄ«ti ekÅ«navÄ«satime paccavekkhaá¹‡aÃ±Ä• á¹‡e patiá¹-á¹-hÄ• ya bhavaá¹…gaá¹
imÄ• ya vÄ• rasamatÄ• ya idaá¹ƒ ubhayasÄ«sapariyÄ• dÄ• nampi samaá¹ƒ hotÄ«ti imÄ• ya
vÄ• rasamavuttidÄ• yakena hi maggacittena attano anantaraá¹ƒ viya nipphÄ• detabbÄ• pa
kilesapariyÄ• dÄ• nasseva vÄ• rÄ• ti vattabbataá¹ƒ arahati. ``vimuttasmiá¹ƒ vimuttamiti Ã±Ä
(MN I 78; SN b III 12, 14) vacanato paccavekkhaá¹‡aparisamÄ• panena kilesapariyÄ• dÄ• n
hotÄ«ti imÄ• ya vÄ• ravuttiyÄ• samatÄ• ya kilesapariyÄ• dÄ• najÄ«vitapariyÄ• dÄ• nÄ• naá
tenevÄ• ha __ ``yasmÄ• panassa ... pe0.. tasmÄ• evaá¹ƒ vuttaâ€™â€™ _nti.

 Ä• yuno vemajjhaá¹ƒ anatikkamitvÄ• antarÄ• va kilesaparinibbÄ• nena parinibbÄ• yatÄ«ti
tenÄ• ha __ ``yo paÃ±casu suddhÄ• vÄ• sesÅ«â€™â€™ _tiÄ• di \Be III 157/. __vemajjhe_t
tattha Ä• yuno vemajjhe. Ä• yuvemajjhaá¹ƒ upahacca atikkamitvÄ• tattha parinibbÄ• yatÄ«
__upahaccaparinibbÄ• yÄ«_. tenÄ• ha __ ``yo tatthevÄ• â€™â€™ _tiÄ• di. asaá¹…khÄ• re

akilamanto tikkhindriyatÄ• ya sukheneva parinibbÄ• yatÄ«ti __asaá¹…khÄ• raparinibbÄ• yÄ
tesaá¹ƒyevÄ• â€™â€™ _tiÄ• di. __tesaá¹ƒyeva puggalÄ• na_nti niddhÄ• raá¹‡e sÄ• mivac
adhimattappayogena vinÄ• appakasirena. sasaá¹…khÄ• rena sappayogena kilamanto dukl
__sasaá¹…khÄ• raparinibbÄ• yÄ«_. uddhaá¹ƒvÄ• hibhÄ• vena uddhamassa taá¹‡hÄ• sotaa
vÄ• gantvÄ• paá¹-ilabhitabbato uddhamassa maggasotanti __uddhaá¹ƒbhoto_. paá¹-isand
gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«_.

ettha pana catukkaá¹ƒ veditabbaá¹ƒ. yo hi avihato paá¹-á¹-hÄ• ya cattÄ• ro devaloke sodhe
gantvÄ• parinibbÄ• yati, ayaá¹ƒ __uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma_. ayaÃ±hi
vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• atappaá¹ƒ gacchati, tatrÄ• pi dve kappasahas
arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• sudassaá¹ƒ gacchati, tatrÄ• pi cattÄ• ri kappasahassÄ
pattuá¹ƒ asakkuá¹‡itvÄ• sudassiá¹ƒ gacchati, tatrÄ• pi aá¹-á¹-ha kappasahassÄ• ni vasanto
147/ pattuá¹ƒ asakkuá¹‡itvÄ• akaniá¹-á¹-haá¹ƒ gacchati, tattha vasanto aggamaggaá¹ƒ adh
avihato paá¹-á¹-hÄ• ya dutiyaá¹ƒ vÄ• catutthaá¹ƒ vÄ• devalokaá¹ƒ gantvÄ• parinibbÄ• yat
na akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. yo kÄ• mabhavato cavitvÄ• akaniá¹-á¹-hesu parinibbÄ•
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. yo heá¹-á¹-hÄ• catÅ«su devalokesu tattha t
parinibbÄ• yati, ayaá¹ƒ __na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«_ti.

ete pana avihesu uppannasamanantaraÄ• yuvemajjhaá¹ƒ appatvÄ• va parinibbÄ• yanavas
antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• yÄ«, eko uddhaá¹ƒsototi paÃ±cavidho,
asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yivibhÄ• gena dasa honti, tathÄ• atappasudass
dasakÄ• ti cattÄ• rÄ«saá¹ƒ. akaniá¹-á¹-he pana uddhaá¹ƒsoto natthi, tayo antarÄ• parinibbÄ
upahaccaparinibbÄ• yÄ«ti cattÄ• ro, asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yivibhÄ• ge
aá¹-á¹-hacattÄ• rÄ«saá¹ƒ anÄ• gÄ• mino. sattamÄ• dÄ«su natthi vattabbaá¹ƒ.

aniccÄ• nupassÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. niddasavatthusuttavaá¹‡á¹‡anÄ•

<20> dasame __niddasavatthÅ«nÄ«_ti Ä• disaddalopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``nidda
natthi idÄ• ni imassa dasÄ• ti __niddaso. paÃ±ho_ti Ã±Ä• tuá¹ƒ icchito attho. __puna dasav
tesaá¹ƒ matimattametanti dassetuá¹ƒ __ ``so kirÄ• â€™â€™ _ti kirasaddaggahaá¹‡aá¹ƒ. __
vacanamattaá¹ƒ. tassa nibbÄ«sÄ• dibhÄ• vassa viya ninnavÄ• dibhÄ• vassa ca icchitattÄ• t
kevalaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __gÄ• me vicaranto_ti gÄ• me piá¹‡á¸• Ä• ya cara
adhivacanaá¹ƒ tesu tannimittassa abhÄ• vÄ• , sÄ• sanepi sekhassapi na idaá¹ƒ adhivacana
puthujjanassa. yassa panetaá¹ƒ adhivacanaá¹ƒ yena ca kÄ• raá¹‡ena, taá¹ƒ dassetuá¹ƒ __
``khÄ«á¹‡Ä• savassetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. appaá¹-isandhikabhÄ• vo hissa paccakl
paramparÄ• ya itarÄ• ni yÄ• ni pÄ• á¸·iyaá¹ƒ Ä• gatÄ• niá¹ƒ.

sikkhÄ• ya sammadeva Ä• dÄ• naá¹ƒ __sikkhÄ• samÄ• dÄ• naá¹ƒ_. taá¹ƒ panassÄ• pÄ•
``sikkhÄ• ttayapÅ«raá¹‡eâ€™â€™ _ti. sikkhÄ• ya vÄ• sammadeva Ä• dito paá¹-á¹-hÄ• ya
__sikkhÄ• samÄ• dÄ• naá¹ƒ_. taÃ±ca atthato pÅ«raá¹‡ena paricchinnaá¹ƒ arakkhaá¹‡e sab
rakkhaá¹‡e \Ne III 148/ ca paripÅ«raá¹‡ato. __balavacchando_ti daá¸·hacchando. __Ä• yati
anantarÄ• nÄ• gatadivasÄ• dikÄ• lo adhippeto, na anÄ• gatabhavoti Ä• ha __ ``anÄ• gate p
sikkhaá¹ƒ paripÅ«rentassa tattha nibaddhabhattitÄ• __avigatapematÄ• _. tebhÅ«makadhar
sammadeva nijjhÄ• naá¹ƒ __dhammanisÄ• manÄ• _ti Ä• ha __ ``vipassanÄ• yetaá¹ƒ adhiv
__taá¹‡hÄ• vinaye_ti bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vasiddhe taá¹‡hÄ• vikkh
gaá¹‡asaá¹…gaá¹‡ikÄ• kilesasaá¹…gaá¹‡ikÄ• vigamasiddhe vivekavÄ• se. __vÄ«riyÄ• ram
paggaá¹‡hane \Be III 159/. taá¹ƒ pana sabbaso vÄ«riyassa paribrÅ«hanaá¹ƒ hotÄ«ti Ä• ha _
vÄ«riyassa pÅ«raá¹‡eâ€™â€™ _ti. __satiyaÃ±ceva nipakabhÄ• ve cÄ• _ti satokÄ• ritÄ• ya
ca. satisampajaÃ±Ã±abaleneva hi vÄ«riyÄ• rambho ijjhati. __diá¹-á¹-hipaá¹-ivedhe_ti magga
paá¹-ivijjhane. tenÄ• ha __ ``maggadassaneâ€™â€™ _ti.

niddasavatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anusayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vajjisattakavaggo

1. sÄ• randadasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame devÄ• yatanabhÄ• vena cittattÄ• lokassa cittÄ«kÄ• raá¹-á¹-hÄ•
ahosi. __yÄ• vakÄ«va_nti (Sv-pá¹- II 134) ekamevetaá¹ƒ padaá¹ƒ aniyamato parimÄ• á¹‡av
adhippetoti Ä• ha __ ``yattakaá¹ƒ kÄ• laâ€™â€™ _nti. __abhiá¹‡haá¹ƒ sannipÄ• tÄ• _ti nico
niccasannipÄ• tataá¹ƒ dassetuá¹ƒ __ ``divasassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sannipÄ• t
pacurasannipÄ• tÄ• . __vosÄ• na_nti saá¹…kocaá¹ƒ. __ ``vuddhiyevÄ• â€™â€™ _tiÄ• dinÄ
byatirekamukhena dassetuá¹ƒ __ ``abhiá¹‡haá¹ƒ asannipatantÄ• hÄ«â€™â€™ _tiÄ• di vut
khubhitÄ• na pasannÄ• . __bhijjitvÄ• _ti vaggabandhato vibhajja visuá¹ƒ visuá¹ƒ hutvÄ• .

__sannipÄ• tabheriyÄ• _ti sannipÄ• tÄ• rocanabheriyÄ• . __addhabhuttÄ• vÄ• _ti sÄ• mib
hÄ• yamÄ• ne.

__suá¹…ka_nti \Ne III 149/ bhaá¹‡á¸• aá¹ƒ gahetvÄ• gacchantehi pabbatakhaá¹‡á¸• anÄ•
rÄ• japurisÄ• naá¹ƒ dÄ• tabbabhÄ• gaá¹ƒ. __bali_nti nipphannasassÄ• dito chabhÄ• gaá¹ƒ
laddhabbakaraá¹ƒ. __daá¹‡á¸• a_nti dasavÄ«satikahÄ• paá¹‡Ä• dikaá¹ƒ aparÄ• dhÄ• nurÅ
gahetabbadhanadaá¹‡á¸• aá¹ƒ. __vajjidhamma_nti vajjirÄ• jadhammaá¹ƒ. idÄ• ni apaÃ±Ã±a

tappaá¹-ikkhepe ca Ä• dÄ«navÄ• nisaá¹ƒse ca vitthÄ• rato dassetuá¹ƒ __ ``tesaâ€™â€™ _
vuttaá¹ƒ. __pÄ• ricariyakkhamÄ• _ti upaá¹-á¹-hÄ• nakkhamÄ• . __porÄ• á¹‡aá¹ƒ vajjidhamm
vajjirÄ• jÄ• no ``ayaá¹ƒ coroâ€™â€™ ti Ä• netvÄ• dassite ``gaá¹‡hatha naá¹ƒ coraâ€™â€™
vinicchayamahÄ• mattÄ• naá¹ƒ denti. te vinicchinitvÄ• sace acoro hoti, vissajjenti. sace cor
akatvÄ• vohÄ• rikÄ• naá¹ƒ denti, tepi vinicchinitvÄ• acoro ce, vissajjenti. coro ce, suttadha
tepi vinicchinitvÄ• acoro ce, vissajjenti. coro ce, aá¹-á¹-akulikÄ• naá¹ƒ denti, tepi tatheva ka
senÄ• patissa, senÄ• pati uparÄ• jassa, uparÄ• jÄ• raÃ±Ã±o. rÄ• jÄ• vinicchinitvÄ• sace a
sace pana coro hoti, paveá¹‡ipaá¹‡á¹‡akaá¹ƒ vÄ• cÄ• peti. tattha ``yena idaá¹ƒ nÄ• ma kata
nÄ• madaá¹‡á¸• oâ€™â€™ ti likhitaá¹ƒ. rÄ• jÄ• tassa kiriyaá¹ƒ tena samÄ• netvÄ• tadanu
karoti. iti etaá¹ƒ porÄ• á¹‡aá¹ƒ vajjidhammaá¹ƒ samÄ• dÄ• ya vattantÄ• naá¹ƒ manussÄ• n
paramparÄ• gatesu aá¹-á¹-akulesu jÄ• tÄ• agatigamanaviratÄ• aá¹-á¹-amahallakapurisÄ•

__sakkÄ• ra_nti upakÄ• raá¹ƒ. __garubhÄ• vaá¹ƒ paccupaá¹-á¹-hapetvÄ• _ti ``ime amhÄ• l
garubhÄ• vaá¹ƒ paá¹-i paá¹-i upaá¹-á¹-hapetvÄ• . __mÄ• nessantÄ«_ti sammÄ• nessanti. ta
nesaá¹ƒ attamanatÄ• pubbakanti Ä• ha __ ``manena piyÄ• yissantÄ«â€™â€™ _ti. __nipacc
__dassentÄ«_ti garucittabhÄ• raá¹ƒ dassenti. __sandhÄ• netu_nti sambandhaá¹ƒ avicchinn

__pasayhakÄ• rassÄ• _ti balakkÄ• rassa. kÄ• maá¹ƒ vuddhiyÄ• pÅ«janÄ«yatÄ• ya ``vudd
attho pana vuttÄ• nukkameneva yojetabbo. pÄ• á¸·iyaá¹ƒ vÄ• yasmÄ• ``vuddhiyeva pÄ• á¹
parihÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ• tadanukkamena __ ``vuddhihÄ• niyoâ€™â€™ _ti

vipaccituá¹ƒ aladdhokÄ• se pÄ• pakamme, tassa kammassa vipÄ• ke vÄ• anavasarova de
laddhokÄ• se siyÄ• devatopasaggassa avasaroti Ä• ha __ ``anuppannaá¹ƒ ... pe ... vaá¸• á
eteneva __anuppannaá¹ƒ sukha_nti etthÄ• pi attho veditabbo. balakÄ• yassa diguá¹‡atiguá
paá¹-ibhayabhÄ• vadassananti evamÄ• dinÄ• devatÄ• naá¹ƒ __saá¹…gÄ• masÄ«se sahÄ•

__anicchita_nti \Ne III 150/ \Be III 161/ aniá¹-á¹-haá¹ƒ. __Ä• varaá¹‡ato_ti nisedhanato. dha
dhammiyÄ• ti idha __ ``dhammikÄ• â€™â€™ _ti vuttÄ• . migasÅ«karÄ• dighÄ• tÄ• ya suna
vanacaraá¹‡aá¹ƒ vÄ• jo, tattha niyuttÄ• , te vÄ• vÄ• jentÄ«ti __vÄ• jikÄ• , _ migavadhacÄ•

sÄ• randadasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vassakÄ• rasuttavaá¹‡á¹‡anÄ•

<22> dutiye __abhiyÄ• tukÄ• mo_ti ettha __abhi_-saddo abhibhavanattho ``anabhividituâ€™
Ä• ha __ ``abhibhavanatthÄ• ya yÄ• tukÄ• moâ€™â€™ _ti. __vajjirÄ• jÄ• no_ti ``vajjetabbÄ
pavattaá¹ƒ vacanaá¹ƒ upÄ• dÄ• ya vajjÄ«ti laddhanÄ• mÄ• rÄ• jÄ• no, vajjiraá¹-á¹-hassa vA
raá¹-á¹-hassa pana vajjisamaÃ±Ã±Ä• tannivÄ• sirÄ• jakumÄ• ravasena veditabbÄ• . __rÄ•

rÄ• jabhÄ• vÄ• nugatena pabhÄ• vena. so pana pabhÄ• vo nesaá¹ƒ gaá¹‡arÄ• jÄ• naá¹ƒ m
ciraá¹-á¹-hÄ• yÄ« ca ahosÄ«ti __ ``samaggabhÄ• vaá¹ƒ kathetÄ«â€™â€™ _ti vuttaá¹ƒ. anu
bhÄ• veti vaá¸• á¸• hetÄ«ti anubhÄ• vo, anubhÄ• vo eva __Ä• nubhÄ• vo, _ patÄ• po. so pa
hatthiassÄ• divÄ• hanasampattiyÄ• tattha ca subhikkhitabhÄ• vena loke pÄ• kaá¹-o jÄ• toti
kathetÄ«â€™â€™ _ti vuttaá¹ƒ. __tÄ• á¸·acchiggaá¸·enÄ• _ti kuÃ±cikÄ• chiddena. __asana
__atipÄ• tayissantÄ«_ti atikkÄ• menti. __poá¹…khÄ• nupoá¹…kha_nti poá¹…khassa anupo
poá¹…khapadÄ• nugatapoá¹…khaá¹ƒ itaraá¹ƒ saraá¹ƒ katvÄ• ti attho. __avirÄ• dhita_nti av
__ucchindissÄ• mÄ«_ti ummÅ«lanavasena kulasantatiá¹ƒ chindissÄ• mi. ayanaá¹ƒ vaá¸• á¸
tappaá¹-ipakkhena __anayo_ti Ä• ha __ ``avaá¸• á¸• hiâ€™â€™ _nti. Ã±Ä• tÄ«naá¹ƒ byasa
__Ã±Ä• tibyasanaá¹ƒ_.

__gaá¹…gÄ• yÄ• _ti gaá¹…gÄ• samÄ«pe. __paá¹-á¹-anagÄ• ma_nti sakaá¹-apaá¹-á¹-anag
paá¹-á¹-ane. __balavÄ• ghÄ• tajÄ• to_ti uppannabalavakodho. __me_ti mayhaá¹ƒ. __gaten
vÄ• uá¹‡haá¹ƒ vÄ• natthi_ tÄ• ya velÄ• ya. __abhimukhaá¹ƒ yuddhenÄ• _ti abhimukhaá¹ƒ
saá¹…gÄ• makaraá¹‡ena. __upalÄ• panaá¹ƒ_ sÄ• maá¹ƒ dÄ• naÃ±cÄ• ti dassetuá¹ƒ __ ``a
bhedopi idha upÄ• yo evÄ• ti \Be III 162/ vuttaá¹ƒ __ ``aÃ±Ã±atra mithubhedÄ• â€™â€™ _t
anupÄ• yatÄ• pageva pakÄ• sitÄ• . __ida_nti ``aÃ±Ã±atra upalÄ• panÄ• ya aÃ±Ã±atra mith
vacanaá¹ƒ. __kathÄ• ya nayaá¹ƒ labhitvÄ• _ti ``yÄ• vakÄ«vaÃ±ca \Ne III 151/ ... pe ... parih
bhagavato kathÄ• ya upÄ• yaá¹ƒ labhitvÄ• . __anukampÄ• yÄ• _ti vajjirÄ• jesu anuggahena

__rÄ• jÄ• pi tameva pesetvÄ• sabbe ... pe ... pÄ• pesÄ«_ti rÄ• jÄ• taá¹ƒ attano santikaá¹ƒ
Ä• cariya, bhagavÄ• avacÄ• â€™â€™ ti pucchi. so ``yathÄ• bho samaá¹‡assa gotamassa
kenaci gahetuá¹ƒ, apica upalÄ• panÄ• ya vÄ• mithubhedena vÄ• sakkÄ• â€™â€™ ti Ä• ha
``upalÄ• panÄ• ya amhÄ• kaá¹ƒ hatthiassÄ• dayo nassissanti, bhedeneva te gahessÄ• mi,
pucchi. tena hi, mahÄ• rÄ• ja, tumhe vajjÄ« Ä• rabbha parisati kathaá¹ƒ samuá¹-á¹-hÄ• peth
te, mahÄ• rÄ• ja, tehi, attano santakena kasivaá¹‡ijjÄ• dÄ«ni katvÄ• jÄ«vantu ete rÄ• jÄ• n
pakkamissÄ• mi. tato tumhe ``kiá¹ƒ nu, bho, esa brÄ• hmaá¹‡o vajjÄ« Ä• rabbha pavattaá¹ƒ
paá¹-ibÄ• hatÄ«â€™â€™ ti vadeyyÄ• tha. divasabhÄ• ge cÄ• haá¹ƒ tesaá¹ƒ paá¹‡á¹‡Ä• kÄ
gÄ• hÄ• petvÄ• tumhepi mama dosaá¹ƒ Ä• ropetvÄ• bandhanatÄ• á¸·anÄ• dÄ«ni akatvÄ•
maá¹ƒ katvÄ• nagarÄ• nÄ«harÄ• petha, athÄ• haá¹ƒ ``mayÄ• te nagare pÄ• kÄ• ro parikh
thiradubbalaá¹-á¹-hÄ• naÃ±ca uttÄ• nagambhÄ«raá¹-á¹-hÄ• naÃ±ca jÄ• nÄ• mi, na cirassaá
karissÄ• mÄ«â€™â€™ ti vakkhÄ• mi. taá¹ƒ sutvÄ• tumhe ``gacchatÅ«â€™â€™ ti vadeyyÄ
akÄ• si.

licchavÄ« tassa nikkhamanaá¹ƒ sutvÄ• ``saá¹-ho brÄ• hmaá¹‡o, mÄ• tassa gaá¹…gaá¹ƒ u
ti Ä• haá¹ƒsu. tatra ekaccehi ``amhe Ä• rabbha kathitattÄ• kira so evaá¹ƒ karotÄ«â€™â€™
bhaá¹‡e etÅ«â€™â€™ ti vadiá¹ƒsu. so gantvÄ• licchavÄ« disvÄ• ``kimÄ• gatatthÄ• â€™â€™
pavattiá¹ƒ Ä• rocesi. licchavino ``appamattakena nÄ• ma evaá¹ƒ garuá¹ƒ daá¹‡á¸• aá¹ƒ kÄ•

vatvÄ• ``kiá¹ƒ te tatra á¹-hÄ• nantaraâ€™â€™ nti pucchiá¹ƒsu. vinicchayamahÄ• maccoha
á¹-hÄ• nantaraá¹ƒ hotÅ«ti. so suá¹-á¹-hutaraá¹ƒ vinicchayaá¹ƒ karoti. rÄ• jakumÄ• rÄ• tass
uggaá¹‡hanti. so patiá¹-á¹-hitaguá¹‡o hutvÄ• ekadivasaá¹ƒ ekaá¹ƒ licchaviá¹ƒ gahetvÄ• ek
``dÄ• rakÄ• \Be III 163/ kasantÄ«â€™â€™ ti pucchi. Ä• ma, kasanti. dve goá¹‡e yojetvÄ• ti
yojetvÄ• ti. ettakaá¹ƒ vatvÄ• nivatto. tato tamaÃ±Ã±o ``kiá¹ƒ Ä• cariyo Ä• hÄ• â€™â€™ ti p
--- asaddahanto ``na meso yathÄ• bhÅ«taá¹ƒ kathetÄ«â€™â€™ ti tena saddhiá¹ƒ bhijji.

brÄ• hmaá¹‡o aparampi ekadivasaá¹ƒ ekaá¹ƒ licchaviá¹ƒ ekamantaá¹ƒ netvÄ• ``kena byaÃ
pucchitvÄ• nivatto. tampi aÃ±Ã±o pucchitvÄ• asaddahanto tatheva bhijji. brÄ• hmaá¹‡o ap
licchaviá¹ƒ ekamantaá¹ƒ netvÄ• ``atiduggatosi kirÄ• â€™â€™ ti pucchi. ko evamÄ• hÄ• ti \
licchavÄ«ti. aparampi ekamantaá¹ƒ netvÄ• ``tvaá¹ƒ kira bhÄ«rujÄ• tikoâ€™â€™ ti pucchi. k
nÄ• ma licchavÄ«ti. evaá¹ƒ aÃ±Ã±ena akathitameva aÃ±Ã±assa kathento tÄ«hi saá¹ƒvacch
aÃ±Ã±amaÃ±Ã±aá¹ƒ bhinditvÄ• yathÄ• dve ekamaggena na gacchanti, tathÄ• katvÄ• sa
licchavino ``issarÄ• sannipatantu, sÅ«rÄ• sannipatantÅ«â€™â€™ ti vatvÄ• na sannipatiá¹
``ayaá¹ƒ dÄ• ni kÄ• lo, sÄ«ghaá¹ƒ Ä• gacchatÅ«â€™â€™ ti raÃ±Ã±o sÄ• sanaá¹ƒ peseti. rÄ
carÄ• petvÄ• nikkhami. vesÄ• likÄ• sutvÄ• ``raÃ±Ã±o gaá¹…gaá¹ƒ uttarituá¹ƒ na dassÄ• n
carÄ• pesuá¹ƒ. te sutvÄ• ``gacchantu sÅ«rarÄ• jÄ• noâ€™â€™ tiÄ• dÄ«ni vatvÄ• na sann
``nagarappavesanaá¹ƒ na dassÄ• ma, dvÄ• rÄ• ni pidahissÄ• mÄ• â€™â€™ ti bheriá¹ƒ car
yathÄ• vivaá¹-ehi dvÄ• rehi pavisitvÄ• sabbe anayabyasanaá¹ƒ pÄ• petvÄ• gato. taá¹ƒ sar
``rÄ• jÄ• pi tameva pesetvÄ• sabbepi bhinditvÄ• gantvÄ• anayabyasanaá¹ƒ pÄ• pesÄ«â€

vassakÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-hamasattakasuttavaá¹‡á¹‡anÄ•

<23> tatiye aparihÄ• nÄ• ya hitÄ• ti __aparihÄ• niyÄ• _ (Sv-pá¹- II 136), na parihÄ• yanti et
__aparihÄ• niyÄ• _. evaá¹ƒ saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassento __ ``idhÄ•
tattha __tato_tiÄ• di disÄ• su Ä• gatasÄ• sane vuttavacanaá¹ƒ vuttakathanaá¹ƒ. __vihÄ• ras
III 164/, tasmÄ• __uposathapavÄ• raá¹‡Ä• á¹-hitÄ• . olÄ«yamÄ• nako_ti pÄ• á¸·ito atthato
__ukkhipÄ• pentÄ• _ti paguá¹‡abhÄ• vakaraá¹‡ena atthasaá¹ƒvaá¹‡á¹‡anÄ• vasena ca pa

__sÄ• vatthiyaá¹ƒ bhikkhÅ« viya_ (Vin III 565) pÄ• cittiyaá¹ƒ desÄ• petabboti paÃ±Ã±Ä• pe
viya_ (Vin II 446) dasavatthudÄ«panena. __tathÄ• akarontÄ• _ti navaá¹ƒ katikavattaá¹ƒ vÄ
amaddantÄ• dhammavinayato sÄ• sanaá¹ƒ dÄ«pentÄ• khuddakampi ca sikkhÄ• padaá¹ƒ
mahÄ• kassapo viya cÄ• _ti ``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, santÄ• mhÄ• kaá¹ƒ sikkh
gihinopi jÄ• nanti `idaá¹ƒ vo samaá¹‡Ä• naá¹ƒ sakyaputtikÄ• naá¹ƒ kappati, idaá¹ƒ vo na ka
mayaá¹ƒ khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni samÅ«hanissÄ• ma, bhavissanti vattÄ
gotamena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, yÄ• vimesaá¹ƒ satthÄ• aá¹-á¹

sikkhiá¹ƒsu. yato imesaá¹ƒ satthÄ• parinibbuto, na dÄ• nime sikkhÄ• padesu \Ne III 153/ si
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apeyya, paÃ±Ã±attaá¹ƒ
yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ• dÄ• ya vatteyyÄ• â€™â€™ ti imaá¹ƒ (Vin II 4
Ä• yasmÄ• mahÄ• kassapo viya ca.

__thirabhÄ• vappattÄ• _ti sÄ• sane thirabhÄ• vaá¹ƒ anivattitabhÄ• vaá¹ƒ upagatÄ• . __ther
therabhÄ• vasÄ• dhakehi sÄ«lÄ• diguá¹‡ehi asekkhadhammehi. __bahÅ« rattiyo_ti pabbajit
jÄ• nanti. sÄ«lÄ• diguá¹‡esu patiá¹-á¹-hÄ• panameva sÄ• sane __pariá¹‡Ä• yakatÄ• _ti Ä•
pavattentÄ«â€™â€™ _ti. __ovÄ• daá¹ƒ na denti_ abhÄ• janabhÄ• vato. __paveá¹‡ikatha_n
sammÄ• paá¹-ipattidÄ«panaá¹ƒ dhammakathaá¹ƒ. __sÄ• rabhÅ«taá¹ƒ dhammapariyÄ• ya_
samathavipassanÄ• maggaphalasampÄ• panena sÄ• sane sÄ• rabhÅ«taá¹ƒ bojjhaá¹…gak
85) adhicittasuttÄ• didhammatantiá¹ƒ. __Ä• dikaá¹ƒ ovÄ• da_nti __Ä• di_-saddena ``evaá¹ƒ
te viloketabbaá¹ƒ, evaá¹ƒ te samiÃ±jitabbaá¹ƒ, evaá¹ƒ te pasÄ• retabbaá¹ƒ, evaá¹ƒ te
saá¹…ghÄ• á¹-ipattacÄ«varaá¹ƒ dhÄ• retabbaâ€™â€™ nti ovÄ• daá¹ƒ saá¹…gaá¹‡hÄ• ti.

punabbhavadÄ• naá¹ƒ __punabbhavo_ uttarapadalopena. __itare_ti ye na paccayavasikÄ•
__na gacchanti_ taá¹‡hÄ• ya vasaá¹ƒ.

__Ä• raÃ±Ã±akesÅ«_ti \Be III 165/ araÃ±Ã±abhÄ• gesu araÃ±Ã±apariyÄ• pannesu. nanu y
sÄ• vajjÄ• evÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``gÄ• mantasenÄ• sanesu hÄ«â€™â€™ _
vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payatoâ€™â€™ ti ettha vuttapihÄ• dayo piya Ä• raÃ±Ã±a
sevitabbapakkhikÄ• evÄ• ti dasseti.

__attanÄ• vÄ• _ti sayameva. tena parehi anussÄ• hitÄ• naá¹ƒ saraseneva anÄ• gatÄ• naá
Ä• gamanaá¹ƒ, Ä• gatÄ• naÃ±ca phÄ• suvihÄ• raá¹ƒ paccÄ• sÄ«santÄ«ti dasseti. __iminÄ•
paá¹-ipattiyÄ• . __aggahitadhammaggahaá¹‡a_nti aggahitassa pariyattidhammassa uggaha
__gahitasajjhÄ• yakaraá¹‡a_nti uggahitassa suá¹-á¹-hu atthacintanaá¹ƒ. cintarattho hi ayaá¹
__entÄ«_ti upagacchanti. nisÄ«danti Ä• sanapaÃ±Ã±Ä• panÄ• dinÄ• .

paá¹-hamasattakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. dutiyasattakasuttÄ• divaá¹‡á¹‡anÄ•

24-26__._ catutthe \Ne III 154/ __karontoyevÄ• _ti yathÄ• vuttaá¹ƒ tiracchÄ• nakathaá¹ƒ ka
atiracchÄ• nakathÄ• bhÄ• vepi tassa tattha tapparabhÄ• vadassanatthaá¹ƒ avadhÄ• raá¹‡a
__pariyantakÄ• rÄ«_ti sapariyantaá¹ƒ katvÄ• vattÄ• . ``pariyantavatiá¹ƒ vÄ• caá¹ƒ bhÄ• sit
194) hi vuttaá¹ƒ. __appabhassovÄ• _ti parimitakathoyeva ekantena kathetabbasseva kathan
samÄ• pattisamÄ• pajjanaá¹ƒ __ariyo tuá¹‡hÄ«bhÄ• vo. niddÄ• yatiyevÄ• _ti niddokkamane

niddÄ• yatiyeva, iriyÄ• pathaparivattanÄ• dinÄ• na naá¹ƒ vinodeti. __evaá¹ƒ saá¹ƒsaá¹-á¹-h
gaá¹‡asaá¹…gaá¹‡ikÄ• ya saá¹ƒsaá¹-á¹-ho eva viharati. __dussÄ«lÄ• pÄ• picchÄ• nÄ• mA
asantaguá¹‡asambhÄ• vanicchÄ• ya samannÄ• gatattÄ• pÄ• pÄ• lÄ• makÄ• icchÄ• etes
mittikaraá¹‡ato __pÄ• pamittÄ• _. tehi sadÄ• sahapavattanena __pÄ• pasahÄ• yÄ• _. tatth
tadadhimuttatÄ• ya __pÄ• pasampavaá¹…kÄ• _. paÃ±camÄ• dÄ«ni uttÄ• natthÄ• niyeva.

dutiyasattakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-11. saÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

27-31__._ sattame \Be III 166/ aniccÄ• ti anupassati etÄ• yÄ• ti __aniccÄ• nupassanÄ• _. ta
pana yasmÄ• attanÄ• sahagatasaÃ±Ã±Ä• ya bhÄ• vitÄ• ya bhÄ• vitÄ• eva hoti, tasmÄ• v
``aniccÄ• nupassanÄ• dÄ«hi sahagatasaÃ±Ã±Ä• â€™â€™ _ti. imÄ• satta lokiyavipassanÄ
ntiÄ• dinÄ• pavattanato. ``etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ
Ä• gatavasena panettha dve lokuttarÄ• hontÄ«ti veditabbÄ• . ``virÄ• go nirodhoâ€™â€™ ti
vuttanti idha virÄ• gasaÃ±Ã±Ä• , tÄ• vuttasaÃ±Ã±Ä• nibbÄ• nÄ• rammaá¹‡Ä• pi siyuá¹ƒ. s
aá¹-á¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

saÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vajjisattakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. devatÄ• vaggo

5. paá¹-hamamittasuttavaá¹‡á¹‡anÄ•

<36> catutthassa \Ne III 155/ paÃ±came __attano_ guyhaá¹ƒ tassa __Ä• vikarotÄ«_ti attan
yuttakathaá¹ƒ aÃ±Ã±assa akathetvÄ• tasseva Ä• cikkhati. tassa guyhaá¹ƒ __aÃ±Ã±esaá¹ƒ
kathitaguyhaá¹ƒ yathÄ• aÃ±Ã±e na jÄ• nanti, evaá¹ƒ anÄ• vikaronto chÄ• deti.

paá¹-hamamittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-11. dutiyamittasuttÄ• divaá¹‡á¹‡anÄ•

37-42__._ chaá¹-á¹-he __piyo ca hoti manÄ• po cÄ• _ti kalyÄ• á¹‡amittalakkhaá¹‡aá¹ƒ dass
hi saddhÄ• sampanno ca hoti sÄ«lasampanno sutasampanno cÄ• gasampanno vÄ«riyasam
samÄ• dhisampanno paÃ±Ã±Ä• sampanno. tattha saddhÄ• sampattiyÄ• saddahati tathÄ• g
kammaphalaÃ±ca, tena sambodhiyÄ• hetubhÅ«taá¹ƒ sattesu hitasukhaá¹ƒ na pariccajati \B

sÄ«lasampattiyÄ• sattÄ• naá¹ƒ piyo hoti garu bhÄ• vanÄ«yo codako pÄ• pagarahÄ« vattÄ•
sutasampattiyÄ• saccapaá¹-iccasamuppÄ• dÄ• dipaá¹-isaá¹ƒyuttÄ• naá¹ƒ gambhÄ«rÄ• na
cÄ• gasampattiyÄ• appiccho hoti santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho. vÄ«riyasampatt
hoti attahitaparahitapaá¹-ipattiyaá¹ƒ. satisampattiyÄ• upaá¹-á¹-hitassatÄ« hoti. samÄ• dhisa
avikkhitto hoti samÄ• hitacito. paÃ±Ã±Ä• sampattiyÄ• aviparÄ«taá¹ƒ pajÄ• nÄ• ti. so satiyÄ
dhammÄ• naá¹ƒ gatiyo samannesamÄ• no paÃ±Ã±Ä• ya sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ yathÄ•
tattha ekaggacitto hutvÄ• vÄ«riyena satte ahite nisedhetvÄ• hite niyojeti. tena vuttaá¹ƒ __
niyojetÄ«â€™â€™ _ti. sattamÄ• dÄ«ni uttÄ• natthÄ• ni.

dutiyamittasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

devatÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mahÄ• yaÃ±Ã±avaggo

1. sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisuttavaá¹‡á¹‡anÄ•

<44> paÃ±camassa \Ne III 156/ paá¹-hame yasmÄ• __nidassanatthe nipÄ• to_ (Sv-pá¹- II
manussÄ• _ti yathÄ• manussÄ• ti vuttaá¹ƒ hoti. __viseso hotiyeva_ satipi bÄ• hirassa kÄ•
ajjhattikassa bhinnattÄ• . nÄ• nattaá¹ƒ kÄ• ye etesaá¹ƒ, nÄ• natto vÄ• kÄ• yo etesanti __n
nayena sesapadesupi attho veditabbo. __nesa_nti manussÄ• naá¹ƒ. nÄ• nattÄ• saÃ±Ã±Ä•
__nÄ• nattasaÃ±Ã±ino_. sukhasamussayato vinipÄ• to etesaá¹ƒ atthÄ«ti __vinipÄ• tikÄ• _
dibbasampattiyÄ• abhÄ• vato. apÄ• yesu vÄ• gato natthi nipÄ• to etesanti __vinipÄ• tikÄ•
``catuapÄ• yavinimuttÄ• â€™â€™ _ti. __piyaá¹…karamÄ• tÄ• dÄ«naá¹ƒ viyÄ• _ti piyaá¹…k
paccÅ«sasamaye anuruddhattherassa dhammaá¹ƒ sajjhÄ• yato sutvÄ• ---

``mÄ• \Be III 168/ saddamakarÄ« piyaá¹…kara, bhikkhu dhammapadÄ• ni bhÄ• sati.

api dhammapadaá¹ƒ vijÄ• niya, paá¹-ipajjema hitÄ• ya no siyÄ• ||

``pÄ• á¹‡esu ca saá¹ƒyamÄ• mase, sampajÄ• namusÄ• na bhaá¹‡Ä• mase.

sikkhema susÄ«lyamattano, api muccema pisÄ• cayoniyÄ• â€™â€™ ti || (SN a I 240) ---

evaá¹ƒ puttakaá¹ƒ saÃ±Ã±Ä• petvÄ• taá¹ƒ divasaá¹ƒ sotÄ• pattiphalaá¹ƒ pattÄ• . uttaramÄ
dhammaá¹ƒ sutvÄ• va sotÄ• pannÄ• jÄ• tÄ• .

brahmakÄ• ye paá¹-hamajjhÄ• nanibbatte brahmasamÅ«he, brahmanikÄ• ye vÄ• bhavÄ•

mahÄ• brahmuno parisÄ• ya bhavÄ• ti __brahmapÄ• risajjÄ• _ tassa paricÄ• rakaá¹-á¹-hÄ•
purohitaá¹-á¹-hÄ• ne á¹-hitÄ• ti __brahmapurohitÄ• _. Ä• yuvaá¹‡á¹‡Ä• dÄ«hi mahantÄ• br
satipi tesaá¹ƒ tividhÄ• nampi paá¹-hamena jhÄ• nena gantvÄ• nibbattabhÄ• ve jhÄ• nassa
visesoti dassetuá¹ƒ __ ``brahmapÄ• risajjÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __parittenÄ•
hÄ«natÄ• chandÄ• dÄ«naá¹ƒ hÄ«natÄ• ya veditabbÄ• . paá¹-iladdhamattaá¹ƒ vÄ• hÄ«naá
asaá¹…khyeyyakappassa \Ne III 157/. hÄ«napaá¹‡Ä«tÄ• naá¹ƒ majjhe bhavattÄ• __majjhim
majjhimatÄ• chandÄ• dÄ«naá¹ƒ majjhimatÄ• ya veditabbÄ• . paá¹-ilabhitvÄ• nÄ• tisubhÄ•
upaá¸• á¸• hakappo_ti asaá¹…khyeyyakappassa upaá¸• á¸• hakappo. __vipphÄ• rikataro_ti
pamÄ• á¹‡ato vipulataro sabhÄ• vato uá¸·Ä• rataro ca hoti. sabhÄ• venapi hi uá¸·Ä• ratamo
appamÄ• á¹‡aá¹ƒ. tassa hi parittÄ• bhÄ• dÄ«naá¹ƒ parittasubhÄ• dÄ«naÃ±ca kÄ• ye satipi
ekattavaseneva vavatthapÄ«yatÄ«ti ``ekattakÄ• yÄ• â€™â€™ tveva te vuccanti. __paá¹‡Ä«
sÄ• cassa ukkaá¹-á¹-hatÄ• chandÄ• dÄ«naá¹ƒ ukkaá¹-á¹-hatÄ• ya veditabbÄ• . subhÄ• vit
vasibhÄ• vaá¹ƒ pÄ• pitaá¹ƒ __paá¹‡Ä«taá¹ƒ_ ``padhÄ• nabhÄ• vaá¹ƒ nÄ«taâ€™â€™ nti ka
asaá¹…khyeyyakappavaseneva veditabbo paripuá¹‡á¹‡amahÄ• kappassa asambhavato. __
__te_ti ``brahmakÄ• yikÄ• â€™â€™ ti vuttÄ• tividhÄ• pi brahmÄ• no. __saÃ±Ã±Ä• ya ekat
ekasabhÄ• vattÄ• . na hi tassÄ• sampayuttadhammavasena aÃ±Ã±opi koci bhedo atthi. __
nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino gahitÄ• ti dasseti.

__daá¹‡á¸• aukkÄ• yÄ• _ti \Be III 169/ daá¹‡á¸• adÄ«pikÄ• ya. __sarati_ dhÄ• vati, __vissa
viya dhÄ• vati. __dve kappÄ• _ti dve mahÄ• kappÄ• . ito paresupi eseva nayo. __idhÄ• _ti i
__ukkaá¹-á¹-haparicchedavasena_ Ä• bhassaraggahaá¹‡eneva __sabbepi te_ parittÄ• bhÄ

sundarÄ• pabhÄ• subhÄ• , tÄ• ya kiá¹‡á¹‡Ä• subhÄ• kiá¹‡á¹‡Ä• ti vattabbe. bhÄ• -sadda
antima-á¹‡a-kÄ• rassa ha-kÄ• raÃ±ca katvÄ• __ ``subhakiá¹‡hÄ• â€™â€™ _ti vuttÄ• . aá¹
niccalÄ• ya ekagghanÄ• ya pabhÄ• ya subhoti pariyÄ• yavacananti ``subhena okiá¹‡á¹‡Ä•
vutto. etthÄ• pi antima-á¹‡a-kÄ• rassa ha-kÄ• rakaraá¹‡aá¹ƒ icchitabbameva. __na chijjitvÄ
ekagghanattÄ• . __catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitimeva bhajanti_ kÄ• yassa saÃ±Ã±Ä• ya
vipulasantasukhÄ• yuvaá¹‡á¹‡Ä• diphalattÄ• __vehapphalÄ• . etthÄ• _ti viÃ±Ã±Ä• á¹‡aá¹-

__vivaá¹-á¹-apakkhe á¹-hitÄ• _ apunarÄ• vattanato. __ ``na sabbakÄ• likÄ• â€™â€™ _ti va
asabbakÄ• likattaá¹ƒ vibhÄ• vetuá¹ƒ __ ``kappasatasahassampÄ«â€™â€™ _tiÄ• di vuttaá¹
soá¸·asakappasahassaccayena uppannÄ• naá¹ƒ suddhÄ• vÄ• sabrahmÄ• naá¹ƒ parinibbÄ•
anuppajjanato __buddhasuÃ±Ã±e loke_ suÃ±Ã±aá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ hoti, tasmÄ• sudd
__khandhÄ• vÄ• raá¹-á¹-hÄ• nasadisÄ• honti_ suddhÄ• vÄ• sabhÅ«miyo. __iminÄ• sutten
sattÄ• vÄ• sabhÄ• vadÄ«paneneva viÃ±Ã±Ä• á¹‡aá¹-á¹-hitibhÄ• vopi dÄ«pito hoti, tasmÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su __catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ, _ navasu sattÄ• vÄ• ses
__catutthasattÄ• vÄ• saÃ±ca bhajanti_.

sukhumattÄ• ti \Ne III 158/ saá¹…khÄ• rÄ• vasesasukhumabhÄ• vappattattÄ• . paribyattavi
__neva viÃ±Ã±Ä• á¹‡aá¹ƒ, _ na sabbaso aviÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«ti __nÄ• viÃ±Ã±Ä• á¹‡aá
paripphutaviÃ±Ã±Ä• á¹‡akiccavantÄ«su __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su na vuttaá¹ƒ_.

sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. samÄ• dhiparikkhÄ• rasuttavaá¹‡á¹‡anÄ•

<45> dutiye __samÄ• dhiparikkhÄ• rÄ• _ti ettha tayo parikkhÄ• rÄ• . ``ratho sÄ«laparikkhÄ
cakkavÄ«riyoâ€™â€™ ti (SN b V 4) hi ettha alaá¹…kÄ• ro parikkhÄ• ro \Be III 170/ nÄ• ma.
nagaraparikkhÄ• rehi suparikkhataá¹ƒ hotÄ«â€™â€™ ti (AN b 7.67) ettha parivÄ• ro parikkh
``gilÄ• napaccaya ... pe ... jÄ«vitaparikkhÄ• rÄ• â€™â€™ ti (MN I 191-192) ettha sambhÄ• r
idha adhippetoti Ä• ha __ ``maggasamÄ• dhissa sambhÄ• rÄ• â€™â€™ _ti. parivÄ• raparik
parivÄ• ro hi sammÄ• diá¹-á¹-hÄ• dayo maggadhammÄ• sammÄ• samÄ• dhissa sahajÄ• t
abhisaá¹…kharaá¹‡ato. __parikkhatÄ• _ti parivÄ• ritÄ• . __ayaá¹ƒ vuccati ariyo sammÄ• sa
ratanehi parivuto cakkavattÄ« viya sattahi aá¹…gehi parivuto ariyo sammÄ• samÄ• dhÄ«ti v
nissÄ«yatÄ«ti upanisÄ• , saha upanisÄ• yÄ• ti __saupaniso, _ saupanissayo attho, saparivÄ
hoti. sahakÄ• rikÄ• raá¹‡abhÅ«to hi dhammasamÅ«ho idha ``upanisoâ€™â€™ ti adhippeto

samÄ• dhiparikkhÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamaaggisuttavaá¹‡á¹‡anÄ•

<46> tatiye __anuá¸• ahanaá¹-á¹-henÄ• _ti kÄ• maá¹ƒ Ä• huneyyaggiÄ• dayo tayo aggÄ« k
santi. te pana tehi icchitamattÄ• va, na sattÄ• naá¹ƒ tÄ• disÄ• atthasÄ• dhakÄ• . ye pana s
atthasÄ• dhakÄ• , te dassetuá¹ƒ __ ``Ä• hunaá¹ƒ vuccatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
pÅ«janaá¹ƒ ``Ä• hunaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ __Ä• hunaá¹ƒ arahantÄ«_ mÄ• tÄ• pitaro
``Ä• huneyyÄ• ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaâ€™â€™ nti (It 106). ya
bahÅ«pakÄ• ratÄ• ya \Ne III 159/ Ä• huneyyÄ• ti, tesu sammÄ• paá¹-ipatti nesaá¹ƒ hitasukh
micchÄ• paá¹-ipatti ahitadukkhÄ• vahÄ• ti Ä• ha __ ``tesu ... pe ... nibbattantÄ«â€™â€™ _ti

svÄ• yamattho (Sv III 305) __mittavindaka_vatthunÄ• veditabbo. mittavindako hi mÄ• tarÄ
uposathiko hutvÄ• vihÄ• re sabbarattiá¹ƒ dhammassavanaá¹ƒ suá¹‡ohi, sahassaá¹ƒ te das
dhanalobhena uposathaá¹ƒ samÄ• dÄ• ya vihÄ• raá¹ƒ gantvÄ• ``idaá¹ƒ á¹-hÄ• naá¹ƒ akuto
dhammÄ• sanassa heá¹-á¹-hÄ• nipanno sabbarattiá¹ƒ niddÄ• yitvÄ• gharaá¹ƒ \Be III 171/ a
yÄ• guá¹ƒ pacitvÄ• upanÄ• mesi. so sahassaá¹ƒ gahetvÄ• va pivi. athassa etadahosi ``dha
saá¹ƒharissÄ• mÄ«â€™â€™ ti. so nÄ• vÄ• ya samuddaá¹ƒ pakkhanditukÄ• mo ahosi. atha
imasmiá¹ƒ kule cattÄ• lÄ«sakoá¹-idhanaá¹ƒ atthi, alaá¹ƒ gamanenÄ• â€™â€™ ti nivÄ• reti.

anÄ• diyitvÄ• gacchati eva. sÄ• purato aá¹-á¹-hÄ• si. atha naá¹ƒ kujjhitvÄ• ``ayaá¹ƒ mayh
tiá¹-á¹-hatÄ«â€™â€™ ti pÄ• dena paharitvÄ• patitaá¹ƒ antaraá¹ƒ katvÄ• agamÄ• si.

mÄ• tÄ• uá¹-á¹-hahitvÄ• ``mÄ• disÄ• ya mÄ• tari evarÅ«paá¹ƒ kammaá¹ƒ katvÄ• gatassa
bhavissatÄ«ti evaá¹ƒsaÃ±Ã±Ä« nÄ• ma tvaá¹ƒ puttÄ• â€™â€™ ti Ä• ha. tassa nÄ• vaá¹ƒ Ä
nÄ• vÄ• aá¹-á¹-hÄ• si. atha te manussÄ• ``addhÄ• ettha pÄ• papuggalo atthi, salÄ• kaá¹ƒ
salÄ• kÄ• dÄ«yamÄ• nÄ• tasseva tikkhattuá¹ƒ pÄ• puá¹‡i. te tassa uá¸·umpaá¹ƒ datvÄ• ta
so ekaá¹ƒ dÄ«paá¹ƒ gantvÄ• vimÄ• napetÄ«hi saddhiá¹ƒ sampattiá¹ƒ anubhavanto tÄ• hi `
agamÄ• sÄ«â€™â€™ ti vuccamÄ• nopi taddiguá¹‡aá¹ƒ taddiguá¹‡aá¹ƒ sampattiá¹ƒ passan
khuracakkadharaá¹ƒ ekaá¹ƒ addasa. taá¹ƒ cakkaá¹ƒ padumapupphaá¹ƒ viya upaá¹-á¹-hÄ• s
idaá¹ƒ tayÄ• piá¸·andhitaá¹ƒ padumaá¹ƒ mayhaá¹ƒ dehÄ«â€™â€™ ti. na idaá¹ƒ, sÄ• mi, pa
etanti. so ``vaÃ±cesi maá¹ƒ tvaá¹ƒ, kiá¹ƒ mayÄ• padumaá¹ƒ na diá¹-á¹-hapubbaâ€™â€™ n
lohitacandanaá¹ƒ vilimpitvÄ• piá¸·andhanaá¹ƒ padumapupphaá¹ƒ mayhaá¹ƒ na dÄ• tukÄ• n
``ayampi mayÄ• katasadisaá¹ƒ kammaá¹ƒ katvÄ• tassa phalaá¹ƒ anubhavitukÄ• moâ€™â
reâ€™â€™ ti vatvÄ• tassa matthake cakkaá¹ƒ khipi. tena vuttaá¹ƒ ---

``catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hi pica soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti || (J I 1.104; I 5.103).

__so_ti \Ne III 160/ gehasÄ• miko bhattÄ• . __purimanayenevÄ• _ti anuá¸• ahanassa pacca
--- kassapabuddhakÄ• le sotÄ• pannassa upÄ• sakassa bhariyÄ• aticÄ• raá¹ƒ carati. so taa
``kasmÄ• evaá¹ƒ karosÄ«â€™â€™ ti Ä• ha. sÄ• ``sacÄ• haá¹ƒ evarÅ«paá¹ƒ karomi, ayaá
III 172/ khÄ• datÅ«â€™â€™ ti vatvÄ• kÄ• lakatÄ• kaá¹‡á¹‡amuá¹‡á¸• akadahe vemÄ• nik
sampattiá¹ƒ anubhavati, rattiá¹ƒ dukkhaá¹ƒ. tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• migavaá¹ƒ carant
anupubbena kaá¹‡á¹‡amuá¹‡á¸• akadahaá¹ƒ sampatto tÄ• ya saddhiá¹ƒ sampattiá¹ƒ anubh
rattiá¹ƒ dukkhaá¹ƒ anubhavati. so Ã±atvÄ• ``kattha nu kho gacchatÄ«â€™â€™ ti piá¹-á¹-hit
avidÅ«re á¹-hito kaá¹‡á¹‡amuá¹‡á¸• akadahato nikkhamitvÄ• taá¹ƒ ``paá¹-apaá¹-aâ€™â€™
sunakhaá¹ƒ disvÄ• asinÄ• dvidhÄ• chindi, dve ahesuá¹ƒ. puna chinne cattÄ• ro, puna chi
chinne soá¸·asa ahesuá¹ƒ. sÄ• ``kiá¹ƒ karosi, sÄ• mÄ«â€™â€™ ti Ä• ha. so ``kiá¹ƒ idaâ€™
``evaá¹ƒ akatvÄ• kheá¸·apiá¹‡á¸• aá¹ƒ bhÅ«miyaá¹ƒ niá¹-á¹-hubhitvÄ• pÄ• dena ghaá¹ƒsÄ
tathÄ• akÄ• si. sunakhÄ• antaradhÄ• yiá¹ƒsu. muá¹-á¹-hiyogo kirÄ• yaá¹ƒ tassa sunakhan
kheá¸·apiá¹‡á¸• aá¹ƒ bhÅ«miyaá¹ƒ niá¹-á¹-hubhitvÄ• pÄ• dena ghaá¹ƒsanaá¹ƒ, taá¹ƒ divas
khÄ«á¹‡aá¹ƒ. rÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• gantuá¹ƒ Ä• raddho. sÄ• ``mayhaá¹ƒ, sÄ• n
agamÄ• sÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• assutvÄ• va gato.

__dakkhiá¹‡Ä• _ti cattÄ• ro paccayÄ• dÄ«yamÄ• nÄ• dakkhanti etehi hitasukhÄ• nÄ«ti, ta
arahatÄ«ti __dakkhiá¹‡eyyo, _ bhikkhusaá¹…gho.

paá¹-hamaaggisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. dutiyaaggisuttÄ• divaá¹‡á¹‡anÄ•

47-48__._ catutthe yaÃ±Ã±avÄ• á¹-aá¹ƒ sampÄ• detvÄ• mahÄ• yaÃ±Ã±aá¹ƒ uddissa saviÃ
aviÃ±Ã±Ä• á¹‡akÄ• ni ca yaÃ±Ã±Å«pakaraá¹‡Ä• ni sajjitÄ• nÄ«ti Ä• ha pÄ• á¸·iyaá¹ƒ __ ``n
upakkhaá¹-oâ€™â€™ _ti. taá¹ƒ upakaraá¹‡aá¹ƒ tesaá¹ƒ tathÄ• sajjananti Ä• ha __ ``upakkh
paccupaá¹-á¹-hitoâ€™â€™ _ti. __vacchatarasatÄ• nÄ«_ti yuvabhÄ• vappattÄ• ni nÄ• tibala
vacchÄ• eva honti, na dammÄ• , balÄ«baddÄ• vÄ• . __urabbhÄ• _ti taruá¹‡ameá¹‡á¸• akÃ
á¹-hapanatthÄ• ya upanÄ«tÄ• ni. __vihiá¹ƒsaá¹-á¹-henÄ• _ti hiá¹ƒsanaá¹-á¹-hena. __upavÄ
sarÄ«radarathaá¹ƒ nibbÄ• pento saá¹‡hasÄ«talÄ• vÄ• to vÄ• yatu. sesaá¹ƒ suviÃ±Ã±eyyan
vattabbaá¹ƒ.

dutiyaaggisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasaÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<49> chaá¹-á¹-he \Ne III 161/ \Be III 173/ __nhÄ• ruvilekhana_nti cammaá¹ƒ likhantÄ• naá¹
chaá¸• á¸• itakasaá¹-aá¹ƒ. ``esohamasmÄ«â€™â€™ tiÄ• dinÄ• ahaá¹ƒkaraá¹‡aá¹ƒ __ahaá
ti mamaá¹ƒkaraá¹‡aá¹ƒ __mamaá¹…kÄ• ro_. tenÄ• ha __ ``ahaá¹…kÄ• radiá¹-á¹-hitoâ€™â
seyyasadisahÄ«navasena tayo mÄ• nÄ• . ``ekavidhena rÅ«pasaá¹…gahoâ€™â€™ tiÄ• dÄ«
``vidhÄ• â€™â€™ ti vutto. ``kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ
vadantÄ«â€™â€™ tiÄ• dÄ«su (SN a I 95) pakÄ• ro. ``tisso imÄ• , bhikkhave, vidhÄ• . katam
vidhÄ• â€™â€™ ti (Vibh 920) ettha mÄ• no ``vidhÄ• â€™â€™ ti vutto. idhÄ• pi mÄ• nova a
hÄ«nÄ• divasena __tividhÄ• _. tenÄ• kÄ• rena dahanato upadahanato __ ``vidhÄ• â€™â€™

dutiyasaÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. methunasuttÄ• divaá¹‡á¹‡anÄ•

50-51__._ sattame __idhÄ• _ti imasmiá¹ƒ loke. __ekacco_ti eko. __samaá¹‡o vÄ• brÄ• hm
pabbajjÄ• mattena samaá¹‡o vÄ• , jÄ• timattena brÄ• hmaá¹‡o vÄ• . __dvayaá¹ƒdvayasam
samÄ• pajjitabbaá¹ƒ, methunanti attho. na heva kho samÄ• pajjatÄ«ti sambandho. __ucchÄ
ubbaá¹-á¹-anaá¹ƒ. __sambÄ• hanaá¹ƒ_ parimaddanaá¹ƒ. __sÄ• diyatÄ«_ti adhivÄ• seti. __
ucchÄ• danÄ• diá¹ƒ abhiramati. __nikÄ• metÄ«_ti icchati. __vitti_nti tuá¹-á¹-hiá¹ƒ. __idampi

__ida_nti yathÄ• vuttaá¹ƒ sÄ• diyanÄ• diá¹ƒ khaá¹‡á¸• Ä• dibhÄ• vavasena ekaá¹ƒ katvÄ• vakkhamÄ• naá¹ƒ upÄ• dÄ• ya samuccayattho, __kho_-saddo avadhÄ• raá¹‡attho. idaá¹ƒ v brahmacÄ• ripaá¹-iÃ±Ã±assa asatipi dvayaá¹ƒdvayasamÄ• pattiyaá¹ƒ mÄ• tugÄ• massa ucchÄ• dananahÄ• panasambÄ• hanasÄ• diyanÄ• di. idampi ekaá¹ƒsena tassa brahmacari khaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danato khaá¹‡á¸• ampi chiddampi sabalampi kammÄ• sampÄ khaá¹‡á¸• Ä• dibhÄ• vÄ• pattiyÄ• so aparisuddhaá¹ƒ brahmacariyaá¹ƒ carati, na parisuddh methunasaá¹ƒyogena, na \Be III 174/ visaá¹ƒyutto. tato cassa na jÄ• tiÄ• dÄ«hi parimuttÄ«ti vuccatÄ«â€™â€™ _tiÄ• dimÄ• ha.

__saÃ±jagghatÄ«_ti kilesavasena mahÄ• hasitaá¹ƒ hasati. __saá¹ƒkÄ«á¸·atÄ«_ti kÄ• yasa __saá¹ƒkelÄ• yatÄ«_ti sabbaso mÄ• tugÄ• maá¹ƒ kelÄ• yanto viharati. __cakkhunÄ• _ti atta \Ne III 162/ mÄ• tugÄ• massa cakkhuá¹ƒ. __upanijjhÄ• yatÄ«_ti upecca nijjhÄ• yati oloketi. kuá¹-á¹-assa parato. tathÄ• __tiropÄ• kÄ• raá¹ƒ, _ ``mattikÄ• mayÄ• bhitti __kuá¹-á¹-aá¹ƒ, __pÄ• kÄ• roâ€™â€™ _ti vadanti. yÄ• kÄ• ci vÄ• bhitti porisakÄ• diyaá¸• á¸• haratanappa tato adhiko __pÄ• kÄ• ro. assÄ• _ti brahmacÄ• ripaá¹-iÃ±Ã±assa. __pubbe_ti vatasamÄ• dÄ __kÄ• maguá¹‡ehÄ«_ti kÄ• makoá¹-á¹-hÄ• sehi. __samappita_nti suá¹-á¹-hu appitaá¹ƒ sahi __samaá¹…gibhÅ«ta_nti samannÄ• gataá¹ƒ. __paricÄ• rayamÄ• na_nti kÄ«á¸·antaá¹ƒ, upa __paá¹‡idhÄ• yÄ• _ti patthetvÄ• . __sÄ«lenÄ• _tiÄ• dÄ«su yamaniyamÄ• disamÄ• dÄ• nav avÄ«tikkamavasena __vataá¹ƒ_. ubhayampi vÄ• __sÄ«laá¹ƒ, _ dukkaracariyavasena pava taá¹ƒtaá¹ƒakiccasammatato vÄ• nivattilakkhaá¹‡aá¹ƒ __sÄ«laá¹ƒ, _ taá¹ƒtaá¹ƒsamÄ• dÄ• n vesabhojanakiccakaraá¹‡Ä• divisesappaá¹-ipatti __vataá¹ƒ_. sabbathÄ• pi dukkaracariyÄ• __brahmacariya_nti evampettha pÄ• á¸·ivaá¹‡á¹‡anÄ• veditabbÄ• . aá¹-á¹-hamaá¹ƒ uttÄ• n

methunasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dÄ• namahapphalasuttavaá¹‡á¹‡anÄ•

<52> navame __ ``sÄ• hu dÄ• naâ€™â€™ nti dÄ• naá¹ƒ detÄ«_ti ``dÄ• naá¹ƒ nÄ• ma sÄ• detÄ«ti attho. dÄ• naÃ±hi datvÄ• taá¹ƒ paccavekkhantassa pÄ• mojjapÄ«tisomanassÄ• da lobhadosaissÄ• maccherÄ• dayo vidÅ«rÄ«bhavanti. idÄ• ni dÄ• naá¹ƒ anukÅ«ladhammapa paccanÄ«kadhammavidÅ«rÄ«karaá¹‡ena ca bhÄ• vanÄ• cittassa upasobhanÄ• ya ca parik ``alaá¹…kÄ• rabhÅ«taÃ±ceva parivÄ• rabhÅ«taÃ±ca detÄ«â€™â€™ _ti vuttaá¹ƒ. __jhÄ• nÄ jhÄ• naá¹ƒ nibbattetvÄ• \Be III 175/ brahmalokÅ«papannÄ• naá¹ƒ ariyÄ• naá¹ƒ heá¹-á¹-hÄ• pecca paribhuÃ±jissÄ• mÄ«_ti sÄ• pekkhassa dÄ• naá¹ƒ paralokaphalÄ• sÄ• ya sÄ• tisayÄ uppajjamÄ• nÄ• ya anubhavattÄ• taá¹‡huttaraá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``paá¹-hamaá¹ƒ _nti. dÄ• naá¹ƒ nÄ• ma buddhÄ• dÄ«hi pasatthanti garuá¹ƒ cittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapetv ``dutiyaá¹ƒ cittÄ«kÄ• radÄ• naâ€™â€™ _nti vuttaá¹ƒ. pubbakehi pitupitÄ• mahehi dinnapub jahÄ• petuá¹ƒ nÄ• ma nÄ• nucchavikanti attabhÄ• vasabhÄ• gavasena hirottappaá¹ƒ paccu

``tatiyaá¹ƒ hirottappadÄ• naâ€™â€™ _nti vuttaá¹ƒ. ``ahaá¹ƒ pacÄ• mi, na ime pacanti, nÄ•
apacantÄ• naá¹ƒ dÄ• naá¹ƒ adÄ• tuâ€™â€™ nti evaá¹ƒsaÃ±Ã±Ä« hutvÄ• dento niravases
``catutthaá¹ƒ niravasesadÄ• naâ€™â€™ _nti. ``yathÄ• tesaá¹ƒ pubbakÄ• naá¹ƒ isÄ«naá¹ƒ
ahesuá¹ƒ, evaá¹ƒ me ayaá¹ƒ dÄ• naparibhogo bhavissatÄ«â€™â€™ ti evaá¹ƒsaÃ±Ã±ino dÄ
dÄ• tabbato __ ``paÃ±camaá¹ƒ dakkhiá¹‡eyyadÄ• naâ€™â€™ _nti vuttaá¹ƒ. ``imaá¹ƒ me dÄ
pasÄ«datÄ«â€™â€™ tiÄ• dinÄ• \Ne III 163/ pÄ«tisomanassaá¹ƒ uppÄ• detvÄ• dentassa d
somanassabÄ• hullappattiyÄ• somanassupacÄ• raá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``chaá¹-á¹-
somanassupavicÄ• radÄ• naâ€™â€™ _nti vuttaá¹ƒ.

dÄ• namahapphalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nandamÄ• tÄ• suttavaá¹‡á¹‡anÄ•

<53> dasame __ ``vutthavasso pavÄ• retvÄ• ... pe ... nikkhamÄ«â€™â€™ _ti aá¹…guttara
matenetaá¹ƒ vuttaá¹ƒ. majjhimabhÄ• á¹‡akÄ• pana vadanti ``bhagavÄ• upakaá¹-á¹-hÄ• ya
jetavanato bhikkhusaá¹…ghaparivuto cÄ• rikaá¹ƒ nikkhami. teneva ca akÄ• le nikkhantattÄ•
vÄ• retuá¹ƒ Ä• rabhiá¹ƒsu. pavÄ• retvÄ• hi caraá¹‡aá¹ƒ buddhÄ• ciá¹‡á¹‡aâ€™â€™ nti. pu
sammÄ• paá¹-ipattiá¹ƒ paccÄ• sÄ«santo bhagavÄ• __ ``mama nivattanapaccayÄ• tvaá¹ƒ
Ä• ha. __puá¹‡á¹‡Ä• pi ... pe ... pabbajÄ«_ti ettha seá¹-á¹-hi ``puá¹‡á¹‡Ä• ya bhagavÄ• niv
taá¹ƒ bhujissaá¹ƒ katvÄ• dhÄ«tuá¹-á¹-hÄ• ne á¹-hapesi. sÄ• pabbajjaá¹ƒ yÄ• citvÄ• pabba
vipassanaá¹ƒ Ä• rabhi. athassÄ• satthÄ• Ä• raddhavipassakabhÄ• vaá¹ƒ Ã±atvÄ• imaá¹ƒ

``puá¹‡á¹‡e \Be III 176/ pÅ«rassu saddhammaá¹ƒ, cando pannaraso yathÄ• .

paripuá¹‡á¹‡Ä• ya paÃ±Ã±Ä• ya, dukkhassantaá¹ƒ karissasÄ«â€™â€™ ti || (therÄ«gÄ• 0 3

sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ patvÄ• abhiÃ±Ã±Ä• tÄ• sÄ• vikÄ• ahosi. sesame

nandamÄ• tÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• yaÃ±Ã±avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. abyÄ• katavaggo

1-2. abyÄ• katasuttÄ• divaá¹‡á¹‡anÄ•

54-55__._ chaá¹-á¹-havaggassa \Ne III 164/ paá¹-hamaá¹ƒ suviÃ±Ã±eyyameva. dutiye __at
nibbattakaá¹ƒ kamma_nti ``purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…
upagamanaá¹ƒ upÄ• dÄ• naá¹ƒ, cetanÄ• bhavoâ€™â€™ ti evamÄ• gataá¹ƒ saparikkhÄ• ra
kammavaá¹-á¹-amÄ• ha. __etarahi me attabhÄ• vo na siyÄ• _ti
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• sahitaá¹ƒ paccuppannaá¹ƒ paÃ
__yaá¹ƒ atthika_nti yaá¹ƒ paramatthato vijjamÄ• nakaá¹ƒ. tenÄ• ha __ ``bhÅ«taâ€™â€™ _n
paccayanibbattatÄ• ya ``bhÅ«taâ€™â€™ nti vuccati. __taá¹ƒ pajahÄ• mÄ«_ti tappaá¹-ibado
tato eva Ä• yatiá¹ƒ anuppattidhammatÄ• pÄ• danavasena pajahÄ• mi pariccajÄ• mi. __harit
haritameva. anta-saddena padavaá¸• á¸• hanaá¹ƒ kataá¹ƒ yathÄ• ``vanantaá¹ƒ suttantaâ€™
Ä• gamma nibbÄ• yatÄ«ti attho. __pathanta_nti mahÄ• maggaá¹ƒ. __selanta_nti pabbataá¹
__ramaá¹‡Ä«yaá¹ƒ vÄ• bhÅ«mibhÄ• ga_nti tiá¹‡agumbÄ• dirahitaá¹ƒ vivittaá¹ƒ abbhokÄ• s
__anÄ• hÄ• rÄ• _ti apaccayÄ• nirupÄ• dÄ• nÄ• . sesamettha uttÄ• nameva.

abyÄ• katasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tissabrahmÄ• suttavaá¹‡á¹‡anÄ•

<56> tatiye \Be III 177/ __vivittÄ• ni_ tÄ• disÄ• ni pana pariyantÄ• ni atidÅ«rÄ• ni hontÄ«ti
``antimapariyantimÄ• nÄ«â€™â€™ _ti. ante bhavÄ• ni antimÄ• ni, antimÄ• niyeva pariyanti
atidÅ«rataá¹ƒ dasseti. __samannÄ• hÄ• re á¹-hapayamÄ• no_ti indriyaá¹ƒ samÄ• kÄ• rena
paá¹-ipÄ• dento nÄ• ma hoti. vipassanÄ• cittasampayutto samÄ• dhi, satipi saá¹…khÄ• rani
niccanimittÄ• divirahato ``animittoâ€™â€™ ti vuccatÄ«ti Ä• ha __ ``animittanti balavavipass
_nti.

tissabrahmÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-7. sÄ«hasenÄ• patisuttÄ• divaá¹‡á¹‡anÄ•

57-60__._ catutthe \Ne III 165/ kucchito ariyo __kadariyo_. thaddhamacchariyasadisaá¹ƒ hi
sabbanihÄ«naá¹ƒ natthi sabbakusalÄ• naá¹ƒ Ä• dibhÅ«tassa nisedhanato. sesamettha paÃ
uttÄ• natthÄ• neva.

sÄ«hasenÄ• patisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. pacalÄ• yamÄ• nasuttavaá¹‡á¹‡anÄ•

<61> aá¹-á¹-hame __Ä• lokasaÃ±Ã±aá¹ƒ manasi kareyyÄ• sÄ«_ti divÄ• vÄ• rattiá¹ƒ vÄ•

sÅ«riyapajjotacandamaá¹‡iÄ• dÄ«naá¹ƒ Ä• lokaá¹ƒ ``Ä• lokoâ€™â€™ ti manasi kareyyÄ• s
sÅ«riyacandÄ• lokÄ• diá¹ƒ divÄ• rattiÃ±ca upaladdhaá¹ƒ yathÄ• laddhavaseneva manasi k
á¹-hapeyyÄ• si. yathÄ• te subhÄ• vitÄ• lokakasiá¹‡assa viya kasiá¹‡Ä• loko yadicchakaá¹ƒ
Ä• loko rattiyaá¹ƒ upatiá¹-á¹-hati, yena tattha divÄ• saÃ±Ã±aá¹ƒ á¹-hapeyyÄ• si, divÄ• viya
bhaveyyÄ• sÄ«ti. tenÄ• ha __ ``yathÄ• divÄ• tathÄ• rattiâ€™â€™ _nti. __iti vivaá¹-ena ce
apihitena cittena thinamiddhapidhÄ• nena apihitattÄ• . __apariyonaddhenÄ• _ti samantato a
asaÃ±chÄ• ditena. __sahobhÄ• sa_nti saÃ±Ä• á¹‡obhÄ• saá¹ƒ. thinamiddhavinodanaÄ• lok
\Be III 178/ vÄ• parikammÄ• lokopi vÄ• , upakkilesÄ• loko viya sabboyaá¹ƒ Ä• loko Ã±Ä• á
yesaá¹ƒ akaraá¹‡e puggalo mahÄ• jÄ• niyo hoti, tÄ• ni __avassaá¹ƒ kÄ• tabbÄ• ni_. yÄ• ni
sati samavÄ• ye kÄ• tabbato tÄ• ni __karaá¹‡Ä«yÄ• nÄ«_ti Ä• ha __ ``itarÄ• ni karaá¹‡Ä«yÄ
kattabbÄ• ni kammÄ• ni karaá¹‡aá¹ƒ arahantÄ«ti __karaá¹‡Ä«yÄ• ni_. itarÄ• ni __kiccÄ• nÄ

__Ä• dinayappavattÄ• viggÄ• hikakathÄ• _ti ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ•
dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi, kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi, mi
ahamasmi sammÄ• paá¹-ipanno, sahitaá¹ƒ me, asahitaá¹ƒ te, purevacanÄ«yaá¹ƒ pacchÄ•
pure avaca, adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• do, niggahito tvamasi. ca
nibbeá¹-hehi vÄ• sace pahosÄ«â€™â€™ ti (DN I 18; MN III 41) evaá¹ƒpavattÄ• kathÄ• . ta
(Sv I 18) mayhaá¹ƒ vacanaá¹ƒ sahitaá¹ƒ siliá¹-á¹-haá¹ƒ, atthayuttaá¹ƒ kÄ• raá¹‡ayuttanti att
vÄ• pubbÄ• parÄ• viruddhaá¹ƒ. __asahitaá¹ƒ te_ti tuyhaá¹ƒ vacanaá¹ƒ \Ne III 166/ asahitaá
__adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti yaá¹ƒ tuyhaá¹ƒ dÄ«gharattÄ• ciá¹‡á¹‡avasena supp
mayhaá¹ƒ ekavacaneneva viparÄ• vattaá¹ƒ parivattitvÄ• á¹-hitaá¹ƒ, na kiÃ±ci jÄ• nÄ• sÄ«ti
vÄ• do_ti mayÄ• tava vÄ• de doso Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _ti dosamoca
tattha gantvÄ• sikkhÄ• ti attho. __nibbeá¹-hehi vÄ• sace pahosÄ«_ti atha sayaá¹ƒ pahosi,
nibbeá¹-hehÄ«ti attho.

taá¹‡hÄ• sabbaso khÄ«yanti etthÄ• ti __taá¹‡hÄ• saá¹…khayo, _ tasmiá¹ƒ. __taá¹‡hÄ• sa
visaye bhummanti Ä• ha __ ``taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• â€™â€™ _ti. __vimuttacittatÄ
vippayuttacittatÄ• ya. aparabhÄ• ge paá¹-ipadÄ• nÄ• ma ariyasaccÄ• bhisamayo. sÄ• sÄ•
veditabbatoti Ä• ha __ ``pubbabhÄ• gappaá¹-ipadaá¹ƒ saá¹ƒkhittena desethÄ• ti pucchatÄ«
akuppadhammatÄ• ya khayavayasaá¹…khÄ• taá¹ƒ antaá¹ƒ atÄ«tÄ• ti accantÄ• , so eva ap
niá¹-á¹-hÄ• assÄ• ti __accantaniá¹-á¹-hÄ• _. tenÄ• ha __ ``ekantaniá¹-á¹-ho satataniá¹-á¹-h
na hi paá¹-ividdhassa \Be III 179/ lokuttaradhammassa dassannaá¹ƒ kuppannaá¹ƒ nÄ• ma a
yogehi khemo etassa atthÄ«ti __accantayogakkhemÄ«_. maggabrahmacariyassa vusitattÄ•
aparihÄ• yanasabhÄ• vattÄ• accantaá¹ƒ brahmacÄ• rÄ«ti __accantabrahmacÄ• rÄ«_. tenÄ
atthoâ€™â€™ _ti. __pariyosÄ• na_nti maggabrahmacariyapariyapariyosÄ• naá¹ƒ vaá¹-á¹-a

__paÃ±cakkhandhÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• . sakkÄ• yasabbaÃ±hi sandhÄ• ya
vuttaá¹ƒ vipassanÄ• visayassa adhippetattÄ• . tasmÄ• Ä• yatanadhÄ• tuyopi taggatikÄ• ev

bhagavÄ• __ ``nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™â€™ _ti. __na yuttÄ•  abhinivesÄ• ya_ ``eta
ti ajjhosÄ• nÄ• ya. ``alameva nibbindituá¹ƒ alaá¹ƒ virajjituâ€™â€™ ntiÄ• dÄ«su (DN II 272;
143) viya __alaá¹ƒ_-saddo yuttatthopi hotÄ«ti Ä• ha __ ``na yuttÄ• â€™â€™ ti. sampajjantÄ
``tatiyÄ• catutthÄ«â€™â€™ ti idaá¹ƒ visuddhidvayaá¹ƒ abhiÃ±Ã±Ä• paÃ±Ã±Ä• , tassa pana
sapaccayanÄ• marÅ«padassanabhÄ• vato sati ca paccayapariggahe sapaccayattÄ• anicca
dukkhaá¹ƒ, dukkhaÃ±ca anattÄ• ti atthato lakkhaá¹‡attayaá¹ƒ supÄ• kaá¹-ameva hotÄ«ti Ä•
dukkhaá¹ƒ anattÄ• ti Ã±Ä• tapariÃ±Ã±Ä• ya abhijÄ• nÄ• tÄ«â€™â€™ _ti. __tatheva tÄ«raá
aniccÄ• dibhÄ• vena nÄ• laá¹ƒ abhinivesÄ• yÄ• ti nÄ• marÅ«passa upasaá¹ƒharati, na abh
sambhÄ• radhammÄ• naá¹ƒ. purimÄ• ya hi atthato Ä• pannaá¹ƒ lakkhaá¹‡attayaá¹ƒ gaá¹‡h
salakkhaá¹‡asallakkhaá¹‡aparattÄ• tassÄ• . dutiyÄ• ya sarÅ«pato tassÄ• lakkhaá¹‡attayÄ
sammasanabhÄ• vato. ekacittakkhaá¹‡ikatÄ• ya abhinipÄ• tamattatÄ• ya ca \Ne III 167/ __a
rÅ«papariggahassa oá¸·Ä• rikabhÄ• vato __arÅ«papariggahaá¹ƒ dasseti_. dassento ca ved
visesato sukhasÄ• rÄ• gitÄ• ya, bhavassÄ• dagadhitamÄ• nasatÄ• ya ca therassa vedanÄ•

__khayavirÄ• go_ti khayasaá¹…khÄ• to virÄ• go saá¹…khÄ• rÄ• naá¹ƒ palujjanÄ• . yaá¹ƒ Ä
virajjanÄ• hoti, taá¹ƒ nibbÄ• naá¹ƒ __accantavirÄ• go. nirodhÄ• nupassimhipÄ«_ti nirodhÄ•
nayo_ti atidisitvÄ• taá¹ƒ \Be III 180/ ekadesena vivaranto __ ``nirodhopi hi ... pe ... duvidhoy
Ä• ha. khandhÄ• naá¹ƒ pariccajanaá¹ƒ tappaá¹-ibaddhakilesappahÄ• navasenÄ• ti yenÄ• k
pajahati, tenÄ• kÄ• rena taá¹ƒnimittakkhandhe ca pajahatÄ«ti vattabbataá¹ƒ arahatÄ«ti Ä• h
... vossajjatÄ«â€™â€™ _ti. __Ä• rammaá¹‡ato_ti kiccasÄ• dhanavasena Ä• rammaá¹‡akar
aÃ±Ã±esaá¹ƒ nibbÄ• nÄ• rammaá¹‡Ä• naá¹ƒ pakkhandanavossaggÄ• bhÄ• vo siddhova ho
cÄ• ti __dvÄ«hipi vÄ• kÄ• raá¹‡ehi. so_ti maggo. sabbesaá¹ƒ khandhÄ• naá¹ƒ vossajjanaá
tappaá¹-ibaddhasaá¹ƒkilesappahÄ• nena daá¹-á¹-habbaá¹ƒ. yasmÄ• vÄ• vipassanÄ• cittaa
maggasampayuttacittaá¹ƒ sandhÄ• yÄ• ha. maggo ca samucchedavasena kilese khandhe c
yathÄ• kkamaá¹ƒ vipassanÄ• maggÄ• naÃ±ca vasena pakkhandanapariccÄ• gavossaggÄ•
__tadubhayasamaá¹…gÄ«_ti vipassanÄ• samaá¹…gÄ« maggasamaá¹…gÄ« ca. ``aniccÄ•
pajahatÄ«â€™â€™ tiÄ• divacanato (Paá¹-is I 52) hi yathÄ• vipassanÄ• ya kilesÄ• naá¹ƒ pa
labbhati, evaá¹ƒ Ä• yatiá¹ƒ tehi kilesehi uppÄ• detabbakkhandhÄ• nampi pariccÄ• gapaá¹-in
pakkhandanapaá¹-inissaggo pana magge labbhamÄ• nÄ• ya ekantakÄ• raá¹‡abhÅ«tÄ• ya
vasena veditabbo. magge pana tadubhayampi Ã±Ä• yÄ• gatameva nippariyÄ• yatova labbh
``tadubhayasamaá¹…gÄ«puggaloâ€™â€™ _tiÄ• di. pucchantassa ajjhÄ• sayavasena ``na
ti ettha kÄ• mupÄ• dÄ• navasena upÄ• diyanaá¹ƒ paá¹-ikkhipatÄ«ti Ä• ha __ ``taá¹‡hÄ• vas
_ti. taá¹‡hÄ• vasena vÄ• asati upÄ• diyane diá¹-á¹-hivasena upÄ• diyanaá¹ƒ anavakÄ• sam
``taá¹‡hÄ• vasenaâ€™â€™ _icceva vuttaá¹ƒ. __na parÄ• masatÄ«_ti nÄ• diyati. diá¹-á¹-hip
``niccaâ€™â€™ ntiÄ• dinÄ• __na parÄ• masati. saá¹ƒkhitteneva kathesÄ«_ti tassa ajjhÄ• s
akatvÄ• kathesi.

pacalÄ• yamÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mettasuttavaá¹‡á¹‡anÄ•

<62> navame \Ne III 168/ __mÄ• , bhikkhave, puÃ±Ã±Ä• na_nti (It-a 62) ettha __mÄ• _ti pa
__puÃ±Ã±a_-saddo ``kusalÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evami
pavaá¸• á¸• hatÄ«â€™â€™ tiÄ• dÄ«su \Be III 181/ (DN III 80) puÃ±Ã±aphale Ä• gato. ``avij
purisapuggalo puÃ±Ã±aÃ±ce saá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«â€™â€™ tiÄ• dÄ«su (S
kÄ• marÅ«pÄ• vacarasucaritesu. ``puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ
sugativisesabhÅ«te upapattibhave. ``tÄ«á¹‡imÄ• ni, bhikkhave, puÃ±Ã±akiriyavatthÅ«ni dÄ•
puÃ±Ã±akiriyavatthu, sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±aki
(It 60; DN III 305; AN c 8.36) kusalacetanÄ• yaá¹ƒ. idha pana tebhÅ«makakusaladhamme v
__bhÄ• yitthÄ• _ti ettha duvidhaá¹ƒ bhayaá¹ƒ Ã±Ä• á¹‡abhayaá¹ƒ, sÄ• rajjabhayanti. tattha
devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• uccesu vimÄ• nesu ciraá¹-á¹-hitikÄ•
dhammadesanaá¹ƒ sutvÄ• yebhuyyena bhayaá¹ƒ saá¹ƒvegaá¹ƒ santÄ• saá¹ƒ Ä• pajjantÄ«
Ä• gataá¹ƒ __Ã±Ä• á¹‡abhayaá¹ƒ_. ``ahudeva bhayaá¹ƒ, ahu chambhitattaá¹ƒ, ahu lomaha
318) Ä• gataá¹ƒ __sÄ• rajjabhayaá¹ƒ_. idhÄ• pi sÄ• rajjabhayameva. ayaÃ±hettha attho ---
kÄ• yavacÄ«saá¹ƒyamo vattappaá¹-ivattapÅ«raá¹‡aá¹ƒ ekÄ• sanaá¹ƒ ekaseyyaá¹ƒ indriyad
niggaho satisampajaÃ±Ã±aá¹ƒ kammaá¹-á¹-hÄ• nÄ• nuyogavasena vÄ«riyÄ• rambhoti evan
nirantaraá¹ƒ pavattetabbÄ• ni puÃ±Ã±Ä• ni, tehi mÄ• bhÄ• yittha, mÄ• bhayaá¹ƒ santÄ• sa
diá¹-á¹-hadhammasukhassa uparodhabhayena samparÄ• yikanibbÄ• nasukhadÄ• yakehi pu
nissakke idaá¹ƒ sÄ• mivacanaá¹ƒ.

idÄ• ni tato abhÄ• yitabbabhÄ• ve kÄ• raá¹‡aá¹ƒ dassento __ ``sukhassetaâ€™â€™ _ntiÄ•
__sukha_-saddo ``sukho buddhÄ• namuppÄ• do, sukhÄ• virÄ• gatÄ• lokeâ€™â€™ tiÄ• dÄ
``yasmÄ• ca kho, mahÄ• li, rÅ«paá¹ƒ sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaâ€™â€
sukhÄ• rammaá¹‡e. ``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, na sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡itu
tiÄ• dÄ«su (MN III 255) sukhapaccayaá¹-á¹-hÄ• ne. ``sukho puÃ±Ã±assa uccayoâ€™â€™ t
sukhahetumhi. ``diá¹-á¹-hadhammasukhavihÄ• rÄ• ete dhammÄ• â€™â€™ tiÄ• dÄ«su (MN
paramaá¹ƒ sukhaâ€™â€™ ntiÄ• dÄ«su (MN II 215; Dhp 203, 204) nibbÄ• ne. ``sukhassa ca
(DN I 232; MN I 271; SN a II 152) sukhavedanÄ• yaá¹ƒ. ``adukkhamasukhaá¹ƒ \Ne III 169/ s
bhÄ• sitaâ€™â€™ ntiÄ• dÄ«su (SN b IV 253; It 53) upekkhÄ• vedanÄ• yaá¹ƒ. ``dvepi \Be II
vedanÄ• vuttÄ• pariyÄ• yena sukhÄ• vedanÄ• dukkhÄ• vedanÄ• â€™â€™ tiÄ• dÄ«su (
vipÄ• ko puÃ±Ã±Ä• naâ€™â€™ ntiÄ• dÄ«su (Peá¹- 23) iá¹-á¹-havipÄ• ke. idhÄ• pi iá¹-á¹-ha
__iá¹-á¹-hassÄ• _tiÄ• dÄ«su icchitabbato ceva aniá¹-á¹-happaá¹-ipakkhato ca iá¹-á¹-hassa.
manasmiÃ±ca kamanato pavisanato __kantassa_. piyÄ• yitabbato santappanato ca __piyas
vaá¸• á¸• hanato ca __manÄ• passÄ• _ti attho veditabbo. __yadidaá¹ƒ puÃ±Ã±Ä• nÄ«_ti __
vacanaá¹ƒ, etaá¹ƒ sukhassa iá¹-á¹-hassa vipÄ• kassa adhivacanaá¹ƒ nÄ• maá¹ƒ. __sukhas
puÃ±Ã±Ä• nÄ«_ti phalena kÄ• raá¹‡assa abhedopacÄ• raá¹ƒ vadati. tena katÅ«pacitÄ• naâ

avassaá¹ƒbhÄ• viphalaá¹ƒ sutvÄ• appamattena sakkaccaá¹ƒ puÃ±Ã±Ä• ni kattabbÄ• nÄ«ti
Ä• daraÃ±ca nesaá¹ƒ tattha uppÄ• deti.

idÄ• ni attanÄ• sunettakÄ• le katena puÃ±Ã±akammena dÄ«gharattaá¹ƒ paccanubhÅ«taá
uá¸·Ä• rataraá¹ƒ puÃ±Ã±avipÄ• kaá¹ƒ udÄ• haritvÄ• tamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karont
panÄ• haâ€™â€™ _ntiÄ• dimÄ• ha. tattha __abhijÄ• nÄ• mÄ«_ti abhivisiá¹-á¹-hena Ã±Ä• á
bujjhÄ• mi. __dÄ«gharatta_nti cirakÄ• laá¹ƒ. __puÃ±Ã±Ä• na_nti dÄ• nÄ• dÄ«naá¹ƒ kusala
vassÄ• nÄ«_ti satta saá¹ƒvaccharÄ• ni. __mettacitta_nti mijjatÄ«ti mettÄ• , siniyhatÄ«ti atth
mittassa vÄ• esÄ• pavattÄ«tipi mettÄ• . lakkhaá¹‡Ä• dito pana hitÄ• kÄ• rappavattilakkhaá
hitÅ«pasaá¹ƒhÄ• rarasÄ• , Ä• ghÄ• tavinayapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ manÄ• pa
byÄ• pÄ• dÅ«pasamo etissÄ• sampatti, sinehasambhavo vipatti. __mettacittaá¹ƒ bhÄ• vetv
cittaá¹ƒ, cittasÄ«sena samÄ• dhi vuttoti mettÄ• samÄ• dhiá¹ƒ metÄ• brahmavihÄ• raá¹ƒ upp
vaá¸• á¸• hetvÄ• ca.

__satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe_ti satta mahÄ• kappe. saá¹ƒvaá¹-á¹-avivaá¹-á¹-agg
saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yivivaá¹-á¹-aá¹-á¹-hÄ• yinopi gahitÄ• . __imaá¹ƒ loka_nti kÄ• malok
__saá¹ƒvaá¹-á¹-amÄ• ne suda_nti saá¹ƒvaá¹-á¹-amÄ• ne, sudanti nipÄ• tamattaá¹ƒ, vipajjan
``varasaá¹ƒvattaá¹-á¹-hÄ• ne sudaâ€™â€™ ntipi paá¹-hanti. __kappe_ti kÄ• le. kappasÄ«se
khÄ«yamÄ• ne sabbopi khÄ«yateva. yathÄ• ha --- ``kÄ• lo \Be III 183/ ghasati bhÅ«tÄ• ni, s
sahattanÄ• â€™â€™ ti (J I 2.190). __ ``Ä• bhassarÅ«pago homÄ«â€™â€™ _ti vuttattÄ• te
kappavuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. __Ä• bhassarÅ«pago_ti tattha paá¹-isandhiggahaá¹‡
Ä• bhassarabrahmalokaá¹ƒ upagacchÄ• mÄ«ti Ä• bhassarÅ«pago homi. __vivaá¹-á¹-amÄ•
__suÃ±Ã±aá¹ƒ brahmavimÄ• naá¹ƒ upapajjÄ• mÄ«_ti kassaci sattassa tattha nibbattassa a
paá¹-hamajjhÄ• nabhÅ«misaá¹…khÄ• taá¹ƒ \Ne III 170/ brahmavimÄ• naá¹ƒ Ä• dito nibbatta
paá¹-isandhiggahaá¹‡avasena upapajjÄ• mi upemi.

__brahmÄ• _ti kÄ• mÄ• vacarasattehi visiá¹-á¹-haá¹-á¹-hena tathÄ• tathÄ• brÅ«hitaguá¹‡a
nibbattanaá¹-á¹-hena ca brahmÄ• . brahmapÄ• risajjabrahmapurohitehi mahanto brahmÄ• t
te abhibhavitvÄ• á¹-hitattÄ• __abhibhÅ«_. tehi na kenacipi guá¹‡ena abhibhÅ«toti __anabh
aÃ±Ã±adatthÅ«_ti ekaá¹ƒsavacane nipÄ• to. dassanato __daso, _ atÄ«tÄ• nÄ• gatapaccup
abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena passitabbaá¹ƒ passÄ• mÄ«ti attho. sesabrahmÄ• naá¹ƒ iddhipÄ•
cittaÃ±ca mama vase vattemÄ«ti __vasavattÄ«_ homÄ«ti yojetabbaá¹ƒ. tadÄ• kira bodhisa
aá¹-á¹-hasamÄ• pattilÄ• bhÄ«pi samÄ• no tathÄ• sattahitaá¹ƒ attano pÄ• ramipÅ«raá¹‡aÃ±
jhÄ• nabhÅ«mÄ«su nikanti uppÄ• detvÄ• mettÄ• brahmavihÄ• ravasena aparÄ• paraá¹ƒ sa
``satta vassÄ• ni ... pe ... vasavattÄ«â€™â€™ _ti.

evaá¹ƒ bhagavÄ• rÅ«pÄ• vacarapuÃ±Ã±assa vipÄ• kamahantataá¹ƒ pakÄ• setvÄ• idÄ• n
vipÄ• kaá¹ƒ dassento __ ``chattiá¹ƒsakkhattuâ€™â€™ _ntiÄ• dimÄ• ha. tattha __sakko aho

chattiá¹ƒsakkhattuá¹ƒ chattiá¹ƒsavÄ• re aÃ±Ã±attha anupapajjitvÄ• nirantaraá¹ƒ sakko dev
tÄ• vatiá¹ƒsadevarÄ• jÄ• ahosiá¹ƒ. __rÄ• jÄ• ahosi_ntiÄ• dÄ«su catÅ«hi acchariyadhamm
saá¹…gahavatthÅ«hi ca lokaá¹ƒ raÃ±jetÄ«ti __rÄ• jÄ• _. cakkaratanaá¹ƒ vatteti, catÅ«hi sa
tehi ca paraá¹ƒ vatteti, parahitÄ• ya ca iriyÄ• pathacakkÄ• naá¹ƒ vatto etasmiá¹ƒ atthÄ«ti __
``rÄ• jÄ• â€™â€™ ti cettha sÄ• maÃ±Ã±aá¹ƒ, ``cakkavattÄ«â€™â€™ ti visesaá¹ƒ. dhamme
Ã±Ä• yena samena vattatÄ«ti attho. dhammeneva rajjaá¹ƒ labhitvÄ• rÄ• jÄ• jÄ• toti __dha
kusaladhamme agarahite ca rÄ• jadhamme niyuttoti __dhammiko_. tena ca dhammena sak
raÃ±jetÄ«ti __dhammarÄ• jÄ• _. parahitadhammakaraá¹‡ena vÄ• __dhammiko, _ attahitad
__dhammarÄ• jÄ• _. yasmÄ• cakkavattÄ« dhammena Ã±Ä• yena rajjaá¹ƒ adhigacchati, na
``dhammena laddharajjattÄ• dhammarÄ• jÄ• â€™â€™ _ti.

catÅ«su disÄ• su samuddapariyosÄ• natÄ• ya cÄ• turantÄ• nÄ• ma tattha tattha dÄ«pe m
``puratthima ... pe ... issaroâ€™â€™ _ti. __vijitÄ• vÄ«_ti vijetabbassa vijitavÄ• , kÄ• makodh
abbhantarassa paá¹-irÄ• jabhÅ«tassa bÄ• hirassa ca arigaá¹‡assa vijayÄ« vijinitvÄ• á¹-hito
cakkavattino kenaci yuddhaá¹ƒ nÄ• ma natthi, yuddhena pana sÄ• dhetabbassa vijayassa s
``vijitasaá¹…gÄ• moâ€™â€™ _ti vuttaá¹ƒ. janapado vÄ• catubbidhaacchariyadhammena s
thÄ• variyaá¹ƒ \Ne III 171/ kenaci asaá¹ƒhÄ• riyaá¹ƒ daá¸·habhattibhÄ• vaá¹ƒ patto, janapad
dhammikÄ• ya paá¹-ipattiyÄ• thÄ• variyaá¹ƒ thirabhÄ• vaá¹ƒ pattoti __janapadatthÄ• variya
raÃ±Ã±o balidaá¹‡á¸• Ä• dÄ«hi lokaá¹ƒ pÄ«á¸·ayato manussÄ• majjhimajanapadaá¹ƒ chaá
pabbatasamuddatÄ«rakandarÄ• dÄ«ni nissÄ• ya paccante vÄ• saá¹ƒ kappenti. atimudukas
sÄ• hasikadhanavilopapÄ«á¸·itÄ• manussÄ• paccantaá¹ƒ pahÄ• ya janapadamajjhe vÄ• s
rÄ• jini janapado thirabhÄ• vaá¹ƒ na pÄ• puá¹‡Ä• ti.

__sattaratanasamannÄ• gato_ti cakkaratanÄ• dÄ«hi sattahi ratanehi samupeto. tesu hi rÄ•
cakkaratanena ajitaá¹ƒ jinÄ• ti, hatthiassaratanehi vijite sukheneva anuvicarati, pariá¹‡Ä• ya
vijitamanurakkhati, avasesehi upabhogasukhamanubhavati. paá¹-hamena cassa ussÄ• has
mantasattiyogo, hatthiassagahapatiratanehi pabhusattiyogo suparipuá¹‡á¹‡o hoti. itthimaá¹‡
upabhogasukhamanubhavati, sesehi issariyasukhaá¹ƒ. visesato cassa purimÄ• ni tÄ«á¹‡i
adosakusalamÅ«lajanitakammÄ• nubhÄ• vena sampajjanti, majjhimÄ• ni alobhakusalamÅ«
pacchimamekaá¹ƒ amohakusalamÅ«lajanitakammÄ• nubhÄ• venÄ• ti.

__sÅ«rÄ• _ti sattivanto, nibbhayÄ• ti atthoti Ä• ha __ ``abhÄ«runoâ€™â€™ ti_. __aá¹…ga_
kÄ• raá¹‡ena ``vÄ«rÄ• â€™â€™ ti vucceyyuá¹ƒ, taá¹ƒ vÄ«raá¹…gaá¹ƒ. tenÄ• ha __ ``vÄ«ri
yÄ• va cakkavÄ• á¸·apabbatÄ• cakkassa vattanato __ ``cakkavÄ• á¸·apabbataá¹ƒ sÄ«maá
á¹-hitasamuddapariyantaâ€™â€™ _nti vuttaá¹ƒ. __adaá¹‡á¸• enÄ• _ti iminÄ• dhanadaá¹‡á
ca akaraá¹‡aá¹ƒ vuttaá¹ƒ. __asatthenÄ• _ti iminÄ• \Be III 185/ pana senÄ• ya yujjhanassÄ•
dassetuá¹ƒ __ ``na daá¹‡á¸• enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ye kat
satampi sahassampi gaá¹‡hanti, te dhanadaá¹‡á¸• ena rajjaá¹ƒ kÄ• renti. ye chejjabhejjaá¹ƒ

satthadaá¹‡á¸• ena. ahaá¹ƒ pana duvidhampi daá¹‡á¸• aá¹ƒ pahÄ• ya adaá¹‡á¸• ena ajjhÄ•
ekatodhÄ• rÄ• dinÄ• satthena paraá¹ƒ viheá¹-henti, te satthena rajjaá¹ƒ kÄ• renti nÄ• ma. a
khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ kassaci anuppÄ• detvÄ• dhammeneva ``
evaá¹ƒ paá¹-irÄ• jÅ«hi sampaá¹-icchitÄ• gamano vuttappakÄ• raá¹ƒ pathaviá¹ƒ abhijinitvÄ•
abhivijinitvÄ• sÄ• mÄ« hutvÄ• vasinti.

iti bhagavÄ• attÄ• naá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• puÃ±Ã±Ä• naá¹ƒ vipÄ• kamahantataá¹ƒ
tamevatthaá¹ƒ gÄ• thÄ• bandhanena dassento __ ``passa, puÃ±Ã±Ä• naá¹ƒ vipÄ• kaâ€™â
Ä• lapanavacanametaá¹ƒ, tena sukhapariyesake satte Ä• manteti. pÄ• á¸·iyaá¹ƒ pana ``pas
__ ``passÄ• â€™â€™ _ti vacanabyattayo katoti daá¹-á¹-habbo. manussÄ• naá¹ƒ ure sattha
icchitadhanaharaá¹‡Ä• dinÄ• vÄ• \Ne III 172/ sÄ• hasakÄ• ritÄ• ya sÄ• hasikÄ• , tesaá¹ƒ k
__sÄ• hasikakammaá¹ƒ_. pathaviyÄ• issaro __pathabyo_ti Ä• ha __ ``puthavisÄ• mikoâ€™

mettasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhariyÄ• suttavaá¹‡á¹‡anÄ•

<63> dasame uccÄ• saddÄ• mahÄ• saddÄ• uddhaá¹ƒ uggatattÄ• uccaá¹ƒ patthaá¹-attÄ•
vinibhuÃ±jitvÄ• gahetuá¹ƒ asakkuá¹‡eyyaá¹ƒ saddaá¹ƒ karontÄ• vadanti. vacÄ«ghosopi hi
pavattito atthato ca saddato ca duravabodho kevalaá¹ƒ mahÄ• nigghoso eva hutvÄ• sotapa
__macchavilope_ti macche vilumpitvÄ• viya gahaá¹‡e, macchÄ• naá¹ƒ vÄ• vilumpane. kev
macchapacchiá¹-á¹-hapitaá¹-á¹-hÄ• ne mahÄ• jano sannipatitvÄ• ``idha aÃ±Ã±aá¹ƒ ekaá¹ƒ
macchaphÄ• laá¹ƒ dehi, etassa te mahÄ• dinno, mayhaá¹ƒ khuddakoâ€™â€™ ti evaá¹ƒ uc
karonti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``kevaá¹-á¹-Ä• naá¹ƒ macchapacchiá¹ƒ otÄ• retv
á¹-hitaá¹-á¹-hÄ• neâ€™â€™ _ti. macchaggahaá¹‡atthaá¹ƒ jÄ• le pakkhittepi tasmiá¹ƒ á¹-hÄ
aÃ±Ã±e ca ``paviá¹-á¹-ho na paviá¹-á¹-ho \Be III 186/, gahito na gahitoâ€™â€™ ti mahÄ• sa
sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``jÄ• le vÄ• ... pe ... mahÄ• saddo hotÄ«â€™â€™ _ti. __katta
pÄ• daparikammÄ• dikattabbakiccaá¹ƒ. __kharÄ• _ti cittena vÄ• cÄ• ya ca kakkhaá¸·Ä• . se

bhariyÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kodhanasuttavaá¹‡á¹‡anÄ•

<64> ekÄ• dasame __sapattakaraá¹‡Ä• _ti vÄ• sapattehi kÄ• tabbÄ• . __kodhana_nti kujjh
__kodhanoya_nti kujjhano ayaá¹ƒ. __aya_nti ca nipÄ• tamattaá¹ƒ. __kodhapareto_ti kodher
parÄ• bhibhÅ«to vÄ• . __dubbaá¹‡á¹‡ova hotÄ«_ti pakatiyÄ• vaá¹‡á¹‡avÄ• pi alaá¹…katap
mukhavikÄ• rÄ• divasena virÅ«po eva hoti. etarahi Ä• yatiÃ±cÄ• ti kodhÄ• bhibhÅ«tassa ek
dÄ«petuá¹ƒ ``dubbaá¹‡á¹‡ovÄ• â€™â€™ ti avadhÄ• raá¹‡aá¹ƒ katvÄ• puna __ ``kodhÄ• b

__ayasabhÄ• va_nti akittimabhÄ• vaá¹ƒ. attano paresaÃ±ca anatthaá¹ƒ janetÄ«ti __anattha
abbhantarato, cittato vÄ• . __taá¹ƒ jano nÄ• vabujjhatÄ«_ti kodhasaá¹…khÄ• taá¹ƒ antarato
attano citteyeva jÄ• taá¹ƒ anatthajananacittappakopanÄ• dibhayaá¹ƒ bhayahetuá¹ƒ ayaá¹ƒ
jÄ• nÄ• ti. __ya_nti yattha. bhummatthe hi etaá¹ƒ paccattavacanaá¹ƒ. yasmiá¹ƒ kÄ• le kodh
andhatamaá¹ƒ tadÄ• hotÄ«ti sambandho. __ya_nti vÄ• kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• ko
sahate abhibhavati, tasmÄ• andhatamaá¹ƒ tadÄ• hoti, yadÄ• kuddhoti attho yaá¹ƒ-taá¹ƒ-s
ekantasambandhabhÄ• vato. atha vÄ• __ya_nti kiriyÄ• parÄ• masanaá¹ƒ. __sahate_ti yad
abhibhavanaá¹ƒ, etaá¹ƒ andhatamaá¹ƒ bhavananti attho. atha vÄ• yaá¹ƒ naraá¹ƒ kodho sa
andhatamaá¹ƒ tadÄ• hoti. tato ca kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na pa

bhÅ«naá¹ƒ vuccati vuddhi, tassa hananaá¹ƒ ghÄ• to etesanti __bhÅ«nahaccÄ• ni_. tenÄ• h
``hatavuddhÄ«nÄ«â€™â€™ _ti. __dama_-saddena vuttamevatthaá¹ƒ vibhÄ• vetuá¹ƒ paÃ±Ã
diá¹-á¹-hiyÄ• ti vuttanti dassento __ ``katarena damenÄ• â€™â€™ _tiÄ• dimÄ• ha. anekatth
``saccena danto damasÄ• upeto, vedantagÅ« vusitabrahmacariyoâ€™â€™ ti (SN a I 195;
indriyasaá¹ƒvaro damoti vutto ``manacchaá¹-á¹-hÄ• ni indriyÄ• ni dametÄ«â€™â€™ ti katvÄ
cÄ• gÄ• , khantyÄ• bhiyyodha vijjatÄ«â€™â€™ ti (SN a I 246; Sn 191) ettha paÃ±Ã±Ä• da
pajahatÄ«â€™â€™ ti katvÄ• . ``dÄ• nena damena saá¹ƒyamena saccavajjena atthi puÃ±Ã±
Ä• gamoâ€™â€™ ti (SN b IV 365) ettha uposathakammaá¹ƒ damo ``upavasanavasena kÄ•
katvÄ• . ``sakkhissasi kho tvaá¹ƒ, puá¹‡á¹‡a, iminÄ• damÅ«pasamena samannÄ• gato sun
janapadantare viharituâ€™â€™ nti (MN III 396; SN b IV 88) ettha adhivÄ• sanakkhanti dam
``kodhÅ«panÄ• hamakkhÄ• dike dameti vinodetÄ«â€™â€™ ti katvÄ• . ``na mÄ• nakÄ• mas
asamÄ• hitassÄ• â€™â€™ ti (SN a I 9) ettha abhisambojjhaá¹…gÄ• diko samÄ• dhipakkhik
cittaá¹ƒ etenÄ• â€™â€™ ti katvÄ• . idhÄ• pi ``taá¹ƒ damena samucchinde, paÃ±Ã±Ä• vÄ«ri
vacanato __dama_-saddena paÃ±Ã±Ä• vÄ«riyadiá¹-á¹-hiyo vuttÄ• .

kodhanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• vaggo

1-2. hiriottappasuttÄ• divaá¹‡á¹‡anÄ•

65-66__._ sattamassa \Ne III 174/ paá¹-hamaá¹ƒ uttÄ• nameva. dutiye __tayo saá¹ƒvaá¹-á¹
Ä• posaá¹ƒvaá¹-á¹-o, tejosaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á¹-oti tayo saá¹ƒvaá¹-á¹-Ä• . __ti
saá¹ƒvaá¹-á¹-asÄ«mÄ• _ti Ä• bhassarÄ• , subhakiá¹‡hÄ• , vehapphalÄ• ti tisso saá¹ƒvaá¹-á
tejena saá¹ƒvaá¹-á¹-ati vinassati, tadÄ• Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati. ya

saá¹ƒvaá¹-á¹-ati, tadÄ• subhakiá¹‡hato heá¹-á¹-hÄ• udakena vilÄ«yati. yadÄ• vÄ• yunÄ• vehapphalato heá¹-á¹-hÄ• vÄ• yunÄ• viddhaá¹ƒsati. vitthÄ• rato pana sadÄ• pi ekaá¹ƒ bud __buddhakkhettaá¹ƒ nÄ• ma_ tividhaá¹ƒ hoti jÄ• tikkhettaá¹ƒ Ä• á¹‡Ä• kkhettaá¹ƒ \Be III 188 tattha __jÄ• tikkhettaá¹ƒ_ nÄ• ma dasasahassacakkavÄ• á¸·apariyantaá¹ƒ hoti, yaá¹ƒ tathÄ paá¹-isandhigahaá¹‡Ä• dÄ«su kampati. __Ä• á¹‡Ä• kkhettaá¹ƒ_ koá¹-isahassacakkavÄ• á¸· ratanasuttaá¹ƒ (Khp 6.1 Ä• dayo; Sn 224 Ä• dayo) khandhaparittaá¹ƒ (AN a IV 67; Vin II 251 (SN a I 249). Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ (DN III 275 Ä• dayo), moraparittanti (J I 2.17-18) parittÄ• naá¹ƒ Ä• nubhÄ• vo vattati. __visayakkhettaá¹ƒ_ anantamaparimÄ• á¹‡aá¹ƒ, yaá¹ƒ Ä• kaá¹…kheyyÄ• â€™â€™ ti vuttaá¹ƒ. evametesu tÄ«su buddhakkhettesu ekaá¹ƒ Ä• á¹‡Ä pana vinassante jÄ• tikkhettaá¹ƒ vinaá¹-á¹-hameva hoti. vinassantaÃ±ca ekatova vinassati, ekatova saá¹‡á¹-hahati.

__tÄ«á¹‡i saá¹ƒvaá¹-á¹-amÅ«lÄ• nÄ«_ti rÄ• gadosamohasaá¹…khÄ• tÄ• ni tÄ«á¹‡i saá¹ƒva rÄ• gÄ• dÄ«su hi akusalamÅ«lesu ussannesu loko vinassati. tathÄ• hi rÄ• ge ussannatare ussannatare udakena, mohe ussannatare vÄ• tena. keci pana ``dose ussannatare agginÄ• vadanti.

__tÄ«á¹‡i kolÄ• halÄ• nÄ«_ti kappakolÄ• halaá¹ƒ, buddhakolÄ• halaá¹ƒ, cakkavattikolÄ• ha kolÄ• halÄ• ni. tattha ``vassasatasahassamatthake kappuá¹-á¹-hÄ• naá¹ƒ nÄ• ma bhavissat devatÄ• hi ugghositasaddo __kappakolÄ• halaá¹ƒ_ nÄ• ma hoti. ``ito vassasatasahassamat mettaá¹ƒ, mÄ• risÄ• , bhÄ• vetha karuá¹‡aá¹ƒ muditaá¹ƒ upekkhaâ€™â€™ nti manussapat ``vassasahassamatthake \Ne III 175/ buddho uppajjissatÄ«â€™â€™ ti __buddhakolÄ• hala vassasahassamatthake buddho uppajjitvÄ• dhammÄ• nudhammappaá¹-ipanno saá¹…ghar desento vicarissatÄ«â€™â€™ ti devatÄ• ugghosanti. ``vassasatamatthake pana cakkavatt __cakkavattikolÄ• halaá¹ƒ_ nÄ• ma hoti. ``ito vassasatamatthake sattaratanasampanno cÄ• sahassaparivÄ• ro vehÄ• saá¹…gamo cakkavattÄ« rÄ• jÄ• uppajjissatÄ«â€™â€™ ti devat

__aciraá¹-á¹-hena na dhuvÄ• _ti udakabubbuá¸·Ä• dayo viya na ciraá¹-á¹-hÄ• yitÄ• ya dhuv __assÄ• sarahitÄ• _ti supinake pÄ«tapÄ• nÄ«yaá¹ƒ viya anulittacandanaá¹ƒ viya ca assÄ•

__upakappanamegho_ti \Be III 189/ kappavinÄ• sakameghaá¹ƒ sandhÄ• ya vadati. yasmiÃ nassati, Ä• ditova kappavinÄ• sakamahÄ• megho uá¹-á¹-hahitvÄ• koá¹-isatasahassacakkav vassati. manussÄ• tuá¹-á¹-hahaá¹-á¹-hÄ• sabbabÄ«jÄ• ni nÄ«haritvÄ• vapanti. sassesu p jÄ• tesu gadrabharavaá¹ƒ ravanto ekabindumpi na vassati, tadÄ• pacchinnaá¹ƒ pacchinnan tenÄ• ha __ ``tadÄ• nikkhantabÄ«jaá¹ƒ ... pe 0 ... ekabindumpi devo na vassatÄ«â€™â€™ accayena kappavuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ tiÄ• dinÄ• devatÄ• hi vuttavacana ca bhummadevatÄ• ca saá¹ƒvegajÄ• tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ muducittÄ• hutvÄ• mettÄ• nibbattanti, avÄ«cito paá¹-á¹-hÄ• ya tuccho hotÄ«ti.

__paÃ±ca bÄ«jajÄ• tÄ• nÄ«_ti mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ aggabÄ
bÄ«jÄ• ni jÄ• tÄ• ni. tattha __mÅ«labÄ«ja_nti vacÄ• , vacattaá¹ƒ, haliddaá¹ƒ, siá¹…giverant
__khandhabÄ«ja_nti assattho, nigrodhoti evamÄ• di. __phaá¸·ubÄ«ja_nti ucchu, veá¸·u, naá
__aggabÄ«ja_nti ajjukaá¹ƒ, phaá¹‡ijjakanti evamÄ• di. __bÄ«jabÄ«ja_nti vÄ«hiÄ• di pubbaá
muggamÄ• sÄ• diaparaá¹‡á¹‡aÃ±ca. paccayantarasamavÄ• ye visadisuppattiyÄ• visesakÄ
sÄ• raphale niruá¸·ho bÄ«ja-saddo tadatthasiddhiyÄ• mÅ«lÄ• dÄ«supi kesuci pavattatÄ«ti
nivattanatthaá¹ƒ ekena bÄ«ja-saddena visesetvÄ• vuttaá¹ƒ ``bÄ«jabÄ«jaâ€™â€™ nti ``rÅ«
dukkhadukkhaâ€™â€™ nti (SN b IV 327) yathÄ• . yathÄ• phalapÄ• kapariyantÄ• osadhiru

__yaá¹ƒ kadÄ• cÄ«_tiÄ• dÄ«su __ya_nti nipÄ• tamattaá¹ƒ. __kadÄ• cÄ«_ti kismiÃ±ci kÄ• l
\Ne III 176/ vevacanaá¹ƒ. __dÄ«ghassa addhuno_ti dÄ«ghassa kÄ• lassa. __accayenÄ• _ti
uttÄ• nameva.

hiriottappasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nagaropamasuttavaá¹‡á¹‡anÄ•

<67> tatiye paccante bhavaá¹ƒ __paccantimaá¹ƒ_. ``ratho sÄ«laparikkhÄ• ro, jhÄ• nakkho
tiÄ• dÄ«su (SN c V 4) viya alaá¹…kÄ• ravacano parikkhÄ• rasaddoti Ä• ha __ ``nagarÄ• laá
_nti. parivÄ• ravacanopi vaá¹-á¹-atiyeva ``satta samÄ• dhiparikkhÄ• rÄ• â€™â€™ tiÄ• dÄ«s
viya. nemaá¹ƒ vuccati thambhÄ• dÄ«hi anupatabhÅ«mippadesoti Ä• ha __ ``gambhÄ«raÄ•
gambhÄ«raá¹ƒ bhÅ«miá¹ƒ anuppaviá¹-á¹-hÄ• ti attho. __suá¹-á¹-hu sannisÄ«dÄ• pitÄ• _ti b
sammadeva á¹-hapitÄ• .

anupariyÄ• yeti etenÄ• ti anupariyÄ• yo, soyeva pathoti __anupariyÄ• yapatho, _ parito pÄ•

hatthiá¹ƒ Ä• rohanti Ä• rohÄ• payanti cÄ• ti __hatthÄ• rohÄ• _ (Sv-pá¹- I 163). yena hi payo
Ä• rohanayoggo hoti, hatthissa taá¹ƒ payogaá¹ƒ vidhÄ• yantÄ• naá¹ƒ sabbesampetesaá¹ƒ g
``sabbepÄ«â€™â€™ _tiÄ• di. tattha __hatthÄ• cariyÄ• _ nÄ• ma ye hatthino hatthÄ• rohak
__hatthivejjÄ• _ nÄ• ma hatthibhisakkÄ• . __hatthibandhÄ• _ nÄ• ma hatthÄ«naá¹ƒ pÄ• dan
hatthÄ«naá¹ƒ yavapadÄ• yakÄ• dike saá¹…gaá¹‡hÄ• ti. __assÄ• rohÄ• rathikÄ• _ti etthÄ•
__rathikÄ• . ratharakkhÄ• _ nÄ• ma rathassa Ä• á¹‡irakkhakÄ• . dhanuá¹ƒ gaá¹‡hanti gaá¹‡
__dhanuggahÄ• , _ issÄ• sÄ• dhanusippassa sikkhÄ• pakÄ• ca. tenÄ• ha __ ``dhanuÄ• ca
celena celapaá¹-Ä• kÄ• ya yuddhe akanti gacchantÄ«ti __celakÄ• _ti Ä• ha --- __ ``ye yudd
purato gacchantÄ«â€™â€™ _ti. yathÄ• tathÄ• á¹-hite senike brÅ«hakaraá¹‡avasena tato t
uccÄ• lentÄ«ti __calakÄ• _. sakuá¹‡agghiÄ• dayo viya maá¹ƒsapiá¹‡á¸• aá¹ƒ parasenÄ• sa

sÄ• hasikamahÄ• yodhatÄ• ya chetvÄ• chetvÄ• dayanti uppatitvÄ• gacchantÄ«ti __piá¹‡á
piá¹‡á¸• e dayanti janasammadde uppatantÄ• viya gacchantÄ«ti __piá¹‡á¸• adÄ• yakÄ• _ti
__uggatuggatÄ• _ti thÄ• majavaparakkamÄ• divasena ativiya uggatÄ• , udaggÄ• ti attho. __
III 177/ vÄ«rasÅ«rabhÄ• vena asajjamÄ• nÄ• parasenaá¹ƒ anupavisantÄ«ti attho.
thÄ• majavabalaparakkamÄ• disampattiyÄ• __mahÄ• nÄ• gÄ• viya mahÄ• nÄ• gÄ• . ekas
sÅ«rabhÄ• veneva ekÄ• kino hutvÄ• yujjhanakÄ• . __sajÄ• likÄ• _ti savammikÄ• . __sarap
cammaparisibbitaá¹ƒ kheá¹-akaá¹ƒ, cammamayaá¹ƒ vÄ• phalakaá¹ƒ. __gharadÄ• sayodhÄ

__sampakkhandanalakkhaá¹‡Ä• _ti saddheyyavatthuno evametanti sampakkhandanalakkh
__sampasÄ• danalakkhaá¹‡Ä• _ti pasÄ«ditabbe vatthusmiá¹ƒ pasÄ«danalakkhaá¹‡Ä• . __c
okkantitvÄ• pakkhanditvÄ• adhimuccanaá¹ƒ. pasÄ• danÄ«ye vatthusmiá¹ƒ pasÄ«danaá¹ƒ
anudhammo_ti ayaá¹ƒ navannaá¹ƒ lokuttaradhammÄ• naá¹ƒ anulomadhammo. __nibbidÄ•
__saddhÄ• bandhati pÄ• theyya_nti saddhÄ• nÄ• mÄ• yaá¹ƒ sattassa maraá¹‡avasena m
mahÄ• kantÄ• raá¹ƒ paá¹-ipajjato mahÄ• viduggaá¹ƒ pakkhandato pÄ• theyyapuá¹-aá¹ƒ bar
vissajjetÄ«ti attho. saddhaÃ±hi uppÄ• detvÄ• dÄ• naá¹ƒ deti, sÄ«laá¹ƒ rakkhati, uposathak
tenetaá¹ƒ vuttaá¹ƒ ``saddhÄ• bandhati pÄ• theyyaâ€™â€™ nti. __sirÄ«_ti issariyaá¹ƒ. issa
abhimukhÄ«bhÅ«te thalatopi jalatopi bhogÄ• Ä• gacchantiyeva. tenetaá¹ƒ vuttaá¹ƒ __ ``sirÄ
bhogÄ• namÄ• sayoâ€™â€™ _ti. __saddhÄ• dutiyÄ• purisassa hotÄ«_ti purisassa devalo
nibbÄ• naÃ±ca gacchantassa saddhÄ• dutiyÄ• hoti, sahÄ• yakiccaá¹ƒ sÄ• dheti. __bhattap
__Ä• di_-saddena dutiyikÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __anekasarasatÄ• _ti an
vÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

nagaropamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dhammaÃ±Ã±Å«suttavaá¹‡á¹‡anÄ•

<68> catutthe suttageyyÄ• didhammaá¹ƒ jÄ• nÄ• tÄ«ti __dhammaÃ±Ã±Å«_. tassa tasseva
tadaÃ±Ã±assa suttapadatthassa bodhakassa saddassa atthakusalatÄ• vasena atthaá¹ƒ jÄ•
``ettakomhi sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• yÄ• â€™â€™ ti evaá¹ƒ yathÄ• attano pamÄ
jÄ• nÄ• tÄ«ti __attaÃ±Ã±Å«_. paá¹-iggahaá¹‡aparibhogapariyesanavissajjanesu mattaá¹ƒ jÄ
niddese pana paá¹-iggahaá¹‡amattaÃ±Ã±utÄ• ya eva paribhogÄ• dimattaÃ±Ã±utÄ• pabodh
paá¹-iggahaá¹‡amattaÃ±Ã±utÄ• va dassitÄ• . ``ayaá¹ƒ kÄ• lo uddesassa, ayaá¹ƒ kÄ• lo par
yogassa adhigamÄ• yÄ• â€™â€™ ti evaá¹ƒ kÄ• laá¹ƒ jÄ• nÄ• tÄ«ti __kÄ• laÃ±Ã±Å«_. tatth
kÄ• lo, dasa paripucchÄ• ya, idaá¹ƒ atisambÄ• dhaá¹ƒ, atikkhapaÃ±Ã±assa tÄ• vatÄ• kÄ•
asakkuá¹‡eyyattÄ• \Ne III 178/ dasa vassÄ• ni uddesassa kÄ• lo, vÄ«sati paripucchÄ• ya, t
kammaá¹ƒ kÄ• tabbaá¹ƒ. khattiyaparisÄ• dikaá¹ƒ \Be III 192/ aá¹-á¹-havidhaá¹ƒ parisaá¹ƒ jÄ
__parisaÃ±Ã±Å«_. bhikkhuparisÄ• dikaá¹ƒ catubbidhaá¹ƒ, khattiyaparisÄ• dikaá¹ƒ manussa
catubbidhaá¹ƒ gahetvÄ• aá¹-á¹-havidhaá¹ƒ vadanti apare. niddese panassa

khattiyaparisÄ• dicatubbidhaparisaggahaá¹‡aá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``im
akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, tasmÄ• ayaá¹ƒ
vipariyÄ• yato aÃ±Ã±o asevitabboâ€™â€™ ti sevitabbÄ• sevitabbapuggalaá¹ƒ jÄ• nÄ• tÄ«t
evaÃ±hi tesaá¹ƒ puggalÄ• naá¹ƒ paroparaá¹ƒ ukkaá¹-á¹-hanihÄ«nataá¹ƒ jÄ• nÄ• ti nÄ• ma.
sevitabbÄ• sevitabbapuggale vibhÄ• vanameva samaá¹‡akathÄ• katanti daá¹-á¹-habbaá¹ƒ.

dhammaÃ±Ã±Å«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. pÄ• ricchattakasuttÄ• divaá¹‡á¹‡anÄ•

69-70__._ paÃ±came __patitapalÄ• so_ti patitapatto. ettha paá¹-hamaá¹ƒ paá¹‡á¸• upalÄ• s
pannapalÄ• sataÃ±ca vatvÄ• tatiyaá¹ƒ jÄ• lakajÄ• tatÄ• , catutthaá¹ƒ khÄ• rakajÄ• tatÄ• c
__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ pana __mahÄ• govindasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_
Ä• haritvÄ• dassentena paá¹-hamaá¹ƒ paá¹‡á¸• upalÄ• sataá¹ƒ, dutiyaá¹ƒ pannapalÄ• sata
khÄ• rakajÄ• tatÄ• , catutthaá¹ƒ jÄ• lakajÄ• tatÄ• ca dassitÄ• . evaÃ±hi tattha vuttaá¹ƒ --- `
pupphamÄ• ne ekaá¹ƒ vassaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gacchanti, te tassa paá¹‡á¸• upalÄ• sa
attamanÄ• honti. yathÄ• ha ---

yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä• r
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti `paá¹‡á¸• upalÄ• so
koviá¸·Ä• ro, na cirasseva pannapalÄ• so bhavissatÄ«â€™ ti. yasmiá¹ƒ samaye devÄ• naá¹
pÄ• ricchattako, koviá¸·Ä• ro, pannapalÄ• so hoti, jÄ• lakajÄ• to hoti, khÄ• rakajÄ• to hoti, k
korakajÄ• to hoti, attamanÄ• , bhikkhave \Be III 193/, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ sama
dÄ• ni pÄ• ricchattako koviá¸·Ä• ro, na cirasseva sabbapÄ• liphullo bhavissatÄ«â€™ ti.

__lÄ«natthappakÄ• siniyampi_ \Ne III 179/ (Sv-pá¹- II 294) ettha evamattho dassito --- __pa
patitapatto. __khÄ• rakajÄ• to_ti jÄ• takhuddakamakuá¸·o. ye hi nÄ«lapattakÄ• ativiya khud
``khÄ• rakÄ• â€™â€™ ti vuccanti. __jÄ• lakajÄ• to_ti tehiyeva khuddakamakuá¸·ehi jÄ• tajÄ
jÄ• to. keci pana ``jÄ• lakajÄ• toti ekajÄ• lo viya jÄ• toâ€™â€™ ti atthaá¹ƒ vadanti. pÄ• riccl
khÄ• rakaggahaá¹‡akÄ• le sabbatthakameva pallaviko hoti, te cassa pallavÄ•
pabhassarapavÄ• á¸·avaá¹‡á¹‡asamujjalÄ• honti. tena so sabbaso samujjalanto tiá¹-á¹-hat
saÃ±jÄ• tamahÄ• makuá¸·o. __korakajÄ• to_ti saÃ±jÄ• tasÅ«cibhedo sampativikasamÄ• nÄ
sabbaso phullitavikasitoti. ayaÃ±ca anukkamo dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ vaá¸·aÃ±janÄ• n
Ä• cariyassa virodho Ä• saá¹…kitabbo.

__kantanakavÄ• to_ti devÄ• naá¹ƒ puÃ±Ã±akammapaccayÄ• pupphÄ• naá¹ƒ chindanakav
__sampaá¹-icchanakavÄ• to_ti chinnÄ• naá¹ƒ chinnÄ• naá¹ƒ pupphÄ• naá¹ƒ sampaá¹-iggaa
nÄ• nÄ• vidhabhattisannivesavasena nicinaá¹ƒ karonto. __aÃ±Ã±ataradevatÄ• na_nti nÄ• n

apaÃ±Ã±Ä• tadevatÄ• naá¹ƒ. __reá¹‡uvaá¹-á¹-Ä«_ti reá¹‡usaá¹…ghÄ• to. __kaá¹‡á¹‡ikaá¹
kÅ«á¹-aá¹ƒ Ä• hantvÄ• .

__anupharaá¹‡Ä• nubhÄ• vo_ti khÄ«á¹‡Ä• savassa bhikkhuno kittisaddassa yÄ• va brahm
Ä• nubhÄ• vo. __pabbajjÄ• nissitaá¹ƒ hotÄ«_ti pabbajjÄ• ya catupÄ• risuddhisÄ«lampi dass
__paá¹-hamajjhÄ• nasannissita_ntiÄ• dÄ«supi iminÄ• va nayena attho veditabbo. idha pana
heá¹-á¹-hÄ• sÄ«lato upari arahattato ca paricchedassa dassitattÄ• . __tenetaá¹ƒ vutta_nti t
etaá¹ƒ ``catupÄ• risuddhisÄ«laá¹ƒ pabbajjÄ• nissitaá¹ƒ hotÄ«â€™â€™ tiÄ• divacanaá¹ƒ vut
uttÄ• nameva.

pÄ• ricchattakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. bhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<71> sattame \Be III 194/ __atthassa asÄ• dhikÄ• _ ``bhÄ• vanaá¹ƒ ananuyuttassÄ• â€™â
__sambhÄ• vanatthe_ti ``api nÄ• ma evaá¹ƒ siyÄ• â€™â€™ ti vikappanattho sambhÄ• vana
siliá¹-á¹-havacanaá¹ƒ hotÄ«_ti ekameva saá¹…khaá¹ƒ avatvÄ• aparÄ• ya saá¹…khÄ• ya sa
siliá¹-á¹-havacanaá¹ƒ hoti yathÄ• ``dve vÄ• \Ne III 180/ tÄ«á¹‡i vÄ• udakaphusitÄ• nÄ«â€
adhisayitÄ• nÄ«_ti pÄ• dÄ• dÄ«hi attanÄ• nesaá¹ƒ kiÃ±ci upaghÄ• taá¹ƒ akarontiyÄ•
bahivÄ• tÄ• diparissayapariharaá¹‡atthaá¹ƒ sammadeva upari sayitÄ• ni. upariattho hettha
gaá¹‡hÄ• pentiyÄ• _ti tesaá¹ƒ allasinehapariyÄ• dÄ• natthaá¹ƒ attano kÄ• yusmÄ• vasena
tenÄ• ha __ ``usmÄ«katÄ• nÄ«â€™â€™ _ti. __sammÄ• paribhÄ• vitÄ• nÄ«_ti sammadeva
vÄ• sitÄ• ni. tenÄ• ha __ ``kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ• nÄ«â€™â€™ _ti. ettha ca sa
kukkuá¹-agandhaparibhÄ• vanaÃ±ca sammÄ• adhisayanasammÄ• parisedananipphattiyÄ•
daá¹-á¹-habbaá¹ƒ. sammÄ• adhisayaneneva hi itaradvayaá¹ƒ ijjhati. na hi sammÄ• adhisaya
sammÄ• parisedanassa sammÄ• paribhÄ• vanassa ca kÄ• raá¹‡aá¹ƒ atthi. tena pana sadd
ijjhanato vuttaá¹ƒ.

__tividhakiriyÄ• karaá¹‡enÄ• _ti sammÄ• adhisayanÄ• ditividhakiriyÄ• karaá¹‡enÄ• ti attho
vata meâ€™â€™ tiÄ• dinÄ• na icchÄ• uppajjeyya kÄ• raá¹‡assa pana sampÄ• ditattÄ• , a
abhinibbhijjitunti yojanÄ• . kasmÄ• bhabbÄ• ti Ä• ha __ ``te hi yasmÄ• tÄ• yÄ• â€™â€™ _
aá¹‡á¸• Ä• ni. __pariá¹‡Ä• ma_nti paripÄ• kaá¹ƒ bahinikkhamanayogyataá¹ƒ. yathÄ• kapÄ•
paÃ±Ã±Ä• yamÄ• nassa kÄ• raá¹‡aá¹ƒ, tathÄ• kapÄ• lassa tanutÄ• ya nakhasikhÄ• mukha
allasinehapariyÄ• dÄ• naá¹ƒ kÄ• raá¹‡avacananti daá¹-á¹-habbaá¹ƒ. __tasmÄ• _ti Ä• lokass
sayaÃ±ca paripÄ• kagatattÄ• .

__opammasampaá¹-ipÄ• dana_nti opammatthassa upameyyena sammadeva paá¹-ipÄ• da
opammasampaá¹-ipÄ• danaá¹ƒ. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. __atthenÄ• _ti

saha yojetvÄ• . sampÄ• danena sampayuttadhammavasena Ã±Ä• á¹‡assa tikkhabhÄ• vo v
sabhÄ• vato satinepakkato ca tikkhabhÄ• vo, samÄ• dhivasena kharabhÄ• vo, saddhÄ• vas
__pariá¹‡Ä• makÄ• lo_ti balavavipassanÄ• kÄ• lo. __vaá¸• á¸• hikÄ• lo_ti \Be III 195/
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• kÄ• lo. anulomaá¹-á¹-hÄ• niyÄ• hi vipassanÄ• gahitaga
maggagabbhassa gahitattÄ• . __tajjÄ• tika_nti tassa vipassanÄ• nuyogassa anurÅ«paá¹ƒ. s
avijjaá¹‡á¸• akosaá¹ƒ paharati, desanÄ• pi vineyyasantÄ• nagataá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ
á¹-hÄ• tuá¹ƒ na deti.

__olambakasaá¹…khÄ• ta_nti olambakasuttasaá¹…khÄ• taá¹ƒ. ``palaâ€™â€™ nti hi tassa
__cÄ• retvÄ• _ dÄ• runo heá¹-á¹-hÄ• dosajÄ• nanatthaá¹ƒ ussÄ• petvÄ• . __gaá¹‡á¸• aá¹ƒ
etena ``palena gaá¹‡á¸• ahÄ• ro palagaá¹‡á¸• oti pacchimapade uttarapadalopena niddeso
__gahaá¹‡aá¹-á¹-hÄ• ne_ti hatthena gahetabbaá¹-á¹-hÄ• ne \Ne III 181/. sammadeva khipÄ
kÄ• yaduccaritÄ• dÄ«nÄ«ti saá¹…khepo, pabbajjÄ• va saá¹…khepo __pabbajjÄ• saá¹…khe
anuyuÃ±jantassa puggalassa ajÄ• nantasseva Ä• savÄ• naá¹ƒ parikkhayo idha vipassanÄ•

__hemantikena_ kÄ• raá¹‡abhÅ«tena, bhummatthe vÄ• etaá¹ƒ karaá¹‡avacanaá¹ƒ, hema
__paá¹-ippassambhantÄ«_ti paá¹-ippassaddhaphalÄ• ni honti. tenÄ• ha __ ``pÅ«tikÄ• ni bh
__mahÄ• samuddo viya sÄ• sanaá¹ƒ_ agÄ• dhagambhÄ«rabhÄ• vato. __nÄ• vÄ• viya yog
__pariyÄ• yanaá¹ƒ viyÄ• _ti parito aparÄ• paraá¹ƒ yÄ• yanaá¹ƒ viya. __khajjamÄ• nÄ• na_n
khepiyamÄ• nabandhanÄ• naá¹ƒ. __tanubhÄ• vo_ti pariyuá¹-á¹-hÄ• napavattiyÄ• asamatth
__vipassanÄ• Ã±Ä• á¹‡apÄ«tipÄ• mojjehÄ«_ti vipassanÄ• Ã±Ä• á¹‡asamuá¹-á¹-hitehi pÄ«t
vipassanÄ• kammaá¹-á¹-hÄ• ne vÄ«thippaá¹-ipÄ• á¹-iyÄ• okkhÄ• yamÄ• ne, paá¹-isaá¹…k
__okkhÄ• yamÄ• ne_. saá¹…khÄ• rupekkhÄ• ya __pakkhÄ• yamÄ• ne. dubbalatÄ• dÄ«pit
paá¹-ippassambhanti, pÅ«tikÄ• ni bhavantÄ«â€™â€™ ti vuttattÄ• .

bhÄ• vanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. aggikkhandhopamasuttÄ• divaá¹‡á¹‡anÄ•

72-73__._ aá¹-á¹-hame __passatha nÅ«_ti api passatha. __mahanta_nti vipulaá¹ƒ. __aggikl
aggisamÅ«haá¹ƒ. __Ä• ditta_nti padittaá¹ƒ. __sampajjalita_nti samantato pajjalitaá¹ƒ accivip
III 196/ muÃ±cantaá¹ƒ. __sajotibhÅ«ta_nti samantato uá¹-á¹-hitÄ• hi jÄ• lÄ• hi ekappabhÄ•
__taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• _ti taá¹ƒ idÄ• ni mayÄ• vuccamÄ• natthaá¹ƒ kiá¹ƒ maÃ±Ã±ath
pucchati. yadettha satthÄ• aggikkhandhÄ• liá¹…ganaá¹ƒ kaÃ±Ã±Ä• liá¹…ganaÃ±ca Ä• nes
__ ``Ä• rocayÄ• mÄ«â€™â€™ _tiÄ• dimÄ• ha.

__dussÄ«lassÄ• _ti nissÄ«lassa sÄ«lavirahitassa. __pÄ• padhammassÄ• _ti dussÄ«lattÄ•
lÄ• makasabhÄ• vassa. __asucisaá¹…kassarasamÄ• cÄ• rassÄ• _ti aparisuddhatÄ• ya asu

saritabbasamÄ• cÄ• rassa. dussÄ«lo hi kiÃ±cideva asÄ• ruppaá¹ƒ disvÄ• ``idaá¹ƒ asukena
ti paresaá¹ƒ Ä• saá¹…kÄ• hoti. kenacideva karaá¹‡Ä«yena mantayante bhikkhÅ« disvÄ• ``
katakammaá¹ƒ jÄ• nitvÄ• mantentÄ«â€™â€™ ti attanoyeva saá¹…kÄ• ya saritabbasamÄ•
__paá¹-icchannakammantassÄ• _ti lajjitabbatÄ• ya paá¹-icchÄ• detabbakammantassa. __a
samaá¹‡assa. salÄ• kaggahaá¹‡Ä• dÄ«su ``ahampi samaá¹‡oâ€™â€™ ti micchÄ• paá¹-iÃ±
__samaá¹‡apaá¹-iÃ±Ã±assa_. aseá¹-á¹-hacÄ• ritÄ• ya __abrahmacÄ• rissa_. uposathÄ• dÄ
brahmacÄ• rÄ«â€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya __brahmacÄ• ripaá¹-iÃ±Ã±assa_. pÅ«
anto anupaviá¹-á¹-hattÄ• __antopÅ«tikassa_. chadvÄ• rehi rÄ• gÄ• dikilesÄ• nussavanena
saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• sÄ«lavantehi chaá¸• á¸• etabbattÄ• ca __kasambujÄ• ta

__vÄ• larajjuyÄ• _ti vÄ• lehi katarajjuyÄ• . sÄ• hi kharatarÄ• hoti. __ghaá¹ƒseyyÄ• _ti ma
__teladhotÄ• yÄ• _ti telena nisitÄ• ya. __paccorasmi_nti patiurasmiá¹ƒ, abhimukhe uramajjh
__ayosaá¹…kunÄ• _ti saá¹‡á¸• Ä• sena. __pheá¹‡uddehaka_nti pheá¹‡aá¹ƒ uddehetvÄ• u
pheá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• ti attho. evamettha saá¹…khepato pÄ• á¸·ivaá¹‡á¹‡anÄ• ved
uttÄ• nameva.

aggikkhandhopamasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. arakasuttavaá¹‡á¹‡anÄ•

<74> dasame __paritta_nti ittaraá¹ƒ. tenÄ• ha __ ``appaá¹ƒ thokaâ€™â€™ _nti. pabandhÄ
paccayabhÄ• vo idha jÄ«vitassa raso kiccanti adhippetanti Ä• ha \Be III 197/ __ ``sarasapar
_ti. tadadhÄ«navuttitÄ• yapi hi ``yo, bhikkhave, ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ appaá¹ƒ vÄ
vacanato parittaá¹ƒ __khaá¹‡aparittatÄ• yapi_. paramatthato hi atiparitto sattÄ• naá¹ƒ jÄ«vi
ekacittakkhaá¹‡appavattimattoyeva. yathÄ• nÄ• ma rathacakkaá¹ƒ pavattamÄ• nampi eken
tiá¹-á¹-hamÄ• nampi ekeneva tiá¹-á¹-hati, evamevaá¹ƒ ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ
citte niruddhamatte satto niruddhoti vuccati. yathÄ• ha ``atÄ«te cittakkhaá¹‡e jÄ«vittha na jÄ
jÄ«vissati. anÄ• gate cittakkhaá¹‡e na jÄ«vittha na jÄ«vati jÄ«vissati. paccuppanne cittakkha
jÄ«vati na jÄ«vissati.

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡o ||

``ye \Ne III 183/ niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbepi sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• ||

``anibbattena na jÄ• to, paccuppannena jÄ«vati.

cittabhaá¹…gÄ• mato loko, paÃ±Ã±atti paramatthiyÄ• â€™â€™ ti || (Nidd I 10).

__lahusa_nti lahukaá¹ƒ. tenÄ• ha ``lahuá¹ƒ uppajjitvÄ• nirujjhanato lahusaâ€™â€™ nti. __
ubhayaá¹ƒ panetaá¹ƒ appakassa vevacanaá¹ƒ. yaÃ±hi appakaá¹ƒ, taá¹ƒ parittaÃ±ceva lahu
Ä• yuno adhippetattÄ• rassanti vuttaá¹ƒ hoti. __mantÄ• ya_nti karaá¹‡atthe etaá¹ƒ bhumma
``mantÄ• ya boddhabbaá¹ƒ, paÃ±Ã±Ä• ya jÄ• nitabbanti atthoâ€™â€™ _ti. __mantÄ• ya_n
hoti, mantetabbaá¹ƒ mantÄ• ya upaparikkhitabbanti attho. __paÃ±Ã±Ä• ya jÄ• nitabba_nti j
parittabhÄ• vo bahudukkhÄ• dibhÄ• vo. jÄ• nitvÄ• ca pana sabbapalibodhe chinditvÄ• katt
caritabbaá¹ƒ brahmacariyaá¹ƒ. yasmÄ• itthi jÄ• tassa amaraá¹‡aá¹ƒ, appaá¹ƒ vÄ• bhiyyo v
aÃ±Ã±aá¹ƒ vassasataá¹ƒ appatvÄ• vÄ«saá¹ƒ vÄ• tiá¹ƒsaá¹ƒ vÄ• cattÄ• lÄ«saá¹ƒ vÄ• pa
vÄ• vassÄ• ni jÄ«vati, evaá¹ƒdÄ«ghÄ• yuko pana atidullabho. ``asuko hi evaá¹ƒ ciraá¹ƒ jÄ«
tattha gantvÄ• daá¹-á¹-habbo hoti. tattha visÄ• khÄ• upÄ• sikÄ• vÄ«sasataá¹ƒ jÄ«vati, tat
pokkharasÄ• tibrÄ• hmaá¹‡o, brahmÄ• yubrÄ• hmaá¹‡o, bÄ• variyabrÄ• hmaá¹‡o, Ä• nand
III 198/. anuruddhatthero pana vassasataÃ±ceva paá¹‡á¹‡Ä• saÃ±ca vassÄ• ni. bÄ• kulatth
saá¹-á¹-hi ca vassÄ• ni, ayaá¹ƒ sabbadÄ«ghÄ• yuko, sopi dve vassasatÄ• ni na jÄ«vi.

arakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vinayavaggo

1-8. paá¹-hamavinayadharasuttÄ• divaá¹‡á¹‡anÄ•

75-82__._ aá¹-á¹-hamassa \Ne III 184/ paá¹-hamaá¹ƒ dutiyaÃ±ca uttÄ• natthameva. tatiye _
patiá¹-á¹-hito_ lajjibhÄ• vena vinayalakkhaá¹‡e á¹-hito hoti. alajjÄ« (Sp (to Vin III) I 45) hi ba
samÄ• no lÄ• bhagarukatÄ• ya tantiá¹ƒ visaá¹ƒvÄ• detvÄ• uddhammaá¹ƒ ubbinayaá¹ƒ satt
mahantaá¹ƒ upaddavaá¹ƒ karoti, saá¹…ghabhedampi saá¹…gharÄ• jimpi uppÄ• deti. lajjÄ«
sikkhÄ• kÄ• mo jÄ«vitahetupi tantiá¹ƒ avisaá¹ƒvÄ• detvÄ• dhammameva vinayameva ca d
garuá¹ƒ katvÄ• á¹-hapeti. evaá¹ƒ yo lajjÄ«, so vinayaá¹ƒ ajahanto avokkamantova lajjibhÄ•
á¹-hito hoti patiá¹-á¹-hito.

__asaá¹ƒhÄ«ro_ti ettha __saá¹ƒhÄ«ro_ nÄ• ma yo pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hakathÄ• yaá
uparito vÄ• padapaá¹-ipÄ• á¹-iyÄ• vÄ• pucchiyamÄ• no vitthunati vipphandati, saá¹‡á¹-hÄ
yaá¹ƒ parena vuccati, taá¹ƒ taá¹ƒ anujÄ• nÄ• ti, sakavÄ• daá¹ƒ chaá¸• á¸• etvÄ• paravÄ• d
pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vÄ• heá¹-á¹-hupariyavasena vÄ• padapaá¹-ipÄ•

vitthunati na vipphandati, ekekalomaá¹ƒ saá¹‡á¸• Ä• sena gaá¹‡hanto viya ``evaá¹ƒ mayaá¹
Ä• cariyÄ• vadantÄ«â€™â€™ ti vissajjeti. yamhi pÄ• á¸·i ca pÄ• á¸·ivinicchayo ca suvaá¹‡a
pakkhittasÄ«havasÄ• viya parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ agacchanto tiá¹-á¹-hati, ayaá¹ƒ
yasmÄ• pana evarÅ«po yaá¹ƒ yaá¹ƒ parena vuccati, taá¹ƒ taá¹ƒ nÄ• nujÄ• nÄ• ti, attanÄ•
gahitaá¹ƒ aviparÄ«tamatthaá¹ƒ na \Be III 199/ vissajjeti, tasmÄ• vuttaá¹ƒ __ ``na sakkoti ga
vissajjÄ• petuâ€™â€™ _nti. catutthÄ• dÄ«ni suviÃ±Ã±eyyÄ• ni.

paá¹-hamavinayadharasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. satthusÄ• sanasuttavaá¹‡á¹‡anÄ•

<83> navame __vivekaá¹-á¹-ho_ti vivitto. tenÄ• ha __ ``dÅ«rÄ«bhÅ«toâ€™â€™ _ti. __satia
kammaá¹-á¹-hÄ• ne \Ne III 185/ satiá¹ƒ avijahitvÄ• á¹-hito. __pesitatto_ti kÄ• ye ca jÄ«vite c
nibbÄ• naá¹ƒ pesitacitto tanninno tappoá¹‡o tappabbhÄ• ro.

satthusÄ• sanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. adhikaraá¹‡asamathasuttavaá¹‡á¹‡anÄ•

<84> dasame adhikarÄ«yanti etthÄ• ti __adhikaraá¹‡Ä• ni_. ke adhikarÄ«yanti? samathÄ•
samanavasena. tasmÄ• te tesaá¹ƒ samanavasena pavattantÄ«ti Ä• ha __ ``adhikaraá¹‡Ä•
__uppannÄ• naá¹ƒ uppanÄ• na_nti uá¹-á¹-hitÄ• naá¹ƒ uá¹-á¹-hitÄ• naá¹ƒ. __samathattha_n
__dÄ«ghanikÄ• ye saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ• yampi_ (Sv III 331) __vitthÄ• ratoyevÄ• _
--- adhikaraá¹‡esu tÄ• va dhammoti vÄ• adhammoti vÄ• aá¹-á¹-hÄ• rasahi vatthÅ«hi vivad
yo vivÄ• do, idaá¹ƒ __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. sÄ«lavipattiyÄ• vÄ• Ä• cÄ• radi
anuvadantÄ• naá¹ƒ yo anuvÄ• do upavadanÄ• ceva codanÄ• ca, idaá¹ƒ __anuvÄ• dÄ• dh
mÄ• tikÄ• yaá¹ƒ Ä• gatÄ• paÃ±ca, vibhaá¹…ge dveti sattapi Ä• pattikkhandhÄ• , idaá¹ƒ __
nÄ• ma. yaá¹ƒ saá¹…ghassa apalokanÄ• dÄ«naá¹ƒ catunnaá¹ƒ kammÄ• naá¹ƒ karaá¹‡aá¹
nÄ• ma.

tattha vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sammati sammukhÄ• vinayena ca yebh
sammukhÄ• vinayeneva sammamÄ• naá¹ƒ yasmiá¹ƒ vihÄ• re uppannaá¹ƒ tasmiá¹ƒyeva \B
vÅ«pasametuá¹ƒ gacchantÄ• naá¹ƒ antarÄ• magge vÄ• , yattha gantvÄ• saá¹…ghassa niy
vÄ• , saá¹…ghe vÅ«pasametuá¹ƒ asakkonte tattheva ubbÄ• hikÄ• ya sammatapuggalehi vÄ
evaá¹ƒ sammamÄ• ne ca panetasmiá¹ƒ yÄ• saá¹…ghasammukhato dhammasammukhato
puggalasammukhatÄ• , ayaá¹ƒ __sammukhÄ• vinayo_ nÄ• ma. tattha ca kÄ• rakasaá¹…gh
sammukhibhÄ• vo __saá¹…ghasammukhatÄ• _. sametabbassa vatthuno bhÅ«tattÄ• __dha
sametabbaá¹ƒ, tathevassa samanaá¹ƒ __vinayasammukhatÄ• _. yo ca vivadati, yena ca viv

atthapaccatthikÄ• naá¹ƒ sammukhÄ«bhÄ• vo __puggalasammukhatÄ• _. ubbÄ• hikÄ• ya vÄ
saá¹…ghasammukhatÄ• parihÄ• yati. evaá¹ƒ tÄ• va sammukhÄ• vinayeneva sammati.

sace panevampi na sammati, atha naá¹ƒ ubbÄ• hikÄ• ya sammatÄ• bhikkhÅ« ``na mayaá
nti \Ne III 186/ saá¹…ghasseva niyyÄ• tenti. tato saá¹…gho paÃ±caá¹…gasamannÄ• gataá
salÄ• kaggÄ• hÄ• pakaá¹ƒ sammannati, tena guá¸·hakavivaá¹-akasakaá¹‡á¹‡ajappakesu tÄ
aÃ±Ã±ataravasena salÄ• kaá¹ƒ gÄ• hÄ• petvÄ• sannipatitÄ• ya parisÄ• ya dhammavÄ• dÄ
dhammavÄ• dino vadanti, evaá¹ƒ vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca
vÅ«pasantaá¹ƒ hoti. tattha sammukhÄ• vinayo vuttanayo eva. yaá¹ƒ pana yebhuyyasikÄ• ka
yebhuyyasikÄ• nÄ• ma. evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sammati.

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati sammukhÄ• vinayena ca sativinay
tassapÄ• piyasikÄ• ya ca. sammukhÄ• vinayeneva sammamÄ• naá¹ƒ yo ca anuvadati, yaÃ
sutvÄ• sace kÄ• ci Ä• patti natthi, ubho khamÄ• petvÄ• , sace atthi ayaá¹ƒ nÄ• mettha Ä• p
vinicchitaá¹ƒ vÅ«pasammati. tattha sammukhÄ• vinayalakkhaá¹‡aá¹ƒ vuttanayameva.

yadÄ• pana khÄ«á¹‡Ä• savassa bhikkhuno amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsita
yÄ• camÄ• nassa saá¹…gho Ã±atticatutthena kammena sativinayaá¹ƒ deti, tadÄ• sammukh
vÅ«pasantaá¹ƒ hoti. dinne pana sativinaye puna tasmiá¹ƒ puggale kassaci anuvÄ• do na ru
bhikkhu ummÄ• davasena kate assÄ• maá¹‡ake ajjhÄ• cÄ• re ``saratÄ• yasmÄ• evarÅ«piá
codiyamÄ• no ``ummattakena \Be III 201/ me, Ä• vuso, etaá¹ƒ kataá¹ƒ, nÄ• haá¹ƒ taá¹ƒ sar
bhaá¹‡antopi bhikkhÅ«hi codiyamÄ• nova puna acodanatthÄ• ya amÅ«á¸·havinayaá¹ƒ yÄ•
Ã±atticatutthena kammena amÅ«á¸·havinayaá¹ƒ deti. tadÄ• sammukhÄ• vinayena ca amÅ«
vÅ«pasantaá¹ƒ hoti. dinne pana amÅ«á¸·havinaye puna tasmiá¹ƒ puggale kassaci tappacca
yadÄ• pana pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena vÄ• codiyamÄ• nassa aÃ±Ã±ena
pÄ• pussannatÄ• ya pÄ• piyassa puggalassa ``sacÄ• yaá¹ƒ acchinnamÅ«lo bhavissati, sam
labhissati. sace chinnamÅ«lo, ayamevassa nÄ• sanÄ• bhavissatÄ«â€™â€™ ti maÃ±Ã±am
kammena tassapÄ• piyasikaá¹ƒ karoti, tadÄ• sammukhÄ• vinayena ca tassapÄ• piyasikÄ•
evaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati.

Ä• pattÄ• dhikaraá¹‡aá¹ƒ tÄ«hi samathehi sammati sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä•
tiá¹‡avatthÄ• rakena ca. tassa sammukhÄ• vinayeneva vÅ«pasamo natthi. yadÄ• pana eka
187/ santike saá¹…ghagaá¹‡amajjhesu vÄ• bhikkhu lahukaá¹ƒ Ä• pattiá¹ƒ deseti, tadÄ• Ä•
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca vÅ«pasammati. tattha sammukhÄ•
yassa ca deseti, tesaá¹ƒ sammukhÄ«bhÄ• vo puggalasammukhato. sesaá¹ƒ vuttanayameva

puggalassa ca gaá¹‡assa ca desanÄ• kÄ• le saá¹…ghasammukhato parihÄ• yati. yaá¹ƒ pa
itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti ca ``passasÄ«â€™â€™ ti ca ``Ä• ma, pas

paá¹-iÃ±Ã±Ä• tÄ• ya ``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€™â€™ ti karaá¹‡aá¹ƒ, taá¹ƒ paá¹-iÃ±
saá¹…ghÄ• disese parivÄ• sÄ• diyÄ• canÄ• paá¹-iÃ±Ã±Ä• , parivÄ• sÄ• dÄ«naá¹ƒ dÄ• naá
nÄ• ma.

dvepakkhajÄ• tÄ• pana bhaá¹‡á¸• anakÄ• rakÄ• bhikkhÅ« bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ a
lajjidhamme uppanne ``sace mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ•
adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ• á¸·attÄ• ya saá¹ƒvatteyyÄ• â€™â€™ ti aÃ±Ã±amaÃ
dosaá¹ƒ disvÄ• yadÄ• bhikkhÅ« tiá¹‡avatthÄ• rakakammaá¹ƒ karonti, tadÄ• Ä• pattÄ• dhi
sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca sammati. tatra hi yattakÄ• hatthapÄ• sÅ«
khamatÄ«â€™â€™ ti evaá¹ƒ diá¹-á¹-hÄ• vikammaá¹ƒ akatvÄ• ``dukkaá¹-aá¹ƒ kammaá¹ƒ p
nti \Be III 202/ na ukkoá¹-enti, niddampi okkantÄ• honti, sabbesaá¹ƒ á¹-hapetvÄ• thullavajja
gihipaá¹-isaá¹ƒyuttaÃ±ca sabbÄ• pattiyo vuá¹-á¹-hahanti. evaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ t

kiccÄ• dhikaraá¹‡aá¹ƒ ekena samathena sammati sammukhÄ• vinayeneva. iti imÄ• ni cattÄ
yathÄ• nurÅ«paá¹ƒ imehi sattahi samathehi sammanti. tena vuttaá¹ƒ --- __ ``uppannuppann
adhikaraá¹‡Ä• naá¹ƒ samathÄ• ya vÅ«pasamÄ• ya sammukhÄ• vinayo dÄ• tabbo ... pe ... t
sesaá¹ƒ sabbattha uttÄ• nameva.

adhikaraá¹‡asamathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

sattakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

chakkanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. Ä• huneyyavaggo

1. paá¹-hamaÄ• huneyyasuttaá¹ƒ

<1> evaá¹ƒ \Se III 311/ \Be II 247/ \Ee III 279/ \Ne II 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bh
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bl
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• huneyyo dakkh
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi chahi {DN III 328; Pa
bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dummano, upekkhal
sotena saddaá¹ƒ sutvÄ• neva sumano hoti na dummano, upekkhako viharati sato sampajÄ
ghÄ• yitvÄ• neva sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. jivhÄ• y
sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. kÄ• yena phoá¹-á¹-habba
hoti na dummano, upekkhako viharati sato sampajÄ• no. manasÄ• dhammaá¹ƒ viÃ±Ã±Ä•
upekkhako viharati sato sampajÄ• no. imehi kho, bhikkhave, chahi dhammehi samannÄ• ga
pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• a

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. paá¹

2. dutiyaÄ• huneyyasuttaá¹ƒ

<2> ``chahi \Se III 312/ \Be II 248/ \Ee III 280/, bhikkhave, dhammehi samannÄ• gato bhikk
... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi chahi {DN III 356}? idha, bhikkha
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hu
Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ•
Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udake; udakepi abhijjamÄ•
pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamati, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi car
evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parimasati {parÄ• masati (Katthac
brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``dibbÄ• ya, sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• t
dÅ«re santike ca.

``parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti. sarÄ• gaá¹ƒ vÄ
cittanti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ... pe ... sadosaá¹ƒ vÄ• cittaá¹ƒ ... vÄ«tad
cittaá¹ƒ ... samohaá¹ƒ \Ne II 3/ vÄ• cittaá¹ƒ ... vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ... saá¹ƒkhittaá¹ƒ
... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... mahaggataá¹ƒ vÄ• cittaá¹ƒ ... amahaggataá¹ƒ vÄ• cittaá¹ƒ ..
cittaá¹ƒ ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... asamÄ• hitaá¹ƒ vÄ• ci
vimuttaá¹ƒ vÄ• cittaá¹ƒ ... avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• nÄ• ti.

``anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ•
III 313/ \Ee III 281/. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussa

``dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapa
suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime
kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ \Be II 249/ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhont
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariy
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satt
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam

``Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Se III 314/ dia
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

``imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... a
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. indriyasuttaá¹ƒ

<3> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anutta
\Ne II 4/ lokassa. katamehi chahi? saddhindriyena \Ee III 282/, vÄ«riyindriyena, satindriyena
samÄ• dhindriyena, paÃ±Ã±indriyena, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. imehi kho,
samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo a
lokassÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. balasuttaá¹ƒ

<4> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anutta
lokassa. katamehi chahi? saddhÄ• balena, vÄ«riyabalena, satibalena, samÄ• dhibalena, pa
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato
... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamaÄ• jÄ• nÄ«yasuttaá¹ƒ

<5> ``chahi \Be II 250/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ
rÄ• jabhoggo, raÃ±Ã±o aá¹…gantveva saá¹…khaá¹ƒ gacchati.

``katamehi chahi \Se III 315/? idha, bhikkhave, raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo khamo ho
saddÄ• naá¹ƒ, khamo gandhÄ• naá¹ƒ, khamo rasÄ• naá¹ƒ, khamo phoá¹-á¹-habbÄ• naá¹ƒ,
imehi kho, bhikkhave, chahi aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ
raÃ±Ã±o aá¹…gantveva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ...
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi chahi? idha \Ee III 283/, bhikkhave, bhikkhu khamo h
saddÄ• naá¹ƒ, khamo gandhÄ• naá¹ƒ, khamo rasÄ• naá¹ƒ, khamo phoá¹-á¹-habbÄ• naá¹ƒ,
\Ne II 5/, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ... anut
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaÄ• jÄ• nÄ«yasuttaá¹ƒ

<6> ``chahi, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ
raÃ±Ã±o aá¹…gantveva saá¹…khaá¹ƒ gacchati. katamehi chahi? idha, bhikkhave, raÃ±Ã±o
hoti rÅ«pÄ• naá¹ƒ, khamo saddÄ• naá¹ƒ, khamo gandhÄ• naá¹ƒ, khamo rasÄ• naá¹ƒ, kham
balasampanno ca hoti. imehi kho, bhikkhave, chahi aá¹…gehi samannÄ• gato raÃ±Ã±o bha
rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…gantveva saá¹…khaá¹ƒ gacchati.

``evamevaá¹ƒ kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo ... pe
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi chahi? idha, bhikkhave, bhikkhu khamo hoti rÅ«pÄ•
... khamo dhammÄ• naá¹ƒ. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. tatiyaÄ• jÄ• nÄ«yasuttaá¹ƒ

<7> ``chahi \Be II 251/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhadro assÄ• jÄ• nÄ
rÄ• jabhoggo, raÃ±Ã±o aá¹…gantveva saá¹…khaá¹ƒ gacchati. katamehi chahi? idha, bhikkh
assÄ• jÄ• nÄ«yo khamo hoti rÅ«pÄ• naá¹ƒ, khamo saddÄ• naá¹ƒ, khamo gandhÄ• naá¹ƒ, k
phoá¹-á¹-habbÄ• naá¹ƒ, javasampanno ca hoti. imehi \Ee III 284/ kho, bhikkhave, chahi aá¹.
raÃ±Ã±o bhadro assÄ• jÄ• nÄ«yo rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…gantveva s

``evamevaá¹ƒ kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ...
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi chahi? idha, bhikkhave, bhikkhu khamo hoti rÅ«pÄ•
dhammÄ• naá¹ƒ. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huney
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. anuttariyasuttaá¹ƒ

<8> {DN III 327} ``chayimÄ• ni \Ne II 6/, bhikkhave, anuttariyÄ• ni. katamÄ• ni cha? dassan
savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ, pÄ• ricariyÄ• nuttariyaá¹
--- imÄ• ni kho, bhikkhave, cha anuttariyÄ• nÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. anussatiá¹-á¹-hÄ• nasuttaá¹ƒ

<9> {DN III 327} ``chayimÄ• ni \Se III 317/, bhikkhave, anussatiá¹-á¹-hÄ• nÄ• ni. katamÄ• n
dhammÄ• nussati, saá¹…ghÄ• nussati, sÄ«lÄ• nussati, cÄ• gÄ• nussati, devatÄ• nussati ---
anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti. navamaá¹ƒ.

10. mahÄ• nÄ• masuttaá¹ƒ

<10> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me.
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno, kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``yo so, bhante, ariyasÄ• v
viÃ±Ã±Ä• tasÄ• sano, so katamena vihÄ• rena bahulaá¹ƒ viharatÄ«â€™â€™ ti?

``yo \Be II 252/ so, mahÄ• nÄ• ma, ariyasÄ• vako Ä• gataphalo \Ee III 285/ viÃ±Ã±Ä• tasÄ•
bahulaá¹ƒ viharati. {AN c 1I 11} idha, mahÄ• nÄ• ma, ariyasÄ• vako tathÄ• gataá¹ƒ anussar
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anutt
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ
nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti tathÄ•

ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhamma
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p
sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ vuccati, mahÄ• nÄ• ma --- `ariyas
visamagatÄ• ya pajÄ• ya samappatto viharati, sabyÄ• pajjÄ• ya pajÄ• ya \Se III 318/ abyÄ•
dhammasotaá¹ƒ samÄ• panno buddhÄ• nussatiá¹ƒ bhÄ• vetiâ€™â€™ â€™.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, ariyasÄ• vako dhammaá¹ƒ anussarati --- `svÄ• kkhÄ• to
sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ t
samaye ariyasÄ• vako dhammaá¹ƒ anussarati nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹
dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti \Se III 319/; uj
tasmiá¹ƒ samaye cittaá¹ƒ hoti dhammaá¹ƒ Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma
atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhita pÄ• mojjaá¹ƒ. pamudi
pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ sa
vuccati, mahÄ• nÄ• ma --- `ariyasÄ• vako visamagatÄ• ya pajÄ• ya samappatto viharati, sa
abyÄ• pajjo viharati \Ee III 286/, dhammasotaá¹ƒ samÄ• panno dhammÄ• nussatiá¹ƒ bhÄ• v

``puna caparaá¹ƒ, mahÄ• nÄ• ma, ariyasÄ• vako saá¹…ghaá¹ƒ anussarati --- `suppaá¹-ipan
sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno
sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni a
bhagavato \Be II 253/ sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalik
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako saá
tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti saá¹…
ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhamma
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p
sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ vuccati, mahÄ• nÄ• ma --- `ariyas
pajÄ• ya samappatto viharati, sabyÄ• pajjÄ• ya pajÄ• ya abyÄ• pajjo viharati, dhammasotaá
saá¹…ghÄ• nussatiá¹ƒ bhÄ• vetiâ€™â€™ â€™.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, ariyasÄ• vako attano sÄ«lÄ• ni anussarati akhaá¹‡á¸• Ä
akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒ
yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako sÄ«laá¹ƒ anussarati nevassa tasmiá¹ƒ sa
cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ ho
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti sÄ«laá¹ƒ Ä• rabbha. ujugatacitto kho pana, m
ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhita
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. ayaá¹ƒ \Ee III 287/ vuccati, mahÄ• nÄ• ma --- `ariyasÄ• vako visamagatÄ• y
viharati, sabyÄ• pajjÄ• ya pajÄ• ya abyÄ• pajjo viharati, dhammasotaá¹ƒ samÄ• panno sÄ«

â€™.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, ariyasÄ• vako attano cÄ• gaá¹ƒ anussarati --- `lÄ• bhÄ•
me! yohaá¹ƒ maccheramalapariyuá¹-á¹-hitÄ• ya pajÄ• ya \Se III 320/ vigatamalamaccherena
ajjhÄ• vasÄ• mi muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ•
mahÄ• nÄ• ma, samaye ariyasÄ• vako cÄ• gaá¹ƒ anussarati nevassa tasmiá¹ƒ samaye rÄ•
hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti \Be II 254/, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti cÄ• gaá¹ƒ Ä• rabbha. ujugatacitto kho pana,
ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. ayaá¹ƒ vuccati, mahÄ• nÄ• ma --- `ariyasÄ• vako visamagatÄ• ya pajÄ• ya s
sabyÄ• pajjÄ• ya pajÄ• ya abyÄ• pajjo viharati, dhammasotaá¹ƒ samÄ• panno cÄ• gÄ• nus

``puna caparaá¹ƒ, mahÄ• nÄ• ma, ariyasÄ• vako devatÄ• nussatiá¹ƒ bhÄ• veti --- `santi de
{cÄ• tummahÄ• rÄ• jikÄ• (Ce Se Ke Ee) }, santi devÄ• tÄ• vatiá¹ƒsÄ• , santi devÄ• yÄ• m
santi devÄ• nimmÄ• naratino, santi devÄ• paranimmitavasavattino, santi devÄ• brahmakÄ
tatuttari {tatuttariá¹ƒ (Ce Se Ke Ee), taduttari (Katthaci) AN b VI 25; Vism I 162 passitabbaá¹
yathÄ• rÅ«pÄ• ya saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ•
tatthÅ«papannÄ• (Se Ke), tatthupapannÄ• (AN a III 71) }, mayhampi tathÄ• rÅ«pÄ• saddh
yathÄ• rÅ«pena sÄ«lena samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ• , mayh
saá¹ƒvijjati. yathÄ• rÅ«pena sutena samannÄ• gatÄ• \Ne II 9/ tÄ• devatÄ• ito cutÄ• tattha
tathÄ• rÅ«paá¹ƒ sutaá¹ƒ saá¹ƒvijjati. yathÄ• rÅ«pena cÄ• gena samannÄ• gatÄ• tÄ• devat
upapannÄ• , mayhampi tathÄ• rÅ«po \Se III 321/ cÄ• go saá¹ƒvijjati. yathÄ• rÅ«pÄ• ya paÃ±
devatÄ• ito cutÄ• tattha upapannÄ• , mayhampi tathÄ• rÅ«pÄ• paÃ±Ã±Ä• saá¹ƒvijjatÄ«â
mahÄ• nÄ• ma, samaye ariyasÄ• vako attano ca tÄ• saÃ±ca devatÄ• naá¹ƒ saddhaÃ±ca sÄ
paÃ±Ã±aÃ±ca anussarati nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti,
dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevas
samaye cittaá¹ƒ hoti tÄ• devatÄ• Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyas
atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pam
pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ sa
vuccati, mahÄ• nÄ• ma --- `ariyasÄ• vako visamagatÄ• ya pajÄ• ya samappatto viharati \Be
{sabyÄ• pajjhÄ• ya ... abyÄ• pajjho (Katthaci) } pajÄ• ya abyÄ• pajjo {sabyÄ• pajjhÄ• ya ... a
viharati, dhammasotaá¹ƒ samÄ• panno devatÄ• nussatiá¹ƒ bhÄ• vetiâ€™â€™ â€™.

``yo so, mahÄ• nÄ• ma, ariyasÄ• vako Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano, so iminÄ• vihÄ
viharatÄ«â€™â€™ ti. dasamaá¹ƒ.

Ä• huneyyavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dve Ä• huneyyÄ• indriya, balÄ• ni tayo Ä• jÄ• nÄ«yÄ• .

anuttariya anussatÄ«, mahÄ• nÄ• mena te dasÄ• ti ||

2. sÄ• raá¹‡Ä«yavaggo

1. paá¹-hamasÄ• raá¹‡Ä«yasuttaá¹ƒ

<11> ``chayime \Se III 322/ \Ne II 10/, bhikkhave, dhammÄ• sÄ• raá¹‡Ä«yÄ• {sÄ• rÄ• á¹‡
katame cha? idha, bhikkhave, bhikkhuno mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ h
ceva raho ca, ayampi dhammo sÄ• raá¹‡Ä«yo.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ h
ceva raho ca, ayampi dhammo sÄ• raá¹‡Ä«yo.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ ho
ceva raho ca, ayampi dhammo sÄ• raá¹‡Ä«yo.

``puna \Ee III 289/ caparaá¹ƒ, bhikkhave, bhikkhu ye te lÄ• bhÄ• dhammikÄ• dhammalado
pattapariyÄ• pannamattampi tathÄ• rÅ«pehi lÄ• bhehi appaá¹-ivibhattabhogÄ« hoti sÄ«lava
sÄ• dhÄ• raá¹‡abhogÄ«, ayampi dhammo sÄ• raá¹‡Ä«yo.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• n
bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni \Be
sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca, ayampi dha

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti tak
dukkhakkhayÄ• ya tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharati sabr
II 11/ raho ca, ayampi dhammo sÄ• raá¹‡Ä«yo. ime kho, bhikkhave, cha dhammÄ• sÄ• raá
paá¹-hamaá¹ƒ.

2. dutiyasÄ• raá¹‡Ä«yasuttaá¹ƒ

<12> ``chayime \Se III 323/, bhikkhave, dhammÄ• sÄ• raá¹‡Ä«yÄ• piyakaraá¹‡Ä• garuka
avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattanti. katame cha? idha, bhikkhave

kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca, ayampi
piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya

``puna caparaá¹ƒ, bhikkhave, bhikkhuno mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ h
manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca, ayampi
piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya

``puna caparaá¹ƒ, bhikkhave, bhikkhu ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• antam
tathÄ• rÅ«pehi lÄ• bhehi appaá¹-ivibhattabhogÄ« hoti sÄ«lavantehi \Ee III 290/ sabrahmacÄ
sÄ• dhÄ• raá¹‡abhogÄ«, ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹.
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• n
bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni tath
sÄ«lasÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca, ayampi dhammo sÄ
garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna \Be II 257/ caparaá¹ƒ, bhikkhave, bhikkhu yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ•
sammÄ• dukkhakkhayÄ• ya tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato vi
ceva raho \Se III 324/ ca, ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹.
sÄ• maggiyÄ• \Ne II 12/ ekÄ«bhÄ• vÄ• ya saá¹ƒvattati. ime kho, bhikkhave, cha dhammÄ•
garukaraá¹‡Ä• saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvatta

3. nissÄ• raá¹‡Ä«yasuttaá¹ƒ

<13> ``chayimÄ• , bhikkhave, nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo. katamÄ• cha? idha, bhikkhav
--- `mettÄ• hi kho me cetovimutti bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• an
susamÄ• raddhÄ• ; atha ca pana me byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™
vacanÄ«yo --- `mÄ• yasmÄ• , evaá¹ƒ avaca; mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ•
abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya. aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anav
cetovimuttiyÄ• bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hi
susamÄ• raddhÄ• ya; atha ca \Ee III 291/ panassa byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya á¹-h
(sabbattha) DN III 326 passitabbaá¹ƒ}, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aÃ±hetaá¹ƒ, Ä
yadidaá¹ƒ mettÄ• cetovimuttÄ«â€™â€™ â€™ ti {mettÄ• cetovimutti (sabbattha) }.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `karuá¹‡Ä• hi kho me cetovimutti bhÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• ; atha ca pana me v
tiá¹-á¹-hatÄ«â€™ ti. so `mÄ• hevaâ€™ ntissa vacanÄ«yo --- `mÄ• yasmÄ• , evaá¹ƒ avaca;

abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyy
Ä• vuso \Se III 325/, anavakÄ• so yaá¹ƒ karuá¹‡Ä• ya cetovimuttiyÄ• bhÄ• vitÄ• ya bahulÄ
vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya; atha ca panassa vihesÄ
á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, vihesÄ• ya yadidaá
karuá¹‡Ä• cetovimuttÄ«â€™â€™ â€™ ti.

``idha \Be II 258/ pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `muditÄ• hi kho me cetovim
bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• ; ath
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so `mÄ• hevaâ€™ ntissa vacanÄ«yo --- `mÄ• yasmÄ•
bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ•
aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so yaá¹ƒ muditÄ• ya cetovimuttiyÄ• bhÄ• vitÄ• y
yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya; atha c
pariyÄ• dÄ• ya á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, arat
muditÄ• cetovimuttÄ«â€™â€™ â€™ ti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `upekkhÄ• hi kho me cetovimutti bhÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• ; atha ca pana me
tiá¹-á¹-hatÄ«â€™ ti. so `mÄ• hevaâ€™ ntissa vacanÄ«yo --- `mÄ• yasmÄ• , evaá¹ƒ avaca;
abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyy
Ä• vuso, anavakÄ• so yaá¹ƒ upekkhÄ• ya cetovimuttiyÄ• bhÄ• vitÄ• ya bahulÄ«katÄ• ya y
anuá¹-á¹-hitÄ• ya \Se III 326/ paricitÄ• ya susamÄ• raddhÄ• ya \Ee III 292/; atha ca panassa
pariyÄ• dÄ• ya á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, rÄ•
upekkhÄ• cetovimuttÄ«â€™â€™ â€™ ti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `animittÄ• hi kho me cetovimutti bhÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• ; atha ca pana me
viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™ ti. so `mÄ• hevaâ€™ ntissa vacanÄ«yo --- `mÄ• yasmÄ• , ev
abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyy
Ä• vuso, anavakÄ• so yaá¹ƒ animittÄ• ya cetovimuttiyÄ• bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ
anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya; atha ca panassa nimittÄ• nusÄ• ri viÃ±
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, sabbanimittÄ• naá¹ƒ yadidaá¹ƒ
animittÄ• cetovimuttÄ«â€™â€™ â€™ ti.

``idha \Be II 259/ pana bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `asmÄ«ti kho me vigataá¹ƒ {
ayamahamasmÄ«ti ca {ayaá¹ƒ cakÄ• ro DN III 326 natthi} na samanupassÄ• mi; atha ca pa
vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so `mÄ• he
--- `mÄ• yasmÄ• , evaá¹ƒ avaca; mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagav
bhagavÄ• evaá¹ƒ vadeyya. aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so yaá¹ƒ asmÄ«ti vi

samanupassato; atha \Ne II 14/ ca panassa vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ cittaá¹ƒ pa
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, vicikicchÄ• kathaá¹ƒkathÄ• sal
mÄ• nasamugghÄ• toâ€™ ti. imÄ• \Se III 327/ kho, bhikkhave, cha nissÄ• raá¹‡Ä«yÄ• dhÄ

4. bhaddakasuttaá¹ƒ

<14> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso, bhikkhavoâ€™â€
te bhikkhÅ« Ä• yasmato \Ee III 293/ sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto

``tathÄ• tathÄ• , Ä• vuso, bhikkhu vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kapp
maraá¹‡aá¹ƒ hoti, na bhaddikÄ• kÄ• lakiriyÄ• {kÄ• laá¹ƒkiriyÄ• (Katthaci) AN a III 110}. ka
tathÄ• tathÄ• vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappayato na bhaddakaá
bhaddikÄ• kÄ• lakiriyÄ• ?

``idhÄ• vuso, bhikkhu kammÄ• rÄ• mo hoti kammarato kammÄ• rÄ• mataá¹ƒ anuyutto, bha
bhassÄ• rÄ• mataá¹ƒ anuyutto, niddÄ• rÄ• mo hoti niddÄ• rato niddÄ• rÄ• mataá¹ƒ anuyutto
saá¹…gaá¹‡ikarato saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ anuyutto, saá¹ƒsaggÄ• rÄ• mo hoti saá¹ƒ
saá¹ƒsaggÄ• rÄ• mataá¹ƒ anuyutto, papaÃ±cÄ• rÄ• mo hoti papaÃ±carato papaÃ±cÄ• rÄ•
Ä• vuso, bhikkhu tathÄ• tathÄ• vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappay
maraá¹‡aá¹ƒ hoti, na bhaddikÄ• kÄ• lakiriyÄ• . ayaá¹ƒ vuccatÄ• vuso --- `bhikkhu sakkÄ• y
{na pahÄ• si (Ce Se Ke Ee) } sakkÄ• yaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yaâ€™â€™ â€

``tathÄ• \Be II 260/ tathÄ• vuso, bhikkhu vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹
maraá¹‡aá¹ƒ hoti, bhaddikÄ• kÄ• lakiriyÄ• . kathaÃ±cÄ• vuso, bhikkhu tathÄ• tathÄ• vihÄ
yathÄ• ssa vihÄ• raá¹ƒ kappayato bhaddakaá¹ƒ maraá¹‡aá¹ƒ hoti, bhaddikÄ• kÄ• lakiriyÄ•

``idhÄ• vuso, bhikkhu \Se III 328/ na kammÄ• rÄ• mo hoti na kammarato na kammÄ• rÄ• m
bhassÄ• rÄ• mo hoti na bhassarato na bhassÄ• rÄ• mataá¹ƒ anuyutto, na niddÄ• rÄ• mo ho
niddÄ• rÄ• mataá¹ƒ anuyutto, na saá¹…gaá¹‡ikÄ• rÄ• mo hoti na saá¹…gaá¹‡ikarato na saá
anuyutto, na saá¹ƒsaggÄ• rÄ• mo hoti na saá¹ƒsaggarato na saá¹ƒsaggÄ• rÄ• mataá¹ƒ anu
na papaÃ±carato na papaÃ±cÄ• rÄ• mataá¹ƒ anuyutto. evaá¹ƒ kho, Ä• vuso, bhikkhu tathÄ•
vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappayato bhaddakaá¹ƒ maraá¹‡aá¹ƒ h
ayaá¹ƒ vuccatÄ• vuso --- `bhikkhu nibbÄ• nÄ• bhirato pajahÄ• si sakkÄ• yaá¹ƒ sammÄ• du
â€™ ti.

``yo papaÃ±camanuyutto, papaÃ±cÄ• bhirato mago.

virÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

``yo ca papaÃ±caá¹ƒ hitvÄ• na, nippapaÃ±capade rato.

Ä• rÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraâ€™â€™ nti || catutthaá¹ƒ.

5. anutappiyasuttaá¹ƒ

<15> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``tathÄ• tathÄ• vuso, bhikk
yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappayato kÄ• lakiriyÄ• anutappÄ• hoti. kathaÃ±cÄ• vuso,
vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappayato kÄ• lakiriyÄ• anutappÄ• hot

``idhÄ• vuso, bhikkhu kammÄ• rÄ• mo hoti kammarato kammÄ• rÄ• mataá¹ƒ anuyutto, bha
niddÄ• rÄ• mo hoti ... saá¹…gaá¹‡ikÄ• rÄ• mo hoti ... saá¹ƒsaggÄ• rÄ• mo hoti ... papaÃ±cÄ
papaÃ±cÄ• rÄ• mataá¹ƒ \Se III 329/ anuyutto. evaá¹ƒ kho, Ä• vuso, bhikkhu tathÄ• tathÄ•
yathÄ• ssa vihÄ• raá¹ƒ kappayato kÄ• lakiriyÄ• anutappÄ• hoti \Be II 261/. ayaá¹ƒ vuccatÄ
sakkÄ• yÄ• bhirato nappajahÄ• si sakkÄ• yaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yaâ€™â€™

``tathÄ• tathÄ• vuso, bhikkhu vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappayat
ananutappÄ• \Ne II 16/ hoti. kathaÃ±cÄ• vuso, bhikkhu tathÄ• tathÄ• vihÄ• raá¹ƒ kappeti
vihÄ• raá¹ƒ kappayato kÄ• lakiriyÄ• ananutappÄ• hoti?

``idhÄ• vuso, bhikkhu na kammÄ• rÄ• mo hoti na kammarato na kammÄ• rÄ• mataá¹ƒ anu
pe ... na \Ee III 295/ niddÄ• rÄ• mo hoti ... na saá¹…gaá¹‡ikÄ• rÄ• mo hoti ... na saá¹ƒsaggÄ
papaÃ±cÄ• rÄ• mo hoti na papaÃ±carato na papaÃ±cÄ• rÄ• mataá¹ƒ anuyutto. evaá¹ƒ kho,
vihÄ• raá¹ƒ kappeti yathÄ• yathÄ• ssa vihÄ• raá¹ƒ kappayato kÄ• lakiriyÄ• ananutappÄ• h
--- `bhikkhu nibbÄ• nÄ• bhirato pajahÄ• si sakkÄ• yaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ

``yo papaÃ±camanuyutto, papaÃ±cÄ• bhirato mago.

virÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

``yo ca papaÃ±caá¹ƒ hitvÄ• na, nippapaÃ±capade rato.

Ä• rÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraâ€™â€™ nti || paÃ±camaá¹ƒ.

6. nakulapitusuttaá¹ƒ

<16> ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaggesu viharati susumÄ• ragire {suá¹ƒsumÄ• ragire

(katthaci) } bhesakaá¸·Ä• vane \Se III 330/ migadÄ• ye. tena kho pana samayena nakulapitÄ
hoti dukkhito bÄ• á¸·hagilÄ• no. atha kho nakulamÄ• tÄ• gahapatÄ• nÄ« nakulapitaraá¹ƒ ga

``mÄ• kho tvaá¹ƒ, gahapati, sÄ• pekkho {sÄ• pekho (Ee Katthaci) } kÄ• lamakÄ• si. dukkhÄ
kÄ• lakiriyÄ• ; garahitÄ• ca bhagavatÄ• sÄ• pekkhassa kÄ• lakiriyÄ• . siyÄ• kho pana te,
nakulamÄ• tÄ• gahapatÄ• nÄ« mamaccayena sakkhissati {na sakkhissati (Ce Se Ke), sakk
posetuá¹ƒ, gharÄ• vÄ• saá¹ƒ sandharituâ€™ nti {sandharitunti (Katthaci), saá¹‡á¹-harituá¹ƒ
panetaá¹ƒ, gahapati, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. kusalÄ• haá¹ƒ, gahapati, kappÄ• saá¹ƒ \Be
veá¹‡iá¹ƒ olikhituá¹ƒ. sakkomahaá¹ƒ, gahapati, tavaccayena dÄ• rake posetuá¹ƒ, gharÄ• vÄ
sandharituá¹ƒ. tasmÄ• tiha \Ne II 17/ tvaá¹ƒ, gahapati, mÄ• sÄ• pekkho kÄ• lamakÄ• si. du
sÄ• pekkhassa kÄ• lakiriyÄ• ; garahitÄ• ca bhagavatÄ• sÄ• pekkhassa kÄ• lakiriyÄ• .

``siyÄ• kho pana te, gahapati, evamassa --- `nakulamÄ• tÄ• gahapatÄ• nÄ« mamaccayen
{bhattÄ• raá¹ƒ (Se Ke), vÄ«raá¹ƒ (Ce) } gamissatÄ«â€™ ti. na kho panetaá¹ƒ, gahapati, eva
tvaÃ±ceva kho, gahapati, jÄ• nÄ• si ahaÃ±ca, yaá¹ƒ no {yadÄ• te (Ce), yathÄ• (Se), yathÄ
soá¸·asavassÄ• ni gahaá¹-á¹-hakaá¹ƒ brahmacariyaá¹ƒ samÄ• ciá¹‡á¹‡aá¹ƒ {samÄ• dinnaá
gahapati, mÄ• sÄ• pekkho kÄ• lamakÄ• si. dukkhÄ• , gahapati, sÄ• pekkhassa kÄ• lakiriyÄ
sÄ• pekkhassa kÄ• lakiriyÄ• .

``siyÄ• kho pana te, gahapati, evamassa --- `nakulamÄ• tÄ• gahapatÄ• nÄ« mamaccayen
bhavissati bhagavato na dassanakÄ• mÄ• bhikkhusaá¹…ghassÄ• â€™ ti. na kho panetaá¹
daá¹-á¹-habbaá¹ƒ. ahaÃ±hi, gahapati, tavaccayena dassanakÄ• matarÄ• ceva bhavissÄ• m
dassanakÄ• matarÄ• \Se III 331/ ca bhikkhusaá¹…ghassa. tasmÄ• tiha tvaá¹ƒ, gahapati, m
dukkhÄ• , gahapati, sÄ• pekkhassa kÄ• lakiriyÄ• ; garahitÄ• ca bhagavatÄ• sÄ• pekkhass

``siyÄ• kho pana te, gahapati, evamassa --- `na nakulamÄ• tÄ• gahapatÄ• nÄ« mamacca
... na sÄ«lesu (Ce Ee) } paripÅ«rakÄ• rinÄ«â€™ ti. na kho panetaá¹ƒ, gahapati, evaá¹ƒ daá
yÄ• vatÄ• kho, gahapati, tassa bhagavato sÄ• vikÄ• gihÄ« odÄ• tavasanÄ• sÄ«lesu parip
tÄ• saá¹ƒ aÃ±Ã±atarÄ• . yassa kho panassa kaá¹…khÄ• vÄ• vimati vÄ• --- ayaá¹ƒ so bha
sammÄ• sambuddho bhaggesu viharati susumÄ• ragire bhesakaá¸·Ä• vane migadÄ• ye ---
upasaá¹…kamitvÄ• pucchatu. tasmÄ• tiha tvaá¹ƒ, gahapati, mÄ• sÄ• pekkho kÄ• lamakÄ•
gahapati, sÄ• pekkhassa kÄ• lakiriyÄ• ; garahitÄ• ca bhagavatÄ• sÄ• pekkhassa kÄ• lakir

``siyÄ• \Be II 263/ kho pana te, gahapati, evamassa --- `na nakulamÄ• tÄ• gahapatÄ• nÄ«
gahapatÄ• nÄ« na lÄ• bhinÄ« (Ee) } ajjhattaá¹ƒ cetosamathassÄ• â€™ ti. na kho panetaá¹ƒ
daá¹-á¹-habbaá¹ƒ. yÄ• vatÄ• kho, gahapati, tassa bhagavato sÄ• vikÄ• gihÄ« odÄ• tavasa
cetosamathassa, ahaá¹ƒ tÄ• saá¹ƒ aÃ±Ã±atarÄ• . yassa kho panassa kaá¹…khÄ• vÄ• vim
arahaá¹ƒ sammÄ• sambuddho \Ne II 18/ bhaggesu viharati susumÄ• ragire bhesakaá¸·Ä• v

bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchatu. tasmÄ• tiha tvaá¹ƒ, gahapati, mÄ• sÄ• pekk
gahapati, sÄ• pekkhassa kÄ• lakiriyÄ• ; garahitÄ• ca bhagavatÄ• sÄ• pekkhassa kÄ• lakir

``siyÄ• kho pana te, gahapati, evamassa --- `na nakulamÄ• tÄ• \Se III 332/ gahapatÄ• nÄ
ogÄ• dhappattÄ• patigÄ• dhappattÄ• assÄ• sappattÄ• tiá¹‡á¹‡avicikicchÄ• vigatakathaá¹
aparappaccayÄ• satthusÄ• sane viharatÄ«â€™ ti. na kho panetaá¹ƒ, gahapati, evaá¹ƒ daá
kho, gahapati, tassa bhagavato sÄ• vikÄ• gihÄ« odÄ• tavasanÄ• imasmiá¹ƒ dhammavinay
patigÄ• dhappattÄ• assÄ• sappattÄ• tiá¹‡á¹‡avicikicchÄ• vigatakathaá¹ƒkathÄ• vesÄ• ra
satthusÄ• sane viharanti, ahaá¹ƒ tÄ• saá¹ƒ aÃ±Ã±atarÄ• . yassa kho panassa kaá¹…khÄ•
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho bhaggesu viharati susumÄ• ragire bhesakaá¸·Ä•
bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchatu. tasmÄ• tiha tvaá¹ƒ, gahapati, mÄ• sÄ• pekk
gahapati sÄ• pekkhassa kÄ• lakiriyÄ• ; garahitÄ• ca bhagavatÄ• sÄ• pekkhassa kÄ• lakiri

atha kho nakulapituno gahapatissa nakulamÄ• tarÄ• \Ee III 298/ {nakulamÄ• tÄ• ya (Ce Se
(Katthaci) } gahapatÄ• niyÄ• iminÄ• ovÄ• dena ovadiyamÄ• nassa so Ä• bÄ• dho á¹-hÄ• n
vuá¹-á¹-hahi {vuá¹-á¹-hÄ• ti (Katthaci) } ca nakulapitÄ• gahapati tamhÄ• Ä• bÄ• dhÄ• ; tath
nakulapituno gahapatissa so Ä• bÄ• dho ahosi. atha kho nakulapitÄ• gahapati gilÄ• nÄ• vu
``gilÄ• nabhÄ• vato vuá¹-á¹-hÄ• ya á¹-hito, bhÄ• vappadhÄ• no hi ayaá¹ƒ niddesoâ€™â€™
aciravuá¹-á¹-hito gelaÃ±Ã±Ä• daá¹‡á¸• amolubbha \Be II 264/ yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho nakulap
bhagavÄ• etadavoca ---

``lÄ• bhÄ• te, gahapati, suladdhaá¹ƒ te, gahapati! yassa te nakulamÄ• tÄ• \Se III 333/ gah
atthakÄ• mÄ• ovÄ• dikÄ• anusÄ• sikÄ• . yÄ• vatÄ• kho, gahapati, mama sÄ• vikÄ• gihÄ«
paripÅ«rakÄ• riniyo, nakulamÄ• tÄ• gahapatÄ• nÄ« tÄ• saá¹ƒ aÃ±Ã±atarÄ• . yÄ• vatÄ• kh
gihÄ« odÄ• tavasanÄ• lÄ• bhiniyo ajjhattaá¹ƒ cetosamathassa, nakulamÄ• tÄ• gahapatÄ•
yÄ• vatÄ• kho, gahapati, mama sÄ• vikÄ• gihÄ« odÄ• tavasanÄ• imasmiá¹ƒ dhammavina
patigÄ• dhappattÄ• assÄ• sappattÄ• tiá¹‡á¹‡avicikicchÄ• vigatakathaá¹ƒkathÄ• \Ne II 19
aparappaccayÄ• satthusÄ• sane viharanti, nakulamÄ• tÄ• gahapatÄ• nÄ« tÄ• saá¹ƒ aÃ±Ã
suladdhaá¹ƒ te, gahapati! yassa te nakulamÄ• tÄ• gahapatÄ• nÄ« anukampikÄ• atthakÄ•
anusÄ• sikÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. soppasuttaá¹ƒ

<17> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenupaá¹-á¹-hÄ• nasÄ• lÄ•
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. Ä• yasmÄ• pi kho sÄ• riputto sÄ• yanhas
vuá¹-á¹-hito yenupaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavant

abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. Ä• yasmÄ• pi kho mahÄ• moggallÄ• no ... pe ... Ä• y
Ä• yasmÄ• pi kho mahÄ• kaccÄ• yano ... Ä• yasmÄ• pi kho mahÄ• koá¹-á¹-hiko {mahÄ• ko
Ä• yasmÄ• pi kho mahÄ• cundo ... Ä• yasmÄ• pi kho mahÄ• kappino ... Ä• yasmÄ• pi kho a
revato ... Ä• yasmÄ• pi kho \Se III 334/ Ä• nando sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vu
yenupaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
atha kho bhagavÄ• bahudeva rattiá¹ƒ nisajjÄ• ya vÄ«tinÄ• metvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
Ä• yasmanto \Be II 265/ acirapakkantassa bhagavato uá¹-á¹-hÄ• yÄ• sanÄ• yathÄ• vihÄ• ra
tattha bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ te yÄ• v
kÄ• kacchamÄ• nÄ• supiá¹ƒsu. addasÄ• kho bhagavÄ• dibbena cakkhunÄ• visuddhena a
yÄ• va sÅ«riyuggamanÄ• kÄ• kacchamÄ• ne supante. disvÄ• yenupaá¹-á¹-hÄ• nasÄ• lÄ•
paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi ---

``kahaá¹ƒ nu kho, bhikkhave, sÄ• riputto? kahaá¹ƒ mahÄ• moggallÄ• no? kahaá¹ƒ mahÄ• l
mahÄ• kaccÄ• yano? kahaá¹ƒ mahÄ• koá¹-á¹-hiko? kahaá¹ƒ mahÄ• cundo? kahaá¹ƒ mahÄ
kahaá¹ƒ revato? kahaá¹ƒ Ä• nando? kahaá¹ƒ nu kho te, bhikkhave, therÄ• sÄ• vakÄ• gatÄ
bhante, Ä• yasmanto acirapakkantassa bhagavato uá¹-á¹-hÄ• yÄ• sanÄ• yathÄ• vihÄ• raá¹
no {kena no (Katthaci), ke nu (katthaci) } tumhe, bhikkhave, therÄ• bhikkhÅ« nÄ• gatÄ• ti {b
Ke Ee), bhikkhÅ« gatÄ• ti (?) } yÄ• va sÅ«riyuggamanÄ• kÄ• kacchamÄ• nÄ• supatha? ta
bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ \Ne II 20/ vÄ• --- `rÄ• jÄ• khattiyo mu
{muddhÄ• bhisitto (Katthaci) } yÄ• vadatthaá¹ƒ seyyasukhaá¹ƒ \Ee III 300/ passasukhaá¹ƒ m
viharanto yÄ• vajÄ«vaá¹ƒ rajjaá¹ƒ kÄ• rento janapadassa vÄ• piyo manÄ• poâ€™â€™ â€™
bhanteâ€™â€™. ``sÄ• dhu, bhikkhave! mayÄ• pi kho etaá¹ƒ, bhikkhave, neva \Se III 335/ d
--- `rÄ• jÄ• khattiyo muddhÄ• bhisitto yÄ• vadatthaá¹ƒ seyyasukhaá¹ƒ passasukhaá¹ƒ midd
viharanto yÄ• vajÄ«vaá¹ƒ rajjaá¹ƒ kÄ• rento janapadassa vÄ• piyo manÄ• poâ€™â€™ â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `ra
... pettaá¹‡iko ... senÄ• patiko ... gÄ• magÄ• maá¹‡iko {gÄ• magÄ• miko (Ce Ee) } ... pÅ«ga
yÄ• vadatthaá¹ƒ seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharanto yÄ• va
pÅ«gagÄ• maá¹‡ikattaá¹ƒ kÄ• rento pÅ«gassa vÄ• piyo manÄ• poâ€™â€™ â€™ ti? ``no h
bhikkhave! mayÄ• pi kho etaá¹ƒ, bhikkhave, neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ --- `pÅ«gagÄ• m
seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharanto yÄ• vajÄ«vaá¹ƒ pÅ«gag
kÄ• rento pÅ«gassa vÄ• piyo manÄ• poâ€™â€™ â€™ ti.

``taá¹ƒ \Be II 266/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ
vÄ• brÄ• hmaá¹‡o vÄ• yÄ• vadatthaá¹ƒ seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ a
bhojane amattaÃ±Ã±Å« jÄ• gariyaá¹ƒ ananuyutto avipassako kusalÄ• naá¹ƒ dhammÄ• naá¹
bodhipakkhiyÄ• naá¹ƒ {bodhapakkhiyÄ• naá¹ƒ (Ce), bodhapakkhikÄ• naá¹ƒ (Ee) } dhammÄ
ananuyutto Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-

abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€
mayÄ• pi kho etaá¹ƒ, bhikkhave, neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ \Ee III 301/ --- `samaá¹‡o vÄ
yÄ• vadatthaá¹ƒ seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto indriyesu agutta
jÄ• gariyaá¹ƒ ananuyutto avipassako kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pubbarattÄ• pararatta
dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogaá¹ƒ ananuyutto \Se III 336/ Ä• savÄ• naá¹ƒ khayÄ• an
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `indriyesu guttadvÄ• rÄ• bhavissÄ• ma,
jÄ• gariyaá¹ƒ anuyuttÄ• , vipassakÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ \Ne II 21/, pubbarattÄ
bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ, bhÄ• vanÄ• nuyogamanuyuttÄ• viharissÄ• mÄ• â€
sikkhitabbaâ€™â€™ nti. sattamaá¹ƒ.

8. macchabandhasuttaá¹ƒ

<18> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ carati mahatÄ• bhikkhusaá¹…gh
bhagavÄ• addhÄ• namaggappaá¹-ipanno aÃ±Ã±atarasmiá¹ƒ padese macchikaá¹ƒ maccha
vadhitvÄ• vikkiá¹‡amÄ• naá¹ƒ. disvÄ• maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le
nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, amuá¹ƒ ma
macche vadhitvÄ• vadhitvÄ• vikkiá¹‡amÄ• naâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `m
macche vadhitvÄ• vadhitvÄ• \Ee III 302/ vikkiá¹‡amÄ• no tena kammena tena Ä• jÄ«vena
vÄ• rathayÄ• yÄ« vÄ• yÄ• nayÄ• yÄ« vÄ• bhogabhogÄ« vÄ• mahantaá¹ƒ vÄ• bhogakkh
ti? ``no hetaá¹ƒ, bhanteâ€™â€™ \Be II 267/. ``sÄ• dhu, bhikkhave! mayÄ• pi kho etaá¹ƒ, bh
diá¹-á¹-haá¹ƒ na sutaá¹ƒ --- `macchiko macchabandho macche vadhitvÄ• vadhitvÄ• vikkiá¹
tena Ä• jÄ«vena hatthiyÄ• yÄ« vÄ• assayÄ• yÄ« vÄ• rathayÄ• yÄ« vÄ• yÄ• nayÄ• yÄ« vÄ
mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ ajjhÄ• vasantoâ€™ ti. taá¹ƒ kissa hetu? te hi so, bhikk
vadhÄ• yupanÄ«te {vadhÄ• yÄ• nÄ«te (Se Ke), vadhÄ• ya nÄ«te (Katthaci) } pÄ• pakena m
neva hatthiyÄ• yÄ« hoti na assayÄ• yÄ« na rathayÄ• yÄ« na yÄ• nayÄ• yÄ« na bhogabhog
bhogakkhandhaá¹ƒ ajjhÄ• vasati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• --- `g
vadhitvÄ• vadhitvÄ• vikkiá¹‡amÄ• no tena kammena tena Ä• jÄ«vena hatthiyÄ• yÄ« vÄ• a
yÄ• nayÄ• yÄ« vÄ• bhogabhogÄ« vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ ajjhÄ• vasant
bhanteâ€™â€™. ``sÄ• dhu, bhikkhave! mayÄ• pi kho etaá¹ƒ, bhikkhave, neva diá¹-á¹-haá¹ƒ
`goghÄ• tako gÄ• vo vadhitvÄ• vadhitvÄ• vikkiá¹‡amÄ• no tena kammena tena Ä• jÄ«vena
vÄ• rathayÄ• yÄ« vÄ• yÄ• nayÄ• yÄ« vÄ• bhogabhogÄ« vÄ• mahantaá¹ƒ vÄ• bhogakkh
kissa hetu? te hi so, bhikkhave, gÄ• vo vajjhe vadhÄ• yupanÄ«te pÄ• pakena \Ne II 22/ mar

so neva hatthiyÄ• yÄ« hoti na assayÄ• yÄ« na rathayÄ• yÄ« na yÄ• nayÄ• yÄ« na bhogabh
bhogakkhandhaá¹ƒ ajjhÄ• vasatiâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tumhehi diá¹-á¹-haá¹ƒ vÄ• \Ee III 303/ sutaá¹ƒ
... pe ... sÅ«kariko {sokariko (Se) } ... pe ... sÄ• kuá¹‡iko ... pe ... mÄ• gaviko mage {mige (S
vadhitvÄ• vadhitvÄ• vikkiá¹‡amÄ• no tena kammena tena Ä• jÄ«vena hatthiyÄ• yÄ« vÄ• a
yÄ• nayÄ• yÄ« \Se III 338/ vÄ• bhogabhogÄ« vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ ajj
hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave! mayÄ• pi kho etaá¹ƒ, bhikkhave, neva diá¹
`mÄ• gaviko mage vadhitvÄ• vadhitvÄ• vikkiá¹‡amÄ• no tena kammena tena Ä• jÄ«vena h
rathayÄ• yÄ« vÄ• yÄ• nayÄ• yÄ« vÄ• bhogabhogÄ« vÄ• mahantaá¹ƒ vÄ• bhogakkhandh
kissa hetu? te hi so, bhikkhave, mage vajjhe vadhÄ• yupanÄ«te pÄ• pakena manasÄ• nupe
hatthiyÄ• yÄ« hoti na assayÄ• yÄ« na rathayÄ• yÄ« na yÄ• nayÄ• yÄ« \Be II 268/ na bhoga
bhogakkhandhaá¹ƒ ajjhÄ• vasati. te hi (nÄ• ma) { ( ) bahÅ«su natthi} so, bhikkhave, tiracchÄ
vajjhe vadhÄ• yupanÄ«te pÄ• pakena manasÄ• nupekkhamÄ• no {manasÄ• nupekkhati, ta
hatthiyÄ• yÄ« bhavissati {hoti (Se Katthaci) } na assayÄ• yÄ« na rathayÄ• yÄ« na yÄ• nayÄ
mahantaá¹ƒ bhogakkhandhaá¹ƒ ajjhÄ• vasissati {ajjhÄ• vasati (Se Katthaci) }. ko pana vÄ• c
manussabhÅ«taá¹ƒ vajjhaá¹ƒ vadhÄ• yupanÄ«taá¹ƒ pÄ• pakena manasÄ• nupekkhati! taÃ±
Katthaci) }, bhikkhave, hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. kÄ• yassa bhedÄ• paraá
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamamaraá¹‡assatisuttaá¹ƒ

<19> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike {nÄ• dike (Ce Se Ke Ee) AN c 8.73} viharati gi
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti \Ee III 304/. ``bhadanteâ€™â€™
paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``maraá¹‡assati, bhikkhave, bhÄ• vitÄ• bahulÄ«ka
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• . bhÄ• vetha no tumhe, bhikkhave,

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu \Se III 339/ bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bh
maraá¹‡assatiâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡ass
mayhaá¹ƒ, bhante \Ne II 23/, evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ rattindivaá¹ƒ jÄ«veyyaá¹ƒ, bha
manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• v
nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
--- `aho vatÄ• haá¹ƒ divasaá¹ƒ jÄ«veyyaá¹ƒ, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, ba
assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi r
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti \Be II 269/? `
evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ ekapiá¹‡á¸• apÄ• t
bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kh
maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi r
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
--- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ cattÄ• ro paÃ±ca Ä• lope saá¹
{saá¹…kharitvÄ• (Katthaci) } ajjhoharÄ• mi, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, ba
kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi \Se III 340/ kho, bhante,
maraá¹‡assatiâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡ass
mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ
saá¹…khÄ• ditvÄ• {saá¹ƒharitvÄ• (Katthaci) } ajjhoharÄ• mi, bhagavato sÄ• sanaá¹ƒ mana
kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi r
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ assasitvÄ• vÄ• pa
vÄ• assasÄ• mi, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ•
bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

evaá¹ƒ vutte bhagavÄ• te bhikkhÅ« etadavoca --- ``yo cÄ• yaá¹ƒ {yvÄ• yaá¹ƒ (Ee Katthaci)
evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ rattindivaá¹ƒ jÄ«veyyaá¹ƒ, bhagava
kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™â€™ â€™ ti.

``yo cÄ• yaá¹ƒ {yopÄ• yaá¹ƒ (Katthaci) }, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ
vatÄ• haá¹ƒ divasaá¹ƒ jÄ«veyyaá¹ƒ, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata
ti.

``yo \Be II 270/ cÄ• yaá¹ƒ, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho v
tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ ekapiá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jÄ• mi, bhagavato sÄ
bahu vata me kataá¹ƒ assÄ• â€™â€™ â€™ ti.

``yo cÄ• yaá¹ƒ, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ
jÄ«veyyaá¹ƒ yadantaraá¹ƒ cattÄ• ro paÃ±ca Ä• lope saá¹…khÄ• ditvÄ• ajjhoharÄ• mi, bhag

kareyyaá¹ƒ \Se III 341/, bahu vata me kataá¹ƒ assÄ• â€™ ti. ime \Ee III 306/ vuccanti, bhikk
pamattÄ• viharanti dandhaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• venti Ä• savÄ• naá¹ƒ khayÄ• ya.

``yo ca khvÄ• yaá¹ƒ {yopÄ• yaá¹ƒ (Katthaci) }, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ
vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ ekaá¹ƒ Ä• lopaá¹ƒ saá¹…khÄ• ditvÄ•
sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™â€™ â€™ ti.

``yo cÄ• yaá¹ƒ, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ
jÄ«veyyaá¹ƒ yadantaraá¹ƒ assasitvÄ• vÄ• passasÄ• mi passasitvÄ• vÄ• assasÄ• mi, bha
kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. ime vuccanti, bhikkhave, bhikkhÅ« appam
maraá¹‡assatiá¹ƒ bhÄ• venti Ä• savÄ• naá¹ƒ khayÄ• ya.

``tasmÄ• tiha \Ne II 25/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `appamattÄ• viharissÄ• ma, ti
maraá¹‡assatiá¹ƒ bhÄ• vessÄ• ma Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™ ti. evaÃ±hi vo, bhikkha
navamaá¹ƒ.

10. dutiyamaraá¹‡assatisuttaá¹ƒ

<20> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike viharati giÃ±jakÄ• vasathe. tatra kho bhagavÄ
``maraá¹‡assati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ
amatapariyosÄ• nÄ• . kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, maraá¹‡assati kathaá¹ƒ bahulÄ«
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• ?

``idha, bhikkhave, bhikkhu divase nikkhante rattiyÄ• patihitÄ• ya {paá¹-igatÄ• ya (Katthaci)
paá¹-isaÃ±cikkhati --- `bahukÄ• kho me paccayÄ• maraá¹‡assa --- ahi vÄ• maá¹ƒ á¸• aá¹ƒ
á¸• aá¹ƒseyya, satapadÄ« vÄ• maá¹ƒ á¸• aá¹ƒseyya; tena me assa kÄ• lakiriyÄ• \Be II 271
upakkhalitvÄ• \Se III 342/ vÄ• papateyyaá¹ƒ, bhattaá¹ƒ vÄ• me bhuttaá¹ƒ byÄ• pajjeyya, p
\Ee III 307/, semhaá¹ƒ vÄ• me kuppeyya, satthakÄ• vÄ• me vÄ• tÄ• kuppeyyuá¹ƒ; tena m
mamassa antarÄ• yoâ€™ ti. tena, bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `a
pÄ• pakÄ• akusalÄ• dhammÄ• appahÄ«nÄ• , ye me assu rattiá¹ƒ kÄ• laá¹ƒ karontassa an

``sace, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `atthi me pÄ• pakÄ• a
appahÄ«nÄ• , ye me assu rattiá¹ƒ kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti, tena, bhikk
tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto ch
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. seyyathÄ•
vÄ• Ä• dittasÄ«so vÄ• tasseva celassa vÄ• sÄ«sassa vÄ• nibbÄ• panÄ• ya adhimattaá¹ƒ
ussÄ• haÃ±ca ussoá¸·hiÃ±ca appaá¹-ivÄ• niÃ±ca satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya; ev
bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya a

ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹

``sace \Ne II 26/ pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `natthi
dhammÄ• appahÄ«nÄ• , ye me assu rattiá¹ƒ kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti,
teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``idha \Se III 343/ pana, bhikkhave, bhikkhu rattiyÄ• nikkhantÄ• ya divase patihite iti paá¹-is
`bahukÄ• kho me paccayÄ• maraá¹‡assa --- ahi vÄ• maá¹ƒ á¸• aá¹ƒseyya, vicchiko vÄ• m
satapadÄ« vÄ• maá¹ƒ á¸• aá¹ƒseyya; tena me assa kÄ• lakiriyÄ• so mamassa antarÄ• yo.
papateyyaá¹ƒ, bhattaá¹ƒ vÄ• me bhuttaá¹ƒ byÄ• pajjeyya, pittaá¹ƒ vÄ• me kuppeyya, semh
satthakÄ• vÄ• me vÄ• tÄ• kuppeyyuá¹ƒ; tena me assa kÄ• lakiriyÄ• so mamassa antarÄ•
bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ \Ee III 308/ --- `atthi nu kho me pÄ• pakÄ• akusalÄ
appahÄ«nÄ• , ye me assu divÄ• kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™â€™ â€™ ti.

``sace \Be II 272/, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `atthi me pÄ
dhammÄ• appahÄ«nÄ• , ye me assu divÄ• kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti,
tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto cha
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. seyyathÄ•
vÄ• Ä• dittasÄ«so vÄ• tasseva celassa vÄ• sÄ«sassa vÄ• nibbÄ• panÄ• ya adhimattaá¹ƒ
ussÄ• haÃ±ca ussoá¸·hiÃ±ca appaá¹-ivÄ• niÃ±ca satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya; ev
bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya a
ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« \Se III 344/ ca sati ca sampajaÃ±Ã±aÃ±ca kara

``sace pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `natthi me pÄ• p
appahÄ«nÄ• , ye me assu divÄ• kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti, tena, bhikkh
pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu. evaá¹ƒ bhÄ•
maraá¹‡assati evaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• amatogadhÄ•
dasamaá¹ƒ.

sÄ• raá¹‡Ä«yavaggo dutiyo.

tassuddÄ• naá¹ƒ \Ne II 27/ ---

dve sÄ• raá¹‡Ä« nisÄ• raá¹‡Ä«yaá¹ƒ, bhaddakaá¹ƒ anutappiyaá¹ƒ.

nakulaá¹ƒ soppamacchÄ• ca, dve honti maraá¹‡assatÄ«ti ||

3. anuttariyavaggo

1. sÄ• makasuttaá¹ƒ

<21> ekaá¹ƒ \Ne II 28/ \Ee III 309/ samayaá¹ƒ bhagavÄ• sakkesu viharati sÄ• magÄ• mak
atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakap
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami \Be II 273/; upasaá¹…kamitvÄ• bhagava
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavantaá¹ƒ etadav

``tayome, bhante, dhammÄ• bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti. katame tayo? kamm
\Se III 345/, niddÄ• rÄ• matÄ• --- ime kho, bhante, tayo dhammÄ• bhikkhuno parihÄ• nÄ• y
idamavoca sÄ• devatÄ• . samanuÃ±Ã±o satthÄ• ahosi. atha kho sÄ• devatÄ• ``samanuÃ
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhikkhav
devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ pokkharaá¹‡iyaá¹
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.
bhikkhave, sÄ• devatÄ• maá¹ƒ etadavoca --- `tayome, bhante, dhammÄ• bhikkhuno parih
katame tayo? kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• --- ime kho, bha
parihÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti. idamavoca, bhikkhave, sÄ• devatÄ• . idaá¹ƒ vatvÄ•
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi. tesaá¹ƒ vo {kho (Katthaci) }, bhikkhave, alÄ•
dulladdhaá¹ƒ, ye vo devatÄ• pi jÄ• nanti kusalehi dhammehi parihÄ• yamÄ• neâ€™â€™.

``aparepi, bhikkhave, tayo parihÄ• niye dhamme desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhuk
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
\Ne II 29/ --- ``katame \Ee III 310/ ca, bhikkhave, tayo parihÄ• niyÄ• dhammÄ• ? saá¹…gaá
dovacassatÄ• , pÄ• pamittatÄ• --- ime kho, bhikkhave, tayo parihÄ• niyÄ• dhammÄ• â€™â

``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ parihÄ• yiá¹ƒsu kusalehi dhammehi, sabbete
chahi dhammehi parihÄ• yiá¹ƒsu kusalehi dhammehi. yepi hi keci, bhikkhave, anÄ• gatama
kusalehi dhammehi, sabbete imeheva chahi dhammehi parihÄ• yissanti kusalehi \Be II 274/
bhikkhave, etarahi parihÄ• yanti kusalehi dhammehi, sabbete imeheva chahi dhammehi par
dhammehÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. aparihÄ• niyasuttaá¹ƒ

<22> ``chayime, bhikkhave, aparihÄ• niye dhamme desessÄ• mi, taá¹ƒ suá¹‡Ä• tha ... pe .
cha aparihÄ• niyÄ• dhammÄ• ? na kammÄ• rÄ• matÄ• , na bhassÄ• rÄ• matÄ• , na niddÄ•
saá¹…gaá¹‡ikÄ• rÄ• matÄ• , sovacassatÄ• , kalyÄ• á¹‡amittatÄ• --- ime kho, bhikkhave, ch

``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ na parihÄ• yiá¹ƒsu kusalehi dhammehi, sabb
dhammehi na parihÄ• yiá¹ƒsu kusalehi dhammehi. yepi hi keci, bhikkhave, anÄ• gatamaddh
kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihÄ• yissanti kusalehi dhamm
bhikkhave, etarahi na parihÄ• yanti kusalehi dhammehi, sabbete imeheva chahi dhammehi
dhammehÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. bhayasuttaá¹ƒ

<23> `` `bhayaâ€™ nti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ; `dukkhaâ€™ nti, bh
adhivacanaá¹ƒ; `rogoâ€™ ti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ; `gaá¹‡á¸• oâ€
311/, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ; `saá¹…goâ€™ ti, bhikkhave, kÄ• mÄ• nametaá¹ƒ
bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ.

``kasmÄ• \Ne II 30/ ca, bhikkhave, `bhayaâ€™ nti kÄ• mÄ• nametaá¹ƒ \Se III 347/ adhivac
kÄ• marÄ• garattÄ• yaá¹ƒ, bhikkhave, chandarÄ• gavinibaddho diá¹-á¹-hadhammikÄ• pi bha
samparÄ• yikÄ• pi bhayÄ• na parimuccati, tasmÄ• `bhayaâ€™ nti kÄ• mÄ• nametaá¹ƒ adh
bhikkhave, dukkhanti ... pe ... rogoti ... gaá¹‡á¸• oti ... saá¹…goti ... paá¹…koti kÄ• mÄ• nam
adhivacanaá¹ƒ? kÄ• marÄ• garattÄ• yaá¹ƒ, bhikkhave, chandarÄ• gavinibaddho diá¹-á¹-hac
parimuccati, samparÄ• yikÄ• pi paá¹…kÄ• na parimuccati, tasmÄ• `paá¹…koâ€™ ti kÄ• m
nti.

``bhayaá¹ƒ dukkhaá¹ƒ rogo gaá¹‡á¸• o, saá¹…go paá¹…ko ca ubhayaá¹ƒ.

ete kÄ• mÄ• pavuccanti, yattha satto puthujjano ||

``upÄ• dÄ• ne \Be II 275/ bhayaá¹ƒ disvÄ• , jÄ• timaraá¹‡asambhave.

anupÄ• dÄ• vimuccanti, jÄ• timaraá¹‡asaá¹…khaye ||

``te khemappattÄ• sukhino, diá¹-á¹-hadhammÄ• bhinibbutÄ• .

sabbaverabhayÄ• tÄ«tÄ• {sabbe verabhayÄ• tÄ«tÄ• (Se) }, sabbadukkhaá¹ƒ upaccaguâ€™

4. himavantasuttaá¹ƒ

<24> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu himavantaá¹ƒ pabbatarÄ• jaá¹
chavÄ• ya avijjÄ• ya! katamehi chahi? idha, bhikkhave, bhikkhu samÄ• dhissa samÄ• pattik

á¹-hitikusalo hoti, samÄ• dhissa vuá¹-á¹-hÄ• nakusalo hoti, samÄ• dhissa kallitakusalo {kalla
Katthaci) SN b III 665 passitabbaá¹ƒ} hoti, samÄ• dhissa gocarakusalo hoti, samÄ• dhissa a
hoti. imehi \Ee III 312/ kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu himavantaa
padÄ• leyya, ko pana vÄ• do chavÄ• ya avijjÄ• yÄ• â€™â€™ ti! catutthaá¹ƒ.

5. anussatiá¹-á¹-hÄ• nasuttaá¹ƒ

<25> ``chayimÄ• ni \Se III 348/, bhikkhave, anussatiá¹-á¹-hÄ• nÄ• ni. katamÄ• ni cha? idha
ariyasÄ• vako \Ne II 31/ tathÄ• gataá¹ƒ anussarati --- `itipi so bhagavÄ• ... pe ... satthÄ• de
buddho bhagavÄ• â€™ ti. yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anus
samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, nikkha
vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, bhikkhave, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä
kho, bhikkhave, Ä• rammaá¹‡aá¹ƒ karitvÄ• evamidhekacce sattÄ• visujjhanti.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhammaá¹ƒ anussarati --- `svÄ• kkhÄ• to bhag
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako dh
nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti \Be II 276/; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ
muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, bhikkhave, paÃ±cannetaá¹ƒ kÄ• m
adhivacanaá¹ƒ. idampi kho, bhikkhave, Ä• rammaá¹‡aá¹ƒ karitvÄ• evamidhekacce sattÄ•

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako saá¹…ghaá¹ƒ anussarati --- `suppaá¹-ipanno b
sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. yasmiá¹ƒ, bhi
313/ ariyasÄ• vako saá¹…ghaá¹ƒ anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-h
dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ \Se III 349/ cittaá¹ƒ hoti; uj
tasmiá¹ƒ samaye cittaá¹ƒ hoti, nikkhantaá¹ƒ muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ
paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. idampi kho, bhikkhave, Ä• rammaá
sattÄ• visujjhanti.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako attano sÄ«lÄ• ni anussarati akhaá¹‡á¸• Ä• ni .
samÄ• dhisaá¹ƒvattanikÄ• ni. yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako sÄ«laá¹ƒ anussa
samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, nikkha
vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, bhikkhave, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä
kho, bhikkhave, Ä• rammaá¹‡aá¹ƒ karitvÄ• evamidhekacce sattÄ• visujjhanti.

``puna \Ne II 32/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako attano cÄ• gaá¹ƒ anussarati --- `lÄ• b

suladdhaá¹ƒ vata me ... pe ... yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garatoâ€™ ti. yasmiá¹ƒ ... pe
sattÄ• visujjhanti.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako devatÄ• anussarati --- `santi devÄ• cÄ• tuma
350/, santi devÄ• tÄ• vatiá¹ƒsÄ• , santi devÄ• yÄ• mÄ• , santi devÄ• tusitÄ• , santi devÄ•
devÄ• paranimmitavasavattino, santi devÄ• brahmakÄ• yikÄ• \Ee III 314/, santi devÄ• tat
saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ• ; mayhampi tathÄ•
yathÄ• rÅ«pena sÄ«lena ... sutena ... cÄ• gena ... paÃ±Ã±Ä• ya samannÄ• gatÄ• tÄ• deva
upapannÄ• ; mayhampi tathÄ• rÅ«pÄ• paÃ±Ã±Ä• saá¹ƒvijjatÄ«â€™â€™ â€™ ti.

``yasmiá¹ƒ \Be II 277/, bhikkhave, samaye ariyasÄ• vako attano ca tÄ• saÃ±ca devatÄ• naa
sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarati nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á
dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevas
samaye cittaá¹ƒ hoti, nikkhantaá¹ƒ muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho
paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. idampi kho, bhikkhave, Ä• rammaá
sattÄ• visujjhanti. imÄ• ni kho, bhikkhave, cha anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti. paÃ±

6. mahÄ• kaccÄ• nasuttaá¹ƒ

<26> tatra kho Ä• yasmÄ• mahÄ• kaccÄ• no bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhave
kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• kac
Ä• vuso; abbhutaá¹ƒ, Ä• vuso! yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• aral
sambÄ• dhe okÄ• sÄ• dhigamo anubuddho sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ
dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sa
anussatiá¹-á¹-hÄ• nÄ• ni.

``katamÄ• ni cha? idhÄ• vuso, ariyasÄ• vako tathÄ• gataá¹ƒ anussarati --- `itipi so bhagavÄ
... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. yasmiá¹ƒ, Ä• vuso, samaye ariy
anussarati nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá
hoti, na mohapariyuá¹-á¹-hitaá¹ƒ \Ee III 315/ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye
nikkhantaá¹ƒ muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, Ä• vuso, paÃ±canne
adhivacanaá¹ƒ. sa kho so, Ä• vuso, ariyasÄ• vako sabbaso Ä• kÄ• sasamena cetasÄ• viha
appamÄ• á¹‡ena averena abyÄ• pajjena. idampi kho, Ä• vuso, Ä• rammaá¹‡aá¹ƒ karitvÄ•
visuddhidhammÄ• bhavanti.

``puna caparaá¹ƒ, Ä• vuso, ariyasÄ• vako dhammaá¹ƒ anussarati --- `svÄ• kkhÄ• to bhaga
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. yasmiá¹ƒ, Ä• vuso, samaye ariyasÄ• vako dha
tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ

mohapariyuá¹-á¹-hitaá¹ƒ \Be II 278/ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ
muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, Ä• vuso, paÃ±cannetaá¹ƒ kÄ• ma
sa kho so, Ä• vuso, ariyasÄ• vako sabbaso Ä• kÄ• sasamena cetasÄ• viharati vipulena ma
averena abyÄ• pajjena \Se III 352/. idampi kho, Ä• vuso, Ä• rammaá¹‡aá¹ƒ karitvÄ• evamid
visuddhidhammÄ• bhavanti.

``puna caparaá¹ƒ, Ä• vuso, ariyasÄ• vako saá¹…ghaá¹ƒ anussarati --- `suppaá¹-ipanno bha
... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. yasmiá¹ƒ, Ä• vuso, samaye ariyas
anussarati nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá
hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hot
muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, Ä• vuso, paÃ±cannetaá¹ƒ kÄ• ma
sa kho so, Ä• vuso, ariyasÄ• vako sabbaso Ä• kÄ• sasamena cetasÄ• viharati vipulena ma
averena abyÄ• pajjena. idampi kho, Ä• vuso, Ä• rammaá¹‡aá¹ƒ \Ee III 316/ karitvÄ• evamid
visuddhidhammÄ• bhavanti.

``puna caparaá¹ƒ, Ä• vuso, ariyasÄ• vako attano sÄ«lÄ• ni anussarati akhaá¹‡á¸• Ä• ni ... p
samÄ• dhisaá¹ƒvattanikÄ• ni. yasmiá¹ƒ, Ä• vuso, samaye ariyasÄ• vako attano sÄ«laá¹ƒ \N
tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, nikkha
vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho, Ä• vuso, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• n
so, Ä• vuso, ariyasÄ• vako sabbaso Ä• kÄ• sasamena cetasÄ• viharati vipulena mahaggat
abyÄ• pajjena. idampi kho, Ä• vuso, Ä• rammaá¹‡aá¹ƒ karitvÄ• \Se III 353/ evamidhekacce
bhavanti.

``puna caparaá¹ƒ, Ä• vuso, ariyasÄ• vako attano cÄ• gaá¹ƒ anussarati --- `lÄ• bhÄ• vata m
... pe ... yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garatoâ€™ ti. yasmiá¹ƒ, Ä• vuso, samaye ariyasÄ•
anussarati nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na \Be II 279/
dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevas
samaye cittaá¹ƒ hoti, nikkhantaá¹ƒ muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedhamhÄ• . `gedhoâ€™ ti kho
paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. sa kho so, Ä• vuso, ariyasÄ• vako s
viharati vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena. idampi kho, Ä• vus
evamidhekacce sattÄ• visuddhidhammÄ• bhavanti.

``puna caparaá¹ƒ, Ä• vuso, ariyasÄ• vako devatÄ• anussarati --- `santi devÄ• cÄ• tumahÄ
... pe ... tatuttari. yathÄ• rÅ«pÄ• ya saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• ta
tathÄ• rÅ«pÄ• saddhÄ• saá¹ƒvijjati \Ee III 317/. yathÄ• rÅ«pena sÄ«lena ... pe ... sutena ...
paÃ±Ã±Ä• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ• ; mayhampi tathÄ
saá¹ƒvijjatÄ«â€™ ti. yasmiá¹ƒ, Ä• vuso, samaye ariyasÄ• vako attano ca tÄ• saÃ±ca devatÄ

sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarati nevassa tasmiá¹ƒ samaye rÄ• g
hoti \Se III 354/, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, nikkhantaá¹ƒ muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedh
kho, Ä• vuso, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. sa kho so, Ä• vuso, a
Ä• kÄ• sasamena cetasÄ• viharati vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ•
Ä• rammaá¹‡aá¹ƒ karitvÄ• evamidhekacce sattÄ• visuddhidhammÄ• bhavanti.

``acchariyaá¹ƒ \Ne II 35/, Ä• vuso; abbhutaá¹ƒ, Ä• vuso! yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ•
arahatÄ• sammÄ• sambuddhena sambÄ• dhe okÄ• sÄ• dhigamo anubuddho sattÄ• naá¹ƒ
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
yadidaá¹ƒ cha anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamasamayasuttaá¹ƒ

<27> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho \Be II 280/ so bhikkhu bhagavantaá¹ƒ etada
bhante, samayÄ• manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituâ€™â€
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒâ€™â€™.

``katame cha? idha, bhikkhu, yasmiá¹ƒ samaye bhikkhu kÄ• marÄ• gapariyuá¹-á¹-hitena ce
kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ
manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ kho, Ä•
kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• \Se III 355/ viharÄ• mi kÄ• marÄ• gaparetena, upp
kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. sÄ• dhu vata me, Ä•
dhammaá¹ƒ desetÅ«â€™ ti. tassa manobhÄ• vanÄ«yo bhikkhu kÄ• marÄ• gassa pahÄ• nÄ
bhikkhu, paá¹-hamo samayo manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kam

``puna caparaá¹ƒ, bhikkhu, yasmiá¹ƒ samaye bhikkhu byÄ• pÄ• dapariyuá¹-á¹-hitena cetas
byÄ• pÄ• daparetena, uppannassa ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ kho, Ä•
byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ• viharÄ• mi byÄ• pÄ• daparetena, uppannassa ca by
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. sÄ• dhu vata me, Ä• yasmÄ• , byÄ• pÄ• dassa pahÄ•
tassa manobhÄ• vanÄ«yo bhikkhu byÄ• pÄ• dassa pahÄ• nÄ• ya dhammaá¹ƒ deseti. ayaá
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ.

``puna \Ne II 36/ caparaá¹ƒ, bhikkhu, yasmiá¹ƒ samaye bhikkhu thinamiddhapariyuá¹-á¹-hite
thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ kho, Ä•

thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharÄ• mi thinamiddhaparetena, uppannassa ca th
nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. sÄ• dhu vata me, Ä• yasmÄ• , thinamic
desetÅ«â€™ ti. tassa manobhÄ• vanÄ«yo bhikkhu thinamiddhassa pahÄ• nÄ• ya dhammaá
356/. ayaá¹ƒ, bhikkhu, tatiyo samayo manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasa

``puna caparaá¹ƒ, bhikkhu, yasmiá¹ƒ samaye bhikkhu uddhaccakukkuccapariyuá¹-á¹-hitena
uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraá¹‡aá¹ƒ yathÄ•
tasmiá¹ƒ samaye manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --
uddhaccakukkuccapariyuá¹-á¹-hitena cetasÄ• viharÄ• mi uddhaccakukkuccaparetena, uppa
uddhaccakukkuccassa \Ee III 319/ nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. sÄ•
uddhaccakukkuccassa pahÄ• nÄ• ya dhammaá¹ƒ desetÅ«â€™ ti. tassa manobhÄ• vanÄ«y
pahÄ• nÄ• ya dhammaá¹ƒ deseti. ayaá¹ƒ, bhikkhu, catuttho samayo manobhÄ• vanÄ«yassa
upasaá¹…kamituá¹ƒ.

``puna caparaá¹ƒ, bhikkhu, yasmiá¹ƒ samaye bhikkhu vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ
vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ napp
manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, Ä• vuso
cetasÄ• viharÄ• mi vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ ya
nappajÄ• nÄ• mi. sÄ• dhu vata me, Ä• yasmÄ• , vicikicchÄ• ya pahÄ• nÄ• ya dhammaá¹ƒ d
manobhÄ• vanÄ«yo bhikkhu vicikicchÄ• ya pahÄ• nÄ• ya dhammaá¹ƒ deseti. ayaá¹ƒ, bhikk
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ.

``puna caparaá¹ƒ, bhikkhu, yasmiá¹ƒ samaye bhikkhu yaá¹ƒ nimittaá¹ƒ Ä• gamma yaá¹ƒ ni
anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti taá¹ƒ nimittaá¹ƒ nappajÄ• nÄ• ti tasmiá¹ƒ samaye ma
upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ kho, Ä• vuso, yaá¹ƒ nimittaá¹ƒ Ä• ga
nimittaá¹ƒ \Se III 357/ manasikaroto anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti, taá¹ƒ nimittaá¹ƒ
vata me, Ä• yasmÄ• , Ä• savÄ• naá¹ƒ khayÄ• ya dhammaá¹ƒ desetÅ«â€™ ti. tassa manob
khayÄ• ya dhammaá¹ƒ deseti. ayaá¹ƒ, bhikkhu, chaá¹-á¹-ho samayo manobhÄ• vanÄ«yass
upasaá¹…kamituá¹ƒ. ime kho, bhikkhu, cha samayÄ• manobhÄ• vanÄ«yassa bhikkhuno da
nti. sattamaá¹ƒ.

8. dutiyasamayasuttaá¹ƒ

<28> ekaá¹ƒ \Be II 282/ \Ee III 320/ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« bÄ• rÄ• á¹‡a
isipatane migadÄ• ye. atha kho tesaá¹ƒ therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ•
udapÄ• di --- ``ko nu kho, Ä• vuso, samayo manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``yasmiá¹ƒ, Ä• vuso, samay
bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto pÄ• de pakkhÄ• letvÄ• nisinno ho
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , so samayo manc
dassanÄ• ya upasaá¹…kamituâ€™â€™ nti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``na kho, Ä• vuso \Se III 3
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ. yasmiá¹ƒ, Ä• vuso, sa
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto pÄ• de pakkhÄ• letvÄ• nisinno hoti pallaá¹
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , cÄ• rittakilamathopissa
appaá¹-ippassaddho hoti, bhattakilamathopissa tasmiá¹ƒ samaye appaá¹-ippassaddho hoti.
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ. yasmiá¹ƒ, Ä• vuso, sa
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito vihÄ• rapacchÄ• yÄ• yaá¹ƒ nisinno hoti
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , so samayo manc
dassanÄ• ya upasaá¹…kamituâ€™â€™ nti.

evaá¹ƒ \Ne II 38/ vutte aÃ±Ã±ataro bhikkhu taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``na kho, Ä• vus
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ. yasmiá¹ƒ, Ä• vuso, sa
321/ bhikkhu sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito vihÄ• rapacchÄ• yÄ• yaá¹
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , yac
samÄ• dhinimittaá¹ƒ manasikataá¹ƒ hoti tadevassa tasmiá¹ƒ samaye samudÄ• carati. tasm
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya \Be II 283/ upasaá¹…kamituá¹ƒ. yasmiá¹ƒ,
manobhÄ• vanÄ«yo bhikkhu rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya nisinno hoti p
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , so samayo manc
dassanÄ• ya upasaá¹…kamituâ€™â€™ nti.

evaá¹ƒ \Se III 359/ vutte aÃ±Ã±ataro bhikkhu taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``na kho, Ä• v
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ. yasmiá¹ƒ, Ä• vuso, sa
rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya nisinno hoti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• u
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , ojaá¹-á¹-hÄ• yissa tasmiá¹ƒ samay
hoti buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi kÄ• tuá¹ƒ. tasmÄ• so asamayo manobhÄ• vanÄ«y
upasaá¹…kamituâ€™â€™ nti.

evaá¹ƒ vutte Ä• yasmÄ• mahÄ• kaccÄ• no there bhikkhÅ« etadavoca --- ``sammukhÄ• m
sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `chayime, bhikkhu, samayÄ• manobhÄ• vanÄ«ya
upasaá¹…kamituá¹ƒâ€™â€™ â€™.

``katame cha? idha, bhikkhu, yasmiá¹ƒ samaye bhikkhu kÄ• marÄ• gapariyuá¹-á¹-hitena ce
kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ

manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ kho, Ä•
kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viharÄ• mi kÄ• marÄ• gaparetena, uppannassa ca
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. sÄ• dhu vata \Ee III 322/ me Ä• yasmÄ• kÄ• marÄ• ga
desetÅ«â€™ ti. tassa manobhÄ• vanÄ«yo bhikkhu kÄ• marÄ• gassa pahÄ• nÄ• ya dhamma
paá¹-hamo samayo manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ.

``puna \Ne II 39/ caparaá¹ƒ, bhikkhu, yasmiá¹ƒ samaye bhikkhu byÄ• pÄ• dapariyuá¹-á¹-hit
... pe ... thinamiddhapariyuá¹-á¹-hitena cetasÄ• \Se III 360/ viharati ... uddhaccakukkuccapa
cetasÄ• viharati ... vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati ... yaá¹ƒ nimittaá¹ƒ Ä• ga
yaá¹ƒ nimittaá¹ƒ manasikaroto anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti, taá¹ƒ nimittaá¹ƒ na jÄ
tasmiá¹ƒ samaye manobhÄ• vanÄ«yo bhikkhu upasaá¹…kamitvÄ• evamassa vacanÄ«yo --
nimittaá¹ƒ Ä• gamma yaá¹ƒ nimittaá¹ƒ manasikaroto anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti
jÄ• nÄ• mi na passÄ• mi. sÄ• dhu vata me Ä• yasmÄ• Ä• savÄ• naá¹ƒ khayÄ• ya dhamma
manobhÄ• vanÄ«yo bhikkhu Ä• savÄ• naá¹ƒ khayÄ• ya dhammaá¹ƒ deseti. ayaá¹ƒ, bhikkhu
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituá¹ƒ.

``sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `ime
manobhÄ• vanÄ«yassa bhikkhuno dassanÄ• ya upasaá¹…kamituâ€™â€™ â€™ nti. aá¹-á¹-

9. udÄ• yÄ«suttaá¹ƒ

<29> atha kho bhagavÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• mantesi --- ``kati nu kho, udÄ• yi,
anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti? evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« tuá¹‡hÄ« ahosi.
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• mantesi --- ``kati nu kho, udÄ• yi, anussatiá¹-á¹-hÄ• nÄ• nÄ«
Ä• yasmÄ• udÄ• yÄ« tuá¹‡hÄ« ahosi. tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ
udÄ• yi, anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti? tatiyampi kho Ä• yasmÄ• udÄ• yÄ« tuá¹‡h

atha kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``satthÄ• taá¹ƒ,
Ä• mantesÄ«â€™â€™ ti. ``suá¹‡omahaá¹ƒ \Se III 361/, Ä• vuso Ä• nanda, bhagavato. idha
bhikkhu anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati --- seyyathidaá¹ƒ ekampi jÄ• tiá¹ƒ dve
iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. idaá¹ƒ, bhante,
anussatiá¹-á¹-hÄ• naâ€™â€™ nti.

atha \Ne II 40/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``aÃ±Ã±Ä• siá¹ƒ
`nevÄ• yaá¹ƒ udÄ• yÄ« moghapuriso adhicittaá¹ƒ anuyutto viharatÄ«â€™ ti. kati nu kho, Ä•
anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti?

``paÃ±ca, bhante, anussatiá¹-á¹-hÄ• nÄ• ni. katamÄ• ni paÃ±ca? idha, bhante, bhikkhu vivi

... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ, bhante, anussatiá¹-á¹-hÄ• naá¹ƒ evaá¹
bahulÄ«kataá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhante, bhikkhu Ä• lokasaÃ±Ã±aá¹ƒ manasi karoti, divÄ• saÃ±Ã±aá¹ƒ a
divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• ; iti vivaá¹-ena cetasÄ• \Be II 285/ apar
sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. idaá¹ƒ, bhante, anussatiá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ bhÄ• v
bahulÄ«kataá¹ƒ Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhante, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesam
pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye kesÄ• lom
maá¹ƒsaá¹ƒ nhÄ• ru {nahÄ• ru (Ce Ee) DN II 377; MN I 110} aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ va
yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«s
pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti.
362/, anussatiá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ bhÄ• vitaá¹ƒ evaá¹ƒ bahulÄ«kataá¹ƒ kÄ• marÄ• gapp

``puna caparaá¹ƒ, bhante, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sÄ«vathikÄ• ya chaá
{chaá¸• á¸• itaá¹ƒ (Ce Se Ee) } ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• \Ee III 324/ tÄ«ha
uddhumÄ• takaá¹ƒ vinÄ«lakaá¹ƒ vipubbakajÄ• taá¹ƒ. so imameva kÄ• yaá¹ƒ evaá¹ƒ {evanti
satipaá¹-á¹-hÄ• nasuttÄ• dÄ«su natthi} upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdhamm
evaá¹ƒanatÄ«toâ€™â€™ â€™ ti {etaá¹ƒ anatÄ«toti (Ce) }.

``seyyathÄ• pi vÄ• pana {seyyathÄ• vÄ• pana (Se) } passeyya sarÄ«raá¹ƒ sÄ«vathikÄ• y
vÄ• khajjamÄ• naá¹ƒ kulalehi vÄ• khajjamÄ• naá¹ƒ gijjhehi vÄ• khajjamÄ• naá¹ƒ sunakhe
siá¹…gÄ• lehi {sigÄ• lehi (Ce) } vÄ• khajjamÄ• naá¹ƒ \Ne II 41/ vividhehi vÄ• pÄ• á¹‡akajÄ
imameva kÄ• yaá¹ƒ evaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbl
â€™ ti.

``seyyathÄ• pi vÄ• pana passeyya sarÄ«raá¹ƒ sÄ«vathikÄ• ya chaá¸• á¸• itaá¹ƒ aá¹-á¹-hika
samaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikasaá¹…khalikaá¹ƒ nimmaá¹ƒs
nhÄ• rusambandhaá¹ƒ ... aá¹-á¹-hikasaá¹…khalikaá¹ƒ apagatamaá¹ƒsalohitaá¹ƒ nhÄ• rusam
apagatasambandhÄ• ni disÄ• vidisÄ• vikkhittÄ• ni {disÄ• vidisÄ• su vikkhittÄ• ni (Ce) }, aÃ±
aÃ±Ã±ena pÄ• daá¹-á¹-hikaá¹ƒ aÃ±Ã±ena jaá¹…ghaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena Å«ruá¹-á¹-hika
kaá¹-iá¹-á¹-hikaá¹ƒ {kaá¹-aá¹-á¹-hikaá¹ƒ (Ce) } aÃ±Ã±ena {piá¹-á¹-hikaá¹‡á¸• akaá¹ƒ aÃ±Ã±e
(Ce Ee), piá¹-á¹-hikaá¹‡á¸• akaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena sÄ«sakaá¹-Ä• haá¹ƒ (Se Ke) } phÄ•
286/ aÃ±Ã±ena piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena khandhaá¹-á¹-hikaá¹ƒ aÃ±Ã±e
aÃ±Ã±ena hanukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena dantakaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena sÄ«sakaá¹-Ä• h
{piá¹-á¹-hikaá¹‡á¸• akaá¹ƒ aÃ±Ã±ena sÄ«sakaá¹-Ä• haá¹ƒ (Ce Ee), piá¹-á¹-hikaá¹‡á¸• akaá
sÄ«sakaá¹-Ä• haá¹ƒ (Se Ke) }, aá¹-á¹-hikÄ• ni setÄ• ni saá¹…khavaá¹‡á¹‡appaá¹-ibhÄ• gÄ•

{saá¹…khavaá¹‡á¹‡Å«panibhÄ• ni (Ce Se Ee) } aá¹-á¹-hikÄ• ni puÃ±jakitÄ• ni {puÃ±jakatÄ•
aá¹-á¹-hikÄ• ni pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• ni. so imameva \Se III 363/ kÄ• yaá¹ƒ evaá¹ƒ u
`ayampi \Ee III 325/ kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™ ti. ida
anussatiá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ bhÄ• vitaá¹ƒ evaá¹ƒ bahulÄ«kataá¹ƒ asmimÄ• nasamuggh

``puna caparaá¹ƒ, bhante, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ
idaá¹ƒ, bhante, anussatiá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ bhÄ• vitaá¹ƒ evaá¹ƒ bahulÄ«kataá¹ƒ aneka
saá¹ƒvattati. imÄ• ni kho, bhante, paÃ±ca anussatiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti.

``sÄ• dhu, sÄ• dhu, Ä• nanda! tena hi tvaá¹ƒ, Ä• nanda, idampi chaá¹-á¹-haá¹ƒ anussatiá¹-
idhÄ• nanda, bhikkhu satova abhikkamati satova paá¹-ikkamati satova tiá¹-á¹-hati satova nis
seyyaá¹ƒ kappeti satova kammaá¹ƒ adhiá¹-á¹-hÄ• ti. idaá¹ƒ, Ä• nanda, anussatiá¹-á¹-hÄ• na
evaá¹ƒ bahulÄ«kataá¹ƒ satisampajaÃ±Ã±Ä• ya saá¹ƒvattatÄ«â€™â€™ ti. navamaá¹ƒ.

10. anuttariyasuttaá¹ƒ

<30> ``chayimÄ• ni, bhikkhave, anuttariyÄ• ni. katamÄ• ni cha? dassanÄ• nuttariyaá¹ƒ, sav
lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ, pÄ• ricariyÄ• nuttariyaá¹ƒ, anussatÄ• nuttariyar

``katamaÃ±ca \Ne II 42/, bhikkhave, dassanÄ• nuttariyaá¹ƒ? idha, bhikkhave, ekacco hatthi
gacchati, assaratanampi dassanÄ• ya gacchati, maá¹‡iratanampi dassanÄ• ya gacchati, uc
dassanÄ• ya gacchati, samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• micchÄ• diá¹-á¹-hikaá¹ƒ mi
dassanÄ• ya gacchati. atthetaá¹ƒ, bhikkhave, dassanaá¹ƒ; netaá¹ƒ natthÄ«ti vadÄ• mi. taÃ±
bhikkhave, dassanaá¹ƒ hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹
virÄ• gÄ• ya na nirodhÄ• ya na \Se III 364/ upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ•
saá¹ƒvattati. yo ca kho, bhikkhave, tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• dassan
niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno, etadÄ• nuttariyaá¹ƒ, bhikkh
sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ {sokapariddavÄ• naá¹ƒ (Ce) } samatikkamÄ
atthaá¹…gamÄ• ya {atthagamÄ• ya (Ce) } Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchik
tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• dassanÄ• ya gacchati niviá¹-á¹-hasaddho
abhippasanno. idaá¹ƒ vuccati, bhikkhave, dassanÄ• nuttariyaá¹ƒ. iti dassanÄ• nuttariyaá¹ƒ.

``savanÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco bherisaddampi {bherisadd
evaá¹ƒ vÄ«á¹‡Ä• saddampiiccÄ• dÄ«supi} savanÄ• ya gacchati, vÄ«á¹‡Ä• saddampi savan
savanÄ• ya gacchati, uccÄ• vacaá¹ƒ vÄ• pana savanÄ• ya gacchati, samaá¹‡assa vÄ• brÄ
micchÄ• diá¹-á¹-hikassa micchÄ• paá¹-ipannassa dhammassavanÄ• ya gacchati. atthetaá¹ƒ
netaá¹ƒ natthÄ«ti vadÄ• mi. taÃ±ca kho etaá¹ƒ, bhikkhave, savanaá¹ƒ hÄ«naá¹ƒ gammaá¹ƒ
anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ

sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati. yo ca kho, bhikkhave, tathÄ• gatassa vÄ• tat
dhammassavanÄ• ya gacchati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasan
bhikkhave, savanÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• y
atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ tat
tathÄ• gatasÄ• vakassa vÄ• dhammassavanÄ• ya gacchati \Se III 365/ niviá¹-á¹-hasaddho
abhippasanno. idaá¹ƒ vuccati, bhikkhave, savanÄ• nuttariyaá¹ƒ. iti dassanÄ• nuttariyaá¹ƒ, s

``lÄ• bhÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco puttalÄ• bhampi labhati, d
dhanalÄ• bhampi labhati, uccÄ• vacaá¹ƒ vÄ• pana \Ee III 327/ lÄ• bhaá¹ƒ labhati, samaá¹‡
43/ vÄ• micchÄ• diá¹-á¹-hike micchÄ• paá¹-ipanne saddhaá¹ƒ paá¹-ilabhati. attheso, bhikkh
natthÄ«ti vadÄ• mi. so ca kho eso, bhikkhave, lÄ• bho hÄ«no gammo pothujjaniko anariyo a
nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambod
saá¹ƒvattati. yo ca kho, bhikkhave, tathÄ• gate vÄ• tathÄ• gatasÄ• vake vÄ• \Be II 288/ sa
niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno, etadÄ• nuttariyaá¹ƒ, bhikkh
sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhadomanassÄ• naá
adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gate vÄ• tathÄ• gatasÄ• va
paá¹-ilabhati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ vuccati
lÄ• bhÄ• nuttariyaá¹ƒ. iti dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹

``sikkhÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco hatthismimpi sikkhati, assa
rathasmimpi sikkhati, dhanusmimpi sikkhati, tharusmimpi sikkhati, uccÄ• vacaá¹ƒ vÄ• pana
vÄ• brÄ• hmaá¹‡assa vÄ• micchÄ• diá¹-á¹-hikassa micchÄ• paá¹-ipannassa {micchÄ• paá
sikkhati. atthesÄ• , bhikkhave, sikkhÄ• ; nesÄ• natthÄ«ti \Se III 366/ vadÄ• mi. sÄ• ca kho
sikkhÄ• hÄ«nÄ• gammÄ• pothujjanikÄ• anariyÄ• anatthasaá¹ƒhitÄ• , na nibbidÄ• ya na
upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati. yo ca kh
tathÄ• gatappavedite dhammavinaye adhisÄ«lampi sikkhati, adhicittampi sikkhati, adhipaÃ±
niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno, etadÄ• nuttariyaá¹ƒ, bhikkh
sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhadomanassÄ• naá
adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya \Ee III 328/, yadidaá¹ƒ tathÄ• gatappavedite d
sikkhati, adhicittampi sikkhati, adhipaÃ±Ã±ampi sikkhati, niviá¹-á¹-hasaddho niviá¹-á¹-hapem
abhippasanno. idaá¹ƒ vuccati, bhikkhave, sikkhÄ• nuttariyaá¹ƒ. iti dassanÄ• nuttariyaá¹ƒ, sa
lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ.

``pÄ• ricariyÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco khattiyampi paricarati
paricarati, gahapatimpi paricarati, uccÄ• vacaá¹ƒ vÄ• pana paricarati, samaá¹‡aá¹ƒ vÄ• br
micchÄ• diá¹-á¹-hikaá¹ƒ micchÄ• paá¹-ipannaá¹ƒ paricarati. atthesÄ• , bhikkhave, pÄ• ricari
\Ne II 44/ vadÄ• mi. sÄ• ca kho esÄ• , bhikkhave, pÄ• ricariyÄ• hÄ«nÄ• gammÄ• pothujja
anatthasaá¹ƒhitÄ• , na nibbidÄ• ya ... pe ... na nibbÄ• nÄ• ya saá¹ƒvattati. yo ca kho, bhikkh

vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• paricarati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagat
289/, etadÄ• nuttariyaá¹ƒ, bhikkhave, pÄ• ricariyÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• sokapa
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ \Se III 367/ atthaá¹…gamÄ• ya Ã±Ä• yassa ad
sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• paricarati niviá
niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ vuccati, bhikkhave, pÄ• ricariyÄ• nuttari
dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ, p

``anussatÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco puttalÄ• bhampi anussa
anussarati, dhanalÄ• bhampi anussarati, uccÄ• vacaá¹ƒ vÄ• pana lÄ• bhaá¹ƒ anussarati, s
brÄ• hmaá¹‡aá¹ƒ vÄ• micchÄ• diá¹-á¹-hikaá¹ƒ micchÄ• paá¹-ipannaá¹ƒ anussarati. atthesÄ
nesÄ• natthÄ«ti vadÄ• mi. sÄ• ca kho esÄ• , bhikkhave, anussati hÄ«nÄ• gammÄ• pothu
anatthasaá¹ƒhitÄ• , na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abh
nibbÄ• nÄ• ya saá¹ƒvattati. yo ca kho, bhikkhave, tathÄ• gataá¹ƒ vÄ• \Ee III 329/ tathÄ• ga
anussarati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno, etadÄ• nuttariya
anussatÄ«naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhad
Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gataá¹ƒ vÄ• ta
anussarati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ vuccati, b
anussatÄ• nuttariyaá¹ƒ. imÄ• ni kho, bhikkhave, cha anuttariyÄ• nÄ«â€™â€™ ti.

``ye dassanÄ• nuttaraá¹ƒ \Se III 368/ laddhÄ• {ye dassanavaraá¹ƒ laddhÄ• (Ce Ee), dassa
(Se Ke) }, savanaÃ±ca anuttaraá¹ƒ.

lÄ• bhÄ• nuttariyaá¹ƒ laddhÄ• , sikkhÄ• nuttariye ratÄ• {anuttariyaá¹ƒ tathÄ• (Katthaci) } ||

``upaá¹-á¹-hitÄ• pÄ• ricariyÄ• , bhÄ• vayanti anussatiá¹ƒ.

vivekappaá¹-isaá¹ƒyuttaá¹ƒ, khemaá¹ƒ amatagÄ• miniá¹ƒ ||

``appamÄ• de \Ne II 45/ pamuditÄ• , nipakÄ• sÄ«lasaá¹ƒvutÄ• .

te ve kÄ• lena paccenti {paccanti (Se Katthaci) }, yattha dukkhaá¹ƒ nirujjhatÄ«â€™â€™ ti ||

anuttariyavaggo {sÄ• makavaggo (Katthaci) } tatiyo.

tassuddÄ• naá¹ƒ ---

sÄ• mako \Be II 290/ aparihÄ• niyo, bhayaá¹ƒ himavÄ• nussati.

kaccÄ• no dve ca samayÄ• , udÄ• yÄ« anuttariyenÄ• ti ||

4. devatÄ• vaggo

1. sekhasuttaá¹ƒ

<31> ``chayime \Ne II 46/, bhikkhave, dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹
kammÄ• rÄ• matÄ• \Ee III 330/, bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• , saá¹…gaá¹‡ikÄ•
aguttadvÄ• ratÄ• , bhojane amattaÃ±Ã±utÄ• --- ime kho, bhikkhave, cha dhammÄ• sekhas
saá¹ƒvattanti.

``chayime, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katar
na bhassÄ• rÄ• matÄ• , na niddÄ• rÄ• matÄ• , na saá¹…gaá¹‡ikÄ• rÄ• matÄ• , indriyesu gu
mattaÃ±Ã±utÄ• --- ime kho \Se III 369/, bhikkhave, cha dhammÄ• sekhassa bhikkhuno apa
saá¹ƒvattantÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹-hamaaparihÄ• nasuttaá¹ƒ

<32> atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• keva
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavantaá¹ƒ etadavoca ---

``chayime, bhante, dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame cha? satth
dhammagÄ• ravatÄ• , saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , appamÄ• dagÄ• ravat
{paá¹-isandhÄ• ragÄ• ravatÄ• (Katthaci) } --- ime kho, bhante, cha dhammÄ• bhikkhuno ap
saá¹ƒvattantÄ«â€™â€™ ti. idamavoca sÄ• devatÄ• . samanuÃ±Ã±o satthÄ• ahosi. atha kl
me satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevant

atha \Be II 291/ \Ne II 47/ kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --
rattiá¹ƒ aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappa
obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ á¹-hitÄ• kho, bhikkhave, sÄ• devatÄ• maá¹ƒ etadavoca --- `chayime, bhante
aparihÄ• nÄ• ya saá¹ƒvattanti. katame cha? satthugÄ• ravatÄ• , dhammagÄ• ravatÄ• , saá¹
sikkhÄ• gÄ• ravatÄ• , appamÄ• dagÄ• ravatÄ• , paá¹-isanthÄ• ragÄ• ravatÄ• --- ime \Ee III
dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti. idamavoca, bhikkhave, sÄ• d
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

``satthugaru \Se III 370/ dhammagaru, saá¹…ghe ca tibbagÄ• ravo.

appamÄ• dagaru bhikkhu, paá¹-isanthÄ• ragÄ• ravo.

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || dutiyaá¹ƒ.

3. dutiyaaparihÄ• nasuttaá¹ƒ

<33> ``imaá¹ƒ, bhikkhave, rattiá¹ƒ aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikka
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kam
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho, bhikkhave, sÄ• devatÄ• maá¹ƒ eta
bhante, dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame cha? satthugÄ• ravatÄ
saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , hirigÄ• ravatÄ• , ottappagÄ• ravatÄ• --- ime
bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti. idamavoca, bhikkhave, sÄ• devatÄ• . ida
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

``satthugaru dhammagaru, saá¹…ghe ca tibbagÄ• ravo.

hiriottappasampanno, sappatisso sagÄ• ravo.

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || tatiyaá¹ƒ.

4. mahÄ• moggallÄ• nasuttaá¹ƒ

<34> ekaá¹ƒ \Ne II 48/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá
atha kho Ä• yasmato mahÄ• moggallÄ• nassa rahogatassa \Be II 292/ paá¹-isallÄ«nassa ev
udapÄ• di --- ``katamesÄ• naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• n
sotÄ• pannÄ• mha (Se Ke Ee) } avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™
pana samayena tisso nÄ• ma bhikkhu adhunÄ• kÄ• laá¹…kato \Se III 371/ aÃ±Ã±ataraá¹ƒ b
tatrapi naá¹ƒ evaá¹ƒ jÄ• nanti --- ``tisso brahmÄ• mahiddhiko mahÄ• nubhÄ• voâ€™â€™ ti

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±
Ke Ee) } vÄ• bÄ• haá¹ƒ pasÄ• reyya pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evamevaá
tasmiá¹ƒ brahmaloke pÄ• turahosi. addasÄ• kho tisso brahmÄ• Ä• yasmantaá¹ƒ mahÄ• m
Ä• gacchantaá¹ƒ. disvÄ• na Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``ehi kh
svÄ• gataá¹ƒ {sÄ• gataá¹ƒ (Ce) }, mÄ• risa moggallÄ• na; cirassaá¹ƒ kho, mÄ• risa moggall
pariyÄ• yamakÄ• si, yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«da, mÄ• risa moggallÄ• na, idamÄ
nisÄ«di kho Ä• yasmÄ• mahÄ• moggallÄ• no paÃ±Ã±atte Ä• sane. tissopi kho brahmÄ• Ä

abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho tissaá¹ƒ brahmÄ• naá¹ƒ
etadavoca ---

``katamesÄ• naá¹ƒ kho, tissa, devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ
niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ â€™ ti? ``cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ kho, mÄ
evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambod

``sabbesaÃ±Ã±eva nu kho, tissa, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á
nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ â€™ ti? ``na kho,
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ•
sambodhiparÄ• yaá¹‡Ä• â€™ ti. ye \Se III 372/ kho te, mÄ• risa moggallÄ• na, cÄ• tumahÄ
buddhe aveccappasÄ• dena asamannÄ• gatÄ• dhamme aveccappasÄ• dena asamannÄ•
asamannÄ• gatÄ• ariyakantehi sÄ«lehi \Be II 293/ asamannÄ• gatÄ• na tesaá¹ƒ devÄ• na
III 333/ hoti --- `sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡
mÄ• risa moggallÄ• na, cÄ• tumahÄ• rÄ• jikÄ• devÄ• buddhe aveccappasÄ• dena saman
samannÄ• gatÄ• , saá¹…ghe aveccappasÄ• dena samannÄ• gatÄ• ariyakantehi sÄ«lehi sa
Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ

``cÄ• tumahÄ• rÄ• jikÄ• naÃ±Ã±eva nu kho, tissa, devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti -
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™ ti udÄ• hu tÄ• vatiá¹ƒsÄ• nam
yÄ• mÄ• nampi devÄ• naá¹ƒ ... tusitÄ• nampi devÄ• naá¹ƒ ... nimmÄ• naratÄ«nampi devÄ•
paranimmitavasavattÄ«nampi devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ
sambodhiparÄ• yaá¹‡Ä• â€™â€™ â€™ ti? ``paranimmitavasavattÄ«nampi kho, mÄ• risa m
Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ

``sabbesaÃ±Ã±eva nu kho, tissa, paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• a
`sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ â
sabbesaá¹ƒ paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ•
avinipÄ• tadhammÄ• niyatÄ• \Se III 373/ sambodhiparÄ• yaá¹‡Ä• â€™ ti. ye kho te, mÄ• r
paranimmitavasavattÄ« devÄ• buddhe aveccappasÄ• dena asamannÄ• gatÄ• , dhamme a
saá¹…ghe aveccappasÄ• dena asamannÄ• gatÄ• , ariyakantehi sÄ«lehi asamannÄ• gatÄ•
Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ
mÄ• risa moggallÄ• na, paranimmitavasavattÄ« devÄ• buddhe aveccappasÄ• dena saman
aveccappasÄ• dena samannÄ• gatÄ• , saá¹…ghe aveccappasÄ• dena samannÄ• gatÄ• , a
tesaá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `sotÄ• pannÄ• nÄ• ma avinipÄ• tadhammÄ• niyatÄ•
â€™ ti.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no tissassa brahmuno bhÄ• sitaá¹ƒ abhinanditvÄ•

``seyyathÄ• pi nÄ• ma balavÄ• \Ee III 334/ puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyy
bÄ• haá¹ƒ samiÃ±jeyya, evamevaá¹ƒ --- `brahmaloke antarahito jetavane pÄ• turahosÄ«â€

5. vijjÄ• bhÄ• giyasuttaá¹ƒ

<35> ``chayime \Be II 294/, bhikkhave, dhammÄ• vijjÄ• bhÄ• giyÄ• . katame cha? aniccas
dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirc
bhikkhave, cha dhammÄ• vijjÄ• bhÄ• giyÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. vivÄ• damÅ«lasuttaá¹ƒ

<36> {DN III 325; MN III 44; Vin II 216} ``chayimÄ• ni, bhikkhave, vivÄ• damÅ«lÄ• ni. katam
bhikkhave, bhikkhu kodhano hoti upanÄ• hÄ«. yo so, bhikkhave, bhikkhu kodhano hoti upan
agÄ• ravo viharati appatisso, dhammepi agÄ• ravo \Se III 374/ viharati appatisso, saá¹…ghe
appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti. yo so, bhikkhave, bhikkhu satthari agÄ• r
appatisso, dhamme agÄ• ravo viharati appatisso, saá¹…ghe agÄ• ravo viharati appatisso, s
paripÅ«rakÄ• rÄ« so saá¹…ghe vivÄ• daá¹ƒ janeti, yo hoti vivÄ• do bahujanÄ• hitÄ• ya bah
janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. evarÅ«paá¹ƒ ce tumhe, b
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha. tatra tumhe, bhikkhave, tasseva pÄ
pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe, bhikkhave, vivÄ• damÅ«laá¹ƒ ajjh
samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva pÄ• pakassa vivÄ• damÅ«lassa Ä•
335/ paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. ev
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ« ... pe ... issukÄ« hoti mac
hoti mÄ• yÄ• vÄ« ... pÄ• piccho hoti micchÄ• diá¹-á¹-hi ... sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä
51/ duppaá¹-inissaggÄ«. yo so, bhikkhave, bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ
duppaá¹-inissaggÄ«, so sattharipi agÄ• ravo viharati appatisso, dhammepi agÄ• ravo vihara
saá¹…ghepi agÄ• ravo viharati appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti. yo so, bhi
satthari agÄ• ravo \Se III 375/ viharati appatisso, dhamme ... pe ... saá¹…ghe agÄ• ravo vih
sikkhÄ• ya na paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ• daá¹ƒ janeti, yo hoti vivÄ• do bahujanÄ
bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
bhikkhave, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha. tatra
pÄ• pakassa vivÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe, b
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na samanupasseyyÄ• tha. tatra tumhe, bhikkhave, tasseva
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavÄ• ya paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakass
hoti. evametassa pÄ• pakassa vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti. imÄ• ni kho,
vivÄ• damÅ«lÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. chaá¸·aá¹…gadÄ• nasuttaá¹ƒ

<37> ekaá¹ƒ \Ee III 336/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thap
tena kho pana samayena veá¸·ukaá¹‡á¸• akÄ« {veá¸·ukaá¹‡á¸• akiyÄ• (AN b 7.53; a II 134
nandamÄ• tÄ• upÄ• sikÄ• sÄ• riputtamoggallÄ• nappamukhe bhikkhusaá¹…ghe chaá¸·aá
patiá¹-á¹-hÄ• peti. addasÄ• kho bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ•
nandamÄ• taraá¹ƒ upÄ• sikaá¹ƒ sÄ• riputtamoggallÄ• nappamukhe bhikkhusaá¹…ghe chaá
dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• pentiá¹ƒ. disvÄ• bhikkhÅ« Ä• mantesi --- ``esÄ• , bhikkhave, v
nandamÄ• tÄ• upÄ• sikÄ• sÄ• riputtamoggallÄ• nappamukhe bhikkhusaá¹…ghe chaá¸·aá
patiá¹-á¹-hÄ• petiâ€™â€™.

``kathaÃ±ca, bhikkhave, chaá¸·aá¹…gasamannÄ• gatÄ• dakkhiá¹‡Ä• hoti? idha, bhikkhav
tÄ«á¹‡aá¹…gÄ• ni honti, paá¹-iggÄ• hakÄ• naá¹ƒ tÄ«á¹‡aá¹…gÄ• ni. katamÄ• ni dÄ• yakas
bhikkhave, dÄ• yako pubbeva dÄ• nÄ• sumano hoti, dadaá¹ƒ cittaá¹ƒ pasÄ• deti, datvÄ• a
dÄ• yakassa tÄ«á¹‡aá¹…gÄ• ni.

``katamÄ• ni \Ne II 52/ paá¹-iggÄ• hakÄ• naá¹ƒ tÄ«á¹‡aá¹…gÄ• ni? idha, bhikkhave, paá¹-i
honti rÄ• gavinayÄ• ya vÄ• paá¹-ipannÄ• , vÄ«tadosÄ• vÄ• honti dosavinayÄ• ya vÄ• pa
honti mohavinayÄ• ya vÄ• paá¹-ipannÄ• . imÄ• ni paá¹-iggÄ• hakÄ• naá¹ƒ tÄ«á¹‡aá¹…gÄ•
tÄ«á¹‡aá¹…gÄ• ni, paá¹-iggÄ• hakÄ• naá¹ƒ tÄ«á¹‡aá¹…gÄ• ni. evaá¹ƒ kho, bhikkhave, cha
dakkhiá¹‡Ä• hoti.

``evaá¹ƒ \Be II 296/ chaá¸·aá¹…gasamannÄ• gatÄ• ya, bhikkhave, dakkhiá¹‡Ä• ya na suka
pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ --- `ettako puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ•
saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattat
asaá¹…khyeyyo {asaá¹…kheyyo (Ce Se Ke Ee) } appameyyo mahÄ• puÃ±Ã±akkhandhotve

``seyyathÄ• pi, bhikkhave, mahÄ• samudde na sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ \Ee III
`ettakÄ• ni udakÄ• á¸·hakÄ• nÄ«ti vÄ• ettakÄ• ni udakÄ• á¸·hakasatÄ• nÄ«ti vÄ• ettakÄ• n
vÄ• ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• nÄ«â€™ ti vÄ• . atha kho asaá¹…khyeyyo app
saá¹…khaá¹ƒ gacchati. evamevaá¹ƒ kho, bhikkhave, evaá¹ƒ chaá¸·aá¹…gasamannÄ• gatÄ•
puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ --- `ettako puÃ±Ã±Ä• bhisando kusalÄ• bhisando su
sukhavipÄ• ko saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ•
\Se III 377/ kho asaá¹…khyeyyo appameyyo mahÄ• puÃ±Ã±akkhandhotveva saá¹…khaá¹ƒ

{Pv 305 petavatthumhipi} ``pubbeva dÄ• nÄ• sumano, dadaá¹ƒ cittaá¹ƒ pasÄ• daye.

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa {puÃ±Ã±assa (Katthaci) } sampadÄ• ||

``vÄ«tarÄ• gÄ• {vÄ«tarÄ• go (Se Ke Katthaci) evaá¹ƒ anantarapadattayepi} vÄ«tadosÄ• , v

khettaá¹ƒ yaÃ±Ã±assa sampannaá¹ƒ, saÃ±Ã±atÄ• brahmacÄ• rayo {brahmacÄ• rino (Se K

``sayaá¹ƒ Ä• camayitvÄ• na, datvÄ• sakehi pÄ• á¹‡ibhi.

attano parato ceso, yaÃ±Ã±o hoti mahapphalo ||

{AN a IV 40} ``evaá¹ƒ \Ne II 53/ yajitvÄ• medhÄ• vÄ«, saddho muttena cetasÄ• .

abyÄ• pajjaá¹ƒ sukhaá¹ƒ lokaá¹ƒ, paá¹‡á¸• ito upapajjatÄ«â€™â€™ ti || sattamaá¹ƒ.

8. attakÄ• rÄ«suttaá¹ƒ

<38> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis so brÄ• hmaá¹‡o bhagavantaá¹ƒ \Be II 297/ etadavoca --- ``ahaÃ±hi, bho gotama, evaá¹ƒvÄ --- `natthi attakÄ• ro, natthi parakÄ• roâ€™â€™ â€™ ti. ``mÄ• haá¹ƒ, brÄ• hmaá¹‡a, evaá¹ƒ evaá¹ƒdiá¹-á¹-hiá¹ƒ addasaá¹ƒ vÄ• assosiá¹ƒ vÄ• . kathaÃ±hi nÄ• ma \Ee III 338/ sayaá¹ƒ a paá¹-ikkamanto evaá¹ƒ vakkhati --- `natthi attakÄ• ro, natthi parakÄ• roâ€™â€™ â€™ ti!

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, atthi Ä• rabbhadhÄ• tÅ«â€™â€™ ti? ``evaá¹ƒ, bho ``Ä• rabbhadhÄ• tuyÄ• sati Ä• rabbhavanto sattÄ• paÃ±Ã±Ä• yantÄ«â€™â€™ ti? ``evaá¹ƒ brÄ• hmaá¹‡a, Ä• rabbhadhÄ• tuyÄ• sati Ä• rabbhavanto sattÄ• paÃ±Ã±Ä• yanti, ayaá¹ƒ s parakÄ• roâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, atthi nikkamadhÄ• tu ... pe ... atthi parakkamadhÄ thÄ• madhÄ• tu ... atthi á¹-hitidhÄ• tu ... atthi upakkamadhÄ• tÅ«â€™â€™ ti? ``evaá¹ƒ, bho ``upakkamadhÄ• tuyÄ• sati upakkamavanto sattÄ• paÃ±Ã±Ä• yantÄ«â€™â€™ ti? ``evaá¹ brÄ• hmaá¹‡a, upakkamadhÄ• tuyÄ• sati upakkamavanto sattÄ• paÃ±Ã±Ä• yanti, ayaá¹ƒ s attakÄ• ro ayaá¹ƒ parakÄ• roâ€™â€™.

``mÄ• haá¹ƒ, brÄ• hmaá¹‡a {taá¹ƒ kiá¹ƒ maÃ±Ã±asi brÄ• hmaá¹‡a mÄ• haá¹ƒ (Katthaci) }, evaá¹ƒdiá¹-á¹-hiá¹ƒ addasaá¹ƒ vÄ• assosiá¹ƒ vÄ• . kathaÃ±hi nÄ• ma sayaá¹ƒ abhikkaman evaá¹ƒ vakkhati --- `natthi attakÄ• ro natthi parakÄ• roâ€™â€™ â€™ ti.

``abhikkantaá¹ƒ, bho gotama ... pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™

9. nidÄ• nasuttaá¹ƒ

<39> ``tÄ«á¹‡imÄ• ni \Ne II 54/, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. ka
nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya, doso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• y
samudayÄ• ya. na, bhikkhave, lobhÄ• alobho samudeti; atha kho, bhikkhave, lobhÄ• lobho
bhikkhave, dosÄ• adoso samudeti; atha kho, bhikkhave, dosÄ• dosova samudeti. na, bhikk
samudeti; atha kho, bhikkhave, mohÄ• mohova samudeti. na, bhikkhave, lobhajena \Ee III 3
kammena mohajena kammena devÄ• paÃ±Ã±Ä• yanti, manussÄ• paÃ±Ã±Ä• yanti, yÄ• v
atha kho, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena \Be II 29
tiracchÄ• nayoni paÃ±Ã±Ä• yati pettivisayo paÃ±Ã±Ä• yati, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci
379/ kho, bhikkhave, tÄ«á¹‡i nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya.

``tÄ«á¹‡imÄ• ni, bhikkhave, nidÄ• nÄ• ni kammÄ• naá¹ƒ samudayÄ• ya. katamÄ• ni tÄ«á¹‡
kammÄ• naá¹ƒ samudayÄ• ya, adoso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya, amoho n
na, bhikkhave, alobhÄ• lobho samudeti; atha kho, bhikkhave, alobhÄ• alobhova samudeti.
doso samudeti; atha kho, bhikkhave, adosÄ• adosova samudeti. na, bhikkhave, amohÄ• m
bhikkhave, amohÄ• amohova samudeti. na, bhikkhave, alobhajena kammena adosajena ka
nirayo paÃ±Ã±Ä• yati tiracchÄ• nayoni paÃ±Ã±Ä• yati pettivisayo paÃ±Ã±Ä• yati, yÄ• vÄ•
duggatiyo. atha kho, bhikkhave, alobhajena kammena adosajena kammena amohajena kam
manussÄ• paÃ±Ã±Ä• yanti, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci sugatiyo. imÄ• ni kho, bhikkha
kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ ti. navamaá¹ƒ.

10. kimilasuttaá¹ƒ

<40> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kimilÄ• yaá¹ƒ viharati niculavane
kimilo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
55/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• kimilo bhagavantaá¹ƒ etadavoca --- ``ko \Ee III 34
hetu ko paccayo yena tathÄ• gate parinibbute saddhammo na ciraá¹-á¹-hitiko hotÄ«â€™â€™
tathÄ• gate parinibbute bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo satthari agÄ• ravÄ
dhamme agÄ• ravÄ• viharanti \Se III 380/ appatissÄ• , saá¹…ghe agÄ• ravÄ• viharanti app
agÄ• ravÄ• viharanti appatissÄ• , appamÄ• de agÄ• ravÄ• viharanti appatissÄ• , paá¹-isan
(Katthaci) AN b V 201; b 7.59} agÄ• ravÄ• viharanti appatissÄ• . ayaá¹ƒ kho, kimila, hetu ay
tathÄ• gate parinibbute saddhammo na ciraá¹-á¹-hitiko hotiâ€™â€™.

``ko \Be II 299/ pana, bhante, hetu ko paccayo yena tathÄ• gate parinibbute saddhammo ci
hotÄ«â€™â€™ ti? ``idha, kimila, tathÄ• gate parinibbute bhikkhÅ« bhikkhuniyo upÄ• sakÄ•

sagÄ• ravÄ• viharanti sappatissÄ• , dhamme sagÄ• ravÄ• viharanti sappatissÄ• , saá¹…gl
sappatissÄ• , sikkhÄ• ya sagÄ• ravÄ• viharanti sappatissÄ• , appamÄ• de sagÄ• ravÄ• vih
paá¹-isanthÄ• re sagÄ• ravÄ• viharanti sappatissÄ• . ayaá¹ƒ kho, kimila, hetu ayaá¹ƒ pacca
parinibbute saddhammo ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti. dasamaá¹ƒ.

11. dÄ• rukkhandhasuttaá¹ƒ

<41> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto rÄ• jagahe viharati g
atha kho Ä• yasmÄ• sÄ• riputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
saddhiá¹ƒ gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasa aÃ±Ã±atarasmiá¹ƒ padese mahantaá
bhikkhÅ« Ä• mantesi --- ``passatha no, Ä• vuso, tumhe amuá¹ƒ mahantaá¹ƒ dÄ• rukkhandh
``evamÄ• vusoâ€™â€™ ti.

``Ä• kaá¹…khamÄ• no, Ä• vuso, bhikkhu iddhimÄ• cetovasippatto amuá¹ƒ dÄ• rukkhandha
adhimucceyya. taá¹ƒ kissa \Ee III 341/ hetu? atthi, Ä• vuso \Se III 381/, amumhi dÄ• rukkhan
yaá¹ƒ nissÄ• ya bhikkhu iddhimÄ• cetovasippatto amuá¹ƒ dÄ• rukkhandhaá¹ƒ pathavÄ«tve
Ä• kaá¹…khamÄ• no, Ä• vuso, bhikkhu iddhimÄ• cetovasippatto amuá¹ƒ dÄ• rukkhandhaá
56/ ... pe ... tejotveva adhimucceyya ... vÄ• yotveva adhimucceyya ... subhantveva adhimuc
asubhantveva adhimucceyya. taá¹ƒ kissa hetu? atthi, Ä• vuso, amumhi dÄ• rukkhandhe asu
bhikkhu iddhimÄ• cetovasippatto amuá¹ƒ dÄ• rukkhandhaá¹ƒ asubhantveva adhimucceyyÄ

12. nÄ• gitasuttaá¹ƒ

<42> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• n
saddhiá¹ƒ yena icchÄ• naá¹…galaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• mo tadavas
icchÄ• naá¹…gale viharati \Be II 300/ icchÄ• naá¹…galavanasaá¹‡á¸• e. assosuá¹ƒ kho icch
brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu, bho, gotamo sakyaputto sakyakulÄ• pabb
anuppatto icchÄ• naá¹…gale viharati icchÄ• naá¹…galavanasaá¹‡á¸• e. taá¹ƒ kho pana bha
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
... buddho bhagavÄ• â€™ ti. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ ... pe ... arahataá¹ƒ dassanaá¹
kho icchÄ• naá¹…galakÄ• brÄ• hmaá¹‡agahapatikÄ• tassÄ• rattiyÄ• accayena pahÅ«taá
Ä• dÄ• ya yena icchÄ• naá¹…galavanasaá¹‡á¸• o tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamit
aá¹-á¹-haá¹ƒsu uccÄ• saddÄ• mahÄ• saddÄ• .

tena \Se III 382/ kho pana samayena Ä• yasmÄ• nÄ• gito bhagavato upaá¹-á¹-hÄ• ko hoti.
Ä• yasmantaá¹ƒ nÄ• gitaá¹ƒ Ä• mantesi \Ee III 342/ --- ``ke pana te, nÄ• gita, uccÄ• saddÄ•
kevaá¹-á¹-Ä• maÃ±Ã±e macchavilopeâ€™â€™ ti? ``ete, bhante, icchÄ• naá¹…galakÄ• brÄ
pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ•

bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti. ``mÄ• haá¹ƒ, nÄ• gita, yasena samÄ• gamaá¹ƒ, mÄ•
nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhass
akicchalÄ• bhÄ« akasiralÄ• bhÄ«, yassÄ• haá¹ƒ nekkhammasukhassa pavivekasukhassa u
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«, so taá¹ƒ mÄ«á¸·hasukhaá¹ƒ middhasu
lÄ• bhasakkÄ• rasilokasukhaá¹ƒ sÄ• diyeyyÄ• â€™â€™ ti.

``adhivÄ• setu \Ne II 57/ dÄ• ni, bhante, bhagavÄ• ; adhivÄ• setu, sugato; adhivÄ• sanakÄ
bhagavato. yena yeneva dÄ• ni, bhante, bhagavÄ• gamissati, tanninnÄ• va bhavissanti brÄ
negamÄ• ceva jÄ• napadÄ• ca. seyyathÄ• pi, bhante, thullaphusitake deve vassante yathÄ
pavattanti; evamevaá¹ƒ kho, bhante, yena yeneva dÄ• ni bhagavÄ• gamissati, tanninnÄ• va
brÄ• hmaá¹‡agahapatikÄ• negamÄ• ceva jÄ• napadÄ• ca. taá¹ƒ kissa hetu? tathÄ• hi, bh
sÄ«lapaÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

``mÄ• haá¹ƒ, nÄ• gita, yasena samÄ• gamaá¹ƒ, mÄ• ca mayÄ• yaso. yo kho, nÄ• gita, na
pavivekasukhassa upasamasukhassa sambodhasukhassa \Be II 301/ nikÄ• malÄ• bhÄ« as
akasiralÄ• bhÄ«, yassÄ• haá¹ƒ \Se III 383/ nekkhammasukhassa pavivekasukhassa upasam
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«, so taá¹ƒ mÄ«á¸·hasukhaá¹ƒ middhasu
lÄ• bhasakkÄ• rasilokasukhaá¹ƒ sÄ• diyeyya.

``idhÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi gÄ• mantavihÄ• riá¹ƒ samÄ• hitaá¹ƒ \Ee III 3
mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• nimaá¹ƒ Ä• yasmantaá¹ƒ {Ä• rÄ• miko vÄ• ghaá¹-
vÄ• , taá¹ƒ tamhÄ• (Katthaci Ce Ee) Ä• rÄ• miko vÄ• ghaá¹-á¹-essati samaá¹‡uddeso vÄ•
Ce) AN c 8.86 passitabbaá¹ƒ} Ä• rÄ• miko vÄ• upaá¹-á¹-hahissati samaá¹‡uddeso vÄ• taá
ghaá¹-á¹-essati samaá¹‡uddeso vÄ• , taá¹ƒ tamhÄ• (Katthaci Ce Ee) Ä• rÄ• miko vÄ• gha
vÄ• , so taá¹ƒ tamhÄ• (Katthaci Ce) AN c 8.86 passitabbaá¹ƒ} samÄ• dhimhÄ• cÄ• vessat
nÄ• gita, tassa bhikkhuno na attamano homi gÄ• mantavihÄ• rena. idha panÄ• haá¹ƒ, nÄ• g
Ä• raÃ±Ã±ikaá¹ƒ araÃ±Ã±e pacalÄ• yamÄ• naá¹ƒ nisinnaá¹ƒ. tassa mayhaá¹ƒ, nÄ• gita, eva
ayamÄ• yasmÄ• imaá¹ƒ niddÄ• kilamathaá¹ƒ paá¹-ivinodetvÄ• araÃ±Ã±asaÃ±Ã±aá¹ƒyeva
tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno attamano homi araÃ±Ã±avihÄ• rena.

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ araÃ±Ã±e asamÄ• hi
mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• ni ayamÄ• yasmÄ• asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ s
samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ anurakkhissatÄ«â€™ ti. tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno
araÃ±Ã±avihÄ• rena.

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ araÃ±Ã±e samÄ• hita
mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• ni ayamÄ• yasmÄ• avimuttaá¹ƒ vÄ• cittaá¹ƒ vimo
\Ne II 58/ cittaá¹ƒ anurakkhissatÄ«â€™ ti. tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno attamano

araÃ±Ã±avihÄ• rena.

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi gÄ• mantavihÄ• riá¹ƒ lÄ• bhiá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. so taá¹ƒ
III 384/ nikÄ• mayamÄ• no riÃ±cati paá¹-isallÄ• naá¹ƒ riÃ±cati araÃ±Ã±avanapatthÄ• ni \Ee
senÄ• sanÄ• ni; gÄ• manigamarÄ• jadhÄ• niá¹ƒ osaritvÄ• vÄ• saá¹ƒ kappeti. tenÄ• haá¹ƒ,
attamano homi gÄ• mantavihÄ• rena.

``idha \Be II 302/ panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ lÄ• bhiá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. so taá¹ƒ
paá¹-ipaá¹‡Ä• metvÄ• na riÃ±cati paá¹-isallÄ• naá¹ƒ na riÃ±cati araÃ±Ã±avanapatthÄ• ni p
tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno attamano homi araÃ±Ã±avihÄ• rena. yasmÄ• haá¹ƒ
addhÄ• namaggappaá¹-ipanno na kaÃ±ci {na kiÃ±ci (Ce Ee Katthaci) } passÄ• mi purato vÄ
nÄ• gita, tasmiá¹ƒ samaye hoti antamaso uccÄ• rapassÄ• vakammÄ• yÄ• â€™â€™ ti. dvÄ•

devatÄ• vaggo {sekkhaparihÄ• niyavaggo (Se) } catuttho.

tassuddÄ• naá¹ƒ ---

sekhÄ• dve aparihÄ• ni, moggallÄ• na vijjÄ• bhÄ• giyÄ• .

vivÄ• dadÄ• nattakÄ• rÄ« nidÄ• naá¹ƒ, kimiladÄ• rukkhandhena nÄ• gitoti ||

5. dhammikavaggo

1. nÄ• gasuttaá¹ƒ

<43> ekaá¹ƒ \Ne II 59/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá
atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vat
sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä•
Ä• mantesi --- ``Ä• yÄ• mÄ• nanda \Se III 385/, yena pubbÄ• rÄ• mo migÄ• ramÄ• tupÄ• sÄ
tenupasaá¹…kamissÄ• ma divÄ• vihÄ• rÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosi.

atha kho bhagavÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ yena pubbÄ• rÄ• mo migÄ• ramÄ
kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito Ä• yasmantaá¹ƒ Ä• nan
``Ä• yÄ• mÄ• nanda, yena pubbakoá¹-á¹-hako tenupasaá¹…kamissÄ• ma gattÄ• ni parisiÃ±
bhanteâ€™â€™ ti \Be II 303/ kho Ä• yasmÄ• Ä• nando bhagavato paccassosi. atha kho bh

saddhiá¹ƒ yena pubbakoá¹-á¹-hako tenupasaá¹…kami gattÄ• ni parisiÃ±cituá¹ƒ. pubbakoá¹-
parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo aá¹-á¹-hÄ• si gattÄ• ni pubbÄ• payamÄ• no.

tena kho pana samayena raÃ±Ã±o pasenadissa kosalassa seto nÄ• ma nÄ• go mahÄ• tÅ«
} tÄ• á¸·itavÄ• ditena pubbakoá¹-á¹-hakÄ• paccuttarati. apissu taá¹ƒ jano disvÄ• evamÄ• h
bho, raÃ±Ã±o nÄ• go; dassanÄ«yo vata, bho, raÃ±Ã±o nÄ• go; pÄ• sÄ• diko vata, bho, raÃ
vata, bho, raÃ±Ã±o nÄ• goâ€™â€™ ti! evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« bhagavantaá¹ƒ e
kho, bhante, mahantaá¹ƒ brahantaá¹ƒ {mahantaá¹ƒ bruhantaá¹ƒ (Ce), mahattaá¹ƒ brahmatt
kÄ• yupapannaá¹ƒ jano disvÄ• evamÄ• ha --- `nÄ• go vata, bho, nÄ• goâ€™ ti, udÄ• hu aÃ
(Katthaci) } mahantaá¹ƒ brahantaá¹ƒ kÄ• yupapannaá¹ƒ \Se III 386/ jano disvÄ• evamÄ• ha
nÄ• goâ€™â€™ â€™ ti? ``hatthimpi kho, udÄ• yi, mahantaá¹ƒ brahantaá¹ƒ kÄ• yupapanna
`nÄ• go vata, bho, nÄ• goâ€™ ti! assampi kho, udÄ• yi, mahantaá¹ƒ brahantaá¹ƒ ... pe ... go
\Ne II 60/, mahantaá¹ƒ brahantaá¹ƒ ... pe ... uragampi {nÄ• gampi (Katthaci) } kho, udÄ• yi,
brahantaá¹ƒ ... pe ... rukkhampi kho, udÄ• yi \Ee III 346/, mahantaá¹ƒ brahantaá¹ƒ ... pe ... m
udÄ• yi, mahantaá¹ƒ brahantaá¹ƒ kÄ• yupapannaá¹ƒ jano disvÄ• evamÄ• ha --- `nÄ• go va
udÄ• yi, yo sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• y
karoti kÄ• yena vÄ• cÄ• ya manasÄ• , tamahaá¹ƒ `nÄ• goâ€™ ti brÅ«mÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ, bhante, bhagav
udÄ• yi, yo sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• y
karoti kÄ• yena vÄ• cÄ• ya manasÄ• , tamahaá¹ƒ `nÄ• goâ€™ ti brÅ«mÄ«â€™â€™ ti. idaÃ
bhagavatÄ• subhÄ• sitaá¹ƒ imÄ• hi gÄ• thÄ• hi anumodÄ• mi ---

``manussabhÅ«taá¹ƒ sambuddhaá¹ƒ, attadantaá¹ƒ samÄ• hitaá¹ƒ.

iriyamÄ• naá¹ƒ brahmapathe, cittassÅ«pasame rataá¹ƒ ||

``yaá¹ƒ \Be II 304/ manussÄ• namassanti, sabbadhammÄ• na pÄ• raguá¹ƒ.

devÄ• pi taá¹ƒ {naá¹ƒ (Ce Ee) } namassanti, iti me arahato sutaá¹ƒ ||

``sabbasaá¹ƒyojanÄ• tÄ«taá¹ƒ, vanÄ• nibbana {nibbÄ• na (Ce Se Ke Ee) } mÄ• gataá¹ƒ.

kÄ• mehi nekkhammarataá¹ƒ {nekkhamme rataá¹ƒ (Katthaci Ce) }, muttaá¹ƒ selÄ• va kaÃ±c

``sabbe accarucÄ« nÄ• go, himavÄ• Ã±Ã±e siluccaye.

sabbesaá¹ƒ \Se III 387/ nÄ• ganÄ• mÄ• naá¹ƒ, saccanÄ• mo anuttaro ||

``nÄ• gaá¹ƒ vo {te (Katthaci) } kittayissÄ• mi, na hi Ä• guá¹ƒ karoti so.

soraccaá¹ƒ avihiá¹ƒsÄ• ca, pÄ• dÄ• nÄ• gassa te duve ||

``tapo ca brahmacariyaá¹ƒ, caraá¹‡Ä• nÄ• gassa tyÄ• pare.

saddhÄ• hattho mahÄ• nÄ• go, upekkhÄ• setadantavÄ• ||

``sati \Ne II 61/ gÄ«vÄ• siro paÃ±Ã±Ä• , vÄ«maá¹ƒsÄ• dhammacintanÄ• .

á¹• 22 dhammakucchisamÄ• tapo, viveko tassa vÄ• ladhi ||

``so jhÄ• yÄ« assÄ• sarato, ajjhattaá¹ƒ susamÄ• hito {ajjhattupasamÄ• hito (Se Katthaci) }.

gacchaá¹ƒ samÄ• hito nÄ• go, á¹-hito nÄ• go samÄ• hito ||

``seyyaá¹ƒ samÄ• hito nÄ• go, nisinnopi samÄ• hito.

sabbattha \Ee III 347/ saá¹ƒvuto nÄ• go, esÄ• nÄ• gassa sampadÄ• ||

``bhuÃ±jati anavajjÄ• ni, sÄ• vajjÄ• ni na bhuÃ±jati.

ghÄ• samacchÄ• danaá¹ƒ laddhÄ• , sannidhiá¹ƒ parivajjayaá¹ƒ ||

``saá¹ƒyojanaá¹ƒ aá¹‡uá¹ƒ thÅ«laá¹ƒ, sabbaá¹ƒ chetvÄ• na bandhanaá¹ƒ.

yena yeneva gacchati, anapekkhova gacchati ||

``yathÄ• pi udake jÄ• taá¹ƒ, puá¹‡á¸• arÄ«kaá¹ƒ pavaá¸• á¸• hati.

nupalippati {na upalippati (Ce Se Ke Ee), nupalimpati (Katthaci) } toyena, sucigandhaá¹ƒ ma

``tatheva loke sujÄ• to, buddho loke viharati.

nupalippati lokena, toyena padumaá¹ƒ yathÄ• ||

``mahÄ• ginÄ«va \Be II 305/ jalito {mahÄ• ggini pajjalito (Ce Se Ke) }, anÄ• hÄ• rÅ«pasamn

saá¹…khÄ• resÅ«pasantesu \Se III 388/ {aá¹…gÄ• resu ca santesu (Katthaci) }, nibbutoti pa

``atthassÄ• yaá¹ƒ viÃ±Ã±Ä• panÄ«, upamÄ• viÃ±Ã±Å«hi desitÄ• .

viÃ±Ã±assanti {viÃ±Ã±issanti (Katthaci) } mahÄ• nÄ• gÄ• , nÄ• gaá¹ƒ nÄ• gena desitaá¹ƒ ||

``vÄ«tarÄ• go \Ne II 62/ vÄ«tadoso, vÄ«tamoho anÄ• savo.

sarÄ«raá¹ƒ vijahaá¹ƒ nÄ• go, parinibbissati {parinibbÄ• ti (Ee Katthaci) } anÄ• savoâ€™â€™

2. migasÄ• lÄ• suttaá¹ƒ

<44> atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
upÄ• sikÄ• ya nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nis
{migasÄ• á¹‡Ä• (Katthaci) AN c 10.75} upÄ• sikÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnÄ•
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca ---

``kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo desito aÃ±Ã±
brahmacÄ• rÄ« ca abrahmacÄ• rÄ« ca ubho samasamagatikÄ• bhavissanti abhisamparÄ•
bhante, purÄ• á¹‡o brahmacÄ• rÄ« ahosi Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ
byÄ• kato sakadÄ• gÄ• misatto {sakadÄ• gÄ• mipatto (Katthaci Se Ee) } tusitaá¹ƒ kÄ• yaá¹
{pettayyo piyo (Ce Ee Katthaci), pitu piyo (Se Ke) } me, bhante, isidatto abrahmacÄ• rÄ« ah
sadÄ• rasantuá¹-á¹-ho. sopi kÄ• laá¹…kato bhagavatÄ• byÄ• kato sakadÄ• gÄ• mipatto tus
kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo desito aÃ±Ã±ey
ca abrahmacÄ• rÄ« ca \Se III 389/ ubho samasamagatikÄ• bhavissanti abhisamparÄ• yaâ€
panetaá¹ƒ, bhagini, bhagavatÄ• byÄ• kataâ€™â€™ nti.

atha \Be II 306/ kho Ä• yasmÄ• Ä• nando migasÄ• lÄ• ya upÄ• sikÄ• ya nivesane piá¹‡á¸•
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho Ä• yasmÄ• Ä• nando pacchÄ• bhattaá¹ƒ piá¹‡á
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena
nivesanaá¹ƒ tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒ. at
upÄ• sikÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ek
\Ne II 63/ nisinnÄ• kho, bhante, migasÄ• lÄ• upÄ• sikÄ• maá¹ƒ etadavoca --- `kathaá¹ƒ ka

bhante Ä• nanda, bhagavatÄ• dhammo desito aÃ±Ã±eyyo, yatra hi nÄ• ma brahmacÄ• rÄ«
samasamagatikÄ• bhavissanti abhisamparÄ• yaá¹ƒ. pitÄ• me, bhante, purÄ• á¹‡o brahma
virato methunÄ• gÄ• madhammÄ• . so kÄ• laá¹…kato bhagavatÄ• byÄ• kato sakadÄ• gÄ•
upapannoti. petteyyopi me, bhante, isidatto abrahmacÄ• rÄ« ahosi sadÄ• rasantuá¹-á¹-ho. s
bhagavatÄ• byÄ• kato sakadÄ• gÄ• mipatto \Ee III 349/ tusitaá¹ƒ kÄ• yaá¹ƒ upapannoti. ka
nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo desito aÃ±Ã±eyyo, yatra hi nÄ• ma
\Se III 390/ ca ubho samasamagatikÄ• bhavissanti abhisamparÄ• yaâ€™ nti? evaá¹ƒ vutte
migasÄ• laá¹ƒ upÄ• sikaá¹ƒ etadavocaá¹ƒ --- `evaá¹ƒ kho panetaá¹ƒ, bhagini, bhagavatÄ•

``kÄ• cÄ• nanda, migasÄ• lÄ• upÄ• sikÄ• bÄ• lÄ• abyattÄ• ammakÄ• ammakasaÃ±Ã±
ambakÄ• ambakasaÃ±Ã±Ä• (Se Ke) AN c 10.75 passitabbaá¹ƒ}, ke ca purisapuggalaparo
Ä• nanda, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``katame cha? idhÄ• nanda, ekacco puggalo sorato hoti sukhasaá¹ƒvÄ• so, abhinandanti s
ekattavÄ• sena. tassa savanenapi akataá¹ƒ hoti, bÄ• husaccenapi akataá¹ƒ hoti, diá¹-á¹-hiy
hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ na labhati. so kÄ• yassa bhedÄ• paraá¹ƒ \Be II 307/ mara
visesÄ• ya, hÄ• nagÄ• mÄ«yeva hoti no visesagÄ• mÄ«.

``idha panÄ• nanda, ekacco puggalo sorato hoti sukhasaá¹ƒvÄ• so, abhinandanti sabrahma
tassa savanenapi kataá¹ƒ hoti, bÄ• husaccenapi kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá
sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• visesÄ• ya p
visesagÄ• mÄ«yeva hoti no hÄ• nagÄ• mÄ«.

``tatrÄ• nanda, pamÄ• á¹‡ikÄ• pamiá¹‡anti --- `imassapi teva dhammÄ• aparassapi teva d
eko hÄ«no eko paá¹‡Ä«toâ€™ ti! taÃ±hi tesaá¹ƒ, Ä• nanda, hoti dÄ«gharattaá¹ƒ ahitÄ• ya d

``tatrÄ• nanda \Ne II 64/, yvÄ• yaá¹ƒ puggalo sorato hoti sukhasaá¹ƒvÄ• so, abhinandanti s
ekattavÄ• sena, tassa savanenapi kataá¹ƒ hoti, bÄ• husaccenapi kataá¹ƒ hoti, diá¹-á¹-hiyÄ•
hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. ayaá¹ƒ \Se III 391/, Ä• nanda \Ee III 350/, puggalo
puggalena abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu? imaá¹ƒ hÄ• nanda, pugga
nibbahati, tadantaraá¹ƒ ko jÄ• neyya aÃ±Ã±atra tathÄ• gatena! tasmÄ• tihÄ• nanda, mÄ• p
ahuvattha; mÄ• puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡hittha. khaÃ±Ã±ati hÄ• nanda, puggalesu
ahaá¹ƒ vÄ• , Ä• nanda, puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡heyyaá¹ƒ, yo vÄ• panassa mÄ• di

``idha panÄ• nanda, ekaccassa puggalassa kodhamÄ• no adhigato {avigato (Katthaci) } ho
samayaÃ±cassa lobhadhammÄ• uppajjanti. tassa savanenapi akataá¹ƒ hoti, bÄ• husaccen
diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ na labhati. so kÄ• yassa
maraá¹‡Ä• hÄ• nÄ• ya pareti no visesÄ• ya, hÄ• nagÄ• mÄ«yeva hoti no visesagÄ• mÄ«.

``idha panÄ• nanda, ekaccassa puggalassa kodhamÄ• no adhigato hoti, samayena samaya
uppajjanti. tassa savanenapi kataá¹ƒ hoti ... pe ... no hÄ• nagÄ• mÄ«.

``tatrÄ• nanda \Be II 308/, pamÄ• á¹‡ikÄ• pamiá¹‡anti ... pe ... yo vÄ• panassa mÄ• diso.

``idha, panÄ• nanda, ekaccassa puggalassa kodhamÄ• no adhigato hoti, samayena samay
uppajjanti. tassa savanenapi akataá¹ƒ hoti ... pe ... sÄ• mÄ• yikampi vimuttiá¹ƒ na labhati. s
paraá¹ƒ maraá¹‡Ä• hÄ• nÄ• ya pareti no visesÄ• ya, hÄ• nagÄ• mÄ«yeva hoti no visesagÄ

``idha panÄ• nanda, ekaccassa puggalassa kodhamÄ• no adhigato hoti, samayena samaya
uppajjanti. tassa savanenapi kataá¹ƒ \Se III 392/ hoti, bÄ• husaccenapi kataá¹ƒ hoti, diá¹-á¹-
paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. so kÄ• yassa bhedÄ• paraá¹ƒ ma
351/ pareti no hÄ• nÄ• ya, visesagÄ• mÄ«yeva hoti no hÄ• nagÄ• mÄ«.

``tatrÄ• nanda \Ne II 65/, pamÄ• á¹‡ikÄ• pamiá¹‡anti --- `imassapi teva dhammÄ• , aparas
kasmÄ• tesaá¹ƒ eko hÄ«no, eko paá¹‡Ä«toâ€™ ti? taÃ±hi tesaá¹ƒ, Ä• nanda, hoti dÄ«gha
dukkhÄ• ya.

``tatrÄ• nanda, yassa puggalassa kodhamÄ• no adhigato hoti, samayena samayaÃ±cassa
uppajjanti, tassa savanenapi kataá¹ƒ hoti, bÄ• husaccenapi kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi pa
sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. ayaá¹ƒ, Ä• nanda, puggalo amunÄ• purimena puggale
paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu? imaá¹ƒ hÄ• nanda, puggalaá¹ƒ dhammasoto nibbahati.
aÃ±Ã±atra tathÄ• gatena! tasmÄ• tihÄ• nanda, mÄ• puggalesu pamÄ• á¹‡ikÄ• ahuvattha;
gaá¹‡hittha. khaÃ±Ã±ati hÄ• nanda, puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡hanto. ahaá¹ƒ vÄ• , Ä
pamÄ• á¹‡aá¹ƒ gaá¹‡heyyaá¹ƒ, yo vÄ• panassa mÄ• diso.

``kÄ• cÄ• nanda, migasÄ• lÄ• upÄ• sikÄ• bÄ• lÄ• abyattÄ• ammakÄ• ammakasaÃ±Ã±
purisapuggalaparopariyaÃ±Ä• á¹‡e! ime kho, Ä• nanda, cha puggalÄ• santo saá¹ƒvijjamÄ•

``yathÄ• rÅ«pena, Ä• nanda, sÄ«lena purÄ• á¹‡o samannÄ• gato ahosi, tathÄ• rÅ«pena sÄ
abhavissa. nayidha purÄ• á¹‡o isidattassa gatimpi aÃ±Ã±assa. yathÄ• rÅ«pÄ• ya ca, Ä• na
393/ isidatto samannÄ• gato ahosi, tathÄ• rÅ«pÄ• ya paÃ±Ã±Ä• ya purÄ• á¹‡o samannÄ• g
nayidha isidatto purÄ• á¹‡assa gatimpi aÃ±Ã±assa. iti kho, Ä• nanda, ime puggalÄ• ubho e
dutiyaá¹ƒ.

3. iá¹‡asuttaá¹ƒ

<45> ``dÄ• liddiyaá¹ƒ {dÄ• á¸·iddiyaá¹ƒ (Ce) }, bhikkhave, dukkhaá¹ƒ lokasmiá¹ƒ kÄ• mabh
``evaá¹ƒ, bhanteâ€™â€™. ``yampi, bhikkhave, daliddo {daá¸·iddo (Ce) } assako \Ee III 352/
{anaddhiko (Se Ke) } iá¹‡aá¹ƒ Ä• diyati, iá¹‡Ä• dÄ• nampi, bhikkhave, dukkhaá¹ƒ lokasmiá¹
``evaá¹ƒ, bhanteâ€™â€™. ``yampi, bhikkhave, daliddo assako anÄ• á¸·hiko iá¹‡aá¹ƒ Ä• diy
paá¹-issuá¹‡Ä• ti, vaá¸• á¸• hipi, bhikkhave, dukkhÄ• lokasmiá¹ƒ kÄ• mabhoginoâ€™â€™ t
``yampi, bhikkhave, daliddo assako anÄ• á¸·hiko vaá¸• á¸• hiá¹ƒ paá¹-issuá¹‡itvÄ• \Ne II 66
{kÄ• lagataá¹ƒ (Katthaci) } vaá¸• á¸• hiá¹ƒ na deti, codentipi naá¹ƒ; codanÄ• pi, bhikkhave, c
kÄ• mabhoginoâ€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``yampi, bhikkhave, daliddo assako
deti, anucarantipi naá¹ƒ; anucariyÄ• pi, bhikkhave, dukkhÄ• lokasmiá¹ƒ kÄ• mabhoginoâ€™
bhanteâ€™â€™. ``yampi, bhikkhave, daliddo assako anÄ• á¸·hiko anucariyamÄ• no na deti
bandhanampi, bhikkhave, dukkhaá¹ƒ lokasmiá¹ƒ kÄ• mabhoginoâ€™â€™ ti? ``evaá¹ƒ, bha

``iti kho, bhikkhave, dÄ• liddiyampi dukkhaá¹ƒ lokasmiá¹ƒ kÄ• mabhogino, iá¹‡Ä• dÄ• nam
kÄ• mabhogino, vaá¸• á¸• hipi dukkhÄ• lokasmiá¹ƒ kÄ• mabhogino, codanÄ• pi dukkhÄ• l
anucariyÄ• pi dukkhÄ• lokasmiá¹ƒ kÄ• mabhogino, bandhanampi dukkhaá¹ƒ lokasmiá¹ƒ kÄ
bhikkhave \Se III 394/, yassa kassaci saddhÄ• natthi kusalesu dhammesu, hirÄ« natthi kus
ottappaá¹ƒ natthi kusalesu dhammesu, vÄ«riyaá¹ƒ natthi kusalesu dhammesu, paÃ±Ã±Ä• n
--- ayaá¹ƒ vuccati, bhikkhave, ariyassa vinaye daliddo assako anÄ• á¸·hiko.

``sa kho so, bhikkhave, daliddo assako anÄ• á¸·hiko saddhÄ• ya asati kusalesu dhammesu
dhammesu, ottappe asati kusalesu dhammesu, vÄ«riye asati kusalesu dhammesu, paÃ±Ã±
kusalesu dhammesu, kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ
idamassa iá¹‡Ä• dÄ• nasmiá¹ƒ vadÄ• mi.

``so tassa kÄ• yaduccaritassa paá¹-icchÄ• danahetu pÄ• pikaá¹ƒ icchaá¹ƒ paá¹‡idahati {pa
`mÄ• maá¹ƒ jaÃ±Ã±Å«â€™ ti icchati, `mÄ• maá¹ƒ jaÃ±Ã±Å«â€™ ti saá¹…kappati \Ee III 3
ti vÄ• caá¹ƒ bhÄ• sati, `mÄ• maá¹ƒ jaÃ±Ã±Å«â€™ ti kÄ• yena parakkamati. so tassa vacÄ«
paá¹-icchÄ• danahetu ... pe ... so tassa manoduccaritassa paá¹-icchÄ• danahetu ... pe ... `m
ti kÄ• yena parakkamati. idamassa vaá¸• á¸• hiyÄ• vadÄ• mi.

``tamenaá¹ƒ pesalÄ• sabrahmacÄ• rÄ« evamÄ• haá¹ƒsu --- `ayaÃ±ca so Ä• yasmÄ• evaá
ti. idamassa codanÄ• ya vadÄ• mi.

``tamenaá¹ƒ \Ne II 67/ araÃ±Ã±agataá¹ƒ vÄ• rukkhamÅ«lagataá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• rag
vippaá¹-isÄ• rasahagatÄ• pÄ• pakÄ• akusalavitakkÄ• samudÄ• caranti. idamassa anucar

``sa kho so, bhikkhave, daliddo assako anÄ• á¸·hiko kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ
caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• nirayaba

tiracchÄ• nayonibandhane vÄ• . nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekabandhanampi saman
evaá¹ƒkaá¹-ukaá¹ƒ {evaá¹ƒdukkhaá¹ƒ (Se Ke Katthaci) } evaá¹ƒantarÄ• yakaraá¹ƒ anuttaras
adhigamÄ• ya, yathayidaá¹ƒ, bhikkhave, nirayabandhanaá¹ƒ vÄ• tiracchÄ• nayonibandhan

``dÄ• liddiyaá¹ƒ dukkhaá¹ƒ loke, iá¹‡Ä• dÄ• naÃ±ca vuccati.

daliddo iá¹‡amÄ• dÄ• ya, bhuÃ±jamÄ• no vihaÃ±Ã±ati ||

``tato anucaranti naá¹ƒ, bandhanampi nigacchati.

etaÃ±hi bandhanaá¹ƒ dukkhaá¹ƒ, kÄ• malÄ• bhÄ• bhijappinaá¹ƒ ||

``tatheva ariyavinaye, saddhÄ• yassa na vijjati.

ahirÄ«ko \Ee III 354/ anottappÄ«, pÄ• pakammavinibbayo ||

``kÄ• yaduccaritaá¹ƒ katvÄ• , vacÄ«duccaritÄ• ni ca.

manoduccaritaá¹ƒ katvÄ• , `mÄ• maá¹ƒ jaÃ±Ã±Å«â€™ ti icchati ||

``so \Be II 311/ saá¹ƒsappati {saá¹…kappati (Katthaci) } kÄ• yena, vÄ• cÄ• ya uda cetasÄ• .

pÄ• pakammaá¹ƒ pavaá¸• á¸• hento, tattha tattha punappunaá¹ƒ ||

``so pÄ• pakammo dummedho, jÄ• naá¹ƒ dukkaá¹-amattano.

daliddo iá¹‡amÄ• dÄ• ya, bhuÃ±jamÄ• no vihaÃ±Ã±ati ||

``tato \Ne II 68/ anucaranti naá¹ƒ, saá¹…kappÄ• mÄ• nasÄ• dukhÄ• .

gÄ• me \Se III 396/ vÄ• yadi vÄ• raÃ±Ã±e, yassa vippaá¹-isÄ• rajÄ• ||

``so pÄ• pakammo dummedho, jÄ• naá¹ƒ dukkaá¹-amattano.

yonimaÃ±Ã±ataraá¹ƒ gantvÄ• , niraye vÄ• pi bajjhati ||

``etaÃ±hi bandhanaá¹ƒ dukkhaá¹ƒ, yamhÄ• dhÄ«ro pamuccati.

dhammaladdhehi bhogehi, dadaá¹ƒ cittaá¹ƒ pasÄ• dayaá¹ƒ ||

``ubhayattha kaá¹-aggÄ• ho, saddhassa gharamesino.

diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

evametaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ, cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati ||

``tatheva ariyavinaye, saddhÄ• yassa patiá¹-á¹-hitÄ• .

hirÄ«mano ca ottappÄ«, paÃ±Ã±avÄ• sÄ«lasaá¹ƒvuto ||

``eso kho ariyavinaye, `sukhajÄ«vÄ«â€™ ti vuccati.

nirÄ• misaá¹ƒ sukhaá¹ƒ laddhÄ• , upekkhaá¹ƒ adhitiá¹-á¹-hati ||

``paÃ±ca nÄ«varaá¹‡e hitvÄ• , niccaá¹ƒ Ä• raddhavÄ«riyo.

jhÄ• nÄ• ni upasampajja, ekodi nipako sato ||

``evaá¹ƒ Ã±atvÄ• yathÄ• bhÅ«taá¹ƒ, sabbasaá¹ƒyojanakkhaye.

sabbaso anupÄ• dÄ• ya, sammÄ• cittaá¹ƒ vimuccati ||

``tassa sammÄ• vimuttassa, Ã±Ä• á¹‡aá¹ƒ ce hoti tÄ• dino.

`akuppÄ• me vimuttÄ«â€™ ti, bhavasaá¹ƒyojanakkhaye ||

``etaá¹ƒ kho paramaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ sukhamanuttaraá¹ƒ.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, etaá¹ƒ Ä• naá¹‡yamuttamaâ€™â€™ nti || tatiyaá¹ƒ.

4. mahÄ• cundasuttaá¹ƒ

<46> evaá¹ƒ \Se III 397/ \Be II 312/ \Ee III 355/ \Ne II 69/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ mahÄ• cundo cetÄ«su viharati sayaá¹ƒjÄ• tiyaá¹ƒ {sahajÄ• tiyaá¹ƒ (Ce Ee), saÃ±jÄ• tiyaá¹ƒ Ä• yasmÄ• mahÄ• cundo bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä• vu Ä• yasmato mahÄ• cundassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• cundo etadavoca ---

``idhÄ• vuso, dhammayogÄ• bhikkhÅ« jhÄ• yÄ« bhikkhÅ« apasÄ• denti --- `ime pana jhÄ• jhÄ• yanti pajjhÄ• yanti nijjhÄ• yanti avajjhÄ• yanti {apajjhÄ• yanti (MN I 508) }. kimime {kiá¹ Ee) } jhÄ• yanti, kintime jhÄ• yanti, kathaá¹ƒ ime jhÄ• yantÄ«â€™ ti? tattha dhammayogÄ• nappasÄ«danti, jhÄ• yÄ« ca bhikkhÅ« nappasÄ«danti, na ca bahujanahitÄ• ya paá¹-ipannÄ bahuno janassa atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ.

``idha panÄ• vuso, jhÄ• yÄ« bhikkhÅ« dhammayoge bhikkhÅ« apasÄ• denti --- `ime pana d dhammayogamhÄ• ti uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• muá¹-á asamÄ• hitÄ• vibbhantacittÄ• pÄ• katindriyÄ• . kimime dhammayogÄ• , kintime dhammayo dhammayogÄ• â€™ ti? tattha jhÄ• yÄ« ca bhikkhÅ« nappasÄ«danti, dhammayogÄ• ca bhi bahujanahitÄ• ya paá¹-ipannÄ• honti bahujanasukhÄ• ya bahuno janassa atthÄ• ya hitÄ• y devamanussÄ• naá¹ƒ.

``idha panÄ• vuso, dhammayogÄ• bhikkhÅ« dhammayogÄ• naÃ±Ã±eva bhikkhÅ«naá¹ƒ va jhÄ• yÄ«naá¹ƒ bhikkhÅ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• santi. tattha dhammayogÄ• ca bhikkhÅ« jhÄ• yÄ« ca bhikkhÅ« nappasÄ«danti, na ca bahujanahitÄ• ya paá¹-ipannÄ• honti bahujana atthÄ• ya hitÄ• ya \Se III 398/ sukhÄ• ya devamanussÄ• naá¹ƒ.

``idha panÄ• vuso, jhÄ• yÄ« bhikkhÅ« jhÄ• yÄ«naÃ±Ã±eva bhikkhÅ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ b bhikkhÅ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• santi. tattha jhÄ• yÄ« ca bhikkhÅ« nappasÄ«danti, dham nappasÄ«danti, na ca bahujanahitÄ• ya paá¹-ipannÄ• honti bahujanasukhÄ• ya \Be II 313/ hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ.

``tasmÄ• tihÄ• vuso \Ne II 70/, evaá¹ƒ sikkhitabbaá¹ƒ --- `dhammayogÄ• samÄ• nÄ• jhÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sissÄ• mÄ• â€™ ti. evaÃ±hi vo, Ä• vuso, sikkhitabbaá¹ƒ. taá¹ƒ kissa het Ä• vuso, puggalÄ• dullabhÄ• lokasmiá¹ƒ, ye amataá¹ƒ dhÄ• tuá¹ƒ kÄ• yena phusitvÄ• vih evaá¹ƒ sikkhitabbaá¹ƒ --- `jhÄ• yÄ« samÄ• nÄ• dhammayogÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vaá¹‡ evaÃ±hi vo, Ä• vuso, sikkhitabbaá¹ƒ. taá¹ƒ kissa hetu? acchariyÄ• hete, Ä• vuso, puggalÄ• ye gambhÄ«raá¹ƒ atthapadaá¹ƒ paÃ±Ã±Ä• ya ativijjha passantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamasandiá¹-á¹-hikasuttaá¹ƒ

<47> atha kho moá¸·iyasÄ«vako {moliyasÄ«vako (Ce Ee), moá¸·isÄ«vako (Katthaci) } parib tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho moá¸·iyasÄ«vako paribbÄ• etadavoca --- `` `sandiá¹-á¹-hiko dhammo, sandiá¹-á¹-hiko dhammoâ€™ ti, bhante, vuccati. bhante, sandiá¹-á¹-hiko dhammo hoti akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabb

``tena \Ee III 357/ hi, sÄ«vaka, taÃ±Ã±evettha paá¹-ipucchÄ• mi. yathÄ• te khameyya \Se
byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«vaka, santaá¹ƒ vÄ• ajjhattaá¹ƒ lobhaá¹ƒ `atth
lobhoâ€™ ti pajÄ• nÄ• si, asantaá¹ƒ vÄ• ajjhattaá¹ƒ lobhaá¹ƒ `natthi me ajjhattaá¹ƒ lobhoâ
pajÄ• nÄ• sÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ kho tvaá¹ƒ, sÄ«vaka, santaá
`atthi me ajjhattaá¹ƒ lobhoâ€™ ti pajÄ• nÄ• si, asantaá¹ƒ vÄ• ajjhattaá¹ƒ lobhaá¹ƒ `natthi m
lobhoâ€™ ti pajÄ• nÄ• si --- evampi kho, sÄ«vaka, sandiá¹-á¹-hiko dhammo hoti ... pe ....

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«vaka, santaá¹ƒ vÄ• ajjhattaá¹ƒ dosaá¹ƒ ... pe ... santaá¹ƒ vÄ•
mohaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ lobhadhammaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhatta
... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ mohadhammaá¹ƒ `atthi me ajjhattaá¹ƒ mohadhammoâ€™
\Be II 314/ vÄ• ajjhattaá¹ƒ mohadhammaá¹ƒ `natthi me ajjhattaá¹ƒ mohadhammoâ€™ ti paj
``evaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ kho tvaá¹ƒ, sÄ«vaka, santaá¹ƒ vÄ• ajjhattaá¹ƒ mohadha
ajjhattaá¹ƒ mohadhammoâ€™ ti pajÄ• nÄ• si, asantaá¹ƒ \Ne II 71/ vÄ• ajjhattaá¹ƒ mohadha
ajjhattaá¹ƒ mohadhammoâ€™ ti pajÄ• nÄ• si --- evaá¹ƒ kho, sÄ«vaka, sandiá¹-á¹-hiko dham
ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti.

``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante ... pe ... upÄ• sakaá¹ƒ maá¹ƒ, bhante, bhag
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paÃ±camaá¹ƒ.

6. dutiyasandiá¹-á¹-hikasuttaá¹ƒ

<48> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• \Se III 400/ ekan
nisinno kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- `` `sandiá¹-á¹-hiko dhammo, san
ti, bho gotama, vuccati. kittÄ• vatÄ• nu kho, bho gotama, sandiá¹-á¹-hiko \Ee III 358/ dhamm
ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti?

``tena hi, brÄ• hmaá¹‡a, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ•
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, santaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gaá¹ƒ `atthi me ajjhatta
pajÄ• nÄ• si, asantaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gaá¹ƒ `natthi me ajjhattaá¹ƒ rÄ• goâ€™ ti pajÄ•
``evaá¹ƒ, bhoâ€™â€™. ``yaá¹ƒ kho tvaá¹ƒ, brÄ• hmaá¹‡a, santaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gaá
rÄ• goâ€™ ti pajÄ• nÄ• si, asantaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gaá¹ƒ `natthi me ajjhattaá¹ƒ rÄ• g
evampi kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hiko dhammo hoti ... pe ....

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, santaá¹ƒ vÄ• ajjhattaá¹ƒ dosaá¹ƒ ... pe ... santaá¹
mohaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• yasandosaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhatta

vacÄ«sandosaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ manosandosaá¹ƒ `atthi me ajjhattaá¹ƒ
pajÄ• nÄ• si, asantaá¹ƒ vÄ• ajjhattaá¹ƒ manosandosaá¹ƒ `natthi me ajjhattaá¹ƒ manosando
pajÄ• nÄ• sÄ«â€™â€™ ti? ``evaá¹ƒ, bhoâ€™â€™. ``yaá¹ƒ kho tvaá¹ƒ, brÄ• hmaá¹‡a, santa
manosandosaá¹ƒ `atthi \Ne II 72/ me ajjhattaá¹ƒ manosandosoâ€™ ti pajÄ• nÄ• si, asantaá
manosandosaá¹ƒ `natthi me ajjhattaá¹ƒ manosandosoâ€™ ti \Be II 315/ pajÄ• nÄ• si --- eva
sandiá¹-á¹-hiko dhammo hoti akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±

``abhikkantaá¹ƒ \Se III 401/, bho gotama, abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ
gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. chaá¹-á¹-haá¹ƒ

7. khemasuttaá¹ƒ

<49> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
samayena Ä• yasmÄ• ca khemo Ä• yasmÄ• ca sumano sÄ• vatthiyaá¹ƒ viharanti \Ee III 35
Ä• yasmÄ• ca khemo Ä• yasmÄ• ca sumano yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; up
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• khemo b

``yo so, bhante, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• r
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto tassa na evaá¹ƒ hoti --- `atthi m
sadisoti vÄ• atthi me hÄ«noti vÄ• â€™â€™ â€™ ti. idamavocÄ• yasmÄ• khemo. samanuÃ
Ä• yasmÄ• khemo ``samanuÃ±Ã±o me satthÄ• â€™â€™ ti uá¹-á¹-hÄ• yÄ• sanÄ• bhagava
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho Ä• yasmÄ• sumano acirapakkante Ä• yasmante kheme bhagavantaá¹ƒ etadavoc
arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho pari
sammadaÃ±Ã±Ä• vimutto tassa na evaá¹ƒ hoti --- `natthi me seyyoti vÄ• natthi me sadisot
vÄ• â€™â€™ â€™ ti. idamavocÄ• yasmÄ• sumano. samanuÃ±Ã±o satthÄ• \Se III 402/ ah
Ä• yasmÄ• sumano ``samanuÃ±Ã±o me satthÄ• â€™â€™ ti uá¹-á¹-hÄ• yÄ• sanÄ• bhagav
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho bhagavÄ• acirapakkantesu Ä• yasmante ca kheme Ä• yasmante ca sumane bhik
kho, bhikkhave, kulaputtÄ• aÃ±Ã±aá¹ƒ byÄ• karonti \Be II 316/. attho ca vutto attÄ• ca anu
idhekacce moghapurisÄ• hasamÄ• nakÄ• {hasamÄ• nakaá¹ƒ (Katthaci) Vin I 245} maÃ±Ã
pacchÄ• vighÄ• taá¹ƒ Ä• pajjantÄ«â€™â€™ ti.

``na ussesu na omesu, samatte nopanÄ«yare {nopaniyyare (Se Ee Katthaci) }.

khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ, caranti saá¹ƒyojanavippamuttÄ• â€™â€™ ti ||

8. indriyasaá¹ƒvarasuttaá¹ƒ

<50> {AN b V 24, 168; II 7.65} ``indriyasaá¹ƒvare \Ee III 360/, bhikkhave, asati indriyasaá¹ƒ
hatÅ«panisaá¹ƒ hoti sÄ«laá¹ƒ; sÄ«le asati sÄ«lavipannassa hatÅ«paniso hoti sammÄ• sam
asati sammÄ• samÄ• dhivipannassa hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassana
asati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«paniso hoti nibbidÄ• virÄ• go; nibb
nibbidÄ• virÄ• gavipannassa hatÅ«panisaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ•
sÄ• khÄ• palÄ• savipanno. tassa papaá¹-ikÄ• pi na pÄ• ripÅ«riá¹ƒ gacchati, tacopi na pÄ• r
pheggupi na pÄ• ripÅ«riá¹ƒ gacchati, sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho,
indriyasaá¹ƒvare asati indriyasaá¹ƒvaravipannassa hatÅ«panisaá¹ƒ hoti sÄ«laá¹ƒ ... pe ...
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``indriyasaá¹ƒvare \Se III 403/, bhikkhave, sati indriyasaá¹ƒvarasampannassa upanisasamp
sÄ«laá¹ƒ; sÄ«le sati sÄ«lasampannassa upanisasampanno hoti sammÄ• samÄ• dhi; samm
sammÄ• samÄ• dhisampannassa upanisasampannaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassa
sati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanasampannassa upanisasampanno hoti nibbidÄ• virÄ• g
nibbidÄ• virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. sey
sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• ripÅ«riá¹ƒ gacchati, tacopi pÄ• ripÅ«
pÄ• ripÅ«riá¹ƒ gacchati, sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati \Be II 317/. evamevaá¹ƒ kho, bhikk
indriyasaá¹ƒvare sati indriyasaá¹ƒvarasampannassa upanisasampannaá¹ƒ hoti sÄ«laá¹ƒ ...
vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. Ä• nandasuttaá¹ƒ

<51> atha \Ne II 74/ \Ee III 361/ kho Ä• yasmÄ• Ä• nando yenÄ• yasmÄ• sÄ• riputto tenu
upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ ka
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• y
etadavoca ---

``kittÄ• vatÄ• nu kho, Ä• vuso sÄ• riputta, bhikkhu assutaÃ±ceva dhammaá¹ƒ suá¹‡Ä• ti, s
sammosaá¹ƒ gacchanti, ye cassa dhammÄ• pubbe cetasÄ• samphuá¹-á¹-hapubbÄ• te ca
aviÃ±Ã±Ä• taÃ±ca vijÄ• nÄ• tÄ«â€™â€™ ti? ``Ä• yasmÄ• kho Ä• nando bahussuto. paá¹-i
Ä• nandaâ€™â€™ nti. ``tenahÄ• vuso sÄ• riputta, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi;
III 404/. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• sÄ• riputto Ä• yasmato Ä• nandassa pa
etadavoca ---

``idhÄ• vuso sÄ• riputta, bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ geyyaá¹ƒ veyy

udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ. so yathÄ• sutaá¹ƒ yath
vitthÄ• rena paresaá¹ƒ deseti, yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti, yathÄ• su
dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati. yasmiá¹ƒ Ä• vÄ• se th
bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• tasmiá¹ƒ Ä
kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ; imass
tassa Ä• yasmato avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ«karonti, aneka
kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. ettÄ• vatÄ• kho, Ä• vu
bhikkhu assutaÃ±ceva dhammaá¹ƒ suá¹‡Ä• ti, sutÄ• cassa dhammÄ• na sammosaá¹ƒ ga
cetasÄ• samphuá¹-á¹-hapubbÄ• te ca samudÄ• caranti, aviÃ±Ã±Ä• taÃ±ca vijÄ• nÄ• tÄ«â

``acchariyaá¹ƒ \Be II 318/, Ä• vuso, abbhutaá¹ƒ, Ä• vuso, yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ Ä•
imehi ca mayaá¹ƒ chahi dhammehi samannÄ• gataá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ dhÄ• n
dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• n
jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ \Ne II 75/. Ä• yasmÄ• Ä• nando yathÄ• sutaá¹ƒ
405/ dhammaá¹ƒ vitthÄ• rena paresaá¹ƒ deseti, Ä• yasmÄ• Ä• nando yathÄ• sutaá¹ƒ yathÄ
vitthÄ• rena paresaá¹ƒ vÄ• ceti, Ä• yasmÄ• Ä• nando yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ d
sajjhÄ• yaá¹ƒ karoti, Ä• yasmÄ• Ä• nando yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ
anuvicÄ• reti manasÄ• nupekkhati. Ä• yasmÄ• Ä• nando yasmiá¹ƒ Ä• vÄ• se therÄ• bhikk
Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• tasmiá¹ƒ Ä• vÄ• se vas
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá
ti? te Ä• yasmato Ä• nandassa avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ«k
kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodentÄ«â€™â€™ ti. navamaá

10. khattiyasuttaá¹ƒ

<52> atha kho jÄ• á¹‡ussoá¹‡i {jÄ• á¹‡usoá¹‡i (Katthaci) } brÄ• hmaá¹‡o yena bhagavÄ• t
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaa

``khattiyÄ• \Ee III 363/, bho gotama, kiá¹ƒadhippÄ• yÄ• , kiá¹ƒupavicÄ• rÄ• , kiá¹ƒadhiá¹-á
kiá¹ƒabhinivesÄ• , kiá¹ƒpariyosÄ• nÄ• â€™â€™ ti? ``khattiyÄ• kho, brÄ• hmaá¹‡a, bhogÄ•
paÃ±Ã±Å«pavicÄ• rÄ• balÄ• dhiá¹-á¹-hÄ• nÄ• pathavÄ«bhinivesÄ• issariyapariyosÄ• nÄ•

``brÄ• hmaá¹‡Ä• pana, bho gotama, kiá¹ƒadhippÄ• yÄ• , kiá¹ƒupavicÄ• rÄ• , kiá¹ƒadhiá¹-á
kiá¹ƒpariyosÄ• nÄ• â€™â€™ ti? ``brÄ• hmaá¹‡Ä• kho, brÄ• hmaá¹‡a, bhogÄ• dhippÄ• yÄ•
mantÄ• dhiá¹-á¹-hÄ• nÄ• yaÃ±Ã±Ä• bhinivesÄ• brahmalokapariyosÄ• nÄ• â€™â€™ ti.

``gahapatikÄ• \Be II 319/ pana, bho gotama, kiá¹ƒadhippÄ• yÄ• , kiá¹ƒupavicÄ• rÄ• , kiá¹ƒ
kiá¹ƒabhinivesÄ• , kiá¹ƒpariyosÄ• nÄ• â€™â€™ ti? ``gahapatikÄ• kho, brÄ• hmaá¹‡a, bhog
paÃ±Ã±Å«pavicÄ• rÄ• sippÄ• dhiá¹-á¹-hÄ• nÄ• kammantÄ• bhinivesÄ• niá¹-á¹-hitakamma

``itthÄ« \Ne II 76/ pana, bho gotama, kiá¹ƒadhippÄ• yÄ• , kiá¹ƒupavicÄ• rÄ• , kiá¹ƒadhiá¹-á
kiá¹ƒabhinivesÄ• , kiá¹ƒpariyosÄ• nÄ• â€™â€™ ti? ``itthÄ« kho, brÄ• hmaá¹‡a, purisÄ• dhi
alaá¹…kÄ• rÅ«pavicÄ• rÄ• puttÄ• dhiá¹-á¹-hÄ• nÄ• asapatÄ«bhinivesÄ• issariyapariyosÄ

``corÄ• pana, bho gotama, kiá¹ƒadhippÄ• yÄ• , kiá¹ƒupavicÄ• rÄ• , kiá¹ƒadhiá¹-á¹-hÄ• nÄ•
kiá¹ƒpariyosÄ• nÄ• â€™â€™ ti? ``corÄ• kho, brÄ• hmaá¹‡a, Ä• dÄ• nÄ• dhippÄ• yÄ• gah
satthÄ• dhiá¹-á¹-hÄ• nÄ• andhakÄ• rÄ• bhinivesÄ• adassanapariyosÄ• nÄ• â€™â€™ ti.

``samaá¹‡Ä• pana, bho gotama, kiá¹ƒadhippÄ• yÄ• , kiá¹ƒupavicÄ• rÄ• , kiá¹ƒadhiá¹-á¹-hÄ
kiá¹ƒpariyosÄ• nÄ• â€™â€™ ti? ``samaá¹‡Ä• kho, brÄ• hmaá¹‡a, khantisoraccÄ• dhippÄ•
sÄ«lÄ• dhiá¹-á¹-hÄ• nÄ• Ä• kiÃ±caÃ±Ã±Ä• bhinivesÄ• {akiÃ±canÄ• bhinivesÄ• (Se Kattha
nibbÄ• napariyosÄ• nÄ• â€™â€™ ti.

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! khattiyÄ• nampi bhavaá¹ƒ gotamo jÄ
upavicÄ• raÃ±ca adhiá¹-á¹-hÄ• naÃ±ca abhinivesaÃ±ca pariyosÄ• naÃ±ca. brÄ• hmaá¹‡Ä•
... pe ... \Se III 407/ gahapatÄ«nampi bhavaá¹ƒ gotamo jÄ• nÄ• ti ... itthÄ«nampi bhavaá¹ƒ g
corÄ• nampi bhavaá¹ƒ gotamo jÄ• nÄ• ti \Ee III 364/ ... samaá¹‡Ä• nampi bhavaá¹ƒ gotamo
upavicÄ• raÃ±ca adhiá¹-á¹-hÄ• naÃ±ca abhinivesaÃ±ca pariyosÄ• naÃ±ca. abhikkantaá¹ƒ,
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

11. appamÄ• dasuttaá¹ƒ

<53> atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ \Be II 320/ vÄ«tisÄ• retvÄ• ekam
nisinno kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``atthi nu kho, bho gotama, eko dhammo bhÄ• vito bahulÄ«kato yo ubho atthe samadhigga
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ, yo ca attho samparÄ• yikoâ€™â€™ ti? ``atthi kho, brÄ
dhammo bhÄ• vito bahulÄ«kato yo ubho atthe samadhiggayha tiá¹-á¹-hati --- diá¹-á¹-hadhar
ca attho samparÄ• yikoâ€™â€™ ti.

``katamo pana, bho gotama, eko dhammo bhÄ• vito bahulÄ«kato yo ubho atthe samadhigg
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ, yo ca attho samparÄ• yikoâ€™â€™ ti? ``appamÄ• do
bhÄ• vito bahulÄ«kato ubho atthe samadhiggayha tiá¹-á¹-hati --- diá¹-á¹-hadhammikaÃ±ceva

samparÄ• yikoâ€™â€™.

``seyyathÄ• pi, brÄ• hmaá¹‡a, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ {jaá¹…gamÄ• naá¹ƒ (Ce E
pÄ• á¹‡Ä• naá¹ƒ padajÄ• tÄ• ni, sabbÄ• ni tÄ• ni hatthipade samodhÄ• naá¹ƒ gacchanti; ha
aggamakkhÄ• yati, yadidaá¹ƒ mahantattena. evamevaá¹ƒ kho, brÄ• hmaá¹‡a, appamÄ• do
bahulÄ«kato ubho \Se III 408/ atthe samadhiggayha tiá¹-á¹-hati --- diá¹-á¹-hadhammikaÃ±ce
attho samparÄ• yiko.

``seyyathÄ• pi, brÄ• hmaá¹‡a, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo sabbÄ• tÄ• k
kÅ«á¹-asamosaraá¹‡Ä• , kÅ«á¹-aá¹ƒ tÄ• saá¹ƒ aggamakkhÄ• yati; evamevaá¹ƒ kho, brÄ• h
....

``seyyathÄ• pi, brÄ• hmaá¹‡a, pabbajalÄ• yako pabbajaá¹ƒ {babbajalÄ• yako babbajaá¹ƒ (
gahetvÄ• odhunÄ• ti nidhunÄ• ti nicchÄ• deti; evamevaá¹ƒ kho, brÄ• hmaá¹‡a ... pe ....

``seyyathÄ• pi, brÄ• hmaá¹‡a, ambapiá¹‡á¸• iyÄ• vaá¹‡á¹-acchinnÄ• ya yÄ• ni kÄ• nici am
vaá¹‡á¹-Å«panibandhanÄ• ni sabbÄ• ni tÄ• ni tadanvayÄ• ni bhavanti; evamevaá¹ƒ kho, brÄ

``seyyathÄ• pi, brÄ• hmaá¹‡a, ye keci khuddarÄ• jÄ• no {kuá¸• á¸• arÄ• jÄ• no (Ce Se-a),
10.15} sabbete raÃ±Ã±o cakkavattissa anuyantÄ• {anuyuttÄ• (Ce Se Ke Ee) } bhavanti, rÄ
aggamakkhÄ• yati; evamevaá¹ƒ kho, brÄ• hmaá¹‡a ... pe ....

``seyyathÄ• pi \Be II 321/, brÄ• hmaá¹‡a, yÄ• kÄ• ci tÄ• rakarÅ«pÄ• naá¹ƒ pabhÄ• sabbÄ
kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ, candappabhÄ• tÄ• saá¹ƒ aggamakkhÄ• yati. evamevaá¹ƒ
eko \Ne II 78/ dhammo bhÄ• vito bahulÄ«kato ubho atthe samadhiggayha tiá¹-á¹-hati --- diá¹
atthaá¹ƒ yo ca attho samparÄ• yiko.

``ayaá¹ƒ kho, brÄ• hmaá¹‡a, eko dhammo bhÄ• vito bahulÄ«kato ubho atthe samadhiggay
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ, yo ca attho samparÄ• yikoâ€™â€™ ti.

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bha
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. ekÄ• dasamaá¹ƒ.

12. dhammikasuttaá¹ƒ

<54> ekaá¹ƒ \Se III 409/ \Ee III 366/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-
pana samayena Ä• yasmÄ• dhammiko jÄ• tibhÅ«miyaá¹ƒ Ä• vÄ• siko hoti sabbaso jÄ• tibh
tatra sudaá¹ƒ Ä• yasmÄ• dhammiko Ä• gantuke bhikkhÅ« akkosati paribhÄ• sati vihiá¹ƒsat

te ca Ä• gantukÄ• bhikkhÅ« Ä• yasmatÄ• dhammikena akkosiyamÄ• nÄ• paribhÄ• siyam
vitudiyamÄ• nÄ• rosiyamÄ• nÄ• vÄ• cÄ• ya pakkamanti, na saá¹‡á¹-hanti {na saá¹‡á¹-hah
Ä• vÄ• saá¹ƒ.

atha kho jÄ• tibhÅ«makÄ• naá¹ƒ {jÄ• tibhÅ«mikÄ• naá¹ƒ (Se Ee Katthaci) } upÄ• sakÄ• naá
kho bhikkhusaá¹…ghaá¹ƒ paccupaá¹-á¹-hitÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nap
atha ca pana Ä• gantukÄ• bhikkhÅ« pakkamanti, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saá¹ƒ.
yena Ä• gantukÄ• bhikkhÅ« pakkamanti, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saâ€™â€™ nti
jÄ• tibhÅ«makÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• dhammiko
paribhÄ• sati vihiá¹ƒsati vitudati roseti vÄ• cÄ• ya. te ca Ä• gantukÄ• bhikkhÅ« Ä• yasmatÄ
akkosiyamÄ• nÄ• paribhÄ• siyamÄ• nÄ• vihesiyamÄ• nÄ• vitudiyamÄ• nÄ• rosiyamÄ• nÄ
na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ Ä• yasmantaá¹ƒ dhammikaá

atha \Ne II 79/ kho jÄ• tibhÅ«makÄ• upÄ• sakÄ• yena Ä• yasmÄ• dhammiko tenupasaá¹
Ä• yasmantaá¹ƒ dhammikaá¹ƒ etadavocuá¹ƒ --- ``pakkamatu, bhante, Ä• yasmÄ• dhammik
idha vÄ• senÄ• â€™â€™ ti. atha \Se III 410/ kho Ä• yasmÄ• dhammiko tamhÄ• Ä• vÄ• sÄ
tatrapi sudaá¹ƒ Ä• yasmÄ• dhammiko Ä• gantuke bhikkhÅ« akkosati paribhÄ• sati vihiá¹ƒsa
vÄ• cÄ• ya. te ca Ä• gantukÄ• bhikkhÅ« Ä• yasmatÄ• dhammikena akkosiyamÄ• nÄ• par
vitudiyamÄ• nÄ• rosiyamÄ• nÄ• vÄ• cÄ• ya pakkamanti, na saá¹‡á¹-hanti, riÃ±canti \Ee III

atha kho jÄ• tibhÅ«makÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ etadahosi --- ``mayaá¹ƒ kho bhikkhusa
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena. atha ca pana
pakkamanti, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saá¹ƒ. ko nu kho hetu ko paccayo yena Ä• g
pakkamanti, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saâ€™â€™ nti? atha kho jÄ• tibhÅ«makÄ• n
etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• dhammiko Ä• gantuke bhikkhÅ« akkosati paribhÄ• s
roseti vÄ• cÄ• ya. te ca Ä• gantukÄ• bhikkhÅ« Ä• yasmatÄ• dhammikena akkosiyamÄ• nÄ
vihesiyamÄ• nÄ• vitudiyamÄ• nÄ• rosiyamÄ• nÄ• vÄ• cÄ• ya pakkamanti, na saá¹‡á¹-han
yaá¹ƒnÅ«na mayaá¹ƒ Ä• yasmantaá¹ƒ dhammikaá¹ƒ pabbÄ• jeyyÄ• mÄ• â€™â€™ ti.

atha kho jÄ• tibhÅ«makÄ• upÄ• sakÄ• yenÄ• yasmÄ• dhammiko tenupasaá¹…kamiá¹ƒsu
dhammikaá¹ƒ etadavocuá¹ƒ --- ``pakkamatu, bhante, Ä• yasmÄ• dhammiko imamhÄ• pi Ä•
vÄ• senÄ• â€™â€™ ti. atha kho Ä• yasmÄ• dhammiko tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ
tatrapi sudaá¹ƒ Ä• yasmÄ• dhammiko Ä• gantuke bhikkhÅ« akkosati paribhÄ• sati vihiá¹ƒsa
vÄ• cÄ• ya. te ca Ä• gantukÄ• bhikkhÅ« Ä• yasmatÄ• dhammikena akkosiyamÄ• nÄ• par
vitudiyamÄ• nÄ• rosiyamÄ• nÄ• vÄ• cÄ• ya pakkamanti, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ

atha \Be II 323/ kho jÄ• tibhÅ«makÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ etadahosi --- ``mayaá¹ƒ kho

paccupaá¹-á¹-hitÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ
bhikkhÅ« pakkamanti \Ne II 80/, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saá¹ƒ. ko nu kho hetu ko
Ä• gantukÄ• bhikkhÅ« pakkamanti, na saá¹‡á¹-hanti, riÃ±canti Ä• vÄ• saâ€™â€™ nti? atha
upÄ• sakÄ• naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• dhammiko Ä• gantuke bhikkhÅ« a
368/. yaá¹ƒnÅ«na mayaá¹ƒ Ä• yasmantaá¹ƒ dhammikaá¹ƒ pabbÄ• jeyyÄ• ma sabbaso jÄ• t
Ä• vÄ• sehÄ«â€™â€™ ti. atha kho jÄ• tibhÅ«makÄ• upÄ• sakÄ• yenÄ• yasmÄ• dhammik
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ dhammikaá¹ƒ etadavocuá¹ƒ --- ``pakkamatu, bhante, A
jÄ• tibhÅ«miyaá¹ƒ sattahi Ä• vÄ• sehÄ«â€™â€™ ti. atha kho Ä• yasmato dhammikassa eta
jÄ• tibhÅ«makehi upÄ• sakehi sabbaso jÄ• tibhÅ«miyaá¹ƒ sattahi Ä• vÄ• sehi. kahaá¹ƒ nu k
ti? atha kho Ä• yasmato dhammikassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ yena bhagavÄ• t
nti.

atha kho Ä• yasmÄ• dhammiko pattacÄ«varamÄ• dÄ• ya yena rÄ• jagahaá¹ƒ tena pakkÄ•
gijjhakÅ«á¹-o pabbato yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se III 412/ I
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ dhammikaá¹ƒ bhagavÄ
nu tvaá¹ƒ, brÄ• hmaá¹‡a dhammika, Ä• gacchasÄ«â€™â€™ ti? ``pabbÄ• jito ahaá¹ƒ, bhant
sabbaso jÄ• tibhÅ«miyaá¹ƒ sattahi Ä• vÄ• sehÄ«â€™â€™ ti. ``alaá¹ƒ, brÄ• hmaá¹‡a dhamm
taá¹ƒ tato tato pabbÄ• jenti, so tvaá¹ƒ tato tato pabbÄ• jito mameva santike Ä• gacchasiâ€™

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a dhammika, sÄ• muddikÄ• vÄ• á¹‡ijÄ• tÄ«radassiá¹ƒ sak
samuddaá¹ƒ ajjhogÄ• hanti. te atÄ«radakkhiá¹‡iyÄ• {atÄ«radassaniyÄ• (Se), atÄ«radassiy
tÄ«radassiá¹ƒ sakuá¹‡aá¹ƒ muÃ±canti. so gacchateva puratthimaá¹ƒ disaá¹ƒ, gacchati pacc
gacchati uttaraá¹ƒ disaá¹ƒ, gacchati dakkhiá¹‡aá¹ƒ disaá¹ƒ, gacchati uddhaá¹ƒ, gacchati an
samantÄ• tÄ«raá¹ƒ passati, tathÄ• gatakova {tathÄ• gato (Katthaci) DN I 497 passitabbaá¹
samantÄ• \Be II 324/ tÄ«raá¹ƒ na passati tameva nÄ• vaá¹ƒ paccÄ• gacchati. evamevaá¹ƒ
yaá¹ƒ taá¹ƒ tato tato pabbÄ• jenti so tvaá¹ƒ tato tato pabbÄ• jito mameva santike Ä• gaccha

``bhÅ«tapubbaá¹ƒ \Ee III 369/, brÄ• hmaá¹‡a dhammika, raÃ±Ã±o korabyassa suppatiá¹-á¹
ahosi paÃ±casÄ• kho sÄ«tacchÄ• yo manoramo. suppatiá¹-á¹-hassa kho pana, brÄ• hmaá¹
dvÄ• dasayojanÄ• ni \Ne II 81/ abhiniveso ahosi, paÃ±ca yojanÄ• ni mÅ«lasantÄ• nakÄ• na
pana \Se III 413/, brÄ• hmaá¹‡a dhammika, nigrodharÄ• jassa tÄ• va mahantÄ• ni phalÄ• n
nÄ• ma Ä• á¸·hakathÄ• likÄ• . evamassa sÄ• dÅ«ni phalÄ• ni ahesuá¹ƒ; seyyathÄ• pi nÄ• n
anelakaá¹ƒ. suppatiá¹-á¹-hassa kho pana, brÄ• hmaá¹‡a dhammika, nigrodharÄ• jassa ekaá
paribhuÃ±jati saddhiá¹ƒ itthÄ• gÄ• rena, ekaá¹ƒ khandhaá¹ƒ balakÄ• yo paribhuÃ±jati, ekaá
negamajÄ• napadÄ• paribhuÃ±janti, ekaá¹ƒ khandhaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• paribhu
migÄ• {migapakkhino (Ce Se Ee) } paribhuÃ±janti. suppatiá¹-á¹-hassa kho pana, brÄ• hmaá
nigrodharÄ• jassa na koci phalÄ• ni rakkhati, na ca sudaá¹ƒ {na ca puna (Katthaci) } aÃ±Ã±
hiá¹ƒsanti.

``atha kho, brÄ• hmaá¹‡a dhammika, aÃ±Ã±ataro puriso suppatiá¹-á¹-hassa nigrodharÄ• ja
phalÄ• ni bhakkhitvÄ• sÄ• khaá¹ƒ bhaÃ±jitvÄ• pakkÄ• mi. atha kho, brÄ• hmaá¹‡a dhamm
nigrodharÄ• je adhivatthÄ• ya devatÄ• ya etadahosi --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ
manusso {yÄ• va pÄ• pamanusso (Se), yÄ• vatÄ• pÄ• pamanusso (Katthaci) }, yatra hi nÄ•
nigrodharÄ• jassa yÄ• vadatthaá¹ƒ phalÄ• ni bhakkhitvÄ• sÄ• khaá¹ƒ bhaÃ±jitvÄ• pakkam
suppatiá¹-á¹-ho nigrodharÄ• jÄ• Ä• yatiá¹ƒ phalaá¹ƒ na dadeyyÄ• â€™ ti. atha kho, brÄ• hr
suppatiá¹-á¹-ho nigrodharÄ• jÄ• Ä• yatiá¹ƒ phalaá¹ƒ na adÄ• si.

``atha kho, brÄ• hmaá¹‡a dhammika, rÄ• jÄ• \Ee III 370/ korabyo yena sakko devÄ• namin
upasaá¹…kamitvÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --- `yagghe, mÄ• risa, jÄ• neyy
nigrodharÄ• jÄ• phalaá¹ƒ na detÄ«â€™ ti? atha kho, brÄ• hmaá¹‡a \Se III 414/ dhammika,
tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si {abhisaá¹…khÄ• resi (Se K
vÄ• tavuá¹-á¹-hi Ä• gantvÄ• suppatiá¹-á¹-haá¹ƒ nigrodharÄ• jaá¹ƒ pavattesi \Be II 325/ {pÄ•
ummÅ«lamakÄ• si. atha kho, brÄ• hmaá¹‡a dhammika, suppatiá¹-á¹-he nigrodharÄ• je adhi
dummanÄ• assumukhÄ« rudamÄ• nÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.

``atha kho, brÄ• hmaá¹‡a dhammika, sakko devÄ• namindo yena suppatiá¹-á¹-he nigrodhar
tenupasaá¹…kami; upasaá¹…kamitvÄ• suppatiá¹-á¹-he nigrodharÄ• je adhivatthaá¹ƒ devat
nu tvaá¹ƒ, devate, dukkhÄ« dummanÄ• assumukhÄ« rudamÄ• nÄ• ekamantaá¹ƒ á¹-hitÄ• a
mÄ• risa, bhusÄ• vÄ• tavuá¹-á¹-hi Ä• gantvÄ• bhavanaá¹ƒ pavattesi ummÅ«lamakÄ• sÄ«â
rukkhadhamme á¹-hitÄ• ya bhusÄ• vÄ• tavuá¹-á¹-hi Ä• gantvÄ• bhavanaá¹ƒ pavattesi umr
pana, mÄ• risa \Ne II 82/, rukkho rukkhadhamme á¹-hito hotÄ«â€™ ti? `idha, devate, rukkha
mÅ«latthikÄ• haranti, tacaá¹ƒ tacatthikÄ• haranti, pattaá¹ƒ pattatthikÄ• haranti, pupphaá¹ƒ
haranti, phalaá¹ƒ phalatthikÄ• haranti. na ca tena devatÄ• ya anattamanatÄ• vÄ• anabhin
} vÄ• karaá¹‡Ä«yÄ• . evaá¹ƒ kho, devate, rukkho rukkhadhamme á¹-hito hotÄ«â€™ ti. `aá¹-
mÄ• risa, rukkhadhamme bhusÄ• vÄ• tavuá¹-á¹-hi Ä• gantvÄ• bhavanaá¹ƒ pavattesi umm
tvaá¹ƒ, devate, rukkhadhamme tiá¹-á¹-heyyÄ• si, siyÄ• {siyÄ• pi (Ce Ee) } te bhavanaá¹ƒ ya
`á¹-hassÄ• mahaá¹ƒ, {tiá¹-á¹-heyyÄ• mahaá¹ƒ (Se) } mÄ• risa \Ee III 371/, rukkhadhamme, l
III 415/ yathÄ• pureâ€™â€™ â€™ ti.

``atha kho, brÄ• hmaá¹‡a dhammika, sakko devÄ• namindo tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá
{abhisaá¹…khÄ• ri (Se Katthaci) }, yathÄ• bhusÄ• vÄ• tavuá¹-á¹-hi Ä• gantvÄ• suppatiá¹-á
ussÄ• pesi, sacchavÄ«ni mÅ«lÄ• ni ahesuá¹ƒ. evamevaá¹ƒ kho, brÄ• hmaá¹‡a dhammika,
á¹-hitaá¹ƒ jÄ• tibhÅ«makÄ• upÄ• sakÄ• pabbÄ• jesuá¹ƒ sabbaso jÄ• tibhÅ«miyaá¹ƒ sattah
``kathaá¹ƒ pana, bhante, samaá¹‡o samaá¹‡adhamme á¹-hito hotÄ«â€™â€™ ti? ``idha, brÄ
samaá¹‡o akkosantaá¹ƒ na paccakkosati, rosantaá¹ƒ na paá¹-irosati, bhaá¹‡á¸• antaá¹ƒ na
evaá¹ƒ kho, brÄ• hmaá¹‡a dhammika, samaá¹‡o samaá¹‡adhamme á¹-hito hotÄ«â€™â€™

bhante, samaá¹‡adhamme jÄ• tibhÅ«makÄ• upÄ• sakÄ• pabbÄ• jesuá¹ƒ sabbaso jÄ• tibh
Ä• vÄ• sehÄ«â€™â€™ ti.

{AN b 7.66; b 7.73} ``bhÅ«tapubbaá¹ƒ \Be II 326/, brÄ• hmaá¹‡a dhammika, sunetto nÄ• m
titthakaro kÄ• mesu vÄ«tarÄ• go. sunettassa kho pana, brÄ• hmaá¹‡a dhammika, satthuno
ahesuá¹ƒ. sunetto satthÄ• sÄ• vakÄ• naá¹ƒ brahmalokasahabyatÄ• ya dhammaá¹ƒ desesi
dhammika, sunettassa satthuno brahmalokasahabyatÄ• ya dhammaá¹ƒ desentassa cittÄ• n
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjiá¹ƒsu. y
dhammika, sunettassa satthuno brahmalokasahabyatÄ• ya dhammaá¹ƒ desentassa cittÄ• n
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjiá¹ƒsu.

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a dhammika, mÅ«gapakkho nÄ• ma satthÄ• ahosi ... pe ..
ahosi ... kuddÄ• lako nÄ• ma satthÄ• ahosi ... hatthipÄ• lo nÄ• ma satthÄ• ahosi ... jotipÄ•
satthÄ• ahosi titthakaro kÄ• mesu vÄ«tarÄ• go. jotipÄ• lassa kho pana, brÄ• hmaá¹‡a dhar
sÄ• vakasatÄ• ni ahesuá¹ƒ. jotipÄ• lo satthÄ• sÄ• vakÄ• naá¹ƒ brahmalokasahabyatÄ• ya
ye kho pana, brÄ• hmaá¹‡a dhammika, jotipÄ• lassa satthuno brahmalokasahabyatÄ• ya dh
na pasÄ• desuá¹ƒ te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ•
upapajjiá¹ƒsu. ye kho pana, brÄ• hmaá¹‡a dhammika, jotipÄ• lassa satthuno brahmalokasa
desentassa cittÄ• ni pasÄ• desuá¹ƒ te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
upapajjiá¹ƒsu.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a dhammika, yo ime cha satthÄ• re titthakare kÄ• me
anekasatapariv Ä• re sasÄ• vakasaá¹…ghe paduá¹-á¹-hacitto akkoseyya paribhÄ• seyya, ba
pasaveyyÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``yo kho, brÄ• hmaá¹‡a dhammika, im
kÄ• mesu vÄ«tarÄ• ge anekasatapariv Ä• re sasÄ• vakasaá¹…ghe paduá¹-á¹-hacitto akkose
apuÃ±Ã±aá¹ƒ pasaveyya. yo ekaá¹ƒ diá¹-á¹-hisampannaá¹ƒ puggalaá¹ƒ paduá¹-á¹-hacitto a
ayaá¹ƒ tato bahutaraá¹ƒ \Se III 417/ apuÃ±Ã±aá¹ƒ pasavati. taá¹ƒ kissa hetu? nÄ• haá¹ƒ, br
ito bahiddhÄ• evarÅ«piá¹ƒ khantiá¹ƒ {evarÅ«paá¹ƒ khantaá¹ƒ (Se) } vadÄ• mi, yathÄ• maá
tasmÄ• tiha, brÄ• hmaá¹‡a dhammika \Be II 327/, evaá¹ƒ sikkhitabbaá¹ƒ --- `na no samasab
Ä• masabrahmacÄ• rÄ«su (Se), na no sabrahmacÄ• rÄ«su (Ce Ee) } cittÄ• ni paduá¹-á¹-hÄ
ti. evaÃ±hi te, brÄ• hmaá¹‡a dhammika, sikkhitabbanti.

``sunetto \Ee III 373/ mÅ«gapakkho ca, aranemi ca brÄ• hmaá¹‡o.

kuddÄ• lako ahu satthÄ• , hatthipÄ• lo ca mÄ• á¹‡avo ||

``jotipÄ• lo ca govindo, ahu sattapurohito.

ahiá¹ƒsakÄ• {abhisekÄ• (Se) } atÄ«taá¹ƒse, cha satthÄ• ro yasassino ||

``nirÄ• magandhÄ• karuá¹‡edhimuttÄ• {vimuttÄ• (Ce Se Ee) }, kÄ• masaá¹ƒyojanÄ• tigÄ• }.

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pagÄ• ahuá¹ƒ {ahu (bahÅ«su), ahÅ« (Katthaci

``ahesuá¹ƒ sÄ• vakÄ• tesaá¹ƒ, anekÄ• ni satÄ• nipi.

nirÄ• magandhÄ• karuá¹‡edhimuttÄ• , kÄ• masaá¹ƒyojanÄ• tigÄ• .

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pagÄ• ahuá¹ƒ {ahu (bahÅ«su), ahÅ« (Katthaci

``yete \Ne II 84/ isÄ« bÄ• hirake, vÄ«tarÄ• ge samÄ• hite.

paduá¹-á¹-hamanasaá¹…kappo, yo naro paribhÄ• sati.

bahuÃ±ca so pasavati, apuÃ±Ã±aá¹ƒ tÄ• diso naro ||

``yo cekaá¹ƒ diá¹-á¹-hisampannaá¹ƒ, bhikkhuá¹ƒ buddhassa sÄ• vakaá¹ƒ.

paduá¹-á¹-hamanasaá¹…kappo \Se III 418/, yo naro paribhÄ• sati.

ayaá¹ƒ tato bahutaraá¹ƒ, apuÃ±Ã±aá¹ƒ pasave naro ||

``na sÄ• dhurÅ«paá¹ƒ Ä• sÄ«de, diá¹-á¹-hiá¹-á¹-hÄ• nappahÄ• yinaá¹ƒ.

sattamo puggalo eso, ariyasaá¹…ghassa vuccati ||

``avÄ«tarÄ• go kÄ• mesu, yassa paÃ±cindriyÄ• mudÅ«.

saddhÄ• sati ca vÄ«riyaá¹ƒ, samatho ca vipassanÄ• ||

``tÄ• disaá¹ƒ bhikkhumÄ• sajja, pubbeva upahaÃ±Ã±ati.

attÄ• naá¹ƒ upahantvÄ• na, pacchÄ• aÃ±Ã±aá¹ƒ vihiá¹ƒsati ||

``yo \Be II 328/ ca rakkhati attÄ• naá¹ƒ, rakkhito tassa bÄ• hiro.

tasmÄ• rakkheyya attÄ• naá¹ƒ, akkhato paá¹‡á¸• ito sadÄ• â€™â€™ ti || dvÄ• dasamaá¹ƒ.

dhammikavaggo \Ee III 374/ paÃ±camo.

tassuddÄ• naá¹ƒ ---

nÄ• gamigasÄ• lÄ• iá¹‡aá¹ƒ, cundaá¹ƒ dve sandiá¹-á¹-hikÄ• duve.

khemaindriya Ä• nanda, khattiyÄ• appamÄ• dena dhammikoti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

6. mahÄ• vaggo

1. soá¹‡asuttaá¹ƒ

<55> {Vin I 243 Ä• gataá¹ƒ} evaá¹ƒ \Se III 419/, \Be II 329/ \Ne II 85/ me sutaá¹ƒ --- ekaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. tena kho pana samayena Ä• yasmÄ• sÄ«tavanasmiá¹ƒ. atha kho Ä• yasmato soá¹‡assa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ c --- ``ye kho keci bhagavato sÄ• vakÄ• Ä• raddhavÄ«riyÄ• viharanti, ahaá¹ƒ tesaá¹ƒ aÃ±Ã± anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati, saá¹ƒvijjanti kho pana me kule bhogÄ• , sakkÄ puÃ±Ã±Ä• ni ca kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattit puÃ±Ã±Ä• ni ca kareyyaâ€™â€™ nti.

atha kho bhagavÄ• Ä• yasmato soá¹‡assa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyya sammiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sammiÃ±jeyya, gijjhakÅ«á¹-e pabbate antarahito sÄ«tavane Ä• yasmato soá¹‡assa sammukhe pÄ• turahos paÃ±Ã±atte Ä• sane. Ä• yasmÄ• pi kho soá¹‡o bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ bhagavÄ• etadavoca ---

``nanu \Ee III 375/ te, soá¹‡a, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko uda keci bhagavato sÄ• vakÄ• Ä• raddhavÄ«riyÄ• viharanti, ahaá¹ƒ tesaá¹ƒ aÃ±Ã±ataro. atha anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati, saá¹ƒvijjanti kho pana me kule bhogÄ• , sakkÄ 243) } ca bhuÃ±jituá¹ƒ puÃ±Ã±Ä• ni ca kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ sikkhaá¹ƒ paccakkhÄ bhoge ca bhuÃ±jeyyaá¹ƒ puÃ±Ã±Ä• ni ca kareyyaâ€™â€™ â€™ nti? ``evaá¹ƒ, bhanteâ€™

``taá¹ƒ \Be II 330/ \Ne II 86/ kiá¹ƒ maÃ±Ã±asi, soá¹‡a, kusalo tvaá¹ƒ pubbe agÄ• riyabhÅ«t
(Se), agÄ• rikabhÅ«to (Vin I 243) } vÄ«á¹‡Ä• ya tantissareâ€™â€™ ti? ``evaá¹ƒ, bhanteâ€™
maÃ±Ã±asi, soá¹‡a, yadÄ• te vÄ«á¹‡Ä• ya tantiyo accÄ• yatÄ• honti, api nu te vÄ«á¹‡Ä•
vÄ• hoti kammaÃ±Ã±Ä• vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, soá¹‡a, yadÄ• te vÄ«á¹‡Ä• ya tantiyo atisithilÄ• honti, api nu te
samaye saravatÄ« vÄ• hoti kammaÃ±Ã±Ä• vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™

``yadÄ• pana te, soá¹‡a, vÄ«á¹‡Ä• ya tantiyo na accÄ• yatÄ• honti nÄ• tisithilÄ• same gu
api nu te vÄ«á¹‡Ä• tasmiá¹ƒ samaye saravatÄ« vÄ• hoti kammaÃ±Ã±Ä• vÄ• â€™â€™ ti?

``evamevaá¹ƒ kho, soá¹‡a, accÄ• raddhavÄ«riyaá¹ƒ uddhaccÄ• ya saá¹ƒvattati, atisithilavÄ
saá¹ƒvattati. tasmÄ• tiha tvaá¹ƒ, soá¹‡a, vÄ«riyasamathaá¹ƒ adhiá¹-á¹-hahaá¹ƒ, indriyÄ• na
paá¹-ivijjha, tattha ca nimittaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
bhagavato paccassosi. atha kho bhagavÄ• Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ iminÄ• ovÄ• dena
nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ•
kho --- sÄ«tavane antarahito gijjhakÅ«á¹-e \Se III 421/ pabbate pÄ• turahosi.

atha \Ee III 376/ kho Ä• yasmÄ• soá¹‡o aparena samayena vÄ«riyasamathaá¹ƒ adhiá¹-á¹-
samataá¹ƒ paá¹-ivijjhi, tattha ca nimittaá¹ƒ aggahesi. atha kho Ä• yasmÄ• soá¹‡o eko vÅ«p
Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ•
pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá
itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• soá¹‡o arahataá¹

atha kho Ä• yasmato soá¹‡assa arahattappattassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ yena
tenupasaá¹…kameyyaá¹ƒ; upasaá¹…kamitvÄ• bhagavato santike aÃ±Ã±aá¹ƒ byÄ• kareyya
soá¹‡o \Ne II 87/ yena bhagavÄ• \Be II 331/ tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• soá¹‡o bhagavantaá¹ƒ etadavo

``yo so, bhante, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ•
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, so cha á¹-hÄ• nÄ• ni adhimutto
hoti, pavivekÄ• dhimutto hoti, abyÄ• pajjÄ• dhimutto {abyÄ• pajjhÄ• dhimutto (Katthaci) Vin
hoti, taá¹‡hÄ• kkhayÄ• dhimutto hoti, upÄ• dÄ• nakkhayÄ• dhimutto hoti, asammohÄ• dhim

``siyÄ• kho pana, bhante, idhekaccassa Ä• yasmato evamassa --- `kevalaá¹ƒsaddhÄ• mat
nissÄ• ya nekkhammÄ• dhimuttoâ€™ ti \Se III 422/. na kho panetaá¹ƒ, bhante, evaá¹ƒ daá¹

khÄ«á¹‡Ä• savo, bhante, bhikkhu vusitavÄ• katakaraá¹‡Ä«yo karaá¹‡Ä«yaá¹ƒ attano asam
paá¹-icayaá¹ƒ khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• nekkhammÄ• dhimutto hoti, khayÄ• dos
nekkhammÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• nekkhammÄ• dhimutto hoti.

``siyÄ• \Ee III 377/ kho pana, bhante, idhekaccassa Ä• yasmato evamassa --- `lÄ• bhasakl
ayamÄ• yasmÄ• nikÄ• mayamÄ• no pavivekÄ• dhimuttoâ€™ ti. na kho panetaá¹ƒ, bhante,
khÄ«á¹‡Ä• savo, bhante, bhikkhu vusitavÄ• katakaraá¹‡Ä«yo karaá¹‡Ä«yaá¹ƒ attano asam
paá¹-icayaá¹ƒ khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• pavivekÄ• dhimutto hoti, khayÄ• dosass
pavivekÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• pavivekÄ• dhimutto hoti.

``siyÄ• kho pana, bhante, idhekaccassa Ä• yasmato evamassa --- `sÄ«labbataparÄ• mÄ•
sÄ• rato paccÄ• gacchanto abyÄ• pajjÄ• dhimuttoâ€™ ti. na kho panetaá¹ƒ, bhante, evaá¹ƒ
khÄ«á¹‡Ä• savo, bhante, bhikkhu vusitavÄ• katakaraá¹‡Ä«yo karaá¹‡Ä«yaá¹ƒ attano asam
paá¹-icayaá¹ƒ khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• abyÄ• pajjÄ• dhimutto hoti, khayÄ• dosa
abyÄ• pajjÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• abyÄ• pajjÄ• dhimutto hoti.

``khayÄ• \Be II 332/ \Ne II 88/ rÄ• gassa vÄ«tarÄ• gattÄ• taá¹‡hÄ• kkhayÄ• dhimutto hoti,
vÄ«tadosattÄ• taá¹‡hÄ• kkhayÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• taá¹‡hÄ

``khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• upÄ• dÄ• nakkhayÄ• dhimutto hoti, khayÄ• dosassa
upÄ• dÄ• nakkhayÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• upÄ• dÄ• nakkhayÄ•

``khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• \Se III 423/ asammohÄ• dhimutto hoti, khayÄ• dosas
asammohÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• asammohÄ• dhimutto hoti.

``evaá¹ƒ sammÄ• vimuttacittassa, bhante, bhikkhuno bhusÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ
{Ä• pÄ• taá¹ƒ (Katthaci) } Ä• gacchanti, nevassa cittaá¹ƒ pariyÄ• diyanti. amissÄ«katameva
á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ vayaÃ±cassÄ• nupassati \Ee III 378/. bhusÄ• cepi sotaviÃ±Ã
ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoâ
dhammÄ• manassa Ä• pÄ• thaá¹ƒ Ä• gacchanti, nevassa cittaá¹ƒ pariyÄ• diyanti. amissÄ«
á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ vayaÃ±cassÄ• nupassati. seyyathÄ• pi, bhante, selo pabbato
ekagghano. atha puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi neva
sampakampeyya na sampavedheyya, atha pacchimÄ• ya cepi disÄ• ya Ä• gaccheyya bhus
atha uttarÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi ... atha dakkhiá¹‡Ä• ya
bhusÄ• vÄ• tavuá¹-á¹-hi neva naá¹ƒ saá¹…kampeyya na sampakampeyya na sampavedhe
evaá¹ƒ sammÄ• vimuttacittassa bhikkhuno bhusÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakk
nevassa cittaá¹ƒ pariyÄ• diyanti. amissÄ«katamevassa cittaá¹ƒ \Se III 424/ hoti á¹-hitaá¹ƒ Ä•
vayaÃ±cassÄ• nupassati. bhusÄ• cepi sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±e

jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ•
Ä• gacchanti, nevassa cittaá¹ƒ pariyÄ• diyanti. amissÄ«katamevassa cittaá¹ƒ hoti á¹-hitaá¹ƒ
vayaÃ±cassÄ• nupassatÄ«â€™â€™ ti.

``nekkhammaá¹ƒ \Be II 333/ adhimuttassa, paviveka Ã±ca cetaso.

abyÄ• pajjÄ• dhimuttassa, upÄ• dÄ• nakkhayassa ca ||

``taá¹‡hÄ• kkhayÄ• dhimuttassa \Ne II 89/, asammohaÃ±ca cetaso.

disvÄ• Ä• yatanuppÄ• daá¹ƒ, sammÄ• cittaá¹ƒ vimuccati ||

``tassa sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paá¹-icayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjati ||

``selo \Ee III 379/ yathÄ• ekagghano, vÄ• tena na samÄ«rati.

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

``iá¹-á¹-hÄ• dhammÄ• aniá¹-á¹-hÄ• ca, nappavedhenti tÄ• dino.

á¹-hitaá¹ƒ cittaá¹ƒ vippamuttaá¹ƒ {vimutaÃ±ca (Katthaci) Vin I 244; Kv 266}, vayaÃ±cassÄ•
|| paá¹-hamaá¹ƒ.

2. phaggunasuttaá¹ƒ

<56> tena kho pana samayena Ä• yasmÄ• phagguno {phegguno (Katthaci), phagguá¹‡o (
dukkhito bÄ• á¸·hagilÄ• no. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``Ä• yasmÄ• , bhante, phagguno Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. sÄ
bhagavÄ• yenÄ• yasmÄ• phagguno tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™
tuá¹‡hÄ«bhÄ• vena. atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hit
tenupasaá¹…kami. addasÄ• kho Ä• yasmÄ• phagguno bhagavantaá¹ƒ dÅ«ratova Ä• gacc
samadhosi {samaÃ±copi (Ce Se Ee), saá¹ƒ + dhÅ« + Ä« = samadhosi}. atha kho bhagavÄ•
etadavoca --- ``alaá¹ƒ, phagguna, mÄ• tvaá¹ƒ maÃ±cake samadhosi. santimÄ• ni Ä• sanÄ•
tatthÄ• haá¹ƒ nisÄ«dissÄ• mÄ«â€™â€™ ti. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja
phaggunaá¹ƒ etadavoca ---

``kacci te, phagguna, khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ? kacci te dukkhÄ• vedanÄ•
abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti? ``na me \N
khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo.

``seyyathÄ• pi, bhante, balavÄ• puriso tiá¹‡hena sikharena muddhani {muddhÄ• naá¹ƒ (Ce
{abhimaá¹-á¹-heyya (Se) }; evamevaá¹ƒ kho me, bhante, adhimattÄ• vÄ• tÄ• muddhani {ha
(Se) } \Ee III 380/ Å«hananti. na me, bhante, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·h
abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ \Se III 426/ paÃ±Ã±Ä• yati, no paá¹-

``seyyathÄ• pi, bhante, balavÄ• puriso daá¸·hena varattakkhaá¹‡á¸• ena sÄ«saveá¹-hanaá
kho me, bhante, adhimattÄ• sÄ«se sÄ«savedanÄ• . na me, bhante, khamanÄ«yaá¹ƒ na yÄ
dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, n

``seyyathÄ• pi, bhante, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• tiá¹‡hena go
parikanteyya; evamevaá¹ƒ kho me, bhante, adhimattÄ• vÄ• tÄ• kucchiá¹ƒ parikantanti. na
khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo.

``seyyathÄ• pi, bhante, dve balavanto purisÄ• dubbalataraá¹ƒ purisaá¹ƒ nÄ• nÄ• bÄ• hÄ•
aá¹…gÄ• rakÄ• suyÄ• santÄ• peyyuá¹ƒ samparitÄ• peyyuá¹ƒ; evamevaá¹ƒ kho me, bhante
na me, bhante, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• ab
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamoâ€™â€™ ti. atha kho bhagavÄ• Ä• ya
kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• y

atha kho Ä• yasmÄ• phagguno acirapakkantassa bhagavato kÄ• lamakÄ• si. tamhi cassa
indriyÄ• ni vippasÄ«diá¹ƒsu. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• \Ee III 381/ ten
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
Ä• nando bhagavantaá¹ƒ etadavoca --- ``Ä• yasmÄ• , bhante, phagguno acirapakkantassa
kÄ• lamakÄ• si. tamhi cassa samaye maraá¹‡akÄ• le indriyÄ• ni vippasÄ«diá¹ƒsÅ«â€™â€™

``kiá¹ƒ hÄ• nanda, phaggunassa {pheggunassa Ä• nanda (Katthaci) } bhikkhuno indriyÄ• n
phaggunassa, Ä• nanda, bhikkhuno paÃ±cahi orambhÄ• giyehi \Se III 427/ saá¹ƒyojanehi ci
tassa taá¹ƒ dhammadesanaá¹ƒ sutvÄ• paÃ±cahi orambhÄ• giyehi saá¹ƒyojanehi cittaá¹ƒ vi

``chayime, Ä• nanda, Ä• nisaá¹ƒsÄ• kÄ• lena dhammassavane {dhammasavaá¹‡e (Ce) } k
katame cha? idhÄ• nanda, bhikkhuno paÃ±cahi orambhÄ• giyehi saá¹ƒyojanehi cittaá¹ƒ avi

samaye maraá¹‡akÄ• le labhati tathÄ• gataá¹ƒ dassanÄ• ya. tassa tathÄ• gato dhammaá¹ƒ
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. tassa taá¹ƒ dhammadesanaá¹ƒ sutvÄ• paÃ±cahi orambhÄ• gi
vimuccati. ayaá¹ƒ, Ä• nanda, paá¹-hamo Ä• nisaá¹ƒso kÄ• lena dhammassavane.

``puna caparaá¹ƒ, Ä• nanda, bhikkhuno paÃ±cahi orambhÄ• giyehi saá¹ƒyojanehi cittaá¹ƒ a
tamhi samaye maraá¹‡akÄ• le na heva kho {no ca kho (Katthaci) } labhati tathÄ• gataá¹ƒ da
tathÄ• gatasÄ• vakaá¹ƒ labhati dassanÄ• ya. tassa tathÄ• gatasÄ• vako dhammaá¹ƒ deseti
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. tassa taá¹ƒ dhammadesanaá¹ƒ sutvÄ• paÃ±cahi orambhÄ• gi
vimuccati. ayaá¹ƒ, Ä• nanda, dutiyo Ä• nisaá¹ƒso kÄ• lena dhammassavane.

``puna caparaá¹ƒ, Ä• nanda, bhikkhuno paÃ±cahi orambhÄ• giyehi \Ee III 382/ saá¹ƒyojane
hoti. so tamhi samaye maraá¹‡akÄ• le na heva kho labhati tathÄ• gataá¹ƒ dassanÄ• ya, nap
labhati dassanÄ• ya; api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• an
anuvicÄ• reti manasÄ• nupekkhati. tassa yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ \Be II 336/ dha
anuvitakkayato anuvicÄ• rayato manasÄ• nupekkhato paÃ±cahi orambhÄ• giyehi saá¹ƒyoja
ayaá¹ƒ, Ä• nanda, tatiyo Ä• nisaá¹ƒso kÄ• lena atthupaparikkhÄ• ya.

``idhÄ• nanda \Ne II 92/, bhikkhuno paÃ±cahi orambhÄ• giyehi saá¹ƒyojanehi cittaá¹ƒ vimu
ca kho upadhisaá¹…khaye cittaá¹ƒ avimuttaá¹ƒ hoti. so tamhi samaye maraá¹‡akÄ• le labha
dassanÄ• ya. tassa tathÄ• gato dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá
pakÄ• seti. tassa taá¹ƒ dhammadesanaá¹ƒ sutvÄ• anuttare upadhisaá¹…khaye cittaá¹ƒ vim
catuttho Ä• nisaá¹ƒso kÄ• lena dhammassavane.

``puna caparaá¹ƒ, Ä• nanda, bhikkhuno paÃ±cahi orambhÄ• giyehi saá¹ƒyojanehi cittaá¹ƒ v
ca kho upadhisaá¹…khaye cittaá¹ƒ avimuttaá¹ƒ hoti. so tamhi samaye maraá¹‡akÄ• le na ho
tathÄ• gataá¹ƒ dassanÄ• ya, api ca kho tathÄ• gatasÄ• vakaá¹ƒ labhati dassanÄ• ya. tassa
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti.
dhammadesanaá¹ƒ sutvÄ• anuttare upadhisaá¹…khaye cittaá¹ƒ vimuccati. ayaá¹ƒ, Ä• nand
kÄ• lena dhammassavane.

``puna caparaá¹ƒ, Ä• nanda, bhikkhuno paÃ±cahi orambhÄ• giyehi saá¹ƒyojanehi cittaá¹ƒ v
\Ee III 383/ ca kho upadhisaá¹…khaye cittaá¹ƒ avimuttaá¹ƒ hoti. so tamhi samaye maraá¹‡a
labhati tathÄ• gataá¹ƒ dassanÄ• ya, napi tathÄ• gatasÄ• vakaá¹ƒ labhati dassanÄ• ya; api c
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakkayato anuvicÄ• rayato m
upadhisaá¹…khaye cittaá¹ƒ vimuccati. ayaá¹ƒ, Ä• nanda, chaá¹-á¹-ho Ä• nisaá¹ƒso kÄ• lena

kho, Ä• nanda, cha Ä• nisaá¹ƒsÄ• kÄ• lena dhammassavane kÄ• lena atthupaparikkhÄ• yÄ

3. chaá¸·abhijÄ• tisuttaá¹ƒ

<57> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho Ä• bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ \Be II 337/ abhivÄ• detvÄ ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``pÅ«raá¹‡ena chaá¸·abhijÄ• tiyo paÃ±Ã±attÄ• --- kaá¹‡hÄ• bhijÄ• ti paÃ±Ã±attÄ• , nÄ«lÄ• bhijÄ• ti paÃ±Ã paÃ±Ã±attÄ• , haliddÄ• bhijÄ• ti paÃ±Ã±attÄ• , sukkÄ• bhijÄ• ti paÃ±Ã±attÄ• , paramasukkÄ

``tatridaá¹ƒ \Ne II 93/, bhante, pÅ«raá¹‡ena kassapena kaá¹‡hÄ• bhijÄ• ti paÃ±Ã±attÄ• , or sÄ• kuá¹‡ikÄ• mÄ• gavikÄ• luddÄ• macchaghÄ• takÄ• corÄ• coraghÄ• takÄ• bandhanÄ kurÅ«rakammantÄ• .

``tatridaá¹ƒ, bhante, pÅ«raá¹‡ena kassapena nÄ«lÄ• bhijÄ• ti paÃ±Ã±attÄ• , bhikkhÅ« kaá¹ panaÃ±Ã±epi keci kammavÄ• dÄ• kriyavÄ• dÄ• .

``tatridaá¹ƒ, bhante, pÅ«raá¹‡ena kassapena lohitÄ• bhijÄ• ti paÃ±Ã±attÄ• , nigaá¹‡á¹-hÄ• 384/.

``tatridaá¹ƒ, bhante, pÅ«raá¹‡ena kassapena haliddÄ• bhijÄ• ti paÃ±Ã±attÄ• , gihÄ« odÄ• t \Se III 430/.

``tatridaá¹ƒ, bhante, pÅ«raá¹‡ena kassapena sukkÄ• bhijÄ• ti paÃ±Ã±attÄ• , Ä• jÄ«vakÄ• .

``tatridaá¹ƒ, bhante, pÅ«raá¹‡ena kassapena paramasukkÄ• bhijÄ• ti paÃ±Ã±attÄ• , nando makkhali gosÄ• lo. pÅ«raá¹‡ena, bhante, kassapena imÄ• chaá¸·abhijÄ• tiyo paÃ±Ã±attÄ•

``kiá¹ƒ panÄ• nanda, pÅ«raá¹‡assa kassapassa sabbo loko etadabbhanujÄ• nÄ• ti imÄ• c paÃ±Ã±Ä• petuâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``seyyathÄ• pi, Ä• nanda, puris tassa akÄ• makassa bilaá¹ƒ olaggeyyuá¹ƒ --- `idaá¹ƒ te, ambho purisa, maá¹ƒsaÃ±ca khÄ• anuppadÄ• tabbaâ€™ nti. evamevaá¹ƒ kho, Ä• nanda, pÅ«raá¹‡ena kassapena appaá¹-iÃ± samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ imÄ• chaá¸·abhijÄ• tiyo paÃ±Ã±attÄ• , yathÄ• taá¹ƒ bÄ• le akusalena.

``ahaá¹ƒ kho panÄ• nanda, chaá¸·abhijÄ• tiyo paÃ±Ã±Ä• pemi. taá¹ƒ suá¹‡Ä• hi, sÄ• dhuk bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhaga etadavoca --- ``katamÄ• cÄ• nanda, chaá¸·abhijÄ• tiyo \Be II 338/? idhÄ• nanda, ekacco ka

\Ne II 94/ kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati. idha panÄ• nanda, ekacco kaá¹‡hÄ• bhijÄ• t
III 431/ dhammaá¹ƒ abhijÄ• yati. idha panÄ• nanda, ekacco kaá¹‡hÄ• bhijÄ• tiyo samÄ• no
nibbÄ• naá¹ƒ abhijÄ• yati. idha panÄ• nanda, ekacco sukkÄ• bhijÄ• tiyo \Ee III 385/ samÄ•
abhijÄ• yati. idha panÄ• nanda, ekacco sukkÄ• bhijÄ• tiyo samÄ• no sukkaá¹ƒ dhammaá¹ƒ
ekacco sukkÄ• bhijÄ• tiyo samÄ• no akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ abhijÄ• yati.

``kathaÃ±cÄ• nanda, kaá¹‡hÄ• bhijÄ• tiyo samÄ• no kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati?
paccÄ• jÄ• to hoti --- caá¹‡á¸• Ä• lakule vÄ• nesÄ• dakule vÄ• venakule {veá¹‡akule (sabb
rathakÄ• rakule vÄ• pukkusakule vÄ• , dalidde appannapÄ• nabhojane kasiravuttike, yattha
labbhati. so ca hoti dubbaá¹‡á¹‡o duddasiko okoá¹-imako bavhÄ• bÄ• dho kÄ• á¹‡o vÄ• ku
pakkhahato vÄ• , na lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nassa mÄ• lÄ• gandhavile
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ c
carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duc
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
kaá¹‡hÄ• bhijÄ• tiyo samÄ• no kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati.

``kathaÃ±cÄ• nanda, kaá¹‡hÄ• bhijÄ• tiyo samÄ• no sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati? id
paccÄ• jÄ• to hoti --- caá¹‡á¸• Ä• lakule vÄ• ... pe ... seyyÄ• vasathapadÄ«peyyassa. so kÄ
carati, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena sucaritaá¹ƒ c
sucaritaá¹ƒ caritvÄ• , manasÄ• sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjati. evaá¹ƒ kho, Ä• nanda, kaá¹‡hÄ• bhijÄ• tiyo samÄ• no sukkaá¹ƒ dhamma

``kathaÃ±cÄ• nanda, kaá¹‡hÄ• bhijÄ• tiyo samÄ• no akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ
idhÄ• nanda, ekacco nÄ«ce kule paccÄ• jÄ• to hoti --- caá¹‡á¸• Ä• lakule \Be II 339/ vÄ• ...
dubbaá¹‡á¹‡o duddasiko okoá¹-imako \Ee III 386/. so kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• y
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. so evaá¹ƒ pabbajito samÄ• no paÃ±ca nÄ«varaá¹‡
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto, saÄ•
yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ abhijÄ• yati. evaá¹ƒ k
kaá¹‡hÄ• bhijÄ• tiyo samÄ• no akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ abhijÄ• yati.

``kathaÃ±cÄ• nanda, sukkÄ• bhijÄ• tiyo samÄ• no kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati? id
paccÄ• jÄ• to hoti --- khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ• g
aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakaraá¹‡e
hoti abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ•
vatthassa yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyassa. so kÄ• y
vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ cari
duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. evaá¹ƒ kho, Ä• nanda, sukkÄ• bhijÄ• tiyo samÄ• no kaá¹‡

abhijÄ• yati.

``kathaÃ±cÄ• nanda, sukkÄ• bhijÄ• tiyo samÄ• no sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati? idhÄ
paccÄ• jÄ• to hoti --- khattiyamahÄ• sÄ• lakule \Se III 433/ vÄ• ... pe ... seyyÄ• vasathapad
sucaritaá¹ƒ carati, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena s
vÄ• cÄ• ya sucaritaá¹ƒ caritvÄ• , manasÄ• sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹
saggaá¹ƒ lokaá¹ƒ upapajjati. evaá¹ƒ kho, Ä• nanda, sukkÄ• bhijÄ• tiyo samÄ• no sukkaá¹ƒ

``kathaÃ±cÄ• nanda, sukkÄ• bhijÄ• tiyo samÄ• no akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ ab
387/, ekacco ucce kule paccÄ• jÄ• to hoti --- khattiyamahÄ• sÄ• lakule \Be II 340/ vÄ• brÄ•
vÄ• gahapatimahÄ• sÄ• lakule vÄ• , aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«tajÄ• ta
pahÅ«tavittÅ«pakaraá¹‡e pahÅ«tadhanadhaÃ±Ã±e. so ca hoti abhirÅ«po dassanÄ«yo pÄ•
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato, lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nas
seyyÄ• vasathapadÄ«peyyassa \Ne II 96/. so kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni va
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. so evaá¹ƒ pabbajito samÄ• no paÃ±ca nÄ«varaá¹‡
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto, satta
yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ abhijÄ• yati. evaá¹ƒ k
sukkÄ• bhijÄ• tiyo samÄ• no akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ abhijÄ• yati. imÄ• kho,
chaá¸·abhijÄ• tiyoâ€™â€™ ti. tatiyaá¹ƒ.

4. Ä• savasuttaá¹ƒ

<58> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti \Se III 434/ p
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

katamehi chahi? idha, bhikkhave, bhikkhuno ye Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• te sa
ye Ä• savÄ• paá¹-isevanÄ• pahÄ• tabbÄ• te paá¹-isevanÄ• ya pahÄ«nÄ• honti, ye Ä• sa
adhivÄ• sanÄ• ya pahÄ«nÄ• honti, ye Ä• savÄ• parivajjanÄ• pahÄ• tabbÄ• te parivajjanÄ
Ä• savÄ• vinodanÄ• pahÄ• tabbÄ• te vinodanÄ• ya pahÄ«nÄ• honti, ye Ä• savÄ• bhÄ•
pahÄ«nÄ• honti.

``katame ca, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• ye saá¹ƒvarena pahÄ«nÄ•
bhikkhu paá¹-isaá¹…khÄ• yoniso cakkhundriyasaá¹ƒvarasaá¹ƒvuto viharati. yaá¹ƒ hissa, bh
cakkhundriyasaá¹ƒvaraá¹ƒ asaá¹ƒvutassa viharato uppajjeyyuá¹ƒ Ä• savÄ• \Ee III 388/ vigh
cakkhundriyasaá¹ƒvaraá¹ƒ saá¹ƒvutassa viharato evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä•
paá¹-isaá¹…khÄ• yoniso sotindriya ... pe ... ghÄ• nindriya ... jivhindriya ... kÄ• yindriya ...
manindriyasaá¹ƒvarasaá¹ƒvuto \Be II 341/ viharati. yaá¹ƒ hissa, bhikkhave, manindriyasaá¹ƒ
asaá¹ƒvutassa viharato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , manindriyasaá¹ƒv

viharato evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä
pahÄ• tabbÄ• ye saá¹ƒvarena pahÄ«nÄ• honti.

``katame ca, bhikkhave, Ä• savÄ• paá¹-isevanÄ• pahÄ• tabbÄ• ye paá¹-isevanÄ• ya \Se
idha, bhikkhave, bhikkhu paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-isevati --- `yÄ• vadeva
paá¹-ighÄ• tÄ• ya \Ne II 97/, uá¹‡hassa paá¹-ighÄ• tÄ• ya, á¸• aá¹ƒsamakasavÄ• tÄ• tapasa
{á¸• aá¹ƒsa ... siriá¹ƒsapasamphassÄ• naá¹ƒ (Ce Se Ke pÄ«) MN I 23} paá¹-ighÄ• tÄ• ya, y
hirikopÄ«napaá¹-icchÄ• danatthaá¹ƒâ€™. paá¹-isaá¹…khÄ• yoniso piá¹‡á¸• apÄ• taá¹ƒ paá
na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, yÄ• vadeva imassa kÄ• yassa á¹-hi
vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya, iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹
na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro caâ€™ {p
Ee) }. paá¹-isaá¹…khÄ• yoniso senÄ• sanaá¹ƒ paá¹-isevati --- `yÄ• vadeva sÄ«tassa paá¹-i
paá¹-ighÄ• tÄ• ya, á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ paá¹-ighÄ•
utuparissayavinodanapaá¹-isallÄ• nÄ• rÄ• matthaá¹ƒâ€™. paá¹-isaá¹…khÄ• yoniso
gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati --- `yÄ• vadeva uppannÄ• naá¹ƒ vey
vedanÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, abyÄ• bajjhaparamatÄ• yÄ• â€™ ti. yaá¹ƒ \Ee III 389/ his
appaá¹-isevato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , paá¹-isevato evaá¹ƒsa te
vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ• paá¹-isevanÄ• pahÄ•
pahÄ«nÄ• honti.

``katame ca, bhikkhave, Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• ye adhivÄ• sanÄ• ya pah
bhikkhu paá¹-isaá¹…khÄ• yoniso khamo hoti sÄ«tassa uá¹‡hassa, jighacchÄ• ya, pipÄ• sÄ
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ, duruttÄ• naá¹ƒ durÄ• gatÄ• n
uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ kharÄ• na
amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ• tiko \Se III 436/ hoti. yaá¹ƒ hissa,
anadhivÄ• sato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , adhivÄ• sato evaá¹ƒsa te
na honti. ime vuccanti, bhikkhave, Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• ye adhivÄ• san

``katame ca, bhikkhave, Ä• savÄ• parivajjanÄ• pahÄ• tabbÄ• ye parivajjanÄ• ya pahÄ«n
bhikkhu paá¹-isaá¹…khÄ• yoniso caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjeti, caá¹‡á¸• aá¹ƒ assaá¹ƒ
caá¹‡á¸• aá¹ƒ goá¹‡aá¹ƒ parivajjeti, caá¹‡á¸• aá¹ƒ kukkuraá¹ƒ parivajjeti, ahiá¹ƒ khÄ• á¹‡uá
kaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ sobbhaá¹ƒ papÄ• taá¹ƒ candanikaá¹ƒ oá¸·igallaá¹ƒ, yathÄ• rÅ«
yathÄ• rÅ«pe agocare carantaá¹ƒ, yathÄ• rÅ«pe pÄ• pake mitte bhajantaá¹ƒ viÃ±Ã±Å« sab
á¹-hÄ• nesu okappeyyuá¹ƒ, so taÃ±ca anÄ• sanaá¹ƒ taÃ±ca agocaraá¹ƒ te ca pÄ• pake mit
parivajjeti. yaá¹ƒ hissa, bhikkhave, aparivajjayato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä
evaá¹ƒsa te Ä• savÄ• \Ne II 98/ vighÄ• tapariá¸·Ä• hÄ• na honti. ime \Ee III 390/ vuccanti,
parivajjanÄ• pahÄ• tabbÄ• ye parivajjanÄ• ya pahÄ«nÄ• honti.

``katame ca, bhikkhave, Ä• savÄ• vinodanÄ• pahÄ• tabbÄ• ye vinodanÄ• ya pahÄ«nÄ• paá¹-isaá¹…khÄ• yoniso uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti by gameti, paá¹-isaá¹…khÄ• yoniso uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ ... pe ... uppannaá¹ƒ v uppannuppanne pÄ• pake akusale dhamme nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti hissa, bhikkhave, avinodayato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• \Se III 437/, Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ• vinodanÄ• pahÄ«nÄ• honti.

``katame ca, bhikkhave, Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• ye bhÄ• vanÄ• ya pahÄ«nÄ paá¹-isaá¹…khÄ• yoniso satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissita vossaggapariá¹‡Ä• miá¹ƒ, paá¹-isaá¹…khÄ• yoniso dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... passaddhisa ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vive virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. yaá¹ƒ hissa, bhikkhave, abhÄ uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , bhÄ• vayato evaá¹ƒsa te Ä• savÄ• vighÄ vuccanti, bhikkhave, Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• ye bhÄ• vanÄ• ya pahÄ«nÄ• h

``imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• hun aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. catutthaá¹ƒ.

5. dÄ• rukammikasuttaá¹ƒ

<59> evaá¹ƒ \Ee III 391/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike viharati giÃ± dÄ• rukammiko gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavan nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho dÄ• rukammikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca gahapati, kule dÄ• naá¹ƒ dÄ«yatÄ«â€™â€™ ti? ``dÄ«yati me, bhante, kule dÄ• naá¹ƒ. taÃ± Ä• raÃ±Ã±ikÄ• piá¹‡á¸• apÄ• tikÄ• paá¹ƒsukÅ«likÄ• arahanto vÄ• arahattamaggaá¹ƒ vÄ• \Se III 438/ me, bhante, bhikkhÅ«su dÄ• naá¹ƒ dÄ«yatÄ«â€™â€™ ti.

``dujjÄ• naá¹ƒ kho etaá¹ƒ, gahapati, tayÄ• gihinÄ• kÄ• mabhoginÄ• puttasambÄ• dhasay kÄ• sikacandanaá¹ƒ paccanubhontena, mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayantena, jÄ• ta vÄ• arahanto ime vÄ• arahattamaggaá¹ƒ samÄ• pannÄ• ti.

``Ä• raÃ±Ã±iko cepi, gahapati, bhikkhu hoti uddhato unnaá¸·o capalo mukharo vikiá¹‡á¹‡av asampajÄ• no asamÄ• hito vibbhantacitto pÄ• katindriyo. evaá¹ƒ so tenaá¹…gena gÄ• rayh gahapati, bhikkhu hoti anuddhato anunnaá¸·o acapalo amukharo avikiá¹‡á¹‡avÄ• co upaá¹- samÄ• hito ekaggacitto saá¹ƒvutindriyo. evaá¹ƒ so tenaá¹…gena pÄ• saá¹ƒso.

``gÄ• mantavihÄ• rÄ« cepi, gahapati, bhikkhu hoti uddhato ... pe ... evaá¹ƒ so tenaá¹…gena
gÄ• mantavihÄ• rÄ« cepi, gahapati, bhikkhu hoti anuddhato ... pe ... evaá¹ƒ so tenaá¹…gen

``piá¹‡á¸• apÄ• tiko \Be II 344/ cepi, gahapati, bhikkhu hoti uddhato ... pe ... evaá¹ƒ so tena
gÄ• rayho. piá¹‡á¸• apÄ• tiko cepi, gahapati, bhikkhu hoti anuddhato ... pe ... \Ee III 392/ eva
tenaá¹…gena pÄ• saá¹ƒso.

``nemantaniko cepi, gahapati, bhikkhu hoti uddhato ... pe ... evaá¹ƒ so tenaá¹…gena gÄ• ra
cepi, gahapati, bhikkhu hoti anuddhato ... pe ... evaá¹ƒ so tenaá¹…gena pÄ• saá¹ƒso.

``paá¹ƒsukÅ«liko cepi, gahapati, bhikkhu hoti uddhato ... pe ... evaá¹ƒ so tenaá¹…gena gÄ•
paá¹ƒsukÅ«liko cepi, gahapati, bhikkhu hoti anuddhato ... pe ... evaá¹ƒ so tenaá¹…gena pÄ•

``gahapaticÄ«varadharo cepi, gahapati, bhikkhu \Se III 439/ hoti uddhato unnaá¸·o capalo m
vikiá¹‡á¹‡avÄ• co muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto pÄ• katindriyo
gÄ• rayho. gahapaticÄ«varadharo cepi, gahapati, bhikkhu hoti anuddhato anunnaá¸·o acapa
avikiá¹‡á¹‡avÄ• co upaá¹-á¹-hitassati sampajÄ• no samÄ• hito ekaggacitto saá¹ƒvutindriyo.
pÄ• saá¹ƒso.

``iá¹…gha tvaá¹ƒ, gahapati, saá¹…ghe dÄ• naá¹ƒ {dÄ• nÄ• ni (Katthaci) } dehi. saá¹…ghe t
cittaá¹ƒ pasÄ«dissati. so tvaá¹ƒ pasannacitto kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
upapajjissasÄ«â€™â€™ ti. ``esÄ• haá¹ƒ, bhante, ajjatagge saá¹…ghe dÄ• naá¹ƒ dassÄ• m

6. hatthisÄ• riputtasuttaá¹ƒ

<60> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isip
pana samayena sambahulÄ• therÄ• bhikkhÅ« pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikk
sannisinnÄ• sannipatitÄ• abhidhammakathaá¹ƒ kathenti. tatra sudaá¹ƒ Ä• yasmÄ• citto ha
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhidhammakathaá¹ƒ kathentÄ• naá¹ƒ antarantarÄ• kathaá¹ƒ
mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ cittaá¹ƒ hatthisÄ• riputtaá¹ƒ etadavoca --- ``mÄ• yasm
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhidhammakathaá¹ƒ \Be II 345/ kathentÄ• naá¹ƒ antarantarÄ
opÄ• tesi, yÄ• va kathÄ• pariyosÄ• naá¹ƒ Ä• yasmÄ• citto Ä• gametÅ«â€™â€™ ti. evaá¹ƒ
hatthisÄ• riputtassa sahÄ• yakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ etadav
mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ \Se III 440/ cittaá¹ƒ hatthisÄ• riputtaá¹ƒ apasÄ• desi, p
citto hatthisÄ• riputto. pahoti cÄ• yasmÄ• citto hatthisÄ• riputto therÄ• naá¹ƒ bhikkhÅ«naá¹
kathetuâ€™â€™ nti.

``dujjÄ• naá¹ƒ kho etaá¹ƒ, Ä• vuso, parassa cetopariyÄ• yaá¹ƒ ajÄ• nantehi. idhÄ• vuso, ek

soratasorato hoti, nivÄ• tanivÄ• to hoti, upasantupasanto hoti, yÄ• va satthÄ• raá¹ƒ \Ne II 10
viharati aÃ±Ã±ataraá¹ƒ vÄ• garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmacÄ• riá¹ƒ. yato ca kho so vapa
vapakassati garuá¹-á¹-hÄ• niyehi sabrahmacÄ• rÄ«hi, so saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«
upÄ• sakehi upÄ• sikÄ• hi raÃ±Ã±Ä• rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. tass
vissatthassa pÄ• katassa bhassamanuyuttassa viharato rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so
cittena sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati.

``seyyathÄ• pi, Ä• vuso, goá¹‡o kiá¹-á¹-hÄ• do dÄ• mena vÄ• baddho {Ä• rÄ• me vÄ• bar
oruddho. yo nu kho, Ä• vuso, evaá¹ƒ vadeyya --- `na dÄ• nÄ• yaá¹ƒ goá¹‡o kiá¹-á¹-hÄ• do p
otarissatÄ«â€™ ti, sammÄ• nu kho so, Ä• vuso, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no h
``á¹-hÄ• naÃ±hetaá¹ƒ, Ä• vuso, vijjati, yaá¹ƒ so goá¹‡o kiá¹-á¹-hÄ• do dÄ• maá¹ƒ vÄ• chetv
bhinditvÄ• , atha punadeva kiá¹-á¹-haá¹ƒ otareyyÄ• ti. evamevaá¹ƒ kho, Ä• vuso, idhekacco
tÄ• vadeva soratasorato hoti, nivÄ• tanivÄ• to hoti, upasantupasanto hoti yÄ• va satthÄ• raá
aÃ±Ã±ataraá¹ƒ vÄ• garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmacÄ• riá¹ƒ. yato ca kho so vapakassatev
\Se III 441/ garuá¹-á¹-hÄ• niyehi sabrahmacÄ• rÄ«hi, so saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«h
upÄ• sakehi upÄ• sikÄ• hi raÃ±Ã±Ä• rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. tass
vissatthassa pÄ• katassa bhassamanuyuttassa viharato rÄ• go cittaá¹ƒ anuddhaá¹ƒseti \Be
rÄ• gÄ• nuddhaá¹ƒsitena cittena sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati.

``idha panÄ• vuso, ekacco puggalo vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ u
`lÄ• bhimhi paá¹-hamassa jhÄ• nassÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi ... pe ... s
hÄ«nÄ• yÄ• vattati. seyyathÄ• pi, Ä• vuso, cÄ• tumahÄ• pathe thullaphusitako devo vassan
vassante (Katthaci) } rajaá¹ƒ antaradhÄ• peyya, cikkhallaá¹ƒ pÄ• tukareyya. yo nu kho, Ä• v
--- `na dÄ• ni amusmiá¹ƒ {amukasmiá¹ƒ (Katthaci) } cÄ• tumahÄ• pathe punadeva rajo pÄ•
nu kho so, Ä• vuso, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, Ä• vusoâ€™â€™. ``á
vijjati, yaá¹ƒ amusmiá¹ƒ cÄ• tumahÄ• pathe manussÄ• vÄ• atikkameyyuá¹ƒ, gopasÅ« vÄ•
vÄ• snehagataá¹ƒ pariyÄ• diyeyya, atha punadeva rajo pÄ• tubhaveyyÄ• ti. evamevaá¹ƒ kh
puggalo vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Ne II 102/ vihar
paá¹-hamassa jhÄ• nassÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi ... pe ... sikkhaá¹ƒ pa
hÄ«nÄ• yÄ• vattati.

``idha \Ee III 395/ panÄ• vuso, ekacco puggalo vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe
upasampajja viharati. so `lÄ• bhimhi dutiyassa jhÄ• nassÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. seyyathÄ• pi III 0442, Ä• vuso, gÄ• massa vÄ
mahantaá¹ƒ taá¸·Ä• kaá¹ƒ. tattha thullaphusitako devo vuá¹-á¹-ho sippisambukampi sakkhar
antaradhÄ• peyya. yo nu kho, Ä• vuso, evaá¹ƒ vadeyya --- `na dÄ• ni amusmiá¹ƒ taá¸·Ä• ke
vÄ• sakkharakaá¹-halÄ• vÄ• pÄ• tubhavissantÄ«â€™ ti, sammÄ• nu kho so, Ä• vuso, va
``no hidaá¹ƒ, Ä• vusoâ€™â€™. ``á¹-hÄ• naÃ±hetaá¹ƒ, Ä• vuso, vijjati, yaá¹ƒ amusmiá¹ƒ taá

piveyyuá¹ƒ, gopasÅ« vÄ• piveyyuá¹ƒ, vÄ• tÄ• tapo vÄ• snehagataá¹ƒ pariyÄ• diyeyya, ath
sakkharakaá¹-halÄ• pi pÄ• tubhaveyyunti. evamevaá¹ƒ kho, Ä• vuso, idhekacco puggalo vit
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so `lÄ• bhimhi dutiyassa j
saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi ... pe ... sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati.

``idha \Be II 347/ panÄ• vuso, ekacco puggalo pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ
viharati. so `lÄ• bhimhi tatiyassa jhÄ• nassÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi ...
paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. seyyathÄ• pi, Ä• vuso, purisaá¹ƒ paá¹‡Ä«tabhojanaá¹ƒ
\Ee III 396/ bhojanaá¹ƒ nacchÄ• deyya. yo nu kho, Ä• vuso, evaá¹ƒ vadeyya --- `na dÄ• ni a
punadeva bhojanaá¹ƒ chÄ• dessatÄ«â€™ ti, sammÄ• nu kho so, Ä• vuso, vadamÄ• no vad
Ä• vusoâ€™â€™. ``á¹-hÄ• naÃ±hetaá¹ƒ, Ä• vuso, vijjati, amuá¹ƒ purisaá¹ƒ paá¹‡Ä«tabhoja
sÄ• ojÄ• kÄ• ye á¹-hassati tÄ• va na aÃ±Ã±aá¹ƒ bhojanaá¹ƒ chÄ• dessati. yato ca khvass
antaradhÄ• yissati, atha punadeva taá¹ƒ bhojanaá¹ƒ chÄ• deyyÄ• ti. evamevaá¹ƒ kho, Ä• v
pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so `lÄ• bhimhi ta
jhÄ• nassÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi ... pe ... sikkhaá¹ƒ paccakkhÄ• ya h

``idha \Ne II 103/, panÄ• vuso, ekacco puggalo sukhassa ca pahÄ• nÄ• dukkhassa ca pah
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so `lÄ• bhimhi catutthassa jhÄ• nassÄ• â€™ t
viharati bhikkhÅ«hi ... pe ... sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. seyyathÄ• pi, Ä• v
udakarahado nivÄ• to vigataÅ«miko. yo nu kho, Ä• vuso, evaá¹ƒ vadeyya --- `na dÄ• ni amu
punadeva Å«mi pÄ• tubhavissatÄ«â€™ ti, sammÄ• nu kho so, Ä• vuso, vadamÄ• no vadey
Ä• vusoâ€™â€™. ``á¹-hÄ• naÃ±hetaá¹ƒ, Ä• vuso, vijjati, yÄ• puratthimÄ• ya disÄ• ya Ä• g
vÄ• tavuá¹-á¹-hi. sÄ• tasmiá¹ƒ udakarahade Å«miá¹ƒ janeyya. yÄ• pacchimÄ• ya disÄ• ya
uttarÄ• ya disÄ• ya Ä• gaccheyya ... yÄ• dakkhiá¹‡Ä• ya disÄ• ya Ä• gaccheyya bhusÄ• v
udakarahade Å«miá¹ƒ janeyyÄ• ti. evamevaá¹ƒ kho, Ä• vuso, idhekacco puggalo sukhassa
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so `lÄ• bhimhi catutthassa
saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi ... pe ... sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati.

``idha, panÄ• vuso, ekacco puggalo sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animittaá¹ƒ ceto
viharati. so `lÄ• bhimhi animittassa cetosamÄ• dhissÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati bhik
upÄ• sakehi \Se III 444/ upÄ• sikÄ• hi raÃ±Ã±Ä• rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• v
saá¹ƒsaá¹-á¹-hassa vissatthassa pÄ• katassa bhassamanuyuttassa viharato rÄ• go cittaá¹ƒ
rÄ• gÄ• nuddhaá¹ƒsitena cittena sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. seyyathÄ• p
rÄ• jamahÄ• matto vÄ• caturaá¹…giniyÄ• senÄ• ya addhÄ• namaggappaá¹-ipanno aÃ±Ã±
ekarattiá¹ƒ vÄ• saá¹ƒ upagaccheyya. tatra {tattha (Ce Ee) } hatthisaddena assasaddena rat
bheripaá¹‡avasaá¹…khatiá¹‡avaninnÄ• dasaddena cÄ«rikasaddo {ciriá¸·ikÄ• saddo (Ce Se
{antaradhÄ• peyya (Se Ee Katthaci) }. yo nu kho, Ä• vuso, evaá¹ƒ vadeyya --- `na dÄ• ni am
punadeva cÄ«rikasaddo pÄ• tubhavissatÄ«â€™ ti, sammÄ• nu kho so \Ee III 398/, Ä• vuso

ti? ``no hidaá¹ƒ, Ä• vusoâ€™â€™. ``á¹-hÄ• naÃ±hetaá¹ƒ, Ä• vuso, vijjati, yaá¹ƒ so rÄ• jÄ• v
tamhÄ• vanasaá¹‡á¸• Ä• pakkameyya, atha punadeva cÄ«rikasaddo pÄ• tubhaveyyÄ• ti. e
idhekacco puggalo sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dhiá¹ƒ upa
`lÄ• bhimhi animittassa cetosamÄ• dhissÄ• â€™ ti saá¹ƒsaá¹-á¹-ho viharati bhikkhÅ«hi bhik
upÄ• sikÄ• hi \Ne II 104/ raÃ±Ã±Ä• rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. tassa
vissatthassa pÄ• katassa bhassamanuyuttassa viharato rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so
cittena sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattatÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• citto hatthisÄ• riputto aparena samayena sikkhaá¹ƒ paccakkhÄ• ya hÄ
cittassa hatthisÄ• riputtassa sahÄ• yakÄ• \Se III 445/ bhikkhÅ« yenÄ• yasmÄ• mahÄ• koá
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ etada
Ä• yasmatÄ• mahÄ• koá¹-á¹-hikena citto hatthisÄ• riputto cetasÄ• ceto paricca vidito --- `in
vihÄ• rasamÄ• pattÄ«naá¹ƒ citto hatthisÄ• riputto lÄ• bhÄ«, atha ca pana sikkhaá¹ƒ paccak
hÄ«nÄ• yÄ• vattissatÄ«â€™ ti; udÄ• hu devatÄ• etamatthaá¹ƒ Ä• rocesuá¹ƒ --- `citto, bhan
imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«, atha ca pana sikkhaá¹ƒ p
hÄ«nÄ• yÄ• vattissatÄ«â€™â€™ â€™ ti? ``cetasÄ• ceto paricca vidito me, Ä• vuso --- `citt
imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«, atha ca pana sikkhaá¹ƒ p
hÄ«nÄ• yÄ• vattissatÄ«â€™ ti. devatÄ• pi me etamatthaá¹ƒ \Be II 349/ Ä• rocesuá¹ƒ --- `citt
hatthisÄ• riputto imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«, atha ca p
hÄ«nÄ• yÄ• vattissatÄ«â€™â€™ ti.

atha kho cittassa hatthisÄ• riputtassa sahÄ• yakÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹.
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ \Ee III 399/ nisÄ«diá¹ƒsu
te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``citto, bhante, hatthisÄ• riputto imÄ• saÃ±ca i
vihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«, atha ca pana sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• v
bhikkhave, citto ciraá¹ƒ sarissati {padissati (Katthaci) } nekkhammassÄ• â€™â€™ ti.

atha kho citto hatthisÄ• riputto nacirasseva kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatt
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji. atha kho \Se III 446/ Ä• yasmÄ• citto hatthisÄ• riputt
appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• samma
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti \Ne II 105/ abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• ya
arahataá¹ƒ ahosÄ«ti. chaá¹-á¹-haá¹ƒ.

7. majjhesuttaá¹ƒ

<61> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isip

pana samayena sambahulÄ• naá¹ƒ therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸
maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ•
bhagavatÄ• pÄ• rÄ• yane metteyyapaÃ±he ---

{Nidd II tissamitteyyamÄ• á¹‡avapucchÄ• 67} ``yo ubhonte viditvÄ• na, majjhe mantÄ• na
(Katthaci) }.

taá¹ƒ brÅ«mi mahÄ• purisoti, sodha sibbini {sibbani (Ce Se Ke Ee) } maccagÄ• â€™â€™ ti

``katamo nu kho, Ä• vuso, eko anto, katamo dutiyo anto, kiá¹ƒ majjhe, kÄ• sibbinÄ«â€™â€
aÃ±Ã±ataro bhikkhu there bhikkhÅ« \Be II 350/ etadavoca --- ``phasso kho, Ä• vuso, eko an
dutiyo anto \Ee III 400/, phassanirodho majjhe, taá¹‡hÄ• sibbinÄ«; taá¹‡hÄ• hi naá¹ƒ sibba
bhavassa abhinibbattiyÄ• . ettÄ• vatÄ• kho, Ä• vuso, bhikkhu abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nÄ
parijÄ• nÄ• ti, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto {abhijÄ• nitvÄ• (Katthaci) } pariÃ±Ã±eyyaá¹ƒ
{parijÄ• nitvÄ• (Katthaci) } diá¹-á¹-heva dhamme dukkhassantakaro hotÄ«â€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``atÄ«taá¹ƒ kho, Ä• vuso, e
dutiyo anto, paccuppannaá¹ƒ majjhe, taá¹‡hÄ• sibbinÄ«; taá¹‡hÄ• hi naá¹ƒ sibbati tassa ta
III 447/ abhinibbattiyÄ• . ettÄ• vatÄ• kho, Ä• vuso, bhikkhu abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nÄ• ti
parijÄ• nÄ• ti, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto diá¹-á¹-heva
hotÄ«â€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``sukhÄ• , Ä• vuso, vedanÄ
vedanÄ• dutiyo anto, adukkhamasukhÄ• vedanÄ• majjhe, taá¹‡hÄ• sibbinÄ«; taá¹‡hÄ• h
tassa tasseva bhavassa abhinibbattiyÄ• . ettÄ• vatÄ• kho, Ä• vuso, bhikkhu abhiÃ±Ã±eyya
pariÃ±Ã±eyyaá¹ƒ parijÄ• nÄ• ti, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto, pariÃ±Ã±eyyaá¹ƒ parijÄ• n
dukkhassantakaro hotÄ«â€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``nÄ• maá¹ƒ kho, Ä• vuso,
dutiyo anto, viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe, taá¹‡hÄ• sibbinÄ«; taá¹‡hÄ• hi naá¹ƒ sibbati tassa
abhinibbattiyÄ• . ettÄ• vatÄ• kho, Ä• vuso, bhikkhu abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nÄ• ti, pariÃ±
abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto diá¹-á¹-heva dhamme dukk

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``cha kho, Ä• vuso, ajjhattik
anto, cha bÄ• hirÄ• ni Ä• yatanÄ• ni dutiyo anto, viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe, taá¹‡hÄ• sibbin
sibbati tassa tasseva bhavassa abhinibbattiyÄ• . ettÄ• vatÄ• kho Ä• vuso \Be II 351/, bhikk
III 401/ abhijÄ• nÄ• ti, pariÃ±Ã±eyyaá¹ƒ \Se III 448/ parijÄ• nÄ• ti, abhiÃ±Ã±eyyaá¹ƒ abhijÄ•

parijÄ• nanto diá¹-á¹-heva dhamme dukkhassantakaro hotÄ«â€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``sakkÄ• yo kho, Ä• vuso, e
sakkÄ• yasamudayo dutiyo anto, sakkÄ• yanirodho majjhe, taá¹‡hÄ• sibbinÄ«; taá¹‡hÄ• h
tasseva bhavassa abhinibbattiyÄ• . ettÄ• vatÄ• kho, Ä• vuso, bhikkhu abhiÃ±Ã±eyyaá¹ƒ ab
pariÃ±Ã±eyyaá¹ƒ parijÄ• nÄ• ti, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto pariÃ±Ã±eyyaá¹ƒ parijÄ• n
dissati} diá¹-á¹-heva dhamme dukkhassantakaro hotÄ«â€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu there bhikkhÅ« etadavoca --- ``byÄ• kataá¹ƒ kho, Ä• vuso
yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. Ä• yÄ• mÄ• vuso, yena bhagavÄ• tenupasaá¹…kamissÄ
etamatthaá¹ƒ Ä• rocessÄ• ma. yathÄ• no bhagavÄ• byÄ• karissati tathÄ• naá¹ƒ dhÄ• ress
``evamÄ• vusoâ€™â€™ ti \Se III 449/ kho therÄ• bhikkhÅ« tassa bhikkhuno paccassosuá¹
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
II 107/. ekamantaá¹ƒ nisinnÄ• kho therÄ• bhikkhÅ« yÄ• vatako ahosi sabbeheva saddhiá¹ƒ
sabbaá¹ƒ bhagavato Ä• rocesuá¹ƒ. ``kassa nu kho, bhante, subhÄ• sitaâ€™â€™ nti? ``sabb
subhÄ• sitaá¹ƒ pariyÄ• yena, api ca yaá¹ƒ mayÄ• sandhÄ• ya bhÄ• sitaá¹ƒ pÄ• rÄ• yane m

``yo ubhonte viditvÄ• na, majjhe mantÄ• na lippati.

taá¹ƒ brÅ«mi mahÄ• purisoti, sodha sibbinimaccagÄ• â€™â€™ ti ||

``taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ,
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``phasso kho, bhikkhave, eko
phassasamudayo dutiyo anto, phassanirodho majjhe, taá¹‡hÄ• sibbinÄ«; taá¹‡hÄ• hi naá¹
bhavassa abhinibbattiyÄ• . ettÄ• vatÄ• kho, bhikkhave, bhikkhu abhiÃ±Ã±eyyaá¹ƒ abhijÄ• n
parijÄ• nÄ• ti, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto \Be II 352/ pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto di
dukkhassantakaro hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. purisindriyaÃ±Ä• á¹‡asuttaá¹ƒ

<62> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• n
saddhiá¹ƒ yena daá¹‡á¸• akappakaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ nigamo tadavasari. atha kho
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. te ca bhikkhÅ« daá¹‡á¸• aka
Ä• vasathaá¹ƒ pariyesituá¹ƒ.

atha kho Ä• yasmÄ• Ä• nando sambahulehi bhikkhÅ«hi saddhiá¹ƒ yena aciravatÄ« nadÄ«
parisiÃ±cituá¹ƒ. aciravatiyÄ• nadiyÄ• gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo
pubbÄ• payamÄ• no. atha \Se III 450/ kho aÃ±Ã±ataro bhikkhu yenÄ• yasmÄ• Ä• nando te

upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, Ä• vuso Ä•
samannÄ• haritvÄ• nu kho devadatto bhagavatÄ• byÄ• kato --- `Ä• pÄ• yiko devadatto ner
kappaá¹-á¹-ho atekicchoâ€™ ti {Vin II 348; AN c 8.7 passitabbaá¹ƒ}, udÄ• hu kenacideva pa
``evaá¹ƒ kho panetaá¹ƒ, Ä• vuso, bhagavatÄ• byÄ• kataâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, sambahulehi bhikkhÅ«hi saddhiá¹ƒ yena aciravatÄ« nadÄ« tenupasaá¹…kamiá¹ƒ g
aciravatiyÄ• nadiyÄ• gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo aá¹-á¹-hÄ• siá¹ƒ
pubbÄ• payamÄ• no \Ee III 403/. atha kho, bhante, aÃ±Ã±ataro bhikkhu yenÄ• haá¹ƒ tenup
upasaá¹…kamitvÄ• maá¹ƒ etadavoca --- `kiá¹ƒ nu kho, Ä• vuso, Ä• nanda sabbaá¹ƒ cetaso
III 451/ kho devadatto bhagavatÄ• byÄ• kato --- Ä• pÄ• yiko devadatto nerayiko kappaá¹-á¹
kenacideva pariyÄ• yenÄ• â€™ ti? evaá¹ƒ vutte ahaá¹ƒ, bhante, taá¹ƒ bhikkhuá¹ƒ etadavoc
panetaá¹ƒ, Ä• vuso, bhagavatÄ• byÄ• kataâ€™â€™ â€™ nti.

``so \Be II 353/ vÄ• {so ca (Se) } kho, Ä• nanda, bhikkhu navo bhavissati acirapabbajito, th
abyatto. kathaÃ±hi nÄ• ma yaá¹ƒ mayÄ• ekaá¹ƒsena byÄ• kataá¹ƒ tattha dvejjhaá¹ƒ Ä• paj
aÃ±Ã±aá¹ƒ ekapuggalampi samanupassÄ• mi, yo evaá¹ƒ mayÄ• sabbaá¹ƒ cetaso samann
yathayidaá¹ƒ devadatto. yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, Ä• nanda, devadattassa vÄ• laggakoá¹-
sukkadhammaá¹ƒ addasaá¹ƒ; neva tÄ• vÄ• haá¹ƒ devadattaá¹ƒ byÄ• kÄ• siá¹ƒ --- `Ä• pÄ• y
kappaá¹-á¹-ho atekicchoâ€™ ti. yato ca kho ahaá¹ƒ, Ä• nanda, devadattassa vÄ• laggakoá¹
sukkadhammaá¹ƒ na addasaá¹ƒ; athÄ• haá¹ƒ devadattaá¹ƒ byÄ• kÄ• siá¹ƒ --- `Ä• pÄ• yiko
kappaá¹-á¹-ho atekicchoâ€™ ti.

``seyyathÄ• pi, Ä• nanda, gÅ«thakÅ«po sÄ• dhikaporiso pÅ«ro gÅ«thassa samatittiko. tatra
nimuggo assa. tassa kocideva puriso uppajjeyya atthakÄ• mo hitakÄ• mo yogakkhemakÄ• m
uddharitukÄ• mo. so taá¹ƒ gÅ«thakÅ«paá¹ƒ samantÄ• nuparigacchanto neva passeyya tass
vÄ• laggakoá¹-inittudanamattampi gÅ«thena amakkhitaá¹ƒ, yattha taá¹ƒ \Ee III 404/ gahetvÄ
evamevaá¹ƒ kho ahaá¹ƒ, Ä• nanda, yato devadattassa vÄ• laggakoá¹-inittudanamattampi su
athÄ• haá¹ƒ devadattaá¹ƒ \Se III 452/ byÄ• kÄ• siá¹ƒ --- `Ä• pÄ• yiko devadatto nerayiko ka
ti \Ne II 109/. sace tumhe, Ä• nanda, suá¹‡eyyÄ• tha tathÄ• gatassa purisindriyaÃ±Ä• á¹‡Ä•
ti {vibhajantassÄ• ti (Ce Se Ee) }?

``etassa, bhagavÄ• , kÄ• lo; etassa, sugata, kÄ• lo yaá¹ƒ bhagavÄ• purisindriyaÃ±Ä• á¹‡Ä
sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tenahÄ• nanda, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ m
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhaga
etadavoca ---

``idhÄ• haá¹ƒ, Ä• nanda, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi
vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ aparena sam
pajÄ• nÄ• mi --- `imassa kho puggalassa kusalÄ• dhammÄ• antarahitÄ• , akusalÄ• dham
354/. atthi ca khvassa kusalamÅ«laá¹ƒ asamucchinnaá¹ƒ, tamhÄ• tassa kusalÄ• kusalaá¹
evamayaá¹ƒ puggalo Ä• yatiá¹ƒ aparihÄ• nadhammo bhavissatÄ«â€™ ti. seyyathÄ• pi, Ä• n
apÅ«tÄ«ni avÄ• tÄ• tapahatÄ• ni sÄ• radÄ• ni sukhasayitÄ• ni sukhette suparikammakatÄ•
jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, imÄ• ni bÄ«jÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• paj
``evaá¹ƒ, bhanteâ€™â€™. ``evamevaá¹ƒ kho ahaá¹ƒ, Ä• nanda, idhekaccaá¹ƒ puggalaá¹ƒ
pajÄ• nÄ• mi --- `imassa kho puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• \Ee III 405/ ak
tamenaá¹ƒ aparena samayena evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho p
antarahitÄ• , akusalÄ• dhammÄ• \Se III 453/ sammukhÄ«bhÅ«tÄ• . atthi ca khvassa kusal
tamhÄ• tassa kusalÄ• kusalaá¹ƒ pÄ• tubhavissati. evamayaá¹ƒ puggalo Ä• yatiá¹ƒ aparihÄ
ti. evampi kho, Ä• nanda, tathÄ• gatassa purisapuggalo cetasÄ• ceto paricca vidito hoti. ev
tathÄ• gatassa purisindriyaÃ±Ä• á¹‡aá¹ƒ cetasÄ• ceto paricca viditaá¹ƒ hoti. evampi kho, Ä
Ä• yatiá¹ƒ dhammasamuppÄ• do cetasÄ• ceto paricca vidito hoti.

``idha panÄ• haá¹ƒ, Ä• nanda, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• n
puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ a
evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa akusalÄ• dhammÄ•
dhammÄ• sammukhÄ«bhÅ«tÄ• . atthi ca khvassa akusalamÅ«laá¹ƒ asamucchinnaá¹ƒ, tam
pÄ• tubhavissati. evamayaá¹ƒ puggalo Ä• yatiá¹ƒ parihÄ• nadhammo bhavissatÄ«â€™ ti. s
bÄ«jÄ• ni akhaá¹‡á¸• Ä• ni apÅ«tÄ«ni avÄ• tÄ• tapahatÄ• ni sÄ• radÄ• ni sukhasayitÄ• ni p
jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, nayimÄ• ni bÄ«jÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä•
``evaá¹ƒ, bhanteâ€™â€™. ``evamevaá¹ƒ kho ahaá¹ƒ, Ä• nanda, idhekaccaá¹ƒ puggalaá¹ƒ
pajÄ• nÄ• mi --- `imassa kho puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi d
aparena samayena evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa a
antarahitÄ• , kusalÄ• dhammÄ• sammukhÄ«bhÅ«tÄ• . atthi \Se III 454/ ca khvassa akusal
tamhÄ• tassa akusalÄ• akusalaá¹ƒ pÄ• tubhavissati \Be II 355/. evamayaá¹ƒ puggalo Ä• y
parihÄ• nadhammo bhavissatÄ«â€™ ti. evampi kho, Ä• nanda, tathÄ• gatassa purisapugga
vidito hoti. evampi kho, Ä• nanda, tathÄ• gatassa purisindriyaÃ±Ä• á¹‡aá¹ƒ cetasÄ• ceto pa
evampi kho, Ä• nanda, tathÄ• gatassa Ä• yatiá¹ƒ dhammasamuppÄ• do cetasÄ• ceto paric

``idha panÄ• haá¹ƒ, Ä• nanda, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• n
puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ a
ceto paricca pajÄ• nÄ• mi --- `natthi imassa puggalassa vÄ• laggakoá¹-inittudanamattopi su
samannÄ• gatoyaá¹ƒ puggalo ekantakÄ• á¸·akehi akusalehi dhammehi, kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjissatÄ«â€™ ti. seyyathÄ• pi, Ä• nanda, bÄ«jÄ• ni
vÄ• tÄ• tapahatÄ• ni sukhette suparikammakatÄ• ya bhÅ«miyÄ• nikkhittÄ• ni. jÄ• neyyÄ• s

bÄ«jÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissantÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ
ahaá¹ƒ, Ä• nanda, idhekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `
vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ aparena sam
pajÄ• nÄ• mi --- `natthi imassa puggalassa vÄ• laggakoá¹-inittudanamattopi sukko dhammo
puggalo ekantakÄ• á¸·akehi akusalehi dhammehi, kÄ• yassa bhedÄ• paraá¹ƒ \Se III 455/ m
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ \Ne II 111/ upapajjissatÄ«â€™ ti. evampi kho, Ä• nanda,
purisapuggalo cetasÄ• ceto paricca vidito hoti. evampi kho, Ä• nanda, tathÄ• gatassa puris
cetasÄ• ceto paricca viditaá¹ƒ hoti. evampi kho, Ä• nanda, tathÄ• gatassa Ä• yatiá¹ƒ dham
ceto paricca vidito hotÄ«â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``sakkÄ• \Ee III 407/ nu k
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ aparepi tayo puggalÄ• sappaá¹-ibhÄ• gÄ• paÃ±Ã±Ä• petuâ€
Ä• nandÄ• â€™â€™ ti bhagavÄ• avoca --- ``idhÄ• haá¹ƒ, Ä• nanda, ekaccaá¹ƒ puggalaá¹ƒ
pajÄ• nÄ• mi --- `imassa kho puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dh
aparena samayena evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa k
antarahitÄ• , akusalÄ• dhammÄ• sammukhÄ«bhÅ«tÄ• . atthi ca khvassa kusalamÅ«laá¹ƒ
tampi sabbena sabbaá¹ƒ samugghÄ• taá¹ƒ gacchati. evamayaá¹ƒ puggalo Ä• yatiá¹ƒ parihÄ
ti. seyyathÄ• pi, Ä• nanda, aá¹…gÄ• rÄ• ni Ä• dittÄ• ni sampajjalitÄ• ni sajotibhÅ«tÄ• ni put
jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, nayimÄ• ni aá¹…gÄ• rÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepulla
ti? ``evaá¹ƒ, bhanteâ€™â€™. ``seyyathÄ• pi vÄ• pana, Ä• nanda, sÄ• yanhasamayaá¹ƒ {s
sÅ«riye ogacchante, jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, Ä• loko antaradhÄ• yissati andhakÄ• r
ti? ``evaá¹ƒ, bhanteâ€™â€™. ``seyyathÄ• pi \Se III 456/ vÄ• , panÄ• nanda, abhido addhar
bhattakÄ• lasamaye, jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, Ä• loko antarahito andhakÄ• ro pÄ• tu
bhanteâ€™â€™. ``evamevaá¹ƒ kho ahaá¹ƒ, Ä• nanda, idhekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ ce
--- `imassa kho puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™
evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa kusalÄ• dhammÄ•
dhammÄ• sammukhÄ«bhÅ«tÄ• . atthi ca khvassa kusalamÅ«laá¹ƒ asamucchinnaá¹ƒ, tamp
samugghÄ• taá¹ƒ gacchati. evamayaá¹ƒ puggalo Ä• yatiá¹ƒ parihÄ• nadhammo bhavissatÄ
tathÄ• gatassa purisapuggalo cetasÄ• ceto paricca vidito hoti. evampi kho, Ä• nanda, tathÄ
purisindriyaÃ±Ä• á¹‡aá¹ƒ cetasÄ• ceto paricca viditaá¹ƒ hoti. evampi kho, Ä• nanda, tathÄ•
dhammasamuppÄ• do cetasÄ• ceto paricca vidito hoti.

``idha \Ne II 112/ panÄ• haá¹ƒ, Ä• nanda, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto pari
`imassa kho puggalassa vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™ ti.
evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa akusalÄ• dhammÄ•
dhammÄ• sammukhÄ«bhÅ«tÄ• . atthi ca khvassa akusalamÅ«laá¹ƒ asamucchinnaá¹ƒ, tam
samugghÄ• taá¹ƒ gacchati. evamayaá¹ƒ puggalo Ä• yatiá¹ƒ aparihÄ• nadhammo bhavissat
Ä• nanda, aá¹…gÄ• rÄ• ni Ä• dittÄ• ni sampajjalitÄ• ni sajotibhÅ«tÄ• ni sukkhe tiá¹‡apuÃ±je

kaá¹-á¹-hapuÃ±je vÄ• nikkhittÄ• ni. jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, imÄ• ni aá¹…gÄ• rÄ• n
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissantÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``seyyathÄ
panÄ• nanda, rattiyÄ• paccÅ«sasamayaá¹ƒ {rattipaccÅ«sasamaye (Katthaci) } sÅ«riye ugg
tvaá¹ƒ, Ä• nanda, andhakÄ• ro antaradhÄ• yissati, Ä• loko pÄ• tubhavissatÄ«â€™â€™ ti? `
``seyyathÄ• pi vÄ• panÄ• nanda, abhido majjhanhike bhattakÄ• lasamaye, jÄ• neyyÄ• si tv
antarahito Ä• loko pÄ• tubhÅ«toâ€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``evamevaá¹ƒ kho
puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa vijjamÄ•
akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ aparena samayena evaá¹ƒ cetasÄ• ceto paricca
puggalassa akusalÄ• dhammÄ• antarahitÄ• , kusalÄ• dhammÄ• sammukhÄ«bhÅ«tÄ• . a
asamucchinnaá¹ƒ, tampi sabbena sabbaá¹ƒ samugghÄ• taá¹ƒ gacchati. evamayaá¹ƒ pugga
bhavissatÄ«â€™ ti. evampi kho, Ä• nanda, tathÄ• gatassa purisapuggalo cetasÄ• ceto par
kho, Ä• nanda, tathÄ• gatassa purisindriyaÃ±Ä• á¹‡aá¹ƒ cetasÄ• ceto paricca \Ee III 409/ v
kho, Ä• nanda, tathÄ• gatassa Ä• yatiá¹ƒ dhammasamuppÄ• do cetasÄ• ceto paricca vidito

``idha panÄ• haá¹ƒ, Ä• nanda, ekaccaá¹ƒ puggalaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --
vijjamÄ• nÄ• kusalÄ• pi dhammÄ• akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ aparena sam
pajÄ• nÄ• mi --- `natthi imassa \Se III 458/ puggalassa vÄ• laggakoá¹-inittudanamattopi aku
samannÄ• gatoyaá¹ƒ puggalo ekantasukkehi anavajjehi dhammehi, diá¹-á¹-heva dhamme p
seyyathÄ• pi, Ä• nanda, aá¹…gÄ• rÄ• ni sÄ«tÄ• ni nibbutÄ• ni sukkhe tiá¹‡apuÃ±je vÄ• ka
nikkhittÄ• ni. jÄ• neyyÄ• si tvaá¹ƒ, Ä• nanda, nayimÄ• ni aá¹…gÄ• rÄ• ni vuá¸• á¸• hiá¹ƒ vir
Ä• pajjissantÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``evamevaá¹ƒ kho ahaá¹ƒ, Ä• nand
evaá¹ƒ \Ne II 113/ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `imassa kho puggalassa vijjamÄ• n
akusalÄ• pi dhammÄ• â€™ ti. tamenaá¹ƒ aparena samayena evaá¹ƒ cetasÄ• ceto paricca
puggalassa vÄ• laggakoá¹-inittudanamattopi akusalo dhammo, samannÄ• gatoyaá¹ƒ pugga
dhammehi, diá¹-á¹-heva dhamme parinibbÄ• yissatÄ«â€™ ti. evampi kho, Ä• nanda, tathÄ•
cetasÄ• ceto paricca vidito hoti. evampi kho, Ä• nanda, tathÄ• gatassa purisindriyaÃ±Ä• á¹
cetasÄ• ceto paricca viditaá¹ƒ hoti. evampi kho, Ä• nanda, tathÄ• gatassa Ä• yatiá¹ƒ dham
ceto paricca vidito hoti.

``tatrÄ• nanda, ye te purimÄ• tayo puggalÄ• tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ eko apa
parihÄ• nadhammo, eko Ä• pÄ• yiko nerayiko. tatrÄ• nanda, yeme pacchimÄ• tayo puggal
puggalÄ• naá¹ƒ eko parihÄ• nadhammo, eko aparihÄ• nadhammo, eko parinibbÄ• nadham

9. nibbedhikasuttaá¹ƒ

<63> ``nibbedhikapariyÄ• yaá¹ƒ \Ee III 410/ vo, bhikkhave, dhammapariyÄ• yaá¹ƒ desessÄ
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca so, bhikkhave, nibbedhikapariyÄ• yo dhammapariyÄ• yo? kÄ• mÄ• , bhikkhave
nidÄ• nasambhavo veditabbo, kÄ• mÄ• naá¹ƒ vemattatÄ• veditabbÄ• , kÄ• mÄ• naá¹ƒ vipÄ
{kÄ• mÄ• naá¹ƒ nirodho (Katthaci) evaá¹ƒ vedanÄ• nirodho-iccÄ• dÄ«supi} veditabbo, kÄ• m
{kÄ• mÄ• naá¹ƒ nirodhagÄ• minÄ« (Katthaci) evaá¹ƒ vedanÄ• nirodhagÄ• minÄ«-iccÄ• dÄ«

``vedanÄ• , bhikkhave, veditabbÄ• , vedanÄ• naá¹ƒ nidÄ• nasambhavo veditabbo, vedanÄ
vedanÄ• naá¹ƒ vipÄ• ko veditabbo, vedanÄ• nirodho veditabbo, vedanÄ• nirodhagÄ• minÄ«

``saÃ±Ã±Ä• , bhikkhave, veditabbÄ• , saÃ±Ã±Ä• naá¹ƒ nidÄ• nasambhavo veditabbo, saÃ±
veditabbÄ• \Ne II 114/, saÃ±Ã±Ä• naá¹ƒ vipÄ• ko veditabbo, saÃ±Ã±Ä• nirodho veditabbo,
paá¹-ipadÄ• veditabbÄ• .

``Ä• savÄ• , bhikkhave, veditabbÄ• , Ä• savÄ• naá¹ƒ nidÄ• nasambhavo veditabbo, Ä• sav
Ä• savÄ• naá¹ƒ vipÄ• ko veditabbo, Ä• savanirodho veditabbo, Ä• savanirodhagÄ• minÄ« p

``kammaá¹ƒ \Be II 359/, bhikkhave, veditabbaá¹ƒ, kammÄ• naá¹ƒ nidÄ• nasambhavo vedita
vemattatÄ• veditabbÄ• , kammÄ• naá¹ƒ vipÄ• ko veditabbo, kammanirodho veditabbo, kam
veditabbÄ• .

``dukkhaá¹ƒ, bhikkhave, veditabbaá¹ƒ, dukkhassa nidÄ• nasambhavo veditabbo, dukkhass
dukkhassa vipÄ• ko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagÄ• minÄ« paá¹-ip

`` `kÄ• mÄ• , bhikkhave, veditabbÄ• , kÄ• mÄ• naá¹ƒ nidÄ• nasambhavo veditabbo, kÄ• m
veditabbÄ• , kÄ• mÄ• naá¹ƒ vipÄ• ko \Ee III 411/ veditabbo, kÄ• manirodho veditabbo, kÄ•
paá¹-ipadÄ• veditabbÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ {
268}? paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• --- cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• k
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... ghÄ• naviÃ±Ã±eyyÄ• ga
rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ
rajanÄ«yÄ• . api ca kho, bhikkhave, nete kÄ• mÄ• kÄ• maguá¹‡Ä• nÄ• mete {te kÄ• magu
(Katthaci) } ariyassa vinaye vuccanti ---

{Kv 514} ``saá¹…kapparÄ• go purisassa kÄ• mo,

nete {na te (Se) } kÄ• mÄ• yÄ• ni citrÄ• ni loke.

saá¹…kapparÄ• go purisassa kÄ• mo,

tiá¹-á¹-hanti citrÄ• ni tatheva loke.

athettha dhÄ«rÄ• vinayanti chandaâ€™â€™ nti ||

``katamo \Ne II 115/ ca, bhikkhave, kÄ• mÄ• naá¹ƒ nidÄ• nasambhavo? phasso, bhikkhave
nidÄ• nasambhavo.

``katamÄ• ca, bhikkhave, kÄ• mÄ• naá¹ƒ vemattatÄ• ? aÃ±Ã±o, bhikkhave, kÄ• mo rÅ«pe
aÃ±Ã±o kÄ• mo gandhesu, aÃ±Ã±o kÄ• mo rasesu, aÃ±Ã±o kÄ• mo phoá¹-á¹-habbesu. aya
kÄ• mÄ• naá¹ƒ vemattatÄ• .

``katamo \Be II 360/ ca, bhikkhave, kÄ• mÄ• naá¹ƒ vipÄ• ko? yaá¹ƒ kho, bhikkhave, kÄ• ma
attabhÄ• vaá¹ƒ abhinibbatteti \Se III 461/ puÃ±Ã±abhÄ• giyaá¹ƒ vÄ• apuÃ±Ã±abhÄ• giyaá¹
bhikkhave, kÄ• mÄ• naá¹ƒ vipÄ• ko.

``katamo ca, bhikkhave, kÄ• manirodho? phassanirodho {phassanirodhÄ• (Se) }, bhikkhav
ariyo aá¹-á¹-haá¹…giko maggo kÄ• manirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sa
sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto \Ee III 412/, sammÄ• Ä• jÄ«v
sammÄ• samÄ• dhi.

``yato kho {yato ca kho (bahÅ«su) }, bhikkhave, ariyasÄ• vako evaá¹ƒ kÄ• me pajÄ• nÄ• ti,
nidÄ• nasambhavaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ kÄ• mÄ• naá¹ƒ vemattataá¹ƒ pajÄ• nÄ• ti, evaá¹
pajÄ• nÄ• ti, evaá¹ƒ kÄ• manirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ kÄ• manirodhagÄ• miniá¹ƒ paá¹
imaá¹ƒ nibbedhikaá¹ƒ brahmacariyaá¹ƒ pajÄ• nÄ• ti kÄ• manirodhaá¹ƒ. kÄ• mÄ• , bhikkhav
kÄ• manirodhagÄ• minÄ« {sabbatthapi evameva dissati} paá¹-ipadÄ• veditabbÄ• ti, iti yaá¹
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``vedanÄ• , bhikkhave, veditabbÄ• ... pe ... vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• vedita
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tisso imÄ• , bhikkhave, vedanÄ• --- su
vedanÄ• , adukkhamasukhÄ• vedanÄ• .

``katamo ca, bhikkhave, vedanÄ• naá¹ƒ nidÄ• nasambhavo? phasso, bhikkhave, vedanÄ•

``katamÄ• \Ne II 116/ ca, bhikkhave, vedanÄ• naá¹ƒ vemattatÄ• ? atthi, bhikkhave, sÄ• mi
atthi nirÄ• misÄ• sukhÄ• vedanÄ• , atthi sÄ• misÄ• dukkhÄ• vedanÄ• , atthi nirÄ• misÄ•
sÄ• misÄ• adukkhamasukhÄ• vedanÄ• , atthi nirÄ• misÄ• adukkhamasukhÄ• vedanÄ• .
vedanÄ• naá¹ƒ vemattatÄ• .

``katamo ca, bhikkhave, vedanÄ• naá¹ƒ vipÄ• ko \Se III 462/? yaá¹ƒ kho, bhikkhave, vediya
Ke) AN a IV 233} tajjaá¹ƒ tajjaá¹ƒ attabhÄ• vaá¹ƒ abhinibbatteti puÃ±Ã±abhÄ• giyaá¹ƒ vÄ•
vÄ• , ayaá¹ƒ vuccati, bhikkhave, vedanÄ• naá¹ƒ vipÄ• ko.

``katamo \Be II 361/ ca, bhikkhave, vedanÄ• nirodho? phassanirodho {phassanirodhÄ• (Se
bhikkhave, vedanÄ• nirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo vedanÄ• nirodhagÄ•
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ vedanaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ vedanÄ• naá¹
pajÄ• nÄ• ti, evaá¹ƒ vedanÄ• naá¹ƒ \Ee III 413/ vemattataá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ vedanÄ•
pajÄ• nÄ• ti, evaá¹ƒ vedanÄ• nirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ vedanÄ• nirodhagÄ• miniá¹ƒ
imaá¹ƒ nibbedhikaá¹ƒ brahmacariyaá¹ƒ pajÄ• nÄ• ti vedanÄ• nirodhaá¹ƒ. vedanÄ• , bhikkha
vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• veditabbÄ• ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ

``saÃ±Ã±Ä• , bhikkhave, veditabbÄ• ... pe ... saÃ±Ã±Ä• nirodhagÄ• minÄ« paá¹-ipadÄ• ve
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? chayimÄ• , bhikkhave, saÃ±Ã±Ä• --- r
saddasaÃ±Ã±Ä• , gandhasaÃ±Ã±Ä• , rasasaÃ±Ã±Ä• , phoá¹-á¹-habbasaÃ±Ã±Ä• , dhamma

``katamo ca, bhikkhave, saÃ±Ã±Ä• naá¹ƒ nidÄ• nasambhavo? phasso, bhikkhave, saÃ±Ã±

``katamÄ• ca, bhikkhave, saÃ±Ã±Ä• naá¹ƒ vemattatÄ• ? aÃ±Ã±Ä• , bhikkhave, saÃ±Ã±Ä•
saÃ±Ã±Ä• saddesu {aÃ±Ã±Ä• bhikkhave rÅ«pesu saÃ±Ã±Ä• aÃ±Ã±Ä• saddesu saÃ±Ã±
aÃ±Ã±Ä• saÃ±Ã±Ä• gandhesu, aÃ±Ã±Ä• saÃ±Ã±Ä• rasesu, aÃ±Ã±Ä• saÃ±Ã±Ä• phoá¹
dhammesu \Se III 463/. ayaá¹ƒ vuccati, bhikkhave, saÃ±Ã±Ä• naá¹ƒ vemattatÄ• .

``katamo ca, bhikkhave, saÃ±Ã±Ä• naá¹ƒ vipÄ• ko? vohÄ• ravepakkaá¹ƒ {vohÄ• ravepakk
vohÄ• rapakkÄ• haá¹ƒ (Ce) }, bhikkhave, saÃ±Ã±aá¹ƒ {saÃ±Ã±Ä• (Se Ee) } vadÄ• mi. yath
tathÄ• tathÄ• voharati, evaá¹ƒ saÃ±Ã±Ä« ahosinti {ahosÄ«ti (Katthaci) }. ayaá¹ƒ vuccati, b
saÃ±Ã±Ä• naá¹ƒ vipÄ• ko.

``katamo ca, bhikkhave, saÃ±Ã±Ä• nirodho? phassanirodho, {phassanirodhÄ• (Se Katthac
saÃ±Ã±Ä• nirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo saÃ±Ã±Ä• nirodhagÄ• minÄ«
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato \Be II 362/ kho, bhikkhave, ariyasÄ• vako evaá¹ƒ saÃ±Ã±aá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ s
nidÄ• nasambhavaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ saÃ±Ã±Ä• naá¹ƒ vemattataá¹ƒ \Ee III 414/ pajÄ•
vipÄ• kaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ saÃ±Ã±Ä• nirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ saÃ±Ã±Ä• niro
pajÄ• nÄ• ti, so imaá¹ƒ nibbedhikaá¹ƒ brahmacariyaá¹ƒ pajÄ• nÄ• ti saÃ±Ã±Ä• nirodhaá¹ƒ.

veditabbÄ• ... pe ... saÃ±Ã±Ä• nirodhagÄ• minÄ« paá¹-ipadÄ• veditabbÄ• ti. iti yaá¹ƒ taá¹ƒ
paá¹-icca vuttaá¹ƒ.

``Ä• savÄ• , bhikkhave, veditabbÄ• ... pe ... Ä• savanirodhagÄ• minÄ« {sabbatthapi evame
veditabbÄ• ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tayome, bhikkhave
kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savo.

``katamo ca, bhikkhave, Ä• savÄ• naá¹ƒ nidÄ• nasambhavo? avijjÄ• , bhikkhave, Ä• savÄ•

``katamÄ• ca, bhikkhave, Ä• savÄ• naá¹ƒ vemattatÄ• ? atthi, bhikkhave, Ä• savÄ• nirayag
{nirayagÄ• miniyÄ• (Ce Katthaci) }, atthi Ä• savÄ• tiracchÄ• nayonigamanÄ«yÄ• , atthi Ä•
pettivisayagamanÄ«yÄ• , atthi Ä• savÄ• manussalokagamanÄ«yÄ• , atthi Ä• savÄ• \Se III
ayaá¹ƒ vuccati, bhikkhave, Ä• savÄ• naá¹ƒ vemattatÄ• .

``katamo \Ne II 118/ ca, bhikkhave, Ä• savÄ• naá¹ƒ vipÄ• ko? yaá¹ƒ kho, bhikkhave, avijjÄ•
attabhÄ• vaá¹ƒ abhinibbatteti puÃ±Ã±abhÄ• giyaá¹ƒ vÄ• apuÃ±Ã±abhÄ• giyaá¹ƒ vÄ• , aya
Ä• savÄ• naá¹ƒ vipÄ• ko.

``katamo ca, bhikkhave, Ä• savanirodho? avijjÄ• nirodho, bhikkhave, Ä• savanirodho. ayam
aá¹-á¹-haá¹…giko maggo Ä• savanirodhagÄ• minÄ« {sabbatthapi evameva dissati} paá¹-ipa
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ Ä• save pajÄ• nÄ• ti, evaá¹ƒ Ä• savÄ• naá¹ƒ n
pajÄ• nÄ• ti, evaá¹ƒ Ä• savÄ• naá¹ƒ vemattataá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ Ä• savÄ• naá¹ƒ vipÄ
Ä• savÄ• naá¹ƒ nirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ Ä• savÄ• naá¹ƒ nirodhagÄ• miniá¹ƒ paá¹-ip
nibbedhikaá¹ƒ brahmacariyaá¹ƒ pajÄ• nÄ• ti Ä• savanirodhaá¹ƒ. Ä• savÄ• \Ee III 415/, bhik
... Ä• savanirodhagÄ• minÄ« \Be II 363/ {sabbatthapi evameva dissati} paá¹-ipadÄ• veditab
vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``kammaá¹ƒ, bhikkhave, veditabbaá¹ƒ ... pe ... kammanirodhagÄ• minÄ« {sabbatthapi evam
veditabbÄ• ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? {Kv 539} cetanÄ• k
kammaá¹ƒ vadÄ• mi. cetayitvÄ• kammaá¹ƒ karoti --- kÄ• yena vÄ• cÄ• ya manasÄ• .

``katamo ca, bhikkhave, kammÄ• naá¹ƒ nidÄ• nasambhavo? phasso, bhikkhave, kammÄ• n

``katamÄ• ca, bhikkhave, kammÄ• naá¹ƒ vemattatÄ• ? atthi, bhikkhave, kammaá¹ƒ nirayav
kammaá¹ƒ tiracchÄ• nayonivedanÄ«yaá¹ƒ, atthi kammaá¹ƒ pettivisayavedanÄ«yaá¹ƒ, atthi k
manussalokavedanÄ«yaá¹ƒ, atthi kammaá¹ƒ devalokavedanÄ«yaá¹ƒ \Se III 465/. ayaá¹ƒ vu

kammÄ• naá¹ƒ vemattatÄ• .

``katamo ca, bhikkhave, kammÄ• naá¹ƒ vipÄ• ko? tividhÄ• haá¹ƒ {imÄ• haá¹ƒ (Katthaci) }, l
vipÄ• kaá¹ƒ vadÄ• mi \Ne II 119/ --- diá¹-á¹-heva {diá¹-á¹-he vÄ• (Ce) } dhamme, upapajje v
(Katthaci Ce, AN c 10.217), upapajja vÄ• (?), MN III 303 pÄ• á¸·iyÄ• tadatthavaá¹‡á¹‡anÄ
saá¹ƒsaddetabbaá¹ƒ}, apare vÄ• pariyÄ• ye. ayaá¹ƒ vuccati, bhikkhave, kammÄ• naá¹ƒ vip

``katamo ca, bhikkhave, kammanirodho? phassanirodho, {phassanirodhÄ• (Katthaci Ce Se
kammanirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo kammanirodhagÄ• minÄ« {sabbat
paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ kammaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ kammÄ• naá¹
pajÄ• nÄ• ti, evaá¹ƒ kammÄ• naá¹ƒ vemattataá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ kammÄ• naá¹ƒ vipÄ•
kammanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ kammanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ•
brahmacariyaá¹ƒ pajÄ• nÄ• ti kammanirodhaá¹ƒ. kammaá¹ƒ, bhikkhave, veditabbaá¹ƒ ... pe
paá¹-ipadÄ• \Ee III 416/ veditabbÄ• ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹

``dukkhaá¹ƒ, bhikkhave, veditabbaá¹ƒ, dukkhassa nidÄ• nasambhavo veditabbo, dukkhass
dukkhassa vipÄ• ko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagÄ• minÄ« paá¹-ip
panetaá¹ƒ vuttaá¹ƒ \Be II 364/, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi du
dukkho {byÄ• dhipi dukkhÄ• (Se Ee Katthaci) }, maraá¹‡ampi dukkhaá¹ƒ, sokaparidevaduk
dukkhÄ• , yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkha
{paÃ±cupÄ• dÄ• nakkhandhÄ• pi (Katthaci) } dukkhÄ• .

``katamo ca, bhikkhave, dukkhassa nidÄ• nasambhavo? taá¹‡hÄ• , bhikkhave, dukkhassa
466/.

``katamÄ• ca, bhikkhave, dukkhassa vemattatÄ• ? atthi, bhikkhave, dukkhaá¹ƒ adhimattaá
atthi dandhavirÄ• gi, atthi khippavirÄ• gi. ayaá¹ƒ vuccati, bhikkhave, dukkhassa vemattatÄ•

``katamo ca, bhikkhave, dukkhassa vipÄ• ko? idha, bhikkhave, ekacco yena dukkhena abh
{pariyÄ• diá¹‡á¹‡acitto (Katthaci) } socati kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sammo
\Ne II 120/, yena vÄ• pana dukkhena abhibhÅ«to pariyÄ• dinnacitto bahiddhÄ• pariyeá¹-á¹
{so na (Katthaci) } ekapadaá¹ƒ dvipadaá¹ƒ jÄ• nÄ• ti {pajÄ• nÄ• ti (Katthaci) } imassa dukkh
ti? sammohavepakkaá¹ƒ vÄ• haá¹ƒ, bhikkhave, dukkhaá¹ƒ vadÄ• mi pariyeá¹-á¹-hivepakkaá
bhikkhave, dukkhassa vipÄ• ko.

``katamo ca, bhikkhave, dukkhanirodho? taá¹‡hÄ• nirodho, {taá¹‡hÄ• nirodhÄ• (Katthaci C

bhikkhave, dukkhanirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo dukkhassa nirodhagÄ•
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ dukkhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ \Ee III 417/ du
nidÄ• nasambhavaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ dukkhassa vemattataá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ du
pajÄ• nÄ• ti, evaá¹ƒ dukkhanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ dukkhanirodhagÄ• miniá¹ƒ paá
imaá¹ƒ nibbedhikaá¹ƒ brahmacariyaá¹ƒ pajÄ• nÄ• ti dukkhanirodhaá¹ƒ. dukkhaá¹ƒ, bhikkha
dukkhassa nidÄ• nasambhavo veditabbo, dukkhassa vemattatÄ• veditabbÄ• , dukkhassa v
dukkhanirodho veditabbo, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• veditabbÄ• ti. iti yaá¹ƒ taá
paá¹-icca vuttaá¹ƒ.

``ayaá¹ƒ kho so, bhikkhave, nibbedhikapariyÄ• yo dhammapariyÄ• yoâ€™â€™ ti. navamaá

10. sÄ«hanÄ• dasuttaá¹ƒ

<64> {MN I 148; Vibh 760; AN c 10.21; Paá¹-is II 44} ``chayimÄ• ni \Se III 467/ \Be II 365/, b
tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-
parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti. katamÄ• ni cha? idha, bhikkh
á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá
bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä•
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna \Ne II 121/ caparaá¹ƒ, bhikkhave, tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹
á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, bhikkhave, tathÄ• ga
atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vi
idampi, bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ•
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ \
vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, bhikkhave, tathÄ• ga
bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä•
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, sey
--- ekampi jÄ• tiá¹ƒ, dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pub
anussarati. yampi, bhikkhave, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, sey
jÄ• tiá¹ƒ, dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa

idampi, bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ•
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nu
yathÄ• kammÅ«page satte pajÄ• nÄ• ti. yampi, bhikkhave, tathÄ• gato \Be II 366/ dibbena c
atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti, idampi, bhikkhave
tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ pa
sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• u
yampi, bhikkhave, tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja
bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä•
III 469/ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti. imÄ•
bhikkhave \Ne II 122/, cha tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samannÄ• gato ta
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

``tatra ce, bhikkhave, pare tathÄ• gataá¹ƒ á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanti. yathÄ• yathÄ• ,
á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡á
tesaá¹ƒ tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• b
paÃ±haá¹ƒ puá¹-á¹-ho byÄ• karoti.

``tatra ce, bhikkhave, pare tathÄ• gataá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasa
hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena upasaá¹…kamitvÄ• paÃ±haá¹ƒ puccha
tathÄ• gatassa atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ•
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ viditaá¹ƒ tathÄ• tathÄ• tesaá¹ƒ tathÄ• gato atÄ«tÄ• nÄ• g
kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡e

``tatra ce, bhikkhave, pare tathÄ• gataá¹ƒ jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ s
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchan
tathÄ• gatassa jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ viditaá¹ƒ, tathÄ• tathÄ• tesaá¹ƒ tathÄ• gato jhÄ• navimok
saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena paÃ±haá¹ƒ p

``tatra \Be II 367/ ce, bhikkhave, pare tathÄ• gataá¹ƒ pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bh
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanti. yathÄ• yathÄ• , bhikkhave, tathÄ• gatassa pubb
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ viditaá¹ƒ, tathÄ• \Se III 470/ tathÄ• tesaá¹ƒ \Ee III 420/ tat

pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena paÃ±haá¹ƒ puá¹-á¹-ho byÄ• kar

``tatra ce, bhikkhave, pare tathÄ• gataá¹ƒ sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanti. yathÄ• yathÄ• , bhikkhave, tathÄ• gatassa sattÄ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ viditaá¹ƒ, tathÄ• tathÄ• tesaá¹ƒ tathÄ• gato sattÄ• naá¹ƒ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena paÃ±haá¹ƒ puá¹-á¹-ho byÄ• karoti.

``tatra \Ne II 123/ ce, bhikkhave, pare tathÄ• gataá¹ƒ Ä• savÄ• naá¹ƒ khayÄ• ... pe ... yath
Ã±Ä• á¹‡ena upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanti. yathÄ• yathÄ• , bhikkhave, tathÄ•
... pe ... yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ viditaá¹ƒ, tathÄ• tathÄ• tesaá¹ƒ tathÄ• gato Ä• sa
... yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ena paÃ±haá¹ƒ puá¹-á¹-ho byÄ• karoti.

``tatra, bhikkhave, yampidaá¹ƒ {yamidaá¹ƒ (Ce Ee), yadidaá¹ƒ (Katthaci) } á¹-hÄ• naÃ±ca á
aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tampi samÄ• hitassa va
yampidaá¹ƒ {yadidaá¹ƒ (Katthaci) } atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ
vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tampi samÄ• hitassa vadÄ• mi no asamÄ• hita
(Katthaci) } jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá
Ã±Ä• á¹‡aá¹ƒ tampi samÄ• hitassa vadÄ• mi no asamÄ• hitassa. yampidaá¹ƒ {yadidaá¹ƒ (K
pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tampi samÄ• hitassa vadÄ• mi
{yadidaá¹ƒ (Katthaci) } sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tam
asamÄ• hitassa. yampidaá¹ƒ {yadidaá¹ƒ (Katthaci) } Ä• savÄ• naá¹ƒ khayÄ• ... pe ... yathÄ
tampi samÄ• hitassa vadÄ• mi no asamÄ• hitassa. iti kho \Se III 471/, bhikkhave, samÄ• dh
kummaggoâ€™â€™ ti. dasamaá¹ƒ.

mahÄ• vaggo chaá¹-á¹-ho. {paá¹-hamo (Se Katthaci) }

tassuddÄ• naá¹ƒ \Ee III 421/ ---

soá¹‡o \Be II 368/ phagguno bhijÄ• ti, Ä• savÄ• dÄ• ruhatthi ca.

majjhe Ã±Ä• á¹‡aá¹ƒ nibbedhikaá¹ƒ, sÄ«hanÄ• doti te dasÄ• ti ||

7. devatÄ• vaggo

1. anÄ• gÄ• miphalasuttaá¹ƒ

<65> ``cha \Ne II 124/, bhikkhave, dhamme appahÄ• ya abhabbo anÄ• gÄ• miphalaá¹ƒ sa
assaddhiyaá¹ƒ, ahirikaá¹ƒ, anottappaá¹ƒ, kosajjaá¹ƒ, muá¹-á¹-hassaccaá¹ƒ, duppaÃ±Ã±ataá

bhikkhave, cha dhamme appahÄ• ya abhabbo anÄ• gÄ• miphalaá¹ƒ sacchikÄ• tuá¹ƒ.

``cha, bhikkhave, dhamme pahÄ• ya bhabbo anÄ• gÄ• miphalaá¹ƒ sacchikÄ• tuá¹ƒ. katam
ahirikaá¹ƒ, anottappaá¹ƒ, kosajjaá¹ƒ, muá¹-á¹-hassaccaá¹ƒ, duppaÃ±Ã±ataá¹ƒ --- ime kho, b
pahÄ• ya bhabbo anÄ• gÄ• miphalaá¹ƒ sacchikÄ• tuâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. arahattasuttaá¹ƒ

<66> ``cha, bhikkhave, dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katame
(Ce Se Ke Ee) }, middhaá¹ƒ, uddhaccaá¹ƒ, kukkuccaá¹ƒ, assaddhiyaá¹ƒ, pamÄ• daá¹ƒ --- im
dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``cha \Ee III 422/, bhikkhave, dhamme pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katam
middhaá¹ƒ, uddhaccaá¹ƒ, kukkuccaá¹ƒ, assaddhiyaá¹ƒ, pamÄ• daá¹ƒ --- ime kho, bhikkhave
bhabbo arahattaá¹ƒ sacchikÄ• tuâ€™â€™ nti. dutiyaá¹ƒ.

3. mittasuttaá¹ƒ

<67> `` `so \Se III 472/ vata, bhikkhave, bhikkhu pÄ• pamitto pÄ• pasahÄ• yo pÄ• pasampa
{pÄ• pake mitte (Katthaci) } sevamÄ• no bhajamÄ• no payirupÄ• samÄ• no, tesaÃ±ca diá¹-á
Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ \Ne II 125/ paripÅ«ressatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá
`Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ \Be II 369/ aparipÅ«retvÄ• sekhaá¹ƒ dhammaá¹ƒ pa
á¹-hÄ• naá¹ƒ vijjati. `sekhaá¹ƒ dhammaá¹ƒ aparipÅ«retvÄ• sÄ«lÄ• ni paripÅ«ressatÄ«â€™
vijjati. `sÄ«lÄ• ni aparipÅ«retvÄ• kÄ• marÄ• gaá¹ƒ vÄ• rÅ«parÄ• gaá¹ƒ vÄ• arÅ«parÄ• ga
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

`` `so vata, bhikkhave, bhikkhu kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampava
sevamÄ• no bhajamÄ• no payirupÄ• samÄ• no, tesaÃ±ca diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjamÄ
dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `Ä• bhisamÄ• cÄ• rikaá¹ƒ dha
sekhaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sekhaá¹ƒ dhammaá
paripÅ«ressatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sÄ«lÄ• ni paripÅ«retvÄ• kÄ• marÄ• gaá¹ƒ
arÅ«parÄ• gaá¹ƒ vÄ• pajahissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. saá¹…gaá¹‡ikÄ• rÄ• masuttaá¹ƒ

<68> `` `so vata, bhikkhave, bhikkhu saá¹…gaá¹‡ikÄ• rÄ• mo saá¹…gaá¹‡ikarato saá¹…ga
gaá¹‡Ä• rÄ• mo gaá¹‡arato gaá¹‡Ä• rÄ• mataá¹ƒ anuyutto, eko paviveke abhiramissatÄ«â€
vijjati. `eko paviveke anabhiramanto cittassa \Ee III 423/ nimittaá¹ƒ gahessatÄ«â€™ ti netaá

vijjati. `cittassa nimittaá¹ƒ agaá¹‡hanto sammÄ• diá¹-á¹-hiá¹ƒ paripÅ«ressatÄ«â€™ ti netaá¹
vijjati. `sammÄ• diá¹-á¹-hiá¹ƒ aparipÅ«retvÄ• sammÄ• samÄ• dhiá¹ƒ paripÅ«ressatÄ«â€™
vijjati. `sammÄ• samÄ• dhiá¹ƒ aparipÅ«retvÄ• saá¹ƒyojanÄ• ni \Se III 473/ pajahissatÄ«â€™
vijjati. `saá¹ƒyojanÄ• ni appahÄ• ya nibbÄ• naá¹ƒ sacchikarissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• na

`` `so vata, bhikkhave, bhikkhu na saá¹…gaá¹‡ikÄ• rÄ• mo na saá¹…gaá¹‡ikarato na saá¹.
anuyutto, na gaá¹‡Ä• rÄ• mo na gaá¹‡arato na gaá¹‡Ä• rÄ• mataá¹ƒ anuyutto, eko pavivek
á¹-hÄ• nametaá¹ƒ vijjati. `eko paviveke abhiramanto cittassa nimittaá¹ƒ gahessatÄ«â€™ ti á
vijjati. `cittassa nimittaá¹ƒ gaá¹‡hanto sammÄ• diá¹-á¹-hiá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ•
`sammÄ• diá¹-á¹-hiá¹ƒ paripÅ«retvÄ• sammÄ• samÄ• dhiá¹ƒ paripÅ«ressatÄ«â€™ ti á¹-hÄ
`sammÄ• samÄ• dhiá¹ƒ \Ne II 126/ paripÅ«retvÄ• saá¹ƒyojanÄ• ni pajahissatÄ«â€™ ti á¹-h
`saá¹ƒyojanÄ• ni pahÄ• ya nibbÄ• naá¹ƒ sacchikarissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjatÄ«

5. devatÄ• suttaá¹ƒ

<69> atha \Be II 370/ kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡
jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagav
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavantaá¹ƒ etadav
dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame cha? satthugÄ• ravatÄ• , dhar
saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , sovacassatÄ• , kalyÄ• á¹‡amittatÄ• --- ime k
bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. idamavoca sÄ• devatÄ• . samanuÃ
sÄ• devatÄ• ``samanuÃ±Ã±o me satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• pad
tatthevantaradhÄ• yi.

atha \Ee III 424/ kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹
bhikkhave, rattiá¹ƒ aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• k
obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ á¹-hitÄ• kho, bhikkhave, sÄ• devatÄ• maá¹ƒ etadavoca --- `chayime, bhante
aparihÄ• nÄ• ya saá¹ƒvattanti. katame cha? satthugÄ• ravatÄ• , dhammagÄ• ravatÄ• , saá¹
sikkhÄ• gÄ• ravatÄ• , sovacassatÄ• , kalyÄ• á¹‡amittatÄ• --- ime kho, bhante, cha dhamm
saá¹ƒvattantÄ«â€™ ti. idamavoca, bhikkhave, sÄ• devatÄ• . idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ•
katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ abhivÄ• detvÄ• etadavoca --- ``imass
bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. idha, b
satthugÄ• ravo hoti satthugÄ• ravatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« na s
satthugÄ• ravatÄ• ya samÄ• dapeti. ye caÃ±Ã±e bhikkhÅ« satthugÄ• ravÄ• tesaÃ±ca vaá¹
tacchaá¹ƒ kÄ• lena. attanÄ• ca dhammagÄ• ravo hoti ... pe ... saá¹…ghagÄ• ravo hoti ... si

II 127/ ... suvaco hoti ... kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡amittatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«.
na kalyÄ• á¹‡amittÄ• te ca kalyÄ• á¹‡amittatÄ• ya samÄ• dapeti. ye caÃ±Ã±e bhikkhÅ« kal
vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena \Be II 371/. imassa kho ahaá¹ƒ, bhan
475/ saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, sÄ• riputta! sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, imassa mayÄ• saá¹ƒkhitte
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si. idha, sÄ• riputta, bhikkhu attanÄ• ca satthugÄ• ravo ho
satthugÄ• ravatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« na satthugÄ• ravÄ• te c
samÄ• dapeti. ye caÃ±Ã±e bhikkhÅ« satthugÄ• ravÄ• tesaÃ±ca vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bh
attanÄ• ca dhammagÄ• ravo hoti ... pe ... saá¹…ghagÄ• ravo hoti ... sikkhÄ• gÄ• ravo hoti
kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡amittatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« n
kalyÄ• á¹‡amittatÄ• ya samÄ• dapeti. ye caÃ±Ã±e bhikkhÅ« kalyÄ• á¹‡amittÄ• tesaÃ±ca v
bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. imassa kho, sÄ• riputta, mayÄ• saá¹ƒkhittena bhÄ• sitassa
daá¹-á¹-habboâ€™â€™ ti. paÃ±camaá¹ƒ.

6. samÄ• dhisuttaá¹ƒ

<70> `` `so vata, bhikkhave, bhikkhu na santena samÄ• dhinÄ• na paá¹‡Ä«tena na paá¹-ip
paá¹-ippassaddhaladdhena (Ce) } na ekodibhÄ• vÄ• dhigatena anekavihitaá¹ƒ iddhividhaá¹ƒ
ekopi hutvÄ• bahudhÄ• bhavissati, bahudhÄ• pi hutvÄ• eko bhavissati ... pe ... yÄ• va bra
vasaá¹ƒ vattessatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `dibbÄ• ya sotadhÄ• tuyÄ• visuddh
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡issati --- dibbe ca mÄ• nuse ca ye dÅ«re santike
á¹-hÄ• naá¹ƒ vijjati. `parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• niss
cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• nissati \Se III 476/ ... pe ... vimuttaá¹ƒ vÄ• cittaá¹ƒ vimutta
pajÄ• nissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussa
--- ekampi jÄ• tiá¹ƒ, dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ \Ee
pubbenivÄ• saá¹ƒ anussarissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `dibbena cakkhunÄ• v
atikkantamÄ• nusakena satte passissati ... pe ... yathÄ• kammÅ«page satte pajÄ• nissatÄ«â
á¹-hÄ• naá¹ƒ vijjati \Ne II 128/. `Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

`` `so \Be II 372/ vata, bhikkhave, bhikkhu santena samÄ• dhinÄ• paá¹‡Ä«tena paá¹-ippass
ekodibhÄ• vÄ• dhigatena anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhavissati ... pe ... yÄ• va b
vasaá¹ƒ vattessatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ•
ubho sadde suá¹‡issati --- dibbe ca mÄ• nuse ca ye dÅ«re santike cÄ• â€™ ti á¹-hÄ• name
`parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nissati --- sarÄ• gaá¹ƒ v
cittanti pajÄ• nissati ... pe ... vimuttaá¹ƒ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittanti pajÄ• nissatÄ«â€™
á¹-hÄ• nametaá¹ƒ vijjati. `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarissati, seyyathidaá¹ƒ ---

dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
á¹-hÄ• nametaá¹ƒ vijjati. `dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte pa
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam
ti á¹-hÄ• nametaá¹ƒ vijjati \Se III 477/. `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹
sacchikatvÄ• upasampajja viharissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. chaá¹

7. sakkhibhabbasuttaá¹ƒ

<71> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo tatra tatreva sakkhib
sati sati Ä• yatane. katamehi chahi? idha \Ee III 427/, bhikkhave, bhikkhu `ime hÄ• nabhÄ•
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, `ime á¹-hitibhÄ• giyÄ• dhammÄ• â€™ ti yathÄ• bhÅ«taá
visesabhÄ• giyÄ• dhammÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, `ime nibbedhabhÄ•
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, asakkaccakÄ• rÄ« ca hoti, asappÄ• yakÄ• rÄ« ca. imehi
dhammehi samannÄ• gato bhikkhu abhabbo tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡ituá

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo tatra tatreva sakkhibhabbata
sati Ä• yatane. katamehi chahi? idha, bhikkhave, bhikkhu `ime hÄ• nabhÄ• giyÄ• dhammÄ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ime á¹-hitibhÄ• giyÄ• dhammÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ
visesabhÄ• giyÄ• dhammÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ime nibbedhabhÄ• giy
pajÄ• nÄ• ti, sakkaccakÄ• rÄ« ca hoti, sappÄ• yakÄ• rÄ« ca. imehi \Be II 373/ kho, bhikkhav
samannÄ• gato bhikkhu bhabbo tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡ituá¹ƒ sati sati Ä
sattamaá¹ƒ.

8. balasuttaá¹ƒ

<72> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo samÄ• dhismiá¹ƒ {sa
balataá¹ƒ pÄ• puá¹‡ituá¹ƒ. katamehi chahi? idha, bhikkhave, bhikkhu na \Se III 478/ samÄ•
samÄ• pattikusalo hoti, na samÄ• dhissa á¹-hitikusalo hoti, na samÄ• dhissa {na samÄ• dhi
uparisattakanipÄ• te devatÄ• vagge pana sabbatthapi ``samÄ• dhissaâ€™â€™ itveva dissa
hoti, asakkaccakÄ• rÄ« ca hoti, asÄ• taccakÄ• rÄ« ca, asappÄ• yakÄ• rÄ« ca. imehi kho, bh
samannÄ• gato bhikkhu abhabbo samÄ• dhismiá¹ƒ balataá¹ƒ pÄ• puá¹‡ituá¹ƒ.

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo samÄ• dhismiá¹ƒ balataá¹ƒ
chahi? idha \Ee III 428/, bhikkhave, bhikkhu samÄ• dhissa samÄ• pattikusalo hoti, samÄ• d
hoti, samÄ• dhissa vuá¹-á¹-hÄ• nakusalo hoti, sakkaccakÄ• rÄ« ca hoti, sÄ• taccakÄ• rÄ« c
imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu bhabbo samÄ• dhismiá¹ƒ b
nti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamatajjhÄ• nasuttaá¹ƒ

<73> ``cha, bhikkhave, dhamme appahÄ• ya abhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa
kÄ• macchandaá¹ƒ, byÄ• pÄ• daá¹ƒ, thinamiddhaá¹ƒ, uddhaccakukkuccaá¹ƒ, vicikicchaá¹ƒ.
Ä• dÄ«navo na yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti. ime kho, bhikkha
abhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharituá¹ƒ.

``cha, bhikkhave, dhamme pahÄ• ya bhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharit
kÄ• macchandaá¹ƒ, byÄ• pÄ• daá¹ƒ, thinamiddhaá¹ƒ, uddhaccakukkuccaá¹ƒ, vicikicchaá¹ƒ,
Ä• dÄ«navo \Ne II 130/ na yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti. ime k
pahÄ• ya bhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharituâ€™â€™ nti. navamaá¹ƒ.

10. dutiyatajjhÄ• nasuttaá¹ƒ

<74> ``cha \Se III 479/ \Be II 374/, bhikkhave, dhamme appahÄ• ya abhabbo paá¹-hamaá¹
viharituá¹ƒ. katame cha? kÄ• mavitakkaá¹ƒ, byÄ• pÄ• davitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ, k
byÄ• pÄ• dasaÃ±Ã±aá¹ƒ, vihiá¹ƒsÄ• saÃ±Ã±aá¹ƒ --- ime kho, bhikkhave, cha dhamme appa
jhÄ• naá¹ƒ upasampajja viharituá¹ƒ.

``cha, bhikkhave, dhamme pahÄ• ya bhabbo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharit
kÄ• mavitakkaá¹ƒ, byÄ• pÄ• davitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ, kÄ• masaÃ±Ã±aá¹ƒ, byÄ•
vihiá¹ƒsÄ• saÃ±Ã±aá¹ƒ --- ime \Ee III 429/ kho, bhikkhave, cha dhamme pahÄ• ya bhabbo p
upasampajja viharituâ€™â€™ nti. dasamaá¹ƒ.

devatÄ• vaggo sattamo. {dutiyo (Se Katthaci) }

tassuddÄ• naá¹ƒ ---

anÄ• gÄ• mi arahaá¹ƒ mittÄ• , saá¹…gaá¹‡ikÄ• rÄ• madevatÄ• .

samÄ• dhi sakkhibhabbaá¹ƒ balaá¹ƒ, tajjhÄ• nÄ• apare duveti ||

8. arahattavaggo

1. dukkhasuttaá¹ƒ

<75> ``chahi \Ne II 131/, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dham
savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä

katamehi chahi? kÄ• mavitakkena, byÄ• pÄ• davitakkena, vihiá¹ƒsÄ• vitakkena, kÄ• masaÃ
vihiá¹ƒsÄ• saÃ±Ã±Ä• ya --- imehi, kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu
dukkhaá¹ƒ viharati savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ, kÄ• yassa bhedÄ•
pÄ• á¹-ikaá¹…khÄ• .

``chahi \Se III 480/, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme su
avighÄ• taá¹ƒ anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ \Be II 375/ m
pÄ• á¹-ikaá¹…khÄ• . katamehi chahi? nekkhammavitakkena, abyÄ• pÄ• davitakkena, avihiá
nekkhammasaÃ±Ã±Ä• ya, abyÄ• pÄ• dasaÃ±Ã±Ä• ya, avihiá¹ƒsÄ• saÃ±Ã±Ä• ya --- imehi,
samannÄ• gato bhikkhu diá¹-á¹-heva dhamme sukhaá¹ƒ viharati avighÄ• taá¹ƒ anupÄ• yÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. paá¹-hamaá

2. arahattasuttaá¹ƒ

<76> ``cha \Ee III 430/, bhikkhave, dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tu
mÄ• naá¹ƒ, omÄ• naá¹ƒ, atimÄ• naá¹ƒ, adhimÄ• naá¹ƒ, thambhaá¹ƒ, atinipÄ• taá¹ƒ. ime kh
appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``cha, bhikkhave, dhamme pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katame cha? mÄ
132/, atimÄ• naá¹ƒ, adhimÄ• naá¹ƒ, thambhaá¹ƒ, atinipÄ• taá¹ƒ. ime kho, bhikkhave, cha dh
arahattaá¹ƒ sacchikÄ• tuâ€™â€™ nti. dutiyaá¹ƒ.

3. uttarimanussadhammasuttaá¹ƒ

<77> ``cha, bhikkhave, dhamme appahÄ• ya abhabbo uttarimanussadhammaá¹ƒ alamariya
sacchikÄ• tuá¹ƒ. katame cha? muá¹-á¹-hassaccaá¹ƒ, asampajaÃ±Ã±aá¹ƒ, indriyesu aguttad
amattaÃ±Ã±utaá¹ƒ, kuhanaá¹ƒ, lapanaá¹ƒ. ime kho, bhikkhave, cha dhamme appahÄ• ya a
uttarimanussadhammaá¹ƒ alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikÄ• tuá¹ƒ.

``cha, bhikkhave, dhamme pahÄ• ya bhabbo uttarimanussadhammaá¹ƒ alamariyaÃ±Ä• á¹‡
sacchikÄ• tuá¹ƒ. katame cha? muá¹-á¹-hassaccaá¹ƒ, asampajaÃ±Ã±aá¹ƒ, indriyesu aguttad
amattaÃ±Ã±utaá¹ƒ, kuhanaá¹ƒ, lapanaá¹ƒ. ime kho, bhikkhave, cha dhamme pahÄ• ya bha
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikÄ• tuâ€™â€™ nti. tatiyaá¹ƒ.

4. sukhasomanassasuttaá¹ƒ

<78> ``chahi \Ee III 431/, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dham
viharati, yoni cassa Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• ya. katamehi chahi? idha, bhik

dhammÄ• rÄ• mo hoti, bhÄ• vanÄ• rÄ• mo hoti, pahÄ• nÄ• rÄ• mo hoti, pavivekÄ• rÄ• mo h
hoti, nippapaÃ±cÄ• rÄ• mo hoti. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhi
sukhasomanassabahulo viharati, yoni cassa Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• yÄ• â

5. adhigamasuttaá¹ƒ

<79> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo anadhigataá¹ƒ vÄ• k
adhigantuá¹ƒ, adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ {phÄ• tikattuá¹ƒ
Ke Ee) }. katamehi chahi? idha, bhikkhave, bhikkhu \Ne II 133/ na Ä• yakusalo ca hoti, na ap
na upÄ• yakusalo ca hoti, anadhigatÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ adhigamÄ• ya
kusale dhamme na Ä• rakkhati {sÄ• rakkhati (Ce Se Ke pÄ«) }, sÄ• taccakiriyÄ• ya na samp
bhikkhave, chahi dhammehi samannÄ• gato bhikkhu abhabbo anadhigataá¹ƒ vÄ• kusalaá¹
adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ.

``chahi \Se III 482/, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo anadhigataá¹ƒ v
adhigantuá¹ƒ, adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. katamehi chahi
Ä• yakusalo ca hoti, apÄ• yakusalo ca hoti, upÄ• yakusalo ca hoti, anadhigatÄ• naá¹ƒ kusal
III 432/ adhigamÄ• ya chandaá¹ƒ janeti, adhigate kusale dhamme Ä• rakkhati, sÄ• taccakiriy
kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu bhabbo anadhigataá¹ƒ vÄ• kusal
adhigataá¹ƒ vÄ• kusalaá¹ƒ dhammaá¹ƒ phÄ• tiá¹ƒ kÄ• tuâ€™â€™ nti. paÃ±camaá¹ƒ.

6. mahantattasuttaá¹ƒ

<80> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu nacirasseva mahantattaá¹ƒ {n
vepullattaá¹ƒ pÄ• puá¹‡Ä• ti dhammesu. katamehi chahi? idha, bhikkhave, bhikkhu Ä• lokab
ca vedabahulo ca asantuá¹-á¹-hibahulo ca anikkhittadhuro ca kusalesu dhammesu uttari ca
(Katthaci) }. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu nacirasseva ma
vepullattaá¹ƒ pÄ• puá¹‡Ä• ti dhammesÅ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamanirayasuttaá¹ƒ

<81> ``chahi \Be II 377/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
chahi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, mus
micchÄ• diá¹-á¹-hi ca. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato yathÄ• bhata
niraye.

``chahi \Ne II 134/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti \Se III 483/, kÄ• me

paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, appiccho ca, sammÄ• diá¹-á¹-hi ca. imeh
chahi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. sattan

8. dutiyanirayasuttaá¹ƒ

<82> ``chahi \Ee III 433/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
chahi {musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• cÄ• hoti, pharusavÄ• co hoti, samphappalÄ• pÄ«
sukkapakkhepi}? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ«
{musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• cÄ• hoti, pharusavÄ• co hoti, samphappalÄ• pÄ« hoti, (
sukkapakkhepi}, luddho ca, pagabbho ca. imehi kho, bhikkhave, chahi dhammehi samannÄ
nikkhitto evaá¹ƒ niraye.

``chahi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. kat
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti, aluddho ca, appagabbho ca. imehi kho bhikkhave chahi d
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. aggadhammasuttaá¹ƒ

<83> ``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo aggaá¹ƒ dhammaá¹
katamehi chahi? idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappÄ« hoti, kusÄ
duppaÃ±Ã±o \Be II 378/ hoti, kÄ• ye ca jÄ«vite ca sÄ• pekkho hoti. imehi kho, bhikkhave, ch
samannÄ• gato bhikkhu abhabbo aggaá¹ƒ dhammaá¹ƒ arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo aggaá¹ƒ dhammaá¹ƒ arahat
sacchikÄ• tuá¹ƒ. katamehi chahi? idha \Ee III 434/, bhikkhave, bhikkhu saddho hoti, hirimÄ•
hoti, Ä• raddhavÄ«riyo hoti, paÃ±Ã±avÄ• hoti, kÄ• ye ca jÄ«vite ca anapekkho hoti. imehi k
135/, chahi dhammehi samannÄ• gato bhikkhu bhabbo aggaá¹ƒ dhammaá¹ƒ arahattaá¹ƒ sa
navamaá¹ƒ.

10. rattidivasasuttaá¹ƒ

<84> ``chahi, bhikkhave, dhammehi samannÄ• gatassa bhikkhuno yÄ• ratti vÄ• divaso vÄ
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no vuddhi. katamehi chahi? idha, bhikkhave, bhik
vighÄ• tavÄ• , asantuá¹-á¹-ho, itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappacca
assaddho hoti, dussÄ«lo hoti, kusÄ«to hoti, muá¹-á¹-hassati hoti, duppaÃ±Ã±o hoti. imehi kh
dhammehi samannÄ• gatassa bhikkhuno yÄ• ratti vÄ• divaso vÄ• Ä• gacchati hÄ• niyeva
dhammesu, no vuddhi.

``chahi, bhikkhave, dhammehi samannÄ• gatassa bhikkhuno yÄ• ratti vÄ• divaso vÄ• Ä• pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. katamehi chahi? idha, bhikkhave, b avighÄ• tavÄ• , santuá¹-á¹-ho, itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappacca saddho hoti, sÄ«lavÄ• hoti, Ä• raddhavÄ«riyo hoti, satimÄ• hoti, paÃ±Ã±avÄ• hoti. imehi k dhammehi samannÄ• gatassa bhikkhuno yÄ• ratti vÄ• divaso vÄ• Ä• gacchati vuddhiyeva 485/, kusalesu dhammesu no parihÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

arahattavaggo aá¹-á¹-hamo. {tatiyo (Se Katthaci) }

tassuddÄ• naá¹ƒ ---

dukkhaá¹ƒ \Be II 379/ \Ee III 435/ arahattaá¹ƒ uttari ca, sukhaá¹ƒ adhigamena ca.

mahantattaá¹ƒ dvayaá¹ƒ niraye {mahattadvayaniraye (Se) }, aggadhammaÃ±ca rattiyoti ||

9. sÄ«tivaggo

1. sÄ«tibhÄ• vasuttaá¹ƒ

<85> ``chahi \Ne II 136/, bhikkhave, dhammehi samannÄ• gato bhikkhu abhabbo anuttaraá sacchikÄ• tuá¹ƒ. katamehi chahi {Vism I 64 Ä• dayo vitthÄ• ro}? idha, bhikkhave, bhikkhu ya niggahetabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ na niggaá¹‡hÄ• ti, yasmiá¹ƒ samaye cittaá¹ƒ pag samaye cittaá¹ƒ na paggaá¹‡hÄ• ti, yasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒsitabbaá¹ƒ tasmi sampahaá¹ƒseti, yasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhitabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ n hÄ«nÄ• dhimuttiko ca hoti, sakkÄ• yÄ• bhirato ca. imehi kho, bhikkhave, chahi dhammehi s abhabbo anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ sacchikÄ• tuá¹ƒ.

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ chahi? idha, bhikkhave, bhikkhu yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ tasmiá¹ƒ sama niggaá¹‡hÄ• ti, yasmiá¹ƒ samaye cittaá¹ƒ paggahetabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ pagga samaye cittaá¹ƒ sampahaá¹ƒsitabbaá¹ƒ \Se III 486/ tasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒs cittaá¹ƒ ajjhupekkhitabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhati, paá¹‡Ä«tÄ• dhimuttiko nibbÄ• nÄ• bhirato ca. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu bhab sÄ«tibhÄ• vaá¹ƒ sacchikÄ• tuâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. Ä• varaá¹‡asuttaá¹ƒ

<86> ``chahi, bhikkhave, dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabbo
kusalesu dhammesu sammattaá¹ƒ. katamehi chahi \Be II 380/? kammÄ• varaá¹‡atÄ• ya \Ee
kilesÄ• varaá¹‡atÄ• ya samannÄ• gato hoti, vipÄ• kÄ• varaá¹‡atÄ• ya samannÄ• gato hoti,
ca, duppaÃ±Ã±o ca. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato suá¹‡antopi sa
niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ.

``chahi \Ne II 137/, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabb
kusalesu dhammesu sammattaá¹ƒ. katamehi chahi? na kammÄ• varaá¹‡atÄ• ya samannÄ•
kilesÄ• varaá¹‡atÄ• ya samannÄ• gato hoti, na vipÄ• kÄ• varaá¹‡atÄ• ya samannÄ• gato h
ca, paÃ±Ã±avÄ• ca. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato suá¹‡anto sad
okkamituá¹ƒ kusalesu dhammesu sammattaâ€™â€™ nti. dutiyaá¹ƒ.

3. voropitasuttaá¹ƒ

<87> ``chahi, bhikkhave, dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabbo
kusalesu dhammesu sammattaá¹ƒ. katamehi chahi? mÄ• tÄ• \Se III 487/ jÄ«vitÄ• voropitÄ
voropito hoti, arahaá¹ƒ {arahÄ• (Se Ke), arahanto (Katthaci) } jÄ«vitÄ• voropito hoti, tathÄ•
duá¹-á¹-hena cittena lohitaá¹ƒ uppÄ• ditaá¹ƒ hoti, saá¹…gho bhinno hoti, duppaÃ±Ã±o hoti j
imehi kho, bhikkhave, chahi dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabb
kusalesu dhammesu sammattaá¹ƒ.

``chahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• ma
dhammesu sammattaá¹ƒ. katamehi chahi? na \Ee III 437/ mÄ• tÄ• jÄ«vitÄ• voropitÄ• hoti,
voropito hoti, na arahaá¹ƒ jÄ«vitÄ• voropito hoti, na tathÄ• gatassa duá¹-á¹-hena cittena loh
uppÄ• ditaá¹ƒ hoti, na saá¹…gho bhinno hoti, paÃ±Ã±avÄ• hoti ajaá¸·o aneá¸·amÅ«go. ime
dhammehi samannÄ• gato \Be II 381/ suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• maá¹ƒ okka
sammattaâ€™â€™ nti. tatiyaá¹ƒ.

4. sussÅ«satisuttaá¹ƒ

<88> ``chahi, bhikkhave, dhammehi samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabbo
kusalesu dhammesu sammattaá¹ƒ. katamehi chahi? tathÄ• gatappavedite dhammavinaye d
sotaá¹ƒ odahati, na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti {upaá¹-á¹-hapeti (Ce Se Ke Ee) }, a
atthaá¹ƒ riÃ±cati, ananulomikÄ• ya khantiyÄ• samannÄ• gato hoti. imehi kho, bhikkhave, ch
138/ samannÄ• gato suá¹‡antopi saddhammaá¹ƒ abhabbo niyÄ• maá¹ƒ okkamituá¹ƒ kusale

``chahi \Se III 488/, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabb
kusalesu dhammesu sammattaá¹ƒ. katamehi chahi? tathÄ• gatappavedite dhammavinaye d

sotaá¹ƒ odahati, aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti, atthaá¹ƒ gaá¹‡hÄ• ti, anatthaá¹ƒ riÃ±c
khantiyÄ• samannÄ• gato hoti. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato suá
niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaâ€™â€™ nti. catutthaá¹ƒ.

5. appahÄ• yasuttaá¹ƒ

<89> ``cha \Ee III 438/, bhikkhave, dhamme appahÄ• ya abhabbo diá¹-á¹-hisampadaá¹ƒ sa
sakkÄ• yadiá¹-á¹-hiá¹ƒ, vicikicchaá¹ƒ, sÄ«labbataparÄ• mÄ• saá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ
dosaá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ. ime kho, bhikkhave, cha dhamme appahÄ• ya a
sacchikÄ• tuá¹ƒ.

``cha, bhikkhave, dhamme pahÄ• ya bhabbo diá¹-á¹-hisampadaá¹ƒ sacchikÄ• tuá¹ƒ. katam
sakkÄ• yadiá¹-á¹-hiá¹ƒ, vicikicchaá¹ƒ, sÄ«labbataparÄ• mÄ• saá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ
dosaá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ. ime kho, bhikkhave, cha dhamme pahÄ• ya bha
sacchikÄ• tuâ€™â€™ nti. paÃ±camaá¹ƒ.

6. pahÄ«nasuttaá¹ƒ

<90> ``chayime \Be II 382/, bhikkhave, dhammÄ• diá¹-á¹-hisampannassa puggalassa pahÄ
sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, apÄ• yagamanÄ«yo rÄ• go, apÄ
apÄ• yagamanÄ«yo moho. ime kho, bhikkhave, cha dhammÄ• diá¹-á¹-hisampannassa pug
chaá¹-á¹-haá¹ƒ.

7. abhabbasuttaá¹ƒ

<91> ``cha \Ne II 139/, bhikkhave, dhamme abhabbo diá¹-á¹-hisampanno puggalo uppÄ• de
katame cha? sakkÄ• yadiá¹-á¹-hiá¹ƒ, vicikicchaá¹ƒ, sÄ«labbataparÄ• mÄ• saá¹ƒ, apÄ• yaga
apÄ• yagamanÄ«yaá¹ƒ dosaá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ. ime kho, bhikkhave, cha
diá¹-á¹-hisampanno puggalo uppÄ• detuâ€™â€™ nti. sattamaá¹ƒ.

8. paá¹-hamaabhabbaá¹-á¹-hÄ• nasuttaá¹ƒ

<92> ``chayimÄ• ni, bhikkhave, abhabbaá¹-á¹-hÄ• nÄ• ni. katamÄ• ni cha? abhabbo \Ee III
puggalo satthari agÄ• ravo viharituá¹ƒ appatisso, abhabbo diá¹-á¹-hisampanno puggalo dha
viharituá¹ƒ appatisso, abhabbo diá¹-á¹-hisampanno puggalo saá¹…ghe agÄ• ravo viharituá¹
diá¹-á¹-hisampanno puggalo sikkhÄ• ya agÄ• ravo viharituá¹ƒ appatisso, abhabbo diá¹-á¹-hi
anÄ• gamanÄ«yaá¹ƒ vatthuá¹ƒ paccÄ• gantuá¹ƒ, abhabbo diá¹-á¹-hisampanno puggalo aá¹
nibbattetuá¹ƒ. imÄ• ni kho, bhikkhave, cha abhabbaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti. aá¹-á¹-ha

9. dutiyaabhabbaá¹-á¹-hÄ• nasuttaá¹ƒ

<93> ``chayimÄ• ni, bhikkhave, abhabbaá¹-á¹-hÄ• nÄ• ni. katamÄ• ni cha? abhabbo diá¹-á
{kiÃ±ci (Katthaci) Vibh 809; MN III 127} saá¹…khÄ• raá¹ƒ niccato upagantuá¹ƒ, abhabbo diá
puggalo kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagantuá¹ƒ, abhabbo diá¹-á¹-hisampanno pugg
upagantuá¹ƒ, abhabbo diá¹-á¹-hisampanno puggalo Ä• nantariyaá¹ƒ kammaá¹ƒ {Ä• nantariy
anantariyakammaá¹ƒ (Se Ee) AN a IV 162 passitabbaá¹ƒ} kÄ• tuá¹ƒ, abhabbo diá¹-á¹-hisam
kotÅ«halamaá¹…galena suddhiá¹ƒ paccÄ• gantuá¹ƒ \Be II 383/, abhabbo diá¹-á¹-hisampann
dakkhiá¹‡eyyaá¹ƒ gavesituá¹ƒ. imÄ• ni kho, bhikkhave, cha abhabbaá¹-á¹-hÄ• nÄ• nÄ«â€™

10. tatiyaabhabbaá¹-á¹-hÄ• nasuttaá¹ƒ

<94> ``chayimÄ• ni, bhikkhave, abhabbaá¹-á¹-hÄ• nÄ• ni. katamÄ• ni cha? abhabbo diá¹-á
puggalo \Ne II 140/ mÄ• taraá¹ƒ jÄ«vitÄ• voropetuá¹ƒ, abhabbo diá¹-á¹-hisampanno puggal
voropetuá¹ƒ, abhabbo diá¹-á¹-hisampanno puggalo arahantaá¹ƒ jÄ«vitÄ• voropetuá¹ƒ, abha
puggalo tathÄ• gatassa duá¹-á¹-hena cittena lohitaá¹ƒ uppÄ• detuá¹ƒ, abhabbo diá¹-á¹-hisa
saá¹…ghaá¹ƒ bhindituá¹ƒ, abhabbo diá¹-á¹-hisampanno puggalo aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ u
bhikkhave, cha abhabbaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

11. catutthaabhabbaá¹-á¹-hÄ• nasuttaá¹ƒ

<95> ``chayimÄ• ni \Ee III 440/, bhikkhave, abhabbaá¹-á¹-hÄ• nÄ• ni. katamÄ• ni cha? abh
puggalo sayaá¹ƒkataá¹ƒ sukhadukkhaá¹ƒ paccÄ• gantuá¹ƒ, abhabbo diá¹-á¹-hisampanno pu
{parakataá¹ƒ (Ce Se) } sukhadukkhaá¹ƒ paccÄ• gantuá¹ƒ, abhabbo diá¹-á¹-hisampanno pug
paraá¹ƒkataÃ±ca sukhadukkhaá¹ƒ paccÄ• gantuá¹ƒ, abhabbo diá¹-á¹-hisampanno puggalo
adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paccÄ• gantuá¹ƒ, abhabbo diá¹-á¹-hisampanno pu
adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paccÄ• gantuá¹ƒ, abhabbo diá¹-á¹-hisampanno pu
aparaá¹ƒkÄ• raÃ±ca adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paccÄ• gantuá¹ƒ. taá¹ƒ kissa
bhikkhave, diá¹-á¹-hisampannassa puggalassa hetu ca sudiá¹-á¹-ho hetusamuppannÄ• ca
bhikkhave, cha abhabbaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

sÄ«tivaggo navamo. {catuttho (Se Katthaci) }

tassuddÄ• naá¹ƒ ---

sÄ«tibhÄ• vaá¹ƒ Ä• varaá¹‡aá¹ƒ, voropitÄ• sussÅ«sati.

appahÄ• ya pahÄ«nÄ• bhabbo, taá¹-á¹-hÄ• nÄ• caturopi cÄ• ti ||

10. Ä• nisaá¹ƒsavaggo

1. pÄ• tubhÄ• vasuttaá¹ƒ

<96> ``channaá¹ƒ \Se III 491/ \Be II 384/ \Ee III 441/ \Ne II 141/, bhikkhave, pÄ• tubhÄ• vo lokasmiá¹ƒ. katamesaá¹ƒ channaá¹ƒ? tathÄ• gatassa arahato sammÄ• sambuddhassa pÄ• tathÄ• gatappaveditassa dhammavinayassa desetÄ• puggalo dullabho lokasmiá¹ƒ, ariyÄ• y {paccÄ• jÄ• to dullabho (Se) } lokasmiá¹ƒ, indriyÄ• naá¹ƒ avekallatÄ• dullabhÄ• lokasmiá¹ƒ aneá¸·amÅ«gatÄ• dullabhÄ• lokasmiá¹ƒ, kusale dhamme chando {kusaladhammacchando lokasmiá¹ƒ. imesaá¹ƒ kho, bhikkhave, channaá¹ƒ pÄ• tubhÄ• vo dullabho lokasmiâ€™â€™

2. Ä• nisaá¹ƒsasuttaá¹ƒ

<97> ``chayime, bhikkhave, Ä• nisaá¹ƒsÄ• sotÄ• pattiphalasacchikiriyÄ• ya. katame cha? aparihÄ• nadhammo hoti, pariyantakatassa dukkhaá¹ƒ hoti {dukkhaá¹ƒ na hoti (Se Ee Katth Ã±Ä• á¹‡ena samannÄ• gato hoti, hetu cassa sudiá¹-á¹-ho, hetusamuppannÄ• ca dhammÄ Ä• nisaá¹ƒsÄ• sotÄ• pattiphalasacchikiriyÄ• yÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. aniccasuttaá¹ƒ

<98> `` `so vata, bhikkhave, bhikkhu kaÃ±ci saá¹…khÄ• raá¹ƒ niccato samanupassanto an samannÄ• gato bhavissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `anulomikÄ• ya khantiyÄ• a sammattaniyÄ• maá¹ƒ okkamissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `sammattaniyÄ• ma sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá Paá¹-is III 36} vÄ• sacchikarissatÄ«â€™ ti netaá¹ƒ \Se III 492/ á¹-hÄ• naá¹ƒ vijjati.

`` `so \Ee III 442/ vata, bhikkhave, bhikkhu sabbasaá¹…khÄ• re {sabbasaá¹…khÄ• raá¹ƒ (C samanupassanto anulomikÄ• ya khantiyÄ• \Ne II 142/ samannÄ• gato bhavissatÄ«â€™ ti á `anulomikÄ• ya khantiyÄ• samannÄ• gato sammattaniyÄ• maá¹ƒ okkamissatÄ«â€™ ti á¹-h `sammattaniyÄ• maá¹ƒ okkamamÄ• no sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ \E vÄ• arahattaá¹ƒ vÄ• sacchikarissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. tatiyaá

4. dukkhasuttaá¹ƒ

<99> ``so vata, bhikkhave, bhikkhu kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato samanupassanto ... p dukkhato samanupassanto ... pe ... á¹-hÄ• nametaá¹ƒ vijjatiâ€™â€™. catutthaá¹ƒ.

5. anattasuttaá¹ƒ

<100> ``so vata, bhikkhave, bhikkhu kaÃ±ci dhammaá¹ƒ attato samanupassanto ... pe ... sa
{sabbadhammaá¹ƒ (Ce Ee), kiÃ±cidhammaá¹ƒ (Katthaci) Paá¹-is III 36} anattato samanupas
á¹-hÄ• nametaá¹ƒ vijjatiâ€™â€™. paÃ±camaá¹ƒ.

6. nibbÄ• nasuttaá¹ƒ

<101> `` `so vata, bhikkhave, bhikkhu nibbÄ• naá¹ƒ dukkhato samanupassanto anulomikÄ•
bhavissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `anulomikÄ• ya khantiyÄ• asamannÄ• gato
okkamissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `sammattaniyÄ• maá¹ƒ anokkamamÄ• no
sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá¹ƒ vÄ• sacchikarissatÄ«
vijjati.

`` `so vata, bhikkhave, bhikkhu nibbÄ• naá¹ƒ sukhato samanupassanto anulomikÄ• ya khan
bhavissatÄ«â€™ ti \Ee III 443/ á¹-hÄ• nametaá¹ƒ vijjati. `anulomikÄ• ya khantiyÄ• samannÄ
sammattaniyÄ• maá¹ƒ okkamissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. `sammattaniyÄ• maá¹ƒ
sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá
á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. anavatthitasuttaá¹ƒ

<102> ``cha \Ne II 143/, bhikkhave, Ä• nisaá¹ƒse sampassamÄ• nena alameva bhikkhunÄ•
anodhiá¹ƒ karitvÄ• aniccasaÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ. katame cha? `sabbasaá¹…kh
{anavaá¹-á¹-hitato (Ce Se Ee) } khÄ• yissanti, sabbaloke ca me mano nÄ• bhiramissati \Be
(Katthaci) }, sabbalokÄ• ca me mano vuá¹-á¹-hahissati, nibbÄ• napoá¹‡aÃ±ca me mÄ• nas
saá¹ƒyojanÄ• ca me pahÄ• naá¹ƒ gacchissanti {gacchanti (Se Ee Katthaci) }, paramena ca
samannÄ• gato bhavissÄ• mÄ«â€™ ti. ime kho, bhikkhave, cha Ä• nisaá¹ƒse sampassamÄ
sabbasaá¹…khÄ• resu anodhiá¹ƒ karitvÄ• aniccasaÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• petuâ€™â€™

8. ukkhittÄ• sikasuttaá¹ƒ

<103> ``cha, bhikkhave, Ä• nisaá¹ƒse sampassamÄ• nena alameva bhikkhunÄ• sabbasaá
dukkhasaÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ. katame cha? `sabbasaá¹…khÄ• resu ca me nibb
bhavissati, seyyathÄ• pi ukkhittÄ• sike vadhake. sabbalokÄ• ca me mano vuá¹-á¹-hahissati
santadassÄ• vÄ« bhavissÄ• mi, anusayÄ• ca me samugghÄ• taá¹ƒ gacchissanti {gacchant
ca bhavissÄ• mi, satthÄ• ca me pariciá¹‡á¹‡o bhavissati mettÄ• vatÄ• yÄ• â€™ ti. ime \Ee

cha Ä• nisaá¹ƒse sampassamÄ• nena alameva bhikkhunÄ• sabbasaá¹…khÄ• resu anodhi
upaá¹-á¹-hÄ• petuâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. atammayasuttaá¹ƒ

<104> ``cha, bhikkhave, Ä• nisaá¹ƒse sampassamÄ• nena alameva bhikkhunÄ• sabbadha
anattasaÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ. katame cha? sabbaloke \Se III 494/ ca atammayo
ca me uparujjhissanti, mamaá¹…kÄ• rÄ• ca me uparujjhissanti, asÄ• dhÄ• raá¹‡ena ca Ã±
bhavissÄ• mi, hetu ca me sudiá¹-á¹-ho bhavissati, hetusamuppannÄ• ca dhammÄ• . ime kh
Ä• nisaá¹ƒse sampassamÄ• nena alameva bhikkhunÄ• sabbadhammesu anodhiá¹ƒ karitv
upaá¹-á¹-hÄ• petuâ€™â€™ nti. navamaá¹ƒ.

10. bhavasuttaá¹ƒ

<105> ``tayome \Ne II 144/, bhikkhave, bhavÄ• pahÄ• tabbÄ• , tÄ«su sikkhÄ• su sikkhitab
pahÄ• tabbÄ• ? kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo \Be II 387/ --- ime tayo bhavÄ• p
sikkhÄ• su sikkhitabbaá¹ƒ? adhisÄ«lasikkhÄ• ya, adhicittasikkhÄ• ya, adhipaÃ±Ã±Ä• sikkh
sikkhÄ• su sikkhitabbaá¹ƒ. yato kho, bhikkhave, bhikkhuno ime tayo bhavÄ• pahÄ«nÄ• ho
sikkhÄ• su sikkhitasikkho hoti --- ayaá¹ƒ vuccati, bhikkhave, bhikkhu acchecchi taá¹‡haá¹ƒ,
saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ• â€™â€™ ti. da

11. taá¹‡hÄ• suttaá¹ƒ

<106> ``tisso \Ee III 445/ imÄ• , bhikkhave, taá¹‡hÄ• pahÄ• tabbÄ• , tayo ca mÄ• nÄ• . ka
pahÄ• tabbÄ• ? kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• --- imÄ• tisso taá¹‡h
mÄ• nÄ• pahÄ• tabbÄ• ? mÄ• no, omÄ• no, atimÄ• no --- ime tayo mÄ• nÄ• pahÄ• tabbÄ
imÄ• tisso taá¹‡hÄ• pahÄ«nÄ• honti, ime ca tayo mÄ• nÄ• ; ayaá¹ƒ vuccati, bhikkhave, bh
taá¹‡haá¹ƒ, vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkha

Ä• nisaá¹ƒsavaggo dasamo. {paÃ±camo (Se Katthaci) }

tassuddÄ• naá¹ƒ ---

pÄ• tubhÄ• vo \Se III 495/ Ä• nisaá¹ƒso, aniccadukkhaanattato.

nibbÄ• naá¹ƒ anavatthi, ukkhittÄ• si atammayo.

bhavÄ• taá¹‡hÄ• yekÄ• dasÄ• ti ||

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

11. tikavaggo

1. rÄ• gasuttaá¹ƒ

<107> ``tayome \Se III 496/ \Be II 388/ \Ne II 145/, bhikkhave, dhammÄ• . katame tayo? rÄ•
kho, bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pa
bhÄ• vetabbÄ• . katame tayo? rÄ• gass \Ee III 446/ pahÄ• nÄ• ya asubhÄ• bhÄ• vetabbÄ•
bhÄ• vetabbÄ• , mohassa pahÄ• nÄ• ya paÃ±Ã±Ä• bhÄ• vetabbÄ• . imesaá¹ƒ kho, bhikkh
pahÄ• nÄ• ya ime tayo dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. duccaritasuttaá¹ƒ

<108> ``tayome, bhikkhave, dhammÄ• . katame tayo? kÄ• yaduccaritaá¹ƒ, vacÄ«duccarita
kho, bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pa
bhÄ• vetabbÄ• . katame tayo? kÄ• yaduccaritassa pahÄ• nÄ• ya kÄ• yasucaritaá¹ƒ bhÄ• ve
pahÄ• nÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• vetabbaá¹ƒ, manoduccaritassa pahÄ• nÄ• ya manosu
imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ime tayo dhammÄ•
dutiyaá¹ƒ.

3. vitakkasuttaá¹ƒ

<109> ``tayome, bhikkhave, dhammÄ• . katame tayo? kÄ• mavitakko, byÄ• pÄ• davitakko,
bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ•
bhÄ• vetabbÄ• . katame tayo? kÄ• mavitakkassa pahÄ• nÄ• ya nekkhammavitakko bhÄ• ve
III 497/ pahÄ• nÄ• ya abyÄ• pÄ• davitakko bhÄ• vetabbo, vihiá¹ƒsÄ• vitakkassa pahÄ• nÄ•
avihiá¹ƒsÄ• vitakko bhÄ• vetabbo. imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ p
bhÄ• vetabbÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. saÃ±Ã±Ä• suttaá¹ƒ

<110> ``tayome \Be II 389/, bhikkhave, dhammÄ• . katame tayo? kÄ• masaÃ±Ã±Ä• , byÄ•
vihiá¹ƒsÄ• saÃ±Ã±Ä• . ime \Ee III 447/ kho, bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhik
dhammÄ• naá¹ƒ pahÄ• nÄ• ya tayo dhammÄ• bhÄ• vetabbÄ• . katame tayo? kÄ• masaÃ±
bhÄ• vetabbÄ• , byÄ• pÄ• dasaÃ±Ã±Ä• ya pahÄ• nÄ• ya abyÄ• pÄ• dasaÃ±Ã±Ä• bhÄ• ve
avihiá¹ƒsÄ• saÃ±Ã±Ä• bhÄ• vetabbÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• n

dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti. catutthaá¹ƒ.

5. dhÄ• tusuttaá¹ƒ

<111> ``tayome, bhikkhave, dhammÄ• . katame tayo? kÄ• madhÄ• tu, byÄ• pÄ• dadhÄ• tu
bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ•
bhÄ• vetabbÄ• . katame tayo? kÄ• madhÄ• tuyÄ• pahÄ• nÄ• ya nekkhammadhÄ• tu bhÄ•
pahÄ• nÄ• ya abyÄ• pÄ• dadhÄ• tu bhÄ• vetabbÄ• , vihiá¹ƒsÄ• dhÄ• tuyÄ• pahÄ• nÄ• ya
imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ime tayo dhammÄ• b
paÃ±camaá¹ƒ.

6. assÄ• dasuttaá¹ƒ

<112> ``tayome, bhikkhave, dhammÄ• . katame tayo? assÄ• dadiá¹-á¹-hi, attÄ• nudiá¹-á¹-h
kho, bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho \Se III 498/, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhamm
dhammÄ• bhÄ• vetabbÄ• . katame tayo? assÄ• dadiá¹-á¹-hiyÄ• pahÄ• nÄ• ya aniccasaÃ±
attÄ• nudiá¹-á¹-hiyÄ• pahÄ• nÄ• ya anattasaÃ±Ã±Ä• bhÄ• vetabbÄ• , micchÄ• diá¹-á¹-hiy
bhÄ• vetabbÄ• \Ne II 147/. imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ• n
bhÄ• vetabbÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. aratisuttaá¹ƒ

<113> ``tayome \Ee III 448/, bhikkhave, dhammÄ• . katame tayo? arati, vihiá¹ƒsÄ• {vihesÄ
adhammacariyÄ• . ime kho, bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡a
dhammÄ• naá¹ƒ pahÄ• nÄ• ya tayo dhammÄ• bhÄ• vetabbÄ• . katame tayo? aratiyÄ• pah
vihiá¹ƒsÄ• ya pahÄ• nÄ• ya avihiá¹ƒsÄ• bhÄ• vetabbÄ• , adhammacariyÄ• ya pahÄ• nÄ• y
imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ime tayo dhammÄ• b
sattamaá¹ƒ.

8. santuá¹-á¹-hitÄ• suttaá¹ƒ

<114> ``tayome, bhikkhave, dhammÄ• . katame tayo? asantuá¹-á¹-hitÄ• , asampajaÃ±Ã±aá
bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ•
bhÄ• vetabbÄ• . katame tayo? asantuá¹-á¹-hitÄ• ya pahÄ• nÄ• ya santuá¹-á¹-hitÄ• bhÄ• ve
pahÄ• nÄ• ya sampajaÃ±Ã±aá¹ƒ bhÄ• vetabbaá¹ƒ, mahicchatÄ• ya pahÄ• nÄ• ya appiccha
bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ime tayo dhammÄ• bhÄ• vetabbÄ•

9. dovacassatÄ• suttaá¹ƒ

<115> ``tayome, bhikkhave, dhammÄ• . katame tayo? dovacassatÄ• , pÄ• pamittatÄ• , cet
bhikkhave, tayo dhammÄ• . imesaá¹ƒ \Se III 499/ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• na
dhammÄ• bhÄ• vetabbÄ• . katame tayo? dovacassatÄ• ya \Ee III 449/ pahÄ• nÄ• ya sovac
pÄ• pamittatÄ• ya pahÄ• nÄ• ya kalyÄ• á¹‡amittatÄ• bhÄ• vetabbÄ• , cetaso vikkhepassa
bhÄ• vetabbÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ime
bhÄ• vetabbÄ• â€™â€™ ti. navamaá¹ƒ.

10. uddhaccasuttaá¹ƒ

<116> ``tayome \Ne II 148/, bhikkhave, dhammÄ• . katame tayo? uddhaccaá¹ƒ, asaá¹ƒvar
bhikkhave, tayo dhammÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pahÄ•
bhÄ• vetabbÄ• . katame tayo? uddhaccassa pahÄ• nÄ• ya samatho bhÄ• vetabbo, asaá¹ƒv
bhÄ• vetabbo, pamÄ• dassa pahÄ• nÄ• ya appamÄ• do bhÄ• vetabbo. imesaá¹ƒ \Be II 391
dhammÄ• naá¹ƒ pahÄ• nÄ• ya ime tayo dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti. dasamaá¹ƒ

tikavaggo ekÄ• dasamo. {paá¹-hamo (Se) }

tassuddÄ• naá¹ƒ ---

rÄ• gaduccaritavitakka, saÃ±Ã±Ä• dhÄ• tÅ«ti vuccati.

assÄ• daaratituá¹-á¹-hi, duve ca uddhaccena vaggoti ||

12. sÄ• maÃ±Ã±avaggo

1. kÄ• yÄ• nupassÄ«suttaá¹ƒ

<117> ``cha \Se III 500/ \Ne II 149/, bhikkhave, dhamme appahÄ• ya abhabbo kÄ• ye kÄ• y
katame cha? kammÄ• rÄ• mataá¹ƒ, bhassÄ• rÄ• mataá¹ƒ, niddÄ• rÄ• mataá¹ƒ, saá¹…gaá¹
aguttadvÄ• rataá¹ƒ, bhojane amattaÃ±Ã±utaá¹ƒ. ime kho, bhikkhave, cha dhamme appahÄ•
kÄ• yÄ• nupassÄ« viharituá¹ƒ.

``cha \Ee III 450/, bhikkhave, dhamme pahÄ• ya bhabbo kÄ• ye kÄ• yÄ• nupassÄ« viharitu
kammÄ• rÄ• mataá¹ƒ, bhassÄ• rÄ• mataá¹ƒ, niddÄ• rÄ• mataá¹ƒ, saá¹…gaá¹‡ikÄ• rÄ• mat
bhojane amattaÃ±Ã±utaá¹ƒ --- ime kho, bhikkhave, cha dhamme pahÄ• ya bhabbo kÄ• ye k
nti. paá¹-hamaá¹ƒ.

2. dhammÄ• nupassÄ«suttaá¹ƒ

<118> ``cha, bhikkhave, dhamme appahÄ• ya abhabbo ajjhattaá¹ƒ kÄ• ye ... pe ... bahiddh
ajjhattabahiddhÄ• kÄ• ye ... pe ... ajjhattaá¹ƒ vedanÄ• su ... pe ... bahiddhÄ• vedanÄ• su ...
ajjhattabahiddhÄ• vedanÄ• su ... pe ... ajjhattaá¹ƒ citte ... pe ... bahiddhÄ• citte ... pe ...
ajjhattabahiddhÄ• citte ... pe ... ajjhattaá¹ƒ dhammesu ... pe ... bahiddhÄ• dhammesu ... pe
ajjhattabahiddhÄ• \Se III 501/ dhammesu dhammÄ• nupassÄ« viharituá¹ƒ. katame cha? ka
bhassÄ• rÄ• mataá¹ƒ, niddÄ• rÄ• mataá¹ƒ, saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ, indriyesu aguttad
bhojane amattaÃ±Ã±utaá¹ƒ. ime kho, bhikkhave, cha dhamme pahÄ• ya bhabbo ajjhattabah
dhammÄ• nupassÄ« viharituâ€™â€™ nti. dutiyaá¹ƒ.

3. tapussasuttaá¹ƒ

<119> ``chahi \Ne II 150/, bhikkhave, dhammehi samannÄ• gato tapusso {tapasso (Ee) AN
tathÄ• gate niá¹-á¹-haá¹…gato amataddaso amataá¹ƒ sacchikatvÄ• iriyati. katamehi chahi?
aveccappasÄ• dena, dhamme aveccappasÄ• dena, saá¹…ghe aveccappasÄ• dena, ariyena
ariyÄ• ya vimuttiyÄ• . imehi kho, bhikkhave, chahi dhammehi samannÄ• gato tapusso gaha
niá¹-á¹-haá¹…gato amataddaso amataá¹ƒ sacchikatvÄ• iriyatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4-23. bhallikÄ• disuttÄ• ni

120-139__._ ``chahi, bhikkhave, dhammehi samannÄ• gato bhalliko gahapati ... pe ... sudat
anÄ• thapiá¹‡á¸• iko ... citto gahapati macchikÄ• saá¹‡á¸• iko ... hatthako Ä• á¸·avako ... ma
uggo gahapati vesÄ• liko ... uggato gahapati ... sÅ«rambaá¹-á¹-ho {sÅ«ro ambaá¹-á¹-ho (Ka
komÄ• rabhacco ... nakulapitÄ• gahapati ... tavakaá¹‡á¹‡iko gahapati ... pÅ«raá¹‡o gahapa
gahapati ... sandhÄ• no {santÄ• no (Katthaci) } gahapati ... vicayo {vijayo (Ce Se Ee) } gaha
vijayamÄ• hiko {vajjiyamahito (Ce Se Ee) } gahapati ... meá¹‡á¸• ako gahapati \Se III 502/ ..
upÄ• sako ... ariá¹-á¹-ho upÄ• sako ... sÄ• raggo {sÄ• datto (Se) } upÄ• sako tathÄ• gate nia
amataddaso amataá¹ƒ sacchikatvÄ• iriyati. katamehi chahi? buddhe aveccappasÄ• dena, d
saá¹…ghe aveccappasÄ• dena, ariyena sÄ«lena, ariyena Ã±Ä• á¹‡ena, ariyÄ• ya vimuttiyÄ
chahi dhammehi samannÄ• gato sÄ• raggo upÄ• sako tathÄ• gate niá¹-á¹-haá¹…gato amat
iriyatÄ«â€™â€™ ti. tevÄ«satimaá¹ƒ.

sÄ• maÃ±Ã±avaggo dvÄ• dasamo.

13. rÄ• gapeyyÄ• laá¹ƒ

<140> ``rÄ• gassa \Be II 393/ \Ne II 151/, bhikkhave, abhiÃ±Ã±Ä• ya cha dhammÄ• bhÄ• v

dassanÄ• nuttariyaá¹ƒ \Ee III 452/, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nut
pÄ• ricariyÄ• nuttariyaá¹ƒ, anussatÄ• nuttariyaá¹ƒ. rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya im
bhÄ• vetabbÄ• â€™â€™ ti.

<141> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya cha dhammÄ• bhÄ• vetabbÄ• . katame cha
dhammÄ• nussati, saá¹…ghÄ• nussati, sÄ«lÄ• nussati, cÄ• gÄ• nussati, devatÄ• nussati. rÄ
abhiÃ±Ã±Ä• ya ime cha dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<142> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya cha dhammÄ• bhÄ• vetabbÄ• . katame cha
dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirod
abhiÃ±Ã±Ä• ya ime cha dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

143-169__._ ``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ• ya ... pahÄ• nÄ• y
vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya cha dhammÄ•
bhÄ• vetabbÄ• â€™â€™.

170-649__._ ``dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... pa
issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambha
atimÄ• nassa ... madassa ... pamÄ• dassa abhiÃ±Ã±Ä• ya ... pe ... pariÃ±Ã±Ä• ya ... parikk
... khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya
bhÄ• vetabbÄ• â€™â€™ ti. idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ•

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

chakkanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

sattakanipÄ• tapÄ• á¸·i

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. dhanavaggo

1. paá¹-hamapiyasuttaá¹ƒ

<1> evaá¹ƒ \Se IV 1/ \Be II 395/ \Ne II 153/ \Ee IV 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhag
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ appiyo ca h
abhÄ• vanÄ«yo ca. katamehi sattahi? idha, bhikkhave, bhikkhu lÄ• bhakÄ• mo \Ne II 154/ c
hoti, anavaÃ±Ã±attikÄ• mo ca hoti, ahiriko ca hoti, anottappÄ« ca, pÄ• piccho ca, micchÄ• d
kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ appiyo c
abhÄ• vanÄ«yo ca.

``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca hot
garu ca bhÄ• vanÄ«yo ca. katamehi sattahi? idha \Ee IV 2/, bhikkhave, bhikkhu na lÄ• bhak
sakkÄ• rakÄ• mo ca hoti, na anavaÃ±Ã±attikÄ• mo ca hoti, hirimÄ• ca hoti, ottappÄ« ca, ap
sammÄ• diá¹-á¹-hi ca. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu sab
hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyapiyasuttaá¹ƒ

<2> ``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ appiy
ca abhÄ• vanÄ«yo ca. katamehi sattahi? idha, bhikkhave, bhikkhu lÄ• bhakÄ• mo ca hoti, s
anavaÃ±Ã±attikÄ• mo ca hoti, ahiriko ca hoti, anottappÄ« ca, issukÄ« ca, maccharÄ« ca. im
sattahi dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ appiyo ca hoti amanÄ• p

``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu+Ã´ sabrahmacÄ• rÄ«naá¹ƒ piyo ca
bhÄ• vanÄ«yo ca. katamehi sattahi? idha, bhikkhave, bhikkhu na lÄ• bhakÄ• mo ca hoti, na

na anavaÃ±Ã±attikÄ• mo ca hoti, hirimÄ• ca hoti, ottappÄ« ca, anissukÄ« ca, amaccharÄ«
bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti r
bhÄ• vanÄ«yo cÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. saá¹ƒkhittabalasuttaá¹ƒ

<3> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane a
Ä• rÄ• me ... pe ... sattimÄ• ni \Ee IV 3/, bhikkhave, balÄ• ni. katamÄ• ni satta? saddhÄ• ba
hirÄ«balaá¹ƒ \Ne II 155/, ottappabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ
bhikkhave, satta balÄ• nÄ«ti.

``saddhÄ• balaá¹ƒ \Se IV 3/ vÄ«riyaÃ±ca, hirÄ« {hiri (Ce Ee Katthaci) } ottappiyaá¹ƒ balaá¹ƒ

satibalaá¹ƒ samÄ• dhi ca, paÃ±Ã±Ä• ve sattamaá¹ƒ balaá¹ƒ.

etehi balavÄ• bhikkhu, sukhaá¹ƒ jÄ«vati paá¹‡á¸• ito.

``yoniso \Be II 397/ vicine dhammaá¹ƒ, paÃ±Ã±Ä• yatthaá¹ƒ vipassati.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho hoti cetasoâ€™â€™ ti || tatiyaá¹ƒ.

4. vitthatabalasuttaá¹ƒ

<4> ``sattimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni satta? saddhÄ• bala, vÄ«riyabalaá¹ƒ, hir
ottappabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ.

``katamaÃ±ca, bhikkhave, saddhÄ• balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako saddho hoti, s
bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho ... pe ... satthÄ• devamanus
bhagavÄ• â€™ ti. idaá¹ƒ vuccati, bhikkhave, saddhÄ• balaá¹ƒ.

``katamaÃ±ca, bhikkhave, vÄ«riyabalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako Ä• raddhavÄ«ri
dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mav
kusalesu dhammesu. idaá¹ƒ vuccati, bhikkhave, vÄ«riyabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, hirÄ«balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako hirimÄ• hoti, hirÄ«
vacÄ«duccaritena manoduccaritena, hirÄ«yati pÄ• pakÄ• naá¹ƒ \Ee IV 4/ akusalÄ• naá¹ƒ dh
idaá¹ƒ vuccati, bhikkhave, hirÄ«balaá¹ƒ.

``katamaÃ±ca, bhikkhave, ottappabalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako ottappÄ« hoti, o
kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, ottappati pÄ• pakÄ• naá¹ƒ akusalÄ
samÄ• pattiyÄ• . idaá¹ƒ vuccati, bhikkhave, ottappabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, satibalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako \Se IV 4/ satimÄ• h
satinepakkena samannÄ• gato cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• . idaá¹ƒ, vu
satibalaá¹ƒ.

``katamaÃ±ca, bhikkhave, samÄ• dhibalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vivicceva kÄ
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati, bhikkhave, samÄ• dhibalaá¹ƒ.

``katamaÃ±ca \Be II 398/, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ? idha, bhikkhave, ariyasÄ• vako p
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
vuccati, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ. imÄ• ni kho, bhikkhave, satta balÄ• nÄ«ti.

``saddhÄ• balaá¹ƒ vÄ«riyaÃ±ca, hirÄ« ottappiyaá¹ƒ balaá¹ƒ.

satibalaá¹ƒ samÄ• dhi ca, paÃ±Ã±Ä• ve sattamaá¹ƒ balaá¹ƒ.

etehi balavÄ• bhikkhu, sukhaá¹ƒ jÄ«vati paá¹‡á¸• ito ||

``yoniso vicine dhammaá¹ƒ, paÃ±Ã±Ä• yatthaá¹ƒ vipassati.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho hoti cetasoâ€™â€™ ti || catutthaá¹ƒ.

5. saá¹ƒkhittadhanasuttaá¹ƒ

<5> ``sattimÄ• ni, bhikkhave, dhanÄ• ni. katamÄ• ni satta? saddhÄ• dhanaá¹ƒ, sÄ«ladhana
ottappadhanaá¹ƒ, sutadhanaá¹ƒ, cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ. imÄ• ni \Ee IV 5/ k
dhanÄ• nÄ«ti.

``saddhÄ• dhanaá¹ƒ \Ne II 157/ sÄ«ladhanaá¹ƒ, hirÄ« ottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaá¹ƒ ||

``yassa ete dhanÄ• atthi, itthiyÄ• purisassa vÄ• .

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• \Se IV 5/ saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ {varaá¹ƒ (Katthaci) } buddhÄ• na sÄ• sanaâ€™â€™ nt

6. vitthatadhanasuttaá¹ƒ

<6> ``sattimÄ• ni, bhikkhave, dhanÄ• ni. katamÄ• ni satta? saddhÄ• dhanaá¹ƒ, sÄ«ladhana
ottappadhanaá¹ƒ, sutadhanaá¹ƒ, cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, saddhÄ• dhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako saddho hoti
bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho ... pe ... buddho bhagavÄ• â€
bhikkhave, saddhÄ• dhanaá¹ƒ.

``katamaÃ±ca \Be II 399/, bhikkhave, sÄ«ladhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako pÄ•
paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. idaá¹ƒ
sÄ«ladhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, hirÄ«dhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako hirÄ«mÄ• hoti,
kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ
samÄ• pattiyÄ• . idaá¹ƒ vuccati, bhikkhave, hirÄ«dhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, ottappadhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako ottappÄ« hoti,
kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, ottappati pÄ• pakÄ• naá¹ƒ akusalÄ
samÄ• pattiyÄ• . idaá¹ƒ vuccati, bhikkhave, ottappadhanaá¹ƒ.

``katamaÃ±ca \Ne II 158/, bhikkhave, sutadhanaá¹ƒ? idha \Ee IV 6/, bhikkhave, ariyasÄ• va
sutadharo sutasannicayo. ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ
sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti. tath
bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• \Se IV
vuccati, bhikkhave, sutadhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, cÄ• gadhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vigatamalama
ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• gar
bhikkhave, cÄ• gadhanaá¹ƒ.

``katamaÃ±ca, bhikkhave, paÃ±Ã±Ä• dhanaá¹ƒ? idha, bhikkhave, ariyasÄ• vako paÃ±Ã±av
dukkhakkhayagÄ• miniyÄ• . idaá¹ƒ vuccati, bhikkhave, paÃ±Ã±Ä• dhanaá¹ƒ. imÄ• ni kho, b

``saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ, hirÄ« ottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaá¹ƒ ||

``yassa ete dhanÄ• atthi, itthiyÄ• purisassa vÄ• .

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || chaá¹-á¹-haá¹ƒ.

7. uggasuttaá¹ƒ

<7> atha \Be II 400/ kho uggo rÄ• jamahÄ• matto yena bhagavÄ• tenupasaá¹…kami; upas
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho uggo rÄ• jamahÄ• matto b

``acchariyaá¹ƒ \Ne II 159/, bhante, abbhutaá¹ƒ, bhante! yÄ• va aá¸• á¸• ho cÄ• yaá¹ƒ, bhan
yÄ• va mahaddhano yÄ• va mahÄ• bhogoâ€™â€™ ti. ``kÄ«va aá¸• á¸• ho \Ee IV 7/ panugg
mahaddhano, kÄ«va mahÄ• bhogoâ€™â€™ ti? ``sataá¹ƒ, bhante, satasahassÄ• naá¹ƒ {sah
(Se), satasahassÄ• ni (?) } hiraÃ±Ã±assa, ko pana vÄ• do rÅ«piyassÄ• â€™â€™ ti! ``atthi
dhanaá¹ƒ netaá¹ƒ `natthÄ«â€™ ti vadÄ• mÄ«ti \Se IV 7/. taÃ±ca kho etaá¹ƒ, ugga, dhanaá¹
agginÄ• udakena rÄ• jÅ«hi corehi appiyehi dÄ• yÄ• dehi. satta kho imÄ• ni, ugga, dhanÄ• n
agginÄ• udakena rÄ• jÅ«hi corehi appiyehi dÄ• yÄ• dehi. katamÄ• ni satta? saddhÄ• dhana
hirÄ«dhanaá¹ƒ, ottappadhanaá¹ƒ, sutadhanaá¹ƒ, cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ. im
dhanÄ• ni asÄ• dhÄ• raá¹‡Ä• ni agginÄ• udakena rÄ• jÅ«hi corehi appiyehi dÄ• yÄ• dehÄ«

``saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ, hirÄ« ottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaá¹ƒ ||

``yassa ete dhanÄ• atthi, itthiyÄ• purisassa vÄ• .

sa ve mahaddhano loke, ajeyyo devamÄ• nuse ||

``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || sattamaá¹ƒ.

8. saá¹ƒyojanasuttaá¹ƒ

<8> ``sattimÄ• ni, bhikkhave, saá¹ƒyojanÄ• ni. katamÄ• ni satta? anunayasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá¹ƒyojanaá¹ƒ, mÄ• nasaá¹ƒyojanaá¹ƒ, bhavarÄ• ga avijjÄ• saá¹ƒyojanaá¹ƒ. imÄ• ni kho, bhikkhave, satta saá¹ƒyojanÄ• nÄ«â€™â€™ ti. aá¹-á¹-

9. pahÄ• nasuttaá¹ƒ

<9> ``sattannaá¹ƒ \Be II 401/, bhikkhave, saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya samucchedÄ• katamesaá¹ƒ \Ne II 160/ sattannaá¹ƒ? anunayasaá¹ƒyojanassa \Ee IV 8/ pahÄ• nÄ• ya sam vussati, paá¹-ighasaá¹ƒyojanassa ... pe ... diá¹-á¹-hisaá¹ƒyojanassa ... vicikicchÄ• saá¹ƒyoja mÄ• nasaá¹ƒyojanassa ... bhavarÄ• gasaá¹ƒyojanassa \Se IV 8/ ... avijjÄ• saá¹ƒyojanassa p brahmacariyaá¹ƒ vussati. imesaá¹ƒ kho, bhikkhave, sattannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• brahmacariyaá¹ƒ vussati. yato ca kho, bhikkhave, bhikkhuno anunayasaá¹ƒyojanaá¹ƒ pahÄ• ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒ kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadha paá¹-ighasaá¹ƒyojanaá¹ƒ ... pe ... diá¹-á¹-hisaá¹ƒyojanaá¹ƒ ... vicikicchÄ• saá¹ƒyojanaá¹ƒ ... mÄ• nasaá¹ƒyojanaá¹ƒ ... bhavarÄ• gasaá¹ƒyojanaá¹ƒ ... avijjÄ• saá¹ƒyojanaá¹ƒ pahÄ«naá tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒ kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ. ayaá¹ƒ vu acchecchi taá¹‡haá¹ƒ, vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ navamaá¹ƒ.

10. macchariyasuttaá¹ƒ

<10> ``sattimÄ• ni, bhikkhave, saá¹ƒyojanÄ• ni. katamÄ• ni satta? anunayasaá¹ƒyojanaá¹ƒ paá¹-ighasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá¹ƒyojanaá¹ƒ, mÄ• nasaá issÄ• saá¹ƒyojanaá¹ƒ, macchariyasaá¹ƒyojanaá¹ƒ. imÄ• ni kho, bhikkhave, satta saá¹ƒyojan dasamaá¹ƒ.

dhanavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dve \Ee IV 9/ piyÄ• ni balaá¹ƒ dhanaá¹ƒ, saá¹ƒkhittaÃ±ceva vitthataá¹ƒ.

uggaá¹ƒ saá¹ƒyojanaÃ±ceva, pahÄ• naá¹ƒ macchariyena cÄ• ti ||

2. anusayavaggo

1. paá¹-hamaanusayasuttaá¹ƒ

<11> ``sattime \Ne II 161/, bhikkhave, anusayÄ• . katame satta? kÄ• marÄ• gÄ• nusayo, pa
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo, mÄ• nÄ• nusayo, bhavarÄ• gÄ• nusayo \Be II 402/
bhikkhave, satta anusayÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyaanusayasuttaá¹ƒ

<12> ``sattannaá¹ƒ, bhikkhave, anusayÄ• naá¹ƒ pahÄ• nÄ• ya samucchedÄ• ya brahmaca
sattannaá¹ƒ? kÄ• marÄ• gÄ• nusayassa pahÄ• nÄ• ya samucchedÄ• ya brahmacariyaá¹ƒ v
... diá¹-á¹-hÄ• nusayassa ... vicikicchÄ• nusayassa ... mÄ• nÄ• nusayassa ... bhavarÄ• gÄ•
avijjÄ• nusayassa pahÄ• nÄ• ya samucchedÄ• ya brahmacariyaá¹ƒ vussati. imesaá¹ƒ kho,
anusayÄ• naá¹ƒ pahÄ• nÄ• ya samucchedÄ• ya brahmacariyaá¹ƒ vussati.

``yato ca kho, bhikkhave, bhikkhuno kÄ• marÄ• gÄ• nusayo pahÄ«no hoti ucchinnamÅ«lo t
anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. paá¹-ighÄ• nusayo ... pe ... diá¹-á¹-hÄ•
vicikicchÄ• nusayo ... mÄ• nÄ• nusayo ... bhavarÄ• gÄ• nusayo ... avijjÄ• nusayo pahÄ«no
tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. ayaá¹ƒ vuccati, bhik
taá¹‡haá¹ƒ, vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkha

3. kulasuttaá¹ƒ

<13> ``sattahi \Ee IV 10/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ•
upagantvÄ• \Ne II 162/ vÄ• nÄ• laá¹ƒ upanisÄ«dituá¹ƒ. katamehi sattahi? na manÄ• pena
manÄ• pena abhivÄ• denti, na manÄ• pena Ä• sanaá¹ƒ denti, santamassa pariguhanti, bah
paá¹‡Ä«tampi lÅ«khaá¹ƒ denti, asakkaccaá¹ƒ denti no sakkaccaá¹ƒ. imehi kho, bhikkhave, s
samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• nÄ• laá¹ƒ upagantuá¹ƒ, upagantvÄ• vÄ• \S
upanisÄ«dituá¹ƒ.

``sattahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• alaá¹ƒ upag
alaá¹ƒ upanisÄ«dituá¹ƒ. katamehi sattahi? manÄ• pena paccuá¹-á¹-henti, manÄ• pena abhi
Ä• sanaá¹ƒ denti, santamassa na pariguhanti, bahukampi bahukaá¹ƒ denti, paá¹‡Ä«tampi p
sakkaccaá¹ƒ denti no asakkaccaá¹ƒ. imehi kho, bhikkhave, sattahi aá¹…gehi samannÄ• gat
vÄ• alaá¹ƒ upagantuá¹ƒ, upagantvÄ• vÄ• alaá¹ƒ upanisÄ«dituâ€™â€™ nti. tatiyaá¹ƒ.

4. puggalasuttaá¹ƒ

<14> ``sattime \Be II 403/, bhikkhave, puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡ey
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katame satta? ubhatobhÄ• gavimutto, paÃ±Ã±Ä• v
diá¹-á¹-hippatto {diá¹-á¹-happatto (Katthaci) }, saddhÄ• vimutto, dhammÄ• nusÄ• rÄ«, saddh
11/ kho, bhikkhave, satta puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡eyyÄ• aÃ±jalika
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. catutthaá¹ƒ.

5. udakÅ«pamÄ• suttaá¹ƒ

<15> ``sattime, bhikkhave, udakÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.
852} idha, bhikkhave, ekacco puggalo sakiá¹ƒ nimuggo nimuggova hoti; idha pana, bhikkhav
ummujjitvÄ• nimujjati; idha pana, bhikkhave, ekacco puggalo ummujjitvÄ• á¹-hito hoti; idha
ekacco puggalo ummujjitvÄ• vipassati viloketi; idha pana, bhikkhave, ekacco puggalo umm
pana, bhikkhave, ekacco \Ne II 163/ puggalo ummujjitvÄ• patigÄ• dhappatto hoti; idha \Se I
bhikkhave, ekacco puggalo ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…gato {pÄ• ragato (Ce Se K
brÄ• hmaá¹‡o.

``kathaÃ±ca, bhikkhave, puggalo sakiá¹ƒ nimuggo nimuggova hoti? idha bhikkhave, ekacco
hoti ekantakÄ• á¸·akehi akusalehi dhammehi. evaá¹ƒ kho, bhikkhave, puggalo sakiá¹ƒ nimu

``kathaÃ±ca, bhikkhave, puggalo ummujjitvÄ• nimujjati? idha, bhikkhave, ekacco puggalo u
saddhÄ• kusalesu dhammesu, sÄ• dhu hirÄ« ... pe ... sÄ• dhu ottappaá¹ƒ ... sÄ• dhu vÄ«riy
Ke Ee) } ... sÄ• dhu paÃ±Ã±Ä• kusalesu dhammesÅ«ti. tassa sÄ• saddhÄ• neva tiá¹-á¹-ha
hÄ• yatiyeva, tassa sÄ• hirÄ« ... pe ... tassa taá¹ƒ ottappaá¹ƒ ... tassa taá¹ƒ vÄ«riyaá¹ƒ ... ta
paÃ±Ã±Ä• neva tiá¹-á¹-hati no vaá¸• á¸• hati hÄ• yatiyeva. evaá¹ƒ kho, bhikkhave, puggalo

``kathaÃ±ca \Be II 404/, bhikkhave, puggalo ummujjitvÄ• á¹-hito hoti? idha \Ee IV 12/, bhikk
puggalo ummujjati sÄ• dhu saddhÄ• kusalesu dhammesu, sÄ• dhu hirÄ« ... pe ... sÄ• dhu o
vÄ«riyaá¹ƒ ... sÄ• dhu paÃ±Ã±Ä• kusalesu dhammesÅ«ti. tassa sÄ• saddhÄ• neva hÄ• ya
hoti. tassa sÄ• hirÄ« ... pe ... tassa taá¹ƒ ottappaá¹ƒ ... tassa taá¹ƒ vÄ«riyaá¹ƒ ... tassa sÄ•
hÄ• yati no vaá¸• á¸• hati á¹-hitÄ• hoti. evaá¹ƒ kho, bhikkhave, puggalo ummujjitvÄ• á¹-hito

``kathaÃ±ca, bhikkhave, puggalo ummujjitvÄ• vipassati viloketi? idha, bhikkhave, ekacco p
sÄ• dhu saddhÄ• kusalesu dhammesu, sÄ• dhu hirÄ« ... pe ... sÄ• dhu ottappaá¹ƒ ... sÄ• d
paÃ±Ã±Ä• kusalesu dhammesÅ«ti. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ•
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o. evaá¹ƒ kho, bhikkhave, puggalo ummujji

``kathaÃ±ca, bhikkhave, puggalo ummujjitvÄ• patarati? idha, bhikkhave, ekacco puggalo u

sÄ• dhu saddhÄ• kusalesu dhammesu, sÄ• dhu hirÄ« ... pe ... sÄ• dhu ottappaá¹ƒ ... sÄ• d
paÃ±Ã±Ä• kusalesu dhammesÅ«ti. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• g
sakadÄ• gÄ• mÄ« hoti, sakideva {sakiá¹ƒdeva (Katthaci) } imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukk
{dukkhassantakaro hoti (Katthaci) }. evaá¹ƒ kho, bhikkhave, puggalo ummujjitvÄ• patarati.

``kathaÃ±ca, bhikkhave, puggalo ummujjitvÄ• patigÄ• dhappatto hoti? idha, bhikkhave, ek
sÄ• dhu saddhÄ• kusalesu dhammesu, sÄ• dhu hirÄ« ... pe ... sÄ• dhu ottappaá¹ƒ ... sÄ• d
paÃ±Ã±Ä• kusalesu dhammesÅ«ti. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•
hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . evaá¹ƒ kho, bhikkhave, pugga
patigÄ• dhappatto hoti.

``kathaÃ±ca, bhikkhave, puggalo ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…gato thale tiá¹-á¹-ha
\Ee IV 13/, bhikkhave, ekacco puggalo ummujjati sÄ• dhu saddhÄ• kusalesu dhammesu, s
sÄ• dhu ottappaá¹ƒ ... sÄ• dhu vÄ«riyaá¹ƒ ... sÄ• dhu paÃ±Ã±Ä• \Be II 405/ kusalesu dham
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharati. evaá¹ƒ kho, bhikkhave, puggalo ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…
tiá¹-á¹-hati brÄ• hmaá¹‡o.

``ime kho, bhikkhave, satta udakÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™

6. aniccÄ• nupassÄ«suttaá¹ƒ

<16> ``sattime \Se IV 13/, bhikkhave, puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡ey
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katame satta? idha, bhikkhave, ekacco puggalo sa
aniccÄ• nupassÄ« viharati, aniccasaÃ±Ã±Ä«, aniccapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ
adhimuccamÄ• no paÃ±Ã±Ä• ya pariyogÄ• hamÄ• no. so Ä• savÄ• naá¹ƒ khayÄ• ... pe ...
upasampajja viharati. ayaá¹ƒ, bhikkhave, paá¹-hamo puggalo Ä• huneyyo pÄ• huneyyo dak
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«
aniccapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no
pariyogÄ• hamÄ• no. tassa apubbaá¹ƒ acarimaá¹ƒ Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vita
bhikkhave, dutiyo puggalo Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«
aniccapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no
pariyogÄ• hamÄ• no. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ \Ee IV 14/ saá¹ƒyojanÄ• naá
antarÄ• parinibbÄ• yÄ« hoti ... pe ... upahaccaparinibbÄ• yÄ« hoti ... pe ... asaá¹…khÄ• rap

pe ... sasaá¹…khÄ• raparinibbÄ• yÄ« hoti ... pe ... uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«
sattamo puggalo Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ p
ime kho, bhikkhave, satta puggalÄ• Ä• huneyyÄ• \Se IV 14/ pÄ• huneyyÄ• dakkhiá¹‡eyyÄ
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dukkhÄ• nupassÄ«suttaá¹ƒ

<17> sattime \Be II 406/, bhikkhave, puggalÄ• Ä• huneyyÄ• ... pe ... anuttaraá¹ƒ puÃ±Ã±a
katame satta? idha, bhikkhave, ekacco puggalo sabbasaá¹…khÄ• resu dukkhÄ• nupassÄ«
sattamaá¹ƒ.

8. anattÄ• nupassÄ«suttaá¹ƒ

<18> sabbesu dhammesu anattÄ• nupassÄ« viharati ... pe .... aá¹-á¹-hamaá¹ƒ.

9. nibbÄ• nasuttaá¹ƒ

<19> {Kv 547-548} ``nibbÄ• ne \Ne II 166/ sukhÄ• nupassÄ« viharati sukhasaÃ±Ã±Ä« sukh
satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no paÃ±Ã±Ä• ya pariyogÄ•
khayÄ• ... pe ... sacchikatvÄ• upasampajja viharati. ayaá¹ƒ bhikkhave, paá¹-hamo puggalo
puÃ±Ã±akkhettaá¹ƒ lokassa.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo nibbÄ• ne sukhÄ• nupassÄ« viharati sukh
sukhapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no
tassa apubbaá¹ƒ acarimaá¹ƒ Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±ca. a
puggalo Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo nibbÄ• ne sukhÄ• nupassÄ« viharati sukh
sukhapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no
so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibb
upahaccaparinibbÄ• yÄ« \Ee IV 15/ hoti ... pe ... asaá¹…khÄ• raparinibbÄ• yÄ« hoti ... pe ...
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti ... pe ... uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«. ayaá
puggalo Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa \Se IV 15/. ime kho, b
puggalÄ• Ä• huneyyÄ• ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. nav

10. niddasavatthusuttaá¹ƒ

<20> ``sattimÄ• ni \Be II 407/, bhikkhave, niddasavatthÅ«ni. katamÄ• ni satta? idha, bhikkh

sikkhÄ• samÄ• dÄ• ne tibbacchando hoti Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo {
III 331}, dhammanisantiyÄ• tibbacchando hoti Ä• yatiÃ±ca dhammanisantiyÄ• avigatapem
tibbacchando hoti Ä• yatiÃ±ca icchÄ• vinaye avigatapemo, paá¹-isallÄ• ne tibbacchando ho
paá¹-isallÄ• ne avigatapemo, vÄ«riyÄ• rambhe {vÄ«riyÄ• rabbhe (Katthaci) } tibbacchando h
vÄ«riyÄ• rambhe avigatapemo, satinepakke tibbacchando hoti Ä• yatiÃ±ca satinepakke avig
diá¹-á¹-hipaá¹-ivedhe \Ne II 167/ tibbacchando hoti Ä• yatiÃ±ca diá¹-á¹-hipaá¹-ivedhe avigata
bhikkhave, satta niddasavatthÅ«nÄ«â€™â€™ ti. dasamaá¹ƒ.

anusayavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

duve anusayÄ• kulaá¹ƒ, puggalaá¹ƒ udakÅ«pamaá¹ƒ.

aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ca, nibbÄ• naá¹ƒ niddasavatthu cÄ• ti ||

3. vajjisattakavaggo

1. sÄ• randadasuttaá¹ƒ

<21> evaá¹ƒ \Ne II 168/ \Ee IV 16/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaa
cetiye. atha kho sambahulÄ• licchavÄ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹.
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te licchavÄ« \Se IV 1
``satta vo, licchavÄ«, aparihÄ• niye {aparihÄ• nÄ«ye (Katthaci) } dhamme desessÄ• mi. taá
sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katame \Be II 408/ ca, licchavÄ«, satta aparihÄ• niyÄ• dhammÄ• ? yÄ• vakÄ«vaÃ±ca, lic
abhiá¹‡haá¹ƒ sannipÄ• tÄ• bhavissanti sannipÄ• tabahulÄ• ; vuddhiyeva, licchavÄ«, vajjÄ«
no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, licchavÄ«, vajjÄ« samaggÄ• sannipatissanti, samaggÄ• vuá¹-á¹-hahi
vajjikaraá¹‡Ä«yÄ• ni karissanti; vuddhiyeva, licchavÄ«, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no

``yÄ• vakÄ«vaÃ±ca, licchavÄ«, vajjÄ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±Ä• pessanti, paÃ±Ã±atta
yathÄ• paÃ±Ã±atte porÄ• á¹‡e vajjidhamme samÄ• dÄ• ya vattissanti; vuddhiyeva, licchavÄ
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, licchavÄ«, vajjÄ« ye te vajjÄ«naá¹ƒ vajjimahallakÄ• te sakkarissanti g
mÄ• nessanti pÅ«jessanti, tesaÃ±ca sotabbaá¹ƒ maÃ±Ã±issanti; vuddhiyeva, licchavÄ«, vaj
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca \Ne II 169/, licchavÄ«, vajjÄ« yÄ• tÄ• kulitthiyo kulakumÄ• riyo tÄ• na
vÄ• sessanti; vuddhiyeva, licchavÄ«, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, licchavÄ«, vajjÄ« yÄ• ni tÄ• ni vajjÄ«naá¹ƒ vajjicetiyÄ• ni abbhantarÄ•
tÄ• ni sakkarissanti garuá¹ƒ karissanti mÄ• nessanti \Ee IV 17/ pÅ«jessanti, tesaÃ±ca dinna
dhammikaá¹ƒ baliá¹ƒ no parihÄ• pessanti; vuddhiyeva, licchavÄ«, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹.

``yÄ• vakÄ«vaÃ±ca, licchavÄ«, vajjÄ«naá¹ƒ arahantesu dhammikÄ• \Se IV 17/ rakkhÄ• va
bhavissati --- `kinti anÄ• gatÄ• ca arahanto vijitaá¹ƒ Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca arahant
vihareyyuâ€™ nti; vuddhiyeva, licchavÄ«, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, licchavÄ«, ime satta aparihÄ• niyÄ• dhammÄ• vajjÄ«su á¹-hassanti {
imesu ca sattasu aparihÄ• niyesu dhammesu vajjÄ« sandississanti {sandissanti (Ce Ee Katt
licchavÄ«, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. vassakÄ• rasuttaá¹ƒ

<22> evaá¹ƒ \Be II 409/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gij
tena kho pana samayena rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto vajjÄ« abhiyÄ• tukÄ•
``ahaá¹ƒ hime vajjÄ« evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve ucchecchÄ• mi {ucchejjis
(Katthaci) }, vajjÄ« vinÄ• sessÄ• mi, vajjÄ« anayabyasanaá¹ƒ Ä• pÄ• dessÄ• mÄ«â€™â€™
(Katthaci) DN II 131}.

atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto vassakÄ• raá¹ƒ brÄ• hmaá¹‡aá¹ƒ mÄ
--- ``ehi tvaá¹ƒ, brÄ• hmaá¹‡a, yena bhagavÄ• tenupasaá¹…kama; upasaá¹…kamitvÄ• ma
sirasÄ• vandÄ• hi, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ•
`rÄ• jÄ• , bhante, mÄ• gadho ajÄ• tasattu vedehiputto bhagavato pÄ• de sirasÄ• vandati, a
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™ ti. evaÃ
bhante, mÄ• gadho ajÄ• tasattu \Ne II 170/ vedehiputto vajjÄ« abhiyÄ• tukÄ• mo. so evamÄ
vajjÄ« evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve ucchecchÄ• mi, vajjÄ« vinÄ• sessÄ• mi,
Ä• pÄ• dessÄ• mÄ«â€™ ti \Ee IV 18/. yathÄ• \Se IV 18/ te bhagavÄ• byÄ• karoti, taá¹ƒ sÄ
Ä• roceyyÄ• si. na hi tathÄ• gatÄ• vitathaá¹ƒ bhaá¹‡antÄ«â€™â€™ ti.

``evaá¹ƒ, bhoâ€™â€™ ti kho vassakÄ• ro brÄ• hmaá¹‡o mÄ• gadhamahÄ• matto raÃ±Ã±o

vedehiputtassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bha
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
vassakÄ• ro brÄ• hmaá¹‡o mÄ• gadhamahÄ• matto bhagavantaá¹ƒ etadavoca --- ``rÄ• jÄ•
ajÄ• tasattu vedehiputto bhoto gotamassa pÄ• de sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati. rÄ• jÄ• {evaÃ±ca vadeti rÄ• jÄ•
gotama, mÄ• gadho ajÄ• tasattu vedehiputto vajjÄ« abhiyÄ• tukÄ• mo. so evamÄ• ha --- `a
evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve ucchecchÄ• mi, vajjÄ« vinÄ• sessÄ• mi, vajjÄ«
Ä• pÄ• dessÄ• mÄ«â€™â€™ â€™ ti.

tena \Be II 410/ kho pana samayena Ä• yasmÄ• Ä• nando bhagavato piá¹-á¹-hito á¹-hito h
bÄ«jayamÄ• no {vÄ«jamÄ• no (Ce Se) }. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ
Ä• nanda, sutaá¹ƒ --- `vajjÄ« abhiá¹‡haá¹ƒ sannipÄ• tÄ• sannipÄ• tabahulÄ• â€™â€™ â€™
bhante --- `vajjÄ« abhiá¹‡haá¹ƒ sannipÄ• tÄ• sannipÄ• tabahulÄ• â€™â€™ â€™ ti. ``yÄ• v
abhiá¹‡haá¹ƒ sannipÄ• tÄ• bhavissanti sannipÄ• tabahulÄ• ; vuddhiyeva, Ä• nanda, vajjÄ«
parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ --- `vajjÄ« samaggÄ• sannipatanti, samaggÄ• vuá¹-á¹-hahanti
vajjikaraá¹‡Ä«yÄ• ni karontÄ«â€™â€™ â€™ ti? ``sutaá¹ƒ metaá¹ƒ, bhante --- `vajjÄ« sama
samaggÄ• vuá¹-á¹-hahanti, samaggÄ• vajjikaraá¹‡Ä«yÄ• ni karontÄ«â€™â€™ â€™ ti \Se
Ä• nanda, vajjÄ« samaggÄ• sannipatissanti, samaggÄ• vuá¹-á¹-hahissanti \Ee IV 19/, sam
karissanti; vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ --- `vajjÄ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±Ä• penti, paÃ±Ã±attaá¹ƒ
II 171/, yathÄ• paÃ±Ã±atte porÄ• á¹‡e vajjidhamme samÄ• dÄ• ya vattantÄ«â€™â€™ â€™
--- `vajjÄ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±Ä• penti, paÃ±Ã±attaá¹ƒ na samucchindanti, yathÄ• p
vajjidhamme samÄ• dÄ• ya vattantÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, vajjÄ
paÃ±Ã±Ä• pessanti, paÃ±Ã±attaá¹ƒ na samucchindissanti, yathÄ• paÃ±Ã±atte porÄ• á¹‡e v
vattissanti; vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ --- `vajjÄ« ye te vajjÄ«naá¹ƒ vajjimahallakÄ• te sakkaronti garu
mÄ• nenti pÅ«jenti, tesaÃ±ca sotabbaá¹ƒ maÃ±Ã±antÄ«â€™â€™ â€™ ti? ``sutaá¹ƒ metaá¹
vajjÄ«naá¹ƒ vajjimahallakÄ• te sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, tesaÃ±ca sot
maÃ±Ã±antÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, vajjÄ« ye te vajjÄ«naá¹ƒ va
garuá¹ƒ karissanti mÄ• nessanti pÅ«jessanti, tesaÃ±ca sotabbaá¹ƒ maÃ±Ã±issanti; vuddhiy
vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ --- `vajjÄ« yÄ• tÄ• kulitthiyo kulakumÄ• riyo tÄ• na okassa pa
vÄ• sentÄ«â€™â€™ â€™ ti? ``sutaá¹ƒ metaá¹ƒ, bhante --- `vajjÄ« yÄ• tÄ• kulitthiyo kulak

pasayha vÄ• sentÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda \Se IV 20/, vajjÄ« yÄ•
kulakumÄ• riyo tÄ• na okassa pasayha vÄ• sessanti; vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ p
parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ --- `vajjÄ« yÄ• ni tÄ• ni vajjÄ«naá¹ƒ vajjicetiyÄ• ni abbhantarÄ•
ca tÄ• ni sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, tesaÃ±ca dinnapubbaá¹ƒ katapubba
no parihÄ• pentÄ«â€™â€™ â€™ ti? ``sutaá¹ƒ metaá¹ƒ, bhante --- `vajjÄ« yÄ• ni tÄ• ni vajjÄ
abbhantarÄ• ni ceva bÄ• hirÄ• ni ca tÄ• ni sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, te
katapubbaá¹ƒ dhammikaá¹ƒ baliá¹ƒ no parihÄ• pentÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca
20/ tÄ• ni vajjÄ«naá¹ƒ vajjicetiyÄ• ni abbhantarÄ• ni ceva bÄ• hirÄ• ni ca tÄ• ni sakkarissan
mÄ• nessanti pÅ«jessanti, tesaÃ±ca dinnapubbaá¹ƒ katapubbaá¹ƒ dhammikaá¹ƒ baliá¹ƒ no
vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti \Ne II 172/ te, Ä• nanda, sutaá¹ƒ --- `vajjÄ«naá¹ƒ arahantesu dhammikÄ• rakkhÄ• va
susaá¹ƒvihitÄ• --- kinti anÄ• gatÄ• ca arahanto vijitaá¹ƒ Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca ara
vihareyyuâ€™â€™ â€™ nti? ``sutaá¹ƒ metaá¹ƒ, bhante --- `vajjÄ«naá¹ƒ arahantesu dhamm
susaá¹ƒvihitÄ• bhavissati --- kinti anÄ• gatÄ• ca arahanto vijitaá¹ƒ Ä• gaccheyyuá¹ƒ, Ä• ga
phÄ• suá¹ƒ vihareyyuâ€™â€™ â€™ nti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, vajjÄ«naá¹ƒ arahan
rakkhÄ• varaá¹‡agutti susaá¹ƒvihitÄ• bhavissati --- `kinti anÄ• gatÄ• ca arahanto vijitaá¹ƒ
Ä• gatÄ• ca arahanto vijite phÄ• suá¹ƒ vihareyyuâ€™ nti; vuddhiyeva, Ä• nanda \Se IV 21/
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti.

atha kho bhagavÄ• vassakÄ• raá¹ƒ brÄ• hmaá¹‡aá¹ƒ mÄ• gadhamahÄ• mattaá¹ƒ Ä• man
brÄ• hmaá¹‡a, samayaá¹ƒ vesÄ• liyaá¹ƒ viharÄ• mi sÄ• randade cetiye. tatrÄ• haá¹ƒ, brÄ•
satta aparihÄ• niye dhamme desesiá¹ƒ. yÄ• vakÄ«vaÃ±ca, brÄ• hmaá¹‡a, ime satta aparih
á¹-hassanti, imesu ca sattasu aparihÄ• niyesu dhammesu vajjÄ« sandississanti; vuddhiyeva
vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti.

``ekamekenapi \Be II 412/ {ekamekenapi tena kho (Katthaci) DN II 135} bho, gotama, apari
samannÄ• gatÄ• naá¹ƒ vajjÄ«naá¹ƒ vuddhiyeva pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni; ko pana
dhammehi! akaraá¹‡Ä«yÄ• ca, bho gotama, vajjÄ« raÃ±Ã±Ä• mÄ• gadhena ajÄ• tasattunÄ
yuddhassa, aÃ±Ã±atra upalÄ• panÄ• ya \Ee IV 21/ {upalÄ• panÄ• (Katthaci Ce Katthaci) },
handa ca dÄ• ni mayaá¹ƒ, bho gotama, gacchÄ• ma, bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«y
tvaá¹ƒ, brÄ• hmaá¹‡a, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho vassakÄ• ro brÄ• hmaá
bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti.

3. paá¹-hamasattakasuttaá¹ƒ

<23> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``satta vo, bhikkhave, aparihÄ• niye dhamme desessÄ•
173/, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katame ca, bhikkhave, satta aparihÄ• niyÄ• dhammÄ• ? yÄ• vakÄ«vaÃ±ca, bhikkhave, b
abhiá¹‡haá¹ƒ sannipÄ• tÄ• bhavissanti sannipÄ• tabahulÄ• ; vuddhiyeva, bhikkhave, bhikk
no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« samaggÄ• sannipatissanti, samaggÄ• vuá¹-á¹-h
saá¹…ghakaraá¹‡Ä«yÄ• ni karissanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±Ä• pessanti, paÃ±Ã±
yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ• dÄ• ya vattissanti; vuddhiyeva, bhikkhave, bh
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajit
saá¹…ghapariá¹‡Ä• yakÄ• te sakkarissanti garuá¹ƒ karissanti mÄ• nessanti pÅ«jessanti, te
maÃ±Ã±issanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca \Be II 413/, bhikkhave, bhikkhÅ« uppannÄ• ya taá¹‡hÄ• ya ponobhavik
gacchissanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« Ä• raÃ±Ã±akesu senÄ• sanesu sÄ• pekkhÄ• bh
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« paccattaÃ±Ã±eva satiá¹ƒ upaá¹-á¹-hÄ• pessanti
pesalÄ• sabrahmacÄ• rÄ« Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca pesalÄ• sabrahmacÄ• rÄ« phÄ
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca \Ne II 174/, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«s
sattasu aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti; vuddhiyeva, bhikkhave, bhikkh
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyasattakasuttaá¹ƒ

<24> {DN II 138} ``satta vo, bhikkhave, aparihÄ• niye dhamme desessÄ• mi. taá¹ƒ suá¹‡Ä•
karotha ... pe ... katame ca, bhikkhave, satta aparihÄ• niyÄ• dhammÄ• ?

yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na kammÄ• rÄ• mÄ• bhavissanti, na kammaratÄ• anuyuttÄ• ; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na bhassÄ• rÄ• mÄ• bhavissanti ... pe ... na nid na saá¹…gaá¹‡ikÄ• rÄ• mÄ• bhavissanti ... na pÄ• picchÄ• bhavissanti na pÄ• pikÄ• naá¹ ... na pÄ• pamittÄ• bhavissanti na pÄ• pasahÄ• yÄ• na pÄ• pasampavaá¹…kÄ• ... na ora antarÄ• vosÄ• naá¹ƒ Ä• pajjissanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…k

``yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su á¹-hassa aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ parihÄ• nÄ«â€™â€™ ti. catutthaá¹ƒ.

5. tatiyasattakasuttaá¹ƒ

<25> ``satta \Be II 414/ vo, bhikkhave, aparihÄ• niye dhamme desessÄ• mi. taá¹ƒ suá¹‡Ä• karotha ... pe ... katame \Ee IV 23/ ca, bhikkhave, satta aparihÄ• niyÄ• dhammÄ• ? yÄ• vak bhikkhÅ« saddhÄ• bhavissanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ•

``yÄ• vakÄ«vaÃ±ca \Ne II 175/, bhikkhave, bhikkhÅ« hirimanto {hirÄ«mÄ• (Ce), hirimanÄ• bhavissanti ... pe ... ottappino {ottÄ• pÄ«no (Ce) } bhavissanti ... bahussutÄ• bhavissanti ... Ä• raddhavÄ«riyÄ• bhavissanti ... satimanto bhavissanti ... paÃ±Ã±avanto bhavissanti; vud bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni. ``yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satt dhammÄ• bhikkhÅ«su á¹-hassanti, imesu ca sattasu aparihÄ• niyesu dhammesu bhikkhÅ« bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. bojjhaá¹…gasuttaá¹ƒ

<26> ``satta vo, bhikkhave, aparihÄ• niye dhamme desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dh pe ... katame ca, bhikkhave, satta aparihÄ• niyÄ• dhammÄ• ? yÄ• vakÄ«vaÃ±ca, bhikkhav satisambojjhaá¹…gaá¹ƒ bhÄ• vessanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• vessan vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• vessanti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• vessanti ... pa bhÄ• vessanti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• vessanti ... upekkhÄ• sambojjhaá¹…g vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni. ``yÄ• vakÄ«vaÃ aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su á¹-hassanti, imesu ca sattasu aparihÄ• niyesu dham sandississanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«

7. saÃ±Ã±Ä• suttaá¹ƒ

<27> ``satta \Ee IV 24/ vo, bhikkhave, aparihÄ• niye dhamme desessÄ• mi. taá¹ƒ suá¹‡Ä• t
karotha ... pe .... katame ca, bhikkhave, satta aparihÄ• niyÄ• \Be II 415/ dhammÄ• ? yÄ• va
bhikkhÅ« aniccasaÃ±Ã±aá¹ƒ bhÄ• vessanti; vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-

``yÄ• vakÄ«vaÃ±ca \Ne II 176/, bhikkhave, bhikkhÅ« anattasaÃ±Ã±aá¹ƒ bhÄ• vessanti ... p
bhÄ• vessanti ... Ä• dÄ«navasaÃ±Ã±aá¹ƒ bhÄ• vessanti ... pahÄ• nasaÃ±Ã±aá¹ƒ bhÄ• vess
bhÄ• vessanti ... nirodhasaÃ±Ã±aá¹ƒ bhÄ• vessanti \Se IV 25/; vuddhiyeva, bhikkhave, bhik
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni. ``yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satta aparihÄ• niyÄ
á¹-hassanti, imesu ca sattasu aparihÄ• niyesu dhammesu, bhikkhÅ« sandississanti; vuddhiy
bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti {DN II 138}. sattamaá¹ƒ.

8. paá¹-hamaparihÄ• nisuttaá¹ƒ

<28> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sattime, bhikkhave, dhammÄ• se
parihÄ• nÄ• ya saá¹ƒvattanti. katame satta? kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , nidd
saá¹…gaá¹‡ikÄ• rÄ• matÄ• , indriyesu aguttadvÄ• ratÄ• , bhojane amattaÃ±Ã±utÄ• , santi k
saá¹…ghakaraá¹‡Ä«yÄ• ni; tatra sekho bhikkhu {tatra bhikkhu (Ce Se) } iti paá¹-isaÃ±cikkha
pana saá¹…ghe therÄ• {kho saá¹ƒghattherÄ• (Katthaci) } rattaÃ±Ã±Å« cirapabbajitÄ• bhÄ
(Katthaci) } tena paÃ±Ã±Ä• yissantÄ«â€™ ti attanÄ• tesu yogaá¹ƒ {attanÄ• voyogaá¹ƒ (Ce
kho, bhikkhave, satta dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti.

``sattime, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katam
kammÄ• rÄ• matÄ• , na bhassÄ• rÄ• matÄ• , na niddÄ• rÄ• matÄ• , na saá¹…gaá¹‡ikÄ• rÄ
bhojane mattaÃ±Ã±utÄ• , santi kho pana saá¹…ghe saá¹…ghakaraá¹‡Ä«yÄ• ni; tatra sekho
paá¹-isaÃ±cikkhati --- `santi kho pana saá¹…ghe therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• bhÄ• n
paÃ±Ã±Ä• yissantÄ«â€™ ti attanÄ• na tesu yogaá¹ƒ Ä• pajjati. ime kho, bhikkhave, satta d
bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyaparihÄ• nisuttaá¹ƒ

<29> ``sattime \Be II 416/, bhikkhave, dhammÄ• upÄ• sakassa parihÄ• nÄ• ya saá¹ƒvattan
satta? bhikkhudassanaá¹ƒ hÄ• peti, saddhammassavanaá¹ƒ pamajjati, adhisÄ«le na sikkha
\Ne II 177/, bhikkhÅ«su theresu ceva navesu ca majjhimesu ca upÄ• rambhacitto dhammaá

randhagavesÄ«, ito bahiddhÄ• dakkhiá¹‡eyyaá¹ƒ gavesati, tattha ca pubbakÄ• raá¹ƒ karoti
satta dhammÄ• upÄ• sakassa parihÄ• nÄ• ya saá¹ƒvattanti.

``sattime, bhikkhave, dhammÄ• upÄ• sakassa aparihÄ• nÄ• ya saá¹ƒvattanti. katame satta
hÄ• peti, saddhammassavanaá¹ƒ nappamajjati, adhisÄ«le sikkhati, pasÄ• dabahulo hoti, bh
navesu ca majjhimesu ca anupÄ• rambhacitto dhammaá¹ƒ suá¹‡Ä• ti na randhagavesÄ«, n
dakkhiá¹‡eyyaá¹ƒ gavesati, idha ca pubbakÄ• raá¹ƒ karoti. ime kho, bhikkhave, satta dhamm
aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato
satthÄ• ---

``dassanaá¹ƒ \Ee IV 26/ bhÄ• vitattÄ• naá¹ƒ, yo hÄ• peti upÄ• sako.

savanaÃ±ca ariyadhammÄ• naá¹ƒ, adhisÄ«le na sikkhati ||

``appasÄ• do ca bhikkhÅ«su, bhiyyo bhiyyo pavaá¸• á¸• hati.

upÄ• rambhakacitto ca, saddhammaá¹ƒ sotumicchati ||

``ito ca bahiddhÄ• aÃ±Ã±aá¹ƒ, dakkhiá¹‡eyyaá¹ƒ gavesati.

tattheva ca pubbakÄ• raá¹ƒ, yo karoti upÄ• sako ||

``ete kho parihÄ• niye, satta dhamme sudesite.

upÄ• sako sevamÄ• no, saddhammÄ• parihÄ• yati ||

``dassanaá¹ƒ bhÄ• vitattÄ• naá¹ƒ, yo na hÄ• peti upÄ• sako.

savanaÃ±ca ariyadhammÄ• naá¹ƒ, adhisÄ«le ca sikkhati ||

``pasÄ• do cassa bhikkhÅ«su, bhiyyo bhiyyo pavaá¸• á¸• hati.

anupÄ• rambhacitto ca, saddhammaá¹ƒ sotumicchati ||

``na \Ne II 178/ ito bahiddhÄ• aÃ±Ã±aá¹ƒ, dakkhiá¹‡eyyaá¹ƒ gavesati.

idheva ca pubbakÄ• raá¹ƒ, yo karoti upÄ• sako ||

``ete \Be II 417/ kho aparihÄ• niye, satta dhamme sudesite.

upÄ• sako sevamÄ• no, saddhammÄ• na parihÄ• yatÄ«â€™â€™ ti || navamaá¹ƒ.

10. vipattisuttaá¹ƒ

<30> sattimÄ• , bhikkhave, upÄ• sakassa vipattiyo ... pe ... sattimÄ• , bhikkhave, upÄ• saka
.... dasamaá¹ƒ.

11. parÄ• bhavasuttaá¹ƒ

<31> ``sattime, bhikkhave, upÄ• sakassa parÄ• bhavÄ• ... pe ... sattime, bhikkhave, upÄ•
katame satta? bhikkhudassanaá¹ƒ na hÄ• peti, saddhammassavanaá¹ƒ nappamajjati, adhis
pasÄ• dabahulo hoti, bhikkhÅ«su theresu ceva navesu ca majjhimesu ca anupÄ• rambhacit
randhagavesÄ«, na ito bahiddhÄ• dakkhiá¹‡eyyaá¹ƒ gavesati, idha ca pubbakÄ• raá¹ƒ karo
satta upÄ• sakassa sambhavÄ• ti.

``dassanaá¹ƒ \Ee IV 27/ bhÄ• vitattÄ• naá¹ƒ, yo hÄ• peti upÄ• sako.

savanaÃ±ca ariyadhammÄ• naá¹ƒ, adhisÄ«le na sikkhati ||

``appasÄ• do ca bhikkhÅ«su, bhiyyo bhiyyo pavaá¸• á¸• hati.

upÄ• rambhakacitto ca, saddhammaá¹ƒ sotumicchati ||

``ito ca bahiddhÄ• aÃ±Ã±aá¹ƒ, dakkhiá¹‡eyyaá¹ƒ gavesati.

tattheva ca pubbakÄ• raá¹ƒ, yo karoti upÄ• sako ||

``ete \Ne II 179/ kho parihÄ• niye, satta dhamme sudesite.

upÄ• sako sevamÄ• no, saddhammÄ• parihÄ• yati ||

``dassanaá¹ƒ \Se IV 27/ bhÄ• vitattÄ• naá¹ƒ, yo na hÄ• peti upÄ• sako.

savanaÃ±ca ariyadhammÄ• naá¹ƒ, adhisÄ«le ca sikkhati ||

``pasÄ• do cassa bhikkhÅ«su, bhiyyo bhiyyo pavaá¸• á¸• hati.

anupÄ• rambhacitto ca, saddhammaá¹ƒ sotumicchati ||

``na \Be II 418/ ito bahiddhÄ• aÃ±Ã±aá¹ƒ, dakkhiá¹‡eyyaá¹ƒ gavesati.

idheva ca pubbakÄ• raá¹ƒ, yo karoti upÄ• sako ||

``ete kho aparihÄ• niye, satta dhamme sudesite.

upÄ• sako sevamÄ• no, saddhammÄ• na parihÄ• yatÄ«â€™â€™ ti || ekÄ• dasamaá¹ƒ.

vajjisattakavaggo {vajjivaggo (Se) } tatiyo.

tassuddÄ• naá¹ƒ ---

sÄ• randa \Se IV 28/ -vassakÄ• ro ca, tisattakÄ• ni bhikkhukÄ• .

bodhisaÃ±Ã±Ä• dve ca hÄ• ni, vipatti ca parÄ• bhavoti ||

4. devatÄ• vaggo

1. appamÄ• dagÄ• ravasuttaá¹ƒ

<32> atha \Ne II 180/ kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡
jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• \Ee IV 28/ tenupasaá¹…kami \Se IV 29/; upasaá
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhaga

``sattime, bhante, dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame satta? satth
dhammagÄ• ravatÄ• , saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , samÄ• dhigÄ• ravatÄ•
paá¹-isanthÄ• ragÄ• ravatÄ• . ime kho, bhante, satta dhammÄ• bhikkhuno aparihÄ• nÄ• ya
idamavoca sÄ• devatÄ• . samanuÃ±Ã±o satthÄ• ahosi. atha kho sÄ• devatÄ• ``samanuÃ
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhikkhave
devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• \Be II 419/ maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹
á¹-hitÄ• kho, bhikkhave, sÄ• devatÄ• maá¹ƒ etadavoca --- `sattime, bhante, dhammÄ• bh
saá¹ƒvattanti. katame satta? satthugÄ• ravatÄ• , dhammagÄ• ravatÄ• , saá¹…ghagÄ• ravat

samÄ• dhigÄ• ravatÄ• , appamÄ• dagÄ• ravatÄ• , paá¹-isanthÄ• ragÄ• ravatÄ• --- ime kho
bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti. idamavoca, bhikkhave, sÄ• devatÄ• . ida
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

``satthugaru dhammagaru, saá¹…ghe ca tibbagÄ• ravo.

samÄ• dhigaru Ä• tÄ• pÄ« {samÄ• dhigÄ• ravatÄ• pi ca (Katthaci) }, sikkhÄ• ya tibbagÄ• ra

``appamÄ• dagaru \Se IV 30/ \Ne II 181/ bhikkhu, paá¹-isanthÄ• ragÄ• ravo.

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. hirÄ«gÄ• ravasuttaá¹ƒ

<33> ``imaá¹ƒ, bhikkhave, rattiá¹ƒ aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikka
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yenÄ• haá¹ƒ \Ee IV 29/ tenupasaá¹…kami; upas
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho, bhikkhave, sÄ• dev
`sattime, bhante, dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame satta? satthu
dhammagÄ• ravatÄ• , saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , samÄ• dhigÄ• ravatÄ•
ottappagÄ• ravatÄ• . ime kho, bhante, satta dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒva
bhikkhave, sÄ• devatÄ• . idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• ta
ti.

``satthugaru dhammagaru, saá¹…ghe ca tibbagÄ• ravo.

samÄ• dhigaru Ä• tÄ• pÄ«, sikkhÄ• ya tibbagÄ• ravo ||

``hiri ottappasampanno, sappatisso sagÄ• ravo.

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || dutiyaá¹ƒ.

3. paá¹-hamasovacassatÄ• suttaá¹ƒ

<34> ``imaá¹ƒ \Be II 420/, bhikkhave, rattiá¹ƒ aÃ±Ã±atarÄ• devatÄ• ... pe ... maá¹ƒ etadav
bhante, dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame satta? satthugÄ• rava
saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , samÄ• dhigÄ• ravatÄ• , sovacassatÄ• , kalyÄ
satta dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti. idamavoca, bhikkhave \
idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™

``satthugaru \Ne II 182/ dhammagaru, saá¹…ghe ca tibbagÄ• ravo.

samÄ• dhigaru Ä• tÄ• pÄ«, sikkhÄ• ya tibbagÄ• ravo ||

``kalyÄ• á¹‡amitto suvaco, sappatisso sagÄ• ravo.

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || tatiyaá¹ƒ.

4. dutiyasovacassatÄ• suttaá¹ƒ

<35> ``imaá¹ƒ \Ee IV 30/, bhikkhave, rattiá¹ƒ aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ
... pe ... `sattime, bhante, dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katame satta
dhammagÄ• ravatÄ• , saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , samÄ• dhigÄ• ravatÄ•
ime kho, bhante, satta dhammÄ• bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti. idama
devatÄ• . idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ

evaá¹ƒ vutte Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``imassa kho ahaá¹ƒ, bh
saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. idha, bhante, bhikkh
satthugÄ• ravo hoti, satthugÄ• ravatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« na s
satthugÄ• ravatÄ• ya samÄ• dapeti. ye caÃ±Ã±e bhikkhÅ« satthugÄ• ravÄ• tesaÃ±ca vaá¹
tacchaá¹ƒ kÄ• lena. attanÄ• ca dhammagÄ• ravo hoti ... pe ... saá¹…ghagÄ• ravo hoti ... si
samÄ• dhigÄ• ravo hoti ... suvaco hoti ... kalyÄ• á¹‡amitto hoti, kalyÄ• á¹‡amittatÄ• ya ca \S
vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« na kalyÄ• á¹‡amittÄ• te ca kalyÄ• á¹‡amittatÄ• y
ye caÃ±Ã±e bhikkhÅ« kalyÄ• á¹‡amittÄ• tesaÃ±ca vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacc
kho ahaá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä

``sÄ• dhu sÄ• dhu, sÄ• riputta! sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, imassa mayÄ• saá¹ƒkhitte
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si. idha, sÄ• riputta, bhikkhu attanÄ• ca satthugÄ• ravo ho
ca vaá¹‡á¹‡avÄ• dÄ«. ye caÃ±Ã±e bhikkhÅ« na satthugÄ• ravÄ• te ca satthugÄ• ravatÄ• y
IV 31/. ye caÃ±Ã±e bhikkhÅ« satthugÄ• ravÄ• tesaÃ±ca vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ
attanÄ• ca dhammagÄ• ravo hoti ... pe ... saá¹…ghagÄ• ravo hoti ... sikkhÄ• gÄ• ravo hoti
... suvaco hoti ... kalyÄ• á¹‡amitto hoti, kalyÄ• á¹‡amittatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. ye caÃ
kalyÄ• á¹‡amittÄ• te ca kalyÄ• á¹‡amittatÄ• ya samÄ• dapeti. ye caÃ±Ã±e bhikkhÅ« kalyÄ
vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lenÄ• ti. imassa kho, sÄ• riputta, mayÄ• s
evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamamittasuttaá¹ƒ

<36> ``sattahi, bhikkhave, aá¹…gehi samannÄ• gato mitto sevitabbo. katamehi sattahi? du
dukkaraá¹ƒ karoti, dukkhamaá¹ƒ khamati, guyhamassa {guyhassa (Katthaci) } Ä• vi karoti, g
assa (Ce), guyhassa (Katthaci) } pariguhati {parigÅ«hati (Ce Se), pariguyhati (Katthaci) }, Ä•
jahati, khÄ«á¹‡ena {khÄ«á¹‡e (Katthaci) } nÄ• timaÃ±Ã±ati. imehi kho, bhikkhave, sattahi aá
mitto sevitabboâ€™â€™ ti \Se IV 33/.

``duddadaá¹ƒ dadÄ• ti mitto, dukkaraÃ±cÄ• pi kubbati.

athopissa duruttÄ• ni, khamati dukkhamÄ• ni ca {dukkhamÄ• nipi (Ce Se) } ||

``guyhaÃ±ca tassa {guyhamassa ca (Se) } akkhÄ• ti, guyhassa parigÅ«hati.

Ä• padÄ• su na jahÄ• ti, khÄ«á¹‡ena nÄ• timaÃ±Ã±ati ||

``yamhi etÄ• ni á¹-hÄ• nÄ• ni, saá¹ƒvijjantÄ«dha {saá¹ƒvijjanti ca (Katthaci) } puggale.

so mitto mittakÄ• mena, bhajitabbo tathÄ• vidhoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. dutiyamittasuttaá¹ƒ

<37> ``sattahi \Be II 422/ \Ee IV 32/, bhikkhave, dhammehi samannÄ• gato bhikkhu mitto s
payirupÄ• sitabbo api panujjamÄ• nenapi {paá¹‡ujjamÄ• nenapi (Ce) }. katamehi sattahi? pi
garu ca bhÄ• vanÄ«yo ca vattÄ• ca vacanakkhamo ca gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• h
niyojeti \Ne II 184/. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu mitto s
payirupÄ• sitabbo api panujjamÄ• nenapÄ«â€™â€™ ti.

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojako {niyojaye (Ce Se) } ||

``yamhi etÄ• ni á¹-hÄ• nÄ• ni, saá¹ƒvijjantÄ«dha puggale.

so mitto mittakÄ• mena, atthakÄ• mÄ• nukampato.

api nÄ• siyamÄ• nena, bhajitabbo tathÄ• vidhoâ€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamapaá¹-isambhidÄ• suttaá¹ƒ

<38> ``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu nacirasseva catasso \Se IV 3
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyya. katamehi sattahi? idha, bhikkh
cetaso lÄ«nattaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; ajjhattaá¹ƒ saá¹ƒkhittaá¹ƒ vÄ• cittaá
saá¹ƒkhittaá¹ƒ cittaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; bahiddhÄ• vikkhittaá¹ƒ vÄ• citta
vikkhittaá¹ƒ cittaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; tassa viditÄ• vedanÄ• uppajjanti, v
upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti; viditÄ• saÃ±Ã±Ä• uppajjanti, viditÄ• up
viditÄ• \Ee IV 33/ abbhatthaá¹ƒ gacchanti; viditÄ• vitakkÄ• uppajjanti, viditÄ• upaá¹-á¹-hal
abbhatthaá¹ƒ gacchanti; sappÄ• yÄ• sappÄ• yesu kho panassa dhammesu hÄ«nappaá¹‡Ä«
nimittaá¹ƒ suggahitaá¹ƒ hoti sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdhaá¹ƒ paÃ±Ã
bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu nacirasseva catasso paá¹-isambhidÄ
sacchikatvÄ• upasampajja vihareyyÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyapaá¹-isambhidÄ• suttaá¹ƒ

<39> ``sattahi \Be II 423/, bhikkhave, dhammehi samannÄ• gato sÄ• riputto catasso paá¹-is
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. katamehi sattahi? idha, bhikkhave, sÄ• rip
185/ me cetaso lÄ«nattaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; ajjhattaá¹ƒ saá¹ƒkhittaá¹ƒ v
`ajjhattaá¹ƒ me saá¹ƒkhittaá¹ƒ cittaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; bahiddhÄ• vikkh
`bahiddhÄ• me vikkhittaá¹ƒ cittaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; tassa viditÄ• veda
upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti; viditÄ• \Se IV 35/ saÃ±Ã±Ä• ... pe ... vita
viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti; sappÄ• yÄ• sappÄ• yesu kho pa
hÄ«nappaá¹‡Ä«tesu kaá¹‡hasukkasappatibhÄ• gesu nimittaá¹ƒ suggahitaá¹ƒ sumanasikata
suppaá¹-ividdhaá¹ƒ paÃ±Ã±Ä• ya. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato
paá¹-isambhidÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti. a

9. paá¹-hamavasasuttaá¹ƒ

<40> ``sattahi \Ee IV 34/, bhikkhave, dhammehi samannÄ• gato bhikkhu cittaá¹ƒ vase {vas
vatteti, no ca bhikkhu cittassa vasena vattati. katamehi sattahi? idha, bhikkhave, bhikkhu sa
hoti, samÄ• dhissa samÄ• pattikusalo hoti, samÄ• dhissa á¹-hitikusalo hoti, samÄ• dhissa v
samÄ• dhissa kalyÄ• á¹‡akusalo hoti, samÄ• dhissa gocarakusalo hoti, samÄ• dhissa abhi
kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu cittaá¹ƒ vase vatteti, no ca bhikk
vattatÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyavasasuttaá¹ƒ

<41> ``sattahi, bhikkhave, dhammehi samannÄ• gato sÄ• riputto cittaá¹ƒ vase vatteti, no ca

vasena vattati. katamehi sattahi? idha, bhikkhave, sÄ• riputto samÄ• dhikusalo hoti, samÄ• samÄ• pattikusalo, samÄ• dhissa á¹-hitikusalo, samÄ• dhissa vuá¹-á¹-hÄ• nakusalo, samÄ• samÄ• dhissa gocarakusalo, samÄ• dhissa \Be II 424/ abhinÄ«hÄ• rakusalo hoti. imehi kho sattahi dhammehi samannÄ• gato sÄ• riputto cittaá¹ƒ vase vatteti, no ca sÄ• riputto cittassa vattatÄ«â€™â€™ ti. dasamaá¹ƒ.

11. paá¹-hamaniddasasuttaá¹ƒ

<42> atha \Ne II 186/ kho Ä• yasmÄ• sÄ• riputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pat sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho Ä• yasmato sÄ• riputtassa \Ee IV 35/ etadah tÄ• va sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• n Ä• rÄ• mo tenupasaá¹…kameyyaâ€™â€™ nti. atha kho Ä• yasmÄ• sÄ• riputto yena aÃ±Ã paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá¹…kami; upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiye sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ --- ``yo hi koci, Ä• vuso, dvÄ• dasavassÄ• ni paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariya bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• sÄ• riputto tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• nappaá¹-ikkosi. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi --- `` bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ• sÄ• riputto sÄ• v caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kar bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ \Se IV 37/ nivÄ• setvÄ• pattacÄ«varamÄ• d piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ. tassa mayhaá¹ƒ, bhante, etadahosi --- `atippago kho tÄ• va sÄ• carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo atha khvÄ• haá¹ƒ, bhante, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo ten upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodiá¹ƒ. sammoda sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ. tena kho pana, bhante, samay aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ \Ee IV 3 udapÄ• di \Be II 425/ --- `yo hi koci, Ä• vuso, dvÄ• dasavassÄ• ni paripuá¹‡á¹‡aá¹ƒ parisud carati, niddaso bhikkhÅ«ti alaá¹ƒ vacanÄ• yÄ• â€™ ti. atha khvÄ• haá¹ƒ, bhante, tesaá¹ƒ aÃ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ neva abhinandiá¹ƒ nappaá¹-ikkosiá¹ƒ. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ {pakkÄ• miá¹ƒ (Ce Se) } --- `bhagava Ä• jÄ• nissÄ• mÄ«â€™ ti. sakkÄ• nu kho, bhante, imasmiá¹ƒ dhammavinaye kevalaá¹ƒ vas bhikkhu paÃ±Ã±Ä• petuâ€™â€™ nti?

``na kho, sÄ• riputta, sakkÄ• imasmiá¹ƒ dhammavinaye kevalaá¹ƒ vassagaá¹‡anamattena paÃ±Ã±Ä• petuá¹ƒ. satta kho imÄ• ni, sÄ• riputta, niddasavatthÅ«ni mayÄ• sayaá¹ƒ abhiÃ± paveditÄ• ni.

{AN b 7.20; DN III 331} ``katamÄ• ni satta? idha, sÄ• riputta, bhikkhu sikkhÄ• samÄ• dÄ• n Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo, dhammanisantiyÄ• tibbacchando hoti Ä• IV 38/ avigatapemo, icchÄ• vinaye tibbacchando hoti Ä• yatiÃ±ca icchÄ• vinaye avigatapem tibbacchando hoti Ä• yatiÃ±ca paá¹-isallÄ• ne avigatapemo, vÄ«riyÄ• rambhe tibbacchando vÄ«riyÄ• rambhe avigatapemo, satinepakke tibbacchando hoti Ä• yatiÃ±ca satinepakke avig diá¹-á¹-hipaá¹-ivedhe tibbacchando hoti Ä• yatiÃ±ca diá¹-á¹-hipaá¹-ivedhe avigatapemo. imÄ satta niddasavatthÅ«ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• ni. imehi kho niddasavatthÅ«hi samannÄ• gato bhikkhu dvÄ• dasa cepi vassÄ• ni paripuá¹‡á¹‡aá¹ƒ paris carati, `niddaso bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya; catubbÄ«sati cepi vassÄ• ni paripuá¹‡á brahmacariyaá¹ƒ carati, `niddaso bhikkhÅ«â€™ ti alaá¹ƒ \Ee IV 37/ vacanÄ• ya; chattiá¹ƒsa paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carati, `niddaso bhikkhÅ«â€™ ti alaá¹ƒ va aá¹-á¹-hacattÄ• rÄ«saá¹ƒ cepi vassÄ• ni paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. dutiyaniddasasuttaá¹ƒ

<43> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya \Be II 426/ kosam kho Ä• yasmato Ä• nandassa etadahosi --- ``atippago kho tÄ• va kosambiyaá¹ƒ piá¹‡á¸• Ä• yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá II 188/ kho Ä• yasmÄ• Ä• nando yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodi. sammodanÄ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di.

tena kho pana samayena tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ sannisinnÄ• ayamantarÄ• kathÄ• udapÄ• di --- ``yo hi koci, Ä• vuso, dvÄ• dasa vassÄ• ni paripuá¹‡á¹‡a brahmacariyaá¹ƒ carati, `niddaso bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• s nappaá¹-ikkosi. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi --- `` bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ• Ä• nando kosam pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kami; upasa abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha

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``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kosa
pÄ• visiá¹ƒ. tassa mayhaá¹ƒ, bhante, etadahosi --- `atippago kho tÄ• va kosambiyaá¹ƒ piá¹‡
yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá
tehi saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ

``tena kho pana, bhante, samayena tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ \S
sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- `yo hi koci, Ä• vuso, dvÄ• dasavassÄ
parisuddhaá¹ƒ brahmacariyaá¹ƒ carati, niddaso bhikkhÅ«ti alaá¹ƒ vacanÄ• yÄ• â€™ ti. atha
tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ neva abhinandiá¹ƒ nappa
anabhinanditvÄ• , appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ --- `bhagavato sant
II 427/ atthaá¹ƒ Ä• jÄ• nissÄ• mÄ«â€™ ti. sakkÄ• nu kho, bhante, imasmiá¹ƒ dhammavinay
vassagaá¹‡anamattena niddaso bhikkhu paÃ±Ã±Ä• petuâ€™â€™ nti?

``na \Ne II 189/ kho, Ä• nanda, sakkÄ• imasmiá¹ƒ dhammavinaye kevalaá¹ƒ vassagaá¹‡an
paÃ±Ã±Ä• petuá¹ƒ. satta kho imÄ• ni, Ä• nanda, niddasavatthÅ«ni mayÄ• sayaá¹ƒ abhiÃ±Ã
paveditÄ• ni.

``katamÄ• ni satta? idhÄ• nanda, bhikkhu, saddho hoti, hirÄ«mÄ• hoti, ottappÄ« hoti, bahu
Ä• raddhavÄ«riyo hoti, satimÄ• hoti, paÃ±Ã±avÄ• hoti. imÄ• ni kho, Ä• nanda, satta niddas
abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• ni. imehi \Ee IV 39/ kho, Ä• nanda, sattahi niddasavat
bhikkhu dvÄ• dasa cepi vassÄ• ni paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carati,
alaá¹ƒ vacanÄ• ya; catubbÄ«sati cepi vassÄ• ni paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmaca
bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya; chattiá¹ƒsati cepi vassÄ• ni paripuá¹‡á¹‡aá¹ƒ parisuddh
carati, `niddaso bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya, aá¹-á¹-hacattÄ• rÄ«saá¹ƒ cepi vassÄ• n
parisuddhaá¹ƒ brahmacariyaá¹ƒ carati, `niddaso \Se IV 41/ bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ•
dvÄ• dasamaá¹ƒ.

devatÄ• vaggo catuttho.

tassuddÄ• naá¹ƒ ---

appamÄ• do hirÄ« ceva, dve suvacÄ• duve mittÄ• .

dve paá¹-isambhidÄ• dve vasÄ• , duve niddasavatthunÄ• ti ||

5. mahÄ• yaÃ±Ã±avaggo

1. sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisuttaá¹ƒ

<44> {DN III 332; Nidd II posÄ• lamÄ• á¹‡avapucchÄ• niddesa 83} ``sattimÄ• \Ne II 190/, b
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. katamÄ• satta? santi, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• nÄ•
seyyathÄ• pi manussÄ• , ekacce ca devÄ• , ekacce ca vinipÄ• tikÄ• . ayaá¹ƒ paá¹-hamÄ• v

``santi \Ee IV 40/, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi dev
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi \Be II 428/, bhikkhave, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi dev
tatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• subhakiá¹
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `ananta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• \Se IV 42/. ayaá¹ƒ chaá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-h

``santi, bhikkhave, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• \Ne II 191/. ayaá¹ƒ sattamÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. imÄ
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. samÄ• dhiparikkhÄ• rasuttaá¹ƒ

<45> ``sattime, bhikkhave, samÄ• dhiparikkhÄ• rÄ• . katame satta? sammÄ• diá¹-á¹-hi, sam
sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ•
sattahaá¹…gehi cittassekaggatÄ• parikkhatÄ• { `saparikkhÄ• ratÄ• â€™ tipi, `saparikkhatÄ
ayaá¹ƒ vuccati, bhikkhave, ariyo sammÄ• samÄ• dhi {samÄ• dhi (Se) } saupaniso itipi sapar
ti. dutiyaá¹ƒ.

3. paá¹-hamaaggisuttaá¹ƒ

<46> ``sattime \Ee IV 41/, bhikkhave, aggÄ«. katame satta? rÄ• gaggi, dosaggi, mohaggi, Ä

gahapataggi, dakkhiá¹‡eyyaggi, kaá¹-á¹-haggi --- ime kho, bhikkhave, satta aggÄ«â€™â€™

4. dutiyaaggisuttaá¹ƒ

<47> tena kho pana samayena uggatasarÄ«rassa brÄ• hmaá¹‡assa mahÄ• yaÃ±Ã±o upak
usabhasatÄ• ni thÅ«á¹‡Å«panÄ«tÄ• ni honti yaÃ±Ã±atthÄ• ya \Be II 429/, paÃ±ca vacchata
thÅ«á¹‡Å«panÄ«tÄ• ni honti yaÃ±Ã±atthÄ• ya, paÃ±ca vacchatarisatÄ• ni thÅ«á¹‡Å«panÄ«
paÃ±ca ajasatÄ• ni thÅ«á¹‡Å«panÄ«tÄ• ni honti yaÃ±Ã±atthÄ• ya, paÃ±ca urabbhasatÄ• n
yaÃ±Ã±atthÄ• ya. atha kho uggatasarÄ«ro brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kan
\Se IV 43/ saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• ret
ekamantaá¹ƒ nisinno kho uggatasarÄ«ro brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``sutaá¹ƒ metaá¹ƒ, bho gotama, aggissa Ä• dÄ• naá¹ƒ {Ä• dhÄ• naá¹ƒ (Ce Se) } yÅ«passa
hoti mahÄ• nisaá¹ƒsaâ€™â€™ nti. ``mayÄ• pi kho etaá¹ƒ, brÄ• hmaá¹‡a, sutaá¹ƒ aggissa Ä
ussÄ• panaá¹ƒ mahapphalaá¹ƒ \Ne II 192/ hoti mahÄ• nisaá¹ƒsaâ€™â€™ nti. dutiyampi kho
... pe ... tatiyampi kho uggatasarÄ«ro brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ
aggissa Ä• dÄ• naá¹ƒ yÅ«passa ussÄ• panaá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaâ€™
brÄ• hmaá¹‡a, sutaá¹ƒ aggissa Ä• dÄ• naá¹ƒ yÅ«passa ussÄ• panaá¹ƒ mahapphalaá¹ƒ hot
``tayidaá¹ƒ, bho gotama \Ee IV 42/, sameti bhoto ceva gotamassa amhÄ• kaÃ±ca, yadidaá¹

evaá¹ƒ vutte Ä• yasmÄ• Ä• nando uggatasarÄ«raá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``na
tathÄ• gatÄ• evaá¹ƒ pucchitabbÄ• --- `sutaá¹ƒ metaá¹ƒ, bho gotama, aggissa Ä• dÄ• naá¹
mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaâ€™ nti. evaá¹ƒ kho, brÄ• hmaá¹‡a, tathÄ• gatÄ• pu
bhante, aggiá¹ƒ {aggissa (Katthaci) } Ä• dÄ• tukÄ• mo, {Ä• dhÄ• tukÄ• mo (Ce Se) } yÅ«paa
maá¹ƒ, bhante, bhagavÄ• . anusÄ• satu maá¹ƒ, bhante, bhagavÄ• yaá¹ƒ mama assa dÄ«g
sukhÄ• yÄ• â€™â€™ â€™ ti.

atha kho uggatasarÄ«ro brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ahaÃ±hi, bho gotam
yÅ«paá¹ƒ ussÄ• petukÄ• mo. ovadatu maá¹ƒ bhavaá¹ƒ gotamo. anusÄ• satu maá¹ƒ bhavaá
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``aggiá¹ƒ, brÄ• hmaá¹‡a, Ä• dento {Ä• dhento (Ce Se) } yÅ«paá¹ƒ \Se IV 44/ ussÄ• pento p
satthÄ• ni ussÄ• peti akusalÄ• ni dukkhudrayÄ• ni {dukkhuddayÄ• ni (Ce) } dukkhavipÄ• kÄ
II 430/? kÄ• yasatthaá¹ƒ, vacÄ«satthaá¹ƒ, manosatthaá¹ƒ. aggiá¹ƒ, brÄ• hmaá¹‡a, Ä• dento
pubbeva yaÃ±Ã±Ä• evaá¹ƒ cittaá¹ƒ uppÄ• desi --- `ettakÄ• usabhÄ• haÃ±Ã±antu yaÃ±Ã±
haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• vacchatariyo haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ
yaÃ±Ã±atthÄ• ya, ettakÄ• urabbhÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• yÄ• â€™ ti. so `puÃ±Ã±aa

karoti, `kusalaá¹ƒ karomÄ«â€™ ti akusalaá¹ƒ karoti, `sugatiyÄ• maggaá¹ƒ pariyesÄ• mÄ«â
pariyesati. aggiá¹ƒ, brÄ• hmaá¹‡a, Ä• dento yÅ«paá¹ƒ ussÄ• pento \Ee IV 43/ pubbeva yaÃ
manosatthaá¹ƒ ussÄ• peti akusalaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, aggiá¹ƒ Ä• dento yÅ«paá¹ƒ ussÄ• pento pubbeva yaÃ±Ã
--- `ettakÄ• usabhÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• \Ne II 193/ vacchatarÄ• haÃ
ettakÄ• vacchatariyo haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• ajÄ• haÃ±Ã±antu yaÃ±Ã±att
haÃ±Ã±antu yaÃ±Ã±atthÄ• yÄ• â€™ ti. so `puÃ±Ã±aá¹ƒ karomÄ«â€™ ti apuÃ±Ã±aá¹ƒ karo
akusalaá¹ƒ karoti, `sugatiyÄ• maggaá¹ƒ pariyesÄ• mÄ«â€™ ti duggatiyÄ• maggaá¹ƒ pariy
brÄ• hmaá¹‡a, Ä• dento yÅ«paá¹ƒ ussÄ• pento pubbeva yaÃ±Ã±Ä• idaá¹ƒ dutiyaá¹ƒ vacÄ«
dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, aggiá¹ƒ Ä• dento yÅ«paá¹ƒ ussÄ• pento pubbeva yaÃ±Ã
samÄ• rambhati {samÄ• rabbhati (Ce Katthaci), samÄ• rabhati (Se) } usabhÄ• \Se IV 45/ h
Se) } yaÃ±Ã±atthÄ• ya, sayaá¹ƒ paá¹-hamaá¹ƒ samÄ• rambhati vacchatarÄ• hantuá¹ƒ yaÃ
paá¹-hamaá¹ƒ samÄ• rambhati vacchatariyo hantuá¹ƒ yaÃ±Ã±atthÄ• ya, sayaá¹ƒ paá¹-ham
hantuá¹ƒ yaÃ±Ã±atthÄ• ya, sayaá¹ƒ paá¹-hamaá¹ƒ samÄ• rambhati urabbhÄ• hantuá¹ƒ ya
yaÃ±Ã±atthÄ• yÄ• ti (Ce Se) }. so `puÃ±Ã±aá¹ƒ karomÄ«â€™ ti apuÃ±Ã±aá¹ƒ karoti, `kusal
akusalaá¹ƒ karoti, `sugatiyÄ• maggaá¹ƒ pariyesÄ• mÄ«â€™ ti duggatiyÄ• maggaá¹ƒ pariy
brÄ• hmaá¹‡a, Ä• dento yÅ«paá¹ƒ ussÄ• pento pubbeva yaÃ±Ã±Ä• idaá¹ƒ tatiyaá¹ƒ kÄ• ya
dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ. aggiá¹ƒ, brÄ• hmaá¹‡a, Ä• dento yÅ«paá¹ƒ ussÄ• pen
tÄ«á¹‡i satthÄ• ni ussÄ• peti akusalÄ• ni dukkhudrayÄ• ni dukkhavipÄ• kÄ• ni.

``tayome \Be II 431/, brÄ• hmaá¹‡a, aggÄ« pahÄ• tabbÄ• parivajjetabbÄ• , na sevitabbÄ•
\Ee IV 44/, dosaggi, mohaggi.

``kasmÄ• cÄ• yaá¹ƒ, brÄ• hmaá¹‡a, rÄ• gaggi pahÄ• tabbo parivajjetabbo, na sevitabbo?
rÄ• gena abhibhÅ«to pariyÄ• dinnacitto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá
duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , m
caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ niray
rÄ• gaggi pahÄ• tabbo parivajjetabbo, na sevitabbo.

``kasmÄ• cÄ• yaá¹ƒ, brÄ• hmaá¹‡a, dosaggi pahÄ• tabbo parivajjetabbo, na sevitabbo? du
dosena abhibhÅ«to pariyÄ• dinnacitto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹
manasÄ• duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ c
194/ duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ v
upapajjati. tasmÄ• yaá¹ƒ dosaggi pahÄ• tabbo parivajjetabbo, na sevitabbo.

``kasmÄ• cÄ• yaá¹ƒ, brÄ• hmaá¹‡a, mohaggi pahÄ• tabbo parivajjetabbo, na sevitabbo? m
mohena abhibhÅ«to pariyÄ• dinnacitto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹
duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , m
caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ niray
mohaggi pahÄ• tabbo parivajjetabbo, na sevitabbo. ime kho tayo, brÄ• hmaá¹‡a, aggÄ« pah
na sevitabbÄ• .

``tayo kho, brÄ• hmaá¹‡a, aggÄ« sakkatvÄ• garuá¹ƒ katvÄ• mÄ• netvÄ• pÅ«jetvÄ• sam
katame tayo? Ä• huneyyaggi \Ee IV 45/, gahapataggi, dakkhiá¹‡eyyaggi.

``katamo ca, brÄ• hmaá¹‡a, Ä• huneyyaggi? idha, brÄ• hmaá¹‡a, yassa te honti mÄ• tÄ• ti
vuccati, brÄ• hmaá¹‡a, Ä• huneyyaggi. taá¹ƒ kissa hetu \Be II 432/? atohayaá¹ƒ {itopÄ• yaá
brÄ• hmaá¹‡a, Ä• huto sambhÅ«to, tasmÄ• yaá¹ƒ Ä• huneyyaggi sakkatvÄ• garuá¹ƒ katvÄ
sukhaá¹ƒ parihÄ• tabbo.

``katamo ca, brÄ• hmaá¹‡a, gahapataggi? idha, brÄ• hmaá¹‡a, yassa te honti puttÄ• ti vÄ•
vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ• , ayaá¹ƒ vuccati, brÄ• hmaá¹‡a \Se IV 47/, gahapata
gahapataggi sakkatvÄ• garuá¹ƒ katvÄ• mÄ• netvÄ• pÅ«jetvÄ• sammÄ• sukhaá¹ƒ parihÄ

``katamo ca, brÄ• hmaá¹‡a, dakkhiá¹‡eyyaggi? idha, brÄ• hmaá¹‡a, ye te samaá¹‡abrÄ• h
paá¹-iviratÄ• khantisoracce niviá¹-á¹-hÄ• ekamattÄ• naá¹ƒ damenti, ekamattÄ• naá¹ƒ sam
parinibbÄ• penti, ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, dakkhiá¹‡eyyaggi. tasmÄ• yaá¹ƒ dakkhiá¹‡
katvÄ• mÄ• netvÄ• pÅ«jetvÄ• sammÄ• sukhaá¹ƒ parihÄ• tabbo. ime kho, brÄ• hmaá¹‡a,
katvÄ• mÄ• netvÄ• pÅ«jetvÄ• sammÄ• sukhaá¹ƒ parihÄ• tabbÄ• .

``ayaá¹ƒ \Ne II 195/ kho pana, brÄ• hmaá¹‡a, kaá¹-á¹-haggi kÄ• lena kÄ• laá¹ƒ ujjaletabbo,
ajjhupekkhitabbo, kÄ• lena kÄ• laá¹ƒ nibbÄ• petabbo, kÄ• lena kÄ• laá¹ƒ nikkhipitabboâ€™

evaá¹ƒ vutte uggatasarÄ«ro brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, b
abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjata
IV 46/ saraá¹‡aá¹ƒ gatanti. esÄ• haá¹ƒ, bho gotama, paÃ±ca usabhasatÄ• ni muÃ±cÄ• mi j
vacchatarasatÄ• ni muÃ±cÄ• mi jÄ«vitaá¹ƒ demi, paÃ±ca vacchatarisatÄ• ni muÃ±cÄ• mi jÄ
ajasatÄ• ni muÃ±cÄ• mi jÄ«vitaá¹ƒ demi, paÃ±ca urabbhasatÄ• ni muÃ±cÄ• mi jÄ«vitaá¹ƒ c
tiá¹‡Ä• ni khÄ• dantu, sÄ«tÄ• ni ca pÄ• nÄ«yÄ• ni pivantu, sÄ«to ca nesaá¹ƒ vÄ• to upavÄ•
{upavÄ• yatÅ«ti (Katthaci) }. catutthaá¹ƒ.

5. paá¹-hamasaÃ±Ã±Ä• suttaá¹ƒ

<48> ``sattimÄ• , bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti ma
amatapariyosÄ• nÄ• .

``katamÄ• \Be II 433/ satta? asubhasaÃ±Ã±Ä• \Se IV 48/, maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re
sabbaloke anabhiratasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe anat
bhikkhave, satta saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti mahÄ• nisaá¹ƒ
amatapariyosÄ• nÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyasaÃ±Ã±Ä• suttaá¹ƒ

<49> ``sattimÄ• , bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti ma
amatapariyosÄ• nÄ• . katamÄ• satta? asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re
anabhiratasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä
saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• amatogadhÄ

`` `asubhasaÃ±Ã±Ä• \Ne II 196/, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti. iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icc
asubhasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato methunadh
patilÄ«yati \Ee IV 47/ patikuá¹-ati pativattati, na sampasÄ• riyati upekkhÄ• vÄ• pÄ• á¹-ikuly
saá¹‡á¹-hÄ• ti. seyyathÄ• pi, bhikkhave, kukkuá¹-apattaá¹ƒ vÄ• nhÄ• rudaddulaá¹ƒ vÄ• ag
patilÄ«yati patikuá¹-ati pativattati, na sampasÄ• riyati. evamevaá¹ƒ kho, bhikkhave, bhikkhu
asubhasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ viharato methunadhammasamÄ• pattiyÄ•
patikuá¹-ati pativattati, na sampasÄ• riyati upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ

``sace, bhikkhave, bhikkhuno asubhasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ viharato met
cittaá¹ƒ anusandahati {anusaá¹‡á¹-hÄ• ti (Ce) } appaá¹-ikulyatÄ• \Se IV 49/ saá¹‡á¹-hÄ• ti;
bhikkhave, bhikkhunÄ• `abhÄ• vitÄ• me asubhasaÃ±Ã±Ä• , natthi me pubbenÄ• paraá¹ƒ v
bhÄ• vanÄ• balaâ€™ nti. itiha tattha sampajÄ• no hoti. sace pana, bhikkhave, bhikkhuno as
cetasÄ• bahulaá¹ƒ viharato methunadhammasamÄ• pattiyÄ• cittaá¹ƒ patilÄ«yati patikuá¹-a
sampasÄ• riyati upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ \Be
bhikkhunÄ• `subhÄ• vitÄ• me asubhasaÃ±Ã±Ä• , atthi me pubbenÄ• paraá¹ƒ viseso, patta
itiha tattha sampajÄ• no hoti. `asubhasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• ma
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idam

`` `maraá¹‡asaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• \Ee IV 48/ ho
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ kiÃ±cetaá¹ƒ paá¹-icca
maraá¹‡asaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato jÄ«vitani
patilÄ«yati patikuá¹-ati pativattati, na sampasÄ• riyati upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ•

seyyathÄ• pi, bhikkhave, kukkuá¹-apattaá¹ƒ vÄ• nhÄ• rudaddulaá¹ƒ vÄ• aggimhi pakkhitta
patikuá¹-ati pativattati, na sampasÄ• riyati. evamevaá¹ƒ kho, bhikkhave, bhikkhuno maraá¹‡
cetasÄ• bahulaá¹ƒ viharato jÄ«vitanikantiyÄ• cittaá¹ƒ patilÄ«yati patikuá¹-ati pativattati, na
upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti.

``sace \Ne II 197/, bhikkhave, bhikkhuno maraá¹‡asaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ
jÄ«vitanikantiyÄ• \Se IV 50/ cittaá¹ƒ anusandahati appaá¹-ikulyatÄ• saá¹‡á¹-hÄ• ti; veditab
bhikkhave, bhikkhunÄ• `abhÄ• vitÄ• me maraá¹‡asaÃ±Ã±Ä• , natthi me pubbenÄ• paraá¹ƒ
bhÄ• vanÄ• balaâ€™ nti. itiha tattha sampajÄ• no hoti. sace pana, bhikkhave, bhikkhuno m
cetasÄ• bahulaá¹ƒ viharato jÄ«vitanikantiyÄ• cittaá¹ƒ patilÄ«yati patikuá¹-ati pativattati, na
upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikkhu
maraá¹‡asaÃ±Ã±Ä• , atthi me pubbenÄ• paraá¹ƒ viseso, pattaá¹ƒ me bhÄ• vanÄ• balaâ€™
hoti. `maraá¹‡asaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti \Ee IV
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vu

`` `Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• h
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icc
paá¹-ikÅ«lasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato rasataá
patilÄ«yati \Be II 435/ ... pe ... upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti. seyyath
kukkuá¹-apattaá¹ƒ vÄ• nhÄ• rudaddulaá¹ƒ vÄ• aggimhi pakkhittaá¹ƒ patilÄ«yati patikuá¹-at
sampasÄ• riyati. evamevaá¹ƒ kho, bhikkhave, bhikkhuno Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• p
viharato rasataá¹‡hÄ• ya cittaá¹ƒ patilÄ«yati ... pe ... upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ•
51/.

``sace, bhikkhave, bhikkhuno Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹
cittaá¹ƒ anusandahati appaá¹-ikulyatÄ• saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikk
Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , natthi me pubbenÄ• paraá¹ƒ viseso, appattaá¹ƒ me bhÄ•
tattha sampajÄ• no hoti. sace pana, bhikkhave, bhikkhuno Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä•
bahulaá¹ƒ viharato rasataá¹‡hÄ• ya cittaá¹ƒ patilÄ«yati ... pe ... upekkhÄ• vÄ• pÄ• á¹-ikuly
saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• `subhÄ• vitÄ• me Ä• hÄ• re paá
pubbenÄ• paraá¹ƒ viseso, pattaá¹ƒ me bhÄ• vanÄ• balaâ€™ nti. itiha tattha sampajÄ• no \N
paá¹-ikÅ«lasaÃ±Ã±Ä• \Ee IV 50/, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti
amatapariyosÄ• nÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `sabbaloke anabhiratasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• h
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icc
anabhiratasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato lokacitre
... pe ... seyyathÄ• pi bhikkhave ... pe ... patilÄ«yati patikuá¹-ati pativattati, na sampasÄ• riya

evamevaá¹ƒ kho, bhikkhave, bhikkhuno sabbaloke anabhiratasaÃ±Ã±Ä• paricitena cetasÄ•
lokacitresu \Se IV 52/ cittaá¹ƒ patilÄ«yati patikuá¹-ati pativattati, na sampasÄ• riyati upekkhÄ
pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti.

``sace, bhikkhave, bhikkhuno sabbaloke anabhiratasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹
cittaá¹ƒ anusandahati appaá¹-ikulyatÄ• saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikk
sabbaloke anabhiratasaÃ±Ã±Ä• , natthi me pubbenÄ• paraá¹ƒ viseso, appattaá¹ƒ me \Be II
nti. itiha tattha sampajÄ• no hoti. sace pana, bhikkhave, bhikkhuno \Ee IV 51/ sabbaloke
anabhiratasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ viharato lokacitresu cittaá¹ƒ patilÄ«yati
vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• `subh
anabhiratasaÃ±Ã±Ä• , atthi me pubbenÄ• paraá¹ƒ viseso, pattaá¹ƒ me bhÄ• vanÄ• balaâ€™
hoti. `sabbaloke anabhiratasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ•
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vu

`` `aniccasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisa
amatapariyosÄ• nÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? ani
bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato lÄ• bhasakkÄ• rasiloke cittaá¹ƒ patilÄ«ya
vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti. seyyathÄ• pi, bhikkhave, kukkuá¹-apattaá¹ƒ vÄ•
aggimhi pakkhittaá¹ƒ patilÄ«yati \Se IV 53/ patikuá¹-ati pativattati na sampasÄ• riyati. evame
bhikkhave, bhikkhuno aniccasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ viharato \Ne II 199/ lÄ
cittaá¹ƒ patilÄ«yati ... pe ... upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti.

``sace, bhikkhave, bhikkhuno aniccasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ viharato lÄ• b
cittaá¹ƒ anusandahati appaá¹-ikulyatÄ• saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikk
aniccasaÃ±Ã±Ä• , natthi me pubbenÄ• paraá¹ƒ viseso, appattaá¹ƒ me bhÄ• vanÄ• balaâ€™
hoti. sace pana, bhikkhave, bhikkhuno aniccasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ vihar
cittaá¹ƒ patilÄ«yati patikuá¹-ati \Ee IV 52/ pativattati, na sampasÄ• riyati upekkhÄ• vÄ• pÄ•
saá¹‡á¹-hÄ• ti; veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• `subhÄ• vitÄ• me aniccasaÃ±Ã±
pubbenÄ• paraá¹ƒ viseso, pattaá¹ƒ me bhÄ• vanÄ• balaâ€™ nti. itiha tattha sampajÄ• no h
bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• amatogadhÄ•
yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `anicce \Be II 437/ dukkhasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ
amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icc
dukkhasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato Ä• lasye ko
pamÄ• de ananuyoge apaccavekkhaá¹‡Ä• ya tibbÄ• bhayasaÃ±Ã±Ä• paccupaá¹-á¹-hitÄ•
ukkhittÄ• sike \Se IV 54/ vadhake.

``sace, bhikkhave, bhikkhuno anicce dukkhasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ vihara
vissaá¹-á¹-hiye pamÄ• de ananuyoge apaccavekkhaá¹‡Ä• ya tibbÄ• bhayasaÃ±Ã±Ä• , na p
seyyathÄ• pi, bhikkhave, ukkhittÄ• sike vadhake. veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ•
dukkhasaÃ±Ã±Ä• , natthi me pubbenÄ• paraá¹ƒ viseso, appattaá¹ƒ me bhÄ• vanÄ• balaâ€™
hoti. sace pana, bhikkhave, bhikkhuno anicce dukkhasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá
kosajje vissaá¹-á¹-hiye pamÄ• de ananuyoge apaccavekkhaá¹‡Ä• ya tibbÄ• bhayasaÃ±Ã±
seyyathÄ• pi, bhikkhave, ukkhittÄ• sike vadhake. veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ•
dukkhasaÃ±Ã±Ä• , atthi me pubbenÄ• paraá¹ƒ \Ne II 200/ viseso, pattaá¹ƒ me bhÄ• vanÄ•
sampajÄ• no hoti. `anicce dukkhasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahap
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idam

`` `dukkhe anattasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mah
amatapariyosÄ• nÄ• â€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? duk
anattasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato imasmiÃ±ca
bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagataá¹ƒ mÄ• nasa
santaá¹ƒ suvimuttaá¹ƒ.

``sace, bhikkhave, bhikkhuno dukkhe anattasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ vihara
saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu na ahaá¹…kÄ• ramamaá¹…kÄ• r
vidhÄ• samatikkantaá¹ƒ santaá¹ƒ suvimuttaá¹ƒ. veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ•
anattasaÃ±Ã±Ä• \Be II 438/, natthi me pubbenÄ• paraá¹ƒ viseso, appattaá¹ƒ me bhÄ• vanÄ
sampajÄ• no hoti.

``sace pana, bhikkhave, bhikkhuno dukkhe anattasaÃ±Ã±Ä• paricitena cetasÄ• bahulaá¹ƒ
saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ram
vidhÄ• samatikkantaá¹ƒ santaá¹ƒ suvimuttaá¹ƒ. veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ•
anattasaÃ±Ã±Ä• , atthi me pubbenÄ• paraá¹ƒ viseso, pattaá¹ƒ me bhÄ• vanÄ• balaâ€™ nti
hoti. `dukkhe anattasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti m
amatapariyosÄ• nÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``imÄ• kho, bhikkhave, satta saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti ma
amatapariyosÄ• nÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. methunasuttaá¹ƒ

<50> atha \Ne II 201/ \Ee IV 54/ kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaa

no gotamo brahmacÄ• rÄ« paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti? ``yaÃ±hi taá¹ƒ, brÄ• hmaá¹‡a, sa
`akhaá¹‡á¸• aá¹ƒ acchiddaá¹ƒ asabalaá¹ƒ akammÄ• saá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ
ti, mameva \Se IV 56/ taá¹ƒ, brÄ• hmaá¹‡a, sammÄ• vadamÄ• no vadeyya --- `ahaÃ±hi, br
acchiddaá¹ƒ asabalaá¹ƒ akammÄ• saá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ
``kiá¹ƒ pana, bho gotama, brahmacariyassa khaá¹‡á¸• ampi chiddampi sabalampi kammÄ•

``idha, brÄ• hmaá¹‡a, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• sammÄ• brahmacÄ• rÄ«
mÄ• tugÄ• mena saddhiá¹ƒ dvayaá¹ƒdvayasamÄ• pattiá¹ƒ samÄ• pajjati; api ca kho mÄ• tu
ucchÄ• danaparimaddananhÄ• panasambÄ• hanaá¹ƒ sÄ• diyati. so taá¹ƒ assÄ• deti {so tad
nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. idampi kho, brÄ• hmaá¹‡a, brahmacariyassa khaá¹‡á¸
sabalampi kammÄ• sampi. ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, aparisuddhaá¹ƒ brahmacariyaá¹ƒ
methunena saá¹ƒyogena na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena {jarÄ• maraá¹‡ena
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, na parimuccati dukkhasmÄ• ti vadÄ• mi.

``puna \Ee IV 55/ caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• s
paá¹-ijÄ• namÄ• no na heva kho mÄ• tugÄ• mena saddhiá¹ƒ dvayaá¹ƒdvayasamÄ• pattiá¹ƒ
mÄ• tugÄ• massa ucchÄ• danaparimaddananhÄ• panasambÄ• hanaá¹ƒ sÄ• diyati; api ca k
saÃ±jagghati saá¹ƒkÄ«á¸·ati saá¹ƒkelÄ• yati ... pe ... napi mÄ• tugÄ• mena saddhiá¹ƒ saÃ±j
saá¹ƒkelÄ• yati; api ca kho mÄ• tugÄ• massa cakkhunÄ• cakkhuá¹ƒ upanijjhÄ• yati pekkha
mÄ• tugÄ• massa cakkhunÄ• cakkhuá¹ƒ upanijjhÄ• yati pekkhati; api ca kho mÄ• tugÄ• ma
57/ tirokuá¹-á¹-aá¹ƒ vÄ• tiropÄ• kÄ• raá¹ƒ vÄ• hasantiyÄ• vÄ• bhaá¹‡antiyÄ• vÄ• gÄ• ya
... pe ... napi mÄ• tugÄ• massa saddaá¹ƒ suá¹‡Ä• ti tirokuá¹-á¹-aá¹ƒ vÄ• tiropÄ• kÄ• raá¹ƒ
bhaá¹‡antiyÄ• vÄ• gÄ• yantiyÄ• vÄ• rodantiyÄ• vÄ• ; api ca kho yÄ• nissa tÄ• ni pubbe
saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni tÄ• ni anussarati ... pe ... napi yÄ• nissa tÄ• ni pubbe mÄ
saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni tÄ• ni anussarati; api ca kho passati gahapatiá¹ƒ vÄ• ga
paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…gÄ«bhÅ«taá¹ƒ paricÄ• rayamÄ• naá¹ƒ ..
gahapatiá¹ƒ vÄ• gahapatiputtaá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…g
paricÄ• rayamÄ• naá¹ƒ; api ca kho aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahma
sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±
assÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. idampi kho, brÄ• hmaá¹‡a, brahmaca
chiddampi sabalampi kammÄ• sampi. ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, aparisuddhaá¹ƒ \Ee IV
saá¹ƒyutto methunena saá¹ƒyogena, na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi
domanassehi upÄ• yÄ• sehi, na parimuccati dukkhasmÄ• ti vadÄ• mi.

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, brÄ• hmaá¹‡a, imesaá¹ƒ sattannaá¹ƒ methunasaá¹ƒyogÄ• naá
aÃ±Ã±ataraÃ±Ã±ataramethunasaá¹ƒyogaá¹ƒ {aÃ±Ã±ataraá¹ƒ methunasaá¹ƒyogaá¹ƒ (Ce S
samanupassiá¹ƒ, neva tÄ• vÄ• haá¹ƒ, brÄ• hmaá¹‡a, sadevake loke samÄ• rake sabrahma
pajÄ• ya sadevamanussÄ• ya anuttaraá¹ƒ \Se IV 58/ sammÄ• sambodhiá¹ƒ abhisambuddh

{abhisambuddho paccaÃ±Ã±Ä• siá¹ƒ (Ce Se) }.

``yato \Be II 440/ ca khohaá¹ƒ, brÄ• hmaá¹‡a, imesaá¹ƒ sattannaá¹ƒ methunasaá¹ƒyogÄ• n
aÃ±Ã±ataraÃ±Ã±ataramethunasaá¹ƒyogaá¹ƒ attani appahÄ«naá¹ƒ na samanupassiá¹ƒ, ath
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
sammÄ• sambodhiá¹ƒ abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ. `Ã±Ä• á¹‡aÃ±ca pana me das
vimutti {cetovimutti (Ce Katthaci) }, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™

evaá¹ƒ vutte jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, b
abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjata
saraá¹‡aá¹ƒ gataâ€™â€™ nti. sattamaá¹ƒ.

8. saá¹ƒyogasuttaá¹ƒ

<51> ``saá¹ƒyogavisaá¹ƒyogaá¹ƒ \Ne II 203/ \Ee IV 57/ vo, bhikkhave, dhammapariyÄ• yaá
suá¹‡Ä• tha ... pe ... katamo ca so, bhikkhave, saá¹ƒyogo visaá¹ƒyogo dhammapariyÄ• yo?

``itthÄ«, bhikkhave, ajjhattaá¹ƒ itthindriyaá¹ƒ manasi karoti --- itthikuttaá¹ƒ itthÄ• kappaá¹ƒ i
itthicchandaá¹ƒ itthissaraá¹ƒ itthÄ• laá¹…kÄ• raá¹ƒ. sÄ• tattha rajjati tatrÄ• bhiramati. sÄ• t
tatrÄ• bhiratÄ• bahiddhÄ• purisindriyaá¹ƒ manasi karoti --- purisakuttaá¹ƒ purisÄ• kappaá¹
purisacchandaá¹ƒ purisassaraá¹ƒ purisÄ• laá¹…kÄ• raá¹ƒ. sÄ• tattha rajjati tatrÄ• bhiramat
tatrÄ• bhiratÄ• bahiddhÄ• saá¹ƒyogaá¹ƒ Ä• kaá¹…khati. yaÃ±cassÄ• saá¹ƒyogapaccayÄ•
somanassaá¹ƒ \Se IV 59/ taÃ±ca Ä• kaá¹…khati. itthatte, bhikkhave, abhiratÄ• sattÄ• puris
gatÄ• . evaá¹ƒ kho, bhikkhave, itthÄ« itthattaá¹ƒ nÄ• tivattati.

``puriso, bhikkhave, ajjhattaá¹ƒ purisindriyaá¹ƒ manasi karoti --- purisakuttaá¹ƒ purisÄ• kapp
purisavidhaá¹ƒ purisacchandaá¹ƒ purisassaraá¹ƒ purisÄ• laá¹…kÄ• raá¹ƒ. so tattha rajjati ta
tattha ratto tatrÄ• bhirato bahiddhÄ• itthindriyaá¹ƒ manasi karoti --- itthikuttaá¹ƒ itthÄ• kappa
itthividhaá¹ƒ itthicchandaá¹ƒ itthissaraá¹ƒ itthÄ• laá¹…kÄ• raá¹ƒ. so tattha rajjati tatrÄ• bhira
ratto tatrÄ• bhirato bahiddhÄ• saá¹ƒyogaá¹ƒ Ä• kaá¹…khati. yaÃ±cassa saá¹ƒyogapaccayÄ
somanassaá¹ƒ taÃ±ca Ä• kaá¹…khati. purisatte, bhikkhave, abhiratÄ• sattÄ• \Be II 441/ itth
gatÄ• . evaá¹ƒ \Ee IV 58/ kho, bhikkhave, puriso purisattaá¹ƒ nÄ• tivattati. evaá¹ƒ kho, bhikk
hoti.

``kathaÃ±ca, bhikkhave, visaá¹ƒyogo hoti? itthÄ«, bhikkhave, ajjhattaá¹ƒ itthindriyaá¹ƒ na m
itthikuttaá¹ƒ itthÄ• kappaá¹ƒ itthividhaá¹ƒ itthicchandaá¹ƒ itthissaraá¹ƒ itthÄ• laá¹…kÄ• raá¹ƒ
rajjati, sÄ• tatra nÄ• bhiramati. sÄ• tattha arattÄ• tatra anabhiratÄ• bahiddhÄ• purisindriy
karoti --- purisakuttaá¹ƒ purisÄ• kappaá¹ƒ purisavidhaá¹ƒ purisacchandaá¹ƒ purisassaraá¹ƒ

sÄ• tattha na rajjati, tatra nÄ• bhiramati. sÄ• tattha arattÄ• tatra anabhiratÄ• bahiddhÄ• s
nÄ• kaá¹…khati. yaÃ±cassÄ• saá¹ƒyogapaccayÄ• uppajjati sukhaá¹ƒ somanassaá¹ƒ taÃ±c
bhikkhave \Ne II 204/, anabhiratÄ• sattÄ• purisesu visaá¹ƒyogaá¹ƒ gatÄ• . evaá¹ƒ kho, bhi
itthattaá¹ƒ \Se IV 60/ ativattati.

``puriso, bhikkhave, ajjhattaá¹ƒ purisindriyaá¹ƒ na manasi karoti --- purisakuttaá¹ƒ purisÄ• k
purisavidhaá¹ƒ purisacchandaá¹ƒ purisassaraá¹ƒ purisÄ• laá¹…kÄ• raá¹ƒ. so tattha na rajjat
nÄ• bhiramati. so tattha aratto tatra anabhirato bahiddhÄ• itthindriyaá¹ƒ na manasi karoti ---
itthÄ• kappaá¹ƒ itthividhaá¹ƒ itthicchandaá¹ƒ itthissaraá¹ƒ itthÄ• laá¹…kÄ• raá¹ƒ. so tattha n
nÄ• bhiramati. so tattha aratto tatra anabhirato bahiddhÄ• saá¹ƒyogaá¹ƒ nÄ• kaá¹…khati. y
saá¹ƒyogapaccayÄ• uppajjati sukhaá¹ƒ somanassaá¹ƒ taÃ±ca nÄ• kaá¹…khati. purisatte, b
sattÄ• itthÄ«su visaá¹ƒyogaá¹ƒ gatÄ• . evaá¹ƒ kho, bhikkhave, puriso purisattaá¹ƒ ativattati
kho, bhikkhave, visaá¹ƒyogo hoti. ayaá¹ƒ kho, bhikkhave, saá¹ƒyogo visaá¹ƒyogo dhammap
aá¹-á¹-hamaá¹ƒ.

9. dÄ• namahapphalasuttaá¹ƒ

<52> ekaá¹ƒ samayaá¹ƒ bhagavÄ• campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• t
campeyyakÄ• upÄ• sakÄ• yena Ä• yasmÄ• sÄ• riputto tenupasaá¹…kamiá¹ƒsu; upasaá¹…
sÄ• riputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho cam
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavocuá¹ƒ --- ``cirassutÄ• no, bhante {bhante sÄ• riputta
II 442/ sammukhÄ• dhammÄ«kathÄ• . sÄ• dhu mayaá¹ƒ, bhante, labheyyÄ• ma bhagavato
{bhagavato santikÄ• dhammiá¹ƒ kathaá¹ƒ (Ce), bhagavato dhammiá¹ƒ kathaá¹ƒ (Se) } sava
``tenahÄ• vuso, tadahuposathe Ä• gaccheyyÄ• tha, appeva nÄ• ma labheyyÄ• tha bhagava
(Se) } dhammiá¹ƒ kathaá¹ƒ savanÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho camp
sÄ• riputtassa paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Se IV 61/ Ä• yasmantaá¹ƒ sÄ• riputtaá
padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu.

atha kho campeyyakÄ• upÄ• sakÄ• tadahuposathe yenÄ• yasmÄ• sÄ• riputto tenupasaá
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha kho Ä• y
campeyyakehi upÄ• sakehi saddhiá¹ƒ yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etad

``siyÄ• \Ne II 205/ \Ee IV 60/ nu kho, bhante, idhekaccassa tÄ• disaá¹ƒyeva dÄ• naá¹ƒ din
hoti na mahÄ• nisaá¹ƒsaá¹ƒ; siyÄ• pana, bhante, idhekaccassa tÄ• disaá¹ƒyeva dÄ• naá¹ƒ
hoti mahÄ• nisaá¹ƒsaâ€™â€™ nti? ``siyÄ• , sÄ• riputta, idhekaccassa tÄ• disaá¹ƒyeva dÄ•
mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ; siyÄ• pana, sÄ• riputta, idhekaccassa tÄ• dis
mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaâ€™â€™ nti. ``ko nu kho, bhante, hetu ko paccayo ye

tÄ• disaá¹ƒyeva dÄ• naá¹ƒ dinnaá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ; ko nu
paccayo yena midhekaccassa tÄ• disaá¹ƒyeva dÄ• naá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ hoti ma

``idha, sÄ• riputta, ekacco sÄ• pekho {sÄ• pekkho (Se) } dÄ• naá¹ƒ deti, patibaddhacitto {p
(Katthaci) } dÄ• naá¹ƒ deti, sannidhipekho dÄ• naá¹ƒ deti, `imaá¹ƒ pecca paribhuÃ±jissÄ• m
so taá¹ƒ dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vattha
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ• ri
evarÅ«paá¹ƒ dÄ• naâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™.

``tatra, sÄ• riputta, yvÄ• yaá¹ƒ sÄ• pekho dÄ• naá¹ƒ deti \Se IV 62/, patibaddhacitto dÄ• na
sannidhipekho dÄ• naá¹ƒ deti, `imaá¹ƒ pecca paribhuÃ±jissÄ• mÄ«â€™ ti dÄ• naá¹ƒ deti. s
dÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ de
so taá¹ƒ kammaá¹ƒ \Ee IV 61/ khepetvÄ• taá¹ƒ iddhiá¹ƒ taá¹ƒ yasaá¹ƒ taá¹ƒ Ä• dhipaccaá¹
itthattaá¹ƒ.

``idha pana, sÄ• riputta, ekacco na heva kho sÄ• pekho dÄ• naá¹ƒ deti, na patibaddhacitto
sannidhipekho dÄ• naá¹ƒ deti, na `imaá¹ƒ pecca paribhuÃ±jissÄ• mÄ«â€™ ti dÄ• naá¹ƒ det
dÄ• naâ€™ nti dÄ• naá¹ƒ deti ... pe ... napi `sÄ• hu dÄ• naâ€™ nti dÄ• naá¹ƒ deti; api ca kh
katapubbaá¹ƒ pitupitÄ• mahehi na arahÄ• mi porÄ• á¹‡aá¹ƒ kulavaá¹ƒsaá¹ƒ hÄ• petuâ€™ n
napi `dinnapubbaá¹ƒ katapubbaá¹ƒ pitupitÄ• mahehi na arahÄ• mi porÄ• á¹‡aá¹ƒ kulavaá¹ƒ
dÄ• naá¹ƒ deti; api ca kho `ahaá¹ƒ pacÄ• mi, ime na pacanti, nÄ• rahÄ• mi pacanto apacan
adÄ• tuâ€™ nti dÄ• naá¹ƒ deti ... pe ... napi `ahaá¹ƒ pacÄ• mi, ime na pacanti, nÄ• rahÄ• m
dÄ• naá¹ƒ adÄ• tuâ€™ nti dÄ• naá¹ƒ deti; api ca kho `yathÄ• tesaá¹ƒ pubbakÄ• naá¹ƒ isÄ«
ahesuá¹ƒ, seyyathidaá¹ƒ --- aá¹-á¹-hakassa vÄ• makassa vÄ• madevassa vessÄ• mittassa
bhÄ• radvÄ• jassa vÄ• seá¹-á¹-hassa kassapassa bhaguno, evaá¹ƒ me ayaá¹ƒ \Ne II 206/ c
bhavissatÄ«â€™ ti dÄ• naá¹ƒ deti ... pe ... napi `yathÄ• tesaá¹ƒ pubbakÄ• naá¹ƒ isÄ«naá¹ƒ
ahesuá¹ƒ, seyyathidaá¹ƒ --- aá¹-á¹-hakassa vÄ• makassa vÄ• madevassa vessÄ• mittassa
bhÄ• radvÄ• jassa vÄ• seá¹-á¹-hassa \Se IV 63/ kassapassa bhaguno, evaá¹ƒ me ayaá¹ƒ d
bhavissatÄ«â€™ ti dÄ• naá¹ƒ deti; api ca kho `imaá¹ƒ me dÄ• naá¹ƒ dadato cittaá¹ƒ pasÄ«c
somanassaá¹ƒ upajÄ• yatÄ«â€™ ti dÄ• naá¹ƒ deti ... pe ... napi `imaá¹ƒ me dÄ• naá¹ƒ dada
attamanatÄ• somanassaá¹ƒ upajÄ• yatÄ«â€™ ti dÄ• naá¹ƒ deti; api ca kho cittÄ• laá¹…kÄ
dÄ• naá¹ƒ deti. so taá¹ƒ dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ p
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ• ri
evarÅ«paá¹ƒ dÄ• naâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™.

``tatra, sÄ• riputta, yvÄ• yaá¹ƒ na heva {naheva kho (Ce Se) } sÄ• pekho dÄ• naá¹ƒ deti; na
dÄ• naá¹ƒ deti; na sannidhipekho dÄ• naá¹ƒ deti; na `imaá¹ƒ pecca paribhuÃ±jissÄ• mÄ«â€
`sÄ• hu dÄ• naâ€™ nti dÄ• naá¹ƒ deti; napi `dinnapubbaá¹ƒ katapubbaá¹ƒ pitupitÄ• mahehi

porÄ• á¹‡aá¹ƒ kulavaá¹ƒsaá¹ƒ hÄ• petuâ€™ nti dÄ• naá¹ƒ deti; napi `ahaá¹ƒ pacÄ• mi, ime
pacanto apacantÄ• naá¹ƒ dÄ• naá¹ƒ adÄ• tuâ€™ nti dÄ• naá¹ƒ deti; napi `yathÄ• tesaá¹ƒ p
tÄ• ni mahÄ• yaÃ±Ã±Ä• ni ahesuá¹ƒ, seyyathidaá¹ƒ --- aá¹-á¹-hakassa vÄ• makassa vÄ• m
yamadaggino aá¹…gÄ«rasassa bhÄ• radvÄ• jassa vÄ• seá¹-á¹-hassa kassapassa bhaguno
dÄ• nasaá¹ƒvibhÄ• go bhavissatÄ«â€™ ti dÄ• naá¹ƒ deti; napi `imaá¹ƒ me dÄ• naá¹ƒ dadat
attamanatÄ• somanassaá¹ƒ upajÄ• yatÄ«â€™ ti dÄ• naá¹ƒ deti; api ca kho cittÄ• laá¹…kÄ•
dÄ• naá¹ƒ deti. so taá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahma
sahabyataá¹ƒ \Se IV 64/ upapajjati. so taá¹ƒ kammaá¹ƒ \Ee IV 63/ khepetvÄ• taá¹ƒ iddhiá¹ƒ
Ä• dhipaccaá¹ƒ anÄ• gÄ• mÄ« hoti anÄ• gantÄ• itthattaá¹ƒ. ayaá¹ƒ kho, sÄ• riputta, hetu a
midhekaccassa tÄ• disaá¹ƒyeva dÄ• naá¹ƒ dinnaá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nisa
sÄ• riputta, hetu ayaá¹ƒ paccayo yena midhekaccassa tÄ• disaá¹ƒyeva dÄ• naá¹ƒ dinnaá¹ƒ
mahÄ• nisaá¹ƒsaâ€™â€™ nti. navamaá¹ƒ.

10. nandamÄ• tÄ• suttaá¹ƒ

<53> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca m
dakkhiá¹‡Ä• girismiá¹ƒ cÄ• rikaá¹ƒ caranti mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ. tena k
veá¸·ukaá¹‡á¸• akÄ« {veá¸·ukaá¹‡á¸• akÄ« (Se) AN b VI 37; a II 134; SN a II 173 passitabb
upÄ• sikÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya pÄ• rÄ• yanaá¹ƒ {Nidd II pÄ•
sarena bhÄ• sati.

tena kho pana samayena vessavaá¹‡o mahÄ• rÄ• jÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡aá¹ƒ d
karaá¹‡Ä«yena. assosi kho vessavaá¹‡o mahÄ• rÄ• jÄ• nandamÄ• tÄ• ya upÄ• sikÄ• ya p
sutvÄ• kathÄ• pariyosÄ• naá¹ƒ Ä• gamayamÄ• no aá¹-á¹-hÄ• si.

atha kho nandamÄ• tÄ• upÄ• sikÄ• pÄ• rÄ• yanaá¹ƒ sarena bhÄ• sitvÄ• tuá¹‡hÄ« ahosi.
mahÄ• rÄ• jÄ• nandamÄ• tÄ• ya upÄ• sikÄ• ya kathÄ• pariyosÄ• naá¹ƒ viditvÄ• abbhÄ• n
bhaginÄ«â€™â€™ ti! ``ko paneso, bhadramukhÄ• â€™â€™ ti? ``ahaá¹ƒ te, bhagini, bhÄ• t
mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu, bhadramukha, tena hi yo me ayaá¹ƒ dhammapariyÄ•
te hotu Ä• titheyyaâ€™â€™ nti. ``sÄ• dhu, bhagini, etaÃ±ceva me hotu \Ee IV 64/ Ä• tithey
(Ce) } sÄ• riputtamoggallÄ• nappamukho \Se IV 65/ bhikkhusaá¹…gho akatapÄ• tarÄ• so v
Ä• gamissati, taÃ±ca bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• mama dakkhiá¹‡aá¹ƒ Ä• diseyyÄ• s
Se), etaÃ±ca (?) } me bhavissati Ä• titheyyaâ€™â€™ nti.

atha kho nandamÄ• tÄ• upÄ• sikÄ• tassÄ• rattiyÄ• accayena sake nivesane paá¹‡Ä«taá
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• pesi. atha kho sÄ• riputtamoggallÄ• nappamukho bhikkhusaá
veá¸·ukaá¹‡á¸• ako tadavasari. atha kho nandamÄ• tÄ• upÄ• sikÄ• aÃ±Ã±ataraá¹ƒ purisa
tvaá¹ƒ, ambho purisa, Ä• rÄ• maá¹ƒ gantvÄ• bhikkhusaá¹…ghassa kÄ• laá¹ƒ Ä• rocehi ---

nandamÄ• tuyÄ• nivesane niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ â€™ nti. ``evaá¹ƒ, ayyeâ€™â€™
nandamÄ• tÄ• ya upÄ• sikÄ• ya paá¹-issutvÄ• Ä• rÄ• maá¹ƒ gantvÄ• bhikkhusaá¹…ghass
bhante, ayyÄ• ya nandamÄ• tuyÄ• nivesane niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho
sÄ• riputtamoggallÄ• nappamukho bhikkhusaá¹…gho pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ•
nandamÄ• tÄ• ya upÄ• sikÄ• ya nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±
nandamÄ• tÄ• upÄ• sikÄ• sÄ• riputtamoggallÄ• nappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pa
bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi.

atha \Ne II 208/ kho nandamÄ• tÄ• upÄ• sikÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhuttÄ• viá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho nandamÄ• taraá¹ƒ upÄ• sikaá¹ƒ Ä• yasm
``ko pana te, nandamÄ• te, bhikkhusaá¹…ghassa abbhÄ• gamanaá¹ƒ Ä• rocesÄ«â€™â€™

``idhÄ• haá¹ƒ, bhante \Se IV 66/, rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya pÄ• rÄ•
tuá¹‡hÄ« ahosiá¹ƒ. atha kho, bhante, vessavaá¹‡o mahÄ• rÄ• jÄ• \Ee IV 65/ mama kathÄ•
abbhÄ• numodi --- `sÄ• dhu, bhagini, sÄ• dhu, bhaginÄ«â€™ ti! `ko paneso, bhadramukhÄ•
bhagini, bhÄ• tÄ• vessavaá¹‡o, mahÄ• rÄ• jÄ• â€™ ti. `sÄ• dhu, bhadramukha, tena hi yo
\Be II 446/ bhaá¹‡ito idaá¹ƒ te hotu Ä• titheyyaâ€™ nti. `sÄ• dhu, bhagini, etaÃ±ceva me ho
sveva sÄ• riputtamoggallÄ• nappamukho bhikkhusaá¹…gho akatapÄ• tarÄ• so veá¸·ukaá¹‡
bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• mama dakkhiá¹‡aá¹ƒ Ä• diseyyÄ• si. etaÃ±ceva {etaÃ±ca
bhavissati Ä• titheyyaâ€™ nti. yadidaá¹ƒ {yamidaá¹ƒ (MN I 363) }, bhante, dÄ• ne {puÃ±Ã±a
puÃ±Ã±aá¹ƒ puÃ±Ã±amahitaá¹ƒ (Se), puÃ±Ã±aá¹ƒ vÄ• puÃ±Ã±amahaá¹ƒ vÄ• (Ee), puÃ±Ã
(Katthaci) } puÃ±Ã±aÃ±ca puÃ±Ã±amahÄ« ca taá¹ƒ {puÃ±Ã±aá¹ƒ hi taá¹ƒ (Ce), puÃ±Ã±aá¹
puÃ±Ã±aá¹ƒ vÄ• puÃ±Ã±amahaá¹ƒ vÄ• (Ee), puÃ±Ã±aá¹ƒ vÄ• puÃ±Ã±amahÄ« vÄ• (Kat
mahÄ• rÄ• jassa sukhÄ• ya hotÅ«â€™â€™ ti.

``acchariyaá¹ƒ, nandamÄ• te, abbhutaá¹ƒ, nandamÄ• te! yatra hi nÄ• ma vessavaá¹‡ena m
evaá¹ƒmahiddhikena evaá¹ƒmahesakkhena devaputtena sammukhÄ• sallapissasÄ«â€™â€™

``na kho me, bhante, eseva acchariyo abbhuto dhammo. atthi me aÃ±Ã±opi acchariyo abbh
bhante, nando nÄ• ma ekaputtako piyo manÄ• po. taá¹ƒ rÄ• jÄ• no kismiÃ±cideva pakaraá¹
voropesuá¹ƒ. tasmiá¹ƒ kho panÄ• haá¹ƒ, bhante, dÄ• rake gahite vÄ• gayhamÄ• ne vÄ• va
vÄ• haÃ±Ã±amÄ• ne vÄ• nÄ• bhijÄ• nÄ• mi cittassa aÃ±Ã±athattaâ€™â€™ nti. ``acchariy
nandamÄ• te! yatra hi nÄ• ma cittuppÄ• dampi {cittuppÄ• damattampi (Se) } parisodhessas

``na kho me, bhante \Ee IV 66/, eseva acchariyo abbhuto \Se IV 67/ dhammo. atthi me aÃ±
abbhuto dhammo. idha me, bhante, sÄ• miko kÄ• laá¹…kato aÃ±Ã±ataraá¹ƒ yakkhayoniá¹ƒ
purimena attabhÄ• vena uddassesi. na kho panÄ• haá¹ƒ, bhante, abhijÄ• nÄ• mi \Ne II 209/
aÃ±Ã±athattaâ€™â€™ nti. ``acchariyaá¹ƒ, nandamÄ• te, abbhutaá¹ƒ, nandamÄ• te! yatra h

parisodhessasÄ«â€™â€™ ti.

``na kho me, bhante, eseva acchariyo abbhuto dhammo. atthi me aÃ±Ã±opi acchariyo abbh
bhante, sÄ• mikassa daharasseva daharÄ• Ä• nÄ«tÄ• nÄ• bhijÄ• nÄ• mi sÄ• mikaá¹ƒ mar
(Se), aticÄ• rittaá¹ƒ (Katthaci) }, kuto pana kÄ• yenÄ• â€™â€™ ti! ``acchariyaá¹ƒ, nandamÄ
nandamÄ• te! yatra hi nÄ• ma cittuppÄ• dampi parisodhessasÄ«â€™â€™ ti.

``na \Be II 447/ kho me, bhante, eseva acchariyo abbhuto dhammo. atthi me aÃ±Ã±opi acc
yadÄ• haá¹ƒ, bhante, upÄ• sikÄ• paá¹-idesitÄ• nÄ• bhijÄ• nÄ• mi kiÃ±ci sikkhÄ• padaá¹ƒ s
ti. ``acchariyaá¹ƒ, nandamÄ• te, abbhutaá¹ƒ, nandamÄ• teâ€™â€™ ti!

``na kho me, bhante, eseva acchariyo abbhuto dhammo. atthi me aÃ±Ã±opi acchariyo abbh
bhante, yÄ• vadeva {yÄ• vadeva (Ce Se) SN a II 152 pÄ• á¸·i ca aá¹-á¹-hakathÄ• á¹-Ä«kÄ•
Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajj
cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ•
viharÄ• mi. pÄ«tiyÄ• ca virÄ• gÄ• upekkhikÄ• ca viharÄ• mi satÄ• ca sampajÄ• nÄ• suk
67/ paá¹-isaá¹ƒvedemi, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ•
jhÄ• naá¹ƒ upasampajja viharÄ• mi. sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pub
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ
ti. ``acchariyaá¹ƒ, nandamÄ• te, abbhutaá¹ƒ, nandamÄ• teâ€™â€™ ti!

``na kho me, bhante, eseva acchariyo abbhuto dhammo. atthi me aÃ±Ã±opi acchariyo abbh
bhante, bhagavatÄ• desitÄ• ni paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni nÄ• haá¹ƒ tesaá¹
samanupassÄ• mÄ«â€™â€™ ti. ``acchariyaá¹ƒ, nandamÄ• te, abbhutaá¹ƒ, nandamÄ• teâ€

atha \Ne II 210/ kho Ä• yasmÄ• sÄ• riputto nandamÄ• taraá¹ƒ upÄ• sikaá¹ƒ dhammiyÄ• k
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti.

mahÄ• yaÃ±Ã±avaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

á¹-hiti ca parikkhÄ• raá¹ƒ dve, aggÄ« saÃ±Ã±Ä• ca dve parÄ• .

methunÄ• saá¹ƒyogo dÄ• naá¹ƒ, nandamÄ• tena te dasÄ• ti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

6. abyÄ• katavaggo

1. abyÄ• katasuttaá¹ƒ

<54> atha \Se IV 69/ \Be II 448/ \Ne II 211/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenup
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ \Ee IV 68/ nisÄ«di. ekam
bhikkhu bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu ko paccayo yena sutavato a
vicikicchÄ• nuppajjati abyÄ• katavatthÅ«sÅ«â€™â€™ ti?

``diá¹-á¹-hinirodhÄ• kho, bhikkhu, sutavato ariyasÄ• vakassa vicikicchÄ• nuppajjati abyÄ•
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, bhikkhu, diá¹-á¹-higatametaá¹ƒ; `na hoti tathÄ• g
maraá¹‡Ä• â€™ ti kho, bhikkhu, diá¹-á¹-higatametaá¹ƒ; `hoti ca na ca hoti tathÄ• gato paraá
kho, bhikkhu, diá¹-á¹-higatametaá¹ƒ; `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â
diá¹-á¹-higatametaá¹ƒ. assutavÄ• , bhikkhu, puthujjano diá¹-á¹-hiá¹ƒ nappajÄ• nÄ• ti, diá¹-á¹
nappajÄ• nÄ• ti, diá¹-á¹-hinirodhaá¹ƒ nappajÄ• nÄ• ti, diá¹-á¹-hinirodhagÄ• miniá¹ƒ paá¹-ipa
tassa sÄ• diá¹-á¹-hi pavaá¸• á¸• hati, so na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena soke
domanassehi upÄ• yÄ• sehi, na parimuccati dukkhasmÄ• ti vadÄ• mi.

``sutavÄ• ca kho, bhikkhu, ariyasÄ• vako diá¹-á¹-hiá¹ƒ pajÄ• nÄ• ti, diá¹-á¹-hisamudayaá¹ƒ
diá¹-á¹-hinirodhaá¹ƒ pajÄ• nÄ• ti, diá¹-á¹-hinirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti. ta
nirujjhati, so parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi \Se IV 7
upÄ• yÄ• sehi, parimuccati dukkhasmÄ• ti vadÄ• mi. evaá¹ƒ jÄ• naá¹ƒ kho, bhikkhu, sutavÄ
passaá¹ƒ `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na byÄ• karoti; `na hoti tathÄ• gato
tipi na byÄ• karoti; `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na byÄ• karo
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na byÄ• karoti. evaá¹ƒ jÄ• naá¹ƒ kho, bhikkhu,
evaá¹ƒ passaá¹ƒ evaá¹ƒ abyÄ• karaá¹‡adhammo hoti abyÄ• katavatthÅ«su \Ne II 212/. eva
sutavÄ• ariyasÄ• vako evaá¹ƒ passaá¹ƒ na chambhati, na kampati, na vedhati, na santÄ• s
abyÄ• katavatthÅ«su.

`` `hoti \Be II 449/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, bhikkhu, taá¹‡hÄ• gatametaá
saÃ±Ã±Ä• gatametaá¹ƒ \Ee IV 69/ ... pe ... maÃ±Ã±itametaá¹ƒ ... pe ... papaÃ±citametaá¹ƒ
upÄ• dÄ• nagatametaá¹ƒ ... pe ... `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, bhikkhu,
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, bhikkhu, vippaá¹-isÄ• ro eso; `hoti ca na ca
paraá¹ƒ maraá¹‡Ä• â€™ ti kho, bhikkhu, vippaá¹-isÄ• ro eso; `neva hoti na na hoti tathÄ• ga
maraá¹‡Ä• â€™ ti kho, bhikkhu, vippaá¹-isÄ• ro eso. assutavÄ• , bhikkhu, puthujjano vippaá
nappajÄ• nÄ• ti, vippaá¹-isÄ• rasamudayaá¹ƒ nappajÄ• nÄ• ti, vippaá¹-isÄ• ranirodhaá¹ƒ na
vippaá¹-isÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nÄ• ti. tassa so vippaá¹-isÄ• ro

parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• y
dukkhasmÄ• ti vadÄ• mi.

``sutavÄ• ca kho, bhikkhu, ariyasÄ• vako vippaá¹-isÄ• raá¹ƒ pajÄ• nÄ• ti, vippaá¹-isÄ• rasa
vippaá¹-isÄ• ranirodhaá¹ƒ pajÄ• nÄ• ti \Se IV 71/, vippaá¹-isÄ• ranirodhagÄ• miniá¹ƒ paá¹-ip
tassa so vippaá¹-isÄ• ro nirujjhati, so parimuccati jÄ• tiyÄ• ... pe ... dukkhasmÄ• ti vadÄ• m
kho, bhikkhu, sutavÄ• ariyasÄ• vako evaá¹ƒ passaá¹ƒ `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na byÄ• karoti. evaá¹
bhikkhu, sutavÄ• ariyasÄ• vako evaá¹ƒ passaá¹ƒ evaá¹ƒ abyÄ• karaá¹‡adhammo hoti abyÄ
jÄ• naá¹ƒ kho, bhikkhu, sutavÄ• ariyasÄ• vako evaá¹ƒ passaá¹ƒ na chambhati, na kampati,
santÄ• saá¹ƒ Ä• pajjati abyÄ• katavatthÅ«su. ayaá¹ƒ \Ee IV 70/ kho, bhikkhu, hetu ayaá¹ƒ p
ariyasÄ• vakassa vicikicchÄ• nuppajjati abyÄ• katavatthÅ«sÅ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. purisagatisuttaá¹ƒ

<55> ``satta ca {satta (Ce), satta ca kho (Katthaci) }, bhikkhave, purisagatiyo desessÄ• mi a
parinibbÄ• naá¹ƒ {parinibbÄ• á¹‡aá¹ƒ (Ce) }. taá¹ƒ suá¹‡Ä• tha \Ne II 213/, sÄ• dhukaá¹ƒ m
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
--- ``katamÄ• ca, bhikkhave, satta purisagatiyo?

``idha \Be II 450/, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- `no cassa no ca me siyÄ•
me bhavissati, yadatthi yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ pajahÄ• mÄ«â€™ ti upekkhaá¹ƒ paá¹-ilabhat
sambhave na rajjati, atthuttari padaá¹ƒ santaá¹ƒ sammappaÃ±Ã±Ä• ya passati. taÃ±ca khva
sabbaá¹ƒ sacchikataá¹ƒ hoti, tassa na sabbena sabbaá¹ƒ mÄ• nÄ• nusayo pahÄ«no hoti, na
bhavarÄ• gÄ• nusayo pahÄ«no hoti, na sabbena sabbaá¹ƒ avijjÄ• nusayo pahÄ«no hoti. so
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ• yÄ« hoti. seyya
divasaá¹ƒsantatte {divasasantatte (Ce Se) MN II 154} ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹
nibbÄ• yeyya. evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- `no cassa n
bhavissati na me bhavissati, yadatthi yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ pajahÄ• mÄ«â€™ ti upekkhaá¹
bhave \Se IV 72/ na rajjati, sambhave na rajjati, atthuttari padaá¹ƒ santaá¹ƒ sammappaÃ±Ã±
khvassa padaá¹ƒ na sabbena \Ee IV 71/ sabbaá¹ƒ sacchikataá¹ƒ hoti, tassa na sabbena sab
pahÄ«no hoti, na sabbena sabbaá¹ƒ bhavarÄ• gÄ• nusayo pahÄ«no hoti, na sabbena sabb
hoti. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• pa

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- `no cassa no ca me siyÄ• , na
bhavissati, yadatthi yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ pajahÄ• mÄ«â€™ ti upekkhaá¹ƒ paá¹-ilabhati. so
sambhave na rajjati, atthuttari padaá¹ƒ santaá¹ƒ sammappaÃ±Ã±Ä• ya passati. taÃ±ca khva
sabbaá¹ƒ sacchikataá¹ƒ hoti, tassa na sabbena sabbaá¹ƒ mÄ• nÄ• nusayo pahÄ«no hoti, na

bhavarÄ• gÄ• nusayo pahÄ«no hoti, na sabbena sabbaá¹ƒ avijjÄ• nusayo pahÄ«no hoti. so
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ• yÄ« hoti. seyya
divasaá¹ƒsantatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibbattitvÄ• uppatitvÄ• \Se I
evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa no ca me siyÄ•
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ•

``idha \Be II 451/ \Ne II 214/ pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa
... pe ... so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ•
seyyathÄ• pi, bhikkhave, divasaá¹ƒsantatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibb
anupahacca talaá¹ƒ nibbÄ• yeyya. evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipann
me siyÄ• ... pe ... \Ee IV 72/ so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
antarÄ• parinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa no ca me siyÄ• ... pe
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• upahaccaparinibbÄ
bhikkhave, divasaá¹ƒsantatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibbattitvÄ• uppa
nibbÄ• yeyya. evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa no
so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• upahaccaparini

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa no ca me siyÄ• ... pe
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• asaá¹…khÄ• rapar
bhikkhave, divasaá¹ƒsantatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibbattitvÄ• uppa
vÄ• kaá¹-á¹-hapuÃ±je vÄ• nipateyya. sÄ• tattha aggimpi janeyya, dhÅ«mampi janeyya, ag
janetvÄ• tameva parittaá¹ƒ tiá¹‡apuÃ±jaá¹ƒ vÄ• kaá¹-á¹-hapuÃ±jaá¹ƒ vÄ• pariyÄ• diyitvÄ•
evamevaá¹ƒ kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa no ca me siyÄ•
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• asaá¹…khÄ• rapar

``idha \Ee IV 73/ pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa no ca me s
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sasaá¹…khÄ• rapa
bhikkhave, divasaá¹ƒsantatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibbattitvÄ• uppa
tiá¹‡apuÃ±je vÄ• kaá¹-á¹-hapuÃ±je vÄ• nipateyya. sÄ• tattha aggimpi janeyya, dhÅ«mam
janetvÄ• dhÅ«mampi janetvÄ• tameva vipulaá¹ƒ tiá¹‡apuÃ±jaá¹ƒ vÄ• kaá¹-á¹-hapuÃ±jaá¹
pariyÄ• diyitvÄ• anÄ• hÄ• rÄ• nibbÄ• yeyya. evamevaá¹ƒ kho, bhikkhave, bhikkhu \Be II 4
--- no cassa no ca me siyÄ• ... pe ... so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- `no cassa no ca me siyÄ• , na
bhavissati, yadatthi yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ pajahÄ• mÄ«â€™ ti upekkhaá¹ƒ paá¹-ilabhati. so

sambhave na rajjati, atthuttari padaá¹ƒ santaá¹ƒ sammapaÃ±Ã±Ä• ya passati. taÃ±ca khvas
sabbaá¹ƒ sacchikataá¹ƒ hoti, tassa na sabbena sabbaá¹ƒ mÄ• nÄ• nusayo pahÄ«no hoti, na
bhavarÄ• gÄ• nusayo pahÄ«no hoti, na sabbena sabbaá¹ƒ avijjÄ• nusayo pahÄ«no hoti. so
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ
bhikkhave, divasaá¹ƒsantatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibbattitvÄ• uppa
vÄ• kaá¹-á¹-hapuÃ±je vÄ• nipateyya. sÄ• tattha aggimpi janeyya, dhÅ«mampi janeyya, ag
janetvÄ• tameva mahantaá¹ƒ tiá¹‡apuÃ±jaá¹ƒ \Ee IV 74/ vÄ• kaá¹-á¹-hapuÃ±jaá¹ƒ vÄ• pa
daheyya {á¸• aheyya (aÃ±Ã±attha) }, dÄ• yampi daheyya, gacchampi dahitvÄ• dÄ• yampi d
pathantaá¹ƒ vÄ• {panthantaá¹ƒ vÄ• (Ce) syÄ• mapotthake idaá¹ƒ na dissati} selantaá¹ƒ vÄ
ramaá¹‡Ä«yaá¹ƒ vÄ• bhÅ«mibhÄ• gaá¹ƒ Ä• gamma anÄ• hÄ• rÄ• nibbÄ• yeyya. evameva
paá¹-ipanno hoti --- no cassa no ca me siyÄ• ... pe ... so paÃ±cannaá¹ƒ orambhÄ• giyÄ• na
parikkhayÄ• uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«. imÄ• kho, bhikkhave, satta purisag

``katamaÃ±ca, bhikkhave, anupÄ• dÄ• parinibbÄ• naá¹ƒ? idha, bhikkhave, bhikkhu evaá¹ƒ
cassa no ca me siyÄ• , na bhavissati na me bhavissati, yadatthi yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ paja
upekkhaá¹ƒ paá¹-ilabhati. so bhave na rajjati, sambhave na rajjati, atthuttari \Se IV 75/ pada
sammappaÃ±Ã±Ä• ya passati. taÃ±ca khvassa padaá¹ƒ sabbena sabbaá¹ƒ sacchikataá¹ƒ h
mÄ• nÄ• nusayo pahÄ«no hoti, sabbena sabbaá¹ƒ bhavarÄ• gÄ• nusayo pahÄ«no hoti, sab
pahÄ«no hoti. so Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja viharati. idaá
anupÄ• dÄ• parinibbÄ• naá¹ƒ. imÄ• kho, bhikkhave, satta purisagatiyo anupÄ• dÄ• ca par
dutiyaá¹ƒ.

3. tissabrahmÄ• suttaá¹ƒ

<56> evaá¹ƒ \Be II 453/ \Ne II 216/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe
pabbate. atha kho dve devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakapp
IV 75/ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagav
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bhagavantaá¹ƒ eta
bhikkhuniyo vimuttÄ• â€™â€™ ti. aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- ``etÄ• , bh
anupÄ• disesÄ• suvimuttÄ• â€™â€™ ti. idamavocuá¹ƒ tÄ• devatÄ• . samanuÃ±Ã±o satthÄ
``samanuÃ±Ã±o satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhikkhave
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ gijjhakÅ«á¹-aá¹ƒ obhÄ• set
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-h
kho, bhikkhave, ekÄ• devatÄ• maá¹ƒ etadavoca --- `etÄ• , bhante, bhikkhuniyo vimuttÄ• â€
maá¹ƒ etadavoca \Se IV 76/ --- `etÄ• , bhante, bhikkhuniyo anupÄ• disesÄ• suvimuttÄ• â€™
bhikkhave, tÄ• devatÄ• . idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ•

tatthevantaradhÄ• yiá¹ƒsÅ«â€™â€™ ti.

tena kho pana samayena Ä• yasmÄ• mahÄ• moggallÄ• no bhagavato avidÅ«re nisinno ho
mahÄ• moggallÄ• nassa etadahosi --- ``katamesÄ• naá¹ƒ kho devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹
vÄ• saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• disesoâ€™â€™ â€™ ti? tena kho pana s
adhunÄ• kÄ• laá¹…kato aÃ±Ã±ataraá¹ƒ brahmalokaá¹ƒ upapanno hoti. tatrÄ• pi naá¹ƒ evaá
brahmÄ• mahiddhiko mahÄ• nubhÄ• voâ€™â€™ ti.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evamevaá¹ƒ --- gijjhakÅ«á¹-e pabb
brahmaloke pÄ• turahosi. addasÄ• kho tisso brahmÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ•
Ä• gacchantaá¹ƒ. disvÄ• Ä• yasmantaá¹ƒ \Ee IV 76/ mahÄ• moggallÄ• naá¹ƒ etadavoca ---
moggallÄ• na; svÄ• gataá¹ƒ, mÄ• risa moggallÄ• na! cirassaá¹ƒ kho, mÄ• risa moggallÄ• na
\Ne II 217/, yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«da, mÄ• risa moggallÄ• na, idamÄ• sanaá¹ƒ
nisÄ«di kho Ä• yasmÄ• mahÄ• moggallÄ• no paÃ±Ã±atte Ä• sane. tissopi kho brahmÄ• Ä
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho tissaá¹ƒ brahmÄ• naá¹ƒ
etadavoca --- ``katamesÄ• naá¹ƒ kho, tissa \Se IV 77/, devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ h
saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• disesoâ€™â€™ â€™ ti? ``brahmakÄ• yikÄ• n
devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `saupÄ• disese vÄ• saupÄ• disesoti, anupÄ• dis
â€™ ti.

``sabbesaÃ±Ã±eva kho, tissa, brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ h
saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• disesoâ€™â€™ â€™ ti? ``na kho, mÄ• risa m
brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `saupÄ• disese vÄ• sau
anupÄ• disesoâ€™â€™ â€™ ti.

``ye kho te, mÄ• risa moggallÄ• na, brahmakÄ• yikÄ• devÄ• brahmena Ä• yunÄ• santuá¹
brahmena sukhena brahmena yasena brahmena Ä• dhipateyyena santuá¹-á¹-hÄ• , te uttari
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti. tesaá¹ƒ na evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `saupÄ• disese v
anupÄ• disese vÄ• anupÄ• disesoâ€™ ti. ye ca kho te, mÄ• risa moggallÄ• na, brahmakÄ•
asantuá¹-á¹-hÄ• , brahmena vaá¹‡á¹‡ena brahmena sukhena brahmena yasena brahmena
asantuá¹-á¹-hÄ• , te ca uttari nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ \Ee IV 77/ pajÄ• nanti. tesaá
hoti --- `saupÄ• disese vÄ• saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• disesoâ€™â€™ â

``idha, mÄ• risa moggallÄ• na, bhikkhu ubhatobhÄ• gavimutto hoti. tamenaá¹ƒ te devÄ• ev
kho Ä• yasmÄ• ubhatobhÄ• gavimutto. yÄ• vassa kÄ• yo á¹-hassati tÄ• va naá¹ƒ dakkhant
bhedÄ• na naá¹ƒ dakkhanti \Se IV 78/ devamanussÄ• â€™ ti. evampi kho, mÄ• risa mogga
devÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `saupÄ• disese vÄ• saupÄ• disesoti, anupÄ• disese vÄ•

``idha pana, mÄ• risa moggallÄ• na, bhikkhu paÃ±Ã±Ä• vimutto hoti. tamenaá¹ƒ te devÄ•
218/ --- `ayaá¹ƒ kho Ä• yasmÄ• paÃ±Ã±Ä• vimutto. yÄ• vassa kÄ• yo á¹-hassati tÄ• va naá
kÄ• yassa bhedÄ• na naá¹ƒ dakkhanti devamanussÄ• â€™ ti. evampi kho, mÄ• risa mogga
Ã±Ä• á¹‡aá¹ƒ hoti --- `saupÄ• disese vÄ• saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• dise

``idha pana, mÄ• risa moggallÄ• na, bhikkhu kÄ• yasakkhÄ« hoti. tamenaá¹ƒ devÄ• evaá¹
Ä• yasmÄ• kÄ• yasakkhÄ«. appeva nÄ• ma ayamÄ• yasmÄ• anulomikÄ• ni senÄ• sanÄ•
bhajamÄ• no indriyÄ• ni samannÄ• nayamÄ• no --- yassatthÄ• ya kulaputtÄ• sammadeva
pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja vihareyyÄ• â€™ ti. evampi kho, mÄ• risa moggallÄ• na, tesaá¹ƒ devÄ• naá¹ƒ
`saupÄ• disese vÄ• saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• disesoâ€™â€™ â€™ ti.

``idha pana, mÄ• risa moggallÄ• na, bhikkhu diá¹-á¹-hippatto hoti ... pe ... saddhÄ• vimutto
dhammÄ• nusÄ• rÄ« hoti. tamenaá¹ƒ te devÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho Ä• yasmÄ•
appeva nÄ• ma ayamÄ• yasmÄ• anulomikÄ• ni senÄ• sanÄ• ni paá¹-isevamÄ• no kalyÄ•
samannÄ• nayamÄ• no --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riy
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva \Se IV 79/ dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacch
vihareyyÄ• â€™ ti. evampi kho, mÄ• risa moggallÄ• na, tesaá¹ƒ devÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ
saupÄ• disesoti, anupÄ• disese vÄ• anupÄ• disesoâ€™â€™ â€™ ti.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no tissassa brahmuno bhÄ• sitaá¹ƒ abhinanditvÄ•
nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ•
--- brahmaloke antarahito gijjhakÅ«á¹-e pabbate pÄ• turahosi. atha kho Ä• yasmÄ• mahÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• \Be II 456/ ekaman
nisinno kho Ä• yasmÄ• mahÄ• moggallÄ• no yÄ• vatako ahosi tissena brahmunÄ• saddhi
sabbaá¹ƒ bhagavato Ä• rocesi.

``na \Ne II 219/ hi pana te, moggallÄ• na, tisso brahmÄ• sattamaá¹ƒ animittavihÄ• riá¹ƒ pu
desetiâ€™â€™. ``etassa, bhagavÄ• , kÄ• lo; etassa, sugata, kÄ• lo! yaá¹ƒ bhagavÄ• sattan
puggalaá¹ƒ deseyya. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, mo
sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
bhagavato paccassosi. bhagavÄ• etadavoca ---

``idha, moggallÄ• na, bhikkhu sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ
viharati. tamenaá¹ƒ te devÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho Ä• yasmÄ• sabbanimittÄ• na
animittaá¹ƒ cetosamÄ• dhiá¹ƒ upasampajja viharati. appeva nÄ• ma ayamÄ• yasmÄ• anulo
paá¹-isevamÄ• no kalyÄ• á¹‡amitte bhajamÄ• no \Se IV 80/ indriyÄ• ni samannÄ• nayamÄ•

sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyo
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \Ee IV 79/ upasampajja vihareyyÄ• â€™ ti. ev
tesaá¹ƒ devÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `saupÄ• disese vÄ• saupÄ• disesoti, anupÄ• dis
â€™ ti. tatiyaá¹ƒ.

4. sÄ«hasenÄ• patisuttaá¹ƒ

<57> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• var
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho sÄ«ho senÄ• pati yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho sÄ«ho sen
etadavoca --- ``sakkÄ• nu kho, bhante, sandiá¹-á¹-hikaá¹ƒ dÄ• naphalaá¹ƒ paÃ±Ã±Ä• petuâ

``tena hi, sÄ«ha, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya tathÄ• naá¹ƒ b
kiá¹ƒ maÃ±Ã±asi, sÄ«ha, idha dve purisÄ• --- eko puriso assaddho maccharÄ« kadariyo pa
saddho dÄ• napati \Be II 457/ anuppadÄ• narato. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, kaá¹ƒ nu k
(Katthaci) } arahanto paá¹-hamaá¹ƒ anukampantÄ• anukampeyyuá¹ƒ --- `yo vÄ• so puriso
kadariyo paribhÄ• sako, yo vÄ• so puriso saddho dÄ• napati anuppadÄ• naratoâ€™â€™ â

``yo \Ne II 220/ so, bhante, puriso assaddho maccharÄ« kadariyo paribhÄ• sako, kintaá¹ƒ {
arahanto paá¹-hamaá¹ƒ anukampantÄ• anukampissanti! yo ca kho so, bhante, puriso sadd
anuppadÄ• narato taá¹ƒyeva arahanto paá¹-hamaá¹ƒ anukampantÄ• anukampeyyuá¹ƒâ€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, kaá¹ƒ nu kho \Se IV 81/ arahanto paá¹-hamaá¹ƒ upasaá¹.
upasaá¹…kameyyuá¹ƒ --- `yo vÄ• so puriso assaddho maccharÄ« kadariyo paribhÄ• sako,
saddho dÄ• napati anuppadÄ• naratoâ€™â€™ â€™ ti? ``yo so, bhante, puriso assaddho m
paribhÄ• sako, kintaá¹ƒ arahanto paá¹-hamaá¹ƒ upasaá¹…kamantÄ• upasaá¹…kamissanti
saddho dÄ• napati anuppadÄ• narato taá¹ƒyeva arahanto paá¹-hamaá¹ƒ upasaá¹…kamant

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, kassa nu kho arahanto paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ•
--- `yo vÄ• so puriso assaddho maccharÄ« kadariyo paribhÄ• sako, yo vÄ• so puriso saddh
anuppadÄ• naratoâ€™â€™ â€™ ti? ``yo so, bhante, puriso assaddho maccharÄ« kadariyo
arahanto paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ• paá¹-iggaá¹‡hissanti! yo ca kho so, bhante, pu
anuppadÄ• narato tasseva arahanto paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ• paá¹-iggaá¹‡heyyu

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, kassa nu kho arahanto paá¹-hamaá¹ƒ dhammaá¹ƒ desent
so puriso assaddho maccharÄ« kadariyo paribhÄ• sako, yo vÄ• so puriso saddho dÄ• napa
â€™ ti? ``yo so, bhante, puriso assaddho maccharÄ« kadariyo paribhÄ• sako, kintaá¹ƒ tass
dhammaá¹ƒ desentÄ• desessanti! yo ca kho so, bhante, puriso saddho dÄ• napati anuppad

paá¹-hamaá¹ƒ dhammaá¹ƒ desentÄ• deseyyuá¹ƒâ€™â€™ \Se IV 82/.

``taá¹ƒ \Be II 458/ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, kassa nu kho kalyÄ• á¹‡o kittisaddo abbhugga
puriso assaddho maccharÄ« kadariyo paribhÄ• sako, yo vÄ• so puriso saddho dÄ• napati a
ti? ``yo so, bhante, puriso assaddho maccharÄ« kadariyo paribhÄ• sako, kintaá¹ƒ tassa kaly
abbhuggacchissati! yo ca kho so, bhante, puriso saddho dÄ• napati anuppadÄ• narato tass
abbhuggaccheyyaâ€™â€™.

``taá¹ƒ \Ne II 221/ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, ko nu kho yaá¹ƒyadeva parisaá¹ƒ upasaá¹…ka
khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisa
upasaá¹…kameyya amaá¹…kubhÅ«to --- `yo vÄ• so puriso assaddho maccharÄ« kadariyo
puriso saddho dÄ• napati anuppadÄ• naratoâ€™â€™ â€™ ti? ``yo so, bhante, puriso assa
paribhÄ• sako, kiá¹ƒ so yaá¹ƒyadeva parisaá¹ƒ upasaá¹…kamissati, yadi khattiyaparisaá¹ƒ
brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ visÄ• rado upasaá¹
yo ca kho so, bhante, puriso saddho dÄ• napati anuppadÄ• narato so yaá¹ƒyadeva parisaá¹
khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisa
upasaá¹…kameyya amaá¹…kubhÅ«toâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sÄ«ha, ko nu kho kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá
upapajjeyya --- `yo vÄ• so puriso assaddho maccharÄ« kadariyo paribhÄ• sako, yo vÄ• so
anuppadÄ• naratoâ€™â€™ â€™ ti \Se IV 83/? ``yo so, bhante, puriso assaddho maccharÄ
kiá¹ƒ so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissati! y
puriso saddho dÄ• napati anuppadÄ• narato so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjeyyaâ€™â€™.

``yÄ• nimÄ• ni, bhante, bhagavatÄ• sandiá¹-á¹-hikÄ• ni dÄ• naphalÄ• ni akkhÄ• tÄ• ni, nÄ
saddhÄ• ya gacchÄ• mi. ahampi etÄ• ni jÄ• nÄ• mi. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati, n
anukampantÄ• anukampanti. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati, maá¹ƒ arahanto paá¹-h
upasaá¹…kamanti. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati, mayhaá¹ƒ arahanto paá¹-hamaá¹ƒ
paá¹-iggaá¹‡hanti \Be II 459/. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati, mayhaá¹ƒ arahanto paá
desentÄ• desenti. ahaá¹ƒ, bhante, dÄ• yako dÄ• napati, mayhaá¹ƒ kalyÄ• á¹‡o kittisaddo a
senÄ• pati dÄ• yako kÄ• rako saá¹…ghupaá¹-á¹-hÄ• koâ€™ ti \Ee IV 82/. ahaá¹ƒ, bhante, d
yaá¹ƒyadeva parisaá¹ƒ upasaá¹…kamÄ• mi, yadi khattiyaparisaá¹ƒ ... pe ... yadi samaá¹‡ap
upasaá¹…kamÄ• mi amaá¹…kubhÅ«to. yÄ• nimÄ• ni, bhante, bhagavatÄ• sandiá¹-á¹-hikÄ
nÄ• haá¹ƒ ettha bhagavato saddhÄ• ya gacchÄ• mi. ahampi etÄ• ni jÄ• nÄ• mi. yaÃ±ca kho
evamÄ• ha --- `dÄ• yako, sÄ«ha, dÄ• napati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati
upapajjatÄ«â€™ ti \Ne II 222/. etÄ• haá¹ƒ na jÄ• nÄ• mi, ettha ca panÄ• haá¹ƒ, bhagavato s
gacchÄ• mÄ«â€™â€™ ti. ``evametaá¹ƒ, sÄ«ha \Se IV 84/; evametaá¹ƒ, sÄ«ha! dÄ• yako, s

bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™â€™ ti. catutthaá

5. arakkheyyasuttaá¹ƒ

<58> ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• gatassa arakkheyyÄ• ni, tÄ«hi ca anupavajjo. kat
tathÄ• gatassa arakkheyyÄ• ni? parisuddhakÄ• yasamÄ• cÄ• ro, bhikkhave, tathÄ• gato; na
kÄ• yaduccaritaá¹ƒ yaá¹ƒ tathÄ• gato rakkheyya --- `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™
parisuddhavacÄ«samÄ• cÄ• ro, bhikkhave, tathÄ• gato; natthi tathÄ• gatassa vacÄ«duccari
rakkheyya --- `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. parisuddhamanosamÄ• cÄ• ro, bh
tathÄ• gatassa manoduccaritaá¹ƒ yaá¹ƒ tathÄ• gato rakkheyya --- `mÄ• me idaá¹ƒ paro aÃ
parisuddhÄ• jÄ«vo, bhikkhave, tathÄ• gato; natthi tathÄ• gatassa micchÄ• Ä• jÄ«vo yaá¹ƒ t
`mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. imÄ• ni cattÄ• ri tathÄ• gatassa arakkheyyÄ• ni

``katamehi tÄ«hi anupavajjo? svÄ• kkhÄ• tadhammo \Ee IV 83/, bhikkhave, tathÄ• gato. tat
vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadh
tvaá¹ƒ na svÄ• kkhÄ• tadhammoâ€™ ti. nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi. e
Se) }, bhikkhave \Be II 460/, nimittaá¹ƒ asamanupassanto khemappatto abhayappatto vesÄ•

``supaÃ±Ã±attÄ• kho pana me, bhikkhave, sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipa
sÄ• vakÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. tatra vata maá¹ƒ samaá¹‡o vÄ•
mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhammena paá¹-icodessati --- `itipi te
sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• . yathÄ• paá¹-ipannÄ• tava sÄ• vakÄ•
sacchikatvÄ• upasampajja viharantÄ«â€™ ti. nimittametaá¹ƒ, bhikkhave, na samanupassÄ
etamahaá¹ƒ, bhikkhave, nimittaá¹ƒ asamanupassanto khemappatto abhayappatto vesÄ• raj

``anekasatÄ• kho pana me, bhikkhave, sÄ• vakaparisÄ• Ä• savÄ• naá¹ƒ khayÄ• ... pe ...
viharanti. tatra vata maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahm
sahadhammena paá¹-icodessati --- `itipi te na anekasatÄ• sÄ• vakaparisÄ• Ä• savÄ• naá¹
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
viharantÄ«â€™ ti. nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi. etamahaá¹ƒ, bhikkhave
asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi. imehi tÄ«hi anu

``imÄ• ni kho, bhikkhave, cattÄ• ri tathÄ• gatassa arakkheyyÄ• ni, imehi ca tÄ«hi anupavajj
paÃ±camaá¹ƒ.

6. kimilasuttaá¹ƒ

<59> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kimilÄ• yaá¹ƒ viharati niculavane
Ee) AN b V 202; b 7.40}. atha kho Ä• yasmÄ• kimilo yena bhagavÄ• tenupasaá¹…kami; up
bhagavantaá¹ƒ abhivÄ• detvÄ• \Se IV 86/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho
bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu ko paccayo yena tathÄ• gate parinib
ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti?

``idha \Be II 461/, kimila, tathÄ• gate parinibbute bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• s
agÄ• ravÄ• viharanti appatissÄ• , dhamme agÄ• ravÄ• viharanti appatissÄ• , saá¹…ghe ag
appatissÄ• , sikkhÄ• ya agÄ• ravÄ• viharanti appatissÄ• , samÄ• dhismiá¹ƒ agÄ• ravÄ• vi
agÄ• ravÄ• viharanti appatissÄ• , paá¹-isanthÄ• re agÄ• ravÄ• viharanti appatissÄ• . ayaá
ayaá¹ƒ paccayo yena tathÄ• gate parinibbute saddhammo na ciraá¹-á¹-hitiko hotÄ«â€™â€™

``ko \Ne II 224/ pana, bhante, hetu ko paccayo yena tathÄ• gate parinibbute saddhammo ci
hotÄ«â€™â€™ ti? ``idha, kimila, tathÄ• gate parinibbute bhikkhÅ« bhikkhuniyo upÄ• sakÄ•
sagÄ• ravÄ• viharanti sappatissÄ• , dhamme sagÄ• ravÄ• viharanti sappatissÄ• , saá¹…gh
sappatissÄ• , sikkhÄ• ya sagÄ• ravÄ• viharanti sappatissÄ• , samÄ• dhismiá¹ƒ sagÄ• ravÄ
appamÄ• de sagÄ• ravÄ• viharanti sappatissÄ• , paá¹-isanthÄ• re sagÄ• ravÄ• viharanti s
kimila, hetu ayaá¹ƒ paccayo yena tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko hotÄ«
chaá¹-á¹-haá¹ƒ.

7. sattadhammasuttaá¹ƒ

<60> ``sattahi \Ee IV 85/, bhikkhave, dhammehi samannÄ• gato bhikkhu nacirasseva Ä• sa
... sacchikatvÄ• upasampajja vihareyya. katamehi sattahi \Se IV 87/? idha, bhikkhave, bhikk
sÄ«lavÄ• hoti, bahussuto hoti, paá¹-isallÄ«no hoti, Ä• raddhavÄ«riyo hoti, satimÄ• hoti, pa
kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu nacirasseva Ä• savÄ• naá¹ƒ kha
upasampajja vihareyyÄ• â€™â€™ ti. sattamaá¹ƒ.

8. pacalÄ• yamÄ• nasuttaá¹ƒ

<61> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaggesu viharati susumÄ• ragi
migadÄ• ye. tena kho pana samayena Ä• yasmÄ• mahÄ• moggallÄ• no magadhesu kallav
{kallavÄ• lamuttagÄ• me (Se) } pacalÄ• yamÄ• no nisinno \Be II 462/ hoti. addasÄ• kho bha
visuddhena atikkantamÄ• nusakena Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ magadhesu
pacalÄ• yamÄ• naá¹ƒ nisinnaá¹ƒ. disvÄ• --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jit
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evamevaá¹ƒ --- bhaggesu susumÄ
migadÄ• ye antarahito magadhesu kallavÄ• á¸·aputtagÄ• me Ä• yasmato mahÄ• moggallÄ•
nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• mog

``pacalÄ• yasi no tvaá¹ƒ, moggallÄ• na, pacalÄ• yasi no tvaá¹ƒ, moggallÄ• nÄ• â€™â€™ ti
\Ne II 225/. ``tasmÄ• tiha, moggallÄ• na, yathÄ• saÃ±Ã±issa te viharato taá¹ƒ middhaá¹ƒ ok
saÃ±Ã±aá¹ƒ mÄ• manasÄ• kÄ• si {mÄ• manasikÄ• si (Ce), manasi kareyyÄ• si (Se), mana
\Ee IV 86/ saÃ±Ã±aá¹ƒ mÄ• bahulamakÄ• si {taá¹ƒ saÃ±Ã±aá¹ƒ bahulaá¹ƒ kareyyÄ• si (Se
bahulamakÄ• si (Katthaci) }. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, moggallÄ• na, vijjati yaá¹ƒ te evaá
middhaá¹ƒ pahÄ«yethaâ€™â€™.

``no ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ• na, yathÄ•
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakkeyyÄ• si anuvicÄ• reyyÄ• si, manasÄ• V
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha.

``no ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ• na, yathÄ•
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ kareyyÄ• si. á¹-hÄ• naá¹ƒ kho pa
evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha.

``no ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ• na, ubho ka
Ä• viÃ±cheyyÄ• si {Ä• viÃ±jeyyÄ• si (Ce Se) }, pÄ• á¹‡inÄ• gattÄ• ni anumajjeyyÄ• si. á¹-h
vijjati yaá¹ƒ te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha.

``no ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ• na, uá¹-á¹-h
akkhÄ«ni anumajjitvÄ• {paniÃ±jitvÄ• (Katthaci) } disÄ• anuvilokeyyÄ• si \Be II 463/, nakkh
tÄ• rakarÅ«pÄ• ni ullokeyyÄ• si. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ te evaá¹ƒ viharato
pahÄ«yetha.

``no ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ• na, Ä• loka
kareyyÄ• si, divÄ• saÃ±Ã±aá¹ƒ adhiá¹-á¹-haheyyÄ• si --- yathÄ• divÄ• tathÄ• rattiá¹ƒ yath
divÄ• . iti vivaá¹-ena {vivaá¹-á¹-ena (Se), middhavigatena (Katthaci) } cetasÄ• apariyonaddh
cittaá¹ƒ bhÄ• veyyÄ• si. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ te evaá¹ƒ viharato taá¹ƒ m

``no \Ee IV 87/ ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ• n
pacchÄ• puresaÃ±Ã±Ä« {pacchÄ• pure tathÄ• saÃ±Ã±Ä« (katthaci) } caá¹…kamaá¹ƒ adhiá
indriyehi abahigatena mÄ• nasena. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ te evaá¹ƒ vihar
pahÄ«yetha.

``no \Ne II 226/ ce te evaá¹ƒ viharato taá¹ƒ middhaá¹ƒ pahÄ«yetha, tato tvaá¹ƒ, moggallÄ•
IV 89/ passena sÄ«haseyyaá¹ƒ kappeyyÄ• si pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampaj
manasi karitvÄ• . paá¹-ibuddhena ca {paá¹-ibuddheneva (Se) } te, moggallÄ• na, khippaÃ±Ã

paccuá¹-á¹-hÄ• tabbaá¹ƒ --- `na seyyasukhaá¹ƒ na passasukhaá¹ƒ na middhasukhaá¹ƒ anu
evaÃ±hi te, moggallÄ• na, sikkhitabbaá¹ƒ.

``tasmÄ• tiha, moggallÄ• na, evaá¹ƒ sikkhitabbaá¹ƒ --- `na uccÄ• soá¹‡á¸• aá¹ƒ paggahetv
upasaá¹…kamissÄ• mÄ«â€™ ti. evaÃ±hi te, moggallÄ• na, sikkhitabbaá¹ƒ. sace, moggallÄ•
uccÄ• soá¹‡á¸• aá¹ƒ paggahetvÄ• kulÄ• ni upasaá¹…kamati, santi hi, moggallÄ• na, kulesu
manussÄ• Ä• gataá¹ƒ bhikkhuá¹ƒ na manasi karonti, tatra bhikkhussa evaá¹ƒ hoti --- `kosu
imasmiá¹ƒ kule paribhindi, virattarÅ«pÄ• dÄ• nime mayi manussÄ• â€™ ti. itissa alÄ• bhen
maá¹…kubhÅ«tassa uddhaccaá¹ƒ, uddhatassa asaá¹ƒvaro, asaá¹ƒvutassa Ä• rÄ• cittaá¹ƒ

``tasmÄ• tiha, moggallÄ• na, evaá¹ƒ sikkhitabbaá¹ƒ --- `na viggÄ• hikakathaá¹ƒ kathessÄ•
moggallÄ• na, sikkhitabbaá¹ƒ. viggÄ• hikÄ• ya, moggallÄ• na, kathÄ• ya sati \Be II 464/ kat
pÄ• á¹-ikaá¹…khaá¹ƒ, kathÄ• bÄ• hulle sati uddhaccaá¹ƒ, uddhatassa asaá¹ƒvaro, asaá¹ƒv
samÄ• dhimhÄ• {nÄ• haá¹ƒ moggalÄ• na sabbeheva samaggaá¹ƒ vaá¹‡á¹‡ayÄ• mi gahaá
moggallÄ• na samaggaá¹ƒ vaá¹‡á¹‡ayÄ• mi (Katthaci) }. nÄ• haá¹ƒ, moggallÄ• na, sabbehe
vaá¹‡á¹‡ayÄ• mi. na panÄ• haá¹ƒ \Ee IV 88/, moggallÄ• na, sabbeheva saá¹ƒsaggaá¹ƒ na
sagahaá¹-á¹-hapabbajitehi kho ahaá¹ƒ, moggallÄ• na, saá¹ƒsaggaá¹ƒ na vaá¹‡á¹‡ayÄ• mi {
sabbeheva samaggaá¹ƒ vaá¹‡á¹‡ayÄ• mi gahaá¹-á¹-hehi, pabbajitehi kho ahaá¹ƒ moggallÄ•
vaá¹‡á¹‡ayÄ• mi (Katthaci) }. yÄ• ni ca kho tÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigg
manussarÄ• hasseyyakÄ• ni {manussarÄ• haseyyakÄ• ni (Ce Se) } paá¹-isallÄ• nasÄ• rupp
senÄ• sanehi saá¹ƒsaggaá¹ƒ {samaggaá¹ƒ (Katthaci) } vaá¹‡á¹‡ayÄ• mÄ«â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• mahÄ• moggallÄ• no bhagavantaá¹ƒ etadavoca --- ``kittÄ• vatÄ•
saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimutto hoti accantaniá¹-á¹-ho accantayogakkhemÄ« a
accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti?

``idha, moggallÄ• na, bhikkhuno sutaá¹ƒ hoti --- `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• y
moggallÄ• na, bhikkhuno sutaá¹ƒ hoti --- `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™
abhijÄ• nÄ• ti, sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya sabbaá¹ƒ dhammaá¹ƒ parijÄ• nÄ• ti. s
\Ne II 227/ yaá¹ƒkiÃ±ci vedanaá¹ƒ vediyati sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukha
vedanÄ• su aniccÄ• nupassÄ« viharati, virÄ• gÄ• nupassÄ« viharati, nirodhÄ• nupassÄ« vi
paá¹-inissaggÄ• nupassÄ« viharati. so tÄ• su vedanÄ• su aniccÄ• nupassÄ« viharanto virÄ
nirodhÄ• nupassÄ« viharanto paá¹-inissaggÄ• nupassÄ« viharanto na kiÃ±ci {na ca kiÃ±ci (
passitabbaá¹ƒ} loke upÄ• diyati, anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ paccattaá¹ƒye
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
ettÄ• vatÄ• kho, moggallÄ• na, bhikkhu saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimutto hoti a
accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanus

9. mettasuttaá¹ƒ

<62> {It 22 itivuttakepi} ``mÄ• \Be II 465/, bhikkhave, puÃ±Ã±Ä• naá¹ƒ bhÄ• yittha. sukhas
\Ee IV 89/, adhivacanaá¹ƒ yadidaá¹ƒ puÃ±Ã±Ä• ni {yadidaá¹ƒ puÃ±Ã±anti (Ce), yadidaá¹ƒ p
abhijÄ• nÄ• mi kho panÄ• haá¹ƒ {bhikkhave dÄ«gharattaá¹ƒ iá¹-á¹-haá¹ƒ (Se), bhikkhave dÄ
puÃ±Ã±Ä• naá¹ƒ iá¹-á¹-haá¹ƒ (?) }, bhikkhave, dÄ«gharattaá¹ƒ katÄ• naá¹ƒ puÃ±Ã±Ä• naá
iá¹-á¹-haá¹ƒ {bhikkhave dÄ«gharattaá¹ƒ iá¹-á¹-haá¹ƒ (Se), bhikkhave dÄ«gharattaá¹ƒ puÃ±Ã
(?) } kantaá¹ƒ manÄ• paá¹ƒ vipÄ• kaá¹ƒ paccanubhÅ«taá¹ƒ. satta vassÄ• ni mettaá¹ƒ cittaá
91/. satta vassÄ• ni mettaá¹ƒ cittaá¹ƒ bhÄ• vetvÄ• satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe na
punÄ• gamÄ• siá¹ƒ. saá¹ƒvaá¹-á¹-amÄ• ne sudÄ• haá¹ƒ {saá¹ƒvaá¹-á¹-amÄ• nassudÄ• haá
Ä• bhassarÅ«pago homi, vivaá¹-á¹-amÄ• ne loke suÃ±Ã±aá¹ƒ brahmavimÄ• naá¹ƒ upapajjÄ

``tatra sudaá¹ƒ, bhikkhave, brahmÄ• homi mahÄ• brahmÄ• abhibhÅ« anabhibhÅ«to aÃ±Ã
chattiá¹ƒsakkhattuá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, sakko ahosiá¹ƒ devÄ• namindo; anekas
ahosiá¹ƒ cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• var
sattaratanasamannÄ• gato. tassa mayhaá¹ƒ, bhikkhave, imÄ• ni satta ratanÄ• ni ahesuá¹ƒ,
cakkaratanaá¹ƒ, hatthiratanaá¹ƒ, assaratanaá¹ƒ, maá¹‡iratanaá¹ƒ, itthiratanaá¹ƒ, gahapatira
pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kho pana me, bhikkhave, puttÄ• a
vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ a
abhivijiya ajjhÄ• vasiâ€™â€™ nti {ajjhÄ• vasanti (Se) ajjhÄ• vasati (Ce Katthaci) }.

``passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ, kusalÄ• naá¹ƒ sukhesino {sukhesinaá¹ƒ (Ce) }.

mettaá¹ƒ cittaá¹ƒ vibhÄ• vetvÄ• , satta vassÄ• ni bhikkhavo {bhikkhave (Katthaci) }.

sattasaá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe \Ee IV 90/, nayimaá¹ƒ lokaá¹ƒ punÄ• gamiá¹ƒ {punÄ• g

``saá¹ƒvaá¹-á¹-amÄ• ne \Ne II 228/ lokamhi, homi Ä• bhassarÅ«pago.

vivaá¹-á¹-amÄ• ne lokasmiá¹ƒ, suÃ±Ã±abrahmÅ«pago ahuá¹ƒ ||

``sattakkhattuá¹ƒ mahÄ• brahmÄ• , vasavattÄ« tadÄ• ahuá¹ƒ.

chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ ||

``cakkavattÄ« \Be II 466/ ahuá¹ƒ rÄ• jÄ• , jambumaá¹‡á¸• assa {jabmudÄ«passa (Ce), jamb
issaro.

muddhÄ• vasitto \Se IV 92/ {muddhÄ• bhisitto (Katthaci) } khattiyo, manussÄ• dhipatÄ« ahu

``adaá¹‡á¸• ena asatthena, vijeyya pathaviá¹ƒ imaá¹ƒ.

asÄ• hasena kammena {dhammena (Ce Se) }, samena anusÄ• si taá¹ƒ ||

``dhammena rajjaá¹ƒ kÄ• retvÄ• , asmiá¹ƒ pathavimaá¹‡á¸• ale.

mahaddhane mahÄ• bhoge, aá¸• á¸• he ajÄ• yihaá¹ƒ kule ||

``sabbakÄ• mehi sampanne {sampuá¹‡á¹‡e (Katthaci) }, ratanehi ca sattahi.

buddhÄ• saá¹…gÄ• hakÄ• loke, tehi etaá¹ƒ sudesitaá¹ƒ ||

``eso hetu mahantassa, pathabyo me na vipajjati {esa hetu mahantassa, puthabyo yena vuc

pahÅ«tavittÅ«pakaraá¹‡o, rÄ• jÄ• hoti {homi (Ce Se) } patÄ• pavÄ• ||

``iddhimÄ• yasavÄ• hoti {homi (Ce Se) }, jambumaá¹‡á¸• assa {jambusaá¹‡á¸• assa (Ce S

ko sutvÄ• nappasÄ«deyya, api kaá¹‡hÄ• bhijÄ• tiyo ||

``tasmÄ• \Ee IV 91/ hi attakÄ• mena {atthakÄ• mena (Se Katthaci) }, mahattamabhikaá¹…k

saddhammo garukÄ• tabbo, saraá¹ƒ buddhÄ• nasÄ• sanaâ€™â€™ nti || navamaá¹ƒ.

10. bhariyÄ• suttaá¹ƒ

<63> atha \Ne II 229/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• p
tena kho pana samayena anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesane manussÄ• uccÄ•
kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ \Se IV 93/ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ gaha
etadavoca ---

``kiá¹ƒ \Be II 467/ nu te, gahapati, nivesane manussÄ• uccÄ• saddÄ• mahÄ• saddÄ• kev
macchavilopeâ€™â€™ ti? ``ayaá¹ƒ, bhante, sujÄ• tÄ• gharasuá¹‡hÄ• aá¸• á¸• hakulÄ• Ä

Ä• diyati, na sasuraá¹ƒ Ä• diyati, na sÄ• mikaá¹ƒ Ä• diyati, bhagavantampi na sakkaroti na g
mÄ• neti na pÅ«jetÄ«â€™â€™ ti.

atha kho bhagavÄ• sujÄ• taá¹ƒ gharasuá¹‡haá¹ƒ Ä• mantesi --- ``ehi, sujÄ• teâ€™â€™ ti!
kho sujÄ• tÄ• gharasuá¹‡hÄ• bhagavato paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kam
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho sujÄ• ta
bhagavÄ• etadavoca \Ee IV 92/ ---

``satta kho imÄ• , sujÄ• te, purisassa bhariyÄ• yo. katamÄ• satta? vadhakasamÄ• , corÄ«s
mÄ• tÄ• samÄ• , bhaginÄ«samÄ• , sakhÄ«samÄ• , dÄ• sÄ«samÄ• . imÄ• kho, sujÄ• te, sa
tvaá¹ƒ katamÄ• â€™â€™ ti? ``na kho ahaá¹ƒ {nÄ• haá¹ƒ (Se) }, bhante, imassa bhagavatÄ
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. sÄ• dhu me, bhante, bhagavÄ• tathÄ• dhammaá¹ƒ de
bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ jÄ• neyyaâ€™â€™ nti. ``tena
sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
bhagavato paccassosi. bhagavÄ• etadavoca ---

``paduá¹-á¹-hacittÄ• \Ne II 230/ ahitÄ• nukampinÄ«,

aÃ±Ã±esu rattÄ• atimaÃ±Ã±ate patiá¹ƒ.

dhanena kÄ«tassa vadhÄ• ya ussukÄ• ,

yÄ• evarÅ«pÄ• purisassa bhariyÄ• .

`vadhÄ• ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``yaá¹ƒ itthiyÄ• vindati sÄ• miko dhanaá¹ƒ,

sippaá¹ƒ vaá¹‡ijjaÃ±ca kasiá¹ƒ adhiá¹-á¹-hahaá¹ƒ.

appampi tassa apahÄ• tumicchati,

yÄ• \Se IV 94/ evarÅ«pÄ• purisassa bhariyÄ• .

`corÄ« ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``akammakÄ• mÄ• \Be II 468/ alasÄ• mahagghasÄ• ,

pharusÄ• ca caá¹‡á¸• Ä« duruttavÄ• dinÄ«.

uá¹-á¹-hÄ• yakÄ• naá¹ƒ abhibhuyya vattati,

yÄ• evarÅ«pÄ• purisassa bhariyÄ• .

`ayyÄ• ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``yÄ• \Ee IV 93/ sabbadÄ• hoti hitÄ• nukampinÄ«,

mÄ• tÄ• va puttaá¹ƒ anurakkhate patiá¹ƒ.

tato dhanaá¹ƒ sambhatamassa rakkhati,

yÄ• evarÅ«pÄ• purisassa bhariyÄ• .

`mÄ• tÄ• ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``yathÄ• pi jeá¹-á¹-hÄ• bhaginÄ« kaniá¹-á¹-hakÄ• {kaá¹‡iá¹-á¹-hÄ• (Ce), kaniá¹-á¹-hÄ• (S

sagÄ• ravÄ• hoti sakamhi sÄ• mike.

hirÄ«manÄ• \Ne II 231/ bhattuvasÄ• nuvattinÄ«,

yÄ• evarÅ«pÄ• purisassa bhariyÄ• . `bhaginÄ« ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``yÄ• cÄ«dha disvÄ• na patiá¹ƒ pamodati,

sakhÄ« sakhÄ• raá¹ƒva cirassamÄ• gataá¹ƒ.

koleyyakÄ• sÄ«lavatÄ« patibbatÄ• ,

yÄ• evarÅ«pÄ• purisassa bhariyÄ• .

`sakhÄ« ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``akkuddhasantÄ• vadhadaá¹‡á¸• atajjitÄ• ,

aduá¹-á¹-hacittÄ• patino titikkhati.

akkodhanÄ• bhattuvasÄ• nuvattinÄ«,

yÄ• evarÅ«pÄ• purisassa bhariyÄ• .

`dÄ• sÄ« ca bhariyÄ• â€™ ti ca sÄ• pavuccati ||

``yÄ• cÄ«dha bhariyÄ• vadhakÄ• ti vuccati,

`corÄ« ca ayyÄ• â€™ ti ca yÄ• pavuccati.

dussÄ«larÅ«pÄ• pharusÄ• anÄ• darÄ• ,

kÄ• yassa bhedÄ• nirayaá¹ƒ vajanti tÄ• ||

``yÄ• cÄ«dha \Be II 469/ mÄ• tÄ• bhaginÄ« sakhÄ«ti ca,

`dÄ• sÄ« ca bhariyÄ• â€™ ti ca sÄ• pavuccati.

sÄ«le á¹-hitattÄ• cirarattasaá¹ƒvutÄ• ,

kÄ• yassa bhedÄ• sugatiá¹ƒ vajanti tÄ• â€™â€™ ti ||

``imÄ• \Se IV 96/ kho, sujÄ• te, satta purisassa bhariyÄ• yo. tÄ• saá¹ƒ tvaá¹ƒ katamÄ• â€™
IV 94/ maá¹ƒ, bhante, bhagavÄ• dÄ• sÄ«samaá¹ƒ sÄ• mikassa bhariyaá¹ƒ dhÄ• retÅ«â€™

11. kodhanasuttaá¹ƒ

<64> ``sattime \Ne II 232/, bhikkhave, dhammÄ• sapattakantÄ• sapattakaraá¹‡Ä• kodhan
vÄ• purisaá¹ƒ vÄ• . katame satta? idha, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `a
dubbaá¹‡á¹‡o assÄ• â€™ ti! taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa vaá¹‡á¹‡a
kodhanoyaá¹ƒ {kodhanÄ• yaá¹ƒ (Katthaci) }, bhikkhave, purisapuggalo kodhÄ• bhibhÅ«to k
hoti sunhÄ• to suvilitto kappitakesamassu odÄ• tavatthavasano {odÄ• tavasano (Katthaci) }
dubbaá¹‡á¹‡ova hoti kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkhave, paá¹-hamo dhammo sapattakan
kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• .

``puna caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho vatÄ• yaá¹ƒ dukkh

taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa sukhaseyyÄ• ya nandati. kodhanoyaá¹
purisapuggalo kodhÄ• bhibhÅ«to kodhapareto, kiÃ±cÄ• pi so pallaá¹…ke seti gonakatthate
kadalimigapavarapaccattharaá¹‡e sauttaracchade ubhatolohitakÅ«padhÄ• ne; atha kho so
kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkhave, dutiyo dhammo sapattakanto sapattakaraá¹‡o kodha
vÄ• purisaá¹ƒ vÄ• .

``puna caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho vatÄ• yaá¹ƒ na pa
taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa pacuratthatÄ• ya nandati \Ee IV 95/. ko
97/, bhikkhave, purisapuggalo kodhÄ• bhibhÅ«to kodhapareto, anatthampi gahetvÄ• `attho
maÃ±Ã±ati \Be II 470/, atthampi gahetvÄ• `anattho me gahitoâ€™ ti maÃ±Ã±ati. tassime d
vipaccanÄ«kÄ• gahitÄ• dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti kodhÄ• bhibhÅ
tatiyo dhammo sapattakanto sapattakaraá¹‡o kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹

``puna caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho vatÄ• yaá¹ƒ na bho
taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa bhogavatÄ• ya nandati. kodhanassa, b
purisapuggalassa kodhÄ• bhibhÅ«tassa kodhaparetassa, yepissa te honti bhogÄ• uá¹-á¹-h
II 233/ bÄ• hÄ• balaparicitÄ• sedÄ• vakkhittÄ• dhammikÄ• dhammaladdhÄ• , tepi rÄ• jÄ•
kodhÄ• bhibhÅ«tassa. ayaá¹ƒ, bhikkhave, catuttho dhammo sapattakanto sapattakaraá¹‡o
itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• .

``puna caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho vatÄ• yaá¹ƒ na yas
taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa yasavatÄ• ya nandati. kodhanoyaá¹ƒ, b
purisapuggalo kodhÄ• bhibhÅ«to kodhapareto, yopissa so hoti yaso appamÄ• dÄ• dhigato,
kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkhave, paÃ±camo dhammo sapattakanto sapattakaraá¹‡o k
itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• .

``puna caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho vatÄ• yaá¹ƒ na \Se
assÄ• â€™ ti! taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa mittavatÄ• ya nandati. k
purisapuggalaá¹ƒ kodhÄ• bhibhÅ«taá¹ƒ kodhaparetaá¹ƒ, yepissa te honti mittÄ• maccÄ• Ã±
Ä• rakÄ• parivajjanti kodhÄ• bhibhÅ«taá¹ƒ. ayaá¹ƒ, bhikkhave, chaá¹-á¹-ho dhammo sapatt
kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• .

``puna \Ee IV 96/ caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho vatÄ• ya
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyyÄ• â€™ ti! ta
bhikkhave, sapatto sapattassa sugatigamane nandati. kodhanoyaá¹ƒ, bhikkhave, purisapug
kodhapareto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccar
duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya ... pe ... kÄ• yassa \Be II 471/ bhedÄ• paraá¹ƒ maraá¹‡Ä•
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkhave, sattamo dhammo

sapattakaraá¹‡o kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• . ime kho, bhikkhave, s
sapattakantÄ• sapattakaraá¹‡Ä• kodhanaá¹ƒ Ä• gacchanti itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• â€™

``kodhano dubbaá¹‡á¹‡o hoti, atho dukkhampi seti so.

atho atthaá¹ƒ gahetvÄ• na, anatthaá¹ƒ adhipajjati {adhigacchati (Ce), paá¹-ipajjati (Se) } ||

``tato \Ne II 234/ kÄ• yena vÄ• cÄ• ya, vadhaá¹ƒ katvÄ• na kodhano.

kodhÄ• bhibhÅ«to puriso, dhanajÄ• niá¹ƒ nigacchati ||

``kodhasammadasammatto \Se IV 99/, Ä• yasakyaá¹ƒ {Ä• yasakkhaá¹ƒ (Se) } nigacchati.

Ã±Ä• timittÄ• suhajjÄ• ca, parivajjanti kodhanaá¹ƒ ||

{It 88 itivuttakepi} ``anatthajanano kodho, kodho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ kodho sahate naraá¹ƒ ||

``yaá¹ƒ \Ee IV 97/ kuddho uparodheti, sukaraá¹ƒ viya dukkaraá¹ƒ.

pacchÄ• so vigate kodhe, aggidaá¸• á¸• hova tappati ||

``dummaá¹…kuyaá¹ƒ padasseti {sadasseti (Ce), paá¹-hamaá¹ƒ dasseti (Se) }, dhÅ«maá¹ƒ c

yato patÄ• yati kodho, yena kujjhanti mÄ• navÄ• ||

``nÄ• ssa hirÄ« na ottappaá¹ƒ {na assa hirÄ« ottappaÃ±ca (Katthaci) }, na vÄ• co hoti gÄ• r

kodhena abhibhÅ«tassa, na dÄ«paá¹ƒ hoti kiÃ±canaá¹ƒ ||

``tapanÄ«yÄ• ni kammÄ• ni, yÄ• ni dhammehi Ä• rakÄ• .

tÄ• ni Ä• rocayissÄ• mi, taá¹ƒ suá¹‡Ä• tha yathÄ• tathaá¹ƒ ||

``kuddho hi pitaraá¹ƒ hanti, hanti kuddho samÄ• taraá¹ƒ.

kuddho hi brÄ• hmaá¹‡aá¹ƒ hanti, hanti kuddho puthujjanaá¹ƒ ||

``yÄ• ya \Be II 472/ \Ne II 235/ mÄ• tu bhato poso, imaá¹ƒ lokaá¹ƒ avekkhati.

tampi pÄ• á¹‡adadiá¹ƒ santiá¹ƒ, hanti kuddho puthujjano ||

``attÅ«pamÄ• hi te sattÄ• , attÄ• hi paramo {paramaá¹ƒ (Ce Se) } piyo.

hanti \Se IV 100/ kuddho puthuttÄ• naá¹ƒ, nÄ• nÄ• rÅ«pesu mucchito ||

``asinÄ• hanti attÄ• naá¹ƒ, visaá¹ƒ khÄ• danti mucchitÄ• .

rajjuyÄ• bajjha mÄ«yanti, pabbatÄ• mapi kandare ||

``bhÅ«nahaccÄ• ni \Ee IV 98/ {bhÅ«tahaccÄ• ni (Ce Se) } kammÄ• ni, attamÄ• raá¹‡iyÄ• ni

karontÄ• nÄ• vabujjhanti {karonto nÄ• vabujjhati (Katthaci) }, kodhajÄ• to parÄ• bhavo ||

``itÄ• yaá¹ƒ kodharÅ«pena, maccupÄ• so guhÄ• sayo.

taá¹ƒ damena samucchinde, paÃ±Ã±Ä• vÄ«riyena diá¹-á¹-hiyÄ• ||

``yathÄ• metaá¹ƒ {ekametaá¹ƒ (Se), ekametaá¹ƒ (Ce) } akusalaá¹ƒ, samucchindetha paá¹‡

tatheva dhamme sikkhetha, mÄ• no dummaá¹…kuyaá¹ƒ ahu ||

``vÄ«takodhÄ• anÄ• yÄ• sÄ• , vÄ«talobhÄ• anussukÄ• {anissukÄ• (Ce Se) tadaá¹-á¹-hak
tveva dissati}.

dantÄ• kodhaá¹ƒ pahantvÄ• na, parinibbanti anÄ• savÄ• â€™â€™ ti {parinibbissathanÄ• s
anÄ• savÄ• ti (Katthaci) } || ekÄ• dasamaá¹ƒ.

abyÄ• katavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

abyÄ• kato purisagati, tissa sÄ«ha arakkhiyaá¹ƒ.

kimilaá¹ƒ satta pacalÄ• , mettÄ• bhariyÄ• kodhekÄ• dasÄ• ti ||

7. mahÄ• vaggo

1. hirÄ«ottappasuttaá¹ƒ

<65> {AN b V 24, 168; II 6.50} ``hirottappe \Ne II 236/ \Ee IV 99/, bhikkhave, asati hirottapp
hatÅ«paniso hoti indriyasaá¹ƒvaro; indriyasaá¹ƒvare asati indriyasaá¹ƒvaravipannassa hatÅ
101/ \Be II 473/ hoti sÄ«laá¹ƒ; sÄ«le asati sÄ«lavipannassa hatÅ«paniso hoti sammÄ• samÄ
asati sammÄ• samÄ• dhivipannassa hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassana
asati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«paniso hoti nibbidÄ• virÄ• go; nibb
nibbidÄ• virÄ• gavipannassa hatÅ«panisaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• p
sÄ• khÄ• palÄ• savipanno. tassa papaá¹-ikÄ• pi na pÄ• ripÅ«riá¹ƒ gacchati, tacopi pheggup
gacchati. evamevaá¹ƒ kho, bhikkhave, hirottappe asati hirottappavipannassa hatÅ«paniso h
indriyasaá¹ƒvare asati indriyasaá¹ƒvaravipannassa hatÅ«panisaá¹ƒ hoti sÄ«laá¹ƒ; sÄ«le asa
hatÅ«paniso hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi asati sammÄ• samÄ• dhivipa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane asati yathÄ• bhÅ«ta
hatÅ«paniso hoti nibbidÄ• virÄ• go; nibbidÄ• virÄ• ge asati nibbidÄ• virÄ• gavipannassa hat
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``hirottappe, bhikkhave, sati hirottappasampannassa upanisasampanno hoti indriyasaá¹ƒva
sati indriyasaá¹ƒvarasampannassa upanisasampannaá¹ƒ hoti sÄ«laá¹ƒ; sÄ«le sati sÄ«lasam
hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dhisampannassa upa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ«ta
upanisasampanno hoti nibbidÄ• virÄ• go; nibbidÄ• virÄ• ge sati nibbidÄ• virÄ• gasampanna
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, bhikkhave, rukkho sÄ• khÄ• palÄ• sasampanno
pÄ• ripÅ«riá¹ƒ gacchati, tacopi pheggupi sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati \Ne II 237/. evame
hirottappe sati hirottappasampannassa upanisasampanno hoti ... pe ... vimuttiÃ±Ä• á¹‡adas
paá¹-hamaá¹ƒ.

2. sattasÅ«riyasuttaá¹ƒ

<66> evaá¹ƒ \Ee IV 100/ me sutaá¹ƒ --- ekaá¹ƒ \Se IV 102/ samayaá¹ƒ bhagavÄ• vesÄ• liy
ambapÄ• livane. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bha
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``aniccÄ• \Be II 474/, bhikkhave, saá¹…khÄ• rÄ• ; adhuvÄ• , bhikkhave, saá¹…khÄ• rÄ• ; a
saá¹…khÄ• rÄ• . yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹
vimuccituá¹ƒ.

``sineru, bhikkhave, pabbatarÄ• jÄ• caturÄ• sÄ«tiyojanasahassÄ• ni Ä• yÄ• mena, caturÄ•
vitthÄ• rena, caturÄ• sÄ«tiyojanasahassÄ• ni mahÄ• samudde ajjhogÄ• á¸·ho, caturÄ• sÄ«t
mahÄ• samuddÄ• accuggato. hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«
bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasa
deve kho pana, bhikkhave, avassante ye kecime bÄ«jagÄ• mabhÅ«tagÄ• mÄ• osadhitiá¹‡a
visussanti, na bhavanti. evaá¹ƒ aniccÄ• , bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ adhuvÄ• , bhi
pe ... alaá¹ƒ vimuccituá¹ƒ.

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena d
pÄ• tubhavati. dutiyassa, bhikkhave, sÅ«riyassa pÄ• tubhÄ• vÄ• yÄ• kÄ• ci kunnadiyo kus
kussobbhÄ• (Se) } tÄ• usussanti visussanti, na bhavanti \Ee IV 101/. evaá¹ƒ aniccÄ• , bhi
... pe ... alaá¹ƒ vimuccituá¹ƒ.

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena ta
\Se IV 103/ pÄ• tubhavati. tatiyassa, bhikkhave, sÅ«riyassa pÄ• tubhÄ• vÄ• yÄ• kÄ• ci ma
--- gaá¹…gÄ• , yamunÄ• , aciravatÄ«, sarabhÅ«, mahÄ«, tÄ• usussanti visussanti, na bha
bhikkhave, saá¹…khÄ• rÄ• ... pe ... alaá¹ƒ vimuccituá¹ƒ.

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena c
pÄ• tubhavati. catutthassa, bhikkhave, sÅ«riyassa pÄ• tubhÄ• vÄ• ye te mahÄ• sarÄ• yato
pavattanti, seyyathidaá¹ƒ --- anotattÄ• , sÄ«hapapÄ• tÄ• , rathakÄ• rÄ• , kaá¹‡á¹‡amuá¹‡á¸
chaddantÄ• , mandÄ• kiniyÄ• , tÄ• usussanti visussanti, na bhavanti. evaá¹ƒ aniccÄ• , bhi
pe ... alaá¹ƒ vimuccituá¹ƒ.

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena p
pÄ• tubhavati. paÃ±camassa, bhikkhave, sÅ«riyassa \Be II 475/ pÄ• tubhÄ• vÄ• yojanasati
udakÄ• ni ogacchanti, dviyojanasatikÄ• nipi mahÄ• samudde udakÄ• ni ogacchanti, tiyojana
catuyojanasatikÄ• nipi, paÃ±cayojanasatikÄ• nipi, chayojanasatikÄ• nipi, sattayojanasatikÄ•
udakÄ• ni ogacchanti; sattatÄ• lampi mahÄ• samudde udakaá¹ƒ saá¹‡á¹-hÄ• ti, chatÄ• lam
catutÄ• lampi, titÄ• lampi, dvitÄ• lampi \Ee IV 102/, tÄ• lamattampi mahÄ• samudde udakaá
sattaporisampi mahÄ• samudde udakaá¹ƒ saá¹‡á¹-hÄ• ti, chaporisampi, paÃ±caporisampi,
dviporisampi, porisampi {porisamattampi (Se) }, aá¸• á¸• haporisampi, kaá¹-imattampi, jaá¹‡
gopphakamattampi mahÄ• samudde udakaá¹ƒ saá¹‡á¹-hÄ• ti. seyyathÄ• pi, bhikkhave, sara

deve vassante tattha tattha gopadesu {gopphakapadesesu (Katthaci) } udakÄ• ni á¹-hitÄ• ni
evamevaá¹ƒ kho, bhikkhave, tattha tattha gopphakamattÄ• ni {gopadamattÄ• ni (Ce Se) } m
á¹-hitÄ• ni honti. paÃ±camassa, bhikkhave, sÅ«riyassa pÄ• tubhÄ• vÄ• aá¹…gulipabbamat
na hoti. evaá¹ƒ aniccÄ• , bhikkhave, saá¹…khÄ• rÄ• ... pe ... alaá¹ƒ vimuccituá¹ƒ.

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena c
pÄ• tubhavati. chaá¹-á¹-hassa, bhikkhave, sÅ«riyassa pÄ• tubhÄ• vÄ• ayaÃ±ca mahÄ• pat
dhÅ«mÄ• yanti saá¹ƒdhÅ«mÄ• yanti sampadhÅ«mÄ• yanti {dhÅ«pÄ• yanti sandhÅ«pÄ• ya
seyyathÄ• pi, bhikkhave, kumbhakÄ• rapÄ• ko Ä• lepito {Ä• limpito (Ce Se) } paá¹-hamaá¹ƒ
sampadhÅ«meti; evamevaá¹ƒ kho, bhikkhave, chaá¹-á¹-hassa sÅ«riyassa pÄ• tubhÄ• vÄ•
mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• dhÅ«mÄ• yanti saá¹ƒdhÅ«mÄ• yanti sampadhÅ
bhikkhave, saá¹…khÄ• rÄ• ... pe ... alaá¹ƒ vimuccituá¹ƒ.

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena s
pÄ• tubhavati. sattamassa \Ee IV 103/, bhikkhave, sÅ«riyassa pÄ• tubhÄ• vÄ• ayaÃ±ca ma
pabbatarÄ• jÄ• Ä• dippanti pajjalanti ekajÄ• lÄ• bhavanti. imissÄ• ca, bhikkhave, mahÄ• p
II 476/ ca pabbatarÄ• jassa \Se IV 105/ jhÄ• yamÄ• nÄ• naá¹ƒ dayhamÄ• nÄ• naá¹ƒ acci vÄ
brahmalokÄ• pi gacchati. sinerussa, bhikkhave, pabbatarÄ• jassa jhÄ• yamÄ• nassa dayha
mahatÄ• tejokhandhena abhibhÅ«tassa yojanasatikÄ• nipi kÅ«á¹-Ä• ni palujjanti dviyojanas
tiyojanasatikÄ• nipi, catuyojanasatikÄ• nipi, paÃ±cayojanasatikÄ• nipi kÅ«á¹-Ä• ni palujjanti
bhikkhave, mahÄ• pathaviyÄ• sinerussa ca pabbatarÄ• jassa jhÄ• yamÄ• nÄ• naá¹ƒ dayha
paÃ±Ã±Ä• yati na masi. seyyathÄ• pi, bhikkhave, sappissa vÄ• telassa vÄ• jhÄ• yamÄ• na
chÄ• rikÄ• paÃ±Ã±Ä• yati na masi; evamevaá¹ƒ kho, bhikkhave, imissÄ• ca mahÄ• pathav
pabbatarÄ• jassa jhÄ• yamÄ• nÄ• naá¹ƒ dayhamÄ• nÄ• naá¹ƒ neva chÄ• rikÄ• paÃ±Ã±Ä•
bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ adhuvÄ• , bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ anassÄ•
saá¹…khÄ• rÄ• . yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbinduitá¹
vimuccituá¹ƒ.

``tatra, bhikkhave, ko mantÄ• ko saddhÄ• tÄ• --- `ayaÃ±ca pathavÄ« sineru ca pabbatarÄ
vinassissanti, na bhavissantÄ«â€™ ti aÃ±Ã±atra diá¹-á¹-hapadehi?

{AN b VI 54; b 7.73} ``bhÅ«tapubbaá¹ƒ, bhikkhave, sunetto nÄ• ma satthÄ• ahosi titthakar
sunettassa kho pana, bhikkhave \Ee IV 104/, satthuno anekÄ• ni sÄ• vakasatÄ• ni ahesuá¹
satthÄ• sÄ• vakÄ• naá¹ƒ brahmalokasahabyatÄ• ya dhammaá¹ƒ desesi. ye kho pana, bhik
brahmalokasahabyatÄ• ya dhammaá¹ƒ desentassa sabbena sabbaá¹ƒ sÄ• sanaá¹ƒ Ä• jÄ•
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ brahmalokaá¹ƒ upapajjiá¹ƒsu. ye na sabbena sabbaá¹ƒ sÄ• s
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• appekacce paranimmitavasavattÄ«naá¹ƒ devÄ• na
appekacce nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu, appekacce tus

sahabyataá¹ƒ upapajjiá¹ƒsu, appekacce yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajji
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu \Ne II 240/, appekacce cÄ• tu
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu, appekacce khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahabya
appekacce brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu, appekacce gah
sahabyataá¹ƒ upapajjiá¹ƒsu.

``atha \Be II 477/ kho, bhikkhave, sunettassa satthuno etadahosi --- `na kho metaá¹ƒ patirÅ
sÄ• vakÄ• naá¹ƒ samasamagatiyo assaá¹ƒ abhisamparÄ• yaá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ uttari
(Katthaci) } bhÄ• veyyaâ€™â€™ â€™ nti.

``atha kho, bhikkhave, sunetto satthÄ• satta vassÄ• ni mettaá¹ƒ cittaá¹ƒ bhÄ• vesi. satta va
cittaá¹ƒ bhÄ• vetvÄ• satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe nayimaá¹ƒ lokaá¹ƒ punarÄ• gam
sudaá¹ƒ, bhikkhave \Ee IV 105/, loke Ä• bhassarÅ«pago hoti. vivaá¹-á¹-amÄ• ne loke suÃ±Ã
upapajjati. tatra sudaá¹ƒ, bhikkhave, brahmÄ• hoti mahÄ• brahmÄ• abhibhÅ« anabhibhÅ«
vasavattÄ«. chattiá¹ƒsakkhattuá¹ƒ kho pana, bhikkhave, sakko ahosi devÄ• namindo. aneka
ahosi cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyap
sattaratanasamannÄ• gato. parosahassaá¹ƒ kho panassa puttÄ• ahesuá¹ƒ sÅ«rÄ• vÄ«raá
parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asathe
ajjhÄ• vasi. so hi nÄ• ma, bhikkhave, sunetto satthÄ• evaá¹ƒ dÄ«ghÄ• yuko samÄ• no eva
aparimutto ahosi --- `jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanasse
aparimutto \Se IV 107/ dukkhasmÄ• â€™ ti vadÄ• miâ€™â€™.

``taá¹ƒ kissa hetu? catunnaá¹ƒ dhammÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• . katamesa
bhikkhave, sÄ«lassa ananubodhÄ• appaá¹-ivedhÄ• , ariyassa samÄ• dhissa ananubodhÄ•
paÃ±Ã±Ä• ya ananubodhÄ• appaá¹-ivedhÄ• , ariyÄ• ya vimuttiyÄ• ananubodhÄ• appaá¹-i
ariyaá¹ƒ sÄ«laá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, ariyo samÄ• dhi anubodho paá¹-ividdho,
anubodhÄ• paá¹-ividdhÄ• , ariyÄ• vimutti anubodhÄ• paá¹-ividdhÄ• , ucchinnÄ• bhavataá
bhavanetti, natthi dÄ• ni punabbhavoâ€™â€™ ti. idamavoca \Ee IV 106/ bhagavÄ• . idaá¹ƒ
athÄ• paraá¹ƒ etadavoca satthÄ• ---

``sÄ«laá¹ƒ \Ne II 241/ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ• .

anubuddhÄ• ime dhammÄ• , gotamena yasassinÄ• ||

``iti buddho abhiÃ±Ã±Ä• ya, dhammamakkhÄ• si bhikkhunaá¹ƒ.

dukkhassantakaro satthÄ• , cakkhumÄ• parinibbutoâ€™â€™ ti || dutiyaá¹ƒ.

3. nagaropamasuttaá¹ƒ

<67> ``yato \Be II 478/ kho, bhikkhave, raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ sattahi nagarap
suparikkhataá¹ƒ {suparikkhittaá¹ƒ (Katthaci) } hoti, catunnaÃ±ca Ä• hÄ• rÄ• naá¹ƒ nikÄ• ma
akicchalÄ• bhÄ« akasiralÄ• bhÄ«. idaá¹ƒ vuccati, bhikkhave, raÃ±Ã±o paccantimaá¹ƒ nagar
bÄ• hirehi paccatthikehi paccÄ• mittehi.

``katamehi sattahi nagaraparikkhÄ• rehi suparikkhataá¹ƒ hoti? idha, bhikkhave, raÃ±Ã±o pa
esikÄ• hoti gambhÄ«ranemÄ• {gambhÄ«ranemi (Katthaci) } sunikhÄ• tÄ• acalÄ• asampa
iminÄ• paá¹-hamena nagaraparikkhÄ• rena suparikkhataá¹ƒ hoti raÃ±Ã±o paccantimaá¹ƒ n
\Se IV 108/ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare parikhÄ• hoti gambhÄ«rÄ• cev
dutiyena nagaraparikkhÄ• rena suparikkhataá¹ƒ hoti raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ abb
bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya.

``puna \Ee IV 107/ caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare anupariyÄ• yapatho
ca. iminÄ• tatiyena nagaraparikkhÄ• rena suparikkhataá¹ƒ hoti raÃ±Ã±o paccantimaá¹ƒ nag
guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ Ä• vudhaá¹ƒ sannicitaá
II 242/ jevanikaÃ±ca {jevaniyaÃ±ca (Ce-a) }. iminÄ• catutthena nagaraparikkhÄ• rena supa
raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ•

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare bahubalakÄ• yo paá¹-ivasati, se
hatthÄ• rohÄ• assÄ• rohÄ• rathikÄ• dhanuggahÄ• celakÄ• calakÄ• piá¹‡á¸• adÄ• yakÄ•
mahÄ• nÄ• gÄ• sÅ«rÄ• cammayodhino dÄ• sakaputtÄ• . iminÄ• paÃ±camena nagarapari
raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ•

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare dovÄ• riko hoti paá¹‡á¸• ito bya
aÃ±Ã±Ä• tÄ• naá¹ƒ nivÄ• retÄ• Ã±Ä• tÄ• naá¹ƒ pavesetÄ• . iminÄ• \Be II 479/ chaá¹-á¹-he
suparikkhataá¹ƒ hoti raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• h

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare pÄ• kÄ• ro hoti ucco ceva vittha
vÄ• sanalepanasampanno ca. iminÄ• sattamena nagaraparikkhÄ• rena suparikkhataá¹ƒ ho
nagaraá¹ƒ abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. imehi \Ee IV 108
nagaraparikkhÄ• rehi suparikkhataá¹ƒ hoti.

``katamesaá¹ƒ catunnaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasi
raÃ±Ã±o paccantime nagare bahuá¹ƒ tiá¹‡akaá¹-á¹-hodakaá¹ƒ sannicitaá¹ƒ hoti abbhantarÄ
aparitassÄ• ya phÄ• suvihÄ• rÄ• ya bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ sÄ• liyavakaá¹ƒ sannic
abbhantarÄ• naá¹ƒ ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya bÄ• hirÄ• naá¹ƒ paá¹-ighÄ•

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ tilamuggamÄ• sÄ• para
hoti abbhantarÄ• naá¹ƒ ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya bÄ• hirÄ• naá¹ƒ paá¹-ig

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ bhesajjaá¹ƒ sannicitaá
\Ne II 243/ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ loá¹‡aá¹ƒ abbhantarÄ• naa
aparitassÄ• ya phÄ• suvihÄ• rÄ• ya bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. imesaá¹ƒ kho, bhikk
Ä• hÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«.

``yato kho, bhikkhave, raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ imehi sattahi nagaraparikkhÄ• re
hoti, imesaÃ±ca catunnaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akas
bhikkhave, raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ akaraá¹‡Ä«yaá¹ƒ bÄ• hirehi paccatthikehi pa
kho, bhikkhave, yato ariyasÄ• vako sattahi saddhammehi samannÄ• gato hoti, catunnaÃ±ca
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti \Se I
akicchalÄ• bhÄ« akasiralÄ• bhÄ«. ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako akaraá¹‡Ä«yo
pÄ• pimato. katamehi sattahi saddhammehi samannÄ• gato hoti?

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare esikÄ• hoti gambhÄ«ranemÄ• sur
asampavedhÄ« abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evamevaá
saddho hoti, saddahati tathÄ• gatassa bodhiá¹ƒ `itipi so ... pe ... buddho bhagavÄ• â€™ ti. s
bhikkhave, ariyasÄ• vako akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti; sÄ• vajjaá¹ƒ pajahati, an
suddhaá¹ƒ attÄ• naá¹ƒ pariharati. iminÄ• paá¹-hamena saddhammena samannÄ• gato hoti

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare parikkhÄ• hoti gambhÄ«rÄ• ceva
abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evamevaá¹ƒ kho, bhikkhav
hoti, hirÄ«yati kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, hirÄ«yati pÄ• pakÄ•
dhammÄ• naá¹ƒ samÄ• pattiyÄ• . hirÄ«parikkho kho, bhikkhave, ariyasÄ• vako akusalaá¹ƒ
bhÄ• veti; sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti; suddhaá¹ƒ attÄ• naá¹ƒ pariharati. im
saddhammena samannÄ• gato hoti.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare anupariyÄ• yapatho hoti ucco ceva
abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evamevaá¹ƒ kho, bhikkhav

ottappÄ« hoti, ottappati kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, ottappati pÄ
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• . ottappapariyÄ• yapatho \Se IV 111/, bhik
akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti \Ee IV 110/; sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ
attÄ• naá¹ƒ pariharati. iminÄ• tatiyena saddhammena samannÄ• gato hoti.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ Ä• vudhaá¹ƒ sannicitaá¹ƒ
jevanikaÃ±ca abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evamevaá¹ƒ
bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . sutÄ• vudho, bhikkhave, ariyasÄ• v
II 481/ pajahati, kusalaá¹ƒ bhÄ• veti; sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti; suddhaá¹
pariharati. iminÄ• catutthena saddhammena samannÄ• gato hoti.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare bahubalakÄ• yo paá¹-ivasati, seyya
hatthÄ• rohÄ• assÄ• rohÄ• rathikÄ• dhanuggahÄ• celakÄ• calakÄ• piá¹‡á¸• adÄ• yakÄ
mahÄ• nÄ• gÄ• sÅ«rÄ• cammayodhino dÄ• sakaputtÄ• abbhantarÄ• naá¹ƒ guttiyÄ• bÄ•
evamevaá¹ƒ kho, bhikkhave, ariyasÄ• vako Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dham
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
vÄ«riyabalakÄ• yo, bhikkhave, ariyasÄ• vako akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti; sÄ•
anavajjaá¹ƒ bhÄ• veti; suddhaá¹ƒ attÄ• naá¹ƒ pariharati. iminÄ• paÃ±camena saddhammen

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare dovÄ• riko hoti paá¹‡á¸• ito byatto
aÃ±Ã±Ä• tÄ• naá¹ƒ nivÄ• retÄ• Ã±Ä• tÄ• naá¹ƒ pavesetÄ• abbhantarÄ• naá¹ƒ guttiyÄ• bÄ
IV 112/ \Ee IV 111/. evamevaá¹ƒ kho, bhikkhave, ariyasÄ• vako satimÄ• hoti paramena sat
cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• . satidovÄ• riko, bhikkhave, ariyasÄ• vako
kusalaá¹ƒ bhÄ• veti; sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti; suddhaá¹ƒ attÄ• naá¹ƒ pa
chaá¹-á¹-hena saddhammena samannÄ• gato hoti.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare pÄ• kÄ• ro hoti ucco ceva vitthato
vÄ• sanalepanasampanno ca abbhantarÄ• naá¹ƒ guttiyÄ• bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• y
ariyasÄ• vako paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ
dukkhakkhayagÄ• miniyÄ• . paÃ±Ã±Ä• vÄ• sanalepanasampanno, bhikkhave, ariyasÄ• vak
bhÄ• veti; sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti; suddhaá¹ƒ attÄ• naá¹ƒ pariharati. im
saddhammena samannÄ• gato hoti. imehi sattahi saddhammehi samannÄ• gato hoti.

``katamesaá¹ƒ \Be II 482/ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhar
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«? seyyathÄ• pi, bhikkhave, raÃ±Ã±
tiá¹‡akaá¹-á¹-hodakaá¹ƒ sannicitaá¹ƒ hoti abbhantarÄ• naá¹ƒ ratiyÄ• aparitassÄ• ya phÄ• s
bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evamevaá¹ƒ kho, bhikkhave, ariyasÄ• vako vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati attano ratiyÄ• aparitassÄ• ya phÄ• suvihÄ•

nibbÄ• nassa.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ \Ee IV 112/ sÄ• liyavakaá¹
abbhantarÄ• naá¹ƒ ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya \Se IV 113/ bÄ• hirÄ• naá¹ƒ
kho, bhikkhave, ariyasÄ• vako vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ•
viharati attano ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya okkamanÄ• ya nibbÄ• nassa.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ tilamuggamÄ• sÄ• paraá¹
abbhantarÄ• naá¹ƒ ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya bÄ• hirÄ• naá¹ƒ paá¹-ighÄ•
bhikkhave, ariyasÄ• vako pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja
ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya okkamanÄ• ya nibbÄ• nassa.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o paccantime nagare bahuá¹ƒ bhesajjaá¹ƒ sannicitaá¹ƒ h
sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ loá¹‡aá¹ƒ abbhantarÄ• naá¹ƒ ratiyÄ• ap
phÄ• suvihÄ• rÄ• ya bÄ• hirÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evamevaá¹ƒ kho bhikkhave, ariyas
\Ne II 246/ dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gam
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati attano ratiyÄ• ap
phÄ• suvihÄ• rÄ• ya okkamanÄ• ya nibbÄ• nassa. imesaá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•

``yato \Ee IV 113/ kho, bhikkhave, ariyasÄ• vako imehi sattahi saddhammehi samannÄ• ga
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akicchalÄ• bhÄ« akasiralÄ• bhÄ«. ayaá¹ƒ \Be II 483/ vuccati, bhikkhave, ariyasÄ• vako akar
akaraá¹‡Ä«yo pÄ• pimatoâ€™â€™ ti. tatiyaá¹ƒ.

4. dhammaÃ±Ã±Å«suttaá¹ƒ

<68> ``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti \Se IV 114/
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi sattahi? idha, bhikkhave, bhikkhu dhammaÃ±Ã±Å« c
attaÃ±Ã±Å« ca mattaÃ±Ã±Å« ca kÄ• laÃ±Ã±Å« ca parisaÃ±Ã±Å« ca puggalaparoparaÃ±Ã±

``kathaÃ±ca, bhikkhave, bhikkhu dhammaÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu dhamma
geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhar
bhikkhave, bhikkhu dhammaá¹ƒ jÄ• neyya --- suttaá¹ƒ geyyaá¹ƒ ... pe ... abbhutadhammaá¹
`dhammaÃ±Ã±Å«â€™ ti vucceyya. yasmÄ• ca kho, bhikkhave, bhikkhu dhammaá¹ƒ jÄ• nÄ
pe ... abbhutadhammaá¹ƒ vedallaá¹ƒ, tasmÄ• `dhammaÃ±Ã±Å«â€™ ti vuccati. iti dhamma

``atthaÃ±Ã±Å« ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhu tassa tasseva bhÄ• sitassa attha

`ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™ ti. no ce, bhikkha
tasseva bhÄ• sitassa atthaá¹ƒ jÄ• neyya --- `ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ imas
ti, nayidha `atthaÃ±Ã±Å«â€™ ti vucceyya. yasmÄ• ca kho, bhikkhave, bhikkhu tassa tassev
jÄ• nÄ• ti --- `ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ \Ee IV 114/ imassa bhÄ• sitassa att
`atthaÃ±Ã±Å«â€™ ti vuccati. iti dhammaÃ±Ã±Å«, atthaÃ±Ã±Å«.

``attaÃ±Ã±Å« \Ne II 247/ ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhu attÄ• naá¹ƒ jÄ• nÄ• ti -
saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya paá¹-ibhÄ• nenÄ• â€™ ti. no ce, bhikkh
jÄ• neyya --- `ettakomhi saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya paá¹-ibhÄ• nen
`attaÃ±Ã±Å«â€™ ti vucceyya. yasmÄ• ca, bhikkhave \Se IV 115/, bhikkhu attÄ• naá¹ƒ jÄ• n
saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya paá¹-ibhÄ• nenÄ• â€™ ti, tasmÄ• `atta
dhammaÃ±Ã±Å«, atthaÃ±Ã±Å«, attaÃ±Ã±Å«.

``mattaÃ±Ã±Å« \Be II 484/ ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhu mattaá¹ƒ jÄ• nÄ• ti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ paá¹-igg
bhikkhu mattaá¹ƒ jÄ• neyya cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjap
paá¹-iggahaá¹‡Ä• ya, nayidha `mattaÃ±Ã±Å«â€™ ti vucceyya. yasmÄ• ca kho, bhikkhave,
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ paá¹-igg
`mattaÃ±Ã±Å«â€™ ti vuccati. iti dhammaÃ±Ã±Å«, atthaÃ±Ã±Å«, attaÃ±Ã±Å«, mattaÃ±Ã±Å«

``kÄ• laÃ±Ã±Å« ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhu, kÄ• laá¹ƒ jÄ• nÄ• ti --- `ayaá¹ƒ
ayaá¹ƒ kÄ• lo paripucchÄ• ya, ayaá¹ƒ kÄ• lo yogassa, ayaá¹ƒ kÄ• lo paá¹-isallÄ• nassÄ• â€
bhikkhu kÄ• laá¹ƒ jÄ• neyya --- `ayaá¹ƒ kÄ• lo uddesassa, ayaá¹ƒ kÄ• lo paripucchÄ• ya, ay
ayaá¹ƒ kÄ• lo paá¹-isallÄ• nassÄ• â€™ ti, nayidha `kÄ• laÃ±Ã±Å«â€™ ti vucceyya. yasmÄ•
kÄ• laá¹ƒ jÄ• nÄ• ti --- `ayaá¹ƒ kÄ• lo uddesassa, ayaá¹ƒ kÄ• lo paripucchÄ• ya, ayaá¹ƒ kÄ•
paá¹-isallÄ• nassÄ• â€™ ti, tasmÄ• `kÄ• laÃ±Ã±Å«â€™ ti vuccati. iti dhammaÃ±Ã±Å«, atth
mattaÃ±Ã±Å«, kÄ• laÃ±Ã±Å«.

``parisaÃ±Ã±Å« ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhu parisaá¹ƒ jÄ• nÄ• ti --- `ayaá¹ƒ
ayaá¹ƒ brÄ• hmaá¹‡aparisÄ• , ayaá¹ƒ gahapatiparisÄ• , ayaá¹ƒ samaá¹‡aparisÄ• . tattha ev
evaá¹ƒ \Se IV 116/ á¹-hÄ• tabbaá¹ƒ \Ee IV 115/, evaá¹ƒ kattabbaá¹ƒ, evaá¹ƒ nisÄ«ditabbaá
bhÄ• sitabbaá¹ƒ, evaá¹ƒ tuá¹‡hÄ« bhavitabbaâ€™ nti. no ce, bhikkhave, bhikkhu parisaá¹ƒ
khattiyaparisÄ• ... pe ... evaá¹ƒ tuá¹‡hÄ« bhavitabbaâ€™ nti, nayidha `parisaÃ±Ã±Å«â€™ t
kho, bhikkhave, bhikkhu parisaá¹ƒ jÄ• nÄ• ti --- `ayaá¹ƒ khattiyaparisÄ• , ayaá¹ƒ brÄ• hmaá
gahapatiparisÄ• , ayaá¹ƒ samaá¹‡aparisÄ• \Ne II 248/. tattha evaá¹ƒ upasaá¹…kamitabbaá
á¹-hÄ• tabbaá¹ƒ, evaá¹ƒ kattabbaá¹ƒ, evaá¹ƒ nisÄ«ditabbaá¹ƒ, evaá¹ƒ bhÄ• sitabbaá¹ƒ, eva
bhavitabbaâ€™ nti, tasmÄ• `parisaÃ±Ã±Å«â€™ ti vuccati. iti dhammaÃ±Ã±Å«, atthaÃ±Ã±Å
kÄ• laÃ±Ã±Å«, parisaÃ±Ã±Å«.

``puggalaparoparaÃ±Ã±Å« ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhuno {sabbatthapi idha
``bhikkhunoâ€™â€™ tveva dissati} dvayena puggalÄ• viditÄ• honti. dve puggalÄ• --- eko
dassanakÄ• mo, eko ariyÄ• naá¹ƒ na dassanakÄ• mo. yvÄ• yaá¹ƒ puggalo ariyÄ• naá¹ƒ na
evaá¹ƒ so tenaá¹…gena gÄ• rayho. yvÄ• yaá¹ƒ puggalo ariyÄ• naá¹ƒ dassanakÄ• mo, evaá

``dve puggalÄ• ariyÄ• naá¹ƒ dassanakÄ• mÄ• --- eko saddhammaá¹ƒ sotukÄ• mo, eko sa
yvÄ• yaá¹ƒ puggalo saddhammaá¹ƒ na sotukÄ• mo, evaá¹ƒ so tenaá¹…gena gÄ• rayho. yv
sotukÄ• mo, evaá¹ƒ so tenaá¹…gena pÄ• saá¹ƒso.

``dve puggalÄ• saddhammaá¹ƒ sotukÄ• mÄ• --- eko ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, eko
suá¹‡Ä• ti. yvÄ• yaá¹ƒ puggalo anohitasoto dhammaá¹ƒ suá¹‡Ä• ti, evaá¹ƒ so tenaá¹…gena
puggalo ohitasoto \Ee IV 116/ dhammaá¹ƒ suá¹‡Ä• ti, evaá¹ƒ so tenaá¹…gena pÄ• saá¹ƒso

``dve puggalÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti {suá¹‡antÄ• (Katthaci) } --- eko sutvÄ•
sutvÄ• dhammaá¹ƒ na dhÄ• reti. yvÄ• yaá¹ƒ puggalo sutvÄ• na dhammaá¹ƒ \Se IV 117/ dh
tenaá¹…gena gÄ• rayho. yvÄ• yaá¹ƒ puggalo sutvÄ• dhammaá¹ƒ dhÄ• reti, evaá¹ƒ so tena

``dve puggalÄ• sutvÄ• dhammaá¹ƒ dhÄ• renti {dhÄ• rentÄ• (Katthaci) } --- eko dhÄ• tÄ• r
Ke Ee) } dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhati, eko dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ attha
yvÄ• yaá¹ƒ puggalo dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ na upaparikkhati, evaá¹ƒ so t
yvÄ• yaá¹ƒ puggalo dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhati, evaá¹ƒ so tena

``dve puggalÄ• dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhanti {upaparikkhantÄ•
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno, eko atthama
dhammÄ• nudhammappaá¹-ipanno. yvÄ• yaá¹ƒ puggalo atthamaÃ±Ã±Ä• ya \Ne II 249/ dha
dhammÄ• nudhammappaá¹-ipanno, evaá¹ƒ so tenaá¹…gena gÄ• rayho. yvÄ• yaá¹ƒ puggal
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno, evaá¹ƒ so tenaá¹…gena pÄ• sa

``dve puggalÄ• atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipa
no parahitÄ• ya, eko attahitÄ• ya ca paá¹-ipanno \Be II 486/ parahitÄ• ya ca. yvÄ• yaá¹ƒ pu
paá¹-ipanno no parahitÄ• ya, evaá¹ƒ so tenaá¹…gena gÄ• rayho. yvÄ• yaá¹ƒ puggalo atthal
parahitÄ• ya ca, evaá¹ƒ so tenaá¹…gena pÄ• saá¹ƒso. evaá¹ƒ kho, bhikkhave, bhikkhuno {b
dvayena puggalÄ• viditÄ• honti. evaá¹ƒ, bhikkhave, bhikkhu puggalaparoparaÃ±Ã±Å« hoti
kho, bhikkhave, sattahi dhammehi samannÄ• gato \Se IV 118/ bhikkhu Ä• huneyyo hoti pÄ•
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. catutthaá¹ƒ.

5. pÄ• ricchattakasuttaá¹ƒ

<69> ``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako kov
hoti, attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti --- `paá¹‡á¸• upa
pÄ• ricchattako koviá¸·Ä• ro nacirasseva dÄ• ni pannapalÄ• so bhavissatÄ«â€™â€™ â€™

``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti --- `pannapalÄ• so dÄ
koviá¸·Ä• ro nacirasseva dÄ• ni jÄ• lakajÄ• to bhavissatÄ«â€™â€™ â€™ ti.

``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti --- `jÄ• lakajÄ• to dÄ•
koviá¸·Ä• ro nacirasseva dÄ• ni khÄ• rakajÄ• to bhavissatÄ«â€™â€™ â€™ ti.

``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti --- `khÄ• rakajÄ• to d
koviá¸·Ä• ro nacirasseva dÄ• ni kuá¹-umalakajÄ• to {kuá¸• umalakajÄ• to (Ce Se Ee) } bhav

``yasmiá¹ƒ \Ne II 250/, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattal
kuá¹-umalakajÄ• to hoti \Se IV 119/, attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• \Be II 48
honti --- `kuá¹-umalakajÄ• to dÄ• ni pÄ• ricchattako koviá¸·Ä• ro nacirasseva dÄ• ni korakaj
{kokÄ• sakajÄ• to (Ce Se), kosakajÄ• to (Katthaci) } bhavissatÄ«â€™â€™ â€™ ti.

``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti --- `korakajÄ• to dÄ•
koviá¸·Ä• ro nacirasseva dÄ• ni sabbaphÄ• liphullo {sabbapÄ• liphullo (Ce Ee) } bhavissatÄ

``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä
hoti, attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• pÄ• ricchattakassa koviá¸·Ä• rassa mÅ«
paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• renti.

``sabbaphÄ• liphullassa kho pana, bhikkhave, pÄ• ricchattakassa koviá¸·Ä• rassa samantÄ
Ä• bhÄ• ya phuá¹-aá¹ƒ hoti, anuvÄ• taá¹ƒ yojanasataá¹ƒ gandho gacchati, ayamÄ• nubhÄ•
koviá¸·Ä• rassa.

``evamevaá¹ƒ kho, bhikkhave, yasmiá¹ƒ samaye ariyasÄ• vako agÄ• rasmÄ• anagÄ• riyaá
paá¹‡á¸• upalÄ• so, bhikkhave, ariyasÄ• vako tasmiá¹ƒ samaye hoti devÄ• naá¹ƒva tÄ• vati
koviá¸·Ä• ro.

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni v
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, pannapalÄ• so, bhikkhave, ariyasÄ• vako tasm
devÄ• naá¹ƒva tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä• ro.

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
viharati, jÄ• lakajÄ• to, bhikkhave, ariyasÄ• vako tasmiá¹ƒ samaye hoti devÄ• naá¹ƒva tÄ• v
pÄ• ricchattako koviá¸·Ä• ro.

``yasmiá¹ƒ \Be II 488/ \Ne II 251/, bhikkhave, samaye ariyasÄ• vako vitakkavicÄ• rÄ• naá¹ƒ
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, khÄ• rakajÄ• to, bhikkhave, ariyasÄ• vako tasmi
120/ devÄ• naá¹ƒva tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä• ro.

``yasmiá¹ƒ, bhikkhave, samaye \Ee IV 119/ ariyasÄ• vako pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... t
upasampajja viharati, kuá¹-umalakajÄ• to, bhikkhave, ariyasÄ• vako tasmiá¹ƒ samaye hoti d
tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä• ro.

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ
jhÄ• naá¹ƒ upasampajja viharati, korakajÄ• to, bhikkhave, ariyasÄ• vako tasmiá¹ƒ samaye h
tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä• ro.

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ
sabbaphÄ• liphullo, bhikkhave, ariyasÄ• vako tasmiá¹ƒ samaye hoti devÄ• naá¹ƒva tÄ• vati
koviá¸·Ä• ro.

``tasmiá¹ƒ, bhikkhave, samaye bhummÄ• devÄ• saddamanussÄ• venti --- `eso itthannÄ•
Ä• yasmato saddhivihÄ• riko amukamhÄ• gÄ• mÄ• vÄ• nigamÄ• vÄ• agÄ• rasmÄ• ana
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharatÄ«â€™ ti. bhummÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ
tÄ• vatiá¹ƒsÄ• devÄ• ... yÄ• mÄ• devÄ• ... tusitÄ• devÄ• ... nimmÄ• naratÄ« devÄ• ... p
... brahmakÄ• yikÄ• devÄ• saddamanussÄ• venti --- `eso itthannÄ• mo Ä• yasmÄ• itthann
saddhivihÄ• riko amukamhÄ• gÄ• mÄ• vÄ• nigamÄ• vÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ p
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharatÄ«â€™ ti. itiha tena \Ee IV 120/ khaá¹‡ena tena muhuttena yÄ• va brahmalokÄ• sad
(Ce-a , Katthaci-a) } abbhuggacchati \Se IV 121/, ayamÄ• nubhÄ• vo khÄ«á¹‡Ä• savassa b
paÃ±camaá¹ƒ.

6. sakkaccasuttaá¹ƒ

<70> atha \Be II 489/ \Ne II 252/ kho Ä• yasmato sÄ• riputtassa rahogatassa paá¹-isallÄ«na
parivitakko udapÄ• di --- ``kiá¹ƒ nu kho, bhikkhu, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya v
pajaheyya, kusalaá¹ƒ bhÄ• veyyÄ• â€™â€™ ti? atha kho Ä• yasmato sÄ• riputtassa etadah
bhikkhu, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá
kho, bhikkhu ... pe ... saá¹…ghaá¹ƒ kho, bhikkhu ... pe ... sikkhaá¹ƒ kho, bhikkhu ... pe ... sa
bhikkhu ... pe ... appamÄ• daá¹ƒ kho, bhikkhu ... pe ... paá¹-isanthÄ• raá¹ƒ kho, bhikkhu sak
katvÄ• upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá¹ƒ bhÄ• veyyÄ• â€™â€™ ti.

atha kho Ä• yasmato sÄ• riputtassa etadahosi --- ``ime kho me dhammÄ• parisuddhÄ• pa
yaá¹ƒnÅ«nÄ• haá¹ƒ ime dhamme gantvÄ• {gahetvÄ• (Katthaci) } bhagavato Ä• roceyyaá¹ƒ
parisuddhÄ• ceva bhavissanti parisuddhasaá¹…khÄ• tatarÄ• ca. seyyathÄ• pi nÄ• ma puri
adhigaccheyya parisuddhaá¹ƒ pariyodÄ• taá¹ƒ. tassa evamassa --- `ayaá¹ƒ kho me suvaá¹‡
pariyodÄ• to, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ suvaá¹‡á¹‡anikkhaá¹ƒ gantvÄ• {gahetvÄ• (Katth
dasseyyaá¹ƒ. evaá¹ƒ me ayaá¹ƒ suvaá¹‡á¹‡anikkho sakammÄ• ragato parisuddho ceva bha
parisuddhasaá¹…khÄ• tataro ca. evamevaá¹ƒ {kho (Katthaci) } me ime dhammÄ• parisuddh
yaá¹ƒnÅ«nÄ• haá¹ƒ ime dhamme gantvÄ• {gahetvÄ• (Katthaci) } bhagavato Ä• roceyyaá¹ƒ
parisuddhÄ• ceva bhavissanti parisuddhasaá¹…khÄ• tatarÄ• cÄ• â€™â€™ â€™ ti.

atha kho Ä• yasmÄ• \Ee IV 121/ sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca ---

``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ•
bhikkhu, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá
kho tassa mayhaá¹ƒ, bhante, etadahosi --- `satthÄ• raá¹ƒ kho, bhikkhu, sakkatvÄ• garuá¹ƒ
upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá¹ƒ bhÄ• veyya. dhammaá¹ƒ kho, bhik
paá¹-isanthÄ• raá¹ƒ kho, bhikkhu sakkatvÄ• ... pe ... kusalaá¹ƒ bhÄ• veyyÄ• â€™ ti. atha kh
bhante, etadahosi --- `ime kho me dhammÄ• parisuddhÄ• pariyodÄ• tÄ• , yaá¹ƒnÅ«nÄ• ha
bhagavato Ä• roceyyaá¹ƒ. evaá¹ƒ me ime dhammÄ• parisuddhÄ• ceva bhavissanti parisud
seyyathÄ• pi nÄ• ma puriso suvaá¹‡á¹‡anikkhaá¹ƒ adhigaccheyya parisuddhaá¹ƒ pariyodÄ•
ayaá¹ƒ kho me suvaá¹‡á¹‡anikkho parisuddho pariyodÄ• to, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ suv
kammÄ• rÄ• naá¹ƒ dasseyyaá¹ƒ. evaá¹ƒ me ayaá¹ƒ suvaá¹‡á¹‡anikkho sakammÄ• ragato p
parisuddhasaá¹…khÄ• tataro ca. evamevaá¹ƒ me ime dhammÄ• parisuddhÄ• pariyodÄ• tÄ•
gantvÄ• bhagavato Ä• roceyyaá¹ƒ. evaá¹ƒ me ime dhammÄ• parisuddhÄ• ceva bhavissan
\Ee IV 122/ cÄ• â€™â€™ â€™ ti.

``sÄ• dhu sÄ• dhu, sÄ• riputta \Se IV 123/! satthÄ• raá¹ƒ kho, sÄ• riputta, bhikkhu sakkatvÄ
upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá¹ƒ bhÄ• veyya. dhammaá¹ƒ kho, sÄ•

garuá¹ƒ katvÄ• upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá¹ƒ bhÄ• veyya. saá¹
sikkhaá¹ƒ kho ... samÄ• dhiá¹ƒ kho ... appamÄ• daá¹ƒ kho ... paá¹-isanthÄ• raá¹ƒ kho, sÄ• r
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanto akusalaá¹ƒ pajaheyya, kusalaá¹ƒ bhÄ• v

evaá¹ƒ vutte Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``imassa kho ahaá¹ƒ, bha
saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. so vata, bhante, bhi
dhamme sagÄ• ravo bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yo so, bhante, bhikkhu satth
so agÄ• ravoâ€™â€™.

``so vata, bhante, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe sagÄ• ravo bh
á¹-hÄ• naá¹ƒ vijjati. yo so, bhante, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…gh

``so vata, bhante, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• ravo sikk
254/ bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yo so, bhante, bhikkhu satthari agÄ• ravo dh
saá¹…ghe agÄ• ravo sikkhÄ• yapi so agÄ• ravo.

``so \Be II 491/ vata, bhante, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ
sikkhÄ• ya agÄ• ravo samÄ• dhismiá¹ƒ sagÄ• ravo bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijja
satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• ravo sikkhÄ• ya agÄ• ravo samÄ• d

``so vata, bhante, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• ravo sikk
samÄ• dhismiá¹ƒ agÄ• ravo appamÄ• de sagÄ• ravo bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vij
satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• ravo sikkhÄ• ya agÄ• ravo samÄ• d
appamÄ• depi so agÄ• ravo.

``so vata, bhante, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• ravo sikk
samÄ• dhismiá¹ƒ agÄ• ravo appamÄ• de agÄ• ravo paá¹-isanthÄ• re sagÄ• ravo bhavissat
vijjati. yo so, bhante, bhikkhu satthari agÄ• ravo ... pe ... appamÄ• de agÄ• ravo paá¹-isanth

``so vata, bhante, bhikkhu satthari sagÄ• ravo dhamme agÄ• ravo bhavissatÄ«ti netaá¹ƒ á¹
so, bhante, bhikkhu satthari sagÄ• ravo dhammepi so sagÄ• ravo ... pe ....

``so vata, bhante, bhikkhu satthari sagÄ• ravo ... pe0 \Ee IV 124/ ... appamÄ• de sagÄ• rav
agÄ• ravo bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yo so, bhante, bhikkhu satthari sagÄ• r
IV 125/ appamÄ• de sagÄ• ravo paá¹-isanthÄ• repi so sagÄ• ravo.

``so vata, bhante, bhikkhu satthari sagÄ• ravo dhammepi sagÄ• ravo bhavissatÄ«ti á¹-hÄ•

so, bhante, bhikkhu satthari sagÄ• ravo dhammepi so sagÄ• ravo ... pe ....

``so \Ne II 255/ vata, bhante, bhikkhu satthari sagÄ• ravo ... pe ... appamÄ• de sagÄ• ravo
sagÄ• ravo bhavissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. yo so, bhante, bhikkhu satthari sagÄ• rav
saá¹…ghe sagÄ• ravo sikkhÄ• ya sagÄ• ravo samÄ• dhismiá¹ƒ sagÄ• ravo appamÄ• de sa
sagÄ• ravoâ€™â€™ ti.

``imassa \Be II 492/ kho ahaá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vi
Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, sÄ• riputta! sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, imassa mayÄ• saá¹ƒkhitte
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si. so vata, sÄ• riputta, bhikkhu satthari agÄ• ravo dhamme
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati ... pe ... yo so, sÄ• riputta, bhikkhu satthari agÄ• ravo dhamme a
agÄ• ravo sikkhÄ• ya agÄ• ravo samÄ• dhismiá¹ƒ agÄ• ravo appamÄ• depi so agÄ• ravo.

``so vata, sÄ• riputta, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• ravo
samÄ• dhismiá¹ƒ agÄ• ravo appamÄ• de agÄ• ravo paá¹-isanthÄ• re sagÄ• ravo bhavissat
vijjati. yo so, sÄ• riputta, bhikkhu satthari agÄ• ravo dhamme agÄ• ravo saá¹…ghe agÄ• rav
agÄ• ravo samÄ• dhismiá¹ƒ agÄ• ravo appamÄ• de agÄ• ravo paá¹-isanthÄ• repi so agÄ• r

``so vata, sÄ• riputta, bhikkhu satthari sagÄ• ravo dhamme agÄ• ravo bhavissatÄ«ti netaá¹
... pe ... yo so, sÄ• riputta, bhikkhu satthari sagÄ• ravo dhammepi so sagÄ• ravo \Ee IV 125

``so vata, sÄ• riputta, bhikkhu satthari sagÄ• ravo dhamme sagÄ• ravo ... pe ... appamÄ• d
paá¹-isanthÄ• re agÄ• ravo bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yo so, sÄ• riputta, bhi
sagÄ• ravo ... pe ... appamÄ• de sagÄ• ravo paá¹-isanthÄ• repi so sagÄ• ravo.

``so \Ne II 256/ vata, sÄ• riputta, bhikkhu satthari sagÄ• ravo dhammepi sagÄ• ravo bhavis
á¹-hÄ• nametaá¹ƒ vijjati. yo so, sÄ• riputta, bhikkhu satthari sagÄ• ravo dhammepi so sagÄ•

``so vata, sÄ• riputta, bhikkhu satthari sagÄ• ravo ... pe ... appamÄ• de sagÄ• ravo paá¹-isa
sagÄ• ravo bhavissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. yo so, sÄ• riputta, bhikkhu satthari sagÄ•
appamÄ• de sagÄ• ravo paá¹-isanthÄ• repi so sagÄ• ravoâ€™â€™ ti.

``imassa \Be II 493/ kho, sÄ• riputta, mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena
daá¹-á¹-habboâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. bhÄ• vanÄ• suttaá¹ƒ

<71> ``bhÄ• vanaá¹ƒ ananuyuttassa, bhikkhave, bhikkhuno viharato kiÃ±cÄ• pi evaá¹ƒ icch
vata me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti, atha khvassa neva anupÄ•
vimuccati. taá¹ƒ kissa hetu? `abhÄ• vitattÄ• â€™ tissa vacanÄ«yaá¹ƒ. kissa abhÄ• vitattÄ•
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ, catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ, catunnaá¹ƒ iddhipÄ• dÄ
indriyÄ• naá¹ƒ, paÃ±cannaá¹ƒ balÄ• naá¹ƒ, sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ, ariyassa aá¹-

``seyyathÄ• pi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa
na sammÄ• adhisayitÄ• ni, na sammÄ• pariseditÄ• ni, na sammÄ• paribhÄ• vitÄ• ni \Ee I
kukkuá¹-iyÄ• \Se IV 127/ evaá¹ƒ icchÄ• uppajjeyya --- `aho vata me kukkuá¹-apotakÄ• pÄ
mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sotthinÄ• abhinibbhijjeyyuâ€™
kukkuá¹-apotakÄ• pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹
abhinibbhijjituá¹ƒ. taá¹ƒ kissa hetu? tathÄ• hi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni na sa
na sammÄ• pariseditÄ• ni, na sammÄ• paribhÄ• vitÄ• ni. evamevaá¹ƒ kho, bhikkhave, bhÄ
bhikkhuno viharato kiÃ±cÄ• pi evaá¹ƒ icchÄ• uppajjeyya --- `aho vata me anupÄ• dÄ• ya Ä
vimucceyyÄ• â€™ ti, atha khvassa neva anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati. taá¹ƒ
`abhÄ• vitattÄ• â€™ tissa vacanÄ«yaá¹ƒ. kissa \Ne II 257/ abhÄ• vitattÄ• ? catunnaá¹ƒ sati
catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ, paÃ±cannaá¹ƒ ind
balÄ• naá¹ƒ, sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ, ariyassa aá¹-á¹-haá¹…gikassa maggassa.

``bhÄ• vanaá¹ƒ anuyuttassa, bhikkhave, bhikkhuno viharato kiÃ±cÄ• pi na evaá¹ƒ icchÄ• u
me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti, atha khvassa anupÄ• dÄ• ya Ä•
taá¹ƒ kissa hetu? `bhÄ• vitattÄ• â€™ tissa vacanÄ«yaá¹ƒ. kissa bhÄ• vitattÄ• ? catunnaá¹ƒ
catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ, paÃ±cannaá¹ƒ ind
balÄ• naá¹ƒ, sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ, ariyassa aá¹-á¹-haá¹…gikassa maggassa.

``seyyathÄ• pi \Be II 494/, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ•
kukkuá¹-iyÄ• sammÄ• adhisayitÄ• ni, sammÄ• pariseditÄ• ni, sammÄ• paribhÄ• vitÄ• ni
kukkuá¹-iyÄ• na evaá¹ƒ icchÄ• uppajjeyya --- `aho vata me kukkuá¹-apotakÄ• pÄ• danakh
mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sotthinÄ• abhinibbhijjeyyuâ€™
kukkuá¹-apotakÄ• pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹
abhinibbhijjituá¹ƒ. taá¹ƒ kissa hetu? tathÄ• hi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni samm
sammÄ• pariseditÄ• ni, sammÄ• paribhÄ• vitÄ• ni. evamevaá¹ƒ kho, bhikkhave, bhÄ• van
viharato kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppajjeyya --- `aho vata \Ee IV 127/ me anupÄ• dÄ• y
vimucceyyÄ• â€™ ti, atha khvassa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati. taá¹ƒ kissa
tissa vacanÄ«yaá¹ƒ. kissa bhÄ• vitattÄ• ? catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ ... pe ... ari
aá¹-á¹-haá¹…gikassa maggassa.

``seyyathÄ• pi, bhikkhave, phalagaá¹‡á¸• assa {palagaá¹‡á¸• assa (?) } vÄ• phalagaá¹‡á¸
dissanteva {khÄ«yante (Katthaci) } vÄ• sijaá¹-e {dissanti aá¹…gulipadÄ• ni (Ce), aá¹…gulap
aá¹…gulapadaá¹ƒ (Katthaci) } aá¹…gulipadÄ• ni dissati {dissanti (Se) } aá¹…guá¹-á¹-hapada
aá¹…gulipadÄ• ni (Ce), aá¹…gulapadÄ• ni dissanti aá¹…gulapadaá¹ƒ (Katthaci) }. no ca khv
hoti --- `ettakaá¹ƒ me ajja vÄ• sijaá¹-assa khÄ«á¹‡aá¹ƒ, ettakaá¹ƒ hiyyo, ettakaá¹ƒ pareâ€™
khÄ«á¹‡e `khÄ«á¹‡aâ€™ nteva Ã±Ä• á¹‡aá¹ƒ hoti. evamevaá¹ƒ kho, bhikkhave, bhÄ• vana
viharato kiÃ±cÄ• pi na evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `ettakaá¹ƒ me ajja Ä• savÄ• naá¹ƒ khÄ«
hiyyo, ettakaá¹ƒ pareâ€™ ti, atha khvassa khÄ«á¹‡e `khÄ«á¹‡aâ€™ nteva Ã±Ä• á¹‡aá¹ƒ ho

``seyyathÄ• pi \Ne II 258/, bhikkhave, sÄ• muddikÄ• ya nÄ• vÄ• ya vettabandhanabaddhÄ•
(Katthaci) } cha mÄ• sÄ• ni udake pariyÄ• dÄ• ya hemantikena thale ukkhittÄ• ya vÄ• tÄ• ta
bandhanÄ• ni, tÄ• ni pÄ• vussakena meghena abhippavuá¹-á¹-hÄ• ni appakasireneva parih
(Ce Se) }, pÅ«tikÄ• ni bhavanti. evamevaá¹ƒ kho, bhikkhave, bhÄ• vanaá¹ƒ anuyuttassa bhi
appakasireneva saá¹ƒyojanÄ• ni paá¹-ippassambhanti, pÅ«tikÄ• ni bhavantÄ«â€™â€™ ti. s

8. aggikkhandhopamasuttaá¹ƒ

<72> evaá¹ƒ \Be II 495/ \Ee IV 128/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ. addasÄ• kho bhagavÄ• addhÄ• namaggappaá¹
mahantaá¹ƒ aggikkhandhaá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ {saÃ±jotibhÅ«taá
maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kh
--- ``passatha no tumhe, bhikkhave, amuá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ Ä• dittaá¹ƒ samp
sajotibhÅ«taâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ amuá¹ƒ mahanta
Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ Ä• liá¹…getvÄ• upanisÄ«deyya vÄ• upanipajje
khattiyakaÃ±Ã±aá¹ƒ vÄ• brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ vÄ• gahapatikaÃ±Ã±aá¹ƒ vÄ• mudut
upanisÄ«deyya vÄ• upanipajjeyya vÄ• â€™â€™ ti? ``etadeva, bhante, varaá¹ƒ --- yaá¹ƒ kh
brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ vÄ• gahapatikaÃ±Ã±aá¹ƒ vÄ• mudutalunahatthapÄ• daá¹ƒ Ä• l
upanipajjeyya vÄ• , dukkhaÃ±hetaá¹ƒ, bhante, yaá¹ƒ amuá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ
sajotibhÅ«taá¹ƒ Ä• liá¹…getvÄ• upanisÄ«deyya vÄ• upanipajjeyya vÄ• â€™â€™ ti.

``Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi \Se IV 130/ vo, bhikkhave, yathÄ• etadev
dussÄ«lassa pÄ• padhammassa asucisaá¹…kassarasamÄ• cÄ• rassa paá¹-icchannakamm
samaá¹‡apaá¹-iÃ±Ã±assa abrahmacÄ• rissa brahmacÄ• ripaá¹-iÃ±Ã±assa antopÅ«tikassa
yaá¹ƒ amuá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ Ä•
vÄ• upanipajjeyya vÄ• . taá¹ƒ kissa hetu? tatonidÄ• naÃ±hi so, bhikkhave, maraá¹‡aá¹ƒ \E
nigaccheyya maraá¹‡amattaá¹ƒ \Ne II 259/ vÄ• dukkhaá¹ƒ, na tveva tappaccayÄ• kÄ• yas

apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya.

``yaÃ±ca kho so, bhikkhave, dussÄ«lo pÄ• padhammo asucisaá¹…kassarasamÄ• cÄ• ro ..
khattiyakaÃ±Ã±aá¹ƒ vÄ• brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ vÄ• gahapatikaÃ±Ã±aá¹ƒ vÄ• mudut
upanisÄ«dati vÄ• upanipajjati vÄ• , taÃ±hi tassa {taá¹ƒ hissa (Katthaci) }, bhikkhave, hoti d
ahitÄ• ya dukkhÄ• ya kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ

``taá¹ƒ \Be II 496/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ balav
vÄ• larajjuyÄ• ubho jaá¹…ghÄ• veá¹-hetvÄ• ghaá¹ƒseyya --- sÄ• chaviá¹ƒ chindeyya cha
chindeyya cammaá¹ƒ chetvÄ• maá¹ƒsaá¹ƒ chindeyya maá¹ƒsaá¹ƒ chetvÄ• nhÄ• ruá¹ƒ chi
aá¹-á¹-hiá¹ƒ chindeyya aá¹-á¹-hiá¹ƒ chetvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-heyya, yaá
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ•
sÄ• diyeyyÄ• â€™â€™ ti? ``etadeva \Se IV 131/, bhante, varaá¹ƒ --- yaá¹ƒ khattiyamahÄ• s
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• abhivÄ• danaá
bhante, yaá¹ƒ balavÄ• puriso daá¸·hÄ• ya vÄ• larajjuyÄ• ... pe ... aá¹-á¹-himiÃ±jaá¹ƒ Ä• ha
tiá¹-á¹-heyyÄ• â€™â€™ ti.

``Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave, yathÄ• etadeva tassa var
... kasambujÄ• tassa yaá¹ƒ balavÄ• puriso daá¸·hÄ• ya vÄ• larajjuyÄ• ubho jaá¹…ghÄ• ve
aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-heyya. taá¹ƒ kissa hetu? tatonidÄ• naÃ±hi so, bhikkhave
nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ, na tveva tappaccayÄ• kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. yaÃ±ca \Ee IV 130/ kho so, bhikkhave, dus
kasambujÄ• to khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ•
abhivÄ• danaá¹ƒ sÄ• diyati, taÃ±hi tassa, bhikkhave, hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ balavÄ• puriso
teladhotÄ• ya paccorasmiá¹ƒ pahareyya, yaá¹ƒ vÄ• khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ
gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• aÃ±jalikammaá¹ƒ sÄ• diyeyyÄ• â€™â€™ ti? ``etadeva,
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• \Ne II 260/ gaha
aÃ±jalikammaá¹ƒ sÄ• diyeyya, dukkhaÃ±hetaá¹ƒ, bhante, yaá¹ƒ balavÄ• puriso tiá¹‡hÄ• ya
teladhotÄ• ya paccorasmiá¹ƒ pahareyyÄ• â€™â€™ ti.

``Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave, yathÄ• etadeva tassa var
... kasambujÄ• tassa yaá¹ƒ balavÄ• puriso tiá¹‡hÄ• ya sattiyÄ• teladhotÄ• ya paccorasmiá
hetu? tatonidÄ• naÃ±hi so, bhikkhave, maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ v
tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ
upapajjeyya. yaÃ±ca kho so, bhikkhave, dussÄ«lo pÄ• padhammo ... pe ... kasambujÄ• to k

vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• aÃ±jalikar
bhikkhave, hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ balavÄ• puriso t
Ä• dittena sampajjalitena \Ee IV 131/ sajotibhÅ«tena kÄ• yaá¹ƒ sampaliveá¹-heyya, yaá¹ƒ vA
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ•
cÄ«varaá¹ƒ paribhuÃ±jeyyÄ• â€™â€™ ti? ``etadeva, bhante, varaá¹ƒ --- yaá¹ƒ khattiyamah
... saddhÄ• deyyaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jeyya, dukkhaÃ±hetaá¹ƒ, bhante, yaá¹ƒ balavÄ•
ayopaá¹-á¹-ena Ä• dittena sampajjalitena sajotibhÅ«tena kÄ• yaá¹ƒ sampaliveá¹-heyyÄ• â€

``Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave, yathÄ• etadeva tassa vara
... kasambujÄ• tassa yaá¹ƒ balavÄ• puriso tattena ayopaá¹-á¹-ena Ä• dittena \Se IV 133/ sa
sajotibhÅ«tena kÄ• yaá¹ƒ sampaliveá¹-heyya. taá¹ƒ kissa hetu? tatonidÄ• naÃ±hi so, bhikkh
nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ, na tveva tappaccayÄ• kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. yaÃ±ca kho so, bhikkhave, dussÄ«lo ... pe
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ•
cÄ«varaá¹ƒ paribhuÃ±jati, taÃ±hi tassa, bhikkhave, hoti dÄ«gharattaá¹ƒ \Ne II 261/ ahitÄ• ya
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ balavÄ• puriso t
mukhaá¹ƒ vivaritvÄ• tattaá¹ƒ lohaguá¸·aá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ mul
taá¹ƒ tassa oá¹-á¹-hampi daheyya {á¸• aheyya (katthaci) } mukhampi daheyya jivhampi dahe
daheyya urampi {MN III 270 devadÅ«tasutte pana ``udarampiâ€™â€™ iti videsapÄ• á¹-ho c
daheyya antampi antaguá¹‡ampi Ä• dÄ• ya adhobhÄ• gÄ• {adhobhÄ• gaá¹ƒ (Katthaci) } ni
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ•
piá¹‡á¸• apÄ• taá¹ƒ \Be II 498/ paribhuÃ±jeyyÄ• â€™â€™ ti? ``etadeva, bhante, varaá¹ƒ ---
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ•
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jeyya, dukkhaÃ±hetaá¹ƒ, bhante, yaá¹ƒ balavÄ• puriso tatten
vivaritvÄ• tattaá¹ƒ lohaguá¸·aá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ mukhe pakkhip
oá¹-á¹-hampi daheyya mukhampi daheyya jivhampi \Se IV 134/ daheyya kaá¹‡á¹-hampi dah
antampi antaguá¹‡ampi Ä• dÄ• ya adhobhÄ• gaá¹ƒ nikkhameyyÄ• â€™â€™ ti.

``Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave, yathÄ• etadeva tassa vara
... kasambujÄ• tassa yaá¹ƒ balavÄ• puriso tattena ayosaá¹…kunÄ• mukhaá¹ƒ vivaritvÄ• ta
Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ mukhe pakkhipeyya --- taá¹ƒ tassa oá¹-á¹-hampi
daheyya jivhampi daheyya kaá¹‡á¹-hampi daheyya urampi daheyya antampi antaguá¹‡amp
nikkhameyya. taá¹ƒ kissa hetu? tatonidÄ• naÃ±hi so, bhikkhave, maraá¹‡aá¹ƒ vÄ• nigacche

dukkhaá¹ƒ, na tveva tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dug
upapajjeyya. yaÃ±ca kho so, bhikkhave, dussÄ«lo pÄ• padhammo ... pe ... kasambujÄ• to k
vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• saddhÄ• d
paribhuÃ±jati, taÃ±hi tassa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya kÄ• yassa bhedÄ• pa
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ balavÄ• puriso
khandhe vÄ• gahetvÄ• \Ee IV 133/ tattaá¹ƒ ayomaÃ±caá¹ƒ vÄ• ayopÄ«á¹-haá¹ƒ vÄ• abhi
abhinipajjÄ• peyya vÄ• , yaá¹ƒ vÄ• khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ•
gahapatimahÄ• sÄ• lÄ• naá¹ƒ \Ne II 262/ vÄ• saddhÄ• deyyaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ {ma
(Katthaci) } paribhujjeyyÄ• â€™â€™ ti? ``etadeva, bhante, varaá¹ƒ --- yaá¹ƒ khattiyamahÄ•
135/ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• sadd
paribhuÃ±jeyya, dukkhaÃ±hetaá¹ƒ, bhante, yaá¹ƒ balavÄ• puriso sÄ«se vÄ• gahetvÄ• kha
ayomaÃ±caá¹ƒ vÄ• ayopÄ«á¹-haá¹ƒ vÄ• abhinisÄ«dÄ• peyya vÄ• abhinipajjÄ• peyya vÄ•

``Ä• rocayÄ• mi \Be II 499/ vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave, yathÄ• etadeva
dussÄ«lassa ... pe ... kasambujÄ• tassa yaá¹ƒ balavÄ• puriso sÄ«se vÄ• gahetvÄ• khand
ayomaÃ±caá¹ƒ vÄ• ayopÄ«á¹-haá¹ƒ vÄ• abhinisÄ«dÄ• peyya vÄ• abhinipajjÄ• peyya vÄ•
tatonidÄ• naÃ±hi so, bhikkhave, maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• duk
tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ
kho so, bhikkhave, dussÄ«lo pÄ• padhammo ... pe ... kasambujÄ• to khattiyamahÄ• sÄ• lÄ•
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• saddhÄ• deyya
taÃ±hi tassa, bhikkhave, hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya kÄ• yassa bhedÄ• para
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ --- yaá¹ƒ balavÄ• puriso
adhosiraá¹ƒ gahetvÄ• tattÄ• ya lohakumbhiyÄ• pakkhipeyya Ä• dittÄ• ya sampajjalitÄ• ya
tattha pheá¹‡uddehakaá¹ƒ paccamÄ• no sakimpi uddhaá¹ƒ gaccheyya sakimpi adho gacch
gaccheyya, yaá¹ƒ vÄ• khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• \Ee IV 134/ brÄ• hmaá¹‡amahÄ•
gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• saddhÄ• deyyaá¹ƒ vihÄ• raá¹ƒ paribhuÃ±jeyyÄ• â€™â€
--- yaá¹ƒ khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahap
136/ saddhÄ• deyyaá¹ƒ vihÄ• raá¹ƒ paribhuÃ±jeyya, dukkhaÃ±hetaá¹ƒ, bhante, yaá¹ƒ balav
adhosiraá¹ƒ gahetvÄ• tattÄ• ya lohakumbhiyÄ• pakkhipeyya Ä• dittÄ• ya sampajjalitÄ• ya
tattha pheá¹‡uddehakaá¹ƒ paccamÄ• no sakimpi uddhaá¹ƒ gaccheyya sakimpi adho gacch
gaccheyyÄ• â€™â€™ ti.

``Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave, yathÄ• etadeva tassa vara
pÄ• padhammassa ... pe ... kasambujÄ• tassa yaá¹ƒ balavÄ• puriso uddhaá¹ƒpÄ• daá¹ƒ ad

... sakimpi tiriyaá¹ƒ gaccheyya. taá¹ƒ kissa hetu? tatonidÄ• naÃ±hi so, bhikkhave, maraá¹‡a
nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ, na tveva tappaccayÄ• kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. yaÃ±ca kho so, bhikkhave, dussÄ«lo pÄ• p
kasambujÄ• to khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• g
saddhÄ• deyyaá¹ƒ vihÄ• raá¹ƒ paribhuÃ±jati \Be II 500/. taÃ±hi tassa, bhikkhave, hoti dÄ«gl
dukkhÄ• ya kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ ni

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `yesaÃ±ca {yesaá¹ƒ (?) } mayaá¹ƒ pari
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ { ... parikkhÄ
tesaá¹ƒ te kÄ• rÄ• mahapphalÄ• \Se IV 137/ bhavissanti mahÄ• nisaá¹ƒsÄ• , amhÄ• kaÃ±
bhavissati saphalÄ• saudrayÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ --- `attatthaá
sampassamÄ• nena alameva appamÄ• dena sampÄ• detuá¹ƒ; paratthaá¹ƒ vÄ• , bhikkhave
alameva appamÄ• dena sampÄ• detuá¹ƒ; ubhayatthaá¹ƒ vÄ• , bhikkhave, sampassamÄ• n
sampÄ• detuâ€™â€™ â€™ nti.

idamavoca bhagavÄ• {idamavoca bhagavÄ• ... pe ... (Katthaci) }. imasmiÃ±ca pana veyyÄ
bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uá¹‡haá¹ƒ lohitaá¹ƒ mukhato ugg
}. saá¹-á¹-himattÄ• bhikkhÅ« sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattiá¹ƒsu --- ``sudukka
sudukkaraá¹ƒ bhagavÄ• â€™â€™ ti. saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anupÄ• dÄ• ya
vimucciá¹ƒsÅ«ti. aá¹-á¹-hamaá¹ƒ.

9. sunettasuttaá¹ƒ

<73> {AN b VI 54; b 7.66} ``bhÅ«tapubbaá¹ƒ, bhikkhave, sunetto nÄ• ma satthÄ• ahosi titt
vÄ«tarÄ• go. sunettassa kho pana, bhikkhave, satthuno anekÄ• ni sÄ• vakasatÄ• ni ahesuá
sÄ• vakÄ• naá¹ƒ brahmalokasahabyatÄ• ya dhammaá¹ƒ desesi. ye kho pana, bhikkhave {y
sunettassa satthuno brahmalokasahabyatÄ• ya dhammaá¹ƒ desentassa cittÄ• ni nappasÄ•
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjiá¹ƒsu. ye kho pa
sunettassa satthuno brahmalokasahabyatÄ• ya dhammaá¹ƒ desentassa cittÄ• ni pasÄ• des
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjiá¹ƒsu.

``bhÅ«tapubbaá¹ƒ \Ne II 264/, bhikkhave, mÅ«gapakkho nÄ• ma satthÄ• ahosi ... pe ... ara
ahosi ... pe ... kuddÄ• lako {kuddÄ• lo (Ce Se) } nÄ• ma satthÄ• \Se IV 138/ ahosi ... pe ... h
satthÄ• ahosi ... pe ... jotipÄ• lo nÄ• ma satthÄ• ahosi ... pe ... arako nÄ• ma satthÄ• ahos
vÄ«tarÄ• go \Be II 501/. arakassa kho pana, bhikkhave, satthuno anekÄ• ni sÄ• vakasatÄ• n
satthÄ• sÄ• vakÄ• naá¹ƒ brahmalokasahabyatÄ• ya dhammaá¹ƒ desesi. ye kho pana, bhik
brahmalokasahabyatÄ• ya \Ee IV 136/ dhammaá¹ƒ desentassa cittÄ• ni nappasÄ• desuá¹ƒ,
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjiá¹ƒsu. ye kho pana, bhik

brahmalokasahabyatÄ• ya dhammaá¹ƒ desentassa cittÄ• ni pasÄ• desuá¹ƒ, te kÄ• yassa b
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjiá¹ƒsu.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, yo ime satta satthÄ• re titthakare kÄ• mesu vÄ«tarÄ•
sasÄ• vakasaá¹…ghe paduá¹-á¹-hacitto akkoseyya paribhÄ• seyya, bahuá¹ƒ so apuÃ±Ã±aá
``evaá¹ƒ, bhanteâ€™â€™. ``yo, bhikkhave, ime satta satthÄ• re titthakare kÄ• mesu vÄ«tar
sasÄ• vakasaá¹…ghe paduá¹-á¹-hacitto akkoseyya paribhÄ• seyya, bahuá¹ƒ so apuÃ±Ã±aá
diá¹-á¹-hisampannaá¹ƒ puggalaá¹ƒ paduá¹-á¹-hacitto akkosati paribhÄ• sati, ayaá¹ƒ tato bah
pasavati. taá¹ƒ kissa hetu? nÄ• haá¹ƒ, bhikkhave, ito bahiddhÄ• evarÅ«piá¹ƒ khantiá¹ƒ vad
sabrahmacÄ• rÄ«suâ€™â€™.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `na no sabrahmacÄ• rÄ«su {na tveva a
(Se) aá¹…guttaranikÄ• ye aÃ±Ã±athÄ• dissati} cittÄ• ni paduá¹-á¹-hÄ• ni bhavissantÄ«â€™
bhikkhave, sikkhitabbaâ€™â€™ nti. navamaá¹ƒ.

10. arakasuttaá¹ƒ

<74> ``bhÅ«tapubbaá¹ƒ, bhikkhave, arako nÄ• ma satthÄ• ahosi titthakaro kÄ• mesu \Se I
arakassa kho pana, bhikkhave, satthuno anekÄ• ni sÄ• vakasatÄ• ni ahesuá¹ƒ. arako satth
dhammaá¹ƒ deseti --- appakaá¹ƒ, brÄ• hmaá¹‡a, jÄ«vitaá¹ƒ manussÄ• naá¹ƒ parittaá¹ƒ lahu
(á¹-Ä«kÄ•) } bahudukkhaá¹ƒ bahupÄ• yÄ• saá¹ƒ mantÄ• yaá¹ƒ {mantÄ• ya (sabbattha) á¹-
boddhabbaá¹ƒ \Ee IV 137/, kattabbaá¹ƒ kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ•

``seyyathÄ• pi \Be II 502/ \Ne II 265/, brÄ• hmaá¹‡a, tiá¹‡agge ussÄ• vabindu sÅ«riye ugga
paá¹-ivigacchati, na ciraá¹-á¹-hitikaá¹ƒ hoti; evamevaá¹ƒ kho, brÄ• hmaá¹‡a, ussÄ• vabindÅ
manussÄ• naá¹ƒ parittaá¹ƒ lahukaá¹ƒ bahudukkhaá¹ƒ bahupÄ• yÄ• saá¹ƒ mantÄ• yaá¹ƒ bo
kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aá¹ƒ.

``seyyathÄ• pi, brÄ• hmaá¹‡a, thullaphusitake deve vassante udakabubbuá¸·aá¹ƒ {udakapu
khippaá¹ƒyeva paá¹-ivigacchati, na ciraá¹-á¹-hitikaá¹ƒ hoti; evamevaá¹ƒ kho, brÄ• hmaá¹‡a,
udakabubbuá¸·Å«pamaá¹ƒ jÄ«vitaá¹ƒ manussÄ• naá¹ƒ parittaá¹ƒ lahukaá¹ƒ bahudukkhaá¹ƒ
boddhabbaá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amar

``seyyathÄ• pi, brÄ• hmaá¹‡a, udake daá¹‡á¸• arÄ• ji khippaá¹ƒyeva paá¹-ivigacchati, na ci
evamevaá¹ƒ kho, brÄ• hmaá¹‡a, udake daá¹‡á¸• arÄ• jÅ«pamaá¹ƒ jÄ«vitaá¹ƒ manussÄ• na
natthi jÄ• tassa amaraá¹‡aá¹ƒ.

``seyyathÄ• pi, brÄ• hmaá¹‡a, nadÄ« pabbateyyÄ• dÅ«raá¹…gamÄ• sÄ«ghasotÄ• hÄ• ra

layo vÄ• muhutto vÄ• yaá¹ƒ sÄ• {yÄ• ya (Katthaci) } Ä• vattati {tharati (Ce), dharati (Se), a
) }, atha kho sÄ• gacchateva vattateva sandateva; evamevaá¹ƒ kho, brÄ• hmaá¹‡a, nadÄ«p
jÄ«vitaá¹ƒ manussÄ• naá¹ƒ parittaá¹ƒ lahukaá¹ƒ ... pe ... natthi jÄ• tassa amaraá¹‡aá¹ƒ.

``seyyathÄ• pi, brÄ• hmaá¹‡a, balavÄ• puriso \Se IV 140/ jivhagge kheá¸·apiá¹‡á¸• aá¹ƒ sa
akasireneva vameyya {patÄ• peyya (Katthaci) }; evamevaá¹ƒ kho, brÄ• hmaá¹‡a, kheá¸·apia
manussÄ• naá¹ƒ parittaá¹ƒ ... pe ... natthi jÄ• tassa amaraá¹‡aá¹ƒ.

``seyyathÄ• pi, brÄ• hmaá¹‡a, divasaá¹ƒsantatte ayokaá¹-Ä• he \Ee IV 138/ maá¹ƒsapesi {n
pakkhittÄ• khippaá¹ƒyeva paá¹-ivigacchati, na ciraá¹-á¹-hitikÄ• hoti; evamevaá¹ƒ kho, brÄ•
maá¹ƒsapesÅ«pamaá¹ƒ jÄ«vitaá¹ƒ manussÄ• naá¹ƒ parittaá¹ƒ ... pe ... natthi jÄ• tassa ama

``seyyathÄ• pi, brÄ• hmaá¹‡a, gÄ• vÄ« vajjhÄ• Ä• ghÄ• tanaá¹ƒ nÄ«yamÄ• nÄ• yaá¹ƒ ya
santikeva \Ne II 266/ hoti vadhassa santikeva maraá¹‡assa; evamevaá¹ƒ kho, brÄ• hmaá¹‡a
{gÄ• vÄ«vajjhÅ«pamaá¹ƒ (Ce Se) } jÄ«vitaá¹ƒ manussÄ• naá¹ƒ parittaá¹ƒ lahukaá¹ƒ bahudu
\Be II 503/ mantÄ• yaá¹ƒ boddhabbaá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ, caritabbaá¹ƒ brahmacariya
amaraá¹‡aâ€™â€™ nti.

``tena kho pana, bhikkhave, samayena manussÄ• naá¹ƒ saá¹-á¹-hivassasahassÄ• ni Ä• yu
paÃ±cavassasatikÄ• kumÄ• rikÄ• alaá¹ƒpateyyÄ• ahosi. tena kho pana, bhikkhave, sama
Ä• bÄ• dhÄ• ahesuá¹ƒ --- sÄ«taá¹ƒ, uá¹‡haá¹ƒ, jighacchÄ• , pipÄ• sÄ• , uccÄ• ro, passÄ• v
arako satthÄ• evaá¹ƒ dÄ«ghÄ• yukesu manussesu evaá¹ƒ ciraá¹-á¹-hitikesu evaá¹ƒ appÄ•
evaá¹ƒ dhammaá¹ƒ desessati --- `appakaá¹ƒ, brÄ• hmaá¹‡a, jÄ«vitaá¹ƒ manussÄ• naá¹ƒ pa
bahudukkhaá¹ƒ bahupÄ• yÄ• saá¹ƒ mantÄ• yaá¹ƒ boddhabbaá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ, c
natthi jÄ• tassa amaraá¹‡aâ€™â€™ â€™ nti.

``etarahi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `appakaá¹ƒ jÄ«vitaá¹ƒ manus
lahukaá¹ƒ bahudukkhaá¹ƒ bahupÄ• yÄ• saá¹ƒ mantÄ• yaá¹ƒ boddhabbaá¹ƒ, kattabbaá¹ƒ ku
brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aâ€™ nti. etarahi, bhikkhave \Se IV 141/, yo cira
vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyo. vassasataá¹ƒ kho pana, bhikkhave, jÄ«vanto tÄ«á¹‡iyev
utusataá¹ƒ hemantÄ• naá¹ƒ, utusataá¹ƒ gimhÄ• naá¹ƒ, utusataá¹ƒ vassÄ• naá¹ƒ. tÄ«á¹‡i kh
utusatÄ• ni jÄ«vanto dvÄ• dasa {dvÄ• dasaá¹ƒ (Ce Katthaci) } yeva mÄ• sasatÄ• ni jÄ«vati
hemantÄ• naá¹ƒ \Ee IV 139/, cattÄ• ri mÄ• sasatÄ• ni gimhÄ• naá¹ƒ, cattÄ• ri mÄ• sasatÄ•
pana, bhikkhave, mÄ• sasatÄ• ni jÄ«vanto catuvÄ«satiyeva addhamÄ• sasatÄ• ni jÄ«vati --
hemantÄ• naá¹ƒ, aá¹-á¹-haddhamÄ• sasatÄ• ni gimhÄ• naá¹ƒ, aá¹-á¹-haddhamÄ• sasatÄ• n
pana, bhikkhave, addhamÄ• sasatÄ• ni jÄ«vanto chattiá¹ƒsaá¹ƒyeva rattisahassÄ• ni jÄ«vat
rattisahassÄ• ni hemantÄ• naá¹ƒ, dvÄ• dasa rattisahassÄ• ni gimhÄ• naá¹ƒ, dvÄ• dasa ratt
chattiá¹ƒsaá¹ƒ kho pana, bhikkhave, rattisahassÄ• ni jÄ«vanto dvesattatiyeva {dvesattatiÃ±

dvesattatiÃ±ceva (Katthaci) } bhattasahassÄ• ni bhuÃ±jati --- catuvÄ«sati bhattasahassÄ• n
catuvÄ«sati bhattasahassÄ• ni gimhÄ• naá¹ƒ, catuvÄ«sati bhattasahassÄ• ni vassÄ• naá¹ƒ
saddhiá¹ƒ bhattantarÄ• yena.

``tatrime bhattantarÄ• yÄ• kapimiddhopi bhattaá¹ƒ na bhuÃ±jati, dukkhitopi bhattaá¹ƒ na b
\Ne II 267/ bhattaá¹ƒ na bhuÃ±jati, uposathikopi bhattaá¹ƒ na bhuÃ±jati \Be II 504/, alÄ• bha
na bhuÃ±jati. iti kho, bhikkhave, mayÄ• vassasatÄ• yukassa manussassa Ä• yupi saá¹…kh
}, Ä• yuppamÄ• á¹‡ampi saá¹…khÄ• taá¹ƒ, utÅ«pi saá¹…khÄ• tÄ• , saá¹ƒvaccharÄ• pi saá¹
saá¹…khÄ• tÄ• , addhamÄ• sÄ• pi saá¹…khÄ• tÄ• , rattipi saá¹…khÄ• tÄ• , divÄ• pi saá¹…
bhattantarÄ• yÄ• pi \Se IV 142/ saá¹…khÄ• tÄ• . yaá¹ƒ, bhikkhave, satthÄ• rÄ• karaá¹‡Ä«y
hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya; kataá¹ƒ vo taá¹ƒ mayÄ• etÄ• ni, bhik
suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha, bhikkhave, mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-is
amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. dasamaá¹ƒ.

mahÄ• vaggo \Ee IV 140/ sattamo.

tassuddÄ• naá¹ƒ ---

hirÄ«sÅ«riyaá¹ƒ upamÄ• , dhammaÃ±Ã±Å« pÄ• richattakaá¹ƒ.

sakkaccaá¹ƒ bhÄ• vanÄ• aggi, sunettaarakena cÄ• ti ||

8. vinayavaggo

1. paá¹-hamavinayadharasuttaá¹ƒ

<75> {Vin V 327} ``sattahi \Ne II 268/, bhikkhave, dhammehi samannÄ• gato bhikkhu vinay
sattahi? Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garu
jÄ• nÄ• ti, sÄ«lavÄ• hoti pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampan
bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati sikkhÄ• padesu, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bh
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu vinayadharo hotÄ
paá¹-hamaá¹ƒ.

2. dutiyavinayadharasuttaá¹ƒ

<76> {Vin V 327} ``sattahi \Be II 505/, bhikkhave, dhammehi samannÄ• gato bhikkhu vinay

\Se IV 143/ sattahi? Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ•
Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni
suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhic
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« \Ee IV 141/ hoti akicchalÄ• bhÄ
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharati. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu vina
dutiyaá¹ƒ.

3. tatiyavinayadharasuttaá¹ƒ

<77> ``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu vinayadharo hoti. katamehi s
jÄ• nÄ• ti \Ne II 269/, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä•
vinaye kho pana á¹-hito hoti asaá¹ƒhÄ«ro, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu vinayadharo hotÄ

4. catutthavinayadharasuttaá¹ƒ

<78> {Vin V 327} ``sattahi, bhikkhave, dhammehi samannÄ• gato bhikkhu vinayadharo hoti
Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä•
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ, dvepi jÄ• ti
IV 144/ sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. dibbena c
atikkantamÄ• nusakena yathÄ• kammÅ«page satte pajÄ• nÄ• ti. Ä• savÄ• naá¹ƒ khayÄ• a
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ \Be II 506/ abhiÃ±Ã±Ä• sacchikatvÄ•
kho, bhikkhave, sattahi dhammehi samannÄ• gato bhikkhu vinayadharo hotÄ«â€™â€™ ti. c

5. paá¹-hamavinayadharasobhanasuttaá¹ƒ

<79> ``sattahi \Ee IV 142/, bhikkhave, dhammehi samannÄ• gato {samannÄ• gato bhikkhu
anantarasuttadveye pana idaá¹ƒ pÄ• á¹-hanÄ• nattaá¹ƒ natthi. Vin V 327} vinayadharo sobh
Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä•
sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naá¹ƒ khayÄ• ... pe ... s
viharati. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato vinayadharo sobhatÄ«â€™

6. dutiyavinayadharasobhanasuttaá¹ƒ

<80> ``sattahi, bhikkhave, dhammehi samannÄ• gato vinayadharo sobhati. katamehi sattah
anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ub
panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suv
anubyaÃ±janaso, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ ... pe ... akasiralÄ• bhÄ«, Ä• savÄ• naá¹ƒ khai
upasampajja viharati. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato vinayadharo
chaá¹-á¹-haá¹ƒ.

7. tatiyavinayadharasobhanasuttaá¹ƒ

<81> ``sattahi, bhikkhave, dhammehi samannÄ• gato vinayadharo sobhati. katamehi sattah
anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti \Se IV 145/, garukaá¹ƒ Ä• pattiá¹ƒ j
pana á¹-hito hoti asaá¹ƒhÄ«ro, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ ... pe ... akasiralÄ• bhÄ«, Ä• sav
... sacchikatvÄ• upasampajja viharati. imehi \Ee IV 143/ kho, bhikkhave, sattahi dhammehi
vinayadharo sobhatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. catutthavinayadharasobhanasuttaá¹ƒ

<82> ``sattahi \Be II 507/, bhikkhave, dhammehi samannÄ• gato {samannÄ• gato bhikkhu (
sobhati. katamehi sattahi? Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• patti
garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹
dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe ... Ä• savÄ• naá¹ƒ khayÄ• ... pe ... s
viharati. imehi kho, bhikkhave, sattahi dhammehi samannÄ• gato vinayadharo sobhatÄ«â€™

9. satthusÄ• sanasuttaá¹ƒ

<83> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ etadavo

``sÄ• dhu \Ne II 271/ me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ
sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``ye kh
jÄ• neyyÄ• si --- `ime dhammÄ• na ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ•
nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™ ti \Se IV 146/; ekaá¹ƒsena, upÄ• li, dhÄ• reyyÄ• si --- `ne
netaá¹ƒ satthusÄ• sanaâ€™ nti. ye ca kho tvaá¹ƒ, upÄ• li, dhamme jÄ• neyyÄ• si --- `ime dh
virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒ
upÄ• li, dhÄ• reyyÄ• si --- `eso dhammo eso vinayo etaá¹ƒ satthusÄ• sanaâ€™â€™ â€™ n

10. adhikaraá¹‡asamathasuttaá¹ƒ

<84> ``sattime \Ee IV 144/, bhikkhave, adhikaraá¹‡asamathÄ• dhammÄ• uppannuppannÄ
samathÄ• ya vÅ«pasamÄ• ya. katame satta? sammukhÄ• vinayo dÄ• tabbo \Be II 508/, sat
amÅ«á¸·havinayo dÄ• tabbo {paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, yebhuyyassikÄ• , tassapÄ• piyy
(Se) DN III 332 saá¹…gÄ«tisuttena ca Vin IV 655 vinayena ca saá¹ƒsandetabbaá¹ƒ}, paá¹-iÃ
dÄ• tabbaá¹ƒ, yebhuyyasikÄ• dÄ• tabbÄ• , tassapÄ• piyasikÄ• dÄ• tabbÄ• , tiá¹‡avatthÄ•
{paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, yebhuyyassikÄ• , tassapÄ• piyyassikÄ• , tiá¹‡avatthÄ• rako (
saá¹…gÄ«tisuttena ca Vin IV 655 vinayena ca saá¹ƒsandetabbaá¹ƒ}. ime kho, bhikkhave, sa
adhikaraá¹‡asamathÄ• dhammÄ• uppannuppannÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ samathÄ•
dasamaá¹ƒ.

vinayavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

caturo vinayadharÄ• , caturo ceva sobhanÄ• .

sÄ• sanaá¹ƒ adhikaraá¹‡a-samathenaá¹-á¹-hame dasÄ• ti ||

9. samaá¹‡avaggo

1. bhikkhusuttaá¹ƒ

<85> {Nidd I 18; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 8} ``sattannaá¹ƒ \Ne II 272/, bhikk
bhinnattÄ• bhikkhu hoti. katamesaá¹ƒ sattannaá¹ƒ? sakkÄ• yadiá¹-á¹-hi bhinnÄ• hoti, viciki
sÄ«labbataparÄ• mÄ• so bhinno hoti, rÄ• go bhinno hoti, doso bhinno hoti, moho bhinno ho
imesaá¹ƒ kho, bhikkhave, sattannaá¹ƒ dhammÄ• naá¹ƒ bhinnattÄ• bhikkhu hotÄ«â€™â€™

2. samaá¹‡asuttaá¹ƒ

<86> sattannaá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ samitattÄ• samaá¹‡o hoti ... pe .... dutiyaá¹

3. brÄ• hmaá¹‡asuttaá¹ƒ

<87> bÄ• hitattÄ• brÄ• hmaá¹‡o hoti ... pe .... tatiyaá¹ƒ.

4. sottiyasuttaá¹ƒ

<88> nissutattÄ• {nissuttattÄ• (Se) MN I 434 passitabbaá¹ƒ} sottiyo {sotthiko (Ce), sottiko
pe .... catutthaá¹ƒ.

5. nhÄ• takasuttaá¹ƒ

<89> nhÄ• tattÄ• \Se IV 147/ \Be II 509/ nhÄ• tako {nahÄ• tatto nahÄ• tako (Ce Se) } hoti .
paÃ±camaá¹ƒ.

6. vedagÅ«suttaá¹ƒ

<90> viditattÄ• \Ee IV 145/ vedagÅ« hoti ... pe .... chaá¹-á¹-haá¹ƒ.

7. ariyasuttaá¹ƒ

<91> Ä• rakattÄ• \Ne II 273/ {arahattÄ• (Ce), arÄ« hatattÄ• (Katthaci) MN I 434 pÄ• á¸·i
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• passitabbÄ• . syÄ• mapotthake pana sakalampi idaá¹ƒ sattamas
... pe .... sattamaá¹ƒ.

8. arahÄ• suttaá¹ƒ

<92> ``Ä• rakattÄ• arahÄ• hoti. katamesaá¹ƒ sattannaá¹ƒ? sakkÄ• yadiá¹-á¹-hi Ä• rakÄ•
hoti, sÄ«labbataparÄ• mÄ• so Ä• rako hoti, rÄ• go Ä• rako hoti, doso Ä• rako hoti, moho Ä•
hoti. imesaá¹ƒ kho, bhikkhave, sattannaá¹ƒ dhammÄ• naá¹ƒ Ä• rakattÄ• arahÄ• hotÄ«â€™

9. asaddhammasuttaá¹ƒ

<93> ``sattime, bhikkhave, asaddhammÄ• . katame satta? assaddho hoti, ahiriko hoti, anot
hoti, kusÄ«to hoti, muá¹-á¹-hassati hoti, duppaÃ±Ã±o hoti. ime kho, bhikkhave, satta asaddh
navamaá¹ƒ.

10. saddhammasuttaá¹ƒ

<94> ``sattime, bhikkhave, saddhammÄ• . katame satta? saddho hoti, hirÄ«mÄ• hoti, ottap
hoti, Ä• raddhavÄ«riyo hoti, satimÄ• hoti, paÃ±Ã±avÄ• hoti. ime kho, bhikkhave, satta sad
dasamaá¹ƒ.

samaá¹‡avaggo navamo.

tassuddÄ• naá¹ƒ ---

bhikkhuá¹ƒ \Be II 510/ samaá¹‡o brÄ• hmaá¹‡o, sottiyo ceva nhÄ• tako.

vedagÅ« ariyo arahÄ• , asaddhammÄ• ca saddhammÄ• ti ||

10. Ä• huneyyavaggo

<95> ``sattime \Ne II 274/, bhikkhave, puggalÄ• Ä• huneyyÄ• ... pe ... dakkhiá¹‡eyyÄ• aÃ
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katame satta? idha, bhikkhave, ekacco puggalo ca
aniccÄ• nupassÄ« viharati aniccasaÃ±Ã±Ä« aniccapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ a
adhimuccamÄ• no paÃ±Ã±Ä• ya pariyogÄ• hamÄ• no. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• sa
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \Ee IV 146/
ayaá¹ƒ kho, bhikkhave, paá¹-hamo puggalo Ä• huneyyo pÄ• huneyyo ... pe ... anuttaraá¹ƒ p
lokassa.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo cakkhusmiá¹ƒ aniccÄ• nupassÄ« viharati
148/ aniccapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ
pariyogÄ• hamÄ• no. tassa apubbaá¹ƒ acarimaá¹ƒ Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vita
bhikkhave, dutiyo puggalo Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``puna caparaá¹ƒ, bhikkhave, idhekacco puggalo cakkhusmiá¹ƒ aniccÄ• nupassÄ« viharati
aniccapaá¹-isaá¹ƒvedÄ« satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no
pariyogÄ• hamÄ• no. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkh
... pe ... upahaccaparinibbÄ• yÄ« hoti ... pe ... asaá¹…khÄ• raparinibbÄ• yÄ« hoti ... pe ...
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti ... pe ... uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«. ayaá
puggalo Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. ime kho, bhikkhave,
Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡eyyÄ• aÃ±jalikaraá¹‡Ä«yÄ• anuttaraá¹ƒ puÃ±Ã±ak

96-622__._ sattime \Be II 511/, bhikkhave, puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• ... pe ...
puÃ±Ã±akkhettaá¹ƒ lokassa. katame satta? idha, bhikkhave, ekacco puggalo cakkhusmiá¹ƒ
... pe ... cakkhusmiá¹ƒ anattÄ• nupassÄ« viharati ... pe ... cakkhusmiá¹ƒ khayÄ• nupassÄ« \
... pe ... cakkhusmiá¹ƒ vayÄ• nupassÄ« viharati ... pe ... cakkhusmiá¹ƒ virÄ• gÄ• nupassÄ«
cakkhusmiá¹ƒ nirodhÄ• nupassÄ« viharati ... pe ... cakkhusmiá¹ƒ paá¹-inissaggÄ• nupassÄ«

sotasmiá¹ƒ ... pe ... ghÄ• nasmiá¹ƒ ... jivhÄ• ya ... kÄ• yasmiá¹ƒ ... manasmiá¹ƒ ... pe ....

rÅ«pesu ... pe ... saddesu ... gandhesu ... rasesu ... phoá¹-á¹-habbesu \Ee IV 147/ ... dhamm

... pe ....

cakkhuviÃ±Ã±Ä• á¹‡e ... pe ... sotaviÃ±Ã±Ä• á¹‡e ... ghÄ• naviÃ±Ã±Ä• á¹‡e ... jivhÄ• viÃ±Ã
kÄ• yaviÃ±Ã±Ä• á¹‡e ... manoviÃ±Ã±Ä• á¹‡e ... pe ....

cakkhusamphasse ... pe ... sotasamphasse ... ghÄ• nasamphasse ... jivhÄ• samphasse ... k
manosamphasse ... pe ....

cakkhusamphassajÄ• ya vedanÄ• ya ... pe ... sotasamphassajÄ• ya vedanÄ• ya ... ghÄ• na
jivhÄ• samphassajÄ• ya vedanÄ• ya ... kÄ• yasamphassajÄ• ya vedanÄ• ya ... manosamph

rÅ«pasaÃ±Ã±Ä• ya ... pe ... saddasaÃ±Ã±Ä• ya ... gandhasaÃ±Ã±Ä• ya ... rasasaÃ±Ã±Ä• y
phoá¹-á¹-habbasaÃ±Ã±Ä• ya ... dhammasaÃ±Ã±Ä• ya ... pe ....

rÅ«pasaÃ±cetanÄ• ya ... pe ... saddasaÃ±cetanÄ• ya ... gandhasaÃ±cetanÄ• ya ... rasasaÃ
phoá¹-á¹-habbasaÃ±cetanÄ• ya ... dhammasaÃ±cetanÄ• ya ... pe ....

rÅ«pataá¹‡hÄ• ya ... pe ... saddataá¹‡hÄ• ya ... gandhataá¹‡hÄ• ya ... rasataá¹‡hÄ• ya ...
phoá¹-á¹-habbataá¹‡hÄ• ya ... dhammataá¹‡hÄ• ya ... pe ....

rÅ«pavitakke \Ne II 276/ ... pe ... saddavitakke ... gandhavitakke ... rasavitakke ... phoá¹-á¹-
... dhammavitakke ... pe ....

rÅ«pavicÄ• re ... pe ... saddavicÄ• re ... gandhavicÄ• re ... rasavicÄ• re ... phoá¹-á¹-habbav
dhammavicÄ• re ... pe ....

``paÃ±cakkhandhe \Be II 512/ { ( ) Ce Se potthakesu natthi} ... pe ... rÅ«pakkhandhe ... ved
saÃ±Ã±Ä• kkhandhe ... saá¹…khÄ• rakkhandhe ... viÃ±Ã±Ä• á¹‡akkhandhe aniccÄ• nupass
dukkhÄ• nupassÄ« viharati ... anattÄ• nupassÄ« viharati ... khayÄ• nupassÄ« viharati ... vay
... virÄ• gÄ• nupassÄ« viharati ... nirodhÄ• nupassÄ« viharati ... paá¹-inissaggÄ• nupassÄ«
lokassÄ• â€™â€™ ti.

``chadvÄ• rÄ• rammaá¹‡esvettha, viÃ±Ã±Ä• á¹‡esu ca phassesu.

vedanÄ• su ca dvÄ• rassa, suttÄ• honti visuá¹ƒ aá¹-á¹-ha ||

``saÃ±Ã±Ä• saÃ±cetanÄ• taá¹‡hÄ• , vitakkesu vicÄ• re ca.

gocarassa visuá¹ƒ aá¹-á¹-ha, paÃ±cakkhandhe ca pacceke ||

``soá¸·asasvettha mÅ«lesu, aniccaá¹ƒ dukkhamanattÄ• .

khayÄ• vayÄ• virÄ• gÄ• ca, nirodhÄ• paá¹-inissaggÄ• ||

``kamaá¹ƒ aá¹-á¹-hÄ• nupassanÄ• , yojetvÄ• na visuá¹ƒ visuá¹ƒ.

sampiá¹‡á¸• itesu sabbesu, honti paÃ±ca satÄ• ni ca.

aá¹-á¹-havÄ«sati suttÄ• ni, Ä• huneyye ca vaggikeâ€™â€™ {imÄ• uddÄ• nagÄ• thÄ• yo C

Ä• huneyyavaggo dasamo.

11. rÄ• gapeyyÄ• laá¹ƒ

<623> ``rÄ• gassa \Ne II 277/ \Ee IV 148/, bhikkhave, abhiÃ±Ã±Ä• ya satta dhammÄ• bhÄ
satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go --- rÄ• gassa, bhikkhave, abhiÃ±Ã
bhÄ• vetabbÄ• â€™â€™ ti.

<624> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya satta dhammÄ• bhÄ• vetabbÄ• . katame \S
aniccasaÃ±Ã±Ä• , anattasaÃ±Ã±Ä• , asubhasaÃ±Ã±Ä• , Ä• dÄ«navasaÃ±Ã±Ä• , pahÄ• nas
nirodhasaÃ±Ã±Ä• --- rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya ime satta dhammÄ• bhÄ• veta

<625> ``rÄ• gassa \Be II 513/, bhikkhave, abhiÃ±Ã±Ä• ya satta dhammÄ• bhÄ• vetabbÄ•
asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anab
anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• --- rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• y
bhÄ• vetabbÄ• â€™â€™ ti.

626-652__._ ``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ• ya ... pahÄ• nÄ• y
vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... pe ... paá¹-inissaggÄ• ya ime satta
bhÄ• vetabbÄ• â€™â€™ ti.

653-1132__._ ``dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... p
issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambha
atimÄ• nassa ... madassa ... pamÄ• dassa abhiÃ±Ã±Ä• ya ... pe ... pariÃ±Ã±Ä• ya ... parikk
... khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya
bhÄ• vetabbÄ• â€™â€™ ti.

idamavoca \Ne II 278/ \Ee IV 149/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

sattakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

aá¹-á¹-hakanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. mettÄ• vaggo

1. mettÄ• suttavaá¹‡á¹‡anÄ•

<1> aá¹-á¹-hakanipÄ• tassa \Ne III 193/ \Be III 193/ \Ee IV 68/ paá¹-hame __Ä• sevitÄ• yÄ• sevitÄ• ya. __bhÄ• vitÄ• yÄ• _ti vaá¸• á¸• hitÄ• ya. __bahulÄ«katÄ• yÄ• _ti punappunaá¹ƒ yuttayÄ• nasadisakatÄ• ya. __vatthukatÄ• yÄ• _ti patiá¹-á¹-hÄ• naá¹-á¹-hena vatthu viya ka __anuá¹-á¹-hitÄ• yÄ• _ti paccupaá¹-á¹-hitÄ• ya. __paricitÄ• yÄ• _ti samantato citÄ• ya upac __susamÄ• raddhÄ• yÄ• _ti suá¹-á¹-hu samÄ• raddhÄ• ya sukatÄ• ya. __Ä• nisaá¹ƒsÄ• _ti supatÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ ekÄ• dasakanipÄ• te vakkhÄ• ma.

__appamÄ• á¹‡a_nti \Ne III 194/ pharaá¹‡avasena appamÄ• á¹‡aá¹ƒ. __tanÅ« saá¹ƒyojan upadhikkhaya_nti mettÄ• padaá¹-á¹-hÄ• nÄ• ya vipassanÄ• ya anukkamena upadhikkhayas pattassa dasa saá¹ƒyojanÄ• pahÄ«yantÄ«ti attho. atha vÄ• __tanÅ« saá¹ƒyojanÄ• hontÄ« paá¹-ighasampayuttasaá¹ƒyojanÄ• ca tanukÄ• honti. __passato upadhikkhaya_nti tesaá¹ƒ khayasaá¹…khÄ• taá¹ƒ mettaá¹ƒ adhigamavasena passantassa. __kusalÄ« tena hotÄ«_ti te hoti. __sattasaá¹‡á¸• a_nti \Ee IV 69/ sattasaá¹…khÄ• tena saá¹‡á¸• ena samannÄ• gataá¹ __vijetvÄ• _ti adaá¹‡á¸• ena asatthena dhammeneva vijinitvÄ• . __rÄ• jisayo_ti isisadisÄ• __yajamÄ• nÄ• _ti dÄ• nÄ• ni dadamÄ• nÄ• . __anupariyagÄ• _ti vicariá¹ƒsu.

__assamedha_ntiÄ• dÄ«su porÄ• á¹‡akarÄ• jakÄ• le kira sassamedhaá¹ƒ, purisamedhaá¹ vÄ• cÄ• peyyanti cattÄ• ri saá¹…gahavatthÅ«ni ahesuá¹ƒ, yehi rÄ• jÄ• no \Be III 194/ lokaá tattha nipphannasassato dasamabhÄ• gaggahaá¹‡aá¹ƒ __sassamedhaá¹ƒ_ nÄ• ma, sassa mahÄ• yodhÄ• naá¹ƒ chamÄ• sikaá¹ƒ bhattavetanÄ• nuppadÄ• naá¹ƒ __purisamedhaá¹ƒ_ medhÄ• vitÄ• ti attho. daliddamanussÄ• naá¹ƒ hatthato lekhaá¹ƒ gahetvÄ• tÄ«á¹‡i vassÄ• sahassadvisahassamattadhanÄ• nuppadÄ• naá¹ƒ __sammÄ• pÄ• saá¹ƒ_ nÄ• ma. taÃ±hi s bandhitvÄ• viya á¹-hapeti, tasmÄ• sammÄ• pÄ• santi vuccati. ``tÄ• ta, mÄ• tulÄ• â€™â€™ saá¹‡havÄ• cÄ• bhaá¹‡anaá¹ƒ __vÄ• cÄ• peyyaá¹ƒ_ nÄ• ma, piyavÄ• cÄ• ti attho. evaá¹ƒ saá¹…gahitaá¹ƒ raá¹-á¹-haá¹ƒ iddhaÃ±ceva hoti, phÄ«taÃ±ca, bahuannapÄ• naá¹ƒ, khemaa mudÄ• modamÄ• nÄ• ure putte naccentÄ• apÄ• rutagharÄ• viharanti. idaá¹ƒ gharadvÄ•

__niraggaá¸·a_nti vuccati. ayaá¹ƒ porÄ• á¹‡ikÄ• paveá¹‡i.

aparabhÄ• ge pana okkÄ• karÄ• jakÄ• le brÄ• hmaá¹‡Ä• imÄ• ni cattÄ• ri \Ee IV 70/ saá¹.
raá¹-á¹-hasampattiá¹ƒ parivattetvÄ• uddhaá¹ƒmÅ«lakaá¹ƒ katvÄ• __assamedhaá¹ƒ purisa
yaÃ±Ã±e nÄ• ma akaá¹ƒsu. tesu assamettha medhanti vadhentÄ«ti __assamedho_. dvÄ«hi
ekavÄ«satiyÅ«passa ekasmiá¹ƒ pacchimadivaseyeva sattanavutipaÃ±capasusataghÄ• tabh
bhÅ«miÃ±ca purise ca avasesasabbavibhavadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá
__purisamedho_. catÅ«hi pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒ bhÅ«miyÄ• assamedhe v
yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. sammamettha pÄ• santÄ«ti __sammÄ• pÄ• so_. divase
195/ pavesanadaá¹‡á¸• akasaá¹…khÄ• taá¹ƒ sammaá¹ƒ khipitvÄ• tassa patitokÄ• se vediá
yÅ«pÄ• dÄ«hi sarassatÄ«nadiyÄ• nimuggokÄ• sato pabhuti paá¹-ilomaá¹ƒ gacchantena ya
adhivacanaá¹ƒ. vÄ• jamettha pivantÄ«ti __vÄ• japeyyo_. ekena pariyaÃ±Ã±ena sattarasahi
beluvayÅ«passa sattarasakadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. natthi ettha a
__niraggaá¸·o_. navahi pariyaÃ±Ã±ehi yajitabbassa \Ee IV 71/ saddhiá¹ƒ bhÅ«miyÄ• ca pu
vuttavibhavadakkhiá¹‡assa sabbamedhapariyÄ• yanÄ• massa assamedhavikappassetaá¹ƒ

__kalampi_ \Be III 195/ __te nÄ• nubhavanti soá¸·asi_nti te sabbepi mahÄ• yÄ• gÄ• ekass
vipÄ• kamahantatÄ• ya soá¸·asiá¹ƒ kalaá¹ƒ na agghanti, soá¸·asamaá¹ƒ bhÄ• gaá¹ƒ na pÄ•
jinÄ• tÄ«_ti na attanÄ• parassa jÄ• niá¹ƒ karoti. __na jÄ• paye_ti na parena parassa jÄ• niá
__mettaá¹ƒso_ti mettÄ• yamÄ• nacittakoá¹-á¹-hÄ• so hutvÄ• . __sabbabhÅ«tÄ• na_nti sabb
kenacÄ«_ti tassa kenaci saddhiá¹ƒ akusalaveraá¹ƒ vÄ• puggalaveraá¹ƒ vÄ• natthi.

2. paÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<2> dutiye __Ä• dibrahmacariyikÄ• yÄ• _ti maggabrahmacariyassa Ä• dibhÅ«tÄ• ya. __pa
__garuá¹-á¹-hÄ• niya_nti gÄ• ravuppattipaccayabhÅ«taá¹ƒ garubhÄ• vanÄ«yaá¹ƒ. __tibba_
__paripucchatÄ«_ti atthapÄ• á¸·ianusandhipubbÄ• paraá¹ƒ pucchati. __paripaÃ±hatÄ«_ti pa
idaÃ±cidaÃ±ca paá¹-ipucchissÄ• mÄ«ti vitakketi. __dvayenÄ• _ti duvidhena. __anÄ• nÄ• ka
hoti. __atiracchÄ• nakathiko_ti nÄ• nÄ• vidhaá¹ƒ tiracchÄ• nakathaá¹ƒ na katheti. __ariyaá
tuá¹‡hÄ«bhÄ• va_nti ariyatuá¹‡hÄ«bhÄ• vo nÄ• ma catutthajjhÄ• naá¹ƒ, sesakammaá¹-á¹-h
vaá¹-á¹-ati. __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti jÄ• nitabbakaá¹ƒ jÄ• nÄ• ti. __passaá¹ƒ passatÄ«_ti
__piyattÄ• yÄ• _ti \Ee IV 72/ piyabhÄ• vatthÄ• ya. __garuttÄ• yÄ• _ti garubhÄ• vatthÄ• ya.
bhÄ• vanatthÄ• ya guá¹‡asambhÄ• vanÄ• ya vÄ• . __sÄ• maÃ±Ã±Ä• yÄ• _ti samaá¹‡adha
nirantarabhÄ• vatthÄ• ya.

3-4. appiyasuttadvayavaá¹‡á¹‡anÄ•

3-4__._ tatiye __appiyapasaá¹ƒsÄ«_ti appiyajanassa pasaá¹ƒsako vaá¹‡á¹‡abhÄ• á¹‡Ä«. _

piyajanassa \Ne III 196/ nindako garahako. catutthe __anavaÃ±Ã±attikÄ• mo_ti ``aho vata m
avajÄ• neyyuâ€™â€™ nti anavajÄ• nanakÄ• mo. __akÄ• laÃ±Ã±Å«_ti kathÄ• kÄ• laá¹ƒ na
__asucÄ«_ti asucÄ«hi kÄ• yakammÄ• dÄ«hi samannÄ• gato.

5. paá¹-hamalokadhammasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came lokassa dhammÄ• ti __lokadhammÄ• _. etehi muttÄ• nÄ• ma natthi, buddh
__lokaá¹ƒ anuparivattantÄ«_ti anubandhanti nappajahanti \Be III 196/, lokato na nivattantÄ«
aá¹-á¹-ha lokadhamme anuparivattatÄ«_ti ayaÃ±ca loko ete anubandhati na pajahati, tehi dh
nivattatÄ«ti attho.

__lÄ• bho alÄ• bho_ti lÄ• bhe Ä• gate alÄ• bho Ä• gatoyevÄ• ti veditabbo. __ayasÄ• _dÄ«
vipariá¹‡Ä• madhamme_ti ``vipariá¹‡Ä• madhammÄ• imeâ€™â€™ ti evaá¹ƒ avekkhati. __v
vidhamitÄ• viddhaá¹ƒsitÄ• . __padaÃ±ca Ã±atvÄ• _ti nibbÄ• napadaá¹ƒ jÄ• nitvÄ• . __sam
pÄ• ragÅ«_ti bhavassa pÄ• raá¹ƒ gato nipphattiá¹ƒ matthakaá¹ƒ patto, nibbÄ• napadaá¹ƒ Ã
gatabhÄ• vaá¹ƒ sammappajÄ• nÄ• tÄ«ti. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ

6. dutiyalokadhammasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __ko viseso_ti kiá¹ƒ visesakÄ• raá¹‡aá¹ƒ. __ko adhippayÄ• so_ti ko adhik
__pariyÄ• dÄ• yÄ• _ti gahetvÄ• pariniá¹-á¹-hapetvÄ• . idhÄ• pi vaá¹-á¹-avivaá¹-á¹-ameva ka

7. devadattavipattisuttavaá¹‡á¹‡anÄ•

<7> sattame __acirapakkante_ti saá¹…ghaá¹ƒ bhinditvÄ• na cirapakkante. __Ä• rabbhÄ• _
sandhÄ• ya. __attavipatti_nti attano vipattiá¹ƒ vipannÄ• kÄ• raá¹ƒ. sesapadesupi eseva nay
abhibhavitvÄ• madditvÄ• .

8. uttaravipattisuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Ne III 197/ __vaá¹-ajÄ• likÄ• ya_nti evaá¹ƒnÄ• make vihÄ• re. so kira vaa
niviá¹-á¹-hattÄ• vaá¹-ajÄ• likÄ• ti saá¹…khaá¹ƒ gato. __pÄ• turahosÄ«_ti imamatthaá¹ƒ dev
gantvÄ• pÄ• kaá¹-o ahosi. __Ä• dibrahmacariyako_ti sikkhattayasaá¹…gahassa sakalasÄ•
Ä• dibhÅ«to.

9. nandasuttavaá¹‡á¹‡anÄ•

<9> navame __kulaputto_ti jÄ• tikulaputto. __balavÄ• _ti thÄ• masampanno. __pÄ• sÄ• dik

rÅ«pasampattiyÄ• pasÄ• dajanako. __tibbarÄ• go_ti bahalarÄ• go. __kimaÃ±Ã±atrÄ• _tiÄ•
aÃ±Ã±ena kÄ• raá¹‡ena \Be III 197/ kathitena, ayaá¹ƒ nando indriyesu guttadvÄ• ro bhojan
jÄ• gariyamanuyutto satisampajaÃ±Ã±ena samannÄ• gato, yehi nando sakkoti paripuá¹‡á¹‡
brahmacariyaá¹ƒ carituá¹ƒ. sace imehi kÄ• raá¹‡ehi samannÄ• gato nÄ• bhavissa, na sakku
tatthÄ• _ti evaá¹ƒ tattha. imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ.

10. kÄ• raá¹‡á¸• avasuttavaá¹‡á¹‡anÄ•

<10> dasame __aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icaratÄ«_ti aÃ±Ã±ena kÄ• raá¹‡ena vacanena
vacanaá¹ƒ vÄ• paá¹-icchÄ• deti. __bahiddhÄ• kathaá¹ƒ apanÄ• metÄ«_ti bÄ• hirato aÃ±Ã
otÄ• reti. __apaneyyeso_ti apaneyyo nÄ«haritabbo esa. __samaá¹‡adÅ«sÄ«_ti samaá¹‡ad
vÄ«hÄ«su vÄ«hipalÄ• po viya nissÄ• ratÄ• ya samaá¹‡esu samaá¹‡apalÄ• po. __samaá¹‡a
samaá¹‡akacavaro. __bahiddhÄ• nÄ• sentÄ«_ti bahi nÄ«haranti. __yavakaraá¹‡e_ti yavak
__phuá¹‡amÄ• nassÄ• _ti ucce á¹-hÄ• ne á¹-hatvÄ• mahÄ• vÄ• te opuniyamÄ• nassa. __a
sÄ• radhaÃ±Ã±Ä• naá¹ƒ ekato dubbaladhaÃ±Ã±Ä• naá¹ƒ ekato karaá¹‡atthaá¹ƒ punappuna
apasammajjanisaá¹…khÄ• tena vÄ• taggÄ• hinÄ• suppena vÄ• vatthena vÄ• nÄ«haranti.

__saá¹ƒvÄ• sÄ• ya_nti saá¹ƒvÄ• sena ayaá¹ƒ. __vijÄ• nÄ• thÄ• _ti jÄ• neyyÄ• tha. __santa
__janavatÄ«_ti janamajjhe. __raho karoti karaá¹‡a_nti karaá¹‡aá¹ƒ vuccati pÄ• pakammaá¹
paá¹-icchanno hutvÄ• \Ne III 198/ karoti. __saá¹ƒsappÄ« ca musÄ• vÄ• dÄ«_ti saá¹ƒsappit
bhaá¹‡anto saá¹ƒsappati phandatÄ«ti attho. imasmiá¹ƒ sutte vaá¹-á¹-ameva kathetvÄ• gÄ•
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti.

mettÄ• vaggo paá¹-hamo.

2. mahÄ• vaggo

1. veraÃ±jasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa paá¹-hame __abhivÄ• detÄ«_ti evamÄ• dÄ«ni __na samaá¹‡o gotamo_ti e
evamettha attho veditabbo \Be III 198/ ``na vandati nÄ• sanÄ• vuá¹-á¹-hÄ• ti, nÄ• pi `idha b
ti evaá¹ƒ Ä• sanena vÄ• nimantetÄ«â€™â€™ ti. ettha hi vÄ• -saddo vibhÄ• vane nÄ• ma a
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«su viya. evaá¹ƒ vatvÄ• atha attano abhivÄ•
bhagavantaá¹ƒ disvÄ• Ä• ha --- __tayidaá¹ƒ, bho gotama, tathevÄ• _ti. yaá¹ƒ taá¹ƒ mayÄ•
taá¹ƒ savanaÃ±ca me dassanaÃ±ca saá¹ƒsandati sameti, atthato ekÄ«bhÄ• vaá¹ƒ gacchati
pe ... Ä• sanena vÄ• nimantetÄ«ti. evaá¹ƒ attanÄ• sutaá¹ƒ diá¹-á¹-hena nigametvÄ• ninda
__tayidaá¹ƒ, bho gotama, na sampannamevÄ• _ti taá¹ƒ abhivÄ• danÄ• dÄ«naá¹ƒ akaraá¹‡a

athassa bhagavÄ• attukkaá¹ƒsanaparavambhanadosaá¹ƒ anupagamma karuá¹‡Ä• sÄ«tal
aÃ±Ã±Ä• á¹‡aá¹ƒ vidhamitvÄ• yuttabhÄ• vaá¹ƒ dassetukÄ• mo __nÄ• haá¹ƒ taá¹ƒ brÄ• hm
saá¹…khepattho --- ahaá¹ƒ, brÄ• hmaá¹‡a, appaá¹-ihatena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡acakk
puggalaá¹ƒ etasmiá¹ƒ sadevakÄ• dibhede loke na passÄ• mi, yamahaá¹ƒ abhivÄ• deyyaá¹ƒ
Ä• sanena vÄ• nimanteyyaá¹ƒ. anacchariyaá¹ƒ vÄ• etaá¹ƒ, svÄ• haá¹ƒ ajja sabbaÃ±Ã±uta
nipaccÄ• kÄ• rÄ• rahaá¹ƒ puggalaá¹ƒ na passÄ• mi. apica kho yadÄ• pÄ• haá¹ƒ sampatijÄ•
sattapadavÄ«tihÄ• rena gantvÄ• \Ne III 199/ sakalaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ olokesi
sadevakÄ• dibhede loke taá¹ƒ puggalaá¹ƒ na passÄ• mi, yamahaá¹ƒ evarÅ«paá¹ƒ nipaccak
maá¹ƒ soá¸·asakappasahassÄ• yuko khÄ«á¹‡Ä• savamahÄ• brahmÄ• pi aÃ±jaliá¹ƒ paggah
tvaá¹ƒ \Ee IV 77/ sadevakassa lokassa aggo ca jeá¹-á¹-ho ca seá¹-á¹-ho ca, natthi tayÄ• utt
saÃ±jÄ• tasomanasso patimÄ• nesi. tadÄ• pi cÄ• haá¹ƒ attanÄ• uttaritaraá¹ƒ apassanto Ä•
nicchÄ• resiá¹ƒ --- ``aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasm
evaá¹ƒ sampatijÄ• tassÄ• pi mayhaá¹ƒ abhivÄ• danÄ• diraho puggalo natthi, svÄ• haá¹ƒ id
kaá¹ƒ abhivÄ• deyyaá¹ƒ. tasmÄ• tvaá¹ƒ, brÄ• hmaá¹‡a, mÄ• tathÄ• gatÄ• evarÅ«paá¹ƒ p
yaÃ±hi, brÄ• hmaá¹‡a, tathÄ• gato abhivÄ• deyya vÄ• ... pe ... Ä• sanena vÄ• nimanteyya
puggalassa rattipariyosÄ• ne paripÄ• kasithilabandhanaá¹ƒ vaá¹‡á¹-Ä• muttatÄ• laphalaá¹ƒ
sahasÄ• va bhÅ«miyaá¹ƒ nipateyya.

evaá¹ƒ \Be III 199/ vuttepi brÄ• hmaá¹‡o duppaÃ±Ã±atÄ• ya tathÄ• gatassa lokajeá¹-á¹-hab
kevalaá¹ƒ taá¹ƒ vacanaá¹ƒ asahamÄ• no Ä• ha --- __arasarÅ«po bhavaá¹ƒ gotamo_ti. ayaá
yaá¹ƒ loke abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammaá¹ƒ ``sÄ• maggi
bhoto gotamassa natthi. tasmÄ• arasarÅ«po bhavaá¹ƒ gotamo, arasajÄ• tiko arasasabhÄ•
cittamudubhÄ• vajananatthaá¹ƒ ujuvipaccanÄ«kabhÄ• vaá¹ƒ pariharanto aÃ±Ã±athÄ• tass
78/ attani sandassento __atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo_tiÄ• dimÄ• ha.

tattha __atthi khvesÄ• _ti atthi kho esa. __pariyÄ• yo_ti kÄ• raá¹‡aá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti
brÄ• hmaá¹‡a, etaá¹ƒ kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena maá¹ƒ ``arasarÅ«po bhavaá¹ƒ got
puggalo sammÄ• vadeyya, avitathavÄ• dÄ«ti saá¹…khaá¹ƒ gaccheyya. katamo pana soti?
rÅ«parasÄ• ... pe ... phoá¹-á¹-habbarasÄ• , te tathÄ• gatassa pahÄ«nÄ• ti. kiá¹ƒ vuttaá¹ƒ h
vÄ• upapattivasena vÄ• seá¹-á¹-hasammatÄ• nampi puthujjanÄ• naá¹ƒ rÅ«pÄ• rammaá¹‡
abhinandantÄ• naá¹ƒ rajjantÄ• naá¹ƒ uppajjanti kÄ• masukhassÄ• dasaá¹…khÄ• tÄ• rÅ«pa
rasarasÄ• , phoá¹-á¹-habbarasÄ• , ye imaá¹ƒ lokaá¹ƒ gÄ«vÄ• ya bandhitvÄ• viya Ä• viÃ±ch
vatthÄ• rammaá¹‡Ä• disÄ• maggiyaÃ±ca uppannattÄ• sÄ• maggirasÄ• ti vuccanti. te sabb
``mayhaá¹ƒ pahÄ«nÄ• â€™â€™ ti \Ne III 200/ vattabbepi mamÄ• kÄ• rena attÄ• naá¹ƒ anu
desanÄ• vilÄ• so vÄ• esa tathÄ• gatassa.

tattha __pahÄ«nÄ• _ti cittasantÄ• nato vigatÄ• , pajahitÄ• vÄ• . etasmiá¹ƒ panatthe karaá¹
daá¹-á¹-habbaá¹ƒ. ariyamaggasatthena ucchinnaá¹ƒ taá¹‡hÄ• vijjÄ• mayaá¹ƒ mÅ«laá¹ƒ etes

tÄ• lavatthu viya nesaá¹ƒ vatthu katanti __tÄ• lÄ• vatthukatÄ• _. yathÄ• hi tÄ• larukkhaá¹ƒ tassa vatthumatte tasmiá¹ƒ padese kate na puna tassa tÄ• lassa uppatti paÃ±Ã±Ä• yati, eva \Ee IV 79/ samÅ«le rÅ«pÄ• dirase uddharitvÄ• tesaá¹ƒ pubbe uppannapubbabhÄ• vena va sabbepi te tÄ• lÄ• vatthukatÄ• ti vuccanti. aviruá¸·hidhammattÄ• vÄ• matthakacchinnatÄ• tÄ• lÄ• vatthukatÄ• . yasmÄ• pana evaá¹ƒ tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• honti pacchÄ• bhÄ• vo na hoti, tathÄ• katÄ• honti. tasmÄ• Ä• ha --- __anabhÄ• vaá¹ƒkatÄ• _ti. anuppÄ• dadhammÄ• _ti anÄ• gate anuppajjanakasabhÄ• vÄ• .

__no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«_ti yaÃ±ca kho tvaá¹ƒ sandhÄ• ya vadesi, s ca evaá¹ƒ vutte yo brÄ• hmaá¹‡ena vutto sÄ• maggiraso, tassa attani vijjamÄ• natÄ• anuÃ yo hi naá¹ƒ sÄ• maggirasaá¹ƒ kÄ• tuá¹ƒ bhabbo hutvÄ• na karoti, so tadabhÄ• vena arasar arahati. bhagavÄ• pana abhabbova etaá¹ƒ kÄ• tuá¹ƒ, tenassa kÄ• raá¹‡e abhabbataá¹ƒ pa kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti. yaá¹ƒ pariyÄ• yaá¹ƒ sandhÄ• ya tvaá¹ƒ vadesi, so amhesu neva vattabboti.

evaá¹ƒ brÄ• hmaá¹‡o attanÄ• adhippetaá¹ƒ arasarÅ«pataá¹ƒ Ä• ropetuá¹ƒ asakkonto athÄ bhava_ntiÄ• dimÄ• ha. sabbapariyÄ• yesu cettha vuttanayeneva yojanÄ• kkamaá¹ƒ viditvÄ evaá¹ƒ veditabbaá¹ƒ --- brÄ• hmaá¹‡o tadeva vayovuddhÄ• naá¹ƒ abhivÄ• danÄ• dikamma ``sÄ• maggiparibhogoâ€™â€™ ti maÃ±Ã±amÄ• no tadabhÄ• vena ca bhagavantaá¹ƒ ``nibb ca yvÄ• yaá¹ƒ rÅ«pÄ• dÄ«su sattÄ• naá¹ƒ chandarÄ• gaparibhogo, tadabhÄ• vaá¹ƒ attani s pariyÄ• yamanujÄ• ni.

puna brÄ• hmaá¹‡o yaá¹ƒ loke vayovuddhÄ• naá¹ƒ abhivÄ• danÄ• dikulasamudÄ• cÄ• rak akiriyaá¹ƒ sampassamÄ• no bhagavantaá¹ƒ __akiriyavÄ• do_ti Ä• ha. bhagavÄ• pana yasm \Ne III 201/ akiriyaá¹ƒ vadati, tasmÄ• taá¹ƒ akiriyavÄ• ditaá¹ƒ attani sampassamÄ• no apar pariyÄ• yamanujÄ• ni. tattha á¹-hapetvÄ• kÄ• yaduccaritÄ• dÄ«ni avasesÄ• akusalÄ• dha akusalÄ• dhammÄ• _ti veditabbÄ• .

puna brÄ• hmaá¹‡o tadeva abhivÄ• danÄ• dikammaá¹ƒ bhagavati apassanto ``imaá¹ƒ Ä• g lokapaveá¹‡Ä« ucchijjatÄ«â€™â€™ ti maÃ±Ã±amÄ• no bhagavantaá¹ƒ __ucchedavÄ• do_ paÃ±cakÄ• maguá¹‡ikarÄ• gassa ceva akusalacittadvayasampayuttassa ca dosassa anÄ• sabbÄ• kusalasambhavassa pana mohassa arahattamaggena ucchedaá¹ƒ \Be III 201/ vada avasesÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ yathÄ• nurÅ«paá¹ƒ catÄ tasmÄ• taá¹ƒ ucchedavÄ• daá¹ƒ attani sampassamÄ• no aparaá¹ƒ pariyÄ• yamanujÄ• ni.

puna brÄ• hmaá¹‡o ``jigucchati maÃ±Ã±e samaá¹‡o gotamo idaá¹ƒ vayovuddhÄ• naá¹ƒ abhivÄ• danÄ• dikulasamudÄ• cÄ• rakammaá¹ƒ, tena taá¹ƒ na karotÄ«â€™â€™ ti maÃ±Ã± __jegucchÄ«_ti Ä• ha. bhagavÄ• pana yasmÄ• jigucchati kÄ• yaduccaritÄ• dÄ«hi, yÄ• ni k

ceva yÄ• va ca akusalÄ• naá¹ƒ \Ee IV 81/ lÄ• makadhammÄ• naá¹ƒ samÄ• patti samÄ• paj
sabbampi gÅ«thaá¹ƒ viya maá¹‡á¸• anakajÄ• tiko puriso jigucchati hirÄ«yati, tasmÄ• taá¹ƒ
sampassamÄ• no aparaá¹ƒ pariyÄ• yamanujÄ• ni. tattha __kÄ• yaduccaritenÄ• _tiÄ• di kara
daá¹-á¹-habbaá¹ƒ.

puna brÄ• hmaá¹‡o tadeva abhivÄ• danÄ• dikammaá¹ƒ bhagavati apassanto ``ayaá¹ƒ idaá
vineti vinÄ• seti, atha vÄ• yasmÄ• etaá¹ƒ sÄ• mÄ«cikammaá¹ƒ na karoti, tasmÄ• ayaá¹ƒ v
niggaá¹‡hitabboâ€™â€™ ti maÃ±Ã±amÄ• no bhagavantaá¹ƒ __venayiko_ti Ä• ha. tatrÄ• ya
vinayo, vinÄ• setÄ«ti vuttaá¹ƒ hoti. vinayo eva __venayiko_. vinayaá¹ƒ vÄ• arahatÄ«ti __ve
arahatÄ«ti vuttaá¹ƒ hoti. bhagavÄ• pana yasmÄ• rÄ• gÄ• dÄ«naá¹ƒ vinayÄ• ya vÅ«pasam
venayiko hoti. ayameva cettha padattho --- vinayÄ• ya dhammaá¹ƒ desetÄ«ti venayiko. vicit
svÄ• yaá¹ƒ taá¹ƒ venayikabhÄ• vaá¹ƒ attani sampassamÄ• no aparaá¹ƒ pariyÄ• yamanujÄ•

puna brÄ• hmaá¹‡o yasmÄ• abhivÄ• danÄ• dÄ«ni sÄ• mÄ«cikammÄ• ni karontÄ• vayovu
akarontÄ• pana tÄ• penti vihesenti domanassaá¹ƒ nesaá¹ƒ uppÄ• denti, bhagavÄ• ca tÄ•
``ayaá¹ƒ vayovuddhe tapatÄ«â€™â€™ ti maÃ±Ã±amÄ• no sappurisÄ• cÄ• ravirahitattÄ• vA
nti maÃ±Ã±amÄ• no bhagavantaá¹ƒ __tapassÄ«_ti Ä• ha. tatrÄ• yaá¹ƒ padattho --- tapatÄ«
attho. sÄ• mÄ«cikammÄ• karaá¹‡assetaá¹ƒ adhivacanaá¹ƒ. tapo assa atthÄ«ti __tapassÄ«
byaÃ±janÄ• ni avicÄ• retvÄ• loke kapaá¹‡apuriso \Ee IV 82/ tapassÄ«ti \Be III 202/ vuccati.
akusalÄ• dhammÄ• lokaá¹ƒ tapanato tapanÄ«yÄ• ni vuccanti, tesaá¹ƒ pahÄ«nattÄ• yasm
gato. tasmÄ• taá¹ƒ tapassitaá¹ƒ attani sampassamÄ• no aparaá¹ƒ pariyÄ• yamanujÄ• ni. ta
tapantÄ«ti tapÄ• , akusaladhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. te tape assi nirassi pahÄ• s

puna brÄ• hmaá¹‡o taá¹ƒ abhivÄ• danÄ• dikammaá¹ƒ devalokagabbhasampattiyÄ• devalo
saá¹ƒvattatÄ«ti maÃ±Ã±amÄ• no bhagavati cassa abhÄ• vaá¹ƒ disvÄ• bhagavantaá¹ƒ __a
vÄ• bhagavato mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡e dosaá¹ƒ dassentopi evamÄ• ha
gabbhato apagatoti __apagabbho, _ abhabbo devalokÅ«papattiá¹ƒ pÄ• puá¹‡itunti adhippÄ
assÄ• ti apagabbho. devalokagabbhaparibÄ• hirattÄ• Ä• yatiá¹ƒ hÄ«nagabbhapaá¹-ilÄ• bh
mÄ• tukucchismiá¹ƒ gabbhavÄ• so ahosÄ«ti adhippÄ• yo. bhagavato pana yasmÄ• Ä• yati
tasmÄ• so taá¹ƒ apagabbhataá¹ƒ attani sampassamÄ• no aparaá¹ƒ pariyÄ• yamanujÄ• ni.
brÄ• hmaá¹‡a, Ä• yatiá¹ƒ gabbhaseyyÄ• punabbhavÄ• bhinibbatti pahÄ«nÄ• _ti etesaá¹ƒ p
daá¹-á¹-habbo --- ``brÄ• hmaá¹‡a, yassa puggalassa anÄ• gate gabbhaseyyÄ• punabbhav
maggena vihatakÄ• raá¹‡attÄ• pahÄ«nÄ• . gabbhaseyyÄ• gahaá¹‡ena cettha jalÄ• bujayo
punabbhavÄ• bhinibbattiggahaá¹‡ena itarÄ• tissoâ€™â€™ pi.

apica gabbhassa seyyÄ• __gabbhaseyyÄ• _. punabbhavo \Ee IV 83/ eva abhinibbatti __pu
evamettha attho daá¹-á¹-habbo. yathÄ• ca viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«ti vuttepi na viÃ±Ã±Ä•

atthi, evamidhÄ• pi na gabbhato aÃ±Ã±Ä• seyyÄ• veditabbÄ• . abhinibbatti ca nÄ• ma yas
apunabbhavabhÅ«tÄ• pi atthi, idha ca punabbhavabhÅ«tÄ• adhippetÄ• , tasmÄ• vuttaá¹ƒ
abhinibbatti punabbhavÄ• bhinibbattÄ«â€™â€™ ti.

evaá¹ƒ \Ne III 203/ Ä• gatakÄ• lato paá¹-á¹-hÄ• ya arasarÅ«patÄ• dÄ«hi aá¹-á¹-hahi akkosa
brÄ• hmaá¹‡aá¹ƒ bhagavÄ• dhammissaro dhammarÄ• jÄ• dhammasÄ• mÄ« tathÄ• gato a
brÄ• hmaá¹‡aá¹ƒ olekento yaá¹ƒ dhammadhÄ• tuá¹ƒ paá¹-ivijjhitvÄ• desanÄ• vilÄ• sappatt
III 203/ dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• vigatavalÄ• hake nabhe puá¹‡á¹‡acando
viya ca brÄ• hmaá¹‡assa hadayandhakÄ• raá¹ƒ vidhamento tÄ• niyeva akkosavatthÅ«ni ter
aÃ±Ã±athÄ• dassetvÄ• punapi attano karuá¹‡Ä• vipphÄ• raá¹ƒ aá¹-á¹-hahi lokadhammehi
paá¹-iladdhatÄ• diguá¹‡alakkhaá¹‡aá¹ƒ pathavisamacittataá¹ƒ akuppadhammataÃ±ca pakÄ
kevalaá¹ƒ palitasirakhaá¹‡á¸• adantavalittacatÄ• dÄ«hi attano vuddhabhÄ• vaá¹ƒ sallakkhet
attÄ• naá¹ƒ jÄ• tiyÄ• anugataá¹ƒ jarÄ• ya anusaá¹-aá¹ƒ byÄ• dhino adhibhÅ«taá¹ƒ maraá¹-
maritvÄ• puna sveva uttÄ• naseyyadÄ• rakabhÄ• vagamanÄ«yaá¹ƒ \Ee IV 84/. mahantena
santikaá¹ƒ Ä• gato, tadassa Ä• gamanaá¹ƒ sÄ• tthakaá¹ƒ hotÅ«â€™â€™ ti cintetvÄ• imasm
appaá¹-isamaá¹ƒ purejÄ• tabhÄ• vaá¹ƒ dassento __seyyathÄ• pi, brÄ• hmaá¹‡Ä• _tiÄ• dinÄ
dhammadesanaá¹ƒ vaá¸• á¸• hesi.

tattha __seyyathÄ• pÄ«_tiÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• vutanayeneva attho veditabbo. ayaá¹ƒ
heá¹-á¹-hÄ• vuttanayeneva hi te kukkuá¹-apotakÄ• pakkhe vidhunantÄ• taá¹ƒkhaá¹‡Ä• nu
nikkhamanti. evaá¹ƒ nikkhamantÄ• naÃ±ca tesaá¹ƒ yo paá¹-hamataraá¹ƒ nikkhamati, so jeá
bhagavÄ• tÄ• ya upamÄ• ya attano jeá¹-á¹-habhÄ• vaá¹ƒ sÄ• dhetukÄ• mo brÄ• hmaá¹‡aá
tesaá¹ƒ kukkuá¹-acchÄ• potakÄ• naá¹ƒ ... pe ... kinti svÄ• ssa vacanÄ«yo_ti. tattha __kukku
kukkuá¹-apotakÄ• naá¹ƒ. __kinti svÄ• ssa vacanÄ«yo_ti so kinti vacanÄ«yo assa, kiá¹ƒ vatta
jeá¹-á¹-ho vÄ• kaniá¹-á¹-ho vÄ• ti.

__ ``jeá¹-á¹-hoâ€™â€™ tissa, bho gotama, vacanÄ«yo_ti, bho gotama, so jeá¹-á¹-ho iti ass
ce? __so hi nesaá¹ƒ jeá¹-á¹-ho_ti, yasmÄ• so nesaá¹ƒ vuddhataroti attho. athassa bhagavÄ
sampaá¹-ipÄ• dento __evameva kho_ti Ä• ha, yathÄ• so kukkuá¹-apotako, evaá¹ƒ ahampi.
85/ __pajÄ• yÄ• _ti avijjÄ• vuccati aÃ±Ã±Ä• á¹‡aá¹ƒ, tattha gatÄ• ya. __pajÄ• yÄ• _ti satta
avijjÄ• kosassa anto paviá¹-á¹-hesu sattesÅ«pi vuttaá¹ƒ hoti. __aá¹‡á¸• abhÅ«tÄ• yÄ• _ti aá
pajÄ• tÄ• ya saÃ±jÄ• tÄ• ya. yathÄ• hi aá¹‡á¸• e nibbattÄ• ekacce sattÄ• aá¹‡á¸• abhÅ«t
III 204/ sabbÄ• pi pajÄ• avijjaá¹‡á¸• akose nibbattattÄ• aá¹‡á¸• abhÅ«tÄ• ti vuccati. __pari
III 204/ tena avijjaá¹‡á¸• akosena samantato onaddhÄ• ya baddhÄ• ya veá¹-hitÄ• ya. __avij
padÄ• letvÄ• _ti taá¹ƒ avijjÄ• mayaá¹ƒ aá¹‡á¸• akosaá¹ƒ bhinditvÄ• . __ekova loke_ti sakale
ahameva eko adutiyo. __anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho_ti uttararahitaá
sammÄ• sÄ• maÃ±ca bodhiá¹ƒ, atha vÄ• pasatthaá¹ƒ sundaraÃ±ca bodhiá¹ƒ. arahattamag
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assÄ• pi nÄ• mameva. ubhayampi vaá¹-á¹-ati. aÃ±Ã±esaá¹ƒ arah

na hotÄ«ti? na hoti. kasmÄ• ? asabbaguá¹‡adÄ• yakattÄ• . tesaÃ±hi kassaci arahattamagg
kassaci tisso vijjÄ• , kassaci cha abhiÃ±Ã±Ä• , kassaci catasso paá¹-isambhidÄ• , kassaci
sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ. paccekabuddhÄ• nampi paccekabodhiÃ±Ä• á¹‡ameva deti
sabbaguá¹‡asampattiá¹ƒ \Ee IV 86/ deti abhiseko viya raÃ±Ã±o sabbalokissarabhÄ• vaá¹ƒ.
kassacipi anuttarÄ• bodhi na hotÄ«ti. __abhisambuddho_ti abbhaÃ±Ã±Ä• siá¹ƒ paá¹-ivijjhiá
adhigatomhÄ«ti vuttaá¹ƒ hoti.

idÄ• ni yadetaá¹ƒ bhagavatÄ• ``evameva khoâ€™â€™ tiÄ• dinÄ• nayena vuttaá¹ƒ opamm
evaá¹ƒ atthena saá¹ƒsanditvÄ• veditabbaá¹ƒ --- yathÄ• hi tassÄ• kukkuá¹-iyÄ• attano aá¹
adhisayanÄ• ditividhakiriyÄ• karaá¹‡aá¹ƒ, evaá¹ƒ bodhipallaá¹…ke nisinnassa bodhisattabh
santÄ• ne aniccaá¹ƒ, dukkhaá¹ƒ, anattÄ• ti tividhÄ• nupassanÄ• karaá¹‡aá¹ƒ. kukkuá¹-iyÄ•
tividhakiriyÄ• sampÄ• danena aá¹‡á¸• Ä• naá¹ƒ apÅ«tibhÄ• vo viya bodhisattabhÅ«tassa bh
tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹‡assa aparihÄ• ni. kukkuá¹-iyÄ•
aá¹‡á¸• Ä• naá¹ƒ allasinehapariyÄ• dÄ• naá¹ƒ viya bodhisattabhÅ«tassa bhagavato tividhÄ
bhavattayÄ• nugatanikantisinehapariyÄ• dÄ• naá¹ƒ. kukkuá¹-iyÄ• tividhakiriyÄ• karaá¹‡ena
tanubhÄ• vo viya bodhisattabhÅ«tassa bhagavato tividhÄ• nupassanÄ• sampÄ• danena av
kukkuá¹-iyÄ• tividhakiriyÄ• karaá¹‡ena kukkuá¹-apotakassa pÄ• danakhatuá¹‡á¸• akÄ• naá
bodhisattabhÅ«tassa bhagavato tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹
tikkhakharavippasannasÅ«rabhÄ• vo. kukkuá¹-iyÄ• tividhakiriyÄ• karaá¹‡ena kukkuá¹-apota
viya bodhisattabhÅ«tassa \Be III 205/ \Ee IV 87/ bhagavato tividhÄ• nupassanÄ• sampÄ• da
vipassanÄ• Ã±Ä• á¹‡assa pariá¹‡Ä• makÄ• lo vaá¸• á¸• hikÄ• lo gabbhaggahaá¹‡akÄ• lo. k
tividhakiriyÄ• karaá¹‡ena kukkuá¹-apotakassa pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• a
padÄ• letvÄ• pakkhe papphoá¹-etvÄ• sotthinÄ• abhinibbhidÄ• kÄ• lo viya bhagavato tividh
vipassanÄ• Ã±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• petvÄ• anupubbÄ• dhigatena \Ne III 205/ araha
avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• abhiÃ±Ã±Ä• pakkhe papphoá¹-etvÄ• sotthinÄ• sakala
veditabbo.

__ahaÃ±hi, brÄ• hmaá¹‡a, jeá¹-á¹-ho seá¹-á¹-ho lokassÄ• _ti, brÄ• hmaá¹‡a, yathÄ• tesaá
paá¹-hamataraá¹ƒ aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• abhinibbatto kukkuá¹-apotako jeá¹-á¹-ho
avijjÄ• gatÄ• ya pajÄ• ya taá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• paá¹-hamataraá¹ƒ ariyÄ
ahaÃ±hi jeá¹-á¹-ho vuddhatamoti saá¹…khaá¹ƒ gato, sabbaguá¹‡ehi pana appaá¹-isamattÄ•

evaá¹ƒ bhagavÄ• attano anuttaraá¹ƒ jeá¹-á¹-haseá¹-á¹-habhÄ• vaá¹ƒ brÄ• hmaá¹‡assa pa
paá¹-ipadÄ• ya taá¹ƒ adhigato, taá¹ƒ paá¹-ipadaá¹ƒ pubbabhÄ• gato pabhuti dassetuá¹ƒ __
brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. tattha __Ä• raddhaá¹ƒ kho pana me, brÄ• hmaá¹‡a, vÄ«riya
mayÄ• ayaá¹ƒ anuttaro jeá¹-á¹-haseá¹-á¹-habhÄ• vo kusÄ«tena muá¹-á¹-hassatinÄ• sÄ• ra
adhigato, apica kho tadadhigamÄ• ya Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ ahosi. bodhim
catusammappadhÄ• nabhedaá¹ƒ vÄ«riyaá¹ƒ Ä• raddhaá¹ƒ ahosi, paggahitaá¹ƒ asithilappav

ca me taá¹ƒ __asallÄ«naá¹ƒ_ ahosi \Ee IV 88/. na kevalaÃ±ca vÄ«riyameva, satipi me
Ä• rammaá¹‡Ä• bhimukhabhÄ• vena __upaá¹-á¹-hitÄ• _ ahosi, upaá¹-á¹-hitattÄ• yeva ca __
kÄ• yo asÄ• raddho_ti kÄ• yacittappassaddhivasena kÄ• yopi me passaddho ahosi. tattha y
rÅ«pakÄ• yopi passaddhoyeva hoti, tasmÄ• ``nÄ• makÄ• yo rÅ«pakÄ• yoâ€™â€™ ti avise
ti vuttaá¹ƒ. __asÄ• raddho_ti so ca kho passaddhattÄ• yeva asÄ• raddho, vigatadarathoti vu
206/. __samÄ• hitaá¹ƒ cittaá¹ƒ ekagga_nti cittampi me sammÄ• Ä• hitaá¹ƒ suá¹-á¹-hu á¹-ha
ahosi, samÄ• hitattÄ• eva ca ekaggaá¹ƒ acalaá¹ƒ nipphandananti. ettÄ• vatÄ• jhÄ• nassa
kathitÄ• hoti.

idÄ• ni imÄ• ya paá¹-ipadÄ• ya adhigataá¹ƒ paá¹-hamajjhÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• vijjÄ• tt
visesaá¹ƒ dassento __so kho aha_ntiÄ• dimÄ• ha. tattha yaá¹ƒ yÄ• va vinicchayanayena va
visuddhimagge (Vism I 69) vuttameva.

__ayaá¹ƒ kho me, brÄ• hmaá¹‡Ä• _tiÄ• dÄ«su pana __vijjÄ• _ti viditakaraá¹‡aá¹-á¹-hena v
karoti \Ne III 206/? pubbenivÄ• saá¹ƒ. __avijjÄ• _ti tasseva pubbenivÄ• sassa aviditakaraá¹‡
tappaá¹-icchÄ• dakamoho. __tamo_ti sveva moho tappaá¹-icchÄ• dakaá¹-á¹-hena tamo nÄ•
sÄ• eva vijjÄ• obhÄ• sakaraá¹‡aá¹-á¹-hena Ä• lokoti. ettha ca vijjÄ• adhigatÄ• ti attho, ses
pasaá¹ƒsÄ• vacanaá¹ƒ. yojanÄ• panettha --- ayaá¹ƒ kho me vijjÄ• adhigatÄ• , tassa me ac
vihatÄ• , vinaá¹-á¹-hÄ• ti attho. kasmÄ• ? yasmÄ• vijjÄ• uppannÄ• . esa nayo itarasmimpi
ta_nti ettha __ta_nti nipÄ• tamattaá¹ƒ. satiyÄ• avippavÄ• sena appamattassa vÄ«riyÄ• tÄ•
jÄ«vite ca anapekkhÄ• tÄ• ya pahitattassa pesitattassÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- yath
Ä• tÄ• pino pahitattassa viharato avijjÄ• vihaÃ±Ã±eyya, vijjÄ• uppajjeyya tamo vihaÃ±Ã±ey
evameva mama avijjÄ• vihatÄ• , vijjÄ• uppannÄ• , tamo vihato, Ä• loko uppanno. etassa m
anurÅ«pameva phalaá¹ƒ laddhanti.

__ayaá¹ƒ kho me, brÄ• hmaá¹‡a, paá¹-hamÄ• abhinibbhidÄ• ahosi kukkuá¹-acchÄ• pakas
ayaá¹ƒ kho mama, brÄ• hmaá¹‡a, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡amukhatuá¹‡á¸• akena
nivutthakhandhappaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• paá¹-hamÄ• ab
nikkhanti paá¹-hamÄ• ariyÄ• jÄ• ti ahosi kukkuá¹-acchÄ• pakasseva mukhatuá¹‡á¸• akena
vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• tamhÄ• aá¹‡á¸• akosamhÄ• abhinibbhidÄ• nikkhanti
paccÄ• jÄ• tÄ«ti. ayaá¹ƒ tÄ• va pubbenivÄ• sakathÄ• yaá¹ƒ nayo.

cutupapÄ• takathÄ• ya \Be III 207/ pana __vijjÄ• _ti dibbacakkhuÃ±Ä• á¹‡avijjÄ• . __avijjÄ•
cutupapÄ• tappaá¹-icchÄ• dikÄ• \Ee IV 90/ avijjÄ• . yathÄ• pana pubbenivÄ• sakathÄ• yaá
``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡amukhatuá¹‡á¸• akena pubbe nivutthakkhandhappaá¹-icc
avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• â€™â€™ ti vuttaá¹ƒ, evamidha ``cutupapÄ• taÃ±Ä• á¹‡
cutupapÄ• tappaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• â€™â€™ ti vattabba

yaá¹ƒ panetaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡apariggahitaá¹ƒ Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡
dassento __ayaá¹ƒ kho me, brÄ• hmaá¹‡a, tatiyÄ• vijjÄ• _tiÄ• dimÄ• ha, tattha __vijjÄ• _ti
__avijjÄ• _ti catusaccappaá¹-icchÄ• dikÄ• avijjÄ• . __ayaá¹ƒ kho me, brÄ• hmaá¹‡a, tatiyÄ
\Ne III 207/ ettha ayaá¹ƒ kho mama, brÄ• hmaá¹‡a, Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡amukha
catusaccapaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• tatiyÄ• abhinibbhidÄ• t
ariyajÄ• ti ahosi kukkuá¹-acchÄ• pakasseva mukhatuá¹‡á¸• akena vÄ• pÄ• danakhasikhÄ•
padÄ• letvÄ• tamhÄ• aá¹‡á¸• akosamhÄ• abhinibbhidÄ• nikkhanti kukkuá¹-anikÄ• ye pac

ettÄ• vatÄ• kiá¹ƒ dassesÄ«ti? so hi, brÄ• hmaá¹‡a, kukkuá¹-acchÄ• pako aá¹‡á¸• akosaá¹
nikkhamanto sakimeva jÄ• yati, ahaá¹ƒ pana pubbenivutthakkhandhappaá¹-icchÄ• dakaá¹ƒ
bhinditvÄ• paá¹-hamaá¹ƒ tÄ• va pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡avijjÄ• ya jÄ• to. tato satt
cutipaá¹-isandhippaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• dutiyaá¹ƒ dibbac
jÄ• to, puna catusaccappaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• tatiyaá¹ƒ Ä
khayaÃ±Ä• á¹‡avijjÄ• ya jÄ• to. evaá¹ƒ tÄ«hi vijjÄ• hi tikkhattuá¹ƒ jÄ• tomhi. sÄ• ca me jÄ•
suparisuddhÄ• ti idaá¹ƒ dasseti. evaá¹ƒdassento ca pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«taá¹ƒs
dibbacakkhunÄ• paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, Ä• savakkhayena sakalalokiy
evaá¹ƒ tÄ«hi vijjÄ• hi sabbepi sabbaÃ±Ã±uguá¹‡e pakÄ• setvÄ• attano ariyÄ• ya jÄ• tiyÄ•
jeá¹-á¹-haseá¹-á¹-habhÄ• vaá¹ƒ brÄ• hmaá¹‡assa dassesi.

__evaá¹ƒ vutte veraÃ±jo brÄ• hmaá¹‡o_ti evaá¹ƒ bhagavatÄ• lokÄ• nukampakena brÄ• hm
niguhitabbepi attano ariyÄ• ya jÄ• tiyÄ• jeá¹-á¹-haseá¹-á¹-habhÄ• ve vijjÄ• ttayapakÄ• sikÄ
vutte pÄ«tivipphÄ• raparipuá¹‡á¹‡agattacitto veraÃ±jo brÄ• hmaá¹‡o taá¹ƒ bhagavato ariyÄ
jeá¹-á¹-haseá¹-á¹-habhÄ• vaá¹ƒ viditvÄ• ``Ä«disaá¹ƒ nÄ• mÄ• haá¹ƒ sabbalokajeá¹-á¹-haá¹
sabbaguá¹‡asamannÄ• gataá¹ƒ sabbaÃ±Ã±uá¹ƒ `aÃ±Ã±esaá¹ƒ abhivÄ• danÄ• dikammaá¹
dhiratthu vata, bho, aÃ±Ã±Ä• á¹‡aâ€™â€™ nti attÄ• naá¹ƒ garahitvÄ• ``ayaá¹ƒ dÄ• ni loke
purejÄ• taá¹-á¹-hena jeá¹-á¹-ho, sabbaguá¹‡ehi appaá¹-isamaá¹-á¹-hena seá¹-á¹-hoâ€™â€™
bhagavantaá¹ƒ etadavoca --- __jeá¹-á¹-ho bhavaá¹ƒ gotamo seá¹-á¹-ho bhavaá¹ƒ gotamo_ti
puna taá¹ƒ bhagavato dhammadesanaá¹ƒ abbhanumodamÄ• no __abhikkantaá¹ƒ bho gota
vuttatthamevÄ• ti.

2. sÄ«hasuttavaá¹‡á¹‡anÄ•

<12> dutiye __abhiÃ±Ã±Ä• tÄ• _ti Ã±Ä• tÄ• paÃ±Ã±Ä• tÄ• pÄ• kaá¹-Ä• . __santhÄ• gÄ• r
vissamanatthÄ• ya \Ne III 208/ kate agÄ• re. sÄ• kira santhÄ• gÄ• rasÄ• lÄ• nagaramajjhe
á¹-hitÄ• naá¹ƒ paÃ±Ã±Ä• yati, catÅ«hi disÄ• hi Ä• gatamanussÄ• paá¹-hamaá¹ƒ tattha viss
attano phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gacchanti. rÄ• jakulÄ• naá¹ƒ rajjakiccasantharaá¹‡atthÄ• y
agÄ• rantipi vadantiyeva. tattha hi nisÄ«ditvÄ• licchavirÄ• jÄ• no rajjakiccaá¹ƒ santharanti k
__sannisinnÄ• _ti tesaá¹ƒ nisÄ«danatthaÃ±Ã±eva paÃ±Ã±attesu mahÄ• rahavarapaccattha

samussitasetacchattesu Ä• sanesu sannisinnÄ• . __anekapariyÄ• yena buddhassa vaá¹‡á¹
kiccaÃ±ceva lokatthacariyaÃ±ca vicÄ• retvÄ• anekehi kÄ• raá¹‡ehi buddhassa vaá¹‡á¹‡aá
dÄ«penti. paá¹‡á¸• itÄ• hi te rÄ• jÄ• no saddhÄ• pasannÄ• sotÄ• pannÄ• pi sakadÄ• gÄ•
ariyasÄ• vakÄ• , te sabbepi lokiyajaá¹-aá¹ƒ chinditvÄ• buddhÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ rata
bhÄ• santi. tattha tividho buddhavaá¹‡á¹‡o nÄ• ma cariyavaá¹‡á¹‡o, sarÄ«ravaá¹‡á¹‡o, gua
rÄ• jÄ• no cariyÄ• ya vaá¹‡á¹‡aá¹ƒ Ä• rabhiá¹ƒsu --- ``dukkaraá¹ƒ vata kataá¹ƒ sammÄ• sa
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…kheyyÄ• ni dasa pÄ• ramiyo, dasa upapÄ• ra
paramatthapÄ• ramiyoti samattiá¹ƒsa pÄ• ramiyo pÅ«rentena, Ã±Ä• tatthacariyaá¹ƒ, lokatth
buddhacariyaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• paÃ±ca mahÄ• pariccÄ• ge pariccajantenÄ• â€™
jÄ• takasatehi buddhavaá¹‡á¹‡aá¹ƒ kathentÄ• tusitabhavanaá¹ƒ pÄ• petvÄ• á¹-hapayiá¹ƒs

__dhammassa_ \Be III 209/ __vaá¹‡á¹‡aá¹ƒ_ bhÄ• santÄ• pana ``tena bhagavatÄ• dham
nikÄ• yÄ• , piá¹-akato tÄ«á¹‡i piá¹-akÄ• ni, aá¹…gato nava aá¹…gÄ• ni, khandhato
caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«â€™â€™ ti koá¹-á¹-hÄ• savasena dhammagu

__saá¹…ghassa vaá¹‡á¹‡aá¹ƒ_ bhÄ• santÄ• satthu dhammadesanaá¹ƒ sutvÄ• ``paá¹-ilac
bhogakkhandhaÃ±ceva Ã±Ä• tiparivaá¹-á¹-aÃ±ca \Ee IV 93/ pahÄ• ya setacchattaá¹ƒ opara
senÄ• patiseá¹-á¹-hibhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• nantarÄ• dÄ«ni agaá¹‡etvÄ• nikkhamn
pabbajanti. setacchattaá¹ƒ pahÄ• ya pabbajitÄ• naá¹ƒ bhaddiyarÄ• jamahÄ• kappinapukkus
rÄ• japabbajitÄ• naá¹ƒyeva buddhakÄ• le asÄ«tisahassÄ• ni ahesuá¹ƒ. anekakoá¹-isataá¹ƒ
pabbajitÄ• naá¹ƒ pana yasakulaputtasoá¹‡aseá¹-á¹-hiputtaraá¹-á¹-hapÄ• lakulaputtÄ• dÄ«na
evarÅ«pÄ• ca evarÅ«pÄ• ca kulaputtÄ• satthu sÄ• sane pabbajantÄ«â€™â€™ ti pabbajjÄ
saá¹…ghaguá¹‡e kathayiá¹ƒsu.

__sÄ«ho_ \Ne III 209/ __senÄ• patÄ«_ti evaá¹ƒnÄ• mako senÄ• ya adhipati. vesÄ• liyÃ±h
satÄ• ni satta ca rÄ• jÄ• no. te sabbepi sannipatitvÄ• sabbesaá¹ƒ manaá¹ƒ gahetvÄ• ``raá
samatthaá¹ƒ ekaá¹ƒ vicinathÄ• â€™â€™ ti vicinantÄ• sÄ«haá¹ƒ rÄ• jakumÄ• raá¹ƒ disvÄ•
ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• tassa rattamaá¹‡ivaá¹‡á¹‡aá¹ƒ kambalapariyonaddhaá¹ƒ se
adaá¹ƒsu. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``sÄ«ho senÄ• patÄ«â€™â€™ ti. __nigaá¹‡á¹-hasÄ
nÄ• á¹-aputtassa paccayadÄ• yako upaá¹-á¹-hÄ• ko. jambudÄ«patalasmiÃ±hi tayo janÄ• ni
aggupaá¹-á¹-hÄ• kÄ• --- nÄ• á¸·andÄ• yaá¹ƒ, upÄ• li gahapati, kapilapure vappo sakko, ves
senÄ• patÄ«ti. __nisinno_ \Ee IV 94/ __hotÄ«_ti sesarÄ• jÅ«naá¹ƒ parisÄ• ya antarantare Ä
paÃ±Ã±Ä• payiá¹ƒsu, sÄ«hassa pana majjhe á¹-hÄ• neti tasmiá¹ƒ paÃ±Ã±atte mahÄ• rahe
__nissaá¹ƒsaya_nti nibbicikicchaá¹ƒ addhÄ• ekaá¹ƒsena, na hete yassa vÄ• tassa vÄ• ap
anekasatehi kÄ• raá¹‡ehi vaá¹‡á¹‡aá¹ƒ bhÄ• santi.

__yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹…kamÄ«_ti nigaá¹‡á¹-ho kira nÄ• á¹-aputto
kassacideva samaá¹‡assa gotamassa vaá¹‡á¹‡aá¹ƒ kathentassa sutvÄ• samaá¹‡aá¹ƒ gota

upasaá¹…kamissati, mayhaá¹ƒ parihÄ• ni bhavissatÄ«â€™â€™ ti \Be III 210/ cintetvÄ• paa
sÄ«haá¹ƒ senÄ• patiá¹ƒ etadavoca --- ``senÄ• pati imasmiá¹ƒ loke `ahaá¹ƒ buddho ahaá¹ƒ
vicaranti. sace tvaá¹ƒ kassaci dassanÄ• ya upasaá¹…kamitukÄ• mo ahosi, maá¹ƒ puccheyy
yuttaá¹-á¹-hÄ• naá¹ƒ pesessÄ• mi, ayuttaá¹-á¹-hÄ• nato nivÄ• ressÄ• mÄ«â€™â€™ ti. so ta
``sace maá¹ƒ pesessati, gamissÄ• mi. no ce, na gamissÄ• mÄ«â€™â€™ ti cintetvÄ• yena
tenupasaá¹…kami.

athassa vacanaá¹ƒ sutvÄ• nigaá¹‡á¹-ho mahÄ• pabbatena viya balavasokena otthaá¹-o ``y
gamanaá¹ƒ na icchÄ• mi, tattheva gantukÄ• mo jÄ• to, hatohamasmÄ«â€™â€™ ti anattama
``paá¹-ibÄ• hanupÄ• yamassa karissÄ• mÄ«â€™â€™ ti cintetvÄ• __kiá¹ƒ pana tva_ntiÄ• d
vicarantaá¹ƒ goá¹‡aá¹ƒ daá¹‡á¸• ena paharanto viya jalamÄ• naá¹ƒ padÄ«paá¹ƒ nibbÄ• per
pattaá¹ƒ nikkujjanto viya ca sÄ«hassa uppannapÄ«tiá¹ƒ vinÄ• sesi. __gamiyÄ• bhisaá¹…kh
hatthiyÄ• nÄ• dÄ«naá¹ƒ yojÄ• panagandhamÄ• lÄ• diggahaá¹‡avasena pavatto payogo. __
95/ so vÅ«pasanto.

__dutiyampi kho_ti dutiyavÄ• rampi. imasmiÃ±ca vÄ• re buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sam
paá¹-á¹-hÄ• ya yÄ• va mahÄ• bodhipallaá¹…kÄ• dasabalassa heá¹-á¹-hÄ• pÄ• datalehi up
\Ne III 210/ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• naá¹ƒ
kathayiá¹ƒsu. dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• santÄ• ``ekapadepi ekabyaÃ±janepi avakha
ti sukathitavaseneva dhammaguá¹‡aá¹ƒ kathayiá¹ƒsu. saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• sa
yasasirivibhavaá¹ƒ pahÄ• ya satthu sÄ• sane pabbajitÄ• na kosajjapakatikÄ• honti, terasa
dhutaá¹…gaguá¹‡esu paripÅ«rakÄ• rino hutvÄ• sattasu anupassanÄ• su kammaá¹ƒ karont
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡avibhattiyo vaá¸·aÃ±jentÄ«â€™â€™ ti paá¹-ipadÄ• vasena saá

tatiyavÄ• re pana buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• samÄ• nÄ• ``itipi so bhagavÄ• â€™â€™
buddhaguá¹‡e kathayiá¹ƒsu, ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™ tiÄ• dinÄ• sut
``suppaá¹-ipanno bhagavato \Be III 211/ sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• suttantapa
ca kathayiá¹ƒsu. tato sÄ«ho cintesi --- ``imesaÃ±ca licchavirÄ• jakumÄ• rÄ• naá¹ƒ tatiyadiva
buddhadhammasaá¹…ghaguá¹‡e kathentÄ• naá¹ƒ mukhaá¹ƒ nappahoti, addhÄ• anomagu
bhagavÄ• , imaá¹ƒ dÄ• ni uppannaá¹ƒ pÄ«tiá¹ƒ avijahitvÄ• va ahaá¹ƒ ajja sammÄ• sambud
athassa ``kiá¹ƒ hi me karissanti nigaá¹‡á¹-hÄ• â€™â€™ ti vitakko udapÄ• di. tattha __kiá¹ƒ
kiá¹ƒ nÄ• ma mayhaá¹ƒ nigaá¹‡á¹-hÄ• karissanti. __apalokitÄ• vÄ• anapalokitÄ• vÄ• _ti
anÄ• pucchitÄ• vÄ• . na hi me te Ä• pucchitÄ• yÄ• navÄ• hanasampattiá¹ƒ, na ca issariya
anÄ• pucchitÄ• harissanti, aphalaá¹ƒ etesaá¹ƒ Ä• pucchananti adhippÄ• yo.

__vesÄ• liyÄ• niyyÄ• sÄ«_ti yathÄ• hi gimhakÄ• le deve vuá¹-á¹-he udakaá¹ƒ sandamÄ• r
thokameva gantvÄ• tiá¹-á¹-hati nappavattati, evaá¹ƒ sÄ«hassa paá¹-hamadivase ``dasabala
ti uppannÄ• ya pÄ«tiyÄ• nigaá¹‡á¹-hena paá¹-ibÄ• hitakÄ• lo. yathÄ• pi dutiyadivase deve

sandamÄ• naá¹ƒ nadiá¹ƒ otaritvÄ• thokaá¹ƒ gantvÄ• vÄ• likÄ• puÃ±jaá¹ƒ paharitvÄ• appa
sÄ«hassa dutiyadivase ``dasabalaá¹ƒ passissÄ• mÄ«â€™â€™ ti uppannÄ• ya pÄ«tiyÄ• ni
paá¹-ibÄ• hitakÄ• lo. yathÄ• tatiyadivase deve vuá¹-á¹-he udakaá¹ƒ sandamÄ• naá¹ƒ nadiá
purÄ• á¹‡apaá¹‡á¹‡asukkhadaá¹‡á¸• akaá¹-á¹-hakacavarÄ• dÄ«ni parikaá¸• á¸• hantaá¹ƒ v
samuddaninnameva hoti, evaá¹ƒ sÄ«ho tatiyadivase tiá¹‡á¹‡aá¹ƒ vatthÅ«naá¹ƒ guá¹‡akatha
pÄ«tipÄ• mojje ``aphalÄ• nigaá¹‡á¹-hÄ• nipphalÄ• nigaá¹‡á¹-hÄ• , kiá¹ƒ me ime karissant
satthusantikaâ€™â€™ nti manaá¹ƒ abhinÄ«haritvÄ• vesÄ• liyÄ• niyyÄ• si. niyyanto ca ``ci
santikaá¹ƒ gantukÄ• mo \Ne III 211/ jÄ• to, na kho pana me yuttaá¹ƒ aÃ±Ã±Ä• takavesena \
``yekeci dasabalassa santikaá¹ƒ gantukÄ• mÄ• , sabbe nikkhamantÅ«â€™â€™ ti ghosanaá
paÃ±carathasatÄ• ni yojÄ• petvÄ• uttamarathe á¹-hito tehi ceva paÃ±cahi rathasatehi maha
parivuto gandhapupphacuá¹‡á¹‡avÄ• sÄ• dÄ«ni gÄ• hÄ• petvÄ• niyyÄ• si. __divÄ• divass
majjhanhike atikkantamatte.

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti Ä• rÄ• maá¹ƒ pavisanto dÅ«ratova
asÄ«ti-anubyaÃ±jana-byÄ• mappabhÄ• -dvattiá¹ƒsa-mahÄ• purisalakkhaá¹‡Ä• ni chabbaá¹
disvÄ• ``evarÅ«paá¹ƒ nÄ• ma purisaá¹ƒ evaá¹ƒ Ä• sanne vasantaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ n
III 212/ vatamhi, alÄ• bhÄ• vata meâ€™â€™ ti cintetvÄ• mahÄ• nidhiá¹ƒ disvÄ• daliddapu
saÃ±jÄ• tapÄ«tipÄ• mojjo yena bhagavÄ• tenupasaá¹…kami. __dhammassa cÄ• nudhamm
gotamena vuttakÄ• raá¹‡assa anukÄ• raá¹‡aá¹ƒ kathenti. kÄ• raá¹‡avacano hettha dhamm
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 720) viya. kÄ• raá¹‡anti cettha tathÄ•
adhippeto tassa pavattihetubhÄ• vato. atthappayutto hi saddappayogo. anukÄ• raá¹‡anti es
vuccamÄ• no. __sahadhammiko vÄ• dÄ• nuvÄ• doti_. parehi vuttakÄ• raá¹‡ehi sakÄ• raá¹‡
tato paraá¹ƒ tassa anuvÄ• do vÄ• koci appamattakopi viÃ±Ã±Å«hi garahitabbaá¹ƒ á¹-hÄ• n
Ä• gacchati. idaá¹ƒ vuttaá¹ƒ hoti --- kiá¹ƒ sabbÄ• kÄ• renapi tava vÄ• de gÄ• rayhaá¹ƒ kÄ• n
__anabbhakkhÄ• tukÄ• mÄ• _ti na abhÅ«tena vattukÄ• mÄ• . __atthi sÄ«hapariyÄ• yo_tiÄ•
veraÃ±jakaá¹‡á¸• e Ä• gatanayeneva veditabbo. __paramena_ \Ee IV 98/ __assÄ• senÄ• _
catumaggacatuphalasaá¹…khÄ• tena uttamena. __assÄ• sÄ• ya dhammaá¹ƒ desemÄ«_ti a
santhambhanatthÄ• ya dhammaá¹ƒ desemi. iti bhagavÄ• aá¹-á¹-hahaá¹…gehi sÄ«hassa se

__anuviccakÄ• ra_nti anuviditvÄ• cintetvÄ• tulayitvÄ• kattabbaá¹ƒ karohÄ«ti vuttaá¹ƒ hoti
sundaro hoti. tumhÄ• disasmiÃ±hi maá¹ƒ disvÄ• maá¹ƒ saraá¹‡aá¹ƒ gacchante nigaá¹‡á¹-h
nigaá¹‡á¹-haá¹ƒ saraá¹‡aá¹ƒ gacchante ``kiá¹ƒ ayaá¹ƒ sÄ«ho diá¹-á¹-hadiá¹-á¹-hameva sara
gacchatÄ«â€™â€™ ti garahÄ• uppajjati, tasmÄ• anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ sÄ•
parihareyyu_nti te kira evarÅ«paá¹ƒ sÄ• vakaá¹ƒ labhitvÄ• ``asuko nÄ• ma rÄ• jÄ• vÄ• rÄ
seá¹-á¹-hi vÄ• amhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gato sÄ• vako jÄ• toâ€™â€™ ti paá¹-Ä• kaá¹ƒ uk
Ä• hiá¹‡á¸• anti. kasmÄ• ? evaá¹ƒ no mahantabhÄ• vo \Ne III 212/ Ä• vibhavissatÄ«ti ca. sa
etesaá¹ƒ saraá¹‡aá¹ƒ gatoâ€™â€™ ti vippaá¹-isÄ• ro uppajjeyya, tampi so ``etesaá¹ƒ me sa
bahÅ« jÄ• nanti, dukkhaá¹ƒ idÄ• ni paá¹-inivattituâ€™â€™ nti vinodetvÄ• na paá¹-ikkamiss

``paá¹-Ä• kaá¹ƒ parihareyyuâ€™â€™ nti. __opÄ• nabhÅ«ta_nti paá¹-iyattaudapÄ• no viya á
nivesanaá¹ƒ. __dÄ• tabbaá¹ƒ maÃ±Ã±eyyÄ• sÄ«_ti pubbe dasapi vÄ«satipi saá¹-á¹-hipi jan
213/ natthÄ«ti avatvÄ• desi, idÄ• ni maá¹ƒ \Ee IV 99/ saraá¹‡aá¹ƒ gatakÄ• raá¹‡amattenev
deyyadhammaá¹ƒ upacchindi. sampattÄ• naÃ±hi dÄ• tabbamevÄ• ti ovadi. __sutaá¹ƒ meta
nigaá¹‡á¹-hÄ• naá¹ƒ santikÄ• . te kira kulagharesu evaá¹ƒ pakÄ• senti ``mayaá¹ƒ yassa kas
dÄ• tabbanti vadÄ• ma, samaá¹‡o pana gotamo `mayhameva dÄ• naá¹ƒ dÄ• tabbaá¹ƒ nÄ•
sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ, mayhameva
nÄ• Ã±Ã±esaá¹ƒ, mayhameva sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ, nÄ• Ã±Ã±esaâ€™
taá¹ƒ sandhÄ• ya ayaá¹ƒ ``sutaá¹ƒ metaâ€™â€™ nti Ä• ha.

__anupubbiá¹ƒ katha_nti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ, sÄ«lÄ• nantaraá¹ƒ saggaá¹ƒ, sagg
evaá¹ƒ anupaá¹-ipÄ• á¹-ikathaá¹ƒ. tattha __dÄ• nakatha_nti idaá¹ƒ dÄ• naá¹ƒ nÄ• ma sukh
sampattÄ«naá¹ƒ mÅ«laá¹ƒ, bhogÄ• naá¹ƒ patiá¹-á¹-hÄ• , visamagatassa tÄ• á¹‡aá¹ƒ leá¹‡a
idhalokaparalokesu dÄ• nasadiso avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ le
natthi. idaÃ±hi avassayaá¹-á¹-hena ratanamayasÄ«hÄ• sanasadisaá¹ƒ, patiá¹-á¹-hÄ• naá¹-á
mahÄ• pathavÄ«sadisaá¹ƒ, Ä• rammaá¹‡aá¹-á¹-hena Ä• lambanarajjusadisaá¹ƒ. idaÃ±hi du
nÄ• vÄ• , samassÄ• sanaá¹-á¹-hena saá¹…gÄ• masÅ«ro, bhayaparittÄ• á¹‡aá¹-á¹-hena \Ee
maccheramalÄ• dÄ«hi anupalittaá¹-á¹-hena padumaá¹ƒ, tesaá¹ƒ nidahanaá¹-á¹-hena aggi, d
Ä• siviso, asantÄ• sanaá¹-á¹-hena sÄ«ho, balavantaá¹-á¹-hena hatthÄ«, abhimaá¹…galasan
setavasabho, khemantabhÅ«misampÄ• panaá¹-á¹-hena valÄ• hako assarÄ• jÄ• . dÄ• naá¹ƒ
mayheso vaá¹ƒso, mayÄ• dasa pÄ• ramiyo pÅ«rentena velÄ• mamahÄ• yaÃ±Ã±o, mahÄ•
mahÄ• sudassanamahÄ• yaÃ±Ã±o, vessantaramahÄ• yaÃ±Ã±oti, anekamahÄ• yaÃ±Ã±Ä•
jalitaaggikkhandhe attÄ• naá¹ƒ niyyÄ• dentena sampattayÄ• cakÄ• naá¹ƒ cittaá¹ƒ gahitaá¹ƒ
sakkasampattiá¹ƒ deti mÄ• rasampattiá¹ƒ brahmasampattiá¹ƒ, cakkavattisampattiá¹ƒ, sÄ• v
paccekabodhiÃ±Ä• á¹‡aá¹ƒ, abhisambodhiÃ±Ä• á¹‡aá¹ƒ detÄ«ti evamÄ• didÄ• naguá¹‡app

yasmÄ• pana dÄ• naá¹ƒ dento sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkoti, tasmÄ• tadanantaraá¹ƒ
__sÄ«lakatha_nti \Ne III 213/ sÄ«laá¹ƒ nÄ• metaá¹ƒ avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡a
gati parÄ• yaá¹‡aá¹ƒ. sÄ«laá¹ƒ nÄ• metaá¹ƒ mama vaá¹ƒso \Be III 214/, ahaá¹ƒ saá¹…khap
bhÅ«ridattanÄ• garÄ• jakÄ• le campeyyanÄ• garÄ• jakÄ• le sÄ«lavarÄ• jakÄ• le mÄ• tupos
chaddantahatthirÄ• jakÄ• leti anantesu attabhÄ• vesu sÄ«laá¹ƒ paripÅ«resiá¹ƒ. idhalokapar
sÄ«lasadiso avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• ya
sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ• ro natthi, sÄ«lapupphasadisaá¹ƒ pupphaá¹ƒ natthi, s
natthi. sÄ«lÄ• laá¹…kÄ• rena hi alaá¹…kataá¹ƒ sÄ«lagandhÄ• nulittaá¹ƒ sadevakopi loko \E
tittiá¹ƒ na gacchatÄ«ti evamÄ• disÄ«laguá¹‡appaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ.

``idaá¹ƒ pana sÄ«laá¹ƒ nissÄ• ya ayaá¹ƒ saggo labbhatÄ«â€™â€™ ti dassetuá¹ƒ sÄ«lÄ• n
kathesi. __saggakatha_nti ``ayaá¹ƒ saggo nÄ• ma iá¹-á¹-ho kanto manÄ• po, niccamettha k

sampattiyo labbhanti, cÄ• tumahÄ• rÄ• jikÄ• devÄ• navutivassasatasahassÄ• ni dibbasukl
anubhavanti, tÄ• vatiá¹ƒsÄ• tisso ca vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• nÄ«â€
evamÄ• disaggaguá¹‡appaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ. saggasampattiá¹ƒ kathayantÄ• naÃ±
nappahoti. vuttampi cetaá¹ƒ --- ``anekapariyÄ• yena khvÄ• haá¹ƒ, bhikkhave, saggakathaá¹
(MN III 255).

evaá¹ƒ saggakathÄ• ya palobhetvÄ• pana hatthiá¹ƒ alaá¹…karitvÄ• tassa soá¹‡á¸• aá¹ƒ c
saggo anicco addhuvo, na ettha chandarÄ• go kattabboâ€™â€™ ti dassanatthaá¹ƒ ``appas
bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™â€™ tiÄ• dinÄ• (MN I 235-236; II 42) naye
okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ_ kathesi. tattha __Ä• dÄ«navo_ti doso. __okÄ• ro_ti avakÄ• ro lÄ
__saá¹ƒkileso_ti tehi sattÄ• naá¹ƒ saá¹ƒsÄ• re saá¹ƒkilissanaá¹ƒ. yathÄ• ha --- ``saá¹ƒkiliss
sattÄ• â€™â€™ ti (MN II 351).

evaá¹ƒ kÄ• mÄ• dÄ«navena tajjetvÄ• __nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. kallacitt
__sÄ• mukkaá¹ƒsikÄ• _ti sÄ• maá¹ƒ ukkaá¹ƒsikÄ• attanÄ• yeva uddharitvÄ• gahitÄ• , say
diá¹-á¹-hÄ• asÄ• dhÄ• raá¹‡Ä• aÃ±Ã±esanti attho. kÄ• pana sÄ• ti? ariyasaccadesanÄ• .
samudayaá¹ƒ nirodhaá¹ƒ magga_nti. __virajaá¹ƒ vÄ«tamala_nti rÄ• garajÄ• dÄ«naá¹ƒ abhÄ
rÄ• gamalÄ• dÄ«naá¹ƒ \Be III 215/ vigatattÄ• vÄ«tamalaá¹ƒ. __dhammacakkhu_nti idha so
tassa uppattiÄ• kÄ• radassanatthaá¹ƒ \Ne III 214/ __yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ sab
nirodhadhamma_nti Ä• ha. taÃ±hi nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• kiccavasena evaá¹
paá¹-ivijjhantaá¹ƒ uppajjati. diá¹-á¹-ho ariyasaccadhammo etenÄ• ti __diá¹-á¹-hadhammo_.
tiá¹‡á¹‡Ä• vicikicchÄ• anenÄ• ti __tiá¹‡á¹‡avicikiccho_. vigatÄ• kathaá¹ƒkathÄ• assÄ• ti
visÄ• rajjaá¹ƒ pattoti __vesÄ• rajjappatto_. kattha? satthusÄ• sane. nÄ• ssa paro paccayo,
ettha vattatÄ«ti __aparappaccayo_.

__pavattamaá¹ƒsa_nti pakatiyÄ• pavattaá¹ƒ kappiyamaá¹ƒsaá¹ƒ mÅ«laá¹ƒ gahetvÄ• anta
adhippÄ• yo. __sambahulÄ• nigaá¹‡á¹-hÄ• _ti paÃ±casatamattÄ• nigaá¹‡á¹-hÄ• . __thÅ«l
mahÄ• sarÄ«raá¹ƒ gokaá¹‡á¹‡amahiá¹ƒsasÅ«karasaá¹…khÄ• taá¹ƒ pasuá¹ƒ. __uddissakat
kataá¹ƒ, mÄ• ritanti attho. __paá¹-iccakamma_nti svÄ• yaá¹ƒ taá¹ƒ maá¹ƒsaá¹ƒ paá¹-icca ta
pÄ• á¹‡avadhakammaá¹ƒ phusati. taÃ±hi akusalaá¹ƒ upaá¸• á¸• haá¹ƒ dÄ• yakassa, upaá¸•
hotÄ«ti nesaá¹ƒ laddhi. aparo \Ee IV 103/ nayo --- __paá¹-iccakamma_nti attÄ• naá¹ƒ paá¹-i
__paá¹-iccakamma_nti nimittakammassetaá¹ƒ adhivacanaá¹ƒ, taá¹ƒ paá¹-iccakammaá¹ƒ ett
paá¹-iccakammanti vuttaá¹ƒ. __upakaá¹‡á¹‡ake_ti kaá¹‡á¹‡amÅ«le. __ala_nti paá¹-ikkhepa
iminÄ• ti attho. __na ca panete_ti ete Ä• yasmanto dÄ«gharattaá¹ƒ avaá¹‡á¹‡akÄ• mÄ• hu
bhÄ• santÄ• pi abbhÄ• cikkhantÄ• na jiridanti, abbhakkhÄ• nassa antaá¹ƒ na gacchantÄ«ti
lajjanatthe idaá¹ƒ __jiridantÄ«_ti padaá¹ƒ daá¹-á¹-habbaá¹ƒ, na lajjantÄ«ti attho.

3. assÄ• jÄ• nÄ«yasuttavaá¹‡á¹‡anÄ•

<13> tatiye __aá¹…gehÄ«_ti guá¹‡aá¹…gehi. __tassaá¹ƒ disÄ• yaá¹ƒ jÄ• to hotÄ«_ti tassa
sindhunadÄ«tÄ«radisÄ• yaá¹ƒ jÄ• to hoti. aÃ±Ã±epi bhadrÄ• assÄ• jÄ• nÄ«yÄ• tattheva jÄ
sukkhaá¹ƒ vÄ• _ti allatiá¹‡aá¹ƒ vÄ• sukkhatiá¹‡aá¹ƒ vÄ• . __nÄ• Ã±Ã±e asse ubbejetÄ• _ti
na paharati na á¸• aá¹ƒsati na kalahaá¹ƒ karoti. __sÄ• á¹-heyyÄ• nÄ«_ti saá¹-habhÄ• vo. __
kÅ«á¹-abhÄ• vo. __jimheyyÄ• nÄ«_ti jimhabhÄ• vo. __vaá¹…keyyÄ• nÄ«_ti vaá¹…kabhÄ• v
asikkhitabhÄ• vova kathito \Be III 216/. __vÄ• hÄ«_ti vahanasabhÄ• vo dinnovÄ• dapaá¹-ika
__jÄ«vitamaraá¹‡apariyÄ• dÄ• nÄ• _ti yÄ• va jÄ«vitassa maraá¹‡ena pariyosÄ• nÄ• . __sal
amataá¹ƒ \Ne III 215/ viya paccavekkhitvÄ• paribhuÃ±jati. __purisathÄ• menÄ• _tiÄ• dÄ«su
kathitÄ• . __saá¹‡á¹-hÄ• na_nti osakkanaá¹ƒ paá¹-ippassaddhi.

4. assakhaá¸·uá¹…kasuttavaá¹‡á¹‡anÄ•

<14> catutthe __ ``pehÄ«â€™â€™ ti vutto_ti ``gacchÄ• â€™â€™ ti vutto. __piá¹-á¹-hito rat
khandhaá¹-á¹-hikena yugaá¹ƒ uppÄ«á¸·itvÄ• pacchimabhÄ• gena rathaá¹ƒ pavaá¹-á¹-ento
laá¹…ghati, kubbaraá¹ƒ hanatÄ«_ti dve pacchimapÄ• de ukkhipitvÄ• tehi paharitvÄ• rathal
__tidaá¹‡á¸• aá¹ƒ bhaÃ±jatÄ«_ti rathassa purato tayo daá¹‡á¸• akÄ• honti, te bhaÃ±jati. __
ussajjitvÄ• _ti sÄ«saá¹ƒ nÄ• metvÄ• yugaá¹ƒ bhÅ«miyaá¹ƒ pÄ• tetvÄ• satthinÄ• rathÄ«sa
__ajjhomaddatÄ«_ti dvÄ«hi purimapÄ• dehi Ä«saá¹ƒ maddanto tiá¹-á¹-hati. __ubbaá¹-umaá
thalaá¹ƒ vÄ• kaá¹‡á¸• akaá¹-á¹-hÄ• naá¹ƒ vÄ• rathaá¹ƒ Ä• ropeti. __anÄ• diyitvÄ• _ti amar
__mukhÄ• dhÄ• na_nti mukhaá¹-hapanatthÄ• ya dinnaá¹ƒ ayasaá¹…khalikaá¹ƒ. __khÄ«laá
thambhe viya niccalaá¹ƒ á¹-hapetvÄ• khÄ«laá¹-á¹-hÄ• nasadisena á¹-hÄ• nena tiá¹-á¹-hati.
sutte vaá¹-á¹-ameva kathitaá¹ƒ.

5. malasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __asajjhÄ• yamalÄ• _ti uggahitamantÄ• naá¹ƒ asajjhÄ• yakaraá¹‡aá¹ƒ ma
__anuá¹-á¹-hÄ• namalÄ• gharÄ• _ti uá¹-á¹-hÄ• navÄ«riyÄ• bhÄ• vo gharÄ• naá¹ƒ malaá¹ƒ
sarÄ«ravaá¹‡á¹‡assa. __rakkhato_ti yaá¹ƒkiÃ±ci attano santakaá¹ƒ rakkhantassa. __avijjÄ•
tato sesÄ• kusaladhammamalato aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡abhÅ«tÄ• vaá¹-á¹-a
bahalandhakÄ• raavijjÄ• paramaá¹ƒ malaá¹ƒ. tato hi malataraá¹ƒ nÄ• ma natthi. imasmimp
kathitaá¹ƒ.

6. dÅ«teyyasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __dÅ«teyya_nti dÅ«takammaá¹ƒ. __gantumarahatÄ«_ti taá¹ƒ dÅ«teyyas
dhÄ• retvÄ• harituá¹ƒ arahati. __sotÄ• _ti yo taá¹ƒ assa sÄ• sanaá¹ƒ deti \Be III 217/, tassa
__sÄ• vetÄ• _ti taá¹ƒ uggaá¹‡hitvÄ• ``idaá¹ƒ nÄ• ma tumhehi vuttaâ€™â€™ nti paá¹-isÄ• v

suggahitaá¹ƒ katvÄ• uggahetÄ• . __dhÄ• retÄ• _ti sudhÄ• ritaá¹ƒ \Ne III 216/ katvÄ• dhÄ•
atthÄ• natthassa atthaá¹ƒ jÄ• nitÄ• . __viÃ±Ã±Ä• petÄ• _ti paraá¹ƒ vijÄ• nÄ• petÄ• . __sahi
sahitaá¹ƒ, idaá¹ƒ asahitanti evaá¹ƒ sahitÄ• sahitassa kusalo, upagatÄ• nupagatesu cheko s
sahitaá¹ƒ sallakkhetvÄ• Ä• roceti. __na byathatÄ«_ti vedhati na chambhati. __asandiddha_
nissandehaá¹ƒ vigatasaá¹ƒsayaá¹ƒ. __pucchito_ti paÃ±hatthÄ• ya pucchito.

7-8. bandhanasuttadvayavaá¹‡á¹‡anÄ•

17-18__._ sattame __ruá¹‡á¹‡enÄ• _ti ruditena. __Ä• kappenÄ• _ti nivÄ• sanapÄ• rupanÄ•
__vanabhaá¹…genÄ• _ti vanato bhaÃ±jitvÄ• Ä• haá¹-ena pupphaphalÄ• dipaá¹‡á¹‡Ä• kÄ•

9. pahÄ• rÄ• dasuttavaá¹‡á¹‡anÄ•

<19> navame __pahÄ• rÄ• do_ti evaá¹ƒnÄ• mako. __asurindo_ti asurajeá¹-á¹-hako. asures
pahÄ• rÄ• doti ime tayo jeá¹-á¹-hakÄ• . __yena bhagavÄ• tenupasaá¹…kamÄ«_ti dasabala
paá¹-á¹-hÄ• ya ``ajja gamissÄ• mi sve gamissÄ• mÄ«â€™â€™ ti ekÄ• dasa vassÄ• ni atikk
satthu veraÃ±jÄ• yaá¹ƒ vasanakÄ• le ``sammÄ• sambuddhassa santikaá¹ƒ gamissÄ• mÄ«â
``mama `ajja sveâ€™ ti dvÄ• dasa vassÄ• ni jÄ• tÄ• ni, handÄ• haá¹ƒ idÄ• neva gacchÄ• m
taá¹…khaá¹‡aá¹ƒyeva asuragaá¹‡aparivuto asurabhavanÄ• nikkhamitvÄ• divÄ• divassa y
tenupasaá¹…kami, __ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti so kira ``tathÄ• gataá¹ƒ paÃ±haá¹ƒ pu
suá¹‡issÄ• mÄ«â€™â€™ ti Ä• gato, tathÄ• gatassa pana diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya
asakkonto api satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. tato satthÄ• cintesi --- ``
mayi akathente paá¹-hamataraá¹ƒ kathetuá¹ƒ na sakkhissati, ciá¹‡á¹‡avasiá¹-á¹-hÄ• neyeva
kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ ekaá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti \Ee IV 1

atha \Be III 218/ naá¹ƒ pucchanto __api pana pahÄ• rÄ• dÄ• _tiÄ• dimÄ• ha. tattha __abhir
vindanti, anukkaá¹‡á¹-hamÄ• nÄ• vasantÄ«ti attho. so ``pariciá¹‡á¹‡aá¹-á¹-hÄ• neyeva maa
pucchatÄ«â€™â€™ ti attamano hutvÄ• __abhiramanti, bhante_ti Ä• ha. __anupubbaninno_
anupaá¹-ipÄ• á¹-iyÄ• ninnabhÄ• vassa vevacanÄ• ni. __na Ä• yatakeneva papÄ• to_ti na c
Ä• ditova papÄ• to \Ne III 217/. so hi tÄ«rato paá¹-á¹-hÄ• ya
ekaá¹…guladvaá¹…gulavidatthiratanayaá¹-á¹-hiusabhaaá¸• á¸• hagÄ• vutagÄ• vutaaá¸• á¸•
hutvÄ• gacchanto sinerupÄ• damÅ«le caturÄ• sÄ«tiyojanasahassagambhÄ«ro hutvÄ• á¹-h

__á¹-hitadhammo_ti á¹-hitasabhÄ• vo. __kuá¹‡apenÄ• _ti yena kenaci hatthiassÄ• dÄ«naá
ussÄ• retÄ«_ti hatthena gahetvÄ• viya vÄ«cipahÄ• reneva thalaá¹ƒ khipati.

__gaá¹…gÄ• yamunÄ• _ti idha á¹-hatvÄ• imÄ• saá¹ƒ nadÄ«naá¹ƒ uppattikathaá¹ƒ kathetu
jambudÄ«po dasasahassayojanaparimÄ• á¹‡o, tattha catusahassayojanaparimÄ• á¹‡o pad

mahÄ• samuddoti saá¹…khaá¹ƒ gato, tisahassayojanappamÄ• á¹‡e manussÄ• vasanti, tisa
patiá¹-á¹-hito ubbedhena paÃ±cayojanasatiko caturÄ• sÄ«tikÅ«á¹-asahassapaá¹-imaá¹‡á¸• sandamÄ• napaÃ±casatanadÄ«vicitto, yattha Ä• yÄ• mavitthÄ• rena ca gambhÄ«rato ca pa diyaá¸• á¸• hayojanasataparimaá¹‡á¸• alÄ• anotattadaho kaá¹‡á¹‡amuá¹‡á¸• adaho \Ee IV chaddantadaho kuá¹‡Ä• ladaho mandÄ• kinidaho sÄ«happapÄ• tadahoti satta mahÄ• sarÄ

tesu __anotatto_ sudassanakÅ«á¹-aá¹ƒ cittakÅ«á¹-aá¹ƒ kÄ• á¸·akÅ«á¹-aá¹ƒ gandhamÄ• da kelÄ• sakÅ«á¹-anti imehi paÃ±cahi pabbatehi parikkhitto. tattha sudassanakÅ«á¹-aá¹ƒ sova dviyojanasatubbedhaá¹ƒ antovaá¹…kaá¹ƒ kÄ• kamukhasaá¹‡á¹-hÄ• naá¹ƒ tameva saraá¹ƒ tiá¹-á¹-hati, cittakÅ«á¹-aá¹ƒ sabbaratanamayaá¹ƒ, kÄ• á¸·akÅ«á¹-aá¹ƒ aÃ±janamayaá¹ƒ, gar sÄ• numayaá¹ƒ abbhantare muggavaá¹‡á¹‡aá¹ƒ, mÅ«lagandho sÄ• ragandho pheggugand rasagandho pattagandho pupphagandho phalagandho \Be III 219/ gandhagandhoti imehi da nÄ• nappakÄ• raosadhasaÃ±channaá¹ƒ kÄ• á¸·apakkhauposathadivase Ä• dittamiva aá¹… kelÄ• sakÅ«á¹-aá¹ƒ rajatamayaá¹ƒ. sabbÄ• ni sudassanena samÄ• nubbedhasaá¹‡á¹-hÄ• n paá¹-icchÄ• detvÄ• á¹-hitÄ• ni. tÄ• ni sabbÄ• ni devÄ• nubhÄ• vena nÄ• gÄ• nubhÄ• vena sandanti. taá¹ƒ sabbampi udakaá¹ƒ anotattameva pavisati. candimasÅ«riyÄ• dakkhiá¹‡ena gacchantÄ• pabbatantarena tattha obhÄ• saá¹ƒ karonti, ujuá¹ƒ gacchantÄ• na karonti. ten tisaá¹…khÄ• udapÄ• di.

tattha manoharasilÄ• talÄ• ni nimmacchakacchapÄ• ni phalikasadisanimmalodakÄ• ni nhÄ \Ne III 218/ honti \Ee IV 109/, yesu buddhÄ• khÄ«á¹‡Ä• savÄ• ca paccekabuddhÄ• ca idd nhÄ• yanti, devayakkhÄ• dayo udakakÄ«á¸·aá¹ƒ kÄ«á¸·anti.

tassa catÅ«su passesu sÄ«hamukhaá¹ƒ, hatthimukhaá¹ƒ, assamukhaá¹ƒ, usabhamukhanti yehi catasso nadiyo sandanti. sÄ«hamukhena nikkhantanadÄ«tÄ«re sÄ«hÄ• bahutarÄ• ho hatthiassausabhÄ• . puratthimadisato nikkhantanadÄ« anotattaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡ tisso nadiyo anupagamma pÄ• cÄ«nahimavanteneva amanussapathaá¹ƒ gantvÄ• mahÄ• s pacchimadisato ca uttaradisato ca nikkhantanadiyopi tatheva padakkhiá¹‡aá¹ƒ katvÄ• pacc uttarahimavanteneva ca amanussapathaá¹ƒ gantvÄ• mahÄ• samuddaá¹ƒ pavisanti. dakkhi pana taá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• uttarena ujukaá¹ƒ pÄ• sÄ• á¹‡apiá¹-á¹-hen gantvÄ• pabbataá¹ƒ paharitvÄ• uá¹-á¹-hÄ• ya parikkhepena tigÄ• vutappamÄ• á¹‡Ä• udal saá¹-á¹-hi yojanÄ• ni gantvÄ• tiyaggaá¸·e nÄ• ma pÄ• sÄ• á¹‡e patitÄ• , pÄ• sÄ• á¹‡o udal tattha paÃ±Ã±Ä• sayojanappamÄ• á¹‡Ä• tiyaggaá¸·Ä• nÄ• ma mahÄ• pokkharaá¹‡Ä« jÄ• bhinditvÄ• pÄ• sÄ• á¹‡aá¹ƒ pavisitvÄ• saá¹-á¹-hi yojanÄ• ni gatÄ• . tato ghanapathaviá¹ƒ b saá¹-á¹-hi yojanÄ• ni gantvÄ• giÃ±jhaá¹ƒ nÄ• ma tiracchÄ• napabbataá¹ƒ paharitvÄ• hatth paÃ±ca dhÄ• rÄ• hutvÄ• pavattati. sÄ• \Be III 220/ tikkhattuá¹ƒ anotattaá¹ƒ padakkhiá¹‡aá gataá¹-á¹-hÄ• ne __Ä• vattagaá¹…gÄ• _ti vuccati \Ee IV 110/. ujukaá¹ƒ pÄ• sÄ• á¹‡apiá¹-á¹ gataá¹-á¹-hÄ• ne __kaá¹‡hagaá¹…gÄ• , _ Ä• kÄ• sena saá¹-á¹-hi yojanÄ• ni gataá¹-á¹-hÄ• n

tiyaggaá¸·apÄ• sÄ• á¹‡e paÃ±Ã±Ä• sayojanokÄ• se á¹-hitÄ• __tiyaggaá¸·apokkharaá¹‡Ä«,
pÄ• sÄ• á¹‡aá¹ƒ pavisitvÄ• saá¹-á¹-hi yojanÄ• ni gataá¹-á¹-hÄ• ne __bahalagaá¹…gÄ• _ti,
yojanÄ• ni gataá¹-á¹-hÄ• ne __umaá¹…gagaá¹…gÄ• _ti vuccati. viÃ±jhaá¹ƒ nÄ• ma tiracchÄ
paÃ±ca dhÄ• rÄ• hutvÄ• pavattanaá¹-á¹-hÄ• ne pana gaá¹…gÄ• , yamunÄ• , aciravatÄ«, s
saá¹…khaá¹ƒ gatÄ• . evametÄ• paÃ±ca mahÄ• nadiyo himavantato pavattantÄ«ti veditabb

__savantiyo_ti yÄ• kÄ• ci savamÄ• nÄ• gacchantÄ« mahÄ• nadiyo vÄ• kunnadiyo vÄ• . _
osaranti. __dhÄ• rÄ• _ti vuá¹-á¹-hidhÄ• rÄ• . __pÅ«ratta_nti puá¹‡á¹‡abhÄ• vo. mahÄ• sam
--- ``imasmiá¹ƒ kÄ• le devo mando jÄ• to, jÄ• lakkhipÄ• dÄ«ni Ä• dÄ• ya macchakacchape
``imasmiá¹ƒ kÄ• le mahantÄ• vuá¹-á¹-hi, labhissÄ• ma nu kho piá¹-á¹-hipasÄ• raá¹‡aá¹-á¹-h
III 219/ vattuá¹ƒ na sakkÄ• . paá¹-hamakappikakÄ• lato paá¹-á¹-hÄ• ya hi yaá¹ƒ sinerumekh
á¹-hitaá¹ƒ, tato ekaá¹…gulamattampi udakaá¹ƒ neva heá¹-á¹-hÄ• osÄ«dati, na uddhaá¹ƒ ut
asambhinnaraso.

__muttÄ• _ti khuddakamahantavaá¹-á¹-adÄ«ghÄ• dibhedÄ• anekavidhÄ• \Ee IV 111/. __n
anekavidho. __veá¸·uriyo_ti vaá¹ƒsavaá¹‡á¹‡asirÄ«sapupphavaá¹‡á¹‡Ä• dibhedo anekavid
dakkhiá¹‡Ä• vaá¹-á¹-atambakucchikadhamanasaá¹…khÄ• dibhedo anekavidho. __silÄ• _ti
setakÄ• á¸·amuggavaá¹‡á¹‡Ä• dibhedo anekavidhÄ• . __pavÄ• á¸·a_nti khuddakamahanta
anekavidhaá¹ƒ. __masÄ• ragalla_nti kabaramaá¹‡i. __nÄ• gÄ• _ti Å«mipiá¹-á¹-havÄ• sinopi
nÄ• gÄ• pi.

__aá¹-á¹-ha pahÄ• rÄ• dÄ• _ti satthÄ• aá¹-á¹-hapi dhamme vattuá¹ƒ sakkoti, soá¸·asapi bÄ
catusaá¹-á¹-hipi sahassampi, pahÄ• rÄ• dena pana aá¹-á¹-ha kathitÄ• , ahampi teheva sarik
kathessÄ• mÄ«ti cintetvÄ• evamÄ• ha. __anupubbasikkhÄ• _tiÄ• dÄ«su anupubbasikkhÄ•
anupubbakiriyÄ• ya terasa dhutaá¹…gÄ• ni, anupubbapaá¹-ipadÄ• ya satta anupassanÄ• a
aá¹-á¹-hatiá¹ƒsa Ä• rammaá¹‡avibhattiyo sattatiá¹ƒsa bodhapakkhiyadhammÄ• \Be III 221/
aÃ±Ã±Ä• paá¹-ivedho_ti maá¹‡á¸• Å«kassa uppatitvÄ• gamanaá¹ƒ viya Ä• ditova sÄ«lapÅ«
arahattappaá¹-ivedho nÄ• ma natthi, paá¹-ipÄ• á¹-iyÄ• pana sÄ«lasamÄ• dhipaÃ±Ã±Ä• yo
arahattaá¹ƒ pattunti attho.

__Ä• rakÄ• vÄ• _ti dÅ«reyeva. __na tena nibbÄ• nadhÄ• tuyÄ• Å«nattaá¹ƒ vÄ• pÅ«rattaá
kappe buddhesu anuppannesu ekasattopi parinibbÄ• tuá¹ƒ na sakkoti, tadÄ• pi ``tucchÄ• n
na \Ee IV 112/ sakkÄ• vattuá¹ƒ. buddhakÄ• le ca pana ekekasmiá¹ƒ samÄ• game asaá¹…k
Ä• rÄ• dhenti, tadÄ• pi na sakkÄ• vattuá¹ƒ --- ``pÅ«rÄ• nibbÄ• nadhÄ• tÅ«â€™â€™ ti.

10. uposathasuttavaá¹‡á¹‡anÄ•

<20> dasame __nisinno hotÄ«_ti uposathakaraá¹‡atthÄ• ya upÄ• sikÄ• ya ratanapÄ• sÄ• d

bhikkhÅ«naá¹ƒ cittÄ• ni olokento ekaá¹ƒ dussÄ«lapuggalaá¹ƒ disvÄ• ``sacÄ• haá¹ƒ imasmi
nisinneyeva pÄ• timokkhaá¹ƒ uddisissÄ• mi, sattadhÄ• tassa muddhÄ• phalissatÄ«â€™â€
tuá¹‡hÄ«yeva ahosi. __abhikkantÄ• _ti atikkantÄ• parikkhÄ«á¹‡Ä• . __uddhaste aruá¹‡e_ti
__nandimukhiyÄ• _ti tuá¹-á¹-hamukhiyÄ• . __aparisuddhÄ• , Ä• nanda, parisÄ• _ti ``asukap
avatvÄ• ``aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ ti Ä• ha. sesaá¹ƒ sabbattha uttÄ• na

mahÄ• vaggo dutiyo.

3. gahapativaggo

1. paá¹-hamauggasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame __paÃ±Ã±atte Ä• sane nisÄ«dÄ«_ti tassa kira ghare paÃ±canna
paÃ±ca Ä• sanasatÄ• ni niccaá¹ƒ paÃ±Ã±attÄ• neva honti, tesu aÃ±Ã±atarasmiá¹ƒ Ä• sane
suá¹‡Ä• hÄ«_ti te suá¹‡Ä• hi, taá¹ƒ vÄ• aá¹-á¹-havidhaá¹ƒ acchariyadhammaá¹ƒ suá¹‡Ä• h
``buddho nu kho na buddho nu khoâ€™â€™ ti vitakkamattampi na uppajji, ayameva buddho
anÄ• vilo ahosi. __sakÄ• ni vÄ• Ã±Ä• tikulÄ• nÄ«_ti attano yÄ• panamattaá¹ƒ dhanaá¹ƒ \B
Ã±Ä• tigharÄ• ni gacchatu. __kassa vo dammÄ«_ti katarapurisassa tumhe dadÄ• mi, Ä• roc
adhippÄ• yaá¹ƒ. __appaá¹-ivibhattÄ• _ti \Ee IV 113/ ``ettakaá¹ƒ dassÄ• mi ettakaá¹ƒ na das
idaá¹ƒ na dassÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppÄ• dentena hi paá¹-ivibhattÄ• nÄ• ma hoti, m
atha kho saá¹…ghikÄ• viya gaá¹‡asantakÄ• viya ca sÄ«lavantehi saddhiá¹ƒ sÄ• dhÄ• raá¹
payirupÄ• sÄ• mÄ«_ti sahatthÄ• upaá¹-á¹-hahÄ• mi, cittÄ«kÄ• rena upasaá¹…kamÄ• mi.

__anacchariyaá¹ƒ kho pana maá¹ƒ, bhante_ti, bhante, yaá¹ƒ maá¹ƒ devatÄ• upasaá¹…kar
idaá¹ƒ na acchariyaá¹ƒ. yaá¹ƒ panÄ• haá¹ƒ tatonidÄ• naá¹ƒ cittassa uá¹‡á¹‡atiá¹ƒ nÄ• bhijÄ
acchariyanti \Ne III 221/ vadati. __sÄ• dhu sÄ• dhu, bhikkhÅ«_ti ettha kiÃ±cÄ• pi bhikkhuá¹
upÄ• sakasseva pana veyyÄ• karaá¹‡asampahaá¹ƒsane esa sÄ• dhukÄ• roti veditabbo.

2. dutiyauggasuttavaá¹‡á¹‡anÄ•

<22> dutiye __nÄ• gavane_ti tassa kira seá¹-á¹-hino nÄ• gavanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ,
gandhamÄ• lÄ• dÄ«ni gÄ• hÄ• petvÄ• uyyÄ• nakÄ«á¸·ikaá¹ƒ kÄ«á¸·itukÄ• mo gantvÄ• pa
addasa. saha dassanenevassa purimanayeneva cittaá¹ƒ pasÄ«di, surÄ• pÄ• nena ca uppan
pahÄ«yi. taá¹ƒ sandhÄ• yevamÄ• ha. __oá¹‡ojesi_nti udakaá¹ƒ hatthe pÄ• tetvÄ• adÄ• siá
__samacittova demÄ«_ti ``imassa thokaá¹ƒ, imassa bahukaâ€™â€™ nti evaá¹ƒ cittanÄ• na
deyyadhammaá¹ƒ pana ekasadisaá¹ƒ karomÄ«ti dasseti. __Ä• rocentÄ«_ti \Ee IV 114/ Ä• k
__natthi taá¹ƒ saá¹ƒyojana_nti iminÄ• upÄ• sako attano anÄ• gÄ• miphalaá¹ƒ byÄ• karoti.

3. paá¹-hamahatthakasuttavaá¹‡á¹‡anÄ•

<23> tatiye __hatthako Ä• á¸·avako_ti bhagavatÄ• Ä• á¸·avakayakkhassa hatthato hattheh
hatthakoti laddhanÄ• mo rÄ• jakumÄ• ro. __sÄ«lavÄ• _ti paÃ±casÄ«ladasasÄ«lena sÄ«lav
cÄ• gasampanno. __kaccittha, bhante_ti, bhante, kacci ettha bhagavato byÄ• karaá¹‡aá¹-á
adhigamappicchatÄ• ya appiccho.

4. dutiyahatthakasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Be III 223/ __paÃ±camattehi upÄ• sakasatehÄ«_ti sotÄ• pannasakadÄ• gÄ
ariyasÄ• vakaupÄ• sakÄ• naá¹ƒ paÃ±cahi satehi parivuto bhuttapÄ• tarÄ• so gandhamÄ• la
yena bhagavÄ• tenupasaá¹…kami. __saá¹…gahavatthÅ«nÄ«_ti saá¹…gaá¹‡hanakÄ• raá¹
__taá¹ƒ dÄ• nena saá¹…gaá¹‡hÄ• mÄ«_ti naá¹…galabalibaddabhattabÄ«jÄ• dÄ«ni ceva ga
saá¹…gaá¹‡hÄ• mi. __peyyavajjenÄ• _ti amma, tÄ• ta, bhÄ• tara, bhaginÄ«tiÄ• dikena kaá
piyavacanena saá¹…gaá¹‡hÄ• mi. __atthacariyÄ• yÄ• _ti ``imassa dÄ• nena vÄ• piyavacan
atthacariyÄ• ya saá¹…gaá¹‡hitabbayuttako \Ne III 222/ ayaâ€™â€™ nti Ã±atvÄ•
uppannakiccanittharaá¹‡asaá¹…khÄ• tÄ• ya atthacariyÄ• ya saá¹…gaá¹‡hÄ• mi. __samÄ•
dÄ• nÄ• dÄ«hi kiccaá¹ƒ natthi, samÄ• nattatÄ• ya \Ee IV 115/ saá¹…gaá¹‡hitabbo ayaâ€™â
khÄ• danapivananisajjÄ• dÄ«hi attanÄ• samÄ• naá¹ƒ katvÄ• saá¹…gaá¹‡hÄ• mi. __dalidd
maÃ±Ã±antÄ«_ti daliddassa kiÃ±ci dÄ• tuá¹ƒ vÄ• kÄ• tuá¹ƒ vÄ• asakkontassa, yathÄ• da
sotabbaá¹ƒ maÃ±Ã±anti, mama pana sotabbaá¹ƒ maÃ±Ã±anti, dinnovÄ• de tiá¹-á¹-hanti, na
atikkamitabbaá¹ƒ maÃ±Ã±anti. __yoni kho tyÄ• ya_nti upÄ• yo kho te ayaá¹ƒ. imesu pana d
satthÄ• rÄ• sÄ«lacÄ• gapaÃ±Ã±Ä• missakÄ• kathitÄ• ti veditabbÄ• .

5-6. mahÄ• nÄ• masuttÄ• divaá¹‡á¹‡anÄ•

25-26__._ paÃ±came __atthÅ«paparikkhitÄ• hotÄ«_ti atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raa
chaá¹-á¹-he saddhÄ• sÄ«lacÄ• gÄ• missakÄ• kathitÄ• .

7. paá¹-hamabalasuttavaá¹‡á¹‡anÄ•

<27> sattame __ujjhattibalÄ• _ti ujjhÄ• nabalÄ• . bÄ• lÄ• naÃ±hi ``yaá¹ƒ asuko idaÃ±cidaÃ
na aÃ±Ã±aâ€™â€™ nti evaá¹ƒ ujjhÄ• nameva balaá¹ƒ. __nijjhattibalÄ• _ti ``na idaá¹ƒ evaá
nti atthÄ• natthanijjhÄ• panaá¹ƒyeva balaá¹ƒ. __paá¹-isaá¹…khÄ• nabalÄ• _ti paccavekkha
adhivÄ• sanabalÄ• .

8. dutiyabalasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame \Be III 224/ __balÄ• nÄ«_ti Ã±Ä• á¹‡abalÄ• ni. __Ä• savÄ• naá¹ƒ khaya
arahattaá¹ƒ paá¹-ijÄ• nÄ• ti. __aniccato_ti hutvÄ• abhÄ• vÄ• kÄ• rena. __yathÄ• bhÅ«ta_n
__sammappaÃ±Ã±Ä• yÄ• _ti sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya. __aá¹…gÄ• rakÄ• s
santÄ• panaá¹-á¹-hena aá¹…gÄ• rakÄ• suyÄ• upamitÄ• ime kÄ• mÄ• ti. __vivekaninna_nt
nibbÄ• naninnaá¹ƒ. __vivekaá¹-á¹-ha_nti kilesehi vajjitaá¹ƒ dÅ«rÄ«bhÅ«taá¹ƒ vÄ• . __nekkh
pabbajjÄ• bhirataá¹ƒ. __byantibhÅ«ta_nti vigatantabhÅ«taá¹ƒ ekadesenÄ• pi anallÄ«naá¹ƒ
visaá¹ƒsaá¹-á¹-haá¹ƒ. __Ä• savaá¹-á¹-hÄ• niyehÄ«_ti sampayogavasena Ä• savÄ• naá¹ƒ kÄ
kilesadhammehÄ«ti \Ne III 223/ attho. atha vÄ• __byantibhÅ«ta_nti vigatavÄ• yanti attho. k
Ä• savaá¹-á¹-hÄ• niyehi dhammehi, _ sabbehi tebhÅ«makadhammehÄ«ti attho. imasmiá¹ƒ
lokiyalokuttaro kathito.

9. akkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<29> navame khaá¹‡e kiccÄ• ni karotÄ«ti __khaá¹‡akicco, _ okÄ• saá¹ƒ labhitvÄ• va kiccÄ
__dhammo_ti catusaccadhammo. __opasamiko_ti kilesÅ«pasamÄ• vaho. __parinibbÄ• yiko
catumaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ sambodhiá¹ƒ gacchati sampÄ• puá¹‡Ä• tÄ«ti __sam
devanikÄ• ya_nti idaá¹ƒ asaÃ±Ã±aá¹ƒ devanikÄ• yaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __aviÃ±Ã±Ä•
aviÃ±Ã±Å«su.

__suppavedite_ti sukathite. __antarÄ• yikÄ• _ti antarÄ• yakarÄ• . __khaá¹‡o ve mÄ• upac
khaá¹‡o mÄ• atikkami. __idha_ \Ee IV 117/ __ceva naá¹ƒ virÄ• dhetÄ«_ti sace koci pamatt
khaá¹‡aá¹ƒ labhitvÄ• pi saddhammassa niyÄ• mataá¹ƒ ariyamaggaá¹ƒ virÄ• dheti na sampA
hÄ• pitattho. __cirattaá¹ƒ anutapissatÄ«_ti cirarattaá¹ƒ socissati. yathÄ• hi ``asukaá¹-á¹-hÄ
samuppannaâ€™â€™ nti sutvÄ• eko vÄ• á¹‡ijo na gaccheyya, aÃ±Ã±e gantvÄ• gaá¹‡hey
aá¹-á¹-haguá¹‡ampi dasaguá¹‡ampi bhaveyya. atha itaro ``mama attho atikkantoâ€™â€™ t
idha khaá¹‡aá¹ƒ labhitvÄ• appaá¹-ipajjanto saddhammassa niyÄ• mataá¹ƒ virÄ• dheti, so a
atÄ«tattho \Be III 225/ ciraá¹ƒ anutapissati socissati. kiÃ±ca bhiyyo __avijjÄ• nivuto_ti tathÄ•
__paccavidu_nti paá¹-ivijjhiá¹ƒsu. __saá¹ƒvarÄ• _ti sÄ«lasaá¹ƒvarÄ• . __mÄ• radheyyaparÄ
mÄ• radheyyasaá¹…khÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ anugate. __pÄ• raá¹…gatÄ• _ti nibbÄ• naá
Ä• savakkhaya_nti ye arahattaá¹ƒ pattÄ• . evamidha gÄ• thÄ• su vaá¹-á¹-avivaá¹-á¹-aá¹ƒ ka

10. anuruddhamahÄ• vitakkasuttavaá¹‡á¹‡anÄ•

<30> dasame __cetÄ«sÅ«_ti cetinÄ• makÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ nivÄ• saá¹-á¹-hÄ• nattÄ•
raá¹-á¹-he. __pÄ• cÄ«navaá¹ƒsadÄ• ye_ti dasabalassa vasanaá¹-á¹-hÄ• nato pÄ• cÄ«nadis
vaá¹ƒsadÄ• ye nÄ«lobhÄ• sehi veá¸·Å«hi saÃ±channe \Ne III 224/ araÃ±Ã±e. __evaá¹ƒ cet
udapÄ• dÄ«_ti thero kira pabbajitvÄ• paá¹-hamaantovassamhiyeva samÄ• pattilÄ• bhÄ« hu
sahassalokadhÄ• tudassanasamatthaá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ uppÄ• desi. so sÄ• ripu

gantvÄ• evamÄ• ha --- ``idhÄ• haá¹ƒ, Ä• vuso sÄ• riputta, dibbena cakkhunÄ• visuddhena
sahassalokaá¹ƒ olokemi. Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ
passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ. atha ca pana me anupÄ
vimuccatÄ«â€™â€™ ti. atha naá¹ƒ thero Ä• ha --- ``yaá¹ƒ kho te, Ä• vuso anuruddha, evaá
cakkhunÄ• ... pe ... olokemÄ«â€™ ti, idaá¹ƒ te mÄ• nasmiá¹ƒ. yampi te, Ä• vuso, anuruddh
`Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ ... pe ... ekaggaâ€™ nti, idaá¹ƒ te uddhaccasmiá¹ƒ.
anuruddha, evaá¹ƒ hoti `atha ca pana me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ na vimuccatÄ«â
kukkuccasmiá¹ƒ. sÄ• dhu vatÄ• yasmÄ• anuruddho ime tayo dhamme pahÄ• ya ime tayo d
dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharatÅ«â€™â€™ ti evamassa thero kammaá¹-á¹-hÄ• naá¹ƒ k
gahetvÄ• satthÄ• raá¹ƒ Ä• pucchitvÄ• cetiraá¹-á¹-haá¹ƒ gantvÄ• samaá¹‡adhammaá¹ƒ ka
caá¹…kamena vÄ«tinÄ• mesi. so padhÄ• naveganimmathitattÄ• kilantakÄ• yo ekassa veá¸
nisÄ«di. athassÄ• yaá¹ƒ evaá¹ƒ cetaso parivitakko udapÄ• di, esa mahÄ• purisavitakko upp

__appicchassÄ• _ti \Be III 226/ ettha paccayappiccho, adhigamappiccho, pariyattiappiccho,
cattÄ• ro appicchÄ• . tattha \Ee IV 119/ paccayappiccho bahuá¹ƒ dente appaá¹ƒ gaá¹‡hÄ• t
appataraá¹ƒ gaá¹‡hÄ• ti, na anavasesaggÄ• hÄ« hoti. adhigamappiccho majjhantikatthero v
aÃ±Ã±esaá¹ƒ jÄ• nituá¹ƒ na deti. pariyattiappiccho tepiá¹-akopi samÄ• no na bahussutabhÄ
hoti sÄ• ketatissatthero viya. dhutaá¹…gappiccho dhutaá¹…gapariharaá¹‡abhÄ• vaá¹ƒ aÃ±Ã
dvebhÄ• tikattheresu jeá¹-á¹-hatthero viya. vatthu visuddhimagge kathitaá¹ƒ. __ayaá¹ƒ dhar
santaguá¹‡aniguhanena ca paá¹-iggahaá¹‡e mattaÃ±Ã±utÄ• ya ca appicchassa puggalassa
sampajjati, no mahicchassa. evaá¹ƒ sabbattha yojetabbaá¹ƒ.

__santuá¹-á¹-hassÄ• _ti catÅ«su paccayesu tÄ«hi santosehi santuá¹-á¹-hassa. __pavivittas
kÄ• yacittaupadhivivekehi vivittassa. tattha kÄ• yaviveko nÄ• ma gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ
Ä• rambhavatthuvasena ekÄ«bhÄ• vo. ekÄ«bhÄ• vamatteneva kammaá¹ƒ na nipphajjatÄ«ti
aá¹-á¹-ha samÄ• pattiyo \Ne III 225/ nibbatteti, ayaá¹ƒ cittaviveko nÄ• ma. samÄ• pattimatte
nipphajjatÄ«ti jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasitvÄ• saha paá¹-isam
pÄ• puá¹‡Ä• ti, ayaá¹ƒ sabbÄ• kÄ• rato upadhiviveko nÄ• ma. tenÄ• ha bhagavÄ• --- ``kÄ•
vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca parisuddhacittÄ• n
paramavodÄ• nappattÄ• naá¹ƒ, upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
I 7, 49).

__saá¹…gaá¹‡ikÄ• rÄ• massÄ• _ti \Ee IV 120/ gaá¹‡asaá¹…gaá¹‡ikÄ• ya ceva kilesasaá¹.
__Ä• raddhavÄ«riyassÄ• _ti kÄ• yikacetasikavÄ«riyavasena Ä• raddhavÄ«riyassa. __upaá¹
catusatipaá¹-á¹-hÄ• navasena upaá¹-á¹-hitassatissa. __samÄ• hitassÄ• _ti ekaggacittassa.
kammassakatapaÃ±Ã±Ä• ya paÃ±Ã±avato.

__sÄ• dhu sÄ• dhÅ«_ti therassa vitakkaá¹ƒ sampahaá¹ƒsento evamÄ• ha. __imaá¹ƒ aá¹-á¹

laddhapurisassa aá¹-á¹-hamaá¹ƒ dento viya, satta maá¹‡iratanÄ• ni, satta hatthiratanÄ• ni, s
laddhapurisassa aá¹-á¹-hamaá¹ƒ dento viya satta mahÄ• purisavitakke vitakketvÄ• á¹-hitas
Ä• cikkhanto evamÄ• ha. __nippapaÃ±cÄ• rÄ• massÄ• _ti \Be III 227/ taá¹‡hÄ• mÄ• nadiá¹
nippapaÃ±casaá¹…khÄ• te nibbÄ• napade abhiratassa. itaraá¹ƒ tasseva vevacanaá¹ƒ. __pa
yathÄ• vuttesu papaÃ±cesu abhiratassa. itaraá¹ƒ tasseva vevacanaá¹ƒ.

__yato_ti yadÄ• . __tato_ti tadÄ• . __nÄ• nÄ• rattÄ• na_nti nilapÄ«talohitodÄ• tavaá¹‡á¹‡e
rattÄ• naá¹ƒ. __paá¹ƒsukÅ«la_nti tevÄ«satiyÄ• khettesu á¹-hitapaá¹ƒsukÅ«lacÄ«varaá¹ƒ. _
tassa pubbaá¹‡hasamayÄ• dÄ«su yasmiá¹ƒ samaye yaá¹ƒ icchati, tasmiá¹ƒ samaye taá¹ƒ p
dussakaraá¹‡á¸• ako manÄ• po hutvÄ• khÄ• yati, evaá¹ƒ tuyhampi cÄ«varasantosamahÄ•
viharato paá¹ƒsukÅ«lacÄ«varaá¹ƒ khÄ• yissati upaá¹-á¹-hahissati. __ratiyÄ• _ti ratiatthÄ• ya
taá¹‡hÄ• diá¹-á¹-hiparitassanÄ• hi aparitassanatthÄ• ya. __phÄ• suvihÄ• rÄ• yÄ• _ti \Ee IV
__okkamanÄ• ya nibbÄ• nassÄ• _ti amataá¹ƒ nibbÄ• naá¹ƒ otaraá¹‡atthÄ• ya.

__piá¹‡á¸• iyÄ• lopabhojana_nti gÄ• manigamarÄ• jadhÄ• nÄ«su jaá¹…ghÄ• balaá¹ƒ nissÄ
carantena laddhapiá¹‡á¸• iyÄ• lopabhojanaá¹ƒ. __khÄ• yissatÄ«_ti tassa gahapatino nÄ• na
upaá¹-á¹-hahissati \Ne III 226/. __santuá¹-á¹-hassa viharato_ti piá¹‡á¸• apÄ• tasantosamahÄ
santuá¹-á¹-hassa viharato. __rukkhamÅ«lasenÄ• sanaá¹ƒ khÄ• yissatÄ«_ti tassa gahapatin
gandhakusumavÄ• sasugandhaá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ viya rukkhamÅ«laá¹ƒ upaá¹-á¹-hahi
senÄ• sanasantosamahÄ• ariyavaá¹ƒsena santuá¹-á¹-hassa. __tiá¹‡asanthÄ• rako_ti tiá¹‡e
bhÅ«miyaá¹ƒ vÄ• phalakapÄ• sÄ• á¹‡atalÄ• ni vÄ• aÃ±Ã±atarasmiá¹ƒ santhatasanthato. _
muttaá¹ƒ. taá¹…khaá¹‡e gahitampi pÅ«timuttameva vuccati duggandhattÄ• . __santuá¹-á¹-h
gilÄ• napaccayabhesajjaparikkhÄ• rasantosena santuá¹-á¹-hassa viharato.

iti bhagavÄ• catÅ«su á¹-hÄ• nesu arahattaá¹ƒ pakkhipanto kammaá¹-á¹-hÄ• naá¹ƒ kathetv
kho vasantassa kammaá¹-á¹-hÄ• naá¹ƒ sappÄ• yaá¹ƒ bhavissatÄ«â€™â€™ ti Ä• vajjento ``
vasantassÄ• â€™â€™ ti Ã±atvÄ• __tena hi tvaá¹ƒ, anuruddhÄ• _tiÄ• dimÄ• ha. __pavivitta
vivekehi vivittassa viharantassa. __uyyojanikapaá¹-isaá¹ƒyutta_nti \Ee IV 122/ uyyojanikehe
paá¹-isaá¹ƒyuttaá¹ƒ, tesaá¹ƒ upaá¹-á¹-hÄ• nagamanakaá¹ƒyevÄ• ti attho. __papaÃ±canirod
228/. __pakkhandatÄ«_ti Ä• rammaá¹‡akaraá¹‡avasena pakkhandati. __pasÄ«datÄ«_tiÄ• c
pasÄ«danasantiá¹-á¹-hanamuccanÄ• veditabbÄ• . iti bhagavÄ• cetiraá¹-á¹-he pÄ• cÄ«nava
anuruddhassa kathite aá¹-á¹-ha mahÄ• purisavitakke puna bhesakaá¸·Ä• vanamahÄ• vihÄ•
bhikkhusaá¹…ghassa vitthÄ• rena kathesi.

__manomayenÄ• _ti manena nibbattitakÄ• yopi manomayoti vuccati manena gatakÄ• yopi,
sandhÄ• yevamÄ• ha. __yathÄ• me ahu saá¹…kappo_ti yathÄ• mayhaá¹ƒ vitakko ahosi, ta
mahÄ• purisavitakkaá¹ƒ dassento tato uttariá¹ƒ desayi. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti

gahapativaggo tatiyo.

4. dÄ• navaggo

1. paá¹-hamadÄ• nasuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Ne III 227/ paá¹-hame __Ä• sajja dÄ• naá¹ƒ detÄ«_ti patvÄ• dÄ• naá¹ƒ taá¹ƒ muhuttaá¹ƒyeva nisÄ«dÄ• petvÄ• sakkÄ• raá¹ƒ katvÄ• dÄ• naá¹ƒ deti, dassÄ• mÄ«t ``ayaá¹ƒ adÄ• yako akÄ• rakoâ€™â€™ ti garahabhayÄ• , apÄ• yabhayÄ• vÄ• . __adÄ• si_ pubbe esa idaá¹ƒ nÄ• ma adÄ• sÄ«ti deti. __dassati me_ti anÄ• gate idaá¹ƒ nÄ• ma dassat dÄ• na_nti dÄ• naá¹ƒ nÄ• ma sÄ• dhu sundaraá¹ƒ buddhÄ• dÄ«hi paá¹‡á¸• itehi pasatthant __cittÄ• laá¹…kÄ• racittaparikkhÄ• ratthaá¹ƒ dÄ• naá¹ƒ detÄ«_ti samathavipassanÄ• cittass parikkhÄ• ratthaÃ±ca deti. dÄ• naÃ±hi cittaá¹ƒ muduá¹ƒ karoti. yena laddho, so ``laddhaá¹ƒ hoti. yena dinnaá¹ƒ, sopi ``dinnaá¹ƒ mayÄ• â€™â€™ ti muducitto hoti. iti ubhinnaá¹ƒ cittaá¹ teneva ``adantadamanaâ€™â€™ nti vuccati. yathÄ• ha ---

``adantadamanaá¹ƒ \Be III 229/ dÄ• naá¹ƒ, adÄ• naá¹ƒ dantadÅ«sakaá¹ƒ.

dÄ• nena piyavÄ• cÄ• ya, unnamanti namanti cÄ• â€™â€™ ti ||

imesu pana aá¹-á¹-hasu dÄ• nesu cittÄ• laá¹…kÄ• radÄ• nameva uttamanti.

2. dutiyadÄ• nasuttavaá¹‡á¹‡anÄ•

<32> dutiye __saddhÄ• _ti yÄ• ya saddhÄ• ya dÄ• naá¹ƒ deti, sÄ• saddhÄ• . __hiriya_nti y deti, sÄ• va adhippetÄ• . __kusalaÃ±ca dÄ• na_nti anavajjaÃ±ca dÄ• naá¹ƒ. __diviya_nti di

3. dÄ• navatthusuttavaá¹‡á¹‡anÄ•

<33> tatiye __dÄ• navatthÅ«nÄ«_ti dÄ• nakÄ• raá¹‡Ä• ni. __chandÄ• dÄ• naá¹ƒ detÄ«_ti __dosÄ• _ti \Ne III 228/ dosena kuddho hutvÄ• yaá¹ƒ atthi, taá¹ƒ vegena gaá¹‡hitvÄ• deti. mÅ«á¸·ho deti. __bhayÄ• _ti garahabhayena vÄ• apÄ• yabhayena vÄ• , tassa tasseva vÄ• __kulavaá¹ƒsa_nti kulapaveá¹‡iá¹ƒ.

4. khettasuttavaá¹‡á¹‡anÄ•

<34> catutthe \Ee IV 124/ __na mahapphalaá¹ƒ hotÄ«_ti dhaÃ±Ã±aphalena mahapphalaá¹ mahassÄ• da_nti yampissa phalaá¹ƒ hoti, tassa assÄ• do na mahÄ• hoti mandassÄ• daá¹ƒ

phÄ• tiseyya_nti seyyÄ• pissa na hoti vuá¸• á¸• hi, tassa mahantaá¹ƒ vÄ«hithambhasannive
__unnÄ• maninnÄ• mÄ«_ti thalaninnavasena visamatalaá¹ƒ. tattha thale udakaá¹ƒ na saá¹‡
tiá¹-á¹-hati. __pÄ• sÄ• á¹‡asakkharika_nti pattharitvÄ• á¹-hitapiá¹-á¹-hipÄ• sÄ• á¹‡ehi ca kh
sakkharÄ• hi ca samannÄ• gataá¹ƒ. __Å«sara_nti ubbhinnaloá¹‡aá¹ƒ. __na ca gambhÄ«ras
gambhÄ«rÄ• nugataá¹ƒ, naá¹…galamaggaá¹ƒ katvÄ• kasituá¹ƒ na sakkÄ• hoti, uttÄ• nana
Ä• yasampanna_nti na udakÄ• gamanasampannaá¹ƒ. __na apÄ• yasampanna_nti pacchÄ•
udakaniggamanamaggasampannaá¹ƒ na hoti. __na mÄ• tikÄ• sampanna_nti na khuddakan
sampannaá¹ƒ hoti \Be III 230/. __na mariyÄ• dasampanna_nti na kedÄ• ramariyÄ• dÄ• hi s
mahapphala_ntiÄ• dÄ«ni sabbÄ• ni vipÄ• kaphalavaseneva veditabbÄ• ni.

__sampanne_ti paripuá¹‡á¹‡e sampattiyutte. __pavuttÄ• bÄ«jasampadÄ• _ti sampannaá¹
__deve_ \Ee IV 125/ __sampÄ• dayantamhÄ«_ti deve sammÄ• vassante. __anÄ«tisampad
kÄ«á¹-akimiÄ• dipÄ• á¹‡akaÄ«tiyÄ• abhÄ• vo ekÄ• sampadÄ• hoti. __virÅ«á¸·hÄ«_ti vaá¸
__vepulla_nti vipulabhÄ• vo tatiyÄ• sampadÄ• hoti. __phala_nti paripuá¹‡á¹‡aphalaá¹ƒ ca
__sampannasÄ«lesÅ«_ti paripuá¹‡á¹‡asÄ«lesu. __bhojanasampadÄ• _ti sampannaá¹ƒ vivi
__sampadÄ• na_nti tividhaá¹ƒ kusalasampadaá¹ƒ. __upanetÄ«_ti sÄ• bhojanasampadÄ•
__sampannaÃ±hissa taá¹ƒ kataá¹ƒ, _ yasmÄ• ssa taá¹ƒ katakammaá¹ƒ sampannaá¹ƒ parip
__sampannatthÅ«dhÄ• _ti sampanno atthu idha. __vijjÄ• caraá¹‡asampanno_ti tÄ«hi vijjÄ•
caraá¹‡adhammehi ca samannÄ• gato. __laddhÄ• _ti evarÅ«po puggalo cittassa sampadaá
avekallaparipuá¹‡á¹‡abhÄ• vaá¹ƒ labhitvÄ• . __karoti kammasampada_nti paripuá¹‡á¹‡aka
catthasampada_nti atthaÃ±ca paripuá¹‡á¹‡aá¹ƒ labhati. __diá¹-á¹-hisampada_nti vipassanÄ
__maggasampada_nti sotÄ• pattimaggaá¹ƒ. __yÄ• ti sampannamÄ• naso_ti paripuá¹‡á¹‡a
III 229/ yÄ• ti. __sÄ• hoti sabbasampadÄ• _ti sÄ• sabbadukkhehi vimutti sabbasampadÄ•

5. dÄ• nÅ«papattisuttavaá¹‡á¹‡anÄ•

<35> paÃ±came \Ee IV 126/ __dÄ• nÅ«papattiyo_ti dÄ• napaccayÄ• upapattiyo. __dahatÄ
__adhiá¹-á¹-hÄ• tÄ«_ti tasseva vevacanaá¹ƒ. __bhÄ• vetÄ«_ti vaá¸• á¸• heti. __hÄ«ne vimu
kÄ• maguá¹‡esu vimuttaá¹ƒ. __uttari abhÄ• vita_nti tato uttarimaggaphalatthÄ• ya abhÄ• vi
saá¹ƒvattatÄ«_ti yaá¹ƒ á¹-hÄ• naá¹ƒ patthetvÄ• kusalaá¹ƒ kataá¹ƒ, tattha nibbattanatthÄ• y
__vÄ«tarÄ• gassÄ• _ti maggena vÄ• samucchinnarÄ• gassa samÄ• pattiyÄ• vÄ• vikkham
brahmaloke nibbattituá¹ƒ na sakkÄ• , dÄ• naá¹ƒ pana samÄ• dhivipassanÄ• cittassa alaá¹…
tato dÄ• nena muducitto brahmavihÄ• re bhÄ• vetvÄ• brahmaloke nibbattati. tena vuttaá¹ƒ
sarÄ• gassÄ• â€™â€™ ti.

6. puÃ±Ã±akiriyavatthusuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he \Be III 231/ puÃ±Ã±akiriyÄ• ni ca tÄ• ni tesaá¹ƒ tesaá¹ƒ Ä• nisaá¹ƒsÄ• na

__puÃ±Ã±akiriyavatthÅ«ni_. dÄ• nÄ• dÄ«naÃ±hi lakkhaá¹‡e cittaá¹ƒ á¹-hapetvÄ• ``evarÅ«
dÄ• tabbaá¹ƒ, sÄ«laá¹ƒ rakkhitabbaá¹ƒ, bhÄ• vanÄ• bhÄ• vetabbÄ• â€™â€™ ti sattÄ• pu
__dÄ• namayaá¹ƒ, _ dÄ• nacetanÄ• su vÄ• purimacetanÄ• to nipphannÄ• sanniá¹-á¹-hÄ•
sÄ«lÄ• dÄ«hi sÄ«lamayÄ• dÄ«ni viya. sesadvayesupi eseva nayo. __parittaá¹ƒ kataá¹ƒ hot
kataá¹ƒ hoti. __nÄ• bhisambhotÄ«_ti na nipphajjati. __akataá¹ƒ hotÄ«_ti bhÄ• vanÄ• yayog
attho. __manussadobhagya_nti \Ee IV 127/ manussesu sampattirahitaá¹ƒ paÃ±cavidhaá¹ƒ
__upapajjatÄ«_ti paá¹-isandhivasena upagacchati, tattha nibbattatÄ«ti attho. __mattaso kat
kataá¹ƒ, thokaá¹ƒ na bahu. __manussasobhagya_nti manussesu subhagabhÄ• vaá¹ƒ tividh
__adhimatta_nti adhikappamÄ• á¹‡aá¹ƒ balavaá¹ƒ vÄ• . __adhigaá¹‡hantÄ«_ti abhibhavitv
visiá¹-á¹-hatarÄ• jeá¹-á¹-hakÄ• hontÄ«ti attho.

7. sappurisadÄ• nasuttavaá¹‡á¹‡anÄ•

<37> sattame \Ne III 230/ __suci_nti parisuddhaá¹ƒ vaá¹‡á¹‡asampannaá¹ƒ deti. __paá¹‡Ä
rasÅ«papannaá¹ƒ. __kÄ• lenÄ• _ti yuttapattakÄ• lena. __kappiya_nti yaá¹ƒ kappiyaá¹ƒ, taá
detÄ«_ti ``imassa dinnaá¹ƒ mahapphalaá¹ƒ bhavissati, imassa na mahapphalaâ€™â€™ nti
paá¹-iggÄ• hakapariyesanavasena dÄ• naá¹ƒ vÄ• paá¹‡idhÄ• yavasena dÄ• naá¹ƒ vÄ• vi

8. sappurisasuttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame __atthÄ• yÄ• _ti atthatthÄ• ya. __hitÄ• ya sukhÄ• yÄ• _ti hitatthÄ• ya su
__pubbapetÄ• na_nti paralokagatÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ. imasmiá¹ƒ sutte anuppanne bu
bodhisattÄ• paccekabuddhÄ• labbhanti, buddhakÄ• le buddhÄ• ceva buddhasÄ• vakÄ•
atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattanti. __bahunnaá¹ƒ_ \Ee IV 128/ __vata atthÄ• ya, s
gharamÄ• vasa_nti sappaÃ±Ã±o ghare vasanto bahÅ«naá¹ƒ vata atthÄ• ya hoti. __pubbe_
__pubbekatamanussara_nti \Be III 232/ mÄ• tÄ• pitÅ«naá¹ƒ pubbakÄ• raguá¹‡e anussaran
sakÄ• raá¹‡ena paccayapÅ«janena pÅ«jeti. __apace brahmacÄ• rayo_ti brahmacÄ• rino a
nesaá¹ƒ Ä• pajjati. __pesalo_ti piyasÄ«lo.

9. abhisandasuttavaá¹‡á¹‡anÄ•

<39> navame __dÄ• nÄ• nÄ«_ti cetanÄ• dÄ• nÄ• ni. __aggaÃ±Ã±Ä• nÄ«_tiÄ• dÄ«naá¹ƒ a

10. duccaritavipÄ• kasuttavaá¹‡á¹‡anÄ•

<40> dasame __pÄ• á¹‡Ä• tipÄ• to_ti pÄ• á¹‡Ä• tipÄ• tacetanÄ• . __sabbalahuso_ti sabba
__appÄ• yukasaá¹ƒvattaniko_ti tena parittakena kammavipÄ• kena appÄ• yuko hoti, dinnan
vilÄ«yati mÄ• tukucchito nikkhantamatte vÄ• . evarÅ«po hi na aÃ±Ã±assa kassaci nissando

gatamaggo esoti. __bhogabyasanasaá¹ƒvattaniko_ti yathÄ• kÄ• kaá¹‡ikÄ• mattampi \Ne III
tiá¹-á¹-hati, evaá¹ƒ bhogabyasanaá¹ƒ saá¹ƒvatteti. __sapattaverasaá¹ƒvattaniko hotÄ«_ti sa
saá¹ƒvatteti. tassa hi sapattÄ• ca bahukÄ• honti. yo ca naá¹ƒ passati, tasmiá¹ƒ verameva u
nibbÄ• yati. evarÅ«po hi parassa rakkhitagopitabhaá¹‡á¸• e aparÄ• dhassa nissando.

__abhÅ«tabbhakkhÄ• nasaá¹ƒvattaniko hotÄ«_ti abhÅ«tena abbhakkhÄ• naá¹ƒ saá¹ƒvatte
tasseva upari patati. __mittehi_ \Ee IV 129/ __bhedanasaá¹ƒvattaniko_ti mittehi bhedaá¹ƒ sa
yaá¹ƒ mittaá¹ƒ karoti, so so bhijjatiyeva. __amanÄ• pasaddasaá¹ƒvattaniko_ti amanÄ• pasa
sÄ• vÄ• cÄ• kaá¹‡á¹-akÄ• kakkasÄ• kaá¹-ukÄ• abhisajjanÄ« mammacchedikÄ• , gataga
manÄ• pasaddasavanaá¹ƒ nÄ• ma na labhati. evarÅ«po pharusavÄ• cÄ• ya gatamaggo nÄ
__anÄ• deyyavÄ• cÄ• saá¹ƒvattaniko_ti aggahetabbavacanataá¹ƒ saá¹ƒvatteti, ``tvaá¹ƒ kas
vacanaá¹ƒ gahessatÄ«â€™â€™ ti vattabbataá¹ƒ Ä• pajjati. ayaá¹ƒ samphappalÄ• passa ga
__ummattakasaá¹ƒvattaniko hotÄ«_ti ummattakabhÄ• vaá¹ƒ \Be III 233/ saá¹ƒvatteti. tena h
khittacitto vÄ• eá¸·amÅ«go vÄ• hoti. ayaá¹ƒ surÄ• pÄ• nassa nissando. imasmiá¹ƒ sutte va

dÄ• navaggo catuttho.

5. uposathavaggo

4. vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<44> paÃ±camassa catutthe __ime cepi, vÄ• seá¹-á¹-ha, mahÄ• sÄ• lÄ• _ti purato á¹-hite c
parikappopamaá¹ƒ Ä• ha. idaá¹ƒ vuttaá¹ƒ hoti --- ime tÄ• va mahÄ• sÄ• lÄ• acetanÄ• . sac
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ, etesampi so uposathavÄ•
sukhÄ• ya assa. bhÅ«te pana vattabbameva natthÄ«ti.

6. anuruddhasuttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he \Ne III 232/ __yenÄ• yasmÄ• anuruddho_ti tÄ• kira devatÄ• attano sam
``kiá¹ƒ nu kho nissÄ• ya ayaá¹ƒ sampatti amhehi laddhÄ• â€™â€™ ti Ä• vajjamÄ• nÄ• ther
130/ amhÄ• kaá¹ƒ ayyassa pubbe cakkavattirajjaá¹ƒ karontassa pÄ• daparicÄ• rikÄ• hutvÄ
imaá¹ƒ sampattiá¹ƒ labhimha, gacchÄ• ma theraá¹ƒ Ä• netvÄ• imaá¹ƒ sampattiá¹ƒ anubhav
yenÄ• yasmÄ• anuruddho tenupasaá¹…kamiá¹ƒsu. __tÄ«su á¹-hÄ• nesÅ«_ti tÄ«su kÄ• raa
paá¹-ilabhÄ• mÄ• _ti khaá¹‡eneva labhÄ• ma. __sara_nti vacanasaddaá¹ƒ vÄ• gÄ«tasadda
vÄ• . __pÄ«tÄ• assÅ«_tiÄ• dÄ«ni nÄ«lÄ• tÄ• va jÄ• tÄ• , pÄ«tÄ• bhavituá¹ƒ na sakkhissa
cintetvÄ• vitakketi. tÄ• pi ``idÄ• ni ayyo amhÄ• kaá¹ƒ pÄ«tabhÄ• vaá¹ƒ icchati, idÄ• ni lohita
tÄ• disÄ• va ahesuá¹ƒ.

__accharaá¹ƒ vÄ• desÄ«_ti pÄ• á¹‡italaá¹ƒ vÄ• desi. __paÃ±caá¹…gikassÄ• _ti Ä• tataá¹ƒ
Ä• tatavitataá¹ƒ, ghanaá¹ƒ, susiranti imehi paÃ±cahi aá¹…gehi samannÄ• gatassa. tattha Ä
cammapariyonaddhesu bheriÄ• dÄ«su ekatalatÅ«riyaá¹ƒ, vitataá¹ƒ nÄ• ma ubhayatalaá¹ƒ,
sabbaso \Be III 234/ pariyonaddhaá¹ƒ, susiraá¹ƒ vaá¹ƒsÄ• di, ghanaá¹ƒ sammÄ• di. __suvi
Ä• kaá¸• á¸• hanasithilakaraá¹‡Ä• dÄ«hi samucchitassa. __suppaá¹-ipatÄ• á¸·itassÄ• _ti pa
á¹-hitabhÄ• vajÄ• nanatthaá¹ƒ suá¹-á¹-hu paá¹-ipatÄ• á¸·itassa. __kusalehi susamannÄ• ha
kusalÄ• chekÄ• , tehi vÄ• ditassa. __vaggÅ«_ti cheko sundaro. __rajanÄ«yo_ti raÃ±jetuá¹ƒ
__kamanÄ«yo_ti kÄ• metabbayutto. khamanÄ«yoti \Ee IV 131/ vÄ• pÄ• á¹-ho, divasampi s
nibbindatÄ«ti attho. __madanÄ«yo_ti mÄ• namadapurisamadajanano. __indriyÄ• ni okkhipÄ
devatÄ• karontÄ«â€™â€™ ti indriyÄ• ni heá¹-á¹-hÄ• khipi, na akkhÄ«ni ummÄ«letvÄ• olo
anuruddho sÄ• diyatÄ«_ti ``mayaá¹ƒ naccÄ• ma gÄ• yÄ• ma, ayyo pana anuruddho na kho
ummÄ«letvÄ• na oloketi, kiá¹ƒ mayaá¹ƒ naccitvÄ• vÄ• gÄ• yitvÄ• vÄ• karissÄ• mÄ• â€™
antaradhÄ• yiá¹ƒsu. __yena bhagavÄ• tenupasaá¹…kamÄ«_ti tÄ• saá¹ƒ devatÄ• naá¹ƒ Ä•
kho dhammehi samannÄ• gato mÄ• tugÄ• mo manÄ• pakÄ• yike devaloke nibbattatÄ«â€™
upasaá¹…kami.

9-10. idhalokikasuttadvayavaá¹‡á¹‡anÄ•

49-50__._ navame \Ne III 233/ __ayaá¹ƒâ€™ sa loko Ä• raddho hotÄ«_ti ayamassa loko idh
Ä• raddhattÄ• paripuá¹‡á¹‡attÄ• Ä• raddho hoti paripuá¹‡á¹‡o. __soá¸·asÄ• kÄ• rasampa
aá¹-á¹-hahi, gÄ• thÄ• su aá¹-á¹-hahÄ«ti soá¸·asahi Ä• kÄ• rehi samannÄ• gatÄ• , yÄ• ni vÄ
tesu samÄ• dapetÄ«ti evampi soá¸·asÄ• kÄ• rasampannÄ• ti eke. saddhÄ• sÄ«lapaÃ±Ã±Ä
dasamaá¹ƒ bhikkhusaá¹…ghassa kathitaá¹ƒ. sabbasuttesu pana yaá¹ƒ na vuttaá¹ƒ, taá¹ƒ he
uttÄ• natthamevÄ• ti.

uposathavaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. gotamÄ«vaggo

1. gotamÄ«suttavaá¹‡á¹‡anÄ•

<51> chaá¹-á¹-hassa \Ne III 234/ \Be III 235/ \Ee IV 132/ paá¹-hame __sakkesu viharatÄ«_t
gantvÄ• viharati. __mahÄ• pajÄ• patÄ«_ti puttapajÄ• ya ceva dhÄ«tupajÄ• ya ca mahantat
__yena bhagavÄ• tenupasaá¹…kamÄ«_ti bhagavÄ• kapilapuraá¹ƒ gantvÄ• paá¹-hamame

divase rÄ• hulakumÄ• raá¹ƒ. __cumbaá¹-akakalahe_ (Sv II 331; Spk I 1.37) pana ubhayana
yuddhatthÄ• ya nikkhantesu satthÄ• gantvÄ• te rÄ• jÄ• no saÃ±Ã±Ä• petvÄ• __attadaá¹‡
Nidd I 170 Ä• dayo) kathesi. rÄ• jÄ• no pasÄ«ditvÄ• aá¸• á¸• hatiyasate aá¸• á¸• hatiyasate
paÃ±ca kumÄ• rasatÄ• ni satthu santike pabbajiá¹ƒsu, atha nesaá¹ƒ pajÄ• patiyo sÄ• sanaá
uppÄ• dayiá¹ƒsu. satthÄ• tesaá¹ƒ anabhiratiyÄ• uppannabhÄ• vaá¹ƒ Ã±atvÄ• te paÃ±cas
kuá¹‡Ä• ladahaá¹ƒ netvÄ• attano kuá¹‡Ä• lakÄ• le nisinnapubbe pÄ• sÄ• á¹‡atale nisÄ«dit
__kuá¹‡Ä• lajÄ• takakathÄ• ya_ (J II 21.kuá¹‡Ä• lajÄ• taka) tesaá¹ƒ anabhiratiá¹ƒ vinodetvÄ
sotÄ• pattiphale patiá¹-á¹-hÄ• pesi, puna mahÄ• vanaá¹ƒ Ä• netvÄ• arahattaphaleti. tesaá¹
punapi pajÄ• patiyo sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu. te ``abhabbÄ• mayaá¹ƒ gharÄ• vÄ• sassÄ
pahiá¹‡iá¹ƒsu. tÄ• ``na dÄ• ni amhÄ• kaá¹ƒ gharaá¹ƒ gantuá¹ƒ yuttaá¹ƒ, mahÄ• pajÄ• patiy
pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• pabbajissÄ• mÄ• â€™â€™ ti paÃ±casatÄ• pi mahÄ• pajÄ•
amhÄ• kaá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• pethÄ• â€™â€™ ti Ä• haá¹ƒsu. mahÄ• pajÄ• patÄ« t
tenupasaá¹…kami. setacchattassa heá¹-á¹-hÄ• raÃ±Ã±o parinibbutakÄ• le upasaá¹…kamÄ

__alaá¹ƒ gotami, mÄ• te ruccÄ«_ti kasmÄ• paá¹-ikkhipi, nanu sabbesampi buddhÄ• naá¹ƒ
235/ hontÄ«ti? kÄ• maá¹ƒ honti, kilametvÄ• pana anekavÄ• raá¹ƒ yÄ• cite anuÃ±Ã±Ä• taá¹
``dukkhena laddhÄ• â€™â€™ ti sammÄ• paripÄ• lessantÄ«ti garuá¹ƒ katvÄ• anuÃ±Ã±Ä• t
__pakkÄ• mÄ«_ti puna kapilapurameva pÄ• visi. __yathÄ• bhirantaá¹ƒ_ \Be III 236/ __vihar
bodhaneyyasattÄ• naá¹ƒ upanissayaá¹ƒ olokento yathÄ• jjhÄ• sayane viharitvÄ• . __cÄ• rik
mahÄ• janasaá¹…gahaá¹ƒ karonto uttamÄ• ya buddhasiriyÄ• anopamena buddhavilÄ• sen

__sambahulÄ• hi sÄ• kiyÄ• nÄ«hi saddhi_nti antonivesanamhiyeva dasabalaá¹ƒ uddissa pa
paÃ±casatÄ• sÄ• kiyÄ• niyo pabbajjÄ• vesaá¹ƒyeva gÄ• hÄ• petvÄ• sabbÄ• hipi tÄ• hi sa
saddhiá¹ƒ. __cÄ• rikaá¹ƒ pakkÄ• mÄ«_ti gamanaá¹ƒ abhinÄ«hari. gamanÄ• bhinÄ«haraá¹‡
rÄ• jitthiyo padasÄ• gantuá¹ƒ na sakkhissantÄ«ti sÄ• kiyakoliyarÄ• jÄ• no sovaá¹‡á¹‡asivik
upaá¹-á¹-hÄ• payiá¹ƒsu. tÄ• pana ``yÄ• ne Ä• ruyha gacchantÄ«ti satthari agÄ• ravo kato h
ekapaá¹‡á¹‡Ä• sayojanikaá¹ƒ padasÄ• va paá¹-ipajjiá¹ƒsu. rÄ• jÄ• nopi purato ca pacchato
saá¹ƒvidahÄ• petvÄ• taá¹‡á¸• ulasappitelÄ• dÄ«naá¹ƒ sakaá¹-Ä• ni pÅ«rÄ• petvÄ• ``gataá
Ä• hÄ• raá¹ƒ paá¹-iyÄ• dethÄ• â€™â€™ ti purise pesayiá¹ƒsu. __sÅ«nehi pÄ• dehÄ«_ti tÄ•
eko phoá¹-o uá¹-á¹-heti, eko bhijjati. ubho pÄ• dÄ• katakaá¹-á¹-hisamparikiá¹‡á¹‡Ä• viya h
jÄ• tÄ• . tena vuttaá¹ƒ --- ``sÅ«nehi pÄ• dehÄ«â€™â€™ ti. __bahidvÄ• rakoá¹-á¹-hake_ti dv
kasmÄ• panevaá¹ƒ \Ee IV 134/ á¹-hitÄ• ti? evaá¹ƒ kirassÄ• ahosi --- ``ahaá¹ƒ tathÄ• gaten
sayameva pabbajjÄ• vesaá¹ƒ aggahesiá¹ƒ, evaá¹ƒ gahitabhÄ• vo ca pana me sakalajambu
satthÄ• pabbajjaá¹ƒ anujÄ• nÄ• ti, iccetaá¹ƒ kusalaá¹ƒ. sace pana nÄ• nujÄ• nissati, maha
bhavissatÄ«â€™â€™ ti vihÄ• raá¹ƒ pavisituá¹ƒ asakkontÄ« rodamÄ• nÄ• va aá¹-á¹-hÄ• si.

__kiá¹ƒ nu tvaá¹ƒ gotamÄ«_ti kiá¹ƒ nu rÄ• jakulÄ• naá¹ƒ vipatti uppannÄ• , kena tvaá¹ƒ kÄ
vivaá¹‡á¹‡abhÄ• vaá¹ƒ pattÄ• , sÅ«nehi pÄ• dehi ... pe ... á¹-hitÄ• ti. __aÃ±Ã±enapi pariyÄ•

kÄ• raá¹‡ena. __bahukÄ• rÄ• , bhante_tiÄ• dinÄ• tassÄ• guá¹‡aá¹ƒ kathetvÄ• puna pabb
satthÄ• pi ``itthiyo nÄ• ma parittapaÃ±Ã±Ä• , ekayÄ• citamattena pabbajjÄ• ya anuÃ±Ã±Ä•
garuá¹ƒ katvÄ• gaá¹‡hissantÄ«â€™â€™ ti tikkhattuá¹ƒ paá¹-ikkhipitvÄ• idÄ• ni garuá¹ƒ ka
gÄ• hÄ• petukÄ• matÄ• ya __sace, Ä• nanda, mahÄ• pajÄ• patÄ« gotamÄ«_ \Be III 237/ __
paá¹-iggaá¹‡hÄ• ti, sÄ• vaâ€™ ssÄ• hotu_ \Ne III 236/ __upasampadÄ• _tiÄ• dimÄ• ha. ta
assÄ• pabbajjÄ• pi upasampadÄ• pi hotu.

__tadahÅ«pasampannassÄ• _ti taá¹ƒdivasaá¹ƒ upasampannassa. __abhivÄ• danaá¹ƒ pac
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ kattabba_nti omÄ• nÄ• timÄ• ne akatvÄ• paÃ±capa
Ä• sanÄ• paccuá¹-á¹-hÄ• ya paccuggamanavasena paccuá¹-á¹-hÄ• naá¹ƒ, dasanakhe sam
Ä• sanapaÃ±Ã±Ä• panabÄ«janÄ• dikaá¹ƒ anucchavikakammasaá¹…khÄ• taá¹ƒ \Ee IV 135/
__abhikkhuke Ä• vÄ• se_ti yattha vasantiyÄ• anantarÄ• yena ovÄ• datthÄ• ya upasaá¹…ka
Ä• cariyo natthi, ayaá¹ƒ abhikkhuko Ä• vÄ• so nÄ• ma. evarÅ«pe Ä• vÄ• se vassaá¹ƒ na up
__anvaá¸• á¸• hamÄ• sa_nti anuposathikaá¹ƒ. __ovÄ• dÅ«pasaá¹…kamana_nti ovÄ• datth
__diá¹-á¹-henÄ• _ti cakkhunÄ• diá¹-á¹-hena. __sutenÄ• _ti sotena sutena. __parisaá¹…kÄ•
diá¹-á¹-hasutavasena parisaá¹…kitena. __garudhamma_nti garukaá¹ƒ saá¹…ghÄ• disesÄ•
__pakkhamÄ• natta_nti anÅ«nÄ• ni pannarasa divasÄ• ni mÄ• nattaá¹ƒ. __chasu dhammes
vikÄ• labhojanacchaá¹-á¹-hesu sikkhÄ• padesu. __sikkhitasikkhÄ• yÄ• _ti ekasikkhampi akh
pÅ«ritasikkhÄ• ya. __akkositabbo paribhÄ• sitabbo_ti dasannaá¹ƒ akkosavatthÅ«naá¹ƒ aÃ±
na akkositabbo, bhayÅ«padaá¹ƒsanÄ• ya yÄ• ya kÄ• yaci paribhÄ• sÄ• ya na paribhÄ• sita

__ovaá¹-o bhikkhunÄ«naá¹ƒ bhikkhÅ«su vacanapatho_ti ovÄ• dÄ• nusÄ• sanadhammakat
bhikkhunÄ«naá¹ƒ bhikkhÅ«su ovarito pihito, na bhikkhuniyÄ• koci bhikkhu ovaditabbo anus
porÄ• á¹‡akattherÄ• idaá¹ƒ cÄ«varavattaá¹ƒ pÅ«rayiá¹ƒsÅ«â€™â€™ ti evaá¹ƒ pana paveá
vaá¹-á¹-ati. __anovaá¹-o_ \Ee IV 136/ __bhikkhÅ«naá¹ƒ bhikkhunÄ«su vacanapatho_ti bhikk
bhikkhunÄ«su vacanapatho anivÄ• rito, yathÄ• ruci ovadituá¹ƒ anusÄ• situá¹ƒ dhammakath
saá¹…khepo, vitthÄ• rato panesÄ• garudhammakathÄ• samantapÄ• sÄ• dikÄ• ya vinayas
IV) 148) vuttanayeneva veditabbÄ• .

ime pana aá¹-á¹-ha garudhamme satthu santike uggahetvÄ• therena attano Ä• rociyamÄ•
mahÄ• pajÄ• patiyÄ• tÄ• va mahantaá¹ƒ domanassaá¹ƒ khaá¹‡ena \Be III 238/ paá¹-ippass
Ä• bhatena sÄ«tudakassa ghaá¹-asatena matthake parisittÄ• viya vigatapariá¸·Ä• hÄ• atta
garudhammapaá¹-iggahaá¹‡ena \Ne III 237/ uppannapÄ«tipÄ• mojjaá¹ƒ Ä• vikarontÄ« __se
bhante_tiÄ• dikaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

__kumbhatthenakehÄ«_ti kumbhe dÄ«paá¹ƒ jÄ• letvÄ• tena Ä• lokena paraghare bhaá¹‡á
thenakacorehi. __setaá¹-á¹-hikÄ• nÄ• ma rogajÄ• tÄ«_ti eko pÄ• á¹‡ako nÄ• á¸·amajjhagat
yena viddhÄ• kaá¹‡á¸• Ä• nikkhantampi sÄ• lisÄ«saá¹ƒ khÄ«raá¹ƒ gahetuá¹ƒ na sakkoti. _

rogajÄ• tÄ«_ti ucchÅ«naá¹ƒ antorattabhÄ• vo.

__mahato taá¸·Ä• kassa paá¹-ikacceva Ä• á¸·i_nti iminÄ• pana etamatthaá¹ƒ dasseti --- ya
taá¸·Ä• kassa pÄ• á¸·iyÄ• abaddhÄ• yapi kiÃ±ci udakaá¹ƒ tiá¹-á¹-hateva, paá¹-hamameva b
abaddhapaccayÄ• na tiá¹-á¹-heyya, tampi tiá¹-á¹-heyya, evameva ye ime anuppanne vatthu
anatikkamanatthÄ• ya garudhammÄ• paÃ±Ã±attÄ• , tesu apaÃ±Ã±attesu mÄ• tugÄ• mass
vassasatÄ• ni saddhammo \Ee IV 137/ tiá¹-á¹-heyya. paá¹-ikacceva paÃ±Ã±attattÄ• pana a
vassasatÄ• ni á¹-hassatÄ«ti evaá¹ƒ paá¹-hamaá¹ƒ vuttavassasahassameva á¹-hassati. __va
paá¹-isambhidÄ• pabhedappattakhÄ«á¹‡Ä• savÄ• naá¹ƒ vaseneva vuttaá¹ƒ, tato pana uttar
sukkhavipassakakhÄ«á¹‡Ä• savavasena vassasahassaá¹ƒ, anÄ• gÄ• mivasena vassasaha
vassasahassaá¹ƒ, sotÄ• pannavasena vassasahassanti evaá¹ƒ paÃ±cavassasahassÄ• ni p
á¹-hassati. pariyattidhammopi tÄ• niyeva. na hi pariyattiyÄ• asati paá¹-ivedho atthi, nÄ• pi p
paá¹-ivedho na hoti. liá¹…gaá¹ƒ pana pariyattiyÄ• antarahitÄ• yapi ciraá¹ƒ pavattissatÄ«ti.

2. ovÄ• dasuttavaá¹‡á¹‡anÄ•

<52> dutiye __bahussuto_ti idha sakalassapi buddhavacanassa vasena bahussutabhÄ• vo
__garudhamma_nti kÄ• yasaá¹ƒsaggaá¹ƒ. ayamettha saá¹…khepo. bhikkhunovÄ• dakavinie
samantapÄ• sÄ• dikÄ• ya (Sp (to Vin IV) 144 Ä• dayo) vuttanayeneva veditabbo.

3. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<53> tatiye \Be III 239/ \Ne III 238/ __sarÄ• gÄ• yÄ• _ti sarÄ• gatthÄ• ya. __virÄ• gÄ• yÄ• _
__saá¹ƒyogÄ• yÄ• _ti vaá¹-á¹-e saá¹ƒyogatthÄ• ya. __visaá¹ƒyogÄ• yÄ• _ti vaá¹-á¹-e visaá¹
__Ä• cayÄ• yÄ• _ti vaá¹-á¹-assa vaá¸• á¸• hanatthÄ• ya. __no apacayÄ• yÄ• _ti na vaá¹-á¹-
__dubbharatÄ• yÄ• _ti dupposanatthÄ• ya. __no subharatÄ• yÄ• _ti na sukhaposanatthÄ• y
paá¹-hamavÄ• rena vaá¹-á¹-aá¹ƒ kathitaá¹ƒ, dutiyavÄ• rena vivaá¹-á¹-aá¹ƒ kathitaá¹ƒ. iminÄ
gotamÄ« arahattaá¹ƒ pattÄ• ti.

4. dÄ«ghajÄ• á¹‡usuttavaá¹‡á¹‡anÄ•

<54> catutthe __byagghapajjÄ• _ti idamassa paveá¹‡i nÄ• ma vasena \Ee IV 138/ Ä• lapan
pubbapurisÄ• byagghapathe jÄ• tÄ• ti tasmiá¹ƒ kule manussÄ• byagghapajjÄ• ti vuccanti.
issÄ• sakammena. __tatrupÄ• yÄ• yÄ• _ti ``imasmiá¹ƒ kÄ• le idaá¹ƒ nÄ• ma kÄ• tuá¹ƒ vaá¹
upÄ• yabhÅ«tÄ• ya. __vuddhasÄ«lino_ti vaá¸• á¸• hitasÄ«lÄ• vuddhasamÄ• cÄ• rÄ• . __Ä
__nÄ• ccogÄ• á¸·ha_nti nÄ• timahantaá¹ƒ. __nÄ• tihÄ«na_nti nÄ• tikasiraá¹ƒ. __pariyÄ• dÄ
tattha yassa vayato diguá¹‡o Ä• yo, tassa vayo Ä• yaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti.

``catudhÄ• vibhaje bhoge, paá¹‡á¸• ito gharamÄ• vasaá¹ƒ.

ekena bhoge bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«â€™â€™ ti || (DN III 265) ---

evaá¹ƒ paá¹-ipajjato pana vayo Ä• yaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkotiyeva.

__udumbarakhÄ• dÄ«vÄ• _ti yathÄ• udumbarÄ• ni khÄ• ditukÄ• mena pakke udumbararu
bahÅ«ni phalÄ• ni patanti, so khÄ• ditabbayuttakÄ• ni khÄ• ditvÄ• itarÄ• ni bahutarÄ• ni pa
evamevaá¹ƒ yo Ä• yato vayaá¹ƒ bahutaraá¹ƒ katvÄ• vippakiranto bhoge paribhuÃ±jati, so
``udumbarakhÄ• dikaá¹ƒvÄ• yaá¹ƒ kulaputto bhoge khÄ• datÄ«â€™â€™ ti vuccati. __ajeá¹
240/ anÄ• yakamaraá¹‡aá¹ƒ \Ne III 239/. __samaá¹ƒ jÄ«vikaá¹ƒ kappetÄ«_ti sammÄ• jÄ«v
__samajÄ«vitÄ• _ti samajÄ«vitÄ• ya jÄ«vitÄ• . __apÄ• yamukhÄ• nÄ«_ti \Ee IV 139/ vinÄ• s

__uá¹-á¹-hÄ• tÄ• kammadheyyesÅ«_ti kammakaraá¹‡aá¹-á¹-hÄ• nesu uá¹-á¹-hÄ• navÄ«riy
vidahanasampanno. __sotthÄ• naá¹ƒ samparÄ• yika_nti sotthibhÅ«taá¹ƒ samparÄ• yikaá¹ƒ
buddhattÄ• yeva buddhoti evaá¹ƒ avitathanÄ• mena. __cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• ha
pavaá¸• á¸• hati. imasmiá¹ƒ sutte saddhÄ• dayo missakÄ• kathitÄ• . paÃ±camaá¹ƒ uttÄ• na

6. bhayasuttavaá¹‡á¹‡anÄ•

<56> chaá¹-á¹-he __gabbho_ti gabbhavÄ• so. __diá¹-á¹-hadhammikÄ• pÄ«_ti sandiá¹-á¹-hi
punapi manussagabbhÄ• . __samparÄ• yikÄ• pÄ«_ti á¹-hapetvÄ• manussagabbhe sesaga
pavuccantÄ«_ti bhayaÃ±ca dukkhaÃ±ca, bhayaÃ±ca rogo ca, bhayaÃ±ca gaá¹‡á¸• o ca, bh
saá¹…go ca, bhayaÃ±ca paá¹…ko ca, bhayaÃ±ca gabbho cÄ• ti evaá¹ƒ ubhayaá¹ƒ ete kÄ•
__sÄ• tarÅ«penÄ• _ti kÄ• masukhena. __palipatha_nti vaá¹-á¹-apalipathaá¹ƒ. __atikkammÄ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• assa bhikkhuno arahattappattabhÄ• vo gahito. evarÅ«paá¹ƒ
tÄ«su bhavesu phandamÄ• naá¹ƒ avekkhatÄ«ti sutte vaá¹-á¹-aá¹ƒ kathetvÄ• gÄ• thÄ• su v
sattamaá¹-á¹-hamÄ• ni \Ee IV 140/ uttÄ• natthÄ• neva.

9-10. puggalasuttadvayavaá¹‡á¹‡anÄ•

59-60__._ navame __ujubhÅ«to_ti kÄ• yavaá¹…kÄ• dÄ«naá¹ƒ abhÄ• vena ujuko. __paÃ±Ã
ca sÄ«lena ca samannÄ• gato. __yajamÄ• nÄ• na_nti dÄ• naá¹ƒ dadantÄ• naá¹ƒ. __puÃ±Ã
olokentÄ• naá¹ƒ gavesantÄ• naá¹ƒ \Be III 241/. __opadhika_nti upadhivipÄ• kaá¹ƒ, opadhib
appamÄ• á¹‡aá¹ƒ. dasame __samukkaá¹-á¹-ho_ti ukkaá¹-á¹-ho uttamo. __sattÄ• na_nti sab
sabbattha uttÄ• namevÄ• ti.

gotamÄ«vaggo chaá¹-á¹-ho.

(7) 2. bhÅ«micÄ• lavaggo

1. icchÄ• suttavaá¹‡á¹‡anÄ•

<61> sattamassa \Ne III 240/ paá¹-hame __pavivittassÄ• _ti kÄ• yavivekena vivittassa. __n
katthaci anÄ• yattavuttino vipassanÄ• kammikassa. __lÄ• bhÄ• yÄ• _ti catupaccayalÄ• bhÄ
cÄ• _ti sokÄ« ca paridevÄ« ca. socicca parideviccÄ• tipi pÄ• á¹-ho. __cuto ca saddhammÄ•
vipassanÄ• saddhammÄ• cuto. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

2. alaá¹ƒsuttavaá¹‡á¹‡anÄ•

<62> dutiye __alaá¹ƒ attano alaá¹ƒ paresa_nti attano ca paresaÃ±ca hitapaá¹-ipattiyaá¹ƒ sa
anucchaviko. __khippanisantÄ«_ti \Ee IV 141/ khippaá¹ƒ upadhÄ• reti, khandhadhÄ• tuÄ• y
te dhamme khippaá¹ƒ jÄ• nÄ• tÄ«ti attho. imasmiá¹ƒ sutte samathavipassanÄ• kathitÄ• . pu
desanÄ• vilÄ• sena cetaá¹ƒ matthakato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• otarantaá¹ƒ kathitanti.

3. saá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<63> tatiye __evamevÄ• _ti nikkÄ• raá¹‡eneva. yathÄ• vÄ• ayaá¹ƒ yÄ• cati, evameva. __
mÅ«á¸·hapurisÄ• tucchapurisÄ• . __ajjhesantÄ«_ti yÄ• canti. __anubandhitabba_nti iriyÄ•
anubandhitabbaá¹ƒ maá¹ƒ na vijahitabbaá¹ƒ maÃ±Ã±anti. Ä• jÄ• nanatthaá¹ƒ apasÄ• dento
ovÄ• de dinnepi pamÄ• dameva anuyuÃ±jati, dhammaá¹ƒ sutvÄ• tattheva vasati, samaá¹‡a
icchati. tasmÄ• bhagavÄ• evaá¹ƒ apasÄ• detvÄ• puna yasmÄ• so arahattassa upanissay
tasmÄ• taá¹ƒ ovadanto __tasmÄ• tiha te bhikkhu evaá¹ƒ sikkhitabba_ntiÄ• dimÄ• ha. tattha
cittaá¹ƒ á¹-hitaá¹ƒ bhavissati susaá¹‡á¹-hitaá¹ƒ, na ca uppannÄ• pÄ• pakÄ• akusalÄ• dha
pariyÄ• dÄ• ya á¹-hassantÄ«_ti iminÄ• tÄ• vassa ovÄ• dena niyakajjhattavasena cittekagga
vutto.

tato \Ne III 241/ ``ettakeneva santuá¹-á¹-hiá¹ƒ anÄ• pajjitvÄ• evaá¹ƒ so samÄ• dhi vaá¸• á¸
dassetuá¹ƒ __yato kho te bhikkhu ajjhattaá¹ƒ cittaá¹ƒ á¹-hitaá¹ƒ hoti susaá¹‡á¹-hitaá¹ƒ, na c
pÄ• pakÄ• akusalÄ• dhammÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, tato te bhikkhu evaá¹ƒ
142/ __ ``mettÄ• me cetovimutti bhÄ• vitÄ• bhavissati ... pe ... susamÄ• raddhÄ• â€™â€™
bhÄ• vanaá¹ƒ vaá¸• á¸• hetvÄ• puna__ yato kho te bhikkhu ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ•
tvaá¹ƒ bhikkhu imaá¹ƒ samÄ• dhiá¹ƒ savitakkasavicÄ• rampi bhÄ• veyyÄ• sÄ«_tiÄ• di vutta
bhikkhu ayaá¹ƒ mÅ«lasamÄ• dhi evaá¹ƒ mettÄ• vasena bhÄ• vito hoti, tadÄ• tvaá¹ƒ tÄ• va

anÄ• pajjitvÄ• va imaá¹ƒ mÅ«lasamÄ• dhiá¹ƒ aÃ±Ã±esupi Ä• rammaá¹‡esu catukkapaÃ±ca
``savitakkasavicÄ• rampÄ«â€™â€™ tiÄ• dinÄ• nayena bhÄ• veyyÄ• sÄ«ti.

evaá¹ƒ vatvÄ• ca pana avasesabrahmavihÄ• rapubbaá¹…gamampissa aÃ±Ã±esu Ä• ramm
catukkapaÃ±cakajjhÄ• nabhÄ• vanaá¹ƒ kareyyÄ• sÄ«ti dassento __yato kho te bhikkhu aya
hoti subhÄ• vito, tato te bhikkhu evaá¹ƒ sikkhitabbaá¹ƒ ``karuá¹‡Ä• me cetovimuttÄ«â€™â€
mettÄ• pubbaá¹…gamaá¹ƒ catukkapaÃ±cakajjhÄ• nabhÄ• vanaá¹ƒ dassetvÄ• puna kÄ• yÄ
dassetuá¹ƒ __yato kho te bhikkhu ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti subhÄ• vito, tato
sikkhitabbaá¹ƒ ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ _tiÄ• diá¹ƒ vatvÄ• __yato kho te bhikk
bhÄ• vito hoti subhÄ• vito, tato tvaá¹ƒ bhikkhu yena yeneva gagghasÄ«_tiÄ• dimÄ• ha. tatth
gamissasi. __phÄ• suá¹ƒyevÄ• _ti iminÄ• arahattaá¹ƒ dasseti. arahattappatto hi sabbiriyÄ•
nÄ• ma.

4. gayÄ• sÄ«sasuttavaá¹‡á¹‡anÄ•

<64> catutthe \Be III 243/ __etadavocÄ• _ti attano padhÄ• nabhÅ«miyaá¹ƒ uppannaá¹ƒ vita
bhikkhusaá¹…ghassa Ä• rocetuá¹ƒ --- ``pubbÄ• haá¹ƒ, bhikkhaveâ€™â€™ tiÄ• divacanaá¹
143/ dibbacakkhuÃ±Ä• á¹‡obhÄ• saá¹ƒ. __Ã±Ä• á¹‡adassana_nti dibbacakkhubhÅ«taá¹ƒ Ã
dassanaá¹ƒ. __sannivutthapubba_nti ekato vasitapubbaá¹ƒ. imasmiá¹ƒ pana sutte dibbacak
iddhividhaÃ±Ä• á¹‡aá¹ƒ, cetopariyaÃ±Ä• á¹‡aá¹ƒ, yathÄ• kammupagaÃ±Ä• á¹‡aá¹ƒ, anÄ• g
paccuppannaá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, atÄ«taá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, pubbenivÄ• saÃ±Ä• á¹‡anti im
Ã±Ä• á¹‡Ä• ni pÄ• á¸·iyaá¹ƒyeva Ä• gatÄ• ni, tehi pana saddhiá¹ƒ vipassanÄ• Ã±Ä• á¹‡Ä• n
cattÄ• ri \Ne III 242/ phalaÃ±Ä• á¹‡Ä• ni, cattÄ• ri paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, cattÄ• ri
paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nÄ«ti etÄ• ni Ã±Ä• á¹‡Ä•
evaá¹ƒ idaá¹ƒ suttaá¹ƒ kathitaá¹ƒ nÄ• ma hoti.

5. abhibhÄ• yatanasuttavaá¹‡á¹‡anÄ•

<65> paÃ±came __abhibhÄ• yatanÄ• nÄ«_ti abhibhavanakÄ• raá¹‡Ä• ni. kiá¹ƒ abhibhavan
Ä• rammaá¹‡Ä• nipi. tÄ• ni hi paá¹-ipakkhabhÄ• vena paccanÄ«kadhamme abhibhavanti, p
Ä• rammaá¹‡Ä• ni. __ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«_tiÄ• dÄ«su pana ajjhattarÅ«pe parikamm
rÅ«pasaÃ±Ã±Ä« nÄ• ma hoti. ajjhattaÃ±hi nÄ«laparikammaá¹ƒ karonto kese vÄ• pitte vÄ•
karoti. pÄ«taparikammaá¹ƒ karonto mede vÄ• chaviyÄ• vÄ• hatthatalapÄ• datalesu vÄ• a
vÄ• karoti. lohitaparikammaá¹ƒ karonto maá¹ƒse vÄ• lohite vÄ• jivhÄ• ya vÄ• akkhÄ«naá
karoti. odÄ• taparikammaá¹ƒ karonto aá¹-á¹-himhi vÄ• dante vÄ• nakhe vÄ• akkhÄ«naá¹ƒ
karoti. taá¹ƒ pana sunÄ«lakaá¹ƒ supÄ«takaá¹ƒ sulohitakaá¹ƒ suodÄ• taá¹ƒ na hoti, avisuddh

__eko bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassevaá¹ƒ parikammaá¹ƒ ajjhattaá¹ƒ uppannaá¹

bahiddhÄ• , so evaá¹ƒ ajjhattaá¹ƒ \Ee IV 144/ parikammassa bahiddhÄ• ca appanÄ• ya vas
rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passatÄ«â€™â€™ ti vuccati. __parittÄ• nÄ«_ti a
__suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti suvaá¹‡á¹‡Ä• ni vÄ• hontu dubbaá¹‡á¹‡Ä• ni vÄ• , p
abhibhÄ• yatanaá¹ƒ vuttanti veditabbaá¹ƒ. __tÄ• ni abhibhuyyÄ• _ti yathÄ• nÄ• ma sampan
kaá¹-acchumattaá¹ƒ bhattaá¹ƒ labhitvÄ• ``kiá¹ƒ ettha bhuÃ±jitabbaá¹ƒ \Be III 244/ atthÄ«â€
saá¹ƒkaá¸• á¸• hitvÄ• ekakabaá¸·ameva karoti, evameva Ã±Ä• á¹‡uttariko puggalo visadaÃ
parittake Ä• rammaá¹‡e samÄ• pajjitabbaá¹ƒ atthi, nÄ• yaá¹ƒ mama bhÄ• roâ€™â€™ ti tÄ•
samÄ• pajjati, saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«ti attho. __jÄ• nÄ• mi pas
Ä• bhogo kathito. so ca kho samÄ• pattito vuá¹-á¹-hitassa, na antosamÄ• pattiyaá¹ƒ. __eva
Ä• bhogasaÃ±Ã±Ä• yapi jhÄ• nasaÃ±Ã±Ä• yapi evaá¹ƒsaÃ±Ã±Ä« hoti. abhibhavanasaÃ±Ã
atthi, Ä• bhogasaÃ±Ã±Ä• pana samÄ• pattito vuá¹-á¹-hitasseva.

__appamÄ• á¹‡Ä• nÄ«_ti \Ne III 243/ vaá¸• á¸• hitappamÄ• á¹‡Ä• ni, mahantÄ• nÄ«ti attho
pana yathÄ• mahagghaso puriso ekaá¹ƒ bhattavaá¸• á¸• hitakaá¹ƒ labhitvÄ• ``aÃ±Ã±Ä• pi
esÄ• mayhaá¹ƒ karissatÄ«â€™â€™ ti na taá¹ƒ mahantato passati, evameva Ã±Ä• á¹‡uttar
``kiá¹ƒ ettha samÄ• pajjitabbaá¹ƒ, nayidaá¹ƒ appamÄ• á¹‡aá¹ƒ, na mayhaá¹ƒ cittekaggatÄ•
bhÄ• ro atthÄ«â€™â€™ ti abhibhavitvÄ• samÄ• pajjati, saha nimittuppÄ• danevettha appa

__ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti alÄ• bhitÄ• ya vÄ• anatthikatÄ• ya vÄ• ajjhattarÅ«pe pa

__eko bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassa parikammampi nimittampi bahiddhÄ• uppa
parikammassa ceva appanÄ• ya ca vasena ``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ•
vuccati. sesamettha catutthÄ• bhibhÄ• yatane ca vuttanayameva. imesu pana catÅ«su parit
Ä• gataá¹ƒ, appamÄ• á¹‡aá¹ƒ mohacaritavasena, suvaá¹‡á¹‡aá¹ƒ dosacaritavasena, dubba
rÄ• gacaritavasena. etesaÃ±hi etÄ• ni sappÄ• yÄ• ni. sÄ• ca nesaá¹ƒ sappÄ• yatÄ• visudd
cariyaniddese vuttÄ• .

paÃ±camaabhibhÄ• yatanÄ• dÄ«su __nÄ«lÄ• nÄ«_ti sabbasaá¹…gÄ• hikavasena vuttaá¹ƒ
vaá¹‡á¹‡avasena. __nÄ«lanidassanÄ• nÄ«_ti nidassanavasena. apaÃ±Ã±Ä• yamÄ• naviva
ekanÄ«lÄ• neva hutvÄ• dissantÄ«ti vuttaá¹ƒ hoti. __nÄ«lanibhÄ• sÄ• nÄ«_ti \Be III 245/ ida
vuttaá¹ƒ, nÄ«lobhÄ• sÄ• ni nÄ«lappabhÄ• yuttÄ• nÄ«ti attho. etena nesaá¹ƒ suvisuddhataá
visuddhavaá¹‡á¹‡avaseneva hi imÄ• ni abhibhÄ• yatanÄ• ni vuttÄ• ni. ``nÄ«lakasiá¹‡aá¹ƒ u
nimittaá¹ƒ gaá¹‡hÄ• ti pupphasmiá¹ƒ vÄ• vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• â€™
kasiá¹‡akaraá¹‡aÃ±ca \Ee IV 146/ parikammaÃ±ca appanÄ• vidhÄ• naÃ±ca sabbaá¹ƒ visud
vitthÄ• rato vuttamevÄ• ti.

6. vimokkhasuttavaá¹‡á¹‡anÄ•

<66> __vimokkhÄ• _ti kenaá¹-á¹-hena vimokkhÄ• ? adhimuccanaá¹-á¹-hena. ko panÄ• yaá
paccanÄ«kadhammehi ca suá¹-á¹-hu muccanaá¹-á¹-ho, Ä• rammaá¹‡e ca abhirativasena su
pituaá¹…ke \Ne III 244/ vissaá¹-á¹-haá¹…gapaccaá¹…gassa dÄ• rakassa sayanaá¹ƒ viya ar
nirÄ• saá¹…katÄ• ya Ä• rammaá¹‡e pavattÄ«ti vuttaá¹ƒ hoti. ayaá¹ƒ panattho pacchime vim
vimokkhesu atthi.

__rÅ«pÄ« rÅ«pÄ• ni passatÄ«_ti ettha ajjhattaá¹ƒ kesÄ• dÄ«su nÄ«lakasiá¹‡Ä• divasena u
rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, tadassatthÄ«ti rÅ«pÄ«. bahiddhÄ• pi nÄ«lakasiá¹‡Ä• dÄ«ni rÅ«
passati. iminÄ• ajjhattabahiddhavatthukesu kasiá¹‡esu uppÄ• ditajjhÄ• nassa puggalassa c
rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ• ni. __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti ajjhattaá¹ƒ na rÅ«
kesÄ• dÄ«su anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti attho. iminÄ• bahiddhÄ• parikammaá¹ƒ
uppÄ• ditajjhÄ• nassa rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ• ni.

__subhanteva adhimutto hotÄ«_ti iminÄ• suvisuddhesu nÄ«lÄ• dÄ«su vaá¹‡á¹‡akasiá¹‡es
tattha kiÃ±cÄ• pi antoappanÄ• ya ``subhaâ€™â€™ nti Ä• bhogo natthi, yo pana suvisuddha
Ä• rammaá¹‡aá¹ƒ katvÄ• viharati, so yasmÄ• ``subhanti adhimutto hotÄ«â€™â€™ ti vattab
evaá¹ƒ desanÄ• katÄ• . paá¹-isambhidÄ• magge pana ---

``kathaá¹ƒ subhanteva adhimutto hotÄ«ti vimokkho? idha bhikkhu mettÄ• sahagatena cetas
147/ ... pe ... viharati. mettÄ• ya bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ«lÄ• honti. karuá¹‡Ä• saha
muditÄ• sahagatena \Be III 246/ ... pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ ... p
upekkhÄ• ya bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ«lÄ• honti. evaá¹ƒ subhanteva adhimutto hot
(Paá¹-is I 212) vuttaá¹ƒ.

__sabbaso rÅ«pasaÃ±Ã±Ä• na_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ visuddhimagge (Visn
__ayaá¹ƒ aá¹-á¹-hamo vimokkho_ti ayaá¹ƒ catunnaá¹ƒ khandhÄ• naá¹ƒ sabbaso vissaá¹-á¹-
aá¹-á¹-hamo uttamo vimokkho nÄ• ma.

7-8. anariyavohÄ• rasuttavaá¹‡á¹‡anÄ•

67-68__._ sattame \Ne III 245/ __anariyavohÄ• rÄ• _ti na ariyakathÄ• sadosakathÄ• . yÄ• l
voharanti, tÄ• saá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. aá¹-á¹-hame vuttapaá¹-ipakkhanayena attho veditab

9. parisÄ• suttavaá¹‡á¹‡anÄ•

<69> navame __khattiyaparisÄ• _ti khattiyÄ• naá¹ƒ parisÄ• naá¹ƒ sannipÄ• to samÄ• gam
__anekasataá¹ƒ khattiyaparisa_nti bimbisÄ• rasamÄ• gama-Ã±Ä• tisamÄ• gama-licchavisa
cakkavÄ• á¸·esupi labbhateva. __sallapitapubba_nti Ä• lÄ• pasallÄ• po katapubbo. __sÄ• k

dhammasÄ• kacchÄ• pi samÄ• pajjitapubbÄ• . __yÄ• disako tesaá¹ƒ vaá¹‡á¹‡o_ti te odÄ• t
maá¹…guracchavÄ«pi, satthÄ• suvaá¹‡á¹‡avaá¹‡á¹‡o. idaá¹ƒ pana saá¹‡á¹-hÄ• naá¹ƒ paá
kathitaá¹ƒ. saá¹‡á¹-hÄ• nampi ca kevalaá¹ƒ tesaá¹ƒ paÃ±Ã±Ä• yatiyeva. na pana bhagavÄ•
nÄ• pi Ä• muttamaá¹‡ikuá¹‡á¸• alo, buddhaveseneva nisÄ«dati. tepi attano samÄ• nasaá¹‡
__yÄ• disako tesaá¹ƒ saro_ti te chinnassarÄ• pi honti gaggassarÄ• pi kÄ• kassarÄ• pi, satth
pana bhÄ• santaraá¹ƒ sandhÄ• ya kathitaá¹ƒ. sacepi hi satthÄ• rÄ• jÄ• sane nisinno kathet
madhurena kathetÄ«â€™â€™ ti nesaá¹ƒ hoti. kathetvÄ• pakkante pana bhagavati puna rÄ
``ko nu kho ayaâ€™â€™ nti vÄ«maá¹ƒsÄ• uppajjati. tattha __ko nu kho aya_nti ``imasmiá¹
mÄ• gadhabhÄ• sÄ• ya sÄ«haá¸·abhÄ• sÄ• ya madhurena Ä• kÄ• rena kathento ko nu kho
udÄ• hu \Be III 247/ manussoâ€™â€™ ti evaá¹ƒ vÄ«maá¹ƒsantÄ• pi na jÄ• nantÄ«ti attho. I
ajÄ• nantÄ• naá¹ƒ dhammaá¹ƒ desetÄ«ti? vÄ• sanatthÄ• ya. evaá¹ƒ sutopi hi dhammo anÄ
anÄ• gataá¹ƒ paá¹-icca deseti. __anekasataá¹ƒ brÄ• hmaá¹‡aparisa_ntiÄ• dinaá¹ƒ soá¹‡ad
ceva aÃ±Ã±acakkavÄ• á¸·avasena ca sambhavo veditabbo.

10. bhÅ«micÄ• lasuttavaá¹‡á¹‡anÄ•

<70> dasame __nisÄ«dana_nti idha cammakhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ. __udenaá¹ƒ ceti
vasanaá¹-á¹-hÄ• ne katavihÄ• ro vuccati. __gotamakÄ• _dÄ«supi eseva nayo. __bhÄ• vitÄ•
__bahulÄ«katÄ• _ti \Ne III 246/ punappunaá¹ƒ katÄ• . __yÄ• nÄ«katÄ• _ti \Ee IV 149/ yutta
__vatthukatÄ• _ti patiá¹-á¹-hÄ• naá¹-á¹-hena vatthu viya katÄ• . __anuá¹-á¹-hitÄ• _ti adhiá¹-
__paricitÄ• _ti samantato citÄ• suvaá¸• á¸• hitÄ• . __susamÄ• raddhÄ• _ti suá¹-á¹-hu samÄ

iti aniyamena kathetvÄ• puna niyametvÄ• dassento __tathÄ• gatassa kho_tiÄ• dimÄ• ha.
Ä• yukappaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ kÄ• le yaá¹ƒ manussÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, taá
tiá¹-á¹-heyya. __kappÄ• vasesaá¹ƒ vÄ• _ti ``appaá¹ƒ vÄ• bhiyyoâ€™â€™ ti vuttavassasata
mahÄ• sÄ«vatthero panÄ• ha --- ``buddhÄ• naá¹ƒ aá¹-á¹-hÄ• ne gajjitaá¹ƒ nÄ• ma natthi, pu
maraá¹‡antikavedanaá¹ƒ vikkhambhento bhaddakappameva tiá¹-á¹-heyya. kasmÄ• pana n
upÄ• dinnakasarÄ«raá¹ƒ nÄ• ma khaá¹‡á¸• iccÄ• dÄ«hi abhibhuyyati, buddhÄ• ca khaá¹‡á
paÃ±came Ä• yukoá¹-á¹-hÄ• se bahujanassa piyamanÄ• pakÄ• leyeva parinibbÄ• yanti. bu
mahÄ• sÄ• vakesu parinibbutesu ekakeneva khÄ• á¹‡ukena viya á¹-hÄ• tabbaá¹ƒ hoti daha
tato `aho buddhÄ• naá¹ƒ parisÄ• â€™ ti hÄ«á¸·etabbataá¹ƒ Ä• pajjeyya. tasmÄ• na á¹-hitoâ
yo pana vuccati ``Ä• yukappoâ€™â€™ ti, idameva aá¹-á¹-hakathÄ• ya niyÄ• mitaá¹ƒ.

__yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto_ti ettha __ta_nti nipÄ• tamattaá¹ƒ, yathÄ• m
pariyuá¹-á¹-hitacitto ajjhotthaá¹-acitto aÃ±Ã±opi koci puthujjano paá¹-ivijjhituá¹ƒ na sakkuá¹‡
\Ee IV 150/ nÄ• sakkhi paá¹-ivijjhitunti attho. mÄ• ro hi \Be III 248/ yassa sabbena sabbaá¹ƒ
vipallÄ• sÄ• appahÄ«nÄ• , tassa cittaá¹ƒ pariyuá¹-á¹-hÄ• ti. therassa ca cattÄ• ro vipallÄ• s
mÄ• ro cittaá¹ƒ pariyuá¹-á¹-hÄ• si. so pana cittapariyuá¹-á¹-hÄ• naá¹ƒ karonto kiá¹ƒ karotÄ«

rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• dasseti, saddÄ• rammaá¹‡aá¹ƒ vÄ• sÄ• veti. tato sattÄ• taá¹ƒ
satiá¹ƒ vissajjetvÄ• vivaá¹-amukhÄ• honti, tesaá¹ƒ mukhena hatthaá¹ƒ pavesetvÄ• haday
visaÃ±Ã±Ä• va hutvÄ• tiá¹-á¹-hanti. therassa panesa mukhe hatthaá¹ƒ pavesetuá¹ƒ kiá¹ƒ s
bheravÄ• rammaá¹‡aá¹ƒ pana dassesi. taá¹ƒ disvÄ• thero nimittobhÄ• saá¹ƒ nappaá¹-ivijjh
kimatthaá¹ƒ yÄ• va tatiyaá¹ƒ Ä• mantesÄ«ti? parato ``tiá¹-á¹-hatu, bhante bhagavÄ• â€™â€
``tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddhaâ€™â€™ nti dosÄ• ropanena so kata

__mÄ• ro pÄ• pimÄ• _ti ettha satte anatthe niyojento mÄ• retÄ«ti __mÄ• ro. pÄ• pimÄ• _ti
247/. so hi pÄ• padhammasamannÄ• gatattÄ• ``pÄ• pimÄ• â€™â€™ ti vuccati. kaá¹‡ho, a
pamattabandhÅ«tipi tasseva nÄ• mÄ• ni. __bhÄ• sitÄ• kho panesÄ• _ti ayaÃ±hi bhagavato
sattÄ• he bodhimaá¹‡á¸• eyeva Ä• gantvÄ• ``bhagavÄ• yadatthaá¹ƒ tumhehi pÄ• ramiyo p
anuppatto, paá¹-ividdhaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, kiá¹ƒ te lokavicÄ• raá¹‡enÄ• â€
evameva ``parinibbÄ• tu dÄ• ni, bhante bhagavÄ• â€™â€™ ti yÄ• ci. bhagavÄ• cassa ``na
vatvÄ• paá¹-ikkhipi. taá¹ƒ sandhÄ• ya --- ``bhÄ• sitÄ• kho panesÄ• , bhanteâ€™â€™ tiÄ•

tattha \Ee IV 151/ __viyattÄ• _ti maggavasena byattÄ• , tatheva __vinÄ«tÄ• , _ tathÄ• __v
bahussutÄ• _ti tepiá¹-akavasena bahu sutaá¹ƒ etesanti __bahussutÄ• _. tameva dhammaá
__dhammadharÄ• _. atha vÄ• pariyattibahussutÄ• ceva paá¹-ivedhabahussutÄ• ca.
pariyattipaá¹-ivedhadhammÄ• naá¹ƒyeva dhÄ• raá¹‡ato dhammadharÄ• ti evamettha attho
__dhammÄ• nudhammappaá¹-ipannÄ• _ti ariyadhammassa anudhammabhÅ«taá¹ƒ vipassa
__sÄ• mÄ«cippaá¹-ipannÄ• _ti anucchavikapaá¹-ipadaá¹ƒ paá¹-ipannÄ• . __anudhammacÄ
caraá¹‡asÄ«lÄ• . __sakaá¹ƒ Ä• cariyaka_nti attano Ä• cariyavÄ• daá¹ƒ. __Ä• cikkhissantÄ«
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. __sahadhammenÄ• _ti sahetukena sakÄ• raá¹‡ena vacane
niyyÄ• nikaá¹ƒ katvÄ• dhammaá¹ƒ desessanti.

__brahmacariya_nti \Be III 249/ sikkhÄ• ttayasaá¹…gahitaá¹ƒ sakalaá¹ƒ sÄ• sanabrahmaca
samiddhaá¹ƒ jhÄ• nassÄ• davasena. __phÄ«ta_nti vuddhipattaá¹ƒ sabbapÄ• liphullaá¹ƒ viy
__vitthÄ• rika_nti vitthataá¹ƒ tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge patiá¹-á¹-hitavasena. __bÄ• h
152/ bahÅ«hi Ã±Ä• taá¹ƒ paá¹-ividdhaá¹ƒ mahÄ• janÄ• bhisamayavasena. __puthubhÅ«ta_
puthulabhÄ• vappattaá¹ƒ. kathaá¹ƒ? __yÄ• va devamanussehi suppakÄ• sita_nti, yattakÄ•
manussÄ• ca atthi, sabbehi suá¹-á¹-hu pakÄ• sitanti attho. __appossukko_ti nirÄ• layo. tva
aá¹-á¹-hamasattÄ• hato paá¹-á¹-hÄ• ya ``parinibbÄ• tu dÄ• ni, bhante bhagavÄ• , parinibbÄ
viravanto Ä• hiá¹‡á¸• ittha. ajja dÄ• ni paá¹-á¹-hÄ• ya vigatussÄ• ho hohi, mÄ• mayhaá¹ƒ p
vÄ• yÄ• maá¹ƒ karohÄ«ti vadati.

__sato sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossajjÄ«_ti satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ•
Ä• yusaá¹…khÄ• raá¹ƒ vissajji pajahi. tattha na bhagavÄ• hatthena leá¸• á¸• uá¹ƒ viya Ä• y
temÄ• samattameva \Ne III 248/ pana phalasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato paraá¹ƒ na

cittaá¹ƒ uppÄ• desi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ossajÄ«â€™â€™ ti. ussajÄ«tipi pÄ• á¹-ho.
mahanto pathavÄ«kampo. tadÄ• kira dasasahassÄ« lokadhÄ• tu kampittha. __bhiá¹ƒsanak
__devadundubhiyo ca phaliá¹ƒsÅ«_ti devabheriyo phaliá¹ƒsu, devo sukkhagajjitaá¹ƒ gajji, al
niccharia¹ƒsu, khaá¹‡ikavassaá¹ƒ vassÄ«ti vuttaá¹ƒ hoti.

__udÄ• naá¹ƒ udÄ• nesÄ«_ti kasmÄ• udÄ• nesi? koci nÄ• ma vadeyya ``bhagavÄ• pacch
`parinibbÄ• tu, bhanteâ€™ ti upadduto bhayena Ä• yusaá¹…khÄ• raá¹ƒ vissajjesÄ«â€™â€™
mÄ• hotu, bhÄ«tassa hi udÄ• naá¹ƒ nÄ• ma natthÄ«ti pÄ«tivegavissaá¹-á¹-haá¹ƒ udÄ• naá

tattha sabbesaá¹ƒ soá¹‡asiá¹…gÄ• lÄ• dÄ«nampi paccakkhabhÄ• vato tulitaá¹ƒ paricchinn
taá¹ƒ? kÄ• mÄ• vacarakammaá¹ƒ. na tulaá¹ƒ, na vÄ• tulaá¹ƒ sadisamassa aÃ±Ã±aá¹ƒ loki
__atulaá¹ƒ_. kiá¹ƒ taá¹ƒ? mahaggatakammaá¹ƒ. atha vÄ• kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vaca
arÅ«pÄ• vacaraá¹ƒ atulaá¹ƒ. appavipÄ• kaá¹ƒ vÄ• tulaá¹ƒ, bahuvipÄ• kaá¹ƒ atulaá¹ƒ. __sa
sambhavahetubhÅ«taá¹ƒ, rÄ• sikÄ• rakaá¹ƒ piá¹‡á¸• akÄ• rakanti \Be III 250/ attho. __bhav
punabbhavasaá¹…khÄ• raá¹‡akaá¹ƒ. __avassajÄ«_ti vissajjesi. __munÄ«_ti buddhamuni. _
niyakajjhattarato. __samÄ• hito_ti upacÄ• rappanÄ• samÄ• dhivasena samÄ• hito. __abhin
viya abhindi. __attasambhava_nti attani saÃ±jÄ• taá¹ƒ kilesaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- sav
sambhavaá¹ƒ, bhavÄ• bhisaá¹…kharaá¹‡aá¹-á¹-hena bhavasaá¹…khÄ• ranti ca laddhanÄ•
lokiyakammaÃ±ca ossaji, saá¹…gÄ• masÄ«se \Ee IV 154/ mahÄ• yodho kavacaá¹ƒ viya att
ajjhattarato hutvÄ• samÄ• hito hutvÄ• abhindÄ«ti.

atha vÄ• __tula_nti tulento tÄ«rento. __atulaÃ±ca sambhava_nti nibbÄ• naÃ±ceva sambha
__bhavasaá¹…khÄ• ra_nti bhavagÄ• mikammaá¹ƒ. __avassaji munÄ«_ti ``paÃ±cakkhandh
khandhÄ• naá¹ƒ nirodho nibbÄ• naá¹ƒ niccaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is III 37-38) nayen
Ä• dÄ«navaá¹ƒ, nibbÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• taá¹ƒ khandhÄ• naá¹ƒ mÅ«labhÅ«ta
kammaá¹ƒ ``kammakkhayÄ• ya saá¹ƒvattatÄ«â€™â€™ ti (MN II 81; AN I 4.232-233) evaá¹ƒ
ariyamaggena avassaji. kathaá¹ƒ? __ajjhattarato samÄ• hito, abhindi kavacamivattasambha
vipassanÄ• vasena ajjhattarato, samathavasena samÄ• hitoti evaá¹ƒ pubbabhÄ• gato paá¹-
samathavipassanÄ• balena kavacamiva attabhÄ• vaá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ, attani
``attasambhavaâ€™â€™ nti laddhanÄ• maá¹ƒ sabbakilesajÄ• laá¹ƒ abhindi. kilesÄ• bhÄ• v
appaá¹-isandhikattÄ• avassaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti evaá¹ƒ kilesappahÄ• nena kamma
ca bhayaá¹ƒ nÄ• ma natthi, tasmÄ• abhÄ«tova Ä• yusaá¹…khÄ• raá¹ƒ ossajji, abhÄ«tabhÄ
udÄ• nesÄ«ti veditabbo.

__yaá¹ƒ mahÄ• vÄ• tÄ• _ti yena samayena yasmiá¹ƒ vÄ• samaye mahÄ• vÄ• tÄ• . __vÄ•
\Ee IV 155/ uá¹-á¹-hahanti, te vÄ• yantÄ• saá¹-á¹-hisahassÄ• dhikanavayojanasatasahassa
udakasandhÄ• rakavÄ• taá¹ƒ upacchindanti, tato Ä• kÄ• se udakaá¹ƒ bhassati, tasmiá¹ƒ bh
puna vÄ• to attano balena antodhammakaraá¹‡e viya udakaá¹ƒ Ä• bandhitvÄ• gaá¹‡hÄ• ti,

tasmiá¹ƒ uggacchante pathavÄ« uggacchati. evaá¹ƒ udakaá¹ƒ kampitaá¹ƒ \Be III 251/ patha
kampanaá¹ƒ yÄ• vajjakÄ• lÄ• pi hotiyeva, bahubhÄ• vena pana ogacchanuggacchanaá¹ƒ n

__mahiddhikÄ• mahÄ• nubhÄ• vÄ• _ti ijjhanassa mahantatÄ• ya mahiddhikÄ• , anubhavita
mahÄ• nubhÄ• vÄ• . __parittÄ• _ti dubbalÄ• . __appamÄ• á¹‡Ä• _ti balavÄ• . __so imaá¹ƒ
iddhiá¹ƒ nibbattetvÄ• saá¹ƒvejento mahÄ• moggallÄ• no viya, vÄ«maá¹ƒsanto vÄ• mahÄ•
saá¹…gharakkhitasÄ• maá¹‡ero viya pathaviá¹ƒ kampeti. __saá¹…kampetÄ«_ti samantato
tasseva vevacanaá¹ƒ. iti imesu aá¹-á¹-hasu pathavikampesu paá¹-hamo dhÄ• tukopena, dut
tatiyacatutthÄ• puÃ±Ã±atejena, paÃ±camo Ã±Ä• á¹‡atejena, chaá¹-á¹-ho sÄ• dhukÄ• radÄ
kÄ• ruÃ±Ã±asabhÄ• vena, aá¹-á¹-hamo Ä• rodanena. mÄ• tukucchiá¹ƒ okkamante ca tato r
puÃ±Ã±atejena pathavÄ« akampittha, abhisambodhiyaá¹ƒ Ã±Ä• á¹‡atejÄ• bhihatÄ• hutvÄ•
dhammacakkappavattane sÄ• dhukÄ• rabhÄ• vasaá¹‡á¹-hitÄ• sÄ• dhukÄ• raá¹ƒ dadamÄ•
Ä• yusaá¹…khÄ• raossajjane \Ee IV 156/ kÄ• ruÃ±Ã±asabhÄ• vasaá¹‡á¹-hitÄ• cittasaá¹…k
akampittha, parinibbÄ• ne Ä• rodanavegatunnÄ• hutvÄ• akampittha. ayaá¹ƒ panattho path
veditabbo. mahÄ• bhÅ«tapathaviyÄ• panetaá¹ƒ natthi acetanattÄ• . sesaá¹ƒ sabbattha uttÄ

bhÅ«micÄ• lavaggo sattamo.

(8) 3. yamakavaggo

1-2. saddhÄ• suttadvayavaá¹‡á¹‡anÄ•

71-72__._ aá¹-á¹-hamassa \Ne III 250/ paá¹-hame __no ca sÄ«lavÄ• _ti na sÄ«lesu paripÅ«
__samantapÄ• sÄ• diko_ti samantato pasÄ• dajanako. __sabbÄ• kÄ• raparipÅ«ro_ti sabbe
samaá¹‡adhammakoá¹-á¹-hÄ• sehi paripÅ«ro. dutiye __santÄ• _ti paccanÄ«kasantatÄ• ya
paccanÄ«kadhammehi vimuttattÄ• ca vimokkhÄ• .

3-9. maraá¹‡assatisuttadvayÄ• divaá¹‡á¹‡anÄ•

73-79__._ tatiye \Be III 252/ __bhÄ• vetha no_ti bhÄ• vetha nu. __sÄ• sana_nti anusiá¹-á¹-h
khayÄ• yÄ• _ti arahattaphalatthÄ• ya. catutthe __patihitÄ• yÄ• _ti paá¹-ipannÄ• ya. __so ma
mama jÄ«vitantarÄ• yopi, puthujjanakÄ• lakiriyaá¹ƒ karontassa saggantarÄ• yopi magganta
vÄ• me vÄ• tÄ• _ti satthaá¹ƒ viya aá¹…gamaá¹…gÄ• ni kantantÄ«ti satthakÄ• . paÃ±camÄ
__saá¹ƒsaggÄ• rÄ• matÄ• _ti paÃ±cavidhe saá¹ƒsagge Ä• rÄ• matÄ• .

10. kusÄ«tÄ• rambhavatthusuttavaá¹‡á¹‡anÄ•

<80> dasame \Ee IV 157/ __kusÄ«tavatthÅ«nÄ«_ti kusÄ«tassa alasassa vatthÅ«ni patiá¹-á

kosajjakÄ• raá¹‡Ä• nÄ«ti attho. __kammaá¹ƒ kattabbaá¹ƒ hotÄ«_ti cÄ«varavicÄ• raá¹‡Ä• di
__na vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti duvidhampi vÄ«riyaá¹ƒ nÄ• rabhati. __appattassÄ• _ti
jhÄ• navipassanÄ• maggaphaladhammassa appattassa pattiyÄ• . __anadhigatassÄ• _ti tas
adhigamatthÄ• ya. __asacchikatassÄ• _ti tadeva asacchikatassa sacchikaraá¹‡atthÄ• ya. _
idaá¹ƒ ``handÄ• haá¹ƒ nipajjÄ• mÄ«â€™â€™ ti evaá¹ƒ osÄ«danaá¹ƒ paá¹-hamaá¹ƒ kusÄ«t
sabbattha attho veditabbo. __mÄ• sÄ• citakaá¹ƒ maÃ±Ã±e_ti ettha pana mÄ• sÄ• citaá¹ƒ n
tintamÄ• so garuko hoti, evaá¹ƒ garukoti adhippÄ• yo \Ne III 251/. __gilÄ• nÄ• vuá¹-á¹-hito
hutvÄ• pacchÄ• vuá¹-á¹-hito hoti. __Ä• rambhavatthÅ«nÄ«_ti vÄ«riyakÄ• raá¹‡Ä• ni. tesan
veditabbo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

yamakavaggo aá¹-á¹-hamo.

(9) 4. sativaggo

1-2. satisampajaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

81-82__._ navamassa paá¹-hamaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. dutiye __saddho_ti duvi
samannÄ• gato. __no cupasaá¹…kamitÄ• _ti na upaá¹-á¹-hahati. __no_ \Be III 253/ __ca pa
atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ paripucchitÄ• na hoti. __samannÄ• gato_ti \Ee
paccattaá¹ƒ, samannÄ• gatassÄ• ti vuttaá¹ƒ hoti. __ekantapaá¹-ibhÄ• nÄ• tathÄ• gataá¹ƒ c
tathÄ• gatassa ekantapaá¹-ibhÄ• nÄ• dhammadesanÄ• hoti, ekanteneva paá¹-ibhÄ• ti upa

3. mÅ«lakasuttavaá¹‡á¹‡anÄ•

<83> tatiye __sabbe dhammÄ• _ti paÃ±cakkhandhÄ• . __chandamÅ«lakÄ• _ti ajjhÄ• saya
taá¹ƒ mÅ«laá¹ƒ etesanti chandamÅ«lakÄ• . manasikÄ• rato sambhavantÄ«ti __manasikÄ• r
samudenti rÄ• sÄ« bhavantÄ«ti __phassasamudayÄ• _. vedanÄ• ya samosarantÄ«ti __ved
etesaá¹ƒ pamukhoti __samÄ• dhippamukhÄ• _. jeá¹-á¹-hakaá¹-á¹-hena sati adhipati etesant
satijeá¹-á¹-hakÄ• ti attho. paÃ±Ã±Ä• uttarÄ• etesanti __paÃ±Ã±uttarÄ• _. vimutti eva sÄ• r
__vimuttisÄ• rÄ• _. ettha ca chandamÅ«lakÄ• dayo cattÄ• ropi lokiyÄ• kathitÄ• , sesÄ• lok

4. corasuttavaá¹‡á¹‡anÄ•

<84> catutthe \Ne III 252/ __mahÄ• coro_ti rajjantare dubbhituá¹ƒ samattho mahÄ• coro. _
pariyÄ• dÄ• naá¹ƒ gacchati. __na ciraá¹-á¹-hitiko hotÄ«_ti addhÄ• naá¹ƒ pÄ• lento á¹-hÄ• tu
__appaharantassa paharatÄ«_ti attano averine appaharante guá¹‡asampanne ca mahallak
appaharitabbayuttake paharati. __anavasesaá¹ƒ Ä• diyatÄ«_ti nissesaá¹ƒ gaá¹‡hÄ• ti. byat
vattaá¹ƒ --- parassa dvÄ«su sÄ• á¹-akesu eko gahetabbo, ekasmiá¹ƒ sante dubbalaá¹ƒ datv

puá¹-abhattataá¹‡á¸• ulÄ• dÄ«su ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ datvÄ• eko gahetabboti. __acc
gÄ• manigamarÄ• jadhÄ• nÄ«naá¹ƒ Ä• sannaá¹-á¹-hÄ• ne corikakammaá¹ƒ karoti. __na ca
laddhaá¹ƒ, taá¹ƒ dakkhiá¹‡eyye nidahituá¹ƒ cheko na hoti, paralokamaggaá¹ƒ na sodheti.

5. samaá¹‡asuttavaá¹‡á¹‡anÄ•

<85> paÃ±came \Be III 254/ \Ee IV 159/ __yaá¹ƒ samaá¹‡enÄ• _ti yaá¹ƒ guá¹‡ajÄ• taá¹ƒ s
__vusÄ«matÄ• _ti brahmacariyavÄ• saá¹ƒvutena. __mutto mocemi bandhanÄ• _ti ahaá¹ƒ s
mahÄ• janampi rÄ• gÄ• dibandhanato mocemi. __paramadanto_ti aÃ±Ã±ena kenaci asikkh
sayambhuÃ±Ä• á¹‡ena paá¹-ivijjhitvÄ• paramadamathena dantattÄ• paramadanto nÄ• ma
kilesaparinibbÄ• nena parinibbuto.

6. yasasuttavaá¹‡á¹‡anÄ•

<86> chaá¹-á¹-he __mÄ• ca mayÄ• yaso_ti yaso ca mayÄ• saddhiá¹ƒ mÄ• gaÃ±chi. __a
vipulalÄ• bhÄ«. __sÄ«lapaÃ±Ã±Ä• á¹‡a_nti sÄ«laÃ±ceva Ã±Ä• á¹‡aÃ±ca. __saá¹…gammÄ
__samÄ• gammÄ• _ti samÄ• gantvÄ• . __saá¹…gaá¹‡ikavihÄ• ra_nti gaá¹‡asaá¹…gaá¹‡ika
hi nÅ«na ime. __tathÄ• hi paname_ti tathÄ• hi pana ime. __aá¹…gulipatodakehÄ«_ti aá¹..
katvÄ• vijjhanena. __saÃ±jagghante_ti mahÄ• hasitaá¹ƒ hasante. __saá¹ƒkÄ«á¸·ante_ti ke

7. pattanikujjanasuttavaá¹‡á¹‡anÄ•

<87> sattame \Ne III 253/ __nikkujjeyyÄ• _ti tena dinnassa deyyadhammassa appaá¹-iggah
pattanikkujjanakammavÄ• cÄ• ya nikujjeyya, na adhomukhaá¹-hapanena. __alÄ• bhÄ• yÄ•
paccayÄ• naá¹ƒ alÄ• bhatthÄ• ya. __anatthÄ• yÄ• _ti upaddavÄ• ya avaá¸• á¸• hiyÄ• . __ul
ukkujjanakammavÄ• cÄ• ya ukkujjeyya.

8. appasÄ• dapavedanÄ«yasuttavaá¹‡á¹‡anÄ•

<88> aá¹-á¹-hame __appasÄ• daá¹ƒ pavedeyyu_nti appasannabhÄ• vaá¹ƒ jÄ• nÄ• peyyuá
pana kiá¹ƒ kÄ• tabbanti? nisinnÄ• sanato na uá¹-á¹-hÄ• tabbaá¹ƒ na vanditabbaá¹ƒ na pacc
na deyyadhammo dÄ• tabbo. __agocare_ti paÃ±cavidhe agocare.

9. paá¹-isÄ• raá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<89> navame \Be III 255/ __dhammikaÃ±ca gihipaá¹-issava_nti ``imaá¹ƒ temÄ• saá¹ƒ idhev
vutto ``evaá¹ƒ hotÅ«â€™â€™ tiÄ• dinÄ• nayena paá¹-issavaá¹ƒ. __na saccÄ• petÄ«_ti vut
visaá¹ƒvÄ• deti.

10. sammÄ• vattanasuttavaá¹‡á¹‡anÄ•

<90> dasame __paccekaá¹-á¹-hÄ• ne_ti adhipatiá¹-á¹-hÄ• ne jeá¹-á¹-hakaá¹-á¹-hÄ• ne. taÃ
katvÄ• kiÃ±ci saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ na labhati. __na ca tena mÅ«lena vuá¹-á¹-hÄ
katvÄ• abbhÄ• nakammaá¹ƒ kÄ• tuá¹ƒ na labhati. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sativaggo navamo.

(10) 5. sÄ• maÃ±Ã±avaggo

<91> ito \Ne III 254/ paraá¹ƒ __atha kho bojjhÄ• upÄ• sikÄ• _tiÄ• dÄ«su bojjhÄ• upÄ• sik
padumÄ• upÄ• sikÄ• , sutanÄ• upÄ• sikÄ• , manujÄ• upÄ• sikÄ• , uttarÄ• upÄ• sikÄ• , m
upÄ• sikÄ• , rucÄ« upÄ• sikÄ• , cundÄ« rÄ• jakumÄ• rÄ«, bimbÄ« upÄ• sikÄ• , sumanÄ• r
IV 161/, tissÄ• upÄ• sikÄ• , tissÄ• mÄ• tÄ• upÄ• sikÄ• , soá¹‡Ä• upÄ• sikÄ• , soá¹‡Ä• ya
upÄ• sikÄ• , kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• , uttarÄ• nandamÄ• tÄ• , visÄ• khÄ• migÄ• ram
sÄ• mÄ• vatÄ« upÄ• sikÄ• , suppavÄ• sÄ• koliyadhÄ«tÄ• , suppiyÄ• upÄ• sikÄ• , nakulam
ettakÄ• naá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathakammameva kathitaá¹ƒ. icchant
kathetabbaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

aá¹-á¹-hakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

navakanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. sambodhivaggo

1. sambodhisuttavaá¹‡á¹‡anÄ•

<1> navakanipÄ• tassa \Ne III 255/ \Be III 257/ \Ee IV 162/ paá¹-hame __sambodhipakkhik
catumaggasaá¹…khÄ• tassa sambodhissa pakkhe bhavÄ• naá¹ƒ, upakÄ• rakÄ• nanti attho

dhamme sandhÄ• yevaá¹ƒ pucchati. __kÄ• upanisÄ• _ti ko upanissayapaccayo. abhisallek
samathavipassanÄ• cittassa vivaraá¹‡e sappÄ• yÄ• upakÄ• rakÄ• ti __cetovivaraá¹‡asapp
Ä• rabbha pavattÄ• kathÄ• __appicchakathÄ• _. sesesupi eseva nayo.

__asubhÄ• _ \Ne III 256/ __bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ• yÄ• _ti ayamattho sÄ• lil
--- eko hi puriso asitaá¹ƒ gahetvÄ• koá¹-ito paá¹-á¹-hÄ• ya sÄ• likkhette sÄ• liyo lÄ• yati. at
bhinditvÄ• gÄ• vo pavisiá¹ƒsu. so asitaá¹ƒ á¹-hapetvÄ• yaá¹-á¹-hiá¹ƒ Ä• dÄ• ya teneva ma
vatiá¹ƒ pÄ• katikaá¹ƒ katvÄ• punapi asitaá¹ƒ Ä• dÄ• ya sÄ• liyo lÄ• yi. ettha sÄ• likkhettaá¹
daá¹-á¹-habbaá¹ƒ, sÄ• lilÄ• yako viya yogÄ• vacaro, asitaá¹ƒ viya paÃ±Ã±Ä• , lÄ• yanakÄ•
kammakaraá¹‡akÄ• lo, yaá¹-á¹-hi viya asubhakammaá¹-á¹-hÄ• naá¹ƒ, vati viya saá¹ƒvaro, v
gÄ• vÄ«naá¹ƒ \Ee IV 163/ pavisanaá¹ƒ viya sahasÄ• appaá¹-isaá¹…khÄ• ya pamÄ• daá¹ƒ
uppajjanaá¹ƒ, asitaá¹ƒ á¹-hapetvÄ• yaá¹-á¹-hiá¹ƒ Ä• dÄ• ya paviá¹-á¹-hamaggeneva gÄ• vo
paá¹-ipÄ• katikaá¹ƒ katvÄ• puna koá¹-ito paá¹-á¹-hÄ• ya sÄ• lilÄ• yanaá¹ƒ viya asubhakam
vikkhambhetvÄ• puna vipassanÄ• ya kammaá¹ƒ Ä• rabhanakÄ• lo. imamatthaá¹ƒ sandhÄ•
bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ• yÄ• â€™â€™ ti.

tattha \Be III 258/ __rÄ• gassÄ• _ti paÃ±cakÄ• maguá¹‡ikarÄ• gassa. __mettÄ• _ti mettÄ•
__byÄ• pÄ• dassa pahÄ• nÄ• yÄ• _ti vuttanayeneva uppannassa kopassa pajahanatthÄ• y
soá¸·asavatthukÄ• Ä• nÄ• pÄ• nassati. __vitakkupacchedÄ• yÄ• _ti vuttanayeneva uppann
upacchedanatthÄ• ya. __asmimÄ• nasamugghÄ• tÄ• yÄ• _ti asmÄ«ti uppajjanakassa mÄ•
__anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• tÄ«_ti aniccalakkhaá¹‡e diá¹-á¹-he anattalakkhaá¹‡aá¹ƒ di
hi tÄ«su lakkhaá¹‡esu ekasmiá¹ƒ diá¹-á¹-he itaradvayaá¹ƒ diá¹-á¹-hameva hoti. tena vuttaá¹
``aniccasaÃ±Ã±ino, bhikkhave, anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• tÄ«â€™â€™ ti. __diá¹-á¹-hev
diá¹-á¹-heyeva dhamme apaccayaparinibbÄ• naÃ±ca pÄ• puá¹‡Ä• tÄ«ti imasmiá¹ƒ sutte va
kathitaá¹ƒ.

2. nissayasuttavaá¹‡á¹‡anÄ•

<2> dutiye __nissayasampanno_ti patiá¹-á¹-hÄ• sampanno. __saddha_nti okappanasaddh
kÄ• yikacetasikavÄ«riyaá¹ƒ. __yaá¹ƒsÄ• _ti yaá¹ƒ assa. __ariyÄ• ya_ \Ee IV 164/ __paÃ±Ã
maggapaÃ±Ã±Ä• ya. __saá¹…khÄ• yÄ• _ti jÄ• nitvÄ• . __ekaá¹ƒ paá¹-isevatÄ«_ti sevitabb
__adhivÄ• setÄ«_ti adhivÄ• setabbayuttakaá¹ƒ adhivÄ• seti. __parivajjetÄ«_ti parivajjetabb
parivajjeti. __vinodetÄ«_ti nÄ«haritabbayuttakaá¹ƒ nÄ«harati. __evaá¹ƒ kho bhikkhÅ«_ti eva
uggahaparipucchÄ• vasena ceva dhammavavatthÄ• navasena \Ne III 257/ ca paá¹-isevitab
supaccakkhÄ• ni katvÄ• paá¹-isevanto adhivÄ• sento parivajjento vinodento ca bhikkhu nis
hotÄ«ti.

3. meghiyasuttavaá¹‡á¹‡anÄ•

<3> tatiye __cÄ• likÄ• ya_nti evaá¹ƒnÄ• make nagare. taá¹ƒ kira calamaggaá¹ƒ nissÄ• ya k
calamÄ• naá¹ƒ viya upaá¹-á¹-hÄ• ti, tasmÄ• cÄ• likÄ• ti saá¹…khaá¹ƒ gataá¹ƒ. __cÄ• liyapa
sabbasetattÄ• kÄ• á¸·apakkhuposathe olokentÄ• naá¹ƒ calamÄ• no viya upaá¹-á¹-hÄ• ti, ta
vutto. tattha mahantaá¹ƒ vihÄ• raá¹ƒ kÄ• rayiá¹ƒsu. iti bhagavÄ• taá¹ƒ nagaraá¹ƒ nissÄ• ya
cÄ• likÄ• pabbatamahÄ• vihÄ• re viharati. __jantugÄ• ma_nti evaá¹ƒnÄ• makaá¹ƒ aparamp
gocaragÄ• maá¹ƒ. jattugÄ• mantipi \Be III 259/ paá¹-hanti. __padhÄ• natthikassÄ• _ti padhÄ
__padhÄ• nÄ• yÄ• _ti samaá¹‡adhammakaraá¹‡atthÄ• ya. __Ä• gamehi tÄ• vÄ• _ti satthÄ•
upadhÄ• rento ``na tÄ• vassa Ã±Ä• á¹‡aá¹ƒ paripakkaâ€™â€™ nti Ã±atvÄ• paá¹-ibÄ• hant
tÄ• vÄ• _ti idaá¹ƒ panassa ``evamayaá¹ƒ gantvÄ• pi \Ee IV 165/ kamme anipphajjamÄ• ne
pemavasena puna Ä• gacchissatÄ«â€™â€™ ti cittamaddavajananatthaá¹ƒ Ä• ha. __natthi
catÅ«su saccesu catunnaá¹ƒ kiccÄ• naá¹ƒ katattÄ• aÃ±Ã±aá¹ƒ uttari karaá¹‡Ä«yaá¹ƒ nÄ• n
paá¹-icayo_ti adhigatassa vÄ• puna paá¹-icayopi natthi. na hi bhÄ• vitamaggo puna bhÄ• v
pahÄ«nakilesÄ• naá¹ƒ puna pahÄ• naá¹ƒ atthi. __padhÄ• nanti kho, meghiya, vadamÄ• naá
``samaá¹‡adhammaá¹ƒ karomÄ«â€™â€™ ti taá¹ƒ vadamÄ• naá¹ƒ mayaá¹ƒ aÃ±Ã±aá¹ƒ kiá

__divÄ• vihÄ• raá¹ƒ nisÄ«dÄ«_ti divÄ• vihÄ• ratthÄ• ya nisÄ«di. nisÄ«danto ca yasmiá¹ƒ m
pubbe anupaá¹-ipÄ• á¹-iyÄ• paÃ±ca jÄ• tisatÄ• ni rÄ• jÄ• hutvÄ• uyyÄ• nakÄ«á¸·ikaá¹ƒ kÄ
tividhanÄ• á¹-akaparivÄ• ro nisÄ«di, tasmiá¹ƒyeva nisÄ«di. athassa nisinnakÄ• lato paá¹-á¹-
jahito viya ahosi, rÄ• javesaá¹ƒ gahetvÄ• nÄ• á¹-akavaraparivuto setacchattassa heá¹-á¹-hÄ
nisinno viya jÄ• to. athassa taá¹ƒ sampattiá¹ƒ assÄ• dayato kÄ• mavitakko udapÄ• di. so ta
mahÄ• yodhehi gahite dve core Ä• netvÄ• purato á¹-hapite viya addasa. tesu ekassa vadha
byÄ• pÄ• davitakko uppajji, ekassa bandhanaá¹ƒ Ä• á¹‡Ä• panavasena vihiá¹ƒsÄ• vitakko.
rukkho viya madhumakkhikÄ• hi madhughÄ• tako viya akusalavitakkehi \Ne III 258/ \Ee IV 1
taá¹ƒ sandhÄ• ya --- __atha kho Ä• yasmato meghiyassÄ• _tiÄ• di vuttaá¹ƒ. __anvÄ• sattÄ•
samparivÄ• ritÄ• . __yena bhagavÄ• tenupasaá¹…kamÄ«_ti evaá¹ƒ pÄ• pavitakkehi sampa
kammaá¹-á¹-hÄ• naá¹ƒ sappÄ• yaá¹ƒ kÄ• tuá¹ƒ asakkonto ``idaá¹ƒ vata disvÄ• dÄ«ghadas
paá¹-isedhesÄ«â€™â€™ ti sallakkhetvÄ• ``idaá¹ƒ kÄ• raá¹‡aá¹ƒ dasabalassa Ä• rocessÄ•
vuá¹-á¹-hÄ• ya yena bhagavÄ• tenupasaá¹…kami.

4. nandakasuttavaá¹‡á¹‡anÄ•

<4> catutthe \Be III 260/ __upaá¹-á¹-hÄ• nasÄ• lÄ• ya_nti bhojanasÄ• lÄ• yaá¹ƒ. __yenupa
satthÄ• nandakattherena madhurassarena Ä• raddhÄ• ya dhammadesanÄ• ya saddaá¹ƒ s
upaá¹-á¹-hÄ• nasÄ• lÄ• ya madhurassarena dhammaá¹ƒ desetÄ«â€™â€™ ti pucchitvÄ• ``
ajja, bhante, vÄ• roâ€™â€™ ti sutvÄ• ``atimadhuraá¹ƒ katvÄ• , Ä• nanda, eso bhikkhu dha
gantvÄ• suá¹‡issÄ• mÄ• â€™â€™ ti vatvÄ• yenupaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kan
aá¹-á¹-hÄ• sÄ«_ti chabbaá¹‡á¹‡arasmiyo cÄ«varagabbhe paá¹-icchÄ• detvÄ• aÃ±Ã±Ä• tak

__kathÄ• pariyosÄ• naá¹ƒ Ä• gamayamÄ• no_ti ``idamavocÄ• â€™â€™ ti idaá¹ƒ kathÄ• va
dhammakathaá¹ƒ suá¹‡anto aá¹-á¹-hÄ• siyeva. athÄ• yasmÄ• Ä• nando nikkhante paá¹-ha
IV 167/ adÄ• si --- ``paá¹-hamayÄ• mo atikkanto, bhante, thokaá¹ƒ vissamathÄ• â€™â€™ ti
aá¹-á¹-hÄ• si. athÄ• yasmÄ• Ä• nando majjhimayÄ• mepi nikkhante, ``bhante, tumhe pakat
puna buddhasukhumÄ• lÄ• ti paramasukhumÄ• lÄ• , majjhimayÄ• mopi atikkanto, muhuttaá
satthÄ• tattheva aá¹-á¹-hÄ• si. tattha á¹-hitakassevassa aruá¹‡aggaá¹ƒ paÃ±Ã±Ä• yittha. ar
therassa ``idamavocÄ• â€™â€™ ti pÄ• petvÄ• kathÄ• pariyosÄ• naÃ±ca dasabalassa
chabbaá¹‡á¹‡asarÄ«rasmivissajjanaÃ±ca ekappahÄ• reneva ahosi. __aggaá¸·aá¹ƒ Ä• koá¹
dvÄ• rakavÄ• á¹-aá¹ƒ Ä• koá¹-esi.

__sÄ• rajjamÄ• narÅ«po_ti harÄ• yamÄ• no ottappamÄ• no. domanassasÄ• rajjaá¹ƒ panas
nappaá¹-ibhÄ• seyyÄ• _ti paá¹-isambhidÄ• ppattassa appaá¹-ibhÄ• naá¹ƒ nÄ• ma natthi. et
dasseti. __sÄ• dhu sÄ• dhÅ«_ti therassa dhammadesanaá¹ƒ sampahaá¹ƒsanto Ä• ha. ayaÅ
te dhammadesanÄ• sukathitÄ• cÄ• â€™â€™ ti. __kulaputtÄ• na_nti Ä• cÄ• rakulaputtÄ• n
__ariyo ca tuá¹‡hibhÄ• vo_ti dutiyajjhÄ• nasamÄ• pattiá¹ƒ sandhÄ• yevamÄ• ha. __adhipaÅ
saá¹…khÄ• rapariggahavipassanÄ• Ã±Ä• á¹‡assa \Ne III 259/. __catuppÄ• dako_ti \Ee IV 1
__idaá¹ƒ vatvÄ• _ti imaá¹ƒ catÅ«haá¹…gehi samannÄ• gataá¹ƒ dhammaá¹ƒ kathayitvÄ• . _
gandhakuá¹-iá¹ƒ paviá¹-á¹-ho.

__kÄ• lena dhammassavane_ti kÄ• le kÄ• le dhammassavanasmiá¹ƒ. __dhammasÄ• kacc
__gambhÄ«raá¹ƒ atthapada_nti gambhÄ«raá¹ƒ guá¸·haá¹ƒ rahassaá¹ƒ atthaá¹ƒ. __paÃ±Ã±
sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya. sammasanapaá¹-ivedhapaÃ±Ã±Ä• pi uggahaparip
__patto vÄ• pajjati vÄ• _ti arahattaá¹ƒ patto vÄ• pÄ• puá¹‡issati vÄ• ti evaá¹ƒ guá¹‡asamb
__appattamÄ• nasÄ• _ti appattaarahattÄ• , arahattaá¹ƒ vÄ• appattaá¹ƒ mÄ• nasaá¹ƒ etesa
__diá¹-á¹-hadhammasukhavihÄ• ra_nti ettha diá¹-á¹-hadhammasukhavihÄ• ro lokiyopi vaá¹-

5. balasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came avijjÄ• kosajjasÄ• vajjaassaddhiyesu akampanato __paÃ±Ã±Ä• balÄ• _dÄ•
__akusalasaá¹…khÄ• tÄ• _ti akusalÄ• ti Ã±Ä• tÄ• . esa nayo sabbattha. __nÄ• lamariyÄ• _
asamatthÄ• , ariyÄ• naá¹ƒ vÄ• ananucchavikÄ• . __vodiá¹-á¹-hÄ• _ti suá¹-á¹-hu diá¹-á¹-hÄ•
manodvÄ• re samudÄ• cÄ• rappattÄ• . __atthikassÄ• _ti dhammadesanÄ• ya atthikassa. _
jÄ«vitavuttibhayaá¹ƒ. __asilokabhaya_nti garahÄ• bhayaá¹ƒ. __parisÄ• sÄ• rajjabhaya_nti p
sÄ• rajjaá¹ƒ okkamanabhayaá¹ƒ. imasmiá¹ƒ \Ee IV 169/ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathita

6. sevanÄ• suttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __jÄ«vitaparikkhÄ• rÄ• _ti jÄ«vitasambhÄ• rÄ• . __samudÄ• netabbÄ• _ti

samudÄ• gacchantÄ«_ti dukkhena uppajjanti. __rattibhÄ• gaá¹ƒ vÄ• divasabhÄ• gaá¹ƒ vÄ•
Ã±atvÄ• rattibhÄ• geyeva pakkamitabbaá¹ƒ, rattiá¹ƒ caá¹‡á¸• avÄ• á¸·Ä• diparipanthe sati
Ä• gametabbaá¹ƒ. divasabhÄ• ge Ã±atvÄ• divÄ• pakkamitabbaá¹ƒ, divÄ• paripanthe sati
Ä• gametabbaá¹ƒ. __saá¹…khÄ• pÄ«_ti sÄ• maÃ±Ã±atthassa bhÄ• vanÄ• pÄ• ripÅ«riÄ• ga
padassa pana ``nÄ• nubandhitabboâ€™â€™ ti iminÄ• sambandho. __anÄ• pucchÄ• _ti idh
anÄ• pucchÄ• pakkamitabbanti attho. __api panujjamÄ• nenÄ• _ti api nikkaá¸• á¸• hiyamÄ•
sacepi \Ne III 260/ dÄ• rukalÄ• pasataá¹ƒ vÄ• udakaghaá¹-asataá¹ƒ vÄ• vÄ• likÄ• ghaá¹-a
Ä• ropeti, mÄ• idha vasÄ«ti nikkaá¸• á¸• hÄ• peti vÄ• , taá¹ƒ khamÄ• petvÄ• pi yÄ• vajÄ«va
vijahitabbo.

7. sutavÄ• suttavaá¹‡á¹‡anÄ•

<7> sattame \Be III 262/ __paÃ±ca á¹-hÄ• nÄ• ni ajjhÄ• caritu_nti paÃ±ca kÄ• raá¹‡Ä• ni a
__pÄ• á¹‡a_nti antamaso kunthakipillikaá¹ƒ. __adinna_nti antamaso tiá¹‡asalÄ• kampi para
__theyyasaá¹…khÄ• ta_nti theyyacittena. __sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jitu_nti
á¹-hapetvÄ• \Ee IV 170/ vatthukÄ• makilesakÄ• me paribhuÃ±jituá¹ƒ abhabbo. akappiyaá¹ƒ
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __buddhaá¹ƒ paccakkhÄ• tu_nti ``na buddho ayaâ€™â€™ nti ev
__dhammÄ• _dÄ«supi eseva nayo. evaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• ya Ä• gataá¹ƒ. pÄ• á¸·iya
agatigamanÄ• ni kathitÄ• ni.

8-10. sajjhasuttÄ• divaá¹‡á¹‡anÄ•

8-10__._ aá¹-á¹-hame buddhÄ• dÄ«naá¹ƒ paccakkhÄ• naá¹ƒ kathitaá¹ƒ. navame puthujjane
``Ä• huneyyÄ• â€™â€™ ti vuttaá¹ƒ. dasame __gotrabhÅ«_ti sotÄ• pattimaggassa anantara
sikhÄ• pattabalavavipassanÄ• cittena samannÄ• gato. sesaá¹ƒ sabbattha uttÄ• natthamevÄ•

sambodhavaggo paá¹-hamo.

2. sÄ«hanÄ• davaggo

1. sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa paá¹-hame __yena bhagavÄ• tenupasaá¹…kamÄ«_ti ``sace satthÄ• cÄ• n
\Ne III 261/, imasmiá¹ƒ kÄ• le pakkameyya. handÄ• haá¹ƒ cÄ• rikaá¹ƒ gamanatthÄ• ya satth
ti cintetvÄ• bhikkhusaá¹…ghaparivuto upasaá¹…kami. __Ä• yasmÄ• maá¹ƒ, bhante_ti so k
mahatÄ• bhikkhuparivÄ• rena gacchantaá¹ƒ disvÄ• ``ime bhikkhÅ« tathÄ• gataá¹ƒ pahÄ• y
parivÄ• retvÄ• nikkhantÄ• , gamanavicchedamassa karissÄ• mÄ«â€™â€™ ti aá¹-á¹-hÄ• ne
tattha \Ee IV 171/ __Ä• sajjÄ• _ti ghaá¹-á¹-etvÄ• . __appaá¹-inissajjÄ• _ti akkhamÄ• petvÄ•

kismiá¹ƒ pana so kÄ• raá¹‡e Ä• ghÄ• taá¹ƒ bandhÄ«ti? therassa kira dasabalaá¹ƒ vanditvÄ•
cÄ«varakaá¹‡á¹‡o tassa sarÄ«raá¹ƒ phusi, vÄ• to paharÄ«tipi vadanti. ettakena Ä• ghÄ• taá
mahatÄ• parivÄ• rena gacchantaá¹ƒ disvÄ• usÅ«yamÄ• no ``gamanavicchedamassa karis
tvaá¹ƒ bhikkhÅ«_ti satthÄ• \Be III 263/ tassa bhikkhuno vacanaá¹ƒ sutvÄ• ``na taá¹ƒ bhikk
paharÄ«ti vutte, `bhante, tumhe attano aggasÄ• vakasseva pakkhaá¹ƒ vahatha, na mayhaâ
katvÄ• apÄ• ye nibbatteyyÄ• â€™â€™ ti Ã±atvÄ• ``sÄ• riputtaá¹ƒ pakkosÄ• petvÄ• imam
ekaá¹ƒ bhikkhuá¹ƒ Ä• mantetvÄ• evamÄ• ha. __avÄ• puraá¹‡aá¹ƒ Ä• dÄ• yÄ• _ti kuÃ±cika
seá¹-á¹-hanÄ• daá¹ƒ pamukhanÄ• daá¹ƒ appaá¹-ivattiyanÄ• daá¹ƒ. evaá¹ƒ dvÄ«hi mahÄ• th
bhikkhusaá¹…gho rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni pahÄ• ya satthu santikaá¹ƒ agam
kathÄ• dhammaá¹ƒ.

__gÅ«thagata_nti gÅ«thameva. sesesupi eseva nayo. __pathavÄ«samenÄ• _ti akujjhanaá
samÄ• nena. na hi pathavÄ« ``mayi suciá¹ƒ nikkhipantÄ«â€™â€™ ti somanassaá¹ƒ karoti,
nikkhipantÄ«â€™â€™ ti domanassaá¹ƒ. mayhampi evarÅ«paá¹ƒ cittanti dasseti. __vipulenÄ
__mahaggatenÄ• _ti mahantabhÄ• vaá¹ƒ gatena. __appamÄ• á¹‡enÄ• _ti vaá¸• á¸• hitappa
172/ akusalaverapuggalaverarahitena. __abyÄ• pajjhenÄ• _ti niddukkhena vigatadomanass
anupaá¹-á¹-hitakÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• no bhikkhu evaá¹ƒ kareyya, mÄ• diso
karissati, bhanteti paá¹-hamaá¹ƒ sÄ«hanÄ• daá¹ƒ nadi. evaá¹ƒ sabbattha yojanÄ• veditabb

__rajoharaá¹‡a_nti rajasammajjanacoá¸·akaá¹ƒ, pÄ• dapuÃ±chanti, tasseva nÄ• maá¹ƒ. __
pacchihattho ukkhalihattho vÄ• . __nantakavÄ• sÄ«_ti antacchinnapilotikavasano. __sÅ«rat
samannÄ• gato. __sudanto_ti suá¹-á¹-hu damathaá¹ƒ upagato. __suvinÄ«to_ti suá¹-á¹-hu si
hiá¹ƒsatÄ«_ti visÄ• á¹‡Ä• dÄ«su gaá¹‡hantampi piá¹-á¹-hiá¹ƒ parimajjantampi na kaÃ±ci vih
__usabhachinnavisÄ• á¹‡asamenÄ• _ti usabhassa chinnavisÄ• á¹‡assa cittasadisena.

__aá¹-á¹-Ä«yeyyÄ• _ti aá¹-á¹-o \Ne III 262/ pÄ«á¸·ito bhaveyya. __harÄ• yeyyÄ• _ti lajjeyya
jigucchaá¹ƒ Ä• pajjeyya.

__medakathÄ• lika_nti medakathÄ• likÄ• vuccati sÅ«nakÄ• rakehi yÅ«sanikkhamanatthÄ•
thÄ• likÄ• . __parihareyyÄ• _ti maá¹ƒsassa pÅ«retvÄ• \Be III 264/ ukkhipitvÄ• gaccheyya.
\Ee IV 173/ parittamahantehi chiddehi samannÄ• gataá¹ƒ. __uggharanta_nti uparimukhehi c
nikkhamamÄ• nayÅ«saá¹ƒ. __paggharanta_nti adhomukhehi nikkhamamÄ• nayÅ«saá¹ƒ. ev
yÅ«samakkhitaá¹ƒ bhaveyya. __chiddÄ• vachidda_nti navahi vaá¹‡amukhehi parittamahant
aá¹-á¹-hamanavamehi dvÄ«hi aá¹…gehi thero attano sarÄ«re nicchandarÄ• gataá¹ƒ kathesi

__atha kho so bhikkhÅ«_ti evaá¹ƒ therena navahi kÄ• raá¹‡ehi sÄ«hanÄ• de nadite atha so
aparÄ• dho. __maá¹ƒ accagamÄ• _ti maá¹ƒ atikkamma abhibhavitvÄ• pavatto. __patiggaá
__Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• _ti anÄ• gate saá¹ƒvaraá¹‡atthÄ• ya, puna evarÅ«passa apar

__tagghÄ• _ti ekaá¹ƒsena. __yathÄ• dhammaá¹ƒ paá¹-ikarosÄ«_ti yathÄ• dhammo á¹-hito,
khamÄ• pesÄ«ti vuttaá¹ƒ hoti. __taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• _ti taá¹ƒ tava apar
khamÄ• ma. __vuddhihesÄ• bhikkhu ariyassa vinaye_ti esÄ• bhikkhu ariyassa vinaye bud
vuá¸• á¸• hi nÄ• ma. katamÄ• ? accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaritv
saá¹ƒvarÄ• pajjanÄ• . desanaá¹ƒ pana puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto __yo accayaá¹
__disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjatÄ«_ti Ä• ha. __
na khameyya, tassa bhikkhuno tattheva sattadhÄ• muddhÄ• phaleyya. tasmÄ• bhagavÄ•
sace maá¹ƒ ayaá¹ƒ bhikkhu khamÄ• hÄ«ti evaá¹ƒ vadati. __khamatu ca me so_ti ayampi cÄ
khamatÅ«ti evaá¹ƒ thero tassa accayaá¹ƒ paá¹-iggaá¹‡hitvÄ• sayampi taá¹ƒ satthu sammu

2. saupÄ• disesasuttavaá¹‡á¹‡anÄ•

<12> dutiye __saupÄ• disesa_nti saupÄ• dÄ• nasesaá¹ƒ. __anupÄ• disesa_nti upÄ• dÄ• n
__mattaso kÄ• rÄ«_ti pamÄ• á¹‡akÄ• rÄ« na paripÅ«rakÄ• rÄ«. __na tÄ• vÄ• yaá¹ƒ, sÄ• rip
paá¹-ibhÄ• sÄ«_ti appaá¹-ibhÄ• naá¹ƒ nÄ• ma bhagavato natthi, na tÄ• vÄ• haá¹ƒ imaá¹ƒ d
ayaá¹ƒ panettha \Ne III 263/ attho. __mÄ• yimaá¹ƒ dhammapariyÄ• yaá¹ƒ sutvÄ• pamÄ• da
``mayaá¹ƒ kira catÅ«hi apÄ• yehi muttÄ• â€™â€™ ti upari arahattatthÄ• ya vÄ«riyaá¹ƒ akar
Ä• pajjiá¹ƒsu. __paÃ±hÄ• dhippÄ• yena bhÄ• sito_ti tayÄ• pucchitapaÃ±hassa sabhÄ• ven
dasseti. imesaá¹ƒ pana navannaá¹ƒ puggalÄ• naá¹ƒ bhavesu chandarÄ• gavinodanatthaá¹ƒ
katvÄ• --- ``seyyathÄ• pi, bhikkhave, appamattakopi gÅ«tho duggandho hoti, evameva kho
appamattakampi bhavaá¹ƒ na \Ee IV 175/ vaá¹‡á¹‡emi antamaso accharÄ• saá¹…ghÄ• tam
suttaá¹ƒ (AN I 1.321) abhÄ• si. na kevalaÃ±ca etesaá¹ƒyeva navannaá¹ƒ puggalÄ• naá¹ƒ ga
pana kulÄ• naá¹ƒ tÄ«á¹‡i saraá¹‡Ä• ni paÃ±ca sÄ«lÄ• ni ekaá¹ƒ salÄ• kabhattaá¹ƒ ekaá¹ƒ p
vassÄ• vÄ• sikaá¹ƒ ekÄ• pokkharaá¹‡Ä« eko Ä• vÄ• so, evarÅ«pÄ• ni nibaddhapuÃ±Ã±Ä•
sotÄ• pannasadisÄ• neva tÄ• ni kulÄ• ni.

3. koá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<13> tatiye __diá¹-á¹-hadhammavedanÄ«ya_nti imasmiá¹ƒ yevattabhÄ• ve vipaccanakakam
__samparÄ• yavedanÄ«ya_nti dutiye attabhÄ• ve vipaccanakakammaá¹ƒ. __sukhavedanÄ«
sukhavedanÄ• janakakammaá¹ƒ. __dukkhavedanÄ«ya_nti dukkhavedanÄ• janakakammaá¹
laddhavipÄ• kavÄ• raá¹ƒ. __aparipakkavedanÄ«ya_nti aladdhavipÄ• kavÄ• raá¹ƒ. __bahuve
bahuvipÄ• kadÄ• yakaá¹ƒ. __appavedanÄ«ya_nti na bahuvipÄ• kadÄ• yakaá¹ƒ. __avedanÄ
adÄ• yakaá¹ƒ. imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

4. samiddhisuttavaá¹‡á¹‡anÄ•

<14> catutthe __samiddhÄ«_ti attabhÄ• vasamiddhatÄ• ya evaá¹ƒladdhanÄ• mo therassa

__kimÄ• rammaá¹‡Ä• _ti kiá¹ƒpaccayÄ• . __saá¹…kappavitakkÄ• _ti saá¹…kappabhÅ«tÄ•
__nÄ• marÅ«pÄ• rammaá¹‡Ä• _ti nÄ• marÅ«papaccayÄ• . iminÄ• \Ee IV 176/ cattÄ• ro ar
bhÅ«tupÄ• dÄ• yarÅ«paÃ±ca vitakkÄ• naá¹ƒ paccayoti dasseti. __kva nÄ• nattaá¹ƒ gaccha
nÄ• nÄ• sabhÄ• vataá¹ƒ vemattaá¹ƒ gacchanti. __dhÄ• tusÅ«_ti rÅ«padhÄ• tuÄ• dÄ«su. a
aÃ±Ã±e saddavitakkÄ• dayoti. __phassasamudayÄ• _ti sampayuttaphassapaccayÄ• . __ve
vedanÄ• samosaraá¹‡Ä• . ettakena kusalÄ• kusalamissakÄ• kathitÄ• . __samÄ• dhippam
apacayapakkhikÄ• ti veditabbÄ• . tattha \Ne III 264/ pubbaá¹…gamaá¹-á¹-hena jeá¹-á¹-haka
pamukhaá¹ƒ etesanti __samÄ• dhippamukhÄ• _. jeá¹-á¹-hakakÄ• raá¹‡aá¹-á¹-hena sati adh
__satÄ• dhipateyyÄ• _. maggapaÃ±Ã±Ä• uttarÄ• etesanti __paÃ±Ã±uttarÄ• _. phalavimut
hontÄ«ti __vimuttisÄ• rÄ• _. Ä• rammaá¹‡avasena amataá¹ƒ nibbÄ• naá¹ƒ ogÄ• hitvÄ• \Be
patiá¹-á¹-hitÄ• ti __amatogadhÄ• . tena ca mÄ• maÃ±Ã±Ä«_ti tena vissajjanena ``ahaá¹ƒ a
paÃ±he vissajjesiâ€™â€™ nti mÄ• mÄ• naá¹ƒ vÄ• dappaá¹ƒ vÄ• akÄ• si.

5-6. gaá¹‡á¸• asuttÄ• divaá¹‡á¹‡anÄ•

15-16__._ paÃ±came tÄ«á¹‡i cattÄ• ri vassÄ• ni vassagaá¹‡Ä• , aneke vassagaá¹‡Ä• uppa
__anekavassagaá¹‡iko. tassassÅ«_ti tassa bhaveyyuá¹ƒ. __abhedanamukhÄ• nÄ«_ti \Ee I
katÄ• ni, kevalaá¹ƒ kammasamuá¹-á¹-hitÄ• neva vaá¹‡amukhÄ• ni. __jegucchiyaá¹ƒyevÄ• _
paá¹-ikÅ«lameva. __cÄ• tumahÄ• bhÅ«tikassÄ• _ti catumahÄ• bhÅ«tamayassa || __odana
ceva kummÄ• sena ca upacitassa vaá¸• á¸• hitassa. __aniccucchÄ• danaparimaddanabhe
hutvÄ• abhÄ• vaá¹-á¹-hena aniccadhammassa, duggandhavighÄ• tatthÄ• ya tanuvilepane
aá¹…gapaccaá¹…gÄ• bÄ• dhavinodanatthÄ• ya khuddakasambÄ• hanena parimaddanadh
sayÄ• petvÄ• gabbhavÄ• sena dussaá¹‡á¹-hitÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ aá¹…gapaccaá¹…g
saá¹‡á¹-hÄ• nasampÄ• danatthaá¹ƒ aÃ±chanapÄ«á¸·anÄ• divasena parimaddanadhamma
bhedanaviddhaá¹ƒsanadhammassa, bhijjanavikiraá¹‡asabhÄ• vassevÄ• ti attho. ettha ca a
bhedanaviddhaá¹ƒsanapadehi cassa atthaá¹…gamo kathito, sesehi samudayo. __nibbindat
pajahatha imaá¹ƒ kÄ• yanti dasseti. evamimasmiá¹ƒ sutte balavavipassanÄ• kathitÄ• . cha
vuttanayameva. saÃ±Ã±Ä• sÄ«sena panettha Ã±Ä• á¹‡ameva kathitaá¹ƒ.

7-8. kulasuttÄ• divaá¹‡á¹‡anÄ•

17-18__._ sattame __na manÄ• pena paccuá¹-á¹-hentÄ«_ti manavaá¸• á¸• hanena \Ee IV 1
Ä• sanÄ• vuá¹-á¹-hÄ• ya paccuggamanaá¹ƒ na karonti. __na manÄ• pena abhivÄ• dentÄ«
vandanti. __asakkaccaá¹ƒ dentÄ«_ti acittÄ«kÄ• rena denti. __no sakkacca_nti sahatthÄ• n
upanisÄ«danti dhammasavanÄ• yÄ• _ti ``dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti na samÄ
sussÅ«santÄ«_ti ghaá¹-apiá¹-á¹-he \Ne III 265/ Ä• sittaudakaá¹ƒ viya vivaá¹-á¹-etvÄ• gacch
veneyyajjhÄ• sayavasena mettÄ• bhÄ• vanaá¹ƒ pakkhipitvÄ• __navaá¹…gasamannÄ• gat

9. devatÄ• suttavaá¹‡á¹‡anÄ•

<19> navame \Be III 267/ __vippaá¹-isÄ• riniyo_ti vippaá¹-isÄ• ritaá¹ƒ maá¹…kubhÄ• vaá¹ƒ
kÄ• ya_nti uparidevalokaá¹ƒ upÄ• dÄ• ya heá¹-á¹-himo hÄ«noti vuccati. __no ca kho yathÄ•
saá¹ƒvibhajimhÄ• _ti attano sattiyÄ• ca balassa ca anurÅ«pena sÄ«lavantÄ• naá¹ƒ saá¹ƒvi
bhuÃ±jimhÄ• .

10. velÄ• masuttavaá¹‡á¹‡anÄ•

<20> dasame __api nu te, gahapati, kule dÄ• naá¹ƒ dÄ«yatÄ«_ti nayidaá¹ƒ bhagavÄ• bhik
sandhÄ• ya pucchati. seá¹-á¹-hissa hi ghare bhikkhusaá¹…ghassa niccaá¹ƒ paá¹‡Ä«tadÄ• n
satthÄ• na jÄ• nÄ• ti. lokiyamahÄ• janassa pana diyyamÄ• nadÄ• naá¹ƒ atthi, taá¹ƒ lÅ«kha
cittaá¹ƒ na pÄ«á¹‡eti. taá¹ƒ pucchÄ• mÄ«ti pucchati. __kaá¹‡Ä• jaka_nti \Ee IV 179/ sakuá¹
sakuá¹‡á¸• akehipi kaá¹‡ikataá¹‡á¸• uleheva pakkaá¹ƒ. __biá¸·aá¹…gadutiya_nti kaÃ±jiyadu
detÄ«_ti asakkaritvÄ• deti. __acittÄ«katvÄ• _ti acittÄ«kÄ• rena dakkhiá¹‡eyya agÄ• ravena
detÄ«_ti sahatthena adatvÄ• parahatthena deti, Ä• á¹‡attimattameva karotÄ«ti attho. __apa
nirantaraá¹ƒ deti, saá¹ƒvaccharikaá¹ƒ soá¹‡á¸• abali viya hoti. __anÄ• gamanadiá¹-á¹-hiko d
phalaÃ±ca saddahitvÄ• deti.

__yattha yatthÄ• _ti tÄ«su kulasampadÄ• su yasmiá¹ƒ yasmiá¹ƒ kule. __na uá¸·Ä• rÄ• ya b
nÄ• naggarasasugandhasÄ• libhojane upanÄ«te cittaá¹ƒ na namati, ``harathetaá¹ƒ rogavaá
yena vÄ• tena vÄ• á¸• Ä• kena saddhiá¹ƒ sakuá¹‡á¸• akabhattaá¹ƒ amataá¹ƒ viya sampiyÄ
kÄ• sikÄ• dÄ«su varavatthesu upanÄ«tesu ``harathetÄ• ni nivÄ• sentassa paá¹-icchÄ• detu
na saá¹‡á¹-hahantÄ«â€™â€™ ti vatvÄ• nÄ• á¸·ikerasÄ• á¹-akamÅ«latacasadisÄ• ni pana t
nivÄ• sento nivatthabhÄ• vampi jÄ• nÄ• ti, paá¹-icchÄ• detabbampi \Ne III 266/ paá¹-icchÄ•
sampiyÄ• yamÄ• no nivÄ• seti. hatthiyÄ• naassayÄ• narathayÄ• nasuvaá¹‡á¹‡asivikÄ• dÄ«
``harathetÄ• ni calÄ• calÄ• ni, na sakkÄ• ettha nisÄ«dituâ€™â€™ nti vatvÄ• jajjararathake
niccalo, ettha sukhaá¹ƒ nisÄ«dituâ€™â€™ nti taá¹ƒ sÄ• diyati. __na uá¸·Ä• resu paÃ±casu
alaá¹…katapaá¹-iyattÄ• rÅ«pavatiyo itthiyo \Be III 268/ disvÄ• ``yakkhiniyo maÃ±Ã±e, etÄ•
kiá¹ƒ etÄ• hÄ«â€™â€™ ti yathÄ• phÄ• sukeneva vÄ«tinÄ• meti. __na sussÅ«santÄ«_ti sotu
saddahantÄ«ti attho. __na sotaá¹ƒ odahantÄ«_ti kathitassa savanatthaá¹ƒ na sotapasÄ• da
__sakkacca_ntiÄ• dÄ«ni vuttavipariyÄ• yena veditabbÄ• ni.

__velÄ• mo_ti jÄ• tigottarÅ«pabhogasaddhÄ• paÃ±Ã±Ä• dÄ«hi mariyÄ• davelaá¹ƒ atikkant
samannÄ• gatattÄ• evaá¹ƒladdhanÄ• mo. __so evarÅ«paá¹ƒ dÄ• naá¹ƒ adÄ• si mahÄ• dÄ
anupubbÄ«kathÄ• --- so kira atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ purohitagehe paá¹-isandhiá¹ƒ gaá
nÄ• maá¹ƒ akaá¹ƒsu. so soá¸·asavassakÄ• le bÄ• rÄ• á¹‡asirÄ• jakumÄ• rena saddhiá¹ƒ si
takkasilaá¹ƒ agamÄ• si. te ubhopi disÄ• pÄ• mokkhassa Ä• cariyassa santike sippaá¹ƒ paá¹

te, evaá¹ƒ aÃ±Ã±epi jambudÄ«pe caturÄ• sÄ«tisahassarÄ• jakumÄ• rÄ• . bodhisatto attanÄ
piá¹-á¹-hiÄ• cariyo hutvÄ• caturÄ• sÄ«ti rÄ• jakumÄ• rasahassÄ• ni sikkhÄ• peti, sayampi s
gahetabbasippaá¹ƒ tÄ«hi vassehi uggaá¹‡hi. Ä• cariyo ``velÄ• makumÄ• rassa sippaá¹ƒ pa
``tÄ• tÄ• , velÄ• mo \Ee IV 181/ mayÄ• Ã±Ä• taá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti, tumhe sabbepi sam
sippaá¹ƒ uggaá¹‡hathÄ• â€™â€™ ti caturÄ• sÄ«ti kumÄ• rasahassÄ• ni bodhisattassa niyy

bodhisatto Ä• cariyaá¹ƒ vanditvÄ• caturÄ• sÄ«ti kumÄ• rasahassaparivÄ• ro nikkhamitvÄ•
patvÄ• nagarasÄ• mikaá¹ƒ rÄ• jakumÄ• raá¹ƒ uggaá¹‡hÄ• petvÄ• tassa sippe paguá¹‡e jÄ
etenupÄ• yena caturÄ• sÄ«ti nagarasahassÄ• ni gantvÄ• caturÄ• sÄ«tiyÄ• rÄ• jakumÄ• rÄ
kÄ• retvÄ• tasmiá¹ƒ tasmiá¹ƒ nagare taá¹ƒ taá¹ƒ nivattetvÄ• bÄ• rÄ• á¹‡asirÄ• jakumÄ• ra
paccÄ• gaÃ±chi. manussÄ• kumÄ• raá¹ƒ pariyositasippaá¹ƒ rajje abhisiÃ±ciá¹ƒsu, velÄ• m
adaá¹ƒsu. tepi caturÄ• sÄ«tisahassarÄ• jakumÄ• rÄ• sakesu sakesu rajjesu abhisekaá¹ƒ p
bÄ• rÄ• á¹‡asiraÃ±Ã±o upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti. te rÄ• jÄ• naá¹ƒ disvÄ• velÄ• ma
``Ä• cariya, amhe rajjesu patiá¹-á¹-hitÄ• , vadeyyÄ• tha yenatthoâ€™â€™ ti vatvÄ• gaccha
gamanÄ• gamanakÄ• le \Ne III 267/ sakaá¹-asandamÄ• nikagÄ• vigoá¹‡akukkuá¹-asÅ«karÄ
ativiya \Be III 269/ uupadduto hoti, mahÄ• jano sannipatitvÄ• rÄ• jaá¹…gaá¹‡e kandati.

rÄ• jÄ• velÄ• maá¹ƒ pakkositvÄ• , ``Ä• cariya, upadduto janapado, rÄ• jÄ• no gamanÄ• ga
karonti, manussÄ• sandhÄ• retuá¹ƒ na sakkonti, janapadapÄ«á¸·Ä• ya upasamaá¹ƒ ekaá¹ƒ
\Ee IV 182/. sÄ• dhu mahÄ• rÄ• ja, upÄ• yaá¹ƒ karissÄ• mi, tumhÄ• kaá¹ƒ yattakena janapa
paricchinditvÄ• gaá¹‡hathÄ• ti. rÄ• jÄ• tathÄ• akÄ• si. velÄ• mo caturÄ• sÄ«tiyÄ• rÄ• jas
vicÄ• retvÄ• cakkanÄ• bhiyaá¹ƒ are viya raÃ±Ã±o janapadasmiá¹ƒ oropesi. tato paá¹-á¹-hÄ
Ä• gacchantÄ• pi gacchantÄ• pi attano attano janapadeneva saÃ±caranti, amhÄ• kaá¹ƒ jan
karonti. rÄ• jagÄ• ravena raÃ±Ã±o janapadampi na pÄ«á¸·enti. janapadÄ• sannisinnÄ• nis
sabbe rÄ• jÄ• no haá¹-á¹-hatuá¹-á¹-hÄ• ``yena vo, Ä• cariya, attho, taá¹ƒ amhÄ• kaá¹ƒ vad
pavÄ• rayiá¹ƒsu.

velÄ• mo sÄ«saá¹ƒnhÄ• to attano antonivesane sattaratanaparipÅ«rÄ• naá¹ƒ gabbhÄ• naá
yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• á¹-hapitaá¹ƒ dhanaá¹ƒ oloketvÄ• Ä• yavayaá¹ƒ upadh
sakalajambudÄ«paá¹ƒ khobhentena dÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti raÃ±Ã±o
dvÄ• dasayojanikÄ• uddhanapantiyo kÄ• retvÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne
sappimadhuphÄ• á¹‡itatelatilataá¹‡á¸• ulÄ• dÄ«naá¹ƒ á¹-hapanatthÄ• ya mahÄ• koá¹-á¹-hÄ
``ekekasmiá¹ƒ á¹-hÄ• ne ettakÄ• ettakÄ• janÄ• saá¹ƒvidahatha, yaá¹ƒkiÃ±ci manussÄ• na
atthi, tato ekasmimpi asati mayhaá¹ƒ Ä• roceyyÄ• thÄ• â€™â€™ ti manusse saá¹ƒvidhÄ• y
paá¹-á¹-hÄ• ya velÄ• mabrÄ• hmaá¹‡assa dÄ• naá¹ƒ bhuÃ±jantÅ«â€™â€™ ti nagare bheri
pariniá¹-á¹-hitaâ€™â€™ nti dÄ• nayuttehi Ä• rocite sahassagghanakaá¹ƒ vatthaá¹ƒ nivÄ• se
paÃ±casatagghanakaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• rabhÅ«sito dÄ• navÄ«maá
udakassa suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ pÅ«retvÄ• ``imasmiá¹ƒ loke sace imaá¹ƒ dÄ• naá¹

yuttarÅ«pÄ• dakkhiá¹‡eyyapuggalÄ• atthi, idaá¹ƒ udakaá¹ƒ nikkhamitvÄ• pathaviá¹ƒ gaá¹
evameva tiá¹-á¹-hatÅ«â€™â€™ ti saccakiriyaá¹ƒ katvÄ• bhiá¹…gÄ• raá¹ƒ adhomukhaá¹ƒ a
dhamakaraá¹‡ena gahitaá¹ƒ viya ahosi. bodhisatto ``suÃ±Ã±o vata, bho, jambudÄ«po, ekap
paá¹-iggahetuá¹ƒ yuttarÅ«po natthÄ«â€™â€™ ti vippaá¹-isÄ• raá¹ƒ akatvÄ• ``sace dÄ• yak
vasenÄ• yaá¹ƒ dakkhiá¹‡Ä• visujjhissati, udakaá¹ƒ nikkhamitvÄ• pathaviá¹ƒ gaá¹‡hÄ• tÅ«â
phalikavaá¹‡á¹‡asadisaá¹ƒ udakaá¹ƒ nikkhamitvÄ• pathaviá¹ƒ gaá¹‡hi \Ne III 268/. ``idÄ• n
dassÄ• mÄ«â€™â€™ ti dÄ• naggaá¹ƒ patvÄ• dÄ• naá¹ƒ oloketvÄ• yÄ• guvelÄ• ya yÄ• gu
bhojanavelÄ• ya bhojanaá¹ƒ dÄ• pesi. eteneva nÄ«hÄ• rena divase divase dÄ• naá¹ƒ dÄ«y

tasmiá¹ƒ kho pana dÄ• nagge ``idaá¹ƒ nÄ• ma atthi, idaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vatt
taá¹ƒ dÄ• naá¹ƒ ettakamatteneva na niá¹-á¹-haá¹ƒ gamissatÄ«ti rattasuvaá¹‡á¹‡aá¹ƒ nÄ«ha
suvaá¹‡á¹‡apÄ• tiyo kÄ• retvÄ• caturÄ• sÄ«tisuvaá¹‡á¹‡apÄ• tisahassÄ• dÄ«naá¹ƒ atthÄ•
caturÄ• sÄ«tirÄ• jasahassÄ• naá¹ƒ sÄ• sanaá¹ƒ pahiá¹‡i. rÄ• jÄ• no ``cirassaá¹ƒ vata maya
anuggahitÄ• â€™â€™ ti sabbaá¹ƒ sampÄ• detvÄ• pesesuá¹ƒ. dÄ• ne diyyamÄ• neyeva sa
atikkantÄ• . atha brÄ• hmaá¹‡o ``hiraÃ±Ã±aá¹ƒ bhÄ• jetvÄ• dÄ• naá¹ƒ dassÄ• mÄ«â€™â€
sajjÄ• pesi. sajjÄ• petvÄ• caturÄ• sÄ«ti suvaá¹‡á¹‡apÄ• tisahassÄ• ni Ä• diá¹ƒ katvÄ• koá

tattha \Ee IV 184/ __rÅ«piyapÅ«rÄ• nÄ«_ti rajatataá¹-á¹-irajataphÄ• larajatamÄ• sakehi pÅ«
khuddikÄ• ti na sallakkhetabbÄ• , ekakarÄ«sappamÄ• á¹‡e bhÅ«mibhÄ• ge catassova pÄ•
pÄ• timakuá¸·aá¹ƒ navaratanaá¹ƒ hoti, mukhavaá¹-á¹-ito paá¹-á¹-hÄ• ya aá¹-á¹-haratanaá¹ƒ
chayutto Ä• jaÃ±Ã±aratho anupariyÄ• yati, dadamÄ• no pÄ• tiyÄ• bÄ• hirantena vaggavag
paá¹-hamaá¹ƒ pÄ• tiyÄ• pakkhittaá¹ƒ datvÄ• pacchÄ• sandhisandhito viyojetvÄ• pÄ• tinti
pÄ• tisahassÄ• ni adÄ• si. __rÅ«piyapÄ• ti_Ä• dÄ«supi eseva nayo. etthapi ca __suvaá¹‡á¹
suvaá¹‡á¹‡ataá¹-á¹-isuvaá¹‡á¹‡aphÄ• lasuvaá¹‡á¹‡amÄ• sakehi pÅ«rÄ• ni. __hiraÃ±Ã±apÅ
sattavidharatanapÅ«rÄ• ni. __sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• nÄ«_ti suvaá¹‡á¹‡Ä• laá¹…kÄ• n
__kaá¹ƒsÅ«padhÄ• raá¹‡Ä• nÄ«_ti rajatamayakhÄ«rapaá¹-icchakÄ• ni. tÄ• saá¹ƒ pana dhe
suvaá¹‡á¹‡akosakapariyonaddhÄ• ni ahesuá¹ƒ, gÄ«vÄ• ya sumanadÄ• maá¹ƒ piá¸·andhiá¹
nupÅ«rÄ• ni, piá¹-á¹-hiyaá¹ƒ varadukÅ«laá¹ƒ pÄ• rutaá¹ƒ, kaá¹‡á¹-he suvaá¹‡á¹‡aghaá¹‡á¹
__vatthakoá¹-isahassÄ• nÄ«_ti lokavohÄ• rato vÄ«sativatthayugÄ• ni ekÄ• koá¹-i \Be III 27
sÄ• á¹-akÄ• ti vuttaá¹ƒ. __khomasukhumÄ• na_ntiÄ• dimhi \Ee IV 185/ khomÄ• dÄ«su yaá¹
tadeva adÄ• si. yÄ• ni panetÄ• ni itthidÄ• naá¹ƒ usabhadÄ• naá¹ƒ majjadÄ• naá¹ƒ samajjÄ•
tÄ• nipi esa ``velÄ• massa dÄ• namukhe idaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vacanapathaá¹
parivÄ• ratthÄ• ya adÄ• si. __najjo maÃ±Ã±e vissandantÄ«_ti nadiyo viya vissandanti.

iminÄ• \Ne III 269/ satthÄ• velÄ• massa dÄ• naá¹ƒ kathetvÄ• , ``gahapati, etaá¹ƒ mahÄ• d
ahaá¹ƒ adÄ• siá¹ƒ. evarÅ«paá¹ƒ pana dÄ• naá¹ƒ dadantopi ahaá¹ƒ paá¹-iggahetuá¹ƒ yuttar
nÄ• latthaá¹ƒ, tvaá¹ƒ mÄ• dise buddhe lokasmiá¹ƒ diá¹-á¹-hamÄ• ne dÄ• naá¹ƒ dadamÄ• n

seá¹-á¹-hissa desanaá¹ƒ vaá¸• á¸• hento __siyÄ• kho pana te_tiÄ• dimÄ• ha. nanu ca yÄ• r
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• ni, tÄ• ni niruddhÄ• ni? kasmÄ• ``
brÄ• hmaá¹‡oâ€™â€™ ti Ä• hÄ• ti? paveá¹‡iyÄ• avicchinnattÄ• . tÄ• ni hi rÅ«pÄ• dÄ«ni ni
paccaye datvÄ• niruddhÄ• ni aparÄ• paraá¹ƒ avicchinnaá¹ƒ paveá¹‡iá¹ƒ gahetvÄ• evamÄ•
dakkhiá¹‡aá¹ƒ sodhetÄ«_ti koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• u
dakkhiá¹‡aá¹ƒ sodhetÄ«ti vattabbo nÄ• hosi. taÃ±hi dakkhiá¹‡aá¹ƒ sodhento uttamakoá¹-iyÄ
heá¹-á¹-himakoá¹-iyÄ• dhammasenÄ• patisÄ• riputtattherasadiso sÄ• vako sodheyya.

__diá¹-á¹-hisampanna_nti dassanasampannaá¹ƒ sotÄ• pannaá¹ƒ. __idaá¹ƒ tato mahappha
sotÄ• pannassa dinnadÄ• naá¹ƒ lokiyamahÄ• janassa sattamÄ• sÄ• dhikÄ• ni satta saá¹ƒva
ettakaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ pariccajantena dinnadÄ• nato mahapphalaá¹ƒ.

__yo ca sataá¹ƒ diá¹-á¹-hisampannÄ• na_nti ettha ekassa sakadÄ• gÄ• missa vasena ekut
katvÄ• sotÄ• pannagaá¹‡anÄ• veditabbÄ• . iminÄ• upÄ• yena sabbavÄ• resu heá¹-á¹-hÄ•
sataguá¹‡aá¹ƒ katvÄ• puggalagaá¹‡anÄ• veditabbÄ• .

__buddhappamukha_nti ettha sammÄ• sambuddhaá¹ƒ saá¹…ghattheraá¹ƒ katvÄ• nisinno
saá¹…ghoti veditabbo. __cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissÄ• _ti ettha cÄ• tuddisaá¹ƒ sa
katavihÄ• ro nÄ• ma yattha cetiyaá¹ƒ patiá¹-á¹-hitaá¹ƒ hoti, dhammassavanaá¹ƒ karÄ«yati,
anudisÄ• hi ca bhikkhÅ« Ä• gantvÄ• appaá¹-ipucchitvÄ• yeva pÄ• de dhovitvÄ• kuÃ±cikÄ•
senÄ• sanaá¹ƒ paá¹-ijaggitvÄ• \Be III 272/ vasitvÄ• yathÄ• phÄ• sukaá¹ƒ gacchanti. so ant
paá¹‡á¹‡asÄ• lÄ• pi hotu, cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa katavihÄ• rotveva vuccati.

__saraá¹‡aá¹ƒ gaccheyyÄ• _ti ettha maggenÄ• gataá¹ƒ anivattanasaraá¹‡aá¹ƒ adhippetaá
attÄ• naá¹ƒ niyyÄ• detvÄ• dinnattÄ• saraá¹‡Ä• gamanaá¹ƒ tato mahapphalataranti vuttaá¹
samÄ• diyeyyÄ• _ti paÃ±ca \Ne III 270/ sÄ«lÄ• ni gaá¹‡heyya. sÄ«lampi maggena Ä• gataá
kathitaá¹ƒ. apare panÄ• hu --- sabbasattÄ• naá¹ƒ abhayadÄ• nassa dinnattÄ• sÄ«laá¹ƒ tat
vuttaá¹ƒ. __gandhohanamatta_nti \Ee IV 187/ gandhaÅ«hanamattaá¹ƒ, dvÄ«haá¹…gulÄ«hi
gahetvÄ• upasiá¹…ghanamattaá¹ƒ. apare pana ``gaddohanamattaâ€™â€™ nti pÄ• á¸·iá¹ƒ
thanaaÃ±chanamattanti atthaá¹ƒ vadanti. __mettacitta_nti sabbasattÄ• naá¹ƒ hitÄ• nuphara
appanÄ• vaseneva gahitaá¹ƒ. __aniccasaÃ±Ã±a_nti maggassa anantarapaccayabhÄ• vena

upamÄ• to pana imÄ• ni dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni evaá¹ƒ veditabbÄ• ni --- sacepi hi jam
bheritalasadisaá¹ƒ samatalaá¹ƒ katvÄ• koá¹-ito paá¹-á¹-hÄ• ya pallaá¹…ke attharitvÄ• ariy
nisÄ«dÄ• peyya, tattha sotÄ• pannÄ• naá¹ƒ dasa pantiyo assu, sakadÄ• gÄ• mÄ«naá¹ƒ pa
aá¸• á¸• hateyyÄ• , khiá¹‡Ä• savÄ• naá¹ƒ diyaá¸• á¸• hÄ• , paccekabuddhÄ• naá¹ƒ ekÄ• p
ekakova. ettakassa janassa dinnadÄ• nato sammÄ• sambuddhassa dinnameva mahapphal

``vihÄ• radÄ• naá¹ƒ paá¹‡ipÄ• to, sikkhÄ• mettÄ• ya bhÄ• vanÄ• .

khayato sammasantassa, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒâ€™â€™ ||

teneva bhagavÄ• parinibbÄ• nasamaye ``dhammÄ• nudhammappaá¹-ipatti anuttarÄ• pÅ«
sabbattha uttÄ• natthamevÄ• ti.

sÄ«hanÄ• davaggo dutiyo.

3. sattÄ• vÄ• savaggo

1. tiá¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa \Be III 273/ \Ne III 271/ \Ee IV 188/ paá¹-hame __uttarakurukÄ• _ti uttarakur
__adhiggaá¹‡hantÄ«_ti adhibhavanti, adhikÄ• visiá¹-á¹-hÄ• jeá¹-á¹-hakÄ• honti. __amamÄ
aá¹-á¹-hakathÄ• yaá¹ƒ pana niddukkhÄ• ti vuttaá¹ƒ. __apariggahÄ• _ti ``idaá¹ƒ mayhaâ€™â
__niyatÄ• yukÄ• _ti tesaÃ±hi nibaddhaá¹ƒ Ä• yu vassasahassameva, gatipi nibaddhÄ• , tato
nibbattanti. __satimanto_ti devatÄ• naÃ±hi ekantasukhitÄ• ya sati thirÄ• na hoti, nerayikÄ•
ekantadukkhitÄ• ya. imesaá¹ƒ pana vokiá¹‡á¹‡asukhadukkhattÄ• sati thirÄ• hoti. __idha bu
jambudÄ«pe buddhapaccekabuddhÄ• naá¹ƒ uppajjanato aá¹-á¹-haá¹…gikamaggabrahmaca

2. assakhaá¸·uá¹…kasuttavaá¹‡á¹‡anÄ•

<22> dutiye __javasampanno_ti padajavena sampanno. __na vaá¹‡á¹‡asampanno_ti na sa
purisakhaá¸·uá¹…kesu __javasampanno_ti Ã±Ä• á¹‡ajavena sampanno. __na vaá¹‡á¹‡asa
sampanno. sesaá¹ƒ pÄ• á¸·inayeneva veditabbaá¹ƒ. yaÃ±hettha vattabbaá¹ƒ siyÄ• , taá¹ƒ
tikanipÄ• tavaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

3. taá¹‡hÄ• mÅ«lakasuttavaá¹‡á¹‡anÄ•

<23> tatiye __taá¹‡haá¹ƒ paá¹-iccÄ• _ti dve taá¹‡hÄ• esanataá¹‡hÄ• esitataá¹‡hÄ• ca. y
ajapathasaá¹…kupathÄ• dÄ«ni paá¹-ipajjitvÄ• \Ee IV 189/ bhoge esati gavesati, ayaá¹ƒ esa
tesu esitesu gavesitesu paá¹-iladdhesu taá¹‡hÄ• , ayaá¹ƒ esitataá¹‡hÄ• nÄ• ma. idha pana
daá¹-á¹-habbÄ• . __pariyesanÄ• _ti rÅ«pÄ• diÄ• rammaá¹‡apariyesanÄ• . sÄ• hi esanataá
rÅ«pÄ• diÄ• rammaá¹‡apaá¹-ilÄ• bho. so hi pariyesanÄ• ya sati hoti.

__vinicchayo_ \Ne III 272/ pana Ã±Ä• á¹‡ataá¹‡hÄ• diá¹-á¹-hivitakkavasena catubbidho. tat

``sukhavinicchayaá¹ƒ jaÃ±Ã±Ä• , sukhavinicchayaá¹ƒ Ã±atvÄ• ajjhattaá¹ƒ sukhamanuyuÃ±
323) ayaá¹ƒ Ã±Ä• á¹‡avinicchayo \Be III 274/. ``vinicchayÄ• ti dve vinicchayÄ• taá¹‡hÄ• vi
diá¹-á¹-hivinicchayo cÄ• â€™â€™ ti (Nidd I 102) evaá¹ƒ Ä• gatÄ• ni aá¹-á¹-hasatataá¹‡hÄ•
taá¹‡hÄ• vinicchayo. dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo diá¹-á¹-hivinicchayo. ``chando kho, devÄ•
vitakkanidÄ• noâ€™â€™ ti (DN II 358) imasmiá¹ƒ pana sutte idha vinicchayoti vutto vitakko
labhitvÄ• hi iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ sundarÄ• sundaraá¹ƒ vitakkeneva vinicchinanti ``ettaka
rÅ«pÄ• rammaá¹‡atthÄ• ya bhavissati, ettakaá¹ƒ saddhÄ• rammaá¹‡atthÄ• ya, ettakaá¹ƒ m
parassa, ettakaá¹ƒ paribhuÃ±jissÄ• mi, ettakaá¹ƒ nidahissÄ• mÄ«â€™â€™ ti. tena vuttaá¹ƒ
paá¹-icca vinicchayo_ti.

__chandarÄ• go_ti \Ee IV 190/ evaá¹ƒ akusalavitakkena vitakkite vatthusmiá¹ƒ dubbalarÄ•
uppajjati. idaÃ±hi idha chandoti dubbalarÄ• gassÄ• dhivacanaá¹ƒ. __ajjhosÄ• na_nti ahaá¹ƒ
balavasanniá¹-á¹-hÄ• naá¹ƒ. __pariggaho_ti taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡aá
parehi sÄ• dhÄ• raá¹‡abhÄ• vassa asahanatÄ• . tenevassa porÄ• á¹‡Ä• evaá¹ƒ vacanattha
acchariyaá¹ƒ mayhameva hotu, mÄ• aÃ±Ã±assa acchariyaá¹ƒ hotÅ«ti pavattattÄ• maccha
__Ä• rakkho_ti dvÄ• rapidahanamaÃ±jÅ«sÄ• gopanÄ• divasena suá¹-á¹-hu rakkhanaá¹ƒ. a
_ kÄ• raá¹‡assetaá¹ƒ nÄ• maá¹ƒ. __Ä• rakkhÄ• dhikaraá¹‡a_nti bhÄ• vanapuá¹ƒsakaá¹ƒ, Ä
__daá¹‡á¸• Ä• dÄ• nÄ• _dÄ«su paranisedhanatthaá¹ƒ daá¹‡á¸• assa Ä• dÄ• naá¹ƒ __daá¹
satthassa Ä• dÄ• naá¹ƒ __satthÄ• dÄ• naá¹ƒ. kalaho_ti kÄ• yakalahopi vÄ• cÄ• kalahopi. p
__vivÄ• do_ (Sv II 103). tuvaá¹ƒtuvanti agÄ• ravavasena __tuvaá¹ƒtuvaá¹ƒvacanaá¹ƒ_.

4. sattÄ• vÄ• sasuttavaá¹‡á¹‡anÄ•

<24> catutthe __sattÄ• vÄ• sÄ• _ti sattÄ• naá¹ƒ Ä• vÄ• sÄ• , vasanaá¹-á¹-hÄ• nÄ• nÄ«ti a
sattÄ• vÄ• sova, asabbakÄ• likattÄ• pana na gahitÄ• . suddhÄ• vÄ• sÄ• hi buddhÄ• naá¹ƒ
khandhÄ• vÄ• raá¹-á¹-hÄ• nasadisÄ• , asaá¹…kheyyakappe buddhesu anibbattesu taá¹ƒ á¹
asabbakÄ• likattÄ• na gahitÄ• . sesamettha \Ee IV 191/ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su vuttan

5. paÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Be III 275/ \Ne III 273/ __yato_ti yasmiá¹ƒ kÄ• le. __suparicitaá¹ƒ hotÄ«_t
upacitaá¹ƒ suvaá¸• á¸• hitaá¹ƒ hoti. __kallaá¹ƒ vacanÄ• yÄ• _ti yuttaá¹ƒ vattuá¹ƒ. __vÄ«tarÄ
vigatarÄ• gaá¹ƒ. __asarÄ• gadhamma_nti na sarajjanasabhÄ• vaá¹ƒ. __anÄ• vattidhamma_
anibbattÄ• rahaá¹ƒ, appaá¹-isandhikabhÄ• veneva nirujjhanasabhÄ• vanti attho. imasmiá¹ƒ
kathito.

6. silÄ• yÅ«pasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __candikÄ• putto_ti mÄ• tu nÄ• mavasena paÃ±Ã±Ä• to candikÄ• puttat
hotÄ«_ti cittavÄ• rapariyÄ• yena cittavÄ• rapariyÄ• yo cito vaá¸• á¸• hito hoti. __cetasÄ• cit
cittavÄ• rapariyÄ• yena cittavÄ• rapariyÄ• yo uparÅ«pari sucito suvaá¸• á¸• hito hoti. __nev
pariyÄ• diyantÄ«_ti tÄ• ni Ä• rammaá¹‡Ä• ni tassa khÄ«á¹‡Ä• savassa cittuppÄ• daá¹ƒ gah
na sakkonti. __amissÄ«kata_nti tÄ• ni Ä• rammaá¹‡Ä• ni anallÄ«nattÄ• tehi amissÄ«kataá
\Ee IV 192/ aniÃ±janabhÄ• vaá¹ƒ nipphandanabhÄ• vaá¹ƒ pattaá¹ƒ.

__silÄ• yÅ«po_ti silÄ• thambho. __soá¸·asakukkuko_ti dÄ«ghato soá¸·asahattho. __heá¹-á
Ä• vÄ• á¹-assa heá¹-á¹-hÄ• gatÄ• . __upari nemassÄ• _ti upari Ä• vÄ• á¹-assa. __sunikhÄ•
koá¹-á¹-etvÄ• koá¹-á¹-etvÄ• suá¹-á¹-hu nikhÄ• tattÄ• . __evameva kho_ti ettha silÄ• yÅ«po
daá¹-á¹-habbo, mahÄ• vÄ• tÄ• viya chasu dvÄ• resu uppajjanakÄ• kilesÄ• , catÅ«hi disÄ•
silÄ• yÅ«paá¹ƒ cÄ• letuá¹ƒ asamatthabhÄ• vo viya chasu dvÄ• resu uppajjanakakilesÄ• naa
cÄ• letuá¹ƒ asamatthabhÄ• vo veditabbo. imasmimpi sutte khÄ«á¹‡Ä• savova kathito.

7-8. verasuttadvayavaá¹‡á¹‡anÄ•

27-28__._ sattame __bhayaá¹ƒ veraá¹ƒ pasavatÄ«_ti cittutrÄ• sabhayaÃ±ca puggalaveraÃ±
__cetasika_nti cittanissitaá¹ƒ. __dukkha_nti kÄ• yavatthukaá¹ƒ. __domanassa_nti \Be III 27
paá¹-ighasampayuttadukkhaá¹ƒ. imasmiá¹ƒ \Ne III 274/ sutte sotÄ• pattimaggo kathito. aá¹-
bhikkhusaá¹…ghassa kathitaá¹ƒ, imasmiá¹ƒ pana sotÄ• pannova kathitoti vuttaá¹ƒ.

9. Ä• ghÄ• tavatthusuttavaá¹‡á¹‡anÄ•

<29> navame __Ä• ghÄ• tavatthÅ«nÄ«_ti Ä• ghÄ• takÄ• raá¹‡Ä• ni. __Ä• ghÄ• taá¹ƒ banc
uppÄ• deti.

10-11. Ä• ghÄ• tapaá¹-ivinayasuttÄ• divaá¹‡á¹‡anÄ•

30-31__._ dasame __Ä• ghÄ• tapaá¹-ivinayÄ• _ti Ä• ghÄ• tassa paá¹-ivinayakÄ• raá¹‡Ä• ni
__kutettha labbhÄ• _ti ``taá¹ƒ anatthacaraá¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ ti etasmiá¹ƒ pugg
kÄ• raá¹‡ena sakkÄ• laddhuá¹ƒ, ``paro nÄ• ma parassa attano cittaruciyÄ• anatthaá¹ƒ kar
cintetvÄ• Ä• ghÄ• taá¹ƒ paá¹-ivineti. atha vÄ• sacÄ• haá¹ƒ kopaá¹ƒ kareyyaá¹ƒ, taá¹ƒ kopa
puggale kuto labbhÄ• , kena kÄ• raá¹‡ena laddhabbanti attho. kuto lÄ• bhÄ• tipi pÄ• á¹-ho.
kareyyaá¹ƒ, tasmiá¹ƒ me kopakaraá¹‡e kuto lÄ• bhÄ• lÄ• bhÄ• , nÄ• ma ke siyunti attho. in
nipÄ• tamattameva hoti. ekÄ• dasame __anupubbanirodhÄ• _ti anupaá¹-ipÄ• á¹-inirodhÄ• .
uttÄ• natthamevÄ• ti.

sattÄ• vÄ• savaggo tatiyo.

4. mahÄ• vaggo

1-2. anupubbavihÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

32-33__._ catutthassa \Ne III 275/ paá¹-hame __anupubbavihÄ• rÄ• _ti anupaá¹-ipÄ• á¹-iyÄ
samÄ• pajjitabbavihÄ• rÄ• . dutiye __yattha kÄ• mÄ• nirujjhantÄ«_ti yasmiá¹ƒ á¹-hÄ• ne kÄ
__nirodhetvÄ• _ti appaá¹-ivatte katvÄ• . __nicchÄ• tÄ• _ti taá¹‡hÄ• diá¹-á¹-hicchÄ• tÄ• naá¹
__nibbutÄ• _ti attaparitÄ• panakilesÄ• naá¹ƒ abhÄ• vena nibbutÄ• . __tiá¹‡á¹‡Ä• _ti kÄ• ma
__pÄ• raá¹ƒgatÄ• _ti kÄ• me pÄ• raá¹ƒ gatÄ• . __tadaá¹…genÄ• _ti tena jhÄ• naá¹…gena.
nirujjhantÄ«_ti ettha paá¹-hamajjhÄ• ne \Be III 277/ kÄ• mÄ• nirujjhanti. __te cÄ• _ti ye paá
samÄ• pajjanti, te kÄ• me nirodhetvÄ• nirodhetvÄ• viharanti nÄ• ma. __paÃ±jaliko_ti pagg
__payirupÄ• seyyÄ• _ti upaá¹-á¹-hÄ• peyya. iminÄ• upÄ• yena sabbattha attho veditabbo.

3. nibbÄ• nasukhasuttavaá¹‡á¹‡anÄ•

<34> tatiye __udÄ• yÄ«_ti lÄ• á¸·udÄ• yitthero. __etadeva khvetthÄ• _ti etadeva kho ettha.
kÄ• manissitÄ• . __samudÄ• carantÄ«_ti manodvÄ• re saÃ±caranti. __Ä• bÄ• dhÄ• yÄ• _ti
__pariyÄ• yenÄ• _ti kÄ• raá¹‡ena. evaá¹ƒ sabbavÄ• resu attho veditabbo. imasmiá¹ƒ sutte
kathitaá¹ƒ.

4. gÄ• vÄ«upamÄ• suttavaá¹‡á¹‡anÄ•

<35> catutthe __pabbateyyÄ• _ti pabbatacÄ• rinÄ«. __na suppatiá¹-á¹-hitaá¹ƒ patiá¹-á¹-hÄ•
suppatiá¹-á¹-hitÄ• hoti, evaá¹ƒ na patiá¹-á¹-hÄ• petvÄ• . __taá¹ƒ nimitta_nti taá¹ƒ
paá¹-hamajjhÄ• nasaá¹…khÄ• taá¹ƒ nimittaá¹ƒ. __na svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• tÄ
adhiá¹-á¹-hitaá¹ƒ hoti, na evaá¹ƒ adhiá¹-á¹-hÄ• ti. __anabhihiá¹ƒsamÄ• no_ti apothento avih
cittaá¹ƒ hoti kammaÃ±Ã±a_nti yathÄ• vipassanÄ• cittaá¹ƒ lokuttaramaggakkhaá¹‡e mudu k
kammayoggaá¹ƒ \Ee IV 195/ hoti, evamassa abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• nacitta
\Ne III 276/. __appamÄ• á¹‡o samÄ• dhÄ«_ti catubrahmavihÄ• rasamÄ• dhipi maggaphalas
nÄ• ma, idha pana ``appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aâ€™â€™ nti iminÄ• pa
appamÄ• á¹‡asamÄ• dhÄ«ti daá¹-á¹-habbo. __so appamÄ• á¹‡ena samÄ• dhinÄ• subhÄ•
ayaá¹ƒ bhikkhu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patto. idÄ• ni khÄ«á¹‡Ä• savas
abhiÃ±Ã±Ä• paá¹-ipÄ• á¹-iá¹ƒ dassento __yassa yassa cÄ• _tiÄ• dimÄ• ha.

5. jhÄ• nasuttavaá¹‡á¹‡anÄ•

<36> paÃ±came __Ä• savÄ• naá¹ƒ khaya_nti arahattaá¹ƒ. __yadeva tattha hoti rÅ«pagata_

paá¹-hamajjhÄ• nakkhaá¹‡e vatthuvasena vÄ• cittasamuá¹-á¹-hÄ• nikÄ• divasena vÄ• yaá
__vedanÄ• gatÄ• _dÄ«ni sampayuttavedanÄ• dÄ«naá¹ƒ vasena veditabbÄ• ni \Be III 278/.
paÃ±cakkhandhadhamme. __aniccato_tiÄ• dÄ«su hutvÄ• abhÄ• vÄ• kÄ• rena __aniccato,
__dukkhato, _ rujjanÄ• kÄ• rena __rogato, _ antodussanaá¹-á¹-hena __gaá¹‡á¸• ato, _ anu
anukantanaá¹-á¹-hena ca __sallato, _ dukkhaá¹-á¹-hena __aghato, _ Ä• bÄ• dhanaá¹-á¹-he
asakaá¹-á¹-hena __parato, _ palujjanaá¹-á¹-hena __palokato, _ assÄ• mikaá¹-á¹-hena __su
avasavattanaá¹-á¹-hena __anattato_. __samanupassatÄ«_ti balavavipassanÄ• paÃ±Ã±Ä• y

__tehi dhammehÄ«_ti tehi paÃ±cakkhandhadhammehi. __paá¹-ivÄ• petÄ«_ti nibbÄ• navas
\Ee IV 196/ __dhÄ• tuyÄ• _ti nibbÄ• nadhÄ• tuyÄ• . __cittaá¹ƒ upasaá¹ƒharatÄ«_ti Ã±Ä• á¹
otÄ• reti. __santa_nti paccanÄ«kasantatÄ• ya santaá¹ƒ. __paá¹‡Ä«ta_nti atappakaá¹ƒ. __s
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti so tasmiá¹ƒ paá¹-hamajjhÄ• ne á¹-hito taá¹ƒ b
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. aparo nayo --- __so tehi dhammehÄ«_ti yasm
aniccato palokatoti dvÄ«hi padehi aniccalakkhaá¹‡aá¹ƒ kathitaá¹ƒ, dukkhatotiÄ• dÄ«hi chah
parato, suÃ±Ã±ato, anattatoti tÄ«hi anattalakkhaá¹‡aá¹ƒ. tasmÄ• so tehi evaá¹ƒ tilakkhaá¹‡
diá¹-á¹-hehi antosamÄ• pattiyaá¹ƒ paÃ±cakkhandhadhammehi. __cittaá¹ƒ paá¹-ivÄ• petÄ«_
paá¹-isaá¹ƒharati moceti apaneti. __upasaá¹ƒharatÄ«_ti vipassanÄ• cittaá¹ƒ tÄ• va savanav
pariyattivasena paÃ±Ã±attivasena ca santaá¹ƒ nibbÄ• nanti evaá¹ƒ asaá¹…khatÄ• ya amat
upasaá¹ƒharati. maggacittaá¹ƒ nibbÄ• naá¹ƒ \Ne III 277/ Ä• rammaá¹‡akaraá¹‡avaseneva `
paá¹‡Ä«taâ€™â€™ nti na evaá¹ƒ vadati. iminÄ• panÄ• kÄ• rena taá¹ƒ paá¹-ivijjhanto tattha
upasaá¹ƒharatÄ«ti attho.

__so tattha á¹-hito_ti tassÄ• tilakkhaá¹‡Ä• rammaá¹‡Ä• ya vipassanÄ• ya á¹-hito. __Ä• sa
pÄ• puá¹‡Ä• tÄ«_ti anukkamena cattÄ• ro magge bhÄ• vetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti.
samathavipassanÄ• dhamme chandarÄ• gena. __dhammanandiyÄ• _ti \Ee IV 197/ tasseva
samathavipassanÄ• su hi sabbaso chandarÄ• gaá¹ƒ pariyÄ• dÄ• tuá¹ƒ sakkonto arahattaá¹
anÄ• gÄ• mÄ« hoti.

__tiá¹‡apurisarÅ«pake_ \Be III 279/ __vÄ• _ti tiá¹‡apotthakarÅ«pe vÄ• . dÅ«re kaá¹‡á¸• e
__dÅ«repÄ• tÄ«_. avirÄ• dhitaá¹ƒ vijjhatÄ«ti __akkhaá¹‡avedhÄ«. yadeva tattha hoti vedan
na gahitaá¹ƒ. kasmÄ• ? samatikkantattÄ• . ayaÃ±hi heá¹-á¹-hÄ• rÅ«pÄ• vacarajjhÄ• naá¹ƒ
atikkamitvÄ• arÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pannoti samathavasenÄ• pi anena rÅ«
heá¹-á¹-hÄ• rÅ«paá¹ƒ sammasitvÄ• taá¹ƒ atikkamma idÄ• ni arÅ«paá¹ƒ sammasatÄ«ti vip
rÅ«paá¹ƒ atikkantaá¹ƒ. Ä• ruppe pana sabbasopi rÅ«paá¹ƒ natthÄ«ti taá¹ƒ sandhÄ• yapi rÅ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ kasmÄ• na gahitanti? sukhumattÄ• . tasmiÃ±hi c
sukhumÄ• na sammasanÅ«pagÄ• . tenevÄ• ha --- ``iti kho, bhikkhave, yÄ• vatÄ• saÃ±Ã±Ä
aÃ±Ã±Ä• paá¹-ivedhoâ€™â€™ ti. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• vatÄ• sacittakasamÄ• patti nÄ
oá¸·Ä• rike dhamme sammasato aÃ±Ã±Ä• paá¹-ivedho hoti, arahattaá¹ƒ \Ee IV 198/ sampa

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pana sukhumattÄ• saÃ±Ã±Ä• samÄ• pattÄ«ti na
jhÄ• nÄ• bhiratehi etÄ• ni. __vuá¹-á¹-hahitvÄ• _ti tato samÄ• pattito vuá¹-á¹-hÄ• ya. __sama
akkhÄ• tabbÄ• ni, ``santÄ• ni paá¹‡Ä«tÄ• nÄ«â€™â€™ ti evaá¹ƒ kevalaá¹ƒ Ä• cikkhitabbÄ•
vaá¹‡á¹‡etabbÄ• nÄ«ti.

6. Ä• nandasuttavaá¹‡á¹‡anÄ•

<37> chaá¹-á¹-he __sambÄ• dhe_ti paÃ±cakÄ• maguá¹‡asambÄ• dhe. __okÄ• sÄ• dhigan
__sattÄ• naá¹ƒ visuddhiyÄ• _ti sattÄ• naá¹ƒ visuddhiá¹ƒ pÄ• panatthÄ• ya. __samatikkamÄ
samatikkamanatthÄ• ya. __atthaá¹…gamÄ• yÄ• _ti atthaá¹ƒ gamanatthÄ• ya. __Ã±Ä• yass
sahavipassanakassa maggassa adhigamanatthÄ• ya \Ne III 278/. __nibbÄ• nassa sacchikir
apaccayanibbÄ• nassa paccakkhakaraá¹‡atthÄ• ya. __tadeva nÄ• ma cakkhuá¹ƒ bhavissat
asambhinnaá¹ƒ bhavissati. __te rÅ«pÄ• _ti tadeva rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thaá¹ƒ Ä•
no paá¹-isaá¹ƒvedissatÄ«_ti taÃ±ca rÅ«pÄ• yatanaá¹ƒ na jÄ• nissati. sesesupi \Ee IV 199/ e

__udÄ• yÄ«_ti kÄ• á¸·udÄ• yitthero. __saÃ±Ã±Ä«meva nu kho_ti sacittakoyeva nu kho. ma
__kiá¹ƒsaÃ±Ã±Ä«_ti katarasaÃ±Ã±Ä• ya saÃ±Ã±Ä« hutvÄ• . __sabbaso_ \Be III 280/ __rÅ«
kasmÄ• gaá¹‡hi, kiá¹ƒ paá¹-hamajjhÄ• nÄ• disamaá¹…gino rÅ«pÄ• dipaá¹-isaá¹ƒvedanÄ•
kasiá¹‡arÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, tÄ• va rÅ«paá¹ƒ samatikkantaá¹ƒ nÄ• ma na hoti.
bhavituá¹ƒ sakkhissati. samatikkantattÄ• pana taá¹ƒ natthi nÄ• ma hoti, natthitÄ• ya paccay
sakkotÄ«ti dassetuá¹ƒ idameva gaá¹‡hi.

__jaá¹-ilavÄ• sikÄ• _ti jaá¹-ilanagaravÄ• sinÄ«. __na cÄ• bhinato_tiÄ• dÄ«su rÄ• gavasena
dosavasena na __apanato_. sasaá¹…khÄ• rena sappayogena kilese niggaá¹‡hitvÄ• vÄ• re
pana chinnante uppannoti __na sasaá¹…khÄ• raniggayhavÄ• ritagato. vimuttattÄ• á¹-hito_t
vimuttattÄ• yeva á¹-hito. __á¹-hitattÄ• santusito_ti á¹-hitattÄ• yeva santuá¹-á¹-ho nÄ• ma jÄ
__santusitattÄ• _ \Ee IV 200/ __no paritassatÄ«_ti santuá¹-á¹-hattÄ• yeva paritÄ• saá¹ƒ nÄ•
bhante Ä• nanda, samÄ• dhi kiá¹ƒ phalo_ti iminÄ• ayaá¹ƒ therÄ« tÄ• laphalaÃ±Ã±eva gahe
kiá¹ƒ phalaá¹ƒ nÄ• mÄ• â€™â€™ ti pucchamÄ• nÄ• viya arahattaphalasamÄ• dhiá¹ƒ gahe
samÄ• dhi kiá¹ƒ phalo vutto bhagavatÄ• â€™â€™ ti pucchati. __aÃ±Ã±Ä• phalo vutto_ti aÃ
arahattaphalasamÄ• dhi nÄ• meso vutto bhagavatÄ• ti attho. __evaá¹ƒsaÃ±Ã±Ä«pÄ«_ti imÄ
saÃ±Ã±Ä«pi tadÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedetÄ«ti evaá¹ƒ imasmiá¹ƒ sutte arahattaphal

7. lokÄ• yatikasuttavaá¹‡á¹‡anÄ•

<38> sattame __lokÄ• yatikÄ• _ti lokÄ• yatavÄ• dakÄ• . __satata_nti sadÄ• . __samita_nti
__tiá¹-á¹-hateta_nti tiá¹-á¹-hatu etaá¹ƒ, mÄ• etaá¹ƒ paá¹-á¹-hapetha, ko vo etena attho. __d
brÄ• hmaá¹‡Ä• desessÄ• mÄ«_ti ahaá¹ƒ vo catusaccadhammaá¹ƒ desessÄ• mi.

__daá¸·hadhammo_ti \Ne III 279/ daá¸·hadhanuá¹ƒ gahetvÄ• á¹-hito. __dhanuggaho_ti iss
dvisahassathÄ• maá¹ƒ vuccati. dvisahassathÄ• maá¹ƒ nÄ• ma yassa Ä• ropitassa \Ee IV 20
lohasÄ«sÄ• dÄ«naá¹ƒ bhÄ• ro daá¹‡á¸• e gahetvÄ• yÄ• va kaá¹‡á¸• appamÄ• á¹‡Ä• ukkh
__sikkhito_ti dasa dvÄ• dasa vassÄ• ni Ä• cariyakule uggahitasippo. __katahattho_ti eko si
katahattho na hoti ayaá¹ƒ pana katahattho ciá¹‡á¹‡avasibhÄ• vo. __katÅ«pÄ• sano_ti rÄ• ja
__lahukena asanenÄ• _ti anto susiraá¹ƒ katvÄ• tÅ«lÄ• dÄ«hi pÅ«retvÄ• katalakkhaparikar
evaá¹ƒ kataÃ±hi ekausabhagÄ• mÄ« dve usabhÄ• nipi gacchati ... pe ... aá¹-á¹-husabhagÄ•
gacchati. __appakasirenÄ• _ti niddukkhena. __atipÄ• teyyÄ• _ti atikkameyya. idaá¹ƒ vuttaá
dhanuggaho taá¹ƒ vidatthicaturaá¹…gulaá¹ƒ chÄ• yaá¹ƒ sÄ«ghameva atikkÄ• meti, evaá¹ƒ
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ atikkamanasamatthena javena samannÄ• gato. __sandhÄ• vanikÄ•
__evamÄ• haá¹ƒsÅ«_ti evaá¹ƒ vadanti.

8. devÄ• surasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ•

<39> aá¹-á¹-hame __samupabyÅ«á¸·ho ahosÄ«_ti paccupaá¹-á¹-hito ahosi. __saá¹…gÄ• m
kareyyÄ• ma yujjheyyÄ• ma. __apayiá¹ƒsuyevÄ• _ti palÄ• yiá¹ƒsuyeva. __uttarenÄ• bhimuk
__abhiyante vÄ• _ti \Ee IV 202/ anubandhantiyeva. __bhÄ«ruttÄ• nagatenÄ• _ti bhÄ«ruttÄ•
patiá¹-á¹-hÄ• naá¹ƒ gatena. __akaraá¹‡Ä«yÄ• _ti yuddhena kiÃ±ci akattabbÄ• . kasmÄ• pa
hotÄ«ti? asurÄ• hi pubbe tÄ• vatiá¹ƒsavÄ• sino, te cittapÄ• á¹-aliyÄ• pupphanakÄ• le dibb
anussaranti. tato uppannakodhÄ• ``gaá¹‡hatha deveâ€™â€™ ti sammukhasammukhaá¹-á
abhiruhanti, devÄ• pi nikkhamanti. tesaá¹ƒ gopÄ• lakadÄ• rakÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹
paharaá¹‡asadisaá¹ƒ yuddhaá¹ƒ hoti. sakko devarÄ• jÄ• heá¹-á¹-hÄ• paÃ±casu á¹-hÄ• ne
upari devapuraá¹ƒ parivÄ• retvÄ• attasadisÄ• vajirahatthÄ• paá¹-imÄ• á¹-hapÄ• pesi. asu
á¹-hÄ• nÄ• ni paá¹-ibÄ• hitvÄ• abhiruá¸·hÄ• indapaá¹-imÄ• yo disvÄ• nivattitvÄ• asurapu

__dakkhiá¹‡enÄ• bhimukhÄ• _ti dakkhiá¹‡Ä• mukhÄ• hutvÄ• . __apadaá¹ƒ vadhitvÄ• _ti n
vadhitvÄ• . __adassanaá¹ƒ gato_ti mÄ• ropi vaá¹-á¹-apÄ• dakaá¹ƒ katvÄ• rÅ«pÄ• vacaraca
282/ samÄ• pannassa cittaá¹ƒ jÄ• nÄ• ti, tadeva vipassanÄ• pÄ• dakaá¹ƒ katvÄ• samÄ• pa
arÅ«pÄ• vacarasamÄ• patti pana \Ne III 280/ vaá¹-á¹-apÄ• dÄ• vÄ• hotu vipassanÄ• pÄ• d
samÄ• pannassa mÄ• ro cittaá¹ƒ na jÄ• nÄ• ti. tena vuttaá¹ƒ --- ``adassanaá¹ƒ gato pÄ• pin

9. nÄ• gasuttavaá¹‡á¹‡anÄ•

<40> navame __Ä• raÃ±Ã±akassÄ• _ti araÃ±Ã±avÄ• sino. __gocarapasutassÄ• _ti gocara
__hatthikalabhÄ• _ti mahantÄ• mahantÄ• nÄ• gÄ• . __hatthicchÄ• pÄ• _ti taruá¹‡apotakÄ
nÄ• metvÄ• nÄ• metvÄ• á¹-hapitaá¹ƒ. __ogÄ• haá¹ƒ otiá¹‡á¹‡assÄ• _ti ogÄ• hitabbattÄ• d
udakatitthaá¹ƒ otiá¹‡á¹‡assa. __ogÄ• hÄ• uttiá¹‡á¹‡assÄ• _ti udakatitthato uttiá¹‡á¹‡assa.

vÅ«pakaá¹-á¹-ho hutvÄ• . idÄ• ni yasmÄ• dasabalassa hatthinÄ• gena kiccaá¹ƒ natthi, sÄ• taá¹ƒsarikkhakaá¹ƒ puggalaá¹ƒ dassetuá¹ƒ idamÄ• haá¹-aá¹ƒ, tasmÄ• taá¹ƒ puggalaá¹ƒ da kho_tiÄ• dimÄ• ha.

10. tapussasuttavaá¹‡á¹‡anÄ•

<41> dasame __mallesÅ«_ti mallaraá¹-á¹-he. __idheva tÄ• va tvaá¹ƒ, Ä• nanda, hotÄ«_ti id ``tapussagahapatino idha á¹-hitena Ä• nandena saddhiá¹ƒ kathÄ• sallÄ• po bhavissati, tato mahantaá¹ƒ dhammapariyÄ• yaá¹ƒ desessÄ• mÄ«â€™â€™ ti Ã±atvÄ• Ä• ha. __upasaá¹… ``dasabalassa upaá¹-á¹-hÄ• naá¹ƒ \Ee IV 204/ gamissÄ• mÄ«â€™â€™ ti nikkhamanto dÅ«r yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami. __papÄ• to viya khÄ• yati, yadidaá¹ƒ nekkham pabbajjÄ• saá¹…khÄ• taá¹ƒ nekkhammaá¹ƒ, taá¹ƒ amhÄ• kaá¹ƒ mahÄ• papÄ• to viya ogÄ• __nekkhamme cittaá¹ƒ pakkhandatÄ«_ti pabbajjÄ• ya cittaá¹ƒ Ä• rammaá¹‡avasena pakkha katvÄ• __pasÄ«dati, _ tadeva __patiá¹-á¹-hÄ• ti, _ paccanÄ«kadhammehi ca __vimuccati. passato_ti etaá¹ƒ nekkhammaá¹ƒ santaá¹ƒ vigatadarathapariá¸·Ä• hanti evaá¹ƒ passantÄ• __bahunÄ• janena visabhÄ• go_ti tayidaá¹ƒ bahunÄ• mahÄ• janena saddhiá¹ƒ bhikkhÅ«n attho.

__kathÄ• pÄ• bhata_nti kathÄ• mÅ«laá¹ƒ. __tassa mayhaá¹ƒ, Ä• nanda, nekkhamme cittaá evaá¹ƒ vitakkentassÄ• pi mayhaá¹ƒ pabbajjÄ• ya cittaá¹ƒ na otarati. __ ``etaá¹ƒ_ \Be III 283 passato_ti ``sÄ• dhu \Ne III 281/ nekkhammaâ€™â€™ nti parivitakkanavasena ``etaá¹ƒ nek passantassapi. __anÄ• sevito_ti na Ä• sevito na phassito na sacchikato. __adhigammÄ• _ti sacchikatvÄ• . __tamÄ• seveyya_nti taá¹ƒ Ä• nisaá¹ƒsaá¹ƒ seveyyaá¹ƒ bhajeyyaá¹ƒ. __yaá yena kÄ• raá¹‡ena mayhaá¹ƒ. __adhigammÄ• _ti adhigantvÄ• . __svÄ• ssa me hoti Ä• bÄ• Ä• bÄ• dhanaá¹-á¹-hena Ä• bÄ• dho hoti. __avitakke cittaá¹ƒ na pakkhandatÄ«_ti avitakkav Ä• rammaá¹‡avasena cittaá¹ƒ na pakkhandati. __vitakkesÅ«_ti vitakkavicÄ• resu. sesaá¹ƒ s uttÄ• natthamevÄ• ti.

mahÄ• vaggo catuttho.

5. sÄ• maÃ±Ã±avaggo

1. sambÄ• dhasuttavaá¹‡á¹‡anÄ•

<42> paÃ±camassa paá¹-hame __udÄ• yÄ«_ti kÄ• á¸·udÄ• yitthero. __avidvÄ• _ti aÃ±Ã±Ä mahÄ• paÃ±Ã±o. __yo jhÄ• namabujjhÄ«_ti yo jhÄ• naá¹ƒ abujjhi. __paá¹-ilÄ«nanisabho_ti paá¹-ilÄ«no ceva uttamaá¹-á¹-hena ca nisabho. __munÄ«_ti buddhamuni. __pariyÄ• yenÄ• kÄ• masambÄ• dhassa hi abhÄ• vamatteneva paá¹-hamajjhÄ• naá¹ƒ okÄ• sÄ• dhigamo nÄ

__tatrÄ• patthi sambÄ• dho_ti tasmimpi paá¹-hamajjhÄ• ne sambÄ• dho \Ee IV 206/ paá¹-ip
tatrÄ• pitthÄ«tipi pÄ• á¹-ho. __kiÃ±ca tattha sambÄ• dho_ti tasmiá¹ƒ pana jhÄ• ne kiá¹ƒ sam
__ayamettha sambÄ• dho_ti ayaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ aniruddhabhÄ• vo sambÄ• dho
upÄ• yena sabbavÄ• resu attho veditabbo. __nippariyÄ• yenÄ• _ti na ekena kÄ• raá¹‡ena,
sabbasambÄ• dhÄ• naá¹ƒ pahÄ«nattÄ• sabbena sabbaá¹ƒ okÄ• sÄ• dhigamo nÄ• mÄ• ti.

2. kÄ• yasakkhisuttavaá¹‡á¹‡anÄ•

<43> dutiye \Ne III 282/ \Be III 284/ __yathÄ• yathÄ• ca tadÄ• yatana_nti yena yena kÄ• r
yenÄ• kÄ• rena taá¹ƒ paá¹-hamajjhÄ• nasaá¹…khÄ• taá¹ƒ Ä• yatanaá¹ƒ hoti. __tathÄ• tath
viharatÄ«_ti tena tena kÄ• raá¹‡ena tena tenÄ• kÄ• rena taá¹ƒ samÄ• pattiá¹ƒ sahajÄ• tanÄ
viharati, samÄ• pajjatÄ«ti attho. __kÄ• yasakkhi vutto bhagavatÄ• pariyÄ• yenÄ• _ti yasmÄ
paá¹-hamajjhÄ• naá¹ƒ sacchikataá¹ƒ, tasmÄ• iminÄ• pariyÄ• yena kÄ• yasakkhi vutto. __r
yattakaá¹ƒ kÄ• yena sacchikÄ• tabbaá¹ƒ, sabbassa katattÄ• ayaá¹ƒ nippariyÄ• yena kÄ• ya

3. paÃ±Ã±Ä• vimuttasuttavaá¹‡á¹‡anÄ•

<44> tatiye __paÃ±Ã±Ä• ya ca naá¹ƒ pajÄ• nÄ• tÄ«_ti taá¹ƒ paá¹-hamajjhÄ• navipassanÄ•
pariyÄ• yanippariyÄ• yÄ• purimanayeneva veditabbÄ• . yathÄ• ca idha, evaá¹ƒ ito paresup

4. ubhatobhÄ• gavimuttasuttavaá¹‡á¹‡anÄ•

<45> catutthaá¹ƒ \Ee IV 207/ ubhayena veditabbaá¹ƒ. ettha ca __ubhatobhÄ• gavimutto_ti
samathavipassanÄ• naá¹ƒ paccanÄ«kakilesehi vimutto. pariyosÄ• ne pana samÄ• pattiyÄ•
nÄ• makÄ• yato vimuttoyeva ubhatobhÄ• gavimuttoti veditabbo.

5-10. sandiá¹-á¹-hikadhammasuttÄ• divaá¹‡á¹‡anÄ•

46-51__._ paÃ±camÄ• dÄ«su __sandiá¹-á¹-hiko_ti sayaá¹ƒ passitabbako. __nibbÄ• na_nti l
__parinibbÄ• na_nti tasseva vevacanaá¹ƒ. __tadaá¹…ganibbÄ• na_nti paá¹-hamajjhÄ• nÄ•
nibbÄ• naá¹ƒ. __diá¹-á¹-hadhammanibbÄ• na_nti ismiá¹ƒyeva attabhÄ• ve nibbÄ• naá¹ƒ. se
uttÄ• natthamevÄ• ti.

sÄ• maÃ±Ã±avaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakavaá¹‡á¹‡anÄ•

<52> ito \Be III 285/ \Ne III 283/ paresu __khema_nti nirupaddavaá¹ƒ. __khemappatto_ti kh
__sikkhÄ• dubbalyÄ• nÄ«_ti sikkhÄ• ya dubbalabhÄ• vakaraá¹‡Ä• ni. sesaá¹ƒ sabbattha ut

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

navakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

dasakanipÄ• ta-aá¹-á¹-hakathÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. Ä• nisaá¹ƒsavaggo

1. kimatthiyasuttavaá¹‡á¹‡anÄ•

<1> dasakanipÄ• tassa \Ne III 285/ \Be III 287/ \Ee V 1/ paá¹-hame __kusalÄ• ni sÄ«lÄ• nÄ
amaá¹…kubhÄ• vassa avippaá¹-isÄ• rassa atthÄ• ya saá¹ƒvattantÄ«ti __avippaá¹-isÄ• ratth
Ä• nisaá¹ƒsoti __avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ• ni. yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho_tiÄ
__yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ_ nÄ• ma taruá¹‡avipassanÄ• , __nibbidÄ• _ nÄ• ma
nÄ• ma maggo, __vimutti_ nÄ• ma arahattaphalaá¹ƒ, __Ã±Ä• á¹‡adassanaá¹ƒ_ nÄ• ma pa
__aggÄ• ya parentÄ«_ti arahattatthÄ• ya gacchanti.

2. cetanÄ• karaá¹‡Ä«yasuttavaá¹‡á¹‡anÄ•

<2> dutiye \Ne III 286/ __na cetanÄ• ya karaá¹‡Ä«ya_nti na cetetvÄ• kappetvÄ• pakappe
__dhammatÄ• esÄ• _ti dhammasabhÄ• vo eso kÄ• raá¹‡aniyamo ayaá¹ƒ. __abhisandentÄ
__paripÅ«rentÄ«_ti \Ee V 2/ paripuá¹‡á¹‡aá¹ƒ karonti. __apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• yÄ•
tebhÅ«makavaá¹-á¹-Ä• nibbÄ• napÄ• raá¹ƒ gamanatthÄ• ya.

3-5. upanisasuttattayavaá¹‡á¹‡anÄ•

3-5__._ tatiye __hatÅ«paniso_ti hatakÄ• raá¹‡o. catutthapaÃ±camesu dvÄ«hi therehi kathit

6. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __neva pathaviyaá¹ƒ pathavÄ«saÃ±Ã±Ä« assÄ• _ti pathaviá¹ƒ Ä• rammaá
evaá¹ƒ uppannÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä« na bhaveyya. __Ä• pÄ• _dÄ«supi eseva \Be
idhaloke uppajjanakacatukkapaÃ±cakajjhÄ• nasaÃ±Ã±Ä• ya na saÃ±Ã±Ä« bhaveyya. __na
uppajjanakacatukkapaÃ±cakajjhÄ• nasaÃ±Ã±Ä• ya na saÃ±Ã±Ä« bhaveyya. __saÃ±Ã±Ä« c
samÄ• patti savitakkasamÄ• pattiyeva assÄ• ti vuccati. __etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«ta
appetvÄ• nisinnassa divasampi cittuppÄ• do ``santaá¹ƒ santaâ€™â€™ nteva pavattati, paá
appetvÄ• nisinnassa divasampi cittuppÄ• do ``paá¹‡Ä«taá¹ƒ paá¹‡Ä«taâ€™â€™ nteva pav
sabbasaá¹…khÄ• rasamatho_ti nibbÄ• naá¹ƒ nibbÄ• nanti appetvÄ• nisinnassa divasampi
nibbÄ• naâ€™â€™ nteva pavattatÄ«ti sabbampetaá¹ƒ phalasamÄ• pattisamÄ• dhiá¹ƒ sand

7. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<7> sattame __saÃ±Ã±Ä« ca panÄ• haá¹ƒ, Ä• vuso, tasmiá¹ƒ samaye ahosi_nti, Ä• vuso, t
ahaá¹ƒ ``bhavanirodho nibbÄ• naâ€™â€™ nti imÄ• ya \Ee V 3/ phalasamÄ• pattisaÃ±Ã±Ä•
sacittakÄ• me sÄ• samÄ• patti ahosÄ«ti paccavekkhaá¹‡Ä• kathitÄ• .

8. jhÄ• nasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame __samantapÄ• sÄ• diko_ti pasÄ• dÄ• vahÄ• naá¹ƒyeva kÄ• yakammÄ• c
pÄ• sÄ• diko. __sabbÄ• kÄ• raparipÅ«ro_ti sabbehi kÄ• raá¹‡ehi paripuá¹‡á¹‡o.

9. santavimokkhasuttavaá¹‡á¹‡anÄ•

<9> navame __santÄ• _ti Ä• rammaá¹‡asantatÄ• yapi aá¹…gasantatÄ• yapi santÄ• . __vim
vimuttattÄ• Ä• rammaá¹‡e ca nirÄ• saá¹…kabhÄ• vena suá¹-á¹-hu muttattÄ• evaá¹ƒladdha
rÅ«pajjhÄ• nÄ• ni atikkamitvÄ• pavattÄ• . sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

Ä• nisaá¹ƒsavaggo paá¹-hamo.

2. nÄ• thavaggo

1. senÄ• sanasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Be III 289/ paá¹-hame __paÃ±caá¹…gasamannÄ• gato_ti paÃ±cahi guá¹‡a
__nÄ• tidÅ«raá¹ƒ hoti nÄ• ccÄ• sanna_nti yaÃ±hi atidÅ«re hoti, piá¹‡á¸• Ä• ya caritvÄ• tatt
kÄ• yacittadarathÄ• hoti, tato anuppannaá¹ƒ vÄ• samÄ• dhiá¹ƒ uppÄ• detuá¹ƒ uppannaá¹ƒ

sakkoti. accÄ• sannaá¹ƒ bahujanÄ• kiá¹‡á¹‡aá¹ƒ hoti. cattÄ• lÄ«sausabhamatte pana pade
dÅ«rÄ• sannadosavimuttaÃ±ca gamanÄ• gamanasampannaá¹ƒ nÄ• ma hoti. __divÄ• appÄ
mahÄ• janena anÄ• kiá¹‡á¹‡aá¹ƒ.

2. paÃ±caá¹…gasuttavaá¹‡á¹‡anÄ•

<12> dutiye \Ne III 288/ __kevalÄ«_ti kevalehi sakalehi guá¹‡ehi samannÄ• gato. __vusitav
vutthabrahmacariyavÄ• so. __asekhenÄ• _ti \Ee V 4/ asekhadhammapariyÄ• pannena loku
sÄ«larÄ• sinÄ• . __vimuttikkhandhenÄ• _ti ettha á¹-hapetvÄ• sÄ«lÄ• dayo tayo sesÄ• pha
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ lokiyameva.

3-4. saá¹ƒyojanasuttÄ• divaá¹‡á¹‡anÄ•

13-14__._ tatiye __orambhÄ• giyÄ• nÄ«_ti heá¹-á¹-hÄ• bhÄ• giyÄ• ni. __uddhambhÄ• giyÄ
imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ. catutthe __khilavinibandhÄ• _ paÃ±cakanipÄ• te
__Ä• rohapariá¹‡Ä• henÄ• _ti dÄ«ghaputhulantena.

5. appamÄ• dasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __evameva kho_ti yathÄ• sabbasattÄ• naá¹ƒ sammÄ• sambuddho aggo,
kusaladhammÄ• naá¹ƒ kÄ• rÄ• pakaappamÄ• do aggoti daá¹-á¹-habbo. nanu cesa lokiyova
lokuttarÄ• pi. ayaÃ±ca kÄ• mÄ• vacarova, kusaladhammÄ• pana catubhÅ«makÄ• . katham
paá¹-ilÄ• bhakattena. appamÄ• dena hi te paá¹-ilabhanti, tasmÄ• so tesaá¹ƒ aggo. teneva v
appamÄ• damÅ«lakÄ• _ti.

__jaá¹…galÄ• na_nti \Be III 290/ pathavitalacÄ• rÄ«naá¹ƒ. __pÄ• á¹‡Ä• na_nti sapÄ• daka
__padajÄ• tÄ• nÄ«_ti padÄ• ni. __samodhÄ• naá¹ƒ gacchantÄ«_ti odhÄ• naá¹ƒ pakkhepaá
__aggamakkhÄ• yatÄ«_ti seá¹-á¹-hamakkhÄ• yati. __yadidaá¹ƒ_ \Ee V 5/ __mahantattenÄ•
aggamakkhÄ• yati, na guá¹‡aggenÄ• ti attho. __vassika_nti sumanapupphaá¹ƒ. idaá¹ƒ kira
bhÄ• tiyamahÄ• rÄ• jÄ• vÄ«maá¹ƒsitukÄ• matÄ• ya ekasmiá¹ƒ gabbhe catujÄ• tigandhehi
sugandhapupphÄ• ni Ä• harÄ• petvÄ• ekassa samuggassa majjhe sumanapupphamuá¹-á¹
samantato muá¹-á¹-hiá¹ƒ katvÄ• á¹-hapetvÄ• dvÄ• raá¹ƒ pidhÄ• ya bahi nikkhanto. athassa
vÄ«tinÄ• metvÄ• dvÄ• raá¹ƒ vivaritvÄ• pavisantassa sabbapaá¹-hamaá¹ƒ sumanapupphag
mahÄ• talasmiá¹ƒyeva \Ne III 289/ mahÄ• cetiyÄ• bhimukho nipajjitvÄ• ``vassikaá¹ƒ tesaá¹
sukathitaá¹ƒ sammÄ• sambuddhenÄ• â€™â€™ ti cetiyaá¹ƒ vandi. __khuddarÄ• jÄ• no_ti kl
kÅ«á¹-arÄ• jÄ• notipi pÄ• á¹-ho.

6. Ä• huneyyasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __gotrabhÅ«_ti sikhÄ• pattavipassanÄ• bhÅ«tena nibbÄ• nÄ• rammaá¹‡
samannÄ• gato.

7. paá¹-hamanÄ• thasuttavaá¹‡á¹‡anÄ•

<17> sattame __sanÄ• thÄ• _ti saÃ±Ä• takÄ• bahuÃ±Ä• tivaggÄ• hutvÄ• viharatha. nÄ•
__nÄ• thakaraá¹‡Ä• , _ attano sanÄ• thabhÄ• vakarÄ• patiá¹-á¹-hÄ• karÄ• ti attho. __kalyÄ
sÄ«lÄ• diguá¹‡asampannÄ• kalyÄ• á¹‡Ä• mittÄ• assÄ• ti __kalyÄ• á¹‡amitto_. tevassa á¹
ayanato sahÄ• yÄ• ti __kalyÄ• á¹‡asahÄ• yo_. cittena ceva kÄ• yena ca kalyÄ• á¹‡amittesu
__kalyÄ• á¹‡asampavaá¹…ko. suvaco_ \Ee V 6/ __hotÄ«_ti sukhena vattabbo hoti, sukhena
gÄ• á¸·hena pharusena kakkhaá¸·ena vutto khamati na kuppati. __padakkhiá¹‡aggÄ• hÄ« a
ovadiyamÄ• no vÄ• mato gaá¹‡hÄ• ti, paá¹-ippharati vÄ• , assuá¹‡anto vÄ• gacchati, evaá
III 291/, bhante, anusÄ• satha, tumhesu anovadantesu ko aÃ±Ã±o ovadissatÄ«â€™â€™ ti

__uccÄ• vacÄ• nÄ«_ti uccanÄ«cÄ• ni. __kiá¹ƒkaraá¹‡Ä«yÄ• nÄ«_ti ``kiá¹ƒ karomÄ«â€™â€
kattabbakammÄ• ni. tattha uccakammaá¹ƒ nÄ• ma cÄ«varassa karaá¹‡aá¹ƒ rajanaá¹ƒ, ceti
uposathÄ• gÄ• racetiyagharabodhigharesu kattabbakammanti evamÄ• di. avacakammaá¹ƒ
pÄ• dadhovanamakkhanÄ• dikhuddakakammaá¹ƒ. __tatrÅ«pÄ• yÄ• yÄ• _ti tatrupagamaniy
samattho hoti. __alaá¹ƒ saá¹ƒvidhÄ• tu_nti vicÄ• retuá¹ƒ samattho hoti.

dhamme assa kÄ• mo sinehoti __dhammakÄ• mo, _ tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ piyÄ•
__piyasamudÄ• hÄ• ro_ti parasmiá¹ƒ kathente sakkaccaá¹ƒ suá¹‡Ä• ti, sayaÃ±ca paresaá¹
\Ne III 290/. __abhidhamme abhivinaye_ti ettha dhammo abhidhammo, vinayo abhivinayoti
tattha \Ee V 7/ __dhammo_ti suttantapiá¹-akaá¹ƒ. __abhidhammo_ti satta pakaraá¹‡Ä• ni. _
ubhatovibhaá¹…go. __abhivinayo_ti khandhakaparivÄ• rÄ• . atha vÄ• suttantapiá¹-akampi
dhammo eva, maggaphalÄ• ni abhidhammo. sakalavinayapiá¹-akaá¹ƒ vinayo, kilesavÅ«pas
iti sabbasmimpi ettha dhamme ca abhidhamme ca vinaye ca abhivinaye ca uá¸·Ä• rapÄ• m
__kusalesu dhammesÅ«_ti kÄ• raá¹‡atthe bhummaá¹ƒ, cÄ• tubhÅ«makakusaladhammakÄ
anikkhittadhuro hotÄ«ti attho.

8. dutiyanÄ• thasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame __therÄ• nukampitassÄ• _ti therehi ovÄ• dÄ• nusÄ• sanidÄ• nasamuss
anukampitassa.

9. paá¹-hamaariyÄ• vÄ• sasuttavaá¹‡á¹‡anÄ•

<19> navame __ariyavÄ• sÄ• _ti ariyÄ• naá¹ƒ Ä• vÄ• so, te Ä• vasiá¹ƒsu Ä• vasanti Ä• vas
__yadariyÄ• _ti ye vÄ• se ariyÄ• .

10. dutiyaariyÄ• vÄ• sasuttavaá¹‡á¹‡anÄ•

<20> dasamaá¹ƒ \Be III 292/ yasmÄ• kururaá¹-á¹-havÄ• sino bhikkhÅ« gambhÄ«rapaÃ±Ã±
tasmÄ• yathÄ• tesaá¹ƒ dÄ«ghanikÄ• yÄ• dÄ«su mahÄ• nidÄ• nÄ• dÄ«ni kathitÄ• ni, evam
tilakkhaá¹‡Ä• hataá¹ƒ suttaá¹ƒ tattheva avoca. tattha \Ee V 8/ __paÃ±caá¹…gavippahÄ«no_
vippayutto hutvÄ• khÄ«á¹‡Ä• savo avasi vasati vasissati. tasmÄ• ayaá¹ƒ paÃ±caá¹…gavip
vutto. esa nayo sabbattha. __evaá¹ƒ kho, bhikkhave, bhikkhu chaá¸·aá¹…gasamannÄ• gato
chaá¸·aá¹…gupekkhÄ• ya samannÄ• gato hoti. chaá¸·aá¹…gupekkhÄ• dhammÄ• nÄ• ma
``Ã±Ä• á¹‡aâ€™â€™ nti vutte kiriyato cattÄ• ri Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti, ``sa
vutte aá¹-á¹-ha mahÄ• cittÄ• ni, ``rajjanadussanaá¹ƒ natthÄ«â€™â€™ ti vutte dasa cittÄ• ni
somanassaá¹ƒ Ä• sevanavasena \Ne III 291/ labbhati. __satÄ• rakkhena cetasÄ• _ti khÄ«á
dvÄ• resu sabbakÄ• le sati Ä• rakkhakiccaá¹ƒ sÄ• dheti. tenevassa carato ca tiá¹-á¹-hato ca
ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hotÄ«ti vuccati.

__puthusamaá¹‡abrÄ• hmaá¹‡Ä• na_nti bahÅ«naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. etth
pabbajjÅ«pagatÄ• , __brÄ• hmaá¹‡Ä• _ti bhovÄ• dino. __puthupaccekasaccÄ• nÄ«_ti bahÅ
``idameva dassanaá¹ƒ saccaá¹ƒ, idameva saccaâ€™â€™ nti evaá¹ƒ pÄ• á¹-iyekkaá¹ƒ gahit
attho. __nuá¹‡á¹‡Ä• nÄ«_ti nÄ«haá¹-Ä• ni. __panuá¹‡á¹‡Ä• nÄ«_ti suá¹-á¹-hu nÄ«haá¹-Ä•
vissaá¹-á¹-hÄ• ni. __vantÄ• nÄ«_ti vamitÄ• ni. __muttÄ• nÄ«_ti chinnabandhanÄ• ni katÄ• n
9/ pajahitÄ• ni. __paá¹-inissaá¹-á¹-hÄ• nÄ«_ti yathÄ• na puna cittaá¹ƒ Ä• rohanti, evaá¹ƒ pa
sabbÄ• neva tÄ• ni gahitaggahaá¹‡assa vissaá¹-á¹-habhÄ• vavevacanÄ• ni.

__samavayasaá¹-á¹-hesano_ti ettha __avayÄ• _ti anÅ«nÄ• , __saá¹-á¹-hÄ• _ti vissaá¹-á¹-h
saá¹-á¹-hÄ• esanÄ• assÄ• ti samavayasaá¹-á¹-hesano, suá¹-á¹-huvissaá¹-á¹-hasabbaesan
cittaá¹ƒ vimutta_ntiÄ• dÄ«hi maggassa kiccanipphatti kathitÄ• . __rÄ• go me pahÄ«no_tiÄ•
paccavekkhaá¹‡aphalaá¹ƒ kathitaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

nÄ• thavaggo dutiyo.

3. mahÄ• vaggo

1. sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa \Be III 293/ paá¹-hame __visamagate_ti visamaá¹-á¹-hÄ• nesu gocaresu gat

Ä• pÄ• desi_nti ghÄ• taá¹ƒ vadhaá¹ƒ pÄ• pesiá¹ƒ. tassa hi ussannatejatÄ• ya khuddakesu p
tasmÄ• ye paá¹-isattubhÄ• vena \Ne III 292/ saá¹‡á¹-hÄ• tuá¹ƒ sakkhissanti, ye dubbalÄ• p
bhavissanti, te palÄ• yissantÄ«ti sÄ«hanÄ• daá¹ƒ naditvÄ• va gocarÄ• ya pakkamati. __tath
adhivacana_nti yadi hi sahanatÄ• ya hananatÄ• ya ca sÄ«ho, tathÄ• gato \Ee V 10/ hi sabb
iá¹-á¹-hÄ• niá¹-á¹-hÄ• ni sahati, sabbaparappavÄ• dino ca vÄ• dÄ• naá¹ƒ nimmathanena ha
sÄ«hanÄ• dasmi_nti ayamassa sÄ«hanÄ• do.

__tathÄ• gatabalÄ• nÄ«_ti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ni tathÄ• gatasseva balÄ• ni. yath
balÄ• ni puÃ±Ã±asampattiyÄ• Ä• gatÄ• ni, tathÄ• Ä• gatabalÄ• nÄ«tipi attho. tattha duvidh
kÄ• yabalaá¹ƒ Ã±Ä• á¹‡abalaá¹ƒ. tesu kÄ• yabalaá¹ƒ hatthikulÄ• nusÄ• rena veditabbaá¹ƒ.

``kÄ• lÄ• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti ||

imÄ• ni dasa hatthikulÄ• ni. tattha __kÄ• lÄ• vaka_nti pakatihatthikulaá¹ƒ daá¹-á¹-habbaá¹ƒ
purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• lÄ• vakassa hatthino. yaá¹ƒ dasannaá¹ƒ kÄ•
taá¹ƒ ekassa gaá¹…geyyassa. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ, taá¹ƒ ekassa paá¹‡á
paá¹‡á¸• arÄ• naá¹ƒ, taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá¹ƒ tambÄ• naá¹ƒ, taá¹ƒ ekass
dasannaá¹ƒ piá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa gandhahatthino. yaá¹ƒ dasannaá¹ƒ gandhahat
maá¹…galassa. yaá¹ƒ dasannaá¹ƒ maá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa hemassa. yaá¹ƒ dasan
ekassa uposathassa. yaá¹ƒ dasannaá¹ƒ uposathÄ• naá¹ƒ, taá¹ƒ ekassa chaddantassa. yaá
chaddantÄ• naá¹ƒ, taá¹ƒ ekassa tathÄ• gatassa. nÄ• rÄ• yanasaá¹…ghÄ• tabalantipi idame
11/. tadetaá¹ƒ pakatihatthigaá¹‡anÄ• ya hatthÄ«naá¹ƒ koá¹-isahassÄ• naá¹ƒ, purisagaá¹‡an
purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti. idaá¹ƒ tÄ• va tathÄ• gatassa __kÄ• yabalaá¹ƒ_.

Ã±Ä• á¹‡abalaá¹ƒ pana pÄ• á¸·iyaá¹ƒ tÄ• va Ä• gatameva. dasabalaÃ±Ä• á¹‡aá¹ƒ, majjhim
catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ, aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡aá¹ƒ, catuyonipari
paÃ±cagatipariccheda Ã±Ä• á¹‡aá¹ƒ, saá¹ƒyuttake (SN I 2.33) Ä• gatÄ• ni tesattati Ã±Ä• á¹‡
Ã±Ä• á¹‡Ä• nÄ«ti, evaá¹ƒ aÃ±Ã±Ä• nipi anekÄ• ni __Ã±Ä• á¹‡abalaá¹ƒ_ nÄ• ma. idhÄ• pi Ã
Ã±Ä• á¹‡aÃ±hi akampiyaá¹-á¹-hena upatthambhanaá¹-á¹-hena ca balanti vuttaá¹ƒ.

__Ä• sabhaá¹ƒ_ \Ne III 293/ __á¹-hÄ• na_nti seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• na
pubbabuddhÄ• , tesaá¹ƒ á¹-hÄ• nanti attho. apica gavasatajeá¹-á¹-hako usabho, gavasahas
vajasatajeá¹-á¹-hako vÄ• usabho, vajasahassajeá¹-á¹-hako vasabho. sabbagavaseá¹-á¹-ho
pÄ• sÄ• diko mahÄ• bhÄ• ravaho asanisatasaddehipi asampakampiyo nisabho, so idha usa
tassa pariyÄ• yavacanaá¹ƒ. usabhassa idanti __Ä• sabhaá¹ƒ. á¹-hÄ• na_nti catÅ«hi pÄ• de

acalaá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ pana Ä• sabhaá¹ƒ viyÄ• ti Ä• sabhaá¹ƒ. yatheva hi nisabhasa
usabhabalena samannÄ• gato catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ•
tathÄ• gatopi dasahi tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-h
uppÄ«á¸·etvÄ• sadevake loke kenaci paccatthikena paccÄ• mittena akampiyo acalaá¹-á¹-h
evaá¹ƒ tiá¹-á¹-hamÄ• no ca taá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti upagacchati na
Ä• ropeti. tena vuttaá¹ƒ --- ``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti.

__parisÄ• sÅ«_ti \Ee V 12/ aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti seá¹-á¹-
abhÄ«tanÄ• daá¹ƒ nadati, sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadati. tatrÄ• yaá¹ƒ upam
sÄ«habalena samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• daá¹ƒ na
tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vigatalomahaá¹ƒso ``iti
sakkÄ• yoâ€™â€™ tiÄ• dinÄ• nayena nÄ• nÄ• vidhadesanÄ• vilÄ• sasampannaá¹ƒ sÄ«ha
``parisÄ• su sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti.

__brahmacakkaá¹ƒ pavattetÄ«_ti ettha __brahma_nti seá¹-á¹-haá¹ƒ uttamaá¹ƒ visiá¹-á¹-haá
dhammacakkaá¹ƒ. taá¹ƒ panetaá¹ƒ duvidhaá¹ƒ hoti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ceva desanÄ•
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyaphalÄ• vahaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ, karuá¹‡Ä•
ariyaphalÄ• vahaá¹ƒ desanÄ• Ã±Ä• á¹‡aá¹ƒ. tattha paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ uppajjamÄ• n
taÃ±hi abhinikkhamanato yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e uppan
vÄ• yÄ• va mahÄ• bodhipallaá¹…ke arahattamaggÄ• uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e u
vÄ• paá¹-á¹-hÄ• ya yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e uppannaá¹
pavattamÄ• naá¹ƒ pavattanti duvidhaá¹ƒ. taÃ±hi yÄ• va aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa so
pavattamÄ• naá¹ƒ, phalakkhaá¹‡e pavattaá¹ƒ nÄ• ma. tesu paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokutt
lokiyaá¹ƒ. ubhayampi panetaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ, buddhÄ• naá¹ƒyeva orasa

idÄ• ni \Ne III 294/ yehi dasahi balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹
vitthÄ• rato dassetuá¹ƒ __katamÄ• ni dasa? idha, bhikkhave, tathÄ• gato á¹-hÄ• naÃ±ca á¹-
tattha __á¹-hÄ• naÃ±ca á¹-hÄ• nato_ti kÄ• raá¹‡aÃ±ca kÄ• raá¹‡ato. kÄ• raá¹‡aÃ±hi \Ee V
tiá¹-á¹-hati, tadÄ• yattavuttitÄ• ya uppajjati ceva pavattati ca, tasmÄ• á¹-hÄ• nanti vuccati. t
``ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• ya, taá¹ƒ
yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ aá¹-á¹-
á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
``tattha katamaá¹ƒ tathÄ• gatassa á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (Vibh 809) nayena vitthÄ• ritameva. __yampÄ«_ti yena Ã±
tathÄ• gatassÄ• _ti idampi á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa tathÄ• gat
evaá¹ƒ sabbapadesu yojanÄ• veditabbÄ• .

__kammasamÄ• dÄ• nÄ• na_nti samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalakammÄ• naá¹

__á¹-hÄ• naso hetuso_ti paccayato ceva \Be III 296/ hetuto ca. tattha gatiupadhikÄ• lapayo
á¹-hÄ• naá¹ƒ, kammaá¹ƒ hetu. imassa pana Ã±Ä• á¹‡assa vitthÄ• rakathÄ• ``atthekaccÄ• n
kammasamÄ• dÄ• nÄ• ni gatisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«â€™â€™ tiÄ• din
Ä• gatÄ• yeva.

__sabbatthagÄ• mini_nti sabbagatigÄ• miniÃ±ca agatigÄ• miniÃ±ca. __paá¹-ipada_nti mag
pajÄ• nÄ• tÄ«_ti bahÅ«supi manussesu ekameva pÄ• á¹‡aá¹ƒ \Ee V 14/ ghÄ• tentesu ``ima
bhavissati, imassa tiracchÄ• nayonigÄ• minÄ«â€™â€™ ti iminÄ• nayena ekavatthusmimpi
kusalÄ• kusalacetanÄ• saá¹…khÄ• tÄ• naá¹ƒ paá¹-ipattÄ«naá¹ƒ aviparÄ«tato sabhÄ• vaá¹ƒ
Ã±Ä• á¹‡assa vitthÄ• rakathÄ• ``tattha katamaá¹ƒ tathÄ• gatassa sabbatthagÄ• miniá¹ƒ pa
Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• nirayagÄ• minÄ«ti pajÄ
(Vibh 811) nayena abhidhamme Ä• gatÄ• yeva.

__anekadhÄ• tu_nti cakkhudhÄ• tuÄ• dÄ«hi kÄ• madhÄ• tuÄ• dÄ«hi vÄ• dhÄ• tÅ«hi bahu
tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡atÄ• ya nÄ• nappakÄ• radhÄ• tuá¹ƒ. __loka_nti k
__yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ aviparÄ«tato sabhÄ• vaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ ``tattha katamaá¹ƒ tathÄ• gatassa \Ne III 295/ anekadhÄ• tunÄ• nÄ• dhÄ• tul
Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato khandhanÄ• nattaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• na

__nÄ• nÄ• dhimuttikata_nti hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaá¹ƒ. ida
katamaá¹ƒ tathÄ• gatassa sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹
pajÄ• nÄ• ti santi sattÄ• hÄ«nÄ• dhimuttikÄ• â€™â€™ tiÄ• dinÄ• nayena abhidhamme vit

__parasattÄ• na_nti padhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ• na_nti tato aÃ±Ã±esaá¹ƒ hÄ«
vÄ• etaá¹ƒ padadvayaá¹ƒ, veneyyavasena dvidhÄ• vuttaá¹ƒ. __indriyaparopariyatta_nti \E
indriyÄ• naá¹ƒ parabhÄ• vaÃ±ca aparabhÄ• vaÃ±ca, vuddhiÃ±ca hÄ• niÃ±cÄ• ti attho. imas
vitthÄ• rakathÄ• ``tattha katamaá¹ƒ tathÄ• gatassa parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ i
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ \Be III 297/? idha tathÄ• gato sattÄ• naá¹ƒ Ä• sayaá¹ƒ pajÄ
814) Ä• dinÄ• nayena abhidhamme Ä• gatÄ• yeva.

__jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ•
passatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ, savitakkasavicÄ• rÄ•
samÄ• dhÄ«naá¹ƒ, paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naÃ±ca navannaá¹ƒ anupubbasan
hÄ• nabhÄ• giyadhammaá¹ƒ. __vodÄ• na_nti visesabhÄ• giyadhammaá¹ƒ. __vuá¹-á¹-hÄ• n
vuá¹-á¹-hÄ• naá¹ƒ, tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• naâ€™
vuttaá¹ƒ paguá¹‡ajjhÄ• naÃ±ceva bhavaá¹…gaphalasamÄ• pattiyo ca. heá¹-á¹-himaá¹ƒ heâ
paguá¹‡ajjhÄ• naá¹ƒ uparimassa uparimassa padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• ``vodÄ• na

vuttaá¹ƒ. bhavaá¹…gena pana sabbajjhÄ• nehi vuá¹-á¹-hÄ• naá¹ƒ hoti, phalasamÄ• pattiyÄ
vuá¹-á¹-hÄ• naá¹ƒ hoti. taá¹ƒ sandhÄ• ya ca ``tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ
nti vuttaá¹ƒ. idampi Ã±Ä• á¹‡aá¹ƒ ``tattha katamaá¹ƒ tathÄ• gatassa jhÄ• navimokkhasamÄ
saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ? __jhÄ• yÄ
atthekacco jhÄ• yÄ« sampattiá¹ƒyeva samÄ• naá¹ƒ vipattÄ«ti paccetÄ«â€™â€™ tiÄ• dinÄ•
vitthÄ• ritameva. sabbaÃ±Ä• á¹‡Ä• naá¹ƒ \Ee V 16/ vitthÄ• rakathÄ• ya vinicchayo sammoh
vibhaá¹…gaá¹-á¹-hakathÄ• ya vutto, pubbenivÄ• sÄ• nussatidibbacakkhuÃ±Ä• á¹‡akathÄ•
Ä• savakkhayakathÄ• heá¹-á¹-hÄ• vuttÄ• yevÄ• ti.

tattha \Ne III 296/ paravÄ• dÄ«kathÄ• hoti ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pÄ• á¹-iyekkaá
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assevÄ• yaá¹ƒ pabhedoâ€™â€™ ti. taá¹ƒ na tathÄ• daá¹-á¹-hab
dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. dasabalaÃ±Ä• á¹‡aÃ±
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ tampi tato avasesampi jÄ• nÄ• ti. dasabalaÃ±Ä• á¹‡esu hi p
kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti, dutiyaá¹ƒ kammavipÄ• kantarameva, tatiyaá¹ƒ kam
dhÄ• tunÄ• nattakÄ• raá¹‡ameva, paÃ±camaá¹ƒ sattÄ• naá¹ƒ ajjhÄ• sayÄ• dhimuttimeva, c
tikkhamudubhÄ• vameva, sattamaá¹ƒ jhÄ• nÄ• dÄ«hi saddhiá¹ƒ tesaá¹ƒ saá¹ƒkilesÄ• dimev
pubbenivutthakkhandhasantatimeva, navamaá¹ƒ sattÄ• naá¹ƒ cutipaá¹-isandhimeva, dasam
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana etehi jÄ• nitabbaÃ±ca tato uttariÃ±ca pajÄ• nÄ• ti, etes
sabbaá¹ƒ karoti. taÃ±hi jhÄ• naá¹ƒ hutvÄ• appetuá¹ƒ \Be III 298/ na sakkoti, iddhi hutvÄ• v
sakkoti, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti.

apica paravÄ• dÄ« evaá¹ƒ pucchitabbo ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• metaá¹ƒ savitakkasav
avitakkavicÄ• ramattaá¹ƒ avitakkaavicÄ• raá¹ƒ, kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«
lokuttaraâ€™â€™ nti. jÄ• nanto ``paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡Ä• ni savitakkasavicÄ• r
``tato parÄ• ni dve avitakkaavicÄ• rÄ• nÄ«â€™â€™ ti vakkhati. ``Ä• savakkhayaÃ±Ä• á¹‡aa
savitakkasavicÄ• raá¹ƒ siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raâ€™â€™ r
tathÄ• ``paá¹-ipÄ• á¹-iyÄ• satta kÄ• mÄ• vacarÄ• ni, tato dve rÅ«pÄ• vacarÄ• ni, avasÄ• n
vakkhati. ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana savitakkasavicÄ• rameva lokiyamevÄ• â€™

evamettha anupadavaá¹‡á¹‡anaá¹ƒ Ã±atvÄ• idÄ• ni yasmÄ• tathÄ• gato paá¹-hamaá¹ƒye
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡ena veneyyasattÄ• naá¹ƒ Ä• savakkhayÄ• dhigamassa ce
á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÅ«taá¹ƒ kilesÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati lokiyasammÄ• diá
niyatamicchÄ• diá¹-á¹-hiá¹-á¹-hÄ• nÄ• bhÄ• vadassanato ca. atha nesaá¹ƒ kammavipÄ• kaÃ
vipÄ• kÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati tihetukappaá¹-isandhidassanato, sabbatthagÄ• mi
kammÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati Ä• nantariyakammÄ• bhÄ• vadassanato. evamanÄ•
anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡ena anukÅ«ladhammadesanatthaá¹ƒ cariyÄ• visesa
atha nesaá¹ƒ nÄ• nÄ• dhimuttikataÃ±Ä• á¹‡ena adhimuttiá¹ƒ passati payogaá¹ƒ anÄ• diyitv
dhammadesanatthaá¹ƒ. athevaá¹ƒ diá¹-á¹-hÄ• dhimuttÄ«naá¹ƒ yathÄ• satti yathÄ• balaá¹ƒ

indriyaparopariyattiÃ±Ä• á¹‡ena indriyaparopariyattaá¹ƒ passati saddhÄ• dÄ«naá¹ƒ tikkham
evaá¹ƒ pariÃ±Ã±Ä• tindriyaparopariyattÄ• \Ne III 297/ pana te sace dÅ«re honti, atha jhÄ• n
jhÄ• nÄ• dÄ«su vasÄ«bhÅ«tattÄ• iddhivisesena te khippaá¹ƒ upagacchati. upagantvÄ• ca
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena pubbajÄ• tibhavaá¹ƒ, dibbacakkhÄ• nubhÄ• vato patta
sampati cittavisesaá¹ƒ \Ee V 18/ passanto Ä• savakkhayaÃ±Ä• á¹‡Ä• nubhÄ• vena Ä• sava
vigatasammohattÄ• Ä• savakkhayÄ• ya dhammaá¹ƒ deseti. tasmÄ• iminÄ• nukkamena im
veditabbÄ• ni.

2. adhivuttipadasuttavaá¹‡á¹‡anÄ•

<22> dutiye \Be III 299/ __ye te dhammÄ• _ti ye te dasabalaÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ
__adhivuttipadÄ• na_nti adhivacanapadÄ• naá¹ƒ, khandhÄ• yatanadhÄ• tudhammÄ• nanti
adhivacanÄ• ni vuccanti, tesaá¹ƒ ye padabhÅ«tÄ• desanÄ• ya padaá¹-á¹-hÄ• nattÄ• . atÄ«
kathayiá¹ƒsu, anÄ• gatÄ• pi eteva kathayissanti. tasmÄ• khandhÄ• dayo adhivuttipadÄ• ni
adhivuttipadÄ• naá¹ƒ. atha vÄ• bhÅ«tamatthaá¹ƒ abhibhavitvÄ• yathÄ• sabhÄ• vato aggal
adhivuttiyoti diá¹-á¹-hiyo vuccanti, adhivuttÄ«naá¹ƒ padÄ• ni adhivuttipadÄ• ni, diá¹-á¹-hidÄ«
vacanÄ• nÄ«ti attho. tesaá¹ƒ adhivuttipadÄ• naá¹ƒ diá¹-á¹-hivohÄ• rÄ• naá¹ƒ. __abhiÃ±Ã±Ä
jÄ• nitvÄ• paccakkhakaraá¹‡atthÄ• ya. __visÄ• rado_ti Ã±Ä• á¹‡asomanassappatto. __tatt
__tesaá¹ƒ tesaá¹ƒ tathÄ• tathÄ• dhammaá¹ƒ desetu_nti tesaá¹ƒ tesaá¹ƒ diá¹-á¹-higatikÄ• n
Ä• sayaá¹ƒ Ã±atvÄ• tathÄ• tathÄ• dhammaá¹ƒ desetuá¹ƒ. __hÄ«naá¹ƒ vÄ• hÄ«nanti Ã±a
dhammaá¹ƒ ``hÄ«no dhammoâ€™â€™ ti jÄ• nissati. __Ã±Ä• teyya_nti Ã±Ä• tabbaá¹ƒ. __d
daá¹-á¹-habbaá¹ƒ. __sacchikareyya_nti sacchikÄ• tabbaá¹ƒ. __tattha_ \Ee V 19/ __tattha ya
tesu tesu dhammesu yathÄ• sabhÄ• vaÃ±Ä• á¹‡aá¹ƒ. iminÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dassetvÄ• puna dasabalaÃ±Ä• á¹‡aá¹ƒ dassento __dasayi
dasabalaÃ±Ä• á¹‡ampi hi tattha tattha yathÄ• bhÅ«taÃ±Ä• á¹‡amevÄ• ti.

3. kÄ• yasuttavaá¹‡á¹‡anÄ•

<23> tatiye __Ä• panno hoti kaÃ±cideva desa_nti kaÃ±ci Ä• pattikoá¹-á¹-hÄ• saá¹ƒ Ä• pann
anupavisitvÄ• pariyogÄ• hetvÄ• . __kÄ• yaduccarita_nti tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ. __v
298/ catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ. __pÄ• pikÄ• issÄ• _ti lÄ• mikÄ• usÅ«yÄ• . __paÃ±
sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya passitvÄ• passitvÄ• pahÄ• tabbÄ• . __ijjhatÄ«_ti
nissÄ• ya upasaá¹…kamitvÄ• vasantassa. __abhibhuyyÄ• _ti ajjhottharitvÄ• \Be III 300/ m
vattati. imasmiá¹ƒ sutte sahavipassanÄ• ya maggo kathito.

4. mahÄ• cundasuttavaá¹‡á¹‡anÄ•

<24> catutthe __jÄ• nÄ• mimaá¹ƒ dhamma_nti iminÄ• Ã±Ä• á¹‡avÄ• dassa vadanÄ• kÄ• n

__bhÄ• vitakÄ• yomhÄ«_tiÄ• dÄ«hi bhÄ• vanÄ• vÄ• dassa. tatiyavÄ• re dvepi vÄ• dÄ• eka
arahattameva paá¹-ijÄ• nanti. __aá¸• á¸• havÄ• daá¹ƒ vadeyyÄ• _ti aá¸• á¸• hohamasmÄ«ti
__upanÄ«hÄ• tu_nti nÄ«haritvÄ• dÄ• tuá¹ƒ.

5. kasiá¹‡asuttavaá¹‡á¹‡anÄ•

<25> paÃ±came sakalaá¹-á¹-hena kasiá¹‡Ä• ni, tadÄ• rammaá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ
adhiá¹-á¹-hÄ• naá¹-á¹-hena vÄ• Ä• yatanÄ• nÄ«ti __kasiá¹‡Ä• yatanÄ• ni. uddha_nti \Ee V
gagaá¹‡atalÄ• bhimukhaá¹ƒ. __adho_ti heá¹-á¹-hÄ• bhÅ«mitalÄ• bhimukhaá¹ƒ. __tiriya_nti
samantÄ• paricchinditvÄ• . ekacco hi uddhameva kasiá¹‡aá¹ƒ vaá¸• á¸• heti, ekacco adho,
tena vÄ• kÄ• raá¹‡ena evaá¹ƒ pasÄ• reti Ä• lokamiva rÅ«padassanakÄ• mo. tena vuttaá¹ƒ
saÃ±jÄ• nÄ• ti uddhaá¹ƒ adho tiriyaâ€™â€™ nti. __advaya_nti idaá¹ƒ pana ekassa aÃ±Ã±a
vuttaá¹ƒ. yathÄ• hi udakaá¹ƒ paviá¹-á¹-hassa sabbadisÄ• su udakameva hoti na aÃ±Ã±aá¹
pathavÄ«kasiá¹‡aá¹ƒ pathavÄ«kasiá¹‡ameva hoti. natthi tassa aÃ±Ã±akasiá¹‡asambhedoti
__appamÄ• á¹‡a_nti idaá¹ƒ tassa tassa pharaá¹‡aappamÄ• á¹‡avasena vuttaá¹ƒ. taÃ±hi ce
pharati, ``ayamassa Ä• di, idaá¹ƒ majjhaâ€™â€™ nti pamÄ• á¹‡aá¹ƒ na gaá¹‡hÄ• ti. __viÃ±
cettha kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ. tattha kasiá¹‡avasena kasi
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• savasena tattha pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒadhotiriyatÄ•
saá¹…khepo, kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayena panetÄ• ni pathavÄ«kasiá¹‡Ä• dÄ«ni
51 Ä• dayo) vuttÄ• neva.

6. kÄ• á¸·Ä«suttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he \Ne III 299/ \Be III 301/ __kumÄ• ripaÃ±hesÅ«_ti kumÄ• rÄ«naá¹ƒ mÄ• ra
__atthassa_ \Ee V 21/ __pattiá¹ƒ hadayassa santi_nti dvÄ«hipi padehi arahattameva kathita
rÄ• gÄ• dikilesasenaá¹ƒ. __piyasÄ• tarÅ«pa_nti piyajÄ• tikesu ca sÄ• tajÄ• tikesu ca vatthÅ
evaá¹ƒladdhanÄ• maá¹ƒ. __ekohaá¹ƒ jhÄ• yaá¹ƒ sukhamanubodhi_nti evaá¹ƒ kilesasenaá¹
jhÄ• yanto sukhaá¹ƒ anubujjhiá¹ƒ sacchiakÄ• siá¹ƒ. __sakkhi_nti sakkhibhÄ• vappattaá¹ƒ dh
sampajjati kenaci me_ti mayhaá¹ƒ kenaci saddhiá¹ƒ mittadhammo nÄ• ma natthi.
__pathavÄ«kasiá¹‡asamÄ• pattiparamÄ• kho, bhagini, eke samaá¹‡abrÄ• hmaá¹‡Ä• attho
pathavÄ«kasiá¹‡asamÄ• pattiparamo uttamo atthoti gahetvÄ• abhinibbattesuá¹ƒ. __yÄ• va
pathavÄ«kasiá¹‡asamÄ• pattiparamatÄ• _ti yattakÄ• pathavÄ«kasiá¹‡asamÄ• pattiyÄ• utt
bhagavÄ• _ti taá¹ƒ bhagavÄ• abhiÃ±Ã±Ä• paÃ±Ã±Ä• ya abhiÃ±Ã±Ä• si. __assÄ• damadda
__Ä• dÄ«navamaddasÄ• _ti dukkhasaccaá¹ƒ addasa. __nissaraá¹‡amaddasÄ• _ti nirodhas
__maggÄ• maggaÃ±Ä• á¹‡adassanamaddasÄ• _ti maggasaccaá¹ƒ addasa. __atthassa pat
saccÄ• naá¹ƒ diá¹-á¹-hattÄ• arahattasaá¹…khÄ• tassa atthassa patti, sabbadarathapariá¸·Ä
__hadayassa santÄ«_ti.

7. paá¹-hamamahÄ• paÃ±hasuttavaá¹‡á¹‡anÄ•

<27> sattame __abhijÄ• nÄ• thÄ• _ti abhijÄ• nitvÄ• paccakkhaá¹ƒ katvÄ• viharatha. __ab
abhijÄ• nitvÄ• . __idhÄ• _ti imÄ• ya. __dhammadesanÄ• ya vÄ• dhammadesana_nti yadid
dhammadesanÄ• ya saddhiá¹ƒ amhÄ• kaá¹ƒ dhammadesanaá¹ƒ, amhÄ• kaá¹ƒ vÄ• dhamn
gotamassa dhammadesanaá¹ƒ Ä• rabbha nÄ• nÄ• karaá¹‡aá¹ƒ vuccetha, taá¹ƒ kiá¹ƒ nÄ• m
eseva nayo. iti te majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya sÄ• sanena saddhiá¹ƒ attano laddhiá¹ƒ
samadhuraá¹ƒ á¹-hapayiá¹ƒsu. __neva abhinandiá¹ƒsÅ«_ti ``evametaâ€™â€™ nti na samp
__nappaá¹-ikkosiá¹ƒsÅ«_ti ``na idaá¹ƒ evaâ€™â€™ nti nappaá¹-isedhesuá¹ƒ. kasmÄ• ? te
andhasadisÄ• jÄ• nitvÄ• vÄ• ajÄ• nitvÄ• vÄ• katheyyuâ€™â€™ nti nÄ• bhinandiá¹ƒsu.

__na_ \Be III 302/ __sampÄ• yissantÄ«_ti sampÄ• detvÄ• kathetuá¹ƒ na sakkhissanti. __u
asampÄ• danato \Ne III 300/ uttarimpi dukkhaá¹ƒ Ä• pajjissanti. sampÄ• detvÄ• kathetuá¹ƒ
dukkhaá¹ƒ uppajjati. __yathÄ• taá¹ƒ, bhikkhave, avisayasmi_nti ettha ca __ta_nti nipÄ• tam
kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• avisaye paÃ±haá¹ƒ pucchitÄ• hontÄ«ti attho. __ito vÄ• par
mama sÄ• sanato sutvÄ• . itoti tathÄ• gatatopi tathÄ• gatasÄ• vakatopi. __Ä• rÄ• dheyyÄ•
Ä• rÄ• dhanaá¹ƒ nÄ• ma natthÄ«ti dasseti.

__ekadhamme_ti \Ee V 23/ ekasmiá¹ƒ dhamme. iminÄ• uddeso dassito. parato __katamas
paÃ±ho dassito. __sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• _ti idaá¹ƒ panettha veyyÄ• karaá¹‡a
__sammÄ• nibbindamÄ• no_tiÄ• dÄ«su pana sammÄ• hetunÄ• nayena nibbidÄ• nupassa
virÄ• gÄ• nupassanÄ• ya virajjanto, paá¹-isaá¹…khÄ• nupassanÄ• ya muccanassa upÄ• ya
adhimokkhavasena vÄ• vimuccamÄ• no sanniá¹-á¹-hÄ• naá¹ƒ kurumÄ• noti attho. udayabb
pubbantÄ• parantadassanena __sammÄ• pariyantadassÄ• vÄ«. sammadatthaá¹ƒ abhisam
Ã±Ä• á¹‡ena abhisamÄ• gantvÄ• . __dukkhassantakaro hotÄ«_ti sakalavaá¹-á¹-adukkhassa
karo hoti.

__sabbe sattÄ• _ti kÄ• mabhavÄ• dÄ«su ekavokÄ• rabhavÄ• dÄ«su ca sabbabhavesu sab
__Ä• hÄ• raá¹-á¹-hitikÄ• _ti Ä• hÄ• rato á¹-hiti etesanti Ä• hÄ• raá¹-á¹-hitikÄ• . iti sabbasattÄ
Ä• hÄ• ro nÄ• ma eko dhammo, tasmiá¹ƒ ekadhamme. nanu ca evaá¹ƒ sante yaá¹ƒ vuttaá¹
ahetukÄ• anÄ• hÄ• rÄ• aphassakÄ• â€™â€™ tiÄ• di (Vibh 1017), taá¹ƒ virujjhatÄ«ti. na vi
jhÄ• naá¹ƒ Ä• hÄ• ro hoti. evaá¹ƒ santepi ``cattÄ• rome, bhikkhave, Ä• hÄ• rÄ• â€™â€™ ti
virujjhatÄ«ti. idampi na virujjhati. etasmiÃ±hi sutte nippariyÄ• yena Ä• hÄ• ralakkhaá¹‡Ä• d
vuttÄ• , idha pana pariyÄ• yena paccayo \Ee V 24/ Ä• hÄ• roti vutto. sabbadhammÄ• naÃ±h
vaá¹-á¹-ati. so ca yaá¹ƒ yaá¹ƒ phalaá¹ƒ janeti, taá¹ƒ taá¹ƒ Ä• harati nÄ• ma. tasmÄ• Ä• hÄ•
tenevÄ• ha --- ``avijjampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ.
bhikkhave, avijjÄ• ya Ä• hÄ• ro? paÃ±ca nÄ«varaá¹‡Ä• tissa vacanÄ«yaâ€™â€™ nti (AN II
adhippeto. etasmiÃ±hi paccayÄ• hÄ• re gahite pariyÄ• yÄ• hÄ• ropi nippariyÄ• yÄ• hÄ• rop

tattha \Ne III 301/ asaÃ±Ã±Ä«bhave paccayÄ• hÄ• ro labbhati. anuppanne hi buddhe titthÄ
vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• catutthajjhÄ• naá¹ƒ nibbattetvÄ• tato vuá¹-á¹-hÄ• ya
vatetaá¹ƒ cittaá¹ƒ, cittassa nÄ• ma abhÄ• voyeva sÄ• dhu. cittaÃ±hi nissÄ• ya vadhabandh
uppajjati. citte asati natthetaâ€™â€™ nti khantiá¹ƒ ruciá¹ƒ uppÄ• detvÄ• aparihÄ«najjhÄ• n
asaÃ±Ã±Ä«bhave nibbattanti. yo yassa iriyÄ• patho manussaloke paá¹‡ihito ahosi, so tena
nibbattitvÄ• cittarÅ«pasadiso hutvÄ• paÃ±ca kappasatÄ• ni tiá¹-á¹-hati. ettakaá¹ƒ addhÄ• n
evarÅ«pÄ• nampi sattÄ• naá¹ƒ paccayÄ• hÄ• ro labbhati. te hi yaá¹ƒ jhÄ• naá¹ƒ bhÄ• vetvÄ
paccayo hoti. yathÄ• jiyÄ• vegena khittasaro yÄ• va jiyÄ• vego atthi, tÄ• va gacchati. evaá¹
atthi, tÄ• va tiá¹-á¹-hanti. tasmiá¹ƒ niá¹-á¹-hite khÄ«á¹‡avego viya saro patanti. cavanakÄ• le
rÅ«pakÄ• yo antaradhÄ• yati, kÄ• mÄ• vacarasaÃ±Ã±Ä• uppajjati, tena saÃ±Ã±uppÄ• den
paÃ±Ã±Ä• yanti.

ye pana te nerayikÄ• neva vuá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ«, na puÃ±Ã±aphalÅ«pajÄ«vÄ«ti
Ä• hÄ• roti? tesaá¹ƒ kammameva Ä• hÄ• ro \Ee V 25/. kiá¹ƒ paÃ±ca Ä• hÄ• rÄ• atthÄ«ti? p
vattabbaá¹ƒ, nanu ``paccayo Ä• hÄ• roâ€™â€™ ti vuttametaá¹ƒ. tasmÄ• yena kammena n
tesaá¹ƒ á¹-hitipaccayattÄ• Ä• hÄ• ro hoti. yaá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ --- ``na ca tÄ• v
yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ« hotÄ«â€™â€™ ti (MN III 250, 268; AN I 3.36).

kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ Ä• rabbhÄ• pi cettha vivÄ• do na kÄ• tabbo. mukhe uppajjana
Ä• hÄ• rakiccaá¹ƒ sÄ• dheti. kheá¸·o hi niraye dukkhavedanÄ«yo hutvÄ• paccayo hoti, sag
kÄ• mabhave nippariyÄ• yena cattÄ• ro Ä• hÄ• rÄ• , rÅ«pÄ• rÅ«pabhavesu á¹-hapetvÄ• as
tayo, asaÃ±Ã±Ä• naÃ±ceva avasesÄ• naÃ±ca paccayÄ• hÄ• roti iminÄ• Ä• kÄ• rena sabb
veditabbÄ• . tattha cattÄ• ro Ä• hÄ• ro yo vÄ• pana koci paccayÄ• hÄ• ro dukkhasaccaá¹ƒ
purimataá¹‡hÄ• samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, nirodhappajÄ•
maggasaccanti evaá¹ƒ catusaccavasena sabbavÄ• resu yojanÄ• kÄ• tabbÄ• .

8. dutiyamahÄ• paÃ±hasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame \Ne III 302/ __kajaá¹…galÄ• ya_nti evaá¹ƒnÄ• make nagare. __kajaá¹…
kajaá¹…galÄ• vÄ• sino. __mahÄ• paÃ±hesÅ«_ti mahantaatthapariggÄ• hakesu paÃ±hesu.
yathÄ• me ettha upaá¹-á¹-hÄ• ti. __sammÄ• subhÄ• vitacitto_ti hetunÄ• nayena suá¹-á¹-h
ceva tassa attho_ti kiÃ±cÄ• pi bhagavatÄ• ``cattÄ• ro dhammÄ• â€™â€™ tiÄ• dayo paÃ±h
tiÄ• dinÄ• nayena vissajjitÄ• , yasmÄ• pana catÅ«su Ä• hÄ• resu pariÃ±Ã±Ä• tesu cattÄ•
bhÄ• vitÄ• honti, tesu ca bhÄ• vitesu cattÄ• ro Ä• hÄ• rÄ• pariÃ±Ã±Ä• tÄ• va honti. tasmÄ
byaÃ±janamevettha nÄ• naá¹ƒ, attho pana ekoyeva. indriyÄ• dÄ«supi eseva nayo. tena vutt
ceva tassa atthoâ€™â€™ ti. atthato hi ubhayampetaá¹ƒ majjhe bhinnasuvaá¹‡á¹‡amiva hot

9. paá¹-hamakosalasuttavaá¹‡á¹‡anÄ•

<29> navame __yÄ• vatÄ• _ti yattakÄ• . __kÄ• sikosalÄ• _ti kÄ• sikosalajanapadÄ• . __att
á¹-hitassa aÃ±Ã±athattaá¹ƒ atthiyeva. __atthi vipariá¹‡Ä• mo_ti maraá¹‡ampi atthiyeva. __ta
nibbindatÄ«_ti tasmimpi sampattijÄ• te ukkaá¹‡á¹-hati. __agge virajjatÄ«_ti sampattiyÄ• ag
virajjati. __pageva hÄ«nasmi_nti paá¹-hamataraá¹ƒyeva hÄ«ne ittaramanussÄ• naá¹ƒ paÃ±

__manomayÄ• _ti jhÄ• namanena nibbattÄ• . __bÄ• rÄ• á¹‡aseyyaka_nti bÄ• rÄ• á¹‡asiya
kappÄ• sopi mudu, suttakantikÄ• yopi tantavÄ• yÄ• pi chekÄ• , udakampi suci siniddhaá¹ƒ.
__ubhatobhÄ• gavimaá¹-á¹-ha_nti dvÄ«supi passesu maá¹-á¹-haá¹ƒ mudu \Be III 305/ sinid
paá¹-ipadÄ• lokiyalokuttaramissikÄ• kathitÄ• . saÃ±Ã±Ä• su paá¹-hamÄ• kÄ• mÄ• vacara
rÅ«pÄ• vacarasaÃ±Ã±Ä• , tatiyÄ• lokuttarasaÃ±Ã±Ä• , catutthÄ• Ä• kiÃ±caÃ±Ã±Ä• yatana
saÃ±Ã±Ä• aggÄ• ti Ä• gatÄ• , tato paraá¹ƒ saÃ±Ã±Ä• paÃ±Ã±atti nÄ• ma natthi, tasmÄ• a

__bÄ• hirakÄ• na_nti sÄ• sanato bahiddhÄ• pavattÄ• naá¹ƒ. __no_ \Ee V 27/ __cassaá¹ƒ
ahaá¹ƒ atÄ«te na bhavissaá¹ƒ, etarahipi me ayaá¹ƒ attabhÄ• vo na siyÄ• . __na bhavissÄ•
\Ne III 303/ sacepi anÄ• gate na bhavissÄ• mi, na ca me kiÃ±ci palibodhajÄ• taá¹ƒ bhavissa
virajjatÄ«_ti ucchedadiá¹-á¹-hiyaá¹ƒ virajjati. ucchedadiá¹-á¹-hi hi idha nibbÄ• nassa santatÄ
jÄ• tÄ• .

__paramatthavisuddhi_nti uttamatthavisuddhiá¹ƒ. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasa
adhivacanaá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatanaÃ±hi vipassanÄ• padaá¹-á¹-hÄ• nattÄ• aggaá¹ƒ n
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ dÄ«ghÄ• yukattÄ• . __paramadiá¹-á¹-hadhamma
attabhÄ• ve paramanibbÄ• naá¹ƒ. __anupÄ• dÄ• vimokkho_ti catÅ«hi upÄ• dÄ• nehi aggal
arahattassetaá¹ƒ nÄ• maá¹ƒ. __pariÃ±Ã±a_nti samatikkamaá¹ƒ. tattha bhagavÄ• paá¹-ham
pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, arÅ«pÄ• vacarehi rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• pe
vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti. nibbÄ• naÃ±hi sabbavedayitappahÄ• nattÄ•
__anupÄ• dÄ• parinibbÄ• na_nti apaccayaparinibbÄ• naá¹ƒ. idaá¹ƒ pana suttaá¹ƒ kathento
anabhiratipÄ«á¸·itÄ• ni paÃ±ca bhikkhusatÄ• ni disvÄ• tesaá¹ƒ anabhirativinodanatthaá¹ƒ k
anabhiratiá¹ƒ vinodetvÄ• desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• sotÄ• pannÄ• hutv
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

10. dutiyakosalasuttavaá¹‡á¹‡anÄ•

<30> dasame __uyyodhikÄ• nivatto hotÄ«_ti yuddhato nivatto hoti. __laddhÄ• dhippÄ• yo_
mahÄ• kosalaraÃ±Ã±Ä• kira bimbisÄ• rassa dhÄ«taraá¹ƒ dentena dvinnaá¹ƒ rajjÄ• naá¹ƒ a
kÄ• sigÄ• mo nÄ• ma dhÄ«tu dinno \Be III 306/. ajÄ• tasattunÄ• pitari mÄ• rite mÄ• tÄ• pis
nacirasseva matÄ• . tato rÄ• jÄ• pasenadikosalo ``ajÄ• tasattunÄ• mÄ• tÄ• pitaro mÄ• ritÄ

gÄ• moâ€™â€™ ti tassatthÄ• ya aá¹-á¹-aá¹ƒ karoti, ajÄ• tasattupi ``mama mÄ• tu santakoâ
gÄ• massatthÄ• ya. dvepi mÄ• tulabhÄ• gineyyÄ• caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ•
pasenadikosalo dve vÄ• re ajÄ• tasattunÄ• parÄ• jito nagarameva pÄ• visi. tatiyavÄ• re ``k
bhaveyyÄ• â€™â€™ ti upassutivasena yujjhitabbÄ• kÄ• raá¹ƒ Ã±atvÄ• byÅ«haá¹ƒ racayitv
parikkhipitvÄ• ajÄ• tasattuá¹ƒ gaá¹‡hi. tÄ• vadeva jayÄ• dhippÄ• yassa laddhattÄ• laddhÄ

__yena_ \Ne III 304/ __Ä• rÄ• mo tena pÄ• yÄ• sÄ«_ti bahinagare jayakhandhÄ• vÄ• raá¹ƒ
alaá¹…karonti, tÄ• va dasabalaá¹ƒ vandissÄ• mi. nagaraá¹ƒ paviá¹-á¹-hakÄ• lato paá¹-á¹-hÄ
hotÄ«â€™â€™ ti amaccagaá¹‡aparivuto yenÄ• rÄ• mo tena pÄ• yÄ• si, Ä• rÄ• maá¹ƒ pÄ•
piá¹‡á¸• apÄ• tappaá¹-ikkantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ datvÄ• sammÄ• sambud
bhikkhusaá¹…ghe ca ovÄ• daá¹ƒ sampaá¹-icchitvÄ• attano attano rattiá¹-á¹-hÄ• nadivÄ• á¹
__caá¹…kamantÄ«_ti kasmiá¹ƒ samaye caá¹…kamanti? paá¹‡Ä«tabhojanapaccayassa thin
divÄ• padhÄ• nikÄ• vÄ• te. tÄ• disÄ• naÃ±hi pacchÄ• bhattaá¹ƒ caá¹…kamitvÄ• nhatvÄ•
\Ee V 29/ nisajja samaá¹‡adhammaá¹ƒ karontÄ• naá¹ƒ cittaá¹ƒ ekaggaá¹ƒ hoti. __ye te bhik
``kahaá¹ƒ satthÄ• kahaá¹ƒ sugatoti pariveá¹‡ena pariveá¹‡aá¹ƒ Ä• gantvÄ• pucchitvÄ• va
vilokento araÃ±Ã±ahatthÄ« viya mahÄ• caá¹…kame caá¹…kamamÄ• ne paá¹ƒsukÅ«like bh
agamÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __dassanakÄ• mÄ• _ti passitukÄ• mÄ• . __vihÄ
sandhÄ• ya Ä• haá¹ƒsu. __ataramÄ• no_ti aturito, saá¹‡ikaá¹ƒ padapamÄ• á¹‡aá¹-á¹-hÄ• n
vattaá¹ƒ katvÄ• susammaá¹-á¹-haá¹ƒ muttajÄ• lasinduvÄ• rasadisaá¹ƒ vÄ• lukaá¹ƒ avinÄ•
pamukhaá¹ƒ. __aggaá¸·a_nti kavÄ• á¹-aá¹ƒ. __ukkÄ• sitvÄ• _ti ukkÄ• sitasaddaá¹ƒ katvÄ•
agganakhena Ä«sakaá¹ƒ kuÃ±cikÄ• chiddasamÄ«pe koá¹-ehÄ«ti vuttaá¹ƒ hoti. dvÄ• raá¹ƒ k
atiheá¹-á¹-hÄ• dÄ«ghajÄ• tikÄ• koá¹-enti. tathÄ• akoá¹-etvÄ• majjhe chiddasamÄ«pe koá
dvÄ• rakoá¹-anavattanti \Be III 307/ vadanti. __vivari bhagavÄ• dvÄ• ra_nti na bhagavÄ• u
vivarati, vivaratÅ«ti pana hatthaá¹ƒ pasÄ• reti. tato ``bhagavÄ• tumhehi anekakappakoá¹-Ä
dadamÄ• nehi na sahatthÄ• dvÄ• ravivaraá¹‡akammaá¹ƒ kataâ€™â€™ nti sayameva dvÄ•
yasmÄ• bhagavato manena vivaá¹-aá¹ƒ, tasmÄ• ``vivari bhagavÄ• dvÄ• raâ€™â€™ nti va

__mettÅ«pahÄ• ra_nti \Ee V 30/ mettÄ• sampayuttaá¹ƒ kÄ• yikavÄ• casikaupahÄ• raá¹ƒ. _
rÄ• jÄ• pubbe thÅ«lasarÄ«ro ahosi, doá¹‡apÄ• kaá¹ƒ bhuÃ±jati. athassa bhagavÄ• divase
hÄ• panatthÄ• ya ---

``manujassa sadÄ• satÄ«mato,

mattaá¹ƒ jÄ• nato laddhabhojane.

tanukassa \Ne III 305/ bhavanti vedanÄ• ,

saá¹‡ikaá¹ƒ jÄ«rati Ä• yupÄ• layaâ€™â€™ nti || (SN I 1.124) ---

imaá¹ƒ ovÄ• daá¹ƒ adÄ• si. so imasmiá¹ƒ ovÄ• de á¹-hatvÄ• divase divase thokaá¹ƒ thokaá
nÄ• á¸·ikodanaparamatÄ• ya saá¹‡á¹-hÄ• si, gattÄ• nipissa tanÅ«ni thirÄ• ni jÄ• tÄ• ni. taá¹
upakÄ• raá¹ƒ sandhÄ• ya ``kataÃ±Ã±utaá¹ƒ kho ahaá¹ƒ, bhante, kataveditaá¹ƒ sampassam
Ã±Ä• ye_ti sahavipassanake magge. __vuddhasÄ«lo_ti vaá¸• á¸• hitasÄ«lo. __ariyasÄ«lo_t
samannÄ• gato. __kusalasÄ«lo_ti anavajjehi sÄ«lehi samannÄ• gato. __Ä• raÃ±Ã±ako_ti jÄ
abhisambujjhamÄ• nopi araÃ±Ã±e abhisambuddho, devavimÄ• nakappÄ• ya gandhakuá¹-iy
vasÄ«ti dassento evamÄ• ha. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

mahÄ• vaggo tatiyo.

4. upÄ• livaggo

1. upÄ• lisuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Ee V 31/ paá¹-hame __saá¹…ghasuá¹-á¹-hutÄ• yÄ• _tiÄ• dÄ«su saá¹…g
saá¹…ghassa suá¹-á¹-hubhÄ• vo, ``suá¹-á¹-hu devÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne viya `
\Be III 308/ vacanasampaá¹-icchanabhÄ• vo. yo ca tathÄ• gatassa vacanaá¹ƒ sampaá¹-icch
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattati. tasmÄ• saá¹…ghassa ``suá¹-á¹-hu, bhante
vacanasampaá¹-icchanatthaá¹ƒ paÃ±Ã±attaá¹ƒ, asampaá¹-icchane Ä• dÄ«navaá¹ƒ, sampaá
dassetvÄ• , na balakkÄ• rena abhibhavitvÄ• ti etamatthaá¹ƒ Ä• vikaronto Ä• ha --- __saá¹…
__saá¹…ghaphÄ• sutÄ• yÄ• _ti saá¹…ghassa phÄ• subhÄ• vÄ• ya, sahajÄ«vitÄ• ya sukhav

__dummaá¹…kÅ«naá¹ƒ_ \Ne III 306/ __puggalÄ• naá¹ƒ niggahÄ• yÄ• _ti dummaá¹…kÅ«nA
maá¹…kutaá¹ƒ Ä• pÄ• diyamÄ• nÄ• pi dukkhena Ä• pajjanti, vÄ«tikkamaá¹ƒ karontÄ• vÄ•
niggahatthÄ• ya. te hi sikkhÄ• pade asati ``kiá¹ƒ tumhehi diá¹-á¹-haá¹ƒ, kiá¹ƒ sutaá¹ƒ, kiá¹ƒ
katamasmiá¹ƒ vatthusmiá¹ƒ katamaá¹ƒ Ä• pattiá¹ƒ ropetvÄ• amhe niggaá¹‡hathÄ• â€™â€™
viheá¹-heyyuá¹ƒ. sikkhÄ• pade pana sati te saá¹…gho sikkhÄ• padaá¹ƒ dassetvÄ• saha dh
vuttaá¹ƒ --- ``dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€™ ti.

__pesalÄ• na_nti piyasÄ«lÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• ratthÄ• ya. piyasÄ«lÄ• h
kattabbÄ• kattabbaá¹ƒ sÄ• vajjÄ• navajjaá¹ƒ velaá¹ƒ mariyÄ• daÃ±ca ajÄ• nantÄ• sikkhÄ•
ghaá¹-amÄ• nÄ• kilamanti, te pana sÄ• vajjÄ• navajjaá¹ƒ velaá¹ƒ mariyÄ• daÃ±ca \Ee V 32
sikkhÄ• pÄ• ripÅ«riyÄ• ghaá¹-amÄ• nÄ• na kilamanti. tena tesaá¹ƒ sikkhÄ• padapaÃ±Ã±Ä
saá¹ƒvattatiyeva. yo vÄ• dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggaho, sveva tesaá¹ƒ phÄ
nissÄ• ya hi uposathappavÄ• raá¹‡Ä• na tiá¹-á¹-hanti, saá¹…ghakammÄ• ni nappavattanti,
bhikkhÅ« anekaggÄ• uddesÄ• dÄ«su anuyuÃ±jituá¹ƒ na sakkonti. dussÄ«lesu pana niggah
upaddavo na hoti, tato pesalÄ• bhikkhÅ« phÄ• su viharanti. evaá¹ƒ ``pesalÄ• naá¹ƒ bhikkhÅ

phÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti ettha dvidhÄ• attho veditabbo.

__diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• yÄ• _ti diá¹-á¹-hadhammikÄ• Ä
á¹-hitena tasmiá¹ƒyeva attabhÄ• ve pattabbÄ•
pÄ• á¹‡ippahÄ• radaá¹‡á¸• appahÄ• rasatthappahÄ• rahatthacchedapÄ• dacchedaakittiaya
dukkhaviseso, tesaá¹ƒ saá¹ƒvarÄ• ya pidahanÄ• ya Ä• gamanamaggathakanÄ• yÄ• ti attho
samparÄ• yikÄ• Ä• savÄ• nÄ• ma asaá¹ƒvare á¹-hitena katapÄ• pakammamÅ«lakÄ• \Be
pattabbÄ• dukkhavisesÄ• , tesaá¹ƒ paá¹-ighÄ• tatthÄ• ya vÅ«pasamatthÄ• ya.

__appasannÄ• na_nti sikkhÄ• padapaÃ±Ã±attiyÄ• hi sati sikkhÄ• padapaÃ±Ã±attiá¹ƒ Ã±at
paá¹-ipajjamÄ• ne bhikkhÅ« disvÄ• vÄ• , yepi appasannÄ• paá¹‡á¸• itamanussÄ• , te ``yÄ
mahÄ• janassa rajjanadussanamuyhanaá¹-á¹-hÄ• nÄ• ni, tehi ime samaá¹‡Ä• Ä• rakÄ• vir
vata karontÄ«â€™â€™ ti pasÄ• daá¹ƒ Ä• pajjanti vinayapiá¹-akapotthakaá¹ƒ disvÄ•
micchÄ• diá¹-á¹-hikatavedibrÄ• hmaá¹‡Ä• viya. tena vuttaá¹ƒ --- ``appasannÄ• naá¹ƒ pasÄ

__pasannÄ• na_nti \Ne III 307/ yepi sÄ• sane pasannÄ• kulaputtÄ• , tepi sikkhÄ• padapaÃ
yathÄ• paÃ±Ã±attaá¹ƒ paá¹-ipajjamÄ• ne bhikkhÅ« vÄ• disvÄ• ``aho ayyÄ• dukkaraá¹ƒ ka
ekabhattÄ• vinayasaá¹ƒvaraá¹ƒ pÄ• lentÄ«â€™â€™ ti bhiyyo bhiyyo pasÄ«danti. tena vutta
bhiyyobhÄ• vÄ• yÄ• â€™â€™ ti.

__saddhammaá¹-á¹-hitiyÄ• _ti tividho saddhammo pariyattisaddhammo paá¹-ipattisaddham
tattha sakalampi buddhavacanaá¹ƒ pariyattisaddhammo nÄ• ma. terasa dhutaguá¹‡Ä•
cÄ• rittavÄ• rittasÄ«lasamÄ• dhivipassanÄ• ti ayaá¹ƒ paá¹-ipattisaddhammo nÄ• ma. navalo
adhigamasaddhammo nÄ• ma. so sabbopi yasmÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• sati bhikk
vibhaá¹…gaÃ±ca tadatthajotanatthaá¹ƒ aÃ±Ã±aÃ±ca buddhavacanaá¹ƒ pariyÄ• puá¹‡anti, y
paá¹-ipajjamÄ• nÄ• paá¹-ipattiá¹ƒ pÅ«retvÄ• paá¹-ipattiyÄ• adhigantabbaá¹ƒ lokuttaradhar
tasmÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• saddhammo ciraá¹-á¹-hitiko hoti. tena vuttaá¹ƒ ---
``saddhammaá¹-á¹-hitiyÄ• â€™â€™ ti.

__vinayÄ• nuggahÄ• yÄ• _ti sikkhÄ• padapaÃ±Ã±attiyÄ• sati saá¹ƒvaravinayo, pahÄ• nav
paÃ±Ã±attivinayoti catubbidho vinayo anuggahito hoti sÅ«patthambhito. tena vuttaá¹ƒ ---
``vinayÄ• nuggahÄ• yÄ• â€™â€™ ti.

2. pÄ• timokkhaá¹-á¹-hapanÄ• suttavaá¹‡á¹‡anÄ•

<32> dutiye __pÄ• rÄ• jiko_ti pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• panno. __pÄ• rÄ• jikakathÄ• _ \Ee V
``asukapuggalo pÄ• rÄ• jikaá¹ƒ Ä• panno nu kho noâ€™â€™ ti \Be III 310/ evaá¹ƒ kathÄ• Ä
aniá¹-á¹-hÄ• pitÄ• hoti. esa nayo sabbattha.

3. ubbÄ• hikÄ• suttavaá¹‡á¹‡anÄ•

<33> tatiye __ubbÄ• hikÄ• yÄ• _ti sampattaadhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ saá¹…ghato
gahaá¹‡atthÄ• ya. __vinaye kho pana á¹-hito hotÄ«_ti vinayalakkhaá¹‡e patiá¹-á¹-hito hoti. _
aÃ±Ã±assa \Ne III 308/ vacanamatteneva attano laddhiá¹ƒ vissajjeti. __paá¹-ibalo_ti kÄ• yal
Ã±Ä• á¹‡abalenapi samannÄ• gato. __saÃ±Ã±Ä• petu_nti jÄ• nÄ• petuá¹ƒ. __paÃ±Ã±Ä• pe
__nijjhÄ• petu_nti olokÄ• petuá¹ƒ. __pekkhatu_nti passÄ• petuá¹ƒ. __pasÄ• detu_nti saÃ±jÄ
__adhikaraá¹‡a_nti vivÄ• dÄ• dhikaraá¹‡Ä• dicatubbidhaá¹ƒ. __adhikaraá¹‡asamudaya_nti
adhikaraá¹‡akÄ• rakaá¹ƒ. __adhikaraá¹‡anirodha_nti adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamaá¹ƒ.
__adhikaraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipada_nti sattavidhaadhikaraá¹‡asamathaá¹ƒ.

4. upasampadÄ• suttavaá¹‡á¹‡anÄ•

<34> catutthe __anabhirati_nti ukkaá¹‡á¹-hitabhÄ• vaá¹ƒ. __vÅ«pakÄ• setu_nti vinetuá¹ƒ. _
uttamasÄ«le. __cittapaÃ±Ã±Ä• _supi eseva nayo.

7. saá¹…ghabhedasuttavaá¹‡á¹‡anÄ•

<37> sattame __vatthÅ«hÄ«_ti kÄ• raá¹‡ehi. __avakassantÄ«_ti \Ee V 35/ parisaá¹ƒ Ä• ka
ekamantaá¹ƒ ussÄ• renti. __apakassantÄ«_ti ativiya Ä• kaá¸• á¸• hanti, yathÄ• visaá¹ƒsaá¹
karonti. __Ä• veni kammÄ• ni karontÄ«_ti visuá¹ƒ saá¹…ghakammÄ• ni karonti.

9-10. Ä• nandasuttadvayavaá¹‡á¹‡anÄ•

39-40__._ navame __kappaá¹-á¹-hika_nti Ä• yukappaá¹ƒ nirayamhi á¹-hitikÄ• raá¹‡aá¹ƒ. __
pÄ• paá¹ƒ paá¹-ilabhati. __Ä• pÄ• yiko_ti apÄ• yagamanÄ«yo. __nerayiko_ti niraye nibbatta
bhedarato. __yogakkhemÄ• \Be III 311/ padhaá¹ƒsatÄ«_ti yogehi khemato arahattato dhaá
__anuggaho_ti aÃ±Ã±amaÃ±Ã±assa saá¹…gahÄ• nuggaho. sesaá¹ƒ sabbattha uttÄ• natth

upÄ• livaggo catuttho.

5. akkosavaggo

4. kusinÄ• rasuttavaá¹‡á¹‡anÄ•

<44> paÃ±camassa \Ne III 309/ catutthe __kusinÄ• rÄ• ya_nti evaá¹ƒnÄ• make nagare. de
haranti etthÄ• ti __baliharaá¹‡o, _ tasmiá¹ƒ baliharaá¹‡e. __acchiddena appaá¹-imaá¹ƒsenÄ

kenacideva pahaá¹-o vÄ• hoti, vejjakammÄ• dÄ«ni vÄ• katÄ• ni, tassa kÄ• yasamÄ• cÄ• r
khÄ• yitatÄ• lapaá¹‡á¹‡aá¹ƒ viya chiddo ca, paá¹-imasituá¹ƒ yattha katthaci gahetvÄ• Ä• ka
sakkuá¹‡eyyatÄ• ya paá¹-imaá¹ƒso ca hoti, viparÄ«to acchiddo appaá¹-imaá¹ƒso nÄ• ma. v
musÄ• vÄ• daomasavÄ• dapesuÃ±Ã±aamÅ«lakÄ• nuddhaá¹ƒsanÄ• dÄ«hi \Ee V 36/ chiddo
acchiddo appaá¹-imaá¹ƒso. __mettaá¹ƒ nu kho me citta_nti palibodhaá¹ƒ chinditvÄ•
kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyogena adhigataá¹ƒ me mettacittaá¹ƒ. __anÄ• ghÄ• ta_n
vikkhambhanena vihatÄ• ghÄ• tanti attho. __kattha vutta_nti idaá¹ƒ sikkhÄ• padaá¹ƒ kismiá

__kÄ• lena vakkhÄ• mÄ«_tiÄ• dÄ«su eko ekaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ• codento __kÄ• le
vÄ• gaá¹‡amajjhe vÄ• salÄ• kaggayÄ• gaggavitakkamÄ• á¸·akabhikkhÄ• cÄ• ramaggaÄ•
upaá¹-á¹-hÄ• kehi parivÄ• ritakkhaá¹‡e vÄ• codento __akÄ• lena vadati_ nÄ• ma. tacchena
nÄ• ma. ``daharamahallakaparisÄ• vacarakapaá¹ƒsukÅ«likadhammakathikapatirÅ«paá¹ƒ ta
__pharusena vadati_ nÄ• ma. kÄ• raá¹‡anissitaá¹ƒ pana katvÄ• , ``bhante mahallakattha, p
paá¹ƒsukÅ«likattha, dhammakathikatthapatirÅ«paá¹ƒ tumhÄ• kamidaâ€™â€™ nti vadanto \
vadati_ nÄ• ma. kÄ• raá¹‡anissitaá¹ƒ katvÄ• vadanto __atthasaá¹ƒhitena vadati_ nÄ• ma.
dosantaro_ti mettacittaá¹ƒ paccupaá¹-á¹-hapetvÄ• vakkhÄ• mi, na duá¹-á¹-hacitto hutvÄ• .

5. rÄ• jantepurappavesanasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came __kataá¹ƒ vÄ• karissanti vÄ• _ti methunavÄ«tikkamaá¹ƒ kariá¹ƒsu vÄ• k
maá¹‡iratanÄ• dÄ«su yaá¹ƒkiÃ±ci. __patthetÄ«_ti mÄ• retuá¹ƒ icchati. __hatthisambÄ• dha
sambÄ• dhaá¹ƒ \Ne III 310/. hatthisammaddanti vÄ• pÄ• á¹-ho, tassattho --- hatthÄ«hi sam
hatthisammaddaá¹ƒ. sesesupi eseva nayo. __rajanÄ«yÄ• ni rÅ«pasaddagandharasaphoá¹-
rÄ• gajanakÄ• ni rÅ«pÄ• dÄ«ni tattha paripÅ«rÄ• ni honti.

6. sakkasuttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he __sokasabhaye_ti sokena sabhaye. sokabhayeti vÄ• pÄ• á¹-ho, ayamev
nayo. __yena kenaci kammaá¹-á¹-hÄ• nenÄ• _ti kasivaá¹‡ijjÄ• dikammesu yena kenaci kam
akusala_nti kiÃ±ci akusalaá¹ƒ anÄ• pajjitvÄ• . __nibbiseyyÄ• _ti uppÄ• deyya Ä• cineyya. _
__uá¹-á¹-hÄ• nasampanno_ti uá¹-á¹-hÄ• navÄ«riyena samannÄ• gato. __alaá¹ƒ vacanÄ• y
__ekantasukhappaá¹-isaá¹ƒvedÄ« vihareyyÄ• _ti ekantameva kÄ• yikacetasikasukhaá¹ƒ Ã±
vihareyya. __aniccÄ• _ti hutvÄ• abhÄ• vato. __tucchÄ• _ti sÄ• rarahitÄ• . __musÄ• _ti nicc
khÄ• yamÄ• nÄ• pi tathÄ• na hontÄ«ti musÄ• . __mosadhammÄ• _ti nassanasabhÄ• vÄ• .
uppajjatÄ«ti sandasseti. __idha_ \Ee V 38/ __pana vo_ti ettha __vo_ ti nipÄ• tamattaá¹ƒ. __
sotÄ• panno_ti avirÄ• dhitaá¹ƒ ekaá¹ƒsena sotÄ• panno vÄ• hoti. sopi jhÄ• naá¹ƒ nibbattet
gantvÄ• chasu vÄ• kÄ• masaggesu ekantasukhappaá¹-isaá¹ƒvedÄ« hutvÄ• vihareyya. im
aá¹-á¹-haá¹…guposathassa guá¹‡aá¹ƒ kathesi.

7. mahÄ• lisuttavaá¹‡á¹‡anÄ•

<47> sattame \Be III 313/ __micchÄ• paá¹‡ihita_nti micchÄ• á¹-hapitaá¹ƒ. __adhammacari
akusalakammapathavasena adhammacariyasaá¹…khÄ• tÄ• visamacariyÄ• . kusalakamma
evamidha vaá¹-á¹-ameva kathitaá¹ƒ.

8. pabbajitaabhiá¹‡hasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame __pabbajitenÄ• _ti gharÄ• vÄ• saá¹ƒ pahÄ• ya sÄ• sane pabbajjaá¹ƒ up
abhikkhaá¹‡aá¹ƒ punappunaá¹ƒ, __paccavekkhitabbÄ• _ oloketabbÄ• sallakkhetabbÄ• . __
vivaá¹‡á¹‡abhÄ• vaá¹ƒ. taá¹ƒ panetaá¹ƒ vevaá¹‡á¹‡iyaá¹ƒ duvidhaá¹ƒ hoti sarÄ«ravevaá¹‡a
parikkhÄ• ravevaá¹‡á¹‡iyaÃ±ca. tattha kesamassuoropanena \Ne III 311/ sarÄ«ravevaá¹‡á¹
pubbe pana nÄ• nÄ• virÄ• gÄ• ni sukhumavatthÄ• ni nivÄ• setvÄ• pi nÄ• naggarasabhojana
bhuÃ±jitvÄ• pi sirigabbhe varasayanÄ• sanesu nipajjitvÄ• pi nisÄ«ditvÄ• pi sappinavanÄ«tÄ
katvÄ• pi pabbajitakÄ• lato paá¹-á¹-hÄ• ya chinnasaá¹…ghaá¹-itakasÄ• varasapÄ«tÄ• ni va
ayapatte vÄ• mattikapatte vÄ• missakodano bhuÃ±jitabbo, rukkhamÅ«lÄ• disenÄ• sane m
nipajjitabbaá¹ƒ \Ee V 39/, cammakhaá¹‡á¸• ataá¹-á¹-ikÄ• dÄ«su nisÄ«ditabbaá¹ƒ, pÅ«timutt
kattabbaá¹ƒ hoti. evamettha parikkhÄ• ravevaá¹‡á¹‡iyaá¹ƒ veditabbaá¹ƒ. evaá¹ƒ paccavekk
pahÄ«yati.

__parapaá¹-ibaddhÄ• me jÄ«vikÄ• _ti mayhaá¹ƒ paresu paá¹-ibaddhÄ• parÄ• yattÄ• catu
paccavekkhato hi Ä• jÄ«vo parisujjhati, piá¹‡á¸• apÄ• to ca apacito hoti, catÅ«su paccayesu
apaccavekkhitaparibhogo nÄ• ma na hoti. __aÃ±Ã±o me Ä• kappo karaá¹‡Ä«yo_ti yo gihÄ«
gÄ«vaá¹ƒ paggahetvÄ• lalitenÄ• kÄ• rena aniyatapadavÄ«tihÄ• rena gamanÄ• kappo hoti,
karaá¹‡Ä«yo, santindriyena santamÄ• nasena yugamattadassinÄ• visamaá¹-á¹-hÄ• ne uda
mandamitapadavÄ«tihÄ• rena hutvÄ• gantabbanti paccavekkhitabbaá¹ƒ. evaá¹ƒ paccavekk
hoti, tisso sikkhÄ• paripÅ«renti. __kaccinukho_ti salakkhaá¹‡e nipÄ• tasamudÄ• yo. __attÄ
__sÄ«lato na upavadatÄ«_ti \Be III 314/ aparisuddhaá¹ƒ te sÄ«lanti sÄ«lapaccayo na upava
paccavekkhato hi ajjhattaá¹ƒ hirÄ« samuá¹-á¹-hÄ• ti, sÄ• tÄ«su dvÄ• resu saá¹ƒvaraá¹ƒ sÄ
saá¹ƒvaro catupÄ• risuddhisÄ«laá¹ƒ hoti, catupÄ• risuddhisÄ«le á¹-hito vipassanaá¹ƒ vaá¸•
gaá¹‡hÄ• ti. __anuvicca viÃ±Ã±Å« sabrahmacÄ• rÄ«_ti paá¹‡á¸• itÄ• sabrahmacÄ• rino an
paccavekkhato \Ee V 40/ hi bahiddhÄ• ottappaá¹ƒ saá¹‡á¹-hÄ• ti, taá¹ƒ tÄ«su dvÄ• resu sa
anantaranayeneva veditabbaá¹ƒ.

__nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo_ti jÄ• tiyÄ• nÄ• nÄ• bhÄ• vo, maraá¹‡ena vinÄ• bhÄ• v
dvÄ• resu asaá¹ƒvutÄ• kÄ• ro nÄ• ma na hoti, maraá¹‡assati sÅ«paá¹-á¹-hitÄ• hoti. __kam
kammaá¹ƒ mayhaá¹ƒ sakaá¹ƒ attano santakanti __kammassakÄ• _. kammena dÄ• tabbaá¹

dÄ• yaá¹ƒ kammadÄ• yaá¹ƒ, taá¹ƒ Ä• dÄ«yÄ• mÄ«ti __kammadÄ• yÄ• do_. kammaá¹ƒ ma
__kammayoni_. kammaá¹ƒ mayhaá¹ƒ bandhu Ã±Ä• takoti __kammabandhu_. kammaá¹ƒ m
patiá¹-á¹-hÄ• ti __kammapaá¹-isaraá¹‡o. tassa dÄ• yÄ• do bhavissÄ• mÄ«_ti tassa kammas
dinnaphalaá¹ƒ paá¹-iggÄ• hako \Ne III 312/ bhavissÄ• mi. evaá¹ƒ kammassakataá¹ƒ pana p
pÄ• pakaraá¹‡aá¹ƒ nÄ• ma na hoti. __kathaá¹ƒbhÅ«tassa me rattindivÄ• vÄ«tivattantÄ«_ti
vattappaá¹-ipattiá¹ƒ karontassa, udÄ• hu akarontassa, buddhavacanaá¹ƒ sajjhÄ• yantassa,
yonisomanasikÄ• re kammaá¹ƒ karontassa, udÄ• hu akarontassÄ• ti kathaá¹ƒbhÅ«tassa m
parivattantÄ«ti attho. evaá¹ƒ paccavekkhato hi appamÄ• do paripÅ«rati.

__suÃ±Ã±Ä• gÄ• re abhiramÄ• mÄ«_ti vivittokÄ• se sabbiriyÄ• pathesu ekakova hutvÄ• ka
attho. evaá¹ƒ paccavekkhato kÄ• yaviveko paripÅ«rati. __uttarimanussadhammo_ti uttarima
ukkaá¹-á¹-hamanussabhÅ«tÄ• naá¹ƒ jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±ca jhÄ• nÄ• didhammo
dasakusalakammapathasaá¹…khÄ• tamanussadhammato vÄ• uttaritaro visiá¹-á¹-hataro dh
nu kho, santi nu khoti attho. __alamariyaÃ±Ä• á¹‡adassanaviseso_ti mahaggatalokuttarapa
pajÄ• nanaá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, cakkhunÄ• diá¹-á¹-hamiva dhammaá¹ƒ paccakkhakar
dassananti Ã±Ä• á¹‡adassanaá¹ƒ, ariyaá¹ƒ visuddhaá¹ƒ uttamaá¹ƒ Ã±Ä• á¹‡adassananti \B
ariyaÃ±Ä• á¹‡adassanaá¹ƒ, alaá¹ƒ pariyattakaá¹ƒ kilesaviddhaá¹ƒsanasamatthaá¹ƒ ariyaÃ±
vÄ• ti alamariyaÃ±Ä• á¹‡adassano, jhÄ• nÄ• dibhedo uttarimanussadhammo alamariyaÃ±Ä
__alamariyaÃ±Ä• á¹‡adassanaviseso_. atha vÄ• tameva kilesaviddhaá¹ƒsanasamatthaá¹ƒ
Ã±Ä• á¹‡adassanameva visesoti alamariyaÃ±Ä• á¹‡adassanaviseso vÄ• . __adhigato_ti pa
__soha_nti paá¹-iladdhaviseso so ahaá¹ƒ. __pacchime kÄ• le_ti maraá¹‡amaÃ±ce nipannak
sabrahmacÄ• rÄ«hi adhigataguá¹‡avisesaá¹ƒ pucchito. __na maá¹…ku bhavissÄ• mÄ«_ti p
hessÄ• mÄ«ti. evaá¹ƒ paccavekkhantassa hi moghakÄ• lakiriyÄ• nÄ• ma na hoti.

9-10. sarÄ«raá¹-á¹-hadhammasuttÄ• divaá¹‡á¹‡anÄ•

49-50__._ navame \Ee V 41/ __ponobbhaviko_ti punabbhavanibbattako. __bhavasaá¹…khÄ
bhavasaá¹…kharaá¹‡akammaá¹ƒ. imasmiá¹ƒ sutte vaá¹-á¹-ameva kathitaá¹ƒ. dasame
sÄ«labÄ• husaccavÄ«riyasatipaÃ±Ã±Ä• lokiyalokuttarÄ• missikÄ• kathitÄ• . sesaá¹ƒ sabba

akkosavaggo paÃ±camo.

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. sacittavaggo

1-4. sacittasuttÄ• divaá¹‡á¹‡anÄ•

51-54__._ dutiyassa \Ne III 313/ \Be III 316/ paá¹-hame __sacittapariyÄ• yakusalo_ti attano
__raja_nti Ä• gantukaupakkilesaá¹ƒ. __aá¹…gaá¹‡a_nti tatthajÄ• takaaá¹…gakÄ• á¸·atilakÄ
khayÄ• yÄ• _ti arahattatthÄ• ya. tatiye __paá¹-ibhÄ• nenÄ• _ti vacanasaá¹‡á¹-hÄ• nena. ca
__adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• _ti saá¹…khÄ• rapariggÄ• hakavipassanÄ• ya.

8. mÅ«lakasuttavaá¹‡á¹‡anÄ•

<58> aá¹-á¹-hame __amatogadhÄ• _ti ettha saupÄ• disesÄ• nibbÄ• nadhÄ• tu kathitÄ• , _
ettha anupÄ• disesÄ• . anupÄ• disesaá¹ƒ pattassa hi sabbe dhammÄ• pariyosÄ• nappattÄ
heá¹-á¹-hÄ• vuttatthÄ• neva.

9. pabbajjÄ• suttavaá¹‡á¹‡anÄ•

<59> navame __tasmÄ• _ti yasmÄ• evaá¹ƒ aparicitacittassa sÄ• maÃ±Ã±attho na sampaj
__yathÄ• pabbajjÄ• paricitaÃ±ca no cittaá¹ƒ bhavissatÄ«_ti yathÄ• pabbajjÄ• nurÅ«pena p
pabbajanti nÄ• ma, sabbe te arahattaá¹ƒ patthetvÄ• . tasmÄ• yaá¹ƒ cittaá¹ƒ arahattÄ• dhig
vaá¸• á¸• hitaá¹ƒ, taá¹ƒ yathÄ• pabbajjÄ• paricitaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ. evarÅ«paá¹ƒ
bhavissatÄ«ti sikkhitabbaá¹ƒ. __lokassa samaÃ±ca visamaÃ±cÄ• _ti sattalokassa sucaritad
bhavaÃ±ca vibhavaÃ±cÄ• _ti tassa vaá¸• á¸• hiÃ±ca vinÄ• saÃ±ca, tathÄ• sampattiÃ±ca vi
III 314/ __samudayaÃ±ca atthaá¹…gamaÃ±cÄ• _ti pana saá¹…khÄ• ralokaá¹ƒ sandhÄ• ya
nibbattiÃ±ca bhedaÃ±cÄ• ti attho.

10. girimÄ• nandasuttavaá¹‡á¹‡anÄ•

<60> dasame \Be III 317/ __anukampaá¹ƒ upÄ• dÄ• yÄ• _ti girimÄ• nandatthere anukampa
__cakkhurogo_tiÄ• dayo vatthuvasena veditabbÄ• . nibbattitappasÄ• dÄ• naÃ±hi rogo nÄ•
\Ee V 43/ bahikaá¹‡á¹‡e rogo. __pinÄ• so_ti bahinÄ• sikÄ• ya rogo. __nakhasÄ• _ti nakheh
rogo. __pittasamuá¹-á¹-hÄ• nÄ• _ti pittasamuá¹-á¹-hitÄ• . te kira dvattiá¹ƒsa honti.
__semhasamuá¹-á¹-hÄ• nÄ• _dÄ«supi eseva nayo. __utupariá¹‡Ä• majÄ• _ti utupariá¹‡Ä•
uppajjanakarogÄ• . __visamaparihÄ• rajÄ• _ti aticiraá¹-á¹-hÄ• nanisajjÄ• dinÄ• visamapari
__opakkamikÄ• _ti vadhabandhanÄ• dinÄ• upakkamena jÄ• tÄ• . __kammavipÄ• kajÄ• _ti
__santa_nti rÄ• gÄ• disantatÄ• ya santaá¹ƒ. atappakaá¹-á¹-hena __paá¹‡Ä«taá¹ƒ_. sesaá¹ƒ
uttÄ• natthamevÄ• ti.

sacittavaggo paá¹-hamo.

(7) 2. yamakavaggo

1. avijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

61-62__._ dutiyassa paá¹-hame __sÄ• hÄ• ra_nti sapaccayaá¹ƒ. __vijjÄ• vimutti_nti phalaÃ
sesasampayuttadhamme ca. __bojjhaá¹…gÄ• _ti maggabojjhaá¹…gÄ• . dutiye __bhavataá
evaá¹ƒ dvÄ«supi suttesu vaá¹-á¹-ameva kathitaá¹ƒ, vaá¹-á¹-aÃ±cettha paá¹-hame sutte avij
vaá¹-á¹-aá¹ƒ kathitaá¹ƒ, dutiye taá¹‡hÄ• mÅ«lakaá¹ƒ.

3-4. niá¹-á¹-haá¹…gatasuttÄ• divaá¹‡á¹‡anÄ•

63-64__._ tatiye \Ne III 315/ \Ee V 44/ __niá¹-á¹-haá¹ƒ gatÄ• _ti nibbematikÄ• . __idha niá¹-
imasmiá¹ƒyeva loke parinibbÄ• naá¹ƒ. __idha vihÄ• yÄ• _ti imaá¹ƒ lokaá¹ƒ vijahitvÄ• suddh
catutthe __aveccappasannÄ• _ti acalappasÄ• dena sampannÄ• . __sotÄ• pannÄ• _ti ariyan

5-7. paá¹-hamasukhasuttÄ• divaá¹‡á¹‡anÄ•

65-67__._ paÃ±came \Be III 318/ vaá¹-á¹-amÅ«lakaá¹ƒ sukhadukkhaá¹ƒ pucchitaá¹ƒ, chaá¹
sattame __naá¸·akapÄ• na_nti atÄ«te bodhisattassa ovÄ• de á¹-hatvÄ• vÄ• narayÅ«thena
pÄ«taá¹-á¹-hÄ• ne mÄ• pitattÄ• evaá¹ƒladdhanÄ• mo nigamo. __tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡
disaá¹ƒ anuviloketi, tattha tattha tuá¹‡hÄ«bhÅ«tameva. __anuviloketvÄ• _ti tato tato viloket
me Ä• gilÄ• yatÄ«_ti kasmÄ• Ä• gilÄ• yati? bhagavato hi cha vassÄ• ni mahÄ• padhÄ• naá
kÄ• yadukkhaá¹ƒ ahosi, athassa aparabhÄ• ge mahallakakÄ• le piá¹-á¹-hivÄ• to uppajji. up
á¹-hÄ• nanisajjÄ• dÄ«hi appamattakena Ä• bÄ• dhena na sakkÄ• kenaci bhavituá¹ƒ. taá¹ƒ
okÄ• sakaraá¹‡atthaá¹ƒ evamÄ• ha. __saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• _ ekamante p
kappiyamaÃ±cassa upari attharitvÄ• .

9-10. kathÄ• vatthusuttadvayavaá¹‡á¹‡anÄ•

69-70__._ navame __tiracchÄ• nakatha_nti aniyyÄ• nikattÄ• saggamokkhamaggÄ• naá¹ƒ
tattha rÄ• jÄ• naá¹ƒ Ä• rabbha ``mahÄ• sammato mandhÄ• tÄ• dhammÄ• soko \Ee V 45/ e
tiÄ• dinÄ• nayena pavattakathÄ• __rÄ• jakathÄ• _. esa nayo __corakathÄ• _dÄ«su. tesu
dassanÄ«yoâ€™â€™ tiÄ• dinÄ• gehasitakathÄ• va tiracchÄ• nakathÄ• hoti, ``sopi nÄ• ma
gatoâ€™â€™ ti evaá¹ƒ pavattÄ• pana kammaá¹-á¹-hÄ• nabhÄ• ve tiá¹-á¹-hati. coresupi ``m
evaá¹ƒmahÄ• nubhÄ• vo, meghadevo evaá¹ƒmahÄ• nubhÄ• voâ€™â€™ ti tesaá¹ƒ kamma
gehasitakathÄ• va __tiracchÄ• nakathÄ• _. yuddhesupi bhÄ• ratayuddhÄ• dÄ«su ``asukena
viddhoâ€™â€™ ti kammassÄ• davaseneva kathÄ• tiracchÄ• nakathÄ• , ``tepi nÄ• ma khay
pavattÄ• pana sabbattha kammaá¹-á¹-hÄ• nameva \Ne III 316/ hoti. apica annÄ• dÄ«su ``e

rasavantaá¹ƒ phassasampannaá¹ƒ khÄ• dimha bhuÃ±jimha pivimha paribhuÃ±jimhÄ• â€™â€™ kathetuá¹ƒ na vaá¹-á¹-ati, sÄ• tthakaá¹ƒ pana katvÄ• ``pubbe evaá¹ƒ vaá¹‡á¹‡Ä• disampan vatthaá¹ƒ yÄ• naá¹ƒ mÄ• laá¹ƒ gandhaá¹ƒ sÄ«lavantÄ• naá¹ƒ adamha, cetiyaá¹ƒ pÅ«jimhÄ vaá¹-á¹-ati.

__Ã±Ä• tikathÄ• _dÄ«supi ``amhÄ• kaá¹ƒ Ã±Ä• takÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ• yÄ• nehi vicarimhÄ• â€™â€™ ti vÄ• assÄ• davasena vattuá¹ƒ na vaá¹-á¹-ati \Be III 319/, sÄ ``tepi no Ã±Ä• takÄ• khayaá¹ƒ gatÄ• â€™â€™ ti vÄ• ``pubbe mayaá¹ƒ evarÅ«pÄ• upÄ• h ti vÄ• kathetabbaá¹ƒ. __gÄ• makathÄ• _pi suniviá¹-á¹-hadunniviá¹-á¹-hasubhikkhadubbhikk ``asukagÄ• mavÄ• sino sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ• evaá¹ƒ assÄ• davaseneva na v katvÄ• ``saddhÄ• pasannÄ• â€™â€™ ti vÄ• ``khayavayaá¹ƒ gatÄ• â€™â€™ ti vÄ• vattu __nigamanagarajanapadakathÄ• su_pi eseva nayo.

__itthikathÄ• _pi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«ni paá¹-icca assÄ• davasena na vaá¹-á¹-at khayaá¹ƒ gatÄ• â€™â€™ ti evameva vaá¹-á¹-ati. __sÅ«rakathÄ• pi_ ``nandimitto nÄ• ma yo assÄ• davaseneva na vaá¹-á¹-ati, ``saddho ahosi khayaá¹ƒ gatoâ€™â€™ ti evameva vaá¹-á pÄ• á¸·iyaá¹ƒ pana anekavidhaá¹ƒ majjakathaá¹ƒ assÄ• davasena kathetuá¹ƒ na vaá¹-á¹-ati vattuá¹ƒ vaá¹-á¹-ati. __visikhÄ• kathÄ• pi_ ``asukavisikhÄ• suniviá¹-á¹-hÄ• dunniviá¹-á¹-hÄ samatthÄ• â€™â€™ ti assÄ• davaseneva na vaá¹-á¹-ati, ``saddhÄ• pasannÄ• khayaá¹ƒ ga __kumbhaá¹-á¹-hÄ• nakathÄ• _ nÄ• ma kÅ«á¹-aá¹-á¹-hÄ• nakathÄ• udakatitthakathÄ• vuc III 5.1080). kumbhadÄ• sikathÄ• vÄ• . sÄ• pi ``pÄ• sÄ• dikÄ• naccituá¹ƒ gÄ• yituá¹ƒ chekÄ vaá¹-á¹-ati, ``saddhÄ• pasannÄ• â€™â€™ tiÄ• dinÄ• nayeneva vaá¹-á¹-ati.

__pubbapetakathÄ• _ nÄ• ma atÄ«taÃ±Ä• tikathÄ• . tattha vattamÄ• naÃ±Ä• tikathÄ• sadis __nÄ• nattakathÄ• _ nÄ• ma purimapacchimakathÄ• vimuttÄ• avasesÄ• nÄ• nÄ• sabhÄ• __lokakkhÄ• yikÄ• _ nÄ• ma ``ayaá¹ƒ loko kena nimmito? asukena nÄ• ma \Ee V 47/ nimm aá¹-á¹-hÄ«naá¹ƒ setattÄ• , balÄ• kÄ• rattÄ• lohitassa rattattÄ• â€™â€™ tievamÄ• dikÄ• lokÄ• yatavitaá¹‡á¸• asallÄ• pakathÄ• . __samuddakkhÄ• yikÄ• _ nÄ• ma kasmÄ• samudd khatattÄ• \Ne III 317/ sÄ• garo, khato meti hatthamuddÄ• ya niveditattÄ• samuddotievamÄ samuddakkhÄ• yanakathÄ• . __bhavo_ti vuddhi, __abhavo_ti hÄ• ni. iti bhavo iti abhavoti ya niratthakakÄ• raá¹‡aá¹ƒ vatvÄ• pavattitakathÄ• __itibhavÄ• bhavakathÄ• _ nÄ• ma.

__tejasÄ• teja_nti attano tejasÄ• tesaá¹ƒ tejaá¹ƒ. __pariyÄ• diyeyyÄ• thÄ• _ti khepetvÄ• abhibhaveyyÄ• tha. tatridaá¹ƒ vatthu --- eko piá¹‡á¸• apÄ• tiko \Be III 320/ mahÄ• theraá¹ƒ p tejasÄ• tejaá¹ƒ pariyÄ• diyamÄ• nÄ• bhikkhÅ« kiá¹ƒ karontÄ«â€™â€™ ti. thero Ä• ha --- Ä á¹-hapetvÄ• yathÄ• chÄ• yÄ• heá¹-á¹-hÄ• na otarati, uddhaá¹ƒyeva gacchati tathÄ• karo __pÄ• saá¹ƒsÄ• ni á¹-hÄ• nÄ• nÄ«_ti pasaá¹ƒsÄ• vahÄ• ni kÄ• raá¹‡Ä• ni. sesaá¹ƒ sabbatt

yamakavaggo dutiyo.

(8) 3. Ä• kaá¹…khavaggo

1. Ä• kaá¹…khasuttavaá¹‡á¹‡anÄ•

<71> tatiyassa paá¹-hame __sampannasÄ«lÄ• _ti paripuá¹‡á¹‡asÄ«lÄ• , sÄ«lasamaá¹…gi
dvÄ«hi kÄ• raá¹‡ehi sampannasÄ«latÄ• hoti sÄ«lavipattiyÄ• ca \Ee V 48/ Ä• dÄ«navadass
Ä• nisaá¹ƒsadassanena. tadubhayampi visuddhimagge (Vism I 9, 21) vitthÄ• ritaá¹ƒ. tattha
ti ettÄ• vatÄ• kira bhagavÄ• catupÄ• risuddhisÄ«laá¹ƒ uddisitvÄ• ``pÄ• timokkhasaá¹ƒvar
iminÄ• tattha jeá¹-á¹-hakasÄ«laá¹ƒ vitthÄ• retvÄ• dassesÄ«ti dÄ«pavihÄ• ravÄ• sÄ« suma
panassa tepiá¹-akacÅ«á¸·anÄ• gatthero Ä• ha --- ubhayatthapi pÄ• timokkhasaá¹ƒvarova bh
pÄ• timokkhasaá¹ƒvaroyeva hi sÄ«laá¹ƒ, itarÄ• ni pana tÄ«á¹‡i sÄ«lanti vuttaá¹-á¹-hÄ• naá¹
ananujÄ• nanto vatvÄ• Ä• ha --- indriyasaá¹ƒvaro nÄ• ma chadvÄ• rÄ• rakkhÄ• mattakame
samena paccayuppattimattakaá¹ƒ, paccayasannissitaá¹ƒ paá¹-iladdhapaccaye \Ne III 318/ i
paccavekkhitvÄ• paribhuÃ±janamattakaá¹ƒ. nippariyÄ• yena pÄ• timokkhasaá¹ƒvarova sÄ«
ayaá¹ƒ sÄ«sacchinno viya puriso hatthapÄ• de sesÄ• ni rakkhissatÄ«ti na vattabbo. yassa p
acchinnasÄ«so viya puriso jÄ«vitaá¹ƒ sesÄ• ni puna pÄ• katikÄ• ni kÄ• tuá¹ƒ sakkoti. tasmÄ
ti iminÄ• pÄ• timokkhasaá¹ƒvaraá¹ƒ uddisitvÄ• ``sampannapÄ• timokkhÄ• â€™â€™ ti tass
vitthÄ• retvÄ• dassento __pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• _tiÄ• dimÄ• ha. tattha
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuttÄ• _tiÄ• dÄ«ni vuttatthÄ• neva. __Ä• kaá¹…kheyya ce_t
Ä• raddhanti? sÄ«lÄ• nisaá¹ƒsadassanatthaá¹ƒ \Ee V 49/. sacepi acirapabbajitÄ• naá¹ƒ vÄ•
evamassa ``bhagavÄ• `sÄ«laá¹ƒ pÅ«retha sÄ«laá¹ƒ pÅ«rethÄ• â€™ ti vadati, ko nu kho sÄ
ko viseso, kÄ• vaá¸• á¸• hÄ«â€™â€™ ti tesaá¹ƒ dasa Ä• nisaá¹ƒse dassetuá¹ƒ evamÄ• ha
sabrahmacÄ• rÄ«naá¹ƒ piyamanÄ• patÄ• diÄ• savakkhayapariyosÄ• naá¹ƒ Ä• nisaá¹ƒsaá¹
paripÅ«reyyuâ€™â€™ nti.

tattha __Ä• kaá¹…kheyya ce_ti yadi iccheyya. __piyo cassa_nti piyacakkhÅ«hi sampassital
padaá¹-á¹-hÄ• nabhÅ«to bhaveyyaá¹ƒ. __manÄ• po_ti tesaá¹ƒ manavaá¸• á¸• hanako, tesa
mettacittena pharitabboti attho. __garÅ«_ti tesaá¹ƒ garuá¹-á¹-hÄ• niyo pÄ• sÄ• á¹‡acchattas
__bhÄ• vanÄ«yo_ti ``addhÄ• yamÄ• yasmÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â€™â
__sÄ«lesvevassa paripÅ«rakÄ• rÄ«_ti catupÄ• risuddhisÄ«lesuyeva paripÅ«rakÄ• rÄ« assa
samannÄ• gato bhaveyyÄ• ti vuttaá¹ƒ hoti. __ajjhattaá¹ƒ cetosamathamanuyutto_ti attano c
__anirÄ• katajjhÄ• no_ti bahi anÄ«haá¹-ajjhÄ• no, avinÄ• sitajjhÄ• no vÄ• . __vipassanÄ• y
anupassanÄ• ya. __brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• na_nti vaá¸• á¸• hetÄ• suÃ±Ã±Ä• gÄ• r
samathavipassanÄ• vasena kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• rattindivaá¹ƒ suÃ±Ã±Ä• gÄ•
bhikkhu ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti veditabbo. ayamettha saá¹…khepo
icchantena majjhimanikÄ• yaá¹-á¹-hakathÄ• ya (Ps I 64 Ä• dayo) Ä• kaá¹…kheyyasuttavaá¹

__lÄ• bhÄ«_ti ettha na bhagavÄ• lÄ• bhanimittaá¹ƒ sÄ«lÄ• diparipÅ«raá¹‡aá¹ƒ katheti. bha
chinnakatho, na vÄ• caá¹ƒ payutaá¹ƒ bhaá¹‡eâ€™â€™ ti (Sn 716) evaá¹ƒ sÄ• vake ovadat
lÄ• bhanimittaá¹ƒ sÄ«lÄ• diparipÅ«raá¹‡aá¹ƒ katheyya. puggalajjhÄ• sayavasena panetaá¹ƒ
ajjhÄ• sayo \Ne III 319/ bhaveyya ``sace mayaá¹ƒ catÅ«hi paccayehi na kilameyyÄ• ma, sÄ
sakkuá¹‡eyyÄ• mÄ• â€™â€™ ti, tesaá¹ƒ ajjhÄ• sayavasenevamÄ• ha. apica sarasÄ• nisaá
cattÄ• ro paccayÄ• nÄ• ma. tathÄ• hi paá¹‡á¸• itamanussÄ• koá¹-á¹-hÄ• dÄ«su á¹-hapitaa
aparibhuÃ±jitvÄ• sÄ«lavantÄ• naá¹ƒ dentÄ«ti sÄ«lassa sarasÄ• nisaá¹ƒsadassanatthampe

tatiyavÄ• re \Be III 322/ __yesÄ• ha_nti yesaá¹ƒ ahaá¹ƒ. __tesaá¹ƒ te kÄ• rÄ• _ti tesaá¹ƒ d
manussÄ• naá¹ƒ vÄ• te mayi katÄ• paccayadÄ• nakÄ• rÄ• . __mahapphalÄ• hontu mahÄ
phalabhÅ«tena mahapphalÄ• , lokuttarena mahÄ• nisaá¹ƒsÄ• . ubhayaá¹ƒ vÄ• etaá¹ƒ ekat
sÄ«lÄ• diguá¹‡ayuttassa hi kaá¹-acchubhikkhÄ• pi paÃ±caratanamattÄ• ya bhÅ«miyÄ• paá
anekÄ• ni kappasahassÄ• ni duggativinipÄ• tato rakkhati, pariyosÄ• ne ca amatÄ• ya dhÄ•
paccayo hoti. ``khÄ«rodanaá¹ƒ \Ee V 51/ ahamadÄ• siâ€™â€™ ntiÄ• dÄ«ni (Vv 413) cettha
petavatthu vimÄ• navatthu ca sÄ• dhakaá¹ƒ.

catutthavÄ• re __petÄ• _ti peccabhavaá¹ƒ gatÄ• . __Ã±Ä• tÄ«_ti sassusasurapakkhikÄ• . _
ekalohitabaddhÄ• pitipitÄ• mahÄ• dayo. __kÄ• laá¹…katÄ• _ti matÄ• . __tesaá¹ƒ ta_nti tes
pasannacittaá¹ƒ, taá¹ƒ vÄ• pasannena cittena anussaraá¹‡aá¹ƒ. yassa hi bhikkhuno kÄ• la
vÄ• ``amhÄ• kaá¹ƒ Ã±Ä• takatthero sÄ«lavÄ• kalyÄ• á¹‡adhammoâ€™â€™ ti pasannacitt
anussarati, tassa so cittappasÄ• dopi taá¹ƒ anussaraá¹‡amattampi mahapphalaá¹ƒ mahÄ•

__aratiratisaho_ti nekkhammapaá¹-ipattiyÄ• aratiyÄ• kÄ• maguá¹‡esu ratiyÄ• ca saho ab
ajjhottharitÄ• . __bhayabheravasaho_ti ettha bhayaá¹ƒ cittutrÄ• sopi Ä• rammaá¹‡ampi, bhe

2. kaá¹‡á¹-akasuttavaá¹‡á¹‡anÄ•

<72> dutiye __abhiÃ±Ã±Ä• tehÄ«_ti gaganamajjhe puá¹‡á¹‡acando viya sÅ«riyo viya Ã±Ä•
__parapurÄ• yÄ• _ti paraá¹ƒ vuccati pacchimabhÄ• go, purÄ• ti purimabhÄ• go, purato dhÄ
320/ anubandhantena ca mahÄ• parivÄ• renÄ• ti attho. __kaá¹‡á¹-ako_ti vijjhanaá¹-á¹-hena
__visÅ«kadassana_nti visÅ«kabhÅ«taá¹ƒ dassanaá¹ƒ. __mÄ• tugÄ• mÅ«pacÄ• ro_ti \Ee V
samÄ«pacÄ• ritÄ• .

3-4. iá¹-á¹-hadhammasuttÄ• divaá¹‡á¹‡anÄ•

73-74__._ tatiye \Be III 323/ __vaá¹‡á¹‡o_ti sarÄ«ravaá¹‡á¹‡o. __dhammÄ• _ti nava lokutta

__ariyÄ• yÄ• _ti apothujjanikÄ• ya, sÄ«lÄ• dÄ«hi missakattÄ• evaá¹ƒ vuttaá¹ƒ. __sÄ• rÄ• c
sÄ• rassa ca varassa ca Ä• dÄ• yako hoti. yo kÄ• yassa sÄ• ro, yaÃ±cassa varaá¹ƒ, taá¹ƒ g

5. migasÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<75> paÃ±camassa Ä• dimhi tÄ• va yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ chakkanipÄ• te vuttameva. _
pana __dussÄ«lo_ti nissÄ«lo. __cetovimutti_nti phalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nt
__nappajÄ• nÄ• tÄ«_ti uggahaparipucchÄ• vasena na jÄ• nÄ• ti. __dussÄ«lyaá¹ƒ aparisesa
paÃ±ca dussÄ«lyÄ• ni tÄ• va sotÄ• pattimaggena pahÄ«yanti, dasa arahattamaggena. phal
nÄ• ma honti. phalakkhaá¹‡aá¹ƒ sandhÄ• ya idha ``nirujjhatÄ«â€™â€™ ti vuttaá¹ƒ. puthujja
kÄ• raá¹‡ehi bhijjati pÄ• rÄ• jikÄ• pajjanena sikkhÄ• paccakkhÄ• nena titthiyapakkhandane
maraá¹‡enÄ• ti. tattha purimÄ• tayo bhÄ• vanÄ• parihÄ• nÄ• ya saá¹ƒvattanti, catuttho vaá
hÄ• nÄ• ya na vaá¸• á¸• hiyÄ• . kathaá¹ƒ panetaá¹ƒ arahattena sÄ«laá¹ƒ bhijjatÄ«ti? puthujj
accantakusalameva hoti, arahattamaggo ca kusalÄ• kusalakammakkhayÄ• ya saá¹ƒvattatÄ
bhijjati. __savanenapi_ \Ee V 53/ __akataá¹ƒ hotÄ«_ti sotabbayuttakaá¹ƒ assutaá¹ƒ hoti. __
akataá¹ƒ hotÄ«_ti ettha __bÄ• husacca_nti vÄ«riyaá¹ƒ. vÄ«riyena kattabbayuttakaá¹ƒ akata
akatattÄ• saggatopi maggatopi parihÄ• yati. __diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hotÄ«_ti
paá¹-ivijjhitabbaá¹ƒ appaá¹-ividdhaá¹ƒ hoti apaccakkhakataá¹ƒ. __sÄ• mayikampi vimuttiá¹ƒ
kÄ• lÄ• nukÄ• laá¹ƒ dhammassavanaá¹ƒ nissÄ• ya pÄ«tipÄ• mojjaá¹ƒ na labhati. __hÄ• nÄ
pavattati.

__yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti ``sotÄ• pattiphalaá¹ƒ patvÄ• paÃ±cavidhaá¹ƒ dussÄ
nirujjhatÄ«â€™â€™ ti uggahaparipucchÄ• vasena jÄ• nÄ• ti. __tassa savanenapi kataá¹ƒ h
sutaá¹ƒ \Ne III 321/ hoti. __bÄ• husaccenapi kataá¹ƒ hotÄ«_ti \Be III 324/ vÄ«riyena kattabb
antamaso dubbalavipassanÄ• mattakampi kataá¹ƒ hoti. __diá¹-á¹-hiyÄ• pi suppaá¹-ividdhaá
lokiyapaÃ±Ã±Ä• yapi paccayapaá¹-ivedho kato hoti. imassa hi puggalassa paÃ±Ã±Ä• sÄ«la
paÃ±Ã±Ä• paridhotena visesaá¹ƒ pÄ• puá¹‡Ä• ti.

__pamÄ• á¹‡ikÄ• _ti puggalesu pamÄ• á¹‡aggÄ• hakÄ• . __pamiá¹‡antÄ«_ti pametuá¹ƒ tu
hÄ«no_ti eko guá¹‡ehi hÄ«no. __paá¹‡Ä«to_ti eko guá¹‡ehi paá¹‡Ä«to uttamo. __taá¹ƒ hÄ«
pamÄ• á¹‡akaraá¹‡aá¹ƒ. __abhikkantataro_ti sundarataro. __paá¹‡Ä«tataro_ti uttamataro. _
nibbahatÄ«_ti sÅ«raá¹ƒ hutvÄ• pavattamÄ• naá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ nibbahati, ariy
__tadantaraá¹ƒ_ \Ee V 54/ __ko jÄ• neyyÄ• _ti taá¹ƒ evaá¹ƒ kÄ• raá¹‡aá¹ƒ ko jÄ• neyya. __
lokiyasÄ«lena sÄ«lavÄ• hoti. __yatthassa taá¹ƒ sÄ«la_nti arahattavimuttiá¹ƒ patvÄ• sÄ«laa
nirujjhati nÄ• ma, tattha yutti vuttÄ• yeva. ito paresu dvÄ«su aá¹…gesu anÄ• gÄ• miphalaá¹
paÃ±came arahattameva. sesamettha vuttanayÄ• nusÄ• reneva veditabbaá¹ƒ. chaá¹-á¹-haá

7. kÄ• kasuttavaá¹‡á¹‡anÄ•

<77> sattame __dhaá¹ƒsÄ«_ti guá¹‡adhaá¹ƒsako. kassaci guá¹‡aá¹ƒ anÄ• diyitvÄ• hatthe
vaccaá¹ƒ karoti. __pagabbho_ti pÄ• gabbhiyena samannÄ• gato. __tintiá¹‡o_ti tintiá¹‡aá¹ƒ
samannÄ• gato, Ä• saá¹…kÄ• bahulo vÄ• . __luddo_ti dÄ• ruá¹‡o. __akÄ• ruá¹‡iko_ti nikkÄ
appathÄ• mo. __oravitÄ• _ti oravayutto oravanto carati. __necayiko_ti nicayakaro.

9. Ä• ghÄ• tavatthusuttavaá¹‡á¹‡anÄ•

<79> navame __aá¹-á¹-hÄ• ne_ti akÄ• raá¹‡e. sacittakapavattiyaÃ±hi ``anatthaá¹ƒ me acar
kÄ• raá¹‡aá¹ƒ bhaveyya, khÄ• á¹‡upahaá¹-Ä• dÄ«su taá¹ƒ natthi. tasmÄ• tattha Ä• ghÄ• to
nÄ• ma. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

Ä• kaá¹…khavaggo tatiyo.

(9) 4. theravaggo

1-3. vÄ• hanasuttÄ• divaá¹‡á¹‡anÄ•

81-83__._ catutthassa \Ne III 322/ \Be III 325/ \Ee V 55/ paá¹-hame __vimariyÄ• dÄ«katenÄ
kilesamariyÄ• daá¹ƒ bhinditvÄ• vimariyÄ• daá¹ƒ katena. dutiyaá¹ƒ uttÄ• natthameva. tatiye
payirupÄ• sitÄ• _ti na upaá¹-á¹-hÄ• ti.

4. byÄ• karaá¹‡asuttavaá¹‡á¹‡anÄ•

<84> catutthe __jhÄ• yÄ« samÄ• pattikusalo_ti jhÄ• nehi ca sampanno samÄ• pattiyaÃ±ca
tucchabhÄ• vaá¹ƒ. __vicina_nti guá¹‡avicinataá¹ƒ nigguá¹‡abhÄ• vaá¹ƒ. atha vÄ• irÄ«á¹‡a
araÃ±Ã±aá¹ƒ vicinasaá¹…khÄ• taá¹ƒ mahÄ• gahanaÃ±ca Ä• panno viya hoti. __anaya_nti a
vinÄ• saá¹ƒ. __anayabyasana_nti avaá¸• á¸• hivinÄ• saá¹ƒ. __kiá¹ƒ nu kho_ti kena kÄ• raá¹

5-6. katthÄ«suttÄ• divaá¹‡á¹‡anÄ•

85-86__._ paÃ±came __katthÄ« hoti vikatthÄ«_ti katthanasÄ«lo hoti vikatthanasÄ«lo, vivaá¹
__na santatakÄ• rÄ«_ti na satatakÄ• rÄ«. chaá¹-á¹-he __adhimÄ• niko_ti anadhigate adhiga
__adhimÄ• nasacco_ti adhigatamÄ• nameva saccato vadati.

7. nappiyasuttavaá¹‡á¹‡anÄ•

<87> sattame __adhikaraá¹‡iko hotÄ«_ti adhikaraá¹‡akÄ• rako hoti. __na piyatÄ• yÄ• _ti n

garutÄ• yÄ• _ti na garubhÄ• vÄ• ya. __na_ \Ee V 56/ __sÄ• maÃ±Ã±Ä• yÄ• _ti na samaá¹‡
ekÄ«bhÄ• vÄ• yÄ• _ti na nirantarabhÄ• vÄ• ya. __dhammÄ• naá¹ƒ na nisÄ• makajÄ• tiko_t
lokuttaradhammÄ• naá¹ƒ na nisÄ• manasabhÄ• vo na upadhÄ• raá¹‡asabhÄ• vo. __na paá
__sÄ• á¹-heyyÄ• nÄ«_ti saá¹-habhÄ• vo. __kÅ«á¹-eyyÄ• nÄ«_ti kÅ«á¹-abhÄ• vo. __jimheyy
__vaá¹…keyyÄ• nÄ«_ti vaá¹…kabhÄ• vÄ• .

8. akkosakasuttavaá¹‡á¹‡anÄ•

<88> aá¹-á¹-hame \Be III 326/ \Ne III 323/ __akkosakaparibhÄ• sako ariyÅ«pavÄ• dÄ« sabr
sabrahmacÄ• ripadaá¹ƒ akkosakaparibhÄ• sakapadehi yojetabbaá¹ƒ ``akkosako sabrahmac
sabrahmacÄ• rÄ«naâ€™â€™ nti. ariyÄ• naá¹ƒ pana guá¹‡e chindissÄ• mÄ«ti antimavatthu
nÄ• ma hoti. __saddhammassa na vodÄ• yantÄ«_ti sikkhÄ• ttayasaá¹…khÄ• tÄ• sÄ• sana
gacchanti. __rogÄ• taá¹…ka_nti ettha rogova kicchÄ• jÄ«vitabhÄ• vakaraá¹‡ena Ä• taá¹…k

9. kokÄ• likasuttavaá¹‡á¹‡anÄ•

<89> navame __kokÄ• liko bhikkhu yena bhagavÄ• tenupasaá¹…kamÄ«_ti koyaá¹ƒ kokÄ•
ayaá¹ƒ kira kokÄ• likaraá¹-á¹-he kokÄ• likanagare kokÄ• likaseá¹-á¹-hissa putto pabbajitvÄ•
vihÄ• re vasati cÅ«á¸·akokÄ• likoti nÄ• mena, na pana devadattassa sisso. so hi brÄ• hmaá
mahÄ• kokÄ• liko nÄ• ma. bhagavati pana sÄ• vatthiyaá¹ƒ viharante dve aggasÄ• vakÄ• p
saddhiá¹ƒ janapadacÄ• rikaá¹ƒ caramÄ• nÄ• upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya viv
bhikkhÅ« uyyojetvÄ• attano pattacÄ«varamÄ• dÄ• ya tasmiá¹ƒ janapade taá¹ƒ nagaraá¹ƒ p
agamiá¹ƒsu. tattha nesaá¹ƒ kokÄ• liko vattaá¹ƒ akÄ• si. tepi tena saddhiá¹ƒ sammoditvÄ• ,
temÄ• saá¹ƒ vasissÄ• ma, mÄ• no kassaci Ä• rocesÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ
pavÄ• raá¹‡Ä• divase pavÄ• retvÄ• ``gacchÄ• ma mayaá¹ƒ, Ä• vusoâ€™â€™ ti kokÄ• lika
``ajja, Ä• vuso, ekadivasaá¹ƒ vasitvÄ• sve gamissathÄ• â€™â€™ ti vatvÄ• dutiyadivase na
manusse Ä• mantesi --- ``Ä• vuso, tumhe dve aggasÄ• vake idha Ä• gantvÄ• vasamÄ• nep
paccayenapi nimantetÄ«â€™â€™ ti. nagaravÄ• sino ``kahaá¹ƒ, bhante, therÄ• , kasmÄ• n
kiá¹ƒ, Ä• vuso, Ä• rocitena, kiá¹ƒ na passatha dve bhikkhÅ« therÄ• sane nisÄ«dante, ete ag
khippaá¹ƒ sannipatitvÄ• sappiphÄ• á¹‡itÄ• dÄ«ni ceva cÄ«varadussÄ• ni ca saá¹ƒhariá¹ƒsu

kokÄ• liko \Be III 327/ cintesi --- ``paramappicchÄ• aggasÄ• vakÄ• payuttavÄ• cÄ• ya upp
sÄ• diyissanti, asÄ• diyantÄ• `Ä• vÄ• sikassa dethÄ• â€™ ti vakkhantÄ«â€™â€™ ti taá¹ƒ l
therÄ• naá¹ƒ \Ne III 324/ santikaá¹ƒ agamÄ• si. therÄ• disvÄ• va ``ime paccayÄ• neva am
kappantÄ«â€™â€™ ti paá¹-ikkhipitvÄ• pakkamiá¹ƒsu. kokÄ• liko ``kathaÃ±hi nÄ• ma sayaa
adÄ• petvÄ• pakkamissantÄ«â€™â€™ ti Ä• ghÄ• taá¹ƒ uppÄ• desi \Ee V 58/. tepi bhagava
bhagavantaá¹ƒ vanditvÄ• puna attano parisaá¹ƒ Ä• dÄ• ya janapadacÄ• rikaá¹ƒ carantÄ• a
raá¹-á¹-he tameva nagaraá¹ƒ paccÄ• gamiá¹ƒsu. nÄ• garÄ• there saÃ±jÄ• nitvÄ• saha par

sajjetvÄ• nagaramajjhe maá¹‡á¸• apaá¹ƒ katvÄ• dÄ• naá¹ƒ adaá¹ƒsu, therÄ• naÃ±ca parik
bhikkhusaá¹…ghassa niyyÄ• dayiá¹ƒsu. taá¹ƒ disvÄ• kokÄ• liko cintesi --- ``ime pubbe appi
pÄ• picchÄ• jÄ• tÄ• , pubbepi appicchasantuá¹-á¹-hapavivittasadisÄ• va maÃ±Ã±eâ€™â€™
``Ä• vuso, tumhe pubbe appicchÄ• viya, idÄ• ni pana pÄ• pabhikkhÅ« jÄ• tatthÄ• â€™â€™
``mÅ«laá¹-á¹-hÄ• neyeva nesaá¹ƒ patiá¹-á¹-haá¹ƒ bhindissÄ• mÄ«â€™â€™ ti taramÄ• narÅ
bhagavÄ• tenupasaá¹…kami. ayamesa kokÄ• liko, iminÄ• ca kÄ• raá¹‡ena upasaá¹…kam

bhagavÄ• taá¹ƒ turitaturitaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va Ä• vajjento aÃ±Ã±Ä• si ``ayaá¹ƒ
Ä• gato, sakkÄ• nu kho paá¹-isedhetuâ€™â€™ nti. tato ``na sakkÄ• paá¹-isedhetuá¹ƒ, the
Ä• gato, ekaá¹ƒsena pana padumaniraye nibbattissatÄ«â€™â€™ ti disvÄ• ``sÄ• riputtamog
garahantaá¹ƒ sutvÄ• na nisedhetÄ«â€™â€™ ti vÄ• damocanatthaá¹ƒ ariyÅ«pavÄ• dassa c
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ __mÄ• heva_nti tikkhattuá¹ƒ paá¹-isedhesi. tattha
abhaá¹‡i. __saddhÄ• yiko_ti saddhÄ• ya Ä• gamakaro pasÄ• dÄ• vaho, saddhÄ• tabbavaca
pattiyÄ• yitabbavacano.

__pakkÄ• mÄ«_ti \Ee V 59/ kammÄ• nubhÄ• vena codiyamÄ• no pakkÄ• mi. okÄ• sakataÃ
paá¹-ibÄ• hituá¹ƒ. __acirapakkantassÄ• _ti pakkantassa sato nacireneva. __sabbo kÄ• yo p
kesaggamattampi okÄ• saá¹ƒ avajjetvÄ• sakalasarÄ«raá¹ƒ aá¹-á¹-hÄ«ni bhinditvÄ• uggatÄ
ajjhotthaá¹-aá¹ƒ \Be III 328/ ahosi. yasmÄ• pana buddhÄ• nubhÄ• vena tathÄ• rÅ«paá¹ƒ ka
sammukhÄ«bhÄ• ve vipÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakkoti, dassanÅ«pacÄ• re vijahitamatte deti
acirapakkantassa pÄ«á¸·akÄ• uá¹-á¹-hahiá¹ƒsu. __kalÄ• yamattiyo_ti caá¹‡akamattiyo.
__beluvasalÄ• á¹-ukamattiyo_ti taruá¹‡abeluvamattiyo. __pabhijjiá¹ƒsÅ«_ti bhijjiá¹ƒsu. tÄ• s
sakalasarÄ«raá¹ƒ panasapakkaá¹ƒ viya ahosi. so pakkena gattena jetavanadvÄ• rakoá¹-á¹-
viya kadalipattesu nipajji. atha dhammassavanatthaá¹ƒ Ä• gatÄ• gatÄ• \Ne III 325/ manuss
kokÄ• lika, ayuttamakÄ• si, attanoyeva mukhaá¹ƒ nissÄ• ya anayabyasanaá¹ƒ pattosÄ«â€™
saddaá¹ƒ sutvÄ• Ä• rakkhadevatÄ• dhikkÄ• ramakaá¹ƒsu, Ä• rakkhadevatÄ• naá¹ƒ Ä• kÄ•
yÄ• va akaniá¹-á¹-habhavanÄ• ekadhikkÄ• ro udapÄ• di.

__turÅ«_ti kokÄ• likassa upajjhÄ• yo turutthero nÄ• ma anÄ• gÄ• miphalaá¹ƒ vatvÄ• brahm
bhummaá¹-á¹-hadevatÄ• Ä• diá¹ƒ katvÄ• ``ayuttaá¹ƒ kokÄ• likena kataá¹ƒ aggasÄ• vake a
abbhÄ• cikkhantenÄ• â€™â€™ ti paramparÄ• ya brahmalokasampattaá¹ƒ \Ee V 60/ taá¹ƒ s
passantasseva varÄ• ko nassi, ovadissÄ• mi naá¹ƒ theresu cittappasÄ• datthÄ• yÄ• â€™â€
aá¹-á¹-hÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``turÅ« paccekabrahmÄ• â€™â€™ ti. __pe
__kosi tvaá¹ƒ, Ä• vuso_ti nisinnakova kabarakkhÄ«ni ummÄ«letvÄ• evamÄ• ha. __passa y
aparaddha_ti yattakaá¹ƒ tayÄ• aparaddhaá¹ƒ, attano nalÄ• á¹-e mahÄ• gaá¹‡á¸• aá¹ƒ apas
pÄ«á¸·akÄ• ya maá¹ƒ codetabbaá¹ƒ maÃ±Ã±asÄ«ti Ä• ha.

atha naá¹ƒ ``adiá¹-á¹-hippatto ayaá¹ƒ kokÄ• liko, gilitaviso viya na kassaci vacanaá¹ƒ na ka

Ã±atvÄ• __purisassa hÄ«_tiÄ• dimÄ• ha. tattha __kuá¹-hÄ• rÄ«_ti kuá¹-hÄ• risadisÄ• phar
kusalamÅ«lasaá¹…khÄ• te mÅ«leyeva nikantati. __nindiya_nti ninditabbaá¹ƒ dussÄ«lapugg
uttamatthe sambhÄ• vetvÄ• khÄ«á¹‡Ä• savoti vadati. __taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo_
khÄ«á¹‡Ä• savo, taá¹ƒ antimavatthunÄ• codento ``dussÄ«lo ayaâ€™â€™ nti vadati. __vici
so taá¹ƒ aparÄ• dhaá¹ƒ \Be III 329/ mukhena vicinÄ• ti nÄ• ma. __kalinÄ• _ \Ee V 61/ __ten
sukhaá¹ƒ na vindati. nindiyapasaá¹ƒsÄ• ya hi pasaá¹ƒsiyanindÄ• ya ca samakova vipÄ• ko.

__sabbassÄ• pi sahÄ• pi attanÄ• _ti sabbena sakena dhanenapi attanÄ• pi saddhiá¹ƒ yo a
nÄ• ma, ayaá¹ƒ appamattako aparÄ• dho. __yo sugatesÅ«_ti yo pana sammaggatesu pugg
ayaá¹ƒ cittapadosova tato kalito mahantataro kali.

idÄ• ni tassa mahantatarabhÄ• vaá¹ƒ dassento __sataá¹ƒ sahassÄ• na_ntiÄ• dimÄ• ha. tat
\Ne III 326/ nirabbudagaá¹‡anÄ• ya satasahassaÃ±ca. __chattiá¹ƒsatÄ«_ti aparÄ• ni chattiá
__paÃ±ca cÄ• _ti abbudagaá¹‡anÄ• ya paÃ±ca abbudÄ• ni. __yamariyagarahÄ«_ti yaá¹ƒ a
upapajjati, tattha ettakaá¹ƒ Ä• yuppamÄ• á¹‡anti attho.

__kÄ• lamakÄ• sÄ«_ti upajjhÄ• ye pakkante kÄ• laá¹ƒ akÄ• si. __padumaniraya_nti pÄ• á¹
natthi, avÄ«cimahÄ• nirayasmiá¹ƒyeva pana padumagaá¹‡anÄ• ya paccitabbe ekasmiá¹ƒ á

__vÄ«satikhÄ• riko_ti mÄ• gadhakena patthena cattÄ• ro patthÄ• , kosalaraá¹-á¹-he eko pa
cattÄ• ro patthÄ• Ä• á¸·hakaá¹ƒ \Ee V 62/, cattÄ• ri Ä• á¸·hakÄ• ni doá¹‡aá¹ƒ, catudoá¹‡Ä•
khÄ• rÄ«, tÄ• ya khÄ• riyÄ• vÄ«satikhÄ• riko. __tilavÄ• ho_ti mÄ• gadhakÄ• naá¹ƒ sukhum
__abbudo nirayo_ti abbudo nÄ• ma pÄ• á¹-iyekko nirayo natthi, avÄ«cimhiyeva pana abbud
paccitabbaá¹-á¹-hÄ• nassetaá¹ƒ nÄ• maá¹ƒ. __nirabbudÄ• _dÄ«supi eseva nayo.

vassagaá¹‡anÄ• pi panettha evaá¹ƒ veditabbÄ• --- yatheva hi sataá¹ƒ satasahassÄ• ni koá
satasahassakoá¹-iyo pakoá¹-i nÄ• ma hoti, sataá¹ƒ satasahassapakoá¹-iyo koá¹-ipakoá¹-i nÄ
satasahassakoá¹-ipakoá¹-iyo nahutaá¹ƒ, sataá¹ƒ satasahassanahutÄ• ni ninnahutaá¹ƒ, sata
satasahassaninnahutÄ• ni ekaá¹ƒ abbudaá¹ƒ, tato vÄ«satiguá¹‡aá¹ƒ nirabbudaá¹ƒ, esa nay
heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

theravaggo catuttho.

(10) 5. upÄ• livaggo

1-2. kÄ• mabhogÄ«suttÄ• divaá¹‡á¹‡anÄ•

91-92__._ paÃ±camassa \Ne III 327/ \Be III 330/ paá¹-hame __sÄ• hasenÄ• _ti sÄ• hasiyak

__bhayÄ• nÄ«_ti cittutrÄ• sabhayÄ• ni. __verÄ• nÄ«_ti akusalaverapuggalaverÄ• ni. __ariy
vipassanÄ• ya maggo. __iti imasmiá¹ƒ sati idaá¹ƒ hotÄ«_ti evaá¹ƒ imasmiá¹ƒ avijjÄ• dike kÄ
saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ hoti. __imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«_ti yo yassa sa
uppÄ• dÄ• itaraá¹ƒ uppajjati nÄ• ma. __imasmiá¹ƒ asatÄ«_ti avijjÄ• dike kÄ• raá¹‡e asati s
phalaá¹ƒ na hoti. __imassa_ \Ee V 63/ __nirodhÄ• _ti kÄ• raá¹‡assa appavattiyÄ• phalassa

3. kiá¹ƒdiá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<93> tatiye __saá¹‡á¹-hÄ• pesu_nti iriyÄ• pathampi vacanapathampi saá¹‡á¹-hÄ• pesuá¹ƒ
appasaddena mattabhÄ• á¹‡inÄ• satthÄ• rÄ• vinÄ«tÄ• . __paratoghosapaccayÄ• vÄ• _ti
__cetayitÄ• _ti pakappitÄ• . __maá¹…kubhÅ«tÄ• _ti domanassappattÄ• nittejÄ• . __pattakl
__sahadhammenÄ• _ti sahetukena kÄ• raá¹‡ena vacanena.

4. vajjiyamÄ• hitasuttavaá¹‡á¹‡anÄ•

<94> catutthe __vajjiyamÄ• hito_ti evaá¹ƒnÄ• mako. __sabbaá¹ƒ tapa_nti sabbameva dukk
tapassi_nti sabbaá¹ƒ tapanissitakaá¹ƒ. __lÅ«khÄ• jÄ«vi_nti dukkarakÄ• rikajÄ«vikÄ• nuyoga
__gÄ• rayha_nti garahitabbayuttakaá¹ƒ. __pasaá¹ƒsiya_nti pasaá¹ƒsitabbayuttakaá¹ƒ. __ve
avinÄ«to aÃ±Ã±ehi vinetabbo. __apaÃ±Ã±attiko_ti na kiÃ±ci paÃ±Ã±Ä• petuá¹ƒ sakkoti. ath
sattavinÄ• sako. __apaÃ±Ã±attiko_ti apaccakkhaá¹ƒ nibbÄ• naá¹ƒ paÃ±Ã±Ä• peti, sayaá¹ƒ
paÃ±Ã±Ä• petuá¹ƒ na sakkoti. __na so bhagavÄ• venayiko_ti so bhagavÄ• evaá¹ƒ yÄ• thÄ
kusalÄ• kusalaá¹ƒ \Ne III 328/ paÃ±Ã±Ä• pento na aÃ±Ã±ena vinetabbo na aÃ±Ã±asikkhito
satto paÃ±Ã±Ä• piyati, tesaá¹ƒ paÃ±Ã±Ä• panato na sattavinÄ• sako, suvinÄ«to susikkhito
tassa ca paÃ±Ã±attiyo \Be III 331/ sapaÃ±Ã±attiyoyevÄ• ti dasseti. __vimuttiá¹ƒ vimuccato a
micchÄ• diá¹-á¹-hisaá¹…khÄ• taá¹ƒ cittassa adhimuttiá¹ƒ adhimuccato akusalÄ• dhammÄ•
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. sÄ• sane pana cittassa vimuttisaá¹…khÄ• to vimutti kusalÄ• naá

5. uttiyasuttavaá¹‡á¹‡anÄ•

<95> paÃ±came __tuá¹‡hÄ« ahosÄ«_ti sattÅ«paladdhiyaá¹ƒ á¹-hatvÄ• apucchaá¹ƒ pucch
__sabbasÄ• mukkaá¹ƒsikaá¹ƒ vata me_ti mayÄ• sabbapucchÄ• naá¹ƒ uttamapucchaá¹ƒ pu
saá¹ƒsÄ• deti no vissajjeti, nÅ«na na visahati na sakkoti vissajjetunti evaá¹ƒ pÄ• pikaá¹ƒ diá
paá¹-ilabhÄ«ti. __tadassÄ• _ti taá¹ƒ evaá¹ƒ uppannaá¹ƒ diá¹-á¹-higataá¹ƒ bhaveyya. __pacc
majjhimadese nagarassa uddhÄ• pÄ• dÄ«ni thirÄ• ni vÄ• hontu dubbalÄ• ni vÄ• , sabbaso
corÄ• saá¹…kÄ• na hoti. tasmÄ• taá¹ƒ aggahetvÄ• ``paccantimaá¹ƒ nagaraâ€™â€™ nti Ä
V 65/ thirapÄ• kÄ• rapÄ• daá¹ƒ. __daá¸·hapÄ• kÄ• ratoraá¹‡a_nti thirapÄ• kÄ• raÃ±ceva
thirapiá¹-á¹-hisaá¹…ghÄ• á¹-aÃ±ca. __ekadvÄ• ra_nti kasmÄ• Ä• ha? bahudvÄ• rasmiÃ±hi
paá¹‡á¸• itadovÄ• rikehi bhavitabbaá¹ƒ, ekadvÄ• re ekova vaá¹-á¹-ati. tathÄ• gatassa ca pa

natthi. tasmÄ• satthu paá¹‡á¸• itabhÄ• vassa opammatthaá¹ƒ ekaá¹ƒyeva dovÄ• rikaá¹ƒ da
nti Ä• ha. __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. __byatto_ti veyyattiyena sama
á¹-hÄ• nuppattiyapaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya medhÄ• ya samannÄ• gato. __anupariyÄ• y
maggaá¹ƒ. __pÄ• kÄ• rasandhi_nti dvinnaá¹ƒ iá¹-á¹-hakÄ• naá¹ƒ apagataá¹-á¹-hÄ• naá¹ƒ. _
pÄ• kÄ• rassa chinnaá¹-á¹-hÄ• naá¹ƒ. __tadevetaá¹ƒ paÃ±ha_nti taá¹ƒyeva ``sassato lokoâ
puá¹-á¹-haá¹ƒ á¹-hapanÄ«yapaÃ±haá¹ƒ punapi pucchi. __sabbo ca tena loko_ti sattÅ«palad
aÃ±Ã±enÄ• kÄ• rena pucchatÄ«ti dasseti.

6. kokanudasuttavaá¹‡á¹‡anÄ•

<96> chaá¹-á¹-he __pubbÄ• payamÄ• no_ti pubbasadisÄ• ni nirudakÄ• ni kurumÄ• no. __k
329/ ettha, Ä• vuso. __yÄ• vatÄ• , Ä• vuso, diá¹-á¹-hÄ«_ti \Be III 332/ yattikÄ• dvÄ• saá¹-á¹
nÄ• ma atthi. __yÄ• vatÄ• diá¹-á¹-hiá¹-á¹-hÄ• na_nti ``khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹
saÃ±Ã±Ä• pi, vitakkopi ayonisomanasikÄ• ropi, pÄ• pamittopi \Ee V 66/, paratoghosopi diá¹
nti evaá¹ƒ yattakaá¹ƒ aá¹-á¹-havidhampi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hikÄ• raá¹‡aá¹ƒ nA
__diá¹-á¹-hÄ• dhiá¹-á¹-hÄ• na_nti diá¹-á¹-hÄ«naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, adhiá¹-hatvÄ• adh
diá¹-á¹-hiyÄ• etaá¹ƒ nÄ• maá¹ƒ. __diá¹-á¹-hipariyuá¹-á¹-hÄ• na_nti ``katamÄ• ni aá¹-á¹-hÄ•
diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• ni? yÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á
diá¹-á¹-hivisÅ«kaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ diá¹-á¹-hisallaá¹ƒ diá¹
diá¹-á¹-hipalibodho diá¹-á¹-hibandhanaá¹ƒ diá¹-á¹-hipapÄ• to diá¹-á¹-hÄ• nusayo diá¹-á¹-hisa
diá¹-á¹-hipariá¸·Ä• ho diá¹-á¹-higantho diá¹-á¹-hupÄ• dÄ• naá¹ƒ diá¹-á¹-hÄ• bhiniveso diá¹-á
aá¹-á¹-hÄ• rasa diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ diá¹-á¹-hipariy
__samuá¹-á¹-hÄ• na_nti diá¹-á¹-hiá¹-á¹-hÄ• nasseva vevacanaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``khan
diá¹-á¹-hÄ«naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-henÄ• â€™â€™ ti (Paá¹-is I 124) sab
sotÄ• pattimaggo pana __diá¹-á¹-hisamugghÄ• to_ nÄ• ma sabbadiá¹-á¹-hÄ«naá¹ƒ samugg
taá¹ƒ sabbaá¹ƒ ahaá¹ƒ jÄ• nÄ• mi. __kyÄ• haá¹ƒ vakkhÄ• mÄ«_ti kiá¹ƒkÄ• raá¹‡Ä• ahaá¹ƒ

7-8. Ä• huneyyasuttÄ• divaá¹‡á¹‡anÄ•

97-98__._ sattame __sammÄ• diá¹-á¹-hiko_ti yÄ• thÄ• vadiá¹-á¹-hiko. aá¹-á¹-hame
__adhikaraá¹‡asamuppÄ• davÅ«pasamakusalo_ti catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ mÅ«laá
samuppÄ• davÅ«pasamakusalo hoti.

9. upÄ• lisuttavaá¹‡á¹‡anÄ•

<99> navame \Ee V 67/ __durabhisambhavÄ• nÄ«_ti sambhavituá¹ƒ dukkhÄ• ni dussahÄ•
ajjhogÄ• hitunti vuttaá¹ƒ hoti. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã±Ä• ni ca vanapatthÄ•
Ä• raÃ±Ã±akaá¹…ganipphÄ• danena araÃ±Ã±Ä• ni, gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ•

anupacÄ• raá¹-á¹-hÄ• nabhÄ• vena vanapatthÄ• ni. __pantÄ• nÄ«_ti pariyantÄ• ni atidÅ«rÄ
paviveka_nti kÄ• yaviveko dukkaro. __durabhirama_nti abhiramituá¹ƒ na sukaraá¹ƒ. __ekat
dasseti? kÄ• yaviveke katepi tattha cittaá¹ƒ abhiramÄ• petuá¹ƒ dukkaraá¹ƒ. dvayaá¹ƒdvayÄ
__haranti maÃ±Ã±e_ti haranti viya ghasanti viya. __mano_ti cittaá¹ƒ. __samÄ• dhiá¹ƒ alabh
upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• samÄ• dhiá¹ƒ vÄ• alabhantassa \Be III 333/. kiá¹ƒ d
\Ne III 330/ tiá¹‡apaá¹‡á¹‡amigÄ• disaddehi vividhehi ca bhÄ«sanakehi vanÄ• ni cittaá¹ƒ vi
__saá¹ƒsÄ«dissatÄ«_ti kÄ• mavitakkena saá¹ƒsÄ«dissati. __uplavissatÄ«_ti byÄ• pÄ• davi
plavissati.

__kaá¹‡á¹‡asaá¹ƒdhovika_nti kaá¹‡á¹‡e dhovantena kÄ«á¸·itabbaá¹ƒ. __piá¹-á¹-hisaá¹ƒdh
dhovantena kÄ«á¸·itabbaá¹ƒ. tattha \Ee V 68/ udakaá¹ƒ soá¹‡á¸• Ä• ya gahetvÄ• dvÄ«su k
kaá¹‡á¹‡asaá¹ƒdhovikÄ• nÄ• ma, piá¹-á¹-hiyaá¹ƒ Ä• siÃ±canaá¹ƒ piá¹-á¹-hisaá¹ƒdhovikÄ•
vindatÄ«_ti patiá¹-á¹-haá¹ƒ labhati. __ko cÄ• haá¹ƒ ko ca hatthinÄ• go_ti ahaá¹ƒ ko, hatthin
tiracchÄ• nagato, ayampi, mayhampi cattÄ• ro pÄ• dÄ• , imassapi, nanu ubhopi mayaá¹ƒ s

__vaá¹…kaka_nti kumÄ• rakÄ• naá¹ƒ kÄ«á¸·anakaá¹ƒ khuddakanaá¹…galaá¹ƒ. __ghaá¹-ik
rassadaá¹‡á¸• akaá¹ƒ paharaá¹‡akÄ«á¸·aá¹ƒ. __mokkhacika_nti saá¹ƒparivattakakÄ«á¸·aá
gahetvÄ• bhÅ«miyaá¹ƒ vÄ• sÄ«saá¹ƒ á¹-hapetvÄ• heá¹-á¹-hupariyabhÄ• vena parivattana
__ciá¹…gulaka_nti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi kataá¹ƒ vÄ• tappahÄ• rena paribbhamanacakka
vuccati paá¹‡á¹‡anÄ• á¸·i, tÄ• ya vÄ• lukÄ• dÄ«ni minantÄ• kÄ«á¸·anti. __rathaka_nti khu
__dhanuka_nti khuddakadhanumeva.

__idha kho pana vo_ti ettha __vo_ti nipÄ• tamattaá¹ƒ, idha kho panÄ• ti attho. __iá¹…gha t
saá¹…ghe viharÄ• hÄ«_ti ettha __iá¹…ghÄ• _ti codanatthe nipÄ• to. tena theraá¹ƒ saá¹…gh
codeti, nÄ• ssa araÃ±Ã±avÄ• saá¹ƒ anujÄ• nÄ• ti. kasmÄ• ? araÃ±Ã±asenÄ• sane \Ee V 6
pÅ«rissati, na ganthadhuraá¹ƒ. saá¹…ghamajjhe vasanto pana dve dhurÄ• ni pÅ«retvÄ• ar
vinayapiá¹-ake ca pÄ• mokkho bhavissati. athassÄ• haá¹ƒ parisamajjhe pubbapatthanaá¹ƒ
kathetvÄ• imaá¹ƒ bhikkhuá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapessÄ• mÄ«ti im
therassa araÃ±Ã±avÄ• saá¹ƒ nÄ• nujÄ• nÄ«ti. dasamaá¹ƒ uttÄ• natthamevÄ• ti.

upÄ• livaggo paÃ±camo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. samaá¹‡asaÃ±Ã±Ä• vaggo

1. samaá¹‡asaÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<101> tatiyassa \Be III 334/ \Ne III 331/ paá¹-hame __samaá¹‡asaÃ±Ã±Ä• _ti samaá¹‡Ä• r
__santatakÄ• rÄ«_ti nirantarakÄ• rÄ«. __abyÄ• pajjho_ti niddukkho. __idamatthaá¹ƒtissa ho
paccayÄ• ti evamassa jÄ«vitaparikkhÄ• resu hoti, paccavekkhitaparibhogaá¹ƒ paribhuÃ±jat
uttÄ• natthameva.

3. micchattasuttavaá¹‡á¹‡anÄ•

<103> tatiye __virÄ• dhanÄ• hotÄ«_ti saggato maggato ca virajjhanaá¹ƒ hoti. __no Ä• rÄ•
na paripÅ«rakÄ• ritÄ• hoti. __pahotÄ«_ti pavattati.

4-5. bÄ«jasuttÄ• divaá¹‡á¹‡anÄ•

104-105__._ catutthe __yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinna_nti diá¹-á¹-hÄ• nurÅ«per
samÄ• dinnaá¹ƒ sakalaá¹ƒ gahitaá¹ƒ. __cetanÄ• _ti tÄ«su dvÄ• resu nibbattitacetanÄ• va g
``evarÅ«po siyaâ€™â€™ nti evaá¹ƒ patthanÄ• . __paá¹‡idhÄ«_ti \Ee V 70/ ``devo vÄ• bhav
vÄ• â€™â€™ ti cittaá¹-á¹-hapanÄ• . __saá¹…khÄ• rÄ• _ti sampayuttakasaá¹…khÄ• rÄ• . pa
__pubbaá¹…gamÄ• . anvadevÄ• _ti taá¹ƒ anubandhamÄ• nameva.

6. nijjarasuttavaá¹‡á¹‡anÄ•

<106> chaá¹-á¹-he \Ne III 332/ __nijjaravatthÅ«nÄ«_ti nijjarakÄ• raá¹‡Ä• ni. __micchÄ• diá¹
hotÄ«_ti ayaá¹ƒ heá¹-á¹-hÄ• vipassanÄ• yapi nijjiá¹‡á¹‡Ä• eva pahÄ«nÄ• . kasmÄ• puna
asamucchinnattÄ• . vipassanÄ• ya hi kiÃ±cÄ• pi nijjiá¹‡á¹‡Ä• , na pana samucchinnÄ• . ma
samucchindati, na puna vuá¹-á¹-hÄ• tuá¹ƒ deti. tasmÄ• puna gahitÄ• . evaá¹ƒ sabbapadesu
sammÄ• vimuttipaccayÄ• catusaá¹-á¹-hi dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. I
sotÄ• pattimaggakkhaá¹‡e adhimokkhaá¹-á¹-hena \Be III 335/ saddhindriyaá¹ƒ paripÅ«rati, p
vÄ«riyindriyaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhir
dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ paripÅ«reti, vijÄ• nanaá¹-á¹-hena manindriyaá¹ƒ, abhi
somanassindriyaá¹ƒ, pavattasantatiÄ• dhipateyyaá¹-á¹-hena jÄ«vitindriyaá¹ƒ paripÅ«rati ... p
arahattaphalakkhaá¹‡e adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ ... pe ... pavattasantatiÄ• dh
jÄ«vitindriyaá¹ƒ paripÅ«ratÄ«ti evaá¹ƒ catÅ«su ca maggesu catÅ«su ca phalesu aá¹-á¹-haá¹
catusaá¹-á¹-hi dhammÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

7. dhovanÄ• suttavaá¹‡á¹‡anÄ•

<107> sattame \Ee V 71/ __dhovana_nti aá¹-á¹-hidhovanaá¹ƒ. tasmiÃ±hi janapade manuss

jhÄ• penti, Ä• vÄ• á¹-aá¹ƒ pana khaá¹‡itvÄ• bhÅ«miyaá¹ƒ nidahanti. atha nesaá¹ƒ pÅ«tibh
nÄ«haritvÄ• dhovitvÄ• paá¹-ipÄ• á¹-iyÄ• ussÄ• petvÄ• gandhamÄ• lehi pÅ«jetvÄ• á¹-hap
aá¹-á¹-hÄ«ni gahetvÄ• rodanti paridevanti, tato nakkhattaá¹ƒ kÄ«á¸·anti.

8-10. tikicchakasuttÄ• divaá¹‡á¹‡anÄ•

108-110__._ aá¹-á¹-hame __virecana_nti dosanÄ«haraá¹‡abhesajjaá¹ƒ. __virittÄ• hotÄ«_ti
panuditÄ• . navame __vamana_nti vamanakaraá¹‡abhesajjaá¹ƒ. dasame __niddhamanÄ«y
__niddhantÄ• _ti niddhamitÄ• .

11. paá¹-hamaasekhasuttavaá¹‡á¹‡anÄ•

<111> ekÄ• dasame \Ne III 333/ aá¹…gaparipÅ«raá¹‡atthaá¹ƒ sammÄ• diá¹-á¹-hiyeva __sa
evamete sabbepi arahattaphaladhammÄ• asekhÄ• , asekhassa pavattattÄ• paccavekkhaá
vuttaá¹ƒ.

12. dutiyaasekhasuttavaá¹‡á¹‡anÄ•

<112> dvÄ• dasame __asekhiyÄ• _ti asekhÄ• yeva, asekhasantakÄ• vÄ• . iminÄ• suttena

samaá¹‡asaÃ±Ã±Ä• vaggo paá¹-hamo.

(12) 2. paccorohaá¹‡ivaggo

1-2. adhammasuttadvayavaá¹‡á¹‡anÄ•

113-114__._ dutiyassa \Be III 336/ paá¹-hame pÄ• á¹-iyekkaá¹ƒ pucchÄ• ca vissajjanÄ• ca

3. tatiyaadhammasuttavaá¹‡á¹‡anÄ•

<115> tatiye __uddesaá¹ƒ uddisitvÄ• _ti mÄ• tikaá¹ƒ nikkhipitvÄ• . __satthu_ \Ee V 72/ __c
saá¹ƒvaá¹‡á¹‡ito_ti paÃ±casu á¹-hÄ• nesu etadagge á¹-hapentena satthÄ• rÄ• saá¹ƒvaá¹‡
guá¹‡asambhÄ• vanÄ• ya sambhÄ• vito. __pahotÄ«_ti sakkoti. __atisitvÄ• _ti atikkamitvÄ•
jÄ• nitabbakaá¹ƒ \Ne III 334/ jÄ• nÄ• ti. __passaá¹ƒ passatÄ«_ti passitabbakaá¹ƒ passati. _
cakkhu viya bhÅ«to jÄ• to nibbatto. __Ã±Ä• á¹‡abhÅ«to_ti Ã±Ä• á¹‡asabhÄ• vo. __dhamma
__brahmabhÅ«to_ti seá¹-á¹-hasabhÄ• vo. __vattÄ• _ti vattuá¹ƒ samattho. __pavattÄ• _ti pa
__atthassa ninnetÄ• _ti atthaá¹ƒ nÄ«haritvÄ• dassetÄ• . __yathÄ• no bhagavÄ• _ti yathÄ•
byÄ• kareyya.

4. ajitasuttavaá¹‡á¹‡anÄ•

<116> catutthe __ajito_ti evaá¹ƒnÄ• mako. __cittaá¹-á¹-hÄ• nasatÄ• nÄ«_ti cittuppÄ• dasat
cittaá¹-á¹-hÄ• nasatehi anuyuÃ±jiyamÄ• nÄ• . __upÄ• raddhÄ• va jÄ• nanti upÄ• raddhasm
evaá¹ƒ jÄ• nanti ``viraddhÄ• mayaá¹ƒ, niggahitÄ• mayaá¹ƒ, Ä• ropito no dosoâ€™â€™ ti.
paá¹‡á¸• itabhÄ• vatthÄ• ya kÄ• raá¹‡Ä• ni.

5-6. saá¹…gÄ• ravasuttÄ• divaá¹‡á¹‡anÄ•

117-118__._ paÃ±came __orimaá¹ƒ tÄ«ra_nti lokiyaá¹ƒ orimatÄ«raá¹ƒ. __pÄ• rimaá¹ƒ tÄ«ra
pÄ• rimatÄ«raá¹ƒ. __pÄ• ragÄ• mino_ti nibbÄ• nagÄ• mino. __tÄ«ramevÄ• nudhÄ• vatÄ«_
anudhÄ• vati. __dhamme_ \Ee V 73/ __dhammÄ• nuvattino_ti sammÄ• akkhÄ• te navavidh
anudhammavattino, tassa dhammassÄ• nucchavikÄ• ya sahasÄ«lÄ• ya pubbabhÄ• gapaá¹
__maccudheyyaá¹ƒ_ \Be III 337/ __suduttara_nti maccuno á¹-hÄ• nabhÅ«taá¹ƒ tebhÅ«mak
taritvÄ• . __pÄ• ramessantÄ«_ti nibbÄ• naá¹ƒ pÄ• puá¹‡issanti.

__okÄ• anokamÄ• gammÄ• _ti vaá¹-á¹-ato vivaá¹-á¹-aá¹ƒ Ä• gamma. __viveke yattha dÅ«
kÄ• yacittaupadhiviveke durabhiramaá¹ƒ, tatrÄ• bhiratimiccheyya. __hitvÄ• kÄ• me_ti duvid
__akiÃ±cano_ti nippalibodho. __Ä• dÄ• napaá¹-inissage_ti gahaá¹‡apaá¹-inissaggasaá¹…k
__anupÄ• dÄ• ya ye ratÄ• _ti catÅ«hi upÄ• dÄ• nehi kiÃ±cipi anupÄ• diyitvÄ• ye abhiratÄ•
apaccayaparinibbÄ• nena parinibbutÄ• nÄ• mÄ• ti veditabbÄ• . chaá¹-á¹-haá¹ƒ bhikkhÅ«na

7-8. paccorohaá¹‡Ä«suttadvayavaá¹‡á¹‡anÄ•

119-120__._ sattame \Ne III 335/ __paccorohaá¹‡Ä«_ti pÄ• passa paccorohaá¹‡aá¹ƒ. __pa
santharitvÄ• . __antarÄ• ca velaá¹ƒ antarÄ• ca agyÄ• gÄ• ra_nti vÄ• likÄ• rÄ• sissa ca ag
aá¹-á¹-hamaá¹ƒ bhikkhusaá¹…ghassa desitaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

paccorohaá¹‡ivaggo dutiyo.

(13) 3. parisuddhavaggavaá¹‡á¹‡anÄ•

<123> tatiyassa \Ee V 74/ paá¹-hame __parisuddhÄ• _ti nimmalÄ• . __pariyodÄ• tÄ• _ti pa
uttÄ• natthÄ• nevÄ• ti.

parisuddhavaggo tatiyo.

(14) 4. sÄ• dhuvaggavaá¹‡á¹‡anÄ•

<134> catutthassa paá¹-hame __sÄ• dhu_nti bhaddakaá¹ƒ siliá¹-á¹-hakaá¹ƒ. dutiyÄ• dÄ«ni ariyamaggavaggo uttÄ• natthoyevÄ• ti.

sÄ• dhuvaggo catuttho.

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

<155> catutthassa \Ne III 336/ \Be III 338/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• nevÄ• ti.

8. kammanidÄ• nasuttavaá¹‡á¹‡anÄ•

<174> aá¹-á¹-hame __lobhahetukampÄ«_ti pÄ• á¹‡Ä• tipÄ• tassa lobho upanissayakoá¹-iy dosamohasampayuttopi. iminÄ• upÄ• yena sabbattha attho veditabbo.

9. parikkamanasuttavaá¹‡á¹‡anÄ•

<175> navame __parikkamanaá¹ƒ hotÄ«_ti parivajjanaá¹ƒ hoti.

10. cundasuttavaá¹‡á¹‡anÄ•

<176> dasame __kammÄ• raputtassÄ• _ti suvaá¹‡á¹‡akÄ• raputtassa. __kassa no tva_nti __pacchÄ• bhÅ«makÄ• _ti pacchÄ• bhÅ«mivÄ• sikÄ• . __kamaá¹‡á¸• alukÄ• _ti kamaá¹‡á sevÄ• lamÄ• lÄ• viya dhÄ• renti. sevÄ• lapaá¹-anivÄ• sitÄ• tipi vuttameva. __udakorohakÄ udakorohanÄ• nuyogamanuyuttÄ• . __Ä• maseyyÄ• sÄ«_ti hatthena parimajjeyyÄ• si.

11. jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ•

<177> ekÄ• dasame __upakappatÅ«_ti pÄ• puá¹‡Ä• tu. __á¹-hÄ• ne_ti okÄ• se. __no aá¹- __nerayikÄ• naá¹ƒ_ \Ee V 75/ __Ä• hÄ• ro_ nÄ• ma tattha nibbattanakammameva. teneva __tiracchÄ• nayonikÄ• naá¹ƒ_ pana tiá¹‡apaá¹‡á¹‡Ä• divasena Ä• hÄ• ro veditabbo. __ma odanakummÄ• sÄ• divasena \Ne III 337/, __devÄ• naá¹ƒ_ sudhÄ• bhojanÄ• divasena, __pe kheá¸·asiá¹…ghÄ• á¹‡ikÄ• divasena. __yaá¹ƒ vÄ• panassa ito anuppavecchantÄ«_ti yaá¹ƒ dadantÄ• anupavesenti. pettivesayikÄ• eva hi paradattÅ«pajÄ«vino honti, na aÃ±Ã±esaá¹ƒ 339/ upakappati. __dÄ• yakopi anipphalo_ti yaá¹ƒ sandhÄ• ya taá¹ƒ dÄ• naá¹ƒ dinnaá¹ƒ, ta

vÄ• , dÄ• yakena pana na sakkÄ• nipphalena bhavituá¹ƒ, dÄ• yako tassa dÄ• nassa vipÄ•

__aá¹-á¹-hÄ• nepi bhavaá¹ƒ gotamo parikappaá¹ƒ vadatÄ«_ti anokÄ• se uppannepi tasmiá
dÄ• nassa phalaá¹ƒ parikappetiyeva paÃ±Ã±Ä• petiyevÄ• ti pucchati. brÄ• hmaá¹‡assa hi `
phalaá¹ƒ dÄ• yako na labhatÄ«â€™â€™ ti laddhi. athassa bhagavÄ• paÃ±haá¹ƒ paá¹-ijÄ•
yattha katthaci puÃ±Ã±aphalÅ«pajÄ«viá¹-á¹-hÄ• ne nibbatto dÄ• nassa phalaá¹ƒ labhatiyev
__idha brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. __so tattha lÄ• bhÄ« hotÄ«_ti so tattha hatthiyoniya
maá¹…galahatthiá¹-á¹-hÄ• naá¹ƒ patvÄ• lÄ• bhÄ« hoti. assÄ• dÄ«supi eseva nayo. sÄ• dh

jÄ• á¹‡ussoá¹‡ivaggo dutiyo.

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(21) 1. karajakÄ• yavaggo

<211> paÃ±camassa \Be III 340/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

6. saá¹ƒsappanÄ«yasuttavaá¹‡á¹‡anÄ•

<216> chaá¹-á¹-he __saá¹ƒsappanÄ«yapariyÄ• yaá¹ƒ vo, bhikkhave, dhammapariyÄ• ya_n
kÄ• raá¹‡aá¹ƒ desanÄ• saá¹…khÄ• taá¹ƒ dhammadesanaá¹ƒ. __saá¹ƒsappatÄ«_ti taá¹ƒ ka
parisappati vipphandati. __jimhÄ• _ \Ee V 76/ __gatÄ«_ti tena kammena yaá¹ƒ gatiá¹ƒ gam
__jimhupapattÄ«_ti tassa yaá¹ƒ \Ne III 338/ gatiá¹ƒ upapajjissati, sÄ• pi jimhÄ• va hoti.
__saá¹ƒsappajÄ• tikÄ• _ti saá¹ƒsappanasabhÄ• vÄ• . __bhÅ«tÄ• bhÅ«tassa upapatti hotÄ
vijjamÄ• nakammÄ• sattassa nibbatti hoti. __phassÄ• phusantÄ«_ti vipÄ• kaphassÄ• phu

7-8. saÃ±cetanikasuttadvayavaá¹‡á¹‡anÄ•

217-218__._ sattame __saÃ±cetanikÄ• na_nti cetetvÄ• pakappetvÄ• katÄ• naá¹ƒ. __upac
vaá¸• á¸• hitÄ• naá¹ƒ. __appaá¹-isaá¹ƒveditvÄ• _ti tesaá¹ƒ kammÄ• naá¹ƒ vipÄ• kaá¹ƒ avec
vigatantabhÄ• vaá¹ƒ tesaá¹ƒ kammÄ• naá¹ƒ paricchedaparivaá¹-umatÄ• karaá¹‡aá¹ƒ. __taÃ
dhamme_ti taÃ±ca kho vipÄ• kaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ diá¹-á¹-heva dhamme
upapajjavedanÄ«yaá¹ƒ anantare attabhÄ• ve. __apare vÄ• pariyÄ• ye_ti aparapariyÄ• yave
saá¹ƒsÄ• rappavatte sati sahassimepi attabhÄ• veti. iminÄ• idaá¹ƒ dasseti ``saá¹ƒsÄ• rapp
paá¹-iladdhavipÄ• kÄ• rahakamme na vijjati so jagatippadeso, yattha á¹-hito mucceyya pÄ•
__tividhÄ• _ti \Ee V 77/ tippakÄ• rÄ• . __kÄ• yakammantasandosabyÄ• pattÄ«_ti kÄ• yakam
iminÄ• nayena sabbapadÄ• ni veditabbÄ• ni. aá¹-á¹-hame __apaá¹‡á¹‡ako maá¹‡Ä«_ti sam

9. karajakÄ• yasuttavaá¹‡á¹‡anÄ•

<219> navame __dukkhassÄ• _ti vipÄ• kadukkhassa, vaá¹-á¹-adukkhasseva vÄ• . imasmiá
natthi. __evaá¹ƒ vigatÄ• bhijjho_ti __eva_nti nipÄ• tamattaá¹ƒ. yathÄ• vÄ• mettaá¹ƒ \Be III
vigatÄ• bhijjhÄ• bhavanti, evaá¹ƒ vigatÄ• bhijjho. evamassa vigatÄ• bhijjhatÄ• dÄ«hi nÄ«va
dassetvÄ• idÄ• ni akusalanissaraá¹‡Ä• ni kathento __mettÄ• sahagatenÄ• _tiÄ• dimÄ• ha.
appamÄ• á¹‡asattÄ• rammaá¹‡atÄ• ya ciá¹‡á¹‡avasitÄ• ya vÄ• appamÄ• á¹‡aá¹ƒ. __pam
kÄ• mÄ• vacarakammaá¹ƒ. __na taá¹ƒ tatrÄ• vatiá¹-á¹-hatÄ«_ti taá¹ƒ mahogho parittaá¹ƒ u
okÄ• saá¹ƒ gahetvÄ• á¹-hÄ• tuá¹ƒ na sakkoti, atha kho naá¹ƒ oghe parittaá¹ƒ udakaá¹ƒ viy
kammaá¹ƒ ajjhottharitvÄ• attano vipÄ• kaá¹ƒ nibbatteti. __daharatagge_ti daharakÄ• lato p

__nÄ• yaá¹ƒ kÄ• yo Ä• dÄ• yagamaniyo_ti imaá¹ƒ kÄ• yaá¹ƒ gahetvÄ• paralokaá¹ƒ gantu
III 339/. __cittantaro_ti cittakÄ• raá¹‡o, atha vÄ• citteneva antariko. ekasseva hi cuticittassa
dutiye paá¹-isandhicitte devo nÄ• ma hoti, nerayiko nÄ• ma \Ee V 78/ hoti, tiracchÄ• nagato
purimanayepi cittena kÄ• raá¹‡abhÅ«tena devo nerayiko vÄ• hotÄ«ti attho. __sabbaá¹ƒ taá
diá¹-á¹-hadhammavedanÄ«yakoá¹-á¹-hÄ• savanetaá¹ƒ vuttaá¹ƒ. __na taá¹ƒ anugaá¹ƒ bhavi
upapajjavedanÄ«yabhÄ• vassa upacchinnattÄ• upapajjavedanÄ«yavasena na anugataá¹ƒ
sotÄ• pannasakadÄ• gÄ• miariyapuggalÄ• naá¹ƒ paccavekkhaá¹‡aá¹ƒ veditabbaá¹ƒ. __anÄ
jhÄ• nÄ• nÄ• gÄ• mitÄ• ya. __idhapaÃ±Ã±assÄ• _ti imasmiá¹ƒ sÄ• sane paÃ±Ã±Ä• idhapa
ariyapaÃ±Ã±Ä• ya á¹-hitassa ariyasÄ• vakassÄ• ti attho. __uttarivimutti_nti arahattaá¹ƒ. das
uttÄ• natthamevÄ• ti.

karajakÄ• yavaggo paá¹-hamo.

(22) 2. sÄ• maÃ±Ã±avaggavaá¹‡á¹‡anÄ•

<221> dutiyassa paá¹-hamaá¹ƒ Ä• diá¹ƒ katvÄ• sabbÄ• peyyÄ• latanti uttÄ• natthÄ• yevÄ

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

dasakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Å«Ì†Å«Ì†Å«Ì†

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

ekÄ• dasakanipÄ• ta-aá¹-á¹-hakathÄ•

1. nissayavaggo

1-6. kimatthiyasuttÄ• divaá¹‡á¹‡anÄ•

1-6__._ ekÄ• dasakanipÄ• tassa \Be III 343/ \Ne III 341/ \Ee V 79/ paá¹-hamÄ• dÄ«ni heá¹-
kevalaÃ±cettha Ä• dito paÃ±casu nibbidÄ• virÄ• gaá¹ƒ dvidhÄ• bhinditvÄ• ekÄ• dasaá¹…
sikkhÄ• paccakkhÄ• naá¹ƒ adhikaá¹ƒ.

7-8. paá¹-hamasaÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

7-8__._ sattame __atthena attho_ti atthena saddhimattho. __byaÃ±janena byaÃ±jana_nti by
III 342/ byaÃ±janaá¹ƒ. __saá¹ƒsandissatÄ«_ti sampavattissati. __samessatÄ«_ti samÄ• naá
viggayhissatÄ«_ti na virajjhissati. __aggapadasmi_nti nibbÄ• ne. aá¹-á¹-hame paccavekkha

9. saddhasuttavaá¹‡á¹‡anÄ•

<9> navame __doá¹‡iyÄ• baddho_ti yavasassadoá¹‡iyÄ• samÄ«pe baddho. __antaraá¹ƒ
katvÄ• . __jhÄ• yatÄ«_ti cinteti. __pajjhÄ• yatÄ«_ti ito cito ca nÄ• nappakÄ• rakaá¹ƒ jhÄ• ya
nirantaravasena nibaddhaá¹ƒ jhÄ• yati. __pathavimpi nissÄ• ya jhÄ• yatÄ«_ti samÄ• pattiya
sanikantikavasenetaá¹ƒ \Ee V 80/ vuttaá¹ƒ. samÄ• pattiyaÃ±hi sanikantikattÄ• esa khaá¸·u
__Ä• pÄ• _dÄ«supi eseva nayo.

__kathaÃ±ca saddha Ä• jÄ• nÄ«yajhÄ• yitaá¹ƒ hotÄ«_ti kathaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá
jhÄ• yitaá¹ƒ hoti. __yathÄ• iá¹‡a_ntiÄ• dÄ«su iá¹‡asadisaá¹ƒ bandhanasadisaá¹ƒ dhanajÄ•
kalisaá¹…khÄ• tamahÄ• parÄ• dhasadisaÃ±ca katvÄ• attano abhimukhassa patodassa ajjh
patanaá¹ƒ vipassatÄ«ti attho. __neva pathaviá¹ƒ nissÄ• ya jhÄ• yatÄ«_ti samÄ• pattisukhan
pathaviÄ• rammaá¹‡Ä• ya \Be III 344/ catukkapaÃ±cakajjhÄ• nasaÃ±Ã±Ä• ya na jhÄ• yati,
Ä• jÄ• nÄ«yo nÄ• ma hotÄ«ti. __jhÄ• yati ca panÄ• _ti nibbÄ• nÄ• rammaá¹‡Ä• ya phalasa
__pathaviyaá¹ƒ pathavisaÃ±Ã±Ä• vibhÅ«tÄ• hotÄ«_ti pathavÄ• rammaá¹‡e uppannÄ• cat
vibhÅ«tÄ• pÄ• kaá¹-Ä• hoti. ``vibhÅ«tÄ• , bhante, rÅ«pasaÃ±Ã±Ä• avibhÅ«tÄ• aá¹-á¹-hik
imasmiÃ±hi sutte samatikkamassa atthitÄ• ya vibhÅ«tatÄ• vuttÄ• , idha pana vipassanÄ• v
diá¹-á¹-hattÄ• vibhÅ«tÄ• nÄ• ma jÄ• tÄ• . __Ä• posaÃ±Ã±Ä• _dÄ«supi eseva nayo. evame
samÄ• pattivasena samatikkamaá¹ƒ avatvÄ• vipassanÄ• cÄ• ravasena samatikkamo vutto
vipassanÄ• paá¹-ipÄ• á¹-iyÄ• Ä• gantvÄ• uppÄ• ditÄ• ya phalasamÄ• pattiyÄ• jhÄ• yanto

10. moranivÄ• pasuttavaá¹‡á¹‡anÄ•

<10> dasame \Ee V 81/ __accantaniá¹-á¹-ho_ti antaá¹ƒ atÄ«tattÄ• accantasaá¹…khÄ• taá
nibbÄ• naá¹ƒ niá¹-á¹-hÄ• assÄ• ti accantaniá¹-á¹-ho. iminÄ• nayena sesapadÄ• ni veditab
janitasmiá¹ƒ \Ne III 343/, pajÄ• yÄ• ti attho. __ye gottapaá¹-isÄ• rino_ti ye janÄ• tasmiá¹ƒ g
``ahaá¹ƒ gotamo, ahaá¹ƒ kassapoâ€™â€™ ti, tesu loke gottapaá¹-isÄ• rÄ«su khattiyo seá¹-
mayÄ• _ti mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsandetvÄ• desitÄ• mayÄ•
uttÄ• natthamevÄ• ti.

nissayavaggo paá¹-hamo.

2. anussativaggo

1-2. mahÄ• nÄ• masuttadvayavaá¹‡á¹‡anÄ•

11-12__._ dutiyassa paá¹-hame __nÄ• nÄ• vihÄ• rehi viharata_nti gihÄ«naá¹ƒ nibaddho ek
tasmÄ• amhÄ• kaá¹ƒ anibaddhavihÄ• rena viharantÄ• naá¹ƒ kena vihÄ• rena katarena nib
pucchati. __Ä• rÄ• dhako_ti sampÄ• dako paripÅ«rako. __dhammasotasamÄ• panno buddh
__bhÄ• vetÄ«_ti dhammasotasamÄ• panno hutvÄ• buddhÄ• nussatiá¹ƒ bhÄ• veti. dutiye _
gilÄ• no hutvÄ• vuá¹-á¹-hito.

3. nandiyasuttavaá¹‡á¹‡anÄ•

<13> tatiye __kalyÄ• á¹‡amitte_ti sumitte. evamettha kalyÄ• á¹‡amittavasena saá¹…ghÄ• n
__kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• na_nti kÄ• mÄ• vacaradevÄ• naá¹ƒ. __asamayavimu
vimutto khÄ«á¹‡Ä• savo.

4. subhÅ«tisuttavaá¹‡á¹‡anÄ•

<14> catutthe \Ne III 344/ __ko nÄ• mÄ• yaá¹ƒ subhÅ«tÄ« bhikkhÅ«_ti jÄ• nantopi satthÄ•
kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ pucchati. __sudattassa upÄ• sakassa putto_ti anÄ• thap
anÄ• thapiá¹‡á¸• ikassa hi putto attano cÅ«á¸·apitu santike pabbajito, atha naá¹ƒ subhÅ«titt
santikaá¹ƒ agamÄ• si. __saddhÄ• padÄ• nesÅ«_ti saddhÄ• naá¹ƒ puggalÄ• naá¹ƒ apadÄ•

5. mettasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __sukhaá¹ƒ supatÄ«_ti yathÄ• sesajanÄ• samparivattamÄ• nÄ• kÄ• kad
evaá¹ƒ asupitvÄ• sukhaá¹ƒ supati. niddaá¹ƒ okkamantopi samÄ• pattiá¹ƒ samÄ• panno viy
paá¹-ibujjhatÄ«_ti yathÄ• aÃ±Ã±e nitthunantÄ• vijambhamÄ• nÄ• samparivattantÄ• dukk

evaá¹ƒ appaá¹-ibujjhitvÄ• vikasamÄ• naá¹ƒ viya padumaá¹ƒ sukhaá¹ƒ nibbikÄ• ro paá¹-ibuj
supinaá¹ƒ passatÄ«_ti supinaá¹ƒ passantopi bhaddakameva supinaá¹ƒ passati, cetiyaá¹ƒ va
karonto viya ca dhammaá¹ƒ suá¹‡anto viya ca hoti. yathÄ• panaÃ±Ã±e attÄ• naá¹ƒ corehi s
vÄ• á¸·ehi upaddutaá¹ƒ viya papÄ• te patantaá¹ƒ viya ca passanti, na evaá¹ƒ pÄ• pakaá¹ƒ s

__manussÄ• naá¹ƒ piyo hotÄ«_ti ure Ä• mukkamuttÄ• hÄ• ro viya sÄ«se piá¸·andhitamÄ• l
hoti manÄ• po. __amanussÄ• naá¹ƒ_ \Ee V 83/ __piyo hotÄ«_ti yatheva manussÄ• naá¹ƒ, a
visÄ• khatthero viya. vatthu visuddhimagge (Vism I 258) mettÄ• kammaá¹-á¹-hÄ• naniddese
__devatÄ• rakkhantÄ«_ti puttamiva mÄ• tÄ• pitaro devatÄ• rakkhanti. __nÄ• ssa aggi_ \Be
vÄ• satthaá¹ƒ vÄ• kamatÄ«_ti mettÄ• vihÄ• rissa kÄ• ye uttarÄ• ya upÄ• sikÄ• ya viya agg
saá¹ƒyuttabhÄ• á¹‡akacÅ«á¸·asÄ«vattherasseva visaá¹ƒ vÄ• , saá¹ƒkiccasÄ• maá¹‡erasse
nappavisati, nÄ• ssa kÄ• yaá¹ƒ vikopetÄ«ti vuttaá¹ƒ hoti. dhenuvatthumpi cettha kathayanti.
vacchakassa khÄ«radhÄ• raá¹ƒ muÃ±camÄ• nÄ• aá¹-á¹-hÄ• si. eko luddako ``taá¹ƒ vijjhiss
samparivattetvÄ• dÄ«ghadaá¹‡á¸• aá¹ƒ sattiá¹ƒ muÃ±ci. sÄ• tassÄ• sarÄ«raá¹ƒ Ä• hacca
vaá¹-á¹-amÄ• nÄ• gatÄ• \Ne III 345/, neva upacÄ• rabalena na appanÄ• balena, kevalaá¹ƒ
balavahitacittatÄ• ya. evaá¹ƒ mahÄ• nubhÄ• vÄ• mettÄ• .

__tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyatÄ«_ti mettÄ• vihÄ• rino khippameva cittaá¹ƒ samÄ• dh
dandhÄ• yitattaá¹ƒ. __mukhavaá¹‡á¹‡o vippasÄ«datÄ«_ti bandhanÄ• pavuttatÄ• lapakkaá¹
vippasannavaá¹‡á¹‡aá¹ƒ mukhaá¹ƒ hoti. __asammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«_ti mettÄ• vihÄ
nÄ• ma natthi, asammÅ«á¸·ho pana niddaá¹ƒ okkamanto viya kÄ• laá¹ƒ karoti. __uttari appa
mettÄ• samÄ• pattito uttari arahattaá¹ƒ \Ee V 84/ adhigantuá¹ƒ asakkonto ito cavitvÄ• sutta
brahmalokaá¹ƒ upapajjatÄ«ti.

6. aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __dasamo_ti jÄ• tigottavasena ceva sÄ• rapattakulagaá¹‡anÄ• ya ca das
tenassa dasamotveva nÄ• maá¹ƒ jÄ• taá¹ƒ. __aá¹-á¹-hakanÄ• garo_ti aá¹-á¹-hakanagaravÄ
kukkuá¹-aseá¹-á¹-hinÄ• kÄ• rite Ä• rÄ• me.

__tena bhagavatÄ• ... pe ... sammadakkhÄ• to_ti ettha ayaá¹ƒ saá¹…khepattho --- yo so b
pÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisam
tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• nusayaá¹ƒ jÄ• natÄ• , hatthatale á¹-hapitaá¹ƒ Ä• ma
sabbaÃ±eyyadhamme passatÄ• , apica pubbenivÄ• sÄ• dÄ«hi jÄ• natÄ• , dibbena cakkhun
chahi vÄ• pana abhiÃ±Ã±Ä• hi jÄ• natÄ• , sabbattha appaá¹-ihatena samantacakkhunÄ• p
sabbadhammajÄ• nanasamatthÄ• ya paÃ±Ã±Ä• ya jÄ• natÄ• , sabbasattÄ• naá¹ƒ cakkhuvi
tirokuá¹-á¹-Ä• digatÄ• ni cÄ• pi \Be III 347/ rÅ«pÄ• ni ativisuddhena maá¹ƒsacakkhunÄ• vÄ
attahitasÄ• dhikÄ• ya samÄ• dhipadaá¹-á¹-hÄ• nÄ• ya paá¹-ivedhapaÃ±Ã±Ä• ya jÄ• natÄ• ,

karuá¹‡Ä• padaá¹-á¹-hÄ• nÄ• ya desanÄ• paÃ±Ã±Ä• ya passatÄ• , antarÄ• yikadhamme vÄ
passatÄ• , arÄ«naá¹ƒ hatattÄ• arahatÄ• , sammÄ• sÄ• maá¹ƒ sabbadhammÄ• naá¹ƒ budd
evaá¹ƒ catuvesÄ• rajjavasena catÅ«hi kÄ• raá¹‡ehi thomitena atthi nu kho eko dhammo akk

__abhisaá¹…khata_nti \Ne III 346/ kataá¹ƒ uppÄ• ditaá¹ƒ. __abhisaÃ±cetayita_nti cetayitaá
__so_ \Ee V 85/ __tattha á¹-hito_ti so tasmiá¹ƒ samathavipassanÄ• dhamme á¹-hito. __dha
dhammanandiyÄ• _ti padadvayenapi samathavipassanÄ• su chandarÄ• go vutto. samathav
chandarÄ• gaá¹ƒ pariyÄ• diyituá¹ƒ sakkonto arahÄ• hoti, asakkonto anÄ• gÄ• mÄ« hoti. so
chandarÄ• gassa appahÄ«nattÄ• catutthajjhÄ• nacetanÄ• ya suddhÄ• vÄ• se nibbattati. ay
samÄ• natthakathÄ• .

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- ``teneva dhammarÄ• genÄ• ti vacanato akusalena suddh
so ``suttaá¹ƒ Ä• harÄ• hÄ«â€™â€™ ti vattabbo. addhÄ• aÃ±Ã±aá¹ƒ apassanto idameva Ä
``kimpanidaá¹ƒ suttaá¹ƒ nÄ«tatthaá¹ƒ, udÄ• hu neyyatthaâ€™â€™ nti. addhÄ• ``nÄ«tatthaâ
vattabbo --- evaá¹ƒ sante anÄ• gÄ• miphalatthikena samathavipassanÄ• su chandarÄ• go k
chandarÄ• ge uppÄ• dite anÄ• gÄ• miphalaá¹ƒ paá¹-iladdhaá¹ƒ bhavissati, mÄ• ``suttaá¹ƒ
vÄ• taá¹ƒ vÄ• dÄ«pehi. paÃ±haá¹ƒ kathentena hi Ä• cariyassa santike uggahetvÄ• atthara
kathetuá¹ƒ vaá¹-á¹-ati. akusalena hi sagge, kusalena ca apÄ• ye paá¹-isandhi nÄ• ma natthi
bhagavatÄ• ---

``na, bhikkhave, lobhajena kammena, dosajena kammena, mohajena kammena devÄ• paÃ
paÃ±Ã±Ä• yanti, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci sugatiyo. atha kho, bhikkhave, lobhajena k
mohajena kammena nirayo paÃ±Ã±Ä• yati, tiracchÄ• nayoni paÃ±Ã±Ä• yati, pettivisayo paÃ
panaÃ±Ã±Ä• pi kÄ• ci duggatiyoâ€™â€™ ti (AN II 6.39) ---

evaá¹ƒ \Be III 348/ saÃ±Ã±Ä• petabbo. sace saÃ±jÄ• nÄ• ti, saÃ±jÄ• nÄ• tu. no ce saÃ±jÄ•
vihÄ• raá¹ƒ pavisitvÄ• yÄ• guá¹ƒ pivÄ• â€™â€™ ti uyyojetabbo.

__ayaá¹ƒ kho, gahapati, ekadhammo akkhÄ• to_ti ekaá¹ƒ dhammaá¹ƒ \Ee V 86/ pucchitena
akkhÄ• to, ayampi ekadhammo akkhÄ• toâ€™â€™ ti evaá¹ƒ pucchÄ• vasena kathitattÄ• e
nÄ• ma kato. amatuppattiatthena vÄ• sabbepi ekadhammoti vattuá¹ƒ vaá¹-á¹-ati.

__nidhimukhaá¹ƒ_ \Ne III 347/ __gavesanto_ti nidhiá¹ƒ pariyesanto. __sakidevÄ• _ti ekapp
pana ekappayogeneva ekÄ• dasannaá¹ƒ nidhÄ«naá¹ƒ adhigamo hotÄ«ti? idhekacco araÃ±
gavesamÄ• no carati. tamenaá¹ƒ aÃ±Ã±ataro atthacarako disvÄ• ``kiá¹ƒ, bho, carasÄ«â€™
``jÄ«vitavuttiá¹ƒ pariyesÄ• mÄ«â€™â€™ ti Ä• ha. itaro ``tena hi samma Ä• gaccha, etaá¹ƒ p
pavaá¹-á¹-ehÄ«â€™â€™ ti Ä• ha. so taá¹ƒ pavaá¹-á¹-etvÄ• uparÅ«pariá¹-á¹-hitÄ• vÄ• kuc
á¹-hitÄ• vÄ• ekÄ• dasa kumbhiyo passati. evaá¹ƒ ekappayogena ekÄ• dasannaá¹ƒ adhiga

__Ä• cariyadhanaá¹ƒ pariyesissantÄ«_ti aÃ±Ã±atitthiyÄ• hi yassa santike sippaá¹ƒ uggaá¹
sippuggahaá¹‡ato pure vÄ• pacchÄ• vÄ• antarantarÄ• vÄ• gehato nÄ«haritvÄ• dhanaá¹
te Ã±Ä• tisabhÄ• gato pariyesanti. yesaá¹ƒ tampi natthi, te sabhÄ• gato pariyesanti. tathÄ•
bhikkhampi caritvÄ• dentiyeva. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__kiá¹ƒ panÄ• ha_nti bÄ• hirakÄ• tÄ• va aniyyÄ• nikepi sÄ• sane sippamattadÄ• yakassa
pana evaá¹ƒvidhe niyyÄ• nikasÄ• sane ekÄ• dasavidhaá¹ƒ amatuppattipaá¹-ipadaá¹ƒ \Ee V
pÅ«jaá¹ƒ kiá¹ƒ na karissÄ• mi, karissÄ• miyevÄ• ti vadati. __paccekaá¹ƒ dussayugena acch
bhikkhuno ekekaá¹ƒ dussayugaá¹ƒ adÄ• sÄ«ti attho. samudÄ• cÄ• ravacanaá¹ƒ panettha e
acchÄ• desÄ«ti vuttaá¹ƒ. __paÃ±casataá¹ƒ vihÄ• ra_nti paÃ±casatagghanikaá¹ƒ paá¹‡á¹‡a

7. gopÄ• lasuttavaá¹‡á¹‡anÄ•

<17> sattame tisso kathÄ• ekanÄ• á¸·ikÄ• caturassÄ• nisinnavattikÄ• ti. tattha pÄ• á¸·iá¹
padassa atthakathanaá¹ƒ __ekanÄ• á¸·ikÄ• _ nÄ• ma \Be III 349/. apaá¹‡á¸• itagopÄ• lakaá
apaá¹‡á¸• itabhikkhuá¹ƒ dassetvÄ• , paá¹‡á¸• itagopÄ• lakaá¹ƒ dassetvÄ• , paá¹‡á¸• itabhik
catukkaá¹ƒ bandhitvÄ• kathanaá¹ƒ __caturassÄ• _ nÄ• ma. apaá¹‡á¸• itagopÄ• lakaá¹ƒ da
apaá¹‡á¸• itabhikkhuá¹ƒ dassetvÄ• pariyosÄ• nagamanaá¹ƒ, paá¹‡á¸• itagopÄ• lakaá¹ƒ da
paá¹‡á¸• itabhikkhuá¹ƒ dassetvÄ• pariyosÄ• nagamananti ayaá¹ƒ __nisinnavattikÄ• _ nÄ•
sabbÄ• cariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡Ä• .

__ekÄ• dasahi_ \Ne III 348/, __bhikkhave, aá¹…gehÄ«_ti ekÄ• dasahi aguá¹‡akoá¹-á¹-hÄ•
gomaá¹‡á¸• alaá¹ƒ. __pariharitu_nti pariggahetvÄ• vicarituá¹ƒ. __phÄ• tiá¹ƒ kÄ• tu_nti vaá¸
Ä• pÄ• detuá¹ƒ. __idhÄ• _ti imasmiá¹ƒ loke. __na rÅ«paÃ±Ã±Å« hotÄ«_ti gaá¹‡anato vÄ•
jÄ• nÄ• ti. gaá¹‡anato na jÄ• nÄ• ti nÄ• ma attano gunnaá¹ƒ sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• t
so gÄ• vÄ«su haá¹-Ä• su vÄ• palÄ• tÄ• su vÄ• gogaá¹‡aá¹ƒ gaá¹‡etvÄ• ``ajja ettakÄ• na
dve tÄ«á¹‡i gÄ• mantarÄ• ni vÄ• aá¹-aviá¹ƒ vÄ• vicaranto na pariyesati. aÃ±Ã±esaá¹ƒ gÄ•
paviá¹-á¹-hÄ• supi gogaá¹‡aá¹ƒ gaá¹‡etvÄ• ``imÄ• ettikÄ• gÄ• vo na amhÄ• kaâ€™â€™
nÄ«harati. tassa naá¹-á¹-hÄ• gÄ• viyo naá¹-á¹-hÄ• va honti. paragÄ• viyo gahetvÄ• carati.
``ayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ amhÄ• kaá¹ƒ dhenÅ« duhÄ«â€™â€™ ti tajjetvÄ• attano gÄ• v
tassa gogaá¹‡opi parihÄ• yati, paÃ±ca gorasaparibhogatopi paribÄ• hiro hoti. vaá¹‡á¹‡ato n
``ettikÄ• gÄ• vÄ« setÄ• , ettikÄ• rattÄ• , ettikÄ• kÄ• á¸·Ä• , ettikÄ• odÄ• tÄ• , ettikÄ• kab
nÄ«lÄ• â€™â€™ ti na jÄ• nÄ• ti. so gÄ• vÄ«su haá¹-Ä• su vÄ• palÄ• tÄ• su vÄ• ... pe ... p
paribÄ• hiro hoti.

__na lakkhaá¹‡akusalo_ti gÄ• vÄ«naá¹ƒ sarÄ«re kataá¹ƒ dhanusattisÅ«lÄ• dibhedaá¹ƒ lakl
gÄ• vÄ«su haá¹-Ä• su vÄ• palÄ• tÄ• su vÄ• ``ajja asukalakkhaá¹‡Ä• asukalakkhaá¹‡Ä• c

... pe ... paÃ±cagorasaparibhogatopi paribÄ• hiro hoti.

__na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• _ti gunnaá¹ƒ khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«hi pahaá¹-aá¹-á¹-
nÄ«lamakkhikÄ• aá¹‡á¸• akÄ• ni á¹-hapenti, tesaá¹ƒ Ä• sÄ• á¹-ikÄ• ti nÄ• maá¹ƒ. tÄ• ni da
bhesajjaá¹ƒ dÄ• tabbaá¹ƒ hoti, bÄ• lo gopÄ• lako tathÄ• na karoti. tena vuttaá¹ƒ --- ``na Ä•
\Be III 350/ hotÄ«â€™â€™ ti. tassa gunnaá¹ƒ vaá¹‡Ä• vaá¸• á¸• hanti, gambhÄ«rÄ• honti,
pavisanti, gÄ• vo gelaÃ±Ã±Ä• bhibhÅ«tÄ• neva yÄ• vadatthaá¹ƒ tiá¹‡aá¹ƒ khÄ• dituá¹ƒ \Ee
pÄ• tuá¹ƒ sakkonti. tattha gunnaá¹ƒ khÄ«raá¹ƒ chijjati, goá¹‡Ä• naá¹ƒ javo hÄ• yati, ubhaye
hoti. evamassa gogaá¹‡opi parihÄ• yati ... pe ... paÃ±cagorasatopi paribÄ• hiro hoti.

__na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hotÄ«_ti gunnaá¹ƒ vuttanayeneva saÃ±jÄ• to vaá¹‡o bh
vÄ• cÄ«rakena vÄ• bandhitvÄ• paá¹-icchÄ• detabbo hoti. bÄ• lagopÄ• lako taá¹ƒ na karot
349/ vaá¹‡ehi yÅ«sÄ• paggharanti, tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nighaá¹ƒsanti. tena aÃ±Ã±es
evaá¹ƒ gÄ• vo gelaÃ±Ã±Ä• bhibhÅ«tÄ• neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ ... pe

__na dhÅ«maá¹ƒ kattÄ• hotÄ«_ti antovasse á¸• aá¹ƒsamakasÄ• dÄ«naá¹ƒ ussannakÄ• le
tattha tattha dhÅ«mo kÄ• tabbo hoti. apaá¹‡á¸• itagopÄ• lako taá¹ƒ na karoti, gogaá¹‡o sab
á¸• aá¹ƒsÄ• dÄ«hi upadduto niddaá¹ƒ alabhitvÄ• punadivase araÃ±Ã±e tattha tattha rukkha
niddÄ• yati. neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ ... pe ... paribÄ• hiro hoti.

__na titthaá¹ƒ jÄ• nÄ• tÄ«_ti titthampi samanti vÄ• visamanti vÄ• sagÄ• hanti vÄ• niggÄ•
so atitthena gÄ• viyo otÄ• reti. tÄ• saá¹ƒ visamatitthe pÄ• sÄ• á¹‡Ä• dÄ«ni akkamantÄ«naá
sagÄ• haá¹ƒ gambhÄ«raá¹ƒ titthaá¹ƒ otiá¹‡á¹‡e kumbhÄ«lÄ• dayo gÄ• vo gaá¹‡hanti, ``ajja
naá¹-á¹-hÄ• , ajja ettikÄ• â€™â€™ ti vattabbataá¹ƒ Ä• pajjanti. evamassa \Ee V 90/ go gaá¹
... paÃ±cagorasatopi paribÄ• hiro hoti.

__na pÄ«taá¹ƒ jÄ• nÄ• tÄ«_ti pÄ«tampi apÄ«tampi na jÄ• nÄ• ti. gopÄ• lakena hi ``imÄ• ya
na pÄ«taá¹ƒ, imÄ• ya pÄ• nÄ«yatitthe okÄ• so laddho, imÄ• ya na laddhoâ€™â€™ ti evaá¹
jÄ• nitabbaá¹ƒ hoti. ayaá¹ƒ pana divasabhÄ• ge araÃ±Ã±e gogaá¹‡aá¹ƒ rakkhitvÄ• ``pÄ• n
ti nadiá¹ƒ vÄ• taá¸·Ä• kaá¹ƒ vÄ• ogÄ• hetvÄ• gacchati. tattha mahÄ• usabhÄ• ca anusab
dubbalÄ• ni ceva mahallakÄ• ni ca gorÅ«pÄ• ni siá¹…gehi \Be III 351/ vÄ• phÄ• sukÄ• hi v
okÄ• saá¹ƒ katvÄ• Å«ruppamÄ• á¹‡aá¹ƒ udakaá¹ƒ pavisitvÄ• yathÄ• kÄ• maá¹ƒ pivanti. a
tÄ«re á¹-hatvÄ• kalalamissakaá¹ƒ udakaá¹ƒ pivanti vÄ• apÄ«tÄ• eva vÄ• honti. atha so g
paharitvÄ• puna araÃ±Ã±aá¹ƒ paveseti. tattha apÄ«tÄ• gÄ• viyo pipÄ• sÄ• ya sussamÄ• n
khÄ• dituá¹ƒ na sakkonti. tattha gunnaá¹ƒ khÄ«raá¹ƒ chijjati. goá¹‡Ä• naá¹ƒ javo hÄ• yati ...
hoti.

__na vÄ«thiá¹ƒ jÄ• nÄ• tÄ«_ti ``ayaá¹ƒ maggo samo khemo, ayaá¹ƒ visamo sÄ• saá¹…ko s

jÄ• nÄ• ti. so samaá¹ƒ khemaá¹ƒ maggaá¹ƒ vajjetvÄ• gogaá¹‡aá¹ƒ itaramaggaá¹ƒ paá¹-ipÄ
sÄ«habyagghÄ• dÄ«naá¹ƒ gandhena coraparissayena ca abhibhÅ«tÄ• bhantamigasappaá
tiá¹-á¹-hanti \Ne III 350/, neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• danti, na pÄ• nÄ«yaá¹ƒ pivan
khÄ«raá¹ƒ chijjati ... pe ... paribÄ• hiro hoti.

__na_ \Ee V 91/ __gocarakusalo hotÄ«_ti gopÄ• lakena hi gocarakusalena bhavitabbaá¹ƒ,
sattÄ• hikacÄ• ro vÄ• jÄ• nitabbo. ekadisÄ• ya gogaá¹‡aá¹ƒ cÄ• retvÄ• punadivase tattha
gogaá¹‡ena ciá¹‡á¹‡aá¹-á¹-hÄ• naá¹ƒ bheritalaá¹ƒ viya suddhaá¹ƒ hoti nittiá¹‡aá¹ƒ, udakam
paÃ±came vÄ• sattame vÄ• divase puna tattha cÄ• retuá¹ƒ vaá¹-á¹-ati. ettakena hi tiá¹‡am
udakampi pasÄ«dati, ayaá¹ƒ pana imaá¹ƒ paÃ±cÄ• hikacÄ• raá¹ƒ vÄ• sattÄ• hikacÄ• raá¹ƒ
divase rakkhitaá¹-á¹-hÄ• neyeva rakkhati. athassa gogaá¹‡o haritatiá¹‡aá¹ƒ na labhati, sukk
khÄ• danto kalalamissakaá¹ƒ udakaá¹ƒ pivati. tattha gunnaá¹ƒ khÄ«raá¹ƒ chijjati ... pe ... pa

__anavasesadohÄ« ca hotÄ«_ti paá¹‡á¸• itagopÄ• lakena hi yÄ• va vacchakassa maá¹ƒsa
tÄ• va ekaá¹ƒ dve thane á¹-hapetvÄ• sÄ• vasesadohinÄ• bhavitabbaá¹ƒ. ayaá¹ƒ vacchaka
duhati. khÄ«rapako vaccho khÄ«rapipÄ• sÄ• ya sussati, saá¹‡á¹-hÄ• tuá¹ƒ asakkonto kamp
patitvÄ• kÄ• laá¹ƒ karonti. mÄ• tÄ• puttakaá¹ƒ disvÄ• , ``mayhaá¹ƒ puttako attano mÄ• tuk
labhatÄ«â€™â€™ ti \Be III 352/ puttasokena neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ n
sakkoti, thanesu khÄ«raá¹ƒ chijjati. evamassa gogaá¹‡opi parihÄ• yati ... pe ... paÃ±cagoras
hoti.

gunnaá¹ƒ pitiá¹-á¹-hÄ• naá¹ƒ karontÄ«ti __gopitaro_. gÄ• vo pariá¹‡Ä• yanti yathÄ• ruciá¹ƒ
__gopariá¹‡Ä• yakÄ• . te na_ \Ee V 92/ __atirekapÅ«jÄ• yÄ• _ti paá¹‡á¸• ito hi gopÄ• lako e
atirekapÅ«jÄ• ya pÅ«jeti, paá¹‡Ä«taá¹ƒ gobhattaá¹ƒ deti, gandhapaÃ±caá¹…gulikehi maá¹‡
piá¸·andheti, siá¹…gesu suvaá¹‡á¹‡arajatakosake ca dhÄ• reti, rattiá¹ƒ dÄ«paá¹ƒ jÄ• letvÄ•
heá¹-á¹-hÄ• sayÄ• peti. ayaá¹ƒ pana tato ekasakkÄ• rampi na karoti. usabhÄ• atirekapÅ«j
gogaá¹‡aá¹ƒ na rakkhanti, parissayaá¹ƒ na vÄ• renti. evamassa gogaá¹‡opi parihÄ• yati ...
paÃ±cagorasatopi paribÄ• hiro hoti.

__idhÄ• _ti \Ne III 351/ imasmiá¹ƒ sÄ• sane. __na rÅ«paÃ±Ã±Å« hotÄ«_ti ``cattÄ• ri mahÄ•
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paâ€™â€™ nti evaá¹ƒ vuttaá¹ƒ rÅ«paá¹ƒ dvÄ«hÄ• k
samuá¹-á¹-hÄ• nato vÄ• . __gaá¹‡anato na jÄ• nÄ• ti_ nÄ• ma --- ``cakkhÄ• yatanaá¹ƒ sotÄ
jivhÄ• kÄ• yarÅ«pasaddagandharasaphoá¹-á¹-habbÄ• yatanaá¹ƒ, itthindriyaá¹ƒ purisindriya
kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa lahutÄ• , mudu
santati, jaratÄ• , rÅ«passa aniccatÄ• , kabaá¸·Ä«kÄ• ro Ä• hÄ• roâ€™â€™ ti (Dhs 657-665)
paÃ±cavÄ«sati rÅ«pakoá¹-á¹-hÄ• sÄ• ti na jÄ• nÄ• ti. seyyathÄ• pi so gopÄ• lako gaá¹‡ana
jÄ• nÄ• ti, tathÅ«pamo ayaá¹ƒ bhikkhu. so gaá¹‡anato rÅ«paá¹ƒ ajÄ• nanto rÅ«paá¹ƒ parigg
vavatthapetvÄ• rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• paccayaá¹ƒ sallakkhetvÄ• lakkhaá¹‡aá¹ƒ

kammaá¹-á¹-hÄ• naá¹ƒ matthakaá¹ƒ pÄ• petuá¹ƒ na sakkoti. so yathÄ• tassa gopÄ• lakass
evaá¹ƒ imasmiá¹ƒ sÄ• sane sÄ«lasamÄ• dhivipassanÄ• maggaphalanibbÄ• nehi na vaá¸• á
paÃ±cahi gorasehi paribÄ• hiro hoti \Ee V 93/, evamevÄ• yaá¹ƒ asekhena sÄ«lakkhandhena
samÄ• dhipaÃ±Ã±Ä• vimutti vimuttiÃ±Ä• á¹‡adassanakkhandhenÄ• ti paÃ±cahi dhammakk

__samuá¹-á¹-hÄ• nato_ \Be III 353/ __na jÄ• nÄ• ti_ nÄ• ma --- ``ettakaá¹ƒ rÅ«paá¹ƒ ekasa
ettakaá¹ƒ dvisamuá¹-á¹-hÄ• naá¹ƒ, ettakaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ, ettakaá¹ƒ catusamuá¹-
nakutoci samuá¹-á¹-hÄ• tÄ«â€™â€™ ti na jÄ• nÄ• ti. seyyathÄ• pi so gopÄ• lako vaá¹‡á¹‡a
jÄ• nÄ• ti, tathÅ«pamo ayaá¹ƒ bhikkhu. so samuá¹-á¹-hÄ• nato rÅ«paá¹ƒ ajÄ• nanto rÅ«paá
paribÄ• hiro hoti.

__na lakkhaá¹‡akusalo hotÄ«_ti ``kammalakkhaá¹‡o bÄ• lo, kammalakkhaá¹‡o paá¹‡á¸• ito
kusalÄ• kusalakammaá¹ƒ paá¹‡á¸• itabÄ• lalakkhaá¹‡anti na jÄ• nÄ• ti. so evaá¹ƒ ajÄ• nant
paá¹‡á¸• ite na sevati. bÄ• le vajjetvÄ• paá¹‡á¸• ite asevanto kappiyÄ• kappiyaá¹ƒ kusalÄ•
sÄ• vajjÄ• navajjaá¹ƒ garukalahukaá¹ƒ satekicchÄ• tekicchaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti. so yathÄ• tassa gopÄ• laka
vaá¸• á¸• hati, evaá¹ƒ imasmiá¹ƒ sÄ• sane yathÄ• vuttehi sÄ«lÄ• dÄ«hi na vaá¸• á¸• hati. so
paÃ±cahi gorasehi, paÃ±cahi dhammakkhandhehi paribÄ• hiro hoti.

__na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hotÄ«_ti ``uppannaá¹ƒ kÄ• mavitakkaâ€™â€™ nti evaá¹ƒ
\Ne III 352/ vinodeti. so imaá¹ƒ akusalavitakkaá¹ƒ Ä• sÄ• á¹-ikaá¹ƒ ahÄ• retvÄ• vitakkavasi
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti. so yathÄ• tassa gopÄ• laka
hoti.

__na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hotÄ«_ti ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ
tiÄ• dinÄ• nayena sabbÄ• rammaá¹‡esu nimittaá¹ƒ gaá¹‡hanto yathÄ• so gopÄ• lako vaá¹
evaá¹ƒ saá¹ƒvaraá¹ƒ na sampÄ• deti. so vivaá¹-advÄ• ro vicaranto kammaá¹-á¹-hÄ• naá¹ƒ g
sakkoti ... pe ... paribÄ• hiro hoti.

__na dhÅ«maá¹ƒ kattÄ• hotÄ«_ti so gopÄ• lako dhÅ«maá¹ƒ viya dhammadesanÄ• dhÅ«m
vÄ• sarabhaÃ±Ã±aá¹ƒ vÄ• upanisinnakakathaá¹ƒ vÄ• anumodanaá¹ƒ vÄ• na karoti, tato
guá¹‡avÄ• â€™â€™ ti na jÄ• nanti. te guá¹‡Ä• guá¹‡aá¹ƒ ajÄ• nanto catÅ«hi paccayehi saá
paccayehi kilamamÄ• no buddhavacanaá¹ƒ sajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ vattapaá¹-ivattaá¹ƒ pÅ«
gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti ... pe ... paribÄ• hiro hoti.

__na_ \Be III 354/ __titthaá¹ƒ jÄ• nÄ• tÄ«_ti titthabhÅ«te bahussutabhikkhÅ« na upasaá¹…
anupasaá¹…kamanto ``idaá¹ƒ, bhante, byaÃ±janaá¹ƒ kathaá¹ƒ ropetabbaá¹ƒ? imassa bhÄ•
á¹-hÄ• ne pÄ• á¸·i kiá¹ƒ vadati? imasmiá¹ƒ á¹-hÄ• ne attho kiá¹ƒ dÄ«petÄ«â€™â€™ ti evaá

paripaÃ±hati, na jÄ• nÄ• petÄ«ti attho. tassa te evaá¹ƒ aparipucchitÄ• avivaá¹-aÃ±ceva na
na dassenti, anuttÄ• nÄ«kataÃ±ca na uttÄ• niá¹ƒ karonti, apÄ• kaá¹-aá¹ƒ na pÄ• kaá¹-aá¹ƒ
ca kaá¹…khÄ• á¹-hÄ• niyesu dhammesÅ«_ti anekavidhÄ• su kaá¹…khÄ• su ekakaá¹…khar
kaá¹…khÄ• yeva hi kaá¹…khÄ• á¹-hÄ• niyÄ• dhammÄ• \Ee V 95/ nÄ• ma. tattha ekaá¹ƒ ka
attho. so evaá¹ƒ bahussutatitthaá¹ƒ anupasaá¹…kamitvÄ• sakaá¹…kho kammaá¹-á¹-hÄ• na
na sakkoti. yathÄ• vÄ• so gopÄ• lako titthaá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ ayampi bhikkhu dham
ajÄ• nanto avisaye paÃ±haá¹ƒ pucchati, Ä• bhidhammikaá¹ƒ upasaá¹…kamitvÄ• kappiyÄ•
vinayadharaá¹ƒ upasaá¹…kamitvÄ• rÅ«pÄ• rÅ«paparicchedaá¹ƒ pucchati. te avisaye puá¹-
sakkonti. so attanÄ• sakaá¹…kho kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na s
hoti.

__na_ \Ne III 353/ __pÄ«taá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• so gopÄ• lako pÄ«tÄ• pÄ«taá¹ƒ na jÄ
dhammÅ«pasaÃ±hitaá¹ƒ pÄ• mojjaá¹ƒ na jÄ• nÄ• ti na labhati. savanamayaá¹ƒ puÃ±Ã±akir
Ä• nisaá¹ƒsaá¹ƒ na vindati, dhammassavanaggaá¹ƒ gantvÄ• sakkaccaá¹ƒ na suá¹‡Ä• ti, ni
katheti, aÃ±Ã±avihitako hoti. so sakkaccaá¹ƒ dhammaá¹ƒ assuá¹‡anto kammaá¹-á¹-hÄ• naá
vaá¸• á¸• hetuá¹ƒ na sakkoti ... pe ... paribÄ• hiro hoti.

__na vÄ«thiá¹ƒ jÄ• nÄ• tÄ«_ti so gopÄ• lako maggÄ• maggaá¹ƒ viya ``ayaá¹ƒ lokiyo, ayaá¹
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ajÄ• nanto lokiy
lokuttaraá¹ƒ nibbattetuá¹ƒ na sakkoti ... pe ... paribÄ• hiro hoti.

__na gocarakusalo hotÄ«_ti so gopÄ• lako paÃ±cÄ• hikasattÄ• hikacÄ• re viya cattÄ• ro sa
lokiyÄ• , ime lokuttarÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ajÄ• nanto sukhuma
Ã±Ä• á¹‡aá¹ƒ carÄ• petvÄ• lokiyasatipaá¹-á¹-hÄ• ne abhinivisitvÄ• lokuttaraá¹ƒ nibbattetua
... paribÄ• hiro hoti.

__anavasesadohÄ«_ \Be III 355/ \Ee V 96/ __hotÄ«_ti paá¹-iggahaá¹‡e mattaá¹ƒ ajÄ• nant
niddesavÄ• re panassa __abhihaá¹-á¹-huá¹ƒ pavÄ• rentÄ«_ti abhiharitvÄ• pavÄ• renti. etth
vÄ• cÄ• bhihÄ• ro ca, paccayÄ• bhihÄ• ro ca. __vÄ• cÄ• bhihÄ• ro_ nÄ• ma manussÄ• bh
``vadeyyÄ• tha, bhante, yenatthoâ€™â€™ ti pavÄ• renti. __paccayÄ• bhihÄ• ro_ nÄ• ma va
sappinavanÄ«taphÄ• á¹‡itÄ• dÄ«ni vÄ• gahetvÄ• bhikkhussa santikaá¹ƒ gantvÄ• ``gaá¹‡h
atthoâ€™â€™ ti vadanti. __tatra bhikkhu mattaá¹ƒ na jÄ• nÄ• tÄ«_ti bhikkhu tesu paccayes
jÄ• nÄ• ti. ``dÄ• yakassa vaso veditabbo, deyyadhammassa vaso veditabbo, attano thÄ• m
nayena pamÄ• á¹‡ayuttakaá¹ƒ aggahetvÄ• yaá¹ƒ Ä• haranti, taá¹ƒ sabbaá¹ƒ gaá¹‡hÄ• tÄ«
vippaá¹-isÄ• rino na puna abhiharitvÄ• pavÄ• renti. so paccayehi kilamanto kammaá¹-á¹-hÄ
vaá¸• á¸• hetuá¹ƒ na sakkoti ... pe ... paribÄ• hiro hoti.

__te na atirekapÅ«jÄ• ya pÅ«jetÄ• hotÄ«_ti so gopÄ• lako mahÄ• usabhe viya there bhikk

ca mettÄ• kÄ• yakammÄ• dikÄ• ya atirekapÅ«jÄ• ya na pÅ«jeti. tato therÄ• ``ime \Ne III 35
garucittÄ«kÄ• raá¹ƒ na karontÄ«â€™â€™ ti navake bhikkhÅ« dvÄ«hi saá¹…gahehi na saá¹
dhammasaá¹…gahena saá¹…gaá¹‡hanti, na Ä• misasaá¹…gahena, cÄ«varena vÄ• patten
vasanaá¹-á¹-hÄ• nena vÄ• kilamantepi nappaá¹-ijagganti, pÄ• á¸·iá¹ƒ vÄ• aá¹-á¹-hakathaá
dhammakathÄ• bandhaá¹ƒ \Ee V 97/ vÄ• guá¸·haganthaá¹ƒ vÄ• na sikkhÄ• penti. navakÄ
ime dve saá¹…gahe alabhamÄ• nÄ• imasmiá¹ƒ sÄ• sane patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti. y
gogaá¹‡o na vaá¸• á¸• hati, evaá¹ƒ sÄ«lÄ• dÄ«hi na vaá¸• á¸• hanti. yathÄ• ca so gopÄ• la
evaá¹ƒ paÃ±cahi dhammakkhandhehi paribÄ• hirÄ• honti. sukkapakkho kaá¹‡hapakkhe vu
veditabbo.

anussativaggo dutiyo.

manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

ekÄ• dasakanipÄ• tassa saá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be III 356/ ca ---

Ä• yÄ• cito \Ee V 98/ sumatinÄ• therena __bhadantajotipÄ• lena_.

kaÃ±cipurÄ• dÄ«su mayÄ• pubbe saddhiá¹ƒ vasantena ||

varatambapaá¹‡á¹‡idÄ«pe mahÄ• vihÄ• ramhi vasanakÄ• lepi.

pÄ• kaá¹ƒ gate viya dume valaÃ±jamÄ• namhi saddhamme ||

pÄ• raá¹ƒ piá¹-akattayasÄ• garassa gantvÄ• á¹-hitena sumatinÄ• .

parisuddhÄ• jÄ«venÄ• bhiyÄ• cito jÄ«vakenÄ• pi ||

dhammakathÄ• ya \Ne III 355/ nipuá¹‡aparamanikÄ• yassaá¹-á¹-hakathaá¹ƒ Ä• raddho.

yamahaá¹ƒ cirakÄ• laá¹-á¹-hitimicchanto sÄ• sanavarassa ||

sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• .

catunavutiparimÄ• á¹‡Ä• ya pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

sabbÄ• gamasaá¹ƒvaá¹‡á¹‡anamanoratho pÅ«rito ca me yasmÄ• .

etÄ• ya __manorathapÅ«raá¹‡Ä«_ti nÄ• maá¹ƒ tato assÄ• ||

ekÅ«nasaá¹-á¹-himatto \Ee V 99/ visuddhimaggopi bhÄ• á¹‡avÄ• rehi.

atthappakÄ• sanatthÄ• ya Ä• gamÄ• naá¹ƒ kato yasmÄ• ||

tasmÄ• tena sahÄ• yaá¹ƒ gÄ• thÄ• gaá¹‡anÄ• nayena aá¹-á¹-hakathÄ• .

tÄ«hÄ• dhikadiyaá¸• á¸• hasataá¹ƒ viÃ±Ã±eyyÄ• bhÄ• á¹‡avÄ• rÄ• naá¹ƒ ||

tÄ«hÄ• dhikadiyaá¸• á¸• hasatappamÄ• á¹‡amiti bhÄ• á¹‡avÄ• rato esÄ• .

samayaá¹ƒ pakÄ• sayantÄ« mahÄ• vihÄ• rÄ• dhivÄ• sÄ«naá¹ƒ ||

mÅ«laá¹-á¹-hakathÄ• sÄ• raá¹ƒ Ä• dÄ• ya mayÄ• imaá¹ƒ karontena.

yaá¹ƒ puÃ±Ã±amupacitaá¹ƒ tena hotu loko sadÄ• sukhitoti ||

paramavisuddhasaddhÄ• buddhivÄ«riyappaá¹-imaá¹‡á¸• itena \Be III 357/
sÄ«lÄ• cÄ• rajjavamaddavÄ• diguá¹‡asamudayasamuditena sakasamayasamayantaragaha
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satth
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• karaá¹‡ena
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡á
uttarimanussadhamme suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ therÄ• naá¹ƒ theravaá¹ƒsappadÄ«pA
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena suvipulavisuddhabuddhinÄ•
V 100/ garÅ«hi gahitanÄ• madheyyena therena katÄ• ayaá¹ƒ __manorathapÅ«raá¹‡Ä«_ nÄ
aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• ---

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ cittavisuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

manorathapÅ«raá¹‡Ä« nÄ• ma

aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• sabbÄ• kÄ• rena niá¹-á¹-hitÄ• .

Å«Ì†Å«Ì†Å«Ì†Å«Ì†Å«Ì†

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

aá¹-á¹-hakanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. mettÄ• vaggo

1. mettÄ• suttavaá¹‡á¹‡anÄ•

<1> aá¹-á¹-hakanipÄ• tassa \Ne III 189/ \Be III 203/ paá¹-hame __vaá¸• á¸• hitÄ• yÄ• _ti bh
paribrÅ«hitÄ• ya. __punappunaá¹ƒ katÄ• yÄ• _ti bhÄ• vanÄ• ya bahulÄ«karaá¹‡ena aparÄ•
__yuttayÄ• nasadisakatÄ• yÄ• _ti yathÄ• yuttaÄ• jaÃ±Ã±ayÄ• naá¹ƒ chekena sÄ• rathinÄ•
pavattati, evaá¹ƒ yathÄ• ruci pavattÄ• rahataá¹ƒ gamitÄ• ya. __patiá¹-á¹-hÄ• naá¹-á¹-henÄ•
sabbasampattiadhiá¹-á¹-hÄ• naá¹-á¹-hena. __paccupaá¹-á¹-hitÄ• yÄ• _ti bhÄ• vanÄ• bahulÄ
upaá¹-á¹-hitÄ• ya avijahitÄ• ya. __samantato citÄ• yÄ• _ti sabbabhÄ• gena bhÄ• vanÄ• nur
tenÄ• ha __ ``upacitÄ• yÄ• â€™â€™ _ti. __suá¹-á¹-hu samÄ• raddhÄ• yÄ• _ti ativiya samm

__yo_ \Ne III 190/ __ca mettaá¹ƒ bhÄ• vayatÄ«_tiÄ• dÄ«su yo koci gahaá¹-á¹-ho vÄ• pabb
mettÄ• jhÄ• naá¹ƒ.

__appamÄ• á¹‡a_nti bhÄ• vanÄ• vasena Ä• rammaá¹‡avasena ca appamÄ• á¹‡aá¹ƒ. asub
Ä• rammaá¹‡e ekadesaggahaá¹‡aá¹ƒ akatvÄ• anavasesapharaá¹‡avasena anodhiso phara
appamÄ• á¹‡Ä• rammaá¹‡atÄ• ya paguá¹‡abhÄ• vanÄ• vasena ca appamÄ• á¹‡aá¹ƒ. __ta
pÄ• dakaá¹ƒ katvÄ• sammasitvÄ• heá¹-á¹-hime ariyamagge adhigacchantassa sukheneva
pahÄ«yamÄ• nÄ• tanÅ« hontÄ«ti evamettha attho daá¹-á¹-habbo.

evaá¹ƒ kilesappahÄ• naÃ±ca nibbÄ• nÄ• dhigamaÃ±ca mettÄ• bhÄ• vanÄ• ya sikhÄ• ppat
aÃ±Ã±epi Ä• nisaá¹ƒse dassetuá¹ƒ __ ``ekampi ceâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __aduá
mettÄ• balena suá¹-á¹-hu vikkhambhitabyÄ• pÄ• datÄ• ya byÄ• pÄ• dena adÅ«sitacitto. __n
hitapharaá¹‡avasena mettaá¹ƒ \Be III 204/ karoti. __kusalÄ«_ti atisayena kusalavÄ• mahÄ•
paá¹-ighÄ• dianatthavigamena khemÄ«. __sabbe ca pÄ• á¹‡e_ti __ca_-saddo byatireko. __
anukampanto. idaá¹ƒ vuttaá¹ƒ hoti --- ekasattavisayÄ• pi tÄ• va mettÄ• mahÄ• kusalarÄ• s
attano puttaá¹ƒ viya hitapharaá¹‡ena manasÄ• anukampanto pahukaá¹ƒ pahuá¹ƒ anappak
catusaá¹-á¹-himahÄ• kappepi attano vipÄ• kappabandhaá¹ƒ pavattetuá¹ƒ samatthaá¹ƒ uá¸·Ä
parisuddhacitto puggalova karoti nipphÄ• detÄ«ti. __sattabharita_nti sattehi aviraá¸·aá¹ƒ,

Ä• kiá¹‡á¹‡amanussanti attho.

__saá¹…gahavatthÅ«nÄ«_ti (Spk-pá¹- I 1.120) lokassa saá¹…gaá¹‡hanakÄ• raá¹‡Ä• ni. nip
kassakassa datvÄ• raÃ±Ã±aá¹ƒ ekabhÄ• gaggahaá¹‡aá¹ƒ __dasamabhÄ• gaggahaá¹‡aá¹
haá¹-á¹-hatuá¹-á¹-hÄ• sassÄ• ni sampÄ• dentÄ«ti Ä• ha __ ``sassasampÄ• dane medhÄ• v
orabhÄ• ge kira chabhÄ• gaggahaá¹‡aá¹ƒ jÄ• taá¹ƒ. __chamÄ• sika_nti channaá¹ƒ channa
__pÄ• setÄ«_ti pÄ• sagate viya karoti. vÄ• cÄ• ya piyaá¹ƒ vÄ• cÄ• piyaá¹ƒ, tassa kammaá¹
raá¹-á¹-hassa iddhÄ• dibhÄ• vato __khemaá¹ƒ. nirabbudaá¹ƒ_ coriyÄ• bhÄ• vato. iddhaÃ±h
__ ``niraggaá¸·aâ€™â€™ nti vuccati_ apÄ• rutagharabhÄ• vato.

__uddhaá¹ƒmÅ«lakaá¹ƒ katvÄ• _ti ummÅ«laá¹ƒ katvÄ• . __dvÄ«hi pariyaÃ±Ã±ehÄ«_ti mah
pacchÄ• ca pavattetabbehi dvÄ«hi parivÄ• rayaÃ±Ã±ehi. __satta ... pe ... bhÄ«sanassÄ• _t
sattanavutÄ• dhikÄ• naá¹ƒ paÃ±cannaá¹ƒ pasusatÄ• naá¹ƒ mÄ• raá¹‡ena bheravassa pÄ•
tathÄ• hi vadanti ---

``chasatÄ• ni \Ne III 191/ niyujjanti, pasÅ«naá¹ƒ majjhime hani.

assamedhassa yaÃ±Ã±assa, Å«nÄ• ni pasÅ«hi tÄ«hÄ«â€™â€™ ti || (Spk-pá¹- I 1.120; Mp-

__samma_nti yugacchidde pakkhipitabbadaá¹‡á¸• akaá¹ƒ. __pÄ• santÄ«_ti khipanti. __saá
vahitabbehi. pubbe kira eko rÄ• jÄ• sammÄ• pÄ• saá¹ƒ yajanto sarassatinaditÄ«re pathavi
nimuggoyeva ahosi. andhabÄ• labrÄ• hmaá¹‡Ä• gatÄ• nugatigatÄ• ``ayaá¹ƒ tassa saggag
tattha sammÄ• pÄ• saá¹ƒ yaÃ±Ã±aá¹ƒ paá¹-á¹-hapenti. tena vuttaá¹ƒ __ ``nimuggokÄ• sato
205/. ayÅ«po appakadivaso yÄ• go, sayÅ«po bahudivasaá¹ƒ sÄ• dheyyo __satrayÄ• go_. n
sappimadhÅ«naá¹ƒ __ ``vÄ• jaâ€™â€™ _miti samaÃ±Ã±Ä• . hiraÃ±Ã±asuvaá¹‡á¹‡agomah
__sattarasakadakkhiá¹‡assa_. sÄ• ragabbhakoá¹-á¹-hÄ• gÄ• rÄ• dÄ«su natthi ettha aggaá¸
kira yaÃ±Ã±e attano sÄ• pateyyaá¹ƒ anavasesato anigÅ«hitvÄ• niyyÄ• tÄ«yati.

__candappabhÄ• _ti (It-a 27) candimasseva pabhÄ• ya. __tÄ• rÄ• gaá¹‡Ä• va sabbe_ti yath
candimasobhÄ• ya soá¸·asimpi kalaá¹ƒ nÄ• gghanti, evaá¹ƒ te assamedhÄ• dayo yaÃ±Ã±Ä
vuttalakkhaá¹‡ena subhÄ• vitassa soá¸·asimpi kalaá¹ƒ nÄ• nubhavanti, na pÄ• puá¹‡anti, n

idÄ• ni aparepi diá¹-á¹-hadhammikasamparÄ• yike mettÄ• bhÄ• vanÄ• ya Ä• nisaá¹ƒse das
hantÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yo_ti mettÄ• brahmavihÄ• rabhÄ• vanÄ• nuyutto
teneva mettÄ• bhÄ• vanÄ• nubhÄ• vena dÅ«ravikkhambhitabyÄ• pÄ• datÄ• ya na kaÃ±ci s
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi na vibÄ• dhati vÄ• . __na ghÄ• tetÄ«_ti paraá¹ƒ samÄ• dapetv
vibÄ• dhÄ• peti ca. __na jinÄ• tÄ«_ti sÄ• rambhaviggÄ• hikakathÄ• divasena na kaÃ±ci jinÄ
abhÄ• vato, jÄ• nikaraá¹‡avasena vÄ• aá¹-á¹-akaraá¹‡Ä• dinÄ• na kaÃ±ci jinÄ• ti. tenÄ• h

jÄ• niá¹ƒ karotÄ«â€™â€™ _ti. __na jÄ• paye_ti parehi payojetvÄ• paresampi dhanajÄ• niá
__ ``na parena parassa jÄ• niá¹ƒ kÄ• retÄ«â€™â€™ _ti. mettÄ• ya vÄ• aá¹ƒso aviheá¹-har
__mettaá¹ƒso_.

mettÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-4. paÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

2-4__._ dutiye \Ne III 192/ __Ä• dibrahmacariyikÄ• yÄ• _ti Ä• dibrahmacariyameva Ä• dibra
``maggabrahmacariyassa Ä• dibhÅ«tÄ• yÄ• â€™â€™ _ti. __ariyo_ti niddoso parisuddho. tu
titthiyÄ• naá¹ƒ mÅ«gabbatagahaá¹‡aá¹ƒ viya aparisuddhoti __ariyo tuá¹‡hÄ«bhÄ• vo. catut
ukkaá¹-á¹-haniddesenetaá¹ƒ vuttaá¹ƒ, paá¹-hamajjhÄ• nÄ• dÄ«nipi ariyo tuá¹‡hÄ«bhÄ• votv
206/ gacchanti. __jÄ• na_nti idaá¹ƒ kammasÄ• dhananti Ä• ha __ ``jÄ• nitabbakaá¹ƒ jÄ• nÄ
ekacco viparÄ«taá¹ƒ gaá¹‡hanto jÄ• nantopi na jÄ• nÄ• ti, passantopi na passati, na evama
jÄ• nanto jÄ• nÄ• ti, passanto passatÄ«ti evamettha daá¹-á¹-habbo. tatiyÄ• dÄ«ni suviÃ±Ã±

paÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamalokadhammasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came __lokassa dhammÄ• _ti sattalokassa avassaá¹ƒbhÄ• vidhammÄ• . tenÄ• h
natthiâ€™â€™ _tiÄ• di. ghÄ• sacchÄ• danÄ• dÄ«naá¹ƒ laddhi __lÄ• bho, _ tÄ• ni eva vÄ•
tadabhÄ• vo __alÄ• bho, _ lÄ• bhaggahaá¹‡ena cettha tabbisayo anurodho gahito, alÄ• bha
lohite sati tadupaghÄ• tavasena pubbo viya anurodho laddhÄ• vasaro eva hoti, tasmÄ• vut
alÄ• bho Ä• gatoyevÄ• â€™â€™ _ti. esa nayo yasÄ• dÄ«supi. sesaá¹ƒ suviÃ±Ã±eyyameva

paá¹-hamalokadhammasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. dutiyalokadhammasuttÄ• divaá¹‡á¹‡anÄ•

6-8__._ chaá¹-á¹-he adhikaá¹ƒ payasati payujjati etenÄ• ti __adhippayÄ• so, _ savisesaá¹ƒ
tenÄ• ha __ ``adhikappayogoâ€™â€™ _ti. sattamaá¹-á¹-hamesu natthi vattabbaá¹ƒ.

dutiyalokadhammasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nandasuttavaá¹‡á¹‡anÄ•

<9> navame \Ne III 193/ duvidhÄ• kulaputtÄ• jÄ• tikulaputtÄ• Ä• cÄ• rakulaputtÄ• ca. tat

samayena raá¹-á¹-hapÄ• lo kulaputto tasmiá¹ƒyeva thullakoá¹-á¹-hike \Be III 207/ aggakulika
(MN II 294) evaá¹ƒ Ä• gatÄ• uccÄ• kulaputtÄ• __jÄ• tikulaputtÄ• _. ``saddhÄ• yete kulapu
anagÄ• riyaá¹ƒ pabbajitÄ• â€™â€™ ti (MN III 78) evaá¹ƒ Ä• gatÄ• pana yattha katthaci kul
__Ä• cÄ• rakulaputtÄ• _ nÄ• ma. idha pana uccÄ• kulappasutataá¹ƒ sandhÄ• ya ``kulaputto
sammÄ• vadamÄ• no vadeyyÄ• â€™â€™ ti bhagavatÄ• vuttanti Ä• ha __ ``jÄ• tikulaputto
kÄ• raá¹‡ehi tassa kulaputtabhÄ• voyeva. sesamettha uttÄ• nameva.

nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kÄ• raá¹‡á¸• avasuttavaá¹‡á¹‡anÄ•

<10> dasame __paá¹-icaratÄ«_ti paá¹-icchÄ• danavasena carati pavattati. paá¹-icchÄ• dan
carati-saddo anekatthattÄ• dhÄ• tÅ«nanti Ä• ha __ ``paá¹-icchÄ• detÄ«â€™â€™ _ti. __aÃ±
paá¹-icchÄ• danÄ• kÄ• radassananti Ä• ha __ ``aÃ±Ã±ena kÄ• raá¹‡enÄ• â€™â€™ _tiÄ• d
vacanaá¹ƒ vÄ• _ti yaá¹ƒ codakena cuditakassa dosavibhÄ• vanaá¹ƒ kÄ• raá¹‡aá¹ƒ, vacana
aÃ±Ã±eneva kÄ• raá¹‡ena, vacanena vÄ• paá¹-icchÄ• deti. __kÄ• raá¹‡enÄ• _ti codanÄ• y
amÅ«likabhÄ• vadÄ«paniyÄ• yuttiyÄ• vÄ• . __vacanenÄ• _ti tadatthabodhakena vacanena
codanaá¹ƒ vissajjetvÄ• va vikkhepÄ• pajjanaá¹ƒ __aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icaraá¹‡aá¹
kathÄ• panÄ• manÄ• _ nÄ• ma ``itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutte
gatomhÄ«â€™â€™ tiÄ• dinÄ• codanaá¹ƒ vissajjetvÄ• ti ayameva viseso. yo hi ``Ä• pattiá¹
``ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• pannÄ• , kaá¹ƒ bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â
``evarÅ«paá¹ƒ kiÃ±ci tayÄ• diá¹-á¹-haâ€™â€™ nti vutte ``na suá¹‡Ä• mÄ«â€™â€™ ti sota
__aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icarati_ nÄ• ma. yo pana ``itthannÄ• maá¹ƒ nÄ• ma Ä• pattiá
puá¹-á¹-ho ``pÄ• á¹-aliputtaá¹ƒ gatomhÄ«â€™â€™ ti vatvÄ• puna ``na tava pÄ• á¹-aliputtag
Ä• pattiá¹ƒ pucchÄ• mÄ• â€™â€™ ti vutte tato ``rÄ• jagahaá¹ƒ gatomhi. rÄ• jagahaá¹ƒ vÄ•
vÄ• , Ä• pattiá¹ƒ Ä• pannosÄ«ti. taá¹ƒ tattha me sÅ«karamaá¹ƒsaá¹ƒ laddhaâ€™â€™ ntiÄ•
__bahiddhÄ• kathaá¹ƒ apanÄ• meti_ nÄ• ma \Be III 208/. __samaá¹‡akacavaro_ti samaá¹‡
samaá¹‡appatirÅ«pakatÄ• ya samaá¹‡Ä• naá¹ƒ kacavarabhÅ«taá¹ƒ.

__kÄ• raá¹‡á¸• avaá¹ƒ_ \Ne III 194/ (Sn-a II 283-284) __niddhamathÄ• _ti vipannasÄ«latÄ•
puggalaá¹ƒ kacavaramiva anapekkhÄ• apanetha. __kasambuá¹ƒ apakassathÄ• _ti kasamb
khattiyÄ• dÄ«naá¹ƒ majjhagataá¹ƒ pabhinnapaggharitakuá¹-á¹-haá¹ƒ caá¹‡á¸• Ä• laá¹ƒ viya
kÄ• raá¹‡aá¹ƒ? saá¹…ghÄ• rÄ• mo nÄ• ma sÄ«lavantÄ• naá¹ƒ kato, na dussÄ«lÄ• naá¹ƒ. y
``tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nineâ€™â€™ _ti. yathÄ• palÄ• pÄ•
bahi thusena vÄ«hÄ« viya dissanti, evaá¹ƒ pÄ• pabhikkhÅ« anto sÄ«larahitÄ• pi bahi kÄ• sÅ
bhikkhÅ« viya dissanti, tasmÄ• ``palÄ• pÄ• â€™â€™ ti vuccanti. te palÄ• pe vÄ• hetha opu
paramatthato assamaá¹‡e samaá¹‡avesamattena samaá¹‡amÄ• nine. __kappayavho_ti ka
hoti. __patissatÄ• _ti sappatissÄ• . vaá¹-á¹-adukkhassa antaá¹ƒ karissatha, parinibbÄ• naá¹

attho.

kÄ• raá¹‡á¸• avasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mettÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• vaggo

1. veraÃ±jasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa paá¹-hame __veraÃ±jÄ• yaá¹ƒ viharatÄ«_ti (Sp (to Vin III) I 1) ettha __vera
nagarassetaá¹ƒ adhivacanaá¹ƒ, tassaá¹ƒ veraÃ±jÄ• yaá¹ƒ. samÄ«patthe bhummavacanaá¹
__naá¸·erupucimandamÅ«le_ti ettha __naá¸·eru_ nÄ• ma yakkho. __pucimando_ti nimbaru
samÄ«paá¹ƒ. ayaÃ±hi mÅ«la-saddo ``mÅ«lÄ• ni uddhareyya antamaso usÄ«ranÄ• á¸·imatt
IV 195) mÅ«lamÅ«le dissati. ``lobho akusalamÅ«laâ€™â€™ ntiÄ• dÄ«su (DN III 305; Vin V
asÄ• dhÄ• raá¹‡ahetumhi. ``yÄ• va majjhanhike kÄ• le chÄ• yÄ• pharati, nivÄ• te paá¹‡á¹‡
rukkhamÅ«laâ€™â€™ ntiÄ• dÄ«su (Vin III 494) samÄ«pe. idha pana samÄ«pe \Be III 209/
naá¸·eruyakkhena adhiggahitassa pucimandassa samÄ«peti evamettha attho daá¹-á¹-habb
ramaá¹‡Ä«yo pÄ• sÄ• diko anekesaá¹ƒ rukkhÄ• naá¹ƒ Ä• dhipaccaá¹ƒ viya kurumÄ• no tas
gamanÄ• gamanasampanne á¹-hÄ• ne ahosi. atha bhagavÄ• veraÃ±jaá¹ƒ gantvÄ• patirÅ«
195/ tassa rukkhassa samÄ«pe heá¹-á¹-hÄ• bhÄ• ge vihÄ• si. tena vuttaá¹ƒ __ ``veraÃ±jÄ•
naá¸·erupucimandamÅ«leâ€™â€™ _ti.

__paccuá¹-á¹-hÄ• naá¹ƒ_ (Sp-á¹- I 2) nÄ• ma Ä• sanÄ• vuá¹-á¹-hÄ• nanti Ä• ha __ ``nÄ• s
_ti. nisinnÄ• sanato na vuá¹-á¹-hahatÄ«ti attho. ettha ca __jiá¹‡á¹‡e ... pe ... vayoanuppatte
upayogavacanaá¹ƒ Ä• sanÄ• vuá¹-á¹-hÄ• nakiriyÄ• pekkhaá¹ƒ na hoti. tasmÄ• ``jiá¹‡á¹‡e
disvÄ• â€™â€™ ti ajjhÄ• hÄ• raá¹ƒ katvÄ• attho veditabbo. atha vÄ• paccuggamanakiriyÄ
tasmÄ• __na paccuá¹-á¹-hÄ• tÄ«_ti uá¹-á¹-hÄ• ya paccuggamanaá¹ƒ na karotÄ«ti attho ve
paccuá¹-á¹-hÄ• nanti vuccati. vuttaÃ±hetaá¹ƒ ``Ä• cariyaá¹ƒ pana dÅ«ratova disvÄ• paccuâ
paccuggamanakaraá¹‡aá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ ti. __nÄ• sanÄ• vuá¹
paccuggamanÄ• bhÄ• vassa upalakkhaá¹‡amattaá¹ƒ dassitanti daá¹-á¹-habbaá¹ƒ. __vibhÄ•
pakativibhÄ• vanasaá¹…khÄ• te atthe. __na abhivÄ• deti vÄ• _ti na abhivÄ• detabbanti vÄ•
hoti.

__taá¹ƒ aÃ±Ã±Ä• á¹‡a_nti ``ayaá¹ƒ mama abhivÄ• danÄ• dÄ«ni kÄ• tuá¹ƒ araharÅ«po na
pavattaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ. __olokento_ti ``dukkhaá¹ƒ kho agÄ• ravo viharati appatisso, k
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkareyyaá¹ƒ garuá¹ƒ kareyyaâ€™â€™ ntiÄ• dis
Ã±Ä• á¹‡acakkhunÄ• olokento. __nipaccakÄ• rÄ• raha_nti paá¹‡ipÄ• tÄ• rahaá¹ƒ. __samp

jÄ• tasamanantaramevÄ• ti vuttaá¹ƒ hoti. __uttarena mukho_ti uttaradisÄ• bhimukho. __ ``s
gantvÄ• sakalaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ olokesiâ€™â€™ _nti idaá¹ƒ ---

``dhammatÄ• esÄ• , bhikkhave, sampatijÄ• to bodhisatto samehi pÄ• dehi patiá¹-á¹-hahitvÄ
sattapadavÄ«tihÄ• rena gacchati, setamhi chatte anudhÄ• riyamÄ• ne sabbÄ• disÄ• viloke
bhÄ• satÄ«â€™â€™ ti (DN II 31) ---

evaá¹ƒ \Be III 210/ pÄ• á¸·iyaá¹ƒ sattapadavÄ«tihÄ• rupari á¹-hitassa viya sabbÄ• disÄ• nul
vuttaá¹ƒ, na panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ sattapadavÄ«tihÄ• rato pageva disÄ• vilok
mahÄ• satto hi manussÄ• naá¹ƒ hatthato muccitvÄ• puratthimaá¹ƒ disaá¹ƒ olokesi, anekÄ•
ekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. tattha devamanussÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jayamÄ• nÄ
sadisopi natthi, kuto uttaritaroâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ catasso disÄ• , catasso anudis
uparÄ«ti dasapi disÄ• anuviloketvÄ• attano sadisaá¹ƒ adisvÄ• ``ayaá¹ƒ uttaradisÄ• â€™â
sattapadavÄ«tihÄ• rena \Ne III 196/ agamÄ• sÄ«ti veditabbÄ• . __olokesi_nti mama puÃ±Ã±
lokavivaraá¹‡apÄ• á¹-ihÄ• riye jÄ• te paÃ±Ã±Ä• yamÄ• naá¹ƒ dasasahassilokadhÄ• tuá¹ƒ n
attho.

__mahÄ• puriso_ti jÄ• tigottakulappadesÄ• divasena mahantapuriso. __aggo_ti guá¹‡ehi s
__jeá¹-á¹-ho_ti guá¹‡avaseneva sabbesaá¹ƒ vuddhatamo, guá¹‡ehi mahallakatamoti vuttaá
guá¹‡avaseneva sabbesaá¹ƒ pasatthatamo. atthato pana pacchimÄ• ni dve purimasseva ve
__tayÄ• _ti nissakke karaá¹‡avacanaá¹ƒ. __uttaritaro_ti adhikataro. __patimÄ• nesÄ«_ti pÅ
uttamaá¹ƒ. mayhaá¹ƒ __abhivÄ• danÄ• diraho puggalo_ti mayhaá¹ƒ abhivÄ• danÄ• dikiriyÄ
puggalo. niccasÄ• pekkhatÄ• ya panettha samÄ• so daá¹-á¹-habbo. __tathÄ• gatÄ• _ti tath
santikÄ• ti vuttaá¹ƒ hoti. __evarÅ«pa_nti abhivÄ• danÄ• disabhÄ• vaá¹ƒ. __paripÄ• kasithila
sithilabandhanaá¹ƒ.

__taá¹ƒ vacana_nti ``nÄ• haá¹ƒ taá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• divacanaá¹ƒ. ``nÄ• haa
arasarÅ«pÄ• â€™â€™ ti vutte brÄ• hmaá¹‡o thaddho bhaveyya. tena vuttaá¹ƒ __ ``cittamu
_nti.

__katamo pana so_ti pariyÄ• yÄ• pekkho pulliá¹…ganiddeso, katamo so pariyÄ• yoti attho?
khattiyÄ• dijÄ• tivasena. __upapattivasenÄ• _ti devesu upapattivasena. __seá¹-á¹-hasamma
__api_-saddena pageva aseá¹-á¹-hasammatÄ• nanti dasseti. __abhinandantÄ• na_nti sapp
pamodamÄ• nÄ• naá¹ƒ. __rajjantÄ• na_nti balavarÄ• gavasena rajjantÄ• naá¹ƒ. rÅ«paparib
uppannataá¹‡hÄ• sampayuttasomanassavedanÄ• rÅ«pato nibbattitvÄ• hadayatappanato V
rÅ«parasÄ• ti vuccanti. __Ä• viÃ±cantÄ«_ti Ä• kaá¸• á¸• hanti. __vatthÄ• rammaá¹‡Ä• disÄ
vatthuÄ• rammaá¹‡Ä• dikÄ• raá¹‡asÄ• maggiyaá¹ƒ. __anukkhipanto_ti attukkaá¹ƒsanavase
asappÄ• yabhÄ• vato attÄ• naá¹ƒ anukkhipanto anukkaá¹ƒsento.

__etasmiá¹ƒ panatthe karaá¹‡e sÄ• mivacana_nti ``jahitÄ• â€™â€™ ti etasmiá¹ƒ atthe __ta
sÄ• mivacanaá¹ƒ, tathÄ• gatena jahitÄ• ti attho. __mÅ«la_nti bhavamÅ«laá¹ƒ. ``tÄ• lavatthu
``oá¹-á¹-hamukhoâ€™â€™ tiÄ• dÄ«su viya majjhepadalopaá¹ƒ katvÄ• a-kÄ• raÃ±ca dÄ«gh
``tÄ• lÄ• vatthukatÄ• â€™â€™ ti vuttanti Ä• ha __ ``tÄ• lavatthu viya nesaá¹ƒ vatthu katanti
tÄ• lÄ• vatthukatÄ• â€™â€™ _ti. tattha tÄ• lassa vatthu __tÄ• lavatthu_. yathÄ• Ä• rÄ• ma
Ä• rÄ• massa abhÄ• ve ``Ä• rÄ• mavatthÅ«â€™â€™ ti vuccati, evaá¹ƒ tÄ• lassa patiá¹-á¹-h
tÄ• le padesamatte á¹-hite \Ne III 197/ tÄ• lassa vatthubhÅ«tapubbattÄ• ``tÄ• lavatthÅ«â€™
__nesa_nti rÅ«parasÄ• dÄ«naá¹ƒ. kathaá¹ƒ pana tÄ• lavatthu viya nesaá¹ƒ vatthu katanti Ä
hÄ«â€™â€™ _tiÄ• di. rÅ«pÄ• diparibhogena uppannataá¹‡hÄ• yuttasomanassavedanÄ• sa
cittasantÄ• nassa adhiá¹-á¹-hÄ• nabhÄ• vato vuttaá¹ƒ __ ``tesaá¹ƒ pubbe uppannapubbabh
cittasantÄ• ne kateâ€™â€™ _ti. tattha __pubbe_ti pure, sarÄ• gakÄ• leti vuttaá¹ƒ hoti. __tÄ
vuccantÄ«_ti tÄ• lavatthu viya attano vatthussa katattÄ• rÅ«parasÄ• dayo ``tÄ• lÄ• vatthuk
etena pahÄ«nakilesÄ• naá¹ƒ puna uppattiyÄ• abhÄ• vo dassito.

__aviruá¸·hidhammattÄ• _ti aviruá¸·hisabhÄ• vatÄ• ya. matthakacchinno tÄ• lo pattaphalÄ•
tÄ• lÄ• vatthÅ«ti Ä• ha __ ``matthakacchinnatÄ• lo viya katÄ• â€™â€™ _ti. etena ``tÄ• lÄ• v
tÄ• lÄ• vatthukatÄ• â€™â€™ ti ayaá¹ƒ viggaho dassito. ettha pana ``avatthubhÅ«to tÄ• lo v
avatthutÄ• lakatÄ• â€™â€™ ti vattabbe visesanassa paranipÄ• taá¹ƒ katvÄ• ``tÄ• lÄ• vatth
daá¹-á¹-habbaá¹ƒ. iminÄ• panatthena idaá¹ƒ dasseti --- rÅ«parasÄ• divacanena vipÄ• kadh
uppannakusalÄ• kusalÄ• dhammÄ• gahitÄ• , te uppannÄ• pi matthakasadisÄ• naá¹ƒ taá¹‡
chinnattÄ• Ä• yatiá¹ƒ tÄ• lapattasadise vipÄ• kakkhandhe nibbattetuá¹ƒ asamatthÄ• jÄ• tÄ
viya katÄ• ti tÄ• lÄ• vatthukatÄ• rÅ«parasÄ• dayoti \Be III 212/. imasmiá¹ƒ atthe ``abhinand
iminÄ• padena kusalasomanassampi saá¹…gahitanti vadanti. __anabhÄ• vaá¹ƒ katÄ• _ti e
pacchÄ• saddena samÄ• natthoti Ä• ha __ ``yathÄ• nesaá¹ƒ pacchÄ• bhÄ• vo na hotÄ«â€

__yaÃ±ca kho tvaá¹ƒ sandhÄ• ya vadesi, so pariyÄ• yo na hotÄ«_ti yaá¹ƒ
vandanÄ• disÄ• maggirasÄ• bhÄ• vasaá¹…khÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ arasarÅ«patÄ• ya vad
na vijjatÄ«ti attho. nanu cÄ• yaá¹ƒ brÄ• hmaá¹‡o yaá¹ƒ vandanÄ• disÄ• maggirasÄ• bhÄ• v
sandhÄ• ya ``arasarÅ«po bhavaá¹ƒ gotamoâ€™â€™ ti Ä• ha, ``so pariyÄ• yo natthÄ«â€™â
bhagavÄ• karotÄ«ti Ä• pajjatÄ«ti imaá¹ƒ aniá¹-á¹-happasaá¹…gaá¹ƒ dassento Ä• ha __ ``n

__sabbapariyÄ• yesÅ«_ti sabbavÄ• resu. __sandhÄ• yabhÄ• sitamatta_nti yaá¹ƒ sandhÄ•
bhavaá¹ƒ gotamoâ€™â€™ tiÄ• dimÄ• ha. bhagavÄ• ca yaá¹ƒ sandhÄ• ya nibbhogatÄ• diá
sandhÄ• yabhÄ• sitamattaá¹ƒ. __chandarÄ• gaparibhogo_ti chandarÄ• gavasena paribhog
aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ.

__kulasamudÄ• cÄ• rakamma_nti kulÄ• cÄ• rasaá¹…khÄ• taá¹ƒ kammaá¹ƒ, kulacÄ• rittant

akaraá¹‡abhÄ• vaá¹ƒ \Ne III 198/. ``anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dh
sÄ• maÃ±Ã±avacanepi pÄ• risesaÃ±Ä• yato vuttÄ• vasesÄ• akusaladhammÄ• gahetabbÄ
dhammeâ€™â€™ _tiÄ• di, te yathÄ• vuttakÄ• yaduccaritÄ• dike akusaladhamme á¹-hapetv
anekappakÄ• rÄ• .

__ayaá¹ƒ lokatantÄ«_ti ayaá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ abhivÄ• danÄ• dikiriyalakkhaá¹‡Ä• lok
anÄ• gÄ• mibrahmÄ• naá¹ƒ alaá¹…kÄ• rÄ• dÄ«su anÄ• gÄ• mibhikkhÅ«naÃ±ca cÄ«varÄ•
hotÄ«ti anÄ• gÄ• mimaggena paÃ±cakÄ• maguá¹‡ikarÄ• gasseva pahÄ• naá¹ƒ veditabban
``paÃ±cakÄ• maguá¹‡ikarÄ• gassÄ• â€™â€™ _ti. rÅ«pÄ• dÄ«su paÃ±casu kÄ• maguá¹‡es
uppajjamÄ• no rÄ• go ``paÃ±cakÄ• maguá¹‡ikarÄ• goâ€™â€™ ti veditabbo. koá¹-á¹-hÄ• sa
guá¹‡a-saddo ``vayoguá¹‡Ä• anupubbaá¹ƒ jahantÄ«â€™â€™ tiÄ• dÄ«su (SN a I 4) viya.
__akusalacittadvayasampayuttassÄ• _ti domanassasahagatacittadvayasampayuttassa. mo
sabbÄ• kusalasÄ• dhÄ• raá¹‡attÄ• Ä• ha __ ``sabbÄ• kusalasambhavassÄ• â€™â€™ _ti.
sakkÄ• yadiá¹-á¹-hiÄ• dÄ«naá¹ƒ.

__jigucchati maÃ±Ã±e_ti ahamabhijÄ• to rÅ«pavÄ• paÃ±Ã±avÄ• kathaá¹ƒ nÄ• ma aÃ±Ã±
kareyyanti jigucchati viya, jigucchatÄ«ti vÄ• sallakkhemi. akusaladhamme jigucchamÄ• no
samaá¹…gibhÄ• vampi jigucchatÄ«ti vuttaá¹ƒ __ ``akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ•
__samÄ• pattÄ«_ti etasseva vevacanaá¹ƒ __samÄ• pajjanÄ• samaá¹…gibhÄ• vo_ti. __ma
maá¹‡á¸• anakasabhÄ• vo, maá¹‡á¸• anakasÄ«loti attho. __jegucchita_nti jigucchanasÄ«la

__lokajeá¹-á¹-hakakamma_nti lokajeá¹-á¹-hakÄ• naá¹ƒ kattabbakammaá¹ƒ, loke vÄ• seá¹-
__tatrÄ• _ti tesu dvÄ«supi atthavikappesu. padÄ• bhihito attho __padattho, _ byaÃ±janattho
__vinayaá¹ƒ vÄ• arahatÄ«_ti ettha vinayanaá¹ƒ __vinayo, _ niggaá¹‡hananti attho. tenÄ• h
arahatÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. nanu ca paá¹-hamaá¹ƒ vuttesu dvÄ«supi atthavikapp
ca taddhitapaccayo saddalakkhaá¹‡ato dissati, na pana ``vinayÄ• ya dhammaá¹ƒ desetÄ«â
tasmÄ• kathamettha taddhitapaccayoti Ä• ha __ ``vicitrÄ• hi taddhitavuttÄ«â€™â€™ _ti. vi
lokappamÄ• á¹‡ato veditabbÄ• . tathÄ• hi yasmiá¹ƒ yasmiá¹ƒ atthe taddhitappayogo lokass
taddhitavutti lokato siddhÄ• ti vicitrÄ• taddhitavutti, tasmÄ• yathÄ• ``mÄ• saddamakÄ• sÄ
``mÄ• saddikoâ€™â€™ ti vuccati, evaá¹ƒ vinayÄ• ya dhammaá¹ƒ desetÄ«ti venayikoti vucc

__kapaá¹‡apuriso_ti guá¹‡avirahitatÄ• ya dÄ«namanusso. __byaÃ±janÄ• ni avicÄ• retvÄ•
III 199/ viya ``imasmiá¹ƒ atthe ayaá¹ƒ nÄ• ma paccayoâ€™â€™ ti evaá¹ƒ byaÃ±janavicÄ• r
anipphannapÄ• á¹-ipadikavasenÄ• ti vuttaá¹ƒ hoti.

__ ``devalokagabbhasampattiyÄ• â€™â€™ _ti vatvÄ• pi á¹-hapetvÄ• bhummadeve sesad
abhÄ• vato paá¹-isandhiyevettha gabbhasampattÄ«ti veditabbÄ• ti vuttamevatthaá¹ƒ vivarit
``devalokapaá¹-isandhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattatÄ«â€™â€™ _ti. __assÄ• _ti abhivÄ• da

__mÄ• tukucchismiá¹ƒ_ \Be III 214/ __paá¹-isandhiggahaá¹‡e dosaá¹ƒ dassento_ti mÄ• tito
dassento, akkositukÄ• massa dÄ• siyÄ• puttoti dÄ• sikucchimhi nibbattabhÄ• ve dosaá¹ƒ d
bhagavato mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡e dosaá¹ƒ dassetvÄ• akkosantopi eva
__gabbhato_ti devalokappaá¹-isandhito. tenevÄ• ha __ ``abhabbo devalokÅ«papattiá¹ƒ pÄ•
adhippÄ• yoâ€™â€™ _ti. ``hÄ«no vÄ• gabbho assÄ• ti apagabbhoâ€™â€™ ti imassa vigg
adhippÄ• yaá¹ƒ dassento Ä• ha __ ``devalokagabbhaparibÄ• hirattÄ• Ä• yatiá¹ƒ hÄ«nagab
_ti. __iti_-saddo hetuattho. yasmÄ• Ä• yatimpi hÄ«nagabbhapaá¹-ilÄ• bhabhÄ• gÄ«, tasmÄ
apagabbhoti adhippÄ• yo. puna tasseva viggahassa ``kodhavasena ... pe ... dassentoâ€™â
vuttanayassa anurÅ«paá¹ƒ katvÄ• adhippÄ• yaá¹ƒ dassento Ä• ha __ ``hÄ«no vÄ• ssa mÄ
ahosÄ«ti adhippÄ• yoâ€™â€™ _ti. __gabbha_-saddo atthi mÄ• tukucchipariyÄ• yo ``gabbh
tiÄ• dÄ«su (J I 15.363) viya. atthi mÄ• tukucchismiá¹ƒ nibbattasattapariyÄ• yo ``antamaso g
upÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (Vin I 129) viya. tattha mÄ• tukucchipariyÄ• yaá¹ƒ gahe
``anÄ• gate gabbhaseyyÄ• â€™â€™ _ti. gabbhe seyyÄ• __gabbhaseyyÄ• . anuttarena ma
kammakilesÄ• naá¹ƒ maggena vihatattÄ• Ä• ha __ ``vihatakÄ• raá¹‡attÄ• â€™â€™ _ti. __
aá¹‡á¸• ajasaá¹ƒsedajaopapÄ• tikÄ• . ettha ca yadipi ``apagabbhoâ€™â€™ ti imassa anurÅ
vattabbÄ• , pasaá¹…gato pana labbhamÄ• naá¹ƒ sabbampi vattuá¹ƒ vaá¹-á¹-atÄ«ti punabb
veditabbÄ• .

idÄ• ni sattapariyÄ• yassa __gabbha_-saddassa vasena viggahanÄ• nattaá¹ƒ dassento Ä•
_tiÄ• di. imasmiá¹ƒ pana vikappe gabbhaseyyÄ• punabbhavÄ• bhinibbattÄ«ti ubhayampi g
vuttantipi vadanti. nanu ca ``Ä• yatiá¹ƒ gabbhaseyyÄ• pahÄ«nÄ• â€™â€™ ti vuttattÄ• gab
pahÄ«nÄ• , na pana gabbhoti Ä• pajjatÄ«ti Ä• ha __ ``yathÄ• cÄ• â€™â€™ _tiÄ• di. atha `
ettakameva avatvÄ• punabbhavaggahaá¹‡aá¹ƒ kimatthanti Ä• ha __ ``abhinibbatti ca nÄ• n
__apunabbhavabhÅ«tÄ• _ti khaá¹‡e khaá¹‡e uppajjamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ abhin

__dhammadhÄ• tu_nti \Ne III 200/ \Be III 215/ ettha dhamme anavasese dhÄ• reti yÄ• thÄ•
dhammadhÄ• tu, dhammÄ• naá¹ƒ yathÄ• sabhÄ• vato avabujjhanasabhÄ• vo, sabbaÃ±Ã±u
__paá¹-ivijjhitvÄ• _ti sacchikatvÄ• , paá¹-ilabhitvÄ• ti attho, paá¹-ilÄ• bhahetÅ«ti vuttaá¹ƒ ho
__desanÄ• vilÄ• sappatto hotÄ«_ti rucivasena parivattetvÄ• dassetuá¹ƒ samatthatÄ• desa
adhigatoti attho. __karuá¹‡Ä• vipphÄ• ra_nti sabbasattesu mahÄ• karuá¹‡Ä• ya pharaá¹‡aá
puna upamÄ• ya vibhÄ• vetvÄ• dassento Ä• ha __ ``pathavÄ«samacittataâ€™â€™ _nti. ya
suciasucinikkhepacchedanabhedanÄ• dÄ«su na vikampati, anurodhavirodhaá¹ƒ na pÄ• puá
iá¹-á¹-hÄ• niá¹-á¹-hesu lÄ• bhÄ• lÄ• bhÄ• dÄ«su anurodhavirodhappahÄ• nato avikampitaci
pathavÄ«samacittatanti attho. __akuppadhammata_nti ettha akuppadhammo nÄ• ma phala
``paresu pana akkosantesupi attano pathavÄ«samacittatÄ• ya akuppanasabhÄ• vatanti eva
gahetabboâ€™â€™ ti amhÄ• kaá¹ƒ khanti. __jarÄ• ya anusaá¹-a_nti jarÄ• ya paliveá¹-hitaá
vuddhatÄ• ya Ä• sannavuttimaraá¹‡anti sambhÄ• vanavasena __ ``ajja maritvÄ• â€™â€™
``mahantena kho pana ussÄ• henÄ• â€™â€™ _ti sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ a

ti evaá¹ƒ saÃ±jÄ• tamahussÄ• hena. __appaá¹-isamaá¹ƒ purejÄ• tabhÄ• va_nti anaÃ±Ã±as
purejÄ• tabhÄ• vaá¹ƒ. natthi etassa paá¹-isamoti __appaá¹-isamo, _ purejÄ• tabhÄ• vo.

__pakkhe vidhunantÄ• _ti patte cÄ• lentÄ• . __nikkhamantÄ• na_nti niddhÄ• raá¹‡e sÄ• mi
attho.

__so jeá¹-á¹-ho iti assa vacanÄ«yo_ti yo paá¹-hamataraá¹ƒ aá¹‡á¸• akosato nikkhanto kukk
jeá¹-á¹-hoti vacanÄ«yo assa, bhaveyyÄ• ti attho. __sampaá¹-ipÄ• dento_ti saá¹ƒsandento. t
sattÄ• avijjÄ• kosassa anto paviá¹-á¹-hÄ• tattha tattha appahÄ«nÄ• ya avijjÄ• ya veá¹-hitat
``avijjÄ• kosassa anto paviá¹-á¹-hesu sattesÅ«â€™â€™ _ti __aá¹‡á¸• akosa_nti bÄ«jakapÄ
__lokasannivÄ• se_ti lokoyeva saá¹…gamma samÄ• gamma nivÄ• sanaá¹-á¹-hena lokasan
__sammÄ• sambodhi_nti ettha __sammÄ• _ti aviparÄ«tattho, __saá¹ƒ_-saddo sÄ• manti im
sammÄ• aviparÄ«tenÄ• kÄ• rena \Be III 216/ sayameva cattÄ• ri saccÄ• ni bujjhati paá¹-ivi
__sammÄ• sambodhÄ«_ti maggo vuccati. tenÄ• ha __ ``sammÄ• sÄ• maÃ±ca bodhiâ€™â
bujjhanakanti attho. __sammÄ• _ti vÄ• pasatthavacano, __saá¹ƒ_-saddo sundaravacanoti
pasatthaá¹ƒ sundaraÃ±ca bodhiâ€™â€™ _nti.

__asabbaguá¹‡adÄ• yakattÄ• _ti sabbaguá¹‡Ä• naá¹ƒ adÄ• yakattÄ• . sabbaguá¹‡e na da
__asabbaguá¹‡adÄ• yako_ \Ne III 201/, asamatthasamÄ• soyaá¹ƒ gamakattÄ• yathÄ• ``as
mukhÄ• nÄ«â€™â€™ ti. __tisso vijjÄ• _ti upanissayavato saheva arahattaphalena tisso vijj
tÄ«su vijjÄ• su Ä• savakkhayaÃ±Ä• á¹‡assa maggapariyÄ• pannattÄ• kathametaá¹ƒ yujjati
detÄ«â€™â€™ ti? nÄ• yaá¹ƒ doso. satipi Ä• savakkhayaÃ±Ä• á¹‡assa maggapariyÄ• pann
sati maggaÃ±Ä• á¹‡ena saddhiá¹ƒ tisso vijjÄ• paripuá¹‡á¹‡Ä• hontÄ«ti ``maggo tisso vijjÄ•
vuccati. __cha abhiÃ±Ã±Ä• _ti etthÄ• pi eseva nayo. __sÄ• vakapÄ• ramiÃ±Ä• á¹‡a_nti agg
paá¹-ilabhitabbameva lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ. __paccekabodhiÃ±Ä• á¹‡a_nti etthÄ• pi
veditabbo. __abbhaÃ±Ã±Ä• si_nti jÄ• niá¹ƒ. jÄ• nanaÃ±ca na anussavÄ• divasenÄ• ti Ä• ha
_nti, paccakkhamakÄ• sinti attho. paá¹-ivedhopi na dÅ«re á¹-hitassa lakkhaá¹‡appaá¹-ivedh
``pattomhÄ«â€™â€™ _ti, pÄ• puá¹‡inti attho. pÄ• puá¹‡anaÃ±ca na sayaá¹ƒ gantvÄ• ti Ä•
_ti, santÄ• ne uppÄ• danavasena paá¹-ilabhinti attho.

__opammasampaá¹-ipÄ• dana_nti opammatthassa upameyyena sammadeva paá¹-ipÄ• da
upameyyatthena. yathÄ• kukkuá¹-iyÄ• aá¹‡á¸• esu tividhakiriyÄ• karaá¹‡aá¹ƒ kukkuá¹-acc
aá¹‡á¸• akosato nikkhamanassa mÅ«lakÄ• raá¹‡aá¹ƒ, evaá¹ƒ bodhisattabhÅ«tassa bhagav
tividhÄ• nupassanÄ• karaá¹‡aá¹ƒ avijjaá¹‡á¸• akosato nikkhamanassa mÅ«lakÄ• raá¹‡anti
kukkuá¹-iyÄ• ... pe ... tividhÄ• nupassanÄ• karaá¹‡aâ€™â€™ _nti. __ ``santÄ• neâ€™â€™
aá¹‡á¸• asadisatÄ• santÄ• nassa, bahi nikkhantakukkuá¹-acchÄ• pakasadisatÄ• buddhagu
ca atthato buddhoyeva ``tathÄ• gatassa kho etaá¹ƒ, vÄ• seá¹-á¹-ha, adhivacanaá¹ƒ dhamm
vacanato. __avijjaá¹‡á¸• akosassa tanubhÄ• vo_ti balavavipassanÄ• vasena avijjaá¹‡á¸• ak

paá¹-icchÄ• danasÄ• maÃ±Ã±ena ca avijjÄ• ya aá¹‡á¸• akosasadisatÄ• . mudubhÅ«tassap
III 217/ tannivattanatthaá¹ƒ __ ``thaddhakharabhÄ• voâ€™â€™ _ti vuttaá¹ƒ. __tikkhakharav
ettha pariggayhamÄ• nesu saá¹…khÄ• resu vipassanÄ• Ã±Ä• á¹‡assa samÄ• dhindriyavas
_ anupavisitvÄ• pi satindriyavasena anatikkamanato akuá¹‡á¹-hatÄ• __kharabhÄ• vo_. tikk
lakkhaá¹ƒ patvÄ• kuá¹‡á¹-ho hoti, na tathÄ• idaá¹ƒ. satipi kharabhÄ• ve sukhumappavattiv
kilesasamudÄ• cÄ• rasaá¹…khobharahitatÄ• ya saddhindriyavasena __pasannabhÄ• vo, _
anosakkitvÄ• kilesapaccatthikÄ• naá¹ƒ suá¹-á¹-hu abhibhavanato vÄ«riyindriyavasena __s
evamimehi pakÄ• rehi saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ameva gahitanti daá¹-á¹-habbaá¹ƒ. _
pariá¹‡Ä• makÄ• lo_ti vipassanÄ• ya vuá¹-á¹-hÄ• nagÄ• minibhÄ• vÄ• patti. tadÄ• ca sÄ•
dhÄ• rentÄ« viya hotÄ«ti Ä• ha __ ``gabbhaggahaá¹‡akÄ• loâ€™â€™ _ti. __gabbhaá¹ƒ gaá
saá¹…khÄ• rupekkhÄ• ya anantaraá¹ƒ sikhÄ• ppattaanulomavipassanÄ• vasena maggavijÄ
gaá¹‡hÄ• petvÄ• . __abhiÃ±Ã±Ä• pakkhe_ti \Ne III 202/ lokiyÄ• bhiÃ±Ã±Ä• pakkhe. lokuttar
avijjaá¹‡á¸• akosaá¹ƒ padÄ• litÄ• . potthakesu pana katthaci ``chÄ• bhiÃ±Ã±Ä• pakkheâ€™
apÄ• á¹-hoti veditabbo.

__jeá¹-á¹-ho seá¹-á¹-ho_ti vuddhatamattÄ• jeá¹-á¹-ho, sabbaguá¹‡ehi uttamattÄ• pasattha

idÄ• ni ``Ä• raddhaá¹ƒ kho pana me, brÄ• hmaá¹‡a, vÄ«riyaâ€™â€™ ntiÄ• dikÄ• ya desan
Ä• ha __ ``evaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di. tattha __pubbabhÄ• gato pabhutÄ«_ti bhÄ•
pubbabhÄ• gÄ«yavÄ«riyÄ• rambhÄ• dito paá¹-á¹-hÄ• ya. __muá¹-á¹-hassatinÄ• _ti vinaá¹-á
sativirahitenÄ• ti attho. __sÄ• raddhakÄ• yenÄ• _ti sadarathakÄ• yena. __bodhimaá¹‡á¸• e
Ã±Ä• á¹‡assa maá¹‡á¸• abhÄ• vappatte á¹-hÄ• ne. bodhÄ«ti hi paÃ±Ã±Ä• vuccati. sÄ• ett
jÄ• tÄ• ti so padeso ``bodhimaá¹‡á¸• oâ€™â€™ ti paÃ±Ã±Ä• to. __paggahita_nti Ä• rambha
daá¸·haparakkamasaá¹…khÄ• tussahanabhÄ• vena gahitaá¹ƒ. tenÄ• ha __ ``asithilappavat
__asallÄ«na_nti asaá¹…kucitaá¹ƒ kosajjavasena saá¹…kocaá¹ƒ anÄ• pannaá¹ƒ. __upaá¹-á
ogÄ• hanasaá¹…khÄ• tena apilÄ• panabhÄ• vena Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hitÄ• .
``Ä• rammaá¹‡Ä• bhimukhÄ«bhÄ• venÄ• â€™â€™ _ti. sammosassa viddhaá¹ƒsanavasena
__asammuá¹-á¹-hÄ• _. kiÃ±cÄ• pi cittappassaddhivasena cittameva passaddhaá¹ƒ, kÄ• yap
passaddho hoti \Be III 218/, tathÄ• pi yasmÄ• kÄ• yappassaddhi uppajjamÄ• nÄ• cittappas
uppajjati, na vinÄ• , tasmÄ• vuttaá¹ƒ __ ``kÄ• yacittappassaddhivasenÄ• â€™â€™ _ti. kÄ•
ubhayesampi kÄ• yÄ• naá¹ƒ passambhanÄ• vahattÄ• vuttaá¹ƒ __ ``rÅ«pakÄ• yopi passado

__so ca kho_ti so ca kho kÄ• yo. __vigatadaratho_ti vigatakilesadaratho. nÄ• makÄ• ye hi
rÅ«pakÄ• yopi vÅ«pasantadarathapariá¸·Ä• ho hoti. __sammÄ• Ä• hita_nti nÄ• nÄ• ramma
vikkhepaá¹ƒ vicchinditvÄ• ekasmiá¹ƒyeva Ä• rammaá¹‡e avikkhittabhÄ• vÄ• pÄ• danena s
á¹-hapitaá¹ƒ. tenÄ• ha __ ``suá¹-á¹-hu á¹-hapitaâ€™â€™ _ntiÄ• di. cittassa anekaggabhÄ•
caÃ±calatÄ• , sÄ• sati ekaggatÄ• ya na hotÄ«ti Ä• ha __ ``ekaggaá¹ƒ acalaá¹ƒ nipphandan
__ettÄ• vatÄ• _ti ``Ä• raddhaá¹ƒ kho panÄ• â€™â€™ tiÄ• dinÄ• vÄ«riyasatipassaddhisam

kiccasiddhidassanena. nanu ca saddhÄ• paÃ±Ã±Ä• nampi kiccasiddhi jhÄ• nassa pubbabh
icchitabbÄ• ti? saccaá¹ƒ, sÄ• pana nÄ• nantarikabhÄ• vena avuttasiddhÄ• ti na gahitÄ• . a
vÄ«riyÄ• rambhÄ• dÄ«naá¹ƒ asambhavoyeva, paÃ±Ã±Ä• pariggahe ca nesaá¹ƒ asati Ã±Ä•
tathÄ• asallÄ«nÄ• sammosatÄ• dayo vÄ«riyÄ• dÄ«nanti asallÄ«natÄ• diggahaá¹‡enevetth
203/ gahitÄ• ti daá¹-á¹-habbaá¹ƒ. jhÄ• nabhÄ• vanÄ• yaá¹ƒ vÄ• samÄ• dhikiccaá¹ƒ adhikaá
samÄ• dhipariyosÄ• nÄ• va jhÄ• nassa pubbabhÄ• gappaá¹-ipadÄ• kathitÄ• ti daá¹-á¹-hab

atÄ«tabhave khandhÄ• tappaá¹-ibaddhÄ• ni nÄ• magottÄ• ni ca sabbaá¹ƒ pubbenivÄ• saá
``kiá¹ƒ viditaá¹ƒ karoti? pubbenivÄ• saâ€™â€™ _nti. moho paá¹-icchÄ• dakaá¹-á¹-hena tam
``sveva mohoâ€™â€™ _ti. __obhÄ• sakaraá¹‡aá¹-á¹-henÄ• _ti kÄ• tabbato karaá¹‡aá¹ƒ. ob
__obhÄ• sakaraá¹‡aá¹ƒ_. attano paccayehi obhÄ• sabhÄ• vena nibbattetabbaá¹-á¹-henÄ• t
pasaá¹ƒsÄ• vacana_nti paá¹-ipakkhavidhamanapavattivisesÄ• naá¹ƒ bodhanato vuttaá¹ƒ. _
vijÄ• nanaá¹-á¹-hena vijjÄ• ti ayampi attho dÄ«pitoti daá¹-á¹-habbaá¹ƒ. __ ``kasmÄ• ? yasm
uppannÄ• â€™â€™ _ti etena vijjÄ• paá¹-ipakkhÄ• avijjÄ• . paá¹-ipakkhatÄ• cassÄ• pahÄ
pahÄ• yakabhÄ• venÄ• ti dasseti. __esa nayo itarasmimpi padadvaye_ti iminÄ• ``tamo viha
yasmÄ• Ä• loko uppannoâ€™â€™ ti imamatthaá¹ƒ atidisati. kilesÄ• naá¹ƒ Ä• tÄ• panaparit
219/ vÄ«riyaá¹ƒ __Ä• tÄ• po_ti Ä• ha __ ``vÄ«riyÄ• tÄ• pena Ä• tÄ• pinoâ€™â€™ _ti, vÄ«ri
__pesitattassÄ• _ti yathÄ• dhippetatthasiddhiá¹ƒ pati vissaá¹-á¹-hacittassa. __yathÄ• appa
pahitattassa viharato_ti aÃ±Ã±assapi kassaci mÄ• disassÄ• ti adhippÄ• yo. __padhÄ• nÄ• n
sammappadhÄ• namanuyuttassa.

__paccavekkhaá¹‡aÃ±Ä• á¹‡apariggahita_nti na paá¹-hamadutiyaÃ±Ä• á¹‡advayÄ• dhigan
adhippÄ• yo. __dassento_ti nigamanavasena dassento. sarÅ«pato hi pubbe dassitamevÄ•

__tikkhattuá¹ƒ jÄ• to_ti iminÄ• pana idaá¹ƒ dasseti --- ``ahaá¹ƒ, brÄ• hmaá¹‡a, paá¹-hama
purejÄ• tassa sahajÄ• tassa vÄ• abhÄ• vato sabbesaá¹ƒ vuddho mahallako, kimaá¹…gaá¹
tikkhattuá¹ƒ jÄ• toâ€™â€™ ti. __pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«taá¹ƒsaÃ±Ä• á¹‡a_nti atÄ
tabbhÄ• vibhÄ• vato ca pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«taá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pakÄ• setvÄ
__atÄ«taá¹ƒsaÃ±Ä• á¹‡a_nti atÄ«takkhandhÄ• yatanadhÄ• tusaá¹…khÄ• te atÄ«te koá¹-á¹
dibbacakkhuÃ±Ä• á¹‡assa paccuppannÄ• rammaá¹‡attÄ• yathÄ• kammÅ«pagaÃ±Ä• á¹‡as
dibbacakkhuvaseneva ijjhanato dibbacakkhuno paribhaá¹‡á¸• aÃ±Ä• á¹‡attÄ• dibbacakkhu
cetopariyaÃ±Ä• á¹‡asiddhito vuttaá¹ƒ __ ``dibbacakkhunÄ• paccuppannÄ• nÄ• gataá¹ƒsaÃ
__dibbacakkhunÄ• _ti saparibhaá¹‡á¸• ena dibbacakkhuÃ±Ä• á¹‡ena. paccuppannaá¹ƒso c
paccuppannÄ• nÄ• gataá¹ƒsaá¹ƒ, tattha Ã±Ä• á¹‡aá¹ƒ __paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä
Ä• savakkhayaÃ±Ä• á¹‡Ä• dhigameneva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa viya
sesÄ• sÄ• dhÄ• raá¹‡achaÃ±Ä• á¹‡adasabalaÃ±Ä• á¹‡aÄ• veá¹‡ikabuddhadhammÄ• dÄ«n
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• naá¹ƒ buddhaguá¹‡Ä• naá¹ƒ ijjhanato vuttaá¹ƒ __ ``Ä• savakkh
sakalalokiyalokuttaraguá¹‡aâ€™â€™ _nti. tenÄ• ha __ ``sabbepi sabbaÃ±Ã±uguá¹‡e pakÄ

__pÄ«tivipphÄ• raparipuá¹‡á¹‡agattacitto_ti pÄ«tipharaá¹‡ena paripuá¹‡á¹‡akÄ• yacitto. __
aÃ±Ã±Ä• á¹‡assÄ• ti attho. dhi-saddayogato hi sÄ• miatthe etaá¹ƒ upayogavacanaá¹ƒ. sesa

veraÃ±jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ«hasuttavaá¹‡á¹‡anÄ•

<12> dutiye \Be III 220/ __santhÄ• gÄ• raá¹ƒ_ (Ps I 22; Spk III 4.243) nÄ• ma ekÄ• mahÄ•
uyyogakÄ• lÄ• dÄ«su hi rÄ• jÄ• no tattha á¹-hatvÄ• ``ettakÄ• purato gacchantu, ettakÄ• p
tattha nisÄ«ditvÄ• santhaá¹ƒ karonti, mariyÄ• daá¹ƒ bandhanti, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ
nti vuccati. uyyogaá¹-á¹-hÄ• nato ca Ä• gantvÄ• yÄ• va gehe gomayaparibhaá¹‡á¸• Ä• diva
karonti, tÄ• va ekaá¹ƒ dve divase te rÄ• jÄ• no tattha santhambhantÄ«tipi __santhÄ• gÄ• ra
saha atthÄ• nusÄ• sanaá¹ƒ agÄ• rantipi __santhÄ• gÄ• raá¹ƒ_. gaá¹‡arÄ• jÄ• no hi te, tasm
ekassa vasena na sijjhati, sabbesaá¹ƒ chando laddhuá¹ƒ vaá¹-á¹-ati, tasmÄ• sabbe tattha s
anusÄ• santi. tena vuttaá¹ƒ __ ``saha atthÄ• nusÄ• sanaá¹ƒ agÄ• raâ€™â€™ _nti. yasmÄ•
``imasmiá¹ƒ kÄ• le kasituá¹ƒ vaá¹-á¹-ati, imasmiá¹ƒ kÄ• le vapituâ€™â€™ ntiÄ• dinÄ• naye
sammantayanti, tasmÄ• chiddÄ• vachiddaá¹ƒ gharÄ• vÄ• saá¹ƒ santharantÄ«tipi __santhÄ

puttadÄ• radhanÄ• diupakaraá¹‡apariccÄ• go __pÄ• ramiyo_. attano aá¹…gapariccÄ• go _
jÄ«vitapariccÄ• go __paramatthapÄ• ramiyo_. Ã±Ä• tÄ«naá¹ƒ atthacariyÄ• __Ã±Ä• tatthac
__lokatthacariyÄ• _. kammassakataÃ±Ä• á¹‡avasena anavajjakammÄ• yatanasippÄ• yatan
khandhÄ• yatanÄ• diparicayavasena lakkhaá¹‡attayatÄ«raá¹‡avasena ca Ã±Ä• á¹‡acÄ• ro
aá¹…ganayanadhanarajjaputtadÄ• raparijjÄ• gavasena __paÃ±ca mahÄ• pariccÄ• ge paric
mahÄ• pariccÄ• gÄ• naá¹ƒ dÄ• napÄ• ramibhÄ• ve pariccÄ• gavisesasabhÄ• vadassanatth
sudukkarabhÄ• vadassanatthaÃ±ca paÃ±camahÄ• pariccÄ• gÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹
visuá¹ƒ nayanapariccÄ• gaggahaá¹‡aá¹ƒ. pariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi \Ne III 205/ d
puttadÄ• rapariccÄ• gaggahaá¹‡aÃ±ca visuá¹ƒ kataá¹ƒ. pabbajjÄ• va saá¹…khepo.

__sattasu anupassanÄ• sÅ«_ti aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupa
virÄ• gÄ• nupassanÄ• , nirodhÄ• nupassanÄ• , paá¹-inissaggÄ• nupassanÄ• ti imÄ• su satt

__anuviccakÄ• ra_nti \Be III 221/ aveccakaraá¹‡aá¹ƒ. dvÄ«hi kÄ• raá¹‡ehi aniyyÄ• nikasÄ•
sÄ• vakattaá¹ƒ upagate paggaá¹‡hanti, tÄ• ni dassetuá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di vu

__anupubbiá¹ƒ katha_nti (Sv-pá¹- II 75-76) anupubbaá¹ƒ kathetabbakathaá¹ƒ. kÄ• pana sÄ
tattha __dÄ• nakathÄ• _ tÄ• va pacurajanesupi pavattiyÄ• sabbasattasÄ• dhÄ• raá¹‡attÄ•
patiá¹-á¹-hÄ• nassa upÄ• yabhÄ• vato ca Ä• dito kathitÄ• . pariccÄ• gasÄ«lo hi puggalo par

nissaá¹…gabhÄ• vato sukheneva sÄ«lÄ• ni samÄ• diyati, tattha ca suppatiá¹-á¹-hito hoti. sÄ
dÄ• yakappaá¹-iggÄ• hakavisuddhito parÄ• nuggahaá¹ƒ vatvÄ• parapÄ«á¸·Ä• nivattivacana
akiriyÄ• dhammavacanato, bhogasampattihetuá¹ƒ vatvÄ• bhavasampattihetuvacanato ca c
__sÄ«lakathÄ• _ kathitÄ• . ``taÃ±ca sÄ«laá¹ƒ vaá¹-á¹-anissitaá¹ƒ, ayaá¹ƒ bhavasampatti tas
dassanatthaá¹ƒ. ``imehi ca dÄ• nasÄ«lamayehi paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhedabhinnehi
cÄ• tumahÄ• rÄ• jikÄ• dÄ«su paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhedabhinnÄ• aparimeyyÄ• dib
laddhabbÄ• â€™â€™ ti dassanatthaá¹ƒ tadanantaraá¹ƒ __saggakathÄ• _. ``svÄ• yaá¹ƒ sag
upakkiliá¹-á¹-ho, sabbathÄ• nupakkiliá¹-á¹-ho ariyamaggoâ€™â€™ ti dassanatthaá¹ƒ saggÄ
maggaÃ±ca kathentena tadadhigamÅ«pÄ• yasandassanatthaá¹ƒ saggapariyÄ• pannÄ• pi p
bahvÄ• dÄ«navÄ• aniccÄ• addhuvÄ• vipariá¹‡Ä• madhammÄ• ti __kÄ• mÄ• naá¹ƒ Ä• dÄ
anariyÄ• anatthasaá¹ƒhitÄ• â€™â€™ ti tesaá¹ƒ __okÄ• ro_ lÄ• makabhÄ• vo. sabbepi bha
vatthubhÅ«tÄ• ti tattha __saá¹ƒkileso_. sabbaso saá¹ƒkilesavippamuttaá¹ƒ nibbÄ• nanti __n
ca kathetabboti ayamattho __maggantÄ«_ti ettha __iti_-saddena Ä• di-atthena dÄ«pitoti ved

__sukhÄ• naá¹ƒ nidÄ• na_nti diá¹-á¹-hadhammikÄ• naá¹ƒ samparÄ• yikÄ• naá¹ƒ nibbÄ• nu
sabbesampi sukhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. yaÃ±hi kiÃ±ci loke bhogasukhaá¹ƒ nÄ• ma, taá¹ƒ
pÄ• kaá¹-oyamattho. yaá¹ƒ pana jhÄ• navipassanÄ• maggaphalanibbÄ• nappaá¹-isaá¹ƒyutt
dÄ• naá¹ƒ upanissayapaccayo hotiyeva \Ne III 206/. __sampattÄ«naá¹ƒ mÅ«la_nti yÄ• imÄ
padesarajjasirissariyasattaratanasamujjalacakkavattisampadÄ• ti evaá¹ƒpabhedÄ• mÄ• nu
cÄ• tumahÄ• rÄ• jikÄ• digatÄ• dibbasampattiyo, yÄ• vÄ• panaÃ±Ã±Ä• pi sampattiyo \Be I
idaá¹ƒ mÅ«lakÄ• raá¹‡aá¹ƒ. __bhogÄ• na_nti bhuÃ±jitabbaá¹-á¹-hena ``bhogoâ€™â€™ ti la
piyamanÄ• piyarÅ«pÄ• dÄ«naá¹ƒ tannissayÄ• naá¹ƒ vÄ• upabhogasukhÄ• naá¹ƒ patiá¹-á¹-
niccalÄ• dhiá¹-á¹-hÄ• natÄ• ya. __visamagatassÄ• _ti byasanappattassa. __tÄ• á¹‡a_nti ral
__leá¹‡a_nti byasanehi paripÄ• tiyamÄ• nassa olÄ«yanappadeso. __gatÄ«_ti gantabbaá¹-á
__parÄ• yaá¹‡a_nti paá¹-isaraá¹‡aá¹ƒ. __avassayo_ti vinipatituá¹ƒ adento nissayo. __Ä• ra
olubbhÄ• rammaá¹‡aá¹ƒ.

__ratanamayasÄ«hÄ• sanasadisa_nti sabbaratanamayasattaá¹…gamahÄ• sÄ«hÄ• sanasa
hutvÄ• sabbaso vinipatituá¹ƒ appadÄ• naá¹-á¹-ho dÄ«pito hoti. __mahÄ• pathavÄ«sadisaá
patiá¹-á¹-hÄ• nassa labhÄ• panato. yathÄ• dubbalassa purisassa Ä• lambanarajju uttiá¹-á¹-
upatthambho, evaá¹ƒ dÄ• naá¹ƒ sattÄ• naá¹ƒ sampattibhave upapattiyÄ• á¹-hitiyÄ• ca pac
``Ä• lambanaá¹-á¹-hena Ä• lambanarajjusadisaâ€™â€™ _nti. __dukkhanittharaá¹‡aá¹-á¹-he
duggatidukkhaá¹-á¹-hÄ• nanittharaá¹‡aá¹-á¹-hena. __samassÄ• sanaá¹-á¹-henÄ• _ti
lobhamacchariyÄ• dipaá¹-isattupaddavato samassÄ• sanaá¹-á¹-hena. __bhayaparittÄ• á¹‡a
dÄ• liddiyabhayato paripÄ• lanaá¹-á¹-hena. __maccheramalÄ• dÄ«hÄ«_ti
maccheralobhadosamadaissÄ• micchÄ• diá¹-á¹-hivicikicchÄ• dicittamalehi. __anupalittaá¹-á
anupakkiliá¹-á¹-hatÄ• ya. __tesa_nti maccheramalÄ• dÄ«naá¹ƒ. tesaá¹ƒ eva __durÄ• sadaá
asantÄ• sanaá¹-á¹-henÄ• _ti santÄ• sahetuabhÄ• vena. yo hi dÄ• yako dÄ• napati, so samp

pageva Ä• yatiá¹ƒ. __balavantaá¹-á¹-henÄ• _ti mahÄ• balavatÄ• ya. dÄ• yako hi dÄ• napati
balavÄ• hoti, Ä• yatiá¹ƒ pana kÄ• yabalÄ• dÄ«hipi. __abhimaá¹…galasammataá¹-á¹-henÄ•
``vaá¸• á¸• hikÄ• raá¹‡aâ€™â€™ nti abhisammatabhÄ• vena. vipattibhavato sampattibhavÅ
__khemantabhÅ«misampÄ• panaá¹ƒ_.

idÄ• ni mahÄ• bodhicariyabhÄ• venapi dÄ• naguá¹‡aá¹ƒ dassetuá¹ƒ __ ``dÄ• naá¹ƒ nÄ• m
tattha __attÄ• naá¹ƒ niyyÄ• tentenÄ• _ti etena ``dÄ• naphalaá¹ƒ sammadeva passantÄ• m
pariccajanti, tasmÄ• ko nÄ• ma viÃ±Ã±ujÄ• tiko bÄ• hire vatthusmiá¹ƒ pageva saá¹…gaá¹ƒ
ovÄ• daá¹ƒ deti. idÄ• ni yÄ• lokiyÄ• lokuttarÄ• ca ukkaá¹ƒsagatÄ• sampattiyo, tÄ• sabbÄ
pavattantÄ«ti dassento __ ``dÄ• naÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha \Be III 223/ sakka
attahitÄ• ya eva, cakkavattisampatti pana attahitÄ• ya parahitÄ• ya cÄ• ti dassetuá¹ƒ sÄ• t
cakkavattisampatti vuttÄ• . etÄ• lokiyÄ• , imÄ• pana lokuttarÄ• ti dassetuá¹ƒ __ ``sÄ• vaka
_ntiÄ• di \Ne III 207/ vuttaá¹ƒ. tÄ• supi ukkaá¹-á¹-hukkaá¹-á¹-hatarukkaá¹-á¹-hatamataá¹ƒ da
Ã±Ä• á¹‡attayaá¹ƒ vuttaá¹ƒ. tesaá¹ƒ pana dÄ• nassa paccayabhÄ• vo heá¹-á¹-hÄ• vuttoyev
brahmasampattiyÄ• pi paccayabhÄ• vo dÄ«pitoti veditabbo.

dÄ• naÃ±ca nÄ• ma dakkhiá¹‡eyyesu hitajjhÄ• sayena pÅ«janajjhÄ• sayena vÄ• attano sa
pariccajanaá¹ƒ, tasmÄ• dÄ• yako purisapuggalo pare hanti, paresaá¹ƒ vÄ• santakaá¹ƒ han
aá¹-á¹-hÄ• nametanti Ä• ha __ ``dÄ• naá¹ƒ dento sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkotÄ«â€™â
__sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ• ro natthi_ sobhÄ• visesÄ• vahattÄ• sÄ«lassa. __s
natthÄ«_ti etthÄ• pi eseva nayo. __sÄ«lagandhasadiso gandho natthÄ«_ti ettha ``candanaá
vÄ• pÄ«â€™â€™ tiÄ• dikÄ• (Dhp 55) gÄ• thÄ• --- ``gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ
mÄ• lutenÄ• â€™â€™ tiÄ• dikÄ• (J II 17.55) jÄ• takagÄ• thÄ• yo ca Ä• haritvÄ• vattabbÄ•
Ä• bharaá¹‡aÃ±ceva alaá¹…kÄ• ro ca gandhavilepanaÃ±ca parassa dassanÄ«yabhÄ• vÄ•
``sÄ«lÄ• laá¹…kÄ• rena hÄ«â€™â€™ _tiÄ• di.

__ayaá¹ƒ saggo labbhatÄ«_ti idaá¹ƒ majjhimehi Ä• raddhaá¹ƒ sÄ«laá¹ƒ sandhÄ• yÄ• ha. te
---

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J I 8.75).

__iá¹-á¹-ho_ti sukho. __kantoti_ kamanÄ«yo. __manÄ• po_ti manavaá¸• á¸• hanako. taá¹ƒ
iá¹-á¹-hÄ• dibhÄ• vaá¹ƒ dassetuá¹ƒ __ ``niccamettha kÄ«á¸·Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__doso_ti aniccatÄ• dinÄ• appassÄ• dÄ• dinÄ• ca dÅ«sitabhÄ• vo, yato te viÃ±Ã±Å«naá¹
vÄ• Ä• dÄ«naá¹ƒ vÄ• ti pavattatÄ«ti __Ä• dÄ«navo, _ paramakapaá¹‡atÄ• . tathÄ• ca kÄ•

paccavekkhantÄ• naá¹ƒ paccupatiá¹-á¹-hanti. __lÄ• makabhÄ• vo_ti aseá¹-á¹-hehi sevitabb
sevitabbo nihÄ«nabhÄ• vo. __saá¹ƒkilissana_nti vibÄ• dhakatÄ• upatÄ• pakatÄ• ca.

__nekkhamme_ \Be III 224/ __Ä• nisaá¹ƒsa_nti ettha ``yattakÄ• kÄ• mesu Ä• dÄ«navÄ• ,
nekkhamme Ä• nisaá¹ƒsÄ• . apica nekkhammaá¹ƒ nÄ• metaá¹ƒ asambÄ• dhaá¹ƒ asaá¹ƒkil
kÄ• mehi, nikkhantaá¹ƒ \Ne III 208/ kÄ• masaÃ±Ã±Ä• ya, nikkhantaá¹ƒ kÄ• mavitakkehi, nik
kÄ• mapariá¸·Ä• hehi, nikkhantaá¹ƒ byÄ• pÄ• dasaÃ±Ã±Ä• yÄ• â€™â€™ tiÄ• dinÄ• nayen
pabbajjÄ• yaá¹ƒ jhÄ• nÄ• dÄ«su ca guá¹‡e vibhÄ• vesi vaá¹‡á¹‡esi. __kallacitta_nti kamma
pavattitadesanÄ• ya assaddhiyÄ• dÄ«naá¹ƒ cittadosÄ• naá¹ƒ vigatattÄ• upari desanÄ• ya
kammakkhamacittaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana yasmÄ• assaddhiyÄ• dayo cittassa rog
tasmÄ• Ä• ha __ ``arogacittaâ€™â€™ _nti. diá¹-á¹-himÄ• nÄ• dikilesavigamena __muducit
kÄ• macchandÄ• divigamena __vinÄ«varaá¹‡acittaá¹ƒ_. sammÄ• paá¹-ipattiyaá¹ƒ uá¸·Ä• ra
__udaggacittaá¹ƒ_. tattha saddhÄ• sampattiyÄ• __pasannacittaá¹ƒ_. yadÄ• bhagavÄ• aÃ
vÄ• __kallacitta_nti kÄ• macchandavigamena arogacittaá¹ƒ. __muducitta_nti byÄ• pÄ• dav
akaá¹-hinacittaá¹ƒ. __vinÄ«varaá¹‡acitta_nti uddhaccakukkuccavigamena avikkhepato tena
__udaggacitta_nti thinamiddhavigamena sampaggahitavasena alÄ«nacittaá¹ƒ. __pasannaci
vicikicchÄ• vigamena sammÄ• paá¹-ipattiyaá¹ƒ adhimuttacittanti evamettha sesapadÄ• naá

__seyyathÄ• pÄ«_tiÄ• dinÄ• upamÄ• vasena sÄ«hassa kilesappahÄ• naá¹ƒ ariyamaggup
__apagatakÄ• á¸·aka_nti vigatakÄ• á¸·akaá¹ƒ. __sammadevÄ• _ti suá¹-á¹-hudeva. __rajana
nÄ«lapÄ«talohitÄ• diraá¹…gajÄ• taá¹ƒ. __paá¹-iggaá¹‡heyyÄ• _ti gaá¹‡heyya, pabhassaraá
Ä• sane_ti tassaá¹ƒyeva nisajjÄ• yaá¹ƒ. etenassa lahuvipassakatÄ• tikkhapaÃ±Ã±atÄ•
sukhappaá¹-ipadakhippÄ• bhiÃ±Ã±atÄ• ca dassitÄ• hoti. __viraja_nti apÄ• yagamanÄ«yan
virajaá¹ƒ. anavasesadiá¹-á¹-hivicikicchÄ• malÄ• pagamena __vÄ«tamalaá¹ƒ_.
paá¹-hamamaggavajjhakilesarajÄ• bhÄ• vena vÄ• __virajaá¹ƒ_. paÃ±cavidhadussÄ«lyama
tassa uppattiÄ• kÄ• radassanattha_nti kasmÄ• vuttaá¹ƒ? nanu maggaÃ±Ä• á¹‡aá¹ƒ asaá¹.
codanaá¹ƒ sandhÄ• yÄ• ha __ ``taÃ±hÄ«â€™â€™ _tiÄ• di. tattha __paá¹-ivijjhanta_nti asan
paá¹-ivijjhantaá¹ƒ. tenÄ• ha __ ``kiccavasenÄ• â€™â€™ _ti. tatridaá¹ƒ upamÄ• saá¹ƒsanda
cittaá¹ƒ, vatthassa Ä• gantukamalehi kiliá¹-á¹-habhÄ• vo viya cittassa rÄ• gÄ• dimalehi saá¹
dhovanasilÄ• talaá¹ƒ viya anupubbÄ«kathÄ• , udakaá¹ƒ viya saddhÄ• , udakena \Be III 225/
Å«sagomayachÄ• rikakhÄ• rehi kÄ• á¸·ake sammadditvÄ• vatthassa dhovanappayogo viya
temetvÄ• satisamÄ• dhipaÃ±Ã±Ä• hi dose sithile katvÄ• sutÄ• dividhinÄ• cittassa sodhan
payogena vatthe kÄ• á¸·akÄ• pagamo viya vÄ«riyÄ• rambhena kilesavikkhambhanaá¹ƒ, raá
tena suddhavatthassa pabhassarabhÄ• vo viya vikkhambhitakilesassa cittassa maggena pa

``diá¹-á¹-hadhammoâ€™â€™ ti vatvÄ• dassanaá¹ƒ nÄ• ma Ã±Ä• á¹‡adassanato aÃ±Ã±an
__ ``pattadhammoâ€™â€™ _ti \Ne III 209/ vuttaá¹ƒ. patti nÄ• ma Ã±Ä• á¹‡asampattito aÃ±
visesanatthaá¹ƒ __ ``viditadhammoâ€™â€™ _ti vuttaá¹ƒ. sÄ• panesÄ• viditadhammatÄ•

nippadesato viditabhÄ• vaá¹ƒ dassetuá¹ƒ. __ ``pariyogÄ• á¸·hadhammoâ€™â€™ _ti vuttaá
saccÄ• bhisambodhaá¹ƒyeva dÄ«peti. maggaÃ±Ä• á¹‡aÃ±hi ekÄ• bhisamayavasena pariÃ±
nippadesena catusaccadhammaá¹ƒ samantato ogÄ• á¸·haá¹ƒ nÄ• ma hoti. tenÄ• ha __ ``di
etenÄ• ti diá¹-á¹-hadhammoâ€™â€™ _ti. __tiá¹‡á¹‡Ä• vicikicchÄ• _ti sappaá¹-ibhayakantÄ
soá¸·asavatthukÄ• aá¹-á¹-havatthukÄ• ca tiá¹‡á¹‡Ä• nittiá¹‡á¹‡Ä• vicikicchÄ• . __vigatÄ•
pavattiÄ• dÄ«su ``evaá¹ƒ nu kho, na nu khoâ€™â€™ ti evaá¹ƒ pavattikÄ• vigatÄ• samucc
sÄ• rajjakarÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ pahÄ«nattÄ• tappaá¹-ipakkhesu sÄ«lÄ• diguá
__vesÄ• rajjaá¹ƒ_ visÄ• radabhÄ• vaá¹ƒ veyyattiyaá¹ƒ __patto_. attanÄ• eva paccakkhato
pacceti, na cassa paro paccetabbo atthÄ«ti __aparappaccayo_.

__uddisitvÄ• kata_nti attÄ• naá¹ƒ uddisitvÄ• mÄ• raá¹‡avasena kataá¹ƒ nibbattitaá¹ƒ maá
__paá¹-iccakamma_nti ettha kamma-saddo kammasÄ• dhano atÄ«takÄ• liko cÄ• ti Ä• ha _
paá¹-iccakataâ€™â€™ _nti. __nimittakammassetaá¹ƒ adhivacanaá¹ƒ_ ``paá¹-icca kammaá
(J I 4.75) viya. __nimittakammassÄ• _ti nimittabhÄ• vena laddhabbakammassa. karaá¹‡ava
ettha atthÄ«ti maá¹ƒsaá¹ƒ __paá¹-iccakammaá¹ƒ_ yathÄ• buddhi buddhaá¹ƒ. taá¹ƒ etassa
sesamettha uttÄ• nameva.

sÄ«hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. assÄ• jÄ• nÄ«yasuttÄ• divaá¹‡á¹‡anÄ•

13-14__._ tatiye \Be III 226/ __sÄ• á¹-heyyÄ• nÄ«_ti saá¹-hattÄ• ni. sesapadesupi eseva na
sÄ• á¹-heyyÄ• dÄ«ni kÄ• yacittujukatÄ• paá¹-ipakkhabhÅ«tÄ• lobhasahagatacittuppÄ• das
tattha yassa kismiÃ±cideva á¹-hÄ• ne á¹-hÄ• tukÄ• massa sato yaá¹ƒ á¹-hÄ• naá¹ƒ manuss
purato gantvÄ• tatheva sappaá¹-ibhayaá¹-á¹-hÄ• neva á¹-hassÄ• mÄ«ti na hoti, vaÃ±canÄ•
á¹-hÄ• tukÄ• maá¹-á¹-hÄ• neyeva nikhÄ• tatthambho viya cattÄ• ro pÄ• de niccÄ• letvÄ• ti
nÄ• ma, imassa sÄ• á¹-heyyassa pÄ• kaá¹-akaraá¹‡aá¹ƒ. tathÄ• yassa kismiÃ±cideva á¹-h
khandhagataá¹ƒ pÄ• tetukÄ• massa sato yaá¹ƒ á¹-hÄ• naá¹ƒ manussÄ• naá¹ƒ sappaá¹-ibha
pÄ• tessÄ• mÄ«ti na hoti, pÄ• tetukÄ• maá¹-á¹-hÄ• neyeva nivattitvÄ• pÄ• teti, ayaá¹ƒ __k
kÄ• lena vÄ• mato, kÄ• lena dakkhiá¹‡ato, kÄ• lena ujumaggeneva ca gantukÄ• massa sat
manussÄ• naá¹ƒ sappaá¹-ibhayaá¹ƒ, purato gantvÄ• tatheva evaá¹ƒ karissÄ• mÄ«ti \Ne III
yadicchakaá¹ƒ gantukÄ• maá¹-á¹-hÄ• neyeva kÄ• lena vÄ• mato, kÄ• lena dakkhiá¹‡ato, kÄ
tathÄ• leá¹‡á¸• aá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• vissajjetukÄ• massa idaá¹ƒ á¹-hÄ• naá¹ƒ susa
Ä• kiá¹‡á¹‡amanussaá¹ƒ ramaá¹‡Ä«yaá¹ƒ. imasmiá¹ƒ á¹-hÄ• ne evarÅ«paá¹ƒ kÄ• tuá¹ƒ na
paá¹-icchannaá¹-á¹-hÄ• ne karissÄ• mÄ«ti na hoti, tattheva karoti, ayaá¹ƒ __jimho_ nÄ• ma
á¹-hÄ• ne maggÄ• ukkamma nivattitvÄ• paá¹-imaggaá¹ƒ Ä• rohitukÄ• massa sato yaá¹ƒ á
sappaá¹-ibhayaá¹ƒ, purato gantvÄ• tattheva evaá¹ƒ karissÄ• mÄ«ti na hoti, paá¹-imaggaá¹
Ä• rohitukÄ• maá¹-á¹-hÄ• neyeva maggÄ• ukkamma nivattitvÄ• paá¹-imaggaá¹ƒ Ä• rohati,

imaá¹ƒ catubbidhampi kiriyaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``yÄ• ni kho panassa tÄ• ni sÄ
Ä• vikattÄ• hotÄ«â€™â€™ _ti. catutthe natthi vattabbaá¹ƒ.

assÄ• jÄ• nÄ«yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-8. malasuttÄ• divaá¹‡á¹‡anÄ•

15-18__._ paÃ±came (Dhp-a II 241) yÄ• kÄ• ci pariyatti vÄ• sippaá¹ƒ vÄ• yasmÄ• asajjh
ananuyuÃ±jantassa vinassati, nirantaraá¹ƒ vÄ• na upaá¹-á¹-hÄ• ti, tasmÄ• __ ``asajjhÄ• y
\Be III 227/ vuttaá¹ƒ. yasmÄ• pana gharÄ• vÄ• saá¹ƒ vasantassa uá¹-á¹-hÄ• yuá¹-á¹-hÄ• y
jiá¹‡á¹‡appaá¹-isaá¹…kharaá¹‡Ä• dÄ«ni akarontassa gharaá¹ƒ nÄ• ma vinassati, tasmÄ• _
gharÄ• â€™â€™ _ti vuttaá¹ƒ. yasmÄ• gihissa vÄ• pabbajitassa vÄ• kosajjavasena sarÄ«
parikkhÄ• rappaá¹-ijagganaá¹ƒ vÄ• akarontassa kÄ• yo dubbaá¹‡á¹‡o hoti, tasmÄ• __ ``m
kosajjaâ€™â€™ _nti vuttaá¹ƒ. yasmÄ• pana gÄ• vo rakkhantassa pamÄ• davasena niddÄ
tÄ• gÄ• vo atitthapakkhandanÄ• dÄ«hi vÄ• vÄ• á¸·amigacorÄ• diupaddavena vÄ• paresa
khÄ• danavasena vÄ• vinÄ• samÄ• pajjanti, sayampi daá¹‡á¸• aá¹ƒ vÄ• paribhÄ• saá¹ƒ v
vÄ• pana chadvÄ• rÄ• dÄ«ni arakkhantaá¹ƒ pamÄ• davasena kilesÄ• otaritvÄ• sÄ• sanÄ
rakkhato malaâ€™â€™ _nti vuttaá¹ƒ. so hissa vinÄ• sÄ• vahena malaá¹-á¹-hÄ• niyattÄ• __

__duccarita_nti aticÄ• ro. aticÄ• riniÃ±hi itthiá¹ƒ sÄ• mikopi gehÄ• nÄ«harati, mÄ• tÄ• pitÅ
gatampi ``tvaá¹ƒ kulassa aá¹…gÄ• rabhÅ«tÄ• , akkhÄ«hipi na daá¹-á¹-habbÄ• â€™â€™ ti t
nÄ«haranti, sÄ• anÄ• thÄ• vicarantÄ« mahÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ti. tenassÄ• duccar
vuttaá¹ƒ. __dadato_ti dÄ• yakassa. yassa hi khettakasanakÄ• le ``imasmiá¹ƒ khette sampar
dassÄ• mÄ«â€™â€™ ti \Ne III 211/ cintetvÄ• pi nipphanne sasse maccheraá¹ƒ uppajjitvÄ•
so maccheravasena cÄ• gacitte aviruhante manussasampatti, dibbasampatti, nibbÄ• nasam
na labhati. tena vuttaá¹ƒ __ ``maccheraá¹ƒ dadato malaâ€™â€™ _nti. aÃ±Ã±esupi evarÅ«p
__pÄ• pakÄ• dhammÄ• _ti akusalÄ• dhammÄ• . te pana idhaloke paraloke ca malameva.
vuttamalato. __malatara_nti atirekamalaá¹ƒ. chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ• neva.

malasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pahÄ• rÄ• dasuttavaá¹‡á¹‡anÄ•

<19> navame (Ud-a 45; Sp-á¹- cÅ«á¸·avagga III 384) __asurÄ• _ti devÄ• viya na suranti n
virocantÄ«ti asurÄ• . surÄ• nÄ• ma devÄ• , tesaá¹ƒ paá¹-ipakkhÄ• ti vÄ• __asurÄ• , _ vep
III 228/. tesaá¹ƒ bhavanaá¹ƒ sinerussa heá¹-á¹-hÄ• bhÄ• ge. te tattha pavisantÄ• nikkhama
maá¹‡á¸• apÄ• dÄ«ni nimminitvÄ• kÄ«á¸·antÄ• abhiramanti. sÄ• tattha tesaá¹ƒ abhirati. in
__ ``ye disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramantÄ«â€™â€™ _ti.

yasmÄ• lokiyÄ• jambudÄ«po, himavÄ• tattha patiá¹-á¹-hitasamuddadahapabbatÄ• tappa
yaá¹ƒ na manussagocaraá¹ƒ, tattha sayaá¹ƒ sammÅ«á¸·hÄ• aÃ±Ã±epi sammohayanti, tasm
sammohavidhamanatthaá¹ƒ __ ``ayaá¹ƒ tÄ• va jambudÄ«poâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ
Ä• yÄ• mato vitthÄ• rato cÄ• ti adhippÄ• yo. tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __uda
tadupabhogisattÄ• naá¹ƒ puÃ±Ã±akkhayena. sundaradassanaá¹ƒ kÅ«á¹-anti __sudassanak
``hemakÅ«á¹-aâ€™â€™ _nti vuccati. __mÅ«lagandho_ kÄ• lÄ• nusÄ• riyÄ• di. __sÄ• ragan
__pheggugandho_ salalÄ• di. __tacagandho_ lavaá¹…gÄ• di. __papaá¹-ikÄ• gandho_ kapit
sajjulasÄ• di. __pattagandho_ tamÄ• lahiriverÄ• di. __pupphagandho_ nÄ• gakusumÄ• di. _
__gandhagandho_ sabbesaá¹ƒ gandhÄ• naá¹ƒ gandho. ``sabbÄ• ni puthulato paÃ±Ã±Ä• sa
ubbedhato viya dviyojanasatÄ• nevÄ• â€™â€™ ti vadanti.

__manoharasilÄ• talÄ• nÄ«_ti ratanamayattÄ• manuÃ±Ã±asopÄ• nasilÄ• talÄ• ni. __supa
tadupabhogisattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammunÄ• va suá¹-á¹-hu paá¹-iyattÄ• ni susaá¹‡a
macchakacchapÄ• dÄ«ni udakaá¹ƒ malaá¹ƒ karonti, tadabhÄ• vato __phalikasadisanimmal
uggatakÅ«á¹-anti __ ``tiracchÄ• napabbataâ€™â€™ _nti \Ne III 212/ Ä• ha. __purimÄ• ni nA
nadÄ« ninnagÄ• tiÄ• dikaá¹ƒ gottaá¹ƒ, gaá¹…gÄ• yamunÄ• tiÄ• dikaá¹ƒ nÄ• maá¹ƒ.

__savamÄ• nÄ• _ti sandamÄ• nÄ• . __pÅ«ratta_nti puá¹‡á¹‡abhÄ• vo. __masÄ• ragallaá¹
vadanti. __mahataá¹ƒ bhÅ«tÄ• na_nti mahantÄ• naá¹ƒ sattÄ• naá¹ƒ. __timÄ« timiá¹…galÄ•
macchajÄ• tiyo. timiá¹ƒ gilanasamatthÄ• timiá¹…galÄ• . timiÃ±ca timiá¹…galaÃ±ca gilanasa
timitimiá¹…galÄ• ti vadanti.

__mama_ \Be III 229/ __sÄ• vakÄ• _ti sotÄ• pannÄ• dike ariyapuggale sandhÄ• ya vadati.
uposathakammÄ• divasena saá¹ƒvÄ• saá¹ƒ na karoti. __ukkhipatÄ«_ti apaneti. __vimuttiras
vimuccanaraso. sabbÄ• hi sÄ• sanasampatti yÄ• vadeva anupÄ• dÄ• ya Ä• savehi cittassa

__ratanÄ• nÄ«_ti ratijananaá¹-á¹-hena ratanÄ• ni. satipaá¹-á¹-hÄ• nÄ• dayo hi bhÄ• viyamÄ
anappakaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ nibbattenti, pageva aparabhÄ• ge. vuttaÃ±hetaá¹ƒ ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374) ---

lokiyaratananibbattaá¹ƒ pana pÄ«tipÄ• mojjaá¹ƒ na tassa kalabhÄ• gampi agghati. apica ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratananti pavuccatiâ€™â€™ || (Sv II 33; Spk III 5.223; Khp-a VI 3
I-a 50).

yadi ca cittÄ«katÄ• dibhÄ• vena ratanaá¹ƒ nÄ• ma hoti, satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒyeva
bodhipakkhiyadhammÄ• naÃ±hi so Ä• nubhÄ• vo, yaá¹ƒ sÄ• vakÄ• sÄ• vakapÄ• ramiÃ±Ä•
paccekabodhiÃ±Ä• á¹‡aá¹ƒ, sammÄ• sambuddhÄ• sammÄ• sambodhiá¹ƒ adhigacchanti Ä
Ä• sannakÄ• raá¹‡aÃ±hi dÄ• nÄ• diupanissayoti evaá¹ƒ ratijananaá¹-á¹-hena cittÄ«katÄ• di
bodhipakkhiyadhammÄ• naá¹ƒ \Ne III 213/ sÄ• tisayo. tena vuttaá¹ƒ __ ``tatrimÄ• ni ratanÄ•
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

tattha Ä• rammaá¹‡e okkantitvÄ• upaá¹-á¹-hÄ• naá¹-á¹-hena upaá¹-á¹-hÄ• naá¹ƒ, satiyeva
__satipaá¹-á¹-hÄ• naá¹ƒ_. Ä• rammaá¹‡assa pana kÄ• yÄ• divasena catubbidhattÄ• vuttaá
satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. tathÄ• hi kÄ• yavedanÄ• cittadhammesu subhasukhanic
asubhadukkhÄ• niccÄ• nattabhÄ• vaggahaá¹‡ato ca nesaá¹ƒ kÄ• yÄ• nupassanÄ• dibhÄ• v

sammÄ• padahanti etena, sayaá¹ƒ vÄ• sammÄ• padahati, pasatthaá¹ƒ sundaraá¹ƒ vÄ• p
__sammappadhÄ• naá¹ƒ, _ puggalassa vÄ• sammadeva padhÄ• nabhÄ• vakaraá¹‡ato __s
vÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. tampi anuppannuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ anuppÄ•
anuppannuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• danaá¹-á¹-hÄ• panavaser
__ ``cattÄ• ro sammappadhÄ• nÄ• â€™â€™ _ti.

ijjhatÄ«ti iddhi, samijjhati nipphajjatÄ«ti attho. ijjhanti vÄ• tÄ• ya sattÄ• iddhÄ• vuddhÄ• u
hontÄ«ti iddhi. iti paá¹-hamena atthena iddhi eva pÄ• doti __iddhipÄ• do, _ iddhikoá¹-á¹-hÄ•
atthena iddhiyÄ• pÄ• do patiá¹-á¹-hÄ• adhigamupÄ• yoti __iddhipÄ• do_. tena hi uparÅ«pa
iddhiá¹ƒ pajjanti pÄ• puá¹‡anti. svÄ• yaá¹ƒ iddhipÄ• do yasmÄ• chandÄ• dike cattÄ• ro adh
jeá¹-á¹-hake katvÄ• nibbattÄ«yati, tasmÄ• vuttaá¹ƒ __ ``cattÄ• ro iddhipÄ• dÄ• â€™â€™ _

__paÃ±cindriyÄ• nÄ«_ti saddhÄ• dÄ«ni paÃ±ca indriyÄ• ni. tattha assaddhiyaá¹ƒ abhibhav
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __saddhindriyaá¹ƒ_. kosajjaá¹ƒ abhibhavitvÄ• paggahalakkhaá
abhibhavitvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡e, vikkhepaá¹ƒ abhibhavitvÄ• avikkhepalakkhaá¹‡
abhibhavitvÄ• dassanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __paÃ±Ã±indriyaá¹ƒ_.

tÄ• niyeva assaddhiyÄ• dÄ«hi anabhibhavanÄ«yato akampiyaá¹-á¹-hena sampayuttadham
__balÄ• ni_ veditabbÄ• ni.

__satta bojjhaá¹…gÄ• _ti bodhiyÄ• , bodhissa vÄ• aá¹…gÄ• ti __bojjhaá¹…gÄ• _. yÄ• hi e
lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat

upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
III 214/ dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhati, kilesaniddÄ• ya vuá¹-á¹-hahati, cattÄ
paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikarotÄ«ti __ ``bodhÄ«â€™â€™ _ti vuccati. tassÄ•
dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gÄ• tipi __bojjhaá¹…gÄ• _ jhÄ• naá¹.
vuttappakÄ• rÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ariyasÄ• vako __ ``bodhÄ«â
bodhissa aá¹…gÄ• tipi __bojjhaá¹…gÄ• _ senaá¹…garathaá¹…gÄ• dayo viya. tenÄ• hu por
puggalassa aá¹…gÄ• ti bojjhaá¹…gÄ• â€™â€™ ti (Vibh-a 466; Spk III 5.182; Paá¹-is-a II 2.1
saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-is II 17) nayenapi bojjhaá¹…gatt

__ariyo_ \Be III 231/ __aá¹-á¹-haá¹…giko maggo_ti taá¹ƒtaá¹ƒmaggavajjhehi kilesehi Ä• rak
ariyabhÄ• vakarattÄ• , ariyaphalappaá¹-ilÄ• bhakarattÄ• ca ariyo. sammÄ• diá¹-á¹-hiÄ• dÄ«
atthi, aá¹-á¹-ha aá¹…gÄ• niyeva vÄ• aá¹-á¹-haá¹…giko. mÄ• rento kilese gacchati nibbÄ• n
sayaá¹ƒ vÄ• nibbÄ• naá¹ƒ maggatÄ«ti maggoti evametesaá¹ƒ satipaá¹-á¹-hÄ• nÄ• dÄ«naá

__sotÄ• panno_ti maggasaá¹…khÄ• taá¹ƒ sotaá¹ƒ Ä• pajjitvÄ• pÄ• puá¹‡itvÄ• á¹-hito, sotÄ
attho. __sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno_ti sotÄ• pattiphalassa attapaccakkhal
paá¹-ipajjamÄ• no paá¹-hamamaggaá¹-á¹-ho, yo aá¹-á¹-hamakotipi vuccati. __sakadÄ• gÄ•
lokaá¹ƒ paá¹-isandhiggahaá¹‡avasena Ä• gamanasÄ«lo dutiyaphalaá¹-á¹-ho. __anÄ• gÄ• m
paá¹-isandhiggahaá¹‡avasena kÄ• malokaá¹ƒ anÄ• gamanasÄ«lo tatiyaphalaá¹-á¹-ho. yo pa
dhammÄ• nusÄ• rÄ« ekabÄ«jÄ«tievamÄ• diko ariyapuggalavibhÄ• go, so etesaá¹ƒyeva pab
vuttanayasadisameva.

pahÄ• rÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uposathasuttavaá¹‡á¹‡anÄ•

<20> dasame __tadahuposathe_ti (Ud-a 45; Sp-á¹- cÅ«á¸·avagga III 383) tasmiá¹ƒ uposath
__uposathakaraá¹‡atthÄ• yÄ• _ti ovÄ• dapÄ• timokkhaá¹ƒ uddisituá¹ƒ. __uddhastaá¹ƒ aruá
__uddisatu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkha_nti thero bhagavantaá¹ƒ pÄ• t
tasmiá¹ƒ kÄ• le ``na, bhikkhave, anuposathe uposatho kÄ• tabboâ€™â€™ ti (Vin I 136) sikk
apaÃ±Ã±attattÄ• . kasmÄ• pana bhagavÄ• tiyÄ• marattiá¹ƒ vÄ«tinÄ• mesi \Ne III 215/? tat
ovÄ• dapÄ• timokkhaá¹ƒ anuddisitukÄ• mo tassa vatthuá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ. __add
attano cetopariyaÃ±Ä• á¹‡ena tassaá¹ƒ parisati bhikkhÅ«naá¹ƒ cittÄ• ni parijÄ• nanto tassa
passi. yasmÄ• pana citte diá¹-á¹-he taá¹ƒsamaá¹…gÄ«puggalo diá¹-á¹-ho nÄ• ma hoti, tasm
Ä• yasmÄ• mahÄ• moggallÄ• no_ \Be III 232/ __taá¹ƒ puggalaá¹ƒ dussÄ«laâ€™â€™ _ntiÄ
anÄ• gate sattasu divasesu pavattaá¹ƒ paresaá¹ƒ cittaá¹ƒ cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« jÄ•
atÄ«tepÄ«ti. __majjhe bhikkhusaá¹…ghassa nisinna_nti saá¹…ghapariyÄ• panno viya bhikk
nisinnaá¹ƒ. __diá¹-á¹-hosÄ«_ti ayaá¹ƒ na pakatattoti bhagavatÄ• diá¹-á¹-ho asi. yasmÄ• ca

tasmÄ• natthi te tava bhikkhÅ«hi saddhiá¹ƒ ekakammÄ• disaá¹ƒvÄ• so. yasmÄ• pana so s
tasmÄ• uá¹-á¹-hehi, Ä• vusoti evamettha padayojanÄ• veditabbÄ• .

__tatiyampi kho so puggalo tuá¹‡hÄ« ahosÄ«_ti anekavÄ• raá¹ƒ vatvÄ• pi ``thero sayamev
oramissatÄ«â€™â€™ ti vÄ• , ``idÄ• ni imesaá¹ƒ paá¹-ipattiá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti v
ahosi. __bÄ• hÄ• yaá¹ƒ gahetvÄ• _ti ``bhagavatÄ• mayÄ• ca yÄ• thÄ• vato diá¹-á¹-ho, yÄ•
Ä• vusoâ€™ ti ca vutto na vuá¹-á¹-hÄ• ti, idÄ• nissa nikkaá¸• á¸• hanakÄ• lo, mÄ• saá¹…gh
ahosÄ«â€™â€™ ti taá¹ƒ bÄ• hÄ• yaá¹ƒ aggahesi, tathÄ• gahetvÄ• . __bahi dvÄ• rakoá¹-á¹
dvÄ• rakoá¹-á¹-hakÄ• dvÄ• rasÄ• lÄ• to nikkhÄ• metvÄ• . __bahÄ«_ti pana nikkhÄ• mitaá¹
__bahidvÄ• rakoá¹-á¹-hakÄ• _ti bahidvÄ• rakoá¹-á¹-hakatopi nikkhÄ• metvÄ• , na antodvÄ•
ubhayatthÄ• pi vihÄ• rato bahikatvÄ• ti attho. __sÅ«cighaá¹-ikaá¹ƒ datvÄ• _ti aggaá¸·asÅ«c
Ä• dahitvÄ• , suá¹-á¹-hutaraá¹ƒ kavÄ• á¹-aá¹ƒ thaketvÄ• ti attho. __yÄ• va bÄ• hÄ• gahaá¹‡
``aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ ti vacanaá¹ƒ sutvÄ• eva hi tena pakkamitabb
apakkamitvÄ• yÄ• va bÄ• hÄ• gahaá¹‡Ä• pi nÄ• ma so moghapuriso Ä• gamessati, acchar
garahanacchariyamevÄ• ti veditabbaá¹ƒ.

atha bhagavÄ• cintesi --- ``idÄ• ni bhikkhusaá¹…ghe abbudo jÄ• to, aparisuddhÄ• puggal
Ä• gacchanti, na ca tathÄ• gatÄ• aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒ karonti, pÄ• tim
anuddisante ca bhikkhusaá¹…ghassa uposatho pacchijjati. yaá¹ƒnÅ«nÄ• haá¹ƒ ito paá¹-á¹-h
pÄ• timokkhuddesaá¹ƒ anujÄ• neyyaâ€™â€™ nti. evaá¹ƒ pana cintetvÄ• bhikkhÅ«naá¹ƒye
anujÄ• ni. tena vuttaá¹ƒ __ ``atha kho bhagavÄ• ... pe ... pÄ• timokkhaá¹ƒ uddiseyyÄ• thÄ•
dÄ• nÄ• ha_nti idÄ• ni ahaá¹ƒ uposathaá¹ƒ na \Be III 233/ karissÄ• mi, pÄ• timokkhaá¹ƒ na
paccekaá¹ƒ __na_-kÄ• rena sambandho. duvidhaÃ±hi pÄ• timokkhaá¹ƒ --- Ä• á¹‡Ä• pÄ• tim
\Ne III 216/. tesu ``suá¹‡Ä• tu me, bhanteâ€™â€™ tiÄ• dikaá¹ƒ (Vin I 134) Ä• á¹‡Ä• pÄ• tim
sÄ• vakÄ• va uddisanti, na buddhÄ• , yaá¹ƒ anvaddhamÄ• saá¹ƒ uddisÄ«yati. ``khantÄ« pa
sabbapÄ• passa akaraá¹‡aá¹ƒ ... pe ... anupavÄ• do anupaghÄ• to ... pe ... etaá¹ƒ buddhÄ•
II 90; Dhp 183-185; Ud 36; Nett 30) imÄ• pana tisso gÄ• thÄ• ovÄ• dapÄ• timokkhaá¹ƒ nÄ
uddisanti, na sÄ• vakÄ• , channampi vassÄ• naá¹ƒ accayena uddisanti. dÄ«ghÄ• yukabudd
ayameva pÄ• timokkhuddeso, appÄ• yukabuddhÄ• naá¹ƒ pana paá¹-hamabodhiyaá¹ƒyeva.
bhikkhÅ«yeva uddisanti, na buddhÄ• , tasmÄ• amhÄ• kampi bhagavÄ• vÄ«sativassamatta
ovÄ• dapÄ• timokkhaá¹ƒ uddisitvÄ• imaá¹ƒ antarÄ• yaá¹ƒ disvÄ• tato paraá¹ƒ na uddisi. __
akÄ• raá¹‡aá¹ƒ. __anavakÄ• so_ti tasseva vevacanaá¹ƒ. kÄ• raá¹‡aÃ±hi yathÄ• tiá¹-á¹-hat
tadÄ• yattavuttitÄ• yÄ• ti ``á¹-hÄ• naâ€™â€™ nti vuccati, evaá¹ƒ ``avakÄ• soâ€™â€™ tipi v
kiriyÄ• parÄ• masanaá¹ƒ.

__aá¹-á¹-hime, bhikkhave, mahÄ• samudde_ti ko anusandhi? yvÄ• yaá¹ƒ aparisuddhÄ• ya
anuddeso vutto, so imasmiá¹ƒ dhammavinaye acchariyo abbhuto dhammoti taá¹ƒ aparehipi
acchariyabbhutadhammehi saddhiá¹ƒ vibhajitvÄ• dassetukÄ• mo paá¹-hamaá¹ƒ tÄ• va tesa

mahÄ• samudde aá¹-á¹-ha acchariyabbhutadhamme dassento satthÄ• ``aá¹-á¹-hime, bhikk
tiÄ• dimÄ• ha.

uposathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. gahapativaggo

1-7. paá¹-hamauggasuttÄ• divaá¹‡á¹‡anÄ•

21-27__._ tatiyassa paá¹-hamadutiyesu natthi vattabbaá¹ƒ. tatiye ``hatthagoâ€™â€™ ti vatt
``hatthakoâ€™â€™ _ti vuttaá¹ƒ. so hi rÄ• japurisÄ• naá¹ƒ hatthato \Be III 234/ yakkhassa ha
hatthato bhagavato hatthaá¹ƒ \Ne III 217/, bhagavato hatthato puna rÄ• japurisÄ• naá¹ƒ hat
nÄ• mato __hatthako Ä• á¸·avako_ti jÄ• to. tenÄ• ha __ ``Ä• á¸·avakayakkhassa hatthato ha
hatthakoti laddhanÄ• mo rÄ• jakumÄ• roâ€™â€™ _ti. catutthÄ• dÄ«ni uttÄ• natthÄ• neva.

paá¹-hamauggasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyabalasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame khÄ«á¹‡Ä• savassa sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• asam
maggapaÃ±Ã±Ä• ya suppaá¹-ividdhÄ• , vipassanÄ• ya Ä• rammaá¹‡akaraá¹‡avasenapÄ«ti
``sahavipassanÄ• ya maggapaÃ±Ã±Ä• yÄ• â€™â€™ _ti. __ime kÄ• mÄ• _ti dvepi kÄ• me
hi pariá¸·Ä• ho vatthukÄ• masannissayo vatthukÄ• mavisayo vÄ• ti dvepi sapariá¸·Ä• haá¹-
viyÄ• ti __ ``aá¹…gÄ• rakÄ• sÅ«pamÄ• â€™â€™ _ti vuttÄ• . anto vuccati lÄ• makaá¹-á¹-he
vigatantaá¹ƒ bhÅ«tanti __byantibhÅ«ta_nti Ä• ha __ ``vigatantabhÅ«taâ€™â€™ _nti, nittaá

dutiyabalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. akkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<29> navame yasmÄ• mahiddhikapetÄ• devÄ• surÄ• naá¹ƒ Ä• vÄ• haá¹ƒ gacchanti, vivÄ
pettivisayeneva asurakÄ• yo gahitoti veditabbo. petÄ• surÄ• pana petÄ• evÄ• ti tesaá¹ƒ pe
avuttasiddhova.

akkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. anuruddhamahÄ• vitakkasuttavaá¹‡á¹‡anÄ•

<30> dasame \Be III 235/ __appicchassÄ• _ti na icchassa. abhÄ• vattho hettha __appa_sa
``appaá¸• aá¹ƒsamakasavÄ• tÄ• tapÄ• â€™â€™ tiÄ• dÄ«su (AN c 10.11) viya. paccayesu a
cÄ«varÄ• dipaccayesu icchÄ• rahito. __adhigamappiccho_ti jhÄ• nÄ• diadhigamavibhÄ• va
__pariyattiappiccho_ti pariyattiyaá¹ƒ bÄ• husaccavibhÄ• vane icchÄ• rahito. __dhutaá¹…ga
appiccho dhutaá¹…gabhÄ• vavibhÄ• vane icchÄ• rahito. __santaguá¹‡aniguhanenÄ• _ti att
jhÄ• nÄ• diguá¹‡Ä• naÃ±ceva bÄ• husaccaguá¹‡assa dhutaá¹…gaguá¹‡assa ca niguhaner
nipphajjati sijjhati. __no mahicchassÄ• _ti mahatiyÄ• icchÄ• ya samannÄ• gatassa no sam
anipphajjanato. __pavivittassÄ• _ti pakÄ• rehi vivittassa. tenÄ• ha __ ``kÄ• yacittaupadhiviv
vivittassÄ• â€™â€™ _ti. __Ä• rambhavatthuvasenÄ• _ti bhÄ• vanÄ• bhiyogavasena ekÄ«b
na gaá¹‡asaá¹…gaá¹‡ikÄ• bhÄ• vamattanti dasseti. __kamma_nti yogakammaá¹ƒ.

sattehi kilesehi ca saá¹…gaá¹‡anaá¹ƒ samodhÄ• naá¹ƒ saá¹…gaá¹‡ikÄ• , sÄ• Ä• ramitabb
__saá¹…gaá¹‡ikÄ• rÄ• mo, _ tassa. tenÄ• ha __ ``gaá¹‡asaá¹…gaá¹‡ikÄ• ya cevÄ• â€™â€
__Ä• raddhavÄ«riyassÄ• _ti paggahitavÄ«riyassa. taÃ±ca kho upadhiviveke ninnatÄ• vaser
vacanato. esa nayo itaresupi. vivaá¹-á¹-anissitaá¹ƒyeva hi samÄ• dhÄ• naá¹ƒ idhÄ• dhippet
kammassa-katapaÃ±Ã±Ä• ya hi á¹-hito kammavasena bhavesu nÄ• nappakÄ• ro anatthoti j
Ã±Ä• á¹‡aá¹ƒ abhipattheti, tadatthaÃ±ca ussÄ• haá¹ƒ karoti. mÄ• nÄ• dayo sattasantÄ• naa
vitthÄ• rentÄ«ti __papaÃ±cÄ• _ti Ä• ha __ ``taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±carahitattÄ• â
suviÃ±Ã±eyyameva.

anuruddhamahÄ• vitakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gahapativaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dÄ• navaggo

1-4. paá¹-hamadÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

31-34__._ catutthassa \Be III 236/ paá¹-hame __Ä• sajjÄ• _ti yassa deti, tassa Ä• gamanah
samÄ• gamanimittaá¹ƒ. __bhayÄ• _ti bhayahetu. nanu bhayaá¹ƒ nÄ• ma laddhakÄ• matÄ•
avisuddhikaraá¹ƒ, taá¹ƒ kasmÄ• idha gahitanti? nayidaá¹ƒ tÄ• disaá¹ƒ vohÄ• rabhayÄ• diá
dassetuá¹ƒ __ ``ayaá¹ƒ adÄ• yako akÄ• rakoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __adÄ• si me_ti ya
upakÄ• raá¹ƒ cintetvÄ• \Ne III 219/ dÄ«yati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. __dassati me_ti pa
yaá¹ƒ dÄ«yati, taá¹ƒ sandhÄ• ya vadati. __sÄ• hu dÄ• na_nti dÄ• naá¹ƒ nÄ• metaá¹ƒ paá¹‡
sÄ• dhusamÄ• cÄ• re á¹-hatvÄ• deti. __alaá¹…kÄ• rattha_nti upasobhanatthaá¹ƒ. dÄ• naÃ
paccavekkhantassa pÄ• mojjapÄ«tisomanassÄ• dayo uppajjanti, lobhadosaissÄ• maccherÄ

idÄ• ni dÄ• naá¹ƒ anukÅ«ladhammaparibrÅ«hanena paccanÄ«kadhammavidÅ«rÄ«karaá¹‡e
upasobhanÄ• ya ca parikkhÄ• rÄ• ya ca hotÄ«ti __ ``alaá¹…kÄ• ratthaÃ±ceva parikkhÄ• rat
vuttaá¹ƒ. tenÄ• ha __ ``dÄ• naÃ±hi cittaá¹ƒ muduá¹ƒ karotÄ«â€™â€™ _tiÄ• di. __muducitto
``iminÄ• mayhaá¹ƒ saá¹…gaho katoâ€™â€™ ti, dÄ• tÄ• pi laddhari. tena vuttaá¹ƒ __ ``ubh
karotÄ«â€™â€™ _ti.

__adantadamana_nti adantÄ• anassavÄ• pissa dÄ• nena dantÄ• assavÄ• honti, vase va
dantadÅ«saka_nti adÄ• naá¹ƒ pubbe dantÄ• naá¹ƒ assavÄ• nampi vighÄ• tuppÄ• danena c
dÄ• yakÄ• piyaá¹ƒvadÄ• ca paresaá¹ƒ garucittÄ«kÄ• raá¹-á¹-hÄ• natÄ• ya. __namanti_pa
piyavÄ• cÄ• ya ca laddhasaá¹…gahÄ• saá¹…gÄ• hakÄ• naá¹ƒ.

__cittÄ• laá¹…kÄ• radÄ• nameva uttamaá¹ƒ_ anupakkiliá¹-á¹-hatÄ• ya suparisuddhatÄ• ya
dutiyÄ• dÄ«ni uttÄ• natthÄ• neva.

paá¹-hamadÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dÄ• nÅ«papattisuttavaá¹‡á¹‡anÄ•

<35> paÃ±came \Be III 237/ __dÄ• napaccayÄ• _ti dÄ• nakÄ• raá¹‡Ä• , dÄ• namayapuÃ±
attho. __upapattiyo_ti manussesu devesu ca nibbattiyo. __á¹-hapetÄ«_ti ekavÄ• rameva an
tenevÄ• kÄ• rena pavattati, evaá¹ƒ á¹-hapeti. tadeva cassa adhiá¹-á¹-hÄ• nanti Ä• ha __ ``ta
_nti. __vaá¸• á¸• hetÄ«_ti brÅ«heti na hÄ• peti. __vimutta_nti adhimuttaá¹ƒ, ninnaá¹ƒ poá¹‡
attho. __vimutta_nti vÄ• vissaá¹-á¹-haá¹ƒ. nippariyÄ• yato __uttari_ nÄ• ma paá¹‡Ä«taá¹ƒ n
hÄ«namajjhimavibhÄ• gassa labbhanatoti vuttaá¹ƒ __ ``uttari abhÄ• vitanti tato uparimagga
abhÄ• vitaâ€™â€™ _nti. __saá¹ƒvattati_ tathÄ• paá¹‡ihitaá¹ƒ dÄ• namayaá¹ƒ cittaá¹ƒ. yaá¹
``taÃ±ca khoâ€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ tatrupapattiyÄ• vibandhakaradussÄ«lyÄ• bhÄ
daá¹-á¹-habbaá¹ƒ, na dÄ• namayassa puÃ±Ã±assa kevalassa taá¹ƒsaá¹ƒvattanatÄ• dassan
__samucchinnarÄ• gassÄ• _ti samucchinnakÄ• marÄ• gassa. tassa hi \Ne III 220/ siyÄ• br
samucchinnabhavarÄ• gassa. vÄ«tarÄ• gaggahaá¹‡ena cettha kÄ• mesu vÄ«tarÄ• gatÄ• a
brahmalokÅ«papatti siyÄ• . tenÄ• ha __ ``dÄ• namattenevÄ• â€™â€™ _tiÄ• di. yadi evaá¹ƒ
kimatthiyanti Ä• ha __ ``dÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. __dÄ• nena muducitto_ti baddh
attano dÄ• nasampaá¹-icchanena mudubhÅ«tacitto.

dÄ• nÅ«papattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. puÃ±Ã±akiriyavatthusuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he pujjabhavaphalaá¹ƒ nibbattenti, attano santÄ• naá¹ƒ punantÄ«ti vÄ• puÃ

hetupaccayehi kattabbato kiriyÄ• cÄ• ti puÃ±Ã±akiriyÄ• , tÄ• yeva ca tesaá¹ƒ tesaá¹ƒ piyamanÄ• patÄ• diÄ• nisaá¹ƒsÄ• naá¹ƒ vatthubhÄ• vato __puÃ±Ã±akiriyavatthÅ«ni_.

anucchinnabhavamÅ«lassa anuggahavasena, pÅ«jÄ• vasena vÄ• attano deyyadhammass
dÄ«yati etenÄ• ti dÄ• naá¹ƒ, dÄ• nameva __dÄ• namayaá¹ƒ_. padapÅ«raá¹‡amattaá¹ƒ may
paccayesu (Sv III 305), annÄ• dÄ«su vÄ• \Be III 238/ dasasu dÄ• navatthÅ«su, rÅ«pÄ• dÄ«
taá¹ƒ taá¹ƒ dentassa tesaá¹ƒ uppÄ• danato paá¹-á¹-hÄ• ya pubbabhÄ• ge pariccÄ• gakÄ• l
anussaraá¹‡e cÄ• ti tÄ«su kÄ• lesu pavattacetanÄ• __dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu

niccasÄ«lauposathasÄ«lÄ• divasena paÃ±ca aá¹-á¹-ha dasa vÄ• sÄ«lÄ• ni samÄ• diyanta
pabbajissÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gacchantassa pabbajantassa, manorathaá¹ƒ matth
vatamhi sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti Ä• vajjentassa, saddhÄ• ya pÄ• timokkhaá¹ƒ parip
cÄ«varÄ• dike paccaye paccavekkhantassa, satiyÄ• Ä• pÄ• thagatesu rÅ«pÄ• dÄ«su cakk
vÄ«riyena Ä• jÄ«vaá¹ƒ sodhentassa ca pavattacetanÄ• sÄ«lati, sÄ«letÄ«ti vÄ• __sÄ«lama
nÄ• ma.

__paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 48) vuttena vipassanÄ• maggena cakkhuá¹ƒ aniccato
vipassantassa, sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... pe ... jivhaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... pe ... rÅ«p
... dhamme ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... cakk
III 221/ ... pe ... manosamphassaá¹ƒ ... pe ... cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... pe ... ma
vedanaá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ aniccato dukkhato anattato vipassantassa yÄ• cetan
pathavÄ«kasiá¹‡Ä• dÄ«su sabbÄ• su aá¹-á¹-hattiá¹ƒsÄ• ya Ä• rammaá¹‡esu pavattÄ• jhÄ•
kammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• nesu paricayamanasikÄ• rÄ• divasena pavatt
etÄ• yÄ• ti bhÄ• vanÄ• mayaá¹ƒ vuttanayena puÃ±Ã±akiriyavatthu cÄ• ti __bhÄ• vanÄ• ma

ekamekaÃ±cettha yathÄ• rahaá¹ƒ pubbabhÄ• gato paá¹-á¹-hÄ• ya karontassa kÄ• yakamm
nicchÄ• rentassa vacÄ«kammaá¹ƒ. kÄ• yaá¹…gaá¹ƒ vÄ• caá¹…gaÃ±ca acopetvÄ• manas
annÄ• dÄ«ni dentassa cÄ• pi ``annadÄ• nÄ• dÄ«ni demÄ«â€™â€™ ti vÄ• , dÄ• napÄ• ram
dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu hoti. yathÄ• hi kevalaá¹ƒ ``annadÄ• nÄ• dÄ«ni demÄ«
dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu hoti, evaá¹ƒ ``idaá¹ƒ dÄ• namayaá¹ƒ sammÄ• sambod
dÄ• napÄ• ramiá¹ƒ Ä• vajjetvÄ• dÄ• nakÄ• lepi dÄ• nasÄ«seneva pavattitattÄ• . vattasÄ«s
dÄ• naá¹ƒ nÄ• ma mayhaá¹ƒ \Be III 239/ kulavaá¹ƒsahetu paveá¹‡icÄ• rittaâ€™â€™ nti cÄ•
cÄ• rittasÄ«lattÄ• sÄ«lamayaá¹ƒ. khayato vayato sammasanaá¹ƒ paá¹-á¹-hapetvÄ• dadato
puÃ±Ã±akiriyavatthu hoti. yathÄ• hi deyyadhammapariccÄ• gavasena vattamÄ• nÄ• pi dÄ•
á¹-hatvÄ• dadato sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu hoti pubbÄ• bhisaá¹…khÄ• rassa apa
tathÄ• pavattattÄ• .

puÃ±Ã±akiriyavatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. sappurisadÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

37-38__._ sattame __viceyya detÄ«_ti ettha dve vicinanÄ• ni dakkhiá¹‡eyyavicinanaá¹ƒ, da
tesu vipannasÄ«le ito bahiddhÄ• paÃ±canavuti pÄ• saá¹‡á¸• abhede ca dakkhiá¹‡eyye pah
sÄ«lÄ• diguá¹‡asampannÄ• naá¹ƒ sÄ• sane pabbajitÄ• naá¹ƒ dÄ• naá¹ƒ __dakkhiá¹‡eyyav
lÄ• makalÄ• make paccaye apanetvÄ• paá¹‡Ä«tapaá¹‡Ä«te vicinitvÄ• tesaá¹ƒ dÄ• naá¹ƒ _
nÄ• ma. tenÄ• ha __ ``imassa dinnaá¹ƒ mahapphalaá¹ƒ bhavissatÄ«â€™â€™ _tiÄ• di. aá¹-

sappurisadÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. abhisandasuttÄ• divaá¹‡á¹‡anÄ•

39-40__._ navame \Ne III 222/ __puÃ±Ã±Ä• bhisandÄ• _ti puÃ±Ã±anadiyo. __kusalÄ• bhis
pavÄ• hÄ• . __sukhassÄ• hÄ• rÄ• _ti sukhapaccayÄ• . aggÄ• nÄ«ti Ã±Ä• tattÄ• __aggaÃ±
__rattaÃ±Ã±Ä• ni_. ariyÄ• naá¹ƒ sÄ• dhÅ«naá¹ƒ vaá¹ƒsÄ• nÄ«ti Ã±Ä• tattÄ• __vaá¹ƒsaÃ±
Ä• dipurisÄ• naá¹ƒ etÄ• nÄ«ti __porÄ• á¹‡Ä• ni_. sabbaso kenacipi pakÄ• rena sÄ• dhÅ«hi
chaá¸• á¸• itÄ• nÄ«ti __asaá¹ƒkiá¹‡á¹‡Ä• ni_. ayaÃ±ca nayo nesaá¹ƒ yathÄ• atÄ«te, evaá¹
Ä• ha __ ``asaá¹ƒkiá¹‡á¹‡apubbÄ• ni na saá¹ƒkiyanti na saá¹ƒkiyissantÄ«â€™â€™ _ti. tato
__appaá¹-ikuá¹-á¹-hÄ• ni_. na hi kadÄ• ci viÃ±Ã±Å« samaá¹‡abrÄ• hmaá¹‡Ä• hiá¹ƒsÄ• dip
__aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ detÄ«_ti sabbesu \Be III 240/ bhÅ«tesu ni
sakalassapi sattakÄ• yassa bhayÄ• bhÄ• vaá¹ƒ deti. __avera_nti verÄ• bhÄ• vaá¹ƒ. __abyÄ
evamettha saá¹…khepato pÄ• á¸·ivaá¹‡á¹‡anÄ• veditabbÄ• . dasame natthi vattabbaá¹ƒ.

abhisandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. uposathavaggo

1-8. saá¹ƒkhittÅ«posathasuttÄ• divaá¹‡á¹‡anÄ•

41-48__._ paÃ±camassa paá¹-hamÄ• dÄ«su natthi vattabbaá¹ƒ. chaá¹-á¹-he (Spk-pá¹- I 1.1
etassÄ• ti paÃ±caá¹…gaá¹ƒ, paÃ±caá¹…gameva paÃ±caá¹…gikaá¹ƒ, tassa __paÃ±caá¹…g
vÄ«á¹‡Ä• visesopi __Ä• tatamevÄ• _ti __ ``cammapariyonaddhesÅ«â€™â€™ _ti visesanaá
__ekatalatÅ«riyaá¹ƒ_ kumbhathunadaddarikÄ• di. __ubhayatalaá¹ƒ_ bherimudiá¹…gÄ• di. c
vinibaddhaá¹ƒ __Ä• tatavitataá¹ƒ_. __sabbaso pariyonaddhaá¹ƒ_ nÄ• ma caturassaambaá¹
gomukhÄ«Ä• dÄ«nampi ettheva saá¹…gaho daá¹-á¹-habbo. __vaá¹ƒsÄ• dÄ«_ti __Ä• di_-sa

saá¹…gaho. __sammÄ• dÄ«_ti sammatÄ• á¸·akaá¹ƒsatÄ• á¸·asilÄ• salÄ• katÄ• á¸·Ä• di. ta
dantamayatÄ• á¸·aá¹ƒ. __kaá¹ƒsatÄ• á¸·aá¹ƒ_ lohamayaá¹ƒ. silÄ• mayaá¹ƒ ayopattena ca v
__silÄ• salÄ• katÄ• á¸·aá¹ƒ. sumucchitassÄ• _ti suá¹-á¹-hu paá¹-iyattassa. __pamÄ• á¹‡e_t
nÄ• tidaá¸·hanÄ• tisithilasaá¹…khÄ• te majjhime mucchanÄ• pamÄ• á¹‡e. __cheko_ti paá¹-
paá¹-ubhÄ• vo manoharoti Ä• ha __ ``sundaroâ€™â€™ _ti. __raÃ±jetu_nti rÄ• gaá¹ƒ uppÄ•
rocateva. __na nibbindatÄ«_ti na tajjeti, sotasukhabhÄ• vato piyÄ• yitabbova hoti.

__bhattÄ• raá¹ƒ nÄ• timaÃ±Ã±atÄ«_ti sÄ• mikaá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ manasÄ• pi na
uá¹-á¹-hÄ• navÄ«riyasampannÄ• . __analasÄ• _ti nikkosajjÄ• . __saá¹…gahitaparijjanÄ• _ti
chaá¹‡Ä• dÄ«su pesetabba-piyabhaá¹‡á¸• Ä• dipaá¹‡á¹‡Ä• kÄ• rapesanÄ• dÄ«hi ca saá¹…
nÄ• ma sÄ• mikassa ceva \Be III 241/ attano ca Ã±Ä• tijano. __sambhata_nti kasivaá¹‡ijjÄ•
Ä• bhatadhanaá¹ƒ. sattamaá¹-á¹-hamÄ• ni uttÄ• natthÄ• ni.

saá¹ƒkhittÅ«posathasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. paá¹-hamaidhalokikasuttÄ• divaá¹‡á¹‡anÄ•

49-50__._ navame __idhalokavijayÄ• yÄ• _ti idhalokavijinanatthÄ• ya abhibhavatthÄ• ya. yo
anatthaá¹ƒ parivajjanavasena abhibhavati, tato eva tadatthaá¹ƒ sampÄ• deti, so idhalokavija
nÄ• ma hoti paccatthikaniggaá¹‡hanato sadatthasampÄ• danato ca. tenÄ• ha __ ``ayaá¹ƒsa
_ti. (pasaá¹ƒsÄ• vahato tayidaá¹ƒ pasaá¹ƒsÄ• vahanaá¹ƒ kittisaddena idhaloke saddÄ• naá
cittatosanaviddheyyabhÄ• vÄ• pÄ• danena ca hotÄ«ti daá¹-á¹-habbaá¹ƒ.) __susaá¹ƒvihitak
yÄ• gubhattapacanakÄ• lÄ• dÄ«ni anatikkamitvÄ• tassa tassa sÄ• dhukaá¹ƒ karaá¹‡ena su
__paralokavijayÄ• yÄ• _ti paralokassa vijinanatthÄ• ya abhibhavatthÄ• ya. yo hi samparÄ• y
parivajjanavasena abhibhavati, tato eva tadatthaá¹ƒ sampÄ• deti, so paralokavijayÄ• ya paá
sesaá¹ƒ sabbattha uttÄ• nameva.

paá¹-hamaidhalokikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. gotamÄ«vaggo

1-3. gotamÄ«suttÄ• divaá¹‡á¹‡anÄ•

51-53__._ chaá¹-á¹-hassa \Ne III 224/ \Be III 242/ paá¹-hame (Sp-á¹- cÅ«á¸·avagga III 402)
gottaá¹ƒ. nÄ• makaraá¹‡adivase panassÄ• laddhasakkÄ• rÄ• brÄ• hmaá¹‡Ä• lakkhaá¹‡a
dhÄ«taraá¹ƒ labhissati, cakkavattiraÃ±Ã±o mahesÄ« bhavissati. sace puttaá¹ƒ labhissati, ca
bhavissatÄ«ti ubhayathÄ• pi mahatÄ«yevassÄ• pajÄ• bhavissatÄ«â€™â€™ ti byÄ• kariá¹
``mahÄ• pajÄ• patÄ«â€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. tenÄ• ha __ ``puttapajÄ• ya ceva dh
evaá¹ƒladdhanÄ• mÄ• â€™â€™ _ti.

``attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taá¹ƒ, janaá¹ƒ passatha medhagaá¹ƒ.

saá¹ƒvegaá¹ƒ kittayissÄ• mi, yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• â€™â€™ ti || (Sn 941; Nidd I 170

Ä• dinÄ• __attadaá¹‡á¸• asuttaá¹ƒ kathesi_. taá¹ƒtaá¹ƒpalobhanakiriyÄ• kÄ• yavÄ• cÄ• hi
ukkaá¹‡á¹-hantÅ«ti sÄ• sanaá¹ƒ pesenti nÄ• mÄ• ti katvÄ• vuttaá¹ƒ __ ``sÄ• sanaá¹ƒ pese
__kuá¹‡Ä• ladaha_nti kuá¹‡Ä• ladahatÄ«raá¹ƒ. __anabhiratiá¹ƒ vinodetvÄ• _ti itthÄ«naá¹ƒ
kÄ• mÄ• naá¹ƒ vokÄ• rasaá¹ƒkilesavibhÄ• vanena anabhiratiá¹ƒ vinodetvÄ• .

__Ä• pÄ• dikÄ• _ti saá¹ƒvaddhakÄ• , tumhÄ• kaá¹ƒ hatthapÄ• desu kiccaá¹ƒ asÄ• dhentes
vaá¸• á¸• hetvÄ• paá¹-ijaggitÄ• ti attho. __posikÄ• _ti divasassa dve tayo vÄ• re nahÄ• pet
tumhe posesi. __thaÃ±Ã±aá¹ƒ pÄ• yesÄ«_ti nandakumÄ• ro kira bodhisattato katipÄ• hene
mahÄ• pajÄ• patÄ« attano puttaá¹ƒ dhÄ• tÄ«naá¹ƒ datvÄ• sayaá¹ƒ bodhisattassa dhÄ• tiki
thaÃ±Ã±aá¹ƒ pÄ• yesi. taá¹ƒ sandhÄ• ya thero evamÄ• ha. __daharo_ti taruá¹‡o. __yuvÄ•
á¹-hito. __maá¹‡á¸• anakajÄ• tiko_ti alaá¹…kÄ• rasabhÄ• vo. tattha koci taruá¹‡opi yuvÄ•
atitaruá¹‡o. koci yuvÄ• pi maá¹‡á¸• anakajÄ• tiko na hoti yathÄ• upasantasabhÄ• vo, Ä• la
abhibhÅ«to. idha pana daharo \Be III 243/ ceva yuvÄ• ca maá¹‡á¸• anakajÄ• tiko ca adhipp
uppalÄ• dÄ«ni maá¹‡á¸• anakajÄ• tiko ca lokasammatattÄ• vuttÄ• ni.

__mÄ• tugÄ• massa pabbajitattÄ• _ti idaá¹ƒ paÃ±cavassasatato uddhaá¹ƒ aá¹-á¹-hatvÄ• p
saddhammaá¹-á¹-hitiyÄ• kÄ• raá¹‡anidassanaá¹ƒ. __paá¹-isambhidÄ• pabhedappattakhÄ«
ettha paá¹-isambhidÄ• ppattakhÄ«á¹‡Ä• savaggahaá¹‡ena jhÄ• nÄ• nipi gahitÄ• neva hont
sabbappakÄ• rasampatti ijjhatÄ«ti vadanti. __sukkhavipassakakhÄ«á¹‡Ä• savavasena vass
yaá¹ƒ vuttaá¹ƒ, taá¹ƒ khandhakabhÄ• á¹‡akÄ• naá¹ƒ matena vuttanti veditabbaá¹ƒ. __vinay
(to Vin II) 403) iminÄ• va nayena vuttaá¹ƒ.

__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv III 161) pana ``paá¹-isambhidÄ• ppattehi vass
chaá¸·abhiÃ±Ã±ehi vassasahassaá¹ƒ, tevijjehi vassasahassaá¹ƒ, sukkhavipassakehi vassas
vassasahassaá¹ƒ aá¹-á¹-hÄ• sÄ«â€™â€™ ti vuttaá¹ƒ. idhÄ• pi __sÄ• sanantaradhÄ• nakat
``buddhÄ• naÃ±hi parinibbÄ• nato vassasahassameva paá¹-isambhidÄ• nibbattetuá¹ƒ sakk

abhiÃ±Ã±Ä• , tato tÄ• pi nibbattetuá¹ƒ asakkontÄ• tisso vijjÄ• nibbattenti, gacchante gacch
nibbattetuá¹ƒ asakkontÄ• sukkhavipassakÄ• honti. eteneva upÄ• yena anÄ• gÄ• mino, sal
sotÄ• pannÄ• â€™â€™ ti vuttaá¹ƒ.

__saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Spk II 2.156) pana ``paá¹-hamabodhiyaÃ±hi b
paá¹-isambhidÄ• ppattÄ• ahesuá¹ƒ. atha kÄ• le gacchante paá¹-isambhidÄ• pÄ• puá¹‡ituá
chaá¸·abhiÃ±Ã±Ä• ahesuá¹ƒ. tato cha abhiÃ±Ã±Ä• pattuá¹ƒ asakkontÄ• tisso vijjÄ• pÄ• p
gacchante tisso vijjÄ• pÄ• puá¹‡ituá¹ƒ asakkontÄ• Ä• savakkhayamattaá¹ƒ pÄ• puá¹‡issan
anÄ• gÄ• miphalaá¹ƒ, tampi asakkontÄ• sakadÄ• gÄ• miphalaá¹ƒ, tampi asakkontÄ• sotÄ
sotÄ• pattiphalampi pattuá¹ƒ na sakkhissantÄ«â€™â€™ ti vuttaá¹ƒ. yasmÄ• cetaá¹ƒ sabba
aÃ±Ã±amaÃ±Ã±appaá¹-iviruddhaá¹ƒ, tasmÄ• tesaá¹ƒ tesaá¹ƒ bhÄ• á¹‡akÄ• naá¹ƒ matame
dassitanti gahetabbaá¹ƒ. aÃ±Ã±athÄ• hi Ä• cariyasseva pubbÄ• paravirodhappasaá¹…go s

__tÄ• niyevÄ• _ti \Be III 244/ tÄ• niyeva paÃ±cavassasahassÄ• ni. pariyattimÅ«lakaá¹ƒ sÄ
pariyattiyÄ• _ \Ne III 226/ __asati paá¹-ivedho atthÄ«â€™â€™ _tiÄ• di. pariyattiyÄ• hi antar
paá¹-ipattiantaradhÄ• yati, paá¹-ipattiyÄ• antarahitÄ• ya adhigamo antaradhÄ• yati. kiá¹ƒkÄ
pariyatti paá¹-ipattiyÄ• paccayo hoti, paá¹-ipatti adhigamassa. iti paá¹-ipattitopi pariyattiyeva
pamÄ• á¹‡aá¹ƒ. dutiyatatiyesu natthi vattabbaá¹ƒ.

gotamÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. dÄ«ghajÄ• á¹‡usuttÄ• divaá¹‡á¹‡anÄ•

54-55__._ catutthe (Sv III 265) __ekena bhoge bhuÃ±jeyyÄ• _ti ekena koá¹-á¹-hÄ• sena bho
vinibhuÃ±jeyya vÄ• ti attho. __dvÄ«hi kamma_nti dvÄ«hi koá¹-á¹-hÄ• sehi kasivaá¹‡ijjÄ• dik
__nidhÄ• peyyÄ• _ti catutthakoá¹-á¹-hÄ• saá¹ƒ nidhetvÄ• á¹-hapeyya, nidahitvÄ• bhÅ«mig
attho. __Ä• padÄ• su bhavissatÄ«_ti kulÄ• naÃ±hi na sabbakÄ• laá¹ƒ ekasadisaá¹ƒ vattati,
rÄ• jaaggicoradubbhikkhÄ• divasena Ä• padÄ• uppajjanti, tasmÄ• evaá¹ƒ Ä• padÄ• su upp
koá¹-á¹-hÄ• saá¹ƒ nidhÄ• peyyÄ• ti vuttaá¹ƒ. imesu pana catÅ«su koá¹-á¹-hÄ• sesu kataraá
gahetvÄ• kusalaá¹ƒ kÄ• tabbanti? ``bhoge bhuÃ±jeyyÄ• â€™â€™ ti vuttakoá¹-á¹-hÄ• saá¹ƒ
bhikkhÅ«nampi kapaá¹‡addhikÄ• nampi dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, pesakÄ• ranhÄ• pitÄ• dÄ
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikÄ• dÄ«naá¹ƒ dÄ• navasena ceva, adhivatthadevatÄ
nhÄ• pitÄ• dÄ«naá¹ƒ vetanavasena ca viniyogopi upayogo eva.

apenti gacchanti, apentÄ• vÄ• etehÄ«ti apÄ• yÄ• , apÄ• yÄ• eva mukhÄ• ni dvÄ• rÄ• nÄ
vinÄ• sadvÄ• rÄ• nÄ«_ti etthÄ• pi eseva nayo. paÃ±came natthi vattabbaá¹ƒ.

dÄ«ghajÄ• á¹‡usuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. bhayasuttÄ• divaá¹‡á¹‡anÄ•

56-58__._ chaá¹-á¹-he \Be III 245/ gabbhavÄ• so idha uttarapadalopena gabbho vuttoti Ä• h
gabbhavÄ• soâ€™â€™ _ti. sattamaá¹-á¹-hamÄ• ni uttÄ• natthÄ• ni.

bhayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-10. puggalasuttÄ• divaá¹‡á¹‡anÄ•

59-60__._ navame \Ne III 227/ __dÄ• naá¹ƒ dadantÄ• na_nti dakkhiá¹‡eyyaá¹ƒ uddissa dÄ•
vipaccanti etena, upadhÄ«su vÄ• vipaccati, upadhayo vÄ• vipÄ• kÄ• etassÄ• ti __upadhiv
dinnaá¹ƒ mahapphala_nti ariyasaá¹…ghe dinnaá¹ƒ vipphÄ• raá¹-á¹-hÄ• naá¹ƒ hoti, vipulaph
natthi vattabbaá¹ƒ.

puggalasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gotamÄ«vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7) 2. bhÅ«micÄ• lavaggo

1-5. icchÄ• suttÄ• divaá¹‡á¹‡anÄ•

61-65__._ sattamassa paá¹-hamÄ• dÄ«ni suviÃ±Ã±eyyÄ• ni. paÃ±came (DN á¹-Ä«0 II 173)
parikammaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ vÄ• . abhibhu Ä• yatanaá¹ƒ etassÄ• ti __abhibhÄ• yatanaá¹ƒ,
abhibhavitabbaá¹ƒ vÄ• Ä• rammaá¹‡asaá¹…khÄ• taá¹ƒ Ä• yatanaá¹ƒ etassÄ• ti __abhibhÄ
Ä• rammaá¹‡Ä• bhibhavanato abhitu ca taá¹ƒ Ä• yatanaÃ±ca yogino sukhavisesÄ• naá¹ƒ a
manÄ• yatanadhammÄ• yatanabhÄ• vato cÄ• tipi sasampayuttajjhÄ• naá¹ƒ __abhibhÄ• yat
``abhibhavanakÄ• raá¹‡Ä• nÄ«â€™â€™ _tiÄ• di. __tÄ• ni hÄ«_ti abhibhÄ• yatanasaÃ±Ã±it
Ã±Ä• á¹‡uttariyatÄ• yÄ• â€™â€™ ti idaá¹ƒ ubhayatthÄ• pi yojetabbaá¹ƒ. kathaá¹ƒ? __paá¹-
paccanÄ«kadhamme abhibhavanti puggalassa Ã±Ä• á¹‡uttariyatÄ• ya Ä• rammaá¹‡Ä• ni ab
hi Ä• rammaá¹‡Ä• bhibhavanaá¹ƒ viya paá¹-ipakkhÄ• bhibhavopÄ«ti.

__parikammavasena_ \Be III 246/ __ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«, _ na appanÄ• vasena. na
paá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• appanÄ• ajjhattavisayÄ• sambhavati. __taá¹ƒ pana_ a
laddhaá¹ƒ kasiá¹‡animittaá¹ƒ __avisuddhameva hoti, _ na bahiddhÄ• parikammavasena lad

__parittÄ• nÄ«_ti \Ne III 228/ yathÄ• laddhÄ• ni suppasarÄ• vamattÄ• ni. tenÄ• ha __ ``ava

__parittavasenevÄ• _ti vaá¹‡á¹‡avasena Ä• bhoge vijjamÄ• nepi parittavaseneva __idaá¹ƒ
vuttaá¹ƒ_. parittatÄ• hettha abhibhavanassa kÄ• raá¹‡aá¹ƒ. vaá¹‡á¹‡Ä• bhoge satipi asatip
abhibhÄ• yatanabhÄ• vanÄ• nÄ• ma tikkhapaÃ±Ã±asseva sambhavati, na itarassÄ• ti Ä• h
puggaloâ€™â€™ _ti. __abhibhavitvÄ• samÄ• pajjatÄ«_ti ettha abhibhavanaá¹ƒ samÄ• pajj
upacÄ• rajjhÄ• nÄ• dhigamasamanantarameva appanÄ• jhÄ• nuppÄ• dananti Ä• ha __ ``sa
pÄ• petÄ«â€™â€™ _ti. __saha nimittuppÄ• denÄ• _ti ca appanÄ• parivÄ• sÄ• bhÄ• vassa
``khippÄ• bhiÃ±Ã±oâ€™â€™ ti vuccati, tatopi Ã±Ä• á¹‡uttarasseva abhibhÄ• yatanabhÄ• v
nimitte. __appanaá¹ƒ pÄ• petÄ«_ti bhÄ• vanaá¹ƒ appanaá¹ƒ neti.

ettha ca keci ``uppanne upacÄ• rajjhÄ• ne taá¹ƒ Ä• rabbha ye heá¹-á¹-himantena dve tayo
te upacÄ• rajjhÄ• napakkhikÄ• eva, tadanantaraÃ±ca bhavaá¹…gaparivÄ• sena upacÄ• rÄ
hoti, saha nimittuppÄ• deneva appanaá¹ƒ pÄ• petÄ«â€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ mati
pÄ• rivÄ• sikakammena appanÄ• vÄ• ro icchito, nÄ• pi mahaggatappamÄ• á¹‡ajjhÄ• nesu
paccavekkhaá¹‡Ä• icchitabbÄ• , tasmÄ• upacÄ• rajjhÄ• nÄ• dhigamato paraá¹ƒ katipayab
appanaá¹ƒ pÄ• puá¹‡anto ``saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«â€™â€™ ti
nimittuppÄ• denÄ• â€™â€™ ti ca adhippÄ• yikamidaá¹ƒ vacanaá¹ƒ, na nÄ«tatthaá¹ƒ. adhip
veditabbo.

__na antosamÄ• pattiyaá¹ƒ_ tadÄ• tathÄ• rÅ«passa Ä• bhogassa asambhavato, samÄ• pa
pubbabhÄ• gabhÄ• vanÄ• ya vasena jhÄ• nakkhaá¹‡e pavattaá¹ƒ abhibhavanÄ• kÄ• raá¹ƒ
daá¹-á¹-habbaá¹ƒ. __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 204) pana ``iminÄ• panass
ti vuttaá¹ƒ. antosamÄ• pattiyaá¹ƒ \Be III 247/ tathÄ• Ä• bhogÄ• bhÄ• ve kasmÄ• ``jhÄ• nas
vuttanti Ä• ha __ ``abhibhavana ... pe ... atthÄ«â€™â€™ _ti.

__vaá¸• á¸• hitappamÄ• á¹‡Ä• nÄ«_ti vipulappamÄ• á¹‡Ä• nÄ«ti attho, na ekaá¹…guladvaa
pÄ• pitÄ• nÄ«ti tathÄ• vaá¸• á¸• hanassevettha asambhavato. tenÄ• ha __ ``mahantÄ• nÄ«
__bhattavaá¸• á¸• hitaka_nti bhuÃ±janabhÄ• jane vaá¸• á¸• hitvÄ• dinnaá¹ƒ bhattaá¹ƒ, ekÄ
bhuÃ±jitabbabhattato upaá¸• á¸• habhattanti attho.

rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti rÅ«pasaÃ±Ã±Ä«, na rÅ«pasaÃ±Ã±Ä
saÃ±Ã±Ä• sÄ«sena \Ne III 229/ jhÄ• naá¹ƒ vadati. rÅ«pasaÃ±Ã±Ä• ya anuppÄ• danamevet
uppanna_nti bahiddhÄ• vatthusmiá¹ƒyeva uppannaá¹ƒ. __abhidhamme_ (Dhs 204-209) par
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, a
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti evaá¹ƒ catunnaá¹ƒ abhibhÄ• yatanÄ• naá¹ƒ Ä•
__abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ ``kasmÄ• pana yathÄ• suttante ajjhattaá¹ƒ rÅ«pasa
rÅ«pÄ• ni passati parittÄ• nÄ«tiÄ• di vuttaá¹ƒ, evaá¹ƒ avatvÄ• idha catÅ«supi abhibhÄ• yat
arÅ«pasaÃ±Ã±itÄ• va vuttÄ• â€™â€™ ti codanaá¹ƒ katvÄ• ``ajjhattarÅ«pÄ• naá¹ƒ anabhib
kÄ• raá¹‡aá¹ƒ vatvÄ• ``tattha vÄ• idha vÄ• bahiddhÄ• rÅ«pÄ• neva abhibhavitabbÄ• ni, t

vattabbÄ• nÄ«ti tatrÄ• pi idhÄ• pi vuttÄ• ni, `ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™ ti idaá¹ƒ pana
desanÄ• vilÄ• samattamevÄ• â€™â€™ ti vuttaá¹ƒ.

ettha ca vaá¹‡á¹‡Ä• bhogarahitÄ• ni sahitÄ• ni ca sabbÄ• ni ``parittÄ• ni suvaá¹‡á¹‡adubba
vuttÄ• ni, tathÄ• ``appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti. atthi hi s
abhibhuyya, tÄ• ni ce kadÄ• ci vaá¹‡á¹‡avasena Ä• bhujitÄ• ni honti suvaá¹‡á¹‡adubbaá¹‡á
ti. pariyÄ• yakathÄ• hi suttantadesanÄ• ti. abhidhamme pana nippariyÄ• yadesanattÄ• vaá
visuá¹ƒ vuttÄ• ni, tathÄ• sahitÄ• ni. atthi hi ubhayattha abhibhavanavisesoti, tathÄ• idha pa
vimokkhÄ• nampi abhibhavanapariyÄ• yo atthÄ«ti ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ ti
paá¹-hamadutiyaabhibhÄ• yatanesu paá¹-hamavimokkho, tatiyacatutthaabhibhÄ• yatanesu
vaá¹‡á¹‡Ä• bhibhÄ• yatanesu tatiyavimokkho ca abhibhavanappavattito saá¹…gahito. __ab
247-249) pana nippariyÄ• yadesanattÄ• vimokkhÄ• bhibhÄ• yatanÄ• ni \Be III 248/ asaá¹…
vajjetvÄ• abhibhÄ• yatanÄ• ni kathitÄ• ni. sabbÄ• ni ca vimokkhakiccÄ• ni jhÄ• nÄ• ni vimo
tadetaá¹ƒ ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ ti Ä• gatassa abhibhÄ• yatanadvayassa a
avacanato ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«naÃ±ca sabbavimokkhakiccasÄ•
vavatthÄ• naá¹ƒ katanti viÃ±Ã±Ä• yati. ``ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatoâ€™â€™
katthacipi ``ajjhattaá¹ƒ rÅ«pÄ• ni passatÄ«â€™â€™ ti avatvÄ• sabbattha yaá¹ƒ vuttaá¹ƒ ``b
passatÄ«â€™â€™ ti, tassa kÄ• raá¹‡avacanaá¹ƒ. tena yaá¹ƒ aÃ±Ã±ahetukaá¹ƒ, taá¹ƒ tena
pana desanÄ• vilÄ• sahetukaá¹ƒ ajjhattaá¹ƒ arÅ«pasaÃ±Ã±itÄ• ya eva abhidhamme vacana
kÄ• raá¹‡aá¹ƒ maggitabbanti dasseti.

ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatÄ• ca tesaá¹ƒ bahiddhÄ• rÅ«pÄ• naá¹ƒ viya avib
III 230/ ca yathÄ• vuttavavatthÄ• navasena veditabbo veneyyajjhÄ• sayavasena vijjamÄ• na
``suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti eteneva siddhattÄ• na nÄ«lÄ• diabhibhÄ• ya
taá¹ƒ na. nÄ«lÄ• dÄ«su katÄ• dhikÄ• rÄ• naá¹ƒ nÄ«lÄ• dibhÄ• vasseva abhibhavanakÄ• ra
parisuddhÄ• parisuddhavaá¹‡á¹‡Ä• naá¹ƒ parittatÄ• vÄ• appamÄ• á¹‡atÄ• vÄ• abhibhav
nÄ«lÄ• dibhÄ• vo evÄ• ti. etesu ca parittÄ• dikasiá¹‡arÅ«pesu yaá¹ƒ yaá¹ƒ caritassa imÄ• n
ijjhanti, taá¹ƒ dassetuá¹ƒ __ ``imesu panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbasaá¹…gÄ• h
nÄ«lavaá¹‡á¹‡anÄ«lanidassananÄ«lanibhÄ• sÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena. __vaá¹‡á¹
sabhÄ• vavaá¹‡á¹‡avasena. __nidassanavasenÄ• _ti passitabbatÄ• vasena cakkhuviÃ±Ã±
gahetabbatÄ• vasena. __obhÄ• savasenÄ• _ti sappabhÄ• satÄ• ya avabhÄ• sanavasena.

icchÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vimokkhasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he (Sv-pá¹- II 129) __kenaá¹-á¹-henÄ• _ti kena sabhÄ• vena. sabhÄ• vo hi Ã
araá¹‡Ä«yato Ã±Ä• tabbato ``atthoâ€™â€™ ti vuccati, so eva \Be III 249/ ttha-kÄ• rassa á¹-

``aá¹-á¹-hoâ€™â€™ ti vutto. __adhimuccanaá¹-á¹-henÄ• _ti adhikaá¹ƒ savisesaá¹ƒ muccan
sabbassapi rÅ«pÄ• vacarajjhÄ• nassa vikkhambhanavasena paá¹-ipakkhato vimuttabhÄ• ve
jhÄ• naá¹ƒ sÄ• tisayaá¹ƒ paá¹-ipakkhato vimuccitvÄ• pavattati, so bhÄ• vanÄ• viseso dÄ«p
samÄ• najÄ• tiyuttopi bhÄ• vanÄ• visesena pavattiÄ• kÄ• raviseso. yathÄ• taá¹ƒ saddhÄ• v
tathÄ• paccanÄ«kadhammehi suá¹-á¹-hu vimuttatÄ• ya eva aniggahitabhÄ• vena nirÄ• saá
suá¹-á¹-hu adhimuccanaá¹-á¹-henapi __vimokkho_. tenÄ• ha __ ``Ä• rammaá¹‡e cÄ• â€™â
panattho_ti ayaá¹ƒ adhimuccanaá¹-á¹-ho __pacchime vimokkhe_ nirodhe __natthi_. kevalo
tattha labbhati, taá¹ƒ sayameva parato vakkhati.

__rÅ«pÄ«_ti yenÄ• yaá¹ƒ sasantatipariyÄ• pannena rÅ«pena samannÄ• gato, taá¹ƒ yassa
visiá¹-á¹-harÅ«paá¹ƒ hoti, yena visiá¹-á¹-hena rÅ«pena ``rÅ«pÄ«â€™â€™ ti vucceyya rÅ«pÄ
atisayatthadÄ«panato, tadeva sasantatipariyÄ• pannarÅ«passa vasena paá¹-iladdhajjhÄ• na
rÅ«pibhÄ• vasÄ• dhakanti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``ajjhattaâ€™â€™ _ntiÄ• di. __rÅ
uttarapadalopena. __rÅ«pÄ• nÄ«_ti panettha purimapadalopo daá¹-á¹-habbo. tena vuttaá¹ƒ
rÅ«pÄ• nÄ«â€™â€™ _ti. rÅ«pe kasiá¹‡arÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• \Ne III 231/, sÄ
rÅ«pasaÃ±Ã±Ä«, saÃ±Ã±Ä• sÄ«sena jhÄ• naá¹ƒ vadati. tappaá¹-ipakkhena __arÅ«pasaÃ±Ã
na rÅ«pasaÃ±Ã±Ä«â€™â€™ _tiÄ• di.

__anto appanÄ• yaá¹ƒ ``subhaâ€™â€™ nti Ä• bhogo natthÄ«_ti iminÄ• pubbÄ• bhogavas
dasseti. evaÃ±hettha tathÄ• vattabbatÄ• patticodanÄ• anavaá¹-á¹-hÄ• nÄ• hoti. yasmÄ• s
vaá¹‡á¹‡akasiá¹‡esu tattha katÄ• dhikÄ• rÄ• naá¹ƒ abhirativasena suá¹-á¹-hu adhimuccana
tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ tathÄ• tatiyo vimokkho saá¹ƒvaá¹‡á¹‡ito. yasmÄ• pana me
bhÄ• vanÄ• satte appaá¹-ikÅ«lato dahanti, te subhato adhimuccitvÄ• pavattati, tasmÄ• __
(Paá¹-is I 212-213) brahmavihÄ• rabhÄ• vanÄ• ``subhavimokkhoâ€™â€™ ti vuttÄ• . tayida
pariyÄ• yena vuttattÄ• na virujjhatÄ«ti daá¹-á¹-habbaá¹ƒ.

__sabbaso_ti \Be III 250/ anavasesato. na hi catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ ekadeso
__vissaá¹-á¹-hattÄ• _ti yathÄ• paricchinnakÄ• le nirodhitattÄ• . __uttamo vimokkho nÄ• ma_
samÄ• pajjitabbato ariyaphalapariyosÄ• nattÄ• diá¹-á¹-heva dhamme nibbÄ• nappattibhÄ•

vimokkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anariyavohÄ• rasuttavaá¹‡á¹‡anÄ•

<67> sattame anariyÄ• naá¹ƒ lÄ• makÄ• naá¹ƒ vohÄ• ro __anariyavohÄ• ro. diá¹-á¹-havÄ•
mayÄ• ti evaá¹ƒ vÄ• ditÄ• . evaá¹ƒ sesesupi. ettha ca taá¹ƒtaá¹ƒsamuá¹-á¹-hÄ• pakacetanÄ
tenÄ• ha __ ``yÄ• hi cetanÄ• hÄ«â€™â€™ _tiÄ• di.

anariyavohÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. parisÄ• suttavaá¹‡á¹‡anÄ•

<69> navame (Sv-pá¹- II 172) samÄ• gantabbato, samÄ• gacchatÄ«ti vÄ• samÄ• gamo, p
samÄ• gamo __bimbisÄ• rasamÄ• gamo_. sesadvayepi eseva nayo. bimbisÄ• ra ... pe ... s
khattiyaparisanti yojanÄ• . __aÃ±Ã±esu cakkavÄ• á¸·esupi labbhateva_ satthu \Ne III 232/
khattiyaparisÄ• diupasaá¹…kamanaá¹ƒ. Ä• dito tehi saddhiá¹ƒ satthu bhÄ• sanaá¹ƒ __Ä• lÄ
kathanappaá¹-ikathanaá¹ƒ __sallÄ• po_. dhammÅ«pasaá¹ƒhitÄ• pucchÄ• paá¹-ipucchÄ• _
saá¹‡á¹-hÄ• naá¹ƒ paá¹-icca kathitaá¹ƒ_ saá¹‡á¹-hÄ• napariyÄ• yattÄ• vaá¹‡á¹‡a-saddass
hatthirÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• â€™â€™ tiÄ• dÄ«su (SN a I 138) viya. __tesa_n
ubhayapadÄ• pekkhaá¹ƒ ``tesampi lakkhaá¹‡asaá¹‡á¹-hÄ• naá¹ƒ viya satthu sarÄ«rasaá¹‡á
kevalaá¹ƒ paÃ±Ã±Ä• yati evÄ• â€™â€™ ti. nÄ• pi Ä• muttamaá¹‡ikuá¹‡á¸• alo bhagavÄ• h
__chinnassarÄ• _ti dvidhÄ• bhinnassarÄ• . __gaggarassarÄ• _ti jajjaritassarÄ• . __bhÄ• sa
sattÄ• naá¹ƒ bhÄ• sÄ• to aÃ±Ã±aá¹ƒ bhÄ• saá¹ƒ. __vÄ«maá¹ƒsÄ• _ti cintanÄ• . __kimattha
idaá¹ƒ nanu attÄ• naá¹ƒ jÄ• nÄ• petvÄ• dhamme kathite tesaá¹ƒ sÄ• tisayo \Be III 251/ pas
adhippÄ• yena vuttaá¹ƒ? yesaá¹ƒ attÄ• naá¹ƒ ajÄ• nÄ• petvÄ• va dhamme kathite pasÄ• d
tÄ• dise sandhÄ• ya satthÄ• tathÄ• karoti. tattha payojanamÄ• ha __ ``vÄ• sanatthÄ• yÄ•
sutopÄ«_ti evaá¹ƒ aviÃ±Ã±Ä• tadesako aviÃ±Ã±Ä• tÄ• gamanopi suto dhammo attano dha
paccayo hoti_ suá¹‡antassa.

parisÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhÅ«micÄ• lasuttavaá¹‡á¹‡anÄ•

<70> dasame (Sv-pá¹- II 167; Spk-pá¹- II 5.822) __udenayakkhassa cetiyaá¹-á¹-hÄ• ne_ti u
yakkhassa Ä• yatanabhÄ• vena iá¹-á¹-hakÄ• hi kate mahÄ• janassa cittÄ«kataá¹-á¹-hÄ• ne.
bhagavantaá¹ƒ uddissa katavihÄ• ro. __vuccatÄ«_ti purimavohÄ• rena ``udenaá¹ƒ cetiyaâ€
__gotamakÄ• dÄ«supÄ«_ti ``gotamakaá¹ƒ cetiyaâ€™â€™ ntiÄ• dÄ«supi. __eseva nayo_ti
katavihÄ• rabhÄ• vaá¹ƒ atidisati. tathÄ• hi __sattamba_nti kikissa raÃ±Ã±o dhÄ«taro satta
saá¹ƒvegajÄ• tÄ• gehato nikkhamitvÄ• tattha padhÄ• naá¹ƒ padahiá¹ƒsu, taá¹ƒ á¹-hÄ• naá
cetiyaâ€™â€™ _nti vadanti. __bahuputtaka_nti ca bahupÄ• roho eko nigrodharukkho, tasm
devataá¹ƒ bahÅ« manussÄ• putte patthenti, tadupÄ• dÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ __ ``bahup
paÃ±Ã±Ä• yittha. __sÄ• randadassa_ nÄ• ma yakkhassa vasitaá¹-á¹-hÄ• naá¹ƒ, __cÄ• pÄ•
vasitaá¹-á¹-hÄ• naá¹ƒ, iti sabbÄ• nevetÄ• ni buddhuppÄ• dato pubbadevatÄ• pariggahetvÄ
voharitÄ• ni, bhagavato vihÄ• re katepi tatheva saÃ±jÄ• nanti. __ramaá¹‡Ä«yÄ• _ti ettha ve
bhÅ«mibhÄ• gasampattiyÄ• sulabhapiá¹‡á¸• atÄ• ya ramaá¹‡Ä«yabhÄ• vo veditabbo. vihÄ
nÄ• tidÅ«ratÄ• ya naccÄ• sannatÄ• ya gamanÄ• gamanasampattiyÄ• anÄ• kiá¹‡á¹‡avihÄ•

chÄ• yudakasampattiyÄ• pavivekapatirÅ«patÄ• ya ca ramaá¹‡Ä«yatÄ• daá¹-á¹-habbÄ• .

__vaá¸• á¸• hitÄ• _ti \Ne III 233/ bhÄ• vanÄ• pÄ• ripÅ«rivasena paribrÅ«hitÄ• . __punappu
bahulÄ«karaá¹‡ena aparÄ• paraá¹ƒ pavattitÄ• . __yuttayÄ• naá¹ƒ viya katÄ• _ti yathÄ• \Be
yuttamÄ• jaÃ±Ã±ayÄ• naá¹ƒ chekena sÄ• rathinÄ• adhiá¹-á¹-hitaá¹ƒ yathÄ• ruci pavattati, e
pavattirahataá¹ƒ gamitÄ• . __patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti adhiá¹-á¹-hÄ• naá¹-á¹-hena. __
sabbaso upakkilesavisodhanena iddhivisayatÄ• ya patiá¹-á¹-hÄ• nabhÄ• vato suvisodhitapa
__adhiá¹-á¹-hitÄ• _ti paá¹-ipakkhadÅ«rÄ«bhÄ• vato subhÄ• vitabhÄ• vena taá¹ƒtaá¹ƒadhiá¹
á¹-hapitÄ• . __samantato citÄ• _ti sabbabhÄ• gena bhÄ• vanupacayaá¹ƒ gamitÄ• . tenÄ• ha
_ti. __suá¹-á¹-hu samÄ• raddhÄ• _ti iddhibhÄ• vanÄ• ya sikhÄ• ppattiyÄ• sammadeva saá¹

__aniyamenÄ• _ti ``yassa kassacÄ«â€™â€™ ti aniyamavacanena. __niyametvÄ• _ti ``tath
sarÅ«padassanena niyametvÄ• . __Ä• yuppamÄ• á¹‡a_nti (Sv-pá¹- I 40; DN abhi0 á¹-Ä«0 I
vadati. kiá¹ƒ panettha paramÄ• yu nÄ• ma, kathaá¹ƒ vÄ• taá¹ƒ paricchinnappamÄ• á¹‡anti
tesaá¹ƒ sattÄ• naá¹ƒ tasmiá¹ƒ tasmiá¹ƒ bhavavisese purimasiddhabhavapatthanÅ«panissay
sarÄ«rÄ• vayavavaá¹‡á¹‡asaá¹‡á¹-hÄ• nappamÄ• á¹‡Ä• divisesÄ• viya taá¹ƒtaá¹ƒgatinikÄ
niyatapariccheda gabbhaseyyakakÄ• mÄ• vacaradevarÅ«pÄ• vacarasattÄ• naá¹ƒ
sukkasoá¹‡itautubhojanÄ• diutuÄ• dipaccuppannapaccayÅ«patthambhito vipÄ• kappaband
yathÄ• sakaá¹ƒ khaá¹‡amattÄ• vaá¹-á¹-hÄ• yÄ«nampi attano sahajÄ• tÄ• naá¹ƒ rÅ«pÄ• rÅ«
á¹-hapanÄ• kÄ• ravuttitÄ• ya pavattanakÄ• ni rÅ«pÄ• rÅ«pajÄ«vitindriyÄ• ni yasmÄ• na ke
khaá¹‡aá¹-hitiyÄ• eva kÄ• raá¹‡abhÄ• vena anupÄ• lakÄ• ni, atha kho yÄ• va bhavaá¹…gu
avicchedahetubhÄ• venapi, tasmÄ• Ä• yuhetukattÄ• kÄ• raá¹‡Å«pacÄ• rena Ä• yu, ukkaá
paramÄ• yÅ«ti ca vuccati. taá¹ƒ pana devÄ• naá¹ƒ nerayikÄ• naá¹ƒ uttarakurukÄ• naÃ±ca n
uttarakurukÄ• naá¹ƒ pana ekantaniyatapariccheda meva, avasiá¹-á¹-hamanussapetatiracchÄ
ciraá¹-á¹-hitisaá¹ƒvattanikakammabahule kÄ• le taá¹ƒkammasahitasantÄ• najanitasukkasoá
taá¹ƒmÅ«lakÄ• naÃ±ca candasÅ«riyasamavisamaparivattanÄ• dijanitautuÄ• hÄ• rÄ• disam
cirÄ• cirakÄ• lato aniyatapariccheda á¹ƒ, tassa ca yathÄ• purimasiddhabhavapatthanÄ• vas
taá¹ƒtaá¹ƒgatinikÄ• yÄ• dÄ«su vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divisesaniyamo siddho dassanÄ•
gahaá¹‡asiddhiyÄ• . evaá¹ƒ tÄ• su tÄ• su upapattÄ«su nibbattasattÄ• naá¹ƒ yebhuyyena
samappamÄ• á¹‡aá¹-á¹-hitikÄ• laá¹ƒ \Be III 253/ dassanÄ• nussavehi labhitvÄ• taá¹ƒparam
pavattitabhavapatthanÄ• vasena Ä• dito paricchedaniyamo veditabbo. yasmÄ• pana kamm
yathÄ• taá¹ƒtaá¹ƒupapattiniyatavaá¹‡á¹‡Ä• dinibbattane samatthaá¹ƒ, evaá¹ƒ niyatÄ• yupa
paricchedÄ• tikkamena \Ne III 234/ vipÄ• kanibbattane samatthaá¹ƒ na hoti, tasmÄ• vuttaá
tasmiá¹ƒ kÄ• le yaá¹ƒ manussÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, taá¹ƒ paripuá¹‡á¹‡aá¹ƒ karo

__mahÄ• sÄ«vatthero_ pana ``mahÄ• bodhisattÄ• naá¹ƒ carimabhave paá¹-isandhidÄ• yin
asaá¹…khyeyyÄ• yukatÄ• saá¹ƒvattanasamatthataá¹ƒ hadaye á¹-hapetvÄ• buddhÄ• naÃ±c

parissayavikkhambhanasamatthatÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• evÄ• ti imaá¹ƒ bhaddakappan
avoca. __khaá¹‡á¸• iccÄ• dÄ«hi abhibhuyyatÄ«_ti etena yathÄ• iddhibalena jarÄ• ya na pa
maraá¹‡assapi na paá¹-ighÄ• toti atthato Ä• pannamevÄ• ti. ``kva saro khitto, kva ca nipatito
vuá¹-á¹-hitenapi theravÄ• dena aá¹-á¹-hakathÄ• vacanameva samatthitanti daá¹-á¹-habbaá¹
vuccati ... pe ... niyÄ• mitaâ€™â€™ _nti.

__oá¸·Ä• rike nimitte_ti thÅ«le saÃ±Ã±uppÄ• dane. thÅ«lasaÃ±Ã±uppÄ• danaÃ±hetaá¹ƒ ``
kappaâ€™â€™ nti sakalaá¹ƒ kappaá¹ƒ avaá¹-á¹-hÄ• nayÄ• canÄ• ya, yadidaá¹ƒ ``yassa ka
iddhipÄ• dÄ• bhÄ• vitÄ• â€™â€™ tiÄ• dinÄ• aÃ±Ã±Ä• padesena attano caturiddhipÄ• dab
avaá¹-á¹-hÄ• nasamatthatÄ• vibhÄ• vanaá¹ƒ. __obhÄ• se_ti pÄ• kaá¹-avacane. pÄ• kaá¹-av
pariyÄ• yaá¹ƒ muÃ±citvÄ• ujukameva attano adhippÄ• yavibhÄ• vanaá¹ƒ. __pariyuá¹-á¹-hit
atthÄ• natthaá¹ƒ sallakkhetuá¹ƒ na sakkÄ• , evaá¹ƒ abhibhÅ«tacitto. so pana abhibhavo ma
appakassa udakassa ajjhottharaá¹‡aá¹ƒ viya ahosÄ«ti vuttaá¹ƒ __ ``ajjhotthaá¹-acittoâ€™â€
therato, ariyehi vÄ• aÃ±Ã±opi yo koci puthujjano. puthujjanaggahaá¹‡aÃ±cettha yathÄ• sa
appahÄ«navipallÄ• so mÄ• rena pariyuá¹-á¹-hitacitto kiÃ±ci atthÄ• natthaá¹ƒ sallakkhetuá¹ƒ
thero bhagavatÄ• katanimittobhÄ• saá¹ƒ sabbaso na sallakkhesÄ«ti dassanatthaá¹ƒ. tenÄ•
_tiÄ• di.

__cattÄ• ro_ \Be III 254/ __vipallÄ• sÄ• _ti asubhe ``subhaâ€™â€™ nti saÃ±Ã±Ä• vipallÄ•
dukkhe ``sukhaâ€™â€™ nti saÃ±Ã±Ä• vipallÄ• so, cittavipallÄ• soti ime cattÄ• ro vipallÄ• s
itare aá¹-á¹-ha vipallÄ• sÄ• pahÄ«nÄ• , tathÄ• pi yathÄ• vuttÄ• naá¹ƒ catunnaá¹ƒ vipallÄ• s
appahÄ«nabhÄ• vena. __assÄ• _ti therassa. __maddatÄ«_ti phusanamattena maddanto vi
maddite sattÄ• naá¹ƒ maraá¹‡ameva siyÄ• . __kiá¹ƒ sakkhissati, _ na sakkhissatÄ«ti adhipp
sakkhissati, nanu esa aggasÄ• vakassa kucchiá¹ƒ paviá¹-á¹-hoti? saccaá¹ƒ paviá¹-á¹-ho, ta
Ä• nubhÄ• vadassanatthaá¹ƒ, na vibÄ• dhanÄ• dhippÄ• yena. vibÄ• dhanÄ• dhippÄ• yena
sakkhissatÄ«â€™â€™ ti vuttaá¹ƒ hadayamaddanassa adhikatattÄ• . __nimittobhÄ• sa_nti e
bhagavÄ• kappaâ€™â€™ nti sakalakappaá¹ƒ avaá¹-á¹-hÄ• nayÄ• canÄ• ya \Ne III 235/ ``y
cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• â€™â€™ tiÄ• dinÄ• aÃ±Ã±Ä• padesena attano caturidd
kappaá¹ƒ avaá¹-á¹-hÄ• nasamatthatÄ• vasena saÃ±Ã±uppÄ• danaá¹ƒ nimittaá¹ƒ. tathÄ• pa
ujukameva attano adhippÄ• yavibhÄ• vanaá¹ƒ obhÄ• so. __jÄ• nantoyevÄ• _ti mÄ• rena pa
jÄ• nantoyeva. attano aparÄ• dhahetuto sattÄ• naá¹ƒ soko tanuko hoti, na balavÄ• ti Ä• ha
sokatanukaraá¹‡atthaâ€™â€™ _nti. kiá¹ƒ pana thero mÄ• rena pariyuá¹-á¹-hitacittakÄ• le p
jÄ• nÄ• tÄ«ti? na jÄ• nÄ• ti sabhÄ• vena, buddhÄ• nubhÄ• vena pana jÄ• nÄ• ti.

__gaccha tvaá¹ƒ, Ä• nandÄ• _ti yasmÄ• divÄ• vihÄ• ratthÄ• ya idhÄ• gato, tasmÄ• , Ä• na
yathÄ• rucitaá¹-á¹-hÄ• naá¹ƒ divÄ• vihÄ• rÄ• ya. tenÄ• ha __ ``yassadÄ• ni kÄ• laá¹ƒ maÃ±
niyojento_ guá¹‡amÄ• raá¹‡ena __mÄ• reti, _ virÄ• gavibandhanena vÄ• jÄ• tinimittatÄ• ya
mÄ• rento viya hotÄ«ti __ ``mÄ• retÄ«ti mÄ• roâ€™â€™ _ti vuttaá¹ƒ. ati viya pÄ• patÄ• ya

kaá¹‡hadhammehi samannÄ• gato __kaá¹‡ho_. virÄ• gÄ• diguá¹‡Ä• naá¹ƒ antakaraá¹‡ato
anatthÄ• vahaá¹ƒ paá¹-ipattiá¹ƒ na muÃ±catÄ«ti __namuci_. attano mÄ• rapÄ• sena pamat
bandhÅ« etassÄ• ti __pamattabandhu_. sattamasattÄ• hato paraá¹ƒ satta ahÄ• ni sandhÄ•
sattÄ• heâ€™â€™ _ti na pana pallaá¹…kasattÄ• hÄ• di viya niyatakiccassa aá¹-á¹-hamasat
sattamasattÄ• hassa hi parato ajapÄ• lanigrodhamÅ«le \Be III 255/ mahÄ• brahmuno sakka
paá¹-iÃ±Ã±Ä• tadhammadesanaá¹ƒ bhagavantaá¹ƒ Ã±atvÄ• ``idÄ• ni satte dhammadesanÄ
samatikkamÄ• pessatÄ«â€™â€™ ti saÃ±jÄ• tadomanasso hutvÄ• á¹-hito cintesi --- ``hand
parinibbÄ• pessÄ• mi, evamassa manoratho aÃ±Ã±athattaá¹ƒ gamissati, mama ca manorat
evaá¹ƒ pana cintetvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• ekamantaá¹ƒ á¹-hito ``parinibbÄ
bhagavÄ• â€™â€™ tiÄ• dinÄ• parinibbÄ• naá¹ƒ yÄ• ci. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``aá¹
_tiÄ• di. tattha __ajjÄ• _ti Ä• yusaá¹…khÄ• rossajjanadivasaá¹ƒ sandhÄ• yÄ• ha. __bhagav
atibandhanÄ• dhippÄ• yaá¹ƒ jÄ• nantopi taá¹ƒ anÄ• vikatvÄ• parinibbÄ• nassa akÄ• labhÄ
__paá¹-ikkhipi_. tenÄ• ha __ ``na tÄ• vÄ• haâ€™â€™ _ntiÄ• di.

__maggavasena byattÄ• _ti saccasampaá¹-ivedhaveyyattiyena byattÄ• . __tatheva vinÄ«tÄ
kilesÄ• naá¹ƒ samucchedavinayena vinÄ«tÄ• . __tathÄ• visÄ• radÄ• _ti ariyamaggÄ• dhiga
vesÄ• rajjappattiyÄ• visÄ• radÄ• , sÄ• rajjakarÄ• naá¹ƒ diá¹-á¹-hivicikicchÄ• dipÄ• padham
visÄ• radabhÄ• vaá¹ƒ pattÄ• ti attho. yassa sutassa vasena vaá¹-á¹-adukkhato nissaraá¹‡aâ
idha ukkaá¹-á¹-haniddesena sutanti adhippetanti Ä• ha __ ``tepiá¹-akavasenÄ• â€™â€™ _ti
piá¹-akÄ• naá¹ƒ samÅ«ho __tepiá¹-akaá¹ƒ_ \Ne III 236/, tÄ«á¹‡i vÄ• piá¹-akÄ• ni tipiá¹-akaâ
__tepiá¹-akaá¹ƒ, _ tassa vasena. __tamevÄ• _ti yaá¹ƒ taá¹ƒ tepiá¹-akaá¹ƒ sotabbabhÄ• ven
vuttaá¹ƒ, tameva. __dhamma_nti pariyattidhammaá¹ƒ. __dhÄ• rentÄ«_ti suvaá¹‡á¹‡abhÄ• j
viya avinassantaá¹ƒ katvÄ• suppaguá¹‡asuppavattibhÄ• vena dhÄ• renti hadaye á¹-hapent
pariyattidhammavasena bahussutadhammadharabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni paá¹-ivedha
dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ariyadhammassÄ• _ti maggaphalad
lokuttaradhammassa. __anudhammabhÅ«ta_nti adhigamÄ• ya anurÅ«padhammabhÅ«taá¹
tameva vipassanÄ• dhammamÄ• ha, chabbidhÄ• visuddhiyo vÄ• . __anudhamma_nti tassÄ
anurÅ«paá¹ƒ abhisallekhitaá¹ƒ appichatÄ• didhammaá¹ƒ. __caraá¹‡asÄ«lÄ• _ti samÄ• dÄ•
anumaggaphaladhammo etissÄ• ti vÄ• __anudhammÄ• , _ vuá¹-á¹-hÄ• nagÄ• minÄ« vipas
__attano Ä• cariyavÄ• da_nti attano Ä• cariyassa sammÄ• sambuddhassa vÄ• daá¹ƒ. sade
Ä• cÄ• rasikkhÄ• panena __Ä• cariyo, _ bhagavÄ• , tassa vÄ• do, catusaccadesanÄ• .

__Ä• cikkhissantÄ«_ti \Be III 256/ Ä• dito kathessanti, attanÄ• uggahitaniyÄ• mena pare u
attho. __desessantÄ«_ti vÄ• cessanti, pÄ• á¸·iá¹ƒ sammÄ• pabodhessantÄ«ti attho. __paÃ
pajÄ• nÄ• pessanti, saá¹…kÄ• sessantÄ«ti attho. __paá¹-á¹-hapessantÄ«_ti pakÄ• rehi á¹-h
pakÄ• sessantÄ«ti attho. __vivarissantÄ«_ti vivaá¹-aá¹ƒ karissanti. __vibhajissantÄ«_ti vibh
__uttÄ• nÄ«karissantÄ«_ti anuttÄ• naá¹ƒ gambhÄ«raá¹ƒ uttÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ karissa
ettha __dhamma_-saddo kÄ• raá¹‡apariyÄ• yo ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isamb

720) viyÄ• ti Ä• ha __ ``sahetukena sakÄ• raá¹‡ena vacanenÄ• â€™â€™ _ti. __sappÄ• á¹-
yathÄ• paravÄ• daá¹ƒ bhaÃ±jitvÄ• sakavÄ• do patiá¹-á¹-hahati, evaá¹ƒ hetudÄ• haraá¹‡eh
sampÄ• detvÄ• dhammaá¹ƒ kathessanti. tenÄ• ha __ ``niyyÄ• nikaá¹ƒ katvÄ• dhammaá¹ƒ
navavidhaá¹ƒ lokuttaradhammaá¹ƒ pabodhessantÄ«ti attho. ettha ca ``paÃ±Ã±apessantÄ«â
padehi cha atthapadÄ• ni dassitÄ• ni, Ä• dito pana dvÄ«hi padehi cha byaÃ±janapadÄ• ni.
buddhavacanaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nayena saá¹…gahetvÄ• dassitaá¹ƒ hoti. vuttaÃ±heta
saá¹…gahavÄ• ro) ``dvÄ• dasa padÄ• ni suttaá¹ƒ, taá¹ƒ sabbaá¹ƒ byaÃ±janaÃ±ca attho cÄ

__sikkhÄ• ttayasaá¹…gahita_nti adhisÄ«lasikkhÄ• disikkhÄ• ttayasaá¹…gahaá¹ƒ. __sakala
anavasesaá¹ƒ satthusÄ• sanabhÅ«taá¹ƒ seá¹-á¹-hacariyaá¹ƒ. __samiddha_nti sammadeva
__jhÄ• nassÄ• davasenÄ• _ti tehi tehi bhikkhÅ«hi samadhigatajjhÄ• nasukhavasena. __vuc
uá¸·Ä• rapaá¹‡Ä«tabhÄ• vÅ«pagamena sabbaso parivuddhimupagataá¹ƒ. __sabbapÄ• liph
abhiÃ±Ã±Ä• sampattivasena_ abhiÃ±Ã±Ä• sampadÄ• hi sÄ• sanÄ• bhivuddhiyÄ• \Ne III 23
__patiá¹-á¹-hitavasenÄ• _ti patiá¹-á¹-hÄ• navasena, patiá¹-á¹-happattiyÄ• ti attho. paá¹-ivedh
janassa hitanti __bÄ• hujaÃ±Ã±aá¹ƒ_. tenÄ• ha __ ``mahÄ• janÄ• bhisamayavasenÄ• â€™
bhÅ«taá¹ƒ jÄ• taá¹ƒ, puthu vÄ• puthuttaá¹ƒ pattanti __puthubhÅ«taá¹ƒ_. tenÄ• ha __ ``sab
pattaâ€™â€™ _nti. __suá¹-á¹-hu pakÄ• sita_nti suá¹-á¹-hu sammadeva Ä• dikalyÄ• á¹‡Ä• c

__satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• _ti ayaá¹ƒ kÄ• yÄ• divibhÄ• go attabhÄ• vasaÃ±Ã±ito
ettakaá¹ƒ kÄ• laá¹ƒ vahito, idÄ• ni pana na vahitabbo, etassa avahanatthaÃ±hi cirataraá¹ƒ k
ariyamaggasambhÄ• ro sambhato, svÄ• yaá¹ƒ ariyamaggo paá¹-ividdho. yato ime kÄ• yÄ• c
sabhÄ• vÄ• dito sammadeva pariÃ±Ã±Ä• tÄ• ti catubbidhampi sammÄ• satiá¹ƒ yatÄ• tathaá
upaá¹-á¹-hitaá¹ƒ katvÄ• . __Ã±Ä• á¹‡ena paricchinditvÄ• _ti imassa attabhÄ• vasaÃ±Ã±itas
payojanabhÅ«taá¹ƒ attahitaá¹ƒ tÄ• va bodhimÅ«le eva parisamÄ• pitaá¹ƒ, parahitaá¹ƒ pana
parisamÄ• pitabbaá¹ƒ, taá¹ƒ idÄ• ni mÄ• sattayeneva parisamÄ• panaá¹ƒ pÄ• puá¹‡issati, a
visÄ• khÄ• puá¹‡á¹‡amÄ• yaá¹ƒ parinibbÄ• yissÄ• mÄ«ti evaá¹ƒ buddhaÃ±Ä• á¹‡ena paric
nicchayaá¹ƒ katvÄ• . __Ä• yusaá¹…khÄ• raá¹ƒ vissajjÄ«_ti Ä• yuno jÄ«vitassa abhisaá¹…kh
phalasamÄ• pattidhammaá¹ƒ na samÄ• pajjissÄ• mÄ«ti vissajji. taá¹ƒvissajjaneneva tena ab
jÄ«vitasaá¹…khÄ• raá¹ƒ ``na pavattessÄ• mÄ«â€™â€™ ti vissajji. tenÄ• ha __ ``tatthÄ• â€™

á¹-hÄ• namahantatÄ• yapi pavattiÄ• kÄ• ramahantatÄ• yapi __mahanto pathavÄ«kampo_.
bhÅ«micÄ• lassa mahantattaá¹ƒ dassetuá¹ƒ __ ``tadÄ• kira ... pe ... kampitthÄ• â€™â€™ _
jÄ• bhikkhettabhÅ«tÄ• dasasahassÄ« lokadhÄ• tu eva, na yÄ• kÄ• ci. yÄ• mahÄ• bhinÄ«
kampittha, tadÄ• pi tattikÄ• ya eva kampane kiá¹ƒ kÄ• raá¹‡aá¹ƒ? jÄ• tikkhettabhÄ• vena ta
katattÄ• , pariggahakaraá¹‡aá¹ƒ cassa dhammatÄ• vasena veditabbaá¹ƒ. tathÄ• hi purimab
jÄ• tikkhettaá¹ƒ ahosi. tathÄ• hi vuttaá¹ƒ ``dasasahassÄ« lokadhÄ• tu, nissaddÄ• hoti nirÄ«
mahÄ• samuddo Ä• bhujati, dasasahassÄ« pakampatÄ«â€™â€™ ti (Bv II 84-91) ca Ä• di. u
chappakÄ• rapavedhanena avÄ«tarÄ• ge bhiá¹ƒsetÄ«ti bhiá¹ƒsano, so eva __bhiá¹ƒsanako

``bhayajanakoâ€™â€™ _ti. __devabheriyo_ti devadundubhisaddassa pariyÄ• yavacanama
``dundubhÄ«â€™â€™ ti adhippetÄ• , atha kho uppÄ• tabhÄ• vena labbhamÄ• no Ä• kÄ• s
``devoâ€™â€™ _tiÄ• di. __devo_ti megho. tassa hi gajjabhÄ• vena Ä• kÄ• sassa vassÄ• b
sadde niccharante devadundubhisamaÃ±Ã±Ä• . tenÄ• ha __ ``devo sukkhagajjitaá¹ƒ gajjÄ«

__pÄ«tivegavissaá¹-á¹-ha_nti \Ne III 238/ ``evaá¹ƒ cirataraá¹ƒ kÄ• laá¹ƒ vahito ayaá¹ƒ attab
dukkhabhÄ• ro, idÄ• ni na cirasseva nikkhipissÄ• mÄ«â€™â€™ ti saÃ±jÄ• tasomanasso bh
pÄ«tivegavissaá¹-á¹-haá¹ƒ udÄ• naá¹ƒ udÄ• nesi. evaá¹ƒ \Be III 258/ pana udÄ• nentena a
hotÄ«ti dassanatthaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tulÄ«yatÄ«ti __tula_nti tula-saddo kammasÄ• dhanoti dassetuá¹ƒ __ ``tulitaâ€™â€™ _ntiÄ
appÄ• nubhÄ• vatÄ• ya __paricchinnaá¹ƒ_. tathÄ• hi taá¹ƒ parito khaá¹‡á¸• itabhÄ• vena `
paá¹-ipakkhavikkhambhanato dÄ«ghasantÄ• natÄ• ya vipulaphalatÄ• ya ca __na tulaá¹ƒ_ n
kÄ• raá¹‡ehi pubbe avisesato mahaggataá¹ƒ ``atulaâ€™â€™ nti vuttaá¹ƒ, tÄ• ni kÄ• raá¹‡Ä
arÅ«passa sÄ• tisayÄ• ni vijjantÄ«ti arÅ«pÄ• vacaraá¹ƒ ``atulaâ€™â€™ nti vuttaá¹ƒ itaraÃ±
__appavipÄ• ka_nti tÄ«supi kammesu yaá¹ƒ tanuvipÄ• kaá¹ƒ hÄ«naá¹ƒ, taá¹ƒ tulaá¹ƒ. __ba
mahÄ• vipÄ• kaá¹ƒ paá¹‡Ä«taá¹ƒ, taá¹ƒ atulaá¹ƒ. yaá¹ƒ panettha majjhimaá¹ƒ, taá¹ƒ hÄ«na
dvidhÄ• bhinditvÄ• dvÄ«supi bhÄ• gesu pakkhipitabbaá¹ƒ. hÄ«nattikavaá¹‡á¹‡anÄ• yaá¹ƒ
appabahuvipÄ• kataá¹ƒ niddhÄ• retvÄ• tassa vasena tulÄ• tulabhÄ• vo veditabbo. sambha
Ä• ha __ ``sambhavahetubhÅ«taâ€™â€™ _nti. __niyakajjhattarato_ti sasantÄ• nadhamme
gocarÄ• sevanÄ• ya ca nirato. savipÄ• kampi samÄ• naá¹ƒ pavattivipÄ• kamattadÄ• yikam
sambhavaá¹ƒ, na ca taá¹ƒ kÄ• mÄ• dibhavÄ• bhisaá¹…khÄ• rakanti tato visesanatthaá¹ƒ ``
``bhavasaá¹…khÄ• raâ€™â€™ _nti vuttaá¹ƒ. __ossajÄ«_ti ariyamaggena avassaji. __kava
pariyonandhitvÄ• á¹-hitaá¹ƒ attani sambhÅ«tattÄ• __attasambhavaá¹ƒ_ kilesaÃ±ca abhind
kilesabhedasahabhÄ• vikammossajjanaá¹ƒ dassento tadubhayassa kÄ• raá¹‡amavoca __ `
_ti.

paá¹-hamavikappe avasajjanameva vuttaá¹ƒ, ettha avasajjanÄ• kÄ• roti taá¹ƒ dassento __
_tiÄ• dimÄ• ha. tattha __tÄ«rento_ti ``uppÄ• do bhayaá¹ƒ, anuppÄ• do khemaâ€™â€™ nti
vÄ«maá¹ƒsanto. __ ``tulento tÄ«rentoâ€™â€™ _tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ
``paÃ±cakkhandhÄ• â€™â€™ _tiÄ• diá¹ƒ vatvÄ• bhavasaá¹…khÄ• rassa avasajjanÄ• kÄ•
__eva_ntiÄ• dinÄ• pana udÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ Ä• dito vuttamatthaá¹ƒ niga

__ya_nti (Sv-pá¹- II 171) karaá¹‡e, adhikaraá¹‡e vÄ• paccattavacananti Ä• ha __ ``yena sa
samayeâ€™â€™ _ti. __ukkhepakavÄ• tÄ• _ti udakasandhÄ• rakavÄ• taá¹ƒ upacchinditvÄ•
259/ khepakavÄ• tÄ• . __saá¹-á¹-hi ... pe ... bahala_nti idaá¹ƒ tassa vÄ• tassa ubbedhappa
vuttaá¹ƒ \Ne III 239/, Ä• yÄ• mavitthÄ• rato pana dasasahassacakkavÄ• á¸·appamÄ• á¹‡aá
koá¹-isatasahassacakkavÄ• á¸·appamÄ• á¹‡ampi udakasandhÄ• rakavÄ• taá¹ƒ upacchinda

vÄ• tena patiá¹-á¹-hitÄ• kÄ• se. __puna vÄ• to_ti ukkhepakavÄ• te tathÄ• katvÄ• vigate uc
__Ä• bandhitvÄ• gaá¹‡hÄ• ti_. yathÄ• taá¹ƒ udakaá¹ƒ na bhassati, evaá¹ƒ upatthambhent
Ä• bandhanavitÄ• navasena bandhitvÄ• gaá¹‡hÄ• ti. __tato udakaá¹ƒ uggacchatÄ«_ti tato
tena vÄ• tena uá¹-á¹-hÄ• pitaá¹ƒ udakaá¹ƒ uggacchati upari gacchati. __hotiyevÄ• _ti antara
__bahubhÄ• venÄ• _ti mahÄ• pathaviyÄ• mahantabhÄ• vena. sakalÄ• hi mahÄ• pathavÄ«
ca, tasmÄ• kampanaá¹ƒ na paÃ±Ã±Ä• yati.

__ijjhanassÄ• _ti icchitatthasijjhanassa anubhavitabbassa issariyasampattiÄ• dikassa. __pa
paá¹-iladdhamattÄ• nÄ• tisubhÄ• vitÄ• . tathÄ• ca bhÄ• vanÄ• balavatÄ« na hotÄ«ti Ä• ha
saÃ±Ã±Ä• sÄ«sena hi bhÄ• vanÄ• vuttÄ• . __appamÄ• á¹‡Ä• _ti paguá¹‡Ä• subhÄ• vitÄ•
hotÄ«ti Ä• ha __ ``balavÄ• â€™â€™ _ti. __ ``parittÄ• pathavÄ«saÃ±Ã±Ä• , appamÄ• á¹‡Ä
desanÄ• mattametaá¹ƒ, Ä• posaÃ±Ã±Ä• ya pana subhÄ• vitÄ• ya pathavÄ«kampo sukhene
veditabbo. __saá¹ƒvejento vÄ• _ dibbasampattiyÄ• pamattaá¹ƒ sakkaá¹ƒ devarÄ• jÄ• naá¹
tÄ• vadeva samadhigataá¹ƒ attano iddhibalaá¹ƒ. so kirÄ• yasmÄ• (Sv II 171) khuragge aral
--- ``atthi nu kho koci bhikkhu yena pabbajitadivaseyeva arahattaá¹ƒ patvÄ• vejayanto pÄ•
kampitapubboâ€™â€™ ti. tato ``natthi kocÄ«â€™â€™ ti Ã±atvÄ• ``ahaá¹ƒ kampessÄ• mÄ
vejayantamatthake á¹-hatvÄ• pÄ• dena paharitvÄ• kampetuá¹ƒ nÄ• sakkhi. atha naá¹ƒ sak
Ä• haá¹ƒsu --- ``putta saá¹…gharakkhita, tvaá¹ƒ pÅ«tigandheneva sÄ«sena vejayantaá¹ƒ ka
suppatiá¹-á¹-hito, tÄ• ta, pÄ• sÄ• do, kathaá¹ƒ kampetuá¹ƒ sakkhissasÄ«â€™â€™ ti.

sÄ• maá¹‡ero ``imÄ• devatÄ• mayÄ• saddhiá¹ƒ keá¸·iá¹ƒ karonti, ahaá¹ƒ kho pana Ä• ca
kahaá¹ƒ nu kho me Ä• cariyo sÄ• muddikamahÄ• nÄ• gattheroâ€™â€™ ti Ä• vajjetvÄ• ``m
mÄ• petvÄ• divÄ• vihÄ• raá¹ƒ \Be III 260/ nisinnoâ€™â€™ ti Ã±atvÄ• tattha gantvÄ• thera
aá¹-á¹-hÄ• si. tato naá¹ƒ thero, ``tÄ• ta saá¹…gharakkhita, asikkhitvÄ• va yuddhaá¹ƒ paviá¹-
vatvÄ• ``nÄ• sakkhi, tÄ• ta, vejayantaá¹ƒ kampetuâ€™â€™ nti pucchi. Ä• cariyaá¹ƒ, bhante
naá¹ƒ thero, ``tÄ• ta, tumhÄ• dise akampente aÃ±Ã±o ko kampessati, diá¹-á¹-hapubbaá¹ƒ te
gomayakhaá¹‡á¸• aá¹ƒ pilavantaá¹ƒ, tÄ• ta, kapallapÅ«vaá¹ƒ paccantaá¹ƒ antantena paricc
jÄ• nÄ• hÄ«â€™â€™ ti Ä• ha. so ``vaá¹-á¹-issati, bhante, ettakenÄ• â€™â€™ ti vatvÄ• ``p
patiá¹-á¹-hitokÄ• saá¹ƒ udakaá¹ƒ hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya \Ne III 240/ vejayantÄ•
devadhÄ«taro taá¹ƒ disvÄ• ``ekavÄ• raá¹ƒ lajjitvÄ• gato, punapi sÄ• maá¹‡ero eti, punapi
vadiá¹ƒsu. sakko devarÄ• jÄ• ``mÄ• mayhaá¹ƒ puttena saddhiá¹ƒ kathayittha, idÄ• ni tena
khaá¹‡ena pÄ• sÄ• daá¹ƒ kampessatÄ«â€™â€™ ti Ä• ha. sÄ• maá¹‡eropi pÄ• daá¹…guá¹-
pahari, pÄ• sÄ• do catÅ«hi disÄ• hi oá¹‡amati. devatÄ• ``patiá¹-á¹-hÄ• tuá¹ƒ dehi, tÄ• ta, p
patiá¹-á¹-hÄ• tuá¹ƒ dehi, tÄ• ta, pÄ• sÄ• dassÄ• â€™â€™ ti viraviá¹ƒsu. sÄ• maá¹‡ero pÄ•
á¹-hapetvÄ• pÄ• sÄ• damatthake á¹-hatvÄ• udÄ• naá¹ƒ udÄ• nesi ---

``ajjevÄ• haá¹ƒ pabbajito, ajja pattÄ• savakkhayaá¹ƒ.

ajja kampemi pÄ• sÄ• daá¹ƒ, aho buddhassuá¸·Ä• ratÄ• ||

``ajjevÄ• haá¹ƒ pabbajito, ajja pattÄ• savakkhayaá¹ƒ.

ajja kampemi pÄ• sÄ• daá¹ƒ, aho dhammassuá¸·Ä• ratÄ• ||

``ajjevÄ• haá¹ƒ pabbajito, ajja pattÄ• savakkhayaá¹ƒ.

ajja kampemi pÄ• sÄ• daá¹ƒ, aho saá¹…ghassuá¸·Ä• ratÄ• â€™â€™ ti ||

``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto tusitakÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹
18) vatvÄ• ``ayaÃ±ca dasasahassÄ« lokadhÄ• tu saá¹…kampi sampakampi sampavedhÄ«
``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamatÄ«â€™â€
dasasahassÄ« lokadhÄ• tu saá¹…kampi sampakampi sampavedhÄ«â€™â€™ ti (DN II 32)
gabbhokkantiyaá¹ƒ abhijÄ• tiÃ±ca dhammatÄ• vasena mahÄ• padÄ• ne pathavÄ«kampass
á¹-hÄ• nesu pathavÄ«kampo dhammatÄ• vasenevÄ• ti atthato vuttametanti daá¹-á¹-habbaá

idÄ• ni \Be III 261/ nesaá¹ƒ pathavÄ«kampÄ• naá¹ƒ kÄ• raá¹‡ato pavattiÄ• kÄ• rato ca vibh
``iti imesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __dhÄ• tukopenÄ• _ti ukkhepakavÄ• tasaá¹…khÄ• t
__iddhÄ• nubhÄ• venÄ• _ti Ã±Ä• á¹‡iddhiyÄ• , kammavipÄ• kajiddhiyÄ• vÄ• sabhÄ• vena
__puÃ±Ã±atejenÄ• _ti puÃ±Ã±Ä• nubhÄ• vena, mahÄ• bodhisattassa puÃ±Ã±abalenÄ• ti a
anaÃ±Ã±asÄ• dhÄ• raá¹‡ena paá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vena. __sÄ• dhukÄ• radÄ• n
anaÃ±Ã±asÄ• dhÄ• raá¹‡appaá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vena abhihatÄ• mahÄ• pathav
evaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡ena desanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vena \Ne III 241/ abhiha
taá¹ƒ panassÄ• sÄ• dhukÄ• radÄ• naá¹ƒ viya hotÄ«ti ``sÄ• dhukÄ• radÄ• navasenÄ• â€™

yena pana bhagavÄ• asÄ«tianubyaÃ±janappaá¹-imaá¹‡á¸• itadvattiá¹ƒsamahÄ• purisalakk
sabbÄ• kÄ• raparisuddhasÄ«lakkhandhÄ• diguá¹‡aratanasamiddhidhammakÄ• yo
puÃ±Ã±amahattathÄ• mamahattaiddhimahattayasamahattapaÃ±Ã±Ä• mahattÄ• naá¹ƒ para
appaá¹-ipuggalo arahaá¹ƒ sammÄ• sambuddho attano attabhÄ• vasaÃ±Ã±itaá¹ƒ khandhapa
kappÄ• vasesaá¹ƒ vÄ• á¹-hapetuá¹ƒ samatthopi saá¹…khatadhammaparijigucchanÄ• kÄ• n
tiá¹‡Ä• yapi amaÃ±Ã±amÄ• no Ä• yusaá¹…khÄ• rossajjanavidhinÄ• nirapekkho ossajji. tad
mahÄ• pathavÄ« Ä• yusaá¹…kharossajjane akampittha. taá¹ƒ panassÄ• kÄ• ruÃ±Ã±asabh
vuttaá¹ƒ __ ``kÄ• ruÃ±Ã±abhÄ• venÄ• â€™â€™ _ti.

yasmÄ• bhagavÄ• parinibbÄ• nasamaye catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• samÄ
antarantarÄ• phalasamÄ• pattisamÄ• pajjanena tassa pubbabhÄ• ge sÄ• tisayaá¹ƒ tikkhaá
vipassanÄ• Ã±Ä• á¹‡aÃ±ca pavattesi. ``yadatthaÃ±ca mayÄ• evaá¹ƒ sucirakÄ• laá¹ƒ anaÃ

paramukkaá¹ƒsagato Ã±Ä• á¹‡asambhÄ• ro sambhato, anuttaro ca vimokkho samadhigato,
sikhÄ• ppattaphalabhÅ«tÄ• accantaniá¹-á¹-hÄ• anupÄ• disesaparinibbÄ• nadhÄ• tu ajja sa
ativiya somanassappattassa bhagavato pÄ«tivipphÄ• rÄ• diguá¹‡avipulatarÄ• nubhÄ• vo pa
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• tisayo udapÄ• di, yassa samÄ• pattibalasamupabrÅ«hitassa
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``dveme piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• samasamavipÄ•
(Ud 75), tasmÄ• tassÄ• nubhÄ• vena samabhihatÄ• mahÄ• pathavÄ« akampittha, taá¹ƒ pa
Ä• rodanÄ• kÄ• rappatti viya hotÄ«ti __ ``aá¹-á¹-hamo Ä• rodanenÄ• â€™â€™ _ti vuttaá¹ƒ.

idÄ• ni saá¹…khepato vuttamatthaá¹ƒ vivaranto __ ``mÄ• tukucchiá¹ƒ okkamanteâ€™â€™
panattho_ti ``sÄ• dhukÄ• radÄ• navasenÄ• â€™â€™ tiÄ• dinÄ• vutta attho. __pathavÄ«de
samuddadevatÄ• viya mahÄ• pathaviyÄ• adhidevatÄ• kira nÄ• ma atthi, tÄ• dise kÄ• raá¹
ayaá¹ƒ mahÄ• pathavÄ« saá¹…kampati sampakampati sampavedhati. yathÄ• vÄ• tavalÄ•
vÄ• tÄ• vÄ• yanti, sÄ«tuá¹‡haabbhavassavalÄ• hakadevatÄ• naá¹ƒ cittavasena sÄ«tÄ• day
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ abhisambodhiatthaá¹ƒ bodhirukkhamÅ«le nisinnassa lokanÄ
antarÄ• yakaraá¹‡atthaá¹ƒ upaá¹-á¹-hitaá¹ƒ mÄ• rabalaá¹ƒ vidhamituá¹ƒ ---

``acetanÄ• yaá¹ƒ \Ne III 242/ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124) ---

vacanasamanantaraá¹ƒ mahÄ• pathavÄ« bhijjitvÄ• saparisaá¹ƒ mÄ• raá¹ƒ parivattesi. __et
yadipi natthi acetanattÄ• , dhammatÄ• vasena pana vuttanayena siyÄ• ti sakkÄ• vattuá¹ƒ.
dhammabhÄ• vo, so puÃ±Ã±adhammassa vÄ• Ã±Ä• á¹‡adhammassa vÄ• Ä• nubhÄ• vas
vicÄ• ritameva. evaÃ±ca katvÄ• ---

``ime dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampathÄ• â€™â€™ ti || (Bv II 166) ---

Ä• divacanaÃ±ca samatthitaá¹ƒ hoti.

ayaá¹ƒ pana (Sv I 149) mahÄ• pathavÄ« aparesupi aá¹-á¹-hasu á¹-hÄ• nesu akampittha ma
bodhimaá¹‡á¸• Å«pasaá¹…kamane paá¹ƒsukÅ«laggahaá¹‡e paá¹ƒsukÅ«ladhovane kÄ• á¸·
vessantarajÄ• take brahmajÄ• leti. tattha mahÄ• bhinikkhamanabodhimaá¹‡á¸• Å«pasaá¹…
akampittha. paá¹ƒsukÅ«laggahaá¹‡e ``dvisahassadÄ«paparivÄ• re nÄ• ma cattÄ• ro mahÄ•
susÄ• naá¹ƒ gantvÄ• paá¹ƒsukÅ«laá¹ƒ gaá¹‡hantena dukkaraá¹ƒ bhagavatÄ• \Be III 263/
acchariyavegÄ• bhihatÄ• akampittha. paá¹ƒsukÅ«ladhovanavessantarajÄ• takesu akÄ• lak
__kÄ• á¸·akÄ• rÄ• magotamakasuttesu_ (AN a IV 24; a III 126) ``ahaá¹ƒ sakkhÄ« bhagavÄ•

akampittha. __brahmajÄ• le_ (DN I 147) pana dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatesu vijaá¹-et
desiyamÄ• nesu sÄ• dhukÄ• radÄ• navasena akampitthÄ• ti veditabbÄ• .

na kevalaÃ±ca etesuyeva á¹-hÄ• nesu pathavÄ« akampittha, atha kho tÄ«su saá¹…gahesu
imaá¹ƒ dÄ«paá¹ƒ Ä• gantvÄ• jotivane nisÄ«ditvÄ• dhammaá¹ƒ desitadivasepi akampittha.
ca piá¹‡á¸• apÄ• tiyattherassa cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• tattheva nisÄ«ditvÄ• buc
gahetvÄ• imaá¹ƒ suttantaá¹ƒ Ä• raddhassa suttapariyosÄ• ne udakapariyantaá¹ƒ katvÄ• a
pÄ• cÄ«naambalaá¹-á¹-hikaá¹-á¹-hÄ• naá¹ƒ nÄ• ma ahosi, tattha nisÄ«ditvÄ• dÄ«ghabhÄ•
brahmajÄ• lasuttaá¹ƒ Ä• rabhiá¹ƒsu. tesaá¹ƒ sajjhÄ• yapariyosÄ• nepi udakapariyantameva
akampittha.

yadi \Ne III 243/ evaá¹ƒ ``aá¹-á¹-hime, Ä• nanda, hetÅ« aá¹-á¹-ha paccayÄ• mahato bhÅ«n
pÄ• tubhÄ• vÄ• yÄ• â€™â€™ ti kasmÄ• aá¹-á¹-heva hetÅ« vuttÄ• ti? niyamahetubhÄ• vato
niyamanti, nÄ• Ã±Ã±e. te hi kadÄ• ci sambhavantÄ«ti aniyamabhÄ• vato na gaá¹‡itÄ• . vutt
nÄ• gasenattherena __milindapaÃ±he_ (Mil IV 1.4) ---

``aá¹-á¹-hime, bhikkhave, hetÅ« aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa pÄ• tubhÄ•
raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne sattakkhattuá¹ƒ mahÄ• pathavÄ« kampitÄ• , taÃ±c
kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vippamuttaá¹ƒ, tasmÄ• agaá¹‡itaá¹ƒ aá¹-á¹-hahi h

``yathÄ• , mahÄ• rÄ• ja, loke tayoyeva meghÄ• gaá¹‡Ä«yanti vassiko, hemantiko, pÄ• vusa
aÃ±Ã±o megho pavassati, na so megho gaá¹‡Ä«yati sammatehi meghehi, akÄ• lameghotve
evameva kho, mahÄ• rÄ• ja, vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne \Be III 2
mahÄ• pathavÄ« kampitÄ• , akÄ• likaá¹ƒ etaá¹ƒ kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vi
gaá¹‡Ä«yati aá¹-á¹-hahi hetÅ«hi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, himavantÄ• pabbatÄ• paÃ±ca nadisatÄ• ni sandanti, te
paÃ±cannaá¹ƒ nadisatÄ• naá¹ƒ daseva nadiyo nadigaá¹‡anÄ• ya gaá¹‡Ä«yanti. seyyathida
aciravatÄ«, sarabhÅ«, mahÄ«, sindhu, sarassatÄ«, vetravatÄ«, vÄ«taá¹ƒsÄ• , candabhÄ• g
nadigaá¹‡anÄ• ya agaá¹‡itÄ• . kiá¹ƒkÄ• raá¹‡Ä• ? na tÄ• nadiyo dhuvasalilÄ• , evameva kl
raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne yaá¹ƒ sattakkhattuá¹ƒ mahÄ• pathavÄ« kampitÄ• ,
kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vippamuttaá¹ƒ, na taá¹ƒ gaá¹‡Ä«yati aá¹-á¹-hahi he

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, raÃ±Ã±o satampi dvisatampi tisatampi amaccÄ• honti, t
amaccagaá¹‡anÄ• ya gaá¹‡Ä«yanti. seyyathidaá¹ƒ --- senÄ• pati, purohito, akkhadasso, bh
chattaggÄ• hako, khaggaggÄ• hako, eteyeva amaccagaá¹‡anÄ• ya gaá¹‡Ä«yanti. kiá¹ƒkÄ•
rÄ• jaguá¹‡ehi. avasesÄ• agaá¹‡itÄ• , sabbe amaccÄ• tveva saá¹…khaá¹ƒ gacchanti, evan
vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne \Ne III 244/ yaá¹ƒ sattakkhattuá¹ƒ ma

akÄ• likaá¹ƒ etaá¹ƒ kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vippamuttaá¹ƒ, na taá¹ƒ gaá¹‡
hetÅ«hÄ«â€™â€™ ti.

bhÅ«micÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ• pÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8) 3. yamakavaggo

1-10. saddhÄ• suttÄ• divaá¹‡á¹‡anÄ•

71-80__._ aá¹-á¹-hamassa paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva. dasame kucchitaá¹ƒ sÄ«
da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . yassa dhammassa vasena \Be III 265/ puggalo ``kusÄ«t
kusitabhÄ• vo idha kusita-saddena vutto. vinÄ• pi hi bhÄ• vajotanasaddaá¹ƒ bhÄ• vattho viÄ
``paá¹-assa sukkaâ€™â€™ nti, tasmÄ• kusÄ«tabhÄ• vavatthÅ«nÄ«ti attho. tenÄ• ha __ ``k
atthoâ€™â€™ _ti. kammaá¹ƒ nÄ• ma samaá¹‡asÄ• ruppaá¹ƒ Ä«disanti Ä• ha __ ``cÄ«vara
__vÄ«riya_nti padhÄ• navÄ«riyaá¹ƒ. taá¹ƒ pana caá¹…kamanavasena karaá¹‡e kÄ• yikanti
Ä• ha __ ``duvidhampÄ«â€™â€™ _ti. __pattiyÄ• _ti pÄ• puá¹‡anatthaá¹ƒ. __osÄ«dana_nti
mÄ• sehi Ä• citaá¹ƒ nicitaá¹ƒ viyÄ• ti __mÄ• sÄ• citaá¹ƒ, _ taá¹ƒ maÃ±Ã±e. yasmÄ• mÄ• s
honti, tasmÄ• __ ``yathÄ• tintamÄ• soâ€™â€™ _tiÄ• di vuttaá¹ƒ. __vuá¹-á¹-hito hoti_ gilÄ•

__tesa_nti Ä• rambhavatthÅ«naá¹ƒ. __iminÄ• va nayenÄ• _ti iminÄ• kusÄ«tavatthÅ«su vut
vÄ«riyaá¹ƒ Ä• rabhatÄ«â€™â€™ tiÄ• dinÄ• . __idaá¹ƒ paá¹-hama_nti ``idaá¹ƒ, handÄ• haá
Ä• rabhÄ• mÄ«â€™â€™ ti, ``evaá¹ƒ bhÄ• vanÄ• ya abbhussahanaá¹ƒ paá¹-hamaá¹ƒ Ä• ra
attho veditabbo. yathÄ• tathÄ• paá¹-hamaá¹ƒ pavattaá¹ƒ abbhussahanaÃ±hi upari vÄ«riyÄ
hoti. anurÅ«papaccavekkhaá¹‡asahitÄ• ni \Ne III 245/ hi abbhussahanÄ• ni tammÅ«lakÄ• n
aá¹-á¹-ha Ä• rambhavatthÅ«nÄ«ti veditabbÄ• ni.

saddhÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

81-626__._ sesaá¹ƒ uttÄ• nameva.

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

aá¹-á¹-hakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

navakanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. sambodhivaggo

1-2. sambodhisuttÄ• divaá¹‡á¹‡anÄ•

1-2__._ navakanipÄ• tassa \Ne III 247/ \Be III 267/ paá¹-hamadutiyesu natthi vattabbaá¹ƒ.

3. meghiyasuttavaá¹‡á¹‡anÄ•

<3> tatiye (Ud-a 31) __meghiyo_ti tassa therassa nÄ• maá¹ƒ. __upaá¹-á¹-hÄ• ko hotÄ«_ti p
bhagavato hi paá¹-hamabodhiyaá¹ƒ upaá¹-á¹-hÄ• kÄ• anibaddhÄ• ahesuá¹ƒ. ekadÄ• nÄ•
ekadÄ• upavÄ• á¹‡o, ekadÄ• sunakkhatto, ekadÄ• cundo samaá¹‡uddeso \Ne III 248/, ek
meghiyo, tadÄ• pi meghiyattherova upaá¹-á¹-hÄ• ko hoti. tenÄ• ha __ ``tena kho pana sama
bhagavato upaá¹-á¹-hÄ• ko hotÄ«â€™â€™ _ti.

__kimikÄ• á¸·Ä• yÄ• _ti kÄ• á¸·akimÄ«naá¹ƒ bahulatÄ• ya ``kimikÄ• á¸·Ä• â€™â€™ ti ladd
__jaá¹…ghÄ• vihÄ• ra_nti ciranisajjÄ• ya jaá¹…ghÄ• su uppannakilamathavinodanatthaá¹ƒ
__pÄ• sÄ• dika_nti aviraá¸·arukkhatÄ• ya siniddhapattatÄ• ya ca passantÄ• naá¹ƒ pasÄ• da
pÄ• sÄ• dikaá¹ƒ. sandacchÄ• yatÄ• ya manuÃ±Ã±abhÅ«mibhÄ• gatÄ• ya ca anto paviá¹-á¹
pÄ«tisomanassajananaá¹-á¹-hena cittaá¹ƒ rametÄ«ti __ramaá¹‡Ä«yaá¹ƒ. ala_nti pariyattaá¹
__padhÄ• natthikassÄ• _ti padhÄ• nena bhÄ• vanÄ• nuyogena atthikassa. yasmÄ• so pad
nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``padhÄ• nakammikassÄ• â€™â€™ _ti. __Ä• gaccheyyÄ•
therena kira pubbe taá¹ƒ á¹-hÄ• naá¹ƒ anuppaá¹-ipÄ• á¹-iyÄ• paÃ±ca jÄ• tisatÄ• ni raÃ±Ã±
anubhÅ«tapubbaá¹ƒ uyyÄ• naá¹ƒ ahosi, tenassa diá¹-á¹-hamatteyeva tattha viharituá¹ƒ citta

__yÄ• va_ \Be III 268/ __aÃ±Ã±opi koci bhikkhu Ä• gacchatÄ«_ti aÃ±Ã±o kocipi bhikkhu m
Ä• gacchati, tÄ• va Ä• gamehÄ«ti attho. ``koci bhikkhu dissatÄ«â€™â€™ tipi pÄ• á¹-ho, ``Ä
paá¹-hanti, tathÄ• ``dissatÅ«â€™â€™ tipi. __natthi kiÃ±ci uttari karaá¹‡Ä«ya_nti catÅ«su s
maggehi pariÃ±Ã±Ä• dÄ«naá¹ƒ soá¸·asannaá¹ƒ kiccÄ• naá¹ƒ katattÄ• abhisambodhiyÄ• v
uttari karaá¹‡Ä«yaá¹ƒ nÄ• ma natthi. __catÅ«su saccesu catunnaá¹ƒ kiccÄ• naá¹ƒ katattÄ•

maggavasena labbhabhÄ• naá¹ƒ bhedaá¹ƒ anupekkhitvÄ• vuttaá¹ƒ. __atthi katassa paá¹-ic
nipphÄ• ditassa sÄ«lÄ• didhammassa ariyamaggassa anadhigatattÄ• tadatthaá¹ƒ puna vaa
paá¹-icayo atthi, icchitabboti attho.

__tividhanÄ• á¹-akaparivÄ• ro_ti mahantitthiyo majjhimitthiyo atitaruá¹‡itthiyoti evaá¹ƒ
vadhÅ«kumÄ• rikakaÃ±Ã±Ä• vatthÄ• hi tividhÄ• hi nÄ• á¹-akitthÄ«hi parivuto. __akusalavita
kÄ• mavitakkÄ• dÄ«hi. apare pana ``tasmiá¹ƒ vanasaá¹‡á¸• e pupphaphalapallavÄ• dÄ«su
kharassarÄ• naá¹ƒ pakkhiÄ• dÄ«naá¹ƒ saddassavanena byÄ• pÄ• davitakko, leá¸• á¸• uÄ•
viheá¹-hanÄ• dhippÄ• yena vihiá¹ƒsÄ• vitakko. `idhevÄ• haá¹ƒ vaseyyaâ€™ nti tattha sÄ• p
kÄ• mavitakko, vanacarake tattha tattha disvÄ• tesu cittadubbhanena byÄ• pÄ• davitakko,
viheá¹-hanÄ• dhippÄ• yena vihiá¹ƒsÄ• vitakko tassa uppajjatÄ«â€™â€™ ti vadanti. yathÄ•
micchÄ• vitakkappavattiyeva acchariyakÄ• raá¹‡aá¹ƒ. __acchariyaá¹ƒ vata, bho_ti garahaá¹
kiretaá¹ƒ \Ne III 249/. yathÄ• Ä• yasmÄ• Ä• nando bhagavato valiyagattaá¹ƒ disvÄ• avoca
abbhutaá¹ƒ, bhanteâ€™â€™ ti (SN c V 511). __samparivÄ• ritÄ• _ti vokiá¹‡á¹‡Ä• . attani ga
bahuvacanaá¹ƒ dissati. ``anvÄ• sattoâ€™â€™ tipi pÄ• á¹-ho. kasmÄ• panassa bhagavÄ•
``ananuÃ±Ã±Ä• topi cÄ• yaá¹ƒ maá¹ƒ ohÄ• ya gacchissateva, paricÄ• rakÄ• matÄ• ya maÃ
detÄ«ti cassa siyÄ• aÃ±Ã±athattaá¹ƒ, tadassa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒ
anujÄ• ni.

evaá¹ƒ tasmiá¹ƒ attano pavattiá¹ƒ Ä• rocetvÄ• nisinne athassa bhagavÄ• sappÄ• yadham
``aparipakkÄ• ya, meghiya, cetovimuttiyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``aparipakkÄ
appattÄ• ya. __cetovimuttiyÄ• _ti \Be III 269/ kilesehi cetaso vimuttiyÄ• . pubbabhÄ• ge hi ta
vikkhambhanavasena ca cetaso vimutti hoti, aparabhÄ• ge samucchedavasena ceva paá¹-i
sÄ• yaá¹ƒ vimutti heá¹-á¹-hÄ• vitthÄ• rato kathitÄ• va, tasmÄ• tattha vuttanayena veditabb
vimuttiparipÄ• canÄ«yehi dhammehi Ä• saye paripÄ• cite sodhite vipassanÄ• ya maggagab
paripÄ• kaá¹ƒ gacchantiyÄ• cetovimutti paripakkÄ• nÄ• ma hoti, tadabhÄ• ve aparipakkÄ•

katame pana vimuttiparipÄ• canÄ«yÄ• dhammÄ• ? saddhindriyÄ• dÄ«naá¹ƒ visuddhikaraá
veditabbÄ• . vuttaÃ±hetaá¹ƒ ---

``assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupÄ• sato, pasÄ• da
paccavekkhato imehi tÄ«hÄ• kÄ• rehi saddhindriyaá¹ƒ visujjhati.

``kusÄ«te puggale parivajjayato, Ä• raddhavÄ«riye puggale sevato bhajato payirupÄ• sato,
paccavekkhato imehi tÄ«hÄ• kÄ• rehi vÄ«riyindriyaá¹ƒ visujjhati.

``muá¹-á¹-hassatÄ« puggale parivajjayato, upaá¹-á¹-hitassatÄ« puggale sevato bhajato payi
satipaá¹-á¹-hÄ• ne paccavekkhato imehi tÄ«hÄ• kÄ• rehi satindriyaá¹ƒ visujjhati.

``asamÄ• hite puggale parivajjayato, samÄ• hite puggale sevato bhajato payirupÄ• sato, jhÄ
paccavekkhato imehi tÄ«hÄ• kÄ• rehi samÄ• dhindriyaá¹ƒ visujjhati.

``duppaÃ±Ã±e \Ne III 250/ puggale parivajjayato, paÃ±Ã±avante puggale sevato bhajato pa
gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato imehi tÄ«hÄ• kÄ• rehi paÃ±Ã±indriyaá¹ƒ vis

``iti ime paÃ±ca puggale parivajjayato, paÃ±ca puggale sevato bhajato payirupÄ• sato, paÃ
paccavekkhato imehi pannarasahi Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• ni visujjhantÄ«â€™â€

aparehipi \Be III 270/ pannarasahi Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• ni visujjhanti. aparepi
vimuttiparipÄ• canÄ«yÄ• . saddhÄ• paÃ±camÄ• ni indriyÄ• ni, aniccasaÃ±Ã±Ä• anicce, du
anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• ti imÄ• paÃ±ca nibbedhabhÄ• g
sÄ«lasaá¹ƒvaro, abhisallekhatÄ• , vÄ«riyÄ• rambho, nibbedhikapaÃ±Ã±Ä• ti. tesu veneyyad
veneyyassa meghiyattherassa ajjhÄ• sayavasena idha kalyÄ• á¹‡amittatÄ• dayo vimuttipari
__ ``paÃ±ca dhammÄ• paripakkÄ• ya saá¹ƒvattantÄ«â€™â€™ _ti vatvÄ• te vitthÄ• rento _
kalyÄ• á¹‡amitto hotÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __kalyÄ• á¹‡amitto_ti kalyÄ• á¹‡o bhaddo sundaro mitto etassÄ• ti kalyÄ• á¹‡amitto.
sÄ«lÄ• diguá¹‡asampanno ``aghassa tÄ• tÄ• hitassa vidhÄ• tÄ• â€™â€™ ti evaá¹ƒ sabbÄ
so puggalo kalyÄ• á¹‡amittova. yathÄ• vuttehi kalyÄ• á¹‡apuggaleheva sabbiriyÄ• pathesu
vinÄ• tehÄ«ti __kalyÄ• á¹‡asahÄ• yo_. kalyÄ• á¹‡apuggalesu eva cittena ceva kÄ• yena ca
ninnapoá¹‡apabbhÄ• rabhÄ• vena pavattatÄ«ti __kalyÄ• á¹‡asampavaá¹…ko_. padattayen
Ä• daraá¹ƒ uppÄ• deti. __ayaá¹ƒ_ kalyÄ• á¹‡amittatÄ• saá¹…khÄ• to brahmacariyavÄ• sas
kusaladhammÄ• naá¹ƒ bahukÄ• ratÄ• ya padhÄ• nabhÄ• vato ca imesu paÃ±casu dhamme
anavajja__dhammo_ avisuddhÄ• naá¹ƒ saddhÄ• dÄ«naá¹ƒ visuddhikaraá¹‡avasena __cetc
saá¹ƒvattati_. ettha ca kalyÄ• á¹‡amittassa bahukÄ• ratÄ• padhÄ• natÄ• ca ``upaá¸• á¸• h
brahmacariyassa yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• â€™â€™ ti vadantaá¹ƒ dhammabhaá¹‡á¸•
Ä• nandÄ• â€™â€™ ti dvikkhatuá¹ƒ paá¹-isedhetvÄ• ``sakalameva hidaá¹ƒ, Ä• nanda, bra
kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• â€™â€™ ti --- Ä• disuttapadehi (SN a I 129; c

__puna capara_nti puna ca aparaá¹ƒ dhammajÄ• taá¹ƒ. __sÄ«lavÄ• _ti ettha kenaá¹-á¹-he
sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ \Ne III 251/. kimidaá¹ƒ sÄ«lanaá¹ƒ nÄ• ma? samÄ• dhÄ• naá¹ƒ
susÄ«lyavasena avippakiá¹‡á¹‡atÄ• ti attho. atha vÄ• upadhÄ• raá¹‡aá¹ƒ, jhÄ• nÄ• dikusa
patiá¹-á¹-hÄ• navasena Ä• dhÄ• rabhÄ• voti attho. tasmÄ• sÄ«leti, sÄ«latÄ«ti vÄ• sÄ«laá¹
saddalakkhaá¹‡anayena sÄ«laá¹-á¹-ho. apare \Be III 271/ pana ``siraá¹-á¹-ho sÄ«laá¹-á¹-ho
sÄ«laá¹-á¹-hoâ€™â€™ ti niruttinayena atthaá¹ƒ vaá¹‡á¹‡enti. tayidaá¹ƒ pÄ• ripÅ«rito atisay
atthÄ«ti __sÄ«lavÄ• , _ sÄ«lasampannoti attho.

yathÄ• ca sÄ«lavÄ• hoti sÄ«lasampanno, taá¹ƒ dassetuá¹ƒ __ ``pÄ• timokkhasaá¹ƒvarasa
vuttaá¹ƒ. tattha __pÄ• timokkha_nti sikkhÄ• padasÄ«laá¹ƒ. taÃ±hi yo naá¹ƒ pÄ• ti rakkhati,
Ä• pÄ• yikÄ• dÄ«hi dukkhehÄ«ti pÄ• timokkhaá¹ƒ. saá¹ƒvaraá¹‡aá¹ƒ saá¹ƒvaro, kÄ• yavÄ•
pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro, tena saá¹ƒvuto pihitakÄ• yavÄ• coti
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_. idamassa tasmiá¹ƒ sÄ«le patiá¹-á¹-hitabhÄ• vaparidÄ
tadanurÅ«pavihÄ• rasamaá¹…gibhÄ• vaparidÄ«panaá¹ƒ. __Ä• cÄ• ragocarasampanno_ti h
pÄ• timokkhasaá¹ƒvarassa upari visesÄ• naá¹ƒ yogassa ca upakÄ• radhammaparidÄ«pana
bhayadassÄ• vÄ«_ti pÄ• timokkhasÄ«lato acavanadhammatÄ• paridÄ«panaá¹ƒ. __samÄ• c
anavasesato Ä• dÄ• naparidÄ«panaá¹ƒ. __sikkhatÄ«_ti sikkhÄ• ya samaá¹…gibhÄ• vaparid
sikkhitabbadhammaparidÄ«panaá¹ƒ.

aparo nayo --- kilesÄ• naá¹ƒ balavabhÄ• vato pÄ• pakiriyÄ• ya sukarabhÄ• vato puÃ±Ã±ak
bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti pÄ• tÄ«, puthujjano. aniccatÄ• ya vÄ• bhavÄ• dÄ
ghaá¹-iyantaá¹ƒ viya anavaá¹-á¹-hÄ• nena paribbhamanato gamanasÄ«loti pÄ• tÄ«. maraá¹
sattanikÄ• ye attabhÄ• vassa patanasÄ«lo vÄ• pÄ• tÄ«, sattasantÄ• no, cittameva vÄ• . taá
saá¹ƒsÄ• radukkhato mokkhetÄ«ti __pÄ• timokkhaá¹ƒ_. cittassa hi vimokkhena satto ``vimu
vuttaÃ±hi ``cittavodÄ• nÄ• visujjhantÄ«â€™â€™ ti (SN b III 100), ``anupÄ• dÄ• ya Ä• save
nti (Vin I 28) ca.

atha vÄ• avijjÄ• dihetunÄ• saá¹ƒsÄ• re patati gacchati pavattatÄ«ti pÄ• ti. ``avijjÄ• nÄ«var
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti (SN a
pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho etenÄ• ti __pÄ• timokkhaá¹ƒ_.

atha \Ne III 252/ \Be III 272/ vÄ• pÄ• teti vinipÄ• teti dukkheti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ``cit
loko, cittena parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino mokkho etenÄ• ti __pÄ• tin
etena apÄ• yadukkhe saá¹ƒsÄ• radukkhe cÄ• ti pÄ• ti, taá¹‡hÄ• disaá¹ƒkileso. vuttaÃ±hi ``t
(SN a I 55). taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (AN a IV 9; It 15, 105) ca Ä• di. tato pÄ• tito n
__pÄ• timokkhaá¹ƒ_.

atha vÄ• patati etthÄ• ti pÄ• ti, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaÃ±hi ``chasu b
chasu kubbati santhavaâ€™â€™ nti (Sn 171). tato chaajjhattikabÄ• hirÄ• yatanasaá¹…khÄ
__pÄ• timokkhaá¹ƒ_. atha vÄ• pÄ• to vinipÄ• to assa atthÄ«ti pÄ• tÄ«, saá¹ƒsÄ• ro. tato m
atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• patÄ«ti vuccati, muccati et
mokkho tena paÃ±Ã±attattÄ• ti patimokkho, patimokkho eva __pÄ• timokkhaá¹ƒ_. sabbagua
uttamaá¹-á¹-hena pati ca so yathÄ• vuttenatthena mokkho cÄ• ti patimokkho, patimokkho ev
tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhanti Ä• dimetaá¹ƒ mukhametaá¹ƒ pamukhametaâ€™â€™ n

atha vÄ• __pa_-iti pakÄ• re, __atÄ«_ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accantaá¹
__pÄ• timokkhaá¹ƒ_. idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ
vikkhambhanavasena samucchedavasena accantaá¹ƒ mokkheti mocetÄ«ti __pÄ• timokkha
patimokkho, tamhÄ• tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkhoti attho. patimokkho e
mokkhoti vÄ• nibbÄ• naá¹ƒ, tassa mokkhassa paá¹-ibimbabhÅ«toti patimokkho. sÄ«lasaá¹
aruá¹‡uggamanaá¹ƒ viya nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• gova yathÄ• rahaá¹ƒ ki
patimokkhoyeva __pÄ• timokkhaá¹ƒ_. atha vÄ• mokkhaá¹ƒ pati vattati, mokkhÄ• bhimukha
patimokkhameva __pÄ• timokkha_nti evaá¹ƒ tÄ• va ettha pÄ• timokkhasaddassa attho vedi

saá¹ƒvarati \Be III 273/ pidahati etenÄ• ti saá¹ƒvaro, pÄ• timokkhameva saá¹ƒvaroti pÄ• tim
atthato pana tato tato vÄ«tikkamitabbato viratiyo cetanÄ• ca, tena pÄ• timokkhasaá¹ƒvaren
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``iminÄ• pÄ• timokkh
253/ hoti samupeto upagato sampanno samannÄ• gato, tena vuccati pÄ• timokkhasaá¹ƒvar
511).

__viharatÄ«_ti iriyÄ• pathavihÄ• rena viharati iriyati vattati. __Ä• cÄ• ragocarasampanno_ti
veá¸·udÄ• nÄ• dimicchÄ• jÄ«vassa kÄ• yapÄ• gabbhiyÄ• dÄ«naÃ±ca akaraá¹‡ena sabbas
avÄ«tikkamo, vÄ• casiko avÄ«tikkamo, kÄ• yikavÄ• casiko avÄ«tikkamoti evaá¹ƒ vuttabhikk
sÄ• ruppaÄ• cÄ• rasampattiyÄ• vesiyÄ• diagocaraá¹ƒ vajjetvÄ• piá¹‡á¸• apÄ• tÄ• diatthaá
yuttaá¹-á¹-hÄ• nasaá¹…khÄ• tagocaracaraá¹‡ena ca sampannattÄ• Ä• cÄ• ragocarasampa

apica yo bhikkhu satthari sagÄ• ravo sappatisso sabrahmacÄ• rÄ«su sagÄ• ravo sappatiss
sunivattho supÄ• ruto pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä• lokitena vilokitena sa
iriyÄ• pathasampanno indriyesu guttadvÄ• ro bhojane mattaÃ±Ã±Å« jÄ• gariyaá¹ƒ anuyutto
samannÄ• gato appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• bhisamÄ• cÄ• rikesu
garucittÄ«kÄ• rabahulo viharati, ayaá¹ƒ vuccati __Ä• cÄ• rasampanno_.

gocaro pana upanissayagocaro, Ä• rakkhagocaro, upanibandhagocaroti tividho. tattha yo
dasakathÄ• vatthuguá¹‡asamannÄ• gato vuttalakkhaá¹‡o kalyÄ• á¹‡amitto, yaá¹ƒ nissÄ• ya
sutaá¹ƒ pariyodÄ• peti, kaá¹…khaá¹ƒ vitarati, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti, cittaá¹ƒ pasÄ• deti,
anusikkhanto saddhÄ• ya vaá¸• á¸• hati, sÄ«lena, sutena, cÄ• gena, paÃ±Ã±Ä• ya vaá¸• á¸
__upanissayagocaro_.

yo bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno okkhittacakkhu yugamattada
gacchati, na hatthiá¹ƒ olokento, na assaá¹ƒ, na rathaá¹ƒ \Be III 274/, na pattiá¹ƒ, na itthiá¹ƒ,
olokento, na uddhaá¹ƒ ullokento, na adho olokento, na disÄ• vidisaá¹ƒ pekkhamÄ• no gacch
__Ä• rakkhagocaro_.

__upanibandhagocaro_ pana cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , yattha bhikkhu attano cittaá¹ƒ
vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo, y
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti (SN c V 372). tattha upanissayagocarassa pubbe vuttattÄ•
vasenettha gocaro veditabbo. iti yathÄ• vuttÄ• ya Ä• cÄ• rasampattiyÄ• imÄ• ya ca gocara
samannÄ• gatattÄ• __Ä• cÄ• ragocarasampanno_.

__aá¹‡umattesu vajjesu bhayadassÄ• vÄ«_ti appamattakattÄ• aá¹‡uppamÄ• á¹‡esu assa
Ä• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesu vajjesu bhayadassanasÄ«lo. yo hi bhikkh
vajjaá¹ƒ aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhasinerupabbatarÄ• jasadisaá¹ƒ katvÄ•
sabbalahukaá¹ƒ dubbhÄ• sitamattaá¹ƒ pÄ• rÄ• jikasadisaá¹ƒ katvÄ• passati, ayampi aá¹‡u
bhayadassÄ• vÄ« nÄ• ma. __samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti yaá¹ƒkiÃ±ci sikkhÄ
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ anavasesaá¹ƒ samÄ• diyitvÄ• sikkhati, vattati pÅ«

__abhisallekhikÄ• _ti ativiya kilesÄ• naá¹ƒ sallekhanÄ«yÄ• , tesaá¹ƒ tanubhÄ• vÄ• ya pahÄ
__cetovivaraá¹‡asappÄ• yÄ• _ti cetaso paá¹-icchÄ• dakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ dÅ«
cetovivaraá¹‡asaá¹…khÄ• tÄ• naá¹ƒ samathavipassanÄ• naá¹ƒ sappÄ• yÄ• , samathavipas
vivaraá¹‡Ä• ya pÄ• kaá¹-Ä«karaá¹‡Ä• ya vÄ• sappÄ• yÄ• upakÄ• rikÄ• ti cetovivaraá¹‡asa

idÄ• ni yena nibbidÄ• diÄ• vahaá¹‡ena ayaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asapp
dassetuá¹ƒ __ ``ekantanibbidÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ekantanibbidÄ• yÄ
vaá¹-á¹-adukkhato nibbindanatthÄ• ya. __virÄ• gÄ• ya nirodhÄ• yÄ• _ti tasseva virajjanatth
ca. __upasamÄ• yÄ• _ti sabbakilesavÅ«pasamÄ• ya. __abhiÃ±Ã±Ä• yÄ• _ti sabbassapi \B
abhijÄ• nanÄ• ya. __sambodhÄ• yÄ• _ti catumaggasambodhÄ• ya. __nibbÄ• nÄ• yÄ• _ti a
Ä• dito tÄ«hi padehi vipassanÄ• vuttÄ• , dvÄ«hi nibbÄ• naá¹ƒ vuttaá¹ƒ. samathavipassanÄ
nibbÄ• napariyosÄ• no ayaá¹ƒ sabbo uttarimanussadhammo dasakathÄ• vatthulÄ• bhino si

idÄ• ni taá¹ƒ kathaá¹ƒ vibhajitvÄ• dassento __ ``appicchakathÄ• â€™â€™ _tiÄ• dimÄ• ha
niiccho, tassa kathÄ• __appicchakathÄ• , _ appicchabhÄ• vappaá¹-isaá¹ƒyuttakathÄ• vÄ•
ca atriccho, pÄ• piccho, mahiccho, appicchoti icchÄ• vasena cattÄ• ro puggalÄ• . tesu attan
lÄ• bhena atitto uparÅ«pari lÄ• bhaá¹ƒ icchanto __atriccho_ nÄ• ma. yaá¹ƒ sandhÄ• ya ---

``catubbhi \Ne III 255/ aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti || (J I 5.103) ca.

``atricchaá¹ƒ atilobhena, atilobhamadena cÄ• â€™â€™ ti || ca vuttaá¹ƒ.

lÄ• bhasakkÄ• rasilokanikÄ• mayamÄ• nÄ• ya asantaguá¹‡asambhÄ• vanÄ• dhippÄ• yo _
vuttaá¹ƒ ``idhekacco assaddho samÄ• no `saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchati, d
`sÄ«lavÄ• ti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchatÄ«â€™â€™ tiÄ• di (Vibh 851).

santaguá¹‡asambhÄ• vanÄ• dhippÄ• yo paá¹-iggahaá¹‡e amattaÃ±Ã±Å« __mahiccho, _ ya
``idhekacco saddho samÄ• no `saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchati, sÄ«lavÄ• sa
jano jÄ• nÄ• tÅ«â€™ ti icchatÄ«â€™â€™ tiÄ• di. duttappiyatÄ• ya hissa vijÄ• tamÄ• tÄ• pi
sakkoti. tenetaá¹ƒ vuccati ---

``aggikkhandho samuddo ca, mahiccho cÄ• pi puggalo.

sakaá¹-ena paccaye dentu, tayopete atappayÄ• â€™â€™ ti ||

ete pana atricchatÄ• dayo dose Ä• rakÄ• vivajjetvÄ• santaguá¹‡aniguhanÄ• dhippÄ• yo p
mattaÃ±Ã±Å« __appiccho_. attani vijjamÄ• nampi guá¹‡aá¹ƒ \Be III 276/ paá¹-icchÄ• detukÄ
``saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti na icchati, sÄ«lavÄ• , bahussuto, pavivitto, Ä•
upaá¹-á¹-hitassati, samÄ• hito, paÃ±Ã±avÄ• samÄ• no ``paÃ±Ã±avÄ• ti maá¹ƒ jano jÄ• nÄ•
svÄ• yaá¹ƒ paccayappiccho, dhutaá¹…gappiccho, pariyattiappiccho adhigamappicchoti catu
paccayesu appiccho_ paccayadÄ• yakaá¹ƒ deyyadhammaá¹ƒ attano thÄ• maÃ±ca oloketvÄ
hoti, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, dÄ• yakassa vasena appameva gaá¹‡hÄ• ti. deyyadh
dÄ• tukÄ• mo, deyyadhammassa vasena appameva gaá¹‡hÄ• ti. deyyadhammopi ce bahu,
attano thÄ• maá¹ƒ Ã±atvÄ• pamÄ• á¹‡ayuttameva gaá¹‡hÄ• ti. evarÅ«po hi bhikkhu anupp
uppannaá¹ƒ lÄ• bhaá¹ƒ thÄ• varaá¹ƒ karoti, dÄ• yakÄ• naá¹ƒ cittaá¹ƒ Ä• rÄ• dheti. dhutaá¹.
attani atthibhÄ• vaá¹ƒ na jÄ• nÄ• petukÄ• mo __dhutaá¹…gappiccho_. yo attano bahussuta
icchati, ayaá¹ƒ __pariyattiappiccho_ \Ne III 256/. yo pana sotÄ• pannÄ• dÄ«su aÃ±Ã±ataro
sabrahmacÄ• rÄ«nampi attano sotÄ• pannÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ na icchati, ayaá
evametesaá¹ƒ appicchÄ• naá¹ƒ yÄ• appicchatÄ• , tassÄ• saddhiá¹ƒ sandassanÄ• dividhin
anekÄ• kÄ• ravokÄ• rÄ• nisaá¹ƒsavibhÄ• vanavasena sappaá¹-ipakkhassa atricchatÄ• dibh
Ä• dÄ«navavibhÄ• vanavasena ca pavattÄ• kathÄ• __appicchakathÄ• _.

__santuá¹-á¹-hikathÄ• _ti ettha __santuá¹-á¹-hÄ«_ti sakena attanÄ• laddhena tuá¹-á¹-hi sa
visamaá¹ƒ paccayicchaá¹ƒ pahÄ• ya samaá¹ƒ tuá¹-á¹-hi santuá¹-á¹-hi, santena vÄ• vijjamÄ
santuá¹-á¹-hi. vuttaÃ±cetaá¹ƒ ---

``atÄ«taá¹ƒ nÄ• nubaddho so, nappajappamanÄ• gataá¹ƒ.

paccuppannena yÄ• pento, santuá¹-á¹-hoti pavuccatÄ«â€™â€™ ti ||

sammÄ• vÄ• Ã±Ä• yena bhagavatÄ• anuÃ±Ã±Ä• tavidhinÄ• paccayehi tuá¹-á¹-hi santuá
itarÄ«tarapaccayasantoso, so dvÄ• dasavidho hoti. kathaá¹ƒ? cÄ«vare yathÄ• lÄ• bhasanto
yathÄ• sÄ• ruppasantosoti tividho. evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«su.

tatrÄ• yaá¹ƒ \Be III 277/ pabhedavaá¹‡á¹‡anÄ• --- idha bhikkhu cÄ«varaá¹ƒ labhati sundar
vÄ• , so teneva yÄ• peti, aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa __cÄ
yathÄ• lÄ• bhasantoso_. atha pana pakatidubbalo vÄ• hoti Ä• bÄ• dhajarÄ• bhibhÅ«to vÄ•
kilamati, so sabhÄ• gena bhikkhunÄ• saddhiá¹ƒ taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi
ayamassa __cÄ«vare yathÄ• balasantoso_. aparo paá¹‡Ä«tapaccayalÄ• bhÄ« hoti, so paá
aÃ±Ã±ataraá¹ƒ mahagghacÄ«varaá¹ƒ bahÅ«ni vÄ• labhitvÄ• ``idaá¹ƒ therÄ• naá¹ƒ cirapab
bahussutÄ• naá¹ƒ anurÅ«paá¹ƒ, idaá¹ƒ gilÄ• nÄ• naá¹ƒ dubbalÄ• naá¹ƒ appalÄ• bhÄ«naá¹
attanÄ• saá¹…kÄ• rakÅ«á¹-Ä• dito vÄ• nantakÄ• ni uccinitvÄ• saá¹…ghÄ• á¹-iá¹ƒ katvÄ•
purÄ• á¹‡acÄ«varÄ• ni gahetvÄ• dhÄ• rentopi santuá¹-á¹-hova hoti, ayamassa __cÄ«vare

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa __piá¹‡á¸• apÄ• te yathÄ• lÄ• bhasantoso_.
lÅ«khaá¹ƒ paá¹‡Ä«taá¹ƒ pakativiruddhaá¹ƒ byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ b
rogÄ• bÄ• dhaá¹ƒ pÄ• puá¹‡Ä• ti, so sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato sappÄ
III 257/ samaá¹‡adhammaá¹ƒ karontopi santuá¹-á¹-hova hoti, ayamassa __piá¹‡á¸• apÄ• te
bahuá¹ƒ paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ labhati, so ``ayaá¹ƒ piá¹‡á¸• apÄ• to cirapabbaji
ti cÄ«varaá¹ƒ viya tesaá¹ƒ datvÄ• tesaá¹ƒ vÄ• sesakaá¹ƒ attanÄ• piá¹‡á¸• Ä• ya caritvÄ•
bhuÃ±jantopi santuá¹-á¹-hova hoti, ayamassa __piá¹‡á¸• apÄ• te yathÄ• sÄ• ruppasantoso

idha pana bhikkhuno senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• ti manÄ• paá¹ƒ vÄ• Ä• manÄ• paá¹ƒ vÄ
so teneva santussati, puna aÃ±Ã±aá¹ƒ sundarataraá¹ƒ pÄ• puá¹‡Ä• ti, taá¹ƒ na gaá¹‡hÄ• ti
yathÄ• lÄ• bhasantoso_. atha pana Ä• bÄ• dhiko hoti dubbalo vÄ• , pakativiruddhaá¹ƒ vÄ•
senÄ• sanaá¹ƒ labhati, yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno d
sappÄ• yasenÄ• sane vasitvÄ• samaá¹‡adhammaá¹ƒ karontopi santuá¹-á¹-hova hoti, ayam
yathÄ• balasantoso_. aparo sundaraá¹ƒ senÄ• sanaá¹ƒ pattampi na sampaá¹-icchati ``paá¹
pamÄ• daá¹-á¹-hÄ• naâ€™â€™ nti, mahÄ• puÃ±Ã±atÄ• ya vÄ• leá¹‡amaá¹‡á¸• apakÅ«á¹
paá¹‡Ä«tasenÄ• sanÄ• ni labhati, so tÄ• ni cÄ«varÄ• dÄ«ni viya cirapabbajitÄ• dÄ«naá¹ƒ d
vasantopi santuá¹-á¹-hova hoti, ayamassa __senÄ• sane yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva tussati
pattheti, labhantopi na gaá¹‡hÄ• ti, ayaá¹ƒ __gilÄ• napaccaye yathÄ• lÄ• bhasantoso_. atha
phÄ• á¹‡itaá¹ƒ labhati, so yaá¹ƒ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa ha
bhesajjaá¹ƒ katvÄ• samaá¹‡adhammaá¹ƒ karontopi santuá¹-á¹-hova hoti, ayamassa __gilÄ

yathÄ• balasantoso_. aparo mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tab
cÄ«varÄ• dÄ«ni viya cirapabbajitÄ• dÄ«naá¹ƒ datvÄ• tesaá¹ƒ Ä• bhatakena yena kenaci bh
santuá¹-á¹-hova hoti. yo pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«takaá¹ƒ, ekasmiá¹ƒ catumac
``gaá¹‡hatha, bhante, yadicchasÄ«â€™â€™ ti vuccamÄ• no ``sacassa tesu aÃ±Ã±atarenap
muttaharÄ«takaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itaâ€™â€™ nti, ``pÅ«timuttabhesajjaá¹
te yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹‡Ä«yoâ€™â€™ ti (Vin I 128) vacanaá¹ƒ anussaranto cat
paá¹-ikkhipitvÄ• muttaharÄ«takena bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova hoti, ayam
yathÄ• sÄ• ruppasantoso_.

so evaá¹ƒpabhedo sabbopi santoso santuá¹-á¹-hÄ«ti pavuccati. tena vuttaá¹ƒ ``atthato
itarÄ«tarapaccayasantosoâ€™â€™ ti. tassÄ• santuá¹-á¹-hiyÄ• saddhiá¹ƒ sandassanÄ• div
Ä• nisaá¹ƒsavibhÄ• vanavasena \Ne III 258/ tappaá¹-ipakkhassa atricchatÄ• dibhedassa ico
Ä• dÄ«navavibhÄ• vanavasena ca pavattÄ• kathÄ• __santuá¹-á¹-hikathÄ• _. ito parÄ• sup
visesamattameva vakkhÄ• ma.

__pavivekakathÄ• _ti ettha kÄ• yaviveko, cittaviveko, upadhivivekoti tayo vivekÄ• . tesu eko
tiá¹-á¹-hati, eko nisÄ«dati \Be III 279/, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya
paá¹-ikkamati, eko abhikkamati, eko caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko carati, eko viharat
sabbiriyÄ• pathesu sabbakiccesu gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vivittavÄ• so __kÄ• y
samÄ• pattiyo pana __cittaviveko_ nÄ• ma. nibbÄ• naá¹ƒ __upadhiviveko_ nÄ• ma. vuttaÃ±
vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca parisuddhacittÄ• n
paramavodÄ• nappattÄ• naá¹ƒ, upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
I 57). vivekoyeva paviveko, paviveke paá¹-isaá¹ƒyuttÄ• kathÄ• __pavivekakathÄ• _.

__asaá¹ƒsaggakathÄ• _ti ettha savanasaá¹ƒsaggo, dassanasaá¹ƒsaggo, samullapanasaá¹
kÄ• yasaá¹ƒsaggoti paÃ±ca saá¹ƒsaggÄ• . tesu idhekacco bhikkhu suá¹‡Ä• ti ``amukasmiá¹
vÄ• itthÄ« abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• y
taá¹ƒ sutvÄ• saá¹ƒsÄ«dati visÄ«dati, na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá
hÄ«nÄ• yÄ• vattati, evaá¹ƒ visabhÄ• gÄ• rammaá¹‡assavanena uppannakilesasanthavo __
heva kho bhikkhu suá¹‡Ä• ti, apica kho sÄ• maá¹ƒ passati itthiá¹ƒ abhirÅ«paá¹ƒ dassanÄ«y
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gataá¹ƒ, so taá¹ƒ disvÄ• saá¹ƒsÄ«dati vis
brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati, evaá¹ƒ vis
uppannakilesasanthavo __dassanasaá¹ƒsaggo_ nÄ• ma. disvÄ• pana aÃ±Ã±amaÃ±Ã±aá¹
kilesasanthavo __samullapanasaá¹ƒsaggo_ nÄ• ma. saÃ±jagghanÄ• dipi eteneva saá¹…ga
yaá¹ƒ kiÃ±ci mÄ• tugÄ• massa datvÄ• adatvÄ• vÄ• tena dinnassa vanabhaá¹…giniyÄ• di
kilesasanthavo __sambhogasaá¹ƒsaggo_ nÄ• ma. mÄ• tugÄ• massa hatthaggÄ• hÄ• divas
__kÄ• yasaá¹ƒsaggo_ nÄ• ma.

yopi cesa ``gihÄ«hi saá¹ƒsaá¹-á¹-ho viharati ananulomikena saá¹ƒsaggena sahasokÄ« sah
sukhito dukkhitesu dukkhito uppannesu kiccakaraá¹‡Ä«yesu attanÄ• vo yogaá¹ƒ Ä• pajjatÄ
Nidd I 164) evaá¹ƒ \Be III 280/ vutto ananulomiko gihisaá¹ƒsaggo nÄ• ma, yo ca sabrahmac
kilesuppattihetubhÅ«to saá¹ƒsaggo, taá¹ƒ sabbaá¹ƒ pahÄ• ya yvÄ• yaá¹ƒ \Ne III 259/ saá¹ƒ
saá¹ƒvegasaá¹…khÄ• resu tibbaá¹ƒ bhayasaÃ±Ã±aá¹ƒ sarÄ«re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ sa
jigucchÄ• pubbaá¹…gamaá¹ƒ hirottappaá¹ƒ sabbakiriyÄ• su satisampajaÃ±Ã±anti sabbaá¹ƒ
kamaladale jalabindu viya sabbattha alaggabhÄ• vo, ayaá¹ƒ sabbasaá¹ƒsaggappaá¹-ipakkh
tappaá¹-isaá¹ƒyuttÄ• kathÄ• __asaá¹ƒsaggakathÄ• _.

__vÄ«riyÄ• rambhakathÄ• _ti ettha vÄ«rassa bhÄ• vo, kammanti vÄ• vÄ«riyaá¹ƒ, vidhinÄ•
pavattetabbanti vÄ• vÄ«riyaá¹ƒ, vÄ«riyaÃ±ca taá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ•
dhammÄ• naá¹ƒ upasampadÄ• ya Ä• rabhanaá¹ƒ vÄ«riyÄ• rambho. svÄ• yaá¹ƒ kÄ• yiko, c
Ä• rambhadhÄ• tu, nikkamadhÄ• tu, parakkamadhÄ• tu, cÄ• ti tividho, sammappadhÄ• nav
bhikkhu gamane uppannakilesaá¹ƒ á¹-hÄ• naá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, á¹-hÄ• ne uppann
uppannaá¹ƒ sayanaá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, tattha tattheva ajapadena daá¹‡á¸• ena kaá
uppÄ«á¸·etvÄ• gaá¹‡hanto viya tikhiá¹‡ena asinÄ• amittaá¹ƒ gÄ«vÄ• ya paharanto viya sÄ
adatvÄ• vÄ«riyabalena niggaá¹‡hÄ• ti, tassevaá¹ƒ vÄ«riyÄ• rambho Ä• raddhavÄ«riyassa
tappaá¹-isaá¹ƒyuttÄ• kathÄ• __vÄ«riyÄ• rambhakathÄ• _.

__sÄ«lakathÄ• _tiÄ• dÄ«su duvidhaá¹ƒ sÄ«laá¹ƒ lokiyaá¹ƒ lokuttaraÃ±ca. tattha __lokiyaá¹
pÄ• timokkhasaá¹ƒvarÄ• di catupÄ• risuddhisÄ«laá¹ƒ. __lokuttaraá¹ƒ_ maggasÄ«laá¹ƒ phal
__samÄ• dhi_pi. vipassanÄ• ya pÄ• dakabhÅ«tÄ• saha upacÄ• rena aá¹-á¹-ha samÄ• patt
maggasampayutto panettha __lokuttaro_ samÄ• dhi nÄ• ma. tathÄ• __paÃ±Ã±Ä• _pi. __lo
jhÄ• nasampayuttÄ• , vipassanÄ• Ã±Ä• á¹‡aÃ±ca. visesato panettha vipassanÄ• paÃ±Ã±Ä
maggapaÃ±Ã±Ä• phalapaÃ±Ã±Ä• ca. __vimutti_ ariyaphalavimutti nibbÄ• naÃ±ca. apare p
tadaá¹…gavikkhambhanasamucchedavimuttÄ«nampi vasenettha atthaá¹ƒ saá¹ƒvaá¹‡á¹‡en
__vimuttiÃ±Ä• á¹‡adassana_mpi ekÅ«navÄ«satividhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. it
saddhiá¹ƒ sandassanÄ• dividhinÄ• anekÄ• kÄ• ravokÄ• raÄ• nisaá¹ƒsavibhÄ• vanavasena
dussÄ«lyÄ• dÄ«naá¹ƒ Ä• dÄ«navavibhÄ• vanavasena ca pavattÄ• kathÄ• , tappaá¹-isaá¹ƒ
__sÄ«lÄ• dikathÄ• nÄ• ma_.

ettha \Be III 281/ ca ``attanÄ• ca appiccho hoti, appiccha kathaÃ±ca paresaá¹ƒ kattÄ• â€™
c 10.70) ``santuá¹-á¹-ho hoti itarÄ«tarena cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca
vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti (SN a II 144; Nidd II khaggavisÄ• á¹‡apucchÄ• niddeso 128)
appicchatÄ• diguá¹‡asamannÄ• gatena paresampi tadatthÄ• ya hitajjhÄ• sayena \Ne III 260
tathÄ• rÅ«pÄ« kathÄ• . yÄ• idha abhisallekhikÄ• dibhÄ• vena visesetvÄ• vuttÄ• appiccha
kÄ• rakasseva hi kathÄ• visesato adhippetatthasÄ• dhinÄ«. tathÄ• hi vakkhati --- ``kalyÄ•
meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ ... pe ... akasiralÄ• bhÄ«â€™â€™ ti (AN c 9.3).

__evarÅ«piyÄ• _ti Ä«disÄ• ya yathÄ• vuttÄ• ya. __nikÄ• malÄ• bhÄ«_ti yathicchitalÄ• bhÄ
sabbakÄ• laá¹ƒ imaá¹ƒ kathaá¹ƒ sotuá¹ƒ vicÄ• retuÃ±ca yathÄ• sukhaá¹ƒ labhanto. __akicc
nidukkhalÄ• bhÄ«. __akasiralÄ• bhÄ«_ti vipulalÄ• bhÄ«.

__Ä• raddhavÄ«riyo_ti paggahitavÄ«riyo. __akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• yÄ
akosallasambhÅ«taá¹-á¹-hena akusalÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ pajahanatthÄ• ya. __
kucchitÄ• naá¹ƒ salanÄ• diatthena anavajjaá¹-á¹-hena ca kusalÄ• naá¹ƒ sahavipassanÄ• na
__upasampadÄ• yÄ• _ti sampÄ• danÄ• ya attano santÄ• ne uppÄ• danÄ• ya. __thÄ• mavÄ
vÄ«riyathÄ• mena samannÄ• gato. __daá¸·haparakkamo_ti thiraparakkamo asithilavÄ«riyo.
anorohitadhuro anosakkavÄ«riyo.

__paÃ±Ã±avÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya paÃ±Ã±avÄ• . __udayatthagÄ• miniyÄ• _ti pa
udayaÃ±ca vayaÃ±ca paá¹-ivijjhantiyÄ• . __ariyÄ• yÄ• _ti vikkhambhanavasena kilesehi Ä•
niddosÄ• ya. __nibbedhikÄ• yÄ• _ti nibbedhabhÄ• giyÄ• ya. __sammÄ• dukkhakkhayagÄ•
khepanato ``dukkhakkhayoâ€™â€™ ti laddhanÄ• maá¹ƒ ariyamaggaá¹ƒ sammÄ• hetunÄ•
pana paÃ±casu dhammesu sÄ«laá¹ƒ vÄ«riyaá¹ƒ paÃ±Ã±Ä• ca yogino ajjhattikaá¹ƒ aá¹…ga
bÄ• hiraá¹ƒ aá¹…gaá¹ƒ. tatthÄ• pi kalyÄ• á¹‡amittasannissayeneva sesaá¹ƒ catubbidhaá¹ƒ
kalyÄ• á¹‡amittassevettha bahukÄ• rataá¹ƒ dassento satthÄ• __ ``kalyÄ• á¹‡amittassetaá¹
pÄ• á¹-ikaá¹…khaâ€™â€™ _ntiÄ• dinÄ• desanaá¹ƒ vaá¸• á¸• hesi. tattha __pÄ• á¹-ikaá¹…
icchitabbaá¹ƒ, avassaá¹ƒbhÄ• vÄ«ti attho. __ya_nti kiriyÄ• parÄ• masanaá¹ƒ \Be III 282/. id
``sÄ«lavÄ• bhavissatÄ«â€™â€™ ti ettha yadetaá¹ƒ kalyÄ• á¹‡amittassa bhikkhuno sÄ«lava
sÄ«lasampannattaá¹ƒ, tassa bhikkhuno sÄ«lasampannattÄ• etaá¹ƒ tassa pÄ• á¹-ikaá¹…kha
ekaá¹ƒseneva tassa tattha niyojanatoti adhippÄ• yo. __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vih
nayo.

evaá¹ƒ bhagavÄ• sadevake loke uttamakalyÄ• á¹‡amittasaá¹…khÄ• tassa attano vacanaá
261/ vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• tÄ• disaá¹ƒ vippakÄ• raá¹ƒ pattassa Ä• yasmato meghiy
kalyÄ• á¹‡amittatÄ• dinÄ• sakalaá¹ƒ sÄ• sanasampadaá¹ƒ dassetvÄ• idÄ• nissa tattha Ä•
kÄ• mavitakkÄ• dÄ«hi upaddutattÄ• kammaá¹-á¹-hÄ• naá¹ƒ na sampajjati, tassa tesaá¹ƒ uj
bhÄ• vanÄ• nayaá¹ƒ pakÄ• setvÄ• tato paraá¹ƒ arahattassa kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikl
meghiya, bhikkhunÄ• imesu paÃ±casu dhammesu patiá¹-á¹-hÄ• ya cattÄ• ro dhammÄ• utt
_tiÄ• dimÄ• ha. tattha __tenÄ• _ti evaá¹ƒ kalyÄ• á¹‡amittasannissayena yathÄ• vuttasÄ«lÄ•
tenevÄ• ha __ ``imesu paÃ±casu dhammesu patiá¹-á¹-hÄ• yÄ• â€™â€™ _ti. __uttarÄ«_ti Ä
rÄ• gÄ• diparissayÄ• ce uppajjeyyuá¹ƒ, tesaá¹ƒ visodhanatthaá¹ƒ tato uddhaá¹ƒ cattÄ• ro d
uppÄ• detabbÄ• vaá¸• á¸• hetabbÄ• ca.

__asubhÄ• _ti ekÄ• dasasu asubhakammaá¹-á¹-hÄ• nesu yathÄ• rahaá¹ƒ yattha katthaci a

pahÄ• nÄ• yÄ• _ti kÄ• marÄ• gassa pajahanatthÄ• ya. ayamattho sÄ• lilÄ• vakopamÄ• ya v
bhÄ• vanÄ• vidhiá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• n
mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ. __byÄ• pÄ• dassa pahÄ• nÄ• yÄ• _ti vuttanayeneva uppan
__Ä• nÄ• pÄ• nassatÄ«_ti soá¸·asavatthukÄ• Ä• nÄ• pÄ• nassati. __vitakkupacchedÄ• yÄ
vitakkÄ• naá¹ƒ pacchedanatthÄ• ya. __asmimÄ• nasamugghÄ• tÄ• yÄ• _ti ``asmÄ«â€™â€
mÄ• nassa samucchedanatthÄ• ya.

__aniccasaÃ±Ã±ino_ti hutvÄ• abhÄ• vato udayabbayavantato pabhaá¹…guto tÄ• vakÄ• lik
``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti (Dhp 277; Nidd II hemakamÄ• á¹‡avapucchÄ•
pavattaaniccÄ• nupassanÄ• vasena \Be III 283/ aniccasaÃ±Ã±ino. __anattasaÃ±Ã±Ä• saá¹
avasavattanato parato rittato tucchato suÃ±Ã±ato ca ``sabbe dhammÄ• anattÄ• â€™â€™ t
hemakamÄ• á¹‡avapucchÄ• niddeso 56) evaá¹ƒ pavattaanattÄ• nupassanÄ• saá¹…khÄ• tÄ
saá¹‡á¹-hahati atidaá¸·haá¹ƒ patiá¹-á¹-hahati. aniccalakkhaá¹‡e hi diá¹-á¹-he anattalakkhaá¹
diá¹-á¹-hameva hoti. tÄ«su lakkhaá¹‡esu hi ekasmiá¹ƒ diá¹-á¹-he itaradvayaá¹ƒ diá¹-á¹-hame
vuttaá¹ƒ ``aniccasaÃ±Ã±ino, meghiya, anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• tÄ«â€™â€™ ti. anatta
``asmÄ«â€™â€™ ti uppajjanakamÄ• no suppajahova hotÄ«ti Ä• ha __ ``anattasaÃ±Ã±Ä« a
pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. __diá¹-á¹-heva dhamme nibbÄ• na_nti diá¹-á¹-heva dhamme
apaccayaparinibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti. ayamettha saá¹…khepo, vitthÄ• rato pana asubh
__visuddhimagge_ vuttanayena veditabbo.

meghiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. nandakasuttÄ• divaá¹‡á¹‡anÄ•

4-5__._ catutthe \Ne III 262/ __Ä• gamayamÄ• no_ti olokayamÄ• no, buddho sahasÄ• apa
niá¹-á¹-hÄ• ti, tÄ• va aá¹-á¹-hÄ• sÄ«ti attho. tenÄ• ha __ ``idamavocÄ• ti idaá¹ƒ kathÄ• vasÄ
udikkhamÄ• noâ€™â€™ _ti. aniccadukkhÄ• divasena sabbadhammasantÄ«raá¹‡aá¹ƒ __ac
``saá¹…khÄ• rapariggahavipassanÄ• Ã±Ä• á¹‡assÄ• â€™â€™ _ti. __mÄ• nasa_nti rÄ• gop
``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• nasoâ€™â€™ ti (SN a I 151; Vin I 33) ettha
``cittaá¹ƒ mano mÄ• nasaâ€™â€™ nti (Dhs 6) ettha cittaá¹ƒ. ``appattamÄ• naso sekho, kÄ•
sutÄ• â€™â€™ ti (SN a I 159) ettha arahattaá¹ƒ. idhÄ• pi arahattameva adhippetaá¹ƒ. tenÄ
``appattamÄ• nasÄ• ti appattaarahattÄ• â€™â€™ _ti. appattaá¹ƒ mÄ• nasaá¹ƒ arahattaá¹ƒ
idÄ• ni cittapariyÄ• yameva mÄ• nasasaddaá¹ƒ sandhÄ• yÄ• ha __ ``arahattaá¹ƒ vÄ• â€™â
suviÃ±Ã±eyyameva.

nandakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sevanÄ• suttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he \Be III 284/ __jÄ«vitasambhÄ• rÄ• _ti jÄ«vitappavattiyÄ• sambhÄ• rÄ• pa
__samudÄ• netabbÄ• _ti sammÄ• Ã±Ä• yena anavajjauÃ±chÄ• cariyÄ• dinÄ• uddhamudd
pana samudÄ• nitÄ• samÄ• hatÄ• nÄ• ma hontÄ«ti Ä• ha __ ``samÄ• haritabbÄ• â€™â€™
sulabhuppÄ• dÄ• na honti. etena gocaraasappÄ• yÄ• dibhÄ• vaá¹ƒ dasseti. __rattibhÄ• ga
vÄ• _ti bhummatthe upayogavacananti Ä• ha __ ``rattikoá¹-á¹-hÄ• se vÄ• divasakoá¹-á¹-hÄ
__rattiá¹ƒyeva pakkamitabbaá¹ƒ_ samaá¹‡adhammassa tattha anipphajjanato. __saá¹…khÄ
pabbajito, na metaá¹ƒ idha nipphajjati, cÄ«varÄ• di pana samudÄ• gacchati, nÄ• haá¹ƒ tada
me idha vÄ• senÄ• â€™â€™ ti paá¹-isaá¹…khÄ• yapi. tenÄ• ha __ ``sÄ• maÃ±Ã±atthassa
jÄ• nitvÄ• â€™â€™ _ti. anantaravÄ• re __saá¹…khÄ• pÄ«_ti samaá¹‡adhammassa nippha
puggalo anÄ• pucchÄ• pakkamitabbaá¹ƒ, nÄ• nubandhitabbo_ti ``so puggaloâ€™â€™ ti pa
``nÄ• nubandhitabboâ€™â€™ ti iminÄ• sambandho. yassa yena hi sambandho, dÅ«raá¹-á
puggala_nti so puggaloti paccattavacanaá¹ƒ upayogavasena pariá¹‡Ä• metvÄ• taá¹ƒ pugga
pakkamitabbanti attho. atthavasena hi vibhattipariá¹‡Ä• moti. __Ä• pucchÄ• pakkamitabba
kataÃ±Ã±ukataveditÄ• ya niyojanaá¹ƒ. __evarÅ«po_ti yaá¹ƒ \Ne III 263/ nissÄ• ya bhikkhun
pÄ• á¹-ikaá¹…khÄ• , paccayehi na parissayo, evarÅ«po daá¹‡á¸• akammÄ• dÄ«hi niggaá¹‡
pariccajitabboti dasseti __ ``sacepÄ«â€™â€™ _tiÄ• dinÄ• .

sevanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. sutavÄ• suttÄ• divaá¹‡á¹‡anÄ•

7-10__._ sattame __abhabbo khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca pÄ• á¹‡a_ntiÄ• di desanÄ
pana abhabbÄ• va, puthujjanakhÄ«á¹‡Ä• savÄ• naá¹ƒ nindÄ• pasaá¹ƒsatthampi evaá¹ƒ vut
gÄ• rayho mÄ• tughÄ• tÄ• dÄ«ni karoti, khÄ«á¹‡Ä• savo pana pÄ• saá¹ƒso kunthakipillikag
__sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jitu_nti yathÄ• gihibhÅ«to sannidhiá¹ƒ katvÄ• vat
evaá¹ƒ tilataá¹‡á¸• ulasappinavanÄ«tÄ• dÄ«ni sannidhiá¹ƒ \Be III 285/ katvÄ• idÄ• ni paribh
attho. vatthukÄ• me pana nidahitvÄ• paribhuÃ±jantÄ• tannissitaá¹ƒ kilesakÄ• mampi nidah
nÄ• mÄ• ti Ä• ha __ ``vatthukÄ• makilesakÄ• meâ€™â€™ _ti. nanu ca khÄ«á¹‡Ä• savasse
tilataá¹‡á¸• ulÄ• dayo paÃ±Ã±Ä• yantÄ«ti? na pana te attano atthÄ• ya nidhenti, aphÄ• suk
atthÄ• ya nidhenti. anÄ• gÄ• missa kathanti? tassapi paÃ±ca kÄ• maguá¹‡Ä• sabbasova p
laddhaá¹ƒ vicÄ• retvÄ• paribhuÃ±jati. akappiyakÄ• maguá¹‡e sandhÄ• yetaá¹ƒ vuttaá¹ƒ, na
maÃ±capÄ«á¹-haattharaá¹‡apÄ• vuraá¹‡Ä• disannissitaá¹ƒ. __seyyÄ• thÄ• pi pubbe agÄ• n
gihibhÅ«to paribhuÃ±jati, evaá¹ƒ paribhuÃ±jituá¹ƒ abhabbo. agÄ• ramajjhe vasantÄ• hi sot
yÄ• vajÄ«vaá¹ƒ gihibyaÃ±janena tiá¹-á¹-hanti. khÄ«á¹‡Ä• savo pana arahattaá¹ƒ patvÄ• va
parinibbÄ• ti vÄ• pabbajati vÄ• . cÄ• tumahÄ• rÄ• jikÄ• dÄ«su kÄ• mÄ• vacaradevesu muh
vivekaá¹-á¹-hÄ• nassa abhÄ• vÄ• . bhummadevattabhÄ• ve pana á¹-hito arahattaá¹ƒ patvÄ•
vivekaá¹-á¹-hÄ• nasambhavÄ• . aá¹-á¹-hamÄ• dÄ«ni uttÄ• natthÄ• neva.

sutavÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sambodhivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ«hanÄ• davaggo

1. sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<11> dutiyassa \Ne III 264/ paá¹-hame avÄ• purenti vivaranti dvÄ• raá¹ƒ etenÄ• ti __avÄ• p
haranti etenÄ• ti __rajoharaá¹‡aá¹ƒ. kaá¸·opihattho_ti vilÄ«vamayabhÄ• janahattho,
``cammamayabhÄ• janahatthoâ€™â€™ ti ca vadanti. chinnÄ• ni visÄ• á¹‡Ä• ni etassÄ• ti c
chinnavisÄ• á¹‡o cÄ• ti __usabhachinnavisÄ• á¹‡o_. visesanaparoyaá¹ƒ samÄ• so. __ahiku
atijegucchappaá¹-ikÅ«lakuá¹‡apadassanatthaá¹ƒ vuttaá¹ƒ. __kaá¹‡á¹-he Ä• sattenÄ• _ti ken
Ä• netvÄ• kaá¹‡á¹-he baddhena, omukkenÄ• ti attho. __aá¹-á¹-o_ Ä• turo duggandhapÄ«á
paá¹-iggaá¹‡hanaá¹ƒ_ vÄ• adhivÄ• sanaá¹ƒ. evaÃ±hi so kÄ• raá¹‡e desiyamÄ• ne tato \Be
tenÄ• ha __ ``paá¹-iggaá¹‡hatÅ«ti khamatÅ«â€™â€™ _ti. sesamettha suviÃ±Ã±eyyameva.

sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saupÄ• disesasuttavaá¹‡á¹‡anÄ•

<12> dutiye bhavassa appamattakatÄ• nÄ• ma ittarakÄ• latÄ• yÄ• ti Ä• ha __ ``accharÄ• s
_ti.

saupÄ• disesasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. koá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<13> tatiye diá¹-á¹-hadhammo vuccati paccakkhabhÅ«to attabhÄ• vo, tasmiá¹ƒ veditabbaá
__diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. tenÄ• ha __ ``imasmiá¹ƒyeva attabhÄ• veâ€™â€™ _
catuppaÃ±cakkhandhaphalatÄ• ya saÃ±Ã±Ä• bhavÅ«pagaá¹ƒ kammaá¹ƒ __bahuvedanÄ«y
asaÃ±Ã±Ä• bhavÅ«pagaá¹ƒ kammaá¹ƒ __ ``appavedanÄ«yaâ€™â€™ _nti vuttaá¹ƒ. keci pa
bahukÄ• laá¹ƒ veditabbaphalattÄ• bahuvedanÄ«yaá¹ƒ, itaraá¹ƒ appavedanÄ«yaá¹ƒ. rÅ«pÄ
bahuvedanÄ«yaá¹ƒ, parittaá¹ƒ kammaá¹ƒ appavedanÄ«yaâ€™â€™ nti vadanti. __vedanÄ«
\Ne III 265/ vipÄ• kuppÄ• danasamatthaá¹ƒ, na Ä• raddhavipÄ• kameva. __avedanÄ«ya_nt
vipaccituá¹ƒ asamatthaá¹ƒ ahosikammÄ• dibhedaá¹ƒ.

koá¹-á¹-hikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samiddhisuttavaá¹‡á¹‡anÄ•

<14> catutthe __samiddhÄ«_ti therassa kira attabhÄ• vo samiddho abhirÅ«po pÄ• sÄ• dikc
saá¹…khÄ• to. tenÄ• ha __ ``attabhÄ• vasamiddhatÄ• yÄ• â€™â€™ _tiÄ• di. __rÅ«padhÄ•
saddadhÄ• tuÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

samiddhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-9. gaá¹‡á¸• asuttÄ• divaá¹‡á¹‡anÄ•

15-19__._ paÃ±came \Be III 287/ __mÄ• tÄ• pettikasambhavassÄ• _ti mÄ• tito ca pitito ca r
sukkasoá¹‡itena sambhÅ«tassa. __ucchÄ• danadhammassÄ• _ti ucchÄ• detabbasabhÄ• v
parimadditabbasabhÄ• vassa. ettha ca odanakummÄ• sÅ«pacayaucchÄ• danapadehi vaá¸•
aniccabhedanaviddhaá¹ƒsanapadehi hÄ• ni. purimehi vÄ• samudayo, pacchimehi atthaá¹…
cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa vaá¸• á¸• hiparihÄ• ninibbattibhedÄ• dassitÄ• . sesaá
chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ• ni.

gaá¹‡á¸• asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. velÄ• masuttavaá¹‡á¹‡anÄ•

<20> dasame __sakuá¹‡á¸• akabhatta_nti sakuá¹‡á¸• akaá¹ƒ uttaá¹‡á¸• ulabhattaá¹ƒ. parit
taá¹‡á¸• ulehipi saddhiá¹ƒ vipakkabhattaá¹ƒ uttaá¹‡á¸• ulameva hoti. biá¸·aá¹…gaá¹ƒ vucca
biá¸·aá¹…gato nibbattanato tadeva kaÃ±jiyato jÄ• tanti kaÃ±jiyaá¹ƒ, taá¹ƒ dutiyaá¹ƒ etassÄ•
__biá¸·aá¹…gadutiyaá¹ƒ, _ taá¹ƒ __kaÃ±jiyadutiya_nti vuttaá¹ƒ. __asakkaritvÄ• _ti deyyadh
asakkaritvÄ• . deyyadhammassa asakkaraá¹‡aá¹ƒ asampannakÄ• ro, puggalassa asakkara
deyyadhammaá¹ƒ asakkaronto hi uttaá¹‡á¸• ulÄ• didosasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ de
puggalaá¹ƒ asakkaronto nisÄ«danaá¹-á¹-hÄ• naá¹ƒ \Ne III 266/ asammajjitvÄ• yattha tattha
yaá¹ƒ vÄ• taá¹ƒ vÄ• dÄ• rakaá¹ƒ pesetvÄ• deti. __acittÄ«katvÄ• _ti na cittiá¹ƒ katvÄ• , na
pÅ«jento hi pÅ«jetabbavatthuá¹ƒ citte á¹-hapeti, na tato bahi karoti. cittaá¹ƒ vÄ• acchariyaá
paá¹-ipatti cittÄ«karaá¹‡aá¹ƒ sambhÄ• vanakiriyÄ• , tappaá¹-ikkhepato acittÄ«karaá¹‡aá¹ƒ a
__apaviddha_nti ucchiá¹-á¹-hÄ• dichaá¸• á¸• anÄ«yadhammaá¹ƒ viya avakhittakaá¹ƒ. yo hi
rogino sarÄ«re odanÄ• dÄ«ni majjitvÄ• vammike rogaá¹ƒ pakkhipanto viya deti, ayaá¹ƒ apa
__anÄ• gamanadiá¹-á¹-hiko_ti ``addhÄ• imassa dÄ• nassa phalaá¹ƒ mama Ä• gacchatÄ«â
kammassakatadiá¹-á¹-hi atthi, so Ä• gamanadiá¹-á¹-hiko. ayaá¹ƒ pana na tÄ• disoti anÄ• ga
phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ hutvÄ• na detÄ«ti attho. tenÄ• ha __ ``na kammaÃ±ca phala

detÄ«â€™â€™ _ti.

__velÄ• mo_ti \Be III 288/ ettha __mÄ• _-saddo paá¹-isedhavacano. jÄ• tigottarÅ«pabhogÄ
mariyÄ• dÄ• natthi etasminti velÄ• mo. atha vÄ• yathÄ• vuttaguá¹‡Ä• naá¹ƒ velÄ• mariyÄ
gacchati etasminti __velÄ• mo, _ velaá¹ƒ vÄ• mariyÄ• daá¹ƒ amati gacchati atikkamatÄ«ti _
``jÄ• tigotta ... pe ... evaá¹ƒladdhanÄ• moâ€™â€™ _ti. dÄ«yatÄ«ti dÄ• naá¹ƒ, dÄ• navatthu
nissajjÄ«yati etthÄ• ti __dÄ• naggaá¹ƒ_. dÄ• naá¹ƒ vÄ• gaá¹‡hanti etthÄ• ti __dÄ• naggaá
__bhattaggaá¹ƒ, _ parivesanaá¹-á¹-hÄ• naá¹ƒ. __dukÅ«lasandanÄ• nÄ«_ti rajatabhÄ• janÄ
sandanaá¹ƒ etesanti dukÅ«lasandanÄ• ni. __kaá¹ƒsÅ«padhÄ• raá¹‡Ä• nÄ«_ti rajatamayad
``rajatamayakhÄ«rapaá¹-icchakÄ• nÄ«â€™â€™ _ti. rajatamayÄ• ni khÄ«rapaá¹-icchakÄ• n
etesanti __rajatamayakhÄ«rapaá¹-icchakÄ• ni. sodheyyÄ• _ti mahapphalabhÄ• vakaraá¹‡e
mahapphalabhÄ• vappattiyÄ• hi dakkhiá¹‡Ä• visujjhati nÄ• ma.

__maggenÄ• gataá¹ƒ anivattanasaraá¹‡a_nti iminÄ• lokuttarasaraá¹‡agamanaá¹ƒ dÄ«peti
lokiyasaraá¹‡agamanaá¹ƒ vuttaá¹ƒ. __saraá¹‡aá¹ƒ_ nÄ• ma tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ jÄ«
puÃ±Ã±aá¹ƒ sabbasampattiá¹ƒ deti, tasmÄ• mahapphalataranti adhippÄ• yo. idaÃ±ca --- ``
gahitaá¹ƒ saraá¹‡aá¹ƒ na bhindissasi, evÄ• haá¹ƒ taá¹ƒ mÄ• remÄ«â€™â€™ ti yadipi koci t
jÄ«vitÄ• voropeyya, tathÄ• pi ``nevÄ• haá¹ƒ buddhaá¹ƒ na buddhoti, dhammaá¹ƒ na dhamm
saá¹…ghoti vadÄ• mÄ«â€™â€™ ti daá¸·hataraá¹ƒ katvÄ• gahitassa vasena vuttaá¹ƒ. __ma
lokuttarasÄ«laá¹ƒ sandhÄ• ya vadati. __apare_tiÄ• dinÄ• pana lokiyasÄ«laá¹ƒ vuttaá¹ƒ. sa
jÄ«vitadÄ• nÄ• dinihitadaá¹‡á¸• atÄ• ya sakalalokiyalokuttaraguá¹‡Ä• dhiá¹-á¹-hÄ• nato cas
mahapphalamahÄ• nisaá¹ƒsatÄ• veditabbÄ• .

__upasiá¹…ghanamatta_nti \Ne III 267/ ghÄ• yanamattaá¹ƒ. __gaddohanamatta_nti pÄ• á¹
kÄ• lanti attho. so ca na sakalo godohanakkhaá¹‡o adhippetoti dassetuá¹ƒ __ ``gÄ• viyÄ• e
thanaaÃ±chanamattaâ€™â€™ _nti attho vutto. __aÃ±chanamatta_nti Ä• kaá¸• á¸• hanama
gahetvÄ• ekakhÄ«rabinduduhanakÄ• lamattampi gadduhanamattanti vadanti. ettakampi hi
vasanagabbhapariveá¹‡avihÄ• rÅ«pacÄ• rapariccheda vÄ• aparimÄ• á¹‡Ä• su lokadhÄ•
hitapharaá¹‡aá¹ƒ mettacittaá¹ƒ bhÄ• vetuá¹ƒ sakkoti. idaá¹ƒ tato yathÄ• vuttadÄ• nÄ• dito m

velÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ«hanÄ• davaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sattÄ• vÄ• savaggo

1. tiá¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame __amamÄ• _ti vatthÄ• bharaá¹‡apÄ• nabhojanÄ• dÄ«supi mam
itthipariggahena apariggahÄ• . tesaá¹ƒ kira ``ayaá¹ƒ mayhaá¹ƒ bhariyÄ• â€™â€™ ti mamat
vÄ• bhaginiá¹ƒ vÄ• disvÄ• chandarÄ• go na uppajjati. dhammatÄ• siddhassa sÄ«lassa Ä•
diá¹-á¹-hamatte eva mÄ• tuthanato thaÃ±Ã±aá¹ƒ paggharati, tena saÃ±Ã±Ä• á¹‡ena nesaá¹
mÄ• tusaÃ±Ã±Ä• , mÄ• tu ca putte puttasaÃ±Ã±Ä• paccupaá¹-á¹-hitÄ• ti keci.

apicettha (Sp-á¹- I 1 veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) uttarakurukÄ• naá¹ƒ puÃ±Ã±Ä• nu
veditabbo. tattha kira tesu tesu padesesu ghananicitapattasaÃ±channasÄ• khÄ• pasÄ• khÄ
manoramÄ• rukkhÄ• tesaá¹ƒ manussÄ• naá¹ƒ nivesanakiccaá¹ƒ sÄ• dhenti. yattha sukhaa
rukkhÄ• sujÄ• tÄ• sabbadÄ• pi pupphitaggÄ• tiá¹-á¹-hanti. jalÄ• sayÄ• pi
vikasitakamalakuvalayapuá¹‡á¸• arÄ«kasogandhikÄ• dipupphasaÃ±channÄ• sabbakÄ• laá
pavÄ• yantÄ• tiá¹-á¹-hanti. sarÄ«rampi tesaá¹ƒ atidÄ«ghÄ• didosarahitaá¹ƒ Ä• rohapariá¹‡A
anabhibhÅ«tattÄ• valitapalitÄ• didosavirahitaá¹ƒ yÄ• vatÄ• yukaá¹ƒ aparikkhÄ«á¹‡ajavabal
hutvÄ• \Ne III 268/ tiá¹-á¹-hati. anuá¹-á¹-hÄ• naphalÅ«pajÄ«vitÄ• ya na ca nesaá¹ƒ kasivaá
Ä• hÄ• rapariyeá¹-á¹-hivasena dukkhaá¹ƒ atthi, tato eva na dÄ• sadÄ• sikammakarÄ• dipari
sÄ«tuá¹‡haá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapavÄ• á¸·Ä• diparissayo atthi. yathÄ• nÄ
mÄ• se paccÅ«savelÄ• yaá¹ƒ samasÄ«tuá¹‡ho utu \Be III 290/ hoti, evameva sabbakÄ• laá
utu hoti, na ca nesaá¹ƒ koci upaghÄ• to vihesÄ• vÄ• uppajjati. akaá¹-á¹-hapÄ• kimeva sÄ•
athusaá¹ƒ suddhaá¹ƒ sugandhaá¹ƒ taá¹‡á¸• ulapphalaá¹ƒ paribhuÃ±janti. taá¹ƒ bhuÃ±jantÄ
kuá¹-á¹-haá¹ƒ, gaá¹‡á¸• o, kilÄ• so, soso, kÄ• so, sÄ• so, apamÄ• ro, jaroti evamÄ• diko na
ca te khujjÄ• vÄ• vÄ• manÄ• vÄ• kÄ• á¹‡Ä• vÄ• kuá¹‡Ä« vÄ• khaÃ±jÄ• vÄ• pakkhaha
vikalindriyÄ• vÄ• honti.

itthiyopi tattha nÄ• tidÄ«ghÄ• , nÄ• tirassÄ• , nÄ• tikisÄ• , nÄ• tithÅ«lÄ• , nÄ• tikÄ• á¸·Ä• , n
sobhaggappattarÅ«pÄ• honti. tathÄ• hi dÄ«ghaá¹…gulÄ«, tambanakhÄ• , alambathanÄ• ,
puá¹‡á¹‡acandamukhÄ«, visÄ• lakkhÄ«, mudugattÄ• , sahitorÅ«, odÄ• tadantÄ• , gambhÄ«
dÄ«ghanÄ«lavellitakesÄ«, puthulasussoá¹‡Ä«, nÄ• tilomÄ• , nÄ• lomÄ• , subhagÄ• , utusuk
sakhilÄ• , sukhasambhÄ• sÄ• , nÄ• nÄ• bharaá¹‡avibhÅ«sitÄ• vicaranti. sabbadÄ• pi soá¸·
purisÄ• ca paÃ±cavÄ«sativassuddesikÄ• viya. na puttadÄ• resu rajjanti. ayaá¹ƒ tattha dha

sattÄ• hikameva ca tattha itthipurisÄ• kÄ• maratiyÄ• viharanti. tato vÄ«tarÄ• gÄ• viya yat
na tattha idha viya gabbhokkantimÅ«lakaá¹ƒ, gabbhapariharaá¹‡amÅ«lakaá¹ƒ, vijÄ• yanam
hoti. rattakaÃ±cukato kaÃ±canapaá¹-imÄ• viya dÄ• rakÄ• mÄ• tukucchito amakkhitÄ• eva
nikkhamanti. ayaá¹ƒ tattha dhammatÄ• .

mÄ• tÄ• pana puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• vijÄ• yitvÄ• te vicaraá¹‡akappadese á¹-hap
gacchati. tesaá¹ƒ tattha sayitÄ• naá¹ƒ ye passanti purisÄ• vÄ• itthiyo vÄ• , te attano aá¹…
tesaá¹ƒ kammabalena tato khÄ«raá¹ƒ pavattati, tena te dÄ• rakÄ• yÄ• penti. evaá¹ƒ pana v

katipayadivaseheva laddhabalÄ• hutvÄ• dÄ• rikÄ• itthiyo upagacchanti, dÄ• rakÄ• purise
tesaá¹ƒ tattha vatthÄ• bharaá¹‡Ä• ni nipphajjanti. nÄ• nÄ• virÄ• gavaá¹‡á¹‡avicittÄ• ni hi su
mudusukhasamphassÄ• ni vatthÄ• ni tattha tattha kapparukkhesu olambantÄ• ni tiá¹-á¹-han
nÄ• nÄ• vidharasmijÄ• lasamujjalavividhavaá¹‡á¹‡aratanavinaddhÄ• ni \Be III 291/
anekavidhamÄ• lÄ• kammalatÄ• kammabhittikammavicittÄ• ni \Ne III 269/
sÄ«sÅ«pagagÄ«vÅ«pagahatthÅ«pagakaá¹-Å«pagapÄ• dÅ«pagÄ• ni sovaá¹‡á¹‡amayÄ• ni
olambanti. tathÄ• vÄ«á¹‡Ä• mudiá¹…gapaá¹‡avasammatÄ• á¸·asaá¹…khavaá¹ƒsavetÄ• á¸
tÅ«riyabhaá¹‡á¸• Ä• pi tato tato olambanti. tattha bahÅ« phalarukkhÄ• kumbhamattÄ• ni ph
madhurarasÄ• ni, yÄ• ni paribhuÃ±jitvÄ• te sattÄ• hampi khuppipÄ• sÄ• hi na bÄ• dhÄ«yan

najjopi tattha suvisuddhajalÄ• suppatitthÄ• ramaá¹‡Ä«yÄ• akaddamÄ• vÄ• lukatalÄ• nÄ
surabhigandhÄ«hi jalajapupphehi saÃ±channÄ• sabbakÄ• laá¹ƒ surabhÄ« vÄ• yantiyo sand
kaá¹‡á¹-akikÄ• kakkhaá¸·agacchalatÄ• honti, akaá¹‡á¹-akÄ• pupphaphalasampannÄ• ev
sayameva rasaá¹ƒ paggharanti, nahÄ• yitukÄ• mÄ• ca naditittheekajjhaá¹ƒ vatthÄ• bharaá
otaritvÄ• nhatvÄ• uttiá¹‡á¹‡uttiá¹‡á¹‡Ä• upariá¹-á¹-himaá¹ƒ upariá¹-á¹-himaá¹ƒ vatthÄ• bh
na tesaá¹ƒ evaá¹ƒ hoti ``idaá¹ƒ mama, idaá¹ƒ parassÄ• â€™â€™ ti. tato eva na tesaá¹ƒ koc
vÄ• . sattÄ• hikÄ• eva ca nesaá¹ƒ kÄ• maratikÄ«á¸·Ä• hoti, tato vÄ«tarÄ• gÄ• viya vicaran
sayitukÄ• mÄ• honti, tattheva sayanaá¹ƒ upalabbhati. mate ca satte disvÄ• na rodanti na s
maá¹‡á¸• ayitvÄ• nikkhipanti. tÄ• vadeva ca nesaá¹ƒ tathÄ• rÅ«pÄ• sakuá¹‡Ä• upagantvÄ
nenti, tasmÄ• susÄ• naá¹ƒ vÄ• asuciá¹-á¹-hÄ• naá¹ƒ vÄ• tattha natthi, na ca tato matÄ• n
tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapajjanti. dhammatÄ• siddhassa paÃ±casÄ«
devaloke nibbattantÄ«ti vadanti. vassasahassameva ca nesaá¹ƒ sabbakÄ• laá¹ƒ Ä• yuppam
tesaá¹ƒ paÃ±casÄ«laá¹ƒ viya dhammatÄ• siddhamevÄ• ti.

tiá¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. taá¹‡hÄ• mÅ«lakasuttavaá¹‡á¹‡anÄ•

<23> tatiye (Sv-pá¹- II 103) __esanataá¹‡hÄ• _ti bhogÄ• naá¹ƒ pariyesanavasena pavattÄ•
__esitataá¹‡hÄ• _ti pariyiá¹-á¹-hesu bhogesu uppajjamÄ• nataá¹‡hÄ• . paritassanavasena \
etÄ• yÄ• ti __pariyesanÄ• , _ Ä• sayato payogato ca pariyesanÄ• tathÄ• pavatto cittuppÄ•
sati hotÄ«â€™â€™ _ti. __rÅ«pÄ• diÄ• rammaá¹‡appaá¹-ilÄ• bho_ti savatthukÄ• naá¹ƒ rÅ«p
gavesanavasena paá¹-ilÄ• bho. yaá¹ƒ pana apariyiá¹-á¹-haá¹ƒyeva labbhati, tampi atthato p
laddhameva nÄ• ma tathÄ• rÅ«passa kammassa pubbekatattÄ• eva labbhanato. tenÄ• ha
hotÄ«â€™â€™ _ti.

__sukhavinicchaya_nti \Ne III 270/ sukhaá¹ƒ visesato nicchinotÄ«ti sukhavinicchayo. sukhaá
samudayato atthaá¹…gamato Ä• dÄ«navato nissaraá¹‡ato ca yÄ• thÄ• vato jÄ• nitvÄ• pava

sukhavinicchayaá¹ƒ. __jaÃ±Ã±Ä• _ti jÄ• neyya. ``subhaá¹ƒ sukhaâ€™â€™ ntiÄ• dikaá¹ƒ Ä•
vividhaá¹ƒ ninnabhÄ• vena cinoti Ä• ropetÄ«ti __vinicchayo, _ assÄ• dÄ• nupassanÄ• taá¹
evameva vinicchayabhÄ• vo veditabbo. imasmiá¹ƒ pana sutte vitakkoyeva Ä• gatoti yojanÄ•
sutte_ti sakkapaÃ±hasutte (DN II 358). tattha hi ``chando kho, devÄ• naminda, vitakkanidÄ•
Ä• gataá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sutte. __vitakkeneva vinicchinantÄ«_ti etena ``vinicchina
vinicchayoâ€™â€™ ti vinicchayasaddassa karaá¹‡asÄ• dhanamÄ• ha. __ettaka_ntiÄ• di vi

chandanaá¹-á¹-hena chando, evaá¹ƒ raÃ±janaá¹-á¹-hena rÄ• goti __chandarÄ• go_. svÄ• y
hutvÄ• pavatto idhÄ• dhippetoti Ä• ha __ ``dubbalarÄ• gassÄ• dhivacanaâ€™â€™ _nti. __
taá¹‡hÄ• diá¹-á¹-hivasena abhinivesanaá¹ƒ. ``mayhaá¹ƒ idaâ€™â€™ nti hi taá¹‡hÄ• gÄ• ho
attaggÄ• hasannissayova hoti. tenÄ• ha __ ``ahaá¹ƒ mamantÄ«â€™â€™ _ti. __balavasann
gÄ• hÄ• naá¹ƒ thirabhÄ• vappattimÄ• ha. __taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡a_
balavasanniá¹-á¹-hÄ• navasena abhiniviá¹-á¹-hassa attattaniyaggÄ• havatthuno aÃ±Ã±Ä• s
pariggahetvÄ• á¹-hÄ• naá¹ƒ, tathÄ• pavatto lobhasahagatacittuppÄ• do. attanÄ• pariggahi
vasena __parehi sÄ• dhÄ• raá¹‡abhÄ• vassa_ asahamÄ• no hoti puggalo, so dhammo __a
vadanti_ niruttinayena. saddalakkhaá¹‡ena pana yassa dhammassa vasena macchariyayog
III 293/, tassa bhÄ• vo, kammaá¹ƒ vÄ• __macchariyaá¹ƒ, _ maccharo dhammo. macchariya
rakkhaá¹‡aá¹ƒ __Ä• rakkho_ti Ä• ha __ ``dvÄ• ra ... pe ... suá¹-á¹-hu rakkhaá¹‡aâ€™â€™ _

attano phalaá¹ƒ karotÄ«ti karaá¹‡aá¹ƒ, yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ. adhikaá¹ƒ karaá¹‡anti __
visesakÄ• raá¹‡aá¹ƒ. visesakÄ• raá¹‡aÃ±ca bhogÄ• naá¹ƒ Ä• rakkhadaá¹‡á¸• Ä• dÄ• nÄ• d
__ ``Ä• rakkhÄ• dhikaraá¹‡aâ€™â€™ _ntiÄ• di. __paranisedhanattha_nti mÄ• raá¹‡Ä• dinÄ
Ä• diyanti etenÄ• ti Ä• dÄ• naá¹ƒ, daá¹‡á¸• assa Ä• dÄ• naá¹ƒ __daá¹‡á¸• Ä• dÄ• naá¹ƒ, _
paraviheá¹-hanacittuppÄ• do. __satthÄ• dÄ• ne_pi eseva nayo. hatthaparÄ• mÄ• sÄ• divas
__kÄ• yakalaho_. mammaghaá¹-á¹-anÄ• divasena vÄ• cÄ• ya kÄ• tabbo kalaho __vÄ• cÄ•
virÅ«paá¹ƒ gaá¹‡hÄ• ti etenÄ• ti __viggaho_. viruddhaá¹ƒ vadati etenÄ• ti __vivÄ• do_. ``tu
agÄ• ravavacanasahacaraá¹‡ato \Ne III 271/ __tuvaá¹ƒtuvaá¹ƒ_. sabbepi te tathÄ• pavattac
cittuppÄ• dÄ• veditabbÄ• . tenÄ• ha bhagavÄ• __ ``aneke pÄ• pakÄ• akusalÄ• dhammÄ

taá¹‡hÄ• mÅ«lakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. sattÄ• vÄ• sasuttÄ• divaá¹‡á¹‡anÄ•

24-25__._ catutthe sattÄ• Ä• vasanti etesÅ«ti __sattÄ• vÄ• sÄ• , _ nÄ• nattasaÃ±Ã±iÄ• dib
te te sattanivÄ• sÄ• tappariyÄ• pannÄ• naá¹ƒ sattÄ• naá¹ƒ tÄ• ya eva tappariyÄ• pannatÄ•
vattabbataá¹ƒ arahanti. samudÄ• yÄ• cÄ• ro hi avayavassa yathÄ• ``rukkhe sÄ• khÄ• â€™
``sattÄ• naá¹ƒ Ä• vÄ• sÄ• , vasanaá¹-á¹-hÄ• nÄ• nÄ«ti atthoâ€™â€™ _ti vuttaá¹ƒ. __suddh
``na so, bhikkhave, sattÄ• vÄ• so sulabharÅ«po, yo mayÄ• anÄ• vutthapubbo iminÄ• dÄ«g

suddhÄ• vÄ• sehi devehÄ«â€™â€™ ti (DN II 91) vacanato. yadi evaá¹ƒ te kasmÄ• idha na
kÄ• raá¹‡amÄ• ha __ ``asabbakÄ• likattÄ• â€™â€™ _tiÄ• di. vehapphalÄ• pana catuttheyo
daá¹-á¹-habbaá¹ƒ. paÃ±camaá¹ƒ uttÄ• nameva.

sattÄ• vÄ• sasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. silÄ• yÅ«pasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he \Be III 294/ pamÄ• á¹‡amajjhimassa purisassa catuvÄ«sataá¹…guliko ha
``kakkÅ«â€™â€™ tipi tasseva nÄ• maá¹ƒ. __aá¹-á¹-ha kukkÅ« upari nemassÄ• _ti aá¹-á¹-h
upari uggantvÄ• á¹-hitÄ• bhaveyyuá¹ƒ. sesamettha uttÄ• nameva.

silÄ• yÅ«pasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paá¹-hamaverasuttavaá¹‡á¹‡anÄ•

<27> sattame (Spk-pá¹- II 241) __yato_ti yasmiá¹ƒ kÄ• le. ayaÃ±hi to-saddo dÄ• -saddo viy
yadÄ• ti vuttaá¹ƒ hoti. __bhayÄ• ni verÄ• nÄ«_ti bhÄ«yate __bhayaá¹ƒ, _ bhayena yogÄ• ,
eva verappasavaá¹-á¹-hena __vera_nti ca laddhanÄ• mÄ• cetanÄ• dayo. pÄ• á¹‡Ä• tipÄ• t
pavattanti, yaÃ±ca uddissa pavattÄ«yanti, ubhayesaÃ±ca verÄ• vahÄ• , tato eva cete bhÄ•
nÄ• mÄ• ti. sotassa ariyamaggassa Ä• dito pajjanaá¹ƒ paá¹-ipatti adhigamo sotÄ• patti. tada
patiá¹-á¹-hitassa ca aá¹…gÄ• ni __sotÄ• pattiyaá¹…gÄ• ni_. duvidhaÃ±hi (Spk II 2.41) sotÄ•
sotÄ• pattiatthÄ• ya ca aá¹…gaá¹ƒ kÄ• raá¹‡aá¹ƒ, yaá¹ƒ sotÄ• pattimaggappaá¹-ilÄ• bhato
sotÄ• pattippaá¹-ilÄ• bhÄ• ya saá¹ƒvattati, ``sappurisasaá¹ƒsevo saddhammassavanaá¹ƒ yo
dhammÄ• nudhammapaá¹-ipattÄ«â€™â€™ ti (DN III 311) evaá¹ƒ Ä• gataá¹ƒ. paá¹-iladdhag
patvÄ• á¹-hitassa aá¹…gaá¹ƒ, yaá¹ƒ ``sotÄ• pannassa aá¹…gaâ€™â€™ ntipi vuccati ``sotÄ
Ã±Ä• yati etenÄ• â€™â€™ ti katvÄ• , buddhe aveccappasÄ• dÄ• dÄ«naá¹ƒ etaá¹ƒ adhivac

__khÄ«á¹‡anirayo_tiÄ• dÄ«su Ä• yatiá¹ƒ tattha anuppajjanatÄ• ya khÄ«á¹‡o nirayo mayha
khÄ«á¹‡anirayo. esa nayo sabbattha. __sotÄ• panno_ti maggasotaá¹ƒ Ä• panno. __avinipÄ
vinipÄ• tasabhÄ• vo. __niyato_ti paá¹-hamamaggasaá¹…khÄ• tena sammattaniyÄ• mena n
uparimaggattayasaá¹…khÄ• to sambodhi paraá¹ƒ ayanaá¹ƒ \Be III 295/ mayhanti sohaá¹ƒ s
sambodhiá¹ƒ avassaá¹ƒ abhisambujjhanakoti attho.

__pÄ• á¹‡Ä• tipÄ• tapaccayÄ• _ti pÄ• á¹‡Ä• tipÄ• takammassa karaá¹‡ahetu. __bhayaá¹ƒ
veraá¹ƒ vuccati virodho, tadeva bhÄ• yitabbato ``bhayaâ€™â€™ nti vuccati. taÃ±ca paneta
bÄ• hiraá¹ƒ, ajjhattikanti. ekena hi ekassa pitÄ• mÄ• rito hoti. so cinteti ``etena kira me pitÄ
ahampi taá¹ƒyeva mÄ• ressÄ• mÄ«â€™â€™ ti nisitaá¹ƒ satthaá¹ƒ Ä• dÄ• ya carati. yÄ• ta

veracetanÄ• , idaá¹ƒ __bÄ• hiraá¹ƒ veraá¹ƒ_ nÄ• ma tassa verassa mÅ«labhÅ«tato verakÄ
bahibhÄ• vattÄ• . yÄ• pana itarassa ``ayaá¹ƒ kira maá¹ƒ mÄ• ressÄ• mÄ«ti carati, ahameva
mÄ• ressÄ• mÄ«â€™â€™ ti cetanÄ• uppajjati, idaá¹ƒ __ajjhattikaá¹ƒ veraá¹ƒ_ nÄ• ma. ida
diá¹-á¹-hadhammikameva. yÄ• pana taá¹ƒ niraye uppannaá¹ƒ disvÄ• ``etaá¹ƒ paharissÄ• n
ayamuggaraá¹ƒ gaá¹‡hantassa nirayapÄ• lassa cetanÄ• uppajjati, idamassa samparÄ• yika
cassa ``ayaá¹ƒ niddosaá¹ƒ maá¹ƒ paharissÄ• mÄ«ti Ä• gacchati, ahameva naá¹ƒ paá¹-ham
ti cetanÄ• uppajjati, idamassa samparÄ• yikaá¹ƒ ajjhattaá¹ƒ veraá¹ƒ. yaá¹ƒ panetaá¹ƒ bÄ• b
aá¹-á¹-hakathÄ• su ``puggalaveraâ€™â€™ nti vuccati. __dukkhaá¹ƒ domanassa_nti atthato
evaá¹ƒ sesesupi ``iminÄ• mama bhaá¹‡á¸• aá¹ƒ haá¹-aá¹ƒ, mayhaá¹ƒ dÄ• resu cÄ• rittaá¹ƒ
attho bhaggo, surÄ• madamattena idaá¹ƒ nÄ• ma kataâ€™â€™ ntiÄ• dinÄ• nayena verapp

__aveccappasÄ• denÄ• _ti \Ne III 273/ adhigatena acalappasÄ• dena. __ariyakantehÄ«_ti
ariyÄ• naá¹ƒ kantÄ• ni piyÄ• ni bhavanti, bhavantaragatÄ• pi ariyÄ• tÄ• ni na vijahanti, tasm
``ariyakantÄ• nÄ«â€™â€™ ti vuccanti. sesamettha yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹
anussatiniddese_ vuttanti veditabbaá¹ƒ.

paá¹-hamaverasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. Ä• ghÄ• tavatthusuttavaá¹‡á¹‡anÄ•

<29> navame \Be III 296/ vasati ettha phalaá¹ƒ tannimittatÄ• ya pavattatÄ«ti __vatthu, _ kÄ
``Ä• ghÄ• tavatthÅ«nÄ«â€™â€™ _ti. kopo nÄ• mÄ• yaá¹ƒ yasmiá¹ƒ vatthusmiá¹ƒ uppajjati,
uppajjati, atha kho punapi uppajjatevÄ• ti vuttaá¹ƒ __ ``bandhatÄ«â€™â€™ _ti. atha vÄ• yo
uppajjamÄ• no Ä• ghÄ• to savisaye baddho viya na vigacchati, punapi uppajjateva. taá¹ƒ sa
``Ä• ghÄ• taá¹ƒ bandhatÄ«â€™â€™ _ti. taá¹ƒ panassa paccayavasena nibbattanaá¹ƒ uppÄ
``uppÄ• detÄ«â€™â€™ _ti.

Ä• ghÄ• tavatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• ghÄ• tapaá¹-ivinayasuttavaá¹‡á¹‡anÄ•

<30> dasame __taá¹ƒ kutettha labbhÄ• _ti ettha __ta_nti kiriyÄ• parÄ• masanaá¹ƒ. padajjh
veditabboti __ ``taá¹ƒ anatthacaraá¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ _tiÄ• dimÄ• ha. __kena kA
niratthakabhÄ• vato. kammassakÄ• hi sattÄ• . te kassa ruciyÄ• dukkhitÄ• sukhitÄ• vÄ• b
tasmiá¹ƒ mayhaá¹ƒ anatthacaraá¹‡aá¹ƒ, taá¹ƒ kutettha labbhÄ• ti adhippÄ• yo. atha vÄ• __
ettha puggale kuto labbhÄ• _ paramatthato kujjhitabbassa kujjhanakassa ca abhÄ• vato. sa
yadidaá¹ƒ khandhapaÃ±cakaá¹ƒ yaá¹ƒ ``sattoâ€™â€™ ti vuccati, te saá¹…khÄ• rÄ• ittarak
kujjhatÄ«ti attho. __lÄ• bhÄ• nÄ• ma ke siyuá¹ƒ_ aÃ±Ã±atra anatthuppattito.

Ä• ghÄ• tapaá¹-ivinayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. anupubbanirodhasuttavaá¹‡á¹‡anÄ•

<31> ekÄ• dasame \Ne III 274/ __anupubbanirodhÄ• _ti anupubbena anukkamena pavatte
``anupaá¹-ipÄ• á¹-inirodhÄ• â€™â€™ _ti.

anupubbanirodhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattÄ• vÄ• savaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• vaggo

1. anupubbavihÄ• rasuttavaá¹‡á¹‡anÄ•

<32> catutthassa \Be III 297/ paá¹-hame anupubbato viharitabbÄ• ti __anupubbavihÄ• rÄ•
anukkamena. __samÄ• pajjitabbavihÄ• rÄ• _ti samÄ• pajjitvÄ• samaá¹…gino hutvÄ• vihar

anupubbavihÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. anupubbavihÄ• rasamÄ• pattisuttÄ• divaá¹‡á¹‡anÄ•

33-34__._ dutiye chÄ• taá¹ƒ vuccati taá¹‡hÄ• diá¹-á¹-hiyo kÄ• mÄ• naá¹ƒ pÄ• tabbato tÄ• s
tanninnattÄ• natthi etesu chÄ• tanti __nicchÄ• tÄ• _. tenÄ• ha __ ``taá¹‡hÄ• diá¹-á¹-hicchÄ
tatiye natthi vattabbaá¹ƒ.

anupubbavihÄ• rasamÄ• pattisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. gÄ• vÄ«upamÄ• suttavaá¹‡á¹‡anÄ•

<35> catutthe \Ne III 275/ __pabbatacÄ• rinÄ«_ti pakatiyÄ• pabbate bahulacÄ• rinÄ«. __al
(Vism-mhá¹- I 77) agocaraÃ±Ã±Å«. samÄ• dhiparipantÄ• naá¹ƒ visodhanÄ• nabhiÃ±Ã±atÄ•
paguá¹‡abhÄ• vÄ• pÄ• danaveyyattiyassa abhÄ• vena __abyatto_. uparijhÄ• nassa padaá¹
__akhettaÃ±Ã±Å«_. sabbathÄ• pi samÄ• pattikosallÄ• bhÄ• vena __akusalo_. samÄ• dhini
__bÄ• lo_. abhÄ• vanÄ• ya __abyatto_. abahulÄ«kÄ• rena __akhettaÃ±Ã±Å«_. sammadeva
__akusalo_ti yojetabbaá¹ƒ. __ubhato bhaá¹-á¹-ho_ti ubhayato jhÄ• nato bhaá¹-á¹-ho. so hi a
suppatiá¹-á¹-hitatÄ• ya saussÄ• hopi vinÄ• sato asÄ• matthiyato ca jhÄ• nadvayato parihÄ«

gÄ• vÄ«upamÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. jhÄ• nasuttavaá¹‡á¹‡anÄ•

<36> paÃ±came \Be III 298/ __aniccato_ti iminÄ• niccappaá¹-ikkhepato tesaá¹ƒ aniccatam
udayavayavantato vipariá¹‡Ä• mato tÄ• vakÄ• likato ca te aniccÄ• ti jotitaá¹ƒ hoti. yaÃ±hi ni
udayavayaparicchinnajarÄ• ya maraá¹‡ena cÄ• ti dvedhÄ• vipariá¹‡ataá¹ƒ ittarakkhaá¹‡am
na sukhato. iminÄ• sukhappaá¹-ikkhepato tesaá¹ƒ dukkhatamÄ• ha. tato eva ca abhiá¹‡hap
dukkhavatthuto ca te dukkhÄ• ti jotitaá¹ƒ hoti. udayavayavantatÄ• ya hi te abhiá¹‡happaá¹-i
nirantaradukkhatÄ• ya dukkhasseva ca adhiá¹-á¹-hÄ• nabhÅ«to. paccayayÄ• panÄ«yatÄ• y
dukkhatÄ• sÅ«layogato kilesÄ• sucipaggharato uppÄ• dajarÄ• bhaá¹…gehi uddhumÄ• tapa
pÄ«á¸·Ä• jananato antotudanato dunnÄ«haraá¹‡ato ca __sallato_. avaá¸• á¸• hiÄ• vahanato
aseribhÄ• vajananato Ä• bÄ• dhappatiá¹-á¹-hÄ• natÄ• ya ca __Ä• bÄ• dhato_. avasavattan
__parato_. byÄ• dhijarÄ• maraá¹‡ehi palujjanÄ«yatÄ• ya __palokato_.
sÄ• minivÄ• sÄ«kÄ• rakavedakaadhiá¹-á¹-hÄ• yakavirahato __suÃ±Ã±ato_. attappaá¹-ikkhe
rÅ«pÄ• didhammÄ• pi yathÄ• na ettha attÄ• atthÄ«ti __anattÄ• , _ evaá¹ƒ sayampi attÄ• n
tena abyÄ• pÄ• rato nirÄ«hato tucchato anattÄ• ti dÄ«pitaá¹ƒ hoti.

lakkhaá¹‡attayameva sukhÄ• vabodhanatthaá¹ƒ ekÄ• dasahi padehi vibhajitvÄ• gahitanti d
aniccatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __antosamÄ• pattiya_nti samÄ• pattÄ«naá¹ƒ sahajÄ• ta
abbhantare \Ne III 276/ cittaá¹ƒ paá¹-isaá¹ƒharatÄ«ti tappaá¹-ibaddhachandarÄ• gÄ• dikiles
vipassanÄ• cittaá¹ƒ paá¹-isaá¹ƒharati. tenÄ• ha __ ``moceti apanetÄ«â€™â€™ _ti. __savan
``sabbasaá¹…khÄ• rasamathoâ€™â€™ tiÄ• dinÄ• savanavasena. __thutivasenÄ• _ti tathe
saá¹ƒkittanavasena. __pariyattivasenÄ• _ti tassa dhammassa pariyÄ• puá¹‡anavasena. __p
tadatthassa paÃ±Ã±Ä• panavasena. Ä• rammaá¹‡akaraá¹‡avaseneva upasaá¹ƒharati magg
ntiÄ• di pana avadhÄ• raá¹‡anivattitatthadassanaá¹ƒ. yathÄ• vipassanÄ• ``etaá¹ƒ santaá¹ƒ
ntiÄ• dinÄ• asaá¹…khatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati, evaá¹ƒ maggo nibbÄ• n
sacchikiriyÄ• bhisamayavasena abhisamento tattha labbhamÄ• ne sabbepi visese \Be III 29
paá¹-ivijjhanto tattha cittaá¹ƒ upasaá¹ƒharati. tenÄ• ha __ ``iminÄ• pana Ä• kÄ• renÄ• â€™

__so tattha á¹-hito_ti so adandhavipassako yogÄ« tattha tÄ• ya aniccÄ• dilakkhaá¹‡attayÄ•
vipassanÄ• ya á¹-hito. __sabbaso_ti sabbattha tassa tassa maggassa adhigamÄ• ya nibbat
__asakkonto anÄ• gÄ• mÄ« hotÄ«_ti heá¹-á¹-himamaggÄ• vahÄ• su eva samathavipassan
aggamaggÄ• vahÄ• su nikantiá¹ƒ pariyÄ• dÄ• tuá¹ƒ asakkonto anÄ• gÄ• mitÄ• yameva saá

__samatikkantattÄ• _ti samathavasena vipassanÄ• vasena cÄ• ti sabbathÄ• pi rÅ«passa sa
``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di. __anenÄ• _ti yoginÄ• . __taá¹ƒ atikkammÄ• _ti idaá¹ƒ yo pa

paÃ±cavokÄ• raekavokÄ• rapariyÄ• panne dhamme sammadeva sammasitvÄ• te vissajjet
samÄ• pajjitvÄ• arÅ«padhamme sammasati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``idÄ•
sammasatÄ«â€™â€™ _ti.

jhÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ä• nandasuttavaá¹‡á¹‡anÄ•

<37> chaá¹-á¹-he okÄ• saá¹ƒ avasaraá¹ƒ adhigacchati etenÄ• ti __okÄ• sÄ• dhigamo, _ ma
okÄ• sabhÄ• vato vÄ• okÄ• so, tassa adhigamo __okÄ• sÄ• dhigamo_. ettha ca dÄ«ghanik
suttantadesanÄ• yaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ, catutthajjhÄ• naá¹ƒ, arahattamaggoti tayo ok
tattha (Sv II 288) paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paÃ±ca nÄ«varaá¹‡Ä• ni vikkhambhetvÄ• attan
tiá¹-á¹-hatÄ«ti __ ``paá¹-hamo okÄ• sÄ• dhigamoâ€™â€™ _ti \Ne III 277/ vuttaá¹ƒ. catuttha
sukhadukkhaá¹ƒ vikkhambhetvÄ• attano okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hatÄ«ti __dutiyo okÄ
arahattamaggo sabbakilese vikkhambhetvÄ• attano okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hatÄ«ti __
okÄ• sÄ• dhigamoâ€™â€™ _ti vutto. idha pana vakkhamÄ• nÄ• ni tÄ«á¹‡i arÅ«pajjhÄ• nÄ•
``okÄ• sÄ• dhigamoâ€™â€™ _ti vuttaá¹ƒ. tesaá¹ƒyeva ca gahaá¹‡e kÄ• raá¹‡aá¹ƒ sayame

__sattÄ• naá¹ƒ_ \Be III 300/ __visuddhiá¹ƒ pÄ• panatthÄ• yÄ• _ti rÄ• gÄ• dÄ«hi malehi abh
upakkilesehi kiliá¹-á¹-hacittÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhipÄ• panatthÄ• ya samatikkamana
anuppajjanaÃ±hi idha ``samatikkamoâ€™â€™ ti vuttaá¹ƒ. __atthaá¹ƒ gamanatthÄ• yÄ• _ti
cetasikadomanassassa cÄ• ti imesaá¹ƒ dvinnaá¹ƒ atthaá¹…gamÄ• ya, nirodhÄ• yÄ• ti attho
nibbÄ• naá¹ƒ, taá¹ƒ vÄ• Ã±Ä• yati paá¹-ivijjhÄ«yati etenÄ• ti __Ã±Ä• yo, _ samucchedabhÄ
``sahavipassanakassa maggassÄ• â€™â€™ _ti. __paccakkhakaraá¹‡atthÄ• yÄ• _ti attapac
vinÄ• paccakkhakaraá¹‡aÃ±hi ``sacchikiriyÄ• â€™â€™ ti vuccati. __asambhinna_nti pittas
anupahataá¹ƒ.

rÄ• gÄ• nugato samÄ• dhi __abhinato_ nÄ• ma hoti Ä• rammaá¹‡e abhimukhÄ• bhÄ• vena
__apanato_ apagamanavasena pavattiyÄ• , tadubhayappaá¹-ikkhepena __ ``na cÄ• bhinato
vuttanti Ä• ha __ ``rÄ• gavasenÄ• â€™â€™ _tiÄ• di. __na sasaá¹…khÄ• raniggayhavÄ• rita
viya na sasaá¹…khÄ• rena sappayogena tadaá¹…gappahÄ• navikkhambhanappahÄ• navas
á¹-hito. kiÃ±carahi kilesÄ• naá¹ƒ chinnante uppanno. tathÄ• bhÅ«taá¹ƒ phalasamÄ• dhiá¹ƒ
tenÄ• ha __ ``na sasaá¹…khÄ• rena ... pe ... chinnante uppannoâ€™â€™ _ti.

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. lokÄ• yatikasuttavaá¹‡á¹‡anÄ•

<38> sattame __lokÄ• yatavÄ• dakÄ• _ti Ä• yatiá¹ƒ hitaá¹ƒ loko na yatati na viruhati etenÄ•
vitaá¹‡á¸• asatthaá¹ƒ. taÃ±hi ganthaá¹ƒ nissÄ• ya sattÄ• puÃ±Ã±akiriyÄ• ya cittampi na up
vadantÄ«ti __lokÄ• yatavÄ• dakÄ• _.

daá¸·haá¹ƒ \Ne III 278/ thiraá¹ƒ dhanu etassÄ• ti daá¸·hadhanvÄ• (Mp-á¹- II 4.45-46; Spk-p
__ ``daá¸·hadhammÄ• â€™â€™ _ti vutto. paá¹-isattuvidhamanatthaá¹ƒ dhanuá¹ƒ gaá¹‡hÄ•
usuá¹ƒ saraá¹ƒ asati khipatÄ«ti __issÄ• so. dvisahassathÄ• ma_nti lohÄ• dibhÄ• raá¹ƒ vahi
dvisahassathÄ• maá¹ƒ. tenÄ• ha __ ``dvisahassathÄ• maá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• di. __
__yÄ• va kaá¹‡á¸• appamÄ• á¹‡Ä• _ti dÄ«ghato yattakaá¹ƒ kaá¹‡á¸• assa pamÄ• á¹‡aá¹ƒ,
dhanudaá¹‡á¸• e ukkhittamatte Ä• ropitesuyeva jiyÄ• daá¹‡á¸• esu so ce bhÄ• ro pathavito
dvisahassathÄ• maá¹ƒ nÄ• ma dhanÅ«ti daá¹-á¹-habbaá¹ƒ. __uggahitasippo_ti uggahitadha
thirataraá¹ƒ lakkhesu avirajjhanasarakkhepo. Ä«diso pana tattha vasibhÅ«to __katahattho_
``ciá¹‡á¹‡avasibhÄ• voâ€™â€™ _ti. kataá¹ƒ rÄ• jakulÄ• dÄ«su upecca asanaá¹ƒ etena so _
``rÄ• jakulÄ• dÄ«su dassitasippoâ€™â€™ _ti. __evaá¹ƒ kata_nti evaá¹ƒ antosusirakaraá¹‡Ä
kataá¹ƒ.

lokÄ• yatikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. devÄ• surasaá¹…gÄ• masuttÄ• divaá¹‡á¹‡anÄ•

39-40__._ aá¹-á¹-hame __abhiyiá¹ƒsÅ«_ti kadÄ• abhiyiá¹ƒsu? yadÄ• balavanto ahesuá¹ƒ,
tatrÄ• yamanupubbikathÄ• (Spk I 1.247; Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) --- sak
macalagÄ• make magho nÄ• ma mÄ• á¹‡avo hutvÄ• tettiá¹ƒsa purise gahetvÄ• kalyÄ• á¹‡
vatapadÄ• ni pÅ«retvÄ• tattha kÄ• laá¹…kato devaloke nibbatti. taá¹ƒ balavakammÄ• nubh
sesadevatÄ• dasahi á¹-hÄ• nehi adhigaá¹‡hantaá¹ƒ disvÄ• ``Ä• gantukadevaputtÄ• Ä• ga
gandhapÄ• naá¹ƒ sajjayiá¹ƒsu. sakko sakaparisÄ• ya saÃ±Ã±aá¹ƒ adÄ• si ``mÄ• risÄ• mÄ•
pivanÄ• kÄ• ramattameva dassethÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. nevÄ• sikadevatÄ• s
gandhapÄ• naá¹ƒ yÄ• vadatthaá¹ƒ pivitvÄ• mattÄ• tattha tattha suvaá¹‡á¹‡apathaviyaá¹ƒ p
``gaá¹‡hatha puttahatÄ• ya putteâ€™â€™ ti te pÄ• desu gahetvÄ• sinerupÄ• de khipÄ• pe
tadanuvattakÄ• pi sabbe tattheva patiá¹ƒsu. te sineruvemajjhakÄ• le saÃ±Ã±aá¹ƒ labhitvÄ•
pivimha, suraá¹ƒ na pivimhÄ• â€™â€™ ti Ä• haá¹ƒsu. tato paá¹-á¹-hÄ• ya __asurÄ• _ nÄ• n
kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ sinerussa heá¹-á¹-himatale dasayojanasahassaá¹ƒ
sakko tesaá¹ƒ nivattitvÄ• anÄ• gamanatthÄ• ya Ä• rakkhaá¹ƒ á¹-hapesi. yaá¹ƒ sandhÄ• ya

``antarÄ• \Ne III 279/ \Be III 302/ dvinnaá¹ƒ ayujjhapurÄ• naá¹ƒ,

paÃ±cavidhÄ• á¹-hapitÄ• abhirakkhÄ• .

uraga-karoá¹-i-payassa ca hÄ• rÄ«,

madanayutÄ• caturo ca mahatthÄ• â€™â€™ ti || (Spk I 1.247; Sp-á¹- I 1 veraÃ±jakaá¹‡á¸•

dve nagarÄ• ni hi yuddhena gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya __ayujjhapurÄ• ni_ nÄ• ma jÄ
asuranagaraÃ±ca. yadÄ• hi asurÄ• balavanto honti, atha devehi palÄ• yitvÄ• devanagara
pidahite asurÄ• naá¹ƒ satasahassampi kiÃ±ci kÄ• tuá¹ƒ na sakkoti. yadÄ• devÄ• balavanto
palÄ• yitvÄ• asuranagarassa dvÄ• re pidahite sakkÄ• naá¹ƒ satasahassampi kiÃ±ci kÄ• tuá
dve nagarÄ• ni ayujjhapurÄ• ni nÄ• ma. tesaá¹ƒ antarÄ• etesu uragÄ• dÄ«su paÃ±casu á¹-
á¹-hapitÄ• . tattha __uraga_saddena nÄ• gÄ• gahitÄ• . te hi udake balavanto honti, tasmÄ•
paá¹-hamÄ• linde etesaá¹ƒ Ä• rakkhÄ• . __karoá¹-i_saddena supaá¹‡á¹‡Ä• gahitÄ• . tesaá
pÄ• nabhojanaá¹ƒ, tena taá¹ƒ nÄ• maá¹ƒ labhiá¹ƒsu, dutiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __p
kumbhaá¹‡á¸• Ä• gahitÄ• , dÄ• navarakkhasÄ• kira te, tatiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . _
gahitÄ• . visamacÄ• rino kira te yujjhasoá¹‡á¸• Ä• , catutthÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __c
cattÄ• ro mahÄ• rÄ• jÄ• no vuttÄ• , paÃ±camÄ• linde tesaá¹ƒ Ä• rakkhÄ• , tasmÄ• yadi as
devapuraá¹ƒ upayanti yujjhituá¹ƒ. yaá¹ƒ girino paá¹-hamaá¹ƒ paribhaá¹‡á¸• aá¹ƒ, taá¹ƒ urag
evaá¹ƒ sesesu sesÄ• .

te pana asurÄ• Ä• yuvaá¹‡á¹‡ayasaissariyasampattÄ«hi tÄ• vatiá¹ƒsasadisÄ• va, tasmÄ•
ajÄ• nitvÄ• pÄ• á¹-aliyÄ• pupphitÄ• ya ``na idaá¹ƒ devanagaraá¹ƒ, tattha pÄ• ricchattako p
cittapÄ• á¹-alÄ«, jarasakkenÄ• mhÄ• kaá¹ƒ suraá¹ƒ pÄ• yetvÄ• vaÃ±citÄ• , devanagaraÃ±c
tena saddhiá¹ƒ yujjhissÄ• mÄ• â€™â€™ ti hatthiassarathe Ä• ruyha suvaá¹‡á¹‡arajatamaá
yuddhasajjÄ• hutvÄ• asurabheriyo vÄ• dentÄ• mahÄ• samudde udakaá¹ƒ dvidhÄ• bhetvÄ
vuá¹-á¹-he vammikamakkhikÄ• \Be III 303/ vammikaá¹ƒ viya sineruá¹ƒ Ä• ruhituá¹ƒ Ä• rabh
paá¹-hamaá¹ƒ nÄ• gehi saddhiá¹ƒ yuddhaá¹ƒ hoti. tasmiá¹ƒ kho pana yuddhe na kassaci ch
chijjati, na lohitaá¹ƒ uppajjati, kevalaá¹ƒ kumÄ• rakÄ• naá¹ƒ dÄ• rumeá¹‡á¸• akayuddhaá¹ƒ
aÃ±Ã±amaÃ±Ã±asantÄ• sanamattameva hoti. koá¹-isatÄ• pi koá¹-isahassÄ• pi nÄ• gÄ• teh
asurapuraá¹ƒyeva pavesetvÄ• nivattanti. yadÄ• pana asurÄ• balavanto honti, atha nÄ• gÄ
Ä• linde supaá¹‡á¹‡ehi \Ne III 280/ saddhiá¹ƒ ekatova hutvÄ• yujjhanti. esa nayo supaá¹‡á¹
pana tÄ• ni paÃ±capi á¹-hÄ• nÄ• ni asurÄ• maddanti, tadÄ• ekato sampiá¹‡á¸• itÄ• nipi tÄ
osakkanti. atha cattÄ• ro mahÄ• rÄ• jÄ• no gantvÄ• sakkassa taá¹ƒ pavattiá¹ƒ Ä• rocenti. s
sutvÄ• diyaá¸• á¸• hayojanasatikaá¹ƒ vejayantarathaá¹ƒ Ä• ruyha sayaá¹ƒ vÄ• nikkhamati,
peseti. yadÄ• devÄ• puna apaccÄ• gamanÄ• ya asure jiniá¹ƒsu, tadÄ• sakko asure palÄ•
Ä• rakkhaá¹ƒ datvÄ• vediyapÄ• de vajirahatthÄ• indapaá¹-imÄ• yo á¹-hapesi. asurÄ• kÄ•
uá¹-á¹-hahitvÄ• paá¹-imÄ• yo disvÄ• ``sakko appamatto tiá¹-á¹-hatÄ«â€™â€™ ti tatova niv
asurÄ• naá¹ƒ jayo ahosi, devÄ• naá¹ƒ parÄ• jayo, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``parÄ
devÄ• apayiá¹ƒsuyeva uttarenÄ• bhimukhÄ• , abhiyiá¹ƒsu asurÄ• â€™â€™ ti.

__dakkhiá¹‡Ä• bhimukhÄ• hutvÄ• _ti cakkavÄ• á¸·apabbatÄ• bhimukhÄ• hutvÄ• . asurÄ• palÄ• yantÄ• cakkavÄ• á¸·apabbatÄ• bhimukhaá¹ƒ gantvÄ• cakkavÄ• á¸·amahÄ• samudd rajatapaá¹-á¹-avaá¹‡á¹‡e vÄ• likÄ• puline yattha paá¹‡á¹‡akuá¹-iyo mÄ• petvÄ• isayo vasa isÄ«naá¹ƒ assamapadena gacchantÄ• ``sakko imehi saddhiá¹ƒ mantetvÄ• amhe nÄ• seti, putteâ€™â€™ ti kupitÄ• assamapade pÄ• nÄ«yaghaá¹-acaá¹…kamanapaá¹‡á¹‡asÄ• lÄ• c araÃ±Ã±ato phalÄ• phalaá¹ƒ Ä• dÄ• ya Ä• gatÄ• disvÄ• puna dukkhena paá¹-ipÄ• katikaá tatheva parÄ• jitÄ• gantvÄ• vinÄ• senti. tena vuttaá¹ƒ --- ``parÄ• jitÄ• ca kho, bhikkhave, a dakkhiá¹‡enÄ• bhimukhÄ• â€™â€™ ti. navamaá¹ƒ uttÄ• natthameva.

devÄ• surasaá¹…gÄ• masuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. tapussasuttavaá¹‡á¹‡anÄ•

<41> dasame \Be III 304/ __pakkhandatÄ«_ti pavisati. __pasÄ«datÄ«_ti pasÄ• daá¹ƒ abhir patiá¹-á¹-hÄ• ti vimuccatÄ«ti attho. __kathÄ• pÄ• bhata_nti kathÄ• ya mÅ«laá¹ƒ. mÅ«laÃ±hi vuccati. yathÄ• ha ---

``appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4).

tenevÄ• ha \Ne III 281/ __ ``kathÄ• pÄ• bhatanti kathÄ• mÅ«laâ€™â€™ _nti. vitakkaggaha vicÄ• ropi gahito. tenevettha bahuvacananiddeso katoti Ä• ha __ ``vitakkesÅ«ti vitakkavicÄ•

tapussasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÄ• maÃ±Ã±avaggo

1-10. sambÄ• dhasuttÄ• divaá¹‡á¹‡anÄ•

42-51__._ paÃ±camassa paá¹-hame __udÄ• yÄ«_ti tayo therÄ• udÄ• yÄ« nÄ• ma kÄ• á¸·u mahÄ• udÄ• yÄ«ti, idha kÄ• á¸·udÄ• yÄ« adhippetoti Ä• ha __ ``udÄ• yÄ«ti kÄ• á¸·udÄ• yitt __sambÄ• dhe_ti sampÄ«á¸·itataá¹‡hÄ• saá¹ƒkilesÄ• dinÄ• sauppÄ«á¸·anatÄ• ya paramas saá¹…karaá¹-á¹-hÄ• nabhÅ«to hi nÄ«varaá¹‡asambÄ• dho adhippeto. __okÄ• so_ti jhÄ• na nÄ«varaá¹‡asambÄ• dhÄ• bhÄ• vena hi jhÄ• naá¹ƒ idha ``okÄ• soâ€™â€™ ti vuttaá¹ƒ. __p paá¹-ilÄ«no hutvÄ• seá¹-á¹-ho, paá¹-ilÄ«nÄ• naá¹ƒ vÄ• seá¹-á¹-hoti __paá¹-ilÄ«nanisabho_

pahÄ«namÄ• nÄ• vuccanti mÄ• nussayavasena uá¹‡á¹‡atÄ• bhÄ• vato. yathÄ• ha ``katha
paá¹-ilÄ«no hoti? idha, bhikkhave, bhikkhuno asmimÄ• no pahÄ«no hoti ucchinnamÅ«lo tÄ•
anabhÄ• vaá¹ƒgato Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™â€™ ti (AN a IV 38; Nidd I 87). sesa

sambÄ• dhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

navakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

dasakanipÄ• ta-á¹-Ä«kÄ•

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. Ä• nisaá¹ƒsavaggo

1. kimatthiyasuttavaá¹‡á¹‡anÄ•

<1> dasakanipÄ• tassa \Ne III 283/ \Be III 305/ paá¹-hame __avippaá¹-isÄ• ratthÄ• nÄ«_ti
avippaá¹-isÄ• rappayojanÄ• ni. __avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ• nÄ«_ti avippaá¹-isÄ• ruday
nÄ• ma sÄ«lasssa udayamattaá¹ƒ, saá¹ƒvaddhitassa rukkhassa chÄ• yÄ• pupphasadisaá¹ƒ
nipphÄ• detabbo samÄ• dhiÄ• diguá¹‡oti dasseti. ``yÄ• va maggÄ• maggaÃ±Ä• á¹‡adassa
taruá¹‡avipassanÄ• â€™â€™ ti hi vacanato upakkilesavimuttaudayabbayaÃ±Ä• á¹‡ato para
virajjati yogÄ• vacaro viratto puriso viya bhariyÄ• ya saá¹…khÄ• rato etenÄ• ti virÄ• go.

kimatthiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-5. cetanÄ• karaá¹‡Ä«yasuttÄ• divaá¹‡á¹‡anÄ•

2-5__._ dutiye \Ne III 284/ saá¹ƒsÄ• ramahoghassa paratÄ«rabhÄ• vato yo naá¹ƒ adhigacc
gametÄ«ti __pÄ• raá¹ƒ, _ nibbÄ• naá¹ƒ. tabbidÅ«ratÄ• ya natthi ettha pÄ• ranti __apÄ• raá
__ ``orimatÄ«rabhÅ«tÄ• tebhÅ«makavaá¹-á¹-Ä• â€™â€™ _tiÄ• di. tatiyÄ• dÄ«su natthi vat

cetanÄ• karaá¹‡Ä«yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __santaá¹ƒ santanti appetvÄ• nisinnassÄ• _tiÄ• dÄ«su santaá¹ƒ santaá¹ƒ
paá¹‡Ä«tantiÄ• dÄ«ni vadati. iminÄ• pana Ä• kÄ• rena taá¹ƒ paá¹-ivijjhitvÄ• tattha \Be III 3
upasaá¹ƒharato phalasamÄ• pattisaá¹…khÄ• to cittuppÄ• do tathÄ• pavattatÄ«ti veditabbo
uttÄ• nameva.

samÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• nisaá¹ƒsavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nÄ• thavaggo

1-4. senÄ• sanasuttÄ• divaá¹‡á¹‡anÄ•

11-14__._ dutiyassa paá¹-hame __nÄ• tidÅ«ra_nti gocaraá¹-á¹-hÄ• nato aá¸• á¸• hagÄ• vut
nÄ• tidÅ«raá¹ƒ. __nÄ• ccÄ• sanna_nti pacchimena pamÄ• á¹‡ena gocaraá¹-á¹-hÄ• nato pa
atiÄ• sannaá¹ƒ. tÄ• ya ca pana nÄ• tidÅ«ranÄ• ccÄ• sannatÄ• ya gocaraá¹-á¹-hÄ• napaá¹-i
ca gamanassa ca Ä• gamanassa ca yuttarÅ«pattÄ• __gamanÄ• gamanasampannaá¹ƒ_. di
mahÄ• janasaá¹ƒkiá¹‡á¹‡atÄ• bhÄ• vena __divÄ• appÄ• kiá¹‡á¹‡aá¹ƒ_. abhÄ• vattho hi ay
``appicchoâ€™â€™ tiÄ• dÄ«su viya. rattiyaá¹ƒ manussasaddÄ• bhÄ• vena __rattiá¹ƒ appas
janasannipÄ• tanigghosÄ• bhÄ• vena __appanigghosaá¹ƒ_.

__appakasirenÄ• _ti \Ne III 285/ akasirena sukheneva. sÄ«lÄ• diguá¹‡Ä• naá¹ƒ thirabhÄ• v
suttageyyÄ• di bahu sutaá¹ƒ etesanti __bahussutÄ• _. tamuggahadhÄ• raá¹‡ena sammade
Ä• gamitabhÄ• vena ca Ä• gato pariyattidhammasaá¹…khÄ• to Ä• gamo etesanti __Ä• gatÄ
suttÄ• bhidhammasaá¹…khÄ• tassa dhammassa dhÄ• raá¹‡ena __dhammadharÄ• _. vinay
tesaá¹ƒ dhammavinayÄ• naá¹ƒ mÄ• tikÄ• ya dhÄ• raá¹‡ena __mÄ• tikÄ• dharÄ• _. tattha ta
__paripucchati_. atthaparipucchÄ• ya __paripaÃ±hati_ vÄ«maá¹ƒsati vicÄ• reti. __idaá¹ƒ, b
ko attho_ti paripucchÄ• paripaÃ±hÄ• kÄ• radassanaá¹ƒ. __avivaá¹-aÃ±ceva_ pÄ• á¸·iyÄ• a
padesantarapÄ• á¸·idassanena Ä• gamato __vivaranti. anuttÄ• nÄ«kataÃ±ca_ yuttivibhÄ• v
__kaá¹…khÄ• á¹-hÄ• niyesu dhammesu_ saá¹ƒsayuppattiyÄ• hetutÄ• ya gaá¹‡á¹-hiá¹-á¹-h
yÄ• thÄ• vato vinicchayappadÄ• nena __kaá¹…khaá¹ƒ paá¹-ivinodenti_.

ettha \Be III 307/ ca nÄ• tidÅ«raá¹ƒ nÄ• ccÄ• sannaá¹ƒ gamanÄ• gamanasampannanti ekaá
appÄ• kiá¹‡á¹‡aá¹ƒ, rattiá¹ƒ appasaddaá¹ƒ, appanigghosanti ekaá¹ƒ,
appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassanti ekaá¹ƒ, tasmiá¹ƒ kho pana se

parikkhÄ• rÄ• ti ekaá¹ƒ, tasmiá¹ƒ kho pana senÄ• sane therÄ• ... pe ... kaá¹…khaá¹ƒ paá¹-i
evaá¹ƒ paÃ±ca aá¹…gÄ• ni veditabbÄ• ni. dutiyÄ• dÄ«ni uttÄ• natthÄ• ni.

senÄ• sanasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. appamÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

15-16__._ paÃ±came __kÄ• rÄ• pakaappamÄ• do_ nÄ• ma ``ime akusalÄ• dhammÄ• pah
upasampÄ• detabbÄ• â€™â€™ ti taá¹ƒtaá¹ƒparivajjetabbavajjanasampÄ• detabbasampÄ•
__esÄ• _ti appamÄ• do. __lokiyova_ na lokuttaro. __ayaÃ±cÄ• _ti ca __esÄ• _ti ca appamÄ
cÄ• tubhÅ«makadhammÄ• naá¹ƒ. __paá¹-ilÄ• bhakattenÄ• _ti paá¹-ilÄ• bhÄ• panakattena.

__jaá¹…galÄ• na_nti jaá¹…galacÄ• rÄ«naá¹ƒ. jaá¹…gala-saddo cettha kharabhÄ• vasÄ• ma
anupaá¹-á¹-hÄ• navidÅ«radesavÄ• cÄ«. tenÄ• ha __ ``pathavÄ«talacÄ• rÄ«naâ€™â€™ _nt
``sapÄ• dakapÄ• á¹‡Ä• naâ€™â€™ _nti visesetvÄ• vuttaá¹ƒ. __samodhÄ• na_nti antogadh
``odhÄ• naá¹ƒ pakkhepaâ€™â€™ _nti. ``upakkhepaâ€™â€™ ntipi paá¹-hanti, upanetvÄ• p
vassikÄ• ya pupphaá¹ƒ __vassikaá¹ƒ_ yathÄ• ``Ä• malakiyÄ• phalaá¹ƒ Ä• malakaâ€™â€™
uparipÄ• sÄ• de. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

appamÄ• dasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. paá¹-hamanÄ• thasuttÄ• divaá¹‡á¹‡anÄ•

17-18__._ sattame \Ne III 286/ yehi sÄ«lÄ• dÄ«hi samannÄ• gato bhikkhu dhammasaraá¹‡a
Ä• sÄ«sati abhibhavatÄ«ti nÄ• tho vuccati, te \Be III 308/ tassa nÄ• thabhÄ• vakarÄ• dham
vuttÄ• ti Ä• ha __ ``attano sanÄ• thabhÄ• vakarÄ• patiá¹-á¹-hakarÄ• ti atthoâ€™â€™ _ti. ta
patiá¹-á¹-hakarÄ• _ti yassa nÄ• thabhÄ• vakarÄ• , tassa attano patiá¹-á¹-hÄ• vidhÄ• yino. a
sappatiá¹-á¹-ho sanÄ• thoti patiá¹-á¹-hattho nÄ• tha-saddo. kalyÄ• á¹‡aguá¹‡ayogato kalyÄ•
``sÄ«lÄ• diguá¹‡asampannÄ• â€™â€™ _ti Ä• ha. mijjanalakkhaá¹‡Ä• mettÄ• etassa atthÄ
kalyÄ• á¹‡o assa atthÄ«ti tassa atthitÄ• mattaá¹ƒ kalyÄ• á¹‡amittapadena vuttaá¹ƒ. assa ter
avijahitavÄ• soti taá¹ƒ dassetuá¹ƒ ``kalyÄ• á¹‡asahÄ• yoâ€™â€™ ti vuttanti Ä• ha __ ``teva
eva_ kalyÄ• á¹‡amittÄ• __assa_ bhikkhuno. __saha ayanato_ti saha pavattanato. asamodh
pana cittena ceva kÄ• yena ca __sampavaá¹…ko_. sukhaá¹ƒ vaco etasmiá¹ƒ anukÅ«lagÄ•
puggaleti __suvaco_. tenÄ• ha __ ``sukhena vattabboâ€™â€™ _tiÄ• di. __khamo_ti khanto
dassetuá¹ƒ __ ``gÄ• á¸·henÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vÄ• mato_ti micchÄ• , ayoniso
__paá¹-ippharatÄ«_ti paá¹-Ä• á¹‡ikabhÄ• vena tiá¹-á¹-hati. __padakkhiá¹‡aá¹ƒ gaá¹‡hÄ• tÄ
gaá¹‡hÄ• ti.

__uccÄ• vacÄ• nÄ«_ti vipulakhuddakÄ• ni. __tatrupagamaniyÄ• yÄ• _ti tatra tatra mahante
sÄ• dhanavasena upÄ• yena upagacchantiyÄ• , tassa tassa kammassa nipphÄ• dane sama
__tatrupÄ• yÄ• yÄ• _ti vÄ• tatra tatra kamme sÄ• dhetabbe upÄ• yabhÅ«tÄ• ya.

__dhamme assa kÄ• moti dhammakÄ• mo_ti byadhikaraá¹‡Ä• nampi bÄ• hirattho samÄ• s
kÄ• metabbato vÄ• piyÄ• yitabbato kÄ• mo, dhammo. dhammo kÄ• mo assÄ• ti __dhamma
adhippetoti Ä• ha __ ``tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ piyÄ• yatÄ«ti atthoâ€™â€™ _ti. sam
kathanaá¹ƒ samudÄ• hÄ• ro, piyo samudÄ• hÄ• ro etassÄ• ti __piyasamudÄ• hÄ• ro_. __sa
``sakkaccaâ€™â€™ nti padaá¹ƒ anukaá¸• á¸• hati. tena sayaÃ±ca sakkaccaá¹ƒ desetukÄ•
__abhidhammo satta pakaraá¹‡Ä• ni_ ``adhiko abhivisiá¹-á¹-ho ca pariyattidhammoâ€™â€™
ubhatovibhaá¹…gÄ• _ \Be III 309/ vinayanato kÄ• yavÄ• cÄ• naá¹ƒ. __abhivinayo khandhak
Ä• bhisamÄ• cÄ• rikadhammakittanato. Ä• bhisamÄ• cÄ• rikadhammapÄ• ripÅ«rivaseneva
Ä• dibrahmacariyakadhammapÄ• ripÅ«rÄ«. __dhammo eva_ piá¹-akadvayassapi pariyattidh
abhidhammo_ ``nibbÄ• nadhammassa \Ne III 287/ abhimukhoâ€™â€™ ti katvÄ• . __kilesav
pubbabhÄ• giyÄ• tisso sikkhÄ• saá¹…khepato vivaá¹-á¹-anissito samatho vipassanÄ• ca.
balavapÄ• mojjo. __kÄ• raá¹‡atthe_ti nimittatthe. kusaladhammanimittaá¹ƒ hissa vÄ«riyÄ• r
``tesaá¹ƒ adhigamatthÄ• yÄ• â€™â€™ _ti. __kusalesu dhammesÅ«_ti vÄ• nipphÄ• detabb
avÅ«pasame ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naâ€™â€™ nti. aá¹-á¹-hame natthi vattab

paá¹-hamanÄ• thasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamaariyÄ• vÄ• sasuttavaá¹‡á¹‡anÄ•

<19> navame ariyÄ• naá¹ƒ eva Ä• vÄ• sÄ• ti __ariyÄ• vÄ• sÄ• _ anariyÄ• naá¹ƒ tÄ• disÄ•
cettha ukkaá¹-á¹-haniddesena khÄ«á¹‡Ä• savÄ• gahitÄ• . te ca yasmÄ• tehi sabbakÄ• laá
tasmÄ• vuttaá¹ƒ __ ``te Ä• vasiá¹ƒsu Ä• vasanti Ä• vasissantÄ«â€™â€™ _ti. tattha __Ä• v
Ä• vasiá¹ƒsu. paÃ±caá¹…gavippahÄ«natÄ• dayo hi ariyÄ• naá¹ƒ apassayÄ• . tesu
paÃ±caá¹…gavippahÄ• napaccekasaccapanodanaesanÄ• osaá¹-á¹-hÄ• ni, ``saá¹…khÄ• ye
parivajjeti vinodetÄ«â€™â€™ ti (DN III 308; MN II 168; AN c 10.20) vuttesu apassenesu vin
maggakiccÄ• neva, itare maggena ca samijjhantÄ«ti.

paá¹-hamaariyÄ• vÄ• sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyaariyÄ• vÄ• sasuttavaá¹‡á¹‡anÄ•

<20> dasame kasmÄ• pana bhagavÄ• kurusu viharanto imaá¹ƒ suttaá¹ƒ abhÄ• sÄ«ti Ä• h
kururaá¹-á¹-haá¹ƒ kira tadÄ• tannivÄ• sisattÄ• naá¹ƒ yonisomanasikÄ• ravantatÄ• dinÄ• \B
suppaá¹-ipannatÄ• ya pubbe ca katapuÃ±Ã±atÄ• balena vÄ• tadÄ• utuÄ• disampattiyuttan

pavattakuruvattadhammÄ• nuá¹-á¹-hÄ• navÄ• sanÄ• ya uttarakuru viya yebhuyyena utuÄ• c
kÄ• le sÄ• tisayaá¹ƒ utusappÄ• yÄ• diyuttaá¹ƒ raá¹-á¹-haá¹ƒ ahosÄ«â€™â€™ ti vadanti. tat
upÄ• sakÄ• upÄ• sikÄ• yo utupaccayÄ• disampannattÄ• tassa raá¹-á¹-hassa sappÄ• yautu
kallasarÄ«rÄ• kallacittÄ• ca honti. te cittasarÄ«rakallatÄ• ya anuggahitapaÃ±Ã±Ä• balÄ• g
paá¹-iggahetuá¹ƒ samatthÄ• paá¹-iccasamuppÄ• danissitÄ• naá¹ƒ \Ne III 288/ gambhÄ«rap
honti. tenÄ• ha __ ``kururaá¹-á¹-havÄ• sino bhikkhÅ« gambhÄ«rapaÃ±Ã±Ä• kÄ• rakÄ• â€™

__yuttappayuttÄ• _ti satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya yuttÄ• ceva payuttÄ• ca. tasmiÃ±h
janapade catasso parisÄ• pakatiyÄ• va satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyogamanuyuttÄ•
dÄ• sakammakaraparijanÄ• pi satipaá¹-á¹-hÄ• nappaá¹-isaá¹ƒyuttameva kathaá¹ƒ kathenti.
udakatitthasuttakantanaá¹-á¹-hÄ• nÄ• dÄ«supi niratthakakathÄ• nÄ• ma nappavattati. sace
tvaá¹ƒ kataraá¹ƒ satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ manasi karosÄ«â€™â€™ ti pucchitÄ• ``n
taá¹ƒ garahanti ``dhÄ«ratthu tava jÄ«vitaá¹ƒ, jÄ«vamÄ• nÄ• pi tvaá¹ƒ matasadisÄ• â€™â€™
dÄ• ni puna evamakÄ• sÄ«â€™â€™ ti ovaditvÄ• aÃ±Ã±ataraá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ ugg
``ahaá¹ƒ asukaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ nÄ• ma manasi karomÄ«â€™â€™ ti vadati, tassÄ
sÄ• dhukÄ• raá¹ƒ datvÄ• ``tava jÄ«vitaá¹ƒ sujÄ«vitaá¹ƒ, tvaá¹ƒ nÄ• ma manussattaá¹ƒ patt
sammÄ• sambuddho uppannoâ€™â€™ tiÄ• dÄ«hi pasaá¹ƒsanti. na kevalaÃ±cettha manus
satipaá¹-á¹-hÄ• namanasikÄ• rayuttÄ• , te nissÄ• ya viharantÄ• tiracchÄ• nagatÄ• pi.

tatridaá¹ƒ vatthu --- eko kira naá¹-ako suvapotakaá¹ƒ gahetvÄ• sikkhÄ• pento vicarati. so b
upanissÄ• ya vasitvÄ• gamanakÄ• le suvapotakaá¹ƒ pamussitvÄ• gato. taá¹ƒ sÄ• maá¹‡er
paá¹-ijaggiá¹ƒsu, ``buddharakkhitoâ€™â€™ ti cassa nÄ• maá¹ƒ akaá¹ƒsu. taá¹ƒ ekadivasaá
disvÄ• mahÄ• therÄ« Ä• ha ``buddharakkhitÄ• â€™â€™ ti. kiá¹ƒ, ayyoti. atthi te koci bhÄ•
natthayyeti. Ä• vuso \Be III 311/, pabbajitÄ• naá¹ƒ santike vasantena nÄ• ma vissaá¹-á¹-haa
na vaá¹-á¹-ati, kocideva manasikÄ• ro icchitabbo, tvaá¹ƒ pana aÃ±Ã±aá¹ƒ na sakkhissasi, ``
aá¹-á¹-hÄ«â€™â€™ ti sajjhÄ• yaá¹ƒ karohÄ«ti. so theriyÄ• ovÄ• de á¹-hatvÄ• ``aá¹-á¹-hi a
sajjhÄ• yanto carati.

taá¹ƒ ekadivasaá¹ƒ pÄ• tova toraá¹‡agge nisÄ«ditvÄ• bÄ• lÄ• tapaá¹ƒ tapamÄ• naá¹ƒ eko
aggahesi. so ``kiri kirÄ«â€™â€™ ti saddamakÄ• si. sÄ• maá¹‡eriyo sutvÄ• , ``ayye, buddha
gahito, mocema naâ€™â€™ nti leá¸• á¸• uÄ• dÄ«ni gahetvÄ• anubandhitvÄ• mocesuá¹ƒ.
á¹-hapitaá¹ƒ therÄ« Ä• ha, ``buddharakkhita, sakuá¹‡ena gahitakÄ• le kiá¹ƒ cintesÄ«â€™â€™
cintesiá¹ƒ, ``aá¹-á¹-hipuÃ±jova aá¹-á¹-hipuÃ±jaá¹ƒ gahetvÄ• gacchati, katarasmiá¹ƒ á¹-hÄ•
vippakirissatÄ«â€™â€™ ti evaá¹ƒ, ayye, aá¹-á¹-hipuÃ±jameva cintesinti. sÄ• dhu sÄ• dhu, b
289/, anÄ• gate bhavakkhayassa te paccayo bhavissatÄ«ti. evaá¹ƒ tattha tiracchÄ• nagatÄ•
satipaá¹-á¹-hÄ• namanasikÄ• rayuttÄ• .

__dÄ«ghanikÄ• yÄ• dÄ«su mahÄ• nidÄ• nÄ• dÄ«nÄ«_ti dÄ«ghanikÄ• ye mahÄ• nidÄ• naá

satipaá¹-á¹-hÄ• naá¹ƒ (DN II 372 Ä• dayo) majjhimanikÄ• ye satipaá¹-á¹-hÄ• naá¹ƒ (MN I 10
(MN I 307 Ä• dayo) rukkhopamaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ mÄ• gaá¹‡á¸• iyaá¹ƒ Ä• neÃ±jasap
evamÄ• dÄ«ni.

__Ã±Ä• á¹‡Ä• dayo_ti Ã±Ä• á¹‡aÃ±ceva taá¹ƒsampayuttadhammÄ• ca. tenÄ• ha __ ``Ã±Ä
__Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti_ tehi vinÄ• sampajÄ• natÄ• ya asambhavato. __
aá¹-á¹-hapi mahÄ• kiriyacittÄ• ni labbhanti ``satatavihÄ• rÄ• â€™â€™ ti vacanato
Ã±Ä• á¹‡uppattipaccayarahitakÄ• lepi pavattijotanato. __dasa cittÄ• nÄ«_ti aá¹-á¹-ha mahÄ
hasituppÄ• davoá¹-á¹-habbanacittehi saddhiá¹ƒ dasa cittÄ• ni labbhanti. arajjanÄ• dussanav
sÄ• dhÄ• raá¹‡Ä• ti. ``upekkhako viharatÄ«â€™â€™ ti vacanato chaá¸·aá¹…gupekkhÄ• vas
satatavihÄ• rÄ• naá¹ƒ somanassaá¹ƒ kathaá¹ƒ labbhatÄ«ti Ä• ha __ ``Ä• sevanavasena lab
khÄ«á¹‡Ä• savo iá¹-á¹-hÄ• niá¹-á¹-hepi Ä• rammaá¹‡e majjhatto viya bahulaá¹ƒ upekkhako
parisuddhapakatibhÄ• vÄ• vijahanato. kadÄ• ci pana tathÄ• cetobhisaá¹…khÄ• rÄ• bhÄ• v
iá¹-á¹-haá¹ƒ Ä• rammaá¹‡aá¹ƒ \Be III 312/, tattha yÄ• thÄ• vasabhÄ• vaggahaá¹‡avasenapi
somanassasahagataá¹ƒ hutvÄ• pavattateva, taÃ±ca kho pubbÄ• sevanavasena. tena vutta
labbhatÄ«â€™â€™ _ti. __Ä• rakkhakiccaá¹ƒ sÄ• dheti_ sativepullappattattÄ• . __carato_tiÄ
dasseti, taá¹ƒ vikkhepÄ• bhÄ• vena daá¹-á¹-habbaá¹ƒ.

__pabbajjÅ«pagatÄ• _ti yaá¹ƒ kiÃ±ci pabbajjaá¹ƒ upagatÄ• , na samitapÄ• pÄ• . __bhovÄ•
jÄ• timattabrÄ• hmaá¹‡e vadati. __pÄ• á¹-ekkasaccÄ• nÄ«_ti tehi tehi diá¹-á¹-higatikehi pÄ•
``idameva saccaâ€™â€™ nti abhiniviá¹-á¹-hÄ• ni diá¹-á¹-hisaccÄ• dÄ«ni. tÄ• nipi hi ``idame
gahaá¹‡aá¹ƒ upÄ• dÄ• ya ``saccÄ• nÄ«â€™â€™ ti voharÄ«yanti. tenÄ• ha __ ``idamevÄ• â
__nÄ«haá¹-Ä• nÄ«_ti attano santÄ• nato nÄ«haritÄ• ni apanÄ«tÄ• ni. __gahitaggahaá¹‡ass
pubbe gahitassa diá¹-á¹-higgÄ• hassa. __vissaá¹-á¹-habhÄ• vavevacanÄ• nÄ«_ti ariyamagg
pariccÄ• gabhÄ• vassa adhivacanÄ• ni.

natthi etÄ• saá¹ƒ vayo vekallanti __avayÄ• _ti Ä• ha __ ``anÅ«nÄ• â€™â€™ _ti, anavases
III 290/ kÄ• mesanÄ• dayo. __maggassa kiccanipphatti kathitÄ• _ rÄ• gÄ• dÄ«naá¹ƒ pahÄ«
__paccavekkhaá¹‡aphalaá¹ƒ kathita_nti paccavekkhaá¹‡amukhena ariyaphalaá¹ƒ kathitaá¹
sabbaso rÄ• gÄ• dÄ«naá¹ƒ anuppÄ• dadhammataá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ• nanaá¹ƒ p

dutiyaariyÄ• vÄ• sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• thavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• vaggo

1. sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<21> tatiyassa paá¹-hame __visamaá¹-á¹-hÄ• nesÅ«_ti papÄ• tÄ• dÄ«su visamaá¹-á¹-hÄ•
asÄ• dhÄ• raá¹‡Ä• nÄ«â€™â€™ _ti kasmÄ• vuttaá¹ƒ, nanu cetÄ• ni sÄ• vakÄ• nampi eka
uppajjanti, yÄ• disÄ• ni pana buddhÄ• naá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡Ä• dÄ«ni, na
kadÄ• cipi uppajjantÄ«ti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• nÄ«ti \Be III 313/. tenÄ• ha __ ``tathÄ
balÄ• nÄ«â€™â€™ _ti. imameva hi yathÄ• vuttalesaá¹ƒ apekkhitvÄ• tadabhÄ• vato Ä• say
asÄ• dhÄ• raá¹‡asamaÃ±Ã±Ä• niruá¸·hÄ• . kÄ• maá¹ƒ Ã±Ä• á¹‡abalÄ• naá¹ƒ Ã±Ä• á¹‡asa
puÃ±Ã±asambhÄ• ropi pana nesaá¹ƒ paccayo eva. Ã±Ä• á¹‡asambhÄ• rassapi vÄ• puÃ±Ã
``puÃ±Ã±ussayasampattiyÄ• Ä• gatÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__pakatihatthikula_nti (Spk-pá¹- II 2.22) giricaranadicaravanacarÄ• dippabhedÄ• gocariyak
sabbÄ• pi balena pÄ• katikÄ• hatthijÄ• ti. __dasannaá¹ƒ purisÄ• na_nti thÄ• mamajjhimÄ•
purisÄ• naá¹ƒ. ekassa tathÄ• gatassa kÄ• yabalanti Ä• netvÄ• sambandho. __ekassÄ• _ti
kathÄ• yaá¹ƒ Ä• gatattÄ• desanÄ• sotena vuttaá¹ƒ. __nÄ• rÄ• yanasaá¹…ghÄ• tabala_nti
tÄ• bahÅ« nÄ• nÄ• vidhÄ• ito uppajjantÄ«ti nÄ• rÄ• yanaá¹ƒ, vajiraá¹ƒ, tasmÄ• __nÄ• rÄ•
vajirasaá¹…ghÄ• tabalanti attho. Ã±Ä• á¹‡abalaá¹ƒ pana pÄ• á¸·iyaá¹ƒ Ä• gatameva, na kÄ
aá¹-á¹-hakathÄ• ruá¸·hamevÄ• ti adhippÄ• yo.

__saá¹ƒyuttake_ \Ne III 291/ (SN a II 33) __Ä• gatÄ• ni tesattati Ã±Ä• á¹‡Ä• ni, sattasattati
vuttaá¹ƒ, tattha (Vibh-má¹- 760) pana nidÄ• navagge sattasattati Ä• gatÄ• ni catucattÄ• rÄ«
__paá¹-isambhidÄ• magge_ (Paá¹-is I 1) sutamayÄ• dÄ«ni Ä• gatÄ• ni dissanti, na saá¹ƒyu
etena __Ã±Ä• á¹‡avatthuvibhaá¹…ge_ (Vibh 751 Ä• dayo) ekakÄ• divasena vuttÄ• ni, aÃ±Ã
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (Dhs 1063) brahmajÄ• lÄ• dÄ«su ca ``tayidaá¹ƒ tathÄ• gat
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni evaá¹ƒ gahitÄ• nÄ«â€™ tiâ€™â€™ Ä• dinÄ• (DN I 36) vuttÄ• ni
saá¹…gaá¹‡hÄ• ti. yÄ• thÄ• vappaá¹-ivedhato sayaÃ±ca akampiyaá¹ƒ puggalaÃ±ca taá¹ƒsa
adhibalaá¹ƒ karotÄ«ti Ä• ha __ ``akampiyaá¹-á¹-hena upatthambhanaá¹-á¹-hena cÄ• â€™â€

usabhassa idanti __Ä• sabhaá¹ƒ, _ seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. sabbaÃ±Ã±utÄ• paá¹-ijÄ• n
gacchanti, aá¹-á¹-ha vÄ• parisÄ• upasaá¹…kamantÄ«ti __Ä• sabhÄ• , _ pubbabuddhÄ• . _
á¹-hÄ• naá¹ƒ sabbaÃ±Ã±utameva vadati. __tiá¹-á¹-hamÄ• novÄ• _ti avadantopi tiá¹-á¹-ham
nÄ• mÄ• ti attho. __upagacchatÄ«_ti anujÄ• nÄ• ti.

__aá¹-á¹-hasu_ \Be III 314/ __parisÄ• sÅ«_ti ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta
khattiyaparisaá¹ƒ ... pe ... tatra vata maá¹ƒ bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• okkamissatÄ«ti
sÄ• riputta, na samanupassÄ• mÄ«â€™â€™ ti (MN I 151) vuttÄ• su aá¹-á¹-hasu parisÄ• su
nadatÄ«_ti parato dassitaÃ±Ä• á¹‡ayogena dasabalohanti abhÄ«tanÄ• daá¹ƒ nadati.

paá¹-ivedhaniá¹-á¹-hattÄ• arahattamaggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhoti __ ``phalakkhaá¹‡e u

_ti vuttaá¹ƒ. tena paá¹-iladdhassapi desanÄ• Ã±Ä• á¹‡assa kiccanipphatti parassa avabujjha
``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa sotÄ• pattiphalakkhaá¹‡e pavattaá¹ƒ nÄ• mÄ• â€™â€™
yÄ• va parinibbÄ• nÄ• desanÄ• Ã±Ä• á¹‡apavatti tasseva pavattitassa dhammacakkassa á
pavattitacakkassa cakkavattino cakkaratanassa á¹-hÄ• naá¹ƒ viya.

__tiá¹-á¹-hatÄ«_ti vuttaá¹ƒ, kiá¹ƒ bhÅ«miyaá¹ƒ puriso viya, noti Ä• ha __ ``tadÄ• yattavuttit
__á¹-hÄ• na_nti cettha attalÄ• bho dharamÄ• natÄ• ca, na gatinivattÄ«ti Ä• ha __ ``uppajja
cÄ• â€™â€™ _ti. yattha panetaá¹ƒ dasabalaÃ±Ä• á¹‡aá¹ƒ vitthÄ• ritaá¹ƒ, taá¹ƒ dassento __
_tiÄ• dimÄ• ha. sesesupi eseva nayo.

samÄ• diyantÄ«ti \Ne III 292/ __samÄ• dÄ• nÄ• ni, _ tÄ• ni pana samÄ• diyitvÄ• katÄ• ni h
``samÄ• diyitvÄ• katÄ• naâ€™â€™ _nti. __kammameva vÄ• kammasamÄ• dÄ• na_nti ete
apubbatthÄ• bhÄ• vaá¹ƒ dasseti muttagatasadde gatasaddassa viya. __gatÄ«_ti nirayÄ• dig
attabhÄ• vo. __kÄ• lo_ti kammassa vipaccanÄ• rahakÄ• lo. __payogo_ti vipÄ• kuppattiyÄ•

__agatigÄ• mini_nti nibbÄ• nagÄ• miniá¹ƒ. vuttaÃ±hi ``nibbÄ• naÃ±cÄ• haá¹ƒ, sÄ• riputta,
nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ nti (MN I 153). bahÅ«supi manussesu ekamev
kÄ• maá¹ƒ sabbesampi cetanÄ• tassevekassa jÄ«vitindriyÄ• rammaá¹‡Ä• , taá¹ƒ pana kam
tesu (Vibh-a 811) hi eko Ä• darena chandajÄ• to karoti, eko ``ehi tvampi karohÄ«â€™â€™ t
karoti, eko samÄ• nacchando viya hutvÄ• appaá¹-ibÄ• hamÄ• no vicarati. tesu eko teneva
eko tiracchÄ• nayoniyaá¹ƒ, eko \Be III 315/ pettivisaye. taá¹ƒ tathÄ• gato Ä• yÅ«hanakkhaá
nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa niraye nibbattissati, esa tiracchÄ• nayoniyaá¹ƒ, esa pettivi
jÄ• nÄ• ti. niraye nibbattamÄ• nampi ``esa mahÄ• niraye nibbattissati, esa ussadanirayeâ€™
tiracchÄ• nayoniyaá¹ƒ nibbattamÄ• nampi ``esa apÄ• dako bhavissati, esa dvipÄ• dako, esa
bahuppadoâ€™â€™ ti jÄ• nÄ• ti. pettivisaye nibbattamÄ• nampi ``esa nijjhÄ• mataá¹‡hiko b
khuppipÄ• siko, esa paradattÅ«pajÄ«vÄ«â€™â€™ ti jÄ• nÄ• ti. tesu ca kammesu ``idaá¹ƒ k
Ä• kaá¸• á¸• hissati, idaá¹ƒ aÃ±Ã±ena dinnÄ• ya paá¹-isandhiyÄ• upadhivepakkaá¹ƒ bhavis

tathÄ• sakalagÄ• mavÄ• sikesu ekato piá¹‡á¸• apÄ• taá¹ƒ dadamÄ• nesu kÄ• maá¹ƒ sabb
piá¹‡á¸• apÄ• tÄ• rammaá¹‡Ä• va, taá¹ƒ pana kammaá¹ƒ tesaá¹ƒ nÄ• nÄ• kÄ• raá¹ƒ. tesu h
sabbaá¹ƒ purimasadisaá¹ƒ, tasmÄ• tesu keci devaloke nibbattanti, keci manussaloke. taá¹ƒ
Ä• yÅ«hanakkhaá¹‡eyeva jÄ• nÄ• ti. ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa manussalo
tatthÄ• pi esa khattiyakule, esa brÄ• hmaá¹‡akule, esa vessakule, esa suddakule, esa para
esa nimmÄ• naratÄ«su, esa tusitesu, esa yÄ• mesu, esa tÄ• vatiá¹ƒsesu, esa cÄ• tumahÄ•
bhummadevesÅ«â€™â€™ tiÄ• dinÄ• tattha tattha
hÄ«napaá¹‡Ä«tasuvaá¹‡á¹‡adubbaá¹‡á¹‡aappaparivÄ• ramahÄ• parivÄ• ratÄ• dibhedaá¹ƒ
Ä• yÅ«hanakkhaá¹‡eyeva jÄ• nÄ• ti.

tathÄ• \Ne III 293/ vipassanaá¹ƒ paá¹-á¹-hapentesuyeva ``iminÄ• nÄ«hÄ• rena esa kiÃ±ci
sakkhissati, esa mahÄ• bhÅ«tamattameva vavatthapessati, esa rÅ«papariggaheyeva á¹-has
arÅ«papariggaheyeva, esa nÄ• marÅ«papariggaheyeva, esa paccayapariggaheyeva, esa
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• yameva, esa paá¹-hamaphaleyeva, esa dutiyaphaleye
arahattaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti jÄ• nÄ• ti. kasiá¹‡aparikammaá¹ƒ karontesupi ``im
bhavissati, esa nimittaá¹ƒ uppÄ• dessati, esa appanaá¹ƒ eva pÄ• puá¹‡issati, esa jhÄ• naá¹
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti jÄ• nÄ• ti. tenÄ• ha
_tiÄ• di.

kÄ• manato \Be III 316/ kÄ• metabbato kÄ• mappaá¹-isaá¹ƒyuttato ca dhÄ• tu __kÄ• madh
byÄ• pÄ• dadhÄ• turÅ«padhÄ• tuÄ• dÄ«naá¹ƒ saá¹…gaho. __vilakkhaá¹‡atÄ• yÄ• _ti visad
__khandhÄ• yatanadhÄ• tuloka_nti anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ khandhalokaá¹ƒ Ä
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«ti yojanÄ• . ``ayaá¹ƒ rÅ«pakkhandho nÄ• ma ... pe ... ayaá¹
nÄ• ma. tesupi ekavidhena rÅ«pakkhandho, ekÄ• dasavidhena rÅ«pakkhandho. ekavidhena
vedanÄ• kkhandho. ekavidhena saÃ±Ã±Ä• kkhandho ... pe ... saá¹…khÄ• rakkhandho ... pe
bahuvidhena viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti evaá¹ƒ tÄ• va khandhalokassa, ``idaá¹ƒ c
... idaá¹ƒ dhammÄ• yatanaá¹ƒ nÄ• ma. tattha dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• , dve cÄ• tu
Ä• yatanalokassa, ``ayaá¹ƒ cakkhudhÄ• tu nÄ• ma ... pe ... ayaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ
dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve cÄ• tubhÅ«makÄ• â€™â€™ tiÄ• dinÄ• dhÄ• tulokassa a
pajÄ• nÄ• ti. na kevalaá¹ƒ upÄ• dinnasaá¹…khÄ• ralokasseva, atha kho anupÄ• dinnakasaá
nÄ• ma dhÄ• tuyÄ• ussannattÄ• imassa rukkhassa khandho seto, imassa kÄ• á¸·o, imassa
sakaá¹‡á¹-ako, imassa bahalattaco, imassa tanuttaco, imassa pattaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ
evarÅ«paá¹ƒ, imassa pupphaá¹ƒ nÄ«laá¹ƒ pÄ«taá¹ƒ lohitaá¹ƒ odÄ• taá¹ƒ sugandhaá¹ƒ dugg
khuddakaá¹ƒ mahantaá¹ƒ dÄ«ghaá¹ƒ vaá¹-á¹-aá¹ƒ susaá¹‡á¹-hÄ• naá¹ƒ dussaá¹‡á¹-hÄ• na
sugandhaá¹ƒ duggandhaá¹ƒ madhuraá¹ƒ tittakaá¹ƒ kaá¹-ukaá¹ƒ ambilaá¹ƒ kasÄ• vaá¹ƒ, ima
kuá¹‡á¹-ho ujuko kuá¹-ilo tambo kÄ• á¸·o odÄ• to hotÄ«â€™â€™ tiÄ• dinÄ• pajÄ• nÄ• ti. sa
etaá¹ƒ balaá¹ƒ, na aÃ±Ã±esaá¹ƒ.

__nÄ• nÄ• dhimuttikata_nti nÄ• najjhÄ• sayataá¹ƒ. adhimutti nÄ• ma ajjhÄ• sayadhÄ• tu aj
hÄ«napaá¹‡Ä«tatÄ• sÄ• maÃ±Ã±ena pÄ• á¸·iyaá¹ƒ dvidhÄ• va vuttopi hÄ«napaá¹‡Ä«tÄ• di
``hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaâ€™â€™ _nti. tattha ye ye sattÄ•
\Ne III 294/ te taá¹ƒtadadhimuttike eva sevanti bhajanti payirupÄ• santi dhÄ• tusabhÄ• gato
gÅ«thÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ sabhÄ• vo eso, yaá¹ƒ gÅ«thÄ• dÄ«hi eva saá¹ƒsandanti
hÄ«najjhÄ• sayÄ• dussÄ«lÄ• dÄ«heva saá¹ƒsandanti samenti, sampannasÄ«lÄ• dayo ca s
nesaá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ bhagavÄ• yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«ti.

__vuddhiá¹ƒ_ \Be III 317/ __hÄ• niÃ±cÄ• _ti paccayavisesena sÄ• matthiyato adhikataá¹ƒ a
indriyaparopariyattaÃ±Ä• á¹‡aniddese (Vibh 814; Paá¹-is 113) ``Ä• sayaá¹ƒ jÄ• nÄ• ti, anus

ti Ä• sayÄ• dijÄ• nanaá¹ƒ kasmÄ• niddiá¹-á¹-hanti? Ä• sayajÄ• nanÄ• dinÄ• yehi indriyehi
kalyÄ• á¹‡apÄ• pÄ• sayÄ• dikÄ• honti, tesaá¹ƒ jÄ• nanassa vibhÄ• vanato. evaÃ±ca katvÄ
indriyaparopariyattaÄ• sayÄ• nusayaÃ±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ asÄ• dhÄ• raá¹‡atÄ• ,
indriyaparopariyattanÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ balavatÄ• ca siddhÄ•
yattha sattÄ• nivasanti, taá¹ƒ tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ, diá¹-á¹-higataá¹ƒ vÄ• yathÄ
vÄ• __Ä• sayo, anusayo_ appahÄ«nabhÄ• vena thÄ• magato kileso. taá¹ƒ pana bhagavÄ•
tesaá¹ƒ tesaá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ vipassanÄ• maggaÃ±Ä• á¹‡Ä• naÃ±ca appavattikkha
vuttaÃ±hetaá¹ƒ ---

``kÄ• maá¹ƒ sevantaá¹ƒyeva bhagavÄ• jÄ• nÄ• ti --- `ayaá¹ƒ puggalo kÄ• magaruko kÄ• m
kÄ• maá¹ƒ sevantaá¹ƒyeva jÄ• nÄ• ti --- `ayaá¹ƒ puggalo nekkhammagaruko nekkhammÄ•
nekkhammaá¹ƒ sevantaá¹ƒyeva jÄ• nÄ• ti. byÄ• pÄ• daá¹ƒ, abyÄ• pÄ• daá¹ƒ, thinamiddhaa
sevantaá¹ƒyeva jÄ• nÄ• ti --- `ayaá¹ƒ puggalo thinamiddhagaruko thinamiddhÄ• sayo thinam
ti (Paá¹-is I 113).

__paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• na_nti rÅ«pÄ• vacarÄ• naá¹ƒ paá¹-hamÄ• d
paccanÄ«kajjhÄ• panaá¹-á¹-hena Ä• rammaá¹‡Å«panijjhÄ• panaá¹-á¹-hena ca jhÄ• nÄ• naá
vuttaá¹ƒ. __aá¹-á¹-hannaá¹ƒ vimokkhÄ• na_nti ettha paá¹-ipÄ• á¹-iyÄ• satta appitappitakkha
paccanÄ«kadhammehi vimuccanato Ä• rammaá¹‡e ca adhimuccanato vimokkhÄ• nÄ• ma.
saÃ±Ã±Ä• vedayitehi vimuttattÄ• apagamavimokkho nÄ• ma. catukkanayapaÃ±cakanayes
savitakkasavicÄ• ro nÄ• ma. paÃ±cakanaye dutiyajjhÄ• nasamÄ• dhi avitakkavicÄ• ramatto
jhÄ• nesu samÄ• dhi avitakkaavicÄ• ro. samÄ• pattÄ«su paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hannaá¹ƒ
samÄ• pattÄ«tipi cittekaggatÄ• sabbhÄ• vato, nirodhasamÄ• pattiyÄ• tadabhÄ• vato na sa
__hÄ• nabhÄ• giyadhamma_nti appaguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa sa
kÄ• mÄ• dianupakkhandanaá¹ƒ \Ne III 295/. __visesabhÄ• giyadhamma_nti paguá¹‡ehi paá
vuá¹-á¹-hitassa saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ \Be III 318/ dutiyajjhÄ• nÄ• dipakkhandana
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ kÄ• mÄ• didutiyajjhÄ• nÄ• dipakkhandanÄ• ni hÄ• nabhÄ•
dassitÄ• ni. tehi pana jhÄ• nÄ• naá¹ƒ taá¹ƒsabhÄ• vatÄ• ca dhammasaddena vuttÄ• . __ta
hetubhÄ• vena paccÄ• masati. __vodÄ• na_nti paguá¹‡atÄ• saá¹…khÄ• taá¹ƒ vodÄ• naá¹ƒ
vuá¹-á¹-hahitvÄ• dutiyajjhÄ• nÄ• diadhigamassa paccayattÄ• ``vuá¹-á¹-hÄ• naâ€™â€™ nt
``nirodhato phalasamÄ• pattiyÄ• vuá¹-á¹-hÄ• nanti pÄ• á¸·i natthÄ«â€™â€™ ti vadanti. te `
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• ananta
imÄ• ya __pÄ• á¸·iyÄ• _ (Paá¹-á¹-h I 1.417) paá¹-isedhetabbÄ• . yo samÄ• pattilÄ• bhÄ« sa
lÄ• bhÄ«mhÄ«â€™â€™ ti, kammaá¹-á¹-hÄ• naá¹ƒ samÄ• naá¹ƒ eva ``na kammaá¹-á¹-hÄ•
sampattiá¹ƒyeva samÄ• naá¹ƒ ``vipattÄ«â€™â€™ ti paccetÄ«ti veditabbo.

__na tathÄ• daá¹-á¹-habba_nti yathÄ• paravÄ• dinÄ• vuttaá¹ƒ, tathÄ• na daá¹-á¹-habbaá
jÄ• nÄ• tÄ«_ti á¹-hÄ• nÄ• á¹-á¹-hÄ• najÄ• nanÄ• disakasakameva kiccaá¹ƒ kÄ• tuá¹ƒ jÄ• nÄ

paá¹-ivijjhatÄ«ti attho. __tampÄ«_ti tehi dasabalaÃ±Ä• á¹‡ehi jÄ• nitabbampi. __kammavipÄ
kammantarassa vipÄ• kantarameva jÄ• nÄ• ti. cetanÄ• cetanÄ• sampayuttadhamme
nirayÄ• dinibbÄ• nagÄ• minippaá¹-ipadÄ• bhÅ«te kammanti gahetvÄ• Ä• ha __ ``kammapa
dhÄ• tunÄ• nattaÃ±ca dhÄ• tunÄ• nattakÄ• raá¹‡aÃ±ca __dhÄ• tunÄ• nattakÄ• raá¹‡a_nti
daá¹-á¹-habbo. taÃ±hi Ã±Ä• á¹‡aá¹ƒ tadubhayampi jÄ• nÄ• ti. ``imÄ• ya nÄ• ma dhÄ• tuyÄ•
(Vibh-a 812) tathÄ• ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ. __saccaparicchedamevÄ• _ti pariÃ±Ã±Ä• bl
saccÄ• naá¹ƒ paricchinnameva. __appetuá¹ƒ na sakkoti_ aá¹-á¹-hamanavamabalÄ• ni viya
iddhividhaÃ±Ä• á¹‡amiva __vikubbituá¹ƒ_. etenassa balasadisataÃ±ca nivÄ• reti. jhÄ• nÄ•
__appetuá¹ƒ vikubbituÃ±ca_. yadipi hi jhÄ• nÄ• dipaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ sattamab
savitakkasavicÄ• ratÄ• vuttÄ• , tathÄ• pi jhÄ• nÄ• dÄ«hi vinÄ• paccavekkhaá¹‡Ä• natthÄ«
Ã±Ä• á¹‡aá¹ƒ tadantogadhaá¹ƒ katvÄ• __evaá¹ƒ_ vuttanti veditabbaá¹ƒ. atha vÄ• sabbaÃ±
jhÄ• nÄ• dikiccaá¹ƒ viya na sabbaá¹ƒ balakiccaá¹ƒ kÄ• tuá¹ƒ sakkotÄ«ti dassetuá¹ƒ __ ``jhÄ
appetuá¹ƒ, iddhi hutvÄ• vikubbituÃ±ca na sakkotÄ«â€™â€™ _ti vuttaá¹ƒ, na pana kassaci
jhÄ• naiddhibhÄ• vatoti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ \Be III 319/ kiccavisesavasenapi dasabalaÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡avis
vitakkattikabhÅ«mantaravasenapi taá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
__paá¹-ipÄ• á¹-iyÄ• _tiÄ• dito paá¹-á¹-hÄ• ya paá¹-ipÄ• á¹-iyÄ• .

anupadavaá¹‡á¹‡anaá¹ƒ \Ne III 296/ Ã±atvÄ• veditabbÄ• nÄ«ti sambandho. kilesÄ• varaá¹
niyatamicchÄ• diá¹-á¹-hi. kilesÄ• varaá¹‡assa abhÄ• vo Ä• savakkhayaÃ±Ä• á¹‡Ä• dhigama
aá¹-á¹-hÄ• naá¹ƒ. anadhigamassa pana tadubhayampi yathÄ• kkamaá¹ƒ aá¹-á¹-hÄ• naá¹ƒ
kÄ• raá¹‡aá¹ƒ dassento __ ``lokiya ... pe ... dassanato cÄ• â€™â€™ _ti Ä• ha. tattha lokiya
á¹-hiti Ä• savakkhayÄ• dhigamassa á¹-hÄ• naá¹ƒ kilesÄ• varaá¹‡Ä• bhÄ• vassa kÄ• raá¹‡a
hoti, asati ca hoti. etena tassÄ• aá¹-á¹-hitiyÄ• tassa aá¹-á¹-hÄ• natÄ• vuttÄ• eva. __nesaa
veneyyasattÄ• naá¹ƒ. __dhÄ• tuvemattadassanato_ti kÄ• madhÄ• tuÄ• dÄ«naá¹ƒ pavattibh
dhÄ• tuvemattaá¹ƒ jÄ• nÄ• ti, tadaggena cariyÄ• divisesampi jÄ• nÄ• ti. __dhÄ• tuvemattad
dhammadhÄ• tuvemattadassanato. sabbÄ• pi hi cariyÄ• dhammadhÄ• tupariyÄ• pannÄ• e
anÄ• diyitvÄ• pi_ santatimahÄ• mattÄ• dÄ«naá¹ƒ viya. __dibbacakkhÄ• nubhÄ• vato pattab
parassa hadayavatthusannissayalohitavaá¹‡á¹‡adassanamukhena tadÄ• pavattamÄ• nacit
parikammakaraá¹‡aá¹ƒ nÄ• ma sÄ• vakÄ• naá¹ƒ, taÃ±ca kho Ä• dikammikÄ• naá¹ƒ, yato di
cetopariyaÃ±Ä• á¹‡assa pattabbatÄ• siyÄ• . buddhÄ• naá¹ƒ pana yadipi Ä• savakkhayaÃ±
dibbacakkhuÃ±Ä• á¹‡Ä• dhigamo, tathÄ• pi tathÄ• parikammakaraá¹‡aá¹ƒ natthi vijjÄ• ttaya
sesÄ• bhiÃ±Ã±Ä• ttaye cetopariyaÃ±Ä• á¹‡aá¹ƒ dibbacakkhuÃ±Ä• á¹‡Ä• dhigamena pattan
tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ.

sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-4. adhivuttipadasuttÄ• divaá¹‡á¹‡anÄ•

22-24__._ dutiye __adhivacanapadÄ• na_nti paÃ±Ã±attipadÄ• naá¹ƒ. dÄ• sÄ• dÄ«su siriva
vacanamattameva adhikÄ• raá¹ƒ katvÄ• pavattiyÄ• adhivacanaá¹ƒ paÃ±Ã±atti. atha vÄ• a
vuccatÄ«ti vacanaá¹ƒ, upari vacanaá¹ƒ adhivacanaá¹ƒ, upÄ• dÄ• bhÅ«tarÅ«pÄ• dÄ«naá¹ƒ
paÃ±Ã±apiyamÄ• nÄ• upÄ• dÄ• paÃ±Ã±attÄ«ti attho, tasmÄ• paÃ±Ã±attidÄ«pakapadÄ• n
padÄ• ni padaá¹-á¹-hÄ• nÄ• ni __adhivacanapadÄ• ni_. tenÄ• ha __ ``tesaá¹ƒ yeâ€™â€™
adhivacanÄ• naá¹ƒ. __ye_ti khandhÄ• dayo. adhivuttitÄ• ya __adhivuttiyoti diá¹-á¹-hiyo vuc
sabhÄ• vadhammesu sassatÄ• diá¹ƒ, pakatiÄ• diá¹ƒ, drabyÄ• diá¹ƒ, jÄ«vÄ• diá¹ƒ, kÄ• yÄ•
ajjhÄ• ropetvÄ• diá¹-á¹-hiyo pavattantÄ«ti. tenÄ• ha __ ``atha vÄ• â€™â€™ _tiÄ• di. tatiya
suviÃ±Ã±eyyÄ• ni.

adhivuttipadasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kasiá¹‡asuttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Ne III 297/ __sakalaá¹-á¹-henÄ• _ti nissesaá¹-á¹-hena. anavasesapharaá
sakalaá¹-á¹-ho veditabbo, asubhanimittÄ• dÄ«su viya ekadese aá¹-á¹-hatvÄ• anavasesato
attho. __tadÄ• rammaá¹‡Ä• naá¹ƒ dhammÄ• na_nti taá¹ƒ kasiá¹‡aá¹ƒ Ä• rabbha pavattana
__khettaá¹-á¹-henÄ• _ti uppattiá¹-á¹-hÄ• naá¹-á¹-hena. __adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti
pavattiá¹-á¹-hÄ• nabhÄ• vena. yathÄ• khettaá¹ƒ sassÄ• naá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ vaá¸
evameva taá¹ƒ ta jhÄ• naá¹ƒ sampayuttadhammÄ• nanti. yogino vÄ• sukhavisesÄ• naá¹ƒ k
__paricchinditvÄ• _ti idaá¹ƒ ``uddhaá¹ƒ adho tiriyaâ€™â€™ nti etthÄ• pi yojetabbaá¹ƒ. paric
sabbattha kasiá¹‡aá¹ƒ vaá¸• á¸• hetabbaá¹ƒ. __tena tena vÄ• kÄ• raá¹‡enÄ• _ti tena tena
kasiá¹‡avaá¸• á¸• hanakÄ• raá¹‡ena. yathÄ• kinti Ä• ha __ ``Ä• lokamiva rÅ«padassanakÄ
dibbacakkhunÄ• uddhaá¹ƒ ce rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo, uddhaá¹ƒ Ä• lokaá¹ƒ pasÄ• reti
rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo, samantato Ä• lokaá¹ƒ pasÄ• reti, evaá¹ƒ sabbakasiá¹‡anti atth
pathavÄ«kasiá¹‡Ä• dÄ«su ekekassa. __aÃ±Ã±abhÄ• vÄ• nupagamanattha_nti
aÃ±Ã±akasiá¹‡abhÄ• vÄ• nupagamanadÄ«panatthaá¹ƒ, aÃ±Ã±assa vÄ• kasiá¹‡abhÄ• vÄ•
aÃ±Ã±ena pasÄ• ritakasiá¹‡aá¹ƒ tato aÃ±Ã±ena pasÄ• ritakasiá¹‡abhÄ• vaá¹ƒ upagacchati
aÃ±Ã±akasiá¹‡asambhedÄ• bhÄ• vo veditabbo. __na aÃ±Ã±aá¹ƒ_ pathavÄ«Ä• di. na hi ud
sasambhÄ• rapathavÄ« atthi. __aÃ±Ã±akasiá¹‡asambhedo_ti Ä• pokasiá¹‡Ä• dinÄ• saá¹…
sesakasiá¹‡esu.

ekadese \Be III 321/ aá¹-á¹-hatvÄ• anavasesapharaá¹‡aá¹ƒ pamÄ• á¹‡assa aggahaá¹‡ato
hi nesaá¹ƒ kasiá¹‡asamaÃ±Ã±Ä• . tathÄ• cÄ• ha __ ``taÃ±hÄ«â€™â€™ _tiÄ• di. tattha __
bhÄ• vanÄ• cittena Ä• rammaá¹‡aá¹ƒ karonto. bhÄ• vanÄ• cittaÃ±hi kasiá¹‡aá¹ƒ parittaá¹ƒ
sakalameva manasi karoti, na ekadesaá¹ƒ. kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattaviÃ±Ã±Ä•

pharaá¹‡aappamÄ• á¹‡avasena viÃ±Ã±Ä• á¹‡akasiá¹‡anti vuttaá¹ƒ. tathÄ• hi taá¹ƒ viÃ±Ã±
__kasiá¹‡avasenÄ• _ti ugghÄ• á¹-itakasiá¹‡avasena kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se uddhaá
yattakaÃ±hi á¹-hÄ• naá¹ƒ kasiá¹‡aá¹ƒ pasÄ• ritaá¹ƒ, tattakaá¹ƒ Ä• kÄ• sabhÄ• vanÄ• vaser
yattakaá¹ƒ á¹-hÄ• naá¹ƒ Ä• kÄ• saá¹ƒ hutvÄ• upaá¹-á¹-hitaá¹ƒ, tattakaá¹ƒ sakalameva phar
pavattanato Ä• gamanavasena viÃ±Ã±Ä• á¹‡akasiá¹‡epi uddhaá¹ƒadhotiriyatÄ• vuttÄ• ti Ä
``kasiá¹‡ugghÄ• á¹-imÄ• kÄ• savasena tattha pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒadhotiriyatÄ•

kasiá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kÄ• á¸·Ä«suttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he \Ne III 298/ __atthassa patti_nti ekantato hitÄ• nuppattiá¹ƒ. __hadayassa
paramacittÅ«pasamaá¹ƒ. __kilesasena_nti kÄ• maguá¹‡asaá¹…khÄ• taá¹ƒ paá¹-hamaá¹ƒ k
kilesasenÄ• accharÄ• saá¹…ghÄ• tasabhÄ• vÄ• pi paá¹-ipatthayamÄ• nÄ• piyÄ• yitabbaic
piyarÅ«pasÄ• tarÅ«pÄ• nÄ• ma attano kiccavasena. __ahaá¹ƒ ekova jhÄ• yanto_ti ahaá¹ƒ
kilesasaá¹…gaá¹‡ikÄ• ya ca abhÄ• vato eko asahÄ• yo lakkhaá¹‡Å«panijjhÄ• nena jhÄ• ya
anukkamena maggapaá¹-ipÄ• á¹-iyÄ• bujjhiá¹ƒ paá¹-ivijjhiá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- piyarÅ
sÄ• tarÅ«paá¹ƒ senaá¹ƒ jinitvÄ• ahaá¹ƒ ekova jhÄ• yanto ``atthassa pattiá¹ƒ hadayassa sa
saá¹…khaá¹ƒ gataá¹ƒ arahattasukhaá¹ƒ paá¹-ivijjhiá¹ƒ, tasmÄ• janena mittasanthavaá¹ƒ na
kÄ• raá¹‡ena kenaci saddhiá¹ƒ sakkhÄ« na sampajjatÄ«ti. __atthÄ• bhinibbattesu_nti itisad
niddesoti Ä• ha __ ``atthoti gahetvÄ• â€™â€™ _ti.

kÄ• á¸·Ä«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paá¹-hamamahÄ• paÃ±hasuttavaá¹‡á¹‡anÄ•

<27> sattame \Be III 322/ __vuccethÄ• _ti vucceyya. __dutiyapadepÄ«_ti ``anusÄ• saniyÄ•
nti evaá¹ƒ dutiyavÄ• kyepi. __te kira_ bhikkhÅ«. __na ceva sampÄ• yissantÄ«_ti na ceva sa
gahessanti Ã±Ä• pessanti. tenÄ• ha __ ``sampÄ• detvÄ• kathetuá¹ƒ na sakkhissantÄ«â€™
paÃ±haá¹ƒ pucchitÄ• honti, tasmÄ• vighÄ• taá¹ƒ Ä• pajjissantÄ«ti yojanÄ• . __aÃ±Ã±athÄ
natthÄ«_ti iminÄ• sapaccayanÄ• marÅ«pÄ• naá¹ƒ yÄ• thÄ• vato avabodho eva ito bÄ• hira
pavedanÄ• ti dasseti. __Ä• rÄ• dhana_nti yÄ• thÄ• vapavedanena cittassa paritosanaá¹ƒ.

__eko paÃ±ho_ti eko paÃ±hamaggo, ekaá¹ƒ paÃ±hagavesananti attho. __eko uddeso_ti e
saá¹ƒkhittavacanaá¹ƒ. __veyyÄ• karaá¹‡a_nti niddisanaá¹ƒ atthassa vivaritvÄ• kathanaá¹ƒ
``antavantato anaccantikato tÄ• vakÄ• likato niccappaá¹-ikkhepatoâ€™â€™ ti evamÄ• dinÄ
saá¹…khÄ• rÄ• etarahi, evaá¹ƒ atÄ«te anÄ• gate ca aniccÄ• saá¹…khatÄ• paá¹-iccasamu
vayadhammÄ• virÄ• gadhammÄ• ti atÄ«tÄ• nÄ• gatesu nayena.

__sabbe sattÄ• _ti anavasesÄ• sattÄ• . te pana bhavabhedato saá¹…khepeneva bhinditvÄ
``kÄ• mabhavÄ• dÄ«sÅ«â€™â€™ _tiÄ• dimÄ• ha \Ne III 299/. byadhikaraá¹‡Ä• nampi bÄ•
``urasilomoâ€™â€™ ti Ä• ha __ ``Ä• hÄ• rato á¹-hiti etesanti Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™
etenÄ• ti vÄ• á¹-hiti, Ä• hÄ• ro á¹-hiti etesanti __Ä• hÄ• raá¹-á¹-hitikÄ• _ti evaá¹ƒ vÄ• ettha
daá¹-á¹-habbo. __Ä• hÄ• raá¹-á¹-hitikÄ• _ti paccayaá¹-á¹-hitikÄ• , paccayÄ• yattavuttikÄ• ti
hettha Ä• hÄ• rasaddo ``ayamÄ• hÄ• ro anuppannassa vÄ• kÄ• macchandassa uppÄ• dÄ•
viya. evaÃ±hi ``sabbe sattÄ• â€™â€™ ti iminÄ• asaÃ±Ã±asattÄ• pariggahitÄ• honti. sÄ•
Ä• hÄ• raá¹-á¹-hitikatÄ• nippariyÄ• yato saá¹…khÄ• radhammo. tenÄ• hu aá¹-á¹-hakathÄ•
``Ä• hÄ• raá¹-á¹-hitikÄ• ti Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko veditabboâ€™â€™ ti (Sp
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Vism I 136). yadi evaá¹ƒ ``sabbe sattÄ• â€™â€™ ti idaá
puggalÄ• dhiá¹-á¹-hÄ• nadesanÄ• ti nÄ• yaá¹ƒ doso. tenevÄ• ha --- ``ekadhamme, bhikkhav
nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• \Be III 323/ pa
abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. katamasmiá¹ƒ ekadhamme? sa
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti. yvÄ• yaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ• ya sabl
paccayÄ• yattavuttitÄ• ya Ä• hÄ• rapariyÄ• yena sÄ• maÃ±Ã±ato paccayadhammo vutto, a

codako vuttampi atthaá¹ƒ yÄ• thÄ• vato appaá¹-ivijjhamÄ• no neyyatthaá¹ƒ suttapadaá¹ƒ n
``sabbe sattÄ• â€™â€™ ti vacanamatte á¹-hatvÄ• __ ``nanu cÄ• â€™â€™ _tiÄ• dinÄ• co
tattha yathÄ• dhippetamatthaá¹ƒ pavedento __ ``na virujjhatÄ«â€™â€™ _ti vatvÄ• __ ``tes
hotÄ«â€™â€™ _ti Ä• ha. __jhÄ• na_nti ekavokÄ• rabhavÄ• vahaá¹ƒ saÃ±Ã±Ä• ya virajjana
pavattarÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``anÄ• hÄ• rÄ• â€™â€™ ti va
catunnaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na paccayÄ• hÄ• rassa ab
idaá¹ƒ sÄ• sane yesu dhammesu visesato Ä• hÄ• rasaddo niruá¸·ho, ``Ä• hÄ• raá¹-á¹-hitikÄ
teyeva gayhanti, abyÄ• pitadosamÄ• panno. atha sabbopi paccayadhammo Ä• hÄ• roti adh
Ä• hÄ• rapÄ• á¸·iyÄ• virodho Ä• pannoti dassetuá¹ƒ Ä• raddhaá¹ƒ. __ ``na virujjhatÄ«â€™
vuttaá¹ƒ, taá¹ƒ vivaranto __ ``etasmiÃ±hi sutteâ€™â€™ _tiÄ• dimÄ• ha. kabaá¸·Ä«kÄ• rÄ•
ojaá¹-á¹-hamakarÅ«pÄ• haraá¹‡Ä• di nippariyÄ• yena Ä• hÄ• rabhÄ• vo. yathÄ• hi kabaá¸·
ojaá¹-á¹-hamakarÅ«pÄ• haraá¹‡ena rÅ«pakÄ• yaá¹ƒ upatthambhenti, evaá¹ƒ phassÄ• dayo
nÄ• makÄ• yaá¹ƒ upatthambheti, tasmÄ• satipi janakabhÄ• ve upatthambhakabhÄ• vo ojÄ
mukhyo Ä• hÄ• raá¹-á¹-hoti te eva __nippariyÄ• yena Ä• hÄ• ralakkhaá¹‡Ä• dhammÄ• vut

__idhÄ• _ti imasmiá¹ƒ sutte pariyÄ• yena paccayo Ä• hÄ• roti vutto, sabbo paccayadhamm
300/ Ä• haratÄ«ti imaá¹ƒ pariyÄ• yaá¹ƒ labhatÄ«ti. tenÄ• ha __ ``sabbadhammÄ• naÃ±hÄ«
__sabbadhammÄ• na_nti sabbesaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ. idÄ• ni yathÄ• vuttama
``tenevÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aya_nti paccayÄ• hÄ• ro. __nippariyÄ• yÄ• hÄ
yÄ• vatÄ• sopi paccayabhÄ• veneva janako upatthambhako ca hutvÄ• taá¹ƒ taá¹ƒ phalaá¹
labhatÄ«ti.

__tatthÄ• _ti \Be III 324/ pariyÄ• yÄ• hÄ• ro, nippariyÄ• yÄ• hÄ• roti dvÄ«su Ä• hÄ• resu as
nippariyÄ• yÄ• hÄ• ro na labbhati, pariyÄ• yÄ• hÄ• ro pana labbhateva. idÄ• ni tamevatthaá
__ ``anuppanne hi buddheâ€™â€™ _tiÄ• di vuttaá¹ƒ. uppanne buddhe titthakaramatanissit
asijjhanato __ ``anuppanne buddheâ€™â€™ _ti vuttaá¹ƒ. sÄ• sanikÄ• tÄ• disaá¹ƒ jhÄ• naá
``titthÄ• yatane pabbajitÄ• â€™â€™ _ti vuttaá¹ƒ. titthiyÄ• hi upapattivisese vimuttisaÃ±Ã±i
saÃ±Ã±Ä• virÄ• gÄ• virÄ• gesu Ä• dÄ«navÄ• nisaá¹ƒsadassinova hutvÄ• asaÃ±Ã±asamÄ
akkhaá¹‡abhÅ«miyaá¹ƒ uppajjanti, na sÄ• sanikÄ• . __vÄ• yokasiá¹‡e parikkammaá¹ƒ katv
paá¹-hamÄ• dÄ«ni tÄ«á¹‡i jhÄ• nÄ• ni nibbattetvÄ• tatiyajjhÄ• ne ciá¹‡á¹‡avasÄ« hutvÄ• t
catutthajjhÄ• nÄ• dhigamÄ• ya parikammaá¹ƒ katvÄ• . tenevÄ• ha __ ``catutthajjhÄ• naá¹ƒ

kasmÄ• (Sv-pá¹- I 68-73; DN abhi0 á¹-Ä«0 I 68-73) panettha vÄ• yokasiá¹‡eyeva parikamm
yatheva hi rÅ«papaá¹-ibhÄ• gabhÅ«tesu kasiá¹‡avisesesu rÅ«pavibhÄ• vanena rÅ«pavirÄ•
arÅ«pasamÄ• pattiviseso sacchikarÄ«yati, evaá¹ƒ aparibyattaviggahatÄ• ya arÅ«papaá¹-ibh
arÅ«pavibhÄ• vanena arÅ«pavirÄ• gabhÄ• vanÄ• saá¹…khÄ• to rÅ«pasamÄ• pattiviseso a
``saÃ±Ã±Ä• rogo, saÃ±Ã±Ä• gaá¹‡á¸• oâ€™â€™ tiÄ• dinÄ• (MN III 24), ``dhi cittaá¹ƒ, dhi
ntiÄ• dinÄ• ca nayena arÅ«pappavattiyÄ• Ä• dÄ«navadassanena tadabhÄ• ve ca santapa
rÅ«pasamÄ• pattiyÄ• abhisaá¹…kharaá¹‡aá¹ƒ arÅ«pavirÄ• gabhÄ• vanÄ• . rÅ«pavirÄ• gab
upacÄ• rena arÅ«pasamÄ• pattiyo, tatthÄ• pi visesena paá¹-hamÄ• ruppajjhÄ• naá¹ƒ. yadi
``paricchinnÄ• kÄ• sakasiá¹‡epÄ«â€™â€™ ti vattabbaá¹ƒ, tassÄ• pi arÅ«papaá¹-ibhÄ• gat
icchitamevetaá¹ƒ, kesaÃ±ci avacanaá¹ƒ panettha pubbÄ• cariyehi aggahitabhÄ• vena. yath
rÅ«pavirÄ• gabhÄ• vanÄ• virajjanÄ«yadhammÄ• bhÄ• vamattena parinipphannÄ• , virajjan
visayavisese pÄ• tubhavati, evaá¹ƒ arÅ«pavirÄ• gabhÄ• vanÄ• pÄ«ti vuccamÄ• ne na koci
tassÄ• samÄ• pattiyÄ• paá¹-ipajjitabbatÄ• ya tesaÃ±ca visayapathe sÅ«panibandhanasse
paá¹-ipattito diá¹-á¹-hivantehi pubbÄ• cariyehi catuttheyeva bhÅ«takasiá¹‡e arÅ«pavirÄ• ga
vuttanti daá¹-á¹-habbaá¹ƒ. kiÃ±ca \Be III 325/ vaá¹‡á¹‡akasiá¹‡esu viya purimabhÅ«takasiá
301/ vaá¹‡á¹‡appaá¹-icchÄ• yÄ• va paá¹‡á¹‡atti Ä• rammaá¹‡aá¹ƒ jhÄ• nassa lokavohÄ• r
evaÃ±ca katvÄ• __visuddhimagge_ (Vism I 57) pathavÄ«kasiá¹‡assa Ä• dÄ• sacandamaá
samatthitaá¹ƒ hoti, catutthaá¹ƒ pana bhÅ«takasiá¹‡aá¹ƒ bhÅ«tappaá¹-icchÄ• yameva jhÄ• n
gacchatÄ«ti tassevaá¹ƒ arÅ«papaá¹-ibhÄ• gatÄ• yuttÄ• ti vÄ• yokasiá¹‡eyeva parikammaá

dhÄ«ti jigucchanatthe nipÄ• to, tasmÄ• __dhi citta_nti cittaá¹ƒ jigucchÄ• mi. __dhi vatetaá
mama cittaá¹ƒ jigucchitaá¹ƒ vata hotu. __vatÄ• _ti sambhÄ• vane. tena jigucchanaá¹ƒ samb
__nÄ• mÄ• _ti ca sambhÄ• vane eva. tena cittassa abhÄ• vaá¹ƒ sambhÄ• veti. cittassa bhÄ
Ä• dÄ«navÄ• nisaá¹ƒse dassetuá¹ƒ __ ``cittaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __khantiá¹ƒ
cittassa abhÄ• vo eva sÄ• dhu suá¹-á¹-hÅ«ti imaá¹ƒ diá¹-á¹-hinijjhÄ• nakkhantiá¹ƒ tattha ca
uppÄ• detvÄ• . tathÄ• bhÄ• vitassa jhÄ• nassa á¹-hitibhÄ• giyabhÄ• vappattiyÄ• __aparih
pabbajitasseva tathÄ• jhÄ• nabhÄ• vanÄ• hotÄ«ti Ä• ha __ ``manussalokeâ€™â€™ _ti. __

maraá¹‡assa Ä• sannakÄ• le á¹-hapito ahosi. yadi á¹-hÄ• nÄ• dinÄ• Ä• kÄ• rena nibbattey
tenevÄ• kÄ• rena tiá¹-á¹-heyyÄ• ti Ä• ha __ ``tena iriyÄ• pathenÄ• â€™â€™ _tiÄ• di. __eva
acetanÄ• nampi. __pi_-saddena pageva sacetanÄ• nanti dasseti. kathaá¹ƒ pana acetanÄ• n
paccayÄ• hÄ• rassa upakappananti codanaá¹ƒ sandhÄ• ya tattha nidassanaá¹ƒ dassento _
_tiÄ• dimÄ• ha. tena na kevalamÄ• gamoyeva, ayamettha yuttÄ«ti dasseti. __tÄ• va tiá¹-á¹-
paÃ±ca mahÄ• kappasatÄ• ni tiá¹-á¹-hanti.

ye uá¹-á¹-hÄ• navÄ«riyena divasaá¹ƒ vÄ«tinÄ• metvÄ• tassa nissandaphalamattaá¹ƒ kiÃ±c
kappenti, te __uá¹-á¹-hÄ• naphalÅ«pajÄ«vino_. ye pana attano puÃ±Ã±aphalameva upajÄ«
__puÃ±Ã±aphalÅ«pajÄ«vino_. nerayikÄ• naá¹ƒ pana neva uá¹-á¹-hÄ• navÄ«riyavasena jÄ«
puÃ±Ã±aphalassa pana lesopi natthÄ«ti vuttaá¹ƒ __ ``ye pana nerayikÄ• ... pe ... jÄ«vÄ«ti v
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa Ä• haraá¹‡ena manosaÃ±cetanÄ• Ä• hÄ• roti vuttÄ• , na ya
III 326/ adhippÄ• yena __ ``kiá¹ƒ paÃ±ca Ä• hÄ• rÄ• atthÄ«â€™â€™ _ti codeti. Ä• cariyo n
adhippete ``siyÄ• tava codanÄ• avasarÄ• , sÄ• pana ettha anavasarÄ• â€™â€™ ti ca das
paÃ±cÄ• ti idaá¹ƒ na vattabbaâ€™â€™ _nti vatvÄ• pariyÄ• yÄ• hÄ• rasseva panettha adhi
``nanu paccayo Ä• hÄ• roâ€™ ti vuttametaâ€™â€™ _nti Ä• ha. __tasmÄ• _ti yassa kassac
icchitattÄ• . idÄ• ni vuttamevatthaá¹ƒ pÄ• á¸·iyÄ• samatthento __ ``yaá¹ƒ sandhÄ• yÄ• â€™

mukhyÄ• hÄ• ravasenapi \Ne III 302/ nerayikÄ• naá¹ƒ Ä• hÄ• raá¹-á¹-hitikataá¹ƒ dassetuá¹
``kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ ... pe ... sÄ• dhetÄ«â€™â€™ _ti vuttaá¹ƒ. yadi evaá¹ƒ nerayi
sukhappaá¹-isaá¹ƒvedinopi hontÄ«ti? noti dassetuá¹ƒ __ ``kheá¸·o hÄ«â€™â€™ _tiÄ• di vu
arÅ«pÄ• hÄ• rÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• rassa abhÄ• vato. __avasesÄ• na_nti asaÃ±Ã±asa
kÄ• mabhavÄ• dÄ«su nibbattasattÄ• naá¹ƒ. paccayÄ• hÄ• ro hi sabbesaá¹ƒ sÄ• dhÄ• raá¹‡

paá¹-hamamahÄ• paÃ±hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. dutiyamahÄ• paÃ±hasuttÄ• divaá¹‡á¹‡anÄ•

28-29__._ aá¹-á¹-hame __evaá¹ƒnÄ• make_ti kajaá¹…galÄ• ti evaá¹ƒ itthiliá¹…gavasena la
majjhimappadesassa mariyÄ• dabhÅ«te nagare. ``nigameâ€™â€™ tipi vadanti, ``niculavan
niculaá¹ƒ nÄ• ma ekÄ• rukkhajÄ• ti, ``nÄ«parukkhoâ€™â€™ tipi vadanti. tena saÃ±channo
viharatÄ«ti attho. __hetunÄ• nayenÄ• _ti ca heá¹-á¹-hÄ• vuttameva. nanu ca __ ``eso ceva
kasmÄ• vuttaá¹ƒ. bhagavatÄ• hi cattÄ• rotiÄ• dipaÃ±habyÄ• karaá¹‡Ä• cattÄ• ro Ä• hÄ• n
cha ajjhattikÄ• ni Ä• yatanÄ• ni, satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, aá¹-á¹-ha lokadhammÄ• d
pana cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , paÃ±cindriyÄ• ni, cha nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, s
aá¹-á¹-haá¹…giko maggoti dassitadhammÄ• aÃ±Ã±oyevattho bhikkhuniyÄ• dassitoti codan
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. navame natthi vattabbaá¹ƒ.

dutiyamahÄ• paÃ±hasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyakosalasuttavaá¹‡á¹‡anÄ•

<30> dasame \Be III 327/ uggantvÄ• yujjhati etÄ• yÄ• ti __uyyodhikÄ• , _ satthappahÄ• re
adhivacanaá¹ƒ. uggantvÄ• yujjhanaá¹ƒ vÄ• __uyyodhiko, _ satthappahÄ• ro. tenÄ• ha __
_ti. __upassutivasena yujjhitabbÄ• kÄ• raá¹ƒ Ã±atvÄ• _ti jetavane kira dattatthero dhanugga
mahallakattherÄ• vihÄ• rapaccante paá¹‡á¹‡asÄ• lÄ• ya vasanti. tesu dhanuggahatissathe
pabujjhitvÄ• uá¹-á¹-hÄ• ya nisinno dattattheraá¹ƒ Ä• mantetvÄ• ``ayaá¹ƒ te mahodaro kosa
pÅ«tiá¹ƒ karoti, yuddhavicÄ• raá¹‡aá¹ƒ pana kiÃ±ci na jÄ• nÄ• ti, parÄ• jitotveva vadÄ• petÄ
\Ne III 303/ ``kiá¹ƒ pana kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vutte --- ``bhante, yuddho nÄ• m
cakkabyÅ«ho sakaá¹-abyÅ«hoti tayo byÅ«hÄ• honti, ajÄ• tasattuá¹ƒ gaá¹‡hitukÄ• mena as
pabbatakucchismiá¹ƒ dvÄ«su pabbatabhittÄ«su manusse á¹-hapetvÄ• purato dubbalaá¹ƒ d
paviá¹-á¹-habhÄ• vaá¹ƒ jÄ• nitvÄ• paviá¹-á¹-hamaggaá¹ƒ rundhitvÄ• purato ca pacchato ca
vaggitvÄ• naditvÄ• jÄ• lapakkhittamacchaá¹ƒ viya katvÄ• sakkÄ• gahetuâ€™â€™ nti. tas
``bhikkhÅ«naá¹ƒ kathÄ• sallÄ• paá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti raÃ±Ã±o pesitacarapurisÄ•
Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• rÄ• jÄ• saá¹…gÄ• mabheriá¹ƒ paharÄ• petvÄ• gantvÄ• sakaá
ajÄ• tasattuá¹ƒ jÄ«vaggÄ• haá¹ƒ gaá¹‡hi. tena vuttaá¹ƒ __ ``upassutivase ... pe0.. ajÄ• tasa
_ti.

__doá¹‡apÄ• ka_nti doá¹‡ataá¹‡á¸• ulÄ• naá¹ƒ pakkabhattaá¹ƒ. __doá¹‡a_nti catunÄ• á¸·il
__manujassÄ• _ti sattassa. __tanukassÄ• _ti tanukÄ• appikÄ• assa puggalassa, bhuttapa
honti. __saá¹‡ika_nti mandaá¹ƒ mudukaá¹ƒ, aparissayamevÄ• ti attho. __jÄ«ratÄ«_ti paribh
__Ä• yu pÄ• laya_nti nirogo avedano jÄ«vitaá¹ƒ rakkhanto. atha vÄ• __saá¹‡ikaá¹ƒ jÄ«ratÄ
mattaÃ±Ã±Å« puggalo parimitÄ• hÄ• ratÄ• ya saá¹‡ikaá¹ƒ cirena jÄ«rati jaraá¹ƒ pÄ• puá¹‡Ä

__imaá¹ƒ ovÄ• daá¹ƒ adÄ• sÄ«_ti ekasmiá¹ƒ kira (Dhp-a II 203 pasenadikosalavatthu) sam
taá¹‡á¸• uladoá¹‡assa odanaá¹ƒ tadupiyena sÅ«pabyaÃ±janena bhuÃ±jati. so ekadivasaá¹ƒ
328/ bhattasammadaá¹ƒ avinodetvÄ• satthu santikaá¹ƒ gantvÄ• kilantarÅ«po ito cito ca sa
abhibhuyyamÄ• nopi lahukaá¹ƒ nipajjituá¹ƒ asakkonto ekamantaá¹ƒ nisÄ«di. atha naá¹ƒ sat
mahÄ• rÄ• ja, avissamitvÄ• va Ä• gatosÄ«â€™â€™ ti. Ä• ma, bhante, bhuttakÄ• lato paá¹-
hotÄ«ti. atha naá¹ƒ satthÄ• , ``mahÄ• rÄ• ja, atibahubhojÄ«naá¹ƒ etaá¹ƒ dukkhaá¹ƒ hotÄ«â

``middhÄ« yadÄ• hoti mahagghaso ca,

niddÄ• yitÄ• samparivattasÄ• yÄ«.

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho,

punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti || (Dhp 325; Nett 26, 90) ---

imÄ• ya \Ne III 304/ gÄ• thÄ• ya ovaditvÄ• , ``mahÄ• rÄ• ja, bhojanaá¹ƒ nÄ• ma mattÄ• ya
mattabhojino hi sukhaá¹ƒ hotÄ«â€™â€™ ti uttaripi puna ovadanto ``manujassa sadÄ• satÄ
124) imaá¹ƒ gÄ• thamÄ• ha.

rÄ• jÄ• pana gÄ• thaá¹ƒ uggaá¹‡hituá¹ƒ nÄ• sakkhi, samÄ«pe á¹-hitaá¹ƒ pana bhÄ• gineyy
mÄ• á¹‡avaá¹ƒ ``imaá¹ƒ gÄ• thaá¹ƒ uggaá¹‡ha tÄ• tÄ• â€™â€™ ti Ä• ha. so taá¹ƒ gÄ• thaá
karomi, bhanteâ€™â€™ ti satthÄ• raá¹ƒ pucchi. atha naá¹ƒ satthÄ• Ä• ha, ``mÄ• á¹‡ava, in
viya pattapattaá¹-á¹-hÄ• ne mÄ• avaca, raÃ±Ã±o pÄ• tarÄ• saá¹ƒ bhuÃ±janaá¹-á¹-hÄ• ne á
paá¹-hamapiá¹‡á¸• Ä• dÄ«supi avatvÄ• avasÄ• ne piá¹‡á¸• e gahite vadeyyÄ• si, rÄ• jÄ• s
chaá¸• á¸• essati. atha raÃ±Ã±o hatthesu dhotesu pÄ• tiá¹ƒ apanetvÄ• sitthÄ• ni gaá¹‡etvÄ
byaÃ±janaá¹ƒ Ã±atvÄ• punadivase tÄ• vatake taá¹‡á¸• ule hÄ• reyyÄ• si. pÄ• tarÄ• se ca v
vadeyyÄ• sÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• taá¹ƒ divasaá¹ƒ raÃ±
gatattÄ• sÄ• yamÄ• se bhagavato anusiá¹-á¹-hiniyÄ• mena gÄ• thaá¹ƒ abhÄ• si. rÄ• jÄ• d
bhattapiá¹‡á¸• aá¹ƒ pÄ• tiyaá¹ƒyeva chaá¸• á¸• esi. raÃ±Ã±o hatthesu dhotesu pÄ• tiá¹ƒ apa
gaá¹‡etvÄ• punadivase tattake taá¹‡á¸• ule hariá¹ƒsu, sopi mÄ• á¹‡avo divase divase tathÄ
gacchati. dasabalassa vissÄ• siko ahosi. atha naá¹ƒ ekadivasaá¹ƒ pucchi ``rÄ• jÄ• kittakaá
ti? so ``nÄ• á¸·ikodanaâ€™â€™ nti Ä• ha. vaá¹-á¹-issati ettÄ• vatÄ• \Be III 329/ purisabhÄ•
paá¹-á¹-hÄ• ya gÄ• thaá¹ƒ mÄ• vadÄ«ti. rÄ• jÄ• tatheva saá¹‡á¹-hÄ• si. tena vuttaá¹ƒ __ ``
saá¹‡á¹-hÄ• sÄ«â€™â€™ _ti. rattaÃ±Ã±utÄ• ya vaá¸• á¸• hitaá¹ƒ sÄ«laá¹ƒ assa atthÄ«ti __
apothujjanikehi sÄ«lehÄ«_ti catupÄ• risuddhisÄ«lehi sÄ«laá¹ƒ ariyaá¹ƒ suddhaá¹ƒ. tena vut
``ariyasÄ«loâ€™â€™ _ti. tadekaá¹ƒ anavajjaá¹-á¹-hena kusalaá¹ƒ. tena vuttaá¹ƒ __ ``kusala

dutiyakosalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. upÄ• livaggo

1. upÄ• lisuttavaá¹‡á¹‡anÄ•

<31> catutthassa \Ne III 305/ paá¹-hame __atthavase_ti vuddhivisese, sikkhÄ• padapaÃ±Ã
hitaviseseti attho. atthoyeva vÄ• __atthavaso, _ dasa atthe dasa kÄ• raá¹‡Ä• nÄ«ti vuttaá¹ƒ
phalaá¹ƒ tadadhÄ«navuttitÄ• ya vaso etassÄ• ti __atthavaso, _ hetÅ«ti evampettha attho da
sotabbaá¹ƒ saddahÄ• tabbaá¹ƒ maÃ±Ã±issanti, tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya

vuttattÄ• __ ``yo ca tathÄ• gatassa vacanaá¹ƒ sampaá¹-icchati, tassa taá¹ƒ dÄ«gharattaá¹ƒ
saá¹ƒvattatÄ«â€™â€™ _ti vuttaá¹ƒ. __asampaá¹-icchane Ä• dÄ«nava_nti bhaddÄ• lisutte v
Ä• dÄ«navaá¹ƒ dassetvÄ• . sukhavihÄ• rÄ• bhÄ• ve sahajÄ«vamÄ• nassa abhÄ• vato saha
__sukhavihÄ• ro_ nÄ• ma catunnaá¹ƒ iriyÄ• pathavihÄ• rÄ• naá¹ƒ phÄ• sutÄ• .

__maá¹…kuta_nti nittejataá¹ƒ. __dhammenÄ• _tiÄ• dÄ«su __dhammo_ti bhÅ«taá¹ƒ vatthu
sÄ• raá¹‡Ä• ca. __satthusÄ• sana_nti Ã±attisampadÄ• ceva anussÄ• vanasampadÄ• ca.

__piyasÄ«lÄ• na_nti sikkhÄ• kÄ• mÄ• naá¹ƒ. tesaÃ±hi sÄ«laá¹ƒ piyaá¹ƒ hoti. tenevÄ• ha __
``sikkhÄ• ttayapÄ• ripÅ«riyÄ• ghaá¹-amÄ• nÄ• â€™â€™ _ti. __sandiddhamanÄ• _ti saá¹ƒs
330/. __ubbaá¸·hÄ• hontÄ«_ti pÄ«á¸·itÄ• honti. __saá¹…ghakammÄ• nÄ«_ti satipi uposath
saá¹…ghakammabhÄ• ve gobalÄ«baddaÃ±Ä• yena uposathaá¹ƒ pavÄ• raá¹‡aÃ±ca á¹-hap
upasampadÄ• disesasaá¹…ghakammÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ. samaggÄ• naá¹

``nÄ• haá¹ƒ, cunda, diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dham
182) ettha vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ• .

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36)

ettha \Ne III 306/ tebhÅ«makaá¹ƒ kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• . idha pana
parÅ«pavÄ• davippaá¹-isÄ• ravadhabandhÄ• dayo ceva apÄ• yadukkhabhÅ«tÄ• ca nÄ• na
Ä• ha __ ``asaá¹ƒvare á¹-hitena tasmiá¹ƒyeva attabhÄ• ve pattabbÄ• â€™â€™ _tiÄ• di. yad
sikkhÄ• padaá¹ƒ na ca paÃ±Ã±apeyya, tato asaddhammappaá¹-isevanaadinnÄ• dÄ• napÄ•
uppajjeyyuá¹ƒ parÅ«pavÄ• dÄ• dayo diá¹-á¹-hadhammikÄ• nÄ• nappakÄ• rÄ• anatthÄ• , y
nibbattassa paÃ±cavidhabandhanakammakÄ• raá¹‡Ä• divasena mahÄ• dukkhÄ• nubhavan
idaá¹ƒ vuttaá¹ƒ __ ``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya samparÄ• y
paá¹-ighÄ• tÄ• yÄ• â€™â€™ _ti. diá¹-á¹-hadhammo vuccati paccakkho attabhÄ• vo, tattha h
__diá¹-á¹-hadhammikÄ• _. tena vuttaá¹ƒ __ ``tasmiá¹ƒyeva attabhÄ• ve pattabbÄ• â€™â€™
__akitti, _ parammukhÄ• garahanaá¹ƒ __ayaso_. atha vÄ• sammukhÄ• parammukhÄ• ga
parivÄ• rahÄ• ni __ayaso_ti veditabbaá¹ƒ. __Ä• gamanamaggathakanÄ• yÄ• _ti Ä• gamana
samparetabbato pecca gantabbato __samparÄ• yo, _ paralokoti Ä• ha __ ``samparÄ• ye na

methunÄ• dÄ«ni __rajjanaá¹-á¹-hÄ• nÄ• ni_. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni __dussanaá¹-á¹-hÄ

__saá¹ƒvaravinayo_ti sÄ«lasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro
paÃ±cavidho saá¹ƒvaro. yathÄ• sakaá¹ƒ saá¹ƒvaritabbÄ• naá¹ƒ vinetabbÄ• naÃ±ca kÄ• yad
saá¹ƒvaraá¹‡ato saá¹ƒvaro, vinayanato vinayoti vuccati \Be III 331/. __pahÄ• navinayo_ti ta
vikkhambhanappahÄ• naá¹ƒ, samucchedappahÄ• naá¹ƒ, paá¹-ipassaddhippahÄ• naá¹ƒ, nis
paÃ±cavidhaá¹ƒ pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayaá¹-á¹-hena vin
``pahÄ• navinayoâ€™â€™ ti vuccati. __samathavinayo_ti satta adhikaraá¹‡asamathÄ• . __
sikkhÄ• padameva. sikkhÄ• padapaÃ±Ã±attiyÄ• hi vijjamÄ• nÄ• ya eva sikkhÄ• padasamb
sikkhÄ• padapaÃ±Ã±attiyÄ• anuggahito hoti. sesamettha vuttatthameva.

upÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• livaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. akkosavaggo

1-8. vivÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

41-48__._ paÃ±camassa \Ne III 307/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. chaá¹-á¹-he khaá¹
niccÄ• na dhuvÄ• ti __aniccÄ• _. tato eva paá¹‡á¸• itehi na iccÄ• na upagantabbÄ• tipi __
nesaá¹ƒ aniccaá¹-á¹-ho udayavayaparicchinnatÄ• ya veditabboti Ä• ha __ ``hutvÄ• abhÄ• v
vinassakÄ• ti attho. __sÄ• rarahitÄ• _ti niccasÄ• radhuvasÄ• raattasÄ• ravirahitÄ• . __musÄ
visaá¹ƒvÄ• danaá¹-á¹-hena musÄ• , ekaá¹ƒsena asubhÄ• disabhÄ• vÄ• te bÄ• lÄ• naá¹ƒ s
upaá¹-á¹-hahanti, subhÄ• diggahaá¹‡assa paccayabhÄ• vena satte visaá¹ƒvÄ• denti. tenÄ•
viyÄ• â€™â€™ _tiÄ• di. __na passanasabhÄ• vÄ• _ti khaá¹‡apabhaá¹…guratÄ• ittarapaccu
viya hutvÄ• adassanapakatikÄ• . ete hi khettaá¹ƒ viya vatthu viya hiraÃ±Ã±asuvaá¹‡á¹‡aá¹
paÃ±Ã±Ä• yitvÄ• pi katipÄ• heneva supinake diá¹-á¹-hÄ• viya na paÃ±Ã±Ä• yanti. sattama
suviÃ±Ã±eyyÄ• ni.

vivÄ• dasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. sarÄ«raá¹-á¹-hadhammasuttÄ• divaá¹‡á¹‡anÄ•

49-50__._ navame \Be III 332/ punabbhavadÄ• naá¹ƒ punabbhavo uttarapadalopena, punab
__ponobhaviko, _ punabbhavadÄ• yakoti attho. tenÄ• ha __ ``punabbhavanibbattakoâ€™â€
__bhavasaá¹…kharaá¹‡akamma_nti punabbhavanibbattanakakammaá¹ƒ. dasame natthi va

sarÄ«raá¹-á¹-hadhammasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akkosavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. sacittavaggo

1-10. sacittasuttÄ• divaá¹‡á¹‡anÄ•

51-60__._ dutiyassa \Ne III 308/ \Be III 333/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. dasame pit
samuá¹-á¹-hÄ• nametesanti __pittasamuá¹-á¹-hÄ• nÄ• , _ pittapaccayÄ• pittahetukÄ• ti atth
__semhasamuá¹-á¹-hÄ• nÄ• _dÄ«supi eseva nayo. __sannipÄ• tikÄ• _ti tiá¹‡á¹‡ampi pittÄ•
samuá¹-á¹-hitÄ• . __utupariá¹‡Ä• majÄ• _ti visabhÄ• gaututo jÄ• tÄ• . jaá¹…galadesavÄ• sÄ
vasantÄ• naá¹ƒ visabhÄ• go ca utu uppajjati, anÅ«padesavÄ• sÄ«naÃ±ca jaá¹…galadeseti
parasamuddatÄ«rÄ• divasenapi utuvisabhÄ• gatÄ• uppajjatiyeva. tato jÄ• tÄ• ti __utupariá
pakaticariyÄ• naá¹ƒ visayÄ• naá¹ƒ visamaá¹ƒ kÄ• yapariharaá¹‡avasena jÄ• tÄ• __visama
``aticiraá¹-á¹-hÄ• nanisajjÄ• dinÄ• visamaparihÄ• rena jÄ• tÄ• â€™â€™ _ti. __Ä• di_-sadd
mahÄ• bhÄ• ravahanasudhÄ• koá¹-á¹-anÄ• dÄ«naá¹ƒ saá¹…gaho. parassa upakkamato nil
paccayaá¹ƒ anapekkhitvÄ• kevalaá¹ƒ kammavipÄ• katova jÄ• tÄ• __kammavipÄ• kajÄ• _.
kÄ• raá¹‡ehi uppannÄ• sÄ• rÄ«rikÄ• vedanÄ• sakkÄ• paá¹-ibÄ• hituá¹ƒ, kammavipÄ• ka
sabbaparittÄ• nipi nÄ• laá¹ƒ paá¹-ighÄ• tÄ• ya.

sacittasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sacittavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7) 2. yamakavaggo

1-7. avijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

61-67__._ dutiyassa \Ne III 309/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. sattame __naá¸·akapÄ
nigame. pubbe kira (Ja I 1.19 Ä• dayo) amhÄ• kaá¹ƒ bodhisatto kapiyoniyaá¹ƒ nibbatto \Be
kapirÄ• jÄ• hutvÄ• anekasatavÄ• narasahassaparivuto pabbatapÄ• de vicari, paÃ±Ã±avÄ•
so parisaá¹ƒ evaá¹ƒ ovadati, ``tÄ• tÄ• , imasmiá¹ƒ pabbatapÄ• de visaphalÄ• ni honti, amar
pokkharaá¹‡ikÄ• nÄ• ma honti, tumhe pubbe khÄ• ditapubbÄ• neva phalÄ• ni khÄ• datha,
pivatha, ettha vo paá¹-ipucchitakiccaá¹ƒ natthÄ«â€™â€™ ti. te apÄ«tapubbaá¹ƒ disvÄ• sah
samantÄ• paridhÄ• vitvÄ• mahÄ• sattassa Ä• gamanaá¹ƒ olokayamÄ• nÄ• nisÄ«diá¹ƒsu.

tÄ• tÄ• , pÄ• nÄ«yaá¹ƒ na pivathÄ• â€™â€™ ti Ä• ha. tumhÄ• kaá¹ƒ Ä• gamanaá¹ƒ olokem
samantÄ• padaá¹ƒ pariyesamÄ• no otiá¹‡á¹‡apadaá¹ƒyeva addasa, na uttiá¹‡á¹‡apadaá¹ƒ
``saparissayÄ• â€™â€™ ti aÃ±Ã±Ä• si. tÄ• vadeva ca tattha abhinibbattaamanusso udakaá
uá¹-á¹-hÄ• si --- setamukho, nÄ«lakucchi, rattahatthapÄ• do, mahÄ• dÄ• á¹-hiko, vantadÄ• a
bÄ«bhaccho, udakarakkhaso. so evamÄ• ha --- ``kasmÄ• pÄ• nÄ«yaá¹ƒ na pivatha, madhu
tumhe etassa vacanaá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti. mahÄ• satto Ä• ha ``tvaá¹ƒ adhivattho a
Ä• mÄ• hanti. ``tvaá¹ƒ idha otiá¹‡á¹‡e labhasÄ«â€™â€™ ti Ä• ha. Ä• ma, tumhe pana sabb
sakkhissasi yakkhÄ• ti. pÄ• nÄ«yaá¹ƒ pana pivissathÄ• ti. Ä• ma, pivissÄ• mÄ• ti. evaá¹ƒ sa
muÃ±cissanti. ``pÄ• nÄ«yaÃ±ca pivissÄ• ma, na ca te vasaá¹ƒ gamissÄ• mÄ• â€™â€™ ti n
koá¹-iyaá¹ƒ gahetvÄ• dhami. sabbo ekacchiddo ahosi. tÄ«re nisÄ«ditvÄ• va pÄ• nÄ«yaá¹ƒ
pÄ• á¹-iyekkaá¹ƒ naá¸·aá¹ƒ Ä• harÄ• petvÄ• dhamitvÄ• adÄ• si. sabbe te passantasseva p
vuttampi cetaá¹ƒ ---

``disvÄ• padamanuttiá¹‡á¹‡aá¹ƒ, disvÄ• notaritaá¹ƒ padaá¹ƒ.

naá¸·ena vÄ• riá¹ƒ pissÄ• ma, neva maá¹ƒ tvaá¹ƒ vadhissasÄ«â€™â€™ ti || (J I 1.20).

tato \Ne III 310/ paá¹-á¹-hÄ• ya yÄ• va ajjadivasÄ• tasmiá¹ƒ á¹-hÄ• ne naá¸·Ä• ekacchidd
kappe kappaá¹-á¹-hiyapÄ• á¹-ihÄ• riyÄ• ni nÄ• ma cande sasalakkhaá¹‡aá¹ƒ (J I 4.61 Ä• da
1.35) saccakiriyaá¹-á¹-hÄ• ne aggijÄ• lassa Ä• gamanupacchedo, ghaá¹-Ä«kÄ• rassa mÄ• t
vasanaá¹-á¹-hÄ• ne anovassanaá¹ƒ (MN II 291), pokkharaá¹‡iyÄ• tÄ«re naá¸·Ä• naá¹ƒ eka
pokkharaá¹‡Ä« naá¸·ena pÄ• nÄ«yassa pivitattÄ• ``naá¸·akapÄ• nakÄ• â€™â€™ ti nÄ• ma
pokkharaá¹‡iá¹ƒ nissÄ• ya \Be III 335/ nigamo patiá¹-á¹-hÄ• si, tassapi ``naá¸·akapÄ• naâ€™
jÄ• taá¹ƒ. taá¹ƒ pana sandhÄ• ya vuttaá¹ƒ ``naá¸·akapÄ• neâ€™â€™ ti. __palÄ• savane_ti

__tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti byÄ• panicchÄ• yaá¹ƒ idaá¹ƒ Ä• meá¸• itavacan
disaâ€™â€™ ntiÄ• di vuttaá¹ƒ. __anuviloketvÄ• _ti ettha __anu_-saddo ``parÄ«â€™â€™ ti
__ ``tato tato viloketvÄ• â€™â€™ _ti. __kasmÄ• Ä• gilÄ• yati_ koá¹-isahassahatthinÄ• gÄ•
dhÄ• rentassÄ• ti codakassa adhippÄ• yo. Ä• cariyo panassa ``esa saá¹…khÄ• rÄ• naá¹ƒ s
ye pana aniccÄ• , te ekanteneva udayavayappaá¹-ipÄ«á¸·itatÄ• ya dukkhÄ• eva. dukkhasa
dukkhuppattiyÄ• ayaá¹ƒ paccayoâ€™â€™ ti dassetuá¹ƒ __ ``bhagavatoâ€™â€™ _tiÄ• di v
uppajji, _ so ca kho pubbekatakammapaccayÄ• . etthÄ• ha ``kiá¹ƒ pana taá¹ƒ kammaá¹ƒ, ye
sakkaccaá¹ƒ upacitavipulapuÃ±Ã±asambhÄ• ro satthÄ• evarÅ«paá¹ƒ dukkhavipÄ• kamanu
ayameva bhagavÄ• bodhisattabhÅ«to atÄ«tajÄ• tiyaá¹ƒ mallaputto hutvÄ• pÄ• pajanasevÄ
carati. so ekadivasaá¹ƒ nibbuddhe vattamÄ• ne ekaá¹ƒ mallaputtaá¹ƒ gahetvÄ• gÄ• á¸·hata
kammena idÄ• ni buddho hutvÄ• pi dukkhamanubhavi. yathÄ• cetaá¹ƒ, evaá¹ƒ ciÃ±camÄ•
yÄ• ni bhagavato abbhakkhÄ• nÄ• dÄ«ni dukkhÄ• ni, sabbÄ• ni pubbekatassa vipÄ• kÄ• va
kammapilotikÄ• nÄ«ti vuccanti. vuttaÃ±hetaá¹ƒ __apadÄ• ne_ (Ap thera I 39.64-96) ---

``anotattasarÄ• sanne, ramaá¹‡Ä«ye silÄ• tale.

nÄ• nÄ• ratanapajjote, nÄ• nÄ• gandhavanantare ||

``mahatÄ• bhikkhusaá¹…ghena, pareto lokanÄ• yako.

Ä• sÄ«no byÄ• karÄ« tattha, pubbakammÄ• ni attano ||

``suá¹‡Ä• tha \Ne III 311/ bhikkhavo mayhaá¹ƒ, yaá¹ƒ kammaá¹ƒ pakataá¹ƒ mayÄ• .

pilotikassa kammassa, buddhattepi vipaccati ||

1__._ á¹• 21 ``munÄ• á¸·i nÄ• mahaá¹ƒ dhutto, pubbe aÃ±Ã±Ä• su jÄ• tisu.

paccekabuddhaá¹ƒ surabhiá¹ƒ, abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

``tena \Be III 336/ kammavipÄ• kena, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

bahÅ« vassasahassÄ• ni, dukkhaá¹ƒ vedesi vedanaá¹ƒ ||

``tena kammÄ• vasesena, idha pacchimake bhave.

abbhakkhÄ• naá¹ƒ mayÄ• laddhaá¹ƒ, sundarikÄ• ya kÄ• raá¹‡Ä• ||

2__._ á¹• 21 ``sabbÄ• bhibhussa buddhassa, nando nÄ• mÄ• si sÄ• vako.

taá¹ƒ abbhakkhÄ• ya niraye, ciraá¹ƒ saá¹ƒsaritaá¹ƒ mayÄ• ||

``dasa vassasahassÄ• ni, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

manussabhÄ• vaá¹ƒ laddhÄ• haá¹ƒ, abbhakkhÄ• naá¹ƒ bahuá¹ƒ labhiá¹ƒ ||

``tena kammÄ• vasesena, ciÃ±camÄ• á¹‡avikÄ• mamaá¹ƒ.

abbhÄ• cikkhi abhÅ«tena, janakÄ• yassa aggato ||

3__._ á¹• 21 ``brÄ• hmaá¹‡o sutavÄ• Ä• siá¹ƒ, ahaá¹ƒ sakkatapÅ«jito.

mahÄ• vane paÃ±casate, mante vÄ• cesi mÄ• á¹‡ave ||

``tatthÄ• gato isi bhÄ«mo, paÃ±cÄ• bhiÃ±Ã±o mahiddhiko.

taÃ±cÄ• haá¹ƒ Ä• gataá¹ƒ disvÄ• , abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

``tatohaá¹ƒ avacaá¹ƒ sisse, kÄ• mabhogÄ« ayaá¹ƒ isi.

mayhampi bhÄ• samÄ• nassa, anumodiá¹ƒsu mÄ• á¹‡avÄ• ||

``tato \Ne III 312/ mÄ• á¹‡avakÄ• sabbe, bhikkhamÄ• naá¹ƒ kule kule.

mahÄ• janassa Ä• haá¹ƒsu, kÄ• mabhogÄ« ayaá¹ƒ isi ||

``tena kammavipÄ• kena, paÃ±ca bhikkhusatÄ• ime.

abbhakkhÄ• naá¹ƒ labhuá¹ƒ sabbe, sundarikÄ• ya kÄ• raá¹‡Ä• ||

4__._ á¹• 21 ``vemÄ• tubhÄ• taraá¹ƒ pubbe, dhanahetu haniá¹ƒ ahaá¹ƒ.

pakkhipiá¹ƒ giriduggasmiá¹ƒ, silÄ• ya ca apiá¹ƒsayiá¹ƒ ||

``tena kammavipÄ• kena, devadatto silaá¹ƒ khipi.

aá¹…guá¹-á¹-haá¹ƒ piá¹ƒsayÄ« pÄ• de, mama pÄ• sÄ• á¹‡asakkharÄ• ||

5__._ á¹• 21 ``purehaá¹ƒ dÄ• rako hutvÄ• , kÄ«á¸·amÄ• no mahÄ• pathe.

paccekabuddhaá¹ƒ disvÄ• na, magge sakalikaá¹ƒ khipiá¹ƒ ||

``tena \Be III 337/ kammavipÄ• kena, idha pacchimake bhave.

vadhatthaá¹ƒ maá¹ƒ devadatto, abhimÄ• re payojayi ||

6__._ á¹• 21 ``hatthÄ• roho pure Ä• siá¹ƒ, paccekamunimuttamaá¹ƒ.

piá¹‡á¸• Ä• ya vicarantaá¹ƒ taá¹ƒ, Ä• sÄ• desiá¹ƒ gajenahaá¹ƒ ||

``tena kammavipÄ• kena, bhanto nÄ• á¸·Ä• girÄ« gajo.

giribbaje puravare, dÄ• ruá¹‡o samupÄ• gami ||

7__._ á¹• 21 ``rÄ• jÄ• haá¹ƒ patthivo Ä• siá¹ƒ, sattiyÄ• purisaá¹ƒ haniá¹ƒ.

tena kammavipÄ• kena, niraye paccisaá¹ƒ bhusaá¹ƒ ||

``kammuno tassa sesena, idÄ• ni sakalaá¹ƒ mama.

pÄ• de chaviá¹ƒ pakappesi, na hi kammaá¹ƒ vinassati ||

8__._ á¹• 21 ``ahaá¹ƒ \Ne III 313/ kevaá¹-á¹-agÄ• masmiá¹ƒ, ahuá¹ƒ kevaá¹-á¹-adÄ• rako.

macchake ghÄ• tite disvÄ• , janayiá¹ƒ somanassakaá¹ƒ ||

``tena kammavipÄ• kena, sÄ«sadukkhaá¹ƒ ahÅ« mama.

sabbe sakkÄ• ca haÃ±Ã±iá¹ƒsu, yadÄ• hani viá¹-aá¹-Å«bho ||

9__._ á¹• 21 ``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sayiá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• layo ||

``tena kammavipÄ• kena, temÄ• saá¹ƒ khÄ• ditaá¹ƒ yavaá¹ƒ.

nimantito brÄ• hmaá¹‡ena, veraÃ±jÄ• yaá¹ƒ vasiá¹ƒ tadÄ• ||

10__._ á¹• 21 ``nibbuddhe vattamÄ• namhi, mallaputtaá¹ƒ niheá¹-hayiá¹ƒ.

tena kammavipÄ• kena, piá¹-á¹-hidukkhaá¹ƒ ahÅ« mama ||

11__._ á¹• 21 ``tikicchako ahaá¹ƒ Ä• siá¹ƒ, seá¹-á¹-hiputtaá¹ƒ virecayiá¹ƒ.

tena kammavipÄ• kena, hoti pakkhandikÄ• mama ||

12__._ á¹• 21 ``avacÄ• haá¹ƒ jotipÄ• lo, sugataá¹ƒ kassapaá¹ƒ tadÄ• .

kuto nu bodhi muá¹‡á¸• assa, bodhi paramadullabhÄ• ||

``tena kammavipÄ• kena, acariá¹ƒ dukkaraá¹ƒ bahuá¹ƒ.

chabbassÄ• nuruvelÄ• yaá¹ƒ, tato bodhimapÄ• puá¹‡iá¹ƒ ||

``nÄ• haá¹ƒ \Be III 338/ etena maggena, pÄ• puá¹‡iá¹ƒ bodhimuttamaá¹ƒ.

kummaggena gavesissaá¹ƒ, pubbakammena vÄ• rito ||

``puÃ±Ã±apÄ• paparikkhÄ«á¹‡o, sabbasantÄ• pavajjito.

asoko anupÄ• yÄ• so, nibbÄ• yissamanÄ• savo ||

``evaá¹ƒ \Ne III 314/ jino viyÄ• kÄ• si, bhikkhusaá¹…ghassa aggato.

sabbÄ• bhiÃ±Ã±Ä• balappatto, anotatte mahÄ• sareâ€™â€™ ti || (Ap thera I 39.64-96).

avijjÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. paá¹-hamakathÄ• vatthusuttÄ• divaá¹‡á¹‡anÄ•

69-70__._ navame (Sv-pá¹- I 17; DN abhi0 á¹-Ä«0 I 17; Spk-pá¹- II 5.1080) duggatito saá¹ƒs
etenÄ• ti niyyÄ• naá¹ƒ, saggamaggo, mokkhamaggo ca. taá¹ƒ niyyÄ• naá¹ƒ arahati, niyyÄ•
niyyÄ• naá¹ƒ vÄ• phalabhÅ«taá¹ƒ etissÄ• atthÄ«ti niyyÄ• nikÄ• . vacÄ«duccaritasaá¹ƒkiles
Ä«kÄ• rassa rassattaá¹ƒ, yakÄ• rassa ca kakÄ• raá¹ƒ katvÄ• niyyÄ• nikÄ• , cetanÄ• ya sac
veramaá¹‡i. tappaá¹-ipakkhato aniyyÄ• nikÄ• , tassÄ• bhÄ• vo aniyyÄ• nikattaá¹ƒ, tasmÄ•
tiracchÄ• nabhÅ«ta_nti tirokaraá¹‡abhÅ«taá¹ƒ. __gehassitakathÄ• _ti gehappaá¹-isaá¹ƒyutt
__kammaá¹-á¹-hÄ• nabhÄ• ve_ti aniccatÄ• paá¹-isaá¹ƒyuttacatusaccakammaá¹-á¹-hÄ• nab

saha atthenÄ• ti __sÄ• tthakaá¹ƒ, _ hitappaá¹-isaá¹ƒyuttanti attho. ``surÄ• kathÄ• â€™â€™
``surÄ• kathanti pÄ• á¸·iyaá¹ƒ panÄ• â€™â€™ _ti. sÄ•  panesÄ•  kathÄ•  ``evarÅ«pÄ• nav
hotÄ«â€™â€™ ti assÄ• davasena na vaá¹-á¹-ati, Ä• dÄ«navavasena pana ``ummattakasaá
nayena vaá¹-á¹-ati. tenÄ• ha __ ``anekavidhaá¹ƒ ... pe ... Ä• dÄ«navavasena vaá¹-á¹-atÄ«â€
__visikhÄ• _ti gharasanniveso. visikhÄ• gahaá¹‡ena ca tannivÄ• sino gahitÄ• ``gÄ• mo Ä•
tenevÄ• ha __ ``sÅ«rÄ•  samatthÄ• â€™â€™ _ti ca __ ``saddhÄ• pasannÄ• â€™â€™ _ti c
kumbhadÄ• siyo vuttÄ• ti Ä• ha __ ``kumbhadÄ• sikathÄ• vÄ• â€™â€™ _ti.

rÄ• jakathÄ• dipurimakathÄ• ya \Be III 339/, lokakkhÄ• yikÄ• dipacchimakathÄ• ya vÄ• vin
purimapacchimakathÄ• __vimuttÄ• _. uppattiá¹-hitisaá¹ƒhÄ• rÄ• divasena lokaá¹ƒ akkhÄ• y
asukena nÄ• mÄ• _ti pajÄ• patinÄ• brahmunÄ• , issarena vÄ• . __vitaá¹‡á¸• asallÄ• pakat
setattÄ• setoti na vattabbo, pattÄ• naá¹ƒ kÄ• á¸·attÄ• kÄ• á¸·oti pana vattabboâ€™â€™ ti
__Ä• di_-saddena ``selapupphalakÄ• ni viya jÄ«vidÄ• virapÄ• rayattivisÄ• lÄ• natthi, yaá¹ƒ
katattÄ• â€™â€™ ti \Ne III 315/ evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __sÄ• garad
sÄ• garaputtarÄ• jÅ«hi. __khato_ti etaá¹ƒ ekavacanaá¹ƒ tehi paccekaá¹ƒ khatattÄ• ``sÄ• ga
ti vuttaá¹ƒ. sahamuddÄ• samuddoti vutto. bhavati vaddhati etenÄ• ti __bhavo_. bhavÄ• bha
__itibhavÄ• bhavakathÄ• _. ettha ca __bhavo_ti sassataá¹ƒ, __abhavo_ti ucchedaá¹ƒ. __bh
__abhavo_ti hÄ• ni. __bhavo_ti kÄ• masukhaá¹ƒ, __abhavo_ti attakilamathoti iti imÄ• ya ch
itibhavÄ• bhavakathÄ• ya saddhiá¹ƒ bÄ• ttiá¹ƒsa tiracchÄ• nakathÄ• nÄ• ma honti. atha vÄ
anÄ• gatÄ• pi araÃ±Ã±apabbatanadÄ«dÄ«pakathÄ• itisaddena saá¹…gaá¹‡hitvÄ• bÄ• ttiá
dasame natthi vattabbaá¹ƒ.

paá¹-hamakathÄ• vatthusuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8) 3. Ä• kaá¹…khavaggo

1-4. Ä• kaá¹…khasuttÄ• divaá¹‡á¹‡anÄ•

71-74__._ tatiyassa paá¹-hame sÄ«lassa anavasesasamÄ• dÄ• nena akhaá¹‡á¸• Ä• dibhÄ•
__paripuá¹‡á¹‡asÄ«lÄ• _. samÄ• dÄ• nato paá¹-á¹-hÄ• ya avicchindanato __sÄ«lasamaá¹.
b II 37) __kira_-saddo arucisÅ«canattho. tenettha Ä• cariyavÄ• dassa attano aruccanabhÄ•
__sampannasÄ«lÄ• _ti anÄ• maá¹-á¹-havisesaá¹ƒ sÄ• maÃ±Ã±ato sÄ«lasaá¹…khepena ga
Ä• cariyatthero __ ``catupÄ• risuddhisÄ«laá¹ƒ uddisitvÄ• â€™â€™ _ti Ä• ha. __tatthÄ• _ti \
catupÄ• risuddhisÄ«le. __jeá¹-á¹-hakasÄ«la_nti (SN b V 412) padhÄ• nasÄ«laá¹ƒ. __ubhay
idha niddese viya uddesepi pÄ• timokkhasaá¹ƒvaro bhagavatÄ• vutto ``sampannasÄ«lÄ• â
adhippÄ• yo. sÄ«laggahaá¹‡aÃ±hi pÄ• á¸·iyaá¹ƒ pÄ• timokkhasaá¹ƒvaravasena Ä• gataá¹ƒ
``pÄ• timokkhasaá¹ƒvaroyevÄ• â€™â€™ _tiÄ• di. tattha avadhÄ• raá¹‡ena itaresaá¹ƒ tiá¹‡â
pÄ• timokkhantogadhataá¹ƒ dÄ«peti. tathÄ• hi anolokiyolokane Ä• jÄ«vahetu chasikkhÄ• p
gilÄ• napaccayassa apaccavekkhitaparibhoge ca Ä• patti vihitÄ• ti. __tÄ«á¹‡Ä«_ti indriyasa
__sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«_ti sÄ«lapariyÄ• yena tesaá¹ƒ katthaci sutte
nÄ• ma kiá¹ƒ atthi yathÄ• pÄ• timokkhasaá¹ƒvaroti \Ne III 316/ Ä• cariyassa sammukhattÄ•
upacÄ• rena pucchanto viya vadati. tenÄ• ha __ ``ananujÄ• nantoâ€™â€™ _ti. __chadvÄ•
tassa sallahukabhÄ• vamÄ• ha cittÄ• dhiá¹-á¹-hÄ• namattena paá¹-ipÄ• katikabhÄ• vÄ• pat

__paccayuppattimattaka_nti phalena hetuá¹ƒ dasseti. uppÄ• danahetukÄ• hi paccayÄ• naá
idaá¹ƒ payojanaá¹ƒ imassa paccayassa paribhuÃ±janeti adhippÄ• yo. __nippariyÄ• yenÄ• _
indriyasaá¹ƒvarÄ• dÄ«ni tÄ«á¹‡i padhÄ• nassa sÄ«lassa parivÄ• ravasena pavattiyÄ• pari
dasseti.

idÄ• ni pÄ• timokkhasaá¹ƒvarasseva padhÄ• nabhÄ• vaá¹ƒ byatirekato anvayato ca upamÄ
``yassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __so_ti pÄ• timokkhasaá¹ƒvaro. __sesÄ• nÄ«_ti i
__tasse vÄ• _ti ``sampannasÄ«lÄ• â€™â€™ ti ettha yaá¹ƒ sÄ«laá¹ƒ vuttaá¹ƒ, tasseva. __sa
ettha pÄ• timokkhaggahaá¹‡ena vevacanaá¹ƒ vatvÄ• __taá¹ƒ vitthÄ• retvÄ• ... pe ... Ä• dir
aÃ±Ã±atthÄ• pi ``idha bhikkhu sÄ«lavÄ• hotÄ«â€™â€™ ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya de
sÄ«laá¹ƒ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«â€™â€™ ti (Vibh 508) niddiá¹-á¹-haá
desanÄ• ya kÄ• raá¹‡apucchÄ• . __sÄ«lÄ• nisaá¹ƒsadassanattha_nti payojananiddeso.
``sÄ«lÄ• nisaá¹ƒsadassanatthaâ€™â€™ nti hi ettha byatirekato yaá¹ƒ sÄ«lÄ• nisaá¹ƒsassa
imissÄ• desanÄ• ya kÄ• raá¹‡anti kasmÄ• Ä• raddhanti? veneyyÄ• naá¹ƒ sÄ«lÄ• nisaá¹ƒs
Ä• panno \Be III 341/ eva hoti. tenÄ• ha __ ``sacepÄ«â€™â€™ _tiÄ• di. __sÄ«lÄ• nisaá¹ƒsa
imassa atthaá¹ƒ vivarituá¹ƒ __ ``tesaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __Ä• nisaá¹ƒso_ti udayo.
sÄ«lasampanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapa
316; AN b V 213; Vin I 285) pana vipÄ• kaphalampi ``Ä• nisaá¹ƒsoâ€™â€™ ti vuttaá¹ƒ. __k
phalaviseso. __kÄ• vaá¸• á¸• hÄ«_ti ko abbhudayo. vijjamÄ• nopi guá¹‡o yÄ• thÄ• vato vib
uppÄ• deti, na avibhÄ• vito, tasmÄ• ekantato Ä• nisaá¹ƒsakittanaá¹ƒ icchitabbamevÄ• ti da
nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha.

__piyo_ti piyÄ• yitabbo. piyassa nÄ• ma dassanaá¹ƒ ekantato abhinanditabbaá¹ƒ hotÄ«ti Ä
sampassitabboâ€™â€™ _ti. pÄ«tisamuá¹-á¹-hÄ• nappasannasommarÅ«papariggahaÃ±hi c
vuccati. __tesa_nti sabrahmacÄ• rÄ«naá¹ƒ. __manavaá¸• á¸• hanako_ti pÄ«timanassa pari
pÄ«ticittasseva uppÄ• danako. __garuá¹-á¹-hÄ• niyo_ti garukaraá¹‡assa á¹-hÄ• nabhÅ«to.
Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ jÄ• nÄ• ti. yathÄ• vÄ• aÃ±Ã±e ajÄ• nantÄ• pi jÄ• nantÄ• viya
ayaá¹ƒ pana jÄ• nanto eva jÄ• nÄ• ti. __passaá¹ƒ passatÄ«_ti dassanabhÅ«tena paÃ±Ã±Ä
passitabbaá¹ƒ passati, passanto eva vÄ• passati. __evaá¹ƒ sambhÄ• vanÄ«yo_ti evaá¹ƒ vi
paá¹‡á¸• itabhÄ• vena sambhÄ• vetabbo. __sÄ«lesvevassa paripÅ«rakÄ• rÄ«_ti sÄ«lesu pa
bhaveyyÄ• ti. evaá¹ƒ uttarapadÄ• vadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. evaÃ±hi iminÄ• pad
anivattitameva hoti. yathÄ• pana sÄ«lesu paripÅ«rakÄ• rÄ« nÄ• ma hoti, taá¹ƒ phalena das
``ajjhattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. vipassanÄ• dhiá¹-á¹-hÄ• nasamÄ• dhisaá¹ƒvattanikat
pÄ• ripÅ«rÄ«, na kevalaá¹ƒ akhaá¹‡á¸• Ä• dibhÄ• vamattaá¹ƒ. vuttaÃ±hetaá¹ƒ ``yÄ• ni kho
... pe ... samÄ• dhisaá¹ƒvattanikÄ• nÄ«â€™â€™ ti. evaÃ±ca katvÄ• uparisikkhÄ• dvayaá¹ƒ
gahitanti sÄ«lassevettha padhÄ• naggahaá¹‡aá¹ƒ siddhaá¹ƒ hoti. sÄ«lÄ• nurakkhakÄ• hi
cittekaggatÄ• saá¹…khÄ• rapariggahÄ• . __anÅ«nenÄ• _ti akhaá¹‡á¸• Ä• dibhÄ• vena, kas
__Ä• kÄ• renÄ• _ti karaá¹‡ena sampÄ• danena.

__ajjhatta_nti \Be III 342/ vÄ• __attano_ti vÄ• ekaá¹ƒ ekatthaá¹ƒ, byaÃ±janameva nÄ• naá
cetaá¹ƒ, __ ``samathaâ€™â€™ _nti upayogavacanaá¹ƒ ``anÅ«â€™â€™ ti iminÄ• upasagg
``attano cittasamathe yuttoâ€™â€™ _ti. tattha __cittasamathe_ti cittassa samÄ• dhÄ• ne. _
pasuto. yo sabbena sabbaá¹ƒ jhÄ• nabhÄ• vanÄ• ya ananuyutto, so taá¹ƒ bahi nÄ«harati nÄ
antarÄ• saá¹…kocaá¹ƒ Ä• pajjati, so taá¹ƒ vinÄ• seti nÄ• ma. yo pana Ä«diso ahutvÄ• jhÄ
viharati, so anirÄ• katajjhÄ• noti dassento __ ``bahi anÄ«haá¹-ajjhÄ• noâ€™â€™ _tiÄ• dimÄ
nÄ«haraá¹‡avinÄ• satthaÃ±hi idaá¹ƒ nirÄ• karaá¹‡aá¹ƒ nÄ• ma. ``thambhaá¹ƒ niraá¹ƒkatvÄ
tiÄ• dÄ«su (Sn 328) cassa payogo daá¹-á¹-habbo.

__sattavidhÄ• ya anupassanÄ• yÄ• _ti ettha aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• ,
nibbidÄ• nupassanÄ• , virÄ• gÄ• nupassanÄ• , nirodhÄ• nupassanÄ• , paá¹-inissaggÄ• nup
anupassanÄ• . suÃ±Ã±Ä• gÄ• ragato bhikkhu tattha laddhakÄ• yavivekatÄ• ya samathavipa
paribrÅ«hento yathÄ• nusiá¹-á¹-hapaá¹-ipattiyÄ• lokaá¹ƒ sÄ• sanaÃ±ca attano visesÄ• dhig
suÃ±Ã±Ä• gÄ• raÃ±ca upasobhayamÄ• no guá¹‡avisesÄ• dhiá¹-á¹-hÄ• nabhÄ• vÄ• pÄ• da
brÅ«hento nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ _nti. ten
_tiÄ• di. ekabhÅ«makÄ• dipÄ• sÄ• de kurumÄ• nopi pana neva suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ b
suÃ±Ã±Ä• gÄ• raggahaá¹‡ena cettha araÃ±Ã±arukkhamÅ«lÄ• di sabbaá¹ƒ padhÄ• nÄ• nuy
gahitanti daá¹-á¹-habbaá¹ƒ.

ettÄ• vatÄ• yathÄ• taá¹‡hÄ• vicaritadesanÄ• paá¹-hamaá¹ƒ taá¹‡hÄ• vasena Ä• raddhÄ•
mÄ• nadiá¹-á¹-hÄ«naá¹ƒ \Ne III 318/ mÄ• nadiá¹-á¹-hiyo osaritvÄ• kamena papaÃ±cattayad
desanÄ• paá¹-hamaá¹ƒ adhisÄ«lasikkhÄ• vasena Ä• raddhÄ• pi sÄ«lapadaá¹-á¹-hÄ• nattÄ
samathavipassanÄ• yo osaritvÄ• kamena sikkhÄ• ttayadesanÄ• jÄ• tÄ• ti veditabbÄ• . ettha
paripÅ«rakÄ• rÄ«â€™â€™ ti ettÄ• vatÄ• adhisÄ«lasikkhÄ• vuttÄ• , ``ajjhattaá¹ƒ cetosama
anirÄ• katajjhÄ• noâ€™â€™ ti ettÄ• vatÄ• adhicittasikkhÄ• , ``vipassanÄ• ya samannÄ• ga
adhipaÃ±Ã±Ä• sikkhÄ• . ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti iminÄ• pana sam
suÃ±Ã±Ä• gÄ• ravaá¸• á¸• hane \Be III 343/ adhicittasikkhÄ• , vipassanÄ• vasena adhipaÃ±
sikkhÄ• saá¹…gahetvÄ• vuttÄ• . ettha ca ``ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• kataj
padehi sÄ«lÄ• nurakkhikÄ• eva cittekaggatÄ• kathitÄ• , ``vipassanÄ• yÄ• â€™â€™ ti imin
saá¹…khÄ• rapariggaho.

kathaá¹ƒ cittekaggatÄ• sÄ«lamanurakkhati? yassa hi cittekaggatÄ• natthi, so byÄ• dhimhi
so byÄ• dhivihato vikkhittacitto sÄ«laá¹ƒ vinÄ• setvÄ• pi byÄ• dhivÅ«pasamaá¹ƒ kattÄ• hot
cittekaggatÄ• atthi, so taá¹ƒ byÄ• dhidukkhaá¹ƒ vikkhambhetvÄ• samÄ• pattiá¹ƒ samÄ• pa
dukkhaá¹ƒ dÅ«ragataá¹ƒ hoti, balavataraá¹ƒ sukhamuppajjati. evaá¹ƒ cittekaggatÄ• sÄ«lam
saá¹…khÄ• rapariggaho sÄ«lamanurakkhati? yassa hi saá¹…khÄ• rapariggaho natthi, tassa
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti attabhÄ• ve balavamamattaá¹ƒ hoti, so tathÄ• rÅ«pesu dubbhik

sampattesu sÄ«laá¹ƒ nÄ• setvÄ• pi attabhÄ• vaá¹ƒ posetÄ• hoti. yassa pana saá¹…khÄ• ra
attabhÄ• ve balavamamattaá¹ƒ vÄ• sineho vÄ• na hoti, so tathÄ• rÅ«pesu dubbhikkhabyÄ
sacepissa antÄ• ni bahi nikkhamanti, sacepi ussussati visussati, khaá¹‡á¸• Ä• khaá¹‡á¸• iko
sahassadhÄ• pi, neva sÄ«laá¹ƒ vinÄ• setvÄ• attabhÄ• vaá¹ƒ posetÄ• hoti. evaá¹ƒ saá¹…k
anurakkhati.

``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti iminÄ• pana tasseva ubhayassa brÅ«han
dassitÄ• . evaá¹ƒ bhagavÄ• yasmÄ• ``sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ ... pe ... bhÄ•
cattÄ• ro dhamme Ä• kaá¹…khantena natthaÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabbaá¹ƒ, aÃ±Ã±adatthu
bhavitabbaá¹ƒ. Ä«diso hi sabrahmacÄ• rÄ«naá¹ƒ piyo hoti manÄ• po garu bhÄ• vanÄ«yo. v

``sÄ«ladassanasampannaá¹ƒ \Ne III 319/, dhammaá¹-á¹-haá¹ƒ saccavedinaá¹ƒ.

attano kamma kubbÄ• naá¹ƒ, taá¹ƒ jano kurute piyaâ€™â€™ nti || (Dhp 217).

tasmÄ• ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ .
paripÅ«rakÄ• rÄ« ... pe ... suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti vatvÄ• idÄ• ni yasmÄ• pacca
patthayantenapi idameva karaá¹‡Ä«yaá¹ƒ, na aÃ±Ã±aá¹ƒ kiÃ±ci, tasmÄ• ``Ä• kaá¹…kheyy
lÄ• bhÄ« assaâ€™â€™ ntiÄ• dimÄ• ha. __lÄ• bhÄ« assa_nti lÄ• bhÄ• sÄ• ya saá¹ƒvarasÄ
Ä• gataá¹ƒ. kimÄ«disaá¹ƒ bhagavÄ• anujÄ• nÄ• tÄ«ti? na bhagavÄ• sabhÄ• vena Ä«disaâ
mahÄ• kÄ• ruá¹‡ikatÄ• ya pana puggalajjhÄ• sayena evaá¹ƒ vuttanti dassento __ ``na bhag
tattha __ghÄ• sesanaá¹ƒ chinnakatho, na vÄ• caá¹ƒ payuttaá¹ƒ bhaá¹‡e_ti chinnakatho mÅ
obhÄ• saparikathÄ• nimittaviÃ±Ã±attipayuttaá¹ƒ ghÄ• sesanaá¹ƒ vÄ• caá¹ƒ na bhaá¹‡e, na
__puggalajjhÄ• sayavasenÄ• _ti saá¹…khepato vuttamatthaá¹ƒ vivaranto __ ``yesaá¹ƒ hÄ«â
sabhÄ• vabhÅ«to Ä• nisaá¹ƒso __rasÄ• nisaá¹ƒso_.

__paccayadÄ• nakÄ• rÄ• _ti cÄ«varÄ• dipaccayadÄ• navasena pavattakÄ• rÄ• . __mahap
ubhayametaá¹ƒ atthato ekaá¹ƒ, byaÃ±janameva nÄ• naá¹ƒ. ``paÃ±cime, gahapatayo, Ä• nis
(Vin I 285) hi Ä• nisaá¹ƒsasaddo phalapariyÄ• yopi hoti. mahantaá¹ƒ vÄ• lokiyasukhaá¹ƒ ph
__mahapphalÄ• , _ mahato lokuttarasukhassa paccayÄ• hontÄ«ti __mahÄ• nisaá¹ƒsÄ• _. t
phalabhÅ«tenÄ• â€™â€™ _tiÄ• di.

__peccabhavaá¹ƒ gatÄ• _ti petÅ«papattivasena nibbattiá¹ƒ upagatÄ• . te pana yasmÄ• idh
kÄ• lena katajÄ«vitupacchedÄ• honti, tasmÄ• vuttaá¹ƒ __ ``kÄ• lakatÄ• â€™â€™ _ti. sass
__sassusasurapakkhikÄ• _. te Ã±Ä• tiyonisambandhena Ä• vÄ• havivÄ• hasambandhavase
sÄ• lohitÄ• _ti yonisambandhavasena. __ekalohitabaddhÄ• _ti ekena samÄ• nena lohitasan
__pasannacitto_ti pasannacittako. kÄ• lakato pitÄ• vÄ• mÄ• tÄ• vÄ• petayoniyaá¹ƒ uppan
viÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ. __mahÄ• nisaá¹ƒsameva hotÄ«_ti tassa tathÄ• sÄ«lasampanna

__ajjhottharitÄ• _ti \Ne III 320/ madditÄ• . __na ca maá¹ƒ arati saheyyÄ• _ti maá¹ƒ ca arati maddeyya na ajjhotthareyya. __uppanna_nti jÄ• taá¹ƒ nibbattaá¹ƒ. sÄ«lÄ• diguá¹‡ayutto hi sahati ajjhottharati, madditvÄ• tiá¹-á¹-hati, tasmÄ• Ä«disamattÄ• naá¹ƒ icchantenapi sÄ«lÄ bhavitabbanti \Be III 345/ dasseti. __cittutrÄ• so_ bhÄ• yatÄ«ti __bhayaá¹ƒ, Ä• rammaá¹‡aá __bhayaá¹ƒ_. taá¹ƒ duvidhampi bhayaá¹ƒ bheravaÃ±ca sahati abhibhavatÄ«ti __bhayabher sÄ«lÄ• diguá¹‡ayutto hi bhayabheravaá¹ƒ sahati ajjhottharati, madditvÄ• tiá¹-á¹-hati ariyako mahÄ• dattatthero viya.

thero kira maggaá¹ƒ paá¹-ipanno aÃ±Ã±ataraá¹ƒ pÄ• sÄ• dikaá¹ƒ araÃ±Ã±aá¹ƒ disvÄ• ``id katvÄ• gamissÄ• mÄ«â€™â€™ ti maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le saá pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. rukkhadevatÄ• ya dÄ• rakÄ• therassa sÄ«latejena sa asakkontÄ• vissaramakaá¹ƒsu. devatÄ• pi sakalarukkhaá¹ƒ cÄ• lesi. thero acalova nisÄ«di pajjali. neva sakkhi theraá¹ƒ cÄ• letuá¹ƒ. tato upÄ• sakavaá¹‡á¹‡enÄ• gantvÄ• vanditvÄ• a esoâ€™â€™ ti vuttÄ• ``ahaá¹ƒ, bhante, tasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• â€™â€™ ti akÄ• sÄ«ti. Ä• ma, bhanteti. ``kasmÄ• â€™â€™ ti ca vuttÄ• Ä• ha ``tumhÄ• kaá¹ƒ, bhante, sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• vissaramakaá¹ƒsu, sÄ• haá¹ƒ tumhe palÄ• p thero Ä• ha ``atha kasmÄ• `idha, bhante, mÄ• vasatha, mayhaá¹ƒ aphÄ• sukaâ€™ nti paá idÄ• ni pana mÄ• maá¹ƒ kiÃ±ci avaca, `ariyakoá¹-iyamahÄ• datto amanussabhayena gatoâ tenÄ• haá¹ƒ idheva vasissaá¹ƒ, tvaá¹ƒ pana ajjekadivasaá¹ƒ yattha katthaci vasÄ• hÄ«â€™ sÄ«lÄ• diguá¹‡ayutto bhayabheravasaho hoti, tasmÄ• Ä«disamattÄ• naá¹ƒ icchantenapi sÄ bhavitabbanti dasseti. dutiyÄ• dÄ«ni uttÄ• natthÄ• ni.

Ä• kaá¹…khasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. migasÄ• lÄ• suttÄ• divaá¹‡á¹‡anÄ•

75-80__._ paÃ±came __imassa hi puggalassa sÄ«lavirahitassa paÃ±Ã±Ä• sÄ«laá¹ƒ paridh akhaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danena sÄ«laá¹ƒ Ä• dimajjhapariyosÄ• nesu paÃ±Ã±Ä• ya \ yassa hi abbhantare sÄ«lasaá¹ƒvaro natthi, ugghaá¹-itaÃ±Ã±utÄ• ya pana cÄ• tuppadikagÄ paÃ±Ã±Ä• ya sÄ«laá¹ƒ \Ne III 321/ dhovitvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• pua sÄ«laá¹ƒ dhovati nÄ• ma seyyathÄ• pi santatimahÄ• matto.

sÄ«lavÄ• pana paÃ±Ã±aá¹ƒ dhovati. yassa (Sv I 317) hi puthujjanassa sÄ«laá¹ƒ saá¹-á¹-hia akhaá¹‡á¸• aá¹ƒ hoti, so maraá¹‡akÄ• lepi sabbakilese ghÄ• tetvÄ• sÄ«lena paÃ±Ã±aá¹ƒ c gaá¹‡hÄ• ti kandarasÄ• lapariveá¹‡e mahÄ• saá¹-á¹-hivassatthero viya. there kira maraá¹‡a balavavedanÄ• ya nitthunante tissamahÄ• rÄ• jÄ• ``theraá¹ƒ passissÄ• mÄ«â€™â€™ ti ga taá¹ƒ saddaá¹ƒ sutvÄ• pucchi ``kassa saddo ayaâ€™â€™ nti. therassa nitthunanasaddoti.

saá¹-á¹-hivassena vedanÄ• pariggahamattampi na kataá¹ƒ, idÄ• ni na taá¹ƒ vandissÄ• mÄ«
mahÄ• bodhiá¹ƒ vandituá¹ƒ gato. tato upaá¹-á¹-hÄ• kadaharo theraá¹ƒ Ä• ha ``kiá¹ƒ no, bha
saddhopi rÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• `na vandissÄ• mÄ«â€™ ti gatoâ€™â€™ ti. kasm
nitthunanasaddaá¹ƒ sutvÄ• ti. ``tena hi me okÄ• saá¹ƒ karothÄ• â€™â€™ ti vatvÄ• vedana
arahattaá¹ƒ patvÄ• daharassa saÃ±Ã±aá¹ƒ adÄ• si ``gacchÄ• vuso, idÄ• ni rÄ• jÄ• naá¹ƒ a
daharo gantvÄ• ``idÄ• ni kira theraá¹ƒ vandathÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• susumÄ• rapa
``nÄ• haá¹ƒ ayyassa arahattaá¹ƒ vandÄ• mi, puthujjanabhÅ«miyaá¹ƒ pana á¹-hatvÄ• rakkh
vandÄ• mÄ«â€™â€™ ti Ä• ha. evaá¹ƒ sÄ«lena paÃ±Ã±aá¹ƒ dhovati nÄ• ma. sesaá¹ƒ vutta
vattabbaá¹ƒ.

migasÄ• lÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• kaá¹…khavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(9) 4. theravaggo

1-8. vÄ• hanasuttÄ• divaá¹‡á¹‡anÄ•

81-88__._ catutthassa paá¹-hame __vimariyÄ• dÄ«katenÄ• _ti nimmariyÄ• dÄ«katena. __c
cittena viharati. tattha dve mariyÄ• dÄ• kilesamariyÄ• dÄ• ca Ä• rammaá¹‡amariyÄ• dÄ• c
Ä• rabbha rÄ• gÄ• dayo \Be III 347/ uppajjeyyuá¹ƒ, kilesamariyÄ• dÄ• tena katÄ• bhaveyy
III 322/ na uppannoti kilesamariyÄ• dÄ• natthi. sace panassa rÅ«pÄ• didhamme Ä• vajjenta
nÄ• gaccheyyuá¹ƒ, evamassa Ä• rammaá¹‡amariyÄ• dÄ• bhaveyya. te panassa dhamme A
anÄ• gatadhammo nÄ• ma natthÄ«ti Ä• rammaá¹‡amariyÄ• dÄ• pi natthi. idha pana kilesam
``kilesamariyÄ• daá¹ƒ bhinditvÄ• â€™â€™ _tiÄ• di. tatiyÄ• dÄ«su natthi vattabbaá¹ƒ.

vÄ• hanasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. kokÄ• likasuttÄ• divaá¹‡á¹‡anÄ•

89-90__._ navame (Spk-pá¹- I 1.181) kokÄ• likanÄ• makÄ• dve bhikkhÅ«. tato idhÄ• dhipp
dassetuá¹ƒ __ ``koyaá¹ƒ kokÄ• likoâ€™â€™ _ti pucchÄ• . suttassa aá¹-á¹-huppattiá¹ƒ dass
upasaá¹…kamÄ«â€™â€™ _ti pucchÄ• . __ayaá¹ƒ kirÄ• _tiÄ• di yathÄ• kkamaá¹ƒ tÄ• saá¹ƒ
vasitukÄ• mattÄ• appicchatÄ• ya ca __mÄ• no kassaci ... pe ... vasiá¹ƒsu. Ä• ghÄ• taá¹ƒ u
icchÄ• vighÄ• tanato. __therÄ• bhikkhusaá¹…ghassa niyyÄ• dayiá¹ƒsu_ payuttavÄ• cÄ• ya
adÄ• pitattÄ• . __pubbepi ... pe ... maÃ±Ã±e_ti iminÄ• therÄ• naá¹ƒ kohaÃ±Ã±e á¹-hitabhÄ
avaá¹‡e vaá¹‡aá¹ƒ passanto viya, suparisuddhe Ä• dÄ• satale jallaá¹ƒ uá¹-á¹-hÄ• pento viy

__aparajjhitvÄ• _ti bhagavato sammukhÄ• ``pÄ• pabhikkhÅ« jÄ• tÄ• â€™â€™ ti vatvÄ• . _
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __mÄ• heva_nti mÄ• ev
saddhÄ• ya ayo uppÄ• do saddhÄ• yo, taá¹ƒ Ä• vahatÄ«ti __saddhÄ• yiko_ti Ä• ha __ ``sad
__saddhÄ• yiko_ti vÄ• saddhÄ• ya ayitabbo, saddheyyoti attho. tenÄ• ha __ ``saddhÄ• tab

pÄ«á¸·akÄ• nÄ• ma bÄ• hirato paá¹-á¹-hÄ• ya aá¹-á¹-hÄ«ni bhindanti, imÄ• pana paá¹-ha
bhinditvÄ• uggatÄ• . tenÄ• ha __ ``aá¹-á¹-hÄ«ni bhinditvÄ• uggatÄ• hi piá¸·akÄ• hÄ«â€™â
__taruá¹‡abeluvamattiyo_ti taruá¹‡abillaphalamattiyo. __visagilito_ti khittapaharaá¹‡o \Be II
baá¸·isaá¹ƒ visasamaÃ±Ã±Ä• loke. Ä• rakkhadevatÄ• naá¹ƒ saddaá¹ƒ sutvÄ• ti padaá¹ƒ Ä•

__brahmaloke_ti suddhÄ• vÄ• saloke. __varÄ• ko_ti anuggahavacanametaá¹ƒ. hÄ«napariy
iminÄ• etasmiá¹ƒ atthe niruttinayena pesalÄ• ti padasiddhÄ«ti dasseti. __kabarakkhÄ«nÄ«_
byÄ• dhibalena paribhinnavaá¹‡á¹‡atÄ• ya kabarabhÅ«tÄ• ni akkhÄ«ni. __yattaka_nti bhag
karontena yattakaá¹ƒ tayÄ• aparaddhaá¹ƒ, tassa pamÄ• á¹‡aá¹ƒ natthÄ«ti attho. yasmÄ• a
pahÄ«nakÄ• macchandabyÄ• pÄ• dÄ• honti, tvaÃ±ca diá¹-á¹-hikÄ• macchandabyÄ• pÄ• d
te idaá¹ƒ aparaddhanti evamettha attho daá¹-á¹-habbo.

__adiá¹-á¹-hippatto_ti appattadiá¹-á¹-hiko. __gilitaviso viya_ visaá¹ƒ gilitvÄ• á¹-hito viya.
__kuá¹-hÄ• risadisÄ• _ mÅ«lapacchindanaá¹-á¹-hena. __uttamatthe_ti arahatte. __khÄ«á¹‡
sunakkhatto viya acelaá¹ƒ korakkhattiyaá¹ƒ. __yo_ aggasÄ• vako viya __pasaá¹ƒsitabbo kh
``dussÄ«lo ayaâ€™â€™ nti vadati. __vicinÄ• tÄ«_ti Ä• cinoti pasavati. pasaá¹ƒsiyanindÄ• t
sampannaguá¹‡aparidhaá¹ƒsanavasena pavattiyÄ• sÄ• vajjatÄ• ya kaá¹-ukavipÄ• kÄ• , nir
tÄ• ya samavipÄ• kÄ• ti? tattha avijjamÄ• naguá¹‡asamÄ• ropanena attano paresaÃ±ca mi
pasaá¹ƒsiyena tassa samabhÄ• vakaraá¹‡ato ca. lokepi hi asÅ«raá¹ƒ sÅ«rena samaá¹ƒ kar
duppaá¹-ipannaá¹ƒ suppaá¹-ipannena samaá¹ƒ karontoti.

__sakena dhanenÄ• _ti attano sÄ• pateyyena. __ayaá¹ƒ appamattako aparÄ• dho_ diá¹-á¹
sappatikÄ• rattÄ• ca tassa. __ayaá¹ƒ mahantataro kali_ katÅ«pacitassa samparÄ• yikattÄ•

__nirabbudo_ti gaá¹‡anÄ• viseso esoti Ä• ha __ ``nirabbudagaá¹‡anÄ• yÄ• â€™â€™ _ti, s
nirabbudÄ• nanti attho. __yamariyagarahÄ« nirayaá¹ƒ upetÄ«_ti ettha yathÄ• vuttaÄ• yuppa
pÄ• katikavasena ariyÅ«pavÄ• dinÄ• vuttanti veditabbaá¹ƒ. aggasÄ• vakÄ• naá¹ƒ pana gua
ativiya mahantataramevÄ• ti vadanti.

__atha_ \Be III 349/ __kho brahmÄ• sahampatÄ«_ti ko ayaá¹ƒ brahmÄ• , kasmÄ• ca pana
upasaá¹…kamitvÄ• etadavocÄ• ti? ayaá¹ƒ kassapassa bhagavato sÄ• sane sahako nÄ• m
suddhÄ• vÄ• sesu uppanno, tattha sahampati brahmÄ• ti saÃ±jÄ• nanti. so panÄ• haá¹ƒ bh
``padumanirayaá¹ƒ kittessÄ• mi, tato bhagavÄ• bhikkhÅ«naá¹ƒ Ä• rocessati, athÄ• nusand

tatthÄ• yuppamÄ• á¹‡aá¹ƒ pucchissanti, bhagavÄ• Ä• cikkhanto ariyÅ«pavÄ• de Ä• dÄ«na
iminÄ• kÄ• raá¹‡ena bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca.

magadharaá¹-á¹-he \Ne III 324/ saá¹ƒvohÄ• rato __mÄ• gadhako pattho, _ tena. __paccitab
nirayadukkhena paccitabbappadesassa etaá¹ƒ abbudoti nÄ• maá¹ƒ. __vassagaá¹‡anÄ• _ti
dasaguá¹‡itaá¹ƒ abbudaÄ• yumhi tato aparaá¹ƒ vÄ«satiguá¹‡itaá¹ƒ nirabbudÄ• dÄ«su vass
ayaÃ±ca gaá¹‡anÄ• aparicitÄ• naá¹ƒ dukkarÄ• ti vuttaá¹ƒ __ ``na taá¹ƒ sukaraá¹ƒ saá¹…kh
pana ``tattha tattha paridevanÄ• nattena kammakÄ• raá¹‡anÄ• nattenapi imÄ• ni nÄ• mÄ• n
vadanti, apare ``sÄ«tanarakÄ• eteâ€™â€™ ti. __sabbatthÄ• _ti ababÄ• dÄ«su padumapar
__esa nayo_ti heá¹-á¹-himato uparimassa vÄ«satiguá¹‡ataá¹ƒ atidisati. dasame natthi vattal

kokÄ• likasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

theravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10) 5. upÄ• livaggo

1-4. kÄ• mabhogÄ«suttÄ• divaá¹‡á¹‡anÄ•

91-94__._ paÃ±camassa paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. catutthe tapanaá¹ƒ santapana
tapo, so etassa atthÄ«ti tapassÄ«, taá¹ƒ __tapassiá¹ƒ_. yasmÄ• tathÄ• bhÅ«to tapanissito,
tasmÄ• Ä• ha __ ``tapanissitakaâ€™â€™ _nti. lÅ«khaá¹ƒ pharusaá¹ƒ sÄ• dhusammatÄ• cA
Ä• jÄ«vati vattatÄ«ti lÅ«khÄ• jÄ«vÄ«, taá¹ƒ __lÅ«khÄ• jÄ«viá¹ƒ. upakkosatÄ«_ti uppaá¹‡á¸•
upahasanavasena paribhÄ• sati. __upavadatÄ«_ti avaÃ±Ã±Ä• pubbakaá¹ƒ apavadati. tenÄ
vambhetÄ«â€™â€™ _ti.

kÄ• mabhogÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. uttiyasuttavaá¹‡á¹‡anÄ•

<95> paÃ±came paccante bhavaá¹ƒ __paccantimaá¹ƒ_. pÄ• kÄ• rassa thirabhÄ• vaá¹ƒ ud
__uddhÄ• paá¹ƒ, _ pÄ• kÄ• ramÅ«laá¹ƒ. __Ä• di_-saddena pÄ• kÄ• radvÄ• rabandhaparikh
paá¹‡á¸• itadovÄ• rikaá¹-á¹-hÄ• niyaá¹ƒ \Ne III 325/ katvÄ• bhagavÄ• attÄ• naá¹ƒ dassesÄ
``ekadvÄ• ranti kasmÄ• Ä• hÄ• â€™â€™ _ti codanaá¹ƒ samuá¹-á¹-hÄ• pesi. yassÄ• paÃ±
paá¹‡á¸• itoti vuccati, taá¹ƒ __paá¹‡á¸• icca_nti Ä• ha __ ``paá¹‡á¸• iccena samannÄ• gato
taá¹ƒtaá¹ƒitikattabbatÄ• su chekabhÄ• vo byattabhÄ• vo __veyyattiyaá¹ƒ_. medhati sammo
vidhamatÄ«ti medhÄ• , sÄ• etassa atthÄ«ti __medhÄ• vÄ«_. á¹-hÄ• ne á¹-hÄ• ne uppatti e
__á¹-hÄ• nuppattikÄ• , _ á¹-hÄ• naso uppajjanapaÃ±Ã±Ä• . anupariyÄ• yanti etenÄ• ti anup

__anupariyÄ• yapatho, _ parito pÄ• kÄ• rassa anusaá¹ƒyÄ• yanamaggo. pÄ• kÄ• rabhÄ• g
__pÄ• kÄ• rasandhi, _ pÄ• kÄ• rassa phullitappadeso. so pana heá¹-á¹-himantena dvinnam
vigamena evaá¹ƒ vuccatÄ«ti Ä• ha __ ``dvinnaá¹ƒ iá¹-á¹-hakÄ• naá¹ƒ apagataá¹-á¹-hÄ• naâ
__chinnaá¹-á¹-hÄ• na_nti chinnabhinnappadeso, chiddaá¹-á¹-hÄ• naá¹ƒ vÄ• . taÃ±hi vivaran

uttiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. kokanudasuttÄ• divaá¹‡á¹‡anÄ•

96-98__._ chaá¹-á¹-he __khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ Ä• rammaá¹‡aá¹-á¹-hena
samanupassatÄ«â€™â€™ tiÄ• divacanato. __avijjÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ upanissa
yathÄ• ha ``assutavÄ• , bhikkhave, puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa
1007). __phassopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_. yathÄ• \Be III 351/ cÄ• ha ``tadapi phassapa
phussa phussa paá¹-isaá¹ƒvediyantÄ«â€™â€™ ti (DN I 144) ca. __saÃ±Ã±Ä• pi diá¹-á¹-hiá
vuttaÃ±hetaá¹ƒ ``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• (Sn 880; Nidd I 109), patha
(MN I 2) ca Ä• di. __vitakkopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_. vuttampi cetaá¹ƒ ``takkaÃ±ca diá¹-
pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«â€™â€™ ti (Sn 892; Nidd I 121)
vÄ«maá¹ƒsÄ«â€™â€™ ti (DN I 34) ca Ä• di. __ayonisomanasikÄ• ropi diá¹-á¹-hiá¹-á¹-hÄ• n
``tassevaá¹ƒ ayoniso manasikaroto channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarÄ• diá¹-á¹-hi up
attÄ• ti tassa saccato thetato diá¹-á¹-hi uppajjatÄ«â€™â€™ tiÄ• di (MN I 19).

__yÄ• diá¹-á¹-hÄ«_ti idÄ• ni vuccamÄ• nÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ padÄ• naá¹ƒ sÄ•
diá¹-á¹-hiyeva __diá¹-á¹-higataá¹ƒ_ gÅ«thagataá¹ƒ viya, diá¹-á¹-hÄ«su vÄ• gataá¹ƒ idaá¹ƒ c
dvÄ• saá¹-á¹-hidiá¹-á¹-hÄ«su antogadhattÄ• tipi __diá¹-á¹-higataá¹ƒ, _ diá¹-á¹-hiyÄ• vÄ• ga
__diá¹-á¹-higataá¹ƒ_. idaÃ±hi ``atthi me attÄ• â€™â€™ tiÄ• di diá¹-á¹-hiyÄ• gamanamattan
natthettha attÄ• vÄ• nicco vÄ• kocÄ«ti vuttaá¹ƒ hoti. sÄ• cÄ• yaá¹ƒ diá¹-á¹-hi dunniggama
__gahanaá¹ƒ_. duratikkamaá¹-á¹-hena sappaá¹-ibhayaá¹-á¹-hena ca __kantÄ• ro_
dubbhikkhakantÄ• ravÄ• á¸·akantÄ• rÄ• dayo viya. sammÄ• diá¹-á¹-hiyÄ• vinivijjhanaá¹-á¹-
vÄ• __visÅ«kaá¹ƒ_. kadÄ• ci sassatassa, kadÄ• ci ucchedassa vÄ• gahaá¹‡ato virÅ«paá¹
__vipphanditaá¹ƒ_. bandhanaá¹-á¹-hena __saá¹ƒyojanaá¹ƒ_. diá¹-á¹-hiyeva anto tudanaá¹-á
dunnÄ«haraá¹‡Ä«yaá¹-á¹-hena ca sallanti __diá¹-á¹-hisallaá¹ƒ_. diá¹-á¹-hiyeva pÄ«á¸·Ä• ka
sambÄ• dhoti __diá¹-á¹-hisambÄ• dho_. diá¹-á¹-hiyeva mokkhÄ• varaá¹‡aá¹-á¹-hena palibo
__diá¹-á¹-hipalibodho_. diá¹-á¹-hiyeva dummocanÄ«yaá¹-á¹-hena bandhananti __diá¹-á¹-hib
diá¹-á¹-hiyeva duruttaraá¹‡aá¹-á¹-hena papÄ• toti __diá¹-á¹-hipapÄ• to_. diá¹-á¹-hiyeva thÄ•
anusayoti __diá¹-á¹-hÄ• nusayo_. diá¹-á¹-hiyeva attÄ• naá¹ƒ santÄ• petÄ«ti __diá¹-á¹-hisant
attÄ• naá¹ƒ anudahatÄ«ti __diá¹-á¹-hipariá¸·Ä• ho_. diá¹-á¹-hiyeva kilesakÄ• yaá¹ƒ ganthetÄ
__diá¹-á¹-higantho_. diá¹-á¹-hiyeva bhusaá¹ƒ Ä• diyatÄ«ti __diá¹-á¹-hupÄ• dÄ• naá¹ƒ_. diá¹-
``saccaâ€™â€™ ntiÄ• divasena abhinivisatÄ«ti __diá¹-á¹-hÄ• bhiniveso_. diá¹-á¹-hiyeva ``id

Ä• masati, parato vÄ• Ä• masatÄ«ti __diá¹-á¹-hiparÄ• mÄ• so, _ samuá¹-á¹-hÄ• ti etenÄ• ti
kÄ• raá¹‡aá¹ƒ. samuá¹-á¹-hÄ• nassa bhÄ• vo samuá¹-á¹-hÄ• naá¹-á¹-ho, tena __samuá¹-á¹
kÄ• raá¹‡abhÄ• venÄ• ti attho. sattamaá¹-á¹-hamesu natthi vattabbaá¹ƒ.

kokanudasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. upÄ• lisuttÄ• divaá¹‡á¹‡anÄ•

99-100__._ navame \Be III 352/ ajjhogÄ• hetvÄ• adhippetamatthaá¹ƒ sambhavituá¹ƒ sÄ• d
__durabhisambhavÄ• ni_. aá¹-á¹-hakathÄ• yaá¹ƒ pana tattha nivÄ• soyeva dukkhoti dassetu
dukkhÄ• ni dussahÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã±a
vanasaá¹‡á¸• Ä• ni. vanapatthasaddo hi saá¹‡á¸• abhÅ«te rukkhasamÅ«hepi vattatÄ«ti ara
__paviveka_nti pakÄ• rato, pakÄ• rehi vÄ• vivecanaá¹ƒ, rÅ«pÄ• diputhuttÄ• rammaá¹‡e pa
gamanÄ• diiriyÄ• pathappakÄ• rehi attano kÄ• yassa vivecanaá¹ƒ, gacchatopi tiá¹-á¹-hatopi
ekasseva pavatti. teneva hi vivecetabbÄ• naá¹ƒ vivecanÄ• kÄ• rassa ca bhedato bahuvidha
``pavivekaâ€™â€™ nti ekavacanena vuttaá¹ƒ. __dukkaraá¹ƒ paviveka_nti vÄ• pavivekaá¹ƒ
attho. __ekÄ«bhÄ• ve_ti ekattabhÄ• ve. __dvayaá¹ƒdvayÄ• rÄ• mo_ti dvinnaá¹ƒ dvinnaá¹ƒ
viyÄ• _ti saá¹ƒharanti viya vighÄ• tuppÄ• danena. tenÄ• ha __ ``ghasanti viyÄ• â€™â€™ _t
khÄ• dituá¹ƒ Ä• gatÄ• yakkharakkhasapisÄ• cÄ• dayo viyÄ• ti adhippÄ• yo. __Ä«disassÄ•
__tiá¹‡apaá¹‡á¹‡amigÄ• disaddehÄ«_ti vÄ• teritÄ• naá¹ƒ tiá¹‡apaá¹‡á¹‡Ä• dÄ«naá¹ƒ migap
bhÄ«sanakehi bheravehi saddehi. __vividhehi ca_ aÃ±Ã±ehi khÄ• á¹‡uÄ• dÄ«hi \Ne III 327/
upaá¹-á¹-hitehi __bhÄ«sanakehi_. ghaá¹-ena kÄ«á¸·Ä• __ghaá¹-ikÄ• _ti eke. dasamaá¹ƒ ut

upÄ• lisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• livaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. samaá¹‡asaÃ±Ã±Ä• vaggo

1-12. samaá¹‡asaÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ•

101-112__._ tatiyassa \Ne III 328/ \Be III 353/ paá¹-hamÄ• dÄ«ni uttÄ• nÄ• ni. chaá¹-á¹-he
__nijjarakÄ• raá¹‡Ä• nÄ«_ti pajahanakÄ• raá¹‡Ä• ni. imasmiá¹ƒ maggo kathÄ«yatÄ«ti katvÄ
... pe ... puna gahitÄ• â€™â€™ _ti vuttaá¹ƒ. kiÃ±cÄ• pi nijjiá¹‡á¹‡Ä• micchÄ• diá¹-á¹-hÄ«ti

sambandhitabbaá¹ƒ. yathÄ• micchÄ• diá¹-á¹-hi vipassanÄ• ya nijjiá¹‡á¹‡Ä• pi na samucchi
samucchedappahÄ• nadassanatthaá¹ƒ puna gahitÄ• , evaá¹ƒ micchÄ• saá¹…kappÄ• dayo
asamucchinnatÄ• ya idha puna gahitÄ• ti ayamattho ``micchÄ• saá¹…kappassÄ• â€™â€™
dasseti __ ``evaá¹ƒ sabbapadesu yojetabboâ€™â€™ _ti iminÄ• . __ettha cÄ• _ti ``sammÄ•
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ ti etasmiá¹ƒ pÄ• á¸·ip
paá¹-ippassaddhivasena ca paá¹-ipakkhadhammÄ• naá¹ƒ sammadeva vimuccanaá¹ƒ __sa
maggaphalesu aá¹-á¹-ha indriyÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ upagacchantÄ«ti maggasa
indriyÄ• ni uddhaá¹-Ä• ni. maggavasena hi phalesu bhÄ• vanÄ• pÄ• ripÅ«rÄ« nÄ• mÄ• ti. _
ativiya sinehanaá¹-á¹-hena. idaÃ±hi somanassindriyaá¹ƒ ukkaá¹ƒsagatasÄ• tasabhÄ• vato s
sinehantaá¹ƒ tementaá¹ƒ viya pavattati. __pavattasantatiÄ• dhipateyyaá¹-á¹-henÄ• _ti vipÄ•
adhipatibhÄ• vena. __eva_ntiÄ• di vuttasseva atthassa nigamanaá¹ƒ. sattamÄ• dÄ«ni uttÄ•

samaá¹‡asaÃ±Ã±Ä• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samaá¹‡asaÃ±Ã±Ä• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(12) 2. paccorohaá¹‡ivaggo

1-4. paá¹-hamaadhammasuttÄ• divaá¹‡á¹‡anÄ•

113-6__._ dutiyassa \Ne III 329/ paá¹-hamadutiyÄ• ni uttÄ• natthÄ• ni. __tatiye jÄ• naá¹ƒ jÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti eva. na hi padesaÃ±Ä• á¹
jÄ• nitabbaá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti. ukkaá¹-á¹-haniddesena hi avisesaggahaá¹‡ena ca ``jÄ•
niravasesaá¹ƒ Ã±eyyajÄ• taá¹ƒ pariggayhatÄ«ti tabbisayÄ• ya jÄ• nanakiriyÄ• ya sabbaÃ±Ã
karaá¹‡aá¹ƒ bhavituá¹ƒ yuttaá¹ƒ, pakaraá¹‡avasena ``bhagavÄ• â€™â€™ ti saddantarasan
vibhÄ• vetabbo. __passitabbameva passatÄ«_ti
dibbacakkhupaÃ±Ã±Ä• cakkhudhammacakkhubuddhacakkhusamantacakkhusaá¹…khÄ• te
passati eva. atha vÄ• __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• aÃ±Ã±e savipallÄ• sÄ• kÄ• marÅ
jÄ• nantÄ• pi vipallÄ• savasena jÄ• nanti, na evaá¹ƒ bhagavÄ• . bhagavÄ• pana pahÄ«nav
jÄ• nÄ• ti eva, diá¹-á¹-hidassanassa abhÄ• vÄ• passanto passatiyevÄ• ti attho. __cakkhu v
dassanapariá¹‡Ä• yakaá¹-á¹-hena cakkhu viya bhÅ«to. yathÄ• hi cakkhu sattÄ• naá¹ƒ dass
sÄ• dheti, evaá¹ƒ lokassa yÄ• thÄ• vadassanasÄ• dhanatopi dassanakiccapariá¹‡Ä• yakaá
paÃ±Ã±Ä• cakkhumayattÄ• vÄ• sayambhuÃ±Ä• á¹‡ena paÃ±Ã±Ä• cakkhuá¹ƒ bhÅ«to patt

__Ã±Ä• á¹‡asabhÄ• vo_ti viditakaraá¹‡aá¹-á¹-hena Ã±Ä• á¹‡asabhÄ• vo. aviparÄ«tasabhÄ
pariyattidhammappavattanato vÄ• hadayena cintetvÄ• vÄ• cÄ• ya nicchÄ• ritadhammama
__ ``dhammasabhÄ• voâ€™â€™ _ti. dhammÄ• vÄ• bodhipakkhiyÄ• tehi uppannattÄ• lok
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vÄ• dhammaá¹ƒ patto adhigatoti __dhammabhÅ«to_. seá¹-á

Ä• ha __ ``seá¹-á¹-hasabhÄ• voâ€™â€™ _ti. atha vÄ• brahmÄ• vuccati maggo, tena uppa
taduppÄ• danato, taÃ±ca sayambhuÃ±Ä• á¹‡ena pattoti __brahmabhÅ«to_. catusaccadhan
ciraá¹ƒ saccappaá¹-ivedhaá¹ƒ pavattento vadatÄ«ti __pavattÄ• . atthaá¹ƒ nÄ«haritvÄ• _ti du
tatthÄ• pi pÄ«á¸·anÄ• diatthaá¹ƒ uddharitvÄ• . paramatthaá¹ƒ vÄ• nibbÄ• naá¹ƒ pÄ• payitÄ
amatÄ• dhigamapaá¹-ipattidesanÄ• ya amatasacchikiriyaá¹ƒ sattesu uppÄ• dento amataá¹ƒ
dÄ• tÄ• _. bodhipakkhiyadhammÄ• naá¹ƒ tadÄ• yattabhÄ• vato __dhammasÄ• mÄ«_. catu

paá¹-hamaadhammasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-42. saá¹…gÄ• ravasuttÄ• divaá¹‡á¹‡anÄ•

117-154__._ paÃ±came \Ne III 330/ \Be III 355/ __appakÄ• _ti thokÄ• , na bahÅ«. __athÄ• y
panÄ• yaá¹ƒ avasesÄ• pajÄ• sakkÄ• yadiá¹-á¹-hitÄ«rameva anudhÄ• vati, ayameva bahut
__sammadakkhÄ• te_ti sammÄ• akkhÄ• te sukathite. __dhamme_ti tava desanÄ• dhamme
dhammaá¹ƒ sutvÄ• tadanucchavikaá¹ƒ paá¹-ipadaá¹ƒ pÅ«retvÄ• maggaphalasacchikaraá¹
__maccuno á¹-hÄ• nabhÅ«ta_nti kilesamÄ• rasaá¹…khÄ• tassa maccuno nivÄ• saá¹-á¹-hÄ•
taritvÄ• pÄ• ramessantÄ«_ti ye janÄ• dhammÄ• nuvattino, te etaá¹ƒ suduttaraá¹ƒ duratikk
taritvÄ• atikkamitvÄ• nibbÄ• napÄ• raá¹ƒ gamissanti.

__kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• yÄ• _ti kÄ• yaduccaritÄ• dibhedaá¹ƒ akusalaá¹ƒ dham
bhÄ• vethÄ• _ti paá¹‡á¸• ito bhikkhu abhinikkhamanato paá¹-á¹-hÄ• ya yÄ• va arahattamag
sukkaá¹ƒ dhammaá¹ƒ bhÄ• veyya. __okÄ• anokamÄ• gammÄ• _ti okaá¹ƒ vuccati Ä• layo,
Ä• layato nikkhamitvÄ• anÄ• layasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ paá¹-icca Ä• rabbha.

__tatrÄ• bhiratimiccheyyÄ• _ti yasmiá¹ƒ anÄ• layasaá¹…khÄ• te viveke nibbÄ• ne imehi sa
tatrÄ• bhiratimiccheyya. __duvidhepi kÄ• me_ti vatthukÄ• makilesakÄ• me. __cittaklesehÄ«
__attÄ• naá¹ƒ pariyodapeyya_ vodÄ• peyya, parisodheyyÄ• ti attho.

__sambodhiyaá¹…gesÅ«_ti sambojjhaá¹…gesu. __sammÄ• cittaá¹ƒ subhÄ• vita_nti samm
suá¹-á¹-hu bhÄ• vitaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __jutimanto_ti Ä• nubhÄ• vavanto, arahattamagg
khandhÄ• dibhede dhamme jotetvÄ• á¹-hitÄ• ti attho. __te loke parinibbutÄ• _ti te imasmiá¹
parinibbutÄ• nÄ• ma arahattappattito paá¹-á¹-hÄ• ya kilesavaá¹-á¹-assa khepitattÄ• saupÄ
carimacittanirodhena khandhavaá¹-á¹-assa khepitattÄ• anupÄ• disesena cÄ• ti dvÄ«hi pari
anupÄ• dÄ• no viya padÄ«po apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gatÄ• ti attho.

ito paraá¹ƒ yÄ• va tatiyo paá¹‡á¹‡Ä• sako, tÄ• va uttÄ• natthameva.

saá¹…gÄ• ravasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

155-166__._ catutthassa \Ne III 331/ \Be III 356/ paá¹-hamavaggo uttÄ• natthoyeva.

1-44. brÄ• hmaá¹‡apaccorohaá¹‡Ä«suttÄ• divaá¹‡á¹‡anÄ•

167-210__._ dutiye ca paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. dasame __pacchÄ• bhÅ«mivÄ• __sevÄ• lamÄ• likÄ• _ti pÄ• tova udakaá¹ƒ orohitvÄ• sevÄ• laÃ±ceva uppalÄ• dÄ«ni ca ga udakasuddhikabhÄ• vajÄ• nanatthaÃ±ceva ``lokassa ca udakena suddhi hotÄ«â€™â€™ ti i jÄ• nanatthaÃ±ca mÄ• laá¹ƒ katvÄ• pilandhanakÄ• . __udakorohakÄ• _ti pÄ• to majjhanhe udakaorohaá¹‡akÄ• . tenÄ• ha __ ``sÄ• yatatiyakaá¹ƒ udakorohaá¹‡Ä• nuyogamanuyuttÄ• uttÄ• natthÄ• ni. catutthe paá¹‡á¹‡Ä• sake natthi vattabbaá¹ƒ.

brÄ• hmaá¹‡apaccorohaá¹‡Ä«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(21) 1. karajakÄ• yavaggo

1-536. paá¹-hamanirayasaggasuttÄ• divaá¹‡á¹‡anÄ•

211-746__._ paÃ±camassa paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. navame yasmiá¹ƒ santÄ• n mahaggatakammaÃ±ca katÅ«pacitaá¹ƒ vipÄ• kadÄ• ne laddhÄ• vasaraá¹ƒ hutvÄ• á¹-hitaá itaraá¹ƒ nÄ«haritvÄ• sayaá¹ƒ tattha á¹-hatvÄ• attano vipÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakkoti, ma III 332/ pana itaraá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kaá¹ƒ dÄ• tuá¹ƒ sakkoti garubhÄ• vato. mahogho parittaá¹ƒ udakaá¹ƒ viyÄ• â€™â€™ _tiÄ• di. ito paraá¹ƒ sabbattha uttÄ• nameva.

paá¹-hamanirayasaggasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

dasakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• ye

ekÄ• dasakanipÄ• ta-á¹-Ä«kÄ•

1. nissayavaggo

1-10. kimatthiyasuttÄ• divaá¹‡á¹‡anÄ•

1-10__._ ekÄ• dasakanipÄ• tassa \Ne III 333/ \Be III 357/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• n
__janitasmi_nti kammakilesehi nibbatte, jane etasminti vÄ• __janetasmiá¹ƒ, _ manussesÅ«
``ye gottapaá¹-isÄ• rinoâ€™â€™ _ti. janitasmiá¹ƒ-saddo eva vÄ• i-kÄ• rassa e-kÄ• raá¹ƒ ka
nti vutto. __janitasmi_nti ca janasminti attho veditabbo. janitasminti sÄ• maÃ±Ã±aggahaá¹‡e
catuvaá¹‡á¹‡asamaÃ±Ã±Ä• , tattheva manussaloke. __khattiyo seá¹-á¹-ho_ti ayaá¹ƒ lokasa
manussalokeyeva, na devakÄ• ye brahmakÄ• ye vÄ• ti dassetuá¹ƒ __ ``ye gottapaá¹-isÄ• ri
__paá¹-isarantÄ«_ti ``ahaá¹ƒ gotamo, ahaá¹ƒ kassapoâ€™â€™ ti paá¹-i paá¹-i attano gottaa
paá¹-ijÄ• nanti vÄ• ti attho.

kimatthiyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. anussativaggo

1-4. paá¹-hamamahÄ• nÄ• masuttÄ• divaá¹‡á¹‡anÄ•

11-14__._ dutiyassa \Ne III 334/ paá¹-hamÄ• dÄ«ni uttÄ• natthÄ• ni. tatiye __kabaá¸·Ä«kÄ•
kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ. ko pana devÄ• naá¹ƒ Ä• hÄ• ro, kÄ• Ä• hÄ• rav
kÄ• mÄ• vacaradevÄ• naá¹ƒ sudhÄ• Ä• hÄ• ro. sÄ• heá¹-á¹-himehi heá¹-á¹-himehi uparim
paá¹‡Ä«tatamÄ• hoti, taá¹ƒ yathÄ• sakaá¹ƒ divasavaseneva divase divase bhuÃ±janti. kec
``biá¸·Ä• rapadappamÄ• á¹‡aá¹ƒ sudhÄ• hÄ• raá¹ƒ bhuÃ±janti, so jivhÄ• ya á¹-hapitamatto
kÄ• yaá¹ƒ pharati, tesaá¹ƒyeva divasavasena \Be III 358/ satta divase yÄ• panasamattho ho
__asamayavimuttiyÄ• vimutto_ti maggavimokkhena vimutto. aá¹-á¹-hannaÃ±hi samÄ• pattÄ
samayopi atthi tassa asamayopi, maggavimokkhena pana vimuccanassa samayo vÄ• asam
balavatÄ«, vipassanÄ• ca Ä• raddhÄ• , tassa gacchantassa tiá¹-á¹-hantassa nisÄ«dantassa
khÄ• dantassa bhuÃ±jantassa ca maggaphalappaá¹-ivedho nÄ• ma na hotÄ«ti na vattabbaa
vimuccantassa samayo vÄ• asamayo vÄ• natthÄ«ti maggavimokkho asamayavimutti nÄ• n
vattabbaá¹ƒ.

paá¹-hamamahÄ• nÄ• masuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mettÄ• suttavaá¹‡á¹‡anÄ•

<15> paÃ±came __sesajanÄ• _ti mettÄ• ya cetovimuttiyÄ• alÄ• bhino. __samparivattamÄ
passena asayitvÄ• sabbaso parivattamÄ• nÄ• . __kÄ• kacchamÄ• nÄ• _ti ghurughurupass
__sukhaá¹ƒ supatÄ«_ti ettha duvidhÄ• supanÄ• sayane piá¹-á¹-hippasÄ• raá¹‡alakkhaá¹‡
avokiá¹‡á¹‡abhavaá¹…gappavattilakkhaá¹‡Ä• ca. tatthÄ• yaá¹ƒ ubhayatthÄ• pi sukhameva
nipajjitvÄ• aá¹…gapaccaá¹…gÄ• ni samodhÄ• ya pÄ• sÄ• dikena Ä• kÄ• rena sayati, niddo
viya hoti. tenÄ• ha __ ``evaá¹ƒ asupitvÄ• â€™â€™ _tiÄ• di.

niddÄ• kÄ• le sukhaá¹ƒ alabhitvÄ• dukkhena suttattÄ• eva paá¹-ibujjhanakÄ• le sarÄ«rak
III 335/ vijambhanaá¹ƒ ito cito ca viparivattanaÃ±ca hotÄ«ti Ä• ha __ ``nitthunantÄ• vijambh
samparivattantÄ• dukkhaá¹ƒ paá¹-ibujjhantÄ«â€™â€™ _ti. ayaá¹ƒ pana sukhena suttattÄ•
nitthunanÄ• divirahitova paá¹-ibujjhati. tena vuttaá¹ƒ __ ``evaá¹ƒ appaá¹-ibujjhitvÄ• â€™â€™
sukhappaá¹-ibodho ca sarÄ«ravikÄ• rÄ• bhÄ• venÄ• ti Ä• ha __ ``sukhaá¹ƒ nibbikÄ• raâ€™

__bhaddakameva supinaá¹ƒ passatÄ«_ti idaá¹ƒ anubhÅ«tapubbavasena devatÅ«pasaá¹ƒ
supinaá¹ƒ hoti, na pÄ• pakanti katvÄ• vuttaá¹ƒ. tenÄ• ha __ ``cetiyaá¹ƒ vandanto viyÄ• â€™
dhÄ• tukkhobhahetukampi cassa bahulaá¹ƒ bhaddakameva siyÄ• yebhuyyena cittajarÅ«pÄ
utuÄ• hÄ• rajarÅ«pÄ• naá¹ƒ.

__ure_ \Be III 359/ __Ä• mukkamuttÄ• hÄ• ro viyÄ• _ti gÄ«vÄ• ya bandhitvÄ• ure lambitan
taá¹ƒ ekÄ• valivasena vuttaá¹ƒ siyÄ• , anekaratanÄ• valisamÅ«habhÅ«to pana muttÄ• hÄ•
paá¹-á¹-hÄ• ya yÄ• va kaá¹-ippadesassa heá¹-á¹-hÄ• bhÄ• gÄ• palambanto ure Ä• mukkoy

__visÄ• khatthero viyÄ• _ti (Vism I 258) so kira pÄ• á¹-aliputte kuá¹-umbiyo ahosi. so tatthe
``tambapaá¹‡á¹‡idÄ«po kira cetiyamÄ• lÄ• laá¹…kato kÄ• sÄ• vapajjoto, icchiticchitaá¹-á¹-h
nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ• , utusappÄ• yaá¹ƒ senÄ• sanasappÄ• yaá¹ƒ puggalasapp
dhammassavanasappÄ• yanti sabbamettha sulabhaâ€™â€™ nti. so attano bhogakkhandha
dussante baddhena ekakahÄ• paá¹‡eneva gharÄ• nikkhamitvÄ• samuddatÄ«re nÄ• vaá¹ƒ
vasi. so vohÄ• rakusalatÄ• ya imasmiá¹ƒ á¹-hÄ• ne bhaá¹‡á¸• aá¹ƒ kiá¹‡itvÄ• asukasmiá¹ƒ
vaá¹‡ijjÄ• ya tenevantaramÄ• sena sahassaá¹ƒ abhisaá¹ƒhari. iti anupubbena mahÄ• vihÄ•
yÄ• cati. so pabbÄ• janatthÄ• ya sÄ«maá¹ƒ nÄ«to taá¹ƒ sahassatthavikaá¹ƒ ovaá¹-á¹-ikanta
``kimetaâ€™â€™ nti ca vutte ``kahÄ• paá¹‡asahassaá¹ƒ, bhanteâ€™â€™ ti vatvÄ• , ``upÄ
paá¹-á¹-hÄ• ya na sakkÄ• vicÄ• retuá¹ƒ, idÄ• neva naá¹ƒ vicÄ• rehÄ«â€™â€™ ti vutte ``vis
pabbajjaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• mÄ• rittahatthÄ• gamiá¹ƒsÅ«â€™â€™ ti muÃ±citvÄ• s
pabbajitvÄ• upasampanno. so paÃ±cavasso hutvÄ• dvemÄ• tikÄ• paguá¹‡Ä• katvÄ• atta

kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ekekasmiá¹ƒ vihÄ• re cattÄ• ro cattÄ• ro mÄ• se samapa
evaá¹ƒ caramÄ• no ---

``vanantare \Ne III 336/ á¹-hito thero, visÄ• kho gajjamÄ• nako.

attano guá¹‡amesanto, imamatthaá¹ƒ abhÄ• satha ||

``yÄ• vatÄ• upasampanno, yÄ• vatÄ• idha mÄ• gato.

etthantare khalitaá¹ƒ natthi, aho lÄ• bho te mÄ• risÄ• â€™â€™ ti || (Vism I 258).

so cittalapabbatavihÄ• raá¹ƒ gacchanto dvedhÄ• pathaá¹ƒ patvÄ• ``ayaá¹ƒ nu kho maggo,
cintayanto aá¹-á¹-hÄ• si. athassa pabbate adhivatthÄ• devatÄ• \Be III 360/ hatthaá¹ƒ pasÄ
maggoâ€™â€™ ti dasseti. so cittalapabbatavihÄ• raá¹ƒ gantvÄ• tattha cattÄ• ro mÄ• se va
gamissÄ• mÄ«â€™â€™ ti cintetvÄ• nipajji. caá¹…kamasÄ«se maá¹‡ilarukkhe adhivatthÄ•
nisÄ«ditvÄ• parodi. thero ``ko esoâ€™â€™ ti Ä• ha. ahaá¹ƒ, bhante, maá¹‡iliyÄ• ti. kissa ro
gamanaá¹ƒ paá¹-iccÄ• ti. mayi idha vasante tumhÄ• kaá¹ƒ ko guá¹‡oti? tumhesu, bhante, id
aÃ±Ã±amaÃ±Ã±aá¹ƒ mettaá¹ƒ paá¹-ilabhanti, te dÄ• ni tumhesu gatesu kalahaá¹ƒ karissant
kathayissantÄ«ti. thero ``sace mayi idha vasante tumhÄ• kaá¹ƒ phÄ• suvihÄ• ro hoti, sunda
aÃ±Ã±epi cattÄ• ro mÄ• se tattheva vasitvÄ• puna tatheva gamanacittaá¹ƒ uppÄ• desi. dev
parodi. eteneva upÄ• yena thero tattheva vasitvÄ• tattheva parinibbÄ• yÄ«ti. evaá¹ƒ dhama
amanussÄ• naá¹ƒ piyo hoti.

__balavapiyacittatÄ• yÄ• _ti iminÄ• balavapiyacittatÄ• mattenapi satthaá¹ƒ na kamati, pag
cetovimuttiyÄ• ti dasseti. __khippameva cittaá¹ƒ samÄ• dhiyati, _ kenaci paripanthena parih
byÄ• pÄ• dassa dÅ«rasamussÄ• ritabhÄ• vato khippameva samÄ• dhiyati, ``Ä• savÄ• naá¹
sesaá¹ƒ suviÃ±Ã±eyyameva. ettha ca kiÃ±cÄ• pi ito aÃ±Ã±akammaá¹-á¹-hÄ• navasena adh
sukhasupanÄ• dayo Ä• nisaá¹ƒsÄ• labbhanti. yathÄ• ha ---

``sukhaá¹ƒ supanti munayo, ajjhattaá¹ƒ susamÄ• hitÄ• .

suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• â€™â€™ ti || (Vism-mhá¹- I 258). ca

tathÄ• pime Ä• nisaá¹ƒsÄ• brahmavihÄ• ralÄ• bhino anavasesÄ• labbhanti byÄ• pÄ• dÄ•
brahmavihÄ• rÄ• naá¹ƒ. tenevÄ• ha ``nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, byÄ• pÄ• dassa, ya
mettÄ• cetovimuttÄ«â€™â€™ tiÄ• di \Ne III 337/ (DN III 326; AN b VI 13). byÄ• pÄ• dÄ• div
dukkhasupanÄ• dayoti tappaá¹-ipakkhabhÅ«tesu brahmavihÄ• resu siddhesu sukhasupanÄ
hontÄ«ti.

mettÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he \Be III 361/ __beluvagÄ• make_ti vesÄ• liyÄ• dakkhiá¹‡apasse avidÅ«re
atthi, taá¹ƒ gocaragÄ• maá¹ƒ katvÄ• ti attho. __sÄ• rappattakulagaá¹‡anÄ• yÄ• _ti
mahÄ• sÄ• ramahappattakulagaá¹‡anÄ• ya. __dasame á¹-hÄ• ne_ti aÃ±Ã±e aÃ±Ã±eti dasa
aá¹-á¹-hakanagare jÄ• to bhavoti __aá¹-á¹-hakanÄ• garo. kukkuá¹-Ä• rÄ• mo_ti pÄ• á¹-alipu
kosambiyaá¹ƒ.

pakatatthappaá¹-iniddeso ta-saddoti tassa ``bhagavatÄ• â€™â€™ tiÄ• dÄ«hi padehi samÄ
vuttassa yena abhisambuddhabhÄ• vena bhagavÄ• pakato adhigato supÄ• kaá¹-o ca, taá¹
saddhiá¹ƒ Ä• gamanÄ«yapaá¹-ipadÄ• ya atthabhÄ• veneva dassento __ ``yo so ... pe ... ab
Ä• ha. satipi Ã±Ä• á¹‡adassanasaddÄ• naá¹ƒ idha paÃ±Ã±Ä• vevacanabhÄ• ve tena tena v
pavattidassanatthaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesavasena, vijjÄ• ttayavasena, vijjÄ• l
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amaá¹ƒsacakkhuvasena paá¹-ivedhadesanÄ• Ã±Ä• á¹‡avasena
``tesaá¹ƒ tesaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __Ä• sayÄ• nusayaá¹ƒ jÄ• natÄ• _ Ä• sayÄ
__sabbaÃ±eyyadhammaá¹ƒ passatÄ• _ sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡ehi. __pubb
pubbenivÄ• sÄ• savakkhayaÃ±Ä• á¹‡ehi. __paá¹-ivedhapaÃ±Ã±Ä• yÄ• _ti ariyamaggapaÃ±
passatÄ• _ti desetabbadhammÄ• naá¹ƒ desetabbappakÄ• raá¹ƒ bodhaneyyapuggalÄ• naÃ
Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• dibhedaá¹ƒ dhammaá¹ƒ desanÄ• paÃ±Ã±Ä• ya yÄ• thÄ
kilesÄ• rÄ«naá¹ƒ, paÃ±cavidhamÄ• rÄ• naá¹ƒ vÄ• sÄ• sanassa vÄ• paccatthikÄ• naá¹ƒ a
pana hananaá¹ƒ pÄ• á¹-ihÄ• riyehi abhibhavanaá¹ƒ appaá¹-ibhÄ• natÄ• karaá¹‡aá¹ƒ ajjhup
kesivinayasuttaÃ±cettha nidassanaá¹ƒ. tathÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«ni __jÄ• natÄ•
__passatÄ• _. savÄ• sanÄ• namÄ• savÄ• naá¹ƒ khÄ«á¹‡attÄ• __arahatÄ• _. abhiÃ±Ã±eyy
aviparÄ«tÄ• vabodhato __sammÄ• sambuddhena_.

atha vÄ• tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡atÄ• ya __jÄ• natÄ• _. kÄ• yakammÄ• diva
\Ne III 338/ Ã±Ä• á¹‡Ä• nuparivattito nisammakÄ• ritÄ• ya __passatÄ• _. davÄ• dÄ«nampi a
pahÄ• nasampadÄ• ya __arahatÄ• _. chandÄ• dÄ«naá¹ƒ \Be III 362/ ahÄ• nihetubhÅ«tÄ• y
sabbaÃ±Ã±utÄ• ya __sammÄ• sambuddhenÄ• _ti evaá¹ƒ dasabalaaá¹-á¹-hÄ• rasaÄ• veá¹‡
kÄ• tabbÄ• .

__abhisaá¹…khata_nti attano paccayehi abhisammukhabhÄ• vena samecca sambhuyya ka
uppÄ• danena veditabbo, na uppannassa paá¹-isaá¹…kharaá¹‡enÄ• ti Ä• ha __ ``uppÄ• dit
paccayÄ• cetanÄ• padhÄ• nÄ• ti dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``abhisaá¹…khataá¹ƒ abhisaÃ±c
``cetayitaá¹ƒ kappayitaâ€™â€™ _nti atthamÄ• ha. __abhisaá¹…khataá¹ƒ abhisaÃ±cetayita_

pÄ• tubhÄ• vadassanamukhena viddhaá¹ƒsanabhÄ• vaá¹ƒ ulliá¹…geti. yaÃ±hi ahutvÄ• sar
paá¹-iveti. tenÄ• ha pÄ• á¸·iyaá¹ƒ __ ``yaá¹ƒ kho panÄ• â€™â€™ _tiÄ• di. __samathavipas
ettha samathadhamme á¹-hitattÄ• samÄ• hito vipassanaá¹ƒ paá¹-á¹-hapetvÄ• aniccÄ• nup
niccasaÃ±Ã±Ä• dayo pajahanto anukkamena taá¹ƒ anulomaÃ±Ä• á¹‡aá¹ƒ pÄ• petÄ• hutvÄ
samathavipassanÄ• saá¹…khÄ• tesu dhammesu raÃ±janaá¹-á¹-hena __rÄ• go_. nandanaá
sukhumÄ• apekkhÄ• vuttÄ• . yÄ• nikantÄ«ti vuccati.

__evaá¹ƒ sante_ti evaá¹ƒ yathÄ• rutavaseneva imassa suttapadassa atthe gahetabbe sati.
chandarÄ• go kattabbo_ti anÄ• gÄ• miphalaá¹ƒ anibbattetvÄ• tadatthÄ• ya samathavipassa
kevalaá¹ƒ tattha chandarÄ• go kattabbo bhavissati. kasmÄ• ? tesu samathavipassanÄ• saá
chandarÄ• gamattena anÄ• gÄ• minÄ• laddhabbassa aladdhaanÄ• gÄ• miphalenapi laddh
anÄ• gÄ• miphalampi laddhabbameva hoti. tenÄ• ha __ ``anÄ• gÄ• miphalaá¹ƒ paá¹-iladdh
sabhÄ• vato rasitabbattÄ• aviparÄ«to attho eva __attharaso_.

__aÃ±Ã±Ä• pi kÄ• ci sugatiyo_ti vinipÄ• tike sandhÄ• yÄ• ha. __aÃ±Ã±Ä• pi kÄ• ci duggati

appaá¹ƒ yÄ• citena bahuá¹ƒ dentena uá¸·Ä• rapurisena viya ekaá¹ƒ dhammaá¹ƒ pucchiten
ti kathitattÄ• ekÄ• dasapi dhammÄ• pucchÄ• vasena ekadhammo nÄ• ma jÄ• to paccekaá
__pucchÄ• vasenÄ• _ti ``atthi nu kho, bhante Ä• nanda, tena ... pe ... sammÄ• sambuddhen
sammadakkhÄ• toâ€™â€™ ti evaá¹ƒ \Be III 363/ pavattapucchÄ• vasena. __amatuppattiatt
uppattihetutÄ• ya, sabbÄ• nipi kammaá¹-á¹-hÄ• nÄ• ni ekarasÄ• pi amatÄ• dhigamassa paá
attho. evamettha aggaphalabhÅ«mi anÄ• gÄ• miphalabhÅ«mÄ«ti dveva bhÅ«miyo sarÅ«pa
pana heá¹-á¹-himÄ• pi dve bhÅ«miyo atthato Ä• gatÄ• evÄ• ti daá¹-á¹-habbÄ• ti. paÃ±ca sa
__paÃ±casataá¹ƒ_. sesamettha uttÄ• nameva.

aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. gopÄ• lasuttavaá¹‡á¹‡anÄ•

<17> sattame __tisso kathÄ• _ti tisso aá¹-á¹-hakathÄ• , tividhÄ• suttassa atthavaá¹‡á¹‡an
padaá¹ƒ nÄ• á¸·aá¹ƒ mÅ«laá¹ƒ etissÄ• ti evaá¹ƒsaÃ±Ã±itÄ• __ekanÄ• á¸·ikÄ• _. ekekaá¹ƒ
atthaniggamanamaggo etissÄ• ti __ekanÄ• á¸·ikÄ• _. tenÄ• ha __ ``ekekassa padassa atth
cattÄ• ro aá¹ƒsÄ• bhÄ• gÄ• atthasallakkhaá¹‡Å«pÄ• yÄ• etissÄ• ti __caturassÄ• _. tenÄ•
kathanaâ€™â€™ _nti. niyamato nisinnassa Ä• raddhassa vatto saá¹ƒvatto etissÄ• atthÄ«ti
yathÄ• raddhassa atthassa visuá¹ƒ visuá¹ƒ pariyosÄ• pikÄ• ti attho. tenÄ• ha __ ``paá¹‡á¸•
dassetvÄ• â€™â€™ _tiÄ• di. ekekassapi padassa piá¹‡á¸• atthadassanavasena bahÅ«naá
atthaá¹ƒ akathetvÄ• ekamekassa padassa atthavaá¹‡á¹‡anÄ• ayaá¹ƒ sabbattha labbhati.
kaá¹‡hapakkhe upamopameyyadvayaá¹ƒ, tathÄ• sukkapakkheti idaá¹ƒ catukkaá¹ƒ yojetvÄ•

suttesu labbhati. __pariyosÄ• nagamana_nti keci tÄ• va Ä• hu ``kaá¹‡hapakkhe upamaá¹ƒ
yÄ• vadeva upameyyasampaá¹-ipÄ• danatthÄ• ti upameyyatthaá¹ƒ Ä• haritvÄ• saá¹ƒkilesa
vodÄ• napakkhavibhÄ• vanatthÄ• yÄ• ti sukkapakkhampi upamopameyyavibhÄ• gena Ä• h
pariyosÄ• panaá¹ƒ. kaá¹‡hapakkhe upameyyaá¹ƒ dassetvÄ• pariyosÄ• nagamanÄ• dÄ«su
pana ``kaá¹‡hapakkhe, sukkapakkhe ca taá¹ƒtaá¹ƒupamÅ«pameyyatthÄ• naá¹ƒ visuá¹ƒ vis
kathanaá¹ƒ pariyosÄ• nagamanaâ€™â€™ nti vadanti. __aya_nti nisinnavattikÄ• . __idhÄ• _
gopÄ• lakasutte. __sabbÄ• cariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡Ä• _ti sabbehipi pubbÄ• cariyehi Ä• ca
tathÄ• ceva pÄ• á¸·i pavattÄ• ti.

aá¹…gÄ«yanti \Be III 364/ avayavabhÄ• vena Ã±Ä• yantÄ«ti __aá¹…gÄ• ni, _ koá¹-á¹-hÄ• s
sÄ• vajjasabhÄ• vÄ• ni, tasmÄ• Ä• ha __ ``aá¹…gehÄ«ti aguá¹‡akoá¹-á¹-hÄ• sehÄ«â€™â€
gosamÅ«haá¹ƒ. __pariharitu_nti rakkhituá¹ƒ. taá¹ƒ pana pariharaá¹‡aá¹ƒ pariggahetvÄ• vic
``pariggahetvÄ• vicarituâ€™â€™ _nti. __vaá¸• á¸• hi_nti gunnaá¹ƒ bahubhÄ• vaá¹ƒ bahugo
parivuddhiá¹ƒ. ``ettakamidaâ€™â€™ nti rÅ«pÄ«yatÄ«ti \Ne III 340/ __rÅ«paá¹ƒ, _ parimÄ• a
sarÄ«rarÅ«pampÄ«ti Ä• ha __ ``gaá¹‡anato vÄ• vaá¹‡á¹‡ato vÄ• â€™â€™ _ti. __na pariye
vinaá¹-á¹-habhÄ• vasseva ajÄ• nanato. __nÄ«lÄ• _ti ettha __iti_-saddo Ä• diattho. tena seta
saá¹…gaá¹‡hÄ• ti.

__dhanusattisÅ«lÄ• dÄ«_ti ettha issÄ• sÄ• cariyÄ• naá¹ƒ gÄ• vÄ«su kataá¹ƒ __dhanulakkh
kumÄ• rabhattigaá¹‡Ä• naá¹ƒ gÄ• vÄ«su kataá¹ƒ __sattilakkhaá¹‡aá¹ƒ_. issarabhattigaá¹‡Ä
__sÅ«lalakkhaá¹‡a_nti yojanÄ• . __Ä• di_-saddena rÄ• mavÄ• sudevagaá¹‡Ä• dÄ«naá¹ƒ g
pharasucakkÄ• dilakkhaá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti.

__nÄ«lamakkhikÄ• _ti piá¹…galamakkhikÄ• , khuddakamakkhikÄ• eva vÄ• . saá¹-ati rujati
saá¹ƒvaá¸• á¸• hÄ• sÄ• á¹-ikÄ• __Ä• sÄ• á¹-ikÄ• _. tenÄ• ha __ ``vaá¸• á¸• hantÄ«â€™â€
apanetÄ• .

__vÄ• kenÄ• _ti vÄ• kapaá¹-á¹-ena. __cÄ«rakenÄ• _ti pilotikena. __antovasse_ti vassakÄ•
__niggÄ• ha_nti susumÄ• rÄ• diggÄ• harahitaá¹ƒ. __pÄ«ta_nti pÄ• nÄ«yassa pÄ«tabhÄ• va
__sÄ• saá¹…ko sappaá¹-ibhayo_.

paÃ±ca ahÄ• ni ekassÄ• ti paÃ±cÄ• hiko, so eva vÄ• roti, __paÃ±cÄ• hikavÄ• ro_. evaá¹ƒ
veditabbo. __ciá¹‡á¹‡aá¹-á¹-hÄ• na_nti caritaá¹-á¹-hÄ• naá¹ƒ gocaraggahitaá¹-á¹-hÄ• naá¹ƒ

__pitiá¹-á¹-hÄ• na_nti pitarÄ• kÄ• tabbaá¹-á¹-hÄ• naá¹ƒ, pitarÄ• kÄ• tabbakiccanti attho. _
gahetvÄ• gacchantÄ«_ti gunnaá¹ƒ rucianurÅ«paá¹ƒ gocarabhÅ«miá¹ƒ vÄ• nadipÄ• raá¹ƒ v
__gobhatta_nti kappÄ• saá¹-á¹-hikÄ• dimissaá¹ƒ gobhuÃ±jitabbaá¹ƒ bhattaá¹ƒ. bhattaggaha
saá¹…gahitÄ• .

__dvÄ«hÄ• kÄ• rehÄ«_ti vuttaá¹ƒ Ä• kÄ• radvayaá¹ƒ dassetuá¹ƒ __ ``gaá¹‡anato vÄ• sam
vuttaá¹ƒ. __evaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatÄ• _ti ``upacayo santatÄ«â€™â€™ ti jÄ• tiá¹ƒ dvidh
hadayavatthuá¹ƒ aggahetvÄ• dasÄ• yatanÄ• ni paÃ±cadasa \Be III 365/ sukhumarÅ«pÄ• n
__rÅ«pakaá¹‡á¸• apÄ• á¸·iyaá¹ƒ_ (Dhs 666) Ä• gatÄ• . __paÃ±cavÄ«sati rÅ«pakoá¹-á¹-hÄ•
aÃ±Ã±amaÃ±Ã±asaá¹…karÄ• bhÄ• vato rÅ«pabhÄ• gÄ• . __rÅ«pakoá¹-á¹-hÄ• sÄ• _ti vÄ•
kalÄ• pabhÄ• veneva pavattanato rÅ«pakalÄ• pÄ• . __koá¹-á¹-hÄ• sÄ• _ti ca aá¹ƒsÄ• avay
vÄ• sarÄ«raá¹ƒ, tassa aá¹ƒsÄ• kesÄ• dayo koá¹-á¹-hÄ• sÄ• ti aÃ±Ã±epi avayavÄ• koá¹-á
__koá¹-á¹-hÄ• sÄ• . _

__seyyathÄ• pÄ«_tiÄ• di \Ne III 341/ upamÄ• saá¹ƒsandanaá¹ƒ. tattha __rÅ«paá¹ƒ parigga
rÅ«paá¹ƒ salakkhaá¹‡ato Ã±Ä• á¹‡ena pariggaá¹‡hitvÄ• . __arÅ«paá¹ƒ vavatthapetvÄ• _ti t
Ä• rammaá¹‡aÃ±ca katvÄ• pavattamÄ• ne vedanÄ• dike cattÄ• ro khandhe arÅ«panti vava
pariggahetvÄ• _ti puna tattha yaá¹ƒ rÅ«ppanalakkhaá¹‡aá¹ƒ, taá¹ƒ rÅ«paá¹ƒ. tadaÃ±Ã±aá¹
ubhayavinimuttaá¹ƒ kiÃ±ci natthi attÄ• vÄ• attaniyaá¹ƒ vÄ• ti evaá¹ƒ rÅ«pÄ• rÅ«paá¹ƒ pari
tadubhayaÃ±ca avijjÄ• dinÄ• paccayena sapaccayanti __paccayaá¹ƒ sallakkhetvÄ• , _ anic
Ä• ropetvÄ• yo kalÄ• pasammasanÄ• dikkamena kammaá¹-á¹-hÄ• naá¹ƒ matthakaá¹ƒ pÄ•
vaá¸• á¸• hatÄ«ti yojanÄ• .

__ettakaá¹ƒ rÅ«paá¹ƒ ekasamuá¹-á¹-hÄ• na_nti cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ•
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyanti aá¹-á¹-h
kammavasena; kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±attÄ«ti idaá¹ƒ dvayaá¹ƒ cittavasenÄ• ti ettak
ekasamuá¹-á¹-hÄ• naá¹ƒ. saddÄ• yatanamekaá¹ƒ utucittavasena __dvisamuá¹-á¹-hÄ• naá¹
kammaÃ±Ã±atÄ• ti ettakaá¹ƒ rÅ«paá¹ƒ utucittÄ• hÄ• ravasena __tisamuá¹-á¹-hÄ• naá¹ƒ_. r
gandhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, Ä• kÄ• sadhÄ• tu, Ä• po
Ä• hÄ• roti ettakaá¹ƒ rÅ«paá¹ƒ utucittÄ• hÄ• rakammavasena __catusamuá¹-á¹-hÄ• naá¹ƒ_
rÅ«passa aniccatÄ• ti ettakaá¹ƒ rÅ«paá¹ƒ __na kutoci samuá¹-á¹-hÄ• tÄ«ti na jÄ• nÄ• ti. sa
ajÄ• nanto_tiÄ• dÄ«su vattabbaá¹ƒ ``gaá¹‡anato rÅ«paá¹ƒ ajÄ• nantoâ€™â€™ tiÄ• dÄ«su

__kammalakkhaá¹‡o_ti attanÄ• kataá¹ƒ duccaritakammaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti kam
vuttaÃ±hetaá¹ƒ --- ``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni. katamÄ• ni
hoti, dubbhÄ• sitabhÄ• sÄ«, dukkaá¹-akammakÄ• rÄ« \Be III 366/. imÄ• ni kho ... pe ... lakk
III 246; AN a III 3). attanÄ• kataá¹ƒ sucaritakammaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti kammalak
vuttampi cetaá¹ƒ ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni. ka
sucintitacintÄ« hoti, subhÄ• sitabhÄ• sÄ«, sukatakammakÄ• rÄ«. imÄ• ni kho ... pe ...
paá¹‡á¸• italakkhaá¹‡Ä• nÄ«â€™â€™ ti (MN III 253; AN a III 3). tenÄ• ha __ ``kusalÄ• kusa
paá¹‡á¸• itabÄ• lalakkhaá¹‡aâ€™â€™ _nti.

__bÄ• le vajjetvÄ• paá¹‡á¸• ite na sevatÄ«_ti yaá¹ƒ bÄ• lapuggale vajjetvÄ• paá¹‡á¸• itas
kÄ• tabbaá¹ƒ, taá¹ƒ na karoti. tathÄ• bhÅ«tassa ca ayamÄ• dÄ«navoti dassetuá¹ƒ puna __
_tiÄ• di vuttaá¹ƒ. tattha yaá¹ƒ bhagavatÄ• ``idaá¹ƒ vo kappatÄ«â€™â€™ ti anuÃ±Ã±Ä• taá
\Ne III 342/ __kappiyaá¹ƒ_. yaá¹ƒ ``idaá¹ƒ vo na kappatÄ«â€™â€™ ti paá¹-ikkhittaá¹ƒ, tada
__akappiyaá¹ƒ_. yaá¹ƒ kosallasambhÅ«taá¹ƒ, taá¹ƒ __kusalaá¹ƒ, _ tappaá¹-ipakkhaá¹ƒ __a
__sÄ• vajjaá¹ƒ, _ kusalaá¹ƒ __anavajjaá¹ƒ_. Ä• pattito Ä• dito dve Ä• pattikkhandhÄ• __ga
__lahukaá¹ƒ_. dhammato mahÄ• sÄ• vajjaá¹ƒ __garukaá¹ƒ, _ appasÄ• vajjaá¹ƒ __lahukaá
__satekicchaá¹ƒ, _ appaá¹-ikÄ• raá¹ƒ __atekicchaá¹ƒ_. dhammatÄ• nugataá¹ƒ __kÄ• raá¹‡
__akÄ• raá¹‡aá¹ƒ. taá¹ƒ ajÄ• nanto_ti kappiyÄ• kappiyaá¹ƒ, garuka-lahukaá¹ƒ, satekicchÄ•
suvisuddhaá¹ƒ katvÄ• sÄ«laá¹ƒ rakkhituá¹ƒ na sakkoti. kusalÄ• kusalaá¹ƒ, sÄ• vajjÄ• nava
kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ ajÄ• nanto khandhÄ• dÄ«su akusalatÄ• ya rÅ«pÄ• rÅ«paparigg
tassa kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hanÄ• . tenÄ• ha __ ``kammaá¹-á¹-hÄ• n
sakkotÄ«â€™â€™ _ti.

govaá¹‡asadise attabhÄ• ve uppajjitvÄ• tattha dukkhuppattihetuto micchÄ• vitakkÄ• Ä• sÄ
__Ä• sÄ• á¹-ikÄ• _ti Ä• ha __ ``akusalavitakkaá¹ƒ Ä• sÄ• á¹-ikaá¹ƒ ahÄ• retvÄ• â€™â€™ _

``gaá¹‡á¸• oti kho, bhikkhave, paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ adhivacanaâ
8.56; c 9.15) vacanato chahi vaá¹‡amukhehi vissandamÄ• nayÅ«so gaá¹‡á¸• o viya pilotikÄ
vissandamÄ• nakilesÄ• suci attabhÄ• vavaá¹‡o satisaá¹ƒvarena pidahitabbo, ayaá¹ƒ pana e
``yathÄ• so gopÄ• lako vaá¹‡aá¹ƒ na paá¹-icchÄ• deti, evaá¹ƒ saá¹ƒvaraá¹ƒ na sampÄ• de

yathÄ• \Be III 367/ dhÅ«mo indhanaá¹ƒ nissÄ• ya uppajjamÄ• no saá¹‡ho sukhumo, taá¹ƒ
byÄ• pento sattÄ• naá¹ƒ á¸• aá¹ƒsamakasÄ• diparissayaá¹ƒ vinodeti, aggijÄ• lÄ• samuá¹-á
evaá¹ƒ dhammadesanÄ• Ã±Ä• á¹‡assa indhanabhÅ«taá¹ƒ rÅ«pÄ• rÅ«padhammajÄ• taá¹ƒ
sukhumÄ• taá¹ƒ taá¹ƒ khandhantaraá¹ƒ Ä• yatanantaraÃ±ca anupavissa byÄ• peti, sattÄ•
micchÄ• vitakkÄ• diparissayaá¹ƒ vinodeti, Ã±Ä• á¹‡aggijÄ• lÄ• samuá¹-á¹-hÄ• panassa pub
viyÄ• ti __dhÅ«mo_ti Ä• ha __ ``gopÄ• lako dhÅ«maá¹ƒ viya dhammadesanÄ• dhÅ«maá¹ƒ
santikaá¹ƒ upagantvÄ• nisinnassa kÄ• tabbÄ• tadanucchavikÄ• dhammakathÄ• __upani
dÄ• nÄ• dipuÃ±Ã±assa anumodanakathÄ• __anumodanÄ• . tato_ti dhammakathÄ• dÄ«na
guá¹‡avÄ• ti na jÄ• nantÄ«â€™â€™ _ti kasmÄ• vuttaá¹ƒ? nanu attano jÄ• nÄ• panatthaá¹
kÄ• tabbamevÄ• ti? saccaá¹ƒ na kÄ• tabbameva, suddhÄ• sayena pana dhamme kathite ta
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. tenÄ• ha bhagavÄ• ---

``nÄ• bhÄ• samÄ• naá¹ƒ \Ne III 343/ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaá¹ƒ.

bhÄ• saye jotaye dhammaá¹ƒ, paggaá¹‡he isinaá¹ƒ dhajaâ€™â€™ nti ||

taranti otaranti etthÄ• ti __titthaá¹ƒ, _ naditaá¸·Ä• kÄ• dÄ«naá¹ƒ nahÄ• napÄ• nÄ• diatthaá
otaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. yathÄ• pana taá¹ƒ udakena otiá¹‡á¹‡asattÄ• naá¹ƒ sarÄ«ramala
parissamaá¹ƒ vinodeti, visuddhiá¹ƒ uppÄ• deti, evaá¹ƒ bahussutÄ• attano samÄ«paá¹ƒ otiá
dhammodakena cittamalaá¹ƒ pavÄ• henti, parissamaá¹ƒ vinodenti, visuddhiá¹ƒ uppÄ• denti
viyÄ• ti __titthaá¹ƒ_. tenÄ• ha __ ``titthabhÅ«te bahussutabhikkhÅ«â€™â€™ _ti. __byaÃ±ja
ropetabba_nti, bhante, idaá¹ƒ byaÃ±janaá¹ƒ ayaá¹ƒ saddo kathaá¹ƒ imasmiá¹ƒ atthe ropeta
imassa atthassa vÄ• cako jÄ• to. ``nirÅ«petabbaâ€™â€™ nti vÄ• pÄ• á¹-ho, nirÅ«petabbaa
kathamettha nirÅ«á¸·hÄ• ti adhippÄ• yo. __imassa bhÄ• sitassa ko attho_ti saddatthaá¹ƒ pu
á¹-hÄ• ne_ti imasmiá¹ƒ pÄ• á¸·ippadese. __pÄ• á¸·i kiá¹ƒ vadatÄ«_ti bhÄ• vatthaá¹ƒ puccha
dÄ«petÄ«_ti bhÄ• vatthaá¹ƒ vÄ• ? saá¹…ketatthaá¹ƒ vÄ• . __na paripucchatÄ«_ti vimaticch
pucchaá¹ƒ na karoti. __na paripaÃ±hatÄ«_ti pari pari attano Ã±Ä• tuá¹ƒ icchaá¹ƒ na Ä• cikk
tenÄ• ha __ ``na jÄ• nÄ• petÄ«â€™â€™ _ti. __te_ti bahussutabhikkhÅ«. vivaraá¹‡aá¹ƒ nÄ•
III 368/ kathananti Ä• ha __ ``bhÄ• jetvÄ• na desentÄ«â€™â€™ _ti. __anuttÄ• nÄ«kata_nti
apÄ• kaá¹-Ä«kataá¹ƒ guyhaá¹ƒ paá¹-icchannaá¹ƒ. __na uttÄ• niá¹ƒ karontÄ«_ti sinerupÄ• d
uddharanto viya pathavÄ«sandhÄ• rodakaá¹ƒ vivaritvÄ• dassento viya ca uttÄ• naá¹ƒ na ka

evaá¹ƒ yassa dhammassa vasena bahussutÄ• ``titthaâ€™â€™ nti vuttÄ• pariyÄ• yato. idÄ
nippariyÄ• yato ``titthaâ€™â€™ nti dassetuá¹ƒ __ ``yathÄ• vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
otaranti etena nibbÄ• naá¹ƒ nÄ• ma taá¸·Ä• kanti ``titthaâ€™â€™ nti vuccati. tenÄ• ha bhag

``evaá¹ƒ kilesamaladhovaá¹ƒ, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·eâ€™â€™ ti || (Bv II 14) ---

dhammasseva nibbÄ• nassotaraá¹‡atitthabhÅ«tassa otaraá¹‡Ä• kÄ• raá¹ƒ ajÄ• nanto __ ``d
jÄ• nÄ• tÄ«â€™â€™ _ti vutto.

__pÄ«tÄ• pÄ«ta_nti \Ne III 344/ gogaá¹‡e pÄ«taá¹ƒ apÄ«taÃ±ca gorÅ«paá¹ƒ na jÄ• nÄ• ti,
__ ``na labhatÄ«â€™â€™ _ti vutto. __ ``Ä• nisaá¹ƒsaá¹ƒ na vindatÄ«â€™â€™ _ti vatvÄ• ta
dassento __ ``dhammassavanaggaá¹ƒ gantvÄ• â€™â€™ _tiÄ• dimÄ• ha.

__ayaá¹ƒ lokuttaro_ti padaá¹ƒ sandhÄ• yÄ• ha __ ``ariyaâ€™â€™ _nti. paccÄ• sattiÃ±Ä• y
vippaá¹-isedho vÄ• . ariyasaddo vÄ• niddosapariyÄ• yo daá¹-á¹-habbo. __aá¹-á¹-haá¹…gika
ekajjhaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ upÄ• dÄ• ya gahetabbaá¹ƒ, aá¹-á¹-haá¹…gatÄ• bÄ• hull
sattaá¹…gassapi ariyamaggassa saá¹…gaho siddho hoti.

__cattÄ• ro satipaá¹-á¹-hÄ• ne_tiÄ• dÄ«su avisesena satipaá¹-á¹-hÄ• nÄ• vuttÄ• . tattha
kÄ• yavedanÄ• cittadhammÄ• rammaá¹‡Ä• satipaá¹-á¹-hÄ• nÄ• lokiyÄ• , tattha sammohav

nibbÄ• nÄ• rammaá¹‡Ä• lokuttarÄ• ti evaá¹ƒ __ ``ime lokiyÄ• , ime lokuttarÄ• â€™â€™ ti y
nappajÄ• nÄ• ti_.

__anavasesaá¹ƒ duhatÄ«_ti paá¹-iggahaá¹‡e mattaá¹ƒ ajÄ• nanto kismiÃ±ci dÄ• yake sadd
paccayahÄ• niyÄ• anavasesaá¹ƒ duhati. vÄ• cÄ• ya abhihÄ• ro __vÄ• cÄ• bhihÄ• ro_. pac
__paccayÄ• bhihÄ• ro_.

__ ``ime_ \Be III 369/ __amhesu garucittÄ«kÄ• raá¹ƒ na karontÄ«â€™â€™ _ti iminÄ• nava
sammÄ• paá¹-ipattiyÄ• abhÄ• vaá¹ƒ dasseti Ä• cariyupajjhÄ• yesu pitupemassa anupaá¹-á
sikkhÄ• gÄ• ravatÄ• bhÄ• vadÄ«panena saá¹…gahassa abhÄ• janabhÄ• vaá¹ƒ, tena therÄ
hi sÄ«lÄ• diguá¹‡ehi sÄ• sane thirabhÄ• vappattÄ• ananuggahetabbe sabrahmacÄ• rÄ« an
vÄ• anuggahaá¹ƒ karonti. tenÄ• ha __ ``navake bhikkhÅ«â€™â€™ _tiÄ• di. __dhammakat
paveá¹‡iÄ• gataá¹ƒ pakiá¹‡á¹‡akadhammakathÄ• maggaá¹ƒ. saccasattappaá¹-isandhipacc
suÃ±Ã±atÄ• dÄ«panaá¹ƒ __guá¸·haganthaá¹ƒ. vuttavipallÄ• savasenÄ• _ti ``na rÅ«paÃ±Ã±
paá¹-isedhassa paá¹-ikkhepavasena aggahaá¹‡avasena. __yojetvÄ• _ti ``rÅ«paÃ±Ã±Å« hot
vaá¹‡á¹‡ato vÄ• rÅ«paá¹ƒ jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• , ``tassa gogaá¹‡opi na parihÄ•
paÃ±cagorasaparibhogatopi na paribÄ• hiro hotÄ«â€™â€™ tiÄ• dinÄ• ca atthaá¹ƒ yojetvÄ•
tasmiá¹ƒ pade yathÄ• rahaá¹ƒ attho veditabbo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

gopÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti \Ne III 345/ manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

ekÄ• dasakanipÄ• tavaá¹‡á¹‡anÄ• ya anuttÄ• natthadÄ«panÄ• samattÄ• .

niá¹-á¹-hitÄ• ca manorathapÅ«raá¹‡iyÄ• aá¹…guttaranikÄ• ya-aá¹-á¹-hakathÄ• ya

anuttÄ• natthapadavaá¹‡á¹‡anÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

__mahÄ• aá¹-á¹-hakathÄ• ya_ \Be III 370/ __sÄ• ra_nti aá¹…guttaramahÄ• aá¹-á¹-hakathÄ
__ekÅ«nasaá¹-á¹-himatto_ti thokaá¹ƒ Å«nabhÄ• vato mattasaddaggahaá¹‡aá¹ƒ. __mÅ«laá¹
vuttaaá¹…guttaramahÄ• aá¹-á¹-hakathÄ• ya sÄ• rameva anunigamavasena vadati. atha vÄ
__mÅ«laá¹-á¹-hakathÄ• sÄ• ra_nti porÄ• á¹‡aá¹-á¹-hakathÄ• su atthasÄ• raá¹ƒ. tenedaá¹ƒ
aá¹…guttaramahÄ• aá¹-á¹-hakathÄ• ya atthasÄ• raá¹ƒ Ä• dÄ• ya imaá¹ƒ manorathapÅ«raá
sesamahÄ• nikÄ• yÄ• nampi mÅ«laá¹-á¹-hakathÄ• su idha viniyogakkhamaá¹ƒ atthasÄ• raá
__mahÄ• vihÄ• rÄ• dhivÄ• sÄ«na_nti ca idaá¹ƒ purimapacchimapadehi saddhiá¹ƒ sambanc

``mahÄ• vihÄ• rÄ• dhivÄ• sÄ«naá¹ƒ samayaá¹ƒ pakÄ• sayantÄ«, mahÄ• vihÄ• rÄ• dhivÄ• s
Ä• dÄ• yÄ• â€™â€™ ti. __tenÄ• _ti puÃ±Ã±ena. __hotu sabbo sukhÄ« loko_ti kÄ• mÄ• vac
yathÄ• rahaá¹ƒ bodhittayÄ• dhigamavasena sampattena nibbÄ• nasukhena sukhÄ« sukhito
accantaá¹ƒ sukhÄ• dhigamÄ• ya attano puÃ±Ã±aá¹ƒ pariá¹‡Ä• meti.

ettÄ• vatÄ• samattÄ• va, sabbaso vaá¹‡á¹‡anÄ• ayaá¹ƒ.

vÄ«satiyÄ• sahassehi, ganthehi parimÄ• á¹‡ato ||

porÄ• á¹‡Ä• naá¹ƒ kathÄ• magga-sÄ• ramettha yato á¹-hitaá¹ƒ.

tasmÄ• __sÄ• ratthamaÃ±jÅ«sÄ• , _ iti nÄ• mena vissutÄ• ||

ajjhesito narindena, sohaá¹ƒ __parakkamabÄ• hunÄ• _.

saddhammaá¹-á¹-hitikÄ• mena, sÄ• sanujjotakÄ• rinÄ• ||

teneva kÄ• rite ramme, pÄ• sÄ• dasatamaá¹‡á¸• ite.

nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡e, bhÄ• vanÄ• bhiratÄ• laye ||

sÄ«talÅ«dakasampanne \Ne III 346/, vasaá¹ƒ __jetavane_ imaá¹ƒ.

atthabyaÃ±janasampannaá¹ƒ, akÄ• siá¹ƒ sÄ• dhusammataá¹ƒ ||

yaá¹ƒ siddhaá¹ƒ iminÄ• puÃ±Ã±aá¹ƒ, yaá¹ƒ caÃ±Ã±aá¹ƒ pasutaá¹ƒ mayÄ• .

etena puÃ±Ã±akammena, dutiye attasambhave ||

tÄ• vatiá¹ƒse pamodento, sÄ«lÄ• cÄ• raguá¹‡e rato.

alaggo paÃ±cakÄ• mesu, patvÄ• na paá¹-hamaá¹ƒ phalaá¹ƒ ||

antime \Be III 371/ attabhÄ• vamhi, metteyyaá¹ƒ munipuá¹…gavaá¹ƒ.

lokaggapuggalaá¹ƒ nÄ• thaá¹ƒ, sabbasattahite rataá¹ƒ ||

disvÄ• na tassa dhÄ«rassa, sutvÄ• saddhammadesanaá¹ƒ.

adhigantvÄ• phalaá¹ƒ aggaá¹ƒ, sobheyyaá¹ƒ jinasÄ• sanaá¹ƒ ||

sadÄ• rakkhantu rÄ• jÄ• no, dhammeneva imaá¹ƒ pajaá¹ƒ.

niratÄ• puÃ±Ã±akammesu, jotentu jinasÄ• sanaá¹ƒ ||

ime ca pÄ• á¹‡ino sabbe, sabbadÄ• nirupaddavÄ• .

niccaá¹ƒ kalyÄ• á¹‡asaá¹…kappÄ• , pappontu amataá¹ƒ padanti ||

aá¹…guttaraá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

aá¹-á¹-hakanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. mettÄ• vaggo

1. mettÄ• suttaá¹ƒ

<1> evaá¹ƒ \Se IV 151/ \Ne III 1/ \Ee IV 150/ \Be III 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bha
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

{AN c 1I 15} ``mettÄ• ya, bhikkhave, cetovimuttiyÄ• Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«ka
vatthukatÄ• ya \Ne III 2/ anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya aá¹-á¹-hÄ• nisa
katame aá¹-á¹-ha? sukhaá¹ƒ supati, sukhaá¹ƒ paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ pass
piyo hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• rakkhanti, nÄ• ssa aggi vÄ• visaá¹ƒ vÄ• sa
uttariá¹ƒ appaá¹-ivijjhanto brahmalokÅ«pago hoti. mettÄ• ya, bhikkhave, cetovimuttiyÄ• Ä•
bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• ra
aá¹-á¹-hÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti.

``yo \Se IV 152/ \Be III 2/ ca mettaá¹ƒ bhÄ• vayati, appamÄ• á¹‡aá¹ƒ paá¹-issato {patissato

tanÅ« saá¹ƒyojanÄ• honti, passato upadhikkhayaá¹ƒ ||

``ekampi \Ee IV 151/ ce pÄ• á¹‡amaduá¹-á¹-hacitto,

mettÄ• yati kusalÄ« tena hoti.

sabbe ca pÄ• á¹‡e manasÄ• nukampÄ«,

pahÅ«tamariyo pakaroti puÃ±Ã±aá¹ƒ ||

``ye sattasaá¹‡á¸• aá¹ƒ pathaviá¹ƒ vijetvÄ• ,

rÄ• jisayo yajamÄ• nÄ• anupariyagÄ• .

assamedhaá¹ƒ purisamedhaá¹ƒ,

sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·aá¹ƒ ||

``mettassa cittassa subhÄ• vitassa,

kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

candappabhÄ• tÄ• ragaá¹‡Ä• va sabbe,

yathÄ• na agghanti kalampi soá¸·asiá¹ƒ {ayaá¹ƒ pÄ• do bahÅ«su na dissati} ||

``yo na hanti na ghÄ• teti, na jinÄ• ti na jÄ• paye.

mettaá¹ƒso sabbabhÅ«tÄ• naá¹ƒ, veraá¹ƒ tassa na kenacÄ«â€™â€™ ti || paá¹-hamaá¹ƒ.

2. paÃ±Ã±Ä• suttaá¹ƒ

<2> ``aá¹-á¹-hime \Ne III 3/, bhikkhave, hetÅ« aá¹-á¹-ha paccayÄ• Ä• dibrahmacariyikÄ• ya
appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ
saá¹ƒvattanti. katame aá¹-á¹-ha? idha, bhikkhave, bhikkhu satthÄ• raá¹ƒ upanissÄ• ya vihar
garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmacÄ• riá¹ƒ, yatthassa tibbaá¹ƒ hirottappaá¹ƒ paccupaá¹-á¹-hi
gÄ• ravo ca. ayaá¹ƒ \Se IV 153/, bhikkhave, paá¹-hamo hetu paá¹-hamo paccayo Ä• dibrahm
appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ
saá¹ƒvattati.

``so \Ee IV 152/ taá¹ƒ satthÄ• raá¹ƒ upanissÄ• ya viharanto aÃ±Ã±ataraá¹ƒ vÄ• garuá¹-á¹-
sabrahmacÄ• riá¹ƒ, yatthassa tibbaá¹ƒ hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti pemaá¹ƒ gÄ
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá
ti? tassa te Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ« karonti
kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. ayaá¹ƒ, bhikkhave, dut
Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ•
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``so taá¹ƒ dhammaá¹ƒ sutvÄ• dvayena vÅ«pakÄ• sena sampÄ• deti --- kÄ• yavÅ«pakÄ• s
ayaá¹ƒ, bhikkhave, tatiyo hetu tatiyo paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá

paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ

``sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡
bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. ayaá¹ƒ, bhikkhave, catuttho hetu
Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``bahussuto hoti sutadharo sutasannicayo. ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ
pariyosÄ• nakalyÄ• á¹‡Ä• \Ne III 4/ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ \Se III 154/ {satthÄ• saby
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dh
dhÄ• tÄ• {dhatÄ• (Ce Se Ke Ee) } vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ
bhikkhave, paÃ±camo hetu paÃ±camo paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya app
paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvatta

``Ä• raddhavÄ«riyo \Ee IV 153/ viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kus
upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu. ay
hetu chaá¹-á¹-ho paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-i
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``saá¹…ghagato \Be III 4/ kho pana anÄ• nÄ• kathiko hoti atiracchÄ• nakathiko. sÄ• maá¹ƒ
paraá¹ƒ vÄ• ajjhesati ariyaá¹ƒ vÄ• tuá¹‡hÄ«bhÄ• vaá¹ƒ nÄ• timaÃ±Ã±ati. ayaá¹ƒ, bhikkhav
paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``paÃ±casu kho pana upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassÄ« viharati --- `iti rÅ«p
samudayo, iti rÅ«passa atthaá¹…gamo; iti vedanÄ• , iti vedanÄ• ya samudayo, iti vedanÄ• y
saÃ±Ã±Ä• ... pe ... iti saá¹…khÄ• rÄ• ... pe ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa sa
viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. ayaá¹ƒ, bhikkhave, aá¹-á¹-hamo hetu aá¹-á¹-hamo
Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``tamenaá¹ƒ \Se IV 155/ sabrahmacÄ• rÄ« evaá¹ƒ sambhÄ• venti --- `ayaá¹ƒ kho Ä• yasmÄ
viharati aÃ±Ã±ataraá¹ƒ vÄ• garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmacÄ• riá¹ƒ, yatthassa tibbaá¹ƒ h
paccupaá¹-á¹-hitaá¹ƒ hoti pemaÃ±ca gÄ• ravo ca. addhÄ• ayamÄ• yasmÄ• jÄ• naá¹ƒ jÄ• n
ayampi dhammo piyattÄ• ya garuttÄ• ya {piyatÄ• ya garutÄ• ya (Se) } bhÄ• vanÄ• ya sÄ• m
saá¹ƒvattati.

`` `taá¹ƒ \Ne III 5/ kho panÄ• yamÄ• yasmÄ• satthÄ• raá¹ƒ upanissÄ• ya viharanto aÃ±Ã±a

garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmacÄ• riá¹ƒ, yatthassa tibbaá¹ƒ hirottappaá¹ƒ paccupaá¹-á¹-hi
IV 154/ gÄ• ravo ca, te kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati ---
kathaá¹ƒ; imassa ko atthoti? tassa te Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«k
karonti, anekavihitesu ca kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinoden
jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â€™ ti! ayampi dhammo piyattÄ• ya garuttÄ• ya bhÄ
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

`` `taá¹ƒ kho panÄ• yamÄ• yasmÄ• dhammaá¹ƒ sutvÄ• dvayena vÅ«pakÄ• sena sampÄ•
cittavÅ«pakÄ• sena ca. addhÄ• ayamÄ• yasmÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â
garuttÄ• ya bhÄ• vanÄ• ya sÄ• maÃ±Ã±Ä• ya ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

`` `sÄ«lavÄ• \Be III 5/ kho panÄ• yamÄ• yasmÄ• pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihara
aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. addhÄ• a
passaá¹ƒ passatÄ«â€™ ti! ayampi dhammo piyattÄ• ya garuttÄ• ya bhÄ• vanÄ• ya sÄ• ma
saá¹ƒvattati.

`` `bahussuto kho panÄ• yamÄ• yasmÄ• \Se IV 156/ sutadharo sutasannicayo. ye te dham
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• va
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . addhÄ• ayamÄ• yasmÄ• jÄ• naá
ti! ayampi dhammo piyattÄ• ya garuttÄ• ya bhÄ• vanÄ• ya sÄ• maÃ±Ã±Ä• ya ekÄ«bhÄ• vÄ

`` `Ä• raddhavÄ«riyo kho panÄ• yamÄ• yasmÄ• viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ p
dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusales
jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â€™ ti! ayampi dhammo piyattÄ• ya garuttÄ• ya bhÄ
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

`` `saá¹…ghagato \Ee IV 155/ kho panÄ• yamÄ• yasmÄ• anÄ• nÄ• kathiko hoti atiracchÄ•
dhammaá¹ƒ \Ne III 6/ bhÄ• sati paraá¹ƒ vÄ• ajjhesati ariyaá¹ƒ vÄ• tuá¹‡hÄ«bhÄ• vaá¹ƒ nÄ
ayamÄ• yasmÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â€™ ti! ayampi dhammo piyattÄ• y
sÄ• maÃ±Ã±Ä• ya ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

`` `paÃ±casu kho panÄ• yamÄ• yasmÄ• upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassÄ«
rÅ«passa samudayo, iti rÅ«passa atthaá¹…gamo; iti vedanÄ• ... pe ... iti saÃ±Ã±Ä• ... pe ..
... pe ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹.
ayamÄ• yasmÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â€™ ti! ayampi dhammo piyattÄ• y
sÄ• maÃ±Ã±Ä• ya ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``ime kho, bhikkhave, aá¹-á¹-ha hetÅ« aá¹-á¹-ha paccayÄ• \Se IV 157/ Ä• dibrahmacariyikÄ
appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ
saá¹ƒvattantÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. paá¹-hamaappiyasuttaá¹ƒ

<3> ``aá¹-á¹-hahi \Be III 6/, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ
amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca. katamehi aá¹-á¹-hahi? idha, bhikkhave, bhikkhu
piyagarahÄ« ca, lÄ• bhakÄ• mo ca, sakkÄ• rakÄ• mo ca, ahiriko ca, anottappÄ« ca, pÄ• pic
ca. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«
amanÄ• po ca agaru ca abhÄ• vanÄ«yo ca.

``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo c
bhÄ• vanÄ«yo ca. katamehi aá¹-á¹-hahi? idha \Ee IV 156/, bhikkhave, bhikkhu na appiyapas
piyagarahÄ« ca, na lÄ• bhakÄ• mo ca, na sakkÄ• rakÄ• mo ca, hirÄ«mÄ• ca hoti, ottappÄ«
sammÄ• diá¹-á¹-hi ca. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato \Ne III 7
sabrahmacÄ• rÄ«naá¹ƒ piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. ta

4. dutiyaappiyasuttaá¹ƒ

<4> ``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ a
agaru ca abhÄ• vanÄ«yo ca. katamehi aá¹-á¹-hahi? idha, bhikkhave, bhikkhu lÄ• bhakÄ• m
ca, anavaÃ±Ã±attikÄ• mo ca, akÄ• laÃ±Ã±Å« ca, amattaÃ±Ã±Å« ca, asuci ca, bahubhÄ• á¹
ca sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato bh
appiyo ca hoti amanÄ• po ca\Se IV 158/ agaru ca abhÄ• vanÄ«yo ca.

``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gato bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo c
bhÄ• vanÄ«yo ca. katamehi aá¹-á¹-hahi? idha, bhikkhave, bhikkhu na lÄ• bhakÄ• mo ca hot
anavaÃ±Ã±attikÄ• mo ca, kÄ• laÃ±Ã±Å« ca, mattaÃ±Ã±Å« ca, suci ca, na bahubhÄ• á¹‡Ä«
sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato bhikk
ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamalokadhammasuttaá¹ƒ

<5> ``aá¹-á¹-hime \Be III 7/, bhikkhave, lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca aá¹-
anuparivattati. katame aá¹-á¹-ha? lÄ• bho \Ee IV 157/ ca, alÄ• bho ca, yaso ca, ayaso ca, ni
ca, sukhaÃ±ca, dukkhaÃ±ca. ime kho, bhikkhave, aá¹-á¹-ha lokadhammÄ• lokaá¹ƒ anupari
aá¹-á¹-ha lokadhamme anuparivattatÄ«â€™â€™ ti.

``lÄ• bho alÄ• bho ca yasÄ• yaso ca,

nindÄ• pasaá¹ƒsÄ• ca sukhaá¹ƒ dukhaÃ±ca.

ete \Ne III 8/ aniccÄ• manujesu dhammÄ• ,

asassatÄ• vipariá¹‡Ä• madhammÄ• ||

``ete ca Ã±atvÄ• satimÄ• sumedho,

avekkhati vipariá¹‡Ä• madhamme.

iá¹-á¹-hassa dhammÄ• na mathenti cittaá¹ƒ,

aniá¹-á¹-hato no paá¹-ighÄ• tameti ||

``tassÄ• nurodhÄ• \Se IV 159/ atha vÄ• virodhÄ• ,

vidhÅ«pitÄ• atthaá¹…gatÄ• na santi.

padaÃ±ca Ã±atvÄ• virajaá¹ƒ asokaá¹ƒ,

sammappajÄ• nÄ• ti bhavassa pÄ• ragÅ«â€™â€™ ti || paÃ±camaá¹ƒ.

6. dutiyalokadhammasuttaá¹ƒ

<6> ``aá¹-á¹-hime, bhikkhave, lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca aá¹-á¹-ha loka
anuparivattati. katame aá¹-á¹-ha? lÄ• bho ca, alÄ• bho ca, yaso ca, ayaso ca, nindÄ• ca, pa
sukhaÃ±ca, dukkhaÃ±ca. ime kho, bhikkhave, aá¹-á¹-ha lokadhammÄ• lokaá¹ƒ anuparivatta
aá¹-á¹-ha lokadhamme anuparivattati.

``assutavato, bhikkhave, puthujjanassa uppajjati lÄ• bhopi alÄ• bhopi yasopi ayasopi nindÄ
sukhampi dukkhampi. sutavatopi, bhikkhave, ariyasÄ• vakassa uppajjati lÄ• bhopi alÄ• bhop
nindÄ• pi pasaá¹ƒsÄ• pi sukhampi dukkhampi. tatra, bhikkhave, ko viseso \Ee IV 158/ ko \B
{adhippÄ• yo (Ce), adhippÄ• yaso (Se Ke) adhi + pa + yasu + á¹‡a = adhippayÄ• so} kiá¹ƒ
sutavato ariyasÄ• vakassa assutavatÄ• puthujjanenÄ• â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ
bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bhante, bhagavantaá¹ƒyev

bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti.

``tena \Ne III 9/ hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``as
puthujjanassa uppajjati lÄ• bho. so na iti paá¹-isaÃ±cikkhati --- `uppanno kho me ayaá¹ƒ lÄ•
anicco dukkho vipariá¹‡Ä• madhammoâ€™ ti \Se IV 160/ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• t
... uppajjati yaso ... uppajjati ayaso ... uppajjati nindÄ• ... uppajjati pasaá¹ƒsÄ• ... uppajjati s
... uppajjati dukkhaá¹ƒ. so na iti paá¹-isaÃ±cikkhati --- `uppannaá¹ƒ kho me idaá¹ƒ dukkhaá¹
aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tiâ€™

``tassa lÄ• bhopi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, alÄ• bhopi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, ayasopi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, nindÄ• pi citt
tiá¹-á¹-hati, pasaá¹ƒsÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, sukhampi cittaá¹ƒ pariyÄ• dÄ•
dukkhampi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati. so uppannaá¹ƒ lÄ• bhaá¹ƒ anurujjhati, alÄ• b
uppannaá¹ƒ yasaá¹ƒ anurujjhati, ayase paá¹-ivirujjhati; uppannaá¹ƒ pasaá¹ƒsaá¹ƒ anurujjha
paá¹-ivirujjhati; uppannaá¹ƒ sukhaá¹ƒ anurujjhati, dukkhe paá¹-ivirujjhati. so evaá¹ƒ
anurodhavirodhasamÄ• panno na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paride
upÄ• yÄ• sehi. `na parimuccati dukkhasmÄ• â€™ ti vadÄ• miâ€™â€™.

``sutavato ca kho, bhikkhave, ariyasÄ• vakassa uppajjati lÄ• bho. so iti paá¹-isaÃ±cikkhati -
ayaá¹ƒ lÄ• bho; so ca kho anicco dukkho vipariá¹‡Ä• madhammoâ€™ ti yathÄ• bhÅ«taá¹ƒ
... pe ... uppajjati yaso ... uppajjati \Ee IV 159/ ayaso ... uppajjati nindÄ• ... uppajjati pasaá¹ƒ
uppajjati sukhaá¹ƒ ... uppajjati dukkhaá¹ƒ. so iti paá¹-isaÃ±cikkhati --- `uppannaá¹ƒ kho me i
161/ dukkhaá¹ƒ; taÃ±ca kho aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaâ€™ nti yathÄ• b

``tassa \Be III 9/ lÄ• bhopi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, alÄ• bhopi cittaá¹ƒ na pari
tiá¹-á¹-hati, yasopi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, ayasopi cittaá¹ƒ na pariyÄ• dÄ• ya
nindÄ• pi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, pasaá¹ƒsÄ• pi cittaá¹ƒ na pariyÄ• dÄ• ya ti
cittaá¹ƒ \Ne III 10/ na pariyÄ• dÄ• ya tiá¹-á¹-hati, dukkhampi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-
uppannaá¹ƒ lÄ• bhaá¹ƒ nÄ• nurujjhati, alÄ• bhe nappaá¹-ivirujjhati; uppannaá¹ƒ yasaá¹ƒ nÄ
nappaá¹-ivirujjhati; uppannaá¹ƒ pasaá¹ƒsaá¹ƒ nÄ• nurujjhati, nindÄ• ya nappaá¹-ivirujjhati; u
nÄ• nurujjhati, dukkhe nappaá¹-ivirujjhati. so evaá¹ƒ anurodhavirodhavippahÄ«no parimucca
maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi. `parimuccati dukkhas
kho, bhikkhave, viseso ayaá¹ƒ adhippayÄ• so idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sutavato ariyasÄ
puthujjanenÄ• â€™â€™ ti.

``lÄ• bho alÄ• bho ca yasÄ• yaso ca,

nindÄ• pasaá¹ƒsÄ• ca sukhaá¹ƒ dukhaÃ±ca.

ete aniccÄ• manujesu dhammÄ• ,

asassatÄ• vipariá¹‡Ä• madhammÄ• ||

``ete ca Ã±atvÄ• satimÄ• sumedho,

avekkhati vipariá¹‡Ä• madhamme.

iá¹-á¹-hassa \Se IV 162/ dhammÄ• na mathenti cittaá¹ƒ,

aniá¹-á¹-hato no paá¹-ighÄ• tameti ||

``tassÄ• nurodhÄ• \Ee IV 160/ atha vÄ• virodhÄ• ,

vidhÅ«pitÄ• atthaá¹…gatÄ• na santi.

padaÃ±ca Ã±atvÄ• virajaá¹ƒ asokaá¹ƒ,

sammappajÄ• nÄ• ti bhavassa pÄ• ragÅ«â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. devadattavipattisuttaá¹ƒ

<7> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate acirapakkante
bhagavÄ• devadattaá¹ƒ Ä• rabbha bhikkhÅ« Ä• mantesi --- ``sÄ• dhu, bhikkhave, bhikkhu l
attavipattiá¹ƒ paccavekkhitÄ• hoti. sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ paravipa
\Ne III 11/ hoti. sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ attasampattiá¹ƒ paccavekkh
III 10/, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ parasampattiá¹ƒ paccavekkhitÄ• hoti. aá¹-á¹-
asaddhammehi abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-h

{Vin II 348} ``katamehi aá¹-á¹-hahi? lÄ• bhena hi, bhikkhave, abhibhÅ«to pariyÄ• dinnacitto
nerayiko kappaá¹-á¹-ho atekiccho. alÄ• bhena, bhikkhave ... pe ... yasena, bhikkhave ... aya
sakkÄ• rena, bhikkhave ... asakkÄ• rena, bhikkhave ... pÄ• picchatÄ• ya, bhikkhave ... pÄ• l
abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho. ime
aá¹-á¹-hahi asaddhammehi abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko \Se IV 163
atekiccho.

``sÄ• dhu, bhikkhave, bhikkhu uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya vihareyya, u
pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• raá¹ƒ \Ee IV 161
asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya

``kiÃ±ca {kathaÃ±ca (Katthaci) }, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca uppannaá¹ƒ lÄ
abhibhuyya vihareyya, uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹
uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... u
pÄ• pamittataá¹ƒ abhibhuyya abhibhuyya vihareyya?

``yaá¹ƒ hissa, bhikkhave, uppannaá¹ƒ lÄ• bhaá¹ƒ anabhibhuyya {anabhibhÅ«yya anabhibh
viharato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuy
(Katthaci) } viharato evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. yaá¹ƒ hissa, bh
alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• ra
asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ anabhibhuy
Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya viharato evaá
vighÄ• tapariá¸·Ä• hÄ• na honti. idaá¹ƒ kho, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca upp
abhibhuyya abhibhuyya vihareyya, uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ..
\Ne III 12/ ... uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• pic
uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya abhibhuyya vihareyya.

``tasmÄ• tiha \Be III 11/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `uppannaá¹ƒ lÄ• bhaá¹ƒ abhi
viharissÄ• ma, uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasa
sakkÄ• raá¹ƒ ... uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ p
abhibhuyya abhibhuyya viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

8. uttaravipattisuttaá¹ƒ

<8> ekaá¹ƒ \Se IV 164/ \Ee IV 162/ samayaá¹ƒ Ä• yasmÄ• uttaro mahisavatthusmiá¹ƒ viha
pabbate vaá¹-ajÄ• likÄ• yaá¹ƒ {dhavajÄ• likÄ• yaá¹ƒ (Ce), vaá¹-á¹-ajÄ• likÄ• yaá¹ƒ (Se) }. ta
bhikkhÅ« Ä• mantesi --- ``sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ attavipattiá¹ƒ paccave
sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ paravipattiá¹ƒ paccavekkhitÄ• hoti. sÄ• dhÄ• vu
kÄ• laá¹ƒ attasampattiá¹ƒ paccavekkhitÄ• hoti. sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ
paccavekkhitÄ• hotÄ«â€™â€™ ti.

tena kho pana samayena vessavaá¹‡o mahÄ• rÄ• jÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡aá¹ƒ d
karaá¹‡Ä«yena. assosi kho vessavaá¹‡o mahÄ• rÄ• jÄ• Ä• yasmato uttarassa mahisavatth
vaá¹-ajÄ• likÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ desentassa --- ``sÄ• dhÄ• vuso, b
attavipattiá¹ƒ paccavekkhitÄ• hoti. sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ paravipattiá¹

sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ attasampattiá¹ƒ paccavekkhitÄ• hoti. sÄ• dhÄ• kÄ• laá¹ƒ parasampattiá¹ƒ paccavekkhitÄ• hotÄ«â€™â€™ ti.

atha kho vessavaá¹‡á¹‡o mahÄ• rÄ• jÄ• --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±ji Ke Ee) } vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya {sammiÃ± evamevaá¹ƒ mahisavatthusmiá¹ƒ saá¹…kheyyake pabbate vaá¹-ajÄ• likÄ• yaá¹ƒ antarahito pÄ• turahosi. atha kho vessavaá¹‡á¹‡o mahÄ• rÄ• jÄ• yena sakko devÄ• namindo tenupas sakkaá¹ƒ \Se IV 165/ devÄ• namindaá¹ƒ etadavoca --- ``yagghe mÄ• risa, jÄ• neyyÄ• si! es mahisavatthusmiá¹ƒ saá¹…kheyyake \Ee IV 163/ pabbate vaá¹-ajÄ• likÄ• yaá¹ƒ bhikkhÅ«na dhammaá¹ƒ deseti --- `sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ attavipattiá¹ƒ paccavekkh sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• laá¹ƒ paravipattiá¹ƒ ... pe ... attasampattiá¹ƒ ... parasa paccavekkhitÄ• hotÄ«â€™â€™ â€™ ti.

atha kho sakko devÄ• namindo seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evamevaá¹ƒ devesu tÄ• vatiá¹ƒsesu antarahito saá¹…kheyyake pabbate vaá¹-ajÄ• likÄ• yaá¹ƒ Ä• yasmato uttarassa sammukhe pÄ• turah devÄ• namindo yenÄ• yasmÄ• uttaro tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmanta ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sakko devÄ• namindo Ä• yasmantaá¹ƒ

``saccaá¹ƒ kira, bhante, Ä• yasmÄ• uttaro bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ desesi --- `s kÄ• lena kÄ• laá¹ƒ attavipattiá¹ƒ paccavekkhitÄ• hoti, sÄ• dhÄ• vuso, bhikkhu kÄ• lena kÄ• pe ... attasampattiá¹ƒ ... parasampattiá¹ƒ paccavekkhitÄ• hotÄ«â€™â€™ â€™ ti? ``evaá¹ƒ, ti. ``kiá¹ƒ panidaá¹ƒ {kiá¹ƒ pana (Se) }, bhante, Ä• yasmato uttarassa sakaá¹ƒ paá¹-ibhÄ• na {sakapaá¹-ibhÄ• naá¹ƒ upÄ• dÄ• ya (Katthaci) }, udÄ• hu tassa bhagavato vacanaá¹ƒ araha sammÄ• sambuddhassÄ• â€™â€™ ti? ``tena hi, devÄ• naminda, upamaá¹ƒ te karissÄ• mi. purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• naâ€™â€™ nti.

``seyyathÄ• pi, devÄ• naminda, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re mahÄ• dhaÃ±Ã dhaÃ±Ã±aá¹ƒ Ä• hareyya --- kÄ• jehipi piá¹-akehipi ucchaá¹…gehipi \Ee IV 164/ aÃ±jalÄ«hi kho, devÄ• naminda, taá¹ƒ mahÄ• janakÄ• yaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ puccheyya --- Ä• harathÄ• â€™ ti, kathaá¹ƒ byÄ• karamÄ• no nu kho, devÄ• naminda, so mahÄ• janakÄ• byÄ• kareyyÄ• â€™â€™ ti? `` `amumhÄ• mahÄ• dhaÃ±Ã±arÄ• simhÄ• Ä• harÄ• mÄ• â€™ sammÄ• byÄ• karamÄ• no byÄ• kareyyÄ• â€™â€™ ti. ``evamevaá¹ƒ kho, devÄ• naminda, sabbaá¹ƒ taá¹ƒ tassa bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhassa. tato upÄ• dÄ bhaá¹‡Ä• mÄ• â€™â€™ ti.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ bhante! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ Ä• yasmatÄ• ut \Ne III 14/ subhÄ• sitaá¹ƒ sabbaá¹ƒ taá¹ƒ tassa bhagavato vacanaá¹ƒ arahato sammÄ• sam

tato upÄ• dÄ• yupÄ• dÄ• ya mayaá¹ƒ caÃ±Ã±e ca bhaá¹‡Ä• mÄ• â€™ ti. ekamidaá¹ƒ, bhar
rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate acirapakkante devadatte. tatra kho bhagavÄ• dev
bhikkhÅ« Ä• mantesi ---

``sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ attavipattiá¹ƒ paccavekkhitÄ• hoti. sÄ• d
kÄ• lena kÄ• laá¹ƒ paravipattiá¹ƒ ... pe ... attasampattiá¹ƒ ... parasampattiá¹ƒ paccavekkhitÄ
aá¹-á¹-hahi, bhikkhave, asaddhammehi abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko
atekiccho. katamehi aá¹-á¹-hahi? lÄ• bhena hi, bhikkhave, abhibhÅ«to pariyÄ• dinnacitto de
nerayiko kappaá¹-á¹-ho atekiccho; alÄ• bhena, bhikkhave ... pe ... yasena, bhikkhave \Se IV
bhikkhave ... sakkÄ• rena, bhikkhave ... asakkÄ• rena, bhikkhave ... pÄ• picchatÄ• ya, bhikk
pÄ• pamittatÄ• ya \Ee IV 165/, bhikkhave, abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• y
kappaá¹-á¹-ho atekiccho. imehi kho, bhikkhave, aá¹-á¹-hahi asaddhammehi abhibhÅ«to pari
Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho.

``sÄ• dhu, bhikkhave, bhikkhu uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya vihareyya; u
pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppanna
uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya abhibhuyya vihar

``kiÃ±ca, bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya ab
uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppanna
uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ
vihareyya?

``yaá¹ƒ hissa, bhikkhave, uppannaá¹ƒ lÄ• bhaá¹ƒ anabhibhuyya viharato uppajjeyyuá¹ƒ Ä•
vighÄ• tapariá¸·Ä• hÄ• , uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya viharato evaá¹ƒsa te Ä• savÄ•
honti. yaá¹ƒ hissa, bhikkhave, uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... upp
uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... u
pÄ• pamittataá¹ƒ anabhibhuyya viharato \Ne III 15/ uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸
pÄ• pamittataá¹ƒ abhibhuyya viharato evaá¹ƒsa \Be III 14/ te Ä• savÄ• vighÄ• tapariá¸·Ä• h
bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya
alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• ra
asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ \Se IV 168/ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ
vihareyya.

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- uppannaá¹ƒ \Ee IV 166/ lÄ• bhaá¹ƒ abh
viharissÄ• ma, uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasa
sakkÄ• raá¹ƒ ... uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ p
abhibhuyya abhibhuyya viharissÄ• mÄ• ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti.

``ettÄ• vatÄ• , bhante uttara, manussesu catasso parisÄ• --- bhikkhÅ«, bhikkhuniyo, upÄ• nÄ• yaá¹ƒ dhammapariyÄ• yo kismiÃ±ci upaá¹-á¹-hito {patiá¹-á¹-hito (Ce Se) }. uggaá¹‡hatu uttaro imaá¹ƒ dhammapariyÄ• yaá¹ƒ. pariyÄ• puá¹‡Ä• tu, bhante, Ä• yasmÄ• uttaro imaá¹ƒ dhÄ• retu, bhante, Ä• yasmÄ• uttaro imaá¹ƒ dhammapariyÄ• yaá¹ƒ. atthasaá¹ƒhito ayaá¹ƒ, Ä• dibrahmacariyakoâ€™â€™ ti {Ä• dibrahmacariyiko (Ce Katthaci) }. aá¹-á¹-hamaá¹ƒ.

9. nandasuttaá¹ƒ

<9> `` `kulaputtoâ€™ ti, bhikkhave, nandaá¹ƒ sammÄ• vadamÄ• no vadeyya. `balavÄ• â€™ sammÄ• vadamÄ• no vadeyya. `pÄ• sÄ• dikoâ€™ ti, bhikkhave, nandaá¹ƒ sammÄ• vadam bhikkhave, nandaá¹ƒ sammÄ• vadamÄ• no vadeyya. kimaÃ±Ã±atra, bhikkhave, nando indr mattaÃ±Ã±Å«, jÄ• gariyaá¹ƒ anuyutto, satisampajaÃ±Ã±ena samannÄ• gato, yehi {yena (Ka paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ! tatridaá¹ƒ, bhikkhave, nandass guttadvÄ• ratÄ• ya hoti. sace \Ee IV 167/, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loket cetasÄ• samannÄ• haritvÄ• \Se IV 169/ nando puratthimaá¹ƒ disaá¹ƒ Ä• loketi --- `evaá¹ƒ Ä• lokayato nÄ• bhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssavissantÄ hoti.

``sace \Ne III 16/ \Be III 15/, bhikkhave, nandassa pacchimÄ• disÄ• Ä• loketabbÄ• hoti ... disÄ• Ä• loketabbÄ• hoti ... dakkhiá¹‡Ä• disÄ• Ä• loketabbÄ• hoti ... uddhaá¹ƒ ulloketabb oloketabbÄ• hoti ... anudisÄ• anuviloketabbÄ• hoti, sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• anuviloketi --- `evaá¹ƒ me anudisaá¹ƒ anuvilokayato nÄ• bhijjhÄ• domanassÄ• pÄ• pakÄ• anvÄ• ssavissantÄ«â€™ ti. itiha tattha sampajÄ• no hoti. idaá¹ƒ kho, bhikkhave, nandassa i guttadvÄ• ratÄ• ya hoti.

``tatridaá¹ƒ, bhikkhave, nandassa bhojane mattaÃ±Ã±utÄ• ya hoti. idha, bhikkhave, nando Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- `neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sa kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya iti pur paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati cÄ• â€™ ti. idaá¹ƒ kho, bhikkhave, nandassa bhojane mattaÃ±Ã±utÄ• ya hoti.

``tatridaá¹ƒ, bhikkhave, nandassa jÄ• gariyÄ• nuyogasmiá¹ƒ hoti. idha \Ee IV 168/, bhikkha caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti; rattiyÄ• paá¹-h caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti \Se IV 170/; ratt yÄ• maá¹ƒ dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappeti pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• ; rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÄ Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. idaá¹ƒ kho, bhikkhave, nandassa jÄ• gariy

``tatridaá¹ƒ, bhikkhave, nandassa satisampajaÃ±Ã±asmiá¹ƒ hoti. idha, bhikkhave, nandass
uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti; viditÄ• saÃ±Ã±Ä• ...
vitakkÄ• ... pe ... abbhatthaá¹ƒ gacchanti. idaá¹ƒ kho, bhikkhave, nandassa satisampajaÃ±

``kimaÃ±Ã±atra, bhikkhave, nando indriyesu guttadvÄ• ro, bhojane mattaÃ±Ã±Å«, jÄ• gariy
17/, satisampajaÃ±Ã±ena samannÄ• gato, yehi nando sakkoti paripuá¹‡á¹‡aá¹ƒ parisuddha
carituâ€™â€™ nti! navamaá¹ƒ.

10. kÄ• raá¹‡á¸• avasuttaá¹ƒ

<10> ekaá¹ƒ \Be III 16/ samayaá¹ƒ bhagavÄ• campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkhar
pana samayena bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• pattiy
aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ• meti, kopaÃ±ca dosaÃ±ca

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``niddhamathetaá¹ƒ \Ee IV 169/, bhikkhave, pu
niddhamathetaá¹ƒ, bhikkhave, puggalaá¹ƒ. apaneyyeso {apaneyyo so (Ce), apaneyyo (Se)
kiá¹ƒ vo tena paraputtena visodhitena {kiá¹ƒ voparaputto viheá¹-hiyati (Ce), kiá¹ƒ paraputto
kiá¹ƒ vo paraputtÄ• viheá¹-heti (Ee), kiá¹ƒ so paraputto visodheti (Katthaci) }! idha \Se IV 17
ekaccassa puggalassa tÄ• disaá¹ƒyeva hoti abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilo
pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ, seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhad
yÄ• vassa bhikkhÅ« Ä• pattiá¹ƒ na passanti. yato ca khvassa bhikkhÅ« Ä• pattiá¹ƒ passanti
jÄ• nanti --- `samaá¹‡adÅ«sÄ«vÄ• yaá¹ƒ {samaá¹‡arÅ«pÄ« (Katthaci) } samaá¹‡apalÄ• po
{samaá¹‡akaraá¹‡á¸• avoti (Katthaci) }. tamenaá¹ƒ iti viditvÄ• bahiddhÄ• nÄ• senti. taá¹ƒ k
bhaddake bhikkhÅ« dÅ«sesÄ«â€™â€™ ti!

``seyyathÄ• pi, bhikkhave, sampanne yavakaraá¹‡e yavadÅ«sÄ« {yavarÅ«pÄ« (Katthaci) }
yavakÄ• raá¹‡á¸• avoti. tassa tÄ• disaá¹ƒyeva mÅ«laá¹ƒ hoti, seyyathÄ• pi aÃ±Ã±esaá¹ƒ bh
tÄ• disaá¹ƒyeva nÄ• á¸·aá¹ƒ hoti, seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhaddakÄ• naá¹ƒ yavÄ• naá¹
hoti, seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhaddakÄ• naá¹ƒ yavÄ• naá¹ƒ --- yÄ• vassa sÄ«saá¹ƒ na
sÄ«saá¹ƒ nibbattati, tamenaá¹ƒ evaá¹ƒ jÄ• nanti --- `yavadÅ«sÄ«vÄ• yaá¹ƒ yavapalÄ• po ya
\Ee IV 170/. tamenaá¹ƒ iti viditvÄ• samÅ«laá¹ƒ uppÄ• á¹-etvÄ• bahiddhÄ• yavakaraá¹‡ass
kissa hetu? mÄ• aÃ±Ã±e bhaddake yave dÅ«sesÄ«ti!

``evamevaá¹ƒ kho, bhikkhave, idhekaccassa puggalassa tÄ• disaá¹ƒyeva hoti abhikkantaá¹
Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡
aÃ±Ã±esaá¹ƒ \Ne III 18/ bhaddakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ --- yÄ• vassa \Be III 17/ bhikkhÅ«
yato ca khvassa bhikkhÅ« Ä• pattiá¹ƒ passanti, tamenaá¹ƒ evaá¹ƒ jÄ• nanti --- `samaá¹‡adÅ

samaá¹‡apalÄ• po samaá¹‡akÄ• raá¹‡á¸• avoâ€™ ti. tamenaá¹ƒ iti viditvÄ• bahiddhÄ• nÄ
172/ hetu? mÄ• aÃ±Ã±e bhaddake bhikkhÅ« dÅ«sesÄ«ti.

``seyyathÄ• pi, bhikkhave, mahato dhaÃ±Ã±arÄ• sissa phuá¹‡amÄ• nassa {vuyhamÄ• nas
(Se), punamÄ• nassa (?) } tattha yÄ• ni tÄ• ni dhaÃ±Ã±Ä• ni daá¸·hÄ• ni sÄ• ravantÄ• ni tÄ
hoti, yÄ• ni pana tÄ• ni dhaÃ±Ã±Ä• ni dubbalÄ• ni palÄ• pÄ• ni tÄ• ni vÄ• to ekamantaá¹ƒ a
tamenaá¹ƒ sÄ• mikÄ• sammajjaniá¹ƒ gahetvÄ• bhiyyosomattÄ• ya apasammajjanti. taá¹ƒ
bhaddake dhaÃ±Ã±e dÅ«sesÄ«ti! evamevaá¹ƒ kho, bhikkhave, idhekaccassa puggalassa tÄ
abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ, seyyathÄ• pi aÃ±Ã±esaá¹ƒ bhaddakÄ• naá¹ƒ
bhikkhÅ« Ä• pattiá¹ƒ na passanti. yato ca khvassa bhikkhÅ« Ä• pattiá¹ƒ passanti, tamenaá¹
IV 171/ --- `samaá¹‡adÅ«sÄ«vÄ• yaá¹ƒ samaá¹‡apalÄ• po samaá¹‡akÄ• raá¹‡á¸• avoâ€™
bahiddhÄ• nÄ• senti. taá¹ƒ kissa hetu? mÄ• aÃ±Ã±e bhaddake bhikkhÅ« dÅ«sesÄ«ti.

``seyyathÄ• pi, bhikkhave, puriso udapÄ• napanÄ• á¸·iyatthiko tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ {ku
Katthaci) } Ä• dÄ• ya vanaá¹ƒ paviseyya. so yaá¹ƒ yadeva rukkhaá¹ƒ kuá¹-hÄ• ripÄ• sena Ä
tÄ• ni rukkhÄ• ni daá¸·hÄ• ni sÄ• ravantÄ• ni tÄ• ni kuá¹-hÄ• ripÄ• sena Ä• koá¹-itÄ• ni kakk
yÄ• ni pana tÄ• ni rukkhÄ• ni antopÅ«tÄ«ni avassutÄ• ni kasambujÄ• tÄ• ni tÄ• ni kuá¹-hÄ•
daddaraá¹ƒ paá¹-inadanti. tamenaá¹ƒ mÅ«le chindati, mÅ«le chinditvÄ• agge chindati, agge
suvisodhitaá¹ƒ visodheti, anto suvisodhitaá¹ƒ visodhetvÄ• udapÄ• napanÄ• á¸·iá¹ƒ yojeti. e
bhikkhave \Se IV 173/, idhekaccassa puggalassa tÄ• disaá¹ƒyeva hoti abhikkantaá¹ƒ paá¹-il
vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ, seyyath
bhaddakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ --- yÄ• vassa bhikkhÅ« Ä• pattiá¹ƒ na passanti. yato ca kh
passanti, tamenaá¹ƒ evaá¹ƒ \Be III 18/ jÄ• nanti --- `samaá¹‡adÅ«sÄ«vÄ• yaá¹ƒ samaá¹‡ap
samaá¹‡akÄ• raá¹‡á¸• avoâ€™ ti. tamenaá¹ƒ iti viditvÄ• bahiddhÄ• nÄ• senti. taá¹ƒ kissa
bhikkhÅ« dÅ«sesÄ«â€™â€™ ti.

``saá¹ƒvÄ• sÄ• yaá¹ƒ \Ne III 19/ \Ee IV 172/ vijÄ• nÄ• tha, pÄ• piccho kodhano iti.

makkhÄ« thambhÄ« paá¸·Ä• sÄ« ca, issukÄ« maccharÄ« saá¹-ho ||

``santavÄ• co janavati, samaá¹‡o viya bhÄ• sati.

raho karoti karaá¹‡aá¹ƒ, pÄ• padiá¹-á¹-hi anÄ• daro ||

``saá¹ƒsappÄ« ca musÄ• vÄ• dÄ«, taá¹ƒ viditvÄ• yathÄ• tathaá¹ƒ.

sabbe samaggÄ• hutvÄ• na, abhinibbajjayÄ• tha {abhinibbijjayetha (Katthaci) } naá¹ƒ ||

``kÄ• raá¹‡á¸• avaá¹ƒ {karaá¹‡á¸• avaá¹ƒ (Katthaci) Sn 283 passitabbaá¹ƒ} niddhamatha, ka
{avakassatha (Katthaci) }.

tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nine ||

``niddhamitvÄ• na pÄ• picche, pÄ• paÄ• cÄ• ragocare.

suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ, kappayavho patissatÄ• .

tato samaggÄ• nipakÄ• , dukkhassantaá¹ƒ karissathÄ• â€™â€™ ti || dasamaá¹ƒ.

mettÄ• vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

mettaá¹ƒ \Se IV 174/ paÃ±Ã±Ä• ca dve piyÄ• , dve lokÄ• dve vipattiyo.

devadatto ca uttaro, nando kÄ• raá¹‡á¸• avena cÄ• ti ||

2. mahÄ• vaggo

1. veraÃ±jasuttaá¹ƒ

<11> {Vin III 1 Ä• dayo} evaá¹ƒ \Ne III 20/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• ver
naá¸·erupucimandamÅ«le. atha kho veraÃ±jo brÄ• hmaá¹‡o \Ee IV 173/ yena bhagavÄ• ter
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
Se Ke Ee) } vÄ«tisÄ• retvÄ• \Be III 19/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vera
bhagavantaá¹ƒ etadavoca ---

``sutaá¹ƒ metaá¹ƒ, bho gotama --- `na samaá¹‡o gotamo brÄ• hmaá¹‡e jiá¹‡á¹‡e vuá¸• á¸•
vayoanuppatte abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä• sanena vÄ• nimantetÄ«â€™ ti. tay
tatheva. na hi bhavaá¹ƒ gotamo brÄ• hmaá¹‡e jiá¹‡á¹‡e vuá¸• á¸• he mahallake addhagate
vÄ• paccuá¹-á¹-heti vÄ• Ä• sanena vÄ• nimanteti. tayidaá¹ƒ, bho gotama, na sampannam
taá¹ƒ, brÄ• hmaá¹‡a, passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ•
sadevamanussÄ• ya yamahaá¹ƒ abhivÄ• deyyaá¹ƒ vÄ• paccuá¹-á¹-heyyaá¹ƒ vÄ• Ä• sane
brÄ• hmaá¹‡a, tathÄ• gato abhivÄ• deyya \Se IV 175/ vÄ• paccuá¹-á¹-heyya vÄ• Ä• saner
tassa vipateyyÄ• â€™â€™ ti.

``arasarÅ«po bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo, yena
vadamÄ• no vadeyya --- `arasarÅ«po samaá¹‡o gotamoâ€™ ti. ye te, brÄ• hmaá¹‡a, rÅ«pa
rasarasÄ• phoá¹-á¹-habbarasÄ• , te tathÄ• gatassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• va
{anabhÄ• vakatÄ• (Ce Ee) } Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . ayaá¹ƒ kho, brÄ• hmaá¹‡a,
pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `arasarÅ«po samaá¹‡o gotamoâ€™ ti, no c
vadesÄ«â€™â€™ ti {vadesi (Ce Katthaci) }.

``nibbhogo \Ee IV 174/ bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ•
pariyÄ• yena \Ne III 21/ sammÄ• vadamÄ• no vadeyya --- `nibbhogo samaá¹‡o gotamoâ€™
rÅ«pabhogÄ• saddabhogÄ• gandhabhogÄ• rasabhogÄ• phoá¹-á¹-habbabhogÄ• , te tathÄ
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . ayaá¹ƒ kho, br
pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `nibbhogo samaá¹‡o gotamoâ€™ ti, no ca
vadesÄ«â€™â€™ ti.

``akiriyavÄ• do \Be III 20/ bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariy
pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `akiriyavÄ• do samaá¹‡o gotamoâ€™ ti. ah
vadÄ• mi kÄ• yaduccaritassa vacÄ«duccaritassa manoduccaritassa; anekavihitÄ• naá¹ƒ pÄ
dhammÄ• naá¹ƒ akiriyaá¹ƒ \Se IV 176/ vadÄ• mi. ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo, ye
vadamÄ• no vadeyya --- `akiriyavÄ• do samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sa

``ucchedavÄ• do bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo, y
sammÄ• vadamÄ• no vadeyya --- `ucchedavÄ• do samaá¹‡o gotamoâ€™ ti. ahaÃ±hi, brÄ•
rÄ• gassa dosassa mohassa; anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no va
gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

``jegucchÄ« bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo, yena m
vadamÄ• no vadeyya --- `jegucchÄ« samaá¹‡o gotamoâ€™ ti. ahaÃ±hi, brÄ• hmaá¹‡a, jigu
vacÄ«duccaritena manoduccaritena; jigucchÄ• mi anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ aku
IV 175/ samÄ• pattiyÄ• . ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena s
`jegucchÄ« samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™

``venayiko bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo, yena ma
vadamÄ• no vadeyya --- `venayiko samaá¹‡o gotamoâ€™ ti. ahaÃ±hi, brÄ• hmaá¹‡a, vinay
rÄ• gassa dosassa mohassa; anekavihitÄ• naá¹ƒ \Se IV 177/ pÄ• pakÄ• naá¹ƒ akusalÄ• na
dhammaá¹ƒ \Ne III 22/ desemi. ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo, yena maá¹ƒ pariyÄ•
vadeyya --- `venayiko samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ

``tapassÄ« bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo, yena m
vadamÄ• no vadeyya --- `tapassÄ« samaá¹‡o gotamoâ€™ ti. tapanÄ«yÄ• haá¹ƒ \Be III 21/,
akusale dhamme vadÄ• mi kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ. yassa
tapanÄ«yÄ• pÄ• pakÄ• akusalÄ• dhammÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthuk
anuppÄ• dadhammÄ• , tamahaá¹ƒ `tapassÄ«â€™ ti vadÄ• mi. tathÄ• gatassa kho, brÄ• hm
akusalÄ• dhammÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ
ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no va
gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

``apagabbho bhavaá¹ƒ gotamoâ€™â€™ ti! ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo, yena
vadamÄ• no vadeyya --- `apagabbho samaá¹‡o gotamoâ€™ ti. yassa kho, brÄ• hmaá¹‡a, Ä
punabbhavÄ• bhinibbatti pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒk
\Ee IV 176/, tamahaá¹ƒ `apagabbhoâ€™ ti vadÄ• mi. tathÄ• gatassa kho, brÄ• hmaá¹‡a \Se
gabbhaseyyÄ• punabbhavÄ• bhinibbatti pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ•
anuppÄ• dadhammÄ• . ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sa
`apagabbho samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesi.

``seyyathÄ• pi, brÄ• hmaá¹‡a, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• d
kukkuá¹-iyÄ• sammÄ• adhisayitÄ• ni sammÄ• pariseditÄ• ni sammÄ• paribhÄ• vitÄ• ni. y
kukkuá¹-acchÄ• pakÄ• naá¹ƒ paá¹-hamataraá¹ƒ pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸•
padÄ• letvÄ• sotthinÄ• abhinibbhijjeyya, kinti svÄ• ssa vacanÄ«yo --- `jeá¹-á¹-ho vÄ• kani
ti? ``jeá¹-á¹-ho tissa, bho gotama, vacanÄ«yo. so hi nesaá¹ƒ, bho gotama, jeá¹-á¹-ho hotÄ«â

``evamevaá¹ƒ kho ahaá¹ƒ, brÄ• hmaá¹‡a, avijjÄ• gatÄ• ya pajÄ• ya aá¹‡á¸• abhÅ«tÄ• ya p
avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• ekova loke anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisam
\Ne III 23/, jeá¹-á¹-ho seá¹-á¹-ho lokassa. Ä• raddhaá¹ƒ kho pana me, brÄ• hmaá¹‡a, vÄ«riy
asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, sam
ekaggaá¹ƒ.

``so \Be III 22/ kho ahaá¹ƒ, brÄ• hmaá¹‡a, vivicceva kÄ• mehi vivicca akusalehi dhammehi
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ \Ee IV 177/ jhÄ• naá¹ƒ upasampajja viharÄ• mi; pÄ«tiyÄ• ca virÄ•
viharÄ• mi sato ca sampajÄ• no sukhaÃ±ca kÄ• yena \Se IV 179/ paá¹-isaá¹ƒvedemi yaá¹ƒ
--- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. so ane
anussarÄ• mi, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ•
jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã
jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto. so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa

``ayaá¹ƒ kho me, brÄ• hmaá¹‡a, rattiyÄ• paá¹-hame yÄ• me paá¹-hamÄ• vijjÄ• adhigatÄ•
uppannÄ• ; tamo vihato Ä• loko uppanno, yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitatta
me, brÄ• hmaá¹‡a, paá¹-hamÄ• abhinibbhidÄ• ahosi kukkuá¹-acchÄ• pakasseva \Se IV 18

``so \Ne III 24/ \Ee IV 178/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e
mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upap
III 23/ suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• mi
kÄ• yaduccaritena samannÄ• gatÄ• , vacÄ«duccaritena samannÄ• gatÄ• , manoduccariten
upavÄ• dakÄ• , micchÄ• diá¹-á¹-hikÄ• , micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• ya
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ti. ime vÄ• pana bhonto sattÄ•
samannÄ• gatÄ• , vacÄ«sucaritena samannÄ• gatÄ• , manosucaritena samannÄ• gatÄ• , a
sammÄ• diá¹-á¹-hikÄ• , sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satt
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam

``ayaá¹ƒ kho me, brÄ• hmaá¹‡a, rattiyÄ• majjhime yÄ• me dutiyÄ• vijjÄ• adhigatÄ• ; avijj
uppannÄ• ; tamo vihato Ä• loko uppanno, yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitatta
me, brÄ• hmaá¹‡a, dutiyÄ• abhinibbhidÄ• ahosi kukkuá¹-acchÄ• pakasseva aá¹‡á¸• akosa

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e \Se IV 181/ vigatÅ«pa
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhasamudayoâ€™ ti yat
`ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodh
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhoâ€
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá

evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• savÄ• pi citt
avijjÄ• savÄ• pi cittaá¹ƒ vimuccittha. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi. `khÄ«á¹
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä•

``ayaá¹ƒ \Ne III 25/ kho me, brÄ• hmaá¹‡a, rattiyÄ• pacchime yÄ• me tatiyÄ• vijjÄ• adhiga
vijjÄ• uppannÄ• ; tamo vihato Ä• loko uppanno \Be III 24/, yathÄ• taá¹ƒ appamattassa Ä• t
viharato. ayaá¹ƒ kho me, brÄ• hmaá¹‡a, tatiyÄ• abhinibbhidÄ• ahosi kukkuá¹-acchÄ• paka
aá¹‡á¸• akosamhÄ• â€™â€™ ti.

evaá¹ƒ vutte veraÃ±jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``jeá¹-á¹-ho bhavaá¹ƒ go
bhavaá¹ƒ gotamo. abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, b
{nikujjitaá¹ƒ (Katthaci) } vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ
Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkh
gotamena \Se IV 182/ anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ got
dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajj
saraá¹‡aá¹ƒ gataâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. sÄ«hasuttaá¹ƒ

<12> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ•
samayena sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« santhÄ• gÄ• re {sandh
sannipatitÄ• anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, dhammassa vaá¹‡á¹
vaá¹‡á¹‡aá¹ƒ bhÄ• santi.

tena \Ee IV 180/ kho pana samayena sÄ«ho senÄ• pati nigaá¹‡á¹-hasÄ• vako tassaá¹ƒ par
atha kho sÄ«hassa senÄ• patissa etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho so bhagavÄ• arahaá
bhavissati, tathÄ• hime sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« santhÄ•
anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sa
bhÄ• santi. yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kameyyaá¹ƒ a
sammÄ• sambuddhaâ€™â€™ nti. atha kho sÄ«ho senÄ• pati yena nigaá¹‡á¹-ho nÄ• á¹-apu
nÄ• taputto (Katthaci Ce) } tenupasaá¹…kami; upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-
``icchÄ• mahaá¹ƒ, bhante, samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituâ€™â€™

``kiá¹ƒ \Ne III 26/ \Be III 25/ pana tvaá¹ƒ, sÄ«ha, kiriyavÄ• do samÄ• no akiriyavÄ• daá¹ƒ sa
dassanÄ• ya upasaá¹…kamissasi? samaá¹‡o hi, sÄ«ha, gotamo akiriyavÄ• do, akiriyÄ• ya
sÄ• vake vinetÄ«â€™â€™ ti. atha kho sÄ«hassa \Se IV 183/ senÄ• patissa yo ahosi gamiy
{gamikÄ• bhisaá¹…khÄ• ro (Katthaci Ce) Vin I 290} bhagavantaá¹ƒ dassanÄ• ya, so paá¹-ip

dutiyampi kho sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« santhÄ• gÄ• re sa
anekapariyÄ• yena buddhassa ... pe ... dhammassa ... pe ... saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bh
sÄ«hassa senÄ• patissa etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho so bhagavÄ• arahaá¹ƒ samm
tathÄ• hime sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« santhÄ• gÄ• re san
anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, dhammassa ... pe ... saá¹…ghassa
yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kameyyaá¹ƒ arahantaá¹ƒ
sammÄ• sambuddhaâ€™â€™ nti. atha kho sÄ«ho senÄ• pati yena nigaá¹‡á¹-ho nÄ• á¹-apu
upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, bha
dassanÄ• ya upasaá¹…kamituâ€™â€™ nti.

``kiá¹ƒ pana tvaá¹ƒ, sÄ«ha, kiriyavÄ• do samÄ• no akiriyavÄ• daá¹ƒ samaá¹‡aá¹ƒ gotamaá
upasaá¹…kamissasi? samaá¹‡o hi, sÄ«ha, gotamo akiriyavÄ• do akiriyÄ• ya dhammaá¹ƒ de
vinetÄ«â€™â€™ ti. dutiyampi kho sÄ«hassa senÄ• patissa yo ahosi gamiyÄ• bhisaá¹…khÄ
so paá¹-ippassambhi.

tatiyampi kho sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« santhÄ• gÄ• re sa
anekapariyÄ• yena buddhassa ... pe ... dhammassa ... pe ... saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bh
sÄ«hassa \Se IV 184/ senÄ• patissa etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho so bhagavÄ• arah
bhavissati, tathÄ• hime sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« santhÄ•
anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sa
bhÄ• santi. kiá¹ƒ hime karissanti nigaá¹‡á¹-hÄ• \Be III 26/ apalokitÄ• vÄ• anapalokitÄ• vÄ
anapaloketvÄ• va nigaá¹‡á¹-he {nigaá¹‡á¹-haá¹ƒ (Se Katthaci) Vin I 290 passitabbaá¹ƒ} taá
dassanÄ• ya upasaá¹…kameyyaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti.

atha \Ne III 27/ kho sÄ«ho senÄ• pati paÃ±camattehi rathasatehi divÄ• divassa vesÄ• liyÄ•
dassanÄ• ya. yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• p
sÄ«ho senÄ• pati yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ a
nisÄ«di. ekamantaá¹ƒ nisinno kho sÄ«ho senÄ• pati bhagavantaá¹ƒ etadavoca ---

``sutaá¹ƒ metaá¹ƒ, bhante --- `akiriyavÄ• do samaá¹‡o gotamo, akiriyÄ• ya dhammaá¹ƒ \Ee
sÄ• vake vinetÄ«â€™ ti. ye te, bhante, evamÄ• haá¹ƒsu --- `akiriyavÄ• do samaá¹‡o gotam
deseti, tena ca sÄ• vake vinetÄ«â€™ ti, kacci te, bhante, bhagavato vuttavÄ• dino na ca bh
abbhÄ• cikkhanti dhammassa cÄ• nudhammaá¹ƒ byÄ• karonti na ca koci sahadhammiko vÄ
(Katthaci Ce Se) AN a III 58; b V 5} gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati? anabbhakkhÄ•
bhante, bhagavantaâ€™â€™ nti.

``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `ak
akiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti \Se IV 185/.

``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `kir
kiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `uc
ucchedÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `jeg
jegucchitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``atthi \Be III 27/, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vade
gotamo, vinayÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``atthi \Ne III 28/, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vade
gotamo, tapassitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `ap
apagabbhatÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `as
assÄ• sÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, akiriyÄ• ya \Ee IV 183/ dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? ahaÃ±
vadÄ• mi kÄ• yaduccaritassa vacÄ«duccaritassa manoduccaritassa; anekavihitÄ• naá¹ƒ pÄ
dhammÄ• naá¹ƒ \Se IV 186/ akiriyaá¹ƒ vadÄ• mi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá
vadamÄ• no vadeyya --- `akiriyavÄ• do samaá¹‡o gotamo, akiriyÄ• ya dhammaá¹ƒ deseti, t
vinetÄ«â€™â€™ â€™ ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, kiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? ahaÃ±hi, sÄ«ha, ki
kÄ• yasucaritassa vacÄ«sucaritassa manosucaritassa; anekavihitÄ• naá¹ƒ kusalÄ• naá¹ƒ d
vadÄ• mi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no
samaá¹‡o gotamo, kiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, ucchedÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? ahaÃ±hi, sÄ«ha
rÄ• gassa dosassa \Be III 28/ mohassa; anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá

vadÄ• mi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no
`ucchedavÄ• do samaá¹‡o gotamo, ucchedÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vine

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, jegucchitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? ahaÃ±hi, sÄ«h
kÄ• yaduccaritena vacÄ«duccaritena \Se IV 187/ manoduccaritena; jigucchÄ• mi anekavihit
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• . ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá
vadamÄ• no vadeyya --- `jegucchÄ« samaá¹‡o gotamo, jegucchitÄ• ya dhammaá¹ƒ deseti,
vinetÄ«â€™â€™ â€™ ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
vinayÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? ahaÃ±hi, sÄ«ha, vinayÄ• y
dosassa mohassa; anekavihitÄ• naá¹ƒ \Ee IV 184/ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
desemi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no va
gotamo, vinayÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
tapassitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? tapanÄ«yÄ• haá¹ƒ, sÄ«
vadÄ• mi kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ. yassa kho, sÄ«ha, tapa
dhammÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá
`tapassÄ«â€™ ti vadÄ• mi. tathÄ• gatassa kho, sÄ«ha, tapanÄ«yÄ• pÄ• pakÄ• akusalÄ•
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `tapassÄ« samaá¹‡o \Se IV 18
dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

``katamo \Be III 29/ ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no
samaá¹‡o gotamo, apagabbhatÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? y
Ä• yatiá¹ƒ gabbhaseyyÄ• punabbhavÄ• bhinibbatti pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• va
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , tamahaá¹ƒ `apagabbhoâ€™ ti vadÄ• mi. tathÄ• gatassa k
gabbhaseyyÄ• punabbhavÄ• bhinibbatti pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ•
anuppÄ• dadhammÄ• . ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ•
samaá¹‡o gotamo, apagabbhatÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, assÄ• sÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti? ahaÃ±hi, sÄ«ha
paramena assÄ• sena, assÄ• sÄ• ya dhammaá¹ƒ desemi, tena ca sÄ• vake vinemi. ayaá¹ƒ
maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `assÄ• sako samaá¹‡o gotamo, ass
ca sÄ• vake vinetÄ«â€™â€™ â€™ ti.

evaá¹ƒ vutte sÄ«ho senÄ• pati bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante, abhik
pe ... upÄ• sakaá¹ƒ maá¹ƒ, bhante, bhagavÄ• dhÄ• retu ajjatagge \Se IV 189/ pÄ• á¹‡upeta
gataâ€™â€™ nti.

``anuviccakÄ• raá¹ƒ kho, sÄ«ha, karohi. anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ Ã±Ä• tamanus
ti. ``iminÄ• pÄ• haá¹ƒ, bhante, bhagavato bhiyyosomattÄ• ya attamano abhiraddho, yaá¹ƒ m
--- `anuviccakÄ• raá¹ƒ kho, sÄ«ha, karohi. anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ Ã±Ä• taman
ti. maÃ±hi, bhante, aÃ±Ã±atitthiyÄ• sÄ• vakaá¹ƒ labhitvÄ• kevalakappaá¹ƒ vesÄ• liá¹ƒ paá
--- `sÄ«ho amhÄ• kaá¹ƒ senÄ• pati sÄ• vakattaá¹ƒ upagatoâ€™ ti. atha ca pana bhagavÄ•
`anuviccakÄ• raá¹ƒ, sÄ«ha, karohi. anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ Ã±Ä• tamanussÄ• m
esÄ• haá¹ƒ, bhante, dutiyampi bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikk
maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

``dÄ«gharattaá¹ƒ \Be III 30/ kho te, sÄ«ha, nigaá¹‡á¹-hÄ• naá¹ƒ opÄ• nabhÅ«taá¹ƒ kulaá¹ƒ
upagatÄ• naá¹ƒ piá¹‡á¸• akaá¹ƒ dÄ• tabbaá¹ƒ maÃ±Ã±eyyÄ• sÄ«â€™â€™ ti. ``iminÄ• pÄ•
bhiyyosomattÄ• ya attamano abhiraddho, yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha --- `dÄ«ghara
nigaá¹‡á¹-hÄ• naá¹ƒ opÄ• nabhÅ«taá¹ƒ kulaá¹ƒ, yena \Ne III 31/ nesaá¹ƒ upagatÄ• naá¹ƒ p
maÃ±Ã±eyyÄ• sÄ«â€™ ti. sutaá¹ƒ metaá¹ƒ, bhante --- `samaá¹‡o gotamo evamÄ• ha --- m
dÄ• tabbaá¹ƒ, mayhameva sÄ• vakÄ• naá¹ƒ dÄ• tabbaá¹ƒ; mayhameva dinnaá¹ƒ mahapph
mahapphalaá¹ƒ; mayhameva sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ, na aÃ±Ã±esaá¹ƒ s
mahapphalaâ€™ nti, atha ca pana maá¹ƒ bhagavÄ• nigaá¹‡á¹-hesupi dÄ• ne \Se IV 190/ s
) }. api ca, bhante, mayamettha kÄ• laá¹ƒ jÄ• nissÄ• ma. esÄ• haá¹ƒ, bhante, tatiyampi bha
gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ, bhante, bhagavÄ•
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

atha kho bhagavÄ• sÄ«hassa senÄ• patissa anupubbiá¹ƒ kathaá¹ƒ {anupubbikathaá¹ƒ (sa
seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ, kÄ• mÄ• naá¹ƒ Ä• dÄ«nav
nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• bhagavÄ• aÃ±Ã±Ä• si sÄ«haá¹ƒ senÄ• pa
vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukka
taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ. seyyathÄ• pi nÄ• ma su
apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya; evamevaá¹ƒ sÄ«hassa se
Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayad
nirodhadhammaâ€™â€™ nti.

atha kho sÄ«ho senÄ• pati diá¹-á¹-hadhammo pattadhammo viditadhammo pariyogÄ• á¸·ha
vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etada
bhante, bhagavÄ• svÄ• tanÄ• ya \Ee IV 187/ bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€

tuá¹‡hÄ«bhÄ• vena.

atha kho sÄ«ho senÄ• pati bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bha
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho sÄ«ho senÄ• pati aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä
tvaá¹ƒ, ambho purisa \Be III 31/, pavattamaá¹ƒsaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. atha kho sÄ«h
rattiyÄ• accayena sake nivesane paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ•
191/ kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bhante! niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena s
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá
32/ samayena sambahulÄ• nigaá¹‡á¹-hÄ• vesÄ• liyaá¹ƒ rathikÄ• ya rathikaá¹ƒ {rathiyÄ• ya
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ bÄ• hÄ• paggayha kandanti --- ``ajja sÄ«hena s
pasuá¹ƒ vadhitvÄ• samaá¹‡assa gotamassa bhattaá¹ƒ kataá¹ƒ. taá¹ƒ samaá¹‡o gotamo jÄ•
maá¹ƒsaá¹ƒ paribhuÃ±jati paá¹-iccakammaâ€™â€™ nti.

atha kho aÃ±Ã±ataro puriso yena sÄ«ho senÄ• pati tenupasaá¹…kami; upasaá¹…kamitvÄ•
upakaá¹‡á¹‡ake Ä• rocesi --- ``yagghe, bhante, jÄ• neyyÄ• si! ete sambahulÄ• nigaá¹‡á¹-h
rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ bÄ• hÄ• paggayha kanda
senÄ• patinÄ• thÅ«laá¹ƒ pasuá¹ƒ vadhitvÄ• samaá¹‡assa gotamassa bhattaá¹ƒ kataá¹ƒ. ta
jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒsaá¹ƒ paribhuÃ±jati \Ee IV 188/ paá¹-iccakammaâ€™ nti. a
dÄ«gharattaÃ±hi te Ä• yasmanto avaá¹‡á¹‡akÄ• mÄ• buddhassa avaá¹‡á¹‡akÄ• mÄ• dha
saá¹…ghassa. na ca panete Ä• yasmanto jiridanti taá¹ƒ bhagavantaá¹ƒ asatÄ• tucchÄ• mu
abbhÄ• cikkhituá¹ƒ; na ca mayaá¹ƒ jÄ«vitahetupi saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyy

atha kho sÄ«ho senÄ• pati buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ•
sahatthÄ• santappesi sampavÄ• resi. atha kho sÄ«ho senÄ• pati \Se IV 192/ bhagavantaá
onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho sÄ«haá¹ƒ senÄ
kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• y

3. assÄ• jÄ• nÄ«yasuttaá¹ƒ

<13> ``aá¹-á¹-hahi \Be III 32/, bhikkhave, aá¹…gehi samannÄ• gato raÃ±Ã±o bhaddo assÄ•
rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati. katamehi aá¹-á¹-hahi? idha, b
assÄ• jÄ• nÄ«yo ubhato sujÄ• to hoti --- mÄ• tito ca pitito ca. yassaá¹ƒ disÄ• yaá¹ƒ aÃ±Ã±e
assÄ• jÄ• nÄ«yÄ• jÄ• yanti, tassaá¹ƒ disÄ• yaá¹ƒ jÄ• to hoti. yaá¹ƒ kho panassa bhojanaá
sukkhaá¹ƒ vÄ• --- taá¹ƒ sakkaccaá¹ƒyeva paribhuÃ±jati avikiranto. jegucchÄ« hoti uccÄ• ra
vÄ• abhinisÄ«dituá¹ƒ vÄ• abhinipajjituá¹ƒ vÄ• . sorato hoti \Ee IV 189/ sukhasaá¹ƒvÄ• so,
ubbejetÄ• . yÄ• ni kho panassa honti {yÄ• ni kho panassa tÄ• ni (Se) } sÄ• á¹-heyyÄ• ni kÅ«

vaá¹…keyyÄ• ni, tÄ• ni yathÄ• bhÅ«taá¹ƒ sÄ• rathissa Ä• vikattÄ• hoti. tesamassa sÄ• rath
abhinimmadanÄ• ya vÄ• yamati. vÄ• hÄ« kho pana hoti. `kÄ• maÃ±Ã±e assÄ• vahantu vÄ
vahissÄ• mÄ«â€™ ti cittaá¹ƒ uppÄ• deti. gacchanto kho pana ujumaggeneva gacchati. thÄ•
jÄ«vitamaraá¹‡apariyÄ• dÄ• nÄ• thÄ• maá¹ƒ upadaá¹ƒsetÄ• . imehi kho, bhikkhave, aá¹-á¹
raÃ±Ã±o bhaddo assÄ• jÄ• nÄ«yo rÄ• jÄ• raho hoti rÄ• jabhoggo, raÃ±Ã±o aá¹…ganteva s

``evamevaá¹ƒ kho, bhikkhave, aá¹-á¹-hahi dhammehi \Se IV 193/ samannÄ• gato bhikkhu Ä
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi aá¹-á¹-hahi? idha, bhikkhave, bhikkhu sÄ
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. yaá¹ƒ kho panassa bhojanaá¹ƒ denti --- lÅ«khaá¹ƒ vÄ• paá¹‡Ä«ta
sakkaccaá¹ƒyeva paribhuÃ±jati avihaÃ±Ã±amÄ• no. jegucchÄ« hoti kÄ• yaduccaritena vacÄ
manoduccaritena; jegucchÄ« hoti anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dha
sorato hoti sukhasaá¹ƒvÄ• so, na aÃ±Ã±e bhikkhÅ« ubbejetÄ• . yÄ• ni kho panassa honti sÄ
kÅ«á¹-eyyÄ• ni \Ee IV 190/ jimheyyÄ• ni vaá¹…keyyÄ• ni, tÄ• ni yathÄ• bhÅ«taá¹ƒ Ä• vikatt
viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«su. tesamassa satthÄ• vÄ• viÃ±Ã±Å« vÄ• sabrahmacÄ
sikkhitÄ• kho pana hoti. `kÄ• maÃ±Ã±e \Be III 33/ bhikkhÅ« sikkhantu vÄ• mÄ• vÄ• , ahan
cittaá¹ƒ uppÄ• deti. gacchanto kho pana ujumaggeneva gacchati; tatrÄ• yaá¹ƒ ujumaggo, se
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. Ä• raddhavÄ«riyo viharati --- `kÄ• maá¹ƒ ta
Se Ke Ee) } ca aá¹-á¹-hi ca avasissatu, sarÄ«re upasussatu maá¹ƒsalohitaá¹ƒ; yaá¹ƒ taá¹ƒ p
purisavÄ«riyena purisaparakkamena pattabbaá¹ƒ, na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá
bhavissatÄ«â€™ ti. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato bhikkhu Ä
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti \Se IV 194/. tatiyaá¹ƒ.

4. assakhaá¸·uá¹…kasuttaá¹ƒ

<14> ``aá¹-á¹-ha ca {aá¹-á¹-ha (Se) }, bhikkhave, assakhaá¸·uá¹…ke {assakhaluá¹…ke (Ce
aá¹-á¹-ha ca assadose, aá¹-á¹-ha ca purisakhaá¸·uá¹…ke aá¹-á¹-ha ca purisadose. taá¹ƒ sua
manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ«
bhagavÄ• etadavoca ---

``katame \Ne III 34/ ca, bhikkhave, aá¹-á¹-ha assakhaá¸·uá¹…kÄ• aá¹-á¹-ha ca assadosÄ•
ekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho samÄ• no codito sÄ• rathinÄ• pacch
piá¹-á¹-hito \Ee IV 191/ rathaá¹ƒ pavatteti. evarÅ«popi, bhikkhave, idhekacco assakhaá¸·uá¹
bhikkhave, paá¹-hamo assadoso.

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
pacchÄ• laá¹…ghati, kubbaraá¹ƒ hanati, tidaá¹‡á¸• aá¹ƒ bhaÃ±jati. evarÅ«popi, bhikkhave,
assakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, dutiyo assadoso.

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
rathÄ«sÄ• ya satthiá¹ƒ ussajjitvÄ• rathÄ«saá¹ƒyeva ajjhomaddati. evarÅ«popi, bhikkhave, i
assakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, tatiyo assadoso.

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
ummaggaá¹ƒ gaá¹‡hati, ubbaá¹-umaá¹ƒ rathaá¹ƒ karoti. evarÅ«popi \Be III 34/, bhikkhave, i
assakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, catuttho assadoso.

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
laá¹…ghati purimakÄ• yaá¹ƒ paggaá¹‡hati purime pÄ• de. evarÅ«popi, bhikkhave, idhekacc
195/ hoti. ayaá¹ƒ, bhikkhave, paÃ±camo assadoso.

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
anÄ• diyitvÄ• sÄ• rathiá¹ƒ anÄ• diyitvÄ• patodalaá¹-á¹-hiá¹ƒ {patodaá¹ƒ (Ce Ee), patodaya
dantehi mukhÄ• dhÄ• naá¹ƒ {mukhÄ• á¹-hÄ• naá¹ƒ (Katthaci) } vidhaá¹ƒsitvÄ• \Ee IV 192/
evarÅ«popi, bhikkhave, idhekacco assakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, chaá¹-á¹-ho

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
sÄ• rathinÄ• neva abhikkamati no paá¹-ikkamati tattheva khÄ«laá¹-á¹-hÄ• yÄ« á¹-hito hoti.
idhekacco assakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, sattamo assadoso.

``puna caparaá¹ƒ, bhikkhave, idhekacco assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho sa
purime ca pÄ• de saá¹ƒharitvÄ• pacchime ca pÄ• de saá¹ƒharitvÄ• {saá¹…kharitvÄ• (Katt
pÄ• de abhinisÄ«dati. evarÅ«popi, bhikkhave, idhekacco assakhaá¸·uá¹…ko hoti. ayaá¹ƒ, b
assadoso. ime kho, bhikkhave, aá¹-á¹-ha assakhaá¸·uá¹…kÄ• aá¹-á¹-ha ca assadosÄ• .

{Vibh 956} ``katame ca, bhikkhave, aá¹-á¹-ha purisakhaá¸·uá¹…kÄ• aá¹-á¹-ha ca purisados
bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• pattiyÄ• codiyamÄ• no
asatiyÄ• nibbeá¹-heti. seyyathÄ• pi so, bhikkhave, assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto,
sÄ• rathinÄ• pacchato paá¹-ikkamati, piá¹-á¹-hito rathaá¹ƒ vatteti; tathÅ«pamÄ• haá¹ƒ, bhik
puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhekacco purisakhaá¸·uá¹…ko hoti. ayaá¹ƒ,
purisadoso.

``puna \Be III 35/ caparaá¹ƒ, bhikkhave \Se IV 196/, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• code
bhikkhÅ«hi Ä• pattiyÄ• codiyamÄ• no codakaá¹ƒyeva \Ee IV 193/ paá¹-ippharati --- `kiá¹ƒ n
abyattassa bhaá¹‡itena! tvampi nÄ• ma bhaá¹‡itabbaá¹ƒ maÃ±Ã±asÄ«â€™ ti! seyyathÄ• pi
assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho samÄ• no codito sÄ• rathinÄ• pacchÄ• laá

tidaá¹‡á¸• aá¹ƒ bhaÃ±jati; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. eva
idhekacco purisakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, dutiyo purisadoso.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkh
codiyamÄ• no codakasseva paccÄ• ropeti --- `tvaá¹ƒ khosi itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• p
paá¹-hamaá¹ƒ paá¹-ikarohÄ«â€™ ti. seyyathÄ• pi so, bhikkhave, assakhaá¸·uá¹…ko `pehÄ«
samÄ• no codito sÄ• rathinÄ• rathÄ«sÄ• ya satthiá¹ƒ ussajjitvÄ• rathÄ«saá¹ƒyeva ajjhoma
bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhekacco purisakhaá¸·uá
bhikkhave, tatiyo purisadoso.

``puna \Ne III 36/ caparaá¹ƒ, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikk
Ä• pattiyÄ• codiyamÄ• no aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ•
appaccayaÃ±ca pÄ• tukaroti. seyyathÄ• pi so, bhikkhave, assakhaá¸·uá¹…ko `pehÄ«â€™ ti
codito sÄ• rathinÄ• ummaggaá¹ƒ gaá¹‡hati, ubbaá¹-umaá¹ƒ rathaá¹ƒ karoti; tathÅ«pamÄ• h
puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhekacco purisakhaá¸·uá¹…ko hoti. ayaá¹ƒ,
purisadoso.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• \Se IV 197/ codenti. so bhik
Ä• pattiyÄ• codiyamÄ• no saá¹…ghamajjhe bÄ• huvikkhepaá¹ƒ karoti. seyyathÄ• pi so, bhi
assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho samÄ• no codito sÄ• rathinÄ• laá¹…ghati, p
purime pÄ• de; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, b
purisakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, paÃ±camo purisadoso.

``puna \Be III 36/ caparaá¹ƒ, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikk
Ä• pattiyÄ• codiyamÄ• no anÄ• diyitvÄ• saá¹…ghaá¹ƒ anÄ• diyitvÄ• codakaá¹ƒ sÄ• pattik
seyyathÄ• pi so, bhikkhave, assakhaá¸·uá¹…ko `pehÄ«â€™ ti vutto, viddho samÄ• no codit
sÄ• rathiá¹ƒ anÄ• diyitvÄ• patodalaá¹-á¹-hiá¹ƒ dantehi mukhÄ• dhÄ• naá¹ƒ vidhaá¹ƒsitvÄ•
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhek
hoti. ayaá¹ƒ, bhikkhave, chaá¹-á¹-ho purisadoso.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkh
codiyamÄ• no `nevÄ• haá¹ƒ Ä• pannomhi, na panÄ• haá¹ƒ Ä• pannomhÄ«â€™ ti so tuá¹‡h
viheá¹-heti {viheseti (Ee Katthaci) }. seyyathÄ• pi so, bhikkhave, assakhaá¸·uá¹…ko `pehÄ«
samÄ• no codito sÄ• rathinÄ• neva abhikkamati no paá¹-ikkamati tattheva khÄ«laá¹-á¹-hÄ•
tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«popi, bhikkhave, idhek
hoti. ayaá¹ƒ, bhikkhave, sattamo purisadoso.

``puna caparaá¹ƒ, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkh

37/ codiyamÄ• no evamÄ• ha \Se IV 198/ \Ee IV 195/ --- `kiá¹ƒ nu kho tumhe Ä• yasmanto a
byÄ• vaá¹-Ä• yÄ• va {idaá¹ƒ padaá¹ƒ sÄ«haá¸·apotthake natthi} idÄ• nÄ• haá¹ƒ sikkhaá¹ƒ
hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™ ti. so sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattitvÄ• evam
Ä• yasmanto attamanÄ• hothÄ• â€™ ti? seyyathÄ• pi so, bhikkhave, assakhaá¸·uá¹…ko `p
samÄ• no codito sÄ• rathinÄ• purime ca pÄ• de saá¹ƒharitvÄ• pacchime ca pÄ• de saá¹ƒh
pÄ• de abhinisÄ«dati; tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evarÅ«
purisakhaá¸·uá¹…ko hoti. ayaá¹ƒ, bhikkhave, aá¹-á¹-hamo purisadoso. ime kho, bhikkhave,
purisakhaá¸·uá¹…kÄ• aá¹-á¹-ha ca purisadosÄ• â€™â€™ ti. catutthaá¹ƒ.

5. malasuttaá¹ƒ

<15> ``aá¹-á¹-himÄ• ni \Be III 37/, bhikkhave, malÄ• ni. katamÄ• ni aá¹-á¹-ha? asajjhÄ• yam
mantÄ• ; anuá¹-á¹-hÄ• namalÄ• , bhikkhave, gharÄ• ; malaá¹ƒ, bhikkhave, vaá¹‡á¹‡assa ko
bhikkhave, rakkhato malaá¹ƒ; malaá¹ƒ, bhikkhave, itthiyÄ• duccaritaá¹ƒ; maccheraá¹ƒ, bhik
malaá¹ƒ; malÄ• , bhikkhave, pÄ• pakÄ• akusalÄ• dhammÄ• asmiá¹ƒ loke paramhi ca; tato
bhikkhave, malÄ• malataraá¹ƒ avijjÄ• paramaá¹ƒ malaá¹ƒ. imÄ• ni kho, bhikkhave, aá¹-á¹-

``asajjhÄ• yamalÄ• mantÄ• , anuá¹-á¹-hÄ• namalÄ• gharÄ• .

malaá¹ƒ vaá¹‡á¹‡assa kosajjaá¹ƒ, pamÄ• do rakkhato malaá¹ƒ ||

``malitthiyÄ• duccaritaá¹ƒ, maccheraá¹ƒ dadato malaá¹ƒ.

malÄ• ve pÄ• pakÄ• dhammÄ• , asmiá¹ƒ loke paramhi ca.

tato malÄ• malataraá¹ƒ, avijjÄ• paramaá¹ƒ malaâ€™â€™ nti || paÃ±camaá¹ƒ.

6. dÅ«teyyasuttaá¹ƒ

<16> {Vin II 347} ``aá¹-á¹-hahi \Se IV 199/ \Ee IV 196/, bhikkhave, dhammehi samannÄ• ga
gantumarahati. katamehi aá¹-á¹-hahi? idha, bhikkhave, bhikkhu sotÄ• ca hoti, sÄ• vetÄ• ca
dhÄ• retÄ• ca, viÃ±Ã±Ä• tÄ• \Ne III 38/ ca, viÃ±Ã±Ä• petÄ• ca, kusalo ca sahitÄ• sahitass
--- imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato bhikkhu dÅ«teyyaá¹ƒ gantu
bhikkhave, dhammehi samannÄ• gato sÄ• riputto dÅ«teyyaá¹ƒ gantumarahati. katamehi aá
sÄ• riputto sotÄ• ca hoti, sÄ• vetÄ• ca, uggahetÄ• ca, dhÄ• retÄ• ca, viÃ±Ã±Ä• tÄ• ca, v
sahitÄ• sahitassa, no ca kalahakÄ• rako. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi sama
dÅ«teyyaá¹ƒ gantumarahatÄ«â€™â€™ ti.

``yo ve na byathati {na vedhati (Ce), na byÄ• dhati (Se Ee) } patvÄ• , parisaá¹ƒ uggavÄ• din
(Ce), uggahavÄ• dinaá¹ƒ (Se Ee), uggatavÄ• diniá¹ƒ (Katthaci) }.

na ca hÄ• peti vacanaá¹ƒ, na ca chÄ• deti sÄ• sanaá¹ƒ ||

``asandiddhaÃ±ca \Be III 38/ bhaá¹‡ati {asandiddho ca akkhÄ• ti (Vin II 347) }, pucchito na c

sa ve tÄ• disako bhikkhu, dÅ«teyyaá¹ƒ gantumarahatÄ«â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamabandhanasuttaá¹ƒ

<17> ``aá¹-á¹-hahi, bhikkhave, Ä• kÄ• rehi itthÄ« purisaá¹ƒ bandhati. katamehi aá¹-á¹-hahi?
bhikkhave, itthÄ« purisaá¹ƒ bandhati; hasitena, bhikkhave, itthÄ« purisaá¹ƒ bandhati; bhaá¹‡
itthÄ« purisaá¹ƒ bandhati; Ä• kappena, bhikkhave, itthÄ« purisaá¹ƒ bandhati \Ee IV 197/; va
bhikkhave, itthÄ« purisaá¹ƒ bandhati; gandhena, bhikkhave, itthÄ« purisaá¹ƒ bandhati; rase
itthÄ« purisaá¹ƒ bandhati; phassena, bhikkhave, itthÄ« purisaá¹ƒ bandhati. imehi kho, bhikk
aá¹-á¹-hahÄ• kÄ• rehi \Se IV 200/ itthÄ« purisaá¹ƒ bandhati. te, bhikkhave, sattÄ• subaddh
Katthaci) }, ye {yeva (Se Ee Katthaci) } phassena baddhÄ• â€™â€™ ti {bandhÄ• ti (Ce Se k

8. dutiyabandhanasuttaá¹ƒ

<18> ``aá¹-á¹-hahi, bhikkhave, Ä• kÄ• rehi puriso itthiá¹ƒ bandhati. katamehi aá¹-á¹-hahi? r
bhikkhave, puriso itthiá¹ƒ bandhati; hasitena, bhikkhave, puriso itthiá¹ƒ bandhati; bhaá¹‡iten
puriso itthiá¹ƒ bandhati; Ä• kappena, bhikkhave, puriso itthiá¹ƒ bandhati; vanabhaá¹…gena,
itthiá¹ƒ bandhati; gandhena, bhikkhave, puriso itthiá¹ƒ bandhati; rasena, bhikkhave \Ne III 3
itthiá¹ƒ bandhati; phassena, bhikkhave, puriso itthiá¹ƒ bandhati. imehi kho, bhikkhave, aá¹-á
puriso itthiá¹ƒ bandhati. te, bhikkhave, sattÄ• subaddhÄ• , ye phassena baddhÄ• â€™â€™

9. pahÄ• rÄ• dasuttaá¹ƒ

<19> ekaá¹ƒ samayaá¹ƒ bhagavÄ• veraÃ±jÄ• yaá¹ƒ vi harati naá¸·erupucimandamÅ«le. at
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ á¹-hitaá¹ƒ kho pahÄ• rÄ• daá¹ƒ asurindaá¹ƒ bhagavÄ• etadavoca ---

``api \Be III 39/ {kiá¹ƒ (Katthaci) } pana, pahÄ• rÄ• da \Ee IV 198/, asurÄ• mahÄ• samudde
ti? ``abhiramanti, bhante, asurÄ• mahÄ• samuddeâ€™â€™ ti. ``kati pana, pahÄ• rÄ• da, m
abbhutÄ• dhammÄ• {abbhutadhammÄ• (Se Katthaci) Vin II 384 passitabbaá¹ƒ}, ye disvÄ•
abhiramantÄ«â€™â€™ ti? ``aá¹-á¹-ha, bhante, mahÄ• samudde acchariyÄ• abbhutÄ• dha

mahÄ• samudde abhiramanti. katame aá¹-á¹-ha? mahÄ• samuddo, bhante, anupubbaninno
anupubbapabbhÄ• ro \Se IV 201/, na Ä• yatakeneva papÄ• to. yampi, bhante, mahÄ• samu
anupubbapoá¹‡o anupubbapabbhÄ• ro, na Ä• yatakeneva papÄ• to. ayaá¹ƒ, bhante, mahÄ
abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhante, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati. yampi, bh
á¹-hitadhammo velaá¹ƒ nÄ• tivattati; ayaá¹ƒ {ayampi (Katthaci) }, bhante, mahÄ• samudde d
dhammo yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhante, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati {saá¹ƒvatta
mahÄ• samudde mataá¹ƒ kuá¹‡apaá¹ƒ, taá¹ƒ khippameva {khippaá¹ƒyeva (Ce), khippaá¹ƒe
II 384) } tÄ«raá¹ƒ vÄ• heti, thalaá¹ƒ ussÄ• reti. yampi, bhante, mahÄ• samuddo na matena k
yaá¹ƒ hoti mahÄ• samudde mataá¹ƒ kuá¹‡apaá¹ƒ, taá¹ƒ khippameva tÄ«raá¹ƒ vÄ• heti, thal
bhante, mahÄ• samudde tatiyo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• m

``puna \Ne III 40/ caparaá¹ƒ, bhante, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ
sarabhÅ« mahÄ«, tÄ• mahÄ• samuddaá¹ƒ patvÄ• {pattÄ• (Katthaci, Vin II 384) } jahanti p
`mahÄ• samuddoâ€™ \Ee IV 199/ tveva saá¹…khaá¹ƒ gacchanti. yampi, bhante, yÄ• kÄ• c
--- gaá¹…gÄ• yamunÄ• aciravatÄ« sarabhÅ« mahÄ«, tÄ• mahÄ• samuddaá¹ƒ patvÄ• jah
`mahÄ• samuddoâ€™ tveva saá¹…khaá¹ƒ gacchanti; ayaá¹ƒ, bhante, mahÄ• samudde catu
yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna \Be III 40/ caparaá¹ƒ, bhante, yÄ• ca {yÄ• kÄ• ci (Se Ee Katthaci) } loke savantiyo
IV 202/ appenti yÄ• ca antalikkhÄ• dhÄ• rÄ• papatanti, na tena mahÄ• samuddassa Å«na
paÃ±Ã±Ä• yati. yampi, bhante, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti yÄ• ca a
papatanti, na tena mahÄ• samuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati; ay
paÃ±camo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abh

``puna caparaá¹ƒ, bhante, mahÄ• samuddo ekaraso loá¹‡araso. yampi, bhante, mahÄ• sam
ayaá¹ƒ, bhante, mahÄ• samudde chaá¹-á¹-ho acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• dis
abhiramanti.

``puna caparaá¹ƒ, bhante, mahÄ• samuddo bahuratano {pahÅ«taratano (Katthaci) } anekar
ratanÄ• ni, seyyathidaá¹ƒ --- muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajat
lohitako masÄ• ragallaá¹ƒ. yampi, bhante, mahÄ• samuddo bahuratano anekaratano; tatrim
seyyathidaá¹ƒ --- muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tar
masÄ• ragallaá¹ƒ. ayaá¹ƒ, bhante, mahÄ• samudde \Ee IV 200/ sattamo acchariyo abbhuto
disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhante, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so. tatrime b
timirapiá¹…galo {timitimiá¹…galÄ• timirapiá¹…galÄ• (Ce), timitimiá¹…galÄ• timiramiá¹…ga
nÄ• gÄ• gandhabbÄ• . santi mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• , dviyojanasat
tiyojanasatikÄ• pi attabhÄ• vÄ• , catuyojanasatikÄ• pi attabhÄ• vÄ• , paÃ±cayojanasatikÄ•
bhante, mahÄ• samuddo mahataá¹ƒ \Se IV 203/ bhÅ«tÄ• naá¹ƒ \Ne III 41/ Ä• vÄ• so; tatrim
timiá¹…galo timirapiá¹…galo asurÄ• nÄ• gÄ• gandhabbÄ• ; santi mahÄ• samudde yojanas
... dviyojana ... tiyojana ... catuyojana ... paÃ±cayojanasatikÄ• pi attabhÄ• vÄ• ; ayaá¹ƒ, bha
aá¹-á¹-hamo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde al
III 41/, mahÄ• samudde aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• asu
abhiramantÄ«ti.

``api pana, bhante, bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramantÄ«â€™â€™ ti? ``abhira
bhikkhÅ« imasmiá¹ƒ dhammavinayeâ€™â€™ ti. ``kati pana, bhante, imasmiá¹ƒ dhammavin
dhammÄ• , ye disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramantÄ«â€™â€™
imasmiá¹ƒ dhammavinaye acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• bhikkhÅ« i
abhiramanti. katame aá¹-á¹-ha? seyyathÄ• pi, pahÄ• rÄ• da, mahÄ• samuddo anupubbanin
anupubbapabbhÄ• ro, na Ä• yatakeneva papÄ• to \Ee IV 201/; evamevaá¹ƒ kho, pahÄ• rÄ•
anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• , na Ä• yatakeneva aÃ±Ã±Ä• pa
imasmiá¹ƒ dhammavinaye anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• , na A
aÃ±Ã±Ä• paá¹-ivedho. ayaá¹ƒ, pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye paá¹-hamo acchari
disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, pahÄ• rÄ• da, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati; evame
mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ taá¹ƒ mama sÄ• vakÄ• \Se IV 20
yampi, pahÄ• rÄ• da, mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ taá¹ƒ mama
nÄ• tikkamanti. ayaá¹ƒ, pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye dutiyo acchariyo abbhuto
bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, pahÄ• rÄ• da, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati. yaá¹ƒ
kuá¹‡apaá¹ƒ, taá¹ƒ khippameva tÄ«raá¹ƒ vÄ• heti thalaá¹ƒ ussÄ• reti; evamevaá¹ƒ kho, pah
dussÄ«lo pÄ• padhammo asucisaá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assar
42/ abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to, na tena
khippameva naá¹ƒ sannipatitvÄ• ukkhipati.

``kiÃ±cÄ• pi so hoti majjhe bhikkhusaá¹…ghassa sannisinno, atha kho so Ä• rakÄ• va saá¹
tena. yampi, pahÄ• rÄ• da, yo so puggalo \Be III 42/ dussÄ«lo pÄ• padhammo asucisaá¹…k
paá¹-icchannakammanto assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o abrahmacÄ• rÄ« brahmacÄ• r

kasambujÄ• to, na \Ee IV 202/ tena saá¹…gho saá¹ƒvasati; khippameva naá¹ƒ sannipatitvÄ
hoti majjhe bhikkhusaá¹…ghassa sannisinno, atha kho so Ä• rakÄ• va saá¹…ghamhÄ• saá
pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye tatiyo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• d
dhammavinaye abhiramanti.

``seyyathÄ• pi, pahÄ• rÄ• da, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ• yam
mahÄ«, tÄ• mahÄ• samuddaá¹ƒ patvÄ• jahanti purimÄ• ni nÄ• magottÄ• ni, `mahÄ• samu
saá¹…khaá¹ƒ gacchanti; evamevaá¹ƒ kho, pahÄ• rÄ• da, cattÄ• rome vaá¹‡á¹‡Ä• --- khatti
suddÄ• , te tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ•
nÄ• magottÄ• ni, `samaá¹‡Ä• sakyaputtiyÄ• â€™ tveva {samaá¹‡o sakyaputtiyo tveva (Se
gacchanti. yampi, pahÄ• rÄ• da, cattÄ• rome vaá¹‡á¹‡Ä• --- khattiyÄ• , brÄ• hmaá¹‡Ä• , ve
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• jahanti pur
`samaá¹‡Ä• sakyaputtiyÄ• â€™ tveva saá¹…khaá¹ƒ gacchanti. ayaá¹ƒ, pahÄ• rÄ• da, imas
acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abh

``seyyathÄ• pi, pahÄ• rÄ• da, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti yÄ• ca a
papatanti, na tena mahÄ• samuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati; ev
bahÅ« cepi bhikkhÅ« anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yanti, na tena ni
vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati. yampi, pahÄ• rÄ• da, bahÅ« cepi bhikkhÅ« anupÄ• d
IV 203/ parinibbÄ• yanti, na tena nibbÄ• nadhÄ• tuyÄ• Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• pa
pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye paÃ±camo acchariyo abbhuto dhammo, yaá¹ƒ dis
dhammavinaye abhiramanti.

``seyyathÄ• pi \Ne III 43/, pahÄ• rÄ• da, mahÄ• samuddo ekaraso loá¹‡araso; evamevaá¹ƒ
dhammavinayo ekaraso, vimuttiraso. yampi pahÄ• rÄ• da \Be III 43/, ayaá¹ƒ dhammavinayo
IV 206/; ayaá¹ƒ, pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye chaá¹-á¹-ho acchariyo abbhuto dh
bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, pahÄ• rÄ• da, mahÄ• samuddo bahuratano anekaratano; tatrimÄ• ni ratanÄ
muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohitako
evamevaá¹ƒ kho, pahÄ• rÄ• da, ayaá¹ƒ dhammavinayo bahuratano anekaratano. tatrimÄ• n
--- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , p
balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo. yampi, pahÄ• rÄ• da, ayaá¹ƒ
anekaratano; tatrimÄ• ni ratanÄ• ni, seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ•
cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á
ayaá¹ƒ, pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye sattamo acchariyo abbhuto dhammo, yaá¹
imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, pahÄ• rÄ• da, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so; tatrim
timirapiá¹…galo \Ee IV 204/ asurÄ• nÄ• gÄ• gandhabbÄ• ; santi mahÄ• samudde yojanasa
dviyojanasatikÄ• pi attabhÄ• vÄ• , tiyojanasatikÄ• pi attabhÄ• vÄ• , catuyojanasatikÄ• pi att
paÃ±cayojanasatikÄ• pi attabhÄ• vÄ• ; evamevaá¹ƒ kho, pahÄ• rÄ• da, ayaá¹ƒ dhammavin
Ä• vÄ• so; tatrime bhÅ«tÄ• --- sotÄ• panno sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno, s
sakadÄ• gÄ• miphalasacchikiriyÄ• ya \Se IV 207/ paá¹-ipanno, anÄ• gÄ• mÄ« anÄ• gÄ• mi
paá¹-ipanno, arahÄ• arahattÄ• ya paá¹-ipanno. yampi, pahÄ• rÄ• da, ayaá¹ƒ dhammavinay
Ä• vÄ• so; tatrime bhÅ«tÄ• --- sotÄ• panno sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno, s
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno, anÄ• gÄ• mÄ« anÄ• gÄ• miphalasacchi
arahattÄ• ya paá¹-ipanno; ayaá¹ƒ, pahÄ• rÄ• da, imasmiá¹ƒ dhammavinaye aá¹-á¹-hamo ac
yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti. ime kho, pahÄ• rÄ•
aá¹-á¹-ha \Be III 44/ acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• bhikkhÅ« imasmiá
abhiramantÄ«â€™â€™ ti. navamaá¹ƒ.

10. uposathasuttaá¹ƒ

<20> {Vin II 383; Ud 45; Kv 346} ekaá¹ƒ \Ne III 44/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ v
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena bhagavÄ• tadahuposathe bhikkhusa
kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante paá¹-hame yÄ• me, uá¹-á¹-hÄ
uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá
``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…gho. u
bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti.

evaá¹ƒ vutte bhagavÄ• tuá¹‡hÄ« ahosi. dutiyampi \Ee IV 205/ kho Ä• yasmÄ• Ä• nando a
nikkhante majjhime yÄ• me, uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitv
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• , bhante \Se IV 2
majjhimo yÄ• mo, ciranisinno bhikkhusaá¹…gho. uddisatu, bhante, bhagavÄ• bhikkhÅ«naá
dutiyampi kho bhagavÄ• tuá¹‡hÄ« ahosi. tatiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ•
pacchime yÄ• me, uddhaste aruá¹‡e, nandimukhiyÄ• rattiyÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ekaá
karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``abl
nikkhanto pacchimo yÄ• mo, uddhastaá¹ƒ aruá¹‡aá¹ƒ, nandimukhÄ« ratti; ciranisinno bhikkh
bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti. ``aparisuddhÄ• , Ä• nanda, p

atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi --- ``kaá¹ƒ nu kho bhagavÄ• pugg
--- `aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ â€™ ti? atha kho Ä• yasmÄ• mahÄ• mogg
bhikkhusaá¹…ghaá¹ƒ cetasÄ• ceto paricca manasÄ• kÄ• si. addasÄ• kho Ä• yasmÄ• mal
dussÄ«laá¹ƒ pÄ• padhammaá¹ƒ asuciá¹ƒ saá¹…kassarasamÄ• cÄ• raá¹ƒ paá¹-icchannakar
samaá¹‡apaá¹-iÃ±Ã±aá¹ƒ abrahmacÄ• riá¹ƒ brahmacÄ• ripaá¹-iÃ±Ã±aá¹ƒ antopÅ«tiá¹ƒ ava

majjhe bhikkhusaá¹…ghassa nisinnaá¹ƒ; disvÄ• na uá¹-á¹-hÄ• yÄ• sanÄ• yena so puggalo upasaá¹…kamitvÄ• taá¹ƒ puggalaá¹ƒ \Be III 45/ etadavoca --- ``uá¹-á¹-hehÄ• vuso, diá¹-á¹-h natthi te bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti.

evaá¹ƒ \Ne III 45/ vutte so puggalo tuá¹‡hÄ« ahosi. dutiyampi kho Ä• yasmÄ• mahÄ• mogg etadavoca --- ``uá¹-á¹-hehÄ• vuso, diá¹-á¹-hosi bhagavatÄ• . natthi \Se IV 209/ te bhikkhÅ«h saá¹ƒvÄ• soâ€™â€™ ti. dutiyampi kho so puggalo tuá¹‡hÄ« ahosi. tatiyampi kho Ä• yasmÄ puggalaá¹ƒ etadavoca \Ee IV 206/ --- ``uá¹-á¹-hehÄ• vuso, diá¹-á¹-hosi bhagavatÄ• . natthi t saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti. tatiyampi kho so puggalo tuá¹‡hÄ« ahosi.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ puggalaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• bah nikkhÄ• metvÄ• sÅ«cighaá¹-ikaá¹ƒ datvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k --- ``nikkhÄ• mito so, bhante, puggalo mayÄ• . parisuddhÄ• parisÄ• . uddisatu, bhante, bha pÄ• timokkhaâ€™â€™ nti. ``acchariyaá¹ƒ, moggallÄ• na, abbhutaá¹ƒ, moggallÄ• na! yÄ• va moghapuriso Ä• gamissatÄ«â€™â€™ ti!

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tumheva dÄ• ni, bhikkhave, uposathaá¹ƒ kar uddiseyyÄ• tha. na dÄ• nÄ• haá¹ƒ, bhikkhave, ajjatagge uposathaá¹ƒ karissÄ• mi, pÄ• timo aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ tathÄ• gato aparisuddhÄ• ya parisÄ• uddiseyyaâ€™â€™.

``aá¹-á¹-hime, bhikkhave, mahÄ• samudde acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• di abhiramanti. katame aá¹-á¹-ha? mahÄ• samuddo, bhikkhave, anupubbaninno anupubbapoá Ä• yatakeneva papÄ• to. yampi, bhikkhave, mahÄ• samuddo anupubbaninno anupubbapoá Ä• yatakeneva papÄ• to; ayaá¹ƒ, bhikkhave, mahÄ• samudde paá¹-hamo \Se IV 210/ accha disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti ... pe ... (yathÄ• purime tathÄ• vitthÄ

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so. tatrim timiá¹…galo timirapiá¹…galo \Ee IV 207/ asurÄ• nÄ• gÄ• gandhabbÄ• . vasanti mahÄ• sam attabhÄ• vÄ• ... pe ... paÃ±cayojanasatikÄ• pi attabhÄ• vÄ• \Be III 46/. yampi, bhikkhave, bhÅ«tÄ• naá¹ƒ Ä• vÄ• so; tatrime bhÅ«tÄ• --- timi timiá¹…galo timirapiá¹…galo asurÄ• nÄ• \Ne III 46/ mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• ... pe ... paÃ±cayojanasatikÄ• pi bhikkhave, mahÄ• samudde aá¹-á¹-hamo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• abhiramanti. ime kho, bhikkhave, mahÄ• samudde aá¹-á¹-ha acchariyÄ• abbhutÄ• dhamm asurÄ• mahÄ• samudde abhiramanti.

``evamevaá¹ƒ kho, bhikkhave, aá¹-á¹-ha imasmiá¹ƒ dhammavinaye acchariyÄ• abbhutÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti. katame aá¹-á¹-ha? seyyathÄ• pi, bhikkhav

anupubbaninno anupubbapoá¹‡o anupubbapabbhÄ• ro, na Ä• yatakeneva papÄ• to; evame
dhammavinaye anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• , na Ä• yataken
bhikkhave, imasmiá¹ƒ dhammavinaye anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-i
aÃ±Ã±Ä• paá¹-ivedho; ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dhammavinaye paá¹-hamo acchariyo
disvÄ• \Se IV 211/ bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti ... pe ... seyyathÄ• pi,
mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so; tatrime bhÅ«tÄ• --- timi timiá¹…galo timirapiá¹…galo
vasanti mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• ... pe ... paÃ±cayojanasatikÄ• pi \E
evamevaá¹ƒ kho, bhikkhave, ayaá¹ƒ dhammavinayo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so. t
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno ... pe ... arahÄ• arahattÄ• ya paá¹-ipanno. yan
dhammavinayo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so; tatrime bhÅ«tÄ• --- sotÄ• panno sotÄ
paá¹-ipanno ... pe ... arahÄ• arahattÄ• ya paá¹-ipanno; ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dham
acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abh
imasmiá¹ƒ dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• b
abhiramantÄ«â€™â€™ ti. dasamaá¹ƒ.

mahÄ• vaggo dutiyo.

tassuddÄ• naá¹ƒ ---

veraÃ±jo \Be III 47/ sÄ«ho Ä• jaÃ±Ã±aá¹ƒ, khaá¸·uá¹…kena malÄ• ni ca.

dÅ«teyyaá¹ƒ dve ca bandhanÄ• , pahÄ• rÄ• do uposathoti ||

3. gahapativaggo

1. paá¹-hamauggasuttaá¹ƒ

<21> ekaá¹ƒ \Ne III 47/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä•
212/. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi ``aá¹-á¹-hahi, bhikkhave, acchariyehi abbhu
{abbhutadhammehi (Se Katthaci) } samannÄ• gataá¹ƒ uggaá¹ƒ gahapatiá¹ƒ vesÄ• likaá¹ƒ d
idamavoca \Ee IV 209/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• ra

atha kho aÃ±Ã±ataro bhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
vesÄ• likassa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nis
vesÄ• liko yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ abhiv
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho uggaá¹ƒ gahapatiá¹ƒ vesÄ• likaá¹ƒ so bhikkhu etadav

``aá¹-á¹-hahi kho tvaá¹ƒ, gahapati, acchariyehi abbhutehi dhammehi samannÄ• gato bhaga

te, gahapati, aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• , yehi tvaá¹ƒ samannÄ• gato bhaga
``na kho ahaá¹ƒ, bhante, jÄ• nÄ• mi --- katamehi aá¹-á¹-hahi acchariyehi abbhutehi dhamme
bhagavatÄ• byÄ• katoti. api ca, bhante, ye me aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ•
suá¹‡ohi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, gahapatÄ«â
uggassa gahapatino vesÄ• likassa paccassosi. uggo gahapati vesÄ• liko etadavoca --- ``ya
bhagavantaá¹ƒ paá¹-hamaá¹ƒ dÅ«ratova addasaá¹ƒ; saha dassaneneva me, bhante \Be III
pasÄ«di. ayaá¹ƒ kho me, bhante, paá¹-hamo acchariyo abbhuto dhammo saá¹ƒvijjatiâ€™â€

``so kho ahaá¹ƒ, bhante, pasannacitto bhagavantaá¹ƒ payirupÄ• siá¹ƒ. tassa me bhagavÄ•
\Ne III 48/ kathesi \Se IV 213/, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakatha
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ•
kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ•
210/ sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ,
seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ pa
kho me tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `ya
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™ nti. so kho ahaá¹ƒ, bhante, diá
viditadhammo pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajja
satthusÄ• sane tattheva buddhaÃ±ca dhammaÃ±ca saá¹…ghaÃ±ca saraá¹‡aá¹ƒ agamÄ• s
sikkhÄ• padÄ• ni samÄ• diyiá¹ƒ. ayaá¹ƒ kho me, bhante, dutiyo acchariyo abbhuto dhammo

``tassa mayhaá¹ƒ, bhante, catasso komÄ• riyo pajÄ• patiyo ahesuá¹ƒ. atha khvÄ• haá¹ƒ, b
pajÄ• patiyo tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• tÄ• pajÄ• patiyo etadavacaá¹ƒ --- `
brahmacariyapaÃ±camÄ• ni sikkhÄ• padÄ• ni samÄ• dinnÄ• ni {samÄ• diá¹‡á¹‡Ä• ni (Ce K
idheva bhoge ca bhuÃ±jatu puÃ±Ã±Ä• ni ca karotu, sakÄ• ni vÄ• Ã±Ä• tikulÄ• ni gacchatu.
purisÄ• dhippÄ• yo, kassa vo dammÄ«â€™ ti? evaá¹ƒ vutte sÄ• , bhante, jeá¹-á¹-hÄ• pajÄ
`itthannÄ• massa maá¹ƒ, ayyaputta, purisassa dehÄ«â€™ ti. atha kho ahaá¹ƒ, bhante, taá¹
pakkosÄ• petvÄ• vÄ• mena hatthena pajÄ• patiá¹ƒ gahetvÄ• \Se IV 214/ dakkhiá¹‡ena ha
gahetvÄ• tassa purisassa oá¹‡ojesiá¹ƒ. komÄ• riá¹ƒ kho panÄ• haá¹ƒ, bhante, dÄ• raá¹ƒ p
cittassa aÃ±Ã±athattaá¹ƒ. ayaá¹ƒ kho me, bhante, tatiyo acchariyo abbhuto dhammo saá¹ƒ

``saá¹ƒvijjanti \Ee IV 211/ kho pana me, bhante, kule bhogÄ• . te ca kho appaá¹-ivibhattÄ•
kalyÄ• á¹‡adhammehi. ayaá¹ƒ kho me, bhante, catuttho acchariyo abbhuto dhammo saá¹ƒ

``yaá¹ƒ \Be III 49/ kho panÄ• haá¹ƒ, bhante, bhikkhuá¹ƒ payirupÄ• sÄ• mi; sakkaccaá¹ƒyev
asakkaccaá¹ƒ. ayaá¹ƒ kho me, bhante, paÃ±camo acchariyo abbhuto dhammo saá¹ƒvijjati.

``so \Ne III 49/ ce, bhante, me Ä• yasmÄ• dhammaá¹ƒ deseti; sakkaccaá¹ƒyeva suá¹‡omi,
me so Ä• yasmÄ• dhammaá¹ƒ deseti, ahamassa dhammaá¹ƒ desemi. ayaá¹ƒ kho me, bha

abbhuto dhammo saá¹ƒvijjati.

``anacchariyaá¹ƒ kho pana maá¹ƒ, bhante, devatÄ• upasaá¹…kamitvÄ• Ä• rocenti --- `svÄ
bhagavatÄ• dhammoâ€™ ti. evaá¹ƒ vutte ahaá¹ƒ, bhante, tÄ• devatÄ• evaá¹ƒ vadÄ• mi --
kho tumhe devatÄ• no vÄ• vadeyyÄ• tha, atha kho svÄ• kkhÄ• to bhagavatÄ• dhammoâ€
abhijÄ• nÄ• mi tatonidÄ• naá¹ƒ cittassa unnatiá¹ƒ {uá¹‡á¹‡atiá¹ƒ (Katthaci) Dhs 1121; Vibh
passitabbaá¹ƒ} --- `maá¹ƒ vÄ• devatÄ• upasaá¹…kamanti, ahaá¹ƒ vÄ• devatÄ• hi saddhiá
ayaá¹ƒ kho me, bhante, sattamo acchariyo abbhuto dhammo saá¹ƒvijjati.

``yÄ• nimÄ• ni, bhante, bhagavatÄ• desitÄ• ni paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni, n
attani appahÄ«naá¹ƒ samanupassÄ• mi. ayaá¹ƒ \Se IV 215/ kho me, bhante, aá¹-á¹-hamo a
saá¹ƒvijjati. ime \Ee IV 212/ kho me, bhante, aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• sa
ahaá¹ƒ jÄ• nÄ• mi --- katamehi cÄ• haá¹ƒ {katamehipahaá¹ƒ (Ce), katamehipÄ• haá¹ƒ (Ee k
acchariyehi abbhutehi dhammehi samannÄ• gato bhagavatÄ• byÄ• katoâ€™â€™ ti.

atha kho so bhikkhu uggassa gahapatino vesÄ• likassa nivesane piá¹‡á¸• apÄ• taá¹ƒ gahe
pakkÄ• mi. atha kho so bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhag
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
ahosi uggena gahapatinÄ• vesÄ• likena saddhiá¹ƒ kathÄ• sallÄ• po, taá¹ƒ sabbaá¹ƒ bhaga

``sÄ• dhu sÄ• dhu, bhikkhu! yathÄ• taá¹ƒ uggo gahapati vesÄ• liko sammÄ• byÄ• karamÄ
bhikkhu, aá¹-á¹-hahi acchariyehi abbhutehi \Be III 50/ dhammehi samannÄ• gato uggo gaha
byÄ• kato. imehi ca pana, bhikkhu, aá¹-á¹-hahi acchariyehi abbhutehi dhammehi samannÄ•
gahapatiá¹ƒ vesÄ• likaá¹ƒ dhÄ• rehÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyauggasuttaá¹ƒ

<22> ekaá¹ƒ \Ne III 50/ samayaá¹ƒ bhagavÄ• vajjÄ«su viharati hatthigÄ• me. tatra kho bha
Ä• mantesi --- ``aá¹-á¹-hahi, bhikkhave, acchariyehi abbhutehi dhammehi samannÄ• gataá¹
hatthigÄ• makaá¹ƒ dhÄ• rethÄ• â€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato
pÄ• visi.

atha kho aÃ±Ã±ataro bhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
gahapatino hatthigÄ• makassa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã
uggo gahapati hatthigÄ• mako yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho uggaá¹ƒ gahapatiá¹ƒ hatthigÄ• makaá¹ƒ
``aá¹-á¹-hahi \Ee IV 213/ kho tvaá¹ƒ, gahapati, acchariyehi abbhutehi dhammehi samannÄ•
byÄ• kato. katame te, gahapati, aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• , yehi tvaá¹ƒ sa

byÄ• katoâ€™â€™ ti?

``na kho ahaá¹ƒ, bhante, jÄ• nÄ• mi --- katamehi aá¹-á¹-hahi acchariyehi abbhutehi dhamm
bhagavatÄ• byÄ• katoti. api ca, bhante, ye me aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ•
suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, gahapatÄ«
uggassa gahapatino hatthigÄ• makassa paccassosi. uggo gahapati hatthigÄ• mako etadavo
bhante, nÄ• gavane paricaranto bhagavantaá¹ƒ paá¹-hamaá¹ƒ dÅ«ratova addasaá¹ƒ; saha
bhagavato cittaá¹ƒ pasÄ«di, surÄ• mado ca pahÄ«yi. ayaá¹ƒ kho me, bhante, paá¹-hamo ac
saá¹ƒvijjati.

``so kho ahaá¹ƒ, bhante, pasannacitto bhagavantaá¹ƒ payirupÄ• siá¹ƒ. tassa me bhagavÄ•
kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ; kÄ• mÄ• naá¹ƒ Ä•
saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• maá¹ƒ bhagavÄ• aÃ±Ã±Ä
vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ• \Be III 51/ buddhÄ• naá¹ƒ
dhammadesanÄ• \Se IV 217/ taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, nirodhaá¹ƒ, m
suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva \Ne III 51/ rajanaá¹ƒ paá¹-iggaá¹‡h
tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™ nti. so kho ahaá¹ƒ, bhante, diá¹-á¹-hadhammo pattadh
pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparapp
tattheva \Ee IV 214/ buddhaÃ±ca dhammaÃ±ca saá¹…ghaÃ±ca saraá¹‡aá¹ƒ agamÄ• siá¹ƒ,
sikkhÄ• padÄ• ni samÄ• diyiá¹ƒ. ayaá¹ƒ kho me, bhante, dutiyo acchariyo abbhuto dhammo

``tassa mayhaá¹ƒ, bhante, catasso komÄ• riyo pajÄ• patiyo ahesuá¹ƒ. atha khvÄ• haá¹ƒ, b
pajÄ• patiyo tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• tÄ• pajÄ• patiyo etadavacaá¹ƒ --- `
brahmacariyapaÃ±camÄ• ni sikkhÄ• padÄ• ni samÄ• dinnÄ• ni. yÄ• icchati sÄ• idheva bho
karotu, sakÄ• ni vÄ• Ã±Ä• tikulÄ• ni gacchatu. hoti vÄ• pana purisÄ• dhippÄ• yo, kassa vo
vutte sÄ• , bhante, jeá¹-á¹-hÄ• pajÄ• pati maá¹ƒ etadavoca --- `itthannÄ• massa maá¹ƒ, ayy
dehÄ«â€™ ti. atha kho ahaá¹ƒ, bhante, taá¹ƒ purisaá¹ƒ pakkosÄ• petvÄ• vÄ• mena hatthen
dakkhiá¹‡ena hatthena bhiá¹…gÄ• raá¹ƒ gahetvÄ• tassa purisassa oá¹‡ojesiá¹ƒ. komÄ• riá
dÄ• raá¹ƒ pariccajanto nÄ• bhijÄ• nÄ• mi cittassa aÃ±Ã±athattaá¹ƒ. ayaá¹ƒ kho me, bhante
dhammo saá¹ƒvijjati.

``saá¹ƒvijjanti kho pana \Se IV 218/ me, bhante, kule bhogÄ• . te ca kho appaá¹-ivibhattÄ•
kalyÄ• á¹‡adhammehi. ayaá¹ƒ kho me, bhante, catuttho acchariyo abbhuto dhammo saá¹ƒv

``yaá¹ƒ \Ee IV 215/ kho panÄ• haá¹ƒ, bhante, bhikkhuá¹ƒ payirupÄ• sÄ• mi; sakkaccaá¹ƒye
asakkaccaá¹ƒ. so ce me Ä• yasmÄ• dhammaá¹ƒ deseti; sakkaccaá¹ƒyeva suá¹‡omi, no as
Ä• yasmÄ• dhammaá¹ƒ deseti, ahamassa dhammaá¹ƒ desemi. ayaá¹ƒ kho me, bhante, pa

saá¹ƒvijjati.

``anacchariyaá¹ƒ \Be III 52/ kho pana, bhante, saá¹…ghe nimantite devatÄ• upasaá¹…kam
`asuko, gahapati, bhikkhu ubhatobhÄ• gavimutto asuko paÃ±Ã±Ä• vimutto asuko kÄ• yasak
diá¹-á¹-hippatto {diá¹-á¹-happatto (Katthaci) } asuko saddhÄ• vimutto asuko dhammÄ• nusÄ
saddhÄ• nusÄ• rÄ« asuko sÄ«lavÄ• kalyÄ• á¹‡adhammo asuko dussÄ«lo pÄ• padhammoâ
bhante, parivisanto nÄ• bhijÄ• nÄ• mi evaá¹ƒ cittaá¹ƒ uppÄ• dento --- `imassa vÄ• thokaá¹ƒ
bahukaâ€™ nti. atha khvÄ• haá¹ƒ, bhante, samacittova demi. ayaá¹ƒ kho me, bhante, chaá
dhammo saá¹ƒvijjati.

``anacchariyaá¹ƒ kho pana maá¹ƒ, bhante, devatÄ• upasaá¹…kamitvÄ• Ä• rocenti --- `svÄ
bhagavatÄ• dhammoâ€™ ti. evaá¹ƒ vutte ahaá¹ƒ, bhante, tÄ• devatÄ• evaá¹ƒ vademi ---
kho tumhe devatÄ• no vÄ• vadeyyÄ• tha, atha kho svÄ• kkhÄ• to bhagavatÄ• dhammoâ€
abhijÄ• nÄ• mi tatonidÄ• naá¹ƒ cittassa unnatiá¹ƒ --- `maá¹ƒ tÄ• devatÄ• upasaá¹…kaman
devatÄ• hi saddhiá¹ƒ sallapÄ• mÄ«â€™ ti. ayaá¹ƒ kho me, bhante, sattamo acchariyo abbh

``sace \Ee IV 216/ kho panÄ• haá¹ƒ, bhante, bhagavato paá¹-hamataraá¹ƒ kÄ• laá¹ƒ karey
panetaá¹ƒ yaá¹ƒ maá¹ƒ bhagavÄ• evaá¹ƒ byÄ• kareyya --- `natthi taá¹ƒ saá¹ƒyojanaá¹ƒ ye
gahapati hatthigÄ• mako puna imaá¹ƒ lokaá¹ƒ Ä• gaccheyyÄ• â€™ ti. ayaá¹ƒ kho me, bhan
abbhuto dhammo saá¹ƒvijjati. ime kho me, bhante, aá¹-á¹-ha acchariyÄ• abbhutÄ• dhamm
kho ahaá¹ƒ jÄ• nÄ• mi --- katamehi cÄ• haá¹ƒ aá¹-á¹-hahi acchariyehi abbhutehi dhammehi
byÄ• katoâ€™â€™ ti.

``atha kho so bhikkhu uggassa gahapatino hatthigÄ• makassa nivesane piá¹‡á¸• apÄ• taá¹
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho so bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tap
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
bhikkhu yÄ• vatako ahosi uggena gahapatinÄ• hatthigÄ• makena saddhiá¹ƒ kathÄ• sallÄ• p
Ä• rocesi.

``sÄ• dhu \Be III 53/ sÄ• dhu, bhikkhu! yathÄ• taá¹ƒ uggo gahapati hatthigÄ• mako sammÄ
byÄ• kareyya, imeheva kho bhikkhu, aá¹-á¹-hahi acchariyehi abbhutehi dhammehi samannÄ
III 53/ hatthigÄ• mako mayÄ• byÄ• kato. imehi ca pana, bhikkhu, aá¹-á¹-hahi acchariyehi ab
samannÄ• gataá¹ƒ uggaá¹ƒ gahapatiá¹ƒ hatthigÄ• makaá¹ƒ dhÄ• rehÄ«â€™â€™ ti. dutiyaá

3. paá¹-hamahatthakasuttaá¹ƒ

<23> ekaá¹ƒ \Se IV 220/ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati aggÄ• á¸·ave cetiye
bhikkhÅ« Ä• mantesi --- ``sattahi \Ee IV 217/, bhikkhave, acchariyehi abbhutehi dhammehi s

hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ dhÄ• retha. katamehi sattahi? saddho hi, bhikkhave, hatthako Ä
bhikkhave, hatthako Ä• á¸·avako; hirÄ«mÄ• , bhikkhave, hatthako Ä• á¸·avako; ottappÄ«, bh
Ä• á¸·avako; bahussuto, bhikkhave, hatthako Ä• á¸·avako; cÄ• gavÄ• , bhikkhave, hatthako
bhikkhave, hatthako Ä• á¸·avako --- imehi kho, bhikkhave, sattahi acchariyehi abbhutehi dha
samannÄ• gataá¹ƒ hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ dhÄ• rethÄ• â€™â€™ ti. idamavoca bhagav
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

atha kho aÃ±Ã±ataro bhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
Ä• á¸·avakassa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane n
Ä• á¸·avako yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ abhi
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ so bhikkhu etadavoca ---

``sattahi kho tvaá¹ƒ, Ä• vuso, acchariyehi abbhutehi dhammehi samannÄ• gato bhagavatÄ•
sattahi? `saddho, bhikkhave, hatthako Ä• á¸·avako; sÄ«lavÄ• ... pe ... hirimÄ• ... ottappÄ«
cÄ• gavÄ• ... paÃ±Ã±avÄ• , bhikkhave, hatthako Ä• á¸·avakoâ€™ ti. imehi kho tvaá¹ƒ, Ä• v
abbhutehi dhammehi samannÄ• gato bhagavatÄ• byÄ• katoâ€™â€™ ti. ``kaccittha, bhante
odÄ• tavasanoâ€™â€™ ti? ``na hettha, Ä• vuso \Se IV 221/, koci gihÄ« ahosi odÄ• tavasan
bhante, yadettha na koci gihÄ« ahosi odÄ• tavasanoâ€™â€™ ti.

atha \Be III 54/ kho so bhikkhu hatthakassa Ä• á¸·avakassa nivesane piá¹‡á¸• apÄ• taá¹ƒ g
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi \Ne III 54/. atha kho so bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á
bhagavÄ• tenupasaá¹…kami \Ee IV 218/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena
nivesanaá¹ƒ tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒ. at
Ä• á¸·avako yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• el
nisinnaá¹ƒ kho ahaá¹ƒ, bhante, hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ etadavacaá¹ƒ --- `sattahi kho tv
acchariyehi abbhutehi dhammehi samannÄ• gato bhagavatÄ• byÄ• kato. katamehi sattahi?
Ä• á¸·avako; sÄ«lavÄ• ... pe ... hirimÄ• ... ottappÄ« ... bahussuto ... cÄ• gavÄ• ... paÃ±Ã±a
hatthako Ä• á¸·avakoti. imehi kho tvaá¹ƒ, Ä• vuso, sattahi acchariyehi abbhutehi dhammehi
bhagavatÄ• byÄ• katoâ€™ ti.

``evaá¹ƒ vutte, bhante, hatthako maá¹ƒ etadavoca --- `kaccittha, bhante, na koci gihÄ« ahos
ti? `na hettha, Ä• vuso, koci gihÄ« ahosi odÄ• tavasanoâ€™ ti. `sÄ• dhu, bhante, yadettha n
odÄ• tavasanoâ€™â€™ â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhu! appiccho so, bhikkhu, kulaputto \Se IV 222/. santeyeva attani k

icchati parehi Ã±Ä• yamÄ• ne {paÃ±Ã±Ä• payamÄ• ne (Katthaci) }. tena hi tvaá¹ƒ, bhikkhu,
acchariyena abbhutena dhammena samannÄ• gataá¹ƒ hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ dhÄ• re
appicchatÄ• yÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyahatthakasuttaá¹ƒ

<24> ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati aggÄ• á¸·ave cetiye. atha kho h
paÃ±camattehi upÄ• sakasatehi \Ee IV 219/ parivuto yena bhagavÄ• tenupasaá¹…kami; up
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho hatthak
\Be III 55/ etadavoca --- ``mahatÄ« kho tyÄ• yaá¹ƒ, hatthaka, parisÄ• . kathaá¹ƒ pana tvaá¹ƒ
mahatiá¹ƒ parisaá¹ƒ saá¹…gaá¹‡hÄ• sÄ«â€™â€™ ti? ``yÄ• nimÄ• ni, bhante, bhagavatÄ•
313} cattÄ• ri saá¹…gahavatthÅ«ni, tehÄ• haá¹ƒ {tenÄ• haá¹ƒ (Ce) } imaá¹ƒ mahatiá¹ƒ \Ne
saá¹…gaá¹‡hÄ• mi. ahaá¹ƒ, bhante, yaá¹ƒ jÄ• nÄ• mi --- `ayaá¹ƒ dÄ• nena saá¹…gahetabb
saá¹…gaá¹‡hÄ• mi; yaá¹ƒ jÄ• nÄ• mi --- `ayaá¹ƒ peyyavajjena saá¹…gahetabboâ€™ ti, taá
saá¹…gaá¹‡hÄ• mi; yaá¹ƒ jÄ• nÄ• mi --- `ayaá¹ƒ atthacariyÄ• ya saá¹…gahetabboâ€™ ti, ta
saá¹…gaá¹‡hÄ• mi; yaá¹ƒ jÄ• nÄ• mi --- `ayaá¹ƒ samÄ• nattatÄ• ya saá¹…gahetabboâ€™ t
saá¹…gaá¹‡hÄ• mi. saá¹ƒvijjanti kho pana me, bhante, kule bhogÄ• . daliddassa kho no tat
maÃ±Ã±antÄ«â€™â€™ ti. ``sÄ• dhu sÄ• dhu, hatthaka! yoni kho tyÄ• yaá¹ƒ, hatthaka, mah
saá¹…gahetuá¹ƒ. ye hi keci, hatthaka, atÄ«tamaddhÄ• naá¹ƒ mahatiá¹ƒ parisaá¹ƒ saá¹…ga
catÅ«hi saá¹…gahavatthÅ«hi mahatiá¹ƒ parisaá¹ƒ saá¹…gahesuá¹ƒ. yepi hi keci, hatthaka,
mahatiá¹ƒ parisaá¹ƒ saá¹…gaá¹‡hissanti \Se IV 223/, sabbe te imeheva catÅ«hi saá¹…gaha
parisaá¹ƒ saá¹…gaá¹‡hissanti. yepi hi keci, hatthaka, etarahi mahatiá¹ƒ parisaá¹ƒ saá¹…gaá
imeheva catÅ«hi saá¹…gahavatthÅ«hi mahatiá¹ƒ parisaá¹ƒ saá¹…gaá¹‡hantÄ«â€™â€™ ti.

atha kho hatthako Ä• á¸·avako bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapit
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi
acirapakkante hatthake Ä• á¸·avake bhikkhÅ« Ä• mantesi --- ``aá¹-á¹-hahi, bhikkhave, accha
dhammehi samannÄ• gataá¹ƒ hatthakaá¹ƒ Ä• á¸·avakaá¹ƒ dhÄ• retha. katamehi aá¹-á¹-hah
hatthako Ä• á¸·avako; sÄ«lavÄ• , bhikkhave ... pe ... hirÄ«mÄ• ... ottappÄ« ... bahussuto ...
paÃ±Ã±avÄ• , bhikkhave, hatthako Ä• á¸·avako; appiccho, bhikkhave, hatthako Ä• á¸·avako
aá¹-á¹-hahi acchariyehi abbhutehi dhammehi samannÄ• gataá¹ƒ hatthakaá¹ƒ Ä• á¸·avakaá¹
catutthaá¹ƒ.

5. mahÄ• nÄ• masuttaá¹ƒ

<25> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me.
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Be III 56/ bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``kittÄ• vatÄ•

hotÄ«â€™â€™ ti? ``yato kho, mahÄ• nÄ• ma, buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti; ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako hotÄ«â€™

``kittÄ• vatÄ• \Ne III 56/ pana, bhante, upÄ• sako sÄ«lavÄ• hotÄ«â€™â€™ ti? ``yato kho,
upÄ• sako pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• me
paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• n
ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako sÄ«lavÄ• hotÄ«â€™â€™ ti.

``kittÄ• vatÄ• pana, bhante, upÄ• sako attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• yÄ• â€™
221/ kho, mahÄ• nÄ• ma, upÄ• sako attanÄ• va saddhÄ• sampanno hoti, no paraá¹ƒ saddh
{samÄ• dÄ• peti (?) }; attanÄ• va sÄ«lasampanno hoti, no paraá¹ƒ sÄ«lasampadÄ• ya sam
cÄ• gasampanno hoti, no paraá¹ƒ cÄ• gasampadÄ• ya samÄ• dapeti; attanÄ• va bhikkhÅ«
paraá¹ƒ bhikkhÅ«naá¹ƒ dassane samÄ• dapeti; attanÄ• va saddhammaá¹ƒ sotukÄ• mo hoti
samÄ• dapeti; attanÄ• va sutÄ• naá¹ƒ dhammÄ• naá¹ƒ dhÄ• raá¹‡ajÄ• tiko hoti, no paraá¹ƒ
samÄ• dapeti; attanÄ• va sutÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti, no paraá¹
samÄ• dapeti; attanÄ• va atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhamma
dhammÄ• nudhammappaá¹-ipattiyÄ• samÄ• dapeti. ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ•
no parahitÄ• yÄ• â€™â€™ ti.

``kittÄ• vatÄ• pana, bhante, upÄ• sako attahitÄ• ya ca paá¹-ipanno hoti parahitÄ• ya cÄ• â
mahÄ• nÄ• ma, upÄ• sako attanÄ• ca saddhÄ• sampanno hoti, paraÃ±ca saddhÄ• sampa
sÄ«lasampanno \Se IV 225/ hoti, paraÃ±ca sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• ca c
cÄ• gasampadÄ• ya samÄ• dapeti; attanÄ• ca bhikkhÅ«naá¹ƒ dassanakÄ• mo hoti, paraÃ±
samÄ• dapeti; attanÄ• ca saddhammaá¹ƒ \Be III 57/ sotukÄ• mo hoti, paraÃ±ca saddhamm
attanÄ• ca sutÄ• naá¹ƒ dhammÄ• naá¹ƒ dhÄ• raá¹‡ajÄ• tiko hoti, paraÃ±ca dhammadhÄ•
ca sutÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti, paraÃ±ca atthÅ«paparikkhÄ• ya
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya \Ee IV 222/ dhammÄ• nudhammappaá¹-ipanno
dhammÄ• nudhammappaá¹-ipattiyÄ• samÄ• dapeti. ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ•
hoti parahitÄ• ya cÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. jÄ«vakasuttaá¹ƒ

<26> ekaá¹ƒ \Ne III 57/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati jÄ«vakambavane. atha k
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho jÄ«vako komÄ• rabhacco bhagavantaá¹ƒ etadavoca --- ``kittÄ• vatÄ• nu kho, b
hotÄ«â€™â€™ ti? ``yato kho, jÄ«vaka, buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti; ettÄ• vatÄ• kho jÄ«vaka, upÄ• sako hotÄ«â€™â€™ ti

``kittÄ• vatÄ• pana, bhante, upÄ• sako sÄ«lavÄ• hotÄ«â€™â€™ ti? ``yato kho, jÄ«vaka, u
paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• \Se IV 226/ paá¹-ivirato
kho, jÄ«vaka, upÄ• sako sÄ«lavÄ• hotÄ«â€™â€™ ti.

``kittÄ• vatÄ• pana, bhante, upÄ• sako attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• yÄ• â€™
jÄ«vaka, upÄ• sako attanÄ• va saddhÄ• sampanno hoti, no paraá¹ƒ saddhÄ• sampadÄ• ya
attanÄ• va atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno h
dhammÄ• nudhammappaá¹-ipattiyÄ• samÄ• dapeti. ettÄ• vatÄ• kho, jÄ«vaka, upÄ• sako a
parahitÄ• yÄ• â€™â€™ ti.

``kittÄ• vatÄ• pana, bhante, upÄ• sako attahitÄ• ya ca paá¹-ipanno hoti parahitÄ• ya cÄ• â
223/ kho, jÄ«vaka, upÄ• sako attanÄ• ca saddhÄ• sampanno hoti, paraÃ±ca saddhÄ• sam
ca sÄ«lasampanno hoti, paraÃ±ca sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• ca cÄ• gasam
paraÃ±ca cÄ• gasampadÄ• ya samÄ• dapeti; attanÄ• ca bhikkhÅ«naá¹ƒ dassanakÄ• mo h
dassane samÄ• dapeti; attanÄ• ca saddhammaá¹ƒ sotukÄ• mo hoti, paraÃ±ca saddhamma
sutÄ• naá¹ƒ dhammÄ• naá¹ƒ dhÄ• raá¹‡ajÄ• tiko hoti, paraÃ±ca dhammadhÄ• raá¹‡Ä• ya s
sutÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti, paraÃ±ca atthÅ«paparikkhÄ• ya sam
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti, paraÃ±
samÄ• dapeti. ettÄ• vatÄ• kho, jÄ«vaka, upÄ• sako attahitÄ• ya ca paá¹-ipanno hoti parahit
cÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamabalasuttaá¹ƒ

<27> ``aá¹-á¹-himÄ• ni \Ne III 58/, bhikkhave, balÄ• ni. katamÄ• ni aá¹-á¹-ha? ruá¹‡á¹‡abal
dÄ• rakÄ• , kodhabalÄ• mÄ• tugÄ• mÄ• , Ä• vudhabalÄ• corÄ• , issariyabalÄ• rÄ• jÄ• no
nijjhattibalÄ• paá¹‡á¸• itÄ• , paá¹-isaá¹…khÄ• nabalÄ• bahussutÄ• , khantibalÄ• samaá¹‡
kho, bhikkhave, aá¹-á¹-ha balÄ• nÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyabalasuttaá¹ƒ

<28> atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ \Ee IV 22
``kati nu kho, sÄ• riputta, khÄ«á¹‡Ä• savassa bhikkhuno balÄ• ni, yehi balehi samannÄ• gat
Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti? ``
khÄ«á¹‡Ä• savassa bhikkhuno balÄ• ni, yehi balehi samannÄ• gato khÄ«á¹‡Ä• savo bhikkh
paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti.

``katamÄ• ni aá¹-á¹-ha? {AN c 10.90; Paá¹-is II 44} idha, bhante, khÄ«á¹‡Ä• savassa bhikk

saá¹…khÄ• rÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. yampi, bhan
aniccato sabbe saá¹…khÄ• rÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• ho
khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhik
paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti.

``puna \Be III 59/ caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno aá¹…gÄ• rakÄ• sÅ«pa
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. yampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno a
228/ kÄ• mÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti, idampi, bhante
balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ p
me Ä• savÄ• â€™â€™ â€™ ti.

``puna \Ne III 59/ caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ cittaá¹
vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantibhÅ«taá¹ƒ sabbaso
dhammehi. yampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ cittaá¹ƒ hoti vivek
vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantibhÅ«taá¹ƒ sabbaso
dhammehi, idampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• ga
Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti.

``puna caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bh
yampi, bhante, khÄ«á¹‡Ä• savassa \Ee IV 225/ bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bh
idampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«
Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti.

``puna caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ
... paÃ±cindriyÄ• ni bhÄ• vitÄ• ni honti subhÄ• vitÄ• ni ... pe ... satta bojjhaá¹…gÄ• bhÄ• vi
... pe ... ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito. yampi, bhante, khÄ«á¹‡Ä
ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito, idampi, bhante, khÄ«á¹‡Ä• savas
hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ \Se IV 229/ khayaá
`khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti.

``imÄ• ni kho, bhante, aá¹-á¹-ha khÄ«á¹‡Ä• savassa bhikkhuno balÄ• ni, yehi balehi saman
bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â

9. akkhaá¹‡asuttaá¹ƒ

<29> `` `khaá¹‡akicco \Be III 60/ loko, khaá¹‡akicco lokoâ€™ ti, bhikkhave, assutavÄ• puth
ca kho so jÄ• nÄ• ti khaá¹‡aá¹ƒ vÄ• akkhaá¹‡aá¹ƒ vÄ• . aá¹-á¹-hime, bhikkhave, akkhaá¹‡Ä
brahmacariyavÄ• sÄ• ya. katame aá¹-á¹-ha? idha, bhikkhave, tathÄ• gato ca loke uppanno

sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
\Ne III 60/ buddho bhagavÄ• , dhammo ca desiyati opasamiko parinibbÄ• niko sambodhagÄ
ayaÃ±ca puggalo nirayaá¹ƒ upapanno hoti. ayaá¹ƒ, bhikkhave, paá¹-hamo akkhaá¹‡o asam

``puna \Ee IV 226/ caparaá¹ƒ, bhikkhave, tathÄ• gato ca loke uppanno hoti ... pe ... satthÄ•
buddho bhagavÄ• , dhammo ca desiyati opasamiko parinibbÄ• niko sambodhagÄ• mÄ« sug
tiracchÄ• nayoniá¹ƒ upapanno hoti ... pe ....

``puna caparaá¹ƒ, bhikkhave ... pe ... ayaÃ±ca puggalo pettivisayaá¹ƒ upapanno hoti ... pe

``puna caparaá¹ƒ, bhikkhave ... pe ... ayaÃ±ca puggalo aÃ±Ã±ataraá¹ƒ dÄ«ghÄ• yukaá¹ƒ d
hoti ... pe ....

``puna caparaá¹ƒ, bhikkhave ... pe ... ayaÃ±ca puggalo paccantimesu janapadesu paccÄ• j
aviÃ±Ã±Ä• tÄ• resu milakkhesu {milakkhÅ«su (Se Katthaci) DN III 358}, yattha natthi gati bh
bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ ... pe ... paÃ±camo akkhaá¹‡o asam

``puna caparaá¹ƒ, bhikkhave ... pe ... ayaÃ±ca puggalo majjhimesu janapadesu paccÄ• jÄ•
micchÄ• diá¹-á¹-hiko \Se IV 230/ viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ,
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi
mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sa
paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• p

``puna \Be III 61/ caparaá¹ƒ, bhikkhave ... pe ... ayaÃ±ca puggalo majjhimesu janapadesu p
III 61/, so ca hoti duppaÃ±Ã±o jaá¸·o eá¸·amÅ«go appaá¹-ibalo subhÄ• sitadubbhÄ• sitassa
ayaá¹ƒ, bhikkhave, sattamo akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato ca loke anuppanno hoti arahaá¹ƒ sammÄ• sambu
devamanussÄ• naá¹ƒ buddho bhagavÄ• . dhammo ca na desiyati \Ee IV 227/ opasamiko pa
sugatappavedito. ayaÃ±ca puggalo majjhimesu janapadesu paccÄ• jÄ• to hoti, so ca hoti pa
aneá¸·amÅ«go paá¹-ibalo subhÄ• sitadubbhÄ• sitassa atthamaÃ±Ã±Ä• tuá¹ƒ. ayaá¹ƒ, bhikk
asamayo brahmacariyavÄ• sÄ• ya. `ime kho, bhikkhave, aá¹-á¹-ha akkhaá¹‡Ä• asamayÄ•
â€™.

``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• ya. katamo eko? idha
loke uppanno hoti arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . dhammo ca desiy
sambodhagÄ• mÄ« sugatappavedito. ayaÃ±ca puggalo majjhimesu \Se IV 231/ janapadesu

paÃ±Ã±avÄ• ajaá¸·o aneá¸·amÅ«go paá¹-ibalo subhÄ• sitadubbhÄ• sitassa atthamaÃ±Ã±Ä
ekova khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ• â€™â€™ ti.

``manussalÄ• bhaá¹ƒ {manussalokaá¹ƒ (Se) } laddhÄ• na, saddhamme suppavedite.

ye khaá¹‡aá¹ƒ nÄ• dhigacchanti, atinÄ• menti te khaá¹‡aá¹ƒ ||

``bahÅ« hi akkhaá¹‡Ä• vuttÄ• , maggassa antarÄ• yikÄ• .

kadÄ• ci karahaci loke, uppajjanti tathÄ• gatÄ• ||

``tayidaá¹ƒ {tassidaá¹ƒ (Katthaci) } sammukhÄ«bhÅ«taá¹ƒ, yaá¹ƒ lokasmiá¹ƒ sudullabhaá¹ƒ.

manussapaá¹-ilÄ• bho ca, saddhammassa ca desanÄ• .

alaá¹ƒ vÄ• yamituá¹ƒ tattha, attakÄ• mena {atthakÄ• mena (Ce Se Katthaci) } jantunÄ• ||

``kathaá¹ƒ \Ne III 62/ \Be III 62/ \Ee IV 228/ vijaÃ±Ã±Ä• saddhammaá¹ƒ, khaá¹‡o ve {vo (Se

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

``idha ce naá¹ƒ virÄ• dheti, saddhammassa niyÄ• mataá¹ƒ {niyÄ• mitaá¹ƒ (Se) }.

vÄ• á¹‡ijova atÄ«tattho, cirattaá¹ƒ {cirantaá¹ƒ (Katthaci) } anutapissati ||

``avijjÄ• nivuto poso, saddhammaá¹ƒ aparÄ• dhiko.

jÄ• timaraá¹‡asaá¹ƒsÄ• raá¹ƒ, ciraá¹ƒ paccanubhossati ||

``ye ca laddhÄ• manussattaá¹ƒ, saddhamme suppavedite.

akaá¹ƒsu satthu vacanaá¹ƒ, karissanti karonti vÄ• ||

``khaá¹‡aá¹ƒ paccaviduá¹ƒ loke, brahmacariyaá¹ƒ anuttaraá¹ƒ.

ye maggaá¹ƒ paá¹-ipajjiá¹ƒsu, tathÄ• gatappaveditaá¹ƒ ||

``ye \Se IV 232/ saá¹ƒvarÄ• cakkhumatÄ• , desitÄ• diccabandhunÄ• .

tesu {tesaá¹ƒ (Katthaci) } gutto sadÄ• sato, vihare anavassuto ||

``sabbe anusaye chetvÄ• , mÄ• radheyyaparÄ• nuge.

te ve pÄ• raá¹…gatÄ• {pÄ• ragatÄ• (Ce Se Ee) } loke, ye pattÄ• Ä• savakkhayaâ€™â€™

10. anuruddhamahÄ• vitakkasuttaá¹ƒ

<30> ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaggesu viharati suá¹ƒsumÄ• ragire bhesakaá¸·Ä• va
samayena Ä• yasmÄ• anuruddho cetÄ«su viharati pÄ• cÄ«navaá¹ƒsadÄ• ye. atha kho Ä• y
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``appicchassÄ• yaá¹ƒ dhammo, n
mahicchassa; santuá¹-á¹-hassÄ• yaá¹ƒ dhammo \Ee IV 229/, nÄ• yaá¹ƒ dhammo asantuá¹-á
dhammo, nÄ• yaá¹ƒ dhammo saá¹…gaá¹‡ikÄ• rÄ• massa; Ä• raddhavÄ«riyassÄ• yaá¹ƒ dh
upaá¹-á¹-hitassatissÄ• yaá¹ƒ \Ne III 63/ {upaá¹-á¹-hitasatissÄ• yaá¹ƒ (Ce Se Ee) } dhammo,
muá¹-á¹-hassatissa {muá¹-á¹-hasatissa (Ce Se Ee) }; samÄ• hitassÄ• yaá¹ƒ dhammo, nÄ• y
paÃ±Ã±avato ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo duppaÃ±Ã±assÄ• â€™â€™ ti.

atha \Be III 63/ kho bhagavÄ• Ä• yasmato anuruddhassa cetasÄ• cetoparivitakkamaÃ±Ã±
balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sa
bhaggesu suá¹ƒsumÄ• ragire bhesakaá¸·Ä• vane migadÄ• ye antarahito cetÄ«su pÄ• cÄ«n
anuruddhassa sammukhe pÄ• turahosi. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. Ä• yasmÄ
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ

á¹• IV 0233 nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhagavÄ• etadavoca ---

``sÄ• dhu sÄ• dhu, anuruddha! sÄ• dhu kho tvaá¹ƒ, anuruddha, (yaá¹ƒ taá¹ƒ mahÄ• purisa
mahÄ• purisavitakke (Ce Ee) DN III 358} vitakkesi --- `appicchassÄ• yaá¹ƒ dhammo, nÄ• ya
santuá¹-á¹-hassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo asantuá¹-á¹-hassa; pavivittassÄ• ya
saá¹…gaá¹‡ikÄ• rÄ• massa; Ä• raddhavÄ«riyassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo ku
upaá¹-á¹-hitassatissÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo muá¹-á¹-hassatissa; samÄ• hita
dhammo asamÄ• hitassa; paÃ±Ã±avato ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo duppaÃ±Ã±a
anuruddha, imampi aá¹-á¹-hamaá¹ƒ mahÄ• purisavitakkaá¹ƒ vitakkehi --- `nippapaÃ±cÄ• rÄ
nippapaÃ±caratino, nÄ• yaá¹ƒ dhammo papaÃ±cÄ• rÄ• massa papaÃ±caratinoâ€™â€™ â€

``yato kho tvaá¹ƒ, anuruddha, ime aá¹-á¹-ha mahÄ• purisavitakke vitakkessasi, tato tvaá¹ƒ,
yÄ• vadeva {yÄ• vade (SN a II 152) } Ä• kaá¹…khissasi, vivicceva kÄ• mehi vivicca akusale
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa

``yato kho tvaá¹ƒ, anuruddha, ime aá¹-á¹-ha mahÄ• purisavitakke vitakkessasi, tato tvaá¹ƒ,
yÄ• vadeva Ä• kaá¹…khissasi, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ•
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja

``yato kho tvaá¹ƒ, anuruddha, ime aá¹-á¹-ha mahÄ• purisavitakke vitakkessasi, tato tvaá¹ƒ,
64/, yÄ• vadeva Ä• kaá¹…khissasi, pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharissasi sato c
kÄ• yena paá¹-isaá¹ƒvedissasi \Be III 64/ yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako \Se
sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharissasi.

``yato kho tvaá¹ƒ, anuruddha, ime aá¹-á¹-ha mahÄ• purisavitakke vitakkessasi, tato tvaá¹ƒ,
yÄ• vadeva Ä• kaá¹…khissasi, sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ

``yato kho tvaá¹ƒ, anuruddha, ime ca aá¹-á¹-ha mahÄ• purisavitakke vitakkessasi, imesaÃ±
jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ•
akasiralÄ• bhÄ«, tato tuyhaá¹ƒ, anuruddha, seyyathÄ• pi nÄ• ma gahapatissa vÄ• gahapat
nÄ• nÄ• rattÄ• naá¹ƒ dussÄ• naá¹ƒ dussakaraá¹‡á¸• ako pÅ«ro; evamevaá¹ƒ te paá¹ƒsukÅ
santuá¹-á¹-hassa viharato ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya okkamanÄ• ya nibbÄ

``yato \Ee IV 231/ kho tvaá¹ƒ, anuruddha, ime ca aá¹-á¹-ha mahÄ• purisavitakke vitakkessa
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akicchalÄ• bhÄ« akasiralÄ• bhÄ«, tato tuyhaá¹ƒ, anuruddha, seyyathÄ• pi nÄ• ma gahapati
vÄ• sÄ• lÄ«naá¹ƒ odano vicitakÄ• á¸·ako anekasÅ«po anekabyaÃ±jano; evamevaá¹ƒ te pi
khÄ• yissati santuá¹-á¹-hassa viharato ratiyÄ• aparitassÄ• ya phÄ• suvihÄ• rÄ• ya okkama

``yato kho tvaá¹ƒ, anuruddha, ime ca aá¹-á¹-ha mahÄ• purisavitakke vitakkessasi, imesaÃ±
jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ•
akasiralÄ• bhÄ«, tato tuyhaá¹ƒ, anuruddha, seyyathÄ• pi \Se IV 235/ nÄ• ma gahapatissa v
kÅ«á¹-Ä• gÄ• raá¹ƒ ullittÄ• valittaá¹ƒ nivÄ• taá¹ƒ phusitaggaá¸·aá¹ƒ pihitavÄ• tapÄ• naá¹ƒ;
rukkhamÅ«lasenÄ• sanaá¹ƒ khÄ• yissati santuá¹-á¹-hassa viharato ratiyÄ• aparitassÄ• ya
okkamanÄ• ya nibbÄ• nassa.

``yato \Ne III 65/ kho tvaá¹ƒ, anuruddha, ime ca aá¹-á¹-ha mahÄ• purisavitakke vitakkessas
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akicchalÄ• bhÄ« akasiralÄ• bhÄ«, tato tuyhaá¹ƒ, anuruddha \Be III 65/, seyyathÄ• pi nÄ• m
gahapatiputtassa vÄ• pallaá¹…ko gonakatthato paá¹-ikatthato paá¹-alikatthato kadalimigap
{kÄ• dali ... paccattharaá¹‡o (Ce) } sauttaracchado ubhatolohitakÅ«padhÄ• no; evamevaá¹ƒ

tiá¹‡asanthÄ• rakasayanÄ• sanaá¹ƒ khÄ• yissati santuá¹-á¹-hassa viharato ratiyÄ• aparitas
okkamanÄ• ya nibbÄ• nassa.

``yato \Ee IV 232/ kho tvaá¹ƒ, anuruddha, ime ca aá¹-á¹-ha mahÄ• purisavitakke vitakkessa
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akicchalÄ• bhÄ« akasiralÄ• bhÄ«, tato tuyhaá¹ƒ, anuruddha, seyyathÄ• pi nÄ• ma gahapati
vÄ• nÄ• nÄ• bhesajjÄ• ni, seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡ita
pÅ«timuttabhesajjaá¹ƒ khÄ• yissati santuá¹-á¹-hassa viharato ratiyÄ• aparitassÄ• ya phÄ• s
nibbÄ• nassa. tena hi tvaá¹ƒ, anuruddha, Ä• yatikampi vassÄ• vÄ• saá¹ƒ idheva cetÄ«su pÅ
vihareyyÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• anuruddho bhagav

atha kho bhagavÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ iminÄ• ovÄ• dena ovaditvÄ• --- seyya
236/ puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ
cetÄ«su pÄ• cÄ«navaá¹ƒsadÄ• ye antarahito bhaggesu suá¹ƒsumÄ• ragire bhesakaá¸·Ä• v
nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``aá
mahÄ• purisavitakke desessÄ• mi, taá¹ƒ suá¹‡Ä• tha ... pe ... katame ca, bhikkhave, aá¹-á¹-
mahÄ• purisavitakkÄ• ? appicchassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo mah
santuá¹-á¹-hassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo asantuá¹-á¹-hassa; pavi
dhammo, nÄ• yaá¹ƒ dhammo saá¹…gaá¹‡ikÄ• rÄ• massa; Ä• raddhavÄ«riyassÄ• yaá¹ƒ, bh
kusÄ«tassa; upaá¹-á¹-hitassatissÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo muá¹-á
samÄ• hitassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo asamÄ• hitassa; paÃ±Ã±a
nÄ• yaá¹ƒ \Ee IV 233/ dhammo duppaÃ±Ã±assa; nippapaÃ±cÄ• rÄ• massÄ• yaá¹ƒ, bhikkha
nÄ• yaá¹ƒ dhammo papaÃ±cÄ• rÄ• massa papaÃ±caratinoâ€™â€™.

`` `appicchassÄ• yaá¹ƒ \Be III 66/ \Ne III 66/, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo mah
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu appiccho sam
maá¹ƒ jÄ• neyyuâ€™ nti na icchati, santuá¹-á¹-ho samÄ• no `santuá¹-á¹-hoti maá¹ƒ jÄ• ney
pavivitto samÄ• no `pavivittoti maá¹ƒ jÄ• neyyuâ€™ nti na icchati, Ä• raddhavÄ«riyo samÄ•
maá¹ƒ jÄ• neyyuâ€™ nti na icchati, upaá¹-á¹-hitassati samÄ• no `upaá¹-á¹-hitassatÄ«ti maá
icchati, samÄ• hito samÄ• no `samÄ• hitoti \Se IV 237/ maá¹ƒ jÄ• neyyuâ€™ nti na icchati,
`paÃ±Ã±avÄ• ti maá¹ƒ jÄ• neyyuâ€™ nti na icchati, nippapaÃ±cÄ• rÄ• mo samÄ• no `nippa
jÄ• neyyuâ€™ nti na icchati. `appicchassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo
yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `santuá¹-á¹-hassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo asantuá¹-á¹-hassÄ• a
vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu santuá¹-á¹-ho hoti
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rena. `san
bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo asantuá¹-á¹-hassÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ

vuttaá¹ƒ.

`` `pavivittassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo saá¹…gaá¹‡ikÄ• rÄ• mass
vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhuno pavivittassa viharato b
upasaá¹…kamitÄ• ro bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo rÄ• jÄ• no rÄ• jama
titthiyasÄ• vakÄ• . tatra bhikkhu vivekaninnena cittena vivekapoá¹‡ena vivekapabbhÄ• rena
nekkhammÄ• bhiratena aÃ±Ã±adatthu uyyojanikapaá¹-isaá¹ƒyuttaá¹ƒyeva kathaá¹ƒ kattÄ•
hoti. `pavivittassÄ• yaá¹ƒ \Ee IV 234/, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo saá¹…gaá¹‡
yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `Ä• raddhavÄ«riyassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo kusÄ«tassÄ• â€
vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu Ä• raddhavÄ«riyo vihara
dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya \Se IV 238
anikkhittadhuro kusalesu dhammesu. `Ä• raddhavÄ«riyassÄ• yaá¹ƒ \Be III 67/, bhikkhave, d
kusÄ«tassÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `upaá¹-á¹-hitassatissÄ• yaá¹ƒ \Ne III 67/, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo muá¹-
iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu satimÄ
satinepakkena samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• . `upaá¹-á
bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo, muá¹-á¹-hassatissÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá
vuttaá¹ƒ.

`` `samÄ• hitassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo asamÄ• hitassÄ• â€™
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe ... catutth
upasampajja viharati. `samÄ• hitassÄ• yaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo asa
taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `paÃ±Ã±avato ayaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo duppaÃ±Ã±assÄ• â€™
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• n
samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . `paÃ±Ã±av
nÄ• yaá¹ƒ dhammo duppaÃ±Ã±assÄ• â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca

`` `nippapaÃ±cÄ• rÄ• massÄ• yaá¹ƒ \Ee IV 235/, bhikkhave, dhammo nippapaÃ±caratino, n
papaÃ±cÄ• rÄ• massa papaÃ±caratinoâ€™ ti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ \Se IV
vuttaá¹ƒ? idha, bhikkhave, bhikkhuno papaÃ±canirodhe cittaá¹ƒ pakkhandati pasÄ«dati sant
`nippapaÃ±cÄ• rÄ• massÄ• yaá¹ƒ, bhikkhave, dhammo, nippapaÃ±caratino, nÄ• yaá¹ƒ dha
papaÃ±caratinoâ€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti.

atha kho Ä• yasmÄ• anuruddho Ä• yatikampi vassÄ• vÄ• saá¹ƒ tattheva cetÄ«su pÄ• cÄ«
kho Ä• yasmÄ• anuruddho eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ --- brahma
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã
panÄ• yasmÄ• anuruddho arahataá¹ƒ \Be III 68/ ahosÄ«ti. atha kho Ä• yasmÄ• anuruddho
velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

{Th 901-903} ``mama \Ne III 68/ saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami ||

``yathÄ• me ahu saá¹…kappo, tato uttari desayi.

nippapaÃ±carato buddho, nippapaÃ±caá¹ƒ adesayi ||

``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || dasamaá¹ƒ.

gahapativaggo tatiyo.

tassuddÄ• naá¹ƒ ---

dve \Se IV 240/ uggÄ• dve ca hatthakÄ• , mahÄ• nÄ• mena jÄ«vako.

dve balÄ• akkhaá¹‡Ä• vuttÄ• , anuruddhena te dasÄ• ti ||

4. dÄ• navaggo

1. paá¹-hamadÄ• nasuttaá¹ƒ

<31> {DN III 336} ``aá¹-á¹-himÄ• ni \Ne III 69/ \Ee IV 236/, bhikkhave, dÄ• nÄ• ni. katamÄ•
dÄ• naá¹ƒ deti, bhayÄ• dÄ• naá¹ƒ deti, `adÄ• si meâ€™ ti dÄ• naá¹ƒ deti, `dassati meâ€™
dÄ• naâ€™ nti dÄ• naá¹ƒ deti, `ahaá¹ƒ pacÄ• mi, ime na pacanti; nÄ• rahÄ• mi pacanto apa
adÄ• tuâ€™ nti dÄ• naá¹ƒ deti, `imaá¹ƒ me dÄ• naá¹ƒ dadato kalyÄ• á¹‡o kittisaddo abbhug
deti, cittÄ• laá¹…kÄ• racittaparikkhÄ• ratthaá¹ƒ dÄ• naá¹ƒ deti. imÄ• ni kho, bhikkhave, aá¹-
ti. paá¹-hamaá¹ƒ.

2. dutiyadÄ• nasuttaá¹ƒ

<32> á¹• 21 {Kv 480} ``saddhÄ• hiriyaá¹ƒ kusalaÃ±ca dÄ• naá¹ƒ,

dhammÄ• ete sappurisÄ• nuyÄ• tÄ• .

etaÃ±hi maggaá¹ƒ diviyaá¹ƒ vadanti,

etena hi gacchati devalokaâ€™â€™ nti || dutiyaá¹ƒ.

3. dÄ• navatthusuttaá¹ƒ

<33> ``aá¹-á¹-himÄ• ni \Be III 69/, bhikkhave, dÄ• navatthÅ«ni. katamÄ• ni aá¹-á¹-ha? chan
dosÄ• dÄ• naá¹ƒ deti, mohÄ• dÄ• naá¹ƒ deti, bhayÄ• dÄ• naá¹ƒ deti, `dinnapubbaá¹ƒ kata
nÄ• rahÄ• mi porÄ• á¹‡aá¹ƒ kulavaá¹ƒsaá¹ƒ hÄ• petuâ€™ nti dÄ• naá¹ƒ deti, `imÄ• haá¹ƒ c
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ \Se IV 241/ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mÄ«â€™
me dÄ• naá¹ƒ dadato cittaá¹ƒ pasÄ«dati, attamanatÄ• \Ee IV 237/ somanassaá¹ƒ upajÄ• y
cittÄ• laá¹…kÄ• racittaparikkhÄ• ratthaá¹ƒ dÄ• naá¹ƒ deti. imÄ• ni kho, bhikkhave, aá¹-á¹-ha
ti. tatiyaá¹ƒ.

4. khettasuttaá¹ƒ

<34> ``aá¹-á¹-haá¹…gasamannÄ• gate \Ne III 70/, bhikkhave, khette bÄ«jaá¹ƒ vuttaá¹ƒ na
mahassÄ• daá¹ƒ na phÄ• tiseyyaá¹ƒ {na phÄ• tiseyyanti (Ce Se Katthaci), na phÄ• tiseyyÄ•
aá¹-á¹-haá¹…gasamannÄ• gate? idha, bhikkhave, khettaá¹ƒ unnÄ• maninnÄ• mi ca hoti, pÄ
Å«saraÃ±ca hoti, na ca gambhÄ«rasitaá¹ƒ hoti, na Ä• yasampannaá¹ƒ hoti, na apÄ• yasam
mÄ• tikÄ• sampannaá¹ƒ hoti, na mariyÄ• dasampannaá¹ƒ hoti. evaá¹ƒ aá¹-á¹-haá¹…gasam
bÄ«jaá¹ƒ vuttaá¹ƒ na mahapphalaá¹ƒ hoti na mahassÄ• daá¹ƒ na phÄ• tiseyyaá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, aá¹-á¹-haá¹…gasamannÄ• gatesu samaá¹‡abrÄ• hmaá¹‡es
mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ na mahÄ• jutikaá¹ƒ na mahÄ• vipphÄ• raá¹ƒ. k
aá¹-á¹-haá¹…gasamannÄ• gatesu? idha, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• micchÄ• diá
micchÄ• saá¹…kappÄ• , micchÄ• vÄ• cÄ• , micchÄ• kammantÄ• , micchÄ• Ä• jÄ«vÄ• , mic
micchÄ• samÄ• dhino. evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gatesu, bhikkhave, samaá¹‡abrÄ•
mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ na mahÄ• jutikaá¹ƒ na mahÄ• vipphÄ• raá¹ƒ.

``aá¹-á¹-haá¹…gasamannÄ• gate, bhikkhave, khette bÄ«jaá¹ƒ vuttaá¹ƒ mahapphalaá¹ƒ hoti

242/ phÄ• tiseyyaá¹ƒ. kathaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gate? idha, bhikkhave, khettaá¹ƒ
hoti, apÄ• sÄ• á¹‡asakkharikaÃ±ca hoti, anÅ«saraÃ±ca hoti, gambhÄ«rasitaá¹ƒ \Ee IV 238/
hoti, apÄ• yasampannaá¹ƒ hoti, mÄ• tikÄ• sampannaá¹ƒ \Be III 70/ hoti, mariyÄ• dasampan
aá¹-á¹-haá¹…gasamannÄ• gate, bhikkhave, khette bÄ«jaá¹ƒ vuttaá¹ƒ mahapphalaá¹ƒ hoti m
phÄ• tiseyyaá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, aá¹-á¹-haá¹…gasamannÄ• gatesu samaá¹‡abrÄ• hmaá¹‡es
mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• raá¹ƒ. kathaá¹ƒ a
idha, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• sammÄ• diá¹-á¹-hikÄ• honti, sammÄ• saá¹…ka
sammÄ• kammantÄ• , sammÄ• Ä• jÄ«vÄ• , sammÄ• vÄ• yÄ• mÄ• , sammÄ• satino, samm
aá¹-á¹-haá¹…gasamannÄ• gatesu, bhikkhave, samaá¹‡abrÄ• hmaá¹‡esu dÄ• naá¹ƒ dinnaá
mahÄ• nisaá¹ƒsaá¹ƒ mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• raâ€™â€™ nti.

``yathÄ• pi \Ne III 71/ khette sampanne, pavuttÄ• bÄ«jasampadÄ• .

deve sampÄ• dayantamhi {saÃ±jÄ• yantamhi (Katthaci) }, hoti dhaÃ±Ã±assa sampadÄ• ||

``anÄ«tisampadÄ• hoti, virÅ«á¸·hÄ« bhavati sampadÄ• .

vepullasampadÄ• hoti, phalaá¹ƒ ve hoti sampadÄ• ||

``evaá¹ƒ sampannasÄ«lesu, dinnÄ• bhojanasampadÄ• .

sampadÄ• naá¹ƒ upaneti, sampannaá¹ƒ hissa taá¹ƒ kataá¹ƒ ||

``tasmÄ• sampadamÄ• kaá¹…khÄ«, sampannatthÅ«dha puggalo.

sampannapaÃ±Ã±e \Se IV 243/ sevetha, evaá¹ƒ ijjhanti sampadÄ• ||

``vijjÄ• caraá¹‡asampanne, laddhÄ• cittassa sampadaá¹ƒ.

karoti kammasampadaá¹ƒ, labhati catthasampadaá¹ƒ ||

``lokaá¹ƒ Ã±atvÄ• yathÄ• bhÅ«taá¹ƒ, pappuyya diá¹-á¹-hisampadaá¹ƒ.

maggasampadamÄ• gamma, yÄ• ti sampannamÄ• naso ||

``odhunitvÄ• \Ee IV 239/ malaá¹ƒ sabbaá¹ƒ, patvÄ• nibbÄ• nasampadaá¹ƒ.

muccati sabbadukkhehi, sÄ• hoti sabbasampadÄ• â€™â€™ ti || catutthaá¹ƒ.

5. dÄ• nÅ«papattisuttaá¹ƒ

<35> {DN III 337} ``aá¹-á¹-himÄ• , bhikkhave, dÄ• nÅ«papattiyo. katamÄ• aá¹-á¹-ha? idha, dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ deti taá¹ƒ paccÄ• sÄ Ke Ee) }. so passati khattiyamahÄ• sÄ• le vÄ• brÄ• hmaá¹‡amahÄ• sÄ• le vÄ• gahapatim kÄ• maguá¹‡ehi samappite samaá¹…gÄ«bhÅ«te paricÄ• rayamÄ• ne. tassa evaá¹ƒ hoti --- bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ \Ne III 72/ vÄ• brÄ• hmaá¹‡ama gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• sahabyataá¹ƒ upapajjeyyaâ€™ nti! so taá¹ƒ cittaá¹ƒ dah adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ {hÄ«nedhim vimuttanti adhimuttaá¹ƒ, vimuttanti vÄ• vissaá¹-á¹-haá¹ƒ (á¹-Ä«kÄ• saá¹ƒvaá¹‡á¹‡anÄ•) }, tatrÅ«papattiyÄ• saá¹ƒvattati. kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• l brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• sahabyataá¹ƒ u vadÄ• mi, no dussÄ«lassa. ijjhati, bhikkhave, sÄ«lavato cetopaá¹‡idhi visuddhattÄ• .

``idha pana, bhikkhave, ekacco dÄ• naá¹ƒ deti \Se IV 244/ samaá¹‡assa vÄ• brÄ• hmaá¹‡ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ tassa sutaá¹ƒ hoti --- `cÄ• tumahÄ• rÄ• jikÄ• {cÄ• tummahÄ• rÄ• jikÄ• (Ce Se Ke Ee) } dev vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ, uttari abhÄ• tatrÅ«papattiyÄ• saá¹ƒvattati. kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ sahabyataá¹ƒ upapajjati. taÃ±ca kho sÄ«lavato vadÄ• mi, no dussÄ«lassa. ijjhati, bhikkhave cetopaá¹‡idhi visuddhattÄ• .

``idha pana, bhikkhave, ekacco dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• a yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ deti taá¹ƒ hoti --- tÄ• vatiá¹ƒsÄ• devÄ• ... pe ... yÄ• mÄ• devÄ• ... tusitÄ• devÄ• ... nimmÄ• naratÄ paranimmitavasavattÄ« devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• ti. tassa eva kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabya taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti \Be III 72/, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa cittaá¹ƒ hÄ«ne vimuttaá¹ƒ, uttari abhÄ• vitaá¹ƒ, tatrÅ«papattiyÄ• saá¹ƒvattati. kÄ• yassa bh maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. taÃ±ca kho dussÄ«lassa. ijjhati, bhikkhave, sÄ«lavato cetopaá¹‡idhi visuddhattÄ• .

``idha pana, bhikkhave, ekacco \Se IV 245/ dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡
vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ
tassa sutaá¹ƒ hoti \Ne III 73/ --- `brahmakÄ• yikÄ• devÄ• dÄ«ghÄ• yukÄ• \Ee IV 241/ vaá¹
sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ ma
brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ da
adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ, uttari abhÄ•
tatrÅ«papattiyÄ• saá¹ƒvattati. kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahmakÄ• yikÄ• na
upapajjati. taÃ±ca kho sÄ«lavato vadÄ• mi, no dussÄ«lassa; vÄ«tarÄ• gassa, no sarÄ• gass
sÄ«lavato cetopaá¹‡idhi vÄ«tarÄ• gattÄ• . imÄ• kho, bhikkhave, aá¹-á¹-ha dÄ• nÅ«papattiy

6. puÃ±Ã±akiriyavatthusuttaá¹ƒ

<36> ``tÄ«á¹‡imÄ• ni, bhikkhave, puÃ±Ã±akiriyavatthÅ«ni. katamÄ• ni tÄ«á¹‡i? dÄ• namay
{puÃ±Ã±akiriyavatthuá¹ƒ (Ce Ee) evamuparipi}, sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu, bhÄ• v
puÃ±Ã±akiriyavatthu. idha, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu pari
sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu parittaá¹ƒ kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±ak
{puÃ±Ã±akiriyavatthu (Se) } nÄ• bhisambhoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• m
upapajjati.

``idha pana, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu mattaso kataá¹ƒ h
puÃ±Ã±akiriyavatthu mattaso kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ nÄ
bhedÄ• paraá¹ƒ maraá¹‡Ä• manussasobhagyaá¹ƒ upapajjati.

``idha \Be III 73/ pana, bhikkhave \Se IV 246/, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyava
kataá¹ƒ hoti, sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu \Ee IV 242/ adhimattaá¹ƒ kataá¹ƒ hoti, bhÄ
puÃ±Ã±akiriyavatthuá¹ƒ nÄ• bhisambhoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tu
sahabyataá¹ƒ upapajjati. tatra, bhikkhave, cattÄ• ro mahÄ• rÄ• jÄ• no dÄ• namayaá¹ƒ puÃ±
atirekaá¹ƒ karitvÄ• , sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• , cÄ• tumah
á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena sukhena,
Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbe

``idha \Ne III 74/ pana, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu adhima
sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã
nÄ• bhisambhoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• na
tatra, bhikkhave, sakko devÄ• namindo dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ
puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• tÄ• vatiá¹ƒse deve dasahi á¹-hÄ• nehi adhigaá¹
Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehi.

``idha pana, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kata
puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthuá
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajja
devaputto dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• \Se IV 247/, sÄ«lam
puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• , yÄ• me deve dasahi á¹-hÄ• nehi adhigaá¹‡hÄ•
... pe ... dibbehi phoá¹-á¹-habbehi.

``idha pana, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kata
puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthuá
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tusitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati
bhikkhave, santusito devaputto dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ•
puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• , tusite deve dasahi á¹-hÄ• nehi adhigaá¹‡hÄ• ti
... pe ... dibbehi phoá¹-á¹-habbehi.

``idha \Be III 74/ pana, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu adhima
sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã
nÄ• bhisambhoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• nimmÄ• naratÄ«naá¹ƒ devÄ•
tatra, bhikkhave, sunimmito devaputto dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ k
puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• , nimmÄ• naratÄ«deve dasahi á¹-hÄ• nehi adhig
Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehi.

``idha \Ne III 75/ pana, bhikkhave, ekaccassa dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu adhima
sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu adhimattaá¹ƒ kataá¹ƒ hoti, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã
nÄ• bhisambhoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ
upapajjati. tatra, bhikkhave, vasavattÄ« devaputto dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ
karitvÄ• , sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ atirekaá¹ƒ karitvÄ• , paranimmitavasavattÄ
adhigaá¹‡hÄ• ti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena sukhena, dibbena yas
Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbeh
imÄ• ni kho, bhikkhave, tÄ«á¹‡i puÃ±Ã±akiriyavatthÅ«nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sappurisadÄ• nasuttaá¹ƒ

<37> ``aá¹-á¹-himÄ• ni, bhikkhave, sappurisadÄ• nÄ• ni. katamÄ• ni aá¹-á¹-ha? suciá¹ƒ \Ee
paá¹‡Ä«taá¹ƒ deti, kÄ• lena deti, kappiyaá¹ƒ deti, viceyya deti, abhiá¹‡haá¹ƒ deti, dadaá¹ƒ c
datvÄ• attamano hoti. imÄ• ni kho, bhikkhave, aá¹-á¹-ha sappurisadÄ• nÄ• nÄ«â€™â€™ ti.

``suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena, kappiyaá¹ƒ pÄ• nabhojanaá¹ƒ.

abhiá¹‡haá¹ƒ dadÄ• ti dÄ• naá¹ƒ, sukhettesu {sukhette (Ce Ee) } brahmacÄ• risu ||

``neva {na ca (Ce Ee) } vippaá¹-isÄ• rissa, cajitvÄ• Ä• misaá¹ƒ bahuá¹ƒ.

evaá¹ƒ dinnÄ• ni dÄ• nÄ• ni, vaá¹‡á¹‡ayanti vipassino ||

``evaá¹ƒ yajitvÄ• medhÄ• vÄ«, saddho muttena cetasÄ• .

abyÄ• bajjhaá¹ƒ {abyÄ• pajjhaá¹ƒ (Katthaci) AN a IV 40; b VI 37} sukhaá¹ƒ lokaá¹ƒ, paá¹‡á¸
ti || sattamaá¹ƒ.

8. sappurisasuttaá¹ƒ

<38> ``sappuriso \Be III 75/, bhikkhave, kule jÄ• yamÄ• no bahuno janassa atthÄ• ya hitÄ•
mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti, puttadÄ• rassa atthÄ• ya hitÄ• ya su
dÄ• sakammakaraporisassa atthÄ• ya hitÄ• ya sukhÄ• ya hoti, mittÄ• maccÄ• naá¹ƒ atthÄ•
pubbapetÄ• naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti, raÃ±Ã±o \Se IV 249/ atthÄ• ya hitÄ• y
devatÄ• naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti, samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ atthÄ• ya

``seyyathÄ• pi, bhikkhave, mahÄ• megho sabbasassÄ• ni sampÄ• dento bahuno janassa a
{hitÄ• ya ... pe ... (Se Katthaci) } hoti; evamevaá¹ƒ kho, bhikkhave, sappuriso kule jÄ• yamÄ
atthÄ• ya hitÄ• ya sukhÄ• ya hoti --- mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti,
hitÄ• ya sukhÄ• ya hoti, dÄ• sakammakaraporisassa atthÄ• ya hitÄ• ya sukhÄ• ya hoti, mitt
hitÄ• ya sukhÄ• ya hoti, pubbapetÄ• naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti, raÃ±Ã±o atth
IV 245/ hoti, devatÄ• naá¹ƒ atthÄ• ya hitÄ• ya sukhÄ• ya hoti, samaá¹‡abrÄ• hmaá¹‡Ä• naá
hotÄ«â€™â€™ ti.

``bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Ee) } vata atthÄ• ya, sappaÃ±Ã±o gharamÄ• vasaá¹ƒ.

mÄ• taraá¹ƒ pitaraá¹ƒ pubbe, rattindivamatandito ||

``pÅ«jeti sahadhammena, pubbekatamanussaraá¹ƒ.

anÄ• gÄ• re pabbajite, apace brahmacÄ• rayo {brahmacÄ• rino (Se) } ||

``niviá¹-á¹-hasaddho pÅ«jeti, Ã±atvÄ• dhamme ca pesalo {pesale (Katthaci) }.

raÃ±Ã±o hito devahito, Ã±Ä• tÄ«naá¹ƒ sakhinaá¹ƒ hito ||

``sabbesaá¹ƒ {sabbesu (Katthaci) } so {sa (Se Ee Katthaci) } hito hoti, saddhamme suppatiá

vineyya maccheramalaá¹ƒ, sa lokaá¹ƒ bhajate sivaâ€™â€™ nti || aá¹-á¹-hamaá¹ƒ.

9. abhisandasuttaá¹ƒ

<39> ``aá¹-á¹-hime \Be III 76/, bhikkhave, puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukha
sovaggikÄ• sukhavipÄ• kÄ• \Ne III 77/ saggasaá¹ƒvattanikÄ• , iá¹-á¹-hÄ• ya kantÄ• ya ma
saá¹ƒvattanti. katame aá¹-á¹-ha? idha, bhikkhave, ariyasÄ• vako buddhaá¹ƒ saraá¹‡aá¹ƒ ga
bhikkhave, paá¹-hamo puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko
saggasaá¹ƒvattaniko, iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattat

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti. ayaá¹ƒ, bh
puÃ±Ã±Ä• bhisando ... pe ... saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti. ayaá¹ƒ, b
puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasa
kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati.

{Kv 480} ``paÃ±cimÄ• ni \Ee IV 246/, bhikkhave, dÄ• nÄ• ni mahÄ• dÄ• nÄ• ni aggaÃ±Ã±Ä
vaá¹ƒsaÃ±Ã±Ä• ni porÄ• á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡apubbÄ• ni, na saá¹ƒ
appaá¹-ikuá¹-á¹-hÄ• ni {appatikuá¹-á¹-hÄ• ni (Ce) } samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi
bhikkhave, ariyasÄ• vako pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
paá¹-ivirato, bhikkhave, ariyasÄ• vako aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ deti, a
abyÄ• bajjhaá¹ƒ {abyÄ• pajjhaá¹ƒ (Katthaci) evamuparipi} deti. aparimÄ• á¹‡Ä• naá¹ƒ sattÄ
averaá¹ƒ datvÄ• abyÄ• bajjhaá¹ƒ datvÄ• aparimÄ• á¹‡assa abhayassa averassa abyÄ• ba
bhikkhave, paá¹-hamaá¹ƒ dÄ• naá¹ƒ mahÄ• dÄ• naá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒ
asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡apubbaá¹ƒ, na saá¹ƒkiyati na saá¹ƒkiyissati, appaá¹-ikuá
\Se IV 251/ brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. ayaá¹ƒ, bhikkhave, catuttho puÃ±Ã±Ä• bhisando k
sukhassÄ• hÄ• ro sovaggiko sukhavipÄ• ko saggasaá¹ƒvattaniko, iá¹-á¹-hÄ• ya kantÄ• ya m
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ•
kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato \Be III 77/ ho
pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• n
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. surÄ• merayamajjapamÄ• daá
bhikkhave, ariyasÄ• vako \Ne III 78/ aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ deti ave

deti. aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• averaá¹ƒ datvÄ• abyÄ• bajjhaa
abhayassa averassa abyÄ• bajjhassa bhÄ• gÄ« hoti. idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ dÄ•
aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒsaÃ±Ã±aá¹ƒ porÄ• á¹‡aá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ asaá¹ƒ
saá¹ƒkiyati na saá¹ƒkiyissati, appaá¹-ikuá¹-á¹-haá¹ƒ samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«h
bhikkhave, aá¹-á¹-hamo puÃ±Ã±Ä• bhisando kusalÄ• bhisando \Ee IV 247/ sukhassÄ• hÄ•
saggasaá¹ƒvattaniko, iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattat
aá¹-á¹-ha puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• sovaggikÄ• sukha
iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. navan

10. duccaritavipÄ• kasuttaá¹ƒ

<40> ``pÄ• á¹‡Ä• tipÄ• to, bhikkhave, Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattanik
tiracchÄ• nayonisaá¹ƒvattaniko pettivisayasaá¹ƒvattaniko. yo sabbalahuso {sabbalahusoti s
pÄ• á¹‡Ä• tipÄ• tassa vipÄ• ko, manussabhÅ«tassa appÄ• yukasaá¹ƒvattaniko hoti.

``adinnÄ• dÄ• naá¹ƒ, bhikkhave, Ä• sevitaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ nirayasaá¹ƒvatt
tiracchÄ• nayonisaá¹ƒvattanikaá¹ƒ pettivisayasaá¹ƒvattanikaá¹ƒ. yo sabbalahuso adinnÄ• d
manussabhÅ«tassa bhogabyasanasaá¹ƒvattaniko hoti.

``kÄ• mesumicchÄ• cÄ• ro, bhikkhave, Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattani
tiracchÄ• nayonisaá¹ƒvattaniko pettivisayasaá¹ƒvattaniko. yo sabbalahuso kÄ• mesumicchÄ
manussabhÅ«tassa sapattaverasaá¹ƒvattaniko hoti.

``musÄ• vÄ• do \Be III 78/, bhikkhave, Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattanik
tiracchÄ• nayonisaá¹ƒvattaniko pettivisayasaá¹ƒvattaniko. yo sabbalahuso musÄ• vÄ• dass
manussabhÅ«tassa abhÅ«tabbhakkhÄ• nasaá¹ƒvattaniko hoti.

``pisuá¹‡Ä• \Ne III 79/, bhikkhave, vÄ• cÄ• Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• nirayasa
tiracchÄ• nayonisaá¹ƒvattanikÄ• pettivisayasaá¹ƒvattanikÄ• . yo sabbalahuso pisuá¹‡Ä• ya
manussabhÅ«tassa mittehi bhedanasaá¹ƒvattaniko hoti.

``pharusÄ• \Ee IV 248/, bhikkhave, vÄ• cÄ• Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• nirayas
tiracchÄ• nayonisaá¹ƒvattanikÄ• pettivisayasaá¹ƒvattanikÄ• . yo sabbalahuso pharusÄ• ya
manussabhÅ«tassa amanÄ• pasaddasaá¹ƒvattaniko hoti.

``samphappalÄ• po, bhikkhave, Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattaniko tirac
pettivisayasaá¹ƒvattaniko. yo sabbalahuso samphappalÄ• passa vipÄ• ko, manussabhÅ«ta
anÄ• deyyavÄ• cÄ• saá¹ƒvattaniko hoti.

``surÄ• merayapÄ• naá¹ƒ, bhikkhave \Se IV 253/, Ä• sevitaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹
tiracchÄ• nayonisaá¹ƒvattanikaá¹ƒ pettivisayasaá¹ƒvattanikaá¹ƒ. yo sabbalahuso surÄ• mer
manussabhÅ«tassa ummattakasaá¹ƒvattaniko hotÄ«â€™â€™ ti. dasamaá¹ƒ.

dÄ• navaggo catuttho.

tassuddÄ• naá¹ƒ ---

dve dÄ• nÄ• ni vatthuÃ±ca, khettaá¹ƒ dÄ• nÅ«papattiyo.

kiriyaá¹ƒ dve sappurisÄ• , abhisando vipÄ• ko cÄ• ti ||

5. uposathavaggo

1. saá¹…khittÅ«posathasuttaá¹ƒ

<41> evaá¹ƒ \Be III 79/ \Ne III 80/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``aá¹-á¹-haá¹…gasamannÄ• gato, bhikkhave, uposatho upavuttho mahapphalo hoti mahÄ•
mahÄ• vipphÄ• ro. kathaá¹ƒ upavuttho ca, bhikkhave, aá¹-á¹-haá¹…gasamannÄ• gato upos
mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro? idha \Ee IV 249/, bhikkhave, ariyasÄ• va
--- `yÄ• vajÄ«vaá¹ƒ arahanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivira
nihitasatthÄ• lajjÄ« dayÄ• pannÄ• , sabbapÄ• á¹‡abhÅ«tahitÄ• nukampino viharanti. ahaá¹
imaÃ±ca divasaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato nihitad
dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« \Se IV 254/ viharÄ• mi. iminÄ• paá¹…
AN a III 71} arahataá¹ƒ anukaromi, uposatho ca me upavuttho bhavissatÄ«â€™ ti. iminÄ• p
samannÄ• gato hoti.

`` `yÄ• vajÄ«vaá¹ƒ arahanto adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-iviratÄ• d
dinnapÄ• á¹-ikaá¹…khÄ«, athenena sucibhÅ«tena attanÄ• viharanti. ahaá¹ƒ pajja imaÃ±ca
divasaá¹ƒ adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato dinnÄ• dÄ• yÄ« dinna
sucibhÅ«tena attanÄ• viharÄ• mi. iminÄ• paá¹…gena arahataá¹ƒ anukaromi, uposatho ca m
ti. iminÄ• dutiyena aá¹…gena samannÄ• gato hoti.

`` `yÄ• vajÄ«vaá¹ƒ arahanto abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rino Ä• rÄ• cÄ• rino v

ahaá¹ƒ pajja imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• r
(Katthaci) } virato \Ne III 81/ methunÄ• gÄ• madhammÄ• . iminÄ• paá¹…gena arahataá¹ƒ a
upavuttho bhavissatÄ«â€™ ti. iminÄ• tatiyena aá¹…gena samannÄ• gato hoti.

`` `yÄ• vajÄ«vaá¹ƒ \Be III 80/ arahanto musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-iv
saccasandhÄ• thetÄ• paccayikÄ• avisaá¹ƒvÄ• dako lokassa. ahaá¹ƒ pajja imaÃ±ca rattiá¹
musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato saccavÄ• dÄ« \Ee IV 250/ saccasa
avisaá¹ƒvÄ• dako lokassa. iminÄ• paá¹…gena arahataá¹ƒ anukaromi, uposatho ca me upav
iminÄ• catutthena aá¹…gena samannÄ• gato hoti.

`` `yÄ• vajÄ«vaá¹ƒ arahanto surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ pahÄ• ya surÄ•
paá¹-iviratÄ• . ahaá¹ƒ \Se IV 255/ pajja imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ pahÄ• ya surÄ• merayamajjapamÄ• daá¹-á¹-h
iminÄ• paá¹…gena arahataá¹ƒ anukaromi, uposatho ca me upavuttho bhavissatÄ«â€™ ti. in
samannÄ• gato hoti.

`` `yÄ• vajÄ«vaá¹ƒ arahanto ekabhattikÄ• rattÅ«paratÄ• viratÄ• vikÄ• labhojanÄ• . ahaá¹
imaÃ±ca divasaá¹ƒ ekabhattiko rattÅ«parato virato vikÄ• labhojanÄ• . iminÄ• paá¹…gena an
uposatho ca me upavuttho bhavissatÄ«â€™ ti. iminÄ• chaá¹-á¹-hena aá¹…gena samannÄ•

`` `yÄ• vajÄ«vaá¹ƒ arahanto
naccagÄ«tavÄ• ditavisÅ«kadassanamÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibh
naccagÄ«tavÄ• ditavisÅ«kadassanamÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibh
ahaá¹ƒ pajja imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ
naccagÄ«tavÄ• ditavisÅ«kadassanamÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibh
naccagÄ«tavÄ• ditavisÅ«kadassanamÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibh
iminÄ• paá¹…gena arahataá¹ƒ anukaromi, uposatho ca me upavuttho bhavissatÄ«â€™ ti. in
samannÄ• gato hoti.

`` `yÄ• vajÄ«vaá¹ƒ arahanto uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ
nÄ«caseyyaá¹ƒ kappenti --- maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . ahaá¹ƒ pajja imaÃ±ca
\Ne III 82/ uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ• sayanÄ• paá¹-iv
maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . iminÄ• paá¹…gena arahataá¹ƒ anukaromi \Ee IV 2
bhavissatÄ«â€™ ti. iminÄ• aá¹-á¹-hamena aá¹…gena samannÄ• gato hoti \Be III 81/. evaá¹
bhikkhave, aá¹-á¹-haá¹…gasamannÄ• gato uposatho mahapphalo hoti mahÄ• nisaá¹ƒso ma
ti. paá¹-hamaá¹ƒ.

2. vitthatÅ«posathasuttaá¹ƒ

<42> ``aá¹-á¹-haá¹…gasamannÄ• gato \Se IV 256/, bhikkhave, uposatho upavuttho mahap
mahÄ• jutiko mahÄ• vipphÄ• ro. kathaá¹ƒ upavuttho ca, bhikkhave, aá¹-á¹-haá¹…gasamann
hoti mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro? idha, bhikkhave, ariyasÄ• vako iti pa
`yÄ• vajÄ«vaá¹ƒ arahanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ
nihitasatthÄ• lajjÄ« dayÄ• pannÄ• , sabbapÄ• á¹‡abhÅ«tahitÄ• nukampino viharanti. ahaá¹
imaÃ±ca divasaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato nihitad
dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharÄ• mi. iminÄ• paá¹…gena arahat
upavuttho bhavissatÄ«â€™ ti. iminÄ• paá¹-hamena aá¹…gena samannÄ• gato hoti ... pe ..

`` `yÄ• vajÄ«vaá¹ƒ arahanto uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ
nÄ«caseyyaá¹ƒ kappenti --- maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . ahaá¹ƒ pajja imaÃ±ca
uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ• sayanÄ• paá¹-ivirato nÄ«ca
tiá¹‡asanthÄ• rake vÄ• . iminÄ• paá¹…gena arahataá¹ƒ anukaromi, uposatho ca me upavut
iminÄ• aá¹-á¹-hamena aá¹…gena samannÄ• gato hoti. evaá¹ƒ upavuttho kho, bhikkhave, a
uposatho mahapphalo hoti mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro \Ee IV 252/.

``kÄ«vamahapphalo hoti kÄ«vamahÄ• nisaá¹ƒso kÄ«vamahÄ• jutiko kÄ«vamahÄ• vipphÄ•
imesaá¹ƒ soá¸·asannaá¹ƒ mahÄ• janapadÄ• naá¹ƒ pahÅ«tarattaratanÄ• naá¹ƒ \Se IV 257/ {
Se Ke Ee) AN a III 71 pÄ• á¸·iyÄ• á¹-Ä«kÄ• yaá¹ƒ dassitapÄ• á¸·iyeva. tadaá¹-á¹-hakathÄ•
issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reyya, seyyathidaá¹ƒ --- aá¹…gÄ• naá¹ƒ magadhÄ• naá¹
vajjÄ«naá¹ƒ mallÄ• naá¹ƒ cetÄ«naá¹ƒ vaá¹…gÄ• naá¹ƒ kurÅ«naá¹ƒ paÃ±cÄ• lÄ• naá¹ƒ ma
(Katthaci) } sÅ«rasenÄ• naá¹ƒ assakÄ• naá¹ƒ avantÄ«naá¹ƒ gandhÄ• rÄ• naá¹ƒ kambojÄ•
aá¹-á¹-haá¹…gasamannÄ• gatassa \Be III 82/ \Ne III 83/ uposathassa etaá¹ƒ {ekaá¹ƒ (Katth
nÄ• gghati soá¸·asiá¹ƒ. taá¹ƒ kissa hetu? kapaá¹‡aá¹ƒ, bhikkhave, mÄ• nusakaá¹ƒ rajjaá¹ƒ
upanidhÄ• ya.

``yÄ• ni, bhikkhave, mÄ• nusakÄ• ni paÃ±Ã±Ä• sa vassÄ• ni, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ
{rattidivo (Katthaci) }. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• s
saá¹ƒvaccharena dibbÄ• ni paÃ±ca vassasatÄ• ni cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹
kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasa
uposathaá¹ƒ upavasitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• na
upapajjeyya. idaá¹ƒ kho panetaá¹ƒ, bhikkhave, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ m
dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yaâ€™â€™ â€™.

``yÄ• ni, bhikkhave, mÄ• nusakÄ• ni vassasatÄ• ni, tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ eso
rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá
vassasahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ \Ee IV 253/ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-h

bhikkhave, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ up
panetaá¹ƒ, bhikkhave, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ \Se IV 258/ mÄ• nusakaá¹
sukhaá¹ƒ upanidhÄ• yaâ€™â€™ â€™.

``yÄ• ni, bhikkhave, mÄ• nusakÄ• ni dve vassasatÄ• ni, yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ eso e
tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccha
vassasahassÄ• ni yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-hÄ• naá¹ƒ kho pa
idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasit
maraá¹‡Ä• yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. idaá¹ƒ kho panetaá¹ƒ,
bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yaâ€™

``yÄ• ni, bhikkhave, mÄ• nusakÄ• ni cattÄ• ri vassasatÄ• ni, tusitÄ• naá¹ƒ devÄ• naá¹ƒ eso
rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá
cattÄ• ri vassasahassÄ• ni \Be III 83/ tusitÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-h
bhikkhave, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ
kÄ• yassa \Ne III 84/ bhedÄ• paraá¹ƒ maraá¹‡Ä• tusitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ
panetaá¹ƒ, bhikkhave, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ di
upanidhÄ• yaâ€™â€™ â€™.

``yÄ• ni, bhikkhave, mÄ• nusakÄ• ni aá¹-á¹-ha vassasatÄ• ni, nimmÄ• naratÄ«naá¹ƒ devÄ•
tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. te
aá¹-á¹-ha vassasahassÄ• ni nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-h
bhikkhave, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ
upavasitvÄ• \Se IV 259/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• nimmÄ• naratÄ«naá¹ƒ dev
upapajjeyya. idaá¹ƒ kho panetaá¹ƒ, bhikkhave, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ m
dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yaâ€™â€™ â€™.

``yÄ• ni, bhikkhave, mÄ• nusakÄ• ni soá¸·asa vassasatÄ• ni, paranimmitavasavattÄ«naá¹ƒ
rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒva
saá¹ƒvaccharena dibbÄ• ni soá¸·asa vassasahassÄ• ni paranimmitavasavattÄ«naá¹ƒ devÄ•
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ•
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ m
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. idaá¹ƒ kho panetaá¹ƒ
bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upanidhÄ• yÄ• â€

``pÄ• á¹‡aá¹ƒ na haÃ±Ã±e {hÄ• ne (Ce), hena (Katthaci) AN a III 71} na cadinnamÄ• diye,

musÄ• na bhÄ• se na ca majjapo siyÄ• .

abrahmacariyÄ• virameyya methunÄ• ,

rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

``mÄ• laá¹ƒ na dhÄ• re na ca gandhamÄ• care {gandhamÄ• dhare (Katthaci) },

maÃ±ce chamÄ• yaá¹ƒ va sayetha santhate.

etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ,

buddhena dukkhantagunÄ• pakÄ• sitaá¹ƒ ||

``cando \Be III 84/ \Ne III 85/ ca suriyo ca ubho sudassanÄ• ,

obhÄ• sayaá¹ƒ \Se IV 260/ anupariyanti yÄ• vatÄ• .

tamonudÄ• te pana antalikkhagÄ• ,

nabhe pabhÄ• santi disÄ• virocanÄ• ||

``etasmiá¹ƒ \Ee IV 255/ yaá¹ƒ vijjati antare dhanaá¹ƒ,

muttÄ• maá¹‡i veá¸·uriyaÃ±ca bhaddakaá¹ƒ.

siá¹…gÄ«suvaá¹‡á¹‡aá¹ƒ atha vÄ• pi kaÃ±canaá¹ƒ,

yaá¹ƒ jÄ• tarÅ«paá¹ƒ haá¹-akanti vuccati ||

``aá¹-á¹-haá¹…gupetassa uposathassa,

kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

candappabhÄ• tÄ• ragaá¹‡Ä• ca sabbe ||

``tasmÄ• hi nÄ• rÄ« ca naro ca sÄ«lavÄ• ,

aá¹-á¹-haá¹…gupetaá¹ƒ upavassuposathaá¹ƒ.

puÃ±Ã±Ä• ni katvÄ• na sukhudrayÄ• ni,

aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti || dutiyaá¹ƒ.

3. visÄ• khÄ• suttaá¹ƒ

<43> {AN a III 71} ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me m
kho visÄ• khÄ• migÄ• ramÄ• tÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ bhag
``aá¹-á¹-haá¹…gasamannÄ• gato kho, visÄ• khe, uposatho upavuttho mahapphalo hoti mah
mahÄ• vipphÄ• ro. kathaá¹ƒ upavuttho ca, visÄ• khe, aá¹-á¹-haá¹…gasamannÄ• gato uposa
hoti mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro? idha, visÄ• khe, ariyasÄ• vako iti pa
`yÄ• vajÄ«vaá¹ƒ arahanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ
nihitasatthÄ• lajjÄ« dayÄ• pannÄ• , sabbapÄ• á¹‡abhÅ«tahitÄ• nukampino viharanti. ahaá¹
imaÃ±ca divasaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato nihitad
dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharÄ• mi. iminÄ• paá¹…gena arahat
uposatho \Be III 85/ ca me upavuttho bhavissatÄ«â€™â€™ â€™ ti. iminÄ• paá¹-hamena aá
... pe ....

`` `yÄ• vajÄ«vaá¹ƒ arahanto uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ
nÄ«caseyyaá¹ƒ kappenti --- maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . ahaá¹ƒ pajja imaÃ±ca
uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ• sayanÄ• paá¹-ivirato nÄ«ca
tiá¹‡asanthÄ• rake vÄ• . iminÄ• paá¹…gena arahataá¹ƒ anukaromi, uposatho ca me upavut
iminÄ• aá¹-á¹-hamena aá¹…gena samannÄ• gato hoti. evaá¹ƒ upavuttho kho, visÄ• khe, aá
uposatho mahapphalo hoti mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro.

``kÄ«vamahapphalo hoti, kÄ«vamahÄ• nisaá¹ƒso, kÄ«vamahÄ• jutiko, kÄ«vamahÄ• vipphÄ
imesaá¹ƒ soá¸·asannaá¹ƒ mahÄ• janapadÄ• naá¹ƒ pahÅ«tarattaratanÄ• naá¹ƒ issariyÄ• dh
seyyathidaá¹ƒ --- aá¹…gÄ• naá¹ƒ magadhÄ• naá¹ƒ kÄ• sÄ«naá¹ƒ kosalÄ• naá¹ƒ vajjÄ«naá¹
vaá¹…gÄ• naá¹ƒ kurÅ«naá¹ƒ paÃ±cÄ• lÄ• naá¹ƒ macchÄ• naá¹ƒ sÅ«rasenÄ• naá¹ƒ \Se IV
gandhÄ• rÄ• naá¹ƒ kambojÄ• naá¹ƒ, aá¹-á¹-haá¹…gasamannÄ• gatassa uposathassa etaá¹
taá¹ƒ kissa hetu? kapaá¹‡aá¹ƒ, visÄ• khe, mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹ƒ upan

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni paÃ±Ã±Ä• sa vassÄ• ni, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ
tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. te
paÃ±ca vassasatÄ• ni cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-

vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá
bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upap
panetaá¹ƒ, visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dib
upanidhÄ• yaâ€™â€™ â€™.

``yaá¹ƒ \Ne III 87/, visÄ• khe, mÄ• nusakaá¹ƒ vassasataá¹ƒ, tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• na
tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. te
vassasahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-hÄ• naá¹ƒ kh
\Be III 86/ yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposa
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ up
panetaá¹ƒ, visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dib
upanidhÄ• yaâ€™â€™ â€™.

``yÄ• ni, visÄ• khe, mÄ• nusakÄ• ni dve vassasatÄ• ni ... pe ... cattÄ• ri vassasatÄ• ni ... pe
vassasatÄ• ni ... pe ... soá¸·asa vassasatÄ• ni paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ es
263/. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccha
dibbÄ• ni soá¸·asa vassasahassÄ• ni paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ Ä• yuppam
panetaá¹ƒ, visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamann
upavasitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ devÄ• n
idaá¹ƒ kho panetaá¹ƒ, visÄ• khe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ
upanidhÄ• yÄ• â€™â€™ â€™ ti.

``pÄ• á¹‡aá¹ƒ na haÃ±Ã±e na cadinnamÄ• diye,

musÄ• na bhÄ• se na ca majjapo siyÄ• .

abrahmacariyÄ• virameyya methunÄ• ,

rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

``mÄ• laá¹ƒ na dhÄ• re na ca gandhamÄ• care,

maÃ±ce \Ee IV 258/ chamÄ• yaá¹ƒ va sayetha santhate.

etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ,

buddhena dukkhantagunÄ• pakÄ• sitaá¹ƒ ||

``cando ca suriyo ca ubho sudassanÄ• ,

obhÄ• sayaá¹ƒ anupariyanti yÄ• vatÄ• .

tamonudÄ• \Ne III 88/ te pana antalikkhagÄ• ,

nabhe pabhÄ• santi disÄ• virocanÄ• ||

``etasmiá¹ƒ yaá¹ƒ vijjati antare dhanaá¹ƒ,

muttÄ• \Se IV 264/ maá¹‡i veá¸·uriyaÃ±ca bhaddakaá¹ƒ.

siá¹…gÄ«suvaá¹‡á¹‡aá¹ƒ atha vÄ• pi kaÃ±canaá¹ƒ,

yaá¹ƒ jÄ• tarÅ«paá¹ƒ haá¹-akanti vuccati ||

``aá¹-á¹-haá¹…gupetassa \Be III 87/ uposathassa,

kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

candappabhÄ• tÄ• ragaá¹‡Ä• ca sabbe ||

``tasmÄ• hi nÄ• rÄ« ca naro ca sÄ«lavÄ• ,

aá¹-á¹-haá¹…gupetaá¹ƒ upavassuposathaá¹ƒ.

puÃ±Ã±Ä• ni katvÄ• na sukhudrayÄ• ni,

aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti || tatiyaá¹ƒ.

4. vÄ• seá¹-á¹-hasuttaá¹ƒ

<44> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ•
vÄ• seá¹-á¹-ho upÄ• sako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho vÄ• seá¹-á¹-haá¹ƒ upÄ• sakaá¹ƒ bhagavÄ• etadavoc
``aá¹-á¹-haá¹…gasamannÄ• gato, vÄ• seá¹-á¹-ha, uposatho upavuttho mahapphalo hoti ... p
saggamupenti á¹-hÄ• naâ€™â€™ nti.

evaá¹ƒ vutte vÄ• seá¹-á¹-ho upÄ• sako bhagavantaá¹ƒ etadavoca --- ``piyÄ• \Ee IV 259/ m
Ã±Ä• tisÄ• lohitÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ, piyÄ• n
Ã±Ä• tisÄ• lohitÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sabbe cepi, bhante, khattiyÄ•
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ, sabbesampissa \Se IV 265
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sabbe cepi, bhante, brÄ• hmaá¹‡Ä• ... pe ... vessÄ• \N
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ, sabbesampissa suddÄ• na
sukhÄ• yÄ• â€™â€™ ti.

``evametaá¹ƒ, vÄ• seá¹-á¹-ha, evametaá¹ƒ, vÄ• seá¹-á¹-ha! sabbe cepi, vÄ• seá¹-á¹-ha, kha
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ, sabbesampissa khattiyÄ•
sukhÄ• ya. sabbe cepi, vÄ• seá¹-á¹-ha, brÄ• hmaá¹‡Ä• ... pe ... vessÄ• ... suddÄ• aá¹-á¹-h
uposathaá¹ƒ upavaseyyuá¹ƒ, sabbesampissa suddÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ
vÄ• seá¹-á¹-ha, loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevam
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ {upavaseyya (?) }, sadeva
(sabbattha) AN a IV 193; MN III 64 passitabbaá¹ƒ} lokassa samÄ• rakassa \Be III 88/ sabrah
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya dÄ«gharattaá¹ƒ hitÄ• ya sukh
mahÄ• sÄ• lÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavaseyyuá¹ƒ, imesampis
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya ( ) { (sace ceteyyuá¹ƒ) katthaci atthi. AN a IV 193passita
vÄ• do manussabhÅ«tassÄ• â€™â€™ ti! catutthaá¹ƒ.

5. bojjhasuttaá¹ƒ

<45> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
bojjhÄ• upÄ• sikÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho bojjhaá¹ƒ upÄ• sikaá¹ƒ bhagavÄ• etadavoca ---

``aá¹-á¹-haá¹…gasamannÄ• gato, bojjhe, uposatho upavuttho mahapphalo hoti mahÄ• nisa
mahÄ• vipphÄ• ro. kathaá¹ƒ \Ee IV 260/ upavuttho ca, bojjhe, aá¹-á¹-haá¹…gasamannÄ• ga
mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro? idha \Se IV 266/, bojjhe, ariyasÄ• vako i
`yÄ• vajÄ«vaá¹ƒ arahanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ
nihitasatthÄ• lajjÄ« dayÄ• pannÄ• , sabbapÄ• á¹‡abhÅ«tahitÄ• nukampino viharanti. ahaá¹
imaÃ±ca divasaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato nihitad
dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharÄ• mi. iminÄ• paá¹…gena arahat
upavuttho bhavissatÄ«â€™ ti. iminÄ• paá¹-hamena aá¹…gena samannÄ• gato hoti ... pe ..

`` `yÄ• vajÄ«vaá¹ƒ \Ne III 90/ arahanto uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sa
paá¹-iviratÄ• nÄ«caseyyaá¹ƒ kappenti --- maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . ahaá¹ƒ p
imaÃ±ca divasaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ• sayanÄ

--- maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . iminÄ• paá¹…gena arahataá¹ƒ anukaromi, upos
bhavissatÄ«â€™ ti. iminÄ• aá¹-á¹-hamena aá¹…gena samannÄ• gato hoti. evaá¹ƒ upavutth
aá¹-á¹-haá¹…gasamannÄ• gato uposatho mahapphalo hoti mahÄ• nisaá¹ƒso mahÄ• jutiko n

``kÄ«vamahapphalo \Be III 89/ hoti, kÄ«vamahÄ• nisaá¹ƒso, kÄ«vamahÄ• jutiko, kÄ«vama
bojjhe, yo imesaá¹ƒ soá¸·asannaá¹ƒ mahÄ• janapadÄ• naá¹ƒ pahÅ«tarattaratanÄ• naá¹ƒ iss
kÄ• reyya, seyyathidaá¹ƒ --- aá¹…gÄ• naá¹ƒ magadhÄ• naá¹ƒ kÄ• sÄ«naá¹ƒ kosalÄ• naá¹ƒ
cetÄ«naá¹ƒ vaá¹…gÄ• naá¹ƒ kurÅ«naá¹ƒ paÃ±cÄ• lÄ• naá¹ƒ macchÄ• naá¹ƒ sÅ«rasenÄ• n
avantÄ«naá¹ƒ gandhÄ• rÄ• naá¹ƒ kambojÄ• naá¹ƒ, aá¹-á¹-haá¹…gasamannÄ• gatassa \Se
kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ. taá¹ƒ kissa hetu? kapaá¹‡aá¹ƒ, bojjhe, mÄ• nusakaá¹ƒ rajja
upanidhÄ• ya.

``yÄ• ni, bojjhe, mÄ• nusakÄ• ni paÃ±Ã±Ä• sa vassÄ• ni, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ dev
tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. te
paÃ±ca vassasatÄ• ni cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-
vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá
bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upap
bojjhe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹

``yaá¹ƒ, bojjhe, mÄ• nusakaá¹ƒ vassasataá¹ƒ ... pe ... tÄ• ni, bojjhe, mÄ• nusakÄ• ni dve va
cattÄ• ri vassasatÄ• ni ... pe ... aá¹-á¹-ha vassasatÄ• ni ... pe ... soá¸·asa vassasatÄ• ni
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ eso eko rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo
dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccharena dibbÄ• ni soá¸·asa vassasahass
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. á¹-hÄ• naá¹ƒ kho paneta
idhekacco itthÄ« vÄ• puriso vÄ• aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasit
91/ paraá¹ƒ maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjey
bojjhe, sandhÄ• ya bhÄ• sitaá¹ƒ --- `kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbaá¹ƒ sukhaá¹
ti.

``pÄ• á¹‡aá¹ƒ \Se IV 268/ na haÃ±Ã±e na cadinnamÄ• diye,

musÄ• na bhÄ• se na ca majjapo siyÄ• .

abrahmacariyÄ• \Ee IV 262/ virameyya methunÄ• ,

rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

``mÄ• laá¹ƒ \Be III 90/ na dhÄ• re na ca gandhamÄ• care,

maÃ±ce chamÄ• yaá¹ƒ va sayetha santhate.

etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ,

buddhena dukkhantagunÄ• pakÄ• sitaá¹ƒ ||

``cando ca suriyo ca ubho sudassanÄ• ,

obhÄ• sayaá¹ƒ anupariyanti yÄ• vatÄ• .

tamonudÄ• te pana antalikkhagÄ• ,

nabhe pabhÄ• santi disÄ• virocanÄ• ||

``etasmiá¹ƒ yaá¹ƒ vijjati antare dhanaá¹ƒ,

muttÄ• maá¹‡i veá¸·uriyaÃ±ca bhaddakaá¹ƒ.

siá¹…gÄ«suvaá¹‡á¹‡aá¹ƒ atha vÄ• pi kaÃ±canaá¹ƒ,

yaá¹ƒ jÄ• tarÅ«paá¹ƒ haá¹-akanti vuccati ||

``aá¹-á¹-haá¹…gupetassa uposathassa,

kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

candappabhÄ• tÄ• ragaá¹‡Ä• ca sabbe ||

``tasmÄ• \Ne III 92/ hi nÄ• rÄ« ca naro ca sÄ«lavÄ• ,

aá¹-á¹-haá¹…gupetaá¹ƒ upavassuposathaá¹ƒ.

puÃ±Ã±Ä• ni katvÄ• na sukhudrayÄ• ni,

aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti || paÃ±camaá¹ƒ.

6. anuruddhasuttaá¹ƒ

<46> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. tena kho pana
divÄ• vihÄ• raá¹ƒ gato hoti paá¹-isallÄ«no. atha kho sambahulÄ• manÄ• pakÄ• yikÄ• deva
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ abhivÄ• detvÄ
ekamantaá¹ƒ á¹-hitÄ• kho tÄ• devatÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``
anuruddha, manÄ• pakÄ• yikÄ• nÄ• ma devatÄ• tÄ«su á¹-hÄ• nesu issariyaá¹ƒ kÄ• rema
anuruddha, yÄ• disakaá¹ƒ vaá¹‡á¹‡aá¹ƒ Ä• kaá¹…khÄ• ma tÄ• disakaá¹ƒ vaá¹‡á¹‡aá¹ƒ á¹-
yÄ• disakaá¹ƒ saraá¹ƒ Ä• kaá¹…khÄ• ma \Be III 91/ tÄ• disakaá¹ƒ saraá¹ƒ á¹-hÄ• naso paá
sukhaá¹ƒ Ä• kaá¹…khÄ• ma tÄ• disakaá¹ƒ sukhaá¹ƒ á¹-hÄ• naso paá¹-ilabhÄ• ma. mayaá¹
manÄ• pakÄ• yikÄ• nÄ• ma devatÄ• imesu tÄ«su á¹-hÄ• nesu issariyaá¹ƒ kÄ• rema vasaá

atha kho Ä• yasmato anuruddhassa etadahosi --- ``aho vatimÄ• devatÄ• sabbÄ• va nÄ«lÄ
nÄ«lavatthÄ• nÄ«lÄ• laá¹…kÄ• rÄ• â€™â€™ ti. atha kho tÄ• devatÄ• Ä• yasmato anurud
nÄ«lÄ• ahesuá¹ƒ nÄ«lavaá¹‡á¹‡Ä• nÄ«lavatthÄ• nÄ«lÄ• laá¹…kÄ• rÄ• .

atha kho Ä• yasmato anuruddhassa etadahosi --- ``aho vatimÄ• devatÄ• sabbÄ• va pÄ«tÄ
lohitakÄ• assu ... sabbÄ• va odÄ• tÄ• \Se IV 270/ assu odÄ• tavaá¹‡á¹‡Ä• odÄ• tavatthÄ•
ti. atha kho tÄ• devatÄ• Ä• yasmato anuruddhassa cittamaÃ±Ã±Ä• ya sabbÄ• va odÄ• tÄ•
odÄ• tavatthÄ• odÄ• tÄ• laá¹…kÄ• rÄ• .

atha kho tÄ• devatÄ• ekÄ• ca {ko (Ce), ekÄ• va (Se Ee) } gÄ• yi ekÄ• ca {ekÄ• pana (C
ekÄ• ca {ekÄ• (Ce), ekÄ• va (Se Ee) } accharaá¹ƒ vÄ• desi. seyyathÄ• pi nÄ• ma paÃ±caá
{turiyassa (Ce Se Ee) } suvinÄ«tassa suppaá¹-ipatÄ• á¸·itassa kusalehi susamannÄ• hatass
vaggu ca rajanÄ«yo ca kamanÄ«yo ca pemanÄ«yo ca madanÄ«yo ca; evamevaá¹ƒ \Ee IV 2
alaá¹…kÄ• rÄ• naá¹ƒ saddo hoti vaggu ca rajanÄ«yo ca kamanÄ«yo ca pemanÄ«yo ca mad
anuruddho indriyÄ• ni okkhipi.

atha kho tÄ• devatÄ• ``na khvayyo anuruddho sÄ• diyatÄ«â€™â€™ ti {sÄ• dayatÄ«ti (sad
tatthevantaradhÄ• yiá¹ƒsu. atha kho Ä• yasmÄ• anuruddho sÄ• yanhasamayaá¹ƒ paá¹-isal
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• anuruddho bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, divÄ• vihÄ• raá¹ƒ gato homi paá¹-isallÄ«no. atha kho, bhante, samb
devatÄ• yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ á¹-hitÄ• kho, bhante, tÄ• \Be III 92/ devatÄ• maá¹ƒ etadavocuá¹ƒ --- `mayaá
manÄ• pakÄ• yikÄ• nÄ• ma devatÄ• tÄ«su á¹-hÄ• nesu issariyaá¹ƒ kÄ• rema vasaá¹ƒ vatt
yÄ• disakaá¹ƒ vaá¹‡á¹‡aá¹ƒ Ä• kaá¹…khÄ• ma tÄ• disakaá¹ƒ vaá¹‡á¹‡aá¹ƒ á¹-hÄ• naso pa
saraá¹ƒ Ä• kaá¹…khÄ• ma tÄ• disakaá¹ƒ saraá¹ƒ á¹-hÄ• naso \Se IV 271/ paá¹-ilabhÄ• ma;

Ä• kaá¹…khÄ• ma tÄ• disakaá¹ƒ sukhaá¹ƒ á¹-hÄ• naso paá¹-ilabhÄ• ma. mayaá¹ƒ, bhante
nÄ• ma devatÄ• imesu tÄ«su á¹-hÄ• nesu issariyaá¹ƒ kÄ• rema vasaá¹ƒ vattemÄ• â€™ ti.
etadahosi --- `aho vatimÄ• devatÄ• sabbÄ• va nÄ«lÄ• assu nÄ«lavaá¹‡á¹‡Ä• nÄ«lavatth
atha kho, bhante, tÄ• devatÄ• mama cittamaÃ±Ã±Ä• ya sabbÄ• va nÄ«lÄ• ahesuá¹ƒ nÄ«
nÄ«lÄ• laá¹…kÄ• rÄ• .

``tassa mayhaá¹ƒ, bhante, etadahosi --- `aho vatimÄ• devatÄ• sabbÄ• va pÄ«tÄ• assu ...
lohitakÄ• assu ... pe ... sabbÄ• va odÄ• tÄ• assu odÄ• tavaá¹‡á¹‡Ä• odÄ• tavatthÄ• odÄ
265/. atha kho, bhante, tÄ• devatÄ• mama cittamaÃ±Ã±Ä• ya sabbÄ• va odÄ• tÄ• ahesuá
odÄ• tavatthÄ• odÄ• tÄ• laá¹…kÄ• rÄ• .

``atha kho, bhante, tÄ• devatÄ• ekÄ• ca gÄ• yi ekÄ• ca nacci ekÄ• ca accharaá¹ƒ vÄ• d
paÃ±caá¹…gikassa tÅ«riyassa suvinÄ«tassa suppaá¹-ipatÄ• á¸·itassa kusalehi susamannÄ
ca rajanÄ«yo ca kamanÄ«yo ca pemanÄ«yo ca madanÄ«yo ca; evamevaá¹ƒ \Ne III 94/ tÄ•
alaá¹…kÄ• rÄ• naá¹ƒ saddo hoti vaggu ca rajanÄ«yo ca kamanÄ«yo ca pemanÄ«yo ca mad
bhante, indriyÄ• ni okkhipiá¹ƒ.

``atha kho, bhante, tÄ• devatÄ• `na khvayyo anuruddho sÄ• diyatÄ«â€™ ti tatthevantarad
kho, bhante, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti?

``aá¹-á¹-hahi \Se IV 272/ kho, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• ya
manÄ• pakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. katamehi aá¹-á¹-hahi? idha
yassa mÄ• tÄ• pitaro bhattuno denti atthakÄ• mÄ• hitesino anukampakÄ• anukampaá¹ƒ u
hoti pubbuá¹-á¹-hÄ• yinÄ« pacchÄ• nipÄ• tinÄ« kiá¹…kÄ• rapaá¹-issÄ• vinÄ« manÄ• pacÄ•

``ye te bhattu garuno {guruno (Katthaci) } honti --- mÄ• tÄ• ti vÄ• pitÄ• ti vÄ• samaá¹‡abrÄ
te sakkaroti, garuá¹ƒ karoti {garukaroti (Ce Se Ee) }, mÄ• neti, pÅ«jeti, abbhÄ• gate ca Ä• s
paá¹-ipÅ«jeti.

``ye te bhattu abbhantarÄ• kammantÄ• --- uá¹‡á¹‡Ä• ti vÄ• kappÄ• sÄ• ti vÄ• --- tattha d
tatrupÄ• yÄ• ya {tatrÅ«pÄ• yÄ• ya (Ce), AN a IV 35; c 1I 14} vÄ«maá¹ƒsÄ• ya samannÄ• ga
saá¹ƒvidhÄ• tuá¹ƒ.

``yo so bhattu abbhantaro antojano \Ee IV 266/ --- dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakar
kataÃ±ca katato jÄ• nÄ• ti akataÃ±ca akatato jÄ• nÄ• ti, gilÄ• nakÄ• naÃ±ca balÄ• balaá¹ƒ
bhojanÄ«yaÃ±cassa paccaá¹ƒsena {paccayena (Se), paccattaá¹ƒsena (Katthaci) AN b V 33

``yaá¹ƒ bhattu Ä• harati dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• jÄ• tarÅ«paá¹ƒ vÄ• taá¹ƒ Ä• rak
tattha ca hoti adhuttÄ« athenÄ« asoá¹‡á¸• Ä« avinÄ• sikÄ• .

``upÄ• sikÄ• kho pana hoti buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ•
gatÄ• .

``sÄ«lavatÄ« \Ne III 95/ kho pana hoti --- pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• , adinnÄ• dÄ• n
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• , musÄ• vÄ• dÄ• paá¹-iviratÄ• , surÄ• merayamajj
paá¹-iviratÄ• .

``cÄ• gavatÄ« kho pana hoti. vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati mu
} payatapÄ• á¹‡inÄ« \Se IV 273/ {payatapÄ• á¹‡i (Ce), payatapÄ• á¹‡Ä« (Se Ee Katthaci) }
dÄ• nasaá¹ƒvibhÄ• garatÄ• .

``imehi kho, anuruddha, aá¹-á¹-hahi dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa b
manÄ• pakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti.

``yo \Be III 94/ naá¹ƒ bharati sabbadÄ• , niccaá¹ƒ Ä• tÄ• pi ussuko.

taá¹ƒ sabbakÄ• madaá¹ƒ {taá¹ƒ sabbakÄ• maharaá¹ƒ (Ce Se Ee) sabbakÄ• maharaá¹ƒ (AN
nÄ• timaÃ±Ã±ati ||

``na cÄ• pi sotthi bhattÄ• raá¹ƒ, issÄ• vÄ• dena rosaye.

bhattu ca garuno sabbe, paá¹-ipÅ«jeti paá¹‡á¸• itÄ• ||

``uá¹-á¹-hÄ• hikÄ• {uá¹-á¹-hÄ• yikÄ• (Katthaci) } analasÄ• , saá¹…gahitaparijjanÄ• .

bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati ||

``yÄ• evaá¹ƒ vattati nÄ• rÄ«, bhattu chandavasÄ• nugÄ• .

manÄ• pÄ• nÄ• ma te {manÄ• pakÄ• yikÄ• (Ce Katthaci) } devÄ• , yattha sÄ• upapajjatÄ«

7. dutiyavisÄ• khÄ• suttaá¹ƒ

<47> ekaá¹ƒ \Ee IV 267/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me mig
visÄ• khÄ• migÄ• ramÄ• tÄ• ... pe ... ekamantaá¹ƒ nisinnaá¹ƒ kho visÄ• khaá¹ƒ migÄ• ram

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``aá¹-á¹-hahi kho, visÄ• khe, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• manÄ• pakÄ• yikÄ• naá¹ƒ \Ne III 96/ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. katamehi aá¹-á¹ mÄ• tugÄ• mo yassa mÄ• tÄ• pitaro bhattuno denti atthakÄ• mÄ• hitesino anukampakÄ• a pubbuá¹-á¹-hÄ• yinÄ« pacchÄ• nipÄ• tinÄ« kiá¹…kÄ• rapaá¹-issÄ• vinÄ« manÄ• pacÄ• rinÄ

``cÄ• gavatÄ« kho \Se IV 274/ pana hoti. vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ payatapÄ• á¹‡inÄ« vossaggaratÄ• yÄ• cayogÄ• dÄ• nasaá¹ƒvibhÄ• garatÄ• . imehi kho, v samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manÄ• pakÄ• yikÄ• upapajjatÄ«â€™â€™ ti.

``yo naá¹ƒ bharati sabbadÄ• , niccaá¹ƒ Ä• tÄ• pi ussuko.

taá¹ƒ sabbakÄ• madaá¹ƒ posaá¹ƒ, bhattÄ• raá¹ƒ nÄ• timaÃ±Ã±ati ||

``na \Be III 95/ cÄ• pi sotthi bhattÄ• raá¹ƒ, issÄ• vÄ• dena rosaye.

bhattu ca garuno sabbe, paá¹-ipÅ«jeti paá¹‡á¸• itÄ• ||

``uá¹-á¹-hÄ• hikÄ• analasÄ• , saá¹…gahitaparijjanÄ• .

bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati ||

``yÄ• evaá¹ƒ vattati nÄ• rÄ«, bhattu chandavasÄ• nugÄ• .

manÄ• pÄ• nÄ• ma te {manÄ• pakÄ• yikÄ• (Ce Katthaci) } devÄ• , yattha sÄ• upapajjatÄ«

8. nakulamÄ• tÄ• suttaá¹ƒ

<48> ekaá¹ƒ \Ee IV 268/ samayaá¹ƒ bhagavÄ• bhaggesu viharati suá¹ƒsumÄ• ragire {suá¹ bhesakaá¸·Ä• vane migadÄ• ye. atha kho nakulamÄ• tÄ• gahapatÄ• nÄ« yena bhagavÄ• ... pe .... ekamantaá¹ƒ nisinnaá¹ƒ kho nakulamÄ• taraá¹ƒ gahapatÄ• niá¹ƒ bhagavÄ• etada

``aá¹-á¹-hahi kho, nakulamÄ• te, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhed manÄ• pakÄ• yikÄ• naá¹ƒ \Ne III 97/ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. katamehi aá¹-á¹ mÄ• tugÄ• mo yassa mÄ• tÄ• pitaro bhattuno denti atthakÄ• mÄ• hitesino anukampakÄ• a pubbuá¹-á¹-hÄ• yinÄ« pacchÄ• nipÄ• tinÄ« kiá¹…kÄ• rapaá¹-issÄ• vinÄ« \Se IV 275/ manÄ•

``ye te bhattu garuno honti --- mÄ• tÄ• ti vÄ• pitÄ• ti vÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ti vÄ•
karoti mÄ• neti pÅ«jeti, abbhÄ• gate ca Ä• sanodakena paá¹-ipÅ«jeti.

``ye te bhattu abbhantarÄ• kammantÄ• --- uá¹‡á¹‡Ä• ti vÄ• kappÄ• sÄ• ti vÄ• --- tattha c
tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gatÄ• alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuá

``yo so bhattu abbhantaro antojano --- dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ• --
jÄ• nÄ• ti akataÃ±ca akatato jÄ• nÄ• ti, gilÄ• nakÄ• naÃ±ca balÄ• balaá¹ƒ jÄ• nÄ• ti khÄ• d
paccaá¹ƒsena saá¹ƒvibhajati.

``yaá¹ƒ \Be III 96/ bhattÄ• Ä• harati dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹ƒ vÄ• jÄ• ta
Ä• rakkhena guttiyÄ• sampÄ• deti, tattha ca hoti adhuttÄ« athenÄ« asoá¹‡á¸• Ä« avinÄ• si

``upÄ• sikÄ• kho pana hoti buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ•
gatÄ• .

``sÄ«lavatÄ« kho pana hoti --- pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• ... pe ... surÄ• merayamaj
paá¹-iviratÄ• ... pe ....

``cÄ• gavatÄ« kho pana hoti vigatamalamaccherena cetasÄ• \Ee IV 269/ agÄ• raá¹ƒ ajjhÄ
payatapÄ• á¹‡inÄ« vossaggaratÄ• yÄ• cayogÄ• dÄ• nasaá¹ƒvibhÄ• garatÄ• .

``imehi kho, nakulamÄ• te, aá¹-á¹-hahi dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa
manÄ• pakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti.

``yo \Ne III 98/ naá¹ƒ bharati sabbadÄ• , niccaá¹ƒ Ä• tÄ• pi ussuko.

taá¹ƒ sabbakÄ• madaá¹ƒ posaá¹ƒ, bhattÄ• raá¹ƒ nÄ• timaÃ±Ã±ati ||

``na cÄ• pi sotthi bhattÄ• raá¹ƒ, issÄ• vÄ• dena rosaye.

bhattu ca garuno sabbe, paá¹-ipÅ«jeti paá¹‡á¸• itÄ• ||

``uá¹-á¹-hÄ• hikÄ• analasÄ• , saá¹…gahitaparijjanÄ• .

bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati ||

``yÄ• evaá¹ƒ vattati nÄ• rÄ«, bhattu chandavasÄ• nugÄ• .

manÄ• pÄ• nÄ• ma te {manÄ• pakÄ• yikÄ• (Ce) } devÄ• , yattha sÄ• upapajjatÄ«â€™â€™

9. paá¹-hamaidhalokikasuttaá¹ƒ

<49> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me migÄ• ramÄ• t
migÄ• ramÄ• tÄ• yena bhagavÄ• tenupasaá¹…kami ... pe .... ekamantaá¹ƒ nisinnaá¹ƒ kho
migÄ• ramÄ• taraá¹ƒ bhagavÄ• etadavoca ---

``catÅ«hi \Be III 97/ kho, visÄ• khe, dhammehi samannÄ• gato mÄ• tugÄ• mo idhalokavijay
ayaá¹ƒsa loko Ä• raddho hoti. katamehi catÅ«hi? idha, visÄ• khe, mÄ• tugÄ• mo susaá¹ƒvih
saá¹…gahitaparijano, bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati.

``kathaÃ±ca \Se IV 276/, visÄ• khe, mÄ• tugÄ• mo susaá¹ƒvihitakammanto hoti? idha, visÄ
bhattu abbhantarÄ• kammantÄ• --- uá¹‡á¹‡Ä• ti vÄ• kappÄ• sÄ• ti vÄ• --- tattha dakkhÄ•
tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gatÄ• alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuá
mÄ• tugÄ• mo susaá¹ƒvihitakammanto \Ee IV 270/ hoti.

``kathaÃ±ca, visÄ• khe, mÄ• tugÄ• mo saá¹…gahitaparijano hoti? idha, visÄ• khe, mÄ• tug
bhattu abbhantaro antojano --- dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ• --- tesaá¹ƒ
akataÃ±ca akatato jÄ• nÄ• ti, gilÄ• nakÄ• naÃ±ca balÄ• balaá¹ƒ jÄ• nÄ• ti khÄ• danÄ«yaá¹
paccaá¹ƒsena saá¹ƒvibhajati. evaá¹ƒ kho, visÄ• khe, mÄ• tugÄ• mo saá¹…gahitaparijano h

``kathaÃ±ca, visÄ• khe, mÄ• tugÄ• mo bhattu manÄ• paá¹ƒ carati? idha, visÄ• khe, mÄ• tu
amanÄ• pasaá¹…khÄ• taá¹ƒ taá¹ƒ jÄ«vitahetupi na ajjhÄ• carati. evaá¹ƒ kho, visÄ• khe, mÄ
carati.

``kathaÃ±ca, visÄ• khe, mÄ• tugÄ• mo sambhataá¹ƒ anurakkhati? idha, visÄ• khe, mÄ• tug
dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹ƒ vÄ• jÄ• tarÅ«paá¹ƒ vÄ• taá¹ƒ Ä• rakkhena gut
hoti adhuttÄ« athenÄ« asoá¹‡á¸• Ä« avinÄ• sikÄ• . evaá¹ƒ kho, visÄ• khe, mÄ• tugÄ• mo sa
kho, visÄ• khe, catÅ«hi dhammehi samannÄ• gato mÄ• tugÄ• mo idhalokavijayÄ• ya paá¹-i
Ä• raddho hoti.

``catÅ«hi kho \Se IV 277/, visÄ• khe, dhammehi samannÄ• gato mÄ• tugÄ• mo paralokavij
paraloko Ä• raddho hoti. katamehi catÅ«hi? idha, visÄ• khe, mÄ• tugÄ• mo saddhÄ• sampa
cÄ• gasampanno hoti, paÃ±Ã±Ä• sampanno hoti.

``kathaÃ±ca \Be III 98/, visÄ• khe, mÄ• tugÄ• mo saddhÄ• sampanno hoti? idha, visÄ• khe saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• mÄ• tugÄ• mo saddhÄ• sampanno hoti.

``kathaÃ±ca, visÄ• khe, mÄ• tugÄ• mo sÄ«lasampanno hoti? idha \Ee IV 271/, visÄ• khe, m paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. evaá¹ mÄ• tugÄ• mo sÄ«lasampanno hoti.

``kathaÃ±ca \Ne III 100/, visÄ• khe, mÄ• tugÄ• mo cÄ• gasampanno hoti? idha, visÄ• khe, vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• gÄ• payatapÄ• á¹‡inÄ« dÄ• nasaá¹ƒvibhÄ• garatÄ• . evaá¹ƒ kho, visÄ• khe, mÄ• tugÄ• mo cÄ• gasampanno hoti.

``kathaÃ±ca, visÄ• khe, mÄ• tugÄ• mo paÃ±Ã±Ä• sampanno hoti? idha, visÄ• khe, mÄ• tug evaá¹ƒ kho, visÄ• khe, mÄ• tugÄ• mo paÃ±Ã±Ä• sampanno hoti. imehi kho, visÄ• khe, catÅ samannÄ• gato mÄ• tugÄ• mo paralokavijayÄ• ya paá¹-ipanno hoti, paraloko Ä• raddho hot

``susaá¹ƒvihitakammantÄ• , saá¹…gahitaparijjanÄ• .

bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati ||

``saddhÄ• sÄ«lena sampannÄ• , vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

niccaá¹ƒ maggaá¹ƒ visodheti, sotthÄ• naá¹ƒ samparÄ• yikaá¹ƒ ||

``iccete aá¹-á¹-ha dhammÄ• ca, yassÄ• vijjanti nÄ• riyÄ• .

tampi sÄ«lavatiá¹ƒ Ä• hu, dhammaá¹-á¹-haá¹ƒ saccavÄ• diniá¹ƒ ||

``soá¸·asÄ• kÄ• rasampannÄ• , aá¹-á¹-haá¹…gasusamÄ• gatÄ• .

tÄ• disÄ« sÄ«lavatÄ« upÄ• sikÄ• .

upapajjati devalokaá¹ƒ manÄ• paâ€™â€™ nti || navamaá¹ƒ.

10. dutiyaidhalokikasuttaá¹ƒ

<50> ``catÅ«hi \Be III 99/, bhikkhave, dhammehi samannÄ• gato mÄ• tugÄ• mo idhalokavij

ayaá¹ƒsa loko Ä• raddho hoti. katamehi catÅ«hi? idha \Ee IV 272/, bhikkhave, mÄ• tugÄ• m
hoti, saá¹…gahitaparijano, bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati.

``kathaÃ±ca, bhikkhave, mÄ• tugÄ• mo susaá¹ƒvihitakammanto hoti? idha, bhikkhave, mÄ•
bhattu abbhantarÄ• kammantÄ• ... pe ... evaá¹ƒ kho, bhikkhave, mÄ• tugÄ• mo susaá¹ƒvih

``kathaÃ±ca, bhikkhave, mÄ• tugÄ• mo saá¹…gahitaparijano hoti? idha, bhikkhave, mÄ• tu
abbhantaro antojano ... pe ... evaá¹ƒ kho, bhikkhave, mÄ• tugÄ• mo saá¹…gahitaparijano h

``kathaÃ±ca \Se IV 279/, bhikkhave, mÄ• tugÄ• mo bhattu manÄ• paá¹ƒ carati? idha, bhikk
bhattu amanÄ• pasaá¹…khÄ• taá¹ƒ taá¹ƒ jÄ«vitahetupi na ajjhÄ• carati. evaá¹ƒ kho, bhikkh
manÄ• paá¹ƒ carati.

``kathaÃ±ca, bhikkhave, mÄ• tugÄ• mo sambhataá¹ƒ anurakkhati? idha, bhikkhave, mÄ• tu
Ä• harati ... pe ... evaá¹ƒ kho, bhikkhave, mÄ• tugÄ• mo sambhataá¹ƒ anurakkhati. imehi kh
dhammehi samannÄ• gato mÄ• tugÄ• mo idhalokavijayÄ• ya paá¹-ipanno hoti, ayaá¹ƒsa lok

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato mÄ• tugÄ• mo paralokavijayÄ• ya paá¹-ip
hoti. katamehi catÅ«hi? idha, bhikkhave, mÄ• tugÄ• mo saddhÄ• sampanno hoti, sÄ«lasam
hoti, paÃ±Ã±Ä• sampanno hoti.

``kathaÃ±ca, bhikkhave, mÄ• tugÄ• mo saddhÄ• sampanno hoti? idha, bhikkhave, mÄ• tug
evaá¹ƒ \Ee IV 273/ kho, bhikkhave, mÄ• tugÄ• mo saddhÄ• sampanno hoti.

``kathaÃ±ca \Be III 100/, bhikkhave, mÄ• tugÄ• mo sÄ«lasampanno hoti? idha, bhikkhave,
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• pa
kho, bhikkhave, mÄ• tugÄ• mo sÄ«lasampanno hoti.

``kathaÃ±ca, bhikkhave, mÄ• tugÄ• mo cÄ• gasampanno hoti? idha, bhikkhave, mÄ• tugÄ•
III 102/ cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati ... pe ... evaá¹ƒ kho \Se IV 280/, bhikkhave, mÄ• tu
hoti.

``kathaÃ±ca, bhikkhave, mÄ• tugÄ• mo paÃ±Ã±Ä• sampanno hoti? idha, bhikkhave, mÄ• tu
... evaá¹ƒ kho, bhikkhave, mÄ• tugÄ• mo paÃ±Ã±Ä• sampanno hoti. imehi kho, bhikkhave,
samannÄ• gato mÄ• tugÄ• mo paralokavijayÄ• ya paá¹-ipanno hoti, paraloko Ä• raddho hot

``susaá¹ƒvihitakammantÄ• , saá¹…gahitaparijjanÄ• .

bhattu manÄ• paá¹ƒ carati, sambhataá¹ƒ anurakkhati ||

``saddhÄ• sÄ«lena sampannÄ• , vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

niccaá¹ƒ maggaá¹ƒ visodheti, sotthÄ• naá¹ƒ samparÄ• yikaá¹ƒ ||

``iccete aá¹-á¹-ha dhammÄ• ca, yassÄ• vijjanti nÄ• riyÄ• .

tampi sÄ«lavatiá¹ƒ Ä• hu, dhammaá¹-á¹-haá¹ƒ saccavÄ• diniá¹ƒ ||

``soá¸·asÄ• kÄ• rasampannÄ• , aá¹-á¹-haá¹…gasusamÄ• gatÄ• .

tÄ• disÄ« sÄ«lavatÄ« upÄ• sikÄ• , upapajjati devalokaá¹ƒ manÄ• paâ€™â€™ nti || dasama

uposathavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

saá¹ƒkhitte vitthate visÄ• khe, vÄ• seá¹-á¹-ho bojjhÄ• ya paÃ±camaá¹ƒ.

anuruddhaá¹ƒ puna visÄ• khe, nakulÄ• idhalokikÄ• dveti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. gotamÄ«vaggo

1. gotamÄ«suttaá¹ƒ

<51> ekaá¹ƒ \Se IV 281/ \Ne III 103/ \Be III 101/ \Ee IV 274/ samayaá¹ƒ bhagavÄ• sakkesu
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho mahÄ• pajÄ• patÄ« {mahÄ• pajÄ• pati (Se)
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
á¹-hitÄ• kho mahÄ• pajÄ• patÄ« gotamÄ« bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu, bhante,
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. ``
mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb

dutiyampi kho mahÄ• pajÄ• patÄ« gotamÄ« bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu, bhant

tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. ``
mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb
mahÄ• pajÄ• patÄ« gotamÄ« bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu bhante, labheyya mÄ•
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. ``alaá¹ƒ, gotami! mÄ•
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• â€™â€™ ti.

atha kho mahÄ• pajÄ• patÄ« gotamÄ« ``na bhagavÄ• anujÄ• nÄ• ti mÄ• tugÄ• massa tath
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti dukkhÄ« dummanÄ• a
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho bhagavÄ• kapilavatthusmiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena
III 104/. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena vesÄ• lÄ« tadavasari. tatra sudaá¹ƒ bha
viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ \Be III 102/. atha kho mahÄ• pajÄ• patÄ
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• sambahulÄ• hi sÄ• kiyÄ• nÄ«hi saddhiá¹ƒ yena v
pakkÄ• mi. anupubbena yena vesÄ• lÄ« mahÄ• vanaá¹ƒ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• tenupasa
gotamÄ« sÅ«nehi pÄ• dehi rajokiá¹‡á¹‡ena gattena dukkhÄ« dummanÄ• assumukhÄ« rud
aá¹-á¹-hÄ• si.

addasÄ• kho Ä• yasmÄ• Ä• nando mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ sÅ«nehi pÄ• dehi rajo
dummanaá¹ƒ assumukhiá¹ƒ rudamÄ• naá¹ƒ bahidvÄ• rakoá¹-á¹-hake á¹-hitaá¹ƒ. disvÄ• na
etadavoca --- ``kiá¹ƒ nu tvaá¹ƒ, gotami, sÅ«nehi pÄ• dehi rajokiá¹‡á¹‡ena gattena dukkhÄ«
rudamÄ• nÄ• bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ• â€™â€™ ti? ``tathÄ• hi pana, bhante Ä• n
mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb
gotami, muhuttaá¹ƒ idheva tÄ• va hohi, yÄ• vÄ• haá¹ƒ bhagavantaá¹ƒ yÄ• cÄ• mi mÄ• tugÄ
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti.

atha \Se IV 283/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha
``esÄ• , bhante, mahÄ• pajÄ• patÄ« gotamÄ« sÅ«nehi pÄ• dehi rajokiá¹‡á¹‡ena gattena du
rudamÄ• nÄ• bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ• --- `na bhagavÄ• anujÄ• nÄ• ti mÄ• tugÄ•
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™ nti. sÄ• dhu, bhante, labheyya m
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. ``alaá¹ƒ, Ä• nanda! mÄ
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• â€™â€™ ti.

dutiyampi kho ... pe ... tatiyampi kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``s
labheyya mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ
Ä• nanda! mÄ• te rucci mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasm
ti.

atha \Ne III 105/ \Be III 103/ \Ee IV 276/ kho Ä• yasmato Ä• nandassa etadahosi --- ``na bh
mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb
aÃ±Ã±enapi pariyÄ• yena bhagavantaá¹ƒ yÄ• ceyyaá¹ƒ mÄ• tugÄ• massa tathÄ• gatappav
anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. atha kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ
vÄ• \Se IV 284/ sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaphalaá¹ƒ
``bhabbo, Ä• nanda, mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• ana
sotÄ• pattiphalampi sakadÄ• gÄ• miphalampi anÄ• gÄ• miphalampi arahattaphalampi sacch
bhante, bhabbo mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ•
sotÄ• pattiphalampi ... pe ... arahattaphalampi sacchikÄ• tuá¹ƒ, bahukÄ• rÄ• , bhante, mahÄ
bhagavato mÄ• tucchÄ• Ä• pÄ• dikÄ• posikÄ• khÄ«rassa dÄ• yikÄ• ; bhagavantaá¹ƒ jane
thaÃ±Ã±aá¹ƒ pÄ• yesi. sÄ• dhu, bhante, labheyya mÄ• tugÄ• mo tathÄ• gatappavedite dha
anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti.

``sace, Ä• nanda, mahÄ• pajÄ• patÄ« gotamÄ« aá¹-á¹-ha garudhamme paá¹-iggaá¹‡hÄ• ti,
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{Vin IV 149; Vin II 403} ``vassasatÅ«pasampannÄ• ya bhikkhuniyÄ• tadahÅ«pasampannas
paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ kattabbaá¹ƒ. ayampi dhammo
{garukatvÄ• (Ce Se Ee) } mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``na bhikkhuniyÄ• abhikkhuke Ä• vÄ• se vassaá¹ƒ upagantabbaá¹ƒ. ayampi dhammo sakk
mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``anvaá¸• á¸• hamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ«s
Se Ee) } --- uposathapucchakaÃ±ca, ovÄ• dÅ«pasaá¹…kamanaÃ±ca \Ee IV 277/. ayampi d
katvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``vassaá¹ƒvuá¹-á¹-hÄ• ya \Ne III 106/ bhikkhuniyÄ• ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi pa
diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• . ayampi dhammo sakkatvÄ• garuá¹ƒ k
IV 285/ yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``garudhammaá¹ƒ \Be III 104/ ajjhÄ• pannÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe pakkhamÄ
ayampi dhammo sakkatvÄ• garuá¹ƒ katvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatik

``dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya ubhatosaá¹…ghe u
ayampi dhammo sakkatvÄ• garuá¹ƒ katvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatik

``na kenaci pariyÄ• yena bhikkhuniyÄ• bhikkhu akkositabbo paribhÄ• sitabbo. ayampi dha
katvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``ajjatagge ovaá¹-o bhikkhunÄ«naá¹ƒ bhikkhÅ«su vacanapatho, anovaá¹-o bhikkhÅ«naá¹ƒ
ayampi dhammo sakkatvÄ• garuá¹ƒ katvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatik

``sace, Ä• nanda, mahÄ• pajÄ• patÄ« gotamÄ« ime aá¹-á¹-ha garudhamme paá¹-iggaá¹‡hA
upasampadÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando bhagavato santike ime aá¹-á¹-ha garudhamme uggahetvÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ etadavoca ---

``sace kho tvaá¹ƒ, gotami, aá¹-á¹-ha garudhamme paá¹-iggaá¹‡heyyÄ• si, sÄ• va te bhavis

``vassasatÅ«pasampannÄ• ya bhikkhuniyÄ• tadahÅ«pasampannassa bhikkhuno abhivÄ•
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ kattabbaá¹ƒ. ayampi dhammo sakkatvÄ• garuá¹ƒ k
yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo ... pe ....

``ajjatagge \Ne III 107/ ovaá¹-o bhikkhunÄ«naá¹ƒ bhikkhÅ«su vacanapatho, anovaá¹-o \Ee
bhikkhunÄ«su vacanapatho. ayampi dhammo \Se IV 286/ sakkatvÄ• garuá¹ƒ katvÄ• mÄ• n
anatikkamanÄ«yo. sace kho tvaá¹ƒ, gotami, ime aá¹-á¹-ha garudhamme paá¹-iggaá¹‡heyyÄ
upasampadÄ• â€™â€™ ti.

``seyyathÄ• pi \Be III 105/, bhante Ä• nanda, itthÄ« vÄ• puriso vÄ• daharo yuvÄ• maá¹‡á
{maá¹‡á¸• anakajÄ• tiyo (Ce Ee) } sÄ«saá¹ƒnhÄ• to {sÄ«saá¹ƒnahÄ• to (Ce Ee), sÄ«sanah
vÄ• vassikamÄ• laá¹ƒ vÄ• adhimuttakamÄ• laá¹ƒ {atimuttakamÄ• laá¹ƒ (Ce) } vÄ• labhitvÄ
paá¹-iggahetvÄ• uttamaá¹…ge sirasmiá¹ƒ patiá¹-á¹-hÄ• peyya; evamevaá¹ƒ kho ahaá¹ƒ, bh
aá¹-á¹-ha garudhamme paá¹-iggaá¹‡hÄ• mi yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yeâ€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, mahÄ• pajÄ• patiyÄ• gotamiyÄ• aá¹-á¹-ha garudhammÄ• yÄ• vajÄ«vaá¹ƒ anatikk

``sace, Ä• nanda, nÄ• labhissa mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• n
pabbajjaá¹ƒ, ciraá¹-á¹-hitikaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ abhavissa, vassasahassameva
tiá¹-á¹-heyya. yato ca kho, Ä• nanda, mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye a
pabbajito, na dÄ• ni, Ä• nanda, brahmacariyaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ bhavissati. paÃ±ceva dÄ

vassasatÄ• ni saddhammo á¹-hassati.

``seyyathÄ• pi, Ä• nanda, yÄ• ni kÄ• nici kulÄ• ni bahutthikÄ• ni {bahukitthikÄ• ni (Ce Ee), l
appapurisakÄ• ni, tÄ• ni suppadhaá¹ƒsiyÄ• ni honti corehi kumbhatthenakehi; evamevaá¹ƒ
dhammavinaye labhati mÄ• tugÄ• mo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ, na taá¹ƒ b
ciraá¹-á¹-hitikaá¹ƒ hoti.

``seyyathÄ• pi \Se IV 287/, Ä• nanda, sampanne sÄ• likkhette setaá¹-á¹-hikÄ• \Ee IV 279/
nipatati, evaá¹ƒ taá¹ƒ sÄ• likkhettaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ hoti; evamevaá¹ƒ kho, Ä• nanda
dhammavinaye labhati mÄ• tugÄ• mo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ, na taá¹ƒ b
ciraá¹-á¹-hitikaá¹ƒ hoti.

``seyyathÄ• pi \Ne III 108/, Ä• nanda, sampanne ucchukkhette maÃ±jiá¹-á¹-hikÄ• {maÃ±jea
nÄ• ma rogajÄ• ti nipatati, evaá¹ƒ taá¹ƒ ucchukkhettaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ hoti; evamev
yasmiá¹ƒ dhammavinaye labhati mÄ• tugÄ• mo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ,
ciraá¹-á¹-hitikaá¹ƒ hoti.

``seyyathÄ• pi \Be III 106/, Ä• nanda, puriso mahato taá¸·Ä• kassa paá¹-ikacceva {paá¹-iga
Ä• á¸·iá¹ƒ bandheyya yÄ• vadeva udakassa anatikkamanÄ• ya; evamevaá¹ƒ kho, Ä• nanda
bhikkhunÄ«naá¹ƒ aá¹-á¹-ha garudhammÄ• paÃ±Ã±attÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«y

2. ovÄ• dasuttaá¹ƒ

<52> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ•
Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``katihi nu kho
samannÄ• gato bhikkhu bhikkhunovÄ• dako sammannitabboâ€™â€™ ti?

{Vin IV 147} ``aá¹-á¹-hahi kho, Ä• nanda, dhammehi samannÄ• gato bhikkhu bhikkhunovÄ•
katamehi aá¹-á¹-hahi? idhÄ• nanda, bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati s
bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; ubhayÄ• ni kho panassa pÄ• timok
svÄ• gatÄ• ni \Se IV 288/ honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubya
kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o, poriyÄ• vÄ• cÄ• ya samannÄ• gato vissa
(Katthaci) } anelagaá¸·Ä• ya {aneá¸·agaá¸·Ä• ya (Ce Katthaci) } atthassa viÃ±Ã±Ä• paniyÄ•
280/ bhikkhunisaá¹…ghassa dhammiyÄ• kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ samu
yebhuyyena bhikkhunÄ«naá¹ƒ piyo hoti manÄ• po; na kho panetaá¹ƒ bhagavantaá¹ƒ uddiss
kÄ• sÄ• yavatthanivasanÄ• ya garudhammaá¹ƒ ajjhÄ• pannapubbo hoti; vÄ«sativasso vÄ•
imehi kho, Ä• nanda, aá¹-á¹-hahi dhammehi samannÄ• gato bhikkhu bhikkhunovÄ• dako sa

dutiyaá¹ƒ.

3. saá¹ƒkhittasuttaá¹ƒ

<53> {Vin II 406} ekaá¹ƒ \Ne III 109/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• va
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho mahÄ• pajÄ• patÄ« gotamÄ« yena bhagavÄ• tenu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ•
bhagavantaá¹ƒ etadavoca ---

``sÄ• dhu \Be III 107/ me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹
sutvÄ• ekÄ• vÅ«pakaá¹-á¹-hÄ• appamattÄ• Ä• tÄ• pinÄ« pahitattÄ• vihareyyaâ€™â€™
dhamme jÄ• neyyÄ• si --- `ime dhammÄ• sarÄ• gÄ• ya saá¹ƒvattanti, no virÄ• gÄ• ya; saá¹
visaá¹ƒyogÄ• ya; Ä• cayÄ• ya saá¹ƒvattanti, no apacayÄ• ya; mahicchatÄ• ya saá¹ƒvattanti
asantuá¹-á¹-hiyÄ• saá¹ƒvattanti, no santuá¹-á¹-hiyÄ• ; saá¹…gaá¹‡ikÄ• ya saá¹ƒvattanti, no
kosajjÄ• ya saá¹ƒvattanti, no vÄ«riyÄ• rambhÄ• ya; dubbharatÄ• ya saá¹ƒvattanti, no subha
ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si --- `neso dhammo, neso vinayo, netaá¹ƒ satthusÄ• san
289/.

``ye ca kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si --- `ime dhammÄ• virÄ• gÄ• ya saá¹ƒva
visaá¹ƒyogÄ• ya saá¹ƒvattanti, no saá¹ƒyogÄ• ya; apacayÄ• ya saá¹ƒvattanti, no Ä• cayÄ•
saá¹ƒvattanti, no mahicchatÄ• ya; santuá¹-á¹-hiyÄ• saá¹ƒvattanti, no asantuá¹-á¹-hiyÄ• ; pa
saá¹ƒvattanti, no saá¹…gaá¹‡ikÄ• ya \Ee IV 281/; vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti, no ko
saá¹ƒvattanti, no dubbharatÄ• yÄ• â€™ ti, ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si --- `eso dhar
satthusÄ• sanaâ€™â€™ â€™ nti. tatiyaá¹ƒ.

4. dÄ«ghajÄ• á¹‡usuttaá¹ƒ

<54> ekaá¹ƒ samayaá¹ƒ bhagavÄ• koliyesu viharati kakkarapattaá¹ƒ nÄ• ma koliyÄ• naá¹
dÄ«ghajÄ• á¹‡u koliyaputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho dÄ«ghajÄ• á¹‡u koliyaputto bhagavantaá¹ƒ
bhante, gihÄ« kÄ• mabhogino {kÄ• mabhogÄ« (Ce Se Ee) } puttasambÄ• dhasayanaá¹ƒ ajj
paccanubhoma \Ne III 110/, mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayÄ• ma, jÄ• tarÅ«parajataá
bhante, bhagavÄ• amhÄ• kaá¹ƒ tathÄ• dhammaá¹ƒ desetu ye amhÄ• kaá¹ƒ assu dhammÄ
diá¹-á¹-hadhammasukhÄ• ya, samparÄ• yahitÄ• ya samparÄ• yasukhÄ• yÄ• â€™â€™ ti.

``cattÄ• rome, byagghapajja, dhammÄ• kulaputtassa diá¹-á¹-hadhammahitÄ• ya saá¹ƒvatta
diá¹-á¹-hadhammasukhÄ• ya. katame cattÄ• ro? uá¹-á¹-hÄ• nasampadÄ• , Ä• rakkhasampa
samajÄ«vitÄ• {samajÄ«vikatÄ• (Ce) AN c 8.75}. katamÄ• \Se IV 290/ ca, byagghapajja, ua

idha, byagghapajja, kulaputto \Be III 108/ yena kammaá¹-á¹-hÄ• nena jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ
--- yadi kasiyÄ• , yadi vaá¹‡ijjÄ• ya, yadi gorakkhena, yadi issattena {issatthena (Ce Se Ee)
rÄ• japorisena, yadi sippaÃ±Ã±atarena --- tattha dakkho hoti analaso, tatrupÄ• yÄ• ya vÄ«m
alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ. ayaá¹ƒ vuccati, byagghapajja, uá¹-á¹-hÄ• nasam

``katamÄ• ca, byagghapajja, Ä• rakkhasampadÄ• ? idha, byagghapajja, kulaputtassa bhog
uá¹-á¹-hÄ• navÄ«riyÄ• dhigatÄ• \Ee IV 282/ bÄ• hÄ• balaparicitÄ• , sedÄ• vakkhittÄ• , dha
Ä• rakkhena guttiyÄ• sampÄ• deti --- `kinti me ime bhoge neva rÄ• jÄ• no hareyyuá¹ƒ, na c
á¸• aheyya, na udakaá¹ƒ vaheyya, na appiyÄ• dÄ• yÄ• dÄ• hareyyuâ€™ nti! ayaá¹ƒ vucca
Ä• rakkhasampadÄ• .

``katamÄ• ca, byagghapajja, kalyÄ• á¹‡amittatÄ• ? idha, byagghapajja, kulaputto yasmiá¹ƒ
paá¹-ivasati, tattha ye te honti --- gahapatÄ« vÄ• gahapatiputtÄ• vÄ• daharÄ• vÄ• vuddh
vuddhasÄ«lino, saddhÄ• sampannÄ• , sÄ«lasampannÄ• , cÄ• gasampannÄ• , paÃ±Ã±Ä• s
santiá¹-á¹-hati sallapati sÄ• kacchaá¹ƒ samÄ• pajjati; yathÄ• rÅ«pÄ• naá¹ƒ saddhÄ• sampa
anusikkhati, yathÄ• rÅ«pÄ• naá¹ƒ sÄ«lasampannÄ• naá¹ƒ sÄ«lasampadaá¹ƒ anusikkhati, y
cÄ• gasampannÄ• naá¹ƒ cÄ• gasampadaá¹ƒ anusikkhati, yathÄ• rÅ«pÄ• naá¹ƒ paÃ±Ã±Ä•
anusikkhati. ayaá¹ƒ vuccati, byagghapajja, kalyÄ• á¹‡amittatÄ• .

``katamÄ• \Se IV 291/ ca, byagghapajja, samajÄ«vitÄ• ? idha, byagghapajja, kulaputto Ä•
viditvÄ• , vayaÃ±ca bhogÄ• naá¹ƒ viditvÄ• , samaá¹ƒ jÄ«vikaá¹ƒ {samajÄ«vikaá¹ƒ (Se), sam
kappeti nÄ• ccogÄ• á¸·haá¹ƒ nÄ• tihÄ«naá¹ƒ --- `evaá¹ƒ me Ä• yo vayaá¹ƒ pariyÄ• dÄ• ya á
Ä• yaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. seyyathÄ• pi \Ne III 111/, byagghapajja, tulÄ• c
tulÄ• dhÄ• rantevÄ• sÄ« vÄ• tulaá¹ƒ paggahetvÄ• jÄ• nÄ• ti --- `ettakena vÄ• onataá¹ƒ {o
ettakena vÄ• unnataâ€™ nti {uá¹‡á¹‡atanti (Katthaci) }; evamevaá¹ƒ kho, byagghapajja, ku
bhogÄ• naá¹ƒ viditvÄ• , vayaÃ±ca bhogÄ• naá¹ƒ viditvÄ• , samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ•
nÄ• tihÄ«naá¹ƒ --- `evaá¹ƒ me Ä• yo vayaá¹ƒ pariyÄ• dÄ• ya á¹-hassati \Ee IV 283/, na ca m
pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. sacÄ• yaá¹ƒ, byagghapajja, kulaputto appÄ• yo \Be III 1
jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Katthaci) } kappeti, tassa bhavanti vattÄ• ro --- `udumbarakhÄ• dÄ«v
{udumbarakhÄ• dikaá¹ƒ vÄ• yaá¹ƒ (Ce Ee), udumbarakhÄ• dakaá¹ƒ cÄ• yaá¹ƒ (Se) } kulapu
sace panÄ• yaá¹ƒ, byagghapajja, kulaputto mahÄ• yo samÄ• no kasiraá¹ƒ jÄ«vikaá¹ƒ {jÄ«vi
kappeti, tassa bhavanti vattÄ• ro --- `ajeá¹-á¹-hamaraá¹‡aá¹ƒvÄ• yaá¹ƒ {ajaddhumÄ• rikaá¹ƒ
addhamÄ• rakaá¹ƒ cÄ• yaá¹ƒ (Se), ettha jaddhÅ«ti asanaá¹ƒ = bhattabhuÃ±janaá¹ƒ, tasmÄ
anasanamaraá¹‡anti vuttaá¹ƒ hoti. MN I 379 adholipiyÄ• ``ajaddhukaâ€™â€™ nti padaá¹ƒ
marissatÄ«â€™ ti. yato ca khoyaá¹ƒ, byagghapajja, kulaputto Ä• yaÃ±ca bhogÄ• naá¹ƒ vidi
bhogÄ• naá¹ƒ viditvÄ• , samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• ccogÄ• á¸·haá¹ƒ nÄ• tihÄ«naá¹ƒ --
pariyÄ• dÄ• ya á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. ayaá
samajÄ«vitÄ• .

``evaá¹ƒ samuppannÄ• naá¹ƒ, byagghapajja, bhogÄ• naá¹ƒ cattÄ• ri apÄ• yamukhÄ• ni ho
surÄ• dhutto, akkhadhutto, pÄ• pamitto pÄ• pasahÄ• yo pÄ• pasampavaá¹…ko. seyyathÄ•
taá¸·Ä• kassa cattÄ• ri ceva \Se IV 292/ Ä• yamukhÄ• ni, cattÄ• ri ca apÄ• yamukhÄ• ni. tas
Ä• yamukhÄ• ni tÄ• ni pidaheyya, yÄ• ni ca apÄ• yamukhÄ• ni tÄ• ni vivareyya; devo ca na
anuppaveccheyya. evaÃ±hi tassa, byagghapajja, mahato taá¸·Ä• kassa parihÄ• niyeva pÄ•
evamevaá¹ƒ, byagghapajja, evaá¹ƒ samuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ cattÄ• ri apÄ• yamu
surÄ• dhutto, akkhadhutto, pÄ• pamitto pÄ• pasahÄ• yo pÄ• pasampavaá¹…ko.

``evaá¹ƒ samuppannÄ• naá¹ƒ, byagghapajja, bhogÄ• naá¹ƒ cattÄ• ri Ä• yamukhÄ• ni honti
surÄ• dhutto, na akkhadhutto \Ee IV 284/, kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡
seyyathÄ• pi, byagghapajja, mahato taá¸·Ä• kassa cattÄ• ri ceva Ä• yamukhÄ• ni, cattÄ• ri
puriso yÄ• ni ceva Ä• yamukhÄ• ni tÄ• ni vivareyya, yÄ• ni ca apÄ• yamukhÄ• ni tÄ• ni pida
dhÄ• raá¹ƒ anuppaveccheyya. evaÃ±hi tassa, byagghapajja, mahato taá¸·Ä• kassa vuddhiy
parihÄ• ni; evamevaá¹ƒ kho, byagghapajja, evaá¹ƒ samuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ catt
na itthidhutto \Be III 110/, na surÄ• dhutto, na akkhadhutto, kalyÄ• á¹‡amitto kalyÄ• á¹‡asah
kalyÄ• á¹‡asampavaá¹…ko. ime kho, byagghapajja, cattÄ• ro dhammÄ• kulaputtassa diá¹-
saá¹ƒvattanti diá¹-á¹-hadhammasukhÄ• ya.

``cattÄ• rome, byagghapajja, dhammÄ• kulaputtassa samparÄ• yahitÄ• ya saá¹ƒvattanti sa
cattÄ• ro? saddhÄ• sampadÄ• , sÄ«lasampadÄ• \Se IV 293/, cÄ• gasampadÄ• , paÃ±Ã±Ä
byagghapajja, saddhÄ• sampadÄ• ? idha, byagghapajja, kulaputto saddho hoti, saddahati ta
`itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. ayaá¹ƒ
saddhÄ• sampadÄ• .

``katamÄ• ca, byagghapajja, sÄ«lasampadÄ• ? idha, byagghapajja, kulaputto pÄ• á¹‡Ä• ti
... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. ayaá¹ƒ vuccati, byagg

``katamÄ• ca, byagghapajja, cÄ• gasampadÄ• ? idha, byagghapajja, kulaputto vigatamala
agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹
byagghapajja, cÄ• gasampadÄ• .

``katamÄ• ca, byagghapajja, paÃ±Ã±Ä• sampadÄ• ? idha \Ee IV 285/, byagghapajja, kulap
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
vuccati, byagghapajja, paÃ±Ã±Ä• sampadÄ• . ime kho, byagghapajja, cattÄ• ro dhammÄ•
samparÄ• yahitÄ• ya saá¹ƒvattanti samparÄ• yasukhÄ• yÄ• â€™â€™ ti.

``uá¹-á¹-hÄ• tÄ• kammadheyyesu, appamatto vidhÄ• navÄ• .

samaá¹ƒ kappeti jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Katthaci) }, sambhataá¹ƒ anurakkhati ||

``saddho sÄ«lena sampanno, vadaÃ±Ã±Å« vÄ«tamaccharo.

niccaá¹ƒ \Se IV 294/ maggaá¹ƒ visodheti, sotthÄ• naá¹ƒ samparÄ• yikaá¹ƒ ||

``iccete \Ne III 113/ aá¹-á¹-ha dhammÄ• ca, saddhassa gharamesino.

akkhÄ• tÄ• saccanÄ• mena, ubhayattha sukhÄ• vahÄ• ||

``diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

evametaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ, cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti || catu

5. ujjayasuttaá¹ƒ

<55> atha \Be III 111/ kho ujjayo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaa
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho ujjayo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``mayaá¹ƒ, bho gotama, pav
tesaá¹ƒ no bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ tathÄ• dhammaá¹ƒ desetu --- ye amhÄ• kaá¹ƒ a
diá¹-á¹-hadhammahitÄ• ya, diá¹-á¹-hadhammasukhÄ• ya, samparÄ• yahitÄ• ya, samparÄ• y

``cattÄ• rome, brÄ• hmaá¹‡a, dhammÄ• kulaputtassa diá¹-á¹-hadhammahitÄ• ya saá¹ƒvatt
diá¹-á¹-hadhammasukhÄ• ya. katame cattÄ• ro? uá¹-á¹-hÄ• nasampadÄ• \Ee IV 286/, Ä• ra
kalyÄ• á¹‡amittatÄ• , samajÄ«vitÄ• . katamÄ• ca, brÄ• hmaá¹‡a, uá¹-á¹-hÄ• nasampadÄ• 1
yena kammaá¹-á¹-hÄ• nena jÄ«vikaá¹ƒ kappeti --- yadi kasiyÄ• , yadi vaá¹‡ijjÄ• ya, yadi gor
issattena, yadi rÄ• japorisena, yadi sippaÃ±Ã±atarena --- tattha dakkho hoti analaso, tatrupÄ
vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ. ayaá¹ƒ vuccat
uá¹-á¹-hÄ• nasampadÄ• .

``katamÄ• ca, brÄ• hmaá¹‡a, Ä• rakkhasampadÄ• ? idha, brÄ• hmaá¹‡a, kulaputtassa \Se
uá¹-á¹-hÄ• navÄ«riyÄ• dhigatÄ• , bÄ• hÄ• balaparicitÄ• , sedÄ• vakkhittÄ• , dhammikÄ• dh
guttiyÄ• sampÄ• deti --- `kinti me ime bhoge neva rÄ• jÄ• no hareyyuá¹ƒ, na corÄ• hareyyu
na udakaá¹ƒ vaheyya, na appiyÄ• dÄ• yÄ• dÄ• hareyyuâ€™ nti. ayaá¹ƒ vuccati, brÄ• hma

``katamÄ• ca, brÄ• hmaá¹‡a, kalyÄ• á¹‡amittatÄ• ? idha, brÄ• hmaá¹‡a, kulaputto yasmiá

114/ vÄ• paá¹-ivasati tatra ye te honti --- gahapatÄ« vÄ• gahapatiputtÄ• vÄ• daharÄ• vÄ
vuddhÄ• vÄ• vuddhasÄ«lino, saddhÄ• sampannÄ• , sÄ«lasampannÄ• , cÄ• gasampannÄ
saddhiá¹ƒ santiá¹-á¹-hati sallapati sÄ• kacchaá¹ƒ samÄ• pajjati; yathÄ• rÅ«pÄ• naá¹ƒ saddh
saddhÄ• sampadaá¹ƒ anusikkhati, yathÄ• rÅ«pÄ• naá¹ƒ sÄ«lasampannÄ• naá¹ƒ sÄ«lasam
yathÄ• rÅ«pÄ• naá¹ƒ cÄ• gasampannÄ• naá¹ƒ cÄ• gasampadaá¹ƒ anusikkhati, yathÄ• rÅ«
paÃ±Ã±Ä• sampadaá¹ƒ anusikkhati. ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, kalyÄ• á¹‡amittatÄ• .

``katamÄ• \Be III 112/ ca, brÄ• hmaá¹‡a, samajÄ«vitÄ• ? idha, brÄ• hmaá¹‡a, kulaputto Ä
viditvÄ• vayaÃ±ca bhogÄ• naá¹ƒ viditvÄ• samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• ccogÄ• á¸·haá¹
--- `evaá¹ƒ me Ä• yo vayaá¹ƒ pariyÄ• dÄ• ya á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ
seyyathÄ• pi, brÄ• hmaá¹‡a, tulÄ• dhÄ• ro vÄ• tulÄ• dhÄ• rantevÄ• sÄ« vÄ• tulaá¹ƒ pagga
vÄ• onataá¹ƒ, ettakena vÄ• unnataâ€™ nti; evamevaá¹ƒ kho, brÄ• hmaá¹‡a, kulaputto Ä•
bhogÄ• naá¹ƒ viditvÄ• vayaÃ±ca bhogÄ• naá¹ƒ viditvÄ• samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• c
--- `evaá¹ƒ me Ä• yo vayaá¹ƒ pariyÄ• dÄ• ya á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ
sacÄ• yaá¹ƒ, brÄ• hmaá¹‡a, kulaputto appÄ• yo samÄ• no uá¸·Ä• raá¹ƒ jÄ«vikaá¹ƒ kappeti,
`udumbarakhÄ• dÄ«vÄ• yaá¹ƒ kulaputto bhoge khÄ• datÄ«â€™ ti. sace panÄ• yaá¹ƒ, brÄ•
samÄ• no kasiraá¹ƒ jÄ«vikaá¹ƒ kappeti, tassa bhavanti vattÄ• ro --- `ajeá¹-á¹-hamaraá¹‡aá¹
marissatÄ«â€™ ti. yato ca khoyaá¹ƒ, brÄ• hmaá¹‡a, kulaputto Ä• yaÃ±ca bhogÄ• naá¹ƒ vid
viditvÄ• samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• ccogÄ• á¸·haá¹ƒ nÄ• tihÄ«naá¹ƒ --- `evaá¹ƒ me Ä
á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti, ayaá¹ƒ vuccati, brÄ•

``evaá¹ƒ samuppannÄ• naá¹ƒ, brÄ• hmaá¹‡a, bhogÄ• naá¹ƒ cattÄ• ri apÄ• yamukhÄ• ni ho
surÄ• dhutto, akkhadhutto, pÄ• pamitto pÄ• pasahÄ• yo pÄ• pasampavaá¹…ko. seyyathÄ•
taá¸·Ä• kassa cattÄ• ri ceva Ä• yamukhÄ• ni, cattÄ• ri ca apÄ• yamukhÄ• ni. tassa puriso y
tÄ• ni pidaheyya, yÄ• ni ca apÄ• yamukhÄ• ni tÄ• ni vivareyya; devo ca na sammÄ• dhÄ• n
tassa brÄ• hmaá¹‡a \Ee IV 288/, mahato taá¸·Ä• kassa parihÄ• niyeva pÄ• á¹-ikaá¹…khÄ• ,
evamevaá¹ƒ kho, brÄ• hmaá¹‡a, evaá¹ƒ samuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ cattÄ• ri apÄ• y
itthidhutto, surÄ• dhutto, akkhadhutto, pÄ• pamitto pÄ• pasahÄ• yo pÄ• pasampavaá¹…ko.

``evaá¹ƒ \Se IV 297/ samuppannÄ• naá¹ƒ, brÄ• hmaá¹‡a, bhogÄ• naá¹ƒ cattÄ• ri Ä• yamuk
itthidhutto, na surÄ• dhutto, na akkhadhutto, kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á
seyyathÄ• pi, brÄ• hmaá¹‡a, mahato taá¸·Ä• kassa cattÄ• ri ceva Ä• yamukhÄ• ni cattÄ• ri
puriso yÄ• ni ceva Ä• yamukhÄ• ni tÄ• ni vivareyya, yÄ• ni ca apÄ• yamukhÄ• ni \Be III 113
sammÄ• dhÄ• raá¹ƒ anuppaveccheyya. evaÃ±hi tassa, brÄ• hmaá¹‡a, mahato taá¸·Ä• kas
no parihÄ• ni; evamevaá¹ƒ kho, brÄ• hmaá¹‡a, evaá¹ƒ samuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ c
na itthidhutto ... pe ... kalyÄ• á¹‡asampavaá¹…ko. ime kho, brÄ• hmaá¹‡a, cattÄ• ro dhamm
diá¹-á¹-hadhammahitÄ• ya saá¹ƒvattanti diá¹-á¹-hadhammasukhÄ• ya.

``cattÄ• rome, brÄ• hmaá¹‡a, kulaputtassa dhammÄ• samparÄ• yahitÄ• ya saá¹ƒvattanti s
cattÄ• ro? saddhÄ• sampadÄ• , sÄ«lasampadÄ• , cÄ• gasampadÄ• , paÃ±Ã±Ä• sampadÄ•
saddhÄ• sampadÄ• ? idha, brÄ• hmaá¹‡a, kulaputto saddho hoti, saddahati tathÄ• gatassa
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. ayaá¹ƒ vuccati
saddhÄ• sampadÄ• .

``katamÄ• ca, brÄ• hmaá¹‡a, sÄ«lasampadÄ• ? idha, brÄ• hmaá¹‡a, kulaputto pÄ• á¹‡Ä•
pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. ayaá¹ƒ vuccati, brÄ• hma

``katamÄ• \Se IV 298/ ca, brÄ• hmaá¹‡a, cÄ• gasampadÄ• ? idha \Ee IV 289/, brÄ• hmaá¹
vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i voss
dÄ• nasaá¹ƒvibhÄ• garato. ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, cÄ• gasampadÄ• .

``katamÄ• ca, brÄ• hmaá¹‡a, paÃ±Ã±Ä• sampadÄ• ? idha, brÄ• hmaá¹‡a, kulaputto paÃ±
\Ne III 116/ dukkhakkhayagÄ• miniyÄ• . ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, paÃ±Ã±Ä• sampadÄ
cattÄ• ro dhammÄ• kulaputtassa samparÄ• yahitÄ• ya saá¹ƒvattanti samparÄ• yasukhÄ• y

``uá¹-á¹-hÄ• tÄ• kammadheyyesu, appamatto vidhÄ• navÄ• .

samaá¹ƒ kappeti jÄ«vikaá¹ƒ, sambhataá¹ƒ anurakkhati ||

``saddho sÄ«lena sampanno, vadaÃ±Ã±Å« vÄ«tamaccharo.

niccaá¹ƒ maggaá¹ƒ visodheti, sotthÄ• naá¹ƒ samparÄ• yikaá¹ƒ ||

``iccete aá¹-á¹-ha dhammÄ• ca, saddhassa gharamesino.

akkhÄ• tÄ• saccanÄ• mena, ubhayattha sukhÄ• vahÄ• ||

``diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

evametaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ, cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti || paÃ±

6. bhayasuttaá¹ƒ

<56> `` `bhayaâ€™ nti \Be III 114/ {Nidd II khaggavisÄ• á¹‡asuttaniddesa 137}, bhikkhave,
adhivacanaá¹ƒ. `dukkhaâ€™ nti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. `rogoâ€™
kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. `gaá¹‡á¸• oâ€™ ti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adh

bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. `saá¹…goâ€™ ti, bhikkhave, kÄ• mÄ• name
`paá¹…koâ€™ ti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ \Se IV 299/. `gabbhoâ€™
kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. kasmÄ• ca, bhikkhave, `bhayaâ€™ nti kÄ• mÄ• name
kÄ• marÄ• garattÄ• yaá¹ƒ, bhikkhave, chandarÄ• gavinibaddho diá¹-á¹-hadhammikÄ• pi bha
samparÄ• yikÄ• pi \Ee IV 290/ bhayÄ• na parimuccati, tasmÄ• `bhayaâ€™ nti kÄ• mÄ• na
ca, bhikkhave, `dukkhaâ€™ nti ... pe ... `rogoâ€™ ti ... `gaá¹‡á¸• oâ€™ ti ... `sallaâ€™ nti ...
... `paá¹…koâ€™ ti ... `gabbhoâ€™ ti kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ? yasmÄ• ca kÄ•
bhikkhave, chandarÄ• gavinibaddho diá¹-á¹-hadhammikÄ• pi gabbhÄ• na parimuccati, sam
parimuccati, tasmÄ• `gabbhoâ€™ ti kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒâ€™â€™.

``bhayaá¹ƒ \Ne III 117/ dukkhaÃ±ca rogo ca, gaá¹‡á¸• o sallaÃ±ca saá¹…go ca.

paá¹…ko gabbho ca ubhayaá¹ƒ, ete kÄ• mÄ• pavuccanti.

yattha satto puthujjano ||

``otiá¹‡á¹‡o sÄ• tarÅ«pena, puna gabbhÄ• ya gacchati.

yato ca bhikkhu Ä• tÄ• pÄ«, sampajaÃ±Ã±aá¹ƒ {sampajaÃ±Ã±o (Se Katthaci) SN b IV 251 p

``so imaá¹ƒ palipathaá¹ƒ duggaá¹ƒ, atikkamma tathÄ• vidho.

pajaá¹ƒ jÄ• tijarÅ«petaá¹ƒ, phandamÄ• naá¹ƒ avekkhatÄ«â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaÄ• huneyyasuttaá¹ƒ

<57> ``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• hun
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi aá¹-á¹-hahi? idha, bh
sÄ«lavÄ• hoti \Se IV 300/ ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti ...
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asam
sammÄ• diá¹-á¹-hiko hoti, sammÄ• dassanena \Ee IV 291/ samannÄ• gato; catunnaá¹ƒ jhÄ•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati; dibbena cakkhunÄ• visuddhena
pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti; Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ
imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaÄ• huneyyasuttaá¹ƒ

<58> ``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti ... pe ...
puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi aá¹-á¹-hahi? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti
... samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ivi
Ä• raddhavÄ«riyo viharati thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhamm
pantasenÄ• sano; aratiratisaho hoti, uppannaá¹ƒ aratiá¹ƒ abhibhuyya abhibhuyya viharati; b
uppannaá¹ƒ bhayabheravaá¹ƒ abhibhuyya abhibhuyya viharati \Ee IV 292/; catunnaá¹ƒ jhÄ•
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akic
Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• \Se IV 301/ upasampajja viharati. imehi kho,
aá¹-á¹-hahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akk
ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamapuggalasuttaá¹ƒ

<59> ``aá¹-á¹-hime bhikkhave, puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡eyyÄ• aÃ
puÃ±Ã±akkhettaá¹ƒ lokassa? katame aá¹-á¹-ha? sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ•
sakadÄ• gÄ• mÄ«, sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno, anÄ• gÄ• mÄ«, anÄ•
paá¹-ipanno, arahÄ• , arahattÄ• ya paá¹-ipanno. ime kho, bhikkhave, aá¹-á¹-ha puggalÄ• Ä
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti.

``cattÄ• ro \Be III 116/ ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaâ€™â€™ nti || navam

10. dutiyapuggalasuttaá¹ƒ

<60> ``aá¹-á¹-hime, bhikkhave, puggalÄ• Ä• huneyyÄ• ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhe
aá¹-á¹-ha? sotÄ• panno \Ee IV 293/, sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno ... pe ... a
\Ne III 119/ paá¹-ipanno. ime kho, bhikkhave, aá¹-á¹-ha puggalÄ• Ä• huneyyÄ• ... pe ... anu
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti.

``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa \Se IV 302/ saá¹…gho samukkaá¹-á¹-ho, sattÄ• naá¹ƒ aá¹-á¹-ha puggalÄ• ||

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, ettha dinnaá¹ƒ mahapphalaâ€™â€™ nti || dasamaá¹ƒ.

gotamÄ«vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

gotamÄ« ovÄ• daá¹ƒ saá¹ƒkhittaá¹ƒ, dÄ«ghajÄ• á¹‡u ca ujjayo.

bhayÄ• dve Ä• huneyyÄ• ca, dve ca aá¹-á¹-ha puggalÄ• ti ||

(7) 2. bhÅ«micÄ• lavaggo

1. icchÄ• suttaá¹ƒ

<61> {AN c 8.77} ``aá¹-á¹-hime \Ne III 120/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• aá¹-á¹-ha? idha, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppaj uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato ghaá¹-ato vÄ• yamato l nuppajjati. so tena alÄ• bhena socati kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sammohaá vuccati, bhikkhave --- `bhikkhu iccho viharati lÄ• bhÄ• ya \Be III 117/, uá¹-á¹-hahati \Ee IV 2 vÄ• yamati lÄ• bhÄ• ya, na ca lÄ• bhÄ«, socÄ« ca paridevÄ« ca, cuto ca saddhammÄ• â€™

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato ghaá¹-ato vÄ• yamato l uppajjati. so tena lÄ• bhena majjati pamajjati pamÄ• damÄ• pajjati. ayaá¹ƒ \Se IV 303/ vucc `bhikkhu iccho viharati lÄ• bhÄ• ya, uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya, lÄ• bhÄ ca, cuto ca saddhammÄ• â€™â€™ â€™.

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati uá¹-á¹-hahati na ghaá¹-ati na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato aghaá¹-ato \Ne lÄ• bhÄ• ya lÄ• bho nuppajjati. so tena alÄ• bhena socati, kilamati, paridevati, urattÄ• á¸·iá¹ sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu iccho viharati lÄ• bhÄ• ya, na ghaá¹-ati na vÄ• yamati lÄ• bhÄ• ya, na ca lÄ• bhÄ«, socÄ« ca paridevÄ« ca, cuto ca saddh

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati

uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato, aghaá¹-ato, a
lÄ• bho uppajjati. so tena lÄ• bhena majjati, pamajjati, pamÄ• damÄ• pajjati. ayaá¹ƒ vuccati
`bhikkhu iccho viharati lÄ• bhÄ• ya, na uá¹-á¹-hahati na ghaá¹-ati na vÄ• yamati lÄ• bhÄ• ya
pamÄ• dÄ« ca, cuto ca saddhammÄ• â€™â€™ â€™.

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati
uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato ghaá¹-ato vÄ• yamato \
lÄ• bho nuppajjati. so tena alÄ• bhena na socati na kilamati na paridevati, na urattÄ• á¸·iá¹ƒ
sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu iccho viharati lÄ• bhÄ• ya, uá
vÄ• yamati lÄ• bhÄ• ya, na \Se IV 304/ ca lÄ• bhÄ«, na ca socÄ« na ca paridevÄ«, accuto c

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati
uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya. tassa \Be III 118/ uá¹-á¹-hahato ghaá¹-ato vÄ
lÄ• bho uppajjati. so tena lÄ• bhena na majjati, na pamajjati, na pamÄ• damÄ• pajjati. ayaá¹
--- `bhikkhu iccho viharati lÄ• bhÄ• ya, uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya, lÄ• b
ca pamÄ• dÄ«, accuto ca saddhammÄ• â€™â€™ â€™.

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati
uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato, aghaá¹-ato, a
lÄ• bho nuppajjati. so tena alÄ• bhena na socati, na kilamati, na paridevati, na urattÄ• á¸·iá¹
sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu iccho viharati lÄ• bhÄ• ya, na
ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya \Ne III 122/, na ca lÄ• bhÄ«, na ca socÄ« na ca paride
saddhammÄ• â€™â€™ â€™.

``idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati
uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato aghaá¹-ato av
lÄ• bho uppajjati. so tena lÄ• bhena na majjati, na pamajjati, na pamÄ• damÄ• pajjati. ayaá¹
--- `bhikkhu iccho viharati lÄ• bhÄ• ya, na uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ
ca madÄ« na ca pamÄ• dÄ«, accuto ca saddhammÄ• \Se IV 305/â€™. ime kho, bhikkhave
saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. alaá¹ƒsuttaá¹ƒ

<62> ``chahi \Ee IV 296/, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano alaá
chahi? idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca d
dhÄ• raá¹‡ajÄ• tiko {dhÄ• rakajÄ• tiko (Ce Se Ee) AN c 8.78} hoti; dhÄ• tÄ• naÃ±ca {dhatÄ
dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• {atthÅ«pavarikkhÄ« (Ce Se Ee) } hoti; atthamaÃ±Ã±Ä
dhammÄ• nudhammappaá¹-ipanno ca hoti; kalyÄ• á¹‡avÄ• co ca hoti kalyÄ• á¹‡avÄ• kkara

samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä• paniyÄ• ; sandassak
{samÄ• dÄ• pako (?) } samuttejako \Be III 119/ sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹ƒ. i
dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano alaá¹ƒ paresaá¹ƒ.

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano alaá¹ƒ paresaá¹ƒ.
bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca d
dhÄ• raá¹‡ajÄ• tiko hoti; dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; atthar
dhammÄ• nudhammappaá¹-ipanno ca hoti; kalyÄ• á¹‡avÄ• co ca hoti ... pe ... atthassa viÃ±
ca hoti samÄ• dapako samuttejako sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, bh
samannÄ• gato bhikkhu alaá¹ƒ attano alaá¹ƒ paresaá¹ƒ.

``catÅ«hi \Se IV 306/, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano nÄ• laá
catÅ«hi? idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca
dhÄ• raá¹‡ajÄ• tiko hoti \Ee IV 297/; dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ•
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno ca hoti; no ca kalyÄ• á¹‡avÄ• co
poriyÄ• vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä•
samÄ• dapako \Ne III 123/ samuttejako sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹ƒ. imehi kho
dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano nÄ• laá¹ƒ paresaá¹ƒ.

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ nÄ• laá¹ƒ attano
bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca dhammÄ• naá
no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; na ca atthamaÃ±Ã±Ä• ya
dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ• á¹‡avÄ• co ca hoti kalyÄ• á¹‡avÄ• kkaraá¹‡
viÃ±Ã±Ä• paniyÄ• ; sandassako ca hoti ... pe ... sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, bhikkha
samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ attano.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano nÄ• laá¹ƒ paresaá¹ƒ. I
bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca d
dhÄ• raá¹‡ajÄ• tiko hoti; dhÄ• tÄ• naÃ±ca \Se IV 307/ \Be III 120/ dhammÄ• naá¹ƒ atthÅ«pa
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno ca hoti; no c
kalyÄ• á¹‡avÄ• kkaraá¹‡o, poriyÄ• vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá
viÃ±Ã±Ä• paniyÄ• ; no ca sandassako hoti samÄ• dapako samuttejako sampahaá¹ƒsako sa
bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, nÄ• laá¹ƒ paresaá¹ƒ.

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ attano.
bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca d
dhÄ• raá¹‡ajÄ• tiko hoti; no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; n
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ• á¹‡avÄ• co ca hoti .

viÃ±Ã±Ä• paniyÄ• ; sandassako ca hoti samÄ• dapako samuttejako sampahaá¹ƒsako sabra
bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ attano.

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, nÄ• laá¹ƒ paresaá¹ƒ
bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca \Ne III 124
dhammÄ• naá¹ƒ dhÄ• raá¹‡ajÄ• tiko hoti; dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikk
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno ca hoti; no ca kalyÄ• á¹‡avÄ• co
viÃ±Ã±Ä• paniyÄ• ; no ca sandassako hoti ... pe ... sabrahmacÄ• rÄ«naá¹ƒ \Se IV 308/. ime
dvÄ«hi dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, nÄ• laá¹ƒ paresaá¹ƒ.

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ attano
bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca sutÄ• naá
dhÄ• raá¹‡ajÄ• tiko hoti; no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• \Ee IV
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ•
kalyÄ• á¹‡avÄ• kkaraá¹‡o, poriyÄ• vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá
viÃ±Ã±Ä• paniyÄ• ; sandassako ca hoti samÄ• dapako samuttejako sampahaá¹ƒsako sabra
bhikkhave \Be III 121/, dvÄ«hi dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá
dutiyaá¹ƒ.

3. saá¹ƒkhittasuttaá¹ƒ

<63> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamantaá
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€
panidhekacce moghapurisÄ• mamaÃ±Ã±eva ajjhesanti. dhamme ca bhÄ• site mamaÃ±Ã±e
maÃ±Ã±antÄ«â€™â€™ ti. ``desetu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ, dese
dhammaá¹ƒ. appeva nÄ• mÄ• haá¹ƒ bhagavato bhÄ• sitassa atthaá¹ƒ Ä• jÄ• neyyaá¹ƒ, app
bhÄ• sitassa dÄ• yÄ• do assaâ€™â€™ nti. ``tasmÄ• tiha \Se IV 309/ te, bhikkhu evaá¹ƒ sik
`ajjhattaá¹ƒ me cittaá¹ƒ á¹-hitaá¹ƒ bhavissati susaá¹‡á¹-hitaá¹ƒ, na ca uppannÄ• pÄ• pakÄ•
cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassantÄ«â€™ ti. evaÃ±hi te, bhikkhu, sikkhitabbaá¹ƒâ€™â€™.

``yato kho te, bhikkhu, ajjhattaá¹ƒ cittaá¹ƒ á¹-hitaá¹ƒ hoti susaá¹‡á¹-hitaá¹ƒ, na ca uppannÄ
akusalÄ• dhammÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, tato te, bhikkhu, evaá¹ƒ sikkhitabb
III 125/ \Ee IV 300/ me cetovimutti bhÄ• vitÄ• bhavissati bahulÄ«katÄ• yÄ• nÄ«katÄ• vatth
paricitÄ• susamÄ• raddhÄ• â€™ ti. evaÃ±hi te, bhikkhu, sikkhitabbaá¹ƒ.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti bahulÄ«kato, tato tvaá¹ƒ, bh
samÄ• dhiá¹ƒ savitakkampi savicÄ• raá¹ƒ {savitakkasavicÄ• rampi (Katthaci) } bhÄ• veyyÄ•

vicÄ• ramattaá¹ƒ {avitakkavicÄ• ramattampi (Katthaci) Vism I 271 passitabbaá¹ƒ} bhÄ• veyy
avicÄ• raá¹ƒ {avitakkaavicÄ• rampi (Katthaci) } bhÄ• veyyÄ• si, sappÄ«tikampi bhÄ• veyyÄ•
bhÄ• veyyÄ• si, sÄ• tasahagatampi bhÄ• veyyÄ• si, upekkhÄ• sahagatampi bhÄ• veyyÄ• s

``yato kho, te bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti subhÄ• vito, tato te, bhikkhu
sikkhitabbaá¹ƒ --- `karuá¹‡Ä• me cetovimutti ... muditÄ• me cetovimutti ... upekkhÄ• me ce
bhavissati \Be III 122/ bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• s
evaÃ±hi te, bhikkhu, sikkhitabbaá¹ƒ.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti subhÄ• vito, tato tvaá¹ƒ, bhi
samÄ• dhiá¹ƒ savitakkasavicÄ• rampi bhÄ• veyyÄ• si, avitakkavicÄ• ramattampi bhÄ• veyy
bhÄ• veyyÄ• si, sappÄ«tikampi bhÄ• veyyÄ• si, nippÄ«tikampi bhÄ• veyyÄ• si, sÄ• tasahag
upekkhÄ• sahagatampi bhÄ• veyyÄ• si.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti subhÄ• vito, tato te, bhikkhu
sikkhitabbaá¹ƒ --- `kÄ• ye kÄ• yÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaâ€™ nti. evaÃ±hi te, bhikkhu, sikkhitabbaá¹ƒ.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti bahulÄ«kato, tato tvaá¹ƒ, bh
samÄ• dhiá¹ƒ savitakkasavicÄ• rampi bhÄ• veyyÄ• si, avitakkavicÄ• ramattampi \Ee IV 301
avitakkaavicÄ• rampi bhÄ• veyyÄ• si, sappÄ«tikampi bhÄ• veyyÄ• si, nippÄ«tikampi bhÄ• v
bhÄ• veyyÄ• si \Se IV 310/, upekkhÄ• sahagatampi bhÄ• veyyÄ• si.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti subhÄ• vito, tato te, bhikkhu
evaá¹ƒ sikkhitabbaá¹ƒ --- `vedanÄ• su vedanÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ« sampaj
abhijjhÄ• domanassaâ€™ nti; citte cittÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ« sampajÄ• no s
abhijjhÄ• domanassaâ€™ nti; dhammesu dhammÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ« sa
abhijjhÄ• domanassaâ€™ nti. evaÃ±hi te, bhikkhu, sikkhitabbaá¹ƒ.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti bahulÄ«kato, tato tvaá¹ƒ, bh
samÄ• dhiá¹ƒ savitakkasavicÄ• rampi bhÄ• veyyÄ• si, avitakkavicÄ• ramattampi bhÄ• veyy
bhÄ• veyyÄ• si, sappÄ«tikampi bhÄ• veyyÄ• si, nippÄ«tikampi bhÄ• veyyÄ• si, sÄ• tasahag
upekkhÄ• sahagatampi bhÄ• veyyÄ• si.

``yato kho te, bhikkhu, ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito hoti subhÄ• vito, tato tvaá¹ƒ, bhi
gagghasi phÄ• suá¹ƒyeva gagghasi, yattha yattha á¹-hassasi phÄ• suá¹ƒyeva á¹-hassasi, ya
phÄ• suá¹ƒyeva nisÄ«dissasi, yattha yattha seyyaá¹ƒ kappessasi \Se IV 311/ phÄ• suá¹ƒye
kappessasÄ«â€™â€™ ti.

atha \Be III 123/ kho so bhikkhu bhagavatÄ• iminÄ• ovÄ• dena ovadito uá¹-á¹-hÄ• yÄ• san
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho so bhikkhu eko vÅ«pakaá¹-á
pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• ana
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihÄ• si. ``khÄ«á¹‡Ä• \Ee IV 302/ jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹
itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca pana so bhikkhu arahataá¹ƒ ahos

4. gayÄ• sÄ«sasuttaá¹ƒ

<64> ekaá¹ƒ samayaá¹ƒ bhagavÄ• gayÄ• yaá¹ƒ viharati gayÄ• sÄ«se. tatra kho bhagavÄ•
... ``pubbÄ• haá¹ƒ, bhikkhave, sambodhÄ• anabhisambuddho bodhisattova samÄ• no obhÄ
no ca rÅ«pÄ• ni passÄ• miâ€™â€™.

``tassa \Ne III 127/ mayhaá¹ƒ, bhikkhave, etadahosi --- `sace kho ahaá¹ƒ obhÄ• saÃ±ceva
rÅ«pÄ• ni ca passeyyaá¹ƒ; evaá¹ƒ me idaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ parisuddhataraá¹ƒ assÄ

``so kho ahaá¹ƒ, bhikkhave, aparena samayena appamatto Ä• tÄ• pÄ« pahitatto viharanto
saÃ±jÄ• nÄ• mi, rÅ«pÄ• ni ca passÄ• mi; no ca kho tÄ• hi devatÄ• hi saddhiá¹ƒ santiá¹-á¹-h
sÄ• kacchaá¹ƒ samÄ• pajjÄ• mi.

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `sace kho ahaá¹ƒ obhÄ• saÃ±ceva saÃ±jÄ• ney
passeyyaá¹ƒ, tÄ• hi ca devatÄ• hi saddhiá¹ƒ santiá¹-á¹-heyyaá¹ƒ sallapeyyaá¹ƒ \Se IV 312/
samÄ• pajjeyyaá¹ƒ; evaá¹ƒ me idaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ parisuddhataraá¹ƒ assÄ• â€™

``so kho ahaá¹ƒ, bhikkhave, aparena samayena appamatto Ä• tÄ• pÄ« pahitatto viharanto
saÃ±jÄ• nÄ• mi, rÅ«pÄ• ni ca passÄ• mi, tÄ• hi ca devatÄ• hi saddhiá¹ƒ santiá¹-á¹-hÄ• mi s
samÄ• pajjÄ• mi; no ca kho tÄ• devatÄ• jÄ• nÄ• mi --- imÄ• devatÄ• amukamhÄ• vÄ• a

``tassa \Be III 124/ \Ee IV 303/ mayhaá¹ƒ, bhikkhave, etadahosi --- `sace kho ahaá¹ƒ obhÄ•
saÃ±jÄ• neyyaá¹ƒ, rÅ«pÄ• ni ca passeyyaá¹ƒ, tÄ• hi ca devatÄ• hi saddhiá¹ƒ santiá¹-á¹-hey
sÄ• kacchaá¹ƒ samÄ• pajjeyyaá¹ƒ, tÄ• ca devatÄ• jÄ• neyyaá¹ƒ --- imÄ• devatÄ• amuka
devanikÄ• yÄ• â€™ ti; evaá¹ƒ me idaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ parisuddhataraá¹ƒ assÄ• â

``so kho ahaá¹ƒ, bhikkhave, aparena samayena appamatto Ä• tÄ• pÄ« pahitatto viharanto
saÃ±jÄ• nÄ• mi, rÅ«pÄ• ni ca passÄ• mi, tÄ• hi ca devatÄ• hi saddhiá¹ƒ santiá¹-á¹-hÄ• mi s
samÄ• pajjÄ• mi, tÄ• ca devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• amukamhÄ• vÄ• amukan
kho tÄ• devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• imassa kammassa vipÄ• kena ito cutÄ• tat

... tÄ• ca devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• imassa kammassa vipÄ• kena ito cutÄ• ta
ca kho tÄ• devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• imassa kammassa vipÄ• kena evamÄ• h
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvediniyoâ€™ ti \Ne III 128/ ... pe ... tÄ• ca devatÄ• jÄ• nÄ
imassa kammassa vipÄ• kena evamÄ• hÄ• rÄ• evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvediniyoâ€
jÄ• nÄ• mi --- `imÄ• devatÄ• evaá¹ƒdÄ«ghÄ• yukÄ• \Se IV 313/ evaá¹ƒciraá¹-á¹-hitikÄ• â€
devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• evaá¹ƒdÄ«ghÄ• yukÄ• evaá¹ƒciraá¹-á¹-hitikÄ• â€™
jÄ• nÄ• mi yadi vÄ• me imÄ• hi devatÄ• hi saddhiá¹ƒ sannivutthapubbaá¹ƒ yadi vÄ• na sa

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `sace kho ahaá¹ƒ obhÄ• saÃ±ceva saÃ±jÄ• ne
passeyyaá¹ƒ, tÄ• hi ca devatÄ• hi saddhiá¹ƒ santiá¹-á¹-heyyaá¹ƒ sallapeyyaá¹ƒ sÄ• kacchaá
IV 304/, tÄ• ca devatÄ• jÄ• neyyaá¹ƒ --- `imÄ• devatÄ• amukamhÄ• vÄ• amukamhÄ• v
devatÄ• jÄ• neyyaá¹ƒ --- `imÄ• devatÄ• imassa kammassa vipÄ• kena ito cutÄ• tattha up
devatÄ• jÄ• neyyaá¹ƒ --- `imÄ• devatÄ• evamÄ• hÄ• rÄ• evaá¹ƒsukhadukkhappaá¹-isaá¹
jÄ• neyyaá¹ƒ --- `imÄ• devatÄ• evaá¹ƒdÄ«ghÄ• yukÄ• evaá¹ƒciraá¹-á¹-hitikÄ• â€™ ti, tÄ•
yadi vÄ• me imÄ• hi devatÄ• hi saddhiá¹ƒ sannivutthapubbaá¹ƒ yadi vÄ• na sannivutthapu
Ã±Ä• á¹‡adassanaá¹ƒ parisuddhataraá¹ƒ assÄ• â€™â€™ â€™ ti.

``so \Be III 125/ kho ahaá¹ƒ, bhikkhave, aparena samayena appamatto Ä• tÄ• pÄ« pahitatto
obhÄ• saÃ±ceva saÃ±jÄ• nÄ• mi, rÅ«pÄ• ni ca passÄ• mi, tÄ• hi ca devatÄ• hi saddhiá¹ƒ s
sÄ• kacchaá¹ƒ samÄ• pajjÄ• mi, tÄ• ca devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• amukamhÄ
devanikÄ• yÄ• â€™ ti, tÄ• ca devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• imassa kammassa vip
upapannÄ• â€™ ti, tÄ• ca devatÄ• jÄ• nÄ• mi --- `imÄ• devatÄ• evamÄ• hÄ• rÄ•
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvediniyoâ€™ ti \Se IV 314/, tÄ• ca devatÄ• jÄ• nÄ• mi ---
evaá¹ƒdÄ«ghÄ• yukÄ• evaá¹ƒciraá¹-á¹-hitikÄ• â€™ ti, tÄ• ca devatÄ• jÄ• nÄ• mi yadi vÄ•
sannivutthapubbaá¹ƒ yadi vÄ• na sannivutthapubbanti.

``yÄ• vakÄ«vaÃ±ca me, bhikkhave, evaá¹ƒ aá¹-á¹-haparivaá¹-á¹-aá¹ƒ adhidevaÃ±Ä• á¹‡ada
ahosi, neva tÄ• vÄ• haá¹ƒ, bhikkhave, `sadevake loke samÄ• rake sabrahmake sassamaá¹‡
sadevamanussÄ• ya anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti {abhisambu
paccaÃ±Ã±Ä• siá¹ƒ. yato ca kho me \Ne III 129/, bhikkhave, evaá¹ƒ aá¹-á¹-haparivaá¹-á¹-aá
adhidevaÃ±Ä• á¹‡adassanaá¹ƒ suvisuddhaá¹ƒ ahosi, athÄ• haá¹ƒ, bhikkhave, `sadevake \B
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya anuttaraá¹ƒ sam
ti paccaÃ±Ã±Ä• siá¹ƒ; Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di; akuppÄ• me cetovi
Katthaci) }; ayamantimÄ• jÄ• ti natthi dÄ• ni punabbhavoâ€™â€™ ti. catutthaá¹ƒ.

5. abhibhÄ• yatanasuttaá¹ƒ

<65> {DN III 338, 358; AN c 10.29} ``aá¹-á¹-himÄ• ni, bhikkhave, abhibhÄ• yatanÄ• ni. kata

ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubba
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paá¹-hamaá¹ƒ abh

``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ dutiyaá¹ƒ abhibhÄ

``ajjhattaá¹ƒ \Be III 126/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsa
\Se IV 315/ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ catutthaá¹ƒ abhib

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡
nÄ«lanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« ho
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡
pÄ«tanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« ho
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ \Ne III 130/ \Ee IV 306/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lo
lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• n
evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡
odÄ• tanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä«
abhibhÄ• yatanaá¹ƒ. imÄ• ni kho, bhikkhave, aá¹-á¹-ha abhibhÄ• yatanÄ• nÄ«â€™â€™ ti. p

6. vimokkhasuttaá¹ƒ

<66> ``aá¹-á¹-hime, bhikkhave, vimokkhÄ• . katame aá¹-á¹-ha? rÅ«pÄ« rÅ«pÄ• ni passati. a
vimokkho.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«, bahiddhÄ• {arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• (Se Ee Katt
358; AN c 8.119; MN II 248 passitabbaá¹ƒ} rÅ«pÄ• ni passati. ayaá¹ƒ dutiyo vimokkho.

``subhanteva adhimutto hoti. ayaá¹ƒ tatiyo vimokkho.

``sabbaso \Be III 127/ rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ att
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto \Se IV 316/ Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ
viharati. ayaá¹ƒ catuttho vimokkho.

``sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ n
upasampajja viharati. ayaá¹ƒ paÃ±camo vimokkho.

``sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±ca
viharati. ayaá¹ƒ chaá¹-á¹-ho vimokkho.

``sabbaso \Ne III 131/ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ
viharati. ayaá¹ƒ sattamo vimokkho.

``sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanir
ayaá¹ƒ aá¹-á¹-hamo vimokkho. ime kho, bhikkhave, aá¹-á¹-ha vimokkhÄ• â€™â€™ ti. chaá¹

7. anariyavohÄ• rasuttaá¹ƒ

<67> ``aá¹-á¹-hime \Ee IV 307/, bhikkhave, anariyavohÄ• rÄ• . katame aá¹-á¹-ha? adiá¹-á¹-h
asute sutavÄ• ditÄ• , amute mutavÄ• ditÄ• , aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• , diá¹-á¹-he
asutavÄ• ditÄ• , mute amutavÄ• ditÄ• , viÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• . ime kho, bhikk
anariyavohÄ• rÄ• â€™â€™ ti. sattamaá¹ƒ.

8. ariyavohÄ• rasuttaá¹ƒ

<68> ``aá¹-á¹-hime, bhikkhave, ariyavohÄ• rÄ• . katame aá¹-á¹-ha? adiá¹-á¹-he adiá¹-á¹-hav
asutavÄ• ditÄ• , amute amutavÄ• ditÄ• , aviÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• , diá¹-á¹-he d
sutavÄ• ditÄ• , mute mutavÄ• ditÄ• , viÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• . ime kho, bhikkhav
ariyavohÄ• rÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. parisÄ• suttaá¹ƒ

<69> ``aá¹-á¹-himÄ• , bhikkhave, parisÄ• . katamÄ• aá¹-á¹-ha? khattiyaparisÄ• \Se IV 317
gahapatiparisÄ• , samaá¹‡aparisÄ• , cÄ• tumahÄ• rÄ• jikaparisÄ• , tÄ• vatiá¹ƒsaparisÄ• , m
abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, bhikkhave, anekasataá¹ƒ \Be III 128/ khattiyaparisaá¹ƒ up
mayÄ• sannisinnapubbaÃ±ceva sallapitapubbaÃ±ca sÄ• kacchÄ• ca samÄ• pannapubbÄ•
vaá¹‡á¹‡o hoti tÄ• disako mayhaá¹ƒ vaá¹‡á¹‡o hoti, yÄ• disako tesaá¹ƒ saro hoti tÄ• disako

dhammiyÄ• ca kathÄ• ya sandassemi samÄ• dapemi samuttejemi sampahaá¹ƒsemi \Ne III
jÄ• nanti --- `ko nu kho ayaá¹ƒ bhÄ• sati devo vÄ• manusso vÄ• â€™ ti. dhammiyÄ• kathÄ
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• antaradhÄ• yÄ• mi. antarahitaÃ±ca m
ayaá¹ƒ antarahito devo vÄ• manusso vÄ• â€™â€™ â€™ ti.

``abhijÄ• nÄ• mi \Ee IV 308/ kho panÄ• haá¹ƒ, bhikkhave, anekasataá¹ƒ brÄ• hmaá¹‡aparis
gahapatiparisaá¹ƒ ... samaá¹‡aparisaá¹ƒ ... cÄ• tumahÄ• rÄ• jikaparisaá¹ƒ ... tÄ• vatiá¹ƒsap
mÄ• raparisaá¹ƒ ... brahmaparisaá¹ƒ upasaá¹…kamitÄ• . tatrapi mayÄ• sannisinnapubbaÃ±
sÄ• kacchÄ• ca samÄ• pannapubbÄ• . tattha yÄ• disako tesaá¹ƒ vaá¹‡á¹‡o hoti tÄ• disako
yÄ• disako tesaá¹ƒ saro hoti tÄ• disako mayhaá¹ƒ saro hoti. dhammiyÄ• ca kathÄ• ya sanc
samuttejemi sampahaá¹ƒsemi. bhÄ• samÄ• naÃ±ca maá¹ƒ na jÄ• nanti --- `ko nu kho ayaá¹
vÄ• â€™ ti. dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampah
antarahitaÃ±ca maá¹ƒ na jÄ• nanti --- `ko nu \Se IV 318/ kho ayaá¹ƒ antarahito devo vÄ• m
kho, bhikkhave, aá¹-á¹-ha parisÄ• â€™â€™ ti. navamaá¹ƒ.

10. bhÅ«micÄ• lasuttaá¹ƒ

<70> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ•
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya p
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• yasmantaá¹ƒ Ä
``gaá¹‡hÄ• hi, Ä• nanda, nisÄ«danaá¹ƒ. yena cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ {pÄ• vÄ• lacetiyaá¹ƒ
Katthaci) } tenupasaá¹…kamissÄ• ma divÄ• vihÄ• rÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™
bhagavato paá¹-issutvÄ• nisÄ«danaá¹ƒ Ä• dÄ• ya bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito a

atha \Be III 129/ kho bhagavÄ• yena cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ tenupasaá¹…kami; upasaá¹…
nisÄ«di. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``ramaá¹‡Ä«yÄ
vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ gotamakaá¹ƒ cetiyaá¹ƒ, r
cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ bahuputtakaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä«yaá¹ƒ sÄ• randadaá¹ƒ cet
cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yassa kassaci \Ne III 133/, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , Ä• kaá¹…khamÄ•
tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . Ä• kaá¹…khamÄ•
vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™â€™ ti. evampi kho Ä• yasmÄ• Ä• nando bh
kayiramÄ• ne oá¸·Ä• rike \Se IV 219/ obhÄ• se kayiramÄ• ne nÄ• sakkhi paá¹-ivijjhituá¹ƒ; na
``tiá¹-á¹-hatu, bhante, bhagavÄ• kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya b
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti, yathÄ• ta
pariyuá¹-á¹-hitacitto.

dutiyampi kho bhagavÄ• ... pe ... tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä
``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«ya
ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ bahuputtakaá¹ƒ cetiyaá¹ƒ, ramaá
cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yassa kassaci, Ä• nanda, cattÄ• ro iddh
bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , Ä•
kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, cattÄ• r
pe ... Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vase
kho Ä• yasmÄ• Ä• nando bhagavatÄ• \Ee IV 310/ oá¸·Ä• rike nimitte kayiramÄ• ne oá¸·Ä•
nÄ• sakkhi paá¹-ivijjhituá¹ƒ; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-hatu, bhante, bhagavÄ• ka
tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atth
devamanussÄ• naâ€™â€™ nti, yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto.

atha \Be III 130/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaccha tvaá
c V 822) Ud 51 passitabbaá¹ƒ}, Ä• nanda, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.
kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ
katvÄ• bhagavato avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. atha kho mÄ• ro pÄ•
Ä• yasmante Ä• nande bhagavantaá¹ƒ \Se IV 320/ etadavoca ---

``parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato. parinibbÄ• nakÄ• lo dÄ• n
bhagavato. bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, p
yÄ• va me bhikkhÅ« na sÄ• vakÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• pattayogakk
168 ca SN c V 822 ca na dissati} bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹
anudhammacÄ• rino, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhissanti desessanti paÃ±
paá¹-á¹-hapessanti vivarissanti vibhajissanti uttÄ• nÄ«karissanti uppannaá¹ƒ parappavÄ• da
suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™ ti. etarah
bhagavato sÄ• vakÄ• viyattÄ• vinÄ«tÄ• visÄ• radÄ• pattayogakkhemÄ• bahussutÄ• dha
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino, sakaá
Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti upp
parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dha

``parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato. parinibbÄ• nakÄ• lo dÄ• n
bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima, pa
bhikkhuniyo na sÄ• vikÄ• bhavissanti ... pe ... yÄ• va me upÄ• sakÄ• na sÄ• vakÄ• \Ee IV
... yÄ• va me upÄ• sikÄ• na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• pattayo
dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhamm
uggahetvÄ• \Se IV 321/ Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vi
uttÄ• nÄ«karissanti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggah
dhammaá¹ƒ desessantÄ«â€™ ti. etarahi, bhante, upÄ• sikÄ• bhagavato sÄ• vikÄ• viyattÄ•

pattayogakkhemÄ• bahussutÄ• \Be III 131/ dhammadharÄ• dhammÄ• nudhammappaá¹-i
anudhammacÄ• riniyo, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±ap
vivaranti vibhajanti uttÄ• nÄ«karonti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena sunigg
sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desenti.

``parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato. parinibbÄ• nakÄ• lo dÄ• n
bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima, pa
idaá¹ƒ brahmacariyaá¹ƒ na iddhaÃ±ceva bhavissati phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±
puthubhÅ«taá¹ƒ, yÄ• va devamanussehi suppakÄ• sitaâ€™ nti. etarahi, bhante, bhagavato
iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ, yÄ• va devam

``parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato. parinibbÄ• nakÄ• lo dÄ• n
ti. ``appossukko tvaá¹ƒ, pÄ• pima, hohi. naciraá¹ƒ tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissa
mÄ• sÄ• naá¹ƒ accayena tathÄ• gato parinibbÄ• yissatÄ«â€™â€™ ti.

atha kho bhagavÄ• cÄ• pÄ• le cetiye sato sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossaji. oss
Ä• yusaá¹…khÄ• re \Se IV 322/ mahÄ• bhÅ«micÄ• lo ahosi bhiá¹ƒsanako salomahaá¹ƒso, d
atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• n

``tulamatulaÃ±ca \Ee IV 312/ sambhavaá¹ƒ, bhavasaá¹…khÄ• ramavassaji muni.

ajjhattarato samÄ• hito, abhindi kavacamivattasambhavaâ€™â€™ nti ||

atha kho Ä• yasmato Ä• nandassa etadahosi --- ``mahÄ• vatÄ• yaá¹ƒ bhÅ«micÄ• lo; suma
bhiá¹ƒsanako salomahaá¹ƒso, devadundubhiyo ca phaliá¹ƒsu. ko nu kho hetu, ko paccayo n
pÄ• tubhÄ• vÄ• yÄ• â€™â€™ ti?

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, bhÅ«micÄ• lo \Be III 132/; sumahÄ• vatÄ• yaá¹ƒ, bhante, bhÅ«micÄ• lo bhiá¹ƒsana
devadundubhiyo ca phaliá¹ƒsu. ko nu kho, bhante, hetu, ko paccayo mahato bhÅ«micÄ• las
ti?

``aá¹-á¹-hime, Ä• nanda, hetÅ«, aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa pÄ• tubhÄ•
ayaá¹ƒ, Ä• nanda, mahÄ• pathavÄ« udake patiá¹-á¹-hitÄ• ; udakaá¹ƒ vÄ• te patiá¹-á¹-hitaá¹
hoti. so, Ä• nanda, samayo yaá¹ƒ mahÄ• vÄ• tÄ• vÄ• yanti; mahÄ• vÄ• tÄ• vÄ• yantÄ• u
III 136/ kampitaá¹ƒ pathaviá¹ƒ kampeti. ayaá¹ƒ, Ä• nanda, paá¹-hamo hetu, paá¹-hamo pacc
bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, samaá¹‡o vÄ• brÄ• hmaá¹‡o \Se IV 323/ vÄ• iddhimÄ• ceto
mahiddhikÄ• mahÄ• nubhÄ• vÄ• . tassa parittÄ• pathavÄ«saÃ±Ã±Ä• bhÄ• vitÄ• hoti, app
imaá¹ƒ pathaviá¹ƒ kampeti saá¹…kampeti sampakampeti sampavedheti. ayaá¹ƒ, Ä• nanda,
mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• sato sampajÄ• n
tadÄ• yaá¹ƒ pathavÄ« \Ee IV 313/ kampati saá¹…kampati sampakampati sampavedhati. ay
tatiyo paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• bodhisatto sato sampajÄ• no mÄ• tukucchismÄ• nikk
kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ, Ä• nanda, catuttho hetu, catu
bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisa
pathavÄ« kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ, Ä• nanda, paÃ±ca
mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato anuttaraá¹ƒ dhammacakkaá¹ƒ pavatteti, ta
saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ, Ä• nanda, chaá¹-á¹-ho hetu, chaá¹-á¹-
bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna \Be III 133/ caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato sato sampajÄ• no Ä• yusaá¹…
tadÄ• yaá¹ƒ pathavÄ« kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ, Ä• na
paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna \Ne III 137/ caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato anupÄ• disesÄ• ya nibbÄ• na
parinibbÄ• yati, tadÄ• yaá¹ƒ pathavÄ« kampati saá¹…kampati sampakampati sampavedhat
aá¹-á¹-hamo hetu, aá¹-á¹-hamo paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya. ime
aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™â€™ ti. dasamaá¹ƒ

bhÅ«micÄ• lavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

icchÄ• \Ee IV 314/ alaÃ±ca saá¹ƒkhittaá¹ƒ, gayÄ• abhibhunÄ• saha.

vimokkho dve ca vohÄ• rÄ• , parisÄ• bhÅ«micÄ• lenÄ• ti ||

(8) 3. yamakavaggo

1. paá¹-hamasaddhÄ• suttaá¹ƒ

<71> ``saddho \Ne III 138/ ca {saddho (Se) ettheva. AN c 9.4}, bhikkhave, bhikkhu hoti, no
evamuparipi ``noâ€™â€™ tveva dissati} sÄ«lavÄ• . evaá¹ƒ so tenaá¹…gena aparipÅ«ro hot
paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ sÄ«lavÄ• cÄ• â€™ ti. yato ca kho,
saddho ca hoti sÄ«lavÄ• ca, evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti.

``saddho ca, bhikkhave, bhikkhu hoti sÄ«lavÄ• ca, no ca bahussuto. evaá¹ƒ so tenaá¹…ge
tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ, sÄ«lavÄ• ca
yato ca kho, bhikkhave, bhikkhu saddho ca hoti sÄ«lavÄ• ca bahussuto ca, evaá¹ƒ so tena

``saddho \Be III 134/ ca, bhikkhave, bhikkhu hoti sÄ«lavÄ• ca bahussuto ca, no ca dhamm
dhammakathiko ca, no ca parisÄ• vacaro ... pe ... parisÄ• vacaro ca, no ca visÄ• rado paris
... pe ... visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti, no ca catunnaá¹ƒ \Se IV 325/ jhÄ• nÄ•
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicc
pe ... catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• n
akicchalÄ• bhÄ« akasiralÄ• bhÄ«, no ca Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttia
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati; evaá¹ƒ so
hoti. tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ \Ee IV 315/ --- `kintÄ• haá¹ƒ saddho ca assa
bahussuto ca, dhammakathiko ca, parisÄ• vacaro ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ
jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ•
akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttia
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyaâ€™â€™ â€™ nti.

``yato \Ne III 139/ ca kho, bhikkhave, bhikkhu saddho ca hoti, sÄ«lavÄ• ca, bahussuto ca, c
parisÄ• vacaro ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti, catunnaÃ±ca jhÄ• nÄ• naá
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati; evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti. imehi, kho, bhikkhave, aá¹-á¹-hahi dhamme
bhikkhu samantapÄ• sÄ• diko ca hoti sabbÄ• kÄ• raparipÅ«ro cÄ• â€™â€™ ti. paá¹-hamaá

2. dutiyasaddhÄ• suttaá¹ƒ

<72> ``saddho ca, bhikkhave, bhikkhu hoti, no ca sÄ«lavÄ• . evaá¹ƒ so tenaá¹…gena \Se I

tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ sÄ«lavÄ• cÄ
bhikkhave, bhikkhu saddho ca hoti sÄ«lavÄ• ca, evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti.

``saddho ca, bhikkhave, bhikkhu hoti sÄ«lavÄ• ca, no ca bahussuto ... pe ... bahussuto ca,
dhammakathiko ... pe ... dhammakathiko ca, no ca parisÄ• vacaro ... pe ... parisÄ• vacaro c
parisÄ• ya dhammaá¹ƒ deseti \Be III 135/ ... pe ... \Ee IV 316/ visÄ• rado ca parisÄ• ya dhar
ye te santÄ• vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te kÄ• yena phusitvÄ• viharati ... pe
vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te kÄ• yena phusitvÄ• viharati, no ca Ä• savÄ• na
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
evaá¹ƒ so tenaá¹…gena aparipÅ«ro hoti. tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ
assaá¹ƒ, sÄ«lavÄ• ca, bahussuto ca, dhammakathiko ca, parisÄ• vacaro ca, visÄ• rado ca
deseyyaá¹ƒ, ye te santÄ• vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te kÄ• yena phusitvÄ•
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja vihareyyaâ€™â€™ â€™ nti.

``yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sÄ«lavÄ• ca, bahussuto ca, dhammakat
ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti. ye te santÄ• vimokkhÄ• \Ne III 140/ atikka
ca kÄ• yena phusitvÄ• viharati, Ä• savÄ• naÃ±ca khayÄ• ... pe ... sacchikatvÄ• upasampa
tenaá¹…gena paripÅ«ro hoti. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ• gato b
samantapÄ• sÄ• diko ca hoti sabbÄ• kÄ• raparipÅ«ro cÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. paá¹-hamamaraá¹‡assatisuttaá¹ƒ

<73> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike {nÄ• dike (Ce Se), nÄ• á¹-ike (Ee) AN b VI 19}
giÃ±jakÄ• vasathe. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti \Ee
ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``maraá¹‡assati, bhikkha
bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• .
maraá¹‡assatiâ€™â€™ nti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bhante, bhÄ•
maraá¹‡assatiâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡ass
mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ rattindivaá¹ƒ jÄ«veyyaá¹ƒ \Be III 136/, b
manasi kareyyaá¹ƒ, bahu {bahuá¹ƒ (Ce Ee) } vata me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho aha
maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
--- `aho vatÄ• haá¹ƒ divasaá¹ƒ jÄ«veyyaá¹ƒ, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, ba

assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
--- `aho vatÄ• haá¹ƒ upaá¸• á¸• hadivasaá¹ƒ jÄ«veyyaá¹ƒ, bhagavato \Se IV 328/ sÄ• sanaá
vata me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
\Ne III 141/. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti?
bhante, evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ ekapiá¹‡á¸
bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kh
maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ upaá¸• á¸• hapiá¹‡
bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kh
maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
--- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ cattÄ• ro paÃ±ca Ä• lope saá¹
{saá¹…kharitvÄ• (Katthaci) } ajjhoharÄ• mi, bhagavato \Be III 137/ sÄ• sanaá¹ƒ manasi kar
kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi \
maraá¹‡assatiâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡ass
mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ
saá¹…khÄ• ditvÄ• {saá¹…kharitvÄ• (Katthaci) } ajjhoharÄ• mi, bhagavato sÄ• sanaá¹ƒ ma
me kataá¹ƒ assÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, bhante, bhÄ• vemi maraá¹‡assatiâ€™â€™ n

aÃ±Ã±ataropi kho bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahampi kho, bhante, bhÄ• vemi m
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, bhÄ• vesi maraá¹‡assatiâ€™â€™ nti? ``idha mayh
--- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ assasitvÄ• vÄ• passasÄ• mi,
assasÄ• mi, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™
bhÄ• vemi maraá¹‡assatiâ€™â€™ nti.

evaá¹ƒ \Ne III 142/ vutte bhagavÄ• te bhikkhÅ« etadavoca --- ``yvÄ• yaá¹ƒ {yo cÄ• yaá¹ƒ (

bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ rattindivaá¹ƒ jÄ«
sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. yo cÄ• yaá¹ƒ {yo pÄ•
passitabbaá¹ƒ}, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ
jÄ«veyyaá¹ƒ, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™
pÄ• yaá¹ƒ (Katthaci) AN b VI 19 passitabbaá¹ƒ}, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá
vatÄ• haá¹ƒ upaá¸• á¸• hadivasaá¹ƒ jÄ«veyyaá¹ƒ, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá
assÄ• â€™ ti. yo cÄ• yaá¹ƒ {yo pÄ• yaá¹ƒ (Katthaci) AN b VI 19 passitabbaá¹ƒ}, bhikkhave,
maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ ek
bhuÃ±jÄ• mi, bhagavato \Se IV 330/ sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ
{yo pÄ• yaá¹ƒ (Katthaci) AN b VI 19 passitabbaá¹ƒ}, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡ass
`aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ upaá¸• á¸• hapiá¹‡á¸• apÄ• taá¹ƒ
sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti. yo cÄ• yaá¹ƒ {yo pÄ•
passitabbaá¹ƒ}, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ
138/ jÄ«veyyaá¹ƒ yadantaraá¹ƒ cattÄ• ro paÃ±ca Ä• lope saá¹…khÄ• ditvÄ• ajjhoharÄ• mi,
kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti --- ime vuccanti, bhikkhave, `bhikkhÅ« pam
dandhaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• venti Ä• savÄ• naá¹ƒ khayÄ• yaâ€™â€™ â€™.

``yo ca khvÄ• yaá¹ƒ {yo cÄ• yaá¹ƒ (Se), yo ca kho yaá¹ƒ (Katthaci) }, bhikkhave, bhikkhu ev
maraá¹‡assatiá¹ƒ bhÄ• veti --- `aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ ek
saá¹…khÄ• ditvÄ• ajjhoharÄ• mi, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata m
cÄ• yaá¹ƒ {yo pÄ• yaá¹ƒ (Katthaci) }, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• vet
tadantaraá¹ƒ jÄ«veyyaá¹ƒ yadantaraá¹ƒ assasitvÄ• vÄ• passasÄ• mi, passasitvÄ• vÄ• as
sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™ ti --- ime vuccanti, bhikk
appamattÄ• viharanti, tikkhaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• venti Ä• savÄ• naá¹ƒ khayÄ• yaâ€

``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `appamattÄ• viharissÄ• ma, tikkhaá¹ƒ m
bhÄ• vayissÄ• ma Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ

4. dutiyamaraá¹‡assatisuttaá¹ƒ

<74> ekaá¹ƒ \Ee IV 320/ samayaá¹ƒ bhagavÄ• nÄ• tike viharati giÃ±jakÄ• vasathe. tatra \S
bhikkhÅ« Ä• mantesi \Ne III 143/ ... pe ... maraá¹‡assati, bhikkhave, bhÄ• vitÄ• bahulÄ«kat
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• .

``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, maraá¹‡assati kathaá¹ƒ bahulÄ«katÄ• mahapphalÄ•
amatogadhÄ• amatapariyosÄ• nÄ• ? idha, bhikkhave, bhikkhu divase nikkhante rattiyÄ• pa
(Ee), (AN b VI 20 passitabbaá¹ƒ) } iti paá¹-isaÃ±cikkhati --- `bahukÄ• kho me paccayÄ• ma
maá¹ƒ á¸• aá¹ƒseyya, vicchiko vÄ• maá¹ƒ á¸• aá¹ƒseyya, satapadÄ« vÄ• maá¹ƒ á¸• aá¹ƒse

kÄ• lakiriyÄ• . so mama assa {mamassa (AN b VI 20) } antarÄ• yo. upakkhalitvÄ• vÄ• pap
bhuttaá¹ƒ byÄ• pajjeyya, pittaá¹ƒ vÄ• me kuppeyya, semhaá¹ƒ vÄ• me kuppeyya, satthakÄ
kuppeyyuá¹ƒ \Be III 139/, manussÄ• vÄ• maá¹ƒ upakkameyyuá¹ƒ, amanussÄ• vÄ• maá¹
kÄ• lakiriyÄ• . so mama assa antarÄ• yoâ€™ ti. tena, bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±
`atthi nu kho me pÄ• pakÄ• akusalÄ• dhammÄ• appahÄ«nÄ• ye me assu rattiá¹ƒ kÄ• laá
antarÄ• yÄ• yÄ• â€™â€™ â€™ ti.

``sace, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `atthi me pÄ• pakÄ• a
appahÄ«nÄ• ye me assu rattiá¹ƒ kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti, tena, bhikk
tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto cha
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±c karaá¹‡Ä«yaá¹ƒ.

``seyyathÄ• pi, bhikkhave, Ä• dittacelo vÄ• Ä• dittasÄ«so vÄ• tasseva celassa vÄ• sÄ«sa
adhimattaá¹ƒ chandaÃ±ca vÄ• yÄ• maÃ±ca ussÄ• haÃ±ca ussoá¸·hiÃ±ca \Se IV 332/ appa
sampajaÃ±Ã±aÃ±ca kareyya; evamevaá¹ƒ kho, bhikkhave, tena bhikkhunÄ• tesaá¹ƒyeva p
\Ee IV 321/ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho c
sati ca sampajaÃ±Ã±aÃ±c karaá¹‡Ä«yaá¹ƒ.

``sace pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `natthi me pÄ• p
appahÄ«nÄ• ye me assu rattiá¹ƒ kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti \Se IV 333/,
bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhar

``idha \Ne III 144/ pana, bhikkhave, bhikkhu rattiyÄ• nikkhantÄ• ya divase patihite iti paá¹-i
`bahukÄ• kho me paccayÄ• maraá¹‡assa --- ahi vÄ• maá¹ƒ á¸• aá¹ƒseyya, vicchiko vÄ• m
satapadÄ« vÄ• maá¹ƒ á¸• aá¹ƒseyya; tena me assa kÄ• lakiriyÄ• . so mama assa antarÄ• y
papateyyaá¹ƒ, bhattaá¹ƒ vÄ• me bhuttaá¹ƒ byÄ• pajjeyya, pittaá¹ƒ vÄ• me kuppeyya, seml
satthakÄ• vÄ• me vÄ• tÄ• kuppeyyuá¹ƒ, manussÄ• vÄ• maá¹ƒ upakkameyyuá¹ƒ, amanu
tena me assa kÄ• lakiriyÄ• . so mama assa antarÄ• yoâ€™ ti. tena, bhikkhave, bhikkhunÄ•
paá¹-isaÃ±cikkhitabbaá¹ƒ --- `atthi nu kho me pÄ• pakÄ• akusalÄ• dhammÄ• appahÄ«nÄ•
karontassa antarÄ• yÄ• yÄ• â€™â€™ â€™ ti.

``sace \Be III 140/, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `atthi me p
dhammÄ• appahÄ«nÄ• ye me assu divÄ• kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti, t
tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto cha
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±c karaá¹‡Ä«yaá¹ƒ.

``seyyathÄ• pi, bhikkhave, Ä• dittacelo vÄ• Ä• dittasÄ«so vÄ• tasseva celassa vÄ• sÄ«sa
adhimattaá¹ƒ chandaÃ±ca vÄ• yÄ• maÃ±ca ussÄ• haÃ±ca ussoá¸·hiÃ±ca appaá¹-ivÄ• niÃ±

kareyya; evamevaá¹ƒ kho, bhikkhave, tena bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akus
pahÄ• nÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ•
karaá¹‡Ä«yaá¹ƒ.

``sace pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `natthi me pÄ• p
appahÄ«nÄ• \Ee IV 322/ ye me assu divÄ• kÄ• laá¹ƒ karontassa antarÄ• yÄ• yÄ• â€™ ti, t
teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu. evaá
maraá¹‡assati evaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• amatogadhÄ•
catutthaá¹ƒ.

5. paá¹-hamasampadÄ• suttaá¹ƒ

<75> ``aá¹-á¹-himÄ• \Ne III 145/, bhikkhave, sampadÄ• . katamÄ• aá¹-á¹-ha? {AN c 8.54}
Ä• rakkhasampadÄ• , kalyÄ• á¹‡amittatÄ• , samajÄ«vitÄ• , saddhÄ• sampadÄ• , sÄ«lasam
paÃ±Ã±Ä• sampadÄ• --- imÄ• kho, bhikkhave, aá¹-á¹-ha sampadÄ• â€™â€™ ti.

``uá¹-á¹-hÄ• tÄ• kammadheyyesu, appamatto vidhÄ• navÄ• .

samaá¹ƒ kappeti jÄ«vikaá¹ƒ, sambhataá¹ƒ anurakkhati ||

``saddho \Se IV 334/ sÄ«lena sampanno, vadaÃ±Ã±Å« vÄ«tamaccharo.

niccaá¹ƒ maggaá¹ƒ visodheti, sotthÄ• naá¹ƒ samparÄ• yikaá¹ƒ ||

``iccete aá¹-á¹-ha dhammÄ• ca, saddhassa gharamesino.

akkhÄ• tÄ• saccanÄ• mena, ubhayattha sukhÄ• vahÄ• ||

``diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

evametaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ, cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti || paÃ±

6. dutiyasampadÄ• suttaá¹ƒ

<76> ``aá¹-á¹-himÄ• \Be III 141/, bhikkhave, sampadÄ• . katamÄ• aá¹-á¹-ha? uá¹-á¹-hÄ• n
Ä• rakkhasampadÄ• , kalyÄ• á¹‡amittatÄ• , samajÄ«vitÄ• , saddhÄ• sampadÄ• , sÄ«lasam
paÃ±Ã±Ä• sampadÄ• . katamÄ• ca, bhikkhave, uá¹-á¹-hÄ• nasampadÄ• ? idha, bhikkhave
kammaá¹-á¹-hÄ• nena jÄ«vitaá¹ƒ kappeti --- yadi kasiyÄ• yadi vaá¹‡ijjÄ• ya yadi gorakkhen

rÄ• japorisena yadi sippaÃ±Ã±atarena --- tattha \Ee IV 323/ dakkho hoti analaso, tatrupÄ• y
samannÄ• gato, alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tunti. ayaá¹ƒ vuccati, bhikkhave, uá¹-á

``katamÄ• ca, bhikkhave, Ä• rakkhasampadÄ• ? idha, bhikkhave, kulaputtassa bhogÄ• ho
uá¹-á¹-hÄ• navÄ«riyÄ• dhigatÄ• \Ne III 146/ bÄ• hÄ• balaparicitÄ• sedÄ• vakkhittÄ• dham
Ä• rakkhena guttiyÄ• sampÄ• deti --- `kinti me bhoge neva rÄ• jÄ• no hareyyuá¹ƒ, na corÄ•
á¸• aheyya, na udakaá¹ƒ vaheyya, na appiyÄ• dÄ• yÄ• dÄ• hareyyuâ€™ nti. ayaá¹ƒ vucca
Ä• rakkhasampadÄ• .

``katamÄ• \Se IV 335/ ca, bhikkhave, kalyÄ• á¹‡amittatÄ• ? idha, bhikkhave, kulaputto yas
vÄ• paá¹-ivasati, tattha ye te honti gahapatÄ« vÄ• gahapatiputtÄ• vÄ• daharÄ• vÄ• vud
vuddhasÄ«lino saddhÄ• sampannÄ• sÄ«lasampannÄ• cÄ• gasampannÄ• paÃ±Ã±Ä• sam
sallapati sÄ• kacchaá¹ƒ samÄ• pajjati; yathÄ• rÅ«pÄ• naá¹ƒ saddhÄ• sampannÄ• naá¹ƒ sa
yathÄ• rÅ«pÄ• naá¹ƒ sÄ«lasampannÄ• naá¹ƒ sÄ«lasampadaá¹ƒ anusikkhati, yathÄ• rÅ«pÄ
cÄ• gasampadaá¹ƒ anusikkhati, yathÄ• rÅ«pÄ• naá¹ƒ paÃ±Ã±Ä• sampannÄ• naá¹ƒ paÃ±Ã
vuccati, bhikkhave, kalyÄ• á¹‡amittatÄ• .

``katamÄ• ca, bhikkhave, samajÄ«vitÄ• ? idha, bhikkhave, kulaputto Ä• yaÃ±ca bhogÄ• na
bhogÄ• naá¹ƒ viditvÄ• samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• ccogÄ• á¸·haá¹ƒ nÄ• tihÄ«naá¹ƒ ---
pariyÄ• dÄ• ya á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. seyy
tulÄ• dhÄ• ro vÄ• tulÄ• dhÄ• rantevÄ• sÄ« vÄ• tulaá¹ƒ paggahetvÄ• jÄ• nÄ• ti --- `ettaken
IV 324/ vÄ• unnataâ€™ nti; evamevaá¹ƒ kho, bhikkhave, kulaputto Ä• yaÃ±ca bhogÄ• naá
bhogÄ• naá¹ƒ viditvÄ• samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• ccogÄ• á¸·haá¹ƒ nÄ• tihÄ«naá¹ƒ ---
pariyÄ• dÄ• ya á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. sacÄ
kulaputto \Be III 142/ appÄ• yo samÄ• no uá¸·Ä• raá¹ƒ jÄ«vikaá¹ƒ kappeti, tassa bhavanti va
`udumbarakhÄ• dÄ« vÄ• yaá¹ƒ kulaputto bhoge khÄ• datÄ«â€™ ti. sace panÄ• yaá¹ƒ, bhikk
mahÄ• yo samÄ• no kasiraá¹ƒ jÄ«vikaá¹ƒ kappeti, tassa bhavanti vattÄ• ro --- `ajeá¹-á¹-ham
kulaputto marissatÄ«â€™ ti. yato ca khoyaá¹ƒ, bhikkhave, kulaputto Ä• yaÃ±ca bhogÄ• naá
bhogÄ• naá¹ƒ viditvÄ• samaá¹ƒ jÄ«vikaá¹ƒ kappeti nÄ• ccogÄ• á¸·haá¹ƒ nÄ• tihÄ«naá¹ƒ ---
pariyÄ• dÄ• ya á¹-hassati, na ca me vayo Ä• yaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. ayaá
samajÄ«vitÄ• .

``katamÄ• \Ne III 147/ ca bhikkhave, saddhÄ• sampadÄ• ? idha, bhikkhave, kulaputto sadd
tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddh
ayaá¹ƒ vuccati, bhikkhave, saddhÄ• sampadÄ• .

``katamÄ• ca, bhikkhave, sÄ«lasampadÄ• ? idha, bhikkhave, kulaputto pÄ• á¹‡Ä• tipÄ• tÄ
... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. ayaá¹ƒ vuccati, bhikkhave, s

``katamÄ• ca, bhikkhave, cÄ• gasampadÄ• ? idha, bhikkhave, kulaputto vigatamalamacch
ajjhÄ• vasati ... pe ... yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato. ayaá¹ƒ vuccati, bhikkhave, cÄ•

``katamÄ• ca, bhikkhave, paÃ±Ã±Ä• sampadÄ• ? idha \Ee IV 325/, bhikkhave, kulaputto p
sammÄ• dukkhakkhayagÄ• miniyÄ• . ayaá¹ƒ vuccati, bhikkhave, paÃ±Ã±Ä• sampadÄ• . im
sampadÄ• â€™â€™ ti.

``uá¹-á¹-hÄ• tÄ• kammadheyyesu, appamatto vidhÄ• navÄ• .

samaá¹ƒ kappeti jÄ«vikaá¹ƒ, sambhataá¹ƒ anurakkhati ||

``saddho \Se IV 337/ sÄ«lena sampanno, vadaÃ±Ã±Å« vÄ«tamaccharo.

niccaá¹ƒ maggaá¹ƒ visodheti, sotthÄ• naá¹ƒ samparÄ• yikaá¹ƒ ||

``iccete aá¹-á¹-ha dhammÄ• ca, saddhassa gharamesino.

akkhÄ• tÄ• saccanÄ• mena, ubhayattha sukhÄ• vahÄ• ||

``diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

evametaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ, cÄ• go puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti || chaá

7. icchÄ• suttaá¹ƒ

<77> tatra \Be III 143/ \Ne III 148/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä•
ti! ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasm

{AN c 8.61} ``aá¹-á¹-hime, Ä• vuso, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame
bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• bhÄ• ya. so uá¹-á¹-ha
vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato, ghaá¹-ato, vÄ• yamato lÄ• bhÄ• ya lÄ• bho nu
socati kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccatÄ• v
viharati lÄ• bhÄ• ya, uá¹-á¹-hahati, ghaá¹-ati \Ee IV 326/, vÄ• yamati lÄ• bhÄ• ya, na ca lÄ•
paridevÄ« ca, cuto ca saddhammÄ• â€™â€™ â€™.

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b

uá¹-á¹-hahati, ghaá¹-ati, vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato ghaá¹-ato vÄ• yamato
uppajjati. so tena \Se IV 338/ lÄ• bhena majjati pamajjati pamÄ• damÄ• pajjati. ayaá¹ƒ vucc
iccho viharati lÄ• bhÄ• ya, uá¹-á¹-hahati ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya, lÄ• bhÄ« ca, mad
ca saddhammÄ• â€™â€™ â€™.

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b
uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato, aghaá¹-ato, a
lÄ• bho nuppajjati. so tena alÄ• bhena socati kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati, sam
ayaá¹ƒ vuccatÄ• vuso, `bhikkhu iccho viharati lÄ• bhÄ• ya, na uá¹-á¹-hahati, na ghaá¹-ati, na
lÄ• bhÄ• ya, na ca lÄ• bhÄ«, socÄ« ca paridevÄ« ca, cuto ca saddhammÄ• â€™â€™ â€™.

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b
uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato, aghaá¹-ato, a
149/ lÄ• bhÄ• ya lÄ• bho uppajjati. so tena lÄ• bhena majjati pamajjati pamÄ• damÄ• pajjati
`bhikkhu iccho viharati lÄ• bhÄ• ya, na uá¹-á¹-hahati na \Be III 144/ ghaá¹-ati na vÄ• yamati
ca, madÄ« ca pamÄ• dÄ« ca, cuto ca saddhammÄ• â€™â€™ â€™.

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b
uá¹-á¹-hahati, ghaá¹-ati, vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato, ghaá¹-ato, vÄ• yamat
nuppajjati. so tena alÄ• bhena na socati na kilamati \Ee IV 327/ na paridevati, na urattÄ• á¸·
sammohaá¹ƒ \Se IV 339/ Ä• pajjati. ayaá¹ƒ vuccatÄ• vuso, `bhikkhu iccho viharati lÄ• bhÄ•
ghaá¹-ati vÄ• yamati lÄ• bhÄ• ya, na ca lÄ• bhÄ«, na ca socÄ« na ca paridevÄ«, accuto ca

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b
uá¹-á¹-hahati, ghaá¹-ati, vÄ• yamati lÄ• bhÄ• ya. tassa uá¹-á¹-hahato, ghaá¹-ato, vÄ• yamat
uppajjati. so tena lÄ• bhena na majjati na pamajjati na pamÄ• damÄ• pajjati. ayaá¹ƒ vuccat
viharati lÄ• bhÄ• ya, uá¹-á¹-hahati, ghaá¹-ati, vÄ• yamati lÄ• bhÄ• ya, lÄ• bhÄ« ca, na ca ma
accuto ca saddhammÄ• â€™â€™ â€™.

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b
uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato, aghaá¹-ato, a
lÄ• bho nuppajjati. so tena alÄ• bhena na socati na kilamati na paridevati, na urattÄ• á¸·iá¹ƒ
sammohaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccatÄ• vuso, `bhikkhu iccho viharati lÄ• bhÄ• ya, na uá¹-á
na vÄ• yamati lÄ• bhÄ• ya, na ca lÄ• bhÄ«, na ca socÄ« na ca paridevÄ«, accuto ca saddh

``idha panÄ• vuso, bhikkhuno pavivittassa viharato nirÄ• yattavuttino icchÄ• uppajjati lÄ• b
uá¹-á¹-hahati, na ghaá¹-ati, na vÄ• yamati lÄ• bhÄ• ya. tassa anuá¹-á¹-hahato, aghaá¹-ato, a
lÄ• bho uppajjati. so tena lÄ• bhena na majjati na pamajjati na pamÄ• damÄ• pajjati. ayaá¹ƒ

340/, `bhikkhu iccho viharati lÄ• bhÄ• ya, na uá¹-á¹-hahati, na \Ee IV 328/ ghaá¹-ati \Ne III 1
lÄ• bhÄ• ya, lÄ• bhÄ« ca, na ca madÄ« na ca pamÄ• dÄ«, accuto ca saddhammÄ• â€™. in
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti. sattamaá¹ƒ.

8. alaá¹ƒsuttaá¹ƒ

<78> {AN c 8.62} tatra \Be III 145/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi ... pe ...
dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, alaá¹ƒ paresaá¹ƒ. katamehi chahi? idhÄ•
khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca dhammÄ• naá¹ƒ dhÄ• raá¹‡ajÄ• ti
dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhan
kalyÄ• á¹‡avÄ• co ca hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o, poriyÄ• vÄ• cÄ• ya samannÄ• gato v
atthassa viÃ±Ã±Ä• paniyÄ• ; sandassako ca hoti samÄ• dapako samuttejako sampahaá¹ƒs
kho, Ä• vuso, chahi dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, alaá¹ƒ paresaá¹ƒ.

``paÃ±cahÄ• vuso, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, alaá¹ƒ paresaá¹ƒ. kat
bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca dhammÄ• na
dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; atthamaÃ±Ã±Ä• ya dhammam
dhammÄ• nudhammappaá¹-ipanno ca hoti; kalyÄ• á¹‡avÄ• co ca hoti ... pe ... sandassako c
sabrahmacÄ• rÄ«naá¹ƒ. imehi \Ee IV 329/ kho, Ä• vuso, paÃ±cahi dhammehi samannÄ• ga
alaá¹ƒ paresaá¹ƒ.

``catÅ«hÄ• vuso, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, nÄ• laá¹ƒ paresaá¹ƒ \S
catÅ«hi? idhÄ• vuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca dha
dhÄ• raá¹‡ajÄ• tiko hoti; dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; atthar
dhammÄ• nudhammappaá¹-ipanno ca hoti; no ca kalyÄ• á¹‡avÄ• co hoti ... pe ... no ca san
sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, Ä• vuso, catÅ«hi dhammehi samannÄ• gato bhikkhu ala
paresaá¹ƒ.

``catÅ«hÄ• vuso \Ne III 151/, dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá
catÅ«hi? idhÄ• vuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca dha
dhÄ• raá¹‡ajÄ• tiko hoti; no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; n
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ• á¹‡avÄ• co ca hoti .
ca hoti ... pe ... sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, Ä• vuso, catÅ«hi dhammehi samannÄ• g
paresaá¹ƒ, nÄ• laá¹ƒ attano.

``tÄ«hÄ• vuso, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, nÄ• laá¹ƒ paresaá¹ƒ. kata
bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca dhammÄ• na
330/ hoti; dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; atthamaÃ±Ã±Ä• ya d

dhammÄ• nudhammappaá¹-ipanno ca hoti; no ca kalyÄ• á¹‡avÄ• co hoti ... pe ... no ca san
sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, Ä• vuso, tÄ«hi dhammehi samannÄ• gato bhikkhu alaá¹

``tÄ«hÄ• vuso \Se IV 342/, dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ
idhÄ• vuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutÄ• naÃ±ca
dhÄ• raá¹‡ajÄ• tiko hoti; no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; n
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ• á¹‡avÄ• co ca hoti .
viÃ±Ã±Ä• paniyÄ• , sandassako ca hoti ... pe ... sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, Ä• vuso
samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ attano.

``dvÄ«hÄ• vuso, dhammehi samannÄ• gato bhikkhu alaá¹ƒ attano, nÄ• laá¹ƒ paresaá¹ƒ. ka
bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca sutÄ• naá¹ƒ dhammÄ
hoti; dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthÅ«paparikkhitÄ• hoti; atthamaÃ±Ã±Ä• ya dham
dhammÄ• nudhammappaá¹-ipanno ca hoti; no ca kalyÄ• á¹‡avÄ• co hoti ... pe ... no ca san
sabrahmacÄ• rÄ«naá¹ƒ. imehi kho, Ä• vuso, dvÄ«hi dhammehi samannÄ• gato bhikkhu ala
paresaá¹ƒ.

``dvÄ«hÄ• vuso \Ne III 152/ \Ee IV 331/, dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá
katamehi dvÄ«hi? idhÄ• vuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhamme
dhammÄ• naá¹ƒ dhÄ• raá¹‡ajÄ• tiko hoti; no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«pap
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti; kalyÄ•
kalyÄ• á¹‡avÄ• kkaraá¹‡o \Be III 147/, poriyÄ• vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• y
\Se IV 343/ viÃ±Ã±Ä• paniyÄ• ; sandassako ca hoti samÄ• dapako samuttejako sampahaá¹
imehi kho, Ä• vuso, dvÄ«hi dhammehi samannÄ• gato bhikkhu alaá¹ƒ paresaá¹ƒ, nÄ• laá¹ƒ
aá¹-á¹-hamaá¹ƒ.

9. parihÄ• nasuttaá¹ƒ

<79> ``aá¹-á¹-hime, bhikkhave, dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattan
kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• , saá¹…gaá¹‡ikÄ• rÄ• matÄ• ,
amattaÃ±Ã±utÄ• , saá¹ƒsaggÄ• rÄ• matÄ• , papaÃ±cÄ• rÄ• matÄ• --- ime kho, bhikkhave,
bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti.

``aá¹-á¹-hime, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. ka
kammÄ• rÄ• matÄ• , na bhassÄ• rÄ• matÄ• , na niddÄ• rÄ• matÄ• , na saá¹…gaá¹‡ikÄ• rÄ
bhojane mattaÃ±Ã±utÄ• , asaá¹ƒsaggÄ• rÄ• matÄ• , nippapaÃ±cÄ• rÄ• matÄ• --- ime kho,
sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. navamaá¹ƒ.

10. kusÄ«tÄ• rambhavatthusuttaá¹ƒ

<80> {di0 ni0 III 334, 358} ``aá¹-á¹-himÄ• ni \Ee IV 332/, bhikkhave, kusÄ«tavatthÅ«ni. kata
idha, bhikkhave, bhikkhunÄ• kammaá¹ƒ kattabbaá¹ƒ hoti. tassa evaá¹ƒ hoti --- `kammaá¹ƒ
bhavissati. kammaá¹ƒ kho pana me karontassa kÄ• yo kilamissati. handÄ• haá¹ƒ nipajjÄ• m
vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sa
bhikkhave, paá¹-hamaá¹ƒ kusÄ«tavatthu.

``puna \Ne III 153/ caparaá¹ƒ, bhikkhave, bhikkhunÄ• kammaá¹ƒ kataá¹ƒ hoti. tassa evaá¹
IV 344/ kho kammaá¹ƒ akÄ• siá¹ƒ. kammaá¹ƒ kho pana me karontassa kÄ• yo kilanto. hand
so nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asa
sacchikiriyÄ• ya. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ kusÄ«tavatthu.

``puna \Be III 148/ caparaá¹ƒ, bhikkhave, bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ
gantabbo bhavissati. maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilamissati. handÄ• haá
nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacc
sacchikiriyÄ• ya. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhunÄ• maggo gato hoti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ k
agamÄ• siá¹ƒ. maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilanto. handÄ• haá¹ƒ nipajjÄ•
vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sa
bhikkhave, catutthaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya cara
paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti \Ee IV 33
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa me kÄ• yo kilanto akammaÃ±Ã±o. handÄ• haá¹ƒ nipa
na vÄ«riyaá¹ƒ Ä• rabhati ... pe ... idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ kusÄ«tavatthu.

``puna \Se IV 345/ caparaá¹ƒ, bhikkhave, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸•
lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«t
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa me kÄ• yo garuko akammaÃ±Ã±o mÄ• sÄ• citaá¹ƒ m
nipajjÄ• mÄ«â€™ ti. so nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati ... pe ... idaá¹ƒ, bhikkhave, chaá¹-
kusÄ«tavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno uppanno hoti appamattako Ä• bÄ• dho. tassa eva

`uppanno kho me ayaá¹ƒ appamattako Ä• bÄ• dho atthi kappo nipajjituá¹ƒ. handÄ• haá¹ƒ ni
nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati ... pe ... idaá¹ƒ, bhikkhave, sattamaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhu gilÄ• nÄ• vuá¹-á¹-hito {AN b VI 16 suttavaá¹‡á¹‡anÄ
oloketabbÄ• } hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho gilÄ• nÄ
aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tassa me kÄ• yo dubbalo akammaÃ±Ã±o. handÄ• haá¹ƒ nip
so nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asa
sacchikiriyÄ• ya. idaá¹ƒ, bhikkhave, aá¹-á¹-hamaá¹ƒ kusÄ«tavatthu. imÄ• ni kho, bhikkhave,
kusÄ«tavatthÅ«ni.

{DN III 335, 358} ``aá¹-á¹-himÄ• ni \Ee IV 334/, bhikkhave, Ä• rambhavatthÅ«ni. katamÄ• n
bhikkhave, bhikkhunÄ• kammaá¹ƒ kattabbaá¹ƒ hoti. tassa evaá¹ƒ hoti --- `kammaá¹ƒ kho m
bhavissati. kammaá¹ƒ kho mayÄ• karontena na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ ma
paá¹-ikacceva vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa \Se IV 346/ pattiyÄ• anadhigatassa adh
sacchikiriyÄ• yÄ• â€™ ti. so vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adhi
sacchikiriyÄ• ya. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhunÄ• kammaá¹ƒ kataá¹ƒ hoti. tassa evaá¹ƒ hoti --- `ah
akÄ• siá¹ƒ. kammaá¹ƒ kho panÄ• haá¹ƒ karonto nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ
vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa
vÄ«riyaá¹ƒ Ä• rabhati. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ hoti --- magg
bhavissati. maggaá¹ƒ kho pana me gacchantena na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ
vÄ«riyaá¹ƒ ... pe ... idaá¹ƒ, bhikkhave, tatiyaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhunÄ• maggo gato hoti. tassa evaá¹ƒ hoti --- ahaá¹ƒ kh
155/ agamÄ• siá¹ƒ. maggaá¹ƒ kho panÄ• haá¹ƒ gacchanto nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ s
handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... idaá¹ƒ, bhikkhave, catutthaá¹ƒ Ä• rambhava

``puna \Ee IV 335/ caparaá¹ƒ, bhikkhave, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸•
lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa me \Se IV 347/ kÄ• yo lahuko kammaÃ±Ã±o. handÄ•
... pe ... idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ Ä• rambhavatthu.

``puna \Be III 150/ caparaá¹ƒ, bhikkhave, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸•
lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹

gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«t
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa me kÄ• yo balavÄ• kammaÃ±Ã±o. handÄ• haá¹ƒ vÄ
idaá¹ƒ, bhikkhave, chaá¹-á¹-haá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno uppanno hoti appamattako Ä• bÄ• dho. tassa evaá
me ayaá¹ƒ appamattako Ä• bÄ• dho. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ me Ä• bÄ• dh
handÄ• haá¹ƒ paá¹-ikacceva vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... idaá¹ƒ, bhikkhave, sattamaá¹

``puna caparaá¹ƒ, bhikkhave, bhikkhu gilÄ• nÄ• vuá¹-á¹-hito hoti aciravuá¹-á¹-hito gelaÃ±Ã
hoti --- `ahaá¹ƒ kho gilÄ• nÄ• vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . á¹-hÄ• naá¹ƒ kho
yaá¹ƒ me Ä• bÄ• dho paccudÄ• vatteyya. handÄ• haá¹ƒ paá¹-ikacceva vÄ«riyaá¹ƒ Ä• rabhÄ
anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• yÄ• â€™ ti. so vÄ«riyaá¹ƒ Ä• ra
anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ, bhikkhave, aá¹-á¹-ha
imÄ• ni kho, bhikkhave, aá¹-á¹-ha Ä• rambhavatthÅ«nÄ«â€™â€™ ti. dasamaá¹ƒ.

yamakavaggo tatiyo.

tassuddÄ• naá¹ƒ \Ne III 156/ ---

dve \Se IV 348/ \Ee IV 336/ saddhÄ• dve maraá¹‡assatÄ«, dve sampadÄ• athÄ• pare.

icchÄ• alaá¹ƒ parihÄ• naá¹ƒ, kusÄ«tÄ• rambhavatthÅ«nÄ«ti ||

(9) 4. sativaggo

1. satisampajaÃ±Ã±asuttaá¹ƒ

<81> ``satisampajaÃ±Ã±e \Ne III 157/, bhikkhave, asati satisampajaÃ±Ã±avipannassa hatÅ
hirottappaá¹ƒ. hirottappe asati hirottappavipannassa hatÅ«paniso hoti indriyasaá¹ƒvaro. indr
indriyasaá¹ƒvaravipannassa hatÅ«panisaá¹ƒ hoti \Be III 151/ sÄ«laá¹ƒ. sÄ«le asati sÄ«lavip
hoti sammÄ• samÄ• dhi. sammÄ• samÄ• dhimhi asati sammÄ• samÄ• dhivipannassa hatÅ
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ. yathÄ• bhÅ«taÃ±Ä• á¹‡adassane asati yathÄ• bhÅ«ta
hatÅ«paniso hoti nibbidÄ• virÄ• go. nibbidÄ• virÄ• ge asati nibbidÄ• virÄ• gavipannassa hat
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, bhikkhave, rukkho sÄ• khÄ• palÄ• savipanno. ta
pÄ• ripÅ«riá¹ƒ gacchati, tacopi ... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evameva
satisampajaÃ±Ã±e asati satisampajaÃ±Ã±avipannassa hatÅ«panisaá¹ƒ hoti hirottappaá¹ƒ; h
hirottappavipannassa hatÅ«paniso hoti ... pe ... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``satisampajaÃ±Ã±e, bhikkhave, sati satisampajaÃ±Ã±asampannassa upanisasampannaá¹
hirottappe sati hirottappasampannassa upanisasampanno hoti indriyasaá¹ƒvaro. indriyasaá¹
indriyasaá¹ƒvarasampannassa \Se IV 349/ upanisasampannaá¹ƒ hoti sÄ«laá¹ƒ. sÄ«le sati s
upanisasampanno hoti sammÄ• samÄ• dhi. sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dh
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ. yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ«ta
upanisasampanno hoti nibbidÄ• virÄ• go \Ee IV 337/. nibbidÄ• virÄ• ge sati nibbidÄ• virÄ• g
upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, bhikkhave, rukkho sÄ
tassa papaá¹-ikÄ• pi pÄ• ripÅ«riá¹ƒ gacchati, tacopi ... pheggupi ... sÄ• ropi pÄ• ripÅ«riá¹ƒ g
kho, bhikkhave, satisampajaÃ±Ã±e sati satisampajaÃ±Ã±asampannassa upanisasampanna
hirottappe sati hirottappasampannassa upanisasampanno hoti ... pe ... vimuttiÃ±Ä• á¹‡adas
paá¹-hamaá¹ƒ.

2. puá¹‡á¹‡iyasuttaá¹ƒ

<82> atha \Ne III 158/ kho Ä• yasmÄ• puá¹‡á¹‡iyo yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• puá¹‡á¹‡iyo bh
``ko nu kho, bhante, hetu ko paccayo yena appekadÄ• tathÄ• gataá¹ƒ dhammadesanÄ• pa
paá¹-ibhÄ• tÄ«â€™â€™ ti? ``saddho ca, puá¹‡á¹‡iya, bhikkhu hoti, no cupasaá¹…kamitÄ• ;
dhammadesanÄ• paá¹-ibhÄ• ti. yato ca kho \Be III 152/, puá¹‡á¹‡iya, bhikkhu saddho ca ho
evaá¹ƒ tathÄ• gataá¹ƒ dhammadesanÄ• paá¹-ibhÄ• ti. saddho ca, puá¹‡á¹‡iya, bhikkhu hot
ca payirupÄ• sitÄ• ... pe ... payirupÄ• sitÄ• ca, no ca paripucchitÄ• ... paripucchitÄ• \Se IV
ohitasoto dhammaá¹ƒ suá¹‡Ä• ti ... ohitasoto ca dhammaá¹ƒ suá¹‡Ä• ti, no ca sutvÄ• dham
ca dhammaá¹ƒ dhÄ• reti, no ca dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhati ... d
atthaá¹ƒ upaparikkhati, no ca atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudham
tathÄ• gataá¹ƒ dhammadesanÄ• paá¹-ibhÄ• ti.

``yato ca kho, puá¹‡á¹‡iya, bhikkhu saddho ca \Ee IV 338/ hoti, upasaá¹…kamitÄ• ca, payi
paripucchitÄ• ca, ohitasoto ca dhammaá¹ƒ suá¹‡Ä• ti, sutvÄ• ca dhammaá¹ƒ dhÄ• reti, dh
atthaá¹ƒ upaparikkhati, atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammapp
tathÄ• gataá¹ƒ dhammadesanÄ• paá¹-ibhÄ• ti. imehi kho, puá¹‡á¹‡iya, aá¹-á¹-hahi dhamm
{samannÄ• gato (Ce Ee), samannÄ• gataá¹ƒ (Se Katthaci) } ekantapaá¹-ibhÄ• nÄ• {ekanta
AN c 10.83 pana passitabbaá¹ƒ} tathÄ• gataá¹ƒ dhammadesanÄ• hotÄ«â€™â€™ ti. dutiya

3. mÅ«lakasuttaá¹ƒ

<83> {AN c 10.58 passitabbaá¹ƒ} ``sace, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá
`kiá¹ƒmÅ«lakÄ• , Ä• vuso, sabbe dhammÄ• , kiá¹ƒsambhavÄ• sabbe dhammÄ• , kiá¹ƒsam
kiá¹ƒsamosaraá¹‡Ä• sabbe dhammÄ• , kiá¹ƒpamukhÄ• sabbe dhammÄ• , kiá¹ƒadhipateyy

sabbe dhammÄ• , kiá¹ƒsÄ• rÄ• sabbe dhammÄ• â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikk
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ kinti byÄ• kareyyÄ• thÄ• â€™â€™ ti? ``bhagav
dhammÄ• , bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu, bhante \Ne III 159/,
paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â

``tena hi, bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ•
351/. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• et
bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `kiá¹ƒmÅ«lakÄ• , Ä• v
kiá¹ƒsambhavÄ• sabbe dhammÄ• , kiá¹ƒsamudayÄ• sabbe dhammÄ• , kiá¹ƒsamosaraá¹‡
sabbe dhammÄ• \Be III 153/, kiá¹ƒadhipateyyÄ• \Ee IV 339/ sabbe dhammÄ• , kiá¹ƒuttarÄ
kiá¹ƒsÄ• rÄ• sabbe dhammÄ• â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã
paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- `chandamÅ«lakÄ• , Ä• vuso, sabbe dha
sabbe dhammÄ• , phassasamudayÄ• sabbe dhammÄ• , vedanÄ• samosaraá¹‡Ä• sabbe d
dhammÄ• , satÄ• dhipateyyÄ• sabbe dhammÄ• , paÃ±Ã±uttarÄ• sabbe dhammÄ• , vimutt
evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ
byÄ• kareyyÄ• thÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. corasuttaá¹ƒ

<84> ``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gato mahÄ• coro khippaá¹ƒ pariyÄ• pa
hoti. katamehi aá¹-á¹-hahi? appaharantassa paharati, anavasesaá¹ƒ Ä• diyati, itthiá¹ƒ hanat
dÅ«seti, pabbajitaá¹ƒ vilumpati, rÄ• jakosaá¹ƒ vilumpati, accÄ• sanne kammaá¹ƒ karoti, na
hoti. imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gato mahÄ• coro khippaá¹ƒ pari
ciraá¹-á¹-hitiko hoti.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gato mahÄ• coro na khippaá¹ƒ pariyÄ• pajja
katamehi aá¹-á¹-hahi? na appaharantassa paharati \Se IV 352/, na anavasesaá¹ƒ Ä• diyati,
kumÄ• riá¹ƒ dÅ«seti, na pabbajitaá¹ƒ vilumpati, na rÄ• jakosaá¹ƒ vilumpati, na accÄ• sanne
nidhÄ• nakusalo ca hoti. imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gato mahÄ•
pariyÄ• pajjati, ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti. catutthaá¹ƒ.

5. samaá¹‡asuttaá¹ƒ

<85> `` `samaá¹‡oâ€™ ti \Ne III 160/ \Ee IV 340/, bhikkhave, tathÄ• gatassetaá¹ƒ adhivaca
sammÄ• sambuddhassa. `brÄ• hmaá¹‡oâ€™ ti, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacana
sammÄ• sambuddhassa. `vedagÅ«â€™ ti, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ a
`bhisakkoâ€™ ti, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambudd
bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassa. `vimaloâ€

tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassa. `Ã±Ä• á¹‡Ä«â€™ ti, b
adhivacanaá¹ƒ arahato \Be III 154/ sammÄ• sambuddhassa. `vimuttoâ€™ ti, bhikkhave, tath
adhivacanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™ ti.

``yaá¹ƒ samaá¹‡ena pattabbaá¹ƒ, brÄ• hmaá¹‡ena vusÄ«matÄ• .

yaá¹ƒ vedagunÄ• pattabbaá¹ƒ, bhisakkena anuttaraá¹ƒ ||

``yaá¹ƒ nimmalena pattabbaá¹ƒ, vimalena sucÄ«matÄ• .

yaá¹ƒ Ã±Ä• á¹‡inÄ• ca pattabbaá¹ƒ, vimuttena anuttaraá¹ƒ ||

``sohaá¹ƒ vijitasaá¹…gÄ• mo, mutto mocemi bandhanÄ• .

nÄ• gomhi paramadanto, asekho parinibbutoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. yasasuttaá¹ƒ

<86> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusa
yena icchÄ• naá¹…galaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• mo tadavasari. tatra su
viharati icchÄ• naá¹…galavanasaá¹‡á¸• e. assosuá¹ƒ kho icchÄ• naá¹…galakÄ• brÄ• hmaa
khalu bho gotamo sakyaputto sakyakulÄ• pabbajito icchÄ• naá¹…galaá¹ƒ anuppatto icchÄ•
icchÄ• naá¹…galavanasaá¹‡á¸• e \Ee IV 341/. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá
abbhuggato --- `itipi \Ne III 161/ so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho ... pe ... sÄ• d
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ â€™ ti.

atha kho icchÄ• naá¹…galakÄ• brÄ• hmaá¹‡agahapatikÄ• tassÄ• rattiyÄ• accayena pah
bhojanÄ«yaá¹ƒ Ä• dÄ• ya yena icchÄ• naá¹…galavanasaá¹‡á¸• o tenupasaá¹…kamiá¹ƒsu;
bahidvÄ• rakoá¹-á¹-hake aá¹-á¹-haá¹ƒsu uccÄ• saddÄ• mahÄ• saddÄ• . tena kho pana sam
bhagavato upaá¹-á¹-hÄ• ko hoti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ nÄ• gitaá¹ƒ Ä• mante
uccÄ• saddÄ• mahÄ• saddÄ• kevaá¹-á¹-Ä• maÃ±Ã±e macchavilopeâ€™â€™ ti? ``ete, bh
brÄ• hmaá¹‡agahapatikÄ• pahutaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya bahidvÄ
bhagavantaá¹ƒyeva uddissa bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti. ``mÄ• haá¹ƒ, nÄ• gita, ya
mayÄ• yaso. yo kho, nÄ• gita, nayimassa nekkhammasukhassa pavivekasukhassa upasam
nikÄ• malÄ• bhÄ« assa akicchalÄ• bhÄ« akasiralÄ• bhÄ«. yassÄ• haá¹ƒ nekkhammasukha
upasamasukhassa sambodhasukhassa \Be III 155/ nikÄ• malÄ• bhÄ« {nikÄ• malÄ• bhÄ« a
passitabbaá¹ƒ. tattha hi ayaá¹ƒ pÄ• á¹-habhedÄ• natthi} akicchalÄ• bhÄ« akasiralÄ• bhÄ«,
mÄ«á¸·hasukhaá¹ƒ middhasukhaá¹ƒ lÄ• bhasakkÄ• rasilokasukhaá¹ƒ sÄ• diyeyyÄ• â€™â€

``adhivÄ• setu dÄ• ni, bhante, bhagavÄ• . adhivÄ• setu sugato. adhivÄ• sanakÄ• lo dÄ• ni,
yeneva dÄ• ni, bhante, bhagavÄ• gamissati tanninnÄ• va bhavissanti brÄ• hmaá¹‡agahapa
jÄ• napadÄ• ca. seyyathÄ• pi \Ee IV 342/, bhante, thullaphusitake deve vassante yathÄ• ni
pavattanti; evamevaá¹ƒ kho, bhante, yena yeneva dÄ• ni bhagavÄ• gamissati tanninnÄ• va
brÄ• hmaá¹‡agahapatikÄ• negamÄ• ceva jÄ• napadÄ• ca. taá¹ƒ kissa hetu? tathÄ• hi, bh
sÄ«lapaÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

``mÄ• haá¹ƒ, nÄ• gita, yasena samÄ• gamaá¹ƒ, mÄ• ca mayÄ• yaso. yo kho, nÄ• gita, na
pavivekasukhassa upasamasukhassa sambodhasukhassa nikÄ• malÄ• bhÄ« assa akicchal
yassÄ• haá¹ƒ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukha
akasiralÄ• bhÄ«, so taá¹ƒ mÄ«á¸·hasukhaá¹ƒ middhasukhaá¹ƒ lÄ• bhasakkÄ• rasilokasukh

``devatÄ• pi \Ne III 162/ kho, nÄ• gita, ekaccÄ• nayimassa {ekaccÄ• imassa (?) } nekkha
pavivekasukhassa upasamasukhassa sambodhasukhassa nikÄ• malÄ• bhiniyo assu {idaá¹
akicchalÄ• bhiniyo {nikÄ• malÄ• bhiniyo akicchalÄ• bhiniyo (?) } akasiralÄ• bhiniyo, yassÄ•
pavivekasukhassa upasamasukhassa sambodhasukhassa nikÄ• malÄ• bhÄ« akicchalÄ• bh
{tÄ• sampi (?) } kho, nÄ• gita, saá¹…gamma samÄ• gamma saá¹…gaá¹‡ikavihÄ• raá¹ƒ anu
{anuyutte viharante disvÄ• (?) } evaá¹ƒ hoti --- `na hi nÅ«name {na hanÅ«name (Ce Se Ee
nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikÄ• mal
katthaci natthi} akicchalÄ• bhino akasiralÄ• bhino. yassÄ• haá¹ƒ nekkhammasukhassa pavi
upasamasukhassa sambodhasukhassa nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ
Ä• yasmanto \Ee IV 343/ saá¹…gamma samÄ• gamma saá¹…gaá¹‡ikavihÄ• raá¹ƒ anuyuttÄ

``idhÄ• haá¹ƒ \Se IV 355/, nÄ• gita, bhikkhÅ« passÄ• mi aÃ±Ã±amaÃ±Ã±aá¹ƒ aá¹…gulipat
(Ce Ee Katthaci) } saÃ±jagghante saá¹…kÄ«á¸·ante. tassa mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti
Ä• yasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodh
akicchalÄ• bhino akasiralÄ• bhino. yassÄ• haá¹ƒ nekkhammasukhassa pavivekasukhassa u
sambodhasukhassa nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«. tathÄ• hi pana m
aá¹…gulipatodakena saÃ±jagghanti saá¹…kÄ«á¸·antiâ€™â€™ â€™.

``idha panÄ• haá¹ƒ {idhÄ• haá¹ƒ (Ce Ee Katthaci) }, nÄ• gita, bhikkhÅ« passÄ• mi yÄ• vada
bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutte viharante. tassa may
hoti --- `na hi nÅ«name Ä• yasmanto imassa nekkhammasukhassa pavivekasukhassa upas
nikÄ• malÄ• bhino assu akicchalÄ• bhino akasiralÄ• bhino. yassÄ• haá¹ƒ nekkhammasukha
upasamasukhassa sambodhasukhassa nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ
yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhas
viharantiâ€™â€™ â€™.

``idhÄ• haá¹ƒ {idha panÄ• haá¹ƒ (?) }, nÄ• gita, bhikkhuá¹ƒ passÄ• mi gÄ• mantavihÄ• riá¹
nisinnaá¹ƒ. tassa mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• ni imaá¹ƒ {idÄ• nimaá¹ƒ (katthaci
Ä• yasmantaá¹ƒ Ä• rÄ• miko vÄ• upaá¹-á¹-hahissati {paccessati (Ce Ee), upaá¹-á¹-hahati (
vÄ• \Ne III 163/. taá¹ƒ tamhÄ• {so tamhÄ• (Katthaci Ce), so taá¹ƒ tamhÄ• (?) } samÄ• dh
ti. tenÄ• haá¹ƒ \Ee IV 344/, nÄ• gita, tassa bhikkhuno na attamano homi gÄ• mantavihÄ• re

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ araÃ±Ã±e pacalÄ• ya
mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• ni ayamÄ• yasmÄ• imaá¹ƒ niddÄ• kilamathaá¹ƒ pa
araÃ±Ã±asaÃ±Ã±aá¹ƒyeva manasi karissati ekattaâ€™ nti \Se IV 356/. tenÄ• haá¹ƒ \Be III 1
bhikkhuno attamano homi araÃ±Ã±avihÄ• rena.

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ araÃ±Ã±e asamÄ• hi
mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• ni ayamÄ• yasmÄ• asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ s
{samÄ• dahessati (katthaci) }, samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ anurakkhissatÄ«â€™ ti. tenÄ• ha
bhikkhuno attamano homi araÃ±Ã±avihÄ• rena.

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ araÃ±Ã±e samÄ• hita
mayhaá¹ƒ, nÄ• gita, evaá¹ƒ hoti --- `idÄ• ni ayamÄ• yasmÄ• avimuttaá¹ƒ vÄ• cittaá¹ƒ vimu
cittaá¹ƒ anurakkhissatÄ«â€™ ti. tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno attamano homi araÃ

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi gÄ• mantavihÄ• riá¹ƒ lÄ• bhiá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. so taá¹ƒ
nikÄ• mayamÄ• no riÃ±cati paá¹-isallÄ• naá¹ƒ, riÃ±cati araÃ±Ã±avanapatthÄ• ni pantÄ• ni s
gÄ• manigamarÄ• jadhÄ• niá¹ƒ osaritvÄ• vÄ• saá¹ƒ kappeti. tenÄ• haá¹ƒ, nÄ• gita, tassa b
gÄ• mantavihÄ• rena.

``idha panÄ• haá¹ƒ, nÄ• gita, bhikkhuá¹ƒ passÄ• mi Ä• raÃ±Ã±ikaá¹ƒ lÄ• bhiá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. so taá¹ƒ
paá¹-ipaá¹‡Ä• metvÄ• na riÃ±cati paá¹-isallÄ• naá¹ƒ, na riÃ±cati araÃ±Ã±avanapatthÄ• ni p
tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno attamano homi araÃ±Ã±avihÄ• rena. { [ ] etthantare
chakkanipÄ• teyeva dissati, na ettha aá¹-á¹-hakanipÄ• te}

``yasmÄ• haá¹ƒ \Se IV 357/ \Ne III 164/ {yasmiá¹ƒhaá¹ƒ (katthaci) }, nÄ• gita, samaye addhA
na kaÃ±ci passÄ• mi purato vÄ• pacchato vÄ• , phÄ• su me, nÄ• gita, tasmiá¹ƒ samaye ho
uccÄ• rapassÄ• vakammÄ• yÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. pattanikujjanasuttaá¹ƒ

<87> {Vin II 265} ``aá¹-á¹-hahi \Be III 158/, bhikkhave, aá¹…gehi samannÄ• gatassa upÄ• s
saá¹…gho pattaá¹ƒ nikkujjeyya {nikujjeyya (Katthaci) }. katamehi aá¹-á¹-hahi? bhikkhÅ«naá¹
alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhÅ«naá¹ƒ avÄ• sÄ•
parisakkati, bhikkhÅ« akkosati paribhÄ• sati, bhikkhÅ« bhikkhÅ«hi bhedeti {vibhedeti (bahÅ«
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá
bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa upÄ• sakassa Ä• kaá¹…khamÄ• no saá

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa upÄ• sakassa Ä• kaá¹…khamÄ• no
katamehi aá¹-á¹-hahi? na bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya parisakkati, na bhikkhÅ«naá¹ƒ anatth
bhikkhÅ«naá¹ƒ avÄ• sÄ• ya parisakkati, na bhikkhÅ« akkosati paribhÄ• sati, na bhikkhÅ« bh
buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa vaá
kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa upÄ• sakassa Ä• kaá¹…khamÄ• n
ukkujjeyyÄ• â€™â€™ ti. sattamaá¹ƒ.

8. appasÄ• dapavedanÄ«yasuttaá¹ƒ

<88> ``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ•
pavedeyyuá¹ƒ. katamehi aá¹-á¹-hahi? gihÄ«naá¹ƒ alÄ• bhÄ• ya parisakkati, gihÄ«naá¹ƒ ana
gihÄ« akkosati paribhÄ• sati, gihÄ« gihÄ«hi bhedeti, buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, d
bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, agocare ca naá¹ƒ passanti. imehi \Se IV
aá¹-á¹-hahi dhammehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• nÄ• upÄ• sakÄ• a

``aá¹-á¹-hahi \Ne III 165/ \Ee IV 346/, bhikkhave, dhammehi samannÄ• gatassa bhikkhuno
upÄ• sakÄ• pasÄ• daá¹ƒ pavedeyyuá¹ƒ. katamehi aá¹-á¹-hahi? na gihÄ«naá¹ƒ alÄ• bhÄ• y
anatthÄ• ya parisakkati, na gihÄ« akkosati paribhÄ• sati, na gihÄ« gihÄ«hi bhedeti, buddhas
bhÄ• sati, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, goca
kho, bhikkhave \Be III 159/, aá¹-á¹-hahi dhammehi samannÄ• gatassa bhikkhuno Ä• kaá¹…
pasÄ• daá¹ƒ pavedeyyuâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-isÄ• raá¹‡Ä«yasuttaá¹ƒ

<89> {Vin II 39 thokaá¹ƒ visadisaá¹ƒ} ``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gatas
Ä• kaá¹…khamÄ• no saá¹…gho paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kareyya. katamehi aá¹-á¹-h
parisakkati, gihÄ«naá¹ƒ anatthÄ• ya parisakkati, gihÄ« akkosati paribhÄ• sati, gihÄ« gihÄ«h
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá
gihipaá¹-issavaá¹ƒ na saccÄ• peti. imehi kho, bhikkhave, aá¹-á¹-hahi dhammehi samannÄ•
Ä• kaá¹…khamÄ• no saá¹…gho paá¹-isÄ• raá¹‡Ä«yaá¹ƒ kammaá¹ƒ kareyya.

``aá¹-á¹-hahi, bhikkhave, dhammehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no sa
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambheyya. katamehi aá¹-á¹-hahi? na gihÄ«naá¹
gihÄ«naá¹ƒ anatthÄ• ya parisakkati, na gihÄ« akkosati paribhÄ• sati, na gihÄ« gihÄ«hi bhe
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa \Ee IV 347/ vaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa vaá
dhammikaÃ±ca gihipaá¹-issavaá¹ƒ saccÄ• peti \Se IV 359/. imehi kho, bhikkhave, aá¹-á¹-ha
samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho paá¹-isÄ• raá¹‡Ä«yakamma
navamaá¹ƒ.

10. sammÄ• vattanasuttaá¹ƒ

<90> {Vin II 211} ``tassapÄ• piyasikakammakatena, bhikkhave, bhikkhunÄ• aá¹-á¹-hasu dh
vattitabbaá¹ƒ --- na upasampÄ• detabbo, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-
bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• , na k
166/ sÄ• ditabbÄ• , na kismiÃ±ci paccekaá¹-á¹-hÄ• ne á¹-hapetabbo, na ca tena mÅ«lena v
tassapÄ• piyasikakammakatena, bhikkhave, bhikkhunÄ• imesu aá¹-á¹-hasu dhammesu sa
dasamaá¹ƒ.

sativaggo catuttho.

tassuddÄ• naá¹ƒ ---

satipuá¹‡á¹‡iyamÅ«lena \Be III 160/, corasamaá¹‡ena paÃ±camaá¹ƒ.

yaso pattappasÄ• dena, paá¹-isÄ• raá¹‡Ä«yaÃ±ca vattananti ||

(10) 5. sÄ• maÃ±Ã±avaggo

91-116__._ atha \Ne III 167/ kho {ettha ``atha khoâ€™â€™ ti ca, ``upÄ• sikÄ• â€™â€™ ti c
aá¹-á¹-hakathÄ• yameva dissati, na pÄ• á¸·ipotthakesu} bojjhÄ• {bojjhaá¹…gÄ• (Katthaci C
``atha khoâ€™â€™ ti ca, upÄ• sikÄ• â€™â€™ ti ca idaá¹ƒ aá¹-á¹-hakathÄ• yameva dissati,
sirÄ«mÄ• , padumÄ• , sutanÄ• {sudhanÄ• (Ce Ee), sudhammÄ• (Se) }, manujÄ• , uttarÄ•
{rÅ«pÄ« (Ce Ee) }, cundÄ«, bimbÄ«, sumanÄ• , mallikÄ• \Ee IV 348/, tissÄ• , tissamÄ• tÄ•
}, soá¹‡Ä• , soá¹‡Ä• ya mÄ• tÄ• {soá¹‡amÄ• tÄ• (Se) }, kÄ• á¹‡Ä• , kÄ• á¹‡amÄ• tÄ• {kÄ
uttarÄ• nandamÄ• tÄ• , visÄ• khÄ• migÄ• ramÄ• tÄ• , khujjuttarÄ• upÄ• sikÄ• , sÄ• mÄ•
koliyadhÄ«tÄ• {koá¸·iyadhÄ«tÄ• (Se Ee) }, suppiyÄ• upÄ• sikÄ• , nakulamÄ• tÄ• gahapa

sÄ• maÃ±Ã±avaggo paÃ±camo.

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

(11). rÄ• gapeyyÄ• laá¹ƒ

<117> ``rÄ• gassa \Se IV 360/ \Be III 161/ \Ne III 168/, bhikkhave, abhiÃ±Ã±Ä• ya aá¹-á¹-ha
bhÄ• vetabbÄ• . katame aá¹-á¹-ha? sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ•
sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi --- rÄ• gassa, b
dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<118> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya aá¹-á¹-ha dhammÄ• bhÄ• vetabbÄ• . katam
rÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, tÄ
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• n
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, tÄ• ni abhibhuyya `jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, t
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ•
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, tÄ• ni abhibhuyya `jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ
349/ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lani
pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä• ni ... pe ... lohitakÄ• ni lohitakavaá¹‡á¹‡Ä• ni ... pe ... odÄ• tÄ• n
... pe ... odÄ• tanibhÄ• sÄ• ni, tÄ• ni abhibhuyya `jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ
bhikkhave, abhiÃ±Ã±Ä• ya ime aá¹-á¹-ha dhammÄ• bhÄ• vetabbÄ• â€™â€™.

<119> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya aá¹-á¹-ha dhammÄ• bhÄ• vetabbÄ• . katam
rÅ«pÄ« rÅ«pÄ• ni passati, ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati, subh
sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ•
amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viha
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä
viharati, sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä•
upasampajja viharati, sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä•
upasampajja \Ne III 169/ viharati, sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samati
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati --- rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• y
bhÄ• vetabbÄ• â€™â€™.

120-146__._ ``rÄ• gassa \Be III 162/, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ• ya ... p
khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya ...
dhammÄ• bhÄ• vetabbÄ• â€™â€™.

147-626__._ ``dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... pa

issÄ• ya ... macchariyassa \Ee IV 350/ ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ...
mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa abhiÃ±Ã±Ä• ya ... pe ... pariÃ±Ã±Ä
pahÄ• nÄ• ya ... khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá
... ime aá¹-á¹-ha dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

navakanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. sambodhivaggo

1. sambodhisuttaá¹ƒ

<1> evaá¹ƒ \Se IV 363/ \Be III 163/ \Ne III 171/ \Ee IV 351/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh

``sace, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `sambodhipak
{sambodhapakkhikÄ• naá¹ƒ (Ce Se Ee) }, Ä• vuso, dhammÄ• naá¹ƒ kÄ• upanisÄ• bhÄ• va
tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ \Ne III 172/ paribbÄ• jakÄ• naá¹ƒ kinti byÄ
ti? ``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... bhagavato sutvÄ• bhikkhÅ« dhÄ

``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™
ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sace, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `sambodhipak
dhammÄ• naá¹ƒ kÄ• upanisÄ• bhÄ• vanÄ• yÄ• â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• \Be III 164/ tu
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha \Se IV 364/ ---

``idhÄ• vuso, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…k
sambodhipakkhikÄ• naá¹ƒ, Ä• vuso, dhammÄ• naá¹ƒ ayaá¹ƒ paá¹-hamÄ• upanisÄ• bhÄ• v

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihar
aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. sambodhi
dhammÄ• naá¹ƒ ayaá¹ƒ dutiyÄ• upanisÄ• bhÄ• vanÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asapp
appicchakathÄ• santuá¹-á¹-hikathÄ• pavivekakathÄ• asaá¹ƒsaggakathÄ• vÄ«riyÄ• rambh
samÄ• dhikathÄ• paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡adassanakathÄ• , evar
hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«. sambodhipakkhikÄ• naá¹ƒ, Ä• vuso, dhammÄ• naá¹

bhÄ• vanÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• na
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
sambodhipakkhikÄ• naá¹ƒ, Ä• vuso, dhammÄ• naá¹ƒ ayaá¹ƒ catutthÄ« upanisÄ• bhÄ• van

``puna caparaá¹ƒ, Ä• vuso, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya
III 173/ nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . sambodhipakkhikÄ• naá¹ƒ, Ä•
paÃ±camÄ« upanisÄ• bhÄ• vanÄ• yaâ€™â€™.

``kalyÄ• á¹‡amittassetaá¹ƒ \Se IV 365/, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ•
kalyÄ• á¹‡asampavaá¹…kassa --- sÄ«lavÄ• bhavissati, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto v
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhiss

``kalyÄ• á¹‡amittassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ•
kalyÄ• á¹‡asampavaá¹…kassa --- yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asappÄ•
appicchakathÄ• santuá¹-á¹-hikathÄ• pavivekakathÄ• \Be III 165/ asaá¹ƒsaggakathÄ• vÄ«
sÄ«lakathÄ• samÄ• dhikathÄ• paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡adassana
nikÄ• malÄ• bhÄ« bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«.

``kalyÄ• á¹‡amittassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ•
kalyÄ• á¹‡asampavaá¹…kassa --- Ä• raddhavÄ«riyo viharissati \Ee IV 353/ akusalÄ• naá¹ƒ
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt

``kalyÄ• á¹‡amittassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ•
kalyÄ• á¹‡asampavaá¹…kassa --- paÃ±Ã±avÄ• bhavissati udayatthagÄ• miniyÄ• paÃ±Ã±Ä
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• .

``tena ca pana, bhikkhave, bhikkhunÄ• imesu paÃ±casu dhammesu patiá¹-á¹-hÄ• ya cattÄ
{uttariá¹ƒ (Ce Se Ee) } bhÄ• vetabbÄ• --- asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ• y
byÄ• pÄ• dassa pahÄ• nÄ• ya, Ä• nÄ• pÄ• nassati {Ä• nÄ• pÄ• nasati (Ce Ee) } bhÄ• vetab
aniccasaÃ±Ã±Ä• bhÄ• vetabbÄ• asmimÄ• nasamugghÄ• tÄ• ya. aniccasaÃ±Ã±ino, bhikkh
anattasaÃ±Ã±Ä« asmimÄ• nasamugghÄ• taá¹ƒ pÄ• puá¹‡Ä• ti diá¹-á¹-heva dhamme nibbÄ
paá¹-hamaá¹ƒ.

2. nissayasuttaá¹ƒ

<2> atha \Ne III 174/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹

... pe ... ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `nissayasampa
nissayasampannoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, bhikkhu nissayasam
``saddhaá¹ƒ ce, bhikkhu, bhikkhu nissÄ• ya akusalaá¹ƒ pajahati kusalaá¹ƒ bhÄ• veti, pahÄ«
akusalaá¹ƒ hoti. hiriá¹ƒ ce, bhikkhu, bhikkhu nissÄ• ya ... pe ... ottappaá¹ƒ ce, bhikkhu, bhik
pe ... vÄ«riyaá¹ƒ ce, bhikkhu, bhikkhu nissÄ• ya ... pe ... paÃ±Ã±aá¹ƒ ce, bhikkhu, bhikkhu n
pajahati kusalaá¹ƒ bhÄ• veti, pahÄ«namevassa taá¹ƒ akusalaá¹ƒ hoti \Ee IV 354/. taá¹ƒ hiss
akusalaá¹ƒ pahÄ«naá¹ƒ hoti suppahÄ«naá¹ƒ, yaá¹ƒsa ariyÄ• ya paÃ±Ã±Ä• ya disvÄ• pahÄ

``tena \Be III 166/ ca pana, bhikkhu, bhikkhunÄ• imesu paÃ±casu dhammesu patiá¹-á¹-hÄ•
vihÄ• tabbÄ• . katame cattÄ• ro? idha, bhikkhu, bhikkhu saá¹…khÄ• yekaá¹ƒ paá¹-isevati, s
adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinodeti. evaá¹ƒ kho, bhik
nissayasampanno hotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. meghiyasuttaá¹ƒ

<3> ekaá¹ƒ samayaá¹ƒ bhagavÄ• cÄ• likÄ• yaá¹ƒ viharati cÄ• likÄ• pabbate. tena kho pan
bhagavato upaá¹-á¹-hÄ• ko hoti. atha kho Ä• yasmÄ• meghiyo yena bhagavÄ• tenupasaá¹
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho Ä• yas
etadavoca --- ``icchÄ• mahaá¹ƒ, bhante, jantugÄ• maá¹ƒ {jatugÄ• maá¹ƒ (Ce-a , Se-a), jattu
aá¹-á¹-hakathÄ• yampi pÄ• á¹-hantaraá¹ƒ) } piá¹‡á¸• Ä• ya \Se IV 367/ pavisituâ€™â€™ nti
meghiya, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• meghiyo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
pÄ• visi. jantugÄ• me piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkan
nadiyÄ• tÄ«raá¹ƒ tenupasaá¹…kami. addasÄ• kho Ä• yasmÄ• meghiyo kimikÄ• á¸·Ä• ya n
jaá¹…ghÄ• vihÄ• raá¹ƒ {jaá¹…ghavihÄ• raá¹ƒ (Se Katthaci) } anucaá¹…kamamÄ• no anuvic
355/ pÄ• sÄ• dikaá¹ƒ ramaá¹‡Ä«yaá¹ƒ. disvÄ• nassa etadahosi --- ``pÄ• sÄ• dikaá¹ƒ vatida
ramaá¹‡Ä«yaá¹ƒ, alaá¹ƒ vatidaá¹ƒ kulaputtassa padhÄ• natthikassa padhÄ• nÄ• ya. sace m
Ä• gaccheyyÄ• haá¹ƒ imaá¹ƒ ambavanaá¹ƒ padhÄ• nÄ• yÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• meghiyo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• meghiyo bhagavantaá¹ƒ etada
bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya jantugÄ• maá¹ƒ piá¹
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena kimikÄ• á¸·Ä•
tenupasaá¹…kamiá¹ƒ. addasaá¹ƒ kho ahaá¹ƒ, bhante, kimikÄ• á¸·Ä• ya nadiyÄ• tÄ«re jaá¹
anucaá¹…kamamÄ• no anuvicaramÄ• no ambavanaá¹ƒ pÄ• sÄ• dikaá¹ƒ ramaá¹‡Ä«yaá¹ƒ.
`pÄ• sÄ• dikaá¹ƒ vatidaá¹ƒ ambavanaá¹ƒ ramaá¹‡Ä«yaá¹ƒ. alaá¹ƒ vatidaá¹ƒ kulaputtassa p
padhÄ• nÄ• ya. sace \Be III 167/ maá¹ƒ bhagavÄ• anujÄ• neyya, Ä• gaccheyyÄ• haá¹ƒ ima

padhÄ• nÄ• yÄ• â€™ ti. sace maá¹ƒ bhagavÄ• anujÄ• neyya, gaccheyyÄ• haá¹ƒ taá¹ƒ am
``Ä• gamehi tÄ• va, meghiya \Se IV 368/! ekakamhi {ekakamhÄ• (Ce Ee) } tÄ• va {vata (Ka
koci bhikkhu Ä• gacchatÄ«â€™â€™ ti {dissatÅ«ti (sabbattha, á¹-Ä«kÄ• yampi pÄ• á¹-hanta
dissatÄ«ti (á¹-Ä«kÄ• yaá¹ƒ pÄ• á¹-hantarÄ• ni) }.

dutiyampi kho Ä• yasmÄ• meghiyo bhagavantaá¹ƒ etadavoca --- ``bhagavato, bhante, natt
karaá¹‡Ä«yaá¹ƒ, natthi katassa paá¹-icayo. mayhaá¹ƒ kho pana, bhante, atthi uttari karaá¹‡
katassa paá¹-icayo. sace maá¹ƒ bhagavÄ• anujÄ• neyya, gaccheyyÄ• haá¹ƒ taá¹ƒ ambava
``Ä• gamehi tÄ• va, meghiya, ekakamhi tÄ• va yÄ• va aÃ±Ã±opi koci bhikkhu Ä• gacchatÄ«

tatiyampi \Ee IV 356/ kho Ä• yasmÄ• meghiyo bhagavantaá¹ƒ etadavoca --- ``bhagavato, b
uttari karaá¹‡Ä«yaá¹ƒ, natthi katassa paá¹-icayo. mayhaá¹ƒ kho pana, bhante, atthi uttari ka
atthi katassa paá¹-icayo. sace maá¹ƒ bhagavÄ• anujÄ• neyya, gaccheyyÄ• haá¹ƒ taá¹ƒ am
padhÄ• nÄ• yÄ• â€™â€™ ti. ``padhÄ• nanti kho, meghiya, vadamÄ• naá¹ƒ kinti vadeyyÄ• n
kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.

atha \Ne III 176/ kho Ä• yasmÄ• meghiyo uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• d
yena taá¹ƒ ambavanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ ambavanaá¹ƒ ajjhog
rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho Ä• yasmato meghiyassa tasmiá¹ƒ ambava
tayo pÄ• pakÄ• akusalÄ• vitakkÄ• samudÄ• caranti, seyyathidaá¹ƒ --- kÄ• mavitakko, byÄ
vihiá¹ƒsÄ• vitakko. atha kho Ä• yasmato meghiyassa etadahosi --- ``acchariyaá¹ƒ vata bho,
saddhÄ• ya ca vatamhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• ; atha ca panimehi tÄ«h
vitakkehi anvÄ• sattÄ• --- kÄ• mavitakkena, byÄ• pÄ• davitakkena, vihiá¹ƒsÄ• vitakkenÄ• â

atha \Se IV 369/ kho Ä• yasmÄ• meghiyo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• meghiyo bhag

``idha \Be III 168/ mayhaá¹ƒ, bhante, tasmiá¹ƒ ambavane viharantassa yebhuyyena tayo pÄ
vitakkÄ• samudÄ• caranti, seyyathidaá¹ƒ --- kÄ• mavitakko, byÄ• pÄ• davitakko, vihiá¹ƒsÄ•
bhante, etadahosi --- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho! saddhÄ• ya ca vatamhÄ
anagÄ• riyaá¹ƒ pabbajitÄ• ; atha ca panimehi \Ee IV 357/ tÄ«hi pÄ• pakehi akusalehi vitakk
kÄ• mavitakkena, byÄ• pÄ• davitakkena, vihiá¹ƒsÄ• vitakkenÄ• tiâ€™â€™ â€™.

``aparipakkÄ• ya, meghiya, cetovimuttiyÄ• paÃ±ca dhammÄ• paripakkÄ• ya saá¹ƒvattanti
meghiya, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…ko. a
cetovimuttiyÄ• ayaá¹ƒ paá¹-hamo dhammo paripakkÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, meghiya, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihar

Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
meghiya, cetovimuttiyÄ• ayaá¹ƒ dutiyo dhammo paripakkÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, meghiya, yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asappÄ• yÄ•
appicchakathÄ• \Ne III 177/ santuá¹-á¹-hikathÄ• pavivekakathÄ• asaá¹ƒsaggakathÄ• \Se
vÄ«riyÄ• rambhakathÄ• sÄ«lakathÄ• samÄ• dhikathÄ• paÃ±Ã±Ä• kathÄ• vimuttikathÄ•
evarÅ«piyÄ• kathÄ• ya nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«. aparipakk
ayaá¹ƒ tatiyo dhammo paripakkÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, meghiya, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• n
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
aparipakkÄ• ya, meghiya, cetovimuttiyÄ• ayaá¹ƒ catuttho dhammo paripakkÄ• ya saá¹ƒvatt

``puna caparaá¹ƒ, meghiya, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• y
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . aparipakkÄ• ya, meghiya, cetovimutti
paripakkÄ• ya saá¹ƒvattati.

``kalyÄ• á¹‡amittassetaá¹ƒ \Be III 169/, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á
kalyÄ• á¹‡asampavaá¹…kassa --- `sÄ«lavÄ• bhavissati ... pe0 \Ee IV 358/ ... samÄ• dÄ• ya
sikkhÄ• padesuâ€™â€™ â€™.

``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• ya
kalyÄ• á¹‡asampavaá¹…kassa --- `yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asappÄ
appicchakathÄ• ... pe ... vimuttiÃ±Ä• á¹‡adassanakathÄ• , evarÅ«piyÄ• kathÄ• ya nikÄ• m
akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ â€™.

``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• ya
kalyÄ• á¹‡asampavaá¹…kassa --- `Ä• raddhavÄ«riyo viharissati ... pe ... anikkhittadhuro kus
â€™.

``kalyÄ• á¹‡amittassetaá¹ƒ \Se IV 371/, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á
kalyÄ• á¹‡asampavaá¹…kassa --- `paÃ±Ã±avÄ• bhavissati ... pe ... sammÄ• dukkhakkhaya

``tena \Ne III 178/ ca pana, meghiya, bhikkhunÄ• imesu paÃ±casu dhammesu patiá¹-á¹-hÄ
uttari bhÄ• vetabbÄ• --- asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ• ya, mettÄ• bhÄ• v
Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• ya, aniccasaÃ±Ã±Ä• bhÄ• vetabbÄ•
aniccasaÃ±Ã±ino, meghiya, anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti. anattasaÃ±Ã±Ä« asmimÄ• na
diá¹-á¹-heva dhamme nibbÄ• naâ€™â€™ nti. tatiyaá¹ƒ.

4. nandakasuttaá¹ƒ

<4> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikass
samayena Ä• yasmÄ• nandako upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ bhikkhÅ« dhammiyÄ• kathÄ
samuttejeti sampahaá¹ƒseti. atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vu
yenupaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bahidvÄ• rakoá¹-á¹-hal
kathÄ• pariyosÄ• naá¹ƒ Ä• gamayamÄ• no. atha kho bhagavÄ• kathÄ• pariyosÄ• naá¹ƒ vi
\Ee IV 359/ Ä• koá¹-esi. vivariá¹ƒsu kho te bhikkhÅ« bhagavato dvÄ• raá¹ƒ.

atha \Be III 170/ kho bhagavÄ• upaá¹-á¹-hÄ• nasÄ• laá¹ƒ pavisitvÄ• paÃ±Ã±attÄ• sane ni
bhagavÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ etadavoca --- ``dÄ«gho kho tyÄ• yaá¹ƒ, nandaka, d
paá¹-ibhÄ• si. api me piá¹-á¹-hi Ä• gilÄ• yati bahidvÄ• rakoá¹-á¹-hake \Se IV 372/ á¹-hitassa
Ä• gamayamÄ• nassÄ• â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• nandako sÄ• rajjamÄ• narÅ«po bhagavantaá¹ƒ etadavoca --- ``na
jÄ• nÄ• ma `bhagavÄ• bahidvÄ• rakoá¹-á¹-hake á¹-hitoâ€™ ti. sace hi mayaá¹ƒ, bhante, jÄ
bahidvÄ• rakoá¹-á¹-hake á¹-hitoâ€™ ti, ettakampi ( ) { (dhammaá¹ƒ) katthaci} no nappaá¹-ib

atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ sÄ• rajjamÄ• narÅ«paá¹ƒ viditvÄ• Ä• ya
--- ``sÄ• dhu, sÄ• dhu, nandaka! etaá¹ƒ kho, nandaka, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulaputtÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• naá¹ƒ, yaá¹ƒ tumhe dhammiyÄ• kathÄ• ya sannis
vo, nandaka, dvayaá¹ƒ karaá¹‡Ä«yaá¹ƒ --- dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ•
saddho ca, nandaka, bhikkhu \Ne III 179/ hoti, no ca sÄ«lavÄ• . evaá¹ƒ so tenaá¹…gena ap
taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ \Ee IV 360/ sÄ«lav
kho, nandaka, bhikkhu saddho ca hoti sÄ«lavÄ• ca, evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti

``saddho ca, nandaka, bhikkhu hoti sÄ«lavÄ• ca, no ca lÄ• bhÄ« ajjhattaá¹ƒ cetosamÄ• dh
tenaá¹…gena aparipÅ«ro hoti. tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ sa
sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamÄ• dhissÄ• â€™ ti. yato ca kho, nandaka, bhi
sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamÄ• dhissa, evaá¹ƒ so tenaá¹…gena paripÅ«ro

``saddho ca, nandaka, bhikkhu hoti sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamÄ• dhissa
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. evaá¹ƒ so tenaá¹…gena \Se IV 373/ aparipÅ«ro hot
pÄ• á¹‡ako catuppÄ• dako assa. tassa eko pÄ• do omako lÄ• mako. evaá¹ƒ so tenaá¹…ge
kho, nandaka, bhikkhu saddho ca hoti sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamÄ• dhis
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya. evaá¹ƒ \Be III 171/ so tenaá¹…gena aparipÅ«ro hoti
paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹

lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• â€™â€™ â€™ ti.

``yato ca kho, nandaka, bhikkhu saddho ca hoti sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹ƒ cetos
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, evaá¹ƒ so tenaá¹…gena paripÅ«ro hotÄ«â€™â€™
vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

atha kho Ä• yasmÄ• nandako acirapakkantassa bhagavato bhikkhÅ« Ä• mantesi --- ``idÄ•
catÅ«hi padehi kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setvÄ• \Ee
vihÄ• raá¹ƒ paviá¹-á¹-ho --- `saddho ca, nandaka, bhikkhu hoti, no ca sÄ«lavÄ• . evaá¹ƒ so
aparipÅ«ro hoti. tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- kintÄ• haá¹ƒ saddho ca assaá
yato ca kho nandaka bhikkhu saddho ca hoti sÄ«lavÄ• ca, evaá¹ƒ so tenaá¹…gena paripÅ«
nandaka bhikkhu hoti sÄ«lavÄ• ca, no ca lÄ• bhÄ« ajjhattaá¹ƒ cetosamÄ• dhissa ... pe ... lÄ
ajjhattaá¹ƒ cetosamÄ• dhissa, na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, evaá¹ƒ s
IV 374/ hoti. seyyathÄ• pi nandaka pÄ• á¹‡ako catuppÄ• dako assa, tassa eko pÄ• do omal
tenaá¹…gena aparipÅ«ro assa. evamevaá¹ƒ kho, nandaka, bhikkhu saddho ca hoti sÄ«lavÄ
ajjhattaá¹ƒ cetosamÄ• dhissa, na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, evaá¹ƒ s
tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ `kintÄ• haá¹ƒ saddho ca assaá¹ƒ sÄ«lavÄ• ca, lÄ
cetosamÄ• dhissa, lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• â€™ ti. yato ca kho
hoti sÄ«lavÄ• ca lÄ• bhÄ« ca ajjhattaá¹ƒ cetosamÄ• dhissa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dha
tenaá¹…gena paripÅ«ro hotÄ«â€™â€™ ti.

``paÃ±cime, Ä• vuso, Ä• nisaá¹ƒsÄ• kÄ• lena dhammassavane kÄ• lena dhammasÄ• kacc
bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyo
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ
Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡a
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ
tathÄ• so satthu piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo ca. ayaá¹ƒ, Ä• vuso, paá
dhammassavane kÄ• lena dhammasÄ• kacchÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisudd
brahmacariyaá¹ƒ pakÄ• seti. yathÄ• yathÄ• , Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ
pe ... brahmacariyaá¹ƒ \Ee IV 362/ pakÄ• seti, tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthappa
dhammappaá¹-isaá¹ƒvedÄ« ca. ayaá¹ƒ, Ä• vuso, dutiyo Ä• nisaá¹ƒso kÄ• lena dhammassa
dhammasÄ• kacchÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisudd

pakÄ• seti. yathÄ• yathÄ• , Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ
brahmacariyaá¹ƒ pakÄ• seti, tathÄ• tathÄ• so tasmiá¹ƒ dhamme gambhÄ«raá¹ƒ atthapada
passati. ayaá¹ƒ, Ä• vuso, tatiyo Ä• nisaá¹ƒso kÄ• lena dhammassavane kÄ• lena dhammas

``puna \Ne III 181/ caparaá¹ƒ, Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikal
brahmacariyaá¹ƒ pakÄ• seti. yathÄ• yathÄ• , Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ
pe ... brahmacariyaá¹ƒ pakÄ• seti, tathÄ• tathÄ• naá¹ƒ sabrahmacÄ• rÄ« uttari sambhÄ• v
ayamÄ• yasmÄ• patto vÄ• pajjati vÄ• â€™. ayaá¹ƒ, Ä• vuso, catuttho Ä• nisaá¹ƒso kÄ• le
dhammasÄ• kacchÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisudd
pakÄ• seti. yathÄ• yathÄ• , Ä• vuso, bhikkhu bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti Ä• dikalyÄ
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ \Se IV 376/, kevalaparipuá¹‡á¹‡aá
brahmacariyaá¹ƒ pakÄ• seti, tattha ye kho bhikkhÅ« sekhÄ• appattamÄ• nasÄ• anuttaraá¹
patthayamÄ• nÄ• viharanti, te taá¹ƒ dhammaá¹ƒ sutvÄ• vÄ«riyaá¹ƒ Ä• rabhanti appattassa
\Be III 173/ adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. ye pana tattha bhikkhÅ« arahan
vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasa
sammadaÃ±Ã±Ä• vimuttÄ• , te taá¹ƒ dhammaá¹ƒ sutvÄ• diá¹-á¹-hadhammasukhavihÄ• raá
viharanti. ayaá¹ƒ, Ä• vuso, paÃ±camo Ä• nisaá¹ƒso kÄ• lena dhammassavane kÄ• lena dha
Ä• vuso, paÃ±ca Ä• nisaá¹ƒsÄ• kÄ• lena dhammassavane kÄ• lena dhammasÄ• kacchÄ•

5. balasuttaá¹ƒ

<5> ``cattÄ• rimÄ• ni, bhikkhave, balÄ• ni. katamÄ• ni cattÄ• ri? paÃ±Ã±Ä• balaá¹ƒ, vÄ«riy
anavajjabalaá¹ƒ, saá¹…gÄ• habalaá¹ƒ. katamaÃ±ca, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ? ye dha
kusalasaá¹…khÄ• tÄ• ye dhammÄ• akusalÄ• akusalasaá¹…khÄ• tÄ• ye dhammÄ• sÄ• v
dhammÄ• anavajjÄ• anavajjasaá¹…khÄ• tÄ• ye dhammÄ• kaá¹‡hÄ• kaá¹‡hasaá¹…khÄ
sukkasaá¹…khÄ• tÄ• ye dhammÄ• sevitabbÄ• sevitabbasaá¹…khÄ• tÄ• ye dhammÄ• as
dhammÄ• nÄ• lamariyÄ• nÄ• lamariyasaá¹…khÄ• tÄ• ye dhammÄ• alamariyÄ• alamariy
paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocaritÄ• . idaá¹ƒ vuccati, bhikkhave, paÃ±Ã±Ä• balaá¹ƒ.

``katamaÃ±ca \Se IV 377/ \Ne III 182/, bhikkhave, vÄ«riyabalaá¹ƒ? ye dhammÄ• akusalÄ•
dhammÄ• sÄ• vajjÄ• sÄ• vajjasaá¹…khÄ• tÄ• ye dhammÄ• kaá¹‡hÄ• kaá¹‡hasaá¹…khÄ
asevitabbasaá¹…khÄ• tÄ• ye dhammÄ• nÄ• lamariyÄ• nÄ• lamariyasaá¹…khÄ• tÄ• , tesa
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ye dha
kusalasaá¹…khÄ• tÄ• ye dhammÄ• anavajjÄ• anavajjasaá¹…khÄ• tÄ• ye dhammÄ• suk
sevitabbÄ• sevitabbasaá¹…khÄ• tÄ• \Ee IV 364/ ye dhammÄ• alamariyÄ• alamariyasaá¹

paá¹-ilÄ• bhÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• t
vuccati, bhikkhave, vÄ«riyabalaá¹ƒ.

``katamaÃ±ca, bhikkhave, anavajjabalaá¹ƒ? idha, bhikkhave, ariyasÄ• vako anavajjena kÄ•
hoti, anavajjena vacÄ«kammena samannÄ• gato hoti, anavajjena manokammena samannÄ
bhikkhave, anavajjabalaá¹ƒ.

``katamaÃ±ca \Be III 174/, bhikkhave, saá¹…gÄ• habalaá¹ƒ? cattÄ• rimÄ• ni, bhikkhave, sa
dÄ• naá¹ƒ, peyyavajjaá¹ƒ, atthacariyÄ• , samÄ• nattatÄ• . etadaggaá¹ƒ, bhikkhave, dÄ• nÄ•
dhammadÄ• naá¹ƒ. etadaggaá¹ƒ, bhikkhave, peyyavajjÄ• naá¹ƒ yadidaá¹ƒ atthikassa ohitas
dhammaá¹ƒ deseti. etadaggaá¹ƒ, bhikkhave, atthacariyÄ• naá¹ƒ yadidaá¹ƒ assaddhaá¹ƒ sa
samÄ• dapeti niveseti patiá¹-á¹-hÄ• peti, dussÄ«laá¹ƒ sÄ«lasampadÄ• ya ... pe ... macchari
pe ... duppaÃ±Ã±aá¹ƒ paÃ±Ã±Ä• sampadÄ• ya samÄ• dapeti niveseti patiá¹-á¹-hÄ• peti. eta
samÄ• nattatÄ• naá¹ƒ yadidaá¹ƒ \Se IV 378/ sotÄ• panno sotÄ• pannassa samÄ• natto, sak
samÄ• natto, anÄ• gÄ• mÄ« anÄ• gÄ• missa samÄ• natto, arahÄ• arahato samÄ• natto. id
saá¹…gÄ• habalaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri balÄ• ni.

``imehi kho, bhikkhave, catÅ«hi balehi samannÄ• gato ariyasÄ• vako paÃ±ca bhayÄ• ni sa
paÃ±ca? Ä• jÄ«vikabhayaá¹ƒ, asilokabhayaá¹ƒ, parisasÄ• rajjabhayaá¹ƒ, maraá¹‡abhayaá¹
duggatibhayaá¹ƒ. sa kho so, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `nÄ• haá¹ƒ Ä
bhÄ• yÄ• mi. kissÄ• haá¹ƒ Ä• jÄ«vikabhayassa bhÄ• yissÄ• mi? atthi me cattÄ• ri balÄ• ni -
vÄ«riyabalaá¹ƒ, anavajjabalaá¹ƒ, saá¹…gÄ• habalaá¹ƒ. duppaÃ±Ã±o kho Ä• jÄ«vikabhayas
kusÄ«to Ä• jÄ«vikabhayassa bhÄ• yeyya. sÄ• vajjakÄ• yakammantavacÄ«kammantamanok
bhÄ• yeyya. asaá¹…gÄ• hako Ä• jÄ«vikabhayassa bhÄ• yeyya. nÄ• haá¹ƒ asilokabhayassa
parisasÄ• rajjabhayassa bhÄ• yÄ• mi ... pe ... nÄ• haá¹ƒ maraá¹‡abhayassa bhÄ• yÄ• mi ..
duggatibhayassa bhÄ• yÄ• mi. kissÄ• haá¹ƒ duggatibhayassa bhÄ• yissÄ• mi? atthi me cat
paÃ±Ã±Ä• balaá¹ƒ, vÄ«riyabalaá¹ƒ, anavajjabalaá¹ƒ, saá¹…gÄ• habalaá¹ƒ. duppaÃ±Ã±o kh
kusÄ«to duggatibhayassa bhÄ• yeyya. sÄ• vajjakÄ• yakammantavacÄ«kammantamanokan
asaá¹…gÄ• hako duggatibhayassa bhÄ• yeyya. imehi kho, bhikkhave, catÅ«hi balehi saman
paÃ±ca bhayÄ• ni samatikkanto hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. sevanÄ• suttaá¹ƒ

<6> tatra \Se IV 379/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi ... pe ... Ä• yasmÄ•

``puggalopi \Be III 175/, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbopi. cÄ«vara
duvidhena veditabbaá¹ƒ --- sevitabbampi asevitabbampi. piá¹‡á¸• apÄ• topi, Ä• vuso, duvid

sevitabbopi asevitabbopi. senÄ• sanampi, Ä• vuso, duvidhena veditabbaá¹ƒ --- sevitabbamp
gÄ• manigamopi, Ä• vuso, duvidhena veditabbo --- sevitabbopi \Ee IV 366/ asevitabbopi. jan
duvidhena veditabbo --- sevitabbopi asevitabbopi.

`` `puggalopi, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbopÄ«â€™ ti, iti kho pa
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• puggalaá¹ƒ --- `imaá¹ƒ kho me pugg
dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti; ye ca kho me pabbajitena
samudÄ• netabbÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ•
samudÄ• gacchanti; yassa camhi atthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito so ca m
na bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™ ti, tenÄ• vuso, puggalena so puggalo rattibhÄ
vÄ• saá¹…khÄ• pi anÄ• pucchÄ• pakkamitabbaá¹ƒ nÄ• nubandhitabbo.

``tattha yaá¹ƒ jaÃ±Ã±Ä• puggalaá¹ƒ --- `imaá¹ƒ kho me puggalaá¹ƒ sevato akusalÄ• dham
kusalÄ• dhammÄ• parihÄ• yanti; ye ca kho me pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• te \Se IV 380/ c
samudÄ• gacchanti; yassa camhi atthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito so ca m
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™ ti, tenÄ• vuso, puggalena so puggalo saá¹…khÄ
pakkamitabbaá¹ƒ nÄ• nubandhitabbo.

``tattha yaá¹ƒ jaÃ±Ã±Ä• puggalaá¹ƒ --- `imaá¹ƒ kho me puggalaá¹ƒ sevato akusalÄ• \Ee I
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti; ye ca kho me pabbajitena jÄ«vitapari
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• te ca kasirena s
atthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito so ca me sÄ• maÃ±Ã±attho bhÄ• vanÄ• p
tenÄ• vuso, puggalena so puggalo saá¹…khÄ• pi anubandhitabbo na pakkamitabbaá¹ƒ.

``tattha \Be III 176/ yaá¹ƒ jaÃ±Ã±Ä• puggalaá¹ƒ --- `imaá¹ƒ kho me puggalaá¹ƒ sevato aku
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti; ye ca kho me pabbajitena jÄ«vitapari
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• te ca appakasir
camhi atthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito so ca me sÄ• maÃ±Ã±attho bhÄ• v
ti, tenÄ• vuso, puggalena so puggalo yÄ• vajÄ«vaá¹ƒ anubandhitabbo na pakkamitabbaá¹ƒ
{paá¹‡ujjamÄ• nena (?) }. `puggalopi, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevita
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `cÄ«varampi, Ä• vuso, duvidhena veditabbaá¹ƒ --- sevitabbampi asevitabbampÄ«â€™ ti,
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• cÄ«varaá¹ƒ ---
cÄ«varaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• y
cÄ«varaá¹ƒ na sevitabbaá¹ƒ \Ne III 185/. tattha yaá¹ƒ jaÃ±Ã±Ä• cÄ«varaá¹ƒ --- `idaá¹ƒ kho
akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ

`cÄ«varampi \Ee IV 368/, Ä• vuso, duvidhena veditabbaá¹ƒ --- sevitabbampi asevitabbampÄ
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `piá¹‡á¸• apÄ• topi, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbopÄ«â€™ ti, i
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• piá¹‡á¸• apÄ• taá¹ƒ --- `im
piá¹‡á¸• apÄ• taá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• pa
piá¹‡á¸• apÄ• to na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• piá¹‡á¸• apÄ• taá¹ƒ --- `imaá¹ƒ kho m
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti
sevitabbo. `piá¹‡á¸• apÄ• topi, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbopÄ«
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `senÄ• sanampi, Ä• vuso, duvidhena veditabbaá¹ƒ --- sevitabbampi asevitabbampÄ«â€™
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• senÄ• sanaá¹ƒ --- ``idaá¹ƒ
sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti
\Se IV 382/ sevitabbaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• senÄ• sanaá¹ƒ --- `idaá¹ƒ kho me senÄ• s
dhammÄ• parihÄ• yanti \Be III 177/, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÄ
sevitabbaá¹ƒ. `senÄ• sanampi, Ä• vuso, duvidhena veditabbaá¹ƒ --- sevitabbampi asevitabb
taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `gÄ• manigamopi, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbopÄ«â€™ ti, iti
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• gÄ• manigamaá¹ƒ --- `ima
gÄ• manigamaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• par
gÄ• manigamo na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• gÄ• manigamaá¹ƒ --- `imaá¹ƒ kho, me
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti
sevitabbo. `gÄ• manigamopi, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbopÄ«â
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `janapadapadesopi \Ne III 186/, Ä• vuso, duvidhena veditabbo --- sevitabbopi asevitabbo
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• janapadapades
janapadapadesaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• p
janapadapadeso na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• janapadapadesaá¹ƒ --- `imaá¹ƒ kho m
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti
sevitabbo. `janapadapadesopi, Ä• vuso, duvidhena \Se IV 383/ veditabbo --- sevitabbopi as
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. sutavÄ• suttaá¹ƒ

<7> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho suta

bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho sutavÄ•
etadavoca ---

``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ bhagavÄ• idheva rÄ• jagahe viharÄ• mi giribbaje. ta
sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `yo so, sutavÄ• \Be III 178/ {sutava
khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro \Ee IV 370/ anuppattasadattho
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, abhabbo so paÃ±ca á¹-hÄ• nÄ
khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetuá¹ƒ, abhabbo khÄ«á¹‡Ä
theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu methunaá¹ƒ dham
khÄ«á¹‡Ä• savo bhikkhu sampajÄ• namusÄ• {sampajÄ• naá¹ƒ musÄ• (Katthaci Ce) } bhÄ
bhikkhu sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jituá¹ƒ seyyathÄ• pi pubbe agÄ• riyabhÅ«to
bhante, bhagavato sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«padhÄ• ritaâ€™â€™ nti?

``taggha te etaá¹ƒ, sutavÄ• , sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ
sutavÄ• , etarahi ca evaá¹ƒ vadÄ• mi --- `yo so bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ•
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto
á¹-hÄ• nÄ• ni ajjhÄ• carituá¹ƒ \Se IV 384/ --- abhabbo khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca p
voropetuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• t
bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevituá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu sampa
abhabbo khÄ«á¹‡Ä• savo bhikkhu sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jituá¹ƒ seyyathÄ•
abhabbo khÄ«á¹‡Ä• savo bhikkhu chandÄ• gatiá¹ƒ gantuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhi
abhabbo khÄ«á¹‡Ä• savo bhikkhu mohÄ• gatiá¹ƒ gantuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikk
gantuá¹ƒâ€™. pubbe cÄ• haá¹ƒ, sutavÄ• , etarahi ca evaá¹ƒ vadÄ• mi --- `yo so bhikkhu ara
vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyoja
abhabbo so imÄ• ni nava á¹-hÄ• nÄ• ni ajjhÄ• carituâ€™â€™ â€™ nti. sattamaá¹ƒ.

8. sajjhasuttaá¹ƒ

<8> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho sajjh
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ \Be III 179/ nisÄ«di. ekamantaá¹ƒ nisinno
bhagavantaá¹ƒ etadavoca ---

``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ bhagavÄ• idheva rÄ• jagahe viharÄ• mi giribbaje. ta
sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `yo so, sajjha, bhikkhu arahaá¹ƒ khÄ
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano samma
paÃ±ca á¹-hÄ• nÄ• ni ajjhÄ• carituá¹ƒ --- abhabbo khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca \Se

voropetuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• t
bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevituá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu sampa
abhabbo khÄ«á¹‡Ä• savo bhikkhu sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jituá¹ƒ seyyathÄ•
ti. kacci metaá¹ƒ, bhante, bhagavato sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«padhÄ•

``taggha \Ee IV 372/ te etaá¹ƒ, sajjha, sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«padhÄ
cÄ• haá¹ƒ, sajjha \Ne III 188/, etarahi ca evaá¹ƒ vadÄ• mi --- `yo so bhikkhu arahaá¹ƒ khÄ«á
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano samma
nava á¹-hÄ• nÄ• ni ajjhÄ• carituá¹ƒ --- abhabbo khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca pÄ• á¹‡
... pe ... abhabbo khÄ«á¹‡Ä• savo bhikkhu sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jituá¹ƒ se
agÄ• riyabhÅ«to, abhabbo khÄ«á¹‡Ä• savo bhikkhu buddhaá¹ƒ paccakkhÄ• tuá¹ƒ, abhabbo
dhammaá¹ƒ paccakkhÄ• tuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu saá¹…ghaá¹ƒ paccakkhÄ
bhikkhu sikkhaá¹ƒ paccakkhÄ• tuá¹ƒâ€™. pubbe cÄ• haá¹ƒ, sajjha, etarahi ca evaá¹ƒ vadÄ
arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho pari
sammadaÃ±Ã±Ä• vimutto, abhabbo so imÄ• ni nava á¹-hÄ• nÄ• ni ajjhÄ• carituâ€™â€™ â€

9. puggalasuttaá¹ƒ

<9> ``navayime, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame \Se IV
arahattÄ• ya paá¹-ipanno, anÄ• gÄ• mÄ«, anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno, s
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno \Be III 180/, sotÄ• panno, sotÄ• pattiphal
paá¹-ipanno, puthujjano --- ime kho, bhikkhave, nava puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lo
navamaá¹ƒ.

10. Ä• huneyyasuttaá¹ƒ

<10> ``navayime \Ee IV 373/, bhikkhave, puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katame nava? arahÄ• , arahattÄ• ya paá¹-ipanno,
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno, sakadÄ• gÄ• mÄ«, sakadÄ• gÄ• miphalasa
sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno, gotrabhÅ« --- ime kho, bhikkhav
Ä• huneyyÄ• ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. dasamaá¹ƒ.

sambodhivaggo paá¹-hamo.

tassuddÄ• naá¹ƒ \Ne III 189/ ---

sambodhi nissayo ceva, meghiya nandakaá¹ƒ balaá¹ƒ.

sevanÄ• sutavÄ• sajjho, puggalo Ä• huneyyena cÄ• ti ||

2. sÄ«hanÄ• davaggo

1. sÄ«hanÄ• dasuttaá¹ƒ

<11> ekaá¹ƒ \Ne III 190/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thap
atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• b
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etad
387/ me, bhante, sÄ• vatthiyaá¹ƒ vassÄ• vÄ• so. icchÄ• mahaá¹ƒ, bhante, janapadacÄ• rika
``yassadÄ• ni tvaá¹ƒ, sÄ• riputta, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho Ä• yasmÄ•
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha \Ee IV 374/ kho a
acirapakkante Ä• yasmante sÄ• riputte bhagavantaá¹ƒ etadavoca --- ``Ä• yasmÄ• maá¹ƒ, b
appaá¹-inissajja cÄ• rikaá¹ƒ pakkantoâ€™â€™ ti. atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikk
\Be III 181/ tvaá¹ƒ, bhikkhu, mama vacanena sÄ• riputtaá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä
Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-
sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavo
sÄ• riputta, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• sÄ• riputto

tena kho pana samayena Ä• yasmÄ• ca mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katth
avÄ• puraá¹‡aá¹ƒ {apÄ• puraá¹‡aá¹ƒ (Se Katthaci) } Ä• dÄ• ya vihÄ• re Ä• hiá¹‡á¸• anti {vih
anvÄ• hiá¹‡á¸• anti (Ce Ee), vihÄ• raá¹ƒ Ä• hiá¹‡á¸• anti (Se) } --- ``abhikkamathÄ• yasman
abhikkamathÄ• yasmanto! idÄ• nÄ• yasmÄ• sÄ• riputto bhagavato sammukhÄ• sÄ«hanÄ•
kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagav
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhagavÄ
sÄ• riputta, aÃ±Ã±ataro sabrahmacÄ• rÄ« khÄ«yanadhammaá¹ƒ Ä• panno --- `Ä• yasmÄ•
Ä• sajja \Se IV 388/ appaá¹-inissajjacÄ• rikaá¹ƒ pakkantoâ€™â€™ â€™ ti.

``yassa \Ne III 191/ nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati anupaá¹-á¹-hitÄ• assa, so idha
sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyya.

``seyyathÄ• pi, bhante, pathaviyaá¹ƒ sucimpi nikkhipanti asucimpi nikkhipanti gÅ«thagatam
muttagatampi nikkhipanti kheá¸·agatampi nikkhipanti pubbagatampi nikkhipanti lohitagatamp
tena pathavÄ« aá¹-á¹-Ä«yati vÄ• harÄ• yati vÄ• jigucchati vÄ• ; evamevaá¹ƒ \Ee IV 375/ kh
pathavÄ«samena cetasÄ• viharÄ• mi vipulena mahaggatena appamÄ• á¹‡ena averena aby
kÄ• ye kÄ• yagatÄ• sati anupaá¹-á¹-hitÄ• assa, so idha aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ
cÄ• rikaá¹ƒ pakkameyya.

``seyyathÄ• pi, bhante, Ä• pasmiá¹ƒ sucimpi dhovanti asucimpi dhovanti gÅ«thagatampi ...
kheá¸·agatampi ... pubbagatampi ... lohitagatampi dhovanti, na ca tena Ä• po aá¹-á¹-Ä«yati
jigucchati vÄ• ; evamevaá¹ƒ kho ahaá¹ƒ, bhante, Ä• posamena cetasÄ• viharÄ• mi vipulen
\Be III 182/ averena abyÄ• pajjena. yassa nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati anupaá¹-
aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyya.

``seyyathÄ• pi, bhante, tejo sucimpi á¸• ahati asucimpi á¸• ahati gÅ«thagatampi ... muttaga
kheá¸·agatampi ... pubbagatampi ... lohitagatampi á¸• ahati, na ca tena tejo aá¹-á¹-Ä«yati vÄ
jigucchati vÄ• ; evamevaá¹ƒ kho ahaá¹ƒ \Se IV 389/, bhante, tejosamena cetasÄ• viharÄ• m
appamÄ• á¹‡ena averena abyÄ• pajjena. yassa nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati an
aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyya.

``seyyathÄ• pi, bhante, vÄ• yo sucimpi upavÄ• yati asucimpi upavÄ• yati gÅ«thagatampi ...
kheá¸·agatampi ... pubbagatampi ... lohitagatampi upavÄ• yati, na ca tena vÄ• yo aá¹-á¹-Ä«
jigucchati vÄ• ; evamevaá¹ƒ kho ahaá¹ƒ, bhante, vÄ• yosamena cetasÄ• viharÄ• mi vipuler
appamÄ• á¹‡ena averena abyÄ• pajjena. yassa nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati \N
assa, so idha aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakka

``seyyathÄ• pi \Ee IV 376/, bhante, rajoharaá¹‡aá¹ƒ sucimpi puÃ±chati asucimpi puÃ±chati
muttagatampi ... kheá¸·agatampi ... pubbagatampi ... lohitagatampi puÃ±chati, na ca tena ra
aá¹-á¹-Ä«yati vÄ• harÄ• yati vÄ• jigucchati vÄ• ; evamevaá¹ƒ kho ahaá¹ƒ, bhante, rajohara
viharÄ• mi vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena. yassa nÅ«na, b
anupaá¹-á¹-hitÄ• assa, so idha aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja

``seyyathÄ• pi, bhante, caá¹‡á¸• Ä• lakumÄ• rako vÄ• caá¹‡á¸• Ä• lakumÄ• rikÄ• vÄ• ka
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• pavisanto nÄ«cittaá¹ƒyeva upaá¹-á¹-hapetvÄ• \Se IV 39
ahaá¹ƒ, bhante, caá¹‡á¸• Ä• lakumÄ• rakacaá¹‡á¸• Ä• lakumÄ• rikÄ• samena cetasÄ• viha
appamÄ• á¹‡ena averena abyÄ• pajjena. yassa nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati \Be
assa, so idha aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakka

``seyyathÄ• pi, bhante, usabho chinnavisÄ• á¹‡o sÅ«rato sudanto suvinÄ«to rathiyÄ• ya ra
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ anvÄ• hiá¹‡á¸• anto na kiÃ±ci hiá¹ƒsati pÄ• dena
evamevaá¹ƒ kho ahaá¹ƒ, bhante, usabhachinnavisÄ• á¹‡asamena cetasÄ• viharÄ• mi vipu
appamÄ• á¹‡ena averena abyÄ• pajjena. yassa nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati an
aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyya.

``seyyathÄ• pi, bhante, itthÄ« vÄ• puriso vÄ• daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko sÄ«s
vÄ• kukkurakuá¹‡apena \Ee IV 377/ vÄ• manussakuá¹‡apena vÄ• kaá¹‡á¹-he Ä• sattena

jiguccheyya; evamevaá¹ƒ kho ahaá¹ƒ, bhante, iminÄ• pÅ«tikÄ• yena aá¹-á¹-Ä«yÄ• mi harÄ
nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati anupaá¹-á¹-hitÄ• assa, so idha aÃ±Ã±ataraá¹ƒ sab
appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyya.

``seyyathÄ• pi \Ne III 193/, bhante, puriso medakathÄ• likaá¹ƒ parihareyya chiddÄ• vachido
paggharantaá¹ƒ; evamevaá¹ƒ kho ahaá¹ƒ, bhante, imaá¹ƒ kÄ• yaá¹ƒ pariharÄ• mi chiddÄ• v
uggharantaá¹ƒ paggharantaá¹ƒ. yassa nÅ«na, bhante, kÄ• ye kÄ• yagatÄ• sati anupaá¹-á¹-
aÃ±Ã±ataraá¹ƒ sabrahmacÄ• riá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyyÄ• â€™

atha kho so bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bha
nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``accayo maá¹ƒ, bhante, accagamÄ• yathÄ• bÄ• la
yathÄ• akusalaá¹ƒ, yo ahaá¹ƒ Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ asatÄ• tucchÄ• musÄ• abhÅ
me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hatu Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• â€
{tvaá¹ƒ (Ce Ee) }, bhikkhu, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ
sÄ• riputtaá¹ƒ asatÄ• tucchÄ• musÄ• abhÅ«tena abbhÄ• cikkhi. yato ca kho tvaá¹ƒ, bhikk
disvÄ• yathÄ• dhammaá¹ƒ \Be III 184/ paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma.
bhikkhu, ariyassa vinaye yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti Ä•
Ä• pajjatÄ«â€™â€™ ti.

atha \Ee IV 378/ kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``khama, sÄ•
moghapurisassa, purÄ• tassa tattheva sattadhÄ• muddhÄ• phalatÄ«â€™â€™ ti {phalissa
Katthaci) aá¹-á¹-hakathÄ• su pana ``phalatÄ«tiâ€™â€™ itveva dissati}. ``khamÄ• mahaá¹ƒ,
sace maá¹ƒ so Ä• yasmÄ• evamÄ• ha --- `khamatu ca me so Ä• yasmÄ• â€™â€™ â€™ ti.

2. saupÄ• disesasuttaá¹ƒ

<12> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
Ä• yasmÄ• sÄ• riputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya \Se
pÄ• visi. atha kho Ä• yasmato sÄ• riputtassa etadahosi --- ``atippago kho tÄ• va sÄ• vatthiy
carituá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo
atha kho Ä• yasmÄ• sÄ• riputto yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• m
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodi. sammodanÄ
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di.

tena \Ne III 194/ kho pana samayena tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ
sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- ``yo hi koci, Ä• vuso, saupÄ• diseso
aparimutto nirayÄ• aparimutto tiracchÄ• nayoniyÄ• aparimutto pettivisayÄ• aparimutto
apÄ• yaduggativinipÄ• tÄ• â€™â€™ ti. atha kho Ä• yasmÄ• sÄ• riputto tesaá¹ƒ aÃ±Ã±atitth

bhÄ• sitaá¹ƒ neva abhinandi nappaá¹-ikkosi. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ
``bhagavato santike etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ«â€™â€™ ti. atha kho Ä
sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ \Ee IV 379/ piá¹‡á¸• apÄ• tapaá
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• \Be III 185/ ekaman
nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ•
pÄ• visiá¹ƒ. tassa mayhaá¹ƒ, bhante, etadahosi --- `atippago kho tÄ• va sÄ• vatthiyaá¹ƒ \Se
carituá¹ƒ; yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo
atha kho ahaá¹ƒ, bhante, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenu
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodiá¹ƒ. sammoda
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ. tena kho pana samayena tesa
paribbÄ• jakÄ• naá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• d
saupÄ• diseso kÄ• laá¹ƒ karoti, sabbo so aparimutto nirayÄ• aparimutto tiracchÄ• nayoniyÄ
pettivisayÄ• aparimutto apÄ• yaduggativinipÄ• tÄ• â€™ ti. atha kho ahaá¹ƒ, bhante, tesaá¹
paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ neva abhinandiá¹ƒ nappaá¹-ikkosiá¹ƒ. anabhinanditvÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ --- `bhagavato santike etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ

``ke ca {keci (Se Ee), te ca (Katthaci) }, sÄ• riputta, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• bÄ• lÄ
{keci (Se Ee Katthaci) AN b VI 44 pÄ• á¸·iyÄ• saá¹ƒsandetabbaá¹ƒ} saupÄ• disesaá¹ƒ vÄ•
jÄ• nissanti, anupÄ• disesaá¹ƒ vÄ• `anupÄ• disesoâ€™ ti jÄ• nissantiâ€™â€™ !

``navayime, sÄ• riputta, puggalÄ• saupÄ• disesÄ• kÄ• laá¹ƒ kurumÄ• nÄ• parimuttÄ• nir
tiracchÄ• nayoniyÄ• parimuttÄ• pettivisayÄ• parimuttÄ• apÄ• yaduggativinipÄ• tÄ• . kata
sÄ• riputta, ekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ paripÅ«rakÄ•
paÃ±Ã±Ä• ya mattaso kÄ• rÄ«. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá
antarÄ• parinibbÄ• yÄ« hoti. ayaá¹ƒ, sÄ• riputta \Se IV 394/, paá¹-hamo puggalo saupÄ• dis
parimutto nirayÄ• parimutto tiracchÄ• nayoniyÄ• \Be III 186/ parimutto pettivisayÄ• parimu
apÄ• yaduggativinipÄ• tÄ• .

``puna caparaá¹ƒ, sÄ• riputta, idhekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dh
paÃ±Ã±Ä• ya mattaso kÄ• rÄ«. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá
upahaccaparinibbÄ• yÄ« hoti ... pe ... asaá¹…khÄ• raparinibbÄ• yÄ« hoti ... pe ... sasaá¹…k
hoti ... pe ... uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«. ayaá¹ƒ, sÄ• riputta, paÃ±camo pugg
kÄ• laá¹ƒ kurumÄ• no parimutto nirayÄ• parimutto tiracchÄ• nayoniyÄ• parimutto pettivisay
apÄ• yaduggativinipÄ• tÄ• .

``puna caparaá¹ƒ, sÄ• riputta, idhekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dh

paÃ±Ã±Ä• ya mattaso kÄ• rÄ«. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gados
sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karoti. ayaá¹
puggalo saupÄ• diseso kÄ• laá¹ƒ kurumÄ• no parimutto nirayÄ• ... pe ... parimutto apÄ• ya

``puna caparaá¹ƒ, sÄ• riputta, idhekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dh
paÃ±Ã±Ä• ya mattaso kÄ• rÄ«. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• ekabÄ«jÄ
mÄ• nusakaá¹ƒ bhavaá¹ƒ nibbattetvÄ• dukkhassantaá¹ƒ \Ee IV 381/ karoti. ayaá¹ƒ, sÄ• rip
saupÄ• diseso \Se IV 395/ kÄ• laá¹ƒ kurumÄ• no parimutto nirayÄ• ... pe ... parimutto apÄ•

``puna caparaá¹ƒ, sÄ• riputta, idhekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dh
paÃ±Ã±Ä• ya mattaso kÄ• rÄ«. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• kolaá¹ƒko
kulÄ• ni sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ, sÄ• riputta, aá¹-á¹-
saupÄ• diseso kÄ• laá¹ƒ kurumÄ• no parimutto nirayÄ• ... pe ... parimutto apÄ• yaduggativ

``puna \Ne III 196/ caparaá¹ƒ, sÄ• riputta, idhekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« ho
mattaso kÄ• rÄ«, paÃ±Ã±Ä• ya mattaso kÄ• rÄ«. so tiá¹‡á¹‡aá¹ƒ \Be III 187/ saá¹ƒyojanÄ•
sattakkhattuparamo hoti, sattakkhattuparamaá¹ƒ deve ca manusse ca sandhÄ• vitvÄ• saá¹
karoti. ayaá¹ƒ, sÄ• riputta, navamo puggalo saupÄ• diseso kÄ• laá¹ƒ kurumÄ• no parimutto
tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto apÄ• yaduggativinipÄ• tÄ• .

``ke ca, sÄ• riputta, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• bÄ• lÄ• abyattÄ• , ke ca saupÄ• dise
`saupÄ• disesoâ€™ ti jÄ• nissanti, anupÄ• disesaá¹ƒ vÄ• `anupÄ• disesoâ€™ ti jÄ• nissan
nava puggalÄ• saupÄ• disesÄ• kÄ• laá¹ƒ kurumÄ• nÄ• parimuttÄ• nirayÄ• parimuttÄ• ti
pettivisayÄ• parimuttÄ• apÄ• yaduggativinipÄ• tÄ• . na tÄ• vÄ• yaá¹ƒ, sÄ• riputta, dhamma
bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ. taá¹ƒ kissa \Se IV 39
dhammapariyÄ• yaá¹ƒ sutvÄ• pamÄ• daá¹ƒ Ä• hariá¹ƒsÅ«ti {Ä• hariá¹ƒsu (Ce Ee) }. api \Ee
cÄ• yaá¹ƒ (?) }, sÄ• riputta, dhammapariyÄ• yo paÃ±hÄ• dhippÄ• yena bhÄ• sitoâ€™â€™

3. koá¹-á¹-hikasuttaá¹ƒ

<13> atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko {mahÄ• koá¹-á¹-hito (Ce Se Ee) } yenÄ• ya
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sa
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasm
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, `yaá¹ƒ kam
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ, taá¹ƒ me kammaá¹ƒ samparÄ• yavedanÄ«yaá¹ƒ hotÅ«â€
brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ sukhavedanÄ«yaá¹ƒ {sukhavedaniya

passitabbaá¹ƒ}, taá¹ƒ me kammaá¹ƒ dukkhavedanÄ«yaá¹ƒ {dukkhavedaniyaá¹ƒ (Katthaci) }
atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá¹ƒ, Ä• vusoâ€™â€™

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ sukhavedanÄ«yaá¹ƒ {sukhavedaniya
passitabbaá¹ƒ}, taá¹ƒ me kammaá¹ƒ dukkhavedanÄ«yaá¹ƒ {dukkhavedaniyaá¹ƒ (Katthaci) }
atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá¹ƒ, Ä• vusoâ€™â€™

``kiá¹ƒ \Be III 188/ \Ne III 197/ panÄ• vuso, sÄ• riputta, `yaá¹ƒ kammaá¹ƒ dukkhavedanÄ«y
kammaá¹ƒ sukhavedanÄ«yaá¹ƒ hotÅ«â€™ ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ
hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ paripakkavedanÄ«yaá¹ƒ, taá¹ƒ me ka
aparipakkavedanÄ«yaá¹ƒ hotÅ«â€™ ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussat
397/ hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ aparipakkavedanÄ«yaá¹ƒ, taá¹ƒ me kam
hotÅ«â€™ ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ bahuvedanÄ«yaá¹ƒ, taá¹ƒ me kamma
hotÅ«â€™ ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá

``kiá¹ƒ panÄ• vuso sÄ• riputta \Ee IV 383/, `yaá¹ƒ kammaá¹ƒ appavedanÄ«yaá¹ƒ, taá¹ƒ me
bahuvedanÄ«yaá¹ƒ hotÅ«â€™ ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™
Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ vedanÄ«yaá¹ƒ, taá¹ƒ me kammaá¹ƒ a
etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá¹ƒ, Ä• vusoâ€

``kiá¹ƒ panÄ• vuso sÄ• riputta, `yaá¹ƒ kammaá¹ƒ avedanÄ«yaá¹ƒ, taá¹ƒ me kammaá¹ƒ ved
etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``no hidaá¹ƒ, Ä• vusoâ€

`` `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ taá
samparÄ• yavedanÄ«yaá¹ƒ hotÅ«ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â
samÄ• no `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ panÄ• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ samparÄ• yavedanÄ«yaá¹ƒ taá¹ƒ me kan
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hotÅ«ti \Ne III 198/, etassa atthÄ• ya bhagavati brahmaca
iti puá¹-á¹-ho samÄ• no `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ \Be III 189/ nu kho, Ä• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ sukhavedanÄ«yaá¹ƒ taá¹
dukkhavedanÄ«yaá¹ƒ hotÅ«ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ t
`no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ panÄ• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ dukkhavedanÄ«yaá¹ƒ taá¹ƒ me kammaá
hotÅ«ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti, iti \Se IV 398/ puá¹-á
hidaá¹ƒ, Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ paripakkavedanÄ«yaá¹ƒ taá¹ƒ me ka
aparipakkavedanÄ«yaá¹ƒ hotÅ«ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€
samÄ• no `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ panÄ• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ aparipakkavedanÄ«yaá¹ƒ taá¹ƒ me kamm
hotÅ«ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ \Ee IV 384/ vussatÄ«â€™ ti, iti puá¹-á
hidaá¹ƒ, Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ bahuvedanÄ«yaá¹ƒ taá¹ƒ me kamma
hotÅ«ti, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti, iti puá¹-á¹-ho samÄ•
Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ panÄ• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ appavedanÄ«yaá¹ƒ taá¹ƒ me kammaá¹ƒ
etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no `no h
vadesi.

`` `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ vedanÄ«yaá¹ƒ taá¹ƒ me kammaá¹ƒ
III 199/, etassa atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti, iti puá¹-á¹-ho samÄ•
Ä• vusoâ€™ ti vadesi.

`` `kiá¹ƒ panÄ• vuso sÄ• riputta, yaá¹ƒ kammaá¹ƒ avedanÄ«yaá¹ƒ taá¹ƒ me kammaá¹ƒ ved
atthÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no `no hidaá¹ƒ,
atha kimatthaá¹ƒ carahÄ• vuso, bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti?

``yaá¹ƒ khvassa {yaá¹ƒ kho (Katthaci) }, Ä• vuso, aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ appattaá¹ƒ
anabhisametaá¹ƒ, tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya pattiyÄ• sacchikiriyÄ• ya abhisamayÄ
brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti {vussati (Se) }. (``kiá¹ƒ panassÄ• vuso, aÃ±Ã±Ä• taá
adiá¹-á¹-haá¹ƒ appattaá¹ƒ asacchikataá¹ƒ anabhisametaá¹ƒ, yassa Ã±Ä• á¹‡Ä• ya dassanÄ
sacchikiriyÄ• ya abhisamayÄ• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti?) { ( ) S

natthi} `` `idaá¹ƒ dukkhaâ€™ nti khvassa {kho yaá¹ƒ (Katthaci) }, Ä• vuso, aÃ±Ã±Ä• taá¹ƒ a
appattaá¹ƒ asacchikataá¹ƒ anabhisametaá¹ƒ. tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya pattiyÄ• s
bhagavati brahmacariyaá¹ƒ vussati. ayaá¹ƒ \Ee IV 385/ `dukkhasamudayoâ€™ ti khvassa, Ä
dukkhanirodhoâ€™ ti khvassa, Ä• vuso ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipa
Ä• vuso, aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ appattaá¹ƒ asacchikataá¹ƒ anabhisametaá¹ƒ. tassa
pattiyÄ• sacchikiriyÄ• ya abhisamayÄ• ya bhagavati brahmacariyaá¹ƒ vussati. idaá¹ƒ khvas
(Katthaci) }, Ä• vuso, aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ appattaá¹ƒ asacchikataá¹ƒ anabhisame
} Ã±Ä• á¹‡Ä• ya dassanÄ• ya pattiyÄ• sacchikiriyÄ• ya abhisamayÄ• ya bhagavati brahma
tatiyaá¹ƒ.

4. samiddhisuttaá¹ƒ

<14> atha kho Ä• yasmÄ• samiddhi yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá
sÄ• riputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasm
sÄ• riputto etadavoca --- ``kimÄ• rammaá¹‡Ä• , samiddhi, purisassa saá¹…kappavitakkÄ• u
``nÄ• marÅ«pÄ• rammaá¹‡Ä• , bhanteâ€™â€™ ti. ``te pana, samiddhi, kva nÄ• nattaá¹ƒ ga
``dhÄ• tÅ«su, bhanteâ€™â€™ ti. ``te pana, samiddhi, kiá¹ƒsamudayÄ• â€™â€™ ti? ``phass
ti. ``te pana, samiddhi, kiá¹ƒsamosaraá¹‡Ä• â€™â€™ ti? ``vedanÄ• samosaraá¹‡Ä• , bhant
III 200/, samiddhi, kiá¹ƒpamukhÄ• â€™â€™ ti? ``samÄ• dhippamukhÄ• , bhanteâ€™â€™ ti
kiá¹ƒadhipateyyÄ• â€™â€™ ti? ``satÄ• dhipateyyÄ• , bhanteâ€™â€™ ti. ``te pana, samiddh
``paÃ±Ã±uttarÄ• , bhanteâ€™â€™ ti. ``te pana, samiddhi, kiá¹ƒsÄ• rÄ• â€™â€™ ti? ``vimut
``te pana, samiddhi, kiá¹ƒogadhÄ• â€™â€™ ti? ``amatogadhÄ• , bhanteâ€™â€™ ti.

`` `kimÄ• rammaá¹‡Ä• , samiddhi, purisassa saá¹…kappavitakkÄ• uppajjantÄ«â€™ ti, iti pu
`nÄ• marÅ«pÄ• rammaá¹‡Ä• , bhanteâ€™ ti vadesi. `te pana, samiddhi, kva \Se IV 400/ nÄ
iti \Ee IV 386/ puá¹-á¹-ho samÄ• no `dhÄ• tÅ«su, bhanteâ€™ ti vadesi. `te pana, samiddhi, k
iti puá¹-á¹-ho samÄ• no `phassasamudayÄ• , bhanteâ€™ ti \Be III 191/ vadesi. `te pana, sam
kiá¹ƒsamosaraá¹‡Ä• â€™ ti, iti puá¹-á¹-ho samÄ• no `vedanÄ• samosaraá¹‡Ä• , bhanteâ€™
samiddhi, kiá¹ƒpamukhÄ• â€™ ti, iti puá¹-á¹-ho samÄ• no `samÄ• dhippamukhÄ• , bhanteâ
samiddhi, kiá¹ƒadhipateyyÄ• â€™ ti, iti puá¹-á¹-ho samÄ• no `satÄ• dhipateyyÄ• , bhanteâ€
samiddhi, kiá¹ƒuttarÄ• â€™ ti, iti puá¹-á¹-ho samÄ• no `paÃ±Ã±uttarÄ• , bhanteâ€™ ti vade
kiá¹ƒsÄ• rÄ• â€™ ti, iti puá¹-á¹-ho samÄ• no `vimuttisÄ• rÄ• , bhanteâ€™ ti vadesi. `te pana
kiá¹ƒogadhÄ• â€™ ti, iti puá¹-á¹-ho samÄ• no `amatogadhÄ• , bhanteâ€™ ti vadesi. sÄ• dh
kho tvaá¹ƒ, samiddhi, puá¹-á¹-ho {paÃ±haá¹ƒ (Ce Se Ee) } puá¹-á¹-ho vissajjesi, tena ca mÄ
catutthaá¹ƒ.

5. gaá¹‡á¸• asuttaá¹ƒ

<15> ``seyyathÄ• pi, bhikkhave, gaá¹‡á¸• o anekavassagaá¹‡iko. tassassu gaá¹‡á¸• assa
abhedanamukhÄ• ni. tato yaá¹ƒ kiÃ±ci pagghareyya --- asuciyeva pagghareyya, duggandha
jegucchiyaá¹ƒyeva {jegucchiyeva (Katthaci) } pagghareyya; yaá¹ƒ kiÃ±ci pasaveyya --- asuc
duggandhaá¹ƒyeva pasaveyya, jegucchiyaá¹ƒyeva pasaveyya.

``gaá¹‡á¸• oti kho, bhikkhave, imassetaá¹ƒ cÄ• tumahÄ• bhÅ«tikassa {cÄ• tummahÄ• bhÅ«
adhivacanaá¹ƒ mÄ• tÄ• pettikasambhavassa odanakummÄ• sÅ«pacayassa
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammassa. tassassu gaá¹‡á¸• assa
abhedanamukhÄ• ni. tato yaá¹ƒ kiÃ±ci paggharati --- asuciyeva paggharati, duggandhaá¹ƒy
jegucchiyaá¹ƒyeva \Ee IV 387/ paggharati; yaá¹ƒ kiÃ±ci pasavati \Se IV 401/ --- asuciyeva \
pasavati, duggandhaá¹ƒyeva pasavati, jegucchiyaá¹ƒyeva pasavati. tasmÄ• tiha, bhikkhave
nibbindathÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. saÃ±Ã±Ä• suttaá¹ƒ

<16> ``navayimÄ• , bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti
amatapariyosÄ• nÄ• . katamÄ• nava \Be III 192/? asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä•
{paá¹-ikkÅ«lasaÃ±Ã±Ä• (Ce Se Ee) }, sabbaloke anabhiratasaÃ±Ã±Ä• {anabhiratisaÃ±Ã±Ä
121-122}, aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• na
imÄ• kho, bhikkhave, nava saÃ±Ã±Ä• , bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti mah
amatapariyosÄ• nÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. kulasuttaá¹ƒ

<17> ``navahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• nÄ• la
vÄ• nÄ• laá¹ƒ nisÄ«dituá¹ƒ. katamehi navahi? na manÄ• pena paccuá¹-á¹-henti, na manÄ•
manÄ• pena Ä• sanaá¹ƒ denti, santamassa pariguhanti, bahukampi thokaá¹ƒ denti, paá¹‡Ä«
asakkaccaá¹ƒ denti no sakkaccaá¹ƒ, na upanisÄ«danti dhammassavanÄ• ya, bhÄ• sitamas
bhikkhave, navahaá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• nÄ• laá¹ƒ upaga
nisÄ«dituá¹ƒ.

``navahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• alaá¹ƒ upag
alaá¹ƒ nisÄ«dituá¹ƒ. katamehi navahi? manÄ• pena paccuá¹-á¹-henti, manÄ• pena abhivÄ•
denti, santamassa \Se IV 402/ na pariguhanti, bahukampi \Ee IV 388/ bahukaá¹ƒ denti, paá¹
denti, sakkaccaá¹ƒ denti no asakkaccaá¹ƒ, upanisÄ«danti dhammassavanÄ• ya, bhÄ• sitam
kho, bhikkhave, navahaá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• alaá¹ƒ upa
alaá¹ƒ nisÄ«dituâ€™â€™ nti. sattamaá¹ƒ.

8. navaá¹…guposathasuttaá¹ƒ

<18> ``navahi \Ne III 202/, bhikkhave, aá¹…gehi samannÄ• gato uposatho upavuttho maha
mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro. kathaá¹ƒ upavuttho ca, bhikkhave, navah
uposatho mahapphalo hoti mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• ro? idha, bhikkha
paá¹-isaÃ±cikkhati --- `yÄ• vajÄ«vaá¹ƒ arahanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä•
nihitadaá¹‡á¸• Ä• nihitasatthÄ• lajjÄ« \Be III 193/ dayÄ• pannÄ• sabbapÄ• á¹‡abhÅ«tahitÄ
ahampajja imaÃ±ca rattiá¹ƒ imaÃ±ca divasaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• t
nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viha
{iminÄ• pi aá¹…gena (Katthaci Ce) } arahataá¹ƒ anukaromi; uposatho ca me upavuttho bhav
paá¹-hamena aá¹…gena samannÄ• gato hoti ... pe0 \Ee IV 389/ ....

`` `yÄ• vajÄ«vaá¹ƒ arahanto uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ
nÄ«caseyyaá¹ƒ kappenti \Ee IV 390/ --- maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• ; ahampajja
divasaá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ pahÄ• ya uccÄ• sayanamahÄ• sayanÄ• paá¹-iv
maÃ±cake vÄ• tiá¹‡asanthÄ• rake vÄ• . iminÄ• paá¹…gena arahataá¹ƒ \Se IV 403/ anukar
bhavissatÄ«â€™ ti. iminÄ• aá¹-á¹-hamena aá¹…gena samannÄ• gato hoti.

``mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ tathÄ• t
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ met
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena {abyÄ• pajjhena (Katthaci),
pharitvÄ• viharati. iminÄ• navamena aá¹…gena samannÄ• gato hoti. evaá¹ƒ upavuttho kho
samannÄ• gato uposatho mahapphalo hoti mahÄ• nisaá¹ƒso mahÄ• jutiko mahÄ• vipphÄ• r

9. devatÄ• suttaá¹ƒ

<19> ``imaÃ±ca, bhikkhave, rattiá¹ƒ sambahulÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikka
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…
\Ne III 203/ ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho, bhikkhave, tÄ• devatÄ
--- `upasaá¹…kamiá¹ƒsu no, bhante, pubbe manussabhÅ«tÄ• naá¹ƒ pabbajitÄ• agÄ• rÄ• ni
paccuá¹-á¹-himha, no ca kho abhivÄ• dimha. tÄ• mayaá¹ƒ, bhante, aparipuá¹‡á¹‡akammant
paccÄ• nutÄ• piniyo hÄ«naá¹ƒ kÄ• yaá¹ƒ upapannÄ• â€™â€™ â€™ ti.

``aparÄ• pi \Be III 194/ \Ee IV 391/ maá¹ƒ, bhikkhave, sambahulÄ• devatÄ• upasaá¹…kam
`upasaá¹…kamiá¹ƒsu no, bhante, pubbe manussabhÅ«tÄ• naá¹ƒ pabbajitÄ• agÄ• rÄ• ni. te
paccuá¹-á¹-himha abhivÄ• dimha {paccuá¹-á¹-himha ca abhivÄ• dimha ca (Se) }, no ca tesa
mayaá¹ƒ, bhante, aparipuá¹‡á¹‡akammantÄ• vippaá¹-isÄ• riniyo paccÄ• nutÄ• piniyo hÄ«n
upapannÄ• â€™â€™ â€™ ti.

``aparÄ• pi maá¹ƒ, bhikkhave, sambahulÄ• devatÄ• upasaá¹…kamitvÄ• \Se IV 404/ etada
`upasaá¹…kamiá¹ƒsu no, bhante, pubbe manussabhÅ«tÄ• naá¹ƒ pabbajitÄ• agÄ• rÄ• ni. te
paccuá¹-á¹-himha abhivÄ• dimha {paccuá¹-á¹-himha ca abhivÄ• dimha ca (Se) } Ä• sanaá¹ƒ
adamha, no ca kho yathÄ• satti yathÄ• balaá¹ƒ saá¹ƒvibhajimha ... pe ... yathÄ• satti yathÄ•
{yathÄ• balaá¹ƒ ca (?) } saá¹ƒvibhajimha, no ca kho upanisÄ«dimha dhammassavanÄ• ya
{upanisÄ«dimha ca (Se) } dhammassavanÄ• ya, no ca kho ohitasotÄ• dhammaá¹ƒ suá¹‡im
dhammaá¹ƒ suá¹‡imha, no ca kho sutvÄ• dhammaá¹ƒ dhÄ• rayimha ... pe ... sutvÄ• ca dh
kho dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhimha ... pe ... dhÄ• tÄ• naÃ±ca dh
upaparikkhimha, no ca kho atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhamm
bhante, aparipuá¹‡á¹‡akammantÄ• vippaá¹-isÄ• riniyo paccÄ• nutÄ• piniyo hÄ«naá¹ƒ kÄ•

``aparÄ• pi maá¹ƒ, bhikkhave, sambahulÄ• devatÄ• upasaá¹…kamitvÄ• etadavocuá¹ƒ ---
bhante, pubbe manussabhÅ«tÄ• naá¹ƒ pabbajitÄ• agÄ• rÄ• ni. te mayaá¹ƒ, bhante, paccuá
{paccuá¹-á¹-himha ca abhivÄ• dimha ca (Se) }, Ä• sanaá¹ƒ {Ä• sanaÃ±ca (Ce Se) } adamha
yathÄ• balaá¹ƒ {yathÄ• balaá¹ƒ ca (?) } saá¹ƒvibhajimha, upanisÄ«dimha {upanisÄ«dimha
dhammassavanÄ• ya, ohitasotÄ• ca dhammaá¹ƒ suá¹‡imha, sutvÄ• ca dhammaá¹ƒ dhÄ•
dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhimha, atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhan
(?) } paá¹-ipajjimha. tÄ• mayaá¹ƒ, bhante, paripuá¹‡á¹‡akammantÄ• avippaá¹-isÄ• riniyo a
paá¹‡Ä«taá¹ƒ kÄ• yaá¹ƒ upapannÄ• â€™ ti. etÄ• ni, bhikkhave, rukkhamÅ«lÄ• ni etÄ• ni su
bhikkhave, mÄ• pamÄ• dattha, mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha seyyathÄ• pi tÄ
navamaá¹ƒ.

10. velÄ• masuttaá¹ƒ

<20> ekaá¹ƒ \Se IV 405/ \Be III 195/ \Ne III 204/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca ---

``api nu te, gahapati, kule dÄ• naá¹ƒ dÄ«yatÄ«â€™â€™ ti? ``dÄ«yati me, bhante, kule dÄ•
lÅ«khaá¹ƒ kaá¹‡Ä• jakaá¹ƒ biá¸·aá¹…gadutiyaâ€™â€™ nti. ``lÅ«khaÃ±cepi {lÅ«khaá¹ƒ vÄ•
(Katthaci) }, gahapati, dÄ• naá¹ƒ deti paá¹‡Ä«taá¹ƒ vÄ• ; taÃ±ca asakkaccaá¹ƒ deti, acittÄ«
katvÄ• (Katthaci), apacittiá¹ƒ katvÄ• (Se), acittikatvÄ• (Ee) } deti, asahatthÄ• deti, apavid
{apaviá¹-á¹-haá¹ƒ (Se) } deti, anÄ• gamanadiá¹-á¹-hiko deti. yattha yattha tassa tassa dÄ• n
nibbattati, na uá¸·Ä• rÄ• ya bhattabhogÄ• ya cittaá¹ƒ namati, na uá¸·Ä• rÄ• ya vatthabhogÄ
uá¸·Ä• rÄ• ya yÄ• nabhogÄ• ya cittaá¹ƒ namati, na uá¸·Ä• resu paÃ±casu kÄ• maguá¹‡esu

yepissa te honti \Ee IV 393/ puttÄ• ti vÄ• dÄ• rÄ• ti vÄ• dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kam
sussÅ«santi na sotaá¹ƒ odahanti na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti. taá¹ƒ kissa hetu? e
{evaÃ±cetaá¹ƒ (Se Katthaci) }, gahapati, hoti asakkaccaá¹ƒ katÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ

``lÅ«khaÃ±cepi, gahapati, dÄ• naá¹ƒ deti paá¹‡Ä«taá¹ƒ vÄ• ; taÃ±ca sakkaccaá¹ƒ deti, cittÄ
sahatthÄ• deti, anapaviddhaá¹ƒ deti, Ä• gamanadiá¹-á¹-hiko deti. yattha yattha tassa tassa
nibbattati, uá¸·Ä• rÄ• ya bhattabhogÄ• ya cittaá¹ƒ namati, uá¸·Ä• rÄ• ya vatthabhogÄ• ya ci
uá¸·Ä• rÄ• ya yÄ• nabhogÄ• ya cittaá¹ƒ namati, uá¸·Ä• resu paÃ±casu kÄ• maguá¹‡esu bh
te honti puttÄ• ti \Se IV 406/ vÄ• dÄ• rÄ• ti vÄ• dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ•
sotaá¹ƒ odahanti aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti. taá¹ƒ kissa hetu? evaÃ±hetaá¹ƒ, gaha
katÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• ko.

``bhÅ«tapubbaá¹ƒ, gahapati, velÄ• mo nÄ• ma brÄ• hmaá¹‡o ahosi. so evarÅ«paá¹ƒ dÄ• n
caturÄ• sÄ«ti suvaá¹‡á¹‡apÄ• tisahassÄ• ni adÄ• si rÅ«piyapÅ«rÄ• ni \Be III 196/, caturÄ• s
rÅ«piyapÄ• tisahassÄ• ni adÄ• si suvaá¹‡á¹‡apÅ«rÄ• ni, caturÄ• sÄ«ti kaá¹ƒsapÄ• tisahass
hiraÃ±Ã±apÅ«rÄ• ni \Ne III 205/, caturÄ• sÄ«ti hatthisahassÄ• ni adÄ• si sovaá¹‡á¹‡Ä• laá¹
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lappaá¹-icchannÄ• ni {hemajÄ• lasaÃ±channÄ• ni (Ce Ee) }
adÄ• si sÄ«hacammaparivÄ• rÄ• ni byagghacammaparivÄ• rÄ• ni dÄ«picammaparivÄ• rÄ•
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lappaá¹-icchannÄ• ni, caturÄ
dukÅ«lasandhanÄ• ni {dukÅ«lasandassanÄ• ni (Ce), dukÅ«lasaá¹‡á¹-hanÄ• ni (Se), dukÅ«
duhasandanÄ• ni (DN II 263), dukÅ«lasandanÄ• ni (tattha pÄ• á¹-hantaraá¹ƒ) } kaá¹ƒsÅ«pa
caturÄ• sÄ«ti kaÃ±Ã±Ä• sahassÄ• ni adÄ• si Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• yo {Ä• mukkama
caturÄ• sÄ«ti pallaá¹…kasahassÄ• ni adÄ• si gonakatthatÄ• ni \Ee IV 394/ paá¹-ikatthatÄ• n
kadalimigapavarapaccattharaá¹‡Ä• ni sauttaracchadÄ• ni ubhatolohitakÅ«padhÄ• nÄ• ni, ca
vatthakoá¹-isahassÄ• ni adÄ• si khomasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ kambalas
kappÄ• sikasukhumÄ• naá¹ƒ, ko pana vÄ• do annassa pÄ• nassa khajjassa bhojjassa leyya
vissandanti {vissandati (Ce Ee) }.

``siyÄ• kho pana te, gahapati, evamassa --- `aÃ±Ã±o nÅ«na tena samayena velÄ• mo brÄ
) } taá¹ƒ dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naâ€™ nti. na kho panetaá¹ƒ, gahapati, evaá¹ƒ daá¹
samayena velÄ• mo brÄ• hmaá¹‡o \Se IV 407/ ahosiá¹ƒ. ahaá¹ƒ taá¹ƒ dÄ• naá¹ƒ adÄ• siá¹ƒ
pana, gahapati, dÄ• ne na koci dakkhiá¹‡eyyo ahosi, na taá¹ƒ koci dakkhiá¹‡aá¹ƒ visodheti.

``yaá¹ƒ, gahapati, velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ, yo cekaá¹
bhojeyya, idaá¹ƒ tato mahapphalataraá¹ƒ.

( ) { (yaÃ±ca gahapati velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ) (Ce E
diá¹-á¹-hisampannÄ• naá¹ƒ bhojeyya, yo cekaá¹ƒ sakadÄ• gÄ• miá¹ƒ bhojeyya, idaá¹ƒ tato

( ) { (yaÃ±ca gahapati velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ) (Ce E
sakadÄ• gÄ• mÄ«naá¹ƒ bhojeyya, yo cekaá¹ƒ anÄ• gÄ• miá¹ƒ bhojeyya ... pe ... yo ca sata
bhojeyya, yo cekaá¹ƒ \Be III 197/ arahantaá¹ƒ bhojeyya ... yo ca sataá¹ƒ arahantÄ• naá¹ƒ b
paccekabuddhaá¹ƒ bhojeyya \Ee IV 395/ ... yo ca sataá¹ƒ paccekabuddhÄ• naá¹ƒ bhojeyya
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ bhojeyya ... yo ca buddhappamukhaá¹ƒ bhikkhusaá¹…
cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa vihÄ• raá¹ƒ kÄ• rÄ• peyya ... yo ca pasannacitto bud
saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gaccheyya ... yo ca pasannacitto sikkhÄ• padÄ• ni samÄ• diye
veramaá¹‡iá¹ƒ, adinnÄ• dÄ• nÄ• \Ne III 206/ veramaá¹‡iá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• ve
veramaá¹‡iá¹ƒ, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iá¹ƒ, yo ca antamas
{gandhÅ«hanamattampi (Ce), gaddÅ«hanamattampi (Se Ee) MN III 211} mettacittaá¹ƒ bhÄ•
accharÄ• saá¹…ghÄ• tamattampi aniccasaÃ±Ã±aá¹ƒ bhÄ• veyya) (Katthaci) } idaá¹ƒ tato m

``yaÃ±ca, gahapati, velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ, yo ceka
bhojeyya ... yo ca sataá¹ƒ diá¹-á¹-hisampannÄ• naá¹ƒ bhojeyya, yo cekaá¹ƒ sakadÄ• gÄ• m
sataá¹ƒ sakadÄ• gÄ• mÄ«naá¹ƒ bhojeyya, yo \Se IV 408/ cekaá¹ƒ anÄ• gÄ• miá¹ƒ bhojeyy
anÄ• gÄ• mÄ«naá¹ƒ bhojeyya, yo cekaá¹ƒ arahantaá¹ƒ bhojeyya ... yo ca sataá¹ƒ arahantÄ
cekaá¹ƒ paccekabuddhaá¹ƒ bhojeyya ... yo ca sataá¹ƒ paccekabuddhÄ• naá¹ƒ bhojeyya, yo
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ bhojeyya ... yo ca buddhappamukhaá¹ƒ bhikkhusaá¹…
cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa vihÄ• raá¹ƒ kÄ• rÄ• peyya ... yo ca pasannacitto bud
saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gaccheyya, yo ca pasannacitto sikkhÄ• padÄ• ni samÄ• diyey
veramaá¹‡iá¹ƒ ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iá¹ƒ, yo ca antama
mettacittaá¹ƒ bhÄ• veyya \Ee IV 396/, yo ca accharÄ• saá¹…ghÄ• tamattampi aniccasaÃ±Ã
mahapphalataraâ€™â€™ nti. dasamaá¹ƒ.

sÄ«hanÄ• davaggo dutiyo.

tassuddÄ• naá¹ƒ ---

nÄ• do saupÄ• diseso ca, koá¹-á¹-hikena samiddhinÄ• .

gaá¹‡á¸• asaÃ±Ã±Ä• kulaá¹ƒ mettÄ• , devatÄ• velÄ• mena cÄ• ti ||

3. sattÄ• vÄ• savaggo

1. tiá¹-hÄ• nasuttaá¹ƒ

<21> ``tÄ«hi \Be III 198/ \Ne III 207/, bhikkhave, á¹-hÄ• nehi uttarakurukÄ• manussÄ• dev

adhiggaá¹‡hanti jambudÄ«pake ca manusse. katamehi tÄ«hi? amamÄ• , apariggahÄ• , niya
{visesabhuno (Ce Se Ee) } --- imehi kho, bhikkhave, tÄ«hi á¹-hÄ• nehi uttarakurukÄ• \Se IV
ca tÄ• vatiá¹ƒse adhiggaá¹‡hanti jambudÄ«pake ca manusse.

``tÄ«hi, bhikkhave, á¹-hÄ• nehi devÄ• tÄ• vatiá¹ƒsÄ• uttarakuruke ca manusse adhiggaá¹‡
manusse. katamehi tÄ«hi? dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena sukhena --- i
á¹-hÄ• nehi devÄ• tÄ• vatiá¹ƒsÄ• uttarakuruke ca manusse adhiggaá¹‡hanti jambudÄ«pak

{Kv 271} ``tÄ«hi, bhikkhave, á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke ca manu
ca tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• , satimanto, idha brahmacariyavÄ• so --- imehi kh
á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke ca manusse adhiggaá¹‡hanti deve ca
paá¹-hamaá¹ƒ.

2. assakhaá¸·uá¹…kasuttaá¹ƒ

<22> {AN a III 141} ``tayo \Ee IV 397/ ca, bhikkhave, assakhaá¸·uá¹…ke desessÄ• mi tayo
tayo ca assaparasse {assasadasse (Ce Se Ee) AN a III 142} tayo ca purisaparasse {purisas
tayo ca bhadde assÄ• jÄ• nÄ«ye tayo ca bhadde purisÄ• jÄ• nÄ«ye. taá¹ƒ suá¹‡Ä• tha.

``katame ca, bhikkhave, tayo assakhaá¸·uá¹…kÄ• ? idha, bhikkhave, ekacco assakhaá¸·uá
208/ hoti, na vaá¹‡á¹‡asampanno, na Ä• rohapariá¹‡Ä• hasampanno. idha pana, bhikkhave
javasampanno ca hoti vaá¹‡á¹‡asampanno ca, na Ä• rohapariá¹‡Ä• hasampanno. idha pan
assakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasam
tayo assakhaá¸·uá¹…kÄ• .

``katame \Se IV 410/ \Be III 199/ ca, bhikkhave, tayo purisakhaá¸·uá¹…kÄ• ? idha, bhikkhav
purisakhaá¸·uá¹…ko javasampanno hoti, na vaá¹‡á¹‡asampanno, na Ä• rohapariá¹‡Ä• has
bhikkhave, ekacco purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno ca, na
idha pana, bhikkhave, ekacco purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampan
Ä• rohapariá¹‡Ä• hasampanno ca.

``kathaÃ±ca, bhikkhave, purisakhaá¸·uá¹…ko javasampanno hoti, na vaá¹‡á¹‡asampanno
Ä• rohapariá¹‡Ä• hasampanno? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bh
dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idama
vadÄ• mi. abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho saá¹ƒsÄ• deti {saá¹ƒsÄ
3.141}, no vissajjeti. idamassa na vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. na kho pana lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamassa

vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisakhaá¸·uá¹…ko javasampanno hoti, na vaá¹‡á¹‡asa
Ä• rohapariá¹‡Ä• hasampanno.

``kathaÃ±ca, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asampanno c
Ä• rohapariá¹‡Ä• hasampanno? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bh
... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ida
abhidhamme kho pana abhivinaye paÃ±haá¹ƒ \Se IV 411/ puá¹-á¹-ho vissajjeti, no saá¹ƒsÄ•
vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. na kho pana lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamassa
vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asan
Ä• rohapariá¹‡Ä• hasampanno.

``kathaÃ±ca \Ne III 209/, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡as
Ä• rohapariá¹‡Ä• hasampanno ca? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ•
... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ida
abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti, no saá¹ƒsÄ• deti. idama
vadÄ• mi. lÄ• bhÄ« \Ee IV 399/ kho pana \Be III 200/ hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamassa
vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisakhaá¸·uá¹…ko javasampanno ca hoti vaá¹‡á¹‡asan
Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo purisakhaá¸·uá¹…kÄ• .

``katame ca, bhikkhave, tayo assaparassÄ• ? idha, bhikkhave, ekacco assaparasso ... pe ..
hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo as

``katame ca, bhikkhave, tayo purisaparassÄ• ? idha, bhikkhave, ekacco purisaparasso ... p
hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasampanno ca.

``kathaÃ±ca \Se IV 412/, bhikkhave, purisaparasso ... pe ... javasampanno ca hoti vaá¹‡á¹‡
Ä• rohapariá¹‡Ä• hasampanno ca? idha, bhikkhave, bhikkhu paÃ±cannaá¹ƒ orambhÄ• giyÄ
parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . idan
abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti, no saá¹ƒsÄ• deti. idama
vadÄ• mi. lÄ• bhÄ« kho pana hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhes
Ä• rohapariá¹‡Ä• hasmiá¹ƒ vadÄ• mi. evaá¹ƒ kho, bhikkhave, purisaparasso javasampanno
ca Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo purisaparassÄ• .

``katame ca, bhikkhave, tayo bhaddÄ• assÄ• jÄ• nÄ«yÄ• ? idha, bhikkhave, ekacco bhadd
javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä• hasampanno ca. ime \Ee I
bhaddÄ• assÄ• jÄ• nÄ«yÄ• .

``katame \Ne III 210/ ca, bhikkhave, tayo bhaddÄ• purisÄ• jÄ• nÄ«yÄ• ? idha, bhikkhave, e
purisÄ• jÄ• nÄ«yo ... pe ... javasampanno ca hoti vaá¹‡á¹‡asampanno ca Ä• rohapariá¹‡Ä•

``kathaÃ±ca, bhikkhave, bhaddo purisÄ• jÄ• nÄ«yo ... pe ... javasampanno ca hoti vaá¹‡á¹‡
Ä• rohapariá¹‡Ä• hasampanno ca? idha, bhikkhave, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ•
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva \Se IV 413/ dhamme sayaá¹ƒ abhiÃ±Ã±Ä• \Be III 201/ sa
viharati. idamassa javasmiá¹ƒ vadÄ• mi. abhidhamme kho pana abhivinaye paÃ±haá¹ƒ puá
saá¹ƒsÄ• deti. idamassa vaá¹‡á¹‡asmiá¹ƒ vadÄ• mi. lÄ• bhÄ« kho pana hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. idamassa
vadÄ• mi. evaá¹ƒ kho, bhikkhave, bhaddo purisÄ• jÄ• nÄ«yo javasampanno ca hoti vaá¹‡á¹
Ä• rohapariá¹‡Ä• hasampanno ca. ime kho, bhikkhave, tayo bhaddÄ• purisÄ• jÄ• nÄ«yÄ• â

3. taá¹‡hÄ• mÅ«lakasuttaá¹ƒ

<23> {DN II 103} ``nava, bhikkhave, taá¹‡hÄ• mÅ«lake dhamme desessÄ• mi, taá¹ƒ suá¹‡Ä
bhikkhave, nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• ? taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariye
lÄ• bhaá¹ƒ paá¹-icca vinicchayo, vinicchayaá¹ƒ paá¹-icca chandarÄ• go, chandarÄ• gaá¹ƒ p
ajjhosÄ• naá¹ƒ paá¹-icca pariggaho, pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ, macchariyaá¹ƒ
Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ daá¹‡á¸• Ä• dÄ• naá¹ƒ satthÄ• dÄ• naá¹ƒ \Ee IV 401/
kalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ• vÄ• dÄ• aneke pÄ• pakÄ• akusa
bhikkhave, nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. sattÄ• vÄ• sasuttaá¹ƒ

<24> {DN III 341} ``navayime, bhikkhave, sattÄ• vÄ• sÄ• . katame nava? santi, bhikkhave,
nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi manussÄ• , ekacce ca devÄ• , ekacce ca vinipÄ• tikÄ• .
sattÄ• vÄ• so.

``santi \Ne III 211/, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi de
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyo sattÄ• vÄ• so.

``santi \Se IV 414/, bhikkhave, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi de
tatiyo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• subhakiá¹
sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• asaÃ±Ã±ino appaá¹-isaá¹ƒvedino, seyyathÄ• pi devÄ• asaÃ±Ã±
sattÄ• vÄ• so.

``santi \Be III 202/, bhikkhave, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
chaá¹-á¹-ho sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `ananta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ sattamo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ aá¹-á¹-hamo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±
ayaá¹ƒ navamo sattÄ• vÄ• so. ime kho, bhikkhave, nava sattÄ• vÄ• sÄ• â€™â€™ ti. catutth

5. paÃ±Ã±Ä• suttaá¹ƒ

<25> ``yato \Ne III 212/ \Ee IV 402/ kho, bhikkhave, bhikkhuno paÃ±Ã±Ä• ya cittaá¹ƒ supar
tassetaá¹ƒ, bhikkhave, bhikkhuno kallaá¹ƒ vacanÄ• ya --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brah
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™â€™ â€™ ti.

``kathaÃ±ca \Se IV 415/, bhikkhave, bhikkhuno paÃ±Ã±Ä• ya cittaá¹ƒ suparicitaá¹ƒ hoti? `v
cittaâ€™ nti paÃ±Ã±Ä• ya cittaá¹ƒ suparicitaá¹ƒ hoti; `vÄ«tadosaá¹ƒ me cittaâ€™ nti paÃ±Ã
suparicitaá¹ƒ hoti; `vÄ«tamohaá¹ƒ me cittaâ€™ nti paÃ±Ã±Ä• ya cittaá¹ƒ suparicitaá¹ƒ hoti;
me cittaâ€™ nti paÃ±Ã±Ä• ya cittaá¹ƒ suparicitaá¹ƒ hoti; `asadosadhammaá¹ƒ me cittaâ€™
suparicitaá¹ƒ hoti; `asamohadhammaá¹ƒ me cittaâ€™ nti paÃ±Ã±Ä• ya cittaá¹ƒ suparicitaá¹
`anÄ• vattidhammaá¹ƒ me cittaá¹ƒ kÄ• mabhavÄ• yÄ• â€™ ti paÃ±Ã±Ä• ya cittaá¹ƒ suparic
`anÄ• vattidhammaá¹ƒ me cittaá¹ƒ rÅ«pabhavÄ• yÄ• â€™ ti paÃ±Ã±Ä• ya cittaá¹ƒ suparicit
`anÄ• vattidhammaá¹ƒ me cittaá¹ƒ arÅ«pabhavÄ• yÄ• â€™ ti paÃ±Ã±Ä• ya cittaá¹ƒ suparic
bhikkhave, bhikkhuno paÃ±Ã±Ä• ya cittaá¹ƒ suparicitaá¹ƒ hoti, tassetaá¹ƒ, bhikkhave, bhikk
vacanÄ• ya --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ•
pajÄ• nÄ• mÄ«â€™â€™ â€™ ti. paÃ±camaá¹ƒ.

6. silÄ• yÅ«pasuttaá¹ƒ

<26> ekaá¹ƒ \Be III 203/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca candikÄ• pu
veá¸·uvane kalandakanivÄ• pe. tatra kho Ä• yasmÄ• candikÄ• putto bhikkhÅ« Ä• mantesi (

etadavoca) (Ce) } --- ``devadatto, Ä• vuso, bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- `ya
bhikkhuno cetasÄ• citaá¹ƒ hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ• karaá¹‡Ä• ya \Ee IV
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ

evaá¹ƒ vutte Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ candikÄ• puttaá¹ƒ etadavoca --- ``na
devadatto bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti \Se IV 416/ --- `yato kho, Ä• vuso, bhik
hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ• karaá¹‡Ä• ya --- khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ \Ne
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™
candikÄ• putta, devadatto bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti --- `yato kho, Ä• vuso, bhikkhu
supariciteá¹ƒ hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ• karaá¹‡Ä• ya --- khÄ«á¹‡Ä• jÄ• ti,
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™

dutiyampi kho Ä• yasmÄ• candikÄ• putto bhikkhÅ« Ä• mantesi --- ``devadatto, Ä• vuso, bh
dhammaá¹ƒ deseti --- `yato kho, Ä• vuso, bhikkhuno cetasÄ• citaá¹ƒ hoti, tassetaá¹ƒ bhikkh
veyyÄ• karaá¹‡Ä• ya --- khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«ya
itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™â€™ â€™ ti. dutiyampi kho Ä• yasmÄ• sÄ• riputto Ä• ya
etadavoca --- ``na kho, Ä• vuso candikÄ• putta, devadatto bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá
Ä• vuso, bhikkhuno cetasÄ• citaá¹ƒ hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ• karaá¹‡Ä• y
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ•
Ä• vuso candikÄ• putta, devadatto bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti --- `yato kho, Ä• vuso
cittaá¹ƒ supariciteá¹ƒ hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ• karaá¹‡Ä• ya --- khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™

tatiyampi \Se IV 417/ \Be III 204/ kho Ä• yasmÄ• candikÄ• putto bhikkhÅ« Ä• mantesi --- ``
bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- `yato kho, Ä• vuso, bhikkhuno cetasÄ• citaá¹ƒ
bhikkhuno kallaá¹ƒ veyyÄ• karaá¹‡Ä• ya --- khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, k
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™â€™ â€™ ti. tatiyampi kho Ä• yasmÄ• sÄ•
candikÄ• puttaá¹ƒ etadavoca --- ``na kho, Ä• vuso candikÄ• putta, devadatto bhikkhÅ«naá¹
--- `yato kho, Ä• vuso, bhikkhuno cetasÄ• citaá¹ƒ hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ
khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ
ti. evaÃ±ca kho, Ä• vuso candikÄ• putta, devadatto bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti --- `y
bhikkhuno cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti, tassetaá¹ƒ bhikkhuno kallaá¹ƒ veyyÄ• karaá¹
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ

``kathaÃ±ca, Ä• vuso, bhikkhuno cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti? `vÄ«tarÄ• gaá¹ƒ \Ee
nti \Ne III 214/ cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti; `vÄ«tadosaá¹ƒ me cittaâ€™ nti cetasÄ•
supariciteá¹ƒ hoti; `vÄ«tamohaá¹ƒ me cittaâ€™ nti cetasÄ•  cittaá¹ƒ supariciteá¹ƒ hoti; `asar
cittaâ€™ nti cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti; `asadosadhammaá¹ƒ me cittaâ€™ nti cetas

supariciteá¹ƒ hoti; `asamohadhammaá¹ƒ me cittaâ€™ nti cetasÄ• cittaá¹ƒ supariciteá¹ƒ hot
me \Se IV 418/ cittaá¹ƒ kÄ• mabhavÄ• yÄ• â€™ ti cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti; `anÄ•
cittaá¹ƒ rÅ«pabhavÄ• yÄ• â€™ ti cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti; `anÄ• vattidhammaá¹ƒ
arÅ«pabhavÄ• yÄ• â€™ ti cetasÄ• cittaá¹ƒ supariciteá¹ƒ hoti. evaá¹ƒ sammÄ• vimuttacitta
bhikkhuno bhusÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchan
pariyÄ• diyanti; amissÄ«katamevassa cittaá¹ƒ hoti á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ, vayaá¹ƒ c

``seyyathÄ• pi, Ä• vuso, silÄ• yÅ«po soá¸·asakukkuko. tassassu aá¹-á¹-ha kukkÅ« heá¹-á¹-
aá¹-á¹-ha kukkÅ« upari nemassa. atha puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ•
saá¹…kampeyya \Ee IV 405/ na sampavedheyya; atha pacchimÄ• ya ... atha uttarÄ• ya ... a
disÄ• ya \Be III 205/ Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva naá¹ƒ saá¹…kampeyya n
kissa hetu? gambhÄ«rattÄ• , Ä• vuso, nemassa, sunikhÄ• tattÄ• silÄ• yÅ«passa. evameva
vimuttacittassa bhikkhuno bhusÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• tha
cittaá¹ƒ pariyÄ• diyanti; amissÄ«katamevassa cittaá¹ƒ hoti á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ, va
cassÄ• nupassati.

``bhusÄ• cepi sotaviÃ±Ã±eyyÄ• saddÄ• ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±
kÄ• yaviÃ±Ã±eyyÄ• \Se IV 419/ phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ• dhammÄ• manas
nevassa cittaá¹ƒ pariyÄ• diyanti; amissÄ«katamevassa cittaá¹ƒ hoti á¹-hitaá¹ƒ Ä• neÃ±jappa
cassÄ• nupassatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaverasuttaá¹ƒ

<27> {AN c 9.92; SN c V 1024} atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• ten
upasaá¹…kamitvÄ• bhagavantaá¹ƒ \Ne III 215/ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekan
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca ---

``yato kho, gahapati, ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti, ca
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, so Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ
`khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yadugg
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti.

``katamÄ• ni \Ee IV 406/ paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti? yaá¹ƒ, gahapati
pÄ• á¹‡Ä• tipÄ• tapaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ•
pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti, pÄ• á¹‡Ä• tipÄ• tÄ• paá
diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, na samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratassa evaá¹ƒ taa
vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ, gahapati, adinnÄ• dÄ• yÄ« ... pe ... kÄ• mesumicchÄ• cÄ• rÄ« ... musÄ• vÄ• dÄ« .
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• napacca
veraá¹ƒ pasavati, samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi \Se IV 420/ du
\Be III 206/ paá¹-isaá¹ƒvedeti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato neva
bhayaá¹ƒ veraá¹ƒ pasavati, na samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, na cetasikam
paá¹-isaá¹ƒvedeti. surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratassa evaá¹ƒ taá¹ƒ
vÅ«pasantaá¹ƒ hoti. imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti.

``katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti? idha, gahapati, ariyasÄ• vak
aveccappasÄ• dena samannÄ• gato hoti --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambudd
sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh

dhamme \Ne III 216/ aveccappasÄ• dena samannÄ• gato hoti --- `svÄ• kkhÄ• to bhagavatÄ
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti.

saá¹…ghe aveccappasÄ• dena samannÄ• gato hoti --- `suppaá¹-ipanno bhagavato sÄ• vak
bhagavato sÄ• vakasaá¹…gho Ã±Ä• yappaá¹-ipanno \Ee IV 407/ bhagavato sÄ• vakasaá¹…
bhagavato sÄ• vakasaá¹…gho; yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ•
sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹
lokassÄ• â€™ ti.

ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi acchiddehi asabalehi akammÄ• se
viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanikehi. imehi catÅ«hi sotÄ• p
hoti.

``yato \Se IV 421/ kho, gahapati, ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«p
ca catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, so Ä• kaá¹…khamÄ• no attanÄ• va a
`khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yadugg
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti. s

8. dutiyaverasuttaá¹ƒ

<28> {SN c V 1025} ``yato \Be III 207/ kho, bhikkhave, ariyasÄ• vakassa paÃ±ca bhayÄ• ni
honti, catÅ«hi ca sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, so Ä• kaá¹…khamÄ• no attanÄ
--- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yadu
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti.

``katamÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti? yaá¹ƒ, bhikkhave, pÄ• á¹‡Ä
pÄ• á¹‡Ä• tipÄ• tapaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ•
pasavati, cetasikampi \Ne III 217/ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti, pÄ• á¹‡Ä• ti
pe ... evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ, bhikkhave, adinnÄ• dÄ• yÄ« ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ«
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• napaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ vera
bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti,
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato neva diá¹-á¹-hadhammikampi bhaya
samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, na cetasikampi dukkhaá¹ƒ domanassaá¹ƒ pa
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• \Se IV 422/ paá¹-iviratassa evaá¹ƒ taá¹ƒ bhayaa
hoti. imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti.

``katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti? idha, bhikkhave, ariyasÄ• va
aveccappasÄ• dena samannÄ• gato hoti --- `itipi so bhagavÄ• ... pe ... satthÄ• devamanus
bhagavÄ• â€™ ti. dhamme ... pe ... saá¹…ghe ... ariyakantehi sÄ«lehi samannÄ• gato hoti a
asabalehi akammÄ• sehi bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaa
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti.

``yato \Ee IV 408/ kho, bhikkhave, ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ
ca catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, so Ä• kaá¹…khamÄ• no attanÄ• va a
`khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yadugg
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti. a

9. Ä• ghÄ• tavatthusuttaá¹ƒ

<29> {Vibh 960; DN III 340; AN c 10.79} ``navayimÄ• ni, bhikkhave, Ä• ghÄ• tavatthÅ«ni. k
`anatthaá¹ƒ me acarÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `anatthaá¹ƒ me caratÄ«â€™ ti Ä• gh
`anatthaá¹ƒ me carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `piyassa me manÄ• passa anatth
... `anatthaá¹ƒ caratÄ«â€™ ti ... pe ... `anatthaá¹ƒ carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati;
IV 423/ amanÄ• passa atthaá¹ƒ acarÄ«â€™ ti \Ne III 218/ ... pe ... `atthaá¹ƒ caratÄ«â€™ ti .
carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati. imÄ• ni kho, bhikkhave, nava Ä• ghÄ• tavatthÅ«n

10. Ä• ghÄ• tapaá¹-ivinayasuttaá¹ƒ

<30> {DN III 340, 359} ``navayime, bhikkhave, Ä• ghÄ• tapaá¹-ivinayÄ• . katame nava? `ar
{acarÄ«ti (Se), evaá¹ƒ ``carati, carissatiâ€™â€™ padesupi}, taá¹ƒ kutettha labbhÄ• â€™ ti Ä
paá¹-ivineti; `anatthaá¹ƒ me carati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti;

carissati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti; piyassa me manÄ• passa
pe ... anatthaá¹ƒ carati ... pe ... `anatthaá¹ƒ \Ee IV 409/ carissati, taá¹ƒ kutettha labbhÄ• â€™
Ä• ghÄ• taá¹ƒ paá¹-ivineti; appiyassa me amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá¹ƒ car
`atthaá¹ƒ carissati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti. ime kho, bhikkh
Ä• ghÄ• tapaá¹-ivinayÄ• â€™â€™ ti. dasamaá¹ƒ.

11. anupubbanirodhasuttaá¹ƒ

<31> ``navayime, bhikkhave, anupubbanirodhÄ• . katame nava? paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
{Ä• missasaÃ±Ã±Ä• (Se) } niruddhÄ• hoti; dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkav
tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa pÄ«ti niruddhÄ• hoti; catutthaá¹ƒ jhÄ• naá¹ƒ samÄ•
niruddhÄ• honti; Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• niruddh
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• n
samÄ• pannassa \Be III 209/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti \Se IV
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca vedanÄ• ca niruddhÄ• hon
anupubbanirodhÄ• â€™â€™ ti {DN III 344, 349}. ekÄ• dasamaá¹ƒ.

sattÄ• vÄ• savaggo tatiyo.

tassuddÄ• naá¹ƒ ---

tiá¹-hÄ• naá¹ƒ khaá¸·uá¹…ko taá¹‡hÄ• , sattapaÃ±Ã±Ä• silÄ• yupo.

dve verÄ• dve Ä• ghÄ• tÄ• ni, anupubbanirodhena cÄ• ti ||

4. mahÄ• vaggo

1. anupubbavihÄ• rasuttaá¹ƒ

<32> {DN III 344, 359} ``navayime \Ne III 219/ \Ee IV 410/, bhikkhave, anupubbavihÄ• rÄ• .
Ce Ee potthakesu ``idha bhikkhave bhikkhu vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dinÄ• vittha
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ jhÄ• naá¹ƒ, catutthaá¹ƒ jhÄ• naá¹
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatana
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, saÃ±Ã±Ä• vedayitanirodho --- ime kho, bhikkhav
ti. paá¹-hamaá¹ƒ.

2. anupubbavihÄ• rasamÄ• pattisuttaá¹ƒ

<33> ``navayimÄ• , bhikkhave {nava bhikkhave (?) }, anupubbavihÄ• rasamÄ• pattiyo des
... pe ... katamÄ• ca, bhikkhave, nava anupubbavihÄ• rasamÄ• pattiyo? yattha kÄ• mÄ• ni
nirodhetvÄ• nirodhetvÄ• viharanti, `addhÄ• te Ä• yasmanto nicchÄ• tÄ• nibbutÄ• tiá¹‡á¹
pÄ• raá¹…gatÄ• tadaá¹…genÄ• â€™ ti vadÄ• mi. `kattha kÄ• mÄ• nirujjhanti, ke ca kÄ• m
viharanti --- ahametaá¹ƒ na jÄ• nÄ• mi ahametaá¹ƒ na passÄ• mÄ«â€™ ti, iti yo evaá¹ƒ vad
vacanÄ«yo --- `idhÄ• vuso \Se IV 425/, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhamm
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Be III 210/
nirujjhanti, te ca kÄ• me nirodhetvÄ• nirodhetvÄ• viharantÄ«â€™ ti. addhÄ• , bhikkhave, a
`sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinandeyya anumodeyya; `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ a
namassamÄ• no paÃ±jaliko payirupÄ• seyya.

``yattha vitakkavicÄ• rÄ• nirujjhanti, ye ca vitakkavicÄ• re nirodhetvÄ• nirodhetvÄ• vihara
Ä• yasmanto nicchÄ• tÄ• nibbutÄ• tiá¹‡á¹‡Ä• pÄ• raá¹…gatÄ• tadaá¹…genÄ• â€™ ti vad
nirujjhanti, ke ca vitakkavicÄ• re nirodhetvÄ• nirodhetvÄ• viharanti --- ahametaá¹ƒ na jÄ• n
passÄ• mÄ«â€™ ti, iti yo evaá¹ƒ vadeyya, so evamassa vacanÄ«yo \Ne III 220/ --- `idhÄ• v
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; ett
nirujjhanti, te ca vitakkavicÄ• re nirodhetvÄ• nirodhetvÄ• viharantÄ«â€™ ti. addhÄ• , bhikk
amÄ• yÄ• vÄ« `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinandeyya anumodeyya; `sÄ• dhÅ«â€™ ti
anumoditvÄ• namassamÄ• no paÃ±jaliko payirupÄ• seyya.

``yattha pÄ«ti nirujjhati, ye ca pÄ«tiá¹ƒ nirodhetvÄ• nirodhetvÄ• viharanti, `addhÄ• te Ä• y
nibbutÄ• tiá¹‡á¹‡Ä• pÄ• raá¹…gatÄ• tadaá¹…genÄ• â€™ ti vadÄ• mi. `kattha pÄ«ti nirujjh
nirodhetvÄ• nirodhetvÄ• viharanti --- ahametaá¹ƒ na jÄ• nÄ• mi ahametaá¹ƒ na passÄ• mÄ
vadeyya, so evamassa vacanÄ«yo --- `idhÄ• vuso, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ...
jhÄ• naá¹ƒ upasampajja viharati; ettha pÄ«ti nirujjhati, te ca pÄ«tiá¹ƒ nirodhetvÄ• nirodhetv
viharantÄ«â€™ ti. addhÄ• , bhikkhave, asaá¹-ho amÄ• yÄ• vÄ« `sÄ• dhÅ«â€™ ti bhÄ• sitaá
`sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• namassamÄ• no paÃ±jaliko pay

``yattha upekkhÄ• sukhaá¹ƒ nirujjhati, ye ca upekkhÄ• sukhaá¹ƒ nirodhetvÄ• nirodhetvÄ•
Ä• yasmanto nicchÄ• tÄ• nibbutÄ• tiá¹‡á¹‡Ä• pÄ• raá¹…gatÄ• tadaá¹…genÄ• â€™ ti vad
nirujjhati, ke ca upekkhÄ• sukhaá¹ƒ nirodhetvÄ• nirodhetvÄ• viharanti --- ahametaá¹ƒ na jÄ
passÄ• mÄ«â€™ ti, iti yo evaá¹ƒ vadeyya, so evamassa vacanÄ«yo --- `idhÄ• vuso, bhikkhu
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; ettha upekkhÄ• sukhaá¹ƒ nirujjhati, te ca
nirodhetvÄ• nirodhetvÄ• viharantÄ«â€™ ti. addhÄ• , bhikkhave, asaá¹-ho amÄ• yÄ• vÄ« `s
abhinandeyya \Be III 211/ anumodeyya; `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditvÄ• anum
paÃ±jaliko payirupÄ• seyya.

``yattha rÅ«pasaÃ±Ã±Ä• nirujjhati, ye ca rÅ«pasaÃ±Ã±aá¹ƒ {yattha rÅ«pasaÃ±Ã±Ä• nirujj
rÅ«pasaÃ±Ã±Ä• (Ce Se Ee) } nirodhetvÄ• nirodhetvÄ• viharanti, `addhÄ• te Ä• yasmanto
tiá¹‡á¹‡Ä• pÄ• raá¹…gatÄ• tadaá¹…genÄ• â€™ ti vadÄ• mi. `kattha rÅ«pasaÃ±Ã±Ä• niru
rÅ«pasaÃ±Ã±aá¹ƒ nirodhetvÄ• nirodhetvÄ• viharanti --- ahametaá¹ƒ na jÄ• nÄ• mi ahamet
iti yo evaá¹ƒ vadeyya, so evamassa vacanÄ«yo --- `idhÄ• vuso, bhikkhu sabbaso rÅ«pasaÃ
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Se IV 427/ upasampajja viharati. ettha rÅ«pasaÃ±Ã±Ä• ni
rÅ«pasaÃ±Ã±aá¹ƒ nirodhetvÄ• nirodhetvÄ• viharantÄ«â€™ ti. addhÄ• , bhikkhave, asaá¹-
ti bhÄ• sitaá¹ƒ abhinandeyya anumodeyya; `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditvÄ• a
paÃ±jaliko payirupÄ• seyya.

``yattha \Ee IV 413/ Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• nirujjhati, ye ca Ä• kÄ• sÄ• naÃ
nirodhetvÄ• nirodhetvÄ• viharanti, `addhÄ• te Ä• yasmanto nicchÄ• tÄ• nibbutÄ• tiá¹‡á¹‡
tadaá¹…genÄ• â€™ ti vadÄ• mi. `kattha Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• nirujjhati, k
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ nirodhetvÄ• nirodhetvÄ• viharanti --- ahametaá¹ƒ
passÄ• mÄ«â€™ ti, iti yo evaá¹ƒ vadeyya, so evamassa vacanÄ«yo --- `idhÄ• vuso, bhikkhu
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡a
viharati. ettha Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• nirujjhati, te ca Ä• kÄ• sÄ• naÃ±cÄ• y
nirodhetvÄ• viharantÄ«â€™ ti. addhÄ• , bhikkhave, asaá¹-ho amÄ• yÄ• vÄ« `sÄ• dhÅ«â€™
anumodeyya; `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• namassamÄ• no

``yattha viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• nirujjhati, ye ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
nirodhetvÄ• viharanti, `addhÄ• te Ä• yasmanto nicchÄ• tÄ• nibbutÄ• \Be III 212/ tiá¹‡á¹‡Ä
tadaá¹…genÄ• â€™ ti vadÄ• mi. `kattha viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• nirujjhati, k
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ nirodhetvÄ• nirodhetvÄ• viharanti --- ahametaá¹ƒ
ahametaá¹ƒ na passÄ• mÄ«â€™ ti, iti yo evaá¹ƒ vadeyya, so evamassa vacanÄ«yo --- `idh
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• nirujjhati, te ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã
viharantÄ«â€™ ti. addhÄ• , bhikkhave, asaá¹-ho amÄ• yÄ• vÄ« `sÄ• dhÅ«â€™ ti bhÄ• sita
\Ne III 222/; `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• namassamÄ• no p

``yattha Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjhati, ye ca Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ
nirodhetvÄ• viharanti, `addhÄ• te Ä• yasmanto nicchÄ• tÄ• nibbutÄ• tiá¹‡á¹‡Ä• pÄ• raá¹
vadÄ• mi. `kattha Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjhati, ke ca Ä• kiÃ±caÃ±Ã±Ä• ya
nirodhetvÄ• viharanti --- ahametaá¹ƒ \Ee IV 414/ na jÄ• nÄ• mi ahametaá¹ƒ na passÄ• mÄ«
vadeyya, so evamassa vacanÄ«yo --- `idhÄ• vuso, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yata
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ettha Ä• kiÃ±caÃ±Ã±Ä• yat
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ nirodhetvÄ• nirodhetvÄ• viharantÄ«â€™ ti. addhÄ•

amÄ• yÄ• vÄ« `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinandeyya anumodeyya; `sÄ• dhÅ«â€™ ti
anumoditvÄ• namassamÄ• no paÃ±jaliko payirupÄ• seyya.

``yattha nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjhati, ye ca nevasaÃ±Ã±Ä• n
nirodhetvÄ• nirodhetvÄ• viharanti, `addhÄ• te \Se IV 429/ Ä• yasmanto nicchÄ• tÄ• nibbu
pÄ• raá¹…gatÄ• tadaá¹…genÄ• â€™ ti vadÄ• mi. `kattha nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ nirodhetvÄ• nirodhetvÄ• viharanti --- ah
ahametaá¹ƒ na passÄ• mÄ«â€™ ti, iti yo evaá¹ƒ vadeyya, so evamassa vacanÄ«yo --- `idhA
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjhati, te ca nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
\Be III 213/ nirodhetvÄ• viharantÄ«â€™ ti. addhÄ• , bhikkhave, asaá¹-ho amÄ• yÄ• vÄ« `sÄ
abhinandeyya anumodeyya; `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• na
payirupÄ• seyya. imÄ• kho, bhikkhave, nava anupubbavihÄ• rasamÄ• pattiyoâ€™â€™ ti. c

3. nibbÄ• nasukhasuttaá¹ƒ

<34> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto rÄ• jagahe viharati veá¸·uvane kalandakan
sÄ• riputto bhikkhÅ« Ä• mantesi --- ``sukhamidaá¹ƒ, Ä• vuso, nibbÄ• naá¹ƒ. sukhamidaá¹ƒ
nibbÄ• naâ€™â€™ nti. evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ e
415/ panettha, Ä• vuso sÄ• riputta, sukhaá¹ƒ yadettha natthi vedayitaâ€™â€™ nti? ``etadev
sukhaá¹ƒ yadettha natthi vedayitaá¹ƒ. paÃ±cime, Ä• vuso, kÄ• maguá¹‡Ä• . katame paÃ±ca
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã
ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoâ
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho
yaá¹ƒ kho, Ä• vuso, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ
kÄ• masukhaá¹ƒ.

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
Ä• vuso, bhikkhuno iminÄ• vihÄ• rena viharato kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ
Ä• bÄ• dho. seyyathÄ• pi, Ä• vuso, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ•
kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa hoti Ä• bÄ• dho. yo
dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• yena veditabb
nibbÄ• naá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ
viharati. tassa ce, Ä• vuso, bhikkhuno iminÄ• vihÄ• rena viharato vitakkasahagatÄ• saÃ±Ã
416/ samudÄ• caranti, svassa hoti Ä• bÄ• dho. seyyathÄ• pi, Ä• vuso, sukhino dukkhaá¹ƒ u
Ä• bÄ• dhÄ• ya; evamevassa te vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• ca

Ä• bÄ• dho. yo kho panÄ• vuso, Ä• bÄ• dho dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• p
pariyÄ• yena veditabbaá¹ƒ yathÄ• sukhaá¹ƒ nibbÄ• naá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ up
tassa ce, Ä• vuso, bhikkhuno iminÄ• vihÄ• rena viharato \Se IV 431/ pÄ«tisahagatÄ• saÃ±
samudÄ• caranti, svassa hoti Ä• bÄ• dho. seyyathÄ• pi \Ne III 224/, Ä• vuso, sukhino dukkh
Ä• bÄ• dhÄ• ya; evamevassa te pÄ«tisahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• cara
panÄ• vuso, Ä• bÄ• dho dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• pi kho etaá¹ƒ, Ä• vus
yathÄ• sukhaá¹ƒ nibbÄ• naá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹
tassa ce, Ä• vuso, bhikkhuno iminÄ• vihÄ• rena viharato upekkhÄ• sahagatÄ• saÃ±Ã±Ä• n
svassa hoti Ä• bÄ• dho. seyyathÄ• pi, Ä• vuso, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä
upekkhÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa hoti Ä• bÄ• dho.
dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• yena veditabb
nibbÄ• naá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-i
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ananto Ä• kÄ• soti Ä• kÄ• sÄ
viharati. tassa ce, Ä• vuso, bhikkhuno iminÄ• vihÄ• rena viharato rÅ«pasahagatÄ• saÃ±Ã±
samudÄ• caranti, svassa hoti Ä• bÄ• dho. seyyathÄ• pi, Ä• vuso, sukhino dukkhaá¹ƒ uppajj
evamevassa te \Ee IV 417/ rÅ«pasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti \S
Ä• bÄ• dho. yo kho panÄ• vuso, Ä• bÄ• dho dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• p
pariyÄ• yena veditabbaá¹ƒ yathÄ• sukhaá¹ƒ nibbÄ• naá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamm
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. tassa ce \Be III 215/, Ä• vuso, bhikkh
viharato Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caran
seyyathÄ• pi, Ä• vuso, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamev
Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa
Ä• bÄ• dho dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• ye
sukhaá¹ƒ nibbÄ• naá¹ƒ.

``puna \Ne III 225/ caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ s
kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. tassa ce, Ä• vuso, bhikkhuno i
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti, svass
Ä• vuso, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamevassa te viÃ±Ã±
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa hoti Ä• bÄ• dho. yo kho panÄ• vuso, Ä

bhagavatÄ• . iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• yena veditabbaá¹ƒ yathÄ• sukhaá¹ƒ ni

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ \Se IV 433/ upasampajja viharati. tassa ce, Ä• vus vihÄ• rena viharato Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ seyyathÄ• pi, Ä• vuso, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamev Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa h Ä• bÄ• dho dukkhametaá¹ƒ vuttaá¹ƒ bhagavatÄ• . iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• ye sukhaá¹ƒ nibbÄ• naá¹ƒ.

``puna \Ee IV 418/ caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• yena veditabbaá¹ƒ yathÄ• sukhaá¹ƒ nibbÄ• naâ€™â

4. gÄ• vÄ«upamÄ• suttaá¹ƒ

<35> ``seyyathÄ• pi \Be III 216/, bhikkhave, gÄ• vÄ« pabbateyyÄ• bÄ• lÄ• abyattÄ• akhe pabbate carituá¹ƒ. tassÄ• evamassa --- `yaá¹ƒnÅ«nÄ• haá¹ƒ agatapubbaÃ±ceva disaá¹ƒ ga akhÄ• ditapubbÄ• ni ca tiá¹‡Ä• ni khÄ• deyyaá¹ƒ, apÄ«tapubbÄ• ni ca pÄ• nÄ«yÄ• ni pivey pÄ• daá¹ƒ na suppatiá¹-á¹-hitaá¹ƒ patiá¹-á¹-hÄ• petvÄ• pacchimaá¹ƒ pÄ• daá¹ƒ uddhareyya agatapubbaá¹ƒ disaá¹ƒ gaccheyya, na ca akhÄ• ditapubbÄ• ni tiá¹‡Ä• ni khÄ• deyya, na ca piveyya; yasmiá¹ƒ cassÄ• padese á¹-hitÄ• ya evamassa --- `yaá¹ƒnÅ«nÄ• haá¹ƒ agatapubb gaccheyyaá¹ƒ, akhÄ• ditapubbÄ• ni \Ne III 226/ ca tiá¹‡Ä• ni khÄ• deyyaá¹ƒ, apÄ«tapubbÄ• pÄ• nÄ«yÄ• ni piveyyaâ€™ nti taÃ±ca padesaá¹ƒ na sotthinÄ• paccÄ• gaccheyya. taá¹ƒ ki bhikkhave, gÄ• vÄ« pabbateyyÄ• bÄ• lÄ• abyattÄ• akhettaÃ±Ã±Å« akusalÄ• visame pab bhikkhave, idhekacco bhikkhu bÄ• lo abyatto akhettaÃ±Ã±Å« akusalo vivicceva kÄ• mehi vi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa nimittaá¹ƒ na Ä• sevati na bhÄ• veti na bahulÄ«karoti na svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ•

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na vihareyyaâ€™ nti. so na sakkoti vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ vihariituá¹ƒ. tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ vivicceva kÄ• mehi vivicca akusalehi savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyyaâ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihariituá¹ƒ. ayaá¹ƒ vucc `bhikkhu ubhato bhaá¹-á¹-ho ubhato parihÄ«no, seyyathÄ• pi sÄ• gÄ• vÄ« pabbateyyÄ• bÄ akusalÄ• visame pabbate carituá¹ƒâ€™â€™ â€™.

``seyyathÄ• pi, bhikkhave, gÄ• vÄ« pabbateyyÄ• paá¹‡á¸• itÄ• byattÄ• khettaÃ±Ã±Å« ku
carituá¹ƒ. tassÄ• evamassa --- `yaá¹ƒnÅ«nÄ• haá¹ƒ agatapubbaÃ±ceva disaá¹ƒ gaccheyya
tiá¹‡Ä• ni khÄ• deyyaá¹ƒ, apÄ«tapubbÄ• ni \Se IV 435/ ca pÄ• nÄ«yÄ• ni piveyyaâ€™ nti. s
suppatiá¹-á¹-hitaá¹ƒ patiá¹-á¹-hÄ• petvÄ• pacchimaá¹ƒ pÄ• daá¹ƒ uddhareyya. sÄ• agatap
gaccheyya, akhÄ• ditapubbÄ• ni ca tiá¹‡Ä• ni \Be III 217/ khÄ• deyya, apÄ«tapubbÄ• ni ca
yasmiá¹ƒ cassÄ• padese á¹-hitÄ• ya evamassa --- `yaá¹ƒnÅ«nÄ• haá¹ƒ agatapubbaÃ±ceva
akhÄ• ditapubbÄ• ni ca tiá¹‡Ä• ni khÄ• deyyaá¹ƒ, apÄ«tapubbÄ• ni ca pÄ• nÄ«yÄ• ni pivey
sotthinÄ• paccÄ• gaccheyya. taá¹ƒ kissa hetu? tathÄ• hi sÄ• , bhikkhave, gÄ• vÄ« pabbat
khettaÃ±Ã±Å« kusalÄ• visame pabbate carituá¹ƒ. evamevaá¹ƒ kho, bhikkhave, idhekacco b
khettaÃ±Ã±Å« kusalo vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ \Ne III 2
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so taá¹ƒ nimittaá
bahulÄ«karoti svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
vihareyyaâ€™ nti. so dutiyaá¹ƒ jhÄ• naá¹ƒ anabhihiá¹ƒsamÄ• no vitakkavicÄ• rÄ• naá¹ƒ vÅ
jhÄ• naá¹ƒ upasampajja viharati. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti svÄ•
adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihareyya
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeyyaá¹ƒ yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- upekkhako
tatiyaá¹ƒ \Ee IV 420/ jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti. so tatiyaá¹ƒ jhÄ• naá¹ƒ ana
pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... \Se IV 436/ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so ta
Ä• sevati bhÄ• veti bahulÄ«karoti svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• n
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja vihareyyaâ€™ nti. so catutthaá¹ƒ jhÄ• naá¹ƒ anabhihiá¹ƒsamÄ• no sukhassa
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• veti bahulÄ
svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ•
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ananto Ä• kÄ• soti Ä• kÄ• sÄ
vihareyyaâ€™ nti. so Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Be III 218/ anabhihiá¹ƒsamÄ• no sab
samatikkamÄ• \Ne III 228/ ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so
Ä• sevati bhÄ• veti bahulÄ«karoti svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samat

viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti. so viÃ±Ã
anabhihiá¹ƒsamÄ• no sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ v
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• ve
svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ sama
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti. so Ä• kiÃ±caÃ±Ã±Ä• yatanaá
\Se IV 437/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±ca
viharati. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá¹-á

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikk
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti. so nevasaÃ±Ã±Ä
anabhihiá¹ƒsamÄ• no sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä•
viharati. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti \Ee IV 421/ svÄ• dhiá¹-á¹-hita
adhiá¹-á¹-hÄ• ti.

``tassa evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja vihareyyaâ€™ nti. so saÃ±Ã±Ä• vedayitanirodh
sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirod

``yato kho, bhikkhave, bhikkhu taá¹ƒ tadeva samÄ• pattiá¹ƒ samÄ• pajjatipi vuá¹-á¹-hÄ• tipi
hoti kammaÃ±Ã±aá¹ƒ. mudunÄ• kammaÃ±Ã±ena cittena appamÄ• á¹‡o samÄ• dhi hoti su
samÄ• dhinÄ• subhÄ• vitena yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa
abhininnÄ• meti \Ne III 229/ abhiÃ±Ã±Ä• sacchikiriyÄ• ya tatra tatreva sakkhibhabbataá¹ƒ p
Ä• yatane.

``so sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhaveyyaá¹ƒ, ekopi hutv
bahudhÄ• pi hutvÄ• eko assaá¹ƒ ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteyy
sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatane.

``so sace Ä• kaá¹…khati --- dibbÄ• ya \Se IV 438/ sotadhÄ• tuyÄ• ... pe ... sati sati Ä• yata

``so sace Ä• kaá¹…khati --- `parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca p
vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ vÄ«tarÄ• ga
pajÄ• neyyaá¹ƒ, sadosaá¹ƒ vÄ• cittaá¹ƒ sadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tadosaá¹ƒ v
cittanti pajÄ• neyyaá¹ƒ, samohaá¹ƒ vÄ• cittaá¹ƒ samohaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tan
saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ ... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... mahaggataá¹ƒ vÄ• cittaá¹ƒ ... am
cittaá¹ƒ ... sauttaraá¹ƒ vÄ• cittaá¹ƒ ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá

asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... vimuttaá¹ƒ vÄ• cittaá¹ƒ ... avimuttaá¹ƒ vÄ• cittaá¹ƒ avimutta
pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatane.

``so sace Ä• kaá¹…khati --- `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyyaá¹ƒ, seyyathida
dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yatane.

``so \Ee IV 422/ sace Ä• kaá¹…khati --- `dibbena cakkhunÄ• visuddhena atikkantamÄ• nus
yathÄ• kammÅ«page satte pajÄ• neyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡

``so sace Ä• kaá¹…khati --- `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyaâ€™ nti, tatra tatreva s
pÄ• puá¹‡Ä• ti sati sati Ä• yataneâ€™â€™ ti. catutthaá¹ƒ.

5. jhÄ• nasuttaá¹ƒ

<36> ``paá¹-hamampÄ• haá¹ƒ \Ne III 230/ \Be III 220/, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya Ä•
vadÄ• mi \Se IV 439/; dutiyampÄ• haá¹ƒ, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ k
tatiyampÄ• haá¹ƒ, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi; cat
jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi; Ä• kÄ• sÄ• naÃ±cÄ• yatanampÄ•
Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi; viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanampÄ• haá¹ƒ, bhikkhave, n
vadÄ• mi; Ä• kiÃ±caÃ±Ã±Ä• yatanampÄ• haá¹ƒ, bhikkhave, nissÄ• ya Ä• savÄ• naá¹ƒ khay
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanampÄ• haá¹ƒ, bhikkhave, nissÄ• ya Ä• savÄ• naá¹ƒ kh
saÃ±Ã±Ä• vedayitanirodhampÄ• haá¹ƒ, bhikkhave, nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vad

`` `paá¹-hamampÄ• haá¹ƒ, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe
jhÄ• naá¹ƒ upasampajja viharati. so yadeva tattha hoti rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ, te dhamme aniccato dukkhato rogato gaá¹‡á¸
Ä• bÄ• dhato parato palokato suÃ±Ã±ato \Ee IV 423/ anattato samanupassati. so tehi dham
paá¹-ivÄ• peti {patiá¹-á¹-hÄ• peti (Se), paá¹-ipÄ• deti (Katthaci) MN II 133 passitabbaá¹ƒ}. so
cittaá¹ƒ paá¹-ivÄ• petvÄ• {patiá¹-á¹-hÄ• petvÄ• (Se), paá¹-ipÄ• detvÄ• (Katthaci) } amatÄ•
upasaá¹ƒharati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasan
sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naâ€™ nti. so tattha a
khayaá¹ƒ pÄ• puá¹‡Ä• ti. no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti ta
anÄ• vattidhammo tasmÄ• lokÄ• .

``seyyathÄ• pi, bhikkhave, issÄ• so vÄ• issÄ• santevÄ• sÄ« vÄ• tiá¹‡apurisarÅ«pake vÄ•
yoggaá¹ƒ karitvÄ• , so aparena samayena dÅ«repÄ• tÄ« ca hoti akkhaá¹‡avedhÄ« ca maha
{padÄ• litÄ• (Katthaci) AN a III 134; a IV 181}; evamevaá¹ƒ kho \Se IV 440/, bhikkhave, bhi
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Be III 221/ viharati. so yadeva tat
rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agat
dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anatt
tehi dhammehi cittaá¹ƒ paá¹-ivÄ• peti \Ne III 231/. so tehi dhammehi cittaá¹ƒ paá¹-ivÄ• petv
dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sab
sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naâ€™ nti. so tattha
khayaá¹ƒ pÄ• puá¹‡Ä• ti. no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammar
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti ta
anÄ• vattidhammo tasmÄ• lokÄ• . `paá¹-hamampÄ• haá¹ƒ \Ee IV 424/, bhikkhave, jhÄ• naá
khayaá¹ƒ vadÄ• mÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``dutiyampÄ• haá¹ƒ, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya ... pe ... tatiyampÄ• haá¹ƒ, bhikkhave,
`catutthampÄ• haá¹ƒ, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mÄ
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ•
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja viharati. so yadeva tattha hoti rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ, te dhamme aniccato dukkhato \Se IV 441/ rog
aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anattato samanupassati. so tehi dhammeh
so tehi dhammehi cittaá¹ƒ paá¹-ivÄ• petvÄ• amatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati
etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo ta
nibbÄ• naâ€™ nti. so tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti. no ce Ä• savÄ
pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ
parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• .

``seyyathÄ• pi \Ne III 232/, bhikkhave, issÄ• so vÄ• issÄ• santevÄ• sÄ« vÄ• tiá¹‡apurisar
mattikÄ• puÃ±je vÄ• yoggaá¹ƒ karitvÄ• , so aparena samayena dÅ«repÄ• tÄ« ca hoti akkh
kÄ• yassa padÄ• letÄ• \Be III 222/; evamevaá¹ƒ kho, bhikkhave, bhikkhu sukhassa ca pah
pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so yadeva tattha hoti rÅ«pagataá¹ƒ vedanÄ• g
anÄ• vattidhammo tasmÄ• lokÄ• . `catutthampÄ• haá¹ƒ \Ee IV 425/, bhikkhave, jhÄ• naá¹ƒ
khayaá¹ƒ vadÄ• mÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `Ä• kÄ• sÄ• naÃ±cÄ• yatanampÄ• haá¹ƒ, bhikkhave, jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá
kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, bhikkhave, bhikkhu sabbaso
samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ ama

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so yadeva tattha hoti vedanÄ• gataá¹
saá¹…khÄ• ragataá¹ƒ \Se IV 442/ viÃ±Ã±Ä• á¹‡agataá¹ƒ, te dhamme aniccato dukkhato rog
aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anattato samanupassati. so tehi dhammeh
so tehi dhammehi cittaá¹ƒ paá¹-ivÄ• petvÄ• amatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati
etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo ta
nibbÄ• naâ€™ nti. so tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti. no ce Ä• savÄ
pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ
parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• .

``seyyathÄ• pi, bhikkhave, issÄ• so vÄ• issÄ• santevÄ• sÄ« vÄ• tiá¹‡apurisarÅ«pake vÄ•
yoggaá¹ƒ karitvÄ• , so aparena samayena dÅ«repÄ• tÄ« ca hoti akkhaá¹‡avedhÄ« ca maha
evamevaá¹ƒ kho, bhikkhave, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. so yadeva tattha hoti vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ ... pe ... anÄ• vattidhamm
`Ä• kÄ• sÄ• naÃ±cÄ• yatanampÄ• haá¹ƒ, bhikkhave, nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ v
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanampÄ• haá¹ƒ \Ne III 233/, bhikkhave, nissÄ• ya ... pe ...
Ä• kiÃ±caÃ±Ã±Ä• yatanampÄ• haá¹ƒ, bhikkhave, nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ
vuttaá¹ƒ \Se IV 443/. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha \Ee IV 426/, bhikkhave, bhikkhu s
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma \Be III 223/ `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±ca
viharati. so yadeva tattha hoti vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ vi
dhamme aniccato dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokat
samanupassati. so tehi dhammehi cittaá¹ƒ paá¹-ivÄ• peti. so tehi dhammehi cittaá¹ƒ paá¹-iv
dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sab
sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naâ€™ nti. so tattha
khayaá¹ƒ pÄ• puá¹‡Ä• ti. no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti ta
anÄ• vattidhammo tasmÄ• lokÄ• .

``seyyathÄ• pi, bhikkhave, issÄ• so vÄ• issÄ• santevÄ• sÄ« vÄ• tiá¹‡apurisarÅ«pake vÄ•
yoggaá¹ƒ karitvÄ• , so aparena samayena dÅ«repÄ• tÄ« ca hoti akkhaá¹‡avedhÄ« ca maha
evamevaá¹ƒ kho, bhikkhave, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so yadeva tattha hoti vedanÄ• gataá¹ƒ s
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ, te dhamme aniccato dukkhato rogato gaá¹‡á¸
Ä• bÄ• dhato parato palokato suÃ±Ã±ato anattato samanupassati. so tehi dhammehi \Se IV
paá¹-ivÄ• peti. so tehi dhammehi cittaá¹ƒ paá¹-ivÄ• petvÄ• amatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ
`etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padh

taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naâ€™ nti. so tattha á¹-hito Ä• savÄ• naá¹ƒ khaya
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo
`Ä• kiÃ±caÃ±Ã±Ä• yatanampÄ• haá¹ƒ, nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mÄ«â€™
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``iti kho, bhikkhave, yÄ• vatÄ• saÃ±Ã±Ä• samÄ• patti tÄ• vatÄ• aÃ±Ã±Ä• paá¹-ivedho. yÄ
bhikkhave, nissÄ• ya dve Ä• yatanÄ• ni --- nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pa
III 234/ ca, jhÄ• yÄ«hete \Be III 224/, bhikkhave, samÄ• pattikusalehi samÄ• pattivuá¹-á¹-hÄ
samÄ• pajjitvÄ• vuá¹-á¹-hahitvÄ• sammÄ• akkhÄ• tabbÄ• nÄ«ti vadÄ• mÄ«â€™â€™ ti. p

6. Ä• nandasuttaá¹ƒ

<37> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. tatr
bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkh
paccassosuá¹ƒ. Ä• yasmÄ• Ä• nando etadavoca ---

``acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso! yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ• jÄ• natÄ
sammÄ• sambuddhena sambÄ• dhe okÄ• sÄ• dhigamo \Se IV 445/ anubuddho sattÄ• naá¹
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
nÄ• ma cakkhuá¹ƒ bhavissati te rÅ«pÄ• taÃ±cÄ• yatanaá¹ƒ \Ee IV 427/ no paá¹-isaá¹ƒvedis
(Katthaci) }. tadeva nÄ• ma sotaá¹ƒ bhavissati te saddÄ• taÃ±cÄ• yatanaá¹ƒ no paá¹-isaá¹ƒ
ghÄ• naá¹ƒ bhavissati te gandhÄ• taÃ±cÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedissati. sÄ• va nÄ•
rasÄ• taÃ±cÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedissati. sova nÄ• ma kÄ• yo bhavissati te phoá¹-
taÃ±cÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedissatÄ«â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``saÃ±Ã±Ä
tadÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedeti udÄ• hu asaÃ±Ã±Ä«â€™â€™ ti? ``saÃ±Ã±Ä«meva k
paá¹-isaá¹ƒvedeti, no asaÃ±Ã±Ä«â€™â€™ ti.

``kiá¹ƒsaÃ±Ã±Ä« panÄ• vuso, tadÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedetÄ«â€™â€™ ti? ``idhÄ•
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
`ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. evaá¹ƒsaÃ±
tadÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedeti.

``puna \Be III 225/ caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ sa
viÃ±Ã±Ä• á¹‡aâ€™ nti \Ne III 235/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ev
Ä• vuso, tadÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedeti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamn
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. evaá¹ƒsaÃ±Ã±Ä«pi kho \Se IV 446/, Ä• v
paá¹-isaá¹ƒvedetÄ«â€™â€™ ti.

``ekamidÄ• haá¹ƒ, Ä• vuso, samayaá¹ƒ sÄ• kete viharÄ• mi aÃ±janavane migadÄ• ye. atha
jaá¹-ilavÄ• sikÄ• {jaá¹-ilagÄ• hiyÄ• (Ce Ee), jaá¸• ilabhÄ• gikÄ• (Se) } bhikkhunÄ« \Ee IV 4
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.
Ä• vuso, jaá¹-ilavÄ• sikÄ• bhikkhunÄ« maá¹ƒ etadavoca --- `yÄ• yaá¹ƒ, bhante Ä• nanda, s
cÄ• panato na ca sasaá¹…khÄ• raniggayhavÄ• ritagato {sasaá¹…khÄ• raniggayhavÄ• ritav
sasaá¹…khÄ• raniggayhavÄ• rivÄ• vaá¹-o (Katthaci) AN a III 102; b V 27; DN III 355}, vimut
á¹-hitattÄ• santusito, santusitattÄ• no paritassati. ayaá¹ƒ, bhante Ä• nanda, samÄ• dhi kiá¹
bhagavatÄ• â€™â€™ â€™ ti?

``evaá¹ƒ vutte, sohaá¹ƒ, Ä• vuso, jaá¹-ilavÄ• sikaá¹ƒ bhikkhuniá¹ƒ etadavocaá¹ƒ --- `yÄ• ya
samÄ• dhi na cÄ• bhinato na cÄ• panato na ca sasaá¹…khÄ• raniggayhavÄ• ritagato, vimu
santusito, santusitattÄ• no paritassati. ayaá¹ƒ, bhagini, samÄ• dhi aÃ±Ã±Ä• phalo vutto bha
evaá¹ƒsaÃ±Ã±Ä«pi kho, Ä• vuso, tadÄ• yatanaá¹ƒ no paá¹-isaá¹ƒvedetÄ«â€™â€™ ti. chaá

7. lokÄ• yatikasuttaá¹ƒ

<38> atha kho dve lokÄ• yatikÄ• brÄ• hmaá¹‡Ä• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ•
ekamantaá¹ƒ nisinnÄ• kho te brÄ• hmaá¹‡Ä• bhagavantaá¹ƒ etadavocuá¹ƒ ---

``pÅ«raá¹‡o, bho gotama, kassapo sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹
--- `carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa \Be III 226/ ca satataá¹ƒ samitaá¹ƒ
Ã±Ä• á¹‡adassanaá¹ƒ \Se IV 447/ paccupaá¹-á¹-hitaâ€™ nti. so evamÄ• ha --- `ahaá¹ƒ ana
lokaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ \Ne III 236/ viharÄ• mÄ«â€™ ti. ayampi \Ee IV 429/ {ayampi hi (
gotama, nigaá¹‡á¹-ho nÄ• á¹-aputto sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹
--- `carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡ad
paccupaá¹-á¹-hitaâ€™ nti. so {sopi (?) } evamÄ• ha --- `ahaá¹ƒ anantena Ã±Ä• á¹‡ena ana
passaá¹ƒ viharÄ• mÄ«â€™ ti. imesaá¹ƒ, bho gotama, ubhinnaá¹ƒ Ã±Ä• á¹‡avÄ• dÄ• naá¹ƒ
vipaccanÄ«kavÄ• dÄ• naá¹ƒ ko saccaá¹ƒ Ä• ha ko musÄ• â€™â€™ ti?

``alaá¹ƒ, brÄ• hmaá¹‡Ä• ! tiá¹-á¹-hatetaá¹ƒ --- `imesaá¹ƒ ubhinnaá¹ƒ Ã±Ä• á¹‡avÄ• dÄ• naá
aÃ±Ã±amaÃ±Ã±aá¹ƒ vipaccanÄ«kavÄ• dÄ• naá¹ƒ ko saccaá¹ƒ Ä• ha ko musÄ• â€™ ti. dha
desessÄ• mi, taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™

te brÄ• hmaá¹‡Ä• bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``seyyathÄ• pi, brÄ• hmaá¹‡Ä• , cattÄ• ro purisÄ• catuddisÄ• á¹-hitÄ• paramena javena c
ca padavÄ«tihÄ• rena. te evarÅ«pena javena samannÄ• gatÄ• assu, seyyathÄ• pi nÄ• ma
(sabbattha) AN a IV 45; MN I 116 ca, taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• á¹-Ä«kÄ• yo ca moggallÄ• n
oloketabbÄ• } dhanuggaho sikkhito katahattho katÅ«pÄ• sano lahukena asanena appakasir
tÄ• lacchÄ• yaá¹ƒ {tÄ• lacchÄ• tiá¹ƒ (Ce Se Ee), tÄ• lacchÄ• diá¹ƒ (Katthaci) AN a IV 45; M
atipÄ• teyya; evarÅ«pena ca padavÄ«tihÄ• rena, seyyathÄ• pi nÄ• ma puratthimÄ• samud
puratthimÄ• ya disÄ• ya á¹-hito puriso evaá¹ƒ vadeyya --- `ahaá¹ƒ gamanena lokassa antaá
ti. so aÃ±Ã±atreva asitapÄ«takhÄ• yitasÄ• yitÄ• aÃ±Ã±atra uccÄ• rapassÄ• vakammÄ• aÃ
niddÄ• kilamathapaá¹-ivinodanÄ• \Se IV 448/ vassasatÄ• yuko vassasatajÄ«vÄ« vassasata
lokassa antaá¹ƒ antarÄ• kÄ• laá¹ƒ \Ee IV 430/ kareyya. atha pacchimÄ• ya disÄ• ya ... pe .
disÄ• ya ... atha dakkhiá¹‡Ä• ya disÄ• ya á¹-hito puriso evaá¹ƒ vadeyya --- `ahaá¹ƒ gamane
pÄ• puá¹‡issÄ• mÄ«â€™ ti. so aÃ±Ã±atreva asitapÄ«takhÄ• yitasÄ• yitÄ• aÃ±Ã±atra uccÄ
\Be III 227/ niddÄ• kilamathapaá¹-ivinodanÄ• vassasatÄ• yuko vassasatajÄ«vÄ« vassasata
lokassa antaá¹ƒ antarÄ• kÄ• laá¹ƒ kareyya. taá¹ƒ kissa hetu? nÄ• haá¹ƒ, brÄ• hmaá¹‡Ä• ,
sandhÄ• vanikÄ• ya lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mi
appatvÄ• va lokassa antaá¹ƒ dukkhassa antakiriyaá¹ƒ vadÄ• mi.

``paÃ±cime, brÄ• hmaá¹‡Ä• , kÄ• maguá¹‡Ä• ariyassa vinaye lokoti vuccati. katame paÃ±
III 237/ rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«
... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyy
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• ; ime kho, b
kÄ• maguá¹‡Ä• ariyassa vinaye lokoti vuccati.

``idha, brÄ• hmaá¹‡Ä• , bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakka
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, b
lokassa antamÄ• gamma, lokassa ante viharatiâ€™. tamaÃ±Ã±e evamÄ• haá¹ƒsu --- `ayam
lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™ ti. ahampi hi {ahampi (Ce Ee) }, brÄ•
--- `ayampi lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™â€™ â€™ ti.

``puna \Ee IV 431/ caparaá¹ƒ, brÄ• hmaá¹‡Ä• , bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ
jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vu
brÄ• hmaá¹‡Ä• , `bhikkhu lokassa antamÄ• gamma lokassa ante viharatiâ€™. tamaÃ±Ã±e
lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™ ti. ahampi hi, brÄ• hmaá¹‡Ä• , evaá¹
lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™â€™ â€™ ti.

``puna caparaá¹ƒ, brÄ• hmaá¹‡Ä• , bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ•

atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. ayaá¹ƒ vuccati, brÄ• hmaá¹‡Ä• , `bhikkhu lokassa antamÄ• gamma lokassa ante vi
evamÄ• haá¹ƒsu --- `ayampi lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™ ti \Be III
brÄ• hmaá¹‡Ä• , evaá¹ƒ vadÄ• mi --- `ayampi lokapariyÄ• panno, ayampi anissaá¹-o lokaml

``puna caparaá¹ƒ, brÄ• hmaá¹‡Ä• , bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ sama
viÃ±Ã±Ä• á¹‡aâ€™ nti \Ne III 238/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ...
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• ya
pe ... sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
ayaá¹ƒ vuccati, brÄ• hmaá¹‡Ä• \Se IV 450/, `bhikkhu lokassa antamÄ• gamma lokassa ant
evamÄ• haá¹ƒsu --- `ayampi lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™ ti. aham
vadÄ• mi --- `ayampi lokapariyÄ• panno, ayampi anissaá¹-o lokamhÄ• â€™â€™ â€™ ti.

``puna caparaá¹ƒ, brÄ• hmaá¹‡Ä• , bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
vuccati, brÄ• hmaá¹‡Ä• , `bhikkhu lokassa \Ee IV 432/ antamÄ• gamma lokassa ante vihara
visattikaâ€™â€™ â€™ nti. sattamaá¹ƒ.

8. devÄ• surasaá¹…gÄ• masuttaá¹ƒ

<39> ``bhÅ«tapubbaá¹ƒ, bhikkhave, devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho {samupal
tasmiá¹ƒ kho pana, bhikkhave, saá¹…gÄ• me asurÄ• jiniá¹ƒsu, devÄ• parÄ• jayiá¹ƒsu {par
Katthaci) }. parÄ• jitÄ• ca, bhikkhave, devÄ• {devÄ• bhÄ«tÄ• (Ee) } apayiá¹ƒsuyeva {apay
uttarenÄ• bhimukhÄ• , abhiyiá¹ƒsu {abhiyaá¹ƒsu (Ce) } asurÄ• . atha kho, bhikkhave, devÄ•
`abhiyanteva kho asurÄ• . yaá¹ƒnÅ«na mayaá¹ƒ dutiyampi asurehi saá¹…gÄ• meyyÄ• mÄ•
bhikkhave, devÄ• asurehi saá¹…gÄ• mesuá¹ƒ. dutiyampi kho, bhikkhave, asurÄ• va jiniá¹ƒ
parÄ• jitÄ• ca, bhikkhave, devÄ• apayiá¹ƒsuyeva uttarenÄ• bhimukhÄ• , abhiyiá¹ƒsu asurÄ

atha kho, bhikkhave, devÄ• naá¹ƒ etadahosi --- `abhiyanteva kho asurÄ• . yaá¹ƒnÅ«na may
saá¹…gÄ• meyyÄ• mÄ• â€™ ti. tatiyampi kho, bhikkhave, \Be III 229/ devÄ• asurehi saá¹…
\Se IV 451/, bhikkhave, asurÄ• va jiniá¹ƒsu, devÄ• parÄ• jayiá¹ƒsu. parÄ• jitÄ• ca, bhikkha
devapuraá¹ƒyeva pavisiá¹ƒsu. devapuragatÄ• naÃ±ca pana {puna (Katthaci) }, bhikkhave, d
`bhÄ«ruttÄ• nagatena kho dÄ• ni mayaá¹ƒ etarahi \Ee IV 433/ attanÄ• viharÄ• ma akaraá¹‡
asurÄ• nampi, bhikkhave, etadahosi --- `bhÄ«ruttÄ• nagatena kho dÄ• ni devÄ• etarahi atta
akaraá¹‡Ä«yÄ• amhehÄ«â€™ ti.

``bhÅ«tapubbaá¹ƒ \Ne III 239/, bhikkhave, devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho aho
bhikkhave, saá¹…gÄ• me devÄ• jiniá¹ƒsu, asurÄ• parÄ• jayiá¹ƒsu. parÄ• jitÄ• ca, bhikkha

dakkhiá¹‡enÄ• bhimukhÄ• , abhiyiá¹ƒsu devÄ• . atha kho, bhikkhave, asurÄ• naá¹ƒ etadaho
devÄ• . yaá¹ƒnÅ«na mayaá¹ƒ dutiyampi devehi saá¹…gÄ• meyyÄ• mÄ• â€™ ti. dutiyampi k
saá¹…gÄ• mesuá¹ƒ. dutiyampi kho, bhikkhave, devÄ• jiniá¹ƒsu, asurÄ• parÄ• jayiá¹ƒsu. pa
asurÄ• apayiá¹ƒsuyeva dakkhiá¹‡enÄ• bhimukhÄ• , abhiyiá¹ƒsu devÄ• â€™â€™.

atha kho, bhikkhave, asurÄ• naá¹ƒ etadahosi --- `abhiyanteva kho devÄ• . yaá¹ƒnÅ«na may
saá¹…gÄ• meyyÄ• mÄ• â€™ ti. tatiyampi kho, bhikkhave, asurÄ• devehi saá¹…gÄ• mesuá
devÄ• jiniá¹ƒsu, asurÄ• parÄ• jayiá¹ƒsu. parÄ• jitÄ• ca, bhikkhave, asurÄ• bhÄ«tÄ• asur
asurapuragatÄ• naÃ±ca pana, bhikkhave, asurÄ• naá¹ƒ etadahosi --- `bhÄ«ruttÄ• nagatena
attanÄ• viharÄ• ma akaraá¹‡Ä«yÄ• \Se IV 452/ devehÄ«â€™ ti. devÄ• nampi, bhikkhave,
`bhÄ«ruttÄ• nagatena kho dÄ• ni asurÄ• etarahi attanÄ• viharanti akaraá¹‡Ä«yÄ• amhehÄ

``evamevaá¹ƒ kho, bhikkhave, yasmiá¹ƒ samaye bhikkhu vivicceva kÄ• mehi vivicca akusal
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
bhikkhave, samaye bhikkhussa evaá¹ƒ hoti --- `bhÄ«ruttÄ• nagatena kho dÄ• nÄ• haá¹ƒ eta
IV 434/ akaraá¹‡Ä«yo mÄ• rassÄ• â€™ ti \Be III 230/. mÄ• rassÄ• pi, bhikkhave, pÄ• pimat
`bhÄ«ruttÄ• nagatena kho dÄ• ni bhikkhu etarahi attanÄ• viharati akaraá¹‡Ä«yo mayhaâ€™

``yasmiá¹ƒ, bhikkhave, samaye bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiy
tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ, bhikkhave, sa
bhikkhussa evaá¹ƒ hoti --- `bhÄ«ruttÄ• nagatena kho dÄ• nÄ• haá¹ƒ etarahi attanÄ• viharÄ
mÄ• rassÄ• â€™ ti. mÄ• rassÄ• pi, bhikkhave, pÄ• pimato evaá¹ƒ hoti --- `bhÄ«ruttÄ• nagat
etarahi attanÄ• viharati, akaraá¹‡Ä«yo mayhaâ€™â€™ â€™ nti.

``yasmiá¹ƒ, bhikkhave, samaye bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• pa
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu antamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ•
adassanaá¹ƒ gato pÄ• pimato tiá¹‡á¹‡o loke visattikaâ€™â€™ â€™ nti.

``yasmiá¹ƒ, bhikkhave, samaye bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikka
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ... sabbaso viÃ
samatikkamma `natthi \Se IV 453/ kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upas
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu antama
vadhitvÄ• mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimato tiá¹‡á¹‡o loke visattikaâ€™â€™

9. nÄ• gasuttaá¹ƒ

<40> ``yasmiá¹ƒ \Ee IV 435/, bhikkhave, samaye Ä• raÃ±Ã±ikassa nÄ• gassa gocarapasut
hatthikalabhÄ• pi hatthicchÄ• pÄ• pi purato purato gantvÄ• tiá¹‡aggÄ• ni chindanti, tena, bh
nÄ• go aá¹-á¹-Ä«yati harÄ• yati jigucchati. yasmiá¹ƒ, bhikkhave, samaye Ä• raÃ±Ã±ikassa n
hatthÄ«pi hatthiniyopi hatthikalabhÄ• pi hatthicchÄ• pÄ• pi obhaggobhaggaá¹ƒ sÄ• khÄ• bh
bhikkhave, Ä• raÃ±Ã±iko nÄ• go aá¹-á¹-Ä«yati harÄ• yati jigucchati. yasmiá¹ƒ \Be III 231/, b
Ä• raÃ±Ã±ikassa nÄ• gassa ogÄ• haá¹ƒ otiá¹‡á¹‡assa hatthÄ«pi hatthiniyopi hatthikalabhÄ•
purato purato gantvÄ• soá¹‡á¸• Ä• ya udakaá¹ƒ Ä• loá¸·enti, tena, bhikkhave, Ä• raÃ±Ã±iko
harÄ• yati jigucchati. yasmiá¹ƒ, bhikkhave, samaye Ä• raÃ±Ã±ikassa \Ne III 241/ nÄ• gassa
hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo gacchanti, tena, bhikkhave, Ä• raÃ±Ã±iko nÄ• go a
jigucchati.

``tasmiá¹ƒ, bhikkhave, samaye Ä• raÃ±Ã±ikassa nÄ• gassa evaá¹ƒ hoti --- `ahaá¹ƒ kho eta
viharÄ• mi hatthÄ«hi hatthinÄ«hi hatthikalabhehi hatthicchÄ• pehi \Se IV 454/. chinnaggÄ• n
khÄ• dÄ• mi, obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…gaá¹ƒ khÄ• danti {khÄ• ditaá¹ƒ (Se
passitabbaá¹ƒ}, Ä• vilÄ• ni ca pÄ• nÄ«yÄ• ni pivÄ• mi, ogÄ• hÄ• ca {ogÄ• hÄ• pi ca (Se Ka
passitabbaá¹ƒ} me uttiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo gacchanti. yaá¹ƒ
gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho vihareyyaâ€™ nti. so aparena samayena eko gaá¹‡asmÄ• v
acchinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dati, obhaggobhaggaÃ±cassa sÄ• khÄ• bhaá¹…gaá¹ƒ
obhaggobhaggaÃ±ca sÄ• khÄ• bhaá¹…ga khÄ• dati (Se Katthaci) }, anÄ• vilÄ• ni ca pÄ• nÄ
uttiá¹‡á¹‡assa na hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo gacchanti.

``tasmiá¹ƒ, bhikkhave, samaye Ä• raÃ±Ã±ikassa nÄ• gassa evaá¹ƒ hoti --- `ahaá¹ƒ kho pub
vihÄ• siá¹ƒ hatthÄ«hi hatthinÄ«hi hatthikalabhehi hatthicchÄ• pehi, chinnaggÄ• ni ceva tiá¹‡
obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…gaá¹ƒ khÄ• diá¹ƒsu, Ä• vilÄ• ni ca pÄ• nÄ«yÄ• n
pisaddo sabbatthapi natthi} ca me uttiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo a
etarahi eko gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho viharÄ• mi, acchinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ•
me sÄ• khÄ• bhaá¹…gaá¹ƒ na khÄ• danti, anÄ• vilÄ• ni ca pÄ• nÄ«yÄ• ni pivÄ• mi, ogÄ• hÄ
hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo gacchantÄ«â€™ ti. so soá¹‡á¸• Ä• ya sÄ• khÄ• bh
sÄ• khÄ• bhaá¹…gena kÄ• yaá¹ƒ parimajjitvÄ• attamano soá¹‡á¸• aá¹ƒ saá¹ƒharati {kaá¹‡á
kaá¹‡á¸• uá¹ƒ saá¹ƒhanati (Se), ettha kaá¹‡á¸• uvanadukkhaá¹ƒ vinetÄ«ti attho},.

``evamevaá¹ƒ kho, bhikkhave, yasmiá¹ƒ samaye bhikkhu Ä• kiá¹‡á¹‡o viharati bhikkhÅ«hi b
upÄ• sikÄ• hi raÃ±Ã±Ä• rÄ• jamahÄ• mattehi titthiyehi \Be III 232/ titthiyasÄ• vakehi, tasmi
bhikkhussa evaá¹ƒ hoti --- `ahaá¹ƒ kho etarahi Ä• kiá¹‡á¹‡o viharÄ• mi bhikkhÅ«hi bhikkhun
455/ upÄ• sikÄ• hi raÃ±Ã±Ä• rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. yaá¹ƒnÅ«nÄ
vÅ«pakaá¹-á¹-ho vihareyyaâ€™ nti. so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkha
pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapu

araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…ka
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• .

``so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ pari
byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ«tahitÄ• nuka
parisodheti; thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sa
cittaá¹ƒ parisodheti; uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pas
uddhaccakukkuccÄ• cittaá¹ƒ parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharat
kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti. so ime paÃ±ca nÄ«varaá¹‡e pahÄ
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakka
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so attamano soá¹‡á¸• aá¹ƒ s
saá¹ƒhanti (Ce Ee), kaá¹‡á¸• uá¹ƒ saá¹ƒhanati (Se), ettha kaá¹‡á¸• uvanasadisaá¹ƒ jhÄ• na
kilesadukkhaá¹ƒ vinetÄ«ti attho}. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jh
jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so attamano soá¹‡á¸• aá¹ƒ saá¹

``sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gam
amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja vih
\Se IV 456/ saá¹ƒharati. sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ... sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati ... sabbaso Ä• kiÃ±caÃ±Ã
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati ... sabbaso nevasaÃ±Ã±Ä• n
233/ \Ee IV 438/ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã
parikkhÄ«á¹‡Ä• honti. so attamano soá¹‡á¸• aá¹ƒ saá¹ƒharatÄ«â€™â€™ ti. navamaá¹ƒ.

10. tapussasuttaá¹ƒ

<41> ekaá¹ƒ \Ne III 243/ samayaá¹ƒ bhagavÄ• mallesu viharati uruvelakappaá¹ƒ nÄ• ma n
kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya uruvelakapp
uruvelakappe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• y
Ä• mantesi --- ``idheva tÄ• va tvaá¹ƒ, Ä• nanda, hohi, yÄ• vÄ• haá¹ƒ mahÄ• vanaá¹ƒ ajjhog
divÄ• vihÄ• rÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bha
bhagavÄ• mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• ra

atha kho tapusso gahapati yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho tapusso gahapati Ä• yasm
---

``mayaá¹ƒ, bhante Ä• nanda, gihÄ« kÄ• mabhogino kÄ• mÄ• rÄ• mÄ• kÄ• maratÄ• kÄ• m

amhÄ• kaá¹ƒ gihÄ«naá¹ƒ kÄ• mabhogÄ«naá¹ƒ kÄ• mÄ• rÄ• mÄ• naá¹ƒ kÄ• maratÄ• naá¹ƒ
papÄ• to viya khÄ• yati, yadidaá¹ƒ nekkhammaá¹ƒ. sutaá¹ƒ metaá¹ƒ, bhante, `imasmiá¹ƒ dh
daharÄ• naá¹ƒ bhikkhÅ«naá¹ƒ nekkhamme cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vi
passatoâ€™ {passataá¹ƒ (?) }. tayidaá¹ƒ, bhante, imasmiá¹ƒ dhammavinaye bhikkhÅ«naá¹
visabhÄ• go, yadidaá¹ƒ nekkhammaâ€™â€™ nti.

``atthi \Ee IV 439/ kho etaá¹ƒ, gahapati, kathÄ• pÄ• bhataá¹ƒ bhagavantaá¹ƒ dassanÄ• ya.
bhagavÄ• tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• roc
byÄ• karissati tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho tapusso gahapati Ä• yasmato Ä• nandassa paccassosi. at
tapussena gahapatinÄ• saddhiá¹ƒ \Be III 234/ yena bhagavÄ• tenupasaá¹…kami; upasaá¹
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha

``ayaá¹ƒ \Ne III 244/, bhante, tapusso gahapati evamÄ• ha --- `mayaá¹ƒ, bhante Ä• nanda,
kÄ• mÄ• rÄ• mÄ• kÄ• maratÄ• kÄ• masammuditÄ• , tesaá¹ƒ no bhante, amhÄ• kaá¹ƒ gih
kÄ• mÄ• rÄ• mÄ• naá¹ƒ kÄ• maratÄ• naá¹ƒ kÄ• masammuditÄ• naá¹ƒ papÄ• to viya khÄ• y
sutaá¹ƒ metaá¹ƒ, bhante, `imasmiá¹ƒ dhammavinaye daharÄ• naá¹ƒ daharÄ• naá¹ƒ bhikkh
pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati etaá¹ƒ santanti passato. tayidaá¹ƒ, bhante,
dhammavinaye bhikkhÅ«naá¹ƒ bahunÄ• janena visabhÄ• go yadidaá¹ƒ nekkhammaâ€™â€

``evametaá¹ƒ, Ä• nanda, evametaá¹ƒ, Ä• nanda! mayhampi kho, Ä• nanda, pubbeva samb
bodhisattasseva sato etadahosi --- `sÄ• dhu nekkhammaá¹ƒ \Se IV 458/, sÄ• dhu pavivekoâ
Ä• nanda, nekkhamme cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccat
passato. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `ko nu kho hetu ko paccayo, yena me nek
pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passatoâ€™ ? tas
etadahosi --- `kÄ• mesu kho me Ä• dÄ«navo adiá¹-á¹-ho, so ca me abahulÄ«kato, nekkham
anadhigato, so ca me anÄ• sevito \Ee IV 440/. tasmÄ• me nekkhamme cittaá¹ƒ na pakkhan
santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passatoâ€™. tassa mayhaá¹ƒ, Ä• nanda, etadah
ahaá¹ƒ kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulaá¹ƒ kareyyaá¹ƒ {bahulÄ«kareyyaá¹ƒ (
Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seveyyaá¹ƒ, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ m
pakkhandeyya pasÄ«deyya santiá¹-á¹-heyya vimucceyya etaá¹ƒ santanti passatoâ€™. so k
aparena samayena kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulamakÄ• siá¹ƒ, nekkhamm
tamÄ• seviá¹ƒ. tassa mayhaá¹ƒ, Ä• nanda, nekkhamme cittaá¹ƒ pakkhandati pasÄ«dati san
etaá¹ƒ santanti passato. so kho ahaá¹ƒ, Ä• nanda, vivicceva kÄ• mehi vivicca akusalehi dha
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
iminÄ• vihÄ• rena viharato kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti
235/. seyyathÄ• pi, Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya \Se IV 459/ yÄ• vadeva Ä• bÄ

kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• bÄ• dho

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«
dutiyaá¹ƒ \Ne III 245/ jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti. tassa mayhaá¹ƒ, Ä• nanda
pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passato. tassa ma
etadahosi --- `ko nu kho hetu ko paccayo, yena me avitakke cittaá¹ƒ na pakkhandati nappas
santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passatoâ€™ ? tassa mayhaá¹ƒ, Ä• nanda, etada
kho me Ä• dÄ«navo adiá¹-á¹-ho, so ca me abahulÄ«kato, avitakke ca Ä• nisaá¹ƒso anadhig
anÄ• sevito. tasmÄ• me avitakke cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati n
santanti passatoâ€™. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace kho ahaá¹ƒ vitakkesu
taá¹ƒ bahulaá¹ƒ kareyyaá¹ƒ, avitakke Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seveyyaá¹ƒ, á¹-hÄ
vijjati yaá¹ƒ me avitakke cittaá¹ƒ pakkhandeyya pasÄ«deyya santiá¹-á¹-heyya vimucceyya e
passatoâ€™. so kho ahaá¹ƒ, Ä• nanda, aparena samayena vitakkesu Ä• dÄ«navaá¹ƒ disvÄ
avitakke Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seviá¹ƒ. tassa mayhaá¹ƒ, Ä• nanda, avitakke c
pasÄ«dati santiá¹-á¹-hati vimuccati etaá¹ƒ santanti passato. so kho ahaá¹ƒ, Ä• nanda, vitakk
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se IV 460/ viharÄ• mi. tassa mayh
vihÄ• rena viharato vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa
Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamevassa me vita
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• bÄ• dho.

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ pÄ«tiyÄ• ca virÄ• gÄ• upe
sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeyyaá¹ƒ yaá¹ƒ taá¹ƒ ariyÄ• Ä• ci
satimÄ• sukhavihÄ• rÄ«ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti. tassa mayha
cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passat
Ä• nanda, etadahosi --- `ko nu kho hetu ko paccayo \Be III 236/, yena me nippÄ«tike cittaá¹
nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passatoâ€™ ? tassa mayhaá¹
--- `pÄ«tiyÄ• kho me Ä• dÄ«navo adiá¹-á¹-ho, so ca me abahulÄ«kato, nippÄ«tike ca Ä• nis
me anÄ• sevito. tasmÄ• me nippÄ«tike cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹
vimuccati etaá¹ƒ santanti passatoâ€™. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace kho
Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ \Ne III 246/ bahulaá¹ƒ kareyyaá¹ƒ, nippÄ«tike Ä• nisaá¹ƒsaá¹ƒ
tamÄ• seveyyaá¹ƒ, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ me nippÄ«tike cittaá¹ƒ pakkhan
santiá¹-á¹-heyya vimucceyya etaá¹ƒ santanti passatoâ€™. so kho ahaá¹ƒ, Ä• nanda, aparen
Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulamakÄ• siá¹ƒ, nippÄ«tike Ä• nisaá¹ƒsaá¹ƒ adhigamma ta
Ä• nanda, nippÄ«tike cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati etaá¹ƒ santan
IV 461/ kho ahaá¹ƒ, Ä• nanda, pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasam
mayhaá¹ƒ, Ä• nanda, iminÄ• vihÄ• rena viharato pÄ«tisahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ
hoti Ä• bÄ• dho. seyyathÄ• pi, Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ•
pÄ«tisahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• bÄ• dho.

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sukhassa ca pahÄ• nÄ• du
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja vihareyyaâ€™ nti. tassa mayhaá¹ƒ, Ä• nanda, adukkhamasukhe cittaá¹ƒ na pa
santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passato. tassa mayhaá¹ƒ, Ä• nanda, etadahosi -
ko paccayo, yena me adukkhamasukhe cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹
santanti passatoâ€™ ? tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `upekkhÄ• sukhe kho me Ä
ca me abahulÄ«kato, adukkhamasukhe ca Ä• nisaá¹ƒso anadhigato, so ca me anÄ• sevito.
cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ \Se IV 462/ san
tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace kho ahaá¹ƒ upekkhÄ• sukhe Ä• dÄ«navaá¹ƒ
bahulaá¹ƒ kareyyaá¹ƒ, adukkhamasukhe Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seveyyaá¹ƒ, á
panetaá¹ƒ vijjati yaá¹ƒ me adukkhamasukhe cittaá¹ƒ pakkhandeyya pasÄ«deyya santiá¹-á¹-
santanti passatoâ€™. so kho ahaá¹ƒ, Ä• nanda, aparena samayena upekkhÄ• sukhe Ä• dÄ
bahulamakÄ• siá¹ƒ adukkhamasukhe Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seviá¹ƒ. tassa ma
cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati etaá¹ƒ santanti passato. so kho aha
sukhassa ca pahÄ• nÄ• ... pe ... \Ne III 247/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• m
Ä• nanda, iminÄ• vihÄ• rena viharato upekkhÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• san
Ä• bÄ• dho. seyyathÄ• pi, Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ
upekkhÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• bÄ• d

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso rÅ«pasaÃ±Ã±Ä• n
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ``a
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti. tassa mayhaá¹ƒ, Ä• nanda,
na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passato. tassa
etadahosi --- `ko nu kho hetu ko paccayo, yena \Se IV 463/ me Ä• kÄ• sÄ• naÃ±cÄ• yatane
nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passatoâ€™ ? tassa mayhaá¹ƒ
--- `rÅ«pesu kho me Ä• dÄ«navo adiá¹-á¹-ho, so ca abahulÄ«kato, Ä• kÄ• sÄ• naÃ±cÄ• yat
anadhigato, so ca me anÄ• sevito. tasmÄ• me Ä• kÄ• sÄ• naÃ±cÄ• yatane cittaá¹ƒ na pak
santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti \Ee IV 444/ passatoâ€™. tassa mayhaá¹ƒ, Ä• na
`sace kho ahaá¹ƒ rÅ«pesu Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulaá¹ƒ kareyyaá¹ƒ, Ä• kÄ• sÄ•
adhigamma tamÄ• seveyyaá¹ƒ, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ me Ä• kÄ• sÄ• naÃ
pakkhandeyya pasÄ«deyya santiá¹-á¹-heyya vimucceyya etaá¹ƒ santanti passatoâ€™. so k
aparena samayena rÅ«pesu Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulamakÄ• siá¹ƒ, Ä• kÄ• sÄ• n
adhigamma tamÄ• seviá¹ƒ. tassa mayhaá¹ƒ, Ä• nanda, Ä• kÄ• sÄ• naÃ±cÄ• yatane cittaá¹
santiá¹-á¹-hati vimuccati etaá¹ƒ santanti passato. so kho ahaá¹ƒ, Ä• nanda, sabbaso rÅ«pas
samatikkamÄ• \Be III 238/ paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä•
Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ,
viharato rÅ«pasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• b

sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamevassa me rÅ«pasahagat
samudÄ• caranti. svassa me hoti Ä• bÄ• dho.

``tassa \Se IV 464/ mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso Ä• kÄ
samatikkamma \Ne III 248/ ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• ya
vihareyyaâ€™ nti. tassa mayhaá¹ƒ, Ä• nanda, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane cittaá¹ƒ na pakk
santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passato. tassa mayhaá¹ƒ, Ä• nanda, etadahosi -
ko paccayo, yena me viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane cittaá¹ƒ na pakkhandati nappasÄ«dati na
vimuccati etaá¹ƒ santanti passatoâ€™ ? tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `Ä• kÄ• s
Ä• dÄ«navo adiá¹-á¹-ho, so ca abahulÄ«kato, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane ca Ä• nisaá¹ƒso
anÄ• sevito. tasmÄ• me viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane cittaá¹ƒ na pakkhandati nappasÄ«dat
vimuccati etaá¹ƒ santanti passatoâ€™. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace kho
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulaá¹ƒ \Ee IV 445/ kareyyaá¹ƒ
Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seveyyaá¹ƒ, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ m
cittaá¹ƒ pakkhandeyya pasÄ«deyya santiá¹-á¹-heyya vimucceyya etaá¹ƒ santanti passatoâ€
Ä• nanda, aparena samayena Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ ba
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seviá¹ƒ. tassa mayhaá¹ƒ,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati etaá¹ƒ
kho ahaá¹ƒ, Ä• nanda, sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Se IV 465/ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• n
viharato Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caran
seyyathÄ• pi, Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya \Be III 2
Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso viÃ±Ã±Ä• á¹‡aÃ±
natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti. tassa mayhaá
Ä• kiÃ±caÃ±Ã±Ä• yatane cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuc
passato. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `ko nu kho hetu ko paccayo, yena me Ä•
cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passat
mayhaá¹ƒ, Ä• nanda, etadahosi --- `viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane kho me Ä• dÄ«navo adiá¹-
Ä• kiÃ±caÃ±Ã±Ä• yatane ca Ä• nisaá¹ƒso anadhigato, so ca me anÄ• sevito. tasmÄ• me Ä
na pakkhandati nappasÄ«dati na santiá¹-á¹-hati \Ne III 249/ na vimuccati etaá¹ƒ santanti pas
mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace kho ahaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane Ä• dÄ«na
kareyyaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seveyyaá¹ƒ, á¹-h
panetaá¹ƒ vijjati yaá¹ƒ me Ä• kiÃ±caÃ±Ã±Ä• yatane \Ee IV 446/ cittaá¹ƒ pakkhandeyya pas
vimucceyya etaá¹ƒ santanti passatoâ€™. so kho ahaá¹ƒ, Ä• nanda, aparena samayena viÃ
Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulamakÄ• siá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• nisaá¹ƒsaá¹
mayhaá¹ƒ, Ä• nanda, Ä• kiÃ±caÃ±Ã±Ä• yatane cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-ha

santanti passato. so kho ahaá¹ƒ, Ä• nanda, sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samat
ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• nanda, iminÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svass
Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamevassa me viÃ±
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• bÄ• dho.

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso Ä• kiÃ±caÃ±Ã±Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti. tassa mayhaá¹ƒ,
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-h
santanti passato. tassa mayhaá¹ƒ, Ä• nanda, etadahosi \Be III 240/ --- `ko nu kho hetu ko pa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-h
santanti passatoâ€™ ? tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `Ä• kiÃ±caÃ±Ã±Ä• yatane
adiá¹-á¹-ho, so ca me abahulÄ«kato, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane \Se IV 467/ ca Ä
me anÄ• sevito. tasmÄ• me nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane cittaá¹ƒ na pakkhandati
na vimuccati etaá¹ƒ santanti passatoâ€™. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace k
Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulaá¹ƒ kareyyaá¹ƒ, nevasaÃ±Ã±
Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seveyyaá¹ƒ, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ m
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane cittaá¹ƒ pakkhandeyya pasÄ«deyya santiá¹-á¹-heyya
passatoâ€™. so \Ee IV 447/ kho ahaá¹ƒ, Ä• nanda, aparena samayena Ä• kiÃ±caÃ±Ã±Ä• y
taá¹ƒ bahulamakÄ• siá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane Ä• nisaá¹ƒsaá¹ƒ adhigamm
Ä• nanda, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-
santanti \Ne III 250/ passato. so kho ahaá¹ƒ, Ä• nanda, sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• nan
Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa m
Ä• nanda, sukhino dukkhaá¹ƒ uppajjeyya yÄ• vadeva Ä• bÄ• dhÄ• ya; evamevassa me Ä• b
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti. svassa me hoti Ä• bÄ• dho.

``tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja vihareyyaâ€™ nti. tassa \Se IV 468/ mayhaá¹ƒ,
saÃ±Ã±Ä• vedayitanirodhe cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimu
passato. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `ko nu kho hetu, ko paccayo, yena me sa
cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati etaá¹ƒ santanti passat
mayhaá¹ƒ, Ä• nanda, etadahosi --- `nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane kho me Ä• dÄ«n
abahulÄ«kato, saÃ±Ã±Ä• vedayitanirodhe ca Ä• nisaá¹ƒso anadhigato, so \Be III 241/ ca me
saÃ±Ã±Ä• vedayitanirodhe cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimu
passatoâ€™. tassa mayhaá¹ƒ, Ä• nanda, etadahosi --- `sace kho ahaá¹ƒ nevasaÃ±Ã±Ä• nÄ
disvÄ• taá¹ƒ bahulaá¹ƒ kareyyaá¹ƒ, saÃ±Ã±Ä• vedayitanirodhe Ä• nisaá¹ƒsaá¹ƒ adhigamm
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ me saÃ±Ã±Ä• vedayitanirodhe cittaá¹ƒ pakkhandey

santiá¹-á¹-heyya vimucceyya etaá¹ƒ santanti passatoâ€™. so kho ahaá¹ƒ, Ä• nanda, aparen
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ bahulamakÄ• siá¹ƒ \Ee
Ä• nisaá¹ƒsaá¹ƒ adhigamma tamÄ• seviá¹ƒ. tassa mayhaá¹ƒ, Ä• nanda, saÃ±Ã±Ä• vedayita
pasÄ«dati santiá¹-á¹-hati vimuccati etaá¹ƒ santanti passato. so kho ahaá¹ƒ, Ä• nanda, sabba
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
me disvÄ• Ä• savÄ• parikkhayaá¹ƒ agamaá¹ƒsu.

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ \Se IV 469/, Ä• nanda, imÄ• nava anupubbavihÄ• rasamÄ• pa
anulomapaá¹-ilomaá¹ƒ samÄ• pajjimpi vuá¹-á¹-hahimpi, neva tÄ• vÄ• haá¹ƒ, Ä• nanda, sade
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sam
ti paccaÃ±Ã±Ä• siá¹ƒ. yato ca kho ahaá¹ƒ, Ä• nanda, imÄ• nava anupubbavihÄ• rasamÄ• p
anulomapaá¹-ilomaá¹ƒ \Ne III 251/ samÄ• pajjimpi vuá¹-á¹-hahimpi, athÄ• haá¹ƒ, Ä• nanda,
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sam
ti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me cet
Ce Katthaci) }, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti. dasamaá¹ƒ.

mahÄ• vaggo catuttho.

tassuddÄ• naá¹ƒ ---

dve vihÄ• rÄ• ca nibbÄ• naá¹ƒ, gÄ• vÄ« jhÄ• nena paÃ±camaá¹ƒ.

Ä• nando brÄ• hmaá¹‡Ä• devo, nÄ• gena tapussena cÄ• ti ||

5. sÄ• maÃ±Ã±avaggo

1. sambÄ• dhasuttaá¹ƒ

<42> ekaá¹ƒ \Be III 242/ \Ne III 252/ \Ee IV 449/ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambi
ghositÄ• rÄ• me. atha kho Ä• yasmÄ• udÄ• yÄ« yenÄ• yasmÄ• Ä• nando tenupasaá¹…ka
Ä• nandena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• r
ekamantaá¹ƒ nisinno \Se IV 470/ kho Ä• yasmÄ• udÄ• yÄ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ e
Ä• vuso, paÃ±cÄ• lacaá¹‡á¸• ena devaputtena ---

``sambÄ• dhe gataá¹ƒ {sambÄ• dhe vata (Ce) } okÄ• saá¹ƒ, avidvÄ• bhÅ«rimedhaso.

yo jhÄ• namabujjhi buddho, paá¹-ilÄ«nanisabho munÄ«â€™â€™ ti ||

``katamo, Ä• vuso, sambÄ• dho, katamo sambÄ• dhe okÄ• sÄ• dhigamo vutto bhagavatÄ•
kÄ• maguá¹‡Ä• sambÄ• dho vutto bhagavatÄ• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• r
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• ma
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, Ä• vuso, paÃ±ca kÄ• maguá¹‡Ä• sambÄ• dh

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
kho, Ä• vuso, sambÄ• dhe okÄ• sÄ• dhigamo vutto bhagavatÄ• pariyÄ• yena. tatrÄ• patthi
sambÄ• dho? yadeva \Ee IV 450/ tattha vitakkavicÄ• rÄ• aniruddhÄ• honti, ayamettha sam

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ
viharati. ettÄ• vatÄ• pi kho, Ä• vuso, sambÄ• dhe okÄ• sÄ• dhigamo vutto bhagavatÄ• pari
tatrÄ• patthi sambÄ• dho. kiÃ±ca tattha sambÄ• dho? yadeva tattha pÄ«ti aniruddhÄ• hoti
sambÄ• dho.

``puna \Be III 243/ caparaá¹ƒ, Ä• vuso, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jh
upasampajja viharati. ettÄ• vatÄ• pi kho, Ä• vuso, sambÄ• dhe okÄ• sÄ• dhigamo vutto bha
tatrÄ• patthi sambÄ• dho. kiÃ±ca tattha sambÄ• dho? yadeva tattha upekkhÄ• sukhaá¹ƒ an
sambÄ• dho.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹
ettÄ• vatÄ• pi kho, Ä• vuso, sambÄ• dhe okÄ• sÄ• dhigamo vutto bhagavatÄ• pariyÄ• yena
kiÃ±ca tattha sambÄ• dho? yadeva tattha rÅ«pasaÃ±Ã±Ä• aniruddhÄ• hoti, ayamettha sa

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-i
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. ettÄ• vatÄ• pi kho, Ä• vuso, sambÄ• dhe okÄ• sÄ• dhigamo vutto bhagavatÄ• pari
sambÄ• dho. kiÃ±ca tattha sambÄ• dho? yadeva tattha Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±
sambÄ• dho.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamm
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Ee IV 451/ upasampajja viharati. ettÄ• vatÄ• pi kho, Ä•
okÄ• sÄ• dhigamo vutto bhagavatÄ• pariyÄ• yena \Se IV 472/. tatrÄ• patthi sambÄ• dho. k
yadeva tattha viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• aniruddhÄ• hoti, ayamettha sambÄ•

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ettÄ• vatÄ• pi kho, Ä• vuso, sambÄ• dhe
vutto bhagavatÄ• pariyÄ• yena. tatrÄ• patthi sambÄ• dho. kiÃ±ca tattha sambÄ• dho? yade

Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• aniruddhÄ• hoti, ayamettha sambÄ• dho.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ettÄ• vatÄ• pi kho, Ä• vuso vutto bhagavatÄ• pariyÄ• yena. tatrÄ• patthi \Be III 244/ sambÄ• dho. kiÃ±ca tattha sambÄ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• aniruddhÄ• hoti, ayamettha sambÄ• dho.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• ettÄ• vatÄ• pi kho, Ä• vuso, sambÄ• dhe okÄ• sÄ• dhigamo vutto bhagavatÄ• nippariyÄ• y

2. kÄ• yasakkhÄ«suttaá¹ƒ

<43> `` `kÄ• yasakkhÄ« kÄ• yasakkhÄ«â€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• v bhagavatÄ• â€™â€™ ti? ``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh viharati. yathÄ• yathÄ• ca tadÄ• yatanaá¹ƒ tathÄ• tathÄ• naá¹ƒ kÄ• yena phusitvÄ• viha 473/ kho, Ä• vuso, kÄ• yasakkhÄ« vutto bhagavatÄ• pariyÄ• yena.

``puna \Ee IV 452/ caparaá¹ƒ, Ä• vuso, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. yathÄ• yathÄ• ca ta tathÄ• naá¹ƒ kÄ• yena phusitvÄ• viharati. ettÄ• vatÄ• pi kho, Ä• vuso, kÄ• yasakkhÄ« vutt

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-i atthaá¹…gamÄ• \Ne III 255/ nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• so upasampajja viharati. yathÄ• yathÄ• ca tadÄ• yatanaá¹ƒ tathÄ• tathÄ• naá¹ƒ kÄ• yena ph ettÄ• vatÄ• pi kho, Ä• vuso, kÄ• yasakkhÄ« vutto bhagavatÄ• pariyÄ• yena ... pe ....

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• yathÄ• ca tadÄ• yatanaá¹ƒ tathÄ• tathÄ• naá¹ƒ kÄ• yena phusitvÄ• viharati. ettÄ• vatÄ• p kÄ• yasakkhÄ« vutto bhagavatÄ• nippariyÄ• yenÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. paÃ±Ã±Ä• vimuttasuttaá¹ƒ

<44> `` `paÃ±Ã±Ä• vimutto \Be III 245/ paÃ±Ã±Ä• vimuttoâ€™ ti, Ä• vuso, vuccati. kittÄ• va paÃ±Ã±Ä• vimutto vutto bhagavatÄ• â€™â€™ ti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi

naá¹ƒ pajÄ• nÄ• ti. ettÄ• vatÄ• pi kho, Ä• vuso, paÃ±Ã±Ä• vimutto vutto bhagavatÄ• pariyÄ

``puna \Se IV 474/ \Ee IV 453/ caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• sa
samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa dis
honti, paÃ±Ã±Ä• ya ca naá¹ƒ pajÄ• nÄ• ti. ettÄ• vatÄ• pi kho, Ä• vuso, paÃ±Ã±Ä• vimutto v
nippariyÄ• yenÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. ubhatobhÄ• gavimuttasuttaá¹ƒ

<45> `` `ubhatobhÄ• gavimutto \Ne III 256/ ubhatobhÄ• gavimuttoâ€™ ti, Ä• vuso, vuccati.
Ä• vuso, ubhatobhÄ• gavimutto vutto bhagavatÄ• â€™â€™ ti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
ca tadÄ• yatanaá¹ƒ tathÄ• tathÄ• naá¹ƒ kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya ca naá
kho, Ä• vuso, ubhatobhÄ• gavimutto vutto bhagavatÄ• pariyÄ• yena ... pe ....

``puna \Se IV 475/ caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yat
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
yathÄ• ca tadÄ• yatanaá¹ƒ tathÄ• tathÄ• naá¹ƒ kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• y
ettÄ• vatÄ• pi kho, Ä• vuso, ubhatobhÄ• gavimutto vutto bhagavatÄ• nippariyÄ• yenÄ• â€™

5. sandiá¹-á¹-hikadhammasuttaá¹ƒ

<46> `` `sandiá¹-á¹-hiko dhammo sandiá¹-á¹-hiko dhammoâ€™ ti, Ä• vuso, vuccati. kittÄ• v
sandiá¹-á¹-hiko dhammo vutto bhagavatÄ• â€™â€™ ti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
\Be III 246/ kho, Ä• vuso, sandiá¹-á¹-hiko dhammo vutto bhagavatÄ• pariyÄ• yena ... pe ....

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
ettÄ• vatÄ• pi kho, Ä• vuso, sandiá¹-á¹-hiko dhammo vutto bhagavatÄ• nippariyÄ• yenÄ• â

6. sandiá¹-á¹-hikanibbÄ• nasuttaá¹ƒ

<47> `` `sandiá¹-á¹-hikaá¹ƒ \Ne III 257/ nibbÄ• naá¹ƒ sandiá¹-á¹-hikaá¹ƒ nibbÄ• naâ€™ nti,
kittÄ• vatÄ• nu kho, Ä• vuso, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
kho, Ä• vuso, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ vuttaá¹ƒ bhagavatÄ• pariyÄ• yena ... pe ....

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
ettÄ• vatÄ• pi kho, Ä• vuso, sandiá¹-á¹-hikaá¹ƒ nibbÄ• naá¹ƒ vuttaá¹ƒ bhagavatÄ• nippariy
chaá¹-á¹-haá¹ƒ.

7. nibbÄ• nasuttaá¹ƒ

<48> `` `nibbÄ• naá¹ƒ \Ee IV 454/ nibbÄ• naâ€™ nti, Ä• vuso, vuccati ... pe .... sattamaá¹ƒ.

8. parinibbÄ• nasuttaá¹ƒ

<49> `` `parinibbÄ• naá¹ƒ parinibbÄ• naâ€™ nti ... pe .... aá¹-á¹-hamaá¹ƒ.

9. tadaá¹…ganibbÄ• nasuttaá¹ƒ

<50> `` `tadaá¹…ganibbÄ• naá¹ƒ \Ne III 258/ tadaá¹…ganibbÄ• naâ€™ nti, Ä• vuso, vuccat

10. diá¹-á¹-hadhammanibbÄ• nasuttaá¹ƒ

<51> `` `diá¹-á¹-hadhammanibbÄ• naá¹ƒ diá¹-á¹-hadhammanibbÄ• naâ€™ nti, Ä• vuso, vuc
Ä• vuso diá¹-á¹-hadhammanibbÄ• naá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi \Be III 247/ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upa
ettÄ• vatÄ• pi kho, Ä• vuso, diá¹-á¹-hadhammanibbÄ• naá¹ƒ vuttaá¹ƒ bhagavatÄ• pariyÄ• y

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
ettÄ• vatÄ• pi kho, Ä• vuso, diá¹-á¹-hadhammanibbÄ• naá¹ƒ vuttaá¹ƒ bhagavatÄ• nippariyÄ

sÄ• maÃ±Ã±avaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

sambÄ• dho \Ee IV 455/ kÄ• yasakkhÄ« paÃ±Ã±Ä• ,

ubhatobhÄ• go sandiá¹-á¹-hikÄ• dve.

nibbÄ• naá¹ƒ parinibbÄ• naá¹ƒ,

tadaá¹…gadiá¹-á¹-hadhammikena cÄ• ti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. khemavaggo

1. khemasuttaá¹ƒ

<52> `` `khemaá¹ƒ \Se IV 477/ khemaâ€™ nti \Be III 248/ \Ne III 259/, Ä• vuso, vuccati. kitt
Ä• vuso, khemaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja v
kho, Ä• vuso, khemaá¹ƒ vuttaá¹ƒ bhagavatÄ• pariyÄ• yena ... pe ....

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sa
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
ettÄ• vatÄ• pi kho, Ä• vuso, khemaá¹ƒ vuttaá¹ƒ bhagavatÄ• nippariyÄ• yenÄ• â€™â€™ ti.

2. khemappattasuttaá¹ƒ

<53> khemappatto khemappattoti, Ä• vuso, vuccati ... pe .... dutiyaá¹ƒ.

3. amatasuttaá¹ƒ

<54> amataá¹ƒ amatanti, Ä• vuso, vuccati ... pe .... tatiyaá¹ƒ.

4. amatappattasuttaá¹ƒ

<55> amatappatto amatappattoti, Ä• vuso, vuccati ... pe .... catutthaá¹ƒ.

5. abhayasuttaá¹ƒ

<56> abhayaá¹ƒ \Ne III 260/ abhayanti, Ä• vuso, vuccati ... pe .... paÃ±camaá¹ƒ.

6. abhayappattasuttaá¹ƒ

<57> abhayappatto abhayappattoti, Ä• vuso, vuccati ... pe .... chaá¹-á¹-haá¹ƒ.

7. passaddhisuttaá¹ƒ

<58> passaddhi passaddhÄ«ti, Ä• vuso, vuccati ... pe .... sattamaá¹ƒ.

8. anupubbapassaddhisuttaá¹ƒ

<59> anupubbapassaddhi \Be III 249/ \Ee IV 456/ anupubbapassaddhÄ«ti, Ä• vuso, vuccat
aá¹-á¹-hamaá¹ƒ.

9. nirodhasuttaá¹ƒ

<60> nirodho nirodhoti, Ä• vuso, vuccati ... pe .... navamaá¹ƒ.

10. anupubbanirodhasuttaá¹ƒ

<61> `` `anupubbanirodho anupubbanirodhoâ€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• \Se IV 4
anupubbanirodho vutto bhagavatÄ• â€™â€™ ti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
kho, Ä• vuso, anupubbanirodho vutto bhagavatÄ• pariyÄ• yena ... pe ... \Ne III 261/.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
ettÄ• vatÄ• pi kho, Ä• vuso, anupubbanirodho vutto bhagavatÄ• nippariyÄ• yenÄ• â€™â€™

11. abhabbasuttaá¹ƒ

<62> ``nava, bhikkhave, dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katam
mohaá¹ƒ, kodhaá¹ƒ, upanÄ• haá¹ƒ, makkhaá¹ƒ, paá¸·Ä• saá¹ƒ, issaá¹ƒ, macchariyaá¹ƒ --- i
dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``nava, bhikkhave, dhamme pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katame nava? kodhaá¹ƒ, upanÄ• haá¹ƒ, makkhaá¹ƒ, paá¸·Ä• saá¹ƒ, issaá¹ƒ, macchariyaá¹ƒ --- ime kho, bh pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuâ€™â€™ nti. ekÄ• dasamaá¹ƒ.

khemavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

khemo \Ee IV 457/ ca amataÃ±ceva, abhayaá¹ƒ passaddhiyena ca.

nirodho anupubbo ca, dhammaá¹ƒ pahÄ• ya bhabbena cÄ• ti ||

(7) 2. satipaá¹-á¹-hÄ• navaggo

1. sikkhÄ• dubbalyasuttaá¹ƒ

<63> ``paÃ±cimÄ• ni \Se IV 479/ \Be III 250/ \Ne III 262/, bhikkhave, sikkhÄ• dubbalyÄ• ni. pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• ro, musÄ• vÄ• do, surÄ• me imÄ• ni kho, bhikkhave, paÃ±ca sikkhÄ• dubbalyÄ• ni.

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ sikkhÄ• dubbalyÄ• naá¹ƒ pahÄ• nÄ• ya cattÄ• r bhÄ• vetabbÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viha satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ sikkhÄ• dubbalyÄ• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â

2. nÄ«varaá¹‡asuttaá¹ƒ

<64> ``paÃ±cimÄ• ni, bhikkhave, nÄ«varaá¹‡Ä• ni. katamÄ• ni paÃ±ca? kÄ• macchandanÄ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thinamiddhanÄ«varaá¹‡aá¹ƒ \Ee IV 458/, uddhaccakukkuccar vicikicchÄ• nÄ«varaá¹‡aá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca nÄ«varaá¹‡Ä• ni.

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• nÄ• ya cattÄ• ro sat bhÄ• vetabbÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viha satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... \Ne III 263 dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doma kho, bhikkhave, paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro satipaá¹-á¹ ti. dutiyaá¹ƒ.

3. kÄ• maguá¹‡asuttaá¹ƒ

<65> ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«p
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• r
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• \Be III 251/ iá¹-á¹-hÄ•
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, bhikkhave, paÃ±ca kÄ• maguá¹‡

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ pahÄ• nÄ• ya ... pe ... im
satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. upÄ• dÄ• nakkhandhasuttaá¹ƒ

<66> ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• . katame paÃ±ca? rÅ«pupÄ• dÄ• na
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
bhikkhave, paÃ±cupÄ• dÄ• nakkhandhÄ• .

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ pahÄ• nÄ• ya ...
satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. catutthaá¹ƒ.

5. orambhÄ• giyasuttaá¹ƒ

<67> ``paÃ±cimÄ• ni, bhikkhave, orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• ni paÃ±ca?
vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, kÄ• macchando, byÄ• pÄ• do --- imÄ• ni kho, bhikkh
saá¹ƒyojanÄ• ni.

``imesaá¹ƒ \Ne III 264/ kho, bhikkhave, paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•
... ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. gatisuttaá¹ƒ

<68> ``paÃ±cimÄ• , bhikkhave, gatiyo. katamÄ• paÃ±ca? nirayo, tiracchÄ• nayoni \Se IV 4
manussÄ• , devÄ• --- imÄ• kho, bhikkhave, paÃ±ca gatiyo.

``imÄ• saá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ gatÄ«naá¹ƒ pahÄ• nÄ• ya ... pe ... ime cattÄ•
bhÄ• vetabbÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. macchariyasuttaá¹ƒ

<69> ``paÃ±cimÄ• ni, bhikkhave, macchariyÄ• ni. katamÄ• ni paÃ±ca? Ä• vÄ• samacchariy
lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ --- imÄ• ni kho, bh
macchariyÄ• ni.

``imesaá¹ƒ \Be III 252/ kho, bhikkhave, paÃ±cannaá¹ƒ macchariyÄ• naá¹ƒ pahÄ• nÄ• ya ...
satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. sattamaá¹ƒ.

8. uddhambhÄ• giyasuttaá¹ƒ

<70> ``paÃ±cimÄ• ni \Ee IV 460/, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katam
arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkhave, paÃ±cuddhambhÄ

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ p
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. cetokhilasuttaá¹ƒ

<71> {AN b V 205; DN III 319; MN I 185} ``paÃ±cime \Ne III 265/, bhikkhave, cetokhilÄ• {c
(Katthaci) }. katame paÃ±ca? idha bhikkhave, bhikkhu satthari kaá¹…khati vicikicchati nÄ• d
sampasÄ«dati. yo so, bhikkhave, bhikkhu satthari kaá¹…khati vicikicchati nÄ• dhimuccati na
cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ
anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya \Se IV 482/, ayaá¹ƒ paá¹-hamo cetokhilo.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhamme kaá¹…khati ... pe ... saá¹…ghe kaá¹…khati
kaá¹…khati ... sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to. yo so, bh
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to, tassa cittaá¹ƒ na namat
sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• tacc
paÃ±camo cetokhilo.

``imesaá¹ƒ, kho, bhikkhave, paÃ±cannaá¹ƒ cetokhilÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... ime cat
satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. navamaá¹ƒ.

10. cetasovinibandhasuttaá¹ƒ

<72> ``paÃ±cime \Ee IV 461/, bhikkhave, cetasovinibandhÄ• {cetovinibaddhÄ• (sÄ• rattha
206; DN III 320}. katame paÃ±ca? idha, bhikkhave, bhikkhu kÄ• mesu avÄ«tarÄ• go hoti av
avigatapipÄ• so \Be III 253/ avigatapariá¸·Ä• ho avigatataá¹‡ho. yo so, bhikkhave, bhikkhu k

hoti avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigatataá¹‡ho, tass
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati Ä• tapp
padhÄ• nÄ• ya, ayaá¹ƒ paá¹-hamo cetasovinibandho.

``puna caparaá¹ƒ, bhikkhave, bhikkhu kÄ• ye avÄ«tarÄ• go hoti ... pe ... rÅ«pe avÄ«tarÄ• g
yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhas
III 266/ ... aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati --- `iminÄ
vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro \Se
bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati
vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro
namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati
sÄ• taccÄ• ya padhÄ• nÄ• ya, ayaá¹ƒ paÃ±camo cetasovinibandho. ime kho, bhikkhave, pa

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ cetasovinibandhÄ• naá¹ƒ pahÄ• nÄ• ya cattÄ• r
bhÄ• vetabbÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viha
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ
cetasovinibandhÄ• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â

satipaá¹-á¹-hÄ• navaggo dutiyo.

tassuddÄ• naá¹ƒ ---

sikkhÄ• \Ee IV 462/ nÄ«varaá¹‡Ä• kÄ• mÄ• , khandhÄ• ca orambhÄ• giyÄ• gati.

maccheraá¹ƒ uddhambhÄ• giyÄ• aá¹-á¹-hamaá¹ƒ, cetokhilÄ• vinibandhÄ• ti ||

(8) 3. sammappadhÄ• navaggo

1. sikkhasuttaá¹ƒ

<73> ``paÃ±cimÄ• ni \Be III 254/ \Ne III 267/, bhikkhave, sikkhÄ• dubbalyÄ• ni. katamÄ• ni
pÄ• á¹‡Ä• tipÄ• to \Se IV 484/ ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ --- imÄ
sikkhÄ• dubbalyÄ• ni.

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ sikkhÄ• dubbalyÄ• naá¹ƒ pahÄ• nÄ• ya cattÄ• r
bhÄ• vetabbÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ•
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹

uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ k
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. imesaá¹ƒ kho, bhikkhave, paÃ±cann
sikkhÄ• dubbalyÄ• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro sammappadhÄ• nÄ• bhÄ• vetabbÄ•

74-81__._ (yathÄ• satipaá¹-á¹-hÄ• navagge tathÄ• sammappadhÄ• navasena vitthÄ• retab

10. cetasovinibandhasuttaá¹ƒ

<82> ``paÃ±cime \Ee IV 463/, bhikkhave, cetasovinibandhÄ• . katame paÃ±ca? idha, bhikk
avÄ«tarÄ• go hoti ... pe ... ime kho, bhikkhave, paÃ±ca cetasovinibandhÄ• .

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ cetasovinibandhÄ• naá¹ƒ pahÄ• nÄ• ya cattÄ• n
bhÄ• vetabbÄ• \Ne III 268/. katame cattÄ• ro? idha, bhikkhave, bhikkhu anuppannÄ• naá¹ƒ
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati \Se IV 485/ v
paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ•
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati
paggaá¹‡hÄ• ti padahati \Be III 255/. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ cetasovinibar
ime cattÄ• ro sammappadhÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. dasamaá¹ƒ.

sammappadhÄ• navaggo tatiyo.

(9) 4. iddhipÄ• davaggo

1. sikkhasuttaá¹ƒ

<83> ``paÃ±cimÄ• ni \Ne III 269/, bhikkhave, sikkhÄ• dubbalyÄ• ni. katamÄ• ni paÃ±ca? pÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca sikkhÄ• du

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ sikkhÄ• dubbalyÄ• naá¹ƒ pahÄ• nÄ• ya cattÄ• n
katame cattÄ• ro? idha \Ee IV 464/, bhikkhave, bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…k
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhi ... cittasamÄ• dhi ...
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
paÃ±cannaá¹ƒ sikkhÄ• dubbalyÄ• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro iddhipÄ• dÄ• bhÄ• ve

84-91__._ (yathÄ• satipaá¹-á¹-hÄ• navagge tathÄ• iddhipÄ• davasena vitthÄ• retabbÄ• .)

10. cetasovinibandhasuttaá¹ƒ

<92> ``paÃ±cime \Se IV 486/, bhikkhave, cetasovinibandhÄ• . katame paÃ±ca? idha, bhikk
avÄ«tarÄ• go hoti ... pe ... ime kho, bhikkhave, paÃ±ca cetasovinibandhÄ• .

``imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ cetasovinibandhÄ• naá¹ƒ pahÄ• nÄ• ya ime cat
bhÄ• vetabbÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu chandasamÄ• dhipadhÄ• nasa
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhi ... cittasamÄ• dhi ...
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ \Ne III
bhikkhave, paÃ±cannaá¹ƒ cetasovinibandhÄ• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro iddhipÄ• d
dasamaá¹ƒ.

iddhipÄ• davaggo catuttho.

yatheva \Be III 256/ satipaá¹-á¹-hÄ• nÄ• , padhÄ• nÄ• caturopi ca.

cattÄ• ro iddhipÄ• dÄ• ca, tatheva sampayojayeti ||

(10) 5. rÄ• gapeyyÄ• laá¹ƒ

<93> ``rÄ• gassa \Ne III 271/ \Ee IV 465/, bhikkhave, abhiÃ±Ã±Ä• ya nava dhammÄ• bhÄ•
asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anab
anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±
abhiÃ±Ã±Ä• ya ime nava dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<94> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya nava dhammÄ• bhÄ• vetabbÄ• . katame \Se
jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ jhÄ• naá¹ƒ, catutthaá¹ƒ jhÄ• naá¹ƒ, Ä• kÄ• sÄ• r
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
--- rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya ime nava dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

95-112__._ ``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ• ya ... pe ... pahÄ• r
khayÄ• ya ... pe ... vayÄ• ya ... pe ... virÄ• gÄ• ya ... pe ... nirodhÄ• ya ... pe ... cÄ• gÄ• ya .
paá¹-inissaggÄ• ya ... pe ... ime nava dhammÄ• bhÄ• vetabbÄ• â€™â€™.

113-432__._ ``dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... pa
issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambha

atimÄ• nassa ... madassa ... pamÄ• dassa abhiÃ±Ã±Ä• ya ... pe ... pariÃ±Ã±Ä• ya ... parikk
... khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya \Ee IV 466/ ... cÄ• gÄ• ya ... paá¹-i
... ime nava dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

navakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

dasakanipÄ• tapÄ• á¸·i

1. paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ

1. Ä• nisaá¹ƒsavaggo

1. kimatthiyasuttaá¹ƒ

<1> evaá¹ƒ \Se V 1/ \Ne III 1/ \Ee V 1/ \Be III 257/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando yena b
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca ---

``kimatthiyÄ• ni \Ne III 2/, bhante, kusalÄ• ni sÄ«lÄ• ni kimÄ• nisaá¹ƒsÄ• nÄ«â€™â€™ ti? `
kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ• nÄ«â€™â€™ ti.

``avippaá¹-isÄ• ro pana, bhante, kimatthiyo kimÄ• nisaá¹ƒsoâ€™â€™ ti? ``avippaá¹-isÄ• ro
pÄ• mojjattho pÄ• mojjÄ• nisaá¹ƒsoâ€™â€™ ti {pÄ• mujjattho pÄ• mujjÄ• nisaá¹ƒsoti (Ce S

``pÄ• mojjaá¹ƒ pana, bhante, kimatthiyaá¹ƒ kimÄ• nisaá¹ƒsaâ€™â€™ nti? ``pÄ• mojjaá¹ƒ k
pÄ«tÄ• nisaá¹ƒsaâ€™â€™ nti.

``pÄ«ti pana, bhante, kimatthiyÄ• kimÄ• nisaá¹ƒsÄ• â€™â€™ ti? ``pÄ«ti kho, Ä• nanda, pa
passaddhÄ• nisaá¹ƒsÄ• â€™â€™ ti.

``passaddhi \Be III 258/ pana, bhante, kimatthiyÄ• kimÄ• nisaá¹ƒsÄ• â€™â€™ ti? ``passad
Ä• nanda, sukhatthÄ• sukhÄ• nisaá¹ƒsÄ• â€™â€™ ti.

``sukhaá¹ƒ pana, bhante, kimatthiyaá¹ƒ kimÄ• nisaá¹ƒsaâ€™â€™ nti? ``sukhaá¹ƒ kho, Ä• n
samÄ• dhÄ• nisaá¹ƒsaâ€™â€™ nti \Ee V 2/.

``samÄ• dhi pana, bhante, kimatthiyo kimÄ• nisaá¹ƒsoâ€™â€™ ti? ``samÄ• dhi kho, Ä• na
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• nisaá¹ƒsoâ€™â€™

``yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ pana, bhante, kimatthiyaá¹ƒ kimÄ• nisaá¹ƒsaâ€™â€
``yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ kho, Ä• nanda, nibbidÄ• virÄ• gatthaá¹ƒ nibbidÄ• vir

``nibbidÄ• virÄ• go pana, bhante kimatthiyo kimÄ• nisaá¹ƒsoâ€™â€™ ti? ``nibbidÄ• virÄ• g
vimuttiÃ±Ä• á¹‡adassanattho vimuttiÃ±Ä• á¹‡adassanÄ• nisaá¹ƒso { ... nisaá¹ƒsoti (Ce Katt

``iti kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni avippaá¹-isÄ• ratthÄ• ni avippaá¹-isÄ• rÄ• nisaá¹ƒs
\Ne III 3/ pÄ• mojjattho pÄ• mojjÄ• nisaá¹ƒso; pÄ• mojjaá¹ƒ pÄ«tatthaá¹ƒ pÄ«tÄ• nisaá¹ƒsa
passaddhÄ• nisaá¹ƒsÄ• ; passaddhi sukhatthÄ• sukhÄ• nisaá¹ƒsÄ• ; sukhaá¹ƒ samÄ• dha
samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• nisaá¹ƒ
nibbidÄ• virÄ• gatthaá¹ƒ nibbidÄ• virÄ• gÄ• nisaá¹ƒsaá¹ƒ; nibbidÄ• virÄ• go vimuttiÃ±Ä• á¹‡
vimuttiÃ±Ä• á¹‡adassanÄ• nisaá¹ƒso. iti kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni anupubbena a
{arahattÄ• ya pÅ«rentÄ«ti (Se) }. paá¹-hamaá¹ƒ.

2. cetanÄ• karaá¹‡Ä«yasuttaá¹ƒ

<2> {AN c 1I 2} ``sÄ«lavato, bhikkhave, sÄ«lasampannassa na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ
uppajjatÅ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ sÄ«lavato sÄ«lasampannassa avip
avippaá¹-isÄ• rissa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `pÄ• mojjaá¹ƒ me uppajja
esÄ• , bhikkhave, yaá¹ƒ avippaá¹-isÄ• rissa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa, bhikkhave,
karaá¹‡Ä«yaá¹ƒ --- `pÄ«ti me uppajjatÅ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ pamu
uppajjati. pÄ«timanassa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `kÄ• yo me passamb
esÄ• , bhikkhave, yaá¹ƒ pÄ«timanassa \Be III 259/ kÄ• yo passambhati. passaddhakÄ• yas
karaá¹‡Ä«yaá¹ƒ --- `sukhaá¹ƒ vediyÄ• mÄ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ pa
vediyati. sukhino, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `cittaá¹ƒ me samÄ• dhiyatÅ
esÄ• , bhikkhave, yaá¹ƒ sukhino cittaá¹ƒ samÄ• dhiyati. samÄ• hitassa, bhikkhave, na cetan
`yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• mi passÄ• mÄ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ sam
passati. yathÄ• bhÅ«taá¹ƒ, bhikkhave, jÄ• nato passato na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `
virajjÄ• mÄ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ pass
nibbinnassa {nibbindassa (Ce Katthaci) }, bhikkhave, virattassa na cetanÄ• ya karaá¹‡Ä«ya
`vimuttiÃ±Ä• á¹‡adassanaá¹ƒ sacchikaromÄ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ
Katthaci) } viratto vimuttiÃ±Ä• á¹‡adassanaá¹ƒ sacchikaroti.

``iti kho, bhikkhave, nibbidÄ• virÄ• go vimuttiÃ±Ä• á¹‡adassanattho vimuttiÃ±Ä• á¹‡adassa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidÄ• virÄ• gatthaá¹ƒ nibbidÄ• virÄ• gÄ• nisaá¹ƒsa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• nisaá¹ƒso; sukhaá
samÄ• dhÄ• nisaá¹ƒsaá¹ƒ; passaddhi sukhatthÄ• \Ne III 4/ sukhÄ• nisaá¹ƒsÄ• ; pÄ«ti pass
passaddhÄ• nisaá¹ƒsÄ• ; pÄ• mojjaá¹ƒ pÄ«tatthaá¹ƒ pÄ«tÄ• nisaá¹ƒsaá¹ƒ; avippaá¹-isÄ• ro

pÄ• mojjÄ• nisaá¹ƒso; kusalÄ• ni sÄ«lÄ• ni avippaá¹-isÄ• ratthÄ• ni avippaá¹-isÄ• rÄ• nisaá
bhikkhave, dhammÄ• dhamme \Ee V 4/ abhisandenti, dhammÄ• dhamme paripÅ«renti apÅ
ti. dutiyaá¹ƒ.

3. paá¹-hamaupanisasuttaá¹ƒ

<3> {AN b V 24; c 1I 3} ``dussÄ«lassa, bhikkhave, sÄ«lavipannassa hatÅ«paniso hoti avipp
avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«panisaá¹ƒ hoti pÄ• mojjaá¹ƒ; pÄ• m
pÄ• mojjavipannassa hatÅ«panisÄ• hoti pÄ«ti; pÄ«tiyÄ• asati pÄ«tivipannassa hatÅ«panis
passaddhiyÄ• asati passaddhivipannassa hatÅ«panisaá¹ƒ hoti sukhaá¹ƒ; sukhe asati sukha
hoti sammÄ• samÄ• dhi; sammÄ• samÄ• dhimhi asati sammÄ• samÄ• dhivipannassa hatÅ
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane asati yathÄ• bhÅ«ta
hatÅ«paniso hoti nibbidÄ• virÄ• go \Be III 260/; nibbidÄ• virÄ• ge asati nibbidÄ• virÄ• gavipa
hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, bhikkhave, rukkho sÄ• khÄ• palÄ• savipann
pÄ• ripÅ«riá¹ƒ gacchati, tacopi ... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evameva
dussÄ«lassa sÄ«lavipannassa hatÅ«paniso hoti avippaá¹-isÄ• ro; avippaá¹-isÄ• re asati avip
hatÅ«panisaá¹ƒ hoti ... pe ... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``sÄ«lavato, bhikkhave, sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro; avipp
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ; pÄ• mojje sati pÄ• m
upanisasampannÄ• hoti pÄ«ti; pÄ«tiyÄ• sati pÄ«tisampannassa upanisasampannÄ• hoti p
passaddhisampannassa \Se V 5/ upanisasampannaá¹ƒ hoti sukhaá¹ƒ; sukhe sati sukhasam
hoti sammÄ• samÄ• dhi \Ee V 5/; sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dhisampann
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ«taÃ
upanisasampanno hoti nibbidÄ• virÄ• go; nibbidÄ• virÄ• ge sati nibbidÄ• virÄ• gasampanna
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, bhikkhave, rukkho sÄ• khÄ• palÄ• sasampanno
pÄ• ripÅ«riá¹ƒ gacchati, tacopi ... pheggupi ... sÄ• ropi pÄ• ripÅ«riá¹ƒ \Ne III 5/ gacchati. eva
bhikkhave, sÄ«lavato sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro; avippaá¹
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti ... pe ... vimuttiÃ±Ä• á¹‡adassana

4. dutiyaupanisasuttaá¹ƒ

<4> {AN c 1I 4} tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``dussÄ«lassa, Ä
hatÅ«paniso hoti avippaá¹-isÄ• ro; avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«
... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• savipanno. t
pÄ• ripÅ«riá¹ƒ gacchati, tacopi ... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evameva
dussÄ«lassa sÄ«lavipannassa hatÅ«paniso hoti avippaá¹-isÄ• ro; avippaá¹-isÄ• re asati avip
hatÅ«panisaá¹ƒ hoti ... pe ... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``sÄ«lavato \Be III 261/, Ä• vuso, sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ•
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti ... pe0 \Se V 6/ ... vimuttiÃ±Ä• á¹‡
seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• ripÅ«
pheggupi ... sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, sÄ«lavato sÄ«lasa
upanisasampanno hoti avippaá¹-isÄ• ro; avippaá¹-isÄ• re sati avippaá¹-isÄ• rasampannassa
... pe ... vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti. catutthaá¹ƒ.

5. tatiyaupanisasuttaá¹ƒ

<5> {AN c 1I 5} tatra \Se V 7/ \Ee V 6/ kho Ä• yasmÄ• Ä• nando bhikkhÅ« Ä• mantesi --- ``
sÄ«lavipannassa hatÅ«paniso hoti avippaá¹-isÄ• ro; avippaá¹-isÄ• re asati avippaá¹-isÄ• ra
hatÅ«panisaá¹ƒ hoti pÄ• mojjaá¹ƒ; pÄ• mojje asati pÄ• mojjavipannassa hatÅ«panisÄ• hoti
pÄ«tivipannassa hatÅ«panisÄ• hoti passaddhi; passaddhiyÄ• asati passaddhivipannassa
sukhaá¹ƒ; sukhe asati sukhavipannassa hatÅ«paniso hoti sammÄ• samÄ• dhi; sammÄ• sa
sammÄ• samÄ• dhivipannassa hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ; y
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«paniso hoti nibbidÄ• virÄ• go; nibbidÄ• v
nibbidÄ• virÄ• gavipannassa hatÅ«panisaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. seyyathÄ•
sÄ• khÄ• palÄ• savipanno. tassa papaá¹-ikÄ• pi na pÄ• ripÅ«riá¹ƒ gacchati, tacopi ... phegg
pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, dussÄ«lassa sÄ«lavipannassa hatÅ«pa
avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«panisaá¹ƒ hoti ... pe ... vimuttiÃ±Ä•

``sÄ«lavato, Ä• vuso, sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro; avippaá
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ; pÄ• mojje sati pÄ• r
upanisasampannÄ• hoti pÄ«ti; pÄ«tiyÄ• sati pÄ«tisampannassa upanisasampannÄ• hoti
passaddhisampannassa upanisasampannaá¹ƒ hoti sukhaá¹ƒ; sukhe sati sukhasampannass
sammÄ• samÄ• dhi \Se V 8/; sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dhisampannassa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ \Ne III 6/; yathÄ• bhÅ«taÃ±Ä• á¹‡adassane \Be III 262
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanasampannassa upanisasampanno hoti nibbidÄ• virÄ• go; n
nibbidÄ• virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. sey
sÄ• khÄ• palÄ• sasampanno \Ee V 7/. tassa papaá¹-ikÄ• pi pÄ• ripÅ«riá¹ƒ gacchati, tacopi
pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, sÄ«lavato sÄ«lasampannassa upanisas
avippaá¹-isÄ• ro; avippaá¹-isÄ• re sati avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ
vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti. paÃ±camaá¹ƒ.

6. samÄ• dhisuttaá¹ƒ

<6> {AN c 1I 18} atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami ... pe .

Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``siyÄ• nu kho, bhante, bhikkhuno tath
samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« {paá¹-havisaÃ±Ã±Ä«
} assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• ya
na Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa \Ne III 7/; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti? ``siy
tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho \Se V 9/ yathÄ• neva pathaviyaá¹ƒ pathavisaÃ±Ã±Ä«
Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ vÄ• yosaÃ±Ã±Ä
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho ya
pathavisaÃ±Ã±Ä« assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa na tejasmiá¹ƒ tejosaÃ±Ã±Ä«
vÄ• yosaÃ±Ã±Ä« assa, na Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä« assa, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasa
assa, na idhaloke idhalokasaÃ±Ã±Ä« assa, na paraloke paralokasaÃ±Ã±Ä« assa; saÃ±Ã±Ä

``idhÄ• nanda, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yad
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• nanda, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹
Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ \Se
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti. chaá¹-á¹-haá¹

7. sÄ• riputtasuttaá¹ƒ

<7> atha kho Ä• yasmÄ• Ä• nando yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá
sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca -

``siyÄ• nu kho, Ä• vuso sÄ• riputta, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ
pathavisaÃ±Ã±Ä« assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä«

vÄ• yosaÃ±Ã±Ä« assa, na Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä« assa, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasa
assa, na idhaloke idhalokasaÃ±Ã±Ä« assa, na paraloke paralokasaÃ±Ã±Ä« assa; saÃ±Ã±Ä

``siyÄ• \Be III 264/, Ä• vuso Ä• nanda, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho ya
pathavisaÃ±Ã±Ä« assa ... pe ... na paraloke paralokasaÃ±Ã±Ä« assa; saÃ±Ã±Ä« \Se V 11/

``yathÄ• kathaá¹ƒ pana, Ä• vuso sÄ• riputta, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá
pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« assa ... pe ... saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti? ``ekan
samayaá¹ƒ idheva sÄ• vatthiyaá¹ƒ viharÄ• mi andhavanasmiá¹ƒ. tatthÄ• haá¹ƒ {athÄ• haá¹
tathÄ• rÅ«paá¹ƒ samÄ• dhiá¹ƒ samÄ• pajjiá¹ƒ {paá¹-ilabhÄ• mi (Katthaci) } yathÄ• neva pa
ahosiá¹ƒ, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« ahosiá¹ƒ, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« ahosiá¹ƒ,
vÄ• yosaÃ±Ã±Ä« ahosiá¹ƒ, na Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« ahosiá¹ƒ, na Ä• kiÃ±ca
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ahosiá¹ƒ, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nev
ahosiá¹ƒ, na idhaloke idhalokasaÃ±Ã±Ä« ahosiá¹ƒ, na paraloke paralokasaÃ±Ã±Ä« ahosiá¹
ahosiâ€™â€™ nti.

``kiá¹ƒsaÃ±Ã±Ä« panÄ• yasmÄ• sÄ• riputto {kiá¹ƒ saÃ±Ã±Ä« panÄ• vuso sÄ• riputta (Katt
ahosÄ«â€™â€™ ti? ``bhavanirodho nibbÄ• naá¹ƒ bhavanirodho nibbÄ• naâ€™â€™ nti kho
uppajjati aÃ±Ã±Ä• va saÃ±Ã±Ä• nirujjhati. seyyathÄ• pi, Ä• vuso, sakalikaggissa jhÄ• yam
uppajjati aÃ±Ã±Ä• va acci nirujjhati; evamevaá¹ƒ kho, Ä• vuso, `bhavanirodho nibbÄ• naá¹ƒ
nibbÄ• naâ€™ nti \Ne III 9/ aÃ±Ã±Ä• va saÃ±Ã±Ä• uppajjati \Ee V 10/ aÃ±Ã±Ä• va saÃ±Ã±
nibbÄ• naâ€™ nti {nibbÄ• naá¹ƒ (Ce Katthaci) } saÃ±Ã±Ä« ca panÄ• haá¹ƒ, Ä• vuso, tasmi
sattamaá¹ƒ.

8. jhÄ• nasuttaá¹ƒ

<8> ``saddho ca {imasmiá¹ƒ vÄ• kye ayaá¹ƒ ca kÄ• ro natthi syÄ• mapotthake}, bhikkhave,
(Se) evamuparipi. AN c 8.71} sÄ«lavÄ• ; evaá¹ƒ so tenaá¹…gena \Se V 12/ aparipÅ«ro hoti.
paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ, sÄ«lavÄ• cÄ• â€™ ti! yato ca kho,
saddho ca hoti sÄ«lavÄ• ca, evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti.

``saddho \Be III 265/ ca, bhikkhave, bhikkhu hoti sÄ«lavÄ• ca, no ca bahussuto ... pe ... ba
dhammakathiko ... dhammakathiko ca, no ca parisÄ• vacaro ... parisÄ• vacaro ca, no ca vis
dhammaá¹ƒ deseti ... visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti, no ca vinayadharo ... vin
Ä• raÃ±Ã±iko {Ä• raÃ±Ã±ako (Katthaci) } pantasenÄ• sano ... Ä• raÃ±Ã±iko ca pantasenÄ•

jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ•
akasiralÄ• bhÄ« ... catunnaÃ±ca jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammas
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, no ca Ä• savÄ• naá¹ƒ khayÄ• an
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
tenaá¹…gena aparipÅ«ro hoti. tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ sa
sÄ«lavÄ• ca, bahussuto ca, dhammakathiko ca, parisÄ• vacaro ca, visÄ• rado ca parisÄ• y
vinayadharo ca, Ä• raÃ±Ã±iko ca pantasenÄ• sano, catunnaÃ±ca jhÄ• nÄ• naá¹ƒ Ä• bhicet
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« assaá¹ƒ akicchalÄ• bhÄ« akasir
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
vihareyyaâ€™ nti.

``yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sÄ«lavÄ• ca, bahussuto \Se V 13/ ca, dh
parisÄ• vacaro ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti, vinayadharo ca, Ä• raÃ±Ã±
catunnaÃ±ca jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹
hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttia
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati; evaá¹ƒ so
hoti. imehi kho, bhikkhave, dasahi dhammehi samannÄ• gato bhikkhu samantapÄ• sÄ• diko
sabbÄ• kÄ• raparipÅ«ro cÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. santavimokkhasuttaá¹ƒ

<9> ``saddho ca, bhikkhave, bhikkhu hoti, no ca sÄ«lavÄ• ... pe ... sÄ«lavÄ• ca, no ca bah
bahussuto ca, no ca dhammakathiko ... dhammakathiko ca, no \Be III 266/ ca parisÄ• vacar
no ca visÄ• rado parisÄ• ya dhammaá¹ƒ deseti ... visÄ• rado ca parisÄ• ya dhammaá¹ƒ des
vinayadharo ca, no ca Ä• raÃ±Ã±iko pantasenÄ• sano ... Ä• raÃ±Ã±iko ca pantasenÄ• sano
vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te kÄ• yena phusitvÄ• viharati ... ye te santÄ• vi
Ä• ruppÄ• \Ee V 12/ te ca kÄ• yena phusitvÄ• viharati, no ca Ä• savÄ• naá¹ƒ khayÄ• anÄ
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
tenaá¹…gena aparipÅ«ro hoti. tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ sa
sÄ«lavÄ• ca, bahussuto ca, dhammakathiko ca, parisÄ• vacaro ca, visÄ• rado ca parisÄ• y
vinayadharo ca, Ä• raÃ±Ã±iko ca pantasenÄ• sano, ye \Se V 14/ te santÄ• vimokkhÄ• atik
kÄ• yena phusitvÄ• vihareyyaá¹ƒ, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ p
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyaâ€™ nti.

``yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sÄ«lavÄ• ca, bahussuto ca, dhammakat
ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti, vinayadharo ca, Ä• raÃ±Ã±iko ca pantasen
vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te ca kÄ• yena phusitvÄ• viharati, Ä• savÄ• naÃ±
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv

evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti. imehi kho, bhikkhave, dasahi dhammehi samannÄ•
samantapÄ• sÄ• diko ca hoti sabbÄ• kÄ• raparipÅ«ro cÄ• â€™â€™ ti. navamaá¹ƒ.

10. vijjÄ• suttaá¹ƒ

<10> ``saddho \Ne III 11/ ca, bhikkhave, bhikkhu hoti, no ca sÄ«lavÄ• . evaá¹ƒ so tenaá¹…
tena taá¹ƒ aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ sÄ«lavÄ• cÄ
ca kho, bhikkhave, bhikkhu saddho ca hoti, sÄ«lavÄ• ca, evaá¹ƒ so tenaá¹…gena paripÅ«r

``saddho ca, bhikkhave, bhikkhu hoti sÄ«lavÄ• ca, no ca bahussuto bahussuto ca, no ca d
dhammakathiko ca, no ca parisÄ• vacaro parisÄ• vacaro ca, no ca visÄ• rado parisÄ• ya dh
\Be III 267/ ca parisÄ• ya dhammaá¹ƒ deseti, no ca vinayadharo vinayadharo ca, no ca anek
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti \Se V
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. anekavihitaÃ±ca ... pe ... pubber
no ca dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«pag
ca cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page satte pajÄ
khayÄ• ... pe ... sacchikatvÄ• upasampajja viharati. evaá¹ƒ so tenaá¹…gena aparipÅ«ro ho
aá¹…gaá¹ƒ paripÅ«retabbaá¹ƒ --- `kintÄ• haá¹ƒ saddho ca assaá¹ƒ, sÄ«lavÄ• ca, bahussut
parisÄ• vacaro ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseyyaá¹ƒ, vinayadharo ca, anek
anussareyyaá¹ƒ, seyyathidaá¹ƒ, ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sau
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyyaá¹ƒ, dibbena ca cakkhunÄ• visuddhena \Ee
... pe ... yathÄ• kammÅ«page satte pajÄ• neyyaá¹ƒ, Ä• savÄ• naÃ±ca khayÄ• ... pe ... sacc
vihareyyaâ€™ nti.

``yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sÄ«lavÄ• ca, bahussuto ca, dhammakat
ca, visÄ• rado ca parisÄ• ya dhammaá¹ƒ deseti, vinayadharo ca, anekavihitaÃ±ca pubbeniv
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anek
pubbenivÄ• saá¹ƒ anussarati, dibbena ca cakkhunÄ• visuddhena atikkantamÄ• nusakena .
satte pajÄ• nÄ• ti, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ \Se V 16/ \Ne III 1
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. evaá¹ƒ so
hoti. imehi, kho, bhikkhave, dasahi dhammehi samannÄ• gato bhikkhu samantapÄ• sÄ• dik
sabbÄ• kÄ• raparipÅ«ro cÄ• â€™â€™ ti. dasamaá¹ƒ.

Ä• nisaá¹ƒsavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

kimatthiyaá¹ƒ cetanÄ• ca, tayo upanisÄ• pi ca.

samÄ• dhi sÄ• riputto ca, jhÄ• naá¹ƒ santena vijjayÄ• ti ||

2. nÄ• thavaggo

1. senÄ• sanasuttaá¹ƒ

<11> ``paÃ±caá¹…gasamannÄ• gato \Ne III 13/ \Be III 268/ \Ee V 15/, bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gataá¹ƒ senÄ• sanaá¹ƒ sevamÄ• no bhajamÄ• no nacirasseva Ä• cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv

``kathaÃ±ca, bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gato hoti? idha, bhikkhave, bhikk tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• ... pe ... bhagavÄ• â€™ ti; appÄ• bÄ• dho ho samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya majjhi hoti amÄ• yÄ• vÄ«, yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikattÄ• satthari vÄ• viÃ±Ã±Å«su vÄ Ä• raddhavÄ«riyo \Se V 17/ viharati, akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ upasampadÄ• ya; thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu; pa udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gato hoti.

``kathaÃ±ca, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ hoti? idha, bhikkh nÄ• tidÅ«raá¹ƒ hoti nÄ• ccÄ• sannaá¹ƒ gamanÄ• gamanasampannaá¹ƒ divÄ• appÄ• kiá¹‡a appanigghosaá¹ƒ appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassaá¹ƒ {appaá¸• aá (Ce Se Ee) }; tasmiá¹ƒ kho pana senÄ• sane viharantassa appakasirena uppajjanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• ; tasmiá¹ƒ kho p viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• \Ee V 16/ vinayadharÄ• mÄ• tikÄ• upasaá¹…kamitvÄ• paripucchati paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko attho Ä• yasmanto avivaá¹-aÃ±ceva vivaranti anuttÄ• nÄ«kataÃ±ca uttÄ• niá¹ƒ karonti anekavihit kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, paÃ±caá¹…gasamannÄ• gataá¹ƒ hoti. paÃ±caá¹…gasamannÄ• gato kho, bhikkhave, bhikkh senÄ• sanaá¹ƒ sevamÄ• no \Ne III 14/ bhajamÄ• no nacirasseva \Be III 269/ Ä• savÄ• naá¹ sacchikatvÄ• upasampajja vihareyyÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. paÃ±caá¹…gasuttaá¹ƒ

<12> ``paÃ±caá¹…gavippahÄ«no, bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gato imasm `kevalÄ« vusitavÄ• uttamapurisoâ€™ ti vuccati. kathaÃ±ca, bhikkhave, bhikkhu paÃ±caá¹… bhikkhave, bhikkhuno kÄ• macchando pahÄ«no hoti, byÄ• pÄ• do pahÄ«no hoti, thinamiddh

Ee) } pahÄ«naá¹ƒ hoti, uddhaccakukkuccaá¹ƒ pahÄ«naá¹ƒ hoti, vicikicchÄ• pahÄ«nÄ• hoti
bhikkhu paÃ±caá¹…gavippahÄ«no hoti.

``kathaÃ±ca, bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gato hoti? idha, bhikkhave, bhikk
sÄ«lakkhandhena samannÄ• gato hoti, asekhena samÄ• dhikkhandhena samannÄ• gato ho
samannÄ• gato hoti, asekhena vimuttikkhandhena samannÄ• gato hoti, asekhena vimuttiÃ±
samannÄ• gato hoti. evaá¹ƒ kho, bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gato hoti.

``paÃ±caá¹…gavippahÄ«no kho, bhikkhave, bhikkhu paÃ±caá¹…gasamannÄ• gato imasmi
vusitavÄ• uttamapurisoâ€™ ti vuccati.

``kÄ• macchando ca byÄ• pÄ• do, thinamiddhaÃ±ca bhikkhuno.

uddhaccaá¹ƒ vicikicchÄ• ca, sabbasova na vijjati ||

``asekhena \Ee V 17/ ca sÄ«lena, asekhena samÄ• dhinÄ• .

vimuttiyÄ• ca sampanno, Ã±Ä• á¹‡ena ca tathÄ• vidho ||

``sa ve paÃ±caá¹…gasampanno, paÃ±ca aá¹…ge {paÃ±caá¹…gÄ• ni (Se) } vivajjayaá¹ƒ {vi

imasmiá¹ƒ dhammavinaye, kevalÄ« iti vuccatÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. saá¹ƒyojanasuttaá¹ƒ

<13> ``dasayimÄ• ni \Ne III 15/, bhikkhave, saá¹ƒyojanÄ• ni. katamÄ• ni dasa? paÃ±coram
saá¹ƒyojanÄ• ni, paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• ni paÃ±corambhÄ•
saá¹ƒyojanÄ• ni? sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, kÄ• macchan
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni.

``katamÄ• ni paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni? rÅ«parÄ• go, arÅ«parÄ• go, mA
imÄ• ni paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. imÄ• ni kho, bhikkhave, dasa saá¹ƒyo

4. cetokhilasuttaá¹ƒ

<14> ``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• paÃ±ca cetokhilÄ• a
cetasovinibandhÄ• asamucchinnÄ• , tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati hÄ• niyev

dhammesu no vuddhi.

``katamassa paÃ±ca cetokhilÄ• appahÄ«nÄ• honti? idha, bhikkhave, bhikkhu satthari kaá
nÄ• dhimuccati na sampasÄ«dati. yo so, bhikkhave, bhikkhu satthari kaá¹…khati vicikicchat
sampasÄ«dati, tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• n
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya \Ee V 18/ padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhamme kaá¹…khati ... pe ... saá¹…ghe kaá¹…khati
kaá¹…khati ... sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to. yo so, bh
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to, tassa cittaá¹ƒ na namat
sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati Ä• tappÄ• ya \Ne III 16/ anuyogÄ• y
evamassÄ• yaá¹ƒ paÃ±camo cetokhilo appahÄ«no hoti. imassa paÃ±ca \Se V 20/ cetokhilÄ

``katamassa paÃ±ca cetasovinibandhÄ• asamucchinnÄ• honti? idha, bhikkhave, bhikkhu
avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigatataá¹‡ho. yo so, bh
avÄ«tarÄ• go hoti avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigata
tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cit
anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-hamo cetasovinibandho

``puna caparaá¹ƒ, bhikkhave, bhikkhu kÄ• ye avÄ«tarÄ• go hoti ... pe ... rÅ«pe avÄ«tarÄ• g
yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhas
aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati --- `iminÄ• haá¹ƒ sÄ
tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™ ti. yo so
aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati --- `iminÄ• haá¹ƒ sÄ
tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™ ti, tassa
Ä• tappÄ• ya \Ee V 19/ anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na nama
sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paÃ±camo cetasovinibandho asamucchin
cetasovinibandhÄ• asamucchinnÄ• honti.

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• ime paÃ±ca cetokhilÄ• ap
21/ cetasovinibandhÄ• asamucchinnÄ• , tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati hÄ• n
kusalesu dhammesu no vuddhi.

``seyyathÄ• pi, bhikkhave, kÄ• á¸·apakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchat
hÄ• yati maá¹‡á¸• alena hÄ• yati Ä• bhÄ• ya hÄ• yati Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ
bhikkhussa vÄ• bhikkhuniyÄ• vÄ• ime paÃ±ca cetokhilÄ• appahÄ«nÄ• ime \Ne III 17/ pa
asamucchinnÄ• , tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati hÄ• niyeva pÄ• á¹-ikaá¹…khÄ
vuddhi.

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• paÃ±ca cetokhilÄ• pahÄ«
cetasovinibandhÄ• susamucchinnÄ• , tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati vuddhiy
kusalesu dhammesu no parihÄ• ni.

``katamassa \Be III 272/ paÃ±ca cetokhilÄ• pahÄ«nÄ• honti? idha, bhikkhave, bhikkhu sat
vicikicchati, adhimuccati sampasÄ«dati. yo so, bhikkhave, bhikkhu satthari na kaá¹…khati na
adhimuccati sampasÄ«dati, tassa cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya
namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-ha

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhamme na kaá¹…khati ... pe ... saá¹…ghe na kaá¹…
kaá¹…khati \Ee V 20/ ... sabrahmacÄ• rÄ«su na kupito hoti attamano na Ä• hatacitto na khil
bhikkhave, bhikkhu sabrahmacÄ• rÄ«su na kupito hoti attamano na Ä• hatacitto na khilajÄ•
cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ nam
sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paÃ±camo cetokhilo pahÄ«no hoti. imassa
honti.

``katamassa paÃ±ca cetasovinibandhÄ• susamucchinnÄ• honti? idha, bhikkhave, bhikkhu
vigatacchando vigatapemo vigatapipÄ• so vigatapariá¸·Ä• ho vigatataá¹‡ho. yo so, bhikkhav
vÄ«tarÄ• go hoti vigatacchando vigatapemo vigatapipÄ• so vigatapariá¸·Ä• ho vigatataá¹‡ho
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ namati Ä• tappÄ• y
padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-hamo cetasovinibandho susamucchinno hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu kÄ• ye vÄ«tarÄ• go hoti ... pe ... rÅ«pe vÄ«tarÄ• go h
pe ... na yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ
viharati, na aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati --- `imin
vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ•
bhikkhu na aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya ... pe ... devaÃ±Ã±ataro vÄ• ti, t
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ namati Ä• tappÄ• y
padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paÃ±camo cetasovinibandho \Be III 273/ susamucchinno
cetasovinibandhÄ• susamucchinnÄ• honti.

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• ime paÃ±ca cetokhilÄ• pa
cetasovinibandhÄ• susamucchinnÄ• \Ee V 21/, tassa yÄ• ratti vÄ• divaso vÄ• Ä• gaccha
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parihÄ• ni.

``seyyathÄ• pi, bhikkhave, juá¹‡hapakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati
vaá¹‡á¹‡ena vaá¸• á¸• hati maá¹‡á¸• alena vaá¸• á¸• hati Ä• bhÄ• ya vaá¸• á¸• hati Ä• roha

bhikkhave, yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• ime paÃ±ca cetokhilÄ• pahÄ
cetasovinibandhÄ• susamucchinnÄ• , tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati vuddhiy
kusalesu dhammesu no parihÄ• nÄ«â€™â€™ ti. catutthaá¹ƒ.

5. appamÄ• dasuttaá¹ƒ

<15> ``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahup
vÄ• saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±inÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá
sammÄ• sambuddho; evamevaá¹ƒ kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabbe te ap
appamÄ• dasamosaraá¹‡Ä• . appamÄ• do tesaá¹ƒ {tesaá¹ƒ dhammÄ• naá¹ƒ (Ce Katthaci)

``seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ {jaá¹…gamÄ• naá¹ƒ (Ce Ee) S
padajÄ• tÄ• ni, sabbÄ• ni tÄ• ni hatthipade samodhÄ• naá¹ƒ gacchanti, hatthipadaá¹ƒ tesaá
yadidaá¹ƒ mahantattena; evamevaá¹ƒ kho, bhikkhave \Ne III 19/, ye keci kusalÄ• dhammÄ•
appamÄ• damÅ«lakÄ• appamÄ• dasamosaraá¹‡Ä• . appamÄ• do tesaá¹ƒ aggamakkhÄ• y

``seyyathÄ• pi, bhikkhave, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo \Se V 24/ sabbÄ•
kÅ«á¹-aninnÄ• kÅ«á¹-asamosaraá¹‡Ä• , kÅ«á¹-o tÄ• saá¹ƒ aggamakkhÄ• yati; evamevaá¹ƒ
kusalÄ• dhammÄ• , sabbe te appamÄ• damÅ«lakÄ• appamÄ• dasamosaraá¹‡Ä• . appam

``seyyathÄ• pi \Be III 274/ \Ee V 22/, bhikkhave, ye keci mÅ«lagandhÄ• , kÄ• á¸·Ä• nusÄ• n
aggamakkhÄ• yati; evamevaá¹ƒ kho bhikkhave ... pe ....

``seyyathÄ• pi, bhikkhave, ye keci sÄ• ragandhÄ• , lohitacandanaá¹ƒ tesaá¹ƒ aggamakkhÄ
bhikkhave ... pe ....

``seyyathÄ• pi, bhikkhave, ye keci pupphagandhÄ• , vassikaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati
... pe ....

``seyyathÄ• pi, bhikkhave, ye keci khuddarÄ• jÄ• no {kuá¸• á¸• arÄ• jÄ• no (Ce Se Ee), kuá
kÅ«á¹-arÄ• jÄ• no (Katthaci) AN b VI 53}, sabbe te raÃ±Ã±o cakkavattissa anuyantÄ• bhav
cakkavattÄ« aggamakkhÄ• yati; evamevaá¹ƒ kho, bhikkhave ... pe ....

``seyyathÄ• pi, bhikkhave, yÄ• kÄ• ci tÄ• rakarÅ«pÄ• naá¹ƒ pabhÄ• , sabbÄ• tÄ• candap
soá¸·asiá¹ƒ, candappabhÄ• tÄ• saá¹ƒ aggamakkhÄ• yati; evamevaá¹ƒ kho, bhikkhave ... pe

``seyyathÄ• pi, bhikkhave, saradasamaye viddhe vigatavalÄ• hake deve Ä• dicco nabhaá¹ƒ
{abbhussukkamÄ• no (Ce) SN c V 146-148} sabbaá¹ƒ Ä• kÄ• sagataá¹ƒ tamagataá¹ƒ abhiv

virocati ca; evamevaá¹ƒ kho, bhikkhave ... pe ....

``seyyathÄ• pi \Ne III 20/, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ
sarabhÅ«, mahÄ«, sabbÄ• tÄ• samuddaá¹…gamÄ• samuddaninnÄ• samuddapoá¹‡Ä• s
tÄ• saá¹ƒ aggamakkhÄ• yati; evamevaá¹ƒ kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sab
appamÄ• dasamosaraá¹‡Ä• . appamÄ• do tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti. paÃ±ca

6. Ä• huneyyasuttaá¹ƒ

<16> ``dasayime \Se V 25/ \Ee V 23/, bhikkhave, puggalÄ• Ä• huneyyÄ• pÄ• huneyyÄ• c
aÃ±jalikaraá¹‡Ä«yÄ• anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katame dasa? tathÄ• gato a
paccekabuddho, ubhatobhÄ• gavimutto, paÃ±Ã±Ä• vimutto, kÄ• yasakkhÄ«, diá¹-á¹-hippatt
saddhÄ• nusÄ• rÄ«, dhammÄ• nusÄ• rÄ«, gotrabhÅ« --- ime kho, bhikkhave, dasa puggalÄ
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamanÄ• thasuttaá¹ƒ

<17> {DN III 345, 360} ``sanÄ• thÄ• \Be III 275/, bhikkhave, viharatha, mÄ• anÄ• thÄ• . du
anÄ• tho viharati. dasayime, bhikkhave, nÄ• thakaraá¹‡Ä• dhammÄ• . katame dasa? idha,
hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu va
samÄ• dÄ• ya sikkhati sikkhÄ• padesu. yampi, bhikkhave, bhikkhu sÄ«lavÄ• hoti ... pe ... s
sikkhÄ• padesu, ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dham
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ {sÄ• tthÄ• sab
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dh
sutÄ• (?) } honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaa
bhikkhave, bhikkhu bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , ayampi dhamm

``puna caparaá¹ƒ, bhikkhave, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo \Ee V 24/
\Ne III 21/. yampi, bhikkhave, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡
dhammo nÄ• thakaraá¹‡o \Se V 26/.

``puna caparaá¹ƒ, bhikkhave, bhikkhu suvaco hoti sovacassakaraá¹‡ehi dhammehi saman
padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ. yampi, bhikkhave, bhikkhu suvaco hoti ... pe ... anu
dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni

dakkho hoti analaso tatrÅ«pÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ• tuá¹ƒ a
bhikkhave, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ ... pe ... alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ sa
dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro, abhidham
uá¸·Ä• rapÄ• mojjo. yampi, bhikkhave, bhikkhu dhammakÄ• mo hoti \Be III 276/ piyasamud
abhivinaye uá¸·Ä• rapÄ• mojjo, ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ•
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
bhikkhave, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• y
upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu, ay

``puna \Ee V 25/ caparaá¹ƒ, bhikkhave, bhikkhu santuá¹-á¹-ho hoti
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rena. yam
santuá¹-á¹-ho hoti itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapa
nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu satimÄ• hoti \Se V 27/ paramena satinepakkena sar
cirabhÄ• sitampi saritÄ• anussaritÄ• . yampi, bhikkhave, bhikkhu satimÄ• hoti paramena \N
samannÄ• gato cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• , ayampi dhammo nÄ• tha

``puna caparaá¹ƒ, bhikkhave, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä•
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . yampi, bhikkhave, bhikkhu paÃ±Ã±av
paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ

``sanÄ• thÄ• , bhikkhave, viharatha, mÄ• anÄ• thÄ• . dukkhaá¹ƒ, bhikkhave, anÄ• tho viha
dasa nÄ• thakaraá¹‡Ä• dhammÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyanÄ• thasuttaá¹ƒ

<18> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadante
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sanÄ• thÄ• \Be III 277/, bhikkhave, viharatha, mÄ• anÄ• thÄ• . dukkhaá¹ƒ, bhikkhave, an
dasayime, bhikkhave, nÄ• thakaraá¹‡Ä• dhammÄ• . katame dasa? idha, bhikkhave, bhikkh
samÄ• dÄ• ya sikkhati sikkhÄ• padesu. `sÄ«lavÄ• vatÄ• yaá¹ƒ bhikkhu pÄ• timokkhasaá¹ƒ

Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
naá¹ƒ bhikkhÅ« vattabbaá¹ƒ \Ee V 26/ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhikkh
vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti. tassa therÄ• nukampitassa majjhimÄ• nukamp
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. ayampi dhammo nÄ• t

``puna caparaá¹ƒ, bhikkhave, bhikkhu bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdh
vatÄ• yaá¹ƒ bhikkhu sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjheka
pariyosÄ• nakalyÄ• á¹‡Ä• \Se V 28/ \Ne III 23/ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• va
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• â€™ ti therÄ• pi naá¹ƒ bhikkhÅ« vat
maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ m
therÄ• nukampitassa majjhimÄ• nukampitassa navÄ• nukampitassa vuddhiyeva pÄ• á¹-ikaá
parihÄ• ni. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹
`kalyÄ• á¹‡amitto vatÄ• yaá¹ƒ bhikkhu kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…koâ€™
vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi bhikkhÅ« v
anusÄ• sitabbaá¹ƒ maÃ±Ã±anti. tassa therÄ• nukampitassa majjhimÄ• nukampitassa navÄ•
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu suvaco hoti sovacassakaraá¹‡ehi dhammehi samann
padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ. `suvaco vatÄ• yaá¹ƒ bhikkhu sovacassakaraá¹‡ehi
padakkhiá¹‡aggÄ• hÄ« anusÄ• saniâ€™ nti therÄ• pi naá¹ƒ bhikkhÅ« vattabbaá¹ƒ anusÄ• s
maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ m
therÄ• nukampitassa majjhimÄ• nukampitassa \Be III 278/ navÄ• nukampitassa vuddhiyeva
dhammesu, no parihÄ• ni. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni
kiá¹ƒkaraá¹‡Ä«yÄ• ni, tattha dakkho hoti analaso, tatrÅ«pÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya saman
alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ. `yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒkaraá¹
vatÄ• yaá¹ƒ bhikkhu analaso, tatrÅ«pÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ
nti therÄ• pi naá¹ƒ bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhik
vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti. tassa therÄ• nukampitassa majjhimÄ• nukamp
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. ayampi dhammo nÄ• t

``puna \Ne III 24/ caparaá¹ƒ, bhikkhave, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro,
uá¸·Ä• rapÄ• mojjo. `dhammakÄ• mo vatÄ• yaá¹ƒ bhikkhu piyasamudÄ• hÄ• ro, abhidhamm
ti therÄ• pi naá¹ƒ bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhikk

vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti. tassa therÄ• nukampitassa majjhimÄ• nukamp
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. ayampi dhammo nÄ• t

``puna caparaá¹ƒ, bhikkhave, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ•
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
`Ä• raddhavÄ«riyo vatÄ• yaá¹ƒ bhikkhu viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ•
dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusales
bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi b
anusÄ• sitabbaá¹ƒ maÃ±Ã±anti \Se V 30/. tassa therÄ• nukampitassa majjhimÄ• nukampita
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. ayampi dhammo nÄ• t

``puna caparaá¹ƒ, bhikkhave, bhikkhu santuá¹-á¹-ho hoti
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rena. `san
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• renÄ• â€™
bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi b
anusÄ• sitabbaá¹ƒ maÃ±Ã±anti. tassa therÄ• nukampitassa majjhimÄ• nukampitassa navÄ•
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, bhikkhave, bhikkhu satimÄ• hoti paramena satinepakkena samannÄ• ga
cirabhÄ• sitampi saritÄ• anussaritÄ• . `satimÄ• vatÄ• yaá¹ƒ bhikkhu paramena satinepakk
cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• â€™ ti therÄ• pi naá¹ƒ bhikkhÅ« vattabba
maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi bhikkhÅ« vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ m
therÄ• nukampitassa majjhimÄ• nukampitassa navÄ• nukampitassa vuddhiyeva pÄ• á¹-ikaá
parihÄ• ni. ayampi dhammo nÄ• thakaraá¹‡o.

``puna \Ne III 25/ caparaá¹ƒ, bhikkhave, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ•
ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . `paÃ±Ã±avÄ• vatÄ• yaá¹ƒ
paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ
vattabbaá¹ƒ anusÄ• sitabbaá¹ƒ maÃ±Ã±anti, majjhimÄ• pi bhikkhÅ« ... navÄ• pi \Se V 31/ b
anusÄ• sitabbaá¹ƒ \Ee V 29/ maÃ±Ã±anti. tassa therÄ• nukampitassa ... pe ... no parihÄ• ni
nÄ• thakaraá¹‡o.

``sanÄ• thÄ• , bhikkhave, viharatha, mÄ• anÄ• thÄ• . dukkhaá¹ƒ, bhikkhave, anÄ• tho viha
dasa nÄ• thakaraá¹‡Ä• dhammÄ• â€™â€™ ti. idamavoca bhagavÄ• . attamanÄ• te bhikkh
abhinandunti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamaariyÄ• vÄ• sasuttaá¹ƒ

<19> {DN III 348, 360} ``dasayime, bhikkhave, ariyÄ• vÄ• sÄ• , ye ariyÄ• Ä• vasiá¹ƒsu vÄ•
Ä• vasissanti vÄ• . katame dasa? idha, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti,
ekÄ• rakkho, caturÄ• passeno, paá¹‡unnapaccekasacco {panuá¹‡á¹‡apaccekasacco (Katth
samavayasaá¹-á¹-hesano, anÄ• vilasaá¹…kappo, passaddhakÄ• yasaá¹…khÄ• ro, suvimutt
kho, bhikkhave, dasa ariyÄ• vÄ• sÄ• \Be III 280/, ye ariyÄ• Ä• vasiá¹ƒsu vÄ• Ä• vasanti v
ti. navamaá¹ƒ.

10. dutiyaariyÄ• vÄ• sasuttaá¹ƒ

<20> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kurÅ«su viharati kammÄ• sadhammaá¹ƒ \Ee V 30/ nÄ•
kho bhagavÄ• bhikkhÅ« Ä• mantesi ... pe ....

``dasayime, bhikkhave, ariyÄ• vÄ• sÄ• , ye ariyÄ• Ä• vasiá¹ƒsu vÄ• Ä• vasanti vÄ• Ä• va
idha, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti, chaá¸·aá¹…gasamannÄ• gato \Ne
caturÄ• passeno, paá¹‡unnapaccekasacco, samavayasaá¹-á¹-hesano, anÄ• vilasaá¹…kapp
suvimuttacitto, suvimuttapaÃ±Ã±o.

``kathaÃ±ca, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti? idha, bhikkhave, bhikkhu
pahÄ«no hoti, byÄ• pÄ• do pahÄ«no hoti, thinamiddhaá¹ƒ pahÄ«naá¹ƒ hoti, uddhaccakukku
vicikicchÄ• pahÄ«nÄ• hoti. evaá¹ƒ kho, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti

``kathaÃ±ca, bhikkhave, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti? idha, bhikkhave, bhikk
disvÄ• neva sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. sotena sadd
gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sato sampajÄ
bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ekÄ• rakkho hoti? idha, bhikkhave, bhikkhu satÄ• rakkhen
hoti. evaá¹ƒ kho, bhikkhave, bhikkhu ekÄ• rakkho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu caturÄ• passeno hoti? idha, bhikkhave, bhikkhu saá¹…kh
saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinod
bhikkhu caturÄ• passeno hoti.

``kathaÃ±ca \Be III 281/ \Ee V 31/, bhikkhave, bhikkhu paá¹‡unnapaccekasacco hoti? idha,
yÄ• ni tÄ• ni puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ puthupaccekasaccÄ• ni, seyyathidaá¹ƒ -
`asassato lokoâ€™ ti vÄ• , `antavÄ• lokoâ€™ ti vÄ• , `anantavÄ• lokoâ€™ ti vÄ• , `taá¹ƒ jÄ
nti vÄ• , `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• , `hoti tathÄ• gato paraá¹ƒ m

hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca hoti tathÄ• gato paraá¹ƒ mar
hoti \Se V 33/ na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , sabbÄ• ni tÄ• ni nunn
\Ne III 27/ {nuá¹‡á¹‡Ä• ni honti panuá¹‡á¹‡Ä• ni (?) } cattÄ• ni vantÄ• ni muttÄ• ni pahÄ«nÄ
paá¹-inissaá¹-á¹-hÄ• ni. evaá¹ƒ kho, bhikkhave, bhikkhu paá¹‡unnapaccekasacco hoti.

``kathaÃ±ca, bhikkhave, bhikkhu samavayasaá¹-á¹-hesano hoti? idha, bhikkhave, bhikkhun
hoti, bhavesanÄ• pahÄ«nÄ• hoti, brahmacariyesanÄ• paá¹-ippassaddhÄ• . evaá¹ƒ kho, bh
samavayasaá¹-á¹-hesano hoti.

``kathaÃ±ca, bhikkhave, bhikkhu anÄ• vilasaá¹…kappo hoti? idha, bhikkhave, bhikkhuno kÄ
hoti, byÄ• pÄ• dasaá¹…kappo pahÄ«no hoti, vihiá¹ƒsÄ• saá¹…kappo pahÄ«no hoti. evaá¹ƒ
anÄ• vilasaá¹…kappo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu passaddhakÄ• yasaá¹…khÄ• ro hoti? idha, bhikkhave, bh
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, bhik
passaddhakÄ• yasaá¹…khÄ• ro hoti.

``kathaÃ±ca, bhikkhave, bhikkhu suvimuttacitto hoti? idha, bhikkhave, bhikkhuno rÄ• gÄ• c
hoti, dosÄ• cittaá¹ƒ vimuttaá¹ƒ hoti, mohÄ• cittaá¹ƒ vimuttaá¹ƒ hoti. evaá¹ƒ kho, bhikkhave
suvimuttacitto hoti.

``kathaÃ±ca, bhikkhave, bhikkhu suvimuttapaÃ±Ã±o hoti? idha \Ee V 32/, bhikkhave, bhikkh
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™
... pe ... `moho \Be III 282/ me pahÄ«no \Se V 34/ ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ
anuppÄ• dadhammoâ€™ ti pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu suvimuttapaÃ±Ã±o

``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ ariyÄ• ariyÄ• vÄ• se Ä• vasiá¹ƒsu, sabbe te
Ä• vasiá¹ƒsu; ye hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ ariyÄ• ariyÄ• vÄ• se Ä• vasi
ariyÄ• vÄ• se Ä• vasissanti; ye hi {yepi (?) } keci, bhikkhave \Ne III 28/, etarahi ariyÄ• ariyÄ
Ä• vasanti, sabbe te imeva dasa ariyÄ• vÄ• se Ä• vasanti. ime kho, bhikkhave, dasa ariyÄ•
Ä• vasiá¹ƒsu vÄ• Ä• vasanti vÄ• Ä• vasissanti vÄ• â€™â€™ ti. dasamaá¹ƒ.

nÄ• thavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

senÄ• sanaÃ±ca paÃ±caá¹…gaá¹ƒ, saá¹ƒyojanÄ• khilena ca.

appamÄ• do Ä• huneyyo, dve nÄ• thÄ• dve ariyÄ• vÄ• sÄ• ti ||

3. mahÄ• vaggo

1. sÄ«hanÄ• dasuttaá¹ƒ

<21> ``sÄ«ho \Ne III 29/, bhikkhave, migarÄ• jÄ• sÄ• yanhasamayaá¹ƒ Ä• sayÄ• nikkham
vijambhati. vijambhitvÄ• samantÄ• catuddisaá¹ƒ {catuddisÄ• (Se Katthaci) AN b VI 64} an
catuddisaá¹ƒ {catuddisÄ• (Se Katthaci) AN b VI 64} anuviloketvÄ• \Ee V 33/ tikkhattuá¹ƒ sÄ
tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkamati. taá¹ƒ kissa hetu? `mÄ• haá¹ƒ
visamagate saá¹…ghÄ• taá¹ƒ Ä• pÄ• desiâ€™ nti!

`` `sÄ«hoâ€™ ti, kho bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sam
bhikkhave, tathÄ• gato \Se V 35/ parisÄ• ya dhammaá¹ƒ deseti, idamassa hoti sÄ«hanÄ• da

{MN I 148; Vibh 760; Paá¹-is II 44} ``dasayimÄ• ni \Be III 283/, bhikkhave, tathÄ• gatassa ta
yehi balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• s
brahmacakkaá¹ƒ pavatteti. katamÄ• ni dasa? idha, bhikkhave, tathÄ• gato á¹-hÄ• naÃ±ca á
aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, bhikkhave, tathÄ• gato á¹-hÄ• naÃ±c
aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi, bhikkhave, tathÄ
hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ
brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasa
hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, bhikkhave, tathÄ• gato atÄ«tÄ• n
kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á
parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«
bhikkhave \Ne III 30/, tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ pa
bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä•
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ \Ee V 34/ lo
{anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ (Ce Katthaci) } yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi
anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ lokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi, bhikkh

tathÄ• gatabalaá¹ƒ \Se V 36/ hoti ... pe ... brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ
bhikkhave, tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• t
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti ... pe ... brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyapar
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, bhikkhave, tathÄ• gato parasattÄ• naá¹ƒ parapuggal
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi, bhikkhave, tathÄ• gatassa ta
... pe ... brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ s
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi ... pe ... pajÄ• nÄ• ti, idampi, bhikk
tathÄ• gatabalaá¹ƒ hoti ... pe ... brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, sey
jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«
tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo \Ee V 35/ paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi
jÄ• tisatasahassampi anekepi \Se V 37/ saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe ane
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe, `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti, iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
III 31/ bhikkhave, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --
dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä•
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nu
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate
pajÄ• nÄ• ti --- `ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccarit
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
bhonto sattÄ• kÄ• yasucaritena \Be III 285/ samannÄ• gatÄ• vacÄ«sucaritena samannÄ• g
samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hi
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ \Se V 38/ upapannÄ• â€™ ti. iti di
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹
dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti. yampi \Ee V 36/, bh

cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page satte pajÄ• n
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á
parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, bhikkhave, tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimut
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. yampi, bhik
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati, idampi, bhikkhave, tathÄ• gatassa tathÄ• gatabalaá¹ƒ h
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá
pavatteti.

``imÄ• ni kho, bhikkhave, dasa tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samannÄ• ga
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakka
paá¹-hamaá¹ƒ.

2. adhivuttipadasuttaá¹ƒ

<22> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ•

``ye te, Ä• nanda, dhammÄ• tesaá¹ƒ tesaá¹ƒ adhivuttipadÄ• naá¹ƒ {adhimuttipadÄ• naá¹ƒ
sacchikiriyÄ• ya saá¹ƒvattanti, visÄ• rado ahaá¹ƒ, Ä• nanda, tattha paá¹-ijÄ• nÄ• mi. `tesaá
tathÄ• dhammaá¹ƒ desetuá¹ƒ \Se V 39/ yathÄ• yathÄ• paá¹-ipanno santaá¹ƒ vÄ• atthÄ«ti
natthÄ«ti Ã±assati, hÄ«naá¹ƒ vÄ• hÄ«nanti Ã±assati \Be III 286/, paá¹‡Ä«taá¹ƒ vÄ• paá¹‡Ä
sauttaraá¹ƒ vÄ• sauttaranti Ã±assati, anuttaraá¹ƒ vÄ• anuttaranti Ã±assati; yathÄ• yathÄ•
Ã±Ä• teyyaá¹ƒ vÄ• daá¹-á¹-heyyaá¹ƒ \Ee V 37/ vÄ• sacchikareyyaá¹ƒ vÄ• , tathÄ• tathÄ•
sacchikarissati vÄ• â€™ ti á¹-hÄ• nametaá¹ƒ vijjati. etadÄ• nuttariyaá¹ƒ, Ä• nanda, Ã±Ä• á¹
tattha tattha yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ. etasmÄ• cÄ• haá¹ƒ, Ä• nanda, Ã±Ä• á¹‡Ä• aÃ±
uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• natthÄ«ti vadÄ• mi.

``dasayimÄ• ni, Ä• nanda, tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samannÄ• gato
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti
idhÄ• nanda, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato ya
yampÄ• nanda, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato
idampÄ• nanda, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• ga
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, Ä• nanda, tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasan

vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampÄ• nanda ... pe ... idampÄ• nanda ... pe ...

``puna \Ne III 33/ caparaá¹ƒ, Ä• nanda, tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ya
pajÄ• nÄ• ti. yampÄ• nanda ... pe ... idampÄ• nanda ... pe ....

``puna caparaá¹ƒ, Ä• nanda, tathÄ• gato anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ lokaá¹ƒ yath
yampÄ• nanda \Se V 40/ ... pe ... idampÄ• nanda ... pe ....

``puna \Ee V 38/ caparaá¹ƒ, Ä• nanda, tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ ya
yampÄ• nanda ... pe ... idampÄ• nanda ... pe ....

``puna caparaá¹ƒ, Ä• nanda, tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparo
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampÄ• nanda ... pe ... idampÄ• nanda ... pe ....

``puna caparaá¹ƒ, Ä• nanda, tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ sa
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampÄ• nanda ... pe ... idampÄ• nanda ..

``puna \Be III 287/ caparaá¹ƒ, Ä• nanda, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
--- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ publ
anussarati. yampÄ• nanda ... pe ... idampÄ• nanda ... pe ....

``puna caparaá¹ƒ, Ä• nanda, tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nu
yathÄ• kammÅ«page satte pajÄ• nÄ• ti. yampÄ• nanda ... pe ... idampÄ• nanda ... pe ....

``puna caparaá¹ƒ, Ä• nanda, tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimutt
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. yampÄ• na
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ ... pe ... sacchikatvÄ• upasampajja viharati. idampÄ•
tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ pa
sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``imÄ• ni \Ne III 34/ kho, Ä• nanda, dasa tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi sam
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti \Se V 41/, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, bra
pavattetÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. kÄ• yasuttaá¹ƒ

<23> ``atthi \Ee V 39/, bhikkhave, dhammÄ• kÄ• yena pahÄ• tabbÄ• , no vÄ• cÄ• ya. atthi
vÄ• cÄ• ya pahÄ• tabbÄ• , no kÄ• yena. atthi, bhikkhave, dhammÄ• neva kÄ• yena pahÄ•

disvÄ• {disvÄ• disvÄ• (Ce Se) } pahÄ• tabbÄ• .

``katame ca, bhikkhave, dhammÄ• kÄ• yena pahÄ• tabbÄ• , no vÄ• cÄ• ya? idha, bhikkha
hoti kiÃ±ci desaá¹ƒ {kaÃ±ci deva desaá¹ƒ (Ce Se) } kÄ• yena. tamenaá¹ƒ anuvicca viÃ±Ã±Å
evamÄ• haá¹ƒsu --- `Ä• yasmÄ• kho akusalaá¹ƒ Ä• panno kiÃ±ci desaá¹ƒ kÄ• yena. sÄ• dh
kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ bhÄ• vetÅ«â€™ ti. so anuvicca viÃ±Ã±Å«hi
kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ bhÄ• veti. ime vuccanti, bhikkhave, dhamm
vÄ• cÄ• ya.

``katame \Be III 288/ ca, bhikkhave, dhammÄ• vÄ• cÄ• ya pahÄ• tabbÄ• , no kÄ• yena? id
akusalaá¹ƒ Ä• panno hoti kiÃ±ci desaá¹ƒ vÄ• cÄ• ya. tamenaá¹ƒ anuvicca viÃ±Ã±Å« sabrah
`Ä• yasmÄ• kho akusalaá¹ƒ Ä• panno kiÃ±ci desaá¹ƒ vÄ• cÄ• ya. sÄ• dhu vatÄ• yasmÄ•
vacÄ«sucaritaá¹ƒ bhÄ• vetÅ«â€™ ti. so anuvicca viÃ±Ã±Å«hi sabrahmacÄ• rÄ«hi vuccamÄ
vacÄ«sucaritaá¹ƒ bhÄ• veti. ime vuccanti, bhikkhave, dhammÄ• vÄ• cÄ• ya pahÄ• tabbÄ•

``katame ca, bhikkhave, dhammÄ• neva kÄ• yena pahÄ• tabbÄ• no vÄ• cÄ• ya, paÃ±Ã±Ä
bhikkhave, neva kÄ• yena pahÄ• tabbo no vÄ• cÄ• ya, paÃ±Ã±Ä• ya disvÄ• pahÄ• tabbo.
... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so \Ee V 40/ ... macchariyaá¹ƒ, bhikkh
pahÄ• tabbaá¹ƒ no vÄ• cÄ• ya, paÃ±Ã±Ä• ya disvÄ• pahÄ• tabbaá¹ƒ.

``pÄ• pikÄ• \Ne III 35/, bhikkhave, issÄ• neva kÄ• yena pahÄ• tabbÄ• no vÄ• cÄ• ya, paÃ
katamÄ• ca, bhikkhave, pÄ• pikÄ• issÄ• ? idha, bhikkhave, ijjhati gahapatissa vÄ• gahapa
vÄ• dhaÃ±Ã±ena vÄ• rajatena vÄ• jÄ• tarÅ«pena vÄ• . tatrÄ• Ã±Ã±atarassa dÄ• sassa vÄ
--- `aho vatimassa gahapatissa vÄ• gahapatiputtassa vÄ• na ijjheyya dhanena vÄ• dhaÃ±
jÄ• tarÅ«pena vÄ• â€™ ti. samaá¹‡o vÄ• pana brÄ• hmaá¹‡o vÄ• lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. tatrÄ• Ã±
brÄ• hmaá¹‡assa vÄ• evaá¹ƒ hoti --- `aho vata ayamÄ• yasmÄ• na lÄ• bhÄ« assa
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti. ayaá
issÄ• .

``pÄ• pikÄ• , bhikkhave, icchÄ• neva kÄ• yena pahÄ• tabbÄ• no vÄ• cÄ• ya, paÃ±Ã±Ä• y
ca, bhikkhave, pÄ• pikÄ• icchÄ• ? {Vibh 851} idha, bhikkhave, ekacco assaddho samÄ• no
jÄ• neyyuâ€™ nti icchati; dussÄ«lo samÄ• no `sÄ«lavÄ• ti maá¹ƒ jÄ• neyyuâ€™ nti icchati;
`bahussutoti maá¹ƒ jÄ• neyyuâ€™ nti icchati; saá¹…gaá¹‡ikÄ• rÄ• mo samÄ• no `pavivittoti
jÄ• neyyuâ€™ nti icchati; kusÄ«to samÄ• no `Ä• raddhavÄ«riyoti maá¹ƒ jÄ• neyyuâ€™ nti i
samÄ• no `upaá¹-á¹-hitassatÄ«ti maá¹ƒ jÄ• neyyuâ€™ nti icchati; asamÄ• hito samÄ• no `s
289/ jÄ• neyyuâ€™ nti icchati; duppaÃ±Ã±o samÄ• no `paÃ±Ã±avÄ• ti maá¹ƒ jÄ• neyyuâ€™
samÄ• no `khÄ«á¹‡Ä• savoti maá¹ƒ jÄ• neyyuâ€™ nti icchati. ayaá¹ƒ \Ee V 41/ vuccati, bhik

ime vuccanti, bhikkhave, dhammÄ• neva kÄ• yena pahÄ• tabbÄ• no vÄ• cÄ• ya, paÃ±Ã±Ä

``taÃ±ce, bhikkhave, bhikkhuá¹ƒ lobho abhibhuyya iriyati, doso ... moho ... kodho ... upanÄ•
paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• abhibhuyya iriyati. so
--- `nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na hoti, tathÄ• himaá
abhibhuyya iriyati; nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato doso na hoti
upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icch
tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• abhibhuyya iriyatÄ«â€™ ti.

``taÃ±ce \Ne III 36/, bhikkhave, bhikkhuá¹ƒ lobho nÄ• bhibhuyya iriyati, doso ... moho ... kod
... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• nÄ• bh
evamassa veditabbo --- `tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na
Ä• yasmantaá¹ƒ lobho nÄ• bhibhuyya iriyati; tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• p
moho ... kodho \Se V 44/ ... upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pik
pÄ• pikÄ• icchÄ• na hoti, tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• nÄ• bhibhuy
tatiyaá¹ƒ.

4. mahÄ• cundasuttaá¹ƒ

<24> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• cundo cetÄ«su viharati sahajÄ• tiyaá¹ƒ. tatra k
bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkh
mahÄ• cundassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• cundo etadavoca ---

``Ã±Ä• á¹‡avÄ• daá¹ƒ, Ä• vuso, bhikkhu vadamÄ• no --- `jÄ• nÄ• mimaá¹ƒ dhammaá¹ƒ, pa
taÃ±ce, Ä• vuso, bhikkhuá¹ƒ lobho abhibhuyya tiá¹-á¹-hati, doso ... moho \Be III 290/ ... kodh
... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• abhibh
evamassa veditabbo --- `nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho
Ä• yasmantaá¹ƒ lobho abhibhuyya tiá¹-á¹-hati; nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yath
... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• iss
icchÄ• na hoti, tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• abhibhuyya tiá¹-á¹-hatÄ«

``bhÄ• vanÄ• vÄ• daá¹ƒ, Ä• vuso, bhikkhu vadamÄ• no --- `bhÄ• vitakÄ• yomhi bhÄ• vitas
bhÄ• vitapaÃ±Ã±oâ€™ ti. taÃ±ce, Ä• vuso, bhikkhuá¹ƒ lobho abhibhuyya tiá¹-á¹-hati, doso .
upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icch
tiá¹-á¹-hati, so evamassa veditabbo --- `nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• paj
tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ lobho abhibhuyya tiá¹-á¹-hati; nÄ• yamÄ• yasmÄ• tathÄ• p
doso \Se V 45/ na hoti ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so \Ne III 37/ ..
... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• na hoti, tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ•

tiá¹-á¹-hatÄ«â€™ ti.

``Ã±Ä• á¹‡avÄ• daÃ±ca, Ä• vuso, bhikkhu vadamÄ• no bhÄ• vanÄ• vÄ• daÃ±ca --- `jÄ• nÄ
dhammaá¹ƒ, bhÄ• vitakÄ• yomhi bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oâ€™ ti. taÃ
lobho abhibhuyya tiá¹-á¹-hati, doso ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so
... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• abhibhuyya \Ee V 43/ tiá¹-á¹-hati, so evamassa ve
`nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na hoti, tathÄ• himaá¹ƒ Ä
tiá¹-á¹-hati; nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato doso na hoti ... moh
... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• na hoti
Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• abhibhuyya tiá¹-á¹-hatÄ«â€™ ti.

``seyyathÄ• pi \Be III 291/, Ä• vuso, puriso daliddova samÄ• no aá¸• á¸• havÄ• daá¹ƒ vade
dhanavÄ• vÄ• daá¹ƒ vadeyya, abhogova samÄ• no bhogavÄ• vÄ• daá¹ƒ vadeyya. so kismi
samuppanne na sakkuá¹‡eyya upanÄ«hÄ• tuá¹ƒ dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹
tamenaá¹ƒ evaá¹ƒ jÄ• neyyuá¹ƒ --- `daliddova ayamÄ• yasmÄ• samÄ• no aá¸• á¸• havÄ• d
ayamÄ• yasmÄ• samÄ• no dhanavÄ• vÄ• daá¹ƒ vadeti, abhogavÄ• va ayamÄ• yasmÄ• sa
\Se V 46/ kissa hetu? tathÄ• hi ayamÄ• yasmÄ• kismiÃ±cideva dhanakaraá¹‡Ä«ye samup
upanÄ«hÄ• tuá¹ƒ dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹ƒ vÄ• jÄ• tarÅ«paá¹ƒ vÄ• â€™

``evamevaá¹ƒ kho, Ä• vuso, Ã±Ä• á¹‡avÄ• daÃ±ca bhikkhu vadamÄ• no bhÄ• vanÄ• vÄ• d
dhammaá¹ƒ, passÄ• mimaá¹ƒ dhammaá¹ƒ, bhÄ• vitakÄ• yomhi bhÄ• vitasÄ«lo bhÄ• vitacit
ce, Ä• vuso, bhikkhuá¹ƒ lobho abhibhuyya tiá¹-á¹-hati, doso ... moho ... kodho ... upanÄ• ho
paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• abhibhuyya tiá¹-á¹-h
veditabbo --- `nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na hoti, tat
lobho abhibhuyya tiá¹-á¹-hati; nÄ• yamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato d
kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• \Ee V 44/ issÄ
pÄ• pikÄ• icchÄ• na hoti, tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• abhibhuyya t

``Ã±Ä• á¹‡avÄ• daá¹ƒ, Ä• vuso, bhikkhu vadamÄ• no --- `jÄ• nÄ• mimaá¹ƒ dhammaá¹ƒ, pa
taÃ±ce, Ä• vuso, bhikkhuá¹ƒ lobho nÄ• bhibhuyya tiá¹-á¹-hati, doso ... moho ... kodho ... upa
... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• nÄ• bhibhuyya tiá
veditabbo --- `ayamÄ• yasmÄ• tathÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na hoti, tathÄ•
lobho nÄ• bhibhuyya tiá¹-á¹-hati; tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato d
kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• p
tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ \Se V 47/ pÄ• pikÄ• icchÄ• nÄ• bhibhuyya tiá¹-á¹-hatÄ«â€

``bhÄ• vanÄ• vÄ• daá¹ƒ \Be III 292/, Ä• vuso, bhikkhu vadamÄ• no --- `bhÄ• vitakÄ• yomhi
bhÄ• vitapaÃ±Ã±oâ€™ ti. taÃ±ce, Ä• vuso, bhikkhuá¹ƒ lobho nÄ• bhibhuyya tiá¹-á¹-hati, dos

upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icch
tiá¹-á¹-hati, so evamassa veditabbo --- `tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ•
tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ lobho nÄ• bhibhuyya tiá¹-á¹-hati; tathÄ• ayamÄ• yasmÄ•
doso na hoti ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... p
pÄ• pikÄ• icchÄ• na hoti, tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• nÄ• bhibhuy

``Ã±Ä• á¹‡avÄ• daÃ±ca, Ä• vuso, bhikkhu vadamÄ• no bhÄ• vanÄ• vÄ• daÃ±ca --- `jÄ• nÄ
dhammaá¹ƒ, bhÄ• vitakÄ• yomhi bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oâ€™ ti. taÃ
lobho nÄ• bhibhuyya tiá¹-á¹-hati, doso ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä•
macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• nÄ• bhibhuyya tiá¹-á¹-hati, so evam
`tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na hoti, tathÄ• himaá¹ƒ \Ee
nÄ• bhibhuyya tiá¹-á¹-hati; tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato doso ho
upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icch
tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• nÄ• bhibhuyya tiá¹-á¹-hatÄ«â€™ ti.

``seyyathÄ• pi \Ne III 39/, Ä• vuso, puriso aá¸• á¸• hova samÄ• no aá¸• á¸• havÄ• daá¹ƒ \S
samÄ• no dhanavÄ• vÄ• daá¹ƒ vadeyya, bhogavÄ• va samÄ• no bhogavÄ• vÄ• daá¹ƒ vade
dhanakaraá¹‡Ä«ye samuppanne sakkuá¹‡eyya upanÄ«hÄ• tuá¹ƒ dhanaá¹ƒ vÄ• dhaÃ±Ã±a
jÄ• tarÅ«paá¹ƒ vÄ• . tamenaá¹ƒ evaá¹ƒ jÄ• neyyuá¹ƒ --- `aá¸• á¸• hova ayamÄ• yasmÄ• sa
vadeti, dhanavÄ• va ayamÄ• yasmÄ• samÄ• no dhanavÄ• vÄ• daá¹ƒ vadeti, bhogavÄ• va
bhogavÄ• vÄ• daá¹ƒ vadeti. taá¹ƒ kissa hetu? tathÄ• hi ayamÄ• yasmÄ• kismiÃ±cideva dh
sakkoti upanÄ«hÄ• tuá¹ƒ dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹ƒ vÄ• jÄ• tarÅ«paá¹ƒ v

evamevaá¹ƒ \Be III 293/ kho, Ä• vuso, Ã±Ä• á¹‡avÄ• daÃ±ca bhikkhu vadamÄ• no bhÄ• va
dhammaá¹ƒ, passÄ• mimaá¹ƒ dhammaá¹ƒ, bhÄ• vitakÄ• yomhi bhÄ• vitasÄ«lo bhÄ• vitacit
taÃ±ce, Ä• vuso, bhikkhuá¹ƒ lobho nÄ• bhibhuyya tiá¹-á¹-hati, doso ... moho ... kodho ... upa
... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• pikÄ• icchÄ• nÄ• bhibhuyya tiá
veditabbo --- `tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato lobho na hoti, tathÄ•
lobho nÄ• bhibhuyya tiá¹-á¹-hati; tathÄ• ayamÄ• yasmÄ• pajÄ• nÄ• ti yathÄ• pajÄ• nato d
kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... macchariyaá¹ƒ ... pÄ• pikÄ• issÄ• ... pÄ• p
tathÄ• himaá¹ƒ Ä• yasmantaá¹ƒ pÄ• pikÄ• icchÄ• nÄ• bhibhuyya tiá¹-á¹-hatÄ«â€™â€™ â€

5. kasiá¹‡asuttaá¹ƒ

<25> {DN III 346, 360; AN c 10.29} ``dasayimÄ• ni \Ee V 46/, bhikkhave, kasiá¹‡Ä• yatanÄ
pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• ti uddhaá¹ƒ adho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡aá¹
saÃ±jÄ• nÄ• ti ... pe ... tejokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... vÄ• yokasiá¹‡ameko \Se V 49/ s
nÄ«lakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pÄ«takasiá¹‡ameko saÃ±jÄ• nÄ• ti ... lohitakasiá¹‡am

odÄ• takasiá¹‡ameko saÃ±jÄ• nÄ• ti ... Ä• kÄ• sakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... viÃ±Ã±Ä•
uddhaá¹ƒ adho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡aá¹ƒ. imÄ• ni kho, bhikkhave, dasa kasiá¹‡
paÃ±camaá¹ƒ.

6. kÄ• á¸·Ä«suttaá¹ƒ

<26> ekaá¹ƒ \Ne III 40/ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no avantÄ«su viharati kurar
kururaghare Vin I 257} pavatte pabbate. atha kho kÄ• á¸·Ä« upÄ• sikÄ• kuraragharikÄ• ye
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinnÄ• kho kÄ• á¸·Ä« upÄ• sikÄ• \Be III 294/ kuraragharikÄ• Ä• yasmanta
etadavoca --- ``vuttamidaá¹ƒ, bhante, bhagavatÄ• kumÄ• ripaÃ±hesu ---

`atthassa pattiá¹ƒ hadayassa santiá¹ƒ,

jetvÄ• na senaá¹ƒ piyasÄ• tarÅ«paá¹ƒ.

ekohaá¹ƒ {ekÄ• haá¹ƒ (Katthaci) } jhÄ• yaá¹ƒ sukhamanubodhiá¹ƒ,

tasmÄ• janena na karomi sakkhiá¹ƒ {sakhiá¹ƒ (Katthaci) SN a I 161 passitabbaá¹ƒ}.

sakkhÄ« {sakhÄ« (Katthaci) } na sampajjati kenaci meâ€™ ti ||

``imassa \Ee V 47/ kho, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa kathaá¹ƒ vitthÄ• re
daá¹-á¹-habboâ€™â€™ ti?

``pathavÄ«kasiá¹‡asamÄ• pattiparamÄ• kho, bhagini, eke samaá¹‡abrÄ• hmaá¹‡Ä• `atth
{atthÄ• bhinibbattesuá¹ƒ (Ce Se) }. yÄ• vatÄ• kho, bhagini, pathavÄ«kasiá¹‡asamÄ• pattipa
tadabhiÃ±Ã±Ä• si bhagavÄ• . tadabhiÃ±Ã±Ä• ya bhagavÄ• assÄ• damaddasa {Ä• dimadda
nissaraá¹‡amaddasa maggÄ• maggaÃ±Ä• á¹‡adassanamaddasa. tassa assÄ• dadassanah
nissaraá¹‡adassanahetu maggÄ• maggaÃ±Ä• á¹‡adassanahetu atthassa patti hadayassa s

``Ä• pokasiá¹‡asamÄ• pattiparamÄ• kho, bhagini ... pe ... tejokasiá¹‡asamÄ• pattiparamÄ•
vÄ• yokasiá¹‡asamÄ• pattiparamÄ• kho, bhagini ... nÄ«lakasiá¹‡asamÄ• pattiparamÄ• kho
pÄ«takasiá¹‡asamÄ• pattiparamÄ• kho, bhagini ... lohitakasiá¹‡asamÄ• pattiparamÄ• kho,
odÄ• takasiá¹‡asamÄ• pattiparamÄ• kho, bhagini ... Ä• kÄ• sakasiá¹‡asamÄ• pattiparamÄ
viÃ±Ã±Ä• á¹‡akasiá¹‡asamÄ• pattiparamÄ• kho, bhagini, eke samaá¹‡abrÄ• hmaá¹‡Ä• `a
\Ne III 41/. yÄ• vatÄ• kho, bhagini, viÃ±Ã±Ä• á¹‡akasiá¹‡asamÄ• pattiparamatÄ• , tadabhiÃ
tadabhiÃ±Ã±Ä• ya bhagavÄ• assÄ• damaddasa Ä• dÄ«navamaddasa nissaraá¹‡amaddas

tassa assÄ• dadassanahetu Ä• dÄ«navadassanahetu nissaraá¹‡adassanahetu maggÄ• ma
patti hadayassa santi viditÄ• hoti. iti kho, bhagini, yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• kumÄ•

`atthassa \Be III 295/ pattiá¹ƒ hadayassa santiá¹ƒ,

jetvÄ• na senaá¹ƒ piyasÄ• tarÅ«paá¹ƒ.

ekohaá¹ƒ jhÄ• yaá¹ƒ sukhamanubodhiá¹ƒ,

tasmÄ• \Ee V 48/ janena na karomi sakkhiá¹ƒ.

sakkhÄ« na sampajjati kenaci meâ€™ ti ||

``imassa \Se V 51/ kho, bhagini, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• ren
daá¹-á¹-habboâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamamahÄ• paÃ±hÄ• suttaá¹ƒ

<27> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ•
pavisiá¹ƒsu. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``atippago kho tÄ• va sÄ• vatthiy
carituá¹ƒ; yaá¹ƒnÅ«na mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• m
tenupasaá¹…kameyyÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupas
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodiá¹ƒsu. sammo
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• etadavocuá¹ƒ ---

``samaá¹‡o, Ä• vuso, gotamo sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- `etha tumhe,
dhammaá¹ƒ abhijÄ• nÄ• tha, sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya viharathÄ• â€™ ti; may
\Ne III 42/ evaá¹ƒ dhammaá¹ƒ desema --- `etha tumhe, Ä• vuso, sabbaá¹ƒ dhammaá¹ƒ abhi
dhammaá¹ƒ abhiÃ±Ã±Ä• ya viharathÄ• â€™ ti. idha no, Ä• vuso, ko viseso ko adhippayÄ• s
samaá¹‡assa vÄ• gotamassa amhÄ• kaá¹ƒ vÄ• , yadidaá¹ƒ dhammadesanÄ• ya \Ee V 49/
anusÄ• saniyÄ• vÄ• anusÄ• saniâ€™â€™ nti?

atha kho te bhikkhÅ« tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ nev
nappaá¹-ikkosiá¹ƒsu. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Be III 296

``bhagavato \Se V 52/ santike etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• a
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha mayaá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ
pavisimhÄ• . tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `atippago kho tÄ• va sÄ• vatthi
carituá¹ƒ; yaá¹ƒnÅ«na mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• m
ti. atha kho mayaá¹ƒ, bhante, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo t
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodimhÄ• . samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«dimhÄ• . ekamantaá¹ƒ nisinne kho, b
paribbÄ• jakÄ• amhe etadavocuá¹ƒ ---

`samaá¹‡o, Ä• vuso, gotamo sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- etha tumhe, bh
abhijÄ• nÄ• tha, sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya viharathÄ• ti; mayampi kho, Ä• vuso
dhammaá¹ƒ desema --- etha tumhe, Ä• vuso, sabbaá¹ƒ dhammaá¹ƒ abhijÄ• nÄ• tha, sabba
viharathÄ• ti. idha no, Ä• vuso, ko viseso ko adhippayÄ• so kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sam
amhÄ• kaá¹ƒ vÄ• , yadidaá¹ƒ dhammadesanÄ• ya vÄ• dhammadesanaá¹ƒ anusÄ• saniyÄ•

``atha \Ne III 43/ kho \Ee V 50/ mayaá¹ƒ, bhante, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• ja
\Se V 53/ neva abhinandimhÄ• nappaá¹-ikkosimhÄ• . anabhinanditvÄ• appaá¹-ikkositvÄ•
pakkamimhÄ• --- `bhagavato santike etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™

``evaá¹ƒvÄ• dino, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `
uddeso ekaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ, dve paÃ±hÄ• dve uddesÄ• dve veyyÄ• karaá¹‡Ä• ni,
tÄ«á¹‡i veyyÄ• karaá¹‡Ä• ni, cattÄ• ro paÃ±hÄ• cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹
paÃ±cuddesÄ• paÃ±ca veyyÄ• karaá¹‡Ä• ni, cha \Be III 297/ paÃ±hÄ• cha uddesÄ• cha v
paÃ±hÄ• sattuddesÄ• satta veyyÄ• karaá¹‡Ä• ni, aá¹-á¹-ha paÃ±hÄ• aá¹-á¹-huddesÄ• aâ
nava paÃ±hÄ• navuddesÄ• nava veyyÄ• karaá¹‡Ä• ni, dasa paÃ±hÄ• dasuddesÄ• dasa
puá¹-á¹-hÄ• , bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• na ceva sampÄ• yissanti, uttari ca
Ä• pajjissanti. taá¹ƒ kissa hetu? yathÄ• taá¹ƒ, bhikkhave, avisayasmiá¹ƒ. nÄ• haá¹ƒ taá¹ƒ, b
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dheyya, aÃ±Ã±atra tathÄ• gatena vÄ• tathÄ• gatasÄ• va

`` `eko paÃ±ho eko uddeso ekaá¹ƒ veyyÄ• karaá¹‡aâ€™ nti, iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ
vuttaá¹ƒ? ekadhamme, bhikkhave, bhikkhu sammÄ• nibbindamÄ• no sammÄ• \Se V 54/ vi

sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkh
ekadhamme? `sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™ --- imasmiá¹ƒ \Ee V 51/ kho, bhikkl
sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariy
abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. `eko paÃ±ho eko uddeso ekaá¹
iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `dve paÃ±hÄ• dve uddesÄ• dve veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá¹ƒ vuttaá¹
vuttaá¹ƒ? dvÄ«su, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no sammÄ• viraj
sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkh
dvÄ«su? nÄ• me ca rÅ«pe ca --- imesu kho, bhikkhave, dvÄ«su dhammesu \Ne III 44/ bhikk
sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammada
dhamme dukkhassantakaro hoti. `dve paÃ±hÄ• dve uddesÄ• dve veyyÄ• karaá¹‡Ä• nÄ«â€
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `tayo paÃ±hÄ• tayo uddesÄ• tÄ«á¹‡i veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá¹ƒ vu
paá¹-icca vuttaá¹ƒ? tÄ«su, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no samm
vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva
\Be III 298/. katamesu tÄ«su? tÄ«su vedanÄ• su \Se V 55/ --- imesu kho, bhikkhave, tÄ«su
sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariy
abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. `tayo paÃ±hÄ• tayo uddesÄ• t
veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `cattÄ• ro paÃ±hÄ• cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho par
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? catÅ«su \Ee V 52/, bhikkhave, dhammesu bhikkhu sammÄ•
virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ ab
dukkhassantakaro hoti. katamesu catÅ«su? catÅ«su Ä• hÄ• resu --- imesu kho, bhikkhave,
sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariy
abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. `cattÄ• ro paÃ±hÄ• cattÄ• ro u
veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `paÃ±ca paÃ±hÄ• paÃ±cuddesÄ• paÃ±ca veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá
paá¹-icca vuttaá¹ƒ? paÃ±casu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no sa
vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva
katamesu paÃ±casu? paÃ±casu upÄ• dÄ• nakkhandhesu --- imesu kho, bhikkhave, paÃ±ca
nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadass
diá¹-á¹-heva dhamme dukkhassantakaro hoti \Se V 56/. `paÃ±ca paÃ±hÄ• paÃ±cuddesÄ•
ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `cha \Ne III 45/ paÃ±hÄ• cha uddesÄ• cha veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá
paá¹-icca vuttaá¹ƒ? chasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no samm
vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva
katamesu chasu? chasu ajjhattikesu Ä• yatanesu --- imesu kho, bhikkhave, chasu dhammes
nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadass
diá¹-á¹-heva dhamme dukkhassantakaro hoti. `cha \Ee V 53/ paÃ±hÄ• cha uddesÄ• cha ve
iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `satta \Be III 299/ paÃ±hÄ• sattuddesÄ• satta veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho pane
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? sattasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbinda
sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca di
hoti. katamesu sattasu? sattasu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su --- imesu kho, bhikkhave, satta
sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pari
abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. `satta paÃ±hÄ• sattuddesÄ• s
ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `aá¹-á¹-ha paÃ±hÄ• aá¹-á¹-huddesÄ• aá¹-á¹-ha veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho pa
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? aá¹-á¹-hasu, bhikkhave \Se V 57/, dhammesu bhikkhu sam
virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ a
dukkhassantakaro hoti. katamesu aá¹-á¹-hasu? aá¹-á¹-hasu lokadhammesu --- imesu kho, b
dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkhassantakaro hoti. `aá¹-á¹-ha pa
aá¹-á¹-ha veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá

`` `nava paÃ±hÄ• navuddesÄ• nava veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá¹ƒ vutta
vuttaá¹ƒ? navasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no sammÄ• viraj
sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkh
navasu? navasu sattÄ• vÄ• sesu --- imesu \Ee V 54/ kho, bhikkhave, navasu dhammesu bh
sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« \Ne III 46
diá¹-á¹-heva dhamme dukkhassantakaro hoti. `nava paÃ±hÄ• navuddesÄ• nava veyyÄ• ka
taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `dasa paÃ±hÄ• dasuddesÄ• dasa veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá¹ƒ vuttaá
vuttaá¹ƒ? dasasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no sammÄ• viraj
sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkh
dasasu? dasasu akusalesu kammapathesu \Se V 58/ --- imesu kho, bhikkhave, dasasu dha
nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadass
diá¹-á¹-heva dhamme dukkhassantakaro hoti \Be III 300/. `dasa paÃ±hÄ• dasuddesÄ• das
ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. sattamaá¹ƒ.

8. dutiyamahÄ• paÃ±hÄ• suttaá¹ƒ

<28> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kajaá¹…galÄ• yaá¹ƒ viharati veá¸·uvane. atha kho sam
upÄ• sakÄ• yena kajaá¹…galikÄ• bhikkhunÄ« tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho kajaá¹…galakÄ• u
bhikkhuniá¹ƒ etadavocuá¹ƒ ---

``vuttamidaá¹ƒ, ayye, bhagavatÄ• mahÄ• paÃ±hesu --- `eko paÃ±ho eko uddeso ekaá¹ƒ v
paÃ±hÄ• dve uddesÄ• dve veyyÄ• karaá¹‡Ä• ni, tayo paÃ±hÄ• tayo uddesÄ• tÄ«á¹‡i vey
55/ paÃ±hÄ• cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹‡Ä• ni, paÃ±ca paÃ±hÄ• paÃ±cud
cha paÃ±hÄ• cha uddesÄ• cha veyyÄ• karaá¹‡Ä• ni, satta paÃ±hÄ• sattuddesÄ• satta ve
paÃ±hÄ• aá¹-á¹-huddesÄ• aá¹-á¹-ha veyyÄ• karaá¹‡Ä• ni, nava paÃ±hÄ• navuddesÄ• na
paÃ±hÄ• dasuddesÄ• dasa veyyÄ• karaá¹‡Ä• nÄ«â€™ ti. imassa nu kho, ayye, bhagavat
kathaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti?

``na kho panetaá¹ƒ, Ä• vuso, bhagavato sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá
manobhÄ• vanÄ«yÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahit
khÄ• yati taá¹ƒ \Ne III 47/ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ \Se V 59/ manasi karotha, bhÄ• sissÄ
ayyeâ€™â€™ ti, kho kajaá¹…galakÄ• upÄ• sakÄ• kajaá¹…galikÄ• ya bhikkhuniyÄ• pacca
bhikkhunÄ« etadavoca ---

`` `eko paÃ±ho eko uddeso ekaá¹ƒ veyyÄ• karaá¹‡aâ€™ nti, iti kho panetaá¹ƒ vuttaá¹ƒ bha
paá¹-icca vuttaá¹ƒ? ekadhamme, Ä• vuso, bhikkhu sammÄ• nibbindamÄ• no sammÄ• vira
sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkh
ekadhamme? sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• --- imasmiá¹ƒ kho, Ä• vuso, ekadhamme
sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammada
dhamme \Be III 301/ dukkhassantakaro hoti. `eko paÃ±ho eko uddeso ekaá¹ƒ veyyÄ• karaá
vuttaá¹ƒ bhagavatÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `dve \Ee V 56/ paÃ±hÄ• dve uddesÄ• dve veyyÄ• karaá¹‡Ä• nÄ«â€™ ti iti, kho panetaá
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? dvÄ«su, Ä• vuso, dhammesu bhikkhu sammÄ• nibbindam
sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca di
hoti. katamesu dvÄ«su? nÄ• me ca rÅ«pe ca ... pe ... \Se V 60/ katamesu tÄ«su ve
Ä• vuso, tÄ«su dhammesu bhikkhu sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sam
pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantaka
uddesÄ• tÄ«á¹‡i veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• idamet

`` `cattÄ• ro paÃ±hÄ• cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho pan
bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? catÅ«su, Ä• vuso, dhammesu bhikkhu sammÄ
pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantaka
catÅ«su satipaá¹-á¹-hÄ• nesu --- imesu kho, Ä• vuso, catÅ«su dhammesu bhikkhu sammÄ•
pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantaka
cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ
vuttaá¹ƒ.

`` `paÃ±ca \Ne III 48/ paÃ±hÄ• paÃ±cuddesÄ• paÃ±ca veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kh
bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? paÃ±casu, Ä• vuso, dhammesu bhikkhu sam
pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantaka
paÃ±casu indriyesu ... pe ... katamesu chasu? chasu \Se V 61/ \Ee V 57/ nissaraá¹‡Ä«yÄ• s
katamesu sattasu? sattasu bojjhaá¹…gesu ... pe ... katamesu aá¹-á¹-hasu? aá¹-á¹-hasu
ariyaaá¹-á¹-haá¹…gikamaggesu --- imesu kho, Ä• vuso, aá¹-á¹-hasu dhammesu bhikkhu sa
pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantaka
aá¹-á¹-huddesÄ• aá¹-á¹-ha veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ
vuttaá¹ƒ.

`` `nava \Be III 302/ paÃ±hÄ• navuddesÄ• nava veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho pane
bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? navasu, Ä• vuso, dhammesu bhikkhu sammÄ
virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ a
dukkhassantakaro hoti. katamesu navasu? navasu sattÄ• vÄ• sesu --- imesu kho, Ä• vuso,
sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• vimuccamÄ• no sammÄ• pari
abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. `nava paÃ±hÄ• navuddesÄ• n
iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `dasa paÃ±hÄ• dasuddesÄ• dasa veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti kho panetaá¹ƒ vutta
paá¹-icca vuttaá¹ƒ? dasasu, Ä• vuso, dhammesu bhikkhu sammÄ• subhÄ• vitacitto sammÄ
sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. katamesu das
kammapathesu --- imesu \Ee V 58/ kho, Ä• vuso, dasasu dhammesu bhikkhu sammÄ• sub
pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantaka
dasuddesÄ• \Se V 62/ dasa veyyÄ• karaá¹‡Ä• nÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagava
vuttaá¹ƒ.

``iti kho, Ä• vuso, yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• saá¹ƒkhittena bhÄ• sitÄ• su mahÄ• pa
eko uddeso ekaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ ... pe ... dasa paÃ±hÄ• dasuddesÄ• dasa veyyÄ•
kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ
Ä• kaá¹…khamÄ• nÄ• ca pana tumhe, Ä• vuso, bhagavantaÃ±Ã±eva upasaá¹…kamitvÄ•

yathÄ• vo {yathÄ• kho (Katthaci), yathÄ• no (bahÅ«su) AN c 10.115, 172 pana pÄ• á¹-hab
byÄ• karoti tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti. ``evaá¹ƒ, ayyeâ€™â€™ ti kho kaja
kajaá¹…galikÄ• ya kho bhikkhuniyÄ• bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ•
bhikkhuniá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena bhagavÄ• tenupasaá¹…kamiá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho kaj
yÄ• vatako ahosi kajaá¹…galikÄ• ya bhikkhuniyÄ• saddhiá¹ƒ kathÄ• sallÄ• po, taá¹ƒ sabba

``sÄ• dhu \Be III 303/ sÄ• dhu, gahapatayo! paá¹‡á¸• itÄ• , gahapatayo, kajaá¹…galikÄ• bh
gahapatayo, kajaá¹…galikÄ• bhikkhunÄ«. maÃ±cepi tumhe, gahapatayo, upasaá¹…kamitv
paá¹-ipuccheyyÄ• tha, ahampi cetaá¹ƒ evamevaá¹ƒ \Ee V 59/ {evameva (Katthaci) MN I 205
byÄ• kareyyaá¹ƒ yathÄ• taá¹ƒ kajaá¹…galikÄ• ya bhikkhuniyÄ• byÄ• kataá¹ƒ. eso ceva tas
205) } attho. evaÃ±ca naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamakosalasuttaá¹ƒ

<29> ``yÄ• vatÄ• , bhikkhave, kÄ• sikosalÄ• , yÄ• vatÄ• raÃ±Ã±o pasenadissa kosalassa
Katthaci) }, rÄ• jÄ• tattha pasenadi kosalo aggamakkhÄ• yati. raÃ±Ã±opi \Se V 63/ kho, bhi
kosalassa attheva aÃ±Ã±athattaá¹ƒ atthi vipariá¹‡Ä• mo. evaá¹ƒ passaá¹ƒ, bhikkhave, sutav
tasmimpi nibbindati. tasmiá¹ƒ nibbindanto agge virajjati, pageva hÄ«nasmiá¹ƒ.

``yÄ• vatÄ• , bhikkhave, candimasÅ«riyÄ• pariharanti disÄ• bhanti virocamÄ• nÄ• , tÄ• va
tasmiá¹ƒ sahassadhÄ• loke sahassaá¹ƒ candÄ• naá¹ƒ sahassaá¹ƒ sÅ«riyÄ• naá¹ƒ {suriyÄ•
sahassaá¹ƒ sinerupabbatarÄ• jÄ• naá¹ƒ sahassaá¹ƒ jambudÄ«pÄ• naá¹ƒ sahassaá¹ƒ apara
uttarakurÅ«naá¹ƒ sahassaá¹ƒ pubbavidehÄ• naá¹ƒ cattÄ• ri mahÄ• samuddasahassÄ• ni ca
sahassaá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ sahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahassaá¹ƒ yÄ•
tusitÄ• naá¹ƒ sahassaá¹ƒ nimmÄ• naratÄ«naá¹ƒ sahassaá¹ƒ paranimmitavasavattÄ«naá¹ƒ
yÄ• vatÄ• , bhikkhave, sahassÄ« lokadhÄ• tu, mahÄ• brahmÄ• tattha \Ee V 60/ aggamakk
bhikkhave, attheva aÃ±Ã±athattaá¹ƒ atthi \Ne III 50/ vipariá¹‡Ä• mo. evaá¹ƒ passaá¹ƒ, bhikk
ariyasÄ• vako tasmimpi nibbindati. tasmiá¹ƒ nibbindanto agge virajjati, pageva hÄ«nasmiá¹ƒ

``hoti so, bhikkhave, samayo yaá¹ƒ ayaá¹ƒ loko saá¹ƒvaá¹-á¹-ati. saá¹ƒvaá¹-á¹-amÄ• ne, bh
yebhuyyena sattÄ• Ä• bhassarasaá¹ƒvattanikÄ• {Ä• bhassaravattanikÄ• (Ce Se) } bhavan
manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhecarÄ• subhaá¹-á¹-hÄ• yino ciraá¹ƒ
tiá¹-á¹-hanti. saá¹ƒvaá¹-á¹-amÄ• ne, bhikkhave, loke Ä• bhassarÄ• \Be III 304/ devÄ• agga
Ä• bhassarÄ• nampi kho, bhikkhave, devÄ• naá¹ƒ attheva aÃ±Ã±athattaá¹ƒ atthi vipariá¹‡Ä
bhikkhave, sutavÄ• ariyasÄ• vako tasmimpi nibbindati \Se V 64/. tasmiá¹ƒ nibbindanto agge
hÄ«nasmiá¹ƒ.

{AN c 10.25} ``dasayimÄ• ni, bhikkhave, kasiá¹‡Ä• yatanÄ• ni. katamÄ• ni dasa? pathavÄ«
uddhaá¹ƒ adho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡aá¹ƒ; Ä• pokasiá¹‡ameko saÃ±jÄ• nÄ• ti ..
saÃ±jÄ• nÄ• ti ... vÄ• yokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... nÄ«lakasiá¹‡ameko saÃ±jÄ• nÄ• ti
saÃ±jÄ• nÄ• ti ... lohitakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... odÄ• takasiá¹‡ameko saÃ±jÄ• nÄ• t
saÃ±jÄ• nÄ• ti ... viÃ±Ã±Ä• á¹‡akasiá¹‡ameko saÃ±jÄ• nÄ• ti uddhaá¹ƒ adho tiriyaá¹ƒ adva
imÄ• ni kho, bhikkhave, dasa kasiá¹‡Ä• yatanÄ• ni.

``etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ dasannaá¹ƒ kasiá¹‡Ä• yatanÄ• naá¹ƒ yadidaá¹ƒ viÃ±Ã
saÃ±jÄ• nÄ• ti uddhaá¹ƒ adho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡aá¹ƒ. evaá¹ƒsaÃ±Ã±inopi kl
evaá¹ƒsaÃ±Ã±Ä«nampi kho, bhikkhave, sattÄ• naá¹ƒ attheva aÃ±Ã±athattaá¹ƒ atthi vipariá¹
\Ee V 61/, bhikkhave, sutavÄ• ariyasÄ• vako tasmimpi nibbindati. tasmiá¹ƒ nibbindanto agg
hÄ«nasmiá¹ƒ.

{DN III 338, 358; AN c 8.64} ``aá¹-á¹-himÄ• ni, bhikkhave, abhibhÄ• yatanÄ• ni. katamÄ• ni
rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• r
passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paá¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ \Ne III 51/ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä•
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni; `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsa
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adu
IV 65/ abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ tatiyaá¹ƒ ab

``ajjhattaá¹ƒ \Be III 305/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni; `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsa
catutthaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä
nÄ«lanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma umÄ• pupphaá¹ƒ nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ
nÄ«lanibhÄ• saá¹ƒ, seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatob
nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«lanidassanaá¹ƒ nÄ«lanibhÄ• saá¹ƒ; evamevaá¹ƒ ajjhattaá¹ƒ arÅ«pa
rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni; `tÄ
passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paÃ±camaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä
pÄ«tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma kaá¹‡ikÄ• rapupphaá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡a
pÄ«tanibhÄ• saá¹ƒ, seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ \Ee V 62

ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡aá¹ƒ pÄ«tanidassanaá¹ƒ pÄ«tanibh
ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä•
pÄ«tanibhÄ• sÄ• ni; `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« ho
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lohitakÄ• ni lohitakavaá¹‡
lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma bandhujÄ«vakapupphaá
lohitakavaá¹‡á¹‡aá¹ƒ lohitakanidassanaá¹ƒ lohitakanibhÄ• saá¹ƒ, seyyathÄ• vÄ• pana taá
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ lohitakaá¹ƒ lohitakavaá¹‡á¹‡aá¹ƒ lo
lohitakanibhÄ• saá¹ƒ; evamevaá¹ƒ ajjhattaá¹ƒ \Ne III 52/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ•
lohitakÄ• ni lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni; `tÄ• ni abhib
passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡
odÄ• tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma osadhitÄ• rakÄ• odÄ• tÄ• odÄ• tavaá¹‡á¹‡Ä•
seyyathÄ• \Be III 306/ vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavi
odÄ• tavaá¹‡á¹‡aá¹ƒ odÄ• tanidassanaá¹ƒ odÄ• tanibhÄ• saá¹ƒ; evamevaá¹ƒ ajjhattaá¹ƒ ar
rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ
passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ aá¹-á¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ. imÄ
aá¹-á¹-ha abhibhÄ• yatanÄ• ni.

``etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ aá¹-á¹-hannaá¹ƒ abhibhÄ• yatanÄ• naá¹ƒ yadidaá¹ƒ aj
eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni o
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti, evaá¹ƒsaÃ±Ã±Ä« hoti. evaá¹ƒsaÃ±Ã±inopi kho,
evaá¹ƒsaÃ±Ã±Ä«nampi kho, bhikkhave, sattÄ• naá¹ƒ attheva aÃ±Ã±athattaá¹ƒ \Ee V 63/ att
\Se V 67/ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako tasmimpi nibbindati. tasmiá¹ƒ nibbin
pageva hÄ«nasmiá¹ƒ.

``catasso imÄ• , bhikkhave, paá¹-ipadÄ• . katamÄ• catasso? dukkhÄ• paá¹-ipadÄ• dandh
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá
imÄ• kho, bhikkhave, catasso paá¹-ipadÄ• .

``etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ catunnaá¹ƒ paá¹-ipadÄ• naá¹ƒ yadidaá¹ƒ sukhÄ• pa
khippÄ• bhiÃ±Ã±Ä• . evaá¹ƒpaá¹-ipannÄ• pi kho, bhikkhave, santi sattÄ• . evaá¹ƒpaá¹-ipann
sattÄ• naá¹ƒ attheva aÃ±Ã±athattaá¹ƒ atthi vipariá¹‡Ä• mo. evaá¹ƒ passaá¹ƒ, bhikkhave, su
tasmimpi nibbindati. tasmiá¹ƒ nibbindanto agge virajjati, pageva hÄ«nasmiá¹ƒ.

``catasso \Ne III 53/ imÄ• , bhikkhave, saÃ±Ã±Ä• . katamÄ• catasso? parittameko saÃ±jÄ•

saÃ±jÄ• nÄ• ti, appamÄ• á¹‡ameko saÃ±jÄ• nÄ• ti, `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä
imÄ• kho, bhikkhave, catasso saÃ±Ã±Ä• .

``etadaggaá¹ƒ, bhikkhave, imÄ• saá¹ƒ catunnaá¹ƒ saÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ `natthi kiÃ±c
Ä• kiÃ±caÃ±Ã±Ä• yatanameko saÃ±jÄ• nÄ• ti. evaá¹ƒsaÃ±Ã±inopi kho, bhikkhave, santi sa
kho, bhikkhave, sattÄ• naá¹ƒ attheva aÃ±Ã±athattaá¹ƒ atthi vipariá¹‡Ä• mo. evaá¹ƒ passaá
ariyasÄ• vako tasmimpi nibbindati. tasmiá¹ƒ nibbindanto agge virajjati, pageva hÄ«nasmiá¹ƒ

``etadaggaá¹ƒ \Be III 307/, bhikkhave, bÄ• hirakÄ• naá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ yadidaá¹ƒ `
siyÄ• , na bhavissÄ• mi, na me bhavissatÄ«â€™ ti. evaá¹ƒdiá¹-á¹-hino, bhikkhave \Se V 68/
pÄ• á¹-ikaá¹…khaá¹ƒ --- `yÄ• cÄ• yaá¹ƒ bhave appaá¹-ikulyatÄ• , sÄ• cassa na \Ee V 64/ b
bhavanirodhe pÄ• á¹-ikulyatÄ• , sÄ• cassa na bhavissatÄ«â€™ ti. evaá¹ƒdiá¹-á¹-hinopi kho
sattÄ• . evaá¹ƒdiá¹-á¹-hÄ«nampi kho, bhikkhave, sattÄ• naá¹ƒ attheva aÃ±Ã±athattaá¹ƒ atth
passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako tasmimpi nibbindati. tasmiá¹ƒ nibbindanto agg
hÄ«nasmiá¹ƒ.

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• paramatthavisuddhiá¹ƒ paÃ±Ã±Ä• penti.
paramatthavisuddhiá¹ƒ paÃ±Ã±Ä• pentÄ• naá¹ƒ yadidaá¹ƒ sabbaso Ä• kiÃ±caÃ±Ã±Ä• yata
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. te tadabhiÃ±Ã±Ä• ya tassa
desenti. evaá¹ƒvÄ• dinopi kho, bhikkhave, santi sattÄ• . evaá¹ƒvÄ• dÄ«nampi kho, bhikkhav
aÃ±Ã±athattaá¹ƒ atthi vipariá¹‡Ä• mo. evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako
tasmiá¹ƒ nibbindanto agge virajjati, pageva hÄ«nasmiá¹ƒ.

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ p
bhikkhave, paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±Ä• pentÄ• naá¹ƒ yadidaá¹ƒ char
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
vimokkho. evaá¹ƒvÄ• diá¹ƒ kho maá¹ƒ, bhikkhave, evamakkhÄ• yiá¹ƒ eke samaá¹‡abrÄ• hr
abhÅ«tena abbhÄ• cikkhanti --- `samaá¹‡o \Ne III 54/ gotamo na kÄ• mÄ• naá¹ƒ pariÃ±Ã±a
69/ rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• peti, na vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä
kÄ• mÄ• naÃ±cÄ• haá¹ƒ \Ee V 65/, bhikkhave, pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• pemi, rÅ«pÄ• naÃ±
vedanÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±Ä• pemi, diá¹-á¹-heva dhamme nicchÄ• to nibbuto s
parinibbÄ• naá¹ƒ paÃ±Ã±Ä• pemÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyakosalasuttaá¹ƒ

<30> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
samayena rÄ• jÄ• pasenadi kosalo uyyodhikÄ• nivatto hoti vijitasaá¹…gÄ• mo laddhÄ• dhi
pasenadi kosalo yena Ä• rÄ• mo tena pÄ• yÄ• si. yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena

pattikova Ä• rÄ• maá¹ƒ pÄ• visi. tena kho pana samayena sambahulÄ• bhikkhÅ« \Be III 30
atha kho rÄ• jÄ• pasenadi kosalo yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ•
``kahaá¹ƒ nu kho, bhante, bhagavÄ• etarahi viharati arahaá¹ƒ sammÄ• sambuddho. dassa
bhante, taá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti. ``eso, mahÄ•
tena appasaddo upasaá¹…kamitvÄ• ataramÄ• no Ä• lindaá¹ƒ pavisitvÄ• ukkÄ• sitvÄ• agg
vivarissati te bhagavÄ• dvÄ• raâ€™â€™ nti.

atha kho rÄ• jÄ• pasenadi kosalo yena so vihÄ• ro saá¹ƒvutadvÄ• ro, tena appasaddo upa
Ä• lindaá¹ƒ pavisitvÄ• ukkÄ• sitvÄ• aggaá¸·aá¹ƒ Ä• koá¹-esi. vivari bhagavÄ• dvÄ• raá¹ƒ.
kosalo vihÄ• raá¹ƒ pavisitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavato pÄ• dÄ•
paricumbati pÄ• á¹‡Ä«hi ca parisambÄ• hati nÄ• maÃ±ca sÄ• veti --- ``rÄ• jÄ• haá¹ƒ, bhant
rÄ• jÄ• haá¹ƒ, bhante \Ee V 66/, pasenadi kosaloâ€™â€™ ti.

``kaá¹ƒ pana tvaá¹ƒ, mahÄ• rÄ• ja, atthavasaá¹ƒ sampassamÄ• no imasmiá¹ƒ sarÄ«re eva
paramanipaccakÄ• raá¹ƒ karosi, mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsesÄ«â€™â€™ ti? ``kataÃ±Ã
kataveditaá¹ƒ sampassamÄ• no bhagavati evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karomi, m

``bhagavÄ• \Ne III 55/ hi, bhante, bahujanahitÄ• ya paá¹-ipanno bahujanasukhÄ• ya bahun
patiá¹-á¹-hÄ• pitÄ• yadidaá¹ƒ kalyÄ• á¹‡adhammatÄ• ya kusaladhammatÄ• ya. yampi, bha
paá¹-ipanno bahujanasukhÄ• ya bahuno janassa ariye Ã±Ä• ye patiá¹-á¹-hÄ• pitÄ• yadidaá
kusaladhammatÄ• ya, idampi kho ahaá¹ƒ, bhante, atthavasaá¹ƒ sampassamÄ• no bhagava
paramanipaccakÄ• raá¹ƒ karomi, mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsemi.

``puna caparaá¹ƒ, bhante, bhagavÄ• sÄ«lavÄ• vuddhasÄ«lo ariyasÄ«lo kusalasÄ«lo kusa
yampi, bhante, bhagavÄ• sÄ«lavÄ• vuddhasÄ«lo ariyasÄ«lo kusalasÄ«lo kusalasÄ«lena s
ahaá¹ƒ, bhante, atthavasaá¹ƒ sampassamÄ• no bhagavati evarÅ«paá¹ƒ paramanipaccakÄ•
mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsemi.

``puna \Be III 309/ caparaá¹ƒ, bhante, bhagavÄ• dÄ«gharattaá¹ƒ Ä• raÃ±Ã±iko, araÃ±Ã±a
senÄ• sanÄ• ni paá¹-isevati. yampi, bhante, bhagavÄ• dÄ«gharattaá¹ƒ Ä• raÃ±Ã±iko, araÃ
pantÄ• ni senÄ• sanÄ• ni paá¹-isevati, idampi kho ahaá¹ƒ, bhante, atthavasaá¹ƒ sampassa
evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karomi, mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsemi.

``puna caparaá¹ƒ, bhante, bhagavÄ• santuá¹-á¹-ho \Se V 71/
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rena. yam
santuá¹-á¹-ho itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikk
bhante, atthavasaá¹ƒ sampassamÄ• no bhagavati evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ k

upadaá¹ƒsemi. ``puna caparaá¹ƒ, bhante, bhagavÄ• Ä• huneyyo pÄ• huneyyo dakkhiá¹‡ey
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. yampi, bhante, bhagavÄ• Ä• huneyyo pÄ• huney
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa, idampi kho ahaá¹ƒ, bhante, at
sampassamÄ• no bhagavati evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karomi, mettÅ«pahÄ• ra

``puna caparaá¹ƒ, bhante, bhagavÄ• yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asap
appicchakathÄ• santuá¹-á¹-hikathÄ• pavivekakathÄ• asaá¹ƒsaggakathÄ• vÄ«riyÄ• rambh
samÄ• dhikathÄ• \Ne III 56/ paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡adassanakat
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«. yampi, bhante, bhagavÄ• yÄ• yaá¹ƒ k
cetovivaraá¹‡asappÄ• yÄ• , seyyathidaá¹ƒ --- appicchakathÄ• ... pe ... vimuttiÃ±Ä• á¹‡adas
kathÄ• ya nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«, idampi kho ahaá¹ƒ, bhante,
bhagavati evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karomi, mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsem

``puna caparaá¹ƒ, bhante, bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« \Ee V 68/ akicchalÄ• bhÄ« akas
bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ•
nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«, idampi kho ahaá¹ƒ, bhante, atthavasa
evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karomi, mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsemi.

``puna \Be III 310/ caparaá¹ƒ, bhante, bhagavÄ• anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussa
ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ•
jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi j
jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
bhante, bhagavÄ• anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi j
... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, idampi
atthavasaá¹ƒ sampassamÄ• no bhagavati evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karomi, m

``puna caparaá¹ƒ, bhante, bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ• nusak
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam
`ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• \Se V 73/ vacÄ«duccaritena s
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• \Ee
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• va
manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sa

te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti, it
visuddhena atikkantamÄ• nusakena satte passati ... pe ... yathÄ• kammÅ«page satte pajÄ•
bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ
idampi kho ahaá¹ƒ, bhante, atthavasaá¹ƒ sampassamÄ• no bhagavati evarÅ«paá¹ƒ parama
mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsemi.

``puna \Be III 311/ caparaá¹ƒ, bhante, bhagavÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ ce
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhagavÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ ... pe ... sacchikatvÄ• upa
kho ahaá¹ƒ, bhante, atthavasaá¹ƒ sampassamÄ• no bhagavati evarÅ«paá¹ƒ paramanipacca
mettÅ«pahÄ• raá¹ƒ upadaá¹ƒsemi.

``handa ca dÄ• ni mayaá¹ƒ, bhante, gacchÄ• ma. bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ•
tvaá¹ƒ, mahÄ• rÄ• ja, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kosalo
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ \Se V 74/ katvÄ• pakkÄ• mÄ«ti. dasamaâ

mahÄ• vaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sÄ«hÄ• dhivutti \Ee V 70/ kÄ• yena, cundena kasiá¹‡ena ca.

kÄ• á¸·Ä« ca dve mahÄ• paÃ±hÄ• , kosalehi pare duveti ||

4. upÄ• livaggo

1. upÄ• lisuttaá¹ƒ

<31> atha \Ne III 58/ kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami; upasaá¹…
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagav
nu kho, bhante, atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã
uddiá¹-á¹-haâ€™â€™ nti?

``dasa kho, upÄ• li, atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ pa
pÄ• timokkhaá¹ƒ uddiá¹-á¹-haá¹ƒ. katame dasa? saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ
puggalÄ• naá¹ƒ niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, diá¹-á¹-ha
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, appasannÄ• naá¹
bhiyyobhÄ• vÄ• ya, saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya --- ime kho, upÄ• li, da

tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, pÄ• timokkhaá¹ƒ uddiá¹-á

2. pÄ• timokkhaá¹-á¹-hapanÄ• suttaá¹ƒ

<32> ``kati \Be III 312/ nu kho, bhante, pÄ• timokkhaá¹-á¹-hapanÄ• â€™â€™ ti? ``dasa kho pÄ• timokkhaá¹-á¹-hapanÄ• . katame dasa? pÄ• rÄ• jiko tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hot pÄ• rÄ• jikakathÄ• vippakatÄ• hoti, anupasampanno tassaá¹ƒ parisÄ• yaá¹ƒ nisinno \Ee V anupasampannakathÄ• vippakatÄ• hoti, sikkhaá¹ƒ paccakkhÄ• tako tassaá¹ƒ parisÄ• yaá¹ paccakkhÄ• takakathÄ• vippakatÄ• hoti, paá¹‡á¸• ako tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti, vippakatÄ• hoti, bhikkhunidÅ«sako tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti, bhikkhunidÅ«sakak --- ime kho, upÄ• li, dasa pÄ• timokkhaá¹-á¹-hapanÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. ubbÄ• hikÄ• suttaá¹ƒ

<33> {Vin II 231} ``katihi \Ne III 59/ nu kho, bhante, dhammehi samannÄ• gato bhikkhu ubb sammannitabboâ€™â€™ ti? ``dasahi kho, upÄ• li, dhammehi samannÄ• gato bhikkhu ubbÄ katamehi dasahi? idhupÄ• li, bhikkhu sÄ«lavÄ• hoti; pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viha Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ sabyaÃ±janaá¹ƒ {satthÄ• sabyaÃ±janÄ• (Ce) evamuparipi} kevalaparipuá¹‡á¹‡aá¹ƒ parisu abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso; vinaye kho pana á¹- paá¹-ibalo hoti ubho atthapaccatthike saÃ±Ã±Ä• petuá¹ƒ paÃ±Ã±Ä• petuá¹ƒ nijjhÄ• petuá¹ƒ adhikaraá¹‡asamuppÄ• davÅ«pasamakusalo \Ee V 72/ hoti --- adhikaraá¹‡aá¹ƒ jÄ• nÄ• ti; a jÄ• nÄ• ti; adhikaraá¹‡anirodhaá¹ƒ \Se V 76/ jÄ• nÄ• ti; adhikaraá¹‡anirodhagÄ• miniá¹ƒ pa imehi kho, upÄ• li, dasahi dhammehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitab

4. upasampadÄ• suttaá¹ƒ

<34> ``katihi \Be III 313/ nu kho, bhante, dhammehi samannÄ• gatena bhikkhunÄ• upasam ``dasahi kho, upÄ• li, dhammehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ. ka bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampann bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti sutadharo sutasa Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±jan parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• ho manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; pÄ• timokkhaá¹ƒ kho panassa vitth suvibhattaá¹ƒ suppavattaá¹ƒ suvinicchitaá¹ƒ suttaso anubyaÃ±janaso; paá¹-ibalo hoti gilÄ• n

upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• ; paá¹-ibalo hoti anabhiratiá¹ƒ vÅ«pakÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ• ; paá¹-ibalo hoti uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ; paá¹-ibalo hoti adhisÄ«le samÄ• dape adhicitte samÄ• dapetuá¹ƒ; paá¹-ibalo hoti adhipaÃ±Ã±Ä• ya samÄ• dapetuá¹ƒ. imehi kho, u samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaâ€™â€™ nti. catutthaá¹ƒ.

5. nissayasuttaá¹ƒ

<35> ``katihi \Ee V 73/ nu kho, bhante, dhammehi samannÄ• gatena bhikkhunÄ• nissayo \ ti? ``dasahi kho, upÄ• li, dhammehi samannÄ• gatena bhikkhunÄ• nissayo dÄ• tabbo. kata bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto hoti ... pe suppaá¹-ividdhÄ• ; pÄ• timokkhaá¹ƒ kho panassa vitthÄ• rena svÄ• gataá¹ƒ hoti suvibhattaá suvinicchitaá¹ƒ suttaso anubyaÃ±janaso; paá¹-ibalo hoti gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• vÄ• ; paá¹-ibalo hoti anabhiratiá¹ƒ vÅ«pakÄ• setuá¹ƒ vÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ• ; paá¹ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ; paá¹-ibalo hoti uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhamma paá¹-ibalo hoti adhisÄ«le ... pe ... adhicitte ... adhipaÃ±Ã±Ä• ya samÄ• dapetuá¹ƒ. imehi kho dhammehi samannÄ• gatena bhikkhunÄ• nissayo dÄ• tabboâ€™â€™ ti. paÃ±camaá¹ƒ.

6. sÄ• maá¹‡erasuttaá¹ƒ

<36> ``katihi \Be III 314/ nu kho, bhante, dhammehi samannÄ• gatena bhikkhunÄ• sÄ• ma upaá¹-á¹-hÄ• petabboâ€™â€™ ti? ``dasahi kho, upÄ• li, dhammehi samannÄ• gatena bhikk upaá¹-á¹-hÄ• petabbo. katamehi dasahi? idhupÄ• li, bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ• sikkhÄ• padesu; bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; pÄ• timokkhaá¹ƒ vitthÄ• rena svÄ• gataá¹ƒ hoti suvibhattaá¹ƒ suppavattaá¹ƒ suvinicchitaá¹ƒ suttaso anubyaÃ hoti gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• ; paá¹-ibalo hoti anabhira vÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ• ; paá¹-ibalo hoti uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinod uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ; paá¹-ibalo hoti adhisÄ«le samÄ• dape adhicitte \Ne III 61/ samÄ• dapetuá¹ƒ; paá¹-ibalo hoti adhipaÃ±Ã±Ä• ya samÄ• dapetuá¹ƒ. i dhammehi samannÄ• gatena bhikkhunÄ• sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabboâ€™â€™ ti.

7. saá¹…ghabhedasuttaá¹ƒ

<37> `` `saá¹…ghabhedo saá¹…ghabhedoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bha hotÄ«â€™â€™ ti? ``idhupÄ• li, bhikkhÅ« adhammaá¹ƒ dhammoti dÄ«penti, dhammaá¹ƒ ad vinayoti \Ee V 74/ dÄ«penti, vinayaá¹ƒ avinayoti dÄ«penti, abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• g lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ ala dÄ«penti, anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, Ä•

anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá
\Se V 78/, paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti. te ime
avakassanti apakassanti Ä• veni {Ä• veniá¹ƒ (Vin II 352) Ä• veá¹‡i, Ä• veá¹‡ikaá¹ƒ (tattheva
karonti Ä• veni pÄ• timokkhaá¹ƒ uddisanti. ettÄ• vatÄ• kho, upÄ• li, saá¹…gho bhinno hotÄ

8. saá¹…ghasÄ• maggÄ«suttaá¹ƒ

<38> {Vin II 353} `` `saá¹…ghasÄ• maggÄ« \Be III 315/ saá¹…ghasÄ• maggÄ«â€™ ti, bhan
kho, bhante, saá¹…gho samaggo hotÄ«â€™â€™ ti? ``idhupÄ• li, bhikkhÅ« adhammaá¹ƒ ad
dhammoti dÄ«penti, avinayaá¹ƒ avinayoti dÄ«penti, vinayaá¹ƒ vinayoti dÄ«penti, abhÄ• sita
tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ ta
lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ ta
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ
apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, paÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá¹ƒ ta
imehi dasahi vatthÅ«hi na avakassanti na apakassanti na Ä• veni kammÄ• ni karonti na Ä•
uddisanti. ettÄ• vatÄ• kho, upÄ• li, saá¹…gho samaggo hotÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamaÄ• nandasuttaá¹ƒ

<39> atha \Ne III 62/ \Ee V 75/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- `` `saá¹…ghabhedo saá¹…ghabhedoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu
bhinno hotÄ«â€™â€™ ti \Se V 79/? ``idhÄ• nanda, bhikkhÅ« adhammaá¹ƒ dhammoti dÄ«p
dÄ«penti, avinayaá¹ƒ vinayoti dÄ«penti ... pe ... paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá
dÄ«penti. te imehi dasahi vatthÅ«hi avakassanti apakassanti Ä• veni kammÄ• ni karonti Ä•
uddisanti. ettÄ• vatÄ• kho, Ä• nanda, saá¹…gho bhinno hotÄ«â€™â€™ ti.

``samaggaá¹ƒ pana, bhante, saá¹…ghaá¹ƒ bhinditvÄ• kiá¹ƒ so pasavatÄ«â€™â€™ ti? ``ka
kibbisaá¹ƒ pasavatÄ«â€™â€™ ti. ``kiá¹ƒ pana, bhante, kappaá¹-á¹-hikaá¹ƒ kibbisaâ€™â€™
Ä• nanda, nirayamhi paccatÄ«ti ---

``Ä• pÄ• yiko \Ee V 76/ nerayiko, kappaá¹-á¹-ho saá¹…ghabhedako.

vaggarato adhammaá¹-á¹-ho, yogakkhemÄ• padhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ bhinditvÄ• {bhetvÄ• na (Ce Se), bhitvÄ• na (Katthaci) Vin II 354
kappaá¹ƒ nirayamhi paccatÄ«â€™â€™ ti || navamaá¹ƒ.

10. dutiyaÄ• nandasuttaá¹ƒ

<40> `` `saá¹…ghasÄ• maggÄ« \Be III 316/ saá¹…ghasÄ• maggÄ«â€™ ti, bhante, vuccati.
saá¹…gho samaggo hotÄ«â€™â€™ ti? ``idhÄ• nanda, bhikkhÅ« adhammaá¹ƒ adhammoti d
dÄ«penti, avinayaá¹ƒ avinayoti dÄ«penti \Se V 80/, vinayaá¹ƒ vinayoti dÄ«penti, abhÄ• sitaá
tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ ta
lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ ta
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ
apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, paÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá¹ƒ ta
imehi dasahi vatthÅ«hi \Ne III 63/ na avakassanti na apakassanti na Ä• veni kammÄ• ni kar
pÄ• timokkhaá¹ƒ uddisanti. ettÄ• vatÄ• kho, Ä• nanda, saá¹…gho samaggo hotÄ«â€™â€™

``bhinnaá¹ƒ pana, bhante, saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• kiá¹ƒ so pasavatÄ«â€™â€™
puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti. ``kiá¹ƒ pana, bhante, brahmaá¹ƒ puÃ±Ã±aâ€™â€™ nti
saggamhi modatÄ«ti ---

``sukhÄ• \Ee V 77/ saá¹…ghassa sÄ• maggÄ«, samaggÄ• naÃ±ca anuggaho.

samaggarato dhammaá¹-á¹-ho, yogakkhemÄ• na dhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• na, kappaá¹ƒ saggamhi modatÄ«â€™â€™ ti || dasamaá

upÄ• livaggo catuttho.

tassuddÄ• naá¹ƒ ---

upÄ• li á¹-hapanÄ• ubbÄ• ho, upasampadanissayÄ• .

sÄ• maá¹‡ero ca dve bhedÄ• , Ä• nandehi pare duveti ||

5. akkosavaggo

1. vivÄ• dasuttaá¹ƒ

<41> atha \Se V 81/ \Ne III 64/ kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami;
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho \Be III 317/
bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu ko paccayo, yena saá¹…ghe
bhaá¹‡á¸• anakalahaviggahavivÄ• dÄ• uppajjanti, bhikkhÅ« ca na phÄ• su {phÄ• suá¹ƒ (?

``idhupÄ• li, bhikkhÅ« adhammaá¹ƒ dhammoti dÄ«penti, dhammaá¹ƒ adhammoti dÄ«penti,
dÄ«penti, vinayaá¹ƒ avinayoti dÄ«penti, abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹
tathÄ• gatenÄ• ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ ta
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, Ä• ciá¹‡á¹‡aá
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá
dÄ«penti, paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti. ayaá¹ƒ
paccayo, yena saá¹…ghe bhaá¹‡á¸• anakalahaviggahavivÄ• dÄ• uppajjanti, bhikkhÅ« ca n
ti. paá¹-hamaá¹ƒ.

2. paá¹-hamavivÄ• damÅ«lasuttaá¹ƒ

<42> ``kati nu kho, bhante, vivÄ• damÅ«lÄ• nÄ«â€™â€™ ti? ``dasa kho, upÄ• li, vivÄ• dam
idhupÄ• li, bhikkhÅ« adhammaá¹ƒ dhammoti dÄ«penti, dhammaá¹ƒ adhammoti dÄ«penti, a
vinayaá¹ƒ avinayoti dÄ«penti, abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ
dÄ«penti \Se V 82/, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• ga
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, Ä• ciá¹‡á¹‡aá
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá
paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti. imÄ• ni kho, upÄ
vivÄ• damÅ«lÄ• nÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. dutiyavivÄ• damÅ«lasuttaá¹ƒ

<43> ``kati \Ne III 65/ nu kho, bhante, vivÄ• damÅ«lÄ• nÄ«â€™â€™ ti? ``dasa kho, upÄ• li
katamÄ• ni dasa? idhupÄ• li, bhikkhÅ« anÄ• pattiá¹ƒ Ä• pattÄ«ti dÄ«penti, Ä• pattiá¹ƒ anÄ•
lahukaá¹ƒ Ä• pattiá¹ƒ garukÄ• pattÄ«ti dÄ«penti \Be III 318/, garukaá¹ƒ Ä• pattiá¹ƒ lahukÄ•
duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• pattÄ«ti dÄ«penti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ
duá¹-á¹-hullÄ• pattÄ«ti dÄ«penti, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• pattÄ«ti dÄ«penti,
sÄ• vasesÄ• pattÄ«ti dÄ«penti \Ee V 79/, sappaá¹-ikammaá¹ƒ Ä• pattiá¹ƒ appaá¹-ikammÄ•
appaá¹-ikammaá¹ƒ Ä• pattiá¹ƒ sappaá¹-ikammÄ• pattÄ«ti dÄ«penti. imÄ• ni kho, upÄ• li, da
ti. tatiyaá¹ƒ.

4. kusinÄ• rasuttaá¹ƒ

<44> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kusinÄ• rÄ• yaá¹ƒ viharati baliharaá¹‡e vanasaá¹‡á¸• e
bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagav
etadavoca ---

{Vin II 399; Vin V 436} ``codakena, bhikkhave, bhikkhunÄ• paraá¹ƒ codetukÄ• mena paÃ±

paccavekkhitvÄ• paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paro codetabbo. katam
\Se V 83/ paccavekkhitabbÄ• ? codakena, bhikkhave, bhikkhunÄ• paraá¹ƒ codetukÄ• mena
--- `parisuddhakÄ• yasamÄ• cÄ• ro nu khomhi, parisuddhenamhi kÄ• yasamÄ• cÄ• rena sa
appaá¹-imaá¹ƒsena. saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti? no ce, bhikkha
parisuddhakÄ• yasamÄ• cÄ• ro hoti parisuddhena kÄ• yasamÄ• cÄ• rena samannÄ• gato a
bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• kÄ• yikaá¹ƒ sikkhassÅ«â€™ ti, itissa bha

``puna caparaá¹ƒ, bhikkhave, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ pacc
`parisuddhavacÄ«samÄ• cÄ• ro nu khomhi, parisuddhenamhi vacÄ«samÄ• cÄ• rena saman
appaá¹-imaá¹ƒsena. saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti? no ce, bhikkha
parisuddhavacÄ«samÄ• cÄ• ro hoti parisuddhena vacÄ«samÄ• cÄ• rena samannÄ• gato a
bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• vÄ• casikaá¹ƒ sikkhassÅ«â€™ ti, itissa b

``puna \Ee V 80/ caparaá¹ƒ, bhikkhave, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena ev
--- `mettaá¹ƒ nu kho me cittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ sabrahmacÄ• rÄ«su anÄ• ghÄ• taá¹ƒ
eso dhammo udÄ• hu noâ€™ ti? no ce, bhikkhave, bhikkhuno \Be III 319/ mettaá¹ƒ cittaá¹ƒ
hoti sabrahmacÄ• rÄ«su anÄ• ghÄ• taá¹ƒ, tassa bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• y
mettaá¹ƒ cittaá¹ƒ upaá¹-á¹-hÄ• pehÄ«â€™ ti, itissa bhavanti vattÄ• ro.

``puna caparaá¹ƒ, bhikkhave, codakena bhikkhunÄ• \Se V 84/ paraá¹ƒ codetukÄ• mena ev
--- `bahussuto nu khomhi sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• maj
pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddha
abhivadanti, tathÄ• rÅ«pÄ• me dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ•
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti? no
bahussuto hoti sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ•
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhiv
dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-h
bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• Ä• gamaá¹ƒ pariyÄ• puá¹‡assÅ«â€™ ti,

``puna caparaá¹ƒ, bhikkhave, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ pacc
`ubhayÄ• ni kho pana me pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni s
suvinicchitÄ• ni suttaso anubyaÃ±janaso. saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€
bhikkhuno ubhayÄ• ni pÄ• timokkhÄ• ni vitthÄ• rena \Ee V 81/ svÄ• gatÄ• ni honti suvibhatt
suvinicchitÄ• ni suttaso anubyaÃ±janaso, `idaá¹ƒ panÄ• yasmÄ• , kattha vuttaá¹ƒ bhagavat
na sampÄ• yissati. tassa bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• \Ne III 67/ vinay
itissa bhavanti vattÄ• ro. ime paÃ±ca dhammÄ• ajjhattaá¹ƒ paccavekkhitabbÄ• .

``katame paÃ±ca \Se V 85/ dhammÄ• ajjhattaá¹ƒ upaá¹-á¹-hÄ• petabbÄ• ? `kÄ• lena vakk

vakkhÄ• mi, no abhÅ«tena; saá¹‡hena vakkhÄ• mi, no pharusena; atthasaá¹ƒhitena vakkhÄ
mettacitto vakkhÄ• mi, no dosantaroâ€™ ti --- ime paÃ±ca dhammÄ• ajjhattaá¹ƒ upaá¹-á¹-h
bhikkhave, bhikkhunÄ• paraá¹ƒ codetukÄ• mena ime paÃ±ca dhamme ajjhattaá¹ƒ paccave
ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paro codetabboâ€™â€™ ti. catutthaá¹ƒ.

5. rÄ• jantepurappavesanasuttaá¹ƒ

<45> {Vin IV 497} ``dasayime \Be III 320/, bhikkhave, Ä• dÄ«navÄ• rÄ• jantepurappavesan
bhikkhave, rÄ• jÄ• mahesiyÄ• saddhiá¹ƒ nisinno hoti. tatra bhikkhu pavisati. mahesÄ« vÄ•
sitaá¹ƒ pÄ• tukaroti, bhikkhu vÄ• mahesiá¹ƒ disvÄ• sitaá¹ƒ pÄ• tukaroti. tattha raÃ±Ã±o ev
imesaá¹ƒ kataá¹ƒ vÄ• karissanti vÄ• â€™ ti! ayaá¹ƒ, bhikkhave, paá¹-hamo Ä• dÄ«navo rÄ

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• bahukicco bahukaraá¹‡Ä«yo aÃ±Ã±ataraá¹ƒ itthiá¹ƒ
`sÄ• tena gabbhaá¹ƒ gaá¹‡hÄ• tiâ€™. tattha raÃ±Ã±o evaá¹ƒ hoti --- `na kho idha aÃ±Ã±o
aÃ±Ã±atra pabbajitena. siyÄ• nu kho pabbajitassa kammaâ€™ nti. ayaá¹ƒ, bhikkhave, duti
rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure aÃ±Ã±ataraá¹ƒ ratanaá¹ƒ nassati. tattha ra
`na kho idha aÃ±Ã±o koci pavisati, aÃ±Ã±atra pabbajitena. siyÄ• nu kho pabbajitassa kam
bhikkhave, tatiyo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna \Se V 86/ caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure abbhantarÄ• guyhamantÄ• ba
gacchanti. tattha raÃ±Ã±o evaá¹ƒ hoti --- `na kho idha aÃ±Ã±o koci pavisati, aÃ±Ã±atra pab
68/. siyÄ• nu kho pabbajitassa kammaâ€™ nti. ayaá¹ƒ, bhikkhave, catuttho Ä• dÄ«navo rÄ

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure pitÄ• vÄ• puttaá¹ƒ pattheti putto vÄ• pita
tesaá¹ƒ evaá¹ƒ hoti --- `na kho idha aÃ±Ã±o koci pavisati, aÃ±Ã±atra pabbajitena. siyÄ• nu
kammaâ€™ nti. ayaá¹ƒ, bhikkhave, paÃ±camo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• nÄ«caá¹-á¹-hÄ• niyaá¹ƒ ucce á¹-hÄ• ne á¹-hapeti. ye
tesaá¹ƒ evaá¹ƒ hoti --- `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. siyÄ• nu kho pabbajitass
ayaá¹ƒ, bhikkhave, chaá¹-á¹-ho Ä• dÄ«navo rÄ• jantepurappavesane.

``puna \Be III 321/ caparaá¹ƒ, bhikkhave, rÄ• jÄ• uccaá¹-á¹-hÄ• niyaá¹ƒ nÄ«ce á¹-hÄ• ne á
amanÄ• paá¹ƒ tesaá¹ƒ evaá¹ƒ hoti --- `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. siyÄ• nu k
kammaâ€™ nti. ayaá¹ƒ, bhikkhave, sattamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• akÄ• le senaá¹ƒ uyyojeti. yesaá¹ƒ taá¹ƒ amanÄ• paá

--- `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. siyÄ• nu kho pabbajitassa kammaâ€™ nti. ay
aá¹-á¹-hamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• kÄ• le senaá¹ƒ uyyojetvÄ• antarÄ• maggato nivattÄ•
amanÄ• paá¹ƒ tesaá¹ƒ evaá¹ƒ \Ee V 83/ hoti --- `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. s
pabbajitassa kammaâ€™ nti. ayaá¹ƒ, bhikkhave, navamo Ä• dÄ«navo rÄ• jantepurappaves

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepuraá¹ƒ hatthisammaddaá¹ƒ assasammaddaá¹
rajanÄ«yÄ• ni rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• ni, yÄ• ni na pabbajitassa sÄ• ruppA
dasamo Ä• dÄ«navo rÄ• jantepurappavesane. ime kho, bhikkhave, dasa Ä• dÄ«navÄ• rÄ•
paÃ±camaá¹ƒ.

6. sakkasuttaá¹ƒ

<46> ekaá¹ƒ \Ne III 69/ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhA
sambahulÄ• sakkÄ• upÄ• sakÄ• tadahuposathe yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho sakke upÄ• sake bha
tumhe, sakkÄ• , aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasathÄ• â€™â€™ ti?
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasÄ• ma, appekadÄ• na upavasÄ• m
alÄ• bhÄ• tesaá¹ƒ dulladdhaá¹ƒ, ye tumhe evaá¹ƒ sokasabhaye jÄ«vite maraá¹‡asabhaye
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasatha, appekadÄ• na upavasatha.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sakkÄ• , idha puriso yena kenaci kammaá¹-á¹-hÄ• nena anÄ• pa
aá¸• á¸• hakahÄ• paá¹‡aá¹ƒ nibbiseyya. dakkho \Ee V 84/ puriso uá¹-á¹-hÄ• nasampannoti
``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ \Be III 322/ kiá¹ƒ maÃ±Ã±atha, sakkÄ• , idha puriso yena kenaci kammaá¹-á¹-hÄ• n
akusalaá¹ƒ divasaá¹ƒ kahÄ• paá¹‡aá¹ƒ nibbiseyya. dakkho puriso uá¹-á¹-hÄ• nasampannot
ti? ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ, maÃ±Ã±atha, sakkÄ• , idha puriso yena kenaci kammaá¹-á¹-hÄ• nena anÄ• p
dve kahÄ• paá¹‡e nibbiseyya \Se V 88/ ... tayo kahÄ• paá¹‡e nibbiseyya ... cattÄ• ro kahÄ•
paÃ±ca kahÄ• paá¹‡e nibbiseyya ... cha kahÄ• paá¹‡e nibbiseyya ... satta kahÄ• paá¹‡e nib
kahÄ• paá¹‡e nibbiseyya ... nava kahÄ• paá¹‡e nibbiseyya ... dasa kahÄ• paá¹‡e nibbiseyy
nibbiseyya ... tiá¹ƒsa kahÄ• paá¹‡e nibbiseyya ... cattÄ• rÄ«saá¹ƒ kahÄ• paá¹‡e nibbiseyya
kahÄ• paá¹‡e nibbiseyya ... kahÄ• paá¹‡asataá¹ƒ nibbiseyya. dakkho puriso uá¹-á¹-hÄ• nas
vacanÄ• yÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sakkÄ• , api nu so puriso divase divase kahÄ• paá¹‡asataá¹ƒ ka
III 70/ nibbisamÄ• no laddhaá¹ƒ laddhaá¹ƒ nikkhipanto vassasatÄ• yuko vassasatajÄ«vÄ« m
bhogakkhandhaá¹ƒ adhigaccheyyÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, sakkÄ• , api nu so puriso bhogahetu bhoganidÄ• naá¹ƒ bhogÄ•
rattiá¹ƒ ekaá¹ƒ vÄ• divasaá¹ƒ upaá¸• á¸• haá¹ƒ vÄ• rattiá¹ƒ upaá¸• á¸• haá¹ƒ vÄ• divasaá¹
ekantasukhappaá¹-isaá¹ƒvedÄ« vihareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ta
``kÄ• mÄ• hi, bhante, aniccÄ• tucchÄ• musÄ• mosadhammÄ• â€™â€™ ti.

``idha pana vo, sakkÄ• , mama sÄ• vako dasa vassÄ• ni appamatto Ä• tÄ• pÄ« pahitatto vi
mayÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no satampi vassÄ• ni satampi vassasatÄ• ni
vassasahassÄ• ni ekantasukhappaá¹-isaá¹ƒvedÄ« vihareyya. so ca khvassa sakadÄ• gÄ• n
apaá¹‡á¹‡akaá¹ƒ vÄ• sotÄ• panno. tiá¹-á¹-hantu, sakkÄ• , dasa vassÄ• ni.

idha mama sÄ• vako nava vassÄ• ni ... aá¹-á¹-ha vassÄ• ni ... satta vassÄ• ni ... cha vassÄ
vassÄ• ni cattÄ• ri vassÄ• ni ... tÄ«á¹‡i vassÄ• ni ... dve vassÄ• ni ... ekaá¹ƒ vassaá¹ƒ appa
89/ pahitatto viharanto yathÄ• mayÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no satampi va
vassasatÄ• ni satampi vassasahassÄ• ni ekantasukhappaá¹-isaá¹ƒvedÄ« vihareyya, so ca k
III 323/ vÄ• anÄ• gÄ• mÄ« vÄ• apaá¹‡á¹‡akaá¹ƒ vÄ• sotÄ• panno. tiá¹-á¹-hatu, sakkÄ• , e

idha mama sÄ• vako dasa mÄ• se appamatto Ä• tÄ• pÄ« pahitatto viharanto yathÄ• mayÄ
paá¹-ipajjamÄ• no satampi vassÄ• ni satampi vassasatÄ• ni satampi vassasahassÄ• ni eka
vihareyya, so ca khvassa sakadÄ• gÄ• mÄ« vÄ• anÄ• gÄ• mÄ« vÄ• apaá¹‡á¹‡akaá¹ƒ vÄ•
sakkÄ• , dasa mÄ• sÄ• .

idha mama sÄ• vako nava mÄ• se ... aá¹-á¹-ha mÄ• se ... satta mÄ• se ... cha mÄ• se ... pa
mÄ• se ... tayo mÄ• se ... dve mÄ• se ... ekaá¹ƒ mÄ• saá¹ƒ ... aá¸• á¸• hamÄ• saá¹ƒ appam
viharanto yathÄ• mayÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no satampi vassÄ• ni satam
71/ satampi vassasahassÄ• ni ekantasukhappaá¹-isaá¹ƒvedÄ« vihareyya, so ca khvassa sa
vÄ• apaá¹‡á¹‡akaá¹ƒ vÄ• sotÄ• panno. tiá¹-á¹-hatu, sakkÄ• , aá¸• á¸• hamÄ• so.

idha mama sÄ• vako dasa rattindive {rattidive (Katthaci) } appamatto Ä• tÄ• pÄ« pahitatto v
mayÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no satampi vassÄ• ni satampi vassasatÄ• ni
ekantasukhappaá¹-isaá¹ƒvedÄ« vihareyya, so ca khvassa sakadÄ• gÄ• mÄ« vÄ• anÄ• gÄ•
sotÄ• panno. tiá¹-á¹-hantu, sakkÄ• , dasa rattindivÄ• .

idha mama sÄ• vako nava rattindive ... aá¹-á¹-ha rattindive ... satta rattindive ... cha \Ee V 8
... paÃ±ca rattindive ... cattÄ• ro \Se V 90/ rattindive ... tayo rattindive ... dve rattindive ... eka

rattindivaá¹ƒ appamatto Ä• tÄ• pÄ« pahitatto viharanto yathÄ• mayÄ• nusiá¹-á¹-haá¹ƒ tathÄ
satampi vassÄ• ni satampi vassasatÄ• ni satampi vassasahassÄ• ni ekantasukhappaá¹-isaá
khvassa sakadÄ• gÄ• mÄ« vÄ• anÄ• gÄ• mÄ« vÄ• apaá¹‡á¹‡akaá¹ƒ vÄ• sotÄ• panno. te
dulladdhaá¹ƒ, ye tumhe evaá¹ƒ sokasabhaye jÄ«vite maraá¹‡asabhaye jÄ«vite appekadÄ•
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasatha, appekadÄ• na upavasathÄ• â
bhante, ajjatagge aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasissÄ• mÄ• â€™â€

7. mahÄ• lisuttaá¹ƒ

<47> ekaá¹ƒ \Be III 324/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä
kho mahÄ• li licchavi yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá
nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• li licchavi bhagavantaá¹ƒ etadavoca --- ``ko nu kh
paccayo pÄ• passa kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• â€™â€™ ti? ``lo
paccayo pÄ• passa kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• . doso kho, mah
pÄ• passa kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• . moho kho, mahÄ• li, he
kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• . ayoniso manasikÄ• ro kho, mahÄ•
paccayo \Ee V 87/ pÄ• passa kammassa kiriyÄ• ya pÄ• passa kammassa \Se V 91/ pavatti
III 72/ kho, mahÄ• li, cittaá¹ƒ hetu, micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ paccayo pÄ• passa kamm
pÄ• passa kammassa pavattiyÄ• ti. ayaá¹ƒ kho, mahÄ• li, hetu, ayaá¹ƒ paccayo pÄ• passa
kammassa pavattiyÄ• â€™â€™ ti.

``ko pana, bhante, hetu ko paccayo kalyÄ• á¹‡assa kammassa kiriyÄ• ya kalyÄ• á¹‡assa k
ti? ``alobho kho, mahÄ• li, hetu, alobho paccayo kalyÄ• á¹‡assa kammassa kiriyÄ• ya kalyÄ
pavattiyÄ• . adoso kho, mahÄ• li, hetu, adoso paccayo kalyÄ• á¹‡assa kammassa kiriyÄ• y
pavattiyÄ• . amoho kho, mahÄ• li, hetu, amoho paccayo kalyÄ• á¹‡assa kammassa kiriyÄ•
pavattiyÄ• . yoniso manasikÄ• ro kho, mahÄ• li, hetu, yoniso manasikÄ• ro paccayo kalyÄ•
kalyÄ• á¹‡assa kammassa pavattiyÄ• . sammÄ• paá¹‡ihitaá¹ƒ kho, mahÄ• li, cittaá¹ƒ hetu,
cittaá¹ƒ paccayo kalyÄ• á¹‡assa kammassa kiriyÄ• ya kalyÄ• á¹‡assa kammassa pavattiyÄ
hetu, ayaá¹ƒ paccayo kalyÄ• á¹‡assa kammassa kiriyÄ• ya kalyÄ• á¹‡assa kammassa pava
dhammÄ• loke na saá¹ƒvijjeyyuá¹ƒ, nayidha paÃ±Ã±Ä• yetha adhammacariyÄ• visamacari
dhammacariyÄ• samacariyÄ• ti vÄ• . yasmÄ• ca kho, mahÄ• li, ime dasa dhammÄ• loke \
tasmÄ• paÃ±Ã±Ä• yati adhammacariyÄ• visamacariyÄ• ti vÄ• dhammacariyÄ• samacariy

8. pabbajitaabhiá¹‡hasuttaá¹ƒ

<48> ``dasayime, bhikkhave, dhammÄ• pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbÄ• \Se
`vevaá¹‡á¹‡iyamhi ajjhupagatoâ€™ ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `para
jÄ«vikÄ• â€™ ti pabbajitena \Ee V 88/ abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `aÃ±Ã±o me Ä•

pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `kacci nu kho me attÄ• sÄ«lato na upavad
abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `kacci nu kho maá¹ƒ anuvicca viÃ±Ã±Å« sabrahmacÄ•
upavadantÄ«â€™ ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `sabbehi me piyehi ma
vinÄ• bhÄ• voâ€™ ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `kammassakomhi kar
kammabandhu kammapaá¹-isaraá¹‡o, yaá¹ƒ kammaá¹ƒ karissÄ• mi kalyÄ• á¹‡aá¹ƒ vÄ• pÄ
dÄ• yÄ• do bhavissÄ• mÄ«â€™ ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `kathaá¹
vÄ«tivattantÄ«â€™ ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `kacci nu kho ahaá¹ƒ
abhiramÄ• mÄ«â€™ ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaá¹ƒ; `atthi nu kho me utt
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato, yenÄ• haá¹ƒ {yohaá¹ƒ (Ce Ee Katthaci), soha
sabrahmacÄ• rÄ«hi puá¹-á¹-ho na maá¹…ku bhavissÄ• mÄ«â€™ ti pabbajitena abhiá¹‡haá¹
kho, bhikkhave, dasa dhammÄ• pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbÄ• â€™â€™ ti.

9. sarÄ«raá¹-á¹-hadhammasuttaá¹ƒ

<49> ``dasayime, bhikkhave, dhammÄ• sarÄ«raá¹-á¹-hÄ• . katame dasa? sÄ«taá¹ƒ, uá¹‡h
uccÄ• ro, passÄ• vo, kÄ• yasaá¹ƒvaro, vacÄ«saá¹ƒvaro, Ä• jÄ«vasaá¹ƒvaro, ponobhaviko {
bhavasaá¹…khÄ• ro --- ime \Se V 93/ kho, bhikkhave, dasa dhammÄ• sarÄ«raá¹-á¹-hÄ• â€

10. bhaá¹‡á¸• anasuttaá¹ƒ

<50> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
samayena sambahulÄ• \Ee V 89/ bhikkhÅ« pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkant
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• sannipatitÄ• bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• t
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti.

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena upaá¹-á¹-hÄ•
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mant
bhikkhave, etarahi kathÄ• ya sannisinnÄ• sannipatitÄ• , kÄ• ca pana vo antarÄ• kathÄ• vi

``idha mayaá¹ƒ, bhante, pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• upaá¹-á¹-hÄ• na
sannipatitÄ• bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ
viharÄ• mÄ• â€™â€™ ti. ``na kho panetaá¹ƒ, bhikkhave, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulapu
agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Ne III 74/ pabbajitÄ• naá¹ƒ, yaá¹ƒ tumhe bhaá¹‡á¸• anajÄ• t
vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• vihareyyÄ• tha.

``dasayime, bhikkhave, dhammÄ• sÄ• raá¹‡Ä«yÄ• piyakaraá¹‡Ä• garukaraá¹‡Ä• {piyaka
} saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattanti. katame das
sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡un

bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. yampi, bhikkhave, bhikkhu sÄ«la
samÄ• dÄ• ya sikkhati \Se V 94/ sikkhÄ• padesu, ayampi dhammo sÄ• raá¹‡Ä«yo piyakara
avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dham
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• va
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . yampi, bhikkhave, bhikkhu bahussu
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡
sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna \Be III 327/ caparaá¹ƒ, bhikkhave, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• y
kalyÄ• á¹‡asampavaá¹…ko. yampi, bhikkhave, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asa
kalyÄ• á¹‡asampavaá¹…ko, ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o sa
sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu suvaco hoti sovacassakaraá¹‡ehi dhammehi samann
padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ. yampi, bhikkhave, bhikkhu suvaco hoti sovacassak
samannÄ• gato khamo padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ, ayampi dhammo sÄ• raá¹‡
saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni
75/ --- tattha dakkho hoti analaso, tatrÅ«pÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato alaá¹ƒ
saá¹ƒvidhÄ• tuá¹ƒ. yampi, bhikkhave, bhikkhu yÄ• ni tÄ• ni \Se V 95/ sabrahmacÄ• rÄ«naá
kiá¹ƒkaraá¹‡Ä«yÄ• ni --- tattha dakkho hoti analaso tatrÅ«pÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya sam
alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ, ayampi dhammo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya aviv
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro, abhidham
uá¸·Ä• rapÄ• mojjo. yampi, bhikkhave, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro, a
uá¸·Ä• rapÄ• mojjo, ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gah
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ•
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
bhikkhave, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• y
dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusales
sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• el

``puna \Be III 328/ caparaá¹ƒ, bhikkhave, bhikkhu santuá¹-á¹-ho hoti
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rena. yam
santuá¹-á¹-ho hoti itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapa
sÄ• raá¹‡Ä«yo ... pe ... saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu satimÄ• hoti, paramena satinepakkena samannÄ• g
cirabhÄ• sitampi saritÄ• anussaritÄ• . yampi \Se V 96/, bhikkhave, bhikkhu satimÄ• hoti, p
samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• , ayampi dhammo sÄ• ra
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu paÃ±Ã±avÄ• hoti, udayatthagÄ• miniyÄ• paÃ±Ã±Ä
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . yampi, bhikkhave, bhikkhu paÃ±Ã±av
\Ne III 76/ paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayag
sÄ• raá¹‡Ä«yo ... pe ... saá¹ƒvattati. ime kho, bhikkhave, dasa dhammÄ• sÄ• raá¹‡Ä«yÄ•
garukaraá¹‡Ä• saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvatta

akkosavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

vivÄ• dÄ• \Ee V 92/ dve ca mÅ«lÄ• ni, kusinÄ• rapavesane.

sakko mahÄ• li abhiá¹‡haá¹ƒ, sarÄ«raá¹-á¹-hÄ• ca bhaá¹‡á¸• anÄ• ti ||

paá¹-hamapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

2. dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(6) 1. sacittavaggo

1. sacittasuttaá¹ƒ

<51> ekaá¹ƒ \Se V 97/ \Be III 329/ \Ne III 77/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharat
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``no ce, bhikkhave, bhikkhu paracittapariyÄ• yakusalo hoti, atha `sacittapariyÄ• yakusalo bh

{bhavissÄ• mÄ• ti (Se) } --- evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu sacittapariyÄ• yakusalo hoti? seyyathÄ• pi, bhikkhave, itth
daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko Ä• dÄ• se vÄ• parisuddhe pariyodÄ• te acche vÄ• u
mukhanimittaá¹ƒ paccavekkhamÄ• no sace tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ•
aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya vÄ• yamati. no ce tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡
paripuá¹‡á¹‡asaá¹…kappo --- `lÄ• bhÄ• vata me, parisuddhaá¹ƒ vata meâ€™ ti. evamevaá
bhikkhuno paccavekkhaá¹‡Ä• bahukÄ• rÄ• {bhikkhu paccavekkhamÄ• no bahukÄ• ro (Kat
--- `abhijjhÄ• lu nu \Ee V 93/ kho bahulaá¹ƒ viharÄ• mi, anabhijjhÄ• lu nu kho bahulaá¹ƒ viha
byÄ• pannacitto nu kho bahulaá¹ƒ viharÄ• mi, abyÄ• pannacitto nu kho bahulaá¹ƒ viharÄ• m
thinamiddhapariyuá¹-á¹-hito nu kho bahulaá¹ƒ viharÄ• mi, vigatathinamiddho nu kho bahulaá
98/, uddhato nu kho bahulaá¹ƒ viharÄ• mi, anuddhato nu kho bahulaá¹ƒ viharÄ• mi, vicikicch
viharÄ• mi, tiá¹‡á¹‡avicikiccho nu kho bahulaá¹ƒ viharÄ• mi, kodhano nu kho bahulaá¹ƒ viha
kho bahulaá¹ƒ viharÄ• mi, saá¹ƒkiliá¹-á¹-hacitto nu kho bahulaá¹ƒ viharÄ• mi, asaá¹ƒkiliá¹-á
bahulaá¹ƒ viharÄ• mi \Ne III 78/, sÄ• raddhakÄ• yo nu kho bahulaá¹ƒ viharÄ• mi, asÄ• radd
viharÄ• mi, kusÄ«to nu kho bahulaá¹ƒ viharÄ• mi, Ä• raddhavÄ«riyo nu kho bahulaá¹ƒ vihar
bahulaá¹ƒ viharÄ• mi, samÄ• hito nu kho bahulaá¹ƒ viharÄ• mÄ«â€™ ti.

``sace \Be III 330/, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `abhijjhÄ•
viharÄ• mi, byÄ• pannacitto bahulaá¹ƒ viharÄ• mi, thinamiddhapariyuá¹-á¹-hito bahulaá¹ƒ vi
bahulaá¹ƒ viharÄ• mi, vicikiccho bahulaá¹ƒ viharÄ• mi, kodhano bahulaá¹ƒ viharÄ• mi, saá¹
bahulaá¹ƒ viharÄ• mi, sÄ• raddhakÄ• yo bahulaá¹ƒ viharÄ• mi, kusÄ«to bahulaá¹ƒ viharÄ• m
viharÄ• mÄ«â€™ ti, tena, bhikkhave, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• m
adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca
karaá¹‡Ä«yaá¹ƒ. seyyathÄ• pi, bhikkhave, Ä• dittacelo vÄ• Ä• dittasÄ«so vÄ• . tasseva cela
nibbÄ• panÄ• ya adhimattaá¹ƒ chandaÃ±ca vÄ• yÄ• maÃ±ca ussÄ• haÃ±ca ussoá¸·hiÃ±ca
sampajaÃ±Ã±aÃ±ca kareyya. evamevaá¹ƒ kho \Se V 99/ tena, bhikkhave, bhikkhunÄ• tesa
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ•
ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ.

``sace \Ee V 94/ pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `anabh
viharÄ• mi, abyÄ• pannacitto bahulaá¹ƒ viharÄ• mi, vigatathinamiddho bahulaá¹ƒ viharÄ• m
viharÄ• mi, tiá¹‡á¹‡avicikiccho bahulaá¹ƒ viharÄ• mi, akkodhano bahulaá¹ƒ viharÄ• mi, asaá
bahulaá¹ƒ viharÄ• mi, asÄ• raddhakÄ• yo bahulaá¹ƒ viharÄ• mi, Ä• raddhavÄ«riyo bahulaá
bahulaá¹ƒ viharÄ• mÄ«â€™ ti, tena, bhikkhave, bhikkhunÄ• tesuyeva kusalesu dhammesu
Ä• savÄ• naá¹ƒ khayÄ• ya yogo karaá¹‡Ä«yoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. sÄ• riputtasuttaá¹ƒ

<52> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€
te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca -

``no \Ne III 79/ ce, Ä• vuso, bhikkhu paracittapariyÄ• yakusalo hoti, atha `sacittapariyÄ• yak
bhavissÄ• mÄ«â€™ ti --- evaÃ±hi vo, Ä• vuso, sikkhitabbaá¹ƒ.

``kathaÃ±cÄ• vuso \Be III 331/, bhikkhu sacittapariyÄ• yakusalo hoti? seyyathÄ• pi, Ä• vuso
vÄ• daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko Ä• dÄ• se vÄ• parisuddhe pariyodÄ• te acche
mukhanimittaá¹ƒ paccavekkhamÄ• no sace tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ•
aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya vÄ• yamati. no ce tattha passati rajaá¹ƒ \Se V 100/ vÄ•
tenevattamano hoti paripuá¹‡á¹‡asaá¹…kappo --- `lÄ• bhÄ• vata me, parisuddhaá¹ƒ vata m

evamevaá¹ƒ kho, Ä• vuso, bhikkhuno paccavekkhaá¹‡Ä• bahukÄ• rÄ• hoti kusalesu dhan
bahulaá¹ƒ \Ee V 95/ viharÄ• mi, anabhijjhÄ• lu nu kho bahulaá¹ƒ viharÄ• mi, byÄ• pannacitt
viharÄ• mi, abyÄ• pannacitto nu kho bahulaá¹ƒ viharÄ• mi, thinamiddhapariyuá¹-á¹-hito nu k
vigatathinamiddho nu kho bahulaá¹ƒ viharÄ• mi, uddhato nu kho bahulaá¹ƒ viharÄ• mi, anud
viharÄ• mi, vicikiccho nu kho bahulaá¹ƒ viharÄ• mi, tiá¹‡á¹‡avicikiccho nu kho bahulaá¹ƒ vih
kho bahulaá¹ƒ viharÄ• mi, akkodhano nu kho bahulaá¹ƒ viharÄ• mi, saá¹ƒkiliá¹-á¹-hacitto nu
viharÄ• mi, asaá¹ƒkiliá¹-á¹-hacitto nu kho bahulaá¹ƒ viharÄ• mi, sÄ• raddhakÄ• yo nu kho ba
asÄ• raddhakÄ• yo nu kho bahulaá¹ƒ viharÄ• mi, kusÄ«to nu kho bahulaá¹ƒ viharÄ• mi, Ä•
bahulaá¹ƒ viharÄ• mi, samÄ• hito nu kho bahulaá¹ƒ viharÄ• mi, asamÄ• hito nu kho bahulaá

``sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `abhijjhÄ• lu bahulaá¹ƒ
asamÄ• hito bahulaá¹ƒ viharÄ• mÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ
dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ
sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. seyyathÄ• pi, Ä• vuso, Ä• dittacelo vÄ• Ä• dittasÄ«s
sÄ«sassa vÄ• nibbÄ• panÄ• ya \Se V 101/ adhimattaá¹ƒ chandaÃ±ca vÄ• yÄ• maÃ±ca uss
appaá¹-ivÄ• niÃ±ca satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya. evamevaá¹ƒ kho, Ä• vuso, tena
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto chando \Ne III 8
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ.

``sace \Be III 332/ panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `anabhijjh
viharÄ• mi ... pe ... samÄ• hito bahulaá¹ƒ viharÄ• mÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesu
patiá¹-á¹-hÄ• ya uttari Ä• savÄ• naá¹ƒ khayÄ• ya yogo karaá¹‡Ä«yoâ€™â€™ ti. dutiyaá¹ƒ.

3. á¹-hitisuttaá¹ƒ

<53> ``á¹-hitimpÄ• haá¹ƒ \Ee V 96/, bhikkhave, na vaá¹‡á¹‡ayÄ• mi kusalesu dhammesu, p
vuá¸• á¸• hiÃ±ca kho ahaá¹ƒ, bhikkhave, vaá¹‡á¹‡ayÄ• mi kusalesu dhammesu, no á¹-hitiá¹

``kathaÃ±ca, bhikkhave, hÄ• ni hoti kusalesu dhammesu, no á¹-hiti no vuá¸• á¸• hi? idha, bh
yattako hoti saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya paá¹-ibhÄ• nena, tassa te
no vaá¸• á¸• hanti. hÄ• nimetaá¹ƒ, bhikkhave, vadÄ• mi kusalesu dhammesu, no á¹-hitiá¹ƒ n
kho, bhikkhave, hÄ• ni hoti kusalesu dhammesu, no á¹-hiti no vuá¸• á¸• hi.

``kathaÃ±ca, bhikkhave á¹-hiti hoti kusalesu dhammesu, no hÄ• ni no vuá¸• á¸• hi? idha, bh
yattako hoti saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya paá¹-ibhÄ• nena, tassa te
vaá¸• á¸• hanti \Se V 102/. á¹-hitimetaá¹ƒ, bhikkhave, vadÄ• mi kusalesu dhammesu, no hÄ
evaá¹ƒ kho, bhikkhave, á¹-hiti hoti kusalesu dhammesu, no vuá¸• á¸• hi no hÄ• ni.

``kathaÃ±ca, bhikkhave, vuá¸• á¸• hi hoti kusalesu dhammesu, no á¹-hiti no hÄ• ni? idha, bh
yattako hoti saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya paá¹-ibhÄ• nena, tassa te
no hÄ• yanti. vuá¸• á¸• himetaá¹ƒ, bhikkhave, vadÄ• mi kusalesu dhammesu, no á¹-hitiá¹ƒ n
bhikkhave, vuá¸• á¸• hi hoti kusalesu dhammesu, no á¹-hiti no hÄ• ni.

``no \Ne III 81/ ce, bhikkhave, bhikkhu paracittapariyÄ• yakusalo hoti, atha `sacittapariyÄ• y
bhavissÄ• mÄ«â€™ ti --- evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu sacittapariyÄ• yakusalo hoti? seyyathÄ• pi \Ee V 97/, bhik
puriso vÄ• daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko Ä• dÄ• se vÄ• \Be III 333/ parisuddhe pa
udapatte sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no sace tattha passati rajaá¹ƒ vÄ• aá
rajassa vÄ• aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya vÄ• yamati. no ce tattha passati rajaá¹ƒ vÄ
tenevattamano hoti paripuá¹‡á¹‡asaá¹…kappo --- `lÄ• bhÄ• vata me, parisuddhaá¹ƒ vata m
bhikkhave, bhikkhuno paccavekkhaá¹‡Ä• bahukÄ• rÄ• hoti kusalesu dhammesu --- `abhijjh
viharÄ• mi, anabhijjhÄ• lu nu kho bahulaá¹ƒ viharÄ• mi, byÄ• pannacitto nu \Se V 103/ kho
abyÄ• pannacitto nu kho bahulaá¹ƒ viharÄ• mi, thinamiddhapariyuá¹-á¹-hito nu kho bahulaá
vigatathinamiddho nu kho bahulaá¹ƒ viharÄ• mi, uddhato nu kho bahulaá¹ƒ viharÄ• mi, anu
viharÄ• mi, vicikiccho nu kho bahulaá¹ƒ viharÄ• mi, tiá¹‡á¹‡avicikiccho nu kho bahulaá¹ƒ vih
kho bahulaá¹ƒ viharÄ• mi, akkodhano nu kho bahulaá¹ƒ viharÄ• mi, saá¹ƒkiliá¹-á¹-hacitto nu
viharÄ• mi, asaá¹ƒkiliá¹-á¹-hacitto nu kho bahulaá¹ƒ viharÄ• mi, sÄ• raddhakÄ• yo nu kho ba
asÄ• raddhakÄ• yo nu kho bahulaá¹ƒ viharÄ• mi, kusÄ«to nu kho bahulaá¹ƒ viharÄ• mi, Ä•
bahulaá¹ƒ viharÄ• mi, samÄ• hito nu kho bahulaá¹ƒ viharÄ• mi, asamÄ• hito nu kho bahulaá

``sace, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `abhijjhÄ• lu bahulaá¹
byÄ• pannacitto bahulaá¹ƒ viharÄ• mi, thinamiddhapariyuá¹-á¹-hito bahulaá¹ƒ viharÄ• mi, u

viharÄ• mi, vicikiccho bahulaá¹ƒ viharÄ• mi, kodhano bahulaá¹ƒ viharÄ• mi, saá¹ƒkiliá¹-á¹-ha
viharÄ• mi, sÄ• raddhakÄ• yo bahulaá¹ƒ viharÄ• mi, kusÄ«to bahulaá¹ƒ viharÄ• mi, asamÄ•
ti, tena, bhikkhave, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• na
adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca
karaá¹‡Ä«yaá¹ƒ. seyyathÄ• pi, bhikkhave, Ä• dittacelo vÄ• Ä• dittasÄ«so vÄ• . tasseva cela
nibbÄ• panÄ• ya adhimattaá¹ƒ chandaÃ±ca \Se V 104/ vÄ• yÄ• maÃ±ca ussÄ• haÃ±ca uss
satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya; evamevaá¹ƒ kho, bhikkhave, tena bhikkhunÄ• tesaa
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya adhimatto chando ca vÄ• y
appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ.

``sace \Be III 334/ pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `ana
viharÄ• mi, abyÄ• pannacitto bahulaá¹ƒ viharÄ• mi, vigatathinamiddho bahulaá¹ƒ viharÄ• m
viharÄ• mi, tiá¹‡á¹‡avicikiccho bahulaá¹ƒ viharÄ• mi, akkodhano bahulaá¹ƒ viharÄ• mi, asaa
bahulaá¹ƒ viharÄ• mi, asÄ• raddhakÄ• yo bahulaá¹ƒ viharÄ• mi, Ä• raddhavÄ«riyo bahulaá¹
bahulaá¹ƒ viharÄ• mÄ«â€™ ti, tena, bhikkhave, bhikkhunÄ• tesuyeva kusalesu dhammesu
Ä• savÄ• naá¹ƒ khayÄ• ya yogo karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. samathasuttaá¹ƒ

<54> ``no ce, bhikkhave, bhikkhu paracittapariyÄ• yakusalo hoti, atha `sacittapariyÄ• yakus
ti --- evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

``kathaÃ±ca, bhikkhave, bhikkhu sacittapariyÄ• yakusalo hoti? seyyathÄ• pi, bhikkhave, itth
daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko Ä• dÄ• se vÄ• parisuddhe pariyodÄ• te acche vÄ• u
mukhanimittaá¹ƒ paccavekkhamÄ• no sace tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ•
aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya vÄ• yamati. no ce tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡
\Ee V 99/ paripuá¹‡á¹‡asaá¹…kappo --- `lÄ• bhÄ• vata me, parisuddhaá¹ƒ vata meâ€™ ti. e
bhikkhave, bhikkhuno paccavekkhaá¹‡Ä• bahukÄ• rÄ• hoti \Se V 105/ kusalesu dhammes
ajjhattaá¹ƒ cetosamathassa, na nu khomhi lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassa, lÄ• bhÄ« n
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, na nu khomhi lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipa

``sace, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `lÄ• bhÄ«mhi ajjhattaa
lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• â€™ ti, tena, bhikkhave, bhikkhunÄ• ajjh
patiá¹-á¹-hÄ• ya adhipaÃ±Ã±Ä• dhammavipassanÄ• ya yogo karaá¹‡Ä«yo. so aparena sam
ajjhattaá¹ƒ cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

``sace \Ne III 83/ pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `lÄ• b
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, na lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassÄ• â€™ ti, te

bhikkhunÄ• adhipaÃ±Ã±Ä• dhammavipassanÄ• ya patiá¹-á¹-hÄ• ya ajjhattaá¹ƒ cetosamath
samayena lÄ• bhÄ« ceva hoti adhipaÃ±Ã±Ä• dhammavipassanÄ• ya lÄ• bhÄ« ca ajjhattaá¹

``sace, pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `na lÄ• bhÄ« aj
na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• â€™ ti, tena, bhikkhave, bhikkhunÄ• t
dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá
ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. seyyathÄ• pi, bhikkhave, Ä• dittacelo vÄ• Ä• ditta
vÄ• sÄ«sassa vÄ• nibbÄ• panÄ• ya adhimattaá¹ƒ chandaÃ±ca vÄ• yÄ• maÃ±ca ussÄ• ha
appaá¹-ivÄ• niÃ±ca satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya. evamevaá¹ƒ kho, bhikkhave, ter
tesaá¹ƒyeva kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya adhimatto chando ca vÄ• yÄ
ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. so aparena
ajjhattaá¹ƒ cetosamathassa lÄ• bhÄ« ca adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

``sace pana, bhikkhave, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `lÄ• bhÄ«mhi aj
lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• â€™ ti, tena, bhikkhave, bhikkhunÄ• tesu
patiá¹-á¹-hÄ• ya uttari Ä• savÄ• naá¹ƒ khayÄ• ya yogo karaá¹‡Ä«yo.

``cÄ«varampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampi. piá
bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampi. senÄ• sanampÄ• haá¹ƒ, b
--- sevitabbampi asevitabbampi. gÄ• manigamampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• m
asevitabbampi. janapadapadesampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbar
puggalampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampi.

`` `cÄ«varampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampÄ«â
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• cÄ«varaá¹ƒ ---
cÄ«varaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• y
cÄ«varaá¹ƒ na sevitabbaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• cÄ«varaá¹ƒ --- `idaá¹ƒ kho me \Be III 3
akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ
`cÄ«varampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampÄ«â€™
taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `piá¹‡á¸• apÄ• tampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabb
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• piá¹‡á¸• apÄ• t
piá¹‡á¸• apÄ• taá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• \B
evarÅ«po piá¹‡á¸• apÄ• to na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• piá¹‡á¸• apÄ• taá¹ƒ --- `ima
piá¹‡á¸• apÄ• taá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá
piá¹‡á¸• apÄ• to sevitabbo. `piá¹‡á¸• apÄ• tampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi -
asevitabbampÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `senÄ• sanampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbamp
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• senÄ• sanaá¹ƒ --- `idaá¹ƒ
sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti
sevitabbaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• senÄ• sanaá¹ƒ --- `idaá¹ƒ kho me senÄ• sanaá¹ƒ seva
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ«paá¹ƒ senÄ• sanaá¹ƒ
`senÄ• sanampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampÄ«
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `gÄ• manigamampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabba
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• gÄ• manigama
gÄ• manigamaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• par
evarÅ«po gÄ• manigamo na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• gÄ• manigamaá¹ƒ --- `imaá¹
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti
\Ne III 85/. `gÄ• manigamampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi as
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `janapadapadesampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabl
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• janapadapades
janapadapadesaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• \Be III 337/ \
parihÄ• yantÄ«â€™ ti, evarÅ«po janapadapadeso na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• jan
kho me janapadapadesaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ•
evarÅ«po janapadapadeso sevitabbo. `janapadapadesampÄ• haá¹ƒ, bhikkhave, duvidhena
asevitabbampÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

`` `puggalampÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi asevitabbampÄ«â
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• puggalaá¹ƒ --- `imaá¹ƒ kho
sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti
tattha yaá¹ƒ jaÃ±Ã±Ä• puggalaá¹ƒ --- `imaá¹ƒ kho me puggalaá¹ƒ sevato akusalÄ• dhamm
dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ«po puggalo sevitabbo \Se V 109/. `puggalam
duvidhena vadÄ• mi --- sevitabbampi asevitabbampÄ«â€™ ti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idame
vuttaâ€™â€™ nti. catutthaá¹ƒ.

5. parihÄ• nasuttaá¹ƒ

<55> tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€
``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ

`` `parihÄ• nadhammo puggalo, parihÄ• nadhammo puggaloâ€™ ti, Ä• vuso, vuccati. `apar
aparihÄ• nadhammo puggaloâ€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• vuso, parihÄ
bhagavatÄ• , kittÄ• vatÄ• ca pana aparihÄ• nadhammo puggalo vutto \Ne III 86/ bhagavatÄ
kho mayaá¹ƒ, Ä• vuso, Ä• gacchÄ• ma Ä• yasmato sÄ• riputtassa santike etassa bhÄ• sitas
vatÄ• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ibhÄ• tu etassa bhÄ• sitassa attho \Ee V 103/. A
sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti.

``tenahÄ• vuso \Be III 338/, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â
``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• y

``kittÄ• vatÄ• nu kho, Ä• vuso, parihÄ• nadhammo puggalo vutto bhagavatÄ• ? idhÄ• vusc
dhammaá¹ƒ na suá¹‡Ä• ti, sutÄ• cassa dhammÄ• sammosaá¹ƒ gacchanti, ye cassa dham
asamphuá¹-á¹-hapubbÄ• te cassa na samudÄ• caranti, aviÃ±Ã±Ä• taÃ±ceva na vijÄ• nÄ• t
parihÄ• nadhammo puggalo vutto bhagavatÄ• .

``kittÄ• vatÄ• ca panÄ• vuso, aparihÄ• nadhammo puggalo vutto bhagavatÄ• ? idhÄ• vusc
dhammaá¹ƒ suá¹‡Ä• ti, sutÄ• cassa dhammÄ• \Se V 110/ na sammosaá¹ƒ gacchanti, ye c
asamphuá¹-á¹-hapubbÄ• te cassa samudÄ• caranti, aviÃ±Ã±Ä• taÃ±ceva vijÄ• nÄ• ti. ettÄ•
aparihÄ• nadhammo puggalo vutto bhagavatÄ• .

``no ce, Ä• vuso, bhikkhu paracittapariyÄ• yakusalo hoti, atha `sacittapariyÄ• yakusalo bha
evaÃ±hi vo, Ä• vuso, sikkhitabbaá¹ƒ.

``kathaÃ±cÄ• vuso, bhikkhu sacittapariyÄ• yakusalo hoti? seyyathÄ• pi, Ä• vuso, itthÄ« vÄ•
yuvÄ• maá¹‡á¸• anakajÄ• tiko Ä• dÄ• se vÄ• parisuddhe pariyodÄ• te acche vÄ• udapatte
paccavekkhamÄ• no sace tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ• , tasseva rajassa
pahÄ• nÄ• ya vÄ• yamati. no ce tattha passati rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ• , tenevattan
paripuá¹‡á¹‡asaá¹…kappo \Ee V 104/ --- `lÄ• bhÄ• vata me, parisuddhaá¹ƒ vata meâ€™ ti
bhikkhuno paccavekkhaá¹‡Ä• bahukÄ• rÄ• hoti kusalesu dhammesu --- `anabhijjhÄ• lu nu
saá¹ƒvijjati nu kho me eso dhammo udÄ• hu no, abyÄ• pannacitto nu kho bahulaá¹ƒ viharÄ•
me eso dhammo udÄ• hu no, vigatathinamiddho nu kho bahulaá¹ƒ \Ne III 87/ viharÄ• mi, sa
dhammo udÄ• hu no, anuddhato nu kho bahulaá¹ƒ viharÄ• mi, saá¹ƒvijjati nu kho me eso dh
tiá¹‡á¹‡avicikiccho nu kho bahulaá¹ƒ viharÄ• mi, saá¹ƒvijjati nu kho me eso dhammo udÄ• h
bahulaá¹ƒ viharÄ• mi, saá¹ƒvijjati \Be III 339/ nu kho me eso dhammo udÄ• hu \Se V 111/ n
asaá¹ƒkiliá¹-á¹-hacitto nu kho bahulaá¹ƒ viharÄ• mi, saá¹ƒvijjati nu kho me eso dhammo udÄ
khomhi ajjhattaá¹ƒ dhammapÄ• mojjassa, saá¹ƒvijjati nu kho me eso dhammo udÄ• hu no, l
ajjhattaá¹ƒ cetosamathassa, saá¹ƒvijjati nu kho me eso dhammo udÄ• hu no, lÄ• bhÄ« nu k

adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™

``sace pana, Ä• vuso, bhikkhu paccavekkhamÄ• no sabbepime kusale dhamme attani na s
bhikkhunÄ• sabbesaá¹ƒyeva imesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya a
ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±c karaá¹‡Ä«yaá¹ƒ
Ä• dittacelo vÄ• Ä• dittasÄ«so vÄ• . tasseva celassa vÄ• sÄ«sassa vÄ• nibbÄ• panÄ• ya
vÄ• yÄ• maÃ±ca ussÄ• haÃ±ca ussoá¸·hiÃ±ca appaá¹-ivÄ• niÃ±ca satiÃ±ca sampajaÃ±Ã±a
Ä• vuso, tena bhikkhunÄ• sabbesaá¹ƒyeva kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ•
ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±c karaá¹‡Ä«yaá

``sace panÄ• vuso, bhikkhu paccavekkhamÄ• no ekacce kusale dhamme attani samanupa
attani \Ee V 105/ na samanupassati, tenÄ• vuso, bhikkhunÄ• ye kusale dhamme attani sam
dhammesu patiá¹-á¹-hÄ• ya, ye kusale dhamme attani na samanupassati tesaá¹ƒ kusalÄ• n
paá¹-ilÄ• bhÄ• ya adhimatto chando ca vÄ• yÄ• mo ca ussÄ• ho \Se V 112/ ca ussoá¸·hÄ«
sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ. seyyathÄ• pi, Ä• vuso, Ä• dittacelo vÄ• Ä• dittasÄ«s
sÄ«sassa vÄ• nibbÄ• panÄ• ya adhimattaá¹ƒ chandaÃ±ca vÄ• yÄ• maÃ±ca ussÄ• haÃ±ca
satiÃ±ca sampajaÃ±Ã±aÃ±ca kareyya. evamevaá¹ƒ kho, Ä• vuso, tena bhikkhunÄ• ye kusa
samanupassati tesu kusalesu dhammesu patiá¹-á¹-hÄ• ya, ye kusale dhamme attani na sam
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya \Ne III 88/ adhimatto chando ca vÄ• yÄ• n
appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaá¹ƒ.

``sace panÄ• vuso, bhikkhu paccavekkhamÄ• no sabbepime kusale dhamme attani saman
bhikkhunÄ• sabbesveva imesu kusalesu \Be III 340/ dhammesu patiá¹-á¹-hÄ• ya uttari Ä• s
karaá¹‡Ä«yoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. paá¹-hamasaÃ±Ã±Ä• suttaá¹ƒ

<56> ``dasayimÄ• , bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti
amatapariyosÄ• nÄ• . katamÄ• dasa? asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re
anabhiratasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä
virÄ• gasaÃ±Ã±Ä• , nirodhasaÃ±Ã±Ä• --- imÄ• kho, bhikkhave, dasa saÃ±Ã±Ä• bhÄ• vitÄ
honti mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyasaÃ±Ã±Ä• suttaá¹ƒ

<57> ``dasayimÄ• \Ee V 106/, bhikkhave, saÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• mahapph
mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• . katamÄ• dasa? aniccasaÃ±Ã±Ä•
Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anabhiratasaÃ±Ã±Ä• , aá¹-á¹-hikasaÃ±Ã±Ä• ,

{pulavakasaÃ±Ã±Ä• (Ce Ee), puá¸·uvakasaÃ±Ã±Ä• (Katthaci), AN a I 463-472}, vinÄ«laka
vicchiddakasaÃ±Ã±Ä• , uddhumÄ• takasaÃ±Ã±Ä• --- imÄ• kho, bhikkhave, dasa saÃ±Ã±Ä
mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• amatogadhÄ• amatapariyosÄ• nÄ• â€™â€™ ti. sa

8. mÅ«lakasuttaá¹ƒ

<58> {AN c 8.83} ``sace, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ
Ä• vuso, sabbe dhammÄ• , kiá¹ƒsambhavÄ• sabbe dhammÄ• , kiá¹ƒsamudayÄ• sabbe dh
dhammÄ• , kiá¹ƒpamukhÄ• sabbe dhammÄ• , kiá¹ƒadhipateyyÄ• sabbe dhammÄ• , kiá¹ƒu
sabbe dhammÄ• , kiá¹ƒogadhÄ• sabbe dhammÄ• , kiá¹ƒpariyosÄ• nÄ• sabbe dhammÄ• â
bhikkhave \Ne III 89/, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ kinti byÄ• kareyy
``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isara
bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« d

``tena \Be III 341/ hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• m
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sace, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `kiá¹ƒmÅ«lak
dhammÄ• , kiá¹ƒsambhavÄ• sabbe dhammÄ• , kiá¹ƒsamudayÄ• \Se V 114/ sabbe dhamm
107/ dhammÄ• kiá¹ƒpamukhÄ• sabbe dhammÄ• , kiá¹ƒ adhipateyyÄ• sabbe dhammÄ• , k
kiá¹ƒsÄ• rÄ• sabbe dhammÄ• , kiá¹ƒogadhÄ• sabbe dhammÄ• , kiá¹ƒpariyosÄ• nÄ• sabb
puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ
`chandamÅ«lakÄ• , Ä• vuso, sabbe dhammÄ• , manasikÄ• rasambhavÄ• sabbe dhammÄ•
vedanÄ• samosaraá¹‡Ä• sabbe dhammÄ• , samÄ• dhippamukhÄ• sabbe dhammÄ• , satÄ
paÃ±Ã±uttarÄ• sabbe dhammÄ• , vimuttisÄ• rÄ• sabbe dhammÄ• , amatogadhÄ• sabbe
sabbe dhammÄ• â€™ ti. evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• na
evaá¹ƒ byÄ• kareyyÄ• thÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. pabbajjÄ• suttaá¹ƒ

<59> ``tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `yathÄ• pabbajjÄ• paricitaÃ±ca no
na cuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassanti; anicca
cittaá¹ƒ bhavissati, anattasaÃ±Ã±Ä• paricitaÃ±ca no cittaá¹ƒ bhavissati, asubhasaÃ±Ã±Ä• p
bhavissati, Ä• dÄ«navasaÃ±Ã±Ä• paricitaÃ±ca no cittaá¹ƒ bhavissati, lokassa samaÃ±ca vi
taá¹ƒsaÃ±Ã±Ä• paricitaÃ±ca no cittaá¹ƒ bhavissati, lokassa bhavaÃ±ca {sambhavaÃ±ca (C
Ã±atvÄ• taá¹ƒsaÃ±Ã±Ä• paricitaÃ±ca no cittaá¹ƒ bhavissati, lokassa samudayaÃ±ca atthaá
taá¹ƒsaÃ±Ã±Ä• paricitaÃ±ca no cittaá¹ƒ bhavissati, pahÄ• nasaÃ±Ã±Ä• paricitaÃ±ca \Se V
bhavissati, virÄ• gasaÃ±Ã±Ä• paricitaÃ±ca no cittaá¹ƒ bhavissati, nirodhasaÃ±Ã±Ä• paricita

bhavissatÄ«â€™ ti --- evaÃ±hi \Ee V 108/ vo, bhikkhave, sikkhitabbaá¹ƒ.

``yato \Be III 342/ \Ne III 90/ kho, bhikkhave, bhikkhuno yathÄ• pabbajjÄ• paricitaÃ±ca citta
cuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, aniccasa
hoti, anattasaÃ±Ã±Ä• paricitaÃ±ca cittaá¹ƒ hoti, asubhasaÃ±Ã±Ä• paricitaÃ±ca cittaá¹ƒ hoti
Ä• dÄ«navasaÃ±Ã±Ä• paricitaÃ±ca cittaá¹ƒ hoti, lokassa samaÃ±ca visamaÃ±ca Ã±atvÄ• t
cittaá¹ƒ hoti, lokassa bhavaÃ±ca vibhavaÃ±ca Ã±atvÄ• taá¹ƒsaÃ±Ã±Ä• paricitaÃ±ca cittaá¹
samudayaÃ±ca atthaá¹…gamaÃ±ca Ã±atvÄ• taá¹ƒsaÃ±Ã±Ä• paricitaÃ±ca cittaá¹ƒ hoti, pal
cittaá¹ƒ hoti, virÄ• gasaÃ±Ã±Ä• paricitaÃ±ca cittaá¹ƒ hoti, nirodhasaÃ±Ã±Ä• paricitaÃ±ca ci
dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhar
upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti. navamaá¹ƒ.

10. girimÄ• nandasuttaá¹ƒ

<60> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
samayena Ä• yasmÄ• girimÄ• nando Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no. atha kh
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``Ä• yasmÄ• , bhante, girimÄ• nando Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no \Se V 1
bhagavÄ• yenÄ• yasmÄ• girimÄ• nando tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ
Ä• nanda, girimÄ• nandassa bhikkhuno dasa saÃ±Ã±Ä• bhÄ• seyyÄ• si, á¹-hÄ• naá¹ƒ kho
girimÄ• nandassa bhikkhuno dasa saÃ±Ã±Ä• sutvÄ• so Ä• bÄ• dho á¹-hÄ• naso paá¹-ippa

``katamÄ• dasa? aniccasaÃ±Ã±Ä• \Ee V 109/, anattasaÃ±Ã±Ä• , asubhasaÃ±Ã±Ä• , Ä• d
pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirodhasaÃ±Ã±Ä• , sabbaloke anabhiratasaÃ±Ã±
}, sabbasaá¹…khÄ• resu anicchÄ• saÃ±Ã±Ä• , Ä• nÄ• pÄ• nassati.

``katamÄ• cÄ• nanda, aniccasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukkha
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `rÅ«paá¹ƒ aniccaá¹ƒ, vedanÄ• aniccÄ•
aniccÄ• \Ne III 91/, saá¹…khÄ• rÄ• aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™ nti. iti imesu pa
upÄ• dÄ• nakkhandhesu aniccÄ• nupassÄ« viharati. ayaá¹ƒ vuccatÄ• nanda, aniccasaÃ±Ã

``katamÄ• cÄ• nanda, anattasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukkha
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `cakkhu anattÄ• , rÅ«pÄ• anattÄ• , sota
anattÄ• , ghÄ• naá¹ƒ anattÄ• , gandhÄ• anattÄ• , jivhÄ• anattÄ• , rasÄ• anattÄ• , kÄ• yÄ
anattÄ• , mano anattÄ• , dhammÄ• anattÄ• â€™ ti. iti imesu chasu ajjhattikabÄ• hiresu Ä•
viharati. ayaá¹ƒ vuccatÄ• nanda, anattasaÃ±Ã±Ä• .

``katamÄ• \Se V 117/ cÄ• nanda, asubhasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu imameva kÄ•
kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nÄ• ppakÄ• rassa asucino paccavekkhati --
kesÄ• lomÄ• nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakka
kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ pittaá
lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti. iti ima
asubhÄ• nupassÄ« viharati. ayaá¹ƒ vuccatÄ• nanda, asubhasaÃ±Ã±Ä• .

``katamÄ• cÄ• nanda, Ä• dÄ«navasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• r
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `bahudukkho kho ayaá¹ƒ \Ee V 110/ kÄ•
imasmiá¹ƒ kÄ• ye vividhÄ• Ä• bÄ• dhÄ• uppajjanti, seyyathidaá¹ƒ --- cakkhurogo sotarogo
kÄ• yarogo sÄ«sarogo kaá¹‡á¹‡arogo mukharogo dantarogo oá¹-á¹-harogo kÄ• so sÄ• so p
Se) } jaro kucchirogo mucchÄ• pakkhandikÄ• sÅ«lÄ• visÅ«cikÄ• kuá¹-á¹-haá¹ƒ gaá¹‡á¸• d
daddu kaá¹‡á¸• u kacchu nakhasÄ• vitacchikÄ• lohitaá¹ƒ pittaá¹ƒ {lohitapittaá¹ƒ (Ce) } mad
piá¸·akÄ• bhagandalÄ• pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• semhasamuá¹-á¹-hÄ• nÄ• A
Ä• bÄ• dhÄ• sannipÄ• tikÄ• Ä• bÄ• dhÄ• utupariá¹‡Ä• majÄ• Ä• bÄ• dhÄ• visamaparihÄ
Ä• bÄ• dhÄ• kammavipÄ• kajÄ• Ä• bÄ• dhÄ• sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ•
344/ imasmiá¹ƒ kÄ• ye Ä• dÄ«navÄ• nupassÄ« viharati. ayaá¹ƒ vuccatÄ• nanda, Ä• dÄ«nav

``katamÄ• \Se V 118/ cÄ• nanda, pahÄ• nasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu uppannaá¹ƒ
pajahati \Ne III 92/, vinodeti, byantÄ«karoti, anabhÄ• vaá¹ƒ gameti. uppannaá¹ƒ byÄ• pÄ• d
nÄ• dhivÄ• seti, pajahati, vinodeti, byantÄ«karoti, anabhÄ• vaá¹ƒ gameti. uppannaá¹ƒ vihiá¹
nÄ• dhivÄ• seti, pajahati, vinodeti, byantÄ«karoti, anabhÄ• vaá¹ƒ gameti. uppannuppanne p
nÄ• dhivÄ• seti, pajahati, vinodeti, byantÄ«karoti, anabhÄ• vaá¹ƒ gameti. ayaá¹ƒ vuccatÄ• n

``katamÄ• cÄ• nanda, virÄ• gasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukkh
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ y
sabbasaá¹…khÄ• rasamatho sabbÅ«padhippaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nibbÄ
vuccatÄ• nanda, virÄ• gasaÃ±Ã±Ä• .

``katamÄ• cÄ• nanda, nirodhasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukkh
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ \Ee V 111/ paá¹
sabbasaá¹…khÄ• rasamatho sabbÅ«padhippaá¹-inissaggo taá¹‡hÄ• kkhayo nirodho nibbÄ•
vuccatÄ• nanda, nirodhasaÃ±Ã±Ä• .

``katamÄ• cÄ• nanda, sabbaloke anabhiratasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu ye loke upÄ
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te pajahanto viharati anupÄ• diyanto. ayaá¹ƒ vucca
anabhiratasaÃ±Ã±Ä• .

``katamÄ• cÄ• nanda, sabbasaá¹…khÄ• resu anicchÄ• saÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu harÄ• yati jigucchati. ayaá¹ƒ vuccatÄ• nanda, sabbasaá¹…khÄ• resu \Se V 119/ anicchÄ• s

``katamÄ• cÄ• nanda, Ä• nÄ• pÄ• nassati? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukk suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡id upaá¹-á¹-hapetvÄ• . so satova assasati satova passasati. dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«g pajÄ• nÄ• ti. dÄ«ghaá¹ƒ vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti. ra assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti. rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ \Be III 345/ passasÄ• `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati. `sabbakÄ• yapaá¹-isaá¹ƒve sikkhati. `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati. `passa kÄ• yasaá¹…khÄ• raá¹ƒ \Ne III 93/ passasissÄ• mÄ«â€™ ti sikkhati. `pÄ«tipaá¹-isaá¹ƒvedÄ sikkhati. `pÄ«tipaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati. `sukhapaá¹-isaá¹ƒvedÄ« sikkhati. `sukhapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati. `cittasaá¹…khÄ• rapaá¹ assasissÄ• mÄ«â€™ ti sikkhati. `cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati. `passambhayaá¹ƒ cittasaá¹…khÄ• ra sikkhati. `cittapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati. `cittapaá¹-isaá¹ƒvedÄ« pas sikkhati \Ee V 112/. abhippamodayaá¹ƒ cittaá¹ƒ ... pe ... samÄ• dahaá¹ƒ cittaá¹ƒ ... pe ... vim cittaá¹ƒ ... pe ... aniccÄ• nupassÄ« ... pe ... virÄ• gÄ• nupassÄ« ... pe ... nirodhÄ• nupassÄ« `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati. `paá¹-inissaggÄ• nupassÄ« pa ayaá¹ƒ vuccatÄ• nanda, Ä• nÄ• pÄ• nassati.

``sace kho tvaá¹ƒ, Ä• nanda, girimÄ• nandassa bhikkhuno imÄ• \Se V 120/ dasa saÃ±Ã±Ä kho panetaá¹ƒ vijjati yaá¹ƒ girimÄ• nandassa bhikkhuno imÄ• dasa saÃ±Ã±Ä• sutvÄ• so Ä paá¹-ippassambheyyÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando bhagavato santike imÄ• dasa saÃ±Ã±Ä• uggahetvÄ• yen tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmato girimÄ• nandassa imÄ• dasa saÃ±Ã±Ä girimÄ• nandassa dasa saÃ±Ã±Ä• sutvÄ• so Ä• bÄ• dho á¹-hÄ• naso paá¹-ippassambhi. v girimÄ• nando tamhÄ• Ä• bÄ• dhÄ• . tathÄ• pahÄ«no ca panÄ• yasmato girimÄ• nandass dasamaá¹ƒ.

sacittavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

sacittaÃ±ca sÄ• riputta, á¹-hiti ca samathena ca.

parihÄ• no ca dve saÃ±Ã±Ä• , mÅ«lÄ• pabbajitaá¹ƒ girÄ«ti ||

(7) 2. yamakavaggo

1. avijjÄ• suttaá¹ƒ

<61> ``purimÄ• \Be III 346/ \Ne III 94/ \Ee V 113/, bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijj
pubbe avijjÄ• nÄ• hosi, atha pacchÄ• samabhavÄ«â€™ ti. evaÃ±cetaá¹ƒ, bhikkhave, vucc
paÃ±Ã±Ä• yati --- `idappaccayÄ• avijjÄ• â€™ ti.

``avijjampÄ• haá¹ƒ {avijjampahaá¹ƒ (Ce Se) }, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ•
avijjÄ• ya? `paÃ±ca nÄ«varaá¹‡Ä• â€™ tissa vacanÄ«yaá¹ƒ. paÃ±capÄ• haá¹ƒ, bhikkhave,
\Se V 121/, no anÄ• hÄ• re. ko cÄ• hÄ• ro paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ? `tÄ«á¹‡i du
vacanÄ«yaá¹ƒ. tÄ«á¹‡ipÄ• haá¹ƒ, bhikkhave, duccaritÄ• ni sÄ• hÄ• rÄ• ni vadÄ• mi, no anÄ
tiá¹‡á¹‡aá¹ƒ duccaritÄ• naá¹ƒ? `indriyaasaá¹ƒvaroâ€™ tissa vacanÄ«yaá¹ƒ. indriyaasaá¹ƒv
sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro indriyaasaá¹ƒvarassa? `asatÄ• s
vacanÄ«yaá¹ƒ. asatÄ• sampajaÃ±Ã±ampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no
asatÄ• sampajaÃ±Ã±assa? `ayonisomanasikÄ• roâ€™ tissa vacanÄ«yaá¹ƒ. ayonisomanasi
sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro ayonisomanasikÄ• rassa? `assa
assaddhiyampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ
`asaddhammassavanaâ€™ ntissa vacanÄ«yaá¹ƒ. asaddhammassavanampÄ• haá¹ƒ, bhikk
anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro asaddhammassavanassa? `asappurisasaá¹ƒsevoâ€™ tissa

``iti kho, bhikkhave, asappurisasaá¹ƒsevo paripÅ«ro asaddhammassavanaá¹ƒ paripÅ«reti,
paripÅ«raá¹ƒ assaddhiyaá¹ƒ paripÅ«reti, assaddhiyaá¹ƒ paripÅ«raá¹ƒ ayonisomanasikÄ• ra
ayonisomanasikÄ• ro paripÅ«ro asatÄ• sampajaÃ±Ã±aá¹ƒ paripÅ«reti, asatÄ• sampajaÃ±Ã
indriyaasaá¹ƒvaraá¹ƒ \Ee V 114/ paripÅ«reti, indriyaasaá¹ƒvaro paripÅ«ro tÄ«á¹‡i duccaritÄ
tÄ«á¹‡i \Ne III 95/ duccaritÄ• ni paripÅ«rÄ• ni paÃ±ca nÄ«varaá¹‡e paripÅ«renti, paÃ±ca nÄ
avijjaá¹ƒ paripÅ«renti. evametissÄ• avijjÄ• ya Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«ri.

``seyyathÄ• pi \Be III 347/, bhikkhave, uparipabbate thullaphusitake \Se V 122/ deve vassa
(galagalÄ• yante) (Ce), (gaá¸·agaá¸·Ä• yante) (Se) } taá¹ƒ udakaá¹ƒ yathÄ• ninnaá¹ƒ pavatt
pabbatakandarapadarasÄ• khÄ• paripÅ«reti, pabbatakandarapadarasÄ• khÄ• paripÅ«rÄ•
kusubbhe (Se), kusombhe (Katthaci) AN a III 96} paripÅ«renti. kusobbhÄ• paripÅ«rÄ• mah
(Katthaci) } paripÅ«renti, mahÄ• sobbhÄ• paripÅ«rÄ• kunnadiyo paripÅ«renti, kunnadiyo p
paripÅ«renti, mahÄ• nadiyo paripÅ«rÄ• mahÄ• samuddaá¹ƒ sÄ• garaá¹ƒ paripÅ«renti; eva
sÄ• garassa Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«ri.

``evamevaá¹ƒ kho, bhikkhave, asappurisasaá¹ƒsevo paripÅ«ro asaddhammassavanaá¹ƒ pa
asaddhammassavanaá¹ƒ paripÅ«raá¹ƒ assaddhiyaá¹ƒ paripÅ«reti, assaddhiyaá¹ƒ paripÅ«ra
paripÅ«reti, ayonisomanasikÄ• ro paripÅ«ro asatÄ• sampajaÃ±Ã±aá¹ƒ paripÅ«reti, asatÄ• s
paripÅ«raá¹ƒ indriyaasaá¹ƒvaraá¹ƒ paripÅ«reti, indriyaasaá¹ƒvaro paripÅ«ro tÄ«á¹‡i duccari
tÄ«á¹‡i duccaritÄ• ni paripÅ«rÄ• ni paÃ±ca nÄ«varaá¹‡e paripÅ«renti, paÃ±ca nÄ«varaá¹‡Ä
paripÅ«renti; evametissÄ• avijjÄ• ya Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«ri.

``vijjÄ• vimuttimpÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ•
`satta bojjhaá¹…gÄ• â€™ tissa vacanÄ«yaá¹ƒ. sattapÄ• haá¹ƒ, bhikkhave, bojjhaá¹…ge sÄ
anÄ• hÄ• re. ko cÄ• hÄ• ro sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ? `cattÄ• ro satipaá¹-á¹-hÄ• nÄ
cattÄ• ropÄ• haá¹ƒ, bhikkhave, satipaá¹-á¹-hÄ• ne sÄ• hÄ• re vadÄ• mi, no anÄ• hÄ• re. ko
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ? `tÄ«á¹‡i sucaritÄ• nÄ«â€™ tissa \Ee V 115/ vacanÄ«yaá¹ƒ. tÄ«
sucaritÄ• ni sÄ• hÄ• rÄ• ni vadÄ• mi, no anÄ• hÄ• rÄ• ni. ko cÄ• hÄ• ro tiá¹‡á¹‡aá¹ƒ sucari
`indriyasaá¹ƒvaroâ€™ tissa \Se V 123/ vacanÄ«yaá¹ƒ. indriyasaá¹ƒvarampÄ• haá¹ƒ, bhikkh
no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro indriyasaá¹ƒvarassa? `satisampajaÃ±Ã±aâ€™ ntissa vac
satisampajaÃ±Ã±ampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko
`yonisomanasikÄ• roâ€™ tissa vacanÄ«yaá¹ƒ. yonisomanasikÄ• rampÄ• haá¹ƒ, bhikkhave,
anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro yonisomanasikÄ• rassa? `saddhÄ• â€™ tissa vacanÄ«yaá¹ƒ
sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro saddhÄ• ya \Be III 348/? `saddh
vacanÄ«yaá¹ƒ. saddhammassavanampÄ• haá¹ƒ, bhikkhave \Ne III 96/, sÄ• hÄ• raá¹ƒ vadÄ
cÄ• hÄ• ro saddhammassavanassa? `sappurisasaá¹ƒsevoâ€™ tissa vacanÄ«yaá¹ƒ.

``iti kho, bhikkhave, sappurisasaá¹ƒsevo paripÅ«ro saddhammassavanaá¹ƒ paripÅ«reti, sa
paripÅ«raá¹ƒ saddhaá¹ƒ paripÅ«reti, saddhÄ• paripÅ«rÄ• yonisomanasikÄ• raá¹ƒ paripÅ«
paripÅ«ro satisampajaÃ±Ã±aá¹ƒ paripÅ«reti, satisampajaÃ±Ã±aá¹ƒ paripÅ«raá¹ƒ indriyasaá
indriyasaá¹ƒvaro paripÅ«ro tÄ«á¹‡i sucaritÄ• ni paripÅ«reti, tÄ«á¹‡i sucaritÄ• ni paripÅ«rÄ•
satipaá¹-á¹-hÄ• ne paripÅ«renti, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• paripÅ«rÄ• satta bojjhaá¹…
bojjhaá¹…gÄ• paripÅ«rÄ• vijjÄ• vimuttiá¹ƒ paripÅ«renti; evametissÄ• vijjÄ• vimuttiyÄ• Ä•
pÄ• ripÅ«ri.

``seyyathÄ• pi, bhikkhave, uparipabbate thullaphusitake deve vassante taá¹ƒ udakaá¹ƒ yat
pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ«reti, pabbatakandarapadarasÄ•
paripÅ«renti, kusobbhÄ• paripÅ«rÄ• mahÄ• sobbhe \Se V 124/ paripÅ«renti, mahÄ• sobbh
paripÅ«renti, kunnadiyo paripÅ«rÄ• mahÄ• nadiyo paripÅ«renti, mahÄ• nadiyo paripÅ«rÄ•
sÄ• garaá¹ƒ paripÅ«renti; evametassa mahÄ• samuddassa sÄ• garassa Ä• hÄ• ro hoti, eva

``evamevaá¹ƒ kho, bhikkhave, sappurisasaá¹ƒsevo paripÅ«ro saddhammassavanaá¹ƒ pari
saddhammassavanaá¹ƒ paripÅ«raá¹ƒ saddhaá¹ƒ paripÅ«reti, saddhÄ• paripÅ«rÄ• yonisor

yonisomanasikÄ• ro paripÅ«ro satisampajaÃ±Ã±aá¹ƒ paripÅ«reti, satisampajaÃ±Ã±aá¹ƒ pa
indriyasaá¹ƒvaraá¹ƒ paripÅ«reti, indriyasaá¹ƒvaro paripÅ«ro tÄ«á¹‡i sucaritÄ• ni paripÅ«reti
sucaritÄ• ni paripÅ«rÄ• ni cattÄ• ro satipaá¹-á¹-hÄ• ne paripÅ«renti, cattÄ• ro satipaá¹-á¹-hÄ
bojjhaá¹…ge paripÅ«renti, satta bojjhaá¹…gÄ• paripÅ«rÄ• vijjÄ• vimuttiá¹ƒ paripÅ«renti; ev
vijjÄ• vimuttiyÄ• Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«rÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. á¸• taá¹‡hÄ• suttaá¹ƒ

<62> ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati bhavataá¹‡hÄ• ya --- `ito pubbe bhav
III 97/, atha pacchÄ• samabhavÄ«â€™ ti. evaÃ±cetaá¹ƒ, bhikkhave, vuccati, atha ca pana
`idappaccayÄ• bhavataá¹‡hÄ• â€™ ti.

``bhavataá¹‡hÄ• mpÄ• haá¹ƒ \Be III 349/, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ•
bhavataá¹‡hÄ• ya? `avijjÄ• â€™ tissa vacanÄ«yaá¹ƒ. avijjampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ•
anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro avijjÄ• ya? `paÃ±ca nÄ«varaá¹‡Ä• â€™ tissa vacanÄ«yaá¹ƒ
bhikkhave, sÄ• hÄ• re vadÄ• mi, no anÄ• hÄ• re. ko cÄ• hÄ• ro paÃ±cannaá¹ƒ nÄ«varaá¹‡
duccaritÄ• nÄ«â€™ tissa vacanÄ«yaá¹ƒ. tÄ«á¹‡ipÄ• haá¹ƒ, bhikkhave \Se V 125/, duccaritÄ
no anÄ• hÄ• rÄ• ni. ko cÄ• hÄ• ro tiá¹‡á¹‡annaá¹ƒ duccaritÄ• naá¹ƒ? `indriyaasaá¹ƒvaroâ€™
indriyaasaá¹ƒvarampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ \Ee V
indriyaasaá¹ƒvarassa? `asatÄ• sampajaÃ±Ã±aâ€™ ntissa vacanÄ«yaá¹ƒ. asatÄ• sampajaÃ
sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro asatÄ• sampajaÃ±Ã±assa? `ay
vacanÄ«yaá¹ƒ. ayonisomanasikÄ• rampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no a
ayonisomanasikÄ• rassa? `assaddhiyaâ€™ ntissa vacanÄ«yaá¹ƒ. assaddhiyampÄ• haá¹ƒ,
vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro assaddhiyassa? `assaddhammassavanaâ€™ n
assaddhammassavanampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ
assaddhammassavanassa? `asappurisasaá¹ƒsevoâ€™ tissa vacanÄ«yaá¹ƒ.

``iti kho, bhikkhave, asappurisasaá¹ƒsevo paripÅ«ro assaddhammassavanaá¹ƒ paripÅ«reti
paripÅ«raá¹ƒ assaddhiyaá¹ƒ paripÅ«reti, assaddhiyaá¹ƒ paripÅ«raá¹ƒ ayonisomanasikÄ• ra
ayonisomanasikÄ• ro paripÅ«ro asatÄ• sampajaÃ±Ã±aá¹ƒ paripÅ«reti, asatÄ• sampajaÃ±Ã
indriyaasaá¹ƒvaraá¹ƒ paripÅ«reti, indriyaasaá¹ƒvaro paripÅ«ro tÄ«á¹‡i duccaritÄ• ni paripÅ«
duccaritÄ• ni paripÅ«rÄ• ni paÃ±ca nÄ«varaá¹‡e paripÅ«renti, paÃ±ca nÄ«varaá¹‡Ä• parip
paripÅ«renti, avijjÄ• paripÅ«rÄ• bhavataá¹‡haá¹ƒ paripÅ«reti; evametissÄ• bhavataá¹‡hÄ
evaÃ±ca pÄ• ripÅ«ri.

``seyyathÄ• pi, bhikkhave, uparipabbate thullaphusitake deve vassante taá¹ƒ udakaá¹ƒ yat
pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ«reti, pabbatakandarapadarasÄ•
paripÅ«renti \Ne III 98/, kusobbhÄ• paripÅ«rÄ• mahÄ• sobbhe paripÅ«renti, mahÄ• sobbh

paripÅ«renti, kunnadiyo paripÅ«rÄ• mahÄ• nadiyo paripÅ«renti, mahÄ• nadiyo paripÅ«rÄ•
350/ sÄ• garaá¹ƒ paripÅ«renti; evametassa mahÄ• samuddassa sÄ• garassa Ä• hÄ• ro hot

``evamevaá¹ƒ kho, bhikkhave, asappurisasaá¹ƒsevo paripÅ«ro assaddhammassavanaá¹ƒ
assaddhammassavanaá¹ƒ paripÅ«raá¹ƒ assaddhiyaá¹ƒ \Ee V 118/ paripÅ«reti, assaddhiyaá
ayonisomanasikÄ• raá¹ƒ paripÅ«reti, ayonisomanasikÄ• ro paripÅ«ro asatÄ• sampajaÃ±Ã±
asatÄ• sampajaÃ±Ã±aá¹ƒ paripÅ«raá¹ƒ indriyaasaá¹ƒvaraá¹ƒ paripÅ«reti, indriyaasaá¹ƒvar
duccaritÄ• ni paripÅ«reti, tÄ«á¹‡i duccaritÄ• ni paripÅ«rÄ• ni paÃ±ca nÄ«varaá¹‡e paripÅ«r
nÄ«varaá¹‡Ä• paripÅ«rÄ• avijjaá¹ƒ paripÅ«renti, avijjÄ• paripÅ«rÄ• bhavataá¹‡haá¹ƒ par
bhavataá¹‡hÄ• ya Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«ri.

``vijjÄ• vimuttimpÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ•
`satta bojjhaá¹…gÄ• â€™ tissa vacanÄ«yaá¹ƒ. sattapÄ• haá¹ƒ, bhikkhave, bojjhaá¹…ge sÄ
anÄ• hÄ• re. ko cÄ• hÄ• ro sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ? `cattÄ• ro satipaá¹-á¹-hÄ• nÄ
cattÄ• ropÄ• haá¹ƒ, bhikkhave, satipaá¹-á¹-hÄ• ne sÄ• hÄ• re vadÄ• mi, no anÄ• hÄ• re. ko
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ? `tÄ«á¹‡i sucaritÄ• nÄ«â€™ tissa vacanÄ«yaá¹ƒ. tÄ«á¹‡ipÄ• haá
sÄ• hÄ• rÄ• ni vadÄ• mi, no anÄ• hÄ• rÄ• ni. ko cÄ• hÄ• ro tiá¹‡á¹‡annaá¹ƒ \Se V 127/ suc
`indriyasaá¹ƒvaroâ€™ tissa vacanÄ«yaá¹ƒ. indriyasaá¹ƒvarampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ
anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro indriyasaá¹ƒvarassa? `satisampajaÃ±Ã±aâ€™ ntiss vacanÄ«
satisampajaÃ±Ã±ampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko
`yonisomanasikÄ• roâ€™ tissa vacanÄ«yaá¹ƒ. yonisomanasikÄ• rampÄ• haá¹ƒ, bhikkhave,
anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro yonisomanasikÄ• rassa? `saddhÄ• â€™ tissa vacanÄ«yaá¹ƒ
sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko cÄ• hÄ• ro saddhÄ• ya? `saddhammassava
saddhammassavanampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. k
`sappurisasaá¹ƒsevoâ€™ tissa vacanÄ«yaá¹ƒ.

``iti kho, bhikkhave, sappurisasaá¹ƒsevo paripÅ«ro saddhammassavanaá¹ƒ paripÅ«reti, sa
III 99/ paripÅ«raá¹ƒ saddhaá¹ƒ paripÅ«reti, saddhÄ• paripÅ«rÄ• yonisomanasikÄ• raá¹ƒ pa
yonisomanasikÄ• ro paripÅ«ro satisampajaÃ±Ã±aá¹ƒ paripÅ«reti, satisampajaÃ±Ã±aá¹ƒ \Be
indriyasaá¹ƒvaraá¹ƒ paripÅ«reti, indriyasaá¹ƒvaro paripÅ«ro tÄ«á¹‡i sucaritÄ• ni paripÅ«reti
sucaritÄ• ni paripÅ«rÄ• ni cattÄ• ro satipaá¹-á¹-hÄ• ne paripÅ«renti, cattÄ• ro satipaá¹-á¹-hÄ
bojjhaá¹…ge paripÅ«renti \Ee V 119/, satta bojjhaá¹…gÄ• paripÅ«rÄ• vijjÄ• vimuttiá¹ƒ pari
vijjÄ• vimuttiyÄ• Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«ri.

``seyyathÄ• pi, bhikkhave, uparipabbate thullaphusitake deve vassante taá¹ƒ udakaá¹ƒ yat
pavattamÄ• naá¹ƒ ... pe ... evametassa mahÄ• samuddassa sÄ• garassa Ä• hÄ• ro hoti, ev
kho, bhikkhave, sappurisasaá¹ƒsevo paripÅ«ro saddhammassavanaá¹ƒ paripÅ«reti ... pe ...
vijjÄ• vimuttiyÄ• Ä• hÄ• ro hoti, evaÃ±ca pÄ• ripÅ«rÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. niá¹-á¹-haá¹…gatasuttaá¹ƒ

<63> ``ye keci, bhikkhave, mayi niá¹-á¹-haá¹ƒ gatÄ• sabbe te diá¹-á¹-hisampannÄ• . tesaá
diá¹-á¹-hisampannÄ• naá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vihÄ• ya n
paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• ? sattakkhattuparamassa \Ee V 120/, kolaá¹ƒkolassa, ekabÄ
yo ca diá¹-á¹-heva dhamme arahÄ• --- imesaá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• . katamesa
vihÄ• ya niá¹-á¹-hÄ• ? antarÄ• parinibbÄ• yissa, upahaccaparinibbÄ• yissa, asaá¹…khÄ• ra
sasaá¹…khÄ• raparinibbÄ• yissa, uddhaá¹ƒsotassa akaniá¹-á¹-hagÄ• mino --- imesaá¹ƒ paÃ
niá¹-á¹-hÄ• . ye keci, bhikkhave, mayi niá¹-á¹-haá¹ƒ gatÄ• , sabbe te diá¹-á¹-hisampannÄ• .
diá¹-á¹-hisampannÄ• naá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , imesaá¹ƒ paÃ±canna
niá¹-á¹-hÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. aveccappasannasuttaá¹ƒ

<64> ``ye keci, bhikkhave, mayi aveccappasannÄ• , sabbe te sotÄ• pannÄ• . tesaá¹ƒ sotÄ•
idha niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• . katamesaá¹ƒ paÃ±cannaá¹ƒ idh
sattakkhattuparamassa, kolaá¹ƒkolassa, ekabÄ«jissa, sakadÄ• gÄ• missa, yo ca diá¹-á¹-hev
100/ --- imesaá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• . katamesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• y
antarÄ• parinibbÄ• yissa, upahaccaparinibbÄ• yissa, asaá¹…khÄ• raparinibbÄ• yissa, sasa
uddhaá¹ƒsotassa akaniá¹-á¹-hagÄ• mino --- imesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-h
\Se V 129/, mayi aveccappasannÄ• sabbe te sotÄ• pannÄ• . tesaá¹ƒ \Be III 352/ sotÄ• pan
paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , imesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• â€™â€

5. paá¹-hamasukhasuttaá¹ƒ

<65> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto magadhesu viharati nÄ• lakagÄ• make. at
paribbÄ• jako yenÄ• yasmÄ• \Ee V 121/ sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ•
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho sÄ• maá¹‡á¸• akÄ• ni paribbÄ• jako Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, sukhaá¹ƒ, kiá¹ƒ dukkhaâ€™â€™ nti? ``abhinibbatti kho
dukkhÄ• , anabhinibbatti sukhÄ• . abhinibbattiyÄ• , Ä• vuso, sati idaá¹ƒ dukkhaá¹ƒ pÄ• á¹-ik
uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo aggisamphasso daá¹‡á¸• asamphass
mittÄ• pi saá¹…gamma samÄ• gamma rosenti. abhinibbattiyÄ• , Ä• vuso, sati idaá¹ƒ dukkha
anabhinibbattiyÄ• , Ä• vuso, sati idaá¹ƒ sukhaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- na sÄ«taá¹ƒ na u
na pipÄ• sÄ• na uccÄ• ro na passÄ• vo na aggisamphasso na daá¹‡á¸• asamphasso na sa
mittÄ• pi saá¹…gamma samÄ• gamma na rosenti. anabhinibbattiyÄ• , Ä• vuso, sati idaá¹ƒ s

pÄ• á¹-ikaá¹…khaâ€™â€™ nti. paÃ±camaá¹ƒ.

6. dutiyasukhasuttaá¹ƒ

<66> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto magadhesu viharati nÄ• lakagÄ• make. at
paribbÄ• jako yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasma
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
sÄ• maá¹‡á¸• akÄ• ni paribbÄ• jako Ä• yasmantaá¹ƒ \Ee V 122/ sÄ• riputtaá¹ƒ etadavoca --

``kiá¹ƒ \Ne III 101/ nu kho, Ä• vuso, sÄ• riputta, imasmiá¹ƒ dhammavinaye sukhaá¹ƒ, kiá¹ƒ
``anabhirati kho, Ä• vuso, imasmiá¹ƒ dhammavinaye dukkhÄ• , abhirati sukhÄ• . anabhiratiy
dukkhaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- gacchantopi sukhaá¹ƒ sÄ• taá¹ƒ \Be III 353/ nÄ• dhigac
nisinnopi ... sayÄ• nopi ... gÄ• magatopi ... araÃ±Ã±agatopi ... rukkhamÅ«lagatopi ... suÃ±Ã
abbhokÄ• sagatopi ... bhikkhumajjhagatopi sukhaá¹ƒ sÄ• taá¹ƒ nÄ• dhigacchati. anabhiratiy
131/ idaá¹ƒ dukkhaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ.

``abhiratiyÄ• , Ä• vuso, sati idaá¹ƒ sukhaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- gacchantopi sukhaá¹ƒ
adhigacchati, á¹-hitopi ... nisinnopi ... sayÄ• nopi ... gÄ• magatopi ... araÃ±Ã±agatopi ... rukk
... suÃ±Ã±Ä• gÄ• ragatopi ... abbhokÄ• sagatopi ... bhikkhumajjhagatopi sukhaá¹ƒ sÄ• taá¹ƒ
abhiratiyÄ• , Ä• vuso, sati idaá¹ƒ sukhaá¹ƒ pÄ• á¹-ikaá¹…khaâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamanaá¸·akapÄ• nasuttaá¹ƒ

<67> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusa
naá¸·akapÄ• naá¹ƒ nÄ• ma kosalÄ• naá¹ƒ nigamo tadavasari. tatra sudaá¹ƒ bhagavÄ• naá
palÄ• savane. tena kho pana samayena bhagavÄ• tadahuposathe bhikkhusaá¹…ghaparivu
bhagavÄ• bahudeva rattiá¹ƒ bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ•
sampahaá¹ƒsetvÄ• tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuvilok
sÄ• riputtaá¹ƒ Ä• mantesi ---

``vigatathinamiddho {vigatathÄ«namiddho (Ce Se Ke Ee) } kho, sÄ• riputta, bhikkhusaá¹…g
sÄ• riputta \Ee V 123/, bhikkhÅ«naá¹ƒ dhammÄ« kathÄ• . piá¹-á¹-hi me Ä• gilÄ• yati; tamah
ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• sÄ• riputto bhagavato paccassosi.

atha kho bhagavÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• dakkhiá¹‡ena p
pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karit
sÄ• riputto \Ne III 102/ bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€
Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``yassa \Be III 354/ kassaci, Ä• vuso, saddhÄ• natthi kusalesu dhammesu, hirÄ« {hiri (Ce S
... ottappaá¹ƒ natthi \Se V 132/ ... vÄ«riyaá¹ƒ {viriyaá¹ƒ (Ce Se Ke Ee) } natthi ... paÃ±Ã±Ä•
dhammesu, tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• ku
seyyathÄ• pi, Ä• vuso, kÄ• á¸·apakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, hÄ
maá¹‡á¸• alena hÄ• yati Ä• bhÄ• ya hÄ• yati Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, Ä• v
natthi kusalesu dhammesu, hirÄ« natthi ... ottappaá¹ƒ natthi ... vÄ«riyaá¹ƒ natthi ... paÃ±Ã±Ä
kusalesu dhammesu, tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹.
vuddhi.

``assaddho purisapuggaloâ€™ ti, Ä• vuso, parihÄ• nametaá¹ƒ; `ahiriko purisapuggaloâ€™
parihÄ• nametaá¹ƒ; `anottappÄ« purisapuggaloâ€™ ti, Ä• vuso, parihÄ• nametaá¹ƒ; `kusÄ«
Ä• vuso, parihÄ• nametaá¹ƒ; `duppaÃ±Ã±o purisapuggaloâ€™ ti, Ä• vuso, parihÄ• nametaá
ti, Ä• vuso, parihÄ• nametaá¹ƒ; `upanÄ• hÄ« purisapuggaloâ€™ ti, Ä• vuso, parihÄ• nameta
purisapuggaloâ€™ ti, Ä• vuso, parihÄ• nametaá¹ƒ; `pÄ• pamitto purisapuggaloâ€™ ti, Ä• vu
`micchÄ• diá¹-á¹-hiko purisapuggaloâ€™ ti, Ä• vuso, parihÄ• nametaá¹ƒ.

``yassa kassaci, Ä• vuso, saddhÄ• atthi kusalesu dhammesu, hirÄ« atthi ... ottappaá¹ƒ atth
124/ atthi kusalesu dhammesu, tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, vuddhiyeva pÄ
dhammesu no parihÄ• ni. seyyathÄ• pi, Ä• vuso, juá¹‡hapakkhe candassa yÄ• ratti vÄ• div
vaá¸• á¸• hateva vaá¹‡á¹‡ena \Se V 133/ vaá¸• á¸• hati maá¹‡á¸• alena vaá¸• á¸• hati Ä• bh
Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, Ä• vuso, yassa kassaci saddhÄ• atthi kusalesu d
ottappaá¹ƒ atthi ... vÄ«riyaá¹ƒ atthi ... paÃ±Ã±Ä• atthi kusalesu dhammesu, tassa yÄ• ratti
Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parihÄ• ni.

`` `saddho \Ne III 103/ \Be III 355/ purisapuggaloâ€™ ti, Ä• vuso, aparihÄ• nametaá¹ƒ; `hirÄ
purisapuggaloâ€™ ti, Ä• vuso, aparihÄ• nametaá¹ƒ; `ottappÄ« purisapuggaloâ€™ ti, Ä• vus
`Ä• raddhavÄ«riyo purisapuggaloâ€™ ti, Ä• vuso, aparihÄ• nametaá¹ƒ; `paÃ±Ã±avÄ• puris
aparihÄ• nametaá¹ƒ; `akkodhano purisapuggaloâ€™ ti, Ä• vuso, aparihÄ• nametaá¹ƒ; `anup
ti, Ä• vuso, aparihÄ• nametaá¹ƒ; `appiccho purisapuggaloâ€™ ti, Ä• vuso, aparihÄ• nameta
purisapuggaloâ€™ ti, Ä• vuso, aparihÄ• nametaá¹ƒ; `sammÄ• diá¹-á¹-hiko purisapuggaloâ€
aparihÄ• nametaâ€™â€™ nti.

atha kho bhagavÄ• paccuá¹-á¹-hÄ• ya Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``sÄ•
yassa kassaci, sÄ• riputta, saddhÄ• natthi kusalesu dhammesu, hirÄ« natthi ... ottappaá¹ƒ
natthi ... paÃ±Ã±Ä• natthi kusalesu dhammesu, tassa yÄ• ratti vÄ• divaso vÄ• Ä• gaccha
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no vuddhi. seyyathÄ• pi, sÄ• riputta, kÄ• á¸·apakk
divaso vÄ• Ä• gacchati, hÄ• yateva vaá¹‡á¹‡ena hÄ• yati maá¹‡á¸• alena hÄ• yati Ä• bhÄ•

Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, sÄ• riputta, yassa kassaci saddhÄ• natthi kusale
pe ... paÃ±Ã±Ä• natthi kusalesu dhammesu, tassa yÄ• ratti vÄ• divaso vÄ• \Ee V 125/ ...

`` `assaddho purisapuggaloâ€™ ti, sÄ• riputta, parihÄ• nametaá¹ƒ; ahiriko ... anottappÄ« ..
duppaÃ±Ã±o ... kodhano ... upanÄ• hÄ« ... pÄ• piccho ... pÄ• pamitto ... `micchÄ• diá¹-á¹-hi
ti, sÄ• riputta, parihÄ• nametaá¹ƒ.

``yassa kassaci, sÄ• riputta, saddhÄ• atthi kusalesu dhammesu, hirÄ« atthi ... ottappaá¹ƒ a
atthi ... paÃ±Ã±Ä• atthi kusalesu dhammesu, tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati,
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parihÄ• ni. seyyathÄ• pi, sÄ• riputta, juá¹‡hapa
divaso vÄ• Ä• gacchati, vaá¸• á¸• hateva vaá¹‡á¹‡ena vaá¸• á¸• hati maá¹‡á¸• alena vaá¸•
vaá¸• á¸• hati Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, sÄ• riputta, yassa kassaci saddhÄ•
hirÄ« atthi ... ottappaá¹ƒ atthi ... vÄ«riyaá¹ƒ atthi ... paÃ±Ã±Ä• atthi kusalesu \Ne III 104/ dh
yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammes

`` `saddho \Be III 356/ purisapuggaloâ€™ ti, sÄ• riputta, aparihÄ• nametaá¹ƒ; hirÄ«mÄ• ...
Ä• raddhavÄ«riyo ... paÃ±Ã±avÄ• ... akkodhano ... anupanÄ• hÄ« ... appiccho ... kalyÄ• á¹
`sammÄ• diá¹-á¹-hiko purisapuggaloâ€™ ti, sÄ• riputta, aparihÄ• nametaâ€™â€™ nti. satta

8. dutiyanaá¸·akapÄ• nasuttaá¹ƒ

<68> ekaá¹ƒ samayaá¹ƒ bhagavÄ• naá¸·akapÄ• ne viharati palÄ• savane. tena kho pana s
tadahuposathe bhikkhusaá¹…ghaparivuto nisinno hoti. atha kho bhagavÄ• bahudeva rattiá¹
dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• \Se V 135/ samuttejetvÄ• sampah
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä•

``vigatathinamiddho kho, sÄ• riputta, bhikkhusaá¹…gho. paá¹-ibhÄ• tu taá¹ƒ, sÄ• riputta, bh
126/ dhammÄ« kathÄ• . piá¹-á¹-hi me Ä• gilÄ• yati; tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ t
kho Ä• yasmÄ• sÄ• riputto bhagavato paccassosi.

atha kho bhagavÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• dakkhiá¹‡ena p
pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karit
sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso, bhikkhaveâ€™â€™ ti! ``Ä• vusoâ€™â€™ ti k
sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``yassa kassaci, Ä• vuso, saddhÄ• natthi kusalesu dhammesu, hirÄ« natthi ... ottappaá¹ƒ n
natthi ... paÃ±Ã±Ä• natthi ... sotÄ• vadhÄ• naá¹ƒ natthi ... dhammadhÄ• raá¹‡Ä• natthi ... a
natthi ... dhammÄ• nudhammappaá¹-ipatti natthi ... appamÄ• do natthi kusalesu dhammesu

divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no vuddhi. se
kÄ• á¸·apakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, hÄ• yateva vaá¹‡á¹‡ena \
maá¹‡á¸• alena hÄ• yati Ä• bhÄ• ya hÄ• yati Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, Ä• v
natthi kusalesu dhammesu, hirÄ« natthi ... ottappaá¹ƒ natthi ... vÄ«riyaá¹ƒ natthi ... paÃ±Ã±Ä
sotÄ• vadhÄ• naá¹ƒ natthi ... dhammadhÄ• raá¹‡Ä• natthi ... atthÅ«paparikkhÄ• natthi ...
dhammÄ• nudhammappaá¹-ipatti \Se V 136/ natthi ... appamÄ• do natthi kusalesu dhamme
III 357/ divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no vu

``yassa kassaci, Ä• vuso, saddhÄ• atthi kusalesu dhammesu, hirÄ« atthi ... ottappaá¹ƒ atth
atthi ... paÃ±Ã±Ä• atthi ... sotÄ• vadhÄ• naá¹ƒ atthi ... dhammadhÄ• raá¹‡Ä• atthi ... atthÅ«
... dhammÄ• nudhammappaá¹-ipatti atthi ... appamÄ• do atthi kusalesu dhammesu, tassa yÄ
Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parihÄ• ni. seyyathÄ•
V 127/ candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, vaá¸• á¸• hateva vaá¹‡á¹‡ena vaá¸
vaá¸• á¸• hati Ä• bhÄ• ya vaá¸• á¸• hati Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, Ä• vuso,
kusalesu dhammesu ... pe ... appamÄ• do atthi kusalesu dhammesu, tassa yÄ• ratti vÄ• di
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parihÄ• nÄ«â€™â€™ ti.

atha kho bhagavÄ• paccuá¹-á¹-hÄ• ya Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``sÄ•
yassa kassaci, sÄ• riputta, saddhÄ• natthi kusalesu dhammesu hirÄ« natthi ... ottappaá¹ƒ n
natthi ... vÄ«riyaá¹ƒ natthi ... sotÄ• vadhÄ• naá¹ƒ natthi ... dhammadhÄ• raá¹‡Ä• natthi ... a
natthi ... dhammÄ• nudhammappaá¹-ipatti natthi ... appamÄ• do natthi kusalesu dhammesu
divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no vuddhi. se
kÄ• á¸·apakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, hÄ• yateva vaá¹‡á¹‡ena h
hÄ• yati Ä• bhÄ• ya hÄ• yati Ä• rohapariá¹‡Ä• hena; evamevaá¹ƒ kho, sÄ• riputta, yassa ka
kusalesu dhammesu ... pe ... appamÄ• do \Se V 137/ natthi kusalesu dhammesu, tassa yÄ•
Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no vuddhi.

``yassa kassaci, sÄ• riputta, saddhÄ• atthi kusalesu dhammesu hirÄ« atthi ... ottappaá¹ƒ at
atthi ... paÃ±Ã±Ä• atthi ... sotÄ• vadhÄ• naá¹ƒ atthi ... dhammadhÄ• raá¹‡Ä• atthi ... atthÅ«
106/ atthi ... dhammÄ• nudhammappaá¹-ipatti atthi ... appamÄ• do atthi kusalesu dhammes
divaso vÄ• Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parihÄ• n
juá¹‡hapakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, vaá¸• á¸• hateva vaá¹‡á¹‡e
maá¹‡á¸• alena vaá¸• á¸• hati Ä• bhÄ• ya vaá¸• á¸• hati \Be III 358/ Ä• rohapariá¹‡Ä• hena;
yassa kassaci saddhÄ• atthi kusalesu dhammesu ... pe ... appamÄ• do atthi kusalesu dhan
vÄ• divaso vÄ• Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu no parih
aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamakathÄ• vatthusuttaá¹ƒ

<69> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
samayena sambahulÄ• bhikkhÅ« pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• \Se V
sannisinnÄ• sannipatitÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharanti, seyyat
MN II 223; SN c V 1080; Vin IV 508} rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ sen
yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakathaá¹ƒ mÄ• lÄ• kat
Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarakathaá¹ƒ janapada
{itthikathaá¹ƒ purisakathaá¹ƒ (Katthaci) Ps II 223 passitabbaá¹ƒ} sÅ«rakathaá¹ƒ visikhÄ• kat
kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ lokakkhÄ• yikaá¹ƒ sam
itibhavÄ• bhavakathaá¹ƒ iti vÄ• ti.

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena upaá¹-á¹-hÄ•
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mante
bhikkhave, etarahi kathÄ• ya sannisinnÄ• sannipatitÄ• , kÄ• ca pana vo antarÄ• kathÄ• vi

``idha mayaá¹ƒ, bhante, pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• upaá¹-á¹-hÄ• na
sannipatitÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharÄ• ma, seyyathidaá¹ƒ ---
corakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ iti vÄ• â€™â€™ ti. ``na kho panetaá¹ƒ, bhikk
patirÅ«paá¹ƒ kulaputtÄ• naá¹ƒ \Ee V 129/ saddhÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaj
anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ anuyuttÄ• vihareyyÄ• tha, seyyathidaá¹ƒ --- rÄ• jakath
mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• n
sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• ma
nigamakathaá¹ƒ nagarakathaá¹ƒ janapadakathaá¹ƒ itthikathaá¹ƒ sÅ«rakathaá¹ƒ visikhÄ• ka
kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ lokakkhÄ• yikaá¹ƒ sam
itibhavÄ• bhavakathaá¹ƒ iti vÄ• ti.

``dasayimÄ• ni \Be III 359/, bhikkhave, kathÄ• vatthÅ«ni. katamÄ• ni dasa? appicchakathÄ•
pavivekakathÄ• \Se V 139/, asaá¹ƒsaggakathÄ• , vÄ«riyÄ• rambhakathÄ• , sÄ«lakathÄ• , s
paÃ±Ã±Ä• kathÄ• , vimuttikathÄ• , vimuttiÃ±Ä• á¹‡adassanakathÄ• ti --- imÄ• ni kho, bhikkh

``imesaá¹ƒ ce tumhe, bhikkhave, dasannaá¹ƒ kathÄ• vatthÅ«naá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya
imesampi candimasÅ«riyÄ• naá¹ƒ evaá¹ƒmahiddhikÄ• naá¹ƒ evaá¹ƒmahÄ• nubhÄ• vÄ• naa
pariyÄ• diyeyyÄ• tha, ko pana vÄ• do aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naâ€™â€™ nti

10. dutiyakathÄ• vatthusuttaá¹ƒ

<70> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas

samayena sambahulÄ• bhikkhÅ« pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• upaá¹-
sannisinnÄ• sannipatitÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharanti, seyyat
rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ \Se V

``dasayimÄ• ni, bhikkhave, pÄ• saá¹ƒsÄ• ni á¹-hÄ• nÄ• ni. katamÄ• ni dasa? idha \Ee V 13
attanÄ• ca appiccho hoti, appicchakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• hoti. `appiccho bhikkh
bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹ƒ á¹-hÄ• naá¹ƒ.

``attanÄ• ca santuá¹-á¹-ho hoti, santuá¹-á¹-hikathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• hoti. `santu
santuá¹-á¹-hikathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹ƒ á¹-hÄ• naá¹ƒ.

``attanÄ• ca pavivitto hoti, pavivekakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• hoti. `pavivitto bhikkh
pavivekakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹ƒ á¹-hÄ• naá¹ƒ.

``attanÄ• \Ne III 108/ ca asaá¹ƒsaá¹-á¹-ho hoti, asaá¹ƒsaá¹-á¹-hakathaÃ±ca bhikkhÅ«naá¹
`asaá¹ƒsaá¹-á¹-ho bhikkhu asaá¹ƒsaá¹-á¹-hakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• sa

``attanÄ• ca Ä• raddhavÄ«riyo hoti, vÄ«riyÄ• rambhakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• ho
bhikkhu vÄ«riyÄ• rambhakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹ƒ á¹-h

``attanÄ• \Be III 360/ ca sÄ«lasampanno hoti, sÄ«lasampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ
`sÄ«lasampanno bhikkhu sÄ«lasampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá

``attanÄ• ca samÄ• dhisampanno hoti, samÄ• dhisampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ ka
bhikkhu samÄ• dhisampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹

``attanÄ• ca paÃ±Ã±Ä• sampanno hoti, paÃ±Ã±Ä• sampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ k
bhikkhu paÃ±Ã±Ä• sampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹

``attanÄ• ca vimuttisampanno hoti, vimuttisampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• ho
bhikkhu vimuttisampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹ƒ á¹-

``attanÄ• ca vimuttiÃ±Ä• á¹‡adassanasampanno hoti, vimuttiÃ±Ä• á¹‡adassanasampadÄ•
141/ kattÄ• hoti. `vimuttiÃ±Ä• á¹‡adassanasampanno bhikkhu vimuttiÃ±Ä• á¹‡adassanasa
bhikkhÅ«naá¹ƒ kattÄ• â€™ ti pÄ• saá¹ƒsametaá¹ƒ á¹-hÄ• naá¹ƒ. imÄ• ni kho, bhikkhave, da
á¹-hÄ• nÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

yamakavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

avijjÄ• \Ee V 131/ taá¹‡hÄ• niá¹-á¹-hÄ• ca, avecca dve sukhÄ• ni ca.

naá¸·akapÄ• ne dve vuttÄ• , kathÄ• vatthÅ«pare duveti ||

(8) 3. Ä• kaá¹…khavaggo

1. Ä• kaá¹…khasuttaá¹ƒ

<71> {AN a IV 12; It 111} ekaá¹ƒ \Ne III 109/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharat
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sampannasÄ«lÄ• \Be III 361/, bhikkhave, viharatha sampannapÄ• timokkhÄ• , pÄ• timok
viharatha Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino, samÄ• dÄ

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ manÄ• p
cÄ• â€™ ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ajjhattaá¹ƒ cetosamathamanuyutto \Se V 142/
vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `lÄ• bhÄ« assaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti, sÄ«l
ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `yesÄ• haá¹ƒ paribhuÃ±jÄ• mi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ tesaá¹ƒ te
mahÄ• nisaá¹ƒsÄ• â€™ ti, sÄ«lesvevassa ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave \Ee V 132/, bhikkhu `ye me {ye maá¹ƒ (MN I 65) } petÄ• A
kÄ• laá¹…katÄ• {kÄ• lakatÄ• (Ce Se Ke Ee) } pasannacittÄ• anussaranti tesaá¹ƒ taá¹ƒ ma
mahÄ• nisaá¹ƒsaâ€™ nti, sÄ«lesvevassa ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya \Ne III 110/ ce, bhikkhave, bhikkhu `santuá¹-á¹-ho assaá¹ƒ
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• renÄ• â€™
brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `khamo assaá¹ƒ sÄ«tassa uá¹‡hassa jighacchÄ•
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ, duruttÄ• naá¹ƒ durÄ• gatÄ• n
uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ {tippÄ• na
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ•
pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `aratiratisaho assaá¹ƒ, na ca maá¹ƒ aratirati sah
aratiratiá¹ƒ abhibhuyya \Se V 143/ abhibhuyya vihareyyaâ€™ nti, sÄ«lesvevassa ... pe ... br
suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya \Be III 362/ ce, bhikkhave, bhikkhu `bhayabheravasaho assaá¹ƒ, na ca n
saheyya, uppannaá¹ƒ bhayabheravaá¹ƒ abhibhuyya abhibhuyya vihareyyaâ€™ nti, sÄ«lesv
suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« assaá¹ƒ akicchalÄ• bhÄ« akasin
... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimu
diá¹-á¹-heva dhamme \Ee V 133/ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyy
paripÅ«rakÄ• rÄ« ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya sam
suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

`` `sampannasÄ«lÄ• , bhikkhave, viharatha sampannapÄ• timokkhÄ• , pÄ• timokkhasaá¹ƒv
Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino, samÄ• dÄ• ya sikkha
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. kaá¹‡á¹-akasuttaá¹ƒ

<72> ekaá¹ƒ \Ne III 111/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä
sambahulehi abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehi therehi sÄ• vakehi saddhiá¹ƒ --- Ä• yasmatÄ
}, Ä• yasmatÄ• ca upacÄ• lena {uppÄ• lena (Se) }, Ä• yasmatÄ• ca kukkuá¹-ena {kakkaá¹-
kaá¸·imbhena {kavimbhena (Ce) }, Ä• yasmatÄ• ca nikaá¹-ena {kaá¹-ena (Ce) }, Ä• yasmat
aÃ±Ã±ehi ca abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehi therehi sÄ• vakehi saddhiá¹ƒ.

tena kho pana samayena sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« bhadre
parapurÄ• ya {paraá¹ƒpurÄ• ya (Se-a) } uccÄ• saddÄ• mahÄ• saddÄ• mahÄ• vanaá¹ƒ ajj
dassanÄ• ya. atha kho tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ etadahosi --- ``ime kho sambahulÄ• al

licchavÄ« bhadrehi bhadrehi yÄ• nehi parapurÄ• ya uccÄ• saddÄ• mahÄ• saddÄ• mahÄ•
363/ bhagavantaá¹ƒ dassanÄ• ya. `saddakaá¹‡á¹-akÄ• kho pana jhÄ• nÄ• â€™ vuttÄ• bha
yena gosiá¹…gasÄ• lavanadÄ• yo tenupasaá¹…kameyyÄ• ma \Ee V 134/. tattha mayaá¹ƒ a
phÄ• suá¹ƒ {phÄ• su (Se Katthaci) } vihareyyÄ• mÄ• â€™â€™ ti. atha kho te Ä• yasmanto y
tenupasaá¹…kamiá¹ƒsu; tattha te Ä• yasmanto appasaddÄ• appÄ• kiá¹‡á¹‡Ä• phÄ• suá¹ƒ

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``kahaá¹ƒ nu kho, bhikkhave, cÄ• lo, kahaá¹ƒ
kukkuá¹-o, kahaá¹ƒ kaá¸·imbho, kahaá¹ƒ nikaá¹-o, kahaá¹ƒ kaá¹-issaho; kahaá¹ƒ nu kho te,
sÄ• vakÄ• gatÄ• â€™â€™ ti?

``idha, bhante, tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ etadahosi --- `ime kho sambahulÄ• abhiÃ±Ã±
licchavÄ« bhadrehi bhadrehi yÄ• nehi parapurÄ• ya uccÄ• saddÄ• mahÄ• saddÄ• mahÄ•
bhagavantaá¹ƒ dassanÄ• ya `saddakaá¹‡á¹-akÄ• kho pana jhÄ• nÄ• vuttÄ• bhagavatÄ• y
gosiá¹…gasÄ• lavanadÄ• yo tenupasaá¹…kameyyÄ• ma tattha mayaá¹ƒ appasaddÄ• appÄ
vihareyyÄ• mÄ• â€™ ti. atha kho te, bhante, Ä• yasmanto yena gosiá¹…gasÄ• lavanadÄ• y
te Ä• yasmanto appasaddÄ• appÄ• kiá¹‡á¹‡Ä• phÄ• suá¹ƒ viharantÄ«â€™â€™ ti \Se V 14

``sÄ• dhu \Ne III 112/ sÄ• dhu, bhikkhave, yathÄ• te mahÄ• sÄ• vakÄ• sammÄ• byÄ• kar
`saddakaá¹‡á¹-akÄ• hi, bhikkhave, jhÄ• nÄ• â€™ vuttÄ• mayÄ• .

``dasayime, bhikkhave, kaá¹‡á¹-akÄ• . katame dasa? pavivekÄ• rÄ• massa saá¹…gaá¹‡ikÄ
asubhanimittÄ• nuyogaá¹ƒ anuyuttassa subhanimittÄ• nuyogo kaá¹‡á¹-ako, indriyesu guttad
visÅ«kadassanaá¹ƒ kaá¹‡á¹-ako, brahmacariyassa mÄ• tugÄ• mÅ«pacÄ• ro {mÄ• tugÄ• mo
mÄ• tugÄ• mÅ«pavicaro (Katthaci) } kaá¹‡á¹-ako, {Kv 333} paá¹-hamassa \Ee V 135/ jhÄ• n
dutiyassa jhÄ• nassa vitakkavicÄ• rÄ• kaá¹‡á¹-akÄ• , tatiyassa jhÄ• nassa pÄ«ti kaá¹‡á¹-ak
assÄ• sapassÄ• so kaá¹‡á¹-ako, saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• saÃ±Ã±Ä• ca
kaá¹‡á¹-ako doso kaá¹‡á¹-ako moho kaá¹‡á¹-ako.

``akaá¹‡á¹-akÄ• \Be III 364/, bhikkhave, viharatha. nikkaá¹‡á¹-akÄ• , bhikkhave, viharatha.
akaá¹‡á¹-akanikkaá¹‡á¹-akÄ• , bhikkhave, viharatha. akaá¹‡á¹-akÄ• , bhikkhave, arahanto;
bhikkhave, arahanto; akaá¹‡á¹-akanikkaá¹‡á¹-akÄ• , bhikkhave, arahantoâ€™â€™ ti. dutiya

3. iá¹-á¹-hadhammasuttaá¹ƒ

<73> ``dasayime, bhikkhave, dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasm
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ; vaá¹‡á¹‡o iá¹-á¹-ho kanto manÄ• po
Ä• rogyaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ dullabhaá¹ƒ lokasmiá¹ƒ; sÄ«laá¹ƒ iá¹-á¹-ha
dullabhaá¹ƒ lokasmiá¹ƒ; brahmacariyaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ dullabhaá¹ƒ lo

iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ; bÄ• husaccaá¹ƒ iá¹-á¹-haá¹ƒ kantaá
lokasmiá¹ƒ; paÃ±Ã±Ä• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokasmiá¹ƒ; dhammÄ• i
dullabhÄ• lokasmiá¹ƒ \Se V 146/; saggÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dullabhÄ• lokas

``imesaá¹ƒ \Ee V 136/ kho, bhikkhave, dasannaá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ
dullabhÄ• naá¹ƒ lokasmiá¹ƒ dasa dhammÄ• paripanthÄ• {paribandhÄ• (Katthaci) } --- Ä• l
bhogÄ• naá¹ƒ paripantho, amaá¹‡á¸• anÄ• avibhÅ«sanÄ• vaá¹‡á¹‡assa paripantho, asapp
paripantho, pÄ• pamittatÄ• sÄ«lÄ• naá¹ƒ paripantho, indriyaasaá¹ƒvaro brahmacariyassa p
visaá¹ƒvÄ• danÄ• mittÄ• naá¹ƒ paripantho, asajjhÄ• yakiriyÄ• bÄ• husaccassa \Ne III 113/
aparipucchÄ• paÃ±Ã±Ä• ya paripantho, ananuyogo apaccavekkhaá¹‡Ä• dhammÄ• naá¹ƒ
saggÄ• naá¹ƒ paripantho. imesaá¹ƒ kho, bhikkhave, dasannaá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• na
dullabhÄ• naá¹ƒ lokasmiá¹ƒ ime dasa dhammÄ• paripanthÄ• .

``imesaá¹ƒ kho, bhikkhave, dasannaá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ ma
lokasmiá¹ƒ dasa dhammÄ• Ä• hÄ• rÄ• --- uá¹-á¹-hÄ• naá¹ƒ anÄ• lasyaá¹ƒ bhogÄ• naá¹ƒ Ä
vibhÅ«sanÄ• vaá¹‡á¹‡assa Ä• hÄ• ro, sappÄ• yakiriyÄ• Ä• rogyassa Ä• hÄ• ro, kalyÄ• á¹
indriyasaá¹ƒvaro brahmacariyassa Ä• hÄ• ro, avisaá¹ƒvÄ• danÄ• mittÄ• naá¹ƒ Ä• hÄ• ro, s
Ä• hÄ• ro, sussÅ«sÄ• paripucchÄ• paÃ±Ã±Ä• ya Ä• hÄ• ro, anuyogo paccavekkhaá¹‡Ä•
sammÄ• paá¹-ipatti saggÄ• naá¹ƒ Ä• hÄ• ro \Be III 365/. imesaá¹ƒ kho, bhikkhave, dasanna
iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ dullabhÄ• naá¹ƒ lokasmiá¹ƒ ime dasa dha
tatiyaá¹ƒ.

4. vaá¸• á¸• hisuttaá¹ƒ

<74> ``dasahi \Se V 147/ \Ee V 137/, bhikkhave, vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• no ariyas
vaá¸• á¸• hiyÄ• vaá¸• á¸• hati, sÄ• rÄ• dÄ• yÄ« ca hoti varÄ• dÄ• yÄ« kÄ• yassa. katamehi
vaá¸• á¸• hati, dhanadhaÃ±Ã±ena vaá¸• á¸• hati, puttadÄ• rehi vaá¸• á¸• hati, dÄ• sakamma
catuppadehi vaá¸• á¸• hati, saddhÄ• ya vaá¸• á¸• hati, sÄ«lena vaá¸• á¸• hati, sutena vaá¸•
vaá¸• á¸• hati, paÃ±Ã±Ä• ya vaá¸• á¸• hati --- imehi kho, bhikkhave, dasahi vaá¸• á¸• hÄ«hi
ariyasÄ• vako ariyÄ• ya vaá¸• á¸• hiyÄ• vaá¸• á¸• hati, sÄ• rÄ• dÄ• yÄ« ca hoti varÄ• dÄ• y

``dhanena dhaÃ±Ã±ena ca yodha vaá¸• á¸• hati,

puttehi dÄ• rehi catuppadehi ca.

sa bhogavÄ• hoti yasassi pÅ«jito,

Ã±Ä• tÄ«hi mittehi athopi rÄ• jubhi ||

``saddhÄ• ya sÄ«lena ca yodha vaá¸• á¸• hati,

paÃ±Ã±Ä• ya cÄ• gena sutena cÅ«bhayaá¹ƒ.

so \Ne III 114/ tÄ• diso sappuriso vicakkhaá¹‡o,

diá¹-á¹-heva dhamme ubhayena vaá¸• á¸• hatÄ«â€™â€™ ti || catutthaá¹ƒ.

5. migasÄ• lÄ• suttaá¹ƒ

<75> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nand
nisÄ«di. ekamantaá¹ƒ nisinnÄ• \Se V 148/ kho migasÄ• lÄ• upÄ• sikÄ• Ä• yasmantaá¹ƒ Ä

``kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo \Ee V 138/ de
nÄ• ma brahmacÄ• rÄ« ca abrahmacÄ• rÄ« ca ubho samasamagatikÄ• bhavissanti abhisa
purÄ• á¹‡o brahmacÄ• rÄ« hoti \Be III 366/ Ä• rÄ• cÄ• rÄ« {anÄ• cÄ• rÄ« (Katthaci) } virato
kÄ• laá¹…kato bhagavatÄ• byÄ• kato --- `sakadÄ• gÄ• mÄ« satto {sakadÄ• gÄ• misatto (C
upapannoâ€™ ti. pitÄ• maho me {pettÄ• pi yo me (Ce), pita piyo me (Se) AN b VI 44}, bhan
abrahmacÄ• rÄ« ahosi sadÄ• rasantuá¹-á¹-ho. sopi kÄ• laá¹…kato bhagavatÄ• byÄ• kato -
tusitaá¹ƒ kÄ• yaá¹ƒ upapannoâ€™ ti.

``kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo desito aÃ±Ã±
brahmacÄ• rÄ« ca abrahmacÄ• rÄ« ca ubho samasamagatikÄ• bhavissanti abhisamparÄ•
panetaá¹ƒ, bhagini, bhagavatÄ• byÄ• kataâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando migasÄ• lÄ• ya upÄ• sikÄ• ya nivesane piá¹‡á¸• apÄ• taá¹
pakkÄ• mi. atha kho Ä• yasmÄ• Ä• nando pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ \Ne III 115/, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ•
upÄ• sikÄ• ya nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nis
migasÄ• lÄ• upÄ• sikÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhiv
ekamantaá¹ƒ nisinnÄ• kho, bhante, migasÄ• lÄ• upÄ• sikÄ• maá¹ƒ etadavoca \Se V 149/

`kathaá¹ƒ kathaá¹ƒ nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo desito \Ee V 1
brahmacÄ• rÄ« ca abrahmacÄ• rÄ« ca ubho samasamagatikÄ• bhavissanti abhisamparÄ•
purÄ• á¹‡o brahmacÄ• rÄ« ahosi Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ• . so kÄ
sakadÄ• gÄ• mÄ« satto tusitaá¹ƒ kÄ• yaá¹ƒ upapannoti. pitÄ• maho me, bhante, isidatto ab
sadÄ• rasantuá¹-á¹-ho. sopi kÄ• laá¹…kato bhagavatÄ• byÄ• kato --- sakadÄ• gÄ• mÄ« sa
upapannoti.

kathaá¹ƒ \Be III 367/ kathaá¹ƒ nÄ• mÄ• yaá¹ƒ, bhante Ä• nanda, bhagavatÄ• dhammo des
nÄ• ma brahmacÄ• rÄ« ca abrahmacÄ• rÄ« ca ubho samasamagatikÄ• bhavissanti abhisa
ahaá¹ƒ, bhante, migasÄ• laá¹ƒ upÄ• sikaá¹ƒ etadavocaá¹ƒ --- `evaá¹ƒ kho panetaá¹ƒ, bhagi
byÄ• kataâ€™â€™ â€™ nti.

``kÄ• cÄ• nanda, migasÄ• lÄ• upÄ• sikÄ• bÄ• lÄ• abyattÄ• ammakÄ• ammakapaÃ±Ã±
andhakÄ• andhakapaÃ±Ã±Ä• (Se) }, ke ca purisapuggalaparopariye Ã±Ä• á¹‡e?

``dasayime, Ä• nanda, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame dasa? idhÄ
dussÄ«lo hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ•
dussÄ«lyaá¹ƒ aparisesaá¹ƒ nirujjhati. tassa savanenapi akataá¹ƒ hoti, bÄ• husaccenapi aka
diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ na labhati. so kÄ• yassa
maraá¹‡Ä• hÄ• nÄ• ya pareti, no visesÄ• ya; hÄ• nagÄ• mÄ«yeva hoti, no visesagÄ• mÄ«.

``idha panÄ• nanda, ekacco puggalo dussÄ«lo hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimut
V 150/ \Ne III 116/ pajÄ• nÄ• ti yatthassa \Ee V 140/ taá¹ƒ dussÄ«lyaá¹ƒ aparisesaá¹ƒ nirujj
savanenapi kataá¹ƒ hoti, bÄ• husaccenapi kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá¹ƒ {su
} hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• vises
visesagÄ• mÄ«yeva hoti, no hÄ• nagÄ• mÄ«.

``tatrÄ• nanda, pamÄ• á¹‡ikÄ• pamiá¹‡anti --- `imassapi teva dhammÄ• , aparassapi teva
eko hÄ«no eko paá¹‡Ä«toâ€™ ti? taÃ±hi tesaá¹ƒ, Ä• nanda, hoti dÄ«gharattaá¹ƒ ahitÄ• ya

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo dussÄ«lo hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
pajÄ• nÄ• ti yatthassa taá¹ƒ dussÄ«lyaá¹ƒ aparisesaá¹ƒ nirujjhati. tassa savanenapi kataá¹ƒ
kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. ayaá¹
amunÄ• purimena puggalena abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu? imaá¹
dhammasoto nibbahati. tadantaraá¹ƒ ko jÄ• neyya, aÃ±Ã±atra tathÄ• gatena! tasmÄ• tihÄ•
pamÄ• á¹‡ikÄ• ahuvattha \Be III 368/, mÄ• puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡hittha. khaÃ±Ã
pamÄ• á¹‡aá¹ƒ gaá¹‡hanto. ahaá¹ƒ vÄ• , Ä• nanda {ahaÃ±cÄ• nanda (Ce Se Katthaci) AN

puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡heyyaá¹ƒ yo vÄ• panassa mÄ• diso.

``idha \Ee V 141/ panÄ• nanda, ekacco puggalo sÄ«lavÄ• hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa taá¹ƒ sÄ«laá¹ƒ aparisesaá¹ƒ nirujjhati. tassa sa
hoti, bÄ• husaccenapi akataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikam
151/ na labhati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• hÄ• nÄ• ya pareti, no visesÄ• ya
visesagÄ• mÄ«.

``idha panÄ• nanda, ekacco puggalo sÄ«lavÄ• hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimu
pajÄ• nÄ• ti yatthassa taá¹ƒ sÄ«laá¹ƒ aparisesaá¹ƒ nirujjhati. tassa savanenapi kataá¹ƒ hoti
kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. so kÄ
bhedÄ• paraá¹ƒ maraá¹‡Ä• visesÄ• ya pareti, no hÄ• nÄ• ya; visesagÄ• mÄ«yeva hoti, no

``tatrÄ• nanda, pamÄ• á¹‡ikÄ• pamiá¹‡anti ... pe ... ahaá¹ƒ vÄ• , Ä• nanda, puggalesu pam
yo vÄ• panassa mÄ• diso.

``idha panÄ• nanda, ekacco puggalo tibbarÄ• go hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vim
nappajÄ• nÄ• ti yatthassa so rÄ• go apariseso nirujjhati. tassa savanenapi akataá¹ƒ hoti, bÄ
hoti, diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ na labhati. so kÄ• y
maraá¹‡Ä• hÄ• nÄ• ya pareti, no visesÄ• ya; hÄ• nagÄ• mÄ«yeva hoti, no visesagÄ• mÄ«.

``idha panÄ• nanda, ekacco puggalo tibbarÄ• go hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vim
pajÄ• nÄ• ti yatthassa so rÄ• go apariseso nirujjhati. tassa savanenapi kataá¹ƒ hoti, bÄ• hus
hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. so kÄ• yassa
paraá¹ƒ maraá¹‡Ä• visesÄ• ya pareti, no hÄ• nÄ• ya; visesagÄ• mÄ«yeva hoti, no hÄ• nag

``tatrÄ• nanda \Be III 369/, pamÄ• á¹‡ikÄ• pamiá¹‡anti ... pe ... ahaá¹ƒ vÄ• , Ä• nanda, pug
gaá¹‡heyyaá¹ƒ yo vÄ• \Se V 152/ panassa mÄ• diso.

``idha panÄ• nanda, ekacco puggalo kodhano hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutt
nappajÄ• nÄ• ti yatthassa so kodho apariseso nirujjhati. tassa savanenapi akataá¹ƒ hoti, bÄ
hoti, diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ na labhati. so kÄ• y
maraá¹‡Ä• hÄ• nÄ• ya pareti, no visesÄ• ya; hÄ• nagÄ• mÄ«yeva hoti, no visesagÄ• mÄ«.

``idha panÄ• nanda, ekacco puggalo kodhano hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutt
III 118/ pajÄ• nÄ• ti yatthassa so kodho apariseso nirujjhati. tassa savanenapi kataá¹ƒ hoti,
kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. so kÄ
paraá¹ƒ maraá¹‡Ä• visesÄ• ya pareti, no hÄ• nÄ• ya; visesagÄ• mÄ«yeva hoti, no hÄ• nag

``tatrÄ• nanda, pamÄ• á¹‡ikÄ• pamiá¹‡anti ... pe ... ahaá¹ƒ vÄ• , Ä• nanda, puggalesu pan
yo vÄ• panassa mÄ• diso.

``idha panÄ• nanda, ekacco puggalo uddhato hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
nappajÄ• nÄ• ti yatthassa taá¹ƒ uddhaccaá¹ƒ aparisesaá¹ƒ nirujjhati. tassa savanenapi akat
bÄ• husaccenapi akataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi appaá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vi
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• hÄ• nÄ• ya pareti, no visesÄ• ya; hÄ• nagÄ• mÄ«y

``idha panÄ• nanda, ekacco puggalo uddhato hoti. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
pajÄ• nÄ• ti yatthassa taá¹ƒ uddhaccaá¹ƒ aparisesaá¹ƒ nirujjhati. tassa savanenapi \Se V 15
bÄ• husaccenapi kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi \Ee V 143/ paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yika
labhati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• visesÄ• ya pareti, no hÄ• nÄ• ya; visesa
hÄ• nagÄ• mÄ«.

``tatrÄ• nanda \Be III 370/, pamÄ• á¹‡ikÄ• pamiá¹‡anti --- `imassapi teva dhammÄ• , apara
kasmÄ• nesaá¹ƒ eko hÄ«no eko paá¹‡Ä«toâ€™ ti? taÃ±hi tesaá¹ƒ, Ä• nanda, hoti dÄ«gha

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo uddhato hoti taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹
pajÄ• nÄ• ti yatthassa taá¹ƒ uddhaccaá¹ƒ aparisesaá¹ƒ nirujjhati, tassa savanenapi kataá¹ƒ
kataá¹ƒ hoti, diá¹-á¹-hiyÄ• pi paá¹-ividdhaá¹ƒ hoti, sÄ• mÄ• yikampi vimuttiá¹ƒ labhati. ayaá¹
amunÄ• purimena puggalena abhikkantataro ca paá¹‡Ä«tataro ca. taá¹ƒ kissa hetu \Ne III 1
puggalaá¹ƒ dhammasoto nibbahati. tadantaraá¹ƒ ko jÄ• neyya aÃ±Ã±atra tathÄ• gatena! tas
puggalesu pamÄ• á¹‡ikÄ• ahuvattha; mÄ• puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡hittha. khaÃ±Ã
pamÄ• á¹‡aá¹ƒ gaá¹‡hanto. ahaá¹ƒ vÄ• , Ä• nanda, puggalesu pamÄ• á¹‡aá¹ƒ gaá¹‡heyya

``kÄ• cÄ• nanda, migasÄ• lÄ• upÄ• sikÄ• bÄ• lÄ• abyattÄ• ammakÄ• ammakapaÃ±Ã±
Ã±Ä• á¹‡e! ime kho, Ä• nanda, dasa puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``yathÄ• rÅ«pena, Ä• nanda, sÄ«lena purÄ• á¹‡o samannÄ• gato ahosi tathÄ• rÅ«pena sÄ«
abhavissa, nayidha purÄ• á¹‡o isidattassa \Se V 154/ gatimpi aÃ±Ã±assa. yathÄ• rÅ«pÄ• y
paÃ±Ã±Ä• ya isidatto samannÄ• gato ahosi tathÄ• rÅ«pÄ• ya paÃ±Ã±Ä• ya purÄ• á¹‡o san
isidatto purÄ• á¹‡assa gatimpi aÃ±Ã±assa. iti kho, Ä• nanda, ime puggalÄ• ubho ekaá¹…ga
paÃ±camaá¹ƒ.

6. tayodhammasuttaá¹ƒ

<76> ``tayome, bhikkhave, dhammÄ• loke na saá¹ƒvijjeyyuá¹ƒ, na tathÄ• gato loke uppajje
sammÄ• sambuddho, na tathÄ• gatappavedito dhammavinayo loke dibbeyya. katame tayo?
maraá¹‡aÃ±ca --- ime kho, bhikkhave, tayo dhammÄ• loke na saá¹ƒvijjeyyuá¹ƒ, na tathÄ• g
arahaá¹ƒ sammÄ• sambuddho, na tathÄ• gatappavedito dhammavinayo loke dibbeyya. yas
tayo dhammÄ• loke saá¹ƒvijjanti tasmÄ• tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sam
tathÄ• gatappavedito dhammavinayo loke dibbati.

``tayome \Be III 371/, bhikkhave, dhamme appahÄ• ya abhabbo jÄ• tiá¹ƒ pahÄ• tuá¹ƒ jaraá
pahÄ• tuá¹ƒ. katame tayo? rÄ• gaá¹ƒ appahÄ• ya, dosaá¹ƒ appahÄ• ya, mohaá¹ƒ appahÄ•
dhamme appahÄ• ya abhabbo jÄ• tiá¹ƒ pahÄ• tuá¹ƒ jaraá¹ƒ pahÄ• tuá¹ƒ maraá¹‡aá¹ƒ pahÄ

``tayome bhikkhave, dhamme appahÄ• ya abhabbo rÄ• gaá¹ƒ pahÄ• tuá¹ƒ dosaá¹ƒ pahÄ•
katame \Ne III 120/ tayo? sakkÄ• yadiá¹-á¹-hiá¹ƒ appahÄ• ya, vicikicchaá¹ƒ appahÄ• ya, sÄ
appahÄ• ya --- ime kho, bhikkhave, tayo dhamme appahÄ• ya abhabbo rÄ• gaá¹ƒ pahÄ• tu
pahÄ• tuá¹ƒ.

``tayome \Ee V 145/, bhikkhave, dhamme appahÄ• ya abhabbo sakkÄ• yadiá¹-á¹-hiá¹ƒ \Se
vicikicchaá¹ƒ pahÄ• tuá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ pahÄ• tuá¹ƒ. katame tayo? ayonisor
kummaggasevanaá¹ƒ appahÄ• ya, cetaso lÄ«nattaá¹ƒ appahÄ• ya --- ime kho, bhikkhave, t
abhabbo sakkÄ• yadiá¹-á¹-hiá¹ƒ pahÄ• tuá¹ƒ vicikicchaá¹ƒ pahÄ• tuá¹ƒ sÄ«labbataparÄ• m

``tayome, bhikkhave, dhamme appahÄ• ya abhabbo ayoniso manasikÄ• raá¹ƒ pahÄ• tuá¹ƒ
cetaso lÄ«nattaá¹ƒ pahÄ• tuá¹ƒ. katame tayo? muá¹-á¹-hasaccaá¹ƒ appahÄ• ya, asampaja
vikkhepaá¹ƒ appahÄ• ya --- ime kho, bhikkhave, tayo dhamme appahÄ• ya abhabbo ayonis
kummaggasevanaá¹ƒ pahÄ• tuá¹ƒ cetaso lÄ«nattaá¹ƒ pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme appahÄ• ya abhabbo muá¹-á¹-hasaccaá¹ƒ pahÄ• tuá¹ƒ asar
cetaso vikkhepaá¹ƒ pahÄ• tuá¹ƒ. katame tayo? ariyÄ• naá¹ƒ adassanakamyataá¹ƒ appahÄ•
{ariyadhammaá¹ƒ (Se) } asotukamyataá¹ƒ appahÄ• ya, upÄ• rambhacittataá¹ƒ appahÄ• ya
dhamme appahÄ• ya abhabbo muá¹-á¹-hasaccaá¹ƒ pahÄ• tuá¹ƒ asampajaÃ±Ã±aá¹ƒ pahÄ•
pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme appahÄ• ya abhabbo ariyÄ• naá¹ƒ adassanakamyataá¹ƒ pa
asotukamyataá¹ƒ pahÄ• tuá¹ƒ upÄ• rambhacittataá¹ƒ pahÄ• tuá¹ƒ. katame tayo? uddhacca
appahÄ• ya, dussÄ«lyaá¹ƒ appahÄ• ya \Be III 372/ --- ime kho, bhikkhave, tayo dhamme ap
ariyÄ• naá¹ƒ adassanakamyataá¹ƒ pahÄ• tuá¹ƒ ariyadhammassa asotukamyataá¹ƒ pahÄ• t
pahÄ• tuá¹ƒ.

``tayome \Ee V 146/, bhikkhave, dhamme appahÄ• ya abhabbo uddhaccaá¹ƒ pahÄ• tuá¹ƒ a
dussÄ«lyaá¹ƒ pahÄ• tuá¹ƒ. katame tayo \Se V 156/? assaddhiyaá¹ƒ appahÄ• ya, avadaÃ±Ã
kosajjaá¹ƒ appahÄ• ya --- ime kho, bhikkhave, tayo dhamme appahÄ• ya abhabbo uddhacc
asaá¹ƒvaraá¹ƒ pahÄ• tuá¹ƒ dussÄ«lyaá¹ƒ pahÄ• tuá¹ƒ.

``tayome \Ne III 121/, bhikkhave, dhamme appahÄ• ya abhabbo assaddhiyaá¹ƒ pahÄ• tuá¹
pahÄ• tuá¹ƒ kosajjaá¹ƒ pahÄ• tuá¹ƒ. katame tayo? anÄ• dariyaá¹ƒ appahÄ• ya, dovacassat
pÄ• pamittataá¹ƒ appahÄ• ya --- ime kho, bhikkhave, tayo dhamme appahÄ• ya abhabbo as
avadaÃ±Ã±utaá¹ƒ pahÄ• tuá¹ƒ kosajjaá¹ƒ pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme appahÄ• ya abhabbo anÄ• dariyaá¹ƒ pahÄ• tuá¹ƒ dovacass
pÄ• pamittataá¹ƒ pahÄ• tuá¹ƒ. katame tayo? ahirikaá¹ƒ appahÄ• ya, anottappaá¹ƒ appahÄ•
--- ime kho, bhikkhave, tayo dhamme appahÄ• ya abhabbo anÄ• dariyaá¹ƒ pahÄ• tuá¹ƒ dov
pÄ• pamittataá¹ƒ pahÄ• tuá¹ƒ.

``ahirikoyaá¹ƒ, bhikkhave, anottÄ• pÄ« pamatto hoti. so pamatto samÄ• no abhabbo anÄ• d
dovacassataá¹ƒ pahÄ• tuá¹ƒ pÄ• pamittataá¹ƒ pahÄ• tuá¹ƒ. so pÄ• pamitto samÄ• no abha
avadaÃ±Ã±utaá¹ƒ pahÄ• tuá¹ƒ kosajjaá¹ƒ pahÄ• tuá¹ƒ. so kusÄ«to samÄ• no abhabbo udd
asaá¹ƒvaraá¹ƒ pahÄ• tuá¹ƒ dussÄ«lyaá¹ƒ pahÄ• tuá¹ƒ. so dussÄ«lo samÄ• no abhabbo ariy
pahÄ• tuá¹ƒ ariyadhammassa asotukamyataá¹ƒ pahÄ• tuá¹ƒ upÄ• rambhacittataá¹ƒ pahÄ•
samÄ• no abhabbo muá¹-á¹-hasaccaá¹ƒ pahÄ• tuá¹ƒ asampajaÃ±Ã±aá¹ƒ pahÄ• tuá¹ƒ cetas
vikkhittacitto \Ee V 147/ samÄ• no abhabbo ayonisomanasikÄ• raá¹ƒ pahÄ• tuá¹ƒ kummagg
lÄ«nattaá¹ƒ pahÄ• tuá¹ƒ. so lÄ«nacitto samÄ• no \Se V 157/ abhabbo sakkÄ• yadiá¹-á¹-hiá¹
vicikicchaá¹ƒ pahÄ• tuá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ pahÄ• tuá¹ƒ. so vicikiccho samÄ• no
dosaá¹ƒ \Be III 373/ pahÄ• tuá¹ƒ mohaá¹ƒ pahÄ• tuá¹ƒ. so rÄ• gaá¹ƒ appahÄ• ya dosaá¹ƒ a
abhabbo jÄ• tiá¹ƒ pahÄ• tuá¹ƒ jaraá¹ƒ pahÄ• tuá¹ƒ maraá¹‡aá¹ƒ pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo jÄ• tiá¹ƒ pahÄ• tuá¹ƒ jaraá¹ƒ pahÄ• tuá¹ƒ
katame tayo? rÄ• gaá¹ƒ pahÄ• ya, dosaá¹ƒ pahÄ• ya, mohaá¹ƒ pahÄ• ya --- ime kho, bhikk
bhabbo jÄ• tiá¹ƒ pahÄ• tuá¹ƒ jaraá¹ƒ pahÄ• tuá¹ƒ maraá¹‡aá¹ƒ pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo rÄ• gaá¹ƒ pahÄ• tuá¹ƒ dosaá¹ƒ pahÄ• tuá
tayo \Ne III 122/? sakkÄ• yadiá¹-á¹-hiá¹ƒ pahÄ• ya, vicikicchaá¹ƒ pahÄ• ya, sÄ«labbataparÄ
ime kho, bhikkhave, tayo dhamme pahÄ• ya bhabbo rÄ• gaá¹ƒ pahÄ• tuá¹ƒ dosaá¹ƒ pahÄ•

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo sakkÄ• yadiá¹-á¹-hiá¹ƒ pahÄ• tuá¹ƒ vicikic
sÄ«labbataparÄ• mÄ• saá¹ƒ pahÄ• tuá¹ƒ. katame tayo? ayonisomanasikÄ• raá¹ƒ pahÄ• ya
cetaso lÄ«nattaá¹ƒ pahÄ• ya --- ime kho, bhikkhave, tayo dhamme pahÄ• ya bhabbo sakkÄ

vicikicchaá¹ƒ pahÄ• tuá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo ayonisomanasikÄ• raá¹ƒ pahÄ• tuá¹ƒ kum
cetaso lÄ«nattaá¹ƒ pahÄ• tuá¹ƒ. katame tayo? muá¹-á¹-hasaccaá¹ƒ pahÄ• ya, asampajaÃ±
vikkhepaá¹ƒ pahÄ• ya --- ime kho, bhikkhave, tayo dhamme pahÄ• ya bhabbo ayonisomana
kummaggasevanaá¹ƒ pahÄ• tuá¹ƒ \Se V 158/ cetaso lÄ«nattaá¹ƒ pahÄ• tuá¹ƒ.

``tayome \Ee V 148/, bhikkhave, dhamme pahÄ• ya bhabbo muá¹-á¹-hasaccaá¹ƒ pahÄ• tuá
pahÄ• tuá¹ƒ cetaso vikkhepaá¹ƒ pahÄ• tuá¹ƒ. katame tayo? ariyÄ• naá¹ƒ adassanakamyata
asotukamyataá¹ƒ pahÄ• ya, upÄ• rambhacittataá¹ƒ pahÄ• ya --- ime kho, bhikkhave, tayo d
muá¹-á¹-hassaccaá¹ƒ pahÄ• tuá¹ƒ asampajaÃ±Ã±aá¹ƒ pahÄ• tuá¹ƒ cetaso vikkhepaá¹ƒ pah

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo ariyÄ• naá¹ƒ adassanakamyataá¹ƒ pahÄ•
asotukamyataá¹ƒ pahÄ• tuá¹ƒ upÄ• rambhacittataá¹ƒ pahÄ• tuá¹ƒ. katame tayo? uddhacca
pahÄ• ya, dussÄ«lyaá¹ƒ pahÄ• ya --- ime \Be III 374/ kho, bhikkhave, tayo dhamme pahÄ• y
adassanakamyataá¹ƒ pahÄ• tuá¹ƒ ariyadhammassa asotukamyataá¹ƒ pahÄ• tuá¹ƒ upÄ• ra

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo uddhaccaá¹ƒ pahÄ• tuá¹ƒ asaá¹ƒvaraá¹ƒ
pahÄ• tuá¹ƒ. katame tayo? assaddhiyaá¹ƒ pahÄ• ya, avadaÃ±Ã±utaá¹ƒ pahÄ• ya, kosajjaá
bhikkhave, tayo dhamme pahÄ• ya bhabbo uddhaccaá¹ƒ pahÄ• tuá¹ƒ asaá¹ƒvaraá¹ƒ pahÄ•

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo assaddhiyaá¹ƒ pahÄ• tuá¹ƒ avadaÃ±Ã±ut
III 123/ pahÄ• tuá¹ƒ. katame tayo? anÄ• dariyaá¹ƒ pahÄ• ya, dovacassataá¹ƒ pahÄ• ya, pÄ
ime kho, bhikkhave, tayo dhamme \Se V 159/ pahÄ• ya bhabbo assaddhiyaá¹ƒ pahÄ• tuá¹ƒ
kosajjaá¹ƒ pahÄ• tuá¹ƒ.

``tayome, bhikkhave, dhamme pahÄ• ya bhabbo anÄ• dariyaá¹ƒ pahÄ• tuá¹ƒ dovacassataá
pahÄ• tuá¹ƒ. katame tayo? ahirikaá¹ƒ pahÄ• ya, anottappaá¹ƒ pahÄ• ya, pamÄ• daá¹ƒ pah
tayo dhamme pahÄ• ya bhabbo anÄ• dariyaá¹ƒ pahÄ• tuá¹ƒ dovacassataá¹ƒ pahÄ• tuá¹ƒ p

``hirÄ«mÄ• yaá¹ƒ, bhikkhave, ottÄ• pÄ« appamatto hoti. so appamatto samÄ• no bhabbo a
dovacassataá¹ƒ pahÄ• tuá¹ƒ pÄ• pamittataá¹ƒ pahÄ• tuá¹ƒ. so kalyÄ• á¹‡amitto samÄ• no
assaddhiyaá¹ƒ pahÄ• tuá¹ƒ avadaÃ±Ã±utaá¹ƒ pahÄ• tuá¹ƒ kosajjaá¹ƒ pahÄ• tuá¹ƒ. so Ä• ra
uddhaccaá¹ƒ pahÄ• tuá¹ƒ asaá¹ƒvaraá¹ƒ pahÄ• tuá¹ƒ dussÄ«lyaá¹ƒ pahÄ• tuá¹ƒ. so sÄ«lav
ariyÄ• naá¹ƒ adassanakamyataá¹ƒ pahÄ• tuá¹ƒ ariyadhammassa asotukamyataá¹ƒ pahÄ• t
pahÄ• tuá¹ƒ. so anupÄ• rambhacitto samÄ• no bhabbo muá¹-á¹-hassaccaá¹ƒ pahÄ• tuá¹ƒ a
cetaso vikkhepaá¹ƒ pahÄ• tuá¹ƒ. so avikkhittacitto samÄ• no bhabbo ayonisomanasikÄ• raá

kummaggasevanaá¹ƒ pahÄ• tuá¹ƒ cetaso lÄ«nattaá¹ƒ pahÄ• tuá¹ƒ. so alÄ«nacitto samÄ• n
sakkÄ• yadiá¹-á¹-hiá¹ƒ pahÄ• tuá¹ƒ vicikicchaá¹ƒ pahÄ• tuá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ
samÄ• no bhabbo rÄ• gaá¹ƒ pahÄ• tuá¹ƒ dosaá¹ƒ pahÄ• tuá¹ƒ mohaá¹ƒ pahÄ• tuá¹ƒ. so rÄ
dosaá¹ƒ pahÄ• ya mohaá¹ƒ pahÄ• ya bhabbo jÄ• tiá¹ƒ pahÄ• tuá¹ƒ jaraá¹ƒ pahÄ• tuá¹ƒ ma
chaá¹-á¹-haá¹ƒ.

7. kÄ• kasuttaá¹ƒ

<77> ``dasahi, bhikkhave, asaddhammehi samannÄ• gato kÄ• ko. katamehi dasahi? dhaá¹
tintiá¹‡o {nillajjo (Katthaci) tintiá¹‡oti tintiá¹‡aá¹ƒ vuccati taá¹‡hÄ• ... (Ce Se-a) abhidhamm
khuddakavatthuvibhaá¹…ge tintiá¹‡apadaniddese passitabbaá¹ƒ} ca, mahagghaso ca, ludd
dubbalo ca, oravitÄ• ca, muá¹-á¹-hassati ca, necayiko {nerasiko (Ce) tadaá¹-á¹-hakathÄ• ya
``necayikoâ€™â€™ tveva dissati} ca --- imehi kho, bhikkhave, dasahi asaddhammehi sama
evamevaá¹ƒ kho \Se V 160/, bhikkhave, dasahi asaddhammehi samannÄ• gato pÄ• pabhik
dhaá¹ƒsÄ« ca, pagabbho ca, tintiá¹‡o ca, mahagghaso ca, luddo ca, akÄ• ruá¹‡iko \Ne III 1
oravitÄ• ca, muá¹-á¹-hassati ca, necayiko ca --- imehi kho, bhikkhave, dasahi asaddhamme
pÄ• pabhikkhÅ«â€™â€™ ti. sattamaá¹ƒ.

8. nigaá¹‡á¹-hasuttaá¹ƒ

<78> ``dasahi \Ee V 150/, bhikkhave, asaddhammehi samannÄ• gatÄ• nigaá¹‡á¹-hÄ• . kat
bhikkhave, nigaá¹‡á¹-hÄ• ; dussÄ«lÄ• , bhikkhave, nigaá¹‡á¹-hÄ• ; ahirikÄ• , bhikkhave, nig
anottappino, bhikkhave, nigaá¹‡á¹-hÄ• ; asappurisasambhattino, bhikkhave, nigaá¹‡á¹-hÄ•
attukkaá¹ƒsakaparavambhakÄ• , bhikkhave, nigaá¹‡á¹-hÄ• ; sandiá¹-á¹-hiparÄ• mÄ• sÄ• Ä
duppaá¹-inissaggino, bhikkhave, nigaá¹‡á¹-hÄ• ; kuhakÄ• , bhikkhave, nigaá¹‡á¹-hÄ• ; pÄ•
nigaá¹‡á¹-hÄ• ; pÄ• pamittÄ• , bhikkhave, nigaá¹‡á¹-hÄ• --- imehi kho, bhikkhave, dasahi a
samannÄ• gatÄ• nigaá¹‡á¹-hÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. Ä• ghÄ• tavatthusuttaá¹ƒ

<79> {AN c 9.29} ``dasayimÄ• ni, bhikkhave, Ä• ghÄ• tavatthÅ«ni. katamÄ• ni dasa? `anat
Ä• ghÄ• taá¹ƒ bandhati; `anatthaá¹ƒ me caratÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `anatthaá¹ƒ
Ä• ghÄ• taá¹ƒ bandhati; `piyassa me manÄ• passa anatthaá¹ƒ acarÄ«â€™ ti ... pe ... `anatt
pe ... `anatthaá¹ƒ carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati, `appiyassa me amanÄ• passa a
pe ... `atthaá¹ƒ caratÄ«â€™ ti ... pe ... `atthaá¹ƒ carissatÄ«â€™ ti \Be III 376/ Ä• ghÄ• taá¹ƒ
aá¹-á¹-hÄ• ne ca kuppati --- imÄ• ni kho, bhikkhave, dasa Ä• ghÄ• tavatthÅ«nÄ«â€™â€™ ti

10. Ä• ghÄ• tapaá¹-ivinayasuttaá¹ƒ

<80> ``dasayime \Se V 161/, bhikkhave, Ä• ghÄ• tapaá¹-ivinayÄ• . katame dasa? `anatthaá
kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti \Ee V 151/, `anatthaá¹ƒ me carati, taá¹ƒ
ti Ä• ghÄ• taá¹ƒ paá¹-ivineti, `anatthaá¹ƒ me carissati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ
piyassa me manÄ• passa anatthaá¹ƒ acari ... pe ... carati ... pe ... carissati, taá¹ƒ kutettha la
Ä• ghÄ• taá¹ƒ paá¹-ivineti \Ne III 125/, appiyassa me amanÄ• passa atthaá¹ƒ acari ... pe ...
pe ... atthaá¹ƒ carissati, taá¹ƒ kutettha labbhÄ• ti Ä• ghÄ• taá¹ƒ paá¹-ivineti, aá¹-á¹-hÄ• ne c
ime kho, bhikkhave, dasa Ä• ghÄ• tapaá¹-ivinayÄ• â€™â€™ ti. dasamaá¹ƒ.

Ä• kaá¹…khavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

Ä• kaá¹…kho kaá¹‡á¹-ako iá¹-á¹-hÄ• , vaá¸• á¸• hi ca migasÄ• lÄ• ya.

tayo dhammÄ• ca kÄ• ko ca, nigaá¹‡á¹-hÄ• dve ca Ä• ghÄ• tÄ• ti ||

(9) 4. theravaggo

1. vÄ• hanasuttaá¹ƒ

<81> ekaá¹ƒ \Ne III 126/ samayaá¹ƒ bhagavÄ• campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkha
Ä• yasmÄ• vÄ• hano yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavanta
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• vÄ• hano bhagavantaá¹ƒ etadavoca --- ``kati
dhammehi tathÄ• gato nissaá¹-o visaá¹ƒyutto vippamutto vimariyÄ• dÄ«katena cetasÄ• \Se
ti?

``dasahi \Ee V 152/ kho, vÄ• hana, dhammehi tathÄ• gato nissaá¹-o visaá¹ƒyutto vippamutt
cetasÄ• viharati. katamehi dasahi? rÅ«pena kho, vÄ• hana, tathÄ• gato nissaá¹-o visaá¹ƒyu
vimariyÄ• dÄ«katena cetasÄ• \Be III 377/ viharati, vedanÄ• ya kho, vÄ• hana ... pe ... saÃ±
... saá¹…khÄ• rehi kho, vÄ• hana ... viÃ±Ã±Ä• á¹‡ena kho, vÄ• hana ... jÄ• tiyÄ• kho, vÄ• h
vÄ• hana ... maraá¹‡ena kho, vÄ• hana ... dukkhehi kho, vÄ• hana ... kilesehi kho, vÄ• hana
visaá¹ƒyutto vippamutto vimariyÄ• dÄ«katena cetasÄ• viharati. seyyathÄ• pi, vÄ• hana, upp
puá¹‡á¸• arÄ«kaá¹ƒ vÄ• udake jÄ• taá¹ƒ udake saá¹ƒvaá¸• á¸• haá¹ƒ udakÄ• paccuggamn
udakena; evamevaá¹ƒ kho, vÄ• hana, imehi dasahi dhammehi tathÄ• gato nissaá¹-o visaá¹ƒ
vimariyÄ• dÄ«katena cetasÄ• viharatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. Ä• nandasuttaá¹ƒ

<82> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ•

``so \Ne III 127/ vatÄ• nanda, bhikkhu `assaddho samÄ• no imasmiá¹ƒ dhammavinaye vud
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `dussÄ«lo samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `appassuto samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `dubbaco samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ \Ee V
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti \Se V 163/ netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `pÄ• pamitto samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ vir
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `kusÄ«to samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `muá¹-á¹-hassati samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so \Be III 378/ vatÄ• nanda, bhikkhu `asantuá¹-á¹-ho samÄ• no imasmiá¹ƒ dhammavinaye
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `pÄ• piccho samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so \Ne III 128/ vatÄ• nanda, bhikkhu `micchÄ• diá¹-á¹-hiko samÄ• no imasmiá¹ƒ dhamma
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `imehi dasahi dhammehi samannÄ• gato imasmiá¹ƒ dhammavin
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `saddho samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸

Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `sÄ«lavÄ• samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«
Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `bahussuto sutadharo samÄ• no imasmiá¹ƒ dhammavinaye vudd
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `suvaco samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·
Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `kalyÄ• á¹‡amitto samÄ• no imasmiá¹ƒ dhammavinaye \Se V 16
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `Ä• raddhavÄ«riyo samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá
Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `upaá¹-á¹-hitassati samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti \Ee V 154/ á¹-hÄ• nametaá¹ƒ vijjati.

``so \Ne III 129/ vatÄ• nanda, bhikkhu `santuá¹-á¹-ho samÄ• no imasmiá¹ƒ dhammavinaye
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `appiccho samÄ• no imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á
Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so \Be III 379/ vatÄ• nanda, bhikkhu `sammÄ• diá¹-á¹-hiko samÄ• no imasmiá¹ƒ dhamma
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu `imehi dasahi dhammehi samannÄ• gato imasmiá¹ƒ dhammavin
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. puá¹‡á¹‡iyasuttaá¹ƒ

<83> atha kho Ä• yasmÄ• puá¹‡á¹‡iyo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• puá¹‡á¹‡iyo bh
``ko nu kho, bhante, hetu ko paccayo yena appekadÄ• tathÄ• gataá¹ƒ dhammadesanÄ• pa
nappaá¹-ibhÄ• tÄ«â€™â€™ ti?

``saddho ca, puá¹‡á¹‡iya, bhikkhu hoti, no ca upasaá¹…kamitÄ• ; neva tÄ• va tathÄ• gataá
paá¹-ibhÄ• ti. yato ca kho, puá¹‡á¹‡iya, bhikkhu saddho ca hoti upasaá¹…kamitÄ• ca, evaá
165/ dhammadesanÄ• paá¹-ibhÄ• ti.

``saddho ca, puá¹‡á¹‡iya, bhikkhu hoti upasaá¹…kamitÄ• ca, no ca payirupÄ• sitÄ• ... pe
no ca paripucchitÄ• ... paripucchitÄ• ca, no ca ohitasoto dhammaá¹ƒ suá¹‡Ä• ti ... ohitasot
suá¹‡Ä• ti, no ca sutvÄ• dhammaá¹ƒ dhÄ• reti ... sutvÄ• ca dhammaá¹ƒ dhÄ• reti, no ca dh
atthaá¹ƒ upaparikkhati ... dhÄ• tÄ• naÃ±ca dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhati no ca at
dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipanno hoti ... atthamaÃ±Ã±Ä• ya dham
dhammÄ• nudhammappaá¹-ipanno \Ne III 130/ ca hoti, no ca kalyÄ• á¹‡avÄ• co hoti kalyÄ•
vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä• paniyÄ•
kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸
no ca sandassako hoti samÄ• dapako samuttejako sampahaá¹ƒsako sabrahmacÄ• rÄ«naá¹
dhammadesanÄ• paá¹-ibhÄ• ti.

``yato ca kho, puá¹‡á¹‡iya, bhikkhu saddho ca hoti, upasaá¹…kamitÄ• ca, payirupÄ• sitÄ•
ohitasoto ca dhammaá¹ƒ suá¹‡Ä• ti, sutvÄ• ca dhammaá¹ƒ dhÄ• reti, dhÄ• tÄ• naÃ±ca dha
upaparikkhati, atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹-ipann
kalyÄ• á¹‡avÄ• co ca hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ• ya samannÄ• gato vi
atthassa viÃ±Ã±Ä• paniyÄ• , sandassako ca hoti samÄ• dapako samuttejako sampahaá¹ƒs
evaá¹ƒ tathÄ• gataá¹ƒ dhammadesanÄ• paá¹-ibhÄ• ti. imehi kho, puá¹‡á¹‡iya \Se V 166/, c
samannÄ• gatÄ• {samannÄ• gato (Katthaci) } {ekantaá¹ƒ tathÄ• gataá¹ƒ dhammadesanÄ•
ekantapaá¹-ibhÄ• nÄ• {ekantapaá¹-ibhÄ• naá¹ƒ (Ce) } tathÄ• gataá¹ƒ dhammadesanÄ• ho
tathÄ• gataá¹ƒ dhammadesanÄ• paá¹-ibhÄ• tÄ«ti (Se) }. tatiyaá¹ƒ.

4. byÄ• karaá¹‡asuttaá¹ƒ

<84> tatra kho Ä• yasmÄ• mahÄ• moggallÄ• no bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkh
ti kho te bhikkhÅ« Ä• yasmato mahÄ• moggallÄ• nassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ•

``idhÄ• vuso, bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariya
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti. tamenaá¹ƒ tathÄ• gato
156/ vÄ• jhÄ• yÄ« samÄ• pattikusalo paracittakusalo paracittapariyÄ• yakusalo samanuyuÃ
samanubhÄ• sati. so tathÄ• gatena vÄ• tathÄ• gatasÄ• vakena vÄ• jhÄ• yinÄ• samÄ• pat
paracittapariyÄ• yakusalena samanuyuÃ±jiyamÄ• no samanuggÄ• hiyamÄ• no samanubhÄ
vicinaá¹ƒ {visinaá¹ƒ (Ce-a) } Ä• pajjati anayaá¹ƒ Ä• pajjati byasanaá¹ƒ Ä• pajjati anayabyas

``tamenaá¹ƒ \Ne III 131/ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattiku
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca manasi karoti --- `kiá¹ƒ nu kho ayam
byÄ• karoti --- khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• p
pajÄ• nÄ• mÄ«â€™ ti?

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti ---

`kodhano \Be III 381/ kho ayamÄ• yasmÄ• ; kodhapariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ vi
kodhapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye \Se V 167/ pari

`upanÄ• hÄ« kho pana ayamÄ• yasmÄ• ; upanÄ• hapariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ
upanÄ• hapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• na

`makkhÄ« kho pana ayamÄ• yasmÄ• ; makkhapariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ vihara
makkhapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• name

`paá¸·Ä• sÄ« kho pana ayamÄ• yasmÄ• ; paá¸·Ä• sapariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ
paá¸·Ä• sapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• na

`issukÄ« kho pana ayamÄ• yasmÄ• ; issÄ• pariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ viharati.
kho pana tathÄ• gatappavedite dhammavinaye parihÄ• nametaá¹ƒ.

`maccharÄ« kho pana ayamÄ• yasmÄ• ; maccherapariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ v
maccherapariyuá¹-á¹-hÄ• naá¹ƒ kho \Ee V 157/ pana tathÄ• gatappavedite dhammavinaye

`saá¹-ho kho pana ayamÄ• yasmÄ• ; sÄ• á¹-heyyapariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ vi
sÄ• á¹-heyyapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ•

`mÄ• yÄ• vÄ« \Ne III 132/ kho pana ayamÄ• yasmÄ• ; mÄ• yÄ• pariyuá¹-á¹-hitena cetasÄ•
mÄ• yÄ• pariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• nam

`pÄ• piccho kho pana ayamÄ• yasmÄ• ; icchÄ• pariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ vihar
icchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• namet

`sati \Be III 382/ {muá¹-á¹-hassati (Ce Se) } kho pana ayamÄ• yasmÄ• uttari karaá¹‡Ä«ye
visesÄ• dhigamena antarÄ• vosÄ• naá¹ƒ Ä• panno. antarÄ• vosÄ• nagamanaá¹ƒ kho pan
dhammavinaye parihÄ• nametaá¹ƒâ€™.

``so vatÄ• vuso, bhikkhu `ime dasa dhamme appahÄ• ya \Se V 168/ imasmiá¹ƒ dhammavin
vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vatÄ• vuso, bhikkhu `ime da
imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• n
ti. catutthaá¹ƒ.

5. katthÄ«suttaá¹ƒ

<85> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• cundo cetÄ«su viharati sahajÄ• tiyaá¹ƒ. tatra k
bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkh
paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• cundo etadavoca ---

``idhÄ• vuso, bhikkhu katthÄ« hoti vikatthÄ« adhigamesu --- `ahaá¹ƒ paá¹-hamaá¹ƒ jhÄ• na
vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, aha
samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mipi vu
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Ee V 158/ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ vi
samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjÄ• m
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ sa
samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipÄ«â€™ ti.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo \Ne III 133/ samanuyuÃ±jati samanuggÄ• hati samanubhÄ• sati. s
tathÄ• gatasÄ• vakena vÄ• jhÄ• yinÄ• samÄ• pattikusalena paracittakusalena paracittapar
samanuyuÃ±jiyamÄ• no samanuggÄ• hiyamÄ• no samanubhÄ• siyamÄ• no irÄ«á¹‡aá¹ƒ Ä•
Ä• pajjati byasanaá¹ƒ Ä• pajjati anayabyasanaá¹ƒ Ä• pajjati.

``tamenaá¹ƒ \Se V 169/ \Be III 383/ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« sar
paracittakusalo paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca manasi karoti --- `kia
ayamÄ• yasmÄ• katthÄ« hoti vikatthÄ« adhigamesu --- ahaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sa
vuá¹-á¹-hahÄ• mipi ... pe ... ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjÄ• mipi vuá¹-á

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti ---

`dÄ«gharattaá¹ƒ kho ayamÄ• yasmÄ• khaá¹‡á¸• akÄ• rÄ« chiddakÄ• rÄ« sabalakÄ• rÄ« k
na santatavutti sÄ«lesu. dussÄ«lo kho ayamÄ• yasmÄ• . dussilyaá¹ƒ kho pana tathÄ• gatap
parihÄ• nametaá¹ƒ.

`assaddho kho pana ayamÄ• yasmÄ• ; assaddhiyaá¹ƒ kho pana tathÄ• gatappavedite dhar

`appassuto kho pana ayamÄ• yasmÄ• anÄ• cÄ• ro; appasaccaá¹ƒ kho pana tathÄ• gatapp
parihÄ• nametaá¹ƒ \Ee V 159/.

`dubbaco kho pana ayamÄ• yasmÄ• ; dovacassatÄ• kho pana tathÄ• gatappavedite dham

`pÄ• pamitto kho pana ayamÄ• yasmÄ• ; pÄ• pamittatÄ• kho pana tathÄ• gatappavedite d

`kusÄ«to \Ne III 134/ kho pana ayamÄ• yasmÄ• ; kosajjaá¹ƒ kho pana tathÄ• gatappavedite
parihÄ• nametaá¹ƒ.

`muá¹-á¹-hassati kho pana ayamÄ• yasmÄ• ; muá¹-á¹-hassaccaá¹ƒ kho pana tathÄ• gatapp
parihÄ• nametaá¹ƒ.

`kuhako kho pana ayamÄ• yasmÄ• ; kohaÃ±Ã±aá¹ƒ kho pana tathÄ• gatappavedite dhamn

`dubbharo kho pana ayamÄ• yasmÄ• ; dubbharatÄ• kho \Se V 170/ pana tathÄ• gatappav
parihÄ• nametaá¹ƒ.

`duppaÃ±Ã±o \Be III 384/ kho pana ayamÄ• yasmÄ• ; duppaÃ±Ã±atÄ• kho pana tathÄ• ga
parihÄ• nametaá¹ƒâ€™.

``seyyathÄ• pi, Ä• vuso, sahÄ• yako sahÄ• yakaá¹ƒ evaá¹ƒ vadeyya --- `yadÄ• te, samma
} dhanakaraá¹‡Ä«yaá¹ƒ assa, yÄ• ceyyÄ• si maá¹ƒ {yÄ• cissasi maá¹ƒ (Ce), pavedeyyÄ• si
maá¹ƒ (Katthaci) } dhanaá¹ƒ. dassÄ• mi te dhanaâ€™ nti. so kiÃ±cideva dhanakaraá¹‡Ä«ye
sahÄ• yakaá¹ƒ evaá¹ƒ vadeyya --- `attho me, samma, dhanena. dehi me dhanaâ€™ nti. so
hi, samma, idha khanÄ• hÄ«â€™ ti. so tatra khananto nÄ• dhigaccheyya. so evaá¹ƒ vadeyy
samma, avaca; tucchakaá¹ƒ maá¹ƒ, samma, avaca --- idha khanÄ• hÄ«â€™ ti. so evaá¹ƒ va
samma, alikaá¹ƒ avacaá¹ƒ, tucchakaá¹ƒ avacaá¹ƒ. tena hi, samma, idha khanÄ• hÄ«â€™ ti
nÄ• dhigaccheyya. so evaá¹ƒ vadeyya --- `alikaá¹ƒ maá¹ƒ, samma, avaca, tucchakaá¹ƒ maá
khanÄ• hÄ«â€™ ti. so evaá¹ƒ vadeyya --- `nÄ• haá¹ƒ taá¹ƒ, samma, alikaá¹ƒ avacaá¹ƒ, tucc
160/. tena hi, samma, idha khanÄ• hÄ«â€™ ti. so tatrapi khananto nÄ• dhigaccheyya. so ev
`alikaá¹ƒ maá¹ƒ, samma, avaca, tucchakaá¹ƒ maá¹ƒ, samma, avaca --- idha khanÄ• hÄ«â€™
`nÄ• haá¹ƒ taá¹ƒ, samma, alikaá¹ƒ avacaá¹ƒ, tucchakaá¹ƒ avacaá¹ƒ. api ca ahameva ummÄ
vipariyÄ• yaâ€™ nti.

``evamevaá¹ƒ \Ne III 135/ kho, Ä• vuso, bhikkhu katthÄ« hoti vikatthÄ« adhigamesu --- `aha

jhÄ• naá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ
ahaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ catutthaá¹ƒ jhÄ•
V 171/ vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pajjÄ• mipi vuá¹-
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ Ä• kiÃ±caÃ±
vuá¹-á¹-hahÄ• mipi, ahaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjÄ• mipi vu
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipÄ«â€™ ti.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo samanuyuÃ±jati samanuggÄ• hati samanubhÄ• sati. so tathÄ• ga
vÄ• jhÄ• yinÄ• samÄ• pattikusalena paracittakusalena paracittapariyÄ• yakusalena saman
samanuggÄ• hiyamÄ• no samanubhÄ• siyamÄ• no irÄ«á¹‡aá¹ƒ \Be III 385/ Ä• pajjati vicina
Ä• pajjati byasanaá¹ƒ Ä• pajjati anayabyasanaá¹ƒ Ä• pajjati.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca manasi karoti --- `kiá¹ƒ nu kho ayam
vikatthÄ« adhigamesu --- ahaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mipi ... pe ... ahaá
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjÄ• mipi vuá¹-á¹-hahÄ• mipÄ«â€™ ti.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
ceto paricca pajÄ• nÄ• ti ---

`dÄ«gharattaá¹ƒ \Ee V 161/ kho ayamÄ• yasmÄ• khaá¹‡á¸• akÄ• rÄ« chiddakÄ• rÄ« saba
santatakÄ• rÄ« na santatavutti sÄ«lesu. dussÄ«lo kho ayamÄ• yasmÄ• ; dussilyaá¹ƒ kho pa
dhammavinaye parihÄ• nametaá¹ƒ.

`assaddho kho pana ayamÄ• yasmÄ• ; assaddhiyaá¹ƒ kho pana tathÄ• gatappavedite dha
V 172/.

`appassuto \Ne III 136/ kho pana ayamÄ• yasmÄ• anÄ• cÄ• ro; appasaccaá¹ƒ kho pana ta
dhammavinaye parihÄ• nametaá¹ƒ.

`dubbaco kho pana ayamÄ• yasmÄ• ; dovacassatÄ• kho pana tathÄ• gatappavedite dham

`pÄ• pamitto kho pana ayamÄ• yasmÄ• ; pÄ• pamittatÄ• kho pana tathÄ• gatappavedite d

`kusÄ«to kho pana ayamÄ• yasmÄ• ; kosajjaá¹ƒ kho pana tathÄ• gatappavedite dhammavi

`muá¹-á¹-hassati kho pana ayamÄ• yasmÄ• ; muá¹-á¹-hassaccaá¹ƒ kho pana tathÄ• gatap

parihÄ• nametaá¹ƒ.

`kuhako kho pana ayamÄ• yasmÄ• ; kohaÃ±Ã±aá¹ƒ kho pana tathÄ• gatappavedite dhamm

`dubbharo \Be III 386/ kho pana ayamÄ• yasmÄ• ; dubbharatÄ• kho pana tathÄ• gatappav
parihÄ• nametaá¹ƒ.

`duppaÃ±Ã±o kho pana ayamÄ• yasmÄ• ; duppaÃ±Ã±atÄ• kho pana tathÄ• gatappavedite
parihÄ• nametaá¹ƒâ€™.

``so vatÄ• vuso, bhikkhu `ime dasa dhamme appahÄ• ya imasmiá¹ƒ dhammavinaye vuddhia
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vatÄ• vuso, bhikkhu `ime dasa dhamme
dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• nametaá¹ƒ v
paÃ±camaá¹ƒ.

6. adhimÄ• nasuttaá¹ƒ

<86> ekaá¹ƒ \Ne III 137/ samayaá¹ƒ Ä• yasmÄ• mahÄ• kassapo rÄ• jagahe viharati veá¸·u
tatra kho Ä• yasmÄ• mahÄ• kassapo \Ee V 162/ bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkha
ti kho te bhikkhÅ« Ä• yasmato mahÄ• kassapassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• kass

``idhÄ• vuso, bhikkhu aÃ±Ã±aá¹ƒ \Se V 173/ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ br
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti. tamenaá¹ƒ tathÄ• gato
jhÄ• yÄ« samÄ• pattikusalo paracittakusalo paracittapariyÄ• yakusalo samanuyuÃ±jati sam
samanubhÄ• sati. so tathÄ• gatena vÄ• tathÄ• gatasÄ• vakena vÄ• jhÄ• yinÄ• samÄ• pat
paracittapariyÄ• yakusalena samanuyuÃ±jiyamÄ• no samanuggÄ• hiyamÄ• no samanubhÄ
vicinaá¹ƒ Ä• pajjati anayaá¹ƒ Ä• pajjati byasanaá¹ƒ Ä• pajjati anayabyasanaá¹ƒ Ä• pajjati.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca manasi karoti --- `kiá¹ƒ nu kho ayam
byÄ• karoti --- khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• p
pajÄ• nÄ• mÄ«â€™ ti.

``tamenaá¹ƒ \Be III 387/ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattiku
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti ---

`adhimÄ• niko kho ayamÄ• yasmÄ• adhimÄ• nasacco, appatte pattasaÃ±Ã±Ä«, akate kata
adhigatasaÃ±Ã±Ä«. adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• karoti --- khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ b

karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo \Ne III 138/ evaá¹ƒ cetasÄ• ceto paricca manasi karoti --- `kiá¹ƒ r
nissÄ• ya adhimÄ• niko adhimÄ• nasacco, appatte pattasaÃ±Ã±Ä«, akate katasaÃ±Ã±Ä«, a
adhimÄ• nena \Se V 174/ aÃ±Ã±aá¹ƒ byÄ• karoti --- khÄ«á¹‡Ä• jÄ• ti \Ee V 163/, vusitaá¹ƒ
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti.

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti ---

`bahussuto kho pana ayamÄ• yasmÄ• sutadharo sutasannicayo, ye te dhammÄ• Ä• dikal
pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddha
abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ•
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . tasmÄ• ayamÄ• yasmÄ• adhimÄ• niko adhimÄ• nasacco
katasaÃ±Ã±Ä«, anadhigate adhigatasaÃ±Ã±Ä«. adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• karoti --- kh
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™

``tamenaá¹ƒ tathÄ• gato vÄ• tathÄ• gatasÄ• vako vÄ• jhÄ• yÄ« samÄ• pattikusalo paracit
paracittapariyÄ• yakusalo evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti ---

`abhijjhÄ• lu kho pana ayamÄ• yasmÄ• ; abhijjhÄ• pariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ vi
abhijjhÄ• pariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• nan

`byÄ• panno \Be III 388/ kho pana ayamÄ• yasmÄ• ; byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ
byÄ• pÄ• dapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• n

`thinamiddho kho pana ayamÄ• yasmÄ• ; thinamiddhapariyuá¹-á¹-hitena cetasÄ• bahulaá¹
thinamiddhapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• n

`uddhato \Ne III 139/ kho pana ayamÄ• yasmÄ• ; uddhaccapariyuá¹-á¹-hitena \Se V 175/ ce
viharati. uddhaccapariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye par

`vicikiccho kho pana ayamÄ• yasmÄ• ; vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• bahulaá¹ƒ vi
vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• na

`kammÄ• rÄ• mo kho pana ayamÄ• yasmÄ• kammarato kammÄ• rÄ• mataá¹ƒ anuyutto. k
tathÄ• gatappavedite dhammavinaye parihÄ• nametaá¹ƒ.

`bhassÄ• rÄ• mo kho pana ayamÄ• yasmÄ• bhassarato bhassÄ• rÄ• mataá¹ƒ anuyutto. bh
tathÄ• gatappavedite dhammavinaye parihÄ• nametaá¹ƒ.

`niddÄ• rÄ• mo kho pana ayamÄ• yasmÄ• niddÄ• rato niddÄ• rÄ• mataá¹ƒ anuyutto. niddÄ
tathÄ• gatappavedite dhammavinaye parihÄ• nametaá¹ƒ.

`saá¹…gaá¹‡ikÄ• rÄ• mo kho pana ayamÄ• yasmÄ• saá¹…gaá¹‡ikarato saá¹…gaá¹‡ikÄ• r
saá¹…gaá¹‡ikÄ• rÄ• matÄ• kho pana tathÄ• gatappavedite dhammavinaye parihÄ• nameta

`sati kho pana ayamÄ• yasmÄ• uttari karaá¹‡Ä«ye oramattakena visesÄ• dhigamena anta
antarÄ• vosÄ• nagamanaá¹ƒ kho pana tathÄ• gatappavedite dhammavinaye parihÄ• name

``so vatÄ• vuso, bhikkhu `ime dasa dhamme appahÄ• ya imasmiá¹ƒ dhammavinaye vuddh
Ä• pajjissatÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vatÄ• vuso, bhikkhu \Be III 389/ `ime da
imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissatÄ«â€™ ti á¹-hÄ• n
ti. chaá¹-á¹-haá¹ƒ.

7. nappiyasuttaá¹ƒ

<87> tatra \Se V 176/ \Ne III 140/ kho bhagavÄ• kÄ• laá¹…kataá¹ƒ bhikkhuá¹ƒ {kalandakaâ
kÄ• á¸·akabhikkhuá¹ƒ (Se) } Ä• rabbha bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bh
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``idha, bhikkhave, bhikkhu adhikaraá¹‡iko hoti, adhikaraá¹‡asamathassa na vaá¹‡á¹‡avÄ•
bhikkhu adhikaraá¹‡iko hoti adhikaraá¹‡asamathassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi dhamm
na bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna \Ee V 165/ caparaá¹ƒ, bhikkhave, bhikkhu na sikkhÄ• kÄ• mo hoti, sikkhÄ• samÄ• d
(Katthaci) } na vaá¹‡á¹‡avÄ• dÄ«. yampi, bhikkhave, bhikkhu na sikkhÄ• kÄ• mo hoti sikkhÄ
vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na piyatÄ• ya na garutÄ• ya na bhÄ• vanÄ• ya na sÄ•
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu pÄ• piccho hoti, icchÄ• vinayassa na vaá¹‡á¹‡avÄ• d
bhikkhu pÄ• piccho hoti icchÄ• vinayassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na piyatÄ
bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu kodhano hoti, kodhavinayassa na vaá¹‡á¹‡avÄ• dÄ«

bhikkhu kodhano hoti kodhavinayassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na piyatÄ• ya
na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu makkhÄ« hoti, makkhavinayassa na vaá¹‡á¹‡avÄ• d
bhikkhu makkhÄ« hoti makkhavinayassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na piyatÄ•
bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna \Be III 390/ caparaá¹ƒ, bhikkhave, bhikkhu saá¹-ho hoti \Se V 177/, sÄ• á¹-heyyavina
vaá¹‡á¹‡avÄ• dÄ«. yampi, bhikkhave \Ne III 141/, bhikkhu saá¹-ho hoti sÄ• á¹-heyyavinayas
ayampi dhammo na piyatÄ• ya na garutÄ• ya na bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na e

``puna caparaá¹ƒ, bhikkhave, bhikkhu mÄ• yÄ• vÄ« hoti, mÄ• yÄ• vinayassa na vaá¹‡á¹‡av
bhikkhu mÄ• yÄ• vÄ« hoti mÄ• yÄ• vinayassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na pi
bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna \Ee V 166/ caparaá¹ƒ, bhikkhave, bhikkhu dhammÄ• naá¹ƒ na nisÄ• makajÄ• tiko ho
vaá¹‡á¹‡avÄ• dÄ«. yampi, bhikkhave, bhikkhu dhammÄ• naá¹ƒ na nisÄ• makajÄ• tiko hoti d
vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na piyatÄ• ya na garutÄ• ya na bhÄ• vanÄ• ya na sÄ•
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu na paá¹-isallÄ«no hoti, paá¹-isallÄ• nassa na vaá¹‡á
bhikkhave, bhikkhu na paá¹-isallÄ«no hoti paá¹-isallÄ• nassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi
garutÄ• ya na bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabrahmacÄ• rÄ«naá¹ƒ na paá¹-isanthÄ• rako {paá¹
hoti, paá¹-isanthÄ• rakassa na vaá¹‡á¹‡avÄ• dÄ«. yampi, bhikkhave, bhikkhu sabrahmacÄ•
paá¹-isanthÄ• rako hoti paá¹-isanthÄ• rakassa na vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo na p
bhÄ• vanÄ• ya na sÄ• maÃ±Ã±Ä• ya na ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``evarÅ«passa, bhikkhave, bhikkhuno kiÃ±cÄ• pi evaá¹ƒ icchÄ• uppajjeyya --- `aho vata \S
sabrahmacÄ• rÄ« sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ {garukareyyuá¹ƒ (Ce Se) } mÄ• neyyu
kho naá¹ƒ sabrahmacÄ• rÄ« na ceva sakkaronti na garuá¹ƒ karonti {garukaronti (Ce Se) } n
taá¹ƒ kissa hetu? tathÄ• hissa, bhikkhave, viÃ±Ã±Å« sabrahmacÄ• rÄ« te pÄ• pake akusale
samanupassanti.

``seyyathÄ• pi, bhikkhave, assakhaá¸·uá¹…kassa kiÃ±cÄ• pi evaá¹ƒ icchÄ• uppajjeyya ---
142/ manussÄ• Ä• jÄ• nÄ«yaá¹-á¹-hÄ• ne á¹-hapeyyuá¹ƒ, Ä• jÄ• nÄ«yabhojanaÃ±ca bhoje
Ä• jÄ• nÄ«yaparimajjanaÃ±ca parimajjeyyuâ€™ nti, atha kho naá¹ƒ manussÄ• na \Be III 39

Ä• jÄ• nÄ«yaá¹-á¹-hÄ• ne á¹-hapenti na ca Ä• jÄ• nÄ«yabhojanaá¹ƒ bhojenti na ca Ä• jÄ• n
parimajjanti. taá¹ƒ \Ee V 167/ kissa hetu? tathÄ• hissa, bhikkhave, viÃ±Ã±Å« manussÄ• tÄ•
kÅ«á¹-eyyÄ• ni jimheyyÄ• ni vaá¹…keyyÄ• ni appahÄ«nÄ• ni samanupassanti. evamevaá¹ƒ
bhikkhuno kiÃ±cÄ• pi evaá¹ƒ icchÄ• uppajjeyya --- `aho vata maá¹ƒ sabrahmacÄ• rÄ« sakk
kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuâ€™ nti, atha kho naá¹ƒ sabrahmacÄ• rÄ« na ceva sak
mÄ• nenti na pÅ«jenti. taá¹ƒ kissa hetu? tathÄ• hissa, bhikkhave, viÃ±Ã±Å« sabrahmacÄ• r
dhamme appahÄ«ne samanupassanti.

``idha pana, bhikkhave, bhikkhu na adhikaraá¹‡iko hoti, adhikaraá¹‡asamathassa vaá¹‡á¹‡
bhikkhave, bhikkhu na adhikaraá¹‡iko hoti adhikaraá¹‡asamathassa vaá¹‡á¹‡avÄ• dÄ«, aya
garutÄ• ya bhÄ• vanÄ• ya sÄ• maÃ±Ã±Ä• ya ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sikkhÄ• kÄ• mo hoti, sikkhÄ• samÄ• dÄ• nassa vaá¹
bhikkhave, bhikkhu sikkhÄ• kÄ• mo hoti \Se V 179/ sikkhÄ• samÄ• dÄ• nassa vaá¹‡á¹‡avÄ
garutÄ• ya bhÄ• vanÄ• ya sÄ• maÃ±Ã±Ä• ya ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu appiccho hoti, icchÄ• vinayassa vaá¹‡á¹‡avÄ• dÄ«. y
bhikkhu appiccho hoti icchÄ• vinayassa vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo ... pe ... ekÄ«b

``puna caparaá¹ƒ, bhikkhave, bhikkhu akkodhano hoti, kodhavinayassa vaá¹‡á¹‡avÄ• dÄ«.
bhikkhu akkodhano hoti kodhavinayassa vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo ... pe ... ekÄ«

``puna caparaá¹ƒ, bhikkhave, bhikkhu amakkhÄ« hoti, makkhavinayassa vaá¹‡á¹‡avÄ• dÄ«
143/, bhikkhu amakkhÄ« hoti makkhavinayassa vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo ... pe .
saá¹ƒvattati.

``puna \Ee V 168/ caparaá¹ƒ, bhikkhave, bhikkhu asaá¹-ho hoti, sÄ• á¹-heyyavinayassa vaá
bhikkhave, bhikkhu asaá¹-ho hoti sÄ• á¹-heyyavinayassa vaá¹‡á¹‡avÄ• dÄ«, ayampi dhamm
saá¹ƒvattati.

``puna \Be III 392/ caparaá¹ƒ, bhikkhave, bhikkhu amÄ• yÄ• vÄ« hoti, mÄ• yÄ• vinayassa v
bhikkhave, bhikkhu amÄ• yÄ• vÄ« hoti mÄ• yÄ• vinayassa vaá¹‡á¹‡avÄ• dÄ«, ayampi dhar
saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammÄ• naá¹ƒ nisÄ• makajÄ• tiko hoti, dhammanis
yampi, bhikkhave, bhikkhu dhammÄ• naá¹ƒ nisÄ• makajÄ• tiko hoti dhammanisantiyÄ• vaá
... pe ... ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu paá¹-isallÄ«no hoti, paá¹-isallÄ• nassa vaá¹‡á¹‡avÄ•
bhikkhave, bhikkhu paá¹-isallÄ«no hoti paá¹-isallÄ• nassa vaá¹‡á¹‡avÄ• dÄ«, ayampi dham
ekÄ«bhÄ• vÄ• ya \Se V 180/ saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabrahmacÄ• rÄ«naá¹ƒ paá¹-isanthÄ• rako hoti, paá
vaá¹‡á¹‡avÄ• dÄ«. yampi, bhikkhave, bhikkhu sabrahmacÄ• rÄ«naá¹ƒ paá¹-isanthÄ• rako h
vaá¹‡á¹‡avÄ• dÄ«, ayampi dhammo piyatÄ• ya garutÄ• ya bhÄ• vanÄ• ya sÄ• maÃ±Ã±Ä• y

``evarÅ«passa, bhikkhave, bhikkhuno kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppajjeyya --- `aho vata
sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuâ€™ nti, atha kho naá¹ƒ sabrah
karonti mÄ• nenti pÅ«jenti. taá¹ƒ kissa hetu? tathÄ• hissa, bhikkhave, viÃ±Ã±Å« sabrahmac
akusale dhamme pahÄ«ne samanupassanti.

``seyyathÄ• pi \Ne III 144/, bhikkhave, bhaddassa assÄ• jÄ• nÄ«yassa kiÃ±cÄ• pi na evaá¹
`aho vata maá¹ƒ manussÄ• Ä• jÄ• nÄ«yaá¹-á¹-hÄ• ne á¹-hapeyyuá¹ƒ, Ä• jÄ• nÄ«yabhojana
Ä• jÄ• nÄ«yaparimajjanaÃ±ca parimajjeyyuâ€™ nti, atha kho naá¹ƒ manussÄ• Ä• jÄ• nÄ«y
Ä• jÄ• nÄ«yabhojanaÃ±ca bhojenti \Ee V 169/ Ä• jÄ• nÄ«yaparimajjanaÃ±ca parimajjanti. ta
tathÄ• hissa, bhikkhave, viÃ±Ã±Å« manussÄ• tÄ• ni sÄ• á¹-heyyÄ• ni kÅ«á¹-eyyÄ• ni jimhe
pahÄ«nÄ• ni samanupassanti.

``evamevaá¹ƒ kho, bhikkhave, evarÅ«passa bhikkhuno kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppajj
sabrahmacÄ• rÄ« sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuâ€™ nti, atha
sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti. taá¹ƒ kissa hetu? tathÄ• hissa, bhikkhave, vi
sabrahmacÄ• rÄ« te pÄ• pake akusale dhamme pahÄ«ne samanupassantÄ«â€™â€™ ti. sa

8. akkosakasuttaá¹ƒ

<88> ``yo \Se V 181/ \Be III 393/ so, bhikkhave, bhikkhu akkosakaparibhÄ• sako ariyÅ«pav
sabrahmacÄ• rÄ«naá¹ƒ á¹-hÄ• nametaá¹ƒ avakÄ• so {aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so (
byasanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ nigaccheyya {na nigaccheyya (Ce Se Ee) }. ka
anadhigataá¹ƒ nÄ• dhigacchati, adhigatÄ• parihÄ• yati, saddhammassa na vodÄ• yanti, sa
hoti anabhirato vÄ• brahmacariyaá¹ƒ carati, aÃ±Ã±ataraá¹ƒ vÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pa
gÄ• á¸·haá¹ƒ vÄ• rogÄ• taá¹…kaá¹ƒ phusati, ummÄ• daá¹ƒ vÄ• pÄ• puá¹‡Ä• ti cittakkhepa
karoti, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá
bhikkhave, bhikkhu akkosakaparibhÄ• sako ariyÅ«pavÄ• dÄ« sabrahmacÄ• rÄ«naá¹ƒ, á¹-h
imesaá¹ƒ dasannaá¹ƒ byasanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ nigaccheyyÄ• â€™â€™

9. kokÄ• likasuttaá¹ƒ

<89> {SN a I 181; Sn kokÄ• likasutta} atha \Ee V 170/ kho kokÄ• liko bhikkhu yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``pÄ• picchÄ• , bhante, sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ•
gatÄ• â€™â€™ ti. ``mÄ• \Ne III 145/ hevaá¹ƒ, kokÄ• lika, mÄ• hevaá¹ƒ, kokÄ• lika! pasÄ•
sÄ• riputtamoggallÄ• nesu cittaá¹ƒ. pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti.

dutiyampi kho kokÄ• liko bhikkhu bhagavantaá¹ƒ etadavoca --- ``kiÃ±cÄ• pi me, bhante, bh
paccayiko, atha kho pÄ• picchÄ• va sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ• naá¹ƒ icchÄ• naá
``mÄ• hevaá¹ƒ, kokÄ• lika, mÄ• hevaá¹ƒ, kokÄ• lika! pasÄ• dehi, kokÄ• lika, sÄ• riputtamo
cittaá¹ƒ. pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti.

tatiyampi kho kokÄ• liko bhikkhu bhagavantaá¹ƒ etadavoca --- ``kiÃ±cÄ• pi me, bhante, bha
paccayiko, atha kho pÄ• picchÄ• va sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ• naá¹ƒ icchÄ• naá
``mÄ• hevaá¹ƒ, kokÄ• lika, mÄ• hevaá¹ƒ, kokÄ• lika! pasÄ• dehi, kokÄ• lika \Be III 394/, sÄ
cittaá¹ƒ. pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti.

atha kho kokÄ• liko bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakk
acirapakkantassa ca kokÄ• likassa bhikkhuno sÄ• sapamattÄ«hi pÄ«á¸·akÄ• hi sabbo kÄ• y
sÄ• sapamattiyo hutvÄ• muggamattiyo ahesuá¹ƒ, muggamattiyo hutvÄ• kalÄ• yamattiyo ah
hutvÄ• kolaá¹-á¹-himattiyo ahesuá¹ƒ, kolaá¹-á¹-himattiyo hutvÄ• kolamattiyo ahesuá¹ƒ, kola
Ä• malakamattiyo ahesuá¹ƒ, Ä• malakamattiyo hutvÄ• (tiá¹‡á¸• ukamattiyo ahesuá¹ƒ, tiá¹‡á
{SN a I 181; Sn kokÄ• likasutta natthi} beá¸·uvasalÄ• á¹-ukamattiyo ahesuá¹ƒ, beá¸·uvasalÄ
billamattiyo ahesuá¹ƒ, billamattiyo hutvÄ• pabhijjiá¹ƒsu, pubbaÃ±ca \Ee V 171/ lohitaÃ±ca p
sudaá¹ƒ kadalipattesu seti macchova visagilito.

atha kho turÅ« paccekabrahmÄ• {tuduppaccekabrahmÄ• (Ce Ee), tudi paccekabrahmÄ•
(Katthaci) SN a I 180} yena kokÄ• liko bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• vehÄ
bhikkhuá¹ƒ etadavoca --- ``pasÄ• dehi, kokÄ• lika, sÄ• riputtamoggallÄ• nesu cittaá¹ƒ. pesa
sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti. ``kosi tvaá¹ƒ, Ä• vusoâ€™â€™ ti? ``ahaá¹ƒ turÅ« pa
``nanu tvaá¹ƒ, Ä• vuso, bhagavatÄ• anÄ• gÄ• mÄ« byÄ• kato, atha kiÃ±carahi idhÄ• gato?
aparaddhaâ€™â€™ nti.

atha \Ne III 146/ kho turÅ« \Se V 183/ paccekabrahmÄ• kokÄ• likaá¹ƒ bhikkhuá¹ƒ gÄ• thÄ•

``purisassa hi jÄ• tassa, kuá¹-hÄ• rÄ« jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

``yo nindiyaá¹ƒ pasaá¹ƒsati, taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ, kalinÄ• tena sukhaá¹ƒ na vindati ||

``appamattako ayaá¹ƒ kali, yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• , ayameva mahattaro kali.

yo sugatesu manaá¹ƒ padÅ«saye ||

``sataá¹ƒ \Be III 395/ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ, chattiá¹ƒsati paÃ±ca ca abbudÄ• n

yamariyagarahÄ« nirayaá¹ƒ upeti, vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€™â€™ n

atha \Ee V 172/ kho kokÄ• liko bhikkhu teneva Ä• bÄ• dhena kÄ• lamakÄ• si. kÄ• laá¹…kat
padumaá¹ƒ nirayaá¹ƒ upapajjati sÄ• riputtamoggallÄ• nesu cittaá¹ƒ Ä• ghÄ• tetvÄ• .

atha kho brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ á¹-hito kho brahmÄ• sahampati bhagavantaá¹ƒ etadavoca --- ``kokÄ• liko, bh
kÄ• laá¹…kato. kÄ• laá¹…kato ca, bhante, kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ upapan
cittaá¹ƒ Ä• ghÄ• tetvÄ• â€™â€™ ti. idamavoca brahmÄ• sahampati. idaá¹ƒ vatvÄ• bhagav
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhikkhave
sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.
147/ kho, bhikkhave, brahmÄ• sahampati maá¹ƒ etadavoca --- `kokÄ• liko, bhante, bhikkhu
kÄ• laá¹…kato ca, bhante, kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ upapanno sÄ• riputtam
Ä• ghÄ• tetvÄ• â€™ ti. idamavoca, bhikkhave, brahmÄ• sahampati. idaá¹ƒ vatvÄ• maá¹ƒ a
katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``kÄ«va dÄ«ghaá¹ƒ nu kho,
Ä• yuppamÄ• á¹‡aâ€™â€™ nti? ``dÄ«ghaá¹ƒ kho, bhikkhu, padume niraye Ä• yuppamÄ• á
saá¹…khÄ• tuá¹ƒ --- `ettakÄ• ni vassÄ• nÄ«ti \Ee V 173/ vÄ• ettakÄ• ni vassasatÄ• nÄ«ti v
vassasahassÄ• nÄ«ti vÄ• ettakÄ• ni vassasatasahassÄ• nÄ«ti vÄ• â€™â€™ â€™ ti.

``sakkÄ• pana, bhante, upamaá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkÄ• , bhikkhÅ«, â€™â€™ ti bh
``seyyathÄ• pi, bhikkhu, vÄ«satikhÄ• riko kosalako tilavÄ• ho tato puriso vassasatassa vass
ekamekaá¹ƒ tilaá¹ƒ uddhareyya \Be III 396/. khippataraá¹ƒ kho so, bhikkhu, vÄ«satikhÄ• rik
iminÄ• \Se V 185/ upakkamena parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya, na tveva eko
bhikkhu, vÄ«sati abbudÄ• nirayÄ• , evameko nirabbudo nirayo. seyyathÄ• pi, bhikkhu, vÄ«
evameko ababo nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati ababÄ• nirayÄ• , evameko aá¹-aá¹-
bhikkhu, vÄ«sati aá¹-aá¹-Ä• nirayÄ• , evameko ahaho nirayo. seyyathÄ• pi, bhikkhu, vÄ«sa
evameko kumudo nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati kumudÄ• nirayÄ• , evameko soga
bhikkhu, vÄ«sati sogandhikÄ• nirayÄ• , evameko uppalako nirayo. seyyathÄ• pi, bhikkhu, v
nirayÄ• , evameko puá¹‡á¸• arÄ«ko nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati puá¹‡á¸• arÄ«kÄ
nirayo. padumaá¹ƒ kho pana, bhikkhu, nirayaá¹ƒ kokÄ• liko bhikkhu upapanno sÄ• riputtam
Ä• ghÄ• tetvÄ• â€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ

``purisassa \Ee V 174/ hi jÄ• tassa, kuá¹-hÄ• rÄ« jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

``yo \Se V 186/ \Ne III 148/ nindiyaá¹ƒ pasaá¹ƒsati, taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ, kalinÄ• tena sukhaá¹ƒ na vindati ||

``appamattako ayaá¹ƒ kali, yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• , ayameva mahattaro kali.

yo sugatesu manaá¹ƒ padÅ«saye ||

``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ, chattiá¹ƒsati paÃ±ca ca abbudÄ• ni.

yamariyagarahÄ« nirayaá¹ƒ upeti, vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€™â€™ n

10. khÄ«á¹‡Ä• savabalasuttaá¹ƒ

<90> atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhagavÄ
kho, sÄ• riputta, khÄ«á¹‡Ä• savassa \Be III 397/ bhikkhuno balÄ• ni, yehi balehi samannÄ•
bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â

``dasa, bhante, khÄ«á¹‡Ä• savassa bhikkhuno balÄ• ni, yehi balehi samannÄ• gato khÄ«á
Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti. katamÄ• ni
44} idha, bhante, khÄ«á¹‡Ä• savassa bhikkhuno aniccato sabbe saá¹…khÄ• rÄ• yathÄ• bh
sudiá¹-á¹-hÄ• honti. yampi \Ee V 175/, bhante, khÄ«á¹‡Ä• savassa bhikkhuno aniccato sab
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti, idampi, bhante, khÄ«á¹‡Ä• sa
yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ•
ti.

``puna caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ•
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. yampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno a
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• \Se V 187/ honti, idampi, bhante, kh
balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ p
me Ä• savÄ• â€™ ti.

``puna \Ne III 149/ caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ cittaá
vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantÄ«b
Ä• savaá¹-á¹-hÄ• niyehi dhammehi. yampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno vivekani
vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantÄ«b
Ä• savaá¹-á¹-hÄ• niyehi dhammehi, idampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ
khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• s

``puna caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bh
yampi, bhante, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• ho
bhante, khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• sa
khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti.

``puna caparaá¹ƒ, bhante, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro sammappadhÄ• nÄ• b
pe ... cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• honti subhÄ• vitÄ• \Be III 398/ ... pe ... paÃ±cindri
balÄ• ni bhÄ• vitÄ• ni \Ee V 176/ honti subhÄ• vitÄ• ni ... satta bojjhaá¹…gÄ• bhÄ• vitÄ• h
ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito. yampi, bhante, khÄ«á¹‡Ä• savas
aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito, idampi, bhante, khÄ«á¹‡Ä• savassa bh
yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu \Se V 188/ Ä• savÄ• naá¹ƒ khayaá¹ƒ paá
Ä• savÄ• â€™ ti.

``imÄ• ni kho, bhante, dasa khÄ«á¹‡Ä• savassa bhikkhuno balÄ• ni, yehi balehi samannÄ•
Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti. da

theravaggo catuttho.

tassuddÄ• naá¹ƒ ---

vÄ• hanÄ• nando puá¹‡á¹‡iyo, byÄ• karaá¹ƒ katthimÄ• niko.

napiyakkosakokÄ• li, khÄ«á¹‡Ä• savabalena cÄ• ti ||

(10) 5. upÄ• livaggo

1. kÄ• mabhogÄ«suttaá¹ƒ

<91> ekaá¹ƒ \Ne III 150/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thap
atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ
etadavoca ---

``dasayime \Ee V 177/, gahapati, kÄ• mabhogÄ« santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. kata
ekacco kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ• hasena; adhammena bhoge pariy
sukheti na pÄ«á¹‡eti {na attÄ• naá¹ƒ sukheti pÄ«á¹‡eti (Ce Se Ee) evamuparipi} na saá¹ƒvi
karoti.

``idha \Be III 399/ pana, gahapati, ekacco kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ
pariyesitvÄ• sÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti, na saá¹ƒvibhajati na puÃ±Ã±Ä• ni k

``idha pana \Se V 189/, gahapati, ekacco kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ•
pariyesitvÄ• sÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti.

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ• h
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi na attÄ• naá¹ƒ sukh
saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti.

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ• h
151/; dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi attÄ• naá¹ƒ s
saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti.

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ• h
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi attÄ• naá¹ƒ sukheti
puÃ±Ã±Ä• ni karoti.

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena; d
asÄ• hasena na attÄ• naá¹ƒ sukheti na pÄ«á¹‡eti na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti.

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena; d
asÄ• hasena \Ee V 178/ attÄ• naá¹ƒ sukheti pÄ«á¹‡eti, na saá¹ƒvibhajati na puÃ±Ã±Ä• ni ka

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena; d
asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti. te ca bhoge
(Katthaci) AN a III 124 passitabbaá¹ƒ} mucchito \Be III 400/ ajjhosanno {ajjhÄ• panno (sabba
suttavaá¹‡á¹‡anÄ• á¹-Ä«kÄ• oloketabbÄ• } anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡apaÃ±Ã

``idha pana, gahapati, ekacco kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena; d
asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti. te ca bhoge
anajjhosanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati.

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ• hasena, ad
sÄ• hasena na attÄ• naá¹ƒ sukheti na pÄ«á¹‡eti na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti, a
kÄ• mabhogÄ« tÄ«hi á¹-hÄ• nehi gÄ• rayho. `adhammena bhoge pariyesati sÄ• hasenÄ• â
á¹-hÄ• nena gÄ• rayho. `na attÄ• naá¹ƒ sukheti na pÄ«á¹‡etÄ«â€™ ti, iminÄ• dutiyena á¹-h
gÄ• rayho. `na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karotÄ«â€™ ti, iminÄ• tatiyena á¹-hÄ• nena
gahapati, kÄ• mabhogÄ« imehi tÄ«hi á¹-hÄ• nehi gÄ• rayho.

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ• hasena, ad
sÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti, ayaá¹ƒ,
dvÄ«hi á¹-hÄ• nehi gÄ• rayho ekena á¹-hÄ• nena pÄ• saá¹ƒso. `adhammena bhoge pariyes
paá¹-hamena á¹-hÄ• nena gÄ• rayho. `attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«â€™ ti, iminÄ• eken
saá¹ƒvibhajati na puÃ±Ã±Ä• ni karotÄ«â€™ ti iminÄ• dutiyena á¹-hÄ• nena gÄ• rayho. aya
imehi dvÄ«hi á¹-hÄ• nehi gÄ• rayho iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso.

``tatra \Ee V 179/, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ•
adhammena bhoge pariyesitvÄ• sÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati p
gahapati, kÄ• mabhogÄ« ekena á¹-hÄ• nena gÄ• rayho dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso. `a
sÄ• hasenÄ• â€™ ti, iminÄ• ekena á¹-hÄ• nena gÄ• rayho. `attÄ• naá¹ƒ sukheti \Be III 401
paá¹-hamena á¹-hÄ• nena pÄ• saá¹ƒso. `saá¹ƒvibhajati puÃ±Ã±Ä• ni karotÄ«â€™ ti, iminÄ•
pÄ• saá¹ƒso. ayaá¹ƒ, gahapati, kÄ• mabhogÄ« iminÄ• ekena á¹-hÄ• nena gÄ• rayho, imeh
pÄ• saá¹ƒso.

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ• ha
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi na attÄ• naá¹ƒ sukl
saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti, ayaá¹ƒ, gahapati, kÄ• mabhogÄ« ekena á¹-hÄ• nena
á¹-hÄ• nehi gÄ• rayho. `dhammena bhoge pariyesati asÄ• hasenÄ• â€™ ti, iminÄ• ekena á
`adhammena bhoge pariyesati sÄ• hasenÄ• â€™ ti, iminÄ• paá¹-hamena á¹-hÄ• nena gÄ•
na pÄ«á¹‡etÄ«â€™ ti, iminÄ• dutiyena á¹-hÄ• nena gÄ• rayho. `na saá¹ƒvibhajati na puÃ±
iminÄ• tatiyena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ, gahapati, kÄ• mabhogÄ« iminÄ• ekena á¹
tÄ«hi á¹-hÄ• nehi gÄ• rayho.

``tatra \Ne III 153/, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariy
asÄ• hasenapi, dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi att
saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti, ayaá¹ƒ, gahapati, kÄ• mabhogÄ« dvÄ«hi á¹-hÄ• nehi
á¹-hÄ• nehi gÄ• rayho \Se V 192/. `dhammena bhoge pariyesati asÄ• hasenÄ• â€™ ti, imin
pÄ• saá¹ƒso. `adhammena bhoge pariyesati sÄ• hasenÄ• â€™ ti, iminÄ• paá¹-hamena á¹-
sukheti pÄ«á¹‡etÄ«â€™ ti, iminÄ• dutiyena á¹-hÄ• nena pÄ• saá¹ƒso. `na saá¹ƒvibhajati na
ti, iminÄ• dutiyena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ \Ee V 180/, gahapati, kÄ• mabhogÄ« im
pÄ• saá¹ƒso imehi dvÄ«hi á¹-hÄ• nehi gÄ• rayho.

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ• ha
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi attÄ• naá¹ƒ sukheti
puÃ±Ã±Ä• ni karoti, ayaá¹ƒ, gahapati, kÄ• mabhogÄ« tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso ekena
gÄ• rayho. `dhammena bhoge pariyesati asÄ• hasenÄ• â€™ ti, iminÄ• paá¹-hamena á¹-hÄ
bhoge pariyesati sÄ• hasenÄ• â€™ ti, iminÄ• ekena á¹-hÄ• nena gÄ• rayho. `attÄ• naá¹ƒ s
iminÄ• dutiyena á¹-hÄ• nena pÄ• saá¹ƒso. `saá¹ƒvibhajati puÃ±Ã±Ä• ni karotÄ«â€™ ti, imi
pÄ• saá¹ƒso. ayaá¹ƒ, gahapati, kÄ• mabhogÄ« imehi tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso iminÄ•

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena, dh
asÄ• hasena na attÄ• naá¹ƒ sukheti na pÄ«á¹‡eti na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti,
kÄ• mabhogÄ« ekena á¹-hÄ• nena pÄ• saá¹ƒso dvÄ«hi á¹-hÄ• nehi gÄ• rayho. dhammena
ti, iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso. `na attÄ• naá¹ƒ sukheti na pÄ«á¹‡etÄ«â€™ ti, i
á¹-hÄ• nena gÄ• rayho. `na saá¹ƒvibhajati \Se V 193/ na puÃ±Ã±Ä• ni karotÄ«â€™ ti, iminÄ
gÄ• rayho. ayaá¹ƒ, gahapati, kÄ• mabhogÄ« iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso imehi

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena, dh
asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti, ayaá¹ƒ
kÄ• mabhogÄ« dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso ekena á¹-hÄ• nena gÄ• rayho. `dhammena
ti, iminÄ• paá¹-hamena á¹-hÄ• nena pÄ• saá¹ƒso. `attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«â€™ ti,
pÄ• saá¹ƒso. `na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karotÄ«â€™ ti iminÄ• ekena á¹-hÄ• nena

181/, gahapati, kÄ• mabhogÄ« imehi dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso iminÄ• ekena á¹-hÄ•

``tatra, gahapati yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena, dha
asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti, te ca bhoge
ajjhosanno anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡apaÃ±Ã±o paribhuÃ±jati, ayaá¹ƒ, gahapa
á¹-hÄ• nehi pÄ• saá¹ƒso ekena á¹-hÄ• nena gÄ• rayho. `dhammena bhoge pariyesati asÄ•
paá¹-hamena \Be III 403/ á¹-hÄ• nena pÄ• saá¹ƒso. `attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«â€™ ti
á¹-hÄ• nena pÄ• saá¹ƒso. `saá¹ƒvibhajati puÃ±Ã±Ä• ni karotÄ«â€™ ti, iminÄ• tatiyena á¹-h
bhoge gathito mucchito ajjhosanno anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡apaÃ±Ã±o paribh
iminÄ• ekena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ, gahapati, kÄ• mabhogÄ« imehi tÄ«hi á¹-hÄ•
á¹-hÄ• nena gÄ• rayho.

``tatra, gahapati, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena, dh
asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti, te ca bhoge
anajjhosanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati, ayaá¹ƒ, gahapati
á¹-hÄ• nehi pÄ• saá¹ƒso. `dhammena bhoge pariyesati asÄ• hasenÄ• â€™ ti, iminÄ• paá¹-
`attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«â€™ ti, iminÄ• dutiyena á¹-hÄ• nena pÄ• saá¹ƒso. `saá¹ƒv
karotÄ«â€™ ti, iminÄ• tatiyena á¹-hÄ• nena pÄ• saá¹ƒso. `te ca bhoge agathito amucchito
Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jatÄ«â€™ ti, iminÄ• catutthena á¹-
gahapati, kÄ• mabhogÄ« imehi catÅ«hi á¹-hÄ• nehi pÄ• saá¹ƒso.

``ime kho, gahapati, dasa kÄ• mabhogÄ« santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. imesaá¹ƒ k
kÄ• mabhogÄ«naá¹ƒ yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena
pariyesitvÄ• asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti,
155/ agathito amucchito anajjhosanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribh
dasannaá¹ƒ kÄ• mabhogÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca pÄ• mokkho {mokkho (Katthaci Ce
III 662} ca uttamo ca pavaro ca. seyyathÄ• pi, gahapati, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• da
navanÄ«taá¹ƒ, navanÄ«tamhÄ• sappi, sappimhÄ• sappimaá¹‡á¸• o. sappimaá¹‡á¸• o tatth

evamevaá¹ƒ kho \Se V 195/, gahapati, imesaá¹ƒ dasannaá¹ƒ kÄ• mabhogÄ«naá¹ƒ yvÄ• ya
bhoge pariyesati asÄ• hasena, dhammena bhoge pariyesitvÄ• asÄ• hasena attÄ• naá¹ƒ su
saá¹ƒvibhajati \Be III 404/ puÃ±Ã±Ä• ni karoti, te ca bhoge agathito amucchito anajjhosanno
nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati, ayaá¹ƒ imesaá¹ƒ dasannaá¹ƒ kÄ• mabhogÄ«naá¹ƒ agg
{mokkho (Katthaci Ce) AN b V 181} ca uttamo ca pavaro cÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. bhayasuttaá¹ƒ

<92> {AN c 9.27; SN c V 1024} atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• ter

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca ---

``yato, kho, gahapati, ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti, c
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ariyo cassa Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho
Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to. sotÄ• pannohamasmi avinipÄ• ta
sambodhiparÄ• yaá¹‡oâ€™ ti.

``katamÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti? yaá¹ƒ \Ee V 183/, gahapati,
pÄ• á¹‡Ä• tipÄ• tapaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati samparÄ•
pasavati cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti, pÄ• á¹‡Ä• tipÄ• tÄ• paá
diá¹-á¹-hadhammikampi {neva diá¹-á¹-hadhammikaá¹ƒ} bhayaá¹ƒ veraá¹ƒ pasavati na samp
samparÄ• yikaá¹ƒ} bhayaá¹ƒ veraá¹ƒ pasavati na cetasikampi {na cetasikaá¹ƒ (Ce Se Ee) }
paá¹-isaá¹ƒvedeti. pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratassa evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«p
196/.

``yaá¹ƒ \Ne III 156/, gahapati, adinnÄ• dÄ• yÄ« ... pe ... kÄ• mesumicchÄ• cÄ• rÄ« ... musÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• napacca
veraá¹ƒ pasavati samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati cetasikampi dukkhaá¹ƒ dom
paá¹-isaá¹ƒvedeti, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato neva diá¹-á¹-had
veraá¹ƒ pasavati na samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati na cetasikampi dukkhaá¹
paá¹-isaá¹ƒvedeti. surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratassa evaá¹ƒ \Be II
veraá¹ƒ vÅ«pasantaá¹ƒ hoti. imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti.

``katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti? idha, gahapati, ariyasÄ• vak
aveccappasÄ• dena samannÄ• gato hoti --- `itipi so bhagavÄ• ... pe ... buddho bhagavÄ• â
aveccappasÄ• dena samannÄ• gato hoti --- `svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á
opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti; saá¹…ghe aveccappasÄ• dena sa
`suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹.
bhagavato sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yac
aá¹-á¹-ha purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo da
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti; ariyakantehi sÄ«lehi samannÄ• gato hoti
acchiddehi asabalehi akammÄ• sehi bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi \S
samÄ• dhisaá¹ƒvattanikehiâ€™. imehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti.

``katamo cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho? idha, gahap
paá¹-isaÃ±cikkhati --- `iti imasmiá¹ƒ sati idaá¹ƒ hoti; imassuppÄ• dÄ• idaá¹ƒ uppajjati; imas

na hoti; imassa nirodhÄ• idaá¹ƒ nirujjhati, yadidaá¹ƒ --- avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ,
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá
saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti, evametassa kevalassa dukkhak
avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho ... pe ... evametassa kevalas
III 157/ nirodho hotÄ«â€™ ti. ayaÃ±cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti sup

``yato kho, gahapati, ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ayaÃ±cassa ariyo Ã±Ä• yo \Se V 198/ paÃ±Ã±Ä
suppaá¹-ividdho \Be III 406/, so Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya
khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to; sotÄ• p
niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti. dutiyaá¹ƒ.

3. kiá¹ƒdiá¹-á¹-hikasuttaá¹ƒ

<93> ekaá¹ƒ \Ee V 185/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thap
atha kho anÄ• thapiá¹‡á¸• iko gahapati divÄ• divassa sÄ• vatthiyÄ• nikkhami bhagavantaá
anÄ• thapiá¹‡á¸• ikassa gahapatissa etadahosi --- ``akÄ• lo kho tÄ• va bhagavantaá¹ƒ dass
bhagavÄ• . manobhÄ• vanÄ«yÄ• nampi bhikkhÅ«naá¹ƒ akÄ• lo dassanÄ• ya. paá¹-isallÄ«n
yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá

atha kho anÄ• thapiá¹‡á¸• iko gahapati yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä
tena kho pana samayena aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• saá¹…gamma samÄ• gamma un
anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathentÄ• nisinnÄ• honti. addasaá¹ƒsu kho te aÃ±Ã±
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na aÃ±Ã±amaÃ±Ã
``appasaddÄ• bhonto hontu, mÄ• bhonto saddamakattha. ayaá¹ƒ anÄ• thapiá¹‡á¸• iko gah
samaá¹‡assa gotamassa sÄ• vako. yÄ• vatÄ• kho pana samaá¹‡assa gotamassa sÄ• vak
sÄ• vatthiyaá¹ƒ paá¹-ivasanti, ayaá¹ƒ tesaá¹ƒ aÃ±Ã±ataro anÄ• thapiá¹‡á¸• iko gahapati. ap
199/ kho pana te Ä• yasmanto appasaddavinÄ«tÄ• appasaddassa vaá¹‡á¹‡avÄ• dino. app
parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti.

atha \Ne III 158/ kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• tuá¹‡hÄ« ahesuá¹ƒ. atha kho anÄ
gahapati yena te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• t
paribbÄ• jakehi saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ \Ee V
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ te a
paribbÄ• jakÄ• \Be III 407/ etadavocuá¹ƒ --- ``vadehi, gahapati, kiá¹ƒdiá¹-á¹-hiko samaá¹‡o
``na kho ahaá¹ƒ, bhante, bhagavato sabbaá¹ƒ diá¹-á¹-hiá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti.

``iti kira tvaá¹ƒ, gahapati, na samaá¹‡assa gotamassa sabbaá¹ƒ diá¹-á¹-hiá¹ƒ jÄ• nÄ• si; va
kiá¹ƒdiá¹-á¹-hikÄ• bhikkhÅ«â€™â€™ ti? ``bhikkhÅ«nampi kho ahaá¹ƒ, bhante, na sabbaá¹ƒ
jÄ• nÄ• mÄ«â€™â€™ ti.

``iti kira tvaá¹ƒ, gahapati, na samaá¹‡assa gotamassa sabbaá¹ƒ diá¹-á¹-hiá¹ƒ jÄ• nÄ• si nap
sabbaá¹ƒ diá¹-á¹-hiá¹ƒ jÄ• nÄ• si; vadehi, gahapati, kiá¹ƒdiá¹-á¹-hikosi tuvaâ€™â€™ nti? ``e
amhehi na dukkaraá¹ƒ byÄ• kÄ• tuá¹ƒ yaá¹ƒdiá¹-á¹-hikÄ• mayaá¹ƒ. iá¹…gha tÄ• va Ä• yasm
diá¹-á¹-higatÄ• ni byÄ• karontu, pacchÄ• petaá¹ƒ amhehi na dukkaraá¹ƒ bhavissati byÄ• kÄ
mayaâ€™â€™ nti.

evaá¹ƒ vutte aÃ±Ã±ataro paribbÄ• jako anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadavoca ---
saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hiko ahaá¹ƒ, gahapatÄ«â€™â€™ ti.

aÃ±Ã±ataropi kho \Se V 200/ paribbÄ• jako anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadavoca
idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hiko ahaá¹ƒ, gahapatÄ«â€™â€™ ti.

aÃ±Ã±ataropi kho paribbÄ• jako anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadavoca --- ``antavÄ
anantavÄ• loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca h
paraá¹ƒ maraá¹‡Ä• ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva sacca
evaá¹ƒdiá¹-á¹-hiko ahaá¹ƒ, gahapatÄ«â€™â€™ ti.

evaá¹ƒ \Ne III 159/ vutte anÄ• thapiá¹‡á¸• iko gahapati te paribbÄ• jake etadavoca --- ``yvÄ
Ä• yasmÄ• evamÄ• ha --- `sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒd
gahapatÄ«â€™ ti \Ee V 187/, imassa ayamÄ• yasmato diá¹-á¹-hi attano vÄ• ayonisomanas
paratoghosapaccayÄ• vÄ• . sÄ• kho panesÄ• diá¹-á¹-hi bhÅ«tÄ• saá¹…khatÄ• cetayitÄ•
kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ cetayitaá¹ƒ paá¹-iccasamuppannaá¹ƒ tadanicca
dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ tadeveso Ä• yasmÄ• allÄ«no, tadeveso Ä• yasmÄ• ajjhupaga

``yopÄ• yaá¹ƒ \Be III 408/, bhante, Ä• yasmÄ• evamÄ• ha --- `asassato loko, idameva sacc
evaá¹ƒdiá¹-á¹-hiko ahaá¹ƒ, gahapatÄ«â€™ ti, imassÄ• pi ayamÄ• yasmato diá¹-á¹-hi attano
ayonisomanasikÄ• rahetu uppannÄ• paratoghosapaccayÄ• vÄ• . sÄ• kho panesÄ• diá¹-á
cetayitÄ• paá¹-iccasamuppannÄ• . yaá¹ƒ kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ cetayi
paá¹-iccasamuppannaá¹ƒ tadaniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ ta
tadeveso Ä• yasmÄ• ajjhupagato.

``yopÄ• yaá¹ƒ, bhante, Ä• yasmÄ• evamÄ• ha --- `antavÄ• loko \Se V 201/ ... pe ... anant

jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gat
... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá
gahapatÄ«â€™ ti, imassÄ• pi ayamÄ• yasmato diá¹-á¹-hi attano vÄ• ayonisomanasikÄ• rah
paratoghosapaccayÄ• vÄ• . sÄ• kho panesÄ• diá¹-á¹-hi bhÅ«tÄ• saá¹…khatÄ• cetayitÄ•
kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ cetayitaá¹ƒ paá¹-iccasamuppannaá¹ƒ tadanicca
dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ tadeveso Ä• yasmÄ• allÄ«no, tadeveso Ä• yasmÄ• ajjhupaga

evaá¹ƒ \Ee V 188/ vutte te paribbÄ• jakÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadavocu
kho, gahapati, amhehi sabbeheva yathÄ• sakÄ• ni diá¹-á¹-higatÄ• ni. vadehi, gahapati, kiá¹
tuvaâ€™â€™ nti? ``yaá¹ƒ kho, bhante, kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ cetayitaá¹ƒ paá¹-ic
tadaniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. `yaá¹ƒ dukkhaá¹ƒ taá¹ƒ netaá¹ƒ mama, nesoh
ti --- evaá¹ƒdiá¹-á¹-hiko ahaá¹ƒ, bhanteâ€™â€™ ti.

``yaá¹ƒ \Ne III 160/ kho, gahapati, kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ cetayitaá¹ƒ paá¹-iccasa
tadaniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ tadeva tvaá¹ƒ, gahapati, allÄ
gahapati, ajjhupagatoâ€™â€™ ti.

``yaá¹ƒ kho, bhante, kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ cetayitaá¹ƒ paá¹-iccasamuppannaá¹
yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. `yaá¹ƒ dukkhaá¹ƒ taá¹ƒ netaá¹ƒ mama, nesohamasmi, nam
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ \Se V 202/. tassa ca u
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ ti.

evaá¹ƒ \Be III 409/ vutte te paribbÄ• jakÄ• tuá¹‡hÄ«bhÅ«tÄ• maá¹…kubhÅ«tÄ• pattakkha
pajjhÄ• yantÄ• appaá¹-ibhÄ• nÄ• nisÄ«diá¹ƒsu. atha kho anÄ• thapiá¹‡á¸• iko gahapati te
tuá¹‡hÄ«bhÅ«te maá¹…kubhÅ«te pattakkhandhe adhomukhe pajjhÄ• yante appaá¹-ibhÄ• n
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho anÄ• thapiá¹‡á¸• iko gahapati yÄ• vatako ahosi tehi aÃ±Ã±atitthiyehi paribbÄ• j
kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi. ``sÄ• dhu sÄ• dhu, gahapati! evaá¹ƒ
moghapurisÄ• kÄ• lena kÄ• laá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetabbÄ• â€™â€™

atha kho bhagavÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ dhammiyÄ• kathÄ• ya sandasses
sampahaá¹ƒsesi. atha kho anÄ• thapiá¹‡á¸• iko gahapati bhagavatÄ• dhammiyÄ• kathÄ• y
samuttejito sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ• sanÄ• \Ee V 189/ bhagavantaá¹ƒ abhivÄ• detvÄ
pakkÄ• mi.

atha kho bhagavÄ• acirapakkante anÄ• thapiá¹‡á¸• ike gahapatimhi bhikkhÅ« Ä• mantesi
bhikkhu vassasatupasampanno {bhikkhu dÄ«gharattaá¹ƒ avedhi dhammo (Se) } imasmiá¹ƒ

evamevaá¹ƒ aÃ±Ã±atitthiye paribbÄ• jake sahadhammena suniggahitaá¹ƒ niggaá¹‡heyya y
anÄ• thapiá¹‡á¸• ikena gahapatinÄ• niggahitÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. vajjiyamÄ• hitasuttaá¹ƒ

<94> ekaá¹ƒ \Ne III 161/ samayaá¹ƒ bhagavÄ• campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkha
vajjiyamÄ• hito gahapati divÄ• divassa campÄ• ya nikkhami bhagavantaá¹ƒ \Se V 203/ das
vajjiyamÄ• hitassa gahapatissa etadahosi --- ``akÄ• lo kho tÄ• va bhagavantaá¹ƒ dassanÄ•
bhagavÄ• . manobhÄ• vanÄ«yÄ• nampi bhikkhÅ«naá¹ƒ akÄ• lo dassanÄ• ya. paá¹-isallÄ«n
yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá

atha \Be III 410/ kho vajjiyamÄ• hito gahapati yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• n
tenupasaá¹…kami. tena kho pana samayena te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• saá¹…gan
uccÄ• saddamahÄ• saddÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathentÄ• nisinnÄ• hont

addasaá¹ƒsu kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• vajjiyamÄ• hitaá¹ƒ gahapatiá¹ƒ dÅ«ra
disvÄ• na aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹‡á¹-hÄ• pesuá¹ƒ --- ``appasaddÄ• bhonto hontu. mÄ•
vajjiyamÄ• hito gahapati Ä• gacchati samaá¹‡assa gotamassa sÄ• vako. yÄ• vatÄ• kho pa
gotamassa sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• campÄ• yaá¹ƒ paá¹-ivasanti, ayaá¹ƒ tesaá¹ƒ
gahapati. appasaddakÄ• mÄ• kho pana te Ä• yasmanto appasaddavinÄ«tÄ• appasaddass
appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti.

atha kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• tuá¹‡hÄ« ahesuá¹ƒ. atha kho vajjiyamÄ• hito g
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiy
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
kho vajjiyamÄ• hitaá¹ƒ gahapatiá¹ƒ te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• etadavocuá¹ƒ --- ``s
kira, gahapati, samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garahati, sabbaá¹ƒ tapassiá¹ƒ lÅ«khÄ• j
upakkosati upavadatÄ«â€™â€™ ti? ``na kho, bhante, bhagavÄ• sabbaá¹ƒ tapaá¹ƒ garahat
lÅ«khÄ• jÄ«viá¹ƒ ekaá¹ƒsena upakkosati upavadati. gÄ• rayhaá¹ƒ kho, bhante, bhagavÄ• g
pasaá¹ƒsitabbaá¹ƒ pasaá¹ƒsati. gÄ• rayhaá¹ƒ kho pana, bhante, bhagavÄ• garahanto pasa
vibhajjavÄ• do bhagavÄ• . na so bhagavÄ• ettha ekaá¹ƒsavÄ• doâ€™â€™ ti.

evaá¹ƒ vutte aÃ±Ã±ataro paribbÄ• jako vajjiyamÄ• hitaá¹ƒ gahapatiá¹ƒ etadavoca --- ``Ä• g
yassa tvaá¹ƒ samaá¹‡assa gotamassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, samaá¹‡o gotamo venayiko
``etthapÄ• haá¹ƒ, bhante, Ä• yasmante vakkhÄ• mi sahadhammena --- `idaá¹ƒ kusalaâ€™ n
paÃ±Ã±attaá¹ƒ; `idaá¹ƒ akusalaâ€™ nti, bhante, bhagavatÄ• paÃ±Ã±attaá¹ƒ. iti kusalÄ• ku
paÃ±Ã±Ä• payamÄ• no sapaÃ±Ã±attiko bhagavÄ• ; na so bhagavÄ• venayiko appaÃ±Ã±a

evaá¹ƒ \Be III 411/ vutte te paribbÄ• jakÄ• tuá¹‡hÄ«bhÅ«tÄ• \Ee V 191/ maá¹…kubhÅ«tÄ
adhomukhÄ• pajjhÄ• yantÄ• appaá¹-ibhÄ• nÄ• nisÄ«diá¹ƒsu. atha kho vajjiyamÄ• hito gal
tuá¹‡hÄ«bhÅ«te maá¹…kubhÅ«te pattakkhandhe adhomukhe pajjhÄ• yante appaá¹-ibhÄ• n
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho vajjiyamÄ• hito gahapati yÄ• vatako ahosi tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi
kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi.

``sÄ• dhu sÄ• dhu, gahapati! evaá¹ƒ \Se V 205/ kho te, gahapati, moghapurisÄ• kÄ• lena k
suniggahitaá¹ƒ niggahetabbÄ• . nÄ• haá¹ƒ, gahapati, sabbaá¹ƒ tapaá¹ƒ tapitabbanti vadÄ• n
gahapati, sabbaá¹ƒ tapaá¹ƒ na tapitabbanti vadÄ• mi; nÄ• haá¹ƒ, gahapati, sabbaá¹ƒ samÄ
vadÄ• mi; na panÄ• haá¹ƒ, gahapati, sabbaá¹ƒ samÄ• dÄ• naá¹ƒ na samÄ• ditabbanti vadÄ
sabbaá¹ƒ padhÄ• naá¹ƒ padahitabbanti vadÄ• mi; na panÄ• haá¹ƒ, gahapati, sabbaá¹ƒ pad
vadÄ• mi; nÄ• haá¹ƒ, gahapati, sabbo paá¹-inissaggo paá¹-inissajjitabboti vadÄ• mi. na pan
sabbo paá¹-inissaggo na paá¹-inissajjitabboti vadÄ• mi; nÄ• haá¹ƒ, gahapati, sabbÄ• vimutt
vadÄ• mi; na panÄ• haá¹ƒ, gahapati, sabbÄ• vimutti na vimuccitabbÄ• ti vadÄ• mi.

``yaÃ±hi, gahapati, tapaá¹ƒ tapato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dham
evarÅ«paá¹ƒ tapaá¹ƒ na tapitabbanti vadÄ• mi. yaÃ±ca khvassa gahapati, tapaá¹ƒ tapato al
dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• \Ee V 192/ abhivaá¸• á¸• hanti, evarÅ«paá¹ƒ t

``yaÃ±hi, gahapati, samÄ• dÄ• naá¹ƒ samÄ• diyato akusalÄ• dhammÄ• abhivaá¸• á¸• han
parihÄ• yanti, evarÅ«paá¹ƒ samÄ• dÄ• naá¹ƒ na samÄ• ditabbanti vadÄ• mi. yaÃ±ca khvas
samÄ• diyato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, e
samÄ• ditabbanti vadÄ• mi.

``yaÃ±hi, gahapati, padhÄ• naá¹ƒ padahato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusa
evarÅ«paá¹ƒ padhÄ• naá¹ƒ na padahitabbanti vadÄ• mi. yaÃ±ca khvassa, gahapati, padhÄ
dhammÄ• parihÄ• yanti kusalÄ• dhammÄ• abhivaá¸• á¸• hanti \Se V 206/, evarÅ«paá¹ƒ p
vadÄ• mi.

``yaÃ±hi \Be III 412/, gahapati, paá¹-inissaggaá¹ƒ paá¹-inissajjato akusalÄ• dhammÄ• abh
kusalÄ• dhammÄ• parihÄ• yanti, evarÅ«po paá¹-inissaggo na paá¹-inissajjitabboti vadÄ• m
gahapati, paá¹-inissaggaá¹ƒ paá¹-inissajjato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dh
evarÅ«po paá¹-inissaggo paá¹-inissajjitabboti vadÄ• mi.

``yaÃ±hi, gahapati, vimuttiá¹ƒ vimuccato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ•
evarÅ«pÄ• vimutti na vimuccitabbÄ• ti vadÄ• mi. yaÃ±ca khvassa, gahapati, vimuttiá¹ƒ vim
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, evarÅ«pÄ• vimutti vimuccitabbÄ• ti v

atha kho vajjiyamÄ• hito gahapati bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• d
sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ ka

atha kho bhagavÄ• acirapakkante vajjiyamÄ• hite gahapatimhi bhikkhÅ« Ä• mantesi --- ``y
bhikkhu dÄ«gharattaá¹ƒ apparajakkho imasmiá¹ƒ dhammavinaye, sopi evamevaá¹ƒ aÃ±Ã±a
paribbÄ• jake sahadhammena suniggahitaá¹ƒ niggaá¹‡heyya yathÄ• taá¹ƒ vajjiyamÄ• hiten
niggahitÄ• â€™â€™ ti. catutthaá¹ƒ.

5. uttiyasuttaá¹ƒ

<95> atha \Ee V 193/ kho uttiyo paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami; upasaá¹
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho uttiyo paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bho gotama, s
\Se V 207/ saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, uttiya, may
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ pana, bho gotama, asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti?
abyÄ• kataá¹ƒ mayÄ• --- `asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™

``kiá¹ƒ nu kho, bho gotama, antavÄ• loko ... pe ... anantavÄ• loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ
aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• \Be III 4
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... nev
tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti? ``etampi
mayÄ• --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mogha

`` `kiá¹ƒ nu kho, bho gotama, sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti, iti p
`abyÄ• kataá¹ƒ kho etaá¹ƒ, uttiya, mayÄ• --- sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã

`` `kiá¹ƒ pana, bho gotama, asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti, iti p
`etampi kho, uttiya, abyÄ• kataá¹ƒ mayÄ• asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±

`` `kiá¹ƒ \Ne III 165/ nu kho, bho gotama, antavÄ• loko ... pe ... anantavÄ• loko ... taá¹ƒ jÄ«
sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gato paraá¹ƒ mara
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... nev
tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva \Se V 208/ saccaá¹ƒ moghamaÃ±Ã±anti, iti puá¹-
--- `etampi kho, uttiya, abyÄ• kataá¹ƒ mayÄ• --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ m
saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi. atha kiÃ±carahi bhotÄ• gotamena byÄ• kataâ€™

``abhiÃ±Ã±Ä• ya kho ahaá¹ƒ, uttiya, sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desemi sattÄ• naá¹ƒ vis
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
ti.

``yaá¹ƒ panetaá¹ƒ bhavaá¹ƒ gotamo abhiÃ±Ã±Ä• ya sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desesi s
sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä
sacchikiriyÄ• ya, sabbo vÄ• {sabbo ca (Katthaci) } tena loko nÄ«yati {nÄ«yissati (Ce), niyyÄ
niyyaá¹ƒssati (Ee) } upaá¸• á¸• ho vÄ• tibhÄ• go vÄ• â€™â€™ ti {tibhÄ• go vÄ• ti padehi (k
bhagavÄ• tuá¹‡hÄ« ahosi.

atha \Be III 414/ kho Ä• yasmato Ä• nandassa etadahosi --- ``mÄ• hevaá¹ƒ kho uttiyo parib
diá¹-á¹-higataá¹ƒ paá¹-ilabhi --- `sabbasÄ• mukkaá¹ƒsikaá¹ƒ vata me samaá¹‡o gotamo paÃ
saá¹ƒsÄ• deti, no vissajjeti, na nÅ«na visahatÄ«â€™ ti. tadassa uttiyassa paribbÄ• jakassa
ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando uttiyaá¹ƒ paribbÄ• jakaá¹ƒ etadavoca --- ``tenahÄ• vuso utt
karissÄ• mi. upamÄ• ya midhekacce viÃ±Ã±Å« purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti.
raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ daá¸·huddhÄ• paá¹ƒ {daá¸·huddÄ• paá¹ƒ (Ce Ee) } daá¸
ekadvÄ• raá¹ƒ. tatrassa dovÄ• riko paá¹‡á¸• ito byatto medhÄ• vÄ« aÃ±Ã±Ä• tÄ• naá¹ƒ niv
195/ pavesetÄ• . so tassa nagarassa samantÄ• anupariyÄ• yapathaá¹ƒ anukkamati. anupa
anukkamamÄ• no na passeyya pÄ• kÄ• rasandhiá¹ƒ vÄ• pÄ• kÄ• ravivaraá¹ƒ \Se V 209/ v
biá¸·Ä• ranikkhamanamattampi. no ca khvassa evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `ettakÄ• pÄ• á
pavisanti vÄ• nikkhamanti vÄ• â€™ ti. atha \Ne III 166/ khvassa evamettha hoti --- `ye kho
pÄ• á¹‡Ä• imaá¹ƒ nagaraá¹ƒ pavisanti vÄ• nikkhamanti vÄ• , sabbe te iminÄ• dvÄ• rena p
vÄ• â€™ ti.

``evamevaá¹ƒ kho, Ä• vuso uttiya, na tathÄ• gatassa evaá¹ƒ ussukkaá¹ƒ hoti --- `sabbo vÄ•
upaá¸• á¸• ho vÄ• , tibhÄ• go vÄ• â€™ ti. atha kho evamettha tathÄ• gatassa hoti --- `ye kh
nÄ«yiá¹ƒsu vÄ• nÄ«yanti vÄ• nÄ«yissanti vÄ• , sabbe te paÃ±ca nÄ«varaá¹‡e pahÄ• ya c
dubbalÄ«karaá¹‡e, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• , satta bojjhaá¹…ge
bhÄ• vetvÄ• . evamete {evametena (Katthaci) } lokamhÄ• nÄ«yiá¹ƒsu vÄ• nÄ«yanti vÄ• n
kho tvaá¹ƒ {yadeva khvettha (Katthaci) }, Ä• vuso uttiya, bhagavantaá¹ƒ paÃ±haá¹ƒ {imaá¹ƒ
Katthaci) } apucchi tadevetaá¹ƒ paÃ±haá¹ƒ bhagavantaá¹ƒ aÃ±Ã±ena pariyÄ• yena apucchi
na byÄ• kÄ• sÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. kokanudasuttaá¹ƒ

<96> ``ekaá¹ƒ \Be III 415/ \Ee V 196/ samayaá¹ƒ Ä• yasmÄ• Ä• nando rÄ• jagahe viharati
Ä• yasmÄ• Ä• nando rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya yena tapodÄ• tenu
parisiÃ±cituá¹ƒ. tapodÄ• ya {tapode (Katthaci) } gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• eka
gattÄ• ni pubbÄ• payamÄ• no \Se V 210/. kokanudopi kho paribbÄ• jako rattiyÄ• paccÅ«sa
yena tapodÄ• tenupasaá¹…kami gattÄ• ni parisiÃ±cituá¹ƒ.

addasÄ• kho kokanudo paribbÄ• jako Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ dÅ«ratova Ä• gacchan
Ä• nandaá¹ƒ etadavoca --- ``kvettha {ko tettha (Ce), kvattha (Ee Katthaci) }, Ä• vusoâ€™â€
bhikkhÅ«â€™â€™ ti.

``katamesaá¹ƒ, Ä• vuso, bhikkhÅ«naâ€™â€™ nti? ``samaá¹‡Ä• naá¹ƒ, Ä• vuso, sakyaputti

``puccheyyÄ• ma mayaá¹ƒ Ä• yasmantaá¹ƒ kiÃ±cideva desaá¹ƒ, sace Ä• yasmÄ• okÄ• sa
veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti. ``pucchÄ• vuso, sutvÄ• vedissÄ• mÄ• â€™â€™ ti.

``kiá¹ƒ nu kho, bho, `sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- evaá¹ƒdia
{evaá¹ƒdiá¹-á¹-hiko (Se) } bhavaâ€™â€™ nti \Ne III 167/? ``na kho ahaá¹ƒ, Ä• vuso, evaá¹ƒ
`sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ pana, bho, `asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- evaá¹ƒdiá
``na kho ahaá¹ƒ, Ä• vuso, evaá¹ƒdiá¹-á¹-hi --- `asassato loko, idameva saccaá¹ƒ moghamaÃ

``kiá¹ƒ nu kho, bho, antavÄ• loko ... pe ... anantavÄ• loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... na hoti tathÄ• ga
... hoti ca na ca hoti \Ee V 197/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... neva hoti na na hoti tathÄ
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hi bhavaâ€™â€™ nti?
evaá¹ƒdiá¹-á¹-hi --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ
â€™ nti.

``tena \Be III 416/ hi bhavaá¹ƒ na jÄ• nÄ• ti, na passatÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, Ä• v
passÄ• mi. jÄ• nÄ• mahaá¹ƒ, Ä• vuso, passÄ• mÄ«â€™â€™ ti \Se V 211/.

`` `kiá¹ƒ nu kho, bho, sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-
puá¹-á¹-ho samÄ• no --- `na kho ahaá¹ƒ, Ä• vuso, evaá¹ƒdiá¹-á¹-hi --- sassato loko, idameva
moghamaÃ±Ã±aâ€™ nti vadesi.

`` `kiá¹ƒ pana, bho, asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-
puá¹-á¹-ho samÄ• no --- `na kho ahaá¹ƒ, Ä• vuso, evaá¹ƒdiá¹-á¹-hi --- asassato loko, idamev

moghamaÃ±Ã±aâ€™ nti vadesi.

``kiá¹ƒ nu kho, bho, antavÄ• loko ... pe ... anantavÄ• loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... na hoti tathÄ• ga
... hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... neva hoti na na hoti tathÄ• gato para
idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hi bhavanti, iti puá¹-á¹-ho samÄ• no
Ä• vuso \Ne III 168/, evaá¹ƒdiá¹-á¹-hi --- neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
moghamaÃ±Ã±aâ€™ nti vadesi.

`` `tena hi bhavaá¹ƒ na jÄ• nÄ• ti na passatÄ«â€™ ti, iti puá¹-á¹-ho samÄ• no --- `na kho ah
jÄ• nÄ• mi na passÄ• mi. jÄ• nÄ• mahaá¹ƒ, Ä• vuso, passÄ• mÄ«â€™ ti vadesi. yathÄ• ka
bhÄ• sitassa attho daá¹-á¹-habboâ€™â€™ ti?

`` `sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti kho, Ä• vuso, diá¹-á¹-higatame
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti kho, Ä• vuso, diá¹-á¹-higatametaá¹ƒ. antavÄ• lo
loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... h
paraá¹ƒ maraá¹‡Ä• ... na hoti \Se V 212/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca h
paraá¹ƒ maraá¹‡Ä• ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva sacca
\Ee V 198/ kho, Ä• vuso, diá¹-á¹-higatametaá¹ƒ.

``yÄ• vatÄ• \Be III 417/, Ä• vuso, diá¹-á¹-hi {diá¹-á¹-higatÄ• (sabbattha) } yÄ• vatÄ• diá¹-á
diá¹-á¹-hiadhiá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hisamuá¹-á¹-hÄ• naá¹ƒ
{yÄ• vatÄ• diá¹-á¹-hiá¹-á¹-hÄ• na adhiá¹-á¹-hÄ• na pariyuá¹-á¹-hÄ• na samuá¹-á¹-hÄ• na sa
tamahaá¹ƒ jÄ• nÄ• mi tamahaá¹ƒ passÄ• mi. tamahaá¹ƒ jÄ• nanto tamahaá¹ƒ passanto kyÄ
jÄ• nÄ• mi na passÄ• mÄ«â€™ ti? jÄ• nÄ• mahaá¹ƒ, Ä• vuso, passÄ• mÄ«â€™â€™ ti.

``ko nÄ• mo Ä• yasmÄ• , kathaÃ±ca panÄ• yasmantaá¹ƒ sabrahmacÄ• rÄ« jÄ• nantÄ«â€™
Ä• vuso, nÄ• maá¹ƒ. `Ä• nandoâ€™ ti ca pana maá¹ƒ sabrahmacÄ• rÄ« jÄ• nantÄ«â€™â€™
bho, saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimha --- `Ä• yasmÄ• Ä• nandoâ€™ ti. sace hi ma
Ä• yasmÄ• Ä• nandoâ€™ ti, ettakampi no nappaá¹-ibhÄ• yeyya {nappaá¹-ibhÄ• seyyÄ• ma
(bahÅ«su) MN III 216 passitabbaá¹ƒ}. khamatu ca me Ä• yasmÄ• Ä• nandoâ€™â€™ ti. cha

7. Ä• huneyyasuttaá¹ƒ

<97> ``dasahi, bhikkhave, dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ• huneyy
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa.

``katamehi \Ne III 169/ dasahi? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒ

Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati

``bahussuto hoti sutadharo sutasannicayo. ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ
pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ \Ee V 199/ kevalaparipuá¹‡á¹‡aá¹ƒ
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• va
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• .

``kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…ko.

``sammÄ• diá¹-á¹-hiko hoti sammÄ• dassanena samannÄ• gato.

``anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti; bahudhÄ• pi
Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ \Be III 418/ tiropabbataá
gacchati, seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi uda
gacchati, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamati, seyyathÄ• pi pakkh
candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• masati {pa
yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti
santike ca.

``parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti. sarÄ• gaá¹ƒ vÄ
cittaâ€™ nti pajÄ• nÄ• ti; vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• n
cittaá¹ƒ ... vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ ... samohaá¹ƒ vÄ• cittaá¹ƒ ... vÄ«tamohaá¹ƒ vÄ• citta
saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ ... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... mahaggataá¹ƒ vÄ• cittaá¹ƒ ... am
cittaá¹ƒ ... sauttaraá¹ƒ vÄ• cittaá¹ƒ ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá
asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... vimuttaá¹ƒ vÄ• cittaá¹ƒ ... avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimutt
pajÄ• nÄ• ti.

``anekavihitaá¹ƒ \Ne III 170/ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá
tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi \Ee V 200/ jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi \Se
tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisaha
jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhapaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhapaá¹-isaá
tato cuto idhÅ«papannoti, iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a

``dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapa
suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime
kÄ• yaduccaritena \Be III 419/ samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manod
ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhon
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariy
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam

``Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Se V 215/ diá
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. imehi \Ee V 201/ kho, bhikkhave, dasahi d
bhikkhu Ä• huneyyo hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±
lokassÄ• â€™â€™ ti. sattamaá¹ƒ.

8. therasuttaá¹ƒ

<98> ``dasahi, bhikkhave, dhammehi samannÄ• gato thero bhikkhu yassaá¹ƒ yassaá¹ƒ dis
phÄ• suyeva viharati. katamehi dasahi? thero hoti rattaÃ±Ã±Å« cirapabbajito, sÄ«lavÄ• hot
... samÄ• dÄ• ya sikkhati sikkhÄ• padesu, bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-ivi
panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni su
anubyaÃ±janaso, adhikaraá¹‡asamuppÄ• davÅ«pasamakusalo hoti, dhammakÄ• mo hoti p
abhivinaye uá¸·Ä• rapÄ• mojjo, santuá¹-á¹-ho hoti
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena, pÄ
abhikkantapaá¹-ikkante {abhikkantapaá¹-ikkanto (Katthaci) } susaá¹ƒvuto antaraghare nisajj
jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ
akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. imehi \Be III 420/ kho, bhikkhave, dasahi d
\Se V 216/ thero bhikkhu yassaá¹ƒ yassaá¹ƒ disÄ• yaá¹ƒ viharati, phÄ• suyeva viharatÄ«â€

9. upÄ• lisuttaá¹ƒ

<99> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di \Ee V 202/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaa
``icchÄ• mahaá¹ƒ, bhante, araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevituâ

``durabhisambhavÄ• ni hi kho {durabhisambhavÄ• ni kho (Ce Ee) }, upÄ• li, araÃ±Ã±avana

senÄ• sanÄ• ni. dukkaraá¹ƒ pavivekaá¹ƒ durabhiramaá¹ƒ. ekatte haranti maÃ±Ã±e mano va
alabhamÄ• nassa bhikkhuno. yo kho, upÄ• li, evaá¹ƒ vadeyya --- `ahaá¹ƒ samÄ• dhiá¹ƒ alab
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevissÄ• mÄ«â€™ ti, tassetaá¹ƒ p
`saá¹ƒsÄ«dissati vÄ• uplavissati vÄ• â€™ ti {uppilavissati vÄ• (Ce Se Ee) }.

``seyyathÄ• pi, upÄ• li, mahÄ• udakarahado. atha Ä• gaccheyya hatthinÄ• go sattaratano v
{aá¹-á¹-haratano (Ce Ee) } vÄ• . tassa evamassa --- `yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ udakaraha
kaá¹‡á¹‡asaá¹ƒdhovikampi khiá¸• á¸• aá¹ƒ kÄ«á¸·eyyaá¹ƒ piá¹-á¹-hisaá¹ƒdhovikampi khiá¸•
kaá¹‡á¹‡asaá¹ƒdhovikampi khiá¸• á¸• aá¹ƒ kÄ«á¸·itvÄ• piá¹-á¹-hisaá¹ƒdhovikampi khiá¸• á¸
{nahÄ• tvÄ• (Ce Ee), nhÄ• tvÄ• (Se) } ca pivitvÄ• ca paccuttaritvÄ• yena kÄ• maá¹ƒ pakk
udakarahadaá¹ƒ ogÄ• hetvÄ• kaá¹‡á¹‡asaá¹ƒdhovikampi khiá¸• á¸• aá¹ƒ kÄ«á¸·eyya piá¹-á
khiá¸• á¸• aá¹ƒ kÄ«á¸·eyya; kaá¹‡á¹‡asaá¹ƒdhovikampi khiá¸• á¸• aá¹ƒ kÄ«á¸·itvÄ• piá¹-á¹-
khiá¸• á¸• aá¹ƒ kÄ«á¸·itvÄ• \Ne III 172/ nhatvÄ• ca pivitvÄ• ca paccuttaritvÄ• yena kÄ• ma
kissa hetu? mahÄ• , upÄ• li {mahÄ• hupÄ• li (Ce Ee) }, attabhÄ• vo gambhÄ«re gÄ• dhaá¹

``atha Ä• gaccheyya saso vÄ• biá¸·Ä• ro vÄ• . tassa evamassa --- `ko \Se V 217/ cÄ• haá¹
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ udakarahadaá¹ƒ ogÄ• hetvÄ• kaá¹‡á¹‡asaá¹ƒdhovikampi khiá¸
piá¹-á¹-hisaá¹ƒdhovikampi khiá¸• á¸• aá¹ƒ kÄ«á¸·eyyaá¹ƒ \Ee V 203/; kaá¹‡á¹‡asaá¹ƒdhovik
kÄ«á¸·itvÄ• piá¹-á¹-hisaá¹ƒdhovikampi khiá¸• á¸• aá¹ƒ kÄ«á¸·itvÄ• nhatvÄ• ca pivitvÄ• ca
kÄ• maá¹ƒ pakkameyyaâ€™ nti. so taá¹ƒ udakarahadaá¹ƒ sahasÄ• appaá¹-isaá¹…khÄ• pa
pÄ• á¹-ikaá¹…khaá¹ƒ --- `saá¹ƒsÄ«dissati vÄ• uplavissati vÄ• â€™ ti \Be III 421/. taá¹ƒ kiss
upÄ• li, attabhÄ• vo gambhÄ«re gÄ• dhaá¹ƒ na vindati. evamevaá¹ƒ kho, upÄ• li, yo evaá¹ƒ
samÄ• dhiá¹ƒ alabhamÄ• no araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevis
pÄ• á¹-ikaá¹…khaá¹ƒ --- `saá¹ƒsÄ«dissati vÄ• uplavissati vÄ• â€™ ti.

``seyyathÄ• pi, upÄ• li, daharo kumÄ• ro mando uttÄ• naseyyako sakena muttakarÄ«sena
maÃ±Ã±asi, upÄ• li, nanvÄ• yaá¹ƒ kevalÄ• paripÅ«rÄ• bÄ• lakhiá¸• á¸• Ä• â€™â€™ ti? ``e

``sa kho so, upÄ• li, kumÄ• ro aparena samayena vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ•
kumÄ• rakÄ• naá¹ƒ kÄ«á¸·Ä• panakÄ• ni bhavanti, seyyathidaá¹ƒ --- vaá¹…kakaá¹ƒ {vaá¹…
mokkhacikaá¹ƒ ciá¹…gulakaá¹ƒ {piá¹…gulikaá¹ƒ (Se), ciá¹…kulakaá¹ƒ (Katthaci) } pattÄ• á¸
dhanukaá¹ƒ, tehi kÄ«á¸·ati. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, upÄ• li, nanvÄ• yaá¹ƒ khiá¸• á¸• Ä• pur
abhikkantatarÄ• ca paá¹‡Ä«tatarÄ• cÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``sa kho so, upÄ• li, kumÄ• ro aparena samayena vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ•
kÄ• maguá¹‡ehi samappito samaá¹…gibhÅ«to paricÄ• reti cakkhuviÃ±Ã±eyyehi rÅ«pehi iá¹
piyarÅ«pehi kÄ• mÅ«pasaá¹ƒhitehi \Se V 218/ rajanÄ«yehi, sotaviÃ±Ã±eyyehi saddehi ... gh
gandhehi ... jivhÄ• viÃ±Ã±eyyehi rasehi ... kÄ• yaviÃ±Ã±eyyehi phoá¹-á¹-habbehi \Ee V 204

manÄ• pehi piyarÅ«pehi kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, upÄ• l
purimÄ• hi khiá¸• á¸• Ä• hi abhikkantatarÄ• ca paá¹‡Ä«tatarÄ• cÄ• â€™â€™ ti? ``evaá¹ƒ,

{DN I 190; MN II 233} ``idha \Ne III 173/ kho pana vo {voti nipÄ• tamattaá¹ƒ (-a) }, upÄ• li, t
uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttar
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• r
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti.

``taá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti gahapati vÄ• gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• ku
dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ paá¹-ilabhati. so \Be III 422/ tena saddhÄ• paá¹-
iti paá¹-isaÃ±cikkhati --- `sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ• . n
agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá
carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ
anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti.

``so aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• bhog
vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya k
kÄ• sÄ• yÄ• ni vatthÄ• ni \Se V 219/ acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaja

``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ• á¹‡Ä•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti dinnÄ• dÄ• yÄ« dinnapÄ•
sucibhÅ«tena attanÄ• viharati.

``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hoti Ä• rÄ• cÄ• rÄ« \Ee V 205/ virato methun

``musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti saccavÄ• dÄ« saccasandho
lokassa.

``pisuá¹‡aá¹ƒ \Ne III 174/ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, ito
akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ
sandhÄ• tÄ• sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , samaggÄ• rÄ• mo samaggarato samagga
bhÄ• sitÄ• hoti.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ• c
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• , tathÄ• rÅ«

``samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«t
dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti kÄ• lena sÄ•
atthasaá¹ƒhitaá¹ƒ.

``so \Be III 423/ bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti. ekabhattiko
vikÄ• labhojanÄ• . naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti,
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti \Se V 220/, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti,
Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä•
itthikumÄ• rikapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivira
ajeá¸·akapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivira
hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, khettavatthupaá¹-iggahaá¹‡Ä• p
dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato hoti, kayavikkayÄ• paá¹-ivirato hoti,
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato hoti \Ee V 206/, ukkoá¹-anavaÃ±
paá¹-ivirato hoti, chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-ivirato

``so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ•
pakkamati samÄ• dÄ• yeva pakkamati, seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o yena yenev
á¸• eti. evamevaá¹ƒ bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparih
piá¹‡á¸• apÄ• tena. yena yeneva pakkamati samÄ• dÄ• yeva pakkamati. so iminÄ• ariyena
ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatv
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä•
saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... k
phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±jana
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati manindriyaá¹ƒ, m
Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ abyÄ• sekasuk

``so \Be III 424/ abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampaj
samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sa
pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nak
sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, iminÄ• ca ariyena \Ee V 207/ in
samannÄ• gato, iminÄ• ca ariyena satisampajaÃ±Ã±e samannÄ• gato vivittaá¹ƒ senÄ• san
rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ•
araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…ka
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• .

``so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ pari
byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ«tahitÄ• nuka
parisodheti. thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato \Ne
thinamiddhÄ• cittaá¹ƒ parisodheti. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjha
\Se V 222/, uddhaccakukkuccÄ• cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡aviciki
akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

``so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, upÄ• li, `nanvÄ• yaá¹ƒ vihÄ• ro purimehi vihÄ• rehi abhikka
paá¹‡Ä«tataro cÄ• â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``imampi kho, upÄ• li, mama sÄ• vakÄ• attani dhammaá¹ƒ sampassamÄ• nÄ• araÃ±Ã±av
senÄ• sanÄ• ni paá¹-isevanti, no ca kho tÄ• va anuppattasadatthÄ• viharanti.

``puna \Be III 425/ caparaá¹ƒ, upÄ• li, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ..
upasampajja viharati. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, upÄ• li, `nanvÄ• yaá¹ƒ vihÄ• ro purimehi vihÄ
paá¹‡Ä«tataro cÄ• â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``imampi kho, upÄ• li, mama sÄ• vakÄ• attani dhammaá¹ƒ sampassamÄ• nÄ• araÃ±Ã±av
senÄ• sanÄ• ni paá¹-isevanti, no ca kho tÄ• va anuppattasadatthÄ• viharanti.

``puna caparaá¹ƒ, upÄ• li, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upa
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, upÄ• li, `nanvÄ• yaá¹ƒ vihÄ• ro purimehi vihÄ• rehi abhikkantataro c
cÄ• â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``imampi kho, upÄ• li, mama sÄ• vakÄ• attani dhammaá¹ƒ sampassamÄ• nÄ• araÃ±Ã±av
senÄ• sanÄ• ni paá¹-isevanti, no ca kho tÄ• va anuppattasadatthÄ• viharanti \Se V 223/.

``puna \Ne III 177/ caparaá¹ƒ, upÄ• li, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ
....

puna caparaá¹ƒ, upÄ• li, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-igha
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
kiá¹ƒ maÃ±Ã±asi, upÄ• li, `nanvÄ• yaá¹ƒ vihÄ• ro purimehi vihÄ• rehi abhikkantataro ca paá
ti? ``evaá¹ƒ, bhanteâ€™â€™.

``imampi \Ne III 178/ kho, upÄ• li, mama sÄ• vakÄ• attani dhammaá¹ƒ sampassamÄ• nÄ•
pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, no ca kho tÄ• va anuppattasadatthÄ• viharanti.

``puna caparaá¹ƒ, upÄ• li, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ... pe ....

``sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±ca
viharati ... pe ....

``sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma `santametaá¹ƒ paá¹‡Ä«tametaâ€™
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, upÄ
purimehi vihÄ• rehi abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ â€™ ti? ``evaá¹ƒ, bhant

``imampi \Be III 426/ kho, upÄ• li, mama sÄ• vakÄ• attani dhammaá¹ƒ sampassamÄ• nÄ•
pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti \Se V 224/, no ca kho tÄ• va anuppattasadatthÄ• vi

``puna caparaá¹ƒ, upÄ• li, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sama
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati; paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
kiá¹ƒ maÃ±Ã±asi, upÄ• li, `nanvÄ• yaá¹ƒ vihÄ• ro purimehi vihÄ• rehi abhikkantataro ca paá
ti? ``evaá¹ƒ, bhanteâ€™â€™.

``imampi kho, upÄ• li, mama sÄ• vakÄ• attani dhammaá¹ƒ sampassamÄ• nÄ• araÃ±Ã±av
senÄ• sanÄ• ni paá¹-isevanti, anuppattasadatthÄ• ca viharanti. iá¹…gha tvaá¹ƒ, upÄ• li, sa
saá¹…ghe te viharato phÄ• su bhavissatÄ«â€™â€™ ti. navamaá¹ƒ.

10. abhabbasuttaá¹ƒ

<100> ``dasayime, bhikkhave, dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.
dosaá¹ƒ, mohaá¹ƒ, kodhaá¹ƒ, upanÄ• haá¹ƒ, makkhaá¹ƒ, paá¸·Ä• saá¹ƒ, issaá¹ƒ, macchariy
bhikkhave, dasa dhamme appahÄ• ya abhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ.

``dasayime, bhikkhave, dhamme pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuá¹ƒ. katame da

mohaá¹ƒ, kodhaá¹ƒ, upanÄ• haá¹ƒ, makkhaá¹ƒ, paá¸·Ä• saá¹ƒ, issaá¹ƒ, macchariyaá¹ƒ, mÄ
bhikkhave, dasa dhamme pahÄ• ya bhabbo arahattaá¹ƒ sacchikÄ• tuâ€™â€™ nti. dasamaá

upÄ• livaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

kÄ• mabhogÄ« \Ee V 210/ bhayaá¹ƒ diá¹-á¹-hi, vajjiyamÄ• hituttiyÄ• .

kokanudo Ä• huneyyo, thero upÄ• li abhabboti ||

dutiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

3. tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ

(11) 1. samaá¹‡asaÃ±Ã±Ä• vaggo

1. samaá¹‡asaÃ±Ã±Ä• suttaá¹ƒ

<101> ``tisso \Se V 225/ \Ne III 179/ \Be III 427/ imÄ• , bhikkhave, samaá¹‡asaÃ±Ã±Ä• bhÄ
satta dhamme paripÅ«renti. katamÄ• tisso? vevaá¹‡á¹‡iyamhi ajjhupagato, parapaá¹-ibadd
me Ä• kappo karaá¹‡Ä«yoti --- imÄ• kho, bhikkhave, tisso samaá¹‡asaÃ±Ã±Ä• bhÄ• vitÄ•
paripÅ«renti.

``katame satta? santatakÄ• rÄ« {satatakÄ• rÄ« (Se Ee Katthaci) } hoti santatavutti {satatavu
sÄ«lesu, anabhijjhÄ• lu hoti, abyÄ• pajjo hoti, anatimÄ• nÄ« hoti, sikkhÄ• kÄ• mo hoti \Ee V
idamatthaá¹ƒtissa hoti jÄ«vitaparikkhÄ• resu, Ä• raddhavÄ«riyo ca {Ä• raddhaviriyo ca (Ce
(Se) } viharati. imÄ• kho, bhikkhave, tisso samaá¹‡asaÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ•
paripÅ«rentÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. bojjhaá¹…gasuttaá¹ƒ

<102> ``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• tisso vijjÄ• paripÅ«r
satisambojjhaá¹…go, dhammavicayasambojjhaá¹…go, vÄ«riyasambojjhaá¹…go, pÄ«tisamb
passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ• sambojjhaá¹…go --- ime
bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• tisso vijjÄ• paripÅ«renti. katamÄ• tisso? idha, bh
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi \Se V 226/ jÄ• tiá¹ƒ
jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

visuddhena atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti \Ne III
... pe ... sacchikatvÄ• upasampajja viharati. ime kho, bhikkhave, satta bojjhaá¹…gÄ• bhÄ•
imÄ• tisso vijjÄ• paripÅ«rentÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. micchattasuttaá¹ƒ

<103> ``micchattaá¹ƒ \Be III 428/, bhikkhave, Ä• gamma virÄ• dhanÄ• hoti, no Ä• rÄ• dhan
micchattaá¹ƒ Ä• gamma virÄ• dhanÄ• hoti, no Ä• rÄ• dhanÄ• ? micchÄ• diá¹-á¹-hikassa, bh
pahoti, micchÄ• saá¹…kappassa micchÄ• vÄ• cÄ• pahoti, micchÄ• vÄ• cassa micchÄ• kam
micchÄ• kammantassa micchÄ• Ä• jÄ«vo pahoti, micchÄ• Ä• jÄ«vassa micchÄ• vÄ• yÄ• m
micchÄ• sati pahoti, micchÄ• satissa micchÄ• samÄ• dhi pahoti, micchÄ• samÄ• dhissa mic
micchÄ• Ã±Ä• á¹‡issa {micchÄ• Ã±Ä• á¹‡assa (Ee Katthaci) } micchÄ• vimutti pahoti. evaá¹
micchattaá¹ƒ Ä• gamma virÄ• dhanÄ• hoti, no Ä• rÄ• dhanÄ• .

``sammattaá¹ƒ, bhikkhave, Ä• gamma Ä• rÄ• dhanÄ• hoti, no virÄ• dhanÄ• . kathaÃ±ca, b
Ä• rÄ• dhanÄ• hoti, no virÄ• dhanÄ• ? sammÄ• diá¹-á¹-hikassa, bhikkhave, sammÄ• saá¹.
sammÄ• saá¹…kappassa sammÄ• vÄ• cÄ• pahoti, sammÄ• vÄ• cassa sammÄ• kammant
pahoti, sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• mo pahoti, sammÄ• vÄ• yÄ• massa sammÄ
sammÄ• samÄ• dhi pahoti, sammÄ• samÄ• dhissa \Se V 227/ sammÄ• Ã±Ä• á¹‡aá¹ƒ paho
{sammÄ• Ã±Ä• á¹‡assa (Ee Katthaci) } sammÄ• vimutti pahoti. evaá¹ƒ kho, bhikkhave, sam
Ä• rÄ• dhanÄ• hoti, no virÄ• dhanÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. bÄ«jasuttaá¹ƒ

<104> {AN a I 306; Kv 708} ``micchÄ• diá¹-á¹-hikassa, bhikkhave, purisapuggalassa micch
micchÄ• vÄ• cassa micchÄ• kammantassa micchÄ• Ä• jÄ«vassa micchÄ• vÄ• yÄ• massa m
micchÄ• Ã±Ä• á¹‡issa micchÄ• vimuttissa yaÃ±ca kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hi sama
{samÄ• diá¹‡á¹‡aá¹ƒ (Ee Katthaci) } yaÃ±ca vacÄ«kammaá¹ƒ ... yaÃ±ca manokammaá¹ƒ y
samÄ• dinnaá¹ƒ yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca \Ne III 181/ paá¹‡idhi ye ca saá¹
dhammÄ• aniá¹-á¹-hÄ• ya akantÄ• ya amanÄ• pÄ• ya ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti.
hissa {diá¹-á¹-hi hi (Ce Se Ee) }, bhikkhave, pÄ• pikÄ• .

``seyyathÄ• pi, bhikkhave, nimbabÄ«jaá¹ƒ vÄ• kosÄ• takibÄ«jaá¹ƒ vÄ• tittakÄ• lÄ• bubÄ«
pathaviyÄ• nikkhittaá¹ƒ yaÃ±ceva \Ee V 213/ pathavirasaá¹ƒ upÄ• diyati yaÃ±ca Ä• porasa
429/, sabbaá¹ƒ taá¹ƒ tittakattÄ• ya kaá¹-ukattÄ• ya asÄ• tattÄ• ya saá¹ƒvattati. taá¹ƒ kissa h
bhikkhave, pÄ• pakaá¹ƒ. evamevaá¹ƒ kho, bhikkhave, micchÄ• diá¹-á¹-hikassa purisapugga
micchÄ• vÄ• cassa micchÄ• kammantassa micchÄ• Ä• jÄ«vassa micchÄ• vÄ• yÄ• massa m
micchÄ• Ã±Ä• á¹‡issa micchÄ• vimuttissa yaÃ±ceva kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hi sam

vacÄ«kammaá¹ƒ ... yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinnaá¹ƒ y
patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• , sabbe te dhammÄ• aniá¹-á¹-hÄ• ya akar
dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi hissa, bhikkhave \Se V 228/, pÄ• pikÄ

``sammÄ• diá¹-á¹-hikassa, bhikkhave, purisapuggalassa sammÄ• saá¹…kappassa sammÄ
sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• massa sammÄ• satissa sammÄ• samÄ• dhissa sam
kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kammaá¹ƒ ya
samÄ• dinnaá¹ƒ yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinnaá¹ƒ yÄ•
ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• , sabbe te dhammÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ
saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi hissa, bhikkhave, bhaddikÄ• .

``seyyathÄ• pi, bhikkhave, ucchubÄ«jaá¹ƒ vÄ• sÄ• libÄ«jaá¹ƒ vÄ• muddikÄ• bÄ«jaá¹ƒ vÄ•
nikkhittaá¹ƒ yaÃ±ca pathavirasaá¹ƒ upÄ• diyati yaÃ±ca Ä• porasaá¹ƒ upÄ• diyati sabbaá¹ƒ
madhurattÄ• ya asecanakattÄ• ya saá¹ƒvattati. taá¹ƒ kissa hetu? bÄ«jaÃ±hi bhikkhave, bha
kho, bhikkhave, sammÄ• diá¹-á¹-hikassa ... pe0 \Ee V 214/ ... sammÄ• vimuttissa yaÃ±ceva
yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kammaá¹ƒ ... yaÃ±ca manokam
samattaá¹ƒ samÄ• dinnaá¹ƒ yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹
iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? d
bhikkhave, bhaddikÄ• â€™â€™ ti. catutthaá¹ƒ.

5. vijjÄ• suttaá¹ƒ

<105> ``avijjÄ• \Ne III 182/, bhikkhave, pubbaá¹…gamÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
V 229/ ahirikaá¹ƒ anottappaá¹ƒ. avijjÄ• gatassa, bhikkhave, aviddasuno micchÄ• diá¹-á¹-hi p
micchÄ• diá¹-á¹-hikassa micchÄ• saá¹…kappo pahoti, micchÄ• saá¹…kappassa micchÄ• vÄ
micchÄ• kammanto pahoti, micchÄ• kammantassa \Be III 430/ micchÄ• Ä• jÄ«vo pahoti, mi
micchÄ• vÄ• yÄ• mo pahoti, micchÄ• vÄ• yÄ• massa micchÄ• sati pahoti, micchÄ• satissa
micchÄ• samÄ• dhissa micchÄ• Ã±Ä• á¹‡aá¹ƒ pahoti, micchÄ• Ã±Ä• á¹‡issa micchÄ• vimu

``vijjÄ• , bhikkhave, pubbaá¹…gamÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• , an
vijjÄ• gatassa, bhikkhave, viddasuno sammÄ• diá¹-á¹-hi pahoti, sammÄ• diá¹-á¹-hikassa sa
sammÄ• saá¹…kappassa sammÄ• vÄ• cÄ• pahoti, sammÄ• vÄ• cassa sammÄ• kammant
pahoti, sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• mo pahoti, sammÄ• vÄ• yÄ• massa sammÄ
sammÄ• samÄ• dhi pahoti, sammÄ• samÄ• dhissa sammÄ• Ã±Ä• á¹‡aá¹ƒ pahoti, sammÄ•
pahotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. nijjarasuttaá¹ƒ

<106> {DN III 360} ``dasayimÄ• ni \Ee V 215/, bhikkhave, nijjaravatthÅ«ni. katamÄ• ni dasa
sammÄ• diá¹-á¹-hikassa, bhikkhave, micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hoti; ye ca micchÄ• dia
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ• diá¹-á¹
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• saá¹…kappassa, bhikkhave, micchÄ• saá¹…kappo nijjiá¹‡á¹‡o hoti; ye ca micch
pÄ• pakÄ• akusalÄ• dhammÄ• \Se V 230/ sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sam
aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• vÄ• cassa, bhikkhave, micchÄ• vÄ• cÄ• nijjiá¹‡á¹‡Ä• hoti; ye ca micchÄ• vÄ• c
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ• vÄ• cÄ
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• kammantassa, bhikkhave, micchÄ• kammanto nijjiá¹‡á¹‡o hoti; ye ca micchÄ• ka
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ• kamma
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• Ä• jÄ«vassa \Be III 431/, bhikkhave, micchÄ• Ä• jÄ«vo nijjiá¹‡á¹‡o hoti; ye ca mi
aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ•
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• vÄ• yÄ• massa, bhikkhave, micchÄ• vÄ• yÄ• mo nijjiá¹‡á¹‡o hoti; ye ca micchÄ•
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ• vÄ• yÄ
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• satissa, bhikkhave, micchÄ• sati nijjiá¹‡á¹‡Ä• hoti; ye ca micchÄ• satipaccayÄ•
dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ• satipaccayÄ• ca aneke kusa
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• samÄ• dhissa, bhikkhave, micchÄ• samÄ• dhi nijjiá¹‡á¹‡o hoti; ye ca micchÄ• sa
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti \Se V 231/ te cassa nijjiá¹‡á¹‡Ä• honti; sam
kusalÄ• \Ee V 216/ dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• Ã±Ä• á¹‡issa, bhikkhave, micchÄ• Ã±Ä• á¹‡aá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti; ye ca micc
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ• Ã±Ä• a
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• vimuttissa, bhikkhave, micchÄ• vimutti nijjiá¹‡á¹‡Ä• hoti; ye ca micchÄ• vimuttip

aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa nijjiá¹‡á¹‡Ä• honti; sammÄ•
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. imÄ• ni kho, bhikkhave, dasa nijj
chaá¹-á¹-haá¹ƒ.

7. dhovanasuttaá¹ƒ

<107> ``atthi, bhikkhave, dakkhiá¹‡esu janapadesu dhovanaá¹ƒ nÄ• ma. tattha hoti annam
bhojjampi leyyampi peyyampi naccampi gÄ«tampi vÄ• ditampi. atthetaá¹ƒ, bhikkhave, dhova
natthÄ«â€™ ti vadÄ• mi. taÃ±ca kho etaá¹ƒ, bhikkhave, dhovanaá¹ƒ hÄ«naá¹ƒ gammaá¹ƒ p
anatthasaá¹ƒhitaá¹ƒ na nibbidÄ• ya na virÄ• gÄ• ya \Be III 432/ na nirodhÄ• ya na upasamÄ
sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati.

``ahaÃ±ca kho, bhikkhave, ariyaá¹ƒ dhovanaá¹ƒ desessÄ• mi, yaá¹ƒ dhovanaá¹ƒ ekantanib
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati, yaá¹ƒ
sattÄ• jÄ• tiyÄ• parimuccanti, jarÄ• dhammÄ• sattÄ• jarÄ• ya parimuccanti, maraá¹‡adha
parimuccanti, sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• \Se V 232/ sattÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
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``katamaÃ±ca taá¹ƒ, bhikkhave, ariyaá¹ƒ dhovanaá¹ƒ, (yaá¹ƒ dhovanaá¹ƒ) { ( ) natthi syÄ• n
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya \Ee V 217/ samb
saá¹ƒvattati, yaá¹ƒ dhovanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti, ja
parimuccanti, maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti, sokaparidevadukkhad
sattÄ• sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti?

``sammÄ• diá¹-á¹-hikassa, bhikkhave, micchÄ• diá¹-á¹-hi niddhotÄ• hoti; ye ca micchÄ• diá
\Ne III 185/ pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa niddhotÄ• honti; samm
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• saá¹…kappassa, bhikkhave, micchÄ• saá¹…kappo niddhoto hoti ... pe ... sammÄ
micchÄ• vÄ• cÄ• niddhotÄ• hoti ... sammÄ• kammantassa, bhikkhave, micchÄ• kammanto
sammÄ• Ä• jÄ«vassa, bhikkhave, micchÄ• Ä• jÄ«vo niddhoto hoti ... sammÄ• vÄ• yÄ• mass
niddhoto hoti ... sammÄ• satissa, bhikkhave, micchÄ• sati niddhotÄ• hoti ... sammÄ• samÄ
micchÄ• samÄ• dhi niddhoto hoti ... sammÄ• Ã±Ä• á¹‡issa, bhikkhave, micchÄ• Ã±Ä• á¹‡aa
....

``sammÄ• vimuttissa \Be III 433/, bhikkhave, micchÄ• vimutti niddhotÄ• hoti; ye ca micchÄ

pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa niddhotÄ• honti; sammÄ• vimuttipa
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. idaá¹ƒ kho taá¹ƒ, bhikkhave, ariy
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n
dhovanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti, jarÄ• dhammÄ• sat
maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti, sokaparidevadukkhadomanassupÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. tikicchakasuttaá¹ƒ

<108> ``tikicchakÄ• \Ee V 218/, bhikkhave, virecanaá¹ƒ denti pittasamuá¹-á¹-hÄ• nÄ• nam
paá¹-ighÄ• tÄ• ya, semhasamuá¹-á¹-hÄ• nÄ• nampi Ä• bÄ• dhÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya,
Ä• bÄ• dhÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. atthetaá¹ƒ, bhikkhave, virecanaá¹ƒ; `netaá¹ƒ natthÄ«
etaá¹ƒ, bhikkhave, virecanaá¹ƒ sampajjatipi vipajjatipi.

``ahaÃ±ca kho, bhikkhave, ariyaá¹ƒ virecanaá¹ƒ desessÄ• mi, yaá¹ƒ virecanaá¹ƒ sampajjat
yaá¹ƒ virecanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti, jarÄ• dhammÄ
maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti, sokaparidevadukkhadomanassupÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
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``katamaÃ±ca taá¹ƒ, bhikkhave, ariyaá¹ƒ virecanaá¹ƒ, yaá¹ƒ virecanaá¹ƒ sampajjatiyeva no
virecanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti, jarÄ• dhammÄ• sat
maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti \Se V 234/, sokaparidevadukkhadom
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti?

``sammÄ• diá¹-á¹-hikassa, bhikkhave, micchÄ• diá¹-á¹-hi virittÄ• hoti; ye ca micchÄ• diá¹-á
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa virittÄ• honti; sammÄ• diá¹-á¹-hipa
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• saá¹…kappassa \Be III 434/, bhikkhave, micchÄ• saá¹…kappo viritto hoti ... pe ..
bhikkhave, micchÄ• vÄ• cÄ• virittÄ• hoti ... sammÄ• kammantassa, bhikkhave, micchÄ• ka
sammÄ• Ä• jÄ«vassa, bhikkhave, micchÄ• Ä• jÄ«vo viritto hoti ... sammÄ• vÄ• yÄ• massa,
viritto hoti ... sammÄ• satissa, bhikkhave, micchÄ• sati virittÄ• hoti ... sammÄ• samÄ• dhiss
bhikkhave, micchÄ• samÄ• dhi viritto hoti ... sammÄ• Ã±Ä• á¹‡issa, bhikkhave, micchÄ• Ã±
... pe ....

``sammÄ• vimuttissa, bhikkhave, micchÄ• vimutti virittÄ• hoti; ye ca micchÄ• vimuttipaccay

akusalÄ• dhammÄ• sambhavanti te cassa virittÄ• honti; sammÄ• vimuttipaccayÄ• ca ane
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. idaá¹ƒ kho taá¹ƒ, bhikkhave, ariyaá¹ƒ virecanaá¹ƒ yaá
sampajjatiyeva no vipajjati, yaá¹ƒ virecanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• p
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. vamanasuttaá¹ƒ

<109> ``tikicchakÄ• \Ne III 187/, bhikkhave, vamanaá¹ƒ denti pittasamuá¹-á¹-hÄ• nÄ• nam
235/ paá¹-ighÄ• tÄ• ya, semhasamuá¹-á¹-hÄ• nÄ• nampi Ä• bÄ• dhÄ• naá¹ƒ paá¹-ighÄ• tÄ•
Ä• bÄ• dhÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. atthetaá¹ƒ, bhikkhave, vamanaá¹ƒ; `netaá¹ƒ natthÄ«â
etaá¹ƒ, bhikkhave, vamanaá¹ƒ sampajjatipi vipajjatipi.

``ahaÃ±ca kho, bhikkhave, ariyaá¹ƒ vamanaá¹ƒ desessÄ• mi, yaá¹ƒ vamanaá¹ƒ sampajjatiy
vamanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti, jarÄ• dhammÄ• satt
maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti, sokaparidevadukkhadomanassupÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti. taá¹ƒ suá¹‡Ä• tha ... pe ....

``katamaÃ±ca taá¹ƒ, bhikkhave, ariyaá¹ƒ vamanaá¹ƒ, yaá¹ƒ vamanaá¹ƒ sampajjatiyeva no
vamanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti ... pe ...
sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• \Ee V 220/ sattÄ• sokaparidevadukk
parimuccanti?

``sammÄ• diá¹-á¹-hikassa \Be III 435/, bhikkhave, micchÄ• diá¹-á¹-hi vantÄ• hoti; ye ca
micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa
sammÄ• diá¹-á¹-hipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacc

``sammÄ• saá¹…kappassa, bhikkhave, micchÄ• saá¹…kappo vanto hoti ... pe ... sammÄ• v
micchÄ• vÄ• cÄ• vantÄ• hoti ... sammÄ• kammantassa, bhikkhave, micchÄ• kammanto va
bhikkhave, micchÄ• Ä• jÄ«vo vanto hoti ... sammÄ• vÄ• yÄ• massa, bhikkhave, micchÄ• vÄ
sammÄ• satissa, bhikkhave, micchÄ• sati vantÄ• hoti ... sammÄ• samÄ• dhissa, bhikkhave
... sammÄ• Ã±Ä• á¹‡issa, bhikkhave, micchÄ• Ã±Ä• á¹‡aá¹ƒ vantaá¹ƒ hoti \Se V 236/ ... pe

``sammÄ• vimuttissa \Ne III 188/, bhikkhave, micchÄ• vimutti vantÄ• hoti; ye ca micchÄ• v
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa vantÄ• honti; sammÄ• vimuttipacca
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. idaá¹ƒ kho taá¹ƒ, bhikkhave, ariyaá¹ƒ vamanaá¹ƒ yaá
sampajjatiyeva no vipajjati, yaá¹ƒ vamanaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• p
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccantÄ«â€™â€™ ti. navamaá¹ƒ.

10. niddhamanÄ«yasuttaá¹ƒ

<110> ``dasayime, bhikkhave, niddhamanÄ«yÄ• dhammÄ• . katame dasa? sammÄ• diá¹-á
micchÄ• diá¹-á¹-hi niddhantÄ• hoti; ye ca micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• a
te cassa niddhantÄ• honti; sammÄ• diá¹-á¹-hipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ
\Ee V 221/.

``sammÄ• saá¹…kappassa, bhikkhave, micchÄ• saá¹…kappo niddhanto hoti ... pe ... samm
micchÄ• vÄ• cÄ• niddhantÄ• hoti ... sammÄ• kammantassa, bhikkhave, micchÄ• kamman
sammÄ• Ä• jÄ«vassa, bhikkhave, micchÄ• Ä• jÄ«vo niddhanto hoti ... sammÄ• vÄ• yÄ• ma
niddhanto hoti ... sammÄ• satissa, bhikkhave, micchÄ• sati niddhantÄ• hoti ... sammÄ• sam
micchÄ• samÄ• dhi niddhanto hoti ... sammÄ• Ã±Ä• á¹‡issa, bhikkhave, micchÄ• Ã±Ä• á¹‡

``sammÄ• vimuttissa \Be III 436/, bhikkhave, micchÄ• vimutti niddhantÄ• hoti; ye ca micchÄ
pÄ• pakÄ• akusalÄ• \Se V 237/ dhammÄ• sambhavanti te cassa niddhantÄ• honti; samm
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. ime kho, bhikkhave, dasa niddha
dasamaá¹ƒ.

11. paá¹-hamaasekhasuttaá¹ƒ

<111> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca ---

`` `asekho \Ne III 189/ asekhoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• bhante, bhikkhu asekho
``idha, bhikkhu, bhikkhu asekhÄ• ya sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti, asekhena
samannÄ• gato hoti, asekhÄ• ya sammÄ• vÄ• cÄ• ya samannÄ• gato hoti, asekhena samm
asekhena sammÄ• Ä• jÄ«vena samannÄ• gato hoti, asekhena sammÄ• vÄ• yÄ• mena sam
sammÄ• satiyÄ• samannÄ• gato hoti, asekhena sammÄ• samÄ• dhinÄ• samannÄ• gato h
samannÄ• gato hoti, asekhÄ• ya sammÄ• vimuttiyÄ• samannÄ• gato hoti. evaá¹ƒ kho, bhik
hotÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. dutiyaasekhasuttaá¹ƒ

<112> ``dasayime \Ee V 222/, bhikkhave, asekhiyÄ• dhammÄ• . katame dasa? asekhÄ• s
sammÄ• saá¹…kappo, asekhÄ• sammÄ• vÄ• cÄ• , asekho sammÄ• kammanto, asekho sa
asekhÄ• sammÄ• sati, asekho sammÄ• samÄ• dhi, asekhaá¹ƒ sammÄ• Ã±Ä• á¹‡aá¹ƒ, ase
bhikkhave, dasa asekhiyÄ• dhammÄ• â€™â€™ ti. dvÄ• dasamaá¹ƒ.

samaá¹‡asaÃ±Ã±Ä• vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

saÃ±Ã±Ä• \Se V 238/ bojjhaá¹…gÄ• micchattaá¹ƒ, bÄ«jaá¹ƒ vijjÄ• ya nijjaraá¹ƒ.

dhovanaá¹ƒ tikicchÄ• vamanaá¹ƒ niddhamanaá¹ƒ dve asekhÄ• ti ||

(12) 2. paccorohaá¹‡ivaggo

1. paá¹-hamaadhammasuttaá¹ƒ

<113> {AN c 10.171} ``adhammo \Ne III 190/ \Be III 437/ ca, bhikkhave, veditabbo anattho
veditabbo attho ca. adhammaÃ±ca viditvÄ• anatthaÃ±ca, dhammaÃ±ca viditvÄ• atthaÃ±ca
tathÄ• paá¹-ipajjitabbaá¹ƒ.

``katamo ca, bhikkhave, adhammo ca anattho ca? micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kapp
micchÄ• kammanto, micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• sati, micchÄ• samÄ•
micchÄ• vimutti --- ayaá¹ƒ \Ee V 223/ vuccati, bhikkhave, adhammo ca anattho ca.

``katamo ca, bhikkhave, dhammo ca attho ca? sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, s
sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi, sammÄ• Ã±Ä•
vuccati, bhikkhave, dhammo ca attho ca.

`` `adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca. adhamm
anatthaÃ±ca, dhammaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tathÄ• paá¹
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. dutiyaadhammasuttaá¹ƒ

<114> ``adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. ad
dhammaÃ±ca, anatthaÃ±ca viditvÄ• \Se V 239/ atthaÃ±ca yathÄ• dhammo yathÄ• attho t

``katamo \Ne III 191/ ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anattho, ka

``micchÄ• diá¹-á¹-hi, bhikkhave, adhammo; sammÄ• diá¹-á¹-hi dhammo; ye ca micchÄ• diá
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• diá¹-á¹-hipaccayÄ•
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• saá¹…kappo \Be III 438/, bhikkhave, adhammo; sammÄ• saá¹…kappo dhammo;
micchÄ• saá¹…kappapaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá
sammÄ• saá¹…kappapaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ g

``micchÄ• vÄ• cÄ• , bhikkhave, adhammo; sammÄ• vÄ• cÄ• dhammo; ye ca micchÄ• vÄ•
dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• vÄ• cÄ• paccayÄ• ca aneke kusalÄ• dh
gacchanti, ayaá¹ƒ attho.

``micchÄ• kammanto, bhikkhave, adhammo; sammÄ• kammanto dhammo; ye ca micchÄ•
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ \Ee V 224/ anattho; sammÄ• kammantapaccayÄ
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• Ä• jÄ«vo, bhikkhave, adhammo; sammÄ• Ä• jÄ«vo dhammo; ye ca micchÄ• Ä• j
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• Ä• jÄ«vapaccayÄ• ca aneke k
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• vÄ• yÄ• mo, bhikkhave, adhammo; sammÄ• vÄ• yÄ• mo dhammo; ye ca micchÄ
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• vÄ• yÄ• mapaccay
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• sati, bhikkhave, adhammo; sammÄ• sati dhammo; ye ca micchÄ• satipaccayÄ•
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• satipaccayÄ• ca aneke kusalÄ
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• samÄ• dhi, bhikkhave, adhammo; sammÄ• samÄ• dhi dhammo; ye ca micchÄ• s
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• samÄ• dhipaccayÄ• ca aneke
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• Ã±Ä• á¹‡aá¹ƒ, bhikkhave, adhammo; sammÄ• Ã±Ä• á¹‡aá¹ƒ dhammo; ye ca mic
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• Ã±Ä• á¹‡apaccayÄ
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• vimutti, bhikkhave, adhammo; sammÄ• vimutti dhammo; ye ca micchÄ• vimuttipa
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• vimuttipaccayÄ• ca aneke kus
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

`` `adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. adhamm

dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tathÄ• paá¹
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. dutiyaá¹ƒ.

3. tatiyaadhammasuttaá¹ƒ

<115> ``adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca \Se V 241/ veditabbo a
viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tath
paá¹-ipajjitabbaâ€™â€™ nti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ

atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ acirapakkantassa bhagavato etadahosi --- ``idaá¹ƒ kho no
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- `adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho
adhammaÃ±ca viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo y
paá¹-ipajjitabbaâ€™ nti. ko nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-
atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™â€™ ti?

atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• Ä• nando satthu ce
sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando ima
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajitu
mayaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yas
paá¹-ipuccheyyÄ• ma {puccheyyÄ• ma (Ce Se Ee) MN I 202 passitabbaá¹ƒ}. yathÄ• no Ä•
tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti.

atha \Be III 440/ kho te bhikkhÅ« yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamiá¹ƒsu; upasa
Ä• nandena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• \Se V 242/ kho te bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nanda

``idaá¹ƒ kho no, Ä• vuso Ä• nanda, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ•
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca ... pe ... tathÄ
nti.

``tesaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ acirapakkantassa bhagavato etadahosi --- `idaá¹ƒ kho
saá¹ƒkhittena \Ee V 226/ uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ
paviá¹-á¹-ho --- adhammo ca ... pe ... tathÄ• paá¹-ipajjitabbanti. ko nu kho imassa bhagavat
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhaje

``tesaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• Ä• nando satthu
sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando ima

uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajitu
mayaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yas
paá¹-ipuccheyyÄ• ma. yathÄ• no Ä• yasmÄ• Ä• nando byÄ• karissati tathÄ• naá¹ƒ \Se V
vibhajatu Ä• yasmÄ• Ä• nandoâ€™â€™ ti.

``seyyathÄ• pi \Ne III 194/, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹
rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva mÅ«laá¹ƒ atikkamma khandhaá¹ƒ sÄ• khÄ•
pariyesitabbaá¹ƒ maÃ±Ã±eyya; evaá¹ƒsampadamidaá¹ƒ Ä• yasmantÄ• naá¹ƒ satthari samm
bhagavantaá¹ƒ atisitvÄ• amhe etamatthaá¹ƒ paá¹-ipucchitabbaá¹ƒ maÃ±Ã±atha. so hÄ• vu
jÄ• nÄ• ti passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«t
ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gato. so ceva panetassa kÄ• lo aho
\Be III 441/ upasaá¹…kamitvÄ• etamatthaá¹ƒ \Ee V 227/ paá¹-ipuccheyyÄ• tha. yathÄ• vo
tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``addhÄ• vuso Ä• nanda, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passati cakkhubhÅ«to Ã
brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« t
kÄ• lo ahosi yaá¹ƒ mayaá¹ƒ bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipu
bhagavÄ• byÄ• kareyya tathÄ• naá¹ƒ dhÄ• reyyÄ• ma. api cÄ• yasmÄ• Ä• nando satthu c
ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando imassa bhagavat
uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. vibhaj
agaruá¹ƒ katvÄ• â€™â€™ ti.

``tenahÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti.
bhikkhÅ« Ä• yasmato Ä• nandassa \Se V 244/ paccassosuá¹ƒ. athÄ• yasmÄ• Ä• nando eta

``yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena attha
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca, bhikkhave, veditabbo dha
veditabbo attho ca. adhammaÃ±ca viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca
tathÄ• paá¹-ipajjitabbaâ€™ nti.

katamo cÄ• vuso, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?

``micchÄ• diá¹-á¹-hi, Ä• vuso, adhammo; sammÄ• diá¹-á¹-hi dhammo; ye ca micchÄ• diá¹-á
\Ne III 195/ akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• diá¹-á¹-hipaccayÄ•
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• saá¹…kappo, Ä• vuso, adhammo; sammÄ• saá¹…kappo dhammo ... micchÄ• vÄ
sammÄ• vÄ• cÄ• dhammo \Ee V 228/ ... micchÄ• kammanto, Ä• vuso, adhammo; sammÄ•

Ä• vuso, adhammo; sammÄ• Ä• jÄ«vo \Be III 442/ dhammo ... micchÄ• vÄ• yÄ• mo, Ä• vus
... micchÄ• sati, Ä• vuso, adhammo; sammÄ• sati dhammo ... micchÄ• samÄ• dhi, Ä• vuso,
dhammo ... micchÄ• Ã±Ä• á¹‡aá¹ƒ, Ä• vuso, adhammo; sammÄ• Ã±Ä• á¹‡aá¹ƒ dhammo ...

micchÄ• vimutti, Ä• vuso, adhammo; sammÄ• vimutti dhammo; ye ca micchÄ• vimuttipacca
dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• vimuttipaccayÄ• ca aneke kusalÄ• dha
gacchanti, ayaá¹ƒ attho.

``ayaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena \Se
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca, bhikkhave, v
... tathÄ• paá¹-ipajjitabbaâ€™ nti, imassa kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena
uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ•
pana tumhe, Ä• vuso, bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipucchey
byÄ• karoti {byÄ• kareyya (Se) } tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä• nandassa bhÄ• sitaá¹ƒ abhinan
uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo

``yaá¹ƒ kho no bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibha
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca, bhikkhave, veditabbo ... p
paá¹-ijjitabbaâ€™ nti.

``tesaá¹ƒ \Ne III 196/ no, bhante, amhÄ• kaá¹ƒ acirapakkantassa bhagavato etadahosi --- `i
Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena \Ee V 229/ atthaá¹ƒ av
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- adhammo ca, bhikkhave, veditabbo ... pe
paá¹-ipajjitabbanti. ko nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa
avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™ ti?

``tesaá¹ƒ \Be III 443/ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• Ä• na
saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasm
saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena att
yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kameyyÄ• ma; upasaá¹…kam
etamatthaá¹ƒ paá¹-ipuccheyyÄ• ma. yathÄ• no Ä• yasmÄ• Ä• nando byÄ• karissati tathÄ•

``atha kho mayaá¹ƒ, bhante, yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamimhÄ• ; upasaá¹…
Ä• nandaá¹ƒ etamatthaá¹ƒ apucchimhÄ• . tesaá¹ƒ no, bhante, Ä• yasmatÄ• Ä• nandena im
imehi byaÃ±janehi attho suvibhattoâ€™â€™ ti {vibhattoti (?) evameva hi aÃ±Ã±esu Ä«disa

``sÄ• dhu sÄ• dhu, bhikkhave! paá¹‡á¸• ito, bhikkhave, Ä• nando. mahÄ• paÃ±Ã±o, bhikkh
tumhe, bhikkhave, upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, ahampi cetaá¹ƒ
evamevaá¹ƒ (MN I 205) } byÄ• kareyyaá¹ƒ yathÄ• taá¹ƒ Ä• nandena byÄ• kataá¹ƒ. eso cev
205) } attho evaÃ±ca naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. ajitasuttaá¹ƒ

<116> atha kho ajito paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• \Se V 347/ ekan
ekamantaá¹ƒ nisinno kho ajito paribbÄ• jako bhagavantaá¹ƒ etadavoca ---

``amhÄ• kaá¹ƒ \Ne III 197/, bho gotama, paá¹‡á¸• ito nÄ• ma sabrahmacÄ• rÄ«. tena paÃ±c
cittaá¹-á¹-hÄ• nasatÄ• ni cintitÄ• ni, yehi aÃ±Ã±atitthiyÄ• upÄ• raddhÄ• va jÄ• nanti {upÄ•
upÄ• raddhasmÄ• â€™â€™ ti {upÄ• raddhamhÄ• ti (Ce Ee) }.

atha \Be III 444/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``dhÄ• retha no tumhe, bhikkhave,
paá¹‡á¸• itavatthÅ«nÄ«â€™â€™ ti? ``etassa, bhagavÄ• , kÄ• lo etassa, sugata, kÄ• lo yaá¹
bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti.

``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™
ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``idha, bhikkhave, ekacco adhammikena vÄ• dena adhammikaá¹ƒ vÄ• daá¹ƒ abhiniggaá¹‡h
ca adhammikaá¹ƒ parisaá¹ƒ raÃ±jeti. tena sÄ• adhammikÄ• parisÄ• uccÄ• saddamahÄ• s
vata, bho, paá¹‡á¸• ito vata, bhoâ€™ ti.

``idha pana, bhikkhave, ekacco adhammikena vÄ• dena dhammikaá¹ƒ vÄ• daá¹ƒ abhinigga
tena ca adhammikaá¹ƒ parisaá¹ƒ raÃ±jeti. tena sÄ• adhammikÄ• parisÄ• uccÄ• saddama
`paá¹‡á¸• ito vata, bho, paá¹‡á¸• ito vata, bhoâ€™ ti.

``idha pana, bhikkhave, ekacco adhammikena vÄ• dena dhammikaÃ±ca vÄ• daá¹ƒ adhamm
abhiniggaá¹‡hÄ• ti abhinippÄ«á¸·eti, tena ca adhammikaá¹ƒ parisaá¹ƒ raÃ±jeti. tena sÄ• ad
uccÄ• saddamahÄ• saddÄ• hoti --- `paá¹‡á¸• ito vata, bho, paá¹‡á¸• ito vata, bhoâ€™ ti.

``adhammo \Se V 248/ \Ee V 231/ ca, bhikkhave, veditabbo dhammo ca; anattho ca veditab
adhammaÃ±ca viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo y
paá¹-ipajjitabbaá¹ƒ.

``katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca att
bhikkhave, adhammo; sammÄ• diá¹-á¹-hi dhammo; ye ca micchÄ• diá¹-á¹-hipaccayÄ• anek
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• diá¹-á¹-hipaccayÄ• ca aneke k
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``micchÄ• saá¹…kappo, bhikkhave, adhammo; sammÄ• saá¹…kappo dhammo ... micchÄ•
sammÄ• vÄ• cÄ• dhammo ... micchÄ• kammanto, bhikkhave, adhammo; sammÄ• kamman
bhikkhave, adhammo; sammÄ• Ä• jÄ«vo dhammo \Be III 445/ ... micchÄ• vÄ• yÄ• mo, bhik
dhammo ... micchÄ• sati, bhikkhave, adhammo; sammÄ• sati dhammo ... micchÄ• samÄ• d
sammÄ• samÄ• dhi dhammo ... micchÄ• Ã±Ä• á¹‡aá¹ƒ, bhikkhave, adhammo; sammÄ• Ã±

``micchÄ• vimutti, bhikkhave, adhammo; sammÄ• vimutti dhammo; ye ca micchÄ• vimuttip
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• vimuttipaccayÄ• ca aneke kus
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

`` `adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. adhamm
dhammaÃ±ca \Ee V 232/, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho t
nti, iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. catutthaá¹ƒ.

5. saá¹…gÄ• ravasuttaá¹ƒ

<117> {AN c 10.169} atha kho saá¹…gÄ• ravo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹.
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho saá¹…gÄ• ravo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``kiá¹
orimaá¹ƒ tÄ«raá¹ƒ, kiá¹ƒ pÄ• rimaá¹ƒ tÄ«raâ€™â€™ nti? ``micchÄ• diá¹-á¹-hi kho, brÄ• hma
sammÄ• diá¹-á¹-hi pÄ• rimaá¹ƒ tÄ«raá¹ƒ; micchÄ• saá¹…kappo orimaá¹ƒ tÄ«raá¹ƒ, sammÄ
tÄ«raá¹ƒ; micchÄ• vÄ• cÄ• orimaá¹ƒ tÄ«raá¹ƒ, sammÄ• vÄ• cÄ• pÄ• rimaá¹ƒ tÄ«raá¹ƒ; mi
tÄ«raá¹ƒ, sammÄ• kammanto pÄ• rimaá¹ƒ tÄ«raá¹ƒ; micchÄ• Ä• jÄ«vo orimaá¹ƒ tÄ«raá¹ƒ, s
tÄ«raá¹ƒ; micchÄ• vÄ• yÄ• mo orimaá¹ƒ tÄ«raá¹ƒ, sammÄ• vÄ• yÄ• mo pÄ• rimaá¹ƒ tÄ«raá
tÄ«raá¹ƒ, sammÄ• sati pÄ• rimaá¹ƒ tÄ«raá¹ƒ; micchÄ• samÄ• dhi orimaá¹ƒ \Ne III 199/ tÄ«r
pÄ• rimaá¹ƒ tÄ«raá¹ƒ; micchÄ• Ã±Ä• á¹‡aá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ, sammÄ• Ã±Ä• á¹‡aá¹ƒ pÄ
micchÄ• vimutti orimaá¹ƒ tÄ«raá¹ƒ, sammÄ• vimutti pÄ• rimaá¹ƒ tÄ«ranti. idaá¹ƒ kho, brÄ• h
tÄ«raá¹ƒ, idaá¹ƒ \Se V 250/ pÄ• rimaá¹ƒ tÄ«ranti.

``appakÄ• te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

``ye ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

``kaá¹‡haá¹ƒ \Be III 446/ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

``tatrÄ• bhiratimiccheyya, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

``yesaá¹ƒ \Ee V 233/ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto {jutÄ«manto (Ce) }, te loke parinibbutÄ• â€™â€™ ti || paÃ±cam

6. orimatÄ«rasuttaá¹ƒ

<118> ``orimaÃ±ca, bhikkhave, tÄ«raá¹ƒ desessÄ• mi pÄ• rimaÃ±ca tÄ«raá¹ƒ. taá¹ƒ suá¹‡
karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagav
etadavoca ---

``katamaÃ±ca, bhikkhave, orimaá¹ƒ tÄ«raá¹ƒ, katamaÃ±ca pÄ• rimaá¹ƒ tÄ«raá¹ƒ? micchÄ•
tÄ«raá¹ƒ \Ne III 200/, sammÄ• diá¹-á¹-hi pÄ• rimaá¹ƒ tÄ«raá¹ƒ ... pe ... micchÄ• vimutti orim
sammÄ• vimutti pÄ• rimaá¹ƒ tÄ«raá¹ƒ. idaá¹ƒ kho, bhikkhave, orimaá¹ƒ tÄ«raá¹ƒ, idaá¹ƒ pÄ

``appakÄ• te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

``ye \Se V 251/ ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

``kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anoka mÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

``tatrÄ• bhiratimiccheyya, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

``yesaá¹ƒ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamapaccorohaá¹‡Ä«suttaá¹ƒ

<119> tena \Be III 447/ kho pana samayena jÄ• á¹‡ussoá¹‡i {jÄ• nussoni (Katthaci Ce), jÄ•
Ce), jÄ• á¹‡usoá¹‡i (Katthaci) } brÄ• hmaá¹‡o tadahuposathe sÄ«saá¹ƒnhÄ• to {sÄ«saá¹ƒna
(Se) } navaá¹ƒ khomayugaá¹ƒ nivattho allakusamuá¹-á¹-hiá¹ƒ \Ee V 234/ Ä• dÄ• ya bhagava
á¹-hito hoti.

addasÄ• kho bhagavÄ• jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ tadahuposathe sÄ«saá¹ƒnhA
nivatthaá¹ƒ allakusamuá¹-á¹-hiá¹ƒ Ä• dÄ• ya ekamantaá¹ƒ á¹-hitaá¹ƒ. disvÄ• na jÄ• á¹‡usso
etadavoca --- ``kiá¹ƒ nu tvaá¹ƒ, brÄ• hmaá¹‡a, tadahuposathe sÄ«saá¹ƒnhÄ• to navaá¹ƒ kh
allakusamuá¹-á¹-hiá¹ƒ Ä• dÄ• ya ekamantaá¹ƒ á¹-hito \Ne III 201/? kiá¹ƒ nvajja {kiá¹ƒ nu ajja
ajja (Ee), kiá¹ƒ nu khvajja (Katthaci) } brÄ• hmaá¹‡akulassÄ• â€™â€™ ti {brÄ• hmaá¹‡a bra
(Katthaci) }? ``paccorohaá¹‡Ä«, bho gotama, ajja brÄ• hmaá¹‡akulassÄ• â€™â€™ ti {brahm
}.

``yathÄ• kathaá¹ƒ pana, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hotÄ«â€™
brÄ• hmaá¹‡Ä• tadahuposathe sÄ«saá¹ƒnhÄ• tÄ• navaá¹ƒ khomayugaá¹ƒ nivatthÄ• allen
opuÃ±jitvÄ• haritehi kusehi pattharitvÄ• {pavitthÄ• retvÄ• (Katthaci) } antarÄ• ca velaá¹ƒ
ca agyÄ• gÄ• raá¹ƒ seyyaá¹ƒ kappenti. te taá¹ƒ rattiá¹ƒ tikkhattuá¹ƒ paccuá¹-á¹-hÄ• ya paÃ±
namassanti --- `paccorohÄ• ma bhavantaá¹ƒ, paccorohÄ• ma bhavantaâ€™ nti. bahukena c
aggiá¹ƒ santappenti. tassÄ• ca rattiyÄ• accayena paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«
santappenti. evaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hotÄ«â€™â€™ ti.

``aÃ±Ã±athÄ• kho, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hoti, aÃ±Ã±athÄ
paccorohaá¹‡Ä« hotÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana, bho gotama, ariyassa vinaye p

me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• ariyassa vinaye paccorohaá¹‡Ä« I

``tena \Be III 448/ hi, brÄ• hmaá¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• bhoâ€™â€™ ti kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etada

``idha \Ee V 235/, brÄ• hmaá¹‡a, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `micchÄ• diá¹-á¹-h vipÄ• ko diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±cÄ• â€™ ti. so iti paá¹-isaá¹…khÄ• ya pajahati; micchÄ• diá¹-á¹-hiyÄ• paccorohati.

... micchÄ• saá¹…kappassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisampa paá¹-isaá¹…khÄ• ya micchÄ• saá¹…kappaá¹ƒ pajahati; micchÄ• saá¹…kappÄ• paccorohat

... micchÄ• vÄ• cÄ• ya kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• y paá¹-isaá¹…khÄ• ya micchÄ• vÄ• caá¹ƒ pajahati; micchÄ• vÄ• cÄ• ya paccorohati.

... micchÄ• kammantassa \Ne III 202/ kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme a iti paá¹-isaá¹…khÄ• ya micchÄ• kammantaá¹ƒ pajahati; micchÄ• kammantÄ• \Se V 253/ pa

... micchÄ• Ä• jÄ«vassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• paá¹-isaá¹…khÄ• ya micchÄ• Ä• jÄ«vaá¹ƒ pajahati; micchÄ• Ä• jÄ«vÄ• paccorohati.

... micchÄ• vÄ• yÄ• massa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisampar paá¹-isaá¹…khÄ• ya micchÄ• vÄ• yÄ• maá¹ƒ pajahati; micchÄ• vÄ• yÄ• mÄ• paccorohati.

... micchÄ• satiyÄ• kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ± paá¹-isaá¹…khÄ• ya micchÄ• satiá¹ƒ pajahati; micchÄ• satiyÄ• paccorohati.

... micchÄ• samÄ• dhissa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ paá¹-isaá¹…khÄ• ya micchÄ• samÄ• dhiá¹ƒ pajahati; micchÄ• samÄ• dhimhÄ• paccorohat

... micchÄ• Ã±Ä• á¹‡assa \Be III 449/ kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme a iti paá¹-isaá¹…khÄ• ya micchÄ• Ã±Ä• á¹‡aá¹ƒ pajahati; micchÄ• Ã±Ä• á¹‡amhÄ• paccoroh

`micchÄ• vimuttiyÄ• kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ paá¹-isaá¹…khÄ• ya micchÄ• vimuttiá¹ƒ pajahati; micchÄ• vimuttiyÄ• paccorohati. evaá¹ƒ k vinaye paccorohaá¹‡Ä« hotÄ«â€™â€™ ti.

``aÃ±Ã±athÄ• , bho gotama, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä«, aÃ±Ã±athÄ• ca pana

hoti. imissÄ• ca, bho gotama, ariyassa vinaye paccorohaá¹‡iyÄ• brÄ• hmaá¹‡Ä• naá¹ƒ pa
nÄ• gghati soá¸·asiá¹ƒ. abhikkantaá¹ƒ \Ee V 236/, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. sattamaá¹ƒ.

8. dutiyapaccorohaá¹‡Ä«suttaá¹ƒ

<120> ``ariyaá¹ƒ \Ne III 203/ vo, bhikkhave, paccorohaá¹‡iá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä•
bhikkhave, ariyÄ• paccorohaá¹‡Ä«? idha, bhikkhave, ariyasÄ• vako iti \Se V 254/ paá¹-isaÃ
`micchÄ• diá¹-á¹-hiyÄ• kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• y
paá¹-isaá¹…khÄ• ya micchÄ• diá¹-á¹-hiá¹ƒ pajahati; micchÄ• diá¹-á¹-hiyÄ• paccorohati. mic
pÄ• pako vipÄ• ko ... micchÄ• vÄ• cÄ• ya kho ... micchÄ• kammantassa kho ... micchÄ• Ä•
micchÄ• vÄ• yÄ• massa kho ... micchÄ• satiyÄ• kho ... micchÄ• samÄ• dhissa kho ... micc
micchÄ• vimuttiyÄ• kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±
paá¹-isaá¹…khÄ• ya micchÄ• vimuttiá¹ƒ pajahati; micchÄ• vimuttiyÄ• paccorohati. ayaá¹ƒ v
paccorohaá¹‡Ä«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. pubbaá¹…gamasuttaá¹ƒ

<121> ``sÅ«riyassa, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ
aruá¹‡uggaá¹ƒ. evamevaá¹ƒ kho, bhikkhave, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ etaá¹ƒ pubbaá
pubbanimittaá¹ƒ, yadidaá¹ƒ --- sammÄ• diá¹-á¹-hi. sammÄ• diá¹-á¹-hikassa, bhikkhave, sam
sammÄ• saá¹…kappassa sammÄ• vÄ• cÄ• pahoti, sammÄ• kammanto \Be III 450/ pahoti,
pahoti, sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• mo pahoti, sammÄ• vÄ• yÄ• massa sammÄ
sammÄ• samÄ• dhi pahoti \Ee V 237/, sammÄ• samÄ• dhissa sammÄ• Ã±Ä• á¹‡aá¹ƒ paho
pahotÄ«â€™â€™ ti. navamaá¹ƒ.

10. Ä• savakkhayasuttaá¹ƒ

<122> ``dasayime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ä• savÄ• naá¹ƒ khayÄ
sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ•
sammÄ• samÄ• dhi, sammÄ• Ã±Ä• á¹‡aá¹ƒ \Se V 225/, sammÄ• vimutti --- ime kho \Ne III 2
bhÄ• vitÄ• bahulÄ«katÄ• Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. dasamaá¹

paccorohaá¹‡ivaggo dutiyo.

tassuddÄ• naá¹ƒ ---

tayo adhammÄ• ajito, saá¹…gÄ• ravo ca orimaá¹ƒ.

dve ceva paccorohaá¹‡Ä«, pubbaá¹…gamaá¹ƒ Ä• savakkhayoti ||

(13) 3. parisuddhavaggo

1. paá¹-hamasuttaá¹ƒ

<123> ``dasayime \Ne III 205/, bhikkhave, dhammÄ• parisuddhÄ• pariyodÄ• tÄ• , nÄ• Ã±
dasa? sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, s
sammÄ• sati, sammÄ• samÄ• dhi, sammÄ• Ã±Ä• á¹‡aá¹ƒ, sammÄ• vimutti --- ime kho, bhik
pariyodÄ• tÄ• , nÄ• Ã±Ã±atra sugatavinayÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyasuttaá¹ƒ

<124> ``dasayime, bhikkhave, dhammÄ• anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra sugatavin
sammÄ• diá¹-á¹-hi \Ee V 238/ ... pe ... sammÄ• vimutti --- ime kho, bhikkhave, dasa dhamm
uppajjanti, nÄ• Ã±Ã±atra sugatavinayÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. tatiyasuttaá¹ƒ

<125> ``dasayime \Be III 451/, bhikkhave, dhammÄ• mahapphalÄ• mahÄ• nisaá¹ƒsÄ• , n
katame dasa? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ime kho \Se V 256/, bhikkhave
mahapphalÄ• mahÄ• nisaá¹ƒsÄ• , nÄ• Ã±Ã±atra sugatavinayÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. catutthasuttaá¹ƒ

<126> ``dasayime, bhikkhave, dhammÄ• rÄ• gavinayapariyosÄ• nÄ• honti dosavinayapar
mohavinayapariyosÄ• nÄ• honti, nÄ• Ã±Ã±atra sugatavinayÄ• . katame dasa? sammÄ• diá
sammÄ• vimutti --- ime kho, bhikkhave, dasa dhammÄ• rÄ• gavinayapariyosÄ• nÄ• \Ne III
dosavinayapariyosÄ• nÄ• honti mohavinayapariyosÄ• nÄ• honti, nÄ• Ã±Ã±atra sugatavina

5. paÃ±camasuttaá¹ƒ

<127> ``dasayime, bhikkhave, dhammÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upas
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti, nÄ• Ã±Ã±atra sugatavinayÄ• . katame dasa? s
sammÄ• vimutti --- ime kho, bhikkhave, dasa dhammÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nir
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti, nÄ• Ã±Ã±atra sugatavinayÄ• â

6. chaá¹-á¹-hasuttaá¹ƒ

<128> ``dasayime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• anuppannÄ• uppajjan
katame dasa? sammÄ• diá¹-á¹-hi \Ee V 239/ ... pe ... sammÄ• vimutti --- ime kho, bhikkhave
bhÄ• vitÄ• bahulÄ«katÄ• anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra sugatavinayÄ• â€™â€™

7. sattamasuttaá¹ƒ

<129> ``dasayime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti m
sugatavinayÄ• . katame dasa? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ime kho, bhikk
bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• , nÄ• Ã±Ã±atra sugatavin

8. aá¹-á¹-hamasuttaá¹ƒ

<130> ``dasayime \Se V 257/ \Be III 452/, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ•
honti dosavinayapariyosÄ• nÄ• honti mohavinayapariyosÄ• nÄ• honti, nÄ• Ã±Ã±atra sugat
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ime kho, bhikkhave, dasa dhammÄ• bhÄ• vi
207/ rÄ• gavinayapariyosÄ• nÄ• honti dosavinayapariyosÄ• nÄ• honti mohavinayapariyos
sugatavinayÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. navamasuttaá¹ƒ

<131> ``dasayime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• ya vir
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti, nÄ• Ã±Ã±atra sugatavinayÄ• .
... pe ... sammÄ• vimutti --- ime kho, bhikkhave, dasa dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ•
virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒ
sugatavinayÄ• â€™â€™ ti. navamaá¹ƒ.

10. dasamasuttaá¹ƒ

<132> ``dasayime \Ee V 240/, bhikkhave, micchattÄ• . katame dasa? micchÄ• diá¹-á¹-hi, m
micchÄ• vÄ• cÄ• , micchÄ• kammanto, micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• s
micchÄ• Ã±Ä• á¹‡aá¹ƒ, micchÄ• vimutti --- ime kho, bhikkhave, dasa micchattÄ• â€™â€™ t

11. ekÄ• dasamasuttaá¹ƒ

<133> ``dasayime, bhikkhave, sammattÄ• . katame dasa? sammÄ• diá¹-á¹-hi, sammÄ• saá
sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ

--- ime kho \Se V 258/, bhikkhave, dasa sammattÄ• â€™â€™ ti. ekÄ• dasamaá¹ƒ.

parisuddhavaggo tatiyo.

(14) 4. sÄ• dhuvaggo

1. sÄ• dhusuttaá¹ƒ

<134> {AN c 10.178} ``sÄ• dhuÃ±ca \Be III 453/ \Ne III 208/ vo, bhikkhave, desessÄ• mi as
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamaÃ±ca, bhikkhave, asÄ• dhu? micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kappo, micchÄ• v
micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• sati, micchÄ• samÄ• dhi, micchÄ• Ã±Ä• a
vuccati, bhikkhave, asÄ• dhu. katamaÃ±ca, bhikkhave, sÄ• dhu? sammÄ• diá¹-á¹-hi \Ee V 2
sammÄ• vÄ• cÄ• sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• s
sammÄ• vimutti --- idaá¹ƒ vuccati, bhikkhave, sÄ• dhÅ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. ariyadhammasuttaá¹ƒ

<135> ``ariyadhammaÃ±ca vo, bhikkhave, desessÄ• mi anariyadhammaÃ±ca. taá¹ƒ suá¹‡Ä
bhikkhave, anariyo dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti --- ayaá¹ƒ vuccati,
dhammo. katamo ca, bhikkhave, ariyo dhammo? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutt
bhikkhave, ariyo dhammoâ€™â€™ ti. dutiyaá¹ƒ.

3. akusalasuttaá¹ƒ

<136> ``akusalaÃ±ca vo, bhikkhave, desessÄ• mi kusalaÃ±ca. taá¹ƒ suá¹‡Ä• tha \Se V 259
bhikkhave, akusalaá¹ƒ? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti --- idaá¹ƒ vuccati, bhikkh
akusalaá¹ƒ. katamaÃ±ca, bhikkhave, kusalaá¹ƒ? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutt
bhikkhave, kusalaâ€™â€™ nti. tatiyaá¹ƒ.

4. atthasuttaá¹ƒ

<137> ``atthaÃ±ca vo, bhikkhave, desessÄ• mi anatthaÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ... kat
anattho? micchÄ• diá¹-á¹-hi \Ee V 242/ ... pe ... micchÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhav
ca, bhikkhave, attho? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkha
catutthaá¹ƒ.

5. dhammasuttaá¹ƒ

<138> ``dhammaÃ±ca \Be III 454/ vo, bhikkhave, desessÄ• mi adhammaÃ±ca. taá¹ƒ suá¹‡
bhikkhave, adhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti --- ayaá¹ƒ vuccati, bhikkh
ca, bhikkhave, dhammo? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhil
ti. paÃ±camaá¹ƒ.

6. sÄ• savasuttaá¹ƒ

<139> ``sÄ• savaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi anÄ• savaÃ±ca. taá¹ƒ suá
bhikkhave, sÄ• savo \Se V 260/ dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti --- ay
bhikkhave, sÄ• savo dhammo. katamo ca, bhikkhave, anÄ• savo dhammo? sammÄ• diá¹-á
--- ayaá¹ƒ vuccati, bhikkhave, anÄ• savo dhammoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sÄ• vajjasuttaá¹ƒ

<140> ``sÄ• vajjaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi anavajjaÃ±ca. taá¹ƒ suá¹‡
bhikkhave, sÄ• vajjo dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti \Ne III 210/ --- ay
bhikkhave, sÄ• vajjo dhammo. katamo ca, bhikkhave, anavajjo dhammo? sammÄ• diá¹-á¹-h
--- ayaá¹ƒ vuccati, bhikkhave, anavajjo dhammoâ€™â€™ ti. sattamaá¹ƒ.

8. tapanÄ«yasuttaá¹ƒ

<141> ``tapanÄ«yaÃ±ca \Ee V 243/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi atapanÄ«yaÃ
... katamo ca, bhikkhave, tapanÄ«yo dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti -
bhikkhave, tapanÄ«yo dhammo. katamo ca, bhikkhave, atapanÄ«yo dhammo? sammÄ• diá
sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, atapanÄ«yo dhammoâ€™â€™ ti. aá¹-á¹-ham

9. Ä• cayagÄ• misuttaá¹ƒ

<142> ``Ä• cayagÄ• miÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi apacayagÄ• miÃ±ca
katamo ca, bhikkhave \Se V 261/, Ä• cayagÄ• mÄ« dhammo? micchÄ• diá¹-á¹-hi ... pe ... m
vuccati, bhikkhave, Ä• cayagÄ• mÄ« dhammo. katamo ca, bhikkhave \Be III 455/, apacayag
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, apacayagÄ• mÄ«
navamaá¹ƒ.

10. dukkhudrayasuttaá¹ƒ

<143> ``dukkhudrayaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi sukhudrayaÃ±ca. taá¹ƒ
katamo ca, bhikkhave, dukkhudrayo dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti --
bhikkhave, dukkhudrayo dhammo. katamo ca, bhikkhave, sukhudrayo dhammo? sammÄ• d
sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, sukhudrayo dhammoâ€™â€™ ti. dasamaá¹ƒ

11. dukkhavipÄ• kasuttaá¹ƒ

<144> ``dukkhavipÄ• kaÃ±ca \Ne III 211/ \Ee V 244/ vo, bhikkhave, dhammaá¹ƒ desessÄ•
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, dukkhavipÄ• ko dhammo? micchÄ• diá¹-á¹-hi ...
--- ayaá¹ƒ vuccati, bhikkhave, dukkhavipÄ• ko dhammo. katamo ca, bhikkhave, sukhavipÄ•
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, sukhavipÄ• ko dh
ekÄ• dasamaá¹ƒ.

sÄ• dhuvaggo catuttho.

(15) 5. ariyavaggo

1. ariyamaggasuttaá¹ƒ

<145> ``ariyamaggaÃ±ca \Se V 262/ \Ne III 212/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi a
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, anariyo maggo? micchÄ• diá¹-á¹-hi ... pe ... mic
ayaá¹ƒ vuccati, bhikkhave, anariyo maggo. katamo ca, bhikkhave, ariyo maggo? sammÄ• d
sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, ariyo maggoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. kaá¹‡hamaggasuttaá¹ƒ

<146> ``kaá¹‡hamaggaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi sukkamaggaÃ±ca. ta
katamo \Ee V 245/ ca, bhikkhave, kaá¹‡hamaggo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimu
456/ vuccati, bhikkhave, kaá¹‡hamaggo. katamo ca, bhikkhave, sukkamaggo? sammÄ• diá
sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, sukkamaggoâ€™â€™ ti. dutiyaá¹ƒ.

3. saddhammasuttaá¹ƒ

<147> ``saddhammaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi asaddhammaÃ±ca. taá
ca, bhikkhave, asaddhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimutti --- ayaá¹ƒ vuccati,
asaddhammo. katamo ca, bhikkhave, saddhammo? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vim
bhikkhave, saddhammoâ€™â€™ ti. tatiyaá¹ƒ.

4. sappurisadhammasuttaá¹ƒ

<148> ``sappurisadhammaÃ±ca vo, bhikkhave, desessÄ• mi asappurisadhammaÃ±ca. taá
III 213/ ... pe ... katamo ca, bhikkhave, asappurisadhammo? micchÄ• diá¹-á¹-hi ... pe ... micc
ayaá¹ƒ vuccati, bhikkhave, asappurisadhammo. katamo ca, bhikkhave, sappurisadhammo?
... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, sappurisadhammoâ€™â€™ ti. catutthaá¹ƒ

5. uppÄ• detabbasuttaá¹ƒ

<149> ``uppÄ• detabbaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na uppÄ• detabbaÃ±
katamo ca, bhikkhave, na uppÄ• detabbo dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vim
bhikkhave, na uppÄ• detabbo dhammo. katamo \Ee V 246/ ca, bhikkhave, uppÄ• detabbo d
pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, uppÄ• detabbo dhammoâ€™â€™ ti. pa

6. Ä• sevitabbasuttaá¹ƒ

<150> ``Ä• sevitabbaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na Ä• sevitabbaÃ±ca.
katamo ca, bhikkhave, na Ä• sevitabbo dhammo? micchÄ• diá¹-á¹-hi ... pe ... micchÄ• vimut
bhikkhave, na Ä• sevitabbo dhammo. katamo ca, bhikkhave, Ä• sevitabbo dhammo? samm
sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, Ä• sevitabbo dhammoâ€™â€™ ti. chaá¹-á¹-h

7. bhÄ• vetabbasuttaá¹ƒ

<151> ``bhÄ• vetabbaÃ±ca \Be III 457/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na bhÄ• v
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, na bhÄ• vetabbo dhammo? micchÄ• diá¹-á¹-hi .
--- ayaá¹ƒ vuccati, bhikkhave, na bhÄ• vetabbo dhammo. katamo ca, bhikkhave, bhÄ• vetab
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, bhÄ• vetabbo dha
sattamaá¹ƒ.

8. bahulÄ«kÄ• tabbasuttaá¹ƒ

<152> ``bahulÄ«kÄ• tabbaÃ±ca \Ne III 214/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na ba
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, na bahulÄ«kÄ• tabbo dhammo? micchÄ• diá¹-á
micchÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, na bahulÄ«kÄ• tabbo dhammo. katamo ca, b
dhammo? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, bahulÄ
ti. aá¹-á¹-hamaá¹ƒ.

9. anussaritabbasuttaá¹ƒ

<153> ``anussaritabbaÃ±ca \Ee V 247/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na anussa
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, na anussaritabbo dhammo? micchÄ• diá¹-á¹-hi
micchÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, na anussaritabbo dhammo. katamo ca, bhikk
dhammo? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, anussa
ti. navamaá¹ƒ.

10. sacchikÄ• tabbasuttaá¹ƒ

<154> ``sacchikÄ• tabbaÃ±ca \Se V 265/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na sacc
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, na sacchikÄ• tabbo dhammo? micchÄ• diá¹-á¹-h
micchÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, na sacchikÄ• tabbo dhammo. katamo ca, bhi
dhammo? sammÄ• diá¹-á¹-hi ... pe ... sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, sacchik
ti. dasamaá¹ƒ.

ariyavaggo paÃ±camo.

tatiyapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

4. catutthapaá¹‡á¹‡Ä• sakaá¹ƒ

(16) 1. puggalavaggo

1. sevitabbasuttaá¹ƒ

<155> ``dasahi \Se V 266/ \Ne III 215/ \Be III 458/, bhikkhave, dhammehi samannÄ• gato p
katamehi dasahi? micchÄ• diá¹-á¹-hiko \Ee V 248/ hoti, micchÄ• saá¹…kappo hoti, micchÄ•
micchÄ• kammanto hoti, micchÄ• Ä• jÄ«vo hoti, micchÄ• vÄ• yÄ• mo hoti, micchÄ• sati hot
micchÄ• Ã±Ä• á¹‡Ä« hoti, micchÄ• vimutti hoti --- imehi kho, bhikkhave, dasahi dhammehi s
sevitabbo.

``dasahi, bhikkhave, dhammehi samannÄ• gato puggalo sevitabbo. katamehi dasahi? sam
sammÄ• saá¹…kappo hoti, sammÄ• vÄ• co hoti, sammÄ• kammanto hoti, sammÄ• Ä• jÄ«v
sammÄ• sati hoti, sammÄ• samÄ• dhi hoti, sammÄ• Ã±Ä• á¹‡Ä« hoti, sammÄ• vimutti hoti
dasahi dhammehi samannÄ• gato puggalo sevitabboâ€™â€™ ti.

2-12. bhajitabbÄ• disuttÄ• ni

156-166__._ ``dasahi, bhikkhave, dhammehi samannÄ• gato puggalo na bhajitabbo ... pe ..
na payirupÄ• sitabbo ... payirupÄ• sitabbo ... pe ... na pujjo hoti ... pujjo hoti ... pe ... na pÄ•
... pÄ• saá¹ƒso hoti ... pe ... agÄ• ravo hoti ... sagÄ• ravo hoti ... pe ... appatisso hoti ... sapp
... pe ... na Ä• rÄ• dhako hoti \Ne III 216/ ... Ä• rÄ• dhako hoti ... pe ... na visujjhati ... visujjh
... mÄ• naá¹ƒ nÄ• dhibhoti ... mÄ• naá¹ƒ adhibhoti ... pe0 \Ee V 249/ ... paÃ±Ã±Ä• ya na va
paÃ±Ã±Ä• ya vaá¸• á¸• hati ... pe ....

``bahuá¹ƒ apuÃ±Ã±aá¹ƒ \Se V 267/ pasavati ... bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati. katamehi d
sammÄ• diá¹-á¹-hiko hoti, sammÄ• saá¹…kappo hoti, sammÄ• vÄ• co hoti, sammÄ• kamm
sammÄ• vÄ• yÄ• mo hoti \Be III 459/, sammÄ• sati hoti, sammÄ• samÄ• dhi hoti, sammÄ•
hoti --- imehi kho, bhikkhave, dasahi dhammehi samannÄ• gato puggalo bahuá¹ƒ puÃ±Ã±a

puggalavaggo paá¹-hamo.

(17) 2. jÄ• á¹‡ussoá¹‡ivaggo

1. brÄ• hmaá¹‡apaccorohaá¹‡Ä«suttaá¹ƒ

<167> tena \Ne III 217/ kho pana samayena jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o tadahuposathe
khomayugaá¹ƒ nivattho allakusamuá¹-á¹-hiá¹ƒ Ä• dÄ• ya bhagavato avidÅ«re ekamantaá¹ƒ

addasÄ• kho bhagavÄ• jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ tadahuposathe sÄ«saá¹ƒnh
nivatthaá¹ƒ allakusamuá¹-á¹-hiá¹ƒ Ä• dÄ• ya ekamantaá¹ƒ á¹-hitaá¹ƒ. disvÄ• na jÄ• á¹‡uss
etadavoca --- ``kiá¹ƒ nu tvaá¹ƒ, brÄ• hmaá¹‡a, tadahuposathe sÄ«saá¹ƒnhÄ• to navaá¹ƒ kh
allakusamuá¹-á¹-hiá¹ƒ Ä• dÄ• ya ekamantaá¹ƒ á¹-hito? kiá¹ƒ nvajja brÄ• hmaá¹‡akulassÄ•
``paccorohaá¹‡Ä«, bho gotama, ajja brÄ• hmaá¹‡akulassÄ• â€™â€™ ti \Ee V 250/.

``yathÄ• kathaá¹ƒ pana, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hotÄ«â€™
brÄ• hmaá¹‡Ä• tadahuposathe sÄ«saá¹ƒnhÄ• tÄ• navaá¹ƒ khomayugaá¹ƒ nivatthÄ• allen
opuÃ±jitvÄ• haritehi kusehi pattharitvÄ• antarÄ• ca velaá¹ƒ antarÄ• ca agyÄ• gÄ• raá¹ƒ s
taá¹ƒ rattiá¹ƒ tikkhattuá¹ƒ \Se V 268/ paccuá¹-á¹-hÄ• ya paÃ±jalikÄ• aggiá¹ƒ namassanti ---
bhavantaá¹ƒ, paccorohÄ• ma bhavantaâ€™ nti. bahukena ca sappitelanavanÄ«tena aggiá¹
rattiyÄ• accayena paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena brÄ• hmaá¹‡e santappenti
brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hotÄ«â€™â€™ ti.

``aÃ±Ã±athÄ• kho, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hoti, aÃ±Ã±athÄ
paccorohaá¹‡Ä« hotÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ \Be III 460/ pana, bho gotama, ariyas

hoti? sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• ariyassa vinaye pac

``tena \Ne III 218/ hi, brÄ• hmaá¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• bhoâ€™â€™ ti kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etada

``idha, brÄ• hmaá¹‡a, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `pÄ• á¹‡Ä• tipÄ• tassa kho pÄ diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±cÄ• â€™ ti. so iti paá¹-isaá¹…khÄ• ya pÄ• á¹‡ pÄ• á¹‡Ä• tipÄ• tÄ• paccorohati.

... adinnÄ• dÄ• nassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• ya paá¹-isaá¹…khÄ• ya adinnÄ• dÄ• naá¹ƒ pajahati; adinnÄ• dÄ• nÄ• paccorohati.

... kÄ• mesumicchÄ• cÄ• rassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisam paá¹-isaá¹…khÄ• ya kÄ• mesumicchÄ• cÄ• raá¹ƒ pajahati; kÄ• mesumicchÄ• cÄ• rÄ• pacc

... musÄ• vÄ• dassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ paá¹-isaá¹…khÄ• ya \Ee V 251/ musÄ• vÄ• daá¹ƒ pajahati; musÄ• vÄ• dÄ• paccorohati.

... pisuá¹‡Ä• ya vÄ• cÄ• ya kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme \Se V 269/ a iti paá¹-isaá¹…khÄ• ya pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pajahati; pisuá¹‡Ä• ya vÄ• cÄ• ya paccoroha

... pharusÄ• ya vÄ• cÄ• ya kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisampar paá¹-isaá¹…khÄ• ya pharusaá¹ƒ vÄ• caá¹ƒ pajahati; pharusÄ• ya vÄ• cÄ• ya paccorohati.

... samphappalÄ• passa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• paá¹-isaá¹…khÄ• ya samphappalÄ• paá¹ƒ pajahati; samphappalÄ• pÄ• paccorohati.

... abhijjhÄ• ya \Be III 461/ kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisampar paá¹-isaá¹…khÄ• ya abhijjhaá¹ƒ pajahati; abhijjhÄ• ya paccorohati.

... byÄ• pÄ• dassa \Ne III 219/ kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisam paá¹-isaá¹…khÄ• ya byÄ• pÄ• daá¹ƒ pajahati; byÄ• pÄ• dÄ• paccorohati.

... micchÄ• diá¹-á¹-hiyÄ• kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• paá¹-isaá¹…khÄ• ya micchÄ• diá¹-á¹-hiá¹ƒ pajahati; micchÄ• diá¹-á¹-hiyÄ• paccorohati. eva ariyassa vinaye paccorohaá¹‡Ä« hotÄ«â€™â€™ ti.

``aÃ±Ã±athÄ• kho, bho gotama, brÄ• hmaá¹‡Ä• naá¹ƒ paccorohaá¹‡Ä« hoti, aÃ±Ã±athÄ•

paccorohaá¹‡Ä« hoti. imissÄ• , bho gotama, ariyassa vinaye paccorohaá¹‡iyÄ• brÄ• hmaá
kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ. abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bh
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. ariyapaccorohaá¹‡Ä«suttaá¹ƒ

<168> ``ariyaá¹ƒ vo, bhikkhave, paccorohaá¹‡iá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhu
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
etadavoca ---

``katamÄ• ca, bhikkhave, ariyÄ• paccorohaá¹‡Ä«? idha \Ee V 252/, bhikkhave, ariyasÄ• v
paá¹-isaÃ±cikkhati --- `pÄ• á¹‡Ä• tipÄ• tassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhar
abhisamparÄ• yaÃ±cÄ• â€™ ti. so iti paá¹-isaá¹…khÄ• ya pÄ• á¹‡Ä• tipÄ• taá¹ƒ pajahati; pA

... `adinnÄ• dÄ• nassa kho pÄ• pako vipÄ• ko --- diá¹-á¹-he ceva dhamme abhisamparÄ• y
paá¹-isaá¹…khÄ• ya adinnÄ• dÄ• naá¹ƒ pajahati; adinnÄ• dÄ• nÄ• paccorohati.

... \Ne III 220/ `kÄ• mesumicchÄ• cÄ• rassa kho pÄ• pako vipÄ• ko ... pe ... kÄ• mesumicch

... `musÄ• vÄ• dassa \Be III 462/ kho pÄ• pako vipÄ• ko ... pe ... musÄ• vÄ• dÄ• paccoroh

... `pisuá¹‡Ä• ya vÄ• cÄ• ya kho pÄ• pako vipÄ• ko ... pe ... pisuá¹‡Ä• ya vÄ• cÄ• ya pacco

... `pharusÄ• ya vÄ• cÄ• ya kho pÄ• pako vipÄ• ko ... pe ... pharusÄ• ya vÄ• cÄ• ya paccor

... `samphappalÄ• passa kho pÄ• pako vipÄ• ko ... pe ... samphappalÄ• pÄ• paccorohati.

... `abhijjhÄ• ya kho pÄ• pako vipÄ• ko ... pe ... abhijjhÄ• ya paccorohati.

... `byÄ• pÄ• dassa kho pÄ• pako vipÄ• ko ... pe ... \Se V 271/ byÄ• pÄ• dÄ• paccorohati.

``katamÄ• ca, bhikkhave, ariyÄ• paccorohaá¹‡Ä«? idha, bhikkhave, ariyasÄ• vako iti paá¹
`micchÄ• diá¹-á¹-hiyÄ• kho pÄ• pako vipÄ• ko diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±
paá¹-isaá¹…khÄ• ya micchÄ• diá¹-á¹-hiá¹ƒ pajahati; micchÄ• diá¹-á¹-hiyÄ• paccorohati. aya
ariyÄ• paccorohaá¹‡Ä«â€™â€™ ti. dutiyaá¹ƒ.

3. saá¹…gÄ• ravasuttaá¹ƒ

<169> {AN c 10.117} atha \Ne III 221/ kho saá¹…gÄ• ravo brÄ• hmaá¹‡o yena bhagavÄ• t
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho saá¹…gÄ• ravo brÄ• hmaá¹‡o bhagavantaa

``kiá¹ƒ nu kho, bho gotama, orimaá¹ƒ tÄ«raá¹ƒ, kiá¹ƒ pÄ• rimaá¹ƒ tÄ«raâ€™â€™ nti? ``pÄ•
brÄ• hmaá¹‡a, orimaá¹ƒ tÄ«raá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ
brÄ• hmaá¹‡a, orimaá¹ƒ tÄ«raá¹ƒ, adinnÄ• dÄ• nÄ• veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. kA
tÄ«raá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. musÄ• vÄ• do or
veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. pisuá¹‡Ä• vÄ• cÄ• orimaá¹ƒ tÄ«raá¹ƒ, pisuá¹‡Ä• ya v
pÄ• rimaá¹ƒ tÄ«raá¹ƒ. pharusÄ• vÄ• cÄ• orimaá¹ƒ tÄ«raá¹ƒ, pharusÄ• ya vÄ• cÄ• ya vera
samphappalÄ• po orimaá¹ƒ tÄ«raá¹ƒ, samphappalÄ• pÄ• veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá
tÄ«raá¹ƒ, anabhijjhÄ• pÄ• rimaá¹ƒ tÄ«raá¹ƒ. byÄ• pÄ• do orimaá¹ƒ tÄ«raá¹ƒ, abyÄ• pÄ• do
micchÄ• diá¹-á¹-hi orimaá¹ƒ tÄ«raá¹ƒ, sammÄ• diá¹-á¹-hi pÄ• rimaá¹ƒ tÄ«raá¹ƒ. idaá¹ƒ kho,
tÄ«raá¹ƒ, idaá¹ƒ pÄ• rimaá¹ƒ tÄ«ranti.

``appakÄ• \Be III 463/ \Ee V 253/ te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ \Se V 272/ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

``ye ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

``kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

``tatrÄ• bhiratimiccheyya, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

``yesaá¹ƒ \Ne III 222/ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• â€™â€™ ti || tatiyaá¹ƒ.

4. orimasuttaá¹ƒ

<170> ``orimaÃ±ca, bhikkhave, tÄ«raá¹ƒ desessÄ• mi pÄ• rimaÃ±ca tÄ«raá¹ƒ. taá¹ƒ suá¹‡
katamaÃ±ca, bhikkhave, orimaá¹ƒ tÄ«raá¹ƒ, katamaÃ±ca pÄ• rimaá¹ƒ tÄ«raá¹ƒ? pÄ• á¹‡Ä•
tÄ«raá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. adinnÄ• dÄ• naá¹ƒ orim
veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. kÄ• mesumicchÄ• cÄ• ro orimaá¹ƒ tÄ«raá¹ƒ, kÄ• mesu
pÄ• rimaá¹ƒ tÄ«raá¹ƒ. musÄ• vÄ• do orimaá¹ƒ tÄ«raá¹ƒ, musÄ• vÄ• dÄ• veramaá¹‡Ä« pÄ•
vÄ• cÄ• orimaá¹ƒ tÄ«raá¹ƒ, pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. p
tÄ«raá¹ƒ, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. samphappalÄ• po o
samphappalÄ• pÄ• veramaá¹‡Ä« pÄ• rimaá¹ƒ tÄ«raá¹ƒ. abhijjhÄ• orimaá¹ƒ tÄ«raá¹ƒ, anab
byÄ• pÄ• do orimaá¹ƒ tÄ«raá¹ƒ, abyÄ• pÄ• do pÄ• rimaá¹ƒ \Se V 273/ tÄ«raá¹ƒ. micchÄ• di
sammÄ• diá¹-á¹-hi pÄ• rimaá¹ƒ tÄ«raá¹ƒ. idaá¹ƒ kho, bhikkhave, orimaá¹ƒ tÄ«raá¹ƒ, idaá¹ƒ

``appakÄ• \Ee V 254/ te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

``ye ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

``kaá¹‡haá¹ƒ \Be III 464/ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

``tatrÄ• bhiratimiccheyya, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

``yesaá¹ƒ \Ne III 223/ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• â€™â€™ ti || catutthaá¹ƒ.

5. paá¹-hamaadhammasuttaá¹ƒ

<171> {AN c 10.113} ``adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditab

viditvÄ• anatthaÃ±ca, dhammaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tath

``katamo ca, bhikkhave, adhammo ca anattho ca? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, l
musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po, abhijjhÄ• , byÄ
ayaá¹ƒ vuccati, bhikkhave, adhammo \Se V 274/ ca anattho ca.

``katamo ca, bhikkhave, dhammo ca attho ca? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ•
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ•
vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä«, anabhijjhÄ• , abyÄ• pÄ• do, s
vuccati, bhikkhave, dhammo ca attho ca.

`` `adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca. adhamm
anatthaÃ±ca, dhammaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tathÄ• paá¹
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. paÃ±camaá¹ƒ.

6. dutiyaadhammasuttaá¹ƒ

<172> ``adhammo \Ee V 255/ ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo a
viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo \Be III 465/ yathÄ
paá¹-ipajjitabbaâ€™â€™ nti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ

atha \Ne III 224/ kho tesaá¹ƒ bhikkhÅ«naá¹ƒ acirapakkantassa bhagavato etadahosi --- ``id
bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ
paviá¹-á¹-ho --- `adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho
viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tath
ko nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaa
vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™â€™ ti?

atha \Se V 275/ kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• mahÄ•
saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasm
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vi
vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ puccheyyÄ• ma. yathÄ• no Ä• yasmÄ•
tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kamiá¹ƒsu; upasaá¹…
mahÄ• kaccÄ• nena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹

``idaá¹ƒ kho no, Ä• vuso kaccÄ• na, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ•
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca, bhikkhave, v
anattho ca veditabbo attho ca. adhammaÃ±ca \Ee V 256/ viditvÄ• dhammaÃ±ca, anatthaÃ±
yathÄ• dhammo yathÄ• attho tathÄ• paá¹-ipajjitabbaâ€™ nti.

``tesaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ acirapakkantassa bhagavato etadahosi --- `idaá¹ƒ kho
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- adhammo ca, bhikkhave ... pe ... tathÄ• \Se V 276/ paá¹-ipajjitabbanti. ko nu
bhagavatÄ• saá¹ƒkhittena \Be III 466/ uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avib
atthaá¹ƒ vibhajeyyÄ• â€™ ti?

``tesaá¹ƒ \Ne III 225/ no, Ä• vuso, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• mah
saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasm
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vi
vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• ma. yathÄ• no Ä• ya
tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™ ti. vibhajatu Ä• yasmÄ• mahÄ• kaccÄ• noâ€™â€™ ti

``seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• raá¹ƒ gavesÄ« sÄ• rapariyesanaá¹ƒ caram
tiá¹-á¹-hato sÄ• ravato atikkammeva mÅ«laá¹ƒ atikkamma khandhaá¹ƒ sÄ• khÄ• palÄ• se s
maÃ±Ã±eyya. evaá¹ƒsampadamidaá¹ƒ Ä• yasmantÄ• naá¹ƒ satthari sammukhÄ«bhÅ«te taâ
etamatthaá¹ƒ paá¹-ipucchitabbaá¹ƒ maÃ±Ã±atha {maÃ±Ã±etha (Ce), maÃ±Ã±eyyÄ• tha (Ka
bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passati cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhammab
pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gato. so ceva pa
bhagavantaá¹ƒyeva \Ee V 257/ upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha. ya
tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``addhÄ• , Ä• vuso kaccÄ• na, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passati cakkhubhÅ
dhammabhÅ«to brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa \Se V 277/ d
tathÄ• gato. so ceva panetassa kÄ• lo ahosi yaá¹ƒ mayaá¹ƒ bhagavantaá¹ƒyeva upasaá¹…
paá¹-ipuccheyyÄ• ma. yathÄ• no bhagavÄ• byÄ• kareyya tathÄ• naá¹ƒ dhÄ• reyyÄ• ma. a
satthu ceva saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pa
imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhat
atthaá¹ƒ vibhajituá¹ƒ. vibhajatÄ• yasmÄ• mahÄ• kaccÄ• no agaruá¹ƒ karitvÄ• â€™â€™ ti.

``tena \Be III 467/ hÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â
Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa paccassosuá¹ƒ. athÄ

``yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena attha
226/ uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca, bhikkhave, veditabb
paá¹-ipajjitabbaâ€™ nti.

``katamo, cÄ• vuso, adhammo; katamo ca dhammo? katamo ca anattho, katamo ca attho?
adhammo; pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« dhammo; ye ca pÄ• á¹‡Ä• tipÄ• tapaccayÄ•
sambhavanti, ayaá¹ƒ anattho; pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡ipaccayÄ• ca aneke kusalÄ•
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``adinnÄ• dÄ• naá¹ƒ, Ä• vuso, adhammo; adinnÄ• dÄ• nÄ• veramaá¹‡Ä« dhammo; ye ca
258/ pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti \Se V 278/, ayaá¹ƒ anattho; adinnÄ• dÄ
aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``kÄ• mesumicchÄ• cÄ• ro, Ä• vuso, adhammo; kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«
kÄ• mesumicchÄ• cÄ• rapaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, a
veramaá¹‡ipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, a

``musÄ• vÄ• do, Ä• vuso, adhammo; musÄ• vÄ• dÄ• veramaá¹‡Ä« dhammo; ye ca musÄ
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; musÄ• vÄ• dÄ• veramaá¹‡ipaccayÄ•
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``pisuá¹‡Ä• vÄ• cÄ• , Ä• vuso, adhammo; pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä« dhamm
aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; pisuá¹‡Ä• ya vÄ• cÄ
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``pharusÄ• \Be III 468/ vÄ• cÄ• , Ä• vuso, adhammo; pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä
pharusÄ• vÄ• cÄ• paccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ
veramaá¹‡ipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, a

``samphappalÄ• po \Ne III 227/, Ä• vuso, adhammo; samphappalÄ• pÄ• veramaá¹‡Ä« dha
samphappalÄ• papaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ a
veramaá¹‡ipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, a

``abhijjhÄ• , Ä• vuso, adhammo; anabhijjhÄ• dhammo; ye ca abhijjhÄ• paccayÄ• aneke p
sambhavanti, ayaá¹ƒ anattho; anabhijjhÄ• paccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• va
ayaá¹ƒ attho.

``byÄ• pÄ• do, Ä• vuso, adhammo; abyÄ• pÄ• do dhammo; ye ca byÄ• pÄ• dapaccayÄ• a
sambhavanti, ayaá¹ƒ anattho; abyÄ• pÄ• dapaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• v
ayaá¹ƒ attho.

``micchÄ• diá¹-á¹-hi, Ä• vuso, adhammo; sammÄ• diá¹-á¹-hi dhammo; ye ca micchÄ• diá¹-á
akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• diá¹-á¹-hipaccayÄ• ca aneke
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

`` `yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atth
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- adhammo ca, bhikkhave, ve
paá¹-ipajjitabbaâ€™ nti. imassa kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena uddesassa
vitthÄ• rena atthaá¹ƒ avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. Ä• kaá¹…kha
Ä• vuso, bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha. yath
tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa bhÄ• sitaá¹ƒ
uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu \Be III 469/; upasaá¹…kami
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhaga

``yaá¹ƒ kho no, bhante, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá
uá¹-á¹-hÄ• yÄ• sanÄ• \Ne III 228/ vihÄ• raá¹ƒ paviá¹-á¹-ho --- `adhammo ca, bhikkhave, ve
tathÄ• paá¹-ipajjitabbaâ€™ nti.

``tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ acirapakkantassa bhagavato etadahosi --- `idaá¹ƒ kho n
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- `adhammo ca, bhikkhave, veditabbo ... pe ... tathÄ• paá¹-ipajjitabbaâ€™ nti
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vi
vibhajeyyÄ• â€™ ti?

``tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• no
saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasm
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa \Ee V 260/ vitthÄ• rena atthaá¹ƒ avib
atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• ma. yathÄ• no Ä• ya
tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™ ti.

``atha kho mayaá¹ƒ, bhante, yenÄ• yasmÄ• mahÄ• kaccÄ• no \Se V 281/ tenupasaá¹…ka

Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ apucchimhÄ• . tesaá¹ƒ no, bhante, Ä• y
akkharehi imehi padehi imehi byaÃ±janehi attho suvibhattoâ€™â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhave! paá¹‡á¸• ito, bhikkhave, mahÄ• kaccÄ• no. mahÄ• paÃ±Ã±o
maá¹ƒ cepi tumhe, bhikkhave, upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, aha
byÄ• kareyyaá¹ƒ yathÄ• taá¹ƒ mahÄ• kaccÄ• nena byÄ• kataá¹ƒ. eso ceva tassa attho. eva
dhÄ• reyyÄ• thÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. tatiyaadhammasuttaá¹ƒ

<173> ``adhammo \Be III 470/ ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo
adhammaÃ±ca viditvÄ• dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo y
paá¹-ipajjitabbaá¹ƒ.

``katamo ca, bhikkhave, adhammo, katamo ca dhammo; katamo ca anattho, katamo ca atth
bhikkhave, adhammo; pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« dhammo; ye ca pÄ• á¹‡Ä• tipÄ• ta
dhammÄ• sambhavanti, ayaá¹ƒ anattho; pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡ipaccayÄ• ca ane
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

``adinnÄ• dÄ• naá¹ƒ, bhikkhave, adhammo; adinnÄ• dÄ• nÄ• veramaá¹‡Ä« dhammo ... kÄ
\Ee V 261/, adhammo; kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« dhammo ... musÄ• vÄ• do
veramaá¹‡Ä« dhammo ... pisuá¹‡Ä• vÄ• cÄ• , bhikkhave, adhammo; pisuá¹‡Ä• ya vÄ• cÄ•
pharusÄ• vÄ• cÄ• , bhikkhave, adhammo; pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä« dhammo
V 282/, adhammo; samphappalÄ• pÄ• veramaá¹‡Ä« dhammo ... abhijjhÄ• , bhikkhave, adh
byÄ• pÄ• do, bhikkhave, adhammo; abyÄ• pÄ• do dhammo ....

``micchÄ• diá¹-á¹-hi, bhikkhave, adhammo; sammÄ• diá¹-á¹-hi dhammo; ye ca micchÄ• diá
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, ayaá¹ƒ anattho; sammÄ• diá¹-á¹-hipaccayÄ•
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, ayaá¹ƒ attho.

`` `adhammo ca, bhikkhave, veditabbo dhammo ca; anattho ca veditabbo attho ca. adhamm
dhammaÃ±ca, anatthaÃ±ca viditvÄ• atthaÃ±ca yathÄ• dhammo yathÄ• attho tathÄ• paá¹
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. sattamaá¹ƒ.

8. kammanidÄ• nasuttaá¹ƒ

<174> ``pÄ• á¹‡Ä• tipÄ• tampÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi
mohahetukampi.

``adinnÄ• dÄ• nampÄ• haá¹ƒ \Be III 471/ \Ne III 230/, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lob
dosahetukampi, mohahetukampi.

``kÄ• mesumicchÄ• cÄ• rampÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi
mohahetukampi.

``musÄ• vÄ• dampÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi, dosahetuk

``pisuá¹‡avÄ• campÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi, dosahetu

``pharusavÄ• campÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi, dosahetu

``samphappalÄ• pampÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi, dosah

``abhijjhampÄ• haá¹ƒ \Ee V 262/, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi, dosal
mohahetukampi.

``byÄ• pÄ• dampÄ• haá¹ƒ, bhikkhave, tividhaá¹ƒ vadÄ• mi --- lobhahetukampi, dosahetuka

``micchÄ• diá¹-á¹-himpÄ• haá¹ƒ, bhikkhave \Se V 283/, tividhaá¹ƒ vadÄ• mi --- lobhahetuka
mohahetukampi. iti kho, bhikkhave, lobho kammanidÄ• nasambhavo, doso kammanidÄ• na
kammanidÄ• nasambhavo. lobhakkhayÄ• kammanidÄ• nasaá¹…khayo, dosakkhayÄ• kam
kammanidÄ• nasaá¹…khayoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. parikkamanasuttaá¹ƒ

<175> ``saparikkamano \Ne III 231/ ayaá¹ƒ, bhikkhave, dhammo, nÄ• yaá¹ƒ dhammo apari
bhikkhave, saparikkamano ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo aparikkamano? pÄ• á¹‡Ä•
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« parikkamanaá¹ƒ hoti. adinnÄ• dÄ• yissa, bhikkhave, adi
parikkamanaá¹ƒ hoti. kÄ• mesumicchÄ• cÄ• rissa, bhikkhave, kÄ• mesumicchÄ• cÄ• rÄ• v
musÄ• vÄ• dissa, bhikkhave, musÄ• vÄ• dÄ• veramaá¹‡Ä« parikkamanaá¹ƒ hoti. pisuá¹‡a
bhikkhave, pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä« parikkamanaá¹ƒ hoti. pharusavÄ• cassa,
vÄ• cÄ• ya veramaá¹‡Ä« parikkamanaá¹ƒ hoti. samphappalÄ• pissa, bhikkhave, samphapp
parikkamanaá¹ƒ hoti. abhijjhÄ• lussa, bhikkhave, anabhijjhÄ• parikkamanaá¹ƒ hoti. byÄ• pa
{byÄ• pÄ• dassa (Ce Ee Katthaci), byÄ• pannassa (Se) }, bhikkhave, abyÄ• pÄ• do parikka
micchÄ• diá¹-á¹-hissa, bhikkhave, sammÄ• diá¹-á¹-hi parikkamanaá¹ƒ hoti. evaá¹ƒ kho, bhik
ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo aparikkamanoâ€™â€™ ti. navamaá¹ƒ.

10. cundasuttaá¹ƒ

<176> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ \Ee V 263/ samayaá¹ƒ bhagavÄ• pÄ• vÄ• yaá¹ƒ {cam
189 passitabbaá¹ƒ} viharati cundassa kammÄ• raputtassa ambavane. atha kho cundo kam
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
nisinnaá¹ƒ kho cundaá¹ƒ kammÄ• raputtaá¹ƒ bhagavÄ• etadavoca --- ``kassa no tvaá¹ƒ, cu
rocesÄ«â€™â€™ ti? ``brÄ• hmaá¹‡Ä• , bhante, pacchÄ• bhÅ«makÄ• kamaá¹‡á¸• alukÄ•
(Ce Se Ee) } aggiparicÄ• rikÄ• udakorohakÄ• soceyyÄ• ni paÃ±Ã±apenti; tesÄ• haá¹ƒ soc

``yathÄ• kathaá¹ƒ pana, cunda, brÄ• hmaá¹‡Ä• pacchÄ• bhÅ«makÄ• kamaá¹‡á¸• alukÄ•
aggiparicÄ• rikÄ• udakorohakÄ• soceyyÄ• ni paÃ±Ã±apentÄ«â€™â€™ ti? ``idha, bhante,
kamaá¹‡á¸• alukÄ• sevÄ• lamÄ• likÄ• aggiparicÄ• rikÄ• udakorohakÄ• . te sÄ• vakaá¹ƒ {s
samÄ• dapenti --- `ehi tvaá¹ƒ, ambho purisa, kÄ• lasseva {sakÄ• lasseva (Se) } uá¹-á¹-haha
(Se), vuá¹-á¹-hahantova (Ee Katthaci) } sayanamhÄ• pathaviá¹ƒ Ä• maseyyÄ• si; no ce pat
allÄ• ni gomayÄ• ni Ä• maseyyÄ• si; no ce allÄ• ni \Ne III 232/ gomayÄ• ni Ä• maseyyÄ• si,
Ä• maseyyÄ• si; no ce haritÄ• ni tiá¹‡Ä• ni Ä• maseyyÄ• si, aggiá¹ƒ paricareyyÄ• si; no ce a
paÃ±jaliko Ä• diccaá¹ƒ namasseyyÄ• si; no ce paÃ±jaliko Ä• diccaá¹ƒ namasseyyÄ• si, sÄ•
oroheyyÄ• sÄ«â€™ ti. evaá¹ƒ kho, bhante, brÄ• hmaá¹‡Ä• pacchÄ• bhÅ«makÄ• \Be III 47
sevÄ• lamÄ• likÄ• aggiparicÄ• rikÄ• udakorohakÄ• soceyyÄ• ni paÃ±Ã±apenti; tesÄ• haá

``aÃ±Ã±athÄ• kho, cunda, brÄ• hmaá¹‡Ä• pacchÄ• bhÅ«makÄ• kamaá¹‡á¸• alukÄ• sev
udakorohakÄ• soceyyÄ• ni paÃ±Ã±apenti, aÃ±Ã±athÄ• ca pana \Ee V 264/ ariyassa vinay
``yathÄ• kathaá¹ƒ pana, bhante, ariyassa vinaye soceyyaá¹ƒ hoti? sÄ• dhu me, bhante, bha
desetu yathÄ• ariyassa vinaye soceyyaá¹ƒ hotÄ«â€™â€™ ti.

``tena hi, cunda, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi \Se V 285/ karohi; bhÄ• sissÄ• mÄ«â€™
bhanteâ€™â€™ ti kho cundo kammÄ• raputto bhagavato paccassosi. bhagavÄ• etadavoca

``tividhaá¹ƒ kho, cunda, kÄ• yena asoceyyaá¹ƒ hoti; catubbidhaá¹ƒ vÄ• cÄ• ya asoceyyaá¹
manasÄ• asoceyyaá¹ƒ hoti.

``kathaÃ±ca, cunda, tividhaá¹ƒ kÄ• yena asoceyyaá¹ƒ hoti? ``idha, cunda, ekacco pÄ• á¹‡Ä
lohitapÄ• á¹‡i hatapahate niviá¹-á¹-ho adayÄ• panno sabbapÄ• á¹‡abhÅ«tesu {pÄ• á¹‡abhÅ

``adinnÄ• dÄ• yÄ« hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ gÄ• magataá¹ƒ vÄ•
adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti.

``kÄ• mesumicchÄ• cÄ• rÄ« hoti. yÄ• tÄ• mÄ• turakkhitÄ• piturakkhitÄ• mÄ• tÄ• piturakk
potthakesu} bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ• {natthi Ce
dhammarakkhitÄ• sasÄ• mikÄ• saparidaá¹‡á¸• Ä• antamaso mÄ• lÄ• guá¸·aparikkhittÄ• p
Ä• pajjitÄ• hoti. evaá¹ƒ kho, cunda, tividhaá¹ƒ kÄ• yena asoceyyaá¹ƒ hoti.

``kathaÃ±ca \Ne III 233/, cunda, catubbidhaá¹ƒ vÄ• cÄ• ya asoceyyaá¹ƒ hoti? idha, cunda,
hoti. sabhaggato vÄ• parisaggato vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• ja
abhinÄ«to sakkhipuá¹-á¹-ho --- `ehambho \Be III 474/ purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«
vÄ• ahaá¹ƒ jÄ• nÄ• mÄ«ti, jÄ• naá¹ƒ vÄ• ahaá¹ƒ na jÄ• nÄ• mÄ«ti, apassaá¹ƒ vÄ• ahaá¹ƒ
ahaá¹ƒ na passÄ• mÄ«ti (Ee Katthaci) evamuparipi}, so ajÄ• naá¹ƒ vÄ• Ä• ha `jÄ• nÄ• mÄ«
`na jÄ• nÄ• mÄ«â€™ ti; apassaá¹ƒ vÄ• Ä• ha `passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha `na
vÄ• ahaá¹ƒ jÄ• nÄ• mÄ«ti, jÄ• naá¹ƒ vÄ• ahaá¹ƒ na jÄ• nÄ• mÄ«ti, apassaá¹ƒ vÄ• ahaá¹ƒ
ahaá¹ƒ na passÄ• mÄ«ti (Ee Katthaci) evamuparipi}. iti attahetu \Ee V 265/ vÄ• parahetu vÄ
Ä• misakiÃ±cikkhahetu vÄ• sampajÄ• namusÄ• bhÄ• sitÄ• hoti.

``pisuá¹‡avÄ• co hoti. ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sut
akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• {bhedÄ• tÄ• (Katthac
anuppadÄ• tÄ• , vaggÄ• rÄ• mo vaggarato vagganandÄ« vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ•

``pharusavÄ• co hoti. yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• kakkasÄ• parakaá¹-ukÄ• parÄ• bh
asamÄ• dhisaá¹ƒvattanikÄ• , tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``samphappalÄ• pÄ« hoti akÄ• lavÄ• dÄ« abhÅ«tavÄ• dÄ« anatthavÄ• dÄ« adhammavÄ• d
vÄ• caá¹ƒ bhÄ• sitÄ• hoti akÄ• lena anapadesaá¹ƒ apariyantavatiá¹ƒ anatthasaá¹ƒhitaá¹ƒ.
catubbidhaá¹ƒ vÄ• cÄ• ya asoceyyaá¹ƒ hoti.

``kathaÃ±ca, cunda, tividhaá¹ƒ manasÄ• asoceyyaá¹ƒ hoti? idha, cunda, ekacco abhijjhÄ•
parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ abhijjhÄ• tÄ• {abhijjhitÄ• (Katthaci) MN I 440 passi
`aho vata yaá¹ƒ parassa taá¹ƒ mamassÄ• â€™ ti.

``byÄ• pannacitto hoti paduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• haÃ±Ã±antu vÄ• baj
vinassantu vÄ• mÄ• vÄ• ahesuâ€™ nti {mÄ• vÄ• ahesuá¹ƒ iti vÄ• ti (Ce Ee Katthaci) }.

``micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natth
natthi sukaá¹-adukkaá¹-Ä• naá¹ƒ {natthettha pÄ• á¹-habhedo} kammÄ• naá¹ƒ phalaá¹ƒ vipÄ
natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaa
sammaggatÄ• sammÄ• paá¹-ipannÄ• ye \Ne III 234/ imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sa

sacchikatvÄ• pavedentÄ«â€™ ti. evaá¹ƒ kho, cunda, manasÄ• tividhaá¹ƒ asoceyyaá¹ƒ hot

``ime \Be III 475/ \Ee V 266/ kho, cunda, dasa akusalakammapathÄ• {akusalÄ• kammapa
cunda, dasahi akusalehi kammapathehi samannÄ• gato kÄ• lasseva uá¹-á¹-hahantova \Se V
cepi Ä• masati, asuciyeva hoti; no cepi pathaviá¹ƒ Ä• masati, asuciyeva hoti.

``allÄ• ni cepi gomayÄ• ni Ä• masati, asuciyeva hoti; no cepi allÄ• ni gomayÄ• ni Ä• masati

``haritÄ• ni cepi tiá¹‡Ä• ni Ä• masati, asuciyeva hoti; no cepi haritÄ• ni tiá¹‡Ä• ni Ä• masati

``aggiá¹ƒ cepi paricarati, asuciyeva hoti, no cepi aggiá¹ƒ paricarati, asuciyeva hoti.

``paÃ±jaliko cepi Ä• diccaá¹ƒ namassati, asuciyeva hoti; no cepi paÃ±jaliko Ä• diccaá¹ƒ na
hoti.

``sÄ• yatatiyakaá¹ƒ cepi udakaá¹ƒ orohati, asuciyeva hoti; no cepi sÄ• yatatiyakaá¹ƒ udaka
asuciyeva hoti. taá¹ƒ kissa hetu? ime, cunda, dasa akusalakammapathÄ• asucÄ«yeva {asu
asucikaraá¹‡Ä• ca.

``imesaá¹ƒ pana, cunda, dasannaá¹ƒ akusalÄ• naá¹ƒ kammapathÄ• naá¹ƒ samannÄ• gam
tiracchÄ• nayoni paÃ±Ã±Ä• yati, pettivisayo paÃ±Ã±Ä• yati, yÄ• vÄ• {yÄ• ca (Katthaci) } p
duggatiyo {duggati hoti (Se Katthaci) }.

``tividhaá¹ƒ kho, cunda, kÄ• yena soceyyaá¹ƒ hoti; catubbidhaá¹ƒ vÄ• cÄ• ya soceyyaá¹ƒ h
soceyyaá¹ƒ hoti.

``kathaá¹ƒ \Ne III 235/, cunda, tividhaá¹ƒ kÄ• yena soceyyaá¹ƒ hoti? idha, cunda, ekacco pA
pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• pa
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ \Be III 476/ pahÄ• ya, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti. yaá¹ƒ taá¹ƒ p
paravittÅ«pakaraá¹‡aá¹ƒ gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• , na taá¹ƒ adinnaá¹ƒ {ta
Ce, MN I 441) } theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti.

``kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato \Se V 288
piturakkhitÄ• mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• g
dhammarakkhitÄ• sasÄ• mikÄ• saparidaá¹‡á¸• Ä• antamaso \Ee V 267/ mÄ• lÄ• guá¸·apa
cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti. evaá¹ƒ kho, cunda, tividhaá¹ƒ kÄ• yena soceyyaá¹ƒ hoti.

``kathaÃ±ca, cunda, catubbidhaá¹ƒ vÄ• cÄ• ya soceyyaá¹ƒ hoti? idha, cunda, ekacco musÄ
musÄ• vÄ• dÄ• paá¹-ivirato hoti. sabhaggato vÄ• parisaggato vÄ• Ã±Ä• timajjhagato vÄ•
rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhipuá¹-á¹-ho --- `ehambho purisa, yaá¹ƒ jÄ• nÄ• s
ajÄ• naá¹ƒ vÄ• Ä• ha `na jÄ• nÄ• mÄ«â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha `jÄ• nÄ• mÄ«â€™ ti, ap
passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha `passÄ• mÄ«â€™ ti. iti attahetu vÄ• parahetu vÄ•
sampajÄ• namusÄ• bhÄ• sitÄ• hoti.

``pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti --- na ito sutvÄ
imesaá¹ƒ bhedÄ• ya, na amutra vÄ• sutvÄ• imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya.
sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samagganandÄ« sama
hoti.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ• c
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• , tathÄ• rÅ«

``samphappalÄ• paá¹ƒ \Ne III 236/ pahÄ• ya, samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ
atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«; nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti
pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ. evaá¹ƒ kho, cunda \Se V 289/, catubbidhaá¹ƒ vÄ• cÄ• ya

``kathaÃ±ca \Be III 477/, cunda, tividhaá¹ƒ manasÄ• soceyyaá¹ƒ hoti? idha, cunda, ekacco
yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ anabhijjhitÄ• hoti --- `aho vata yaá¹ƒ pa
mamassÄ• â€™ ti.

``abyÄ• pannacitto hoti appaduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• averÄ• hontu {id
potthakesu natthi, tathÄ• MN I 441} abyÄ• pajjÄ• , anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ parihara

``sammÄ• diá¹-á¹-hiko hoti \Ee V 268/ aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-ha
hutaá¹ƒ, atthi sukaá¹-adukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loke
mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• samm
ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™
tividhaá¹ƒ manasÄ• soceyyaá¹ƒ hoti.

``ime kho, cunda, dasa kusalakammapathÄ• . imehi kho, cunda, dasahi kusalehi kammapa
kÄ• lasseva uá¹-á¹-hahantova sayanamhÄ• pathaviá¹ƒ cepi Ä• masati, suciyeva hoti; no ce
suciyeva hoti.

``allÄ• ni cepi gomayÄ• ni Ä• masati, suciyeva hoti; no cepi allÄ• ni gomayÄ• ni Ä• masati,

``haritÄ• ni cepi tiá¹‡Ä• ni Ä• masati, suciyeva hoti; no cepi haritÄ• ni tiá¹‡Ä• ni Ä• masati, s

``aggiá¹ƒ \Ne III 237/ cepi paricarati, suciyeva hoti; no cepi aggiá¹ƒ paricarati, suciyeva hoti

``paÃ±jaliko cepi Ä• diccaá¹ƒ namassati, suciyeva hoti; no cepi paÃ±jaliko Ä• diccaá¹ƒ nam
suciyeva hoti.

``sÄ• yatatiyakaá¹ƒ cepi udakaá¹ƒ orohati, suciyeva hoti; no cepi sÄ• yatatiyakaá¹ƒ udakaá
hoti. taá¹ƒ kissa hetu? ime, cunda, dasa kusalakammapathÄ• sucÄ«yeva honti sucikaraá¹‡

``imesaá¹ƒ \Be III 478/ pana, cunda, dasannaá¹ƒ kusalÄ• naá¹ƒ kammapathÄ• naá¹ƒ sama
paÃ±Ã±Ä• yanti, manussÄ• paÃ±Ã±Ä• yanti, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci sugatiyoâ€™
sugati hoti (Katthaci) }.

evaá¹ƒ vutte cundo kammÄ• raputto bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante
maá¹ƒ, bhante, bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™

11. jÄ• á¹‡ussoá¹‡isuttaá¹ƒ

<177> atha \Ee V 269/ kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…ka
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``mayamassu, bho gotama, brÄ• hmaá¹‡Ä• nÄ• ma. dÄ• nÄ• ni dema, saddhÄ• ni karoma
Ã±Ä• tisÄ• lohitÄ• naá¹ƒ upakappatu, idaá¹ƒ dÄ• naá¹ƒ petÄ• Ã±Ä• tisÄ• lohitÄ• paribhuÃ
bho gotama, dÄ• naá¹ƒ petÄ• naá¹ƒ Ã±Ä• tisÄ• lohitÄ• naá¹ƒ upakappati; kacci te petÄ• Ã±
dÄ• naá¹ƒ paribhuÃ±jantÄ«â€™â€™ ti? ``á¹-hÄ• ne kho, brÄ• hmaá¹‡a, upakappati, no aá¹

``katamaá¹ƒ \Ne III 238/ pana, bho {katamaÃ±ca pana bho (Ce Ee) katamaá¹ƒ (Se) } gotam
katamaá¹ƒ aá¹-á¹-hÄ• naâ€™â€™ nti? ``idha, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« h
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co h
abhijjhÄ• lu hoti, byÄ• pannacitto hoti, micchÄ• diá¹-á¹-hiko \Se V 291/ hoti. so kÄ• yassa bh
maraá¹‡Ä• nirayaá¹ƒ upapajjati. yo nerayikÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• hÄ• ro, tena so tattha
tiá¹-á¹-hati. idampi {idaá¹ƒ (Se) } kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ yattha á¹-hitassa taá
upakappati.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« ... pe ... micchÄ• diá¹-á¹-hiko hoti. s

paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapajjati. yo tiracchÄ• nayonikÄ• naá¹ƒ sattÄ• na
tattha yÄ• peti, tena \Be III 479/ so tattha tiá¹-á¹-hati. idampi kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ•
á¹-hitassa taá¹ƒ dÄ• naá¹ƒ na upakappati.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ•
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä• ya
paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato h
hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hiko hoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá
sahabyataá¹ƒ upapajjati. yo manussÄ• naá¹ƒ Ä• hÄ• ro, tena so tattha yÄ• peti, tena so tatt
kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ na upakappati.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• d
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. yo devÄ• naá
yÄ• peti, tena so tattha tiá¹-á¹-hati. idampi, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ yattha á¹-hitass
dÄ• naá¹ƒ upakappati.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hiko h
bhedÄ• paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapajjati. yo pettivesayikÄ• naá¹ƒ sattÄ• naá¹ƒ
yÄ• peti, tena so tattha tiá¹-á¹-hati, yaá¹ƒ vÄ• panassa ito anuppavecchanti mittÄ• maccÄ•
Ã±Ä• tisÄ• lohitÄ• vÄ• {mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• (Ce Ee
tena so tattha tiá¹-á¹-hati. idaá¹ƒ kho, brÄ• hmaá¹‡a, á¹-hÄ• naá¹ƒ yattha á¹-hitassa taá¹ƒ dÄ
upakappatÄ«â€™â€™ ti.

``sace pana, bho gotama, so peto Ã±Ä• tisÄ• lohito taá¹ƒ á¹-hÄ• naá¹ƒ anupapanno hoti, ko
paribhuÃ±jatÄ«â€™â€™ ti? ``aÃ±Ã±epissa, brÄ• hmaá¹‡a, petÄ• Ã±Ä• tisÄ• lohitÄ• taá¹ƒ
te taá¹ƒ dÄ• naá¹ƒ paribhuÃ±jantÄ«â€™â€™ ti.

``sace pana, bho gotama, so ceva peto Ã±Ä• tisÄ• lohito taá¹ƒ á¹-hÄ• naá¹ƒ anupapanno h
Ã±Ä• tisÄ• lohitÄ• petÄ• taá¹ƒ \Be III 480/ á¹-hÄ• naá¹ƒ anupapannÄ• honti, ko taá¹ƒ dÄ•
paribhuÃ±jatÄ«â€™â€™ ti? ``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, brÄ• hmaá¹‡a, anavakÄ• so yaá
vivittaá¹ƒ assa iminÄ• dÄ«ghena addhunÄ• yadidaá¹ƒ petehi \Ee V 271/ Ã±Ä• tisÄ• lohiteh
dÄ• yakopi anipphaloâ€™â€™ ti.

``aá¹-á¹-hÄ• nepi bhavaá¹ƒ gotamo parikappaá¹ƒ vadatÄ«â€™â€™ ti? ``aá¹-á¹-hÄ• nepi kh
parikappaá¹ƒ vadÄ• mi. idha, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ•
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co h
abhijjhÄ• lu hoti, byÄ• pannacitto hoti, micchÄ• diá¹-á¹-hiko hoti; so dÄ• tÄ• hoti samaá¹‡as
vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ \Se V 293/ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ

kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• hatthÄ«naá¹ƒ sahabyataá¹ƒ upapajjati. so tattha lÄ•
pÄ• nassa mÄ• lÄ• nÄ• nÄ• laá¹…kÄ• rassa {mÄ• lÄ• gandhavilepanassa nÄ• nÄ• laá¹…kÄ

``yaá¹ƒ kho, brÄ• hmaá¹‡a, idha pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• c
pharusavÄ• co samphappalÄ• pÄ« abhijjhÄ• lu byÄ• pannacitto micchÄ• diá¹-á¹-hiko, tena s
maraá¹‡Ä• hatthÄ«naá¹ƒ sahabyataá¹ƒ upapajjati. yaÃ±ca kho so dÄ• tÄ• hoti samaá¹‡as
annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«
hoti annassa pÄ• nassa mÄ• lÄ• nÄ• nÄ• laá¹…kÄ• rassa.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hiko h
240/ hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ
seyyÄ• vasathapadÄ«peyyaá¹ƒ. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• assÄ• naá¹ƒ sa
gunnaá¹ƒ sahabyataá¹ƒ upapajjati ... pe ... kukkurÄ• naá¹ƒ sahabyataá¹ƒ upapajjati { ``kukk
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti ayaá¹ƒ vÄ• ro kesuci sÄ«haá¸·apotthakesu na dissatÄ
adholipi. taá¹ƒ dasavÄ• ragaá¹‡anÄ• ya sameti}. so tattha lÄ• bhÄ« hoti annassa pÄ• nassa
mÄ• lÄ• nÄ• nÄ• laá¹…kÄ• rassa.

``yaá¹ƒ \Be III 481/ kho, brÄ• hmaá¹‡a, idha pÄ• á¹‡Ä• tipÄ• tÄ« ... pe0 \Ee V 272/ ... micch
so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• kukkurÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. yaÃ±ca
hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ•
seyyÄ• vasathapadÄ«peyyaá¹ƒ, tena so tattha lÄ• bhÄ« hoti annassa pÄ• nassa mÄ• lÄ• n

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• c
dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• na
seyyÄ• vasathapadÄ«peyyaá¹ƒ. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussÄ• naá¹
tattha lÄ• bhÄ« hoti mÄ• nusakÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ.

``yaá¹ƒ kho, brÄ• hmaá¹‡a, idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• diá¹
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. yaÃ±ca
vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepan
tena so tattha lÄ• bhÄ« hoti mÄ• nusakÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ.

``idha pana, brÄ• hmaá¹‡a \Se V 295/, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ..
hoti. so dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. so kÄ• yassa bhedÄ• paraá¹ƒ
sahabyataá¹ƒ upapajjati. so tattha lÄ• bhÄ« \Ee V 273/ hoti dibbÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ

``yaá¹ƒ kho, brÄ• hmaá¹‡a, idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• diá¹

kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. yaÃ±ca kho
vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepan
tena \Ne III 241/ so tattha lÄ• bhÄ« hoti dibbÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ
dÄ• yakopi anipphaloâ€™â€™ ti.

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! yÄ• vaÃ±cidaá¹ƒ, bho gotama, alam
alaá¹ƒ saddhÄ• ni kÄ• tuá¹ƒ, yatra hi nÄ• ma dÄ• yakopi \Be III 482/ anipphaloâ€™â€™ ti.
{evametaá¹ƒ brÄ• hmaá¹‡a evametaá¹ƒ brÄ• hmaá¹‡a (Ce Se) }, dÄ• yakopi hi, brÄ• hmaá

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bha
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. ekÄ• dasamaá¹ƒ.

jÄ• á¹‡ussoá¹‡ivaggo {yamakavaggo (Katthaci) } dutiyo.

(18) 3. sÄ• dhuvaggo

1. sÄ• dhusuttaá¹ƒ

<178> {AN c 10.134} ``sÄ• dhuÃ±ca \Ne III 242/ vo, bhikkhave, desessÄ• mi asÄ• dhuÃ±ca
sÄ• dhukaá¹ƒ \Se V 296/ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamaÃ±ca, bhikkhave, asÄ• dhu? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumic
pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po, abhijjhÄ• , byÄ• pÄ• do, micch
bhikkhave, asÄ• dhu.

``katamaÃ±ca, bhikkhave, sÄ• dhu? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ•
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ•
vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä«, anabhijjhÄ• , abyÄ• pÄ• do, s
vuccati, bhikkhave, sÄ• dhÅ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. ariyadhammasuttaá¹ƒ

<179> ``ariyadhammaÃ±ca vo, bhikkhave, desessÄ• mi anariyadhammaÃ±ca. taá¹ƒ suá¹‡
bhikkhave, anariyo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vucca
dhammo.

``katamo ca, bhikkhave, ariyo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... sammÄ

vuccati, bhikkhave, ariyo dhammoâ€™â€™ ti. dutiyaá¹ƒ.

3. kusalasuttaá¹ƒ

<180> ``kusalaÃ±ca \Ne III 243/ \Be III 483/ vo, bhikkhave, desessÄ• mi akusalaÃ±ca. taá¹
... katamaÃ±ca, bhikkhave, akusalaá¹ƒ? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ida
bhikkhave, akusalaá¹ƒ.

``katamaÃ±ca \Se V 297/ \Ee V 275/, bhikkhave, kusalaá¹ƒ? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹
sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati, bhikkhave, kusalaâ€™â€™ nti. tatiyaá¹ƒ.

4. atthasuttaá¹ƒ

<181> ``atthaÃ±ca vo, bhikkhave, desessÄ• mi anatthaÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ... kat
anattho? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, anatth

``katamo ca, bhikkhave, attho? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... sammÄ• diá¹-á¹
bhikkhave, athoâ€™â€™ ti. catutthaá¹ƒ.

5. dhammasuttaá¹ƒ

<182> ``dhammaÃ±ca vo, bhikkhave, desessÄ• mi adhammaÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe
adhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, adh

``katamo ca, bhikkhave, dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... sammÄ• diá
bhikkhave, dhammoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. Ä• savasuttaá¹ƒ

<183> ``sÄ• savaÃ±ca \Ne III 244/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi anÄ• savaÃ±ca
... katamo ca, bhikkhave, sÄ• savo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi
bhikkhave, sÄ• savo dhammo.

``katamo \Ee V 276/ ca, bhikkhave, anÄ• savo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä
--- ayaá¹ƒ vuccati, bhikkhave, anÄ• savo \Se V 298/ dhammoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. vajjasuttaá¹ƒ

<184> ``sÄ• vajjaÃ±ca \Be III 484/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi anavajjaÃ±ca.
... katamo ca, bhikkhave, sÄ• vajjo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi
bhikkhave, sÄ• vajjo dhammo.

``katamo ca, bhikkhave, anavajjo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... sam
vuccati, bhikkhave, anavajjo dhammoâ€™â€™ ti. sattamaá¹ƒ.

8. tapanÄ«yasuttaá¹ƒ

<185> ``tapanÄ«yaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi atapanÄ«yaÃ±ca. taá¹ƒ s
ca, bhikkhave, tapanÄ«yo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ayaá¹
tapanÄ«yo dhammo.

``katamo ca, bhikkhave, atapanÄ«yo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ...
ayaá¹ƒ vuccati, bhikkhave, atapanÄ«yo dhammoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. Ä• cayagÄ• misuttaá¹ƒ

<186> ``Ä• cayagÄ• miÃ±ca \Ne III 245/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi apacayag
... pe ... katamo ca, bhikkhave, Ä• cayagÄ• mÄ« dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micc
vuccati, bhikkhave, Ä• cayagÄ• mÄ« dhammo.

``katamo \Ee V 277/ ca, bhikkhave, apacayagÄ• mÄ« dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veran
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, apacayagÄ• mÄ« dhammoâ€™â€™ ti. nav

10. dukkhudrayasuttaá¹ƒ

<187> ``dukkhudrayaÃ±ca \Se V 299/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi sukhudraya
pe ... katamo ca, bhikkhave, dukkhudrayo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• dia
vuccati, bhikkhave, dukkhudrayo dhammo.

``katamo ca, bhikkhave, sukhudrayo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ...
ayaá¹ƒ vuccati, bhikkhave, sukhudrayo dhammoâ€™â€™ ti. dasamaá¹ƒ.

11. vipÄ• kasuttaá¹ƒ

<188> ``dukkhavipÄ• kaÃ±ca \Be III 485/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi sukhavip
... pe ... katamo ca, bhikkhave, dukkhavipÄ• ko dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micch

vuccati, bhikkhave, dukkhavipÄ• ko dhammo.

``katamo ca, bhikkhave, sukhavipÄ• ko dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe
ayaá¹ƒ vuccati, bhikkhave, sukhavipÄ• ko dhammoâ€™â€™ ti. ekÄ• dasamaá¹ƒ.

sÄ• dhuvaggo tatiyo.

(19) 4. ariyamaggavaggo

1. ariyamaggasuttaá¹ƒ

<189> ``ariyamaggaÃ±ca \Ne III 246/ \Ee V 278/ vo, bhikkhave, desessÄ• mi anariyamagga
... pe ... katamo ca, bhikkhave, anariyo maggo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-
vuccati, bhikkhave, anariyo maggo.

``katamo ca \Se V 300/, bhikkhave, ariyo maggo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe
ayaá¹ƒ vuccati, bhikkhave, ariyo maggoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. kaá¹‡hamaggasuttaá¹ƒ

<190> ``kaá¹‡hamaggaÃ±ca vo, bhikkhave, desessÄ• mi sukkamaggaÃ±ca. taá¹ƒ suá¹‡Ä•
bhikkhave, kaá¹‡ho maggo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccat
maggo.

``katamo ca, bhikkhave, sukko maggo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... sammÄ
vuccati, bhikkhave, sukko maggoâ€™â€™ ti. dutiyaá¹ƒ.

3. saddhammasuttaá¹ƒ

<191> ``saddhammaÃ±ca vo, bhikkhave, desessÄ• mi asaddhammaÃ±ca. taá¹ƒ suá¹‡Ä• th
bhikkhave, asaddhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati,

``katamo \Be III 486/ \Ne III 247/ ca, bhikkhave, saddhammo? pÄ• á¹‡Ä• tipÄ• tÄ• verama
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, saddhammoâ€™â€™ ti. tatiyaá¹ƒ.

4. sappurisadhammasuttaá¹ƒ

<192> ``sappurisadhammaÃ±ca \Ee V 279/ vo, bhikkhave, desessÄ• mi asappurisadhamm
pe ... katamo ca, bhikkhave, asappurisadhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-
vuccati, bhikkhave, asappurisadhammo.

``katamo ca, bhikkhave, sappurisadhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... sa
vuccati, bhikkhave, sappurisadhammoâ€™â€™ ti. catutthaá¹ƒ.

5. uppÄ• detabbadhammasuttaá¹ƒ

<193> ``uppÄ• detabbaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na uppÄ• detabbaÃ±
katamo ca, bhikkhave, na uppÄ• detabbo \Se V 301/ dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ...
ayaá¹ƒ vuccati, bhikkhave, na uppÄ• detabbo dhammo.

``katamo ca, bhikkhave, uppÄ• detabbo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe
ayaá¹ƒ vuccati, bhikkhave, uppÄ• detabbo dhammoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. Ä• sevitabbadhammasuttaá¹ƒ

<194> ``Ä• sevitabbaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi nÄ• sevitabbaÃ±ca. ta
katamo ca, bhikkhave, nÄ• sevitabbo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á¹
bhikkhave, nÄ• sevitabbo dhammo.

``katamo \Ne III 248/ ca, bhikkhave, Ä• sevitabbo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, Ä• sevitabbo dhammoâ€™â€™ ti. chaá¹-á

7. bhÄ• vetabbadhammasuttaá¹ƒ

<195> ``bhÄ• vetabbaÃ±ca \Ee V 280/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na bhÄ• ve
... pe ... katamo ca, bhikkhave, na bhÄ• vetabbo dhammo? pÄ• á¹‡Ä• tipÄ• to \Be III 487/ ..
micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, na bhÄ• vetabbo dhammo.

``katamo ca, bhikkhave, bhÄ• vetabbo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe .
ayaá¹ƒ vuccati, bhikkhave, bhÄ• vetabbo dhammoâ€™â€™ ti. sattamaá¹ƒ.

8. bahulÄ«kÄ• tabbasuttaá¹ƒ

<196> ``bahulÄ«kÄ• tabbaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na bahulÄ«kÄ• ta
pe ... katamo ca, bhikkhave, na bahulÄ«kÄ• tabbo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... mic

ayaá¹ƒ vuccati, bhikkhave, na bahulÄ«kÄ• tabbo dhammo.

``katamo ca, bhikkhave, bahulÄ«kÄ• tabbo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• \Se V 302/ vera
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, bahulÄ«kÄ• tabbo dhammoâ€™â€™ ti. aá

9. anussaritabbasuttaá¹ƒ

<197> ``anussaritabbaÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi nÄ• nussaritabbaÃ±c
... katamo ca, bhikkhave, nÄ• nussaritabbo dhammo? pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• d
vuccati, bhikkhave, nÄ• nussaritabbo dhammo.

``katamo \Ne III 249/ ca, bhikkhave, anussaritabbo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, anussaritabbo dhammoâ€™â€™ ti. navam

10. sacchikÄ• tabbasuttaá¹ƒ

<198> ``sacchikÄ• tabbaÃ±ca \Ee V 281/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi na sacc
suá¹‡Ä• tha ... pe ... katamo ca, bhikkhave, na sacchikÄ• tabbo dhammo? pÄ• á¹‡Ä• tipÄ• t
micchÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, na sacchikÄ• tabbo dhammo.

``katamo \Be III 488/ ca, bhikkhave, sacchikÄ• tabbo dhammo? pÄ• á¹‡Ä• tipÄ• tÄ• veram
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati, bhikkhave, sacchikÄ• tabbo dhammoâ€™â€™ ti. dasa

ariyamaggavaggo catuttho.

(20) 5. aparapuggalavaggo

nasevitabbÄ• disuttÄ• ni

<199> ``dasahi \Ne III 250/, bhikkhave, dhammehi samannÄ• gato puggalo na sevitabbo. k
pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ•
pharusavÄ• co \Se V 303/ hoti, samphappalÄ• pÄ« hoti, abhijjhÄ• lu hoti, byÄ• pannacitto h
hoti --- imehi kho, bhikkhave, dasahi dhammehi samannÄ• gato puggalo na sevitabbo.

``dasahi, bhikkhave, dhammehi samannÄ• gato puggalo sevitabbo. katamehi dasahi? pÄ• a
hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ•
pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato \Ee V 282/ h
paá¹-ivirato hoti, anabhijjhÄ• lu hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hiko hoti --- imel

dasahi dhammehi samannÄ• gato puggalo sevitabboâ€™â€™.

200-209__._ ``dasahi, bhikkhave, dhammehi samannÄ• gato puggalo na bhajitabbo ... pe ..
payirupÄ• sitabbo ... payirupÄ• sitabbo ... na pujjo hoti ... pujjo hoti ... na pÄ• saá¹ƒso hoti ..
hoti ... agÄ• ravo hoti ... gÄ• ravo hoti ... appatisso hoti ... sappatisso hoti ... na Ä• rÄ• dhako
Ä• rÄ• dhako hoti ... na visujjhati ... visujjhati ... mÄ• naá¹ƒ nÄ• dhibhoti {nÄ• bhibhoti (Ce) A
... mÄ• naá¹ƒ adhibhoti ... paÃ±Ã±Ä• ya na vaá¸• á¸• hati ... paÃ±Ã±Ä• ya vaá¸• á¸• hati ... p

<210> ``dasahi \Be III 489/, bhikkhave, dhammehi samannÄ• gato puggalo bahuá¹ƒ apuÃ±
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati. katamehi dasahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adin
hoti \Ne III 251/, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato h
paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato h
hoti \Se V 304/, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hiko hoti --- imehi kho, bhikkhave, da
samannÄ• gato puggalo bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti.

aparapuggalavaggo paÃ±camo.

catutthapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

(21) 1. karajakÄ• yavaggo

1. paá¹-hamanirayasaggasuttaá¹ƒ

<211> ``dasahi \Se V 307/ \Be III 490/ \Ne III 252/ \Ee V 283/, bhikkhave, dhammehi saman
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. katamehi dasahi? idha, bhikkhave, ekacco pÄ• á¹‡
lohitapÄ• á¹‡i hatapahate niviá¹-á¹-ho adayÄ• panno sabbapÄ• á¹‡abhÅ«tesu {natthettha pA

``adinnÄ• dÄ• yÄ« hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ gÄ• magataá¹ƒ vÄ•
adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti.

``kÄ• mesu micchÄ• cÄ• rÄ« hoti. yÄ• tÄ• mÄ• turakkhitÄ• piturakkhitÄ• mÄ• tÄ• piturak
bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sasÄ• mikÄ• saparid
mÄ• lÄ• guá¸·aparikkhittÄ• pi, tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti.

``musÄ• vÄ• dÄ« hoti. sabhaggato vÄ• parisaggato vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gama
rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhipuá¹-á¹-ho --- `ehambho purisa, yaá¹ƒ jÄ• nÄ• s
ajÄ• naá¹ƒ vÄ• Ä• ha `jÄ• nÄ• mÄ«â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha `na jÄ• nÄ• mÄ«â€™ ti, ap
ti, passaá¹ƒ vÄ• Ä• ha `na passÄ• mÄ«â€™ ti. iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±c

sampajÄ• namusÄ• bhÄ• sitÄ• hoti.

``pisuá¹‡avÄ• co hoti --- ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• s
amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• bhinnÄ• naá¹ƒ vÄ• anuppadÄ• tÄ
vaggarato vagganandÄ«, vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``pharusavÄ• co \Ne III 253/ hoti --- yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• kakkasÄ• parakaá¹-u
kodhasÄ• mantÄ• asamÄ• dhisaá¹ƒvattanikÄ• , tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``samphappalÄ• pÄ« \Be III 491/ hoti akÄ• lavÄ• dÄ« abhÅ«tavÄ• dÄ« anatthavÄ• dÄ« adh
anidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti akÄ• lena anapadesaá¹ƒ apariyantavatiá¹ƒ an

``abhijjhÄ• lu \Ee V 284/ hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ abhijjhÄ•
vata yaá¹ƒ parassa taá¹ƒ mama assÄ• â€™ ti.

``byÄ• pannacitto hoti paduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• haÃ±Ã±antu vÄ• baj
vinassantu vÄ• mÄ• vÄ• ahesuâ€™ nti.

``micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natth
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi
mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sa
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
kho, bhikkhave, dasahi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``dasahi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. ka
bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nih
lajjÄ« dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti. yaá¹ƒ taá¹ƒ parassa para
gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• , na \Se V 307/ taá¹ƒ adinnaá¹ƒ theyyasaá¹…kh

``kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti. yÄ• t
antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi, tathÄ• rÅ«pÄ• su na cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti.

``musÄ• vÄ• daá¹ƒ \Ne III 254/ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti. sabhaggato vÄ•
Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhip
purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha `na jÄ• nÄ• mÄ«â€
`jÄ• nÄ• mÄ«â€™ ti, apassaá¹ƒ vÄ• Ä• ha `na passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha `pa

parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• na sampajÄ• namusÄ• \Ee V 285/ bhÄ• sitÄ• h

``pisuá¹‡avÄ• caá¹ƒ \Be III 492/ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti --- na it
akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bh
sandhÄ• tÄ• sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samagga
bhÄ• sitÄ• hoti.

``pharusavÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ• cÄ•
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• , tathÄ• rÅ«

``samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«t
dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti kÄ• lena sÄ•
atthasaá¹ƒhitaá¹ƒ.

``anabhijjhÄ• lu hoti \Se V 308/. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ anabhi
`aho vata yaá¹ƒ parassa taá¹ƒ mama assÄ• â€™ ti.

``abyÄ• pannacitto hoti appaduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• averÄ• hontu aby
attÄ• naá¹ƒ pariharantÅ«â€™ ti.

``sammÄ• diá¹-á¹-hiko hoti aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hu
sukaá¹-adukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko, atthi paro lo
pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• samn
ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™
dasahi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. paá¹

2. dutiyanirayasaggasuttaá¹ƒ

<212> ``dasahi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nir
idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti luddo lohitapÄ• á¹‡i hatapahate niviá¹-á¹-h
sabbapÄ• á¹‡abhÅ«tesu.

``adinnÄ• dÄ• yÄ« hoti ... kÄ• mesumicchÄ• cÄ• rÄ« hoti ... musÄ• vÄ• dÄ« hoti ... pisuá¹‡
pharusavÄ• co hoti \Ee V 286/ ... samphappalÄ• pÄ« hoti ... abhijjhÄ• lu \Be III 493/ hoti ... b
hoti ... micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ ... pe ... sayaá¹ƒ abhi
sacchikatvÄ• pavedentÄ«â€™ ti. imehi kho, bhikkhave, dasahi dhammehi samannÄ• gato y
evaá¹ƒ niraye.

``dasahi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. ka
bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nih
lajjÄ« dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti ... kÄ• mesumicchÄ• cÄ•
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti ... musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ•
vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti ... pharusaá¹ƒ vÄ• caá¹ƒ pah
paá¹-ivirato hoti ... samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti ... a
abyÄ• pannacitto hoti ... sammÄ• diá¹-á¹-hiko hoti aviparÄ«tadassano --- `atthi dinnaá¹ƒ ... p
lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. imehi kho
dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. dutiyaá¹ƒ.

3. mÄ• tugÄ• masuttaá¹ƒ

<213> ``dasahi \Ne III 256/, bhikkhave, dhammehi samannÄ• gato mÄ• tugÄ• mo yathÄ• b
niraye. katamehi dasahi? pÄ• á¹‡Ä• tipÄ• tÄ« \Ee V 287/ hoti ... pe ... adinnÄ• dÄ• yÄ« hoti
kÄ• mesumicchÄ• cÄ• rÄ« hoti ... musÄ• vÄ• dÄ« hoti ... pisuá¹‡avÄ• co hoti ... pharusavÄ•
samphappalÄ• pÄ« hoti ... abhijjhÄ• lu hoti ... byÄ• pannacitto hoti ... micchÄ• diá¹-á¹-hiko h
bhikkhave, dasahi dhammehi samannÄ• gato mÄ• tugÄ• mo yathÄ• bhataá¹ƒ nikkhitto evaá

``dasahi, bhikkhave, dhammehi samannÄ• gato mÄ• tugÄ• mo yathÄ• bhataá¹ƒ nikkhitto ev
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... adinnÄ• dÄ• nÄ• paá¹-ivirato hoti ... kÄ• mesu
paá¹-ivirato hoti ... musÄ• vÄ• dÄ• paá¹-ivirato hoti ... pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato
... pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti ... samphappalÄ• pÄ• paá¹-ivirato hoti ... anabh
abyÄ• pannacitto hoti ... sammÄ• diá¹-á¹-hiko hoti ... imehi kho, bhikkhave, dasahi dhammeh
mÄ• tugÄ• mo yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. tatiyaá¹ƒ.

4. upÄ• sikÄ• suttaá¹ƒ

<214> ``dasahi, bhikkhave, dhammehi samannÄ• gatÄ• upÄ• sikÄ• yathÄ• bhataá¹ƒ nikk
dasahi? pÄ• á¹‡Ä• tipÄ• tinÄ« hoti ... pe ... micchÄ• diá¹-á¹-hikÄ• \Se V 309/ hoti .... imehi k
dasahi dhammehi samannÄ• gatÄ• upÄ• sikÄ• yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ niraye.

``dasahi, bhikkhave, dhammehi samannÄ• gatÄ• upÄ• sikÄ• yathÄ• bhataá¹ƒ nikkhittÄ• e
dasahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• hoti ... pe ... sammÄ• diá¹-á¹-hikÄ• hoti .... imeh
dasahi dhammehi samannÄ• gatÄ• upÄ• sikÄ• yathÄ• bhataá¹ƒ nikkhittÄ• evaá¹ƒ saggeâ

5. visÄ• radasuttaá¹ƒ

<215> ``dasahi \Ne III 257/ \Ee V 288/, bhikkhave, dhammehi samannÄ• gatÄ• upÄ• sikÄ•
ajjhÄ• vasati. katamehi dasahi? pÄ• á¹‡Ä• tipÄ• tinÄ« hoti ... adinnÄ• dÄ• yinÄ« hoti ... kÄ•
hoti ... musÄ• vÄ• dinÄ« hoti ... pisuá¹‡Ä• vÄ• cÄ• hoti ... pharusavÄ• cÄ• hoti ... samphap
abhijjhÄ• lunÄ« hoti ... byÄ• pannacittÄ• hoti ... micchÄ• diá¹-á¹-hikÄ• hoti .... imehi kho, bh
dhammehi samannÄ• gatÄ• upÄ• sikÄ• avisÄ• radÄ• agÄ• raá¹ƒ ajjhÄ• vasati.

``dasahi, bhikkhave, dhammehi samannÄ• gatÄ• upÄ• sikÄ• visÄ• radÄ• agÄ• raá¹ƒ ajjh
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• hoti ... adinnÄ• dÄ• nÄ• paá¹-iviratÄ• hoti ... kÄ• mesum
paá¹-iviratÄ• hoti ... musÄ• vÄ• dÄ• paá¹-iviratÄ• hoti ... pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivir
pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ• hoti ... samphappalÄ• pÄ• paá¹-iviratÄ• hoti ... anab
abyÄ• pannacittÄ• hoti ... sammÄ• diá¹-á¹-hikÄ• hoti .... imehi kho, bhikkhave, dasahi dhar
upÄ• sikÄ• visÄ• radÄ• agÄ• raá¹ƒ ajjhÄ• vasatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. saá¹ƒsappanÄ«yasuttaá¹ƒ

<216> ``saá¹ƒsappanÄ«yapariyÄ• yaá¹ƒ \Be III 495/ vo, bhikkhave, dhammapariyÄ• yaá¹ƒ
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca, bhikkhave, saá¹ƒsappanÄ«yapariyÄ• yo dhammapariyÄ• yo? kammassakÄ• ,
kammadÄ• yÄ• dÄ• kammayonÄ« kammabandhÅ« kammapaá¹-isaraá¹‡Ä• , yaá¹ƒ kamma
pÄ• pakaá¹ƒ vÄ• --- tassa dÄ• yÄ• dÄ• bhavanti.

``idha \Ee V 289/, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« \Se V 310/ hoti luddo lohitapÄ• á
niviá¹-á¹-ho, adayÄ• panno \Ne III 258/ sabbapÄ• á¹‡abhÅ«tesu. so saá¹ƒsappati kÄ• yena,
saá¹ƒsappati manasÄ• . tassa jimhaá¹ƒ kÄ• yakammaá¹ƒ hoti, jimhaá¹ƒ vacÄ«kammaá¹ƒ, ji
gati, jimhupapatti.

``jimhagatikassa kho panÄ• haá¹ƒ, bhikkhave, jimhupapattikassa dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ
vadÄ• mi --- ye vÄ• ekantadukkhÄ• nirayÄ• yÄ• vÄ• saá¹ƒsappajÄ• tikÄ• tiracchÄ• nayo
bhikkhave, saá¹ƒsappajÄ• tikÄ• tiracchÄ• nayoni? ahi vicchikÄ• satapadÄ« nakulÄ• biá¸·Ä
vÄ• panaÃ±Ã±epi keci tiracchÄ• nayonikÄ• sattÄ• manusse disvÄ• saá¹ƒsappanti. iti kho
bhÅ«tassa upapatti hoti. yaá¹ƒ karoti tena upapajjati. upapannamenaá¹ƒ phassÄ• phusanti.
bhikkhave, `kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi.

``idha pana, bhikkhave, ekacco adinnÄ• dÄ• yÄ« hoti ... pe ... kÄ• mesumicchÄ• cÄ• rÄ« h
... pisuá¹‡avÄ• co hoti ... pharusavÄ• co hoti ... samphappalÄ• pÄ« hoti ... abhijjhÄ• lu hoti .

hoti ... micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ ... pe ... sayaá¹ƒ abhi
sacchikatvÄ• pavedentÄ«â€™ ti. so saá¹ƒsappati kÄ• yena, saá¹ƒsappati vÄ• cÄ• ya, saá¹
jimhaá¹ƒ kÄ• yakammaá¹ƒ \Se V 311/ hoti, jimhaá¹ƒ vacÄ«kammaá¹ƒ, jimhaá¹ƒ manokamm
jimhupapatti \Ee V 290/.

``jimhagatikassa kho panÄ• haá¹ƒ, bhikkhave, jimhupapattikassa dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ
vadÄ• mi --- ye vÄ• ekantadukkhÄ• nirayÄ• yÄ• vÄ• saá¹ƒsappajÄ• tikÄ• tiracchÄ• nay
bhikkhave, saá¹ƒsappajÄ• tikÄ• tiracchÄ• nayoni \Be III 496/? ahi vicchikÄ• satapadÄ« na
mÅ«sikÄ• ulÅ«kÄ• , ye vÄ• panaÃ±Ã±epi keci tiracchÄ• nayonikÄ• sattÄ• manusse disv
bhikkhave, bhÅ«tÄ• bhÅ«tassa upapatti hoti, yaá¹ƒ karoti tena upapajjati. upapannamenaá
evamahaá¹ƒ, bhikkhave, `kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi. kammassakÄ• , bhi
kammayonÄ« kammabandhÅ« kammapaá¹-isaraá¹‡Ä• , yaá¹ƒ kammaá¹ƒ karonti --- kalyÄ•
tassa dÄ• yÄ• dÄ• bhavanti.

``idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
III 259/ nihitasattho, lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. so
na saá¹ƒsappati vÄ• cÄ• ya, na saá¹ƒsappati manasÄ• . tassa uju kÄ• yakammaá¹ƒ hoti, uj
manokammaá¹ƒ, uju gati, ujupapatti.

``ujugatikassa kho panÄ• haá¹ƒ, bhikkhave, ujupapattikassa dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±a
--- ye vÄ• ekantasukhÄ• saggÄ• yÄ• ni vÄ• pana tÄ• ni uccÄ• kulÄ• ni khattiyamahÄ• sÄ
brÄ• hmaá¹‡amahÄ• sÄ• lakulÄ• ni vÄ• gahapatimahÄ• sÄ• lakulÄ• ni vÄ• aá¸• á¸• hÄ• n
pahÅ«tajÄ• tarÅ«parajatÄ• ni pahÅ«tavittÅ«pakaraá¹‡Ä• ni pahÅ«tadhanadhaÃ±Ã±Ä• ni. iti
bhÅ«tassa \Se V 312/ upapatti hoti. yaá¹ƒ karoti tena upapajjati. upapannamenaá¹ƒ phassÄ
evamahaá¹ƒ, bhikkhave, `kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi.

``idha pana, bhikkhave, ekacco adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti ... musÄ• vÄ• daá¹ƒ \Ee V 291/ pahÄ• ya musÄ
pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti ... pharusaá¹ƒ vÄ
vÄ• cÄ• ya paá¹-ivirato hoti ... samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivira
hoti ... abyÄ• pannacitto hoti ... sammÄ• diá¹-á¹-hiko hoti aviparÄ«tadassano --- `atthi dinnaá
imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti.
na saá¹ƒsappati vÄ• cÄ• ya, na saá¹ƒsappati manasÄ• . tassa uju kÄ• yakammaá¹ƒ hoti, uj
manokammaá¹ƒ, uju gati, ujupapatti.

``ujugatikassa \Be III 497/ kho pana ahaá¹ƒ, bhikkhave, ujupapattikassa dvinnaá¹ƒ gatÄ«na
gatiá¹ƒ vadÄ• mi --- ye vÄ• ekantasukhÄ• saggÄ• yÄ• ni vÄ• pana tÄ• ni uccÄ• kulÄ• ni k
brÄ• hmaá¹‡amahÄ• sÄ• lakulÄ• ni vÄ• gahapatimahÄ• sÄ• lakulÄ• ni vÄ• aá¸• á¸• hÄ• n

pahÅ«tajÄ• tarÅ«parajatÄ• ni pahÅ«tavittÅ«pakaraá¹‡Ä• ni pahÅ«tadhanadhaÃ±Ã±Ä• ni. iti
bhÅ«tassa \Se V 313/ upapatti hoti. yaá¹ƒ karoti tena upapajjati. upapannamenaá¹ƒ phassÄ
evamahaá¹ƒ, bhikkhave, `kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi.

``kammassakÄ• \Ne III 260/, bhikkhave, sattÄ• kammadÄ• yÄ• dÄ• kammayonÄ« kamma
yaá¹ƒ kammaá¹ƒ karonti --- kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒ vÄ• --- tassa dÄ• yÄ• dÄ• bh
bhikkhave, saá¹ƒsappanÄ«yapariyÄ• yo dhammapariyÄ• yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamasaÃ±cetanikasuttaá¹ƒ

<217> ``nÄ• haá¹ƒ \Ee V 292/, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹
appaá¹-isaá¹ƒveditvÄ• {appaá¹-isaá¹ƒviditvÄ• (Ce Se Ee) } byantÄ«bhÄ• vaá¹ƒ vadÄ• mi. t
dhamme upapajje vÄ• {upapajjaá¹ƒ vÄ• (Katthaci) AN b VI 63 passitabbaá¹ƒ, upapajja vÄ•
vÄ• pariyÄ• ye. na tevÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• na
appaá¹-isaá¹ƒveditvÄ• dukkhassantakiriyaá¹ƒ vadÄ• mi.

``tatra, bhikkhave, tividhÄ• kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dul
{akusalaá¹ƒ saÃ±cetanikaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ (Katthaci) } hoti; catubbid
vacÄ«kammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhavipÄ• kÄ•
manokammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhavipÄ• kÄ•

``kathaÃ±ca, bhikkhave, tividhÄ• kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ
dukkhavipÄ• kÄ• hoti? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti luddo lohitapÄ• á¹
adayÄ• panno sabbapÄ• á¹‡abhÅ«tesu.

``adinnÄ• dÄ• yÄ« \Be III 498/ hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ gÄ• mag
araÃ±Ã±agataá¹ƒ vÄ• , taá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti.

``kÄ• mesumicchÄ• cÄ• rÄ« hoti. yÄ• tÄ• mÄ• turakkhitÄ• ... pe ... antamaso mÄ• lÄ• gu
314/, tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti. evaá¹ƒ kho, bhikkhave, tividhÄ•
kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhavipÄ• kÄ

``kathaÃ±ca, bhikkhave, catubbidhÄ• vacÄ«kammantasandosabyÄ• patti akusalasaÃ±ceta
261/ dukkhavipÄ• kÄ• hoti? idha \Ee V 293/, bhikkhave, ekacco musÄ• vÄ• dÄ« hoti. sabha
Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhip
yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha `jÄ• nÄ• mÄ«â€™ ti, jÄ• na
ti, apassaá¹ƒ vÄ• Ä• ha `passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha `na passÄ• mÄ«â€™ ti,
Ä• misakiÃ±cikkhahetu vÄ• sampajÄ• namusÄ• bhÄ• sitÄ• hoti.

``pisuá¹‡avÄ• co hoti. ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sut
amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• bhinnÄ• naá¹ƒ vÄ• anuppadÄ• tÄ
vagganandÄ«, vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``pharusavÄ• co hoti. yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• kakkasÄ• parakaá¹-ukÄ• parÄ• bh
asamÄ• dhisaá¹ƒvattanikÄ• , tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``samphappalÄ• pÄ« hoti akÄ• lavÄ• dÄ« abhÅ«tavÄ• dÄ« anatthavÄ• dÄ« adhammavÄ• d
vÄ• caá¹ƒ bhÄ• sitÄ• hoti akÄ• lena anapadesaá¹ƒ apariyantavatiá¹ƒ anatthasaá¹ƒhitaá¹ƒ.
catubbidhÄ• vacÄ«kammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ• du

``kathaÃ±ca \Se V 315/, bhikkhave, tividhÄ• manokammantasandosabyÄ• patti akusalasa
dukkhavipÄ• kÄ• hoti? idha, bhikkhave, ekacco abhijjhÄ• lu hoti. yaá¹ƒ taá¹ƒ parassa parav
taá¹ƒ abhijjhÄ• tÄ• hoti --- `aho vata, yaá¹ƒ parassa taá¹ƒ mama assÄ• â€™ ti.

``byÄ• pannacitto \Be III 499/ hoti paduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• haÃ±Ã±a
ucchijjantu vÄ• vinassantu vÄ• mÄ• vÄ• ahesuâ€™ nti.

micchÄ• diá¹-á¹-hiko hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ ... pe0 \Ee V 294/ ... ye ima
paraÃ±ca lokaá¹ƒ \Ne III 262/ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. evaá
tividhÄ• manokammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhav

``tividha kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• hetu { ... saÃ±cetanika
bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• ta
catubbidhavacÄ«kammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• hetu vÄ• , bhikkhave,
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti; tividhamanc
akusalasaÃ±cetanikÄ• hetu vÄ• , bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

``seyyathÄ• pi, bhikkhave, apaá¹‡á¹‡ako maá¹‡i uddhaá¹ƒkhitto yena yeneva patiá¹-á¹-hÄ•
suppatiá¹-á¹-hitaá¹ƒyeva patiá¹-á¹-hÄ• ti \Se V 316/; evamevaá¹ƒ kho, bhikkhave,
tividhakÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• hetu vÄ• sattÄ• kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti; catubbidhavacÄ«kammantasanc
akusalasaÃ±cetanikÄ• hetu vÄ• sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹
nirayaá¹ƒ upapajjanti; tividhamanokammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• hetu
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«ti.

``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ a
byantÄ«bhÄ• vaá¹ƒ vadÄ• mi, taÃ±ca kho diá¹-á¹-heva dhamme upapajje vÄ• apare vÄ• p
bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ appaá¹-isaá¹ƒ
vadÄ• mi.

``tatra, bhikkhave, tividhÄ• kÄ• yakammantasampatti kusalasaÃ±cetanikÄ• sukhudrayÄ•
catubbidhÄ• vacÄ«kammantasampatti kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavipÄ• kÄ•
manokammantasampatti \Ee V 295/ kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavipÄ• kÄ• h

``kathaÃ±ca \Be III 500/, bhikkhave, tividhÄ• kÄ• yakammantasampatti kusalasaÃ±cetanik
sukhavipÄ• kÄ• \Ne III 263/ hoti? idha, bhikkhave, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya
paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ
pe ....

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti. yaá¹ƒ taá¹ƒ parassa par
gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• , na taá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä•

``kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti. yÄ•
... pe ... antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi, tathÄ• rÅ«pÄ• su na cÄ• rittaá¹ƒ Ä• pajjitÄ
bhikkhave, tividhÄ• kÄ• yakammantasampatti kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavi

``kathaÃ±ca, bhikkhave, catubbidhÄ• vacÄ«kammantasampatti kusalasaÃ±cetanikÄ• sukh
idha, bhikkhave, ekacco musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti. sabh
Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhip
yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha `na jÄ• nÄ• mÄ«â€™ ti, jÄ
ti, apassaá¹ƒ vÄ• Ä• ha `na passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha `passÄ• mÄ«â€™ ti,
Ä• misakiÃ±cikkhahetu vÄ• na sampajÄ• namusÄ• bhÄ• sitÄ• hoti.

``pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti --- na ito sutvÄ
imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya.
\Ee V 296/ sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samaggana
vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ•
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• , tathÄ• rÅ«

``samphappalÄ• paá¹ƒ \Ne III 264/ pahÄ• ya, samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ
atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ \Se V 318/ vÄ• caá¹ƒ bhÄ•

sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ. evaá¹ƒ kho, bhikkhave, catubbidhÄ• vac
kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavipÄ• kÄ• hoti.

``kathaÃ±ca, bhikkhave, tividhÄ• manokammantasampatti kusalasaÃ±cetanikÄ• sukhudra
idha, bhikkhave, ekacco anabhijjhÄ• lu hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ ta
hoti --- `aho vata, yaá¹ƒ parassa taá¹ƒ mamassÄ• â€™ ti.

``abyÄ• pannacitto hoti appaduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• averÄ• hontu aby
attÄ• naá¹ƒ pariharantÅ«â€™ ti.

``sammÄ• diá¹-á¹-hiko hoti aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ ... pe ...
lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. evaá¹ƒ k
manokammantasampatti kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavipÄ• kÄ• hoti.

``tividhakÄ• yakammantasampattikusalasaÃ±cetanikÄ• hetu vÄ• , bhikkhave, sattÄ• kÄ• y
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti; catubbidhavacÄ«kammantasampattikus
bhikkhave, sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upap
tividhamanokammantasampattikusalasaÃ±cetanikÄ• hetu vÄ• , bhikkhave, sattÄ• kÄ• yass
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

``seyyathÄ• pi, bhikkhave, apaá¹‡á¹‡ako maá¹‡i uddhaá¹ƒkhitto yena yeneva patiá¹-á¹-hÄ•
suppatiá¹-á¹-hitaá¹ƒyeva patiá¹-á¹-hÄ• ti; evamevaá¹ƒ kho, bhikkhave,
tividhakÄ• yakammantasampattikusalasaÃ±cetanikÄ• hetu \Ee V 297/ vÄ• sattÄ• \Se V 31
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti; catubbidhavacÄ«kammantasampattikus
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti;
tividhamanokammantasampattikusalasaÃ±cetanikÄ• hetu vÄ• sattÄ• kÄ• yassa bhedÄ• p
saggaá¹ƒ lokaá¹ƒ upapajjanti. nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ \Ne III 265/ kamm
upacitÄ• naá¹ƒ appaá¹-isaá¹ƒveditvÄ• byantÄ«bhÄ• vaá¹ƒ vadÄ• mi. taÃ±ca kho diá¹-á¹-he
apare vÄ• pariyÄ• ye. na tevÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ ka
appaá¹-isaá¹ƒveditvÄ• dukkhassantakiriyaá¹ƒ vadÄ• mÄ«â€™â€™ ti. sattamaá¹ƒ. {aá¹-á¹-h
aá¹-á¹-hamasuttampi ettheva pariyÄ• pannaá¹ƒ viya saá¹ƒvaá¹‡á¹‡anÄ• dissati}

8. dutiyasaÃ±cetanikasuttaá¹ƒ

<218> ``nÄ• haá¹ƒ \Be III 502/, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá
appaá¹-isaá¹ƒveditvÄ• byantÄ«bhÄ• vaá¹ƒ vadÄ• mi, taÃ±ca kho diá¹-á¹-heva dhamme upa
pariyÄ• ye. na tevÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ u
appaá¹-isaá¹ƒveditvÄ• dukkhassantakiriyaá¹ƒ vadÄ• mi.

``tatra, bhikkhave, tividhÄ• kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dul
hoti; catubbidhÄ• vacÄ«kammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ
tividhÄ• manokammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhav

``kathaÃ±ca, bhikkhave, tividhÄ• kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ
dukkhavipÄ• kÄ• hoti ... pe ... evaá¹ƒ kho, bhikkhave, tividhÄ• kÄ• yakammantasandosaby
akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhavipÄ• kÄ• hoti.

``kathaÃ±ca, bhikkhave, catubbidhÄ• vacÄ«kammantasandosabyÄ• patti akusalasaÃ±ceta
dukkhavipÄ• kÄ• hoti ... pe ... evaá¹ƒ \Ee V 298/ kho, bhikkhave, catubbidhÄ• vacÄ«kamm
akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhavipÄ• kÄ• \Se V 320/ hoti.

``kathaÃ±ca, bhikkhave, tividhÄ• manokammantasandosabyÄ• patti akusalasaÃ±cetanikÄ
dukkhavipÄ• kÄ• hoti ... pe ... evaá¹ƒ kho, bhikkhave, tividhÄ• manokammantasandosabyÄ
akusalasaÃ±cetanikÄ• dukkhudrayÄ• dukkhavipÄ• kÄ• hoti.

``tividha \Ne III 266/ kÄ• yakammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• hetu vÄ• , b
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti, cat
pe ... tividhamanokammantasandosabyÄ• patti akusalasaÃ±cetanikÄ• hetu vÄ• , bhikkhave
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ a
byantÄ«bhÄ• vaá¹ƒ vadÄ• mi, taÃ±ca kho diá¹-á¹-heva dhamme upapajje vÄ• apare vÄ• p
tvevÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ
dukkhassantakiriyaá¹ƒ vadÄ• mi.

``tatra kho, bhikkhave, tividhÄ• kÄ• yakammantasampatti kusalasaÃ±cetanikÄ• sukhudray
catubbidhÄ• vacÄ«kammantasampatti kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavipÄ• kÄ
manokammantasampatti kusalasaÃ±cetanikÄ• sukhudrayÄ• sukhavipÄ• kÄ• hoti.

``kathaÃ±ca, bhikkhave, tividhÄ• kÄ• yakammantasampatti kusalasaÃ±cetanikÄ• sukhudr
pe ... evaá¹ƒ kho, bhikkhave, tividhÄ• kÄ• yakammantasampatti kusalasaÃ±cetanikÄ• sukh
hoti.

``kathaÃ±ca \Se V 321/, bhikkhave, catubbidhÄ• vacÄ«kammantasampatti kusalasaÃ±ceta
sukhavipÄ• kÄ• hoti ... pe ... evaá¹ƒ kho, bhikkhave, catubbidhÄ• vacÄ«kammantasampatt
sukhudrayÄ• sukhavipÄ• kÄ• hoti \Ee V 299/.

``kathaÃ±ca, bhikkhave, tividhÄ• manokammantasampatti kusalasaÃ±cetanikÄ• sukhudra
pe ... evaá¹ƒ kho, bhikkhave, tividhÄ• manokammantasampatti kusalasaÃ±cetanikÄ• sukh
hoti.

``tividhakÄ• yakammantasampattikusalasaÃ±cetanikÄ• hetu vÄ• , bhikkhave, sattÄ• kÄ• y
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti; catubbidhavacÄ«kammantasampatti ...
tividhamanokammantasampattikusalasaÃ±cetanikÄ• hetu \Ne III 267/ vÄ• , bhikkhave, sattÄ
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti ... pe .... {upapajjanti. (Se Katthaci) tathÄ
``nÄ• haá¹ƒ bhikkhave saÃ±cetanikÄ• naâ€™â€™ miccÄ• dinÄ• vuccamÄ• navacanena sa
peyyÄ• lena pana purimasutte viya nigamanaá¹ƒ dassitaá¹ƒ} aá¹-á¹-hamaá¹ƒ.

9. karajakÄ• yasuttaá¹ƒ

<219> ``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ•
byantÄ«bhÄ• vaá¹ƒ vadÄ• mi, taÃ±ca kho diá¹-á¹-heva dhamme upapajje vÄ• apare vÄ• p
bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ appaá¹-isaá¹ƒ
vadÄ• mi.

``sa kho so, bhikkhave, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato mettÄ• sahagatena cetasÄ• \Be III 504/ ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati tathÄ
tatiyaá¹ƒ tathÄ• catutthaá¹ƒ {catutthiá¹ƒ (?) }. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena \Se V 322/ ap
abyÄ• pajjena pharitvÄ• viharati.

``so evaá¹ƒ pajÄ• nÄ• ti --- `pubbe kho me idaá¹ƒ cittaá¹ƒ parittaá¹ƒ ahosi abhÄ• vitaá¹ƒ, et
idaá¹ƒ cittaá¹ƒ appamÄ• á¹‡aá¹ƒ subhÄ• vitaá¹ƒ. yaá¹ƒ kho pana kiÃ±ci pamÄ• á¹‡akataá¹ƒ
tatrÄ• vasissati na taá¹ƒ tatrÄ• vatiá¹-á¹-hatÄ«â€™ ti \Ee V 300/.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, daharatagge ce so ayaá¹ƒ {ce ayaá¹ƒ (Se) } kumÄ• n
cetovimuttiá¹ƒ bhÄ• veyya, api nu kho {api nu so (?) } pÄ• pakammaá¹ƒ kareyyÄ• â€™â€™
bhanteâ€™â€™.

``akarontaá¹ƒ kho pana pÄ• pakammaá¹ƒ api nu kho dukkhaá¹ƒ phuseyyÄ• â€™â€™ ti? ``
akarontaÃ±hi, bhante, pÄ• pakammaá¹ƒ kuto dukkhaá¹ƒ phusissatÄ«â€™â€™ ti!

``bhÄ• vetabbÄ• kho panÄ• yaá¹ƒ, bhikkhave, mettÄ• cetovimutti itthiyÄ• vÄ• purisena vÄ
bhikkhave, purisassa vÄ• nÄ• yaá¹ƒ kÄ• yo Ä• dÄ• ya gamanÄ«yo. cittantaro ayaá¹ƒ, bhikk

so evaá¹ƒ pajÄ• nÄ• ti --- `yaá¹ƒ kho me idaá¹ƒ kiÃ±ci pubbe iminÄ• karajakÄ• yena pÄ• pa
sabbaá¹ƒ taá¹ƒ idha vedanÄ«yaá¹ƒ; na taá¹ƒ anugaá¹ƒ bhavissatÄ«â€™ ti. evaá¹ƒ bhÄ• vit
cetovimutti anÄ• gÄ• mitÄ• ya saá¹ƒvattati, idha paÃ±Ã±assa bhikkhuno uttari {uttariá¹ƒ (Ce
appaá¹-ivijjhato.

``karuá¹‡Ä• sahagatena cetasÄ• ... muditÄ• sahagatena cetasÄ• ... upekkhÄ• sahagatena
pharitvÄ• viharati tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho tiri
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahagga
abyÄ• pajjena pharitvÄ• viharati.

``so evaá¹ƒ pajÄ• nÄ• ti --- `pubbe kho me idaá¹ƒ cittaá¹ƒ parittaá¹ƒ ahosi abhÄ• vitaá¹ƒ, et
idaá¹ƒ cittaá¹ƒ appamÄ• á¹‡aá¹ƒ \Se V 323/ subhÄ• vitaá¹ƒ. yaá¹ƒ kho pana kiÃ±ci pamÄ• a
301/, na taá¹ƒ tatrÄ• vasissati na taá¹ƒ tatrÄ• vatiá¹-á¹-hatÄ«â€™ ti.

``taá¹ƒ \Be III 505/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, daharatagge ce so ayaá¹ƒ kumÄ• ro upe
bhÄ• veyya, api nu kho pÄ• pakammaá¹ƒ kareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â

``akarontaá¹ƒ kho pana pÄ• pakammaá¹ƒ api nu kho dukkhaá¹ƒ phuseyyÄ• â€™â€™ ti? ``
akarontaÃ±hi, bhante, pÄ• pakammaá¹ƒ kuto dukkhaá¹ƒ phusissatÄ«â€™â€™ ti!

``bhÄ• vetabbÄ• kho panÄ• yaá¹ƒ, bhikkhave, upekkhÄ• cetovimutti itthiyÄ• vÄ• purisen
bhikkhave, purisassa vÄ• nÄ• yaá¹ƒ kÄ• yo Ä• dÄ• ya gamanÄ«yo. cittantaro ayaá¹ƒ, bhikk
pajÄ• nÄ• ti --- `yaá¹ƒ kho me idaá¹ƒ kiÃ±ci pubbe iminÄ• karajakÄ• yena pÄ• pakammaá¹
idha vedanÄ«yaá¹ƒ; na taá¹ƒ anugaá¹ƒ bhavissatÄ«â€™ ti. evaá¹ƒ bhÄ• vitÄ• kho, bhikkha
anÄ• gÄ• mitÄ• ya saá¹ƒvattati, idha paÃ±Ã±assa bhikkhuno uttari vimuttiá¹ƒ appaá¹-ivijjhat

10. adhammacariyÄ• suttaá¹ƒ

<220> {AN a II 16} atha \Ne III 269/ kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca
gotama, hetu ko paccayo yenamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• a
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€™â€™ ti? ``adhammacariyÄ• visamacariyÄ• hetu kh
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinip
upapajjantÄ«â€™â€™ ti.

``ko pana, bho gotama, hetu ko paccayo \Se V 324/ yenamidhekacce sattÄ• kÄ• yassa bh

maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti? ``dhammacariyÄ• samac
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ

``na kho ahaá¹ƒ imassa bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ
bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ• haá¹ƒ imassa bhoto gotamassa saá¹ƒ
vitthÄ• rena atthaá¹ƒ Ä• jÄ• neyyaâ€™â€™ nti. ``tena hi, brÄ• hmaá¹‡a, suá¹‡Ä• hi, sÄ• dh
III 506/; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho so brÄ• hmaá¹‡o bhaga
etadavoca ---

``tividhÄ• \Se V 325/ kho, brÄ• hmaá¹‡a, kÄ• yena adhammacariyÄ• visamacariyÄ• hoti;
adhammacariyÄ• visamacariyÄ• hoti; tividhÄ• manasÄ• adhammacariyÄ• visamacariyÄ•

``kathaÃ±ca, brÄ• hmaá¹‡a, tividhÄ• kÄ• yena adhammacariyÄ• visamacariyÄ• hoti ... pe
brÄ• hmaá¹‡a, tividhÄ• kÄ• yena adhammacariyÄ• visamacariyÄ• hoti.

``kathaÃ±ca, brÄ• hmaá¹‡a, catubbidhÄ• vÄ• cÄ• ya adhammacariyÄ• visamacariyÄ• hot
brÄ• hmaá¹‡a, catubbidhÄ• vÄ• cÄ• ya adhammacariyÄ• visamacariyÄ• hoti.

``kathaÃ±ca \Ne III 270/, brÄ• hmaá¹‡a, tividhÄ• manasÄ• adhammacariyÄ• visamacariyÄ
kho, brÄ• hmaá¹‡a, tividhÄ• manasÄ• adhammacariyÄ• visamacariyÄ• hoti. evaá¹ƒ adhar
kho, brÄ• hmaá¹‡a, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• y
nirayaá¹ƒ upapajjanti.

``tividhÄ• brÄ• hmaá¹‡a, kÄ• yena dhammacariyÄ• samacariyÄ• hoti; catubbidhÄ• vÄ• c
hoti; tividhÄ• manasÄ• dhammacariyÄ• samacariyÄ• hoti.

``kathaÃ±ca, brÄ• hmaá¹‡a, tividhÄ• kÄ• yena dhammacariyÄ• samacariyÄ• hoti ... pe ...
brÄ• hmaá¹‡a, tividhÄ• kÄ• yena dhammacariyÄ• samacariyÄ• hoti.

``kathaÃ±ca, brÄ• hmaá¹‡a, catubbidhÄ• vÄ• cÄ• ya dhammacariyÄ• samacariyÄ• hoti ...
brÄ• hmaá¹‡a, catubbidhÄ• vÄ• cÄ• ya dhammacariyÄ• samacariyÄ• hoti.

``kathaÃ±ca, brÄ• hmaá¹‡a, tividhÄ• manasÄ• dhammacariyÄ• samacariyÄ• hoti ... pe ...
tividhÄ• manasÄ• dhammacariyÄ• samacariyÄ• hoti. evaá¹ƒ dhammacariyÄ• samacariyÄ
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ

``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bha
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. dasamaá¹ƒ.

karajakÄ• yavaggo paá¹-hamo.

(22) 2. sÄ• maÃ±Ã±avaggo

<221> ``dasahi \Ne III 271/ \Be III 507/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhata
niraye. katamehi dasahi? pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ•
hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co hoti, samphappalÄ• pÄ« hoti, abhijjhÄ• lu hoti, byÄ
micchÄ• diá¹-á¹-hiko hoti --- imehi kho, bhikkhave, dasahi dhammehi samannÄ• gato \Se V
nikkhitto evaá¹ƒ niraye.

``dasahi \Ee V 304/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ
samphappalÄ• pÄ• paá¹-ivirato hoti, anabhijjhÄ• lu hoti, abyÄ• pannacitto hoti, sammÄ• diá
kho, bhikkhave, dasahi dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ

<222> ``vÄ«satiyÄ• , bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá
vÄ«satiyÄ• ? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ« hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dap
hoti, paraÃ±ca adinnÄ• dÄ• ne samÄ• dapeti; attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ« hoti, p
samÄ• dapeti; attanÄ• ca musÄ• vÄ• dÄ« hoti, paraÃ±ca musÄ• vÄ• de samÄ• dapeti; atta
paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya samÄ• dapeti; attanÄ• ca pharusavÄ• co hoti, paraÃ±ca
samÄ• dapeti; attanÄ• ca samphappalÄ• pÄ« hoti, paraÃ±ca samphappalÄ• pe samÄ• dap
hoti, paraÃ±ca abhijjhÄ• ya samÄ• dapeti; attanÄ• ca byÄ• pannacitto hoti, paraÃ±ca byÄ•
attanÄ• ca micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti --- ime
vÄ«satiyÄ• dhammehi \Se V 327/ samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``vÄ«satiyÄ• \Ne III 272/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto
vÄ«satiyÄ• ? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti \Be III 508/, paraÃ±ca pÄ• á¹
veramaá¹‡iyÄ• samÄ• dapeti; attanÄ• ca adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, paraÃ±ca adi
samÄ• dapeti; attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, paraÃ±ca kÄ• mesu
samÄ• dapeti; attanÄ• ca musÄ• vÄ• dÄ• paá¹-ivirato hoti, paraÃ±ca musÄ• vÄ• dÄ• vera
ca pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡
\Ee V 305/ pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pharusÄ• ya vÄ• cÄ• ya vera
attanÄ• ca samphappalÄ• pÄ• paá¹-ivirato hoti, paraÃ±ca samphappalÄ• pÄ• veramaá¹‡i
anabhijjhÄ• lu hoti, paraÃ±ca anabhijjhÄ• ya samÄ• dapeti; attanÄ• ca abyÄ• pannacitto ho
samÄ• dapeti; attanÄ• ca sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ
bhikkhave, vÄ«satiyÄ• dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ

<223> ``tiá¹ƒsÄ• ya, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá
tiá¹ƒsÄ• ya? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ« hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dape
samanuÃ±Ã±o hoti; attanÄ• \Se V 328/ ca adinnÄ• dÄ• yÄ« hoti, paraÃ±ca adinnÄ• dÄ• ne
samanuÃ±Ã±o hoti; attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ« hoti, paraÃ±ca kÄ• mesumicchÄ
kÄ• mesumicchÄ• cÄ• re ca samanuÃ±Ã±o hoti; attanÄ• ca musÄ• vÄ• dÄ« hoti, paraÃ±ca
musÄ• vÄ• de ca samanuÃ±Ã±o hoti; attanÄ• ca pisuá¹‡avÄ• co hoti, paraÃ±ca pisuá¹‡Ä•
pisuá¹‡Ä• ya vÄ• cÄ• ya ca samanuÃ±Ã±o hoti; attanÄ• ca pharusavÄ• co hoti, paraÃ±ca
samÄ• dapeti, pharusÄ• ya vÄ• cÄ• ya ca samanuÃ±Ã±o hoti; attanÄ• ca samphappalÄ• p
samÄ• dapeti, samphappalÄ• pe ca samanuÃ±Ã±o hoti; attanÄ• ca abhijjhÄ• lu hoti, paraÃ
samÄ• dapeti, abhijjhÄ• ya ca samanuÃ±Ã±o hoti; attanÄ• ca byÄ• pannacitto hoti, paraÃ±
byÄ• pÄ• de ca samanuÃ±Ã±o hoti; attanÄ• ca micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ
micchÄ• diá¹-á¹-hiyÄ• ca samanuÃ±Ã±o hoti --- imehi kho \Be III 509/, bhikkhave, tiá¹ƒsÄ• y
samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

``tiá¹ƒsÄ• ya \Ne III 273/, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto e
tiá¹ƒsÄ• ya? attanÄ• \Ee V 306/ ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡
samÄ• dapeti, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti; attanÄ• ca adin
paraÃ±ca adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti, adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ
attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, paraÃ±ca kÄ• mesumicchÄ• cÄ• rÄ
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti; attanÄ• ca musÄ• vÄ• d
musÄ• vÄ• dÄ• veramaá¹‡iyÄ• samÄ• dapeti, musÄ• vÄ• dÄ• veramaá¹‡iyÄ• ca samanu
vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡iyÄ• samÄ• dap
veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti; attanÄ• ca pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti
vÄ• cÄ• ya veramaá¹‡iyÄ• samÄ• dapeti, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca sama
samphappalÄ• pÄ• paá¹-ivirato hoti, paraÃ±ca samphappalÄ• pÄ• veramaá¹‡iyÄ• samÄ•
veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti; attanÄ• ca anabhijjhÄ• lu hoti, paraÃ±ca anabhijjhÄ
anabhijjhÄ• ya ca samanuÃ±Ã±o hoti; attanÄ• ca abyÄ• pannacitto hoti, paraÃ±ca abyÄ• p
abyÄ• pÄ• de ca samanuÃ±Ã±o hoti; attanÄ• ca sammÄ• diá¹-á¹-hiko hoti, paraÃ±ca samn
sammÄ• diá¹-á¹-hiyÄ• ca samanuÃ±Ã±o hoti --- imehi kho, bhikkhave, tiá¹ƒsÄ• ya dhamme
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti.

<224> ``cattÄ• rÄ«sÄ• ya, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto
cattÄ• rÄ«sÄ• ya? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ« hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ
samanuÃ±Ã±o hoti \Se V 330/, pÄ• á¹‡Ä• tipÄ• tassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• c
paraÃ±ca adinnÄ• dÄ• ne samÄ• dapeti, adinnÄ• dÄ• ne ca samanuÃ±Ã±o hoti, adinnÄ• d
attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ« hoti \Be III 510/, paraÃ±ca kÄ• mesumicchÄ• cÄ• re
kÄ• mesumicchÄ• cÄ• re \Ee V 307/ ca samanuÃ±Ã±o hoti, kÄ• mesumicchÄ• cÄ• rassa ca

ca musÄ• vÄ• dÄ« hoti, paraÃ±ca musÄ• vÄ• de samÄ• dapeti, musÄ• vÄ• de ca samanuÃ
vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca pisuá¹‡avÄ• co hoti, paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ• ya
vÄ• cÄ• ya ca samanuÃ±Ã±o hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati; atta
paraÃ±ca pharusÄ• ya vÄ• cÄ• ya samÄ• dapeti, pharusÄ• ya \Ne III 274/ vÄ• cÄ• ya ca sa
vÄ• cÄ• ya ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca samphappalÄ• pÄ« hoti, paraÃ±ca samp
samphappalÄ• pe ca samanuÃ±Ã±o hoti, samphappalÄ• passa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati;
paraÃ±ca abhijjhÄ• ya samÄ• dapeti, abhijjhÄ• ya ca samanuÃ±Ã±o hoti, abhijjhÄ• ya ca va
attanÄ• ca byÄ• pannacitto hoti, paraÃ±ca byÄ• pÄ• de samÄ• dapeti, byÄ• pÄ• de ca sam
vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca micchÄ• diá¹-á¹-hiko hoti, paraÃ±ca micchÄ• diá¹-á¹-hiy
micchÄ• diá¹-á¹-hiyÄ• ca samanuÃ±Ã±o hoti, micchÄ• diá¹-á¹-hiyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ•
bhikkhave, cattÄ• rÄ«sÄ• ya dhammehi samannÄ• gato \Se V 331/ yathÄ• bhataá¹ƒ nikkhitt

``cattÄ• rÄ«sÄ• ya, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
cattÄ• rÄ«sÄ• ya? attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tip
samÄ• dapeti, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, pÄ• á¹‡Ä• tipÄ•
vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, paraÃ±ca adinnÄ• d
samÄ• dapeti, adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, adinnÄ• dÄ• nÄ• v
bhÄ• sati; attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, paraÃ±ca kÄ• mesumicc
samÄ• dapeti, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, kÄ• mesu
vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca musÄ• vÄ• dÄ• paá¹-ivirato hoti, paraÃ±ca musÄ• vÄ•
samÄ• dapeti, musÄ• vÄ• dÄ• veramaá¹‡iyÄ• ca samanuÃ±Ã±o hoti, musÄ• vÄ• dÄ• ver
bhÄ• sati; attanÄ• ca pisuá¹‡Ä• ya \Ee V 308/ vÄ• cÄ• ya paá¹-ivirato hoti, paraÃ±ca pisuá
veramaá¹‡iyÄ• \Be III 511/ samÄ• dapeti, pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca sam
vÄ• cÄ• ya veramaá¹‡iyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca pharusÄ• ya vÄ• cÄ• ya
pharusÄ• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca samÄ• dapeti, pharusÄ• ya vÄ• cÄ• ya verama
pharusÄ• ya vÄ• cÄ• ya veramaá¹‡iyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca samphappa
paraÃ±ca samphappalÄ• pÄ• veramaá¹‡iyÄ• \Se V 332/ samÄ• dapeti, samphappalÄ• pÄ
hoti, samphappalÄ• pÄ• veramaá¹‡iyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca anabhijjhÄ
anabhijjhÄ• ya samÄ• dapeti, anabhijjhÄ• ya ca samanuÃ±Ã±o hoti, anabhijjhÄ• ya ca vaá¹
ca abyÄ• pannacitto hoti, paraÃ±ca abyÄ• pÄ• de samÄ• dapeti, abyÄ• pÄ• de ca samanuÃ
vaá¹‡á¹‡aá¹ƒ bhÄ• sati; attanÄ• ca sammÄ• diá¹-á¹-hiko hoti \Ne III 275/, paraÃ±ca sammÄ
samÄ• dapeti, sammÄ• diá¹-á¹-hiyÄ• ca samanuÃ±Ã±o hoti, sammÄ• diá¹-á¹-hiyÄ• ca vaá
kho, bhikkhave, cattÄ• rÄ«sÄ• ya dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá

225-228__._ ``dasahi, bhikkhave, dhammehi samannÄ• gato khataá¹ƒ upahataá¹ƒ attÄ• naá
akkhataá¹ƒ anupahataá¹ƒ attÄ• naá¹ƒ pariharati ... pe ... vÄ«satiyÄ• , bhikkhave ... pe ... tiá¹
bhikkhave ... pe ... cattÄ• rÄ«sÄ• ya, bhikkhave, dhammehi samannÄ• gato khataá¹ƒ upaha
pariharati ... pe ....

229-232__._ ``dasahi \Se V 333/, bhikkhave, dhammehi samannÄ• gato idhekacco kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ \Ee V 309/ upapajjati ... pe ... idhekacco kÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. vÄ«satiyÄ• , bhikkhave ... pe ... tiá¹ƒsÄ•
pe ... cattÄ• rÄ«sÄ• ya, bhikkhave, dhammehi samannÄ• gato idhekacco kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati ... pe ... idhekacco kÄ• yassa bhedÄ• paraá¹ƒ
saggaá¹ƒ lokaá¹ƒ upapajjatiâ€™â€™.

233-236__._ ``dasahi, bhikkhave, dhammehi samannÄ• gato bÄ• lo veditabbo ... pe ... paá¹
... vÄ«satiyÄ• , bhikkhave ... pe ... tiá¹ƒsÄ• ya, bhikkhave ... pe ... cattÄ• rÄ«sÄ• ya, bhikkha
samannÄ• gato bÄ• lo veditabbo ... pe ... paá¹‡á¸• ito veditabbo \Be III 512/ ... pe ... imehi k
cattÄ• rÄ«sÄ• ya dhammehi samannÄ• gato paá¹‡á¸• ito veditabboâ€™â€™ ti.

sÄ• maÃ±Ã±avaggo dutiyo.

23. rÄ• gapeyyÄ• laá¹ƒ

<237> ``rÄ• gassa \Ne III 276/, bhikkhave, abhiÃ±Ã±Ä• ya dasa dhammÄ• bhÄ• vetabbÄ•
asubhasaÃ±Ã±Ä• , maraá¹‡asaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anab
anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±
bhikkhave, abhiÃ±Ã±Ä• ya ime dasa dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<238> ``rÄ• gassa \Ee V 310/, bhikkhave, abhiÃ±Ã±Ä• ya dasa dhammÄ• bhÄ• vetabbÄ•
anattasaÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , sabbaloke anabhiratasaÃ±Ã±Ä• , aá¹-á
puá¸·avakasaÃ±Ã±Ä• {pulavakasaÃ±Ã±Ä• (Ce) puá¸·uvakasaÃ±Ã±Ä• (Katthaci) }, vinÄ«la
vipubbakasaÃ±Ã±Ä• , vicchiddakasaÃ±Ã±Ä• , uddhumÄ• takasaÃ±Ã±Ä• --- rÄ• gassa, bhi
dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<239> ``rÄ• gassa, bhikkhave, abhiÃ±Ã±Ä• ya dasa dhammÄ• bhÄ• vetabbÄ• . katame da
sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ•
sammÄ• samÄ• dhi, sammÄ• Ã±Ä• á¹‡aá¹ƒ, sammÄ• vimutti --- rÄ• gassa, bhikkhave, abhi
bhÄ• vetabbÄ• â€™â€™ ti.

240-266__._ ``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ• ya ... pahÄ• nÄ• y
vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... ( ) { (upasamÄ• ya) (Ce Se Ee) aÃ±Ã±esaá¹ƒ pa
pariyosÄ• ne idaá¹ƒ padaá¹ƒ na dissati} cÄ• gÄ• ya ... paá¹-inissaggÄ• ya ... pe ... ime dasa
bhÄ• vetabbÄ• .

267-746__._ ``dosassa \Be III 513/ ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makk
paá¸·Ä• sassa ... issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhas
mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa pariÃ±Ã±Ä• ya ... pe ... parikkhayÄ
III 277/ ... khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... ( ) { (upasamÄ• ya) (Ce S
pana nipÄ• tÄ• naá¹ƒ pariyosÄ• ne idaá¹ƒ padaá¹ƒ na dissati} cÄ• gÄ• ya ... paá¹-inissaggÄ
dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

dasakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹…guttaranikÄ• yo

ekÄ• dasakanipÄ• tapÄ• á¸·i

1. nissayavaggo

1. kimatthiyasuttaá¹ƒ

<1> {AN c 10.1} evaá¹ƒ \Ne III 279/ \Be III 515/ me sutaá¹ƒ --- ekaá¹ƒ \Se V 335/ samayaá¹
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha \Ee V 311/ kho Ä•
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``kimatthiyÄ• ni, bhante, ku
kimÄ• nisaá¹ƒsÄ• nÄ«â€™â€™ ti? ``avippaá¹-isÄ• ratthÄ• ni kho, Ä• nanda, kusalÄ• ni sÄ«
avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ• nÄ«â€™â€™ ti.

``avippaá¹-isÄ• ro \Ne III 280/ pana, bhante, kimatthiyo kimÄ• nisaá¹ƒsoâ€™â€™ ? ``avipp
Ä• nanda, pÄ• mojjattho pÄ• mojjÄ• nisaá¹ƒsoâ€™â€™.

``pÄ• mojjaá¹ƒ pana, bhante, kimatthiyaá¹ƒ kimÄ• nisaá¹ƒsaá¹ƒâ€™â€™ ? ``pÄ• mojjaá¹ƒ
pÄ«tÄ• nisaá¹ƒsaá¹ƒâ€™â€™.

``pÄ«ti pana, bhante, kimatthiyÄ• kimÄ• nisaá¹ƒsÄ• â€™â€™ ? ``pÄ«ti kho, Ä• nanda, pas
passaddhÄ• nisaá¹ƒsÄ• â€™â€™.

``passaddhi pana, bhante, kimatthiyÄ• kimÄ• nisaá¹ƒsÄ• â€™â€™ ? ``passaddhi kho, Ä• n
sukhÄ• nisaá¹ƒsÄ• â€™â€™.

``sukhaá¹ƒ pana, bhante, kimatthiyaá¹ƒ kimÄ• nisaá¹ƒsaá¹ƒâ€™â€™ ? ``sukhaá¹ƒ kho, Ä•
samÄ• dhÄ• nisaá¹ƒsaá¹ƒâ€™â€™.

``samÄ• dhi \Be III 516/ pana, bhante, kimatthiyo kimÄ• nisaá¹ƒsoâ€™â€™ ? ``samÄ• dhi
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• nisaá¹ƒsoâ€™â€™

``yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ pana, bhante, kimatthiyaá¹ƒ kimÄ• nisaá¹ƒsaá¹ƒâ€™
``yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ kho, Ä• nanda, nibbidatthaá¹ƒ nibbidÄ• nisaá¹ƒsaá¹ƒ

``nibbidÄ• , pana, bhante, kimatthiyÄ• kimÄ• nisaá¹ƒsÄ• â€™â€™ ? ``nibbidÄ• kho, Ä• na
virÄ• gÄ• nisaá¹ƒsÄ• \Ee V 312/â€™â€™.

``virÄ• go pana, bhante, kimatthiyo kimÄ• nisaá¹ƒsoâ€™â€™ ? ``virÄ• go kho, Ä• nanda, v
vimuttiÃ±Ä• á¹‡adassanÄ• nisaá¹ƒso.

``iti kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni avippaá¹-isÄ• ratthÄ• ni avippaá¹-isÄ• rÄ• nisaá¹ƒs
\Ne III 281/ pÄ• mojjattho pÄ• mojjÄ• nisaá¹ƒso, pÄ• mojjaá¹ƒ pÄ«tatthaá¹ƒ pÄ«tÄ• nisaá¹ƒ
passaddhatthÄ• passaddhÄ• nisaá¹ƒsÄ• , passaddhi sukhatthÄ• sukhÄ• nisaá¹ƒsÄ• , sukh
samÄ• dhÄ• nisaá¹ƒsaá¹ƒ, samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho yathÄ• bhÅ«ta
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidatthaá¹ƒ nibbidÄ• nisaá¹ƒsaá¹ƒ, nibbidÄ• virÄ•
virÄ• go vimuttiÃ±Ä• á¹‡adassanattho vimuttiÃ±Ä• á¹‡adassanÄ• nisaá¹ƒso. iti kho, Ä• nan
anupubbena aggÄ• ya parentÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. cetanÄ• karaá¹‡Ä«yasuttaá¹ƒ

<2> {AN c 10.2} ``sÄ«lavato, bhikkhave, sÄ«lasampannassa na cetanÄ• ya karaá¹‡Ä«yaá¹
uppajjatÅ«â€™ ti. dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ sÄ«lavato sÄ«lasampannassa avip

``avippaá¹-isÄ• rissa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `pÄ• mojjaá¹ƒ me uppa
esÄ• , bhikkhave, yaá¹ƒ avippaá¹-isÄ• rissa pÄ• mojjaá¹ƒ uppajjati.

``pamuditassa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `pÄ«ti me uppajjatÅ«â€™ ti. d
bhikkhave, yaá¹ƒ pamuditassa pÄ«ti uppajjati.

``pÄ«timanassa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `kÄ• yo me \Se V 337/ pass
esÄ• , bhikkhave, yaá¹ƒ pÄ«timanassa kÄ• yo passambhati.

``passaddhakÄ• yassa \Be III 517/, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `sukhaá¹
dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ passaddhakÄ• yo sukhaá¹ƒ vediyati.

``sukhino, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `cittaá¹ƒ me samÄ• dhiyatÅ«â€™ t
bhikkhave, yaá¹ƒ sukhino cittaá¹ƒ samÄ• dhiyati.

``samÄ• hitassa \Ne III 282/, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `yathÄ• bhÅ«taá
passÄ• mÄ«â€™ ti. dhammatÄ• esÄ• \Ee V 313/, bhikkhave, yaá¹ƒ samÄ• hito yathÄ• bh

``yathÄ• bhÅ«taá¹ƒ, bhikkhave, jÄ• nato passato na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `nibbin

esÄ• , bhikkhave, yaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá¹ƒ nibbindati.

``nibbinnassa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `virajjÄ• mÄ«â€™ ti. dhammat
yaá¹ƒ nibbinno virajjati.

``virattassa, bhikkhave, na cetanÄ• ya karaá¹‡Ä«yaá¹ƒ --- `vimuttiÃ±Ä• á¹‡adassanaá¹ƒ sa
dhammatÄ• esÄ• , bhikkhave, yaá¹ƒ viratto vimuttiÃ±Ä• á¹‡adassanaá¹ƒ sacchikaroti.

``iti kho, bhikkhave, virÄ• go vimuttiÃ±Ä• á¹‡adassanattho vimuttiÃ±Ä• á¹‡adassanÄ• nisaá
virÄ• gatthÄ• virÄ• gÄ• nisaá¹ƒsÄ• , yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidatthaá¹ƒ ni
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanattho yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• nisaá¹ƒso, sukhaá
samÄ• dhÄ• nisaá¹ƒsaá¹ƒ, passaddhi sukhatthÄ• sukhÄ• nisaá¹ƒsÄ• , pÄ«ti passaddhatth
pÄ• mojjaá¹ƒ pÄ«tatthaá¹ƒ pÄ«tÄ• nisaá¹ƒsaá¹ƒ, avippaá¹-isÄ• ro pÄ• mojjattho pÄ• mojjÄ•
sÄ«lÄ• ni avippaá¹-isÄ• ratthÄ• ni avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ• ni. iti kho, bhikkhave, dham
abhisandenti, dhammÄ• dhamme paripÅ«renti apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• yÄ• â€™â€™

3. paá¹-hamaupanisÄ• suttaá¹ƒ

<3> {AN b V 24; c 10.3} ``dussÄ«lassa, bhikkhave, sÄ«lavipannassa hatÅ«paniso hoti avip
avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«panisaá¹ƒ hoti pÄ• mojjaá¹ƒ. pÄ• m
pÄ• mojjavipannassa hatÅ«panisÄ• hoti pÄ«ti. pÄ«tiyÄ• asati pÄ«tivipannassa hatÅ«panis
passaddhiyÄ• asati \Be III 518/ passaddhivipannassa hatÅ«panisaá¹ƒ \Ee V 314/ hoti sukha
sukhavipannassa hatÅ«paniso hoti sammÄ• samÄ• dhi. sammÄ• samÄ• dhimhi asati samm
hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ. yathÄ• bhÅ«taÃ±Ä• á¹‡adassan
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«panisÄ• \Ne III 283/ hoti nibbidÄ• . nibb
nibbidÄ• vipannassa hatÅ«paniso hoti virÄ• go. virÄ• ge asati virÄ• gavipannassa hatÅ«par
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``seyyathÄ• pi, bhikkhave, rukkho sÄ• khÄ• palÄ• savipanno. tassa papaá¹-ikÄ• pi na pÄ• r
... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, bhikkhave, dussÄ«lass
hatÅ«paniso hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«
pÄ• mojjaá¹ƒ ... pe ... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``sÄ«lavato, bhikkhave, sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro, avipp
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ, pÄ• mojje sati pÄ• r
upanisasampannÄ• hoti pÄ«ti, pÄ«tiyÄ• sati pÄ«tisampannassa upanisasampannÄ• hoti p
passaddhisampannassa upanisasampannaá¹ƒ hoti sukhaá¹ƒ, sukhe sati sukhasampannass
hoti sammÄ• samÄ• dhi, sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dhisampannassa upa

yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ«ta
upanisasampannÄ• hoti nibbidÄ• , nibbidÄ• ya sati nibbidÄ• sampannassa upanisasampan
virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``seyyathÄ• pi, bhikkhave, rukkho sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• r
... pheggupi ... sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, bhikkhave, sÄ«lavato sÄ«
upanisasampanno hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re sati avippaá¹-isÄ• rasampannassa
... pe ... vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti. tatiyaá¹ƒ.

4. dutiyaupanisÄ• suttaá¹ƒ

<4> tatra \Be III 519/ \Ee V 315/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• v
{bhikkhavoti (Ce Se Ee) evaá¹ƒ sabbattha AN c 10.4}. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ«
paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``dussÄ«lassa \Ne III 284/, Ä• vuso, sÄ«lavipannassa hatÅ«paniso hoti avippaá¹-isÄ• ro, av
avippaá¹-isÄ• ravipannassa hatÅ«panisaá¹ƒ hoti pÄ• mojjaá¹ƒ, pÄ• mojje asati pÄ• mojjavip
pÄ«ti, pÄ«tiyÄ• asati pÄ«tivipannassa hatÅ«panisÄ• hoti passaddhi, passaddhiyÄ• asati p
hatÅ«panisaá¹ƒ hoti sukhaá¹ƒ, sukhe asati sukhavipannassa hatÅ«paniso hoti sammÄ• sam
asati sammÄ• samÄ• dhivipannassa hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassana
asati yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«panisÄ• hoti nibbidÄ• \Se V 340/,
nibbidÄ• vipannassa hatÅ«paniso hoti virÄ• go, virÄ• ge asati virÄ• gavipannassa hatÅ«par
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• savipanno. tassa papaá¹-ikÄ• pi na pÄ• rip
... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, dussÄ«lassa
hatÅ«paniso hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«
pÄ• mojjaá¹ƒ ... pe ... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``sÄ«lavato, Ä• vuso, sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro, avippaá
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ, pÄ• mojje sati pÄ• r
upanisasampannÄ• hoti pÄ«ti, pÄ«tiyÄ• sati pÄ«tisampannassa upanisasampannÄ• hoti p
passaddhisampannassa upanisasampannaá¹ƒ hoti sukhaá¹ƒ, sukhe sati sukhasampannass
sammÄ• samÄ• dhi, sammÄ• samÄ• dhimhi sati sammÄ• samÄ• dhisampannassa upanisa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ«ta
upanisasampannÄ• hoti nibbidÄ• , nibbidÄ• ya sati nibbidÄ• sampannassa \Be III 520/ \Ee
hoti virÄ• go, virÄ• ge sati virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡

``seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• rip
pheggupi ... sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, sÄ«lavato sÄ«lasa
upanisasampanno hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re \Se V 341/ sati avippaá¹-isÄ• rasa
upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ ... pe ... vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti. catu

5. tatiyaupanisÄ• suttaá¹ƒ

<5> {AN c 10.5} tatra \Ne III 285/ kho Ä• yasmÄ• Ä• nando bhikkhÅ« Ä• mantesi ... pe ... `
sÄ«lavipannassa hatÅ«paniso hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re asati avippaá¹-isÄ• rav
hatÅ«panisaá¹ƒ hoti pÄ• mojjaá¹ƒ, pÄ• mojje asati pÄ• mojjavipannassa hatÅ«panisÄ• hoti
pÄ«tivipannassa hatÅ«panisÄ• hoti passaddhi, passaddhiyÄ• asati passaddhivipannassa h
sukhaá¹ƒ, sukhe asati sukhavipannassa hatÅ«paniso hoti sammÄ• samÄ• dhi, sammÄ• sam
sammÄ• samÄ• dhivipannassa hatÅ«panisaá¹ƒ hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ, y
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavipannassa hatÅ«panisÄ• hoti nibbidÄ• , nibbidÄ• ya asa
hatÅ«paniso hoti virÄ• go, virÄ• ge asati virÄ• gavipannassa hatÅ«panisaá¹ƒ hoti vimuttiÃ±Ä

``seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• savipanno. tassa papaá¹-ikÄ• pi na pÄ• rip
... pheggupi ... sÄ• ropi na pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, dussÄ«lassa
hatÅ«paniso hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re asati avippaá¹-isÄ• ravipannassa hatÅ«
pÄ• mojjaá¹ƒ ... pe ... vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``sÄ«lavato, Ä• vuso, sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro, avippaá
avippaá¹-isÄ• rasampannassa upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ, pÄ• mojje sati pÄ• r
upanisasampannÄ• hoti pÄ«ti, pÄ«tiyÄ• sati pÄ«tisampannassa upanisasampannÄ• \Se V
passaddhiyÄ• sati passaddhisampannassa upanisasampannaá¹ƒ hoti sukhaá¹ƒ, sukhe sati
521/ upanisasampanno hoti sammÄ• samÄ• dhi, sammÄ• samÄ• dhimhi sati sammÄ• sam
hoti yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adassane sati yathÄ• bhÅ
upanisasampannÄ• hoti nibbidÄ• , nibbidÄ• ya sati nibbidÄ• sampannassa upanisasampan
virÄ• gasampannassa upanisasampannaá¹ƒ hoti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ.

``seyyathÄ• pi, Ä• vuso, rukkho sÄ• khÄ• palÄ• sasampanno. tassa papaá¹-ikÄ• pi pÄ• rip
286/, tacopi ... pheggupi ... sÄ• ropi pÄ• ripÅ«riá¹ƒ gacchati. evamevaá¹ƒ kho, Ä• vuso, sÄ«
sÄ«lasampannassa upanisasampanno hoti avippaá¹-isÄ• ro, avippaá¹-isÄ• re sati avippaá¹-
upanisasampannaá¹ƒ hoti pÄ• mojjaá¹ƒ ... pe ... vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti. paÃ

6. byasanasuttaá¹ƒ

<6> ``yo so, bhikkhave, bhikkhu akkosako paribhÄ• sako ariyÅ«pavÄ• do sabrahmacÄ• rÄ

avakÄ• so yaá¹ƒ so ekÄ• dasannaá¹ƒ byasanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ nigacch

katamesaá¹ƒ ekÄ• dasannaá¹ƒ? anadhigataá¹ƒ nÄ• dhigacchati, adhigatÄ• parihÄ• yati, s
saddhammesu vÄ• adhimÄ• niko hoti, anabhirato vÄ• brahmacariyaá¹ƒ carati, aÃ±Ã±atara
saá¹ƒkiliá¹-á¹-haá¹ƒ \Ee V 318/ Ä• pattiá¹ƒ Ä• pajjati, sikkhaá¹ƒ vÄ• paccakkhÄ• ya hÄ«nÄ•
vÄ• rogÄ• taá¹…kaá¹ƒ phusati, ummÄ• daá¹ƒ vÄ• pÄ• puá¹‡Ä• ti cittakkhepaá¹ƒ vÄ• , san
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upa
bhikkhu akkosako paribhÄ• sako ariyÅ«pavÄ• do sabrahmacÄ• rÄ«naá¹ƒ, á¹-hÄ• nametaá¹
ekÄ• dasannaá¹ƒ byasanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ nigaccheyya. { ( ) etthantare
potthakesu na dissati}

``yo so, bhikkhave, bhikkhu akkosako paribhÄ• sako ariyÅ«pavÄ• do sabrahmacÄ• rÄ«naá
anavakÄ• so yaá¹ƒ so ekÄ• dasannaá¹ƒ byasanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ na ni

katamesaá¹ƒ \Be III 522/ ekÄ• dasannaá¹ƒ? anadhigataá¹ƒ nÄ• dhigacchati, adhigatÄ• pa
vodÄ• yanti, saddhammesu vÄ• adhimÄ• niko hoti, anabhirato vÄ• brahmacariyaá¹ƒ carati
saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, sikkhaá¹ƒ vÄ• paccakkhÄ• ya hÄ«nÄ• yÄ• vattati
rogÄ• taá¹…kaá¹ƒ phusati, ummÄ• daá¹ƒ vÄ• pÄ• puá¹‡Ä• ti cittakkhepaá¹ƒ vÄ• , sammÅ«
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ \Se V 343/ nirayaá¹ƒ upa
bhikkhave, bhikkhu akkosako paribhÄ• sako ariyÅ«pavÄ• do sabrahmacÄ• rÄ«naá¹ƒ, aá¹-á
yaá¹ƒ so imesaá¹ƒ ekÄ• dasannaá¹ƒ byasanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ na nigac
chaá¹-á¹-haá¹ƒ.

7. saÃ±Ã±Ä• suttaá¹ƒ

<7> atha \Ne III 287/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha

``siyÄ• nu kho, bhante, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva path
assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yas
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä•
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass

``siyÄ• , Ä• nanda, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviya
na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ

Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
\Be III 523/, na paraloke paralokasaÃ±Ã±Ä« \Ee V 319/ assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ suta
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« ass
assÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho ya
pathavisaÃ±Ã±Ä« assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä«
vÄ• yosaÃ±Ã±Ä« assa, na Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä«
assa, na paraloke paralokasaÃ±Ã±Ä« assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« assa, saÃ±Ã±Ä« ca pana ass

``idhÄ• nanda, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ, ya
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• nanda, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹
Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ vÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« \Se V 345/ assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• ki
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä•
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« assa, saÃ±Ã±Ä« ca pana ass

atha kho Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ \Ee V 320/ katvÄ• yenÄ• yasmÄ• sÄ• riputto tenupasaá¹
Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«y
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ eta

``siyÄ• \Be III 524/ nu kho, Ä• vuso sÄ• riputta, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ
pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« assa ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« assa, saÃ±Ã±Ä« pana assÄ•
Ä• nanda, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹ƒ patha
yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicarit
na saÃ±Ã±Ä« assa, saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ panÄ• vuso sÄ• riputta, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-il

pathaviyaá¹ƒ \Ne III 289/ pathavisaÃ±Ã±Ä« assa ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« ass
pana assÄ• â€™â€™ ti?

``idha, Ä• vuso Ä• nanda, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• vuso Ä• nanda, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pat
... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ an
manasÄ• , tatrÄ• pi na saÃ±Ã±Ä« assa, saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti.

``acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso! yatra hi nÄ• ma satthu ceva sÄ• vakassa ca
byaÃ±janena byaÃ±janaá¹ƒ saá¹ƒsandissati samessati na viggayhissati, yadidaá¹ƒ aggapad
Ä• vuso, bhagavantaá¹ƒ upasaá¹…kamitvÄ• \Ee V 321/ etamatthaá¹ƒ apucchiá¹ƒ. bhagavÄ
padehi etehi byaÃ±janehi etamatthaá¹ƒ byÄ• kÄ• si, seyyathÄ• pi Ä• yasmÄ• sÄ• riputto. a
abbhutaá¹ƒ, Ä• vuso, yatra hi nÄ• ma satthu ceva sÄ• vakassa ca atthena attho byaÃ±janen
saá¹ƒsandissati samessati na viggayhissati, yadidaá¹ƒ aggapadasmiâ€™â€™ nti! sattamaá

8. manasikÄ• rasuttaá¹ƒ

<8> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada

``siyÄ• \Be III 525/ nu kho, bhante, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ•
kareyya, na rÅ«paá¹ƒ manasi kareyya, na sotaá¹ƒ manasi kareyya, na saddaá¹ƒ manasi kar
ghÄ• naá¹ƒ manasi kareyya, na gandhaá¹ƒ manasi kareyya, na jivhaá¹ƒ manasi kareyya, na
na kÄ• yaá¹ƒ manasi kareyya, na phoá¹-á¹-habbaá¹ƒ manasi kareyya, na pathaviá¹ƒ manas
manasi kareyya, na tejaá¹ƒ manasi kareyya, na vÄ• yaá¹ƒ manasi kareyya, na Ä• kÄ• sÄ• n
III 290/ kareyya, na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ manasi kareyya, na Ä• kiÃ±caÃ±Ã±Ä• y
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ manasi kareyya, na idhalokaá¹ƒ manasi kareyya,
yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicarit
manasi kareyya; manasi ca pana kareyyÄ• â€™â€™ ti?

``siyÄ• , Ä• nanda, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• na cakkhuá¹ƒ
manasi kareyya, na sotaá¹ƒ manasi kareyya, na saddaá¹ƒ manasi kareyya, na ghÄ• naá¹ƒ
gandhaá¹ƒ manasi kareyya, na jivhaá¹ƒ manasi kareyya, na rasaá¹ƒ manasi kareyya, na kÄ
na phoá¹-á¹-habbaá¹ƒ manasi kareyya, na pathaviá¹ƒ manasi kareyya, na Ä• paá¹ƒ manasi
manasi \Ee V 322/ kareyya, na vÄ• yaá¹ƒ manasi kareyya, na Ä• kÄ• sÄ• naÃ±cÄ• yatanaá
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ manasi kareyya, na Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ manasi ka

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ manasi kareyya, na idhalokaá¹ƒ manasi kareyya,
yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicarit
manasi kareyya; manasi ca pana kareyyÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho ya
kareyya, na rÅ«paá¹ƒ manasi kareyya ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±
pariyesitaá¹ƒ \Se V 348/ anuvicaritaá¹ƒ manasÄ• , tampi na manasi kareyya; manasi ca pan

``idhÄ• nanda, bhikkhu evaá¹ƒ manasi karoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ, yad
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• nanda, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• na cakkhuá¹ƒ ma
manasi kareyya ... pe ... yampidaá¹ƒ \Be III 526/ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• ta
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tampi na manasi kareyya; manasi ca pana kareyyÄ•
aá¹-á¹-hamaá¹ƒ.

9. saddhasuttaá¹ƒ

<9> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike viharati giÃ±jakÄ• vasathe \Ee V 323/. atha kho
III 291/ bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ saddhaá¹ƒ bhagavÄ• etadavoca ---

``Ä• jÄ• nÄ«yajhÄ• yitaá¹ƒ kho, saddha, jhÄ• ya; mÄ• khaá¸·uá¹…kajhÄ• yitaá¹ƒ {Ä• jÄ• n
jhÄ• yatha, mÄ• khaá¸·uá¹…kajjhÄ• yitaá¹ƒ (Ce Ee) }. kathaÃ±ca, khaá¸·uá¹…kajhÄ• yitaá¹
hi \Se V 349/, saddha, doá¹‡iyÄ• baddho {bandho (Se Katthaci) } `yavasaá¹ƒ yavasaâ€™ n
hetu? na hi, saddha, assakhaá¸·uá¹…kassa doá¹‡iyÄ• baddhassa evaá¹ƒ hoti --- `kiá¹ƒ nu
assadammasÄ• rathi kÄ• raá¹‡aá¹ƒ kÄ• ressati, kimassÄ• haá¹ƒ {kammassÄ• haá¹ƒ (Katth
doá¹‡iyÄ• baddho `yavasaá¹ƒ yavasaâ€™ nti jhÄ• yati. evamevaá¹ƒ kho, saddha, idhekacc
araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi kÄ• marÄ• gapariyuá¹-á¹-hiten
kÄ• marÄ• gaparetena uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ
kÄ• marÄ• gaá¹ƒyeva antaraá¹ƒ katvÄ• jhÄ• yati pajjhÄ• yati nijjhÄ• yati avajjhÄ• yati, byÄ
cetasÄ• viharati ... thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharati ... uddhaccakukkuccapa
cetasÄ• viharati ... vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati vicikicchÄ• paretena, upp
vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. so vicikicchaá¹ƒyeva anta
pajjhÄ• yati nijjhÄ• yati \Ee V 324/ avajjhÄ• yati. so pathavimpi nissÄ• ya jhÄ• yati, Ä• pamp
tejampi nissÄ• ya jhÄ• yati, vÄ• yampi nissÄ• ya jhÄ• yati, Ä• kÄ• sÄ• naÃ±cÄ• yatanampi
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanampi nissÄ• ya jhÄ• yati, Ä• kiÃ±caÃ±Ã±Ä• yatanampi nissÄ• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanampi nissÄ• ya jhÄ• yati, idhalokampi nissÄ• ya jhÄ• y
jhÄ• yati, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ

manasÄ• , tampi nissÄ• ya jhÄ• yati. evaá¹ƒ kho, saddha, purisakhaá¸·uá¹…kajhÄ• yitaá¹ƒ

``kathaÃ±ca \Be III 527/, saddha \Se V 350/, Ä• jÄ• nÄ«yajhÄ• yitaá¹ƒ hoti? bhadro hi, sadd
doá¹‡iyÄ• baddho na `yavasaá¹ƒ yavasaâ€™ nti jhÄ• yati. taá¹ƒ kissa hetu? bhadrassa hi,
assÄ• jÄ• nÄ«yassa doá¹‡iyÄ• baddhassa evaá¹ƒ hoti --- `kiá¹ƒ nu kho maá¹ƒ ajja assadan
kÄ• ressati, kimassÄ• haá¹ƒ paá¹-ikaromÄ«â€™ ti. so doá¹‡iyÄ• baddho na `yavasaá¹ƒ yav
bhadro hi, saddha, assÄ• jÄ• nÄ«yo yathÄ• iá¹‡aá¹ƒ yathÄ• bandhaá¹ƒ yathÄ• jÄ• niá¹ƒ y
patodassa ajjhoharaá¹‡aá¹ƒ samanupassati. evamevaá¹ƒ kho, saddha, bhadro purisÄ• jÄ•
rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi na kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• vih
uppannassa ca kÄ• marÄ• gassa \Ne III 292/ nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti
byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ• viharati ... na thinamiddhapariyuá¹-á¹-hitena cetasÄ
uddhaccakukkuccapariyuá¹-á¹-hitena cetasÄ• viharati ... na vicikicchÄ• pariyuá¹-á¹-hitena c
vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ
nissÄ• ya jhÄ• yati, na Ä• paá¹ƒ nissÄ• ya jhÄ• yati, na tejaá¹ƒ nissÄ• ya jhÄ• yati, na vÄ• y
na Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ nissÄ• ya jhÄ• yati, na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ n
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nissÄ• ya jhÄ• yati, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
idhalokaá¹ƒ \Ee V 325/ nissÄ• ya jhÄ• yati, na paralokaá¹ƒ nissÄ• ya jhÄ• yati, yampidaá¹ƒ
mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tampi nissÄ• ya na
pana. evaá¹ƒ \Se V 351/ jhÄ• yiÃ±ca pana, saddha, bhadraá¹ƒ purisÄ• jÄ• nÄ«yaá¹ƒ saindÄ
sapajÄ• patikÄ• Ä• rakÄ• va namassanti ---

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, yampi nissÄ• ya jhÄ• yasÄ«â€™â€™ ti ||

evaá¹ƒ vutte Ä• yasmÄ• saddho bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ jhÄ• yÄ« pana, b
purisÄ• jÄ• nÄ«yo {purisÄ• jÄ• nÄ«yo jhÄ• yati, so (Ce Se Ee), purisÄ• jÄ• nÄ«yo, so (Katth
nissÄ• ya jhÄ• yati, na Ä• paá¹ƒ nissÄ• ya jhÄ• yati, na tejaá¹ƒ nissÄ• ya jhÄ• yati, na vÄ• y
na Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ nissÄ• ya jhÄ• yati, na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ n
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nissÄ• ya jhÄ• yati, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
idhalokaá¹ƒ nissÄ• ya jhÄ• yati \Be III 528/, na paralokaá¹ƒ nissÄ• ya jhÄ• yati, yampidaá¹ƒ
mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tampi nissÄ• ya na
pana? kathaá¹ƒ jhÄ• yiÃ±ca pana, bhante, bhadraá¹ƒ purisÄ• jÄ• nÄ«yaá¹ƒ saindÄ• devÄ•
Ä• rakÄ• va namassanti ---

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, yampi nissÄ• ya jhÄ• yasÄ«â€™â€™ ti ||

``idha, saddha, bhadrassa purisÄ• jÄ• nÄ«yassa pathaviyaá¹ƒ pathavisaÃ±Ã±Ä• vibhÅ«tÄ
Ä• posaÃ±Ã±Ä• \Ne III 293/ vibhÅ«tÄ• hoti, tejasmiá¹ƒ tejosaÃ±Ã±Ä• vibhÅ«tÄ• hoti, vÄ•
vibhÅ«tÄ• hoti, Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• \Se V 3
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• vibhÅ«tÄ• \Ee V 326/
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• vibhÅ«tÄ• hoti, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• vibhÅ«tÄ• hoti, idhaloke idhalokasaÃ±Ã±
paralokasaÃ±Ã±Ä• vibhÅ«tÄ• hoti, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• ta
anuvicaritaá¹ƒ manasÄ• , tatrÄ• pi saÃ±Ã±Ä• vibhÅ«tÄ• hoti. evaá¹ƒ jhÄ• yÄ« kho, saddha
neva pathaviá¹ƒ nissÄ• ya jhÄ• yati ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tampi nissÄ• ya na jhÄ• yati; jhÄ• yati ca pana. evaá
saddha, bhadraá¹ƒ purisÄ• jÄ• nÄ«yaá¹ƒ saindÄ• devÄ• sabrahmakÄ• sapajÄ• patikÄ• Ä

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, yampi nissÄ• ya jhÄ• yasÄ«â€™â€™ ti || navamaá¹ƒ.

10. moranivÄ• pasuttaá¹ƒ

<10> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati moranivÄ• pe paribbÄ• jakÄ• rÄ• m
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti \Se V 353/ te bhikkhÅ« bhaga
bhagavÄ• etadavoca ---

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accantayogal
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi tÄ
asekhena samÄ• dhikkhandhena \Be III 529/, asekhena paÃ±Ã±Ä• kkhandhena --- imehi, kl
dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti accantayogakkhemÄ« accantabra
seá¹-á¹-ho devamanussÄ• naá¹ƒ.

``aparehipi, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti acc
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi tÄ
iddhipÄ• á¹-ihÄ• riyena, Ä• desanÄ• pÄ• á¹-ihÄ• riyena, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyena --
dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho \Ee V 327/ hoti, accantayogakkhemÄ«
accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ.

``aparehipi, bhikkhave, tÄ«hi dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti acc
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi tÄ
sammÄ• Ã±Ä• á¹‡ena, sammÄ• vimuttiyÄ• --- imehi kho, bhikkhave, tÄ«hi dhammehi sama

accantaniá¹-á¹-ho hoti accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• no s

``dvÄ«hi \Se V 354/, bhikkhave, dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti a
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. katamehi dv
imehi kho, bhikkhave, dvÄ«hi dhammehi samannÄ• gato bhikkhu accantaniá¹-á¹-ho hoti acc
accantabrahmacÄ• rÄ« accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naá¹ƒ. brahmunÄ•
sanaá¹…kumÄ• rena gÄ• thÄ• bhÄ• sitÄ• ---

``khattiyo seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™â€™ ti {DN I 277; SN a I 182; a

``sÄ• kho panesÄ• , bhikkhave, sanaá¹…kumÄ• rena gÄ• thÄ• bhÄ• sitÄ• subhÄ• sitÄ• ,
atthasaá¹ƒhitÄ• \Ee V 328/, no anatthasaá¹ƒhitÄ• ; anumatÄ• mayÄ• . ahampi, bhikkhave,

``khattiyo \Be III 530/ seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™â€™ ti || dasamaá¹ƒ.

nissayavaggo {nissÄ• yavaggo (Se Ke) } paá¹-hamo.

tassuddÄ• naá¹ƒ ---

kimatthiyÄ• \Ne III 295/ cetanÄ• tayo, upanisÄ• byasanena ca.

dve saÃ±Ã±Ä• manasikÄ• ro, saddho moranivÄ• pakanti ||

2. anussativaggo

1. paá¹-hamamahÄ• nÄ• masuttaá¹ƒ

<11> ekaá¹ƒ \Se V 355/ \Ne III 296/ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusm
tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- `
bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti. assosi kho mahÄ• nÄ•
bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- `niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• sa
pakkamissatÄ«â€™â€™ â€™ ti.

atha kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etada
bhante --- `sambahulÄ• kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- niá¹-á¹-hitac
temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™ ti. tesaá¹ƒ no, bhante, nÄ• nÄ• vihÄ• reh
(Se Ke) } vihÄ• rena vihÄ• tabbaâ€™â€™ nti?

``sÄ• dhu \Ee V 329/ sÄ• dhu, mahÄ• nÄ• ma! etaá¹ƒ kho, mahÄ• nÄ• ma, tumhÄ• kaá¹ƒ p
yaá¹ƒ tumhe tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• puccheyyÄ• tha --- `tesaá¹ƒ no, bhante, nÄ
kenassa vihÄ• rena vihÄ• tabbaâ€™â€™ â€™ nti? saddho kho, mahÄ• nÄ• ma, Ä• rÄ• dha
Ä• raddhavÄ«riyo Ä• rÄ• dhako hoti, no kusÄ«to; upaá¹-á¹-hitassati Ä• rÄ• dhako hoti \Be II
muá¹-á¹-hassati; samÄ• hito Ä• rÄ• dhako hoti, no asamÄ• hito; paÃ±Ã±avÄ• Ä• rÄ• dhako
kho tvaá¹ƒ, mahÄ• nÄ• ma, paÃ±casu dhammesu patiá¹-á¹-hÄ• ya cha dhamme uttari {uttar
bhÄ• veyyÄ• si. {AN b VI 10} ``idha tvaá¹ƒ, mahÄ• nÄ• ma, tathÄ• gataá¹ƒ anussareyyÄ• si
V 356/ arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ
nevassa tasmiá¹ƒ \Ne III 297/ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyu
cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye citt
tathÄ• gataá¹ƒ Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atth
dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yat
passambhati, passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ v
ariyasÄ• vako visamagatÄ• ya pajÄ• ya samappatto viharati, sabyÄ• pajjÄ• ya pajÄ• ya aby
dhammasotasamÄ• panno buddhÄ• nussatiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ tvaá¹ƒ, mahÄ• nÄ• ma, dhammaá¹ƒ anussareyyÄ• si --- `svÄ• kkhÄ• to b
sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko {opanayiko (Ce Se Ke Ee) } paccattaá¹ƒ ve
ti. yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako dhammaá¹ƒ anussarati, nevassa tasmi
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ \Ee V 330/ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti dhamm
ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhamma
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p
sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ \Se V 357/ vuccati, mahÄ• nÄ• m
visamagatÄ• ya pajÄ• ya samappatto viharati, sabyÄ• pajjÄ• ya pajÄ• ya abyÄ• pajjo vihara
dhammÄ• nussatiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ tvaá¹ƒ, mahÄ• nÄ• ma, saá¹…ghaá¹ƒ anussareyyÄ• si --- `suppaá¹-ipann
sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno
sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ catt
purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡ey

anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyas
anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyu
cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye citt
saá¹…ghaá¹ƒ Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati attha
dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yat
passambhati, passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ v
ariyasÄ• vako visamagatÄ• ya pajÄ• ya samappatto \Ne III 298/ viharati, sabyÄ• pajjÄ• ya p
viharati, dhammasotasamÄ• panno saá¹…ghÄ• nussatiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ tvaá¹ƒ, mahÄ• nÄ• ma, attano sÄ«lÄ• ni anussareyyÄ• si akhaá¹‡á¸• Ä•
akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒ
mahÄ• nÄ• ma, samaye ariyasÄ• vako sÄ«laá¹ƒ anussarati, nevassa \Se V 358/ tasmiá¹ƒ s
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapari
\Ee V 331/ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti sÄ«laá¹ƒ Ä• rabbha.
pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati
pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ
sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ vuccati, mahÄ• nÄ• ma, ariyasÄ• vako visamagatÄ•
viharati, sabyÄ• pajjÄ• ya pajÄ• ya abyÄ• pajjo viharati, dhammasotasamÄ• panno sÄ«lÄ• n

``puna caparaá¹ƒ tvaá¹ƒ, mahÄ• nÄ• ma, attano cÄ• gaá¹ƒ anussareyyÄ• si --- `lÄ• bhÄ• v
me, yohaá¹ƒ maccheramalapariyuá¹-á¹-hitÄ• ya pajÄ• ya vigatamalamaccherena cetasÄ• a
muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garatoâ€™ ti. ya
533/, samaye ariyasÄ• vako cÄ• gaá¹ƒ anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá
na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatame
samaye cittaá¹ƒ hoti cÄ• gaá¹ƒ Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ•
labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti
kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. a
mahÄ• nÄ• ma, ariyasÄ• vako visamagatÄ• ya pajÄ• ya samappatto viharati, sabyÄ• pajjÄ•
viharati, dhammasotasamÄ• panno cÄ• gÄ• nussatiá¹ƒ \Se V 359/ bhÄ• veti.

``puna caparaá¹ƒ tvaá¹ƒ, mahÄ• nÄ• ma, devatÄ• anussareyyÄ• si --- `santi devÄ• cÄ• tu
tÄ• vatiá¹ƒsÄ• , santi devÄ• yÄ• mÄ• , santi devÄ• tusitÄ• , santi devÄ• nimmÄ• naratino,
paranimmitavasavattino, santi devÄ• brahmakÄ• yikÄ• , santi devÄ• tatuttari. yathÄ• rÅ«p
saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tatthÅ«papannÄ• \Ee V 332/, mayha
saá¹ƒvijjati. yathÄ• rÅ«pena sÄ«lena samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tatthÅ«papa
tathÄ• rÅ«paá¹ƒ sÄ«laá¹ƒ saá¹ƒvijjati. yathÄ• rÅ«pena sutena samannÄ• gatÄ• tÄ• devatÄ
tatthÅ«papannÄ• , mayhampi tathÄ• rÅ«paá¹ƒ sutaá¹ƒ saá¹ƒvijjati. yathÄ• rÅ«pena cÄ• gen
ito cutÄ• tatthÅ«papannÄ• , mayhampi tathÄ• rÅ«po cÄ• go saá¹ƒvijjati. yathÄ• rÅ«pÄ• ya

tÄ• devatÄ• ito cutÄ• tatthÅ«papannÄ• , mayhampi tathÄ• rÅ«pÄ• paÃ±Ã±Ä• saá¹ƒvijjat
mahÄ• nÄ• ma, samaye ariyasÄ• vako attano ca tÄ• saÃ±ca devatÄ• naá¹ƒ saddhaÃ±ca sÄ
paÃ±Ã±aÃ±ca anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti,
dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevas
samaye cittaá¹ƒ hoti devatÄ• Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• va
labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti
kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. a
mahÄ• nÄ• ma, ariyasÄ• vako visamagatÄ• ya pajÄ• ya samappatto \Be III 534/ viharati, sa
abyÄ• pajjo viharati, dhammasotasamÄ• panno devatÄ• nussatiá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

2. dutiyamahÄ• nÄ• masuttaá¹ƒ

<12> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me.
mahÄ• nÄ• mo sakko gilÄ• nÄ• vuá¹-á¹-hito hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tena kho pa
bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- ``niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• s
pakkamissatÄ«â€™â€™ ti.

assosi kho mahÄ• nÄ• mo sakko --- ``sambahulÄ• kira bhikkhÅ« bhagavato cÄ«varakamm
`niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ â€™
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee V 333/ bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ meta
kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ
cÄ• rikaá¹ƒ pakkamissatÄ«â€™ ti. tesaá¹ƒ no, bhante, nÄ• nÄ• vihÄ• rehi viharataá¹ƒ kenas
vihÄ• tabbaâ€™â€™ nti?

``sÄ• dhu sÄ• dhu, mahÄ• nÄ• ma! etaá¹ƒ kho, mahÄ• nÄ• ma, tumhÄ• kaá¹ƒ patirÅ«paá¹
tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• puccheyyÄ• tha --- `tesaá¹ƒ no, bhante, nÄ• nÄ• vihÄ• r
vihÄ• rena vihÄ• tabbaâ€™ nti? saddho kho, mahÄ• nÄ• ma, Ä• rÄ• dhako hoti, no assaddh
hoti, no kusÄ«to; upaá¹-á¹-hitassati Ä• rÄ• dhako hoti, no muá¹-á¹-hassati; samÄ• hito Ä• rÄ
361/, no asamÄ• hito; paÃ±Ã±avÄ• Ä• rÄ• dhako hoti, no duppaÃ±Ã±o. imesu kho tvaá¹ƒ,
dhammesu patiá¹-á¹-hÄ• ya cha dhamme uttari bhÄ• veyyÄ• si.

{AN b VI 9} ``idha tvaá¹ƒ, mahÄ• nÄ• ma, tathÄ• gataá¹ƒ anussareyyÄ• si --- `itipi so bhaga
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ
nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti tathÄ•
Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labha
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p

sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. imaá¹ƒ kho tvaá¹ƒ, mahÄ• nÄ• ma, buddh
bhÄ• veyyÄ• si, á¹-hitopi bhÄ• veyyÄ• si, nisinnopi bhÄ• veyyÄ• si, sayÄ• nopi bhÄ• veyyÄ•
adhiá¹-á¹-hahantopi bhÄ• veyyÄ• si, puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vasantopi bhÄ• vey

``puna \Ee V 334/ caparaá¹ƒ tvaá¹ƒ, mahÄ• nÄ• ma, dhammaá¹ƒ anussareyyÄ• si ... pe ...
anussareyyÄ• si ... pe ... attano sÄ«lÄ• ni anussareyyÄ• si ... pe ... attano cÄ• gaá¹ƒ anussa
devatÄ• anussareyyÄ• si --- `santi devÄ• cÄ• tumahÄ• rÄ• jikÄ• ... pe ... santi devÄ• tatu
saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tatthÅ«papannÄ• , mayhampi tathÄ•
yathÄ• rÅ«pena sÄ«lena ... sutena ... cÄ• gena ... paÃ±Ã±Ä• ya samannÄ• gatÄ• tÄ• deva
tatthÅ«papannÄ• \Se V 362/, mayhampi tathÄ• rÅ«pÄ• paÃ±Ã±Ä• saá¹ƒvijjatÄ«â€™ ti. ya
ariyasÄ• vako attano ca tÄ• saÃ±ca devatÄ• naá¹ƒ saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca \Ne II
anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyu
cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti; ujugatamevassa tasmiá¹ƒ samaye citt
Ä• rabbha. ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labha
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p
sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyati. imaá¹ƒ kho tvaá¹ƒ, mahÄ• nÄ• ma, devat
bhÄ• veyyÄ• si, á¹-hitopi bhÄ• veyyÄ• si, nisinnopi bhÄ• veyyÄ• si, sayÄ• nopi bhÄ• veyyÄ•
adhiá¹-á¹-hahantopi bhÄ• veyyÄ• si, puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vasantopi bhÄ• vey

3. nandiyasuttaá¹ƒ

<13> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me.
bhagavÄ• sÄ• vatthiyaá¹ƒ vassÄ• vÄ• saá¹ƒ upagantukÄ• mo hoti {ahosi (Katthaci) }.

assosi \Be III 536/ kho nandiyo sakko --- ``bhagavÄ• kira sÄ• vatthiyaá¹ƒ vassÄ• vÄ• saá¹ƒ
ti. atha kho nandiyassa sakkassa \Ee V 335/ etadahosi --- ``yaá¹ƒnÅ«nÄ• hampi sÄ• vatthiy
upagaccheyyaá¹ƒ. tattha kammantaÃ±ceva adhiá¹-á¹-hahissÄ• mi, bhagavantaÃ±ca lacchÄ
dassanÄ• yÄ• â€™â€™ ti.

atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ vassÄ• vÄ• saá¹ƒ upagacchi {upagaÃ±chi (Ce Ee) }. n
sÄ• vatthiyaá¹ƒ vassÄ• vÄ• saá¹ƒ upagacchi. tattha kammantaÃ±ceva adhiá¹-á¹-hÄ• si \Se
(Se), adhiá¹-á¹-hÄ• ti (Katthaci) }, bhagavantaÃ±ca labhi {lacchati (Se Katthaci) } kÄ• lena k
dassanÄ• ya. tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavato cÄ«varakammaá
``niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti.

assosi kho nandiyo sakko --- ``sambahulÄ• kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ ka
`niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ â€™
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek

nisinno kho nandiyo sakko bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante \Ne III 3
kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ
pakkamissatÄ«â€™ ti. tesaá¹ƒ no, bhante, nÄ• nÄ• vihÄ• rehi viharataá¹ƒ kenassa vihÄ• re

``sÄ• dhu sÄ• dhu, nandiya! etaá¹ƒ kho, nandiya, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulaputtÄ• na
tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• puccheyyÄ• tha --- `tesaá¹ƒ no, bhante, nÄ• nÄ• vihÄ• r
vihÄ• rena vihÄ• tabbaâ€™ nti? saddho kho, nandiya, Ä• rÄ• dhako hoti, no assaddho; sÄ«
dussÄ«lo; Ä• raddhavÄ«riyo Ä• rÄ• dhako hoti, no kusÄ«to; upaá¹-á¹-hitassati Ä• rÄ• dhako
samÄ• hito Ä• rÄ• dhako hoti, no asamÄ• hito; paÃ±Ã±avÄ• Ä• rÄ• dhako hoti, no duppaÃ
chasu dhammesu patiá¹-á¹-hÄ• ya paÃ±casu dhammesu ajjhattaá¹ƒ sati upaá¹-á¹-hÄ• petab

``idha tvaá¹ƒ, nandiya, tathÄ• gataá¹ƒ anussareyyÄ• si --- `itipi \Ee V 336/ so bhagavÄ• ara
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« \Se V 364/ anuttaro purisa
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. iti kho te, nandiya, tathÄ• gataá¹ƒ
upaá¹-á¹-hÄ• petabbÄ• .

``puna caparaá¹ƒ tvaá¹ƒ, nandiya, dhammaá¹ƒ anussareyyÄ• si --- `svÄ• kkhÄ• to bhagava
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. iti kho te, nand
Ä• rabbha ajjhattaá¹ƒ sati upaá¹-á¹-hÄ• petabbÄ• .

``puna caparaá¹ƒ tvaá¹ƒ, nandiya, kalyÄ• á¹‡amitte anussareyyÄ• si --- `lÄ• bhÄ• vata me
yassa me kalyÄ• á¹‡amittÄ• anukampakÄ• atthakÄ• mÄ• ovÄ• dakÄ• anusÄ• sakÄ• â€™
kalyÄ• á¹‡amitte Ä• rabbha ajjhattaá¹ƒ sati upaá¹-á¹-hÄ• petabbÄ• .

``puna caparaá¹ƒ tvaá¹ƒ, nandiya, attano cÄ• gaá¹ƒ anussareyyÄ• si --- `lÄ• bhÄ• vata me
yohaá¹ƒ maccheramalapariyuá¹-á¹-hitÄ• ya pajÄ• ya vigatamalamaccherena cetasÄ• agÄ•
muttacÄ• go \Ne III 303/ payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• gara
nandiya, cÄ• gaá¹ƒ Ä• rabbha ajjhattaá¹ƒ sati upaá¹-á¹-hÄ• petabbÄ• .

``puna caparaá¹ƒ tvaá¹ƒ, nandiya, devatÄ• anussareyyÄ• si --- `yÄ• devatÄ• atikkammev
kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ {kabaá¸·iá¹ƒkÄ• rabhakkhÄ• naá¹ƒ (Ce), kabaá¸·Ä
} devatÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapannÄ• , tÄ• ka
samanupassanti katassa vÄ• paticayaá¹ƒ. seyyathÄ• pi, nandiya, bhikkhu asamayavimutto
samanupassati katassa vÄ• paticayaá¹ƒ; evamevaá¹ƒ kho, nandiya, yÄ• tÄ• devatÄ• \Se
kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ devatÄ• naá¹ƒ sahabyataá¹ƒ aÃ±Ã±ataraá¹ƒ man
karaá¹‡Ä«yaá¹ƒ \Ee V 337/ attano na samanupassanti katassa vÄ• paticayaá¹ƒ. iti kho te, n
Ä• rabbha ajjhattaá¹ƒ sati upaá¹-á¹-hÄ• petabbÄ• .

``imehi kho, nandiya, ekÄ• dasahi dhammehi samannÄ• gato ariyasÄ• vako pajahateva pÄ
upÄ• diyati. seyyathÄ• pi, nandiya, kumbho nikkujjo {nikujjo (Katthaci) } vamateva udakaá¹ƒ
paccÄ• vamati {paccÄ• masati (Se) }; seyyathÄ• pi vÄ• pana, nandiya, sukkhe tiá¹‡adÄ• ye
gacchati, no daá¸• á¸• haá¹ƒ paccudÄ• vattati \Be III 538/; evamevaá¹ƒ kho, nandiya, imehi
samannÄ• gato ariyasÄ• vako pajahateva pÄ• pake akusale dhamme, na upÄ• diyatÄ«â€™

4. subhÅ«tisuttaá¹ƒ

<14> atha kho Ä• yasmÄ• subhÅ«ti saddhena bhikkhunÄ• saddhiá¹ƒ yena bhagavÄ• ten
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasm
etadavoca --- ``ko nÄ• mÄ• yaá¹ƒ {ko nÄ• mo ayaá¹ƒ (Ce Katthaci), ko nÄ• ma ayaá¹ƒ (Se
bhikkhÅ«â€™â€™ ti? ``saddho nÄ• mÄ• yaá¹ƒ, bhante, bhikkhu, sudattassa {saddhassa (C
putto, saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti.

``kacci panÄ• yaá¹ƒ, subhÅ«ti, saddho bhikkhu sudattassa upÄ• sakassa putto saddhÄ• a
pabbajito sandissati saddhÄ• padÄ• nesÅ«â€™â€™ ti? ``etassa, bhagavÄ• , kÄ• lo; etassa
bhagavÄ• saddhassa saddhÄ• padÄ• nÄ• ni bhÄ• seyya. idÄ• nÄ• haá¹ƒ jÄ• nissÄ• mi yad
saddhÄ• padÄ• nesu yadi vÄ• noâ€™â€™ ti.

``tena \Ne III 304/ hi, subhÅ«ti, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â
bhanteâ€™â€™ ti kho Ä• yasmÄ• subhÅ«ti bhagavato paccassosi \Se V 366/. bhagavÄ• e

``idha \Ee V 338/, subhÅ«ti, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihar
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
bhikkhu sÄ«lavÄ• hoti ... pe ... samÄ• dÄ• ya sikkhati sikkhÄ• padesu, idampi, subhÅ«ti, sa
saddhÄ• padÄ• naá¹ƒ hoti.

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhamm
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• va
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . yampi, subhÅ«ti, bhikkhu bahussut
... diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , idampi, subhÅ«ti, saddhassa saddhÄ• padÄ• naá¹ƒ hoti

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡a
subhÅ«ti, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…ko, id
saddhÄ• padÄ• naá¹ƒ hoti.

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu suvaco hoti sovacassakaraá¹‡ehi dhammehi samannÄ

padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ. yampi, subhÅ«ti, bhikkhu suvaco hoti sovacassaka
samannÄ• gato khamo padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ, idampi, subhÅ«ti, saddhass

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni k
dakkho hoti analaso tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato \Se V 367/ alaá¹ƒ kÄ
saá¹ƒvidhÄ• tuá¹ƒ. yampi, subhÅ«ti, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• va
tatra dakkho hoti analaso tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato alaá¹ƒ kÄ• tuá¹
idampi, subhÅ«ti, saddhassa saddhÄ• padÄ• naá¹ƒ hoti.

``puna \Ne III 305/ \Ee V 339/ caparaá¹ƒ, subhÅ«ti, bhikkhu dhammakÄ• mo hoti piyasamu
abhivinaye uá¸·Ä• rapÄ• mojjo. yampi, subhÅ«ti, bhikkhu dhammakÄ• mo hoti piyasamudÄ
uá¸·Ä• rapÄ• mojjo, idampi, subhÅ«ti, saddhassa saddhÄ• padÄ• naá¹ƒ hoti.

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• n
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt
subhÅ«ti, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya
upasampadÄ• ya thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu, ida
saddhÄ• padÄ• naá¹ƒ hoti.

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
subhÅ«ti, bhikkhu catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukh
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, idampi, subhÅ«ti, saddhassa sadd

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathi
jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ
tiá¹ƒsampi jÄ• tiyo cattÄ• rÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisah
jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi \Se V
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
subhÅ«ti, bhikkhu \Ee V 340/ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ, e
jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.
saddhassa saddhÄ• padÄ• naá¹ƒ hoti.

``puna caparaá¹ƒ, subhÅ«ti, bhikkhu dibbena cakkhunÄ• visuddhena atikkantamÄ• nusake
306/ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate du

pajÄ• nÄ• ti --- `ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccarit
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manc
ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhe
satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, su
yathÄ• kammÅ«page \Se V 369/ satte pajÄ• nÄ• ti. yampi, subhÅ«ti, bhikkhu dibbena cakkh
yathÄ• kammÅ«page satte pajÄ• nÄ• ti, idampi, subhÅ«ti, saddhassa saddhÄ• padÄ• naá¹ƒ

``puna \Be III 541/ caparaá¹ƒ, subhÅ«ti, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cet
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhikkhu Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja viharati, idampi, subhÅ
saddhÄ• padÄ• naá¹ƒ hotÄ«â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• subhÅ«ti bhagavantaá¹ƒ etadavoca --- ``yÄ• nimÄ• ni, bhante, bh
saddhÄ• padÄ• nÄ• ni bhÄ• sitÄ• ni, saá¹ƒvijjanti tÄ• ni imassa bhikkhuno, ayaÃ±ca bhikkh

``ayaá¹ƒ, bhante, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ•
aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati \Ee V 341/ sikkhÄ• padesu

``ayaá¹ƒ, bhante, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhammÄ• Ä• dik
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• va
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• .

``ayaá¹ƒ \Ne III 307/, bhante, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡

``ayaá¹ƒ, bhante, bhikkhu suvaco hoti ... pe ... anusÄ• saniá¹ƒ.

``ayaá¹ƒ, bhante, bhikkhu yÄ• ni tÄ• ni \Se V 370/ sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni k
dakkho hoti analaso tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato alaá¹ƒ kÄ• tuá¹ƒ alaá

``ayaá¹ƒ, bhante, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro abhidhamme abhivinay

``ayaá¹ƒ, bhante, bhikkhu Ä• raddhavÄ«riyo viharati ... pe ... thÄ• mavÄ• daá¸·haparakkam
kusalesu dhammesu.

``ayaá¹ƒ, bhante, bhikkhu catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhan
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«.

``ayaá¹ƒ \Be III 542/, bhante, bhikkhu anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyath
jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa

``ayaá¹ƒ, bhante, bhikkhu dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena ... pe ..
pajÄ• nÄ• ti.

``ayaá¹ƒ, bhante, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• ... pe ... sacchikatvÄ• upasampajja viha
bhante, bhagavatÄ• saddhassa saddhÄ• padÄ• nÄ• ni bhÄ• sitÄ• ni, saá¹ƒvijjanti tÄ• ni im
bhikkhu etesu sandissatÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, subhÅ«ti! tena hi tvaá¹ƒ, subhÅ«ti, iminÄ• ca saddhena bhikkhunÄ• sa
yadÄ• ca tvaá¹ƒ, subhÅ«ti, Ä• kaá¹…kheyyÄ• si tathÄ• gataá¹ƒ dassanÄ• ya, iminÄ• sadd
upasaá¹…kameyyÄ• si tathÄ• gataá¹ƒ dassanÄ• yÄ• â€™â€™ ti. catutthaá¹ƒ.

5. mettÄ• suttaá¹ƒ

<15> {Paá¹-is II 22; Mil IV 4.6} ``mettÄ• ya \Ne III 308/ \Ee V 342/, bhikkhave, cetovimuttiyÄ
bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ•
ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• .

katame ekÄ• dasa? sukhaá¹ƒ supati, sukhaá¹ƒ paá¹-ibujjhati \Se V 371/, na pÄ• pakaá¹ƒ su
manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• rakkhanti, nÄ• ssa aggi vÄ
vÄ• kamati, tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyati, mukhavaá¹‡á¹‡o vippasÄ«dati, asammÅ«á
uttari appaá¹-ivijjhanto brahmalokÅ«pago hoti. mettÄ• ya, bhikkhave, cetovimuttiyÄ• Ä• sev
bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• ra
ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. aá¹-á¹-hakanÄ• garasuttaá¹ƒ

<16> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando vesÄ• liyaá¹ƒ viharati beluvagÄ• make {veá
}. tena kho pana samayena dasamo gahapati aá¹-á¹-hakanÄ• garo pÄ• á¹-aliputtaá¹ƒ anupp
karaá¹‡Ä«yena.

atha \Be III 543/ kho dasamo gahapati aá¹-á¹-hakanÄ• garo yena kukkuá¹-Ä• rÄ• mo yena
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kahaá¹ƒ nu kho, b

etarahi viharati? dassanakÄ• mÄ• hi mayaá¹ƒ, bhante, Ä• yasmantaá¹ƒ Ä• nandaâ€™â€™
Ä• nando vesÄ• liyaá¹ƒ viharati beluvagÄ• makeâ€™â€™ ti.

atha kho dasamo gahapati aá¹-á¹-hakanÄ• garo pÄ• á¹-aliputte taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«re
beluvagÄ• mako yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasm
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho dasamo gahapati aá¹-á¹-hakanÄ• garo Ä• y
Ä• nandaá¹ƒ etadavoca --- ``atthi nu kho, bhante Ä• nanda, tena bhagavatÄ• jÄ• natÄ• pa
sammÄ• sambuddhena ekadhammo sammadakkhÄ• to, yattha bhikkhuno \Se V 372/ appam
viharato avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹
ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti? ``atthi k
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena ekadhammo sammadakkhÄ• to, yat
pahitattassa viharato avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ•
ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

``katamo pana, bhante Ä• nanda, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ
sammadakkhÄ• to, yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avimu
vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaá¹ƒ vÄ•
anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti? ``idha, gahapati, bhikkhu vivicceva kÄ• mehi vivicca akusa
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so
--- `idampi kho paá¹-hamaá¹ƒ jhÄ• naá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒâ€™. `ya
abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ, tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• nÄ• t
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti; no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, te
dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ•
parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . ayampi kho, gahapati, tena bhagavatÄ•
sammÄ• sambuddhena \Se V 373/ \Be III 544/ ekadhammo sammadakkhÄ• to, yattha bhikk
pahitattassa viharato avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati, aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ•
ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna \Ee V 344/ caparaá¹ƒ, gahapati, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhat
cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ j
tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±c
`idampi kho catutthaá¹ƒ jhÄ• naá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒâ€™. `yaá¹ƒ kh
310/ abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• n
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti; no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, te
dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ•
parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . ayampi kho, gahapati, tena bhagavatÄ•
sammÄ• sambuddhena ekadhammo sammadakkhÄ• to, yattha bhikkhuno appamattassa Ä•
avimuttaá¹ƒ vÄ• cittaá¹ƒ vimuccati aparikkhÄ«á¹‡Ä• vÄ• Ä• savÄ• parikkhayaá¹ƒ gaccha

anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ•
dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho \Se V 374/ tiriyaá¹ƒ sabbadh
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati vip
appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. so iti paá¹-isaÃ±cikkhati --- `aya
cetovimutti abhisaá¹…khatÄ• abhisaÃ±cetayitÄ• â€™. `yaá¹ƒ kho pana kiÃ±ci abhisaá¹…k
tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo
gahapati, tena bhagavatÄ• jÄ• natÄ• ... pe0 \Ee V 345/ ... ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ
anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• saha
... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati \Be III 545/ tathÄ• duti
tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vant
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pa
paá¹-isaÃ±cikkhati --- `ayampi kho upekkhÄ• cetovimutti abhisaá¹…khatÄ• abhisaÃ±cetayit
kiÃ±ci abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti \Se V
tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti; no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ•
dhammarÄ• gena tÄ• ya dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyoj
hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . ayampi kho \Ne III 311/, gahap
jÄ• natÄ• ... pe ... ananuppattaá¹ƒ vÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. so iti paá¹-isaÃ±cikkhati --- `ayampi kho Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti ab
abhisaÃ±cetayitÄ• â€™. `yaá¹ƒ kho pana kiÃ±ci abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ ta
nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä
V 346/ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ• paÃ±ca
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo
gahapati, tena bhagavatÄ• jÄ• natÄ• ... pe ... ananuppattaá¹ƒ \Se V 376/ vÄ• anuttaraá¹ƒ
anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkam
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ... pe ... sabbaso viÃ±Ã±Ä• á¹‡aÃ±
`natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±ci
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti abhisaá¹…khatÄ• abhisaÃ±cetayitÄ• â€™. `yaá¹ƒ kh

abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito Ä•
pÄ• puá¹‡Ä• ti; no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ•
lokÄ• . ayampi \Be III 546/ kho, gahapati, tena bhagavatÄ• jÄ• natÄ• ... pe ... ananuppattaá
yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

evaá¹ƒ vutte dasamo gahapati aá¹-á¹-hakanÄ• garo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavo
Ä• nanda, puriso ekaá¹ƒ nidhimukhaá¹ƒ gavesanto sakideva {sabbatthapi evameva dissati}
adhigaccheyya; evamevaá¹ƒ kho ahaá¹ƒ, bhante, ekaá¹ƒ amatadvÄ• raá¹ƒ gavesanto sakid
{ekÄ• dasannaá¹ƒ amatadvÄ• rÄ• naá¹ƒ (sabbattha) MN II 21 passitabbaá¹ƒ} alatthaá¹ƒ sev
Ee majjhimapaá¹‡á¹‡Ä• sakadutiyasuttepi, bhÄ• vanÄ• ya (MN II 21) }. seyyathÄ• pi, bhante
ekÄ• dasa dvÄ• raá¹ƒ. so \Ee V 347/ tasmiá¹ƒ \Ne III 312/ agÄ• re Ä• ditte \Se V 377/ ekam
sakkuá¹‡eyya attÄ• naá¹ƒ sotthiá¹ƒ kÄ• tuá¹ƒ; evamevaá¹ƒ kho ahaá¹ƒ, bhante, imesaá¹ƒ e
amatadvÄ• rÄ• naá¹ƒ ekamekenapi amatadvÄ• rena sakkuá¹‡issÄ• mi attÄ• naá¹ƒ sotthiá¹ƒ
bhante, aÃ±Ã±atitthiyÄ• Ä• cariyassa Ä• cariyadhanaá¹ƒ pariyesissanti. kiá¹ƒ {kimaá¹…gaá
panÄ• haá¹ƒ Ä• yasmato Ä• nandassa pÅ«jaá¹ƒ na karissÄ• mÄ«â€™â€™ ti!

atha kho dasamo gahapati aá¹-á¹-hakanÄ• garo vesÄ• likaÃ±ca pÄ• á¹-aliputtakaÃ±ca bhik
sannipÄ• tÄ• petvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi s
bhikkhuá¹ƒ paccekaá¹ƒ dussayugena acchÄ• desi, Ä• yasmantaÃ±ca Ä• nandaá¹ƒ ticÄ«var
paÃ±casataá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• pesÄ«ti. chaá¹-á¹-haá¹ƒ.

7. gopÄ• lasuttaá¹ƒ

<17> ``ekÄ• dasahi, bhikkhave, aá¹…gehi samannÄ• gato gopÄ• lako abhabbo gogaá¹‡aá
kÄ• tuá¹ƒ {phÄ• tikattuá¹ƒ (Ce), phÄ• tikÄ• tuá¹ƒ (Se Ee) }. katamehi ekÄ• dasahi? idha, bhi
rÅ«paÃ±Ã±Å« hoti, na lakkhaá¹‡akusalo hoti, na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• {sÄ• á¹-etÄ• (
vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, na dhÅ«maá¹ƒ kattÄ• hoti, na titthaá¹ƒ jÄ• nÄ• ti, na pÄ«
vÄ«thiá¹ƒ jÄ• nÄ• ti, na gocarakusalo hoti, anavasesadohÄ« ca hoti, ye te usabhÄ• gopitare
na atirekapÅ«jÄ• ya pÅ«jetÄ• hoti \Be III 547/. imehi kho, bhikkhave, ekÄ• dasahi aá¹…gehi
gopÄ• lako abhabbo gogaá¹‡aá¹ƒ parihariuá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, ekÄ• dasahi dhammehi samannÄ• gato bhikkhu abhabbo im
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. katamehi ekÄ• dasahi? idha \Ee V 348/, bhi
rÅ«paÃ±Ã±Å« hoti, na lakkhaá¹‡akusalo hoti, na Ä• sÄ• á¹-ikaá¹ƒ \Se V 378/ hÄ• retÄ• hot
paá¹-icchÄ• detÄ• hoti, na dhÅ«maá¹ƒ kattÄ• hoti, na titthaá¹ƒ jÄ• nÄ• ti, na pÄ«taá¹ƒ jÄ• n
jÄ• nÄ• ti, na gocarakusalo hoti, anavasesadohÄ« ca hoti, ye te bhikkhÅ« therÄ• rattaÃ±Ã±
saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• te na atirekapÅ«jÄ• ya pÅ«jetÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na rÅ«paÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu yaá¹ƒ kiÃ
313/ ( ) { (sabbaá¹ƒ rÅ«paá¹ƒ) MN I 347 ( ) katthaci dissati} `cattÄ• ri mahÄ• bhÅ«tÄ• ni, cat
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ
rÅ«paÃ±Ã±Å« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na lakkhaá¹‡akusalo hoti? idha, bhikkhave, bhikkhu `kam
kammalakkhaá¹‡o paá¹‡á¸• itoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ kho, bhikk
lakkhaá¹‡akusalo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti? idha, bhikkhave, bhik
kÄ• mavitakkaá¹ƒ adhivÄ• seti nappajahati na vinodeti na byantÄ«karoti na anabhÄ• vaá¹ƒ
byÄ• pÄ• davitakkaá¹ƒ ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... uppannuppanne pÄ• pake a
nappajahati na vinodeti na byantÄ«karoti na anabhÄ• vaá¹ƒ gameti. evaá¹ƒ kho, bhikkhave,
Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti? idha, bhikkhave, b
rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• \Se V 379/ dham
saá¹ƒvarÄ• ya na paá¹-ipajjati; na rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ nÄ
saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ \Ee V 349/ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ•
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• \Be III 548/ dhammaá¹ƒ viÃ±Ã±Ä• ya nimittaggÄ
anubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharan
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati;
manindriye saá¹ƒvaraá¹ƒ nÄ• pajjati. evaá¹ƒ kho, bhikkhave, bhikkhu na vaá¹‡aá¹ƒ paá¹-icc

``kathaÃ±ca, bhikkhave, bhikkhu na dhÅ«maá¹ƒ kattÄ• hoti? idha, bhikkhave, bhikkhu na {
ayaá¹ƒ nakÄ• ro dhammantipadassa anantaraá¹ƒ dissati} yathÄ• sutaá¹ƒ yathÄ• pariyattaá
paresaá¹ƒ desetÄ• hoti. evaá¹ƒ kho, bhikkhave, bhikkhu na dhÅ«maá¹ƒ kattÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na titthaá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu ye te bhi
bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• , te kÄ• le
paripucchati na paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko atthoâ€™ ti? tassa te
avivaá¹-aÃ±ceva na vivaranti, anuttÄ• nÄ«kataÃ±ca na uttÄ• nÄ«karonti, anekavihitesu ca
dhammesu kaá¹…khaá¹ƒ na paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, bhikkhu na titthaá¹ƒ jÄ

``kathaÃ±ca, bhikkhave, bhikkhu na pÄ«taá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu tathÄ• g
dhammavinaye desiyamÄ• ne na labhati atthavedaá¹ƒ, na labhati dhammavedaá¹ƒ \Se V 38

dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu na pÄ«taá¹ƒ jÄ• nÄ

``kathaÃ±ca, bhikkhave, bhikkhu na vÄ«thiá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu ariyaá¹ƒ maggaá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu na vÄ«thiá¹ƒ

``kathaÃ±ca, bhikkhave, bhikkhu na gocarakusalo hoti? idha \Ee V 350/, bhikkhave, bhikkhu satipaá¹-á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu na go

``kathaÃ±ca, bhikkhave, bhikkhu anavasesadohÄ« hoti? idha, bhikkhave, bhikkhuá¹ƒ saddh abhihaá¹-á¹-huá¹ƒ pavÄ• renti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajja mattaá¹ƒ na jÄ• nÄ• ti paá¹-iggahaá¹‡Ä• ya. evaá¹ƒ kho, bhikkhave, bhikkhu anavasesadoh

``kathaÃ±ca \Be III 549/, bhikkhave, bhikkhu ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabba saá¹…ghapariá¹‡Ä• yakÄ• , te na atirekapÅ«jÄ• ya pÅ«jetÄ• hoti? idha, bhikkhave, bhikkhu rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• , tesu na mettaá¹ƒ paccupaá¹-á¹-hÄ• peti Ä• vi ceva raho ca, na mettaá¹ƒ vacÄ«kammaá¹ƒ ... na mettaá¹ƒ mar paccupaá¹-á¹-hÄ• peti Ä• vi ceva raho ca. evaá¹ƒ kho, bhikkhave, bhikkhu ye te bhikkhÅ« th cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• , na te atirekapÅ«jÄ• ya pÅ«jetÄ

``imehi \Ne III 315/ kho, bhikkhave, ekÄ• dasahi dhammehi samannÄ• gato bhikkhu \Se V 3 dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ.

``ekÄ• dasahi, bhikkhave, aá¹…gehi samannÄ• gato gopÄ• lako bhabbo gogaá¹‡aá¹ƒ parih katamehi ekÄ• dasahi? idha, bhikkhave, gopÄ• lako rÅ«paÃ±Ã±Å« hoti, lakkhaá¹‡akusalo h hÄ• retÄ• hoti, vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, dhÅ«maá¹ƒ kattÄ• hoti, titthaá¹ƒ jÄ• nÄ• vÄ«thiá¹ƒ jÄ• nÄ• ti, gocarakusalo hoti, sÄ• vasesadohÄ« ca hoti, ye te usabhÄ• gopitaro g atirekapÅ«jÄ• ya pÅ«jetÄ• hoti --- imehi kho, bhikkhave, ekÄ• dasahi aá¹…gehi samannÄ• gogaá¹‡aá¹ƒ pariharituá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, ekÄ• dasahi dhammehi samannÄ• gato bhikkhu bhabbo ima virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ. katamehi ekÄ• dasahi? idha \Ee V 351/, bhikkhave, b hoti, lakkhaá¹‡akusalo hoti, Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti, vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, titthaá¹ƒ jÄ• nÄ• ti, pÄ«taá¹ƒ jÄ• nÄ• ti, vÄ«thiá¹ƒ jÄ• nÄ• ti, gocarakusalo hoti, sÄ• vas te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ pÅ«jetÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu rÅ«paÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu yaá¹ƒ kiÃ±c mahÄ• bhÅ«tÄ• ni, catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paâ€™ nti yathÄ• b

bhikkhave, bhikkhu rÅ«paÃ±Ã±Å« hoti.

``kathaÃ±ca \Be III 550/, bhikkhave, bhikkhu lakkhaá¹‡akusalo hoti? idha, bhikkhave, bhikk
bÄ• lo, kammalakkhaá¹‡o paá¹‡á¸• itoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bh
lakkhaá¹‡akusalo \Se V 382/ hoti.

``kathaÃ±ca, bhikkhave, bhikkhu Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti? idha, bhikkhave, bhikkhu
kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti, up
byÄ• pÄ• davitakkaá¹ƒ ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... uppannuppanne pÄ• pake a
pajahati \Ne III 316/ vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti. evaá¹ƒ kho, bhikkhave, b
Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti? idha, bhikkhave, bhikk
disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹ƒ ca
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ..
ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... m
viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amena
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
paá¹-ipajjati; rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. evaá¹ƒ kho, bhikkh
vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu dhÅ«maá¹ƒ kattÄ• hoti? idha, bhikkhave, bhikkhu yathÄ•
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena paresaá¹ƒ desetÄ• hoti. evaá¹ƒ kho, bhikkhav
kattÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu titthaá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu ye te bhikkh
Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• , te \Se V 383/ kÄ• lena
paripucchati paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko atthoâ€™ ti? tassa te Ä•
avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ«karonti, anekavihitesu ca kaá¹…
kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, bhikkhu titthaá¹ƒ jÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, bhikkhu pÄ«taá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu tathÄ• gata
desiyamÄ• ne labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhita
kho, bhikkhave, bhikkhu pÄ«taá¹ƒ jÄ• nÄ• ti.

``kathaÃ±ca \Ne III 317/ \Be III 551/, bhikkhave, bhikkhu vÄ«thiá¹ƒ jÄ• nÄ• ti? idha, bhikkha
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkh

jÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, bhikkhu gocarakusalo hoti? idha, bhikkhave, bhikkhu cattÄ• ro sati
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu gocarakusalo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu sÄ• vasesadohÄ« hoti? idha, bhikkhave, bhikkhuá¹ƒ sadd
abhihaá¹-á¹-huá¹ƒ pavÄ• renti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajja
mattaá¹ƒ jÄ• nÄ• ti paá¹-iggahaá¹‡Ä• ya. evaá¹ƒ \Ee V 353/ kho, bhikkhave, bhikkhu sÄ• va

``kathaÃ±ca, bhikkhave, bhikkhu ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…
saá¹…ghapariá¹‡Ä• yakÄ• , te atirekapÅ«jÄ• ya pÅ«jetÄ• hoti? idha, bhikkhave, bhikkhu ye
cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• , tesu mettaá¹ƒ kÄ• yakammaá¹
ceva raho ca, mettaá¹ƒ vacÄ«kammaá¹ƒ ... mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hÄ• pe
kho \Se V 384/, bhikkhave, bhikkhu ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá
saá¹…ghapariá¹‡Ä• yakÄ• , te atirekapÅ«jÄ• ya pÅ«jetÄ• hoti.

``imehi kho, bhikkhave, ekÄ• dasahi dhammehi samannÄ• gato bhikkhu bhabbo imasmiá¹ƒ
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituâ€™â€™ nti. sattamaá¹ƒ.

8. paá¹-hamasamÄ• dhisuttaá¹ƒ

<18> {AN c 10.6} atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ ---

``siyÄ• nu kho, bhante, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva path
assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yas
Ä• kÄ• sÄ• naÃ±cÄ• yatane \Be III 552/ Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä•
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass

``siyÄ• , bhikkhave, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviy
... pe0 \Ee V 354/ ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pa
anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™

``yathÄ• kathaá¹ƒ pana, bhante, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho \S

pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« assa ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass

``idha, bhikkhave, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ,
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
bhikkhave, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá
Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ vÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
na paraloke paralokasaÃ±Ã±Ä« assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä•
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass
aá¹-á¹-hamaá¹ƒ.

9. dutiyasamÄ• dhisuttaá¹ƒ

<19> tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``siyÄ• \Be III 553/ \Ne III 319/ nu kho bhikkhave, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-i
pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« \Ee V 355/ assa, na Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa ... p
Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä« assa, na nevasaÃ±Ã±Ä• nÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« assa, na idhaloke idhalokasaÃ±Ã±Ä« assa
assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anu
tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ
bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bhante, bhagavantaá¹ƒyev
bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti.

``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™
ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``siyÄ• , bhikkhave, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviy
... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ an
manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho ya
pathavisaÃ±Ã±Ä« assa ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ
anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™

``idha, bhikkhave, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ,
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
evaá¹ƒ kho, bhikkhave, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva
pathavisaÃ±Ã±Ä« assa ... pe0 \Ee V 356/ ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass

10. tatiyasamÄ• dhisuttaá¹ƒ

<20> {AN c 10.7} atha \Ne III 320/ kho sambahulÄ• bhikkhÅ« yenÄ• yasmÄ• sÄ• riputto te
upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«ya
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho
sÄ• riputtaá¹ƒ etadavocuá¹ƒ ---

``siyÄ• nu kho, Ä• vuso sÄ• riputta, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ
pathavisaÃ±Ã±Ä« assa ... pe ... \Se V 388/ yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass
Ä• vuso, bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹ƒ pathav
yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicarit
na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, Ä• vuso sÄ• riputta, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá
pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« assa ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass

``idha \Ee V 357/, Ä• vuso, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• vuso, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹ƒ
... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvica
tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti. dasamaá¹ƒ.

11. catutthasamÄ• dhisuttaá¹ƒ

<21> tatra \Se V 389/ kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``siyÄ• nu kho,
tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« assa, na
assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ vÄ• yosaÃ±Ã±Ä« assa, na Ä• kÄ
321/ Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane viÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä« assa, na nevasaÃ±Ã±Ä• nÄ•

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« assa, na idhaloke idhalokasaÃ±Ã±Ä« assa
assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anu
tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti?

``dÅ«ratopi \Be III 555/ kho mayaá¹ƒ, Ä• vuso, Ä• gaccheyyÄ• ma Ä• yasmato sÄ• riputtas
bhÄ• sitassa atthamaÃ±Ã±Ä• tuá¹ƒ. sÄ• dhu vatÄ• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ib
attho. Ä• yasmato sÄ• riputtassa sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti.

``tenahÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha \Ee V 358/; bhÄ• sissÄ• mÄ«â
ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etada

``siyÄ• , Ä• vuso bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá
pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anu
tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana assÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ panÄ• vuso, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yat
pathaviyaá¹ƒ pathavisaÃ±Ã±Ä« assa ... pe ... yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca pana ass

``idha, Ä• vuso, bhikkhu evaá¹ƒsaÃ±Ã±Ä« hoti --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ, ya
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
Ä• vuso, siyÄ• bhikkhuno tathÄ• rÅ«po samÄ• dhipaá¹-ilÄ• bho yathÄ• neva pathaviyaá¹ƒ
Ä• pasmiá¹ƒ Ä• posaÃ±Ã±Ä« assa, na tejasmiá¹ƒ tejosaÃ±Ã±Ä« assa, na vÄ• yasmiá¹ƒ vÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä« assa, na Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä« ass
\Ne III 322/, na paraloke paralokasaÃ±Ã±Ä« assa, yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá
pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tatrÄ• pi na saÃ±Ã±Ä« assa; saÃ±Ã±Ä« ca
ekÄ• dasamaá¹ƒ.

anussativaggo dutiyo.

tassuddÄ• naá¹ƒ ---

dve \Be III 556/ vuttÄ• mahÄ• nÄ• mena, nandiyena subhÅ«tinÄ• .

mettÄ• aá¹-á¹-hako gopÄ• lo, cattÄ• ro ca samÄ• dhinÄ• ti ||

3. sÄ• maÃ±Ã±avaggo

22-29__._ ``ekÄ• dasahi \Se V 391/ \Ne III 323/ \Ee V 359/, bhikkhave, aá¹…gehi samannÄ•
gogaá¹‡aá¹ƒ parihariduá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. katamehi ekÄ• dasahi? idha, bhikkhave, go
hoti, na lakkhaá¹‡akusalo hoti, na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti, na vaá¹‡aá¹ƒ paá¹-icchÄ
dhÅ«maá¹ƒ kattÄ• hoti, na titthaá¹ƒ jÄ• nÄ• ti, na pÄ«taá¹ƒ jÄ• nÄ• ti, na vÄ«thiá¹ƒ jÄ• nÄ•
hoti, anavasesadohÄ« ca hoti, ye te usabhÄ• gopitaro gopariá¹‡Ä• yakÄ• te na atirekapÅ«
imehi kho, bhikkhave, ekÄ• dasahi aá¹…gehi samannÄ• gato gopÄ• lako abhabbo gogaá¹‡
kÄ• tuá¹ƒ.

``evamevaá¹ƒ kho, bhikkhave, ekÄ• dasahi dhammehi samannÄ• gato bhikkhu abhabbo ca
viharituá¹ƒ ... pe ... abhabbo cakkhusmiá¹ƒ dukkhÄ• nupassÄ« viharituá¹ƒ ... abhabbo cakkh
anattÄ• nupassÄ« viharituá¹ƒ ... abhabbo cakkhusmiá¹ƒ khayÄ• nupassÄ« viharituá¹ƒ ... ab
vayÄ• nupassÄ« viharituá¹ƒ ... abhabbo cakkhusmiá¹ƒ virÄ• gÄ• nupassÄ« viharituá¹ƒ ... ab
nirodhÄ• nupassÄ« viharituá¹ƒ ... abhabbo cakkhusmiá¹ƒ paá¹-inissaggÄ• nupassÄ« viharit

30-69__._ ... sotasmiá¹ƒ ... ghÄ• nasmiá¹ƒ ... jivhÄ• ya ... kÄ• yasmiá¹ƒ ... manasmiá¹ƒ ....

70-117__._ ... rÅ«pesu ... saddesu ... gandhesu ... rasesu ... phoá¹-á¹-habbesu ... dhammes

118-165__._ ... cakkhuviÃ±Ã±Ä• á¹‡e ... sotaviÃ±Ã±Ä• á¹‡e ... ghÄ• naviÃ±Ã±Ä• á¹‡e ... jiv
kÄ• yaviÃ±Ã±Ä• á¹‡e ... manoviÃ±Ã±Ä• á¹‡e ....

166-213__._ ... cakkhusamphasse ... sotasamphasse ... ghÄ• nasamphasse ... jivhÄ• samp
kÄ• yasamphasse ... manosamphasse ....

214-261__._ ... cakkhusamphassajÄ• ya \Be III 557/ \Ne III 324/ vedanÄ• ya ... sotasampha
ghÄ• nasamphassajÄ• ya vedanÄ• ya ... jivhÄ• samphassajÄ• ya vedanÄ• ya ... kÄ• yasam
manosamphassajÄ• ya vedanÄ• ya ....

262-309__._ ... rÅ«pasaÃ±Ã±Ä• ya ... saddasaÃ±Ã±Ä• ya ... gandhasaÃ±Ã±Ä• ya ... rasasa
phoá¹-á¹-habbasaÃ±Ã±Ä• ya \Ee V 360/ ... dhammasaÃ±Ã±Ä• ya ....

310-357__._ ... rÅ«pasaÃ±cetanÄ• ya ... saddasaÃ±cetanÄ• ya ... gandhasaÃ±cetanÄ• ya
phoá¹-á¹-habbasaÃ±cetanÄ• ya ... dhammasaÃ±cetanÄ• ya ....

358-405__._ ... rÅ«pataá¹‡hÄ• ya ... saddataá¹‡hÄ• ya ... gandhataá¹‡hÄ• ya ... rasataá¹‡h
phoá¹-á¹-habbataá¹‡hÄ• ya ... dhammataá¹‡hÄ• ya ....

406-453__._ ... rÅ«pavitakke ... saddavitakke ... gandhavitakke ... rasavitakke ... phoá¹-á¹-ha
dhammavitakke ....

454-501__._ ... rÅ«pavicÄ• re ... saddavicÄ• re ... gandhavicÄ• re ... rasavicÄ• re ... phoá¹-á
dhammavicÄ• re aniccÄ• nupassÄ« vihariuá¹ƒ ... dukkhÄ• nupassÄ« vihariuá¹ƒ ... anattÄ•
khayÄ• nupassÄ« vihariuá¹ƒ ... vayÄ• nupassÄ« vihariuá¹ƒ ... virÄ• gÄ• nupassÄ« viharitu
vihariuá¹ƒ ... paá¹-inissaggÄ• nupassÄ« vihariuá¹ƒ ... pe ....

4. rÄ• gapeyyÄ• laá¹ƒ

<502> ``rÄ• gassa \Ne III 325/, bhikkhave, abhiÃ±Ã±Ä• ya ekÄ• dasa dhammÄ• bhÄ• veta
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ \Se V 393/ jhÄ• naá¹ƒ, catutthaá¹
mettÄ• cetovimutti, karuá¹‡Ä• cetovimutti, muditÄ• cetovimutti, upekkhÄ• cetovimutti, Ä• kÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ --- rÄ• gassa, bhikkhave, abh
bhÄ• vetabbÄ• .

503-511__._ ``rÄ• gassa, bhikkhave, pariÃ±Ã±Ä• ya ... parikkhayÄ• ya ... pahÄ• nÄ• ya ... k
virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... paá¹-inissaggÄ• ya ... ime ekÄ• dasa dhammÄ

512-671__._ ``dosassa \Be III 558/ \Ee V 361/ ... pe ... mohassa ... kodhassa ... upanÄ• has
... paá¸·Ä• sassa ... issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambh
... mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa abhiÃ±Ã±Ä• ya ... pe ... pariÃ±Ã
... pahÄ• nÄ• ya ... khayÄ• ya ... vayÄ• ya ... virÄ• gÄ• ya ... nirodhÄ• ya ... cÄ• gÄ• ya ... p
ekÄ• dasa dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

rÄ• gapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

nava suttasahassÄ• ni, bhiyyo paÃ±casatÄ• ni ca {paÃ±ca suttasatÄ• ni ca (-a) }.

sattapaÃ±Ã±Ä• sa suttantÄ• {suttÄ• ni (-a) }, aá¹…guttarasamÄ• yutÄ• {honti aá¹…guttarÄ

ekÄ• dasakanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

aá¹…guttaranikÄ• yo samatto.

ABBREVIATIONS A Anguttara Nikaya As Adhikarana-samatha Ay Aniyata BD Book of Discipline Cv Cullavagga Digha Nikaya Dhp Dhammapada M Majjhima Nikaya Mv Mahavagg Nissaggiya Pacittiya Pc Pacittiya Pd Patidesaniya Pr Parajika Pv Parivara S Samyutta Nikaya Sg Sanghadisesa Sk Sekhiya V Visuddhi Magga Numbers in the references to Mv, Cv, and Pv denote chapter, sectio sub-section; in the references to D and M, discourse (sutta); in the references to S and A, (samyutta or nipata) and discourse; in the references to Dhp, verse; in the references to chapter and paragraph.

* * * * * * * *

ABHIDHAMMA STUDIES
Matter - Rupa

ObjectsBases
1. form - rupa (1)5. eye - cakkhu (8)
2. sound - sadda (2)6. ear - sota (9)
3. odor - gandha (3)7. nose - ghana (10)
4. taste - rasa (4)8. tongue - jivha (11)
tangibility - iphothavva9. body - kaya (12)
10. temperature - tezo (5)
11. resistance - pathavi (6)
12. motion - vayo (7)
13. cohesion - apo

These (12) senses and objects are gross - olarikarupam.
The other is subtle - sukhumarupam.

The object plus the base produce a consciousness which is analyzed according to:
1. Desirable - lobe
2. Neutral - mohe
3. Undesirable - dose

It is from these that suffering arises as well as a sense of 'self'.

Material quality of life = 14. Jivita - life principle

```
rupa       -----------
gandha              |
rasa                |
oja (nourishment)   |
                    |- 8 factors of matter, inseparable (avinibhoga)
pathavi             |
tezo                |
vayo                |
apo        -----------
```

All material phenomena is composed of these factors that cannot be separated from the phe
know as Suddhatthaka Rupakalapa (pure octad material group).

Material phenomena arises because of one or more of these (catuja)

1. Kamma (action)
2. Citta (mind)
3. Utu (seasonal conditions, weather)
4. Ahara (nutriment)

Avinibhoga + jivita = jivita-nava-ka (1)
" + " + cakkhu = cakku-dasa-ka (2)
" + " + sota = sota-dasa-ka (3)
" + " + gandha = gandha-dasa-ka (4)
" + " + jivha = jivha-dasa-ka (5)
" + " + kaya = kaya-dasa-ka (6)
(dasa is ten, ka is group, nava is nine)

Material qualities of sex = 15. femminity (itthibhava) (7)
16. masculinity (pumbhava) (8)

Material quality of base = 17. mind base (hadya-vatthu) (9)

This group of nine arises because of Kammaja (past action)

Material quality of nutriment - 18. oja (food).

There are 18 material qualities. These are considered as being real (nipphanannarupa), an
catuja (kamma, citta, utu, ahara).

There are 10 elements that are considered not real (anipphanannarupa).
1. akasa - space
Communication (vi¤¤atti) -
2. bodily language (kayani¤¤atti)
3. vocal intimation (vagivi¤¤atti)
These two are produced by mind.

Mutable material qualities:
4. lightness (lahuta)
5. softness (muduta)
6. adaptability (kamma¤¤ata)
These three are produced without kamma.

Characteristics of material qualities (lakkhanarupa)
7. material productivity - beginning (upacaya)
8. continuity (santati)
9. decay (jarata)
10. impermanence (aniccata)
Three stages of matter:
(1) arising (uppada)
(2) static (thiti)
(3) dissolution (bhanga)

The first 18 plus these 10 make the 28 rupas.

pure octad (sudda-atthaka)

Cittajakalpa
avinibhoga + sudda-atthaka
" + vi¤¤utti = kayavi¤¤uttinavaka
" + vagivi¤¤atti + sadda = vaci-vi¤¤utti-dasaka (vocal intimation group)

Kammaja - action produced
5 organs + 2 sexes + jivita + hadaya-vatthu = 9

Cittaja
2 vi¤¤atti + sadda + 3 mutable qualities = 6

Utuja
avinibhoga + sadda = saddanavaka

Aharaja
sudda-attaka + lahuta-dwi

Lahuta-di-ekadasaka
lightness grouping of eleven

Kaya-vi¤¤utti-lahuta-di-dwadasaka
bodily communication lightness grouping of twelve

vaci-vi¤¤utti-sadda-lahuta-di-teradasaka

Majjhima-patipada
1) Mindfulness samma-sati
2) Wisdom samma-ditthi
3) Concentration samma-samadhi
4) Right Thinking samma-samkappa
5) Right Effort samma-vayama

These factors are needed to walk the Middle Way.

The Majjhimapatipada says to view with awareness, but not to categorize into likes or dislike
neutral either, but with awareness.

Four Noble Truths
1. Dukkha
2. Samudaya
3. Nirodha
4. Magga

Mind element - mano + mental object = Dhamma
Mental factors - Cetasika

Because of mind, matter arises.
Because of matter, mind arises.
Sometimes both arises simultaneously.
Sometimes one arises first.

WHEEL OF EXISTENCE
PAST
---
1. Ignorance (avijja) Karma Process (kamma-bhava)
2. Karma Accumulations (sankharas) 5 causes: 1,2,8,9,10

PRESENT
3. Rebirth-Linking consciousness (vi¤¤ana) Rebirth-Process
4. Corporeality-Mentality (Nama-Rupa) (Upatti-bhava)
5. Six Bases (Ayatana) 5 results:

6. Impression (Phassa) 3-7
7. Feeling (Vedana)
---
8. Craving (Tanha) Kamma-Process (kamma-bhava)
9. Clinging (Upadana) 5 causes:
10. Process of Becoming (Bhava) 1,2,8,9,10

FUTURE
11. Rebirth (Jati) Rebirth Process(Upatti-bhava)
12. Old Age and Death (Jara-Marana) 5 results: 3-7

When an object is presented to the mind through one of the five sense-doors, the course of thought-process runs as follows:
1. Past Bhavanga
2. Vibrating Bhavanga
3. Arrest Bhavanga
4. Sense-door Consciousness either Pancadvaravajjana or Manodvaravajjana
5. Sense-Consciousness - Santirana
6. Receiving Consciousness - Sampaticchana
7. Investing Consciousness (the beginning of mind consciousness see Santirana)
8. Determining Consciousness
9. Impulsion (Nos. 9 to 15 - where kamma is produced, where moral or immoral consciousne
10. Impulsion
11. Impulsion
12. Impulsion
13. Impulsion
14. Impulsion
15. Impulsion
16. Registering Consciousness (see Tadalammana)
17. Registering Consciousness

When the mind receives stimulation through one of the sense's the thought proccess runs as then rises with a mental impression, this time there is only one bhavanga, and then step 4 th the Javanas or Impulsion and runs for seven moments and on to Tadalammana or the Regis The mind then slips into bhavanga and can arise again with a new image. This new image i

considered as the old one. But in truth that image is gone and new one has arisen.

Conditions for Pa¤ca-vi¤¤ƒ to arise:
Cakkhu1. visual organ2. visual objects3. light4. attention
Sota1. audiory organ2. sounds3. space4. attention
Ghƒna1. olfactory organ 2. smells3. air4. attention
Jivhƒ1. gustory2. tastes3. water4. attention
Kƒya1. tactile organ2. tactile objects3. earth4. attention

The 3 mind-elements:
1. sense-door consciousness which is consciousness
2. moral receiving consciousness
3. immoral receiving consciousness

The 2 truths: Conventional and Ultimate
Conventional truth is a concept, something that either makes known or is known.
Ultimate truth is really exist in reality. There are ultimates in mind and matter.

Conventional Truths: (Sammuit-sacca)
1. Santhana pannatti - concepts of form, like land, mountains, etc.
2. Samuha pannatti - collective concepts, corresponding to a collection or group of things, lik
table, etc.
3. Disa pannatti - concepts of locality.
4. Kala pannatti - concepts of time.
5. Akasa pannatti - concepts of space, like caves, wells, etc.
6. Nimitta pannatti - conceptualized images, visualized images.

Real Truths: (Paramattha-sacca)
1. Lokiya - Mundane
   a. Consciousness - vi¤¤ana
   b. Mental Properties - cetasika
   c. Matter - Rupa
2. Nibbana - Supramundane

The 3 Spheres or Realms:
1. Sphere of sensuous desire - Kama
2. Sphere of Form - Rupa
3. Sphere of the Formless - Arupa

Division of the 31 planes of Existence:
1. The plane of Purgatory
2. The plane of animals
3. The plane of beings in whom the desire outweighs the possibilities of satisfaction. (Peta)
4. The plane of ghosts
5. The human plane
6. The 6 planes of Higher Beings within the sense world
The four lower planes are called the abodes of misery.
The two higher ones, including the human plane, are the abode of fortunate sense experien
In the realm of Pure Form, the only senses are the visual, the aural(auditory), and the menta

The 10 Fetters:
1. the belief in a permanent personality
2. doubt or skepticism
3. clinging to rules and rituals
4. sensual desire
5. aversion or anger
6. craving for existence in the world of Pure Form
7. craving for existence in the world of Non-Form
8. pride
9. restlessness
10. ignorance, delusion

The 82 Ultimates are:
1. Consciousness 1
2. Mind Constituents52
3. Nirvana 1
4. Matter28
82

Causes for being ¤ana-sampayutta:
1. Kamma done with the aspiration fo possessing pa¤¤a (¤ƒna) in the past.
2. Rebirth in R–paloka which is a world free from ill will.
3. Maturity of the controlling faculties.
4. Distance from mental defilements.
5. Rebirth with three wholesome roots.

Ten Decades in the life of man:
1. Tender (manda), 2. Sport (khidda), 3. Beauty (vanna), 4. Strength (bala), 5. Wisdom (pa¤
(hƒni), 7. Stooping (pabbhƒra), 8. Bent (vanka), 9. Dotage (mom–ha), 10. Prone (sayana). S
Purification, pp. 721-722.

All that is not an ultimate is a concept.

DEPENDENT ORIGINATION
1. Avijjapaccaya sankhara: 'Through ignorance are conditioned the sankharan',i.e. the rebirt
volitions (cetana) or kamma-formations. Ignorance begets the kamma accumulations.
2. Sankhara-paccaya ni¤¤anam: Through the kamma-formations in past life is conditioned R
consciousness in the present life.
3. Vi¤¤ana-paccaya nama-rupam: Through Consciousness are conditioned the Mental and p
which makes up our so called individual existence.
4. Nama-rupa-paccaya salayatanam: Through the mental and physical phenomena are cond
5. Salayatana-paccaya phasso: Through the 6 Bases is conditioned contact.
6. Phassa-paccaya vedana: Through contact is conditioned feeling.
7. Vedana-paccaya tanha: Through contact is conditioned craving.
8. Tanha-paccaya upadanam: Through craving is conditioned clinging.
9. Upadana-paccaya Bhavo: Through clinging is conditioned the process of Becoming, cons
and passive life-process, the rebirth producing kamma-process and, as its result, the Rebirth
10. Bhava-paccaya jati: Through the (rebirth-producing kamma) Process of Becoming is con
11. Jati-paccaya jaramaranam: Through Rebirth are conditioned Old Age and
12. Death: Thus arises this whole mass of suffering again in the future.

THE FOUR NOBLE TRUTHS

{Wisdom}

1. Right Understanding
2. Right Thought

{Morality}

3. Right Speech
4. Right Action
5. Right Livelihood

{Concentration}

6. Right Effort
7. Right Mindfulness
8. Right Concentration

The 5 Aggregates:
1. Matter
2. Consciousness
3. Feeling
4. Perception and Memory
5. Mental formations
The basic components of a being.

The 5 kinds of Piti:
1. Khuddaka Piti, the thrill of joy that causes 'the flesh to creep'.
2. Khanika Piti, instantaneous joy like a flash of lightning.
3. Okkantika Piti, the flood of joy like the breakers on seashore.
4. Ubbega Piti, transporting joy which enables one to float in the air just as a lump of cotton
the wind.
5. Pharana Piti, suffusing joy, which pervades the whole body like a full blown bladder or like
overflows small tanks and ponds.

The Four Classes of Consciousness:
1. Consciousness pertaining to the Sensuous Sphere - Kamavacaram
2. Consciousness pertaining to the Form Sphere - Rupavacaram
3. Consciousness pertaining to the Formless Sphere - Arupacacaram
4. Supramundane consciousness - Lokuttaram c' ati

Consciousness pertaining to the Sensuous Sphere -
12 Immoral Consciousness - (Javana)
Consciousness Rooted in Attachment -
Kamavacara-Cittani
Akusala Cittani - 12:

1. One consciousness, unprompted, accompanied with pleasure, and connected with wrong
Somanassa-sahagatam, ditthigatasampayuttam, asankharikam ekam.
2. One consciousness, prompted, accompanied with pleasure, and connected with wrong vi
2. Somanassa-sahagatam, ditthigatasampayuttam, sasankharikam' ekam.
3. One consciousness, unprompted, accompanied with pleasure, and disconnected with wro
3. Somanassa-sahagatam, ditthigatavippayutam, asankharikam' ekam.
4. One consciousness, prompted, accompanied with pleasure, and disconnected with wrong
4. Somanassa-sahagatam, ditthigatavippayutam, sasankharikam' ekam.

5. One consciousness, unprompted, accompanied with indifference, and connected with wro
5. Upekkhasahagatam, ditthigatasampayuttam, asankharikam ekam.

6. One consciousness, prompted, accompanied with indifference, and connected with wrong
Upekkhasahagatam, ditthigatasampayuttam, sasankharikam ekam.
7. One consciousness, unprompted, accompanied with indifference, and disconnected with
view.
7. Upekkhasahagatam, ditthigatavippayuttam, asankharikam ekam.
8. One consciousness, prompted, accompanied with indifference and disconnected with wro
8. Upekkhasahagatam, ditthigatavippayuttam, sasankharikam ekan'ti.

These eight type of consciousness are rooted in Attachment.
imani attha'pi Lobhasahagatacittani nama.

Consciousness rooted in illwill or aversion

9. One consciousness, unprompted, accompanied with displeasure, and connected with illw
Domanassasahagatam patighasampayuttam asankharikam ekam.
10. One consciousness, prompted, accompanied with displeasure, and connected with illwill
ekan'ti.
These two types of consciousness are connected with Illwill.
imani dve'pi Patighasampayuttacittani nama.

Consciousness rooted in Delusion or Ignorance
11. One consciousness, accompanied with indifference, and connected with doubts.
11. Upekkhasahagatam vicikicchasampayuttam ekam.
12. One consciousness accompanied with indifference and connected with restlessness.
12. Upekkhasahagatam uddhaccasampayuttam ekan'ti.
These two types of consciousness are rooted in sheer Ignorance.
imani dve'pi Momuhacittani nama.

Thus end, in all the twelve types of Immoral Consciousness.
Icce'vam sabbatha'pi dvadasakusala-cittani samattani.

There are ten kinds of evil committed through deed, word, and thought.
DEED - (1) Killing (Panatipata) 9 & 10, (2) Stealing (Adinnadana), 1 - 8 (3) Sexual miscondu
(Kamesumicchacara) 1 - 8.
WORD - (4) Lying (Musavada) 1 - 10, (5) Slandering (Pisunavaca) 1 - 10, (6) Harsh speech

10, (7) Vain talk (Samphappalapa) 1 - 10.
THOUGHT - (8) Covetousness (Abhijjha) 1 - 8, (9) Hatred (Vyapada) 9 - 10, and (10) False
1, 2, 5, & 6.

Eradication of the Akusala Cittas by the four classes of Aryan Saints.
1. Sotapanna eradicated the 1st, 2nd, 5th, 6th and 11th types of consciousness as he has d
Fetters (samyojana) - Sakkayaditthi (self-illusion) and Vicikiccha (doubts).
2. Sakadagami weakens the potentiality of the 9th and 10th types of consciousness by atten
Fetters Kamaraga (sense-desire) and Patigha (Hatred).
3. Anagami eradicates the above two types of consciousness as he has destroyed the said f
4. Arahat has eradicated the remaining five fetters - Ruparaga (attachment to Rupa Jhanas
Aruparaga (Attachment to Arupa Jhanas and Formless-spheres), Mana (Conceit), Uddhacca
Avijja (Ignorance).

Eighteen Type of Rootless Consciousness
Immoral Resultant Consciousness without Hetu
- Ahetuka Cittani - 18
- Akusala Vipaka Cittani
(1) 13 Eye-consciousness, accompanied by indifference. So are (2) 14 Ear-consciousness,
Nose-consciousness, (4)16 Tongue-consciousness, (5)17 Body-consciousness, accompanie
consciousness, accompanied by indifference, (7)19 Investigating consciousness, accompan
indifference(Santirana, Tadarammana, Patisandhi, Bhavanga, Cuti).
(1)13 Upekkhasahagatam cakkhuvi¤¤anam; tatha, (2)14 Sotavi¤¤anam, (3)15 Ghanavi¤¤an
(5)17 Kukkhasagahatam Kayavi¤¤anam, (6)18 Upekkhasahagatam Sampaticchanacittam, (
santiranacitta¤'c'ati.
Ima¤i satta'pi Akusala Vipaka Cittani nama
These seven are the immoral resultant types of consciousness.

Moral Resultant Consciousness without Hetu -
(8)20 Moral resultant Eye-consciousness, accompanied by indifference. So are (9)21 ear-co
Nose-consciousness, (11)23 Tongue-consciousness, (12)24 Body-consciousness, accompa
Receiving consciousness, accompanied by indifference, (14)26 Investigating Consciousness
pleasure (Santirana and Tadarammana), (15)27 Investigation consciousness, accompanied
(Santirana, Tadarammana, Patisandhi, Bhavanga, Cuti).
These eight are the moral resultant types of consciousness without Hetu.
Kusala Vipak'ahetuka Cittani
(8)20 Upekkhasahagatam kusalavipakam cakkhuvi¤¤anam; tatha, (9)21 Sotavi¤¤anam, (10
Jivhavi¤¤anam, (12)24 Sukhasahagtam Kayavi¤¤anam, (13)25 Upekkhasahagatam Sampa

Somanassasahagatam Santiranacittam, (15)27 Upekkhasahagatam Santiranacitta¤ c'ati.
Imani attha'pi Kusalavipak'ahetukacittani nama.

Functional Consciousness without Hetu -
(16)28 Five Sense-door adverting consciousness, accompanied by indifference(Avajjana). S
adverting consciousness(Votthabbana, Avajjana). (Both are part of the Thought process) (1
consciousness, accompanied by pleasure (Javana).
Ahetuka Kiriya Cittani
(16)28 Upekkhasahagatam Pa¤caddvaravajjanacittam; tatha (17)29 Manodvaravajjanacittan
Somanassasahagatam Hasituppadacitta¤ c'ati.
Imani iini'pi Ahetuka-Kiriyp Cittani nama.
These three are the functional types of consciousness without Hetu.

24 Types of Beautiful (or Great) Consciousness of the Sensous Sphere -

Eight Types of Moral Consciousness (Javana)
1.31 One consciousness, unprompted, accompanied with pleasure, and connected with kno
2.32 One consciousness, prompted, accompanied with pleasure, and combined with knowle
3.33 One consciousness, unprompted, accompanied with pleasure, and uncombined with kn
4.34 One consciousness, prompted, accompanied with pleasure, and uncombined with know
5.35 One consciousness, unprompted, accompanied with indifference, and combined with k
6.36 One consciousness, prompted, accompanied with indifference, and combined with kno
7.37 One consciousness, unprompted, accompanied with indifference, and uncombined with
8.38 One consciousness, prompted, accompanied with indifference and uncombined with kn

These are the eight types of moral consciousness of the sensous sphere.

Papahetukamuttani- Sobhanani'ti vuccare Ek'unasatthicittani--ath'ekanavuti'pi va
-Attha Kamavacara Kusala Cittani
1.31 Somanassa-sahagatam, ¤anasampayuttam, asankharikam ekam.
2.32 Somanassa-sahagatam, ¤anasampayuttam, sasankharikam' ekam.
3.33 Somanassa-sahagatam, ¤anavippayuttam, asankharikam' ekam.
4.34 Somanassa-sahagatam, ¤anavippayutam, sasankharikam' ekam.
5.35 Upekkhasahagatam, ¤anasampayuttam, asankharikam ekam
6.36 Upekkhasahagatam, ¤anasampayuttam, sasankharikam ekam.
7.37 Upekkhasahagatam, ¤anavippayuttam, asankharikam ekam.
8.38 Upekkhasahagatam, ¤anavippayuttam, sasankharikam ekan'ti.

Imani attha'pi Kamavacarakusalacittani nama.

Eight types of Resultant Consciousness (Tadarammana, Patisandi, Bhavanga, Cuti)
9.39 One consciousness, unprompted, accompanied with pleasure, and connected with kno
10.40 One consciousness, prompted, accompanied with pleasure, and combined with know
11.41 One consciousness, unprompted, accompanied with pleasure, and uncombined with
12.42 One consciousness, prompted, accompanied with pleasure, and uncombined with kn
13.43 One consciousness, unprompted, accompanied with indifference, and combined with
14.44 One consciousness, prompted, accompanied with indifference, and combined with kn
15.45 One consciousness, unprompted, accompanied with indifference, and uncombined wi
16.46 One consciousness, prompted, accompanied with indifference and uncombined with
- Attha Kamavacara Vipaka Cittani.
9.39 Somanassa-sahagatam, ¤anasampayuttam, asankharikam ekam.
10.40 Somanassa-sahagatam, ¤anasampayuttam, sasankharikam' ekam.
11.41 Somanassa-sahagatam, ¤anavippayuttam, asankharikam' ekam.
12.42 Somanassa-sahagatam, ¤anavippayutam, sasankharikam' ekam.
13.43 Upekkhasahagatam, ¤anasampayuttam, asankharikam ekam.
14.44 Upekkhasahagatam, ¤anasampayuttam, sasankharikam ekam.
15.45 Upekkhasahagatam, ¤anavippayuttam, asankharikam ekam.
16.46 Upekkhasahagatam, ¤anavippayuttam, sasankharikam ekan'ti.
Imani attha'pi Sahetuka-Kamavacara-vipakacittani nama.
These are the eight types of Resultant Consciousness, with Hetus, of the Sensuous Sphere

Eight types of Functional Consciousness (Javana)
17.47 One consciousness, unprompted, accompanied with pleasure, and connected with kn
18.48 One consciousness, prompted, accompanied with pleasure, and combined with know
19.49 One consciousness, unprompted, accompanied with pleasure, and uncombined with
20.50 One consciousness, prompted, accompanied with pleasure, and uncombined with kn
21.51 One consciousness, unprompted, accompanied with indifference, and combined with
22.52 One consciousness, prompted, accompanied with indifference, and combined with kn
23.53 One consciousness, unprompted, accompanied with indifference, and uncombined wi
24.54 One consciousness, prompted, accompanied with indifference and uncombined with

- Attha Kamavacara Kriya Cittani.
17.47 Somanassa-sahagatam, ¤anasampayuttam, asankharikam ekam.
18.48 Somanassa-sahagatam, ¤anasampayuttam, sasankharikam' ekam.
19.49 Somanassa-sahagatam, ¤anavippayuttam, asankharikam' ekam.
20.50 Somanassa-sahagatam, ¤anavippayutam, sasankharikam' ekam.

21.51 Upekkhasahagatam, ¤anasampayuttam, asankharikam ekam.
22.52 Upekkhasahagatam, ¤anasampayuttam, sasankharikam ekam.
23.53 Upekkhasahagatam, ¤anavippayuttam, asankharikam ekam.
24.54 Upekkhasahagatam, ¤anavippayuttam, sasankharikam ekan'ti.

Imani attha'pi SahetukaKamavacara-kriyacittani nama.
These are the eight types of Functional Consciousness, with Hetus, of the sensuous sphere

The moral, resultant, and functional types of consciousness of the sensuous sphere, with He
according to feeling, knowledge, and inducement, should be understood as twenty-four.
In the sensuous sphere twenty-three are "Resultant", twenty "Moral" and "Immoral", and elev
"Functional"; fifty-four in all.

Kamavacara - 24
Rupavaccara - 15
Arupavacara - 12
Lokuttara - 8
total------ 59

15 FORM-SPHERE CONSCIOUSNESS

5 Form-sphere Moral Consciousness (Javana)
1.55 First Jhana Consciousness together with initial application, sustained application, joy, h
one-pointedness.
2.56 Second Jhana consciousness together with sustained application, joy, happiness, and
3.57 Third Jhana consciousness together with joy, happiness, and one-pointedness.
4.58 Fourth Jhana consciousness together with happiness and one-pointedness.
5.59 Fifth Jhana consciousness together with equanimity and one-pointedness.

These are the five types of Form-Sphere Moral consciousness.

5 Form-sphere Resultant Consciousness (Patisandhi, Bhavanga, Cuti)
1.60 First Jhana Resultant Consciousness together with initial application, sustained applica
happiness, and one-pointedness.
2.61 Second Jhana Resultant consciousness together with sustained application, joy, happi
one-pointedness.
3.62 Third Jhana Resultant consciousness together with joy, happiness, and one-pointedne
4.63 Fourth Jhana Resultant consciousness together with happiness and one-pointedness.

5.64 Fifth Jhana Resultant consciousness together with equanimity and one-pointedness.

These are the five types of Jhana Resultant consciousness.

5 Form-sphere Functional Consciousness (Javana)

1.65 First Jhana Functional Consciousness together with initial application, sustained applic
happiness, and one-pointedness.
2.66 Second Jhana Functional consciousness together with sustained application, joy, happ
one-pointedness.
3.67 Third Jhana Functional consciousness together with joy, happiness, and one-pointedne
4.68 Fourth Jhana Functional consciousness together with happiness and one-pointedness.
5.69 Fifth Jhana Functional consciousness together with equanimity and one-pointedness.

These are the five types of Jhana Functional consciousness.

- Rupavacara Cittani - 15

- Rupavacara Kusala Cittani - 5:
1.55 Vitakka-Vicara-Piti-Sukh 'Ekaggata-sahitam Pathamajjhana-Kusalacittam.
2.56 Vicara-Piti-Sukh 'Ekkaggata-sahitam Dutiyajjhana-Kusalacittam.
3.57 Piti-Sukh 'Ekaggata-sahitamTatiyajjhana-Kusalacittam.
4.58 Sukh 'Ekaggata-sahitam Catutthajjhana-Kusalacittam.
5.59 Upekkh 'Ekaggata-sahitam Pa¤camajjhana-Kusalacitta¤ c'ati.

Imani pa¤ca'pi Rupavacara-Kusalacittani nama.

- Rupavacara Vipaka Cittani - 5:
1.60 Vitakka-Vicara-Piti-Sukh 'Ekaggata-sahitam Pathamajjhana-Vipakacitam.
2.61 Vicara-Piti-Sukh 'Ekkaggata-sahitam Dutiyajjhana-Vipakacittam.
3.62 Piti-Sukh 'Ekaggata-sahitamTatiyajjhana-Vipakacittam.
4.63 Sukh 'Ekaggata-sahitam Catutthajjhana-Vipakacittam.
5.64 Upekkh 'Ekaggata-sahitam Pa¤camajjhana-Vipakacitta¤ c'ati.

Imani pa¤ca'pi Rupavacara-Vipakacittani nama.

- Rupavacara Kriya Cittani - 5:

1.65 Vitakka-Vicara-Piti-Sukh 'Ekaggata-sahitam Pathamajjhana-Kriyacittam.
2.66 Vicara-Piti-Sukh 'Ekkaggata-sahitam Dutiyajjhana-Kriyacittam.
3.67 Piti-Sukh 'Ekaggata-sahitamTatiyajjhana-Kriyacittam.
4.68 Sukh 'Ekaggata-sahitam Catutthajjhana-Kriyacittam.
5.69 Upekkh 'Ekaggata-sahitam Pa¤camajjhana-Kriyacitta¤ c'ati.

Imani pa¤ca'pi Rupavacara-Kriyacittani nama.

12 Formless sphere Consciousness

4 Formless sphere Moral Consciousness (Javanas)
1.70 Moral Jhana consciousness dwelling on the 'Infinity of Space'.
2.71 Moral Jhana consciousness dwelling on the 'Infinity of Mind'.
3.72 Moral Jhana consciousness dwelling on 'Nothingness'.
4.73 Moral Jhana consciousness wherein 'perception neither is or is not'.
These are the four types of Arupajhana Moral consciousness.

4 Formless sphere Resultant Consciousness (Patisandhi, Bhavanga, Cuti)
1.74 Resultant Jhana consciousness dwelling on the 'Infinity of Space'.
2.75 Resultant Jhana consciousness dwelling on the 'Infinity of Mind'.
3.76 Resultant Jhana consciousness dwelling on 'Nothingness'.
4.77 Resultant Jhana consciousness wherein 'perception neither is or is not'.
These are the four types of Arupajhana Resultant consciousness.

4 Formless sphere Functional Consciousness (Javanas)
1.78 Functional Jhana consciousness dwelling on the 'Infinity of Space'.
2.79 Funcional Jhana consciousness dwelling on the 'Infinity of Mind'.
3.80 Functional Jhana consciousness dwelling on 'Nothingness'.
4.81 Functional Jhana consciousness wherein 'perception neither is or is not'.

These are the four types of Arupajhana Functional consciousness.
Summary of Feeling:
In the summary of Feeling there are at first three kinds:-pleasurable, painful, and that whic
pleasurable nor painful. Or, again, it is five-fold, namely, happiness, pain, pleasure, displea
indifference or equanimity.
Of them, moral resultant body-consciousness is the only one accompanied by happiness.
Similarly immoral resultant body-consciousness is the only one accompanied by pain.

There are sixty-two kinds of consciousness accompanied by pleasure, namely:
a. the eighteen types of sense-sphere consciousness, such as four rooted in attachment, tw
sense-sphere Beautiful consciousness, the two types of investigating and smiling conscious
b. fourty-four types of Sublime and Supramundane consciousness pertaining to the first sec
fourth Jhanas. (12+32).

Only the two types of consciousness connected with aversion are accompained by displea
All the remaining fifty-five types of consciousness are accompanied by indifference or equar
Feeling, there in, is threefold, namely, happiness, pain, and indifference. Together with plea
displeasure it is fivefold.

Happiness and pain are found in one, displeasure in two, pleasure in sixty-two, and the re
(indifference or equanimity), in fifty-five.

There are four types of Upekkh„:
(1) a neutral feeling found in the six Akusala Cittas,
(2) sensitive passive neutral feeling - Anubhavana Upekkh„ found in the eight Ahetuka sens
consciousness - dvipa¤ca-vi¤¤ana,
(3) intellectual Upekkh„, found in the two Sobhana Kriy„ Cittas, accompanied by knwledge, a
the two Sobhana Kusala Cittas, accompanied by knowledge,
(4) ethical Upekkh„ found in all the Sobhana Cittas, especially in the fifth Jh„na.

All good acts are done by one of the first eight Cittas, their effects are the eight great resulta
The eight Ahetuks Vip„ka Cittas are also effects of Kusala Cittas. There are sixteen Vip„ka
corresponding to eight Kusala Cittas. Of the twelve Akusala Cittas there are only seven Ahe
Cittas.

- Arupavacara cittani - 12

- Arupavacara Kusala Cittani - 4
1.70 Akasana¤cayatanakusalacittam.
2.71 Vi¤¤ana¤cayatanakusalacittam.
3.72 Aki¤ca¤¤ayatanakusalacittam.
4.73 N'eve sa¤¤a N'asa¤¤ayatanakusalacitta¤, c'ati.

Imani cattari'pi Arupavacarakusalacittani nama.

- Arupavacara Vipaka Cittani - 4
1.74 Akasana¤cayatanavipakacittam.

2.75 Vi¤¤ana¤cayatanavipakacittam.
3.76 Aki¤ca¤¤ayatanavipakacittam.
4.77 N'eve sa¤¤a N'asa¤¤ayatanavipakacitta¤, c'ati.

Imani cattari'pi Arupavacaravipakacittani nama.

- Arupavacara Kriya Cittani - 4
1.78 Akasana¤cayatanakriyacittam.
2.79 Vi¤¤ana¤cayatanakriyacittam.
3.80 Aki¤ca¤¤ayatanakriyacittam.
4.81 N'eve sa¤¤a N'asa¤¤ayatanakriyacitta¤, c'ati.

Imani cattari'pi Arupavacarakriyacittani nama.

8 Supramundane Consciousness - Lokuttara Cittani - 8 (Javanas)

4 Moral Supramundane Consciousness - Lokuttara Kusala Cittani - 4
1.82 Sotapatti Path-consciousness. Sotapattimaggacittam.
2.83 Sakadagami Path-consciousness. Sakadagamimaggacittam.
3.84 Anagami Path-consciousness. Anagamimaggacittam.
4.85 Arahatta Path-consciousness. Arahattamaggacittam.
The are the four type of Supramundane Moral Consciousness. Imani cattari'pi Lokuttarakusa

4 Resultant Supramundane Consciousness - Lokuttara Vipaka Cittani - 4
1.86 Sotapatti Fruit-consciousness. Sotapattiphalacittam.
2.87 Sakadagami Fruit-consciousness. Sakadagamiphalacittam.
3.88 Anagami Fruit-consciousness. Anagamiphalacittam.
4.89 Arahatta Fruit-consciousness. Arahattaphalacittam.
The are the four type of Supramundane Resultant Consciousness. Imani cattari'pi Lokuttara

121 Types of Consciousness -
There are five types of Sotapatti Path-consciousness, Sakadagami Path-consciousness, An
Path-consciousness and Arahatta Path-consciousness. That is the five jhana consciousness
consciousness. The same for the Fruit-consciousness.

Vedana Sangaho
Tattha vedanasangahe tava vedana:- sukham, dukkham, adukkhamasukham'cati. Sukha
domanassam, uppekkhati ca bhedena pana pa¤acadha hoti.

Tattha sukhasahagatam kusalavipakam kayavi¤¤anam ekam'eva.

Tatha dukkhasahagatam akusalavipakam kayavi¤¤anam.

Somanassa-sahagata-cittani pana lobhamulani cattari dvadasa kamavacarasobhanani, su
dve ti attharasa kamavacara cittani c'eva, pathama-dutiyatatiya-catutthajjhana-sakhatani cat
Mahaggata-lokuttaracittani c'ati dvasatthividhani bhavanti.

Domanassa-sahagata-cittani pana dve patighacitta'eva.

Sesani sabbani'pi pa¤capannasa upekkhasahagatacittan'evati.

Sukham dukkham-upekkha'ti tividha tattha vedana. Somanassam domanassam'iti bheden

Sukham'ek'attha kukkha¤ ca domanassam dvaye thitam. Dvasatthisu somanassam pa¤c

Summary of functions:

In the summary of functions there are fourteen kinds, namely, 1. relinking, 2. life-continuum
apprehending, 4. seeing, 5.hearing, 6. smelling, 7. tasting, 8. contacting, 9. receiving, 10. inv
11. determining, 12. javana, 13. retention, and 14. decease.

Their classification should be understood as tenfold, namely, 1. relinking, 2. life-continuum
apprehending, 4. fivefold sense-impressions and so forth.

Of them nineteen types of consciousness perform the functions of relinking, life-continuum

They are:-

1. two types of investigating consciousness accompanied by indifference
2. eight great resultants, and
3. nine Form-sphere and Formless sphere resultants.

(2+8+9=19).

Two perform the function of apprehending.

Similary two perform the functions of seeing, hearing, smelling, tasting, contacting, and rec

Three perform the function of investigating.

The mind-door consciousness performs the function of determining in the five sense-door

With the exception of two apprehending types of consciousness the fifty-five types of immo
functional consciousness perform the junction of javana.

The eight great resultants and the three types of investigating consciousness, (totaling) ele
the function of retention.

Of them the two types of investigating consciousness accompained by indifference perform

such as relinking, life-continumm, decease, retention, and investing.

The eight great resultants perform four functions such as relinking, life-continumm, deceas retention.

The nine Sublime resultants perform three functions such as relinking, life-continuum, and

The investigating consciousness accompanied by pleasure perform two functions such as retention.

Similarly the determining consciousness perform two functions such as determining and a

All the remaining types of consciousness-javana, three mind-elements, and five sense-imp only one function as they arise.

The types of consciousness are declared to be fourteen according to functions such as rel forth, and ten according to classification.

It is stated that those perform one function are sixty-eight; two functions, two; three functio four functions, eight; and five functions, two respectively.

Summary of Roots

In the summary of roots there are six, namely, attachment, hatred, ignorance, non-attachm wisdom.

Therein eighteen types of consciousness are without roots, namely, five door apprehendin five-fold sense impressions, receiving, investigating, determining and smiling.

All remaining seventy-one types of consciousness are with roots.

Of them the two types of consciousness associated with Kicca Sangaho

Kicca-sangahe kiccani nama patisandhi-bhavanga-avajjana-dassana-savana-ghayana-sayana-phusana-sampaticchana-s dalambana-cutivasena cuddasavidhani bhavanti.

Patisandhi-bhavanga-avajjanapa¤cavi¤¤anatthanadivasena pana tesam dasadha thanabh

Tattha dve upekkhasahagatasantiranani c'eva attha mahavipakani ca nava ruparupavipak cittani patisandhi-bhavanga-cutikiccani nama.

Avajjanakiccani pana dve. Tatha dassana-savana-ghayana-sayana-phusana-sampaticcha

Tini santiranakiccani.

Manodvaravajjanam 'eva pa¤cadvare votthapanakiccam sadheti.

Avajjanadvaya-vajjanam kusalakusalakriya cittani pa¤capannasa javanakiccani.

Atthamaha-vipakani c'eva saniiranattaya¤c'ati ekadasa tadalambanakiccani.

Tesu pana dve uppekkhasahagatasantiranacittani patisandhi-bhavanga-cuti-tadarammana
kiccani nama.

Mahavipakani attha patisandhi-bhavanga-cuti-tadarammana-vasena catukiccani. Mahagg
patisandhi-bhavanga-cuticvasena tikiccani.
Somanassa-shagatam santiranam-tadalambanavasena dukiccam.

Tatha votthapana¤ ca votthapan-avajjanavasena.

Sesani pana sabbani 'pi javana-manodhatu-ttika-pa¤cavi¤¤anani yathasambhavam'eka ki

Patisandhadayo nama kiccabhedena cuddasa
Dasadha thanabhedena cittuppada pakasita

Atthasatthi tatha c'eva navatthadve yathakkamam
Ekadviticatupa¤cakiccatthanani niddise.

Hetu Sangaho

Hetusangahe hetu nama lobho doso moho alobho adoso amoho c'ati chabbikha bhavanti.
Tattha pa¤cadvaravajjanadvipa¤cavi¤¤ana-sampaticchana-santirana-votthapana-hasana-
attharasahetuka-cittani nama.

Sesani sabbani'pi ekasattati cittani sahetukan'eva.

Tattha'pi dve momuhacittani ekahetukani. Ignorance have only one root.
The remaining ten immoral types of consciousness and the twelve Sense-sphere Beautifu
consciousness, dis-connected with wisdom-thus totalling twenty-two-are with two roots.
The twelve Sense-sphere Beautiful types of consciousness, connected with wisdom, and t
Sublime and Supramundane types of consciousness totalling forty-seven-are with three root
Attachment, hatred, and ignorance are the three immoral roots. Similarly non-attachment,
wisdom are moral and indeterminate.
It should be understood that eighteen are without roots, two with one root, twenty-two with
forty-seven with three roots.

Summary of Doors

In the summary of doors, there are six kinds, namely, eye-door, ear-door, nose-door, tong
mind-door.

Therein the eye itself is the eye-door; and so for the ear-door and others. But bhavanga is
mind-door.

Of them forty-six types of consciousness arise accordingly in the eye-door:

a. five-door apprehending,
b. eye-consciousness,
c. receiving,
d. investigating,
e. determining,
f. Sense-sphere javana,
g. retention.

Likewise in the ear-door and others forty-six types of consciousness arise such as five-doo
eye-consciousness, and so forth.

It should be understood that in everyway in the five doors there are fifty-four types of Kama
consciousness.

In the mind-door sixty-seven types of consciousness arise such as mind-door apprehendin
javanas, and retention.

Nineteen types of consciousness such as relinking, bhavanga, and decease are without d

Of those (that arise through doors) thirty-six types of consciousness such as twice fivefold
impressions and the sublime and supramundane javanas are with one door accordingly.

The three mind-elements arise through five doors.

Pleasurable investigation, determining, and the Kama-sphere javanas arise through six do

Investigation, accompanied by indifference, and the Great Resultants arise either throught
without a door.

The sublime Resultants do arise without a door.

Thirty-six types of consciousness arise through one door, three throught five, thirty-one thr
through six and without a door, nine wholly free from a door respectively. In five ways they a

Sesani dasa adusalacittani c'eva ¤anavippyuttani dvadasa kamavacarasobhanani c'ati dva
dvihetukacittani.

Dvadasa ¤anasampayutta-kamavacarasobhanani c'eva pa¤catimsamahaggata-lokuttara c
tihetukacittani.

Lobha doso ca moho ca hetu akusala tayo. Alobhadosaamoho ca kusalabyakata tatha. A
hetuka dve dvavisati.
Dvihetuka mata satta cattalisa tihetuka.

Dvara Sangaho

Dvarasngahe dvarani nama cakkhudvaram sotadvaram ghanadvaram jivhadvaram kayad
chabbidhani bhavanti.

Tattha cakkhum'eva cakkhudvaram tatha sotaday sotadvaradini. Manodvaram pana bhav

Tatthapa¤cadvaravajjana-cakkhuvi¤¤ana-sampaticchana-santirana-votthapana-kamavacara
cha cattalisa cittani cakkhudvare yatharaham uppajjanti. Tatha pa¤cadvaravajjana-sotavi¤¤
sotadvaradisu'pi chacattalis'eva bhavanti. Sabbatha'pi pa¤cadvare catupa¤¤asa cittani kam
veditabbani.

Manodvarepanamanodvaravajjana-pa¤capa¤¤asajavana-tadalambanavanavasena sattas

Ekunavisati patisandi-bhavanga-cutivasena dvaravimuttani.

Tesu pana dvipa¤cavi¤¤anani c'eva mahaggata lokuttarajavanani c'ati chattimsa yatharah
nama

Manodhatuttikam pana pan¤cadvarikam.
Sukhasantirana-votthapana-kamavacarajavanani chadvarikacittani.
Upekkhasahagata santirana-mahavipakani chadvarikani c'eva dvaravimuttani ca.

Mahaggatavipakani dvaravimuttan'evati.
Ekadvarikacittani pa¤cadvarikani ca. Chadvarika vimuttani vimuttani ca sabbatha.
Chattimsati tatha tini ekatimsa yathakkamam. Dasadha navadha c'ati pa¤cadha paridipay

Summary of Objects

In the summary of objects there are six kinds, namely, visible object, audible object, odoro
sapid object, tangible object and cognizable object.

Therein form itself is visible object. Likewise sound and so forth are the audible objects ec
cognizable object is sixfold: sensitive (parts of organs), subtle matter, consciousness, menta
Nibbana, and concepts.

To all type of eye-door consciousness visible form itself is the object. That too pertains on
present. Likewise sounds and so forth of the ear-door consciousness and so forth also perta

But the six kinds of objects of the mind door consciousness are accordingly present, past,
independent of time.

To the 'door-freed' such as relinking, bhavanga, and decease any of the afore-mentioned s
as they arise. They are grasped, mostly throught the six doors, pertaining to the immediatel

as past or present object or as concepts. They are known as Kamma, a symbol of Kamma',
state of rebirth.

Of them eye-consciousness and so forth have respectively form and so forth as their singl
three mind-elements have five objects such as form and so forth. THe remaining Sense-sph
the smiling consciousness have wholly Sense-sphere objects.

The Immorals and the javanas disconnected with knowledge have all objects except the S

The Sense-sphere Morals and the super-intellect consciousness know as the fifth jhana ha
except the Path and Fruit of Arahatship.

The Sense-sphere Functionals connected with knowledge, super-intellect Functional cons
determining consciousness have in all cases all kinds of objects.

Amongst the Arupa consciousness the second and fourth have Sublime objects. All the re
types of consciousness have concepts as objects. The Supramundane types of consciousn
their object.

Twenty-five types of consciousness are connected with lower objects; six with the Sublime
concepts; eight with Nibbana.

Twenty are connected with all objects except the Supramundane objects; five in all except
Path and Fruit; and six with all.

Sevenfold is their grouping.

Alambana Sangaho

Alambanasangahe alambanani nama ruparammanam saddarammanam gandharammana
dhammarammanam c'ati chabbidhani bhavanti.

Tattha rupam'eva ruparammanam. Tatha saddadayo saddarammanadini. Dhammaramm
citta, cetasika, nibbana, pa¤¤attivasena chaddha sangayhanti.

Tattha cakkhudvarikacittanam sabbesampi rupam'eva arammanam. Ta¤capaccuppannar
sotadvarikacittadinam'pi sakkakini. Tani ca paccuppannani y'eva. Manodvarikacittanam pa
paccuppannam'atitam anagatam kalavimutta¤ ca yatharaham'alambanam hoti.

Dvaravimuttana¤ ca pana patisandhi-bhavanga-cuti sankhatanam chabbidham pi yathasa
bhavantare chadvaragahitam paccappannam'atitam pa¤¤attibhutam va kammam kamma-ni
alambanam hoti.

Tesu cakkhuvi¤¤anadini yathakkamam rupakiekekalambanan' eva. Manodhatuttikam pan
Sesani kamavacaravipakani hasanacitta¤c'ati sabbatha'pi kamavacaralambanan'eva.

Akusalani c'eva nanavippayuttajavanani c'ati lokutta-ravajjita-sabba-lambanani.
¥anasampayuttakamavacarakusalani c'eva pa¤ca-majjhana-sankhatamabhi¤¤a-kusala¤c'at

arahatta-magga-phalavajjitasabbalambanani. Nanasampayutta-kamavacarakriya c'eva kriya
sabbatha'pi sabbalambanani.

Aruppesu dutiyacatutthani mahaggatalambanani. Sesani mahggatacittani pana sabbani 'p
Lokuttaracittani nibbanalambanaani'ti,

Pa¤cavisa parittamhi cha cittani mahaggate. Ekavisati vohare attha nibbanagocare.

Visanuttaramuttamhi aggamaggaphalujjhite. Pa¤ca saabattha chacceti sattabha tattha sa

There are three planes of existence:
1. Sensuous sphere (kamaloka)
   a. Four states of misery (Apaya).
   b. The human realm (Manussa)
   c. Six celestial realms (Devaloka)
The misery states are called Duggati. The remaining seven states are good states called Su
2. Form sphere (Rupaloka)
That which frequents the Rupa sphere is Rupavacara. There are fifteen cittas pertaining to
Kusalas, which one can develop in this life itself. Five are their corresponding Vipakas whic
experienced after death in the Rupaloka. Five are Kriya cittas, which are experienced only b
Arahats either in this life or by Arahats in the Rupaloka.
3. Formless sphere (Arupaloka)
In Arupaloka there is no body but only mind. As a rule, both mind and body are interrelated,
and inseparable. But by will power there is a possibility for the mind to be separated from th
versa temporarily. Beings born in celestial realms and Form spheres are supposed to posse
material forms.

Those individuals who are more interested in spiritual development than material are born in
for such development.

9 Types of Insight: Collectively call Patipada ¥anadassana Visuddhi (Purity of Vision in Know
Progress)
Order of Meditation:
1. Udaya - Arising of conditioned things,
2. Vaya - Passing of conditioned things,
3. Bhanga - Dissolution of conditioned things.
4. Bhaya - All dissolving things are fearful.
5. Adinava - Wretchedness and vanity of conditioned world.

6. Nibbida - Disgustedness with the conditioned world.
7. Mu¤citukamyat„ - Wish to escape from the conditioned world.
8. Patisankh„ - Meditating on the three characteristics.
9. Sankh„rupekkh„ - Having neither attachment nor aversion for any worldy object.
10. Nibb„na

Development of the Jhanas.
Jhana is the wilful concentration on an object.
The aspriant selects an object from the list of 40 that appeals most to his temperament. Thi
called Parikamma Nimitta, the preliminary object. He then concentrates on this object until h
absorbed that all other thoughts are excluded from his mind. A stage is ultimately reached w
to visualize the object with his eyes closed. The visualized object is called Uggaha nimitta, b
concentrate until is becomes a conceptualized object, a Patibh„ga nimitta. The difference be
latter is free from any defects, it has neither color or form, but is just a 'mode of appearance
of perception.'

By continually concentrating on the abstract object he comes into possession of 'proximate c
Upac„ra sam„dhi. It is then the five Hindrances to progress; sense-desire - K„macchanda, h
sloth and torpor - Th na-Middha, restlessness and brooding - Uddhacca-Kukkucca, and dou
temporarily inhibited.

Eventually 'ecstatic concentration' Appan„ Sam„dhi is acheived and he becomes enwrapt in
and serenity of one-pointedness. The mental thought process of Appan„ Sam„dhi runs as fo

Bhavanga, Manodv„r„vajjana, Parikamma, Upac„ra, Anuloma, Gotrabh• , Appan„.
When consciousness is arrested (Bhavanga) the Mind door consciousness (Manodv„ravajja
the Patibh„ga Nimitta. The Javana process then starts with either Parikamma or Upac„ra. F
initial thought-moment when there isn't a Parikamma thought three Phala thought-moments
proximate, because it is close to the Appan„ Sam„dhi. Anuloma or adaptation thought-mom
conformity with Appan„, where the mind qualifies itself for the final Appan„. Gotrabh• mean
subdues the K„ma-lineage. All Javana thought moments up to Gotrabh• are K„m„vacara th
there is only for one moment the Appan„ thought-moment the leads to ecstatic concentration
lasts for one thought moment and subsides into the Bhavanga state. This consciousness be
plane and is termed the First R• pa Jh„na. In the case of an Arahant it is a Kriy„ citta, otherw
Kusala.

As concentration is developed the second, third, fourth, and fifth Jh„nas are obtained.

The five factors, Vitakka, Vic„ra, P ti, Sukha, Ekaggat„ which make up the Appan„ conscious
known as jh„na. The second Jh„na is without the first factor, Vitakka. The third is minus the
second. The fourth Jhan„ is minus the first, second, and third. Fifth has Sukha, happiness/j
equanimity and Ekaggat„ only.

The five Jh„na Vip„kas are the corresponding Resultants of the five Morals. The are experie
Form-sphere and not in the K„ma sphere. Kusala and Kiriy„ Jh„nas could be experienced in
continuously even for a whole day.

To develop the Ar• pa Jh„nas the concentrates on the Patibh„ga Nimitta. As he does so a fa
from the object. He will it to expand until it prevades everywhere. All he sees is this light, w
real but a concept - Kasinuggh„tim„k„sa (space issuing forth from the Kasina object), and he
thinking '„k„so ananto', 'Infinite is space' until he develops the first Ar• pa Jh„na - Ak„s„na¤c„

To develop the second Ar• pa Jh„na he concentrates on the first Ar• pa Jh„na thinking 'Vi¤¤
'Infinite is Consciousness', until he develops the second Ar• pa Jh„na - Vi¤¤„na¤c„yatana.

To develop the third Ar• pa Jh„na he take the first Ar• pa Jh„na and thinking 'natthi ki¤ci', 'Th
whatever'.

The fourth is developed taking the third jh„na as object. The third is so subtle and refined th
sure if there is consciousness or not.

Of the four Ar• pa Jh„nas the first and third have concepts - pa¤¤atti, infinity of space and no
second and fourth have the first and third respectively.

The four Kriya Jhanas are experienced only by Buddhas and Arahants.

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                    Citta - 89
                       |
                       |
   54_____________________________________|15_________12_________8
   |                   |        |        |
 Kamavacara            Rupavacara  Arupavacara  Lokuttara
 ___|_________________          |        |     ___|___
|        |      |          |     |     |
Akusula   Aketuka  Sobhana  __________|____     |  Magga   Phala
 12       18      24    |     |     |     |   4      4
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 _____|________     |        |    Kusala  Vipaka  Kriya    |
 |   |       |   |        |      5       5       5      |
Lobha Patigha  Moha  |        |                        |
 8     2       2    |        |                 __________|___
         __________|_____    |                |        |    |
         |        |    |   |             Kusala   Vipaka  Kriya
       Akusala  Kusala Kriya |                4        4       4
       Vipaka   Vipaka   3   |
         7        8          |
            _________________|__
           |        |        |
          Kusala   Vipaka   Kriya
           8        8       8
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54 + 15 + 8 = 89

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kama    |rupa|arupa|lukattara|
  12    |    |     |         | akusala
      8|  5 |  4  |  4      | kusala
  7 8  8|  5 |  4  |  4      | resultant
 1-1-1 8|  5 |  4  |         |kriya
```

12 Immoral consc.
7 Immoral wo/hetu 8 Moral wo/hetu 5 jhana 4 jhana 4 supra path
8 Great result 5 jhana 4 jhana 4 supra fruit
8 Functional 5 jhana funct.
1 immor inv/indiff 1 inv/pleas. 1 inv/indiff

Fifty-two kinds of Cetasika

Mental properties are of 52 kinds.
(a) The Seven Common Properties(Sabba cittaka), so called because on account of being c
consciousness.
1. phassa - contact
2. vedana - feeling
3. sanna - perception
4. cetana - volition
5. ekaggata - concentration of mind

6. jivita - psychic life
7. manasikara - attention
(b) The six Particulars (pakinnaka) so called because they invariable enter into composition
consciousness.
8. vitakka - initial application
9. vicara - sustained application
10. viriya - effort
11. piti - pleasurable interest
12. chanda - desire-to-do
13. adhimokkha - deciding

The above thirteen kinds are called Mixtures (vimissaka), or 'Unmorals', as they are commo
immoral consciousness in composition.

(c) The fourteen Immorals (papa-jati).
14. lobha - greed
15. dosa - hate
16. moha - dullness
17. ditthi - error
18. mana - conceit
19. issa - envy
20. macchariya - selfishness
21. kukkucca - worry
22. ahirika - shamelessness
23. anottappa - recklessness
24. uddhacca - distraction
25. thina - sloth
26. middha - torpor
27. vicikiccha - perplexity

(d) The twenty-five Morals (kalayanajatika).
28. alobha - disinterestedness
29. adosa - amity
30. amoha - reason
31. saddha - faith
32. sati - mindfulness
33. hiri - modesty
34. ottappa - discretion

35. tatramajihattata - balance of mind
36. kayapassaddhi - composure of mental properties
37. cittapassaddhi - composure of mind
38. kaylahuta - buoyancy of mental properties
39. cittalahuta - buoyancy of mind
40. kayamuduta - pliancy of mental properties
41. cittamuduta - pliancy of mind
42. kayammanata - adaptability of mental properties
43. cittakammanata - adaptability of mind
44. kayapagunnata - proficiency of mental properties
45. cittapagunnata - proficiency of mind
46. kayujukata - rectitude of mental properties
47. cittajukata - rectitude of mind
48. sammakammanata - right action
49. sammavaca - right speech
50. samma-ajiva - right livelihood
The three preceding are called the Three Abstinences
51. karuna - pity
52. mudita - appreciation
The last two are called Illimitables or Appamanna.

Conceit does not arise in lobha consciousness, together with misbelief. Ditthi is connected w
while M„na is concerned with egoism. Dosa (hatred), Iss„ (envy), Macchriya (avarice), and K
cannot arise with aversion and are only found in a hateful consciousness.

Cetasika is:
1. that which arises together with consciousness
2. that which perishes together with consciousness
3. that which has an identical object with consciousness
4. that which has a common basis with consciousness.

No consciousness exists apart from its concomitants. Both consciousness and its respectiv
and perish simultaneously. But there are some material qualitites, such as Vi¤¤„tti R• pa (M
Intimation) that arise and perish simultaneously with the consciousness. To exclude them th
of having a common object has bee attributed. That which possesses these three character
necessarily be endowed with the fourth - a common basis.

Jivitindriya is that which infuses life in Cetana and other concomitant.

There are two types of Jivitindriya:
1. Nama-jivitindriya - psychic life.
2. Rupa-jivitindriya - material life.

One Rupa Jivitindriya lasts for seventeen thought moments(nama-jivitindriyas).
Plant life has a certain kind of Rupa-jivitindriya, but it is not conditioned by past kamma.

Both types arise at the moment of conception and simulations peraious at decease. With th
Nama-jivitindriya there arise three Rupa-jivitindriya in the case of a human being.
1. Body decade (Kayadasaka)
2. Sex decade (bhavadasaka)
3. Seat decade (Vatthudasaka)

Consciousness that arise according to the bases
Of the 89 type of consciousness 72 arise either depending on the heart base or without a ba
30 arise depending on the Heart (hadayavatthu) base.
1) Akusalavipaka cittani 7 One consciousness, unprompted, accompanied with indifference,
with wrong view. Upekkhasahagatam, ditthigatavippayuttam, asankharikam ekam.
Kusalavipaka cittani
2) 26 Investigating Consciousness, accompanied by pleasure. Somanassasahagatam Santi
3) 27 Investigation consciousness, accompanied by indifference. Upekkhasahagatam Santi
The Eight Great Resulatants Attha Kamavicara Vipaka Cittani
4) 39 One consciousness, unprompted, accompanied with pleasure, and connected with kn
Somanassa-sahagatam, ¤anasampayuttam, asankharikam ekam.
5) 40 One consciousness, prompted, accompanied with pleasure, and combined with knowl
Somanassa-sahagatam, ¤anasampayuttam, sasankharikam' ekam.
6) 41 One consciousness, unprompted, accompanied with pleasure, and uncombined with k
Somanassa-sahagatam, ¤anavippayuttam, asankharikam' ekam.
7) 42 One consciousness, prompted, accompanied with pleasure, and uncombined with kno
Somanassa-sahagatam, ¤anavippayutam, sasankharikam' ekam.
8) 43 One consciousness, unprompted, accompanied with indifference, and combined with
Upekkhasahagatam, ¤anasampayuttam, asankharikam ekam.
9) 44 One consciousness, prompted, accompanied with indifference, and combined with kn
Upekkhasahagatam, ¤anasampayuttam, sasankharikam ekam.
10) 45 One consciousness, unprompted, accompanied with indifference, and uncombined w
Upekkhasahagatam, ¤anavippayuttam, asankharikam ekam.
11) 46 One consciousness, prompted, accompanied with indifference and uncombined with

Upekkhasahagatam, ¤anavippayuttam, sasankharikam ekan'ti.
Akusala Cittani - connected with aversion or illwill - Domanasagagatam
12) 9. One consciousness, unprompted, accompanied with displeasure, and connected with
Domanassasahagatam patighasampayuttam asankharikam ekam.
13) 10. One consciousness, prompted, accompanied with displeasure, and connected with i
ekan'ti.
First Path Consciousness
14) 82 Sotapatti Path-consciousness. Sotapattimaggacittam.
15) 30 Smile-producing consciousness, accompanied by pleasure. Somanassasahagatam H
Rupacacara Cittani (all 15 types)
5 Form-sphere Moral Consciousness - Rupavacara Kusala Cittani - 5:
16) 55 First Jhana Consciousness together with initial application, sustained application, joy
and one-pointedness. Vitakka-Vicara-Piti-Sukh 'Ekaggata-sahitam Pathamajjhana-Kusalacit
17) 56 Second Jhana consciousness together with sustained application, joy, happiness, an
Vicara-Piti-Sukh 'Ekkaggata-sahitam Dutiyajjhana-Kusalacittam.
18) 57 Third Jhana consciousness together with joy, happiness, and one-pointedness. Piti-S
'Ekaggata-sahitamTatiyajjhana-Kusalacittam.
19) 58 Fourth Jhana consciousness together with happiness and one-pointedness. Sukh 'Ek
Catutthajjhana-Kusalacittam.
20) 59 Fifth Jhana consciousness together with equanimity and one-pointedness. Upekkh 'E
Pa¤camajjhana-Kusalacitta¤ c'ati.
5 Form-sphere Resultant Consciousness - Rupavacara Vipaka Cittani - 5:
21) 60 First Jhana Resultant Consciousness together with initial application, sustained appli
happiness, and one-pointedness. Vitakka-Vicara-Piti-Sukh 'Ekaggata-sahitam Pathamajjhan
22) 61 Second Jhana Resultant consciousness together with sustained application, joy, hap
one-pointedness. Vicara-Piti-Sukh 'Ekkaggata-sahitam Dutiyajjhana-Vipakacittam.
23) 62 Third Jhana Resultant consciousness together with joy, happiness, and one-pointedn
'Ekaggata-sahitamTatiyajjhana-Vipakacittam.
24) 63 Fourth Jhana Resultant consciousness together with happiness and one-pointedness
'Ekaggata-sahitam Catutthajjhana-Vipakacittam.
25) 64 Fifth Jhana Resultant consciousness together with equanimity and one-pointedness.
'Ekaggata-sahitam Pa¤camajjhana-Vipakacitta¤ c'ati.
5 Form-sphere Functional Consciousness - Rupavacara Kriya Cittani - 5:
26) 65 First Jhana Functional Consciousness together with initial application, sustained appl
happiness, and one-pointedness. Vitakka-Vicara-Piti-Sukh 'Ekaggata-sahitam Pathamajjhan
27) 66 Second Jhana Functional consciousness together with sustained application, joy, hap
one-pointedness. Vicara-Piti-Sukh 'Ekkaggata-sahitam Dutiyajjhana-Kriyacittam.
28) 67 Third Jhana Functional consciousness together with joy, happiness, and one-pointed

'Ekaggata-sahitamTatiyajjhana-Kriyacittam.
29) 68 Fourth Jhana Functional consciousness together with happiness and one-pointednes
'Ekaggata-sahitam Catutthajjhana-Kriyacittam.
30) 69 Fifth Jhana Functional consciousness together with equanimity and one-pointedness
'Ekaggata-sahitam Pa¤camajjhana-Kriyacitta¤ c'ati.

42 types that can occur with or without the heart base:
Eight Great Kusalas - Attha Kamavacara Kusala Cittani
1) 31 One consciousness, unprompted, accompanied with pleasure, and connected with kn
Somanassa-sahagatam, ¤anasampayuttam, asankharikam ekam.
2) 32 One consciousness, prompted, accompanied with pleasure, and combined with knowl
Somanassa-sahagatam, ¤anasampayuttam, sasankharikam' ekam.
3) 33 One consciousness, unprompted, accompanied with pleasure, and uncombined with k
Somanassa-sahagatam, ¤anavippayuttam, asankharikam' ekam.
4) 34 One consciousness, prompted, accompanied with pleasure, and uncombined with kno
Somanassa-sahagatam, ¤anavippayutam, sasankharikam' ekam.
5) 35 One consciousness, unprompted, accompanied with indifference, and combined with
Upekkhasahagatam, ¤anasampayuttam, asankharikam ekam
6) 36 One consciousness, prompted, accompanied with indifference, and combined with kn
Upekkhasahagatam, ¤anasampayuttam, sasankharikam ekam.
7) 37 One consciousness, unprompted, accompanied with indifference, and uncombined wi
Upekkhasahagatam, ¤anavippayuttam, asankharikam ekam.
8) 38 One consciousness, prompted, accompanied with indifference and uncombined with k
Upekkhasahagatam, ¤anavippayuttam, sasankharikam ekan'ti.
Eight Great Functional - Attha Kamavacara Kriya Cittani.
9) 47 One consciousness, unprompted, accompanied with pleasure, and connected with kn
Somanassa-sahagatam, ¤anasampayuttam, asankharikam ekam.
10) 48 One consciousness, prompted, accompanied with pleasure, and combined with know
Somanassa-sahagatam, ¤anasampayuttam, sasankharikam' ekam.
11) 49 One consciousness, unprompted, accompanied with pleasure, and uncombined with
Somanassa-sahagatam, ¤anavippayuttam, asankharikam' ekam.
12) 50 One consciousness, prompted, accompanied with pleasure, and uncombined with kn
Somanassa-sahagatam, ¤anavippayutam, sasankharikam' ekam.
13) 51 One consciousness, unprompted, accompanied with indifference, and combined with
Upekkhasahagatam, ¤anasampayuttam, asankharikam ekam.
14) 52 One consciousness, prompted, accompanied with indifference, and combined with kn
Upekkhasahagatam, ¤anasampayuttam, sasankharikam ekam.
15) 53 One consciousness, unprompted, accompanied with indifference, and uncombined w

Upekkhasahagatam, ¤anavippayuttam, asankharikam ekam.
16) 54 One consciousness, prompted, accompanied with indifference and uncombined with
Upekkhasahagatam, ¤anavippayuttam, sasankharikam ekan'ti.
Akusala Cittani Akusala Cittani
17) 1 One consciousness, unprompted, accompanied with pleasure, and connected with wr
Somanassa-sahagatam, ditthigatasampayuttam, asankharikam ekam.
18) 2 One consciousness, prompted, accompanied with pleasure, and connected with wron
Somanassa-sahagatam, ditthigatasampayuttam, sasankharikam' ekam.
19) 3 One consciousness, unprompted, accompanied with pleasure, and disconnected with
Somanassa-sahagatam, ditthigatavippayutam, asankharikam' ekam.
20) 4 One consciousness, prompted, accompanied with pleasure, and disconnected with wr
Somanassa-sahagatam, ditthigatavippayutam, sasankharikam' ekam.
21) 5 One consciousness, unprompted, accompanied with indifference, and connected with
Upekkhasahagatam, ditthigatasampayuttam, asankharikam ekam.
22) 6 One consciousness, prompted, accompanied with indifference, and connected with wr
Upekkhasahagatam, ditthigatasampayuttam, sasankharikam ekam.
23) 7 One consciousness, unprompted, accompanied with indifference, and disconnected w
Upekkhasahagatam, ditthigatavippayuttam, asankharikam ekam.
24) 8 One consciousness, prompted, accompanied with indifference and disconnected with
Upekkhasahagatam, ditthigatavippayuttam, sasankharikam ekan'ti.
25) 11 One consciousness, accompanied with indifference, and connected with doubts. Upe
vicikicchasampayuttam ekam.
26) 12 One consciousness accompanied with indifference and connected with restlessness.
uddhaccasampayuttam ekan'ti.
Four Formless sphere Moral Consciousness - Arupavacara Kusala Cittani
27) 70 Moral Jhana consciousness dwelling on the 'Infinity of Space'. Akasana¤cayatanaku
28) 71 Moral Jhana consciousness dwelling on the 'Infinity of Mind'. Vi¤¤ana¤cayatanakusa
29) 72 Moral Jhana consciousness dwelling on 'Nothingness'. Aki¤ca¤¤ayatanakusalacittam
30) 73 Moral Jhana consciousness wherein 'perception neither is or is not'. N'eve sa¤¤a
N'asa¤¤ayatanakusalacitta¤, c'ati.
Four Formless Sphere Functional Consciousness - Arupavacara Kriya Cittani - 4
31) 78 Functional Jhana consciousness dwelling on the 'Infinity of Space'. Akasana¤cayata
32) 79 Funcional Jhana consciousness dwelling on the 'Infinity of Mind'. Vi¤¤ana¤cayatana
33) 80 Functional Jhana consciousness dwelling on 'Nothingness'. Aki¤ca¤¤ayatanakriyacit
34) 81 Functional Jhana consciousness wherein 'perception neither is or is not'. N'eve sa¤¤
N'asa¤¤ayatanakriyacitta¤, c'ati.
35) 29 Mind-door adverting consciousness. Manodvaravajjanacittam.
Three Remaining Moral Supramundane Consciousness - Lokuttara Kusala Cittani - 4

36) 83 Sakadagami Path-consciousness. Sakadagamimaggacittam.
37) 84 Anagami Path-consciousness. Anagamimaggacittam.
38) 85 Arahatta Path-consciousness. Arahattamaggacittam.
Four Resultant Supramundane Consciousness - Lokuttara Vipaka Cittani
39) 86 Sotapatti Fruit-consciousness. Sotapattiphalacittam.
40) 87 Sakadagami Fruit-consciousness. Sakadagamiphalacittam.
41) 88 Anagami Fruit-consciousness. Anagamiphalacittam.
42) 89 Arahatta Fruit-consciousness. Arahattaphalacittam.

4 arise without a base at all.
4 Formless sphere Resultant Consciousness - Arupavacara Vipaka Cittani
1) 74 Resultant Jhana consciousness dwelling on the 'Infinity of Space'. Akasana¤cayatana
2) 75 Resultant Jhana consciousness dwelling on the 'Infinity of Mind'. Vi¤¤ana¤cayatanavip
3) 76 Resultant Jhana consciousness dwelling on 'Nothingness'. Aki¤ca¤¤ayatanavipakacitt
4) 77 Resultant Jhana consciousness wherein 'perception neither is or is not'. N'eve sa¤¤a
N'asa¤¤ayatanavipakacitta¤, c'ati.

These thirteen depend on a base and sensory stimulation.
Mind Element - Manodhatu = 3.
1) 28 Five Sense-door adverting consciousness, accompanied by indifference. Upekkhasah
Pa¤caddvaravajjanacittam;
2) 18 Receiving consciousness, accompanied by indifference. Upekkhasahagatam Sampati
3) 25 Receiving consciousness, accompanied by indifference. Upekkhasahagatam Sampati
Material Element = 10.
1) 13 Eye-consciousness, accompanied by indifference. Upekkhasahagatam cakkhuvi¤¤ana
2) Eye-element, cakku-dhatu.
3) 14 Ear-consciousness. Sotavi¤¤anam.
4) Ear-element, sota-dhatu.
5) 15 Nose-consciousness. Ghanavi¤¤anam.
6) Nose-element, ghana-dhatu.
7) 16 Tongue-consciousness. Jivhavi¤¤anam.
8) Tongue-element, jivha-dhatu.
9) 17 Body-consciousness, accompanied by pain. Kukkhasagahatam Kayavi¤¤anam.
10) Body-element, kaya-dhatu.

13 depend on a physical base
30 depend on a heart/mind base
42 can either depend on a base or not

4 do not depend on a base
89 consciousness

Summary of Bases

In the summary of bases, there are six kinds, namely, eye, ear nose, tongue, body and hear

All these, too, are found in the Sense-sphere. But in the Form-sphere three bases - nose, are not found. In the Formless-sphere no base exists.

Therein the five elements of sense-impressions lie entirely dependent on the five sensory organs as their respective bases. But the mind-element, namely, the five-door averting cons (two types of) receiving consciousness - rest in dependence on the heart. Likewise the rem mind-conscious-element comprising the investigating consciousness, the great Resultants, t by aversion, the first Path consciousness, smiling consciousness, and Form-sphere conscio dependence on the heart.

The remaining classes of consciousness whether Moral, Immoral, Functional, or Supramu dependent on, or independent of, the heart-base. The Formless-sphere Resultants are inde heart-bases.

It should be known that in the Sense-sphere seven elements are dependent on the six bas Form-sphere four are dependent on three bases, in the Formless-sphere the one single min dependent on any.

Forty-three arise dependent on a base. Forty-two arise with or without a base. The Forml arise without any base.

Vatthu Sangaho

Vatthusangahe vatthuni nama cakkhu sota ghana jivha kaya hadayavatthu c'ati chabbidha

Tani kamaloke sabbani 'pi labbhanti. Rupaloke pana ghanadittayam natthi. Arupaloke pa samvijjanti.

Tattha pa¤cavi¤¤anadhatuyo yathakkamam ekantena pa¤cappasadavatthuni nissay'eva p Pa¤cadvaravajjanasampaticchanasankhata pana manodhatu ca hadayam nissitay'eva pava manovi¤¤anadhatu-sakhata ca santirana-maha-avipaka-patigha-dvayapathama-maggaha-s nissay'eva pavattanti.

Avasesa kusalakusalakriyanuttaravasena pana nissaya va anissaya Aruppaavipakavasen

Chavatthu nissita kame satta rupe catubbidha. Ti vatthu nissitaruppe dhatveka nissita ma

Tecattalisa nissaya dve cattalisa jayare. Nissaya ca anissaya paka'ruppa anissita'ti.

INDIVIDUALS - PUGGALO

Arahats have 44 types of consciousness. They are called Asekha.
Anagama, Sadagama, and Sotohanna have 56(?) types. They are called Sekha.
Puthujjanas are of three types:
Animals have 36 types of consciousness. They have Kusalas but do not have Vipakas or K
as Ahetuka, Rootless.
Mentally handicap have 41 types. They are known as Dwihetuka, or of two roots.
Normal people have 45 types. They are known as Tihetuka, or of three roots.

(Abhijjha) (9)
(Adinnadana), (9)
(aniccata) (2)
(anipphanannarupa). (2)
(avijja) (3)
(Ayatana) (3)
(bhanga) (2)
(Bhava) (3)
(bhavadasaka) (20)
(hadya-vatthu) (1)
(itthibhava) (1)
(Jara-Marana) (3)
(jarata) (2)
(Jati) (3)
(Javana) (8), (10-12)
(Javana). (10)
(Javanas) (13), (18)
(kalayanajatika). (4)
(Kamesumicchacara) (9)
(kamma¤¤ata) (2)
(Kayadasaka) (20)
(kayani¤¤atti) (2)
(lahuta) (2)
(lakkhanarupa) (2)
(Micchaditthi) (9)
(muduta) (2)

(Musavada) (9)
(Nama-Rupa) (3)
(nipphannnarupa), (2)
(Panatipata) (9)
(Pharusavaca) (9)
(Phassa) (3)
(Pisunavaca) (9)
(pumbhava) (1)
(Samphappalapa) (9)
(samyojana) (9)
(sankharas) (3)
(santati) (2)
(sudda-atthaka) (2)
(Tanha) (3)
(thiti) (2)
(upacaya) (2)
(Upadana) (3)
(uppada) (2)
(vagivi¤¤atti) (2)
(Vatthudasaka) (20)
(Vedana) (3)
(vi¤¤ana) (3)
(vi¤¤atti) (2)
(Vyapada) (9)
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Adinava (19)
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Aharaja (2)
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Ahirika (4)
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Anagamiphalacittam (19)
Anottappa (4)

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Appamanna (4)
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Arahattamaggacittam (19)
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Aryan (9)
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Bhanga (19)
Bhava-paccaya (6)
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Cakkhuvi¤¤anam (10)
catuja (1)
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Citta (1)
Cittaja (2)
Cittajakalpa (2)
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Cittakammanata (4)
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Kayapagunnata (4)
Kayapassaddhi (4)
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THE ABHIDHAMMA PHILOSOPHY

Its Estimation in the Past
and its value for the Present

from the book
ABHIDHAMMA STUDIES:
Researches in Buddhist Psychology

by
Nyanaponika Thera

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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BuddhaNet Edition 1996

This electronic edition is offered for free distribution
via BuddhaNet by arrangement with the Publisher.

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P.O. Box K1020, Haymarket, NSW 2000, AUSTRALIA.

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THE ABHIDHAMMA PHILOSOPHY

Its Estimation in the Past and its Value for the Present

THE HIGH ESTEEM OF ABHIDHAMMA IN BUDDHIST TRADITION

The Abhidhamma Pitaka, or the Philosophical Collection, forms the third great section of the Buddhist Pali Canon (Tipitaka). In its most characteristic parts it is a system of classifications, analytical enumerations and definitions, with no discursive treatment of the subject matter. In particular its two important books, the Dhammasangani and the Patthana, have the appearance of huge collections of systematically arranged tabulations, accompanied by definitions of the terms used in the tables. This, one would expect, is a type of literature scarcely likely to gain much popular appreciation, yet there is the fact that the Abhidhamma was, and is, highly esteemed and even venerated in the countries of Theravada Buddhism.

Two examples taken from the chronicles of Ceylon illustrate that high regard for the Abhidhamma. In the 10th century A.C. on the order of king Kassapa V of Ceylon, the whole Abhidhamma Pitaka was inscribed on gold plates, and the first of these books, the Dhammasangani, was set with jewels. When the work was completed, the precious manuscripts were taken in a huge procession to a beautiful monastery and deposited there. Another king of Ceylon, Vijaya Bahu (11th century), used to study the Dhammasangani in the early morning before he took up his royal duties, and he prepared a translation of it into Sinhalese, which however has not been preserved.

What were the reasons for such an extraordinary esteem for material that appears at first glance to consist of no more than dry and unattractive text books? And what actual importance do the two basic works of the Abhidhamma in particular, the Dhammasangani and the Patthana, still have today? These are the questions that we shall attempt to answer here.

In considering the reasons for this high esteem and regard for the Abhidhamma, we may leave aside any manifestation of faith, more or less unquestioning, that evokes in the devotee a certain awe owing to the very abstruseness and bulk of these books. That apart, we may find a first explanation in the immediate impression on susceptible minds that they are faced here by a gigantic edifice of penetrative insight, which in its foundations and its lay-out cannot well be ascribed to a lesser mind than that of a Buddha; and this first impression will find growing confirmation in the gradual process of comprehending these teachings.

According to the Theravada tradition the Abhidhamma is the domain proper of the Buddhas (//Buddha-visaya//), and its initial conception in the Master's mind (//manasa desana//), according to the //Atthasalini//, is traced to the time immediately after the Great Enlightenment. It was in the fourth of the seven weeks spent by the Master in the environ of the Bodhi tree that the Abhidhamma was conceived. These seven days were called by the teachers of old 'The Week of the House of Gems (//ratana-ghara-sattaha//)'. 'The House of Gems' is indeed a very befitting expression for the crystal-clear edifice of Abhidhamma-thought in which the Buddha dwelt during that period.

THE ABHIDHAMMA AS SYSTEM AND METHOD

Those who have an eye for the ingenious and the significant in the architecture of great edifices of thought will probably be impressed first by the Abhidhamma's structural qualities, its wide compass, its inner consistency, and its far-reaching implications. The Abhidhamma offers an impressive systematisation of the whole of reality as far as it is of concern to man's

liberation from passion and suffering, and the way thereto; for it deals with actuality from an exclusively ethical and psychological view-point, and with a definite practical purpose.

A very striking and deeply impressive feature of the Abhidhamma is the analysis of the entire realm of consciousness. It is the first time in the history of human thought that this was undertaken so thoroughly and realistically, without admixture of any metaphysics and mythology. This system provides a method by which the enormous welter of facts included or implied in it, can be subordinated to, and be utilized by, the //liberating// function of knowledge, which in the Buddha's teaching is the essential task and the greatest value of true understanding. This organizing and mustering of knowledge for such a purpose cannot fail to appeal to the practical thinker.

The Abhidhamma may also be regarded as a systematisation of the doctrines contained, or implied, in the Sutta-Pitaka, the Collection of Discourses. It formulates these Sutta-doctrines in strictly philosophical (//paramattha//) or truly realistic (//yatha-bhuta//) language that as far as possible employs terms of a function or process without any of the conventional (//vohara//) and unrealistic concepts assuming a personality, an agent (as different from the act), a soul or a substance.

These remarks about the systematising import of the Abhidhamma may perhaps create the impression in the reader that the Abhidhamma is no more than 'a mere method with only a formalistic function'. Leaving aside the fact that this is not so, as we shall see later, let us first quote, against this somewhat belittling attitude, a word of Nietzsche, himself certainly no friend of rigid systematisation: 'Scientific spirit

rests upon insight into the method'.

For the preeminently practical needs of the Buddhist the Abhidhamma fulfils the requirements stated by Bertrand Russell 'A complete description of the existing world would require not only a catalogue of things, but also a mention of all their qualities and relations' ('//Our Knowledge of the External World//'). A systematical 'catalogue of things' together with their qualities, or better 'functions', is given in the first book of the Abhidhamma, the Dhammasangani, a title that could well be rendered by 'A Catalogue (or Compendium) of Things'; and the relations, or the conditionality, of these things are treated in the Patthana.

Some who deem themselves 'strong-minded' have called systems 'a refuge of feeble minds'. It is to be admitted that the conceptual labels supplied by systems (and also in Abhidhamma) have often been misused as a surrogate for the true comprehension of a changing, and not at all rigid, world. But if cautiously and critically used, it is precisely one of the advantages of systematic thought that it provides, as it were, 'weapons of defence', means of protection , against the overwhelming assault of innumerable internal and external impressions on the human mind. This unceasing influx of impressions, by sheer weight of number and diversity alone, has an influence, even on 'strong minds', that tends to be either overpowering and fascinating, or confusing, intimidating, distracting, even dissolving, unless this vast world of plurality (//papanca//) is at least partly assimilated by the human mind with the help of systematic and methodical thought. But systems may also be 'aggressive weapons' when wielded by a mind that through its power of understanding tries to control and master the numerous experiences, actions and reactions occurring in man's inner and outer world, subordinating them to his own purpose.

The Abhidhamma system, however, is not concerned with an artificial abstract world of 'objects in themselves'. In so far as it deals with external facts at all, the respective concepts refer to the relation of those 'external facts' to the bondage or liberation of the human mind; or they are terms auxiliary to the tasks of the understanding and mental training connected with the work of liberation.

The basically dynamic character of the Abhidhamma system, and of the concepts it employs, goes far in preventing both rigidity and any artificial simplification of a complex and ever-changing world - the faults that those inimical to them find in all 'systems'.

System and method bring order, coherence and meaning into what often appears to be a world of isolated facts which only becomes amenable to the purposes of man by a methodical approach. This holds true for the system of the Abhidhamma too, in regard to the highest purpose; man's liberation from ignorance and suffering.

CLARIFICATION OF TERMS

Many thinkers of all times and climes have insisted that a clarification of concepts and terms must be the basis of all realistic and successful thought, action, and, as Kungfutse says, even of government. But as shown by the widespread confusion of ideas throughout the centuries, this has been neglected in nearly all branches of life and thought - a fact responsible for much of man's unhappiness.

It is another evidence of the scientific spirit of the Abhidhamma that the definition of its terms and of their

range of application occupies a very prominent place. In particular, the Dhammasangani is essentially a book of classifications and definitions. In addition, a very elaborate and cautious delimitation of terms is given in the sixth book of Abhidhamma the 'Yamaka', which to our modern taste appears even over-elaborate and over-cautious in that respect.

The Suttas, serving mainly the purpose of offering guidance for the actual daily life of the disciple, are mostly (though not entirely) couched in terms of conventional language (//vohara-vacana//), making reference to persons, their qualities, possessions, etc. In the Abhidhamma, this Sutta terminology is turned into correct functional forms of thought, which accord with the true 'impersonal' and everchanging nature of actuality; and in that strict, or highest, sense (//paramattha//) the main tenets of the Dhamma are explained.

While vague definitions and loosely used terms are like blunt tools unfit to do the work they are meant for, while concepts based on wrong notions will necessarily beg the question to be scrutinized and will thus prejudice the issue, the use of appropriate and carefully tempered conceptual tools will greatly facilitate the quest for liberating knowledge, and is an indispensable condition of success in that quest.

Hence the fact that Abhidhamma literature is a rich source of exact terminology, is a feature not to be underestimated.

ANALYSIS OF CONSCIOUSNESS

One of the Abhidhamma's most important contributions to human thought, though still insufficiently known and

utilized, is the analysis and classification of consciousness undertaken in the first of the //Dhammasangani//. Here the human mind, so evanescent and elusive, has for the first time been subjected to a comprehensive, thorough and unprejudiced scrutiny, which definitely disposes of the notion that any kind of static unity or underlying substance can be traced in mind. However, the basic ethical lay-out and purpose of this psychology effectively prevents conclusions of ethical materialism or theoretical and practical amoralism being derived from its realistic and unmetaphysical analysis of mind.

The method of investigation applied in the Abhidhamma is //inductive//, being based exclusively on an unprejudiced and subtle introspective observation of mental processes. The procedure used in the //Dhammasangani// for the analysis of consciousness is precisely that postulated by the English philosopher and mathematician, A. N. Whitehead: 'It is impossible to over-emphasize the point that the key to the process of induction, as used either in science or in our ordinary life, is to be found in the right understanding of the immediate occasion of knowledge in its full concreteness...In any occasion of cognition, that which is known is an actual occasion of experience, as diversified by reference to a realm of entities which transcend that immediate occasion in that they have analogous or different connections with other occasions of experience' ('Science and the Modern World').

Whitehead's term 'occasion' corresponds to the Abhidhamma concept //samaya// (time, occasion, conjunction of circumstances), which occurs in all principal paragraphs of the //Dhammasangani//, and there denotes the starting point of the analysis. The term receives a detailed and very instructive treatment in the Atthasalini the commentary to the aforementioned

work.

The Buddha succeeded in reducing this 'immediate occasion' of an act of cognition to a single moment of consciousness, which, however, in its subtlety and evanescence, cannot be observed, directly and separately, by a mind untrained in introspective meditation. Just as the minute living beings in the microcosm of a drop of water become visible only through a microscope, so, too, the exceedingly short-lived processes in the world of mind become cognizable only with the help of a very subtle instrument of mental scrutiny, and that only obtains as a result of meditative training. None but the kind of introspective mindfulness or attention (//sati//) that has acquired, in meditative absorption, a high degree of inner equipoise, purity and firmness (//upekkha-sati-parisuddhi//), will possess the keenness, subtlety and quickness of cognitive response required for such delicate mental microscopy. Without that meditative preparation only the way of inference from comparisons between various complete or fragmentary series of thought moments will be open as a means of research. But this approach too may yield important and reliable results, if cautious and intelligent use is made of one's own introspective results and of the psychological data of meditative experience found in Sutta and Abhidhamma.

In the //Anupada Sutta// (Majjhima Nikaya 111) it is reported that the Venerable Sariputta Thera, after rising from meditative absorption (jhana) was able to analyse the respective jhanic consciousness into its constituent mental factors. This may be regarded as a precursor of the more detailed analysis given in the Dhammasangani.

Let us listen to a voice from Indian antiquity

appreciating the difficulty of that analytical work and the greatness of its achievement. We read in the 'Questions of King Milinda'; "A difficult feat indeed was accomplished, O great King, by the Exalted One" -- "Which was that difficult feat, O venerable Nagasena?" - "The Exalted One, O king, has accomplished a difficult task when he analysed a mental process having a single object as consisting of consciousness with its concomitants, as follows: 'This is sense-impression, this is feeling, perception, volition, consciousness." - "Give an illustration of it, venerable sir" - "Suppose, O king, a man has gone to the sea by boat and takes with the hollow of his hand a little sea water and tastes it. Will this man know, 'This is water from the Ganges, this is water from such other rivers as Jamuna, Aciravati etc.?" - "He can hardly know that." - "But a still more difficult task, O king, was accomplished by the Exalted One when he analysed a mental process having a single object, as consisting of consciousness with its concomitants."

The rather terse and abstract form in which the //Dhammasangani// presents its subject matter, the analysis of mind, should not mislead the reader into making him believe that he is confronted with a typical product of late scholastic thought. When, in the course of closer study, he notices the admirable inner consistency of the system, and gradually becomes aware of many of its subtle points and far-reaching implications, he will become convinced that at least the fundamental outlines and the key notes of Abhidhamma psychology must be the result of a profound intuition gained through direct and penetrative introspection. It will appear to him increasingly improbable that the essence of the Abhidhamma should be the product of a cumbersome process of discursive thinking and artificial thought-constructions. This impression of the essentially intuitive origin of the Abhidhammic

mind-doctrine will also strengthen his conviction that the elements of the //Dhammasangani// and the //Patthana// must be ascribed to the Buddha himself and his early great and holy disciples. What is called 'scholastic thought', which has its merit in its own sphere and does not deserve wholesale condemnation, may have had its share later in formulating, elaborating and codifying the teachings concerned.

If we turn from the Abhidhamma to the highest contemporary achievements of non-Buddhist Indian thought in the field of mind and 'soul', i.e. the early Upanishads and the early Samkhya, we find that apart from single great intuitions, they teem with mythological ritualistic terms, and with abstract speculative concepts. Against that background the realistic sober and scientific spirit of Abhidhamma psychology (or its nucleus extant in the Sutta period) must have stood out very strongly. To those who could appreciate the import of that contrast, it will have sufficed to instil that high esteem and admiration for the Abhidhamma of which we have spoken.

But even if compared with most of the later psychological teachings of the East or the West, the distance from Abhidhamma psychology remains fundamentally the same, for only the Buddha's teaching on mind keeps entirely free from the notions of self, ego, soul, or any other permanent entity in, or behind, mind.

THE ANATTA-DOCTRINE

It is on this very doctrine of Non-self (//anatta//) that all Abhidhamma thought converges and this is where it culminates. The elaborate and thorough treatment of Anatta is also the most important //practical//

contribution of the Abhidhamma to the progress of the Buddha's disciple towards liberation. The Abhidhamma provides him with ample material for his meditations in the field of insight (//vipassana//), concerning Impermanence and Impersonality, and this material has been analysed down to the subtlest point and is couched in strictly philosophical language.

There will certainly be many to whom the degree of analytical details found in the Suttas will be quite enough for them to understand Anatta, and sufficient for their use in meditative practice. But there are also minds that require repeated and varied demonstration and illustration of a truth before they are entirely satisfied and convinced. There are also others who wish to push their analysis to the greatest detail possible and to extend it to the very smallest unit accessible; in order to make quite sure that even the realm of the infinitesimal, of the material and psychical 'atoms', does not hide any self or abiding substance. To such minds the Abhidhamma will be of great value. But also those who, in general, are satisfied with the expositions in the Suttas, may sometimes wish to investigate more closely a particular point that has roused their interest or presents difficulties. To them too the Abhidhamma will prove helpful.

Besides helping such individual cases, the Abhidhamma will in general render valuable aid in the slow and difficult change of thought and outlook from the view-point of 'self' to that of 'non-self'. Having once grasped intellectually the doctrine of non-self, one can certainly succeed in applying it to theoretical and practical issues if only one remembers it in time and deliberately directs one's thoughts and volitions accordingly. But except for such deliberate directing of thought, which in most cases will be relatively rare, the mind will continue to move in the old-accustomed

ruts of 'I' and 'mine', 'self' and 'substance', which are deeply ingrained in our daily language and our modes of thinking; and our actions too will still continue to be frequently governed by our ancient egocentric impulses. An occasional intellectual assent to the true outlook of Anatta will not effect great changes in that situation. The only remedy is for bad or wrong habits of action, speech and thinking to be gradually replaced by good and correct habits until the latter become as spontaneous as the former are now. It is therefore necessary that right thinking, that is, thinking in terms of Anatta, is made the subject of regular and systematic mental training until the power of wrong habits of thought is reduced and finally broken. The Abhidhamma in general, and in particular the various Triads and Dyads of terms as listed in the //Matika//, 'Schedule', of the Abhidhamma Pitaka, provide ample material for such 'fluency exercises' of right thinking. Familiarity with the application of the 'impersonal' view-point of the Abhidhamma and with the terminology by which it is expressed will exercise a considerable formative influence on the mind.

ABHIDHAMMA AND MEDITATION

A fertile soil for the origin and persistence of beliefs and ideas about a self, soul, god or any other form of an absolute entity, is //misinterpreted meditative experience// occurring in devotional rapture or mystical trance. Such experience is generally interpreted by the mystic or theologian as revelation of, or union with, a godhead; or it is taken for a manifestation of man's true and eternal Self. Such interpretations are conceived and accepted all the more readily since such meditative experience so greatly transcends the average level of consciousness that the temptation is very great, indeed, to connect it in some way or other with a

deity or some other eternal principle. The overwhelming impact of such meditative experience on the mind will produce a strong feeling of certainty of its reality and superiority; and this strong feeling of assurance will be extended to the theological or speculative interpretation, too. In that way these interpretations will obtain a strong hold on the mind, for they are imagined to correspond with actual, irrefutable experience, while, in fact, they are only superimposed on the latter.

The analytical method of the Abhidhamma gives immunity against such deceptive interpretations. In the //Dhammasangani// the consciousness of meditative absorption (//jhana//) is subjected to the same sober analysis as the ordinary states of mind. It is shown that meditative consciousness, too, is a transitory combination of impermanent, conditioned and impersonal mental factors, which differ from their counterparts accompanying ordinary consciousness, only in their greater intensity and purity. They do not, therefore, warrant at all any assumption of a divine manifestation or an eternal Self. It has already been mentioned how the Venerable Sariputta undertook such an analysis of his meditative experience.

It is characteristic of the spirit of the Buddha's teaching that the disciple is always advised to follow up his meditative absorption by an analytical retrospection (//paccavekkhana//) on the mental states just experienced, comprehending them by Insight (//vipassana//) as impersonal, evanescent, and therefore not to be adhered to.

By so doing, three main defilements of the mind (//kilesa//) are effectively warded off, which otherwise may easily arise along with the overwhelming impact of meditative experience on the mind:

1) Craving (//tanha//) for these experiences, clinging to them and longing for them for their own sake (//jhana-nikanti//, 'indulgence in Jhana');

2) the False View (//ditthi//) that these meditative experiences imply a self or a deity;

3) the Conceit (//mana//) that may arise through having attained these exalted states.

These remarks refer to the division of Buddhist meditation called Development of Tranquillity (//samatha-bhavana//), aiming at the attainment of Jhana.

Turning now to the Development of Insight (//vipassana-bhavana//), the classificatory terms of the Abhidhamma Schedule (//matika//), as explained in the //Dhammasangani//, etc., provide numerous possibilities for including in them the various particular subjects of Insight. By such reference to the triads or dyads of terms in the Schedule a limited subject of Insight can easily be connected with the entire world of actuality, and will thereby gain in significance. Such a particular subject of Insight may either be deliberately chosen from the traditional subjects of meditation (//kammatthana//) or may consist in some incidental occurrence in life. The latter again may be either some deeply stirring inner or outer experience or it may be quite an ordinary happening of every-day life taken as an object of Right Mindfulness and Clear Comprehension (//sati-sampajanna//), as is often reported of meditating monks of old. The impulse to deep religious commotion (//samvega//) or the stimulation for Insight derived from such incidental events may be easier retained, utilized and extended to general, universal significance, if that event can be referred at once to

one of the triads or dyads of Abhidhammic terms, which comprise the entire actuality. Thus a single act of penetrative understanding starting from a limited object may acquire such intensity, width and depth as to either lead to, or effectively prepare for, that liberating Insight of which a great Buddhist thinker has said:

'The understanding of one single thing means the understanding of all; the voidness of one single thing is the voidness of all.' - Aryadeva (Catuhsataka, v.191).

KNOWLEDGE OF ABHIDHAMMA, A REQUIREMENT FOR THE PREACHER AND TEACHER OF DHAMMA

The preceding pages will have shown the importance of the Abhidhamma for clarity of thought, for correct understanding of actuality, and for individual inner progress. Yet as far as those are concerned whose life is devoted exclusively to the realisation of Deliverance, a knowledge of the Abhidhamma, at least in the sense of the seven books so called, might well be regarded as optional. But it is different for those who wish to teach and explain the Dhamma to others. Here a familiarity with the Abhidhamma is deemed quite indispensable by the Theravada tradition. We read in the //Atthasalini//: 'Only monks who are proficient in Abhidhamma can be regarded as 'preachers of Dhamma (//dhammakathika//)'. Others, even if they actually engage in preaching, cannot truly be so called. When giving a doctrinal exposition, they may, for instance, mix up the various kinds of karma and karmic results or the various factors found when analysing body and mind. But those proficient in Abhidhamma do not make such mistakes.

Features that make the Abhidhamma so important for

teachers of the Dhamma are especially these: systematisation of the huge amount of doctrinal material contained in the Sutta Pitaka; education in orderly and methodical thinking; clarification of terms; proficiency in, and habituation to, the application of the view-point of ultimate truth (//paramattha//) to various subjects of thought and situations of life; mastery of doctrinal detail.

THE EVALUATION OF ABHIDHAMMA AND THE QUESTION OF ITS AUTHENTICITY

Even in olden days opinions about the Abhidhamma Pitaka moved between the extremes of unquestioning veneration and entire repudiation. Very early there were doubts about the authenticity of the Abhidhamma Pitaka as genuine Buddha word. The early sect of the Sautrantikas regarded, as their name indicates, only Sutta and Vinaya as canonical, but not the Abhidhamma.

It may have been a follower of that sect who is introduced in the //Atthasalini// as criticising the Abhidhamma lecture of a monk thus: 'You have quoted, O preacher, a long Sutta that seems to girdle Mount Meru. What is the name of it?' - 'It is an Abhidhamma Sutta.' - 'But why did you quote an Abhidhamma Sutta? Is it not befitting to cite a Sutta that has been proclaimed by the Buddha?' - 'And by whom do you think the Abhidhamma was proclaimed?' - 'It was not proclaimed by the Buddha.' Thereupon that monk is severely rebuked by the preacher, and after that the //Atthasalini// continues: 'He who excludes the Abhidhamma (from the Buddha-Word) damages the Conqueror's Wheel of Dhamma (//jina-cakkam paharam deti//). He excludes thereby the Omniscience of the Tathagata and impoverishes the grounds of the Master's Knowledge of Self-confidence' (//vesarajja-nana// to which Omniscience belongs); he

deceives an audience anxious to learn; he obstructs (progress to) the Noble Paths of Holiness; he makes all the eighteen causes of discord appear at once. By so doing he deserves the disciplinary punishment of temporary segregation, or the reproof of the assembly of monks.' This very severe attitude seems somewhat extreme, but it may be explained as a defensive reaction against sectarian tendencies at that period.

The main arguments of Theravada against those who deny the authenticity of the Abhidhamma, are as follows:

1) The Buddha has to be regarded as the first Abhidhammika, because, according to the //Atthasalini//, 'he had already penetrated the Abhidhamma when sitting under the tree of Enlightenment.'

2) 'The Abhidhamma, the ultimate doctrine, is the domain of the omniscient Buddhas only, not the domain of others' (Asl). These profound teachings are unmistakably the property of an enlightened being, a Buddha. To deny this is as senseless as stealing the horse of a World Ruler, unique in its excellency, or any other possession of his, and showing oneself in public with it. And why? Because they obviously belong to and are befitting for a king (Asl).

Even to non-Buddhists who do not regard the Buddha as an omniscient Enlightened One, but recognize him as a great and profound thinker it should appear improbable that the Buddha would have remained unaware of the philosophical and psychological implications of his teachings, even if he did not speak of them at the very start and to all his followers. Considering the undeniable profundity of the Abhidhamma, the world-wide horizons of that gigantic system, and the inexhaustible impulses to thought which it offers - in view of all this it seems much more probable that at least the basic

teachings of Abhidhamma derive from that highest intuition that the Buddha calls //Samma-sambodhi//, Perfect Enlightenment. It appears therefore a quite credible as well as a reasonable and cautious statement when the old Theravada tradition ascribes the fundamental intuitions and the framework of the Abhidhamma (not more than that) to the Buddha himself. A quite different question, of course, is the origin of the codified Abhidhamma literature as we have it at present. But this problem cannot be dealt with here, and in any case the sources and facts at our disposal do not allow very much to be said about it with any definiteness.

Theravada tradition holds that the Buddha preached the Abhidhamma first to the assembled gods of the Tavatimsa heaven, headed by his mother. After that, having returned to earth again, he conveyed the bare method to the Arahat Sariputta. Whatever one may think about this tradition, whether, as the devout Eastern Buddhist does, one regards it as a historical account, or whether one takes it as a significant legend, one fact emerges fairly clearly from it; the originators of this very early tradition did not assume the Abhidhamma texts to have been expounded by the Buddha to human beings in the same way and as literally as the Sutta texts. If one wishes to give a psychological interpretation to that traditional account, one might say that the sojourn in the world of gods may refer to periods of intense contemplation transcending the reaches of an earth-bound mentality; and that from the heights of that contemplation its fundamental teachings were brought back to the world of normal human consciousness and handed over to philosophically gifted disciples like the Venerable Sariputta.

In a comparative evaluation of Abhidhamma and Sutta texts, the fact is often overlooked - which, however,

has been repeatedly stressed by the Venerable Nyanatiloka-Mahathera - that the Sutta Pitaka too contains a considerable amount of pure Abhidhamma. This comprises all those numerous Suttas and passages where ultimate (//paramattha//) terms are used, expressing the impersonal (//anatta//) or functional way of thinking, for example, when dealing with the khandhas, dhatus, ayatanas, etc.

One also frequently hears the question asked whether the Abhidhamma is necessary for a full understanding of the Dhamma or for final liberation. In this general form, the question is not quite adequately put. Even in the Sutta Pitaka many different methods of practice, many 'gates' to the understanding of the same four Truths and to the final goal, Nibbana, are shown. Not all of them are 'necessary' or suitable in their entirety for all individual disciples, who will make their personal choice among these various methods of approach according to circumstances, inclination and growing maturity. The same holds true for the Abhidhamma both as a whole and in its single aspects and teachings.

CONCLUDING REMARKS AND A WARNING

Taking a middle path between overrating or underrating the Abhidhamma, we may say: The Abhidhammic parts of the Sutta, namely the teachings given there in ultimate (//paramattha//) terms, are certainly indispensable for the understanding and practice of the Dhamma; and the additional explanations of these teachings given in the Abhidhamma proper may prove very helpful, and in some cases even necessary, for both these purposes. As to the codified Abhidhamma Pitaka, familiarity with all its details is certainly not a general necessity; but if it is studied and knowledge of it is applied in the way briefly indicated in these pages, this will surely

richly enhance a true understanding of actuality and aid the work of liberation. Also, if suitably presented, the Abhidhamma can provide for philosophical minds a stimulating approach to the Dhamma that will prove helpful to them provided they take care to compensate it adequately with the practical aspects of the Dhamma. Such an approach to the Dhamma should certainly not be blocked by the wholesale disparagement of Abhidhamma study sometimes found nowadays among Buddhists of the West, and even of the East. Dangers of one-sided emphasis and development lurk not only in the Abhidhamma but also in other ways of approach to the Dhamma, and they cannot be entirely avoided until a very high level of harmonious integration of mental qualities has been attained (cf. the 'Balance of the Five Spiritual Faculties'; //indriya-samata//).

To be sure, without an earnest attempt to apply the Abhidhamma teachings in such ways as intimated above, they may easily become a rigid system of lifeless concepts. Like other philosophical systems, the Abhidhamma can very easily lead to dogmatic and superstitious belief in words, for example, to the opinion that one really knows something about an object of cognition if one tacks a conceptual label on to it. The study of the Abhidhamma should therefore not be allowed to degenerate to a mere collecting, counting and arranging of such conceptual labels. In that way, Abhidhamma study (but, of course, not the Abhidhamma itself) would become just one more among the many existing intellectual 'play-things' which serve as an escape from facing stark reality, or as a 'respectable excuse' with which to try and evade hard work for one's own inner progress towards liberation, for which purpose alone the Abhidhamma is meant. A merely abstract and conceptual approach to the Abhidhamma may also lead to that kind of intellectual pride which often goes together with specialised knowledge.

If these pitfalls are avoided, there is a good chance that the Abhidhamma may again become a living force which stimulates thought and aids the meditative endeavour for the mind's liberation. To achieve that, it is necessary, however, that the Abhidhamma teachings, which are extremely condensed in parts, are not merely accepted and transmitted verbally, but that they are carefully examined and contemplated in their philosophical and practical implications. This again requires the devotion of searching and imaginative minds; and as they will have to work on neglected and difficult ground, they should not lack the courage to make initial mistakes, which can be rectified by discussion and constant reference to the teachings of the Sutta Pitaka.

As to the relation of the teachings of the Abhidhamma to those of the Sutta Pitaka, two very apt comparisons given in a conversation by the late Venerable Pelene Vajiranana, Maha-Nayakathera of Vajirarama, Colombo, may be added, in conclusion:

The Abhidhamma is like a powerful magnifying-glass, but the understanding gained from the Suttas is the eye itself, which performs the act of seeing. Again, the Abhidhamma is like a medicine container with a label giving an exact analysis of the medicine; but the knowledge gained from the Suttas is the medicine itself which alone is able to cure the illness and its symptoms, namely craving rooted in ignorance, and the suffering caused by it.

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A COMPREHENSIVE MANUAL OF ABHIDHAMMA
The Abhidhammattha Sangaha
of Acariya Anuruddha

* Introduction only *

Bhikkhu Bodhi, General Editor

Pali Text originally edited and translated by
Mahathera Narada

Translation Revised by
Bhikkhu Bodhi

Introduction and explanatory guide by
U Rewata Dhamma & Bhikkhu Bodhi

Copyright 1993 Buddhist Publication Society
ISBN 955-24-0103-8

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Formatting: John Bullitt

This electronic edition, which consists only of the Introduction
of the book, is offered for free distribution via DharmaNet
by arrangement with the publisher.

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INTRODUCTION

by
U Rewata Dhamma
&
Bhikkhu Bodhi

The nucleus of the present book is a medieval compendium of Buddhist philosophy entitled the //Abhidhammattha Sangaha//. This work is ascribed to Acariya Anuruddha, a Buddhist savant about whom so little is known that even his country of origin and the exact century in which he lived remain in question. Nevertheless, despite the personal obscurity that surrounds the author, his little manual has become one of the most important and influential textbooks of Theravada Buddhism. In nine short chapters occupying about fifty pages in print, the author provides a masterly summary of that abstruse body of Buddhist doctrine called the Abhidhamma. Such is his skill in capturing the essentials of that system, and in arranging them in a format suitable for easy comprehension, that his work has become the standard primer for Abhidhamma studies throughout the Theravada Buddhist countries of South and Southeast Asia. In these countries, particularly in Burma where the study of Abhidhamma is pursued most assiduously, the //Abhidhammattha Sangaha// is regarded as the indispensable key to unlock this great treasure-store of Buddhist wisdom.

The Abhidhamma

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At the heart of the Abhidhamma philosophy is the Abhidhamma Pitaka, one of the divisions of the Pali Canon recognized by Theravada Buddhism as the authoritative recension of the Buddha's teachings. This canon was compiled at the three great Buddhist councils held in India in the early centuries following the Buddha's demise: the first, at Rajagaha, convened three months after the Buddha's Parinibbana by five hundred senior monks under the leadership of the Elder Mahakassapa; the second, at Vesali, a hundred years later; and the third, at Pataliputta, two hundred years later. The canon that emerged from these councils, preserved in the Middle Indian language now called Pali, is known as the Tipitaka, the three "baskets" or collections of the teachings. The first collection, the Vinaya Pitaka, is the book of discipline, containing the rules of conduct for the bhikkhus and bhikkhunis -- the monks and nuns -- and the regulations governing the Sangha, the monastic order. The Sutta Pitaka, the second collection, brings together the Buddha's discourses spoken by him on various occasions during his active ministry of forty-five years. And the third collection is the Abhidhamma Pitaka, the "basket" of the Buddha's "higher" or "special" doctrine.

This third great division of the Pali Canon bears a distinctly different character from the other two divisions. Whereas the Suttas and Vinaya serve an obvious practical purpose, namely, to proclaim a clear-cut message of deliverance and to lay down a method of personal training, the Abhidhamma Pitaka presents the appearance of an abstract and highly technical systemization of the doctrine. The collection consists of seven books: the //Dhammasangani//, the //Vibhanga//, the //Dhatukatha//, the //Puggalapannatti//, the //Kathavatthu//, the //Yamaka//, and the //Patthana//. Unlike the Suttas, these are not records of discourses and discussions occurring in real-life settings; they are, rather, full-blown treatises in which the principles of the doctrine have been methodically organized, minutely defined, and meticulously tabulated and classified. Though they were no doubt originally composed and transmitted orally and only written down later, with the rest of the canon in the first century B.C., they exhibit the qualities of structured thought and rigorous consistency
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more typical of written documents.

In the Theravada tradition the Abhidhamma Pitaka is held in the highest esteem, revered as the crown jewel of the Buddhist scriptures. As examples of this high regard, in Sri Lanka King Kassapa V (tenth century A.C.) had the whole Abhidhamma Pitaka inscribed on gold plates and the first book set in gems, while another king, Vijayabahu (eleventh century) used to study the //Dhammasangani// each morning before taking up his royal duties and composed a translation of it into Sinhala. On a cursory reading, however, this veneration given to the Abhidhamma seems difficult to understand. The texts appear to be merely a scholastic exercise in manipulating sets of doctrinal terms, ponderous and tediously repetitive.

The reason the Abhidhamma Pitaka is so deeply revered only becomes clear as a result of thorough study and profound reflection, undertaken in the conviction that these ancient books have something significant to communicate. When one approaches the Abhidhamma treatises in such a spirit and gains some insight into their wide implications and organic unity, one will find that they are attempting nothing less than to articulate a comprehensive vision of the totality of experienced reality, a vision marked by extensiveness of range, systematic completeness, and analytical precision. From the standpoint of Theravada orthodoxy the system that they expound is not a figment of speculative thought, not a mosaic put together out of metaphysical hypotheses, but a disclosure of the true nature of existence as apprehended by a mind that has penetrated the totality of things both in depth and in the finest detail. Because it bears this character, the Theravada tradition regards the Abhidhamma as the most perfect expression possible of the Buddha's unimpeded omniscient knowledge (//sabbannuta-nana//). It is his statement of the way things appear to the mind of a Fully Enlightened One, ordered in accordance with the two poles of his teaching: suffering and the cessation of suffering.

The system that the Abhidhamma Pitaka articulates is simultaneously a philosophy, a psychology, and an ethics, all integrated into the framework of a program for liberation. The Abhidhamma may be described as a philosophy because it proposes an ontology, a perspective on the

nature of the real. This perspective has been designated the "dhamma theory" (//dhammavada//). Briefly, the dhamma theory maintains that ultimate reality consists of a multiplicity of elementary constituents called //dhammas//. The dhammas are not noumena hidden behind phenomena, not "things in themselves" as opposed to "mere appearances," but the fundamental components of actuality. The dhammas fall into two broad classes: the unconditioned dhamma, which is solely Nibbana, and the conditioned dhammas, which are the momentary mental and material phenomena that constitute the process of experience. The familiar world of substantial objects and enduring persons is, according to the dhamma theory, a conceptual construct fashioned by the mind out of the raw data provided by the dhammas. The entities of our everyday frame of reference possess merely a consensual reality derivative upon the foundational stratum of the dhammas. It is the dhammas alone that possess ultimate reality: determinate existence "from their own side" (//sarupato//) independent of the mind's conceptual processing of the data.

Such a conception of the nature of the real seems to be already implicit in the Sutta Pitaka, particularly in the Buddha's disquisitions on the aggregates, sense bases, elements, dependent arising, etc., but it remains there tacitly in the background as the underpinning to the more pragmatically formulated teachings of the Suttas. Even in the Abhidhamma Pitaka itself the dhamma theory is not yet expressed as an explicit philosophical tenet; this comes only later, in the Commentaries. Nevertheless, though as yet implicit, the theory still comes into focus in its role as the regulating principle behind the Abhidhamma's more evident task, the project of systemization.

This project starts from the premise that to attain the wisdom that knows things "as they really are," a sharp wedge must be driven between those types of entities that possess ontological ultimacy, that is, the dhammas, and those types of entities that exist only as conceptual constructs but are mistakenly grasped as ultimately real. Proceeding from this distinction, the Abhidhamma posits a fixed number of dhammas as the building blocks of actuality, most of which are drawn from the Suttas. It then sets out to define all the doctrinal

terms used in the Suttas in ways that reveal their identity with the ontological ultimates recognized by the system. On the basis of these definitions, it exhaustively classifies the dhammas into a net of pre-determined categories and modes of relatedness which highlight their place within the system's structure. And since the system is held to be a true reflection of actuality, this means that the classification pinpoints the place of each dhamma within the overall structure of actuality.

The Abhidhamma's attempt to comprehend the nature of reality, contrary to that of classical science in the West, does not proceed from the standpoint of a neutral observer looking outwards towards the external world. The primary concern of the Abhidhamma is to understand the nature of experience, and thus the reality on which it focuses is conscious reality, the world as given in experience, comprising both knowledge and the known in the widest sense. For this reason the philosophical enterprise of the Abhidhamma shades off into a phenomenological psychology. To facilitate the understanding of experienced reality, the Abhidhamma embarks upon an elaborate analysis of the mind as it presents itself to introspective meditation. It classifies consciousness into a variety of types, specifies the factors and functions of each type, correlates them with their objects and physiological bases, and shows how the different types of consciousness link up with each other and with material phenomena to constitute the ongoing process of experience.

This analysis of mind is not motivated by theoretical curiosity but by the overriding practical aim of the Buddha's teaching, the attainment of deliverance from suffering. Since the Buddha traces suffering to our tainted attitudes -- a mental orientation rooted in greed, hatred, and delusion -- the Abhidhamma's phenomenological psychology also takes on the character of a psychological ethics, understanding the term "ethics" not in the narrow sense of a code of morality but as a complete guide to noble living and mental purification. Accordingly we find that the Abhidhamma distinguishes states of mind principally on the basis of ethical criteria: the wholesome and the unwholesome, the beautiful factors and the defilements. Its schematization of consciousness follows a

hierarchical plan that corresponds to the successive stages of purity to which the Buddhist disciple attains by practice of the Buddha's path. This plan traces the refinement of the mind through the progression of meditative absorptions, the fine-material-sphere and immaterial-sphere jhanas, then through the stages of insight and the wisdom of the supramundane paths and fruits. Finally, it shows the whole scale of ethical development to culminate in the perfection of purity attained with the mind's irreversible emancipation from all defilements.

All three dimensions of the Abhidhamma -- the philosophical, the psychological, and the ethical -- derive their final justification from the cornerstone of the Buddha's teaching, the program of liberation announced by the Four Noble Truths. The ontological survey of dhammas stems from the Buddha's injunction that the noble truth of suffering, identified with the world of conditioned phenomena as a whole, must be fully understood (//parinneyya//). The prominence of mental defilements and requisites of enlightenment in its schemes of categories, indicative of its psychological and ethical concerns, connects the Abhidhamma to the second and fourth noble truths, the origin of suffering and the way leading to its end. And the entire taxonomy of dhammas elaborated by the system reaches its consummation in the "unconditioned element" (//asankhata dhatu//), which is Nibbana, the third noble truth, that of the cessation of suffering.

The Twofold Method

The great Buddhist commentator, Acariya Buddhaghosa, explains the word "Abhidhamma" as meaning "that which exceeds and is distinguished from the Dhamma" (//dhammatireka-dhammavisesa//), the prefix //abhi// having the sense of preponderance and distinction, and //dhamma// here signifying the teaching of the Sutta Pitaka. [1] When the Abhidhamma is said to surpass the teaching of the Suttas, this is not intended to suggest that the Suttanta teaching is defective in any degree or that the Abhidhamma proclaims some new revelation of esoteric doctrine

unknown to the Suttas. Both the Suttas and the Abhidhamma are grounded upon the Buddha's unique doctrine of the Four Noble Truths, and all the principles essential to the attainment of enlightenment are already expounded in the Sutta Pitaka. The difference between the two in no way concerns fundamentals but is, rather, partly a matter of scope and partly a matter of method.

As to scope, the Abhidhamma offers a thoroughness and completeness of treatment that cannot be found in the Sutta Pitaka. Acariya Buddhaghosa explains that in the Suttas such doctrinal categories as the five aggregates, the twelve sense bases, the eighteen elements, and so forth, are classified only partly, while in the Abhidhamma Pitaka they are classified fully according to different schemes of classification, some common to the Suttas, others unique to the Abhidhamma. [2] Thus the Abhidhamma has a scope and an intricacy of detail that set it apart from the Sutta Pitaka.

The other major area of difference concerns method. The discourses contained in the Sutta Pitaka were expounded by the Buddha under diverse circumstances to listeners with very different capacities for comprehension. They are primarily pedagogical in intent, set forth in the way that will be most effective in guiding the listener in the practice of the teaching and in arriving at a penetration of its truth. To achieve this end the Buddha freely employs the didactic means required to make the doctrine intelligible to his listeners. He uses simile and metaphor; he exhorts, advises, and inspires; he sizes up the inclinations and aptitudes of his audience and adjusts the presentation of the teaching so that it will awaken a positive response. For this reason the Suttanta method of teaching is described as //pariyaya-dhammadesana//, the figurative or embellished discourse on the Dhamma.

In contrast to the Suttas, the Abhidhamma Pitaka is intended to divulge as starkly and directly as possible the totalistic system that underlies the Suttanta expositions and upon which the individual discourses draw. The Abhidhamma takes no account of the personal inclinations and cognitive capacities of the listeners; it makes no concessions to particular pragmatic requirements. It reveals the

architectonics of actuality in an abstract, formalistic manner utterly devoid of literary embellishments and pedagogical expedients. Thus the Abhidhamma method is described as the //nippariyaya-dhammadesana//, the literal or unembellished discourse on the Dhamma.

This difference in technique between the two methods also influences their respective terminologies. In the Suttas the Buddha regularly makes use of conventional language (//voharavacana//) and accepts conventional truth (//sammutisacca//), truth expressed in terms of entities that do not possess ontological ultimacy but can still be legitimately referred to them. Thus in the Suttas the Buddha speaks of "I" and "you," of "man" and "woman," of living beings, persons, and even self as though they were concrete realities. The Abhidhamma method of exposition, however, rigorously restricts itself to terms that are valid from the standpoint of ultimate truth (//paramatthasacca//): dhammas, their characteristics, their functions, and their relations. Thus in the Abhidhamma all such conceptual entities provisionally accepted in the Suttas for purposes of meaningful communication are resolved into their ontological ultimates, into bare mental and material phenomena that are impermanent, conditioned, and dependently arisen, empty of any abiding self or substance.

But a qualification is necessary. When a distinction is drawn between the two methods, this should be understood to be based on what is most characteristic of each Pitaka and should not be interpreted as an absolute dichotomy. To some degree the two methods overlap and interpenetrate. Thus in the Sutta Pitaka we find discourses that employ the strictly philosophical terminology of aggregates, sense bases, elements, etc., and thus come within the bounds of the Abhidhamma method. Again, within the Abhidhamma Pitaka we find sections, even a whole book (the //Puggalapannatti//), that depart from the rigorous manner of expression and employ conventional terminology, thus coming within the range of the Suttanta method.

Distinctive Features of the Abhidhamma

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Apart from its strict adherence to the philosophical method of exposition, the Abhidhamma makes a number of other noteworthy contributions integral to its task of systemization. One is the employment, in the main books of the Abhidhamma Pitaka, of a //matika// -- a matrix or schedule of categories -- as the blueprint for the entire edifice. This matrix, which comes at the very beginning of the //Dhammasangani// as a preface to the Abhidhamma Pitaka proper, consists of 122 modes of classification special to the Abhidhamma method. Of these, twenty-two are triads (//tika//), sets of three terms into which the fundamental dhammas are to be distributed; the remaining hundred are dyads (//duka//), sets of two terms used as a basis for classification. [3] The matrix serves as a kind of grid for sorting out the complex manifold of experience in accordance with principles determined by the purposes of the Dhamma. For example, the triads include such sets as states that are wholesome, unwholesome, indeterminate; states associated with pleasant feeling, painful feeling, neutral feeling; states that are kamma results, productive of kamma results, neither; and so forth. The dyads include such sets as states that are roots, not roots; states concomitant with roots, not so concomitant; states that are conditioned, unconditioned; states that are mundane, supramundane; and so forth. By means of its selection of categories, the matrix embraces the totality of phenomena, illuminating it from a variety of angles philosophical, psychological, and ethical in nature.

A second distinguishing feature of the Abhidhamma is the dissection of the apparently continuous stream of consciousness into a succession of discrete evanescent cognitive events called //cittas//, each a complex unity involving consciousness itself, as the basic awareness of an object, and a constellation of mental factors (//cetasika//) exercising more specialized tasks in the act of cognition. Such a view of consciousness, at least in outline, can readily be derived from the Sutta Pitaka's analysis of experience into the five aggregates, among which the four mental aggregates are always inseparably conjoined, but the conception remains there merely suggestive. In the Abhidhamma Pitaka the suggestion is not simply picked up, but is expanded into an
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extraordinarily detailed and coherent picture of the functioning of consciousness both in its microscopic immediacy and in its extended continuity from life to life.

A third contribution arises from the urge to establish order among the welter of technical terms making up the currency of Buddhist discourse. In defining each of the dhammas, the Abhidhamma texts collate long lists of synonyms drawn mostly from the Suttas. This method of definition shows how a single dhamma may enter under different names into different sets of categories. For example, among the defilements, the mental factor of greed (//lobha//) may be found as the taint of sensual desire, the taint of (attachment to) existence, the bodily knot of covetousness, clinging to sensual pleasures, the hindrance of sensual desire, etc.; among the requisites of enlightenment, the mental factor of wisdom (//panna//) may be found as the faculty and power of wisdom, the enlightenment factor of investigation of states, the path factor of right view, etc. In establishing these correspondences, the Abhidhamma helps to exhibit the interconnections between doctrinal terms that might not be apparent from the Suttas themselves. In the process it also provides a precision-made tool for interpreting the Buddha's discourses.

The Abhidhamma conception of consciousness further results in a new primary scheme for classifying the ultimate constituents of existence, a scheme which eventually, in the later Abhidhamma literature, takes precedence over the schemes inherited from the Suttas such as the aggregates, sense bases, and elements. In the Abhidhamma Pitaka the latter categories still loom large, but the view of mind as consisting of momentary concurrences of consciousness and its concomitants leads to a fourfold method of classification more congenial to the system. This is the division of actuality into the four ultimate realities (//paramattha//): consciousness, mental factors, material phenomena, and Nibbana (//citta//, //cetasika//, //rupa//, //nibbana//), the first three comprising conditioned reality and the last the unconditioned element.

The last novel feature of the Abhidhamma method to be noted here -- contributed by the final book of the Pitaka, the //Patthana// -- is a

set of twenty-four conditional relations laid down for the purpose of showing how the ultimate realities are welded into orderly processes. This scheme of conditions supplies the necessary complement to the analytical approach that dominates the earlier books of the Abhidhamma. The method of analysis proceeds by dissecting apparent wholes into their component parts, thereby exposing their voidness of any indivisible core that might qualify as self or substance. The synthetic method plots the conditional relations of the bare phenomena obtained by analysis to show that they are not isolated self-contained units but nodes in a vast multi-layered web of inter-related, inter-dependent events. Taken in conjunction, the analytical method of the earlier treatises of the Abhidhamma Pitaka and the synthetic method of the //Patthana// establish the essential unity of the twin philosophical principles of Buddhism, non-self or egolessness (//anatta//) and dependent arising or conditionality (//paticca samuppada//). Thus the foundation of the Abhidhamma methodology remains in perfect harmony with the insights that lie at the heart of the entire Dhamma.

The Origins of the Abhidhamma

Although modern critical scholarship attempts to explain the formation of the Abhidhamma by a gradual evolutionary process, [4] Theravada orthodoxy assigns its genesis to the Buddha himself. According to the Great Commentary (//maha-atthakatha//) quoted by Acariya Buddhaghosa, "What is known as Abhidhamma is not the province nor the sphere of a disciple; it is the province, the sphere of the Buddhas." [5] The commentarial tradition holds, moreover, that it was not merely the spirit of the Abhidhamma, but the letter as well, that was already realized and expounded by the Buddha during his lifetime.

The //Atthasalini// relates that in the fourth week after the Enlightenment, while the Blessed One was still dwelling in the vicinity of the Bodhi Tree, he sat in a jewel house (//ratanaghara//) in the northwest direction. This jewel house was not literally a house

made of precious stones, but was the place where he contemplated the seven books of the Abhidhamma Pitaka. He contemplated their contents in turn, beginning with the //Dhammasangani//, but while investigating the first six books his body did not emit rays. However, upon coming to the //Patthana//, when "he began to contemplate the twenty-four universal conditional relations of root, object, and so on, his omniscience certainly found its opportunity therein. For as the great fish Timiratipingala finds room only in the great ocean 84,000 yojanas in depth, so his omniscience truly finds room only in the Great Book. Rays of six colours -- indigo, golden, red, white, tawny, and dazzling -- issued from the Teacher's body, as he was contemplating the subtle and abstruse Dhamma by his omniscience which had found such opportunity." [6]

Theravada orthodoxy thus maintains that the Abhidhamma Pitaka is authentic Word of the Buddha, in this respect differing from an early rival school, the Sarvastivadins. This school also had an Abhidhamma Pitaka consisting of seven books, considerably different in detail from the Theravada treatises. According to the Sarvastivadins, the books of the Abhidhamma Pitaka were composed by Buddhist disciples, several being attributed to authors who appeared generations after the Buddha. The Theravada school, however, holds that the Blessed One himself expounded the books of the Abhidhamma, except for the detailed refutation of deviant views in the //Kathavatthu//, which was the work of the Elder Moggaliputta Tissa during the reign of Emperor Asoka.

The Pali Commentaries, apparently drawing upon an old oral tradition, maintain that the Buddha expounded the Abhidhamma, not in the human world to his human disciples, but to the assembly of devas or gods in the Tavatimsa heaven. According to this tradition, just prior to his seventh annual rains retreat the Blessed One ascended to the Tavatimsa heaven and there, seated on the Pandukambala stone at the foot of the Paricchattaka tree, for the three months of the rains he taught the Abhidhamma to the devas who had assembled from the ten thousand world-systems. He made the chief recipient of the teaching his mother, Mahamaya-devi, who had been reborn as a deva. The reason the Buddha taught the Abhidhamma in the deva world rather than in the human realm, it is said, is because in order to give a complete

picture of the Abhidhamma it has to be expounded from the beginning to the end to the same audience in a single session. Since the full exposition of the Abhidhamma requires three months, only devas and Brahmas could receive it in unbroken continuity, for they alone are capable of remaining in one posture for such a length of time.

However, each day, to sustain his body, the Buddha would descend to the human world to go on almsround in the northern region of Uttarakuru. After collecting almsfood he went to the shore of Anotatta Lake to partake of his meal. The Elder Sariputta, the General of the Dhamma, would meet the Buddha there and receive a synopsis of the teaching given that day in the deva world: "Then to him the Teacher gave the method, saying, 'Sariputta, so much doctrine has been shown.' Thus the giving of the method was to the chief disciple, who was endowed with analytical knowledge, as though the Buddha stood on the edge of the shore and pointed out the ocean with his open hand. To the Elder also the doctrine taught by the Blessed One in hundreds and thousands of methods became very clear." [7]

Having learnt the Dhamma taught him by the Blessed One, Sariputta in turn taught it to his own circle of 500 pupils, and thus the textual recension of the Abhidhamma Pitaka was established. To the Venerable Sariputta is ascribed the textual order of the Abhidhamma treatises as well as the numerical series in the //Patthana//. Perhaps we should see in these admissions of the //Atthasalini// an implicit acknowledgement that while the philosophical vision of the Abhidhamma and its basic architecture originate from the Buddha, the actual working out of the details, and perhaps even the prototypes of the texts themselves, are to be ascribed to the illustrious Chief Disciple and his entourage of students. In other early Buddhist schools, too, the Abhidhamma is closely connected with the Venerable Sariputta, who in some traditions is regarded as the literal author of Abhidhamma treatises. [8]

The Seven Books

A brief outline of the contents of the seven canonical Abhidhamma books will provide some insight into the plethora of textual material to be condensed and summarized by the //Abhidhammattha Sangaha//. The first book, the //Dhammasangani//, is the fountainhead of the entire system. The title may be translated "Enumeration of Phenomena," and the work does in fact undertake to compile an exhaustive catalogue of the ultimate constituents of existence.

Opening with the //matika//, the schedule of categories which serves as the framework for the whole Abhidhamma, the text proper is divided into four chapters. The first, "States of Consciousness," takes up about half of the book and unfolds as an analysis of the first triad in the //matika//, that of the wholesome, the unwholesome, and the indeterminate. To supply that analysis, the text enumerates 121 types of consciousness classified by way of their ethical quality. [9] Each type of consciousness is in turn dissected into its concomitant mental factors, which are individually defined in full. The second chapter, "On Matter," continues the inquiry into the ethically indeterminate by enumerating and classifying the different types of material phenomena. The third chapter, called "The Summary," offers concise explanations of all the terms in the Abhidhamma matrix and the Suttanta matrix as well. Finally, a concluding "Synopsis" provides a more condensed explanation of the Abhidhamma matrix but omits the Suttanta matrix.

The //Vibhanga//, the "Book of Analysis," consists of eighteen chapters, each a self-contained dissertation, dealing in turn with the following: aggregates, sense bases, elements, truths, faculties, dependent arising, foundations of mindfulness, supreme efforts, means to accomplishment, factors of enlightenment, the eightfold path, jhanas, illimitables, training rules, analytical knowledges, kinds of knowledge, minor points (a numerical inventory of defilements), and "the heart of the doctrine" (//dhammahadaya//), a psycho-cosmic topography of the Buddhist universe. Most of the chapters in the //Vibhanga//, though not all, involve three sub-sections: an analysis according to the methodology of the Suttas; an analysis according to the methodology of the Abhidhamma proper; and an interrogation section, which applies the categories of the matrix to the subject

under investigation.

The //Dhatukatha//, the "Discourse on Elements," is written entirely in catechism form. It discusses all phenomena with reference to the three schemata of aggregates, sense bases, and elements, seeking to determine whether, and to what extent, they are included or not included in them, and whether they are associated with them or dissociated from them.

The //Puggalapannatti//, "Concepts of Individuals," is the one book of the Abhidhamma Pitaka that is more akin to the method of the Suttas than to the Abhidhamma proper. The work begins with a general enumeration of types of concepts, and this suggests that it was originally intended as a supplement to the other books in order to take account of the conceptual realities excluded by the strict application of the Abhidhamma method. The bulk of the work provides formal definitions of different types of individuals. It has ten chapters: the first deals with single types of individuals; the second with pairs; the third with groups of three, etc.

The //Kathavatthu//, "Points of Controversy," is a polemical treatise ascribed to the Elder Moggaliputta Tissa. He is said to have compiled it during the time of Emperor Asoka, 218 years after the Buddha's Parinibbana, in order to refute the heterodox opinions of the Buddhist schools outside the Theravadin fold. The Commentaries defend its inclusion in the Canon by holding that the Buddha himself, foreseeing the errors that would arise, laid down the outline of rebuttal, which Moggaliputta Tissa merely filled in according to the Master's intention.

The //Yamaka//, the "Book of Pairs," has the purpose of resolving ambiguities and defining the precise usage of technical terms. It is so called owing to its method of treatment, which throughout employs the dual grouping of a question and its converse formulation. For instance, the first pair of questions in the first chapter runs thus: "Are all wholesome phenomena wholesome roots? And are all wholesome roots wholesome phenomena?" The book contains ten chapters: roots, aggregates, sense bases, elements, truths, formations, latent

dispositions, consciousness, phenomena, and faculties.

The //Patthana//, the "Book of Conditional Relations," is probably the most important work of the Abhidhamma Pitaka and thus is traditionally designated the "Great Treatise" (//mahapakarana//). Gigantic in extent as well as in substance, the book comprises five volumes totalling 2500 pages in the Burmese-script Sixth Council edition. The purpose of the //Patthana// is to apply its scheme of twenty-four conditional relations to all the phenomena incorporated in the Abhidhamma matrix. The main body of the work has four great divisions: origination according to the positive method, according to the negative method, according to the positive-negative method, and according to the negative-positive method. Each of these in turn has six sub-divisions: origination of triads, of dyads, of dyads and triads combined, of triads and dyads combined, of triads and triads combined, and of dyads and dyads combined. Within this pattern of twenty-four sections, the twenty-four modes of conditionality are applied in due order to all the phenomena of existence in all their conceivable permutations. Despite its dry and tabular format, even from a "profane" humanistic viewpoint the //Patthana// can easily qualify as one of the truly monumental products of the human mind, astounding in its breadth of vision, its rigorous consistency, and its painstaking attention to detail. To Theravada orthodoxy, it is the most eloquent testimony to the Buddha's unimpeded knowledge of omniscience.

The Commentaries

The books of the Abhidhamma Pitaka have inspired a voluminous mass of exegetical literature composed in order to fill out, by way of explanation and exemplification, the scaffoldings erected by the canonical texts. The most important works of this class are the authorized commentaries of Acariya Buddhaghosa. These are three in number: the //Atthasalini//, "The Expositor," the commentary to the //Dhammasangani//; the //Sammohavinodani//, "The Dispeller of

Delusion," the commentary to the //Vibhanga//; and the //Pancappakarana Atthakatha//, the combined commentary to the other five treatises. To this same stratum of literature also belongs the //Visuddhimagga//, "The Path of Purification," also composed by Buddhaghosa. Although this last work is primarily an encyclopaedic guide to meditation, its chapters on "the soil of understanding" (XIV-XVII) lay out the theory to be mastered prior to developing insight and thus constitute in effect a compact dissertation on Abhidhamma. Each of the commentaries in turn has its subcommentary (//mulatika//), by an elder of Sri Lanka named Acariya Ananda, and these in turn each have a sub-subcommentary (//anutika//), by Ananda's pupil Dhammapala (who is to be distinguished from the great Acariya Dhammapala, author of the //tikas// to Buddhaghosa's works).

When the authorship of the Commentaries is ascribed to Acariya Buddhaghosa, it should not be supposed that they are in any way original compositions, or even original attempts to interpret traditional material. They are, rather, carefully edited versions of the vast body of accumulated exegetical material that Buddhaghosa found at the Mahavihara in Anuradhapura. This material must have preceded the great commentator by centuries, representing the collective efforts of generations of erudite Buddhist teachers to elucidate the meaning of the canonical Abhidhamma. While it is tempting to try to discern evidence of historical development in the Commentaries over and beyond the ideas embedded in the Abhidhamma Pitaka, it is risky to push this line too far, for a great deal of the canonical Abhidhamma seems to require the Commentaries to contribute the unifying context in which the individual elements hang together as parts of a systematic whole and without which they lose important dimensions of meaning. It is thus not unreasonable to assume that a substantial portion of the commentarial apparatus originated in close proximity to the canonical Abhidhamma and was transmitted concurrently with the latter, though lacking the stamp of finality it was open to modification and amplification in a way that the canonical texts were not.

Bearing this in mind, we might briefly note a few of the Abhidhammic conceptions that are characteristic of the Commentaries but either

unknown or recessive in the Abhidhamma Pitaka itself. One is the detailed account of the cognitive process (//cittavithi//). While this conception seems to be tacitly recognized in the canonical books, it now comes to be drawn out for use as an explanatory tool in its own right. The functions of the //cittas, the different types of consciousness, are specified, and in time the //cittas// themselves come to be designated by way of their functions. The term //khana//, "moment," replaces the canonical //samaya//, "occasion," as the basic unit for delimiting the occurrence of events, and the duration of a material phenomenon is determined to be seventeen moments of mental phenomena. The division of a moment into three sub-moments -- arising, presence, and dissolution -- also seems to be new to the Commentaries. [10] The organization of material phenomena into groups (//kalapa//), though implied by the distinction between the primary elements of matter and derived matter, is first spelled out in the Commentaries, as is the specification of the heart-base (//hadayavatthu//) as the material basis for mind element and mind-consciousness element.

The Commentaries introduce many (though not all) of the categories for classifying kamma, and work out the detailed correlations between kamma and its results. They also close off the total number of mental factors (//cetasika//). The phrase in the //Dhammasangani//, "or whatever other (unmentioned) conditionally arisen immaterial phenomena there are on that occasion," apparently envisages an open-ended universe of mental factors, which the Commentaries delimit by specifying the "or-whatever states" (//yevapanaka dhamma//). Again, the Commentaries consummate the dhamma theory by supplying the formal definition of dhammas as "things which bear their own intrinsic nature" (//attano sabhavam dharenti ti dhamma//). The task of defining specific dhammas is finally rounded off by the extensive employment of the fourfold defining device of characteristic, function, manifestation, and proximate cause, a device derived from a pair of old exegetical texts, the //Petakopadesa// and the //Nettipakarana//.

The Abhidhammattha Sangaha

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As the Abhidhamma system, already massive in its canonical version, grew in volume and complexity, it must have become increasingly unwieldy for purposes of study and comprehension. Thus at a certain stage in the evolution of Theravada Buddhist thought the need must have become felt for concise summaries of the Abhidhamma as a whole in order to provide the novice student of the subject with a clear picture of its main outlines -- faithfully and thoroughly, yet without an unmanageable mass of detail.

To meet this need there began to appear, perhaps as early as the fifth century and continuing well through the twelfth, short manuals or compendia of the Abhidhamma. In Burma these are called //let-than// or "little-finger manuals," of which there are nine:

1. //Abhidhammattha Sangaha//, by Acariya Anuruddha;
2. //Namarupa-pariccheda//, by the same;
3. //Paramattha-vinicchaya//, by the same (?);
4. //Abhidhammavatara//, by Acariya Buddhadatta (a senior contemporary of Buddhaghosa);
5. //Ruparupa-vibhaga//, by the same;
6. //Sacca-sankhepa//, by Bhadanta Dhammapala (probably Sri Lankan; different from the great subcommentator);
7. //Moha-vicchedani//, by Bhadanta Kassapa (South Indian or Sri Lankan);
8. //Khema-pakarana//, by Bhadanta Khema (Sri Lankan);
9. //Namacara-dipaka//, by Bhadanta Saddhamma Jotipala (Burman).

Among these, the work that has dominated Abhidhamma studies from about the twelfth century to the present day is the first mentioned, the //Abhidhammattha Sangaha//, "The Compendium of Things contained in the Abhidhamma." Its popularity may be accounted for by its remarkable balance between concision and comprehensiveness. Within its short scope all the essentials of the Abhidhamma are briefly and carefully summarized. Although the book's manner of treatment is extremely terse even to the point of obscurity when read alone, when studied under a qualified teacher or with the aid of an explanatory guide, it leads the student confidently through the winding maze of the system to a

clear perception of its entire structure. For this reason throughout the Theravada Buddhist world the //Abhidhammattha Sangaha// is always used as the first textbook in Abhidhamma studies. In Buddhist monasteries, especially in Burma, novices and young bhikkhus are required to learn the //Sangaha// by heart before they are permitted to study the books of the Abhidhamma Pitaka and its Commentaries.

Detailed information about the author of the manual, Acariya Anuruddha, is virtually non-existent. He is regarded as the author of two other manuals, cited above, and it is believed in Buddhist countries that he wrote altogether nine compendia, of which only these three have survived. The //Paramattha-vinicchaya// is written in an elegant style of Pali and attains a high standard of literary excellence. According to the colophon, its author was born in Kaveri in the state of Kancipura (Conjeevaram) in South India. Acariya Buddhadatta and Acariya Buddhaghosa are also said to have resided in the same area, and the subcommentator Acariya Dhammapala was probably a native of the region. There is evidence that for several centuries Kancipura had been an important centre of Theravada Buddhism from which learned bhikkhus went to Sri Lanka for further study.

It is not known exactly when Acariya Anuruddha lived and wrote his manuals. An old monastic tradition regards him as having been a fellow student of Acariya Buddhadatta under the same teacher, which would place him in the fifth century. According to this tradition, the two elders wrote their respective books, the //Abhidhammattha Sangaha// and the //Abhidhammavatara//, as gifts of gratitude to their teacher, who remarked: "Buddhadatta has filled a room with all kinds of treasure and locked the door, while Anuruddha has also filled a room with treasure but left the door open." [11] Modern scholars, however, do not endorse this tradition, maintaining on the basis of the style and content of Anuruddha's work that he could not have lived earlier than the eighth century, more probably between the tenth and early twelfth centuries. [12]

In the colophon to the //Abhidhammattha Sangaha// Acariya Anuruddha states that he wrote the manual at the Mulasoma Monastery, which all exegetical traditions place in Sri Lanka. There are several ways to

reconcile this fact with the concluding stanzas of the //Paramattha-vinicchaya//, which state that he was born in Kancipura. One hypothesis is that he was of South Indian descent but came to Sri Lanka, where he wrote the //Sangaha//. Another, advanced by G.P. Malalasekera, holds that he was a native of Sri Lanka who spent time at Kancipura (which, however, passes over his statement that he was //born// in Kancipura). Still a third hypothesis, proposed by Ven. A.P. Buddhadatta Mahathera, asserts that there were two different monks named Anuruddha, one in Sri Lanka who was the author of the //Abhidhammattha Sangaha//, another in Kancipura who wrote the //Paramattha-vinicchaya//. [13]

Commentaries on the Sangaha

Owing to its extreme concision, the //Abhidhammattha Sangaha// cannot be easily understood without explanation. Therefore to elucidate its terse and pithy synopsis of the Abhidhamma philosophy, a great number of //tikas// or commentaries have been written upon it. In fact, this work has probably stimulated more commentaries than any other Pali text, written not only in the Pali language but also in Burmese, Sinhala, Thai, etc. Since the fifteenth century Burma has been the international centre of Abhidhamma studies, and therefore we find many commentaries written on it by Burmese scholars both in Pali and in Burmese. Commentaries on the //Sangaha// in Pali alone number nineteen, of which the following are the most important:

1. //Abhidhammatthasangaha-Tika//, also known as the //Porana-Tika//, "the Old Commentary." This is a very small //tika// written in Sri Lanka in the twelfth century by an elder named Acariya Navavimalabuddhi.

2. //Abhidhammatthavibhavini-Tika//, or in brief, the //Vibhavini//, written by Acariya Sumangalasami, pupil of the eminent Sri Lankan elder Sariputta Mahasami, also in the twelfth century. This //tika// quickly superceded the Old Commentary and is generally considered the

most profound and reliable exegetical work on the //Sangaha//. In Burma this work is known as //tika-gyaw//, "the Famous Commentary." The author is greatly respected for his erudition and mastery of the Abhidhamma. He relies heavily on older authorities such as the //Abhidhamma-Anutika// and the //Visuddhimagga-Mahatika// (also known as the //Paramatthamanjusa//). Although Ledi Sayadaw (see below) criticized the //Vibhavini// extensively in his own commentary on the //Sangaha//, its popularity has not diminished but indeed has even increased, and several Burmese scholars have risen to defend it against Ledi Sayadaw's criticisms.

3. //Sankhepa-vannana//, written in the sixteenth century by Bhadanta Saddhamma Jotipala, also known as Chapada Mahathera, a Burmese monk who visited Sri Lanka during the reign of Parakramabahu VI of Kotte (fifteenth century). [14]

4. //Paramatthadipani-Tika//, "The Elucidation of the Ultimate Meaning," by Ledi Sayadaw. Ledi Sayadaw of Burma (1846-1923) was one of the greatest scholar-monks and meditation masters of the Theravada tradition in recent times. He was the author of over seventy manuals on different aspects of Theravada Buddhism, including philosophy, ethics, meditation practice, and Pali grammar. His //tika// created a sensation in the field of Abhidhamma studies because he pointed out 325 places in the esteemed //Vibhavini-tika// where he alleged that errors and misinterpretations had occurred, though his criticisms also set off a reaction in defense of the older work.

5. //Ankura-Tika//, by Vimala Sayadaw. This //tika// was written fifteen years after the publication of the //Paramatthadipani// and supports the commonly accepted opinions of the //Vibhavini// against Ledi Sayadaw's criticisms.

6. //Navanita-Tika//, by the Indian scholar Dhammananda Kosambi, published originally in //devanagari// script in 1933. The title of this work means literally "The Butter Commentary," and it is so called probably because it explains the //Sangaha// in a smooth and simple manner, avoiding philosophical controversy.

Outline of the Sangaha

The //Abhidhammattha Sangaha// contains nine chapters. It opens by enumerating the four ultimate realities -- consciousness, mental factors, matter, and Nibbana. The detailed analysis of these is the project set for its first six chapters. Chapter I is the Compendium of Consciousness, which defines and classifies the 89 and 121 //cittas// or types of consciousness. In scope this first chapter covers the same territory as the States of Consciousness chapter of the //Dhammasangani//, but it differs in approach. The canonical work begins with an analysis of the first triad in the //matika//, and therefore initially classifies consciousness on the basis of the three ethical qualities of wholesome, unwholesome, and indeterminate; then within those categories it subdivides consciousness on the basis of plane into the categories of sense sphere, fine-material sphere, immaterial sphere, and supramundane. The //Sangaha//, on the other hand, not being bound to the //matika//, first divides consciousness on the basis of plane, and then subdivides it on the basis of ethical quality.

The second chapter, the Compendium of Mental Factors, first enumerates the fifty-two //cetasikas// or concomitants of consciousness, divided into four classes: universals, occasionals, unwholesome factors, and beautiful factors. Thereafter the factors are investigated by two complimentary methods: first, the method of association (//sampayoganaya//), which takes the mental factors as the unit of inquiry and elicits the types of consciousness with which they are individually associated; and second, the method of inclusion or combination (//sangahanaya//), which takes the types of consciousness as the unit of inquiry and elicits the mental factors that enter into the constitution of each. This chapter again draws principally upon the first chapter of the //Dhammasangani//.

The third chapter, entitled Compendium of the Miscellaneous, classifies the types of consciousness along with their factors with

respect to six categories: root (//hetu//), feeling (//vedana//), function (//kicca//), door (//dvara//), object (//arammana//), and base (//vatthu//).

The first three chapters are concerned principally with the structure of consciousness, both internally and in relation to external variables. In contrast, the next two chapters deal with the dynamics of consciousness, that is, with its modes of occurrence. According to the Abhidhamma, consciousness occurs in two distinct but intertwining modes -- as active process and as passive flow. Chapter IV explores the nature of the "cognitive process," Chapter V the passive "process-freed" flow, which it prefaces with a survey of the traditional Buddhist cosmology. The exposition here is largely based upon the Abhidhamma Commentaries. Chapter VI, Compendium of Matter, turns from the mental realm to the material world. Based primarily on the second chapter of the //Dhammasangani//, it enumerates the types of material phenomena, classifies them in various ways, and explains their modes of origination. It also introduces the commentarial notion of material groups, which it treats in detail, and describes the occurrence of material processes in the different realms of existence. This chapter concludes with a short section on the fourth ultimate reality, Nibbana, the only unconditioned element in the system.

With the sixth chapter, Acariya Anuruddha has completed his analytical exposition of the four ultimate realities, but there remain several important subjects which must be explained to give a complete picture of the Abhidhamma. These are taken up in the last three chapters. Chapter VII, the Compendium of Categories, arranges the ultimate realities into a variety of categorical schemes that fall under four broad headings: a compendium of defilements; a compendium of mixed categories, which include items of different ethical qualities; a compendium of the requisites of enlightenment; and a compendium of the whole, an all-inclusive survey of the Abhidhamma ontology. This chapter leans heavily upon the //Vibhanga//, and to some extent upon the //Dhammasangani//.

Chapter VIII, the Compendium of Conditionality, is introduced to include the Abhidhamma teaching on the inter-relatedness of physical

and mental phenomena, thereby complementing the analytical treatment of the ultimate realities with a synthetical treatment laying bare their functional correlations. The exposition summarily presents two alternative approaches to conditionality found in the Pali Canon. One is the method of dependent arising, prominent in the Suttas and analyzed from both Suttanta and Abhidhamma angles in the //Vibhanga// (VI). This method examines conditionality in terms of the cause-and-result pattern that maintains bondage to //samsara//, the cycle of birth and death. The other is the method of the Patthana//, with its twenty-four conditional relations. This chapter concludes with a brief account of concepts (//pannatti//), thereby drawing in the //Puggalapannatti//, at least by implication.

The ninth and final chapter of the //Sangaha// is concerned, not with theory, but with practice. This is the Compendium of Meditation Subjects. This chapter functions as a kind of summary of the //Visuddhimagga//. It concisely surveys all the methods of meditation exhaustively explained in the latter work, and it sets forth condensed accounts of the stages of progress in both systems of meditation, concentration and insight. Like the masterwork it summarizes, it concludes with an account of the four types of enlightened individuals and the attainments of fruition and cessation. This arrangement of the //Abhidhammattha Sangaha// perhaps serves to underscore the ultimate soteriological intent of the Abhidhamma. All the theoretical analysis of mind and matter finally converges upon the practice of meditation, and the practice culminates in the attainment of the supreme goal of Buddhism, the liberation of the mind by non-clinging.

* * * * * * * *

NOTES

1. Asl. 2; //Expos.//, p.3.

2. Asl. 2-3; //Expos.//, pp. 3-4.

3. The //Dhammasangani// also includes a Suttanta matrix consisting of forty-two dyads taken from the Suttas. However, this is ancillary to the Abhidhamma proper, and serves more as an appendix for providing succinct definitions of key Suttanta terms. Moreover, the definitions themselves are not framed in terms of Abhidhamma categories and the Suttanta matrix is not employed in any subsequent books of the Abhidhamma Pitaka.

4. See, for example, the following: A.K. Warder, //Indian Buddhism//, 2nd rev. ed. (Delhi: Motilal Banarsidass, 1980), pp. 218-24; Fumimaro Watanabe, //Philosophy and its Development in the Nikayas and Abhidhamma// (Delhi: Motilal Banarsidass, 1983), pp. 18-67; and the article "Abhidharma Literature" by Kogen Mizuno in //Encyclopaedia of Buddhism//, Fasc. 1 (Govt. of Ceylon, 1961).

5. Asl. 410; //Expos.//, p. 519

6. Asl. 13; //Expos.//, pp. 16-17

7. Asl. 16; //Expos.//, p. 20

8. The first book of the Sarvastivadin Abhidharma, the //Sangitiparyaya//, is ascribed to Sariputta by Chinese sources (but not by Sanskrit and Tibetan sources), while the second book, the //Dharmaskandha//, is ascribed to him by Sanskrit and Tibetan sources (but not by Chinese sources). The Chinese canon also contains a work entitled the //Shariputra Abhidharma-Shastra//, the school of which is not known.

9. These are reduced to the familiar eighty-nine cittas by grouping together the five cittas into which each path and fruition consciousness is divided by association with each of the five jhanas.

10. The //Yamaka//, in its chapter "Citta-yamaka," uses the term //khana// to refer to the subdivision of a moment and also introduces the //uppada-khana// and //bhanga-khana//, the sub-moments of arising and dissolution. However, the threefold scheme of sub-moments seems

to appear first in the Commentaries.

11. Ven. A. Devananda Adhikarana Nayaka Thero, in Preface to //Paramattha-vinicchaya and Paramattha-vibhavini-vyakhya// (Colombo: Vidya Sagara Press, 1926), p. iii.

12. G.P. Malalasekera, //The Pali Literature of Ceylon// (Colombo: M.D. Gunasena, repr. 1958), pp. 168-70. Malalasekera points out that James Gray, in his edition of //Buddhaghosuppatti//, gives a chronological list of saintly and learned men of Southern India, taken from the Talaing records, and there we find Anuruddha mentioned after authors who are supposed to have lived later than the seventh or eighth century. Since Bhadanta Sariputta Mahasami compiled a Sinhala paraphrase of the //Abhidhammattha Sangaha// during the reign of Parakrama-Bahu the Great (1164-97), this places Anuruddha earlier than the middle of the twelfth century.

13. See the article "Anuruddha (5)" in //Encyclopaedia of Buddhism//, Fasc. 4 (Govt. of Ceylon, 1965). Ven Buddhadatta's view is also accepted by Warder, //Indian Buddhism//, pp. 533-34.

14. This author is commonly confused with another Burmese monk called Chapada who came to Sri Lanka during the twelfth century and studied under Bhadanta Sariputta. The case for two Chapadas is cogently argued by Ven. A.P. Buddhadatta, //Corrections of Geiger's Mahavamsa, Etc.// (Ambalangoda: Ananda Book Co., 1957), pp. 198-209.

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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
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Christianity is a God centered religion. It sees God as the focus of meaning in human life and history as the unfolding of God's plan. It comes as a suprise to most Christians that there are relgions, such as Buddhism, that are not God centered and have comparitively little to say about Him. The purpose of this essay is to clarify Buddhist ideas about God and make them seem reasonable to the non-Buddhist, even if not persuading him. In this essay instead of talking about "God" I will use the term "the absolute" to avoid confusion. The word "God" carries too many asociations that are difficult to lay aside when discussing the subject from a fresh (Buddhist) perspective. The Encyclopedia of Philosophy defines the absolute as "the ultimate source of reality regarded as one and yet the source of variety; as complete, or perfect, and yet as not divorced from the finite, imperfect world."

First, Buddhists believe that the absolute is not someting you believe in, or worship, but instead something you experience. The experience of the absolute is called enlightenment. Because of this emphasis on experience, the terminology of Buddhism is often elusive. More attention is given to how to attain the experience of the absolute than to a specific description of its character. Indeed Buddhism teaches that no verbal description of the absolute is possible. That is, Buddhism insists that the absolute is ineffable.

While no positive description of the absolute is possible, Buddhism does teach that the absolute can be defined negatively by refuting false ideas of the absolute. Buddhist philosophy is therefore resolutely critical, showing the contradictions inherent in the concepts of their opponents. But while Buddhist philosophy is a critical philosophy, it is also a rational philosophy in that it believes that no contradiction can exist in the absolute. This is in contrast to those forms of mysticism that teach the nature of the absolute is contradictory and paradoxical.

Finally, Buddhism teaches that the absolute is the true nature of the relative. On the question of the transcendence or immanence of the absolute, Buddhism come down on the side of immanence. Only because we misperceive the true nature of the world do we think of it as relative, when we truly understand the world then we see it as the absolute. But this process of perceiving the relative as the absolute is not one of addition, but one of subtraction. That is, one does not gain a new sixth sense from the practice of meditation enabling one to see everyting as godlike

(whatever that might be). Instead one strips away the false concepts about reality which makes the absolute appear as the relative. When one sees the absolute things seem more "ordinary" than before. Thus the enlightened person is not unworldly and impractical, but more grounded in reality and better able to deal with the humdrum details of life than anyone else.

PART ONE: THE ABSTRACT

"Released...with unrestricted awareness."

According to the Pali Canon--the earliest record of the Buddha's teachings now extant--nothing outside of the realm of differentiation can be properly designated by the conventions of language. In one mode of analysis, this realm is divided into the six senses (counting the mind as the sixth) & their objects; in another, it is divided into the five aggregates of form, feeling, perception, thought processes, & consciousness. The two modes cover mutually equivalent areas. However, one passage in the Canon points to another realm where the six senses & their objects cease, which can be experienced although not otherwise described, even in terms of existing, not existing, both, or neither. The attainment of the Buddhist goal belongs to this second realm, and this of course raised problems for the Buddha in how to teach & describe the goal.

He solved the problem by illustrating the goal with similes & metaphors. The best-known metaphor for the goal is the name nibbana (nirvana), which means the extinguishing of a fire. Attempts to work out the implications of this metaphor have all too often taken it out of context. Some writers, drawing on modern, every-day notions of fire, come to the conclusion that nibbana implies extinction, inasmuch as we feel that a fire goes out of existence when extinguished. Others, however, note that the Vedas--ancient Indian religious texts that predate Buddhism by many thousands of years--described fire as immortal: Even when extinguished it simply goes into hiding, in a latent, diffused state, only to be reborn when a new fire is lit. These writers then assume that the Buddha accepted the Vedic theory in its entirety, and so maintain that nibbana implies eternal existence.

The weakness of both these interpretations is that they do not take into account the way the Pali Canon describes (1) the workings of

fire, (2) the limits beyond which no phenomenon may be described, and (3) the precise implications that the Buddha himself drew from his metaphor in light of (1) & (2). The purpose of this essay is to place this metaphor in its original context, so as to show what it was and was not meant to imply.

Any discussion of the way the Buddha used the term nibbana must begin with the distinction that there are two levels of nibbana (or, to use the original terminology, two nibbana properties). The first is the nibbana experienced by a person who has attained the goal and is still alive. This is described metaphorically as the extinguishing of passion, aversion, & delusion. The second is the nibbana after death. The simile for these two states is the distinction between a fire that has gone out but whose embers are still warm, and one so totally out that its embers are cold. The Buddha used the views of fire current in his day in somewhat different ways when discussing these two levels of nibbana, and so we must consider them separately.

To understand the implications of nibbana in the present life, it is necessary to know something of the way in which fire is described in the Pali Canon. There, fire is said to be caused by the excitation or agitation of the heat property. To continue burning, it must have sustenance (upadana). Its relationship to its sustenance is one of clinging, dependence, & entrapment. When it goes out, the heat property is no longer agitated, and the fire is said to be freed. Thus the metaphor of nibbana in this case would have implications of calming together with release from dependencies, attachments, & bondage. This in turn suggests that of all the attempts to describe the etymology of the word nibbana, the closest is the one Buddhaghosa proposed in The Path of Purification: Un- (nir) + binding (vana): Unbinding.

To understand further what is meant by the unbinding of the mind, it is also important to know that the word upadana--the sustenance for the fire--also means clinging, and that according to the Buddha the mind has four forms of clinging that keep it in bondage: clinging to sensuality, to views, to precepts & practices, and to doctrines of the self. In each case, the clinging is the passion & desire the mind

feels for these things. To overcome this clinging, then, the mind must see not only the drawbacks of these four objects of clinging, but, more importantly, the drawbacks of the act of passion & desire itself.

The mind does this by following a threefold training: virtue, concentration & discernment. Virtue provides the joy & freedom from remorse that are essential for concentration. Concentration provides an internal basis of pleasure, rapture, equanimity, & singleness of mind that are not dependent on sensual objects, so that discernment can have the strength to cut through the mind's clingings. Discernment functions by viewing these clingings as part of a causal chain: seeing their origin, their passing away, their allure, the drawbacks of their results, &, finally, emancipation from them.

Although the Canon reports cases where individuals cut through all four forms of clinging at the same time, the more common pattern is for discernment first to cut through sensual clinging by focusing on the inconstancy & stressfulness of all sensory objects and on the worthlessness of any passion or desire directed to them. Thus freed, the mind can turn its discernment inward in a similar way to cut through its clinging to the practice of concentration itself, as well as to views in general and notions of 'self' in particular. Once it no longer views experience in terms of self, the entire self/not-self dichotomy collapses.

The mind at this point attains Deathlessness, although there is no sense of 'I' in the attainment. There is simply the realization, 'There is this.' From this point onward the mind experiences mental & physical phenomena with a sense of being dissociated from them. One simile for this state is that of a hide removed from the carcass of a cow: Even if the hide is then placed back on the cow, one cannot say that it is attached as before, because the connective tissues that once held the hide to the carcass--in other words, passion & desire--have all been cut (by the knife of discernment). The person who has attained the goal--called a Tathagata in some contexts, an arahant in others--thus lives out the remainder of his/her life in the world, but independent of it.

Death as experienced by a Tathagata is described simply as, 'All this, no longer being relished, grows cold right here.' All attempts to describe the experience of nibbana or the state of the Tathagata after death--as existing, not existing, both, or neither--are refuted by the Buddha. To explain his point, he again makes use of the metaphor of the extinguished fire, although here he draws on the Vedic view of latent fire as modified by Buddhist notions of what does and does not lie within the realm of valid description.

To describe the state of the Tathagata's mind, there has to be a way of knowing what his/her consciousness is dependent on. Here we must remember that, according to the texts, a meditator may develop intuitive powers through the practice of concentration enabling him/her to know the state of another person's mind, or the destination of that person after death. To do so, though, that person's consciousness must be dwelling on a particular object, for it is only through knowledge of the object that the state of the mind can be known. With ordinary people this is no problem, for ordinary consciousness is always dependent on one object or another, but with Tathagatas this is impossible, for their consciousness is totally independent. Because terms such as existing, not existing, both, or neither, apply only to what may be measured against a criterion of knowing, they cannot apply to the Tathagata.

The Buddha borrows two points from the Vedic notion of fire to illustrate this point. Even if one wants to assume that fire still exists after being extinguished, it is (1) so subtle that it cannot be perceived, and (2) so diffuse that it cannot be said to go to any one place or in any particular direction. Just as notions of going east, west, north, or south do not apply to an extinguished fire, notions of existing and so forth do not apply to the Tathagata after death.

As for the question of how nibbana is experienced after death, the Buddha says that there is no limit in that experience by which it could be described. The word 'limit' here is the important one. In one of the ancient Vedic myths of creation, the universe starts when a limit appears that separates male from female, sky from earth. Thus

the implication of the Buddha's statement is that the experience of nibbana is so free from even the most basic notions that make up the universe that it lies beyond description. This implication is borne out by other passages stating that there is nothing in that experience of the known universe--earth, water, wind, fire, sun, moon, darkness, coming, going, or stasis--at all.

Thus, when viewed in light of the way the Pali Canon describes the workings of fire and uses fire imagery to describe the workings of the mind, it is clear that the word nibbana is primarily meant to convey notions of freedom: freedom in the present life from agitation, dependency, & clinging; and freedom after death from even the most basic concepts or limitations--such as existence, non-existence, both, or neither--that make up the describable universe.

Here, Hemaka,
with regard to pleasant things
    seen, heard, felt, & cognized,
There is: the dispelling of passion & desire,
        the deathless state of Unbinding.
Those who, knowing this, mindful,
    fully extinguished/unbound
    in the here & now,
are forever calmed
have gone beyond
    entanglement in the world.

Sn v.9

Freed, dissociated, & released from ten things, the Tathagata dwells with unrestricted awareness, Vahuna. What ten? Freed, dissociated, & released from form...feeling...perception...processes...consciousness... birth...ageing...death... stress*... defilement, he dwells

with unrestricted awareness. Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathagata--freed, dissociated, & released from these ten things--dwells with unrestricted awareness.

A x.81

Just as the great ocean has but one taste, the taste of salt, even so does this doctrine & discipline have but one taste: the taste of release.

A viii.19

ÉÍÍÍ

Australia and Queensland in Particular" (2), that a group of Sri Lankans arrived in Mackay, Queensland, on board the ship, "Devonshire", on November 16th, 1882. There is evidence that many of these early migrants were Buddhists, but as de Jong noted:

'Pressure from the Christian establishment of the day must have been strong. Within twenty years after their arrival, most if not all those that were still alive had been converted. If some older folk remained Buddhists at heart, their children apparently did not.'

At least one family did not succumb to such pressures - that of the Mendis family, who are currently one of Brisbane's leading jewellers and have incorporated the distribution of Buddhist literature as part of their business. The Mendis family established the Brisbane Buddhist Vihara and currently supported its resident monk, the Venerable Shanti Bhadra.

Six years prior to the arrival of the Sri Lankans in Mackay, there was a Buddhist temple on Thursday Island, the northernmost tip of Australia. Klaas de Jong reports that some five hundred Sri Lankans were involved. They were engaged in the pearl trade and they erected a small temple and planted a Bodhi tree. Although remnants of this temple are reputed to have been incorporated into the present post office, the Bodhi tree, apparently, is still thriving.

In the book, "Path to Righteousness" (3), a collection of a series of articles by Anagarika Dhammapala, originally published in the Maha-Bodhi Journal' between 1892 and 1900, it is reported that a Dr.Worthington formed a group called "Students of Truth" which regarded themselves as 'Christian Buddhists'. This group, apparently, had branches on mainland Australia as well as Tasmania and even extending to New Zealand. At that

time, there was much hostility from the Christian churches to any favourable mention of Buddhism, let alone its practise. In 1897, a Victorian newspaper, 'The Healsville Guardian' published an article in defence of Buddhism, which resulted in a threatened boycott of the paper by several Christian ministers. Also in the 1880's, a South Australian newspaper published a long and, reportedly, interesting article on Buddhism which was later reprinted in the New South Wales rural newspaper, 'The Albury Banner'. This article invited the wrath of a Wesleyan minister and much published debate ensued. Anagarika Dhammapala further relates an insulting, unfair and distorted article appearing in a fortnightly Baptist periodical which, he claims, was "full of gross misrepresentations, evidently written out of vindictive malice." A politely worded reply to the editor, pointing out the errors in the article was, not surprisingly, never published. The earliest documented visits to Australia of members of the Sangha has recently been unearthed by Paul Croucher. He reports that Venerable U Sasana Dhaja, an English monk, ordained in Burma, toured Australia in 1910. It was not the first time that I had encountered his name. A few years ago, whilst on a visit to the home of the Founding President of the Buddhist Society of New South Wales, Leo Berkeley, I was shown a Buddha image which was reputedly more than four hundred years old. Mr.Berkeley said that a lady, not a member of the Buddhist Society, had asked him to accept it from her, as she claimed that, whilst it was in her possession, it had brought her bad luck. Had she been familiar with the teachings of the Buddha, perhaps she may have realised that the 'bad luck' was more likely due to her Karma vipaka than to any inherent properties of the image itself. However, accompanying the image was a yellowed document which stated that the image was brought to Australia by 'Venerable U Sasana Dhaja, monk of the order of the yellow robe from Le-Gyun-Man-Lung Monastery Pagoda, Thantabar, Sagaing

Hills, Upper Burma.' Apparently, this Venerable U Sasana Dhaja was somewhat of a shady character. He was one of the first Englishmen to take the robe, but, apparently, was still a Christian at heart. Paul quotes some of his utterances which were reported in the newspapers of that time as: "Buddhism is a system of mental development just as a gymnasium is a system of physical development" consequently "a man can be a Christian and yet live the life of a Buddhist monk as naturally as a man can be a student and a gymnast simultaneously." On another occasion he stated that although the Buddha was the Light of Asia, Christ was still the Light of the World.
He supported himself during his tour by selling, apparently, an unlimited number of supposedly 700 year old alabaster Buddha images. It is one of these images which is currently in the possession of Leo Berkeley. Despite its doubtful authenticity, it is, indeed, a very beautiful image.

In 1915, five Buddhist monks of German origin arrived in Sydney. They were part of a consignment of foreign internees sent from Sri Lanka for imprisonment in Australia. As most readers would know, England and its colonies were at war with Germany at that time. One of these monks was a former world famous violinist, Anton Gueth, who as Venerable Nyanatiloka, was one of the greatest pioneers of western Buddhism. His student, another German monk, Nyanaponika, together with his master, Nyanatiloka, have passed on to us, a wealth of learned books on the Dharma.

It was during the 1940's in Sydney, whilst studying books on non-Christian religions, that Marie Byles became intensely interested in Buddhism, and no account of its development would be complete if her contribution were ignored. Marie Beuzeville Byles was born in 1900 into a Christian family in England. At the age of eleven years, she migrated with her family to Australia. She

was one of the first women to graduate as a solicitor from the University of Sydney and, certainly the first to set up practice after graduation. The 'Sydney Morning Herald', of November 24th, 1979, in her obituary observed that:

'She became a legendary figure, winning achievement as mountaineer, explorer and author.'

She wrote at least six books, four of which were on Buddhist topics. 'World Buddhism', vol.5, No.1, 1956, a publication of the World Fellowship of Buddhists, reports: 'Miss Marie Byles, who spent a short holiday and study tour in Ceylon after a trip to the Himalayas for meditation purposes, is now writing a book on "The Human Aspect of the Buddha's Life" for publication shortly.'

She spent the year 1954 in North India researching this book which was eventually published under the title of "Footprints of Gautama the Buddha". Marie gave many talks to the Theosophical Society in Sydney, as well as broadcasting on their regular Sunday night programme on Radio Station, 2GB. She also preached Dhamma at the Unitarian Church in Sydney. Marie disliked participation in organised groups, preferring to study and meditate in a hut in the garden of her Cheltenham (a Sydney suburb) home. She was a pacifist, naming her home 'Ahimsa' and the meditation hut, 'The Hut of Happy Omen'. Since her death, the home and garden have been given to the people of Sydney as a quiet retreat. It is currently administered by the National Trust.

Leo Berkeley, a Dutchman by birth, who had spent the war years in England, later migrated, with his family, to Australia. Early in 1952, whilst on a ship returning to England for a visit, he met Sir Lalita Rajapakse, the then Sri Lankan Minister of Justice. Sir Lalita was

returning to Colombo after attending a Commonwealth Conference in New Zealand. The two became acquainted and, as Sir Lalita was a very devout Buddhist, it seemed inevitable that their daily conversation would turn to Buddhism. Sir Lalita recited to Leo the Dhammapada verse:

"By ourselves is evil done; by ourselves we pain endure.
By ourselves we cease from ill; by ourselves become we pure.

No one can save us but ourselves, no one can and no one may.

We ourselves must walk the Path, Buddhas only point the way."

Which caused Leo Berkeley to observe:
I was very much impressed by this wisdom because I always had believed that we ourselves create our life and our destiny. I said: "Sir, please tell me a little more about the Teaching of the Buddha" .His answer was: "My good friend, I'd like you to meet a learned monk. Come and see me tomorrow when we arrive in Colombo". The learned monk turned out to be the late Venerable Narada Maha Thera from the Vajirarama Vihara in Colombo. Venerable Narada instructed Leo Berkeley in the Dhamma. Fortunate, indeed, was he to have such a fine teacher. Narada was a prolific author of Buddhist books and pamphlets and had been a constant visitor to both South-East Asian and western countries, preaching the Dhamma until well beyond the age when most people would consider such pursuits too strenuous. Venerable Narada suggested to Leo Berkeley that, on his return to Australia, he should establish a Buddhist society. Leo Berkeley, after making some enquires, was put in touch with Marie Byles. He told her of his intention to form a Buddhist Association. "Oh, Mr.Berkeley", she said, "the

Australians are not yet ready for the teaching of the Buddha." Leo Berkeley replied: "Miss Byles, if you are ready and I am ready, we can start together an association." Hence the embryo Buddhist Society was born. Additional members were recruited following an advertisement placed in the "Sydney Morning Herald". It was not a formally constituted society, but a loosely formed group of people gathering together to study the Dhamma.

Soon after this group was formed, a seventy year old, American born, Buddhist nun, Dhammadinna, arrived in Sydney. She had been living in Sri Lanka for nearly thirty years. Her supporter in Sri Lanka was Lady de Silva, who had built the 'Forest Hermitage' for her. This same 'Forest Hermitage' was later to become the dwelling of a famous German monk and prolific author, mentioned earlier, Venerable Nyanaponika. Sister Dhammadinna arrived in Australia in 1952, with little money and only one address of a person to contact. She arrived at the home of her contact, Marie Byles, requesting shelter. Marie, who was somewhat of a literalist when interpreting the Vinaya, offered Sister 'The Hut of Happy Omen', which was an unlined wooden structure, open to the elements. She gave Sister a couple of blankets and informed her that she could sleep on the floor. Apart from her advanced age, Sister was partially crippled due to a previous fall which necessitated her wearing a back brace. She suffered much pain. Although the 'Omen' may have been happy, Sister Dhammadinna was less than happy with her accommodation. Despite this, Eric Penrose, who was one of Sister's most devoted students and supporters observed: The one who was really marvellous to her when she arrived was the lady solicitor, Marie Byles. She must have great credit in giving Sister Dhammadinna a place to live. It was Leo Berkeley, however, who came to her rescue and installed her in an apartment at Bellevue Hill (a Sydney eastern

suburb), for which he met all expenses. Sister Dhammadinna was well able to look after herself in her new residence. She was strictly vegetarian and insisted that her students followed suit. The kitchen was shared by other tenants, who, incidentally were all female. She attempted to dissuade her fellow tenants from their carnivorous habits by remarking, as she passed the kitchen, whilst they were preparing the Sunday roast lamb, "Do I smell a corpse incinerating in here?". On Sunday evenings, she conducted Dhamma talks and meditation in the home of Mr. and Mrs. Leo Berkeley. Usually fifteen to twenty people attended these lectures. She did not accept all of those who attended these meetings for personal instruction. She chose eight persons whom she considered were 'ready for the Dhamma'. She refereed to them as "my Buddhists". The author was fortunate in being one of those eight. She administered the Three Refuges and eight precepts to this group on the Holy Day of Vesak, 29th of May, 1953. Sister Dhammadinna's visa expired during 1953. Eric Penrose pleaded, on behalf of her students, that the then Minister for Immigration in the Menzies Government, Sir Howard Beale, grant her an extension. Eric observed: He was not overflowing in his desire to do something. But, eventually, an extension was forthcoming. However, Sister left later that year for a short visit to the United States and thence to Hawaii where she was to spend the following five years.

It was in May, 1953, that the Buddhist Society of New South Wales was formally constituted as a society. Prior to that time, as I have already observed, the group meeting at the Berkeley's home had no particular name or structure. A committee was formed and Leo Berkeley was unanimously elected as President. The Vice-President was Norman Weekes, Graeme Lyall was Secretary and Don Ashfordye was Assistant Secretary. I am uncertain who the Treasurer was, but it was either Geoff Martin or

Colin Jones. Leo Berkeley had two frock retailing businesses at the time. The top floor of his shop in Oxford Street, Sydney, became the first office of the Buddhist Society of N.S.W.. Don Ashfordye and I would attend the office every Saturday morning, answering correspondence and assisting Leo Berkeley with the layout of the Society's publication, "The Buddhist News", of which he was the editor. It was offset printed on glossy paper and it included photographs as well as Dhamma articles and news. The entire cost of its production was borne by Leo Berkeley. The Society quickly grew too large to be accommodated any longer at the Berkeley's home, so the Centre Club in George Street, Sydney became the regular venue for Sister Dhammadinna's talks. It was during meetings at this venue that Natasha Jackson, who was later to play a significant role in the newly formed Buddhist Society, first made an appearance.

The following year heralded the arrival of a saintly meditation master from Burma, Venerable Sayadaw U Thittila. The Society was, indeed, most fortunate to welcome as its first visiting Bhikkhu such a gentle man, well versed in the Dhamma and who enjoyed an international reputation. Venerable U Thittila gave several public lectures which were the first step in dispelling the many misconceptions, concerning the Buddha's teaching, plaguing Australian Society.

On Tuesday, February the 1st, 1955, to a fanfare of newspaper publicity, arrived the legendary Venerable Narada Maha Thera. The 'Sydney Sun', next evening, featured a photograph of Venerable Narada, with his umbrella raised, under the caption "Cool Customer". That the Sydney press was unused to the appearance of Buddhist monks in that city is evident from the accompanying article which commenced: Bald, bespectacled and smiling and wearing a heavy orange robe, Narada Maha

Thera said "I am here to explain Buddha's teachings to those interested." The priest is in Sydney at the invitation of the Buddhist Society of N.S.W. which plans to build a temple.

On the morning of his arrival, Leo Berkeley was quoted in the 'Sydney Morning Herald' as saying:
The Society, which consists mainly of Australian nationals, is growing rapidly, and we are anxious to have a temple.; Bhikkhu Narada has told us he has been promised funds from wealthy tea merchants in Ceylon which; might be used to establish one, and he will put certain propositions before us.. The merchants feel they want to put back into Australia what they have taken out of it. It seemed to me that it was somewhat ironical to suggest that these Sri Lankan tea merchants felt guilty at their 'exploitation' of the poor, thirsty, Australian tea drinker and, by this gesture, were hoping to make amends. However, Venerable Narada was, indeed, accompanied by a wealthy Sri Lankan tea merchant in the person of Tilak Ratnayake. Tilak had come to Australia to investigate the possibility of commencing tea production in Queensland. As a devout Buddhist and old boy of Mahinda College, which was established by the Buddhist Theosophical Society of Galle, in Sri Lanka, he paid the fare of Venerable Narada so that the more valuable seeds of the Dhamma could be planted on Australian soil. His headmaster at Mahinda College was Frank Lee Woodward, who although born in England, retired in 1919 to an apple orchard in Tasmania. Woodward was a Pali scholar and translator, his most famous book being "Some Sayings of the Buddha". Tilak brought, with him, a large chest of tea from his plantation and each visitor to Venerable Narada received a gift of pure Ceylon tea. Venerable Narada also brought saplings from the sacred Bodhi tree in Sri Lanka, which had arrived there with Sister Sanghamitta, daughter of Dharmasoka, around 300 B.C.. The 'Daily Telegraph' of

February 2nd, 1955, reported:
BUDDHA'S TREE IN TROUBLE.
Narada Maha Thera struck quarantine trouble when he arrived in Sydney yesterday. He had with him three seedlings from a tree under which, he said, Buddha sat more than 2,000 years ago. They were thriving in cigarette tins. Narada had tended and watered them each day on the voyage from Ceylon. When he came ashore from the liner 'Australia', quarantine officials took them from him.

They were kept in quarantine for over a year and one was eventually planted in the garden of the Berkeley home. Venerable Narada's lectures were well publicised in the press and thus attracted large and curious audiences. Even the printed media found these lectures newsworthy, for the 'Daily Telegraph' of the 14th of February featured an article headed "Monk's Hints on Meditation".

Here are a few extracts:
A Buddhist monk last night gave an audience of 500 people hints on meditation. The monk is Bhikkhu Narada Maha Thera. --- The Bhikkhu opened and closed his lecture with a short sing-song recitation. He said he had called his lecture "Mental Culture", although it was about meditation. Some people confused meditation with levitation or visions. The mind could be purified and controlled by meditation.

Venerable Narada also visited Queensland, Victoria and Tasmania, where he established Buddhist Societies. The founding president of the Buddhist Society of Tasmania was Ken Wriedt who was later to become a Senator and is currently leader of the Labor Party in Tasmania. He is still practising Buddhism, starting each day with a period of meditation.

According to Klaas de Jong, Brisbane had a similar

enthusiastic, if sensational, press coverage to Narada's visit as Sydney. Some of Brisbane's newspaper headlines were:

"Monk Tells of Buddha", "Buddhist Monk Kept Distance" (from a female reporter) and "Monk Sees Likely Buddhas".

Venerable Narada was a kindly monk who was well versed in the Dhamma. He was an eloquent exponent of the Buddha's message and had captivated audiences everywhere he went. He passed away, after a long period of illness, on October the 2nd, 1983, aged 86 years. I received a letter from him, written from Saigon, Vietnam on the 30th of October, 1970, which says:

I left Ceylon on April 30th on a missionary tour in Indonesia. On 15th June I arrived in Vietnam and unexpectedly fell ill. On July 1st I was hospitalised, suffering from a serious illness. My situation was so grave that even cremation arrangements had also been made. My recovery, they say, is a miracle. I am really grateful to the Vietnamese Buddhists for saving my life. Fortunately, he was able to serve the Buddhist world for another 13 years. He is sadly missed, not only by those who knew, loved and respected him in Australia, but his loss is felt throughout the Buddhist world, both East and West. May he soon attain the bliss of Nirvana.

In 1955, the name of the Buddhist Society of N.S.W.'s journal was changed to "Metta". Towards the end of 1955, the Society's dream of land for a Vihara was realised. Together with substantial monetary donations from Leo Berkeley and Eric Penrose, as well as financial offerings from donors in the South East Asian Buddhist countries, four and a half acres of land was purchased at West Pennant Hills, an outlying suburb of Sydney. Marie Byles discovered this parcel of land in natural bushland at the reasonable price of a few hundred pounds

and she urged the Society to secure it. Marie handled all of the legal aspects of its acquisition, at no cost to the Society and a group of trustees was appointed. It was not until 1956 that the land was dedicated, by two visiting monks from Thailand, as the site for the first Buddhist Vihara and Meditation Centre in Australia.

In October, 1955, the Buddhist Society of N.S.W. promoted an Indian dance drama to raise funds for the United Nation's Appeal for Children. It was an ambitious presentation which ran for three performances in the hall of the N.S.W. State Conservatorium of Music.

It was in February 1956, Buddha Jayanti Year, that two monks arrived from Thailand. One was an abbot of a monastery in Thailand, Phra Dhammadiraja Muni, who spoke little English and his companion was an American, Phra Sumangalo. Phra Sumangalo, who was on his first visit to Australia, was no stranger to us, however. He was the author of many articles and his activities were regularly reported in the Buddhist magazines at that time. He was not known as Phra Sumangalo, however, but as Reverend Robert Stuart Clifton, Superior General of the Western Buddhist Order (Soto Zen). This organisation was in no way connected with the current organisation of the same name founded by the English monk, Maha Sthavira Sangharakshita. Phra Sumangalo was a charismatic figure and it was during his visit, at my suggestion, that the Young Buddhist Association was formed. It was under the umbrella of the Buddhist Society of N.S.W. and its aim was to engender an interest in the Dhamma amongst the younger members of the Society. It was short-lived, however. Unfortunately, during the visit of these two monks, a crisis occurred. Unknown to Abbot Dhammadiraja Muni, Phra Sumangalo, in his role of Rev. Robert Stuart Clifton, Superior General of the Western Buddhist Order, was privately ordaining his followers, both male and female, as priests in his 'Order'. Two members of the

Buddhist Society of N.S.W., Gordon and Joy Lishman, who had been his followers for many years, were both ordained during this visit. He performed similar ordination ceremonies in Melbourne and Canberra. These extra-Theravadin activities were soon to come to the notice of his Abbot and so his tour of Australia came to an abrupt termination. He and the Abbot returned hurriedly to Thailand where, no doubt, Rev.Robert Stuart Clifton, alias Phra Sumangalo, faced the music. Several years later, he visited Malaysia where he founded the Young Buddhist Association of Malaysia. He passed away in 1962.

May of 1956 saw the welcome return of Venerable Sayadaw U Thittila. The highlight of this visit was his conducting of a three week meditation retreat at the home of the Berkeleys, who were then living in the Sydney suburb of Belrose. Thirty five people participated in this retreat. The Sayadaw also inspected the newly acquired Vihara and Meditation Centre site which had, earlier in the year, been dedicated by the two monks from Thailand. He was full of enthusiasm for it. 'World Buddhism', for August 1956, reported him as commenting:

When the Centre is established, we hope to have a permanent Bhikkhu in the Vihara. He will come: from one of the Buddhist countries and he may even be an Australian. Appointment of a permanent Bhikkhu will provide Australia with a worthy Buddhist centre and further help the growth of Buddhist teaching.

Sadly, this was the last visit of a Bhikkhu, for teaching purposes, for some years. At that time, although there were many learned monks in the Buddhist countries, very few spoke English. Those few that did, such as Venerable Narada and Sayadaw U Thittila, were in great demand in the awakening western countries and were

forced to limit their occasional visits to a few weeks duration. This lack of the stabilising influence of the Sangha resulted in squabbles and disagreements within the Buddhist Societies in Australia. The Buddhist Society of N.S.W. split in 1956. Leo Berkeley's pioneering leadership was replaced by that of Charles Knight and Natasha Jackson. There were now two groups functioning in Sydney - the Buddhist Society of N.S.W. under its new leadership and what was loosely called 'the Buddhist Group', consisting mainly of the pioneers who had studied under Sister Dhammadinna. Hearing of the schism, Venerable Narada returned to Australia to plead with the two groups to sort out their differences and to re-unite. A meeting of both groups was called by him at the home of the Berkeleys. He warned that, as Buddhism was relatively new to Australia and had, as yet, few adherents, we could not afford the luxury of schisms. His pleas, however, fell on deaf ears - neither group would give way.

Late in 1957, whilst on a visit to Hawaii, Eric and Lynne Penrose invited Sister Dhammadinna to return to Australia. She accepted and returned in 1958, to be housed in a lodge, which the Penroses had constructed for her as an annexe to their Bilgola home. She stayed for almost a year before returning to Hawaii, where she passed away in 1967. Eric Penrose, in a tribute to her, said:

Thank heavens we had the experience of Sister Dhammadinna. The studies and the absolute simplicity of it and the strength of what Sister Dhammadinna had to say was so powerful. To me, it was just so absolute that I could never find argument with it. I hope she made it. That would be my greatest hope because what she gave was limitless.

In 1959, the Buddhist Society of N.S.W. combined with

the Buddhist Society of Victoria to form the Buddhist Federation of Australia. Charles Knight was its first Chairman. The Buddhist Society of N.S.W.'s journal, 'Metta', was later to become the national journal of the Federation.

'Karuna', of February, 1981, published by the Buddhist Society of N.S.W., reported that:
Early in the sixties, the Society received an offer for its land at Pennant Hills. As the alternative to selling was to pay enormous rates on the property, which had now been re-zoned by the Council, the members authorised Charles Knight to conduct the sale.

Some of the pioneer members, who had previously severed their connection with the Society, were outraged that the Society had chosen to sell land that had been dedicated by members of the Sangha as the site for a Vihara and Meditation Centre. However, two of the original trustees, Leo Berkeley and Eric Penrose, decided that the decision of the leadership should not be opposed. Eric Penrose commented:

The Buddhist Society did very well out of it. It gave them the chance to be established. So the good fortune was there that these things happened. That's the way it should be.

During the sixties, the majority of the fortnightly meetings of the Buddhist Society of N.S.W. consisted of lectures by Charles Knight and Natasha Jackson and a sizeable library was built up over this period. Speaking of the void due to Australia's not having resident representatives of the Sangha, Natasha Jackson observed:
Knight, himself, made several impassioned pleas for such leaders, and yet the Sangha did not respond positively for eighteen years. Buddhism in the West is almost exclusively a lay movement. The pioneer element in the

Sangha has long since become defunct. There were two major factors which probably inhibited the appointment of a resident monk at that time. As previously mentioned, it was not only a case of finding a monk well versed in the Dhamma who was prepared to be a 'pioneer', but the main difficulty was that few learned monks spoke English sufficiently well to undertake such missionary activity. Another factor, and by no means a minor one, is that, according to the Vinaya rules, a monk cannot stay for an extended period in the home of a lay-follower. The establishment of a Vihara to house the monk should have been one of the Society's first priorities, had they been serious about attracting a resident teacher. The land was acquired in the 1950's for that purpose, but the Society chose to dispose of it.

In November, 1960, a lineage holder in the Chinese Cha'an tradition arrived in Sydney, where he stayed until the end of 1961. He was the famous Master Hsuan Hua. He gained the impression that there were no Buddhists among the local Chinese community as he was largely ignored and, was, at one stage on the verge of starvation due to the lack of support. At the end of 1961, he left for California, where, with the support of many followers he established a monastic centre known as the 'City of Ten Thousand Buddhas'.

At a meeting of the Buddhist Society of N.S.W. in 1970, which I attended, discussion turned to the need for a resident Bhikkhu to oversee the Society's activities. The objection was raised, by Charles Knight, that it was impossible to house such a Bhikkhu. I suggested that I knew of a Roman Catholic family at Brighton-le-Sands who, perhaps, may be prepared to offer a Bhikkhu some suitable accommodation. Charles Knight and Natasha Jackson expressed an interest and so were introduced to the MacLaughlin family to formulate the arrangements. A

monk's annexe in their garden was prepared which, although small, was relatively comfortable.

On the 9th of May, 1971, Venerable Ratmalane Somaloka arrived in Sydney to become the first resident monk. His devotees and supporters in Malacca had paid his fare and expenses to enable him to undertake this mission to Australia. Knight and Jackson tended to be somewhat undiplomatic in their dealings with the MacLaughlin family and a tense relationship developed. The tension between them became so untenable that a Chinese businessman, Bill Jong, who was quite inspired by Venerable Somaloka's teaching, leased a spacious apartment at Rose Bay, an eastern suburb of Sydney, to house the resident Bhikkhu. Elva Miksevicious, then a keen supporter of Venerable Somaloka, writing in a special edition of 'Metta' (1974) reported that:
The Buddhist Society of N.S.W. contributed ten dollars a week from their funds towards the heavy expenses undertaken freely and happily by Mr. Jong. The Ven. Somaloka instructed him to accept this offer for them to share in this meritorious deed until the end of the year.

After working with the Buddhist Society of N.S.W. for twelve months, Venerable Somaloka formed the opinion that the Society had become a group more interested in engaging in armchair discussion than in practising Buddhism as a way of life. The executive of the Buddhist Society and their monk had an uneasy relationship. Prior to the Bhikkhu's moving to Rose Bay, Ven. Somaloka felt that his time was not being used as profitably as it might have been. Venerable Somaloka stressed to the Buddhist Society of N.S.W. that, if Buddhism were to make any progress and a monk were to remain in Sydney, that it would be necessary for them to make moves towards establishing a Vihara. The Society had the funds as the money from the sale of the West Pennant Hills

property had yielded a healthy profit which Charles Knight had successfully invested in the share market. Their leaders, however, were not prepared to use this money for a Vihara. Being resident in the Maclaughlin's private home, access to him was necessarily restricted. This situation changed, however, once he was established in the Rose Bay apartment. Elva Miksevicious continued:
The Ven. Somaloka then started his religious activities, which were conducted over many hours each day. He talked to people who came to see him from all over Australia, he taught, he instructed, he preached, he conducted services and gave himself to his work and those who were in need of him. Naturally, he met hundreds of people of all ages and walks of life.

Bill Jong selflessly devoted himself to the needs of Venerable Somaloka. He visited the apartment each day to prepare the monk's food and to drive him in his car to his various appointments. The Buddhists who benefited from Ven. Somaloka's instruction will be forever grateful to the great contribution offered by Bill Jong.
A few of those people who had gathered around Venerable Somaloka at Rose Bay resolved to find a way to establish a Vihara. Two people, who were staunch supporters of the Buddhist Society of N.S.W. prior to the 1956 split, Jurgis and Elva Miksevicious, had become actively involved in the activities at Rose Bay. The Buddhist Society of N.S.W., at that time, had no interest whatever in the devotional side of Buddhism. Natasha Jackson, referring to earlier Pujas conducted by the Society, wrote:

Strangers who wandered into our meetings saw obeisance to an image, heard, what was to them, a meaningless chanting in some strange language, and left either amused or mystified, but certainly not edified.

By 1972, the activities, formerly conducted at Rose Bay,

were transferred to Annandale, an inner Sydney suburb. A devotional service followed by Dhamma teaching and meditation became a regular Sunday morning activity. Far from being 'amused or mystified', a group of fifteen to twenty people were regularly in attendance.

On Vesak Day, 1973, the Australian Buddhist Vihara was opened at Katoomba, in the Blue Mountains, west of Sydney. The dream of Venerable Somaloka and his devotees was finally realised. R.L.Henderson, in an Editorial in 'Metta', concluded:

Many of us feel that the Ven. Somaloka is an ideal person to start off the first fully Buddhist Vihara in this country. He has demonstrated flexibility of mind and the ability to fit into Australian conditions and way of life in a commonsense manner. Despite the bouquets and optimism which greeted the founding of Australia's first Buddhist Vihara, since then, all has not been a bed of roses. A sign on the gate of the Vihara, "Private Property", is a significant indicator of its policies. Despite the Sri Lankan origins of Venerable Somaloka, the local Sri Lankan Buddhist community was discouraged from visiting the Vihara. It was only after the arrival of Venerable Pemananda, who was invited to assist in the activities of the Vihara for a three year period, that the Sri Lankan community was granted limited access. The Bhikkhu who followed Ven. Pemananda's stay, Ven. Sugananda, was most unimpressed with the exclusiveness of the Vihara's policies and threatened to leave unless visitors were granted freer access. Some Blue Mountain's residents who wished to study the Dhamma and practice meditation claim that they were actively discouraged from attending the Vihara. Many of the original supporters have since withdrawn from its activities due in no small degree to Somaloka's alleged breach of a major Vinaya rule.

At the end of 1972, the Buddhist Society of N.S.W. purchased a villa unit at Eastlakes, a Sydney suburb, to serve as a permanent meeting place.

On January 23rd, 1972, Eric Liao, a Chinese businessman, formed the Chinese Buddhist Society of Australia. Initially, he invited Venerable Somaloka to conduct services in a garage adjacent to his home. With the assistance of Bill Jong, he acquired more central and suitable premises in Dixon Street, in Sydney's Chinatown district. This newly established temple in Dixon Street was later named "Prajna Temple". A tragic fire destroyed the premises on November 14th, 1985. All that remained after the fire was the statues of Sakyamuni Buddha, Kwan Yin, Ksitigarbha Bodhisattva and approximately one thousand books, including the Tripitaka. The abbot of the temple, Ven. Sik Chee Ming, and his supporters re-established the temple at Hornsby, a northern Sydney suburb. In 1989, premises in Dixon Street, vacated by the Chinese See Yup Society, were acquired and the central Chinese community, again, has a place of worship.

The form of Mahayana Buddhism followed by most Chinese and, indeed, the Vietnamese, is a fusion of Cha'an (Zen) and Pure Land (Messianic Buddhism). As Paul Croucher (1) observes:

The elemental Chinese religion is, of course, a kind of nature polytheism, onto which aspects of Confucianism, Taoism, and Buddhism have been grafted. The Chinese brought with them a syncretic blend of beliefs and practices in which the demarcations were ill-defined and the influence of Buddhism only mild. As in China, those who identified themselves with Buddhism probably amounted to no more than one per cent of the population. Most were content to wear 'a Confucian crown, a Taoist robe, and Buddhist sandals', and when pressed had some

difficulty in describing the religion they practised. Although a small number of the Chinese Buddhist community in Sydney is very devout, the greater number is quite pragmatic regarding religion and regard it as solely of use in rites of passage.

1973 heralded the arrival of two more monks from Thailand, in the persons of Venerable Chao Khun Pariattikavi and the well known teacher and author, Venerable Khantipalo. Initially, they conducted their activities from a rented bungalow in the Sydney suburb of Roseberry, but in 1975, a magnificent Victorian house, now known as Wat Buddharangsee, was purchased in the inner city suburb of Stanmore. The opening ceremony, on Vesak Day, 25th of May, 1975, was performed by His Royal Highness, Crown Prince Vajiralongkorn, in the presence of His Highness Ven. Somdet Phra Nyanasamvara and ten visiting Bhikkhus from Thailand. Wat Buddharangsee became the focal point for Theravadin Buddhism in Sydney, a function formerly performed by the Buddhist Society of N.S.W.. Wat Buddharangsee has proved to be one of the most popular Buddhist meeting places in the Sydney area. Such has been its success, that it has rapidly become too small to adequately serve its congregation so, a large tract of land was purchased at Leumeah, south of Sydney, where a traditional Thai-style Wat Pa Buddharangsee was opened in May, 1988. The Stanmore premises is being retained to serve the needs of the inner city Buddhist community.

In 1973, at the Buddhist Society of N.S.W.'s Eastlakes villa, a new style of meeting emerged. Under the guidance of Malcolm Pierce and his Japanese born wife Nara, who were resident there, the Society moved from its originally Theravadin format to incorporate the teachings of other traditions including those of the Japanese Nichiren Sect, Rissho Kosekai. Two years later, Natasha Jackson, unhappy with the new style "Dharma

Circle" meetings, resigned from the Society. Natasha Jackson, despite her, at times, abrasive manner, must be given due credit for keeping Buddhism alive in Sydney through its most difficult years. She had a fiercely independent and strong personality, uncompromisingly defended her views of how the Buddhist Society of N.S.W. should be run and was quick to condemn those with whom she disagreed. Had Sydney not had a Natasha Jackson, it is doubtful if the Buddhist Society of N.S.W. could, today, rightly claim to be the oldest and longest surviving Buddhist organisation in Australia.

1975 saw the birth of the Sydney Zen Centre. It is affiliated with the Diamond Sangha in Hawaii under the leadership of their teacher, Robert Aitken Roshi, who visits Australia regularly. They have purchased some land at St. Albans, north of Sydney, where a country Zendo is being established for meditation retreats. Although the chanting of sutras forms an essential part of the activities at the Zen Centre, the major emphasis is on meditation practise.

As the result of the purchase, in 1978, of 220 acres of land in the Dharug National Park, near Wiseman's Ferry, north of Sydney, Wat Buddha Dhamma came into being. It is a forest monastery with a supporting lay-village. Under the capable guidance of its resident abbot, Venerable Khantipalo, regular meditation retreats were conducted, not only for the benefit of the resident lay-community, but for the many city-dwellers who welcomed the opportunity to spend some time in a quiet natural bush setting. On the 20th of October, 1987, disaster struck the Wat. The Amenities Block was completely destroyed by fire. This block provided the mess and dormitory facilities for visitors and retreat participants. With the assistance of its many supporters, both resident and city dwelling, these facilities have been restored so that its regular

retreat and teaching programmes continue. A large new Sala (Meditation Hall) was opened in September, 1988, to accommodate the many people who attend the regular retreats. Phra Khantipalo, the founding abbot, disrobed in 1992 after being a Buddhist monk for thirty years. He has been replaced by a German born monk, Venerable Santitthito, who has been in Thailand for many years.

In 1979, after selling its Eastlakes villa, the Buddhist Society of N.S.W. purchased premises in Walker Street, North Sydney, from where it now operates. The Society acquired a large parcel of land at Katoomba, in the Blue Mountains, in 1982. This acquisition, which was made possible by a large financial donation from the Rissho Kosekai organisation in Japan, is being used as the Society's country retreat centre.

In the late '70's, Venerable Geshe Loden, a Gelugpa monk from Tibet, established centres for the practise and teaching of the Tibetan style of Buddhism in the Eastern States. His Sydney centre, the Loden Mahayana Centre, was started in Chippendale, an inner city suburb. This centre moved to its present location at Dulwich Hill in the early '80's. The Loden Mahayana Centre undertook the mammoth task, in 1982, of organising the Sydney visit of His Holiness, the Fourteenth Dalai Lama. The centre is currently known as the Tibetan Buddhist Society.

Venerable Tsang Hui arrived in Australia from Taiwan in 1977. In 1979, from a rented house in Redfern, an inner city suburb, he established the Hwa Tsang Monastery. Being a qualified school teacher as well as a Buddhist monk, he employed the 'skilful means' of attracting young people to the Monastery by conducting classes in academic subjects. The monastery later moved to Greenacre and then to its present location at Homebush West. In addition to conducting religious observances, the monastery continues to attract many high school

students to its daily classes in Buddhism, chemistry, Chinese language, English, general science, physics and mathematics. Due to these special classes, many of the students have gained places at Sydney's universities and later graduated to the professions. After overcoming much local opposition, the Hwa Tsang Monastery opened Sydney's first 'purpose built' Chinese Buddhist Temple at the Homebush site in 1993. After overcoming difficulties encountered with an unsympathetic local council and racist opposition from a few local residents, the Monastery building is now fully functioning. For a detailed account of the battle to establish this Monastery see my article 'Ethnic Buddhism in N.S.W.' (4).

As an outcome of many Buddhist students matriculating to the universities, joined by overseas students studying in Australia, university Buddhist societies were formed in the early eighties. The first student society was the University of New South Wales Buddhist Society, also known as UNIBUDS, which was founded, in 1981, with Venerable Tsang Hui's support. A year later, the Sydney University Buddhist Society was formed at Australia's oldest university, the University of Sydney. UNIBUDS has grown steadily since its inception and produces one of Australia's best produced Buddhist publications, 'Unibuds Annual Magazine'. The Sydney University Buddhist Society has struggled to survive in a university with, until recently, few overseas students, but with a renewed burst of enthusiasm, seems destined to become firmly established. In 1992, a Buddhist Society was established at Macquarie University.

A retreat held at Blackheath, in the Blue Mountains, in November, 1980, with a mere four people attending, heralded the modest beginning in New South Wales, of the Friends of the Western Buddhist Order. This Order was founded by the English monk, Ven. Sangharakshita, in

1967, with the idea of presenting the Buddha's teachings in Western terms, essentially, to people of European origin. Since then, centres and Buddhist community households have been established throughout the world. The first such household was established, in Australia, at Wollstoncraft, a northern Sydney suburb, in 1981. In 1984, the Friends of the Western Buddhist Order opened an inner city meeting and teaching place, the Sydney Buddhist Centre, near Central Railway, but moved to premises in King Street, Sydney in 1993.

As an outcome of the tragic war and Communist takeover in South-East Asia, many refugees from these Buddhist countries arrived in Australia, to re-establish their home and to seek religious freedom. At the end of 1979, a group of Vietnamese refugees met at a restaurant in Glebe, an inner city suburb, and formed the Vietnamese Buddhist Society of N.S.W. The first religious ceremonies organised by the Society were held at the Thai temple, Wat Buddharangsee, at Stanmore. Premises at Lakemba, a western suburb, were later leased by the Society, to serve as a temporary temple, prior to the arrival of their monk, Venerable Thich Bao Lac. Problems with the local council and racism from the local residents forced the Society to seek Government assistance to find a more suitable place and to establish a more permanent place of worship. Land at Bonnyrigg, an outer western suburb, was leased to the Society by the Housing Commission of N.S.W.. Today, on this land stands the first, purpose built, Buddhist temple in metropolitan Sydney, the Phap Bao Temple. A large statue of the Bodhisattva Kwan Yin forms a dominating landmark at the entrance to the temple.

Actually, the first Vietnamese monk to arrive in Australia was the senior teacher, Most Venerable Thich Phuoc Hue, who set foot on our soil in 1980. In 1981, he formed the Vietnamese Buddhist Federation of Australia,

which currently has branch temples in all Australian States with the exception of Tasmania, which has very few Vietnamese refugees. At its Biennial Conference in 1987, the name of the Federation was changed to the United Vietnamese Buddhist Congregations of Australia. He established the Phuoc Hue Temple in a large garage at the rear of a cottage in Fairfield, which served as a monk's residence. Again, racism and the local council's insensitivity to the needs of the refugee communities, forced the Vietnamese Buddhist Federation to seek Government assistance in finding a suitable place for a temple to serve the spiritual needs of Sydney's large Vietnamese Buddhist community. The then Premier of N.S.W., the Hon. Barrie Unsworth, responded by making available an unused school premises at Wetherill Park, an outer western suburb. The foundation stone for the new Phuoc Hue Temple was laid by him in October, 1987. The splendid temple premises, which is a major showpiece of Sydney, is currently situated on this former school land. The Vietnamese community is divided politically, hence the two temples. The Phap Bao Temple was established by Vietnamese who were in Australia, as students or diplomats prior to the 1975 fall of Saigon. The Phuoc Hue Temple serves the 'boat people', who view those, who didn't personally experience Communist oppression, with suspicion. They claim that many of the people from the Phap Bao Temple are not vigorous enough in their opposition to the current regime in Vietnam. Both temples support a youth movement called "The Young Buddhist Family" which is similar to and affiliated with the Boy Scout Movement.

Lao society is inseparable from Buddhism - they have been Buddhist for nearly a thousand years. 95% of the country are rice farmers and rural life revolved around the village Wat (temple) where the monk acted as teacher, doctor and spiritual adviser. Throughout the feudal and colonial periods, the Sangha the order of

monks - remained the main institution in the country. The monks were held in tremendous esteem as moral and spiritual arbiters as well as the most learned of the community.(5) In 1975, the Pathet Lao defeated the army of the royalist Buddhist monarchy and many Lao people fled from the communist tyranny across the Thai border. Many have since settled in Australia. The community divided into two factions - one supporting the former monarchy and the other, feeling dominated by the educated middle class, wishing to follow an independent path. In the mid eighties, the Lao refugees welcomed the arrival of their first monks to serve the spiritual needs of their community. The Lao Community Advancement Co-operative, the pro-monarchist group, purchased a two storeyed premises at Cabramatta West, known as Wat Prayort Keo Dhammananaram, to serve as a temporary residence for their monks and a meeting place for religious observances. They were later granted, by the N.S.W. Government, the lease on some land at Bonnyrigg for the purpose of, eventually, establishing a temple and community centre. The Foundation Stone Laying Ceremony was held on Sunday, 20th of August, 1989 and construction of the first stage, the monks' residence, was completed in 1990. The main temple building, in the traditional Lao style, is scheduled for completion in 1993. For many years the independent Lao Association of N.S.W., rented premises on the Hume Highway at Cabramatta as a temple and residence for the Abbot, Ven. Thongsoun Phantha-Oudom and their monks. The temple, known as Wat Buddhalavarn later became independent from the Lao Association and the Abbot was appointed as President. Early in 1988, a cottage was purchased to serve as a temporary Vihara (residence and temple) until land for a temple could be acquired. Moves were made in 1988 to unite the two Lao temples but, although the monks from both temples strongly supported it, suspicions about the motives for the merger still lingered amongst the laity, especially those from Wat

Buddhalavarn, and such a conjunction, unfortunately, now seems more remote than ever. The occasional combined ceremonies, that occurred before the attempted merger, have now completely ceased.

Resulting from the barbarism wrought on the Cambodian people by Pol Pot and his Khmer Rouge genocidal maniacs and the consequent invasion and occupation of Cambodia by the armed forces of the Peoples Republic of Vietnam, many refugees fled to the freedom of Thailand. These people, who, under the fanatical policies of the Khmer Rouge, were forced to labour for sixteen hours a day with little food, had lost all of their possessions.
Many of their relatives and friends, especially the educated, the professionals and the monks, had been slaughtered. They looked to the compassionate countries of the 'West' for resettlement so that they could resume what was left of their shattered lives. Australia accepted many of these industrious people and the various Governments provided some assistance in their resettlement. Buddhism is central to the lifestyle of the Khmer people and their fondest wish, after their arrival in Australia was to have a Buddhist monk to minister to their spiritual and social needs. Due to the genocide, very few monks survived to satisfy this need.
In the mid 1980's, the Venerable Long Sakkhone, a Cambodian Buddhist monk arrived to take up residence in Sydney. The community rented a rather run-down cottage in Fairfield, a Western suburb of Sydney, to serve as a temporary monk's residence and temple. The then Minister for Housing in the N.S.W. Government, the Hon. Frank Walker, later arranged for the lease of a tract of land adjacent to a large shopping Plaza at Bonnyrigg to the Khmer Community of N.S.W. for the purpose of constructing a community centre and temple. Construction of the first stage of this Cambodian centre, comprising a community hall, office and amenities block as well as a monk's residence has already been completed and was

officially opened by the Premier of N.S.W., the Hon. Nick Greiner on Saturday the 10th of February, 1990. The temple building, itself, being large, complex and expensive will have to wait for another day. The Khmer community is divided politically, with some people supporting Prince Norodom Sihanouk (FUNCINPEC), and others, the former Prime Minister, Son San (KPNLF), whilst a small number support the Vietnamese puppet' government of Hun Sen, however, they are united in their devotion to Theravadin Buddhism and, irrespective of how poor their circumstances in their new country, they generously support the temple and the religion generally. One would imagine that, in the light of the horrific experiences suffered by the Khmer community prior to their arrival in Australia, psychosis would be prevalent. Such is not the case, however. The Khmer people attribute this to their devotion to the teachings of the Buddha and are thus accepting of change, sorrow and their karmic circumstances.

Another religious group in the Bonnyrigg area is the Taoist, Confucian cum Buddhist plus traditional god worshiping lay organisation, the Australian-Chinese Buddhist Society. The membership of this organisation comprises mainly ethnic Chinese refugees from Indo-China. This temple is one of the few serving the Indo-Chinese community which is completely privately funded.

During the past 600 years, Buddhism has undergone turmoil in Korea. Cha'an (Zen) Buddhism was introduced from China in 372 A.D. and fused with the indigenous Shamanism. (6) The Choson kings, who ruled from 1392 until Japan annexed Korea in 1910, favoured Neo-Confucianism and ruthlessly suppressed Buddhism, forcing it out of the cities and towns and confining the temples to the remote mountains. During the Japanese occupation, Buddhism again gained favour but the

celibate monks were forced to marry. Following liberation in 1945, the main sect, Chogye, re-instituted celibacy for its clergy whilst several of the minor sects persisted with married priests. Following the Korean war, Korea came under American influence and an influx of Christian missionaries, especially of the aggressive fundamentalist variety, invaded Korea. What was formerly a Buddhist stronghold, now sees half of its population following Christianity. The results of this tumultuous period in Korean history has, to a significant degree, manifested itself amongst the Korean Buddhist migrants in Australia. Early in the 1980's, the Korean Dharmakaya Society was formed at Summer Hill, a western suburb of Sydney. In 1984, a monk, Venerable Jin Sang Sunim, arrived from Korea and premises were leased at Earlwood to serve as a residence and temporary temple, known originally as Hong Boep Sa and later renamed Dharma Sa. Venerable Jin Sang left Australia early in 1985 and was replaced by Venerable Jang San Sunim, who arrived on the first of April, 1985. An uneasy relationship developed between the monk and the Committee of the temple. By October, the dissent had become so untenable that the Venerable Jang San was forced to leave the temple, together with those members of the congregation who remained loyal to him. By December, 1985, a new Korean temple, Bul Kwang Sa, was established at Summer Hill with Venerable Jang San as its Abbot. His visa expired early in 1986 and he returned to Korea. After returning to Australia in January, 1988, as a permanent resident, he resumed his duties of ministry to the spiritual needs of the Korean community at the Bul Kwang Temple. The Committee of the Korean Dharmakaya Society later sponsored a Bhikshuni (female monk), Venerable Jung O Sunim, in October, 1986, to take over as resident spiritual teacher. Again, conflict arose between Jung O Sunim and the temple committee and she was dismissed in September, 1988. Many of her supporters severed their connection with the

Korean Dharmakaya Society and established yet another temple, Kwan Eum Sa, at Belmore, and later at Punchbowl, with Ven.Jung O Sunim as its presiding abbot. Yet another Bhikshuni, Venerable Ja Young Sunim, arrived in 1989 to serve the needs of the Korean Dharmakaya Society. The Society later vacated its Earlwood premises and established itself at Campsie, Sydney's main centre of Korean migrants. Meanwhile, trouble arose at the Bul Kwang Temple at Summer Hill. The President felt that, as he and the committee were meeting the expenses of the temple, the monks should confine their activities to performing ceremonies and all major decisions should be vested in the lay committee. The situation became so tense that Venerable Jang San formed the opinion that the temple was serving more as a Korean social club, providing a venue for Koreans to meet and discuss issues back home rather than as a centre for Buddhist practice. He felt that they had no real interest in practising Buddhism so he returned to Korea, leaving the Bul Kwang Temple without any monks to serve the congregation. In 1991, due to the efforts of Venerable Jah Young Sunim of Dharma Sa and Ki Hu Sunim, the newly installed abbot of Bulkwang Sa, a reconciliation and amalgamation occurred between the two temples. The amalgamated temple was named Jong Bop Sa. Many people in the Korean Buddhist community feel a deep sense of shame over the turbulent history of Korean Buddhism in Australia. With a spirit of goodwill the Korean community is striving for harmony and tolerance and, hopefully, they will leave in the past what belongs in the past and will firmly establish the Korean Buddhist tradition in their new home.

Won Buddhism, an evangelical 'new religious movement' from Korea, is also well established in Sydney. A nun from this order arrived in 1990. Won Buddhism is a fusion of Son (Zen) and Confucianism and has, as its object of worship, a circle, symbolising the Void which 'contains everything and is perfect' (7), rather than

the traditional Buddha image. Won Buddhism is celebrated the centenary of the birth of its founder, the Venerable Master Sotaesan, in 1991.

The Australian Buddhist Library was established on the 25th of April, 1984, through the generosity of the family of the Sydney businessman, Mr. Eric Liao. Originally situated in George Street, Sydney, it later moved to Sussex Street, adjacent to Sydney's Chinatown district. The book collection consisted of over 3,000 volumes including four editions of the Chinese Tripitaka, a Tripitaka set in Pali and English from the Pali Text Society, London, as well as Tripitaka versions in Burmese, Sinhala and Thai. It contained, also, many works and valuable reference volumes on Buddhist topics in English as well as in a few other languages. As well as a library and reading room, the library provided a much needed central meeting venue for Dharma lectures and meditation practice. Being in Sydney's main business district, the library and its staff were expensive to maintain and eventually became beyond the financial means of the Liao family. Mr.Liao eventually offered it to the Sydney Buddhist community through the Buddhist Council of N.S.W., but as its upkeep could not be guaranteed, the book collection was finally passed to the National Library in Canberra, where it currently forms a separate collection. Sadly, Sydney's Buddhist community lost its most valuable asset when the Australian Buddhist Library closed its doors early in 1987. In October, 1991, The Buddhist Library and Education Centre was established at Lewisham, an inner city suburb. One of its aims is to re-establish a Buddhist public library in a similar vein to the Australian Buddhist Library.

During the 1980's, there was a proliferation of Buddhist organisations N.S.W.. Sydney's Tibetan community, numbering less than twenty, must constitute, perhaps,

the smallest of the ethnic groups, yet, Tibetan Buddhist organisations make up one third of the many Buddhist organisations in Sydney. Tibetan Buddhism attracts many followers of Anglo-European background. Many of the local Tibetans were formerly Buddhist monks either in Tibet or in India following the Chinese occupation so they are often called upon to serve as teachers or translators for visiting lamas. Many groups following the Tibetan Buddhist tradition have been formed as the result of the short visits of various Tibetan teachers. Ven.Dzongsar Jamjang Khyentse Rinpoche, of the Sakya lineage from Bhutan has established the Dzongsar Manju Ghosha Fellowship, the Sakya Centre and the Buddhist Educational Foundation. Venerable Gyaltse Tulku Rinpoche is the resident teacher of these Sakya lineage centres. His organisations also maintain a permanent retreat centre, Vajradhara Gompa, at Kyogle in northern New South Wales. In mid 1988, these organisations organised the visit to Australia of His Holiness Sakya Trizin, the head of the Sakya lineage, one of the four main traditions of Tibetan Buddhism. The Tai Situ Trust of Australia was specifically formed to arrange the visit in early 1988 of His Eminence Tai Situpa Rinpoche, one of the four Regents of the Karma Kargyu School of Tibetan Buddhism. Another Sydney centre following the Karma Kargyu tradition is the Karma Kargyu Do-ngak Cho-ling at Artarmon, on Sydney's north shore, under the guidance of their resident lama, Ven.Thinley Gyamtso. Following the Gelug-pa tradition are the Tibetan Buddhist Society and the Vajrayana Institute, which is part of the world-wide movement, Foundation for the Preservation of the Mahayana Tradition, under the guidance of Ven. Lama Zopa and the Sakyamuni Centre whose guru is Ven. Geshe Ngawang Dhargyey.

On the 12th of December, 1984, during a short visit to Australia of Mr. Teh Thean Choo, President of the Buddhist Missionary Society in Kuala Lumpur, Malaysia

and an executive member of the international body, the World Fellowship of Buddhists, a meeting was called at the home of Dr.Tan Eng-Kong at Pymble, an upper north shore suburb of Sydney, for the purpose of establishing a regional centre of the W.F.B. in Sydney. It was at this meeting that Graeme Lyall put forward an idea, that he had long held, that an umbrella body, to promote co-operation among the many separate Buddhist organisations in Sydney, be formed. He was commissioned by those present at this meeting to assess the interest that the various organisations would have in such a proposed body. The response, though somewhat guarded at first, was generally positive, and so the Buddhist Council of N.S.W. was born. It was not until June, 1985, that a Constitution for the Council, acceptable to the diversity of its member organisations, was ratified and the inaugural Annual General meeting was held. During its relatively short history, the Council has gained the respect and support of not only the members of the Buddhist community but especially that of both the Commonwealth and State Governments. The Council provides assistance and advice to the Buddhist community generally, but the bulk of its work involves special support to the needs of the ethnic Buddhist communities. Council, currently, is the co-ordinating body for the organisation and resource supply for the teaching of Dharma to Buddhist students in N.S.W. State Schools. Combined Vesak celebrations have been organised each year, with the exception of 1990, to bring together, in a greater spirit of understanding, the many traditions that comprise the Sydney Buddhist community. The Council has also organised Seminars, the most notable of which was that held at the University of Sydney in 1986, the International Year of Peace. It was called "A Strategy for Peace" and involved a two day festival of Dharma lectures, meditation practice, an exhibition and a food fair. The Council maintains liaison with various Government Departments and acts as a lobby group to

promote the rights and interests of all Buddhists.

Another very active organisation, formed in the early 1980's, with its headquarters in the Wollongong area, south of Sydney, was the Buddha Sasana Association of Australia. This organisation is the main focus for the practise of Satipatthana Vipassana meditation in New South Wales. It is affiliated with the Mahasi Meditation Centre in Rangoon, Burma, and the head of that centre, Ven. Sayadaw U Pandita Bhivamsa, regularly visits Australia to conduct lengthy retreats in Vipassana practice. The Association also conducts regular meditation sittings at its regional centres throughout New South Wales at Sydney, Byron Bay, Blue Mountains, Bundanoon and in the National Capital, Canberra.

June, 1985 saw the arrival of Venerable Mahinda, who had a long association with both the Buddhist Missionary Society in Kuala Lumpur and the Singapore Buddhist Mission, on a one month missionary lecture tour of the eastern States of Australia. Whilst here, he realised the fertile ground ready for cultivating the Dhamma. An application was lodged, prior to his return to Malaysia, for his permanent residence visa. This was granted and he returned in July, 1986. He was appointed Bhikkhu in Charge of the Hock Cheng See Buddhist Vihara at Ambarvale, a suburb of Campbelltown, south of Sydney. This Vihara had previously been purchased by some monks from Malacca, Malaysia and the trustees had invited Ven. Mahinda to use it as his residence. It was in August, 1986, that Venerable Mahinda suggested that an Australian Buddhist Mission could be set up on similar lines to the B.M.S. and the Singapore Buddhist Mission. During its formative years the Mission has organised several meditation retreats, Buddhist Youth Camps with participants from several ethnic groups including Australian born, Burmese, Cambodian, Malaysians, Sri Lankans and Vietnamese. The aim of the camps was not

only to plant the seeds of Dhamma so that future Bodhi trees might grow but to promote mutual understanding and friendship among the diverse groups who make up our multi-cultural Australian community. The Mission's main aim is to complement rather than to duplicate the activities already being so ably performed by the other Buddhist organisations. In 1989, the Mission sponsored a two year missionary tour of one of Thailand's great meditation masters, Venerable Phra Acharn Yantra. In 1990, a generous donor offered Phra Acharn Yantra one hundred acres of land in Bundanoon, in the Southern Highlands, so that a retreat centre in the Thai forest tradition could be established in Australia. This new centre is known as Sunnyatarama Forest Monastery - Bundanoon and monks from Sunnyatarama Forest Monastery in Thailand have taken up residence there. In 1990, the Mission held a two day 'Vesak - 90' Seminar and Exhibition at the University of Sydney, attracting over 1000 visitors over the two days.

In 1987, Sydney's small Burmese community rented a cottage at North Parramatta to serve as a temporary Buddhist Vihara (monk's residence and place of worship) as the first step towards establishing a permanent Burmese temple in the Sydney area. The Abbot, Venerable Sayadaw U Zagarabhivamsa, took up residence there in January, 1988. He is a highly respected teacher and scholar, being formerly a professor of Abhidhamma and Pali language at Nalanda Buddhist Institute in India. In 1989, larger premises were purchased by the Burmese Buddhist Society at Merrylands, also in the Parramatta district from where it currently conducts its activities.

Realising the significant position that the Buddhist community now commands in Sydney, the then Premier of New South Wales, the Hon. Barrie Unsworth, M.P. held a special reception on Thursday, 16th of July, 1987 at the

State Office Block to meet members of the Sangha and representatives of the many Buddhist ethnic communities. In his speech of welcome, the Premier said:
Yours is an ancient philosophy that has had a beneficial influence on the development of the world. As a movement for peace, moderation and tolerance, you have always been and remain contemporary. That is why you are most welcome in New South Wales, as fellow citizens and as seekers and teachers of truth. I understand that the teachings of Buddha denounce the caste system, war, slavery and the taking of life in any form. His teachings on morality, mental discipline and wisdom have never been fundamentally altered. As followers of his Path, you bring to your new life in New South Wales that same spirit of tolerance, gentleness and kindness that has continued through more than two and a half thousand years of your culture. That spirit is entirely complementary to the path of multi-culturalism that I see as the future of this State. Let me conclude by repeating my welcome to you all tonight. It gives me great pleasure to see our multi-cultural Buddhist community gathered here, at the very centre of Government of our multi-cultural State.

In 1986 and again in 1991, a census was conducted throughout Australia by the Commonwealth Government's Bureau of Statistics. The only question, however, that was not compulsory to answer was that pertaining to religion. This leaves some doubt as to the accuracy of the final figures which could be well and truly understated. The census revealed that in 1986, 80,837 people claimed Buddhism as their religion. However, in 1991 the result showed an increase to 139,847, placing the Buddhists as being 0.8% of the Australian population and 0.1% of the New South Wales population making Buddhism the third major religion, after Christianity and Islam. In New South Wales in 1986, 35,114 people claimed to be Buddhists, of which 12,951 were of

Vietnamese origin. 40% of the Buddhist population of Australia lives in New South Wales.

Despite its rather shaky beginnings and occasionally shaky progress, Buddhism in New South Wales has, at last, taken root and its future, or should I say many futures, seems assured.

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HOUSEHOLDER SERIES

by
Jack Kornfield

4. The Eightfold Path: Right Action

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The fourth step of the Eightfold Path, Right Action, is traditionally taught as the major aspect of the precepts. Its fundamental quality is //ahimsa// in Sanskrit, or non-harming. It means acting in such a way that we don't harm other beings. Gandhi said:

> To come to the heart of consciousness or of truth one must be able to love the meanest creature as oneself. And those that think that religion has nothing to do with politics do not know what religion really means.

To live in this complicated society in a political, economic and social reality, a major part of our spiritual practice is how we relate to all the other people and all the other beings around us, non-harming. It sounds so simple, and yet we look at the world around us, and there are currently on the planet between 40 and 50 wars, there are approximately 60 countries or more that Amnesty International lists as places where people are tortured and put in prison for their views; religious, political, social views. Even in countries where that doesn't happen so much and there isn't war, there's a lot of harm being inflicted from one person or one being to another.

So we need to begin to inquire, why does this harm happen? Why do we hurt people? Have you ever hurt anyone in your life in some
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fashion or other? Perhaps there's no one in the room who could not think of some instance. Why do we do it? Have you ever looked? If we want to become conscious and learn the meaning of //ahimsa// or harmlessness, let's see if we can figure out why we harm. For some people, if you look or you inquire very deeply, you see that the moment you would hurt someone else through your actions, or your words, you're in pain.

If we really look at it, a lot of the source is our own pain, maybe not all, and I don't want to explain it completely, but to just say some things for you to look into: Do we ever hurt people when we're not really in pain ourselves? And the pain that we have generates fear -- we're afraid of some more pain or we're afraid of some pain we've experienced in the past. We're afraid of the pain of hunger, or the pain of loss, or the pain of denial, or the pain of some other kind of thing. So fear gets generated.

Then out of our fear comes aggression. It can be the aggression of hatred, or the aggression of greed, of grasping -- to try to keep us safe, to get what we need so we won't have to experience pain. So we look at our hearts. Anybody who really meditates deeply sees that within us is rage and fear and greed and cruelty. Has anyone meditated for a long time and not seen cruelty in themselves, that capacity to be cruel? And there also is love, joy, tenderness, and compassion, and all of the virtues of Jesus and the great bodhisattvas. It's all in there.

We're talking about non-harming now. One part is that we see that we have aggression, hatred, and greed, and it comes from fear, and that's generated from pain. What's the route of that, what's the route of all that? Maybe the route is a very simple thing, deep but very simple. The sense of "me," of "mine," of separateness. "I have this, I want this, I want to keep this body, this sensation, this feeling, this way of being." And out of that comes fear, or out of that comes identification, pain; then fear.

If we want to learn about Right Action and non-harming, we need to look at this sense of self, of "I", and we need to look at our own

pain. We need to see how we separate ourselves. Who in the world do you consider "we" and who do you consider "them?" Are the Russians "them," are the Republicans "them," are the Democrats "them," are women "them," are men "them," are poor people "them," are rich people "them," are angry people "them," or spiritual people "us," or non-spiritual people "us"? Wherever there's that sense of "us" and "them," it's like an extension of "I," "me," "mine.". It's now "we," "us," "ours," and "them" and they're different. And then it becomes possible to harm.

From the Tibetan lama Kalu Rinpoche:

> You live in the illusion and appearance of things.
> There is a reality, but you do not know this.
> You are that reality.
> When you understand this,
> you will see that you are nothing,
> and being nothing,
> you are everything.
> That is all.

Very simple teaching. Very profound and deep.

The basis for virtue, for Right Action, is both mystical and practical, in that it comes truly from non-harming; it comes out of a sense of our connectedness with one another, and with all of life. It's mystical and practical, and it ties those levels of our experience together.

The Buddha taught the path to happiness through body, through speech, through the heart, through the mind -- altogether. And the tools he gave were those of virtue, of learning how to speak, and acting kindly and wisely, of generosity, of learning how to give and love, so we'll be happier. Virtue makes us happier; acting honestly and truly, and non-harming makes us happier, generosity makes us happy, and then meditation, calming of the mind and opening of the heart. All of these parts are the path and bring a certain joy, a

certain strength to our practice.

These are the instructions the Buddha gave the people who understood his teachings:

> "Go forth, O monks, for the gain of the many, for the welfare of many and compassion for the world, for the good, the gain, the welfare of all beings. Proclaim, O monks, the glorious Dharma and treat your life of holiness, perfect and pure."

For householders, which is what we are as a group, our main practice is virtue. You could say our main practice is awareness, but the main teachings are working with virtue, which means working with how we act in the world since we are not renunciates; how we speak and act with one another, to learn to be grounded in //ahimsa// or non-harming. In discovering the uprightness of heart and action, there's a real strength that comes to us.

In the Dhammapada, the very first verses of the Buddha, it's said:

> One person on the battlefield conquers
> an army of a thousand men,
> another conquers themselves
> and they are the greater.
> Conquer yourself, not others,
> discipline yourself and learn
> true freedom.

There's not only a sense of joy that comes from living an honest and straightforward life, but there's a power to it. Power is wonderful if it's used properly. There's a strength and a power to living honestly.

The element of Right Action or virtue really holds two parts to it; one is the non-harming which we'll call "restraint"; and the other is the positive side, not that of restraining oneself, but of caring or

acting, which we call compassion or love.

In the shortest talk the Buddha ever gave, someone asked, "Give me the gist of your teachings real simply." He said, "Fine. Refrain from that which is unskillful or that which harms; do good, and purify your heart." That's it!

The teaching of the heart and the training of it is to begin to learn how to care for all that we do with our world. My teacher Achaan Chaa loved to talk about virtue. He would give talks to the villagers week after week about it. You would think, God, he'd get bored. He doesn't want to talk about //nirvana//, or enlightenment, or the //Abhidharma// (Buddhist psychology), all the different mental states, no. He loved virtue. He loved virtue the way people love trees or air or their loved ones. He just thought it was the most marvelous, wonderful thing. And it is actually, it's fantastic. It's not talked about in our culture; we forget it. It's in the Ten Commandments, and it's in the churches. If we kept the first Commandments, maybe one of the commandments not to kill, maybe not even the Buddhist precept of not killing any life, but just half a precept not to kill people, what an amazingly different world it would be. Can you imagine a world in which people didn't kill each other? It sounds like such a horrible thing. I mean, we're not going to go and murder somebody, right? But yet what a transformed planet it would be for just half a precept. He loved virtue because they're so wonderful. It has the power to transform us.

Let's look at the traditional precepts one at a time. The first one is not to kill. That's the restraint side of it. It means non-hatred, non-acting on our aversion, not to kill people, not to kill animals, not even to kill little things if we can avoid it. Someone says, "Well, what does that mean, 'if we can avoid it?" You have to figure that out. But it means to live lightly on the earth, to take care with all the life around us. At many retreats I use that cartoon from the New Yorker of the two deer on the hillside, the hunter is down below, and the deer are talking to one another and saying, "Why don't they thin their own goddamned herd?" It's not a problem with the deer, as far as I can tell in this world. There are too many somethings but

it's not deer. We get all of these excuses and concepts about it.

To non-harm, to not kill, first we have to look at our mind states. Can you kill even little things, even insects, without there being some aversion? There's hatred, "I don't like it, let's get rid of it." That's a little bit of it. But the principle or it is to begin to connect and care for life and see that it's interconnected, that it's not separate. To refrain from killing means you have to look at your mind states. If you're about to kill even a little thing, look and see if there's an alternative, or look and see if there isn't aversion or hatred, just a little bit of it. It's only a small thing, so it doesn't take a lot. Begin to study your heart and your mind, and see what it really means to take care with your action.

That's one side, not to kill. The other side is a cultivation. The negative is to refrain; the positive is the cultivation of care and reverence for all life, of seeing the interconnectedness. We need insects; we need sea creatures; we need krill, those tiny shrimp-like things by the billions in the ocean near Antarctica. They feed the other creatures in the sea. It has a whole effect on keeping the air and the whole environment workable for all the rest of the beings. We need bees. Without bees flowers wouldn't be pollinated, and we couldn't eat a lot of our food -- and plants and trees wouldn't be able to reproduce, and the planet would be denuded. We need earthworms to aerate the soil.

I was at a conference once at the Menninger Foundation, and there were all these psychologists talking about hooking Tibetan lamas up to electrodes and what they could learn from that, and that kind of stuff. One of the people at the conference was an old Indian medicine man named Mad Bear from the Iroquois tribe in New York, the Iroquois Nation. He said, "It's my turn to speak. I don't want to tell you about experiments." He said, "Please come with me, I want to do a prayer. And all of these psychiatrists and psychologists and researchers said, "A prayer, huh?"

We all went out and we held hands in this huge field in Kansas where you look as far as you can and you see nothing but just more fields.

It's beautiful. And we held hands in a circle of about 40 people. And he started to chant, and then he started this prayer. The prayer lasted for 45 minutes. He said:

"First, I want to thank the wind, our brothers and sisters in the wind." He talked about how the wind came and it cleansed the air, and it moved the clouds, and it gave us fresh, sweet tasting oxygen and air to breathe, and how beautiful the wind was, how it touched our skin and it made us feel more alive, and it made the leaves and the trees move, how it brought rain into a season, and took it away when it was finished.

Then he thanked the clouds. He spent five minutes thanking the clouds, blessing them. You would look up and you would see these clouds, and you developed this nice relationship with the clouds. Then he thanked the wheat and the growing plants, and he thanked the sun, and he thanked the earth, and he thanked the earthworms. He spent about three minutes on the earthworms. He said, "Feel them under your feet, for all that they did to make our life possible. Our life is somehow connected with the earthworms."

When he was done, what I realized was that his prayer was the most beautiful mindfulness meditation. We stood out in that field, and felt the wind, felt the heat of the sun, and felt our feet on the earth and the soil. You couldn't help but see that you were connected. We kind of forget it on Highway l0l, you know, but we are.

Out of this sense of connectedness naturally comes a compassion, a caring, an ecology, not because you're supposed to be ecological, but because you don't want to hurt a part of this that you're a part of; you don't want to hurt yourself; you don't want to hurt all the things that contribute to this planet. Like the astronauts looking way back from the moon and seeing this tiny little sphere the size of your thumb at arms length -- it's blue, it's really fragile, and it's very small, and it has this thin layer of life on it, 8,000 miles of rock, and maybe six or twelve or fifteen feet of life. It's sort of like this little green layer of algae on the earth, and it's very precious.

The precept of not killing is both not to kill and also to sense, to connect with the life around us, with //gaia//, the fact that the earth is alive, and we're a part of that movement.

The next one is not to steal. The same thing. It's a restraint. If not killing was a restraint of not harming through hatred, not stealing is non-greed. There was non-hatred, now there's non-greed, not coveting or grasping. Don't take what isn't given to you. Have you ever tried it? We all have. I used to steal a lot when I was young. I stole a lot, not even so young, in high school and college. I thought it was kind of fun to see what I could get away with. I was much worse than that actually. That's nothing. That's true. I wasn't a terrible delinquent, but I was a medium one, I was a middle class delinquent. In some ways they're worse because they have very little excuse for it. We all have done it at some time or another, taken what isn't given, fudging on this or that. I won't even say what "this" or "that" might be.

What does it do to your mind when you do that? It brings complexity, fear, paranoia, and worry. That's one of the beauties of virtue; it eliminates fear, paranoia and complexity. Hoarding and wars, and all of these things happen because we're afraid we don't have enough.

So again, not to steal, on one side as a restraint, means to look at your heart, and see what's there -- in the moment where it really isn't yours -- or where you fudged that thing, and see what it will do to your heart and mind, not because it's bad -- you can do anything you like in this world -- but because these are the laws of happiness, and that's how they work. Examine it yourself. It also has a positive side of cultivation, to cultivate a sensitivity for the resources that we share, not only not to take that which isn't given, but to see that the world is very limited, and there are five billion humans and lots of other animals, and to take care of what we use of the resources; they're limited.

Someone taught me this exercise of lying down on the earth at night, and looking up into the stars on a clear night, and then doing one

little reversal of it. You lie back there on the grass or something, and you let yourself imagine that instead of lying on top of the earth, you're on the bottom, and that it's a big magnet that has you stuck against it, and you're looking down into space and the stars. It's a nice reversal because it gives you a sense of the infinity of the depth of space and all these spheres and things, and that somehow by the grace of gravity, you are stuck on here, and you don't fall off; To cultivate then, a responsibility for this planet that we're attached to, and that we're a part of.

Imagine if you walked through town or even walked in your yard, or wherever you are, as a caretaker, as a gardener, and then you extended it, from that place that you love to the Bay Area, or to the state, or to this country, or the planet; that you were a guardian or a caretaker of our beloved, the earth. What a wonderful way to walk on the earth. It means, if you come to something that's in the middle of the road, even if it's not your lane, it's a nice thing to pick it up, move it aside, because you care for the earth; not because you're supposed to, but because it brings joy.

Also, it means to cultivate in non-greed, in not stealing, Dharma, or giving. There are three traditional levels of giving: beggarly giving, where you give some; It's a way to practice and it's good. If you give anything it's nice, because what "giving" means is you're practicing being free, since you don't own it anyway. When you die, you give up much more than you could imagine you could give up before that. You're the accountant in the firm. You get to kind of count it for awhile and then it's taken away. The beggarly giving -- you give reluctantly. "I don't think I'll use this. Maybe I should put it in the attic. No, better I should give it to Goodwill," and you give it and it feels good. And friendly giving is after you've practiced or this comes into you, and you give things that you care about to people as if they're your brothers and sisters. "Here, let's share this," and it feels even better; it's wonderful. And kingly or queenly giving is when you so learn to enjoy the happiness of others when you give of your things, of your money, of your love, of your time, of your energy, because it's wonderful. You give your best, not because you're supposed to, but just because it brings such a sense of freedom

and joy.

The villagers where I lived as a monk understood this, sometimes anyway. I used to feel strange because I lived in one little cave-forest monastery where the people were very poor. In the dry season there was rice, and tree leaves, and batmeat curry, and anything they could get to feed themselves in the dry season. And here I'd go as a rich American, because we're all rich by their standards of making $100 a year or something like that. And they'd give me food. At first I thought, "This is really amazing; I can't do this; I can't take their food." And I thought about it, and talked to people about it, and realized for them it really was a privilege. They were saying when you came in the morning with your bowl, "We so treasure and value what you represent as a monk, as a nun, as a meditator, as someone who is trying to cultivate a purity of heart and awareness; that we want to give of the little that we have to you to support that, because we want it in our world, and in our society, and in our life." It really was touching.

I'll read a couple of stories tonight from //The Tales of a Magic Monastery// by a Trappist monk who is a friend and a wonderful teacher. This is called The Pearl of Great Price:

> He asked me what I was looking for,
> "Frankly," I said, "I'm looking for the pearl of great price."
> He slipped his hand into his pocket and
> drew it out and gave it to me.
> It was just like that.
> I was dumbfounded.
> Then I began to protest,
> "You don't want to give it to me.
> Don't you want to keep it for yourself?
> But, but --" When I kept this up,
> he said finally, "Look, is it better to have the pearl
> of great price or to give it away?"
> Well, now I have it.
> I don't tell anyone.
> For some though it would just be

disbelief and ridicule.
"You have the great pearl of great price?"
Others would be jealous because
someone might steal it.
Yes, I do have it but there's that question
that keeps coming back,
"Is it better to have it or to give it away?"
How long will that question rob me of my joy?

To not kill, to not steal, which is to say is to cultivate reverence for life, a caring, and a generosity with all the things that we get and which go away anyway. Have you ever given anything away and for the most part regretted it much a while later? You forget you even had it. You do!

Restraint from sexual misconduct is a third precept. Again, it's non-greed, non-harming. Don't act sexually in those ways which hurt people. It's very straightforward. Traditionally it means adultery or incest or sexuality with minors. For the most part in our culture we don't know who is married anymore. It means that we have to look at our sexual actions and not do it where it's going to hurt somebody. It's that simple. It goes from harming to non-harming. Why do we harm? Out of our own pain, out of our greed, out of our need. When you look, it's out of pain.

There's a positive side that can be cultivated in this. Not only non-harming because sexuality is such a powerful force. Who in this room has not been an idiot about sexuality at some time in their life? Is there a person who dare speak? And who in this room hasn't experienced some hurt by it or some fear about it? It's powerful. That's why there's a precept about it. We can cultivate a positive side which is sexuality for householders, not for renunciates, or monks, or nuns. It can be associated on one side with compulsion, grasping, greed, and fear. You know that kind? On the other side, as a neutral energy, it can be associated with love, with tenderness, with communion, with intimacy, with a growing consciousness. So we can begin to cultivate an expression of tenderness.

Why is sex so powerful? It's powerful; you know that, right? Why? Well, one reason is that it's so close to birth and death. Birth comes out of it. They call "orgasm" death in French, "petit mal" -- it's the little death. It's powerful because it's close to our biological being, our incarnation. It's also powerful because of the union or the surrender of it. It's one of the few places in life where there's natural //samadhi//, where the mind becomes unified, and it's so fantastic -- not all the time, you know how sex is, but sometimes. When you stop thinking and you're there, it's like everything comes together, the body, the heart, the mind, and there's a sense of unity, a union, and then there's a transcendence or a going beyond oneself, a surrender, of touching something greater than yourself, of losing this prison of "I, me, mine," and it's fantastic.

So we crave it then and unfortunately we get into attachment and greed. It's powerful, and for a good reason. I'm writing an article on it entitled, "Do gurus have normal sex lives?" and hopefully it will come out this fall. It's really about sexuality of gurus and teachers and disciples in many spiritual fields in the West. I won't talk so much about it tonight . There's a balance between indulgence and repression. On one side, you turn on the TV and it says, "Indulge, indulge, that will make you happy." You've tried it. It doesn't work that way because you get it and it just reinforces your greed. Or on the other side, suppression/repression in combination. So that sexuality can cause pain or it can be associated with consciousness and love, and it's so powerful.

The next precept of the four traditional ones that we'll cover tonight is drugs and intoxicants and alcohol; a different kind of precept. Again, it's the restraint-side. Not killing was non-hatred; not stealing was non-greed; no drugs or intoxicants to excess means non-delusion. Greed, hatred and delusion, the three roots of our suffering; grasping, aversion, and not seeing clearly. It means don't take intoxicants or drugs or alcohol to a point where you become heedless, where you lose your awareness. Awareness is really precious and it's hard to come by. If any of you have done a retreat, you know how hard it is to even get a few moments of it. It's precious to live

in the present moment, to be alive. It doesn't mean don't have a glass of wine or whatever, but it means pay attention, don't harm yourself or the things around you by indulgence in a way that leads to carelessness or heedlessness or loss of consciousness.

That's the negative side. The positive side is that instead of that, we can find ways to cultivate the seeds of greater awareness or sensitivity. Look in your life at what it is that makes you more conscious. Rather than being less conscious, rather than running away or deluding yourself, what brings you face-to-face with life and wakes you up -- Cultivate that.

This quality of virtue -- I spoke of it mostly in terms of the precepts because they're the fundamental principles -- means restraint of our greed, hatred and delusion, not harming beings, and not taking that which isn't ours, and taking care with our sexual and our intoxicant life. That's one side. And it means cultivating the opposite of greed, hatred and delusion, which is love, generosity and consciousness. The opposite of greed is generosity; the opposite of hatred is love; the opposite of delusion is awareness.

These are called "training precepts" in Sanskrit. "I undertake the training precepts of not killing. I'll try it; I'll work with it. I undertake the training precept of not harming." And if you learn to do this, if you train with them, they'll teach you a tremendous amount about your own mind and your own heart. If you look at them, they provide a great power in your life. There's almost no power like the power of someone who is virtuous. It's like a rock to stand on in the winds at the end of the Roman Empire. That feels like the society we live in at times. It's a rock, and it's a wonderful one; it's a really beautiful place to rest.

There's the virtue of the training precepts, of restraint and cultivation, and then that leads to inner strength or power, and then the third level that it leads to is called //abhisila//, or the highest virtue. This is natural virtue. You train with it, you practice with it, you get a sense of its strength, and why you would harm, and how that works, and what it means to live in an upright way where you

don't harm. Gradually that understanding seeps into the mind and the heart until it becomes your way of being, and then you don't think, "I'm not going to harm," or "I won't do this," or "I'll take care with that," but you feel connected with life in the world through wisdom, through the clear seeing that we are not separate, we are not an individual. It's a ruse; it's a play of consciousness; it's a fiction. You take care of the planet and the creatures and the animals like it was your garden. What a wonderful way to relate to it.

You know, our hearts are good. Even though there's plenty of greed, hatred and delusion in there, their basic root is goodness, is love. Maybe that's what we're made of is love. But we forget to look, and we forget to ask, so we get caught up in a whirlwind of busy-ness in our lives, and we break the precepts or we get caught up in a whirlwind of habit.

Each week we've been working with a different exercise. The exercise for this week is to look when you might break a precept in the tiniest way, of harming a creature, not taking care with the planet around, or fudging, taking that which really isn't yours, or your sexuality, or intoxicants, or other things like it, and look and see what's there under it. You might see greed, or hatred, or fear. And then look to see if there's pain. Look to see if there's pain in you that you're trying to get away from by doing something else.

This is the true meaning of the greatness of heart which spiritual practice teaches and demands of us, a heart which can even open to that pain, which doesn't say as a TV show in Marin County did, "I want it all now," and acts out of greed, hatred, and delusion, but recognizes, "I am it all now, that it's all a part of me," so instead of grasping, it settles and opens and says, "Pain is a part of me, and pleasure is, and all of life is a part of me. And I can feel pain and I can feel joy and love and compassion and hurt." If you can open to that in your heart, you never need to break a precept.

Study it this week, and look at when it might happen and if there's pain. And if you open your heart in that way, there comes a silent

kind of awareness, a real tenderness. It's a bridge to our connectedness with all of life around us

I read you a last story, again from //The Tales of a Magic Monastery//: It is called A Visit from the Buddha.

Why did I visit the magic monastery?
Well, I'm a monk myself,
and the strangest thing happened in my monastery.
We had a visit from the Buddha.
We prepared for it and gave him a very
warm and solemn welcome.
He stayed overnight, but he slipped away
very early in the morning.

When the monks woke up they found
graffiti all over the cloister walls.
Imagine!
And do you know what he wrote?
One word. "Trivia, trivia, trivia, trivia"
all over our monastery walls.

We went into a rage.
But then when I quieted down,
I looked about and realized, "Yup, it's true."
So much of what I saw was trivia, and most of what I heard.
But what's worse, when I closed my eyes,
all inside was trivia.

For several weeks this was my experience,
and my very efforts to rectify it just made it worse.
I left my monastery and headed for the magic monastery.

The brother showed me around.
First, the hall of laughter.
Everything said the flame of laughter,
big things and small, sacred, solemn, inconsequential, only
laughter there.

What a wonderful room.

Next, the room of sorrow, the very essence of bitter tears,
those of the bereaved mother, the lonely,
the depressed, only sorrow here.

Now, the hall of words, words upon words spoken,
and written alone they must have had some sense,
but altogether total confusion.
"Words, words," I cried, "Stop, stop,"
but I was only adding word to words.

Next, the great hall of silence.
Here there is no space and no time.

He took me finally to the Hall of Treasures.
"Take anything you want," he whispered."
I chose the heart of Jesus, and with
that I am heading back to my own monastery.

The heart of Jesus or our own hearts; to awaken, the root, the foundation of our practice, is this non-harming, is learning to see inside and to connect ourselves with life.

That's a lot of words, the fourth step of the Eightfold Path.

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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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BUDDHISM AND SOCIAL ACTION

An Exploration

by
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Wheel Publication No. 308/311

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Buddhist Publication Society
PO Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
SL ISSN 0049-7541

Transcription & Proofreading: Heath Row
Proofreading & Formatting: John Bullitt

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ACKNOWLEDGEMENTS

I am grateful to Mr. Paul Ingram who, as the then editor, published the original, very much abbreviated, version of this paper in the Buddhist Society's journal "The Middle Way" (Vol. 54, No. 2 Summer 1979, 85-88). My thanks are also due to the Ven. Nyanaponika Mahathera who encouraged me to develop my ideas further. For these, however, I must accept sole responsibility.

* * * * * * * *

PART ONE: THE FUNDAMENTALS

1.1 Buddhism and the new global society

It is the manifest suffering and folly in the world that invokes humane and compassionate social action in its many different forms. For Buddhists this situation raises fundamental and controversial questions. And here, also, Buddhism has implications of some significance for Christians, humanists and other non-Buddhists.

By "social action" we mean the many different kinds of action intended to benefit mankind. These range from simple individual acts of charity, teaching and training, organized kinds of service, "Right Livelihood" in and outside the helping professions, and through various kinds of community development as well as to political activity in working for a better society.

Buddhism is a pragmatic teaching which starts from certain fundamental propositions about how we experience the world and how we act in it.

It teaches that it is possible to transcend this sorrow-laden world of our experience and is concerned first and last with ways of achieving that transcendence. What finally leads to such transcendence is what we call Wisdom. The enormous literature of Buddhism is not a literature of revelation and authority. Instead, it uses ethics and meditation, philosophy and science, art and poetry to point a Way to this Wisdom. Similarly, Buddhist writing on social action, unlike secular writings, makes finite proposals which must ultimately refer to this Wisdom, but which also are arguable in terms of our common experience.

In the East, Buddhism developed different schools of "traditions," serving the experiences of different cultures, ranging from Sri Lanka through Tibet and Mongolia to Japan. Buddhism may thus appear variously as sublime humanism, magical mysticism, poetic paradox and much else. These modes of expression, however, all converge upon the fundamental teaching, the "perennial Buddhism." This pamphlet is based upon the latter, drawing upon the different oriental traditions to present the teachings in an attempt to relate them to our modern industrial society.

From the evidence of the Buddha's discourses, or suttas in the Digha Nikaya, it is clear that early Buddhists were very much concerned with the creation of social conditions favorable to the individual cultivation of Buddhist values. An outstanding example of this, in later times, is the remarkable "welfare state" created by the Buddhist emperor, Asoka (B.C. 274-236). Walpola Rahula stated the situation -- perhaps at its strongest -- when he wrote that "Buddhism arose in India as a spiritual force against social injustices, against degrading superstitious rites, ceremonies and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men; it emancipated woman and gave her complete spiritual freedom." (Rahula, 1978). The Buddhist scriptures do indicate the general direction of Buddhist social thinking, and to that extent they are //suggestive// for our own times. Nevertheless it would be pedantic, and in some cases absurd, to apply directly to modern industrial society social prescriptions detailed to meet the needs of social

order which flourished twenty-three centuries ago. The Buddhist householder of the Sigalovada Sutta [*] experienced a different way of life from that of a computer consultant in Tokyo or an unemployed black youth in Liverpool. And the conditions which might favor their cultivation of the Middle Way must be secured by correspondingly different -- and more complex -- social, economic and political strategies.

[*] Translated in "Everyman's Ethics", The Wheel No. 14.

It is thus essential to attempt to distinguish between perennial Buddhism on the one hand and, on the other, the specific social prescriptions attributed to the historical Buddha which related the basic, perennial teaching to the specific conditions of his day. We believe that it is unscholarly to transfer the scriptural social teaching //uncritically// and with careful qualification to modern societies, or to proclaim that the Buddha was a democrat and an internationalist. The modern terms "democracy" and "internationalism" did not exist in the sense in which we understand them in the emergent feudal society in which the Buddha lived. Buddhism is ill-served in the long run by such special pleading. On the other hand, it is arguable that there are democratic and internationalist //implications// in the basic Buddhist teachings.

In the past two hundred years society in the West has undergone a more fundamental transformation than at any period since Neolithic times, whether in terms of technology or the world of ideas. And now in the East while this complex revolution is undercutting traditional Buddhism, it is also stimulating oriental Buddhism; and in the West it is creating problems and perceptions to which Buddhism seems particularly relevant. Throughout its history Buddhism has been successfully reinterpreted in accordance with different cultures, whilst at the same time preserving its inner truths. Thus has Buddhism spread and survived. The historic task of Buddhists in both East and West in the twenty-first century is to interpret perennial Buddhism in terms of the needs of industrial man and woman in the social conditions of their time, and to demonstrate its acute and urgent

relevance to the ills of that society. To this great and difficult enterprise Buddhists will bring their traditional boldness and humility. For certainly this is no time for clinging to dogma and defensiveness.

1.2 Social action and the problem of suffering

In modern Western society, humanistic social action, in its bewildering variety of forms, is seen both as the characteristic way of relieving suffering and enhancing human well-being and, at the same time, as a noble ideal of service, of self-sacrifice, by humanists of all faiths.

Buddhism, however, is a humanism in that it rejoices in the possibility of a true freedom as something inherent in human nature. For Buddhism, the ultimate freedom is to achieve full release from the root causes of all suffering: greed, hatred and delusion, which clearly are also the root causes of all social evils. Their grossest forms are those which are harmful to others. To weaken, and finally eliminate them in oneself, and, as far as possible, in society, is the basis of Buddhist ethics. And here Buddhist social action has its place.

The experience of suffering is the starting point of Buddhist teaching and of any attempt to define a distinctively //Buddhist// social action. However, misunderstanding can arise at the start, because the Pali word //dukkha//, which is commonly translated simply as "suffering," has a much wider and more subtle meaning. There is, of course, much gross, objective suffering in the world (//dukkha-dukkha//), and much of this arises from poverty, war, oppression and other social conditions. We cling to our good fortune and struggle at all costs to escape from our bad fortune.

This struggle may not be so desperate in certain countries which enjoy

a high material standard of living spread relatively evenly throughout the population. Nevertheless, the material achievements of such societies appear somehow to have been "bought" by social conditions which breed a profound sense of insecurity and anxiety, of restlessness and inner confusion, in contrast to the relatively stable and ordered society in which the Buddha taught.

Lonely, alienated industrial man has unprecedented opportunities for living life "in the context of equipment," as the philosopher Martin Heidegger so aptly put it. He has a highly valued freedom to make meaning of his life from a huge variety of more or less readily available forms of consumption or achievement -- whether career building, home making, shopping around for different world ideologies (such as Buddhism), or dedicated social service. When material acquisition palls, there is the collection of new experiences and the clocking up of new achievements. Indeed, for many their vibrating busyness becomes itself a more important self-confirmation that the goals to which it is ostensibly directed. In developing countries to live thus, "in the context of equipment," has become the great goal for increasing numbers of people. They are watched sadly by Westerners who have accumulated more experience of the disillusion and frustration of perpetual non-arrival.

Thus, from the experience of social conditions there arises both physical and psychological suffering. But more fundamental still is that profound sense of unease, of anxiety or //angst//, which arises from the very transience (//anicca//) of life (//viparinama-dukkha//). This angst, however conscious of it we may or may not be, drives the restless search to establish a meaningful self-identity in the face of a disturbing awareness of our insubstantiality (//anatta//). Ultimately, life is commonly a struggle to give meaning to life -- and to death. This is so much the essence of the ordinary human condition and we are so very much //inside// it, that for much of the time we are scarcely aware of it. This //existential// suffering is the distillation of all the various conditions to which we have referred above -- it is the human condition itself.

Buddhism offers to the individual human being a religious practice, a

Way, leading to the transcendence of suffering. Buddhist social action arises from this practice and contributes to it. From suffering arises desire to end suffering. The secular humanistic activist sets himself the endless task of //satisfying// that desire, and perhaps hopes to end social suffering by constructing utopias. The Buddhist, on the other hand, is concerned //ultimately// with the //transformation// of desire. Hence he contemplates and experiences social action in a fundamentally different way from the secular activist. This way will not be readily comprehensible to the latter, and has helped give rise to the erroneous belief that Buddhism is indifferent to human suffering. One reason why the subject of this pamphlet is so important to Buddhists is that they will have to start here if they are to begin to communicate effectively with non-Buddhist social activists. We should add, however, that although such communication may not be easy on the intellectual plane, at the level of feelings shared in compassionate social action experience together, there may be little difficulty.

We have already suggested one source of the widespread belief that Buddhism is fatalistic and is indifferent to humanistic social action. This belief also appears to stem from a misunderstanding of the Buddhist law of Karma. In fact, there is no justification for interpreting the Buddhist conception of karma as implying quietism and fatalism. The word karma (Pali: //kamma//) mean volitional action in deeds, words and thoughts, which may be morally good or bad. To be sure, our actions are //conditioned// (more or less so), but they are not inescapably //determined//. Though human behavior and thought are too often governed by deeply ingrained habits or powerful impulses, still there is always the potentiality of freedom -- or, to be more exact, of a relative freedom of choice. To widen the range of that freedom is the primary task of Buddhist mind training and meditation.

The charge of fatalism is sometimes supported by reference to the alleged "social backwardness" of Asia. But this ignores the fact that such backwardness existed also in the West until comparatively recent times. Surely, this backwardness and the alleged fatalistic acceptance of it stem from the specific social and political conditions, which were too powerful for would-be reformers to contend with. But apart

from these historic facts, it must be stressed here that the Buddha's message of compassion is certainly not indifferent to human suffering in any form; nor do Buddhists think that social misery cannot be remedied, at least partly. Though Buddhist realism does not believe in the Golden Age of a perfect society, nor in the permanence of social conditions, yet Buddhism strongly believes that social imperfections can be reduced, by the reduction of greed, hatred and ignorance, and by compassionate action guided by wisdom.

From the many utterances of the Buddha, illustrative of our remarks, two may be quoted here:

> "He who has understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his own welfare, of that of others, of that of both, and of the welfare of the whole world. In that way one shows understanding and great wisdom."
>
> -- Anguttara Nikaya (Gradual Sayings) Fours, No. 186

> "By protecting oneself (e.g., morally), one protects others; by protecting others, one protects oneself."
>
> -- Samyutta Nikaya (Kindred Sayings), 47; Satipatthana Samy., No. 19

In this section we have introduced the special and distinctive quality of Buddhist social action. In the remainder of Part One we shall explore this quality further, and show how it arises naturally and logically from Buddhist teaching and practice.

1.3 The weight of social karma

Individual karmic behavior patterns are created by the struggles of the individual human predicament. They condition the behavior of the individual and, in traditional Buddhist teaching, the subsequent rounds of birth and rebirth. We suggest, however, that this karmic inheritance is //also// expressed as //social// karma. Specific to time and place, different social cultures arise, whether of a group, a community, a social class or a civilization. The young are socialized to their inherited culture. Consciously and unconsciously they assimilate the norms of the approved behavior -- what is good, what is bad, and what is "the good life" for that culture.

The social karma -- the establishment of conditioned behavior patterns -- of a particular culture is and is not the aggregate of the karma of the individuals who comprise the culture. Individuals share common institutions and belief systems, but these are the results of many different wills, both in the past and the present, rather than the consequence of any single individual action. It is, however, individual karmic action that links the individual to these institutions and belief systems. Each individual is a light-reflecting jewel in Indra's net, at the points where time and space intersect. Each reflects the light of all and all of each. This is the mysticism of sociology or the sociology of mysticism!

Human societies, too, suffer the round of birth and rebirth, of revolution and stability. Each age receives the collective karmic inheritance of the last, is conditioned by it, and yet also struggles to refashion it. And within each human society, institutions, social classes, and subcultures, as well as individuals, all struggle to establish their identity and perpetuate their existence.

Capitalist industrial society has created conditions of extreme impermanence, and the struggle with a conflict-creating mood of dissatisfaction and frustration. It would be difficult to imagine any social order for which Buddhism is more relevant and needed. In these conditions, egotistical enterprise, competitive conflict, and the struggle for status become great social virtues, while, in fact, they

illustrate the import of the three root-causes of suffering -- greed, hatred, and delusion.

"These cravings," argues David Brandon, "have become cemented into all forms of social structures and institutions. People who are relatively successful at accumulating goods and social position wish to ensure that the remain successful ... Both in intended and unintended ways they erect barriers of education, finance and law to protect their property and other interests ... These structures and their protective institutions continue to exacerbate and amplify the basic human inequalities in housing, health care, education and income. They reward and encourage greed, selfishness, and exploitation rather than love, sharing and compassion. Certain people's life styles, characterized by greed and overconsumption, become dependent on the deprivation of the many. The oppressors and oppressed fall into the same trap of continual craving" (Brandon, 1976, 10-11). It should be added that communist revolution and invasion have created conditions and social structures which no less, but differently, discourage the spiritual search.

Thus we see that modern social organization may create conditions of life which not only give rise to "objective," non-volitionally caused suffering, but also tend to give rise to "subjective," volitionally caused karmic suffering, because they are more //likely// to stimulate negative karmic action than do other kinds of social organization. Thus, some of us are born into social conditions which are more likely to lead us into following the Buddhist way than others. An unskilled woman factory worker in a provincial factory town is, for example, less likely to follow the Path than a professional person living in the university quarter of the capital city. A property speculator, wheeling and dealing his samsaric livelihood anywhere is perhaps even less //likely// than either of them to do so. However, all three //may// do so. Men and women make their own history, but they make it under specific karmic conditions, inherited from previous generations //collectively//, as well as individually. The struggle is against nurture, as well as nature, manifested in the one consciousness. "The present generation are living in this world under great pressure, under a very complicated system, amidst confusion. Everybody talks

about peace, justice, equality but in practice it is very difficult. This is not because the individual person is bad but because the overall environment, the pressures, the circumstances are so strong, so influential" (Dalai Lama, 1976, p. 17).

In short, Buddhist social action is justified ultimately and above all by the existence of social as well as individual karma. Immediately it is simply concerned with relieving suffering; ultimately, in creating social conditions which will favor the ending of suffering through the individual achievement of transcendent wisdom. But is it enough, to take a beautiful little watering can to a flower dying in sandy, sterile soil? This will satisfy only the waterer. But if we muster the necessary ploughs, wells, irrigation systems and organized labor, what then will become of the spiritual life amongst all this busyness and conflict? We must next consider this fundamental question.

1.4 Is not a Buddhist's prime task to work on him- or herself?

Answer: YES and NO

Buddhism is essentially pragmatic. Buddhism is, in one sense, something that one does. It is a guide to the transformation of individual experience. In the traditional Buddhist teaching, the individual sets out with a karmic inheritance of established volitions, derived from his early life, from earlier lives and certainly from his social environment, a part of his karmic inheritance. Nevertheless, the starting point is the //individual// experiencing of life, here and now.

Our train of argument began with the anxiety, the profound sense of unease felt by the individual in his naked experience of life in the world when not masked by busyness, objectives, diversions and other confirmations and distractions. Buddhism teaches that all suffering, whether it be anxiety, or more explicitly karmic, brought-upon-ourselves-suffering, or "external" suffering, accidental

and inevitable through war, disease, old age and so on -- arise ultimately from the deluded belief in a substantial and enduring self. In that case, what need has the individual Buddhist for concern for other individuals, let alone for social action since his prime task is to work on himself in order to dissolve this delusion? Can he only //then// help others?

The answer to these questions is both yes and no. This does not mean half-way between yes and no. It means yes and no. It means that the answer to these fundamental questions of Buddhist social action cannot ultimately be logical or rational. For the Buddhist Middle Way is not the middle //between// two extremes, but the Middle Way which //transcends// the two extremes in a "higher" unity.

Different traditions of Buddhism offer different paths of spiritual practice. But all depend ultimately upon the individual becoming more deeply aware of the nature of his experience of the world, and especially of other people and hence of himself and of the nature of the self. "To learn the way of the Buddha is to learn about oneself. To learn about oneself is to forget oneself. To forget oneself is to experience the world as pure object -- to let fall one's own mind and body and the self-other mind and body" (Zen Master Dogen: //Shobogenzo//). Meditation both reveals and ultimately calms and clarifies the choppy seas and terrifying depths of the underlying emotional life. All the great traditions of spiritual practice, Buddhist -- and non-Buddhist -- emphasize the importance of periods of withdrawal for meditation and reflection. Their relative importance is not our present concern. However, in all Buddhist traditions the training emphasizes a vigilant mindfulness of mental feelings in the course of active daily life, as well as in periods of withdrawal. It all advocates the parallel development of habitual forms of ethical behavior (//sila//).

"We need not regard life as worth [either] boycotting or indulging in. Life situations are the food of awareness and mindfulness ... We wear out the shoe of //samsara// by walking on it through the practice of meditation" (Chogyam Trungpa, 1976, p. 50). The same message comes across forcefully in the Zen tradition: "For penetrating to the depths

of one's true nature ... nothing can surpass the practice of Zen in the midst of activity ... The power or wisdom obtained by practicing Zen in the world of action is like a rose that rises from the fire. It can never be destroyed. The rose that rises from the midst of flames becomes all the more beautiful and fragrant the nearer the fire rages" (Zen Master Hakuin, 1971, p. 34).

It is open to us, if we wish, to extend our active daily life to include various possible forms of social action. This offers a strong immediate kind of experience to which we can give our awareness practice. Less immediately, it serves to fertilize our meditation -- "dung for the field of bodhi." Thirdly, it offers wider opportunities for the cultivation of //sila// -- the habituation to a selfless ethic.

The above remarks are about //taking// social action. They refer to the potential benefits of social action for individual practice. They are less "reasons" for social action than reasons why a Buddhist should not desist from social action. The mainspring of Buddhist social action lies elsewhere; it arises from the heart of a ripening compassion, however flawed it still may be by ego needs. This is //giving// social action, with which we shall be concerned in the next section.

Social action as a training in self-awareness (and compassionate awareness of others) may be a discipline more appropriate to some individual temperaments, and, indeed, to some cultures and times, than to others. We are not concerned with advocating it for all Buddhists, but simply to suggesting its legitimacy for such as choose to follow it. For Buddhism has always recognized the diversity of individual temperaments and social cultures that exist, and has offered a corresponding diversity of modes of practice.

1.5 Buddhist social action as heartfelt paradox

As we have noted, the significance of social action as mindfulness training is, of course, incidental to that profound compassionate impulse which more -- or less -- leads us to seek the relief of the suffering of others. Our motives may be mixed, but to the extent that they are truly selfless they do manifest our potential for Awakening and our relatedness to all beings.

Through our practice, both in the world and in withdrawn meditation, the delusion of a struggling self becomes more and more transparent, and the conflicting opposites of good and bad, pain and pleasure, wealth and poverty, oppression and freedom are seen and understood in a Wisdom at once serene and vigilant. This Wisdom partakes of the sensitivity of the heart as well as the clarity of thought.

In this Wisdom, in the words of R.H. Blyth, things are beautiful -- but not desirable; ugly -- but not repulsive; false -- but not rejected. What is inevitable, like death, is accepted without rage; what may not be, like war, is the subject of action skillful and the more effective because, again, it is not powered and blinded by rage and hate. We may recognize an oppressor and resolutely act to remove the oppression, but we do not hate him. Absence of hatred, disgust, intolerance or righteous indignation within us is itself a part of our growth towards enlightenment (//bodhi//).

Such freedom from negative emotions should not be mistaken for indifference, passivity, compromise, loving our enemy instead of hating him, or any other of these relativities. This Wisdom transcends the Relativities which toss us this way and that. Instead, there is an awareness, alert and dispassionate, of an infinitely complex reality, but always an awareness free of despair, of self-absorbing aggression, or of blind dogma, an awareness free to act or not to act. Buddhists have their preferences, and in the face of such social cataclysms as genocide and nuclear war, they are strong preferences, but they are not repelled into quietism by them. What has been said above has to be cultivated to perfection by one following the Bodhisattva ideal. We are inspired by it, but very few of us can claim to live it. Yet we shall never attain the ideal by turning our backs upon the world and

denying the compassionate Buddha nature in us that reaches out to suffering humanity, however stained by self love those feelings may be. Only through slowly "Wearing out the shoe of //samsara//" in whatever way is appropriate to us can we hope to achieve this ideal, and not through some process of incubation.

This Great Wisdom (//prajna//) exposes the delusion, the folly, sometimes heroic, sometimes base, of human struggle in the face of many kinds of suffering. This sense of folly fuses with the sense of shared humanity in the form of compassion (//karuna//). Compassion is the everyday face of Wisdom.

In individual spiritual practice though, some will incline to a Way of Compassion and others to a Way of Wisdom, but finally the two faculties need to be balanced, each complementing and ripening the other.

> He who clings to the Void
> And neglects Compassion
> Does not reach the highest stage.
> But he who practices only Compassion
> Does not gain release from the toils of existence.
>
> -- (Saraha, 1954)

To summarize: Buddhist or non-Buddhist, it is our common humanity, our "Buddha nature," that moves us to compassion and to action for the relief of suffering. These stirrings arise from our underlying relatedness to all living things, from being brothers and sisters one to another. Buddhist spiritual practice, whether at work or in the meditation room, ripens alike the transcendental qualities of Compassion and Wisdom.

Social action starkly confronts the actor with the sufferings of others and also confronts him with his own strong feelings which commonly arise from such experience, whether they be feelings of pity, guilt, angry partisanship or whatever. Social action is thus a

powerful potential practice for the follower of the Way, a "skillful means" particularly relevant to modern society.

Finally, it is only some kind of //social// action that can be an effective and relevant response to the weight of //social// karma which oppresses humanity and which we all share.

* * *

PART TWO: THE ACTION

2.1 Giving and helping

All social action is an act of giving (//dana//), but there is a direct act which we call charitable action, whether it be the UNESCO Relief Banker's Order or out all night with the destitutes' soup kitchen. Is there anything about Buddhism that should make it less concerned actively to maintain the caring society than is Christianity or humanism? "Whoever nurses the sick serves me," said the Buddha. In our more complex society does this not include the active advancement and defense of the principles of a national health service?

The old phrase "as cold as charity" recalls numerous possibilities for self-deception in giving to others and in helping them. Here is opportunity to give out goodness in tangible form, both in our own eyes and those of the world. It may also be a temptation to impose our own ideas and standards from a position of patronage. David Brandon, who has written so well on the art of helping, reminds us that "respect is seeing the Buddha nature in the other person. It means perceiving the superficiality of positions of moral authority. The other person is as good as you. However untidy, unhygienic, poor, illiterate and bloody-minded he may seem, he is worthy of your

respect. He also has autonomy and purpose. He is another form of nature" (Brandon, 1976, p. 59).

There are many different ways in which individual Buddhists and their organizations can give help and relieve suffering. However, "charity begins at home." If a Buddhist group or society fails to provide human warmth and active caring for all of its members in their occasional difficulties and troubles -- though always with sensitivity and scrupulous respect for privacy -- where then is its Buddhism? Where is the Sangha?

In our modern industrial society there has been on the one hand a decline in personal and voluntary community care for those in need and, on the other, too little active concern for the quality and quantity of institutional care financed from the public purse that has to some extent taken its place. One facet of this which may be of particular significance for Buddhists, is a failure to recognize adequately and provide for the needs of the dying. In recent years there has been a growing awareness of this problem in North America and Europe, and a small number of hospices have been established by Christian and other groups for terminally ill people. However, only a start has been made with the problem. The first Buddhist hospice in the West has yet to be opened. And, less ambitiously, the support of regular visitors could help many lonely people to die with a greater sense of dignity and independence in our general hospitals.

2.2 Teaching

Teaching is, of course, also a form of giving and helping. Indeed, one of the two prime offenses in the Mahayana code of discipline is that of withholding the wealth of the Dharma from others. Moreover, teaching the Dharma is one of the most valuable sources of learning open to a Buddhist.

Here we are concerned primarily with the teaching of the Dharma to newcomers in Buddhism, and with the general publicizing of Buddhism among non-Buddhists.

Buddhism is by its very nature lacking in the aggressive evangelizing spirit of Christianity or Islam. It is a pragmatic system of sustained and systematic self-help practice, in which the teacher can do no more than point the way and, together with fellow Buddhists, provide support, warmth and encouragement in a long and lonely endeavor. There is here no tradition of instant conversion and forceful revelation for the enlightenment experience, however sudden, depends upon a usually lengthy period of careful cultivation. Moreover, there is a tolerant tradition of respect for the beliefs and spiritual autonomy of non-Buddhists.

Nevertheless, a virtue may be cultivated to a fault. Do we not need to find a middle way between proselytizing zeal and aloof indifference? Does not the world cry out for a Noble Truth that "leads to the cessation of suffering"? The task of teaching the Dharma also gives individual Buddhists an incentive to clarify their ideas in concise, explicit everyday terms. And it requires them to respond positively to the varied responses which their teaching will provoke in others.

It will be helpful to treat the problem on two overlapping levels, and to distinguish between (a) publicizing the Dhamma, and (b) introductory teaching for enquirers who interest has thus been awakened.

At both the above levels activity is desirable both by a central body of some kind and by local groups (in many countries there will certainly be several "central bodies," representing different traditions and tendencies). The central body can cost-effectively produce for local use introductory texts and study guides, speakers' notes, audiocassettes, slide presentations and "study kits" combining all of these different types of material. It has the resources to develop correspondence courses such as those run by the Buddhist Society in the United Kingdom which offer a well-tried model. And it will perhaps have sufficient prestige to negotiate time on the

national radio and television network.

Particularly in Western countries there are strong arguments for organizations representing the different Buddhist traditions and tendencies to set up a representative Buddhist Information and Liaison Service for propagating fundamental Buddhism and some first introductions to the different traditions and organizations. It would also provide a general information clearing house for all the groups and organizations represented. It could be financed and controlled through a representative national Buddhist council which, with growing confidence between its members and between the different Buddhist organizations which they represented, might in due course take on additional functions. Certainly in the West there is the prospect of a great many different Buddhist flowers blooming, whether oriental or new strains developed in the local culture. This is to be welcomed, but the kind of body we propose will become a necessity to avoid confusion for the outsider and to work against any tendency to sectarianism of a kind from which Buddhism has been relatively free.

Local groups will be able to draw upon the publicity and teaching resources of national centers and adapt these to the needs of local communities. Regular meetings of such groups may amount to no more than half a dozen people meeting in a private house. Sensitively handled it would be difficult to imagine a better way of introducing a newcomer to the Dharma. Such meetings are worthy of wide local publicity. A really strong local base exists where there is a resident Buddhist community of some kind, with premises convenient for meetings and several highly committed workers. Unfortunately, such communities will, understandably, represent a particular Buddhist tradition or tendency, and this exclusiveness may be less helpful to the newcomer than a local group in which he or she may have the opportunity to become acquainted with the different Buddhist traditions represented in the membership and in the program of activity.

In many countries the schools provide brief introductions to the world's great religions. Many teachers do not feel sufficiently knowledgeable about introducing Buddhism to their pupils and may be unaware of suitable materials even where these do exist. There may be

opportunities here for local groups, and certainly the Information Service suggested above would have work to do here.

Finally, the method of introductory teaching employed in some Buddhist centers leaves much to be desired both on educational grounds and as Buddhist teaching. The Buddha always adapted his teaching to the particular circumstances of the individual learner; he sometimes opened with a question about the enquirer's occupation in life, and built his teaching upon the answer to this and similar questions. True learning and teaching has as its starting point a problem or experience posed by the learner, even if this be no more than a certain ill-defined curiosity. It is there that teacher and learner must begin. The teacher starts with the learner's thoughts and feelings and helps him or her to develop understanding and awareness. This is, of course, more difficult than a standard lecture which begins and ends with the teacher's thoughts and feelings, and which may in more sense than one leave little space for the learner. It will exclude the teacher from any learning.

It follows that unless the teacher is truly inspiring, the "Dharma talk" is best used selectively: to introduce and stimulate discussion or to summarize and consolidate what has been learned. Dharma teachers must master the arts of conducting open discussion groups, in which learners can gain much from one another and can work through an emotional learning situation beyond the acquisition of facts about Buddhism. Discussion groups have become an important feature of many lay Buddhist and social action organizations in different parts of the world. They are the heart, for example, of the Japanese mass organization Rissho Kosei Kai, which explores problems of work, the family and social and economic problems.

2.3 Political action: the conversion of energy

Political power may manifest and sustain social and economic

structures which breed both material deprivation and spiritual degradation for millions of men and women. In many parts of the world it oppresses a wide range of social groupings -- national and racial minorities, women, the poor, homosexuals, liberal dissidents, and religious groups. Ultimately, political power finds its most terrible expression in war, which reaches now to the possibility of global annihilation.

For both the oppressors and the oppressed, whether in social strife or embattled nations, karmic delusion is deepened. Each group or nation emphasizes its differences, distinguishing them from its opponents; each projects its own short-comings upon them, makes them the repository of all evil, and rallies round its own vivid illusions and blood-warming hates. Collective hating, whether it be the raised fist, or prejudice concealed in a quiet community, is a heady liquor. Allied with an ideology, hate in any form will not depart tomorrow or next year. Crowned with delusive idealism, it is an awesome and murderous folly. And even when victory is achieved, the victors are still more deeply poisoned by the hate that carried them to victory. Both the revolution and the counter-revolution consume their own children. Buddhism's "Three Fires" of delusion (//moha//), hatred and ill-will (//dosa//), and greed and grasping, (//lobha//), surely burn nowhere more fiercely.

Contrariwise, political power may be used to fashion and sustain a society whose citizens are free to live in dignity and harmony and mutual respect, free of the degradation of poverty and war. In such a society of good heart //all// men and women find encouragement and support in making, if they will, the best use of their human condition in the practice of wisdom and compassion. This is the land of good karma -- not the end of human suffering, but the beginning of the end, the bodhisattva-land, the social embodiment of sila.

This is not to be confused with the belief common among the socially and politically oppressed that if power could be seized (commonly by an elite claiming to represent them), then personal, individual, "ideological" change will inevitably follow. This absolutely deterministic view of conditioning (which Marx called "vulgar

Marxism"), is as one-sided as the idea of a society of "individuals" each struggling with only his own personal karma in a private bubble hermetically sealed off from history and from other people.

Political action thus involves the Buddhist ideal of approaching each situation without prejudice but with deserved circumspection in questions of power and conflict, social oppression and social justice. These social and political conflicts are the great public samsaric driving energies of our life to which an individual responds with both aggression and self-repression. The Buddha Dharma offers the possibility of transmuting the energies of the individual into Wisdom and Compassion. At the very least, in faith and with good heart, a start can be made.

Buddhists are thus concerned with political action, first, in the direct relief of non-volitionally caused suffering now and in the future, and, secondly, with the creation of social karmic conditions favorable to the following of the Way that leads to the cessation also of volitionally-caused suffering, the creation of a society of a kind which tends to the ripening of wisdom and compassion rather than the withering of them. In the third place, political action, turbulent and ambiguous, is perhaps the most potent of the "action meditations."

It is perhaps because of this potency that some Buddhist organizations ban political discussion of any kind, even at a scholarly level, and especially any discussion of social action. There are circumstances in which this may be a sound policy. Some organizations and some individuals may not wish to handle such an emotionally powerful experience which may prove to be divisive and stir up bad feeling which cannot be worked upon in any positive way. This division would particularly tend to apply to "party politics." On the other hand, such a discussion may give an incomparable opportunity to work through conflict to a shared wisdom. Different circumstances suggest different "skillful means," but a dogmatic policy of total exclusion is likely to be ultimately unhelpful.

In this connection it is worth noting that any kind of social activity which leads to the exercise of power or conflict may stir up "the

fires" in the same way as overtly political activity. Conflict within a Buddhist organization is cut from the same cloth as conflict in a political assembly and may be just as heady, but the Buddhist context could make such an activity a much more difficult and delusive meditation subject. The danger of dishonest collusion may be greater than that of honest collusion (to borrow one of the Ven. Sangharakshita's aphorisms). The dogmatism and vehemence with which some Buddhists denounce and proscribe all political involvement is the same sad attitude as the dogmatism and vehemence of the politicians which they so rightly denounce.

To be lost in revolution or reform or conservatism is to be lost in //samsara// and the realm of the angry warrior, deluded by his power and his self-righteousness. To turn one's back upon all this is to be lost in an equally false idea of //nirvana// -- the realm of the gods no less deluded by spiritual power and righteousness, "You do not truly speak of fire if your mouth does not get burnt."

Effective social action on any but the smallest scale will soon involve the Buddhist in situations of power and conflict, of "political" power. It may be the power of office in a Buddhist organization. It may be the unsought for leadership of an action group protesting against the closing of an old people's day care center. It may be the organizing of a fund-raising movement to build a Buddhist hospice for care of the dying. It may be membership of a local government council with substantial welfare funds. It may be joining an illegal dissident group. In all these cases the Buddhist takes the tiger -- his own tiger -- by the tail. Some of the above tigers are bigger than others, but all are just as fierce. Hence a Buddhist must be mindful of the strong animal smell of political power and be able to contain and convert the valuable energy which power calls up. A sharp cutting edge is given into his hands. Its use we must explore in the sections which follow.

2.4 Buddhist political theory and policy

Buddhism and politics meet at two levels -- theory and practice. Buddhism has no explicit body of social and political theory comparable to its psychology or metaphysics. Nevertheless, a Buddhist political theory can be deduced primarily from basic Buddhism, from Dharma. Secondly, it can be deduced from the general orientation of scriptures which refer explicitly to a bygone time. We have already argued, however, that this can be done only in a limited and qualified way.

Whatever form it may take, Buddhist political theory like other Buddhist "theory" is just another theory. As it stands in print, it stands in the world of the conditioned; it is of //samsara//. It is its potential, its spiritual implications, which make it different from "secular" theory. When skillfully practiced, it becomes a spiritual practice. As always, Buddhist "theory" is like a label on a bottle describing the contents which sometimes is mistaken for the contents by zealous label-readers. In that way we can end up with a lot of politics and very little Buddhism.

This is not to decry the value of a Buddhist social and political theory -- only its misuse. We have only begun to apply Buddhism as a catalyst to the general body of Western social science and most of the work so far has been in psychology. Such work in allied fields could be extremely helpful to Buddhists and non-Buddhists alike.

The writings of some Buddhists from Sri Lanka, Burma and elsewhere offer interesting examples of attempts to relate Buddhism to nationalism and Marxism (not to be confused with communism). Earlier in the century Anagarika Dharmapala stressed the social teaching of the Buddha and its value in liberating people from materialistic preoccupations. U Nu, the eminent Burmese Buddhist statesman, argued that socialism follows naturally from the ethical and social teachings of the Buddha, and another Burmese leader, U Ba Swe, held that Marxism is relative truth, Buddhism absolute truth. This theme has been explored more recently in Trevor Ling's book "Buddha, Marx and God," (2nd ed., Macmillan, London 1979) and Michal Edwarde's "In the Blowing

out of a Flame" (Allen & Unwin 1976). Both are stimulating and controversial books. E.F. Schumacher's celebrated book "Small is Beautiful" (Blond & Briggs, London 1973) has introduced what he terms "Buddhist economics" and its urgent relevance to the modern world to many thousand of non-Buddhists. Of this we shall say more in a later section on the Buddhist "good society."

Buddhist social and political theory and policy can only be mentioned in passing in this pamphlet, although we have earlier introduced the idea of "social karma" as of central importance. We are, instead, concerned here with problems and questions arising in the practice of social and political work by Buddhists and the nature of that work.

2.5 Conflict and partisanship

The Buddhist faced with political thought, let alone political action, is straightaway plunged in the turbulent stream of conflict and partisanship and right and wrong.

Let the reader, perhaps prompted by the morning newspaper, select and hold in his mind some particular controversial public issue or public figure. Now, how does your Buddhism //feel//, please? (No, not what does your Buddhism //think//!) How does it feel when, again, some deeply held conviction is roughly handled at a Buddhist meeting or in a Buddhist journal? "The tears and anguish that follow arguments and quarrels," said the Buddha, "the arrogance and pride and the grudges and insults that go with them are all the result of one thing. They come from having preferences, from holding things precious and dear. Insults are born out of arguments and grudges are inseparable with quarrels." (Kalahavivada-sutta, trans. H. Saddhatissa, 1978, para. 2) Similarly, in the words of one of the Zen patriarchs: "The conflict between longing and loathing is the mind's worse disease" (Seng Ts'an, 1954).

In all our relationships as Buddhists we seek to cultivate a spirit of openness, cooperation, goodwill and equality. Nonetheless, we may not agree with another's opinions, and, in the final analysis, this divergence could have to do even with matters of life and death. But hopefully we shall be mindful and honest about how we think and, with what we feel, and how our opponent thinks and feels. In such controversies, are we each to confirm our own ego? Or each to benefit from the other in the search for wise judgment? Moreover, in the words of the Dalai Lama, "when a person criticizes you and exposes your faults, only then are you able to discover your faults and make amends. So your enemy is your greatest friend because he is the person who gives you the test you need for your inner strength, your tolerance, your respect for others... Instead of feeling angry with or hatred towards such a person, one should respect him and be grateful to him" (Dalai Lama, 1976, p. 9). We are one with our adversary in our common humanity; we are two in our divisive conflict. We should be deluded if we were to deny either -- if we were to rush either to compromise or to uncompromising struggle. Our conflict and our humanity may be confirmed or denied at any point along that line of possibilities which links the extremes, but ultimately it will be resolved in some other, less explicit sense. Sangharakshita expresses this paradox in his observation that "it is not enough to sympathize with something to such an extent that one agrees with it. If necessary, one must sympathize to such an extent that one disagrees" (Sangharakshita, 1979, p. 60).

Zen Master Dogen advised that "when you say something to someone he may not accept it, but do not try to make him understand it rationally. Don't argue with him; just listen to his objections, until he himself finds something wrong with them." Certainly we shall need much time and space for such wisdom and compassion as may inform us in such situations. If we do fight, may our wisdom and compassion honor both our adversary and ourselves, whether in compromise, victory or defeat.

And so,

"On how to sing

The frog school and the skylark school
Are arguing."

-- (Shiki, 1958, p. 169)

2.6 Ambiguity, complexity, uncertainty

Our "Small Mind" clings to delusions of security and permanence. It finds neither of these in the world where, on the contrary, it experiences a sense of ambiguity, complexity and uncertainty which it finds intolerable, and which make it very angry when it is obliged to confront them. Small Mind prefers to see social, economic and political phenomena in terms of black and white, or "Left and Right." It likes to take sides, and it clings to social dogmas both sophisticated and simple. ("The rich/poor are always selfish/idle.")

To the extent that we have achieved "Big Mind" we perceive with equanimity what Small Mind recoils from as intolerable. We are freer //to see the world as it is// in all the many colors of the rainbow, each merging imperceptibly into the next. In place of clinging to a few black, white and grey compartments, scrutiny is freed, encouraged by the Buddha's discriminating and differentiating attitude. (Vibhajjavada; see Wheel: No. 238/240, Anguttara Anthology, Part II, pp. 59 ff.)

We shall not be surprised then that the personal map which guides the Wise through social and political realities may turn out to be disturbingly unconventional. Their reluctance readily to "take sides" arises not from quietism or an attachment to a compromise or a belief in the "unreality" of conflict, as is variously the case with those guided by mere rules. On the contrary, they may not even sit quietly, throwing soothing generalizations into the ring, as is expected of the religious. This seemingly uncomfortable, seemingly marginal stance simply reflects a reality which is experienced with equanimity.

However, it does not require much equanimity to discover the deeper truths which underlie many current conventional truths. Conventional politics, for example, run from "left," to "right," from radicals through liberals and conservatives to fascists. Some radicals are, for example, as dogmatic and authoritarian in practice as fascists, and to their ultimate detriment they hate no less mightily. And, again, some conservatives are equally dogmatic because of an awareness of the subtle, organic nature of society and hence the danger of attempts at "instant" restructuring.

Similarly an ideology such as Marxism may be highly complex but has been conveniently oversimplified even by quite well educated partisans, both those "for" and those "against" the theory. The present Dalai Lama is one of those who have attempted to disentangle "an authentic Marxism" which he believes is not without relevance to the problems of a feudal theocracy of the kind that existed in Tibet, from "the sort one sees in countless countries claiming to be Marxist," but which are "mixing up Marxism and their national political interests and also their thirst for world hegemony" (Dalai Lama, 1979).

The Wise person sees clearly because he does not obscure his own light; he does not cast the shadow of himself over the situation. However, even an honest perception of complexity commonly paralyzes action with, "Yes, that's all very well, but...," "On the other hand it is also true that... ." Contemplative wisdom is a precious thing, but true Wisdom reveals itself in positive action -- or "in-action." Though a person may, through Clear Comprehension of Purpose (//satthaka-sampajanna//), keep loyal to the social ideal, his Clear Comprehension of (presently absent) Suitability may counsel in-action, or just "waiting."

In a social action situation the complexity and ambiguity to which we refer is strongly felt as ethical quandary, uncertainty as to what might be the best course of action. Even in small organizations all power is potentially corrupting; the power wielded is soon lost in a thicket of relative ethics, of means and ends confused, of greater and

lesser evils, of long term and short term goals. This is not a "game." It is the terrible reality of power, wealth and suffering in the world, and the confusing of good and delusion. It cannot be escaped; it can only be suffered through. We cannot refuse life's most difficult problems because we have not yet attained to Wisdom. We simply have to do our mindful and vigilant best, without guilt or blame. That is all we have to do.

2.7 Violence and non-violence

The First Precept of Buddhism is to abstain from taking life. But it must be made clear that the Buddhist "Precepts" are not commandments; they are "good resolutions," sincere aspirations voluntarily undertaken. They are signposts. They suggest to us how the truly Wise behave, beyond any sense of self and other.

Evil springs from delusion about our true nature as human beings, and it takes the characteristic forms of hatred, aggression and driving acquisitiveness. These behaviors feed upon themselves and become strongly rooted, not only in individuals but in whole cultures. Total war is no more than their most spectacular and bloody expression. In Buddhism the cultivation of //sila// (habitual morality) by attempting to follow the Precepts is an aspiration toward breaking this karmic cycle. It is a first step towards dissolving the egocentricity of headstrong willfulness, and cultivating heartfelt awareness of others. The Precepts invite us to loosen the grip, unclench the fist, and to aspire to open-handedness and open-heartedness. Whether, and to what extent, he keeps the Precepts is the responsibility of each individual. But he needs to be fully aware of what he is doing.

The karmic force of violent behavior will be affected by the circumstances in which it occurs. For example, a "diminished responsibility" may be argued in the case of conscripts forced to kill by an aggressive government. And there is surely a difference between

wars of conquest and wars of defense. Ven. Walpola Rahula described a war of national independence in Sri Lanka in the 2nd century BC conducted under the slogan "Not for kingdom but for Buddhism," and concludes that "to fight against a foreign invader for national independence became an established Buddhist tradition, since freedom was essential to the spiritual as well as the material progress of the community" (Rahula, 1978, p. 117). We may deplore the historic destruction of the great Indian Buddhist heritage in the middle-ages, undefended against the Mongol and Muslim invaders. It is important to note, however, that "according to Buddhism there is nothing that can be called a 'just war' -- which is only a false term coined and put into circulation to justify and excuse hatred, cruelty, violence and massacre" (Rahula, 1967, 84).

It is an unfortunate fact, well documented by eminent scholars such as Edward Conze and Trevor Ling, that not only have avowedly Buddhist rulers undertaken violence and killing, but also monks of all traditions in Buddhism. Nonetheless, Buddhism has no history of specifically //religious wars//, that is, wars fought to impose Buddhism upon reluctant believers.

Violence and killing are deeply corrupting in their effect upon all involved, and Buddhists will therefore try to avoid direct involvement in violent action or in earning their living in a way that, directly or indirectly, does violence. The Buddha specifically mentioned the trade in arms, in living beings and flesh.

The problem is whether, in today's "global village" we are not all in some degree responsible for war and violence to the extent that we refrain from any effort to diminish them. Can we refrain from killing a garden slug and yet refrain, for fear of "political involvement," from raising a voice against the nuclear arms race or the systematic torture of prisoners of conscience in many parts of the world?

These are questions which are disturbing to some of those Buddhists who have a sensitive social and moral conscience. This is understandable. Yet, a well-informed Buddhist must not forget that moral responsibility, or karmic guilt, originate from a volitional and

voluntary act //affirming// the harmful character of the act. If that affirmation is absent, neither the responsibility for the act, not karmic guilt, rest with those who, through some form of pressure, participate in it. A slight guilt, however, might be involved if such participants yield too easily even to moderate pressure or do not make use of "escape routes" existing in these situations. But failure to protest publicly against injustice or wrong-doings does not necessarily constitute a participation in evil. Voices of protest should be raised when there is a chance that they are heard. But "voices in the wilderness" are futile, and silence, instead, is the better choice. It is futile, indeed, if a few well-meaning heads try to run against walls of rock stone that may yield only to bulldozers. It is a sad fact that there are untold millions of our fellow-humans who do affirm violence and use it for a great variety of reasons (though not "reasonable reasons"!). They are unlikely to be moved by our protests or preachings, being entirely obsessed by divers fanaticisms or power urges. This has to be accepted as an aspect of existential suffering. Yet there are still today some opportunities and nations where a Buddhist can and should work for the cause of peace and reducing violence in human life. No efforts should be spared to convince people that violence does not solve problems or conflicts.

The great evil of violence is its separation unto death of us and them, of "my" righteousness and "your" evil. If you counter violence with violence you will deepen that separation through thoughts of bitterness and revenge. The Dhammapada says: "Never by hatred is hatred appeased, but it is appeased by kindness. This is an eternal truth" (I, 5) Buddhist non-violent social action (//avihimsa, ahimsa//) seeks to communicate, persuade and startle by moral example. "One should conquer anger through kindness, wickedness through goodness, selfishness through charity, and falsehood through truthfulness" (Dhammapada, XVII, 3).

The Buddha intervened personally on the field of battle, as in the dispute between the Sakyas and Koliyas over the waters of the Rohini. Since that time, history has provided us with a host of examples of religiously inspired non-violent social action, skillfully adapted to particular situations. These are worthy of deep contemplation.

Well known is Mahatma Gandhi's non-violent struggle against religious intolerance and British rule in India, and also the Rev. Martin Luther King's black people's civil rights movement in the United States. A familiar situation for many people today is the mass demonstration against authority, which may be conducted either peacefully or violently. As Robert Aitken Roshi has observed, "the point of disagreement, even the most fundamental disagreement, is still more superficial than the place of our common life." He recalls the case of a friend who organized an anti-nuclear demonstration at a naval base passing through a small town in which virtually every household had at least one person who gained his livelihood by working at the base. Consequently, when the friend visited every single house before the demonstration he hardly expected to win the people over to his cause. But he did convince them that he was a human being who was willing to listen to them and who had faith in them as human beings. "We finally had our demonstration, with four thousand people walking through this tiny community, nobody resisted us, nobody threw rocks. They just stood and watched" (//The Ten Directions//, Los Angeles Zen Center, 1 (3) September 1980, p. 6).

And yet again, situations may arise in which folly is mutually conditioned, but where we must in some sense take sides in establishing the ultimate responsibility. If we do not speak out then, we bow only to the conditioned and accept the endlessness of suffering and the perpetuation of evil karma. The following lines were written a few days after Archbishop Oscar Romero, of the Central American republic of El Salvador, had been shot dead on the steps of his chapel. Romero had roundly condemned the armed leftist rebel factions for their daily killings and extortions. However, he also pointed out that these were the reactions of the common people being used as "a production force under the management of a privileged society... The gap between poverty and wealth is the main cause of our trouble... And sometimes it goes further: It is the hatred in the heart of the worker for his employer... If I did not denounce the killings and the way the army removes people and ransacks peasants' homes I should be acquiescing in the violence" (//Observer// newspaper (London), March 30, 1980).

Finally there is the type of situation in which the truly massive folly of the conflict and of the contrasting evils may leave nothing to work with and there is space left only for personal sacrifice to bear witness to that folly. Such was the choice of the Buddhist monks who burnt themselves to death in the Vietnam war -- surely one of the most savage and despairing conflicts of modern times, in which an heroic group of Buddhists had for some time struggled in vain to establish an alternative "third force."

2.8 The good society

The social order to which Buddhist social action is ultimately directed must be one that minimizes non-volitionally caused suffering, whether in mind or body, and which also offers encouraging conditions for its citizens to see more clearly into their true nature and overcome their karmic inheritance. The Buddhist way is, with its compassion, its equanimity, its tolerance, its concern for self-reliance and individual responsibility, the most promising of all the models for the New Society which are an on offer.

What is needed are political and economic relations and a technology which will:

(a) Help people to overcome ego-centeredness, through co-operation with others, in place of either subordination and exploitation or the consequent sense of "righteous" struggle against all things.

(b) Offer to each a freedom which is conditional only upon the freedom and dignity of others, so that individuals may develop a self-reliant responsibility rather than being the conditioned animals of institutions and ideologies. (See "Buddhism and Democracy," Bodhi Leaves No. B. 17)

The emphasis should be on the undogmatic acceptance of a diversity of tolerably compatible material and mental "ways," whether of individuals or of whole communities. There are no short cuts to utopia, whether by "social engineering" or theocracy. The good society towards which we should aim should simply provide a means, an environment, in which different "ways," appropriate to different kinds of people, may be cultivated in mutual tolerance and understanding. A prescriptive commonwealth of saints is totally alien to Buddhism.

(c) The good society will concern itself primarily with the material and social conditions for personal growth, and only secondarily and dependently with material production. It is noteworthy that the 14th Dalai Lama, on his visit to the West in 1973, saw "nothing wrong with material progress provided man takes precedence over progress. In fact it has been my firm belief that in order to solve human problems in all their dimensions we must be able to combine and harmonize external material progress with inner mental development." The Dalai Lama contrasted the "many problems like poverty and disease, lack of education" in the East with the West, in which "the living standard is remarkably high, which is very important, very good." Yet he notes that despite these achievements there is "mental unrest," pollution, overcrowding, and other problems. "Our very life itself is a paradox, contradictory in many senses; whenever you have too much of one thing you have problems created by that. You always have extremes and therefore it is important to try and find the middle way, to balance the two" (Dalai Lama, 1976, pp. 10, 14, 29).

(d) E.F. Schumacher has concisely expressed the essence of Buddhist economics as follows:

> "While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is 'The Middle Way' and therefore in no way antagonistic to physical well-being... The keynote of Buddhist economics is simplicity and non-violence. From an economist's point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern -- amazingly small means leading to

extraordinarily satisfying results" (Schumacher, 1973, p. 52).

Schumacher then outlines a "Buddhist economics" in which production would be based on a middle range technology yielding on the one hand an adequate range of material goods (and no more), and on the other a harmony with the natural environment and its resources. (See also Dr. Padmasiri de Silva's pamphlet //The Search for a Buddhist Economics//, in the series, Bodhi Leaves, No. B. 69)

The above principles suggest some kind of diverse and politically decentralized society, with co-operative management and ownership of productive wealth. It would be conceived on a human scale, whether in terms of size and complexity of organization or of environmental planning, and would use modern technology selectively rather than being used by it in the service of selfish interests. In Schumacher's words, "It is a question of finding the right path of development, the Middle Way, between materialist heedlessness and traditionalist immobility, in short, of finding 'Right Livelihood.'"

Clearly, all the above must ultimately be conceived on a world scale. "Today we have become so interdependent and so closely connected with each other that without a sense of universal responsibility, irrespective of different ideologies and faiths, our very existence or survival would be difficult" (Dalai Lama, 1976, pp. 5, 28). This statement underlines the importance of Buddhist internationalism and of social policy and social action conceived on a world scale.

The above is not offered as some kind of blueprint for utopia. Progress would be as conflict-ridden as the spiritual path of the ordinary Buddhist -- and the world may never get there anyway. However, Buddhism is a very practical and pragmatic kind of idealism, and there is, as always, really no alternative but to try.

2.9 Organizing social action

A systematic review of the different kinds of Buddhist organization for social action which have appeared in different parts of the world is beyond the scope of this pamphlet. Some considerable research would be required, and the results would merit at least a separate pamphlet.

Later we shall introduce three contrasting movements which are in some sense or others examples of Buddhist social action. Each is related more or less strongly to the particular social culture in which it originated, and all should therefore be studied as illustrative examples-in-context and not necessarily as export models for other countries. They are, however, very suggestive, and two of the three have spread beyond their country of origin.

2.9a Maintaining balance

Social action needs to be organized and practiced in such a way as to build upon its potential for spiritual practice and to guard against its seductions. Collective labor with fellow-Buddhists raises creative energy, encourages positive attitudes and engenders a strong spirit of fellowship. The conflicts, disagreements, obstacles, and discouragements which will certainly be met along the way offer rich meditation experiences and opportunity for personal growth, so long as scrupulous mindfulness is sustained.

The meditator will learn as much about himself in a contentious meeting as he will in the meditation hall. Both kinds of experience are needed, and they complement one another. Social action is a great ripener of compassion (for self as well as for others), out of the bitterness of the experiences which it commonly offers. Yet, like nothing else, it can stir up the partisan emotions and powerfully exult the opinionated ego. The busy, patronizing evangelist not only gives an undercover boost to his own ego; he also steals another

person's responsibility for himself. However, these dangers are, comparatively speaking, gross and tangible when set against the no less ego-enhancing seduction of Other-Worldliness and dharma-ridden pietism. Such "spiritual materialism," as Chogyam Trungpa calls it, has long been recognized as the ultimate and most elusive kind of self-deception which threatens the follower of the spiritual path.

The seduction lies in being carried away by our good works, in becoming subtly attached to the new goals and enterprises we have set ourselves, so that no space is left in our busily structured hours in which some saving strength of the spirit can abide. Here is opportunity to learn how to dance with time -- "the river in which we go fishing," as Thoreau called it, instead of neatly packaging away our lives in it, or letting it dictate us. And in committee lies the opportunity of slowly turning the hot, lusty partisanship of self-opinionated confirmation into the kind of space and dialogue in which we can communicate, and can even learn to love our most implacable opponents.

It is therefore important that both the individual and the group set aside regular periods for meditation, with periods of retreat at longer intervals. It is important also that experience and the feel of the social action project should as far as possible be shared openly within the Buddhist group.

In our view, the first social action of the isolated Buddhist is not to withhold the Dharma from the community in which he or she lives. However modest one's own understanding of the Dharma, there is always some first step that can be taken and something to be learned from taking that step. Even two or three can be a greater light to one another, and many forms of help are often available from outside such as working together through a correspondence course, for example, or listening to borrowed audiocassettes.

For the reasons given earlier it is important that social action projects should, where possible, be undertaken by a Buddhist //group// rather than each individual "doing his own thing." And since the Buddhist group will, in most Western countries, be small and isolated,

it is important that the work be undertaken in co-operation with like-minded non-Buddhists. This will both use energies to better effect since social action can be very time- and energy-consuming, and create an even better learning situation for all involved. Forms of social action which are high on explicit giving of service and low on conflict and power situations will obviously be easier to handle and to "give" oneself to, though still difficult in other respects. For example, organizing and participating in a rota of visits to lonely, long-stay hospital patients would contrast, in this respect, with involvement in any kind of local community development project.

2.9b Spiritual centers: example and outreach

In this section we are concerned with the significance of Buddhist residential communities both as manifestations and examples of the "good society" and as centers of social outreach (mainly, though not solely, in the form of teaching the Dharma). We may distinguish four possible kinds of activity here.

In the //first// place, any healthy spiritual community does, by its very existence, offer to the world a living example not only of the Good Life but also of the Good Society. Certain spiritual values are made manifest in its organization and practice in a way not possible in print or in talk. On the other hand, the purely contemplative and highly exclusive community can do this only in some limited, special and arguable sense.

In the //second// place, where the members of such a community undertake work as a community economically ("Right Livelihood"), then to that extent the community becomes a more realistic microcosm of what has to be done in the wider world and a more realistic model and example of how it might best be done.

//Thirdly//, such communities are commonly teaching and training

communities. This may be so in formal terms, in that they offer classes and short courses and also longer periods of training in residence, in which the trainees become veritable community members. And it may be true in terms of the "openness" of the community to outsiders who wish for the present to open up their communication with the community through some participation in work, ritual, teaching, meditation.

//Fourthly//, the community might involve itself in various kinds of outside community service, development or action beyond that of teaching, and beyond the necessarily commercial services which may sustain the community's "Right Livelihood." Examples might be running a hospice for the terminally ill, providing an information and advice center on a wide range of personal and social problems for the people of the local community, and assisting -- and maybe leading -- in various aspects of a socially deprived local community. The spiritual community thus becomes more strongly a community within a community. In this kind of situation would the spiritual community draw strength from its service to the social, the "lay" community, creating an upward spiral of energy? Or would the whole scheme founder through the progressive impoverishment and corruption of the spiritual community in a vicious downward spiral?

In the Eastern Buddhist monastic tradition the first and third aspects (above) are present. In contrast to Christian monasticism, monks are not necessarily expected to be monks for life, and the monasteries may have an important function as seminaries and as long and short stay teaching and training centers. On the other hand, economically such communities are commonly strongly sustained by what is predominantly Buddhist society. In the West there are now similar communities in all the main Buddhist traditions. Although these are to some extent sustained also by lay Buddhist contributions, their income from training and teaching fees may be important. And whether it is or not, it is clear that their actual and potential training and teaching role is likely to be very important in non-Buddhist societies in which there is a growing interest in Buddhism. A good example is the Manjusri Institute in the United Kingdom, which is now seeking official recognition for the qualifications which it awards, and which

could eventually become as much part of the national education system as, say, a Christian theological college. Such an integration of Buddhist activity into the pattern of national life in the West is, of course, most welcome, and opens up many new opportunities for making the Dharma more widely understood.

The above developments may be compared with the communities which form the basis of the Friends of the Western Buddhist Order (FWBO). In these, our second aspect (above), that of Right Livelihood, is found, in addition to the first and third.

The FWBO was founded in 1967 in the United Kingdom by the Ven. Maha Sthavira Sangharakshita, a Londoner who spent twenty years in India as a Buddhist monk and returned with the conviction that the perennial Buddhism always expresses itself anew in each new age and culture. The FWBO is concerned with building what it calls the "New Society" in the minds and practice of its members. Opening the FWBO's London Buddhist Center, Ven. Sangharakshita was reported as saying that the New Society was a spiritual community composed of individuals who are "truly human beings: self-aware, emotionally positive people whose energies flow freely and spontaneously, who accept responsibility for their own growth and development, in particular by providing three things: firstly, a residential spiritual community; secondly, a co-operative Right Livelihood situation; and thirdly a public center, offering classes, especially in meditation" (Marichi, 1979).

The FWBO does in fact follow a traditional Mahayana spiritual practice, but within this framework it does have, as the quotation above suggests, a strong Western flavor. This owes much to the eleven co-operatives by which many of the eighteen autonomous urban communities support themselves. These businesses are run by teams of community members as a means of personal and group development. They include a printing press, graphic design business, photographic and film studio, metalwork forge, and shops and cafes.

Membership of the communities (which are usually single sex), varies between four and thirty people, and often the community members pool their earnings in a "common purse." The FWBO comprises Order members,

Mitras (who have made some initial commitment) and Friends (supporters in regular contact). Each community is autonomous and has its own distinctive character. Attached to communities are seven Centers, through which the public are offered talks, courses and instruction in meditation. Regular meetings of Chairmen of Centers and other senior Order members, supported by three central secretariats, are planned for the future, but it is not intended to abridge the autonomy of the constituent communities, each of which is a separately registered legal body.

The FWBO is growing very rapidly, not only in the United Kingdom but also overseas, with branches in Finland, the Netherlands, New Zealand, Australia, the USA, and, interestingly, in India, where a sustained effort is being made to establish centers.

2.9c Community services and development

We refer in this section to the fourth aspect distinguished early in the previous section 2.9b, namely, various possible kinds of service and support which may be given by organized Buddhists to the local community in which they live. The FWBO does not undertake this kind of activity (see previous section for examples), and in fact there do not appear to be any //major// examples of it in the West.

Arguably if this kind of work is undertaken at all, it might more likely be initiated by a non-residential "lay" Buddhist group, whose members as householders and local workers may have strong roots in their town or neighborhood. As an example of what can be achieved by a relatively small group of this kind, we quote the following (from //The Middle Way//, 54 (3) Autumn 1979, p. 193):

> "The Harlow Buddhist Society have recently opened Dana House, a practical attempt to become involved with the ordinary people of the town and their problems. The new center ... has four regular

> groups using it. The first is an after-care service for those who have been mentally or emotionally ill. The center is there for those in need of friendship and understanding. The second group is a psychotherapy one, for those with more evident emotional problems. It is run by an experienced group leader and a psychologist who can be consulted privately. The third group is a beginners' meditation class based on the concept of 'Right Understanding.' The fourth group is the Buddhist group, which is not attached to any particular school of Buddhism.
>
> "Peter Donahoe writes: 'We have endeavored to provide a center which can function in relation to a whole range of different needs, a place of charity and compassion, where all are welcomed regardless of race, colour, sex or creed, welcomed to come to terms with their suffering in a way which is relative to each individual.'"

However, on the whole, it is only in the East, in societies in which Buddhist culture is predominant or important, that there are sufficiently committed Buddhists to play a part in extensive community service and development projects. For example, in Japan there are several such movements and we shall refer in the next section to one example -- Soka Gakkai, a movement which also plays a number of other roles. We must first, however, turn our attention to a pre-eminent example of a Buddhist-inspired movement for community development, the Sarvodaya Shramadana Movement of Sri Lanka.

"Sarvodaya" means "awakening of all" and "Shramadana" means "sharing of labor," making a gift of time, thought and energy. This well describes what is basically a village self-help movement, inspired by Buddhist principles and founded in 1958 as part of a general national awakening. It is now by far the largest non-governmental, voluntary organization in Sri Lanka.

The Movement learned in its earlier days how very important non-economic factors are in community development, and its projects combine spiritual-cultural with socioeconomic development. "One

important element that cannot be improved upon in Buddhist villages in particular is the unique place of the temple and the Buddhist monk, the one as the meeting place, the other as the chief exponent of this entire process." (All quotations are from the pamphlet //Ethos and Work Plan//, published by the Movement.) Founded on traditional culture, Sarvodaya Shramadana is ultimately "a nonviolent revolutionary movement for changing man and society." At the same time it aims to retain the best in the traditional social and cultural fabric of the community.

Village development projects are undertaken on the initiative of the villagers themselves. To begin with the community is made aware of the historic causes that led to the impoverishment and disintegration of the community and of its cultural and traditional values. Economic regeneration is only possible if there is a restoration of social values within the village. It is emphasized that the community itself must take the initiative in removing obstacles to development and in learning the new skills needed to carry through a change of program. The volunteers brought in to help serve only as a catalyst. Action is focused initially on Shramadana Camps in which villagers and outside volunteers work together upon some community project such as a road or irrigation channel. The experience of such Camps helps to develop a sense of community. Local leaders, working through village groups of farmers, of youth, of mothers and others, emerge to take increasing responsibility for a more or less comprehensive development program. This may include pre-school care for the under-fives, informal education for adults, health care programs, and community kitchens, with co-operation with State agencies as appropriate. By 1980, Sarvodaya was reaching 3,500 villages and was running 1,185 pre-schools.

Essential to these community development programs in Sarvodaya Shramadana's system of Development Education programs, operating through six Institutes and through the Gramodaya centers each of which co-ordinates development work in some twenty to thirty villages. The movement also provides training in self-employment for the youth who compose the largest sector of the unemployed. Although the main thrust of activity has been in rural areas, the Movement is also interested

in urban community development where conditions are favorable and there is local interest.

The main material support for the movement comes from the villagers themselves, although financial and material assistance has also been received from overseas.

It is argued that the basic principles of Sarvodaya Shramadana can be adapted to developed as well as developing countries, and Sarvodaya groups are already active in West Germany, the Netherlands, Japan and Thailand. "The rich countries also have to helped to change their purely materialistic outlook and strike a balance, with spiritual values added to the materialistic values of their own communities so that together all can build a new One World social order."

2.9d Political action and mass movements

Although there may be exceptional circumstances in certain countries, as a general rule there are strong arguments against Buddhist groups explicitly aligning themselves with any political party. It is not just that to do so would be irrelevantly divisive. As we have noted in section 2.6 (above), there are deeper, underlying social and political realities which cross-cut the conventional political spectrum of left, right and center.

Nevertheless, Buddhism, like other great religious systems, inevitably has political implications. To some extent these seem to be relatively clear, and in other senses they are arguable and controversial. Religion has its own contribution to make to politics and, ultimately, it is the only contribution to politics that really matters. It has failed both politically and as religion it falls either into the extreme of being debased by politics or of rejecting any kind of political involvement as a kind of fearful taboo. The fear of creating dissension among fellow Buddhists is understandable, but if Buddhists

cannot handle conflict in a positive and creative way, then who can?

On closer examination we shall find that it is not "politics" that requires our vigilance so much as the problems of power and conflict inherent in politics. Indeed, a better use of the term "political" would be to describe any kind of power and conflict situation. In this sense a Buddhist organization may be more intensely and unhappily "political" in managing its spiritual and practical affairs than if and when its members are discussing such an "outside" matter as conventional politics. Indeed, any such discussion of social and political questions may be banned by a Buddhist society which may be in fact intensely political in terms of underlying power and conflict with which its members have not really come to terms. All kinds of organizations have problems of power and conflict and derive their positive dynamism from the good management of these, but the dangers of self-delusion seem to be greater in religious bodies.

When we meet Buddhists and get to know them, we find that even when they do not express explicit opinions on political and social matters, it is clear from other things they say that some are inclined to a conservative "establishment" stance, some are of a radical inclination, and others more dissident still. Since the diversities of THIS and THAT exist everywhere else in the conditioned world, even Buddhists cannot pretend to exclude themselves from such disturbing distinctions. This is not really in question. What is in question is their ability to handle their differences //openly// and with Buddhist maturity. And, as we have tried to show earlier, this maturity implies a progressive diminution of emotional attachment to views of THIS and THAT, so that we no longer need either in order to sustain our identity in the world and have in some sense transcended our clinging by a higher understanding. We still carry THIS or THAT, but lightly and transparently and manageably -- without ego-weight. If we did not still carry them, how could we feel the Compassion for //samsara//, for ourselves as well as others?

Alan Watts wrote a suitably controversial little pamphlet on this subject, entitled //Beat Zen, Square Zen and Zen// (City Lights Books, San Francisco, 1959). The following passage may be found helpful to

our present discussion; what the author has to say about Zen is surely no less applicable to Buddhism as a whole. Watts argues that the Westerner who wishes to understand Zen deeply "must understand his own culture so thoroughly that he is no longer swayed by its premises unconsciously. He must really have come to terms with the Lord God Jehovah and with his Hebrew-Christian conscience so he can take it or leave it without fear or rebellion. He must be free of the itch to justify himself. Lacking this, his Zen will be either 'beat' or 'square,' either a revolt from the culture and social order or a new form of stuffiness and respectability. For Zen is above all the liberation of the mind from conventional thought and this is something utterly different from rebellion against convention, on the one hand, or adapting foreign conventions, on the other."

In the West, individual Buddhists have been particularly attracted to pacifist, disarmament, and environmentalist movements and parties. These movements have profound concerns, which, arguably, undercut the expediencies of conventional party politics. On the other hand, are they not made the more attractive by a certain political innocence, as yet uncorrupted and unblessed by the realities of power? And do they not also underestimate the karma of power and property?

However, in Western and other non-Buddhist countries Buddhist political action of any kind is little more than speculative. Buddhists are few in number, and their energies are necessarily fully occupied with learning and teaching. Teaching is the major form of social action and we have already discussed certain social action implications of the spiritual community. Social action at most verges upon certain possible kinds of service to the wider community or even participation in community development. We have already suggested the merit of such enterprises. But as to politics, using the word conventionally, in the West and at the present time, that can be no more than a matter for //discussion// in Buddhist groups. As always, individual Buddhists and perhaps informal groups will decide for themselves about political //action// or inaction.

However, in countries where there are strong Buddhist movements, well rooted in society, some kind of political stance and action seems

unavoidable and, indeed, logical and natural, though conventional party political alignments may generally be avoided.

For example, Sarvodaya Shramadana's success at the higher levels of village self-development depends on "the extent that unjust economic arrangements such as ownership of means of production, e.g., land in the hands of a few, administrative system and political power structures, are changed in such a way that the village masses become the true masters of their own selves and their environment. That the present government has gone very far in this direction is amply demonstrated when one examines the radical measures that have already been taken" (Sarvodaya Shramadana pamphlet //Ethos and Work Plan//, p. 31).

For large and explicitly Buddhist movements filing a variety of different roles, from the devotional to the so-called "New Religions" which have become particularly important in Japan in the post-war period. (Some mention has already been made of the small discussion groups which are a notable feature of Rissho-Kosei-Kai -- The "Society for Establishing Righteousness and Family Relations".) With their strong emphasis on pacifism, brotherly love, and mutual aid, these organizations have done much to assist the recovery of the Japanese people from the trauma of military aggression and the nuclear explosions which terminated it.

Soka Gakkai (literally, "Value Creation Society") is perhaps the most striking of these Japanese Buddhist socio-political movements. It is a lay Buddhist organization with over fifteen million adherents, associated with the Nichiren-Sho-Shu sect.

Soka Gakkai has an ambitious education and cultural program, and has founded its own university, high school and hospital. It also has a political party, Komeito -- the "Clean Government Party," which as early as 1967 returned twenty-five parliamentary candidates to the Japanese lower house, elected with five percent of the national vote. The party has continued to play an important part in Japanese political life, basing itself on "the principles of Buddhist democracy" and opposition to rearmament. Soka Gakkai is a populist

movement, militant, evangelical and well organized, pledged to "stand forever on the side of the people" and to "devote itself to carrying out the movement for the human revolution" (President Daisaku Ikeda). More specifically, its political achievements have included a successful confrontation with the mineowners of Hokkaido.

Attitudes to Soka Gakkai understandably differ widely. It has been criticized by some for its radicalism and by others for its conservatism; certainly it has been criticized on the grounds of dogmatism and aggressiveness. Certainly it is imbued with the nationalist fervor of Nichiren, the 13th century Buddhist monk who inspired it. Although it has some claims to missionary work in other countries, Soka Gakkai appears to have a more distinctive national flavor than the other social action groups we have looked at and to be less suitable for export.

2.9e "Universal Responsibility and the Good Heart"

Elsewhere we have already quoted the words of the Dalai Lama emphasizing the active global responsibility of Buddhists, and the importance above all of what he calls "Universal Responsibility and the Good Heart." In all countries will be found non-Buddhists, whether religionists or humanists, who share with us a non-violent, non-dogmatic and non-sectarian approach to community and world problems, and with whom Buddhists can work in close cooperation and with mutual respect. This is part of the "Good Heart" to which the Dalai Lama refers. "I believe that the embracing of a particular religion like Buddhism does not mean the rejection of another religion or one's own community. In fact it is important that those of you who have embraced Buddhism should not cut yourself off from your own society; you should continue to live within your own community and with its members. This is not only for your sake but for others' also, because by rejecting your community you obviously cannot benefit others, which actually is the basic aim of religion" (Dalai Lama,

1976).

Mr. Emilios Bouratinos and his colleagues of the Buddhist Society of Greece have framed certain farsighted proposals for the "rehumanization of society" which have Buddhist inspiration but which seek to involve non-Buddhist ideological groups with the aim of reaching some common ground with them on the organization of society. Mr. Bouratinos argues that Buddhists should address themselves "to all people somehow inspired from within -- whether they be religionists or not. This is indispensable, for we Buddhists are a tiny minority in the West and yet we must touch the hearts of many if this world is to survive in some meaningful fashion" (Letter to the author, 15 May 1980).

* * *

CONCLUSION

Certainly in the West many Buddhists will maintain that it is necessary to take one step at a time, and that for the present our individual and collective action must go into the inner strengthening of our faith and practice. They would doubtless agree on the importance of teaching the Dharma, which we have characterized as one of the important forms of social action, but they would argue that the seduction of other kinds of social action, and the drain of energy, are greater than the opportunities which it can afford for "wearing out the shoe of //samsara//." They would argue that the best way to help other people is by personal example.

This pamphlet concedes some possible truth to the above position but also offers a wide range of evidence to the contrary, to which in retrospect the reader may now wish to return. Whatever we may feel about it, certainly the debate is a worthwhile one since, as we have seen, it points to the very heart of Buddhism -- the harmony, or

creative equilibrium, of Wisdom and Compassion. And as in all worthwhile debates, the disagreement, and, still more, the possible sense of disagreeableness which it engenders, offers each of us a valuable meditation.

The needs and aptitudes of individual differ, and our debate will also appear differently to readers in different countries with different cultural backgrounds. Though we are brothers and sisters to one another, as Buddhists each must light his or her own way. To the enquiring reader who has little knowledge of Buddhism and yet who has managed to stay with me to the end, I offer my apologies if I have sometimes seemed to forget him and if my explanations have proved inadequate. For

> "This is where words fail: for what can words tell
> Of things that have no yesterday, tomorrow or today?"
>
> -- Tseng Ts'an

To a world knotted in hatreds and aggression and a host of follies, grand and mean, heroic and base, Buddhism offers a unique combination of unshakable equanimity and a deeply compassionate practical concern. And so may we tread lightly through restless experience, riding out defeats and discouragements, aware always of the peace at the heart of things, of the freedom that is free of nothing.

* * * * * * * *

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BUDDHISM AND SOCIAL ACTION

An Exploration

by

Ken Jones

Wheel Publication No. 308/311

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Buddhist Publication Society
PO Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
SL ISSN 0049-7541

Transcription & Proofreading: Heath Row
Proofreading & Formatting: John Bullitt

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ACKNOWLEDGEMENTS

I am grateful to Mr. Paul Ingram who, as the then editor, published the original, very much abbreviated, version of this paper in the Buddhist Society's journal "The Middle Way" (Vol. 54, No. 2 Summer 1979, 85-88). My thanks are also due to the Ven. Nyanaponika Mahathera

who encouraged me to develop my ideas further. For these, however, I must accept sole responsibility.

* * * * * * * *

PART ONE: THE FUNDAMENTALS

1.1 Buddhism and the new global society

It is the manifest suffering and folly in the world that invokes humane and compassionate social action in its many different forms. For Buddhists this situation raises fundamental and controversial questions. And here, also, Buddhism has implications of some significance for Christians, humanists and other non-Buddhists.

By "social action" we mean the many different kinds of action intended to benefit mankind. These range from simple individual acts of charity, teaching and training, organized kinds of service, "Right Livelihood" in and outside the helping professions, and through various kinds of community development as well as to political activity in working for a better society.

Buddhism is a pragmatic teaching which starts from certain fundamental propositions about how we experience the world and how we act in it. It teaches that it is possible to transcend this sorrow-laden world of our experience and is concerned first and last with ways of achieving that transcendence. What finally leads to such transcendence is what we call Wisdom. The enormous literature of Buddhism is not a literature of revelation and authority. Instead, it uses ethics and meditation, philosophy and science, art and poetry to point a Way to

this Wisdom. Similarly, Buddhist writing on social action, unlike secular writings, makes finite proposals which must ultimately refer to this Wisdom, but which also are arguable in terms of our common experience.

In the East, Buddhism developed different schools of "traditions," serving the experiences of different cultures, ranging from Sri Lanka through Tibet and Mongolia to Japan. Buddhism may thus appear variously as sublime humanism, magical mysticism, poetic paradox and much else. These modes of expression, however, all converge upon the fundamental teaching, the "perennial Buddhism." This pamphlet is based upon the latter, drawing upon the different oriental traditions to present the teachings in an attempt to relate them to our modern industrial society.

From the evidence of the Buddha's discourses, or suttas in the Digha Nikaya, it is clear that early Buddhists were very much concerned with the creation of social conditions favorable to the individual cultivation of Buddhist values. An outstanding example of this, in later times, is the remarkable "welfare state" created by the Buddhist emperor, Asoka (B.C. 274-236). Walpola Rahula stated the situation -- perhaps at its strongest -- when he wrote that "Buddhism arose in India as a spiritual force against social injustices, against degrading superstitious rites, ceremonies and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men; it emancipated woman and gave her complete spiritual freedom." (Rahula, 1978). The Buddhist scriptures do indicate the general direction of Buddhist social thinking, and to that extent they are //suggestive// for our own times. Nevertheless it would be pedantic, and in some cases absurd, to apply directly to modern industrial society social prescriptions detailed to meet the needs of social order which flourished twenty-three centuries ago. The Buddhist householder of the Sigalovada Sutta [*] experienced a different way of life from that of a computer consultant in Tokyo or an unemployed black youth in Liverpool. And the conditions which might favor their cultivation of the Middle Way must be secured by correspondingly different -- and more complex -- social, economic and political

strategies.

[*] Translated in "Everyman's Ethics", The Wheel No. 14.

It is thus essential to attempt to distinguish between perennial Buddhism on the one hand and, on the other, the specific social prescriptions attributed to the historical Buddha which related the basic, perennial teaching to the specific conditions of his day. We believe that it is unscholarly to transfer the scriptural social teaching //uncritically// and with careful qualification to modern societies, or to proclaim that the Buddha was a democrat and an internationalist. The modern terms "democracy" and "internationalism" did not exist in the sense in which we understand them in the emergent feudal society in which the Buddha lived. Buddhism is ill-served in the long run by such special pleading. On the other hand, it is arguable that there are democratic and internationalist //implications// in the basic Buddhist teachings.

In the past two hundred years society in the West has undergone a more fundamental transformation than at any period since Neolithic times, whether in terms of technology or the world of ideas. And now in the East while this complex revolution is undercutting traditional Buddhism, it is also stimulating oriental Buddhism; and in the West it is creating problems and perceptions to which Buddhism seems particularly relevant. Throughout its history Buddhism has been successfully reinterpreted in accordance with different cultures, whilst at the same time preserving its inner truths. Thus has Buddhism spread and survived. The historic task of Buddhists in both East and West in the twenty-first century is to interpret perennial Buddhism in terms of the needs of industrial man and woman in the social conditions of their time, and to demonstrate its acute and urgent relevance to the ills of that society. To this great and difficult enterprise Buddhists will bring their traditional boldness and humility. For certainly this is no time for clinging to dogma and defensiveness.

1.2 Social action and the problem of suffering

In modern Western society, humanistic social action, in its bewildering variety of forms, is seen both as the characteristic way of relieving suffering and enhancing human well-being and, at the same time, as a noble ideal of service, of self-sacrifice, by humanists of all faiths.

Buddhism, however, is a humanism in that it rejoices in the possibility of a true freedom as something inherent in human nature. For Buddhism, the ultimate freedom is to achieve full release from the root causes of all suffering: greed, hatred and delusion, which clearly are also the root causes of all social evils. Their grossest forms are those which are harmful to others. To weaken, and finally eliminate them in oneself, and, as far as possible, in society, is the basis of Buddhist ethics. And here Buddhist social action has its place.

The experience of suffering is the starting point of Buddhist teaching and of any attempt to define a distinctively //Buddhist// social action. However, misunderstanding can arise at the start, because the Pali word //dukkha//, which is commonly translated simply as "suffering," has a much wider and more subtle meaning. There is, of course, much gross, objective suffering in the world (//dukkha-dukkha//), and much of this arises from poverty, war, oppression and other social conditions. We cling to our good fortune and struggle at all costs to escape from our bad fortune.

This struggle may not be so desperate in certain countries which enjoy a high material standard of living spread relatively evenly throughout the population. Nevertheless, the material achievements of such societies appear somehow to have been "bought" by social conditions which breed a profound sense of insecurity and anxiety, of restlessness and inner confusion, in contrast to the relatively stable and ordered society in which the Buddha taught.

Lonely, alienated industrial man has unprecedented opportunities for living life "in the context of equipment," as the philosopher Martin Heidegger so aptly put it. He has a highly valued freedom to make meaning of his life from a huge variety of more or less readily available forms of consumption or achievement -- whether career building, home making, shopping around for different world ideologies (such as Buddhism), or dedicated social service. When material acquisition palls, there is the collection of new experiences and the clocking up of new achievements. Indeed, for many their vibrating busyness becomes itself a more important self-confirmation that the goals to which it is ostensibly directed. In developing countries to live thus, "in the context of equipment," has become the great goal for increasing numbers of people. They are watched sadly by Westerners who have accumulated more experience of the disillusion and frustration of perpetual non-arrival.

Thus, from the experience of social conditions there arises both physical and psychological suffering. But more fundamental still is that profound sense of unease, of anxiety or //angst//, which arises from the very transience (//anicca//) of life (//viparinama-dukkha//). This angst, however conscious of it we may or may not be, drives the restless search to establish a meaningful self-identity in the face of a disturbing awareness of our insubstantiality (//anatta//). Ultimately, life is commonly a struggle to give meaning to life -- and to death. This is so much the essence of the ordinary human condition and we are so very much //inside// it, that for much of the time we are scarcely aware of it. This //existential// suffering is the distillation of all the various conditions to which we have referred above -- it is the human condition itself.

Buddhism offers to the individual human being a religious practice, a Way, leading to the transcendence of suffering. Buddhist social action arises from this practice and contributes to it. From suffering arises desire to end suffering. The secular humanistic activist sets himself the endless task of //satisfying// that desire, and perhaps hopes to end social suffering by constructing utopias. The Buddhist, on the other hand, is concerned //ultimately// with the //transformation// of

desire. Hence he contemplates and experiences social action in a fundamentally different way from the secular activist. This way will not be readily comprehensible to the latter, and has helped give rise to the erroneous belief that Buddhism is indifferent to human suffering. One reason why the subject of this pamphlet is so important to Buddhists is that they will have to start here if they are to begin to communicate effectively with non-Buddhist social activists. We should add, however, that although such communication may not be easy on the intellectual plane, at the level of feelings shared in compassionate social action experience together, there may be little difficulty.

We have already suggested one source of the widespread belief that Buddhism is fatalistic and is indifferent to humanistic social action. This belief also appears to stem from a misunderstanding of the Buddhist law of Karma. In fact, there is no justification for interpreting the Buddhist conception of karma as implying quietism and fatalism. The word karma (Pali: //kamma//) mean volitional action in deeds, words and thoughts, which may be morally good or bad. To be sure, our actions are //conditioned// (more or less so), but they are not inescapably //determined//. Though human behavior and thought are too often governed by deeply ingrained habits or powerful impulses, still there is always the potentiality of freedom -- or, to be more exact, of a relative freedom of choice. To widen the range of that freedom is the primary task of Buddhist mind training and meditation.

The charge of fatalism is sometimes supported by reference to the alleged "social backwardness" of Asia. But this ignores the fact that such backwardness existed also in the West until comparatively recent times. Surely, this backwardness and the alleged fatalistic acceptance of it stem from the specific social and political conditions, which were too powerful for would-be reformers to contend with. But apart from these historic facts, it must be stressed here that the Buddha's message of compassion is certainly not indifferent to human suffering in any form; nor do Buddhists think that social misery cannot be remedied, at least partly. Though Buddhist realism does not believe in the Golden Age of a perfect society, nor in the permanence of social conditions, yet Buddhism strongly believes that social imperfections

can be reduced, by the reduction of greed, hatred and ignorance, and by compassionate action guided by wisdom.

From the many utterances of the Buddha, illustrative of our remarks, two may be quoted here:

> "He who has understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his own welfare, of that of others, of that of both, and of the welfare of the whole world. In that way one shows understanding and great wisdom."
>
> -- Anguttara Nikaya (Gradual Sayings) Fours, No. 186

> "By protecting oneself (e.g., morally), one protects others; by protecting others, one protects oneself."
>
> -- Samyutta Nikaya (Kindred Sayings), 47; Satipatthana Samy., No. 19

In this section we have introduced the special and distinctive quality of Buddhist social action. In the remainder of Part One we shall explore this quality further, and show how it arises naturally and logically from Buddhist teaching and practice.

1.3 The weight of social karma

Individual karmic behavior patterns are created by the struggles of the individual human predicament. They condition the behavior of the individual and, in traditional Buddhist teaching, the subsequent rounds of birth and rebirth. We suggest, however, that this karmic

inheritance is //also// expressed as //social// karma. Specific to time and place, different social cultures arise, whether of a group, a community, a social class or a civilization. The young are socialized to their inherited culture. Consciously and unconsciously they assimilate the norms of the approved behavior -- what is good, what is bad, and what is "the good life" for that culture.

The social karma -- the establishment of conditioned behavior patterns -- of a particular culture is and is not the aggregate of the karma of the individuals who comprise the culture. Individuals share common institutions and belief systems, but these are the results of many different wills, both in the past and the present, rather than the consequence of any single individual action. It is, however, individual karmic action that links the individual to these institutions and belief systems. Each individual is a light-reflecting jewel in Indra's net, at the points where time and space intersect. Each reflects the light of all and all of each. This is the mysticism of sociology or the sociology of mysticism!

Human societies, too, suffer the round of birth and rebirth, of revolution and stability. Each age receives the collective karmic inheritance of the last, is conditioned by it, and yet also struggles to refashion it. And within each human society, institutions, social classes, and subcultures, as well as individuals, all struggle to establish their identity and perpetuate their existence.

Capitalist industrial society has created conditions of extreme impermanence, and the struggle with a conflict-creating mood of dissatisfaction and frustration. It would be difficult to imagine any social order for which Buddhism is more relevant and needed. In these conditions, egotistical enterprise, competitive conflict, and the struggle for status become great social virtues, while, in fact, they illustrate the import of the three root-causes of suffering -- greed, hatred, and delusion.

"These cravings," argues David Brandon, "have become cemented into all forms of social structures and institutions. People who are relatively successful at accumulating goods and social position wish to ensure

that the remain successful ... Both in intended and unintended ways they erect barriers of education, finance and law to protect their property and other interests ... These structures and their protective institutions continue to exacerbate and amplify the basic human inequalities in housing, health care, education and income. They reward and encourage greed, selfishness, and exploitation rather than love, sharing and compassion. Certain people's life styles, characterized by greed and overconsumption, become dependent on the deprivation of the many. The oppressors and oppressed fall into the same trap of continual craving" (Brandon, 1976, 10-11). It should be added that communist revolution and invasion have created conditions and social structures which no less, but differently, discourage the spiritual search.

Thus we see that modern social organization may create conditions of life which not only give rise to "objective," non-volitionally caused suffering, but also tend to give rise to "subjective," volitionally caused karmic suffering, because they are more //likely// to stimulate negative karmic action than do other kinds of social organization. Thus, some of us are born into social conditions which are more likely to lead us into following the Buddhist way than others. An unskilled woman factory worker in a provincial factory town is, for example, less likely to follow the Path than a professional person living in the university quarter of the capital city. A property speculator, wheeling and dealing his samsaric livelihood anywhere is perhaps even less //likely// than either of them to do so. However, all three //may// do so. Men and women make their own history, but they make it under specific karmic conditions, inherited from previous generations //collectively//, as well as individually. The struggle is against nurture, as well as nature, manifested in the one consciousness. "The present generation are living in this world under great pressure, under a very complicated system, amidst confusion. Everybody talks about peace, justice, equality but in practice it is very difficult. This is not because the individual person is bad but because the overall environment, the pressures, the circumstances are so strong, so influential" (Dalai Lama, 1976, p. 17).

In short, Buddhist social action is justified ultimately and above all

by the existence of social as well as individual karma. Immediately it is simply concerned with relieving suffering; ultimately, in creating social conditions which will favor the ending of suffering through the individual achievement of transcendent wisdom. But is it enough, to take a beautiful little watering can to a flower dying in sandy, sterile soil? This will satisfy only the waterer. But if we muster the necessary ploughs, wells, irrigation systems and organized labor, what then will become of the spiritual life amongst all this busyness and conflict? We must next consider this fundamental question.

1.4 Is not a Buddhist's prime task to work on him- or herself?

Answer: YES and NO

Buddhism is essentially pragmatic. Buddhism is, in one sense, something that one does. It is a guide to the transformation of individual experience. In the traditional Buddhist teaching, the individual sets out with a karmic inheritance of established volitions, derived from his early life, from earlier lives and certainly from his social environment, a part of his karmic inheritance. Nevertheless, the starting point is the //individual// experiencing of life, here and now.

Our train of argument began with the anxiety, the profound sense of unease felt by the individual in his naked experience of life in the world when not masked by busyness, objectives, diversions and other confirmations and distractions. Buddhism teaches that all suffering, whether it be anxiety, or more explicitly karmic, brought-upon-ourselves-suffering, or "external" suffering, accidental and inevitable through war, disease, old age and so on -- arise ultimately from the deluded belief in a substantial and enduring self. In that case, what need has the individual Buddhist for concern for other individuals, let alone for social action since his prime task is to work on himself in order to dissolve this delusion? Can he only //then// help others?

The answer to these questions is both yes and no. This does not mean half-way between yes and no. It means yes and no. It means that the answer to these fundamental questions of Buddhist social action cannot ultimately be logical or rational. For the Buddhist Middle Way is not the middle //between// two extremes, but the Middle Way which //transcends// the two extremes in a "higher" unity.

Different traditions of Buddhism offer different paths of spiritual practice. But all depend ultimately upon the individual becoming more deeply aware of the nature of his experience of the world, and especially of other people and hence of himself and of the nature of the self. "To learn the way of the Buddha is to learn about oneself. To learn about oneself is to forget oneself. To forget oneself is to experience the world as pure object -- to let fall one's own mind and body and the self-other mind and body" (Zen Master Dogen: //Shobogenzo//). Meditation both reveals and ultimately calms and clarifies the choppy seas and terrifying depths of the underlying emotional life. All the great traditions of spiritual practice, Buddhist -- and non-Buddhist -- emphasize the importance of periods of withdrawal for meditation and reflection. Their relative importance is not our present concern. However, in all Buddhist traditions the training emphasizes a vigilant mindfulness of mental feelings in the course of active daily life, as well as in periods of withdrawal. It all advocates the parallel development of habitual forms of ethical behavior (//sila//).

"We need not regard life as worth [either] boycotting or indulging in. Life situations are the food of awareness and mindfulness ... We wear out the shoe of //samsara// by walking on it through the practice of meditation" (Chogyam Trungpa, 1976, p. 50). The same message comes across forcefully in the Zen tradition: "For penetrating to the depths of one's true nature ... nothing can surpass the practice of Zen in the midst of activity ... The power or wisdom obtained by practicing Zen in the world of action is like a rose that rises from the fire. It can never be destroyed. The rose that rises from the midst of flames becomes all the more beautiful and fragrant the nearer the fire rages" (Zen Master Hakuin, 1971, p. 34).

It is open to us, if we wish, to extend our active daily life to include various possible forms of social action. This offers a strong immediate kind of experience to which we can give our awareness practice. Less immediately, it serves to fertilize our meditation -- "dung for the field of bodhi." Thirdly, it offers wider opportunities for the cultivation of //sila// -- the habituation to a selfless ethic.

The above remarks are about //taking// social action. They refer to the potential benefits of social action for individual practice. They are less "reasons" for social action than reasons why a Buddhist should not desist from social action. The mainspring of Buddhist social action lies elsewhere; it arises from the heart of a ripening compassion, however flawed it still may be by ego needs. This is //giving// social action, with which we shall be concerned in the next section.

Social action as a training in self-awareness (and compassionate awareness of others) may be a discipline more appropriate to some individual temperaments, and, indeed, to some cultures and times, than to others. We are not concerned with advocating it for all Buddhists, but simply to suggesting its legitimacy for such as choose to follow it. For Buddhism has always recognized the diversity of individual temperaments and social cultures that exist, and has offered a corresponding diversity of modes of practice.

1.5 Buddhist social action as heartfelt paradox

As we have noted, the significance of social action as mindfulness training is, of course, incidental to that profound compassionate impulse which more -- or less -- leads us to seek the relief of the suffering of others. Our motives may be mixed, but to the extent that they are truly selfless they do manifest our potential for Awakening

and our relatedness to all beings.

Through our practice, both in the world and in withdrawn meditation, the delusion of a struggling self becomes more and more transparent, and the conflicting opposites of good and bad, pain and pleasure, wealth and poverty, oppression and freedom are seen and understood in a Wisdom at once serene and vigilant. This Wisdom partakes of the sensitivity of the heart as well as the clarity of thought.

In this Wisdom, in the words of R.H. Blyth, things are beautiful -- but not desirable; ugly -- but not repulsive; false -- but not rejected. What is inevitable, like death, is accepted without rage; what may not be, like war, is the subject of action skillful and the more effective because, again, it is not powered and blinded by rage and hate. We may recognize an oppressor and resolutely act to remove the oppression, but we do not hate him. Absence of hatred, disgust, intolerance or righteous indignation within us is itself a part of our growth towards enlightenment (//bodhi//).

Such freedom from negative emotions should not be mistaken for indifference, passivity, compromise, loving our enemy instead of hating him, or any other of these relativities. This Wisdom transcends the Relativities which toss us this way and that. Instead, there is an awareness, alert and dispassionate, of an infinitely complex reality, but always an awareness free of despair, of self-absorbing aggression, or of blind dogma, an awareness free to act or not to act. Buddhists have their preferences, and in the face of such social cataclysms as genocide and nuclear war, they are strong preferences, but they are not repelled into quietism by them. What has been said above has to be cultivated to perfection by one following the Bodhisattva ideal. We are inspired by it, but very few of us can claim to live it. Yet we shall never attain the ideal by turning our backs upon the world and denying the compassionate Buddha nature in us that reaches out to suffering humanity, however stained by self love those feelings may be. Only through slowly "Wearing out the shoe of //samsara//" in whatever way is appropriate to us can we hope to achieve this ideal, and not through some process of incubation.

This Great Wisdom (//prajna//) exposes the delusion, the folly, sometimes heroic, sometimes base, of human struggle in the face of many kinds of suffering. This sense of folly fuses with the sense of shared humanity in the form of compassion (//karuna//). Compassion is the everyday face of Wisdom.

In individual spiritual practice though, some will incline to a Way of Compassion and others to a Way of Wisdom, but finally the two faculties need to be balanced, each complementing and ripening the other.

> He who clings to the Void
> And neglects Compassion
> Does not reach the highest stage.
> But he who practices only Compassion
> Does not gain release from the toils of existence.
>
> -- (Saraha, 1954)

To summarize: Buddhist or non-Buddhist, it is our common humanity, our "Buddha nature," that moves us to compassion and to action for the relief of suffering. These stirrings arise from our underlying relatedness to all living things, from being brothers and sisters one to another. Buddhist spiritual practice, whether at work or in the meditation room, ripens alike the transcendental qualities of Compassion and Wisdom.

Social action starkly confronts the actor with the sufferings of others and also confronts him with his own strong feelings which commonly arise from such experience, whether they be feelings of pity, guilt, angry partisanship or whatever. Social action is thus a powerful potential practice for the follower of the Way, a "skillful means" particularly relevant to modern society.

Finally, it is only some kind of //social// action that can be an effective and relevant response to the weight of //social// karma which oppresses humanity and which we all share.

* * *

PART TWO: THE ACTION

2.1 Giving and helping

All social action is an act of giving (//dana//), but there is a direct act which we call charitable action, whether it be the UNESCO Relief Banker's Order or out all night with the destitutes' soup kitchen. Is there anything about Buddhism that should make it less concerned actively to maintain the caring society than is Christianity or humanism? "Whoever nurses the sick serves me," said the Buddha. In our more complex society does this not include the active advancement and defense of the principles of a national health service?

The old phrase "as cold as charity" recalls numerous possibilities for self-deception in giving to others and in helping them. Here is opportunity to give out goodness in tangible form, both in our own eyes and those of the world. It may also be a temptation to impose our own ideas and standards from a position of patronage. David Brandon, who has written so well on the art of helping, reminds us that "respect is seeing the Buddha nature in the other person. It means perceiving the superficiality of positions of moral authority. The other person is as good as you. However untidy, unhygienic, poor, illiterate and bloody-minded he may seem, he is worthy of your respect. He also has autonomy and purpose. He is another form of nature" (Brandon, 1976, p. 59).

There are many different ways in which individual Buddhists and their organizations can give help and relieve suffering. However, "charity begins at home." If a Buddhist group or society fails to provide human

warmth and active caring for all of its members in their occasional difficulties and troubles -- though always with sensitivity and scrupulous respect for privacy -- where then is its Buddhism? Where is the Sangha?

In our modern industrial society there has been on the one hand a decline in personal and voluntary community care for those in need and, on the other, too little active concern for the quality and quantity of institutional care financed from the public purse that has to some extent taken its place. One facet of this which may be of particular significance for Buddhists, is a failure to recognize adequately and provide for the needs of the dying. In recent years there has been a growing awareness of this problem in North America and Europe, and a small number of hospices have been established by Christian and other groups for terminally ill people. However, only a start has been made with the problem. The first Buddhist hospice in the West has yet to be opened. And, less ambitiously, the support of regular visitors could help many lonely people to die with a greater sense of dignity and independence in our general hospitals.

2.2 Teaching

Teaching is, of course, also a form of giving and helping. Indeed, one of the two prime offenses in the Mahayana code of discipline is that of withholding the wealth of the Dharma from others. Moreover, teaching the Dharma is one of the most valuable sources of learning open to a Buddhist.

Here we are concerned primarily with the teaching of the Dharma to newcomers in Buddhism, and with the general publicizing of Buddhism among non-Buddhists.

Buddhism is by its very nature lacking in the aggressive evangelizing spirit of Christianity or Islam. It is a pragmatic system of sustained

and systematic self-help practice, in which the teacher can do no more than point the way and, together with fellow Buddhists, provide support, warmth and encouragement in a long and lonely endeavor. There is here no tradition of instant conversion and forceful revelation for the enlightenment experience, however sudden, depends upon a usually lengthy period of careful cultivation. Moreover, there is a tolerant tradition of respect for the beliefs and spiritual autonomy of non-Buddhists.

Nevertheless, a virtue may be cultivated to a fault. Do we not need to find a middle way between proselytizing zeal and aloof indifference? Does not the world cry out for a Noble Truth that "leads to the cessation of suffering"? The task of teaching the Dharma also gives individual Buddhists an incentive to clarify their ideas in concise, explicit everyday terms. And it requires them to respond positively to the varied responses which their teaching will provoke in others.

It will be helpful to treat the problem on two overlapping levels, and to distinguish between (a) publicizing the Dhamma, and (b) introductory teaching for enquirers who interest has thus been awakened.

At both the above levels activity is desirable both by a central body of some kind and by local groups (in many countries there will certainly be several "central bodies," representing different traditions and tendencies). The central body can cost-effectively produce for local use introductory texts and study guides, speakers' notes, audiocassettes, slide presentations and "study kits" combining all of these different types of material. It has the resources to develop correspondence courses such as those run by the Buddhist Society in the United Kingdom which offer a well-tried model. And it will perhaps have sufficient prestige to negotiate time on the national radio and television network.

Particularly in Western countries there are strong arguments for organizations representing the different Buddhist traditions and tendencies to set up a representative Buddhist Information and Liaison Service for propagating fundamental Buddhism and some first

introductions to the different traditions and organizations. It would also provide a general information clearing house for all the groups and organizations represented. It could be financed and controlled through a representative national Buddhist council which, with growing confidence between its members and between the different Buddhist organizations which they represented, might in due course take on additional functions. Certainly in the West there is the prospect of a great many different Buddhist flowers blooming, whether oriental or new strains developed in the local culture. This is to be welcomed, but the kind of body we propose will become a necessity to avoid confusion for the outsider and to work against any tendency to sectarianism of a kind from which Buddhism has been relatively free.

Local groups will be able to draw upon the publicity and teaching resources of national centers and adapt these to the needs of local communities. Regular meetings of such groups may amount to no more than half a dozen people meeting in a private house. Sensitively handled it would be difficult to imagine a better way of introducing a newcomer to the Dharma. Such meetings are worthy of wide local publicity. A really strong local base exists where there is a resident Buddhist community of some kind, with premises convenient for meetings and several highly committed workers. Unfortunately, such communities will, understandably, represent a particular Buddhist tradition or tendency, and this exclusiveness may be less helpful to the newcomer than a local group in which he or she may have the opportunity to become acquainted with the different Buddhist traditions represented in the membership and in the program of activity.

In many countries the schools provide brief introductions to the world's great religions. Many teachers do not feel sufficiently knowledgeable about introducing Buddhism to their pupils and may be unaware of suitable materials even where these do exist. There may be opportunities here for local groups, and certainly the Information Service suggested above would have work to do here.

Finally, the method of introductory teaching employed in some Buddhist centers leaves much to be desired both on educational grounds and as Buddhist teaching. The Buddha always adapted his teaching to the

particular circumstances of the individual learner; he sometimes opened with a question about the enquirer's occupation in life, and built his teaching upon the answer to this and similar questions. True learning and teaching has as its starting point a problem or experience posed by the learner, even if this be no more than a certain ill-defined curiosity. It is there that teacher and learner must begin. The teacher starts with the learner's thoughts and feelings and helps him or her to develop understanding and awareness. This is, of course, more difficult than a standard lecture which begins and ends with the teacher's thoughts and feelings, and which may in more sense than one leave little space for the learner. It will exclude the teacher from any learning.

It follows that unless the teacher is truly inspiring, the "Dharma talk" is best used selectively: to introduce and stimulate discussion or to summarize and consolidate what has been learned. Dharma teachers must master the arts of conducting open discussion groups, in which learners can gain much from one another and can work through an emotional learning situation beyond the acquisition of facts about Buddhism. Discussion groups have become an important feature of many lay Buddhist and social action organizations in different parts of the world. They are the heart, for example, of the Japanese mass organization Rissho Kosei Kai, which explores problems of work, the family and social and economic problems.

2.3 Political action: the conversion of energy

Political power may manifest and sustain social and economic structures which breed both material deprivation and spiritual degradation for millions of men and women. In many parts of the world it oppresses a wide range of social groupings -- national and racial minorities, women, the poor, homosexuals, liberal dissidents, and religious groups. Ultimately, political power finds its most terrible expression in war, which reaches now to the possibility of global

annihilation.

For both the oppressors and the oppressed, whether in social strife or embattled nations, karmic delusion is deepened. Each group or nation emphasizes its differences, distinguishing them from its opponents; each projects its own short-comings upon them, makes them the repository of all evil, and rallies round its own vivid illusions and blood-warming hates. Collective hating, whether it be the raised fist, or prejudice concealed in a quiet community, is a heady liquor. Allied with an ideology, hate in any form will not depart tomorrow or next year. Crowned with delusive idealism, it is an awesome and murderous folly. And even when victory is achieved, the victors are still more deeply poisoned by the hate that carried them to victory. Both the revolution and the counter-revolution consume their own children. Buddhism's "Three Fires" of delusion (//moha//), hatred and ill-will (//dosa//), and greed and grasping, (//lobha//), surely burn nowhere more fiercely.

Contrariwise, political power may be used to fashion and sustain a society whose citizens are free to live in dignity and harmony and mutual respect, free of the degradation of poverty and war. In such a society of good heart //all// men and women find encouragement and support in making, if they will, the best use of their human condition in the practice of wisdom and compassion. This is the land of good karma -- not the end of human suffering, but the beginning of the end, the bodhisattva-land, the social embodiment of sila.

This is not to be confused with the belief common among the socially and politically oppressed that if power could be seized (commonly by an elite claiming to represent them), then personal, individual, "ideological" change will inevitably follow. This absolutely deterministic view of conditioning (which Marx called "vulgar Marxism"), is as one-sided as the idea of a society of "individuals" each struggling with only his own personal karma in a private bubble hermetically sealed off from history and from other people.

Political action thus involves the Buddhist ideal of approaching each situation without prejudice but with deserved circumspection in

questions of power and conflict, social oppression and social justice. These social and political conflicts are the great public samsaric driving energies of our life to which an individual responds with both aggression and self-repression. The Buddha Dharma offers the possibility of transmuting the energies of the individual into Wisdom and Compassion. At the very least, in faith and with good heart, a start can be made.

Buddhists are thus concerned with political action, first, in the direct relief of non-volitionally caused suffering now and in the future, and, secondly, with the creation of social karmic conditions favorable to the following of the Way that leads to the cessation also of volitionally-caused suffering, the creation of a society of a kind which tends to the ripening of wisdom and compassion rather than the withering of them. In the third place, political action, turbulent and ambiguous, is perhaps the most potent of the "action meditations."

It is perhaps because of this potency that some Buddhist organizations ban political discussion of any kind, even at a scholarly level, and especially any discussion of social action. There are circumstances in which this may be a sound policy. Some organizations and some individuals may not wish to handle such an emotionally powerful experience which may prove to be divisive and stir up bad feeling which cannot be worked upon in any positive way. This division would particularly tend to apply to "party politics." On the other hand, such a discussion may give an incomparable opportunity to work through conflict to a shared wisdom. Different circumstances suggest different "skillful means," but a dogmatic policy of total exclusion is likely to be ultimately unhelpful.

In this connection it is worth noting that any kind of social activity which leads to the exercise of power or conflict may stir up "the fires" in the same way as overtly political activity. Conflict within a Buddhist organization is cut from the same cloth as conflict in a political assembly and may be just as heady, but the Buddhist context could make such an activity a much more difficult and delusive meditation subject. The danger of dishonest collusion may be greater than that of honest collusion (to borrow one of the Ven.

Sangharakshita's aphorisms). The dogmatism and vehemence with which some Buddhists denounce and proscribe all political involvement is the same sad attitude as the dogmatism and vehemence of the politicians which they so rightly denounce.

To be lost in revolution or reform or conservatism is to be lost in //samsara// and the realm of the angry warrior, deluded by his power and his self-righteousness. To turn one's back upon all this is to be lost in an equally false idea of //nirvana// -- the realm of the gods no less deluded by spiritual power and righteousness, "You do not truly speak of fire if your mouth does not get burnt."

Effective social action on any but the smallest scale will soon involve the Buddhist in situations of power and conflict, of "political" power. It may be the power of office in a Buddhist organization. It may be the unsought for leadership of an action group protesting against the closing of an old people's day care center. It may be the organizing of a fund-raising movement to build a Buddhist hospice for care of the dying. It may be membership of a local government council with substantial welfare funds. It may be joining an illegal dissident group. In all these cases the Buddhist takes the tiger -- his own tiger -- by the tail. Some of the above tigers are bigger than others, but all are just as fierce. Hence a Buddhist must be mindful of the strong animal smell of political power and be able to contain and convert the valuable energy which power calls up. A sharp cutting edge is given into his hands. Its use we must explore in the sections which follow.

2.4 Buddhist political theory and policy

Buddhism and politics meet at two levels -- theory and practice. Buddhism has no explicit body of social and political theory comparable to its psychology or metaphysics. Nevertheless, a Buddhist political theory can be deduced primarily from basic Buddhism, from

Dharma. Secondly, it can be deduced from the general orientation of scriptures which refer explicitly to a bygone time. We have already argued, however, that this can be done only in a limited and qualified way.

Whatever form it may take, Buddhist political theory like other Buddhist "theory" is just another theory. As it stands in print, it stands in the world of the conditioned; it is of //samsara//. It is its potential, its spiritual implications, which make it different from "secular" theory. When skillfully practiced, it becomes a spiritual practice. As always, Buddhist "theory" is like a label on a bottle describing the contents which sometimes is mistaken for the contents by zealous label-readers. In that way we can end up with a lot of politics and very little Buddhism.

This is not to decry the value of a Buddhist social and political theory -- only its misuse. We have only begun to apply Buddhism as a catalyst to the general body of Western social science and most of the work so far has been in psychology. Such work in allied fields could be extremely helpful to Buddhists and non-Buddhists alike.

The writings of some Buddhists from Sri Lanka, Burma and elsewhere offer interesting examples of attempts to relate Buddhism to nationalism and Marxism (not to be confused with communism). Earlier in the century Anagarika Dharmapala stressed the social teaching of the Buddha and its value in liberating people from materialistic preoccupations. U Nu, the eminent Burmese Buddhist statesman, argued that socialism follows naturally from the ethical and social teachings of the Buddha, and another Burmese leader, U Ba Swe, held that Marxism is relative truth, Buddhism absolute truth. This theme has been explored more recently in Trevor Ling's book "Buddha, Marx and God," (2nd ed., Macmillan, London 1979) and Michal Edwarde's "In the Blowing out of a Flame" (Allen & Unwin 1976). Both are stimulating and controversial books. E.F. Schumacher's celebrated book "Small is Beautiful" (Blond & Briggs, London 1973) has introduced what he terms "Buddhist economics" and its urgent relevance to the modern world to many thousand of non-Buddhists. Of this we shall say more in a later section on the Buddhist "good society."

Buddhist social and political theory and policy can only be mentioned in passing in this pamphlet, although we have earlier introduced the idea of "social karma" as of central importance. We are, instead, concerned here with problems and questions arising in the practice of social and political work by Buddhists and the nature of that work.

2.5 Conflict and partisanship

The Buddhist faced with political thought, let alone political action, is straightaway plunged in the turbulent stream of conflict and partisanship and right and wrong.

Let the reader, perhaps prompted by the morning newspaper, select and hold in his mind some particular controversial public issue or public figure. Now, how does your Buddhism //feel//, please? (No, not what does your Buddhism //think//!) How does it feel when, again, some deeply held conviction is roughly handled at a Buddhist meeting or in a Buddhist journal? "The tears and anguish that follow arguments and quarrels," said the Buddha, "the arrogance and pride and the grudges and insults that go with them are all the result of one thing. They come from having preferences, from holding things precious and dear. Insults are born out of arguments and grudges are inseparable with quarrels." (Kalahavivada-sutta, trans. H. Saddhatissa, 1978, para. 2) Similarly, in the words of one of the Zen patriarchs: "The conflict between longing and loathing is the mind's worse disease" (Seng Ts'an, 1954).

In all our relationships as Buddhists we seek to cultivate a spirit of openness, cooperation, goodwill and equality. Nonetheless, we may not agree with another's opinions, and, in the final analysis, this divergence could have to do even with matters of life and death. But hopefully we shall be mindful and honest about how we think and, with what we feel, and how our opponent thinks and feels. In such

controversies, are we each to confirm our own ego? Or each to benefit from the other in the search for wise judgment? Moreover, in the words of the Dalai Lama, "when a person criticizes you and exposes your faults, only then are you able to discover your faults and make amends. So your enemy is your greatest friend because he is the person who gives you the test you need for your inner strength, your tolerance, your respect for others... Instead of feeling angry with or hatred towards such a person, one should respect him and be grateful to him" (Dalai Lama, 1976, p. 9). We are one with our adversary in our common humanity; we are two in our divisive conflict. We should be deluded if we were to deny either -- if we were to rush either to compromise or to uncompromising struggle. Our conflict and our humanity may be confirmed or denied at any point along that line of possibilities which links the extremes, but ultimately it will be resolved in some other, less explicit sense. Sangharakshita expresses this paradox in his observation that "it is not enough to sympathize with something to such an extent that one agrees with it. If necessary, one must sympathize to such an extent that one disagrees" (Sangharakshita, 1979, p. 60).

Zen Master Dogen advised that "when you say something to someone he may not accept it, but do not try to make him understand it rationally. Don't argue with him; just listen to his objections, until he himself finds something wrong with them." Certainly we shall need much time and space for such wisdom and compassion as may inform us in such situations. If we do fight, may our wisdom and compassion honor both our adversary and ourselves, whether in compromise, victory or defeat.

And so,

> "On how to sing
> The frog school and the skylark school
> Are arguing."
>
> -- (Shiki, 1958, p. 169)

2.6 Ambiguity, complexity, uncertainty

Our "Small Mind" clings to delusions of security and permanence. It finds neither of these in the world where, on the contrary, it experiences a sense of ambiguity, complexity and uncertainty which it finds intolerable, and which make it very angry when it is obliged to confront them. Small Mind prefers to see social, economic and political phenomena in terms of black and white, or "Left and Right." It likes to take sides, and it clings to social dogmas both sophisticated and simple. ("The rich/poor are always selfish/idle.")

To the extent that we have achieved "Big Mind" we perceive with equanimity what Small Mind recoils from as intolerable. We are freer //to see the world as it is// in all the many colors of the rainbow, each merging imperceptibly into the next. In place of clinging to a few black, white and grey compartments, scrutiny is freed, encouraged by the Buddha's discriminating and differentiating attitude. (Vibhajjavada; see Wheel: No. 238/240, Anguttara Anthology, Part II, pp. 59 ff.)

We shall not be surprised then that the personal map which guides the Wise through social and political realities may turn out to be disturbingly unconventional. Their reluctance readily to "take sides" arises not from quietism or an attachment to a compromise or a belief in the "unreality" of conflict, as is variously the case with those guided by mere rules. On the contrary, they may not even sit quietly, throwing soothing generalizations into the ring, as is expected of the religious. This seemingly uncomfortable, seemingly marginal stance simply reflects a reality which is experienced with equanimity.

However, it does not require much equanimity to discover the deeper truths which underlie many current conventional truths. Conventional politics, for example, run from "left," to "right," from radicals through liberals and conservatives to fascists. Some radicals are, for example, as dogmatic and authoritarian in practice as fascists, and to

their ultimate detriment they hate no less mightily. And, again, some conservatives are equally dogmatic because of an awareness of the subtle, organic nature of society and hence the danger of attempts at "instant" restructuring.

Similarly an ideology such as Marxism may be highly complex but has been conveniently oversimplified even by quite well educated partisans, both those "for" and those "against" the theory. The present Dalai Lama is one of those who have attempted to disentangle "an authentic Marxism" which he believes is not without relevance to the problems of a feudal theocracy of the kind that existed in Tibet, from "the sort one sees in countless countries claiming to be Marxist," but which are "mixing up Marxism and their national political interests and also their thirst for world hegemony" (Dalai Lama, 1979).

The Wise person sees clearly because he does not obscure his own light; he does not cast the shadow of himself over the situation. However, even an honest perception of complexity commonly paralyzes action with, "Yes, that's all very well, but...," "On the other hand it is also true that... ." Contemplative wisdom is a precious thing, but true Wisdom reveals itself in positive action -- or "in-action." Though a person may, through Clear Comprehension of Purpose (//satthaka-sampajanna//), keep loyal to the social ideal, his Clear Comprehension of (presently absent) Suitability may counsel in-action, or just "waiting."

In a social action situation the complexity and ambiguity to which we refer is strongly felt as ethical quandary, uncertainty as to what might be the best course of action. Even in small organizations all power is potentially corrupting; the power wielded is soon lost in a thicket of relative ethics, of means and ends confused, of greater and lesser evils, of long term and short term goals. This is not a "game." It is the terrible reality of power, wealth and suffering in the world, and the confusing of good and delusion. It cannot be escaped; it can only be suffered through. We cannot refuse life's most difficult problems because we have not yet attained to Wisdom. We simply have to do our mindful and vigilant best, without guilt or

blame. That is all we have to do.

2.7 Violence and non-violence

The First Precept of Buddhism is to abstain from taking life. But it must be made clear that the Buddhist "Precepts" are not commandments; they are "good resolutions," sincere aspirations voluntarily undertaken. They are signposts. They suggest to us how the truly Wise behave, beyond any sense of self and other.

Evil springs from delusion about our true nature as human beings, and it takes the characteristic forms of hatred, aggression and driving acquisitiveness. These behaviors feed upon themselves and become strongly rooted, not only in individuals but in whole cultures. Total war is no more than their most spectacular and bloody expression. In Buddhism the cultivation of //sila// (habitual morality) by attempting to follow the Precepts is an aspiration toward breaking this karmic cycle. It is a first step towards dissolving the egocentricity of headstrong willfulness, and cultivating heartfelt awareness of others. The Precepts invite us to loosen the grip, unclench the fist, and to aspire to open-handedness and open-heartedness. Whether, and to what extent, he keeps the Precepts is the responsibility of each individual. But he needs to be fully aware of what he is doing.

The karmic force of violent behavior will be affected by the circumstances in which it occurs. For example, a "diminished responsibility" may be argued in the case of conscripts forced to kill by an aggressive government. And there is surely a difference between wars of conquest and wars of defense. Ven. Walpola Rahula described a war of national independence in Sri Lanka in the 2nd century BC conducted under the slogan "Not for kingdom but for Buddhism," and concludes that "to fight against a foreign invader for national independence became an established Buddhist tradition, since freedom was essential to the spiritual as well as the material progress of the

community" (Rahula, 1978, p. 117). We may deplore the historic destruction of the great Indian Buddhist heritage in the middle-ages, undefended against the Mongol and Muslim invaders. It is important to note, however, that "according to Buddhism there is nothing that can be called a 'just war' -- which is only a false term coined and put into circulation to justify and excuse hatred, cruelty, violence and massacre" (Rahula, 1967, 84).

It is an unfortunate fact, well documented by eminent scholars such as Edward Conze and Trevor Ling, that not only have avowedly Buddhist rulers undertaken violence and killing, but also monks of all traditions in Buddhism. Nonetheless, Buddhism has no history of specifically //religious wars//, that is, wars fought to impose Buddhism upon reluctant believers.

Violence and killing are deeply corrupting in their effect upon all involved, and Buddhists will therefore try to avoid direct involvement in violent action or in earning their living in a way that, directly or indirectly, does violence. The Buddha specifically mentioned the trade in arms, in living beings and flesh.

The problem is whether, in today's "global village" we are not all in some degree responsible for war and violence to the extent that we refrain from any effort to diminish them. Can we refrain from killing a garden slug and yet refrain, for fear of "political involvement," from raising a voice against the nuclear arms race or the systematic torture of prisoners of conscience in many parts of the world?

These are questions which are disturbing to some of those Buddhists who have a sensitive social and moral conscience. This is understandable. Yet, a well-informed Buddhist must not forget that moral responsibility, or karmic guilt, originate from a volitional and voluntary act //affirming// the harmful character of the act. If that affirmation is absent, neither the responsibility for the act, not karmic guilt, rest with those who, through some form of pressure, participate in it. A slight guilt, however, might be involved if such participants yield too easily even to moderate pressure or do not make use of "escape routes" existing in these situations. But failure to

protest publicly against injustice or wrong-doings does not necessarily constitute a participation in evil. Voices of protest should be raised when there is a chance that they are heard. But "voices in the wilderness" are futile, and silence, instead, is the better choice. It is futile, indeed, if a few well-meaning heads try to run against walls of rock stone that may yield only to bulldozers. It is a sad fact that there are untold millions of our fellow-humans who do affirm violence and use it for a great variety of reasons (though not "reasonable reasons"!). They are unlikely to be moved by our protests or preachings, being entirely obsessed by divers fanaticisms or power urges. This has to be accepted as an aspect of existential suffering. Yet there are still today some opportunities and nations where a Buddhist can and should work for the cause of peace and reducing violence in human life. No efforts should be spared to convince people that violence does not solve problems or conflicts.

The great evil of violence is its separation unto death of us and them, of "my" righteousness and "your" evil. If you counter violence with violence you will deepen that separation through thoughts of bitterness and revenge. The Dhammapada says: "Never by hatred is hatred appeased, but it is appeased by kindness. This is an eternal truth" (I, 5) Buddhist non-violent social action (//avihimsa, ahimsa//) seeks to communicate, persuade and startle by moral example. "One should conquer anger through kindness, wickedness through goodness, selfishness through charity, and falsehood through truthfulness" (Dhammapada, XVII, 3).

The Buddha intervened personally on the field of battle, as in the dispute between the Sakyas and Koliyas over the waters of the Rohini. Since that time, history has provided us with a host of examples of religiously inspired non-violent social action, skillfully adapted to particular situations. These are worthy of deep contemplation.

Well known is Mahatma Gandhi's non-violent struggle against religious intolerance and British rule in India, and also the Rev. Martin Luther King's black people's civil rights movement in the United States. A familiar situation for many people today is the mass demonstration against authority, which may be conducted either peacefully or

violently. As Robert Aitken Roshi has observed, "the point of disagreement, even the most fundamental disagreement, is still more superficial than the place of our common life." He recalls the case of a friend who organized an anti-nuclear demonstration at a naval base passing through a small town in which virtually every household had at least one person who gained his livelihood by working at the base. Consequently, when the friend visited every single house before the demonstration he hardly expected to win the people over to his cause. But he did convince them that he was a human being who was willing to listen to them and who had faith in them as human beings. "We finally had our demonstration, with four thousand people walking through this tiny community, nobody resisted us, nobody threw rocks. They just stood and watched" (//The Ten Directions//, Los Angeles Zen Center, 1 (3) September 1980, p. 6).

And yet again, situations may arise in which folly is mutually conditioned, but where we must in some sense take sides in establishing the ultimate responsibility. If we do not speak out then, we bow only to the conditioned and accept the endlessness of suffering and the perpetuation of evil karma. The following lines were written a few days after Archbishop Oscar Romero, of the Central American republic of El Salvador, had been shot dead on the steps of his chapel. Romero had roundly condemned the armed leftist rebel factions for their daily killings and extortions. However, he also pointed out that these were the reactions of the common people being used as "a production force under the management of a privileged society... The gap between poverty and wealth is the main cause of our trouble... And sometimes it goes further: It is the hatred in the heart of the worker for his employer... If I did not denounce the killings and the way the army removes people and ransacks peasants' homes I should be acquiescing in the violence" (//Observer// newspaper (London), March 30, 1980).

Finally there is the type of situation in which the truly massive folly of the conflict and of the contrasting evils may leave nothing to work with and there is space left only for personal sacrifice to bear witness to that folly. Such was the choice of the Buddhist monks who burnt themselves to death in the Vietnam war -- surely one of the

most savage and despairing conflicts of modern times, in which an heroic group of Buddhists had for some time struggled in vain to establish an alternative "third force."

2.8 The good society

The social order to which Buddhist social action is ultimately directed must be one that minimizes non-volitionally caused suffering, whether in mind or body, and which also offers encouraging conditions for its citizens to see more clearly into their true nature and overcome their karmic inheritance. The Buddhist way is, with its compassion, its equanimity, its tolerance, its concern for self-reliance and individual responsibility, the most promising of all the models for the New Society which are an on offer.

What is needed are political and economic relations and a technology which will:

(a) Help people to overcome ego-centeredness, through co-operation with others, in place of either subordination and exploitation or the consequent sense of "righteous" struggle against all things.

(b) Offer to each a freedom which is conditional only upon the freedom and dignity of others, so that individuals may develop a self-reliant responsibility rather than being the conditioned animals of institutions and ideologies. (See "Buddhism and Democracy," Bodhi Leaves No. B. 17)

The emphasis should be on the undogmatic acceptance of a diversity of tolerably compatible material and mental "ways," whether of individuals or of whole communities. There are no short cuts to utopia, whether by "social engineering" or theocracy. The good society towards which we should aim should simply provide a means, an environment, in which different "ways," appropriate to different kinds

of people, may be cultivated in mutual tolerance and understanding. A prescriptive commonwealth of saints is totally alien to Buddhism.

(c) The good society will concern itself primarily with the material and social conditions for personal growth, and only secondarily and dependently with material production. It is noteworthy that the 14th Dalai Lama, on his visit to the West in 1973, saw "nothing wrong with material progress provided man takes precedence over progress. In fact it has been my firm belief that in order to solve human problems in all their dimensions we must be able to combine and harmonize external material progress with inner mental development." The Dalai Lama contrasted the "many problems like poverty and disease, lack of education" in the East with the West, in which "the living standard is remarkably high, which is very important, very good." Yet he notes that despite these achievements there is "mental unrest," pollution, overcrowding, and other problems. "Our very life itself is a paradox, contradictory in many senses; whenever you have too much of one thing you have problems created by that. You always have extremes and therefore it is important to try and find the middle way, to balance the two" (Dalai Lama, 1976, pp. 10, 14, 29).

(d) E.F. Schumacher has concisely expressed the essence of Buddhist economics as follows:

> "While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is 'The Middle Way' and therefore in no way antagonistic to physical well-being... The keynote of Buddhist economics is simplicity and non-violence. From an economist's point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern -- amazingly small means leading to extraordinarily satisfying results" (Schumacher, 1973, p. 52).

Schumacher then outlines a "Buddhist economics" in which production would be based on a middle range technology yielding on the one hand an adequate range of material goods (and no more), and on the other a

harmony with the natural environment and its resources. (See also Dr. Padmasiri de Silva's pamphlet //The Search for a Buddhist Economics//, in the series, Bodhi Leaves, No. B. 69)

The above principles suggest some kind of diverse and politically decentralized society, with co-operative management and ownership of productive wealth. It would be conceived on a human scale, whether in terms of size and complexity of organization or of environmental planning, and would use modern technology selectively rather than being used by it in the service of selfish interests. In Schumacher's words, "It is a question of finding the right path of development, the Middle Way, between materialist heedlessness and traditionalist immobility, in short, of finding 'Right Livelihood.'"

Clearly, all the above must ultimately be conceived on a world scale. "Today we have become so interdependent and so closely connected with each other that without a sense of universal responsibility, irrespective of different ideologies and faiths, our very existence or survival would be difficult" (Dalai Lama, 1976, pp. 5, 28). This statement underlines the importance of Buddhist internationalism and of social policy and social action conceived on a world scale.

The above is not offered as some kind of blueprint for utopia. Progress would be as conflict-ridden as the spiritual path of the ordinary Buddhist -- and the world may never get there anyway. However, Buddhism is a very practical and pragmatic kind of idealism, and there is, as always, really no alternative but to try.

2.9 Organizing social action

A systematic review of the different kinds of Buddhist organization for social action which have appeared in different parts of the world is beyond the scope of this pamphlet. Some considerable research would be required, and the results would merit at least a separate pamphlet.

Later we shall introduce three contrasting movements which are in some sense or others examples of Buddhist social action. Each is related more or less strongly to the particular social culture in which it originated, and all should therefore be studied as illustrative examples-in-context and not necessarily as export models for other countries. They are, however, very suggestive, and two of the three have spread beyond their country of origin.

2.9a Maintaining balance

Social action needs to be organized and practiced in such a way as to build upon its potential for spiritual practice and to guard against its seductions. Collective labor with fellow-Buddhists raises creative energy, encourages positive attitudes and engenders a strong spirit of fellowship. The conflicts, disagreements, obstacles, and discouragements which will certainly be met along the way offer rich meditation experiences and opportunity for personal growth, so long as scrupulous mindfulness is sustained.

The meditator will learn as much about himself in a contentious meeting as he will in the meditation hall. Both kinds of experience are needed, and they complement one another. Social action is a great ripener of compassion (for self as well as for others), out of the bitterness of the experiences which it commonly offers. Yet, like nothing else, it can stir up the partisan emotions and powerfully exult the opinionated ego. The busy, patronizing evangelist not only gives an undercover boost to his own ego; he also steals another person's responsibility for himself. However, these dangers are, comparatively speaking, gross and tangible when set against the no less ego-enhancing seduction of Other-Worldliness and dharma-ridden pietism. Such "spiritual materialism," as Chogyam Trungpa calls it, has long been recognized as the ultimate and most elusive kind of self-deception which threatens the follower of the spiritual path.

The seduction lies in being carried away by our good works, in becoming subtly attached to the new goals and enterprises we have set ourselves, so that no space is left in our busily structured hours in which some saving strength of the spirit can abide. Here is opportunity to learn how to dance with time -- "the river in which we go fishing," as Thoreau called it, instead of neatly packaging away our lives in it, or letting it dictate us. And in committee lies the opportunity of slowly turning the hot, lusty partisanship of self-opinionated confirmation into the kind of space and dialogue in which we can communicate, and can even learn to love our most implacable opponents.

It is therefore important that both the individual and the group set aside regular periods for meditation, with periods of retreat at longer intervals. It is important also that experience and the feel of the social action project should as far as possible be shared openly within the Buddhist group.

In our view, the first social action of the isolated Buddhist is not to withhold the Dharma from the community in which he or she lives. However modest one's own understanding of the Dharma, there is always some first step that can be taken and something to be learned from taking that step. Even two or three can be a greater light to one another, and many forms of help are often available from outside such as working together through a correspondence course, for example, or listening to borrowed audiocassettes.

For the reasons given earlier it is important that social action projects should, where possible, be undertaken by a Buddhist //group// rather than each individual "doing his own thing." And since the Buddhist group will, in most Western countries, be small and isolated, it is important that the work be undertaken in co-operation with like-minded non-Buddhists. This will both use energies to better effect since social action can be very time- and energy-consuming, and create an even better learning situation for all involved. Forms of social action which are high on explicit giving of service and low on conflict and power situations will obviously be easier to handle and

to "give" oneself to, though still difficult in other respects. For example, organizing and participating in a rota of visits to lonely, long-stay hospital patients would contrast, in this respect, with involvement in any kind of local community development project.

2.9b Spiritual centers: example and outreach

In this section we are concerned with the significance of Buddhist residential communities both as manifestations and examples of the "good society" and as centers of social outreach (mainly, though not solely, in the form of teaching the Dharma). We may distinguish four possible kinds of activity here.

In the //first// place, any healthy spiritual community does, by its very existence, offer to the world a living example not only of the Good Life but also of the Good Society. Certain spiritual values are made manifest in its organization and practice in a way not possible in print or in talk. On the other hand, the purely contemplative and highly exclusive community can do this only in some limited, special and arguable sense.

In the //second// place, where the members of such a community undertake work as a community economically ("Right Livelihood"), then to that extent the community becomes a more realistic microcosm of what has to be done in the wider world and a more realistic model and example of how it might best be done.

//Thirdly//, such communities are commonly teaching and training communities. This may be so in formal terms, in that they offer classes and short courses and also longer periods of training in residence, in which the trainees become veritable community members. And it may be true in terms of the "openness" of the community to outsiders who wish for the present to open up their communication with the community through some participation in work, ritual, teaching,

meditation.

//Fourthly//, the community might involve itself in various kinds of outside community service, development or action beyond that of teaching, and beyond the necessarily commercial services which may sustain the community's "Right Livelihood." Examples might be running a hospice for the terminally ill, providing an information and advice center on a wide range of personal and social problems for the people of the local community, and assisting -- and maybe leading -- in various aspects of a socially deprived local community. The spiritual community thus becomes more strongly a community within a community. In this kind of situation would the spiritual community draw strength from its service to the social, the "lay" community, creating an upward spiral of energy? Or would the whole scheme founder through the progressive impoverishment and corruption of the spiritual community in a vicious downward spiral?

In the Eastern Buddhist monastic tradition the first and third aspects (above) are present. In contrast to Christian monasticism, monks are not necessarily expected to be monks for life, and the monasteries may have an important function as seminaries and as long and short stay teaching and training centers. On the other hand, economically such communities are commonly strongly sustained by what is predominantly Buddhist society. In the West there are now similar communities in all the main Buddhist traditions. Although these are to some extent sustained also by lay Buddhist contributions, their income from training and teaching fees may be important. And whether it is or not, it is clear that their actual and potential training and teaching role is likely to be very important in non-Buddhist societies in which there is a growing interest in Buddhism. A good example is the Manjusri Institute in the United Kingdom, which is now seeking official recognition for the qualifications which it awards, and which could eventually become as much part of the national education system as, say, a Christian theological college. Such an integration of Buddhist activity into the pattern of national life in the West is, of course, most welcome, and opens up many new opportunities for making the Dharma more widely understood.

The above developments may be compared with the communities which form the basis of the Friends of the Western Buddhist Order (FWBO). In these, our second aspect (above), that of Right Livelihood, is found, in addition to the first and third.

The FWBO was founded in 1967 in the United Kingdom by the Ven. Maha Sthavira Sangharakshita, a Londoner who spent twenty years in India as a Buddhist monk and returned with the conviction that the perennial Buddhism always expresses itself anew in each new age and culture. The FWBO is concerned with building what it calls the "New Society" in the minds and practice of its members. Opening the FWBO's London Buddhist Center, Ven. Sangharakshita was reported as saying that the New Society was a spiritual community composed of individuals who are "truly human beings: self-aware, emotionally positive people whose energies flow freely and spontaneously, who accept responsibility for their own growth and development, in particular by providing three things: firstly, a residential spiritual community; secondly, a co-operative Right Livelihood situation; and thirdly a public center, offering classes, especially in meditation" (Marichi, 1979).

The FWBO does in fact follow a traditional Mahayana spiritual practice, but within this framework it does have, as the quotation above suggests, a strong Western flavor. This owes much to the eleven co-operatives by which many of the eighteen autonomous urban communities support themselves. These businesses are run by teams of community members as a means of personal and group development. They include a printing press, graphic design business, photographic and film studio, metalwork forge, and shops and cafes.

Membership of the communities (which are usually single sex), varies between four and thirty people, and often the community members pool their earnings in a "common purse." The FWBO comprises Order members, Mitras (who have made some initial commitment) and Friends (supporters in regular contact). Each community is autonomous and has its own distinctive character. Attached to communities are seven Centers, through which the public are offered talks, courses and instruction in meditation. Regular meetings of Chairmen of Centers and other senior Order members, supported by three central secretariats, are planned

for the future, but it is not intended to abridge the autonomy of the constituent communities, each of which is a separately registered legal body.

The FWBO is growing very rapidly, not only in the United Kingdom but also overseas, with branches in Finland, the Netherlands, New Zealand, Australia, the USA, and, interestingly, in India, where a sustained effort is being made to establish centers.

2.9c Community services and development

We refer in this section to the fourth aspect distinguished early in the previous section 2.9b, namely, various possible kinds of service and support which may be given by organized Buddhists to the local community in which they live. The FWBO does not undertake this kind of activity (see previous section for examples), and in fact there do not appear to be any //major// examples of it in the West.

Arguably if this kind of work is undertaken at all, it might more likely be initiated by a non-residential "lay" Buddhist group, whose members as householders and local workers may have strong roots in their town or neighborhood. As an example of what can be achieved by a relatively small group of this kind, we quote the following (from //The Middle Way//, 54 (3) Autumn 1979, p. 193):

> "The Harlow Buddhist Society have recently opened Dana House, a practical attempt to become involved with the ordinary people of the town and their problems. The new center ... has four regular groups using it. The first is an after-care service for those who have been mentally or emotionally ill. The center is there for those in need of friendship and understanding. The second group is a psychotherapy one, for those with more evident emotional problems. It is run by an experienced group leader and a psychologist who can be consulted privately. The third group

is a beginners' meditation class based on the concept of 'Right Understanding.' The fourth group is the Buddhist group, which is not attached to any particular school of Buddhism.

"Peter Donahoe writes: 'We have endeavored to provide a center which can function in relation to a whole range of different needs, a place of charity and compassion, where all are welcomed regardless of race, colour, sex or creed, welcomed to come to terms with their suffering in a way which is relative to each individual.'"

However, on the whole, it is only in the East, in societies in which Buddhist culture is predominant or important, that there are sufficiently committed Buddhists to play a part in extensive community service and development projects. For example, in Japan there are several such movements and we shall refer in the next section to one example -- Soka Gakkai, a movement which also plays a number of other roles. We must first, however, turn our attention to a pre-eminent example of a Buddhist-inspired movement for community development, the Sarvodaya Shramadana Movement of Sri Lanka.

"Sarvodaya" means "awakening of all" and "Shramadana" means "sharing of labor," making a gift of time, thought and energy. This well describes what is basically a village self-help movement, inspired by Buddhist principles and founded in 1958 as part of a general national awakening. It is now by far the largest non-governmental, voluntary organization in Sri Lanka.

The Movement learned in its earlier days how very important non-economic factors are in community development, and its projects combine spiritual-cultural with socioeconomic development. "One important element that cannot be improved upon in Buddhist villages in particular is the unique place of the temple and the Buddhist monk, the one as the meeting place, the other as the chief exponent of this entire process." (All quotations are from the pamphlet //Ethos and Work Plan//, published by the Movement.) Founded on traditional culture, Sarvodaya Shramadana is ultimately "a nonviolent

revolutionary movement for changing man and society." At the same time it aims to retain the best in the traditional social and cultural fabric of the community.

Village development projects are undertaken on the initiative of the villagers themselves. To begin with the community is made aware of the historic causes that led to the impoverishment and disintegration of the community and of its cultural and traditional values. Economic regeneration is only possible if there is a restoration of social values within the village. It is emphasized that the community itself must take the initiative in removing obstacles to development and in learning the new skills needed to carry through a change of program. The volunteers brought in to help serve only as a catalyst. Action is focused initially on Shramadana Camps in which villagers and outside volunteers work together upon some community project such as a road or irrigation channel. The experience of such Camps helps to develop a sense of community. Local leaders, working through village groups of farmers, of youth, of mothers and others, emerge to take increasing responsibility for a more or less comprehensive development program. This may include pre-school care for the under-fives, informal education for adults, health care programs, and community kitchens, with co-operation with State agencies as appropriate. By 1980, Sarvodaya was reaching 3,500 villages and was running 1,185 pre-schools.

Essential to these community development programs in Sarvodaya Shramadana's system of Development Education programs, operating through six Institutes and through the Gramodaya centers each of which co-ordinates development work in some twenty to thirty villages. The movement also provides training in self-employment for the youth who compose the largest sector of the unemployed. Although the main thrust of activity has been in rural areas, the Movement is also interested in urban community development where conditions are favorable and there is local interest.

The main material support for the movement comes from the villagers themselves, although financial and material assistance has also been received from overseas.

It is argued that the basic principles of Sarvodaya Shramadana can be adapted to developed as well as developing countries, and Sarvodaya groups are already active in West Germany, the Netherlands, Japan and Thailand. "The rich countries also have to helped to change their purely materialistic outlook and strike a balance, with spiritual values added to the materialistic values of their own communities so that together all can build a new One World social order."

2.9d Political action and mass movements

Although there may be exceptional circumstances in certain countries, as a general rule there are strong arguments against Buddhist groups explicitly aligning themselves with any political party. It is not just that to do so would be irrelevantly divisive. As we have noted in section 2.6 (above), there are deeper, underlying social and political realities which cross-cut the conventional political spectrum of left, right and center.

Nevertheless, Buddhism, like other great religious systems, inevitably has political implications. To some extent these seem to be relatively clear, and in other senses they are arguable and controversial. Religion has its own contribution to make to politics and, ultimately, it is the only contribution to politics that really matters. It has failed both politically and as religion it falls either into the extreme of being debased by politics or of rejecting any kind of political involvement as a kind of fearful taboo. The fear of creating dissension among fellow Buddhists is understandable, but if Buddhists cannot handle conflict in a positive and creative way, then who can?

On closer examination we shall find that it is not "politics" that requires our vigilance so much as the problems of power and conflict inherent in politics. Indeed, a better use of the term "political" would be to describe any kind of power and conflict situation. In this

sense a Buddhist organization may be more intensely and unhappily "political" in managing its spiritual and practical affairs than if and when its members are discussing such an "outside" matter as conventional politics. Indeed, any such discussion of social and political questions may be banned by a Buddhist society which may be in fact intensely political in terms of underlying power and conflict with which its members have not really come to terms. All kinds of organizations have problems of power and conflict and derive their positive dynamism from the good management of these, but the dangers of self-delusion seem to be greater in religious bodies.

When we meet Buddhists and get to know them, we find that even when they do not express explicit opinions on political and social matters, it is clear from other things they say that some are inclined to a conservative "establishment" stance, some are of a radical inclination, and others more dissident still. Since the diversities of THIS and THAT exist everywhere else in the conditioned world, even Buddhists cannot pretend to exclude themselves from such disturbing distinctions. This is not really in question. What is in question is their ability to handle their differences //openly// and with Buddhist maturity. And, as we have tried to show earlier, this maturity implies a progressive diminution of emotional attachment to views of THIS and THAT, so that we no longer need either in order to sustain our identity in the world and have in some sense transcended our clinging by a higher understanding. We still carry THIS or THAT, but lightly and transparently and manageably -- without ego-weight. If we did not still carry them, how could we feel the Compassion for //samsara//, for ourselves as well as others?

Alan Watts wrote a suitably controversial little pamphlet on this subject, entitled //Beat Zen, Square Zen and Zen// (City Lights Books, San Francisco, 1959). The following passage may be found helpful to our present discussion; what the author has to say about Zen is surely no less applicable to Buddhism as a whole. Watts argues that the Westerner who wishes to understand Zen deeply "must understand his own culture so thoroughly that he is no longer swayed by its premises unconsciously. He must really have come to terms with the Lord God Jehovah and with his Hebrew-Christian conscience so he can take it or

leave it without fear or rebellion. He must be free of the itch to justify himself. Lacking this, his Zen will be either 'beat' or 'square,' either a revolt from the culture and social order or a new form of stuffiness and respectability. For Zen is above all the liberation of the mind from conventional thought and this is something utterly different from rebellion against convention, on the one hand, or adapting foreign conventions, on the other."

In the West, individual Buddhists have been particularly attracted to pacifist, disarmament, and environmentalist movements and parties. These movements have profound concerns, which, arguably, undercut the expediencies of conventional party politics. On the other hand, are they not made the more attractive by a certain political innocence, as yet uncorrupted and unblessed by the realities of power? And do they not also underestimate the karma of power and property?

However, in Western and other non-Buddhist countries Buddhist political action of any kind is little more than speculative. Buddhists are few in number, and their energies are necessarily fully occupied with learning and teaching. Teaching is the major form of social action and we have already discussed certain social action implications of the spiritual community. Social action at most verges upon certain possible kinds of service to the wider community or even participation in community development. We have already suggested the merit of such enterprises. But as to politics, using the word conventionally, in the West and at the present time, that can be no more than a matter for //discussion// in Buddhist groups. As always, individual Buddhists and perhaps informal groups will decide for themselves about political //action// or inaction.

However, in countries where there are strong Buddhist movements, well rooted in society, some kind of political stance and action seems unavoidable and, indeed, logical and natural, though conventional party political alignments may generally be avoided.

For example, Sarvodaya Shramadana's success at the higher levels of village self-development depends on "the extent that unjust economic arrangements such as ownership of means of production, e.g., land in

the hands of a few, administrative system and political power structures, are changed in such a way that the village masses become the true masters of their own selves and their environment. That the present government has gone very far in this direction is amply demonstrated when one examines the radical measures that have already been taken" (Sarvodaya Shramadana pamphlet //Ethos and Work Plan//, p. 31).

For large and explicitly Buddhist movements filing a variety of different roles, from the devotional to the so-called "New Religions" which have become particularly important in Japan in the post-war period. (Some mention has already been made of the small discussion groups which are a notable feature of Rissho-Kosei-Kai -- The "Society for Establishing Righteousness and Family Relations".) With their strong emphasis on pacifism, brotherly love, and mutual aid, these organizations have done much to assist the recovery of the Japanese people from the trauma of military aggression and the nuclear explosions which terminated it.

Soka Gakkai (literally, "Value Creation Society") is perhaps the most striking of these Japanese Buddhist socio-political movements. It is a lay Buddhist organization with over fifteen million adherents, associated with the Nichiren-Sho-Shu sect.

Soka Gakkai has an ambitious education and cultural program, and has founded its own university, high school and hospital. It also has a political party, Komeito -- the "Clean Government Party," which as early as 1967 returned twenty-five parliamentary candidates to the Japanese lower house, elected with five percent of the national vote. The party has continued to play an important part in Japanese political life, basing itself on "the principles of Buddhist democracy" and opposition to rearmament. Soka Gakkai is a populist movement, militant, evangelical and well organized, pledged to "stand forever on the side of the people" and to "devote itself to carrying out the movement for the human revolution" (President Daisaku Ikeda). More specifically, its political achievements have included a successful confrontation with the mineowners of Hokkaido.

Attitudes to Soka Gakkai understandably differ widely. It has been criticized by some for its radicalism and by others for its conservatism; certainly it has been criticized on the grounds of dogmatism and aggressiveness. Certainly it is imbued with the nationalist fervor of Nichiren, the 13th century Buddhist monk who inspired it. Although it has some claims to missionary work in other countries, Soka Gakkai appears to have a more distinctive national flavor than the other social action groups we have looked at and to be less suitable for export.

2.9e "Universal Responsibility and the Good Heart"

Elsewhere we have already quoted the words of the Dalai Lama emphasizing the active global responsibility of Buddhists, and the importance above all of what he calls "Universal Responsibility and the Good Heart." In all countries will be found non-Buddhists, whether religionists or humanists, who share with us a non-violent, non-dogmatic and non-sectarian approach to community and world problems, and with whom Buddhists can work in close cooperation and with mutual respect. This is part of the "Good Heart" to which the Dalai Lama refers. "I believe that the embracing of a particular religion like Buddhism does not mean the rejection of another religion or one's own community. In fact it is important that those of you who have embraced Buddhism should not cut yourself off from your own society; you should continue to live within your own community and with its members. This is not only for your sake but for others' also, because by rejecting your community you obviously cannot benefit others, which actually is the basic aim of religion" (Dalai Lama, 1976).

Mr. Emilios Bouratinos and his colleagues of the Buddhist Society of Greece have framed certain farsighted proposals for the "rehumanization of society" which have Buddhist inspiration but which seek to involve non-Buddhist ideological groups with the aim of

reaching some common ground with them on the organization of society. Mr. Bouratinos argues that Buddhists should address themselves "to all people somehow inspired from within -- whether they be religionists or not. This is indispensable, for we Buddhists are a tiny minority in the West and yet we must touch the hearts of many if this world is to survive in some meaningful fashion" (Letter to the author, 15 May 1980).

* * *

CONCLUSION

Certainly in the West many Buddhists will maintain that it is necessary to take one step at a time, and that for the present our individual and collective action must go into the inner strengthening of our faith and practice. They would doubtless agree on the importance of teaching the Dharma, which we have characterized as one of the important forms of social action, but they would argue that the seduction of other kinds of social action, and the drain of energy, are greater than the opportunities which it can afford for "wearing out the shoe of //samsara//." They would argue that the best way to help other people is by personal example.

This pamphlet concedes some possible truth to the above position but also offers a wide range of evidence to the contrary, to which in retrospect the reader may now wish to return. Whatever we may feel about it, certainly the debate is a worthwhile one since, as we have seen, it points to the very heart of Buddhism -- the harmony, or creative equilibrium, of Wisdom and Compassion. And as in all worthwhile debates, the disagreement, and, still more, the possible sense of disagreeableness which it engenders, offers each of us a valuable meditation.

The needs and aptitudes of individual differ, and our debate will also

appear differently to readers in different countries with different cultural backgrounds. Though we are brothers and sisters to one another, as Buddhists each must light his or her own way. To the enquiring reader who has little knowledge of Buddhism and yet who has managed to stay with me to the end, I offer my apologies if I have sometimes seemed to forget him and if my explanations have proved inadequate. For

> "This is where words fail: for what can words tell
> Of things that have no yesterday, tomorrow or today?"
>
> -- Tseng Ts'an

To a world knotted in hatreds and aggression and a host of follies, grand and mean, heroic and base, Buddhism offers a unique combination of unshakable equanimity and a deeply compassionate practical concern. And so may we tread lightly through restless experience, riding out defeats and discouragements, aware always of the peace at the heart of things, of the freedom that is free of nothing.

* * * * * * * *

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THE PERSON THE BUDDHA WOULD NOT ADMONISH

by Sayagyi U Chit Tin

At one time, in a conversation with a horse-trainer named Kesi, the Buddha asked him how he trained his horses.[1] Kesi[2] replied that he used mildness, harshness, and a combination of the two.[3] Next, the Buddha asked what Kesi did with a horse that would not submit to his training. "I destroy him," Kesi answered, explaining that he did not wish for such a horse to be a discredit to his teacher's clan.

Then Kesi remarked that the Buddha was the unsurpassed trainer of men. How did he train men?

The Buddha replied that he too used mildness, harshness and a combination of the two. By mildness, the Buddha explained that he meant training through good conduct of body, speech and thought with the good results of each, leading on to rebirth as a Deva or a human being. By harshness the Buddha meant showing bad conduct of the body, speech and thought and the results of each, leading on to rebirth as an animal or a wandering ghost (peta). The combination of the two was also possible.

We can infer from this that some people only need to be shown the positive way of acting and the good that results, some only need to see the results of bad actions, while others need to see both sides before they submit to training.

Kesi asked the Buddha what he would do if someone did not submit to any of these methods. "In such a case, Kesi, I destroy him," the Buddha replied. Kesi was understandably surprised by this answer. It was one thing for him, a mere horse trainer, to destroy a recalcitrant horse, but for the Buddha to destroy someone was unthinkable. "But surely the Blessed One does not take life!" he exclaimed.

"Kesi," the Buddha replied, "it is true that taking life does not become a Tathagata (Buddha). Yet, if the man to be trained does not submit

to the training by mildness, by harshness or both together, then the Tathagata does not think it worthwhile to admonish that man, nor do his wise companions in leading the holy life (brahmacariya) think it worthwhile to admonish that man. This, Kesi, is destruction for a man in the noble discipline: when both the Tathagata and his companions in leading the holy life do not think it worthwhile to admonish him."

The method mentioned here can be taken as part of the first step involving the motivation for a person ready for training. It is necessary to have the right view that volitional actions will give future results, that other planes of existence actually exist and that our good or bad acts will lead to birth in a good or bad plane respectively. If this is true, then a person will be motivated to work for a good existence at the very least. This matter of right belief is so important it is the subject of the first discourse in the Sutta Pitaka.

The Buddha does not mention to Kesi that working for a good existence is not enough, that the goal should be the ending of all future births. This is probably because Kesi was not ready at that time to aim at the highest goal. An illustration of how the Buddha initially motivated some people to work for a good existence is found in his discourse to the Kalamas[4] and also in the way he taught his half-brother Nanda.[5] Nanda became a bhikkhu just after being married and soon began to long to return to lay life. The Buddha showed him the pleasures of the Deva worlds to help him get rid of his longing for the pleasures of the human world, knowing that as he worked to attain temporary pleasures Nanda would be able to go beyond them and attain Nibbana. This can serve as an example of training with mildness.

In a very different case the Buddha used the harsh training. An actor name Talaputa had been told that through entertaining people he would be reborn in the world of the laughing devas.[6] When he sought to confirm this by asking the Buddha, the Buddha at first remained silent. This shows that the Buddha was careful not to tell people something if it would only serve to upset and depress them. Talaputa had to ask three times before the Buddha explained that an actor who provoked immoral thoughts in his audience would be reborn in a lower realm. And this knowledge motivated Talaputa to become a bhikkhu and work for true

happiness.

In many places it is made clear that the Buddha only taught those who would follow his instructions, but that he also gave people every chance to see the error of their ways. A good example is the case of the quarreling bhikkhus of Kosambi[7]. Due to a misunderstanding concerning the rules, two factions of bhikkhus refused to listen to the advice of the Buddha. It was only when he saw that he could not resolve the conflict that the Buddha left the bhikkhus. When they finally came to their senses, the Buddha advised the bhikkhus with him and the lay followers who asked how to act towards the two factions: they should continue to act correctly towards both sides, but not get involved in the dispute. The conflict was eventually resolved when the bhikkhu who had broken one of the minor rules confessed his fault. But it is important to note that both sides in the argument were guilty of wrong speech in their quarreling and they almost lost contact with the Buddha because of that. They were almost destroyed. As Ven. Sariputta said, a bhikkhu who lacks respect for the Teacher cannot have respect for the Dhamma and Sangha.[8]

The Buddha is described as having compassion and loving kindness for all living beings. Even Devadatta, who had tried to kill the Buddha, realized at the end of his life that the Buddha had not cherished so much as the tip of a hair's hatred towards him.[9] If this is so, how could the Buddha turn his back on someone? We have all probably seen cases of people in difficulty who refuse to see the solution to their problem. We may have tried to help them, only to find that all our efforts were in vain. Instead of helping the other person, we might find ourselves being dragged down by them. If we realize that we are unable to help someone, then we would do better to avoid them entirely, just as the Buddha left the bhikkhus of Kosambi. The best response to someone who only wants to quarrel or stir up trouble is silence. We cannot help someone who is not ready to help himself. This is what the Buddha meant when he said that he only showed the way. He could not enlighten anyone else. But if they were ready to follow his instructions, he could show them the way to reach Nibbana by their own efforts.

It is not always easy for us to know whether we can be helpful or not to another person. A Buddha can see better than anyone else the

potential a person has. Some indications of the qualities a person who can be helped will possess can be obtained from the description of the dedicated student of meditation in the Visuddhimagga:[10]if he dedicates himself to the teacher, he will be responsive to correction, he will not go about as he likes, he will be easy to speak to and will live only in dependence on the teacher. If the bhikkhus at Kosambi had had this sort of attitude, they would have stopped their quarreling the first time the Buddha corrected them.

At times, of course, a person can only learn by his own mistakes. A good example of such a person was Ven. Meghiya, who was one of the Buddha's attendants before Ven. Ananda. He insisted on meditating in a grove where he was unable to make progress.[11] But realizing his mistake, he approached the Buddha and asked him about it. The result was that the Buddha gave him very thorough instructions for his meditation, and Meghiya was finally able to make progress. If we are aware that we have gone down the wrong path, then we should come back before it is too late. If we encounter others who have fallen into error, but who sincerely wish to begin again, and work properly, then, like the Buddha, we should welcome the opportunity to help them if we can.

The Buddha explains very plainly, "This, Kesi, is destruction for a man in the discipline of the Ariyan--when both the Tathagata and his fellows in the higher life think it not worth while to admonish him!"

When our teacher Sayagyi U Ba Khin was living and teaching at the International Meditation Centre, Yangon, Myanmar, there were many occasions when he would train by mildness with sweet and gentle speech, and good food, and also by harshness with firm, strong words -- sometimes very stern words -- and also by both mildness and harshness. At such times we were at a loss to understand but always knew that his loving-kindness was so great that he could not help but follow in the foot-steps of the Buddha.

"Destroyed indeed is a person by the Teacher when he would not admonish the unfortunate person!"

So those who wish to lead a higher life should submit to the

admonition of our teachers who are wise and who with much loving-kindness show us the Right Path, the Path to Liberation.

Hence, let all beware!

Sayagyi U Chit Tin

FOOTNOTES:

[1] GS II 116-118.

[2] F.L. Woodward translates the name by "with a mane."

[3] Woodward quotes the commentary as saying "proper regard, good food, sweet water, gentle speech" are examples of mild training and "hobbling, bridling, goading, whipping, harsh speech" are examples of harsh training.

[4] GS I 170-175.

[5] For the story of Ven. Nanda, see BL I 217-225.

[6] S IV 305f. (KS IV 214-216).

[7] See BD IV 483-513, for the complete account. The story is also given by Bhikkhu Nanamoli, //The Life of the Buddha// (BPS), pp. 109-119.

[8] GS IV 81.

[9] BL I 239.

[10] //Path//, Chapter III, 126.

[11] GS IV 234-237.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT
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TITLE OF WORK: The Person the Buddha Would Not Admonish
FILENAME: ADMONISH.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
~~~~~~~~~~~~~~~~~~~~~~~

Heddington, Calne, Wiltshire SN11 OPE, England
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DATE OF PUBLICATION: 1995
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DATE OF DHARMANET DISTRIBUTION: 17 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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PRACTICAL ADVICE FOR MEDITATORS

by
Bhikkhu Khantipalo

Wheel Publication No. 116

First Impression 1968
Second Impression 1974
Third Impression 1980
Fourth Impression 1986

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

* * *

DharmaNet Edition 1995

Transcription: Bradford Griffith
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
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FOREWORD
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The following pages were originally intended as new sections to be added to the second edition of my introductory book on the Dhamma, //What is Buddhism?//. However, as many people are greatly interested in the practice of meditation, and as many are also separated from the sources of a living tradition, it is hoped that the following may be of value even apart from the sections of the book which they supplement.

When we consider meditation, we cannot stress too much the importance of having the right reasons for taking it up. Meditation -- or, as a better translation of //samadhi//, collectedness -- is only one aspect of Buddhist practice, and //must//, to be successful, //go hand in hand// with such other practices as generosity, gentleness, nonviolence, patience, contentment and humility. If such genuine qualities of the Dhamma neither exist in oneself initially, nor grow through one's practice, then something is drastically wrong, and only a foolhardy person will try to proceed. The practice of collectedness is based upon firm roots of virtue (//sila//) and cannot succeed in anyone who does not make a real effort to be strict in keeping the precepts.

The signs of "progress" in collectedness are not strange visions, peculiar feelings and the like (though it is conceivable that these may arise also where progress is achieved), but rather an all-round and harmonious growth in the way of Dhamma. If one is without a teacher then one has to be doubly vigilant, otherwise one will never become aware whether one of Mara's distractions is likely to succeed, or whether one does in fact tread the Middle Practice-Path.

This essay is an extract from //Buddhism Explained//, the second edition (revised and enlarged) of the book formerly known as //What is Buddhism?//, published by The Social Science Press of Thailand, Phya
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Thai Road, Chula Soi 2, Bangkok.

-- Bhikkhu Khantipalo

* * *

TWO STREAMS IN MEDITATION

Two apparently distinct streams of Buddhist meditation may be discerned, though when meditation is established, these are seen to be complementary.

It may be profitable for some people whose minds are very active and who suffer from distraction, to follow with mindfulness the mad monkey-mind's acrobatics. As the mind is really a series of mental events which arise and pass away with incredible rapidity, each of which is a mind complete with supporting mental factors, so at the beginning this kind of mindfulness is really one "mindful" mind watching other "minds" (which are all within one's own mental continuity of course). One thereby develops the ability to look into the mind and to see where it has gone to. Has it gone to the past, present or future? Has it gone to materiality, or to feelings, or perhaps to cognitions, to volitional activities, or has it gone to consciousness? By this method of "Where has it gone?", the distracted mind slowly comes under the surveillance of the mindful mind, until mindfulness forms a strong foundation for further development. Considerable, though mundane, brilliance of mind is both needed and developed by this practice, which however should be balanced by the tranquility of the absorptions. When the mind has become calm, one should start to practice for the absorptions (//jhana//), which will in their turn be the basis for the arising of real insight. This method is called "wisdom leading to calm."

Other methods suited to those whose minds are less disturbed initially, include the classic forty subjects of meditation (see Appendix); and these, together with more developed types of meditation practice, involve the use of a definite object for concentration. This may be one's own body or a part of it, a colour or a picture, a word or a phrase, or abstract contemplation and so forth. All these methods involve some firm but gentle discipline of the mind, in that each time it strays away, it must be gently brought back again (by mindfulness, of course) to concentrate again on the chosen subject.

Some people have the quite mistaken idea that practice of this sort must necessarily lead to tranquility almost at once. They may be surprised when beginning to practice themselves, since they actually experience more troubles than they had previously. This is firstly, because they never before really looked into their mind to know the state it has always been in; and secondly, because having taken up a discipline of the mind, it is as though one stirs up with a stick a stagnant pond, or pokes with a stick a fire smoldering under ashes. The wild elephant of the mind, long accustomed to roam in the jungle of desires, does not take readily to taming, or to being tied to the post of practice with the thongs of mindfulness. However, diligence and heedfulness will eventually win for one the fruits of tranquility.

All these forty subjects are of this second type in which the calm gained from practice is then used for the arousing of wisdom. They are for this reason called "calm-leading-to-wisdom" methods, and are very important in the present distracted age. For their full explanation one should consult the //Path of Purification// (//Visuddhi-magga//, translation), although even the great learning in that book cannot replace the personal contact with a teacher.

* * *

PRACTICAL ADVICE FOR MEDITATORS

Turning from the psychological to the practical aspect, meditation for laypeople may be divided into two categories: that which is done intensively, and that which one practices while going about one's daily life. The meditation practiced intensively is also of two sorts: regular daily sitting, and occasional retreat practice.

Regular Daily Sitting

We shall first discuss the regular daily period of intensive sitting which should, where possible, be made every day at the same time. One should guard against its becoming a ritual by earnestness and by being intensely aware of why one had undertaken it. The following suggestions may be found helpful as well.

As to material considerations, the place for meditation should be fairly quiet. If one has a small room which can be used for this purpose, so much the better, and in any case, it is better to meditate alone, unless other members of the household also practice. Where this latter is the case one should make sure that one's mind is pure also in relation to others, for otherwise greed, hatred, and the rest of the robber gang are sure to steal away the fruits of meditation.

Quietness is best obtained by getting up early before others rise; and this is also the time when the mind is clear and the body untired. The sincere meditator therefore keeps regular hours, for he knows how much depends on having just enough sleep to feel refreshed.

After rising and washing one should sit down in clean loose clothing in the meditation place. One may have a small shrine with Buddhist symbols, but this is not essential. Some people find it useful to begin by making the offerings of flowers, incense, and light, carefully reflecting while doing so. It is very common in

Buddhist countries to preface one's silent meditation by chanting softly to oneself, "Namo tassa bhagavato arahato samma-sambuddhassa," with the Refuges and Precepts. If one knows the Pali passages in praise of the Buddha, Dhamma and Sangha, these may also be used at this time. [*]

* [See //The Mirror of the Dhamma//, WHEEL No. 54 a/b.]

Another useful preliminary is a reflection, a discursive recitation, of some truths of the Dhamma, such as the passage suggested below:

"Having this precious opportunity of human birth, I have two responsibilities in the Dhamma: the benefit of myself and the benefit of others. All other beings, whether they be human or non-human, visible or invisible, great or small, far or near, all these beings I shall treat with gentleness and wish that they may dwell in peace. May they be happy . . . May they be happy . . . May they be happy . . . ! I shall help them when they experience suffering, and be glad with them when they are happy. May I develop as well the incomparable equanimity, the mind in perfect balance that can never be upset!

"In looking to the welfare of others, I shall not forget my own progress on the path of Dhamma. May I indeed come to know how, driven here and there by the winds of kamma, I have suffered an infinity of lives in all the realms of existence! I must also turn my mind to consider how short and fleeting is this life. How mind and body are ever changing, arising and declining from moment to moment. How neither mind nor body belongs to me, neither of them is mine. I must also turn this mind to consider how beset by troubles is this brief life. Having been sired by craving and born out of ignorance, I must realize that death is inescapable, that old age and disease are natural to my condition. I must make efforts to realize for my own good and the good of others that this person called 'myself' is a complex of mentality and materiality wherein no abiding entity such as

a soul or self is found.

"May I through this practice experience insight into impermanence, ill and no-self! May I be one who dwells in the Void! And having realized this sublime truth may I show the way to others!"

When sitting, care should be taken that the body is kept erect, yet relaxed. There should be no strain, but neither should the head droop, nor the lumbar region sag. The body should feel poised and balanced upright. Although the cross-legged positions (such as the lotus posture) are best when the meditator is seated on a fairly soft mat, a chair may be used by those unaccustomed to the lotus posture or else unable to train themselves to sit in that way. Sitting in lotus posture or half-lotus posture will be found much easier if a rather hard cushion is placed so as to raise the buttocks. The knees will then tend to touch the ground and a firm three pointed sitting (two knees and buttocks) is then attained.

One should sit for the same length of time every day until, as one becomes more proficient in collecting the mind, automatically one will feel like extending the practice. One widely used method for measuring the meditation period is sitting for the length of time taken for a stick of incense to burn down. Having placed the hands in meditation posture relaxed in the lap, the eyes may be closed or left slightly open according to which is found most comfortable.

Methods used for helping to concentrate the mind are many, and the two main streams in classical meditation have been briefly reviewed in the section above. Other helpful methods include the repetition of a word or phrase and perhaps with it the use of a rosary. If one practices mindfulness of breathing, one may find the use of a word such as "Buddho," or "Araham" good for quietening the mind. The first syllable is silently repeated when breathing in, and one concentrates on the second during the out-breathing. Also the counting of breath (up to ten, but generally not over this number to prevent the mind wandering) is used as an aid for concentration. But

any such aids should be dropped when concentration improves. When the meditation is on a phrase only, a rosary may be used in conjunction, each repetition being marked by one bead.

One's meditation goes well if one finds the mind increasingly absorbed on the chosen meditation subject, but one should not assume that meditation is useless just because for a period, longer or shorter, not much more than sleepiness or distraction is experienced. These hindrances have to be faced; and if they are met, not by irritation or despair, but by quietly observant mindfulness, they can and will be overcome. For success, great persistence and evenness of effort are necessary.

The meditation period may close with some chanting, the usual subject being the well being of others and the distribution of merits to them. A translation, or the original Pali, of the Metta Sutta (//Discourse on Lovingkindness// [*]) may be chanted at this time and, as it is not long, can be easily memorized. As methods of chanting vary, it is very helpful if one can obtain recordings, perhaps on tape, of the passages one wishes to learn, recorded by bhikkhus.

* [See //The Practice of Lovingkindness (Metta))//, trans. Nanamoli, WHEEL No. 7.]

While on the subject of chanting, it is very useful to know a few discourses of Lord Buddha in one of the Buddhist classical languages, and to use these for collecting the mind if there should be an occasion when no concentration at all can be obtained. At such a time a meditator should not feel depressed but should continue sitting and chant softly to himself. This is what Buddhist monks do twice a day as part of their mental development, and it is useful as well for fostering a more devotional approach necessary as balance with intellectual characters. Another useful method for the overcoming of distraction is walking-practice, which may be done in any passage of the house or in a secluded walk in the garden. A length of twenty or thirty paces will be sufficient, for if longer the mind tends to wander, and if shorter, distraction may be increased. One should walk

at the speed one feels to be natural, with the hands clasped the left in the right, and arms relaxed in front of the body. At the ends of the walk one should turn in a clockwise direction. [*]

* [The tradition of "keeping the right side towards" respected persons and objects has a psychological basis. Also note in English right (for side) and right (good, correct).]

Perhaps a few words on devotion would not be out of place here, for this is very important in meditation practice. No one who is not a devoted Buddhist takes up //Buddhist// meditation, for the simple reason that he does not have the Buddhist ideals in his heart. The taking to heart of the Triple Refuge and the understanding of the Triple Gem are closely linked with Buddhist meditation. A really devoted Buddhist, who puts his whole life into the Dhamma, will have no insurmountable difficulties in meditation practice. Whatever obstacles he comes to, those he leaps over, sustained by devotion. He is prepared for the way to be long and hard because he realizes that he has made it like that. If he finds his way blocked, his meditation failing to progress and he himself without a teacher, he does not waver or falter on the way. He thinks, "I am now experiencing the results of intentional actions (kamma) made by me in the past." And he remembers Lord Buddha's last words: "Subject to breaking-up are all compounded things. With mindfulness strive on." All difficulties are compounded things and will eventually change; meanwhile much may be done with mindfulness, vigor and devotion.

If one is not too tired after work and if there is opportunity in the evening, another period of sitting can be undertaken then. In any case, before sleep, it is a wise practice to sit, if only for a few minutes, so as to purify the mind before lying down. One may consider thus: "When I lie down there is no certainty that I shall awake." One may, therefore, be lying down to die, and this is a good reflection to rouse skillful states of mind and banish sensual unskillful ones. If one practices this, "the lying-down to die," it will be a very good preparation for the real event, which is bound to take place at some time in the unknown future. It may even generate

the right conditions for the arising of insight allowing one "to die," giving up the grasping at what does not belong to one, that is, the mind and body. At this time also, a Dhamma phrase or word may be used, repeating which one eventually falls to sleep. In this way one ends and begins the day with practice of Buddhist teachings. And apart from devotion of one's whole day to them, what could be better?

Retreats

Regarding the second division of intensive practice, that is, when undertaken in retreat, much will depend upon what facilities are available to the earnest student. There are now a few places in the West where meditation instruction can be sought. The most important thing is to have direct contact with an able meditation master (books serve at the beginning, while even a teacher is later found deficient in some way). After satisfying this one condition, only one other is necessary: one must strive with diligence to practice and realize his teachings. If these two conditions are fulfilled, then one is the most fortunate among human beings.

Many will be without access to a teacher and some may like to try a period of solitary meditation in some quiet part of the country. This should only be attempted if one has already developed a good power of mindfulness. Otherwise what was meant to foster meditation may become a very unprofitable time, perhaps accompanied by the seeming intensification of the mental defilements.

Daily Life

As to the other sort of meditation practice, which is performed in daily life, though much may be written, the following few words may serve as a guide. First, one should not deceive oneself regarding concentration of the mind. It is of no use pretending to oneself or to others that one's daily life //is// meditation -- unless of course one has already great powers of concentration. Only the real adept, often

one who has sat for many years keeping the monastic discipline, can really perceive ordinary life as meditation; and such a one would be most unlikely to tell others of this fact. Refusing to allow pride an opportunity to distort the real state of mental affairs, one should take stock with fairness and admit one's limitations. This is already a great step forward. The layman who thinks of himself as an Arahat already, has blocked off very effectively all real progress; while the honest man has at least the wisdom to be humble.

Much may be accomplished with mindfulness, while without it there is no hope for meditation in daily life. How are quite ordinary events capable of being made into meditation? By mindfulness, which to begin with, may be defined as, //awareness of the present work in hand//. At first great effort has to be made in order to remain mindful of what one is supposed to be doing, nor can one pretend that such mindfulness is pleasant always. To escape from dull and unliked work and situations, we tend to turn either to fantasy worlds, hopes, or else to memories, which are respectively the delusive escapes into the present, future or past. But for one really interested in understanding himself, none of these courses is very rewarding, since they are compounded of delusion with various ingredients, such as fear, craving or ignorance. While in the practice of strict meditation, mindfulness may follow all the wanderings of the mind; in daily life it is better that the mind should be constantly returned to the job in hand. One should not "send" one's mind anywhere, neither to a dream-world nor to the past, nor to the future. Lord Buddha compared these periods of time thus:

"The past is like a dream,
The future as a mirage,
While the present is like clouds."

Such a simile may be useful as the mind darts about between dreams, mirages and clouds, all insubstantial, though the ever-changing present, so like the clouds in the sky, is the only aspect of time compared to things of greater reality. One may also consider meditation as the exercise of mindfulness which keeps the

mind "inside" this body, that is, always focused upon some aspect of it. Of course only the most sincere meditator, who sees the advantage in this to be greater than any pleasure offered by the world, is likely to practice in this way, since this cuts off not only interest in outer objects but also the toying with pleasant or intriguing ideas.

Indeed, with work that is really interesting, the way of mindfulness is the only way to convert one's day into something worthwhile. Days pass and bring us nearer to death and an unknown rebirth, while it is //now// that one has the chance to practice Dhamma. Instead of reacting with aversion or deluded fantasies towards what one does not like (or in other situations indulging one's greed), the Way of Mindfulness constitutes the Middle Practice-Path transcending these ancient patterns of reaction. There is no need to be ruled either by greed or by hatred, nor to be dominated by delusion; but only mindfulness shows the way beyond these.

Constantly bringing the mind back and disengaging it from tangles is the basic practice in everyday life. It is also wise to take advantage of those odd times during work when one waits for something to do, to meet someone, for a bus or train, or any time when one is alone for a few minutes. Instead of turning to a newspaper for distraction, to the wireless, or to another person for gossip, it is more profitable to "retire inside" oneself. Disengaging attention from exterior objects, take up mindfulness of breathing, or the repetition of some phrase of Dhamma, or significant word such as "Buddho" or "Arahant," doing this until one has again to attend to work. Going inwards as often as possible will be found very useful, strengthening one's sitting practice just as the latter in turn strengthens the ability to turn within.

Mindfulness of breathing is especially good as a concentration method for use during travel and during the times when one is restlessly expecting a bus or a train. Why be agitated or impatient? A little mindful breathing is just the practice for these moments, since it calms the feverish workings of the mind and the restless movements of the body. One does not have to aimlessly stare out of

windows while traveling! Why be a slave of the "eye-dominant" when a little useful practice could take its place? One does not have to listen to the idle chatter of others, so why be a slave to the "ear-dominant"? One cannot shut one's ears, but everyone can withdraw attention to some extent while practicing mindfulness.

It is mindfulness also which helps to bring into focus counteractive contemplations. Lust, for instance, is soon dissipated by thoughts of a decaying corpse. The looks which are bestowed on pretty girls (or handsome man) seem ridiculous when it is thought that old ladies and equally ancient men never attract such desire-filled attention. Only when one sees how lust burns up the one who indulges in it, only then does it seem worth relinquishing.

Similarly gluttony, even in a mild form, can be demolished by contemplating the bodily processes connected with food. Chewed food looks a good deal less palatable then when the same stuff before mixing with spittle was nicely laid out on plates. Vomit is just the same substances in the process of change but does not readily arouse greed. Excrement even if placed on the finest gold plate fails to become attractive -- yet this is the remnants of the food so eagerly gorged! By the time that one has contemplated food in these three stages, greed has quite disappeared, and one may take food just as a medicine to preserve the body.

Mindfulness is also responsible for becoming sufficiently aware in a moment of anger to turn the mind to other subjects or persons. It is mindfulness that warns one of an approaching situation where anger may arise, and makes it possible to turn aside and dwell in equanimity, or where the Divine Abidings are well developed, in friendliness.

When envy rears its ugly head, mindfulness gives one presence of mind to know "envy has arisen," and if efforts to arouse gladness with others' joy fail, it is mindfulness that helps one dwell in equanimity, or if all else fails, helps turn attention to other objects.

Lord Buddha has truly said, "Mindfulness, I declare, is helpful everywhere."

The social implications of meditation should be obvious from the above. Those who have the strange delusion that Buddhism is a religion of meditative isolation, offering society no social benefits, should understand that a Buddhist believes society can only be changed for the better, and with some degree of permanence, by starting work on himself. Buddhist ideals of society are expressed in a number of important discourses addressed by Lord Buddha to lay people, and in them the developments of the individual is always stressed as a very necessary factor. The advantages of a society in which there are a large number of those dwelling at peace with themselves need hardly be stressed. The development of wisdom and compassion by one man has its effect in leavening the materialistic dough around him. The Buddhist call is therefore //first// to gain peace in one's own heart, when will //follow//, quite naturally, peace in the world. Trying to obtain peace the other way round will never be practical nor produce a lasting peace, for the roots of greed, hatred, and delusion have still a firm grip on the hearts of people. Impractical? Only for those who do not practice. Those who take up the cultivation of mindfulness find out for themselves how it helps to solve life's problems.

Although many journeys to remote and attractive places are now performed with ease, the way leading to Nibbana still needs effort. But if the way is sometimes drear, with mindfulness the only guiding light, at least from reflection one knows that the goal is glorious and of great worth, not only for oneself but for others as well.

* * *

DIVINE ABIDINGS AND THEIR PERFECTION

(//Brahma-vihara//)

The way to that goal leads through what are called the Divine Abidings, [*] which train the deep-rooted emotions from being unskillful into the skillful way of the Dhamma. As had already been emphasized above, the aim of oneself as of all beings, is to gain happiness-producing conditions. Therefore one must act in such a way that happiness will result from one's actions. One should, in this case, treat others as they would wish to be treated, for every living being is dear to itself, and wishes its own welfare and happiness. One cannot expect to have an isolated happiness arising from no cause or from itself, nor can happiness be expected if one maltreats other beings, human or otherwise. Every being desires life and is afraid of death, this being as true of ourselves as of other creatures.

* [See Nyanaponika, //The Four Sublime States//, WHEEL No. 6.]

Only a man who constantly leads an upright and compassionate life is really dear to himself, for he does actions which are of great profit, of great happiness. Other people, although they think that they are dear to themselves, are really their own worst enemies, for they go about doing to themselves what only an enemy would wish for them.

Good conduct depends on a well-trained mind which has gradually been freed from the clutches of greed, hatred and delusion. To hold one's neighbor as dear as one should truly hold oneself, is easily said but with difficulty done. It is the particular merit of Lord Buddha's teachings that they always point out //how// a method is to be translated into experience, the method here being the mental training of the Divine Abidings. When we say "mental," this word should be understood not in the narrow sense of the intellectual processes, but rather to include the full range of the mind-and-heart, intellect and emotions.

There are four states of Divine Abidings: friendliness,

compassion, gladness and equanimity. These, especially the first, are very popular meditations in Buddhist countries. What follows is a short explanation of each.

//Friendliness// (//metta//) is an unselfish love which can be extended to everyone. This becomes easy once one has gained the meditative absorptions, when the quality of friendliness becomes an integral part of one's character. In the normal way of things, people only "love" the few people to whom they are especially attached by ties of family, etc. Such is love with sensual attachment, a limited love, and those outside that love are either ignored or disliked. Sensual love, then, is not only linked to attachment (greed), but also to hatred and delusion, so that the person who is content with this love pays a heavy price for it. A love without attachment is scarcely conceivable to many people, but such love is much superior to the former; being without attachment it can become infinite and need not be confined to this or that group of beings. As it can be made infinite, leaving none outside it, there is no question of the three roots of unskill being linked with it.

Friendliness can be developed gradually in one's meditation period every day, //but if it is really effective// it must show in one's daily life. It makes life easier by turning persons whom one formerly disliked or hated into, at the beginning, those whom one disregards, and then as one's practice becomes stronger, into objects for the arising of loving-kindness. It is Lord Buddha's medicine for the disease of hatred and dislike. Finally, one is warned that it has two enemies: the "near" one is sensual attachment, often miscalled "love," while the "far" enemy to its development is hatred. In the development of friendliness one must beware of these two.

//Compassion// (//karuna//) is taking note of the sufferings of other beings in the world. It overcomes callous indifference to the plight of suffering beings, human or otherwise. Likewise, it must be reflected in one's life by a willingness to go out of one's way to give aid where possible, and to help those in distress. It has the advantage of reducing one's selfishness by understanding others' sorrows. It is Lord Buddha's medicine for cruelty, for how can one

harm others when one has seen how much they have to suffer already? It has also two enemies: the "near" one is mere grief; while its "far" enemy is cruelty.

//Gladness// (//mudita//) is to rejoice with others over their success, gains happiness. It overcomes the grudging attitude to others, and the envy which may arise on hearing of others' joy. It must show in one's life as a spontaneous joy at the very time when one learns that other people have some gain or other, material or immaterial. It has the advantage of making one open-hearted towards others, and does away with secretiveness. A person who develops gladness attracts many friends who are devoted to him, and with them and others he lives in harmony. It is Lord Buddha's medicine for envy and jealousy, which it can inhibit completely. The two enemies of gladness are the merely personal happiness of reflecting on one's own gains -- this is the "near" enemy; while the "far" one is aversion to, or boredom with, this gladness.

//Equanimity// (//upekkha//) is to be developed to deal with situations where one should admit that it is beyond one's powers to change them. It overcomes worry and useless distraction over affairs which either do not concern one or else cannot be changed by oneself. It is reflected in one's life by an ability to meet difficult situations with tranquility and undisturbed peace of mind. The advantage to be seen in its development is that it makes one's life more simple by disengaging from useless activity. It is Lord Buddha's medicine for distraction and worry, and its enemies are mere indifference, which is the "near" one; while greed, and its partner resentment, which involve one unskillfully in so many affairs, are its "far" enemies.

The mind well-practiced in these four virtues, and then well-trained by their use in daily life, has already gained very much.

Three of the perfections (//parami//), or qualities, practiced by many Buddhists who aspire to enlightenment may also be outlined here, as they too have an intimate bearing on the practice of meditation.

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PATIENCE AND ITS PERFECTION

(//Khanti-Parami//)

Patience is an excellent quality much praised in Buddhist scriptures. It can be developed easily only if restlessness and hatred have already been subdued in the mind, as is done by meditation practice. Impermanence, which has the tendency to make one rush around and thus miss many good chances, results from the inability to sit still and let things sort themselves out -- which sometimes they may do without one's meddling. The patient man has many a fruit fall into his lap which the go-getter misses. One of them is a quiet mind, for impatience churns the mind up and brings with it the familiar anxiety-diseases of the modern business world. Patience quietly endures -- it is this quality which makes it so valuable in mental training and particularly in meditation. It is no good expecting instant enlightenment after five minutes practice. Coffee may be instant, but meditation is not, and only harm will come of trying to hurry it up. For ages the rubbish has accumulated, an enormous pile of mental refuse, and so when one comes along at first with a very tiny teaspoon and starts removing it, how fast can one expect it to disappear? Patience is the answer, and determined energy to go with it. The patient meditator really gets results of lasting value; the seeker after "quick methods" or "sudden enlightenment" is doomed by his own attitude to long disappointment.

Indeed, it must soon become apparent to anyone investigating the Dhamma, that these teachings are not for the impatient. A Buddhist views his present life as a little span perhaps of eighty years or so, and the latest one so far of many such lives. Bearing this in mind, he determines to do as much in this life for the attainment of Enlightenment as possible. But he does not overestimate his

capabilities; he just quietly and patiently gets on with //living// the Dhamma from day to day. Rushing headlong at Enlightenment (or what one thinks it is), like a bull in a china shop, is not likely to get one very far, that is unless one is a very exceptional character who can take such treatment, and most important, one who is devoted to a very skillful master of meditation.

With patience one will not bruise oneself, but will go carefully step by step along the way. We learn that a Bodhisatta is well aware of this, and that he cultures his mind with this perfection so that it is not disturbed by any of the untoward occurrences common in this world. He decides that he will be patient with exterior conditions -- not to be upset when the sun is too hot or the weather too cold. Not to be agitated by other beings which attack his body, such as bugs and mosquitoes. Neither will he be disturbed when people utter harsh words, lies or abuse about him, either to his face or behind his back. His patience is not broken even when his body is subjected to torment, blows, sticks and stones, tortures, and even death itself; he will endure these steadily, so unflinching is his patience. Buddhist monks also are advised to practice in the same way.

In Buddhist tradition the perfection of patience is rather better known than some of the others. This is because a quite outstanding Birth Story illustrates it. The Khantivadi (Teacher of Patience) Birth Story [*] should be read many times and made the object of deep and frequent reflections. Only an exceptionally noble person, in this case Gotama in a previous life, when he was called the Patience-teaching Rishi, can gently exhort a raging and drunk monarch, who out of his jealous anger, is slowly cutting that person's body to pieces. Such nobility did the Bodhisatta have and such nobility, steadfast endurance, and gentleness, is required of all who would try to reach the goal of Enlightenment.

* [Jataka No. 33, see translation issued by the Pali Text Society.]

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ENERGY AND ITS PERFECTION

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(//Viriya-parami//)

Just as Enlightenment is inconceivable unless a person has patience, so it is not attainable without effort being made. The Dhamma never encourages the doctrine of fatalism, and true Buddhists never think of events as being rigidly predetermined. Such fatalism is combated by mindfulness and by energy itself. This perfection is the counterpart of the previous one, and balanced by practice, they ensure that the sincere Buddhist neither passively accepts what he should combat nor rushes around to the disturbance of himself and others when he should have patience. By way of warning it may be mentioned here that in the Buddhist world can be found a number of "methods" which seem to promise the riches of Dhamma all in no time. One hears such remarks as, "What's the use of books and study?" Or even, "The development of calm is a waste of time! One should only develop insight." Such lop-sided approaches do not reflect the wisdom of Lord Buddha, who taught time and again the necessity of a //balanced// development of mind. Books and their study //are// useful to some people who wish to gain a good background of what Lord Buddha really said, before taking up more intensive practice. As for the other assertion, no real insight (only delusive ideas) will arise to the person whose mind has no experience of calm. Such views as these, which are usually based on some peculiar experience of those "teachers" who originate them, are apt to mislead many, since the craving for quick results coupled with the dislike of the necessary hard work, are easily stirred up. There must be patience to accept that the conditions required for success of meditation (as outlined here) have to be fulfilled, and the only result if failing to do so, is straying off the Way. The meditator applies himself steadily to whatever task he has in hand and, coming to the end of it, does not feel tired at all but straightaway takes up a new objective.
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It is interesting in this respect that tiredness is of two kinds: that relating to physical exhaustion; and the other kind which is mentally induced and involves the unskillful factors of sloth and torpor. While the former is of course unavoidable, the latter occurs only when the unskillful root of delusion (or dullness) becomes predominant in the mind. This happens when there is a situation which is unpleasant to "me," unwanted, and from which "I" want to escape. People complain that they become much more tired sitting in meditation while practicing intensively than they do when, say, they do a bit of heavy reading. When the self feels threatened by a self-revealing event, then this self, rooted in unknowing, throws up a dense fog of torpor proceeding from the root of delusion. On the other hand, many who have practiced much meditation remark that they do not have to sleep so long as they did formerly, while energy, when it becomes a perfection as practiced by the Bodhisatta, is quite natural and unforced.

This perfection is illustrated by the story of the caravan-leader who saved the merchants, men and animals entrusted to his care, by vigorous action. When others would have given themselves up to death since the caravan had taken a wrong course in the desert and all supplies were exhausted, their leader forced one of them to dig for water, which he found. In this way, in a previous life did Gotama, as the caravan-leader, make effort not only for his own life but also for the welfare of others. Monks are also referred to as "caravan-leaders" in several places in Pali scriptures, showing that it is not only Lord Buddha or a Bodhisatta who is able to guide others. If we deal energetically with our own training then we too have energy for the advancement of others. Many other stories like the above could be found in Buddhist works showing how necessary is energy, from which spring persistence and determination for the seeing of the truly real, Nibbana.

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COLLECTEDNESS AND ITS PERFECTION

(//Samadhi-parami//)

Bearing in mind the meanings of this word together with such specialized terms as (mind-) development (//bhavana//), absorption (//jhana//), insight (//vipassana//), one-pointedness (//ekaggata//), and meditaton exercise (//kammatthana//), we may now examine what constitutes perfected collectedness. What especially marks off the good Buddhist's practice, whether he be a Bodhisatta or not, from that of an ordinary meditator (in any religion), is that the latter will most likely become firmly attached to the delights occurring in the upper reaches of the sensual realm, or to the pure joys of the realm of form and, as a result, come to birth in one of these heavenly states. If one gets oneself trapped in one of these bourns, where pleasures and joys are great and sufferings but little, then it is unlikely that one will be able to generate the energy necessary for the perfection of wisdom. Therefore, the good meditator tries to become proficient in the absorptions (so that he can enter them when he likes, and emerge when he likes), while not being attached to them. But one should note that this applies only to the skilled meditator who has already obtained the absorptions. If one has not reached to these levels, then ardent aspiration, not detachment, will be the correct attitude.

After these absorptions have been attained, they may be reviewed as impermanent, unsatisfactory and devoid of self or soul (//aniccam//, //dukkham//, //anatta//), at which time detachment from them will naturally arise and insight (//vipassana//) be experienced. The absorptions (and the powers which may arise in connection with them) are thus, in the Buddhist way of training, never an end in themselves but are always used to promote insight and wisdom, which arise when the collected mind is set the task of examining the mind and body in order to know completely their characteristics.

A story which brings out the meaning of this perfection is told of Kuddalamuni's life. His name means the Mattock sage and he was thus called because of the difficulty he experienced in freeing himself from attachment to his mattock. Several times leaving his house with intent to meditate in the forest, he was dragged back by the memory of his mattock and his old occupation of farming. One day, reflecting on the inconstancy with which he pursued meditation, he took his mattock and, whirling it round his head, sent it spinning into the depths of the nearby Ganges. Having done this, he burst out in a great cry of joy. The local rajah who was passing that way with his army, sent a man to enquire why this farmer was so joyful, to which the sage replied by relating his experience. The rajah and many others were much impressed by his reply, and some followed him to take up a meditative life in the forest; after which, we are told, all passed away to experience life in the realm of form. The Mattock-sage, who was none other than Gotama in a past life, exhibited even then another aspect of the perfection of meditation: the ability to train others in meditation after gaining proficiency in it oneself.

Finally, we may add brief notes on some of the dangers to meditation practice.

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DANGERS TO MEDITATION

While the number of ways a meditator may go astray is legion, the few mentioned below deserve a special mention due to their common occurrence. First, a danger that cannot be stressed enough is the lack of right motivation for the practice of meditation. When the Eightfold Path is described, in its "wisdom" section, standing next to the (at first) intellectual right understanding, comes right motivation, thus emphasizing that the emotional roots underlying practice of the Way must be skillful ones: those connected with

renunciation (non-greed), goodwill (non-hatred) and non-violence are mentioned. If one approaches Buddhist meditation with neither right understanding regarding //dukkha// and its cessation, nor with right motives, then one's meditation is liable to seriously astray.

There have, for instance, been those who took up meditation as a way to invest themselves with power, so that they could easily sway or hypnotize disciples. Others have seen it as a quick way to gain both disciples and riches. Fame may also be an unworthy motive. All these, as motives for playing with meditation, may easily lead the unwary into illness, and sometimes mental unbalance. There is nothing worse in Buddhist meditation, where a person's own sure experience is of paramount importance, than a half-baked disciple who sets himself up as a master.

This obviously leads on to a further danger -- that of pride, of which there are several forms. One such is the pride of the person who has seen manifestations of light during meditation, and supposes this to be the sign preceding mental absorption. Then there is the pride of one who touches on a mental absorption if only for an instant and as a result assumes that he has become a Noble One, and this can be a very powerful factor in convincing himself if not others. Quite ordinary people who take up meditation may beware of the common "holier-than-thou" attitudes: "I make an effort, whereas you . . .," or, "//I// meditate every day, whereas you . . ." Pride is a great obstacle to any progress, and while it is only a Buddha or Arahat who is entirely rid of it, everyone should have the mindfulness to check it.

Related to this is the danger for the person who always looks for so-called progress. He is sure that he is making "progress" because in meditation he sees lights, hears sounds, or feels strange sensations. He becomes more and more fascinated by these as time goes by, and gradually forgets that he started with the aspiration to find the way to Enlightenment. His "meditation" then degenerates into visions and strange happenings, leading him into the realms of occultism and magic. There is no surer way for a meditator to become entangled than this way. Fascinating though all such manifestations

may be, they should be rigorously cut down by resorting to bare attention, never permitting discursive thought regarding them, and thus avoiding these distractions.

Among "visions" which one may see, whether they be internal (produced from one's own mind) or external (produced by other beings), there may be for some meditators an experience of the fearful, such as the sight of one's own body reduced to bones or inflated as a rotting corpse. If such an experience occurs, or others of a similar nature, one should withdraw the mind from the vision immediately, supposing that one has no teacher. Visions of the fearful variety which occur to some people may be very useful if rightly employed, but without a teacher's guidance they should be avoided.

Another danger is trying to meditate while one is still too emotionally insecure, unbalanced or immature. An understanding of the value of meritorious deeds or skillfulness will come in useful here. As merit purifies the mind, it will be an excellent basis for mind-development, and both the ease with which absorptions are gained and the ease with which insight arises are to some extent dependent upon merit. Meritorious deeds are not difficult to find in life. They are the core of a good Buddhist life: giving and generosity, undertaking the precepts, help and service to others, reverence, listening whole-heartedly to Dhamma, setting upright one's understanding of Dhamma -- all these and more are meritorious deeds which bring happiness and emotional maturity. //Merit//, one should always remember, //opens doors everywhere//. It makes possible, it makes opportunities. To have a mind at all times set upon making merit, is to have a mind that may be trained to develop absorptions and insight.

Obviously it follows that to try to practice meditation while all the time retaining one's old cravings, likes and dislikes is, to say the least, making one's path difficult if not dangerous. Meditation implies renunciation, and no practice will be successful unless one is at least prepared to make efforts to restrain greed and hatred, check lust, and understand when delusion is clouding the heart. How far one carries renunciation and whether this involves

outward changes (such as becoming a monk or nun), depends much on a person and his circumstances, but one thing is sure: inward renunciation, an attitude of giving-up with regard to both unskillful mental events and bodily indulgence, is absolutely essential.

Often connected with the above dangers is another, to be seen in cases where a man suddenly has an opportunity to undertake a longer period of meditation practice. He sits down with the firm resolve, "Now I shall meditate," but though his energy is ever so great and though he sits and sits and walks and walks, still his mind is disturbed and without peace. It may well be that his own strong effort has much to do with his distractions. Moreover, he has to learn that it is necessary to meditate knowing the imitations of his character. Just as any other worker who knows the limits of his strength and is careful not to exhaust himself, so is the able meditator careful. With mindfulness one should know what are the extremes, of laziness and of strain, to be avoided.

It is through straining or forcing meditation practice that many emotionally disturbed states arise. Sudden bursts of intense anger all over insignificant trifles, fierce cravings and lusts, strange delusions and even more peculiar fantasies can all be produced from unwisely arduous practice.

With all these dangers it is a skilled teacher who is most necessary to give advice, so that these and other wrong turnings are avoided and one keeps straight along the way to Nibbana. Those who are without a teacher should proceed with utmost caution, making sure that their development of mindfulness is very good indeed. If they are mindful and see that despite their efforts, their meditation practice is making no real difference to their lives in terms of greater internal peace, or externally in relation to others, then it should be apparent that something is wrong. Meditation may be laid aside for some time while making efforts to contact a genuine source of information, preferably a living meditation master, in the meantime giving due attention to unsolved moral problems, which until sorted out will not permit the mind to develop; and making a great effort to live one's life according to Buddhist standards. When quite basic

matters of this sort are neglected, one cannot hope to make much progress upon the Middle Practice-Path.

* * *

APPENDIX

40 MEDITATION EXERCISES
as listed in the //Path of Purification//

If one has no meditation teacher from whom one may request a meditation subject, then one has to rely upon one's knowledge of one's character in order to prescribe for oneself a suitable meditation. There are forty meditation exercises (//kammatthana//) noted by the great teacher Buddhaghosa as being suited to certain types of character. For the purposes of meditation, he considers six characters: faithful, intelligent, and speculative (in which the skillful roots of non-greed, non-hatred and non-delusion are variously dominant); and greedy, hating, and deluded (in which greed, hatred and delusion, the unskillful roots, are dominant). The trouble here is twofold: firstly, very few "pure" types can be found, most people being mixtures of two or more of them -- and moreover ever-changing mixtures; and secondly, it is rather difficult to judge which class one's character belongs to since one's own delusion and pride are apt to blur one's judgements. This is but one small matter in which the value of the meditation teacher may be discerned very easily. One may learn much about oneself, however, by being mindful //at the time when some unexpected event takes place//. //At that time// one can spot one's reaction and the stains which are present in the mind. Later judgements are not worth very much, since by that time the mind has got round to self-justifications, and other kinds of distortions of

the original event.

Below is given the list of the forty meditation exercises with some notes upon their practice, the characters which are benefited, and the types of stains combated by them. The most widely used meditation exercises are starred (*).

Ten Kasinas (spheres, lit: totalities)
~~~~~~~~~~~

1. earth
2. water
3. fire
4. air
5. blue
6. yellow
7. red
8. white
9. light *
10. limited space

5-8 recommended for the practice of //hate// characters because of their pure, pleasing colors.

Apart from the possible exception of 5-8, no special moral stain is counteracted by these ten kasinas. As they are to be developed through the eye, they will not be very suitable for anyone with weak sight (according to Buddhaghosa).

The only one of the ten kasinas which seems to be practiced much these days is that of light, which some people find arises quite naturally when they begin to concentrate the mind. While Acariya Buddhaghosa's explanations in //Path of Purification// tend to stress the importance of using exterior supports for practice (the making of the earth kasina is very minutely described), whenever the writer has heard of them being employed (in Thailand), they are always in the nature of visions (//nimitta//) arising internally and being developed
~~~~~~~~~~~

from this basis. It appears that contemplations of an exterior earth, etc. kasina is unknown in Thailand.

Ten Kinds of Foulness (//asubha//)
~~~~~~~~~~~~~~~~~~~~~~

11. the bloated (corpse) counteracting delight in beauty of proportions
12. the livid ... beauty of complexion
13. the festering ... scents and perfumes
14. the cut-up ... wholeness or compactness
15. the gnawed ... well-fleshed body
16. the scattered ... grace of limbs
17. the hacked and scattered ... grace of body as a whole
18. the bleeding ... ornaments and jewelry
19. the worm-infested ... ownership of the body
20. the skeleton ... having fine bones and teeth

11-20 recommended for //greed// characters.

These and similar lists in the Satipatthana Sutta reflect the time when disposal of corpses upon charnel-grounds was common. Now, however, even in Buddhist lands they are difficult to find, let alone in Western countries. Teachers in Thailand at the present time stress that //one's own body// is to be seen in these ways as a vision (//nimitta//) arising in the course of mind-development. As these can be fearful, one should have the instruction of a skilled teacher for dealing with such visions, when they can be of great advantage. It may be stressed here that there is nothing morbid in contemplating such sights, interior or exterior, as these. The body's decay is just something natural, but normally it is not seen because people do not like to admit this. Instead of facing bodily decay and bringing it out into the open, dead bodies are even made to look attractive by embalmers and cosmeticians; and where this cannot be done, they are stowed away in beautiful coffins with bright flowers, etc. Buddhist training makes one look squarely at those aspects of life which normally (that is, with craving) are not considered "nice," and makes one calmly face them in respect of one's own mind and body.
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Ten Reflections (//anussati//)
~~~~~~~~~~~~~~~

Stains (///kilesa//) counteracted

21.	upon the Buddha *	-
22.	" " Dhamma	-
23.	" " Sangha	-
24.	" virtue (//sila//)	bad conduct (//duccarita//)
25.	" generosity	meanness (//macchariya//)
26.	" celestials	scepticism (//vicikiccha//)
27.	" death	laziness
28.	" body *	lust & sensuality (//kama-raga//)
29.	" breathing *	delusion, worry
30.	" peace	disturbance

21-26 recommended for //faith// characters
27 " " //intelligent// characters
28 " " //greedy// characters
29 " " //deluded/speculative// characters
30 " " //intelligent// characters

This group of ten has a more miscellaneous character than the previous two groups. In practicing the first three recollections (21-230 one recited the lists of qualities of each one of these [*]. Or if the mind does not become concentrated in this way, one chooses one particular quality and recites that silently and continuously (such as "Buddho" or "Araham"). Rosaries are used in some places in connection with practice of this sort. The recollections on virtue and generosity are specially good to cultivate in one's old age. One reviews all the meritorious deeds (//punna//) made by one in the course of life, and recollecting them the mind becomes tranquil and happy, and having such a mental state at the time of death, one is sure to be reborn in very favorable surroundings. One cannot recollect the celestials (//deva//) except by hearsay unless one has
~~~~~~~~~~~~~~~

seen them. This practice is suitable for those who have increased the range of their minds and so have made contact with other more subtle beings. Death may be recollected by //intelligent// characters since they will not be frightened at the prospects which this practice opens up. It is a great incentive to practice //now// when one does not know whether even one second from hence, one will be alive. The twenty-eighth recollection -- on the body -- is for //greedy// characters, who need to develop dispassion regarding the body. This is achieved by the analysis of the body into thirty-two unbeautiful parts, and then by selecting one or more of these and examining it. However, this practice comes to perfection when with insight the body is illuminated and its various components are clearly seen and their nature understood. The mindfulness of breathing is recommended for calming and clearing the mind, and a person of almost any temperament may practice it with benefit, though great care is needed in the subtler ranges of this exercise. The breathing is never forced but observed constantly with mindfulness, the point of concentration being usually the nose-tip or nostrils. However, teachers vary in their practice of it. The recollection of peace, says the great Acariya, is only of certain benefit to those who have already experienced Nibbana, such as stream-enterers; but others can gain some calm from contemplation of peacefulness. The peace spoken of here is really Nibbana, and as one cannot recollect what one has not known, if a worldling (//puthujjana//), this is a practice for the Noble Ones (//ariya//).

* [See //The Mirror of the Dhamma//, WHEEL No. 54 a/b.]

4 Divine Abidings (//Brahma-vihara//)
~~~~~~~~~~~~~~~~~~

	Stains counteracted
31. friendliness *	hatred, dislike
32. compassion	callous indifference
33. gladness (with others)	envy
34. equanimity	worry

* recommended for //hate// characters
~~~~~~~~~~~~~~~~~~

4 States of Formlessness (//arupa-bhava//)
~~~~~~~~~~~~~~~~~~~~~~~~

35. sphere of infinite space
36. " " infinite consciousness
37. " " nothingness
38. " " neither-perception-nor-non-perception

These formless absorptions cannot be developed unless one has already perfected the four ordinary absorptions of form. It is said that this group of four may be explored on the basis of the fourth absorption (//jhana//). As few people are likely to have experienced this, we pass on to:

Perception of the Loathsomeness of Food
~~~~~~

39. While it is essential for the bhikkhu who has to rely upon collected food (which is sometimes good and sometimes not), lay people can also benefit from this practice, which Acariya Buddhaghosa notes is for //intelligent// characters, and is designed to lessen, and lead to the destruction of, greed and gluttony.

One Defining of the Four Great Elements
~~~~~~

40. These are earth (solidity), water (cohesion), fire (temperature), and air (movement), all of which characterize our physical bodies. These elements may be perceived by an analysis based upon the use of mindfulness. [*] This practice is also said to be particularly fitted for the //intelligent// character.

* [See //The Foundations of Mindfulness//, trans. Nyanasatta, WHEEL No. 19, p. 15; and Ledi Sayadaw, //A Manual of Insight//, WHEEL No. 31/32, pp. 25, 78.]
~~~~~~

Those practices not mentioned in connection with character are suited to anyone. As all of these practices are aimed at the lessening and eventual destruction of the stains (//kilesa//), one may appreciate how important they are thought in Buddhist training. Where the stains are present, there the darkness of unknowing holds sway; but where they are not found, there shines forth the wisdom and compassion of Enlightenment.

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Therefore this does not necessarily carry with it the renunciation complexion generally associated with the shaven-headed, dyed-robed monk. Nevertheless, it would ultimately lead to the highest achievements of Buddhist religious living which both converge in and are gathered at the perfect state of ego-lessness required of the recluse , often described as a state of dignified detachment.

The philosophy of the Buddha and the way of life he recommended was in marked contrast to what was prevalent in certain circles in India at the time. In the religious controversies of the time, in the battle of the spirit against the body, the flesh was tortured and human life was degraded to lamentably low depths. These are described in graphic detail in the Mahasaccaka Sutta of the Majjhima Nikaya [M.1. 242-5] where the Bodhisatta, while he was yet experimenting in his search for release, is seen indulging in them. Finally the Bodhisatta rejected them as being of no avail. Once King Pasenadi of Kosala, while he was in the company of the Buddha, spoke of the followers of such creeds in the following words:

"There I see recluses and Brahmins who are emaciated and lean, discoloured and looking exceedingly pale. The veins have become visible all over their bodies. People will indeed not be delighted to see them." [See Majjhima Nikaya 11.121. Dhammacetiya Sutta]

When these religious men were questioned by the King as to what motivated them into these austere practices, their reply was that it was their religious heritage and that this self-inflicted physical tyranny was part of their religious discipline [Bandhukarogo no maharaja ' ti]. Religious men who indulged in such practices freely roamed the streets of India then as some of them do even today.

In the above description of some of the contemporary Indian ascetics as being repulsive, the original texts use a phrase which means 'do not catch the eye of the onlooker ' [Na viya manne

cakkhum bandhanti janassa dassanaya]. This means that on seeing them , feelings of pleasure or joy do not arise in the minds of people. We call an object which comes within the range of our vision beautiful, under normal conditions, in relation to the degree of pleasurable feelings it generates within us, i.e. to the degree of pleasurable acceptability we are willing to offer it. In this realm of beauty, namely visual, colour and form are dominant considerations. In defining or judging beauty, whether there are absolute criteria in relation to colour and form, is a debatable point. They are judged, for the most part, on accepted values, accepted collectively or individually. Through collective persuasion, impersonally though, these values acquire semi-absolute standards. Groups, as much as individuals, would declare things as being beautiful on this basis. If one were to thoroughly simplify this concept of beauty, one could say ' a thing of beauty is joy for ever '. Likewise objects also become capable of giving delight and producing pleasurable feelings through personal association. Such objects then become beautiful, meaningful and significant. Here, memory as well as personal identification and association as well as re-creation and re-association of situations of the past sometimes add to the beauty of an object of the present.

Although this appears to be a totally subjective approach and hence bound to lead to a diversity of notions and standards, one can nevertheless discern at times an objective continuity running through this diversity. In these cases we are looking at the beauty-value of objects from the point of their producing pleasurable feelings in the minds of those who behold them. At the same time, beauty does not need to be always equivalent to what is pretty or good looking, as expressed in common parlance.

Objects which are not pretty on the normally accepted terms are capable of stimulating emotions and giving aesthetic delight because of their special significance to the person concerned. Here, it is not the mere subjective, personal factor. One uses here a different yard-stick, out of the common run of man. In

defining beauty and the appeal of beauty, this is what is sometimes called ' the action of the mind '. Even what is weird and grotesque, is capable at times of being beautiful and producing aesthetic delight. The disciples of the Buddha, with their serene sense of detachment, found such places and things particularly inspiring. The venerable Sariputta, undoubtedly the foremost of the Buddha's disciples, is found commending in the verses of the Theragatha, the austerity of the dwelling place of his younger brother, Revata. Thus he says:

In village or the wild, in vale or hill, Wherever the men of worth, the arahants Their dwelling make, delightful is the spot. Delightful are the forests, where no crowd Doth come to take its pleasures; there will they Who are released from passions find their joy. Not seekers they for sense-satiety. Thag. 991-2

Note here the words ' Not seekers they for sense-satiety ' [na te kamagavesino]. For evidently, a good part of true beauty would indeed be shut out from those who are mere pleasure seekers. Elsewhere in the Theragatha, the sylvan retreats which Kassapa the Great describes as soul-delighting, had indeed a beauty which was peculiarly their own.

Those upland glades delightful to the soul, Where the Kareri spreads its wildering wreaths, Where sound the trumpet-calls of elephant: Those are the braes wherein my soul delights. Those rocky heights with hue of dark blue clouds, Where lies enbosomed many a shining tarn Of crystal-clear, cool waters and whose slopes The `herds of Indra' cover and bedeck: Those are the braes wherein my soul delights.

Like serried battlements of blue-black cloud Like pinnacles on stately castle built, Re-echoing to the cries of jungle folk: Those are the braes wherein my soul delights. Thag. 1062-64

Crags where clear waters lie, a rocky world, Haunted by black-faced apes and timid deer, Carpeted with watery moss and lichen: Those are the braes wherein my soul delights. Thag 1070

In the above verses, expressions like ' where sound the trumpet-calls of elephants', ' Re-echoing to the cries of jungle folk ', ' Haunted by black-faced apes and timid deer ' and ' Carpeted with watery moss and lichen ' have a distinctness of their own. It must also be conceded that they reflect the emergence of a particular culture pattern. But the extent to which it found expression and developed later to a fuller richness, depended on the particular genius of the different people into whose midst Buddhism found its way. Buddhists of Japan, particularly those of the early Zen tradition stand unique in this respect.

To give our listeners a sampling of theheights to which Buddhist thinking elevated Japanese poets , let me quote a couple verses written by the great Haiku poet of Japan of the 17th century - Master Basho. Sitting lonely in a solitary hut with only a banana plant nearby as his good neighbour, Basho writes -

A banana plant in the autumn gale -
I listen to the dripping of rain
Into a basin at night.

Does this not remind one of the ecstacies of the forest-dwelling monks of the Theragatha we have discussed in detain above ? Here is yet another from Master Basho and his comrade poets.

Above a town
Filled with the odours of things,
The Summer moon.
" It's hot ! " "It's hot ! "
Murmurs are heard in the frontyards.

What a beautiful study in contrast of our bustling metropolitan life which we ourselves have created and the potential of inner peace which lies so close with nature in the world outside ! As a man of mature sancity and deep conviction , a fortnight before

his death Basho wrote this haiku.

A white chrysanthemum -
However intently I gaze,
Not a speck of dirt.

This attitude also made it possible at times to convert even what was perilous and imminently dangerous into a source of delight and inspiration and to view it with admiration. Here is Thera Talaputa telling us of a phase of life he has been through:

There in the jungle ringing with cries of peacock and of heron wilt thou dwell, By panthers and by tigers owned as chief. And for thy body cast off care; Miss not thine hour, thine aim! Thag 1113

We run into an even more interesting situation in the story of Ekavihariya Thera who tells us thus: Yea, swiftly and alone, bound to my quest, I'll to the jungle that I love, the haunt Of infuriated elephants, the source and means Of thrilling zest to each ascetic soul. Thag 539

Even an underlying threat to life like the panthers and tigers and the infuriated elephants does not appear to rob the collective ensemble of its inherent beauty. To appreciate fully the reward of this cultivated Buddhist attitude, we should particularly mark the words 'swiftly' and 'alone', 'bound to my quest', 'infuriated elephants' and 'thrilling zest to each ascetic soul'. What is of further interest to us is that the Commentary tells us that this Ekavihariya Thera is none other than the younger brother Tissa of the Emperor Asoka. We are told that the prince, while hunting, was so impressed at the sight of the Greek Thera Yonaka Maha Dhammarakkhita seated under a tree, that he also longed to live so in the forest. Longing for the happiness of the recluse, he is said to have uttered the above verses. If we give adequate credence here to the Commentarial tradition , it implies the vibrant continuance of the Buddhist aesthetic values we have discussed above and their survival even after several centuries.

[All translations of the Theragatha are from Mrs. Rhys Davids' Psalms of the Brethren].

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[This version: 1 November 1995]

ENVISIONING THE FUTURE

Robert Aitken, Roshi

[this text was first published in the MIND MOON CIRCLE, Winter 1995 pp. pp. 1-10]

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ENVISIONING THE FUTURE

A Paper Prepared for the Conference, Dhammic Society: Towards an INEB Vision, Wongsanit Ashram, Thailand, February 20-24, l995.

Robert Aitken, Roshi

"Small is beautiful," E.F. Schumacher said, but it was not merely size that concerned him: "Buddhist economics must be very different from the economics of modern materialism," he said. "The Buddhist sees the essence of civilisation not in a multiplication of wants but in the purification of human character." (1)

Schumacher evokes the etymology of "civilisation" as the process of civilising, of becoming and making civil. Many neglect this ancient wisdom of words in their pursuit of acquisition and consumption, and those with some civility of mind find themselves caught in the dominant order by requirements of time and energy to feed their families. As the acquisitive system burgeons, its collapse is

foreshadowed by epidemics, famine, war and the despoliation of the Earth and its forests, waters and air.

I envision a growing crisis across the world as managers and their multinational systems continue to deplete finite human and natural resources. Great corporations, underwritten by equally great financial institutions, flush away the human habitat and the habitat of thousands of other species far more ruthlessly and on a far greater scale than the gold miners who once hosed down mountains in California. International consortiums rule sovereign over all other political authority. Presidents and parliaments and the United Nations itself are delegated decision-making powers that simply carry out previously established agreements.

Citizens of goodwill everywhere despair of the political process. The old enthusiasm to turn out on election day has drastically waned. In the United States, commonly fewer than fifty percent of those eligible cast a ballot. It has become clear that political parties are ineffectual - whether Republican or Democrat, Conservative or Liberal - and that practical alternatives must be found.

We can begin our task of developing such alternatives by meeting in informal groups within our larger Sanghas to examine politics and economics from a Buddhist perspective. It will be apparent that traditional teachings of interdependence bring into direct question the rationale of accumulating wealth and of governing by hierarchal authority. What then is to be done?

Something, certainly. Our practice of the Brahma Viharas - kindliness, compassion, goodwill and equanimity would be meaningless if it excluded people, animals and plants outside our formal Sangha. Nothing in the teachings justifies us as a cult that ignores the world. We are not survivalists. On the contrary, it is clear that we're in it together with all beings.

The time has surely come when we must speak out as Buddhists, with firm views of harmony as the Tao. I suggest that it is also time for us to take ourselves in hand. We ourselves can establish and engage

in the very policies and programmes of social and ecological protection and respect that we have heretofore so futilely demanded from authorities. This would be engaged Buddhism, where the Sangha is not merely parallel to the forms of conventional society, and not merely metaphysical in its universality.

This greater Sangha is, moreover, not merely Buddhist. It is possible to identify an eclectic religious evolution that is already under way, one to which we can lend our energies. It can be traced to the beginning of this century, when Tolstoy, Rushkin, Thoreau and the New Testament fertilised the Bhagavad Gita and other Indian texts in the mind and life of M.K. Gandhi. The Southern Buddhist leaders AT. Ariyaratne and Sulak Sivaraksa and their followers in Sri Lanka and Thailand have adapted Gandhi's "Independence for the Masses" to their own national needs and established programs of self-help and community self-reliance that are regenerative cells of fulfilling life within their materialist societies. (2)

Mahayana has lagged behind these developments in South and Southeast Asia. Whereas in the past, a few Far Eastern monks like Gyogi Bosatsu devoted themselves to good works, another few like Hakuin Zenji raised their voices to the lords of their provinces about the poverty of the common people, and still others in Korea and China organised peasant rebellions, we do not today see widespread movements in traditional Mahayana countries akin to the village self-help programs of Ariyaratne in Sri Lanka, or similar empowerment networks established by Sivaraksa in Thailand.

"Self-help" is an inadequate translation of swaraj, the term Gandhi used to designate his program of personal and village independence. He was a great social thinker who identified profound human imperatives and natural social potentials. He discerned how significant changes arise from people themselves, rather than from efforts on the part of governments to fine-tune the system.

South Africa and Eastern Europe are two modern examples of change from the bottom up. Perceptions shift, the old notions cannot hold - and down comes the state and its ideology. Similar changes are brewing

despite repressions in Central America. In the United States, the economy appears to be holding up by force of habit and inertia in the face of unimaginable debt, while city governments break down and thousands of families sleep in makeshift shelters.

Not without protest. In the United States, the tireless voices of Ralph Nader, Noam Chomsky, Jerry Brown and other cogent dissidents remind us and our legislators and judges that our so-called civilisation is using up the world. Such spokespeople for conservation, social justice and peace help to organise opposition to benighted powers and their policies, and thus divert the most outrageous programs to less flagrant alternatives.

Like Ariyaratne and Sivaraksa in their social contexts, we as Western Buddhists would also modify the activist role in our own contexts to reflect our culture as well as our spiritual heritage. But surely the Dhammic fundamentals would remain. Right Action is part of the Eightfold Path that begins and ends with Right Meditation. Formal practice would also involve study, reciting the ancient texts together, Dhamma discussion, religious festivals, and sharing for mutual support. (3)

In our workaday lives, practice would be less formal, and could include farming and protecting forests. In the United States, some of our leading intellectuals cultivate the ground. The distinguished poet W.S. Merwin has through his own labour created an aboretum of native Hawaiian plants at his home on Maui. He is thus restoring an important aspect of Hawaiian culture, in gentle opposition to the monocultures of pineapple, sugar and macadamia nut trees around him. Another progressive intellectual, Wendell Berry, author of some thirty books of poetry, essays and fiction, is also a small farmer. Still another reformative intellectual and prominent essayist, Wes Jackson, conducts a successful institute for small farmers. Networking is an important future of Jackson's teaching. He follows the Amish adage that at least seven co-operating families must live near each other in order for their small individual farms to succeed. (4)

All such enterprise takes hard work and character practice. The two go

together. Character, Schumacher says, "is formed primarily by a man's work. And work, properly conducted in conditions of human dignity and freedom, blesses ourselves and equally our products." (5) With dignity and freedom we can collaborate, labour together, on small farms and in co-operatives of all kinds - savings and loan societies, social agencies, clinics, galleries, theatres, markets and schools - forming networks of decent and dignified modes of life alongside and even within the frames of conventional power. I visualise our humane network having more and more appeal as the power structure continues to fall apart.

This collaboration in networks of mutual aid would follow from our experience of paticca-samuppada, depend origination or co-dependent arising. All beings arise in systems of biological affinity, whether or not they are even alive in a narrow sense. We are born in a world in which all things nurture us. As we mature in our understanding of the Dhamma, we take responsibility for paticca-samuppada and continually divert our infantile expectations of not being nurtured to an adult responsibility for nurturing others.

Buddhadassa Bhikku says: The entire cosmos is a cooperative. The sun, the moon, and the stars live together as a cooperative. The same is true for humans and animals, trees and soil. Our bodily parts function as a cooperative. When we realise that the world is a mutual interdependent, cooperative enterprise, that human beings are all mutual friends in the process of birth, old age, suffering and death, then we can build a noble, even heavenly environment. If our lives are not based in this truth, then we shall all perish. (6)

Returning to this original track is the path of individuation that transforms childish self-centredness to mature views and conduct. With careful, constant discipline on the Eight-Fold Noble Path of the Dhamma, greed becomes dana, exploitation becomes networking. The root-brain of the newborn becomes the compassionate, religious mind of the elder. Outwardly the elder does not differ from other members; her or his needs for food, clothing, shelter, medicine, sleep and affection are the same as for anyone else. But the smile is startlingly generous.

It is a smile that rises from the Buddha's own experience. Paticca-samuppada is not just a theory, but the profound realisation that I arise with all beings, and all beings arise with me. I suffer with all beings; all beings suffer with me. The path to this fulfilment is long, sometimes hard and involves restraint and disengagement from ordinary concerns. It is a path that advances over plateaus on its way, and it is important not to camp too long on any one plateau. It is not yet your true home.

Dhammic society begins and prevails with individuals walking this path of compassionate understanding, discerning the noble option at each moment and allowing the other options to drop away. It is a society that looks familiar, with cash registers and merchandise, firefighters and police, theatres and festivals, but the inner flavour is completely different. Like a Chinese restaurant in Madras, the decor is familiar but the curry is surprising.

In the United States of America, the notion of compassion as the touchstone of conduct and livelihood is discouraged by the culture. Yet here and there one can find Catholic Workers feeding the poor, religious builders creating housing for the homeless, traditional people returning to their old ways of agriculture.

Small is the watchword. Huge is ugly, as James Hillman has pointed out. (7) Huge welfare goes awry, huge housing projects become slums worse than the ones they replace, huge environmental organisations compromise with their own principles in order to survive, huge sovereignty movements fall apart with internal dissension. The point is that huge anything collapses, including governments, banks, multi-national corporations and the global economy itself - because all things collapse. Small can be fluid, ready to change.

The problem is that the huge might not collapse until it brings everything else down with it. Time may not be on the side of the small. Our awareness of this unprecedented danger impels us to take stock and do what we can with our vision of a Dhammic society.

The traditional Sangha serves as a model for enterprise in this vision. A like-minded group of five can be a Sangha. It can grow to a modest size, split into autonomous groups and then network. As autonomous lay Buddhist associations, these little communities will not be Sanghas in the classical sense, but will be inheritors of the name and of many of the original intentions. They will also be inheritors of the Base Community movements in Latin America and the Philippines - Catholic networks that are inspired by traditional religion and also by l9th century anarchism. (8) Catholic Base Communities serve primarily as worship groups, study groups, moral support societies, and nuclei for social action. They can also form the staff and support structure of small enterprises. The Catholic Base Community is grounded in Bible study and discussions. In these meetings, one realises for oneself that God is an ally of those who would liberate the poor and oppressed. This is Liberation Theology of the heart and gut. It is an internal transformation that releases one's power to labor intimately with others to do God's work (9)

The Buddhist counterpart of Bible study would be the contemplation and realisation of paticca-samuppada, of the unity of such intellectual opposites as the one and the many found in Zen practice, and the interdependence presented in the sacred texts, such as the Hua-yen ching (10). Without a literal God as an ally, one is thrown back on one's own resources to find the original track, and there one finds the ever shifting universe with its recurrent metaphors of interbeing to be the constant ally.

There are other lessons from Liberation Theology. We learn that we need not quit our jobs to form autonomous lay Sanghas. Most Base Communities in Latin America and the Philippines are simply groups that have weekly meetings. In Buddhist countries, co-workers in the same institution can come together for mutual aid and religious practice. In the largest American corporations, such as IBM, there will surely be a number of Buddhists who could form similar groups. Or we can organise co-housing arrangements that provide the sharing of home maintenance, child-care and transportation that can free up individuals for their turns at meditation, study and social action. Buddhist Peace Fellowship chapters might consider how the Base

Community design and ideal could help to define and enhance their purposes and programmes.

Of course, the collapse if any is not going to happen tomorrow. We must not underestimate the staying power of capitalism. Moreover, the complex, dynamic process of networking cannot abruptly be put into place. In studying Mondragon, the prototype of large, dynamic cooperative enterprise in the three Basque counties of northern Spain, William and Kathleen Whyte countered more than a hundred worker co-operatives and supporting organisations with l9,500 workers in l988. These are small, even tiny enterprises, linked by very little more than simple goodwill and a profound sense of the common good. Together they form a vast complex of banking, industry and education which evolved slowly, if steadily from a single class for technical training set up in l943. (11) We must begin with our own training classes. Mondragon is worth our study, as are the worker-owned industries closer to home - for example, the plywood companies in the Pacific Northwest. In l972, Carl Bellas studied 21 such companies whose inner structures consisted of motivated committees devoted to the many aspects of production, and whose managers were responsible to a general assembly. (12)

In the course of our training classes, it is also essential that we examine the mechanism of the dominant economy. Usury and its engines have built our civilisation. The word "usury" has an old meaning and a modern one. In the spirit of the old meaning of usury - lending money at interest - the banks of the world, large and small, have provided a way for masses of people for many generations across the world to own homes and to operate farms and businesses. In the spirit of the modern meaning of usury, however - the lending of money at excessive interest - a number of these banks have become gigantic, ultimately enabling corporations almost as huge to squeeze small farmers from their lands, small shopkeepers from their stores and to burden homeowners with car and appliance payments and lifetimes mortgages.

For over 1800 years, the Catholic Church had a clear and consistent doctrine on the sin of usury in the old sense of simply lending money

at interest. Nearly 30 official church documents were published over the centuries to condemn it. Out of the other side of the Vatican, however, came an unspoken tolerance for usury so long as it was practised by Jews. The Church blossomed as the Medici family of bankers underwrote the Renaissance, but at the same time, pogroms were all but sanctioned. The moral integrity of the Church was compromised. Finally, early in the l9th century, this kind of hypocrisy was abandoned - too late in some ways, for the seeds of the Holocaust were planted. Today the Pope apologises to the Jews, and even the Vatican has its bank. (13) Usury in both old and modern implications is standard operating procedure in contemporary world culture.

Like the Medicis, however, modern bankers can be philanthropic. In almost every city in the United States, bankers and their institutions are active in support of museums, symphony orchestras, clinics and schools. Banks have almost the same social function as traditional Asian temples: looking after the poor and promoting cultural activities. This is genuine beneficence, and it is also very good public relations.

In the subdivisions of some American cities, such as the Westwood suburb of Los Angeles, the banks even look like temples. They are indeed the temples of our socio-economic system. The banker's manner is friendly yet his interest in us is, on the bottom line, limited to the interest he extracts from us.

One of the banks on Hawai'i has the motto, "We say 'Yes' to you", meaning "We are eager for your money". Their motto is sung interminably on the radio and TV, and when it appears in newspapers and magazines we find ourselves humming the tune. Similar light-weight yet insidious persuasions are used with third-world governments for the construction of freeways and hydro-electric dams and administrative skyscrapers.

Governments and developers in the Third World are, in fact, the dupes of the World Bank and the International Monetary Fund:

It is important to note that IMF programmes are not designed to increase the welfare of the population. They are designed to bring the external payments account not balance...The IMF is the ultimate guardian of the interests of capitalists and bankers doing international business. (14)

These are observations of the economist Kari Polyani Levitt, quoted as the epigraph of a study entitled Banking on Poverty. The editor of this work concludes that policies of the IMF and the World Bank "make severe intrusions upon the sovereign responsibilities of many governments of the Third World. These policies not only often entail major additional cuts in the living standards of the poorest sectors of Third World societies, but are also unlikely to produce the economic results claimed on their behalf." (15)

Grand apartment buildings along the Bay of Bombay show that the First World with its wealth and leisure is alive and well among the prosperous classes of the old Third World. The Third World with its poverty and disease flares up in cities and farms of the old First World. In The Prosperous Few and the Restless Many, Noam Chomsky writes:

In l971, Nixon dismantled the Bretton Woods system, thereby deregulating currencies. (16) That, and a number of other changes, tremendously expanded the amount of unregulated capital in the world and accelerated what's called the globalization of the economy. That's a fancy way of saying that you can export jobs to high-repression, low-wage areas. (17)

Factories in South Central Los Angeles moved to Eastern Europe, Mexico and Indonesia, attracting workers from farms. Meantime, victims in South Central Los Angeles and other depressed areas of the United States, including desolate rural towns, turn in large numbers to crime and drugs to relieve their seemingly hopeless poverty. One million American citizens are currently in prison, with another two million or so on parole or probation. More than half of these have been convicted of drug-related offences. (18) It's going to get worse. Just as the citizens of Germany elected Hitler Chancellor in l932,

opening the door to fascism quite voluntarily, so the citizens of the United States have elected a Congress that seems bent on creating a permanent underclass, with prison expansion to provide much of its housing.

Is there no hope? If big banks, multi-national corporations and co-operating governments maintain their strategy to keep the few prosperous and the many in poverty, then where can small farmers and shopkeepers and managers of clinics and social agencies turn to for the money they need to start up their enterprises and to meet emergencies? In the United States, government aid to small businesses and farms, like grants to clinics and social agencies, is being cut back. Such aid is meagre or non-existent in other parts of the world, with notable exceptions in northern Europe.

Revolving credit associations called hui in China, kye in Korea and tanamoshi in Japan have for generations down to the present provided start-up money for farmers and small businessmen, as well as short-term loans for weddings, funerals and tuition. In Siam there are rice banks and buffalo banks designed for sharing resources and production among the working poor. (19) The Grameen banks of Bangladesh are established for the poor by the poor. Shares are very tiny amounts, amounting to the equivalent of just a few dollars, but in quantity they are adequate for loans at very low interest to farmers and shopkeepers. (20)

Similar traditional co-operatives exist in most other cultures. Such associations are made up of like-minded relatives, friends, neighbours, co-workers or alumnae. Arrangements for borrowing and repayment among these associations differ, even within the particular cultures. (21) In the United States, co-operatives have been set up outside the system, using scrip and labor credits, most notably, Ithaca Hours, involving 1,200 enterprises. (22) The basic currency in the latter arrangement is equal to $10.00, considered to be the hourly wage. It is guaranteed by the promise of work by members of the system.

We can utilise such models and develop our own projects to fit our

particular requirements and circumstances. We can stand on our own feet and help one another in systems that are designed to serve the many, rather than to aggrandise the wealth of the few.

Again, small is beautiful. Whereas large can be beautiful too, if it is a network of autonomous units, monolithic structures are problematic even when fuelled by religious idealism. Islamic economists theorise about a national banking system that functions by investment rather than by a system of interest. However, they point out that such a structure can only work in a country where laws forbid lending at interest, and where administrators follow up violations with prosecution. (23) So, for those of us who do not dwell in certain Islamic countries which seek to take the Koran literally, such as Pakistan and some of the Gulf States, the macrocosmic concept of interest-free banking is probably not practical.

Of course, revolving credit association have problems, as do all societies of human beings. There are defaults, but peer pressure among friends and relatives keep these to a minimum. The discipline of Dhamma practice would further minimise such problems in a Buddhist loan society. The meetings could be structured with ritual and Dhamma talks to remind the members that they are practising the virtues of the Buddha Dhamma and bringing paticca-samuppada into play in their workaday lives. They are practising trust, for all beings are the Buddha, as Hakuin Zenji and countless other teachers remind us. (24) Surely only serious emergencies would occasion a delinquency, and contingency planning could allow for such situations.

Dhamma practice could also play a role in the small Buddhist farm or business enterprise. In the l970s, under the influence of Buddhists, the Honest Business movement arose in San Fransisco. This was a network of small shops whose proprietors and assistants met from time to time to encourage one another. Their policy was to serve the public, and to accept enough in return from their sales to support themselves, sustain their enterprises and pay the rent. Their account books were on the sales counters, open to their customers. (25)

The movement itself did not survive, though progressive businesses

here and there continue the practice of opening their account books to customers. (26) Apparently the Honest Business network was not well-enough established to endure the change in culture from the New Age of the l970s to the pervasive greed of the l980s. I suspect there was not a critical mass in the total number of shops involved, and many of them might have been on their commercial appeal. Perhaps religious commitment was not particularly well-rooted. Perhaps also there was not the urgency for alternatives that might be felt in the Third World - an urgency that will surely be felt in all worlds as the dominant system continues to use up natural resources. (27) In any case, we can probably learn from the Honest Business movement, and avoid its mistakes. In establishing small enterprises - including clinics and social agencies and their networks - it is again important not to be content with a plateau. The ordinary entrepreneur, motivated by the need to support a family and plan for tuition and retirement, scrutinises every option and searches out every niche for possible gain. The manager of an Honest Business must be equally diligent, albeit motivated by service as well as for the family.

Those organising to lobby for political and economic reforms must also be diligent in following through. The Base Communities throughout the archipelago that forms the Philippines brought down the despot Ferdinand Marcos, but the new society wasn't ready to fly, and was put down at once. The plateau was not the peak, and euphoria gave way to feelings of betrayal. However, you can be sure that many of these little communities are still intact and in place. Their members have learnt from their immediate history, and continue to struggle for justice.

A. J. Muste, the great Quaker organiser of the mid-20th century, is said to have remarked, "There is no way to peace; peace is the way." For our purposes, I would reword his pronouncement, "there is no way to a just society; our just societies are the way". Moreover, there is no plateau to rest upon, only the inner rest we feel in our work and in our formal practice.

This inner rest is so important. In the short history of the United States, there are many accounts of utopian societies. Almost all of

them are gone - some of them lasted only a few weeks. Looking closely, I think we can find that many of them fell apart because they were never firmly established as religious communities. They were content to organise before they were truly organised.

Families fall apart almost as readily as intentional communities these days, and Dhamma practice can play a role in the household as well as in the Sangha. As Sulak Sivaraksa has said, "When even one member of the household meditates, the entire family benefits." (28) Competition is channelled into the development of talents and skills, greed is channelled into the satisfaction of fulfilment in work. New things and new technology are used appropriately, and are not allowed to divert time and energy from the path of individuation and compassion.

New things and new technology are very seductive. When I was a little boy, I lived for a time with my grandparents. These were the days before refrigerators, and we were too far from the city to obtain ice. So, under an oak tree outside the kitchen door, we had a cooler - a kind of cupboard made mostly of screen, covered with burlap, and watered with a clever drip arrangement from the top. Evaporation from the burlap cover kept the contents of the cupboard cool, the milk fresh, and the butter firm. We didn't need a refrigerator. I can only assume that the reason my grandparents ultimately purchased one in later years was because they were persuaded by advertisements and by their friends.

We too can have coolers just outside the kitchen door, or on the apartment verandah, and save the money the refrigerator would cost to help pay for the education of our children. Like our ancestors, we too can walk, or take public transport. We can come together like the Amish and build houses for one another. We can join with our friends and offer rites of passage to sons and daughters in their phase of experimenting and testing the limits of convention.

Our ancestors planned for their descendants, otherwise we might not be here. Our small lay Buddhist societies can provide a structure for Dhamma practice, as well as precedent and flexible structures for our

descendants to practice the Dhamma in turn, for the next ten thousand years.

In formally sustaining the Dhamma, we can also practice sustainable agriculture, sustainable tree farming, sustainable enterprise of all kinds. Our ancestors sustain us, we sustain our descendants. Our family members and fellow-workers nurture us, and we nurture them - even as dana was circulated in ancient times.

Circulating the gift, the Buddhist monk traditionally offers the Dhamma, as we offer him food, clothing, shelter and medicine. But he is also a bachelor. Most of us cannot be itinerant mendicants. Yet as one who has left home, the monk challenges us to leave home as well - without leaving home. There are two meanings of "home" here. One could be the home of the family; the other may involve the family, but is also the inner place of peace and rest, where devotion to the Buddha way of selflessness and affection is paramount. The monks and their system of dana are, in fact, excellent metaphorical models for us. The gift is circulated, enhancing character and dignity with each round. Festivals to celebrate the rounds bring joy to the children and satisfaction to the elders.

I don't suggest that the practice of circulating the gift will be all sweetness and light. The practice would also involve dealing with mean-spirited imperatives, in oneself and in others. The Buddha and his elder leaders made entries in their code of vinaya after instances of conduct that were viewed as inappropriate. Whether the Buddhist Base Community is simply a gathering of like-minded followers of the Dhamma that meets for mutual support and study, whether it has organised to lobby for justice, or whether it conducts a business, manages a small farm or operates a clinic, the guidelines must be clear. General agreements about what constitutes generous conduct and procedure will be valuable as references. Then, as seems appropriate, compassionate kinds of censure for departing from those standards could gradually be set into place. Guidelines should be set for conducting meetings, for carrying out the work and for networking. There must be teaching, ritual and sharing. All this comes with trial and error, with precedent as a guide but not a dictator.

Good will and perseverance can prevail. The rounds of circulating the gift are as long as ten thousand years, as brief as a moment. Each meeting of the little Sangha can be a renewal of practice; each work day a renewal of practice, each encounter, each thought-flash. At each step of the way we remember that people and indeed the many beings of the world are more important than goods.

****

Notes

1. E. F. Schumacher, Small is Beautiful: Economics as if People Mattered, (New York: Harper & Row, l975), p. 55.

2. A.T. Ariyaratne, Collected Works, Vol. One (Dehiwala, Sri Lanka: Sarvodia Research Institute, n.d.): Sulak Sivaraksa, A Buddhist Vision for Renewing Society: Collected Articles by a Concerned Thai Intellectual (Bangkok: Thai Watana Panich, l981).

3. I used "Dhamma", the Pali orthography, rather than "Dharma", out of deference to my Theravada listeners at this Conference.

4. Wes Jackson, Altars of Unhewn Stone: Science and the Earth (San Fransisco: North Point Press, l987), p. 126.

5. A woman's work blesses ourselves and equally our products as well! Schumacher wrote his words before male writers finally learned that the term "man" is not inclusive. Small is Beautiful, p.55.

6. Donald K. Swearer, "Three Legacies of Bhikku Buddhadassa", The Quest fora New Society, edited by Sulak Sivaraksa (Thai Inter-Religious Commission for Development: Santi Pracha Dhamma Institute, l994), p. l7 Cited from Buddhadassa Bhikku, Buddasasanik Kap Kan Anurak Thamachat [Buddhists and the Conservation of Nature]

(Bangkok: Komol Keemthong Foundation, l990), p.34.

7. James Hillman, "And Huge is Ugly", Tenth Annual E.F. Schumacher Memorial Lecture, Bristol, England: November, l988.

8. Charles B. Maurer, Call to Revolution: The Mystical Anarchism of Gustav Landauer (Detroit: Wayne State University Press, l972), pp.58-66. For Spanish origins and developments of the Grupo de Affinidad, see The Anarchist Collectives: Workers' Self-management in the Spanish Revolution l936-l939, Sam Dolgof, editor, (New York: Free Life Editions, l974).

9. Mev Puleo, The Struggle is One: Voices and Visions of Liberation (Albany: State University of New York, l994), pp.14, 22, 25, 29.

10. Thomas Cleary, Entry into the Inconceivable: An Introduction to Hua-yen Buddhism (Honolulu: University of Hawaii Press, l983), p.7.

11. William Foote Whyte and Kathleen King Whyte, Making Mondragon: The Growth and Dynamics of the Worker Cooperative Complex (ILR Press, Cornell University: Ithica, NY, l988), pp.3, 30. Other cooperatives worthy of study include the Transnational Information Exchange, which brings together trade unionists in the same industry across the world, the Innovation Centers, designed in Germany to help workers who must deal with new technologies, and Emilia Rogagna in northern Italy, networks of independent industries that jointly research and market products. Jeremy Brecher, "Affairs of State", The Nation, Vol. 260, No. 9, March 6, l995, p.321.

12. Carl J. Bellas, Industrial Democracy and the Worker-Owned Firm: A Study of Twenty-One Plywood Companies in the Pacific Northwest (New York: Praeger Publishers, l972).

13. Peter Stiehler, "The Greed of Usury Oppresses, The Catholic Agitator, Los Angeles, Vol. 24, No. 7, Nov. l994, p.5.

14. Jill Torrie, editor, Banking on Poverty: The Global Impact of the IMF and World Bank (Toronto: Between the Lines, l983).

15. Ibid, p.14. See also Doug Bandow and Ian Vasquez, editors, Perpetuating Poverty: The World Bank, the IMF, and the Developing World (Washington, D.C.: Cato Institute, l994), and Kevin Danaher, 50 Years is Enough: The Case Against the World Bank and the IMF (Boston: South End Press, l994).

16. The Bretton Woods system of international currency regulation was established at the United Nations Monetary and Financial Conference, representing 45 countries, held at Bretton Woods, N.H., July, l944. The United States dollar was fixed to the price of gold and became the standard of value for all currencies.

17. Noam Chomsky, The Prosperous Few and the Restless Many (Berkeley, Calif.: Odonian Press, l993), p.6.

18. Gore Vidal, "The Union of the State", The Nation, Vol. 259, No. 22, December 26, l994, p.789.

19. I use "Siam" rather than "Thailand" to honour the position taken by progressive Buddhists in that country, who point out that the Thais are only one of their many ethnic peoples, and that the new name was imposed by a Thai autocrat.

20. Abu N.M.Wahid, The Grameen Bank: Poverty Relief in Bangladesh (Boulder: Westview Press, l993).

21. See, for example, Ivan Light and Edna Bonacich, Immigrant Entrepreneurs: Koreans in Los Angeles, l965-l982 (Berkeley, Los Angeles, London: University of California Press, l988), p.244.

22. Paul Glover, "Creating Economic Democracy with Locally-Owned Currency", Terrain, December, l994, pp. 10-11. See also "An Alternative to Cash: Beyond Banks or Barter", New York Times, May 31, l993, p.8.

23. Nejatullah Siddiqui, Banking Without Interest (Delhi: Markazi Maktaba Islami, l979), pp.x-xii.

24. Robert Aitken, Encouraging Words: Zen Buddhist Teachings for Western Students (San Francisco: Pantheon Press, l993), p.179.

25. Michael Phillips and Sallie Rashberry, Honest Business: A Superior Strategy for Starting and Conducting Your Own Business (New York: Random House, l981).

26. Real Goods, for example, retailers of merchandise that helps to sustain the habitat. 966 Mazzoni Street, Ukiah, CA 95482-0214, Catalogue for March, l995, p.37.

27. One does feel this urgency in the literature of Real Goods. Let us hope this remarkable company is the forerunner of others. Ibid.

28. Sulak Sivaraksa, A Buddhist Vision for Renewing Society: Collected Articles by a Concerned Thai Intellectual (Bangkok: Tienwan Publishing House, l986), p.108.

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[This document can be acquired from a sub-directory coombspapers via anonymous FTP or
COOMBS.ANU.EDU.AU][Last updated: 30 March
1992]----------TEISHOSOME WORDS AB
SESSHIN FOR NEWCOMERS TO ZEN PRACTICEby Robert Aitken, RoshiThis text addres
fundamental and delicate religious issues.Therefore, it should be read, quoted and analysed
way.Copyrights (c) by Robert Aitken and Sydney Zen Center251 Young St., Annandale, Syd
Australia.Soon your sesshin will begin. The word sesshin is a compound sino-Japanese ter
ideographs, setsu and shin. Shin means mind. Setsu has severalmeanings - touch, receive
sesshin is literally translated totouch the mind, but it also means to receive the mind, to conv
Allof these meanings are included in that one expression, sesshin. It is a time toput everyth
forget everything and to focus all one's enquiringspirit through the medium of the practice, c
breaths or koan work.To touch the mind of course implies an individual action. To receive th
convey the mind show how the action of realisation is not self-centred.In fact, you are simply
realisation. If you enter sesshin with thespirit, "I must become realised", then you are setting
conflict with thebasic fact. Fundamentally, heaven and earth and I are of one spirit. Allthing
one. Dogen Zenji asked, "What is the mind? The mind ismountains, rivers and the great ea
the moon and the stars."And of course it is all people, all things, all plants, all animals.
Andparticularly in this instance it is your brothers and sisters in the dojo. Yourown individua
very important but unless it is effort with the spiritthat you are the agent of realisation, it is
self-centred.Sometimes I hear people say after sesshin, "Well, I certainly worked through al
during that sesshin," and I think to myself, "That wasn't such agood sesshin for you." Sessh
time to work things through. Thingsmay be worked through in your practice but if you set yo
workingthrough things, that is to say, reviewing old traumas, then you are not usingyour time
effectively.Sesshin is a time to focus wholeheartedly on one thing, just that count, justthat ko
else. You must forget yourself in that practice and thenthings will be worked through.Yasuta
Roshi used to caution us at the beginning of every sesshin thatthere are three basic rules fo
rules are not established for thesake of ritual or ceremony. They are rules that have been w
outempirically over many hundreds of years in the operation of Zen seclusions.The first of th
talking, not even whispering. There is somethingabout the human voice that is very distracti
prick up and yourconcentration is lost. Don't talk at all. During a work period you may have
do you keep the mop?". or maybe you don't have to ask for it. Maybeif you use some initiati
around and find it yourself. If someemergency comes up, then you may speak to one of the
privately,succinctly in a soft voice. Remember that your leader has his or her ownpractice to
complaint, too much emergency, will have a poor effecton the entire sesshin.Please rememb
crisis can be a great opportunity in zazen. Theonly emergency that can take you from sessh
gets a telegramthat someone is gravely ill at home, or something of that kind. Otheremerge
worked through. One becomes very sensitive during sesshinand convinced that a neighbou
distract me or the monitoris hitting me too hard or not hard enough, or the meals don't conta

enoughprotein or they're too salty or not salty enough or I'm not getting enough sleepor my l
much and so on. Well, all of these things, except thelatter one, can be just set to one side a
If your legs hurt too muchthen you may sit in a chair. But remember that just like working ou
cannot stretch your legs to the point where you can sit comfortably unlessthere is a certain a
You cannot develop yourself unless youbecome a little tired or a little sore. So push yoursel
middleway and it is important not to get blown out so that you come to the point whereyou si
do zazen again. So, find the middle way between extremesand sit in a chair if you must.The
no looking around. I want to tell you a story about that.The first Roshi in the United States w
named Sasaki Shigetsu, also knownas Sasaki Soku-an Roshi. He established the American
whichlater became the first Zen Institute of New York, and it was his wife, RuthFuller Sasaki
Dust with Miura Roshi. A man named Emanuel Shermanwas a student of Sasaki Roshi. Th
robe. The war camealong, Sasaki Roshi was interned and he later died, and Sherman rathe
practice of doing zazen. Then in l957 when my wife Anne and I wereteaching in Ojai, Califo
Soen Roshi came to hold memorial sesshinafter the death of his friend Sensaki Nyogen Se
Ipersuaded Sherman, who was also living at Ojai at that time, to come with us tothe sesshin
robe. Roshi asked him before sesshin, "Where didyou get that robe?" and Sherman told hi
me by Sasaki ShigetsuRoshi in New York when I studied with him before the war." He turne
his robe where something was written in Chinese characters and said,"I've always wondere
And Soen Roshi read the inscription andasked, "Did Sasaki Roshi write that?" Sherman sa
Soen Roshisaid, "What a great roshi he was." Sherman said, "What does it say, what doesi
said, "It says, 'don't look around'."You see, if you are seeking to touch the mind, eye contact
distractingfrom this practice. You are seeking fundamental communication and thedistractio
social interaction can be destructive.The third rule is "no social greetings". This follows natu
the firsttwo. The original Japanese says something like, "no social signals." In otherwords,
come to a door at the same time, there is no need for oneperson to gesture to the other to g
person goes first and anotherfollows, like two drops of water in the stream, very naturally. Y
usesocial signals in a crowd of people but if you are walking through a crowd ofpeople you c
without touching anybody, without any signals,without any word. People move aside natura
aside naturally.That's the way it should be in sesshin. If you follow these three rules, notalki
looking around and no social greetings, you will have a goodsesshin.Now I want to say a few
dojo. Dojo is a term that you arefamiliar with because it is used by people in akido, karate, j
on.It's even in the English dictionary. It is a sino-Japanese term made up of twoideographs.
Japanese pronunciation of Tao, as in Tao-te-ching orTaoism. And Jo simply means place.
Tao. Tao means "way".Arthur Whaley translates the Tao-te-Ching as the way and its power
mean only a way to - it does not simply mean a means. The openingwords in the Tao-te-Ch
that can be followed is not the trueway." So we should understand what Tao means.When I
other great translators set about rendering BuddhistSanskrit into Chinese they had to find Ch
were equivalent toparticular Sanskrit expressions. They used the word Tao to mean not onl

realisation. They used Tao to translate Bodhi. So Tao is not only thepath to realisation, it is
itself. Actually Dojo is a translationof the Sanskrit word Bodhi Manda. Bodhi is enlightenme
spot orplace, the place or spot of enlightenment and it refers to the spot under theBodhi tree
Buddha sat when he saw the morning star and had his greatrealisation.So, your meditation
is your sacred place. Your cushions areyour own personal dojo, your own personal Bodhi M
personal spot ofrealisation. Thus it is very important to keep the dojo as a sacred place ofre
It must be spotlessly clean, it must be in regular order with afigure as the focal point of devo
Buddha or a Bodhisattva. Before theBuddha or Bodhisattva, you should have incense, flow
Thecandle represents enlightenment, the flowers represent compassion, the two sidesof any
experience. The incense is an offering to the Buddha,as of course candle and flowers are a
of every Rinzai Zen monastery in Japan there is a sign that carries thename of the temple, t
mountain, for all temples have a mountainname as well as a building name. There is also th
sect, the Rinzaisect and the name of the Branch, like the Myoshinji Branch and then the wor
Semon means "special". So it is a special place of enlightenment.When I hear people say, "
special place of enlightenment, I can dozazen anywhere," I feel they are not ready to do zaz
just tootricky and if you say you are doing zazen all day long, that means you are notdoing z
time. You need a special corner, if only in your ownbedroom, to make sacred. The process
practice is one of sharpincisive focus. It is one of all-out devotion. This doesn't mean that y
all day long in your everyday life with a long face but it means thatwhen you practice, you or
You include things in that practice whichare conducive to the practice, and you exclude othe
this way youcultivate your own Semon Dojo.Now about practising without a teacher. This is
difficult, so pleasekeep yourself within bounds and follow the directions in the orientation asc
you can. When you first sit down, please take a couple of deepbreaths, all the way in and h
all the way out and hold it. Youmay do this through your mouth, although this is the only tim
shouldbreathe through your mouth. Then when you've taken these one or two deepbreaths
first widely and then in decreasing arcs until youare erect. And then lean far forward and th
end back and thensit up. Now you are ready for your breath counting. Unless you have alre
Roshi, I would think that you should stay with breath counting.If you have taken the koan Mu
worked on it for some time, thenthat will be all right. But please don't switch around and exp
withbreath counting, now with Mu, now with the Sound of One Hand, now with theOriginal F
Parents were Born. It becomes too diffused.So if you are counting your breaths, just count
But if you havetaken up Mu, then count your breaths for one or two sequences and then beg
practice. Key Mu to your breaths in the same way that you key yourcount to your breathing.
time when you can forget about breathingand just face Mu. Your breath at that time will be
practice is not merely to focus on something. You must become that thingitself. If you are c
breaths, then count "one" for the inhalation,"two" for the exhalation and so on but let the cou
counting. In otherwords, let that point one count one, let that point two count two, let thatpoi
count three and so on up to ten and then repeat. It's like themusician seeks to let the music

but he or she must practice along time before that can happen. So you must practice letting
thecounting.Mumon said about the koan Mu, "Carry it with you day and night." What does th
practical terms for the student at sesshin? It means that you should bedoing Mu or counting
from morning to night and that you should putyourself to sleep with it. If you're chopping veg
need toconcentrate only on chopping. You can't think about counting your breaths atsuch a
cutting off your thumb. In any very demanding work,please focus on that. You can't focus o
explaining irregularFrench verbs. You can't concentrate on counting your breaths, reallycon
you're driving a car. So focus entirely on what you are doing ifthe task is very demanding bu
so many demanding tasks at sesshin.Chopping vegetables and cooking may be the most de
Sokeep yourself with your breath counting or with your Mu at all times and thenwhen you go
and hold Mu lightly, or hold your breath-countinglightly and put yourself to sleep in this way a
will continue insome fashion during your sleep.There are two ways to get through a sesshin.
concentrate on survivaland the second is to focus on each moment as it comes up. Either w
through the sesshin. But only the second way will give you an effectivesesshin. If you focus
then you will be disappointed after yoursesshin, because you will know that you have waste
thinkingabout getting through it. Forget about getting through it, just focus on thatone, on th
that three, that's all - nothing else. Have a
goodsesshin!----------end of file

[This document can be acquired from a sub-directory coombspapers via anonymousFTP on
COOMBS.ANU.EDU.AUThe document's ftp filename and the full directory path are given in
level INDEX file][Last updated: 19 May
1993]----------Robert Aitken
Roshi,Diamond Sangha - Zen Buddhist Society,Koko An Zendo,2119 Kaloa Way, Honolulu,
ZEN TEACHING[This text was originally published in the Diamond Sangha Newsletter, July
1-2.]Copyrights (c) by Robert Aitken and Diamond SanghaI have set forth my views about Z
general way over the years. Inthis essay, I present them as succinctly as I can in a single do
of all, let me outline the koan syllabus: After the student realizes thepreliminary koan, and th
is carefully checked and approved, thestudent goes through a number of introductory koans
a seriesof four collections of traditional cases: The Gateless Barrier, The Blue CliffRecord, T
Serenity, and The Transmission of Light. Following this, thestudent examines The Five Mod
(Tung-shan), and then studies theclassic interpretations of The Sixteen Bodhisattva Precept
thestudent's notes, and we go over the problematic cases. When this is done, theformal par
complete.Students who have gone beyond their study of The Sixteen Bodhisattva Preceptsc
collections of cases of Rinzai and Kido - and other collections - inthe dokusan room. I would
students, and indeed all students, willtreat their many daily-life situations as occasions for pr
There is noend to our practice, and it is inappropriate to consider the point of completingthe
any of the books as anything more than a milestone on thenever-ending way.The student w
Sixteen Bodhisattva Precepts is, however, likelyto be involved in leadership, and possibly to
for the status ofjunior teacher, or "apprentice teacher" - the designation I am now inclined to
matters develop perhaps this new status of apprentice teachereventuates, and perhaps it do
factors are involved, but certainlyapproval of the old teacher and acceptance by the other st
required.The apprentice teacher works closely with, and under the supervision of theroshi, a
assumes any kind of independent role that is not established byagreement with the roshi. Sh
interviews (without bows or bells),but is not authorized to check notes. Gradually, with exper
teaching andin other kinds of leadership, the apprentice teacher can be considered fortransr
apprentice teacher might be released by the roshi or by thesangha from the teaching role, o
from it.Transmission is a requirement for teaching independently. It is the modest andresolve
of oneself as a teacher in the line of ancestral teachers,to labor in the discipline of tradition w
context of the times.Transmission comes down through the line of more than four score gen
with the Buddha Shakyamuni and continuing through the present masterof the temple. It req
support by a viable sangha. It involvesgiving a teisho, leading a shosan, doing jukai or jukai
completingthe Blood Line document, made out in the traditional form, listing the manyancest
new teacher. This document is then signed and sealed bythe old teacher, and presented to
public ceremony.The new teacher is then independent in every way, with the exception of th
initiated and agreed upon at the 1990 Teachers Meeting: Secondgeneration Diamond Sangh
name their own successors untilafter ten years of tenure. I would hope the new teacher wou

thesociety of Diamond Sangha teachers and in the overall Diamond Sangha community,kee
way, while possibly experimenting carefully withinnovations that seem appropriate.I am oper
and possibly modifying these
views.----------end of file

[This document can be acquired from a sub-directory coombspapers via anonymous FTP or
COOMBS.ANU.EDU.AU][Last updated: 30 March
1992]----------THE FUTURE OF ZEN
BUDDHISM IN THE WESTbyROBERT AITKEN, RoshiCopyrights (c) 1987 by Rober Aitken
have been commissioned to do a paper for the forthcoming (July, '87) conferenceon World
America that will be titled, The Zen Buddhist Movement inNorth America: Retrospect and
have the first draft finished, and here aresome excerpts. (The conference will be held in An
Michigan, and is sponsoredby the Zen Lotus Society under the direction of the Korean teach
Sunim.)The Middle Way is the Sangha form that we choose, the nature of our organisation a
follow as members. Organisation and practice are imtimately interrelated matters, but they
separately and in categories.Regarding the organisation: The Buddha's teaching is our gui
have no abiding self, but rather we are temporary aggregates, individually and socially, dep
other for our lives and our identities. The Sangha that is grounded in this teaching will have
distinctive qualities. First, like all beings, the Sangha will have its own personality. This w
partly a synthesis of the personalities of its members and its teacher, and partly a "je ne sais
that cannot be precisely identified. This personality will have a virtuous power that will radia
teaching so long as it is not turned back upon itself in self-congratulation.Next, the Sangha w
grounded in certain rituals - a meditation meeting with ceremonies that make it a spiritual ho
secular home is grounded in the ceremonies of greetings, common meals, in-jokes,bedtime
The spiritual home is a particular place, a temple perhaps, but it can carry over into the secu
corner is made sacred with an image, flowers, candlelight, incense, and meditation practice,
included as grace before meals and at other occasions such as bedtime. In this way, the se
spiritual, enhancing the virtues of both spirit and family. The Buddha Sangha is then an ag
households.Among the rituals of the Sangha there should, I am sure, be refuge in the Three
acceptance of the Three Pure Precepts and the Ten Grave Precepts. As monks of ancient
renew their vows every fourteen days, so the lay Western Sangha can work out periodic ren
confirm the way of right action. The Tiep Hien ceremony of renewal is an instructive model.
world but not of it. Like lotus flowers in the fire, we bloom in the world of desires including c
conserving our energies for the Dharma wheel, and maintaining the Buddha's noble path as
rituals should, I believe, be forms of communication for sharing, healing, and reconciliation.
these can be adapted directly from Theravada ceremonies, some can be taken from contem
humanistic movements. The sharing and healing rituals of Rissho Koseikai that bring lay le
families to help with problems of disaffection are very interesting models. All such rituals co
interdependence, and offer intimate engagement as a way of realisation. Depth psychology
of dreams, and the study of folklore can be important supplements to sharing and healing rit
centre programme should, I believe, also include academic study of Buddhism. Traditionall
particular has offered little teaching of other forms of Mahayana, and even less of classical
Yet Zen is a Buddhist stream, and the various formulations - the Four Noble Truths, the Eigh

Four Abodes, the Six Paramitas, the Three Bodies of the Buddha - and the many sutras are
our path. There also should be a supplementary study of the Buddhas and Bodhisattvas in
these archetypes can be personalised as inner guides toward compassion and understandi
the Sangha is all-inclusive, then the Buddha Sangha is merely a sub-family of the larger co
engagement in the neighbourhood, city, nation, and world is also the way of turning the Dha
Sangha, we can offer specific programmes to the homeless or the imprisoned. We can spe
injustice, violence and war - and the exploitation of forests and lakes. It must be communica
projection. The systemic illness of Western society that has infected the world arises direc
neglect of perennial values that Buddhism shares with other religions, so when we speak, w
with language that is common to all and with actions that resonate across sectarian lines.Th
Buddhism in the West should, I think, recall the perspective of the Buddha in a relevant man
people. Most people tend to get locked into a quite dreary round of tasks, and experience l
harmony. Yet if Nirvana and Samsara are the same, we must find upayas that can keep su
times.For this there are three options for meditative practice within the Zen tradition. The fi
practice, the second is shikantaza or "pure sitting", and the third is the way of mindfulness th
and mantras. These three ways inform each other, and can be combined or blended. The
these options, or two or the three of them together - reflects the karma, personality and aspi
student and teacher.Koans can be called arcana, points of quest, matters to be made clear
the dark night of the spirit, and release the self from its limited preoccupations. The points a
during periods of withdrawal, some no longer than a single breath, some for extended perio
concentration fuelled by a profound questioning spirit.The essence of this meditative practic
shikantaza, which is pure sitting, not merely sitting. I hear shikantaza described as watchin
come, identifying them, and letting them go. I don't think this is adequate. Shikantaza is a
sinking into one's bones and sinews and facing the bare emptiness of the mind. This mind
outside - neither inside or outside. The third meditative option, the path of mindfulness thro
and mantras is exemplified by the teaching of Thich Nhat Hanh. Repeating the verse:Brea
body and mind;Breathing out, I smile;Dwelling in the present moment,I know this is the only
moment.you are brought to your breath and to the personal realisation that all beings are in
beginning with yourself. Acknowledging your need to mature and to understand, acknowle
mistakes, it is all right to be where you are now in your practice. In my view, the practice o
Buddhism in the future must include all three of these options. I do not list them in order of
because all are important and they depend upon each other. First, there is the practice of f
arcana and experiencing the primordial truths of purity, harmony and variety; second, there
of grounding this focus in the empty, silent samadhi of the vast and boundless universe; a
the practrice of using reminders that keep the lotus of the Buddha Dharma blooming in the
demands of our busy lives.All this in a setting of a Buddha Sangha that is not preoccupied w
identity, that holds ceremonies of refuge, accepting precepts and renewing of vows, that see
communication possible, and reaches outward into the larger community. This is for me an

balanced Sangha.----------end of file

[This document can be acquired from a sub-directory coombspapers via anonymous FTP on
COOMBS.ANU.EDU.AU][Last updated: 30 March
1992]----------THE SECOND
PARAMITABYRobert Aitken, RoshiThis text addresses some of the most fundamental and c
issues.Therefore, it should be read, quoted and analysed in a mindful way.Originally publish
CIRCLE, Summer 1987 pp.1-5.Copyrights (c) by Robert Aitken and Sydney Zen Center251
Sydney, NSW 2038, Australia.SHILAShila is the mnemonic listing of precepts, and by exten
themoral way. Vinaya is the first of the "Three Baskets" or Tripitaka, theBuddhist canon, the
Sutra and Abhidharma, the teachings and thecommentaries. Formally becoming a Buddhist
accepting theprecepts in the ceremony called Jukai. To understand how morality and Buddh
is probably best to review the Buddhist teaching itself briefly:The basic teaching of the Budd
there is no abiding self. Our being ismade up of and constantly depends upon other people
soil,water, air, the planet earth, the other planets, the sun, moon and stars. Ourvery genes a
provided to us by our ancestors and from unknownsources back to the earliest green slime a
is my own andeverything makes me up: my parents, grandparents - the birdsong, portraits
scent of the Puakenikeni, and the laughter of a friend. Alsoforming my being are death in th
danger of biological holocaust,misunderstandings, and malicious gossip.This formation that
along, eating and adapting and adopting, isthe same formation that is you, with very small va
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everything inperfect harmony, and the absence of any abiding self. When I am not stingy wi
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Notes.l. From the classical dedication of sutras, translated by Nakagawa Soen Roshi,and u
Diamond Sangha and at the Zen Center of L.
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[Last updated: 23 September 1993]

THE SECOND PARAMITA

BY

Robert Aitken, Roshi

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

Originally published in MOON MIND CIRCLE, Summer 1987 pp.1-5.

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SHILA

Shila is the mnemonic listing of precepts, and by extension it is Vinaya, the moral way. Vinaya is the first of the "Three Baskets" or Tripitaka, the Buddhist canon, the others being Sutra and Abhidharma, the teachings and the commentaries. Formally becoming a Buddhist is a matter of accepting the precepts in the ceremony called Jukai. To understand how morality and Buddhism go together, it is probably best to review the Buddhist teaching itself briefly:

The basic teaching of the Buddha is that there is no abiding self. Our

being is made up of and constantly depends upon other people, animals, plants, soil, water, air, the planet earth, the other planets, the sun, moon and stars. Our very genes are programmes provided to us by our ancestors and from unknown sources back to the earliest green slime and before. Nothing is my own and everything makes me up: my parents, grandparents - the birdsong, portraits by Rembrandt, the scent of the Puakenikeni, and the laughter of a friend. Also forming my being are death in the family, the danger of biological holocaust, misunderstandings, and malicious gossip.

This formation that is me, flowing along, eating and adapting and adopting, is the same formation that is you, with very small variations in our combination of genes and experience that give us our uniqueness. This uniqueness is our own personal potential, and we depend upon each other for sustenance to fulfill it.

Each centre in our multi-centred universe is dependent in this way. Nothing abides and we find that everything is fundamentally insubstantial -- shunyata, emptiness. It is not a vacuum that we perceive, but the absence of a fixed self in ourselves and in the multitudinous things of the universe. With this perception, or with an understanding that such an experience is possible, we glimpse the Dharma: the peace of the fathomless void and the harmony of the many centres as they flow about and through each other - out there and as this 'me'.

We also perceive misuse of harmony as habitats are destroyed, nations threatened, childlren and spouses abused and friends slandered.

The Ten Grave Precepts, which make up Shila for the Zen student, are ten ways to prompt our awareness of the Dharma, the peace and great harmony of life and death that is our universe. They not only prompt our awareness, they are expressions of perfection in the Dharma. Each precept is a paramita.

The Ten Grave Precepts.

I. I take up the way of not killing. This First Precept echoes the

first of our Great Vows for All, "Though the many beings are numberless, I vow to save them." The Precept is specific and negative in wording; the Vow is universal and positive. The emphasis in the Precept is upon protection and nurturing: the emphasis in the Vow is upon spiritual encouragement. Both are expressions of perfections: both enhance the process of perfection.

Usually, nurturing a specific being is clearly also a matter of saving the universe, but sometimes options of abortion, spraying bugs, and trapping rats seem to offer ways to keep the world organism thinned and healthy. Such issues can becone agonizingly difficult, and it is tempting to make decisions on the basis of persuasive arguments that are over-simple and reductive. They are koans and must be faced with a clear sense of proportion.

Decisions about the quantitatively larger issue of war and peace have been clarified by the unprecedented technological capacity for killing which science has achieved. There is no longer an argument for a "just war", or for "mutually assured deterence". Incredibly murderous weapons are prepared to destroy all human life and almost all animal and plant life. The koan here is how to speak out appropriately and take action that is instructive in opposition to such weapons and their so-called rationale.

Less obvious, but no less dangerous, is the probability of biological disaster through the destruction of forests, meadows, wetlands, lakes, rivers, seas, and the air. I vow to moderate my lifestyle and reduce its demands, and to encourage you to do the same, for the protection of all beings in their infinite variety.

2. I take up the way of not stealing. This and all the subsequent Precepts are variants of the first, "Not Killing". "I take up the way of not stealing" means I will respect the order of things - the paramita of harmony.

Peasants who occupy unused private land in Central America are demonstrating their view of the fundamental order. "We are taking what is rightfully ours", they say. The landlords say they are stealing.

The question is, which view kills? Which view gives life?

3. I take up the way of not misusing sex. Sexual intercourse is misused when it is an addiction rather than the peak experience of love between a committed couple. All the Precepts point to addictive behalviour, stealing, lying, using alcohol or drugs, slandering, even killing. Addiction reveals a lack of confidence, a need for something from others, the interdependence of all things inverted for just one being. It is no good condemning promiscuity as immoral behaviour, for it is only a symptom of general immaturity. Like anybody else, the addict needs guidance to find a way to forget the self.

4. I take up the way of not speaking falsely. Speaking falsely is also killing, and specifically, killing the Dharmna. The lie is set up to defend the idea of a fixed entity, a self image, a concept, or an institution. I want to be known as warm and compassionate, so I deny that I was cruel, even though somebody got hurt. Sometimes I must lie to protect someone or large numbers of people, animals, plants and things from getting hurt, or I believe I must. What is the big picture? "Buddha nature pervades the whole universe." 1

5. I take up the way of not using drink or drugs. This can be extended to anything that clouds the mind: silly conversation, noisy music, most TV programmes. But Buddhism is not absolute. A little wine warms my bones and relaxes my inhibitions, and casual conversation enhances my humanity and the humanity of others. This Precept is warning against addiction and dependency. When I am completely honest at the very source of my thoughts, what is the path of the Buddha?

6. I take up the way of not discussing faults of others. Again, this Precept too deals with an aspect of killing. More people get hurt by gossip than by guns. The point is that nobody has a fixed character. Everyone has tendencies, and those tendencies can be used or misused, read or misread. The tendency to be accomodating can be seen negatively as passivity, and positively as patience. Encourage the tendency, and it will find its own perfection.

7. I take up the way of not praising myself while abusing others. The

reason I praise myself and abuse others is that I seek to justify and defend myself as a certain kind of rather superior being.

Actually, I am not superior or inferior. My actions and words are appropriate or inappropriate to the needs of people, animals, plants and things, including myself. If I am authoritarian and put myself up and others down, then I am not meeting their need to grow and mature or my own to listen and learn. The Buddha Dharma is obscured. The world suffers.

8. I take up the way of not sparing the Dharma assets. The Dharma assets are all phenomena in their precious uniqueness, the interdependence of everything in perfect harmony, and the absence of any abiding self. When I am not stingy with the Dharma assets, I conduct myself and say things that enhance my own understanding of uniqueness, harmony and peace - and understanding on the part of others, so that my family members, friends and everyone and everything can maintain their path of perfection. Another way to say this is: I conduct myself so that the original perfection becomes more and more clear to all beings.

9. I take up the way of not indulging in anger. You and I have had the experience in sesshin of bathing in anger. Something unreasonably tiny, perhaps something you don't even notice, punctures a nasty bubble of angry gas, and you sit there playing out scenarios of retribution. Perhaps you blame yourself for this condition, but it is needless blame, and it only adds to the confusion. Even such a nightmare of anger is not a violation of this Precept, because if you are sincere, you return to the practice whenever you possibly can. Anger itself is the field of your practice, and you pursue the little puck Mu on that field.

Blake says, "the tygers of wrath are wiser than the horses of instruction." Kwan-yin hurls a thunderbolt of anger from time to time. Indulgence in anger is the addiction, and it rests upon pain. What is it that troubles you?

l0. I take up the way of not slandering the Three Treasures. The Three Treasures are the Buddha, the Dharma, and the Sangha. These are variously the Historical Buddha, his teaching, and the fellowship of his

followers - and realisation, the path to realisation, and the harmony of all beings. Slandering such Treasures is belittling them, and the grossest kind of belittling is conceptual analysis that reduces and quantifies - obscuring the unknown and unknowable source, the marvellous subtlety of the Buddha's words and the words of his great followers, the synchronicity and symmetry of experience, and the precious nature and aspiration of each individual person, animal or plant.

I take up the Ten Precepts of the disciples of Shakyamuni Buddha, and I invite you to join me.

THE TEN GRAVE PRECEPTS.

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2. I take up the way of not stealing.
3. I take up the way of not misusing sex.
4. I take up the way of not speaking falsely.
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Notes.

l. From the classical dedication of sutras, translated by Nakagawa Soen Roshi, and used in the Diamond Sangha and at the Zen Center of L. A..

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THE SEVEN STEPS

From Method 2 of "Keeping the Breath in Mind", by Ajaan Lee Dhammadharo, Thanissaro Bhikkhu, trans.

There are seven basic steps:

1. Start out with three or seven long in-and-out breaths, thinking bud- with the in-breath and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-and-out breath.

3. Observe the breath as it goes in and out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long and out long is uncomfortable, try breathing in short and out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes and out into the air. (If you are female, begin with the left side first, because the male and female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows and wrists, to the tips of your fingers and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs and liver, all the way down

to the bladder and colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect and flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:
   a. in long and out long
   b. in short and out short,
   c. in short and out long,
   d. in long and out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition and your breath are always changing.

5. Become acquainted with the bases or focal points of the mind--the resting spots of the breath--and center your awareness on whichever one seems most comfortable. A few of these bases are:
   a. the tip of the nose,
   b. the middle of the head,
   c. the palate,
   d. the base of the throat,
   e. the breastbone (the tip of the sternum),
   f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely and naturally.
Let the mind be at ease with the breath--but not to the point where it slips away.

6. Spread your awareness--your sense of conscious feeling--throughout the entire body.

7. Coordinate the breath sensations throughout the body, letting them

flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around and about the nerves those spreading from the nerves to every pore. Beneficial breath sensations and harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease and pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release and purity of heart--you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation. When you've mastered them, you will have cut a main road. As for the side roads--the incidentals of breath meditation--there are plenty of them, but they aren't really important. You'll be perfectly safe if you stick to these seven steps and practice them as much as possible.

ANAPANA SATI:

Meditation on Breathing

by

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BODHI LEAVES NO. B 115

BUDDHIST PUBLICATION SOCIETY KANDY SRI LANKA

Buddhist Publication Society P.O. Box 61 54, Sangharaja Mawatha,
Kandy, Sri Lanka

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Originally delivered as a sermon under the Bodhi Tree at Kalutara.
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Translated from the Sinhalese by Professor U.D. Jayasekera.

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Transcribed by Steven McPeak. Formatted by John Bullitt.

ANAPANA SATI

Homage to the Blessed One, Accomplished and Fully Enlightened

Anapana sati, the meditation on in-and-out breathing, is the first subject of meditation expounded by the Buddha in the Maha Satipatthana Sutta, the Great Discourse on the Foundations of Mindfulness. The Buddha laid special stress on this meditation, for it is the gateway to enlightenment and Nibbana adopted by all the Buddhas of the past as the very basis for their attainment of Buddhahood. When the Blessed One sat at the foot of the Bodhi Tree and resolved not to rise until he had reached enlightenment, he took up anapana sati as his subject of meditation. On the basis of this, he attained the four jhanas, recollected his previous lives, fathomed the nature of samsara, aroused the succession of great insight knowledges, and at dawn, while 100,000 world systems trembled, he attained the limitless wisdom of a Fully Enlightened Buddha.

Let us then offer our veneration to the Blessed One, who became a peerless world-transcending Buddha through this meditation of anapana sati. May we comprehend this subject of meditation fully, with wisdom resplendent like the sun and moon. Through its power may we attain the blissful peace of Nibbana.

The Basic Text

Let us first examine the meaning of the text expounded by the Buddha on anapana sati. The text begins:

> "Herein, monks, a monk who has gone to the forest,
> or to the foot of a tree, or to an empty place,
> sits down cross legged, holding his back erect,

arousing mindfulness in front of him."

This means that any person belonging to the four types of individuals mentioned in this teaching--namely, bhikkhu (monk), bhikkhuni (nun), upasaka (layman) or upasika (laywoman)--desirous of practising this meditation, should go either to a forest, to the foot of a secluded tree, or to a solitary dwelling. There he should sit down cross-legged, and keeping his body in an erect position, fix his mindfulness at the tip of his nose, the locus for his object of meditation.

If he breathes in a long breath, he should comprehend this with full awareness. If he breathes out a long breath, he should comprehend this with full awareness. If he breathes in a short breath, he should comprehend this with full awareness. if he breathes out a short breath, he should comprehend this with full awareness.

"He breathes in experiencing the whole body, he breathes out experiencing the whole body": that is, with well-placed mindfulness, he sees the beginning, the middle and the end of the two phases, the in-breath and the out-breath. As he practises watching the in-breath and the out breath with mindfulness, he calms down and tranquilizes the two functions of in breathing and out-breathing.

The Buddha illustrates this with a simile. When a clever turner or his apprentice works an object on his lathe, he attends to his task with fixed attention: in making a long turn or a short turn, he knows that he is making a long turn or a short turn. In the same manner if the practitioner of meditation breathes in a long breath he comprehends it as such; and if he breathes out a long breath, he comprehends it as such; if he breathes in a short breath, he comprehends it as such; and if he breathes out a short breath, he comprehends it as such. He exercises his awareness so as to see the beginning, the middle and the end of these two functions of breathing in and breathing out. He comprehends with wisdom the calming down of these two aspects of in-breathing and out-breathing.

In this way he comprehends the two functions of in-breathing and

out-breathing in himself, and the two functions of in breathing and out-breathing in other persons. He also comprehends the two functions of in-breathing and out-breathing in himself and in others in rapid alternation. He comprehends as well the cause for the arising of in-breathing and out-breathing, and the cause for the cessation of in breathing and out-breathing, and the moment-by-moment arising and cessation of in-breathing and out-breathing.

He then realizes that this body which exercises the two functions of in-breathing and out-breathing is only a body, not an ego or "I." This mindfulness and wisdom become helpful in developing greater and more profound mindfulness and wisdom, enabling him to discard the erroneous conceptions of things in terms of "I" and "mine." He then becomes skilled in living with wisdom in respect of this body and he does not grasp anything in the world with craving, conceit or false views. Living unattached, the meditator treads the path to Nibbana by contemplating the nature of the body.

This is an amplified paraphrase of the passage from the Maha Satipatthana Sutta on anapana sati. This meditation has been explained in sixteen different ways in various suttas. Of these sixteen, the first tetrad has been explained here. But these four are the foundation for all the sixteen ways in which anapana sati can be practised.

The Preliminaries of Practice

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Now we should investigate the preliminary stages to practising this meditation. In the first place the Buddha indicated a suitable dwelling for practising anapana sati. In the sutta he has mentioned three places: the forest, the foot of a tree, or an isolated empty place. This last can be a quiet restful hut, or a dwelling place free from the presence of people. We may even consider a meditation hall an empty place. Although there may be a large collection of people in such a hall, if every one remains calm and silent it can be considered
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an empty place.

The Buddha recommended such places because in order to practise anapana sati, silence is an essential factor. A beginning meditator will find it easier to develop mental concentration with anapana sati only if there is silence. Even if one cannot find complete silence, one should choose a quiet place where one will enjoy privacy.

Next the Buddha explained the sitting posture. There are four postures which can be adopted for meditation: standing, sitting, reclining and walking. Of these the most suitable posture to practise anapana sati at the beginning is the seated posture.

The person wishing to practise anapana sati should sit down cross-legged. For bhikkhus and laymen, the Buddha has recommended the cross-legged Position. This is not an easy posture for everyone, but it can be gradually mastered. The half cross-legged position has been recommended for bhikkhunis and laywomen. This is the posture of sitting with one leg bent. It would be greatly beneficial if the cross legged posture recommended for bhikkhus and laymen could be adopted in the "lotus" pattern, with the feet turned up and resting on the opposite thighs. If that is inconvenient, one should sit with the two feet tucked underneath the body.

In the practice of anapana sati, it is imperative to hold the body upright. The torso should be kept erect, though not strained and rigid. One can cultivate this meditation properly only if all the bones of the spine are linked together in an erect position. Therefore, this advice of the Buddha to keep the upper part of the body erect should be clearly comprehended and followed.

The hands should be placed gently on the lap, the back of the right hand over the palm of the left. The eyes can be closed softly, or left half-closed, whichever is more comfortable. The head should be held straight, tilted a slight angle downwards, the nose perpendicular to the navel

The next factor is the place for fixing the attention. To

cultivate anapana sati one should be clearly mindful of the place where the incoming and outgoing breaths enter and leave the nostrils. This will be felt as a spot beneath the nostrils or on the upper lip, wherever the impact of the air coming in and out the nostrils can be felt most distinctly. On that spot the attention should be fixed, like a sentry watching a gate.

Then the Buddha has explained the manner in which anapana sati has to be cultivated. One breathes in mindfully, breathes out mindfully. From birth to death this function of in-breathing and out-breathing continues without a break, without a stop, but since we do not consciously reflect on it, we do not even realize the presence of this breath. If we do so, we can derive much benefit by way of calm and insight. Thus the Buddha has advised us to be aware of the function of breathing.

The practitioner of meditation who consciously watches the breath in this manner should never try to control his breathing or hold back his breath with effort. For if he controls his breath or holds back his breath with conscious effort, he will become fatigued and his mental concentration will be disturbed and broken. The key to the practice is to set up mindfulness naturally at the spot where the in-breaths and the out-breaths are felt entering and leaving the nostrils. Then the meditator has to maintain his awareness of the touch sensation of the breath, keeping the awareness as steady and consistent as possible.

The Eight Steps

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To help practitioners in developing this meditation, the commentators and meditation masters have indicated eight graduated steps in the practice. These eight steps will first be enumerated, and then they will be explained in relation to the actual meditative process.

The eight steps are named: counting (ganana); following (anubandhana);
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contact (phusana); fixing (thapana); observing (sallakkhana); turning away (vivattana), purification (parisuddhi); and retrospection (patipassana). These eight cover the whole course of meditative development up to the attainment of arahatship.

(i) Counting

Counting is intended for those who have never before practised anapana sati. It is not necessary for those who have practised meditation for a considerable period of time. However, as it is expedient to have a knowledge of this, counting should be understood in the following manner.

When the meditator sits down for meditation, he fixes his attention at the tip of his nose and consciously attends to the sequence of in-and-out breathing. He notes the breath as it enters, and notes the breath as it leaves, touching against the tip of the nose or the upper lip. At this time he begins to count these movements.

There are a few methods of counting. The easiest is explained thus: The first breath felt is counted as "one, one"; the second as "two, two"; the third as "three, three"; the fourth as "four, four"; the fifth as "five, five" and so on up to the tenth breath which is counted as "ten, ten." Then he returns to "one, one" and continues again up to "ten, ten." This is repeated over and over from one to ten.

The mere counting is not itself meditation, but the counting has become an essential aid to meditation. A person who has not practised meditation before, finding it difficult to understand the nature of his mind, may think he is meditating while his mind runs helter skelter. Counting is an easy method to control the wandering mind.

If a person fixes his mind well on his meditation, he can maintain this counting correctly. If the mind flees in all directions, and he

misses the count, he becomes confused and thus can realize that his mind has wandered about. If the mind has lost track of the count, the meditator should begin the counting over again. In this way he should start the counting again from the beginning, even if he has gone wrong a thousand times.

As the practice develops, there may come a time when the in-breathing and out breathing take a shorter course and it is not possible to count the same number many times. Then the meditator has to count quickly "one", "two," "three," etc. When he counts in this manner he can comprehend the difference between a long in-breath and out-breath and a short in-breath and out-breath.

(ii) Following

"Following" means following the breath with the mind. When the mind has been subdued by counting and is fixed on the in-breathing and out-breathing, the counting is stopped and replaced by mentally keeping track of the course of the breath. This is explained by the Buddha in this manner:

> "When the meditator breathes in a long breath, he comprehends that he is breathing in a long breath; and when he is breathing out a long breath, he comprehends that he is breathing out a long breath."

Herein, one does not deliberately take a long in-breath or a long out-breath. One simply comprehends what actually takes place.

The Buddha has declared in the next passage that a meditator trains himself thinking: "I shall breathe in experiencing the whole body, and I shall breath out experiencing the whole body." Here, what is meant as "the whole body" is the entire cycle of breathing in and breathing out. The meditator should fix his attention so as to see the beginning, the middle and the end of each cycle of in-breathing and

out-breathing. It is this practice that is called "experiencing the whole body."

The beginning, middle and end of the breath must be correctly understood. It is incorrect to consider the tip of the nose to be the beginning of the breath, the chest to be the middle, and the navel to be the end. If one attempts to trace the breath from the nose through the chest to the belly, or to follow it out from the belly through the chest to the nose, one's concentration will be disrupted and one's mind will become agitated. The beginning of the in-breath, properly understood, is the start of the inhalation, the middle is continued inhalation, and the end is the completion of the inhalation. Likewise, in regard to the out breath, the beginning is the start of the exhalation, the middle is the continued exhalation, and the end is the completion of the exhalation. To "experience the whole body" means to be aware of the entire cycle of each inhalation and exhalation, keeping the mind fixed at the spot around the nostrils or on the upper lip where the breath is felt entering and leaving the nose.

This work of contemplating the breath at the area around the nostrils, without following it inside and outside the body, is illustrated by the commentaries with the similes of the gatekeeper and the saw.

Just as a gatekeeper examines each person entering and leaving the city only as he passes through the gate, without following him inside or outside the city, so the meditator should be aware of each breath only as it passes through the nostrils, without following it inside or outside the body.

Just as a man sawing a log will keep his attention fixed on the spot where the teeth of the saw cut through the wood, without following the movement of the teeth back and forth, so the meditator should contemplate the breath as it swings back and forth around the nostrils, without letting his mindfulness be distracted by the breath's inward and outward passage through the body.

When a person meditates earnestly in this manner, seeing the

entire process, a joyous thrill pervades his mind. And since the mind does not wander about, the whole body becomes calm and composed, cool and comfortable.

(iii) Contact and (iv) Fixing

These two aspects of the practice indicate the development of stronger concentration. When the mindfulness of breathing is maintained, the breathing becomes more and more subtle and tranquil. As a result the body becomes calm and ceases to feel fatigued. Bodily pain and numbness disappear, and the body begins to feel an exhilarating comfort, as if it were being fanned with a cool gentle breeze.

At that time, because of the tranquility of the mind, the breathing becomes finer and finer until it seems that it has ceased. At times this condition lasts for many minutes. This is when breathing ceases to be %felt%. At this time some be come alarmed thinking the breathing has ceased, but it is not so. The breathing exists but in a very delicate and subtle form. No matter how subtle the breathing becomes, one must still keep mindful of the contact (phusana) of the breath in the area of the nostrils, without losing track of it. The mind then becomes free from the five hindrances--sensual desire, anger, drowsiness, restlessness and doubt. As a result one becomes calm and joyful.

It is at this stage that the "signs" or mental images appear heralding the success of concentration. First comes the learning sign (uggaha-nimitta), then the counterpart sign (patibhaga-nimitta). To some the sign appears like a wad of cotton, like an electric light, a sliver chain, a mist or a wheel. It appeared to the Buddha like the clear and bright midday sun.

The learning sign is unsteady, it moves here and there, up and down. But the counterpart sign appearing at the end of the nostrils is steady, fixed and motionless. At this time there are no hindrances, the mind is most active and extremely tranquil. This stage is

expounded by the Buddha when he states that one breathes in tranquilizing the activity of the body, one breathes out tranquilizing the activity of the body.

The arising of the counterpart sign and the suppression of the five hindrances marks the attainment of access concentration (upacara-samadhi). As concentration is further developed, the meditator attains full absorption (appana-samadhi) beginning with the first jhana. Four stages of absorption can be attained by the practice of anapana sati, namely, the first, second, third and fourth jhanas. These stages of deep concentration are called "fixing" (thapana).

(v) Observing -- (viii) Retrospection

A person who has reached jhana should not stop there but should go on to develop insight meditation (vipassana). The stages of insight are called "observing" (sallakkhana). When insight reaches its climax, the meditator attains the supramundane paths, starting with the stage of stream entry. Because these paths turn away the fetters that bind one to the cycle of birth and death, they are called "turning away" (vivattana).

The paths are followed by their respective fruitions; this stage is called "purification" (parisuddhi) because one has been cleansed of defilements. Thereafter one realizes the final stage, reviewing knowledge, called retrospection (patipassana) because one looks back upon one's entire path of progress and one's attainments. This is a brief overview of the main stages along the path to Nibbana, base on the meditation of anapana sati. Now let us examine the course of practice in terms of the seven stages of purification.

The Seven Stages of Purification
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The person who has taken up the practice begins by establishing himself in a fitting moral code. If he is a layman, he first establishes himself in the five precepts or the ten precepts. If he is a bhikkhu, he begins his meditation while scrupulously maintaining the moral code prescribed for him. The unbroken observance of his respective moral code constitutes purification of morality (sila-visuddhi).

Next, he applies himself to his topic of meditation, and as a result, the hindrances become subjugated and the mind becomes fixed in concentration. This is purification of mind (citta-visuddhi)--the mind in which the hindrances have been fully suppressed--and this includes both access concentration and the four jhanas.

When the meditator becomes well established in concentration, he next turns his attention to insight meditation. To develop insight on the basis of anapana sati, the meditator first considers that this process of in-and-out breathing is only form, a series of bodily events--not a self or ego. The mental factors that contemplate the breathing are in turn only mind, a series of mental events--not a self or ego. This discrimination of mind and matter (nama-rupa) is called purification of view (ditthi-visuddhi).

One who has reached this stage comprehends the process of in-and-out breathing by way of the conditions for the arising and cessation of the bodily and mental phenomena involved in the process of breathing. This knowledge, which becomes extended to all bodily and mental phenomena in terms of their dependent arising, is called the comprehension of conditions. As his understanding matures, all doubts conceived by him in respect of past, future and present times are dispelled. Thus this stage is called "purification by the transcending of doubt."

After having, understood the causal relations of mind and matter, the meditator proceeds further with insight meditation, and in time there arises the wisdom "seeing the rise and fall of things." When he breathes in and out, he sees the bodily and mental states pass in and out of existence moment after moment. As this wisdom becomes clearer,

the mind becomes illumined and happiness and tranquility arise, along with faith, vigour, mindfulness, wisdom and equanimity.

When these factors appear, he reflects on them, observing their three characteristics of impermanence, suffering and egolessness. The wisdom that distinguishes between the exhilarating results of the practice and the task of detached contemplation is called "purification by knowledge and vision of the true path and the false path." His mind, so purified, sees very clearly the rise and cessation of mind and matter.

He sees next, with each in-breath and out-breath, the breaking up of the concomitant mental and bodily phenomena, which appears just like the bursting of the bubbles seen in a pot of boiling rice, or like the breaking up of bubbles when rain falls on a pool of water, or like the cracking of sesamum or mustard seeds as they are put into a red-hot pan. This wisdom which sees the constant and instantaneous breaking up of mental and bodily phenomena is called "the knowledge of dissolution." Through this wisdom he acquires the ability to see how all factors of mind and body throughout the world arise and disappear.

Then there arises in him the wisdom that sees all of these phenomena as a fearsome spectacle. He sees that in none of the spheres of existence, not even in the heavenly planes, is there any genuine pleasure or happiness, and he comprehends misfortune and danger.

Then he conceives a revulsion towards all conditioned existence. He arouses an urge to free himself from the world, an all consuming desire for deliverance. Then, by considering the means of releasing himself, there arises in him a state of wisdom which quickly reflects on impermanence, suffering and egolessness, and leads to subtle and deep levels of insight.

Now there appears in him the comprehension that the aggregates of mind and body appearing in all the world systems are afflicted by suffering, and he realizes that the state of Nibbana, which transcends the world, is exceedingly peaceful and comforting. When he comprehends this situation, his mind attains the knowledge of equanimity about

formations. This is the climax of insight meditation, called "purification by knowledge and vision of progress."

As he becomes steadfast, his dexterity in meditation increases, and when his faculties are fully mature he enters upon the cognitive process of the path of stream-entry (sotapatti). With the path of stream-entry he realizes Nibbana and comprehends directly the Four Noble Truths. The path is followed by two or three moments of the fruit of stream-entry, by which he enjoys the fruits of his attainment. Thereafter there arises reviewing knowledge by which he reflects on his progress and attainment.

If one continues with the meditation with earnest aspiration, one will develop anew the stages of insight knowledge and realize the three higher paths and fruits: those of the once-returner, non-returner, and arahant. These attainments, together with stream-entry, form the seventh stage of purity, purification by knowledge and vision. With each of these attainments one realizes in full the Four Noble Truths , which had eluded one throughout one's long sojourn in the cycle of rebirths. As a result, all the defilements contained within the mind are uprooted and destroyed, and one's mind becomes fully pure and cleansed. One then realizes the state of Nibbana, wherein one is liberated from all the suffering of birth, ageing and death, sorrow, lamentation, pain, grief and despair.

Conclusion

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Births like ours are rare in samsara. We have been fortunate to encounter the Buddha's message, to enjoy the association of good friends, to have the opportunity to listen to the Dhamma. As we have been endowed with all these blessings, if our aspirations are ripe, we can in this very life reach the final goal of Nibbana through its graduated stages of stream entry, once-returner, non-returner and arahatship. Therefore, let us make our life fruitful by developing regularly the meditation of anapana sati. Having received proper instructions on how to practise this method of meditation, one should
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purify one's moral virtue by observing the precepts and should surrender one's life to the Triple Gem.

One should choose a convenient time for meditation and practise with utmost regularity, reserving the same period each day for one's practice. One may begin by briefly reflecting on the abundant virtues of the Buddha, extending loving-kindness towards all beings, pondering the repulsiveness of the body, and considering the inevitability of death. Then, arousing the confidence that one is walking the very road to Nibbana walked by all the enlightened ones of the past, one should proceed forth on the path of meditation and strive with diligent effort.

The Sermon on the Not-Self Characteristic (Anattalakkhana Sutta, Samyutta Nikaya XXII,
have heard that on one occasion the Blessed One was staying at Varanasi in the Game Re
There he addressed the group of five monks: 'The body, monks, is not self. If the body w
self, this body would not lend itself to dis-ease. It would be possible (to say) with regard t
body, "Let my body be thus. Let my body not be thus." But precisely because the body is
body lends itself to dis-ease. And it is not possible (to say) with regard to the body, "Let m
thus. Let my body not be thus." 'Feeling is not self.... Perception is not self.... Mental proce
are not self.... 'Consciousness is not self. If consciousness were the self, this conscious
would not lend itself to dis-ease. It would be possible (to say) with regard to consciousness
consciousness be thus. Let my consciousness not be thus." But precisely because cons
self, consciousness lends itself to dis-ease. And it is not possible (to say) with regard to
consciousness, "Let my consciousness be thus. Let my consciousness not be thus." 'Ho
thus, monks--Is the body constant or inconstant?' 'Inconstant, Lord.' 'And is that which is i
easeful or stressful?' 'Stressful, Lord.' 'And is it fitting to regard what is inconstant, stress
subject to change as: "This is mine. This is my self. This is what I am"?' 'No, Lord.' '...Is
feeling constant or inconstant?.... Is perception constant or inconstant?.... Are mental proce
or inconstant?.... 'Is consciousness constant or inconstant?' 'Inconstant, Lord.' 'And is t
which is inconstant easeful or stressful?' 'Stressful, Lord.' 'And is it fitting to regard what is
inconstant, stressful, subject to change as: "This is mine. This is my self. This is what I am
'No, Lord.' 'Thus, monks, any body whatsoever--past, future, or present; internal or extern
or subtle, common or sublime, far or near: every body--is to be seen as it actually is with ri
discernment as: "This is not mine. This is not my self. This is not what I am." 'Any feeli
whatsoever.... Any perception whatsoever.... Any mental processes whatsoever.... 'Any c
whatsoever--past, future, or present; internal or external; blatant or subtle, common or subl
near: every consciousness--is to be seen as it actually is with right discernment as: "This
mine. This is not my self. This is not what I am." 'Seeing thus, the instructed Noble discip
disenchanted with the body, disenchanted with feeling, disenchanted with perception, dis
mental processes, and disenchanted with consciousness. Disenchanted, he becomes disp
dispassion, he is released. With release, there is the knowledge, "Released." He discerns
depleted, the holy life fulfilled, the task done. There is nothing further for this world.'" Tha
what the Blessed Onesaid. Glad at heart, the group of five monks delighted at his words.
explanation was being given, the hearts of the group of five monks, through no clinging (no
sustained), were released from the mental effluents.

APPENDICES I. Controversial points: Dawn.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~ The Canon lacks a clear-cut definition of precise place. This lack is especially felt in connection with NP 2, but it also affects a number of ot as well. The Khuddasikkha, a Vinaya manual composed in the medieval period by Ven. Dl that the sky lightens in four stages before sunrise: a slight reddening two hours before the on the horizon; a slight whitening half an hour later; a second reddening 48 minutes before a second whitening 24 minutes after that. Burmese, Sri Lankan and some Thai bhikkhus t analysis, and differ among themselves only as to which of the four stages constitutes daw favoring the first reddening. Other Thai bhikkhus ignore the Khuddasikkha entirely and say occurs in the half hour before the point when, by natural light, one can see the lines in one' holding it out at arm's length. Pacittiyas 37 & 38, taken together, require that a bhikkhu accept alms before dawn. If he did go for alms before dawn, he would not be able to eat a he accepted at that time, since Pacittiya 37 forbids him from eating before dawn, and Pa forbids him from eating after dawn any food received before dawn of that day. If the first r whitening on the eastern horizon did count as dawn, then bhikkhus would be able to go is still dark, since the dark of night does not lift until the second reddening and whitening. in the Latukikopama Sutta (M. 66), however, states specifically that once the rules were one of their benefits was that they prevented bhikkhus from going for alms in the dark. Th that in the time of the Canon, the first reddening and whitening did not count as dawn. Th as follows: "(Ven. Udayin -- the good Udayin, not the lax Udayin of the first five sanghadisesas -- is addressing the Buddha:) 'It used to be, venerable sir, that we ate i evening, in the morning, and in the afternoon. Then there was the time when the B addressed the bhikkhus, saying, "Come now, bhikkhus, give up this afternoon meal." B that, I felt sorry and upset: "The fine staple and non-staple food that householders give afternoon -- the Blessed One has us give them up! The Sugata has us abandon th considering our love and respect for the Blessed One, our sense of shame and conscie up that afternoon meal, and ate (only) in the evening and in the morning. '"The there was the time when the Blessed One addressed the bhikkhus, saying, "Come now this evening meal." Because of that, I felt sorry and upset: "The more highly regar our two meals -- the Blessed One has us give it up! The Sugata has us abandon it!" It happened, venerable sir, that a man has gotten ingredients for curry during the day and wife, "Come, let's put this aside, and we'll all have it together in the evening." Almo cooking is done at night, sir, and very little during the day. But on considering our love a respect for the Blessed One, our sense of shame and conscience, we gave up that eve '"It used to be that bhikkhus going for alms in the dark gloom of night would walk in hole, fall into a cesspool, stumble into a thorny hedge, stumble into a sleeping cow, encounter teenage gangs on the way to or from a theft, and be propositioned by women happened when I was going for alms in the dark gloom of night that a certain woma
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bowl saw me by a lightning flash. As soon as she saw me, she shrieked out in terror, "I
doomed! A demon is after me!" '"When she said that, I said to her, "I'm not a demo
sister. I'm a bhikkhu waiting for alms." '""Well then you're a bhikkhu whose mom is
pop is dead. It would be better for you, bhikkhu, that your belly be cut open with a
butcher's knife, than that you go prowling around for alms for your belly's sake like this i
the dark gloom of night!" '"When I remember this, sir, the thought occurs to me:
are so many painful things the Blessed One has rid us of, and so many pleasant ones h
so many unskillful things he has rid us of, and so many skillful ones he has provide
This shows clearly that once the rules were in effect, bhikkhus were saved from the dan
for alms in the dark; and suggests that dawn can be no earlier than the second reddening
mentioned in the Khuddasikkha. * * * II.
Controversial points: Sugata measures. ~~~

even a small bowl wouldn't fit. Although there is no way of determining the Sugata m
with 100% accuracy, the above considerations suggest that the following estimates are r
The Sugata cubit = 50 cm. The Sugata span = 25 cm. The Sugata fingerbreadth = 2.
Applied to the various rules, this would give us a hut 3 x 1.75 meters -- small, but adequate
rains-bathing cloth 1.5 x .625 meters -- enough to cover one from the waist to the knees; a
skin-eruption covering cloth 1 x .5 meters -- enough to cover one from the waist to just abo
All of these figures seem appropriate, and so have been accepted for the purposes of this

* * * III.Controversial points: Meals.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~ The Cullavagga (VI.21.1) contains a passage i
bhikkhus to accept seven kinds of specially arranged meals, in addition to the meals they r
almsround. The passage runs as follows: "Now at that time Rajagaha was short of fo
were not able to provide a meal for the Community, but they wanted to provide a de
meal, an invitational meal, a meal by lots, a meal on a day of the waxing or waning of th
moon, on Observance (//uposatha//) days, and on the day after each Observance day.
matter to the Blessed One. He said, 'I allow, bhikkhus, a Community meal, a desig
an invitational meal, a meal by lots, a meal on a day of the waxing or waning of the moo
Observance (uposatha) day, and on the day after an Observance day.'" Unfortuna
Canon does not give any detailed explanation of these terms. The Commentary explains
meals for the entire Community, and the other terms as follows: "(Having said,) 'Give
bhikkhus designated from the Community,' they wanted to provide a meal for the bhikkh
got through that designation. Later, having decided on bhikkhus in the same way (i.e., 1
bhikkhus), and having invited them, they wanted to provide a meal for them. Later,
wanted to provide a meal having decided on a lottery. Later, having fixed a date -- the w
waning moons, the Observance day or the day after -- they wanted to provide a me
2...10 bhikkhus. This is the extent of the meals that fall under the terms "designated me
invitational meals (the Sub-commentary adds an 'etc.' here.)" These definitions se
fairly clear: a //designated meal// is one in which the donors do not specify which bhikkhus
receive it, but simply ask for //x// number of bhikkhus from the Community, leaving it up t
bhattuddesaka (the "meal designator" -- the Community official responsible for managing t
meals) to designate who the recipients will be. An //invitational meal// is one in which the
decide on the recipients themselves. A //lot meal// is one in which the recipients are chose
lots, while the remaining meals -- //periodic meals// -- are given regularly to a rotating ros
number of bhikkhus every time the specified date comes around. However, the Comm
discussion of how the bhattuddesaka should manage these meals blurs the lines between
categories. It gives no detailed discussion of Community meals, but divides designated m
following two types: 1a) Meals for which the number of bhikkhus to be designated is
the total number of bhikkhus in the Community. 1b) Meals for which the number of bhikkh
designated is less than the total number of bhikkhus in the Community. Invitationa
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come in the four types: 2a) Meals to which the entire Community is invited. 2b) Me which specific individuals or types of bhikkhus (e.g., no one but senior bhikkhus) are inv 2c) Meals to which one bhikkhu is invited and asked to bring //x// number of his friends. Meals for which the donor simply asks for //x// number of bhikkhus, without specifying in they should be. This typology raises two questions. For one, why aren't #1a and #2a under Community meals? Is it because the donor uses the words "designated" and "invite his/her plans for the meal? If so, how does one arrange for a Community meal that wou these two types, in line with the fact that a Community meal is said to be a separate categ The second question is how type #2d differs from a designated meal. Is it, again, because not use the word "designated" in announcing the meal? If so, the difference is only form Commentary itself states that the bhattuddesaka is to treat such a meal as he would a des which shows that in essence it is the same thing. As we reasoned in the discussion o 32, that rule applies only to invitational meals. If we follow the Commentary's original de of the various categories of special meal -- and eliminate types 1a, 2a and 2d as redundan enough to determine in essence which types of meals fall into this category and which d follow the detailed typologies, though, the distinctions become more a matter of formality a technicalities: For example, if the donor asks the bhattuddesaka to "designate nine bhik Community," the meal would not violate Pacittiya 32, but if he simply asked for nine bhikkh he did not specify who they were to be -- the meal would be a group meal, and any bhikl would be committing an offense. Or again, if he asked that the entire Community be "desi to his meal, they would not incur a penalty in going, but if he simply asked the entire Con meal, they would. Since the Commentary is a compendium of the opinions of many g teachers, it may have been that the definitions of the categories of meals were agreed on generation of teachers, and the typologies by another. This would explain the discrepan the two. Or it may have been that the entire discussion -- definitions and typologies -- was of one generation, who did mean the categories to depend on questions of formalities. any rate, as with many areas where the Canon gives no definite guidance, this is an issue policy for each bhikkhu is to follow the standards of the Community to which he belongs.

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IV. Pali formulae: Determination.

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The Canon and commentaries make no mention of any formula to repeat while markin
in Thailand is to repeat: Imam bindu-kappam karomi, which means, "I make this pr
marked." The words for determination, taking the bowl as an example, are: Imam
adhitthami, which means, "I determine this bowl" or "I determine this as a bowl." T
determine other requisites, replace the word //pattam//, bowl, with the appropriate name, a
for the outer robe: sanghatim for the upper robe: uttarasangam for the lower rob
antaravasakam for the sitting cloth: nisidanam for the skin-eruption cloth: kandu-pa
for the rains-bathing cloth: vassikasatikam for the sleeping cloth: paccattharanam
the handkerchief: mukha-punchana-colam for other cloth requisites: parikkhara-colam
determine many cloths of the same sort at the same time, use the plural forms: Change //
//imani//; //etam// to //etani//; and the //-am// ending for the name of the article to //-ani//.
example, to determine many miscellaneous cloth requisites within reach of the hand, the f
Imani parikkhara-colani adhitthami. A bhikkhu may determine only one of each of the f
items for use at any one time: the bowl, the basic set of three robes, and the sitting clot
wishes to replace an old one with a new one, he must first withdraw the determination of t
before determining the new one. The formula for withdrawal, again taking the bowl as an
Imam pattam paccuddharami, which means, "I relinquish this bowl." To withdraw the
determination of other items, replace the word //pattam// with the appropriate name, as ab
an item has been stolen, burnt, destroyed, lost, given away, or taken away on trust, its det
automatically lapses, and there is no need to withdraw the determination before determini
to replace it. The Commentary explains //destroyed// as meaning that the bowl or any of t
develops a hole of a certain size: for a clay bowl, a hole large enough for a millet grain t
through; for an iron bowl, a hole large enough to let liquid pass through; for the robes, a co
at least the size of the fingernail of the small finger, located at least one handspan in fro
long edge of the robe, and four fingerbreadths from the short edge of the lower robe, or ei
fingerbreadths from the short edge of the upper and outer robes. Once the robe or bo
hole of this sort, it reverts to the status of an extra robe or bowl. If the owner still wishes to
use it, the hole must be mended and the article redetermined before ten days elapse. Oth
subject to the penalties imposed by NP 1 or 21. * * *

V. Pali formulae: Shared ownership. ~~~

-- less formal than the first -- is: Imam civaram itthannamassa vikappemi, which me
share ownership of this robe-cloth with so-and-so." Suppose, for example, that the person
Nando. If he is one's senior, change //itthannamassa// to //Ayasmato Nandassa//; if he i
junior, change it to //Nandassa Bhikkhuno//; if he is a novice, change it to //Nandassa Sam
he is very much one's senior, use the first formula, above. (Mv.I.74.1 shows that the trad
the Buddha's time was not to use a very senior or respected person's name when referring
To share a bowl in this way, change //civaram// to //pattam//. Other changes, as called fo
inferred from the previous formulae. To place a piece of robe-cloth under shared owne
two persons who are absent, say to a witness: Imam civaram vikappanatthaya tuyha
which means, "I give this robe-cloth to you to share." The witness should ask the original
names of two bhikkhus or novices who are his friends or acquaintances. In Pali, this is:
Ko te mitto va sandittho va. After the original owner tells the names, the witness says:
Aham tesam dammi, which means, "I give it to them." To rescind the shared ownersh
Vibhanga says that the witness in the last case should say, Tesam santakam paribhu
vissajjehi va yatha-paccayam va karohi, which means, "Use what is theirs, give it away o
like with it." As for cases in which the article is placed under shared ownership in th
presence of the second owner, the Vibhanga gives no formula for rescinding the arrangem
K/Commentary suggests that the second owner should say, Mayham santakam par
vissajjehi va yatha-paccayam va karohi, which means, "Use what is mine, give it away or
with it." The Pubbasikkha Vannana, though, suggests the following formula (for robe
within reach, rescinded by a bhikkhu who is senior to the original owner): Imam civar
santakam paribhunja va vissajjehi va yatha-paccayam va karohi, which means, "Use
of mine, give it away, etc." If the bhikkhu rescinding the shared ownership is junior to the
owner, the verb endings are more formal: Imam civaram mayham santakam paribhunj
vissajjetha va yatha-paccayam va karotha. For a bowl, change //civaram// to //pattam//.
one piece of cloth is involved, the formula begins, //Imani civarani mayham santakani..../
than one bowl, //Ime patte mayham santake....// Changes for articles outside the reach of
may be inferred from those for the earlier formulae. * * *

VI. Pali formulae: Forfeiture. ~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~ As noted in the
the chapter on Nissaggiya Pacittiya rules, articles received in defiance of NP 18, 19, & 22 r
forfeited to a Community. The words of forfeiture in these cases are: NP 18. For receiv
silver (money): Aham bhante rupiyam patiggahesim. Idam me nissaggiyam. Imah
nissajjami. This means, "Venerable sirs, I have received money. This of mine is to be f
I forfeit it to the Community." NP 19. For engaging in monetary exchange: Aham b
nanappakarakam rupiya-sanvoharam samapajjim. Idam me nissaggiyam. Imaham
nissajjami. This means, "Venerable sirs, I have engaged in various types of monetary e
This of mine is to be forfeited. I forfeit it to the Community." NP 22. For asking for a n
bowl when one's original bowl is still usable: Ayam me bhante patto unapanca-bandh

pattena cetapito nissaggiyo. Imaham sanghassa nissajjami. This means, "This bo
venerable sirs, asked for when the (previous) bowl had less than five mends, is to be forfe
forfeit it to the Community." Articles used or received in violation of the remaining N
rules may be forfeited to the Community, to a group, or to an individual. Here only the fo
forfeiting to an individual will be given. Formulae for rules rarely broken -- e.g., involving
bhikkhunis or felted rugs -- are not listed. NP 1. For an extra robe (or robe-cloth) kept b
days. Idam me bhante civaram dasahatikkantam nissaggiyam. Imaham ayasmato
This means, "This robe (robe-cloth) of mine, venerable sir, kept beyond ten days, is to be
forfeit it to you." If the speaker is senior to the listener, change //bhante// to //avuso//. If
pieces of cloth are to be forfeited at once, the forms should be changed to plural: Ima
bhante civarani dasahatikkantani nissaggiyani. Imanaham ayasmato nissajjami. Fo
the reach of the hand, change //idam// to //etam; //imaham// to //etaham//; //imani// to //etar
//imanaham// to //etanaham//. For example, for one robe, one would say: Etam me b
dasahatikkantam nissaggiyam. Etaham ayasmato nissajjami. For more than one ro
reach of the hand, one would say: Etani me bhante civarani dasahatikkantani
nissaggiyani. Etanaham ayasmato nissajjami. Once the offense has been confessed, t
(robe-cloth) is to be returned to the original owner, using this formula: Imam civaram
dammi, which means "I give this robe (robe-cloth) to you." For more than one piece:
Imani civarani ayasmato dammi. Changes in the formula for robe-cloth beyond the reac
may be inferred from the preceding example. These two formulae for returning cloth are u
involving cloth and will not be repeated below. NP 2. For a robe separated from one f
or more: Idam me bhante civaram ratti-vippavuttham annatra bhikkhu-sammatiya
Imaham ayasmato nissajjami, which means, "This robe of mine, separated (from me)
without authorization of the bhikkhus, is to be forfeited. I forfeit it to you." Change //civara
//dvi-civaram// for two robes, and to //ti-civaram// for three. Other changes, as necessar
inferred from the formulae for rule #1, above. The formulae for returning the robe(s) are a
there. NP 3. For out-of-season robe-cloth kept more than a month: Idam me bhar
akala-civaram masatikkantam nissaggiyam. Imaham ayasmato nissajjami, which me
out-of-season robe-cloth of mine, venerable sir, kept beyond a month, is to be forfeited. I
you." For more than one piece of cloth: Imani me bhante akala-civarani masatikkant
nissaggiyani. Imanaham ayasmato nissajjami. Other changes, as necessary, may be in
formulae for rule #1. NP 6. For a robe (robe-cloth) requested from an unrelated
householder: Idam me bhante civaram annatakam gahapattikam annatra samaya
nissaggiyam. Imaham ayasmato nissajjami, which means, "This robe (cloth) of mine
sir, requested from an unrelated householder at other than the proper occasion, is to be
forfeit it to you." For more than one robe: Imani me bhante civarani annatakam
gahapattikam annatra samaya vinnapitani nissaggiyani. Imanaham ayasmato nissaj
7. For a robe (robe-cloth) requested from an unrelated householder during an allowable o

beyond the allowable limit: Idam me bhante civaram annatakam gahapattikam ta
vinnapitam nissaggiyam. Imaham ayasmato nissajjami, which means, "This robe (clo
requested beyond that (allowable) from an unrelated householder, is to be forfeited. I fo
you." For more than one robe: Imani me bhante civarani annatakam gahapattika
taduttarim vinnapitani nissaggiyani. Imanaham ayasmato nissajjami. NP 8. For a ro
(robe-cloth) received after making a stipulation to an unrelated householder: Idam m
civaram pubbe appavarito annatakam gahapattikam upasankamitva civare vikappam
nissaggiyam. Imaham ayasmato nissajjami, which means, "Without prior invitation, I
an unrelated householder and made stipulations about a robe (cloth). This robe (cloth) o
venerable sir, is to be forfeited. I forfeit it to you." NP 9. For a robe (robe-cloth) receiv
after making stipulations to two or more unrelated householders, use the same formula as
preceding rule, changing //annatakam gahapattikam to annatake gahapattike//. NP 10.
(robe-cloth) received after reminding one's steward too many times: Idam me bhante
atireka-tikkhattum codanaya atireka-chakkhattum thanena abhinipphaditam nissaggi
ayasmato nissajjami, which means, "This robe (cloth) of mine, venerable sir, produced
than three reminders, after more than six standings, is to be forfeited. I forfeit it to you."
NP 18 & 19. The formulae for these rules are given at the beginning of this appendix.
For an article received in trade: Aham bhante nanappakarakam kaya-vikkayam sa
me nissaggiyam. Imaham ayasmato nissajjami, which means, "Venerable sir, I have
various types of trade. This of mine is to be forfeited. I forfeit it to you." To return the
article: Imam ayasmato dammi, which means, "I give this to you." NP 21. For a
extra bowl kept beyond ten days: Ayam me bhante patto dasahatikkanto nissaggiyo.
ayasmato nissajjami, which means, "This bowl of mine, venerable sir, kept beyond ten
forfeited. I forfeit it to you." To return the bowl: Imam pattam ayasmato dammi.
NP 22. The formula for this rule is given at the beginning of this appendix. NP 23. F
of the five tonics kept beyond seven days: Idam me bhante bhesajjam sattahatikkanta
nissaggiyam. Imaham ayasmato nissajjami, which means, "This medicine of mine, vene
beyond seven days, is to be forfeited. I forfeit it to you." To return the medicine:
Imam bhesajjam ayasmato dammi. NP 25. For a robe (robe-cloth) snatched back in an
Idam me bhante civaram bhikkhussa samam datva acchinnam nissaggiyam. Imaham a
nissajjami, which means, "This robe (cloth) of mine, venerable sir, snatched back after
gave it to a bhikkhu, is to be forfeited. I forfeit it to you." NP 28. For a robe (robe-clot
offered in urgency kept beyond the robe season: Idam me bhante acceka-civaram ci
samayam atikkamitam nissaggiyam. Imaham ayasmato nissajjami, which means, "
robe-cloth-offered-in-urgency of mine, venerable sir, kept beyond the robe season, is to be
forfeit it to you." NP 29. For a robe separated from one for more than six nights:
Idam me bhante civaram atireka-cha-rattam vippavuttham annatra bhikkhu-sammatiya
nissaggiyam. Imaham ayasmato nissajjami, which means, "This robe of mine, separated

than six nights without authorization of the bhikkhus, is to be forfeited. I forfeit it to you."
Change //civaram// to //dvi-civaram// for two robes, and to //ti-civaram// for three. NP 3
For gains intended for the Community that one has diverted to oneself: Idam me bha
sanghikam labham parinatam attano parinamitam nissaggiyam. Imaham ayasmato
which means, "This gift, intended for the Community and knowingly diverted for myself, is
I forfeit it to you." To return the article: Imam ayasmato dammi.

* * * VII. Pali formulae: Confession. ~~~

some cases to commit offenses unknowingly, the current formula has been adopted to cov
offenses. Since the formula is repeated by every bhikkhu before the recitation of th
Patimokkha, the procedure has become little more than a formality. The Vinaya Mukha th
a bhikkhu conscious of having committed a particular offense should mention it to the ot
their own language before making use of the Pali formula. If the bhikkhu making con
junior to the one acknowledging him, the exchange is as follows (taking thullaccaya offe
example): Confessant: Aham bhante sambahula nana-vatthukayo thullaccaya
apanno. Ta patidesemi. Acknowledger: Passasi avuso? C: Ama bhante, passami.
avuso sanvareyyasi. C: Sadhu sutthu bhante sanvarissami. (Three times.) This last
means, "Very well, venerable sir, I will be restrained." If the bhikkhu making confessio
senior to the other bhikkhu, the exchange is as follows: C: Aham avuso sambahula
nana-vatthukayo thullaccayayo apattiyo apanno. Ta patidesemi. A: Passatha bh
C: Ama avuso, passami. A: Ayatim bhante sanvareyyatha. C: Sadhu sutthu avuso
(Three times.) For other categories of offenses, change //thullaccayayo// to
//nissaggiyayo pacittiyayo//, //pacittiyayo//, //dukkatayo//, or //dubbhasitayo//,
as the case may be. In confessing dubbhasita offenses, drop the word //nana-vatthukayo/
only one rule in this class * * * VIII. A
pupil's duties as attendant to his mentor. ~~~

these things, one need only set them out, rather than hand them to the mentor. Once they out, one should proceed to sweep out the bathroom and its surrounding area while the m the tooth-cleaning sticks and water. Then, while the mentor is using the bathroom, one sh the next step.] Make a seat ready. If there is conjey, then having washed a bowl, p the conjey near the mentor. When he has drunk the conjey, then having given him water, the bowl, having lowered it [so as not to let the washing water wet one's robes], wash it p without scraping it (i.e., knocking it against the floor) and then put it away. When the ment gotten up, remove the seat. If the place is soiled, sweep it. If the mentor wishes to e the village for alms, give him his lower robe, receiving the lower robe [he is wearing] from h return. [This is one of the few passages showing that the practice of having spare robes w current when the Canon was being compiled.] Give him his belt; give him his upper and o arranged so that the upper robe forms a lining for the outer one [%]. Having rinsed out the to him while it is still wet [i.e., pour out as much of the rinsing water as possible, but don' it dry]. If the mentor desires an attendant, one should put on one's lower robe so as t the three circles all around (see Sekhiyas 1 & 2). Having put on the belt, having put the up robes together and having put them on, having fastened the ties, having washed and tak the mentor's attendant. Do not walk too far behind him, do not walk too close. (One to tw him is appropriate.) Receive the mentor's bowl and its contents. (If the mentor's bowl is hot to the touch, take his bowl and give him one's own bowl [which is presumably lighter o the touch] in return.) Do not interrupt the mentor when he is speaking. If he is borde an offense (e.g., Pacittiya 4 or Sanghadisesa 3), one should speak in an indirect way so a his senses. (These two duties apply everywhere, not only on almsround.) [The Sub-com that, unlike the pupil's other duties, these must also be observed even when one is ill.] Returning ahead of the mentor, one should make a seat ready. Set out water for washing scraper, and a towel for drying the feet. Having gone to meet him, receive his bowl and him his lower robe; receive the lower robe [that he has been wearing] in return. If the uppe robes are damp with perspiration, dry them for a short time in the sun's warmth, but do n there long in the sun. Fold up the robes [separately, says the Sub-commentary], keeping fingerbreadths apart so that neither robe becomes creased in the middle. [One should fol practice in folding and hanging one's own robes.] Place the belt in the fold of the robe. [F these statements it would appear the bhikkhus in those days wore only their lower robes w dwellings.] If there is almsfood, and the mentor wishes to eat, give him water and pl almsfood near him. Offer him drinking water. (If there is enough time before noon, one sh the mentor while he is eating, in order to offer him drinking water, and eat one's own me he is finished. If there is not enough time for this, one should simply set out the water and one's own meal.) When he has finished eating, then having given him water, receiv bowl, lower it, and wash it properly without scraping it. Then, having emptied out the wate a short time in the sun's warmth, but do not leave it there long. Put away the bowl a

robes. When putting away the bowl, take the bowl in one hand, feel under the bed or bene
hand, and place the bowl there, but do not place it on the bare ground (any place where
soiled). When putting away the robe, take the robe with one hand, stroke the other hand a
cord for the robes [to check for any rough spots or splinters on the cord or rod that will ri
cloth], place the robe over the cord or rod with the edges away from one and the fold towa
fold should not be placed on the side of the wall, for if there is a splinter in the wall, it may
the robe in the middle [making its determination lapse].) [Again, one should follow these s
practices in putting away one's own robe and bowl.] When the mentor has gotten up,
seat. Put away the water for washing the feet, the foot-scraper, and the towel for drying
If the place is soiled, sweep it. If the mentor wishes to bathe, prepare a bath. Prepare
bath if he wants a cold one, a hot bath if he wants a hot one. If the mentor wishes to
sauna, knead the //chunam// (bathing powder), moisten the bathing clay, take a chair for th
and follow closely behind him. Give him the chair, receive his robe in return, and lay it to c
(where there is no soot or smoke). Give him the chunam and clay. If one is able to, enter
having smeared one's face with the bathing clay and covering oneself front and back.
not to encroach on the senior bhikkhus, at the same time not depriving the junior bhikkhus
Look after the mentor's needs (stoking the fire, providing him with clay and hot water). W
leaving the sauna, take the chair and, covering oneself front and back, leave the sauna. F
mentor with bathing water. When both have bathed, the pupil should come out of the wa
himself, and put on his lower robe. Then he should dry off his mentor, give him his lower r
his outer robe. Taking the chair, the pupil should return first, make ready a seat, p
out water for washing the feet, a foot-scraper, and a towel for drying the feet. When the m
down, offer him drinking water. If the mentor wants one to recite (memorize passages
Vinaya), one should recite. If he wants to interrogate one (on the meaning of the passag
should answer his interrogation. If the place where the mentor is staying is soiled, the
should clean it if he is able to. First take out the bowl and robe and lay them to one side.
the sitting cloth and the sheet and lay them to one side. Then take out the mattress and p
lay them to one side. Having lowered the bed [from its supports], take it out properly,
scraping it (along the floor) or knocking it against the door or door posts, and then lay it to
Lower the bench, take it out properly, without scraping it (along the floor) or knocking it a
the door or the door posts, and lay it to one side. Take out the supports for the bed...the
spittoon...the reclining board [a board or stone for resting the head, arms or elbows] and
one side. Take out the ground-covering, after observing how it was laid down, and put it t
If there are cobwebs, sweep them out, starting from the ceiling and working down. W
windows, the doors, and the corners. If the wall or floor have become moldy [%], moisten
out, and wipe them with it. If the floor of the room is bare ground, sprinkle it all over with
before sweeping it, so that the dust does not fly up and soil the room. Look for any rubbis
throw it away. Having dried the ground-covering in the sun, clean it, shake it out, brin

back in, and lay it down as it was laid down before. Having dried the supports for the bed wipe them, bring them back, and place them where they were before. Having dried the in the sun, clean them, shake them out, lower them, bring them back in properly without so (against the floor) or knocking them against the door or door posts, and place them wher placed before. Having dried the mattress and pillow...the sitting cloth and sheet in the sun shake them out, bring them back in, and place them where they were before. Having dr in the sun, wipe it, bring it back in, and place it where it was before. Having dried the recli in the sun, wipe it, bring it back in, and place it where it was before. [One should follow t same procedures in cleaning one's own room.] Put away the bowl and robes [as above]. winds blow from the east, close the eastern windows. If from the west, close the western w from the north, close the northern windows. If from the south, close the southern window weather is cool, open the windows by day and close them at night. If the weather is hot, c day and open them at night. [Again, one should follow these same procedures in lookin own room.] If a courtyard is dirty, sweep it (%). If a porch...attendance hall...fire hall (sauna)...restroom is dirty, sweep it. If there is no drinking water, provide it. If there is no water, provide it. If there is no water in the pitcher for rinsing [in the restroom], pour it int the pitcher.

* * * As noted in Chapter 2, a pupil who is not ill is expected to perform these services for his mentor unless the mentor tells h already has another pupil acting as his attendant or the other pupil says that he will accep responsibility for them. On the other hand, if the pupil is ill, the mentor is expected to perfo services for the pupil until the latter recovers. This reflects the Buddha's statement that should regard the mentor as his father; and the mentor, the pupil as his son. If both bear t relationship in mind, they are sure to prosper in the practice of the Dhamma-Vinaya.

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APPENDIX

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The Ariyavamsa Sutta

Introduction

There follows a translation which is based on the Pali text (PTS), Woodwards' translation in //Gradual Sayings II// and the Thai translation of the Anguttara Nikaya. In this retranslation, great help has been given by Ven. Nagasena Bhikkhu of Wat Benchamabopitr in Bangkok.

This sutta which we call the Discourse on the Noble Lineages has a very celebrated history. It will be immediately obvious that its content is an inspiration for the thudong bhikkhu, and for those who are neither thudong nor bhikkhu, it has as its message: that of contentment with a sufficiency of this world's goods while warning any who cultivate this attitude to guard against pride arising, ("I am pure, they are not...").

The Commentary states that under the first three of the Noble Lineages, all of the Vinaya Collection (of rules and regulations for the Sangha) may be expounded. Under the fourth heading, which concerns mental development by way of meditation and the subsequently arising desire to relinquish all states connected with the unskilful (//akusala//) factors, under this Lineage may be explained all the Discourses (//sutta//) and Buddhist psychology (//Abhidhamma//). That such expositions actually took place is attested by many references in the history of Ceylon. It seems that such was the fame of this Discourse, that thousands would flock from near and far to hear skilled bhikkhus expound it. As the reader will see, it is a short sutta but evidently during its preaching practically all topics in the vast range of the Pali Canon could be brought under the headings which it gives. Such preaching sometimes continued for many days and was a popular subject for exposition during the rains retreat. Some traces of this tradition are still to be found in Sri Lanka. (For this
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information, se Ven. W. Rahula's "History of Buddhism in Ceylon").

Long before the days of the Commentaries (c. 5th Century CE), there is another possible reference to this sutta. It occurs in the list of seven Dhamma passages recommended for study by bhikkhus and bhikkhunis (nuns), upasakas and upasikas (lay men and women), by the Emperor Asoka in his Bhabru Edict. There it is called the `Aliyavasani' which many scholars equate with the Ariyavamsa Sutta. That the great Emperor should have singled out this text for the study of those who follow the Buddha Way, is indeed fitting and it is as appropriate for their study now as it was over two thousand years ago.

In Thailand at the present time, it is one of a selection of Discourses and other chants which come up regularly each month for chanting in temples after the evening puja. Needless to say, it is highly esteemed by thudong bhikkhus, many of whom know it by heart.

In the translation following, passages in brackets are explanations drawn from the Commentary or from the Thai translation which somewhat enlarges upon the Pali text. It is hoped that this most ancient teaching upon the thudong life will be of some interest after the preceding account of the Noble Lineages in the present time.

THE DISCOURSE ON THE NOBLE LINEAGE

Thus have I heard: At one time the Lord was dwelling near Savatthi at the Jeta Wood in Anathapindika's Park. Then the Lord addressed the bhikkhus saying: O bhikkhus!

Yes, Lord, responded those bhikkhus.

Then the Lord said --

Here, O bhikkhus, are these Four Lineages of the Noble Ones (Fully Awakened Ones, Silent Buddhas and Disciples) -- foremost (among lineages such as nobles, priests, merchants, etc.), (practised from) days of old, traditional (to the family of Noble Ones), (handed down from) time immemorial, neither separated from them now nor were they separated in the past (as inseparable from the life of Noble Ones), neither stained now nor shall they be reckoned impure in the future, and never are they despised by wise recluses and brahmins.

1. Here, O bhikkhus, a bhikkhu is content with this or that robe and he speaks in praise of contentment with any kind of robe (as those made up from rags cast off, oddments of cloth, corpse-wrappings, etc.). He does not search for robes in an unbecoming way (by hints, indications, round-about talk, or any other intimations) and if he does not obtain them, he is not cast down. When he has got them, he is not attached to them, is not fascinated by them, nor has he any desire for them. Seeing the peril (in robes acquired by wrong means) and skilled in avoiding this, he just makes use of them. Yet he does not exalt himself because of his contentment with any kind of robes, (thinking, I wear rag-robes, etc.), nor does he look down upon others (thinking, these bhikkhus wear fine robes made up by house-holders, etc.)

O bhikkhus, whatever bhikkhu is skilled in this (matter of contentment and in explaining to others the advantages of contentment), who is not lazy (slipping thereby into luxurious living), who clearly comprehends and is mindful (of the fact that he wears the robes only to ward off cold, heat, the sting of fly and mosquito, the touch of wind and burning sun and creeping thins, and to conceal the body), then he is indeed well established in this foremost Noble Lineage as handed down from time immemorial.

2. Then again, O bhikkhus, a bhikkhu is content with this or that almsfood and he speaks in praise of contentment with any kind of almsfood (as that collected from door to door, not favouring the rich, nor discriminating against the poor man's food). He does not search for almsfood in an unbecoming way (by hints, by indicating his like, etc.) and if he does not obtain it, he is not cast down. When he has

got it, he is not attached to it, is not fascinated by it, nor has he any desire for it. Seeing the peril (in almsfood acquired by wrong means) and skilled in avoiding this, he just makes use of it. Yet he does not exalt himself because of his contentment with any kind of almsfood, (thinking, I eat only almsfood and only once a day, etc.), nor does he look down upon others (thinking these bhikkhus take meals by invitation and eat twice before noon, etc.).

O bhikkhus, whatever bhikkhu is skilled in this (matter of contentment and in explaining to others the advantages of contentment), who is not lazy (slipping thereby into luxurious living), who clearly comprehends and is mindful (of the fact that he eats almsfood not for amusement, intoxication, beauty or embellishment but just enough for the support and continuance of his body, for the ending of discomfort and for helping on the life of purity), then indeed he is well established in this foremost Noble Lineage as handed down from time immemorial.

3. Then again, O bhikkhus, a bhikkhu is content with this or that shelter and he speaks in praise of contentment with any kind of shelter (as living at a tree-root, in the forest, or in a cave, etc.). He does not search for shelters in an unbecoming way (by asking supporters to provide him with spacious quarters, furnished, etc.) and if he does not obtain it, he is not cast down. When he has got it, he is not attached to it, is not fascinated by it, nor has he any desire for it. Seeing the peril (in a shelter acquired by wrong means) and skilled in avoiding this, he just makes use of it. Yet he does not exalt himself because of his contentment with any kind of shelter (thinking, I sleep in any place available), nor does he look down upon others (thinking, these bhikkhus live in well-built, well-furnished quarters, in viharas, etc.).

O bhikkhus, whatever bhikkhu is skilled in this (matter of contentment and in explaining to others the advantages of contentment), who is not lazy, (slipping thereby into luxurious living), who clearly comprehends and is mindful (of the fact that the shelter is only to ward off cold, heat, the sting of fly and mosquito, the touch of wind and burning sun and creeping things, and for

protection against adverse climatic conditions and for abiding in seclusion) then he is indeed well established in this foremost Noble Lineage as handed down from time immemorial.

4. Then again, O bhikkhus, a bhikkhu has development (of wholesome mental states) as a source of happiness and he delights in it; he has abandoning (of evil mental states) as a source of happiness and he delights in it. By having the happiness from development and by the delight thereof; by having the happiness from abandoning and the delight thereof, he does not exalt himself (thinking, I enjoy the tranquillity of transic concentration, or of insight, etc.), nor does he look down upon others (thinking, these bhikkhus are not striving to develop the supermind or for the superwisdom -- (adhicitta, adhipanna, etc.).

O bhikkhus, whatever bhikkhu is skilled in this (matter concerning Restraint of the Senses, the Threefold Good Conduct in thought, word and action, the Four Foundations of Mindfulness, the Seven Factors of Enlightenment, leading to Deliverance by Wisdom; who is therefore also skilled in abandoning the Five Hindrances and who has finally rid himself of the Three Roots of Unskill -- Greed, Hatred, Delusion; and who can explain the Way whereby all this is accomplished for the benefit of others), who is not lazy (thereby giving up striving for attainment), who clearly comprehends and is mindful (that both development and abandoning are practised only for the one purpose of insight and Enlightenment -- never for gaining magic posers, etc.), then he is indeed well established in this foremost Noble Lineage as handed down from time immemorial.

These, O bhikkhus, are the Four Lineages of the Noble Ones, they are foremost, practised from days of old, traditional, handed down from time immemorial, neither separated from the life of Noble Ones now nor in the past, neither stained now nor shall they be reckoned impure in future, and are never despised by wise recluses and brahmins.

Moreover, bhikkhus, possessing these Four Lineages of the Noble Ones, a bhikkhu may dwell in the East, or in the West, in the North or

in the South, and in whatever place he dwells, accidie (boredom in matters spiritual) cannot overpower him, but he will overcome accidie. Why so? O bhikkhus, such a one is a steadfast sage who has overcome both accidie (with seclusion, quietness, etc., and with skilled mental states) and delight (in evil ones that arise while living in seclusion and practising meditation. That is, by the contentment plus humility taught in the first three Noble Lineages, the evil of accidie is overcome -- a truly contented mind is never bored; and by development, abandoning and humility taught in the fourth Noble Lineage, the bond of delighted attachment is broken).

Thus spoke the Lord. The Welfarer, the Teacher then said further:

Accidie does not overpower the sage.
(Because of its weakness) it cannot overpower him.
(Instead), the sage overcomes accidie,
It is he alone who overcomes it.
What hindrances can obstruct one for whom
All kamma is dispelled and given up?
Who could blame one as pure
As ornament of Jambu gold?
Even the gods of him speak praise!
Even by Brahmas is he praised!

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APPENDIX

The earliest editions of Keeping the Breath in Mind contain a version of Step 3 in Method 2 that Ajaan Lee later shortened and revised to its present form. Some people, though, find the original version helpful, so here it is:

3. Observe the breath as it goes in and out, noticing whether it's comfortable or uncomfortable, broad or constricted, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long and out long is uncomfortable, try breathing in short and out short. As soon as you find that your breath feels comfortable, let this comfortable breath sensation spread to the different parts of your body. For example, each time you breathe in and out once, think of an important part of the body, as follows:

As you let the breath pass into the bronchial tubes, think of it as going all the way down the right side of your abdomen to the bladder.

As you take another in-and-out breath, think of the breath as going from the main arteries to the liver and heart on down through your left side to the stomach and intestines.

As you take another in-and-out breath, think of the breath as going from the base of the throat all the way down the internal (front) side of the spine.

As you take another in-and-out breath, think of letting the breath go from the base of the throat down the front of your chest through to the tip of the breastbone, to the navel, and out into the air.

As you take another in-and-out breath, inhale the breath into the palate down to the base of the throat, on through the middle of the chest to the large intestine, the rectum, and out into the air.

Once you've completed these five turns inside the body, let the breath flow along the outside of the body:

As you take an in-and-out breath, think of inhaling the breath at the base of the skull and letting it go all the way down the external (back) side of the spine.

Now, if you're male, think first of your right side, both with the legs and with the arms. As you take an in-and-out breath, think of the right buttock and of letting the breath run all the way down the right leg to the tips of your toes.

As you take another in-and-out breath, think of the left buttock and of letting the breath run all the way down the left leg to the tips of your toes.

As you take another in-and-out breath, think of the base of the skull and of letting the breath run down your right shoulder, along your right arm to the tips of your fingers.

As you take another in-and-out breath, inhale the breath into the base of the skull and let it run down your left shoulder, along your arm to the tips of your fingers.

As you take another in-and-out breath, inhale the breath into the area inside your skull, thinking of your ears -- eyes -- nose -- mouth. (Men should think of the right side first, with each part of the body: the right eye, right ear, right nostril, right arm, right leg, etc.; women: the left eye, left ear, left nostril, left arm, left leg, etc.)

Once you've finished, keep careful watch over your breath. Make the breath refined, light, and free-flowing. Keep the mind steady and still in this breath. Be thoroughly mindful and self-aware. Let the

various breath sensations join and permeate throughout the body. Let the mind be neutral, impassive, and well-composed.

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GLOSSARY

Arahant: A Worthy One or Pure One -- i.e., a person whose heart is freed from the effluents of defilement and is thus not destined for further rebirth. An epithet for the Buddha and the highest level of his Noble Disciples.

Ariya sacca: Noble Truth. The word Noble (ariya) here can also mean ideal or standard, and in this phrase carries the meaning of objective or universal truth. There are four: stress, its cause, its disbanding, and the path of practice leading to its disbanding.

Asava: Effluent -- mental defilements (sensuality, states of being, views, and unawareness) in their role as causes of the flood of rebirth.

Avijja: Unawareness, ignorance, obscured awareness, counterfeit knowledge.

Ayatana: Sense medium. The inner sense media are the eyes, ears, nose, tongue, body, and intellect. The outer sense media are their corresponding objects.

Buddha (buddho): The mind's innate quality of pure knowingness, as distinct from the themes with which it is preoccupied and its knowledge about those preoccupations.

Dhamma: Event; phenomenon; the way things are in and of themselves; their inherent qualities; the basic principles that underlie their

behavior. Also, principles of behavior that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, Dhamma refers also to any doctrine that teaches such matters. To view things -- mental or physical -- in terms of the Dhamma means to view them simply as events or phenomena, as they are directly perceived in and of themselves, seeing the regularity of the principles underlying their behavior. To view them in terms of the world means to view them with regard to their meaning, role, or emotional coloring -- i.e., in terms of how they fit into our view of life and the world.

Dhatu: Element; potential; property; the elementary properties that make up the inner sense of the body and mind: earth (solidity), water (liquidity), fire (heat), wind (energy or motion), space, and consciousness. The breath is regarded as an aspect of the wind property, and all feelings of energy in the body are classed as breath sensations. According to ancient Indian and Thai physiology, diseases come from an aggravation or imbalance in any of the first four of these properties. Well-being is defined as a state in which none of them is dominant: All are quiet, unaroused, balanced, and still.

Ekaggatarammana: Singleness of object or preoccupation.

Jhana: Meditative absorption in a single notion or sensation.

Khandha: The component parts of sensory perception; physical and mental phenomena as they are directly experienced: rupa (sensations, sense data), vedana (feelings of pleasure, pain, or indifference), sanna (labels, names, concepts, allusions), sankhara (mental fashionings, thought formations), vinnana (sensory consciousness).

Lokavidu: An expert with regard to the cosmos -- an epithet normally used for the Buddha.

Magga-citta: The state of mind that forms the path leading to the transcendent qualities culminating in Liberation. Phala-citta refers to the mental state that follows immediately on magga-citta and experiences its fruit.

Nibbana (nirvana): Liberation; the unbinding of the mind from greed, anger, and delusion, from physical sensations and mental acts. As this term is used to refer also to the extinguishing of fire, it carries connotations of stilling, cooling, and peace. (According to the physics taught at the time of the Buddha, the property of fire in a latent state exists to a greater or lesser extent in all objects. When activated, it seizes and gets stuck to its fuel. When extinguished, it is unbound.)

Nimitta: Mental sign, theme, or image.

Nivarana: Hindrance. The mental qualities that hinder the mind from becoming centered are five: sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty.

Pali: The name of the most ancient recension of the Buddhist canon now extant and -- by extension -- of the language in which it was composed.

Samadhi: Concentration; the act of keeping the mind centered or intent on a single preoccupation. The three levels of concentration -- momentary, threshold, and fixed penetration -- can be understood in terms of the first three steps in the section on jhana: Momentary concentration goes no further than step (a); threshold concentration combines steps (a) and (c); fixed penetration combines steps (a), (b), and (c) and goes on to include all higher levels of jhana.

Sangha: The community of the Buddha's followers. On the conventional level, this refers to the Buddhist monkhood. On the ideal (ariya) level, it refers to those of the Buddha's followers -- whether lay or ordained -- who have practiced to the point of gaining at least the first of the transcendent qualities culminating in Liberation.

Sankhara: Fashioning -- the forces and factors that fashion things, the process of fashioning, and the fashioned things that result. As the fourth khandha, this refers to the act of fashioning thoughts, urges, etc., within the mind. As a blanket term for all five khandhas, it refers to all things conditioned, compounded, or fashioned by nature. 'Sankharupekkha-nana' refers to a stage of liberating insight in which all sankharas are viewed with a sense of indifference.

Vipassana (-nana): Liberating insight -- clear, intuitive discernment into physical and mental phenomena as they arise and disappear, seeing them for what they are in terms of the four Noble Truths and the characteristics of inconstancy, stress, and 'not-selfness,'

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If anything in this translation is inaccurate or misleading, I ask forgiveness of the author and reader for having unwittingly stood in their way. As for whatever may be accurate, I hope the reader will make the best use of it, translating it a few steps further, into the heart, so as to attain the truth to which it points.

The Translator

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CHANT FOR

THE DEDICATION OF MERIT

sabbe satta sada hontu
avera sukha-jivino
katam punna-phalam mayham
sabbe bhagi bhavantu te

May all living beings always live happily,
Free from animosity.
May all share in the blessings
Springing from the good I have done.

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[This article appeared in //Gassho// vol 1 no 4 (May/Jun 1994).]

SANG-NGAK-CHO-DZONG
AND THE EVOLUTION OF THE APPRENTICE PROGRAMME

by Ngakpa Chogyam Rinpoche

(Presentation for the March 1994 Conference of the Network for Western Buddhist Teachers with His Holiness the Dalai Lama in Dharamsala)

The evolution of Buddhism in the West, and what possible part I could play in that, has been my primary interest and concern for over ten years. I have in that time, together with my students, created an individual context of practice that may be of interest here. What we have established isn't perfect but it functions very happily, having evolved out of the hard work and kind-hearted commitment of a small number of enthusiastic people. For this reason I would like to introduce some aspects of our history, and the ideas that led to the establishment of Sang-ngak-cho-dzong in Britain and the US.

Sang-ngak-cho-dzong is the name we were given by His Holiness Dudjom Rinpoche, specifically for the work in establishing a Ngakphang Sangha in the West. The word Ngakphang, means 'mantra holding' and applies to those who take Tantric vows and live as non-celibate householders. Ngakphang practitioners are usually called Ngakpas (male) and Ngakmas (female). They have uncut hair, and maintain the Tantric samayas. They wear robes which are more or less like monk's or nun's robes, but the skirt or shamthab is usually white (Ngakphang Sangha members sometimes wear red shamtabs, especially outside the Nyingma School). They also wear a red, white and blue striped shawl called a Ngakphang Sen.

Sang-ngak-cho-dzong, which has recently become a Registered Charity, is a relatively small but enthusiastically committed group of Nyingma

practitioners who attempt to live by the principles of Kindness and Awareness. We are a Ngakphang Sangha, or White Tantric Community, and attempt the practice of being Vajra brothers and Vajra sisters, in terms of trying always to see each other with pure-vision. In practice, this means relating to what is intrinsically good in each other, rather than giving undue weight to each other's confusion and neuroses. This is a quality that we endeavour to apply in the outside world as well, with regard to feeling a genuine kindness and good heart towards everyone. We maintain a respect for each other as practitioners, based on the shared commitment to living the View of our tradition. We place a lot of emphasis on genuine kindness, and genuine friendliness; as well as sincere courtesy and real tolerance. We view tolerance as that which allows for the differences and opposed views of different traditions and approaches, without the need to take any kind of hostile stance. The 'tolerance' which has to make everything the same in order to be tolerant, we view as an immature form of tolerance. We try to take the approach in which it should be possible to be friendly with anyone. We maintain that to disagree with a person's view or approach to Buddhism (or anything else) doesn't have to preclude an otherwise warm and humane interaction.

We regard humour, enthusiasm, naturalness and spontaneity as crucial in our approach to being a functioning Sangha. We have attempted to create an atmosphere, within our Sangha, in which no one has to modify their personality or language in order to be accepted. New Apprentices are unconditionally welcomed and made to feel part of the Sangha. There is no 'inner circle' to break into by being seen to be 'special' in any way. There is a continually advocated proscription against engaging in the discussion of Buddhism as a method of 'making conversation'. Apprentices are encouraged only to discuss Buddhist topics when they actually have the need to know something, or when the subject arises naturally in terms of shared experience. The reason behind this is to eliminate the tendency to gravitate to stilted forms of cultic conversation; or, to using Buddhist technical vocabulary as a form of status enhancement. I encourage this atmosphere of 'ordinariness' by spending a lot of informal time with Apprentices. In such 'informal time' conversation can take many forms, with Buddhist teaching weaving in and out of many different topics -- in an atmosphere of good humour and frequent hilarity. We endeavour to create an atmosphere of interpersonal acceptance and mutual support, in which no

one ever offers anyone gratuitous advice or criticism for any reason. We try to remember that, at best, our negative subjectivity is subjective. We therefore try only to express our warm and positive subjectivity. Each person is considered to be responsible for their own motivation, and if problems arise between students I regard it as my responsibility to help them come to a kind and open-minded understanding of each other. We endeavour to be good examples of what it is to be a Buddhist of any School; but, at the very least, we simply try to be kind, open and friendly people.

Non-sectarianism has always been a central theme of Sang-ngak-cho-dzong, and we have continued to try to establish friendly contact with other Buddhist organizations. We have become a member of the 'Network of Buddhist Organizations'; which is currently being founded in Britain, and view this as a wonderful opportunity to overcome the suspicion that sometimes exists between the Buddhist organizations of different schools and traditions. We hope to see far greater exchange and co-operation between groups, and are committed to participating to the furtherance of this end. I feel that it is useful for students to remain as open to teachers of other Buddhist traditions as possible. I feel that a broad range of contact with other Buddhist traditions is essential for the purpose of students having a wide and detailed understanding of Buddhism.

We are probably quite unusual as a Buddhist organization, in that we are small by design. Although our organization may possibly grow larger, it is enshrined in our charitable constitution that we will never develop in a pyramidal manner. As soon as there are other Ngakphang Lamas working within Sang-ngak-cho-dzong, I will automatically cease to be the central figure. This is something I instigated at the outset in order that the future development of Sang-ngak-cho-dzong would remain as free as possible from spiritual imperialism, even if I were no longer alive. I have a deep sense of responsibility for the future in terms of the organization that is growing around me, and my strongest wish has been to prevent Sang-ngak-cho-dzong becoming an unwieldy monolithic empire with me or anyone else at its head. To this end, I have always involved my students in terms of how Sang-ngak-cho-dzong has evolved.

I have often been saddened the superstar Lama phenomena in which students

have almost no personal contact with their Teachers. I have been saddened by the appalling accounts of sexual abuse that have come to my attention from such quarters, and convinced that their must be some better way to proceed. I have been especially saddened to meet people whose financial or family circumstances have prevented any real sense of being involved with Lamas or their Sanghas. Because of this, I felt it important to attempt to establish an alternative model; at least for people who wanted to study and practise with me. The model was to be one in which people were able to have a high degree of access, especially in times of crisis. The model was to be one in which those who were interested in the Nyingma Ngakphang tradition could gain access to someone who had some degree of experience. On the basis of limited student numbers it is only possible for Sang-ngak-cho-dzong to grow laterally; that is to say, with a greater number of teachers, rather than one teacher with an unwieldy number of students.

Because of the problems that I saw inherent in the large student numbers, I decided from the outset to limit the total number of Students to between 50-60 people. I based this number on the average extended family gathering at a wedding. This was a somewhat arbitrary choice, but one that was established in terms of how many people it was actually possible to know individually. My decision was based on the great importance that I saw in being able to relate as personally as possible to each student. It has been a crucial consideration for me, especially in terms of the teaching and practice of Tantra, that the teacher-student ratio be kept small. With regard to my own understanding of Tantric view, meditation and action, it is not easily possible to give guidance to hundreds of students; many of whom may be unknown to the teacher. Perhaps for Enlightened masters this is possible, but for an inconsequential eccentric yogi like me, it can be quite hard work sometimes keeping abreast of the life circumstances of those with whom I currently relate as a teacher. I have 49 Students at the moment, and there is currently a waiting list for men, because I am concerned about the experience of women living in a male dominated society. For this reason I have committed myself to working with a larger proportion of women students, and to giving them greater support. This is one of the stated aims and objectives of our charitable constitution. I correspond with all my students on a fairly regular basis, and am also available by telephone and FAX almost where ever I travel. I am also able to see them all individually according to personal need. They are all able

to visit me, and to invite me to their homes in order that our personal connection is maintained and nurtured through informal domestic contact. I would not feel that I was being of any real help to these people if I knew any less about them than I do at the moment. I also make a practice of thinking about them all every day, and sometimes write to them purely because I wonder how they are getting on. On a more formal basis we have established regular private group retreats for my personal apprentices where I am able to teach and give short private interviews. These retreats are held several times a year.

These are all things that I would have valued myself as a student -- so these are the circumstances I decided to make available for others. Some of these things I experienced and appreciated very deeply with His Holiness Kyabje Khordong gTerchen Tulku Chhi'med Rig'dzin Rinpoche in particular, such as informal personal time and the possibility of receiving letters which maintained a sense of contact. My students and I have been involved in this effort together, and we have all been inspired with the idea of creating something different, something that could possibly serve as a model for other people wanting to organize themselves around any particular Lama. We have made a practice of looking at the functioning of the student-teacher relationship together over the years, and what we have arrived at seems to suit our respective needs as a group.

My needs are met in terms of being financially supported. This allows me to: lead retreats; give individual guidance and solitary retreat schedules; give individual tuition to such Apprentices as our Thangka painter and to others involved in art and craft work; give public teachings; write books; edit teachings and interviews that have been transcribed; answer Apprentice letters and telephone calls; be available to receive Apprentices at my home; and, to travel to their homes. I also send out periodic 'Apprentice Letters' which keep Apprentices informed about my travels, plans, and ideas; interwoven with aspects of teaching that spring naturally out of these topics. Their needs are met in terms of allowing me to function in the ways I have described. They are aware that they always have the possibility of making other needs known to me, and that I will respond to the limit of my ability. We are committed to each other.

Sang-ngak-cho-dzong came into being through the interest shown in a style of explaining the Tantric teachings that made them accessible to ordinary people. My primary feeling has always been, that of wishing to make something possible for people, that I believed was possible -- an association of practitioners who could work and play together in a spirit of real kindness and friendship. I believed from the beginning that it must be possible to undermine the tendencies that I saw as being so harmful; such as: gossip; 'Dharma' politics; the giving of gratuitous advice and gratuitous criticism; the formation of clique and inner circles; elitism; sectarianism; self-righteousness; the assumption of artificial 'Buddhist' personality; the cultivation of a style of piety designed for the enhancement of self-image; and, many types of dysfunctional interpersonal behaviour. We have created an ethos within Sang-ngak-cho-dzong where the adoption of an 'artificial Buddhist personality' is not only not required, but which is actually practically nonexistent. The adoption of an 'artificial Buddhist personality' is unnecessary, when all that group acceptance depends upon -- is being an Apprentice. The result of this is a wide range of personalities and styles of expression, united by an interest in the practice, teachings, lineage, and, a kind heart.

I was originally called upon to be of help to people in Cardiff Wales who were experiencing varying degrees of confusion in terms of their experience of Tibetan Buddhism. I had returned to live in Cardiff at the end of the 70's, having spent that decade in study, practice, and retreat within the Nyingma School under the guidance of His Holiness Chhi'med Rig'dzin Rinpoche; His Holiness Dudjom Rinpoche, and His Holiness Dilgo Khyentse Rinpoche. I had also studied with other Nyingma Lamas such as Lama Kunzang Dorje Rinpoche, Lama Konchog Rinpoche, Jetsunma Khandro Ten'dzin Drolkar, and Lama Yeshe Dorje. My main Transmission Lineage, the Aro gTer, however came directly from Jetsunma Khandro Yeshe Rema. As it is known, I am the sole surviving holder of this Lineage and so I have the considerable responsibility to keeping this tradition alive for the benefit of future generations.

When I returned to the West, it was with H.H. Dudjom Rinpoche's instruction to teach and establish the Nyingma Ngakphang tradition in the West. The beginnings of this teaching were quite organic, and came from

invitations from people who came to hear of me by word of mouth -- simply as 'a person who lived locally' who could explain things in ordinary language. As you will know, I was recognized as the incarnation of Aro Yeshe, by His Holiness Kyabje Dilgo Kyentse Rinpoche; and as the incarnation of Aro Yeshe's predecessor, 'a-Shul Pema Legden, by H.H. Kyabje Khordong gTerchen Tulku Chhi'med Rig'dzin Rinpoche, but this did not play any part in how my role as a Lama in the West originated.

The explanation of the Buddhist teaching in creative Western vernacular idiom has always been important to me, because I am not an intellectual in any sense of the term. I am also not endowed with excessive intelligence. I didn't find it easy to understand many of the books that I tried to read when I first became interested in Buddhism over twenty years ago; and although I have now learnt to read complex language, in abstruse cultural modes, I still find such books rather heavy going. Many of the available books are found to be highly inaccessible or totally alien to those people who study with me. I have always had immense sympathy and empathy with people who find Tibetan Buddhist literature impenetrable, and so my writings have been dedicated to providing material not only for my Apprentices, but for others who feel intellectually and culturally overwhelmed by what they try to read. I am also rather unsophisticated, so I have always felt for those who wanted to remain 'ordinary' at some level. I remember, with both amusement and affection, being described in a book review by Stephen Batchelor as: "the working man's Lama Govinda."

One of the main things I noticed in the West, was how people would enter into practice with great fervour, and then become completely overwhelmed by the nature of the commitments they had taken. Tantric commitments were often entered into quite inadvertently. Sometimes married couples would find themselves to have made vows to abstain from sexual contact with each other; and in the early days I was often being contacted to talk with those who felt guilty about wishing to relinquish commitments that they had never intended to take. Sometimes people would simply experience confusion. They would find it hard to understand why they were involved with in-depth studies of hell-realms when they'd originally come to learn about something that would help them in their lives; to be kinder, happier, more relaxed and peaceful. They were certainly interested in the development of wisdom and compassion. They were certainly interested in

meditation, but were often simply bewildered by the cultural philosophical infrastructure that dominated the presentation of the teachings. People often stayed in this state of frustration for years, out of devotion to the Lama -- and then disappeared 'for no apparent reason', without ever having expressed their inability to make sense of anything. It seemed to me that people often suffered from some sort of 'Dharma burn-out'; they would seem to make valiant attempts to enter a Tibetan Buddhist cultural world-view, and then become disheartened when time and time again that world-view would clash with the reality of their actual situation. The 'good students' tended to be those who remained with teachers, and the 'bad students' were those who left. The 'good students' were those who didn't question much about the cultural aspects of the teaching, and the 'bad students' tended to be those who couldn't adapt to accepting statements as a matter of faith.

I was saddened by what I saw of Buddhism in the West, but soon realized that many of these things seemed to happen by default -- no one was guilty of doing anything on purpose. The interpersonal behaviour of students seemed to incorporate the use of 'insider language', and the assessment of others according to specific criteria, such as: extent of Buddhist vocabulary; knowledge of Buddhist technical categories; Empowerments received; and trips to India, Nepal and latterly Tibet. I could continue at great length on this subject, but it is not my wish or interest to be critical. I mention these issues simply to give examples of things I encountered in the West, and among Western people in the East. It was the attitudes I encountered, and the default mechanisms I saw in operation, that fuelled me with the strong wish to make some other possibility available. It struck me as very sad to see people with energy and enthusiasm for these teachings that I held so dear, fall away through inability to integrate them with their ordinary Western family lives.

The first three people who came to see me in Cardiff in 1982 eventually asked me to be their teacher. They are still my Students, and one, Khandro Dechen Tsedrup, became my wife. Khandro Dechen Tsedrup is an equal partner in all respects, and the fact that I am still her teacher doesn't play any part whatsoever in our domestic arrangements or personal relationship. We make this quite obvious in the way in which we live our lives. This means that Apprentices are fully aware that we are not replicating any form of

hierarchic relationship which subverts her freedom and dignity as a woman. I do my share of house work as a worthwhile part of my life, because we regard everyday life as practice. I encourage her as much as possible in terms of her giving teaching input on 'Open Retreats', and it is my hope that at some point in the future we will travel and teach together as a couple.

Soon other people expressed interest in working with me; and the questions they asked all had the same purpose: "How can I make sense of this for myself?"; "How can I relate this to my daily life?"; and "How does the complex symbolism and ritual of Tantra relate to what I experience as the actual nature of the world in which I live?" Because of the nature of my own personality, orientation and experience (and because of the nature of my own process of understanding) I found myself being able to speak with people in terms of realities, that were common to our everyday experience of existence. These first students organized weekend retreats under my guidance, and gradually other people became interested. It was a slow and gradual process, and one in which we were able to work together. I made a priority of adapting according to what I perceived to be the real individual needs of each student.

It was not long before I decided that it was vital to look carefully at what was coming into being around me. At one point in the evolution of my relationship with these first students, I suggested that they look to older, more qualified teachers in the Nyingma tradition; but they were quite adamant that this was not what they wanted. These particular people were all quite vocal in their unwillingness to involve themselves with the recitation of lengthy Tibetan liturgies on a daily basis. They expressed to me that they recognized from past experience that there was no possibility of being able to maintain such practices, or even generate the enthusiasm to begin them. The students who gathered around me were very enthusiastic to be engaged in practices that they could maintain, and they were happy about the style in which I explained the teaching. They wanted to have a teacher who facilitated the adaption and essentialization of the practices to their life circumstances, and who encouraged them to question whatever they didn't understand. Because of this I decided to accept the challenge of continuing with them as their main teacher. This caused me a lot of problems in some areas of the Buddhist world, but I will not

address that here. Suffice it to say that I became for a period of time the target of hostility, resentment, and gossip from certain factions of Western people and certain Tibetan Lamas who felt that I was encroaching of their territory.

I naturally regard this challenge as the most tremendous responsibility. It is also a most joyful and rewarding responsibility; but one that absorbs my life completely. From that point onward it became crucial to me not to fall, by default, into the problematic socio-political systems that I had seen in some other places. I decided to examine as carefully as I could, the 'default problems' I had seen, and organize Sang-ngak-cho-dzong in such a way that these could be avoided. I am aware, when I say this, that it not possible to create anything without problems; and for this reason I regard the structure we have created together as being continually open to adaption. It has been wonderful to see the way in which my Apprentices have grown as people. They have been an inspiration to me and to each other, and continually encourage me in the belief that the essence of the Tibetan Buddhist teaching can really be of great value to ordinary working people with families in the West. We all hope that our practice, and the example we would hope to set, will be of some value to the world in general.

The most substantial factor in avoiding what I felt to be the 'default problems' that I saw elsewhere, was the 'Apprenticeship Programme'. 'The Apprenticeship Programme' is something that my students and I have devised together over the years of our association. It includes a systematic procedure for becoming an Apprentice that has the following features:

a. Informational booklet that explains all aspects of Apprenticeship.

b. Information about leaving Apprenticeship.

c. Details of the Ngakphang Tradition.

d. The mutual obligations of Apprenticeship (Entry into Apprenticeship requires that Apprentices have to refrain from smoking or using illegal drugs).

I call my personal students Apprentices, to distinguish them from the students of other teachers, and the people who attend public retreats on an irregular and informal basis. I lifted the word 'Apprentice' from the American Indian tradition, specifically from my friend Sun Bear, who first invited to come and teach in the US. I chose this word, because I wanted to establish a category of student who could be free to leave without the attendant problems that many people experience if they decide to leave a teacher. During my teaching over the last ten years, I have met many people who have experienced incredible distress in the process of leaving their teacher and their teacher's organization. People have given me tragic accounts of having lost their friends, because the had been 'excommunicated'. I saw this as being highly undesirable from my perspective, and decided that I would do what ever I could to avoid any manifestation of 'cultism' that I saw arising within Sang-ngak-cho-dzong.

So, today we find ourselves working toward the establishment of retreat land somewhere in North Wales. Up until now we have held our retreats the home of one of my Apprentices -- an old farm in North Wales where we regular convert a barn space into a shrine room. This would be sufficient for our purposes but for the fact that accommodation and frequency of usage is limited. I have avoided any move toward establishing a 'centre' up until now, because I have wanted people to invest in their own practice both in terms of retreat time and the acquisition of Buddhist symbolic supports for practice. This has resulted in everyone having a shrine at home, and owning their own vajras, bells, drums, and other supports of practice in the tradition we follow. It is wonderful to see the barn become transformed into a shrine room in an hour, with thangkas and rupas arriving from everyone's home. We have our own thangka painter who produces very beautiful thangkas for anyone who wishes to acquire one for their practice.

We produce a journal called 'Hidden Word', and a quarterly news-letter called 'Hidden Agenda'. The name Hidden Word is a loose translation of 'Sang-ngak', the first two words of our name Sang-ngak-cho-dzong. These publications are intended to provide information on the Nyingma Tantras, and on the Ngakphang Tradition. They also provide information on the Ngakphang Traditions of the other Schools of Tibetan Buddhism.

We provide Open retreats every year which can be attended by anyone. The Open Retreats have teaching input from my 7 disciples -- senior Apprentices who have been ordained into the Ngakphang Sangha. There are also various practice groups in Britain and the US which are attended by my Apprentices, and by the growing number of 'Friends of Sang-ngak-cho-dzong'. The 'Friends of Sang-ngak-cho-dzong' are people who are not my personal Apprentices or disciples, but people who like to attend the 'Open Teaching Retreats' and other Sang-ngak-cho-dzong events. Although we have evolved in relative isolation from other groups, it has always been our wish to interact with other Buddhist sanghas in the West. In the USA we have very cordial relationships with Lama Tharchin Rinpoche and Chagdud Tulku Rinpoche. I go to the West Coast of America twice a year to give 'Open Teaching Retreats' at Tharchin Rinpoche's Retreat Centre of Pema Osel Ling. Students of Tharchin Rinpoche and Chagdud Tulku Rinpoche often attend 'Open Teaching Retreats', and my Apprentices often attend retreats and empowerments given by these two Lamas. My Apprentices are encouraged to attend the Teachings of other Lamas from all Schools of Tibetan Buddhism and Bon -- and from Buddhist Teachers in general; whenever they have the enthusiasm opportunity, interest or inclination. My Apprentices are particularly encouraged to study with my Vajra Brothers, Tharchin Rinpoche and Sonam Sangpo Rinpoche; and with my Vajra Sister Jetsunma Khandro Ten'dzin Dolkar. Tharchin Rinpoche will be coming to Britain this Summer to give some Teachings, and our British sangha are looking forward very much to meeting him. Unfortunately we do not as yet have such good relationships with other Lamas and their Sanghas in Britain, but we hope that our affiliation to the 'Network of Buddhist Organizations' in Britain will facilitate a more open and accepting atmosphere for all the organizations who are part of it. We are very keen to promote a sense of openness, kindness, tolerance, and mutual respect within Buddhism; because if we fail to be able to befriend each other as Buddhists, what purpose is there is dedicating practice to the benefit of all sentient beings?

I would like to conclude by thanking Your Holiness, and every one here very much indeed for listening to my account. I would like to offer my warmest appreciation for having been invited here, and for this marvellous opportunity to participate in what ever way I am able. I look forward to a happy and creative future of friendly contact with you all.

Ngakpa Chogyam Ogyen Togden Rinpoche,
Spiritual Director of Sang-ngak-cho-dzong

Notes

1. This article will also be published in the Summer 1994 edition of "Hidden Agenda".

2. Sang-ngak-cho-dzong is spelt with an umlaut over the "o" in "Cho" this has been removed in this version as have various other accent marks.

3. For more information about Sang-ngak-cho-dzong, please contact: the Secretary, Sang-ngak-cho-dzong, 5 Court Close, Whitchurch, Cardiff, CF4 1JR, Wales, U.K. tel: 0222 620332.

4. Sang-ngak-cho-dzong is a Registered UK Charity, No. 1019886.

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FILENAME: APRNTICE.ZIP
AUTHOR: Venerable Ngakpa Chogyam Rinpoche
AUTHOR'S ADDRESS: Sang-ngak-cho-dzong, 5 Court Close, Whitchurch, Cardiff CF4 1JR, Wales, UK
PUBLISHER'S ADDRESS: //Gassho//, POB 4951, Berkeley CA 94704
COPYRIGHT HOLDER: Ngakpa Chogyam Rinpoche
DATE OF PUBLICATION: 1994
DATE OF DHARMANET PUBLICATION: May 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33.0)

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Venerable Pannyavaro, founded BuddhaNet, a computer information network, in 1993. He first used computers for simple desktop publishing, and with the gift of a modem discovered the on-line community and BuddhaNet came into being. BuddhaNet was the first Buddhist BBS (bulletin board system) which later evolved into Australia's first Buddhist website. This electronic Buddhist Information Network on the Internet's World Wide Web is now one of the largest and most popular Buddhist website in the world with over 17,000 strikes per day. Web address: http://www.buddhanet.net
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The Meditative Art of Attention

Meditative attention is an art, or an acquired skill which brings clarity and an intelligence that sees the 'true nature of things'. Among the variety of techniques in Buddhist meditation, the art of attention is the common thread underpinning all schools of Buddhist meditation: Mahamudra in the Tibetan tradition, Zazen in Zen Buddhism and Vipassana meditation in Theravada. Its ubiquitousness is illustrated by this Zen story: A monk once asked his teacher, 'What is the fundamental teaching in Buddhism?' the Master replied 'Attention'. The student, dissatisfied with the answer said, 'I wasn't asking about attention, but was wanting to know the essential teaching in Buddhism'. The Master replied, 'Attention, Attention, Attention'. So, it can be appreciated that the essence of Buddhist practice is to be found in the word - attention!

But how to do it? What is the practice? Vague advice to an aspiring meditator, such as 'be mindful' or 'be attentive', while offered with good intention, is unlikely to be effective. It is like the rulers in Aldous Huxley's utopian novel Island who taught mynah birds to repeat 'attention' in the hope of training the island inhabitants to be attentive - it just didn't work. To recognize the fact that most of us tend to function in a rather inattentive, unfocused way, which results in a rather superficial experience of life, is to see the necessity for training the errant attention in a systematic way, under guidance. This trained attention has the effect of uncovering, or laying bare,

things as they really are. It is the 'primary' attention that sees through the 'content' mind to the underlying processes. In laying bare the reality of psychophysical phenomena, the salient characteristics are revealed without interfering with them. The art of this 'bare' attention is to simply register the predominant object in one's experience as it arises without preference or interference, as a witness. That is, just registering or noting the changing phenomenon without reaction - be it sensation, sound, thought or a mind-state. However, if there is a reaction during the observation, as is natural for the untrained mind, then that too must be noted. This way of seeing has the potential to uncover the true nature of the phenomenon observed and thus a non-reactive, unconditioned awareness is acquired that brings liberating 'inseeing' or insight knowledge.

An Orientation to the Six Sense Doors

Being attentive is not a practice that needs to be confined to a crossed-legged posture. Meditative attention is a dynamic practice of paying close attention to what you are doing in whatever posture or situation you happen to be in. The way to orientate yourself in this practice is to literally 'come to your senses'. That is, a strategy of being fully aware of all your activities through a conscious orientation to the five senses and the 'sixth sense' - the mind. The Six Sense Doors is the name for the five physical senses: eye, ear, nose, tongue and body and the sixth sense, which is a collective term for the five kinds of consciousness: eye-consciousness, ear-consciousness, etc. So, the practice is to be consciously attentive at the predominant door or sense base. For example, being on guard at the eye-door allows you to notice the effects of the contact between the eye and the visible objects and how you are relating to them. This orientation to any sense door brings awareness of what is happening during any sense impression and with it the ability to monitor the associated feelings and consciousness that arise.

The actual meaning of 'attention' indicates its practice: 'to attend upon', 'to be present with'. By being attentive 'presence of mind' is developed. While there are degrees of attention (down to lack of

attention), it can be said that there are two types: natural attention, which is 'automated attention' and the intentionally 'deployed' attention that is developed in 'meditative attention'.

Deployed attention is either passive, or in the sense of being applied, active. The passive mode is 'bare attention', that is just registering what is happening, in a receptive state of mind, without reaction. The active mode of attention is applied when any kind of movement or action is done, including active reflective thought on things observed.

Try this Exercise in Orientating to a Sense-Door

Check! Where is your attention at this present moment? What sense impression is predominant now? Is it the eye-door as you view the page, the ear-door attracted by sounds or the touch sensations of the body's contact on the chair you're sitting on. This moment is the time to establish the habit of being consciously present at a sense door and notice what is happening during a sense impression.

Choose a sense-door and be attentive to what is happening there. What feeling is present; what is the quality of that feeling; is it pleasant, unpleasant or neutral? What thoughts are associated with it? Take particular notice of the changes. It is useful to make a habit of checking yourself during your daily routine: what sense door am I at; what is happening there; what are the associated feelings that arise?

Dependent origination

This strategy of being present at a sense-door ties in with the practical application and study of Dependent Origination, Paticcasamuppada. As you experience the series of causal events, you can intercept them at the linkage of either consciousness, sense impression and/or feeling. The ability to do this gives you the potential to be free of the conditioned cycle of suffering that most people are unknowingly trapped in.

The Law of Dependent Origination is a profound subject, it is the very essence of the Buddha's Teachings, illustrated by a famous exchange between the Buddha and his personal attendant, Ananda. Ananda casually remarked that he thought it was an easy thing to understand. The Buddha responded by saying, 'Not so Ananda, don't ever say such a thing. It's because people do not understand origination, that they are not able to penetrate it, that their minds are befuddled. Just as a ball of twine becomes all tangled up and knotted, just so are beings ensnared and unable to free themselves from the wheel of existence, the conditions of suffering and states of hell and ruin'.

We can untangle the tangle by 'insighting' into dependent origination through awareness at a sense door. What we are experiencing now is the result of a series of events that arose because of previous conditions and is linked as a causal chain of effects, i.e. as cyclic existence.

It is useful to have a working knowledge of the eleven links in the cycle of Dependent Origination. Even such theoretical knowledge will point you in the right direction and the potential to be free of the conditioning it causes:

1. With Ignorance as a condition Karmic Formations or Volitional Actions arise;
2. With Volitional Actions as a condition Consciousness arises;
3. With Consciousness as a condition Mentality/Materiality arises;
4. With Mentality/Materiality as a condition the Six Sense Bases arise;
5. With The Six Sense Bases as a condition Contact (sense impressions) arise;
6. With Sense Impressions as a condition Feelings (vedana) arise;
7. With Feelings as a condition Grasping arises;
8. With Grasping as a condition Clinging arises;
9. With Clinging as a condition Attachment arises;
10. With Attachment as a condition Becoming arises;
11. With Becoming as a condition Pain, old age and death arise, i.e. conditioned suffering.

Here is the enlightenment story of Bahiya, the wooden robed one, who was able to practise in this way. Bahiya, originally a merchant, was

travelling at sea with all his merchandise and was shipwrecked and cast ashore naked. He found bark to cover himself and an old bowl, and he went searching for alms-food. The local people were impressed by his seeming austerities and his reputation as an ascetic grew. He was tested when people offered him fine robes, but knowing that they would loose faith in him if he accepted, he refused, keeping up the deception. Bahiya was installed in a temple and worshipped as an Arahant (an Enlightened One) so that in time he came to believe that he was actually an enlightened being.

He lived impeccably and gained good concentration powers. Sitting in meditation one day, it is said that a deva, who was a former blood-relation, was able to persuade Bahiya that he wasn't really enlightened at all and that he should go and see the Buddha, an Arahant who could help him.

Bahiya made a long journey to visit the Buddha at Savatti and reached the monastery just as the Buddha was about to go on the daily alms-round. Bahiya asked the Buddha three times to teach him the Dharma before the Buddha agreed to teach at such an inopportune time.

The Buddha then gave these brief instructions: 'Bahiya, you should train yourself in this way:
With the seen, there will be just the seen; with the heard, there will be just the heard; with the sensed (touched, tasted, smelt) there will be just the sensed; with the cognized, there will be just the cognized.

When for you, Bahiya, there is merely the seen, heard, sensed and cognized, then you will not be therein. Then you, Bahiya, will be neither here nor there nor within both - this is itself the end of suffering.'

Through this brief instruction, Bahiya was immediately Enlightened - through non-clinging - thus becoming an Arahant.

Not long after the Buddha had departed, Bahiya was fatally gored by a cow. When the Buddha returned from his alms-round and found Bahiya dead, he arranged for his cremation and for a stupa to be built for

him. When asked what the destiny of Bahiya was the Buddha said that because he had grasped the meditation subject in the teacher's presence, and practised as instructed according to the Dharma, Bahiya had attained Parinibbana, final Enlightenment.

The Technique of Mental Noting

A useful device to support meditative attention is naming or labelling the various objects during the observation of your own body and mind. Used judiciously, it is a very useful tool for focusing and sustaining the attention. The noting is done by repeatedly making a mental note of whatever arises in your body/mind experience. For example, 'hearing', 'hearing', 'thinking', 'thinking', 'touching', 'touching', etc. This is a powerful aid to help establish bare attention, especially at the beginning of the practice, when it is vital to systematically note or label as much as possible to establish the attention. Otherwise, you are likely to get lost in unnoticed wanderings with long periods of inattention. Having succeeded, even partially, in sustaining the attention, then the mental noting can be dropped, especially if the noting has become mechanical or is so clumsy that it is interfering with the subtle attention. Having acquired the ability to monitor your experience with just bare attention, you will need to return to the mental noting only when the attention weakens, is lost or needs to be re-established. The mental noting can be combined with the practice of orientating to your sense impressions by the naming of the physical and mental objects as they arise at the six sense doors. Be careful not to analyse what is being observed, just register or note it without reaction.

The Four Spheres of Attention

The four spheres of attention are structures or frames of reference used to support the practice. They are based on the Satipatthana Sutta and can be used as guidelines or frames of reference to help you direct the attention as you investigate the various experiences in your body and mind.

1. Attention to the Body
Directed to apprehending the primary elements of the body (earth, air, fire and water) i.e., hardness, softness, temperature, fluidity and movement within the body and/or awareness of the various body postures, movements and actions in daily activities.

2. Attention to Feelings or Sensations
Noting the qualities of feelings as either pleasant, unpleasant or neutral while being careful to differentiate the primary feeling from the emotional story.

3. Attention to the Consciousness and Mind-States
The consciousness is the 'knowing' of anything, eg. a physical sensation and the knowing of it. Particular attention is paid to the mind-states, eg. happiness, sadness, agitation and seeing their arising and passing away.

4. Attention to the Mental Content
This is not analysing mental events or classifying them, but using the attention to passively register the things of the mind - thoughts, ideas and concepts - as a witness without commentary.

The Two Modes of Meditation

There are two modes of meditation: Calm (Samatha) and Insight (Vipassana). Calming or serenity meditations use techniques of 'fixing' on a single object, excluding all other objects, to produce calm and one-pointedness. Examples are techniques using visualisation, following the respiration, mantras and contemplation. The second meditation mode is made up of practices that develop awareness. That is, paying close attention to the predominant object in your physical and mental experience with moment-to-moment awareness. This meditative attention will lead to insight knowledge.

The ability to successfully manage yourself in meditation depends on whether you can make appropriate adjustments or 'fine tuning' during a

practice session. This ability is based on understanding these two modes of meditation: for example, if you become strained or tense during insight meditation, switching to the serenity meditation mode will calm and relax the mind; or if you became stuck in a becalmed mind-state in serenity meditation, you can invigorate the mind with an awareness exercise to give it an investigative edge.

Three-fold Strategy of Practice

It is necessary to appreciate the nature of 'practice' as applied to meditation because it could mistakenly be taken to imply the notion of control. This is far from the case, as the meditator needs to have a flowing receptivity to the experience without in any way controlling it. So 'discipline' in the meditation context can be misunderstood as imposing one's will to control the practice. Actually, it is no more than following the directions and persistently applying the instructions with sensitivity. So correct practice is repeated performance to develop skills, without controlling or interfering with the experience. It's developmental - the way to growth!

It is important at the beginning of the practice to notice how you are relating to your experience or what your attitude to it is. If it happens to be reactive or judgmental then it is necessary to change the way you relate to things, situations or people, by cultivating qualities of acceptance, empathy and of 'letting go'. Being more accepting and allowing, without the struggle to gain something, creates a natural meditative state that facilitates the practice.

To successfully self-manage your practice it is necessary to take a holistic approach and to work within a supportive structure. Such a system is found in the 'Three-fold Strategy of Practice', which is a complete and integrated system supportive of the psychological wellbeing of the practitioner:

1. Restraint of behaviour in order to harmonise relationships;

2. Recollectedness, especially regarding developing the meditative art of 'focusing';

3. Discernment, which is the wisdom that sees the true nature of mind and existence.

Restraint and Harmony

Traditionally the meditator must formally undertake, or accept, five rules of conduct as a prerequisite for meditation. They are the foundations that good practice is based on, without them good concentration cannot be attained. These restraints need to be considered and accepted, as they act as protectors for your well-being on the meditation path: 1) to refrain from from harming or taking life; 2) to refrain from taking what is not given; 3) to refrain from the misuse of the senses; 4) to refrain from false and harsh speech; and 5) to refrain from the taking of intoxicants which confuse the mind. This is the ethical underpinning of the threefold system. But they are not to be considered as mere 'no-nos' as they are balanced by the cultivation of positive behaviour: honesty, generosity, kindness, etc.

Recollectedness

The quality of recollectedness or full awareness is acquired through the development and the managing of three meditation skills: Right Effort, Right Attention and Right Concentration. Effort is right in the sense of arousing, sustaining and balancing the effort; meditative attention is right when there is close and impartial attention to the various meditation objects as they arise; concentration is right when it centres upon and intensifies the meditative focus. Too much effort makes the mind restless; not enough makes the mind slack; too much concentration restricts the awareness, not enough and the mind loses its focus; but there can never be too much attentiveness, as the acuity of attention is the factor which will deepen the practice. The successful managing of these meditation skills will produce mindfulness or presence of mind, the prerequisite for a finely tuned discernment.

Discernment and Insight

Discernment is the intelligence that uncovers the true nature of things by seeing through the 'content' mind to the underlying processes. It is based upon a non-reactive awareness, a perfectly attuned attitude and a penetrative attentiveness that has the potential to see 'what really is'. The outcome of such practice is direct experiential knowledge of the three universal characteristics of existence: change, unsatisfactoriness and impersonal process which culminates in a series of insights freeing one's view from the distortions caused by ignorance.

Three-fold Strategy and Mental Impurities

Mental impurities are said to be present in three stratified layers in the mind: 1) dormant 2) manifest and 3) expressed. These impurities, or the three poisons of greed, hatred and ignorance, can be dealt with in three ways: first their expression can be restrained by harmonising one's behaviour; secondly, when they manifest in the mind, for example as angry thoughts, then they can be skilfully suppressed through concentration practices in serenity meditation; eventually when they are seen at their primary source or dormant level then they can be eradicated through insight meditation.

Here's an example of how the three-fold strategy is used to deal with our most troublesome negative emotion - anger. First, restrain your behaviour in a situation where anger arises, thus not giving it a chance to be expressed; as soon as anger surfaces in the mind as negative thoughts then a serenity meditation technique will calm the anger in the mind. But it is only through insight meditation where the ego-illusion is seen at its primary source, as the notion of 'me' and 'mine', that the anger at the dormant level can be seen with the possibility of eradicating it at its source.

The Three Meditation Practices

1. Sitting Meditation - where the primary focus is on the elements of

the body while switching to the other spheres of attention as they arise.

2. Walking Meditation - where the stepping or foot movements in walking are noted in detail and the attention is focused on the movements as the primary object.

3. Daily Activities - the meditator continually labels body movements and actions.

Linking these three aspects of practice together will create an unbroken thread of awareness throughout the day, either generally, or as the practice becomes fluent, a precise and detailed noting of every action and movement can be sustained.

Instruction for Sitting Meditation

The first step is to find a balanced sitting posture. You should be relaxed yet your spine should be straight - you may have noticed how a 5-year-old sits up in a balanced way without effort. Allow your head to balance freely on the spine, checking that it is not pulled back or fixed. Allow your chin to drop so that your eyes and ears are at about the same level.

If sitting on the floor, use cushion(s) so that your knees are below your hips and in contact with the floor (otherwise your spine will collapse) or else use a chair with a firm base (not a sofa). Slumping only increases the pressure on the legs and discomfort in the back. Try radiating loving-kindness above and below and in all directions around you to check that you are not holding or contracting in the front or the back, etc. Check that your breathing is free and easy -any restriction indicates a fixed posture. Turn your awareness to the parts of your body which contact the cushion, ground or chair, softening onto the supporting surfaces.

It is useful to spend 5 minutes scanning the body in this way. Note that there is no such thing as 'perfect posture' and postural aches

will come and go as a natural part of the unfolding practice. If pain becomes overwhelming or is due to injury, mindfully adjust the posture after noting the various sensations. However, as concentration develops, sensations of hotness, stiffness and itchiness will arise as part of the contemplation of feeling and sensation, and it is important to note them mindfully without fidgeting.

It is important to attend to your posture with wisdom, not insensitive will-power. Posture will improve with time, but you need to work with the body, not use force against it. If you have a lot of pain during a period of sitting, change posture, sit on a small stool or chair, or stand up for a while.

Checking your posture

* Are the hips leaning back? This will cause a slump.
* The small of the back should retain its natural, unforced curve so that the abdomen is forward and 'open'.
* Imagine that someone is gently pushing between the shoulder blades, but keep the muscles relaxed.
* Note, and gently release, any tension in the neck/shoulder region.

Once you have settled into a comfortable, upright, balanced position you can begin meditating. On the basis of working from the gross to the subtle, i.e. from the body to the mind, feel the touch sensations of hardness or softness from the body's contact with the ground or chair (earth element). This will help to anchor the attention to the body, especially when assisted by the mental label of 'touching'. Then tune into the natural rising and falling movement of the lower abdomen, making a mental note or label of 'rising', 'rising' concurrent with the upward movement and 'falling', 'falling' with the downward movement. Having established the movement of the abdomen as a base be wary of clinging to it. If any secondary objects arise, such as thinking, sensations or mind-states they too must be noted until they disappear. Then if nothing else takes your attention return to noting the rising and falling movement of the abdomen as your primary object, but always be prepared to attend to the secondary objects when they arise.

It is important to be alert to the specific characteristics of the various elements under observation, eg. the series of sensations from the movement of the abdomen (wind element) or the specific characteristics found in pain such as heat, throbbing, etc (fire element). The traditional sitting posture gives the right environmental conditions and allows you to focus intensely and apprehend, at a microscopic level, the body's elements and the subtle mind events.

Technique in Walking Meditation

While meditation is usually associated with the sitting posture, Insight meditation (Vipassana) exercises can be practised while walking. Walking in Insight meditation is essentially about the awareness of movement as you note the component parts of the steps. Alternating walking meditation with sitting meditation helps to keep the meditation practice in balance.

Walking meditation is also a skilful way to energise the practice if the calming effect of sitting is making you dull or you are becoming over concentrated. Actually, it can be the preferred mode in Insight meditation as it is meditation in action.

You will need to find a level surface from five to ten metres long on which you can walk back and forth. Your arms should hang naturally with your hands lightly clasped in front. Gaze at a point about two metres in front of you on the ground to avoid visual distractions. Establish your attentiveness by first noting the standing posture and the touch sensation of the feet at the start of the walking track. Then as you walk keep the attention on the sole of the foot, not on the leg or any other part of the body.

For the first five minutes you can note just three parts of each step: 'lifting', 'pushing', 'dropping'. Mentally note or label each step part by part, building up so that you are noting all six component parts: 'raising', 'lifting', 'pushing', 'dropping', 'touching' and 'pressing' - concurrent with the actual experience of the movements.

While walking and noting the parts of the steps you will probably find the mind still thinking. Not to worry, keep focused on the noting of the steps, so long as the thoughts remain just 'background thoughts'. However, it you find you have been walking 'lost in thought' you must stop and vigorously note the thinking as 'thinking', 'thinking', 'thinking'. Then re-establish your attention on the movement and carry on. Be careful that the mental noting does not become so mechanical that you lose the experience of the movement.

Try to do a minimum walking period of half an hour and build it up to a full hour. Strategically it is better to do a walking period before a sitting session as it brings balance into the practice. If you can alternate the walking and sitting sessions without any major breaks you will develop a continuity of awareness that naturally carries through into the awareness of daily activities.

Awareness of Daily Activities

Those who see worldly life as an obstacle to Dhamma see no Dhamma in everyday actions: They have not discovered that there are no everyday actions outside of Dhamma.
- Eihei Dogen.

For awareness to deepen, continuity, which gives momentum to the practice, must be maintained for at least a few hours in the day. Continuity arises through careful and precise attention to movements, actions, feelings and mind-states, whatever is prominent, for as long as possible during the routine of the day.

Nothing can be dismissed as unimportant when noting daily activities: domestic chores, eating, cleaning your teeth. Repeatedly note any and every movement and activity in order to establish the habit so that it becomes second nature to note them in your daily routine. Of course, this is not easy to establish and so requires patience and perseverance - especially in being kind to yourself when you feel frustrated by constant forgetfulness!

If you are having difficulty, set yourself up to do a daily mindfulness exercise using a 'trigger' as a reminder. For instance, you could use contact with water as a trigger to remind you to be present with whatever you are doing while you are doing it, for instance washing your hands, doing the dishes, hosing the garden, washing the dog, etc. If you succeed only once in paying full attention it might be the start of establishing the habit of being mindful.

It is helpful to reinforce your efforts in being attentive in daily life by reviewing or taking stock of your daily notings - but without making judgements - and recording your practice in a meditation diary.

Awareness of Feelings

The Buddha said, 'all things converge in feelings'. Awareness of feelings is the pivotal factor in meditation. A lot of difficulties in meditation practice stem from the unnoticed or unacknowledged reaction to unpleasant feelings. We spend most of our lives in unceasing effort to increase pleasant feelings and to avoid unpleasant feelings. If we do not acknowledge feelings they linger and we become stuck in some state - positive or negative. Yet feeling by itself, in its primary state, is quite neutral when it simply registers the impact of an object as pleasant, unpleasant or indifferent. Only when there are emotional additions, such as when one's personal story is involved, will there arise fear, hatred and anxiety. Feelings and emotions are separable. Many of the weaker impressions we receive during the day stop at the mere registering of faint and brief feelings. This shows that the stopping at the bare or primary feeling is psychologically possible.

Attention to feelings, even when they are faint and brief, can be sustained throughout the day when the mind is calm and alert, because actually there are many occasions when one is not totally preoccupied and is able to notice feelings clearly at their primary stage. If, however, you are unable at first to differentiate the feelings, as a strategy try asking yourself a checking question: 'what feeling is present?'. In this way, you can sort out the jumble of confused

feelings usually present.

It is of particular importance to dissociate the feelings from even the slightest thought of 'I' or 'mine'. There should be no ego-reference such as 'I feel' nor should there be any thought of being the owner of the feeling: 'I have pleasant feelings or I have pain' but rather 'There are pleasant feelings' or 'There is pain'[MS1]. Awareness of feeling without the ego-reference allows the meditator to keep the attention focused on the feeling alone. This is the meaning in the Satipatthana Sutta of 'He contemplates feeling in feeling'.

You should first develop an awareness of the feelings when they arise, clearly distinguishing them as pleasant, unpleasant or neutral. With attentiveness there is no such thing as mixed feelings. Attention should be maintained throughout the short duration of the specific feeling until the feeling ends. If the vanishing point of feeling is repeatedly seen with increasing clarity it will become much easier to catch and finally to stop thoughts and emotions which normally follow so regularly and are habitually linked: if the feeling is unpleasant a negative reaction occurs; if it's pleasant grasping arises. Thus the mind is mostly just reacting: liking, disliking. The result is that you are being caught in the conditioned cycle of suffering at the linkage of feelings and grasping. But there is no need to be. By intercepting the primary feeling at a sense-door, without the following emotion, the feeling will go no further, therefore no attachments, no liking or disliking, end of story, end of suffering.

When 'bare' attention, that is, registering the feeling without reaction in a state of receptivity, is directed to the rising and vanishing of feelings, the polluting additions are held at bay and inhibited from further elaboration. So gradually the gross feelings weaken and fall away - one loses interest - thus dispassion arises, which is a natural, effortless 'letting go'.

The Buddha likens feelings to bubbles. If feelings can be seen in their bubble-like, blown-up and bursting nature their linkage with grasping and attachment will be weakened more and more until the chain is finally broken. Through this practice, attachment, which is a kind of

stuckness to feelings, will be skilfully eliminated. This does not mean that this practice will lead to cold aloofness or an emotional withdrawal. On the contrary, mind and heart will become more open and free from the fever of clinging. Out of this seeing, an inner space will be provided for the growth of the finer emotions: loving-kindness, compassion, patience and forbearance.

Achieving Balance in Meditation

An image often used to describe the practice of meditative attention is that of walking a tightrope. To succeed in this art you must pay attention to your balance. In meditation, this applies especially to how you relate to things - your attitude. The untrained mind is constantly reaching out to pull at desirable objects or pushing away unpleasant objects. The habit of pushing and pulling is the cause of much distress and imbalance. So keeping your balance will help to develop a mind that does not cling or reject, like or dislike, and is without attachment or condemnation.

Developing the ability to adjust and manage your effort in practice is essential. A certain effort is involved in developing moment-to-moment awareness, but it should not be an effort to attain anything in the future. The effort should focus on the present, just paying attention with equanimity to what is happening in the moment.

The Buddha gave an example of just how attentive we should be. He told of a person who was ordered to walk through a crowd with a water jug full to the brim balanced on his head. Behind him walked a soldier with a sword. If a single drop was spilt the soldier would cut off his head! So you can be sure that the person with the jug walked very attentively. That is the quality of attention required in meditation.

Yet, it has to be a relaxed awareness. If there is too much force or strain the least jostling will cause the water to spill. The person with the jug has to be loose and rhythmic, flowing with the changing scene, yet staying attentive in each moment. This is the kind of care we should take in practising awareness, being relaxed yet alert. This

kind of training helps to maintain your balance and the ability to live in harmony with others.

Maintaining your balance in meditation is a matter of harmonising three factors: effort, concentration and awareness. Too much effort makes the mind restless, while too much concentration narrows the awareness and restricts the attention to a single point. Effort and concentration are active factors, while awareness is passive. As you practise, keep in mind the characteristics of these three factors for applying them appropriately will allow you to adjust, harmonise and keep your meditation practice in balance.

Each type of meditation requires a different form of concentration. In Calm or Serenity meditation (Samatha) the meditator fixes on a single object, ignoring other objects to become absorbed in one object. Insight meditation (Vipassana) is a moment-to-moment knowing of various objects as they arise without fixing on any particular object. Actually, Insight meditation is really a matter of an intensification of awareness rather than concentration. So, if you wish to change the meditation mode, from Serenity to Insight, fixing on a single object has to be dropped to allow for an open moment-to-moment awareness of whatever is predominant in your experience.

As Insight meditation is the practice of awareness, it is not necessary to induce concentration as such, because sufficient concentration will naturally arise by continuously maintaining the attention. There is no problem in having too much awareness, as there is in effort and concentration. It is not something that you can overdo, rather it is more likely that there is not enough awareness to help balance the factors of effort and concentration. So, really it's more important to put the effort in maintaining the awareness, as continuity of attention will produce calm and a sweetening of the mind which is the same benefit gained from concentration meditation.

Five ways to maintain the balance

Witnessing your own experience - Noting impartially whatever you are

experiencing, while you are experiencing it, thus creating a 'witnessing' consciousness.

Letting go - Rather than seeking gratification of wishes, impulses and desires, there has to be at least some degree of letting go to create the space to see.

The Removal of the Censor - An attitude of acceptance of all thoughts, feelings, emotions and sensations into awareness without discrimination or selection.

An Attitude of Neutrality - A neutral registering of physical and mental events without the slightest posturing or positioning towards them.

Being Receptive - Meditation is not about being aloof from the experience but being alert, sensitive and intimate with what is observed, from a place of receptivity.

Loving-kindness Meditation

Loving-kindness meditation can be brought in to support the practice of awareness to keep the mind open and sweet. It provides a good balance which compliments insight meditation. Loving-kindness was the taught by the Buddha to develop selfless or altruistic love. Hatred cannot co-exist with loving-kindness. It dissipates if we supplant it with thoughts based on loving-kindness.

It is a fact of life that many people are troubled by negative mind states yet do little about developing skills to deal with it. Yet even when the mind goes sour it is within most people's capacity to arouse feelings of loving-kindness to sweeten it. Loving-kindness, as a meditation practice, specifically retrains the mind to overcome all forms of negativity. It brings about positive attitudinal changes by systematically developing the quality of 'loving-acceptance'. In this way, it acts as a form of self-psychotherapy, a way of healing the troubled mind to free it from its pain and confusion.

Loving-kindness is practised as the first of a series of meditations that produce four qualities of love: Friendliness (metta), Compassion (karuna), Appreciative Joy (mudita) and Equanimity (upekkha). The quality of 'friendliness' is expressed as warmth that reaches out and embraces others. When loving-kindness matures it naturally overflows into compassion, because it empathizes with people's difficulties; one needs to be wary of its the near enemy, pity, which merely mimicks the quality of concern without empathy. The positive expression of empathy is an appreciation of other people's good qualities or good fortune rather than feelings of jealousy towards them, which is the enemy of appreciative joy. This series of meditations comes to maturity in the state of on-looking equanimity. This equanimity has to be cultivated within the context of this series of meditations or else it tends to manifest as its near enemy, indifference or aloofness. It remains caring and on-looking with an equal spread of feeling and acceptance toward all people, relationships and situations without discrimination.

Systematic Loving-kindness Practice

To receive its full benefits, loving-kindness meditation needs to be developed systematically to the level of meditative absorption or one-pointedness. The aim of the practice is to develop the five absorption factors of concentration: the first two are causal factors - applied thought and sustained thought, followed by three effects - rapture, ease-of-mind and one-pointedness or unification of mind. The five absorption factors counteract the five mental hindrances or obstacles for the meditator: applied thought, by arousing energy and effort, overcomes the hindrance of sloth and torpor; sustained thought, by steadying the mind, overcomes skeptical doubt which has the characteristic of wavering; rapture, with its uplifting effervescence, prevails over feelings of ill-will; ease-of-mind, by relieving accumulated stress, counteracts restlessness or agitation of mind; while one-pointedness holds the mind's wanderings in the sense-fields to inhibit sensuality. Achieving deep concentration with this positive mind set will tend to imprint the new positive conditioning while overriding the old negative patterns. In this way, old negative habits

are changed, freeing one to form new positive ways of relating.

How to do loving-kindness meditation

The practice begins with developing loving acceptance of yourself. If resistance is experienced then it indicates feelings of unworthiness are present. No matter, this means there is work to be done, and the practice itself is designed to overcome any feelings of self-doubt or negativity. Then you are ready to develop loving-kindness to others.

Four types of people are chosen to send your loving-kindness to:
1. A respected, beloved person - such as a spiritual teacher;
2. A dearly beloved - which could be a close family member or friend;
3. A neutral person - somebody you know but have no special feeling towards, eg. a person who serves you over a counter;
4. A hostile person - someone you are currently having difficulty with.

Starting with yourself, then moving systematically from person to person in the above order will break down the barriers between the four types people and yourself. It will break down the divisions within your own mind, the source of much of the conflict we experience.

Just a word of caution, it is best to choose a member of the same sex or if you have a sexual bias to your own sex then a person of the opposite sex. This avoids the risk of arousing the near enemy of loving-kindness, lust. Try different people to practise on as some people do not easily fit into the above categories, but do keep to the prescribed order.

Ways of arousing feelings of loving-kindness

Visualization - Bring up a mental picture. See yourself or the person the feeling is directed at smiling back at you or just being joyous.
By reflection - Reflect on the positive qualities of a person and the acts of kindness they have done. And to yourself, make an affirmation, a positive statement about yourself, using your own words.
Auditory - This is the simplest way but probably the most effective.

Repeat an internalized mantra or a word or phrase such as 'loving-kindness'.

The visualizations, reflections and the repetition of loving-kindness are devices to help you arouse a positive feeling of loving-kindness. You can use all of them or one that works best for you. When the positive feeling arises switch from the devices to the feeling, as it is the feeling that is the primary focus. Keep the mind fixed on the feeling, if it strays bring it back to the device or if the feeling weakens or is lost then return to the device, i.e. use the visualization to bring back or strengthen the feeling.

The second stage is Directional Pervasion where you systematically project the aroused feeling of loving-kindness to all points of the compass: north, south, east and west, up and down, and all around. This directional pervasion can be enhanced by bringing to mind friends and communities in the cities, towns and countries around the world.

Non-specific Pervasion tends to spontaneously happen as the practice matures. It is not discriminating. It has no specific object and involves just naturally radiating feelings of universal love. When it arises the practice has come to maturity in that it has changed preferential love, which is an attached love, to an all-embracing, unconditional love!

Loving-kindness is a heart meditation and should not be seen as just a formal sitting practice removed from everyday life. So take your good vibes outside into the streets, at home, at work, into your relationships. Applying the practice to daily life is a matter of purposefully directing a friendly attitude and having openness toward everybody you relate to without discrimination.

May you be happy hearted!

Daily Meditation Practice

The image most often associated with meditation is that of a sitting

Buddha fixed in a crossed-legged posture. While such a representation is undoubtedly inspirational and aesthetically pleasing, it unfortunately suggests to the uninitiated that meditation is a static, 'statue-like' pursuit practised only in meditation halls.

If meditation is to have any relevance to everyday life it has to be done at home. This does not just mean your residence but wherever your attention happens to reside. To meditate at home requires a 'hands-on', dynamic approach that is not restricted to any particular time, place or posture. It should be integrated into the ordinary activities of life and become the basis for a meditative lifestyle in the home and everyday life.

Yet it has to be acknowledged that integrating meditation into daily life is not easy. Therefore you need to purposefully set yourself up to do it; good intention is not enough. There has to be commitment. So consider your priorities: what is more important, hours sitting in front of the TV screen or half an hour or so of sitting meditation? The regular daily home sit is the anchor for the practice. Even if it is only used as a form of mental hygiene, as in 'unstressing', daily practice will greatly contribute towards harmonizing your family and work relationships.

It is important to maintain the daily meditation sits at home as a way of sustaining and stabilizing your practice. With a busy life it is easy to convince yourself that you really haven't the time to maintain regular sitting or when you are feeling tired that you should just drop it. Naturally, when you get stressed or overtired there is resistance to facing the stress by meditating. But it is usually only an initial resistance you have to face before you go through it. Also, do not evaluate your practice, thinking if the meditation isn't of sufficiently good quality you are wasting your time. It is all grist for the mill, you must persist as it is vital to maintain the habit of practice to get the long term benefits.

It is worth quoting from His Holiness, the Dalai Lama for the more compassionate aspect of the practice:
'I myself feel and also tell other Buddhists that the question of

Nirvana will come later. There is not much hurry. But if in day-to-day life you lead a good life, honestly with love, with compassion, with less selfishness then automatically it will lead to Nirvana. Opposite to this, if we talk about Nirvana, talk about philosophy but do not much bother about day-to-day practice, then you may reach a strange Nirvana but will not reach the correct Nirvana because your daily practice is nothing. We must implement the teaching in daily life.'

There is a saying that the beginning and the end of a journey are essentially the same. This is especially true of meditation. For there is nowhere you need to go to discover your true nature other than where you can be now, meditating at your home-base.

This Moment!

We can be grateful to the Buddha for these teachings, but it is by actually implementing the teaching by eating the admired fruit, that you receive the benefits. While it is not easy, yet it is not complicated and there is nothing much else you need to know in order to put into practise the basic instructions you have just read. Start now by paying attention to what is happening in your body and mind at this moment! Delaying in the hope of finding better instructions or expecting ideal conditions to somehow manifest before you can practise is just prolonging the ordeal. The work is in the present, so the blessing is of the present.

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THE EDICTS OF KING ASOKA

An English rendering by

Ven. S. Dhammika

The Wheel Publication No. 386/387
ISBN 955-24-0104-6

Published in 1993

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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The Edicts of King Asoka

King Asoka, the third monarch of the Indian Mauryan dynasty, has come to be regarded as one of the most exemplary rulers in world history.

The British historian H.G. Wells has written: "Amidst the tens of thousands of names of monarchs that crowd the columns of history ... the name of Asoka shines, and shines almost alone, a star." Although Buddhist literature preserved the legend of this ruler -- the story of a cruel and ruthless king who converted to Buddhism and thereafter established a reign of virtue -- definitive historical records of his reign were lacking. Then in the nineteenth century there came to light a large number of edicts, in India, Nepal, Pakistan and Afghanistan. These edicts, inscribed on rocks and pillars, proclaim Asoka's reforms and policies and promulgate his advice to his subjects. The present rendering of these edicts, based on earlier translations, offers us insights into a powerful and capable ruler's attempt to establish an empire on the foundation of righteousness, a reign which makes the moral and spiritual welfare of his subjects its primary concern.

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PREFACE

This rendering of King Asoka's Edicts is based heavily on Amulyachandra Sen's English translation, which includes the original Magadhi and a Sanskrit and English translation of the text. However, many parts of the edicts are far from clear in meaning and the numerous translations of them differ widely. Therefore, I have also consulted the translations of C. D. Sircar and D. R. Bhandarkar and in parts favored their interpretations. Any credit this small book deserves is due entirely to the labors and learning of these scholars.

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INTRODUCTION

//Dhamma sadhu, kiyam cu dhamme ti? Apasinave,
bahu kayane, daya, dane, sace, socaye//.

Dhamma is good, but what constitutes Dhamma?
(It includes) little evil, much good, kindness,
generosity, truthfulness and purity.

King Asoka

With the rediscovery and translation of Indian literature by European scholars in the 19th century, it was not just the religion and philosophy of Buddhism that came to light, but also its many legendary histories and biographies. Amongst this class of literature, one name that came to be noticed was that of Asoka, a good king who was supposed to have ruled India in the distant past. Stories about this king, similar in outline but differing greatly in details, were found in the Divyavadana, the Asokavadana, the Mahavamsa and several other works. They told of an exceptionally cruel and ruthless prince who had many of his brothers killed in order to seize the throne, who was dramatically converted to Buddhism and who ruled wisely and justly for the rest of his life. None of these stories were taken seriously -- after all many pre-modern cultures had legends about "too good to be true" kings who had ruled righteously in the past and who, people hoped, would rule again soon. Most of these legends had their origins more in popular longing to be rid of the despotic and uncaring kings than in any historical fact. And the numerous stories about Asoka were assumed to be the same.

But in 1837, James Prinsep succeeded in deciphering an ancient inscription on a large stone pillar in Delhi. Several other pillars and rocks with similar inscriptions had been known for some time and had attracted the curiosity of scholars. Prinsep's inscription proved

to be a series of edicts issued by a king calling himself "Beloved-of-the-Gods, King Piyadasi." In the following decades, more and more edicts by this same king were discovered and with increasingly accurate decipherment of their language, a more complete picture of this man and his deeds began to emerge. Gradually, it dawned on scholars that the King Piyadasi of the edicts might be the King Asoka so often praised in Buddhist legends. However, it was not until 1915, when another edict actually mentioning the name Asoka was discovered, that the identification was confirmed. Having been forgotten for nearly 700 years, one of the greatest men in history became known to the world once again.

Asoka's edicts are mainly concerned with the reforms he instituted and the moral principles he recommended in his attempt to create a just and humane society. As such, they give us little information about his life, the details of which have to be culled from other sources. Although the exact dates of Asoka's life are a matter of dispute among scholars, he was born in about 304 B.C. and became the third king of the Mauryan dynasty after the death of his father, Bindusara. His given name was Asoka but he assumed the title Devanampiya Piyadasi which means "Beloved-of-the-Gods, He Who Looks On With Affection." There seems to have been a two-year war of succession during which at least one of Asoka's brothers was killed. In 262 B.C., eight years after his coronation, Asoka's armies attacked and conquered Kalinga, a country that roughly corresponds to the modern state of Orissa. The loss of life caused by battle, reprisals, deportations and the turmoil that always exists in the aftermath of war so horrified Asoka that it brought about a complete change in his personality. It seems that Asoka had been calling himself a Buddhist for at least two years prior to the Kalinga war, but his commitment to Buddhism was only lukewarm and perhaps had a political motive behind it. But after the war Asoka dedicated the rest of his life trying to apply Buddhist principles to the administration of his vast empire. He had a crucial part to play in helping Buddhism to spread both throughout India and abroad, and probably built the first major Buddhist monuments. Asoka died in 232 B.C. in the thirty-eighth year of his reign.

Asoka's edicts are to be found scattered in more than thirty places throughout India, Nepal, Pakistan and Afghanistan. Most of them are written in Brahmi script from which all Indian scripts and many of those used in Southeast Asia later developed. The language used in the edicts found in the eastern part of the sub-continent is a type of Magadhi, probably the official language of Asoka's court. The language used in the edicts found in the western part of India is closer to Sanskrit although one bilingual edict in Afghanistan is written in Aramaic and Greek. Asoka's edicts, which comprise the earliest decipherable corpus of written documents from India, have survived throughout the centuries because they are written on rocks and stone pillars. These pillars in particular are testimony to the technological and artistic genius of ancient Indian civilization. Originally, there must have been many of them, although only ten with inscriptions still survive. Averaging between forty and fifty feet in height, and weighing up to fifty tons each, all the pillars were quarried at Chunar, just south of Varanasi and dragged, sometimes hundreds of miles, to where they were erected. Each pillar was originally capped by a capital, sometimes a roaring lion, a noble bull or a spirited horse, and the few capitals that survive are widely recognized as masterpieces of Indian art. Both the pillars and the capitals exhibit a remarkable mirror-like polish that has survived despite centuries of exposure to the elements. The location of the rock edicts is governed by the availability of suitable rocks, but the edicts on pillars are all to be found in very specific places. Some, like the Lumbini pillar, mark the Buddha's birthplace, while its inscriptions commemorate Asoka's pilgrimage to that place. Others are to be found in or near important population centres so that their edicts could be read by as many people as possible.

There is little doubt that Asoka's edicts were written in his own words rather than in the stylistic language in which royal edicts or proclamations in the ancient world were usually written in. Their distinctly personal tone gives us a unique glimpse into the personality of this complex and remarkable man. Asoka's style tends to be somewhat repetitious and plodding as if explaining something to one who has difficulty in understanding. Asoka frequently refers to the good works he has done, although not in a boastful way, but more, it

seems, to convince the reader of his sincerity. In fact, an anxiousness to be thought of as a sincere person and a good administrator is present in nearly every edict. Asoka tells his subjects that he looked upon them as his children, that their welfare is his main concern; he apologizes for the Kalinga war and reassures the people beyond the borders of his empire that he has no expansionist intentions towards them. Mixed with this sincerity, there is a definite puritanical streak in Asoka's character suggested by his disapproval of festivals and of religious rituals many of which while being of little value were nonetheless harmless.

It is also very clear that Buddhism was the most influential force in Asoka's life and that he hoped his subjects likewise would adopt his religion. He went on pilgrimages to Lumbini and Bodh Gaya, sent teaching monks to various regions in India and beyond its borders, and he was familiar enough with the sacred texts to recommend some of them to the monastic community. It is also very clear that Asoka saw the reforms he instituted as being a part of his duties as a Buddhist. But, while he was an enthusiastic Buddhist, he was not partisan towards his own religion or intolerant of other religions. He seems to have genuinely hoped to be able to encourage everyone to practice his or her own religion with the same conviction that he practiced his.

Scholars have suggested that because the edicts say nothing about the philosophical aspects of Buddhism, Asoka had a simplistic and naive understanding of the Dhamma. This view does not take into account the fact that the purpose of the edicts was not to expound the truths of Buddhism, but to inform the people of Asoka's reforms and to encourage them to be more generous, kind and moral. This being the case, there was no reason for Asoka to discuss Buddhist philosophy. Asoka emerges from his edicts as an able administrator, an intelligent human being and as a devoted Buddhist, and we could expect him to take as keen an interest in Buddhist philosophy as he did in Buddhist practice.

The contents of Asoka's edicts make it clear that all the legends about his wise and humane rule are more than justified and qualify him to be ranked as one of the greatest rulers. In his edicts, he spoke of

what might be called state morality, and private or individual morality. The first was what he based his administration upon and what he hoped would lead to a more just, more spiritually inclined society, while the second was what he recommended and encouraged individuals to practice. Both these types of morality were imbued with the Buddhist values of compassion, moderation, tolerance and respect for all life. The Asokan state gave up the predatory foreign policy that had characterized the Mauryan empire up till then and replaced it with a policy of peaceful co-existence. The judicial system was reformed in order to make it more fair, less harsh and less open to abuse, while those sentenced to death were given a stay of execution to prepare appeals and regular amnesties were given to prisoners. State resources were used for useful public works like the importation and cultivation of medical herbs, the building of rest houses, the digging of wells at regular intervals along main roads and the planting of fruit and shade trees. To ensue that these reforms and projects were carried out, Asoka made himself more accessible to his subjects by going on frequent inspection tours and he expected his district officers to follow his example. To the same end, he gave orders that important state business or petitions were never to be kept from him no matter what he was doing at the time. The state had a responsibility not just to protect and promote the welfare of its people but also its wildlife. Hunting certain species of wild animals was banned, forest and wildlife reserves were established and cruelty to domestic and wild animals was prohibited. The protection of all religions, their promotion and the fostering of harmony between them, was also seen as one of the duties of the state. It even seems that something like a Department of Religious Affairs was established with officers called Dhamma Mahamatras whose job it was to look after the affairs of various religious bodies and to encourage the practice of religion.

The individual morality that Asoka hoped to foster included respect (//susrusa//) towards parents, elders, teachers, friends, servants, ascetics and brahmins -- behavior that accords with the advice given to Sigala by the Buddha (Digha Nikaya, Discourse No. 31). He encouraged generosity (//dana//) to the poor (//kapana valaka//), to ascetics and brahmins, and to friends and relatives. Not surprisingly, Asoka encouraged harmlessness towards all life (//avihisa bhutanam//).

In conformity with the Buddha's advice in the Anguttara Nikaya, II:282, he also considered moderation in spending and moderation in saving to be good (//apa vyayata apa bhadata//). Treating people properly (//samya pratipati//), he suggested, was much more important than performing ceremonies that were supposed to bring good luck. Because it helped promote tolerance and mutual respect, Asoka desired that people should be well-learned (//bahu sruta//) in the good doctrines (//kalanagama//) of other people's religions. The qualities of heart that are recommended by Asoka in the edicts indicate his deep spirituality. They include kindness (//daya//), self-examination (//palikhaya//), truthfulness (//sace//), gratitude (//katamnata//), purity of heart (//bhava sudhi//), enthusiasm (//usahena//), strong loyalty (//dadha bhatita//), self-control (//sayame//) and love of the Dhamma (//Dhamma kamata//).

We have no way of knowing how effective Asoka's reforms were or how long they lasted but we do know that monarchs throughout the ancient Buddhist world were encouraged to look to his style of government as an ideal to be followed. King Asoka has to be credited with the first attempt to develop a Buddhist polity. Today, with widespread disillusionment in prevailing ideologies and the search for a political philosophy that goes beyond greed (capitalism), hatred (communism) and delusion (dictatorships led by "infallible" leaders), Asoka's edicts may make a meaningful contribution to the development of a more spiritually based political system.

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THE FOURTEEN ROCK EDICTS

Beloved-of-the-Gods, King Piyadasi, has caused this Dhamma edict to be written.[1] Here (in my domain) no living beings are to be slaughtered or offered in sacrifice. Nor should festivals be held, for Beloved-of-the-Gods, King Piyadasi, sees much to object to in such festivals, although there are some festivals that Beloved-of-the-Gods, King Piyadasi, does approve of.

Formerly, in the kitchen of Beloved-of-the-Gods, King Piyadasi, hundreds of thousands of animals were killed every day to make curry. But now with the writing of this Dhamma edict only three creatures, two peacocks and a deer are killed, and the deer not always. And in time, not even these three creatures will be killed.

2

Everywhere [2] within Beloved-of-the-Gods, King Piyadasi's domain, and among the people beyond the borders, the Cholas, the Pandyas, the Satiyaputras, the Keralaputras, as far as Tamraparni and where the Greek king Antiochos rules, and among the kings who are neighbors of Antiochos,[3] everywhere has Beloved-of-the-Gods, King Piyadasi, made provision for two types of medical treatment: medical treatment for humans and medical treatment for animals. Wherever medical herbs suitable for humans or animals are not available, I have had them imported and grown. Wherever medical roots or fruits are not available I have had them imported and grown. Along roads I have had wells dug and trees planted for the benefit of humans and animals.[4]

3

Beloved-of-the-Gods, King Piyadasi, speaks thus:[5] Twelve years after my coronation this has been ordered -- Everywhere in my domain the Yuktas, the Rajjukas and the Pradesikas shall go on inspection tours every five years for the purpose of Dhamma instruction and also to conduct other business.[6]

Respect for mother and father is good, generosity to friends, acquaintances, relatives, Brahmans and ascetics is good, not killing living beings is good, moderation in spending and moderation in saving is good. The Council shall notify the Yuktas about the observance of these instructions in these very words.

4

In the past, for many hundreds of years, killing or harming living beings and improper behavior towards relatives, and improper behavior towards Brahmans and ascetics has increased.[7] But now due to Beloved-of-the-Gods, King Piyadasi's Dhamma practice, the sound of the drum has been replaced by the sound of the Dhamma.[8] The sighting of heavenly cars, auspicious elephants, bodies of fire and other divine sightings has not happened for many hundreds of years. But now because Beloved-of-the-Gods, King Piyadasi promotes restraint in the killing and harming of living beings, proper behavior towards relatives, Brahmans and ascetics, and respect for mother, father and elders, such sightings have increased.[9]

These and many other kinds of Dhamma practice have been encouraged by Beloved-of-the-Gods, King Piyadasi, and he will continue to promote Dhamma practice. And the sons, grandsons and great-grandsons of Beloved-of-the-Gods, King Piyadasi, too will continue to promote Dhamma practice until the end of time; living by Dhamma and virtue, they will instruct in Dhamma. Truly, this is the highest work, to instruct in Dhamma. But practicing the Dhamma cannot be done by one who is devoid of virtue and therefore its promotion and growth is commendable.

This edict has been written so that it may please my successors to devote themselves to promoting these things and not allow them to decline. Beloved-of-the-Gods, King Piyadasi, has had this written twelve years after his coronation.

5

Beloved-of-the-Gods, King Piyadasi, speaks thus:[10] To do good is difficult. One who does good first does something hard to do. I have done many good deeds, and, if my sons, grandsons and their descendants up to the end of the world act in like manner, they too will do much good. But whoever amongst them neglects this, they will do evil. Truly, it is easy to do evil.[11]

In the past there were no Dhamma Mahamatras but such officers were appointed by me thirteen years after my coronation. Now they work among all religions for the establishment of Dhamma, for the promotion of Dhamma, and for the welfare and happiness of all who are devoted to Dhamma. They work among the Greeks, the Kambojas, the Gandharas, the Rastrikas, the Pitinikas and other peoples on the western borders.[12] They work among soldiers, chiefs, Brahmans, householders, the poor, the aged and those devoted to Dhamma -- for their welfare and happiness -- so that they may be free from harassment. They (Dhamma Mahamatras) work for the proper treatment of prisoners, towards their unfettering, and if the Mahamatras think, "This one has a family to support," "That one has been bewitched," "This one is old," then they work for the release of such prisoners. They work here, in outlying towns, in the women's quarters belonging to my brothers and sisters, and among my other relatives. They are occupied everywhere. These Dhamma Mahamatras are occupied in my domain among people devoted to Dhamma to determine who is devoted to Dhamma, who is established in Dhamma, and who is generous.

This Dhamma edict has been written on stone so that it might endure long and that my descendants might act in conformity with it.

6

Beloved-of-the-Gods, King Piyadasi, speaks thus:[13] In the past,

state business was not transacted nor were reports delivered to the king at all hours. But now I have given this order, that at any time, whether I am eating, in the women's quarters, the bed chamber, the chariot, the palanquin, in the park or wherever, reporters are to be posted with instructions to report to me the affairs of the people so that I might attend to these affairs wherever I am. And whatever I orally order in connection with donations or proclamations, or when urgent business presses itself on the Mahamatras, if disagreement or debate arises in the Council, then it must be reported to me immediately. This is what I have ordered. I am never content with exerting myself or with despatching business. Truly, I consider the welfare of all to be my duty, and the root of this is exertion and the prompt despatch of business. There is no better work than promoting the welfare of all the people and whatever efforts I am making is to repay the debt I owe to all beings to assure their happiness in this life, and attain heaven in the next.

Therefore this Dhamma edict has been written to last long and that my sons, grandsons and great-grandsons might act in conformity with it for the welfare of the world. However, this is difficult to do without great exertion.

7

Beloved-of-the-Gods, King Piyadasi, desires that all religions should reside everywhere, for all of them desire self-control and purity of heart.[14] But people have various desires and various passions, and they may practice all of what they should or only a part of it. But one who receives great gifts yet is lacking in self-control, purity of heart, gratitude and firm devotion, such a person is mean.

8

In the past kings used to go out on pleasure tours during which there

was hunting and other entertainment.[15] But ten years after Beloved-of-the-Gods had been coronated, he went on a tour to Sambodhi and thus instituted Dhamma tours.[16] During these tours, the following things took place: visits and gifts to Brahmans and ascetics, visits and gifts of gold to the aged, visits to people in the countryside, instructing them in Dhamma, and discussing Dhamma with them as is suitable. It is this that delights Beloved-of-the-Gods, King Piyadasi, and is, as it were, another type of revenue.

9

Beloved-of-the-Gods, King Piyadasi, speaks thus:[17] In times of sickness, for the marriage of sons and daughters, at the birth of children, before embarking on a journey, on these and other occasions, people perform various ceremonies. Women in particular perform many vulgar and worthless ceremonies. These types of ceremonies can be performed by all means, but they bear little fruit. What does bear great fruit, however, is the ceremony of the Dhamma. This involves proper behavior towards servants and employees, respect for teachers, restraint towards living beings, and generosity towards ascetics and Brahmans. These and other things constitute the ceremony of the Dhamma. Therefore a father, a son, a brother, a master, a friend, a companion, and even a neighbor should say: "This is good, this is the ceremony that should be performed until its purpose is fulfilled, this I shall do."[18] Other ceremonies are of doubtful fruit, for they may achieve their purpose, or they may not, and even if they do, it is only in this world. But the ceremony of the Dhamma is timeless. Even if it does not achieve its purpose in this world, it produces great merit in the next, whereas if it does achieve its purpose in this world, one gets great merit both here and there through the ceremony of the Dhamma.

10

Beloved-of-the-Gods, King Piyadasi, does not consider glory and fame to be of great account unless they are achieved through having my subjects respect Dhamma and practice Dhamma, both now and in the future.[19] For this alone does Beloved-of-the-Gods, King Piyadasi, desire glory and fame. And whatever efforts Beloved-of-the-Gods, King Piyadasi, is making, all of that is only for the welfare of the people in the next world, and that they will have little evil. And being without merit is evil. This is difficult for either a humble person or a great person to do except with great effort, and by giving up other interests. In fact, it may be even more difficult for a great person to do.

11

Beloved-of-the-Gods, King Piyadasi, speaks thus:[20] There is no gift like the gift of the Dhamma,[21] (no acquaintance like) acquaintance with Dhamma, (no distribution like) distribution of Dhamma, and (no kinship like) kinship through Dhamma. And it consists of this: proper behavior towards servants and employees, respect for mother and father, generosity to friends, companions, relations, Brahmans and ascetics, and not killing living beings. Therefore a father, a son, a brother, a master, a friend, a companion or a neighbor should say: "This is good, this should be done." One benefits in this world and gains great merit in the next by giving the gift of the Dhamma.

12

Beloved-of-the-Gods, King Piyadasi, honors both ascetics and the householders of all religions, and he honors them with gifts and honors of various kinds.[22] But Beloved-of-the-Gods, King Piyadasi, does not value gifts and honors as much as he values this -- that there should be growth in the essentials of all religions.[23] Growth in essentials can be done in different ways, but all of them have as

their root restraint in speech, that is, not praising one's own religion, or condemning the religion of others without good cause. And if there is cause for criticism, it should be done in a mild way. But it is better to honor other religions for this reason. By so doing, one's own religion benefits, and so do other religions, while doing otherwise harms one's own religion and the religions of others. Whoever praises his own religion, due to excessive devotion, and condemns others with the thought "Let me glorify my own religion," only harms his own religion. Therefore contact (between religions) is good.[24] One should listen to and respect the doctrines professed by others. Beloved-of-the-Gods, King Piyadasi, desires that all should be well-learned in the good doctrines of other religions.

Those who are content with their own religion should be told this: Beloved-of-the-Gods, King Piyadasi, does not value gifts and honors as much as he values that there should be growth in the essentials of all religions. And to this end many are working -- Dhamma Mahamatras, Mahamatras in charge of the women's quarters, officers in charge of outlying areas, and other such officers. And the fruit of this is that one's own religion grows and the Dhamma is illuminated also.

13

Beloved-of-the-Gods, King Piyadasi, conquered the Kalingas eight years after his coronation.[25] One hundred and fifty thousand were deported, one hundred thousand were killed and many more died (from other causes). After the Kalingas had been conquered, Beloved-of-the-Gods came to feel a strong inclination towards the Dhamma, a love for the Dhamma and for instruction in Dhamma. Now Beloved-of-the-Gods feels deep remorse for having conquered the Kalingas.

Indeed, Beloved-of-the-Gods is deeply pained by the killing, dying and deportation that take place when an unconquered country is conquered. But Beloved-of-the-Gods is pained even more by this -- that Brahmans, ascetics, and householders of different religions who live

in those countries, and who are respectful to superiors, to mother and father, to elders, and who behave properly and have strong loyalty towards friends, acquaintances, companions, relatives, servants and employees -- that they are injured, killed or separated from their loved ones. Even those who are not affected (by all this) suffer when they see friends, acquaintances, companions and relatives affected. These misfortunes befall all (as a result of war), and this pains Beloved-of-the-Gods.

There is no country, except among the Greeks, where these two groups, Brahmans and ascetics, are not found, and there is no country where people are not devoted to one or another religion.[26] Therefore the killing, death or deportation of a hundredth, or even a thousandth part of those who died during the conquest of Kalinga now pains Beloved-of-the-Gods. Now Beloved-of-the-Gods thinks that even those who do wrong should be forgiven where forgiveness is possible.

Even the forest people, who live in Beloved-of-the-Gods' domain, are entreated and reasoned with to act properly. They are told that despite his remorse Beloved-of-the-Gods has the power to punish them if necessary, so that they should be ashamed of their wrong and not be killed. Truly, Beloved-of-the-Gods desires non-injury, restraint and impartiality to all beings, even where wrong has been done.

Now it is conquest by Dhamma that Beloved-of-the-Gods considers to be the best conquest.[27] And it (conquest by Dhamma) has been won here, on the borders, even six hundred yojanas away, where the Greek king Antiochos rules, beyond there where the four kings named Ptolemy, Antigonos, Magas and Alexander rule, likewise in the south among the Cholas, the Pandyas, and as far as Tamraparni.[28] Here in the king's domain among the Greeks, the Kambojas, the Nabhakas, the Nabhapamkits, the Bhojas, the Pitinikas, the Andhras and the Palidas, everywhere people are following Beloved-of-the-Gods' instructions in Dhamma. Even where Beloved-of-the-Gods' envoys have not been, these people too, having heard of the practice of Dhamma and the ordinances and instructions in Dhamma given by Beloved-of-the-Gods, are following it and will continue to do so. This conquest has been won everywhere, and it gives great joy -- the joy which only conquest by Dhamma can give.

But even this joy is of little consequence. Beloved-of-the-Gods considers the great fruit to be experienced in the next world to be more important.

I have had this Dhamma edict written so that my sons and great-grandsons may not consider making new conquests, or that if military conquests are made, that they be done with forbearance and light punishment, or better still, that they consider making conquest by Dhamma only, for that bears fruit in this world and the next. May all their intense devotion be given to this which has a result in this world and the next.

14

Beloved-of-the-Gods, King Piyadasi, has had these Dhamma edicts written in brief, in medium length, and in extended form.[29] Not all of them occur everywhere, for my domain is vast, but much has been written, and I will have still more written. And also there are some subjects here that have been spoken of again and again because of their sweetness, and so that the people may act in accordance with them. If some things written are incomplete, this is because of the locality, or in consideration of the object, or due to the fault of the scribe.

* * *

KALINGA ROCK EDICTS

1

Beloved-of-the-Gods says that the Mahamatras of Tosali who are

judicial officers in the city are to be told this:[30] I wish to see that everything I consider to be proper is carried out in the right way. And I consider instructing you to be the best way of accomplishing this. I have placed you over many thousands of people that you may win the people's affection.

All men are my children. What I desire for my own children, and I desire their welfare and happiness both in this world and the next, that I desire for all men. You do not understand to what extent I desire this, and if some of you do understand, you do not understand the full extent of my desire.

You must attend to this matter. While being completely law-abiding, some people are imprisoned, treated harshly and even killed without cause so that many people suffer. Therefore your aim should be to act with impartiality. It is because of these things -- envy, anger, cruelty, hate, indifference, laziness or tiredness -- that such a thing does not happen. Therefore your aim should be: "May these things not be in me." And the root of this is non-anger and patience. Those who are bored with the administration of justice will not be promoted; (those who are not) will move upwards and be promoted. Whoever among you understands this should say to his colleagues: "See that you do your duty properly. Such and such are Beloved-of-the-Gods' instructions." Great fruit will result from doing your duty, while failing in it will result in gaining neither heaven nor the king's pleasure. Failure in duty on your part will not please me. But done properly, it will win you heaven and you will be discharging your debts to me.

This edict is to be listened to on Tisa day, between Tisa days, and on other suitable occasions, it should be listened to even by a single person. Acting thus, you will be doing your duty.

This edict has been written for the following purpose: that the judicial officers of the city may strive to do their duty and that the people under them might not suffer unjust imprisonment or harsh treatment. To achieve this, I will send out Mahamatras every five years who are not harsh or cruel, but who are merciful and who can

ascertain if the judicial officers have understood my purpose and are acting according to my instructions. Similarly, from Ujjayini, the prince will send similar persons with the same purpose without allowing three years to elapse. Likewise from Takhasila also. When these Mahamatras go on tours of inspection each year, then without neglecting their normal duties, they will ascertain if judicial officers are acting according to the king's instructions.

2

Beloved-of-the-Gods speaks thus:[31] This royal order is to be addressed to the Mahamatras at Samapa. I wish to see that everything I consider to be proper is carried out in the right way. And I consider instructing you to be the best way of accomplishing this. All men are my children. What I desire for my own children, and I desire their welfare and happiness both in this world and the next, that I desire for all men.[32]

The people of the unconquered territories beyond the borders might think: "What is the king's intentions towards us?" My only intention is that they live without fear of me, that they may trust me and that I may give them happiness, not sorrow. Furthermore, they should understand that the king will forgive those who can be forgiven, and that he wishes to encourage them to practice Dhamma so that they may attain happiness in this world and the next. I am telling you this so that I may discharge the debts I owe, and that in instructing you, that you may know that my vow and my promise will not be broken. Therefore acting in this way, you should perform your duties and assure them (the people beyond the borders) that: "The king is like a father. He feels towards us as he feels towards himself. We are to him like his own children."

By instructing you and informing you of my vow and my promise I shall be applying myself in complete fullness to achieving this object. You are able indeed to inspire them with confidence and to secure their welfare and happiness in this world and the next, and by

acting thus, you will attain heaven as well as discharge the debts you owe to me. And so that the Mahamatras can devote themselves at all times to inspiring the border areas with confidence and encouraging them to practice Dhamma, this edict has been written here.

This edict is to be listened to every four months on Tisa day, between Tisa days, and on other suitable occasions, it should be listened to even by a single person. Acting thus, you will be doing your duty.

* * *

MINOR ROCK EDICTS

1

Beloved-of-the-Gods speaks thus:[33] It is now more than two and a half years since I became a lay-disciple, but until now I have not been very zealous.[34] But now that I have visited the Sangha for more than a year, I have become very zealous. Now the people in India who have not associated with the gods do so. This is the result of zeal and it is not just the great who can do this. Even the humble, if they are zealous, can attain heaven. And this proclamation has been made with this aim. Let both humble and great be zealous, let even those on the borders know and let zeal last long. Then this zeal will increase, it will greatly increase, it will increase up to one-and-a-half times. This message has been proclaimed two hundred and fifty-six times by the king while on tour.

2

Beloved-of-the-Gods speaks thus:[35] Father and mother should be respected and so should elders, kindness to living beings should be made strong and the truth should be spoken. In these ways, the Dhamma should be promoted. Likewise, a teacher should be honored by his pupil and proper manners should be shown towards relations. This is an ancient rule that conduces to long life. Thus should one act. Written by the scribe Chapala.

3

Piyadasi, King of Magadha, saluting the Sangha and wishing them good health and happiness, speaks thus:[36] You know, reverend sirs, how great my faith in the Buddha, the Dhamma and Sangha is. Whatever, reverend sirs, has been spoken by Lord Buddha, all that is well-spoken.[37] I consider it proper, reverend sirs, to advise on how the good Dhamma should last long.

These Dhamma texts -- Extracts from the Discipline, the Noble Way of Life, the Fears to Come, the Poem on the Silent Sage, the Discourse on the Pure Life, Upatisa's Questions, and the Advice to Rahula which was spoken by the Buddha concerning false speech -- these Dhamma texts, reverend sirs, I desire that all the monks and nuns may constantly listen to and remember.[38] Likewise the laymen and laywomen. I have had this written that you may know my intentions.

* * *

THE SEVEN PILLAR EDICTS

1

Beloved-of-the-Gods speaks thus:[39] This Dhamma edict was written twenty-six years after my coronation. Happiness in this world and the next is difficult to obtain without much love for the Dhamma, much self-examination, much respect, much fear (of evil), and much enthusiasm. But through my instruction this regard for Dhamma and love of Dhamma has grown day by day, and will continue to grow. And my officers of high, low and middle rank are practicing and conforming to Dhamma, and are capable of inspiring others to do the same. Mahamatras in border areas are doing the same. And these are my instructions: to protect with Dhamma, to make happiness through Dhamma and to guard with Dhamma.

2

Beloved-of-the-Gods, King Piyadasi, speaks thus: Dhamma is good, but what constitutes Dhamma? (It includes) little evil, much good, kindness, generosity, truthfulness and purity. I have given the gift of sight in various ways.[40] To two-footed and four-footed beings, to birds and aquatic animals, I have given various things including the gift of life. And many other good deeds have been done by me.

This Dhamma edict has been written that people might follow it and it might endure for a long time. And the one who follows it properly will do something good.

3

Beloved-of-the-Gods, King Piyadasi, speaks thus: People see only their good deeds saying, "I have done this good deed." But they do not see their evil deeds saying, "I have done this evil deed" or "This is called evil." But this (tendency) is difficult to see.[41] One should think like this: "It is these things that lead to evil, to violence,

to cruelty, anger, pride and jealousy. Let me not ruin myself with these things." And further, one should think: "This leads to happiness in this world and the next."

4

Beloved-of-the-Gods speaks thus: This Dhamma edict was written twenty-six years after my coronation. My Rajjukas are working among the people, among many hundreds of thousands of people. The hearing of petitions and the administration of justice has been left to them so that they can do their duties confidently and fearlessly and so that they can work for the welfare, happiness and benefit of the people in the country. But they should remember what causes happiness and sorrow, and being themselves devoted to Dhamma, they should encourage the people in the country (to do the same), that they may attain happiness in this world and the next. These Rajjukas are eager to serve me. They also obey other officers who know my desires, who instruct the Rajjukas so that they can please me. Just as a person feels confident having entrusted his child to an expert nurse thinking: "The nurse will keep my child well," even so, the Rajjukas have been appointed by me for the welfare and happiness of the people in the country.

The hearing of petitions and the administration of justice have been left to the Rajjukas so that they can do their duties unperturbed, fearlessly and confidently. It is my desire that there should be uniformity in law and uniformity in sentencing. I even go this far, to grant a three-day stay for those in prison who have been tried and sentenced to death. During this time their relatives can make appeals to have the prisoners' lives spared. If there is none to appeal on their behalf, the prisoners can give gifts in order to make merit for the next world, or observe fasts. Indeed, it is my wish that in this way, even if a prisoner's time is limited, he can prepare for the next world, and that people's Dhamma practice, self-control and generosity may grow.

5

Beloved-of-the-Gods, King Piyadasi, speaks thus: Twenty-six years after my coronation various animals were declared to be protected -- parrots, mainas, //aruna//, ruddy geese, wild ducks, //nandimukhas, gelatas//, bats, queen ants, terrapins, boneless fish, //vedareyaka//, //gangapuputaka//, //sankiya// fish, tortoises, porcupines, squirrels, deer, bulls, //okapinda//, wild asses, wild pigeons, domestic pigeons and all four-footed creatures that are neither useful nor edible.[42] Those nanny goats, ewes and sows which are with young or giving milk to their young are protected, and so are young ones less than six months old. Cocks are not to be caponized, husks hiding living beings are not to be burnt and forests are not to be burnt either without reason or to kill creatures. One animal is not to be fed to another. On the three Caturmasis, the three days of Tisa and during the fourteenth and fifteenth of the Uposatha, fish are protected and not to be sold. During these days animals are not to be killed in the elephant reserves or the fish reserves either. On the eighth of every fortnight, on the fourteenth and fifteenth, on Tisa, Punarvasu, the three Caturmasis and other auspicious days, bulls are not to be castrated, billy goats, rams, boars and other animals that are usually castrated are not to be. On Tisa, Punarvasu, Caturmasis and the fortnight of Caturmasis, horses and bullocks are not be branded.

In the twenty-six years since my coronation prisoners have been given amnesty on twenty-five occasions.

6

Beloved-of-the-Gods speaks thus: Twelve years after my coronation I started to have Dhamma edicts written for the welfare and happiness of the people, and so that not transgressing them they might grow in the Dhamma. Thinking: "How can the welfare and happiness of the people be secured?" I give attention to my relatives, to those dwelling near and

those dwelling far, so I can lead them to happiness and then I act accordingly. I do the same for all groups. I have honored all religions with various honors. But I consider it best to meet with people personally.

This Dhamma edict was written twenty-six years after my coronation.

7

Beloved-of-the-Gods speaks thus: In the past kings desired that the people might grow through the promotion of the Dhamma. But despite this, people did not grow through the promotion of the Dhamma. Beloved-of-the-Gods, King Piyadasi, said concerning this: "It occurs to me that in the past kings desired that the people might grow through the promotion of the Dhamma. But despite this, people did not grow through the promotion of the Dhamma. Now how can the people be encouraged to follow it? How can the people be encouraged to grow through the promotion of the Dhamma? How can I elevate them by promoting the Dhamma?" Beloved-of-the-Gods, King Piyadasi, further said concerning this: "It occurs to me that I shall have proclamations on Dhamma announced and instruction on Dhamma given. When people hear these, they will follow them, elevate themselves and grow considerably through the promotion of the Dhamma." It is for this purpose that proclamations on Dhamma have been announced and various instructions on Dhamma have been given and that officers who work among many promote and explain them in detail. The Rajjukas who work among hundreds of thousands of people have likewise been ordered: "In this way and that encourage those who are devoted to Dhamma." Beloved-of-the-Gods speaks thus: "Having this object in view, I have set up Dhamma pillars, appointed Dhamma Mahamatras, and announced Dhamma proclamations."

Beloved-of-the-Gods, King Piyadasi, says: Along roads I have had banyan trees planted so that they can give shade to animals and men, and I have had mango groves planted. At intervals of eight //krosas//, I have had wells dug, rest-houses built, and in various places, I have

had watering-places made for the use of animals and men. But these are but minor achievements. Such things to make the people happy have been done by former kings. I have done these things for this purpose, that the people might practice the Dhamma.

Beloved-of-the-Gods, King Piyadasi, speaks thus: My Dhamma Mahamatras too are occupied with various good works among the ascetics and householders of all religions. I have ordered that they should be occupied with the affairs of the Sangha. I have also ordered that they should be occupied with the affairs of the Brahmans and the Ajivikas. I have ordered that they be occupied with the Niganthas.[43] In fact, I have ordered that different Mahamatras be occupied with the particular affairs of all different religions. And my Dhamma Mahamatras likewise are occupied with these and other religions.

Beloved-of-the-Gods, King Piyadasi, speaks thus: These and other principal officers are occupied with the distribution of gifts, mine as well as those of the queens. In my women's quarters, they organize various charitable activities here and in the provinces. I have also ordered my sons and the sons of other queens to distribute gifts so that noble deeds of Dhamma and the practice of Dhamma may be promoted. And noble deeds of Dhamma and the practice of Dhamma consist of having kindness, generosity, truthfulness, purity, gentleness and goodness increase among the people.

Beloved-of-the-Gods, King Piyadasi, speaks thus: Whatever good deeds have been done by me, those the people accept and those they follow. Therefore they have progressed and will continue to progress by being respectful to mother and father, respectful to elders, by courtesy to the aged and proper behavior towards Brahmans and ascetics, towards the poor and distressed, and even towards servants and employees.

Beloved-of-the-Gods, King Piyadasi, speaks thus: This progress among the people through Dhamma has been done by two means, by Dhamma regulations and by persuasion. Of these, Dhamma regulation is of little effect, while persuasion has much more effect. The Dhamma regulations I have given are that various animals must be protected.

And I have given many other Dhamma regulations also. But it is by persuasion that progress among the people through Dhamma has had a greater effect in respect of harmlessness to living beings and non-killing of living beings.

Concerning this, Beloved-of-the-Gods says: Wherever there are stone pillars or stone slabs, there this Dhamma edict is to be engraved so that it may long endure. It has been engraved so that it may endure as long as my sons and great-grandsons live and as long as the sun and the moon shine, and so that people may practice it as instructed. For by practicing it happiness will be attained in this world and the next.

This Dhamma edict has been written by me twenty-seven years after my coronation.

* * *

THE MINOR PILLAR EDICTS

1

Twenty years after his coronation, Beloved-of-the-Gods, King Piyadasi, visited this place and worshipped because here the Buddha, the sage of the Sakyans, was born.[44] He had a stone figure and a pillar set up and because the Lord was born here, the village of Lumbini was exempted from tax and required to pay only one eighth of the produce.

2

Beloved-of-the-Gods commands:[45] The Mahamatras at Kosambi (are to be told: Whoever splits the Sangha) which is now united, is not to be

admitted into the Sangha. Whoever, whether monk or nun, splits the Sangha is to be made to wear white clothes and to reside somewhere other than in a monastery.[46]

* * * * * * * *

NOTES

1. Girnar version issued in 257 B.C. These fourteen edicts, with minor differences, are found in five different places throughout India. In two other places, they are found minus numbers 11, 12 and 13.

2. Girnar version, issued in 257 B.C.

3. The Cholas and Pandyas were south Indian peoples living outside Asoka's empire. The Satiyaputras and Keralaputras lived on the southwest seaboard of India. Tamraparni is one of the ancient names for Sri Lanka. On Antiochos see Note 28.

4. By so doing, Asoka was following the advice given by the Buddha at Samyutta Nikaya, I:33.

5. Girnar version, issued in 257 B.C.

6. The exact duties of these royal officers are not known.

7. Girnar version, issued in 257 B.C.

8. This probably refers to the drum that was beaten to announce the punishment of lawbreakers. See Samyutta Nikaya, IV:244.

9. Like many people in the ancient world, Asoka believed that when a just king ruled, there would be many auspicious portents.

10. Kalsi version, issued in 256 B.C.

11. This seems to be a paraphrase of Dhammapada 163.

12. The Greeks (Yona) settled in large numbers in what is now Afghanistan and Pakistan after the conquests of Alexander the Great, although small communities lived there prior to this.

13. Girnar version, issued in 256 B.C..

14. Girnar version, issued in 256 B.C.

15. Girnar version, issued in 256 B.C.

16. Bodh Gaya, the site of the Buddha's enlightenment, was known in ancient times as either Sambodhi or Vajirasana.

17. Kalsi version, issued in 256 B.C. Asoka obviously had the Mangala Sutta (Sutta Nipata 258-269) in mind when he issued this edict. The word here translated as ceremony is //mangala//.

18. Other versions substitute the following up to the end of the edict.

    It has also been said: "Generosity is good." But there is no gift or benefit like the gift of the Dhamma or benefit like the benefit of the Dhamma. There a friend, a well-wisher, a relative or a companion should encourage others thus on appropriate occasions: "This should be done, this is good, by doing this, one can attain heaven." And what greater achievement is there than this, to attain heaven?

19. Girnar version, issued in 256 B.C.

20. Girnar version, issued in 256 B.C.

21. Similar to Dhammapada 354.

22. Girnar version, issued in 256 B.C.

23. Asoka probably believed that the essentials (//saravadi//) of all religions were their ethical principles.

24. (//Ta samavayo eva sadhu//). This sentence is usually translated "Therefore concord is commendable." //Samavayo// however comes from //sam// + //ava// + //i//, "to come together."

25. Kalsi version, issued in 256 B.C. Kalinga corresponds roughly to the modern state of Orissa.

26. The Buddha pointed out that the four castes of Indian society likewise were not found among the Greeks; see Majjhima Nikaya, II:149.

27. Perhaps Asoka had in mind Dhammapada 103-104.

28. Antiochos II Theos of Syria (261-246 B.C.), Ptolemy II Philadelphos of Egypt (285-247 B.C.), Antigonos Gonatos of Macedonia (278-239 B.C.), Magas of Cyrene (300-258 B.C.) and Alexander of Epirus (272-258 B.C.).

29. Girnar version, issued in 256 B.C.

30. Dhauli version, issued in 256 B.C. These two edicts are found in two different places.

31. Dhauli version, issued in 256 B.C.

32. This is reminiscent of the Buddha's words: "Just as a mother would protect her only child even at the risk of her own life, even so, let one cultivate a boundless heart towards all beings." Sutta Nipata 149.

33. Gavimath version, issued in 257 B.C. This edict is found in twelve different places.

34. First Asoka was a lay-disciple (//upasaka//) and then he visited or literally "went to the Sangha" (//yam me samghe upeti//). Some scholars think this means that Asoka became a monk. However it probably means that he started visiting Buddhist monks more often and listening to their instructions more carefully.

35. Brahmagiri version.

36. This edict was found inscribed on a small rock near the town of Bairat and is now housed at the Asiatic Society in Calcutta. Its date is not known.

37. This sentence is the converse of a similar one in the Tipitaka: "...that which is well-spoken is the words of the Lord." Anguttara Nikaya, IV:164.

38. There is disagreement amongst scholars concerning which Pali suttas correspond to some of the text. Vinaya samukose: probably the Atthavasa Vagga, Anguttara Nikaya, 1:98-100. Aliya vasani: either the Ariyavasa Sutta, Anguttara Nikaya, V:29, or the Ariyavamsa Sutta, Anguttara Nikaya, II: 27-28. Anagata bhayani: probably the Anagata Sutta, Anguttara Nikaya, III:100. Muni gatha: Muni Sutta, Sutta Nipata 207-221. Upatisa pasine: Sariputta Sutta, Sutta Nipata 955-975. Laghulavade: Rahulavada Sutta, Majjhima Nikaya, I:421.

39. The following seven edicts are from the Delhi Topra version, the first six being issued in 243 B.C. and the seventh in 242 B.C. The first six edicts also appear on five other pillars.

40. //Cakhu dane//. The meaning is unclear. It may mean that Asoka has given "the eye of wisdom," but taking into account the context, it more likely means he has stopped blinding as a form of punishment.

41. Similar to the ideas expressed by the Buddha in Dhammapada 50 and 252.

42. The identification of many of these animals is conjectural.

43. The Ajivikas were a sect of ascetics in ancient India established by Makkhali Gosala, a contemporary of the Buddha. The Niganthas are the Jains.

44. This inscription is found on a pillar in Lumbini where the Buddha was born. It was issued in 249 B.C., probably at the time of Asoka's visit to the place.

45. Allahabad version, date of issue not known. The words in brackets are missing due to damage on the pillar, but they can be reconstructed from the three other versions of this edict.

46. The white clothes of the lay followers rather than the yellow robe of a monk or nun.

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Publication No. 386/387)
FILENAME: WHEEL386.ZIP
AUTHOR: Ven. S. Dhammika
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1993
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DATE OF DHARMANET DISTRIBUTION: October 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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That the True Dhamma Might Last a Long Time:

Readings Selected by King Asoka

by Thanissaro Bhikkhu

The edicts of King Asoka are a remarkable record of one of the most remarkable events in human history: One man's efforts to rule an empire with a policy based on Dhamma. Asoka's policy had three prongs: administration based on Dhamma, instruction in Dhamma for the populace, and personal practice of Dhamma by the ruler.

The edicts are direct evidence of the second prong, and for the most part present Dhamma as a series of moral principles and rational behavior that should be common to all religions. However, a few of them are addressed to Buddhists in particular, and one of them--the Bhabru Rock Edict--deals with themes that are of interest not only to historians, but also to Buddhists of all times and places. It deals with what may be done to keep the True Dhamma alive for a long time, and Asoka's recommendation is a list of passages from the Buddhist Canon which he says all Buddhists--ordained or not--should listen to and reflect on frequently. Here is the text of the edict:

"His Gracious Majesty, King of Magadha, bows down to the Sangha, and--hoping that they are free from disease and living in peace--addresses them as follows: You know well the extent of my reverence and faith in the Buddha, Dhamma and Sangha. Whatever has been said by the Buddha has of course been well-said. But may I be permitted to point out the passages of scripture I have selected that the True Dhamma might last a long time: Vinaya-samukasa, Aliya-vasani, Anagata-bhayani, Muni-gatha, Mauneya-sute, Upatisa-pasine and the Instructions to Rahula beginning with (the topic of) falsehood, as taught by the Blessed One.

Reverend Sirs, I would like the reverend bhikkhus and bhikkhunis--as

well as the laymen and laywomen--to listen to these passages frequently and to ponder on them.

For this reason, Reverend Sirs, I am having this enscribed so that they may know of my intention."

As might be imagined, this passage has given rise to a great deal of conjecture ever since it was deciphered in 1840. Not the least of the questions is precisely which passages from the Canon Asoka is referring to, or indeed if he was referring to a Canon anything like what we have today.

Scholars have spilt a fair amount of ink sparring over the answer, and have managed to reach a consensus on the identity of four of the passages: the Aliya-vasani is the Discourse on the Traditions of the Noble Ones (ariya-vamsa) (A.IV.28); the Anagata-bhayani are the four discourses on Future Dangers (A.V.77-80); the Muni-gatha is the Discourse on the Sage (Muni Sutta) in the Sutta Nipata (Sn.I.12); and the Instructions to Rahula are the Cula-Rahulovada Sutta (M.61).

The other three passages have proven more intractable. A number of scholars have favored the Nalaka Sutta as the Mauneya-sute--this, in spite of the fact that there is a Moneyya (Sagacity) Sutta in the Anguttara Nikaya (A.III.23). The Upatisa-pasine (Question of Upatissa=Sariputta) is problematic because there is no one passage of that name, and because Sariputta asks so many questions in the Canon. Some scholars have proposed the Sariputta Sutta in the Sutta Nipata, but archaeological evidence--votive tablets produced beginning with the time of Asoka, and originating in the Buddhist pilgrim sites--show that Ven. Assaji's answer to Sariputta's first question about the doctrine, the answer which sparked a vision of the Dhamma in Sariputta when he heard it, has long been regarded as the ideal epitome of the Buddha's teachings. This tradition may have connections with this very edict. Ask any knowledgeable Buddhists today what Sariputta's most famous question was, and they will in all likelihood answer with this one.

As for the Vinaya-samukase, this has sparked the most fanciful

conjectures, because the single reference to this word in the Canon is buried in a book hardly anyone reads: the Parivara (VI.4). The reference itself says nothing more than that there are four "vinaya-samukkamsa"--innate principles of the Vinaya--but the Commentary identifies them as the four Great Standards--most likely the four mentioned in the Mahavagga, dealing specifically with Vinaya, rather than the four in the Maha Parinibbana Sutta, which deal with Dhamma and Vinaya together.

This seems to settle the question of which passages Asoka was recommending, but it raises another one: Why these? And why in this order?

Perhaps the best approach to answering these questions would be to read the passages and ponder on them, as Asoka suggested. So here they are. Most of them are self-explanatory, except for the first, on the innate principles of Vinaya, and the poem on the sage, which--being a poem--occasionally makes use of imagery which might be unfamiliar to a modern reader. Thus I include in the translation of The Sage a set of notes, drawing mostly from the Commentary, but also from other parts of the Canon and works on ancient culture in general.

As for the Innate Principles of the Vinaya, the passage itself contains nothing unremarkable, but it seems so obvious on first reading that one might wonder why anyone would call attention to it. Actually, it is a fine example of the Buddha's farsightedness in setting up a system of teachings and rules. There are bound to be a number of things not touched on in the rules, and this number is bound to grow as culture and technology change. An unenlightened approach to these changes would say either that anything not allowed is forbidden, or that anything not explicitly forbidden is allowed. The Buddha, typically, sets forth a system of interpretation which avoids both of these extremes, and which helps to ensure the long life of his doctrine and discipline by setting guidelines for expanding them to cover new objects and situations as they arise.

The Innate Principles of the Vinaya

Now at that time uncertainty arose in the monks with regard to this and that item: "Now what is allowed by the Blessed One? What is not allowed?" They told this matter to the Blessed One, (who said):

"Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you.

"Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you.

'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you."

Mv.VI.40.1

The Traditions of the Noble Ones

These four traditions of the Noble Ones--original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning--are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives and priests. What four?

There is the case of a monk content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He does not, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he is not agitated. Getting cloth,

he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it) and discerning the escape from them. He does not, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is skillful, energetic, clearly aware and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He does not, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he is not agitated. Getting almsfood, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it) and discerning the escape from them. He does not, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is skillful, energetic, clearly aware and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He does not, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he is not agitated. Getting lodging, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it) and discerning the escape from them. He does not, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is skillful, energetic, clearly aware and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk finds pleasure and delight in developing (good mental qualities), finds pleasure and delight in abandoning (bad mental qualities). He does not, on account of his pleasure and delight in developing and abandoning, exalt himself or disparage others. In this he is skillful, energetic, clearly aware and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

These are the four traditions of the Noble Ones--original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning--which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives and priests.

And furthermore, a monk endowed with these four traditions of the Noble Ones, if he lives in the east, conquers displeasure, and is not conquered by displeasure. If he lives in the west... the north... the south, he conquers displeasure, and is not conquered by displeasure. Why is that? Because the wise one endures both pleasure and displeasure.

This is what the Blessed One said. Having said this, he said further:

Displeasure does not conquer the wise one.
    Displeasure does not suppress him.
He conquers displeasure
    because he endures it.

Having cast away all deeds:
    Who could obstruct him?
Like an ornament of finest gold:
    Who is fit to find fault with him?
Even the Devas praise him,
    Even by Brahma is he praised.

    A.IV.28

Future Dangers: I

Monks, these five future dangers are just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the

reaching of the as-yet-unreached, the realization of the as-yet-unrealized. What five?

There is the case of the monk living in the wilderness who reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness a snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attainment of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

This is the first future danger which is just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attainment of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

This is the second future danger which is just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with vicious beasts: a lion or a tiger or a leopard or a bear or a hyena. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attainment of the

as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

This is the third future danger which is just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with youths on their way to committing a crime or on their way back. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attainment of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

This is the fourth future danger which is just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. And in the wilderness are vicious non-human beings (spirits). They might take my life. That would be how my death would come about. That would be an obstruction for me. Let me then make an effort for the attainment of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

This is the fifth future danger which is just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

These are the five future dangers which are just enough, when considered, for a monk living in the wilderness--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

A.V.77

Future Dangers: II

Monks, these five future dangers are just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. What five?

There is the case of the monk who reminds himself of this: At present I am young, black-haired, endowed with the blessings of youth in the first stage of life. The time will come, though, when this body is beset by old age. When one is overcome with old age and decay, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that--endowed with that Dhamma--I will live in peace even when old.

This is the first future danger which is just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present I am free from illness and discomfort, endowed with good digestion: not too cold, not too hot, of medium strength and tolerance. The time will come, though, when this body is beset with illness. When one is overcome with illness, it is not easy to pay attention to the Buddha's

teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that--endowed with that Dhamma--I will live in peace even when ill.

This is the second future danger which is just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present food is plentiful, alms are easy to come by. It is easy to maintain oneself by gleanings and patronage. The time will come, though, when there is famine: Food is scarce, alms are hard to come by, and it is not easy to maintain oneself by gleanings and patronage. When there is famine, people will congregate where food is plentiful. There they will live packed and crowded together. When one is living packed and crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that--endowed with that Dhamma--I will live in peace even when there is famine.

This is the third future danger which is just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present people are in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection. The time will come, though, when there is danger and an invasion of savage tribes. Taking power, they will surround the countryside. When there is danger, people will congregate where it is safe. There they will live

packed and crowded together. When one is living packed and crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that--endowed with that Dhamma--I will live in peace even when there is danger.

This is the fourth future danger which is just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present the Sangha--in harmony, on friendly terms, without quarreling--lives in comfort with a single recitation. The time will come, though, when the Sangha splits. When the Sangha is split it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that--endowed with that Dhamma--I will live in peace even when the Sangha is split.

This is the fifth future danger which is just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

These are the five future dangers which are just enough, when considered, for a monk--uncomplacent, earnest and resolute--to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

A.V.78

Future Dangers: III

Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them, and being alert, work to get rid of them. What five?

There will be, in the course of the future, monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They--being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment--will give full ordination to others, and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They--being undeveloped in bodily conduct... virtue... mind... discernment--will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the first future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They--being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment--will take on others as students, and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They--being undeveloped in bodily conduct... virtue... mind... discernment--will take on still others as

students and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the second future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They--being undeveloped in bodily conduct... virtue... mind... discernment--when giving a talk on higher Dhamma, or a talk composed of questions and answers, will fall into dark mental states without being aware of it. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the third future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They--being undeveloped in bodily conduct... virtue.... mind... discernment--will not listen when discourses which are words of the Tathagata--deep profound, transcendent, connected with the Void--are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses which are literary works--the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples--are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping and mastering. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the fourth future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get

rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They--being undeveloped in bodily conduct... virtue... mind... discernment--will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. They will become an example for later generations, who will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the fifth future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

These, monks, are the five future dangers, unarisen at present, which will arise in the future. Be alert to them, and being alert, work to get rid of them.

A.V.79

Future Dangers: IV

Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them, and being alert, work to get rid of them. What five?

There will be, in the course of the future, monks desirous of fine robes. They, desirous of fine robes, will neglect the practice of wearing cast-off cloth; will neglect isolated forest and wilderness dwellings; will move to towns, cities and royal capitals and take up

residence there. For the sake of a robe they will do many kinds of unseemly, inappropriate things.

This, monks, is the first future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

Furthermore, there will be in the course of the future, monks desirous of fine food. They, desirous of fine food, will neglect the practice of going for alms; will neglect isolated forest and wilderness dwellings; will move to towns, cities and royal capitals and take up residence there, searching out the tip-top tastes with the tip of the tongue. For the sake of food they will do many kinds of unseemly, inappropriate things.

This, monks, is the second future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

Furthermore, there will be in the course of the future, monks desirous of fine lodgings. They, desirous of fine food, will neglect the practice of living in the wilds; will neglect isolated forest and wilderness dwellings; will move to towns, cities and royal capitals and take up residence there. For the sake of lodgings they will do many kinds of unseemly, inappropriate things.

This, monks, is the third future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

Furthermore, there will be in the course of the future, monks who will live in close association with nuns, female probationers and female novices. As they interact with nuns, female probationers and female novices, it can be expected either that they will lead the holy life dissatisfied, or will fall into one of the grosser offenses, leaving the training, returning to a lower way of life.

This, monks, is the fourth future danger, unarisen at present, which

will arise in the future. Be alert to it, and being alert, work to get rid of it.

Furthermore, there will be in the course of the future, monks who will live in close association with monastery attendants and novices. As they interact with monastery attendants and novices, it can be expected that they will live intent on storing up all kinds of possessions, and will stake out crops and fields. This is the fifth future danger...

This, monks, is the fifth future danger, unarisen at present, which will arise in the future. Be alert to it, and being alert, work to get rid of it.

These, monks, are the five future dangers, unarisen at present, which will arise in the future. Be alert to them, and being alert, work to get rid of them.

A.V.80

The Sage

Danger is born from intimacy, [1]
Society gives birth to dust. [2]
Free from intimacy.
Free from society:
Such is the vision of the sage.

Who, destroying what's born, would not plant again
Or nourish what will arise:
They call him the wandering, singular sage.
He has seen the state of peace.

Considering the ground,
Crushing the seed,
He would not nourish the sap[3]

--Truly a sage--
Seer of the ending of birth:
Abandoning conjecture, he cannot be classified.

Knowing all dwellings,[4]
Not longing for any one anywhere
--Truly a sage--
With no coveting, without greed,
He does not build,[5] for he has gone beyond.

* * *

Overcoming all
Knowing all,
Wise.
With regard to all things: unsmeared.

Abandoning all,
in the ending of craving,
released:
The wise call him a sage.

Strong in discernment,
Virtuous in his practices,
composed,
delighting in meditation,
mindful,
Freed from attachments,
no barrenness :: no effluents:[6]
The wise call him a sage.

The wandering solitary sage,
uncomplacent, unshaken by praise or blame
Like the lion: not starting at sounds.
Like the wind: not caught in the net.
Like the lotus: not smeared by the water.
Leader of others, by others unled:
The wise call him a sage.

Like the pillar at a bathing ford,[7]
    when others speak in extremes.
He, without passion, his senses well-composed:
The wise call him a sage.

Truly poised, straight as a shuttle, [8]
    he loathes evil actions.
Pondering what is on-pitch and off: [9]
The wise call him a sage.

Self-restrained, he does no evil.
Young and middle-aged, the sage self-controlled,
never angered, he angers none:
The wise call him a sage.

From the best
    the middling
        the leftovers
he receives alms.
Sustaining himself on what others give.
    Neither flattering
    nor speaking disparagement:
The wise call him a sage.

The wandering sage
    not delighting in sex,
in youth bound by no one,
not delighting in intoxication [10]
        complacency
    totally freed:
The wise call him a sage.

Knowing the world
seeing the highest goal
crossing the ocean, [11], the flood [12]
    --Such-- [13]
His chains broken

Unbound
Without effluent:
The wise call him a sage.

* * *

These two are different,
they dwell far apart:
The householder supporting a wife
and the unselfish one, of good practices.
Slaying other beings, the householder
is unrestrained.
Constantly the sage protects other beings,
is controlled.

As the crested, blue-necked peacock, when flying,
never matches the wild goose in speed:
Even so the householder never keeps up with the monk,
the sage secluded,
meditating
in the forest.

Sn.I.12

Sagacity

Monks, there are these three forms of sagacity. What three? Bodily sagacity, verbal sagacity and mental sagacity.

And what is bodily sagacity? There is the case where a monk abstains from taking life, abstains from theft, abstains from unchastity. This is called bodily sagacity.

And what is verbal sagacity? There is the case where a monk abstains from lying, abstains from divisive tale-bearing, abstains from harsh language, abstains from idle chatter. This is called verbal sagacity.

And what is mental sagacity? There is the case where a monk who--with the wasting away of the mental effluents--remains in the effluentless release of awareness and release of discernment, having known and made them manifest for himself right in the present. This is called mental sagacity.

These, monks, are the three forms of sagacity.

A sage in body, a sage in speech,
A sage in mind, without effluent:
A sage consummate in sagacity
is said to have abandoned
everything.

A.III.23

Sariputta's (Upatissa's) Question

Now at that time the wanderer Sanjaya was residing in Rajagaha with a large company of wanderers--250 in all. And at that time Sariputta and Moggallana were practicing the holy life under Sanjaya. They had made this agreement: Whoever attains the Deathless first will inform the other.

Then Ven. Assaji, arising early in the morning, taking his robe and bowl, entered Rajagaha for alms: Gracious in the way he approached and departed, looked forward and behind, drew in and stretched out his arm; his eyes downcast, his every movement consummate. Sariputta the wanderer saw Ven. Assaji going for alms in Rajagaha: gracious... his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: "Surely, of those in this world who are arahants or have entered the path to arahantship, this is one. What if I were to approach him and question him: 'On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'"

But then the thought occurred to Sariputta the wanderer: "This is the wrong time to question him. He is going for alms in the town. What if I were to follow behind this monk who has found the path for those who seek it?"

Then Ven. Assaji having gone for alms in Rajagaha, left, taking the alms he had received. Sariputta the wanderer approached him and on arrival, having exchanged friendly greetings and engaged in polite conversation, stood to one side. As he stood there he said, "Your faculties are bright, my friend, your complexion pure and clear. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?"

"There is, my friend, the Great Contemplative, a son of the Sakyans, gone forth from a Sakyan family. I have gone forth on account of that Blessed One. That Blessed One is my teacher. It is in that Blessed One's Dhamma that I delight."

"But what is your teacher's teaching? What does he proclaim?"

"I am new, my friend, not long gone forth, only recently come to this doctrine and discipline. I cannot explain the doctrine in detail, but I can give you the gist in brief."

Then Sariputta the wanderer spoke thus to the Ven. Assaji:

"Speak a little or a lot,
but tell me just the gist.
The gist is what I want
What use is a lot of rhetoric?"

Then Ven. Assaji gave this Dhamma exposition to Sariputta the Wanderer:

"Whatever phenomena arise from cause:
Their cause
and their cessation.
Such is the teaching of the Tathagata

the Great Contemplative."

Then to Sariputta the Wanderer, as he heard this Dhamma exposition , there arose the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

"Even if just this is the Dhamma,
you have penetrated
to the Sorrowless (asoka) State
unseen, overlooked (by us)
for many myriads of aeons."

Then Sariputta the wanderer went to where Moggallana the wanderer was staying. Moggallana the wanderer saw him coming from afar, and on seeing him said, "Your faculties are bright, my friend; your complexion pure and clear. Could it by that you have attained the Deathless?"

"Yes, my friend, I have attained the Deathless. "

"But how did you, friend, attain the Deathless?"

"Just now, friend, I saw Ven. Assaji going for alms in Rajagaha: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out his arm; his eyes downcast, his every movement consummate. On seeing him, the thought occurred to me: 'Surely, of those in this world who are arahants or have entered the path to arahantship, this is one. What if I were to approach him and question him: "On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?"'

"But then the thought occurred to me: 'This is the wrong time to question him. He is going for alms in the town. What if I were to follow behind this monk who has found the path for those who seek it?'

"Then Ven. Assaji having gone for alms in Rajagaha, left, taking the alms he had received. I approached him and on arrival, having exchanged friendly greetings and engaged in polite conversation, stood

to one side. As I stood there I said, 'Your faculties are bright, my friend, your complexion pure and clear. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"'There is, my friend, the Great Contemplative, a son of the Sakyans, gone forth from a Sakyan family. I have gone forth on account of that Blessed One. That Blessed One is my teacher. It is in that Blessed One's Dhamma that I delight.'

"'But what is your teacher's teaching? What does he proclaim?'

"'I am new, my friend, not long gone forth, only recently come to this doctrine and discipline. I cannot explain the doctrine to you in detail, but I can give you the gist in brief.'

"'Speak a little or a lot,
but tell me just the gist.
The gist is what I want
What use is a lot of rhetoric?'

"Then Ven. Assaji gave me this Dhamma exposition:

"'Whatever phenomena arise from cause:
Their cause
and their cessation.
Such is the teaching of the Tathagata
the Great Contemplative.'"

Then to Moggallana the Wanderer, as he heard this Dhamma exposition, there arose the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

"Even if just this is the Dhamma,
you have penetrated
to the Sorrowless (asoka) State
unseen, overlooked (by us)
for many myriads of aeons."

Mv.I.23.5

Instructions to Rahula

I have heard that at one time the Blessed One was staying at Rajagaha, at the Bamboo Grove, the Squirrels' Feeding Ground.

At that time Ven. Rahula [14] was staying at the Mango Stone. Then the Blessed One, arising from his seclusion in the late afternoon, went to where Ven. Rahula was staying at the Mango Stone. Ven. Rahula saw him coming from afar, and on seeing him set out a seat and water for washing the feet. The Blessed One sat down on the seat set out, and having sat down, washed his feet. Ven. Rahula, bowing down to the Blessed One, sat down to one side.

Then the Blessed One, having left a little bit of the remaining water in the water dipper, said to Ven. Rahula, "Rahula, do you see this little bit of remaining water left in the water dipper?"

"Yes sir."

"That's how little of a contemplative15 there is in anyone who feels no shame at telling a deliberate lie."

Having tossed away the little bit of remaining water, the Blessed One said to Ven. Rahula, "Rahula, do you see how this little bit of remaining water is tossed away?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is tossed away just like that.

Having turned the water dipper upside down, the Blessed One said to Ven. Rahula, "Rahula, do you see how this water dipper is turned

upside down?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is turned upside down just like that."

Having turned the water dipper right-side up, the Blessed One said to Ven. Rahula, "Rahula, do you see how empty and hollow this water dipper is?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is empty and hollow just like that.

"Rahula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet and hindfeet, its forequarters and hindquarters, its head and ears and tusks and tail, but will simply hold back its trunk. The elephant trainer notices that and thinks, 'This royal elephant has not given up its life to the king.' But when the royal elephant... having gone into battle uses its forefeet and hindfeet, its forequarters and hindquarters, its head and ears and tusks and tail and his trunk, the trainer notices that and thinks, 'This royal elephant has given up its life to the king. There is nothing it will not do.'

"The same with anyone who feels no shame in telling a deliberate lie: There is no evil, I tell you, he will not do. Thus, Rahula, you should train yourself, 'I will not tell a deliberate lie even in jest.'

"How do you construe this, Rahula: What is a mirror for?"

"For reflection, sir."

"In the same way, Rahula, bodily acts, verbal acts and mental acts are to be done with repeated reflection.

"Whenever you want to perform a bodily act, you should reflect on it: 'This bodily act I want to perform--would it lead to self-affliction, to the affliction of others or to both? Is it an unwise bodily act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, affliction to others or both; it would be an unwise bodily act with painful consequences, painful results, then any bodily act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a wise bodily action with happy consequences, happy results, then any bodily act of that sort is fit for you to do.

"While you are performing a bodily act, you should reflect on it: 'This bodily act I am doing--is it leading to self-affliction, to the affliction of others or to both? Is it an unwise bodily act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, affliction to others or both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having performed a bodily act, you should reflect on it... If, on reflection, you know that it led to self-affliction, affliction to others or both; it was an unwise bodily act with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a wise bodily action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in wise mental qualities.

"Whenever you want to perform a verbal act, you should reflect on it: 'This verbal act I want to perform--would it lead to self-affliction, to the affliction of others or to both? Is it an unwise verbal act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, affliction to others or both; it would be an unwise verbal act with painful consequences,

painful results, then any verbal act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a wise verbal action with happy consequences, happy results, then any verbal act of that sort is fit for you to do.

"While you are performing a verbal act, you should reflect on it: 'This verbal act I am doing--is it leading to self-affliction, to the affliction of others or to both? Is it an unwise verbal act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, affliction to others or both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having performed a verbal act, you should reflect on it... If, on reflection, you know that it led to self-affliction, affliction to others or both; it was an unwise verbal act with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a wise verbal action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in wise mental qualities.

"Whenever you want to perform a mental act, you should reflect on it: 'This mental act I want to perform--would it lead to self-affliction, to the affliction of others or to both? Is it an unwise mental act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, affliction to others or both; it would be an unwise mental act with painful consequences, painful results, then any mental act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a wise mental action with happy consequences, happy results, then any mental act of that sort is fit for you to do.

"While you are performing a mental act, you should reflect on it: 'This mental act I am doing--is it leading to self-affliction, to the affliction of others or to both? Is it an unwise mental act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, affliction to others or both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having performed a mental act, you should reflect on it... If, on reflection, you know that it led to self-affliction, affliction to others or both; it was an unwise mental act with painful consequences, painful results, then you should feel distressed, ashamed and disgusted with it. Feeling distressed... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a wise mental action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in wise mental qualities.

"Rahula, all those priests and contemplatives in the course of the past who purified their bodily acts, verbal acts and mental acts, did it through repeated reflection on their bodily acts, verbal acts and mental acts in just this way.

"All those priests and contemplatives in the course of the future who will purify their bodily acts, verbal acts and mental acts, will do it through repeated reflection on their bodily acts, verbal acts and mental acts in just this way.

"All those priests and contemplatives at present who purify their bodily acts, verbal acts and mental acts, do it through repeated reflection on their bodily acts, verbal acts and mental acts in just this way.

"Therefore, Rahula, you should train yourself: 'I will purify my bodily acts through repeated reflection. I will purify my verbal acts through repeated reflection. I will purify my mental acts through repeated reflection.' Thus you should train yourself."

That is what the Blessed One said. Pleased, Ven. Rahula delighted in the Blessed One's words.

M.61

* * * *

WHETHER King Asoka selected these texts on his own, or had the advice of his mentor, Ven. Moggaliputta-tissa, no one knows. Still it is possible to derive from them a conception of Dhamma of which Asoka approved, whether or not it originated with him.

One of the main points of this selection is that Dhamma is a quality of a person, rather than of doctrines or ideas. The central passage in the selection, and its only extended poem--The Sage--paints an idealized picture of the Dhamma as embodied in the deeds, words and attitudes of the person who practices it. Only if the Dhamma finds concrete expression in people's lives will it last long.

The selection also shows something of the educational strategy Asoka might have had his Dhamma officials use in teaching his populace--Buddhist and non-Buddhist--to make the Dhamma a reality in their lives. The texts are not listed in random order. Instead, they follow a pattern to impress on their listeners first that the ideals of the Dhamma are timeless and well-tested, and that there is a need to realize them as quickly as possible. Then they analyze the ideal, present a picture of it in action, and end with the basic principles for putting it into practice.

The title of the first passage--the Vinaya samukase--is explained in the Commentary as follows: Samukase means that the principles are innately true, established of their own accord. Whether or not a Buddha arises to point them out, they are true in and of themselves.

The second passage, The Traditions of the Noble Ones, brings in the perspective of time which is to provide a recurring theme throughout Asoka's selections. It looks back to the past to show how venerable, time-tested and pure the traditions of the Dhamma are. It plays on the notion of the traditions of a noble family--unadulterated, not open to criticism or suspicion--which were so important in ancient India. It even plays on words: The traditions of a family were supposed to enable those who followed them to conquer their enemies (ari), while the noble traditions taught by the Buddha enable one to overcome one's true enemy, displeasure (arati) in the mind.

Turning from the past to look at the future, the third set of selections--the four discourses on future dangers--presents a warning. The practice of the Dhamma should not be put off to a later date, because there is no certainty that the future will provide any opportunities for practice. First, there are the dangers of death, ageing, illness, famine and social turmoil in one's own life. Secondly, there are the dangers of degeneracy in the religion, when those who are supposed to practice it ignore the noble traditions and teachings, and instead do many unseemly, inappropriate things for their material comfort. The point of this set of passages, of course, is to give a sense of urgency to one's practice, so that one will make the effort take advantage of the teachings while one can.

The Sage, taking up the theme of danger, goes on to present an ideal of inner safety in the present tense, an ideal already embodied in the lives of those who have practiced the religion in full. It shows the actions and attitudes of one who finds his happiness not in relationships--and the home-building and food-raising they entail (all of which in Buddhism are viewed as symbolic of the round of death and rebirth)--but instead in the peace which comes in living a solitary life, subsisting on whatever food one may receive as alms, free to meditate in the wilderness.

The next passage--Sagacity--analyses this ideal into three qualities of body, speech and mind; and the sixth passage shows the ideal in action: Ven. Assaji, simply by the graciousness of his manner, inspires Sariputta the wanderer to follow him; and with a few

well-chosen words, he enables Sariputta to gain a glimpse of the Deathless. This is thus no empty ideal.

This passage also contains what has long been recognized as the most succinct expression of the Four Noble Truths--suffering, its cause, its cessation and the path to its cessation--just as the discourse on Sagacity contains one of the most succinct expressions of the goal of training one's actions in body, speech and mind.

The final passage shows how this goal may be brought about, focusing on the development of two qualities--truthfulness and constant reflection--which underlie every stage of the practice. Although the earlier passages focus on the monk as the ideal, this one shows that the practice builds on qualities that anyone--man, woman or child--may develop within. It also ends with a return to the theme of time, and the timelessness of the Dhamma: Whoever in the past, future or present who develops purity--or sagacity--in thought, word or deed, will have to do it in this way, and this way only. There is no other.

It is possible to search in Asoka's selection for passages which may have had personal meaning for him--the reference to the Deathless as the Sorrowless (asoka) state; the image of the peacock, the emblem of his dynasty; the image of the elephant who has given its life up to the king--but he himself would probably have preferred that Buddhists reflect on these selections to see what passages have meaning for them. The fact that the Dhamma is alive today is due in no small measure to his efforts. Buddhists today can carry on his work by doing as he asked: Reading and reflecting often on these selections, and consistently applying the principles of truthfulness and self-examination to their lives.

NOTES

[1] Dangers in intimacy: Craving and views.

[2] Dust: Passion, aversion and delusion.

[3] Ground, seed and sap: The khandhas (body, feelings, perceptions, thought formations and consciousness), sense spheres and elements form the ground in which grows the seed of constructive consciousness--the consciousness which develops into states of being and birth. The sap of this seed is craving and views.

[4] Dwellings: States of becoming and birth.

[5] He does not build: He performs none of the good or bad deeds that give rise to further states of becoming and birth.

[6] No effluents (_sava): He has none of the forms of defilement--sensual desire, views, states of becoming or ignorance--which "flow out" of the mind and give rise to the flood of the cycle of death and rebirth.

[7] The pillar at a bathing ford: The Cullavagga (V.l) describes this as an immovable pillar, standing quite tall and buried deep in the ground near a bathing place, against which young villagers and boxers would rub their bodies while bathing so as to toughen them. The "extremes" in which others speak, according to the Commentary, are extremes of praise and criticism: These leave the sage, like the pillar, unmoved.

[8] Straight as a shuttle: Having a mind unprejudiced by favoritism, dislike, delusion or fear.

[9] On-pitch and off (sama and visama): Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term sama--"even"--described an instrument tuned on-pitch: There is a famous passage where the Buddha reminds Sona Kolivisa--who had been over-exerting himself in the practice--that a lute sounds appealing only if the strings are neither too taut or too lax, but 'evenly' tuned. This image would have special resonances with the Buddha's

teaching on the middle way. It also adds meaning to the term sama_a--monk or contemplative--which the texts frequently mention as being derived from sama. The word samanna-- "evenness", the quality of being in tune--also means the quality of being a contemplative. This concept plays an important role in the Instructions to Rahula, below. The true contemplative is always in tune with what is proper and good.

[10] Intoxication: The three intoxications are intoxication with youth, with good health and with life.

[11] Ocean: The way defilement splashes into undesirable destinations (so says the Commentary).

[12] Flood: The flow of defilement: sensual desires, views, states of becoming and ignorance.

[13] Such: Unchanging; unaffected by anything.

[14] Rahula: the Buddha's son, who according to the Commentary was seven years old when this discourse was delivered to him.

[15] evenness: samanna. See n. 9.

A TASTE OF FREEDOM

by
Ajahn Chah

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The Abbot
Wat Pah Nanachat
Bungwai
Warinchumrab, Ubolrajadhani 34110, Thailand

1st. published -- 1980
2nd. impression (revised) -- 1982
3rd. impression (revised) -- 1991

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DharmaNet Edition 1995

Transcription: David Savage
Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the author.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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Acknowledgments

The production manager would like to thank Venerable Ajahn Puriso, the translator, who kindly not only revised the text for this edition, but also helped with the final proof reading.

This book has come into existence with the help of many devoted people. Khun Vanee Lamsam, along with her brother Khun Parl Na Pombejra, raised the Fund to support all costs of publication. Khun Thanu Malakul Na Ayudhaya supplied us a slide of his beautiful painting for the cover. Khun Panya Vijinthanasarn helped with the cover design and illustrations. Khun Chutima Thanapura helped with the

first proof-reading. Khun Pansak Panpak-deeddisakul supplied us an invaluable photograph of Luang Por Chah (Phra Bodhinyana Thera). Khun Karoon Hansachainand helped with the pasting some parts of the artwork and saw the book through the press. May the kind meritorious deeds of the above-mentioned people help them experience the supreme bliss, Nibbana.

* * * * * * * *

Introduction

The talks translated in this book were all taken from old cassette tape recordings of Venerable Ajahn Chah, some in Thai and some in the North-Eastern dialect, most recorded on poor quality equipment under less than optimum conditions. This presented some difficulty in the work of translation, which was overcome by occasionally omitting very unclear passages and at other times asking for advice from other listeners more familiar with those languages. Nevertheless there has inevitably been some editing in the process of making this book. Apart from the difficulties presented by the lack of clarity of the tapes, there is also the necessity of editing when one is taking words from the spoken to the written medium. For this, the translator takes full responsibility.

Pali words have occasionally been left as they are, in other cases translated. The criteria here has been readability. Those Pali words which were considered short enough or familiar enough to the reader already conversant with Buddhist terminology have generally been left untranslated. This should present no difficulty, as they are generally explained by the Venerable Ajahn in the course of the talk. Longer words, or words considered to be probably unfamiliar to the average reader, have been translated. Of these, there are two which are particularly noteworthy. They are //Kamasukhallikanuyogo// and //Attakilamathanuyogo//, which have been translated as Indulgence in Pleasure and Indulgence in Pain respectively. These two words occur in no less than five of the talks included in this book and although the

translations provided here are not those generally used for these word, they are nevertheless in keeping with the Venerable Ajahn's use of them.

Venerable Ajahn Chah always gave his talks in simple, everyday language. His objective was to clarify the //Dhamma//, not to confuse his listeners with an overlog of information. Consequently the talks presented here have been rendered into correspondingly simple English. The aim has been to present Ajahn Chah's teaching in both the spirit and the letter.

In this third printing of //A Taste of Freedom//, a number of corrections have been made to clumsily worded passages, of which there are now hopefully less than in the first editions. For such inadequacies the translator must also take responsibility, and hopes the reader will bear with any literary shortcomings in order to receive the full benefit of the teachings contained herein.

The translator

* * *

About this Mind...

About this mind... In truth there is nothing really wrong with it. It is intrinsically pure. Within itself it's already peaceful. That the mind is not peaceful these days is because it follows moods. The real mind doesn't have anything to it, it is simply (an aspect of) Nature. It becomes peaceful or agitated because moods deceive it. The untrained mind is stupid. Sense impressions come and trick it into happiness, suffering, gladness and sorrow, but the mind's true nature is none of those things. That gladness or sadness is not the mind, but only a mood coming to deceive us. The untrained mind gets lost and follows these things, it forgets itself. Then we think that it is we who are upset or at ease or whatever.

But really this mind of ours is already unmoving and peaceful... really peaceful! Just like a leaf which is still as long as no wind blows. If a wind comes up the leaf flutters. The fluttering is due to the wind -- the "fluttering" is due to those sense impressions; the mind follows them. If it doesn't follow them, it doesn't "flutter." If we know fully the true nature of sense impressions we will be unmoved.

Our practice is simply to see the Original Mind. So we must train the mind to know those sense impressions, and not get lost in them. To make it peaceful. Just this is the aim of all this difficult practice we put ourselves through.

* * *

> "... That which "looks over" the various factors which arise in meditation is 'sati', mindfulness. Sati is life. Whenever we don't have sati, when we are heedless, it's as if we are dead... This sati is simply presence of mind. It's cause for the arising of self-awareness and wisdom... Even when we are no longer in samadhi, sati should be present throughout..."

* * *

On Meditation

To calm the mind means to find the right balance. If you try to force your mind too much it goes too far; if you don't try enough it doesn't get there, it misses the point of balance.

Normally the mind isn't still, it's moving all the time, it lacks strength. Making the mind strong and making the body strong are not the same. To make the body strong we have to exercise it, to push it,

in order to make it strong, but to make the mind strong means to make it peaceful, not to go thinking of this and that. For most of us the mind has never been peaceful, it has never had the energy of //samadhi//, [*] so we establish it within a boundary. We sit in meditation, staying with the //One who knows//.

[*] //Samadhi// is the state of concentrated calm resulting from meditation practice.

If we force our breath to be too long or too short we're not balanced, the mind won't become peaceful. It's like when we first start to use a pedal sewing machine. At first we just practice pedaling the machine to get our co-ordination right, before we actually sew anything. Following the breath is similar. We don't get concerned over how long or short, weak or strong it is, we just note it. We simply let it be, following the natural breathing.

When it's balanced, we take the breathing as our meditation object. When we breathe in, the beginning of the breath is at the nose tip, the middle of the breath at the chest and the end of the breath at the abdomen. This is the path of the breath. When we breathe out, the beginning of the breath is at the abdomen, the middle at the chest and the end at the nose tip. We simply take note of this path of the breath at the nose tip, the chest and the abdomen, then at the abdomen, the chest and the tip of the nose. We take note of these three points in order to make the mind firm, to limit mental activity so that mindfulness and self-awareness can easily arise.

When we are adept at noting these three points we can let them go and note the in and out breathing, concentrating solely at the nose-tip or the upper lip where the air passes on its in and out passage. We don't have to follow the breath, just establish mindfulness in front of us at the nose-tip, and note the breath at this one point -- entering, leaving, entering, leaving. There's no need to think of anything special, just concentrate on this simple task for now, having continuous presence of mind. There's nothing more to do, just breathing in and out.

Soon the mind becomes peaceful, the breath refined. The mind and body become light. This is the right state for the work of meditation.

When sitting in meditation the mind becomes refined, but whatever state it's in we should try to be aware of it, to know it. Mental activity is there together with tranquility. There is //vitakka//. //Vitakka// is the action of bringing the mind to the theme of contemplation. If there is not much mindfulness, there will be not much //vitakka//. Then //vicara//, the contemplation around that theme, follows. Various "weak" mental impressions may arise from time to time but our self-awareness is the important thing -- whatever may be happening we know it continuously. As we go deeper we are constantly aware of the state of our meditation, knowing whether or not the mind is firmly established. Thus, both concentration and awareness are present.

To have a peaceful mind does not mean that there's nothing happening, mental impressions do arise. For instance, when we talk about the first level of absorption, we say it has five factors. Along with //vitakka// and //vicara//, //piti// (rapture) arises with the theme of contemplation and then //sukha// (happiness). These four things all lie together in the mind established in tranquility. They are as one state.

The fifth factor is //ekaggata// or one-pointedness. You may wonder how there can be one-pointedness when there are all these other factors as well. This is because they all become unified on that foundation of tranquility. Together they are called a state of //samadhi//. They are not everyday states of mind, they are factors of absorption. There are these five characteristics, but they do not disturb the basic tranquility. There is //vitakka//, but it does not disturb the mind; //vicara//, rapture and happiness arise but do not disturb the mind. The mind is therefore as one with these factors. The first level of absorption is like this.

We don't have to call it First //Jhana//, [*] Second //Jhana//, third //Jhana// and so on, let's just call it "a peaceful mind." As

the mind becomes progressively calmer it will dispense with //vitakka// and //vicara//, leaving only rapture and happiness. Why does the mind discard //vitakka// and //vicara//? This is because, as the mind becomes more refined, the activity of //vitakka// and //vicara// is too coarse to remain. At this stage, as the mind leaves off //vitakka// and //vicara//, feelings of great rapture can arise, tears may gush out. But as the //samadhi// deepens rapture, too, is discarded, leaving only happiness and one-pointedness, until finally even happiness goes and the mind reaches its greatest refinement. There are only equanimity and one-pointedness, all else has been left behind. The mind stands unmoving.

[*] Jhana is an advanced state of concentration or //samadhi//, wherein the mind becomes absorbed into its meditation subject. It is divided into four levels, each level progressively more refined than the previous one.

Once the mind is peaceful this can happen. You don't have to think a lot about it, it just happens by itself. This is called the energy of a peaceful mind. In this state the mind is not drowsy; the five hindrances, sense desire, aversion, restlessness, dullness and doubt, have all fled.

But if mental energy is still not strong and mindfulness weak, there will occasionally arise intruding mental impressions. The mind is peaceful but it's as if there's a "cloudiness" within the calm. It's not a normal sort of drowsiness though, some impressions will manifest -- maybe we'll hear a sound or see a dog or something. It's not really clear but it's not a dream either. This is because these five factors have become unbalanced and weak.

The mind tends to play tricks within these levels of tranquility. "Imagery" will sometimes arise when the mind is in this state, through any of the senses, and the meditator may not be able to tell exactly what is happening. "Am I sleeping? No. Is it a dream? No, it's not a dream..." These impressions arise from a middling sort of tranquility; but if the mind is truly calm and clear we don't doubt

the various mental impressions or imagery which arise. Questions like, "Did I drift off then? Was I sleeping? did I get lost?..." don't arise, for they are characteristics of a mind which is still doubting. "Am I asleep or awake?"... Here, it's fuzzy! This is the mind getting lost in its moods. It's like the moon going behind a cloud. You can still see the moon but the clouds covering it render it hazy. It's not like the moon which has emerged from behind the clouds -- clear, sharp and bright.

When the mind is peaceful and established firmly in mindfulness and self-awareness, there will be no doubt concerning the various phenomena which we encounter. The mind will truly be beyond the hindrances. We will clearly know as it is everything which arises in the mind. We do not doubt it because the mind is clear and bright. The mind which reaches //samadhi// is like this.

However some people find it hard to enter //samadhi// because it doesn't suit their tendencies. There is //samadhi//, but it's not strong or firm. But one can attain peace through the use of wisdom, through contemplating and seeing the truth of things, solving problems that way. This is using wisdom rather than the power of //samadhi//. To attain calm in practice it's not necessary to sit in meditation, for instance. Just ask yourself, "Ehh, what is that?..." and solve your problem right there! A person with wisdom is like this. Perhaps he can't really attain high levels of //samadhi//, although he develops some, enough to cultivate wisdom. It's like the difference between farming rice and farming corn. One can depend on rice more than corn for one's livelihood. Our practice can be like this, we depend more on wisdom to solve problems. When we see the truth, peace arises.

The two ways are not the same. Some people have insight and are strong in wisdom but do not have much //samadhi//. When they sit in meditation they aren't very peaceful. They tend to think a lot, contemplating this and that, until eventually they contemplate happiness and suffering and see the truth of them. Some incline more towards this than //samadhi//. Whether standing, walking, sitting or lying, [*] enlightenment of the Dhamma can take place. Through seeing,

through relinquishing, they attain peace. They attain peace through knowing the truth without doubt, because they have seen it for themselves.

[*] That is, at all times, in all activities.

Other people have only little wisdom but their //samadhi// is very strong. They can enter very deep //samadhi// quickly, but not having much wisdom, they cannot catch their defilements, they don't know them. They can't solve their problems.

But regardless of whichever approach we use, we must do away with wrong thinking, leaving only Right View. We must get rid of confusion, leaving only peace. Either way we end up at the same place. There are these two sides to practice, but these two things, calm and insight, go together. We can't do away with either of them. They must go together.

That which "looks over" the various factors which arise in meditation is 'sati', mindfulness. This //sati// is a condition which, through practice, can help other factors to arise. //Sati// is life. Whenever we don't have //sati//, when we are heedless, it's as if we are dead. If we have no //sati//, then our speech and actions have no meaning. This sati is simply recollection. It's a cause for the arising of self-awareness and wisdom. Whatever virtues we have cultivated are imperfect if lacking in //sati//. Sati is that which watches over us while standing, walking, sitting and lying. Even when we are no longer in //samadhi//, //sati// should be present throughout.

Whatever we do we take care. A sense of shame [*] will arise. We will feel ashamed about the things we do which aren't correct. As shame increases, our collectedness will increase as well. When collectedness increases, heedlessness will disappear. Even if we don't sit in meditation, these factors will be present in the mind.

[*] This is a "shame" based on knowledge of cause and effect,

rather than mere emotional guilt.

And this arises because of cultivating //sati//. Develop //sati//! This is the dhamma which looks over the work we are doing or have done in the past. It has usefulness. We should know ourselves at all times. If we know ourselves like this, right will distinguish itself from wrong, the path will become clear, and cause for all shame will dissolve. Wisdom will arise.

We can bring the practice all together as morality, concentration and wisdom. To be collected, to be controlled, this is morality. The firm establishing of the mind within that control is concentration. Complete, overall knowledge within the activity in which we are engaged is wisdom. The practice in brief is just morality, concentration and wisdom, or in other words, the path. There is no other way.

* * *

"...With right samadhi, no matter what level of calm is reached, there is awareness. There is full mindfulness and clear comprehension. This is the samadhi which can give rise to wisdom, one cannot get lost in it. Practitioners should understand this well..."

* * *

The Path in Harmony

Today I would like to ask you all. "Are you sure yet, are you certain

in your meditation practice?" I ask because these days there are many people teaching meditation, both monks and laypeople, and I'm afraid you may be subject to wavering and doubt. If we understand clearly, we will be able to make the mind peaceful and firm.

You should understand "the Eightfold Path" as morality, concentration and wisdom. The path comes together as simply this. Our practice is to make this path arise within us.

When sitting meditation we are told to close the eyes, not to look at anything else, because now we are going to look directly at the mind. When we close our eyes, our attention comes inwards. We establish our attention on the breath, center our feelings there, put our mindfulness there. When the factors of the path are in harmony we will be able to see the breath, the feelings, the mind and its mood for what they are. Here we will see the "focus point," where //samadhi// and the other factors of the Path converge in harmony.

When we are sitting in meditation, following the breath, think to yourself that now you are sitting alone. There is no-one sitting around you, there is nothing at all. Develop this feeling that you are sitting alone until the mind lets go of all externals, concentrating solely on the breath. If you are thinking, "This person is sitting over here, that person is sitting over there," there is no peace, the mind doesn't come inwards. Just cast all that aside until you feel there is no-one sitting around you, until there is nothing at all, until you have no wavering or interest in your surroundings.

Let the breath go naturally, don't force it to be short or long or whatever, just sit and watch it going in and out. When the mind lets go of all external impressions, the sounds of cars and such will not disturb you. Nothing, whether sights or sounds, will disturb you, because the mind doesn't receive them. Your attention will come together on the breath.

If the mind is confused and won't concentrate on the breath, take a full, deep breath, as deep as you can, and then let it all out till there is none left. Do this three times and then re-establish your

attention. The mind will become calm.

It's natural for it to be calm for a while, and then restlessness and confusion may arise again. When this happens, concentrate, breathe deeply again, and them re-establish your attention on the breath. Just keep going like this. When this has happened many times you will become adept at it, the mind will let go of all external manifestations. External impressions will not reach the mind. //Sati// will be firmly established. As the mind becomes more refined, so does the breath. Feelings will become finer and finer, the body and mind will be light. Our attention is solely on the inner, we see the in-breaths and out-breaths clearly, we see all impressions clearly. We will see the coming together of Morality, Concentration and Wisdom. This is called the Path in harmony. When there is this harmony our mind will be free of confusion, it will come together as one. This is called //samadhi//.

After watching the breath for a long time, it may become very refined; the awareness of the breath will gradually cease, leaving only bare awareness. The breath may become so refined it disappears! Perhaps we are "just sitting," as if there is no breathing at all. Actually there is breathing, but it seems as if there's none. This is because the mind has reached its most refined state, there is just bare awareness. It has gone beyond the breath. The knowledge that the breath has disappeared becomes established. What will we take as our object of meditation now? We take just this knowledge as our object, that is, the awareness that there's no breath.

Unexpected things may happen at this time; some people experience them, some don't. If they do arise, we should be firm and have strong mindfulness. Some people see that the breath has disappeared and get a fright, they're afraid they might die. Here we should know the situation just as it is. We simply notice that there's no breath and take that as our object of awareness. This, we can say, is the firmest, surest type of //samadhi//. There is only one firm, unmoving state of mind. Perhaps the body will become so light it's as if there is no body at all. We feel like we're sitting in empty space, all seems empty. Although this may seem very unusual, you should

understand that there's nothing to worry about. Firmly establish your mind like this.

When the mind is firmly unified, having no sense impressions to disturb it, one can remain in that state for any length of time. There will be no painful feelings to disturb us. When //samadhi// has reached this level, we can leave it when we choose, but if we come out of this //samadhi// we do so comfortably, not because we've become bored with it or tired. We come out because we've had enough for now, we feel at ease, we have no problems at all.

If we can develop this type of samadhi, then if we sit, say, thirty minutes or an hour, the mind will be cool and calm for many days. When the mind is cool and calm like this, it is clean. Whatever we experience, the mind will take up and investigate. This is a fruit of //samadhi//.

Morality has one function, concentration has another function and Wisdom another. These factors are like a cycle. We can see them all within the peaceful mind. When the mind is calm it has collectedness and restraint because of wisdom and the energy of concentration. As it becomes more collected it becomes more refined, which in turn gives morality the strength to increase in purity. As our morality becomes purer, this will help in the development of concentration. When concentration is firmly established it helps in the arising of wisdom. Morality, concentration and wisdom help each other, they are inter-related like this. In the end the Path becomes one and functions at all times. We should look after the strength which arises from the path, because it is the strength which leads to Insight and Wisdom.

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On Dangers Of Samadhi

//Samadhi// is capable of bringing much harm or much benefit to the meditator, you can't say it brings only one or the other. For one who has no wisdom it is harmful, but for one who has wisdom it can bring real benefit, it can lead him to Insight.

That which can be most harmful to the meditator is Absorption //Samadhi// (//Jhana//), the //samadhi// with deep, sustained calm. This samadhi brings great peace. Where there is peace, there is happiness. When there is happiness, attachment and clinging to that happiness arise. The meditator doesn't want to contemplate anything else, he just wants to indulge in that pleasant feeling. When we have been practicing for a long time we may become adept at entering this //samadhi// very quickly. As soon as we start to note our meditation object, the mind enters calm, and we don't want to come out to investigate anything. We just get stuck on that happiness. This is a danger to one who is practicing meditation.

We must use //Upacara Samadhi//. Here, we enter calm and then, when the mind is sufficiently calm, we come out and look at outer activity. [*] Looking at the outside with a calm mind gives rise to wisdom. This is hard to understand, because it's almost like ordinary thinking and imagining. When thinking is there, we may think the mind isn't peaceful, but actually that thinking is taking place within the calm. There is contemplation but it doesn't disturb the calm. We may bring thinking up in order to contemplate it. Here we take up the thinking to investigate it, it's not that we are aimlessly thinking to investigate it, it's not that we are aimlessly thinking or guessing away; it's something that arises from a peaceful mind. This is called "awareness within calm and calm within awareness." If it's simply ordinary thinking and imagining, the mind won't be peaceful, it will be disturbed. But I am not talking about ordinary thinking, this is a feeling that arises from the peaceful mind. It's called "contemplation." Wisdom is born right here.

[*] "Outer activity" refers to all manner of sense impressions. It is used in contrast to the "inner activity" of absorption //samadhi// (//jhana//), where the mind does not "go out" to external sense impressions.

So, there can be right //samadhi// and wrong //samadhi//. Wrong //samadhi// is where the mind enters calm and there's no awareness at all. One could sit for two hours or even all day but the mind doesn't know where it's been or what's happened. It doesn't know anything. There is calm, but that's all. It's like a well-sharpened knife which we don't bother to put to any use. This is a deluded type of calm, because there is not much self-awareness. The meditator may think he has reached the ultimate already, so he doesn't bother to look for anything else. //Samadhi// can be an enemy at this level. Wisdom cannot arise because there is no awareness of right and wrong.

With right //samadhi//, no matter what level of calm is reached, there is awareness. There is full mindfulness and clear comprehension. This is the //samadhi// which can give rise to wisdom, one cannot get lost in it. Practitioners should understand this well. You can't do without this awareness, it must be present from beginning to end. This kind of //samadhi// has no danger.

You may wonder where does the benefit arise, how does the wisdom arise, from //samadhi//? When right //samadhi// has been developed, wisdom has the chance to arise at all times. When the eye sees form, the ear hears sound, the nose smells odor, the tongue experiences taste, the body experiences touch or the mind experiences mental impressions -- in all postures -- the mind stays with full knowledge of the true nature of those sense impressions, it doesn't "pick and choose." In any posture we are fully aware of the birth of happiness and unhappiness. We let go of both of these things, we don't cling. This is called Right Practice, which is present in all postures. These words "all postures" do not refer only to bodily postures, they refer to the mind, which has mindfulness and clear comprehension of the truth at all times. When //samadhi// has been rightly developed, wisdom arises like this. This is called "insight," knowledge of the truth.

There are two kinds of peace -- the coarse and the refined. The peace which comes from //samadhi// is the coarse type. When the mind

is peaceful there is happiness. The mind then takes this happiness to be peace. But happiness and unhappiness are becoming and birth. There is no escape from //samsara// [*] here because we still cling to them. So happiness is not peace, peace is not happiness.

[*] //Samsara//, the wheel of Birth of Death, is the world of all conditioned phenomena, mental and material, which has the three-fold characteristic of Impermanence, Unsatisfactoriness, and Not-self.

The other type of peace is that which comes from wisdom. Here we don't confuse peace with happiness; we know the mind which contemplates and knows happiness and unhappiness as peace. The peace which arises from wisdom is not happiness, but is that which sees the truth of both happiness and unhappiness. Clinging to those states does not arise, the mind rises above them. This is the true goal of all Buddhist practice.

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"...The Buddha laid down Morality, Concentration and Wisdom as the Path to peace, the way to enlightenment. But in truth these things are not the essence of Buddhism. They are merely the Path...The essence of Buddhism is peace, and that peace arises from truly knowing the nature of all things..."

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The Middle Way Within

The teaching of Buddhism is about giving up evil and practicing good.

Then, when evil is given up and goodness is established, we must let go of both good and evil. We have already heard enough about wholesome and unwholesome conditions to understand something about them, so I would like to talk about the Middle Way, that is, the path to escape from both of those things.

All the Dhamma talks and teachings of the Buddha have one aim -- to show the way out of suffering to those who have not yet escaped. The teachings are for the purpose of giving us the right understanding. If we don't understand rightly, then we can't arrive at peace.

When the various Buddhas became enlightened and gave their first teachings, they all declared these two extremes -- indulgence in pleasure and indulgence in pain. [*] These two ways are the ways of infatuation, they are the ways between which those who indulge in sense pleasures must fluctuate, never arriving at peace. They are the paths which spin around in //samsara//.

[*] See Introduction.

The Enlightened One observed that all beings are stuck in these two extremes, never seeing the Middle Way of Dhamma, so he pointed them out in order to show the penalty involved in both. Because we are still stuck, because we are still wanting, we live repeatedly under their way. The Buddha declared that these two ways are the ways of intoxication, they are not the way of a meditator, nor the ways to peace. These ways are indulgence in pleasure and indulgence in pain, or, to put it simply, the way of slackness and the way of tension. If you investigate within, moment by moment, you will see that the tense way is anger, the way of sorrow. Going this way there is only difficulty and distress. Indulgence in Pleasure -- if you've escaped from this, it means you've escaped from happiness. These ways, both happiness and unhappiness, are not peaceful states. The Buddha taught to let go of both of them. This is right practice. This is the Middle Way.

These words, "the Middle Way," do not refer to our body and speech,

they refer to the mind. When a mental impression which we don't like arises, it affects the mind and there is confusion. When the mind is confused, when it's "shaken up," this is not the right way. When a mental impression arises which we like, the mind goes to indulgence in pleasure -- that's not the way either.

We people don't want suffering, we want happiness. But in fact happiness is just a refined form of suffering. Suffering itself is the coarse form. You can compare them to a snake. The head of the snake is unhappiness, the tail of the snake is happiness. The head of the snake is really dangerous, it has the poisonous fangs. If you touch it, the snake will bite straight away. But never mind the head, even if you go and hold onto the tail, it will turn around and bite you just the same, because both the head and the tail belong to the one snake.

In the same way, both happiness and unhappiness, or pleasure and sadness, arise from the same parent -- wanting. So when you're happy the mind isn't peaceful. It really isn't! For instance, when we get the things we like, such as wealth, prestige, praise or happiness, we become pleased as a result. But the mind still harbors some uneasiness because we're afraid of losing it. That very fear isn't a peaceful state. Later on we may actually lose that thing and then we really suffer. Thus, if you aren't aware, even if you're happy, suffering is imminent. It's just the same as grabbing the snake's tail -- if you don't let go it will bite. So whether it's the snake's tail or its head, that is, wholesome or unwholesome conditions, they're all just characteristics of the Wheel of Existence, of endless change.

The Buddha established morality, concentration and wisdom as the path to peace, the way to enlightenment. But in truth these things are not the essence of Buddhism. They are merely the path. The Buddha called them "Magga," which means "path." The essence of Buddhism is peace, and that peace arises from truly knowing the nature of all things. If we investigate closely, we can see that peace is neither happiness nor unhappiness. Neither of these is the truth.

The human mind, the mind which the Buddha exhorted us to know and investigate, is something we can only know by its activity. The true

"original mind" has nothing to measure it by, there's nothing you can know it by. In its natural state it is unshaken, unmoving. When happiness arises all that happens is that this mind is getting lost in a mental impression, there is movement. When the mind moves like this, clinging and attachment to those things come into being.

The Buddha has already laid down the path of practice fully, but we have not yet practiced, or if we have, we've practiced only in speech. Our minds and our speech are not yet in harmony, we just indulge in empty talk. But the basis of Buddhism is not something that can be talked about or guessed at. The real basis of Buddhism is full knowledge of the truth of reality. If one knows this truth then no teaching is necessary. If one doesn't know, even if he listens to the teaching, he doesn't really hear. This is why the Buddha said, "The Enlightened One only points the way." He can't do the practice for you, because the truth is something you cannot put into words or give away.

All the teachings are merely similes and comparisons, means to help the mind see the truth. If we haven't seen the truth we must suffer. For example, we commonly say "sankharas" [*] when referring to the body. Anybody can say it, but in fact we have problems simply because we don't know the truth of these //sankharas//, and thus cling to them. Because we don't know the truth of the body, we suffer.

> [*] In the Thai language the word "sungkahn," from the Pali word //sankhara// (the name given to all conditioned phenomena), is a commonly used term for the body. The Venerable Ajahn uses the word in both ways.

Here is an example. Suppose one morning you're walking to work and a man yells abuse and insults at you from across the street. As soon as you hear this abuse your mind changes from its usual state. You don't feel so good, you feel angry and hurt. That man walks around abusing you night and day. When you hear the abuse, you get angry, and even when you return home you're still angry because you feel vindictive, you want to get even.

A few days later another man comes to your house and calls out, "Hey! That man who abused you the other day, he's mad, he's crazy! Has been for years! He abuses everybody like that. Nobody takes any notice of anything he says." As soon as you hear this you are suddenly relieved. That anger and hurt that you've pent up within you all these days melts away completely. Why? Because you know the truth of the matter now. Before, you didn't know, you thought that man was normal, so you were angry at him. Understanding like that caused you to suffer. As soon as you find out the truth, everything changes: "Oh, he's mad! That explains everything!" When you understand this you feel fine, because you know for yourself. Having known, then you can let go. If you don't know the truth you cling right there. When you thought that man who abused you was normal you could have killed him. But when you find out the truth, that he's mad, you feel much better. This is knowledge of the truth.

Someone who sees the Dhamma has a similar experience. When attachment, aversion and delusion disappear, they disappear in the same way. As long as we don't know these things we think, "What can I do? I have so much greed and aversion." This is not clear knowledge. It's just the same as when we thought the madman was sane. When we finally see that he was mad all along we're relieved of worry. No-one could show you this. Only when the mind sees for itself can it uproot and relinquish attachment.

It's the same with this body which we call //sankharas//. Although the Buddha has already explained that it's not substantial or a real being as such, we still don't agree, we stubbornly cling to it. If the body could talk, it would be telling us all day long, "You're not my owner, you know." Actually it's telling us all the time, but it's Dhamma language, so we're unable to understand it. For instance, the sense organs of eye, ear, nose, tongue and body are continually changing, but I've never seen them ask permission from us even once! Like when we have a headache or a stomachache -- the body never asks permission first, it just goes right ahead, following its natural course. This shows that the body doesn't allow anyone to be its owner, it doesn't have an owner. The Buddha described it as an empty thing.

We don't understand the Dhamma and so we don't understand these //sankharas//; we take them to be ourselves, as belonging to us or belonging to others. This gives rise to clinging. When clinging arises, "becoming" follows on. Once becoming arises, then there is birth. Once there is birth, then old age, sickness, death...the whole mass of suffering arises. This is the //Paticcasamuppada//. [*] We say ignorance gives rise to volitional activities, they give rise to consciousness and so on. All these things are simply events in mind. When we come into contact with something we don't like, if we don't have mindfulness, ignorance is there. Suffering arises straight away. But the mind passes through these changes so rapidly that we can't keep up with them. It's the same as when you fall from a tree. Before you know it -- "Thud!" -- you've hit the ground. Actually you've passed many branches and twigs on the way but you couldn't count them, you couldn't remember them as you passed them. You just fall, and then "Thud!"

[*] //Paticcasamuppada// -- The Chain of Conditioned Arising, one of the central doctrines of Buddhist philosophy.

The //Paticcasamuppada// is the same as this. If we divide it up as it is in the scriptures, we say ignorance gives rise to volitional activities, volitional activities give rise to consciousness, consciousness gives rise to mind and matter, mind and matter give rise to the six sense bases, the sense bases give rise to sense contact, contact gives rise to feeling, feeling gives rise to wanting, wanting gives rise to clinging, clinging gives rise to becoming, becoming gives rise to birth, birth gives rise to old age, sickness, death, and all forms of sorrow. But in truth, when you come into contact with something you don't like, there's immediate suffering! That feeling of suffering is actually the result of the whole chain of the //Paticcasamuppada//. This is why the Buddha exhorted his disciples to investigate and know fully their own minds.

When people are born into the world they are without names - once born, we name them. This is convention. We give people names for the sake of convenience, to call each other by. The scriptures are the

same. We separate everything up with labels to make studying the reality convenient. In the same way, all things are simply //sankharas//. Their original nature is merely that of things born of conditions. The Buddha said that they are impermanent, unsatisfactory and not-self. They are unstable. We don't understand this firmly, our understanding is not straight, and so we have wrong view. This wrong view is that the //sankharas// are ourselves, we are the //sankharas//, or that happiness and unhappiness are ourselves, we are happiness and unhappiness. Seeing like this is not full, clear knowledge of the true nature of things. The truth is that we can't force all these things to follow our desires, they follow the way of nature.

A simple comparison is this: suppose you go and sit in the middle of a freeway with the cars and trucks charging down at you. You can't get angry at the cars, shouting, "Don't drive over here! Don't drive over here!" It's a freeway, you can't tell them that! So what can you do? You get off the road! The road is the place where cars run, if you don't want the cars to be there, you suffer.

It's the same with //sankharas//. We say they disturb us, like when we sit in meditation and hear a sound. We think, "Oh, that sound's bothering me." If we understand that the sound bothers us then we suffer accordingly. If we investigate a little deeper, we will see that it's we who go out and disturb the sound! The sound is simply sound. If we understand like this then there's nothing more to it, we leave it be. We see that the sound is one thing, we are another. One who understands that the sound comes to disturb him is one who doesn't see himself. He really doesn't! Once you see yourself, then you're at ease. The sound is just sound, why should you go and grab it? You see that actually it was you who went out and disturbed the sound. This is real knowledge of the truth. You see both sides, so you have peace. If you see only one side, there is suffering. Once you see both sides, then you follow the Middle Way. This is the right practice of the mind. This is what we call "straightening out our understanding."

In the same way, the nature of all //sankharas// is impermanence and death, but we want to grab them, we carry them about and covet them.

We want them to be true. We want to find truth within the things that aren't true! Whenever someone sees like this and clings to the //sankharas// as being himself, he suffers. The Buddha wanted us to consider this.

The practice of Dhamma is not dependent on being a monk, a novice, or a layman; it depends on straightening out your understanding. If our understanding is correct, we arrive at peace. Whether you are ordained or not it's the same, every person has the chance to practice Dhamma, to contemplate it. We all contemplate the same thing. If you attain peace, it's all the same peace; it's the same Path, with the same methods.

Therefore the Buddha didn't discriminate between laymen and monks, he taught all people to practice to know the truth of the //sankharas//. When we know this truth, we let them go. If we know the truth there will be no more becoming or birth. How is there no more birth? There is no way for birth to take place because we fully know the truth of //sankharas//. If we fully know the truth, then there is peace. Having or not having, it's all the same. Gain and loss are one. The Buddha taught us to know this. This is peace; peace from happiness, unhappiness, gladness and sorrow.

We must see that there is no reason to be born. Born in what way? Born into gladness: When we get something we like we are glad over it. If there is no clinging to that gladness there is no birth; if there is clinging, this is called "birth." So if we get something, we aren't born (into gladness). If we lose, then we aren't born (into sorrow). This is the birthless and the deathless. Birth and death are both founded in clinging to and cherishing the //sankharas//.

So the Buddha said. "There is no more becoming for me, finished is the holy life, this is my last birth." There! He knew the birthless and the deathless! This is what the Buddha constantly exhorted his disciples to know. This is the right practice. If you don't reach it, if you don't reach the Middle Way, then you won't transcend suffering.

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"...Meditation means to make the mind peaceful in order to let wisdom arise...To put it shortly, it's just a matter of happiness and unhappiness. Happiness is pleasant feeling in the mind, unhappiness is just unpleasant feeling. The Buddha taught to separate this happiness and unhappiness from the mind..."

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The Peace Beyond

It's of great importance that we practice the Dhamma. If we don't practice, then all our knowledge is only superficial knowledge, just the outer shell of it. It's as if we have some sort of fruit but we haven't eaten it yet. Even though we have that fruit in our hand we get no benefit from it. Only through the actual eating of the fruit we really know its taste.

The Buddha didn't praise those who merely believe others, he praised the person who knows within himself. Just as with that fruit, if we have tasted it already, we don't have to ask anyone else if it's sweet or sour. Our problems are over. Why are they over? Because we see according to the truth. One who has realized the Dhamma is like one who has realized the sweetness or sourness of the fruit. All doubts are ended right here.

When we talk about Dhamma, although we may say a lot, it can usually be brought down to four things. They are simply to know suffering, to know the cause of suffering, to know the end of suffering and to know the path of practice leading to the end of suffering. This is all

there is. All that we have experienced on the path of practice so far comes down to these four things. When we know these things, our problems are over.

Where are these four things born? They are born just within the body and the mind, nowhere else. So why is the Dhamma of the Buddha so broad and expansive? This is so in order to explain these things in a more refined way, to help us to see them.

When Siddhattha Gotama was born into the world, before he saw the Dhamma, he was an ordinary person just like us. When he knew what he had to know, that is the truth of suffering, the cause, the end and the way leading to the end of suffering, he realized the Dhamma and became a perfectly Enlightened Buddha.

When we realize the Dhamma, wherever we sit we know Dhamma, wherever we are we hear the Buddha's teaching. When we understand Dhamma, the Buddha is within our mind, the Dhamma is within our mind, and the practice leading to wisdom is within our own mind. Having the Buddha, the Dhamma and the Sangha within our mind means that whether our actions are good or bad, we know clearly for ourselves their true nature. It was thus that the Buddha discarded worldly opinions, he discarded praise and criticism. When people praised or criticized him he just accepted it for what it was. These two things are simply worldly conditions so he wasn't shaken by them. Why not? Because he knew suffering. He knew that if he believed in that praise or criticism they would cause him to suffer.

When suffering arises it agitates us, we feel ill at ease. What is the cause of that suffering? It's because we don't know the Truth, this is the cause. When the cause is present, then suffering arises. Once arisen we don't know how to stop it. The more we try to stop it, the more it comes on. We say, "Don't criticize me," or "Don't blame me". Trying to stop it like this, suffering really comes on, it won't stop.

So the Buddha taught that the way leading to the end of suffering is to make the Dhamma arise as a reality within our own minds. We become

one who witnesses the Dhamma for himself. If someone says we are good we don't get lost in it; they say we are no good we don't get lost in it; they say we are no good and we don't forget ourselves. This way we can be free. "Good" and "evil" are just worldly dhammas, they are just states of mind. If we follow them our mind becomes the world, we just grope in the darkness and don't know the way out. If it's like this then we have not yet mastered ourselves. We try to defeat others, but in doing so we only defeat ourselves; but if we have mastery over ourselves then we have mastery over all -- over all mental formations, sights, sounds, smells, tastes and bodily feelings.

Now I'm talking about externals, they're like that, but the outside is reflected inside also. Some people only know the outside, they don't know the inside. Like when we say to "see the body in the body." Having seen the outer body is not enough, we must know the body within the body. Then, having investigated the mind, we should know the mind within the mind.

Why should we investigate the body? What is this "body in the body"? When we say to know the mind, what is this "mind"? If we don't know the mind then we don't know the things within the mind. This is to be someone who doesn't know suffering, doesn't know the cause, doesn't know the end and doesn't know the way. The things which should help to extinguish suffering don't help, because we get distracted by the things which aggravate it. It's just as if we have an itch on our head and we scratch our leg! If it's our head that's itchy then we're obviously not going to get much relief. In the same way, when suffering arises we don't know how to handle it, we don't know the practice leading to the end of suffering.

For instance, take this body, this body that each of us has brought along to this meeting. If we just see the form of the body there's no way we can escape suffering. Why not? Because we still don't see the inside of the body, we only see the outside. We only see it as something beautiful, something substantial. The Buddha said that only this is not enough. We see the outside with our eyes; a child can see it, animals can see it, it's not difficult. The outside of the body is easily seen, but having seen it we stick to it, we don't know the

truth of it. Having seen it we grab onto it and it bites us!

So we should investigate the body within the body. Whatever's in the body, go ahead and look at it. If we just see the outside it's not clear. We see hair, nails and so on and they are just pretty things which entice us, so the Buddha taught to see the inside of the body, to see the body within the body. What is in the body? Look closely within! We will see many things inside to surprise us, because even though they are within us, we've never seen them. Wherever we walk we carry them with us, sitting in a car we carry them with us, but we still don't know them at all!

It's as if we visit some relatives at their house and they give us a present. We take it and put it in our bag and then leave without opening it to see what is inside. When at last we open it -- full of poisonous snakes! Our body is like this. If we just see the shell of it we say it's fine and beautiful. We forget ourselves. We forget impermanence, unsatisfactoriness and not-self. If we look within this body it's really repulsive. If we look according to reality, without trying to sugar things over, we'll see that it's really pitiful and wearisome. Dispassion will arise. This feeling of "disinterest" is not that we feel aversion for the world or anything; it's simply our mind clearing up, our mind letting go. We see things are naturally established just as they are. However we want them to be, they just go their own way regardless. Whether we laugh or cry, they simply are the way they are. Things which are unstable are unstable; things which are not beautiful are not beautiful.

So the Buddha said that when we experience sights, sounds, tastes, smells, bodily feelings or mental states, we should release them. When the ear hears sounds, let them go. When the nose smells an odor, let it go...just leave it at the nose! When the bodily feelings arise, let go of the like or dislike that follow, let them go back to their birth-place. The same for mental states. All these things, just let them go their way. This is knowing. Whether it's happiness or unhappiness, it's all the same. This is called meditation.

Meditation means to make the mind peaceful in order to let wisdom

arise. This requires that we practice with body and mind in order to see and know the sense impressions of form, sound, taste, smell, touch and mental formations. To put it shortly, it's just a matter of happiness and unhappiness. Happiness is pleasant feeling in the mind, unhappiness is just unpleasant feeling. The Buddha taught to separate this happiness and unhappiness from the mind. The mind is that which knows. Feeling [*] is the characteristic of happiness or unhappiness, like or dislike. When the mind indulges in these things we say that it clings to or takes that happiness and unhappiness to be worthy of holding. That clinging is an action of mind, that happiness or unhappiness is feeling.

[*] Feeling is a translation of the Pali word //vedana//, and should be understood in the sense Ajahn Chah herein describes it: as the mental states of like, dislike, gladness, sorrow, etc.

When we say the Buddha told us to separate the mind from the feeling, he didn't literally mean to throw them to different places. He meant that the mind must know happiness and know unhappiness. When sitting in //samadhi//, for example, and peace fills the mind, then happiness comes but it doesn't reach us, unhappiness comes but doesn't reach us. This is to separate the feeling from the mind. We can compare it to oil and water in a bottle. They don't combine. Even if you try to mix them, the oil remains oil and the water remains water. Why is this so? Because they are of different density.

The natural state of the mind is neither happiness nor unhappiness. When feeling enters the mind then happiness or unhappiness is born. If we have mindfulness then we know pleasant feeling as pleasant feeling. The mind which knows will not pick it up. Happiness is there but it's "outside" the mind, not buried within the mind. The mind simply knows it clearly.

If we separate unhappiness from the mind, does that mean there is no suffering, that we don't experience it? Yes, we experience it, but we know mind as mind, feeling as feeling. We don't cling to that feeling

or carry it around. The Buddha separated these things through knowledge. Did he have suffering? He knew the state of suffering but he didn't cling to it, so we say that he cut suffering off. And there was happiness too, but he knew that happiness, if it's not known, is like a poison. He didn't hold it to be himself. Happiness was there through knowledge, but it didn't exist in his mind. Thus we say that he separated happiness and unhappiness from his mind.

When we say that the Buddha and the Enlightened Ones killed defilements, [*] it's not that they really killed them. If they had killed all defilements then we probably wouldn't have any! They didn't kill defilements; when they knew them for what they are, they let them go. Someone who's stupid will grab them, but the Enlightened Ones knew the defilements in their own minds as a poison, so they swept them out. They swept out the things which caused them to suffer, they didn't kill them. One who doesn't know this will see some things, such as happiness, as good, and then grab them, but the Buddha just knew them and simply brushed them away.

[*] Defilements, or //kilesa//, are the habits born of ignorance which infest the minds of all unenlightened beings.

But when feeling arises for us we indulge in it, that is, the mind carries that happiness and unhappiness around. In fact they are two different things. The activities of mind, pleasant feeling, unpleasant feeling and so on, are mental impressions, they are the world. If the mind knows this it can equally do work involving happiness or unhappiness. Why? Because it knows the truth of these things. Someone who doesn't know them sees them as equal. If you cling to happiness it will be the birth-place of unhappiness later on, because happiness is unstable, it changes all the time. When happiness disappears, unhappiness arises.

The Buddha knew that because both happiness and unhappiness are unsatisfactory, they have the same value. When happiness arose he let it go. He had right practice, seeing that both these things have equal values and drawbacks. They come under the Law of Dhamma, that is, they are unstable and unsatisfactory. Once born, they die. When he saw

this, right view arose, the right way of practice became clear. No matter what sort of feeling or thinking arose in his mind, he knew it as simply the continuous play of happiness and unhappiness. He didn't cling to them.

When the Buddha was newly enlightened he gave a sermon about indulgence in Pleasure and Indulgence in Pain. "Monks! Indulgence in Pleasure is the loose way, Indulgence in Pain is the tense way." These were the two things that disturbed his practice until the day he was enlightened, because at first he didn't let go of them. When he knew them, he let them go, and so was able to give his first sermon.

So we say that a meditator should not walk the way of happiness or unhappiness, rather he should know them. Knowing the truth of suffering, he will know the cause of suffering, the end of suffering and the way leading to the end of suffering. And the way out of suffering is meditation itself. To put it simply, we must be mindful.

Mindfulness is knowing, or presence of mind. Right now what are we thinking, what are we doing? What do we have with us right now? We observe like this, we are aware of how we are living. When we practice like this wisdom can arise. We consider and investigate at all times, in all postures. When a mental impression arises that we like to know it as such, we don't hold it to be anything substantial. It's just happiness. When unhappiness arises we know that it's Indulgence in Pain, it's not the path of a meditator.

This is what we call separating the mind from the feeling. If we are clever we don't attach, we leave things be. We become the 'one who knows'. The mind and feeling are just like oil and water; they are in the same bottle but they don't mix. Even if we are sick or in pain, we still know the feeling as feeling, the mind as mind. We know the painful or comfortable states but we don't identify with them. We stay only with peace: the peace beyond both comfort and pain.

You should understand it like this, because if there is no permanent self then there is no refuge. You must live like this, that is, without happiness and without unhappiness. You stay only with the

knowing, you don't carry things around.

As long as we are still unenlightened all this may sound strange but it doesn't matter, we just set our goal in this direction. The mind is the mind. It meets happiness and unhappiness and we see them as merely that, there's nothing more to it. They are divided, not mixed. If they are all mixed up then we don't know them. It's like living in a house; the house and its occupant are related, but separate. If there is danger in our house we are distressed because we must protect it, but if the house catches fire we get out of it. If painful feeling arises we get out of it, just like that house. When it's full of fire and we know it, we come running out of it. They are separate things; the house is one thing, the occupant is the other.

We say that we separate mind and feeling in this way but in fact they are by nature already separate. Our realization is simply to know this natural separateness according to reality. When we say they are not separated it's because we're clinging to them through ignorance of the truth.

So the Buddha told us to meditate. This practice of meditation is very important. Merely to know with the intellect is not enough. The knowledge which arises from practice with a peaceful mind and the knowledge which comes from study are really far apart. The knowledge which comes from study is not real knowledge of our mind. The mind tries to hold onto and keep this knowledge. Why do we try to keep it? Just lose it! And then when it's lost we cry!

If we really know, then there's letting go, leaving things be. We know how things are and don't forget ourselves. If it happens that we are sick we don't get lost in that. Some people think, "This year I was sick the whole time, I couldn't meditate at all." These are the words of a really foolish person. Someone who's sick and dying should really be diligent in his practice. One may say he doesn't trust his body, and so he feels that he can't meditate. If we think like this then things are difficult. The Buddha didn't teach like that. He said that right here is the place to meditate. When we're sick or almost dying that's when we can really know and see reality.

Other people say they don't have the chance to meditate because they're too busy. Sometimes school teachers come to see me. They say they have many responsibilities so there's no time to meditate. I ask them, "When you're teaching do you have time to breathe?" They answer, "Yes." "So how can you have time to breathe if the work is so hectic and confusing? Here you are far from Dhamma."

Actually this practice is just about the mind and its feelings. It's not something that you have to run after or struggle for. Breathing continues while working. Nature takes care of the natural processes -- all we have to do is try to be aware. Just to keep trying, going inwards to see clearly. Meditation is like this.

If we have that presence of mind then whatever work we do will be the very tool which enables us to know right and wrong continually. There's plenty of time to meditate, we just don't fully understand the practice, that's all. While sleeping we breathe, eating we breathe, don't we? Why don't we have time to meditate? Wherever we are we breathe. If we think like this then our life has as much value as our breath, wherever we are we have time.

All kinds of thinking are mental conditions, not conditions of body, so we need simply have presence of mind, then we will know right and wrong at all times. Standing, walking, sitting and lying, there's plenty of time. We just don't know how to use it properly. Please consider this.

We cannot run away from feeling, we must know it. Feeling is just feeling, happiness is just happiness, unhappiness is just unhappiness. They are simply that. So why should we cling to them? If the mind is clever, simply to hear this is enough to enable us to separate feeling from the mind.

If we investigate like this continuously the mind will find release, but it's not escaping through ignorance. The mind lets go, but it knows. It doesn't let go through stupidity, not because it doesn't want things to be the way they are. It lets go because it knows

according to the truth. This is seeing nature, the reality that's all around us.

When we know this we are someone who's skilled with the mind, we are skilled with mental impressions. When we are skilled with mental impressions we are skilled with the world. This is to be a "Knower of the World." The Buddha was someone who clearly knew the world with all its difficulty. He knew the troublesome, and that which was not troublesome was right there. This world is so confusing, how is it that the Buddha was able to know it? Here we should understand that the Dhamma taught by the Buddha is not beyond our ability. In all postures we should have presence of mind and self-awareness -- and when it's time to sit meditation we do that.

We sit in meditation to establish peacefulness and cultivate mental energy. We don't do it in order to play around at anything special. Insight meditation is sitting in //samadhi// itself. At some places they say, "Now we are going to sit in //samadhi//, after that we'll do insight meditation." Don't divide them like this! Tranquility is the base which gives rise to wisdom; wisdom is the fruit of tranquility. To say that now we are going to do calm meditation, later we'll do insight -- you can't do that! You can only divide them in speech. Just like a knife, the blade is on one side, the back of the blade on the other. You can't divide them. If you pick up one side you get both sides. Tranquility gives rise to wisdom like this.

Morality is the father and mother of Dhamma. In the beginning we must have morality. Morality is peace. This means that there are no wrong doings in body or speech. When we don't do wrong then we don't get agitated; when we don't become agitated then peace and collectedness arise within the mind. So we say that morality, concentration and wisdom are the path on which all the Noble Ones have walked to enlightenment. They are all one. Morality is concentration, concentration is morality. Concentration is wisdom, wisdom is concentration. It's like a mango. When it's a flower we call it a flower. When it becomes a fruit we call it a mango. When it ripens we call it a ripe mango. It's all one mango but it continually changes. The big mango grows from the small mango, the small mango becomes a

big one. You can call them different fruits or all one. Morality, concentration and wisdom are related like this. In the end it's all the path that leads to enlightenment.

The mango, from the moment it first appears as a flower, simply grows to ripeness. This is enough, we should see it like this. Whatever others call it, it doesn't matter. Once it's born it grows to old age, and then where? We should contemplate this.

Some people don't want to be old. When they get old they become regretful. These people shouldn't eat ripe mangoes! Why do we want the mangoes to be ripe? If they're not ripe in time, we ripen them artificially, don't we? But when we become old we are filled with regret. Some people cry, they're afraid to get old or die. If it's like this then they shouldn't eat ripe mangoes, better eat just the flowers! If we can see this then we can see the Dhamma. Everything clears up, we are at peace. Just determine to practice like that.

So today the Chief Privy Councillor and his party have come together to hear the Dhamma. You should take what I've said and contemplate it. If anything is not right, please excuse me. But for you to know whether it's right or wrong depends on your practicing and seeing for yourselves. Whatever's wrong, throw it out. If it's right then take it and use it. But actually we practice in order to let go both right and wrong. In the end we just throw everything out. If it's right, throw it out; wrong, throw it out! Usually if it's right we cling to rightness, if it's wrong we hold it to be wrong, and then arguments follow. But he Dhamma is the place where there's nothing -- nothing at all.

* * *

"...The Buddha was enlightened in the world, he contemplated the world. If he hadn't contemplated the world, if he hadn't seen the world, he couldn't have risen above it. The Buddha's enlightenment was simply enlightenment of this very world. The

world was still there: gain and loss, praise and criticism, fame and disrepute, happiness and unhappiness were all still there. If there weren't these things there would be nothing to become enlightened to..."

* * *

Opening the Dhamma Eye

Some of us start to practice, and even after a year or two, still don't know what's what. We are still unsure of the practice. When we're still unsure, we don't see that everything around us is purely Dhamma, and so we turn to teachings from the Ajahns. But actually, when we know our own mind, when there is //sati// to look closely at the mind, there is wisdom. All times and all places become occasions for us to hear the Dhamma.

We can learn Dhamma from nature, from trees for example. A tree is born due to causes and it grows following the course of nature. Right here the tree is teaching us Dhamma, but we don't understand this. In due course, it grows until it buds, flowers and fruit appear. All we see is the appearance of the flowers and fruit; we're unable to bring this within and contemplate it. Thus we don't know that the tree is teaching us Dhamma. The fruit appears and we merely eat it without investigating: sweet, sour or salty, it's the nature of the fruit. And this Dhamma, the teaching of the fruit. Following on, the leaves grow old. They wither, die and then fall from the tree. All we see is that the leaves have fallen down. We step on them, we sweep them up, that's all. We don't investigate thoroughly, so we don't know that nature is teaching us. Later on the new leaves sprout, and we merely see that, without taking it further. We don't bring these things into our minds to contemplate.

If we can bring all this inwards and investigate it, we will see that the birth of a tree and our own birth are no different. This body

of ours is born and exists dependent on conditions, on the elements of earth, water, wind and fire. It has its food, it grows and grows. Every part of the body changes and flows according to its nature. It's no different from the tree; hair, nails, teeth and skin -- all change. If we know the things of nature, then we will know ourselves.

People are born. In the end they die. Having died they are born again. Nails, teeth and skin are constantly dying and re-growing. If we understand the practice then we can see that a tree is no different from ourselves. If we understand the teaching of the Ajahns, then we realize that the outside and the inside are comparable. Things which have consciousness and those without consciousness do not differ. They are the same. And if we understand this sameness, then when we see the nature of a tree, for example, we will know that it's no different from our own five //khandhas// [*] -- body, feeling, memory, thinking and consciousness. If we have this understanding then we understand Dhamma. If we understand Dhamma we understand the five //khandhas//, how they constantly shift and change, never stopping.

[*] //Khandhas//. They are the five "groups" which go to make up what we call "a person."

So whether standing, walking, sitting or lying we should have //sati// to watch over and look after the mind. When we see external things it's like seeing internals. When we see internals it's the same as seeing externals. If we understand this then we can hear the teaching of the Buddha. If we understand this, then we can say that Buddha-nature, the 'One who knows', has been established. It knows the external. It knows the internal. It understands all things which arise. Understanding like this, then sitting at the foot of a tree we hear the Buddha's teaching. Standing, walking, sitting or lying, we hear the Buddha's teaching. Seeing, hearing, smelling, tasting, touching and thinking, we hear the Buddha's teaching. The Buddha is just this 'One who knows' within this very mind. It knows the Dhamma, it investigates the Dhamma. It's not that the Buddha-nature, the 'one who knows', arises. The mind becomes illumined.

If we establish the Buddha within our mind then we see everything, we contemplate everything, as no different from ourselves. We see various animals, trees, mountains and vines as no different from ourselves. We see poor people and rich people -- they're no different! They all have the same characteristics. One who understands like this is content wherever he is. He listens to the Buddha's teaching at all times. If we don't understand this, then even if we spend all our time listening to teachings from the various Ajahns, we still won't understand their meaning.

The Buddha said that enlightenment of the Dhamma is just knowing Nature, [*] the reality which is all around us, the Nature which is right here! If we don't understand this Nature we experience disappointment and joy, we get lost in moods, giving rise to sorrow and regret. Getting lost in mental objects is getting lost in Nature. When we get lost in Nature then we don't know Dhamma. The Enlightened One merely pointed out this Nature.

[*] Nature here refers to all things, mental and physical, not just trees, animals, etc.

Having arisen, all things change and die. Things we make, such as plates, bowls and dishes, all have the same characteristic. A bowl is molded into being due to a cause, man's impulse to create, and as we use it, it gets old, breaks up and disappears. Trees, mountains and vines are the same, right up to animals and people.

When Anna Kondanna, the first disciple, heard the Buddha's teaching for the first time, the realization he had was nothing very complicated. He simply saw that whatever thing is born, that thing must change and grow old as a natural condition and eventually it must die. Anna Kondanna had never thought of this before, or if he had it wasn't thoroughly clear, so he hadn't yet let go, he still clung to the //khandhas//. As he sat mindfully listening to the Buddha's discourse, Buddha-nature arose in him. He received a sort of Dhamma "transmission," which was the knowledge that all conditioned things are impermanent. Any thing which is born must have aging and death as

a natural result.

This feeling was different from anything he'd ever known before. He truly realized his mind, and so "Buddha" arose within him. At that time the Buddha declared that Anna Kondanna had received the Eye of Dhamma.

What is it that this Eye of Dhamma sees? This Eye sees that whatever is born has aging and death as a natural result. "Whatever is born" means everything! Whether material or immaterial, it all comes under this "whatever is born." It refers to all of Nature. Like this body for instance -- it's born and then proceeds to extinction. When it's small it "dies" from smallness to youth. After a while it "dies" from youth and becomes middle-aged. Then it goes on to "die" from middle-age and reach old-age, finally reaching the end. Trees, mountains and vines all have this characteristic.

So the vision or understanding of the 'One who knows' clearly entered the mind of Anna Kondanna as he sat there. This knowledge of "whatever is born" became deeply embedded in his mind, enabling him to uproot attachment to the body. This attachment was //sakkayaditthi//. This means that he didn't take the body to be a self or a being, or in terms of "he" or "me." He didn't cling to it. He saw it clearly, thus uprooting //sakkayaditthi//.

And the //vicikiccha// (doubt) was destroyed. Having uprooted attachment to the body he didn't doubt his realization. //Silabbata paramasa// [*] was also uprooted. His practice became firm and straight. Even if his body was in pain or fever he didn't grasp it, he didn't doubt. He didn't doubt, because he had uprooted clinging. This grasping of the body is called //silabbata paramasa//. When one uproots the view of the body being the self, grasping and doubt are finished with. If just this view of the body as the self arises within the mind then grasping and doubt begin right there.

[*] //Silabbata paramasa// is traditionally translated as attachment to rites and rituals. Here the Venerable Ajahn relates it, along with doubt, specifically to the body.

These three things, //sakkayaditthi//, //vicikiccha//, and //silabbata paramasa//, are, in the scriptures, the first three of the ten "fetters," which are given up on the first glimpse of Enlightenment, known as "Stream Entry." At full Enlightenment all ten fetters are transcended.

So as the Buddha expounded the Dhamma, Anna Kondanna opened the Eye of Dhamma. This Eye is just the "One who knows clearly." It sees things differently. It sees this very nature. Seeing Nature clearly, clinging is uprooted and the 'One who knows' is born. Previously he knew but he still had clinging. You could say that he knew the Dhamma but he still hadn't seen it, or he had seen the Dhamma but still wasn't one with it.

At this time the Buddha said, "Kondanna knows." What did he know? He just knew Nature! Usually we get lost in Nature, as with this body of ours. Earth, water, fire and wind come together to make this body. It's an aspect of Nature, a material object we can see with the eye. It exists depending on food, growing and changing until finally it reaches extinction.

Coming inwards, that which watches over the body is consciousness -- just this 'One who knows', this single awareness. If it receives through the ear it's called hearing; through the nose it's called smelling; through the tongue, tasting; through the body, touching; and through the mind, thinking. This consciousness is just one but when it functions at different places we call it different things. Through the eye we call it one thing, through the ear we call it another. But whether it functions at the eye, ear, nose, tongue, body or mind it's just one awareness. Following the scriptures we call it the six consciousness, but in reality there is only one consciousness arising at these six different bases. There are six "doors" but a single awareness, which is this very mind.

This mind is capable of knowing the truth of Nature. If the mind still has obstructions, then we say it knows through ignorance. It knows wrongly and it sees wrongly. Knowing wrongly and seeing wrongly,

or knowing and seeing rightly, it's just a single awareness. We say wrong view and right view but it's just one thing. Right and wrong both arise from this one place. When there is wrong knowledge we say that Ignorance conceals the truth. When there is wrong knowledge then there is wrong view, wrong intention, wrong action, wrong livelihood -- everything is wrong! And on the other hand the path of right practice is born in this same place. When there is right then the wrong disappears.

The Buddha practiced enduring many hardships and torturing himself with fasting and so on, but he investigated deeply into his mind until finally he uprooted ignorance. All the Buddhas were enlightened in mind, because the body knows nothing. You can let it eat or not, it doesn't matter, it can die at any time. The Buddhas all practiced with the mind. They were enlightened in mind.

The Buddha, having contemplated his mind, gave up the two extremes of practice -- indulgence in pleasure and indulgence in pain -- and in his first discourse expounded the Middle Way between these two. But we hear his teaching and it grates against our desires. We're infatuated with pleasure and comfort, infatuated with happiness, thinking we are good, we are fine -- this is indulgence in pleasure. It's not the right path. Dissatisfaction, displeasure, dislike and anger -- this is indulgence in pain. These are the extreme ways which one on the path of practice should avoid.

These "ways" are simply the happiness and unhappiness which arise. The "one on the path" is this very mind, the 'One who knows'. If a good mood arises we cling to it as good, this is indulgence in pleasure. If an unpleasant mood arises we cling to it through dislike- this is indulgence in pain. These are the wrong paths, they aren't the ways of a meditator. They're the ways of the worldly, those who look for fun and happiness and shun unpleasantness and suffering.

The wise know the wrong paths but they relinquish them, they give them up. They are unmoved by pleasure and displeasure, happiness and unhappiness. These things arise but those who know don't cling to them, they let them go according to their nature. This is right view.

When one knows this fully there is liberation. Happiness and unhappiness have no meaning for an Enlightened One.

The Buddha said that the Enlightened Ones were far from defilements. This doesn't mean that they ran away from defilements, they didn't run away anywhere. Defilements were there. He compared it to a lotus leaf in a pond of water. The leaf and the water exist together, they are in contact, but the leaf doesn't become damp. The water is like defilements and the lotus leaf is the Enlightened Mind.

The mind of one who practices is the same; it doesn't run away anywhere, it stays right there. Good, evil, happiness, and unhappiness, right and wrong arise, and he knows them all. The meditator simply knows them, they don't enter his mind. That is, he has no clinging. He is simply the experiencer. To say he simply experiences is our common language. In the language of Dhamma we say he lets his mind follow the Middle Way.

These activities of happiness, unhappiness and so on are constantly arising because they are characteristics of the world. The Buddha was enlightened in the world, he contemplated the world. If he hadn't contemplated the world, if he hadn't seen the world, he couldn't have risen above it. The Buddha's Enlightenment was simply enlightenment of this very world. The world was still there: gain and loss, praise and criticism, fame and disrepute, happiness and unhappiness were still there. If there weren't these things there would be nothing to become enlightened to! What he knew was just the world, that which surrounds the hearts of people. If people follow these things, seeking praise and fame, gain and happiness, and trying to avoid their opposites, they sink under the weight of the world.

Gain and loss, praise and criticism, fame and disrepute, happiness and unhappiness -- this is the world. The person who is lost in the world has no path of escape, the world overwhelms him. This world follows the Law of Dhamma so we call it worldly dhamma. He who lives within the worldly dhamma is called a worldly being. He lives surrounded by confusion.

Therefore the Buddha taught us to develop the path. We can divide it up into morality, concentration and wisdom -- develop them to completion! This is the path of practice which destroys the world. Where is this world? It is just in the minds of beings infatuated with it! The action of clinging to praise, gain, fame, happiness and unhappiness is called "world." when it is there in the mind, then the world arises, the worldly being is born. The world is born because of desire. Desire is the birthplace of all worlds. To put an end to desire is to put an end to the world.

Our practice of morality, concentration and wisdom is otherwise called the Eightfold Path. This Eightfold Path and the eight worldly dhammas are a pair. How is it that they are a pair? If we speak according to the scriptures, we say that gain and loss, praise and criticism, fame and disrepute, happiness and unhappiness are the eight worldly dhammas. Right view, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration, this is the Eightfold Path. These two eightfold ways exist in the same place. The eight worldly dhammas are right here in this very mind, with the 'One who knows' but this 'One who knows' has obstructions, so it knows wrongly and thus becomes the world. It's just this one 'One who knows', no other! The Buddha-nature has not yet arisen in this mind, it has not yet extracted itself from the world. The mind like this is the world.

When we practice the path, when we train our body and speech, it's all done in that very same mind. It's the same place so they see each other; the path sees the world. If we practice with this mind of ours we encounter this clinging to praise, fame, pleasure and happiness, we see the attachment to the world.

The Buddha said, "You should know the world. It dazzles like a king's royal carriage. Fools are entranced, but the wise are not deceived." It's not that he wanted us to go all over the world looking at everything, studying everything about it. He simply wanted us to watch this mind which is attached to it. When the Buddha told us to look at the world he didn't want us to get stuck in it, he wanted us to investigate it, because the world is born just in this mind.

sitting in the shade of a tree you can look at the world. When there is desire the world comes into being right there. Wanting is the birth place of the world. To extinguish wanting is to extinguish the world.

When we sit in meditation we want the mind to become peaceful, but it's not peaceful. Why is this? We don't want to think but we think. It's like a person who goes to sit on an ant's nest: the ants just keep on biting him. When the mind is the world then even sitting still with our eyes closed, all we see is the world. Pleasure, sorrow, anxiety, confusion -- it all arises. Why is this? It's because we still haven't realized Dhamma. If the mind is like this the meditator can't endure the worldly dhammas, he doesn't investigate. It's just the same as if he were sitting on an ants' nest. The ants are going to bite because he's right on their home! So what should he do? He should look for some poison or use fire to drive them out.

But most Dhamma practitioners don't see it like that. If they feel content they just follow contentment, feeling discontent they just follow that. Following the worldly dhammas the mind becomes the world. Sometimes we may think, "Oh, I can't do it, it's beyond me...", so we don't even try! This is because the mind is full of defilements, the worldly dhammas prevent the path from arising. We can't endure in the development of morality, concentration and wisdom. It's just like that man sitting on the ants' nest. He can't do anything, the ants are biting and crawling all over him, he's immersed in confusion and agitation. He can't rid his sitting place of the danger, so he just sits there, suffering.

So it is with our practice. The worldly dhammas exist in the minds of worldly beings. When those beings wish to find peace the worldly dhammas arise right there. When the mind is ignorant there is only darkness. When knowledge arises the mind is illumined, because ignorance and knowledge are born in the same place. When ignorance has arisen, knowledge can't enter, because the mind has accepted ignorance. When knowledge has arisen, ignorance cannot stay.

So the Buddha exhorted his disciples to practice with the mind, because the world is born in this mind, the eight worldly dhammas are

there. The Eightfold Path, that is, investigation through calm and insight meditation, our diligent effort and the wisdom we develop, all these things loosen the grip of the world. Attachment, aversion and delusion become lighter, and being lighter, we know them as such. If we experience fame, material gain, praise, happiness or suffering we're aware of it. We must know these things before we can transcend the world, because the world is within us.

When we're free of these things it's just like leaving a house. When we enter a house what sort of feeling do we have? We feel that we've come through the door and entered the house. When we leave the house we feel that we've left it, we come into the bright sunlight, it's not dark like it was inside. The action of the mind entering the worldly dhammas is like entering the house. The mind which has destroyed the worldly dhammas is like one who has left the house.

So the Dhamma practitioner must become one who witnesses the Dhamma for himself. He knows for himself whether the worldly dhammas have left or not, whether or not the path has been developed. When the path has been well developed it purges the worldly dhammas. It becomes stronger and stronger. Right view grows as wrong view decreases, until finally the path destroys defilements -- either that or defilements will destroy the path!

Right view and wrong view, there are only these two ways. Wrong view has its tricks as well, you know, it has its wisdom -- but it's wisdom that's misguided. The meditator who begins to develop the path experiences a separation. Eventually it's as if he is two people -- one in the world and the other on the path. They divide, they pull apart. Whenever he's investigating there's this separation, and it continues on and on until the mind reaches insight, vipassana.

Or maybe it's //vipassanu//! [*] Having tried to establish wholesome results in our practice, seeing them, we attach to them. This type of clinging comes from our wanting to get something from the practice. This is //vipassanu//, the wisdom of defilements (i.e., "defiled wisdom"). Some people develop goodness and cling to it, they develop purity and cling to that, or they develop knowledge and cling to that.

The action of clinging to that goodness or knowledge is //vipassanu//, infiltrating our practice.

[*] I.e., //vipassanupakkilesa// -- the subtle defilements arising from meditation practice.

So when you develop //vipassana//, be careful! Watch out for //vipassanu//, because they're so close that sometimes you can't tell them apart. But with right view we can see them both clearly. If it's //vipassanu// there will be suffering arising at times as a result. If it's really //vipassana// there's no suffering. There is peace. Both happiness and unhappiness are silenced. This you can see for yourself.

This practice requires endurance. Some people, when they come to practice, don't want to be bothered by anything, they don't want friction. But there's friction the same as before. We must try to find an end to friction through friction itself! So, if there's friction in your practice, then it's right. If there's no friction it's not right, you just eat and sleep as much as you want. When you want to go anywhere or say anything you just follow your desires. The teaching of the Buddha grates. The supermundane goes against the worldly. Right view opposes wrong view, purity opposes impurity. The teaching grates against our desires.

There's a story in the scriptures about the Buddha, before he was enlightened. At that time, having received a plate of rice, he floated that plate on a stream of water, determining in his mind, "If I am to be enlightened, may this plate float against the current of the water." The plate floated upstream! That plate was the Buddha's right view, or the Buddha-nature that he became awakened to. It didn't follow the desires of ordinary beings. It floated against the flow of his mind, it was contrary in every way.

These days, in the same way, the Buddha's teaching is contrary to our hearts. People want to indulge in greed and hatred but the Buddha won't let them. They want to be deluded but the Buddha destroys delusion. So the mind of the Buddha is contrary to that of worldly beings. The world calls the body beautiful, he says it's not

beautiful. They say the body belongs to us, he says not so. They say it's substantial, he says it's not. Right view is above the world. Worldly beings merely follow the flow of the stream.

Continuing on, when the Buddha got up from there, he received eight handfuls of grass from a brahmin. The real meaning of this is that the eight handfuls of grass were the right worldly dhammas -- gain and loss, praise and criticism, fame and disrepute, happiness and unhappiness. The Buddha, having received this grass, determined to sit on it and enter //samadhi//. The action of sitting on the grass was itself //samadhi//, that is, his mind was above the worldly dhammas, subduing the world until it realized the transcendent. The worldly dhammas became like refuse for him, they lost all meaning. He sat over them but they didn't obstruct his mind in any way. The various maras came to try to overcome him, but he just sat there in //samadhi//, subduing the world, until finally he became enlightened to the Dhamma and completely defeated Mara. [*] That is, he defeated the world. So the practice of developing the path is that which kills defilements.

[*] Mara (the Tempter), the Buddhist personification of evil. To the meditator it is all that obstructs the quest for enlightenment.

People these days have little faith. Having practiced a year or two they want to get there, and they want to go fast. They don't consider that the Buddha, our Teacher, had left home a full six years before he became enlightened. This is why we have "freedom from dependence." [*] According to the scriptures, a monk must have at least five rains [**] before he is considered able to live on his own. By this time he has studied and practiced sufficiently, he has adequate knowledge, he has faith, his conduct is good. Someone who practices for five years, I say he's competent. But he must really practice, not just "hang out" in the robes for five years. He must really look after the practice, really do it!

[*] "Freedom from dependence," that is, he lives under the guidance of a senior monk, for the first five years.

[**] "Rains" refers to the yearly three-month rains retreat by which monks count their age. Thus, a monk of five rains has been ordained for five years.

Until you reach five rains you may wonder, "What is this 'freedom from dependence' that the Buddha talked about?" You must really try to practice for five years and then you'll know for yourself the qualities he was referring to. After that time you should be competent, competent in mind, one who is certain. At the very least, after five rains, one should be at the first stage of enlightenment. This is not just five rains in body but five rains in mind as well. That monk has fear of blame, a sense of shame and modesty. He doesn't dare to do wrong either in front of people or behind their backs, in the light or in the dark. Why not? Because he has reached the Buddha, 'The One who knows'. He takes refuge in the Buddha, the Dhamma and the Sangha.

To depend truly on the Buddha, the Dhamma and the Sangha we must see the Buddha. What use would it be to take refuge without knowing the Buddha? If we don't yet know the Buddha, the Dhamma and the Sangha, our taking refuge in them is just an act of body and speech, the mind still hasn't reached them. Once the mind reaches them we know what the Buddha, the Dhamma, and the Sangha are like. Then we can really take refuge in them, because these things arise in our minds. Wherever we are we will have the Buddha, the Dhamma and the Sangha with us.

One who is like this doesn't dare to commit evil acts. This is why we say that one who has reached the first stage of enlightenment will no longer be born in the woeful states. His mind is certain, he has entered the Stream, there is no doubt for him. If he doesn't reach full enlightenment today it will certainly be some time in the future. He may do wrong but not enough to send him to Hell, that is, he doesn't regress to evil bodily and verbal actions, he is incapable of it. So we say that person has entered the Noble Birth. He cannot return. This is something you should see and know for yourselves in this very life.

These days, those of us who still have doubts about the practice hear these things and say, "Oh, how can I do that?" Sometimes we feel happy, sometimes troubled, pleased or displeased. For what reason? Because we don't know Dhamma. What Dhamma? Just the Dhamma of Nature, the reality around us, the body and the mind.

The Buddha said, "Don't cling to the five //khandhas//, let them go, give them up!" Why can't we let them go? Just because we don't see them or know them fully. We see them as ourselves, we see ourselves in the //khandhas//. Happiness and suffering, we see as ourselves, we see ourselves in happiness and suffering. We can't separate ourselves from them. When we can't separate them it means we can't see Dhamma, we can't see Nature.

Happiness, unhappiness, pleasure and sadness -- none of them is us but we take them to be so. These things come into contact with us and we see a lump of 'atta', or self. Wherever there is self there you will find happiness, unhappiness and everything else. So the Buddha said to destroy this "lump" of self, that is to destroy //sakkaya ditthi//. When //atta// (self) is destroyed, //anatta// (non-self) naturally arises.

We take Nature to be us and ourselves to be Nature, so we don't know Nature truly. If it's good we laugh with it, if it's bad we cry over it. But Nature is simply sankharas. As we say in the chanting, //Tesam vupasamo sukho// -- pacifying the //sankharas// is real happiness. How do we pacify them? We simply remove clinging and see them as they really are.

So there is truth in this world. Trees, mountains and vines all live according to their own truth, they are born and die following their nature. It's just we people who aren't true! We see it and make a fuss over it, the Nature is impassive, it just is as it is. We laugh, we cry, we kill, but Nature remains in truth, it is truth. No matter how happy or sad we are, this body just follows its own nature. It's born, it grows up and ages, changing and getting older all the time. It follows Nature in this way. Whoever takes the body to be himself and

carries it around with him, will suffer.

So Anna Kondanna recognized this "whatever is born" in everything, be it material or immaterial. His view of the world changed. He saw the truth. Having got up from his sitting place he took that truth with him. The activity of birth and death continued but he simply looked on. Happiness and unhappiness were arising and passing away but he merely noted them. His mind was constant. He no longer fell into the woeful states. He didn't get over-pleased or unduly upset about these things. His mind was firmly established in the activity of contemplation.

There! Anna Kondanna had received the Eye of Dhamma. He saw Nature, which we call //sankharas//, according to truth. Wisdom is that which knows the truth of //sankharas//. This is the mind which knows and sees Dhamma, which has surrendered.

Until we have seen the Dhamma we must have patience and restraint. We must endure, we must renounce! We must cultivate diligence and endurance. Why must we cultivate diligence? Because we're lazy! Why must we develop endurance? Because we don't endure! That the way it is. But when we are already established in our practice, have finished with laziness, then we don't need to use diligence. If we already know the truth of all mental states, if we don't get happy or unhappy over them, we don't need to exercise endurance, because the mind is already Dhamma. The 'One who knows' has seen the Dhamma, he is the Dhamma.

When the mind is Dhamma, it stops. It has attained peace. There's no longer a need to do anything special, because the mind is Dhamma already. The outside is Dhamma, the inside is Dhamma. The 'One who knows' is Dhamma. The state is Dhamma and that which knows the state is Dhamma. It is one. It is free.

This Nature is not born, it does not age nor sicken. This Nature does not die. This Nature is neither happy nor sad, neither big nor small, heavy nor light; neither short nor long, black nor white. There's nothing you can compare it to. No convention can reach it. This is why we say //Nirvana// has no colour. All colors are merely

conventions. The state which is beyond the world is beyond the reach of worldly conventions.

So the Dhamma is that which is beyond the world. It is that which each person should see for himself. It is beyond language. You can't put it into words, you can only talk about ways and means of realizing it. The person who has seen it for himself has finished his work.

* * *

"...Regardless of time and place, the whole practice of Dhamma comes to completion at the place where there is nothing. It's the place of surrender, of emptiness, of laying down the burden..."

* * *

Convention and Liberation

The things of this world are merely conventions of our own making. Having established them we get lost in them, and refuse to let go, giving rise to clinging to our personal views and opinions. This clinging never ends, it is //samsara//, flowing endlessly on. It has no completion. Now, if we know conventional reality then we'll know Liberation. If we clearly know Liberation, then we'll know convention. This is to know the Dhamma. Here there is completion.

Take people, for instance. In reality people don't have any names, we are simply born naked into the world. If we have names, they arise only through convention. I've contemplated this and seen that is you don't know the truth of this convention it can be really harmful. It's simply something we use for convenience. Without it we couldn't

communicate, there would be nothing to say, no language.

I've seen the Westerners when they sit in meditation together in the West. When they get up after sitting, men and women together, sometimes they go and touch each other on the head! [*] When I saw this I thought, "Ehh, if we cling to convention it gives rise to defilements right there." If we can let go of convention, give up our opinions, we are at peace.

[*] The head is regarded as sacred in Thailand, and to touch a person's head is considered an insult. Also, according to tradition, men and women do not touch each other in public. On the other hand, sitting in meditation is regarded as a "holy" activity. Perhaps here the Venerable Ajahn was using an example of Western behavior which particularly shock a Thai audience.

Like the generals and colonels, men of rank and position, who come to see me. When they come they say, "Oh, please touch my head." [*] If they ask like this there's nothing wrong with it, they're glad to have their heads touched. But if you tapped their heads in the middle of the street it'd be a different story! This is because of clinging. So I feel that letting go is really the way of peace. Touching a head is against our customs, but in reality it is nothing. When they agree to having it touched there's nothing wrong with it, just like touching a cabbage or a potato.

[*] It is considered auspicious in Thailand to have one's head touched by a highly esteemed monk.

Accepting, giving up, letting go -- this is the way of lightness. Wherever you're clinging there's becoming and birth right there. There's danger right there. The Buddha taught about convention and he taught to undo convention in the right way, and so reach Liberation. This is freedom, not to cling to conventions. All things in this world have a conventional reality. Having established them we should not be

fooled by them, because getting lost in them really leads to suffering. This point concerning rules and conventions is of utmost importance. One who can get beyond them is beyond suffering.

However, they are a characteristic of our world. Take Mr. Boonmah, for instance; he used to be just one of the crowd but now he's been appointed the District Commissioner. It's just a convention but it's a convention we should respect. It's part of the world of people. If you think, "Oh, before we were friends, we used to work at the tailor's together," and then you go and pat him on the head in public, he'll get angry. It's not right, he'll resent it. So we should follow the conventions in order to avoid giving rise to resentment. It's useful to understand convention, living in the world is just about this. Know the right time and place, know the person.

Why is it wrong to go against conventions? It's wrong because of people! You should be clever, knowing both convention and Liberations. Know the right time for each. If we know how to use rules and conventions comfortably then we are skilled. But if we try to behave according to the higher level of reality in the wrong situation, this is wrong. Where is it wrong? It's wrong with people's defilements, nothing else! People all have defilements. In one situation we behave one way, in another situation we must behave in another way. We should know the ins and outs because we live within conventions. Problems occur because people cling to them. If we suppose something to be, then it is. It's there because we suppose it to be there. But if you look closely, in the absolute sense these things don't really exist.

As I have often said, before we were laymen and now we are monks. We lived within the convention of "layman" and now we live within the convention of "monk." We are monks by convention, not monks through Liberation. In the beginning we establish conventions like this, but if a person merely ordains, this doesn't mean he overcomes defilements. If we take a handful of sand and agree to call it salt, does this make it salt? It is salt, but only in name, not in reality. You couldn't use it to cook with. It's only use is within the realm of that agreement, because there's really no salt there, only sand. It becomes salt only through our supposing it to be so.

This word "Liberation" is itself just a convention, but it refers to that beyond conventions. Having achieved freedom, having reached liberation, we still have to use convention in order to refer to it as liberation. If we didn't have convention we couldn't communicate, so it does have its use.

For example, people have different names but they are all people just the same. If we didn't have names to differentiate between them, and we wanted to call out to somebody standing in a crowd, saying, "Hey, Person! Person!", that would be useless. You couldn't say who would answer you because they're all "person." But if you called, "Hey, John!", then John would come, the others wouldn't answer. Names fulfill just this need. Through them we can communicate, they provide the basis for social behavior.

So you should know both convention and liberation. Conventions have a use, but in reality there really isn't anything there. Even people are non-existent! They are merely groups of elements, born of causal conditions, growing dependent on conditions, existing for a while, or control it. But without conventions we would have nothing to say, we'd have no names, no practice, no work. Rules and conventions are established to give us a language, to make things convenient, and that's all.

Take money, for example. In olden times there weren't any coins or notes, they had no value. People used to barter goods, but those things were difficult to keep, so they created money using coins and notes. Perhaps in the future we'll have a new king decree that we don't have to use paper money, we should use wax, melting it down and pressing it into lumps. We say this is money and use it throughout the country. Let alone wax, it may even happen that they decide to make chicken dung the local currency -- all the other things can't be money, just chicken dung! Then people would fight and kill each other over chicken dung! This is the way it is. You could use many examples to illustrate convention. What we use for money is simply a convention that we have set up, it has its use within that convention. Having decreed it to be money, it becomes money. But in reality, what is

money? Nobody can say. When there is a popular agreement about something, then a convention comes about to fulfill the need. The world is just this.

This is convention, but to get ordinary people to understand liberation is really difficult. Our money, our house, our family, our children and relatives are simply conventions that we have invented, but really, seen in the light of Dhamma, they don't belong to us. Maybe if we hear this we don't feel so good, but in reality is like that. These things have value only through the established conventions. If we establish that it doesn't have value, then it doesn't have value. This is the way it is, we bring convention into the world to fulfill a need.

Even this body is not really ours, we just suppose it to be so. It's truly just a supposition. If you try to find a real, substantial self within it, you can't. There are merely elements which are born, continue for a while and then die. Everything is like this. There's no real, true substance to it, but it's proper that we use it. It's a tool for your use. If it breaks there is trouble, so even though it must break, you should try your utmost to preserve it. And so we have the four supports [*] which the Buddha taught again and again to contemplate. They are the supports on which a monk depends to continue his practice. As long as you live you must depend on them, but you should understand them. Don't cling to them, giving rise to craving in your mind.

[*] The four supports -- robes, alms-food, lodgings, and medicines.

Convention and liberation are related like this continually. Even though we use convention, don't place your trust in it as being the truth. If you cling to it, suffering will arise. The case of right and wrong is a good example. Some people see wrong as being right and right as being wrong, but in the end who really knows what is right and what is wrong? We don't know. Different people establish different conventions about what's right and what's wrong, but the Buddha took

suffering as his guide-line. If you want to argue about it there's no end to it. One says, "right," another says, "wrong." One says "wrong," another says "right." In truth we don't really know right and wrong at all! But at a useful, practical level, we can say that right is not to harm oneself and not to harm others. This way fulfills a use.

So, after all, both rules and conventions and liberation are simply dhammas. One is higher than the other, but they go hand in hand. There is no way that we can guarantee that anything is definitely like this or like that, so the Buddha said to just leave it be. Leave it be as uncertain. However much you like it or dislike it, you should understand it as uncertain.

Regardless of time and place, the whole practice of Dhamma comes to completion at the place where there is nothing. It's the place of surrender, of emptiness, of laying down the burden. This is the finish. It's not like the person who says, "Why is the flag fluttering in the wind? I say it's because of the wind." Another person say's it's because of the flag. The other retorts that it's because of the wind. There's no end to this! The same as the old riddle, "Which came first, the chicken or the egg?" There's no way to reach a conclusion, this is just Nature.

All these things we say are merely conventions, we establish them ourselves. If you know these things with wisdom then you'll know impermanence, unsatisfactoriness and not-self. This is the outlook which leads to enlightenment.

You know, training and teaching people with varying levels of understanding is really difficult. Some people have certain ideas, you tell them something and they don't believe you. You tell them the truth and they say it's not true. "I'm right, you're wrong..." There's no end to this. If you don't let go there will be suffering. I've told you before about the four men who go into the forest. They hear a chicken crowing, "Kak-ka-dehhh!" One of them wonders, "Is that a rooster or a hen?" Three of them say together, "It's a hen," but the other doesn't agree, he insists it's a rooster. "How could a hen crow like that?" he asks. They retort, "Well, it has a mouth, hasn't it?"

They argue till the tears fall, really getting upset over it, but in the end they're all wrong. Whether you say a hen or a rooster, they're only names. We establish these conventions, saying a rooster is like this, a hen is like that; a rooster cries like this, a hen cries like that...and this is how we get stuck in the world! Remember this! Actually, if you just say that really there's no hen and no rooster then that's the end of it. In the field of conventional reality one side is right and the other side it wrong, but there will never be complete agreement. Arguing till the tears fall has no use!

The Buddha taught not to cling. How do we practice non-clinging? We practice simply to give up clinging, but this non-clinging is very difficult to understand. It takes keen wisdom to investigate and penetrate this, to really achieve non-clinging. When you think about it, whether people are happy or sad, content or discontent, doesn't depend on their having little or having much -- it depends on wisdom. All distress can be transcended only through wisdom, through seeing the truth of things.

So the Buddha exhorted us to investigate, to contemplate. This "contemplation" means simply to try to solve these problems correctly. This is our practice. Like birth, old age, sickness and death -- they are the most natural and common of occurrences. The Buddha taught to contemplate birth, old age, sickness and death, but some people don't understand this. "What is there to contemplate?" they say. They're born but they don't know birth, they will die but they don't know death.

A person who investigates these things repeatedly will see. Having seen he will gradually solve his problems. Even if he still has clinging, if he has wisdom and sees that old age, sickness and death are the way of Nature, then he will be able to relieve suffering. We study the Dhamma simply for this -- to cure suffering. There isn't really much as the basis of Buddhism, there's just the birth and death of suffering, and this the Buddha called the truth. Birth is suffering, old age is suffering, sickness is suffering and death is suffering. People don't see this suffering as the truth. If we know truth, then we know suffering.

This pride in personal opinions, these arguments, they have no end. In order to put our minds at rest, to find peace, we should contemplate our past, the present, and the things which are in store for us. Like birth, old age, sickness and death. What can we do to avoid being plagued by these? Even though we may still have a little worry, if we investigate till we know according to the truth, all suffering will abate, we will no longer cling to it.

* * *

"...The worldly way is to do things for a reason, to get some return, but in Buddhism we do things without any gaining idea.. If we don't want anything at all, what will we get? We don't get anything! Whatever you get is just a cause for suffering, so we practice not getting anything... Just make the mind peaceful and have done with it!..."

* * *

No Abiding

We hear some parts of the teachings and can't really understand them. We think they shouldn't be the way they are, so we don't follow them, but really there is a reason to all the teachings. Maybe it seems that things shouldn't be that way, but they are. At first I didn't even believe in sitting meditation. I couldn't see what use it would be to just sit with your eyes closed. And walking meditation...walk from this tree, turn around and walk back again... "Why bother?" I thought, "What's the use of all that walking?" I thought like that, but actually walking and sitting meditation are of great use.

Some people's tendencies make them prefer walking meditation, others prefer sitting, but you can't do without either of them. In the

scriptures they talk about the four postures: standing, walking, sitting and lying. We live with these four postures. We may prefer one to the other, but we must use all four.

They say to make these four postures even, to make the practice even in all postures. At first I couldn't figure out what this meant, to make them even. Maybe it means we sleep for two hours, then stand for two hours, then walk for two hours...maybe that's it? I tried it -- couldn't do it, it was impossible! That's not what it meant to make the postures even. "Making the postures even" refers to the mind, to our awareness. That is, to make the mind give rise to wisdom, to illumine the mind. This wisdom of ours must be present in all postures; we must know, or understand, constantly. Standing, walking, sitting or lying, we know all mental states as impermanent, unsatisfactory and not-self. Making the postures even in this way can be done, it is possible. Whether like or dislike are present in the mind we don't forget our practice, we are aware.

If we just focus our attention on the mind constantly then we have the gist of the practice. Whether we experience mental states which the world knows as good or bad we don't forget ourselves, we don't get lost in good or bad. We just go straight. Making the postures constant in this way is possible. If we have constancy in our practice and we are praised, then it's simply praise; if we are blamed, then it's just blame. We don't get high or low over it, we stay right here. Why? Because we see the danger in all those things, we see their results. We are constantly aware of the danger in both praise and blame. Normally, if we have a good mood the mind is good also, we see them, as the same thing; if we have a bad mood the mind goes bad as well, we don't like it. This is the way it is, this is uneven practice.

If we have constancy just to the extent of knowing our moods, and knowing we're clinging to them, this is better already. That is, we have awareness, we know what's going on, but we still can't let go. We see ourselves clinging to good and bad, and we know it. We cling to good and know it's still not right practice, but we still can't let go. This is 50% or 70% of the practice already. There still isn't release but we know that if we could let go that would be the way to

peace. We keep going like that, seeing the equally harmful consequences of all our likes and dislikes, of praise and blame, continuously. Whatever there is, the mind is constant in this way.

But for worldly people, if they get blamed or criticized they get really upset. If they get praised it cheers them up, they say it's good and get really happy over it. If we know the truth of our various moods, if we know the consequences of clinging to praise and blame, the danger of clinging to anything at all, we will become sensitive to our moods. We will know that clinging to them really causes suffering. We see this suffering, and we see our very clinging as the cause of that suffering. We begin to see the consequences of grabbing and clinging to good and bad, because we've grasped them and seen the result before -- no real happiness. So now we look for the way to let go.

Where is this "way to let go"? In Buddhism we say "Don't cling to anything." We never stop hearing about this "don't cling to anything!" This means to hold, but not to cling. Like this flashlight. We think, "What is this?" So we pick it up, "Oh, it's a flashlight," then we put it down again. We hold things in this way. If we didn't hold anything at all, what could we do? We couldn't walk meditation or do anything, so we must hold things first. It's wanting, yes, that's true, but later on it leads to //parami// (virtue or perfection). Like wanting to come here, for instance... Venerable Jagaro [*] came to Wat Pah Pong. He had to want to come first. If he hadn't felt that he wanted to come he wouldn't have come. For anybody it's the same, they come here because of wanting. But when wanting arises don't cling to it! So you come, and then you go back...What is this? We pick it up, look at it and see, "Oh, it's a flashlight," then we put it down. This is called holding but not clinging, we let go. We know and then we let go. To put it simply we say just this, "Know, then let go." Keep looking and letting go. "This, they say is good; this, they say is not good" ...know, and then let go. Good and bad, we know it all, but we let it go. We don't foolishly cling to things, but we "hold" them with wisdom. Practicing in this "posture" can be constant. You must be constant like this. Make the mind know in this way, let wisdom arise. When the mind has wisdom, what else is there to look for?

[*] Venerable Jagaro, the Australian abbot of Wat Pah Nanachat at that time, who brought his party of monks and laypeople to see Ajahn Chah.

We should reflect on what we are doing here. For what reason are we living here, what are we working for? In the world they work for this or that reward, but the monks teach something a little deeper than that. Whatever we do, we ask for no return. We work for no rewards. Worldly people work because they want this or that, because they want some gain or other, but the Buddha taught to work just in order to work, we don't ask for anything beyond that. If you do something just to get some return it'll cause suffering. Try it out for yourself! You want to make your mind peaceful so you sit down and try to make it peaceful -- you'll suffer! Try it. Our way is more refined. We do, and then let go; do, and then let go.

Look at the brahmin who makes a sacrifice: he has some desire in mind, so he makes a sacrifice. Those actions of his won't help him transcend suffering because he's acting on desire. In the beginning we practice with some desire in mind; we practice on and on, but we don't attain our desire. So we practice until we reach a point where we're practicing for no return, we're practicing in order to let go. This is something we must see for ourselves, it's very deep. Maybe we practice because we want to go to //Nirvana// -- right there, you won't get to //Nirvana//! It's natural to want peace, but it's not really correct. We must practice without wanting anything at all. If we don't want anything at all, what will we get? We don't get anything! Whatever you get is just a cause for suffering, so we practice not getting anything.

Just this is called "making the mind empty." It's empty but there is still doing. This emptiness is something people don't usually understand, but those who reach it see the value of knowing it. It's not the emptiness of not having anything, it's emptiness within the things that are here. Like this flashlight: we should see this flashlight as empty, because of the flashlight there is emptiness.

It's not the emptiness where we can't see anything, it's not like that. People who understand like that have got it all wrong. You must understand emptiness within the things are here.

Those who are still practicing because of some gaining idea are like the brahmin who makes a sacrifice just to fulfill some wish. Like the people who come to see me to be sprinkled with "holy water." When I ask them, "Why do you want this 'holy water'?" they say, "We want to live happily and comfortably and not get sick." There! They'll never transcend suffering that way. The worldly way is to do things for a reason, to get some return, but in Buddhism we do things without any gaining idea. The world has to understand things in terms of cause and effect, but the Buddha teaches us to go above cause, beyond effect; to go above birth and beyond death; to go above happiness and beyond suffering. Think about it...there's nowhere to stay. We people live in a "home." To leave home and go where there is no home...we don't know how to do it, because we've always lived with becoming, with clinging. If we can't cling we don't know what to do.

So most people don't want to go to //Nirvana//, there's nothing there; nothing at all. Look at the roof and the floor here. The upper extreme is the roof, that's an "abiding." The lower extreme is the floor, and that's another "abiding." But in the empty space between the floor and the roof there's nowhere stand. One could stand on the roof, or stand on the floor, but not on that empty space. Where there is no abiding, that's where there's emptiness, and, to put it bluntly, we say that //Nirvana// is this emptiness. People hear this and they back up a bit, they don't want to go. They're afraid they won't see their children or relatives.

This is why, when we bless the laypeople, we say "May you have long life, beauty, happiness and strength." This makes them really happy, "//Sadhu//!" [*] they all say. They like these things. If you start talking about emptiness they don't want it, they're attached to abiding. But have you ever seen a very old person with a beautiful complexion? Have you ever seen an old person with a lot of strength, or a lot of happiness?... No... But we say, "Long life, beauty, happiness and strength" and they're all really pleased, every single

one says "//Sadhu//!" This is like the brahmin who makes oblations to achieve some wish. In our practice we don't "make oblations," we don't practice in order to get some return. We don't want anything. If we still want something then there is still something there. Just make the mind peaceful and have done with it! But if I talk like this you may not be very comfortable, because you want to be "born" again.

[*] //Sadhu// is the traditional Pali word used to acknowledge a blessing, dhamma teaching, etc. It means "it is well."

So all you lay practitioners should get close to the monks and see their practice. To be close to the monks means to be close to the Buddha, to be close to his Dhamma. The Buddha said, "Ananda, practice a lot, develop your practice! Whoever sees the Dhamma sees me, and whoever sees me sees the Dhamma." Where is the Buddha? We may think the Buddha has been and gone, but the Buddha is the Dhamma, the Truth. Some people like to say, "Oh, if I was born in the time the Buddha I would go to //Nirvana//." Here, stupid people talk like this. The Buddha is still here. The Buddha is truth. Regardless of whoever is born or dies, the truth is still here. The truth never departs from the world, it's there all the time. Whether a Buddha is born or not, whether someone knows it or not, the truth is still there. So we should get close to the Buddha, we should come within and find the Dhamma. When we reach the Dhamma we will reach the Buddha; seeing the Dhamma we will see the Buddha and all doubts will dissolve.

To put it simply, it's like Teacher Choo. [*] At first he wasn't a teacher, he was just Mr. Choo. When he studied and passed the necessary grades he became a teacher, and became known as Teacher Choo. How did he become a teacher? Through studying the required things, thus allowing Mr. Choo to become Teacher Choo. When Teacher Choo dies, the study to become a teacher still remains, and whoever studies it will become a teacher. That course of study to become a teacher doesn't disappear anywhere, just like the Truth, the knowing of which enabled the Buddha to become the Buddha. So the Buddha is still here. Whoever practices and sees the Dhamma sees the Buddha. These days people have got it all wrong, they don't know where the

Buddha is. They say, "If I was born in the time of the Buddha I would have become a disciple of his and become enlightened." That's just foolishness. You should understand this.

[*] In Thailand the word "Teacher" is used as a title of address much like "Doctor" is used in English. "Teacher Choo" is one of four elderly local residents who came to spend the rains retreat at Wat Pah Nanachat, to whom the latter part of this talk was addressed.

Don't go thinking that at the end of the rains retreat you'll disrobe. Don't think like that! In an instant an evil thought can arise in the mind, you could kill somebody. In the same way, it only takes a split-second for good to flash into the mind, and you're there already. Don't think that you have to ordain for a long time to be able to meditate. Where the right practice lies is in the instant we make kamma. In a flash an evil thought arises...before you know it you've committed some really heavy kamma. And in the same way, all the disciples of the Buddha practiced for a long time, but the time they attained enlightenment was merely one thought moment. So don't be heedless, even in minor things. Try hard, try to get close to the monks, contemplate things and then you'll know about monks. Well, that's enough, huh? It must be getting late now, some people are getting sleepy. The Buddha said not to teach Dhamma to sleepy people.

* * *

"...Our discontent is due to wrong view. Because we don't exercise sense restraint we blame our suffering on externals... The right abiding place for monks, the place of coolness, is just Right View itself. We shouldn't look for anything else..."

* * *

Right View -- The Place of Coolness

The practice of Dhamma goes against our habits, the truth goes against our desires, so there is difficulty in the practice. Some things which we understand as wrong may be right, while the things we take to be right may be wrong. Why is this? Because our minds are in darkness, we don't clearly see the Truth. We don't really know anything and so are fooled by people's lies. They point out what is right as being wrong and we believe it; that which is wrong, they say is right, and we believe that. This is because we are not yet our own masters. Our moods lie to us constantly. We shouldn't take this mind and its opinions as our guide, because it doesn't know the truth.

Some people don't want to listen to others at all, but this is not the way of a man of wisdom. A wise man listens to everything. One who listens to Dhamma must listen just the same, whether he likes it or not, and not blindly believe or disbelieve. He must stay at the half-way mark, the middle point, and not be heedless. He just listens and then contemplates, giving rise to the right results accordingly.

A wise man should contemplate and see the cause and effect for himself before he believes what he hears. Even if the teacher speaks the truth, don't just believe it, because you don't yet know the truth of it for yourself.

It's the same for all of us, including myself. I've practiced before you, I've seen many lies before. For instance, "This practice is really difficult, really hard." Why is the practice difficult? It's just because we think wrongly, we have wrong view.

Previously I lived together with other monks, but I didn't feel right. I ran away to the forests and mountains, fleeing the crowd, the monks and novices. I thought that they weren't like me, they didn't practice as hard as I did. They were sloppy. That person was like

this, this person was like that. This was something that really put me in turmoil, it was the cause for my continually running away. But whether I lived alone or with others I still had no peace. On my own I wasn't content, in a large group I wasn't content. I thought this discontent was due to my companions, due to my moods, due to my living place, the food, the weather, due to this and that. I was constantly searching for something to suit my mind.

As a //dhutanga// [*] monk, I went traveling, but things still weren't right. So I contemplated, "What can I do to make things right? What can I do?" Living with a lot of people I was dissatisfied, with few people I was dissatisfied. For what reason? I just couldn't see it. Why was I dissatisfied? Because I had wrong view, just that; because I still clung to the wrong Dhamma. Wherever I went I was discontent, thinking, "Here is no good, there is no good..." on and on like that. I blamed others. I blamed the weather, heat and cold, I blamed everything! Just like a mad dog. It bites whatever it meets, because it's mad. When the mind is like this our practice is never settled. Today we feel good, tomorrow no good. It's like that all the time. We don't attain contentment or peace.

[*] //Dhutanga// properly means "ascetic." A Dhutanga monk is one who keeps some of the thirteen ascetic practices allowed by the Buddha. Dhutanga monks traditionally spend time traveling (often on foot) in search of quiet places for meditation, other teachers, or simply as a practice in itself.

The Buddha once saw a jackal, a wild dog, run out of the forest where he was staying. It stood still for a while, then it ran into the underbrush, and them out again. Then it ran into a tree hollow, then out again. Then it went into a cave, only to run out again. One minute it stood, the next it ran, then it lay down, then it jumped up...That jackal had mange. When it stood the mange would eat into its skin, so it would run. Running it was still uncomfortable, so it would lie down. Then it would jump up again, running into the underbrush, the tree hollow, never staying still.

The Buddha said, "Monks, did you see that jackal this afternoon? Standing it suffered, running it suffered, sitting it suffered, lying down it suffered. In the underbrush, a tree hollow or a cave, it suffered. It blamed standing for its discomfort, it blamed sitting, it blamed running and lying down; it blamed the tree, the underbrush and the cave. In fact the problem was with none of those things. That jackal had mange. The problem was with the mange."

We monks are just the same as that jackal. Our discontent is due to wrong view. Because we don't exercise sense restraint we blame our suffering on externals. Whether we live at Wat Pah Pong, in America or in London we aren't satisfied. Going to live at Bung Wai or any of the other branch monasteries we're still not satisfied. Why not? Because we still have wrong view within us, just that! Wherever we go we aren't content.

But just as that dog, if the mange is cured, is content wherever it goes, so it is for us. I reflect on this often, and I teach you this often, because it's very important. If we know the truth of our various moods we arrive at contentment. Whether it's hot or cold we are satisfied, with many people or with few people we are satisfied. Contentment doesn't depend on how many people we are with, it comes only from right view. If we have right view then wherever we stay we are content.

But most of us have wrong view. It's just like a maggot! A maggot's living place is filthy, its food is filthy...but they suit the maggot. If you take a stick and brush it away from its lump of dung, it'll struggle to crawl back into it. It's the same when the Ajahn teaches us to see rightly. We resist, it makes us feel uneasy. We run back to our "lump of dung" because that's where we feel at home. We're all like this. If we don't see the harmful consequences of all our wrong views then we can't leave them, the practice is difficult. So we should listen. There's nothing else to the practice.

If we have right view wherever we go we are content. I have practiced and seen this already. These days there are many monks, novices and laypeople coming to see me. If I still didn't know, if I

still had wrong view, I'd be dead by now! The right abiding place for monks, the place of coolness, is just right view itself. We shouldn't look for anything else.

So even though you may be unhappy it doesn't matter, that unhappiness is uncertain. Is that unhappiness your "self"? Is there any substance to it? Is it real? I don't see it as being real at all. Unhappiness is merely a flash of feeling which appears and then is gone. Happiness is the same. Is there a consistency to happiness? Is it truly an entity? It's simply a feeling that flashes suddenly and is gone. There! It's born and then it dies. Love just flashes up for a moment and then disappears. Where is the consistency in love, or hate, or resentment? In truth there is no substantial entity there, they are merely impressions which flare up in the mind and then die. They deceive us constantly, we find no certainty anywhere. Just as the Buddha said, when unhappiness arises it stays for a while, then disappears. When unhappiness disappears, happiness arises and lingers for a while and then dies. When happiness disappears, unhappiness arises again...on and on like this.

In the end we can say only this -- apart from the birth, the life and the death of suffering, there is nothing. There is just this. But we who are ignorant run and grab it constantly. We never see the truth of it, that there's simply this continual change. If we understand this then we don't need to think very much, but we have much wisdom. If we don't know it, then we will have more thinking than wisdom -- and maybe no wisdom at all! It's not until we truly see the harmful results of our actions that we can give them up. Likewise, it's not until we see the real benefits of practice that we can follow it, and begin working to make the mind "good."

If we cut a log of wood and throw it into the river, and that log doesn't sink or rot, or run aground on either of the banks of the river, that log will definitely reach the sea. Our practice is comparable to this. If you practice according to the path laid down by the Buddha, following it straightly, you will transcend two things. What two things? Just those two extremes that the Buddha said were not the path of a true meditator -- indulgence in pleasure and indulgence

in pain. These are the two banks of the river. One of the banks of that river is hate, the other is love. Or you can say that one bank is happiness, the other unhappiness. The "log" is this mind. As it "flows down the river" it will experience happiness and unhappiness. If the mind doesn't cling to that happiness or unhappiness it will reach the "ocean" of //Nirvana//. You should see that there is nothing other than happiness and unhappiness arising and disappearing. If you don't "run aground" on these things then you are on the path of a true meditator.

This is the teaching of the Buddha. Happiness, unhappiness, love and hate are simply established in Nature according to the constant law of nature. The wise person doesn't follow or encourage them, he doesn't cling to them. This is the mind which lets go of indulgence in pleasure and indulgence in pain. It is the right practice. Just as that log of wood will eventually flow to the sea, so will the mind which doesn't attach to these two extremes inevitably attain peace.

* * *

Epilogue

...Do you know where it will end? Or will you just keep on learning like this? ... Or is there an end to it?... That's okay but it's the external study, not the internal study. For the internal study you have to study these eyes, these ears, this nose, this tongue, this body and this mind. This is the real study. The study of books is just the external study, it's really hard to get it finished.

When the eye sees form what sort of things happens? When ear, nose, and tongue experience sounds, smells and tastes, what takes place? When the body and mind come into contact with touches and mental states, what reactions take place? Are there still greed, aversion and delusion there? Do we get lost in forms, sounds, smells, tastes, textures and moods? This is the internal study. It has a point of completion.

If we study but don't practice we won't get any results. It's like a person who raises cows. In the morning he takes the cow out to eat grass, in the evening he brings it back to its pen -- but he never drinks the cow's milk. Study is alright, but don't let it be like this. You should raise the cow and drink it's milk too. You must study and practice as well to get the best results.

Here, I'll explain it further. It's like a person who raises chickens, but he doesn't get the eggs. All he gets is the chicken dung! This is what I tell people who raise chickens back home! Watch out you don't become like that! This means we study the scriptures but we don't know how to let go of defilements, we don't know how to "push" greed, aversion and delusion from our mind. Study without practice, without this "giving up," brings no results. This is why I compare it to someone who raises chickens but doesn't collect the eggs, he just collects the dung. It's the same thing.

Because of this, the Buddha wanted us to study the scriptures, and then to give up evil actions through body, speech and mind; to develop goodness in our deeds, speech and thoughts. The real worth of mankind will come to fruition through our deeds, speech and thoughts. But if we only talk well, without acting accordingly, it's not yet complete. Or if we do good deeds but the mind is still not good, this is still not complete. The Buddha taught to develop fine deeds, fine speech and fine thoughts. This is the treasure of mankind. The study and the practice must both be good.

The Eightfold Path of the Buddha, the path of practice, has eight factors. These eight factors are nothing other than this very body: two eyes, two ears, two nostrils, one tongue and one body. This is the path. And the mind is the one who follows the path. Therefore both the study and the practice exist in our body, speech and mind.

Have you ever seen scriptures which teach about anything other than the body, the speech and the mind? The scriptures only teach about this; nothing else. Defilements are born here. If you know them they die right here. So you should understand that the practice and the

study both exist right here. If we study just this much we can know everything. It's like our speech: to speak one word of Truth is better than a lifetime of wrong speech. Do you understand? One who studies and doesn't practice is like a ladle of soup pot. It's in the pot every day but it doesn't know the flavor of the soup. If you don't practice, even if you study till the day you die, you won't know //the taste of Freedom//!

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Notes on selected talks

1. //On meditation// -- an informal talk given in the Northeastern dialect, taken from an unidentified tape.

2. //The Path in Harmony// -- a composite of two talks given in England in 1979 and 1977 respectively.

3. //The Middle Way Within// -- given in the Northeastern dialect to an assembly of monks and laypeople in 1970.

4. //The Peace Beyond// -- a condensed version of a talk given to the Chief Privy Councillor of Thailand, Mr. Sanya Dharmasakti, at Wat Nong Pah Pong, 1978.

5. //Opening the Dhamma Eye// -- given at Wat Nong Pah Pong to the assembly of monks and novices in October, 1968.

6. //Convention and Liberation// -- an informal talk given in the Northeastern dialect, taken from an identified tape.

7. //No Abiding// -- a talk given to the monks, novices and laypeople of Wat Pah Nanachat on a visit to Wat Nong Pah Pong during the rains of 1980.

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About the Author

Venerable Ajahn Chah (Pra Bhodinyana Thera) was born into a typical farming family in Bahn Gor village, in the province of Ubol Rachathani, N.E. Thailand, in 1917. He lived the first part of his life as any other youngster in rural Thailand, and, following the custom, took ordination as a novice in the local village Wat for a number of years, where he learned to read and write, in addition to some basic Buddhist teachings. After a number of years he returned to the lay life to help his parents, but, feeling an attraction to the monastic life, at the age of twenty he again entered a Wat, this time for higher ordination as a //bhikkhu//, or Buddhist monk.

He spent the first few years of his //bhikkhu// life studying scriptures and learning Pali, but the death of his father awakened him to the transience of life and instilled in him a desire to find the real essence of the Buddha's teaching. He began to travel to other monasteries, studying the monastic discipline in detail and spending a very brief but significant time with Venerable Ajahn Mun, the most outstanding meditation Master of the ascetic, forest-dwelling tradition. Following his time with Venerable Ajahn Mun, he spent a number of years traveling around Thailand, spending his time in forests and charnel grounds, ideal places for developing meditation practice.

At length he came within the vicinity of the village of his birth, and when word got around that he was in the area, he was invited to set up a monastery at the //Pa Pong// forest, a place at that time reputed to be the habitat of wild animals and ghosts. Venerable Ajahn Chah's impeccable approach to meditation, or //Dhamma// practice, and his simple, direct style of teaching, with the emphasis on practical application and a balanced attitude, began to attract a large following of monks and laypeople.

In 1966 the first westerner came to stay at //Wat Pa Pong//, Venerable Sumedho Bhikkhu. From that time on, the number of foreign people who came to Ajahn Chah began to steadily increase, until in 1975, the first branch monastery for western and other non-Thai nationals, //Wat Pa Nanachat//, was set up with Venerable Ajahn Sumedho as the abbot.

In 1976 Venerable Ajahn Chah was invited to England together with Ajahn Sumedho, the outcome of which was eventually the establishment of the first branch monastery of Wat Pa Pong outside of Thailand. Since then, further branch monasteries have been established in England, Switzerland, Australia, New Zealand and Italy.

In 1980 Venerable Ajahn Chah began to feel more acutely the symptoms of dizziness and memory lapse which he had been feeling for some years. This led to an operation in 1981, which, however, failed to reverse the onset of the paralysis which eventually rendered him completely bedridden and unable to speak. However this did not stop the growth of monks and laypeople who came to practice at his monastery, for whom the teachings of Ajahn Chah are a constant guide and inspiration.

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AUTHOR: Ajahn Chah (1917-1992)
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: The Abbot, Wat Pah Nanachat, Bungwai, Warinchumrab, Ubolrajadhani 34110, Thailand
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DATE OF PUBLICATION: 1991
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1993]----------"TO BE AT EASE" - a
provisional title ofan originally untitled teisho.This text addresses some of the most fundame
delicate religious issues.Therefore, it should be read, quoted and analysed in a mindful way
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TEISHO John Tarrant Roshi October 20, 1990

Oakland, California "TO BE AT EASE IN ALL CIRCUMSTANCES"I'd like
emphasize today the value of insight and differentways it emerges in zen training. The koar
atradition of insight. I don't know about you, but that is whatattracted me to the training in th
place. Handed downfrom the beginning there was this great way of seeing that freesus. Ou
impermanent. Everything we hold onto isalways being snatched away. You may notice tha
you really want and you struggle to get it, and thenyou get it. A good analogue for some pe
something like anew car or a new house. You struggle and struggle to get it. People plan ar
decide which car to buy and then theybuy their new car and it's just another new car. Just a
in your life. There it is. Impermanent. Another piece ofmetal. We all know that experience
Unless we makethem so, our lives do not flower. Unless we fully experiencethem, our lives
pieces of metal.Sung ten's (sp???) teacher, Yuan-wu (Engo). His teacher was Fa-yen. He
and said: I avoid experiencing something. Fa-yen said: Please explain that to me; w
have experienced. He explained it to him. Fa-yen said: Yes, it's as I feared. You
do not understand. Engo got pissed off about this and he left in a huff. Before he lef
his teacher said: Remember me when you are sick with fever. Engo said: Yeah, sure
left. One day he did become sick, very sick, and he remembered Fa- yen's words. The
was of that kind that shakes you to the very core and makes you reassess your life and y
certainties. After he had convalesced he went to Fa-yen and studied with him for a long t
sacrifice our time and we come together to sit. This is agood thing, a great thing to do. This
will get usthrough the hard times and the good times.The koan tradition started out with stu
askingquestions in public and the teacher would answer them. Sometimesthe dialogue wou
little while and then it wouldstop. The students would ask things that seemed to be a decen
formulating the question. Traditional questions wereoften things like, `what is Buddha?,' or
Bodhidharmacome from the west?' And the teacher would say something helpfullike, `the o
garden,' or `three pounds of flax.' And every now and then a student's mind would be opene
then the student would become the oak tree and understandcompletely what was meant. S
because theywere found to be particularly helpful, because they seemedunusually resonant
passed down. Yun-men's(Unmon) speech was so fine that he forbad his students to writeit

might concentrate on remembering or tellingsomebody else about what he was saying rathe
We have his koans because his tanto disobeyed him and wore apaper robe and scribbled th
robe. Gradually thekoans were and passed down and collected and have been with usfor o
years, which in human terms is quite a longtime.One thing that makes a good koan is that it'
to gethold of. It's intriguing and interesting, but you can't quiteunpack it. It doesn't immediat
reveal itself to you so yourdoubt and sense of mystery begins to collect around the koan. All
difficulties get poured into the koan, which is what itis for. It is through this that we open the
our ownliving. When we really become one with the koan, we begin toenter our own lives so
are no longer ghostsclinging to our old concepts thinking we know how the world worksand
those ideas rather than directly. When weunderstand the fleeting quality of life and there's n
weeven wish to change that. Whatever we hang onto will be snatchedaway. We all know th
we love it; however wellwe behave, even if you practice special breathing exercises, itwill sti
snatched away. Even if we take homeopathicmedicines; even if we are made a full partner,
besnatched away.At first that is an occasion for something like terror. I thinkthat terror, perh
is what brings us to the practice initiallywhether we know it or not. But as the practice deepe
thinkwe are not so afraid or so terrified. There's something like joyin that fleeting quality, too
we live each moment withinits beauty, we understand it to the core and it is easy to loveeach
is easy to get up in the morning full of joy. It is easy to embrace and welcome the others who
gettingup in the morning. All our companions of the way from the treesto our friends in zen.
the trees, the birds and theweather all come into being all over again at the beginning ofthe
at first, I think, people sat with sayings of koans they madeup themselves and gradually thro
to insight. Thenthe koans became a measure of the impact of the insight. I knowof no other
that has a language in which we can talkabout the fine movements of the Tao after enlighter
is the distinctive vehicle of consciousness and ofawareness. The koans, which at first seem
andindigestible and, in fact, are awkward and indigestible, turn outto be the great highway m
the road. To have thelanguage, to be able to speak with it, to wrestle with theaccuracy of ou
with the teacher, allows us to deepenour insight in a way that is not otherwise possible. This
thesense in which we all hold each other and all help each other. The original development
work was actually acollective project of all deeply sophisticated human matters. Noone pers
responsible for it. We all shared it.Harada Roshi, Dai'un Harada, who was one of the most
importantrecent Japanese teachers of the koan tradition in the west sincemany of the weste
run through him, used to saythe best way is to hold somebody for forty years. No matter wh
student turns you block him or her. No matter how wisethey are you tell them it's not good e
the timeforty years is arrived a great wave of enlightenment comes andoverwhelms everybo
student's path including the teacher. He said that few students and teachers knew this and h
for it anymore. We do it the second best way. He saidthere were many worse ways, but the
was to bringthe student along gradually opening and opening and opening andopening until
the student was completelyopened, which is the same. He still didn't think it was as good,bu

got to the same place. It's true we work thatway. There's a little bit of both in the way we wo
holdourselves, particularly in the beginning and one of the teacher'sjobs is to hold the studen
against the question. This meansto value the question, to honor the question, the great que
core of our lives.One of the things I have noticed about the solutions that peopleadopt in the
is that usually they have not takensufficient care over the question. Very often people are
solvingsomething without finding out what the problem is. The koantradition makes us sit wi
until this matter becomesclear. This is true in commonplace matters as well as mattersthat a
to do with the dharma. It's amazing howquickly we want to go running off to solve a problem
howunwilling we are to just be with the problem until something getsto work in it. We consid
begins to show itself. Whenwe have a problem, it just means we're not in the Tao in thatpar
that particular time. The traditional zen wayof handling that, of course, is just to immerse ou
theproblem, to return in that way to the Tao and then the problembecomes clear. We may n
it's not a problem anymore.One interesting thing about this is that zen always brings upyour
inferiority. A good zen path always brings up your sense ofyour own incompetence and you
either depression oranger about that according to circumstances. People either getangry wi
or the leaders are usually popular targetsor with the teacher or who knows? The method, th
somethingwrong with the method. Really, we should be wearing red. Thisis not such a bad
comes up. It means thatsomebody's alive in there; the spirit is still there; the fightis still in th
in their being. Over and over again we have toreturn to the treasure that is not in outside ob
notin the leaders or in the teacher or in the great teachers of thepast. Each of has his or her
practice to follow and theintegrity with which we follow that is the important thing. Theintegri
when the mind wants to stray, the mind wants toblame somebody else or blame oneself, for
justbring it back. It is so simple. The method is very simple, it'sjust that we don't do it a grea
deal. To bring it back in thedojo, in the meditation hall, gives us the experience of whathapp
our obsessions begin to fall away. New obsessionsarise, but then they, too, begin to fall aw
we needto take it out and do it elsewhere in our lives. This is wherewe tend to be a bit slack
think.When we begin to open up, we remember the jewel that we came intothe world with an
or misplaced. We remember whowe are. People open up in different ways so that when yo
enlightenment, you'll find they're rather flamboyantbecause, after all, they're the best accoun
But thetruth is some people have dramatic experiences and others do not. From the point o
teacher the emotional tone of theexperience is not so important. Whether you laugh quietly
jump up and start yelling in the zendo, in which casethe tanto will tell you to please sit down
thosereactions. That doesn't matter so much. What matters is thedepth of the insight and h
permeates your life. Thefirst opening is always just a beginning. So is the lastopening. The
and the new koans, that we are alwaysgenerating, are good measures of this and good aids
They provide the language through which we cancommunicate with each other and understa
becomeclear about the nature of the world.When we do begin to open for the first time, we c
whatwe are doing. This is always a positive step. We begin to becontent with the great mys

life and not knowing whatthe next step is and understanding that this itself is enough. We ca
relish and taste that next step when it comes. Weexperience it with the whole body.There a
mistakes when we have small insights and I thinkeeverybody does both so I'll describe them.
`thisdoesn't count for anything at all,' which isn't so bad as long asit doesn't then slide onto,
no good' or `Zen is nogood,' which is another common way to go.  `This doesn't countfor any
mistake, which is when you have anenlightenment experience and then you find that you sti
with your spouse, or whatever it is. Some difficultyarises, you're income tax is audited, or so
The secondmajor mistake is, `Well, this counts for something.' When thesmaller insights co
greet them the way we look at abird and say, `Well, there's a bird with great wings. Whoosh
it the way we hear the sound of rain. We say, `Ah,rain!' Like that. The other responses we
opinionsabout the rain. Even, `I hope this fills up the reservoirs' and`I wonder how much diffe
will make in the reservoir.' Those are this unnecessary fussing that we do with our minds an
the true creative power of our minds and we give ourlives away. How often do we give our l
you arethe kind of person that has little insights along the way, thenyou are the kind of perso
little insights along theway. If you are the kind of person who waits and has greatinsight, bu
knows until the last minute that he or she isgoing to have it, then you're that kind of person.
meansthat the opening and purification, in your case, doesn't happenwith your conscious aw
can trust that it ishappening. Chao-chou (Joshu) used to say, "Go away and practiceanothe
and if it doesn't work you can come back andkill me." He was pretty confident. Also he was
ofcourse. No, he was confident as well. Justifiably so. As faras I can tell, it doesn't matter.
is no required procedurefor enlightenment that would be a malign sort of contradiction. So w
read in a book won't apply to you. If you'relooking too much for what is in the book, you wor
yourown life.Many people of my generation, and the generation of many of you,had significa
experiences with psychedelic drugs. I've oftenmet people who seem to have had quite a he
with adrug that seems to have opened them some. It's kind of cloudyand scattered, but it's
up, but who then spend therest of their meditation history trying to recreate thatexperience.
guy who studied with everybody. He studiedwith the best teachers you could imagine and h
stillstruggling to get that. He's been in all the great temples,(lists temples and roshis). He's
man, but he won't let goof this idea he has. I know a number of people like that. Thathangi
idea of what enlightenment is stems from somecrucial fear and it is the last thing we are hol
welet go of this last certainty, who knows what will happen. Whoknows? Who knows? We
that place where we let goof that last certainty. And then what? We must trust what willhap
you are kind of a control freak, as most people who come tozen are. Zen, as you know, was
people who weredriven and liked to think a lot and run things and so it's agreat counter actio
tendencies. A great releasing ofthe narrowing qualities of the shadow of those tendencies is
actually. Then you'll find that letting go of thecertainties is a great relief, but there is a kind o
disciplineto it, too, which is why, even when we are far along in practice,we'll find sometimes
resistance to sitting comes up in us. You all know that. When you sit in a retreat, you'll find t

few hours are very rocky, that jabbering kind of quality. It's just the old clinging to certainties
up again. Don'tworry. It will go away, just like enlightenment.There is a story in many cultur
story of a person whowanted to experience Kuan-yin, to experience that greatenlightenment
He began to meditate very hardknowing that this experience would (let's call him her), chang
would become fully enlightened with the power to helpothers. She's meditating and Kuan
walking along and notices her and walks up and taps her on the shoulder. The woman
please don't bother me right now, I'm looking for Kuan-yin. Kuan-yin taps her on the s
again and the woman says: Go away. I'm looking for Kuan-yin. I'm meditating. So K
says, "Oh, okay." If we're trying to contrive too much or exploit our zazen toomuch, we will n
the true treasures of the zazen. You canactually get some small treasures when you try and
yourzazen and go for some particular samadhi states, for example, orspend it solving your b
problems as some people do,arguing your law cases as somebody I know used to do, but y
gold. The world is more interesting when weare more open to it. The picture of bread is not
satisfyingto our hunger as the true bread.One experience that is very characteristic as we de
thekoan path is that both enlightenment and life are simpler than wethought they were. We
really know what to do, butsometimes we don't quite do it. I feel like as my own practicehas
it's been a lot easier to know what to do when Ireally never had a clue what to do most of my
seemslike that gets given to me more and more, but whether or not I doit is more of a questi
I'm tired, or I don't wantto. So we still work with our resistances. Then we have tobecome c
those smaller, though nonetheless real.dualisms we erect within ourselves between the pers
to do and the person who doesn't want to. In other words,we have to work with the idea tha
is somethingseparate from ourselves, not part of our practice and part of ourpath. Things be
clear because for the moment there is nothing inthe way of the view. You know how when w
andthen maybe we're talking with friend and then suddenly somethinginvades our mind and
We're not walking withour friend anymore. We're not even walking. We're off in a roomson
with somebody. I think we become more and moreable to know that that's not a good thing
andeventually more and more willing to come back from that, to pullthe ox back from that kin
to become fully andrichly present. Yang-ch'i, one of the last of the great ChineseLin-chi teac
Japanese Rinzai lineage--in other words,it went from him to Japan--he said this marvelous p
"The coin that is lost in the river is retrieved from theriver." The sense that whatever we let g
return to usand it is something golden. If you let it go, it will come backa thousand fold. If yo
onto it, it will be snatched away. I remember as a young child the most final thing I could con
dropping a coin into the harbor. I remember have a coupleof two shilling pieces, which was
for a youngchild who wanted money for all the reasons children want money. I remember be
flipping it off the wharf andwatching it go down and it just disappeared in the blackness. Itwa
final thing I could think of and I felt this awe athow lost it was, how utterly irretrievable. I thin
that asthis metaphor, in the sense that whatever is lost is actuallyfully present. It is fully gain
The impossible. The cointhat was lost in the silt of the harbor returns again.So when we hav

tasted our rice, our hamburger, orwhatever it is we're tasting, other things begin to seem sm
Even when we suffer, it is not too bad. We are willing tostay with the suffering, to inhabit it,
our lives, to bein the Tao until the suffering, too, turns on the wheel andpasses. We do not
are free of the terror of it,which is the great fixing, claustrophobic thing about suffering. Last
was in Sydney somebody said this great phrase insesshin, "Today, for the first time in my lif
breakfast." Right. Today, for the first time, I actually did somethingwithout being in a thousa
and having a thousanddisturbances arise. How intoxicating that is.Lin-chi said: There is
stability in the world. It is like a house on fire. This is not a place where you can stay for
long time.The implication being, don't bother making yourself quite thatcomfortable. Th
not a place where you can stay for a long time. The murderous demon of impermanence
and it does not chose between the upper and lower classes, between the old and the y
want to be new and different from the buddhas and the zen masters, just don't seek outsi
yourself. The pure light in a moment of awareness in your mind is the buddha's essence
nondiscriminating light in a moment of awareness in your mind is the buddha's wisdom
The undifferentiated light in a moment of awareness in your mind is the buddha's manifes
you.He also said: It's best not to have obsessions. Just don't be contrived. Simply be
ordinary.You can see to be truly ordinary is a wonderful thing. To betruly ordinary is to be fu
the sense of joy and also thatsense of, well, this is this, just this. The greatness and thecom
of the dirt. The commonplaceness of the Tao.Yang-ch'i again said, the fellow who told of th
theriver. Somebody asked him: When Bodhidharma came from India to China, he sat fac
for nine years. What does this mean? Yang-ch'i said: Well, he was Indian and couldn't s
Chinese.Someone else asked him: As it is said, if you want to escape from clamor in the
mind, you should read the ancient teachings. What is the ancient teaching? Yang-ch'i
moon is bright in space; the waves are calm on the ocean. The inquirer asked: How d
it? Yang-ch'i said: Watch your step.So there is always the play in zen between the great
vastnessthat underlies everything and shines brightly and carries us upwithin it. It is so vivi
the other hand, the smallperson who carries, who inhabits that ocean and the land andwalks
particular height and weight and age and hasthese troubles and that happiness and is relate
otherpeople, who knows this and does this for a living. The greatvastness only appears thr
individual, unique being,which is why we end up having compassion for each other when we
of the way. Each being is precious. Each ofyou carries the light of the buddha. It is to be f
nowhereelse but in living things. Also, we can say, non-living things. The stones and the sta
their own lives. This life at the moment is full of blessing. Over and over againI used to go
teacher and go through the whole procedure ofdokusan and bows and kneel on the mat an
He would look at me and ring his bell. My discipline was to comeand have nothing to say, b
anyway, and his was to ringhis bell. After awhile I began to understand this, that theGreat L
working right there. Shortly after that I beganto have something to say as well, but even no
notcompletely necessary.The poet Ryokan was very good on the connection betweenthe s

vastness. He said: In all ten directions of the universe there is only one truth. When w
clearly the great teachings are the same. What could ever be lost? What can be attained
attain something, it was there from the beginning of time. If we lost something, it is hiding
near us. Look! This ball in my pocket. Can you see how priceless it is? (trans:
Stephen Mitchell)Okay. I think I'll stop on that note. Please enjoy the rest ofyour zazen this
afternoon. Each moment full and
complete.----------end of record

HOUSEHOLDER SERIES

by
Jack Kornfield

2. The Eightfold Path: Right Attitude

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So one has decided that spiritual practice is worthwhile for some reason. That doesn't mean that we have to go off in a monastery, but our household life, our driving, our interpersonal relations, they are our practice, and they require some working with. The next level or the next step in this is Right Attitude or Right Thought. One sees the value in inner life and sees that frankly our happiness is based on our heart considerably more than it is on external circumstances. When there are difficulties around, if the heart is open or clear or understanding, we can be happy. We can be in the midst of beautiful circumstances and be miserable, be lonely or depressed, and know that our happiness which we seek is really a function of our heart, our interior life.

The Dhammapada begins with:

> Mind is the forerunner of all things." If you act based on kindness and wisdom in the mind, happiness will follow you like the wheel of a chariot follows the ox which draws it. And if you act based on unkindness or you act from an unwise state of mind, then unhappiness follows just as the wheel of the cart follows the ox which draws it.

There are three aspects to Right Attitude. The first is openness or receptivity. In undertaking our practice, try not to make it a certain way: "I want it to always be peaceful, I want it to be calm, I
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want not to be angry" or "I want my body not to hurt" or "my knees" or "I don't want to be restless" or "I don't want to be afraid" or "I want to come to a lot of light or joy." Good luck! You get that sometimes. But if you just look for that, what will happen in your daily practice? A really simple thing happens if you're looking for that. What happens? You're disappointed. And then what do you do? You stop sitting. If you hold in mind how your personality should be or how your body should behave or how your mind should be, does it listen to you very much? Tell the truth! You sit here and say, "Thoughts, don't come." Does it help much? A little bit with some training, but just a little. It's like the radio. The advertisements come, and you can't say, "I want radio without advertisements." It doesn't work.

You might have begun some investigation or awareness of what your personality is like. Most people when they start to look at their personality, after a little while say "yuk" because personalities have that kind of quality to them. You say "God, maybe if I practice hard, my thoughts will quiet down and I can kind of change my personality." I have news for you! Your personality is kind of like your body; you come in and you get issued one for this ride. And you can get wiser or kinder, but you kind of have it, and you'll be a wise character of the same personality that you are as an unwise one, but you'll be pretty much the same. Or you'll be a loving person, whatever you are now, however you define yourself.

Openness means not getting caught on, "I want it to be quiet or peaceful, the body or the mind to be this way," but more a quality of discovery, of experimenting, of seeing what you are. "I'm going to sit and listen to my heart and see what I really care about or where I'm afraid or what I hold back on. I'm going to look at my mind and see what the patterns are, what the desires are, and see what makes me happy and what makes unhappiness, and how that works in the world."

There are enormously rich and deep things to discover in our practice. It requires this attitude of, "I'm going to look and learn," rather than, "I'm going to make it a certain way."

There's a beautiful poem I'll read from the German poet Rilke. He says:

> Sometimes a man stands up during supper
> and walks outdoors and keeps on walking
> because of a church that stands somewhere
> in the East. And his children say blessings
> on him as if he were dead.
> And another man who remains inside his
> own house, stays there inside the dishes
> and in the glasses, so that his children
> have to go far out into the world
> toward that same church which he forgot.

Such a wonderful poem. There's something in us, in our nature, which compels us to discover. I remember a very powerful moment with the old guru who I studied with, Nisargadatta Maharaj, who taught the way of Nisarga Yoga. "Nisarga" means natural. The basic translation of his name was "Mr. Natural". He was this 80-year old cigarette-smoking man. He had a little cigarette stand. He was kind of a combination like Krishnamurti and Fritz Perls. He would put you on the hot seat when you came in and ask you about your spiritual life.

One day we were in a room about this big. People were coming in and asking questions. Somebody came in and asked a question and was a little bit dissatisfied and left. And another person raised their hand and said, "Maharaj, what will happen to that person who came and asked that question and left? Is it all over for them in this life? They didn't stay here. You are a great guru, and they weren't interested, and they went home." And he twinkled at that moment, he really lit up, and he said, "It's too late. Even the fact that they put their foot in this room, even if they hadn't asked the question, means that somewhere in there there's a seed of really knowing who we are and what this life is about. Not what you were taught in elementary school or what's on TV or the newspapers, but a deep seed of knowing our true nature, that wants to discover; it's like coming

home. The fact that he just walked in the room means that that seed has started to sprout. And no matter if he tries to forget it and goes back and gets lost, sooner or later that will manifest in awakening."

We can't not do it once we start. Trungpa Rinpoche in speaking with his students at a big public talk one night said, "Frankly, I recommend that you don't start the spiritual path because it's painful and it's difficult; it's really hard. So my recommendation to all of you is not to do it. You can leave now." Then he said, "But I have a second recommendation, and that is: If you start, you better finish. If you begin, then really do it."

It's something in us. I think it's the part that loves truth, or maybe it's the part that loves connection with another being. Even if we're terrified of intimacy - some of you may know that one - or we're terrified of getting close and then losing things, or we're afraid of dying, or it's hard to look at parts of ourself, there's something in our heart that really wants union, that wants to connect with people, with life, with the world around us in a deep way.

And openness then, the first part of Right Attitude, is this process of discovery, of seeing what's here and opening to it, not trying to change it but seeing clearly with mindfulness, without judging our fear, loneliness, aggression, joy, happiness, love, sorrow; our body, how we use it, how we exercise with it; what we eat, when we're full, when we overeat. The beginning is just this quality of discovery, because it's fantastic then. That makes spiritual practice alive; it's not some rote imitation. Then we can begin to learn, and we learn about the forces of desire, of fear, of wanting, of love, that makes the whole world go round, and really runs our lives. Whether we're conscious or we're on automatic pilot, they still operate. We start to discover who we are and how it works.

This leads to the second part of Right Attitude, which is renunciation. There is a saying in India, "When a pickpocket meets a saint, he only sees the saint's pockets." What we want determines what we see.

If you walk down the street and you're hungry, what do you see? Restaurants. "There's a Greek restaurant. I could have feta cheese or a nice salad. Oh, there's a nice natural food restaurant. No, I think I'll have a burger. That's a good place for burgers." You don't see shoe stores. Or if you come to the sitting and you look around, there's break time, time for tea, you see what you're interested in. If you like to talk to women, you'll see the women. If you're interested in sex, you see people who are attractive to you or your competition for those people. If you're interested in astrology you kind of check out and see whether there are lots of water signs or fire signs that come sit. If you're interested in young people or old people, that's what you scope out. If you're a barber, you come in here and see who needs a haircut.

What you're interested in determines and limits what you see. What renunciation means is putting what we want aside for a little bit. At Achaan Chah's, where I studied in the forest monastery for awhile, we did a lot of work with a practice of the monks' rules as discipline, and there are hundreds of them. At first they seemed like a real pain in the ass. As I learned to work with them, work with the discipline of not eating after noon, or sitting in a certain kind of posture when you were with senior monks -- there's a whole lot of ritual around it -- it required a lot of surrender. And as I did it I said, "I want to do it my way. This is 2,000 years old and it's dumb, and it's modern times," and all kinds of resistance came up. Of course, I didn't have much choice. I was a monk and I was supposed to do it. I mean, if I had stopped, I suppose I could have left or something. "Alright, I'll do this trip." But I had all the resistance, and all the things of not wanting to follow rules or not wanting to go against my habit. We're spoiled in this country. You can drink whatever kind of beer you want, eat whatever kind of food, travel where you like, and we have a capacity to change our lives in ways that most people in the world don't come close to.

So here it was, renunciation. What came from it was a discovery that there's a strength of heart that comes when we don't just follow our habit; and it brings a sense of well-being or purity or something,

because we begin to train ourselves. We don't have to follow all of our habits and all of our desires.

Achaan Chah was great because he would psych you out when you came there to begin practice, and if you were someone who loved to meditate and loved it peaceful and quiet, he would assign you to the monastery in the middle of Bangkok, in the traffic. And if you loved to socialize and talk and be with people, he would send you off to where everyone was in separate caves, and you had to deal with your loneliness or your aloneness. The style of practice which really is relevant to our lives, is to look into that which we're afraid of, which we run away from, or which keeps us moving all the time.

It requires a little fire. Practice has fire. If it doesn't have fire, it's not interesting. Yeah, you sit and you hold hands at dinner and you do a little "Om" and it's kind of peaceful, and you eat. It's not very interesting. If there's fire, it transforms your body, it transforms your heart, it makes you feel your loneliness and your desire, and you look at places where you hold tension in your body, and what it means to be unhappy or to be happy, to look at your suffering, to look at your expectations -- that's juicy, that's interesting, and that's where liberation comes.

The second step is renunciation. It means beginning to work with areas of our life where we've been unconscious and which we can identify.. I mean, I could go around the room and just ask you, and you could all name off the things that could use a little work, not that they're bad or anything, but because you can empower yourself through it.

Let's take a moment now and think of an area to work on this next week, maybe a very small one. It might be a simple a thing such as biting your nails. Think of one thing for yourself that you really want to look at and discover more about, that you're caught in -- it's a habit, it's a compulsion, or a fear, or whatever. Do you have one? I'm sure you must be able to think of one. Okay, fine. Here I want to give an assignment which you're welcome to do. If you're the kind that resists assignments, please don't do it. The assignment of

working with openness is to just look at it for one week. Make the resolve in your mind, whether it's nail biting, or being afraid of this, or compulsive about that, whatever it happens to be that you choose, that for one week you're going to be a botanist, and you're going to study it, when it comes out, is it a night creature or a day creature, what it's mating habits are, and what it eats, and how long it's there. So you're really going to study it. First you'll see the superficial nature of how often it comes. Count it for a day, whatever it is. It might be a mental state or an activity. See how often it comes. Then start to look deeper. See what's there when it comes. When you bite your nails, when you pay attention to your heart and your mind, you see, "Oh, I start biting them when I'm afraid. Alright now, what happens? I'm afraid. What's there with the fear? Oh, I get lonely. Maybe that's what it is." So you see it's loneliness, and then fear, and then chomping away, or whatever it is that you're examining.

So let yourself take a week and go from the activity itself, really seeing how often it comes, and what it's like, and also look at the heart and the mind under it, and see if you can discover the mental states that come, and see how they come and go. Let it be a practice of a deeper insight than that. You see the content, you see the sources of it in your feelings, and then you also see how the action and the mind states come like clouds for a little bit and then they pass away.

That's your assignment, to study it for one week. Then the second week's assignment, which I'll give you tonight in case you don't come next week, is to stop it for just one week, whatever that particular thing is, either the outer activity or the inner one if it's there.
Try to stop it and watch what happens when you stop it, not that it's bad or you're going to get rid of it completely, but then make your observation and your experiment to see what mental states and what experiences come when you don't do that. Does this give you some sense of what I mean by "fire" or being willing to work with yourself? It's discovery; it's not that bad. You may do it for the rest of your life, but you can begin to sense this capacity of inner strength, of directing your attention, concentrating your mind, and seeing with

more clarity. We start with little things and we see how we're bound. It's really the question of bondage and liberation, from biting your nails to the deepest inner things. We can start to see what it is that creates bondage, and that to discover this resource we have to be freer inside.

We become, as Ram Dass put it, connoisseurs of our neurosis. It's not that the neurosis goes away necessarily, but you have, "Wow, look at that example. Isn't that fantastic! I really did it that time." And there's a sense of humor that you can bring to it. When you observe, after awhile either there comes despair or humor, depending on which you want to pick. After awhile you get tired of despair, and you see, "My God, there it goes again."

The first thing in Right Attitude is openness; that it's not a thing of "I'm going to perfect myself and make a perfect personality and a perfect body and a perfect mind." I don't know anybody like that. But it's a quality of really discovering and opening. And the second is a willingness to work, not to just follow our habits, but to put ourselves into it a little bit, to put some effort out, renunciation. And the third is the quality of non-harming, or loving thoughts, and how to evoke that, how can we bring this quality of loving thoughts, how can we evoke that quality in our spiritual life, which means becoming more conscious of what we do in what we do.

One way is to see the events that come to us as gifts, especially the difficult ones; not necessarily as good gifts, but gifts. Don Juan calls them "challenges."

One way to really discover this quality of love is to see that we've got a big playpen. I'm getting into baby metaphors these days. You have to understand it's my new conditioning. We have a big playpen and a lot of toys, some of which are hot and they burn, some of which are cold, some are pleasant, and some aren't. Our life is limited; we're born, we're going to die. Nothing will stop that. No matter how fast we run, or how much we jog, we're going to die anyway. Because it's limited, it makes it interesting to experiment with. Let's learn in this time that we're here; let's really look at it.

It's hard, because it's easy to love kittens and puppies, babies when they're not crying, and pleasant experiences. That actually doesn't have much to do with love. That's kind of an ease of mind or sentimentality or something. I think, really, love manifests when things get difficult. That's when you really know it. That's when the fire melts whatever barriers we have in our heart. Our hearts want to be melted. The pain isn't so bad. It's much better to have that all happen than have it all still, solid and barricaded.

What love requires in practice, this quality, is "constancy" -- Suzuki-roshi's word.

St. Francis de Sales says:

> A cup of knowledge, a barrel of love and an ocean of patience.

In a way this quality of love and patience are so related. Our practice will go through cycles. Sometimes you sit at home and it will really nourish you, and you'll feel rested afterwards; other times you'll sit down after a busy day and the body will be tight and the mind will be spinning, and you'll be hating this person, and worried about that, and you don't want to feel it, and you don't want to look at it. Feel it, look at it; work to nourish that quality of constancy, of what's called, "a long-enduring mind." It's not a short game. You know, we're used to instant food, drive-through, tell the lady through the speaker, "Yes, I'd like a Big Mac, fries and a coke," or whatever it is. You drive around and you get it and you can eat it while you're driving; you don't even have to stop. Instant gratification. This is not an instant gratification thing. It is the longest thing you'll ever do because it's your whole life. It's really to discover how to transform your life from being on automatic pilot to being conscious, to discovery, to play. And it's wonderful. So it means that you don't complete it, you actually learn how to play the game and make your life into that.

It has many cycles. There will be many times when it's hard to sit,

maybe more than when it's easy. And even in the good moments they'll come. You know what happens when something is really sweet and good, a wonderful taste, a great sexual experience, a good concert, a piece of music, or some wonderful sitting? What happens? There's this little voice that comes in the middle. What does it say? "It won't last. Can I get it to stay? How much longer?" There's that worry even in the middle. We can't kind of enjoy it because there's that thing inside that tries to grasp it.

Wisdom is also this development of patience or love or constancy, that you go through so many cycles.

I'll read you a poem from Gary Snyder called "The Avocado".

> The Dharma is like an avocado.
> Some parts of it so ripe
> you can't believe it it's so good,
> and other parts hard and green
> without much flavor,
> pleasing those who like their eggs
> well cooked.
> And the skin is thin,
> the great big skin around the middle
> is your own original true nature,
> pure and smooth.
> Almost nobody splits it open
> or ever tries to see if it will grow.
> Hard and slippery it looks like you should plant it,
> But then it shoots through the fingers and gets away.

We grasp it sometimes, or we touch it, we touch something really deep, and it's beautiful and it's tremendously important. Then what happens? Bleep. Slippery seed. That's fine. You pick up the avocado seed again, or you plant it, or maybe make a garden of avocado seeds, avocado trees.

As I speak I'm trying to translate the talks and concepts that I've

used so often in intensive retreats to try and find ways to really make them applicable in our situation of jobs and families and driving, and all the rest of it. I did a radio show today on KCBS which will be on in a couple of weeks. And at the end of it I taught a driving meditation, knowing that people listen to the radio when driving. "Don't close you eyes. Hold the steering wheel. Now relax. That's right." It was great fun. But that's the quality of beginning to make what we do our practice, through this openness or discovery rather than some ideal that's spiritual; through some willingness to renounce or a little fire, and finally through a tremendous amount of patience or constancy.

Here's another exercise I want to give you. Pick one day next week, and maybe next time we'll have a little pairing at the end and see who did it and just share with one another in a pair what you discovered. Pick one day next week and see how many moments of impatience you can count. Even if you get to 500, don't judge them, don't try and make them go away, but in one day of your life see how many times you can count impatience, 50, 200, 500. We'll have a contest. The person who comes with the most moments of impatience they saw in a day will get a prize.

Patience can even be used to understand impatience, because if you look at it, you start to see what's there when you feel impatience. We discover love by looking in places where it's not. Actually, we discover deeper or truer love. Don't look at what's romantic. Forget that part. Look at where it's hard, and you can really learn about love.

Do the exercise. I'll give you a little bit of a hint. You get impatient when the kind of experience is happening that's unpleasant, when it's painful, when there's some experience of body or mind that hurts a little bit. For the heart to open you have to be willing to feel pain, joy, pleasure, hot, cold, the whole thing. When you open the door, what do you get coming in? You get what's there. And if you open the heart, you get the experience of what our humanity is, what's rich. You can't open the heart for pleasure and not feel the pain. The world is dual; it's up/down, light/dark, hot/cold, and when

we open, we discover a kind of capacity for joy and for understanding which allows for the fact that life has pleasure and pain. It's got them both. If you don't want pain, go to another planet, because this one has light and dark, sweet and sour, hot and cold, and pleasure and pain. That's the game.

If you want your heart to open, study your impatience. It's a fantastic place to look. Count it through a day, and just see what the things are that evoke it as you look. Don't try and change it. There are wonderful things you can learn from it.

This is from the Sufis again:

> Overcome any bitterness that may have come
> because you were not up to the magnitude
> of the pain that was entrusted to you.
>
> Like the mother of the world
> who carries the pain of the world
> in her heart, each one of us is
> part of her heart and therefore
> each is endowed with a certain measure
> of cosmic pain.
>
> You are sharing in the totality
> of that pain and are called upon
> to meet it in joy instead of
> self-pity.

It's not a judgment but rather realizing we have this capacity, we have a beautiful capacity to suffer, and we have a beautiful capacity to love, and we have a beautiful capacity to open to the richness of our experience which has all that in it -- what's joyful, what's unpleasant -- so that the attitude of practice is like a flower blossoming. You started, so it's happening anyway, but you can help it. You can give it a little plant food or you can water it. By sitting every day you water it, and the plant food and the nourishment

comes from the sangha, from coming together, from listening to the Dharma and discussing it, and getting those extra kinds of nutriments that help you when you work in your daily life.

If we do that, then we can find the dharma that's true. We can work with it in traffic on Highway l0l, in our kitchen, with our children, in our office, and in the times of our inner solitude, and then things really do become rich and wonderful.

I hope I wasn't too preachy tonight. I speak in a way to remind myself of these things that just make it a lot better to live. It's not that you should do it, but these are just laws of what makes life richer or happier in some way.

I want to close by telling one more story. The story, which to me is a wonderful illustration of openness, is of a physician, Larry Brilliant, who was involved in a campaign to put an end to smallpox in the world. He was working in the villages in Nepal and India. Almost everyone had been inoculated. There were a few small areas where it still existed. They had to go in because if they didn't, then it would spread, and the whole thing would start all over again around the world. There's blindness that comes from smallpox and in some cases terrible disfiguration and brain damage. So it was really a very important thing.

They went to this village and the villagers refused to be inoculated. They said that smallpox came from God, and God brought both disease and life, and that that had to be honored as it came. Here's this guy, Larry Brilliant, who's a very devoted spiritual person, and here are these people saying it's from God, and he has to make some choice. He and the people with him say, "God or not, we don't want another l00,000 children in the world next year to be blinded by smallpox." So they went into the village at night with their jeeps. They first went to the house of the chief, and the doors were barricaded. They broke the doors down, and they went in with nurses and doctors, and they wrestled the chief and his wife to the floor -- she was apparently tougher than the chief -- and they gave them their shots. They were screaming and saying, "No, no," and

whatever, and for him it was terribly traumatic because his values had been that you respect the religion of all people, and so forth. Working in spiritual practice, it's not so black and white, it's not so easy. I'm sure you have seen that, haven't you? Making choices.

Then what happened after that? Already that was difficult. So they're sitting there, and after inoculating the chief and his wife and the family, then the village was easy to inoculate. The chief goes out to his garden -- very small garden, it's a really poor village -- and picks a couple of squash, some of the few vegetables that are in the garden, and brings them in and hands them to the doctors, and says, "I would like to give these as a gift," and then starts to prepare a meal with the very little they have, and they're astonished. They say through the translator, "Why is he doing this?" And the chief explains. He said, "You came to my house. It is my religious belief that smallpox is a gift from God, among the many things in this world, and following my religious belief in my heart, I had to resist you. It is your belief that it is the best thing in the world that everyone be inoculated. Following your belief, and given the fact that there were more of you than there were of us, you inoculated us. Defeat is no shame! Now you are a guest in my house and I would like to treat you as such."

As he tells the story it was one of the most wonderful awakenings in his life. It was the kind of awakening to see that you are in a difficult situation. To live is difficult, and we're always in these binds Can you stay open, can you discover what's new? Can you allow the people around you to do surprising things? Can you yourself do surprising things?

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AUTHOR: Jack Kornfield
AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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ignorance.

I have come here to share with you the Buddhist perspective and how its fundamental ideas and practices can benefit individuals and our society at large. Buddhism and its teachings respects all other religions and in fact, in Buddhism, it is a transgression to speak ill of anybody or a group of people or their philosophical or religious ideas. Condemning other people or their religion is considered non-religious conduct and is an idle-talk which is one of the ten non-virtues deeds one must abandon. There is no devil outside other than one's own inability to accept and respect other religions. There is no external god other than the kindness and compassion that can flow through us to other living beings. A mother dog who shows her kindness to her puppy is a much better example of compassion foe one to emulate than propagating teachings which discriminate against colour, race, religion or gender. If one religion cannot tolerate another how can it teach to tolerate anything in this world? Religious intolerance and narrow-mindedness among Church and religious leaders have let down many of their adherents who call themselves "free thinkers". These are not the benefits of religious practice but the failure to understand and practise religion. Over the years I have met many people who wish to be identified as "free thinkers" rather than belonging to any religious denomination. Many regard religion as that which narrows their thinking and limits their freedom to reason. Many modern thinkers, who have otherwise distanced themselves from strict religious dogma have become attracted to the Buddhist way of life and its powerful ideas, have regarded Buddhism as a way of life rather than a religion. Many Australians I have known, who consider themselves as Buddhists have become interested in Buddhism and have adopted its non-pressured approach to life, mainly because they do not have to believe in things they have not examined and experienced themselves. They are taught to think for themselves rather than have a blind faith in something and are not even allowed to think of it logically. They are encouraged to find a safe way for themselves rather than accept the one and only ready-made highway. There is no one highway to enlightenment, but there are different footsteps of past masters we can follow if we wish. Learn from everybody and every circumstance and take what it means most to you, but let us not be over-ambitious and try to make a highway to lead

everyone. This is how the seeds of religious fanaticism are planted.

Several years ago there was a big inter-religious conference in London which was represented by all major religions. Buddhism was represented by a Sri Lankan monk. The conference was held in a beautiful Church and most of those attending were Christians. All the speakers sat on the stage and the Sri Lankan monk who was the smallest in physical size was asked to speak first. The first remark he made was nothing but a few minutes of total silence and the people in the audience thought he was not going to say anything and the Master of the Ceremony acted rather anxiously. Then the monk smiled towards the Master of the ceremony and nodded as if he was going to say something after all and then he said: "I am sorry, Ladies and Gentlemen, there is no God".

Well, I am not going to repeat it here but such comments do raise questions as to what Buddhism is all about and the role of Buddha for Buddhists. To be frank Buddha was a great critic of the idea of creation of the world by some supreme God-Head and the idea of the original sin and eternal heaven and hell. To the Buddha, most important thing was "now", the present moment and how we go from here rather than what happened in the past and what might or will happen in the future. Past is gone and future is not yet due except what we are creating now. He did this not out of believing in some theory but examining it for himself through analysis and rationality.

Buddha came up with four fundamental principles which he thought was universal to all human problems. Even to his most faithful disciples, the Buddha after his enlightenment, warned of the danger of "blind faith" and asked them not to believe everything what he said just because he taught them. He emphasised the importance of individuals to test and examine the authenticity of his teaching through personal experience, not through mere belief.

These four principles are called the four Noble Truths. The first is called the Truth of Suffering (Dukkha Satya). When people face suffering in their lives, the first thing they do is deny it, reject it and worst of all they try to avoid it. This he said was the obvious reason why we suffer in life, because we fail to see the truth, the

meaning and its purpose of suffering. Although nobody desires suffering, they always get it, not because of the suffering itself, but because they fail to apply the correct antidote to the problem. He explained that people fail to apply the antidotes to their suffering, not because they do not want to but because they do not know the causes of the suffering. We think that the cause of our problem is something or someone outside us and this, he says "is barking up the wrong tree" as the saying goes. We must remember that suffering is a mental phenomenon and it can only be changed or eliminated by correct perception and transformation of our mental attitude. For instance if a person called John loves his friend Barry, and Barry has become very fond of Chris, who John dislikes, John will be upset. This experience of upset, John believes is due to the behaviour of his friend Barry who has become fond of Chris. But if we examine it carefully, the cause of upset is largely due to John's own dislike, resentment and hatred towards Chris, rather than the relationship of Barry and Chris. If friendship is to be admired and desired, then one must be able to rejoice in other's friendship. That which is causing John to be upset is because of his feeling of insecurity and jealousy provoked by his own anger which he had not dealt with effectively in the past.

Let me elaborate this from the point of view of the importance of solving a problem at hand rather than of the distant past. If a man is shot by an arrow into his eyes, what should he do? Most people fail to remove the arrow struck in their eyes but instead waste time trying to apprehend and convict the accused. They are more interested to find out what happened before the arrow struck in the eye than to remove the arrow from the eyes. If the hurt is caused by the arrow in the eye, then obviously the arrow must be removed first. But we don't. We want to find out the beginning of the problem how it all started from scratch, i.e. "the creation". The spillover of this way of dealing with suffering is so epidemic and extremely hard to overcome. We deny and disapprove the hurt that we have already experienced but attempt to bring similar if not heavier hurt upon someone else, whether proven guilty or innocent. Blaming the past and the way we were treated in our childhood, by our parents does not address the problem at hand but makes the individual feel more resentful towards their past to the extent of developing self-hatred.

This takes us to the second Truth, the truth of the origin of the suffering. In Buddhism, the basic ignorance, greed and hatred in our minds are called "the three poisons". The benefits of religious practice can only be appreciated if individuals take full responsibility for their own poisons of the mind. The events of the past are not happening now, except by oneself playing it back in one's own mind. We can see how our mental problems are created from small factors. To reduce or eliminate suffering caused by one's own poisons of the mind, one must not see them as bad or eternally evil. People who do not know anything about poison become its victims. There are also large numbers of people who know the danger of the poisons of the mind but they suppress them without becoming able to detoxify them. Familiarity and understanding of this second truth is crucial to be able to do something about the upset which I referred to earlier. When we become aware that all human beings are victims of their own poisons of the mind, we have no time to become angry at the other person, but instead we feel empathy for the other person. This feeling of empathy brings ourselves to the same level as the other person and become more connected. By doing this we will not dwell in our own misery to deepen and enlarge it, but it sharpens one's focus on the other person's needs. If the cause of the hurt is the event of the past, it has already gone and is not happening now except oneself playing it back in one's own mind as if it was unforgettable. The moment we express our feelings and care for the other person, we will discover that he is in a similar if not worse mental state than we were. There will be an instant cure of the hurt that one has been experiencing out of misunderstanding. This changes the mental climate of anger into compassion and one will feel powerful to bring this change in one's mind without feeling powerless and hopeless. His Holiness the Dalai Lama has said that anger does not help us to solve the problem at hand, but robs us of our sleep, appetite and make us unable to appreciate the good things we have in life.

Compassion is taught in all religions but compassion without wisdom is likened in Buddhism to a bird with only one wing. While we all believe in compassion and its virtues, we mustn't use anything to impose upon others in the name of compassion. If someone does not want our

compassion, we must have the wisdom to accept the rejection of our compassion but at the same time not to be discouraged by such experiences. This raises the importance and need of balance and moderation in whatever we do in our lives, be it religious, compassionate or otherwise. If we go into extremes, religion can bring more suffering than it can benefit the world, as we all know. There are certain things we should not be too certain about. So let the law of cause and effect take its own course of reality. Some things we just have to accept. They will change in their own time for nothing is permanent in the world.

No matter how hurtful it may have been, it will pass or it mustn't have happened at all. So do not dwell on the past whether good or bad for it may obscure the good things which surrounds you now. The ability to maintain the mind in a free and accepting state is an art of happiness, joy and love. This is called the truth of the path, the third noble truth. It is also the path known as "The Middle Way (Madyam marga). This comprises of eight fold paths:

1. Right View: All things are in a state of dissatisfaction, whether you are young or old, have a partner or do not have a partner, or you have a job or do not have a job and so forth. Even if you obtain something you desire, it will never remain the same as all things are impermanent. If we wish things were permanent instead, you are asking for more trouble. If you are enjoying this meeting, that is because it was not here before and it will soon be over. If we sit here longer than it is comfortable, we will be in heaps of trouble, so we must move on. Reflection on the law of impermanence can resuscitate you when you are short of breath in certain problems of life and help to cultivate right view.

2. Right Thought: Through the correct attitude that things are not as real, satisfactory and durable as it appears or we want them to be, it will enable us to let go of things so we can become more flexible and less rigid and thus experience less stress. This helps us to sort out the thoughts and to get rid of certain thoughts which are harmful to dwell on. Certain thoughts such as kindness, impermanence and compassion towards other living beings can become a very powerful way

of directing one's energy. Lots of the sufferings come from one's selfishness and the inability to think of positive things. Therefore it is important to choose the right things to think about. We see and hear what is in our mind.

3. Right Concentration: This way we will sort out the priorities in our lives and we will not waste time on trivial matters. There will be a sense of focus and discipline in life which will inject much needed motivation to live and help others rather than cherish for one's own welfare. This requires the adoption of a practice of meditation which one should learn from qualified teachers; not from books or people who have not invested devotion and faith in teachers, and lineage in which such teachings are kept, but teach from books without any experience and authority. Like a camera, one's mind has to be carefully focussed through attentive concentrated meditation to see the clear picture of reality as it is. If the camera of mind is out of focus, then our mental lens will project the incompetence of the cameraman who may in turn blame the object for being too close or far. His picture will be unclear if any.

4. Right Action: One will have the ability to restrain one's senses (particularly when things are going into extremes) and refrain from inflicting lots of unnecessary suffering by sheer carelessness and indulgence. By conserving all the physical energy one will carefully utilise them to benefit others but not to cause any injury to their life, health, property and relationship. A person practising right action, who is able to give so much to others enjoy good health and will be full of energy. He will not feel worn out or exhausted.

5. Right Speech: Exercising restraint over one's physical energy will enable one to conserve one's energy. So much suffering in our lives are created by our mouth's Karma. So if we understand the meaning of right speech we should watch out for our mouth. Go for a short retreat and see how much peace there is in silence and see how much garbage we talk every day. Gain some power over your speech so that no hurtful words will slip out of your mouth. Say what is good for the many and that which is only truthful and helpful. When you do this, you will hear both praise and blame as the echo of voidness and oneself will be

unaffected by other's verbal abuse. Rather they will become objects of compassion.

6. Right Livelihood: This world is for all creatures not just for human beings and the powerful ones. We must give a fair go and act decently towards other living beings. It is not considered clever to take advantage of others who are weaker than ourselves. Cultivate the ability to treat others with respect as an individual just as oneself desires to be happy. Think of animals and their welfare if you cannot deal too many unruly human beings. Focus on what you can do without causing direct harm on others and share things you have with others who need them most. Give to the needy and do not hoard wealth for it will only become one's own prison and create many enemies. You can not take anything with you when you die anyway.

7. Right Mindfulness: We know we should be fair to others but without deliberate mindfulness we are often very forgetful to do the very things we want to do ourselves. We may become angry with ourselves just because we were not mindful enough to bring the key left on the table before closing the door. You may become very cranky and may have a very hard day at work. This will create a very bad working environment for your colleagues who will blame it on your temper and so forth. Mindfulness practice requires consistent daily meditation practice on how to integrate it into every day life. In one Sutra it says: "One with mindfulness is happy and one without is unhappy".

8. Right Effort: One must be diligent to change one's habitual patterns. Just as weight conscious people get up early in the morning to jog and do exercise, likewise one who is conscious of the actual health of mind, one must employ right effort to break the negative habitual pattern of one's attitude to life and its problems. The effort to come here tonight can be regarded as right effort but we must implement what we have learnt from this meeting tonight. You do not learn these things in school, college, university, on the soccer field or in the pub. One should create an environment in the house to change one's habits, in the bed room, in the kitchen and wherever you are by yourself. Develop strong will inside you and this undying will and courage to do good for the benefit of many will be of great benefit

whether you regard yourself as religious or not.

If we have individuals who adopt this theory of the eight noble paths they will experience the fourth noble truth, the truth of the cessation of suffering. Whether you believe in god or you are an atheist, or believe in reincarnation or in an eternal heaven and hell, it does not matter. You will only experience what you deserve. You will be a kind and sincere person, that is the purpose of religion. Who cares what we believe in? It largely depends on how we conduct our everyday lives. That is the essence of religious practice, the eight noble paths I have spoken about tonight are one of the many ways to practise it.

In brief, do not be too happy when everything is fine with you for there are many less fortunate beings who are suffering at this very moment. Do not forget the poor, sick, abandoned children, the lonely and aged people. Share your happiness by thinking of their welfare. Think of those caught in the war in former Yugoslavia and places like Cambodia and do something useful with compassion instead of indulging in your own fortune. Also do not be too sad when things are not going well with you. You are one of the many fortunate people in the world. Appreciate and be grateful for the things you have, this will reduce your sufferings. In order to experience the cessation of suffering, the fourth noble Truth, learn to be durable like the earth, fluid like the water, creative and light like the air and free and vast like the sky. Learn these qualities you yearn to cultivate from the mother nature, if one fails to find any human being devoid of fault. Finally may the ills of humanity not defile the ever shining truth of the enlightened ones, like the lotus flower untainted by the soil in which it grows. Accept what you can now, for this cannot be repeated again. What you can not accept now, do not reject it straight away, for you might find it useful later on. Let there be awareness, compassion and tolerance among all living beings.

*This was delivered at the Australian Parliament of World Religions, Pilgrim House, Canberra 26 June, 1993 and was subsequently published in Bhakti magazine.

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Avalokitesvara
and the
Tibetan Contemplation of Compassion

Karen M. Andrews
May 31, 1993
Tibetan Contemplative Traditions

Who is Avalokitesvara? What is his place in Buddhist doctrine and history? Why is he important in Tibetan Buddhism? What is his function in Tibetan Buddhism? What does he do? What are the philosophical explanations of his existence? How is he used in contemplative practice?

Avalokitesvara, the bodhisattva of compassion, is one of the most important and popular Buddhist dieties. Although he originally was conceived of in a Mahayana context, he has been worshipped under different names and in different shapes in nearly every form of Buddhism in every country Buddhism has entered.

Avalokitesvara first appears in Indian Buddhism. He is originally mentioned as one of a number of bodhisattvas. These bodhisattvas are personifications of various attributes of the Buddha. Avalokitesvara is the personification of compassion. The

development of a Buddhist doctrine of bodhisattvas is more or less contemporaneous with the development of brahmanic deity worship. Either the same societal forces led to both developments, or the bodhisattva doctrine was a response to the rival movement of brahmanic deity worship. The bodhisattva doctrine may have appeared as early as the second century B.C.E.

Originally, bodhisattvas were considered to be less important than buddhas. Buddhas, of course, are completely enlightened beings, whereas bodhisattvas are beings who are on the verge of being completely enlightened. Bodhisattvas originally appear as attendants of the buddhas. Texts speak of there being vast numbers of bodhisattvas. A few of the bodhisattvas are more important than others. Avalokitesvara does not appear in the earliest texts about bodhisattvas. However, after a while he becomes one of the important bodhisattvas. By the second century C.E., in the larger Sukhavativyuha, Avalokitesvara is described along with Mahasthamaprapta as one of the two bodhisattvas in Sukhavati, the pure land of the Buddha Amitayus. The two of them are described as the source of the light that illumines the pure land. They also teach the devotees of Amitayus, adapting their techniques to the understanding of the listeners.

Avalokitesvara's prominence changed as the doctrinal position of Mahayana Buddhism changed. In Mahayana, compassion and wisdom are seen as being the two most important qualities a person can develop. In early Mahayana, wisdom was seen as more important than compassion. Therefore, Manjusri, the bodhisattva of wisdom, was the most highly regarded bodhisattva. However, with time, compassion came to be seen as the more important quality, and thus Avalokitesvara became the most honored bodhisattva.

Avalokitesvara's rise in prominence did not stop at this point. Probably around the fifth century C.E., a full-blown cult of Avalokitesvara emerged. Avalokitesvara evolves into the supreme savior of all suffering beings. He takes on the characteristics of various brahmanic gods, such as Brahma, Visnu, and Siva. Like Brahma, Avalokitesvara is described as the creator of the universe.

"From his eyes arose the sun and the moon, . . . from his mouth, the wind, . . . from his feet, the earth."1 He is also described as being the creator of the brahmanic dieties. This attribution of power to Avalokitesvara may well have been aimed at proselytizing among brahmanic followers.

Descriptions of his physical form become increasingly fantastic. He is described as being enormously large. His face is a hundred thousand yojanas in circumference (a yojana is a few miles long). His body is gold colored. He has a halo in which there are five hundred buddhas, each attended by five hundred bodhisattvas, each attended by numberless gods. From the hair between his eyebrows there flow eighty-four kinds of rays. Each ray contains a vast number of buddhas and bodhisattvas. Each of his ten finger tips has eighty-four thousand pictures and each picture has eighty-four thousand rays which shine over everything that exists. And so forth.

At this point, Avalokitesvara takes precedence over the buddhas. Even the buddhas cannot estimate Avalokitesvara's merit. It is said that just thinking of him garners more merit than honoring a thousand buddhas. Avalokitesvara's rise to prominence may be partially caused by the Mahayana doctrine of the bodhisattva vow. This doctrine says that the most wonderfully compassionate decision is to vow to stay a bodhisattva instead of becoming a buddha, because bodhisattvas can more effectively help other beings become enlightened. Because of his compassion, Avalokitesvara has vowed not to become a buddha and slip into nirvana until after all sentient beings are saved from the nearly endless round of suffering in samsara. Instead, he has committed to continued existence so that he can help suffering beings. Avalokitesvara is not the only bodhisattva who has made this vow. However, he embodies the compassionate motivation which led all bodhisattvas to the vow. Thus, valuing the bodhisattva vow leads to valuing Avalokitesvara and everything he signifies.

As compassionate action is Avalokitesvara's essence, he is supremely helpful. He can assume any form in order to help sentient

beings, and there are descriptions of him appearing as buddhas, brahmanic gods, humans, and animals. In all these forms he does wonderful things to help alleviate the suffering of beings and bring them towards enlightenment. He rescues his followers from fires, from drowning, from bandits, from murder, from prisons. He gives children to female followers who want children. He helps release beings from the three mental poisons of passion, hatred, and delusion. He helpful both on the physical, worldly plain, and on a more psychological or spiritual level.

In addition to being the personification of compassion, Avalokitesvara has been connected with light more thoroughly than any other Buddhist deity. The stories say that he was created from a ray of light which emanated from Amitabha Buddha. Avalokitesvara is a luminous being of light, and is repeatedly described as radiating light which shines over all sentient beings and over all corners of the universe. Similarly, he sees everything and everyone in all corners of the universe, a fact that is emphasized by his name. "Avalokitesvara" comes from two roots, "avalokita" and "isvara". "Avalokita" means "glance" or "look". "Isvara" means "lord". "Avalokitesvara" has been taken to mean such things as "Lord of what we see", "Lord who is seen", "Lord who is everywhere visible", "Lord who sees from on high", and "Lord of compassionate glances". None of these interpretations are definitive, but regardless of how his name is interpreted, Avalokitesvara is certainly connected with lightness and sight. His ability to see everywhere is important because it allows him to manifest his compassion everywhere. The light that he emanates everywhere is sometimes described as a representation of the flow of his compassion to all parts of the universe.

As Buddhism spread throughout Asia, the teachings about Avalokitesvara were carried everywhere Buddhism went. In China and Japan, Avalokitesvara is the most popular bodhisattva. However, he has undergone a sex-change, and is almost always portrayed in feminine form. In China, he/she is called Kuan-yin or occasionally Kuan-tzu-tsai. In Japan, she is called Kan-non or Kwan-non. In both countries, she is seen as the supreme savior of suffering

beings and is worshipped widely as the goddess of mercy and compassion. She gives children to women who pray to her for offspring.

The cult of Avalokitesvara also spread to Sri Lanka. This is a little surprising as Sri Lanka primarily follows Theravada Buddhism, while Avalokitesvara was originally a strictly Mahayana conception. In Sri Lanka, he is called Natha, which is an abbreviation of Lokesvaranatha, which means "Lord of the World". He has become identified with the bodhisattva Maitreya, the "future Buddha". He is also seen as being identical with several Hindu gods. Natha is seen as the guardian deity of Sri Lanka, and is reportedly worshipped primarily because he is regarded as a pragmatically useful source of advantages in the phenomenal world. Although I have been able to find very little information on it, apparently the cult of Natha has also spread with little change to other Theravada Buddhist countries, such as Cambodia and Burma.

In Nepal, Avalokitesvara is conflated with the Brahman deity Matsyendranath. He is worshipped in elaborate rituals which are performed by a priestly caste. Ordination is handed down from father to son, with some important positions being sold to the highest bidder from within the caste. According to one reporter, the meanings behind the rituals have been largely forgotten. However, they continue to be performed because they are customary and are considered to bring luck.

In Tibet, Avalokitesvara has reached a position of tremendous importance. The stories surrounding him, his integration in the practicalities of life, and his use in meditative practice have all been highly developed. The Tibetans started with Avalokitesvara (here called Chenrezi) where the Indians left off.

Traditional Tibetan belief holds that the cult of Avalokitesvara was brought to Tibet by the eighth century C.E. During the eighth century, King Srong-btsan sgam-po was active in bringing Buddhism to Tibet. This king is considered an incarnation of Avalokitesvara. Tibetans traditionally believe that he was

active in propagating a cult of Avalokitesvara. Not long after his reign, Buddhism went into a decline, and did not revive until the eleventh century. Western scholars believe that although there may have been a small following of the Avalokitesvara cult during the reign of Srong-btsan sgam-po (and there is not much evidence that there was any such cult then), the cult certainly died out between then and the eleventh century. Traditional Tibetan belief holds that the cult continued in secret during this period. However, everyone agrees that the cult of Avalokitesvara first became widely popular during the eleventh and twelfth centuries.

The belief that Avalokitesvara is the creator of the universe was accepted and elaborated upon. In Tibetan writings, he is seen as not only creating the world and the Hindu gods, but also as creating the buddhas and the buddha-fields. The whole cosmos exists as a manifestation of Avalokitesvara's creative activity.

This is especially true of Tibet, which is depicted as having a particularly close relationship with Avalokitesvara. His vow to save all beings becomes a vow to first save Tibetans, because they need his teachings particularly badly and because the Buddha asked him to concentrate on Tibet.

Stories arose which describe Avalokitesvara as being intimately involved with the creation of Tibet. One of the more popular of these stories describes the creation of the Tibetan people. Once there was a monkey who was an incarnation of Avalokitesvara. He lived in the mountains, where he practiced meditation. One day, a demoness saw him and fell in love with him. She tried unsuccessfully to court him, and finally said that she would bring disaster on all the living beings in the area if he did not marry her. The monkey was confused, and asked Avalokitesvara what to do. Avalokitesvara told the monkey to marry the demoness. The monkey and the demoness wed and had six children, who were the progenitors of the Tibetan people. Thus, all Tibetans are direct descendants of a manifestation of Avalokitesvara.

Tibetan Buddhism also produced the innovation of recognizing

mortal human beings as the incarnations or manifestations of dieties. As far as I am aware, Tibet is the only Buddhist country that has this understanding. Incarnations of Avalokitesvara are particularly important in Tibetan history. I have already mentioned the progenitor monkey and King Srong-btsan sgam-po. Another manifestation of Avalokitesvara which plays a crucial role in Tibetan history is the Dalai Lama. The Dalai Lama has been repeatedly incarnating in Tibet since the fifteenth century. He is now in his fourteenth incarnation. The Dalai Lama is the head of the Kagyu-pa school, which is one of the four major schools of Tibetan Buddhism. Also, from the time of his fifth incarnation in the early seventeenth century until the Chinese conquered Tibet, the Dalai Lama was the ruler of Tibet. Thus, Tibet was governed by a manifestation of their protective deity, who was also the progenitor of the Tibetan people and the ruler who had brought Buddhism to Tibet. Further, this deity, and therefore also his manifestation, is the personification of compassion, which should guarantee that his rule is kind and reduces suffering.

Avalokitesvara is important not only in Tibetans' understanding of their history, but also in their practice of Buddhist meditation. Particularly in tantric visualization practices, Avalokitesvara, as the embodiment of compassionate action, is critically important. In tantra, practitioners create visualizations which are structured so as to bring about experiential realizations of Buddhist teachings2. In order to understand the purpose of these visualizations, it is necessary to understand the philosophy which the visualizations serve to make experientially real.

What is this philosophy? It is beyond the scope of my paper to lay forth the entire teachings of Mahayana and Vajrayana Buddhism, but I will try to briefly outline the philosophies which are most commonly used in tantric visualizations of Avalokitesvara.

The most obvious Buddhist teaching used in these practices is the importance of compassion. What, precisely, is the Buddhist understanding of compassion? Compassion starts with sorrow at the

suffering of others. As such, it incites action aimed at reducing the suffering of others. Compassion is the motivating force behind useful action. It is a warm, positive energy directed towards helping others.

Compassion can only arise when we do not have a strong sense of separation from others. If there is a feeling that I am over here, and you are over there, and we are totally separate individuals, then we will not be able to truly sorrow at each others' pain, because others' pain will not touch us. In order to truly be touched by the suffering of others, we have to abandon our attachment to sharp divisions between individuals. We need to live in awareness of the flow of energy between ourselves and others. Chšgyam Trungpa explains, "When a person develops real compassion, he is uncertain whether he is being generous to others or to himself because compassion is environmental generosity, without direction, without 'for me' and without 'for them.'"3

This sense of identity with others is taken to its logical conclusion, producing a profound awareness of the relational, open, empty nature of reality. Reality is relational because everything is intimately affected by everything else. There is no such thing as an independent entity. My well-being is affected by your well-being. The consequences of every action spread throughout the universe just as ripples spread from a splash in a pond. Reality is open because there are no boundaries. "There is the . . . panoramic vision of open meditation--the experience of dhyana--openness. You do not regard the situation outside yourself as separate from you because you are so involved with the dance and play of life."4 Openness involves accepting everything just as it is. There is no boundary between "pure" and "impure" or "good" and "bad". Everything is seen as a manifestation of pure wisdom mind. Reality is called empty because everything is empty of permanent, individual, essence. Thinley Norbu says, "In the undeluded purity of self-appearance, . . . there is no reality of an object of sentient beings and no substantiality of an object of dieties."5 There is no individual existence of things. Everything is intimately interconnected.

When we live in awareness of the empty, interconnected nature of reality, then compassion arises spontaneously. In the Madhyamaka school of Buddhist philosophy, "wisdom" means an experiential understanding of emptiness and interconnectedness. Using this definition of wisdom, it seems that the development of compassion and wisdom are integrally intertwined, each arising from the other. H. H. the fourteenth Dalai Lama has written, "These three, the awakening mind of bodhicitta, compassion and discriminating wisdom, should be totally . . . combined, integrated and enhanced."6 Bodhicitta is the mind which is seeking enlightenment in order to be of benefit to all sentient beings. So from a philosophical point of view, seeking enlightenment, caring for the welfare of all beings, and understanding the empty interconnected nature of reality, all go together as pieces of the same enterprise.

These elements are brought together in the tantric visualization practices. In practices focusing on Avalokitesvara, compassion is emphasized, but compassion is so integrally connected with wisdom that they cannot be separated. Nearly every element of the visualizations brings forth another aspect of compassion and empty interconnectedness.

All of the tantras on Avalokitesvara that I have read use many of the same elements. Different tantras have somewhat different emphases. Some leave out aspects which are included in others. In order to demonstrate how the tantric visualizations use Avalokitesvara to lead to an experience of compassion and wisdom, I will analyze a single tantra which was written by the second Dalai Lama7. I chose this tantra because it includes all of the most common elements and few of the unusual elements of the tantras I have read. Also, it is described in a way which makes the philosophical roots of the visualizations especially clear.

This tantra skips the traditional preliminaries to meditative practice. These preliminaries differ a little from practice to practice, but most contain at least three elements. Briefly, the traditional preliminaries are to take refuge in the Buddha, the

dharma (teachings), the sangha (Buddhist community), and usually also the lamas, the meditational dieties, and the beings in the retinues of the deities (dakas, dakinis, and dharma protectors). Then, one generates the wish to attain enlightenment for the benefit of all sentient beings. Finally, one wishes that all beings have happiness, be free from suffering, never be separated from happiness, and abide in equanimity. The preliminaries are there to assure that people do the practice with an appropriate intention.

The tantra we are looking at begins with a visualization of a light, transparent stupa on the crown of your head. This is the only practice I have found which includes a stupa. Within the stupa sits "your root Guru in the form of the venerable Noble Avalokitesvara." Your "root Guru" is your spiritual teacher. In Tibetan practice, the spiritual teacher is seen as being "the manifestation and humanly intelligible formulation of Buddhahood."8 In the spiritual teacher, the transcendent finds expression. Similarly, the deity is also an expression of the transcendent. In the guru, the transcendent manifests with more personal, individual, and conditioned traits, whereas is the deity, the transcendent manifests in a more ethereal, divine form. However, in both the important thing is that they manifest the transcendent. In so far as this is the case, the guru can be envisioned as being the deity.

Next, the form of Avalokitesvara is described. His form, posture, clothing, and the items he is holding and sitting on are all filled with symbolism. They primarily symbolize compassion, purity, and enlightenment. The final description of him says, "Thus he appears in the midst of a great burst of rays, like a rainbow in the sky with no true independent existence." Having just built up an elaborate description of Avalokitesvara's form, we are reminded that that form is empty of independent existence. We are not to attribute a permanent essence to his form.

The stupa on your head has a thousand doors. At each door you imagine the thousand buddhas of this eon. Although the particular form of this visualization is unique, it is quite common for tantras of Avalokitesvara to invoke lots of other buddhas and bodhisattvas

at some point.

Having visualized your guru as Avalokitesvara on the crown of your head, you next visualize Avalokitesvara as himself in your heart. His form is identical as on your head. He is sitting on a red lotus with a thousand petals. On each petal is the letter A. "A" symbolizes emptiness. At his heart is a moon-disk with the syllable "HRIH" on it. "HRIH" is the seed syllable of Avalokitesvara. It symbolizes Avalokitesvara and all he signifies. The moon symbolizes bodhicitta, the altruistic aspiration to attain enlightenment for the sake of all beings. Moon disks are common in Avalokitesvara visualizations. Around the edges of the moon disk are the syllables of the six-syllable mantra, OM MANI PEME HUNG. This mantra is Avalokitesvara's mantra. It literally means something like "the jewel in the heart of the lotus." It is used in every Avalokitesvara tantra, and has a myriad of meanings and uses.

This Avalokitesvara is in your heart. The heart is symbolic location of the mind. So Avalokitesvara is in your mind. The instructions say he is "inseparable from your own mind." Although you are maintaining an image of him which is not totally unified with your own self, you are not actually separate from him.

Next, thinking of the guru-diety and the thousand buddhas on your head, you generate faith "so intense that tears stream from your eyes and the hairs of every pore of your body quiver." With great yearning, you beg the guru-diety thus:

My mothers and fathers, all the beings of the six rebirth states, are drowning in the great ocean of samsara's suffering. They have no one to protect them, no refuge, these poor beings who are in such agony. I beseech you, please save them right now from this great ocean of samsara's suffering.

Firstly, what does it mean to refer to "my mothers and fathers, all the beings in the six rebirth states"? Traditionally it is thought that all beings have been reborn so many times that at some point, every single sentient being has been our mother. Mothers are

considered to be a source of unconditional love and nurturing. So at some point, all sentient beings have been a source of unconditional nurturing for us. If we live in awareness of this, then we will automatically want to return the nurturing we have received from each being, just as we return our mother's love and wish the best for her. Seeing beings as our parents makes it easy to generate an altruistic attitude towards them. This is a very common image in Tibetan contemplative practice. The six rebirth states refer to the six realms of samsara. The realms include all of the forms in which beings can be reborn. All forms contain suffering.

Second, why do we ask the guru-diety to save all beings from the suffering of samsara? It is clear why we would want beings to be saved from suffering. But why do we ask the guru-diety to save them? The second Dalai Lama says, "Until you have become a Buddha, . . . it will be impossible for you to liberate all sentient beings from samsara."9 Since we are not yet capable of causing the liberation of all beings, we request help from the manifestation of transcendence and compassion which is our guru. It is common in tantric visualizations to request either the guru or Avalokitesvara himself to save all sentient beings in the six realms of samsara. It is especially appropriate that we ask for help from the guru, because in Tibetan tradition it is impossible to practice at all without the help of a spiritual teacher. Tantras cannot be practiced without an initiation from a teacher. Since access to spiritual practice is granted by our teacher, it is appropriate that help in reaching the goal of such practice would also be granted through the vehicle of the teacher or guru.

What happens next?

Rays of light are emitted from Avalokiteshvara's body on the crown of your head and touch the Avalokiteshvara in your heart. And rays of light stream forth from the from the thousand Buddhas . . . and strike the thousand A's in your heart. From these thousand A's and the Avalokitesvara in your heart streams of white nectar flow in immeasurable waves. The nature (of this nectar) is the wisdom of

non-duality; it merely appears in this (white) form.

The manifestation of the guru as Avalokitesvara activates Avalokitesvara as deity of compassion. The buddhas activate the symbols of the empty, interconnectedness of reality. Together, the A's and Avalokitesvara (empty interconnectedness and compassion) emanate nectar which is the "wisdom of non-duality". This image of nectar is common. Sometimes it is referred to as nectar of compassion. So the nectar may be both wisdom and compassion.

The nectar fills your body, purging you of all your unripened karma and all your unwholesome instincts. All the unwholesomeness within you oozes out of your pores as black tar, filth, and scorpions, leaving you completely purified. This is the essence of an extremely important Tibetan contemplative practice of purification. Traditionally, every practitioner does this practice at least 100,000 times. It is also included within various tantras.

In this tantra, once your impurities have left you, "your body becomes fully transformed into Avalokiteshvara." So you are now a manifestation of the transcendent, a manifestation of the principle of compassion. Although you already recognized that Avalokitesvara is inseparable from your own mind, now you are visualizing that inseparability in a much more palpable manner. In fact, at this point it becomes impossible to say whether "your" actions are yours or Avalokitesvara's. There is not any differentiation.

Next, you as Avalokitesvara act with the enlightened power and compassion of Avalokitesvara, answering the prayer you made earlier when you were still seeing yourself as separate from Avalokitesvara. "Streams of nectar flow from all the pores and openings of your body." The nectar flows in turn to each of the realms of samsara, where it purges all the inhabitants of their sufferings and the causes of suffering, which are karma and delusion. It also purifies the surroundings, turning them into pure buddha-fields. All beings are transformed into Avalokitesvara, and have "no true independent nature, just like rainbows in the sky."

You as Avalokitesvara save all sentient beings from the sufferings of samsara. This transforms them into Avalokitesvara and samsara into pure land. This is the working out of a principle elucidated in the Havajratantra, which says, "When an individual is no longer confused, samsara is experienced as pure and hence samsara turns into nirvana."10 In this visualization, all delusions have been purified, so samsara and sentient beings are experienced as pure. All beings are experienced as manifestations of transcendent, enlightened, compassion, and have no independent existence.

Now, you as Avalokitesvara may recite the six-syllable mantra, OM MANI PEME HUNG. As you do so, imagine that all beings who are all also manifestations of Avalokitesvara recite the mantra with you. "It is as if the sound of this mantra causes the universe to shake." All of reality becomes a manifestation of compassion, and invokes itself.

Finally, you imagine light coming from the HRIH at the heart of the deity in your heart. The light lands on all the pure lands you have been imagining. When the light strikes:

These places completely melt into light and dissolve into the beings you have been envisioning as Avalokiteshvara. These beings then completely melt into light and dissolve into yourself. The Avalokiteshvara at the crown of your head melts into light and dissolves into the Avalokiteshvara at your heart. The thousand Buddhas of the fortunate eon dissolve into the thousand A's in your heart. The stupa vanishes like a rainbow in the sky. Then you yourself, whom you have been visualizing as Avalokiteshvara, dissolve into the lotus in your heart with the A's on its petals. This dissolves into the Avalokiteshvara at its centre and he into the (moon-disk) seat in his heart, with the rosary of the six syllabled mantra around it. This then dissolves into the HRIH at its centre and finally even this disappears into a state of clear mind without any object.

All throughout this tantric practice, the lack of individual

essences has been mentioned, while we have maintained individual appearances. Now, the individual appearances collapse into one another, as their non-dual nature becomes manifest in complete oneness, beyond subject-object distinctions. When all individual appearances are dissolved, what is left is "a state of clear mind." This is analogous to what Thinley Norbu calls "the undeluded wisdom mind of all Buddhas [which] continues permanently in one stainless, unchangeable essence of sky."11 This is sometimes referred to as dharmakaya.

Mahayana philosophy says that there are three realms of manifestation of enlightened energy. The first is dharmakaya, which is simple, stainless, enlightened existence. Pure appearances arise from dharmakaya. These comprise sambhogakaya, which is the realm of intuitive and imaginative communication. Radiant deity appearances belong to this realm. Pure tangible phenomena arise from sambhogakaya. These comprise nirmanakaya, which is the realm of physically existent phenomena which communicates enlightened energy. Incarnate buddhas and other physical manifestations which guide others towards enlightenment belong in this realm.

In this tantra (as in others), practitioners start with their guru, who is an aspect of nirmanakaya. Their guru gives them access to deity appearance, which is sambhogakaya. Most of the practice takes place in this realm, as the realization of emptiness, interconnectedness, and compassion gets spread to more and more aspects of reality. Finally, sambhogakaya dissolves into dharmakaya, and the practitioners concentrate single-mindedly in non-dualistic wisdom mind.

The idea of Avalokitesvara has been used for numberless purposes. He has been used for philosophically unsophisticated rituals and story-telling, and for highly sophisticated syntheses of Mahayana doctrine and practice. He has gone from being a relatively unimportant attendant deity to being the tool which brings tantric practitioners into an experiential understanding of the most profound level of wisdom mind.

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1 John C. Holt, Buddha in the Crown. (New York: Oxford University Press, 1991), p. 41.

2 I am only beginning to understand tantra, myself. Therefore, my explanation is necessarily elementary and may very well contain serious errors. I have tried to set forth my current understanding of this difficult and profound subject.

3 Chšgyam Trungpa, Cutting Through Spiritual Materialism. (Boston: Shambhala, 1987), pp. 98-99.

4 Ibid., p. 100.

5 Thinley Norbu, White Sail: Crossing the Waves of Ocean Mind to the Serene Continent of the Triple Gems. (Boston: Shambhala,

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6 Dalai Lama, H. H. the fourteenth. "Activating Bodhicitta: The Awakening Mind," in • rya½´ra's Aspiration and a Meditation on Compassion, ed. and trans. by Brian C. Beresford, L. T. Doboom Tulku, Gonsar Tulku and Sherpa Tulku (Dharamsala, India: Library of Tibetan Works and Archives, 1979), p. 111-12.

7 H. H. the second Dalai Lama, "Oral Teachings Concerning the Method of Requesting your Guru and Meditational Diety," in "The Steps of Visualization for the Three Essential Moments (A Stairway for Ascending to Tushita Buddha-field)," in Meditation on the Lower Tantras: from the collected works of the previous Dalai Lamas, eds. Glenn H. Mullin and Michael Richards (Dharamsala, India: Library of Tibetan Works and Archives, 1983), pp. 53-57.

8 Herbert V. Guenther, "The Spiritual Teacher in Tibet," in Tibetan Buddhism in Western Perspective, (Berkeley, CA: Dharma Publishing, 1989), p. 188.

9 H. H. the second Dalai Lama, "Requesting your Guru and Meditational Diety," pp. 53-54.

10 Hevajratantra, II, iv, 34, quoted in Herbert V. Guenther, The Creative Vision (Novato, CA: Lotsawa, 1987), p. 15.

11 Thinley Norbu, White Sail, p. 147.

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[Last updated: 29 September 1993]

"CALLING ON THE NAME OF AVALOKITESHVARA".

[this text was first published in the MIND MOON CIRCLE, Winter 1991 pp 1-11]

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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CALLING ON THE NAME OF AVALOKITESHVARA

by John Tarrant Roshi

Winter 1991

It is said that, even in hell, if you remember the name or if you call on the name of Avalokiteshvara, you will find freedom.

Avalokiteshvara, as I am sure you know, is the bodhisattva of compassion and insight, who appears in the Heart Sutra. This figure is known under many names. It is our task as students of the Way to realise the insight of Avalokiteshvara for ourselves. This cannot of course be done just by imitating and following along. Fortunately, it can only be achieved by finding our own Way and our own practice. In our own uniqueness lies the

great dharma. Keizan Jokin said, "However immensely diverse the mountains, rivers and lands and all forms and appearances may be, all of them are in the eye of the Buddha, and you too are standing in the eye of the Buddha." It is not simply that you are standing there: the eye has become you. The eye of the Buddha and the eye of Avalokiteshvara have become everyone's whole body, each of us standing tall. This enlightenment needs to be refreshed and rediscovered in each person and in each generation, in each individual of each generation and in each moment of each of our lives. There is a path into it and today I would like to talk a little about some of the guideposts on that path.

I have been very interested lately in the interaction between character and insight. Character was very much a concern in old China when the koan curriculum was being developed, and I think belongs with Zen. Yamada Roshi used to speak about Zen as the perfection of character and when I looked at myself and my friends who were longtime Zen students I found that hard to believe; but I think I begin to get some glimmerings of what he meant. He certainly did not mean an easy piety. And you may also remember that Yamada Roshi used to emphasise insight a great deal, and was known for his relentless pursuit of enlightenment when he was a student. Insight is the dazzling, clear, eternal awareness of the presence of Avalokiteshvara in each moment: the presence of all moments and all places in this moment and this place. So that is very simple, really. That one is solved, I guess; we know about insight.

Character is something else. Character is I think more related to time, and grows and develops with a sort of reptilian slowness. And insight cannot go bad on you: either you have insight or you do not. I guess you can lose insight through bad living or not maintaining your practice, but really insight is a fairly clear matter. The realm of character is different, though. Character does change; we can become more whole and occasionally we meet some people who become less whole. A flaw in their character gradually takes them over. I think of character as being primarily the willingness to be with, to read, to listen to, the flow of things that we often call the Tao, for short. It is the willingness not to separate from the current of life. And with this goes the ability to experience our own lives and the willingness to live our lives fully, without resisting our experience. This takes courage, equanimity,

steadfastness, honesty. And I think it really helps if we are willing to be foolish a lot. There is always that noticing with a sense of wonder that is important and helpful in the character work.

An old Sung dynasty Chinese teacher said this: "If you want to investigate this path all the way, you must make the determination firm and unbending until you reach enlightenment." (That's the insight side of it.) "Afterwards it is left to nature whether you experience calamity or distress, gain or loss, and you should not try unreasonably to escape them." I think this is very interesting and true. Character relates to our willingness to be small as well as grand. The flow of things carries us along, and fighting the flow does not help, as far as I've ever noticed. It is how we are with that, what attitude we have to being carried along, that is crucial. Do we have peace in our hearts, even when there is an external calamity, even when we are in the midst of struggle? In the midst of darkness can we find, can we touch, light? If we have no consciousness of the greatness within the small, then we have no enlightenment, no insight; then we do not know about the name of Avalokiteshvara. But Avalokiteshvara is also the other side, is also compassion, and if we have no awareness of our own smallness, if we resist and pull away from our smallness, the rumbling stomach, the aching knees, the sorrows and griefs, the joys and frivolities of zazen, if we try to pull too much away from those and fight with them and have a hostile attitude toward what comes up, then we are clinging too much to the insight side of things, too much to the dazzling clarity. We know then that one flower holds eternity, but we do not know that one aching knee also holds eternity, one destructive thought also holds eternity.

Some people do rather well in a temporary kind of way by clinging to the insight side of things, almost as a refuge from developing character. I think as Zen students we are always veering towards one side or the other of any dichotomy we can name, so this is not a great shame. But I see this in Zen, I have known this in myself. My own teacher and the teacher of many of you, Robert Aitken Roshi, was telling me about a former student of his, who worked hard at his koan work but never really had a very good touch with it; it felt like he had never got down below his neck. He wanted to teach, but Aitken Roshi wouldn't let him, so he went around, visited many teachers, and finally found one who told him

he could teach. Now he travels and teaches small communities. Aitken Roshi told me how he was talking with another rather crusty old Japanese teacher whose wife runs a sushi bar and who is very fond of jazz and who lives in Berkeley. This crusty Japanese teacher was saying he heard this fellow giving a teisho, and Aitken Roshi said, "Well, how was it?" and the teacher said "One chopstick!" (A restaurant metaphor.) This is not really so much to be harsh with this person; it is to use this person as a representative of a state of mind that we can all have, where we cling to our meditation experiences and neglect the other side of our lives, neglect to look in at all, neglect to know our own hearts.

So we have to be patient with ourselves. No matter where we are in our training this is an absolute necessity. Over and over again we think we need to be somewhere else, whether we are at the beginning of our training, or far along, or teaching, or wherever. And we must find the truth right here, right now; we must find our joy here, now. I have even known people come to me in dokusan and say, "Well, I am waiting for sesshin to get over with so I can do some peaceful meditation, without all these bells ringing." How seductive it is, the thought of tomorrow. ... We must find our understanding here. You know I moved to California from Hawaii some years ago now, and people ask me where I came from and I say Hawaii and they say, "Oh, it must have been wonderful to live in Hawaii," and I say "Well, I thought California was wonderful." And then I come out to Australia I come to Perth and people say "Where do you live?" and I say "In California," and they say "It must be wonderful to live in California," and I say "Well, I think Perth is pretty nice": you know how it is. We must find it here; it is always here; this is where the grass is green.

Another side of the character work is, I think, to trust mystery, to trust the not-knowing within ourselves, not only as a subjective state but as an objective feature of the Way, as something that is really intrinsic to the Way. It is a sense of trusting in what is mysterious, what is not known and not limited by knowing. What we know always in some way shuts out the rest of the world. It is always that ten percent that is dazzlingly clear. There is a story of a fellow who was searching around for his keys in the weeds under a lamppost. Somebody else came along and helped him search for an hour or more. Finally this person

said, "We've gone over all this ground--are you sure you lost them here?" And he said, "No, I didn't lose them here actually, I lost them over there, but there's more light here." That is our knowing; that is what we know. If we are open to the darkness, it is very rich, it is fecund; and that is on the character side of things.

Also it happens that we get into a kind of revolt, particularly in the koan work because it is so fraught with success and failure, and good and bad, and acceptance versus struggle, and all that stuff. We get into a revolt about it, and the koan either seems far away or it seems like an impossibly difficult, tense way of working in zazen. People get sick in the stomach and throw up, or come in and yell at me -- all sorts of things go on. But the task from the point of view of character here is to find a way to do the koan, to unite with the koan, no matter what; not to cling to a particular idea of how to do it. If your particular idea of how you are doing it is not working, then try something else. If you were trying to fix a leaking tap in the sink you would try something else if one way didn't work. I think to use that kind of common sense in meditation is also important, not to be too literal-minded.

Sometimes technique too is divided into the character and insight sides: the shikan-taza -- which is the great acceptance, the great sky mind, the consciousness that spreads over the whole universe like the rising sun -- and the sharpness of the koan way. However, I think at bottom there is not a lot of difference in the ways we meditate and there need not be a lot. If you emphasise the peacefulness of zazen, sooner or later you will have to take up the sharpness, take that extra step; if you emphasise greatly the insight side and the sharpness, sooner or later you will have to come to an acceptance and a peacefulness. Always, whenever we have a dualism, in the end zazen unites them; even character and insight are this way.

Meditators have many things come up, but one thing that is very characteristic is fear. Fear takes many forms. It can be extraverted and take the form of anger and resistance against things in the outer world, against things in the meditation, which is some fear of going deeper. Or it can be quite clear that we are just plain scared, and fantasies of fear run in our heads and we have nightmares on night two, or we are

afraid of pain. I think a large part of the character work is just to become tolerant of this. If it is true that we need to experience our own lives, we need to notice what is happening, we need to notice that we are having a feeling or a thought. Often we don't: we are just subject to it, for days sometimes. The first thing is to notice it, then the next thing is not to take it too seriously, to have a kind of ease and space around it, an equanimity with what comes up, a generosity of mind; so that if fear comes up we also have the attitude of "Thank you for everything; I have nothing to complain of." And THEN scream! And then after that say, "Thank you for everything; I have nothing to complain of: I just screamed."

I think this equanimity then allows us that necessary foolishness which is essential for all learning and which is spoken about by many great teachers when they have emphasised the value of the mind of the child -- that open, clear sight.

A woman told me a story recently that I thought very typical of the process of the Way for some of us. This was a deep vision she had had, many years before she told it. It had ruled her life ever since, and was only just starting to transform, which is how she came to remember it and so to tell it to me. This is the vision:

There was a desolate, post-holocaust city, a science fiction city, ruined and devastated after a war. On the outskirts of the city, in a desert, was a young prince, standing up. In some way this young prince was the woman. All the young prince had was one of those ornaments in which, when you turn them upside down, it snows. She thought this a strange vision to have: a ruined city, and a young prince standing with this ornament. In the vision, the prince looked at the devastation in the city, and he could not bear the suffering. And he looked at his little ornament with its snow scene and pines and its mountains, and he thought, "What a stupid thing this is; it is just a mechanical thing. There is no hope." He threw it down, and it shattered.

When she told me this my body shook a little. There was such despair in

that gesture of throwing down the one beautiful thing. What I thought about her state of mind was that at the time of the vision there was nothing for her to hold on to, nothing at all, and that somehow she needed to go further into the pain, to experience more fully the darkness, and that for her throwing away this ornament was the movement even further into the darkness, into the suffering. I think there are times in zazen when we just have to accept that we do this. We fight with the zazen so much: we just have to bear it and endure any way we can, and we go into the difficult times. Quite often I have known people to leave a retreat at such times, but then come back; and sometimes good people leave and come back. I think it is very important to stay if you can. But even Hakuin, one of the great teachers of the Japanese lineage, gave up zazen for a while. He had a great fight with his zazen and lost. He decided his life was miserable and he would get what few pleasures he could by carousing and reading poetry. And eventually, as is the way of things, the zazen seduced him and led him back. He could not quite leave it alone: he had not resolved his koan and brought him back.

But there is another possibility which just began to occur to this woman, which is why I think the memory of the vision came back. This possibility is that all is not lost. When we see the suffering in the world, there is still a treasure in our own awareness, and that treasure relates to our attention. There was an opportunity in that little ornament, with its trees and its snow scene, which was to understand that it was the source, the talismanic source. It is the koan. And out of the koan the whole city is rebuilt or recreated, the entire world restored, pristine and beautiful, over and over again. So the great universe, with its joy and sorrow, peace and light, returns, even after suffering, in spite of the vastness of human suffering. Sometimes we can only get to this restoration by going through the darkness, and character is the willingness to hold in the darkness and to be held in the darkness. Some people have told me that in the hard times in zazen they call upon everybody who is wise that they have ever known to sit with them, and somehow that holds them. And that can be very helpful, can't it? Other people have had just spontaneously old teachers come to them while they are sitting and hold them. I have had this experience myself, of an old teacher whom I had always wished to meet and who died before I met him, coming and walking behind me while I was sitting at

night.

So character relates to the willingness to use any means and to be inventive when it comes time for holding. When I think of the word "holding" I think of arms and the maternal quality that develops in us in zazen, that very steady, deep quality, where all sorts of things come and go, and we have an equanimity with them. This is the enduring wisdom of being able to stay with it. And then not to take the darkness too literally. "I am sad; I am in pain; I am tired; I am bored; I am distracted": yes, fortunately! This is the great life. And then of course we find that it is a little harder to distinguish between sorrow and joy. This too will change; this is not the whole thing. Because I am happy does not mean I will always be happy because I have had a great experience does not mean that I should cling to that great experience. Even in hell you remember the name of Avalokiteshvara: that is this awareness.

Avalokiteshvara has many names in the Buddhist tradition alone (and three sexes as far as I can tell -- masculine, feminine, and androgynous): Chenresig ; Tara, who is a manifestation and comes in various colours -- for example, whine and green; Kuan-yin, who also comes in various colours, and comes with or without an infant, and in various sexes; Kanjizai, Kanzeon, Kannon; perhaps Mary and Isis; and on and on. Many forms.

An old-time Zen student, a woman, in California, who has sat for many years, and is a very senior person, told me this wonderful story from Gregory Bateson. One time he gave a talk at Green Gulch Zen Centre, and spoke of a young boy who had psychotic episodes. The boy was schizophrenic and the whole world would close in on him and become terrifying. He would think that people were invading his mind with their thoughts, and trying to programme him through what was on the television, and telling him things to do. So he would spend time in the in-patient ward, and receive medication, and gradually his mind would clear, and they would release him, and he would go home, and get worse, and he would come back to the in-patient ward: there was this cycle. One time he was going home for Thanksgiving dinner, and he really wanted to do better this time, and he talked to his psychotherapist about how to

do better. So he went home and he was having dinner, when he noticed that the peas were too green, and the turkey looked just too much like a turkey, because it was thoroughly poisoned, and he knew by the way people were looking at him that they were all wondering whether he was going to catch on to this or whether he was going to eat the turkey. And then he noticed that his mind was doing this. For the first time he noticed that his mind was doing this: he remembered the name of Avalokiteshvara in the midst of hell. He thought, "Oh, my mind is seeing the peas as too green!" and he burst out in ecstatic laughter -- and they carried him away. But still, he understood; he remembered the name. "Thank you for everything; I have nothing to complain of." And it did not matter if the people around him did not understand, because for the first time he remembered the name of Avalokiteshvara.

So if you remember the name of Avalokiteshvara, calamity or joy may visit you: that is not the point. You can see how remembering the name of Avalokiteshvara actually involves a union of character and insight. It was an insight to notice that he was noticing that the peas were too green. And then to have equanimity even when he was carted away, that is character. Even when you're carted away, you shouldn't go psychotic again; you need to hold through that time.

Character involves a willingness not to be grand all the time and not to be perfect. In this boy's case, suddenly he still had the role of being psychotic; it was thrust upon him even though he did not have the inner experience. Ceremony is quite a good teacher for me it this way. One of my friends who is a senior Zen student and is often tanto in his particular group is really terrible at ceremonies and has been a wonderful teacher for me. I'm not very good but I can fake it, and he can't even fake it. He stands up to hand me the incense, and he breaks it; so then he's really careful the next time and he doesn't break it, but he trips on his robe and he falls into me, and I fall into the altar, and the incense gets knocked over. And things are like this, things are demonic. Just as for some people their feelings are demonic, for him things are demonic, and they don't stay still. When he walks into the dojo the incense pot has moved overnight. He has been a great teacher for me to be at ease with that part of myself, so that I can just go and do the ceremony as best I can. Often the incense falls over,

but there is a kind of relief in that. It is good sometimes to be small. Then I really learn too from those of my friends who are much better at doing the ceremonies than I am. Perhaps they need to learn some other things; ceremony is not a problem for them. We perhaps symbolise this willingness to be small, to be nondescript, by the black, the raggedness The inner raggedness is so characteristic of zazen, when we begin to attend and the mind just won't take any notice of our intention to attend. There is nothing much we can do with it; we must just trust the mystery of this unfocused, raggedy mind, this moth-eaten mind. Something plain and commonplace and very ordinary. So it is good not to be afraid of our smallness.

Another longtime Zen student who is a marvellous artist told me a story that bears on character. She was on the metro in Paris, and a man who was very, very drunk got on. He was a young burly man who had no shirt and had tattoos all over his arms. He lurched on to the car and came past my friend and stood between two women on either side of the aisle. One of the women was strikingly beautiful, and he leaned over this woman and began to abuse her. My friend, who is Asian and petite, became afraid and began to do the prudent thing and edged back towards the door of the car. And then she saw the woman sitting across the aisle from the beautiful woman reach up and take the man's hand. Her hand just floated up. As if out of the emptiness of the universe her hand floated up and took his hand, and he burst into tears, and softened immediately. That woman remembered the name of Avalokiteshvara; she was open to it. My friend said she felt she had missed something; she felt a little ashamed of her prudence at that moment. I think we can all recognise when we have done something like this. Of course, sometimes edging towards the exit is the right thing to do. But still, there was something even better than the right thing to do, which was to remember the name of Avalokiteshvara.

When we are willing to be open, and rather small and ignorant, the great joy comes of its own, and in a sense it is none of our business anyway. It is just our business to walk the Way and to remember the name of Avalokiteshvara. The temptation of being all-wise is not really very interesting once we give in to it. Sanghas of course have a rhythm where they get really good at something, and then that creates its own

tightness and difficulty, so there is some upheaval and they get awful at things for a while but they are rather exciting and new; and then there is an opening and a gradual rise until we get good at something, and then we fall apart again. It is the same in our individual practice Equanimity in the midst of the coming and going is really so important. It is the fruit of the Way, but it is also the discipline we need in order to experience the fruit of the Way. To be rather serene and just keep walking.

The dharma then is rather full of happy errors. If we are willing to be small and walk along, we will find that the dharma really does take care of us: we are guided, we have the right accident at the right time, things like that. We find that we fall into the error of pushing too hard, and then we stop, fatigue stops us, and we think that this is an awful thing, but it relaxes a little, and then suddenly the mind becomes quite clear. So do not despise or be snobbish about any state of mind that arises. When we are blocked we must trust that we are blocked; that is where we are. We must trust that this too is where Avalokiteshvara name has magical power. We must find a way through it or into it or around it; become one with it or suffer it; climb over it, be squashed flat by iin. We must have some relationship with it. And as long as we are in a relationship with it, Avalokiteshvara is there. And what is more interesting anyway than walking the Tao; what is more precious than the opportunity to walk the Tao? There is more value in the difficult blocks, more courage and more serenity. It is easy to be courageous when we can see the clear path ahead. The only use of courage really is when there is mist all around and we must take that next step not knowing where the next beyond that will lead. When Shakyamuni stopped his ascetic practices he took some nourishment given to him by a woman, so the feminine sense of being as well as the great sense of doing was allowed in and he became more whole. Then he looked up and the accident of the morning star occurred. Have you thought: what if Venus were not in the evening sky at that time? No Shakyamuni, no Buddhism. We must trust that :some other accident would have opened his heart and mind.

I have been interested for some years now in the "I Ching", which is not formally a Buddhist book but a wise and interesting one, and I think a Zen book, concerned with integration of character and insight. It is an

oracle, the hexagram of the oracle is made up of six lines: two units of meaning, called trigrams, of three lines each. The hexagram for peace has the trigram for earth above the trigram for heaven. Very interesting. When heaven is above earth, you have stagnation, standstill, because there is the tendency for the world of insight, the world of heaven, to go off into its purity and clarity, and the world of earth to stagnate into the obtuseness and lumpishness of matter. There is separation, there is no creative interchange and flux. But the hexagram for peace, or "tai", has the intermingling, where heaven is actually below earth and there is an intermingling of the worlds of character and insight. The great clarity of zazen is simultaneous with the distraction, the memory from childhood, the pain in the knees; and so we no longer say, "I wish the pain would stop so I can do some meditation." This too is meditation; this is the great life.

We do not chase perfection. When heaven is below earth is when the young prince discovers that this toy is the source of all things and joy. The play, and the spirit of the child: you just turn it upside down and every time it snows. Just like Avalokiteshvara: every time you call, there she is, calling.

So it is important to stay with the joy of the smallness and the joy of the mystery. Another old Sung dynasty teacher said, "The one who preserves the Way through old age to death in the mountains and valleys is not as good as the one who practices the Way with a group of people in a community." It is good to have the smallness and the obnoxiousness, we might say, of sangha; dealing with the dailiness, dealing with those petty difficulties that always arise when we have to live with others. If we have the equanimity and the insight here, how much richer and deeper it is. Practising together.

A Sung dynasty teacher called Kuan-lin looked unhappy and worried. One of his many, many students came to him and said, "What's going on? You look a little disturbed." Kuan-lin said "Well, I haven't found anyone yet to be the accountant." The student wanted to help, and recommended the assistant superintendent. The teacher said, "Yes, he's pretty good, but not quite right, I think. He's a little rough, and I'm afraid petty people might resent him and intrigue against him and say he didn't

deserve it." So the student said "How about the attendant? He's honest and prudent." Kuan-lin said, "Yes, he's prudent, but it might not be good for his training. The supervisor is pretty good, and I'm still thinking about it." Later the students asked another teacher, "Why did Kuan-lin, who was a great teacher, worry about these small and petty things?" The other teacher said, "Those who are really concerned about the Way have really made this fundamental. The ancient sages are like this. We must be concerned with everything in the dharma; we must let our compassion run to everything in the universe."

In sesshin you manifest the compassion of the dharma; you call on the name of Avalokiteshvara just by the sincerity of your zazen. That sincerity is sufficient. Each moment we come back to the freshness, and it really does not matter what the moment before was, how stale it felt, or how weary, or how far away from the name of Avalokiteshvara. We must have that willingness to call on it at this moment and realise that when we do call on it, this moment fills eternity. There is nothing else in the universe. These hills and the birds and the great wind in the trees: all are the calling of Avalokiteshvara. And then we create the conditions by which the moon rises. We do not make it happen; the moon rises of ins own without the help of human hands. All we need to do is call on the name of Avalokiteshvara over and over again.

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THE HEART AWAKENED

Three Essays

by
Eileen Siriwardhana

Bodhi Leaves No. 93

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KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Eileen Santer
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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MUDITA

//Mudita// means appreciative joy at the success and good fortune of others. Evaluation of achievement is a precursor to mudita, and appreciation a component of mudita. Seeing the good in others and learning to recognize and admire what good there is, is what mudita tacitly implies. Laughter and exhilaration are not characteristics of mudita. Mudita is joy and appreciation flowing quietly out of the core of one's heart towards others like the waters from a spring flowing outwards from the bowels of the earth. Spontaneous and sincere participation in another's glorious hour is possible only when the quality of mudita is developed to its fullest.

Genuine joy in the prosperity of others is indeed a rare quality. The virtue of mudita may be best noticed at work in the joy of parents over the success of their offspring, and in the genuine ecstasy of teachers over the success of their pupils, particularly in the latter situation when the threat of the younger eclipsing the older is always imminent. While it is easy to practice mudita within the narrow circle of one's family and friends, to identify oneself with the joys and triumphs of outsiders requires deliberate effort. Yet the capacity for doing so is rooted in man's nature. Smiling faces of adults make children respond readily with their own smiles. This potential in the child should be nurtured and activated by parents and
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educationists. For the seed of mudita planted early in a child will grow and blossom and bear fruit in his adolescence and in his adult life. To some extent, man is a product of his environment -- with this in mind, adults, parents, teachers and wardens who handle children should be of a cheerful disposition and an appreciative nature.

If a child lives with criticism,
He learns to condemn;

If a child lives with hostility,
He learns to fight;

If a child lives with ridicule,
He learns to be shy;

If a child lives with jealousy,
He learns to feel guilty;

If a child lives with tolerance,
He learns to be patient;

If a child lives with encouragement,
He learns confidence;

If a child lives with praise,
He learns to appreciate;

If a child lives with fairness,
He learns justice;

If a child lives with security;
He learns to have faith;

If a child lives with approval,
He learns to like himself;

If a child lives with acceptance and friendship,

He learns to find love in the world.

Latent in man are both noble characteristics as well as vicious tendencies. It is strange that the vices latent in man seem almost natural and spontaneous, whereas the dormant virtues have to be brought to the surface with great effort. As one advances in years, activating and developing the potential of mudita becomes more and more difficult -- though not impossible. Seeds will not take root in hard and crusty soil. One has to loosen and soften the soil if one expects shoots from seeds. In children the heart is tender and seeds planted therein will take root early and grow fast. So the best time to activate and develop the positive and saintly tendencies which lie dormant in every human being is during the tender years. When a child receives praise and approbation, he will naturally learn to give it to others for he knows the joy of recognition and appreciation.

Envy and jealousy are the chief opponents of mudita, or appreciative joy. These noxious qualities arise partly out of a lack of confidence in one's achievements and one's capacity to achieve. Dislike, boredom -- nuances of the Pali term //arati// -- may be considered as enemies of mudita. The opposite sterling virtues which can vanquish these enemies are loving-kindness, //metta//, and compassion, //karuna//. Mudita is placed third in the listing of the Brahma Viharas, for mudita is the natural outcome of the two preceding benign mental states. Metta and karuna are the forces that urge one to alleviate the sufferings of others with purely altruistic motives, expecting nothing in return -- not even gratitude. What matters to the Buddhist is the little bit of joy he has brought to another's heart by relieving him of even a little bit of sorrow, of suffering. Little do people realize how a kind word, a warm smile, a loving touch can act as a balm to a sorrow-laden heart. We can now see how mudita becomes a natural result of metta and karuna.

Too often people are much more ready to sympathize with the misfortunes of others than to rejoice with them in their good fortune. Where is a definition of a friend: "What are friends? Are they not dear sweet people who abuse you behind your back and take an inward

deep pleasure in hearing of your faults and misfortunes?" We have to take ourselves to task whenever we recognize these psychological perversities within us, and with great effort try to eradicate these unwholesome tendencies which seem to be deep-rooted.

We have to be honest with ourselves and look within. Whenever traces of envy or jealousy enter our hearts, we should recognize the emotion as one which is unwholesome. We should also make an effort not to let it take hold of us. Let us ask this question: Why are we envious? Because someone possesses something we do not. Why do we not have that which we want, that which would give us joy? The answer lies in our own //kamma//. In the light of the Buddha Dhamma no one is to blame but ourselves. The greatest sorrow for a woman is the inability to bear a child. Why accumulate more bad kamma by envying those who have children? Unwholesome states of mind such as hatred and anger are said to be the causes of infertility. So why promote such a state in a future birth too by continuing that evil train of thought? This line of thinking, of arguing, needs very great effort. It is not easy. That is why the Buddha praised effort, //viriya//, as a noble virtue. "If it were not possible to do good I would not tell you to," said the Buddha. This mode of thinking helps to eradicate delusion -- //moha//. The source of all unwholesome kamma is ignorance of moha. When the vail of moha is lifted, one sees clearly that craving is the source of all sorrows. Craving gives rise to jealousy, envy, covetousness, avarice, greed -- all enemies of mudita.

Let the fertile woman not look down upon her less fortunate sister who is denied the great joy of motherhood. Let not the one endowed with beauty scorn her plain-looking sister. Let not the wealthy insult the poor. After all, we must remember that this earthly existence is but a short sojourn in our journey through Samsara. The Buddha says there is no one on earth who has not in a previous existence been a mother, a father, a sister, a brother, a child to us. So let us suffuse the whole world with metta, with karuna and with mudita. This is why the Brahma Viharas are described as //appamanna// -- illimitables (all embracing). They are so-called because they find no barrier or limit. They embrace all living beings.

Jealousy can poison a man's system, mar his character, and ruin his social relationships. And what is life but a series of relationships? It is only in death that we are alone. Today jealousy and greed for power have poisoned the mind of the world. We now witness jealousy on a global scale. We are destroying each other and our home -- the earth. The situation at the present is so very grave that we can no longer talk of individuals or groups or nations. We have to speak for Earth. Carl Sagan, the eminent astronomer, exasperated by the wanton destruction of our beautiful little planet and its resources asks, "Who speaks for Earth?" The practice of mudita never seemed to be as important as in the present day. The forces of evil seem to have been unleashed in full measure in human hearts the world over.

Advances in science and technology have been of immense value to man's material progress and development, but the negative by-products of this progress are truly frightening. Destruction of natural resources, pollution, unhealthy rivalry and dangerous competition have reached such colossal proportions that life on earth is threatened. Discoveries and inventions in the fields of science and technology should be for a better and more comfortable life. But now many of those discoveries' are a threat to life itself. It is indeed depressing that the irony of this situation is not considered with sufficient concern. The ills of the world are insidiously increasing so that there is a growing sense of cosmic gloom and defeatism.

Man's predicament as perceived by the modern poet, George Barker, is embodied in the following words:

When will men again
Lift irresistible fists
Not bend from ends
But each man lift men
Nearer again.

Many men mean
Well: but tall walls
Impede, their hands bleed and
They fall, their seed the

Seed of the fallen.

See here the fallen
Stooping over stones, over their
Own bones, but all
Stooping doom beaten.

Whom the noonday wishes
Whole, whom the heavens compel,
And to whom pass immaculate messages,
When will men again
Lift irresistible fists
Impede impediments
Leap Mountains, Laugh at Walls?

Looking on, dejected and dispirited, is not the solution. We have to struggle to save ourselves and our planet. This is why institutions like the United Nations Assembly exist. Though satisfactory results may not always be forthcoming, the fact that while a section is destroying, inventing weapons of hate, another section of mankind is arguing, demonstrating, petitioning for peace. As long as such forces opposing evil are in existence, there is hope. This means that there is still sympathy and love in men's hearts for their fellow beings. So we must be hopeful. Conflict is eternal; conflict is natural. Conflict helps us to rediscover lost values. We must not see only hatred in conflict. Conflict is the natural prerequisite of a satisfactory solution.

A section of the world today is enveloped by the thick veil of delusion. Hence their inability to see the truth. Failure to perceive the Truth is delusion. So it is with persistent effort and enduring patience that those who wish to be noble and serviceable must sublimate themselves and serve humanity, both by example and by precept. The cultivation of mudita and the practice of this virtue can relieve humanity of the suffering it has brought upon itself. Those with right understanding must by personal example work out salvation for themselves and for their fellow beings.

Diligent practice of mudita will make a person more amenable, flexible, and understanding. He will learn to live outside himself. He will experience a new kind of happiness, the joy of sharing. This virtue will elevate him to eradicate the cankers of jealousy and egoistic craving; "We" and "ours" will be substituted for "me and "mine." Wholesome camaraderie will build up, and he will gradually embrace the whole world with loving-kindness -- //sabbe satta bhavantu sukhitatta//. The ego will gradually disintegrate, and he will gain insight into //anatta//, the Buddha's central doctrine. The fetters of attachment to self will break first, and with it all other fetters of attachment, which will lead him gradually toward renunciation.

The Buddha advocates the sharing not only of material resources, but of spiritual resources as well. The transferring of merit to our dear departed ones is a truly beautiful sharing. Our loved ones who are no more with us physically feel such a sense of joy in the thought that they are not forgotten; the joy that accrues to them by our enlightened acts is //anumodana//.

Mankind is on the eve of a nuclear war. Sure and certain destruction will be the fate of the human race if war breaks out. Now is the hour to muster benign forces within the human heart on a global scale. The virtues of metta, karuna, mudita and upekkha must be practiced to combat the degrading forces of greed and hatred which cause dangerous divisions. Once the sparks of divinity in men's hearts are released, all divisions of creed, colour, religion and race will recede into insignificance. Then only one creed will be in evidence: the creed of humanity. So let us activate, cultivate, and develop the sublime qualities -- Brahma Viharas. These powers hidden within the human heart are yet untapped, yet it is through these powers that humanity can be saved. This seems to be the way -- the only way out of the present entanglement.

> "The inner tangle and the outer tangle --
> This generation is entangled in a tangle.
> And so I ask Gotama this question:
> Who succeeds in disentangling this tangle?"

The answer of the enlightened One given centuries ago embodies the solution to the present tangle. It is, in fact, the answer to every generation -- past, present, future. "He who succeeds," says the Buddha, "in disentangling this tangle, is the wise man, established well in virtue, who has developed consciousness and understanding."

* * *

METTA

Metta is a sincere wish for the welfare and genuine happiness of all beings, without exception. It means that which softens one's heart -- a friendly disposition. "Just as a mother protects her only child even at the risk of her own life, even so should one cultivate loving-kindness towards all living beings." It is not the passionate love of the mother that is stressed here, but her sincere selfless wish for a genuine welfare of her child.

Metta transcends all boundaries of caste, class, race and religion. It is limitless in size and range (//appamanna//); it has no barriers, no discriminations.

Think of the number of instances during a day when your actions are colored by discrimination. When your unfortunate servant boy accidentally breaks an article, you shout at him. When your own child does it, you tolerate it. That servant boy is also somebody's child who, through bad kamma, has come under your roof to do your menial work -- to do your bidding.

When you strike a blow across your dog's back for trampling your flower bed, do you realize the unwholesome state of your mind at the

moment of such action? You may even be a person who recites the gathas and the suttas, who goes to the temple, who observes the Eight Precepts, who listens to sermons, who gives alms. But at the moment of such discriminating actions you have turned away from the Dhamma.

At some time you may bide the time, waiting for an opportunity to take revenge on someone who has slandered you. During that period of waiting -- please think of the Buddha. Enact in your mind's eye the story of Cinca Manavika or the courtesan Sundari. Then your little embarrassments and heartaches will fade into insignificance.

Metta is described as a divine state (//brahma-vihara//) which cannot co-exist with anger or hatred. "Hatreds never cease through hatreds in this world. Through love alone they cease. This is an eternal law." Goodwill, loving-kindness, benevolence and universal love are suggested as the best renderings of the Pali word //metta//. A point to be clarified here is that metta is not synonymous with ordinary affection. The world cannot exist without mutual affection. Between parents and children, between husbands and wives, between teachers and pupils, between friends, exist varying degrees of affection. This affection is natural, and metta has to be cultivated. A benevolent attitude is the chief characteristic of metta. One who practices metta is constantly interested in promoting the welfare of others -- not only in his family and friends. Such a person is sincere when he says: "May all beings be happy."

Another very important point that should be clearly understood is that in exercising metta, do not ignore yourself. How often do you say, "Oh, I got so angry with myself" or "I can never forgive myself"? Some hasty words or actions on your part fill you with resentment towards yourself. Remorse, though a fine corrective, is an extreme form which can bar your progress when indulged in again and again. There are times when you may even make yourself mentally and physically ill. So the most important person to make friends with is yourself.

Remorse, regret, diffidence and hopelessness are negative tendencies the existence of which can never result in a friendly

disposition towards oneself. Metta is a positive quality. Unless you feel friendly toward yourself, you cannot be friendly towards others. To the world outside you may appear to be well-disposed towards others and give the impression of possessing a benevolent, magnanimous nature. But be aware of yourself. Be honest with yourself. Honesty is the starting point towards self-purification.

"To thine own self be true
And it must follow as the night the day
Thou canst not be false to any other man."

All men have their frailties. What is meant by making friends with oneself does not mean that we expect to find within ourselves only that which is good and perfect. We talk about understanding people. Let us understand ourselves first. Let us recognize our strong points and feel satisfied about them. Let us recognize our failings, and strive towards lessening or eradicating them.

"Whoever looks for a friends without imperfections will never find what he seeks."

"A faithful friend is a sturdy shelter.
He that has found one has found a treasure."

"He who throws away a friend is as bad as he who throws away his life."

Let us not throw away our lives by throwing away that friend that is in us.

"I" or "myself" should be the central or starting point. Metta radiates from oneself to others, so it is very important to feel a sense of goodwill, friendliness, well-being towards one-self. This is a subtle point which has to be clearly understood.

The Buddha radiated metta equally towards his adversary Devadatta,

Yasodhara his royal wife, and Patacara the demented woman, his royal father Kind Dusshodana and Sopaka the humble low-caste youth.

Metta then should be extended towards friend, foe and mere acquaintances alike. The identification of oneself with all beings (//sabbattata//), making no difference between oneself and others is the culmination of metta. The ideas of "me" and "mine" are building blocks of barriers. Metta dissolves barriers and loosens all constraints. With the diligent practice of metta, division evaporates and humanism is realized. Such a mind is free from ill-will, and this freedom is bliss or //sukha//.

Ill-will is the antithesis of metta. Anger, hatred, aversion are related qualities. Metta cannot co-exist with such unwholesome attitudes. Disparaging, condemning and belittling others is possible only through ill-will. Pointing out another's faults with the intention of leading him towards good does not mean a lack of metta. Parents, teachers and elders often have to resort to various methods of correction and reform where the young are concerned. But one has to be very watchful when one is engaged in such activity. The motive has to be analyzed carefully. Elders sometimes react in anger. At such moments one must question oneself: Was it to avert a disaster to the other that one acted so? Or was it merely giving vent to one's own anger which oppressed one?

A mother who could not convince her son that the path through the jungle was unsafe and that he should take a safer route exclaimed in despair, "May a bear maul you!" The son departed and the mother radiating metta towards her son, hoped and prayed that no harm should befall him. Though the jungle was infested with wild animals, the loving-kindness which radiated from the core of the mother's heart towards her son was a weapon against the fierce jungle beasts. Metta, one has to understand, is a powerful weapon against evil -- and protects one from many pitfalls in life.

Metta is a constructive healthy force with the power of combating hostile influences. Just as anger can produce toxic effects on the system, benign thoughts can produce soothing health-bringing physical

effects. Many instances in the Buddha's life illustrate the fact that the peaceful thought vibrations of the Buddha produced salutary effects, so much so that the intoxicated elephant Nalagiri and the wild Angulimala were completely subdued. The magnetic power of metta is indeed deeply rewarding. Metta has a liberating influence on the one who possesses it and on the one to whom it is extended.

In our day-to-day lives with its trials, tribulations and complexities, the art of being friendly is fast disappearing. We act like automatons. We are so wrapped up in ourselves, in our own affairs, that we hardly think it is necessary to spend time over anything that is not connected directly to ourselves and our affairs.

We must teach our young the value of a friendly disposition. We must do it by example more than by precept. In our homes, in our schools, in our places of work, if this simple quality of friendliness is allowed to pervade the atmosphere, our corner of this earth can be a little haven -- a true home.

Let us fill our hearts with metta, and let us make our hearts a home where peace and love and friendship will dwell.

"I read within a poet's book
A word that starred the page:
'Stone walls do not a prison make
Nor iron bars a cage!'
Yes, that is true, and something more,
You'll find wherever you roam
That marble floors and gilded walls
Can never make a home.
But every home where Love abides
And Friendship is a guest
Is surely home, and home sweet home
For there the heart can rest."

* * *

GETTING HOLD OF MYSELF

I told myself never to do certain things:

Never to fly into a rage when things have gone wrong,
But something is simmering inside me;
Then I try to get hold of myself
But I can't!

Never moan and lament over loss and disaster,
But something is writhing inside me;
Then I try to get hold of myself
But I can't!

Never be elated over triumphs and victories,
But something is dancing inside me;
Then, too, I try to get hold of myself,
But I can't!

Exasperated, I try and I strive
But I can't!

I just can't get hold of myself,
Can you?
If you can, please let me know how.
Yes, I can.
And you can, too,
If you turn to the Buddha.

"Irrigators lead the waters.
Fletchers bend the shafts.
Carpenters bend the wood.
The wise control themselves."

Just as a water-course is dammed and directed through channels towards a chosen direction, so too the mind must be bent and consciously directed towards good, towards virtue, towards righteousness.

To amass wealth, to dig up the treasures from the bowels of the earth, man makes laborious efforts and spends enormous sums of money, but to dig up the invaluable treasures of the mind, man makes little or no effort. But to make the effort man has first to realize, he has first to understand the mysterious and mighty potentialities hidden within his mind.

On the other hand, if, though well aware of the natural destructive forces within him, man makes little or no effort to curb them, he thereby causes untold misery to himself and to others.

Latent in man are both saintly characteristics and destructive tendencies. It is strange that too often the vices latent in man seem almost natural and spontaneous, whereas the dormant virtues have to be brought to the surface with great effort. It is worth noting that every vice possesses its opposite, a noble virtue which may not appear to be natural and automatic, yet which lies within the range of every person.

And so man lives enveloped in miseries of various types. Man is never happy, never satisfied, always frustrated, always wanting something more, something new. His mind is constantly in turmoil, and the misfortune is that he thinks that this has to be the natural condition common to all. This is delusion, or //moha//.

> "Blind is the world.
> Few are those who clearly see.
> As birds escape from a net,
> few go to the blissful state."

It is a pity that man does not realize that all these fears, sorrows, phobias and miseries are mind-made -- and can be eliminated.

A man can live in a constant state of bliss and joy devoid of unnecessary sufferings and live life to its fullest if only he would live the word of the Buddha, for the word of the Buddha embodies peace. This is why the arahats often uttered:

> "Calm in mind, Calm in speech, Calm in deed, who rightly knowing is wholly freed, perfectly peaceful and equipoised."

A desert traveler with parched lips and burning soles will be gladdened on hearing that an oasis is not far off. But he will not experience real joy until he tastes its waters with his lips, and dips his soles in the cool waters. In like manner the word of the Buddha gladdens our hearts, but we should not stop until we have tasted the bliss of that noble state which is the panacea, the only panacea, for all the ills of the world.

> "There is no medicine comparable to the Dhamma. Taste of it. Drink it, O monks."

The Dhamma is to be lived, not merely to be read about or listened to. Listen. Think. Practice.

In our day-to-day lives, in the course of being engaged in our daily chores, we should think of the innumerable times when we have neglected the word of the Buddha. Yet the incense chamber of the Buddha should be created within our hearts, and that fragrance must pervade every thought, every word, every action of our waking life.

"Purify your mind," said the Blessed One. Now think of the numberless unwholesome thoughts that daily pollute the mind. We speak and we act impulsively, rashly. Our words and our actions are often harsh; we cause pain of mind to others, which in turn brings on remorse. A whole train of unwholesome thoughts are unleashed as a result of our inability to control our mind. We get angry. That anger even results in chemical changes in the body which can be injurious to

our health, and to the well-being of others. And then we repent for a lifetime a few words uttered impulsively.

So, realizing the unhappiness we bring upon ourselves and the suffering we cause others, we must first understand and accept the fact that we are not on the right path. What is the remedy? Do not let the mind drift. Take hold if it. Cultivate it. What is cultivation? It is meditation. It is a process of mind cleansing. What are the steps leading to purification of the mind, which is the heart of the Buddha's message?

1. To know the mind -- that is so near to us; and is yet so unknown.

2. To shape the mind -- that is unwieldy and obstinate, and yet may turn to pliant.

3. To free the mind -- that is in bondage all over, and yet may win freedom here and now.

-- "The Heart of Buddhist Meditation,"
by Nyanaponika Thera

To know the mind one has to watch it from moment to moment. Take a few minutes off your daily chores and sit down in a quiet place and be mindful of your thoughts. Watch carefully the thought processes coursing incessantly through your mind like the rising and falling away of the ocean waves, but continuous -- in a never-ending flow they arise and they fall away. Recognize each thought as pleasant or unpleasant, as the nature of the thought may be. We have to be honest with ourselves. We must recognize jealousy as jealousy, know it to be unwholesome, cast it aside and substitute its antidote or opposite -- which is appreciative joy or mudita.

We can gradually increase the period of watching by a few minutes each day. After some time we will find that when watching and perceiving, all shades and nuances of thought pass through our mind.

With practice, this process will become automatic, natural and effortless, even while we are engaged in our daily activities. This is as it should be -- a very desirable condition for our well-being, for then we will be constantly mindful. An action performed with mindfulness will be a skillful action. The result, or //vipaka//, of such action will be pleasant and good. So constantly our mind will be suffused with satisfaction, joy and bliss.

Let us look at a few of the common unwholesome states which too often pollute our minds:

Anger is a destructive vice which can be subdued with loving-kindness or metta.

Aggression is another vice that is responsible for much human suffering, errors and atrocities. Its antidote is compassion or karuna.

Jealousy poisons one's system. It has a corroding effect on a person like rust on metal. It will destroy a person. Appreciative joy or mudita is the remedy.

There are other universal characteristics that upset the equilibrium of man. They are attachments to the pleasurable and aversion to the non-pleasurable. The opposite force is equanimity, or //upekkha//, which alone can combat these two subtle but most prevalent defilements ever present in the mind.

Impregnated in the vices mentioned are the germs of a dreaded disease which seems to be taking its toll of many human lives today. Self-destruction, depression, a sense of hopelessness, despair, gloom, pessimism, meaninglessness of life, are some of the symptoms of this dreaded disease which leads to so much unhappiness. The disease is ignorance.

The cure for the disease is the substitution of the opposite virtues for each of the latent vices. This will lead to the recognition of the beauty of life, its worthwhileness, its purposefulness. The

substitution of wholesome pleasant thoughts is a recognized form of mental therapy. These virtues tend to elevate man. If cultivated with diligence, man will realize that the earth is such a beautiful place, that human life is noble, and that it is still possible to gain peace for oneself and for others.

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AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1983
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DATE OF DHARMANET DISTRIBUTION: February 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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HOUSEHOLDER SERIES

by
Jack Kornfield

8. The Eightfold Path: Right Awareness

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Sometimes I think the translation of the word "mindfulness" is incorrect in two ways. Right Mindfulness is a step of the Eightfold Path and is the centerpoint of Buddhist practice. First, it's not a good translation because "mindfulness" is kind of an insipid word. "Be mindful" -- what does that mean? It doesn't have the kind of inspiring quality of spaciousness, courage, or living fully. Perhaps if you pronounced it differently and said, mindfulness, that would be a better understanding of the word and its power. But a more fundamental difficulty in even talking about mindfulness, whatever that means for us, is that the mind and the heart are the same word in Sanskrit or Pali. So perhaps a better word would be "heartfulness" -- live in a heartful way. Forget about this mind stuff all together. You could do without a lot of it, if you haven't noticed.

The Buddha very often said that mindfulness was the heart or the essence of his practice -- to be heedful or aware -- that was the road to liberation and to the deathless, to freedom from even birth and death; that is, freedom from being caught in the cyclic nature of things, stepping outside the cycle of things.

What does "mindfulness" mean to us sitting here as a group. We sat for an hour this evening or a little bit less, but for those of you who have attended regularly, we've been sitting here for a year doing something supposedly related to paying attention and being mindful. What does it mean? What are the qualities of it, what are we doing
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here? We sit, we pay attention to the breath, or our body sensations, or the sounds, or the people walking by, or the various thoughts and images in our mind.

To be mindful first means simply to come into the present -- to listen with our senses, with our heart, with our physical body, with our ears, with our eyes, to what is actually here in the present; the body, the heart and the mind. It's that thing I've spoken of many times before, the sign from the casino in Las Vegas, "You must be present to win." In Las Vegas, in therapy, in meditation, it's all the same thing. In order to awaken or to use our life in a skillful way, the first task is to get here, to start to live in the present moment, which means not living so much in our fantasies, in the future, not living so much in the past, in our images and memories, and reliving things that are gone already.

The first is learning to be present, which itself is a very wonderful thing, because"here" and "now" and "in the present" are the only places that we can appreciate life to begin with. Otherwise, it's kind of second-hand, what happened a few years ago -- that's a nice memory -- or what we fantasize about. Where can you really appreciate this life we're given? Only in the present.

Also, there is something else which interests a lot of people and can only be found in the present, and that is love. If you want to love a person or you want to be loved -- some of you perhaps know anyway, right? -- where does love take place? Or "when" is a better question. Again, it's a nice memory, "Gee, I was in love once or twice" -- or more in some of your cases. It was very nice. It evokes a nice thing to remember it. Or it's in the future, "Oh, if only I could meet that right wonderful person," or "this person that I live with," or "this family," or whatever, "if they would change so they would become right, then I could fall in love all over again with them or be happy with them." The only place that you can really love a person or be loved is in the present. No other possibility for it. All the rest is fantasy.

Also in the present comes the possibility of touching our intuition,

of creativity, of clarity; all kinds of things. So the first aspect of awareness is simply learning in some way to live more fully here in our present reality. If you learn nothing else from meditation practice than that, you get your money's worth -- especially since there's no charge.

Secondly, mindfulness or heartfulness mean seeing clearly. It means non-grasping, non-greed, non-hatred, it means not pushing away, and it means not going to sleep, but seeing what is present for us. Bare attention, remembering, being in the present, without trying to change it somehow, which is a hard thing to learn because we're generally planning on what we're going to make this something into next. But then what happens? We end up doing that all the time and missing all the somethings that are here, always waiting for the next one.

Mindfulness is really a way of learning to see what is here in a very clear way. People talk about learning mystical things in meditation or spiritual life. There is nothing more mystical, or startling, or bizarre, or amazing, than what is right in front of us. In my days I've done a lot of strange things. I've been to a lot of different countries on this planet, and observed //saddhus// on beds of nails in India, and strange animals in other parts of the world, and in my early days I took a number of the various kinds of psychedelics and drugs one could take, and have had all kinds of realms and weird experiences, and all kinds of things in meditation. I have never encountered a realm as peculiar, or bizarre, or as interesting as this one.

Someone said:

> The mystery of life is not a problem to solve,
> or something that you find somewhere else,
> but it's a reality to experience here.

We went to the zoo with the baby on Sunday. If you landed on some weird planet, and then you saw pygmy hippopotamuses or 300 pound

ostriches and really wrinkled elephants -- Did you ever look at elephant skin? Just amazing! -- or the kind of snakes that are there, or sloths hanging upside down, you would say you had come by your spaceship to a really peculiar planet. And yet we forget that. We start to take it all for granted. It all becomes very ordinary, and it's not. If you attend a birth, it's an amazing thing to see a baby being born out of a human body. How does that happen? How does it get in there? I know you know how it gets in there. But I mean, how does it really get in there? Like the ship in the bottle. An incredible thing happens in there, the baby coming out of a woman. And we take it for granted.

So to pay attention means to somehow have a newer or a fresher vision, to see clearly. It means to stop our judging and our planning and just see what's here, which is part of what we do in meditation; to stop and not judge a single thing; let it be exactly how it is. Let God take over for a little while and run the show rather than our minds, which get very tired, and very full, and very busy anyway, and need a rest.

Someone said:

> The classic question is: If you pay attention and you don't judge, then how do you live in the world? What part of attention or awareness is that?

That's called //sampajanna//. //Sati// is mindfulness, //sampajanna// means clear or right comprehension. It means not only do you pay attention to what's here, but then when you act in your life you also look at the context, at the suitability or the intention of it; what is present. When you act, you first have to see what's here, and then some intuition, or inspiration, or thought arises, "I'll do this or do that." It's to pay attention to where your heart is, what motivates you, what the intention and the purpose of your action is, so that you pay attention but you also note the context.

The way Joseph, my colleague and friend, answers the question when

people say, "When you just pay attention and note 'lifting, moving, placing' in the walking, or the in and out of the breathing, how can you live?" He said, "Well, I was doing my lifting, moving, placing one day on a road in India near the Burmese temple where I lived, just moving my feet and paying attention, and all of a sudden I heard 'clang, clang' of the bells, and I recognized it. I knew what those bells were. I looked up and sure enough the elephant that lived in town was coming down the road right towards me. I noted 'hearing, hearing' and 'seeing, seeing'; then I noticed the intention to move out of the way arise, and then I walked out of the way."

So there are two parts. The first is seeing what is here, living in the reality of the present, and then responding to it wisely, being aware of the situation that we're in.

At times this year I've talked in this class about another aspect of awareness which I think is really important to remember in our lives, and that is the very interesting question of why we don't pay attention; why do we go to sleep, why do we drive on automatic pilot, why do we eat three meals a day, two-thirds or three-quarters or ninety percent of it on automatic pilot? Why do we live so much not here? It's a pretty interesting question, maybe even more interesting than saying, "One should pay attention or live in the present." How come we don't?

There's a story:

> When Krushchev pronounced his famous denunciation of Stalin, someone in the Russian Congress Hall was reported to have said, "And where were you, Comrade Krushchev, when all these innocent people were being slaughtered?" Krushchev paused, looked around the hall, and said, "Will the man who said that kindly stand up? Tension mounted in the hall. No one moved. Finally Krushchev said, "Well, whoever you are, you have your answer now. I was in exactly the same position then that you are in now."

Why is it that we don't pay attention? One reason is fear, that if

we actually come into the present, there are certain things we have to deal with that we haven't had to in our lives. For some people it's boredom. We're really afraid of being bored. For some it's loneliness. For some it's grieving, something in their hearts that's not finished. So it's better to distract yourself, see a lot of movies, talk to people, keep yourself busy, stay on the phone, and keep yourself working, so you don't have to feel certain things.

Another reason we don't stay awake is habit. You could be very peaceful, not have any grieving to do, and be comfortable being alone, and so forth, but it's like there's this huge flywheel inside. And there you are. It's a quiet day, you're just sitting down in the park, and all of a sudden out of nowhere you start thinking about what you'll do next week or next year, making plans, and playing back memories, because there's this powerful habit of thinking. It takes training to kind of release the clutch and let it slow down. That's part of what meditation is about.

Also, pain is another reason, because if you live in the reality of the present moment, what do you experience? Up and down, light and dark, night and day, and pleasure and pain. And if you don't like pain which a lot of people don't -- understandably -- then what you have to do is manufacture some fantasy, to live in a lot of thought and busy-ness so you don't feel it. However, you rob yourself of something very, very important when you do it, which is that you rob your life of living, of heartfulness, of fullness, of vitality, of your existence.

To live in the present means that you have to face your boredom and your loneliness when they come. They're not there all the time, and they're not so bad actually when you come to terms with them. They're a little scary but they're not so terrible. And you have to face the fact that there is this habit of greed, and hatred, and fantasy, sort of a machine that spins out thoughts out the habit of it. So you have to be willing to be aware of pain as well as pleasure. But if you are, the rewards are fantastic, because then you can really experience being with another person, walking down the beach, taking a walk in the park, walking outside and seeing the stars.

It's really very interesting to start to pay attention to when we go on automatic pilot. If you were to look at something in your meditation, rather than trying to be aware, try to be mindful of when it is that you go to sleep, what it is that's hard for you to be aware of. That is something that is quite interesting to learn about. Use it as a signal. "I haven't been very mindful today. I wonder what's going on? I haven't been very mindful this week. I wonder why? What's happening? Oh, I'm sad. It's hard to be sad, so I have to keep myself busy," or "This thing is coming up that's difficult to deal with, so I think a lot and plan, rather than just notice that it's really hard." We learn somehow to find the center in the moment rather than toppling forward or into the past.

If you let yourself do that, then everything stops. And one of the most wonderful things about awareness or heartfulness or mindfulness is that it allows us to come to rest, because there's really only one place to rest, which is in the present.

We're householders, we're not monks and nuns. And the question often asked is: In order to be mindful does it mean we have to talk slowly and sit many hours a day and go into an ashram or some monastery? How can we bring mindfulness, heartfulness, wisdom here into our lives? How do you do that? Well, of course, as I said in the past few weeks, sometimes you do have to look at your life and see if you want to slow it down a little bit, if it's crazy, if it's real busy. Because our culture is a little bit mad in that way, you might need to take a look and see, "Gee, is it time to stop doing a few things, to make a little more space, to slow down?"

Fundamentally, "mindfulness" means to learn to be aware where we are. If not here, where else? If not now, when? Mindfulness is the opposite of "if only," it's the opposite of hope, it's the opposite of expectation. It has in it a certain kind of contentment, not that one might not choose to change the world, but a kind of acceptance that this is really what we get, these sights, these sounds, these smells, these tastes, these perceptions. This is it! Then in another moment, there will be another "it." It's not something else. "I know that

this is all it is, but this is it." When one accepts it, then one can come to rest.

Mindfulness in a way is the opposite of grasping, or attachment, or identification. And it can go very, very deep when we allow ourselves, because what we start to see -- if we slow down a little bit and pay attention -- is how it is a kind of conditioned phenomenon, like a machine, the mind spins this stuff out in a very orderly way by habit -- thoughts, fantasies and memories. The world works in certain conditioned patterns, and that's it's nature, and it's all impermanent and quite ungraspable. Where is yesterday? What happened to your weekend? Where is it? What happened to 1984, your 20's, or whatever it was -- maybe you're 20 now. For some of you, your 20's, 30's, 40's and 50's, where did they go? They all disappeared, gone. Isn't that an amazing thing?

It's a very profound thing to start to be aware of life coming out of nothing and disappearing into nothing. A day appears for awhile, and then it's gone. It can't be grasped, it's like a bird flying. You cannot hold time and fundamentally you can't hold yourself.

So the spirit of mindfulness is learning to live in an awake way. As the Buddha said, "I'm not a man, I'm not a God. I'm none of these things. I'm awake." How can I convey the spirit of this? There are songs from the monks and nuns who lived after the Buddha died that are in these poems. If you read//Therigatha//, the songs of the sisters, there are many enlightenments that take place while they're walking through the forest. One nun is in the forest talking about how happy she is that she doesn't have to do housework anymore and she drops a cup or something like that on the ground, maybe it breaks, and all of a sudden she's enlightened. She says, "Oh, that's how it is." Things arise for a while and then they pass away. If you can accept that and see that -- each day, each moment, with each person, to experience what's there -- and then leave it and go to the next, you can live in a deeply free way. So it really has the spirit of aliveness to it.

In the monastery it was beautiful. We had all these rules, 227 major precepts and then some hundreds of minor precepts, and then they

told you how to fold your robe, which side of the bowl you should put down, and how you should clean it properly. Even how to pee. There is a particular way monks are supposed to pee. You're supposed to squat down, you can't stand up, and you can't pee into water where there are obvious living things or on plants because you might harm them, and things like that. At first when I read this, I said, "Well, what's the difference if I squat down? Nobody is looking, first of all. These rules are dumb." But after awhile of living them, in this beautiful forest monastery, where there wasn't anything else to do besides meditating and following the rules, which would drive you crazy initially, what you began to see is that somehow they brought you to see that everything was precious, that everything was worth caring for; that it mattered where you peed, that you could pee on the ground and not on a bush, and not harm it; or that it mattered how you took care of your bowl, which was one of your very few possessions. It was a gift from people who said, "We want to support you because we think that monasteries and what you're doing is valuable in the world and reminds all of us of something precious. So we'll give you a bowl."

You take care with your bowl, you take care with your robe, you take care with your car, you take care with your house, you take care with your clothes, because to be aware in some way means to remember the preciousness of life and to begin to take care with the earth and all the creatures and things on it. It's to be aware of ourselves and our bodies, of our actions, to be aware politically, to be aware economically, to be aware socially as well.

Imagine if you were told that you have some disease, let's say AIDS because there's a lot of it that's happening, and it's both scary to people and very immediate and present, and real important to look at. Someone said, "Well, at best you have four years, maybe you have a year to go." How would you start to live that year? Things would change for you, I assure you. Your life would become a lot more alive and precious for you. Or imagine that you've been in prison for a long time, as people are in many, many countries of the world. Amnesty International said that 55 countries have political prisoners who are imprisoned and often tortured because of religious views. The

majority of the large countries on the earth imprison people for what they think. It's really painful. And then you were let out after a long time in prison, how would it be just to walk down the street in San Anselmo? What would the trees be like? Just the experience of being free, watching the cars, being able to go into a confectionery store and order any kind of sweet that you wanted, or just seeing the sky and feeling the air and being able to decide whether you're going to go down the block to the right or to the left. It's that spirit of heartfulness, of mindfulness that it comes to. It's not so much that you're supposed to be tedious about it at all, but it's somehow much more the spirit of an appreciation of life and of seeing it in a clear way.

I remember when I was seven years old I spent a whole summer in bed. I had this kind of infection and I couldn't leave the house. And then when it ended and I finally could go out, I was given something like a dollar, which seemed like a lot of money at that time, and I went and I bought a ball and some bubble stuff, and I went to this big park near my house. It was like being let out of prison for a kid being in the house for a whole summer. I was so happy. To this day I remember the sun was shining, I could blow my bubbles and turn cartwheels and throw my ball and do anything I felt like. It was so wonderful. In some ways, that's part of the spirit of bringing awareness to our life. It also means, as I said, that we have to be willing to face that which is difficult, to open to what Zorba called "the whole catastrophe," and to appreciate it in some way. It's really quite a trip.

So first it means to take care with the earth, to learn that awareness means to receive, to see the preciousness of things. Secondly, then it allows our world to teach us, to let it teach you very simple truths which are the most important. For example, one monk went to his master after a long time of training and begged the teacher to give him enlightenment. The master led him over to a bamboo grove. He said, "See that bamboo there, how tall it is? See that one over there, see how short it is?" And the monk was enlightened.

Things will teach us when we see them afresh, when we see them anew. We see them for a minute, we see the ungraspability of anything, of our own bodies -- they change -- of our thoughts, of our feelings, not to speak of the people and the things around us. -- changing, ungraspable. And that they do. Sometimes they're big and sometimes they're small. That's the way that things are. It teaches us the preciousness of life. When we pay attention we can learn. We can learn from our families. We can learn when our hearts are closed and when they're open. We can learn what it means to be attached, what it means to let go and be freer. We can learn about all the forces in the mind. We can learn about doubt and fear and anger, through awareness. We can learn about love and kindness through attention. It's really universal. We can learn to play tennis in a better way.

To train ourselves to be aware is the gift of the Buddha. He said: Here, I'll give you a gift that can make life come alive for you, that can bring both happiness and freedom. And it's a very simple thing. Learn to train yourself to live more in the present. Do what it takes to do that in your life. How can we do it? Here we are, householders, right; not like we have all day to sit and walk in some monastery.

Some hints perhaps. First of all, as I've said in previous evenings, one of the most beautiful expressions of awareness comes from Zen master Thich Nhat Hanh where he says: See if you can learn to wash the dishes in order to wash the dishes. Usually we wash the dishes in order to get the dishes clean, right, and then we can get on and do something else, right, or talk to someone. Did you ever do anything like that, where you just did it in order to do it? Maybe we let ourselves do that on vacation. You go hiking in the Sierras, and if you're not too driven -- "Can I get to this camp site by this hour," or something -- and you let go of that a little bit, you just walk along the mountains in order to be walking, everything becomes what it is. It's beautiful.

That's the first hint, to start to take some things in our lives and do them for their own sake. Does that make sense to you? Another way is to listen with your heart a little bit more, to try to pay

attention to what it's like when you're with people, and see if you can let your words come out of your heart, to say really what you feel inside, what you care about, and to listen with your heart rather than your mind. That's a very good way to wake up; especially the people you live with -- your kids, your spouse, family, and things like that.

People say, "How can you be mindful at work? I'm a writer," or "I'm a mathematician." These are some of the questions I get at retreats. "How do you do math mindfully? You have to think and ruminate." Or, how do you write mindfully, or watch a movie? The best I have been able to come to in that is that when you write, just write; when you watch a movie, just watch the movie; when you read, just read. Not writing and also thinking how people will view it when you're done writing, and planning, and seeing how many more minutes you have to write, and so forth. Just be present for the writing. It doesn't mean to think or be in some special mode. Just do what you do. Not so complicated. When you do math, do math.

Of course, sometimes it gets a little more complicated than that, and at retreats I've often told the story of Zen master Soen-Sa-Nim who generally teaches his great Zen teachings, "When you walk, just walk; when you're hungry, eat; when you're sitting, just sit." So there he was at the breakfast table eating breakfast and reading the paper. Students who saw this were very upset. "You know, you're the Zen master. You tell us, 'When you eat, just eat,' and here you are eating and reading. How do you explain this?" He said, "Very simple. When you eat and read, just eat and read."

The spirit of it is not so complicated. It's not to make something really false or different about it. It's more the quality of being a bit more where you are. I think that comes from Yoda in Star Wars. Another thing is to remember the power of the act of coming into the present.

I told the story a few weeks ago of Robert Aitken-roshi who wanted to go to Japan to study Zen during the Korean War. It was considered a war zone and people weren't allowed. When he went to the consul or the ambassador who was a very learned and dignified Japanese man, he

was told, "I'm sorry, we just can't have visitors; it's war time. The American government doesn't want it and the Japanese government is following that." The ambassador offered tea. It was very nice. He said, "Why do you want to do that? I mean, there's this war we have to stop." He took his cup of tea and he picked it up and he drank it very carefully and silently, and then he looked at the ambassador and said, "Taking a cup of tea I stopped the war." With that the ambassador was wise and he understood that, and he arranged a visa for him to go to Japan to study.

What we do, if we do it with our full heart and our full being, is a way of bringing the planet back into balance. All you have to do is look at the news or read Time or Newsweek; it's crazy. And it's crazy because it's all mind and thought and going in circles and it's not connected with the heart and the earth. Taking a walk you stop the war, taking a cup of tea, sitting a little bit every day, you stop the nuclear arms race because you let yourself get quiet and feel the earth and the air, and then your actions and your vibrations and the effect you have on other people, and maybe even the concerns that you act out politically, all come from that connection with yourself and with the earth around you.

I have a good friend who is lawyer from Harvard Law School, a very fine lawyer. He sits through lots of meetings. He said he has really learned to work with his breath. Communication is kind of redundant. You could probably tune in on every tenth sentence and get most of the meaning of things. He is really in love. He says, "I love my breath. It's much better than what goes on in the meetings." So you can use your meditation in grocery stores standing in line waiting for checkout, or traffic jams. Wonderful times to meditate.

I remember sitting at my teacher's cottage. He sort of sat in a little chair, and people would sit around and he would receive visitors. I was sitting there and waiting for him. It was a really hot day. Usually they had iced coffee on a very hot day in the tropics. Iced coffee is first so good because it's so cool and delicious; and the Thai coffee is half sugar. And secondly, since you don't eat except one meal in the morning, to have a big glass of dark

iced coffee filled with sugar is like about three or four hours of caffeine and sugar stimulation before it wears off. It's great sitting. It was a great drug for sitting, there's no question about it. I was kind of in the doldrums. "I've swept my cottage, now I'll go over and I'll sit and I'll wait." And on hot days like this, if the teacher sees a lot of people sitting around, he says, "Okay, you can bring some iced coffee for these poor starving monks," or whatever. So we sat. I kept thinking about how I was going to go back and meditate. I'd get to my cottage and then after I had it, for two or three hours I would be very alert and awake, and I'm kind of sitting there sweaty and hot and a little bit depressed and just waiting and waiting and waiting. He must have known it, and I'm waiting and waiting. Hours go by and other people come by and I'm waiting and waiting. I think, "God, when am I going to get this wonderful coffee so that it will perk me up and I can really meditate?" Waiting, waiting. It never came. Finally, it became real clear after a lot of hours of waiting; waiting to meditate.I was sitting there doing nothing. When are we going to meditate? "I'll do it when I get to the sitting, then I'll meditate," or "I'll do it tomorrow." Somehow it's to remember that it's here in the present we're talking about.

In some way, mindfulness means coming back to our real home, coming to rest in the present. It is our real home. And our real home is not connected with grasping, our feelings, our bodies, our thoughts, our images, or all the things that are changing -- but it's the ease that we can find in being with up and down, light and dark, and all of this duality which is changing. With an open heart, with heartfulness, with mindfulness, being with it as it is, then receiving it and deciding, if we will, what things to choose to respond to in a wise or compassionate way.

This is Don Juan to Carlos Casteneda:

> For me the world is incredible because it is mysterious, awesome, stupendous, unfathomable. My interest has been to convince you that you must learn to make every act count in this marvelous world, in this marvelous time, I've tried to convince

you. You must realize that you are going to be here for only a short while. In fact, too short for witnessing all the marvels of it. I wanted to convince you that you must learn to make every act count.

The spirit of awareness or mindfulness really means coming into our life, into the physical senses, into the feelings, into the movement of mind, and into the heart, and living each day from our heart. What do we care about? Taking a concern and a care for the preciousness of the earth. In the end what one discovers is that mindfulness and love are the same thing. To be aware, without grasping or resisting or trying to change -- to receive what's here -- is to love it; that they're not really separate, that the heart and the mind come together. Or as one of my teachers said: The mind creates the abyss and the heart crosses it. The mind creates distinctions, and coming into the present, into the heart, resolves all of that.

The talk in a way is a reminder. Let me ask you a few questions as a way of ending. First of all, what keeps you, what keeps each of us from really paying attention in our lives, from living more fully? Just think about it as I ask. What fear or difficulty in your life keeps you from living here in the present? What illusion or misunderstanding in your life keeps you from living here in the present? What would you have to do to make your life really support living mindfully? What would you have to change to make a real support for this mindfulness or this heartfulness? What would you have to change in your life to allow yourself to love more fully? And the last question is to ask in your heart should you make those changes. See what it said. Generally, it has a good answer.

Even mindfulness, however, cannot be grasped. There are days when you're going to be more mindful and days when you're less mindful. And it too, like all things, comes and goes. What you can do is nourish and find ways. That's what we do together here. We sit together, sometimes we have discussions and questions, sometimes I talk to myself out loud and you get to participate, sort of listen to it. It is a way to remind ourselves that there's something really precious. Spiritual life is pretty simple. It's not easy but it's pretty

simple.

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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
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DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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In the best case they may result in sporadic practice and in the worst case, they lead to fracturing ourselves, making two, three or four people out of ourselves when we aren't even one whole yet. Namely, the ordinary person doing all the ordinary worldly chores and the other one who becomes spiritual at certain times in diverse ways. Meditation, rituals, devotional practice, chanting, certain places, certain people can all be added to our lives but they are not the essence of our spirituality.

Our practice consists of constant purification; there's nothing else to be done. Eventually we will arrive at a point where our thought processes and feelings are not only kind and loving but also full of wisdom, bringing benefit to ourselves and others.

That is possibly a designation of a goal. In order to get to that goal, however, we need to know exactly where we stand; otherwise how can we start on this journey? Many people go around in circles in their spiritual practice either having exaggerated or underrated ideas of their own worth. Both are detrimental to a fundamental recognition of ourselves.

We need to enquire into any discomfort arising within. Imagine you are sitting on a pillow with one leg bent in such a way that the discomfort becomes greater and greater. Would you do something about it or would you just keep sitting like that for the rest of your life? Physical discomfort is something that all of us wish to escape or alleviate, and discard as quickly as possible. What about mental and emotional discomfort? What can be compared in importance to that and why do we feel uncomfortable so often? Nobody feels at ease in an untidy, messy household, or likewise when there are unwholesome aspects arising in our inner household such as resistances, dislikes, fears, feeling threatened, worries about our past or future. How can that be comfortable?

Only when we realize that we are the manufacturers of our own discomforts is there any opening for change. If we still believe that other people, situations or the lack of appreciation, praise, love or

opportunities, are at fault, we haven't started our practice yet.

We must arrive at a starting point. If one runs a race, one has to find the starting line. We have to find a point of departure for this practice which is found within our own inner being. Only those people who are determined to grow in spirituality will find that fundamental basis within, from which inner growth can be generated.

The whole person becomes involved and not just for the few hours of meditation or scattered moments of remembrance. The whole of each of us working the whole time at it can become purified.

There must be no lip-service; it has to be real. All discomfort within us, all unhappiness, fear or worry, have been created by ourselves. Only then is the field wide open for change. That moment of acceptance and realization changes our whole world because now we can do something about our lives. Until then we were helpless victims. We cannot change the world or other people; we can hardly even change the behavior of a dog, but we can change ourselves. As long as we only believe this, but don't do it, we haven't started to practice. We can even sit in meditation, but no results will show in our lives.

It starts with inner softness, acceptance and pliability. We become open to people and situations around us. If we retain our own ideas and viewpoints, continually liking or disliking the same areas of life, we are not sensitive to our inner reactions. Softness, acceptance and pliability may result in a great deal of pain, but that's part of practice. But because it's painful, it's often rejected. Surely that is the wrong way of dealing with ourselves. If we break a leg and don't want to have it set because that is painful, it would mean limping for the rest of our lives. This is equivalent to looking for a lifelong anesthetic which dulls all awareness and keeps us in a semi-awake state.

Because all of us have the six roots of greed, hate and delusion and their opposites of generosity, love and wisdom, we are constantly manifesting one of these. Love and hate, greed and generosity, are usually equally distributed in most people. Delusion, however, is the

underlying factor of all our mental emotional activities, and wisdom is rare. We are not actually hating anyone because he is hateful, but rather because our inner hate is looking for an outlet. This is one of the great absurdities of humanity, and only a very few people are aware of this simple fact which could change our whole life. When we hate, we don't do so because there's anything worth hating or disliking but only because hate wants to manifest itself.

The one who becomes unhappy in the first instance is the one who is hating. This negative emotion is like a barb which we would like to use to hurt others, but it first pricks the one who is holding on to it. This is a law of nature and so simple that most people overlook it completely. We go through life having a distinct demarcation line: on the right everything we like and on the left everything we dislike. Certain qualities and characteristics are always either good or bad in our opinion. Sometimes it does not work out quite that way and we hate to shift our demarcation line. It's not a comfortable way of living. One is a person who cannot be happy because it's impossible to find only people and things that one likes. Since there is no perfection in existence, there's no hope for happiness in such a mode of reacting. It is amazing that most people have not woken up to this fact. Many have spoken and written about it but it remains a matter of spiritual practice.

To recapitulate: first, we know that we are the doer. We are responsible for whatever is arising within us. Second, we can change because we realize that the dislikes, hates, fears and worries are creating unhappiness for ourselves.

Change necessitates substitution. Here we can appreciate the training in meditation, where we are constantly called upon to substitute our thinking with being attentive to the breath. For one who doesn't meditate the substitution of one thought for another is an unknown factor. To exchange an unwholesome thought with a wholesome thought is an almost unbelievable idea for people who do not know anything about spiritual practice. We are prone to believe what we are thinking. That nobody else is thinking the same has never occurred to us. To be the only one with such a thought amongst four billion inhabitants is an

absurdity rarely noticed.

The next important step in our maturing process is the recognition of our own //dukkha//. This seems so simple that one wonders why it is often difficult to follow through with it. If we have //dukkha// like everybody does, we are in the first instance inclined to blame someone or something. We can start with people, continue with situations, and include our sense contacts, what we hear, see, taste, touch and smell. The possibilities for blame are infinite. But when we indulge in them, we are refusing our first insight; namely, that we, ourselves, are responsible. If we hold fast to that understanding, then we begin to see //dukkha// in a different way. Namely, as part and parcel of being human; as a universal and not a personal truth. However, when we are disliking our painful feelings and are not willing to accept the fact that our own mind is the culprit, then we will look for a scapegoat. This is a very popular past-time and possible scapegoats are innumerable. When we remember that we're causing our own //dukkha// we are back to spiritual practice. As we dislike our own //dukkha//, hate arises at the same time which results in "double //dukkha//."

Using insight into self-made //dukkha// as our next step, we have a chance of changing the discomfort within ourselves from dislike and hate to, at least, acceptance. Eventually a feeling of being at ease with oneself arises, without which meditation cannot flourish.

These are fundamental aspects of ourselves which we need to investigate and experience. Spiritual practice involves one's whole being and the exploration of our reactions, developing sensitivity and vulnerability to others and being able to roll with the punches. We begin to realize that there are certain necessary learning situations in our lives and if we don't make use of them, we will get the same ones over and over again. If we look back for a moment, we may be able to see identical situations have arisen many times. They'll continue to do so many lifetimes, unless we change.

Spiritual practice is not just sitting on a pillow but more an opening of the mind to what is actually going on inside. If that opening is closed the moment we stand up, then we haven't really been meditating

successfully. It is not so much how long we can attend to the breath or the sensations but rather how aware and how awake we become. Then we can use that awareness in our everyday reactions and thinking processes. There is the Cartesian view: "I think, therefore I am." Actually it's the other way around: "I am, therefore I think." Unless we can get some kind of order into our thoughts and emotional reactions which follow the thinking process, our mind will constantly play havoc with our inner household.

The realization of where our //dukkha// comes from must be followed by the understanding that disliking it will not make it go away; only letting go of wanting makes //dukkha// disappear, which means unequivocal acceptance. Accepting oneself results in being able to accept others. The difficulty with other people is that they present a mirror in which we can see our own mistakes. How useful it is to have such a mirror. When we live with others we can see ourselves as if it were a mirror-image and eventually we learn to be together like milk with water, which completely blend. It is up to each one of us to blend; if we wait for others to do it we are not practicing. This is a difficult undertaking but also a very important one. Eventually we will create the inner comfort to expand our consciousness and awareness to an understanding of universality.

The world at large is very busy and we get caught up in extraneous matters. The world inside is also very busy but we can do something about that. We can quieten it down to see more clearly. The way of spiritual practice is nothing special, just our whole body and mind.

[AYYA KHEMA was ordained as a Buddhist nun in Sri Lanka in 1979. She established Wat Buddha Dhamma, a forest monastery near Sydney, Australia, and in 1989 established Buddha-Haus in Germany, where she was spiritual director. Towards the end of her life she experienced ill health but she continued to give talks, to write and to teach until just before her death. She passed away on November 2, 1997]

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Book Name: Introduction to Pali

Date: Friday, August 25, 2006 - 09:41

Name: John Kelly

Chapter: Chapter 1 - Vocabulary

1. bhavati

is, becomes

2. upasaµkamati

goes to, approaches

3. pakkamati

goes away

4. cavati

falls, dies

5. j´vati

lives

6. passati

sees

7. pucchati

asks

8. bandhati

binds

9. bhŒsati

speaks

10. vadati

says

11. nis´dati

sits

12. harati

takes

13. Œharati

brings

14. hoti

is

15. upŒsako

lay disciple

16. kŒyo

body, substance

17. khattiyo

warrior, noble

18. gŒmo

village

19. athŒgato

thus-gone, the Buddha

20. devo

god

21. putto

son

22. puriso

man, person

23. brŒhmaöo

priest, brahmin

24. maggo

road, way

25. manusso

human being, person

26. amanusso

non-human being, god

27. mahŒmatto

minister

28. loko

world, people, universe

29. samaöo

ascetic, wanderer, philosopher

30. samayo

time, occasion

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammÄ• vatÄ• ra-abhinavaá¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

(ka) visuddhakaruá¹‡Ä• Ã±Ä• á¹‡aá¹ƒ \Be I 139/, buddhaá¹ƒ sambuddhapÅ«jitaá¹ƒ.

dhammaá¹ƒ saddhammasambhÅ«taá¹ƒ, vande saá¹ƒghaá¹ƒ niraá¹…gaá¹‡aá¹ƒ ||

(kha) __sÄ• riputtaá¹ƒ_ mahÄ• theraá¹ƒ, pariyattivisÄ• radaá¹ƒ.

namÄ• mi santavuttiá¹ƒ me, guruá¹ƒ gÄ• ravabhÄ• janaá¹ƒ ||

(ga) vandantena mayÄ• evaá¹ƒ,

yÄ• laddhÄ• puÃ±Ã±asampadÄ• .

hitvÄ• tassÄ• nubhÄ• vena,

antarÄ• ye asesato ||

(gha) mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, therÄ• naá¹ƒ thirasÄ«linaá¹ƒ.

vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena, bhÅ«tÄ• nuggahakÄ• rinÄ• ||

(á¹…a) therena __buddhadattena, _ racitaá¹ƒ yaá¹ƒ manoramaá¹ƒ.

piá¹-ake abhidhammasmiá¹ƒ, otÄ• rupÄ• yabhÄ• vato ||

(ca) __abhidhammÄ• vatÄ• ro_ti, laddhanÄ• mena vissutaá¹ƒ.

nÄ• nÄ• nipuá¹‡agambhÄ«ranayaá¹ƒ pakaraá¹‡uttamaá¹ƒ ||

(cha) atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ tassa, Ä• rabhissaá¹ƒ yathÄ• balaá¹ƒ.

pÄ• mojjajananatthÄ• ya, Ä• bhidhammikabhikkhunanti ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

<1> paramanipuá¹‡avicittanayasamannÄ• gataá¹ƒ \Be I 140/ sakasamayasamayantaragah
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananaá¹ƒ pakaraá¹‡amidamÄ• rabhantoyamÄ• cariyo
ratanattayappaá¹‡Ä• makaraá¹‡ena antarÄ• yanivÄ• raá¹‡aÃ±ceva paÃ±Ã±Ä• pÄ• á¹-avaÃ
ratanattayappaá¹‡Ä• mo hi atthato paá¹‡Ä• makiriyÄ• bhinipphÄ• dikÄ• kusalacetanÄ• . sÄ
khettajjhÄ• sayasampadÄ• hi diá¹-á¹-hadhammavedanÄ«yabhÅ«tÄ• yathÄ• laddhasampatt
anubalappadÄ• navasena tannibbattitavipÄ• kasantatiyÄ• antarÄ• yakarÄ• ni upapÄ«á¸·ak
paá¹-ibÄ• hitvÄ• tannidÄ• nÄ• naá¹ƒ yathÄ• dhippetasiddhivibandhakÄ• naá¹ƒ rogÄ• dianta
sÄ• dheti, rÄ• gÄ• dimalavikkhÄ• lanena ca cittasantÄ• naá¹ƒ parisodhetvÄ• tannissitÄ• ya
yathÄ• dhippetasiddhisampÄ• dakaá¹ƒ tikkhavisadabhÄ• vamÄ• vahati. kiÃ±ci Ä• ciá¹‡á¹‡a
yadidaá¹ƒ ganthasamÄ• rambhe ratanattayappaá¹‡Ä• makaraá¹‡aá¹ƒ, tasmÄ• sappurisÄ•
Ä• dimhi ratanattayavandanÄ• Ä• raddhÄ• ti evamÄ• dinÄ• aÃ±Ã±Ä• nipi bahÅ«ni payojan
pana tattha tattha bahudhÄ• vitthÄ• ritÄ• nÄ«ti taá¹ƒ papaÃ±caparissamaá¹ƒ á¹-hapetvÄ•
vaá¹‡á¹‡ayissÄ• ma.

ettha ca ratanattayappaá¹‡Ä• maá¹ƒ kattukÄ• mo tathÄ• gatamÅ«lakattÄ• sesaratanÄ• na
tathÄ• gatassa thomanÄ• pubbaá¹…gamaá¹ƒ paá¹‡Ä• mamÄ• rabhanto Ä• ha __ "anantak
thomanÄ• pubbaá¹…gamena hi paá¹‡Ä• mena satthu guá¹‡Ä• tisayayogo, tato cassa anutt
attano vandanÄ• ya khettaá¹…gatabhÄ• vo, khettaá¹…gatÄ• ya ca vandanÄ• ya yathÄ• dhi
dassito hoti.

tattha \Be I 141/ __vanditvÄ• _ti pubbakÄ• lakiriyÄ• niddeso. tassa pana osÄ• nagÄ• thÄ•
iminÄ• aparakÄ• lakiriyÄ• vacanena saha sambandho. __buddha_nti vandanakiriyÄ• ya ka
"anantakaruá¹‡Ä• paÃ±Ã±a" _ntiÄ• dikaá¹ƒ pana tabbisesanaá¹ƒ. tattha kiratÄ«ti karuá¹‡Ä•
vikkhipati apanetÄ«ti attho. kirÄ«yati dukkhitesu pasÄ• rÄ«yatÄ«ti vÄ• karuá¹‡Ä• . atha vÄ•
paradukkhe sati sÄ• dhÅ«naá¹ƒ kampanaá¹ƒ hadayakhedaá¹ƒ janayatÄ«ti attho. kiá¹‡Ä• tÄ
dukkhaá¹ƒ paccayavekallakaraá¹‡ato hiá¹ƒsatÄ«ti attho. pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• , yathÄ•
paá¹-ivijjhatÄ«ti attho. karuá¹‡Ä• ca paÃ±Ã±Ä• ca karuá¹‡Ä• paÃ±Ã±Ä• , natthi etÄ• saá¹ƒ
karuá¹‡Ä• paÃ±Ã±Ä• etassÄ• ti anantakaruá¹‡Ä• paÃ±Ã±o, taá¹ƒ __anantakaruá¹‡Ä• paÃ

ettha ca uppÄ• davayantatÄ• vasena ceva santatipariyosÄ• navasena ca satipi bhagavato
sapariyantabhÄ• ve anantÄ• rammaá¹‡esu pavattanato anantatÄ• veditabbÄ• . sammÄ• sa
dukkhÄ• panayanÄ• kÄ• rappavattÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• mahÄ• karuá¹‡Ä• kaÃ
sattesu niravasesena pavattati, tathÄ• sabbadhammasabhÄ• vabodhanasamatthÄ• sabba
paÃ±Ã±Ä• pi sakalaÃ±eyyadhammesu anavasesato pavattati, tasmÄ•
anantÄ• rammaá¹‡appavattakaruá¹‡Ä• Ã±Ä• á¹‡avantatÄ• ya anantakaruá¹‡Ä• paÃ±Ã±o b
karuá¹‡Ä• paÃ±Ã±Ä• ggahaá¹‡ena cettha bhagavato sabbalokiyalokuttaraguá¹‡asampatti c

karuá¹‡Ä• ggahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡adÄ«pa
dassitÄ• , paÃ±Ã±Ä• ggahaá¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä
sabbalokuttaraguá¹‡asampatti dassitÄ• ti.

apica \Be I 142/ sabbabuddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di, paÃ±Ã±Ä• pariyosÄ• naá¹ƒ
mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ s
katÄ• bhinÄ«hÄ• ro anupubbena pÄ• ramiyo pÅ«retvÄ• anuttarasammÄ• sambodhiyÄ• ac
paá¹-ilabhi. iti sakalabuddhaguá¹‡Ä• naá¹ƒ tannidÄ• nabhÄ• vato karuá¹‡Ä• sabbabuddhag
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• nassa pana maggaÃ±Ä• á¹‡assa paá¹-ilabhanato
paÃ±Ã±Ä• pariyosÄ• naá¹ƒ. Ä• dipariyosÄ• nadassanena ca sakalabuddhaguá¹‡Ä• nayato
hi sabbabuddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, itarathÄ• tÄ• disassa sabbaÃ±Ã±ubuddhas
tathÄ• gataguá¹‡aá¹ƒ anupadaá¹ƒ vaá¹‡á¹‡ento ko nÄ• ma pariyosÄ• namÄ• harituá¹ƒ sakl

evaá¹ƒ karuá¹‡Ä• paÃ±Ã±Ä• mukhena saá¹…khepato sakalabuddhaguá¹‡ehi bhagavantaá
buddhaguá¹‡asaá¹ƒkittane atittÄ• bhÄ• vena ceva paresaÃ±ca pasÄ• dabÄ• hullajananatth
visiá¹-á¹-haguá¹‡e padhÄ• nabhÄ• vena nÄ«haritvÄ• dassento Ä• ha __ "tathÄ• gata" _ntiÄ
_nti tathÄ• Ä• gatatÄ• dÄ«hi aá¹-á¹-hahi kÄ• raá¹‡ehi tathÄ• gataá¹ƒ. vuttaÃ±hetaá¹ƒ (Sv I
nidÄ• nakathÄ• ; Mp I 1.170) -

"aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato, tathÄ• Ä• gatoti tathÄ• gato, tathÄ• gato
tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisambuddhoti tath
tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato, abhibhavanaá¹-á

"kathaá¹ƒ \Be I 143/ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato_? yathÄ• sabbalokahitÄ• y
purimakÄ• sammÄ• sambuddhÄ• Ä• gatÄ• , kiá¹ƒ vuttaá¹ƒ hoti? manussattÄ• diaá¹-á¹-haá
abhinÄ«hÄ• rena te bhagavanto Ä• gatÄ• , teneva ca abhinÄ«hÄ• rena ayampi bhagavÄ• A
samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• paÃ±camahÄ• pariccÄ• gÄ• dÄ«ni sampÄ• detvÄ• Ä•
bodhipakkhiyadhamme bhÄ• vetvÄ• brÅ«hetvÄ• Ä• gatÄ• , tathÄ• ayampi bhagavÄ• Ä• g
ti tathÄ• gato. (1)

"kathaá¹ƒ __tathÄ• gatoti tathÄ• gato_? yathÄ• sampatijÄ• tÄ• te bhagavanto sattapadav
vÄ• te samathavipassanÄ• maggehi taá¹ƒ taá¹ƒ akusalapakkhaá¹ƒ vidhamitvÄ• gatÄ• , tat
evaá¹ƒ tathÄ• gatoti tathÄ• gato. (2)

"kathaá¹ƒ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato_? yasmÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ
sabhÄ• vasarasalakkhaá¹‡aá¹ƒ tathaá¹ƒ avitathaá¹ƒ, taÃ±cesa tathalakkhaá¹‡aá¹ƒ Ä• gato
tasmÄ• tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato gamanatthÄ• naá¹ƒ bujjhanatthasambhav
gatiatthÄ• , te bujjhanatthÄ• . ye bujjhanatthÄ• , te gatiatthÄ• â€™ ti. (3)

"kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato_? yasmÄ• â€™ida
tathametaá¹ƒ avitathametaâ€™ ntiÄ• divacanato (SN III 5.1090) â€™avijjÄ• ya saá¹…khÄ•
paccayaá¹-á¹-ho saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho ta
tiÄ• divacanato ca tathadhammasaá¹…khÄ• te saccapaá¹-iccasamuppÄ• de yÄ• thÄ• vato
tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato. (4)

"kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato_? yasmÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su a
chadvÄ• raggahite Ä• rammaá¹‡e aviparÄ«tameva passati jÄ• nÄ• ti, Ã±atvÄ• ca panevaá
rÅ«pÄ• yatanaá¹ƒ, yaá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• â€™ tiÄ• dinÄ•
aviparÄ«taá¹ƒ vibhajati dasseti, tasmÄ• tathaá¹ƒ Ä• gacchati passati jÄ• nÄ• ti, taá¹ƒ vÄ•
tathÄ• gatoti evaá¹ƒ tathadassitÄ• ya tathÄ• gato. (5)

"kathaá¹ƒ __tathavÄ• ditÄ• ya tathÄ• gato_? yasmÄ• esa abhisambodhito yÄ• va parinibb
rÄ• gamadÄ• dinimmathanavasena ekasadisameva dhammaá¹ƒ tathaá¹ƒ avitathaá¹ƒ bhÄ•
tatho aviparÄ«to Ä• gadovacanametassÄ• ti vÄ• da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• tathÄ•
tathavÄ• ditÄ• ya tathÄ• gato. (6)

"kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato_? bhagavÄ• hi â€™yathÄ• vÄ• dÄ« tathÄ• k
II posÄ• lamÄ• á¹‡avapucchÄ• niddesa 83) canato attano vÄ• cÄ• ya anurÅ«pameva karoti
kÄ• yopi gato pavatto imassÄ• ti tathÄ• gatoti evaá¹ƒ tathÄ• kÄ• ritÄ• ya tathÄ• gato. (7)

"kathaá¹ƒ \Be I 145/ __abhibhavanaá¹-á¹-hena tathÄ• gato_? yasmÄ• panesa anupamÄ• y
sakalalokiyalokuttaraguá¹‡asampadÄ• ya samannÄ• gatattÄ• sadevakaá¹ƒ lokaá¹ƒ abhibh
abhibhavanaá¹-á¹-hena tathÄ• gatoti vuccatÄ«" ti.

tatrevaá¹ƒ padasiddhi veditabbÄ• - agado viyÄ• ti agado, desanÄ• vilÄ• so ceva puÃ±Ã±us
mahÄ• nubhÄ• vo bhisakko viya dibbÄ• gadena sappe sabbaparappavÄ• dino, sadevakaÃ±
sabbalokÄ• bhibhavane tatho aviparÄ«to yathÄ• vutto agado etassÄ• ti da-kÄ• rassa ta-kÄ•
vuccatÄ«ti ayamettha saá¹…khepo. vitthÄ• ro pana dÄ«ghÄ• gamasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«

"yatheva lokamhi vipassiÄ• dayo,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato,

__tathÄ• gato_ vuccati tena cakkhumÄ• || (Sv I 7; Ps I 12; Mp I 1.170; Bv-a I 2.nidÄ• nakat

"pahÄ• ya kÄ• mÄ• dimale yathÄ• gatÄ• ,

samÄ• dhiÃ±Ä• á¹‡ehi vipassiÄ• dayo.

mahesino sakyamunÄ« jutindharo,

tathÄ• gato tena __tathÄ• gato_ mato ||

"tathaÃ±ca dhÄ• tvÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena jinoyamÄ• gato,

__tathÄ• gato_ vuccati sakyapuá¹…gavo ||

"tathÄ• ni \Be I 146/ saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aÃ±eyyena yato vibhÄ• vitÄ• ,

yÄ• thÄ• vato tena jino __tathÄ• gato_ ||

"anantabhedÄ• supi lokadhÄ• tusu,

jinassa rÅ«pÄ• yatanÄ• digocare.

vicittabhede tathameva dassanaá¹ƒ,

__tathÄ• gato_ tena samantalocano ||

"yato ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• yanulomamattano.

guá¹‡ehi lokaá¹ƒ abhibhuyyirÄ«yati,

__tathÄ• gato_ tenapi lokanÄ• yako" ti || (It-a 38; Sv-pá¹- I 7).

kenaci guá¹‡ena attano visiá¹-á¹-hassa kassaci abhÄ• vato natthi etassa uttaroti anuttaro. b
avÄ«cito paá¹-á¹-hÄ• ya yÄ• va bhavaggaá¹ƒ tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su n
samasamopi atthi, kuto pana uttaritaro. yathÄ• ha -

"rÅ«pe sÄ«le samÄ• dhimhi, paÃ±Ã±Ä• ya ca asÄ• diso.

vimuttiyÄ• samasamo, dhammacakkappavattane" ti ||

__vinditvÄ• _ti tÄ«hi vandanÄ• hi tanninnatÄ• divasena namassitvÄ• . kÄ• yavacÄ«manod
vandanÄ• . yathÄ• ha "tisso imÄ• , bhikkhave, vandanÄ• kÄ• yena vandati, vacasÄ• vanda
tattha buddhÄ• diguá¹‡Ä• rammaá¹‡Ä• kÄ• mÄ• vacarakusalakiriyÄ• namaÃ±Ã±atarÄ• ce
samuá¹-á¹-hÄ• petvÄ• kÄ• yadvÄ• rappavattivasena uppannÄ• __kÄ• yavandanÄ• _ti vuc
samuá¹-á¹-hÄ• petvÄ• vacÄ«dvÄ• rappavattivasena uppannÄ• __vacÄ«vandanÄ• _ti, ubh
asamuá¹-á¹-hÄ• petvÄ• kevalaá¹ƒ \Be I 147/ manodvÄ• rappavattivasena uppannÄ• __ma
uttamaá¹…gena karaá¹‡abhÅ«tena. abujjhi, bodhetÄ«ti vÄ• __buddho_. ayaÃ±hi catusacca
parepi bodheti, tasmÄ• bujjhanabodhanaá¹-á¹-hena "buddho" ti vuccati. yathÄ• ha "bujjhitÄ
bodhetÄ• pajÄ• yÄ• ti buddho" ti (Nidd I 192; cÅ«á¸·Ä• ni0 pÄ• rÄ• yanatthutigÄ• thÄ• nidd
atha vÄ• budha-saddassa jÄ• garaá¹‡avikasanatthesupi pavattanato abujjhi savÄ• sanasan
vigato, buddhiyÄ• vikasitavÄ• ti vÄ• __buddho_. bhagavÄ• hi vatthusabhÄ• vadassanavib
avijjÄ• saá¹…khÄ• tÄ• ya niddÄ• ya ariyamaggaÃ±Ä• á¹‡ena saha vÄ• sanÄ• ya samucchi
paramarucirasirisobhaggasamÄ• gamena vikasitamiva padumaá¹ƒ
aparimitaguá¹‡agaá¹‡Ä• laá¹…katasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamÄ• gamena vikasito vikÄ
jÄ• garaá¹‡avikasanatthavasenapi "buddho" ti vuccati.

ettÄ• vatÄ• ca dvÄ«hi Ä• kÄ• rehi bhagavato thomanÄ• katÄ• hoti attahitasampattito, par
tÄ• su attahitasampatti anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dhigamo savÄ• sanasakalasaá¹ƒkilesÄ• n
anupÄ• disesanibbÄ• nÄ• dhigamo ca, parahitapaá¹-ipatti pana Ä• sayappayogavasena duv
tattha dhammadesanÄ• ya abhÄ• janesu devadattÄ• dÄ«su virodhisattesupi niccaá¹ƒ hitajjh
aparipÄ• kagatindriyÄ• naá¹ƒ indriyaparipÄ• kakÄ• lÄ• gamanaÃ±ca __Ä• sayo_ nÄ• ma. ta
lÄ• bhasakkÄ• rÄ• dinirapekkhacittassa yÄ• nattayamukhena sabbadukkhaniyyÄ• nikadhan
duvidhÄ• su panetÄ• su parahitapaá¹-ipattÄ«su, tividhÄ• su ca attahitasampattÄ«su ananta
tathÄ• Ä• gataá¹-á¹-hena ca tathÄ• gata-saddena Ä• sayavasena parahitapaá¹-ipatti dassit
buddha-saddena, tathadassanaá¹-á¹-hena \Be I 148/ ca tathÄ• gataá¹-á¹-hena ca tathÄ• gat
anantapaÃ±Ã±Ä• -vacanena, Ã±Ä• á¹‡agatidÄ«pakena tathÄ• gata-saddena, bujjhanajÄ• g
buddha-saddena tividhÄ• pi attahitasampatti, anuttaravacanena ca attahitaparahitasampatti

veditabbÄ• .

apica hetuphalasattÅ«pakÄ• rasampadÄ• vasena tÄ«hÄ• kÄ• rehipi bhagavato thomanÄ• thomanÄ• daá¹-á¹-habbÄ• . tattha __hetusampadÄ• _ nÄ• ma mahÄ• karuá¹‡Ä• samÄ• yo tammÅ«lakattÄ• sakalabuddhaguá¹‡Ä• naá¹ƒ. __phalasampadÄ• _ pana catubbidhÄ• Ã±Ä• nubhÄ• vasampadÄ• , rÅ«pakÄ• yasampadÄ• cÄ• ti. tÄ• su sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tammÅ«lakÄ• ni ca __Ã±Ä• á¹‡asampadÄ• _ nÄ• ma. aggamaggabhÄ• vanÄ• ya sabbakilesÄ• naá¹ƒ saha vÄ• __pahÄ• nasampadÄ• _. acinteyyÄ• parimitÄ• naá¹ƒ sabbalokahitÄ• naá¹ƒ nipphÄ• dane, s Ä• dhipaccaá¹ƒ __Ä• nubhÄ• vasampadÄ• _. sakalalokanayanÄ• bhisekabhÅ«tÄ• pana lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• itÄ• attabhÄ• vasampatti __rÅ«pakÄ• yasampad heá¹-á¹-hÄ• vuttaparahitapaá¹-ipattivaseneva veditabbo. imÄ• su pana anantakaruá¹‡Ä• -v Ä• gataá¹-á¹-hena ca tathÄ• gata-saddena hetusampadÄ• dassitÄ• . phalasampadÄ• su Ã± pahÄ• nasampadÄ• ca anantapaÃ±Ã±Ä• -vacanena, abhisamayaparidÄ«pakena tathÄ• ga bujjhanajÄ• garaá¹‡avikasanaá¹-á¹-hena, ca buddha-saddena dassitÄ• , Ä• nubhÄ• vasamp tathÄ• gata-saddena, anuttara-vacanena ca vibhÄ• vitÄ• , rÅ«pakÄ• yasampadÄ• pana rÅ« anuttara-saddena dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ \Be I 149/ buddharatanassa thomanÄ• pubbaá¹…gamaá¹ƒ paá¹‡Ä• maá¹ƒ katvÄ• paá¹‡Ä• mamÄ• rabhanto Ä• ha __ "dhammaá¹ƒ sÄ• dhugaá¹‡ampi cÄ• " _ti. bhagavato th dhammaguá¹‡Ä• , suppaá¹-ipannatÄ• dayo saá¹…ghaguá¹‡Ä• ca dassitÄ• honti tappabha tesaá¹ƒ visuá¹ƒ thomanÄ• katÄ• . adhigatamagge sacchikatanirodhe puggale yathÄ• nusiá ca apÄ• yadukkhesu ceva vaá¹-á¹-adukkhesu ca apatamÄ• ne katvÄ• dhÄ• retÄ«ti __dham ariyamaggÄ• naá¹ƒ, catunnaÃ±ca sÄ• maÃ±Ã±aphalÄ• naá¹ƒ, nibbÄ• nassa, pariyattidham vuttaÃ±hetaá¹ƒ __chattavimÄ• ne_ -

"rÄ• gavirÄ• gamanejamasokaá¹ƒ,

dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ,

dhammamimaá¹ƒ saraá¹‡atthamupehÄ«" ti || (Vv 887).

ettha hi kÄ• marÄ• gÄ• dibhedo sabbopi rÄ• go virajjati etenÄ• ti "rÄ• gavirÄ• go" ti maggo ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya, antonijjhÄ• nalakkhaá¹‡assa ca sokassa taduppattiyaá "anejamasoka" nti phalaá¹ƒ kathitaá¹ƒ. kenaci paccayena asaá¹…khatattÄ• "dhammamasa vuttaá¹ƒ. avirodhadÄ«panato pana atthabyaÃ±janassa sampannatÄ• ya, pakaá¹-á¹-haguá¹‡

vibhajitattÄ• ca "appaá¹-ikÅ«la" ntiÄ• dinÄ• sabbopi pariyattidhammo kathito. tattha ariyam
nippariyÄ• yeneva apÄ• yÄ• dito dhÄ• raá¹‡ato dhammo, phalapariyattiyo pana pariyÄ• yen
dhÄ• raá¹‡aá¹ƒ nÄ• ma apÄ• yÄ• dinibbattakakilesaviddhaá¹ƒsanaá¹ƒ. iti ariyamaggassa ki
nibbÄ• nassa ca Ä• lambaá¹‡abhÄ• vena tassa tadatthasiddhihetutÄ• yapi ubhinnampi \Be
labbhati. itaresu pana ariyaphalassa maggena samucchinnakilesÄ• naá¹ƒ paá¹-ipassaddhak
maggÄ• nukÅ«lappavattito pariyattidhammassa ca tadadhigamahetutÄ• yÄ• ti ubhinnampi p

attahitaparahitaá¹ƒ sÄ• dhentÄ«ti sÄ• dhÅ«, tesaá¹ƒ gaá¹‡o samudÄ• yoti sÄ• dhugaá¹‡o,
cÄ• ti vÄ• sÄ• dhugaá¹‡o, sÄ• dhuno vÄ• sammÄ• sambuddhassa Ä• yatto gaá¹‡o tassa
sÄ• dhugaá¹‡o. so pana catunnaá¹ƒ ariyamaggasamaá¹…gÄ«naá¹ƒ, catunnaÃ±ca phalasa
aá¹-á¹-havidho ariyasaá¹…gho, taá¹ƒ __sÄ• dhugaá¹‡aá¹ƒ. picÄ• _ti nipÄ• tasamudÄ• yo, e
tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ vandanakiriyÄ• ya sampiá¹‡á¸• anattho. keci "gaá¹‡o" ti idha pal
ariyagaá¹‡apuggalova labbhatÄ«ti sÄ• dhÅ«ti bhÄ• vanapuá¹ƒsakavasena "vanditvÄ• " ti im
pana __sÄ• dhÅ«_ti bhayalÄ• bhÄ• divirahena sakkaccaá¹ƒ Ä• daranti attho.

<2> evaá¹ƒ pakaraá¹‡Ä• rambhe yathÄ• dhippetaá¹ƒ ratanattayappaá¹‡Ä• maá¹ƒ katvÄ• i
idaá¹ƒ pakaraá¹‡aá¹ƒ paá¹-á¹-hapÄ«yati, taá¹ƒ saddhiá¹ƒ desakadesapaá¹-iggÄ• hakasamp
dassento Ä• ha __ "paá¹‡á¸• ukambalanÄ• mÄ• yÄ• " _tiÄ• di. tattha devarÄ• jassa paá¹‡á¸
vimale sÄ«tale tale nisinno atulavikkamo devadevehi pÅ«jito devadevo devapurakkhato dev
yaá¹ƒ dhammaá¹ƒ desesÄ«ti sambandho.

ayaá¹ƒ panettha attho - paá¹‡á¸• ukambalasarikkhavaá¹‡á¹‡atÄ• ya "paá¹‡á¸• ukambala" n
etissÄ• ti __paá¹‡á¸• ukambalanÄ• mÄ• _. sÄ• hi sakkassa tÄ• disapuÃ±Ã±Ä• nubhÄ• ven
paá¹‡á¸• ukambalajayasumanapupphasamÄ• nena vaá¹‡á¹‡ena sabbakÄ• laá¹ƒ virocati \B
saá¹-á¹-hiyojanÄ• yÄ• mÄ• , paÃ±Ã±Ä• sayojanavitthÄ• rÄ• , pannarasayojanubbedhÄ• ca
avayavasambandhe sÄ• mivacanaá¹ƒ. tulÄ• ya sammito tulyo, na tulyo atulyo, atulyo vikkam
atulyavikkamo. sammÄ• sambuddhassa hi paramapÄ• ramitÄ• nubhÄ• vasaá¹ƒsiddhena ha
koá¹-isahassahatthÄ«naá¹ƒ, purisagaá¹‡anÄ• ya dasakoá¹-isahassapurisÄ• naá¹ƒ balehi sa
kÄ• yabalena, appamÄ• á¹‡ena ca Ã±Ä• á¹‡abalena na kassaci devabrahmÄ• dÄ«su aÃ±Ã
upanetabbaá¹ƒ atthi. atha vÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• atulyo parakkamasaá¹…khÄ
aparimÄ• á¹‡aguá¹‡avisesÄ• vahena anaÃ±Ã±asÄ• dhÄ• raá¹‡ena sammappadhÄ• nena s
sammappadhÄ• nasaá¹…khÄ• to vikkamo imassÄ• ti atulyavikkamo. "atulyavikkamo" ti ca v
ya-kÄ• ralopaá¹ƒ katvÄ• __ "atulavikkamo" _ti vuttaá¹ƒ. atha vÄ• sammitatthe a-kÄ• rapac
atulo vikkamo assÄ• ti __ "atulavikkamo" _ti vuttaá¹ƒ.

dibbantÄ«ti devÄ• , paÃ±cakÄ• maguá¹‡Ä• dÄ«hi kÄ«á¸·anti, tesu vÄ• viharanti, vijayasan
bÄ• hirabbhantarike paccatthike vijetuá¹ƒ icchanti, issariyadhanÄ• disakkÄ• radÄ• naggaha
taá¹ƒtaá¹ƒatthÄ• nusÄ• sanaÃ±ca karontÄ• voharanti, puÃ±Ã±aÃ±Ä• á¹‡Ä• nubhÄ• vappa

yathÄ• dhippetaÃ±ca visayaá¹ƒ appaá¹-ighÄ• tena gacchanti, yathicchitanipphÄ• dane ca s
devanÄ«yÄ• taá¹ƒtaá¹ƒbyasananittharaá¹‡atthikehi "saraá¹‡aá¹ƒ parÄ• yaá¹‡a" nti gamanÄ
sobhÄ• visesayogena kamanÄ«yÄ• ti vÄ• devÄ• , te tividhÄ• - sammutidevÄ• upapattidev
__sammutidevÄ• _ nÄ• ma mahÄ• sammatÄ• dayo khattiyÄ• . __upapattidevÄ• _ nÄ• ma \
upÄ• dÄ• ya taduttaridevÄ• . __visuddhidevÄ• _ nÄ• ma khÄ«á¹‡Ä• savÄ• . idha pana upap
kho tepi avisesena, á¹-hapetvÄ• pana yÄ• mÄ• dike cÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsavÄ•
catÅ«hi saá¹…gahavatthÅ«hi raÃ±janato rÄ• jÄ• , devÄ• naá¹ƒ rÄ• jÄ• issaro devarÄ• jÄ• ,
"sakkassa devaraÃ±Ã±o" ti adhippÄ• yo. __na_ hi aÃ±Ã±esaá¹ƒ devalokesu nisinno bhagav
desesÄ«ti.

<3> __ya_nti aniyamaniddeso, tassa pana "tatthÄ• " ti iminÄ• niyamanaá¹ƒ veditabbaá¹ƒ. y
tiá¹‡á¹‡ampi devÄ• naá¹ƒ uttamo devo tehi sabbehi adhikataraá¹ƒ kÄ«á¸·anÄ• diyogatoti __
hi niratisayÄ• ya abhiÃ±Ã±Ä• kÄ«á¸·Ä• ya uttamehi dibbabrahmaariyavihÄ• rehi saparasant
paÃ±cavidhamÄ• ravijayicchÄ• nibbattiyÄ•
cittissariyasattadhanÄ• disammÄ• paá¹-ipattiaveccappasÄ• dasakkÄ• radÄ• naggahaá¹‡a-
yathÄ• parÄ• dhayathÄ• nulomayathÄ• dhammÄ• nusÄ• sanasaá¹…khÄ• tena ca vohÄ• rÄ
sarÄ«rappabhÄ• saá¹…khÄ• tÄ• ya jutiyÄ• anupamÄ• ya Ã±Ä• á¹‡asarÄ«ragatiyÄ•
mÄ• ravijayasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aparahitanipphÄ• danesu appaá¹-ihatÄ• ya sattiyÄ•
vÄ• lokena "saraá¹‡a" nti gamanÄ«yato, abhitthavanÄ«yato, bhattivasena kamanÄ«yato ca
guá¹‡ehi abhibhuyya á¹-hitoti sabbadevehi pÅ«janÄ«yataro devo, visuddhidevabhÄ• vasaá¹
sabbaÃ±Ã±uguá¹‡Ä• laá¹…kÄ• rassa adhigatattÄ• aÃ±Ã±esaÃ±ca devÄ• naá¹ƒ atisayena
tadÄ• dhammapaá¹-iggÄ• hakÄ• naá¹ƒ dasasahassacakkavÄ• á¸·Ä• dhivÄ• sÄ«naá¹ƒ mÄ•
upapattidevÄ• naá¹ƒ. visuddhidevÄ• nampettha gahaá¹‡anti vadanti. te pana upapattideves
manussaarahantÄ• naá¹ƒ tattha abhÄ• vato \Be I 153/. __devadevehÄ«_ti visuddhidevehi. v
vuttanayena itaradevehi sÄ• tisayaá¹ƒ kÄ«á¸·anÄ• diyogato idha "devadevÄ• " ti adhippetÄ•
pÅ«jitabbo, pÅ«jituá¹ƒ arahoti attho. etena visuddhidevesupi bhagavato aggapuggalataá¹ƒ c
madhurakaravÄ«kasaddasadisaá¹ƒ brahmassaraá¹ƒ nicchÄ• rento pakÄ• sesi. __devalokas
sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ dhÄ• retÄ«ti dhammo, kusalÄ• dibhedo abhidhamm
abhidhammapiá¹-akaá¹ƒ __ "dhamma" _nti vuttaá¹ƒ. tathÄ• hi vakkhati "piá¹-akuttame" ti. _
dasasahassacakkavÄ• á¸·avÄ• sidibbabrahmehi purakkhato, parivÄ• ritoti attho.

nanu ca "devÄ• na" nti vacaneneva devapurakkhatabhÄ• vo siddhoti kiá¹ƒ "devapurakkhato
doso. bhagavÄ• hi kadÄ• ci cÅ«á¸·apanthakattherÄ• dÄ«naá¹ƒ viya parammukhepi nisÄ«d
sattÄ• naá¹ƒ sammukhe nisinnaá¹ƒ viya dassento dhammaá¹ƒ deseti, kadÄ• cipi pÄ• rÄ• ya
viya sammukhepi nisÄ«ditvÄ• aÃ±Ã±ehi ca parivuto aÃ±Ã±esampi dhammaá¹ƒ deseti, idha
parivuto devÄ• naá¹ƒ desetÄ«ti dassanatthaá¹ƒ "devapurakkhato" tipi vattabbamevÄ• ti.

<4> evametasmiá¹ƒ pakaraá¹‡e gÄ• ravajananatthaá¹ƒ tena sampÄ• detabbapÄ• á¹-avavis

desakÄ• disampattÄ«hi saha vibhÄ• vetvÄ• idÄ• ni
yathÄ• dhippetapakaraá¹‡Ä• rambhapayojanÄ• bhidhÄ• nÄ• bhidheyyasotujanasamussÄ• l
vibhÄ• vetuá¹ƒ __ "tatthÄ• ha" _ntiÄ• di vuttaá¹ƒ. tattha "pÄ• á¹-avatthÄ• yÄ• " ti iminÄ•
pakaraá¹‡Ä• rambhapayojanaá¹ƒ vuttaá¹ƒ. "abhidhammÄ• vatÄ• ra" nti iminÄ• abhidhÄ• nA
ntiÄ• dÄ«hi pakaraá¹‡aá¹ƒ viseseti. "samÄ• senÄ• " ti ca iminÄ• sotujanasamussÄ• hanaka
154/ daá¹-á¹-habbaá¹ƒ. "aha" nti kattubhÅ«taá¹ƒ attÄ• naá¹ƒ niddisati. tathÄ• hi yo paro na
niyakajjhattasaá¹…khÄ• to attÄ• "aha" nti vuccati.

paá¹-unobhÄ• vopÄ• á¹-avaá¹ƒ, taá¹ƒyeva attho payojanaá¹-á¹-henÄ• ti __pÄ• á¹-avattho, _
sandhÄ• ya vividhanayaggahaá¹‡asamatthassa sutamayaÃ±Ä• á¹‡assa uppÄ• danatthanti
bhayaá¹ƒ ikkhanti, bhindanti vÄ• pÄ• pake akusale dhammeti __bhikkhÅ«, _ tesaá¹ƒ. piá¹-a
uttamaÃ±cÄ• ti piá¹-akuttamaá¹ƒ, tasmiá¹ƒ __piá¹-akuttame, _ abhidhammapiá¹-aketi adhip
pariyattibhÄ• janatthato piá¹-akaá¹ƒ, tÄ«su piá¹-akesu visiá¹-á¹-habhÄ• vato uttamaÃ±cÄ• ti
tattha __pariyattibhÄ• janatthato_ti pariyattiatthena ceva bhÄ• janatthena ca. tathÄ• hi "mÄ
piá¹-akasampadÄ• nenÄ• " tiÄ• dÄ«su (AN I 3.66) pariyatti piá¹-akanti vuccati. "atha puriso A
kudÄ• lapiá¹-aka" ntiÄ• dÄ«su (MN I 228; AN I 3.70) yaá¹ƒ kiÃ±ci bhÄ• janampi. tasmÄ• ida
pariyÄ• puá¹‡itabbaá¹-á¹-hena pariyatti, abhidhammatthÄ• namÄ• dhÄ• raá¹‡atthena bhÄ•
pariyattibhÄ• janatthato piá¹-akanti vuccati. tenevÄ• hu -

"piá¹-akaá¹ƒ piá¹-akatthavidÅ«,

pariyattibbhÄ• janatthato Ä• hu.

tena samodhÄ• netvÄ• ,

tayopi vinayÄ• dayo Ã±eyyÄ• " ti || (Sv I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Sp (to Vin III
paá¹-amamahÄ• saá¹…gÄ«tikathÄ• ; Dhs-a nidÄ• nakathÄ•).

__visiá¹-á¹-habhÄ• vo_ panassa lokavohÄ• ramatikkamma yathÄ• sabhÄ• vavasena desan
visiá¹-á¹-hadhammakkhandhavibhÄ• vanato ca veditabbo. ettha hi "satto puggalo bhikkhÅ«"
lokavohÄ• ramatikkamma "khandhadhÄ• tuÄ• yatana" ntiÄ• dinÄ• yathÄ• dhammavasenev
itaresu viya \Be I 155/ yathÄ• vuttavohÄ• ravasena, yato idaá¹ƒ yathÄ• dhammasÄ• sanant
sabbasaá¹…khatadhammavisiá¹-á¹-ho cettha paÃ±Ã±Ä• kkhandho visesato vibhÄ• vito, tas
piá¹-akÄ• naá¹ƒ buddhavacanabhÄ• vepi yathÄ• sabhÄ• vÄ• natikkamadesanÄ• dito idame
visiá¹-á¹-hanti yuttaá¹ƒ. apica dhammÄ• tirekadhammavisesabhÄ• vato cassa visiá¹-á¹-habh
abhidhamme hi nippadesato khandhÄ• yatanÄ• didhammÄ• naá¹ƒ vibhattattÄ• itaradvayato
ca pÄ• á¸·i hoti, tasmÄ• atirekassa, visiá¹-á¹-hassa ca pÄ• á¸·idhammassa vasena idameva
uttamanti vattuá¹ƒ vaá¹-á¹-ati. yathÄ• vuttavisiá¹-á¹-habhÄ• vayogatoyeva cetaá¹ƒ "abhidhar

vuccati abhi-saddassa visiá¹-á¹-habhÄ• vajotanato. apica vuá¸• á¸• himantÄ• didhammÄ• na
abhidhammapiá¹-akaá¹ƒ. yathÄ• hu porÄ• á¹‡Ä• -

"yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• to" ti || (Sv I paá¹-hamamahÄ• saá
III) I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Dhs-a nidÄ• nakathÄ•).

tathÄ• hettha "rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti, mettÄ• sahagatena cetasÄ• ekaá¹
viharatÄ«" tiÄ• dinÄ• (Dhs 160 Ä• dayo) vuá¸• á¸• himantopi dhammÄ• vuttÄ• , "rÅ«pÄ• ra
saddÄ• rammaá¹‡aá¹ƒ vÄ• " tiÄ• dinÄ• (Dhs 1) nayena Ä• rammaá¹‡Ä• dÄ«hi lakkhitabbat
dhammÄ• asekkhÄ• dhammÄ• , lokuttarÄ• dhammÄ• " tiÄ• dinÄ• nayena pÅ«jitÄ• pÅ«jÄ
hotÄ«" tiÄ• dinÄ• (Dhs 1) nayena sabhÄ• vaparicchinnattÄ• paricchinnÄ• pi "mahaggatÄ•
dhammÄ• (Dhs tikamÄ• tikÄ• 12, dukamÄ• tikÄ• 99), anuttarÄ• dhammÄ• " tiÄ• dinÄ• na
dhammÄ• vuttÄ• , tasmÄ• abhi-saddassa vuá¸• á¸• hiÄ• diatthesupi pavattanato "vuá¸• á¸•
tiÄ• dinÄ• nibbacanena idaá¹ƒ piá¹-akaá¹ƒ \Be I 156/ "abhidhamma" nti vuccati. abhidhamm
__abhidhammÄ• vatÄ• raá¹ƒ_ nÄ• ma pakaraá¹‡aá¹ƒ. iminÄ• panassa atthÄ• nugatamabh
padapÅ«raá¹‡e. Ä• cariyena hi gÄ• thÄ• padapÅ«raá¹‡atthaá¹ƒ yebhuyyena tattha tattha ni
pana nesaá¹ƒ payojanaviseso dissati, tattheva tamatthaá¹ƒ vakkhÄ• ma. __madhura_nti nip
madhura-saddoyaá¹ƒ jivhÄ• viÃ±Ã±eyye rasavisese vattati, idha pana iá¹-á¹-habhÄ• vasÄ•
atthabyaÃ±janasampatti madhurasaddena vuttÄ• . bhavati hi taá¹ƒsadisassa taá¹ƒ-saddenÄ
"aggimÄ• á¹‡avo" ti. tena pana madhurena yogato idampi madhuraá¹ƒ yathÄ• nÄ«laguá¹‡a
nipuá¹‡agambhÄ«rÄ• ya byaÃ±janasampattiyÄ• ceva atthasampattiyÄ• ca abhidhammavis
__mativaá¸• á¸• hanaá¹ƒ_. atha vÄ• byaÃ±janasampattiyÄ• __ "madhura" _nti vuttaá¹ƒ, at
"mativaá¸• á¸• hana" _nti.

<5> __tÄ• á¸·a_nti kuÃ±cikaá¹ƒ, kuÃ±cikÄ• sadisanti attho. muyhanti tenÄ• ti moho, avijjÄ•
mohoyeva abhidhammamahÄ• puraá¹ƒ pavisantÄ• naá¹ƒ pavesananivÄ• raá¹‡attÄ• kavÄ•
_ tassa. vighÄ• á¹-eti, vighÄ• á¹-Ä«yati anenÄ• ti vÄ• __vighÄ• á¹-anaá¹ƒ_. nanu ca avijjÄ•
ugghÄ• á¹-Ä«yati. sÄ• hi tassÄ• ujuvipaccanÄ«kabhÅ«tÄ• ti? saccaá¹ƒ, idampi tassÄ• kÄ
"mohakavÄ• á¹-avighÄ• á¹-anakara" nti vuttaá¹ƒ. kÄ• raá¹‡akÄ• raá¹‡ampi hi kÄ• raá¹‡avas
gÄ• mo daá¸• á¸• ho, tiá¹‡ehi bhattaá¹ƒ siddha" nti.

<6> á¸¤ __suduttara_nti dhammatthadesanÄ• paá¹-ivedhasaá¹…khÄ• tacatugambhÄ«rabh
mandabuddhÄ«hi tarituá¹ƒ asakkuá¹‡eyyattÄ• atiduttaraá¹ƒ, teneva cedaá¹ƒ mahodadhisan
_ti vuttaá¹ƒ. mahaá¹‡á¹‡avopi hi caturÄ• sÄ«tiyojanasahassagambhÄ«ro na sakkÄ• aÃ±Ã±
kenaci patiá¹-á¹-haá¹ƒ laddhuá¹ƒ, evamidampi catugambhÄ«ratÄ• paá¹-isaá¹ƒyuttaá¹ƒ aÃ±Ã
157/ na kenaci patiá¹-á¹-haá¹ƒ laddhuá¹ƒ sakkÄ• ti. __tarantÄ• na_nti atthaggahaá¹‡avasen

ettha ca "taraá¹ƒvÄ• " ti adhikÄ• ravasena vattabbaá¹ƒ, vakkhamÄ• naá¹ƒ vÄ• Ä• netvÄ• s
__tarantÄ• na_nti paratÄ«rasampÄ• puá¹‡anatthaá¹ƒ uttarantÄ• naá¹ƒ. __taraá¹ƒvÄ• _ti uá
taá¹ƒsamÄ• nanti attho. makarÄ• nÄ• ma macchajÄ• tikÄ• , tesaá¹ƒ Ä• karo nivÄ• sabhÅ«

<7> abhidhamme niyuttÄ• __Ä• bhidhammikÄ• , _ tesaá¹ƒ. hatthasÄ• raá¹ƒ viyÄ• ti __hatt
manussÄ• naá¹ƒ bahÅ«su ratanÄ• dÄ«su vijjamÄ• nesupi Ä• padÄ• su ca sukhaparibhogat
sÄ• raratanÄ• dikaá¹ƒ "hatthasÄ• ra" nti vuccati, evamidampi satipi mahante abhidhammapi
vittiá¹‡á¹‡atÄ• ya parihirituá¹ƒ asakkuá¹‡eyyattÄ• tadatthasÄ• rasampiá¹‡á¸• anavasena k
Ä• bhidhammikabhikkhÅ«naá¹ƒ sukhapariharaá¹‡atthÄ• ya sampajjatÄ«ti hatthasÄ• rasadis
vuttaá¹ƒ. __pavakkhÄ• mÄ«_ti pakÄ• rena kathessÄ• mi, anÄ• gatavacanaÃ±cetaá¹ƒ, vatta
vattamÄ• nÅ«pacÄ• rato vattamÄ• navacanaá¹ƒ, paá¹-iÃ±Ã±Ä• nantarameva vakkhatÄ«ti. a
kathentopi saddavasena saá¹…khipitvÄ• kathessÄ• mÄ«ti dassento Ä• ha __ "samÄ• senÄ
saá¹ƒkhipanaá¹ƒ samÄ• so, tena __samÄ• sena, _ na byÄ• savasenÄ• ti vuttaá¹ƒ hoti. ettÄ
payojanÄ• tidhÄ• nÄ• bhidheyyasotujanasamussÄ• hanakaraá¹‡appakÄ• rÄ• ni dassetvÄ•
sotujanasamussÄ• hanaá¹ƒ nÄ• ma tesaá¹ƒ sakkaccasavane niyuÃ±janaá¹ƒ, tasmÄ• te tat
suá¹‡Ä• tha samÄ• hitÄ• " _ti. sakkaccasavanapaá¹-ibaddhÄ• hi sammÄ• paá¹-ipattÄ«ti. ta
vakkhamÄ• naá¹ƒ abhidhammÄ• vatÄ• raá¹ƒ __suá¹‡Ä• tha_ nisÄ• mayatha. __samÄ• hitÄ
avikkhittacittÄ• ti attho.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

file start

1. paá¹-hamo paricchedo

cittaniddeso

kÄ• mÄ• vacarakusalavaá¹‡á¹‡anÄ•

<8> evaá¹ƒ \Be I 158/ tÄ• va ratanattayappaá¹‡Ä• mÄ• dikaá¹ƒ dassetvÄ• idÄ• ni yathÄ• r
sarÄ«rabhÅ«tamabhidhammaá¹ƒ saá¹…khepato uddisanto Ä• ha __ "cittaá¹ƒ cetasika" _ntiÄ
tÄ• va vacanatthaá¹ƒ sayameva anantaraá¹ƒ vipaÃ±ceti. __ "cetasika" _ntiÄ• dÄ«su pana a
citte niyuttaá¹ƒ, tattha vÄ• bhavaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __cetasikaá¹ƒ, _ vedanÄ• dik
adhivacanaá¹ƒ. ruppati, rÅ«pÄ«yatÄ«ti vÄ• __rÅ«paá¹ƒ, _ sÄ«tuá¹‡hÄ• dÄ«hi vikÄ• ramÄ•
attho, catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ, catuvÄ«satiupÄ• dÄ• rÅ«pÄ• naÃ±ca vasena aá¹-
rÅ«pakkhandhassetaá¹ƒ adhivacanaá¹ƒ. bhavÄ• bhavaá¹ƒ vinanato saá¹ƒsibbanato vÄ• na
vijjati sÄ• ettha, tato vÄ• nikkhantaá¹ƒ etanti __nibbÄ• naá¹ƒ, _ amataá¹ƒ asaá¹…khataá¹ƒ
nidassane. natthi etassa uttaritaroti __niruttaro_. atha vÄ• catuvesÄ• rajjavihÄ• rattÄ• natt

paccanÄ«kavacananti __niruttaro_. Ã±Ä• á¹‡appahÄ• naantarÄ• yaniyyÄ• nikesu hi sadeva
sahadhammikaá¹ƒ uttaraá¹ƒ vacanaá¹ƒ kathetuá¹ƒ samattho atthÄ«ti. tatra bhagavÄ• utrÄ•
hoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• -

" â€™sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• ti tatra
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhamm
nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• mi, etamahaá¹ƒ, sÄ• riputta, nimittaá¹ƒ asam
abhayappatto vesÄ• rajjappatto viharÄ• mi.

" â€™khÄ«á¹‡Ä• savassa \Be I 159/ te paá¹-ijÄ• nato ime Ä• savÄ• aparikkhÄ«á¹‡Ä• ti tat
viharÄ• mi.

"ye ca kho pana te antarÄ• yikÄ• dhammÄ• vuttÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
pe0 ... viharÄ• mi.

" â€™yassa kho pana te atthÄ• ya dhammo desito, so na niyyÄ• ti takkarassa sammÄ• du
maá¹ƒ ... pe0 ... viharÄ• mÄ«" ti (MN I 150).

cattÄ• ri ariyasaccÄ• ni pakÄ• setÄ«ti __catusaccappakÄ• sano_. dukkhasamudayanirodha
ariyasaccÄ• ni. yathÄ• ha, "cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cattÄ• ri
ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukkh
paá¹-ipadÄ• ariyasacca" nti (SN III 5.1083). tattha tebhÅ«makÄ• dhammÄ• anekupaddavÅ
dhuvasubhÄ• divirahena, kucchitatucchaá¹-á¹-hena __ca dukkhaá¹ƒ_ nÄ• ma. kammÄ• divi
dukkhuppattikÄ• raá¹‡abhÄ• vena taá¹‡hÄ• __samudayo_ nÄ• ma "samecca udeti dukkha
dukkhassa anuppÄ• danirodhapaccayattÄ• __dukkhanirodho_ nibbÄ• naá¹ƒ. taá¹ƒ pana du
Ä• lambaá¹‡akaraá¹‡avasena gamanato pÄ• puá¹‡anato, tadadhigamÄ• ya paá¹-ipadÄ• bh
"dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• " _ti lokuttaramaggo vuccati. saccaá¹-á¹-ho pana tes
tacchÄ• viparÄ«tabhÅ«tabhÄ• vato veditabbo. vuttaÃ±hi " â€™idaá¹ƒ dukkhanti, bhikkhave,
avitathametaá¹ƒ anaÃ±Ã±athameta" nti (SN III 5.1090) vitthÄ• ro. ettha pana catunnaá¹ƒ ari
ariyamaggasampayuttÄ• naÃ±ca saccavinissaá¹-abhÄ• vepi idha magganibbÄ• nappakÄ• s
tappakÄ• sanatthampi vuttaá¹ƒ hoti, anÄ• savabhÄ• vena \Be I 160/ ekalakkhaá¹‡attÄ•
taá¹ƒtaá¹ƒhetukavisayabhÄ• vato cÄ• ti daá¹-á¹-habbaá¹ƒ.

ettha ca "niruttaro catusaccappakÄ• sano" ti imehi bhagavato
cittÄ• dicatubbidhadhammadesanÄ• nukÅ«laguá¹‡avisesaá¹ƒ dasseti atathÄ• vidhassa taá
atha vÄ• "niruttaro" ti vacanena catubbidhadhammassa anaÃ±Ã±athattaá¹ƒ dÄ«peti. "catus
iminÄ• ye te dhammÄ• bhagavatÄ• vineyyaparipÄ• canatthaá¹ƒ desitÄ• , na te idha adhip
paripÄ• citehi tehi abhisametabbavasena dukkhÄ• dayo catubbidhÄ• vuttÄ• , teyeva uddisi

dasseti.

evaá¹ƒ saá¹…khepato cattÄ• ro dhamme uddisitvÄ• idÄ• ni uddeso nÄ• ma niddesatthÄ• y
yathÄ• uddiá¹-á¹-hadhamme niddisituá¹ƒ __ "tattha citta" _ntiÄ• di Ä• raddhaá¹ƒ. tattha __ta
cittÄ• dÄ«su dhammesu. __visayavijÄ• nanaá¹ƒ citta_nti yaá¹ƒ visayasaá¹…khÄ• tassa Ä• r
upaladdhi, taá¹ƒ cittanti attho. iminÄ• pana cittassa Ä• rammaá¹‡apaá¹-ibaddhavuttitaá¹ƒ, a
akÄ• rakataÃ±ca dÄ«peti. "visayavijÄ• nana" nti hi Ä• rammaá¹‡ena cittaá¹ƒ upalakkhento t
tadÄ• yattavuttitaá¹ƒ, taá¹ƒdÄ«panena ca tadabhimukhakÄ• leyeva uppattidÄ«panato anicc
bhÄ• vaniddesena pana vijÄ• nanamattadÄ«panato akÄ• rakabhÄ• vaá¹ƒ. yathÄ• paccayaÄ
yadidaá¹ƒ sabhÄ• vadhammo nÄ• mÄ• ti. evaÃ±ca katvÄ• sabbesampi cittacetasikadhamm
nippariyÄ• yato labbhati. yaá¹ƒ pana "cintetÄ«ti cittaá¹ƒ, tena cittaá¹ƒ vicaratÄ«ti vicÄ• ro" tiÄ
kattukaraá¹‡avasena nibbacanaá¹ƒ vuccati, taá¹ƒ pariyÄ• yakathananti veditabbaá¹ƒ. sakas
dhammÄ• naá¹ƒ attappadhÄ• natÄ• samÄ• ropanena kattubhÄ• vo, tadanukÅ«labhÄ• vena
kattubhÄ• vasamÄ• ropanena karaá¹‡attaÃ±ca pariyÄ• yatova \Be I 161/ labbhatÄ«ti. tathÄ
dhammasabhÄ• vato aÃ±Ã±assa kattÄ• dino abhÄ• vaparidÄ«panatthanti veditabbaá¹ƒ.

__ "visayavijÄ• nana" _nti ca etena cittassa Ä• rammaá¹‡Å«paladdhilakkhaá¹‡atÄ• vuttÄ•
vuccanti. pubbaá¹…gamarasaÃ±hi cittaá¹ƒ sandhÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ nÄ• marÅ«p
patvÄ• tadÄ• rammaá¹‡aÃ±hi vibhÄ• vanaá¹-á¹-hena cittaá¹ƒ pubbaá¹…gamaá¹ƒ purecÄ•
cakkhudvÄ• rena daá¹-á¹-habbaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ citteneva jÄ• nÄ• ti ... pe0 ... ma
viÃ±Ã±Ä• tabbaá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ citteneva jÄ• nÄ• ti. yathÄ• hi nagaraguttiko n
nisÄ«ditvÄ• "ayaá¹ƒ nevÄ• siko, ayaá¹ƒ Ä• gantuko" ti Ä• gatÄ• gataá¹ƒ janaá¹ƒ upadhÄ• n
daá¹-á¹-habbaá¹ƒ, tasmÄ• dvÄ• raá¹ƒ patvÄ• tadÄ• rammaá¹‡aá¹ƒ vibhÄ• vanaá¹-á¹-hena
__pubbaá¹…gamarasaá¹ƒ_. pacchimaá¹ƒ pacchimaá¹ƒ uppajjamÄ• naá¹ƒ purimaá¹ƒ purima
sandahamÄ• namiva upaá¹-á¹-hÄ• ti, gahaá¹‡abhÄ• vaá¹ƒ gacchatÄ«ti __sandhÄ• napaccu
paÃ±cavokÄ• re panassa niyamato nÄ• marÅ«paá¹ƒ, catuvokÄ• rabhave nÄ• mameva pad
__nÄ• marÅ«papadaá¹-á¹-hÄ• naÃ±ca_ hoti. nÄ• nattaá¹ƒ pana lakkhaá¹‡Ä• dÄ«naá¹ƒ upa
veditabbaá¹ƒ. vakkhati hi __rÅ«paparicchede_ -

"sÄ• maÃ±Ã±aá¹ƒ vÄ• sabhÄ• vo vÄ• , dhammÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ mataá¹ƒ.

kiccaá¹ƒ vÄ• tassa sampatti, rasoti paridÄ«pito ||

"phalaá¹ƒ vÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-hÄ• nanayopi vÄ• .

Ä• sannakÄ• raá¹‡aá¹ƒ yaá¹ƒ tu, taá¹ƒ padaá¹-á¹-hÄ• nasaÃ±Ã±ita" nti || (abhidha0 633-634

yattha yattha pana lakkhaá¹‡Ä• dÄ«ni vuccanti, tattha tattha iminÄ• va nayena tesaá¹ƒ nÄ•

vacanatthavijÄ• nanena viditacittasÄ• maÃ±Ã±assa uttari cittavibhÄ• go vuccamÄ• no sobh
vacanatthavijÄ• nanameva tÄ• va \Be I 162/ Ä• dimhi yuttataranti taá¹ƒ tÄ• va kathetukamya
pana ko vacanattho" _ti. paÃ±cavidhÄ• hi pucchÄ• - (Sv I 7; Ps I 449; Spk II 2.1; Mp I 1..17
adiá¹-á¹-hajotanÄ• pucchÄ• diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• vimaticchedanÄ• pucchÄ•
kathetukamyatÄ• pucchÄ• ti. tattha yaá¹ƒ aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ, tassa Ã±Ä• á¹‡Ä•
paÃ±hÄ• karaá¹‡aá¹ƒ __adiá¹-á¹-hajotanÄ• pucchÄ• _ nÄ• ma. yaá¹ƒ pana Ã±Ä• taá¹ƒ diá¹
paá¹‡á¸• itehi saá¹ƒsandanatthÄ• ya paÃ±hÄ• karaá¹‡aá¹ƒ __diá¹-á¹-hasaá¹ƒsandanÄ• puc
saá¹ƒsayapakkhandanassa attano saá¹ƒsayasamugghÄ• á¹-anatthaá¹ƒ paÃ±hÄ• karaá¹‡aá
nÄ• ma. "taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti? ani
panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• " tiÄ• dinÄ• (SN II 3.79; Vin I 21) anum
paÃ±hÄ• karaá¹‡aá¹ƒ __anumatipucchÄ• _ nÄ• ma. "cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ
tiÄ• dinÄ• (DN II 373; SN III 5.402-404) pana taá¹ƒtaá¹ƒdhammÄ• naá¹ƒ desanÄ• dhippÄ•
__kathetukamyatÄ• pucchÄ• _ nÄ• ma.

tÄ• su purimÄ• tisso Ä• cariyÄ• naá¹ƒ na sambhavanti. na hi te ganthakaraá¹‡atthÄ• ya Ä•
adiá¹-á¹-haá¹ƒ jotenti, diá¹-á¹-haá¹ƒ saá¹ƒsandenti, saá¹ƒsayaá¹ƒ vÄ• pakkhandanti tabbisc
ganthakaraá¹‡e abhinivesanato. itarÄ• pana dve sambhavanti. tÄ• su ayaá¹ƒ kathetukamya
codanaá¹ƒ samuá¹-á¹-hÄ• pentÄ• Ä• cariyÄ• aÃ±Ã±aá¹ƒ codakaá¹ƒ parikappetvÄ• tassa
samuá¹-á¹-hÄ• pentÄ«ti taá¹ƒvasenettha adiá¹-á¹-hajotanÄ• vimaticchedanÄ• pucchÄ• pi la
daá¹-á¹-habbaá¹ƒ. __tassÄ• _ti tassa citta-saddassa. citte hi adhigate tassa vÄ• cako saddc
adhigatova hotÄ«ti tassa idha ta-saddena pariggaho. keci pana "tassa cittassÄ• " ti atthaá¹ƒ
"tassa ko vacanattho" ti iminÄ• na sameti. na hi cittassa "ko vacanattho" ti pucchÄ• sambh

idÄ• ni \Be I 163/ yathÄ• pucchitamatthaá¹ƒ vissajjetuá¹ƒ __ "vuccate" _ti tÄ• va paá¹-iÃ±Ã±
"sabbasaá¹…gÄ• hakavasenÄ• " _tiÄ• dinÄ• vissajjanamÄ• raddhaá¹ƒ. tattha __sabbasaá¹
heá¹-á¹-himantato cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo upÄ• dÄ• ya sabbesaá¹ƒ Ä• rammaá¹‡avijÄ
sabbesameva saá¹…gÄ• hakavasena, na pana vakkhamÄ• nanibbacanesu viya yathÄ• lÄ•
vijÄ• nÄ• ti. cintenti tena gocaranti vÄ• __cittaá¹ƒ_. sampayuttadhammÄ• naá¹ƒ kattutÄ• sa
karaá¹‡abhÄ• vo labbhati. sabbasaá¹…gÄ• hakavasena tÄ• va atthaá¹ƒ dassetvÄ• idÄ• ni
dassetuá¹ƒ __ "attasantÄ• naá¹ƒ vÄ• cinotÄ«tipÄ«" _tiÄ• di vuttaá¹ƒ. sabbacittasÄ• dhÄ• ra
citta-saddassa yattha yattha yathÄ• yathÄ• attho labbhati, tattha tattha tathÄ• tathÄ• gah
cittassa yathÄ• vuttaatthaviseso na labbhati, taá¹ƒ ruá¸·hÄ«vasena cittanti veditabbaá¹ƒ. ya
katampi tÄ• lapaá¹‡á¹‡ehi katasarikkhakatÄ• ya ruá¸·hÄ«saddena "tÄ• lavaá¹‡á¹-a" ntveva
__attasantÄ• na_nti sakasantÄ• naá¹ƒ, javanasantÄ• nanti attho. atta-saddassa hi parapac
santÄ• noti sadisavasena uppajjamÄ• no javanasantÄ• no vuccati. taá¹ƒ __cinoti_ rÄ• siá¹ƒ
sÄ• sevanakÄ• naá¹ƒ javanacittÄ• naá¹ƒ vasena daá¹-á¹-habbo. tÄ• ni hi purejÄ• tÄ• ni pac

Ä• sevanapaccayÄ• hutvÄ• attano javanasantÄ• nassa paguá¹‡abalavabhÄ• vakaraá¹‡en
__vÄ• _-saddo asabbasaá¹…gÄ• hakatthavikappane. __pi_-saddo kiriyÄ• sampiá¹‡á¸• ana
"sabbasaá¹…gÄ• hakavasenÄ• " ti imassa idhÄ• pi sambandho hotÄ«ti idampi sabbasaá¹…
gayhamÄ• ne attasantÄ• nanti viÃ±Ã±Ä• á¹‡avacanassa atta-saddassa sakatthavuttittÄ• ye
cittasantÄ• nanti attho. anantarÄ• dipaccayavasena hi cittasantÄ• nassa abbocchinnappava
cittajÄ• taá¹ƒ cittasantÄ• naá¹ƒ cinoti nÄ• ma. imasmiá¹ƒ panatthe \Be I 164/ __vÄ• _-saddo
__pi_-saddo "citta" nti imassa Ä• kaá¸• á¸• hanatthoti daá¹-á¹-habbaá¹ƒ. purimapakkhe pana
gahetabbaá¹ƒ.

<9> vicittaá¹ƒ karoti, vicittassa vÄ• karaá¹‡anti vicittakaraá¹‡aá¹ƒ, tato __vicittakaraá¹‡Ä• ,
vicittacittakammÄ• dÄ«naá¹ƒ karaá¹‡atoti attho. lokasmiÃ±hi yaá¹ƒ kiÃ±ci cittakammÄ• dibh
sippajÄ• taá¹ƒ, sabbaá¹ƒ taá¹ƒ citteneva cintetvÄ• karÄ«yatÄ«ti. tenÄ• ha bhagavÄ• - "diá
bhikkhave, caraá¹‡aá¹ƒ nÄ• ma cittanti. evaá¹ƒ, bhante. tampi kho, bhikkhave, caraá¹‡aá¹ƒ
citteneva cintita" nti (SN II 3.100). svÄ• yamattho saviÃ±Ã±attikÄ• naá¹ƒ bÄ• ttiá¹ƒsacittÄ• n
sÄ• savakusalÄ• kusalaá¹ƒ vÄ• vicittagatiÄ• dikaraá¹‡ato vÄ• vicittakaraá¹‡aá¹-á¹-hena cit
vicittagatiÄ• dayo kammavasena nipphajjanti. yathÄ• ha -

"kammanÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca sattÄ• naá¹ƒ gatiyÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±
catuppadÄ• bahuppadÄ• rÅ«pino arÅ«pino saÃ±Ã±ino asaÃ±Ã±ino nevasaÃ±Ã±Ä«nÄ• sa
paá¹-icca sattÄ• naá¹ƒ upapattiyÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• yati uccanÄ«catÄ• hÄ
sugataduggatatÄ• , kammanÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca sattÄ• naá¹ƒ attabhÄ• venÄ• nÄ
suvaá¹‡á¹‡adubbaá¹‡á¹‡atÄ• sujÄ• tadujjÄ• tatÄ• susaá¹‡á¹-hitadussaá¹‡á¹-hitatÄ• , kam
paá¹-icca sattÄ• naá¹ƒ lokadhamme nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• yati lÄ• bhÄ• lÄ• bhe
sukhadukkhe" ti (Dhs-a 1).

tasmÄ• kammabhedanibbattattÄ• gatiÄ• dÄ«naá¹ƒ cittatÄ• . kammanti ca cetasikadhamm
abhijjhÄ• dayo ca vuccanti, na cittanti. kathaá¹ƒ cittassa vicittagatiÄ• dikaraá¹‡anti? vuccate
kammassa cittasannissitattÄ• tannipphÄ• ditampi citteneva kataá¹ƒ hoti, yathÄ• rÄ• jayodh
satturaÃ±Ã±Ä• jitoti vuccati. vicittaá¹ƒ karaá¹‡amassÄ• ti vÄ• __vicittakaraá¹‡aá¹ƒ_. tato
ekaá¹-á¹-hÄ• nikavajjitaÃ±hi cittaá¹ƒ paccekaá¹ƒ paá¹-isandhÄ• divicittakiriyavantatÄ• ya, sa
Ä• vajjanÄ• diaÃ±Ã±amaÃ±Ã±avisadisakiriyavantatÄ• ya vicittakaraá¹‡aá¹ƒ yuttanti. sabbav
rÅ«pa" ntiÄ• dÄ«su viya uttarapadalopo cittapariyÄ• yena ca vicitta-saddena vÄ• viggaho v
daá¹-á¹-habbo. atha vÄ• __ "vicittakaraá¹‡Ä• " _ti idaá¹ƒ cittavicittabhÄ• vassa Ã±Ä• pakah
yasmÄ• idaá¹ƒ vicittakaraá¹‡aá¹ƒ, tasmÄ• tassa vicittassa nipphÄ• dakaá¹ƒ sayampi tathe
viÃ±Ã±Ä• tabbanti evaá¹ƒ karaá¹‡avicittatÄ• ya vicittattÄ• cittanti attho. á¹-hapetvÄ• taá¹ƒ
karaá¹‡avicittatÄ• ya vicittabhÄ• vaá¹ƒ attano eva jÄ• tibhÅ«misampayogÄ• divasena vicitta
Ä• ha __ "attano cittatÄ• ya vÄ• " _ti. tattha yasmÄ• aÃ±Ã±adeva kusalaá¹ƒ, aÃ±Ã±aá¹ƒ ak
abyÄ• kataá¹ƒ, aÃ±Ã±aá¹ƒ kÄ• mÄ• vacaraá¹ƒ, aÃ±Ã±aá¹ƒ rÅ«pÄ• vacarÄ• dibhedaá¹ƒ, aÃ

vÄ«tarÄ• gaá¹ƒ, aÃ±Ã±aá¹ƒ sadosaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ«tadosaá¹ƒ, aÃ±Ã±aá¹ƒ samohaá¹ƒ,
aÃ±Ã±aá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ saddÄ• diÄ• rammaá¹‡aá¹ƒ, rÅ«pÄ• ramma
nÄ«lÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ pÄ«tÄ• diÄ• rammaá¹‡aá¹ƒ. evaá¹ƒ saddÄ• rammaá¹‡Ä
sabbesu ceva tesu aÃ±Ã±aá¹ƒ hÄ«naá¹ƒ, aÃ±Ã±aá¹ƒ majjhimaá¹ƒ, aÃ±Ã±aá¹ƒ paá¹‡Ä«taá
chandÄ• dhipateyyaá¹ƒ, aÃ±Ã±aá¹ƒ cittÄ• dhipateyyaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ«riyÄ• dhipateyyaá
vÄ«maá¹ƒsÄ• dhipateyyanti evamÄ• dinÄ• jÄ• tibhÅ«misampayuttaÄ• rammaá¹‡ahÄ«nam
vasena vicittamanekappakÄ• raá¹ƒ, tasmÄ• imÄ• ya attavicittatÄ• ya vÄ• cittanti vuccatÄ«

kÄ• maÃ±cettha ekameva cittaá¹ƒ evaá¹ƒ vicittaá¹ƒ nÄ• ma na hoti, vicittÄ• naá¹ƒ pana ant
kiÃ±ci ekampi vicittatÄ• ya \Be I 166/ cittanti vattuá¹ƒ vaá¹-á¹-ati samudÄ• yavohÄ• rena ava
vohariyamÄ• nattÄ• yathÄ• pabbatanadÄ«samuddÄ• dÄ«namekadesÄ• diá¹-á¹-hÄ• pabb
ekekacittasampayuttÄ• pi vedanÄ• dayo rÄ• saá¹-á¹-hena khandhavohÄ• rena "vedanÄ• kk
tiÄ• dinÄ• vuccanti. apicettha vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ kammakilesehi citanti cittaá¹ƒ, taá
kammunÄ• phalabhÄ• vena nibbattitaá¹ƒ tehi citaá¹ƒ nÄ• ma hoti. hotu tÄ• vidaá¹ƒ lokiyavi
lokuttaraá¹ƒ pana patvÄ• kathanti? vuccate - "katame dhammÄ• kusalÄ• , yasmiá¹ƒ samay
cittaá¹ƒ uppannaá¹ƒ hoti ... pe0 ... tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• rÄ• " tiÄ•
ariyamaggacetanÄ• yapi avijjÅ«panissayabhÄ• vassa pakÄ• sitattÄ• lokuttarakusalassÄ• p
hontÄ«ti tannibbattitassa vipÄ• kassa kammakilesasaÃ±citatÄ• pariyÄ• yo labbhatÄ«ti. citaá
__cittaá¹ƒ_. kammÄ• disaÃ±citopi hi attabhÄ• vo viÃ±Ã±Ä• á¹‡Å«parame matoti vuccati. ya

"Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

appaviddho tadÄ• seti, niratthaá¹ƒva kaliá¹…gara" nti || (SN II 3.95).

so panÄ• yaá¹ƒ citta-saddo kiÃ±cÄ• pi anekatthesu dissati. tathÄ• hesa "citto ca gahapatÄ
2.133; I 4.176) paÃ±Ã±attiyaá¹ƒ Ä• gato. "sabbo loko paracittena acitto" tiÄ• dÄ«su viÃ±Ã±Ä
bhikkhave, aÃ±Ã±aá¹ƒ ekanikÄ• yampi samanupassÄ• mi, evaá¹ƒ citta" ntiÄ• dÄ«su (SN II
nÄ• nappakÄ• reti attho. "caraá¹‡aá¹ƒ nÄ• ma citta" ntiÄ• dÄ«su cittakammake. idha pana c
pakaraá¹‡avasena yathÄ• vuttavacanatthayutto viÃ±Ã±Ä• á¹‡avacanova daá¹-á¹-habboti im
"paÃ±Ã±attiyampÄ«" _tiÄ• di. paÃ±Ã±Ä• pÄ«yati etÄ• yÄ• ti \Be I 167/ __paÃ±Ã±atti, _ tass
attho. cittoti hi ekassa gahapatino nÄ• maá¹ƒ. __pi_-saddo vakkhamÄ• nasampiá¹‡á¸• anat
savipÄ• kÄ• vipÄ• kabhede citte. taÃ±hi vijÄ• nanaá¹-á¹-hena "viÃ±Ã±Ä• á¹‡a" nti vuccati. y
kho, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ, tasmÄ• viÃ±Ã±Ä• á¹‡anti vuccatÄ«" ti. __cittasammutÄ
__daá¹-á¹-habbÄ• _ti viÃ±Ã±Ä• tabbÄ• . __idhÄ• _ti imasmiá¹ƒ catubbidhadhammaniddesa
vijÄ• natÄ• , Ä• bhidhammikenÄ• ti attho.

vibhÄ• gavantÄ• naá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gena vinÄ• na h
dassetuá¹ƒ __ "sÄ• rammaá¹‡ato" _tiÄ• di Ä• raddhaá¹ƒ. tattha Ä• lambanti taá¹ƒ nissÄ• ya

Ä• rammaá¹‡aá¹ƒ, paccayo, gocaro ca. tathÄ• hi "labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ, labhati
(DN III 80) paccayo "Ä• rammaá¹‡a" nti vuccati. "nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• ram
tiÄ• dÄ«su (Paá¹-is I 159) gocaro. idha pana ubhayampi vaá¹-á¹-ati sabbasseva cittassa sap
saha Ä• rammaá¹‡ena vattati tadavinÄ• bhÄ• vatoti __sÄ• rammaá¹‡aá¹ƒ_. bhÄ• vappadhÄ
sÄ• rammaá¹‡abhÄ• vo sÄ• rammaá¹‡a-saddena vutto yathÄ• "idampi buddhe ratanaá¹ƒ p
suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• " tiÄ• dÄ«su (SN II 4.85) ratanaattattaniyÄ• dibhÄ•
saddehÄ«ti, tato sÄ• rammaá¹‡abhÄ• vatoti attho. evamaÃ±Ã±atthÄ• pi yathÄ• nurÅ«paá¹ƒ
__ekavidha_nti ekappakÄ• raá¹ƒ, ekakoá¹-á¹-hÄ• santi attho.

__savipÄ• kÄ• vipÄ• kato_ti vipÄ• kuppÄ• danasabhÄ• vassa vijjamÄ• nÄ• vijjamÄ• nabhÄ
atthesu pavattati. katthaci vipakkabhÄ• vamÄ• pannesu arÅ«padhammesu, katthaci vipÄ• k
168/. tathÄ• hesa "vipÄ• kÄ• dhammÄ• " tiÄ• dÄ«su (Dhs tikamÄ• tikÄ• 3) vipakkabhÄ• v
pavattati. "vipÄ• kadhammadhammÄ• " tiÄ• dÄ«su (Dhs tikamÄ• tikÄ• 3) vipÄ• kuppÄ• dan
vipÄ• kuppÄ• danasabhÄ• vo daá¹-á¹-habbo. itarathÄ• hi abhiÃ±Ã±Ä• kusalÄ• dÄ«naá¹ƒ s
asaá¹…gahitabhÄ• vÄ• patti siyÄ• . tathÄ• hi yadi vipakkabhÄ• vamÄ• pannÄ• eva dhamm
yassa santi, taá¹ƒ savipÄ• kamitaramavipÄ• kanti abhiÃ±Ã±Ä• kusalassa ceva kadÄ• ci avip
diá¹-á¹-hadhammavedanÄ«yÄ• dikammassa bhÄ• vanÄ• yapahÄ• tabbÄ• kusalassa ca vipÄ
avipÄ• ka-padasaá¹…gaho siyÄ• , evaÃ±ca sati "avipÄ• kaá¹ƒ abyÄ• kata" nti vakkhamÄ• n
Ä• pajjati, na cetamiá¹-á¹-haá¹ƒ kusalÄ• kusalaniddeseyeva tesaá¹ƒ niddesato. vipÄ• kuppÄ
gahite taá¹ƒsabhÄ• vo nÄ• ma anupacchinnÄ• vijjamÄ• nataá¹‡hÄ• nusayasmiá¹ƒ santÄ• n
tassÄ• tesupi atthitÄ• ya asatipi vipÄ• kuppÄ• dane savipÄ• ka-padasaá¹…gaho siddhoti n
Ä• pajjati. yena pana kÄ• raá¹‡ena abhiÃ±Ã±Ä• kusalÄ• dikamavipÄ• kaá¹ƒ, yo cettha vatta
sabbaá¹ƒ tassa tassa Ä• gataá¹-á¹-hÄ• neyeva dassayissÄ• ma.

katamaá¹ƒ panettha savipÄ• kaá¹ƒ, katamamavipÄ• kanti codanaá¹ƒ sandhÄ• yÄ• ha __ "t
__abyÄ• kata_nti vipÄ• kakiriyÄ• vasena duvidhamabyÄ• kataá¹ƒ. tesu vipÄ• kacittaá¹ƒ tÄ•
mukhanimittaá¹ƒ viya nirussÄ• hattÄ• vipÄ• kuppÄ• dane asamatthaá¹ƒ. kiriyacittesu ca ya
khÄ«á¹‡Ä• savasantÄ• neyeva niyatamaá¹-á¹-hÄ• rasavidhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ up
santatiyaá¹ƒ pavattatÄ«ti samucchinnamÅ«lÄ• ya latÄ• ya pupphaá¹ƒ \Be I 169/ viya phalad
Ä• vajjanadvayaá¹ƒ pana anupacchinnabhavamÅ«lepi santÄ• ne pavattamÄ• naá¹ƒ anÄ• s
moghapupphamiva bÄ«jabhÄ• ve asamatthaá¹ƒ aphalameva. iti sabbametaá¹ƒ abyÄ• kataá
avipÄ• kanti vuttaá¹ƒ "avipÄ• kaá¹ƒ abyÄ• kata" nti. jÄ• yanti ettha asadisÄ• pi sadisÄ• kÄ•
samÄ• nÄ• kÄ• ro, kusalÄ• kusalÄ• byÄ• katÄ• naá¹ƒ jÄ• ti kusalÄ• kusalÄ• byÄ• katajÄ• ti
kusalaá¹ƒ akusalaá¹ƒ abyÄ• katanti. vacanatthapucchÄ• ya payojanaá¹ƒ vuttameva.

<10> __ "kucchitÄ• na" _ntiÄ• di vissajjanaá¹ƒ. tattha __kucchitÄ• na_nti ninditÄ• naá¹ƒ, as
viÃ±Ã±Å«hi garahitabbÄ• naá¹ƒ pÄ• padhammÄ• nanti attho. __salanato_ti hiá¹ƒsanato, ap
yathÄ• nurÅ«paá¹ƒ tadaá¹…gÄ• divasena akusaladhamme pajahantaá¹ƒ te hiá¹ƒsati, apana

vÄ• __salanato_ saá¹ƒvaraá¹‡ato, pidahanatoti attho. kusaladhammavasena hi akusalappa
appavattidhammatÄ• pÄ• danena ca manacchaá¹-á¹-hesu dvÄ• resu appavattiyÄ• saá¹ƒvu
__kusÄ• na_nti rÄ• gÄ• diasucisampayogena nÄ• nÄ• vidhadukkhahetutÄ• ya ca kucchiten
santÄ• ne sayanti pavattantÄ«ti kusÄ• , pÄ• padhammÄ• . atha vÄ• kucchitÄ• naá¹ƒ pÄ• á
sÄ• vajjadhammÄ• naá¹ƒ sÄ• nato nisÄ• nato tejanato kusÄ• , dosalobhÄ• dayo. dosÄ• dÄ
tikkhabhÄ• vappattiyÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ mahÄ• sÄ• vajjatÄ• ti. tesaá¹ƒ __lav
yathÄ• nurÅ«paá¹ƒ pajahanenÄ• ti attho. __kusenÄ• _ti kucchitÄ• naá¹ƒ sÄ• nato tanukaraa
"kusÄ• " ti laddhanÄ• mena Ã±Ä• á¹‡ena. __lÄ• tabbattÄ• _ti Ä• dÄ• tabbattÄ• , sahajÄ• ta
pavattetabbattÄ• . Ã±Ä• á¹‡aÃ±hi tihetukakusalaá¹ƒ sahajÄ• tabhÄ• vena \Be I 170/ ceva u
duhetukakusalaá¹ƒ upanissayabhÄ• veneva santÄ• ne pavatteti. evaÃ±ca katvÄ• kosallasa
kusalaá¹-á¹-hoti sabbakusalÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena attho vuccati. atha vÄ• __kus
ekavacananiddeso, kusehÄ«ti pana attho. puÃ±Ã±akiriyÄ• vasena hi pavattÄ• ni saddhÄ• d
yathÄ• vuttanayena "kusÄ• nÄ«" ti vuccanti, tehi __lÄ• tabbattÄ• _ vuttanayena pavattetabb

"kuso viya lunÄ• tÄ«ti, kusÄ• viya lunÄ• ti vÄ• .

kusalaá¹ƒ kuá¹ƒ saletÄ«ti, lunÄ• ti kusamiccapÄ«" ti ||

tattha yathÄ• kuso gahito ubhayabhÄ• gagataá¹ƒ hatthapadesaá¹ƒ lunÄ• ti, evamidampi u
ubhayabhÄ• gagataá¹ƒ kilesapakkhaá¹ƒ lunÄ• ti chindati, seyyathÄ• pi - "anuppannÄ• naá¹
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti, vÄ• yamati, uppannÄ• n
Ä• gataá¹ƒ sammappadhÄ• naá¹ƒ. tasmÄ• __kuso viya lunÄ• tÄ«ti kusalaá¹ƒ. kusÄ• viya l
bhÅ«mi vuccati, dhammÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vena taá¹ƒsadisatÄ• ya idha rÅ«pÄ
nissayabhÅ«tassa tassa etarahi, Ä• yatiÃ±ca anudahanato vinÄ• sanato kuá¹ƒ sÄ• yantÄ«ti
viya attano nissayaá¹ƒ lunÄ• ti chindatÄ«ti __kusalaá¹ƒ_. payogasampÄ• ditÄ• hi kusaladh
rÅ«pÄ• rÅ«padhamme appavattikaraá¹‡ena samucchindanti anupÄ• disesanibbÄ• nadhÄ•
"ku" nti laddhanÄ• massa rÅ«pÄ• rÅ«pakkhandhassa salanato apanayanato __kuá¹ƒ saletÄ
lunÄ• tÄ«_ti pana kucchitÄ• ettha sayantÄ«ti kuso, kÄ• yo, taá¹ƒ lunÄ• ti yathÄ• vuttavasen

<11> idÄ• ni \Be I 171/ kusala-saddassa atthuddhÄ• radassanatthamÄ• ha __ "cheke kusa
tattha "kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ• naá¹ƒ (MN II 87), kusalÄ• naccagÄ«ta
cÄ• turitthiyo" tiÄ• dÄ«su (J II 22.94) __cheke_ diá¹-á¹-ho, chekapariyÄ• yo pavÄ«á¹‡atthoti
bhoto kusalaá¹ƒ, kacci bhoto anÄ• maya" ntiÄ• dÄ«su (J I 15.146; II 20.129) __Ä• rogye_. "
kÄ• yasamÄ• cÄ• ro kusalo? yo kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro anavajjo" ti (MN II
bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deseti kusalesu dhammesÅ«" t
evamÄ• dÄ«su __anavajje_. "kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹
80), kusalassa kammassa katattÄ• upacitattÄ• " ti (Dhs 431) ca Ä• dÄ«su __iá¹-á¹-havipÄ•
anavajjaiá¹-á¹-havipÄ• ke, "anavajjÄ• dike" ti ca attanÄ• vakkhamÄ• nalakkhaá¹‡assa anur

pana Ä• rogyatthassa asambhavato. kilesarogassa hi abhÄ• vato kusalaá¹ƒ Ä• rogyaá¹ƒ ho

vajjÄ• rÄ• gÄ• dayo, te yassa na santi, taá¹ƒ anavajjaá¹ƒ, iá¹-á¹-ho vipÄ• ko catukkhandha
taá¹ƒ iá¹-á¹-havipÄ• kaá¹ƒ, iá¹-á¹-havipÄ• katÄ• cassa taá¹ƒsabhÄ• vavantatÄ• ya daá¹-á¹-
avassaá¹ƒ iá¹-á¹-havipÄ• kasambhavatoyeva, lakkhÄ«yati anenÄ• ti lakkhaá¹‡aá¹ƒ, anavajj
iá¹-á¹-havipÄ• kaÃ±cÄ• ti anavajjaiá¹-á¹-havipÄ• kaá¹ƒ. taá¹ƒ lakkhaá¹‡amassÄ• ti
__anavajjaiá¹-á¹-havipÄ• kalakkhaá¹‡aá¹ƒ_.

nanu ca kusalameva anavajjaiá¹-á¹-havipÄ• kaá¹ƒ, vuttaniyÄ• mena pana anavajjaiá¹-á¹-ha
kusalaá¹ƒ siyÄ• . na hi sayameva attano lakkhaá¹‡anti sakkÄ• vattunti? nÄ• yaá¹ƒ doso
pariÃ±Ã±Ä• tÄ• pariÃ±Ã±Ä• tavacanatthabhÄ• vabhede \Be I 172/ ekassÄ• pi lakkhitabbala
"anavajjaiá¹-á¹-havipÄ• ka" nti hi pariÃ±Ã±Ä• tavacanatthaá¹ƒ. "kusala" nti apariÃ±Ã±Ä• tav
yena sabhÄ• vena pariÃ±Ã±Ä• tavacanatthassa saddassa attho hoti, yena ca apariÃ±Ã±Ä•
pariÃ±Ã±Ä• tÄ• pariÃ±Ã±Ä• tavacanatthasabhÄ• vÄ• naá¹ƒ bhedena taá¹ƒsamaá¹…gissa k
parikappÄ«yati yathÄ• "pure bhavaá¹ƒ paá¹-u Ä• si, paá¹-utaro etarahÄ«" ti guá¹‡abhedena
parikappÄ«yati, tasmÄ• pariÃ±Ã±Ä• tavacanatthabhÄ• vena lakkhaá¹‡aá¹ƒ, apariÃ±Ã±Ä• t
lakkhitabbanti evaá¹ƒ parikappitabhede pariggayhamÄ• ne na koci doso Ä• pajjati.

atha vÄ• lakkhÄ«yatÄ«ti lakkhaá¹‡aá¹ƒ, anavajjaiá¹-á¹-havipÄ• kaÃ±ca taá¹ƒ lakkhaá¹‡aÃ±
__anavajjaiá¹-á¹-havipÄ• kalakkhaá¹‡aá¹ƒ, _ yaá¹ƒ anavajjaiá¹-á¹-havipÄ• kaá¹ƒ hutvÄ• lak
kusalanti attho. atha vÄ• anavajja-saddena anavajjabhÄ• vo vutto, iá¹-á¹-havipÄ• kasadder
iá¹-á¹-havipÄ• kabhÄ• vo, tasmÄ• anavajjo ca iá¹-á¹-havipÄ• ko ca anavajjaiá¹-á¹-havipÄ• k
lakkhaá¹‡ametassÄ• ti karaá¹‡atthe, kammatthe vÄ• lakkhaá¹‡a-saddena anavajjaiá¹-á¹-ha
anavajjaiá¹-á¹-havipÄ• kasabhÄ• vavantaá¹ƒ, anavajjaiá¹-á¹-havipÄ• kabhÄ• vena lakkhitab
panettha kÄ• raá¹‡aá¹ƒ padadvayapariggahena, nanu ekeneva padena adhippetatthasiddhi
"anavajjalakkhaá¹‡a" nti vutte "aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagav
kusalesu dhammesÅ«" tiÄ• dÄ«su (DN III 145) viya vajjarahitattÄ• abyÄ• katassÄ• pi pasaá
iá¹-á¹-havipÄ• ka-padaá¹ƒ vattabbameva, "iá¹-á¹-havipÄ• kalakkhaá¹‡a" nti pana vutte itaraá
abyÄ• katassa vipÄ• kÄ• rahabhÄ• vena iá¹-á¹-havipÄ• katÄ• pasaá¹…gabhÄ• vato? sacca
kusalassa pavattisukhataá¹ƒ, iá¹-á¹-havipÄ• ka-padena ca vipÄ• kasukhataá¹ƒ dassetuá¹ƒ \
vuttaá¹ƒ. anavajjapadaÃ±hi attano pavattisabhÄ• vavasena lakkhaá¹‡avacanaá¹ƒ, itaraá¹ƒ k
vipÄ• kuppÄ• danasamatthatÄ• vasenÄ• ti. atha vÄ• kusalassa atthavisuddhiá¹ƒ dassetuá¹
parisuddhavipÄ• kataá¹ƒ dassetuá¹ƒ pacchimaá¹ƒ. purimaá¹ƒ vÄ• kusalassa akusalasabhÄ
pacchimaá¹ƒ abyÄ• katasabhÄ• vatoti alamatipapaÃ±cena. ettha ca "anavajja ... pe0 ... lakk
kusalassa sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ vuttaá¹ƒ anavajjaiá¹-á¹-havipÄ• kasabhÄ• vassa kus
sÄ• dhÄ• raá¹‡attÄ• . akusalÄ• dÄ«namasÄ• dhÄ• raá¹‡abhÄ• vena sabhÄ• valakkhaá¹‡aá

__akusalaviddhaá¹ƒsanarasa_nti yathÄ• nurÅ«paá¹ƒ akusalappajahanakiccaá¹ƒ. kusalaÃ±

parittamahaggatalokuttarabhedabhinnaá¹ƒ yathÄ• kkamaá¹ƒ tadaá¹…gavikkhambhanasam
akusalapakkhaá¹ƒ pajahati. atha tadaá¹…gÄ• dippahÄ• nÄ• naá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡an
dÄ• nÄ• dipuÃ±Ã±akiriyavatthugatena tena tena kusalaá¹…gena tassa tassa maccherÄ• dia
__tadaá¹…gappahÄ• naá¹ƒ, _ taá¹ƒ dÄ«pÄ• lokena andhakÄ• raviddhaá¹ƒsanaá¹ƒ viya daá
kÄ• mÄ• vacarakusalÄ• naá¹ƒ parittÄ• nubhÄ• vatÄ• ya tehi attano á¹-hitikkhaá¹‡e viddhaá
tadapagame sati puna Ä• gamena vottharaá¹‡ato. tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡adhammÄ• n
vikkhambhanasaá¹…khÄ• taá¹ƒ pavattinivÄ• raá¹‡avasena pahÄ• naá¹ƒ __vikkhambhanap
ghaá¹-appahÄ• rena jalatale sevÄ• laviyÅ«hanaá¹ƒ viya daá¹-á¹-habbaá¹ƒ. yathÄ• hi balava
dÅ«rÄ«kataá¹ƒ sevÄ• laá¹ƒ tasmiá¹ƒ apanÄ«tepi taá¹ƒpahÄ• ravegena sahasÄ• na otthara
upacÄ• rappanÄ• bhedena jhÄ• nena vikkhambhitÄ• kÄ• macchandÄ• dayo tadappavattikÄ
ottharantÄ«ti. anuppattidhammatÄ• pÄ• danasaá¹…khÄ• taá¹ƒ sammÄ• ucchedavasena pa
__samucchedappahÄ• naá¹ƒ, _ taá¹ƒ pana asanisampÄ• tena rukkhÄ• dÄ«naá¹ƒ samÅ«lav
daá¹-á¹-habbaá¹ƒ. na hi ariyamaggena \Be I 174/ samucchinnakilesÄ• anusayamattakenÄ•
yathÄ• pana ekavÄ• rappavattenapi indagginÄ• saha mÅ«lehi viddhaá¹ƒsitÄ• rukkhÄ• day
evamevaá¹ƒ ekacittakkhaá¹‡ikenapi tena attano uppÄ• damatteneva anusayamattaá¹-á¹-hÄ
sabbaá¹ƒ viddhaá¹ƒsitÄ• yeva honti.

vodÄ• naá¹ƒ visuddhi, saá¹ƒkilesamalavimuttÄ«ti attho, tathÄ• hutvÄ• paccupaá¹-á¹-hÄ• n
__vodÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ, _ parisuddhÄ• kÄ• rena yogino Ã±Ä• á¹‡assa upaá¹-á

evaá¹ƒ kusalassa vajjarahitaiá¹-á¹-havipÄ• kasabhÄ• vehi lakkhaá¹‡aá¹ƒ, kiccaupaá¹-á¹-hÄ
rasapaccupaá¹-á¹-hÄ• nÄ• ni vatvÄ• puna vajjapaá¹-ipakkhabhÄ• vavasena ca lakkhaá¹‡aa
rasÄ• dikaá¹ƒ dassetuá¹ƒ __ "vajjapaá¹-ipakkhattÄ• " _tiÄ• di vuttaá¹ƒ. tattha vajjÄ• naá¹ƒ p
__vajjapaá¹-ipakkhattaá¹ƒ, _ tato. etena "anavajjalakkhaá¹‡a" nti ettha a-kÄ• ro paá¹-ipakkh
tena panassa abyÄ• katato nivattanaá¹ƒ kataá¹ƒ. itarathÄ• hi nÄ• ssa vajjaá¹ƒ, vajjato aÃ±Ä
abyÄ• katassÄ• pi taá¹ƒlakkhaá¹‡atÄ• pasaá¹…go siyÄ• . "vajjapaá¹-ipakkhattÄ• " ti pana v
kusalÄ• kusalÄ• nameva pahÄ• yakappahÄ• tabbabhÄ• vena Ä• lokandhakÄ• rÄ• naá¹ƒ viy
ujuvipaccanÄ«kabhÄ• vo, tasmÄ• kusalameva vajjapaá¹-ipakkhattÄ• anavajjalakkhaá¹‡aá¹
siddho hoti. __vodÄ• nabhÄ• varasa_nti vodÄ• nabhÄ• vasampattikaá¹ƒ, kilesamalehi asaá
sampajjanakanti attho. paccupaá¹-á¹-hÄ• pÄ«yati upanÄ«yati kÄ• raá¹‡ena, attano vÄ• kÄ•
tappaá¹-ibaddhabhÄ• vena paá¹-imukhaá¹ƒ vÄ• upaá¹-á¹-hÄ• tÄ«ti paccupaá¹-á¹-hÄ• naá¹ƒ
paccupaá¹-á¹-hÄ• namassÄ• ti __iá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• naá¹ƒ_.

asati \Be I 175/ yonisomanasikÄ• re kusalassa anuppajjanato, sati ca tasmiá¹ƒ uppajjanato
Ä• sannakÄ• raá¹‡anti Ä• ha __ "yonisomanasikÄ• rapadaá¹-á¹-hÄ• na" _nti. tattha yoniso p
manasikÄ• ro __yonisomanasikÄ• ro, _ atthato pana sÄ• nusayasantÄ• navato channaá¹ƒ
dvÄ• rÄ• namÄ• pÄ• thagatesvÄ• rammaá¹‡esu patirÅ«padesavÄ• sÄ• disampattiyÄ• kusa
bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-etvÄ• uppannamÄ• vajjanaá¹ƒ yonisomanasikÄ• ro nÄ• ma. vu

ayonisomanasikÄ• ropi daá¹-á¹-habbo. yaá¹ƒ pana niranusayasantÄ• nasamaá¹…gissa kiriy
paccayabhÄ• vena uppannaá¹ƒ, taá¹ƒ á¹-hapetvÄ• niravajjadhammaá¹ƒ sÄ• vajjadhammas
paccayabhÄ• vÄ• nupagamanato yonisomanasikÄ• rapakkhaá¹ƒ vÄ• bhajeyya. khÄ«á¹‡Ä•
yonisoayonisobhÄ• vamanapekkhitvÄ• Ä• pÄ• thagatÄ• rammaá¹‡esu uppattimattaá¹ƒ vin
kusalÄ• kusalabhÄ• vassa paccayo hotÄ«ti tadubhayavasena navattabbattÄ• abyÄ• katam
gaccheyyÄ• ti.

__sÄ• vajjÄ• niá¹-á¹-havipÄ• kalakkhaá¹‡amakusala_nti etthÄ• pi "vajjÄ• rÄ• gÄ• dayo, te
sÄ• vajjaá¹ƒ, aniá¹-á¹-ho vipÄ• ko yassa, taá¹ƒ aniá¹-á¹-havipÄ• ka" ntiÄ• dinÄ• vuttanayÄ•
paá¹-ipakkhayojanÄ• daá¹-á¹-habbÄ• . rasÄ• dito panetaá¹ƒ anatthajananarasaá¹ƒ,
saá¹ƒkilesapaccupaá¹-á¹-hÄ• naá¹ƒ. atha vÄ• gÄ• rayhabhÄ• vato sÄ• vajjalakkhaá¹‡amev
aniá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• naá¹ƒ, ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ. vac
__akusalaá¹ƒ, _ kusalapaá¹-ipakkhanti attho. paá¹-ipakkhatthe hi ayaá¹ƒ akÄ• ro, na pana a
abhÄ• ve. itarathÄ• hi tikaá¹ƒ na siyÄ• , dukaá¹ƒ, catukkaá¹ƒ vÄ• Ä• pajjeyya. tathÄ• hi ya
aÃ±Ã±amakusalaá¹ƒ siyÄ• \Be I 176/, tadÄ• abyÄ• katassÄ• pi tato aÃ±Ã±abhÄ• vena aku
kusalÄ• kusalajÄ• tibhedato duvidhanti dukaá¹ƒ vattabbaá¹ƒ. yadi ca kusalÄ• bhÄ• vo akus
jÄ• ti gayhatÄ«ti kusalÄ• byÄ• katajÄ• tibhedato dukameva vattabbaá¹ƒ. atha siyÄ• "abhÄ•
ti, evaá¹ƒ sati tassa jÄ• tiyÄ• abhÄ• vato jÄ• ti-saddena saha sambandho na siyÄ• . vijjamÄ
hoti. yatheva vÄ• kusalassa abhÄ• vo, evaá¹ƒ abyÄ• katassÄ• pi abhÄ• vo atthÄ«ti anabyÄ
catukkaá¹ƒ Ä• pajjeyya. na cetamiá¹-á¹-haá¹ƒ kusalÄ• divasena tividhajÄ• tiyÄ• eva icchita
"kusalÄ• dhammÄ• akusalÄ• dhammÄ• abyÄ• katÄ• dhammÄ• " ti tikavaseneva vuttattÄ
vuccamÄ• ne mittapaá¹-ipakkho amitto viya, lobhapaá¹-ipakkho alobho viya ca yaá¹ƒ dhamm
ujuvipaccanÄ«kabhÅ«taá¹ƒ, taá¹ƒ akusalanti tassa vasena tikaá¹ƒ upapannaá¹ƒ hoti, ujuvip
sÄ• vajjÄ• niá¹-á¹-havipÄ• kattÄ• , tena pahÄ• tabbabhÄ• vato ca veditabbÄ• , na pana kus
akusalena kusalaá¹ƒ pahÄ«yati, mahÄ• balattÄ• pana kusalameva taá¹ƒ pajahati. kusalaÃ±
akusalaá¹ƒ dubbalaá¹ƒ. tenevÄ• ha "abalÄ• naá¹ƒ balÄ«yanti, maddantenaá¹ƒ parissayÄ• "
kusalameva yathÄ• vuttanayena akusalassa pahÄ• yakaá¹ƒ, nÄ• kusalaá¹ƒ itarassÄ• ti ved

__tadubhaya ... pe0 ... abyÄ• kata_nti yaá¹ƒ dhammajÄ• taá¹ƒ kusalaá¹ƒ viya na
anavajjaiá¹-á¹-havipÄ• kalakkhaá¹‡aá¹ƒ, nÄ• pi akusalaá¹ƒ viya sÄ• vajjÄ• niá¹-á¹-havipÄ• k
avipÄ• kattÄ• tadubhayaviparÄ«talakkhaá¹‡aá¹ƒ, taá¹ƒ abyÄ• katanti attho. nanu ca "tadub
nti vutte sukhadukkhavedanÄ• naá¹ƒ viparÄ«tÄ• upekkhÄ• vedanÄ• \Be I 177/ viya iá¹-á¹-
viparÄ«to aÃ±Ã±o koci vipÄ• ko yassa atthi, taá¹ƒ abyÄ• katanti Ä• pajjatÄ«ti? nÄ• pajjati ta
yathÄ• hi Ä• lokandhakÄ• rÄ• naá¹ƒ viparÄ«to aÃ±Ã±o koci natthi, evamiá¹-á¹-hÄ• niá¹-á¹-
na koci vipÄ• ko atthÄ«ti. atha vÄ• taá¹ƒ-saddo idha iá¹-á¹-hÄ• niá¹-á¹-havipÄ• kanirapekkh
kusalÄ• kusalamattameva paccÄ• masatÄ«ti kusalÄ• kusalÄ• naá¹ƒ savipÄ• kattÄ• tadubh
taá¹ƒ avipÄ• kalakkhaá¹‡anti atthoti alamettha anuyogena. kusalÄ• kusalabhÄ• vena na byÄ
kusalÄ• kusalaÃ±hi vatvÄ• abyÄ• katassa vuttattÄ• kusalÄ• kusalabhÄ• veneva avuttattÄ•

pakÄ• rantarena. tathÄ• avacanaÃ±ca tassa tadubhayaviparÄ«talakkhaá¹‡attÄ• yeva, na p
daá¹-á¹-habbaá¹ƒ. atha vÄ• vi-saddo virodhivacano. Ä• -saddo abhimukhabhÄ• vappakÄ• s
aÃ±Ã±amaÃ±Ã±aá¹ƒ virodhÄ• bhimukhataá¹ƒ kataá¹ƒ lakkhaá¹‡avirodhato pahÄ• yakappa
byÄ• kataá¹ƒ, kusalÄ• kusalaá¹ƒ. tato aÃ±Ã±aá¹ƒ __abyÄ• kataá¹ƒ_. taÃ±hi lakkhaá¹‡ato a
kusalÄ• kusalaá¹ƒ viya na tassa viruddhaá¹ƒ. na hi avipÄ• kataá¹ƒ aniá¹-á¹-havipÄ• katÄ• v
iá¹-á¹-havipÄ• katÄ• ya iá¹-á¹-havipÄ• katÄ• viya ca aniá¹-á¹-havipÄ• katÄ• ya iá¹-á¹-hÄ• ni
virujjhati, na cÄ• pi abyÄ• kataá¹ƒ kusalÄ• kusalesu kiÃ±ci pajahati, na ca kenaci pahÄ• tab
"tadubhayaviparÄ«talakkhaá¹‡amabyÄ• kata" nti viÃ±Ã±Ä• yamÄ• ne ahosi kammaá¹ƒ, nÄ•
kammavipÄ• ko, na bhavissati kammavipÄ• koti iminÄ• tikena saá¹…gahitassa gatiupadhik
avipÄ• kassa diá¹-á¹-hadhammavedanÄ«yÄ• dikammassa bhÄ• vanÄ• yapahÄ• tabbassa a
vipÄ• kuppÄ• danÄ• bhÄ• vato "siyÄ• nu kho abyÄ• katabhÄ• vo vÄ• " ti kadÄ• ci koci cint
tannivÄ• raá¹‡atthamÄ• ha __ "avipÄ• kÄ• rahaá¹ƒ vÄ• " _ti, vipÄ• kaá¹ƒ \Be I 178/ dÄ• tuá
sÄ• matthiyÄ• bhÄ• vatoti __avipÄ• kÄ• rahaá¹ƒ_. idaá¹ƒ vuttaá¹ƒ hoti - diá¹-á¹-hadhammav
paccayavekallÄ• dÄ«hi kÄ• raá¹‡ehi avipÄ• kÄ• , sace panete tabbidÅ«rÄ• assu, tadÄ• vip
vipÄ• kÄ• rahÄ• yeva, taá¹ƒ pana na tathÄ• , atha kho yena kenaci Ä• kÄ• rena vipÄ• kadÄ
vipÄ• kÄ• rahaá¹ƒ na hoti, taá¹ƒ abyÄ• kataá¹ƒ nÄ• mÄ• ti.

idÄ• ni evaá¹ƒ tikavasena niddiá¹-á¹-hesu kusalÄ• dÄ«su paá¹-hamaá¹ƒ tÄ• va kusalacittaá
kusalacitta" _ntiÄ• dinÄ• tassa gaá¹‡anapariccheda aá¹ƒ dasseti. __ekavÄ«satividha_nti aá¹-
paÃ±ca rÅ«pÄ• vacarÄ• ni, cattÄ• ri arÅ«pÄ• vacarÄ• ni, cattÄ• ri lokuttarÄ• nÄ«ti evaá¹ƒ s
ekavÄ«satividhaá¹ƒ. __bhÅ«mito catubbidha_nti kÄ• marÅ«pÄ• rÅ«palokuttarabhÅ«misaá¹
bhÅ«mÄ«naá¹ƒ vasena tattha pavattamÄ• naá¹ƒ cittampi catubbidhaá¹ƒ hoti. tattha bhavant
á¹-hÄ• naá¹ƒ, avatthÄ• ca. avatthÄ• pi hi avatthavantÄ• naá¹ƒ pavattiá¹-á¹-hÄ• naá¹ƒ viya g
sukhaggahaá¹‡aá¹ƒ hoti. __avatthÄ• _ti cettha dhammÄ• naá¹ƒ kÄ• mataá¹‡hÄ• dÄ«hi pari
tattha purimÄ• tisso bhÅ«miyo ubhayavasena veditabbÄ• , itarÄ• avatthÄ• vaseneva. na h
kÄ• mabhavÄ• dito aÃ±Ã±aá¹ƒ á¹-hÄ• namupalabbhatÄ«ti.

aÃ±Ã±attha pavattamÄ• nassÄ• pi vakkhamÄ• nanayena kÄ• mabhÅ«mipariyÄ• pannattÄ•
__savatthukÄ• vatthukabhedato_ti cakkhÄ• dÄ«ni paÃ±ca, hadayaÃ±cÄ• ti cha vatthÅ«ni. k
cakkhÄ• dinissitattÄ• bhÄ• vato hadayavatthu idha vatthÅ«ti adhippetaá¹ƒ. tena sahitaá¹ƒ e
tannissitappavattitoti __savatthukaá¹ƒ, _ kÄ• marÅ«padhÄ• tuyaá¹ƒ pavattamÄ• naviÃ±Ã±Ä
arÅ«passa rÅ«papaá¹-ibandhappavatti, arÅ«padhÄ• tuyaá¹ƒ pana rÅ«pÄ• bhÄ• vato vatthu
tattha pavattamÄ• naá¹ƒ \Be I 179/ __avatthukaá¹ƒ. hÄ«na ... pe0 ... tividha_nti ettha pacca
majjhimapaá¹‡Ä«tehi nihÄ«naá¹ƒ, tesaá¹ƒ vÄ• guá¹‡ehi parihÄ«nanti __hÄ«naá¹ƒ, _ attan
padhÄ• nabhÄ• vaá¹ƒ nÄ«tanti __paá¹‡Ä«taá¹ƒ, _ ubhinnaá¹ƒ vemajjhe bhavaá¹ƒ __majjhi
chandena cittena vÄ«riyena vÄ«maá¹ƒsÄ• ya vÄ• pavattitaá¹ƒ __hÄ«naá¹ƒ, _ majjhimehi c
__majjhimaá¹ƒ, _ paá¹‡Ä«tehi __paá¹‡Ä«taá¹ƒ_. chandÄ• dÄ«naá¹ƒ pana hÄ«nÄ• dibhÄ• v
daá¹-á¹-habbo. hÄ«nÄ• dhimuttivasena hi nesaá¹ƒ hÄ«natÄ• , paá¹‡Ä«tÄ• dhimuttivasena p

tadubhayavemajjhavasena majjhimatÄ• . yasakÄ• matÄ• ya vÄ• kataá¹ƒ kusalaá¹ƒ __hÄ«n
__majjhimaá¹ƒ, _ "puÃ±Ã±aá¹ƒ nÄ• metaá¹ƒ sÄ• dhÅ«hi kattabbamevÄ• " ti evaá¹ƒ ariyabh
__paá¹‡Ä«taá¹ƒ_. "ahamasmi dÄ• napati, ime panaÃ±Ã±e dÄ• nadÄ• sÄ• dayo" tiÄ• dinÄ•
upakkiliá¹-á¹-haá¹ƒ pavattitaá¹ƒ vÄ• __hÄ«naá¹ƒ, _ tathÄ• anupakkiliá¹-á¹-haá¹ƒ __majjhim
maggaphalapadaá¹-á¹-hÄ• naá¹ƒ __paá¹‡Ä«taá¹ƒ_. bhavabhogasampattinimittaá¹ƒ vÄ• ka
sÄ• vakapaccekabodhipÄ• ramitÄ• vasena attano vimokkhatthÄ• ya kataá¹ƒ __majjhimaá¹ƒ
sammÄ• sambodhipÄ• ramitÄ• vasena sabbesaá¹ƒ vimokkhatthÄ• ya kataá¹ƒ __paá¹‡Ä«ta

__somanassu ... pe0 ... bhedato_ti __bheda_-saddo paccekaá¹ƒ sambandhitabbo
"somanassupekkhÄ• bhedatoÃ±Ä• á¹‡abhedato payogabhedato" ti. tattha __payogabhedat
attho. nanu ca somanassupekkhÄ• bhedo tÄ• va yutto tesaá¹ƒ bhinnasabhÄ• vattÄ• . Ã±Ä•
kathanti? vuccate - Ã±Ä• á¹‡appayogakato bhedo Ã±Ä• á¹‡appayogabhedo tesaá¹ƒ bhÄ• v
pavattattÄ• . idÄ• ni tameva somanassupekkhÄ• dibhedaá¹ƒ vibhÄ• gena dassetuá¹ƒ __ "se
"somanassasahagata" _ntiÄ• dinÄ• vissajjeti. tattha __seyyathida_nti taá¹ƒ katamaá¹ƒ, taá

sobhanaá¹ƒ \Be I 180/ mano, sobhanaá¹ƒ vÄ• mano etassÄ• ti sumano, tassa bhÄ• vo som
mÄ• nasikasukhavedanÄ• yetaá¹ƒ adhivacanaá¹ƒ, somanassena uppÄ• dato yÄ• va nirodh
saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttanti attho. atha vÄ• somanassena saha ekuppÄ• dÄ• dibhÄ•
__somanassasahagataá¹ƒ_. jÄ• nÄ• ti yathÄ• sabhÄ• vaá¹ƒ paá¹-ivijjhatÄ«ti Ã±Ä• á¹‡aá¹ƒ,
ekuppÄ• dÄ• dÄ«hi pakÄ• rehi yuttanti __Ã±Ä• á¹‡asampayuttaá¹ƒ_. nÄ• ssa saá¹…khÄ• r
asaá¹…khÄ• rameva __asaá¹…khÄ• rikaá¹ƒ_. saha saá¹…khÄ• rena pavattamÄ• naá¹ƒ sas
__sasaá¹…khÄ• rikaá¹ƒ. saá¹…khÄ• ro_ti cettha attano, parassa vÄ• pubbappayogo "saá¹
tikkhabhÄ• vasaá¹…khÄ• tena maá¹‡á¸• anavisesena sajjeti, saá¹…kharÄ«yati vÄ• sajjÄ«y
katvÄ• . tattha dÄ• nÄ• dipuÃ±Ã±akaraá¹‡akÄ• le maccheramalathinamiddhÄ• dÄ«hi upakk
upakkilesavÅ«pasamavasena, cittassa ca ussÄ• hajananavasena tÄ«su dvÄ• resu pavatto
payogo_ nÄ• ma. kusalakaraá¹‡e nirussÄ• hassa pana "ambho, sappurisa, kusalakaraá¹‡aá
Ä• sevitamaggo, tattha tayÄ• pi paá¹-ipajjituá¹ƒ vaá¹-á¹-ati, tasmÄ• dÄ• naá¹ƒ dehi, sÄ«laá
atthÄ• ya hitÄ• ya sukhÄ• ya bhavissatÄ«" tiÄ• dinÄ• kusalakaraá¹‡atthÄ• ya ussÄ• hajana
kÄ• yavacÄ«dvÄ• resu pavattÄ• Ä• á¹‡atti __parappayogo_ nÄ• ma. tesu pana purimo pub
pacchimo paresaá¹ƒ cittasantÄ• neyeva sambhavatÄ«ti tannibbattito cittassa tikkhabhÄ• va
upacÄ• rato saá¹…khÄ• roti veditabbo. tenÄ• hu Ä• cariyÄ• -

"pubbappayogasambhÅ«to, viseso cittasambhavÄ«.

saá¹…khÄ• ro iti saá¹…khÄ• ra-sabhÄ• vaÃ±Ã±Å«hi kittito" ti ||

atha \Be I 181/ vÄ• __ "sasaá¹…khÄ• rikamasaá¹…khÄ• rika" _nti ca etaá¹ƒ kevalaá¹ƒ saá

bhÄ• vÄ• bhÄ• vamattÄ• pekkhÄ• ya vuttaá¹ƒ, na tassa sahappavattisabbhÄ• vÄ• bhÄ• vat
saá¹…khÄ• rassa idamatthitÄ• ya taá¹ƒvasena nibbattaá¹ƒ cittaá¹ƒ saá¹…khÄ• ro assa atth
saha-saddassa vijjamÄ• natthaparidÄ«panato "salomako sapakkhako" tiÄ• dÄ«su viya. tabb
tadabhÄ• vato yathÄ• vuttavaseneva __asaá¹…khÄ• rikaá¹ƒ_. atha vÄ• saá¹…kharaá¹‡aá
Ä• gantukasambhÅ«tena cittasaá¹ƒsÄ«danasabhÄ• vÄ• panayanavaseneva sajjÄ«yati, saá
yathÄ• vuttavasenevÄ• ti saá¹…khÄ• roti ujukameva pubbappayogajanito tikkhabhÄ• vo vu
__asaá¹…khÄ• rikaá¹ƒ, _ sabhÄ• vatikkhanti attho. taá¹ƒsahagatÄ• ya __sasaá¹…khÄ• rika
maccheramalÄ• dÄ«hi saá¹…kharÄ«yatÄ«ti saá¹…khÄ• ro, cittassa saá¹ƒsÄ«danasabhÄ• v
__asaá¹…khÄ• rikaá¹ƒ, _ itaraá¹ƒ __sasaá¹…khÄ• rikaá¹ƒ_. paá¹‡Ä«tautubhojanÄ• diko vÄ
"saá¹…kharoti cittaá¹ƒ tikkhabhÄ• vena, saá¹…kharÄ«yati vÄ• taá¹ƒ etenÄ• " ti katvÄ• . a-k
vuá¸• á¸• hatthavuttitÄ• ya vuá¸• á¸• hippatto saá¹…khÄ• ro assÄ• ti __asaá¹…khÄ• rikaá¹ƒ
attho. vuá¸• á¸• hiparidÄ«pakena pana a-kÄ• rena avisesitattÄ• __sasaá¹…khÄ• rikaá¹ƒ_ s
dubbalapaccayanti adhippÄ• yo. Ã±Ä• á¹‡ena vippayuttaá¹ƒ virahitanti __Ã±Ä• á¹‡avippayu

upekkhatÄ«ti upekkhÄ• , vediyamÄ• nÄ• pi Ä• rammaá¹‡aá¹ƒ ajjhupekkhati, majjhattÄ• kÄ
atha vÄ• iá¹-á¹-he, aniá¹-á¹-he ca Ä• rammaá¹‡e pakkhapÄ• tÄ• bhÄ• vena upapattito yutti
upekkhÄ• . atha vÄ• upetÄ• sukhadukkhÄ• naá¹ƒ aviruddhÄ• ikkhÄ• anubhavananti upe
tesaá¹ƒ anantarampi pavattati. sukhadukkhavedanÄ• pana visuá¹ƒ visuá¹ƒ viruddhasabhÄ•
anantaraá¹ƒ pavattanti \Be I 182/. teneva hi __paá¹-á¹-hÄ• ne_ somanassassa anantaraá¹ƒ
domanassassa anantaraá¹ƒ somanassassa ca uppatti paá¹-isiddhÄ• . ayaÃ±ca attho
lobhasahagatacittasampayuttavedanÄ• yapi labbhati, purimÄ• pana dve na tathÄ• . na hi lo
majjhattÄ• kÄ• rena ajjhupekkhanaá¹ƒ, upapattito ikkhanaá¹ƒ vÄ• atthÄ«ti. __upekkhÄ• sa
heá¹-á¹-hÄ• vuttanayameva.

nanu ca aÃ±Ã±epi phassÄ• dayo sampayuttadhammÄ• atthÄ«ti somanassÄ• dÄ«naá¹ƒ va
kasmÄ• gahitÄ• ti? bhedakarabhÄ• vato. phassÄ• dÄ«naÃ±hi sabbacittasÄ• dhÄ• raá¹‡att
sabbakusalasÄ• dhÄ• raá¹‡attÄ• na tehi cittassa vibhÄ• go, somanassÄ• dayo pana kattha
hontÄ«ti pÄ• kaá¹-ova tehi cittassa vibhÄ• goti. kasmÄ• panete katthaci citte honti, katthaci
kÄ• raá¹‡assa sannihitÄ• sannihitabhÄ• vato. kiá¹ƒ pana nesaá¹ƒ kÄ• raá¹‡anti? vuccate - t
somanassasahagatabhÄ• vo tÄ• va Ä• rammaá¹‡avasena hoti. iá¹-á¹-hÄ• rammaá¹‡asmiÃ±
somanassasahagatacittamuppajjati. nanu ca iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ lobhassa vatthu rajja
tattha kusalaá¹ƒ uppajjatÄ«ti? nayidamekantikaá¹ƒ iá¹-á¹-hepi Ä• rammaá¹‡e niyamitÄ• diva
uppajjanato. yassa hi "kusalameva mayÄ• kattabba" nti kusalakaraá¹‡eyeva cittaá¹ƒ niyam
akusalappavattitova nivattetvÄ• kusalakaraá¹‡eyeva pariá¹‡Ä• mitaá¹ƒ, abhiá¹‡hakaraá¹‡e
samudÄ• ciá¹‡á¹‡aá¹ƒ, paá¹-irÅ«padesavÄ• sasaddhammassavanasappurisÅ«panissayapu
catucakkÅ«panissayavasena, yoniso ca Ä• bhogo pavattati, tassa iá¹-á¹-hepi Ä• rammaá¹‡e
cittamuppajjati, na lobhasampayuttaá¹ƒ. hoti cettha -

"niyÄ• mapariá¹‡Ä• mehi \Be I 183/, samudÄ• ciá¹‡á¹‡atÄ• ya ca.

Ã±Ä• á¹‡apubbaá¹…gamÄ• bhogÄ• , iá¹-á¹-hepi kusalaá¹ƒ siyÄ• " ti ||

apica saddhÄ• bahulatÄ• dÄ«hi ca kÄ• raá¹‡ehi cittassa somanassasahagatatÄ• veditabb
micchÄ• diá¹-á¹-hikÄ• naÃ±ca ekantamiá¹-á¹-hÄ• rammaá¹‡abhÅ«taá¹ƒ tathÄ• gatarÅ«pam
uppajjati. ye ca kusalappavattiyaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ na passanti, tesaá¹ƒ parehi ussÄ• hitÄ
karontÄ• nampi somanassaá¹ƒ na uppajjati, tasmÄ• saddhÄ• bahulatÄ• visuddhidiá¹-á¹-hit
Ä• nisaá¹ƒsadassÄ• vitÄ• ti imehipi kÄ• raá¹‡ehi cittassa somanassasahagatatÄ• hoti.

apica ye te ekÄ• dasa dhammÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti. se
dhammÄ• nussati saá¹ƒghÄ• nussati sÄ«lÄ• nussati cÄ• gÄ• nussati devatÄ• nussati upasa
lÅ«khapuggalaparivajjanaá¹ƒ siniddhapuggalasevanÄ• pasÄ• danÄ«yasuttanta - paccavek
imehipi kÄ• raá¹‡ehi cittassa somanassasahagatabhÄ• vo veditabbo. buddhÄ• diguá¹‡e an
upacÄ• ruppÄ• dÄ• sakalasarÄ«raá¹ƒ pharamÄ• nÄ• pÄ«ti uppajjati. tathÄ• dÄ«gharattaá
attanÄ• rakkhitaá¹ƒ catupÄ• risuddhisÄ«laá¹ƒ paccavekkhantassa, gihino dasasÄ«laá¹ƒ pa
paccavekkhantassa, dubbhikkhabhayÄ• dÄ«su paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ sabrahmacÄ• rÄ«
dÄ• naá¹ƒ adÄ• si" nti attanocÄ• gaá¹ƒ paccavekkhantassa, gihinopi tathÄ• rÅ«pe kÄ• le sÄ
dinnadÄ• naá¹ƒ paccavekkhantassa, yehi guá¹‡ehi samannÄ• gatÄ• devÄ• devattaá¹ƒ gat
guá¹‡Ä• naá¹ƒ attani atthitaá¹ƒ paccavekkhantassa, samathavipassanÄ• hi vikkhambhitakile
sattatipi vassÄ• ni asamudÄ• carante disvÄ• "aho mayhaá¹ƒ kilesÄ• na samudÄ• carantÄ«
cetiyadassanatheradassanesu asakkaccakiriyÄ• ya saá¹ƒsucitalÅ«khabhÄ• vena buddhÄ• d
gadrabhapiá¹-á¹-he rajasadise lÅ«khapuggale \Be I 184/ parivajjantassa, buddhÄ• dÄ«su pa
siniddhapuggale paá¹-isevantassa, ratanattayaguá¹‡aparidÄ«pake pasÄ• danÄ«yasuttante
á¹-hÄ• nanisajjÄ• dÄ«supi pÄ«tiuppÄ• danatthaá¹ƒ tanninnatÄ• divasena pavattentassa yeb
pÄ«tiyÄ• ca somanassena saha avinÄ• bhÄ• vato taduppattiyÄ• tassÄ• pi uppatti niyatÄ• t
pÄ«tikÄ• raá¹‡Ä• nipi somanassakÄ• raá¹‡Ä• nÄ«ti daá¹-á¹-habbÄ• ni. kiÃ±ca - agambhÄ«n
somanassapaá¹-isandhikatÄ• ti imehi dvÄ«hi kÄ• raá¹‡ehi somanassasahagatatÄ• hoti. yo
hoti, appamattakepi hitopakaraá¹‡e tussati, yo ca somanassapaá¹-isandhiko appasannesu Ä
appaá¹-ikkÅ«ladassÄ• vÄ«, tassa yebhuyyena somanassasahagatacittaá¹ƒ uppajjati. yathÄ«
somanassakÄ• raá¹‡Ä• namabhÄ• vena majjhattÄ• rammaá¹‡atÄ• ya ca upekkhÄ• sahaga

Ã±Ä• á¹‡asampayuttassa pana kammato upapattito indriyaparipÄ• kato kilesadÅ«ribhÄ• va
hoti. yo hi paresaá¹ƒ hitajjhÄ• sayena dhammaá¹ƒ deseti hÄ«nukkaá¹-á¹-hÄ• dÄ«ni ca
naá¸·akÄ• ramuddÄ• gaá¹‡anÄ• dÄ«ni sippÄ• yatanÄ• ni, vaá¸• á¸• hakÄ«kasivÄ• á¹‡ijjÄ• d
visaharaá¹‡Ä• dÄ«ni ca vijjÄ• yatanÄ• nÄ«ti evaá¹ƒ niravajjasippÄ• yatanÄ• dÄ«ni sikkhÄ•
dhammakathikassa sakkÄ• raá¹ƒ katvÄ• dhammaá¹ƒ kathÄ• peti, "Ä• yatiá¹ƒ paÃ±Ã±avÄ•
paá¹-á¹-hapetvÄ• nÄ• nappakÄ• raá¹ƒ puÃ±Ã±akammaá¹ƒ karoti, tassevaá¹ƒ nÄ• nappakÄ

paÃ±Ã±Ä• saá¹ƒvattanikakammaá¹ƒ sampÄ• dentassa taá¹ƒ kammaá¹ƒ upanissÄ• ya uppa
Ã±Ä• á¹‡asampayuttaá¹ƒ uppajjati. tathÄ• abyÄ• pajje loke uppannassa uppajjamÄ• naá¹ƒ
Ã±Ä• á¹‡asampayuttaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ -

"tassa \Be I 185/ tattha sukhino dhammapadÄ• ni pilavanti, dandho, bhikkhave, satuppÄ• d
khippameva visesabhÄ• gÄ« hotÄ«" ti (AN I 4.191).

tathÄ• paÃ±Ã±Ä• dasakaá¹ƒ sampattassa indriyaparipÄ• kaá¹ƒ nissÄ• ya uppajjamÄ• naá
Ã±Ä• á¹‡asampayuttaá¹ƒ hoti. yena pana samathavipassanÄ• bhÄ• vanÄ• hi kilesÄ• vikkh
kilesadÅ«rÄ«bhÄ• vaá¹ƒ nissÄ• ya uppajjamÄ• naá¹ƒ cittaá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ upp

"yogÄ• ve jÄ• yate bhÅ«ri, ayogÄ• bhÅ«risaá¹…khayo" ti. (Dhp 282).

apica ye te dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti. sey
vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danÄ• duppaÃ±Ã±apuggalaparivajjanÄ• paÃ
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• tadadhimuttatÄ• ti imehi kÄ• raá¹‡ehi Ã±Ä•
tathÄ• hi yo paÃ±Ã±avante upasaá¹…kamma
khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gasamathavipas
hoti, tassa taá¹ƒvasena uppannaá¹ƒ sutamayaÃ±Ä• á¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• uppajjamÄ• n
Ã±Ä• á¹‡asahagataá¹ƒ hoti. yena pana nakhakesacÄ«varasenÄ• sanÄ• dÄ«ni ajjhattikabÄ•
avisadÄ• ni chedanamalaharaá¹‡Ä• dinÄ• visadÄ• ni katÄ• ni, tassevaá¹ƒ visadavatthukas
visadaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti parisuddhÄ• ni dÄ«pakapallakÄ• dÄ«ni nissÄ• ya uppannadÄ«
yassa ca saddhindriyÄ• dÄ«su aÃ±Ã±ataraá¹ƒ balavaá¹ƒ hoti, itarÄ• ni mandÄ• ni, tato tÄ•
kÄ• tuá¹ƒ na sakkonti, tasmÄ• so tassa bojjhaá¹…gavibhaá¹…ge Ä• gatanayena tena tena
paá¹-ipÄ• deti, tassevaá¹ƒ indriyÄ• naá¹ƒ samattaá¹ƒ paá¹-ipÄ• dentassa vipassanÄ• Ã±Ä•
186/ cittaá¹ƒ Ã±Ä• á¹‡asahagataá¹ƒ hoti. yo pana duppaÃ±Ã±apuggale parivajjeti, paÃ±Ã±a
payirupÄ• sati, khandhÄ• dÄ«su ogÄ• á¸·haá¹ƒ bhagavato gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ
á¹-hÄ• nanisajjÄ• dÄ«su tadadhimuttacitto vÄ• viharati, imesampi uppajjamÄ• naá¹ƒ kusala
hoti. apica buddhÄ• diguá¹‡Ä• nussaraá¹‡enapi cittaá¹ƒ Ã±Ä• á¹‡asahagataá¹ƒ hoti. yathÄ•

"yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe0 ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti tathÄ• gataá¹ƒ Ä• rabbha. ujugatacitto kho p
ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhita
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati, samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«" tiÄ• di (AN II 6.10; III 11.11).

evaá¹ƒ buddhÄ• nussatiÄ• dayopi rÄ• gÄ• dimalavisodhanena Ã±Ä• á¹‡uppattihetukÄ• yev

tihetukapaá¹-isandhikatÄ• Ã±Ä• á¹‡uppattikÄ• raá¹‡aá¹ƒ. paá¹-isandhipaÃ±Ã±Ä• hi Ä• dito
bhavaá¹…gasantativasena bahulaá¹ƒ pavattamÄ• nÄ• santÄ• naparibhÄ• vanena Ã±Ä• á¹‡
hoti. asaá¹…khÄ• rikattaá¹ƒ pana sappÄ• yautubhojanaÄ• vÄ• sÄ• dipaccayehi hotÄ«ti. hor

"iá¹-á¹-hÄ• rammaá¹‡atÄ• saddhÄ• bÄ• hulyaá¹ƒ diá¹-á¹-hisuddhi ca.

phaladassÄ• vitÄ• ceva, pÄ«tibojjhaá¹…gahetuyo ||

"ekÄ• dasa \Be I 187/ tathÄ• dhammÄ• , agambhÄ«rasabhÄ• vatÄ• .

somanassayuttÄ• sandhi, iccete sukhahetuyo ||

"abhÄ• vo sukhahetÅ«naá¹ƒ, majjhattÄ• rammaá¹‡anti ca.

upekkhuppattihetu ca, evaá¹ƒ Ã±eyyÄ• vibhÄ• vinÄ• ||

"kammÅ«papattito ceva, tathÄ• indriyapÄ• kato.

kilesÅ«pasamÄ• dhamma-vicayassa ca hetuhi ||

"sattadhammehi buddhÄ• di-guá¹‡Ä• nussaraá¹‡ena ca.

sappaÃ±Ã±asandhito ceva, cittaá¹ƒ Ã±Ä• á¹‡ayutaá¹ƒ siyÄ• ||

"utubhojanaÄ• vÄ• sa-sappÄ• yÄ• dÄ«hi hetuhi.

asaá¹…khÄ• rikabhÄ• vopi, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• " ti ||

evaá¹ƒ vedanÄ• Ã±Ä• á¹‡appayogabhedato aá¹-á¹-havidhaá¹ƒ kÄ• mÄ• vacaracittaá¹ƒ nid
nigamento Ä• ha __ "idaá¹ƒ ... pe0 ... nÄ• mÄ• " _ti.

<12> yena panatthena idaá¹ƒ "kÄ• mÄ• vacara" nti vuccati, taá¹ƒ dÄ• ni dassetuá¹ƒ __ "ud
Ä• raddhaá¹ƒ. tattha __uddÄ• nato_ti uddesato, saá¹…khepatoti attho. kiÃ±cÄ• pi avasiá¹-á
kilesakÄ• mopi assÄ• detabbatÄ• ya vatthukÄ• me saá¹…gahito Ã±Ä• á¹‡aá¹ƒ viya Ã±eyye
siyÄ• , tathÄ• pi kilesakÄ• mo vatthukÄ• mabhÄ• vaá¹ƒ gacchanto kÄ• manÄ«yaá¹-á¹-hena
kÄ• manavasena ca pana kilesakÄ• mova hoti, na pana vatthukÄ• moti Ä• ha __ "klesavatth
panettha vatthukÄ• mo, ko kilesakÄ• moti codanaá¹ƒ manasi nidhÄ• ya "chando kÄ• mo, rÄ
kÄ• mo, saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ• mo" ti (Nidd I 1) evaá

Ä• gatÄ• niddiá¹-á¹-hÄ• \Be I 188/ kÄ• mataá¹‡hÄ• va idha kilesakÄ• mo. vatthukÄ• moti c
pe0 ... manÄ• pikÄ• phoá¹-á¹-habbÄ• ... pe0 ... sabbepi kÄ• mÄ• vacarÄ• dhammÄ• ... pe
... pe0 ... sabbepi arÅ«pÄ• vacarÄ• ... pe0 ... kÄ• mÄ• " ti (Nidd I 1) tattheva niddiá¹-á¹-hÄ•
saviÃ±Ã±Ä• á¹‡Ä• viÃ±Ã±Ä• á¹‡appabhedÄ• tebhÅ«makadhammÄ• ti dassento Ä• ha __ "
_nti. __ "chandarÄ• govÄ• " _ti avadhÄ• raá¹‡ena kilesabhÄ• vena niruá¸·hesu lobhadosam
dosamohÄ• dayo nava kilese paá¹-ikkhipati. kÄ• marÅ«pÄ• rÅ«pataá¹‡hÄ• ya vatthu patiá¹-
kÄ• raá¹‡abhÅ«tanti vÄ• __vatthu_.

<13> kathaá¹ƒ pana kilesakÄ• mo nÄ• ma, kathaÃ±ca vatthukÄ• moti Ä• ha __ "kilesakÄ•
vatthukÄ• maá¹ƒ pattheti. __kÄ• mÄ«yatÄ«_ti kilesakÄ• mena patthÄ«yati. __iti_-saddo "tas
__ca_-saddo eva-kÄ• ratthe, tena yasmÄ• kilesakÄ• mo kÄ• metÄ«ti kÄ• mo, vatthukÄ• m
kilesakÄ• mo, vatthukÄ• mo cÄ• ti __duvidhopi esa_ kÄ• mo __kÄ• rakadvaye_ kattari, kam
kattubhÄ• vaá¹ƒ, kammabhÄ• vaÃ±ca paccanubhotÄ«ti attho. atha vÄ• __duvidho_ti dvinn
duvidho. "kÄ• mo" ti ayaá¹ƒ saddo __kÄ• rakadvaye sijjhati_ yathÄ• vuttakÄ• rakayugaá¸·e
kammani ca "kÄ• mo" ti padasambhavo hotÄ«ti attho. __vo_-kÄ• ro pana nipÄ• tamattaá¹ƒ
tiÄ• dÄ«su (AN I 3.66) viya. atha vÄ• __vokÄ• rakadvaye_ti khandhadvayeti attho. kilesakÄ
saá¹…khÄ• rasabhÄ• vattÄ• saá¹…khÄ• rakkhandhe, vatthukÄ• mo ca vakkhamÄ• nanaye
rÅ«pasabhÄ• vattÄ• rÅ«pakkhandheti evaá¹ƒ duvidhopesa kÄ• mo khandhadvaye __sijjhat
gacchatÄ«ti.

<14> sampajjanÄ• ni \Be I 189/ __sampattiyo, _ tÄ• saá¹ƒ vasena visayavisayÄ«bhÄ• vena
samosaraá¹‡avasena, sampÄ• puá¹‡anavasenÄ• ti attho. iminÄ• pana idaá¹ƒ dÄ«peti - yat
visayavisayÄ«bhÄ• vena sahito pavattati, soyeva ekÄ• dasavidho padeso kÄ• mÄ• vacaras
rÅ«pÄ• rÅ«padhÄ• tuyaá¹ƒ kevalaá¹ƒ vatthukÄ• mova pavattati, na so padeso kÄ• mÄ• vac
duvidhopi sahito rÅ«pÄ• rÅ«padhÄ• tÅ«su pavattati, rÅ«pÄ• rÅ«pÄ• vacaradhammÄ• naá¹ƒ
tadÄ• rammaá¹‡abhÅ«tÄ• naÃ±ca rÅ«pÄ• rÅ«pataá¹‡hÄ• naá¹ƒ taá¹ƒyogena kilesakÄ• ma
orambhÄ• giyabhÅ«tassa bahalakilesasseva kÄ• marÄ• gassa idha kilesakÄ• mabhÄ• vena
kÄ• mÄ• " ti sabbe kÄ• me uddisitvÄ• pi hi "padeso catupÄ• yÄ• na" ntiÄ• dinÄ• visayaniya
ettha kÄ• mekadesabhÅ«to nÄ«varaá¹‡Ä• vatthÄ• ya kathito kÄ• marÄ• go kilesakÄ• mabh
vatthukÄ• mabhÄ• vena gahitÄ• , na rÅ«pÄ• rÅ«pataá¹‡hÄ• , tabbatthukadhammÄ• cÄ• ti
upari vakkhamÄ• nÄ• sasatthÄ• vacarÅ«pamÄ• upapannÄ• hoti, yathÄ• vuttÄ• nameva k
rÅ«pÄ• rÅ«padhÄ• tÅ«su vimÄ• nakapparukkhavatthÄ• laá¹…kÄ• raparittakusalÄ• dibhede
chandarÄ• go kilesakÄ• mo nÄ• ma na hoti, na ca tabbatthubhÅ«taá¹ƒ vimÄ• nakapparukkh
vatthukÄ• mo nÄ• mÄ• ti siddhaá¹ƒ. tenevÄ• ha "kÄ• mo vÄ• kÄ• masaÃ±Ã±Ä• vÄ• brahm
kÄ• mÄ• vacarasattasantÄ• nagatataá¹‡hÄ• ya visayabhÄ• ve sati pana taá¹ƒyogena rÅ«pÄ
parittadhammo vatthukÄ• moyevÄ• ti veditabbaá¹ƒ. atha vÄ• niddese Ä• gatanayena nirava
kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• nirodhataá¹‡hÄ• pabhedo idha pavattati.
appakaá¹ƒ rÅ«pÄ• rÅ«pavipÄ• kamattaá¹ƒ á¹-hapetvÄ• sabboyeva idha pavattatÄ«ti anava

"kÄ• moyaá¹ƒ duvidhopi cÄ• " _ti vuttaá¹ƒ. kiÃ±cÄ• pi evaá¹ƒ vuttaá¹ƒ, tesu pana bahalakile
bahalakÄ• marÄ• go ca tabbatthukÄ• paÃ±ca kÄ• maguá¹‡Ä• ca idha gahitÄ• ti dassanatt
vasenÄ• " _ti vuttaá¹ƒ. sampajjanavasena, samijjhanavasenÄ• ti attho. __avacaratÄ«_ti pav
hetumhi, yasmÄ• duvidhopi ayaá¹ƒ kÄ• mo avacarati, tasmÄ• kÄ• mo ettha avacaratÄ«ti k
attho.

<15> saggamokkhahetubhÅ«tÄ• puÃ±Ã±asammatÄ• ayÄ• yebhuyyena apetÄ• ti apÄ• yÄ
apÄ• yÄ• __catupÄ• yÄ• . channa_nti cÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsayÄ• mÄ• tusitÄ• ni
saá¹…khÄ• tÄ• naá¹ƒ channaá¹ƒ devalokÄ• naá¹ƒ. merupÄ• davÄ• sino pana asurÄ• tÄ• v
na tehi saddhiá¹ƒ sattannanti vuttaá¹ƒ. manaso ussannatÄ• ya __manussÄ• , _
satisÅ«rabhÄ• vabrahmacariyayogyatÄ• diguá¹‡avasena upacitamÄ• nasatÄ• ya ukkaá¹-á¹
te pana nippariyÄ• yato jambudÄ«pavÄ• sino veditabbÄ• . yathÄ• ha -

"tÄ«hi, bhikkhave, á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke ca manusse adhig
tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• satimanto idha brahmacariyavÄ• so" ti (AN III 9.21).

tehi pana samÄ• narÅ«pÄ• ditÄ• ya saddhiá¹ƒ parittadÄ«pavÄ• sÄ«hi itaramahÄ• dÄ«pavÄ
paÃ±Ã±Ä• yiá¹ƒsu. lokiyÄ• pana manuno apaccabhÄ• veneva "manussÄ• " ti vadanti \Be I
caturÄ• pÄ• yesu tiracchÄ• napettivisayÄ• naá¹ƒ visuá¹ƒ paricchinnassa okÄ• sassa abhÄ•
araÃ±Ã±asamuddapabbatapÄ• dÄ• dike nibaddhavÄ• saá¹ƒ vasanti, tÄ• disassa á¹-hÄ• nas

<16> nanu cettha aÃ±Ã±esampi dhammÄ• naá¹ƒ pavattisambhavato kÄ• masseva avacara
nÄ• malÄ• bhoti Ä• ha __ "assÄ• bhilakkhitattÄ• " _tiÄ• di. tattha __assÄ• _ti imassa duvidh
__abhilakkhitattÄ• _ti ekÄ• dasavidhe padese pÄ• kaá¹-attÄ• . atha vÄ• __assÄ• _ti karaá¹
tasmÄ• anena duvidhena kÄ• mena ekÄ• dasavidhassa padesassa __abhilakkhitattÄ• , _ p
vÄ• upayogatthe sÄ• mivacanavasena __assa_ ekÄ• dasavidhassa padesassa tena duvidh
saha satthehÄ«ti sasatthÄ• , yattha te avacaranti, so __sasatthÄ• vacaro, _ padeso. so viya
padese sasatthÄ• purisÄ• avacaranti, so vijjamÄ• nesupi aÃ±Ã±esu dvipadacatuppadÄ• d
tattha pÄ• kaá¹-attÄ• , tehi vÄ• abhilakkhitattÄ• "sasatthÄ• vacaro" tveva paÃ±Ã±Ä• yati, e
aÃ±Ã±esu rÅ«pÄ• vacarÄ• dÄ«su avacarantesu abhilakkhaá¹‡avasena ayaá¹ƒ padeso "kÄ•
esa nayo rÅ«pÄ• rÅ«pÄ• vacaresu.

17-8__._ nanu ca cittaá¹ƒ kÄ• mÄ• vacaranti vuttaá¹ƒ, yathÄ• vuttanayena pana padesassa
tattha avacarantaá¹ƒ kÄ• mÄ• vacaraá¹ƒ nÄ• mÄ• ti Ä• ha __ "svÄ• ya" _ntiÄ• di. so ayaá¹ƒ
saÃ±Ã±itoti sambandho. __rÅ«pabhavo rÅ«pa_nti yathÄ• rÅ«pabhavo rÅ«paá¹ƒ. avuttopi h
evaá¹ƒ-saddasanniá¹-á¹-hÄ• nato labbhati. yathÄ• "rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ
"rÅ«pabhavÅ«papattiyÄ• " ti vattabbe rÅ«pabhavo \Be I 192/ "rÅ«pa" nti saÃ±Ã±itoti ayamet
panesa evaá¹ƒ saÃ±Ã±itoti Ä• ha __ "uttarassÄ• " _tiÄ• di. atha vÄ• yathÄ• uttarassa pada

udÄ«rito esa rÅ«pabhavo "rÅ«pa" nti saÃ±Ã±ito, evaá¹ƒ svÄ• yaá¹ƒ kÄ• mÄ• vacaro kÄ• m
kÄ• me_ti tasmiá¹ƒ uttarapadalopavasena kÄ• masaÃ±Ã±ite padese. __ida_nti idaá¹ƒ aá¹-á
adhikÄ• ravasena pana tassa gahaá¹‡epi sabbesameva parittacittÄ• namayamattho labbha
avacaraá¹‡ato. __sadÄ• _ti sabbakÄ• laá¹ƒ, bÄ• hulyenÄ• ti adhippÄ• yo. iminÄ• pana idaá
saá¹…gÄ• me yebhuyyena avacaranto "saá¹…gÄ• mÄ• vacaro" ti laddhanÄ• mo hatthÄ« a
bÄ• hullappavattivasena "saá¹…gÄ• mÄ• vacaro" tveva paÃ±Ã±Ä• yati, evamidaá¹ƒ aÃ±Ã±
bÄ• hullavuttito "kÄ• mÄ• vacara" micceva vuttanti. tena pana nanu cetaá¹ƒ rÅ«pÄ• rÅ«pab
rÅ«pÄ• vacarÄ• dinÄ• mampi labheyyÄ• ti idaá¹ƒ codanaá¹ƒ pariharati. hoti cettha -

"kÄ• mevacaratÄ«tyetaá¹ƒ, kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ.

sese avacarantampi, saá¹…gÄ• mÄ• vacaro yathÄ• " ti ||

__iti_-saddo hetumhi. __ca_-saddo vattabbantarasamuccaye. tena yasmÄ• uttarapadalope
ti saÃ±Ã±ito, yasmÄ• ca tasmiá¹ƒ kÄ• me idaá¹ƒ cittaá¹ƒ sadÄ• avacarati, tasmÄ• "kÄ• m
kathitaá¹ƒ, na pana kÄ• mÄ• vacarÄ• vacaraá¹ƒ, nÄ• pi rÅ«pÄ• rÅ«pÄ• vacaranti vÄ• ti adh
desanÄ• Ã±Ä• á¹‡ena vineyyasantÄ• nagatassa kilesakÄ• massa hananasÄ«lena sammÄ•

<19> __paá¹-isandhiá¹ƒ_ \Be I 193/ __ ... pe0 ... avacÄ• rayatÄ«ti vÄ• _ti atha vÄ• yasmÄ
uppannampi kÄ• me bhaveyeva paá¹-isandhiá¹ƒ avacÄ• rayati, tasmÄ• idaá¹ƒ kÄ• me avac
nti kathitaá¹ƒ cÄ• -saddassa rassattaá¹ƒ katvÄ• ti attho. evaá¹ƒ uttarapadalopavasena pada
idÄ• ni vinÄ• pi uttarapadalopaá¹ƒ kÄ• mÄ• vacara-saddassa sambhavaá¹ƒ dassetuá¹ƒ __
_ti vuttaá¹ƒ. __tatrÄ• _ti tasmiá¹ƒ kÄ• mabhave. __pariyÄ• panna_nti antogadhaá¹ƒ. ayaá¹ƒ

"katame dhammÄ• kÄ• mÄ• vacarÄ• ? heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ katvÄ•
deve antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• khandhad
vedanÄ• ime dhammÄ• kÄ• mÄ• vacarÄ• " ti (Dhs 1287) -

vuttattÄ• yathÄ• manussitthiyÄ• kucchismiá¹ƒ nibbattopi tiracchÄ• nagatiko tiracchÄ• nay
pariyÄ• pannattÄ• "tiracchÄ• no" tveva vuccati, evamidaá¹ƒ rÅ«pÄ• rÅ«pabhavesu uppann
kÄ• mabhavapariyÄ• pannattÄ• "kÄ• mÄ• vacara" micceva kathitanti. tappariyÄ• pannatÄ•
avÄ«ciparanimmitaparicchinnokÄ• saninnÄ• ya kÄ• mataá¹‡hÄ• ya visayabhÄ• vatoti vedita
Ä• cariyadhammapÄ• lattherena __nikkhepakaá¹‡á¸• epi_ " â€™etthÄ• vacarÄ• â€™ ti vac
avÄ«ciparanimmitaparicchinnokÄ• sÄ• ya kÄ• mataá¹‡hÄ• ya visayabhÄ• vaá¹ƒ sandhÄ• y
panettha evaá¹ƒ veditabbo - kÄ• mataá¹‡hÄ• kÄ• mo, so ettha Ä• rammaá¹‡akaraá¹‡avase
kÄ• mÄ• vacaranti. nanu cettha katamÄ• kÄ• mataá¹‡hÄ• , yÄ• kÄ• mÄ• vacaradhammÄ•
kÄ• mÄ• vacaradhammÄ• , ye kÄ• mataá¹‡hÄ• visayÄ• ti evaá¹ƒ itarÄ«taranissayatÄ• dosc
nÄ• pajjati, avÄ«ciÄ• diekÄ• dasokÄ• saninnatÄ• ya yaá¹ƒkiÃ±ci taá¹‡haá¹ƒ kÄ• mataá¹‡hÄ

taá¹ƒsabhÄ• vÄ• ya taá¹‡hÄ• ya visayabhÄ• vena kÄ• mÄ• vacaradhammÄ• naá¹ƒ upalakk
kilesavatthuvasena duvidhopi kÄ• mo yathÄ• rahaá¹ƒ sahajÄ• tavasena ettha avacaratÄ«ti
Ä• rammaá¹‡akaraá¹‡avasena vÄ• duvidhepi kÄ• me etaá¹ƒ avacaratÄ«ti kÄ• mÄ• vacara
ukkuá¹-á¹-hiá¹ƒ karontesu nissayanissitÄ• naá¹ƒ abhedassa buddhiyÄ• gahitattÄ• nissitake
nissayÅ«pacÄ• ravasena "maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«" ti vuccati, evametampi kÄ•
pavattanavasena tannissitattÄ• nissayavohÄ• rena "kÄ• mÄ• vacara" nti vuccati. hoti cettha

"kÄ• movacaratÄ«tyettha, kÄ• mevacaratÄ«ti vÄ• .

á¹-hÄ• nÅ«pacÄ• rato vÄ• pi, taá¹ƒ kÄ• mÄ• vacaraá¹ƒ bhave" ti ||

<20> pujjaphalanibbattanato, attasantÄ• naá¹ƒ punanato ca puÃ±Ã±Ä• ni, kattabbatÄ• yak
Ä• nisaá¹ƒsÄ• naá¹ƒ vatthutÄ• ya vatthÅ«ni cÄ• ti puÃ±Ã±akiriyavatthÅ«ni. gaá¹‡anato das
tÄ• ni puÃ±Ã±akiriyavatthÅ«ni cÄ• ti dasa puÃ±Ã±akiriyavatthÅ«ni, tesaá¹ƒ vasenÄ• ti
__dasapuÃ±Ã±akriyavatthuvasena, _ dasapuÃ±Ã±akiriyavatthubhÄ• vena taá¹ƒmayaá¹ƒ hu
pana rÅ«pÄ• rÅ«palokuttaraá¹ƒ viya na kevalaá¹ƒ bhÄ• vanÄ• vasenevÄ• ti dasseti. atha vÄ
dasapuÃ±Ã±akiriyavatthuvaseneva pavattati, na pana parehi
parikappitaparapasaá¹ƒsÄ• dipuÃ±Ã±akiriyavatthuvasenâ• ti __eva_-saddena avadhÄ• raá
"sabbÄ• nussatipuÃ±Ã±aÃ±cÄ• " tiÄ• di.

<21> kÄ• ni pana tÄ• ni dasapuÃ±Ã±akiriyavatthÅ«ni, yesaá¹ƒ vasena idaá¹ƒ aá¹-á¹-havidh
pavattatÄ«ti vuttanti imaá¹ƒ anuyogaá¹ƒ sandhÄ• ya tÄ• ni sarÅ«pato dassetuá¹ƒ __ "dÄ• n
vuttaá¹ƒ \Be I 195/. tattha diyyati etenÄ• ti __dÄ• naá¹ƒ, _ pariccÄ• gacetanÄ• . idha pana c
taá¹ƒsampayuttaá¹ƒ gahetabbaá¹ƒ. tathÄ• __ "sÄ«lÄ• " _dÄ«supi. sÄ«latÄ«ti __sÄ«laá¹ƒ, _
samÄ• dahatÄ«ti attho. susilyavasena hi kÄ• yakammÄ• dÄ«ni avippakiá¹‡á¹‡Ä• ni sampat
hitasukhÄ• vahÄ• ni sammÄ• á¹-hapitÄ• ni samÄ• hitÄ• ni honti, sÄ«layati upadhÄ• retÄ«ti
upadhÄ• raá¹‡aá¹ƒ_ panettha kusalÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vo. bhÄ• veti kusaladha
etÄ• yÄ• ti __bhÄ• vanÄ• _. attano santÄ• ne nipphannÄ• patti diyyati etenÄ• ti __pattidÄ•
taá¹ƒtaá¹ƒkiccakaraá¹‡e byÄ• vaá¹-assa bhÄ• vo __veyyÄ• vaccaá¹ƒ_. deseti etÄ• yÄ• ti __
anumodati etenÄ• ti pattÄ• numodo. pubbapadalopena pana __ "anumodo" _ti vuttaá¹ƒ. diá
__diá¹-á¹-hijuttaá¹ƒ, _ sammÄ• diá¹-á¹-hiyÄ• ujukaraá¹‡anti attho. attano, parassa vÄ• hita
sammÄ• suá¹‡anti etÄ• yÄ• ti __saá¹ƒsuti_. pÅ«jÄ• vasena apacÄ• yati sÄ• mÄ«ciá¹ƒ karo
puÃ±Ã±akiriyavatthÅ«naá¹ƒ pabhedo puÃ±Ã±akiriyavatthuppabhedo. majjhapadalopavasen
"puÃ±Ã±avatthuppabhedo" _ti vuttaá¹ƒ yathÄ• Ä• jaÃ±Ã±ayutto ratho "Ä• jaÃ±Ã±aratho" ti.
padavicÄ• ro.

ayaá¹ƒ pana vinicchayo - tattha sekhaputhujjanÄ• naá¹ƒ paraá¹ƒ uddissa pÅ«jÄ• nuggahak
vijjamÄ• navatthupariccajanavasena pavattÄ• cetanÄ• dÄ• namayapuÃ±Ã±akiriyavatthu n

tathÄ• pavattÄ• dÄ• nameva, sÄ• pana puÃ±Ã±akiriyÄ• nÄ• ma na hotÄ«ti na idha adhip
pujjaphalanibbattanato, hi attasantÄ• naá¹ƒ punanato ca puÃ±Ã±aá¹ƒ, na ca khÄ«á¹‡Ä• sav
phalanibbattikÄ• hoti, na ca taá¹ƒ punÄ• ti visuddhasantÄ• nappavattattÄ• ti. evaá¹ƒ seses

yÄ• pana niccasÄ«lauposathasÄ«lÄ• divasena paÃ±casÄ«laá¹ƒ aá¹-á¹-hasÄ«laá¹ƒ dasasÄ
asamÄ• diyantassapi kulacÄ• rittavasena \Be I 196/ sampattakÄ• yaduccaritÄ• dÄ«hi viram
upasampadamÄ• á¸·ake saá¹ƒvaraá¹ƒ samÄ• diyantassa, pÄ• timokkhaá¹ƒ paripÅ«rentassa
cakkhÄ• dÄ«ni indriyÄ• ni thakentassa, cÄ«varÄ• dike ca paccaye paccavekkhantassa, kuh
parisodhentassa pavattÄ• cetanÄ• , ayaá¹ƒ sÄ«lamayapuÃ±Ã±akiriyavatthunÄ• ma. etthÄ•
mayhaá¹ƒ kulavaá¹ƒso kulacÄ• ritta" nti evaá¹ƒ cÄ• rittasÄ«le á¹-hatvÄ• dentassa
pavattÄ• dÄ• namayapuÃ±Ã±akiriyavatthu kiá¹ƒ, udÄ• hu sÄ«lamayanti? sÄ«lamayameva c
deyyadhammapariccÄ• gavasena pavattÄ• pi hesÄ• pubbÄ• bhisaá¹…khÄ• rassa aparabh
pavattattÄ• sÄ«lamayameva puÃ±Ã±akiriyavatthu, na dÄ• namayaá¹ƒ. pÅ«jÄ• nuggahakÄ•
dÄ• namayanti.

"cakkhu anicca" ntiÄ• dinÄ• pana cakkhÄ• dike tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• sammasanta
gotrabhÅ«vodÄ• napariyosÄ• nÄ• vipassanÄ• cetanÄ• , kasiá¹‡Ä• dÄ«su Ä• rammaá¹‡esu
gotrabhupariyosÄ• nÄ• parikammacetanÄ• cÄ• ti ayaá¹ƒ bhÄ• vanÄ• mayapuÃ±Ã±akiriyav
bhÄ• vanÄ• yeva, sÄ• pana na kÄ• mÄ• vacarÄ• ti idha na gahitÄ• .
niravajjavijjÄ• yatanakammÄ• yatanasippÄ• yatanÄ• naá¹ƒ sikkhanacetanÄ• pi bhÄ• vanÄ•
gacchatÄ«ti Ä• cariyÄ• . yÄ• cettha deyyadhammaá¹ƒ khayato vayato sammasitvÄ• dadat
ubhayabhÄ• ge cetanÄ• naá¹ƒ tathÄ• pavattattÄ• bhÄ• vanÄ• mayapuÃ±Ã±akiriyavatthuy

dÄ• nÄ• dikaá¹ƒ yaá¹ƒ kiÃ±ci sucaritakammaá¹ƒ katvÄ• "asukassa ca nÄ• ma patti hotu, s
ti evaá¹ƒ attanÄ• katassa parehi sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ paccÄ• sÄ«sanavasena pava
pattidÄ• namayapuÃ±Ã±akiriyavatthu nÄ• ma. kiá¹ƒ panevaá¹ƒ pattiá¹ƒ dadato puÃ±Ã±akkh
yathÄ• pana ekaá¹ƒ dÄ«paá¹ƒ jÄ• letvÄ• tato dÄ«pasahassaá¹ƒ jÄ• lentassa paá¹-hamadÄ
vattabbo, purimÄ• lokena pana saddhiá¹ƒ pacchimÄ• lokassa ekÄ«bhÄ• ve atimahÄ• va ho
parihÄ• ni nÄ• ma na hoti, vuá¸• á¸• hiyeva pana hotÄ«ti daá¹-á¹-habbÄ• . kathaá¹ƒ panesÄ
"idaá¹ƒ me puÃ±Ã±akammaá¹ƒ sabbasattÄ• naá¹ƒ, asukassa vÄ• pariá¹‡amatÅ«" ti evaá¹ƒ
vacÄ«bhedaá¹ƒ karontena manasÄ• eva vÄ• cintentena dinnÄ• nÄ• ma hoti. keci pana "y
sucaritaá¹ƒ, tassa phalaá¹ƒ â€™dammÄ«â€™ ti vuttepi patti dinnÄ• va hotÄ«" ti vadanti. ku
pana parehi ca kammasseva anumoditabbattÄ• kammameva dÄ• tabbaá¹ƒ, anumodentena
idamettha Ä• cariyÄ• naá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ.

cÄ«varÄ• dÄ«su paccÄ• sÄ• rahitassa asaá¹ƒkiliá¹-á¹-hena ajjhÄ• sayena samaá¹‡abrÄ• h
vattapaá¹-ivattakaraá¹‡avasena, gilÄ• nupaá¹-á¹-hÄ• navasena ca pavattÄ• veyyÄ• vaccan
nÄ• ma.

Ä• misakiÃ±cakkhÄ• dinirapekkhacittassa attano paguá¹‡aá¹ƒ dhammaá¹ƒ vimuttÄ• yatana
tatheva niravajjavijjÄ• yatanÄ• dikaá¹ƒ upadisantassa ca pavattÄ• desanÄ• mayapuÃ±Ã±a
kataá¹ƒ yaá¹ƒ kiÃ±ci sucaritakammaá¹ƒ dinnamadinnampi vÄ• issÄ• maccheramalaá¹ƒ pah
anumodantassa pavattÄ• anumodanapuÃ±Ã±akiriyavatthu nÄ• ma, "atthi dinna" ntiÄ• dinÄ
kammassakatÄ• Ã±Ä• á¹‡avasena diá¹-á¹-hiá¹ƒ ujuá¹ƒ karontassa pavattÄ• diá¹-á¹-hijukam
nÄ• ma. yadi evaá¹ƒ Ã±Ä• á¹‡avippayuttacittassa diá¹-á¹-hijukammapuÃ±Ã±akiriyatÄ• na la
purimapacchimacetanÄ• nampi taá¹ƒtaá¹ƒpuÃ±Ã±akiriyÄ• sveva saá¹…gaá¹‡hanato. tathÄ

"purimÄ• muÃ±canÄ• ceva, parÄ• tissopi cetanÄ• .

hoti dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ, evaá¹ƒ sesesu dÄ«paye" ti ||

tasmÄ• \Be I 198/ kiÃ±cÄ• pi ujukaraá¹‡avelÄ• yaá¹ƒ Ã±Ä• á¹‡asampayuttameva cittaá¹ƒ
pana Ã±Ä• á¹‡avippayuttampi hotÄ«ti tassÄ• pi diá¹-á¹-hijukammapuÃ±Ã±akiriyabhÄ• vo up

apare panÄ• hu - viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• á¹‡avasena dassanaá¹ƒ diá¹-á¹-hi, cittaá¹ƒ paÃ
ujubhÄ• vo diá¹-á¹-hijuttaá¹ƒ. kiá¹ƒ taá¹ƒ? kusalaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ kammassakatÄ• Ã
sammÄ• dassanaá¹ƒ. tattha kusalaviÃ±Ã±Ä• á¹‡ena Ã±Ä• á¹‡uppÄ• depi attano
sucaritÄ• nussaraá¹‡aparaguá¹‡apasaá¹ƒsÄ• saraá¹‡agamanÄ• naá¹ƒ saá¹…gaho, kamma
kammapathasammÄ• diá¹-á¹-hiyÄ• ti. dÄ• nÄ• disampayuttaá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ dÄ• nÄ
veditabbaá¹ƒ. "evamimaá¹ƒ dhammaá¹ƒ sutvÄ• tattha vuttanayena paá¹-ipajjanto lokiyaloku
adhigamissÄ• mi, bahussuto vÄ• hutvÄ• pare dhammadesanÄ• ya anuggaá¹‡hissÄ• mÄ«
vimuttÄ• yatanasÄ«sena saddhammaá¹ƒ suá¹‡antassa pavattÄ• savanamayapuÃ±Ã±akiriy
niravajjavijjÄ• yatanÄ• disavanacetanÄ• pi ettheva saá¹…gayhati. pÅ«jÄ• rahe, garuá¹-á¹-hÄ
disvÄ• Ä• sanÄ• vuá¹-á¹-hahantassa
pattacÄ«varapaá¹-iggahaá¹‡amaggadÄ• naabhivÄ• danaaÃ±jalikammakaraá¹‡aÄ• sanapup
karontassa ca pavattÄ• bahumÄ• nacetanÄ• apacitisahagatapuÃ±Ã±akiriyavatthu nÄ• ma
ayaá¹ƒ viseso - vayasÄ• , guá¹‡ena ca jeá¹-á¹-hÄ• naá¹ƒ, gilÄ• nÄ• naÃ±ca taá¹ƒtaá¹ƒkicca
veyyÄ• vaccaá¹ƒ, sÄ• mÄ«cikiriyÄ• apacÄ• yananti.

22-3__._ evaá¹ƒ aá¹-á¹-hakathÄ• ya Ä• gatanayena dasapuÃ±Ã±akiriyavatthÅ«ni dassetvÄ
dÄ• naá¹ƒ sÄ«laá¹ƒ bhÄ• vanÄ• ti tÄ«á¹‡iyeva dassetuá¹ƒ tesu itaresampi saá¹…gahaá¹ƒ c
saá¹…gaha" _ntiÄ• di. tattha __pattidÄ• nÄ• numodanÄ• dÄ• ne saá¹…gahaá¹ƒ gacchanti_
hi issÄ• maccherÄ• naá¹ƒ paá¹-ipakkhaá¹ƒ, etepi, tasmÄ• samÄ• napaá¹-ipakkhatÄ• ya \Be
ekalakkhaá¹‡attÄ• ete dÄ• namayapuÃ±Ã±akiriyavatthumhi saá¹…gahaá¹ƒ gacchanti. __ve
sÄ«lamaye puÃ±Ã±e saá¹…gahaá¹ƒ gacchanti_ cÄ• rittasÄ«lasabhÄ• vattÄ• . __desanÄ• s
kusaladhammÄ• sevanato bhÄ• vanato __bhÄ• vanÄ• maye saá¹…gahaá¹ƒ gacchanti_. ke

desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• lakkhaá¹‡aá¹ƒ paá¹-ivijjha deseti, suá¹‡Ä• ti c
desanÄ• savanÄ• ni paá¹-ivedhameva Ä• harantÄ«ti desanÄ• savanaá¹ƒ bhÄ• vanÄ• maye
vadanti. dhammadÄ• nabhÄ• vato "desanÄ• dÄ• namaye saá¹…gahaá¹ƒ gacchatÄ«" tipi sa
diá¹-á¹-hijukammaá¹ƒ sabbatthÄ• pi sabbesaá¹ƒ niyamanalakkhaá¹‡attÄ• ti. dÄ• nÄ• dÄ«su
dinna" ntiÄ• dinayappavattÄ• ya sammÄ• diá¹-á¹-hiyÄ• va visodhitaá¹ƒ mahapphalaá¹ƒ hoti
katvÄ• __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ "diá¹-á¹-hijukammaá¹ƒ pana sabbesaá¹ƒ n
III 305) vuttaá¹ƒ. mahÄ• saá¹ƒghiyÄ• pana abhayagirivÄ• sino ca diá¹-á¹-hijukammaá¹ƒ vis
puÃ±Ã±akiriyabhÄ• vena na gaá¹‡hanti. tathÄ• hi te dÄ• naá¹ƒ sÄ«laá¹ƒ bhÄ• vanÄ• saá¹
desanÄ• nussatimodanaá¹ƒ veyyÄ• vaccapÅ«jÄ• saraá¹‡appattipasaá¹ƒsÄ• cÄ• ti attanÄ•
buddhÄ• dÄ«su saraá¹‡agamanaá¹ƒ paraguá¹‡apasaá¹ƒsÄ• ti imÄ• ni tÄ«á¹‡i pakkhipitvÄ•
aggahetvÄ• dvÄ• dasa puÃ±Ã±akiriyavatthÅ«ni paÃ±Ã±Ä• penti. __puna tÄ«á¹‡evÄ• _ti pa
puna saá¹…khepato tÄ«á¹‡eva sambhonti.

<24> idÄ• ni parehi niddisiyamÄ• nÄ• naá¹ƒ puÃ±Ã±Ä• nussaraá¹‡Ä• dÄ«naá¹ƒ attanÄ• n
dassetuá¹ƒ __ "sabbÄ• nussatipuÃ±Ã±aÃ±cÄ• " _tiÄ• di vuttaá¹ƒ. tattha sabbasseva attanÄ
anussaraá¹‡aá¹ƒ __sabbÄ• nussatipuÃ±Ã±aá¹ƒ_ nÄ• ma. __pasaá¹ƒsÄ• _ti parehi katÄ• ya
sammÄ• paá¹-ipattiyÄ• ca vippasannacittena \Be I 200/ pasaá¹ƒsanaá¹ƒ, santussananti att
ettha saranti hiá¹ƒsantÄ«ti saraá¹‡Ä• ni, buddhÄ• dÄ«ni tÄ«á¹‡i ratanÄ• ni. tÄ• ni hi saraá¹‡
saraá¹‡agamanena bhayaá¹ƒ santÄ• saá¹ƒ duggatiparikkilesaá¹ƒ hiá¹ƒsanti vinÄ• senti. tay
tayaá¹ƒ, tÄ«hi avayavehi yuttasamudÄ• yassetaá¹ƒ adhivacanaá¹ƒ, saraá¹‡Ä• naá¹ƒ tayaá¹
tÄ«á¹‡i saraá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. na hi avayavavinimutto samudÄ• yo nÄ• ma koci atth
saraá¹‡attayaggahaá¹‡ena upacÄ• rato, uttarapadalopato vÄ• saraá¹‡agamanaá¹ƒ adhipp
saraá¹‡attayaá¹ƒ puÃ±Ã±akiriyavatthu nÄ• ma hoti. atthato panetaá¹ƒ "sammÄ• sambuddh
svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹ƒgho" tiÄ• dinÄ• buddhÄ• dÄ«su pasÄ• dapa
__diá¹-á¹-hijukammasmiá¹ƒ saá¹…gahaá¹ƒ yanti_ taá¹ƒvaseneva tesaá¹ƒ ijjhato. na hi vipar
imÄ• ni tÄ«á¹‡i sambhavanti, tasmÄ• te ekantena diá¹-á¹-hijukammapuÃ±Ã±akiriyavatthusm
gacchanti, na visuá¹ƒ puÃ±Ã±akiriyabhÄ• vena gahetabbÄ• ti adhippÄ• yo. tenÄ• ha __ "na
diá¹-á¹-hijukammassa bhÄ• vanÄ• mayasaá¹…gahepi saá¹…khepanayena bhÄ• vanÄ• may
pana "kattha nu kho" ti saá¹ƒsayo siyÄ• ti imesaá¹ƒ bhÄ• vanÄ• mayasaá¹…gaho na vutto.
sabbesaá¹ƒ mahapphalabhÄ• vaniyÄ• makattena mÅ«labhÅ«tattÄ• tassa padhÄ• nabhÄ•
saá¹…gayhantÄ«ti vuttaá¹ƒ. apare pana "saá¹…gaá¹‡hanto saá¹…gaá¹‡hÄ• ti, gaá¹‡hanto
saraá¹‡agamanassa sÄ«lasamÄ• dÄ• ne viya gahaá¹‡aá¹ƒ sambhavatÄ«ti sÄ«lamaye saá¹
"saraá¹‡agamanaá¹ƒ paá¹‡ipÄ• tabhÄ• vato apacitisahagate saá¹…gayhatÄ«" ti keci.

<25> idÄ• ni yathÄ• vuttapuÃ±Ã±akiriyavatthÅ«naá¹ƒ purimapacchimabhÄ• gavasena pava
tattheva saá¹…gahaá¹ƒ gacchantÄ«ti \Be I 201/ dassetuá¹ƒ __ "purimÄ• muÃ±canÄ• " _tiÄ
__purimÄ• _ti dÄ• natthÄ• ya deyyadhammaá¹ƒ dhammena samena uppÄ• dentassa, uppa
cintentassa, dakkhiá¹‡eyyaá¹ƒ pariyesantassa ca yÄ• va vatthuno paá¹-iggÄ• hakassa hatth

pariá¹‡Ä• manaá¹ƒ vÄ• , tÄ• va pavattÄ• pubbabhÄ• gacetanÄ• . paá¹-iggÄ• hakassa pana
pariá¹‡Ä• manacetanÄ• vÄ• muÃ±canacetanÄ• nÄ• ma. sÄ• yeva niggahÄ«talopena __ "
"muÃ±canÄ• " _itiyeva vÄ• pÄ• á¹-ho. __parÄ• _ti attanÄ• vissaá¹-á¹-havatthumhi Ä• layaá
suá¹-á¹-hu aggaá¹ƒ dÄ• naá¹ƒ me dinna" nti somanassacittena paccavekkhantassa uppann
__tissopi cetanÄ• _ti iti ayaÃ±ca purimÄ• cetanÄ• , ayaÃ±ca muÃ±canacetanÄ• , ayaÃ±ca
cetanÄ• ekato hutvÄ• __dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ hoti, _ dÄ• namayapuÃ±Ã±akiriyava
"puÃ±Ã±a" nti padaá¹ƒ apekkhitvÄ• "hotÄ«" ti ekavacananiddeso. idÄ• ni yathÄ• vuttamatth
Ä• ha __ "evaá¹ƒ sesesu dÄ«paye" _ti. __sesesÅ«_ti sÄ«lÄ• dÄ«su puÃ±Ã±akiriyavatthÅ«s
yathÄ• vuttanayena "sÄ«laá¹ƒ â€™rakkhissÄ• mÄ«â€™ ti cintentassa, â€™pabbajissÄ• mÄ
gacchantassa pavattÄ• purimacetanÄ• , sÄ«laá¹ƒ samÄ• diyantassa, pabbajantassa, sÄ«la
uppannÄ• majjhimacetanÄ• , â€™pÅ«ritaá¹ƒ meâ€™ ti paccavekkhantassa uppannÄ• apa
cetanÄ• ekato hutvÄ• sÄ«lamayapuÃ±Ã±akiriyavatthu nÄ• mÄ• " tiÄ• dinÄ• __dÄ«paye, _
attanÄ• katapuÃ±Ã±Ä• nussaraá¹‡acetanÄ• diá¹-á¹-hijukammasaá¹…gahitÄ• , ayaÃ±ca ap
kathamassÄ• tattha saá¹…gahoti? nÄ• yaá¹ƒ doso, visayabhedena ubhinnampi visesasabb
puÃ±Ã±Ä• nussaraá¹‡aÃ±hi attanÄ• katapuÃ±Ã±avisayameva. ayaá¹ƒ pana tabbatthuvisay
visesoti.

ettÄ• vatÄ• \Be I 202/ ca yaá¹ƒ vuttaá¹ƒ "dasapuÃ±Ã±akiriyavatthuvaseneva pavattatÄ«" ti
dasapuÃ±Ã±akiriyavatthÅ«ni sarÅ«pato, saá¹…gahato ca niddisitvÄ• idÄ• ni tathÄ• pavatta
pÄ• á¹-ekkaá¹ƒ pavattÄ• kÄ• ravisayaá¹ƒ dassetuá¹ƒ __ "idÄ• nÄ«" _tiÄ• di Ä• raddhaá¹ƒ. t
vakkhamÄ• nanidassanaá¹ƒ. dÄ• tabbo dhammo deyyadhammo, annÄ• didasavidhaá¹ƒ vat

"annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ, mÄ• lÄ• gandhavilepanaá¹ƒ.

seyyÄ• vasathapadÄ«peyyaá¹ƒ, dÄ• navatthÅ« dasÄ• vime" ti ||

paá¹-iggÄ• hako Ä• di yesaá¹ƒ desakÄ• lamittÄ• dÄ«naá¹ƒ te paá¹-iggÄ• hakÄ• dayo, deyy
paá¹-iggÄ• hakÄ• dÄ«naÃ±ca sampatti sampannatÄ• __deyyadhammapaá¹-iggÄ• hakÄ• d
paá¹‡Ä«tamanÄ• pabhÄ• vo dhammena samena uppannabhÄ• vo __deyyadhammasampa
aggadakkhiá¹‡eyyabhÄ• vo __paá¹-iggÄ• hakasampatti_. dullabhaannapÄ• nÄ• diko deso _
kÄ• lo __kÄ• lasampatti_. dullabhaannapÄ• nÄ• dike hi dese, kÄ• le vÄ• dinnaá¹ƒ ajjhÄ• sa
mahapphalaá¹ƒ, somanassahetukaÃ±ca hoti, tasmÄ• te dÄ• nassa sampattivasena vuttÄ•
kalyÄ• á¹‡amittabhÄ• vo. kalyÄ• á¹‡amittaÃ±hi nissÄ• ya dÄ• nÄ• dÄ«su cittaá¹ƒ odagyapp
__paricÄ• rikasampatti_ pana anÄ• á¹‡attiyÄ• pi taá¹ƒtaá¹ƒkiccasampÄ• dane appamattass
paá¹-ilÄ• bho. __aÃ±Ã±aá¹ƒ vÄ• somanassahetu_nti saddhÄ• bahulatÄ• visuddhidiá¹-á¹-hi
somanassakÄ• raá¹‡aá¹ƒ vÄ• . __Ä• gammÄ• _ti upÄ• gamma, paá¹-iccÄ• ti attho. __haá¹-
somanassavasena haá¹-á¹-ho ceva pahaá¹-á¹-ho ca. ubhayenapi adhikasomanassaá¹ƒ vutt
pavatta_nti "atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ k

phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko, atthi paro loko, atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ•
atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• \Be I 203/ sammÄ• paá¹-ipannÄ• , ye in
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«" ti (MN I 441) evaá¹ƒ pavattaá
sammÄ• diá¹-á¹-hivatthuvasena ceva dhammavicayasambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• dÄ«n
Ä• di-saddena hi na kevalaá¹ƒ navannaá¹ƒyeva sammÄ• diá¹-á¹-hivatthÅ«naá¹ƒ gahaá¹‡aá
dhammavicayasambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• nampi saá¹…gaho. sammÄ• Ã±Ä• yena pa
diá¹-á¹-hÄ«ti __sammÄ• diá¹-á¹-hi, _ taá¹ƒ. __purakkhatvÄ• _ti pubbaá¹…gamaá¹ƒ katvÄ• .
sahajÄ• tapubbaá¹…gamavasena "manopubbaá¹…gamÄ• dhammÄ• " tiÄ• dÄ«su (Dhp 1-2

__anussÄ• hito_ti lobhamacchariyÄ• divasena puÃ±Ã±akiriyÄ• ya saá¹…kocaá¹ƒ anÄ• pajj
kenaci anussÄ• hito hutvÄ• . sabhÄ• vato hi puÃ±Ã±appavattidassanamidaá¹ƒ. __parehÄ«_
parapÄ• kaá¹-ussÄ• hadassanavasena vuttaá¹ƒ. __paá¹-hama_nti desanÄ• kkamena, idha
paá¹-hamaá¹ƒ. __mahÄ• kusalacitta_nti somanassasahagatatÄ• diaá¹…gapÄ• ripÅ«riyÄ• n
vÄ• pacchimabhavikabodhisattÄ• naá¹ƒ paá¹-isandhiÄ• kaá¸• á¸• hanato mahantaá¹ƒ pÅ«j
__mahÄ• kusalacittaá¹ƒ_. sabbesampi hi sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ paá¹-isandhi mettÄ
tihetukasomanassamayassa asaá¹…khÄ• rikacittassa vipÄ• koti vuttaá¹ƒ. ettha "deyyadhan
haá¹-á¹-hapahaá¹-á¹-ho" ti ettÄ• vatÄ• imassa somanassasahagatabhÄ• vamÄ• ha, "samm
ti Ã±Ä• á¹‡asampayuttabhÄ• vaá¹ƒ, "anussÄ• hito" ti pana iminÄ• asaá¹…khÄ• rikabhÄ• va

__vuttanayenevÄ• _ti "deyyadhammapaá¹-iggÄ• hakÄ• disampattiá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• son
ti evaá¹ƒ vuttanayena. __ussÄ• hito_ti deyyadhamme sÄ• pekkhÄ• ditÄ• ya, sÄ«lasampadÄ
puÃ±Ã±akiriyÄ• ya saá¹…kocÄ• pajjanato attanÄ• , parena vÄ• kenaci ussÄ• hito. __pareh
vuttanayameva. karoti dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• nÄ«ti sambandho. __tamevÄ• _ti somanas
taá¹ƒsadisatÄ• ya vuttaá¹ƒ. hoti hi taá¹ƒsadisepi taá¹ƒvohÄ• ro yathÄ• ca "sÄ• yeva tittirÄ«
osadhÄ• nÄ«" ti. ettha pana "ussÄ• hito" ti iminÄ• sasaá¹…khÄ• rikataá¹ƒ dasseti. sesaá¹ƒ
__imasmiá¹ƒ panatthe_ti imasmiá¹ƒ sasaá¹…khÄ• rikasaddÄ• bhidheyye, ussÄ• hitabbacitt
taá¹ƒvisayeti attho. __pubbappayogassÄ• _ti puÃ±Ã±akiriyÄ• ya saá¹…koce jÄ• yamÄ• ne
samussÄ• hanavasena pavattassa cittappayogassa. __pubba_-ggahaá¹‡aá¹ƒ panettha
tathÄ• pavattapubbÄ• bhisaá¹…khÄ• ravasena so payogo hotÄ«ti katvÄ• vuttaá¹ƒ, na tassa
vuttovÄ• yamattho.

__paá¹-ipattidassanenÄ• _ti bhikkhÅ« disvÄ• deyyadhammapariccajanavandanÄ• dipaá¹-i
anantÄ«ti bÄ• lÄ• , assÄ• sitapassÄ• sitamatteneva jÄ«vanti, na paÃ±Ã±Ä• jÄ«vitenÄ• ti ad
__bÄ• lakÄ• _. te pana idha "atthi dinna" ntiÄ• dinayappavattÄ• ya sammÄ• diá¹-á¹-hiyÄ• a
asaÃ±jÄ• tabuddhino dÄ• rakÄ• . pÄ• kaá¹-avasena cettha __bÄ• laka_-ggahaá¹‡aá¹ƒ. sah
itaresampi Ã±Ä• á¹‡avippayuttaá¹ƒ hotÄ«ti. somanassaá¹ƒ jÄ• taá¹ƒ etesanti __somanassa
jÄ• tasomanassÄ• ti attho. __sahasÄ• _ti sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ dÄ• tukÄ• matÄ• ya uppat

ettha ca "paá¹-ipattidassanenÄ• " ti iminÄ• paresaá¹ƒ payogÄ• bhÄ• vamÄ• ha, "jÄ• tapari
payogÄ• bhÄ• vaá¹ƒ. ubhayenÄ• pi imassa asaá¹…khÄ• rikabhÄ• vaá¹ƒ dÄ«peti. "bÄ• lakÄ
Ã±Ä• á¹‡avippayuttabhÄ• vamÄ• ha, "bhikkhÅ« ... pe0 ... jÄ• tÄ• " ti somanassasahagatabh
"paá¹-ipatti ... pe0 ... paricayÄ• " ti iminÄ• asaá¹…khÄ• rikabhÄ• vassa "bÄ• lakÄ• bhikkhÅ
ti \Be I 205/ ca imehi Ã±Ä• á¹‡avippayuttasomanassasahagatabhÄ• vassa ca dÄ«pitattÄ• "
yathÄ• vuttameva Ã±Ä• á¹‡avippayuttaasaá¹…khÄ• rikabhÄ• vaá¹ƒ pakÄ• seti. evaá¹ƒ sati
somanassasahagatÄ• dibhÄ• vo dassito hoti. anulomato pana "somanassajÄ• tÄ• " ti iminÄ
somanassasahagatabhÄ• vaá¹ƒ, sahasÄ• -ggahaá¹‡ena Ã±Ä• á¹‡avippayuttÄ• saá¹…khÄ•
"paá¹-ipatti ... pe0 ... disvÄ• " ti ettÄ• vatÄ• pana somanassasahagatÄ• dibhÄ• vassa kÄ• r
__te_ti te Ã±Ä• takÄ• , te bÄ• lakÄ• ti vÄ• attho. __ "somanassahetÅ«naá¹ƒ abhÄ• vaá¹ƒ Ä
nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. majjhattÄ• rammaá¹‡aá¹ƒ tathÄ• rÅ«pe cetobhisaá¹.
upekkhÄ• sahagatatÄ• ya kÄ• raá¹‡amevÄ• ti. cittassa somanassÄ• bhÄ• ve puggalassapi
"catÅ«supi ... pe0 ... hontÄ«" _ti puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• vuttaá¹ƒ, somanassar
puÃ±Ã±aá¹ƒ karontÄ• ti adhippÄ• yo. __ "eva" _ntiÄ• di nigamanaá¹ƒ.

imesu pana aá¹-á¹-hasu viÃ±Ã±Ä• á¹‡esu somanassasahagatato upekkhÄ• sahagataá¹ƒ b
Ã±Ä• á¹‡avippayuttato Ã±Ä• á¹‡asampayuttaá¹ƒ, sasaá¹…khÄ• rikato asaá¹…khÄ• rikaá¹ƒ
visadisaá¹ƒ pana vedanÄ• Ã±Ä• á¹‡appayogavasena balavaá¹ƒ, dubbalaÃ±ca hoti.
somanassasahagatatihetukaasaá¹…khÄ• rikato hi upekkhÄ• sahagatatihetukasasaá¹…khÄ
upekkhÄ• sahagataduhetukaasaá¹…khÄ• rikato somanassasahagatatihetukaasaá¹…khÄ• r
catutthacittato tatiyacittaá¹ƒ balavataraá¹ƒ, tato aá¹-á¹-hamacittaá¹ƒ, tato sattamacittaá¹ƒ, ta
dutiyacittaá¹ƒ, tato paá¹-hamacittaá¹ƒ, tato chaá¹-á¹-hacittaá¹ƒ, tato paÃ±camacittanti evami
balavabalavatarabhÄ• vo veditabbo.

<26> evaá¹ƒ \Be I 206/ pÄ• á¸·iyaá¹ƒ Ä• gatanayena vedanÄ• Ã±Ä• á¹‡appayogabhedato a
niddisitvÄ• idÄ• ni aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatapuÃ±Ã±akiriyÄ• dÄ«naá¹ƒ vasenapi pabh
puÃ±Ã±akriyÄ• dÄ«na" _ntiÄ• di vuttaá¹ƒ. __Ä• di_-saddena channaá¹ƒ Ä• rammaá¹‡Ä• na
tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ, hÄ«nÄ• dibhedassa ca saá¹…gaho daá¹-á¹-habbo. tenevÄ• hu

"kamena puÃ±Ã±avatthÅ«hi, gocarÄ• dhipatÄ«hi ca.

kammahÄ«nÄ• dito cÄ• pi, gaá¹‡eyya nayakovido" ti ||

<27> idÄ• ni tathÄ• pavattamÄ• nassa tassa yo yo tesaá¹ƒ tesaá¹ƒ vasena labbhamÄ• no g
sampiá¹‡á¸• itvÄ• dassetuá¹ƒ __ "sattarasa sahassÄ• nÄ«" _tiÄ• di vuttaá¹ƒ. tatthevaá¹ƒ ga
imÄ• ni tÄ• va aá¹-á¹-ha viÃ±Ã±Ä• á¹‡Ä• ni dasannaá¹ƒ puÃ±Ã±akiriyavatthÅ«naá¹ƒ vasena
dasÄ• ti katvÄ• asÄ«ti cittÄ• ni honti, tÄ• ni ca chasu Ä• rammaá¹‡esu pavattanato chaggu
cattÄ• ri satÄ• ni honti, tÄ• ni catunnaá¹ƒ adhipatÄ«naá¹ƒ sahayogavasena catugguá¹‡itÄ•

vÄ«sÄ• dhikÄ• ni ca nava satÄ• ni honti, tÄ• ni ca kÄ• yavacÄ«manosaá¹…khÄ• tÄ• naá¹ƒ
tiguá¹‡itÄ• ni sasaá¹-á¹-hisattasatÄ• dhikÄ• ni paÃ±ca sahassÄ• ni honti, tÄ• ni ca hÄ«nam
tiguá¹‡itÄ• ni sÄ• sÄ«tikadvisatÄ• dhikÄ• ni sattarasa sahassÄ• ni hontÄ«ti. nanu ca Ã±Ä• a
vÄ«maá¹ƒsÄ• dhipatisahayogÄ• bhÄ• vato adhipativasena sahassaá¹ƒ, sÄ• sÄ«tikÄ• ni ca
kammÄ• dÄ«naá¹ƒ vasena sampiá¹‡á¸• itÄ• ni vÄ«sasatÄ• dhikÄ• ni pannarasa sahassÄ• n
sotapatitavasena pana taá¹ƒ anÄ• diyitvÄ• adhipatigaá¹‡anÄ• gahitÄ• ti na tassa vasena g
daá¹-á¹-habbaá¹ƒ.

nanu \Be I 207/ ca "savipÄ• kaá¹ƒ kusala" nti vuttaá¹ƒ, taá¹ƒ pana kathaá¹ƒ, kuhiá¹ƒ, kiá¹ƒ p
codanaá¹ƒ sandhÄ• yÄ• ha __ "taá¹ƒ panÄ• " _tiÄ• di. yasmÄ• tihetukaá¹ƒ kusalaá¹ƒ tihetu
paá¹-isandhiá¹ƒ deti, nÄ• hetukaá¹ƒ paá¹-isandhiá¹ƒ deti. yadÄ• ca tihetukaá¹ƒ paá¹-isandh
pavatte soá¸·asa vipÄ• kÄ• ni abhinipphÄ• deti. yadÄ• dvihetukaá¹ƒ, tadÄ• dvÄ• dasa. duh
duhetukamahetukaÃ±ca paá¹-isandhiá¹ƒ janeti, na tihetukaá¹ƒ. yadÄ• ca duhetukaá¹ƒ jane
dvÄ• dasa. yadÄ• ahetukaá¹ƒ, tadÄ• aá¹-á¹-ha. ye pana Ä• gamanato vipÄ• kassa saá¹…k
matena tihetukaá¹ƒ dvÄ• dasa, dasa vÄ• vipaccati, duhetukaá¹ƒ dasa, aá¹-á¹-ha vÄ• , tasm
"yathÄ• nurÅ«pa" _nti. nÄ• nÄ• vidhasampattiá¹-á¹-hÄ• nabhÄ• vato sobhanÄ• , gantabbato
kÄ• mÄ• vacarabhavova sugati kÄ• mÄ• vacarasugati. tassaá¹ƒ __kÄ• mÄ• vacarasugatiya
ettha ca bhavatÄ«ti bhavo, upapattibhavasaá¹…khÄ• tÄ• naá¹ƒ vipÄ• kakkhandhakaá¹-attÄ
gahaá¹‡aá¹ƒ, bhuÃ±jitabbato bhogo, pavattiyaá¹ƒ paá¹-ilabhitabbasampatti, bhavoti vÄ• pa
sesavipÄ• kakaá¹-attÄ• rÅ«pehi saha pavattiyaá¹ƒ paá¹-ilabhitabbÄ• sampatti, bhavo ca bh
teyeva sampannabhÄ• vato sampatti, tesaá¹ƒ vÄ• sampatti bhavabhogasampatti, taá¹ƒ __a
janakavasena ca upanissayavasena ca sÄ• dhetÄ«ti attho. ettha ca bhavabhogasampattÄ«
labbhamÄ• naá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya "kÄ• mÄ• vacarasugatiya" nti vuttaá¹ƒ. sahetuka
pavattivipÄ• kakaá¹-attÄ• rÅ«pasabhÄ• vaá¹ƒ bhavasampattiá¹ƒ, ekaccabhogasampattiÃ±c
avisesena sugatiyaá¹ƒ duggatiyampi abhinipphÄ• detiyeva. nÄ• gasupaá¹‡á¹‡Ä• dÄ«nampi
manuÃ±Ã±aá¹ƒ bhogajÄ• taá¹ƒ, tabbisayÄ• ni ca vipÄ• kacittÄ• ni, suvaá¹‡á¹‡atÄ• sussara
kÄ• mÄ• vacarakusalasseva phalaá¹ƒ. na hi akusalassa iá¹-á¹-haphalaá¹ƒ atthi. vuttaÃ±heta
"aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ akusalassa iá¹-á¹-ho kanto vipÄ• ko saá¹ƒvijjatÄ

kÄ• mÄ• vacarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ•

idÄ• ni yasmÄ• kÄ• mÄ• vacarakusalÄ• nantaraá¹ƒ uddiá¹-á¹-hassa rÅ«pÄ• vacarakusalas
tasmÄ• taá¹ƒ dassanatthaá¹ƒ __ "itaresÅ«" _tiÄ• di Ä• raddhaá¹ƒ. tattha __itaresÅ«_ti
yathÄ• vuttakÄ• mÄ• vacarakusalato itaresu, rÅ«pÄ• vacarÄ• dÄ«sÅ«ti attho. __savatthuka
vatthusannissitattÄ• . na hi arÅ«padhÄ• tuyaá¹ƒ rÅ«pÄ• vacaradhammÄ• labbhanti rÅ«pav
nibbattattÄ• puna rÅ«pÄ• vacarajjhÄ• nasamÄ• pattiyÄ• abhÄ• vato.

__hÄ«namajjhimapaá¹‡Ä«tabhedato_ti ettha pubbe viya adhipatÄ«naá¹ƒ hÄ«nÄ• dibhÄ• v
yojetabbo. atha vÄ• paá¹-iladdhamattamanÄ• sevitaá¹ƒ __hÄ«naá¹ƒ_ paridubbalabhÄ• vat
aparipuá¹‡á¹‡avasibhÄ• vaá¹ƒ __majjhimaá¹ƒ, _ ativiya subhÄ• vitaá¹ƒ pana sabbaso parip
__paá¹‡Ä«taá¹ƒ_. tathÄ• uá¸·Ä• rapuÃ±Ã±aphalakÄ• matÄ• vasena pavattitaá¹ƒ __hÄ«naá
pavattitaá¹ƒ __majjhimaá¹ƒ, _ vivekakÄ• matÄ• ya ariyabhÄ• ve á¹-hitena pavattitaá¹ƒ __pa
vÄ• pavattitaá¹ƒ __hÄ«naá¹ƒ, _ kevalaá¹ƒ alobhajjhÄ• sayena pavattitaá¹ƒ __majjhimaá¹ƒ,
pavattitaá¹ƒ __paá¹‡Ä«taá¹ƒ_. vaá¹-á¹-ajjhÄ• sayena vÄ• pavattitaá¹ƒ __hÄ«naá¹ƒ, _ vivek
pavattitaá¹ƒ __majjhimaá¹ƒ, _ vivaá¹-á¹-ajjhÄ• sayena lokuttarapÄ• dakatthaá¹ƒ pavattitaá¹

__paá¹-ipadÄ• dibhedato_ti dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dÄ«naá¹ƒ paá¹-ipadÄ
paá¹-ipadÄ• vacaneneva vÄ• tadavinÄ• bhÄ• vato abhiÃ±Ã±Ä• pi labbhati. tathÄ• hettha p
voharantÄ«ti \Be I 209/ __Ä• di_-saddena adhipatiÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo,
__paá¹-ipadÄ• dibhedato_ti paá¹-ipadÄ• bhedato, adhipatibhedato, Ä• rammaá¹‡abhedato,
attho. tattha paá¹-ipadÄ• bhedato tÄ• va dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, dukk
khippÄ• bhiÃ±Ã±aá¹ƒ, sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, sukhapaá¹-ipadaá¹ƒ khip
catubbidhaá¹ƒ hoti. tattha dukkhÄ• paá¹-ipadÄ• assÄ• ti __dukkhapaá¹-ipadaá¹ƒ_. dandhÄ
__dandhÄ• bhiÃ±Ã±aá¹ƒ_. esa nayo __ "dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±a" _ntiÄ• dÄ

tattha appahÄ«nanÄ«varaá¹‡assa, avikkhambhitajhÄ• nanikantikassa ca Ã±Ä• á¹‡akiccass
pariniá¹-á¹-hitasakalapubbakiccassa "pathavÄ« pathavÄ«" ti vÄ• "Ä• po Ä• po" ti vÄ• evaá
pavattapaá¹-hamasamannÄ• hÄ• rato paá¹-á¹-hÄ• ya yÄ• va tassa tassa jhÄ• nassa upacÄ
nÄ«varaá¹‡appahÄ• naá¹ƒ, nikantivikkhambhanaÃ±ca hoti, tÄ• va pavattÄ• pubbabhÄ• gal
"paá¹-ipajjati jhÄ• naá¹ƒ etÄ• yÄ• " ti katvÄ• . pahÄ«nanÄ«varaá¹‡assa, pana vikkhambhitaj
Ã±Ä• á¹‡akiccassa paribyattabhÄ• vato upacÄ• rajjhÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va appa
paÃ±Ã±Ä• pubbabhÄ• gapaÃ±Ã±Ä• ya visiá¹-á¹-habhÄ• vato __abhiÃ±Ã±Ä• _ nÄ• ma, tas
jhÄ• nanikantiÃ±ca vikkhambhento dukkhena sasaá¹…khÄ• rena sappayogena kilamanto v
vikkhambhitakilesajhÄ• nanikanti ca appanÄ• parivÄ• saá¹ƒ vasanto cirena aá¹…gapÄ• tub
dukkhapaá¹-ipadaá¹ƒ, dandhÄ• bhiÃ±Ã±aÃ±ca jhÄ• naá¹ƒ hoti. yo pana sasaá¹…khÄ• rena
cirena aá¹…gapÄ• tubhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti, tassa dukkhapaá¹-ipadaá¹ƒ, khippÄ• bhiÃ±
vikkhambhento sukhena akilamanto vikkhambheti, appanÄ• parivÄ• saá¹ƒ pana cirÄ• yati, t
dandhÄ• bhiÃ±Ã±aá¹ƒ. yo pana sukheneva kilesÄ• dike vikkhambhetvÄ• \Be I 210/ sÄ«gha
tassa sukhapaá¹-ipadaá¹ƒ, khippÄ• bhiÃ±Ã±anti veditabbaá¹ƒ.

so panÄ• yaá¹ƒ paá¹-ipadÄ• bhiÃ±Ã±Ä• naá¹ƒ bhedo kilesindriyÄ• dhikÄ• ravasena veditab
kilesÄ• tibbÄ• honti, saddhÄ• paÃ±camakÄ• ni ca indriyÄ• ni mudÅ«ni. yo ca samathavipa
tassa pavattajhÄ• naá¹ƒ dukkhapaá¹-ipadaá¹ƒ, dandhÄ• bhiÃ±Ã±aÃ±ca hoti. tassa hi kilesa
nÄ«varaá¹‡avikkhambhanassa kicchena kasirena samijjhanato paá¹-ipadÄ• dukkhÄ• asuk

indriyÄ• naá¹ƒ mudutÄ• ya abhiÃ±Ã±Ä• pi dandhÄ• mandÄ• asÄ«ghappavattinÄ« hoti. bh
akatÄ• dhikÄ• rattÄ• paá¹-ipadÄ• dukkhÄ• , vipassanÄ• ya akatÄ• dhikÄ• rattÄ• abhiÃ±Ã
vuttaviparÄ«to hoti, tassa kilesÄ• naá¹ƒ atibbasamudÄ• cÄ• ratÄ• ya, indriyÄ• naÃ±ca tikhÄ
samathavipassanÄ• su katÄ• dhikÄ• ratÄ• ya yathÄ• kkamaá¹ƒ sukhapaá¹-ipadÄ• , khippÄ
kataparicayassa hi yathÄ• paguá¹‡aá¹ƒ katvÄ• vissaá¹-á¹-hagantho appamattakena payog
ca hoti, evaá¹ƒ bhÄ• vanÄ• appakasireneva ijjhatÄ«ti. svÄ• yaá¹ƒ akato, kato ca adhikÄ• ro
paá¹-ipadÄ• yaá¹ƒ vutto samÄ• dhippadhÄ• nattÄ• paá¹-ipadÄ• ya. vipassanÄ• nissito abh
Ã±Ä• á¹‡appadhÄ• nattÄ• appanÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ.

yo pana tibbakileso tikkhindriyo vipassanÄ• yameva vÄ• katÄ• dhikÄ• ro hoti, tassa vuttan
paá¹-ipadÄ• , khippÄ• pana abhiÃ±Ã±Ä• hoti, tabbiparÄ«tassa sukhapaá¹-ipadÄ• dandhÄ
kilesÄ• naá¹ƒ tibbamandabhÄ• vato, indriyÄ• naá¹ƒ tikhiá¹‡amudubhÄ• vato, pubbaparicaya
sambhavÄ• sambhavavasenÄ• ti evaá¹ƒ kilesindriyÄ• dhikÄ• ravasena imÄ• saá¹ƒ bhedo v

apica \Be I 211/ yÄ• ni parato sappÄ• yÄ• sappÄ• yÄ• ni, palibodhupacchedÄ• dÄ«ni pubb
ca Ä• gamissanti, tesu yo upacÄ• rÄ• dhigamato pubbe, pacchÄ• ca asappÄ• yasevÄ« hot
dandhÄ• ca abhiÃ±Ã±Ä• hoti. ubhayattha sappÄ• yasevino sukhÄ• paá¹-ipadÄ• , khippÄ
pubbabhÄ• ge asappÄ• yaá¹ƒ sevitvÄ• aparabhÄ• ge sappÄ• yasevÄ« hoti, tassa dukkhÄ
abhiÃ±Ã±Ä• . tabbiparÄ«tassa sukhÄ• paá¹-ipadÄ• , dandhÄ• abhiÃ±Ã±Ä• ca veditabbÄ

tathÄ• palibodhupacchedÄ• dipubbakiccaá¹ƒ asampÄ• detvÄ• bhÄ• vanamanuyuÃ±jantas
paá¹-ipadÄ• , vipariyÄ• yena aparipanthatÄ• ya sukhÄ• . appanÄ• kosallÄ• ni asampÄ• den
dandhÄ• abhiÃ±Ã±Ä• hoti, sampÄ• dentassa vipariyÄ• yato khippÄ• abhiÃ±Ã±Ä• ti. kiÃ±c
taá¹‡hÄ• vijjÄ• tibhavanavasena etÄ• saá¹ƒ bhedo veditabbo. taá¹‡hÄ• bhibhÅ«tassa hi du
tassÄ• samÄ• dhissa ujupaá¹-ipakkhattÄ• samathapaá¹-ipadÄ• ya paripanthakabhÄ• vato,
sukhÄ• . avijjÄ• bhibhÅ«tassa ca tassÄ• paÃ±Ã±Ä• ya ujupaá¹-ipakkhabhÄ• vato dandhÄ
abhiÃ±Ã±Ä• ti. so panÄ• yaá¹ƒ paá¹-ipadÄ• bhedo kevalaá¹ƒ samathabhÄ• vanÄ• vasena p
maggÄ• dhigamavasena paá¹-iladdhajjhÄ• nassa pana natthi dukkhapaá¹-ipadÄ• dibhedo.
paá¹-ipadÄ• dibhedaá¹ƒ vaá¹‡á¹‡enti "maggassa hi dukkhapaá¹-ipadÄ• dibhÄ• ve tasmiá¹ƒ

adhipatibhedÄ• dÄ«su pana chandÄ• dhipateyyaá¹ƒ cittÄ• dhipateyyaá¹ƒ vÄ«riyÄ• dhipate
vÄ«maá¹ƒsÄ• dhipateyyanti evaá¹ƒ adhipatibhedato, parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, pari
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ \Be I 212/, appar
appamÄ• á¹‡Ä• rammaá¹‡anti evaá¹ƒ Ä• rammaá¹‡abhedato, hÄ• nabhÄ• giyaá¹ƒ á¹-hitibh
nibbedhabhÄ• giyanti evaá¹ƒ hÄ• nabhÄ• giyÄ• dibhedato ca catubbidhatÄ• veditabbÄ• . ta
jhÄ• naá¹ƒ nibbattissati, mayhampi nibbattissatÄ«" ti evaá¹ƒ chandaá¹ƒ dhuraá¹ƒ katvÄ• up
__chandÄ• dhipateyyaá¹ƒ_. esa nayo __ "cittÄ• dhipateyyÄ• " _dÄ«supi. appaguá¹‡aá¹ƒ pa

bhavituá¹ƒ asakkontaá¹ƒ __parittaá¹ƒ, _ suppasarÄ• vamattesu avaá¸• á¸• hitÄ• rammaá¹‡e
__parittÄ• rammaá¹‡aá¹ƒ_. vuttapaá¹-ipakkhato pana yathÄ• kkamaá¹ƒ __appamÄ• á¹‡Ä• r
hÄ• nabhÄ• giyÄ• divisesaá¹ƒ sayameva vakkhati.

__jhÄ• naá¹…gayogabhedato_ti katthaci paÃ±ca jhÄ• naá¹…gÄ• ni, katthaci cattÄ• ri, katth
dve, katthaci aparÄ• ni dveti evaá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ sampayogabhedato. nanu cettha
saá¹…khÄ• rabhedo kasmÄ• na gahito. idampi hi kevalaá¹ƒ samathÄ• nuyogavasena paá¹
maggÄ• dhigamavasena paá¹-iladdhamasaá¹…khÄ• raá¹ƒ, tasmÄ• "jhÄ• naá¹…gasaá¹…k
vattabbanti? nayidamevaá¹ƒ, maggÄ• dhigamavasena sattito paá¹-iladdhassÄ• pi aparabhÄ
uppajjanato, tasmÄ• sabbassapi jhÄ• nassa parikammasaá¹…khÄ• tapubbÄ• bhisaá¹…khÄ
adhikÄ• ravasena anuppajjanato "asaá¹…khÄ• ra" ntipi vattuá¹ƒ na sakkÄ• , adhikÄ• rena c
parikammÄ• bhisaá¹…khÄ• reneva anuppajjanato "sasaá¹…khÄ• ra" ntipi vattuá¹ƒ na sakkÄ
paÃ±cavidhatÄ• ca vuttÄ• ti.

kÄ• macchando byÄ• pÄ• do thinamiddhaá¹ƒ uddhaccakukkuccaá¹ƒ vicikicchÄ• ti imÄ• ni p
vippahÄ«nÄ• ni etassÄ• ti __kÄ• macchanda ... pe0 ... vippahÄ«naá¹ƒ_. "agyÄ• hito" ti ettha
vippahÄ«na-saddassettha paravacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. kÄ• macchandÄ• dÄ«hi vÄ• v
tesaá¹ƒ pahÄ• yakabhÄ• venÄ• ti __kÄ• macchanda ... pe0 ... vippahÄ«naá¹ƒ_. tattha kÄ• m
chandanaá¹-á¹-hena chando cÄ• ti \Be I 213/ kÄ• macchando, bahalakÄ• marÄ• gassetaá¹ƒ
byÄ• pÄ• dÄ• dÄ«namatthaá¹ƒ vakkhati. yasmÄ• kÄ• macchandÄ• dÄ«su appahÄ«nesu jh
pahÄ• naá¹…gÄ• nÄ«ti veditabbÄ• ni. nanu aÃ±Ã±epi akusalÄ• dhammÄ• iminÄ• jhÄ• ne
paÃ±ceva pahÄ• naá¹…gavasena vuttÄ• nÄ«ti? visesena jhÄ• nantarÄ• yakarattÄ• . kÄ• m
nÄ• nÄ• visayapalobhitaá¹ƒ cittaá¹ƒ na ekattÄ• rammaá¹‡e samÄ• dhiyati. kÄ• macchandÄ
nÄ• nÄ• visayasamupabyÅ«á¸·hÄ• ya kÄ• madhÄ• tuyÄ• pahÄ• napaá¹-ipadaá¹ƒ na paá¹-i
Ä• rammaá¹‡e paá¹-ihaÃ±Ã±amÄ• naá¹ƒ na samÄ• hitaá¹ƒ pavattati, thinamiddhÄ• bhibhÅ«
uddhaccakukkuccaparetaá¹ƒ avÅ«pasantameva hutvÄ• paribbhamati, vicikicchÄ• upahataa
jhÄ• nÄ• dhigamapaá¹-ipadaá¹ƒ nÄ• rohati "sammÄ• sambuddho nu kho, na nu kho, pathav
pavattamanasikÄ• rena "jhÄ• naá¹ƒ siyÄ• nu kho, na nu kho" tiÄ• dinÄ• vicikicchantassa
jhÄ• nÄ• dhigamapaá¹-ipadÄ• ya asaá¹ƒsijjhanato. yato vakkhati -

"bhÄ• gÄ« assamahaá¹ƒ addhÄ• , imÄ• ya paá¹-ipattiyÄ• .

pavivekasukhassÄ• ti, katvÄ• ussÄ• hamuttama" nti ||

tasmÄ• samÄ• dhiÄ• dÄ«naá¹ƒ ujuvipaccanÄ«kabhÄ• vena visesena jhÄ• nÄ• dhigamass
pahÄ• naá¹…gÄ• nÄ«ti vuttÄ• ni. hoti cettha -

"paccanÄ«kÄ• yato paÃ±ca, samÄ• dhÄ• dÄ«namettha hi.

jhÄ• nantarÄ• yikÄ• tasmÄ• , pahÄ• naá¹…ge niyÄ• mitÄ• " ti ||

 evamidaá¹ƒ pahÄ• naá¹…gavasena dassetvÄ• idÄ• ni sampayogaá¹…gavasena dassetuá
sampayutta" _nti vuttaá¹ƒ. tattha vitakkÄ• dayo vacanatthalakkhaá¹‡Ä• divasena upari Ä• g
imesu uppannesu jhÄ• naá¹ƒ uppannaá¹ƒ nÄ• ma hoti, tenassa imÄ• ni sampayogaá¹…gÄ•
etehi \Be I 214/ samannÄ• gataá¹ƒ aÃ±Ã±adeva jhÄ• naá¹ƒ nÄ• ma atthÄ«ti gahetabbaá¹ƒ.
nemiÄ• diaá¹…gasamudÄ• ye rathÄ• divohÄ• ro hoti, evaá¹ƒ jhÄ• naá¹…gasamudÄ• ye jhÄ
__vibhaá¹…ge_ "jhÄ• nanti vitakko vicÄ• ro pÄ«ti sukhaá¹ƒ cittassekaggatÄ• " ti (Vibh 569).
aÃ±Ã±esupi phassÄ• dÄ«su sampayuttadhammesu vijjamÄ• nesu imÄ• niyeva paÃ±ca jhÄ
vuccate - upanijjhÄ• nakiccavantatÄ• ya, kÄ• macchandÄ• dÄ«naá¹ƒ ujupaá¹-ipakkhabhÄ•
Ä• rammaá¹‡e cittaá¹ƒ abhiniropeti, vicÄ• ro anubandhati. evaá¹ƒ jhÄ• nÄ• dhigamassa vis
avikkhepÄ• ya samÄ• dahitapayogassa cetaso payogasampattisamuá¹-á¹-hÄ• nÄ• pÄ«ti p
upabrÅ«hanaá¹ƒ karoti. atha naá¹ƒ sasampayuttadhammaá¹ƒ etehi abhiniropanÄ• nubandh
anuggahitÄ• ekaggatÄ• samÄ• dhÄ• nakiccena attÄ• naá¹ƒ anuvattÄ• pentÄ« ekattÄ• ram
Ä• dhiyati, indriyasamatÄ• vasena samaá¹ƒ, paá¹-ipakkhadhammÄ• naá¹ƒ dÅ«rÄ«bhÄ• ver
ca á¹-hapetÄ«ti evametesameva upanijjhÄ• nakiccaá¹ƒ Ä• veá¹‡ikaá¹ƒ. kÄ• macchandÄ• di
sayameva vakkhati. evaá¹ƒ upanijjhÄ• nakiccavantatÄ• ya, kÄ• macchandÄ• dÄ«naá¹ƒ uju
imeyeva paÃ±ca jhÄ• naá¹…gabhÄ• vena vavatthitÄ• ti. yathÄ• hu -

"upanijjhÄ• nakiccattÄ• , kÄ• mÄ• dipaá¹-ipakkhato.

santesupi ca aÃ±Ã±esu, paÃ±ceva jhÄ• nasaÃ±Ã±itÄ• " ti ||

 desanÄ• kkamato, mahaggatadhammesu paá¹-hamaá¹ƒ adhigantabbato ca __paá¹-hamaá
samÄ• pajjitabbantipi __paá¹-hama_nti vadanti. taá¹ƒ pana na ekantalakkhaá¹‡aá¹ƒ jhÄ• na
samÄ• pajjane asambhavato.

 purimapacchimacittesu uppajjamÄ• nassÄ• pi appanÄ• kkhaá¹‡e anuppajjanato vitakko vip
etaá¹ƒ vippahÄ«nanti \Be I 215/ __vitakkavippahÄ«naá¹ƒ_. bhÄ• vanÄ• ya hi pahÄ«nattÄ•
nuppajjati. asaá¹ƒkiliá¹-á¹-hasabhÄ• vattÄ• pana upacÄ• rabhÄ• vanÄ• ya ca taá¹ƒ pahÄ• t
purimabhÄ• ge, pacchÄ• bhÄ• ge ca apaccanÄ«kacittappavattito uppajjatiyevÄ• ti.

 nanu ca "asaá¹ƒkiliá¹-á¹-hasabhÄ• vattÄ• " ti vuttaá¹ƒ, atha kathaá¹ƒ jhÄ• nena esa pahÄ«y
asaá¹ƒkiliá¹-á¹-hadhammassa pahÄ• naá¹ƒ atthi rÄ• gÄ• disaá¹ƒkiliá¹-á¹-hÄ• naá¹ƒ pÄ• pad
ujupaá¹-ipakkhabhÄ• vatoti? vuccate - asaá¹ƒkiliá¹-á¹-hasabhÄ• vassÄ• pi etassa oá¸·Ä• rik
jhÄ• nakkhaá¹‡e anuppattisabhÄ• vÄ• pÄ• danatthaá¹ƒ tattha nikantivikkhambhanavasena
hotÄ«ti tassÄ• balena taá¹ƒ jhÄ• nakkhaá¹‡e anuppajjantaá¹ƒ nikantivikkhambhanavasena

pahÄ«naá¹ƒ nÄ• ma hoti. yadi evaá¹ƒ upacÄ• renapi nikanti vikkhambhÄ«yatÄ«ti tatthapiss
yathÄ• paá¹-hamajjhÄ• nassa upacÄ• re nÄ«varaá¹‡Ä• nÄ«ti? nayidamevaá¹ƒ, nÄ«varaá¹‡
vitakkÄ• rammaá¹‡ikanikanti vikkhambhanassa upacÄ• rena sÄ• tisayaá¹ƒ anipphajjanato.
nikantippahÄ• naá¹ƒ appanÄ• ya eva hoti, tasmÄ• yadavocumhÄ• "upacÄ• rabhÄ• vanÄ•
asamatthabhÄ• vato" ti, taá¹ƒ suá¹-á¹-hu upaparikkhitvÄ• vuttanti daá¹-á¹-habbaá¹ƒ. __ "vic
_ntiÄ• dÄ«supi vuttanayÄ• nusÄ• rena attho daá¹-á¹-habbo. dutiyajjhÄ• neyeva pahÄ«nass
appavattimattadassanatthaá¹ƒ __ "vitakkavicÄ• ravippahÄ«na" _nti vitakka-ggahaá¹‡aá¹ƒ k
"vitakkavicÄ• rapÄ«tivippahÄ«na" _ntiÄ• dÄ«supi.

__yathÄ• sambhava_nti pathavÄ«kasiá¹‡Ä• dÄ«su yaá¹ƒ yaá¹ƒ Ä• rammaá¹‡aá¹ƒ yassa y
tadanatikkamato. kasiá¹‡Ä• nÄ• pÄ• nesu hi paÃ±ceva jhÄ• nÄ• ni pavattanti, asubhakÄ• y
paá¹-hamajjhÄ• naá¹ƒ, anupekkhÄ• brahmavihÄ• resu paÃ±camajjhÄ• navajjÄ• ni, upekkhÄ
paÃ±camajjhÄ• nanti.

__pathavÄ«kasiá¹‡Ä• dÄ«sÅ«_ti \Be I 216/ ettha __Ä• di_-ggahaá¹‡ena kevalaá¹ƒ Ä• poka
asubhÄ• dÄ«nampi appanÄ• vahakammaá¹-á¹-hÄ• nÄ• naá¹ƒ saá¹…gahoti daá¹-á¹-habbaá
abhibhÄ• yatanavimokkhajhÄ• nÄ• ni pavattÄ• kÄ• ramattato bhinnÄ• ni, Ä• rammaá¹‡ato p
hontÄ«ti kasiá¹‡Ä• yatanajhÄ• neheva tÄ• ni saá¹…gahitÄ• ni. __ "yathÄ• sambhavaá¹ƒ ...
vÄ• vacanena rÅ«pÄ• vacarajjhÄ• ne sabbopi labbhamÄ• nakabhedo saá¹…gahitoti abhib
visuá¹ƒ na vuttÄ• ni, tÄ• ni pana sarÅ«pato evaá¹ƒ veditabbÄ• ni.

tattha Ã±Ä• á¹‡uttarassa yogÄ• vacarassa pathavÄ«kasiá¹‡Ä• diÄ• rammaá¹‡aá¹ƒ abhibha
appanÄ• nibbattane bhÄ• ro" ti paá¹-ipannassa nimittuppattito uddhaá¹ƒ dutiyatatiyavÄ«thiy
catutthapaÃ±camavÄ«thiyaá¹ƒ vÄ• paá¹-iladdhaá¹ƒ jhÄ• naá¹ƒ __abhibhÄ• yatanaá¹ƒ_ nÄ
abhibhavatÄ«ti abhibhÅ«, yogino sukhavisesÄ• naá¹ƒ adhiá¹-á¹-hÄ• natÄ• ya,
manÄ• yatanadhammÄ• yatanapariyÄ• pannatÄ• ya vÄ• Ä• yatananti abhibhÄ• yatanaá¹ƒ,
Ä• lambaá¹‡aá¹ƒ, taá¹ƒ Ä• yatanamassÄ• ti abhibhÄ• yatanaá¹ƒ. atha vÄ• Ä• lambaá¹‡Ä•
parikammaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ vÄ• , taá¹ƒ Ä• yatanaá¹ƒ kÄ• raá¹‡amassÄ• ti abhibhÄ• yatan
Ã±Ä• á¹‡aá¹ƒ vÄ• Ä• lambaá¹‡aá¹ƒ abhibhavitvÄ• pavattamÄ• naá¹ƒ upacÄ• ruppattito pa
appanaá¹ƒ nibbatteti. paÃ±camavÄ«thito paraá¹ƒ nibbattaá¹ƒ pana abhibhavitukÄ• matÄ• y
abhibhÄ• yatanaá¹ƒ nÄ• ma na hoti. sÄ• maÃ±Ã±agatiyÄ• pana kasiá¹‡Ä• yatanameva ho
sÄ«ghatarappavattiá¹ƒ sandhÄ• ya __aá¹-á¹-hakathÄ• yaá¹ƒ_ "tÄ• ni abhibhavitvÄ• samÄ•
nimittuppÄ• denevettha appanaá¹ƒ nibbattetÄ«" ti (Dhs-a 204) vuttaá¹ƒ. nanu ca aá¹-á¹-hak
yathÄ• rutavaseneva attho kasmÄ• na gayhati. "saha nimittuppÄ• denevÄ• " ti (Dhs-a 204)
nimittuppattiyÄ• sahuppannaá¹ƒ jhÄ• namabhibhÄ• yatananti \Be I 217/ viÃ±Ã±Ä• yatÄ«ti?
nimittuppÄ• dena saha appanÄ• ya asambhavato. nimittuppÄ• doti hi idha paá¹-ibhÄ• ganin
tadÄ• rammaá¹‡assa vÄ• upacÄ• rajjhÄ• nassa, kiá¹ƒ tÄ• va paá¹-ibhÄ• ganimittuppattiyÄ•
upacÄ• rajjhÄ• ne asati tassÄ• asambhavato, nÄ• pi upacÄ• rajjhÄ• nena saha ekavÄ«thiy

upacÄ• rabhÄ• vanÄ• pabandhasevitabbabhÄ• vena tadÄ• asambhavato, tasmÄ• nÄ• tici
samÄ«pimhi samÄ«pakÄ• rÄ«yÅ«pacÄ• rena aá¹-á¹-hakathÄ• yaá¹ƒ tathÄ• vuttanti veditab
nÄ• ticirappavattamabhibhÄ• yatanaá¹ƒ, kathaá¹ƒ tassa dandhÄ• bhiÃ±Ã±Ä• khippÄ• bhiÃ±
vuttoti? vuccate - catutthapaÃ±camajavanavÄ«thiyaá¹ƒ uppannaá¹ƒ cirakÄ• lanibbattitÄ• ya
dutiyatatiyavÄ«thiyaá¹ƒ uppannaá¹ƒ tabbiparÄ«talakkhaá¹‡atÄ• ya khippÄ• bhiÃ±Ã±anti. ke
"abhibhÄ• yatanaá¹ƒ nÄ• ma vasibhÄ• vappattameva, netara" nti vadanti, taá¹ƒ tesaá¹ƒ ma
vasibhÄ• vappattiyÄ• nimittuppattito dÅ«ratarabhÄ• vena "saha nimittuppÄ• denevettha ap
aá¹-á¹-hakathÄ• vacanena saha virujjhanato.

apica vasibhÄ• vappattaá¹ƒ jhÄ• naá¹ƒ abhibhavanakÄ• raá¹‡anirapekkhaá¹ƒ vasibhÄ• val
samÄ• pajjituá¹ƒ na sakkÄ• ti na taá¹ƒ abhibhÄ• yatanaá¹ƒ nÄ• ma hoti, tasmÄ• appattava
paá¹-hamuppannÄ• yeva abhibhÄ• yatananti niá¹-á¹-hamettha gantabbaá¹ƒ. yadi evaá¹ƒ ka
parittÄ• rammaá¹‡aá¹ƒ, appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡a" nti (Dhs 212-213) a
vuttaá¹ƒ. vasibhÄ• vappattaÃ±hi jhÄ• naá¹ƒ appamÄ• á¹‡anti vuccati. idaÃ±ca uppannamat
nÄ• yaá¹ƒ doso. paá¹-hamaá¹ƒ abhibhÄ• yatanavasena paá¹-iladdhajjhÄ• naá¹ƒ pacchÄ• v
abhibhÄ• yatananÄ• mameva labhatÄ«ti vasibhÄ• vappattamabhibhÄ• yatanaá¹ƒ appamÄ•

atha \Be I 218/ vÄ• vasibhÄ• vappattaá¹ƒ appamÄ• á¹‡anti ukkaá¹ƒsagatipariggahavasena
balavataraá¹ƒ, taá¹ƒ appamÄ• á¹‡anti imassa atthassa upalakkhaá¹‡aá¹ƒ katvÄ• vadanti. b
appamÄ• á¹‡attaá¹ƒ. balavabhÄ• vo ca paá¹-hamaappanÄ• vÄ• rato pacchimapacchimaapp
avasitÄ• pattepi jhÄ• ne sambhavatÄ«ti balavantaá¹ƒ appamÄ• á¹‡aá¹ƒ, itaraá¹ƒ parittanti e
jhÄ• ne appamÄ• á¹‡Ä• dibhÄ• vo veditabbo. atha vÄ• appanÄ• ya balavabhÄ• vo nÄ• ma
hoti. upacÄ• raÃ±ca taá¹ƒ balavaá¹ƒ, yaá¹ƒ sahasÄ• appanaá¹ƒ uppÄ• detuá¹ƒ sakkuá¹‡ey
khippÄ• bhiÃ±Ã±Ä• naá¹ƒ dvinnaá¹ƒ abhibhÄ• yatanajhÄ• nÄ• naá¹ƒ upacÄ• ravÄ«thiyÄ•
uppannaá¹ƒ upacÄ• rajjhÄ• nassa balavatÄ• ya sayampi balavataranti appamÄ• á¹‡aá¹ƒ nÄ
dutiyavÄ«thimatikkamitvÄ• tatiyavÄ«thiyaá¹ƒ uppannaá¹ƒ taditarasabhÄ• vatÄ• ya parittaá¹
dandhÄ• bhiÃ±Ã±Ä• naá¹ƒ catutthavÄ«thiyaá¹ƒ uppannaá¹ƒ appamÄ• á¹‡aá¹ƒ. paÃ±camav
parittanti. atha vÄ• yattha katthaci appanÄ• vÄ«thiyaá¹ƒ paÃ±camaá¹ƒ uppajjanakaappanÄ
uppajjamÄ• nÄ• ya balavabhÄ• voti taá¹ƒvasenÄ• pettha parittaappamÄ• á¹‡atÄ• veditabb

taá¹ƒ panetaá¹ƒ gaá¹‡anato aá¹-á¹-havidhaá¹ƒ hoti. yathÄ• ha -

"ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, â€™tÄ• ni abhibhuy
evaá¹ƒsaÃ±Ã±Ä« hoti. ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• n
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati a
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹
passÄ• mi. nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni, tÄ• ni ab
pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä• ni pÄ«tanidassanÄ• ni pÄ«tanibhÄ• sÄ• ni. lohitÄ• ni lohitavaá¹

\Be I 219/ lohitanibhÄ• sÄ• ni. odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ•
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti evaá¹ƒsaÃ±Ã±Ä« hotÄ«" ti (DN II 173; III 338; MN II 2
8.65).

tattha __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti alÄ• bhitÄ• ya vÄ• anatthikatÄ• ya vÄ• ajjhattesu
parikammaappanÄ• saÃ±Ã±Ä• virahito. __bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti bahiddhÄ• aá
bhÅ«takasiá¹‡esu eva vÄ• kataparikammakatÄ• ya parikammavasena ceva appanÄ• vase
cattÄ• ri vÄ• kasiá¹‡arÅ«pÄ• ni passati. __parittÄ• nÄ«_ti amahantÄ• ni. __abhibhuyyÄ• _t
sampannagahaá¹‡iko puriso kaá¹-acchumattaá¹ƒ bhattaá¹ƒ labhitvÄ• "kiá¹ƒ ettha bhuÃ±jita
atthÄ«" ti saá¹…kaá¸• á¸• hitvÄ• sabbaá¹ƒ ekakabaá¸·ameva karoti, evameva Ã±Ä• á¹‡utta
"kiá¹ƒ ettha parittake Ä• rammaá¹‡e samÄ• pajjitabbaá¹ƒ atthi, nÄ• yaá¹ƒ mama bhÄ• ro" ti
parikammena, Ã±Ä• á¹‡ena vÄ• abhibhavitvÄ• samÄ• pajjati. heá¹-á¹-hÄ• vuttanayena sÄ
nibbatteti. __ "jÄ• nÄ• mi passÄ• mÄ«" _ti iminÄ• panassa pubbÄ• bhogo kathito, tadÄ• ga
antosamÄ• pattiyaá¹ƒ cittÄ• bhisaá¹…khÄ• ro. itarathÄ• anena Ä• bhogamatte kathite tena
na vuttaá¹ƒ hoti, abhibhÄ• yatanadesanÄ• vÄ• yaá¹ƒ jhÄ• navisayÄ• ti. __Ä• gamaá¹-á¹-hal
vuá¹-á¹-hitassa pubbabhÄ• gabhÄ• vanÄ• vasena jhÄ• nakkhaá¹‡e pavattamabhibhavanÄ•
pavattamÄ• bhogaá¹ƒ sandhÄ• ya -

"iminÄ• panassa Ä• bhogo kathito. so ca kho samÄ• pattito vuá¹-á¹-hitassa, na antosamÄ•
Ps II 249; Mp III 8.65) vuttaá¹ƒ.

dutiye \Be I 220/ __suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti parisuddhÄ• parisuddhavaá¹‡á¹‡Ä•
nÄ«lÄ• dÄ«ni suvaá¹‡á¹‡Ä• ni, aparisuddhÄ• ni dubbaá¹‡á¹‡Ä• nÄ«ti idha adhippetÄ• ni.

tatiye __appamÄ• á¹‡Ä• nÄ«_ti vuddhippamÄ• á¹‡Ä• ni vipulÄ• ni khalamaá¹‡á¸• alÄ• dÄ«
appamÄ• á¹‡atÄ• na gahitÄ• kasiá¹‡avaá¸• á¸• hanassa idha asambhavato. kasiá¹‡assa h
upacÄ• rabhÅ«mi, appanÄ• bhÅ«mi vÄ• . tattha na tÄ• va idha upacÄ• rabhÅ«miyaá¹ƒ vaá¸
nimittuppattiyÄ• samakÄ• laá¹ƒ viya uppajjamÄ• ne jhÄ• ne kuto tassa okÄ• soti, nÄ• pi ap
vaá¸• á¸• hitassa paá¹-hamuppannajhÄ• nÄ• rammaá¹‡atÄ• na yujjati, tasmÄ• sabhÄ• var
appamÄ• á¹‡Ä• nÄ«ti adhippetÄ• ni. keci pana "vaá¸• á¸• hitavaseneva appamÄ• á¹‡Ä• nÄ
abhibhavanicchÄ• ya abhÄ• vena vaá¸• á¸• hetvÄ• pacchÄ• abhibhavanicchÄ• ya sati abh
tasmiá¹ƒ appanaá¹ƒ nibbattetÄ«ti appanaá¹ƒ paá¹-ilabhitvÄ• vaá¸• á¸• hitanimittesu idaá¹ƒ
vutta" nti vadanti.

catutthe __abhibhuyyÄ• _ti abhibhavitvÄ• . yathÄ• nÄ• ma sampannagahaá¹‡iko mahaggh
bhattavaá¸• á¸• hitakaá¹ƒ labhitvÄ• " â€™aÃ±Ã±opi hotu, aÃ±Ã±opi hotÅ«ti kiá¹ƒ esa mayh
taá¹ƒ mahantato passati, evameva Ã±Ä• á¹‡uttaro visadaÃ±Ä• á¹‡o puggalo " â€™kiá¹ƒ ett
nayidaá¹ƒ appamÄ• á¹‡anti mayhaá¹ƒ cittekaggatÄ• karaá¹‡e bhÄ• ro" ti abhibhavitvÄ• sa

appanaá¹ƒ nibbatteti.

paÃ±came __nÄ«lÄ• ni ... pe0 ... nÄ«lanibhÄ• sÄ• nÄ«_ti etÄ• ni pariyÄ• yanÄ• mÄ• nÄ«ti
sabbasaá¹…gÄ• hakavasena vuttaá¹ƒ. ettakeyeva pana vutte taá¹ƒyogato tabbohÄ• rena gu
siyÄ• ti tannivÄ• raá¹‡atthaá¹ƒ __ "nÄ«lavaá¹‡á¹‡Ä• nÄ«" _ti vaá¹‡á¹‡avasena vuttaá¹ƒ. eva
guá¹‡opi pasaá¹…go hotÄ«ti __ "nÄ«lanidassanÄ• nÄ«" _ti nidassanavasena vuttaá¹ƒ \Be I
nidassanaá¹ƒ, cakkhunÄ• daá¹-á¹-habbaá¹ƒ rÅ«paá¹ƒ. tato setÄ• dinivÄ• raá¹‡atthaá¹ƒ nÄ«
katoti apaÃ±Ã±Ä• yamÄ• nacÄ«varÄ• ni asambhinnavaá¹‡á¹‡Ä• ni ekanÄ«lÄ• neva hutvÄ•
__ "nÄ«lanibhÄ• sÄ• nÄ«" _ti idaá¹ƒ pana obhÄ• savasena vuttaá¹ƒ, nÄ«lobhÄ• sÄ• ni nÄ«
etena tesaá¹ƒ suvisuddhattaá¹ƒ dasseti. __ â€™pÄ«tÄ• nÄ«" _tiÄ• dÄ«supi iminÄ• va naye
aá¹-á¹-hasu cetesu purimaá¹ƒ abhibhavanÄ• kÄ• rena vaá¹‡á¹‡Ä• bhogarahitÄ• ni aá¹-á¹-ha
Ä• rammaá¹‡aá¹ƒ katvÄ• uppannaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tatiyaá¹ƒ tathÄ• appamÄ• á¹‡
dve vaá¹‡á¹‡Ä• bhogasahitÄ• ni Ä• rabbha uppannaá¹ƒ, na pana vaá¹‡á¹‡akasiá¹‡avasena
vakkhamÄ• nattÄ• .

paÃ±camÄ• dÄ«ni pana tesu katÄ• dhikÄ• re sandhÄ• ya suvisuddhavaá¹‡á¹‡avaseneva c
abhibhavanassa parittatÄ• , appamÄ• á¹‡atÄ• vÄ• kÄ• raá¹‡aá¹ƒ, atha kho suvisuddhanÄ«
katÄ• dhikÄ• rÄ• ti. nanu ca __Ä• gamaá¹-á¹-hakathÄ• su_ "suvaá¹‡á¹‡Ä• ni vÄ• hontu dul
parittaappamÄ• á¹‡avaseneva imÄ• ni abhibhÄ• yatanÄ• ni desitÄ• nÄ«" ti (Sv II 173; Ps II
vuttanti? saccaá¹ƒ, taá¹ƒ pana Ä• game abhibhÄ• yatanÄ• naá¹ƒ aÃ±Ã±athÄ• Ä• gatattÄ•

"ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubb
appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddh
parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«
II 249; AN I 1.427-434; III 8.65) -

evaá¹ƒ cattÄ• riyeva abhibhÄ• yatanÄ• ni Ä• gatÄ• ni, tasmÄ• __tadaá¹-á¹-hakathÄ• su_ v
avijjamÄ• nepi parittaappamÄ• á¹‡atÄ• vaseneva \Be I 222/ imesaá¹ƒ desitabhÄ• vo vutto. p
imesu catÅ«su abhibhavanassa kÄ• raá¹‡aá¹ƒ vaá¹‡á¹‡Ä• bhoge vijjamÄ• ne avijjamÄ• nep
"suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«" ti vacanato vaá¹‡á¹‡Ä• bhogasahitÄ• niyeva tattha gahitÄ
vaá¹‡á¹‡Ä• bhogarahitÄ• ni, sahitÄ• ni ca sabbÄ• ni parittÄ• ni ekato katvÄ•
"parittÄ• nisuvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«" ti vuttÄ• ni, tathÄ• "appamÄ• á¹‡Ä• ni suvaá¹‡
yadi evaá¹ƒ kathaá¹ƒ visiá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡Ä• bhogarahitÄ• naá¹ƒ, sahitÄ• naÃ±ca e
ekajjhaá¹ƒ, visuá¹ƒyeva tesaá¹ƒ manasikÄ• ro. yadi evaá¹ƒ visuá¹ƒ kathamekattanti? paritta
yadi evaá¹ƒ suvaá¹‡á¹‡adubbaá¹‡á¹‡a-ggahaá¹‡amatiriccati avasiá¹-á¹-hoti? nÄ• tiriccati
pariyÄ• yadesanÄ• bhÄ• vato. atthi hi esa pariyÄ• yo, yadidaá¹ƒ vaá¹‡á¹‡Ä• bhogajanitÄ• ja
aggahetvÄ• parittabhÄ• vasÄ• maÃ±Ã±ena ekattaá¹ƒ netvÄ• "parittÄ• ni abhibhuyyÄ• " ti v
pabhedaá¹ƒ vineyyavasena dassetuá¹ƒ tÄ• ni ca kadÄ• ci vaá¹‡á¹‡avasena Ä• vajjitÄ• ni ho

"suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni abhibhuyyÄ• " ti vattabbatÄ• ya vaá¹‡á¹‡Ä• bhogarahitÄ• ni
manasi katvÄ• ubhayatthÄ• pi vaá¹‡á¹‡Ä• bhogarahitaparittÄ• bhibhavane, taá¹ƒsahitapari
parittÄ• bhibhavanasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• ekattaá¹ƒ katanti. __abhidhamme_ pana ni
vaá¹‡á¹‡Ä• bhogarahitÄ• ni, sahitÄ• ni ca visuá¹ƒ vuttÄ• ni. atthi hi ubhayatthÄ• bhibhavana
evaá¹ƒ suttÄ• bhidhammapÄ• á¹-havisesato aá¹-á¹-hakathÄ• ya pÄ• á¹-habhede pana ko a
suttante hi paá¹-hamavimokkhaá¹ƒ dvedhÄ• bhinditvÄ• paá¹-hamadutiyaabhibhÄ• yatanÄ•
pariyÄ• yadesanattÄ• vimokkhÄ• nampi abhibhavanapariyÄ• yo vijjatÄ«ti "ajjhattaá¹ƒ rÅ«pa
abhibhÄ• yatanadvayaá¹ƒ vuttaá¹ƒ.

tatiyacatutthaabhibhÄ• yatanesu \Be I 223/ dutiyavimokkho, vaá¹‡á¹‡Ä• bhibhÄ• yatanesu
abhibhavanappavattito saá¹…gahito, idha pana nippariyÄ• yadesanattÄ• vimokkhÄ• bhibhÄ
dassetuá¹ƒ vimokkhe vajjetvÄ• abhibhÄ• yatanÄ• ni kathitÄ• ni. sabbÄ• ni ca vimokkhakicc
vuttÄ• ni, tadetaá¹ƒ "ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«" ti sutte Ä• gatassa abhibhÄ• yatanadvaya
"rÅ«pÄ« rÅ«pÄ• ni passatÄ«" tiÄ• dÄ«naÃ±ca sabbavimokkhakiccasÄ• dhÄ• raá¹‡avacana
viÃ±Ã±Ä• yati. avassaÃ±cetaá¹ƒ eva sampaá¹-icchitabbaá¹ƒ, na sampaá¹-icchantehi suttÄ•
aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ. atha kimettha vattabbaá¹ƒ, nanu aá¹-á¹-hakathÄ• ya
suttante â€™ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• nÄ«tiÄ•
avatvÄ• idha catÅ«supi abhibhÄ• yatanesu ajjhattaá¹ƒ arÅ«pasaÃ±Ã±itÄ• va vuttÄ• " ti vat
anabhibhavanÄ«yato" ti kÄ• raá¹‡aá¹ƒ vuttanti? na taá¹ƒ tassa kÄ• raá¹‡avacanaá¹ƒ, atha k
"ajjhattaá¹ƒ rÅ«pÄ• ni passatÄ«" ti avatvÄ• sabbattha yaá¹ƒ vuttaá¹ƒ "bahiddhÄ• rÅ«pÄ• n
kÄ• raá¹‡avacanaá¹ƒ. teneva hi tattha vÄ• idha vÄ• "bahiddhÄ• rÅ«pÄ• niyeva abhibhavit
vuttaá¹ƒ, anabhibhavanÄ«yatÄ• ca ajjhattarÅ«pÄ• naá¹ƒ bahiddhÄ• rÅ«pÄ• ni viya avibhÅ
vibhÅ«tabhÄ• vamantarena Ã±Ä• á¹‡uttarÄ• naá¹ƒ Ä• rammaá¹‡Ä• bhibhavanaá¹ƒ sambha
aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hadvayavisesassa desanÄ• vilÄ• so kÄ• raá¹‡abhÄ• vena vu
yathÄ• vuttavavatthÄ• navaseneva veditabbo. desanÄ• vilÄ• so hi nÄ• ma vineyyajjhÄ• say
pariyÄ• yassa vibhÄ• vanaá¹ƒ, na yassa kassacÄ«ti. evaá¹ƒ tÄ• va abhibhÄ• yatanaá¹ƒ ve

tattha \Be I 224/ __vimokkho_ti paá¹-iladdhajjhÄ• nassa jhÄ• naá¹ƒ
samÄ• pajjitukÄ• matÄ• vasappavattajavanavÄ«thisamanantarameva pituaá¹…ke vissaá¹-á
dÄ• rakassa Ä• rammaá¹‡e nirÄ• saá¹…kameva hutvÄ• paá¹-hamakappanÄ• viya ca lahu
catupaÃ±cacittakkhaá¹‡ato anosakkitvÄ• Ä• rammaá¹‡e abhirativasena pavattassa vasibh
jhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. taÃ±hi kasiá¹‡Ä• yatanavasena vÄ• abhibhÄ• yatanavase
paccanÄ«kadhammehi suá¹-á¹-hu vimuttattÄ• , Ä• rammaá¹‡e adhimuttatÄ• ya ca "vimokkh
cetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ -

"kenaá¹-á¹-hena pana vimokkho veditabboti? adhimuccanaá¹-á¹-hena. ko ayaá¹ƒ adhimucca
paccanÄ«kadhammehi ca suá¹-á¹-hu vimuccanaá¹-á¹-ho, Ä• rammaá¹‡e ca abhirativasena
adhimuccanaá¹-á¹-ho" ti (Dhs-a 248).

yadi vasibhÄ• vappattameva vimokkho, kathamassa Ä• rammaá¹‡acatukke parittatÄ• __pA
avasitÄ• pattaÃ±hi jhÄ• naá¹ƒ parittanti vuccatÄ«ti? nÄ• yaá¹ƒ doso, paripuá¹‡á¹‡avasibhÄ•
aparipuá¹‡á¹‡avasibhÄ• vappattassa parittabhÄ• vena tattha adhippetattÄ• , tasmÄ• vasibh
vimokkho nÄ• ma, na itaraá¹ƒ. itaraá¹ƒ pana yadi kasiá¹‡Ä• yatanavasena uppannaá¹ƒ, kas
abhibhÄ• yatanavasena, abhibhÄ• yatanamevÄ• ti. keci pana "paá¹-hamaappanÄ• to pacch
suá¹-á¹-hu vimuttattÄ• kasiá¹‡Ä• yatanavasena, abhibhÄ• yatanavasena ca uppannaá¹ƒ pa
á¹-hapetvÄ• sesaá¹ƒ vimokkhoyevÄ• " ti vadanti.

taá¹ƒ panetaá¹ƒ gaá¹‡anato tividhaá¹ƒ. yathÄ• ha -

"rÅ«pÄ« \Be I 225/ rÅ«pÄ• ni passati, ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni pa
adhimutto hotÄ«" ti (DN II 1.174; III 339; Paá¹-is I 209).

tattha __rÅ«pÄ«_ti ajjhattaá¹ƒ kesÄ• dÄ«su uppÄ• ditaá¹ƒ rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, tada
__rÅ«pÄ• ni passatÄ«_ti bahiddhÄ• pi nÄ«lakasiá¹‡Ä• dirÅ«pÄ• ni jhÄ• nacakkhunÄ• pass
ajjhattabahiddhavatthukesu kasiá¹‡esu jhÄ• napaá¹-ilÄ• bho dassito. __ajjhattaá¹ƒ arÅ«pas
narÅ«pasaÃ±Ã±Ä«, attano kesÄ• dÄ«su anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti attho. iminÄ•
katvÄ• bahiddhÄ• va paá¹-iladdhajjhÄ• natÄ• dassitÄ• . __ "subha" _nti iminÄ• suvisuddh
vaá¹‡á¹‡akasiá¹‡esu jhÄ• nÄ• ni dassitÄ• ni. tattha kiÃ±cÄ• pi antoappanÄ• yaá¹ƒ "subha"
pana suvisuddhaá¹ƒ subhakasiá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• viharati, so yasmÄ• "sub
paá¹-hamajjhÄ• naá¹ƒ upasampajjitvÄ• viharati, tathÄ• dutiyÄ• dÄ«ni, tasmÄ• evaá¹ƒ des
__paá¹-isambhidÄ• magge_ pana "idha bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹
tiÄ• dinÄ• (Paá¹-is I 212) brahmavihÄ• ravasena subhavimokkho vutto. __dhammasaá¹…g
brahmavihÄ• rÄ• naá¹ƒ visuá¹ƒyeva Ä• gatattÄ• taá¹ƒ nayaá¹ƒ paá¹-ikkhipitvÄ• sunÄ«lakÄ
aá¹-á¹-hakathÄ• yaá¹ƒ anuÃ±Ã±Ä• toti idhÄ• pi tattha vuttanayeneva vavatthÄ• naá¹ƒ katan
vimokkhajhÄ• naá¹ƒ veditabbaá¹ƒ.

__yathÄ• nurÅ«pa_nti hÄ«nÄ• dianurÅ«paá¹ƒ. paá¹-hamajjhÄ• naÃ±hi hÄ«naá¹ƒ kappassa
brahmapÄ• risajje upapattiá¹ƒ nipphÄ• deti, majjhimaá¹ƒ upaá¸• á¸• hakappÄ• yuke brahma
ekakappÄ• yuke mahÄ• brahme. tathÄ• dutiyajjhÄ• naá¹ƒ, tatiyajjhÄ• naÃ±ca hÄ«naá¹ƒ dv
majjhimaá¹ƒ catukappÄ• yuke appamÄ• á¹‡Ä• bhe, paá¹‡Ä«taá¹ƒ aá¹-á¹-hakappÄ• yuke Ä•
hÄ«naá¹ƒ \Be I 226/ soá¸·asakappÄ• yuke parittÄ• subhe, majjhimaá¹ƒ dvattiá¹ƒsakappÄ• y
paá¹‡Ä«taá¹ƒ catusaá¹-á¹-hikappÄ• yuke subhakiá¹‡he. paÃ±camajjhÄ• naá¹ƒ pana tividha
vehapphale upapattiá¹ƒ nipphÄ• deti, tadeva titthiyehi saÃ±Ã±Ä• virÄ• gavasena bhÄ• vitaá
paÃ±cakappasatÄ• yukeyeva asaÃ±Ã±asatte. anÄ• gÄ• mÄ«hi pana puthujjanÄ• dikÄ• le p
saddhÄ• diindriyÄ• dhimuttatÄ• nukkamena yathÄ• kkamaá¹ƒ
sahassadvisahassacatusahassaaá¹-á¹-hasahassasoá¸·asasahassakappÄ• yukesu

avihÄ• atappÄ• sudassÄ• sudassÄ«akaniá¹-á¹-hanÄ• makesu paÃ±casuddhÄ• vÄ• sesu up
yathÄ• nurÅ«paá¹ƒ soá¸·asarÅ«pÄ• vacarabrahmalokÅ«papattinipphÄ• dakanti Ä• ha __ "y
hotÄ«" _ti.

yasmÄ• pana rÅ«pabhavepi pavattiyaá¹ƒ labhitabbÄ• upabhogasampatti kÄ• mÄ• vacara
"bhavabhogasampattiá¹ƒ nipphÄ• detÄ«" ti avatvÄ• upapattinipphÄ• danameva vuttanti daa
dutiyajjhÄ• nabhÅ«miá¹ƒ upÄ• dÄ• ya sabbattha paripuá¹‡á¹‡assa mahÄ• kappassa vasen
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ pana asaá¹…khyeyyakappavasena. na hi tattha itaravasen
ekakappepi avinÄ• sÄ• bhÄ• vena mahÄ• kappassa catutthabhÄ• geyeva tassa saá¹‡á¹-ha

rÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ•

idÄ• ni arÅ«pÄ• vacarakusalassa niddesÄ• vakÄ• so anuppattoti tanniddesatthamÄ• ha __
Ä• kÄ• sakasiá¹‡avajjitassa yassa kassaci kasiá¹‡assa ugghÄ• á¹-anato laddhamÄ• kÄ• sa
__kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ. tattha pavattaá¹ƒ viÃ±Ã±Ä• á¹‡a_nti Ä• kÄ• sÄ• naÃ±
dutiyÄ• ruppassa \Be I 227/ Ä• rammaá¹‡aá¹ƒ hoti. __sabbaso_ti sabbÄ• kÄ• rena,
rÅ«panimittadaá¹‡á¸• Ä• dÄ• nasambhavadassanÄ• dinÄ• sabbena rÅ«padhammesu, path
tadÄ• rammaá¹‡ajjhÄ• nesu ca dosadassanÄ• kÄ• rena, tesu eva vÄ• rÅ«panimittesu
nikantippahÄ• naasamÄ• pajjitukÄ• matÄ• dinÄ• Ä• kÄ• renÄ• ti attho. atha vÄ• __sabbas
kusalÄ• dibhedena anavasesÄ• nanti attho. __rÅ«pasaÃ±Ã±Ä• na_nti saÃ±Ã±Ä• sÄ«sena
vuttarÅ«pÄ• vacarajjhÄ• nÄ• naÃ±ceva tadÄ• rammaá¹‡Ä• naÃ±ca. rÅ«pÄ• vacarajjhÄ• na
uttarapadalopena "rÅ«pÄ« rÅ«pÄ• ni passatÄ«" tiÄ• dÄ«su viya. tadÄ• rammaá¹‡ampi kasi
purimapadalopena "devena dattoti, bahiddhÄ• rÅ«pÄ• ni passatÄ«" tiÄ• dÄ«su viya, tasmÄ
taá¹ƒsahagatasaÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• ti gahitÄ• , saÃ±Ã±Ä• sÄ«sena vuttarÅ«pÄ• vaca
adhivacanaá¹ƒ. "rÅ«pa" nti saÃ±Ã±Ä• assÄ• ti rÅ«pasaÃ±Ã±aá¹ƒ, rÅ«panÄ• mavantanti att
pathavÄ«kasiá¹‡Ä• dibhedassa tadÄ• rammaá¹‡assa cetaá¹ƒ nÄ• manti daá¹-á¹-habbaá¹ƒ.
sarÅ«pekasesavasena niddeso kato. __samatikkamÄ• _ti virÄ• gÄ• , nirodhÄ• ca. kiá¹ƒ vut
kusalavipÄ• kakiriyÄ• vasena paÃ±cadasannaá¹ƒ jhÄ• nasaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±
pathavÄ«kasiá¹‡Ä• divasena navannaá¹ƒ Ä• rammaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã
sabbÄ• kÄ• rena ca, tesu eva vÄ• nikantippahÄ• naasamÄ• pajjitukÄ• matÄ• dinÄ• Ä• kÄ•
jigucchanato ceva tappaá¹-ibandhachandarÄ• gavikkhambhanato ca nibbattaá¹ƒ Ä• kÄ• sÄ•
sahagataá¹ƒ arÅ«pÄ• vacarakusalacittaá¹ƒ. na hi sakkÄ• sabbaso anatikkantarÅ«pasaÃ±Ã

na kevalaá¹ƒ etÄ• saá¹ƒyeva samatikkamanato idaá¹ƒ nibbattaá¹ƒ, atha kho
paá¹-ighasaÃ±Ã±Ä• dÄ«namatthaá¹…gamÄ• ditopÄ«ti Ä• ha __ "paá¹-ighasaÃ±Ã±Ä• na" _
vatthÅ«naá¹ƒ, rÅ«pÄ• dÄ«naÃ±ca Ä• rammaá¹‡Ä• naá¹ƒ \Be I 228/ paá¹-ighÄ• tena aÃ±Ã±

paá¹-ihananena uppannÄ• saÃ±Ã±Ä• __paá¹-ighasaÃ±Ã±Ä• , _ rÅ«pasaÃ±Ã±Ä• didvipaÃ
adhivacanaá¹ƒ. yathÄ• ha -

"tattha katamÄ• paá¹-ighasaÃ±Ã±Ä• ? rÅ«pasaÃ±Ã±Ä• saddasaÃ±Ã±Ä• gandhasaÃ±Ã±Ä
phoá¹-á¹-habbasaÃ±Ã±Ä• , imÄ• vuccanti paá¹-ighasaÃ±Ã±Ä• yo" ti (Vibh 603).

tÄ• saá¹ƒ kusalÄ• kusalavipÄ• kabhÅ«tÄ• naá¹ƒ __atthaá¹…gamÄ• _ pahÄ• nÄ• asamupp
vuttaá¹ƒ hoti. nanu ca etÄ• rÅ«pÄ• vacarajjhÄ• nasamÄ• pannassÄ• pi na santi. na hi
paá¹-hamajjhÄ• nÄ• disamÄ• pannakÄ• le paÃ±cadvÄ• ravasena cittaá¹ƒ pavattatÄ«ti? sac
"sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ•
upasampajja viharatÄ«" ti ettha pasaá¹ƒsÄ• vasena aÃ±Ã±attha pahÄ«nÄ• nampi sukhaduk
"sakkÄ• yadiá¹-á¹-hivicikicchÄ• naá¹ƒ pahÄ• nÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ
viharatÄ«" ti ettha paá¹-hamamaggeyeva pahÄ«nÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ
evameva imasmiá¹ƒ jhÄ• ne paá¹-ipajjanakÄ• naá¹ƒ ussÄ• hajananatthaá¹ƒ imassa jhÄ• na
etÄ• saá¹ƒ ettha vacananti veditabbaá¹ƒ. atha vÄ• kiÃ±cÄ• pi tÄ• rÅ«pÄ• vacarasamÄ• pa
pahÄ«nattÄ• na santi. kiÃ±carahi paccayÄ• bhÄ• vena. na hi rÅ«pÄ• vacarabhÄ• vanÄ• rÅ
rÅ«pÄ• yattÄ• eva tÄ• saá¹ƒ pavattÄ«ti. arÅ«pabhÄ• vanÄ• pana rÅ«pavirÄ• gÄ• ya saá¹ƒ
pahÄ«nÄ• " ti vattuá¹ƒ vaá¹-á¹-ati. tathÄ• hi etÄ• saá¹ƒ ito pubbe appahÄ«nattÄ• yeva "paá
samÄ• pannassa saddo kaá¹‡á¹-ako" ti vutto bhagavatÄ• . idha ca pahÄ«nattÄ• eva arÅ«p
Ä• neÃ±jÄ• bhisaá¹…khÄ• ravacanÄ• dÄ«hi, "ye te santÄ• vimokkhÄ• atikkamma rÅ«pe \
Ä• neÃ±jatÄ• , santavimokkhatÄ• ca vuttÄ• .

__nÄ• nattasaÃ±Ã±Ä• na_nti nÄ• natte gocare pavattÄ• naá¹ƒ, nÄ• nattÄ• naá¹ƒ vÄ• saÃ±
catucattÄ• lÄ«sakÄ• mÄ• vacarasaÃ±Ã±Ä• nanti attho. etÄ• eva hi -

"tattha katamÄ• nÄ• nattasaÃ±Ã±Ä• ? asamÄ• pannassa manodhÄ• tusamaá¹…gissa vÄ•
vÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ, imÄ• vuccanti nÄ• nattasaÃ±Ã±Ä• yo"

evaá¹ƒ __vibhaá¹…ge_ vibhajitvÄ• vuttÄ• . tÄ• pana yasmÄ• rÅ«pasaddÄ• dibhede nÄ•
Ä• rammaá¹‡e pavattanti, yasmÄ• ca aá¹-á¹-ha kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• , dvÄ• da
kÄ• mÄ• vacarakusalavipÄ• kasaÃ±Ã±Ä• , dve akusalavipÄ• kasaÃ±Ã±Ä• , ekÄ• dasa kÄ•
catucattÄ• lÄ«sappabhedÄ• nÄ• nÄ• sabhÄ• vÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisÄ• , tasmÄ•
__amanasikÄ• rÄ• _ti sabbaso anÄ• vajjanÄ• asamannÄ• hÄ• rÄ• apaccavekkhaá¹‡ahetu
bhavaá¹…gacittassa anto akaraá¹‡Ä• á¹-hapetvÄ• kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ nÄ•
asaá¹…kharaá¹‡atoti vuttaá¹ƒ hoti. iminÄ• hi nÄ• nattasaÃ±Ã±Ä• manasikÄ• rahetÅ«naá¹ƒ
samatikkamopi vutto, rÅ«pajjhÄ• ne pana tadabhÄ• vato "nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amana
samatikkamÄ• dÄ«naá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡anti? vuccate - yasmÄ• rÅ«pasaÃ±Ã±Ä• , p
jhÄ• nena nibbattitabhavepi na vijjanti, arÅ«pasaÃ±Ã±Ä• ya bhÄ• vanÄ• ya abhÄ• ve cutito

rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ yÄ• va attano \Be I 230/ vipÄ• kuppatti, tÄ• va a
Ä• pÄ• diyamÄ• nattÄ• , pageva pana imaá¹ƒ jhÄ• naá¹ƒ samÄ• pannakÄ• le, tasmÄ• "sam
ubhayathÄ• pi tÄ• saá¹ƒ abhÄ• voyeva dassito. nÄ• nattasaÃ±Ã±Ä• su pana yÄ• tasmiá¹ƒ
ekantarÅ«panissitattÄ• , tÄ• anokÄ• satÄ• ya na uppajjanti, na arÅ«pabhÄ• vanÄ• ya nivÄ•
kÄ• ci uppajjanti, tasmÄ• tÄ• saá¹ƒ amanasikÄ• ro anÄ• vajjanaá¹ƒ apaccavekkhaá¹‡aá¹ƒ
bhavaá¹…gamanassa anto akaraá¹‡aá¹ƒ appavesanaá¹ƒ vuttaá¹ƒ. tatra pavattamÄ• nÄ• na
samÄ• pannassa tÄ• saá¹ƒ amanasikÄ• royeva itarathÄ• jhÄ• nasamÄ• pattiyÄ• abhÄ• va
"rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• " ti iminÄ• sabbarÅ«pÄ• vacaradhammÄ• naá¹ƒ pa
"paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• " ti
kÄ• mÄ• vacaracittacetasikÄ• naá¹ƒ pahÄ• naá¹ƒ, amanasikÄ• ro ca vutto, tÄ«hi panetehi s
kathitoti.

__Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagata_nti ettha pana nÄ• ssa antoti anantaá¹ƒ
Ä• kÄ• sÄ• nantaá¹ƒ, kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, anantatÄ• pana uppÄ• davayantÄ
vÄ• veditabbÄ• . na hi etassa uppÄ• danto, vayanto vÄ• paÃ±Ã±Ä• yati asabhÄ• vadhamm
ahutvÄ• sambhavanato, hutvÄ• ca vinassanato uppÄ• davayantaparicchinno, netaro. na ca
yogÄ• vacaro tassa paricchedasaá¹…khÄ• tamantaá¹ƒ gaá¹‡hÄ• ti, atha kho rÅ«pavivekam
anantapharaá¹‡Ä• kÄ• reneva manasikÄ• raá¹ƒ pavatteti, tasmÄ• uppÄ• davayantavirahato
etamanantanti veditabbaá¹ƒ. "anantÄ• kÄ• sa" nti ca vattabbe ananta-saddassa paranipÄ• t
nti vuccati. Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±caá¹ƒ \Be I 231/ saá¹ƒyogaparassa ta-k
tadeva Ä• yatanaá¹ƒ sasampayuttadhammassa jhÄ• nassa Ä• rammaá¹‡abhÄ• vato adhiá¹
devÄ• yatanaá¹ƒ viyÄ• ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, tasmiá¹ƒ appanÄ• pattÄ• saÃ±Ã±
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• , tÄ• ya sahagataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ __Ä• kÄ• sÄ
atha vÄ• Ä• kÄ• sÄ• naÃ±caá¹ƒ Ä• yatanamassÄ• sasampayuttadhammÄ• ya saÃ±Ã±Ä•
saÃ±Ã±Ä• , tÄ• ya jhÄ• naá¹ƒ sahagatanti Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagata

__viÃ±Ã±Ä• á¹‡a ... pe0 ... sahagata_nti yadetaá¹ƒ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ, ta
uppÄ• dÄ• diantavantampi Ä• rammaá¹‡akaraá¹‡avasena anantÄ• kÄ• se pharaá¹‡ato attÄ
aggahaá¹‡avasena pavattamanasikÄ• rato vÄ• anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡Ä
"viÃ±Ã±Ä• á¹‡Ä• naÃ±ca" nti vattabbe viÃ±Ã±Ä• á¹‡aÃ±ca-saddo tadatthe nirÅ«á¸·ho Ä• -k
katvÄ• "viÃ±Ã±Ä• á¹‡aÃ±ca" micceva vuttaá¹ƒ. evaÃ±ca katvÄ• vakkhati -

"viÃ±Ã±Ä• á¹‡Ä• nantamiccevaá¹ƒ, vattabbaá¹ƒ panidaá¹ƒ siyÄ• " ti.

atha vÄ• dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡ena aÃ±citabbaá¹ƒ Ä• rammaá¹‡avasena pÄ• puá¹‡it
sesaá¹ƒ purimasadisameva.

__Ä• kiÃ±caÃ±Ã±Ä• ... pe0 ... sahagata_nti nÄ• ssa paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa

antamaso bhaá¹…gamattampi avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. sati hi bhaá¹…gama
sakiÃ±canatÄ• siyÄ• . akiÃ±canassa bhÄ• vo Ä• kiÃ±caÃ±Ã±aá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• ya
adhivacanaá¹ƒ. sesaá¹ƒ vuttanayameva.

__nevasaÃ±Ã±Ä• ... pe0 ... sahagata_nti heá¹-á¹-himajhÄ• nesu viya oá¸·Ä• rikÄ• ya saÃ±
saÃ±Ã±Ä• atthÄ«ti nevasaÃ±Ã±aá¹ƒ, sukhumÄ• ya ca saÃ±Ã±Ä• ya atthitÄ• ya nÄ• ssa sa
nÄ• saÃ±Ã±aá¹ƒ, nevasaÃ±Ã±aÃ±ca taá¹ƒ nÄ• saÃ±Ã±aÃ±ceti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
yadi evaá¹ƒ "nevasaÃ±Ã±anÄ• saÃ±Ã±a" nti vattabbaá¹ƒ? saccametaá¹ƒ. vacanasobhanatt
vuttaá¹ƒ. atha vÄ• nevassa saÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ti evaá¹ƒ ekajjhaá¹ƒ bahubbÄ«hisan
"nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±a" nti vuttaá¹ƒ. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±aÃ±ca taá¹ƒ Ä• yat
manÄ• yatanadhammÄ• yatanapariyÄ• pannattÄ• ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
saÃ±Ã±Ä• sahagataá¹ƒ __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ_. a
paá¹-usaÃ±Ã±Ä• kiccakaraá¹‡e asamatthatÄ• ya nevasaÃ±Ã±Ä• , uá¹‡hodake tejodhÄ• tu
saá¹…khÄ• rÄ• vasesasukhumabhÄ• vappattiyÄ• nÄ• saÃ±Ã±Ä• ti nevasaÃ±Ã±Ä• nÄ• sa
nissayapaccayatÄ• ya, adhiá¹-á¹-hÄ• naá¹-á¹-hena dhammÄ• yatanapariyÄ• pannatÄ• ya e
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«tÄ• y
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ.

__yathÄ• nurÅ«paá¹ƒ ... pe0 ... nipphÄ• daka_nti "paá¹-hamÄ• ruppabhÅ«miyÄ• paá¹-ham
dutiya" ntiÄ• dinÄ• attano anurÅ«pavasena catÅ«su arÅ«pabhÅ«mÄ«su upapattisÄ• dhaka
vÄ«satisahassakappÄ• yukÄ• hoti, dutiyÄ• cattÄ• lÄ«sasahassakappÄ• yukÄ• , tatiyÄ• sa
catutthÄ• pana caturÄ• sÄ«tisahassakappÄ• yukÄ• ti veditabbaá¹ƒ.

arÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttarakusalavaá¹‡á¹‡anÄ•

evaá¹ƒ tividhampi lokiyakusalaá¹ƒ niddisitvÄ• idÄ• ni lokuttarakusalaá¹ƒ niddisanto Ä• ha _
_tiÄ• di. lujjanapalujjanaá¹-á¹-hena \Be I 233/ loko, so tividho - saá¹…khÄ• raloko sattaloko
tato idaá¹ƒ uttaratÄ«ti lokuttaraá¹ƒ. cattÄ• ropi hi maggÄ• upÄ• dÄ• nakkhandhasaá¹…khÄ
uttaranti anÄ• savabhÄ• vena. sattalokesu ca sotÄ• pattimaggo anariyalokato uttarati, saka
sotÄ• pannalokato, anÄ• gÄ• mimaggo sakadÄ• gÄ• milokato, arahattamaggo anÄ• gÄ• mi
pana paá¹-hamamaggo apÄ• yalokato uttarati, sakadÄ• gÄ• mimaggo kÄ• malokekadesato
sakalakÄ• malokato, arahattamaggo rÅ«pÄ• rÅ«palokato uttarati. iti catubbidhampi maggac
uttaratÄ«ti lokuttaraá¹ƒ, kucchitasalanÄ• dito pana kusalaá¹ƒ, cintanÄ• dito cittaÃ±cÄ• ti
__lokuttarakusalacittaá¹ƒ_. phalaá¹ƒ pana lokato uttiá¹‡á¹‡attÄ• lokuttaraá¹ƒ, ubhayampi v
upÄ• dÄ• nakkhandhasaá¹…khÄ• talokato uttaraá¹ƒ visiá¹-á¹-hataranti lokuttaraá¹ƒ. yathÄ•
dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ agga

90).

__niyatÄ• niyatavatthukabhedato_ti sotÄ• pattimaggassa paratoghosapaccayena vinÄ• an
sambhavo natthÄ«ti taá¹ƒ niyatavatthukaá¹ƒ, itaraá¹ƒ pana sattavidhampi paratoghosaá¹ƒ v
vipassanÄ• baleneva nipphajjanato tatthÄ• pi sambhavatÄ«ti aniyatavatthukaá¹ƒ.

__tÄ«hi ... pe0 ... tividha_nti lokuttaravimokkhÄ• naá¹ƒ dvÄ• rabhÄ• vato vimokkhamukhas
suÃ±Ã±atÄ• nupassanÄ• dÄ«hi tÄ«hi vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• hi pattabbato idaá
__tividhaá¹ƒ_ suÃ±Ã±ataá¹ƒ animittaá¹ƒ appaá¹‡ihitanti. katame pana \Be I 234/ te lokuttara
lokuttaradhammÄ• . yathÄ• ha "cattÄ• ro ca ariyamaggÄ• cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ•
anÄ• savo vimokkho" ti (Paá¹-is I 213). imÄ• ni hi saá¹ƒkilesadhammehi suá¹-á¹-hu vimuttat
nÄ• ma. tÄ• ni pana paccekaá¹ƒ suÃ±Ã±ato vimokkho, animitto vimokkho, appaá¹‡ihito vim
yathÄ• ha "tayome, bhikkhave, vimokkhÄ• - suÃ±Ã±ato vimokkho, animitto vimokkho, appa
(Paá¹-is I 209). idha pana kusalÄ• dhikÄ• rattÄ• catumaggasaá¹…khÄ• tÄ• yeva lokuttarad

suÃ±Ã±atÄ• dinÄ• malÄ• bho ca nesaá¹ƒ Ä• gamanato, saguá¹‡ato, Ä• rammaá¹‡ato ca v
maggo, phalaÃ±ca etenÄ• ti __Ä• gamanaá¹ƒ_. taÃ±hi duvidhaá¹ƒ maggÄ• gamanaá¹ƒ, ph
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• __maggÄ• gamanaá¹ƒ, _ ariyamaggo __phalÄ• gaman
Ä• gataá¹-á¹-hÄ• ne maggÄ• gamanaá¹ƒ gahetabbaá¹ƒ, phalassa Ä• gataá¹-á¹-hÄ• ne phal
Ä• gatattÄ• maggÄ• gamanaá¹ƒ gahitanti. tato __Ä• gamanato. saguá¹‡ato_ti sabhÄ• vato
Ä• rammaá¹‡adhammato.

yo hi sabbasaá¹…khÄ• rÄ• naá¹ƒ anattalakkhaá¹‡apaá¹-ivedhavasappavattÄ• ya anattÄ• n
paá¹-ilabhati, tassa sÄ• anupassanÄ• asuÃ±Ã±attakarÄ• naá¹ƒ attÄ• bhinivesapaccayÄ• n
diá¹-á¹-hekaá¹-á¹-hakilesÄ• naá¹ƒ vikkhambhitabhÄ• vena tebhÅ«makadhammÄ• naá¹ƒ atta
gahaá¹‡ato __suÃ±Ã±atÄ• nupassanÄ• _ nÄ• ma hoti. tÄ• ya pana paá¹-iladdhamaggo suÃ
__suÃ±Ã±ato_ nÄ• ma. tenÄ• ha "anattato manasikaronto suÃ±Ã±atavimokkhena vimuccat

yo \Be I 235/ pana sabbasaá¹…khÄ• rÄ• naá¹ƒ aniccalakkhaá¹‡apaá¹-ivedhavasappavattÄ
maggaá¹ƒ paá¹-ilabhati, tassa sÄ• anupassanÄ• niccanimittÄ• digÄ• hakarÄ• naá¹ƒ kilesÄ
dhuvabhÄ• vÅ«paá¹-á¹-hÄ• nasaá¹…khÄ• taniccanimittÄ• dino aggahaá¹‡ato __animittÄ• n
laddhamaggo animittÄ• ya Ä• gatattÄ• __animitto_ nÄ• ma. tenÄ• ha "aniccato manasikaro
vimuccatÄ«" ti (Paá¹-is I 227).

yo pana sabbasaá¹…khÄ• rÄ• naá¹ƒ dukkhalakkhaá¹‡apaá¹-ivedhavasappavattÄ• ya dukk
paá¹-ilabhati, tassa sÄ• anupassanÄ• taá¹‡hÄ• paá¹‡idhÄ• nassa vikkhambhanena paá¹‡i
__appaá¹‡ihitÄ• nupassanÄ• _ nÄ• ma. tÄ• ya pana laddhamaggo appaá¹‡ihitÄ• ya Ä• gata
tenÄ• ha "dukkhato manasikaronto appaá¹‡ihitavimokkhena vimuccatÄ«" ti. ayaá¹ƒ tÄ• vass

nÄ• malÄ• bho.

attano pana rÄ• gÄ• dÄ«hi suÃ±Ã±atattÄ• , niccanimittÄ• divirahitattÄ• , taá¹‡hÄ• paá¹‡idh
__saguá¹‡ato, _ rÄ• gÄ• disuÃ±Ã±asseva, niccanimittÄ• divirahitassa, paá¹‡idhivippamutta
Ä• rammaá¹‡akaraá¹‡ato __Ä• rammaá¹‡ato_ ca suÃ±Ã±atÄ• divimokkho nÄ• ma hotÄ«ti e
nÄ• malÄ• bho daá¹-á¹-habbo. so ca kho suttantapariyÄ• yeneva, no abhidhammapariyÄ• y
pariyÄ• yadesanÄ• , itarÄ• nippariyÄ• yadesanÄ• , tasmÄ• saguá¹‡Ä• rammaá¹‡ato nÄ• n
avavatthÄ• nakarattÄ• pariyÄ• yabhÄ• vato suttantapariyÄ• yeneva lÄ• bho, Ä• gamanato
vavatthÄ• nakarabhÄ• vena nippariyÄ• yattÄ• . teneva hi Ä• cariyena "tÄ«hi vimokkhamukh
vimokkhamukhameva dhuraá¹ƒ katvÄ• vuttaá¹ƒ, na "suÃ±Ã±atÄ• dinÄ• mato tividha" nti. an
\Be I 236/ Ä• gamanatopi suttantapariyÄ• yeneva labbhati abhidhamme maggaá¹ƒ pati anim
anuddhatattÄ• . anuddhaá¹-attaá¹ƒ pana na anuddharitabbatÄ• mattena, atha kho nippariyÄ
alabbhanato. kiÃ±cÄ• pi hi ayaá¹ƒ vipassanÄ• niccanimittaá¹ƒ ugghÄ• á¹-entÄ« pavattati, s
pana anissajjanato na nippariyÄ• yato animittanÄ• maá¹ƒ labhati. yaá¹ƒ panetaá¹ƒ sutte -

"animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«" ti || (Sn 344) -

maggassa animittabhÄ• vavacanaá¹ƒ, taá¹ƒ yathÄ• vuttapariyÄ• yavasena labbhamÄ• naá
abhidhamme pana yÄ• sayampi nippariyÄ• yato animittanÄ• maá¹ƒ na labhati, sÄ• kathaá
maggassa animittanÄ• maá¹ƒ na uddhaá¹-aá¹ƒ. yadi evaá¹ƒ suÃ±Ã±atanÄ• menapi idaá¹ƒ s
anattÄ• nupassanÄ• pi hi kiÃ±cÄ• pi puggalasuÃ±Ã±ataá¹ƒ gaá¹‡hÄ• ti, dhammasuÃ±Ã±ata
sayaá¹ƒ nippariyÄ• yena suÃ±Ã±atÄ• nupassanÄ• nÄ• ma na hotÄ«ti suÃ±Ã±atanÄ• mam
puggalasuÃ±Ã±atÄ• ggahaá¹‡amattena sayaá¹ƒ suÃ±Ã±atÄ• nupassanÄ• hutvÄ• maggas
aniccÄ• nupassanÄ• pi saá¹…khÄ• ranimittassa gahaá¹‡epi niccanimittÄ• diugghÄ• á¹-anat
hutvÄ• maggassa animittanÄ• maá¹ƒ dadeyyÄ• ti? na idamevaá¹ƒ, niccÄ• dinimittugghÄ• á
nippariyÄ• yena magge alabbhanato niccÄ• dinimittugghÄ• á¹-anassapi pariyÄ• yabhÄ• vat
samÄ• naá¹ƒ. suÃ±Ã±ataappaá¹‡ihitabhÄ• vopi hi nippariyÄ• yena amagge na labbhati pug
paá¹‡idhisosanassa ca ujukaá¹ƒ maggeneva nipphajjanato, tasmÄ• suÃ±Ã±atÄ• nupassan
appaá¹‡ihitÄ• nupassanÄ• pi pariyÄ• yeneva taá¹ƒ taá¹ƒ nÄ• maá¹ƒ labhantÄ«ti maggassa
dentÄ«ti? na, tato \Be I 237/ laddhaariyamaggassa nippariyÄ• yato sampayuttadhammavas
suÃ±Ã±ataappaá¹‡ihitanÄ• masambhavato. kathaá¹ƒ? á¹-hapetvÄ• buddhuppÄ• daá¹ƒ sar
dubbijÄ• nÄ«yabhÄ• vena sukhumassa anattalakkhaá¹‡assa paÃ±Ã±Ä• ya eva gocarabhÄ
anupassanato maggakkhaá¹‡e paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. yathÄ• ha - - "anattato
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hotÄ«" ti (Paá¹-is I 221).

taÃ±ca pana sayaá¹ƒ attÄ• bhinivesasamugghÄ• á¹-anato, ariyamaggapariyÄ• pannattÄ•

suÃ±Ã±atanÄ• maá¹ƒ labhati. dukkhÄ• nupassanÄ• ya samÄ• dhivipaccanÄ«kassa paá¹‡id
tassÄ• vasena anupassantassa maggakkhaá¹‡e samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. ya
manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hotÄ«" ti. taÃ±ca pana sayaá¹ƒ paá¹‡idhisc
ariyamaggapariyÄ• pannattÄ• ca nippariyÄ• yatova appaá¹‡ihitanÄ• maá¹ƒ labhati. sabbas
aniccabhÄ• vaá¹ƒ Ä• gamanato sutvÄ• pacchÄ• sayaá¹ƒ paccakkhato passato "aniccame
â€™aniccanti Ä• hÄ• " ti bhagavati saddhÄ• bÄ• hullapaá¹-ilÄ• bhato aniccÄ• nupassanÄ•
saddhindriyaá¹ƒ adhimattaá¹ƒ hoti. yathÄ• ha - "aniccato manasikaroto saddhindriyaá¹ƒ adh
taá¹ƒ pana sayaá¹ƒ saá¹…khÄ• ranimittato vuá¹-á¹-hahantampi ariyamaggapariyÄ• pannaá
animittanÄ• maá¹ƒ na labhati, tasmÄ• yathÄ• kÄ• yakammÄ• dhikaá¹ƒ cittaá¹ƒ "kÄ• yakan
suÃ±Ã±atasaá¹…khÄ• tapaÃ±Ã±indriyÄ• dhimatto maggo suÃ±Ã±atanÄ• maá¹ƒ labhati,
appaá¹‡ihitasaá¹…khÄ• tasamÄ• dhindriyÄ• dhimatto appaá¹‡ihitanÄ• maá¹ƒ, saddhindriyÄ
animittanÄ• mÄ• lÄ• bhato sayampi taá¹ƒ na labhati. yadi sampayuttadhammavasena suÃ±
kathaá¹ƒ "Ä• gamanato" ti \Be I 238/ vuttaá¹ƒ? saccaá¹ƒ, Ä• gamanato adhimattassa pana i
laddhanÄ• mampi Ä• gamanatova laddhaá¹ƒ hoti.

atha vÄ• abhidhammapariyÄ• yenapi suÃ±Ã±atabhÄ• vo nÄ• ma puggalasuÃ±Ã±atÄ• yev
anattÄ• nupassanÄ• ya suÃ±Ã±atanÄ• maá¹ƒ nippariyÄ• yatova labbhati. paá¹‡idhi nÄ• ma
rÄ• gÄ• disositÄ• ya dukkhÄ• nupassanÄ• ya appaá¹‡ihitanÄ• mampi nippariyÄ• yatova lab

nimittanti pana á¹-hapetvÄ• suttantapariyÄ• yaá¹ƒ abhidhammapariyÄ• yena saá¹…khÄ• r
saá¹…khÄ• ranimittaggÄ• hitÄ• ya aniccÄ• nupassanÄ• ya animittanÄ• maá¹ƒ nippariyÄ• y
nippariyÄ• yato suÃ±Ã±ataappaá¹‡ihitanÄ• mikÄ• naá¹ƒ anattadukkhÄ• nupassanÄ• naá¹ƒ
Ä• gamanato suÃ±Ã±ataappaá¹‡ihitanÄ• maá¹ƒ labhati, animittanÄ• maá¹ƒ pana pariyÄ• ya
"animittanÄ• maá¹ƒ panettha Ä• gamanatopi suttantapariyÄ• yeneva labbhati abhidhamme
animittanÄ• massa anuddhaá¹-attÄ• " ti. iti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ vimokkhÄ• naá¹ƒ pavesan
suÃ±Ã±atÄ• nupassanÄ• dinÄ• mikÄ• anattÄ• nupassanÄ• dikÄ• tisso anukkamena balav
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• bhÅ«tÄ• tÄ«á¹‡i vimokkhamukhÄ• nÄ«ti veditabbÄ• ni.

"tÄ«á¹‡i kho panimÄ• ni vimokkhamukhÄ• ni lokaniyyÄ• nÄ• ya saá¹ƒvattanti, sabbasaá¹…
paricchedaparivaá¹-umato samanupassanatÄ• ya animittÄ• ya ca dhÄ• tuyÄ• cittasampakk
sabbasaá¹…khÄ• resu manosamuttejanatÄ• ya appaá¹‡ihitÄ• ya ca dhÄ• tuyÄ• cittasampa
parato samanupassanatÄ• ya suÃ±Ã±atÄ• ya ca dhÄ• tuyÄ• \Be I 239/ cittasampakkhanda
vimokkhamukhÄ• ni lokaniyyÄ• nÄ• ya saá¹ƒvattantÄ«" ti (Paá¹-is I 219).

ettha hi __paricchedaparivaá¹-umato_ti udayabbayavasena paricchedato ceva parivaá¹-um
aniccÄ• nupassanÄ• hi "udayato pubbe saá¹…khÄ• rÄ• natthÄ«" ti paricchinditvÄ• tesaá¹
vayato paraá¹ƒ na gacchanti, ettheva antaradhÄ• yantÄ«ti parivaá¹-umato pariyantato sama
__samanupassanatÄ• yÄ• _ti sammadeva anupassanatÄ• ya saá¹ƒvattantÄ«ti sambandho.

cittasaá¹ƒvejanatÄ• ya. dukkhÄ• nupassanena hi saá¹…khÄ• resu cittaá¹ƒ saá¹ƒvijjati. __pa
samanupassanatÄ• yÄ• _ti "nÄ• haá¹ƒ, na mama" nti evaá¹ƒ anattato samanupassanatÄ• y
aniccÄ• nupassanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ vasena vuttÄ• nÄ«ti veditabbÄ• ni. teneva ca ta
paÃ±hÄ• vissajjane -

"aniccato manasikaroto khayato saá¹…khÄ• rÄ• upaá¹-á¹-hahanti, dukkhato manasikaroto
upaá¹-á¹-hahanti, anattato manasikaroto suÃ±Ã±ato saá¹…khÄ• rÄ• upaá¹-á¹-hahantÄ«" ti

vuttaá¹ƒ. nanu cettha abhidhammÄ• vatÄ• rassa bhÄ• samÄ• nattÄ• abhidhammapariyÄ• y
vavatthapetuá¹ƒ yuttanti? saccaá¹ƒ, aniccÄ• nupassanÄ• yapi pana maggavuá¹-á¹-hÄ• naá
suttantapariyÄ• yenapi ekaá¹ƒ vavatthÄ• naá¹ƒ kataá¹ƒ, tathÄ• vuá¹-á¹-hito pana maggo ab
suddhikapaá¹-ipadÄ• yameva saá¹…gayhatÄ«ti daá¹-á¹-habbaá¹ƒ.

__catumaggayogabhedato_ti sotÄ• pattiÄ• dÄ«hi catÅ«hi ariyamaggehi sampayogappabhe
sammÄ• diá¹-á¹-hÄ• diaá¹-á¹-haá¹…gasabhÄ• vattÄ• , tesaÃ±ca sabbalokuttare atthitÄ• ya
abhedepi indriyÄ• naá¹ƒ apÄ• á¹-avapÄ• á¹-avataratamabhÄ• vena sacchikiriyÄ• visesato k
hotÄ«ti taá¹ƒvasena catubbidhatÄ• daá¹-á¹-habbÄ• . tenevÄ• ha __ "sakkÄ• yadiá¹-á¹-hivic
vijjamÄ• ne paÃ±cakkhandhasaá¹…khÄ• te kÄ• ye diá¹-á¹-hi sakkÄ• yadiá¹-á¹-hi, sayaá¹ƒ v
sakkÄ• yadiá¹-á¹-hi, paÃ±casu khandhesu attattaniyÄ• bhinivesavasena vavattÄ• ya micchÄ
adhivacanaá¹ƒ. sÄ• pana ekekasmiá¹ƒ khandhe catudhÄ• abhinivesanavasena vÄ«sativid
rÅ«paá¹ƒ attato samanupassati "yaá¹ƒ rÅ«paá¹ƒ, so attÄ• , yo attÄ• , taá¹ƒ rÅ«paá¹ƒ, yathÄ
vaá¹‡á¹‡oyeva acci, acciyeva vaá¹‡á¹‡o" ti. rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ samanupassat
rukkhaá¹ƒ. attani vÄ• rÅ«paá¹ƒ, pupphe viya gandhaá¹ƒ. rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ, sa
vedanÄ• dÄ«supi "vedanaá¹ƒ attato samanupassatÄ«" tiÄ• dinÄ• yojetabbaá¹ƒ. tattha yo p
abyatirittaattÄ• bhiniveso, sÄ• ucchedadiá¹-á¹-hi. yo pana pannarasavidho byatirittaattÄ• bh
sassatadiá¹-á¹-hÄ«ti veditabbaá¹ƒ.

sabhÄ• vaá¹ƒ vicinanto tÄ• ya kicchati kilamatÄ«ti vicikicchÄ• , tikicchituá¹ƒ dukkaratÄ• ya
cikicchÄ• Ã±Ä• á¹‡apatikÄ• ro imissÄ• ti vicikicchÄ• . sÄ• pana -

"satthari kaá¹…khati vicikicchati, dhamme, saá¹…ghe, sikkhÄ• ya, pubbante, aparante, publ
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khati vicikicchatÄ«" ti (Dhs 1008

evaá¹ƒ buddhÄ• dÄ«su kaá¹…khÄ• vasena aá¹-á¹-havatthukÄ• ,

"ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naá¹ƒ, na nu kho ahosiá¹ƒ, kiá¹ƒ nu kho ahosiá¹ƒ, k
\Be I 241/, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naá¹ƒ, bhavissÄ• mi nu

ahamanÄ• gatamaddhÄ• naá¹ƒ, na nu kho bhavissÄ• mi, kiá¹ƒ nu kho bhavissÄ• mi, kathaá
hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahamanÄ• gatamaddhÄ• naá¹ƒ, etarahi vÄ• pana paccu
kathaá¹ƒkathÄ« hoti, ahaá¹ƒ nu khosmi, no nu khosmi, kiá¹ƒ nu khosmi, kathaá¹ƒ nu khosm
kuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«" ti (MN I 18; SN I 2.20) -

evaá¹ƒ pubbantÄ• dayo Ä• rabbha pavattivasena soá¸·asavatthukÄ• ca niddiá¹-á¹-hÄ• .

tattha satthari kaá¹…khanto tassa rÅ«pakÄ• yadhammakÄ• yÄ• naá¹ƒ vijjamÄ• nataá¹ƒ, av
dhamme kaá¹…khanto tassa svÄ• kkhÄ• tadvÄ• kkhÄ• tabhÄ• ve kaá¹…khati, saá¹…ghe k
suppaá¹-ipannavippaá¹-ipannatÄ• dibhÄ• ve kaá¹…khati, sikkhÄ• ya kaá¹…khanto tassÄ•
supaÃ±Ã±attaduppaÃ±Ã±attabhÄ• vaá¹ƒ kaá¹…khati, pubbante kaá¹…khanto sassatÄ• kÄ•
adhiccasamuppattiÄ• kÄ• raÃ±ca nissÄ• ya atÄ«te attano vijjamÄ• nataá¹ƒ, avijjamÄ• nataÃ
kaá¹…khanto sassatÄ• kÄ• raá¹ƒ, ucchedÄ• kÄ• raÃ±ca nissÄ• ya anÄ• gate attano uppatt
pubbantÄ• parante kaá¹…khanto paccuppanne attano atthibhÄ• vaá¹ƒ, natthibhÄ• vaÃ±ca k
addhÄ• pubbabhÄ• gÄ• parabhÄ• gakoá¹-á¹-hÄ• savantatÄ• ya "pubbantÄ• paranto" ti vuc
Ä• rabbha kaá¹…khÄ• janananti? yuttaá¹ƒ, ayuttanti kÄ• ettha cintÄ• . ummattako viya hi b
so yaá¹ƒ kiÃ±ci kaá¹…khatiyeva. teneva ca __soá¸·asavatthukavicikicchÄ• niddese_ "etarah
vuttaá¹ƒ. Ä• cariyÄ• pana "pubbantÄ• parantoti atÄ«tÄ• nÄ• gate ekajjhaá¹ƒ gahetvÄ• tad
kaá¹…khanto pubbantÄ• parante kaá¹…khatÄ«" tipi vadanti. idappaccayatÄ• paá¹-iccasamu
kaá¹…khanto pana avijjÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ, saá¹…khÄ• rÄ• dÄ«naÃ±ca paccayu
hetuhetusamuppannabhÄ• vassa sabbhÄ• vÄ• sabbhÄ• vaá¹ƒ kaá¹…khatÄ«ti evaá¹ƒ tÄ• v
pavatti veditabbÄ• .

soá¸·asavatthukÄ• pana "ahosiá¹ƒ nu kho ... pe0 ... na nu kho ahosi" nti kaá¹…khanto vutt
attano vijjamÄ• nÄ• vijjamÄ• nataá¹ƒ kaá¹…khati. __kiá¹ƒ nu kho ahosi_nti jÄ• tiliá¹…gupap
"khattiyo nu kho ahosiá¹ƒ, brÄ• hmaá¹‡Ä• dÄ«su gahaá¹-á¹-hÄ• dÄ«su devÄ• dÄ«su aÃ±Ã
__kathaá¹ƒ nu kho_ti saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya "dÄ«gho nu kho ahosiá¹ƒ, rassa
aÃ±Ã±ataro" ti kaá¹…khati. issaranimmÄ• nÄ• dÄ«ni nissÄ• ya "kena nu kho pakÄ• rena ah
kaá¹…khatÄ«ti vadanti. __kiá¹ƒ hutvÄ• kiá¹ƒ ahosi_nti jÄ• tiÄ• dÄ«ni nissÄ• ya "khattiyo hu
brÄ• hmaá¹‡o ahosiá¹ƒ ... pe0 ... devo hutvÄ• nu kho manusso ahosi" nti attano aparÄ• pa
kaá¹…khati. __bhavissÄ• mi nu kho, na nu kho_ti heá¹-á¹-hÄ• vuttanayeneva anÄ• gate att
vijjamÄ• nÄ• vijjamÄ• nataá¹ƒ kaá¹…khati. __ "kiá¹ƒ nu kho bhavissÄ• mÄ«" _tiÄ• di vuttan
khosmi, na nu khosmÄ«_ti idÄ• ni attano atthibhÄ• vaá¹ƒ, natthibhÄ• vaÃ±ca kaá¹…khati. ta
vuttameva. __kiá¹ƒ nu khosmÄ«_ti khattiyÄ• dikova samÄ• no attano khattiyÄ• dibhÄ• vaá¹
sesesupi. __kathaá¹ƒ nu khosmÄ«_ti "abbhantare jÄ«vo nÄ• ma atthÄ«" ti gahetvÄ• tassa
kaá¹…khati. paccuppannaá¹ƒ pana attano sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ ajÄ• nanto nÄ• ma na
gÄ• mÄ« bhavissatÄ«_ti attabhÄ• vassa Ä• gatagataá¹-á¹-hÄ• nÄ• ni kaá¹…khatÄ«ti vedita

sÄ«laÃ±ca \Be I 243/ vataÃ±ca sÄ«labbataá¹ƒ, tattha gosÄ«lÄ• diasuddhimaggo samÄ• dÄ
avÄ«tikkamavasena vataá¹ƒ. ubhayathÄ• pi vÄ• sÄ«laá¹ƒ, tapokammabhÄ• vena gahitattÄ
gavÄ• dipakatibhÄ• vato attano vÄ• gavÄ• dibhÄ• vÄ• dhiá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ, "gacch
muttetÄ«" tiÄ• dinÄ• gavÄ• dikiriyÄ• ya karaá¹‡aá¹ƒ vataá¹ƒ. taá¹ƒtaá¹ƒakiccasammasato v
taá¹ƒsamÄ• dÄ• navato vesabhojanakiccacaraá¹‡Ä• divisesapaá¹-ipatti vataá¹ƒ. sabhÄ• va
Ä• masanaá¹ƒ gahaá¹‡anti parÄ• mÄ• so, sÄ«labbatassa parÄ• mÄ• so sÄ«labbataparÄ• m
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«lena suddhi, vatena suddhi, sÄ«labbatena suddhÄ«ti ev
"suddhimaggo" ti pavattassa micchÄ• bhinivesassetaá¹ƒ adhivacanaá¹ƒ. sakkÄ• yadiá¹-á¹-h
sÄ«labbataparÄ• mÄ• so cÄ• ti sakkÄ• ya ... pe0 ... parÄ• mÄ• so, teyeva kammavipÄ• kes
saá¹ƒyojenti bandhantÄ«ti saá¹ƒyojanÄ• ni, tesaá¹ƒ diá¹-á¹-hivisuddhiÄ• dÄ«hi tadaá¹…gav
anuppattidhammatÄ• pÄ• danena accantasamucchedappahÄ• naá¹ƒ karotÄ«ti __sakkÄ• ..

nibbÄ• naá¹ƒ pati savanato sandanato soto vuccati ariyo aá¹-á¹-haá¹…gikamaggo, tassa Ä•
sotÄ• patti, nibbÄ• naá¹ƒ maggati, nibbÄ• natthikehi maggÄ«yati, kilese mÄ• rento gacchatÄ
sotÄ• patti eva maggo sotÄ• pattimaggo. atha vÄ• sotaá¹ƒ Ä• dito pajjati adhigacchatÄ«ti s
ariyapuggalo, tassa maggo sotÄ• pattimaggo, sammÄ• diá¹-á¹-hiÄ• dÄ«ni aá¹-á¹-haá¹…gÄ•
cittaá¹ƒ __sotÄ• pattimaggacittaá¹ƒ_.

rajjati abhisajjatÄ«ti rÄ• go, so idha paÃ±cakÄ• mavisayÄ• , kÄ• mabhavavisayÄ• ca taá¹‡
dasavidhaÄ• ghÄ• tavatthupadaá¹-á¹-hÄ• no \Be I 244/ byÄ• pÄ• do. muyhatÄ«ti moho, duk
aÃ±Ã±Ä• á¹‡aá¹ƒ. etesaá¹ƒ kilesÄ• naá¹ƒ tanuttaá¹ƒ tanubhÄ• vaá¹ƒ karotÄ«ti __rÄ• ga ...
tattha dvÄ«hi kÄ• raá¹‡ehi tanuttaá¹ƒ abhiá¹‡hÄ• nuppattito, pariyuá¹-á¹-hÄ• namandatÄ• y
hi vaá¹-á¹-Ä• nusÄ• rimahÄ• janassa viya kilesÄ• abhiá¹‡haá¹ƒ na uppajjanti, kadÄ• ci vira
uppajjanti, tathÄ• uppajjantÄ• pi maddantÄ• chÄ• dentÄ• andhakÄ• raá¹ƒ karontÄ• nupp
pahÄ«nattÄ• mandamandÄ• tanukatanukÄ• uppajjanti. keci pana sakadÄ• gÄ• missa kile
bahalÄ• va uppajjanti. tathÄ• hissa puttadhÄ«taro dissantÄ«ti vadanti. taá¹ƒ akÄ• raá¹‡aá¹
vatthupaá¹-isevanena vinÄ• pi gabbhaggahaá¹‡asabbhÄ• vato, tasmÄ• vuttanayeneva dvÄ
tanubhÄ• vo veditabbo. kasmÄ• panettha mohassa tanubhÄ• vo vutto, nanu tatiyamaggava
tanuttakaraá¹‡aá¹ƒ vattabbaá¹ƒ, itarathÄ• heá¹-á¹-hÄ• tÄ«hipi maggehi uparimaggavajjhak
bahalÄ• bahalÄ• vatthÄ• ya pahÄ«yamÄ• nattÄ• idha sabbesameva uddhambhÄ• giyasaá
teneva ca __pÄ• á¸·iyampi_ "kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• ya dutiyÄ• ya
saccametaá¹ƒ, sutte pana uparimaggavajjhÄ• naá¹ƒ tanubhÄ• vapariyÄ• yaá¹ƒ gahetvÄ• "n
sakadÄ• gÄ• mÄ« hotÄ«" ti hetuttayatanubhÄ• vassa Ä• gatattÄ• idhÄ• pi tadanulomena v
"kÄ• marÄ• gabyÄ• pÄ• dÄ• na" micceva vÄ• pÄ• á¹-ho. tathÄ• hi ettheva upari __dutiyam
"byÄ• pÄ• dakÄ• marÄ• gÄ• naá¹ƒ, tanubhÄ• vaá¹ƒ tu sÄ• dhaya" nti (abhidha0 1353) vutta
sakideva imaá¹ƒ manussalokaá¹ƒ Ä• gacchatÄ«ti sakadÄ• gÄ• mÄ«, tassa maggo sakadÄ•
maggaá¹-á¹-hassa paá¹-isandhivasena Ä• gamanÄ• sambhavato \Be I 245/ phalaá¹-á¹-hoye
tassa pana Ä• gamanabhÅ«to maggo maggantarÄ• vacchedanatthaá¹ƒ tadÄ• yattabhÄ• vÅ

vuccati, taá¹ƒsampayuttaá¹ƒ cittaá¹ƒ __sakadÄ• gÄ• mimaggacittaá¹ƒ_.

paÃ±casu kÄ• maguá¹‡esu, kÄ• mabhave ca rÄ• go __kÄ• marÄ• go_. byÄ• pajjati tena ci
paá¹-isandhivasena imaá¹ƒ kÄ• madhÄ• tuá¹ƒ na Ä• gacchatÄ«ti __anÄ• gÄ• mÄ«_. rÅ«pa
arÅ«pabhave chandarÄ• go __arÅ«parÄ• go. mÄ• no_ idha arahattÄ• dhigamaá¹ƒ paá¹-icc
__uddhaccampi_ "ko me bhÄ• ro kilesasamucchedane" ti evamÄ• kÄ• rappavattaá¹ƒ cittass
__avijjÄ• _pi asukhe sukhasaÃ±Ã±Ä• vipallÄ• so. Ä• rakattÄ• kilesehi, micchÄ• paá¹-ipann
saá¹ƒsÄ• racakkassa arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«naá¹ƒ arahattÄ• , rahopi pÄ• pÄ
rahassa abhÄ• vÄ• , rahitabbato jahitabbato "rahÄ• " ti laddhanÄ• mÄ• naá¹ƒ vÄ• pÄ• padl
sÄ• dhÅ«hi arahitabbato apariccajitabbato, rahasaá¹…khÄ• tassa vÄ• gamanassa saá¹ƒsÄ
aá¹-á¹-hamo ariyapuggalo, tassa bhÄ• vo arahattaá¹ƒ, aggaphalassetaá¹ƒ adhivacanaá¹ƒ. t
abhidhÄ• nassa, buddhiyÄ• ca pavattinibandhanattÄ• arahato bhÄ• voti katvÄ• "arahatta"
Ä• gamanabhÅ«to maggo arahattamaggo, taá¹ƒsampayuttaá¹ƒ cittaá¹ƒ __arahattamaggacit

__jhÄ• naá¹…gayogabhedato_ti rÅ«pÄ• vacaraá¹ƒ viya paÃ±cahi jhÄ• naá¹…gehi sampay
bhedoti? ettha tÄ• va aá¹-á¹-hakathÄ• vÄ• do, tayo ca theravÄ• dÄ• ti cattÄ• ro vÄ• dÄ• ho
__aá¹-á¹-hakathÄ• yaá¹ƒ_ tÄ• va "saá¹…khÄ• rupekkhÄ• bhÄ• vaá¹ƒ patvÄ• vuá¹-á¹-hÄ• n
jhÄ• naá¹…gaá¹ƒ niyametÄ«" ti vuttaá¹ƒ. __tipiá¹-akacÅ«á¸·anÄ• gatthero_ pana "maggÄ• s
246/ padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ pÄ• dakajjhÄ• naá¹ƒ niyametÄ«" ti Ä• ha. __moravÄ• pivÄ
"vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamenti. yaÃ±hi jhÄ• naá¹ƒ sammasitv
hotÄ«" ti Ä• ha. __tipiá¹-akacÅ«á¸·Ä• bhayatthero_ pana "puggalajjhÄ• sayo niyameti, â€™a
paÃ±caá¹…gikaá¹ƒ, caturaá¹…gikaá¹ƒ vÄ• maggaá¹ƒ pÄ• puá¹‡eyyaâ€™ ntiÄ• dinÄ• yath
tathÄ• tathÄ• maggo hotÄ«" ti Ä• ha.

yasmÄ• pana aá¹-á¹-hakathÄ• vÄ• do pamÄ• á¹‡aá¹ƒ, tayo ca therÄ• paá¹‡á¸• itÄ• byatt
aÃ±Ã±amaÃ±Ã±aá¹ƒ appaá¹-ibÄ• hanavasena evaá¹ƒ veditabbÄ• . kathaá¹ƒ? kÄ• mÄ• vac
sukkhavipassakassa uppannamaggopi samÄ• pattilÄ• bhino jhÄ• naá¹ƒ pÄ• dakaá¹ƒ akatvÄ
vipassanÄ• niyÄ• mena paá¹-hamajjhÄ• nikÄ• va honti. sace pana kiÃ±ci jhÄ• naá¹ƒ pÄ• da
tassa vasena aá¹…gapariá¹‡Ä• mo hotÄ«ti taá¹ƒtaá¹ƒjhÄ• nasadiso hoti. yasmÄ• panettha
Ä• rabbha pavattÄ• vipassanÄ• kÄ• mÄ• vacaradhammesu ca mahaggatadhammesu viya
jhÄ• naá¹…gaviseso natthi, tasmÄ• "vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niy
dutiyattheravÄ• do imaá¹ƒ vÄ• daá¹ƒ na pavisati. jhÄ• nadhamme sammasitvÄ• uppÄ• dita
natthi, sammasitajjhÄ• naniyÄ• mena taá¹ƒtaá¹ƒjhÄ• niko hoti. sace paá¹-hamajjhÄ• nato vu
dutiyÄ• dijhÄ• ne sammasitvÄ• uppÄ• dito, puggalajjhÄ• sayaniyÄ• mena dvÄ«su aÃ±Ã±at
pana puggalassa tathÄ• vidho ajjhÄ• sayo natthi, tadÄ• kathanti? ettha tÄ• va keci "nÄ• nÄ
nivattamÄ• napÄ• dakajjhÄ• nato ekÄ• vajjanavÄ«thiyaá¹ƒ gotrabhubhÄ• vaá¹ƒ patvÄ• niv
Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• yeva \Be I 247/ balavanto, tasmÄ• sammasitakkhandha
hotÄ«" ti vadanti. evaÃ±ca sati "pÄ• dakajjhÄ• naniyÄ• mena hotÄ«" ti evaá¹ƒ pavatto paá¹-

pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya kÄ• mÄ• vacarakkhandhe sammasitvÄ• uppÄ• ditamag

apare pana "pÄ• dakajjhÄ• naá¹ƒ maggassa mÅ«lakÄ• raá¹‡avasena paccayo hoti Ä• sann
sammasitakkhandhÄ• pana mÅ«lakÄ• raá¹‡avaseneva paccayÄ• honti, tasmÄ• sammasit
balavataranti pÄ• dakajjhÄ• nasadiso maggo hotÄ«" ti vadanti. evaá¹ƒ sante pana "sammas
evaá¹ƒ pavatto dutiyattheravÄ• do samÄ• pattiá¹ƒ pÄ• dakaá¹ƒ akatvÄ• kevalaá¹ƒ jhÄ• nad
uppÄ• ditamaggameva sandhÄ• ya tiá¹-á¹-hati. yasmÄ• pana heá¹-á¹-himaheá¹-á¹-himajjhÄ
balappattaá¹ƒ hoti, tasmÄ• heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato vuá¹-á¹-hÄ• ya uparÅ«parij
uppannamaggo pÄ• dakajjhÄ• naá¹ƒ anapekkhitvÄ• sammasitajjhÄ• navasena taá¹ƒtaá¹ƒjh
uparÅ«parijhÄ• nato pana vuá¹-á¹-hÄ• ya heá¹-á¹-himaheá¹-á¹-himajjhÄ• nadhamme samm
sammasitajjhÄ• naá¹ƒ anapekkhitvÄ• pÄ• dakajjhÄ• nasadiso hotÄ«ti idamettha sÄ• ratara
therÄ• naá¹ƒ vÄ• dÄ• nippadesavisayÄ• samaphalÄ• honti.

tatiyattheravÄ• do cettha pÄ• dakajjhÄ• naá¹ƒ, sammasitajjhÄ• naá¹ƒ vÄ• vinÄ• ajjhÄ• sa
tÄ«supi vÄ• desu á¹-hapetvÄ• sesajhÄ• naá¹…gapariá¹‡Ä• maá¹ƒ vedanÄ• pariá¹‡Ä• mo v
tayopi theravÄ• dÄ• vipassanÄ• niyÄ• mena vinÄ• na hontÄ«ti daá¹-á¹-habbaá¹ƒ. nanu ca
tasmÄ• tÄ• yapi pÄ• dakajjhÄ• naniyÄ• meneva bhavitabbanti? taá¹ƒ na, vedanÄ• yapi pÄ•
pariá¹‡Ä• me sati vipassanÄ• niyÄ• maá¹ƒ anapekkhitvÄ• pÄ• dakajjhÄ• naniyÄ• meneva
sesajhÄ• naá¹…gÄ• ni pariá¹‡Ä• maá¹-á¹-hÄ• neyeva vedanÄ• yapi pariá¹‡Ä• mo bhaveyya
ekÄ• vajjanavÄ«thiyÄ• Ä• ditova pariá¹‡Ä• manato maggavuá¹-á¹-hÄ• navÄ«thiyÄ• Ä• sam
vasena vedanÄ• niyÄ• mo hoti.

atha vÄ• pÄ• dakajjhÄ• nasammasitajjhÄ• nÄ• naá¹ƒ sambhave tesu anuppannÄ• vedanÄ
pÄ• dakajjhÄ• nasammasitajjhÄ• naniyÄ• mena pariá¹‡amatÄ«tipi na sakkÄ• vattuá¹ƒ. etth
pÄ• dakajjhÄ• naá¹ƒ atthi, tattha taá¹ƒ niyameti. yattha pana tikacatukkapÄ• dakajjhÄ• naá¹
arÅ«pabhave kiá¹ƒ niyametÄ«ti? tatthÄ• pi pÄ• dakajjhÄ• nameva niyameti. yo hi bhikkhu a
paá¹-hamajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• sotÄ• pattimaggaphalÄ• ni nibbattetvÄ• aparihÄ
arÅ«pabhave nibbatto paá¹-hamajjhÄ• nikÄ• ya sotÄ• pattiphalasamÄ• pattiyÄ• vuá¹-á¹-hÄ
paá¹-á¹-hapetvÄ• upari tÄ«á¹‡i maggaphalÄ• ni nibbatteti, tassa tÄ• ni paá¹-hamajjhÄ• nikÄ
dutiyajjhÄ• nikÄ• dÄ«supi eseva nayo. arÅ«pepi hi lokuttaraá¹ƒ tikacatukkajjhÄ• naá¹ƒ uppa
ekekassa lokuttarakusalassa jhÄ• naá¹…gayogabhedo veditabboti.

__maggÄ• ... pe0 ... nipphÄ• detÄ«_ti tebhÅ«makakusalaá¹ƒ viya paá¹-isandhippavattÄ«su
attano anurÅ«passa phalassa nipphÄ• danena taá¹ƒtaá¹ƒphalappatte sotÄ• panno sakadÄ•
sÄ• maÃ±Ã±ato cattÄ• ro ariyapuggale abhinipphÄ• detÄ«ti. visesato pana sattakkhattupara
sotÄ• pannÄ• dayo nipphÄ• deti.

lokuttarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catubhÅ«makakusalavaá¹‡á¹‡anÄ•

<28> evaá¹ƒ \Be I 249/ catubhÅ«makakusalacittaá¹ƒ sarÅ«pato niddisitvÄ• idÄ• ni taá¹ƒ ni
aá¹-á¹-hevÄ• " _tiÄ• di. tattha __kÄ• me_ti kÄ• mabhave. tathÄ• __ "rÅ«pe" _tiÄ• dÄ«su.

<29> __kusalÄ• kusalÄ• pagatenÄ• _ti kusalÄ• kusalakammato apagatena. aggamaggass
paá¹-á¹-hÄ• ya arahato sabbÄ• ni kusalÄ• kusalakammÄ• ni pahÄ«nÄ• ni nÄ• ma honti pac
asamatthabhÄ• vato. yato ca ariyamaggaÃ±Ä• á¹‡aá¹ƒ "kammakkhayakara" nti vuccati. ath
ahetuapaccayavisujjhanassa abhÄ• vato kilesasamucchedakena maggakusalena akusalehi
kusalenÄ• _ti kucchitÄ• naá¹ƒ salanÄ• dÄ«hi kusalasaá¹…khÄ• tÄ• ya paá¹-ipattiyaá¹ƒ desa
__muninÄ• _ti ubhayalokamunanakena aggaphalaÃ±Ä• á¹‡ena, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
tenÄ• ha -

"yo munÄ• ti ubho loke, muni tena pavuccatÄ«" ti.

__vasinÄ• _ti chaá¸·abhiÃ±Ã±atÄ• ya paramena cittavasibhÄ• vena samannÄ• gatattÄ• , jh
paÃ±cavidhavasisabbhÄ• vato ca vasibhÅ«tena vasibhÄ• vÅ«pagatindriyena.

catubhÅ«makakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalavaá¹‡á¹‡anÄ•

ettÄ• vatÄ• ca yaá¹ƒ "kusalÄ• kusalÄ• byÄ• katajÄ• tibhedato tividha" nti ettha vuttaá¹ƒ ku
sarÅ«pato niddisitvÄ• idÄ• ni tadanantaruddiá¹-á¹-haá¹ƒ akusalaá¹ƒ niddisanto Ä• ha __ "a
_tiÄ• di. "bhÅ«mito ekavidha" nti vuttamatthaá¹ƒ niyametvÄ• dassento Ä• ha __ "kÄ• mÄ• v
nikÄ• yantarikÄ• pana rÅ«pÄ• rÅ«pÄ• vacarampi akusalaá¹ƒ icchantÄ«ti tesaá¹ƒ \Be I 250/
avadhÄ• raá¹‡aá¹ƒ kataá¹ƒ. mahaggatabhÅ«miyaá¹ƒ uppajjantampi hetaá¹ƒ tattha rÅ«padh
dentampi ekantena kÄ• mÄ• vacaramevÄ• ti. kuto panesa niyamoti? kÄ• mataá¹‡hÄ• visaya
kÄ• mataá¹‡hÄ• visayatÄ• hi kÄ• mÄ• vacarabhÄ• vassa kÄ• raá¹‡aá¹ƒ yathÄ• rÅ«pÄ• rÅ
rÅ«pÄ• rÅ«pabhÄ• vassa. ekaá¹ƒsena cetaá¹ƒ evaá¹ƒ sampaá¹-icchitabbaá¹ƒ. itarathÄ• by
siyÄ• . yadi hi Ä• lambitabbadhammavasena bhÅ«mivavatthÄ• naá¹ƒ kareyya, evaá¹ƒ sati a
saá¹…gaho na siyÄ• . atha vipÄ• kadÄ• navasena, evampi avipÄ• kÄ• naá¹ƒ saá¹…gaho na
Ä• lambaá¹‡adhammavaseneva pariyÄ• pannÄ• naá¹ƒ sÄ• kÄ• tabbÄ• . apariyÄ• pannÄ•
lokuttaratÄ• , uttaritarÄ• bhÄ• vato anuttaratÄ• ca veditabbÄ• ti.

domanassassa anÄ«varaá¹‡Ä• vatthÄ• ya abhÄ• vena taá¹ƒsahagatacittuppÄ• do kÄ• mab
niyatavatthuko, itare arÅ«pabhÅ«miyampi pavattanato aniyatavatthukÄ• ti Ä• ha __ "niyatÄ•

_nti. vicikicchuddhaccasahagatÄ• naá¹ƒ mohekahetukattÄ• , itaresampi lobhamohadosamo
__ "ekahetukaduhetukato" _ti. Ä• dito ekÄ• dasannaá¹ƒ akusalacittÄ• naá¹ƒ paá¹-isandhijan
uddhaccasahagatassa tadabhÄ• vato Ä• ha __ "paá¹-isandhijanakÄ• janakato" _ti. uddhacc
pavattivipÄ• kaá¹ƒ dentampi paá¹-isandhiá¹ƒ nÄ• kaá¸• á¸• hati. yato vakkhati -

"ekÄ• dasavidhÄ• naá¹ƒ tu, hitvÄ• uddhaccamÄ• nasaá¹ƒ.

ekÄ• dasavidhÄ• ceva, bhavanti paá¹-isandhiyo" ti || (abhidha0 536).

yena pana kÄ• raá¹‡ena taá¹ƒ paá¹-isandhiá¹ƒ nÄ• kaá¸• á¸• hati, taá¹ƒ paá¹-isandhivinicch
gÄ• thÄ• ya vaá¹‡á¹‡anÄ• padeseyeva vakkhÄ• ma \Be I 251/. __tÄ«hi vedanÄ• hÄ«_ti suk
tÄ«hi vedanÄ• hi. yathÄ• ha - "tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• d
(SN II 4.249). yaá¹ƒ pana katthaci sutte "dvemÄ• , bhikkhave, vedanÄ• sukhÄ• dukkhÄ• "
vacanaá¹ƒ, taá¹ƒ kusalapakkhikaá¹ƒ upekkhaá¹ƒ sukhe, akusalapakkhikaÃ±ca dukkhe pakk
vuttanti daá¹-á¹-habbaá¹ƒ. suppatiá¹-á¹-hitabhÄ• vakÄ• raá¹‡attÄ• mÅ«lamivÄ• ti mÅ«laá¹ƒ
etassÄ• ti __lobhamÅ«laá¹ƒ_. kiÃ±cÄ• pi hi mohopi lobhamÅ«lesu atthi, so pana sabbÄ• ku
vavatthÄ• nakaro na hotÄ«ti asÄ• dhÄ• raá¹‡adhammavasena "lobhamÅ«la" ntveva vuttaá¹
yavaá¹…kuro" ti. tathÄ• __ "dosamÅ«la" _nti etthÄ• pi. mÅ«lantaravirahato moho eva mÅ«l
__mohamÅ«laá¹ƒ_.

micchÄ• vasena dassanaá¹ƒ diá¹-á¹-hi, diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ yathÄ• "Ä• kÄ• sag
atha vÄ• vipariyesaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• gatameva, na ettha gantabbavatthu tathÄ•
diá¹-á¹-higataá¹ƒ, dvÄ• saá¹-á¹-hiyÄ• vÄ• diá¹-á¹-hÄ«su antogadhanti diá¹-á¹-higataá¹ƒ, ter
yuttanti __diá¹-á¹-higatasampayuttaá¹ƒ_.

__ "yadÄ• hÄ«" _tiÄ• di lobhamÅ«lacittÄ• naá¹ƒ pavattiÄ• kÄ• radassanaá¹ƒ. __micchÄ• d
ucchedadiá¹-á¹-hiÄ• diá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ. tÄ• ya hi vipallattacittÄ• tÄ• va kodhavisay
indriyagocaroti paralokaá¹ƒ paá¹-ikkhipitvÄ• "natthi kÄ• mesu Ä• dÄ«navo" ti gaá¹‡hanti. __

"esa panthovitatho devayÄ• ne,

yena yanti puttavanto visokÄ• .

taá¹ƒ passanti pasavo pakkhino ca,

tena te mÄ• taripi mithunaá¹ƒ carantÄ«" ti || -

Ä• dinÄ• \Be I 252/ nayena puttamukhadassanaá¹ƒ saggamokkhamaggoti evamÄ• dikaá¹ƒ

saá¹…gaá¹‡hÄ• ti. __kÄ• me vÄ• _ti ettha __vÄ• _-saddo aniyamattho. tena "brÄ• hmaá¹‡Ä
suvaá¹‡á¹‡aharaá¹‡ameva adinnÄ• dÄ• ne sÄ• vajjaá¹ƒ, itaraá¹ƒ anavajjaá¹ƒ, gurÅ«naá¹ƒ,
jÄ«vitassa, vivÄ• hassa ca atthÄ• ya musÄ• vÄ• do anavajjo, itaro sÄ• vajjo, guruÄ• dÄ«naá
pesuÃ±Ã±akaraá¹‡aá¹ƒ anavajjaá¹ƒ, itaraá¹ƒ sÄ• vajjaá¹ƒ, bhÄ• ratayuddhasÄ«tÄ• haraá¹‡
pÄ• pavÅ«pasamÄ• ya hotÄ«" ti evamÄ• dike micchÄ• gÄ• he saá¹…gaá¹‡hÄ• ti. __diá¹-á¹
diá¹-á¹-hasutamutamaá¹…galÄ• ni. __sÄ• rato paccetÄ«_ti vuá¸• á¸• hiyÄ• pubbanimittabh
vuá¸• á¸• hikÄ• raá¹‡a" nti evaá¹ƒ sÄ• ravasena gaá¹‡hÄ• ti. __sabhÄ• vatikkhenevÄ• _ti lo
vÄ• vasena saraseneva tikhiá¹‡ena kururena. __mandenÄ• _ti dandhena atikhiá¹‡ena. tÄ•
parassa vÄ• samussÄ• hanena pavattatÄ«ti Ä• ha __ "samussÄ• hitenÄ• " _ti. __parassa b
__vÄ• _-saddena tathÄ• pavattanakamusÄ• vÄ• dÄ• dÄ«nampi saá¹…gaho veditabbo. __k
anubhuyyamÄ• nÄ• naá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ. __vÄ• _-saddena parasantakassa ayathÄ
taá¹ƒ gahetabbanti gahaá¹‡Ä• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti.

sampayuttadhammavasena bhedÄ• bhÄ• vato dosamÅ«laá¹ƒ asaá¹…khÄ• rikasasaá¹…kh
evaá¹ƒ kasmÄ• "domanassasahagataá¹ƒ paá¹-ighasampayutta" nti vuttaá¹ƒ? asÄ• dhÄ• ra
upalakkhaá¹‡atthaá¹ƒ. pÄ• á¹‡assa atÄ«va, atikkamitvÄ• vÄ• pÄ• tanaá¹ƒ __pÄ• á¹‡Ä• tip
adinnÄ• dÄ• namusÄ• vÄ• dapesuÃ±Ã±apharusasamphappalÄ• pabyÄ• pÄ• de saá¹…gaá
kÄ• mesumicchÄ• cÄ• raabhijjhÄ• micchÄ• diá¹-á¹-hisaá¹…khÄ• tÄ• tayova kammapathÄ•
sabhÄ• vatikkhaá¹ƒ hutvÄ• pavattamÄ• naá¹ƒ cittaá¹ƒ asaá¹…khÄ• rameva hoti, itaraá¹ƒ sa
adhippÄ• yenÄ• ha __ "tikkhamandappavattikÄ• le" _ti. mandaá¹ƒ \Be I 253/ pana hutvÄ• p
sasaá¹…khÄ• ramevÄ• ti na sakkÄ• va viÃ±Ã±Ä• tuá¹ƒ. yaá¹ƒ sasaá¹…khÄ• rena sappayog
hotÄ«ti katvÄ• tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ.

mohamÅ«laá¹ƒ cittaá¹ƒ mÅ«lantaravirahato atimÅ«á¸·haá¹ƒ vicikicchuddhaccayogato caÃ±
upekkhÄ• sahagatameva hoti, na tassa kadÄ• cipi sabhÄ• vatikkhatÄ• atthi. Ä• rammaá¹‡e
vikkhipanavasena ca pavattamÄ• nassa cittadvayassa kiá¹ƒ tÄ• dise kicce sabhÄ• vatikkhat
vÄ• bhavitabbaá¹ƒ, tasmÄ• na tattha saá¹…khÄ• rabhedo atthi. nanu ca uddhaccaá¹ƒ sab
kasmÄ• pana etameva tena visesetvÄ• vuttaá¹ƒ "uddhaccasahagata" nti? visesato balaval
etasmiá¹ƒ citte balavaá¹ƒ, tasmÄ• sampayuttadhammesu padhÄ• naá¹ƒ hutvÄ• pavattatÄ«
visesitabbaá¹ƒ. teneva hi __pÄ• á¸·iyaá¹ƒ_ sesÄ• kusalesu uddhaccaá¹ƒ yevÄ• panakavase
sarÅ«patoyeva niddiá¹-á¹-haá¹ƒ. evaá¹ƒ asÄ• dhÄ• raá¹‡appadhÄ• nadhammavasena moh
vicikicchÄ• sampayuttaá¹ƒ uddhaccasampayuttanti duvidhaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. _
saá¹ƒsayo, __vikkhepo_ avÅ«pasamo, bhantatÄ• ti attho. tattha vicikicchÄ• sahagatassa as
uddhaccasahagatassa vikkhepakÄ• le ca pavatti veditabbÄ• .

__yathÄ• nurÅ«pa_nti paá¹-isandhijanakÄ• janakassa, kammapathabhÄ• vappattÄ• pattas
__yathÄ• nurÅ«pa_nti yo yassa hetu, tadanurÅ«pato. yebhuyyena hi lobhamÅ«lakena
khuppipÄ• sÄ• dinirantarapetavisaye uppajjanti, dosamÅ«lakena doso viya caá¹‡á¸• ajÄ• ta

niraye, mohamÅ«lakena niccasammÅ«á¸·hÄ• ya tiracchÄ• nayoniyaá¹ƒ, tasmÄ• lobhÄ• dih
apÄ• ye upapattiá¹ƒ nipphÄ• detÄ«ti Ä• ha __ "yathÄ• nurÅ«paá¹ƒ ... pe0 ... _ __upapattiyÄ
akusalavipÄ• kÄ• naá¹ƒ dukkhappadhÄ• natÄ• ya __ "dukkhavisesassÄ• " _ti vuttaá¹ƒ.

<31> __apÄ• pena_ alÄ• makena pÄ• pÄ• pÄ• pappahÄ«nena __pÄ• pÄ• pÄ• pesu_ mÄ•
pÄ• pÄ• pÄ• pesu puggalesu apÄ• pena pÄ• pÄ• pÄ• pappahÄ«nena yaá¹ƒ pÄ• pamÄ• na
pÄ• pÄ• pÄ• pesu mÄ• nasesu pÄ• pena pÄ• pamÄ• nasena pÄ• pavasena pÄ• pÄ• pÄ• p
vuttanti yojanÄ• . ayaá¹ƒ panettha adhippÄ• yo - asammÄ• sambuddhena tÄ• va dhammas
kusalampi akusalato, akusalampi kusalato vucceyya, bhagavato pana saha vÄ• sanÄ• hi vi
kammakkhayakaraÃ±Ä• á¹‡ena paccayavekallato viddhaá¹ƒsitakusalakammassa ca samm
akusaladesanÄ• akusaladhammavasenevÄ• ti.

akusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katavaá¹‡á¹‡anÄ•

aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ pÄ• kanti vipÄ• kaá¹ƒ,
vipakkabhÄ• vamÄ• pannÄ• namarÅ«padhammÄ• nametamadhivacanaá¹ƒ. yathÄ• hi loke
taá¹ƒsadisÄ• ni nibbattÄ• ni vipakkÄ• ni nÄ• ma honti, vipÄ• kaniruttiÃ±ca labhanti, na
mÅ«laá¹…kurapattadaá¹‡á¸• anaá¸·Ä• dÄ«ni, evaá¹ƒ kusalÄ• kusalÄ• naá¹ƒ phalÄ• ni arÅ«
sÄ• rammaá¹‡abhÄ• vena ca taá¹ƒsadisÄ• ni vipakkabhÄ• vamÄ• pannÄ• nÄ«ti vipÄ• kani
kammÄ• bhinibbattÄ• pi rÅ«padhammÄ• kammavisadisattÄ• . vipÄ• kameva cittaá¹ƒ __vip
kiriyÄ• phaladÄ• nÄ• sambhavato. yena pana kÄ• raá¹‡ena tassa phaladÄ• naá¹ƒ na samb
vuttameva. kiriyÄ• \Be I 255/ eva cittaá¹ƒ __kiriyacittaá¹ƒ_. vipÄ• kassa kÄ• mÄ• vacarÄ• o
vuttanayena yathÄ• sambhavaá¹ƒ veditabbo. alobhÄ• disampayuttahetÅ«hi saha vattanato
tadabhÄ• vato __ahetukaá¹ƒ_. nibbattakahetuvasena sijjhamÄ• nampi hetaá¹ƒ sampayuttah
"sahetukamahetuka" nti vuccati, itarathÄ• vavatthÄ• nÄ• bhÄ• vato.

__sakakusalaá¹ƒ viyÄ• _ti attano janakaá¹ƒ kÄ• mÄ• vacarakusalaá¹ƒ viya. janakajanitabba
taá¹ƒ kusalaá¹ƒ tassa tassa vipÄ• kassa sakaá¹ƒ nÄ• maá¹ƒ hoti.

"sakakusalaá¹ƒ viyÄ• " ti vuttattÄ• pavattÄ• kÄ• raÄ• rammaá¹‡Ä• dito cassa taá¹ƒsadisat
taá¹ƒnivÄ• raá¹‡atthamÄ• ha __ "yathÄ• panÄ• " _tiÄ• di. __chasu Ä• rammaá¹‡esÅ«_ti
parittÄ• diatÄ«tÄ• diajjhattÄ• dibhedesu chasu rÅ«pÄ• diÄ• rammaá¹‡esu. bhavantarapaá¹-
__paá¹-isandhi_. avicchedappavattihetubhÄ• vena bhavassa aá¹…ganti __bhavaá¹…gaá¹ƒ
parigaÃ±Ã±atÄ• ya cutihetutÄ• ya __cuti. parittadhammapariyÄ• pannesÅ«_ti kÄ• mÄ• vaca
kÄ• mÄ• vacaradhammÄ• hi kilesavikkhambhanÄ• dÄ«su asamatthabhÄ• vena parittÄ• nu
kÄ• mataá¹‡hÄ• dÄ«hi parito gahitattÄ• "parittÄ• " ti vuccanti. vipÄ• kassa saá¹…kappetvÄ

Ä• rammaá¹‡aggahaá¹‡Ä• bhÄ• vato kammÄ• nurÅ«pameva pavattatÄ«ti parittakammavip
pavattitumarahati, na mahaggataappamÄ• á¹‡Ä• rammaá¹‡eti vuttaá¹ƒ "parittadhammapari
mahaggatavipÄ• kopi mahaggatÄ• rammaá¹‡eyeva Ä• pajjatÄ«ti? nÄ• pajjati, saÃ±Ã±Ä• ya
samÄ• dhippadhÄ• nassa kammassa appanÄ• pattassa tÄ• diseneva vipÄ• kena bhavitabb
vaá¹‡á¹‡alakkhaá¹‡Ä• dikaÃ±hi aggahetvÄ• lokasaÃ±Ã±Ä• nurodheneva gahite pathavÄ•
samuppÄ• ditaá¹ƒ \Be I 256/ paá¹-ibhÄ• ganimittasaá¹…khÄ• tamÄ• rammaá¹‡aá¹ƒ saÃ±Ã±
hoti, tasmÄ• tadÄ• rammaá¹‡assa samÄ• dhippadhÄ• nassa appanÄ• pattassa kammassa
samÄ• dhippadhÄ• naappanÄ• pattehi viya saÃ±Ã±Ä• yattÄ• rammaá¹‡atÄ• ya nibbisesene
pana mahaggataappamÄ• á¹‡apaÃ±Ã±attÄ• rammaá¹‡akammanibbattopi hoti, so parato Ä•

__mukhanimittaá¹ƒ viyÄ• _ti mukhaá¹ƒ paá¹-icca uppannanimittaá¹ƒ viya. yathÄ• hi taá¹ƒ
mukhanimittaá¹ƒ uppÄ• detuá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci attano balena kÄ• tuá¹ƒ na sakkoti
vipÄ• kuppÄ• danÄ• dÄ«su na ussahati. tenÄ• ha __ "nirussÄ• ha" _nti. __ussÄ• ho_ti cetth
anupacchinnÄ• vijjÄ• taá¹‡hÄ• mÄ• nÄ• nusayasmiá¹ƒ santÄ• ne vipÄ• kuppÄ• danasamat
Ä• sevanapaccayabhÄ• vasaá¹…khÄ• to, viÃ±Ã±attijanakatÄ• saá¹…khÄ• to ca byÄ• pÄ•
kammavegukkhittattÄ• patitaá¹ƒ viya hutvÄ• pavattamÄ• nassa tassa ekantena dubbalabh
nirussÄ• haá¹ƒ.

__vipaccanaá¹-á¹-hÄ• na_nti vipaccanavasena pavattanaá¹-á¹-hÄ• naá¹ƒ,
paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡avasena catukiccÄ• nametesaá¹ƒ pavattiokÄ•
cutibhavaá¹…gÄ• naá¹ƒ antarÄ• á¸·aá¹ƒ paá¹-isandhikiccÄ• naá¹ƒ á¹-hÄ• naá¹ƒ, paá¹-isanc
tadÄ• rammaá¹‡Ä• vajjanÄ• naá¹ƒ, javanÄ• vajjanÄ• naá¹ƒ, voá¹-á¹-habbanÄ• vajjanÄ• naÃ
bhavaá¹…gakiccÄ• naá¹ƒ á¹-hÄ• naá¹ƒ, tadÄ• rammaá¹‡apaá¹-isandhÄ«naá¹ƒ, javanapaá¹
bhavaá¹…gapaá¹-isandhÄ«naá¹ƒ vÄ• antarÄ• á¸·aá¹ƒ cutikiccÄ• naá¹ƒ á¹-hÄ• naá¹ƒ, javan
antarÄ• á¸·aá¹ƒ tadÄ• rammaá¹‡akiccÄ• naá¹ƒ á¹-hÄ• nanti daá¹-á¹-habbaá¹ƒ. yasmÄ• par
dhammÄ• naá¹ƒ taá¹ƒtaá¹ƒkiccavasena pÄ• kaá¹-aá¹ƒ hoti, tasmÄ• á¹-hÄ• naá¹ƒ veditabba
pÄ• kaá¹-akiccavaseneva taá¹ƒ pakÄ• setuá¹ƒ __ "imÄ• ni_ __hÄ«" _tiÄ• di \Be I 257/ vutta
kiccavantÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabhÄ• vena gayhatÄ«ti á¹-hÄ• nantipi kiccameva uddh
dassetuá¹ƒ __ "imÄ• ni hÄ«" _tiÄ• di vuttaá¹ƒ.

<32> aá¹‡á¸• ajajalÄ• bujayonisambhavÄ• naá¹ƒ manussÄ• naá¹ƒ, vinipÄ• tikÄ• surÄ• naÃ
sabbhÄ• vato Ä• ha __ "duhetukatihetÅ«na" _nti. paá¹-isandhiviÃ±Ã±Ä• á¹‡asampayuttÄ•
yesaá¹ƒ te __duhetukÄ• _. esa nayo tihetukesupi. tattha duhetukÄ• naá¹ƒ Ã±Ä• á¹‡avippay
tihetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• ni cattÄ• ri paá¹-isandhiyo honti, tathÄ• bhavaá¹…g
cittena paá¹-isandhi hoti, taá¹ƒ tadeva bhavaá¹…gacutivasenapi pavattati. tadÄ• rammaá¹‡a
daá¹-á¹-habbaá¹ƒ duhetukÄ• nampi tihetukatadÄ• rammaá¹‡assa icchitattÄ• . nanu cetaá¹ƒ
Ä• cariyeneva imassa paá¹-isiddhattÄ• . tathÄ• hi vakkhati -

"ahetupaá¹-isandhissa, na tadÄ• rammaá¹‡aá¹ƒ bhave.

duhetukaá¹ƒ tihetuá¹ƒ vÄ• , duhetupaá¹-isandhino" ti || (abhidha0 443).

nayidamasamapekkhitÄ• bhidhÄ• naá¹ƒ paá¹-isandhijanakakammaá¹ƒ sandhÄ• ya tattha p
kammena yÄ• paá¹-isandhi Ä• dinnÄ• , na taá¹ƒ tato adhikataraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ pa
yaá¹ƒ pana aÃ±Ã±ampi kiÃ±ci kammaá¹ƒ tadÄ• laddhÄ• vakÄ• saá¹ƒ siyÄ• , na taá¹ƒ tattha
vipÄ• kaá¹ƒ na nibbattetÄ«ti atthi. "sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gass
paccayo" ti (Paá¹-á¹-h III 1.102) hi __paá¹-á¹-hÄ• na_vacanena ahetukassÄ• pi nÄ• nÄ• kar
sahetukatadÄ• rammaá¹‡amanuÃ±Ã±Ä• taá¹ƒ. tenÄ• hu Ä• cariyÄ• -

"hoti aÃ±Ã±ena kammena, sahetukaá¹ƒ ahetuna" nti.

yathÄ• \Be I 258/ ca ahetukassa sahetukaá¹ƒ, evaá¹ƒ duhetukassa tihetukampi icchanti.
__Ä• cariyajotipÄ• latthero_ pana "sahetuka" nti avisesena vuttattÄ• ahetukÄ• nampi tihetu
icchati. vuttaÃ±hi tena "sahetukanti avisesopadesena duhetukaá¹ƒ, tihetukaÃ±ca gahetabba
aá¹-á¹-hakathÄ• yaá¹ƒ "ahetukassÄ• pi tihetukatadÄ• rammaá¹‡amabhihitaá¹ƒ, yaÃ±carahi
tihetukaphalÄ• ni detÄ«" ti vuttaá¹ƒ, taá¹ƒ kathaá¹ƒ? so eva pucchitabbo, yo tassa kattÄ• ti.
"mÅ«lasandhiyÄ• jaá¸·attÄ• tassa tihetukatadÄ• lambaá¹‡aá¹ƒ na labbhatiyevÄ• " ti vadan

33-4__._ __tato_ti paá¹-isandhito paraá¹ƒ, dutiyacittato paá¹-á¹-hÄ• ya. satipi antarantarÄ•
tadavasÄ• ne uppajjamÄ• nassa yÄ• vatÄ• yukaá¹ƒ anivattanato vuttaá¹ƒ __ "yÄ• vatÄ• yuk
__balavÄ• rammaá¹‡e_ti atimahantavibhÅ«tÄ• rammaá¹‡e. paÃ±cadvÄ• re hi atimahantÄ•
vibhÅ«tÄ• rammaá¹‡e tadÄ• rammaá¹‡amuppajjati, na aÃ±Ã±esu. ekÄ• rammaá¹‡appavatt
tiá¹‡á¹‡ampi ekaá¹-á¹-hÄ• ne dassanatthaá¹ƒ uddese tadÄ• rammaá¹‡assa avasÄ• nakaraa
pavattikkamavasena cutiyÄ• avasÄ• nakaraá¹‡anti daá¹-á¹-habbaá¹ƒ.

35-6__._ __kammadvÄ• ra_nti kÄ• yavacÄ«kammadvÄ• rassa janakavasena na pavattantÄ
__kÄ• yo_ti kÄ• yaviÃ±Ã±atti. __kamma_nti taá¹ƒsamuá¹-á¹-hÄ• pikÄ• cetanÄ• , kÄ• yena
kÄ• yakammaá¹ƒ. kiÃ±cÄ• pi hi kÄ• yo kammassa catuvÄ«satiyÄ• paccayesu na kenaci pa
taá¹ƒsamuá¹-á¹-hÄ• nassa tassa sabbhÄ• veyeva kÄ• yakammÄ• divohÄ• roti taá¹ƒ tena ka
pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ dvÄ• raá¹ƒ __kÄ• yakammadvÄ• raá¹ƒ_. yadi evaá¹ƒ kamma
\Be I 259/. kÄ• yadvÄ• rena hi siddhaá¹ƒ kammaá¹ƒ "kÄ• yakamma" nti vuccati. taá¹ƒ pana
kammÄ• nÄ«" ti (Dhs-a 1 kÄ• yakammadvÄ• ra) vacanato vacÄ«dvÄ• repi sijjhatÄ«ti dvÄ• r
siyÄ• , tathÄ• vacÄ«kammaá¹ƒ kÄ• yadvÄ• repi sijjhatÄ«ti kammena dvÄ• ravavatthÄ• nan
tabbahulavuttiyÄ• ceva yebhuyyena vuttiyÄ• ca vavatthitattÄ• . kÄ• yakammaÃ±hi kÄ• yac
pavattati, appaá¹ƒ vacÄ«dvÄ• re, tasmÄ• kÄ• yadvÄ• re bahulappavattanato etassa kÄ• ya
vanacarakÄ• dÄ«naá¹ƒ vanacarakÄ• dibhÄ• vo viya. tathÄ• kÄ• yakammameva yebhuyyen

itaraá¹ƒ, tasmÄ• kÄ• yakammassa yebhuyyena ettheva pavattito assa kÄ• yakammadvÄ• r
brÄ• hmaá¹‡agÄ• mÄ• dÄ«naá¹ƒ brÄ• hmaá¹‡agÄ• mÄ• dibhÄ• vo viyÄ• ti nettha kammad
__vacÄ«kammadvÄ• re_pi esa pabandho yathÄ• sambhavaá¹ƒ daá¹-á¹-habbo.

manokammadvÄ• raá¹ƒ pana sayaá¹ƒ manoyeva samÄ• naá¹ƒ attanÄ• sahagatacetanÄ• a
pavattidvÄ• rabhÄ• vena manodvÄ• rasaá¹…khaá¹ƒ labhatÄ«ti na taá¹ƒ cittassa uppattidvÄ
sayaá¹ƒ attatova pavattati. yadi pana cittasampayuttÄ• kammadvÄ• rabhÄ• vena adhippetÄ
kammadvÄ• rabhÄ• vo manasmiá¹ƒ na upacÄ• rÄ«yatÄ«ti sampayuttadhammÄ• naá¹ƒ cittÄ
cittaá¹ƒ __ "manokammadvÄ• ra" _nti vuccati. sabhÄ• vato pana kammadvÄ• raá¹ƒ nÄ• ma
cittaá¹ƒ tato pavattanato manokammadvÄ• ravasena pavattati. anantarapaccayabhÅ«tassa
vattabbameva natthi. idha pana "aviÃ±Ã±attijanattÄ• " ti vacanena kÄ• yavacÄ«kammadvÄ•
sÄ• dhitattÄ• manokammadvÄ• raá¹ƒ na gahitameva. na hi "aviÃ±Ã±attijanattÄ• " ti kÄ• raá
manokammadvÄ• ravasenapi appavattiá¹ƒ sÄ• dheti. atha vÄ• "avipÄ• kasabhÄ• vato" ti \B
manokammadvÄ• ravasenapi appavatti sÄ• dhitÄ• hoti. "kammadvÄ• ra" nti ettha kammag
nÄ• nakkhaá¹‡ikakammassa adhippetattÄ• tassÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. iti ime
kÄ• yavacÄ«kammadvÄ• rasaá¹…khÄ• tesu dvÄ«su dvÄ• resu, manokammadvÄ• rena sah
pavattati, na evaá¹ƒ vipÄ• ko, yathÄ• ca kusalaá¹ƒ kÄ• yavacÄ«manokammassa Ä• yÅ«ha
dÄ• nÄ• dipuÃ±Ã±akiriyavatthuvasena pavattati, na evamayaá¹ƒ. ayaá¹ƒ pana neva kÄ• yav
viÃ±Ã±attisamuá¹-á¹-hÄ• pakattÄ• bhÄ• vato, na kammavasena, manokammadvÄ• ravasen
vipÄ• kuppÄ• danabhÄ• vÄ• bhÄ• vato, na puÃ±Ã±akiriyavasena pavattati dÄ• nÄ• divasen
"kammadvÄ• raÃ±ca ... pe0 ... no samÄ• " _ti vuttaá¹ƒ. __eva_nti dÄ• nÄ• divasena.

<37> __ "parittÄ• rammaá¹‡attÄ• " _tiÄ• di sampayuttadhammavasena visesadassanaá¹ƒ.
parittÄ• rammaá¹‡Ä• , karuá¹‡Ä• muditÄ• ca paÃ±Ã±attÄ• rammaá¹‡Ä• sattapaÃ±Ã±attiya
dvinnamÄ• lambaá¹‡Ä• naá¹ƒ ekacittassa visayabhÄ• vÄ• nanugamanato na tesu karuá¹‡Ä
ayamettha paá¹-hamagÄ• thÄ• ya adhippÄ• yo.

<38> dutiyagÄ• thÄ• ya pana __hi_-saddo yasmÄ• ti imassa atthe. yasmÄ• "paÃ±ca sikkh
715) vuttÄ• , tasmÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti - bhagavatÄ• hi __sikkhÄ• padavibhaá¹…
sikkhÄ• padÄ• kusalÄ• " ti (Vibh 715) evaá¹ƒ "pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«" tiÄ• dÄ«
sikkhÄ• padÄ• naá¹ƒ kusalabhÄ• vo vutto, te ca viratisabhÄ• vÄ• eva Ä• dito tiá¹‡á¹‡aá¹ƒ s
pacchimassa ca sammÄ• kammante, itarassa sammÄ• vÄ• cÄ• yaá¹ƒ, paÃ±cannampi micc
viramaá¹‡avasena \Be I 261/ pavattÄ• naá¹ƒ sammÄ• Ä• jÄ«ve ca antobhÄ• vato, tasmÄ•
kadÄ• ci abyÄ• kate labhanti, itarathÄ• saddhÄ• satiÄ• dayo viya "siyÄ• kusalÄ• , siyÄ• a
yadi evaá¹ƒ lokuttaraphalesu aá¹-á¹-ha, satta vÄ• maggaá¹…gÄ• na labbhantÄ«ti? no na la
lokiyaviratÄ«nameva tattha ekantakusalabhÄ• vassa vuttattÄ• , lokuttaraviratiyo pana phala
maggapaá¹-ibimbabhÅ«tattÄ• maggasadisato aá¹-á¹-haá¹…gikatÄ• ya, sattaá¹…gikatÄ• ya
ekantakusalabhÄ• vena vavatthÄ• petuá¹ƒ yuttÄ• . evaÃ±ca katvÄ• upari lokuttaraphalesup

aá¹-á¹-haá¹…gikatÄ• dibhedo maggo uddhaá¹-oti.

<39> __ "tathÄ• dhipatino" _tiÄ• di adhipativasena visesadassanaá¹ƒ. sabbesampi hi tebhÅ
aÃ±Ã±o Ä• yÅ«hanakÄ• lo, aÃ±Ã±o vipaccanakÄ• lo, tasmÄ• na tÄ• ni attano vipÄ• kehi a
sakkontÄ«ti na te chandÄ• dÄ«ni dhuraá¹ƒ katvÄ• pavattanti. lokuttarakusalÄ• ni ca pana Ä
vipaccanakÄ• lassa ca antarÄ• bhÄ• vato attano chandÄ• dÄ«naá¹ƒ balassa avÅ«pasantak
nibbattentÄ«ti anantarapaccayÄ• hutvÄ• vipÄ• kehi adhipatiá¹ƒ gÄ• hÄ• petuá¹ƒ sakkontÄ
lokuttaravipÄ• kÄ• naá¹ƒ adhipatiyogaá¹ƒ vakkhati.

<40> yasmÄ• __moravÄ• pivÄ• simahÄ• dattattherena_ vipÄ• kÄ• naá¹ƒ Ä• gamanato as
icchito, __tipiá¹-akacÅ«á¸·anÄ• gattherena_ paccayato, tasmÄ• ubhinnampi matidassanatt
"asaá¹…khÄ• rasasaá¹…khÄ• ravidhÄ• na" _ntiÄ• di. purimatthero hi yathÄ• mukhe calite
calati \Be I 262/, evaá¹ƒ asaá¹…khÄ• rikassa kusalassa vipÄ• ko asaá¹…khÄ• riko, sasaá¹.
sasaá¹…khÄ• rikoti Ä• ha, tasmÄ• tassa matidassanatthaá¹ƒ __ "asaá¹…khÄ• ra ... pe0 ...
dutiyatthero pana asaá¹…khÄ• rikÄ• dÄ«su yena kenacipi cittena kamme Ä• yÅ«hite Ä• sa
paresaá¹ƒ vÄ• payogena vinÄ• asaá¹…khÄ• rena appayogena kammakammanimittagatin
paá¹-isandhi uppajjamÄ• nÄ• asaá¹…khÄ• rikÄ• . yassa kassaci sasaá¹…khÄ• rena sappa
kammÄ• dipaccupaá¹-á¹-hÄ• ne sasaá¹…khÄ• rikÄ• . tathÄ• bhavaá¹…gacutiyopi. tadÄ• r
paá¹‡Ä«tÄ• paá¹‡Ä«tautubhojanÄ• dipaccayavasena, anantaraniruddhakusalÄ• kusalassa
asaá¹…khÄ• rasasaá¹…khÄ• ranti evaá¹ƒ paccayato asaá¹…khÄ• rikÄ• dividhÄ• natamÄ•
matidassanatthaá¹ƒ __ "Ã±eyyaá¹ƒ paccayato cevÄ• " _ti vuttaá¹ƒ. idameva ca pana Ä• car

41-2__._ __hÄ«nÄ• dÄ«naá¹ƒ vipÄ• kattÄ• _ti adhipatiyogÄ• bhÄ• vepi hÄ«namajjhimapaá
vipÄ• kattÄ• . etena Ä• gamanato hÄ«nÄ• dibhÄ• vaá¹ƒ vibhÄ• veti. vineyyasantÄ• nagatak
punanato puÃ±Ã±o vÄ• do vacÄ«ghoso etassa, vuttanayeneva puÃ±Ã±aá¹ƒ vadatÄ«ti vÄ•
__puÃ±Ã±avÄ• dinÄ• _. "ekantena savatthuka" nti vuttepi rÅ«paloke pavatti anivÄ• ritÄ• ti Ä
_nti. __ "na panaÃ±Ã±attha jÄ• yate" _ti iminÄ• pana byatirekato laddhamatthaá¹ƒ dassetÄ

evaá¹ƒ tÄ• va sahetukavipÄ• ke niddisitvÄ• idÄ• ni ahetuke niddisituá¹ƒ __ "ahetukavipÄ•
_tiÄ• di vuttaá¹ƒ. kasmÄ• pana sahetukassa kammassa ahetukavipÄ• ko hotÄ«ti? vuccate
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ tÄ• va paÃ±cannaá¹ƒ Ä• rammaá¹‡Ä• bhinipÄ• tamattatt
sambhavati, tathÄ• mandatarakiccesu sampaá¹-icchanasantÄ«raá¹‡esÅ«ti \Be I 263/ evaá¹
asambhavato ca nesaá¹ƒ ahetukatÄ• daá¹-á¹-habbÄ• . upekkhÄ• diyoge pana cakkhuviÃ±Ã
catunnaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡epi pavattamÄ• nÄ• naá¹ƒ vatthÄ• rammaá¹‡asaá¹…ghaá¹
upekkhÄ• sahagatatÄ• , kÄ• yaviÃ±Ã±Ä• á¹‡assa ca tÄ• ya balavabhÄ• vato sukhasahagat
pana Ä• rammaá¹‡aghaá¹-á¹-anayogyabhÄ• vena oá¸·Ä• rikattÄ• , catucittakkhaá¹‡Ä• tÄ«ta
dubbalamattano nissayena saha asamÄ• najÄ• tikaÃ±ca cakkhÄ• divatthuá¹ƒ nissÄ• ya upp
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi laddhÄ• nantarapaccayatÄ• ya, apubbanissayatÄ• ya ca Ä• r

iá¹-á¹-hÄ• dÄ«su Ä• rammaá¹‡esu upekkhÄ• sahagatameva. santÄ«raá¹‡aá¹ƒ pana vuttavi
sukhasahagataá¹ƒ, iá¹-á¹-hamajjhatte ca upekkhÄ• sahagatanti daá¹-á¹-habbaá¹ƒ. manoviÃ
visiá¹-á¹-hamananakiccÄ• bhÄ• vato manomattÄ• nissattanijjÄ«vÄ• diatthehi dhÄ• tu cÄ• ti
satipi viÃ±Ã±Ä• á¹‡abhÄ• ve manoviÃ±Ã±Ä• á¹‡ato sambhavassa visiá¹-á¹-hamananakicca
mananamattÄ• yeva hoti. vuttalakkhaá¹‡aviparÄ«tato pana mano ca taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±
tadeva yathÄ• vuttaá¹-á¹-hena dhÄ• tÅ«ti __manoviÃ±Ã±Ä• á¹‡adhÄ• tu_.

__viÃ±Ã±Ä• á¹‡apaÃ±cakaá¹ƒ niyatÄ• rammaá¹‡aá¹ƒ_ yathÄ• kkamaá¹ƒ rÅ«pÄ• diekekas
__sesattayamaniyatÄ• rammaá¹‡aá¹ƒ_ paÃ±cÄ• rammaá¹‡ikachaá¸·Ä• rammaá¹‡ikabhÄ•

daá¹-á¹-habbatÄ• ya __diá¹-á¹-haá¹ƒ, _ rÅ«pÄ• yatanaá¹ƒ. sotabbatÄ• ya __sutaá¹ƒ, _ sad
munitabbatÄ• ya __mutaá¹ƒ, _ sampattasseva gahetabbatÄ• yÄ• ti attho, gandhÄ• dittayas
cakkhÄ• dÄ«hi vinÄ• kevalaá¹ƒ manasÄ• eva vijÄ• nitabbatÄ• ya __viÃ±Ã±Ä• taá¹ƒ, _ dha
anÄ• maá¹-á¹-hakÄ• lavisesavacanattÄ• ca nesaá¹ƒ atÄ«tÄ• nÄ• gatÄ• pi rÅ«pÄ• dayo diá
teneva hi \Be I 264/ "daá¹-á¹-habbatÄ• yÄ• " tiÄ• dinÄ• kÄ• lasÄ• maÃ±Ã±ena nesaá¹ƒ nibl
diá¹-á¹-haá¹ƒ Ä• rammaá¹‡aá¹ƒ yassa taá¹ƒ __diá¹-á¹-hÄ• rammaá¹‡aá¹ƒ_. evaá¹ƒ __sutÄ•

__cakkhuto pavatta_nti cakkhudvÄ• ratova pavattaá¹ƒ sabbavÄ• kyÄ• naá¹ƒ avadhÄ• raá¹
manodhÄ• tuÄ• dÄ«naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡abhÄ• vo nivÄ• rito hoti tesaá¹ƒ dvÄ• rantar
vÄ• __ "cakkhuto pavatta" _nti idaá¹ƒ saÃ±jÄ• tippavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ, na saÃ±c
tasmÄ• yathÄ• kuá¹‡á¸• amukhato udakaá¹ƒ saÃ±caraá¹‡avasena pavattati, na evaá¹ƒ pa
pana candakantapÄ• sÄ• á¹‡ato udakaá¹ƒ saÃ±jÄ• tivasena pavattati, evaá¹ƒ pavattameva
gahitaá¹ƒ. yathÄ• ca kiá¹ƒ? yathÄ• kucchito samuá¹-á¹-hitaá¹ƒ pittasemharuhirÄ• di mukha
"mukhassavo" ti na vuccati, mukhatoyeva pana samuá¹-á¹-hahitvÄ• tato savantaá¹ƒ kheá¸·
vuccati, evaá¹ƒ hadayavatthusannissayato samuá¹-á¹-hahitvÄ• cakkhuto pavattamÄ• naá¹ƒ
nÄ• ma na hoti. cakkhutoyeva pana samuá¹-á¹-hahitvÄ• tato pavattamÄ• naá¹ƒ cakkhuviÃ±
pana imamatthaá¹ƒ asallakkhetvÄ• byaÃ±janamattasseva abhinivisitvÄ• taá¹ƒdvÄ• rappav
cakkhuviÃ±Ã±Ä• á¹‡abhÄ• vaá¹ƒ maÃ±Ã±eyya, taá¹ƒ nivÄ• retuá¹ƒ pakÄ• rantarenapi vigg
"cakkhumhi sannissita" _nti. yathÄ• cakkhuto pavattaá¹ƒ, cakkhusannissitaá¹ƒ vÄ• viÃ±Ã±
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, evaá¹ƒ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi "sotato pavattaá¹ƒ, sotasmi
viÃ±Ã±Ä• á¹‡aá¹ƒ sotaviÃ±Ã±Ä• á¹‡a" ntiÄ• dinÄ• yojanaá¹ƒ atidisanto Ä• ha __ "tathÄ• s
_ti.

cakkhusannissitaá¹ƒ hutvÄ• rÅ«passa vijÄ• nanalakkhaá¹‡ametassÄ• ti
__cakkhusannissitarÅ«pavijÄ• nanalakkhaá¹‡aá¹ƒ_. tattha cakkhusannissitavacanena dibb
rÅ«pÄ• rammaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nivatteti \Be I 265/. vijÄ• nana-ggahaá¹‡ena cakk
phassÄ• didhamme nivatteti. cakkhurÅ«pa-ggahaá¹‡ena nissayato, Ä• rammaá¹‡ato ca citt
ubhayÄ• dhÄ«navuttikattÄ• . yadi hi cakkhu nÄ• ma na siyÄ• , andhÄ• pi rÅ«paá¹ƒ passeyy

ca nÄ«lÄ• dirÅ«paá¹ƒ nÄ• ma na siyÄ• , desÄ• diniyamena na bhavitabbaá¹ƒ, attheva ca ni
ca cittassa vuttÄ• ti Ä• rammaá¹‡ena vinÄ• nÄ«lÄ• diÄ• bhÄ• saá¹ƒ cittaá¹ƒ pavattatÄ«ti ev
micchÄ• vÄ• doti gahetabbo. tenÄ• ha bhagavÄ• "cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjat
ntiÄ• di (MN I 204, 400; III 421, 425; SN II 4.60; kathÄ• 465). ettha siyÄ• - kiá¹ƒ panetaá¹ƒ
viÃ±Ã±Ä• á¹‡assa paccayo hontaá¹ƒ ekameva paccayo hoti, udÄ• hu anekanti? cakkhu tÄ•
anekameva saá¹…gataá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? paccayabhÄ• vavisesato. cakkhu hi cakkh
nissayapurejÄ• taindriyavippayuttapaccayehi paccayo hontaá¹ƒ atthibhÄ• veneva hoti tasmi
asati abhÄ• vato. yato taá¹ƒ atthiavigatapaccayehissa paccayoti vuttaá¹ƒ, svÄ• yaá¹ƒ pacca
na sambhavatÄ«ti ekampi cakkhuviÃ±Ã±Ä• á¹‡assa paccayo hoti. rÅ«paá¹ƒ pana yadipi cal
purejÄ• taatthiavigatapaccayehi paccayo hoti puretaraá¹ƒ uppannaá¹ƒ hutvÄ• vijjamÄ• nak
upakÄ• rakattÄ• , tathÄ• pi anekameva saá¹…gataá¹ƒ hutvÄ• paccayo hoti Ä• rammaá¹‡ab
Ä• rammaá¹‡aá¹ƒ tassa yathÄ• tathÄ• upalabbhanÄ«yavaseneva Ä• rammaá¹‡apaccayab
indriyÄ• dhÄ«navuttikassa Ä• rammaá¹‡asabhÄ• vÅ«paladdhi na ekadvikalÄ• pagatavaá¹‡á
katipayakalÄ• pagatavaá¹‡á¹‡avasena, atha kho Ä• bhogÄ• nurÅ«paá¹ƒ Ä• pÄ• thagatavaá
rÅ«paá¹ƒ saá¹ƒhaccakÄ• ritÄ• ya viÃ±Ã±Ä• á¹‡assa paccayo hotÄ«ti. amumeva \Be I 266/ I
"cakkhuÃ±ca paá¹-icca rÅ«pe cÄ• " ti (MN I 204, 400; III 421, 425; SN II 4.60; Kv 465) __pÄ
vacanabhedo katoti. evaá¹ƒ sotaviÃ±Ã±Ä• á¹‡epi yathÄ• rahaá¹ƒ vattabbaá¹ƒ. ghÄ• naviÃ±
sampattaggÄ• hatÄ• ya attano nissayena saha allÄ«nasseva gahaá¹‡ato ekakalÄ• pagatam
uppattiyÄ• paccayo hoti.

__rÅ«pamattÄ• rammaá¹‡arasa_nti rÅ«pÄ• yatanamattasseva Ä• rammaá¹‡akaraá¹‡arasa
Ä• rammaá¹‡antaraá¹ƒ nivatteti, evaá¹ƒ rÅ«pÄ• yatanepi labbhamÄ• ne ekacce visese niva
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ vaá¹‡á¹‡amattato aÃ±Ã±aá¹ƒ kiÃ±ci nÄ«lÄ• divisesaá¹ƒ tattha ga
bhagavÄ• - "paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kiÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• ti aÃ±Ã±atra
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjamÄ• naá¹ƒ rÅ«pÄ• rammaá¹‡e eva uppajjanato tadabhimu
vuttaá¹ƒ __ "rÅ«pÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• na" _nti. attano anantaraá¹ƒ uppajj
arÅ«padhammÄ• naá¹ƒ samanantaravigatÄ• arÅ«padhammÄ• pavattiokÄ• sadÄ• nena
anantarasamanantaranatthivigatapaccayehi upakÄ• rakÄ• , nissayÄ• rammaá¹‡Ä• dhamm
dassento Ä• ha __ "rÅ«pÄ• rammaá¹‡Ä• ya kiriyÄ• manodhÄ• tuyÄ• apagamapadaá¹-á¹-h
__sotaviÃ±Ã±Ä• á¹‡Ä• _dÄ«supi vuttanayeneva attho veditabbo. kiriyÄ• manodhÄ• tuyÄ• A
bhinnasabhÄ• vattÄ• Ä• ha __ "kiriyÄ• manodhÄ• tÅ«na" _nti. cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ tadanantarameva aparipatantaá¹ƒ katvÄ• sampaá¹-icchantaá¹ƒ
vuttaá¹ƒ __ "rÅ«pÄ• disampaá¹-icchanarasa" _nti. tathÄ• bhÄ• vena sampaá¹-icchanabhÄ•
__tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ_.

chasu Ä• rammaá¹‡esu kadÄ• ci paÃ±cannaá¹ƒ jaccandhÄ• divasena tatopi Å«nÄ• naá¹ƒ,
vijÄ• nanasabhÄ• vÄ• pi __chaá¸·Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡Ä• _ \Be I 267/ vuttÄ•
chasveva vÄ• itaresaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ antogadhattÄ• . __santÄ«raá¹‡Ä• dirasÄ•

santÄ«raá¹‡atadÄ• rammaá¹‡Ä• dikiccÄ• , santÄ«raá¹‡atadÄ• rammaá¹‡apaá¹-isandhibhav
__ "hadayavatthupadaá¹-á¹-hÄ• nÄ• " _ti idaá¹ƒ imÄ• saá¹ƒ dvinnaá¹ƒ manoviÃ±Ã±Ä• á¹‡ad
anibaddhaá¹-á¹-hÄ• natÄ• ya nibaddhakÄ• raá¹‡aá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. vuttanayena pan
"taá¹ƒtaá¹ƒanantarÄ• tÄ«taviÃ±Ã±Ä• á¹‡Ä• pagamapadaá¹-á¹-hÄ• na" ntipi vatthuá¹ƒ vaá¹-a
ahetukacittÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ lakkhaá¹‡Ä• dikassa dassitattÄ• parisesato sahetukaci
lakkhaá¹‡Ä• dikanti viÃ±Ã±Ä• yati. taá¹ƒ pana heá¹-á¹-hÄ• vibhÄ• vitameva.

idÄ• ni imÄ• saá¹ƒ Ä• rammaá¹‡Ä• dito bhedaá¹ƒ dassetuá¹ƒ __ "tattha paá¹-hamÄ• " _tiÄ•
__ekantamiá¹-á¹-hÄ• rammaá¹‡e_ti ekanteneva iá¹-á¹-hÄ• rammaá¹‡e, atiiá¹-á¹-hÄ• ramma
á¹-hÄ• nesÅ«_ti sahetukavipÄ• kÄ• naá¹ƒ vuttesu catÅ«su, sampaá¹-icchanavoá¹-á¹-habba
antarÄ• á¸·asaá¹…khÄ• tasantÄ«raá¹‡aá¹-á¹-hÄ• ne cÄ• ti paÃ±casu á¹-hÄ• nesu, paÃ±cas
kiÃ±cÄ• pi somanassapaá¹-isandhikassa domanassajavanÄ• vasÄ• ne tadÄ• rammaá¹‡asa
paricitapubbaá¹ƒ parittÄ• rammaá¹‡amÄ• rabbha upekkhÄ• sahagatasantÄ«raá¹‡amuppajja
uppajjamÄ• nassa kadÄ• ciyeva sambhavato yebhuyyappavattiá¹ƒ gahetvÄ• cha á¹-hÄ• nÄ
atha vÄ• taá¹ƒ uppajjamÄ• naá¹ƒ tadÄ• rammaá¹‡aá¹-á¹-hÄ• neyeva nibbattatÄ«ti taá¹ƒvas
gahitanti daá¹-á¹-habbaá¹ƒ.

acakkhusaá¹ƒvattanikakammanibbattatÄ• ya jÄ• tiyÄ• andho __jaccandho_. kiÃ±cÄ• pi hi
aá¹‡á¸• ajajalÄ• bujÄ• naá¹ƒ sabbesampi cakkhu natthi, yassa bhÄ• vÄ• bhÄ• vato andhÄ•
tathÄ• pi cakkhussa uppajjamÄ• nÄ• rahakÄ• lepi cakkhuvipattivibandhakena kammunÄ• p
paá¹-isandhidÄ• yakena \Be I 268/ itarenÄ• pi vÄ• kammena tassa anupÄ• diyamÄ• nattÄ•
vuccati. atha vÄ• __jaccandho_ti pasÅ«tiyaá¹ƒyeva andho, mÄ• tukucchiyaá¹ƒyeva andho
tena duhetukatihetukÄ• naá¹ƒ mÄ• tukucchigatakÄ• lepi cakkhussa avipajjanaá¹ƒ siddhaá¹ƒ
__jÄ• tibadhirÄ• _dÄ«supi yathÄ• rahaá¹ƒ vattabbaá¹ƒ. __jaccajaá¸·o_ti jÄ• tiyÄ• aÃ±Ã±Ä•
duhetukapaá¹-isandhikopi jÄ• tiyaá¹ƒ aÃ±Ã±Ä• á¹‡ako, tassa pana pavattiyaá¹ƒ paÃ±Ã±Ä•
yebhuyyato pavattiyampi paÃ±Ã±Ä• yÄ• sambhavato jaccajaá¸·o veditabbo. __jaccummatta
surÄ• merayapÄ• nÄ• diummattaka- bhÄ• vasaá¹ƒvattanikakammaparibhÄ• vitena kammen
__paá¹‡á¸• ako_ti paradÄ• ragamanÄ• dikammaparibhÄ• vitena kammunÄ• gahitapaá¹-isa
Ä• sittapaá¹‡á¸• ako usÅ«yapaá¹‡á¸• ako pakkhapaá¹‡á¸• ako opakkamikapaá¹‡á¸• ako na
pana opakkamikapaá¹‡á¸• akassa sahetukassÄ• pi bhÄ• vato, napuá¹ƒsakassa ca visuá¹ƒ
adhippetÄ• . __Ä• di_-saddena jÄ• timÅ«gajÄ• tipaá¹…gulamammanÄ• dÄ«naá¹ƒ saá¹…ga
ahetukapaá¹-isandhikÄ• avikalindriyÄ• hutvÄ• thokaá¹ƒ vicÄ• raá¹‡apakatikÄ• pi honti, tas
Ä• di-saddena saá¹…gaho" ti vadanti. ettha ca jaccandhÄ• dÄ«nameva ayaá¹ƒ paá¹-isandh
jaccandhÄ• dayo pana iminÄ• paá¹-isandhiá¹ƒ gaá¹‡hantÄ«ti gahetabbaá¹ƒ.

<43> __tihetukapuÃ±Ã±assÄ• _ti tihetukassapi ukkaá¹-á¹-hapuÃ±Ã±assa. duhetukammass
soá¸·asannaá¹ƒ vipÄ• kÄ• naá¹ƒ asambhavato tappaá¹-ikkhepaparattÄ• cetanÄ• ya "tihetu
vuttaá¹ƒ.

kÄ• mÄ• vacaravipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rupÄ• vacararupÄ• vacaravipÄ• kavaá¹‡á¹‡anÄ•

mahaggatavipÄ• kÄ• naá¹ƒ \Be I 269/ taá¹ƒtaá¹ƒkusalÄ• gamanavaseneva jhÄ• naá¹…gah
bhÄ• vanÄ• visesenÄ• ti tesaá¹ƒ pahÄ• naá¹…gÄ• ni anuddhaá¹-Ä• ni. __upapattiya_nti up

arÅ«pÄ• vacaravipÄ• kacittÄ• ni vuccantÄ«ti sambandho.

<44> __kusalÄ• nugataá¹ƒ katvÄ• _ti kusalÄ• nurÅ«paá¹ƒ kusalasadisaá¹ƒ katvÄ• . yathÄ•
kusalato visadisampi katvÄ• vibhattaá¹ƒ, evamakatvÄ• kusalasadisameva katvÄ• ti atthaá¹
aá¹-á¹-hakathÄ• yaá¹ƒ pana kusalÄ• nantaraá¹ƒ katvÄ• mahaggatavipÄ• kÄ• naá¹ƒ bhÄ• ji
"kusalÄ• nugataá¹ƒ katvÄ• bhÄ• jita" nti vuttaá¹ƒ. pÄ• á¸·iyaÃ±hi -

"katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa kamma
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hotÄ«" tiÄ• dinÄ• (Dhs 431) -

kÄ• mÄ• vacaravipÄ• kaá¹ƒ vibhajitvÄ• mahaggatavipÄ• kaá¹ƒ vibhajantena -

"katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti, vi
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye pha
avikkhepo hoti, ime dhammÄ• kusalÄ• , tasseva rÅ«pÄ• vacarassa kusalassa kammassa k
vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe0 ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pa
pe0 ... ime dhammÄ• abyÄ• katÄ• " ti (Dhs 498).

evaá¹ƒ kusalaá¹ƒ uddisitvÄ• tadanantaraá¹ƒ katvÄ• mahaggataá¹ƒ vipÄ• kaá¹ƒ vibhattaá¹
kÄ• mÄ• vacaravipÄ• kaá¹ƒ, evaá¹ƒ avibhajitvÄ• \Be I 270/ idaá¹ƒ kusalÄ• nantaraá¹ƒ katv
imamatthaá¹ƒ jotetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ "kusalÄ• nugataá¹ƒ katvÄ• " ti vuttaá¹ƒ. imin
parihÄ• ramukhena vakkhamÄ• naatthavisesavacanicchÄ• ya tattha vuttanayeneva codanÄ
kusalÄ• nantaraá¹ƒyeva phalaá¹ƒ uppajjatÄ«ti Ã±Ä• panaá¹ƒ suá¹-á¹-hÅ«papannaá¹ƒ hotÄ«
Ä• cariyassa maggo.

__mahaggata_nti mahaggatavipÄ• kaá¹ƒ. taÃ±hi idha adhigataá¹ƒ. __kÄ• mÄ• ... pe0 ... y
kÄ• mÄ• vacarakusalaá¹ƒ asamÄ• naphalaá¹ƒ hoti tihetukassa duhetukÄ• hetukavipÄ• kÄ•
ahetukavipÄ• kÄ• nampi jananato, na evamidaá¹ƒ, idaá¹ƒ pana ekanteneva sadisavipÄ• kaj
tasmÄ• ti attho. ettha ca "kusala" nti avuttepi kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒvÄ• ti upamitattÄ•
kusalabhÄ• vo viÃ±Ã±Ä• yati. kasmÄ• panetaá¹ƒ sadisavipÄ• kaá¹ƒ, na kÄ• mÄ• vacaraá¹

vuccate - kÄ• mÄ• vacarapuÃ±Ã±aÃ±hi Ä• cinanto rÅ«pataá¹‡hÄ• dinÄ• nÄ• vatthukakÄ• n
tasmÄ• tadÅ«panissayakusalaá¹ƒ tadanurÅ«pato nÄ• nÄ• vatthukaá¹ƒ vipÄ• kaá¹ƒ janeti. n
ekavatthukÄ• yeva bhavataá¹‡hÄ• ya vasena Ä• cinatÄ«ti tadanurÅ«pato taá¹ƒ nÄ• nÄ• vat
ekavatthumeva janetÄ«ti.

45-6__._ __sabbathÄ• _ti dhammato, Ä• rammaá¹‡ato, paá¹-ipadÄ• dito ca. tathÄ• hi ye ph
labbhanti, te vipÄ• kepi labbhanti, yasmiÃ±ca Ä• rammaá¹‡e kusalaá¹ƒ pavattati, tattheva ic
yÄ• va paá¹-ipadÄ• dayo kusalassa labbhanti, tÄ• va imassa vipÄ• kassapÄ«ti. kÄ• maá¹ƒ y
taá¹ƒtaá¹ƒvatthusadisÄ• va, mahantassa pana kusalavipÄ• kassa mahantÄ• hiyeva upamÄ
__ "gajÄ• dÄ«na" _ntiÄ• di vuttaá¹ƒ. apare apare attabhÄ• ve bhavaá¹ƒ vedanamassÄ• ti __
yadi aparÄ• pariyavedanaá¹ƒ na hoti, kathaÃ±carahi imassa phaluppattÄ«ti Ä• ha __ "jhÄ• n
_tiÄ• di.

<47> __kusalÄ• nantara_nti kusalabhavÄ• nantaraá¹ƒ. yasmiÃ±hi bhave taá¹ƒ kusalaá¹ƒ ka
kusala-saddena upacÄ• rato gahito kammÄ• nantaraá¹ƒyeva phalassa asambhavato. na hi
viya anantaraphalanipphÄ• dakaá¹ƒ, atha kho ekaccakÄ• mÄ• vacarakusalaá¹ƒ viya aparÄ•
satipi anekeyeva kÄ• mÄ• vacarakamme mahogho viya parittaá¹ƒ udakaá¹ƒ tamajjhottharitv
vipÄ• kadÄ• nena ekantena anantarabhaveyeva phalaá¹ƒ nibbatteti. nanu ca aparihÄ«najjhA
nikantivasena kÄ• mabhave paá¹-isandhi hoti. tathÄ• hi tissamahÄ• brahmÄ• uparibrahma
bhÄ• vitamaggo bhikkhÅ«hi yÄ• cito tato cavitvÄ• moggalibrÄ• hmaá¹‡assa gehe paá¹-isan
taá¹ƒ kathanti? nikantibaleneva jhÄ• naá¹ƒ parihÄ• yatÄ«ti tato parihÄ«najjhÄ• no nibbattat
pana Ä• cariyÄ• "anÄ«varaá¹‡Ä• vatthÄ• ya nikantiyÄ• jhÄ• nassa parihÄ• ni vÄ«maá¹ƒsit
"satipi mahaggatakammuno vipÄ• kaá¹ƒ paá¹-ibÄ• hanasamatthasseva parittakammassa ab
sÄ«lavato cetopaá¹‡idhi visuddhattÄ• â€™ ti (AN III 8.35) vacanato kÄ• mabhave cetopaá¹‡
vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• parittakammuno vipÄ• kassa okÄ• saá¹ƒ karotÄ«" ti vadanti, t
__etassÄ• _ti imassatthassa Ã±Ä• panatthanti sambandho.

48-9__._ evaá¹ƒ \Be I 272/ avisesena kusalasadisataá¹ƒ atidisitvÄ• idÄ• ni visesaá¹ƒ dasse
"paá¹-ipadÄ• kkamo cevÄ• " _tiÄ• di vuttaá¹ƒ. yathÄ• hi dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhi
uppÄ• detvÄ• punappunaá¹ƒ samÄ• pajjantassa taá¹ƒ jhÄ• naá¹ƒ taá¹ƒpaá¹-ipadameva ho
aparihÄ«ne tassa tassa vipÄ• ko nibbattamÄ• no taá¹ƒtaá¹ƒpaá¹-ipadova bhavituá¹ƒ arahati
chandÄ• dhipateyyÄ• dibhÄ• vo pana tasmiá¹ƒ khaá¹‡e vijjamÄ• nÄ• naá¹ƒ chandÄ• dÄ«na
hoti, na Ä• gamanavasena. tathÄ• hi ekameva jhÄ• naá¹ƒ nÄ• nakkhaá¹‡esu nÄ• nÄ• dhip
vipÄ• kassa Ä• gamanavasena chandÄ• dhipateyyÄ• ditÄ• na gahitÄ• . tenÄ• ha __ "abhÄ
tadabhÄ• vatova sarasato tassa hÄ«nÄ• ditÄ• na sambhavatÄ«ti sÄ• pi jhÄ• nÄ• gamanato

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttaravipÄ• kavaá¹‡á¹‡anÄ•

maggacittassa viya phalacittassa maggayogato bhedÄ• bhÄ• vena "catumaggayogato" ti a
"catumaggasampayuttacittaphalattÄ• " _ti vuttaá¹ƒ, catÅ«hi ariyamaggehi sampayuttakusala
catubbidhasÄ• maÃ±Ã±aphalasampayuttacittabhÄ• vatoti attho. sotÄ• pattimaggassa phala
__sotÄ• pattimaggaphalacittaá¹ƒ_. evaá¹ƒ sesesu. maggavÄ«thiyaá¹ƒ dvikkhattuá¹ƒ, tikkha
phalasamÄ• pattiyÄ• aparicchinnaparimÄ• á¹‡aá¹ƒ pavattamÄ• nampi dvÄ«sveva á¹-hÄ• n
hotÄ«ti Ä• ha __ "maggavÄ«thiphalasamÄ• pattivasena pavattito duvidha" _nti.

50-1__._ __maggassÄ• nantare phale labbhanti_ maggÄ• gamanatoti adhippÄ• yo. maggo
laddhanÄ• mo saguá¹‡Ä• lambaá¹‡avasena animittaappaá¹‡ihitanÄ• mampi labhatÄ«ti pha
tathÄ• Ä• gamanato appaá¹‡ihito \Be I 273/ maggo saguá¹‡Ä• rammaá¹‡avasena
animittasuÃ±Ã±ataappaá¹‡ihitanÄ• makoti phalassa nÄ• mattayampi deti. evaÃ±ca katvÄ•
phalassa tÄ«á¹‡i tÄ«á¹‡i nÄ• mÄ• ni vuttÄ• ni. nanu ca abhidhamme "saguá¹‡Ä• rammaá¹‡
vuttaá¹ƒ? saccaá¹ƒ vuttaá¹ƒ, taá¹ƒ pana nÄ• malÄ• bhaá¹ƒ sandhÄ• ya, na nÄ• madÄ• naá
vavatthÄ• nakarattÄ• bhÄ• vato tathÄ• anadhippetaá¹ƒ, na alabbhanato. idha pana ekekas
labhatÄ«ti vavatthÄ• nappayojanÄ• bhÄ• vato saguá¹‡Ä• rammaá¹‡ehi laddhanÄ• madÄ• n
nÄ• maá¹ƒ deti. ekantena cetaá¹ƒ evaá¹ƒ sampaá¹-icchitabbaá¹ƒ, itarathÄ• vipassanÄ• pi v
laddhanÄ• mamaggassa taá¹ƒ na dadeyyÄ• ti. __parabhÄ• gasmi_nti aparabhÄ• ge. __vaá
samÄ• pajjanavasena anubhavitabbaphalesu. "vaá¸·aÃ±janaphalesu nÄ• " ti maggÄ• gama
paá¹-ikkhittanti Ä• ha __ "vipassanÄ• vasenevÄ• " _tiÄ• di. vaá¸·aÃ±janaphalaÃ±hi visuá¹ƒ
nibbattatÄ«ti tassa taá¹ƒvasena nÄ• malÄ• bho. yadi evaá¹ƒ maggassa viya animittanÄ• ma
yathÄ• maggÄ• nantarassa phalassa viya vaá¸·aÃ±janakaphalasamÄ• pattiyÄ• pi maggÄ•
jhÄ• napaá¹-ipadÄ• bhedo hoti, evaá¹ƒ animittanÄ• mampi labbhatÄ«ti.

52-3__._ __honti sÄ• dhipatÄ«nevÄ• _ti ettha kÄ• raá¹‡aá¹ƒ vuttameva. __maggabhÄ• ven
catusaccapaá¹-ivedhakamaggabhÄ• vena, kilesamÄ• raá¹‡avasena gamanasaá¹…khÄ• ter
maggitabbabhÄ• vasaá¹…khÄ• tena vÄ• maggabhÄ• vena. __phalaá¹ƒ ... pe0 ... vuccatÄ«
maggassa phalattÄ• , taá¹ƒsadisatÄ• ya vÄ• tamupÄ• dÄ• ya maggoti vuccati "maggaá¹…g
ntiÄ• dÄ«sÅ«ti adhippÄ• yo.

lokuttaravipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalavipÄ• kavaá¹‡á¹‡anÄ•

yathÄ• \Be I 274/ atiiá¹-á¹-he, iá¹-á¹-hamajjhatte ca Ä• rammaá¹‡e vedanÄ• bhedasambha
kusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu duvidhÄ• hoti somanassasahagatÄ• , upekkhÄ
atianiá¹-á¹-he, aniá¹-á¹-hamajjhatte ca Ä• rammaá¹‡e vedanÄ• bhedo natthÄ«ti

akusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu ekavidhÄ• vÄ• ti __ "sattÄ• kusalavipÄ• kÄ• nA
vedanÄ• bhede atianiá¹-á¹-he domanassena bhavitabbaá¹ƒ, na ca paá¹-ighena vinÄ• doma
kÄ• yaviÃ±Ã±Ä• á¹‡assa dukkhasahagatÄ• kusalavipÄ• ke vuttavipariyÄ• yena veditabbÄ•
labbhamÄ• nadukkhaá¹ƒ viya nÄ• tikaá¹-ukÄ• pi upekkhÄ• ekantanihÄ«nassa akusalassa v
dukkhasabhÄ• vattÄ• hÄ«nÄ• eva. na hi akusalassa vipÄ• ko adukkho hoti, upekkhÄ• bhÄ
bÄ• dhiyamÄ• nassa paá¹-ipahariuá¹ƒ asakkontassa dubbalapurisassa tena kariyamÄ• nab
daá¹-á¹-habbaá¹ƒ. __imÄ• ni ... pe0 ... cittÄ• nÄ«_ti imÄ• ni satta ekekassa akusalassa vipÄ
kusalavipÄ• ke viya tihetukÄ• dipuÃ±Ã±avisesena. uddhaccasahagatassapi hi pavattiyaá¹ƒ
labbhanti. kasmÄ• panettha yathÄ• kusalavipÄ• kaá¹ƒ sahetukampi uddhaá¹-aá¹ƒ, na evaa
hetÅ«naá¹ƒ asambhavato. lobhÄ• dÄ«naÃ±hi ekantasÄ• vajjatÄ• ya ayonisomanasikÄ• rah
vipÄ• kabhÄ• vo, alobhÄ• dÄ«nampi ekantamanavajjasabhÄ• vÄ• naá¹ƒ vÄ• kÄ• raá¹‡ass
akusalavipÄ• kabhÄ• vo. na hi alobhÄ• dÄ«naá¹ƒ paá¹-ipakkhalobhÄ• dayo te abhinipphÄ•
sabbathÄ• sahetuppavattiyÄ• asambhavato ahetukamevÄ• ti.

__kammakammanimittagatinimittesÅ«_ti ettha atÄ«tabhave Ä• yÅ«hitaá¹ƒ aparÄ• pariyave
upapajjavedanÄ«yaá¹ƒ vÄ• kammaá¹ƒ __kammaá¹ƒ_ nÄ• ma \Be I 275/. kammakaraá¹‡ak
gahitamÄ• rammaá¹‡aá¹ƒ __kammanimittaá¹ƒ_ nÄ• ma. upapajjitabbabhavapariyÄ• panno
aggijÄ• lÄ• divaá¹‡á¹‡o __gatinimittaá¹ƒ_ nÄ• ma.

<54> __ime_ti akusalavipÄ• kÄ• . tesaá¹ƒ aniá¹-á¹-hÄ• niá¹-á¹-hamajjhattavisayesu pavatti
tabbipariyÄ• yena kusalavipÄ• kÄ• naá¹ƒ iá¹-á¹-haiá¹-á¹-hamajjhattavisayesu pavatti atthato
visuá¹ƒ na vuttÄ• . __sukhÄ• dittayayuttÄ• _ti sukhasomanassupekkhÄ• yuttÄ• .

__ "eva" _ntiÄ• di yathÄ• vuttavipÄ• kÄ• naá¹ƒ nigamanaá¹ƒ.

akusalavipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vipÄ• kacittavaá¹‡á¹‡anÄ•

<55> pÄ• kassa asurakaÃ±Ã±Ä• naá¹ƒ gabbhaparipÄ• kassa sÄ• sanato vinÄ• sanato, pÄ
vinÄ• sanato pÄ• kasÄ• sano vuccati sakko devarÄ• jÄ• , tena pÅ«jito __pÄ• kasÄ• sanapÅ
paripakkaá¹ƒ sÄ• sanametesÅ«ti pÄ• kasÄ• sanÄ• , khÄ«á¹‡Ä• savÄ• , tehi pÅ«jitoti __pÄ•

vipÄ• kacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__dÄ• nÄ• divasenÄ• _ti pavattÄ• kÄ• ramattato dÄ• nÄ• divasena, na pana puÃ±Ã±akiriya
khÄ«á¹‡Ä• savasantÄ• nagatassa puÃ±Ã±akiriyabhÄ• vÄ• bhÄ• vatoti vuttovÄ• yamattho.

Ä• vajjatÄ«ti __Ä• vajjanaá¹ƒ, _ Ä• bhuÃ±jati oá¹‡ojeti pariá¹‡Ä• meti vÄ• retÄ«ti vÄ• attho
Ä• pÄ• thagataá¹ƒ Ä• rammaá¹‡aá¹ƒ paá¹-hamamÄ• bhuÃ±jati, cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«
Ä• pÄ• thagatÄ• rammaá¹‡Ä• bhimukhaá¹ƒ oá¹‡ojeti, cittasantÄ• naá¹ƒ vÄ• purimÄ• kÄ• ra
anuppabandhato pavattanakaá¹ƒ bhavaá¹…gacittasantÄ• naá¹ƒ parato pavattituá¹ƒ adatvÄ•
276/ vÄ• Ä• rammaá¹‡aá¹ƒ aÃ±Ã±attha gantuá¹ƒ adatvÄ• vÄ• reti. hasitaá¹ƒ uppajjati, upp
hasituppÄ• daá¹ƒ, tadeva cittanti __hasituppÄ• dacittaá¹ƒ_. voá¹-á¹-hapetÄ«ti __voá¹-á¹-hab
panettha Ä• vajjanavoá¹-á¹-habbanÄ• ni upekkhÄ• sahagatÄ• ni, hasituppÄ• daÃ±ca soman
Ä• vajjanaá¹ƒ tÄ• va apubbÄ• rammaá¹‡e sakideva ca pavattamÄ• nasantativicchedavasen
dubbalabhavaá¹…gapaccayaá¹ƒ vÄ• sabbathÄ• visayarasamanubhavituá¹ƒ na sakkotÄ«ti
upekkhÄ• yuttameva hoti. voá¹-á¹-habbanaÃ±ca vuttavipariyÄ• yena vedanÄ• bhedÄ• rahan
vipÄ• kappabandhaá¹ƒ vicchinditvÄ• visadisacittappabandhassa nibbattanato santatipariá¹‡
byÄ• vaá¹-attÄ• vipÄ• kaá¹ƒ viya Ä• rammaá¹‡arasassÄ• de asamatthamevÄ• ti sabbattha
hasituppÄ• daá¹ƒ pana vuttaviparÄ«tato parihÄ«navipallÄ• sÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá
iá¹-á¹-hÄ• rammaá¹‡eyeva uppajjanato sabbathÄ• somanassasahagatamevÄ• ti.

lakkhaá¹‡Ä• dito panetÄ• su purimaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ purecaraá¹ƒ rÅ«p
Ä• vajjanarasaá¹ƒ, tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, bhavaá¹…gavicchedapadaá¹-á¹
chaá¸·Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡aá¹ƒ, arahataá¹ƒ anoá¸·Ä• rikesu vatthÅ«su hasitu
tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, ekantato hadayavatthupadaá¹-á¹-hÄ• naá¹ƒ. tatiyan
chaá¸·Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡aá¹ƒ, paÃ±cadvÄ• ramanodvÄ• resu voá¹-á¹-habb
tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, ahetukavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tubhava
aÃ±Ã±atarÄ• pagamapadaá¹-á¹-hÄ• nanti.

__bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-ayamÄ• nÄ• _ti bhavaá¹…gasantÄ• naá¹ƒ Ä• vaá¹-á¹-ayantÄ
sekkhÄ• sekkhaputhujjanÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• . __asÄ• dhÄ• raá¹‡Ä• _ti asekkhÄ• n
"khÄ«á¹‡Ä• savassÄ• " _ti. __chasu dvÄ• resu ... pe0 ... _ __Ä• rammaá¹‡esÅ«_ti \Be I 277
dvÄ• resu, padhÄ• nasÄ• ruppaá¹-á¹-hÄ• nÄ• digatesu chasu rÅ«pÄ• diÄ• rammaá¹‡esu. p
disvÄ• diá¹-á¹-hadhammasukhavihÄ• ratthÄ• ya "sÄ• ruppamidaá¹ƒ á¹-hÄ• naá¹ƒ mayÄ• la
cakkhudvÄ• re rÅ«pÄ• rammaá¹‡e, bhaá¹‡á¸• abhÄ• janaá¹-á¹-hÄ• ne mahÄ• saddaá¹ƒ sut
pahÄ«nÄ• " ti tusantassa sotadvÄ• re saddÄ• rammaá¹‡e, gandhehi vÄ• pupphehi vÄ• cet
vata sugandhena bhagavantaá¹ƒ pÅ«jemÄ«" ti tusantassa ghÄ• nadvÄ• re gandhÄ• ramma
piá¹‡á¸• apÄ• taá¹ƒ sabrahmacÄ• rÄ«hi saha bhÄ• jetvÄ• paribhuÃ±janakÄ• le "sÄ• raá¹‡Ä
tusantassa jivhÄ• dvÄ• re rasÄ• rammaá¹‡e, Ä• bhisamÄ• cÄ• rikavattapÅ«raá¹‡akÄ• le "kÄ
pÅ«remÄ«" ti tusantassa kÄ• yadvÄ• re phoá¹-á¹-habbÄ• rammaá¹‡eti evaá¹ƒ paÃ±cadvÄ•
pavattati.

manodvÄ• re pana yathÄ• vuttesveva paÃ±casu paccuppannÄ• rammaá¹‡esu __ghaá¹-ikÄ
Ä• dayo) viya bhagavato pubbenivÄ• saÃ±Ä• á¹‡ena pariÃ±Ã±Ä• te atÄ«tÄ• rammaá¹‡e, "a

paccekabuddho bhavissatÄ«" ti (Dhp-a I 16 devadattavatthu) Ä• gataá¹-á¹-hÄ• nÄ• dÄ«su v
anÄ• gataá¹ƒsaÃ±Ä• á¹‡ena paricchinne anÄ• gatÄ• rammaá¹‡e cÄ• ti evaá¹ƒ chasvevÄ• r
uppÄ• detÄ«ti veditabbaá¹ƒ. nanu ca atÄ«taá¹ƒsÄ• dÄ«su appaá¹-ihatÄ• dÄ«su appaá¹-ihat
tÄ«hi dhammehi samannÄ• gatassa buddhassa bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä
Ã±Ä• á¹‡Ä• nuparivatta" nti vacanato vicÄ• raá¹‡apaÃ±Ã±Ä• rahitÄ• ya etÄ• ya kathaá¹ƒ bh
hasituppÄ• dacittena pavattiyamÄ• nampi bhagavato sitakaraá¹‡aá¹ƒ
pubbenivÄ• saanÄ• gataá¹ƒsasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anuvattakattÄ• Ã±Ä• á¹‡
Ã±Ä• á¹‡Ä• nuparivattibhÄ• ve sati na koci pÄ• á¸·ivirodho. evaÃ±ca katvÄ• __aá¹-á¹-haka
Ã±Ä• á¹‡Ä• naá¹ƒ ciá¹‡á¹‡apariyante idaá¹ƒ \Be I 278/ cittaá¹ƒ uppajjatÄ«" ti vuttaá¹ƒ. avas
icchitabbaá¹ƒ, itarathÄ• aÃ±Ã±assÄ• pi viÃ±Ã±attisamuá¹-á¹-hÄ• pakassa ahetukacittassa
yujjeyya. na hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakassa taá¹ƒsamuá¹-á¹-hitÄ• ya viÃ±Ã±attiyÄ• kÄ
Ä• pajjanabhÄ• vo vibandhatÄ«ti. evaÃ±ca katvÄ• paÃ±cadvÄ• re iminÄ• cittena somanas
daá¹-á¹-habbaá¹ƒ, na hÄ• suppÄ• danaá¹ƒ paÃ±cadvÄ• rikacittÄ• naá¹ƒ aviÃ±Ã±attijanakat
hÄ• suppÄ• danaá¹ƒ. teneva hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ paÃ±cadvÄ• re "somanassito hot
vuttaá¹ƒ, manodvÄ• re ca "hÄ• sayamÄ• na" nti. idha pana "hasituppÄ• dakiccÄ• " ti avises
somanassakaraá¹‡avasena pavattassapi manodvÄ• re hÄ• sajananassa paccayabhÄ• vaá¹
veditabbaá¹ƒ. __hasituppÄ• dakiccÄ• _ti hasitasseva uppÄ• danakiccÄ• . teneva hi taá¹ƒ "h
na pana aÃ±Ã±esaá¹ƒ hasituppÄ• dacittÄ• naá¹ƒ abhÄ• vato. tathÄ• hi vakkhati "kusalato c

__cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nÄ«_ti Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ, indriyaparopari
yamakapÄ• á¹-ihÄ• riyaÃ±Ä• á¹‡aá¹ƒ, mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡aá¹ƒ, sabbaÃ
anÄ• varaá¹‡aÃ±Ä• á¹‡anti imÄ• ni cha paccekabuddhÄ• dÄ«hi asÄ• dhÄ• raá¹‡Ä• ni Ã±Ä
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ, itarathÄ• sabbaÃ±Ã±utÄ• n
asabbaÃ±Ã±utasÄ• varaá¹‡aÃ±Ä• á¹‡atÄ• ca Ä• pajjeyya, tathÄ• hi yadi sabbaÃ±Ã±utaÃ±
aÃ±Ã±amanÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ siyÄ• , tassa sÄ• varaá¹‡attÄ• sÄ• varaá¹‡e ca visay
sabbaÃ±Ã±ubhÄ• vaá¹ƒ na sijjheyya, anÄ• varaá¹‡aÃ±Ä• á¹‡assa ca asabbadhammÄ• ram
pavattati, tatthÄ• varaá¹‡asambhavato anÄ• varaá¹‡abhÄ• vopi na \Be I 279/ siyÄ• ti? sacc
Ã±Ä• á¹‡aá¹ƒ anavasesasaá¹…khatÄ• saá¹…khatasammutidhammavisayattÄ• sabbaÃ±Ã±
Ä• varaá¹‡Ä• bhÄ• vato nissaá¹…gavÄ• ramupÄ• dÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti evaá¹
asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ dvedhÄ• vuttanti. yathÄ• ha -

"sabbaá¹ƒ saá¹…khatamasaá¹…khataá¹ƒ anavasesaá¹ƒ jÄ• nÄ• tÄ«ti

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti

anÄ• varaá¹‡aÃ±Ä• á¹‡a" ntiÄ• di (Paá¹-is I 119).

__idha á¹-hatvÄ• _ti hasitassa uppÄ• danato hasitassa uppÄ• dananti vuttacittassa Ä• gata

__pariggaá¹‡hitabbÄ• nÄ«_ti paricchinditvÄ• gaá¹‡hitabbÄ• ni. kiÃ±cÄ• pi rÅ«pÄ• vacaraki
jhÄ• naá¹…gappahÄ• naá¹ƒ vipÄ• ke viya Ä• gamanato ahutvÄ• kusale viya bhÄ• vanÄ• v
hoti, paá¹-hamajjhÄ• nassa pana pahÄ• naá¹…gasambhavÄ• bhÄ• vato ekassa vaseneva r
pahÄ• naá¹…gaá¹ƒ avatvÄ• sampayogaá¹…gameva tesu dassitanti.

<57> yasmÄ• pana bhÄ• vanÄ• vasena pavattÄ• kÄ• ramattaá¹ƒ vinÄ• bhÄ• vanÄ• ya kÄ
nÄ«varaá¹‡appahÄ• nÄ• dikiccassa abhÄ• vato ujukaá¹ƒ bhÄ• vanÄ• nÄ• ma na hoti, tasm
"bhÄ• vanÄ• kÄ• ravasappavattÄ• nÄ«" _ti Ä• kÄ• ra-ggahaá¹‡aá¹ƒ katanti.

58-9__._ __na_nti taá¹ƒ yathÄ• vuttarÅ«pÄ• rÅ«pasamÄ• pattiá¹ƒ. __samÄ• pannÄ• sace
eva samÄ• patti samÄ• pajjituá¹ƒ na sakkÄ• , niruddhÄ• naá¹ƒ anuppannato, paá¹-iladdhas
samÄ• pajjitukÄ• matÄ• ya saddhiá¹ƒyeva samÄ• pajjanato, paá¹-hamajjhÄ• nÄ• dikameva
dutiyajjhÄ• nÄ• dikaá¹ƒ samÄ• pajjituá¹ƒ asakkuá¹‡eyyabhÄ• vato ca, pubbe paá¹-iladdhas
samÄ• pajjanato puthujjanakÄ• lasmiá¹ƒ abhinibbattitasamÄ• pattisadisÄ• ettha sÄ• eva ta

<61> __ekacittakkhaá¹‡attÄ• _ti \Be I 280/ ekacittakkhaá¹‡eyeva pavattanato. yadi hi so pu
uppajjeyya, tadÄ• ssa arahato uppattiyÄ• kiriyabhÄ• vo icchitabbo siyÄ• . sakiá¹ƒyeva pana
catusaccapaá¹-ivedhakiccassa ekavÄ• reneva pariniá¹-á¹-hÄ• nato, takkiccena ca vinÄ• tas
tenÄ• ha - "na pÄ• raá¹ƒ diguá¹‡aá¹ƒ yantÄ«" ti (Sn 719), tasmÄ• natthi lokuttaraá¹ƒ kiriyac
adhippÄ• yo.

<62> __kriyÄ• ... pe0 ... desako_ti yÄ• Ä• pattiyo kÄ• yavÄ• cÄ• hi akÄ• tabbaá¹ƒ katvÄ•
yÄ• pana Ä• pattiyo kÄ• yavÄ• cÄ• hi kÄ• tabbaá¹ƒ akaronto Ä• pajjati, tÄ• akiriyÄ• , kiriyÄ
kiriyÄ• kiriyÄ• , kiriyÄ• kiriyÄ• ca tÄ• Ä• pajjitabbato Ä• pattiyo cÄ• ti kiriyÄ• kiriyÄ• pattiyo,
vibhÄ• gaá¹ƒ desetÄ«ti kiriyÄ• ... pe0 ... desako. atha vÄ• kiriyÄ• jhÄ• nabhÅ«tÄ• samÄ•
kusalabhÅ«tÄ• pana samÄ• pattiyo akiriyÄ• pattiyo, tÄ• saá¹ƒ vibhÄ• gaá¹ƒ desetÄ«ti __kri
yaá¹ƒ kiriyÄ• kiriyaá¹ƒ cittanti sambandho. paÃ±cannaá¹ƒ mÄ• rÄ• naá¹ƒ jitattÄ• __jino. hit
atthÄ• natthÄ• naá¹ƒ. __sÄ• _ti so jino. __kriyÄ• kriyÄ• rato_ti sabbasattÄ• naá¹ƒ hitassa ka
akaraá¹‡e nirato. atha vÄ• ekantamiá¹-á¹-havipÄ• kattÄ• __hitÄ• _ti kusalÄ• nametaá¹ƒ ac
tappaá¹-ipakkhattÄ• __ahitÄ• _ti akusalÄ• nametaá¹ƒ adhivacanaá¹ƒ. yathÄ• kkamaá¹ƒ tes
akiriyÄ• yaÃ±ca ratoti __hitÄ• hitÄ• naá¹ƒ ... pe0 ... rato_. atha vÄ• __hitÄ• hitÄ• _ti kusalÄ
tesaá¹ƒ kiriyÄ• kiriyÄ• mattamavipÄ• kabhÄ• vaá¹ƒ kÄ• tuá¹ƒ icchatÄ«ti __hitÄ• hitÄ• naá¹ƒ
vÄ• hitÄ• hitÄ• naá¹ƒ puggalÄ• naá¹ƒ sakiriyÄ• kiriyÄ• ya attano attano kiccassa idhalokap
I 281/ karaá¹‡e rato abhiratoti __hitÄ• hitÄ• naá¹ƒ ... pe0 ... rato_.

64-6__._ sabbe lokuttare aá¹-á¹-ha katvÄ• ye ekÅ«nanavuti cittuppÄ• dÄ• vuttÄ• , tÄ• ni ci
niddiá¹-á¹-hÄ• nÄ«ti sambandho. pÄ• á¹-avaá¹ƒ atthenti patthenti, pÄ• á¹-avasaá¹…khÄ• to
__pÄ• á¹-avatthino_. __uggahetabbo_ti savanapaá¹-ipucchÄ• vasena uggahitabbo, uggaá¹

uggahaá¹‡amatteyeva á¹-hÄ• tabbanti dassento Ä• ha __ "cintetabbo punappuna" _nti, na h
uggahaá¹‡amattenevettha sabbathÄ• sanniá¹-á¹-hÄ• naá¹ƒ gantunti adhippÄ• yo. __abhidh
dhammasaá¹…gaá¹‡Ä«Ä• disattappakaraá¹‡avasena á¹-hitamabhidhammapiá¹-akamahaá¹
khandhÄ• yatanÄ• divasena á¹-hitaá¹ƒ paramatthamahaá¹‡á¹‡avaá¹ƒ vÄ• . __tarantÄ«_ti a
uttaranti, sutamayaÃ±Ä• á¹‡amÅ«lakena vÄ• bhÄ• vanÄ• Ã±Ä• á¹‡ena otarantÄ«ti attho. _
paccuppannabhavaá¹ƒ. __paraá¹ƒ loka_nti anÄ• gatabhavaá¹ƒ. __tarantÄ«_ti atikkamanti. i
chandarÄ• gappahÄ• navasena imaá¹ƒ lokaá¹ƒ taranti, Ä• yatiá¹ƒ bhavÅ«papÄ• dakassa ka
kammakkhayakaraÃ±Ä• á¹‡ena vinÄ• sanato paralokaá¹ƒ taranti, anupÄ• dÄ• parinibbÄ• n
attho.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

cittaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyo paricchedo

cetasikaniddesavaá¹‡á¹‡anÄ•

<67> ettÄ• vatÄ• ca cittaá¹ƒ cetasikaá¹ƒ rÅ«paá¹ƒ nibbÄ• nanti evaá¹ƒ uddiá¹-á¹-hesu catÄ
tÄ• va jÄ• tibhÅ«misampayogappavattÄ• kÄ• rÄ• divasena vibhÄ• gena niddisitvÄ• idÄ• ni
\Be I 282/ cetasikadhamme niddituá¹ƒ __ "cittÄ• nantaramuddiá¹-á¹-hÄ• " _tiÄ• di Ä• raddh
jÄ• tibhÅ«miÄ• divasena vibhÄ• gaá¹ƒ, tesu tesu cittesu yathÄ• rahaá¹ƒ sampayogavasena
bhÄ• janaÃ±ca.

katame pana cetasikÄ• , yesaá¹ƒ vibhÄ• janaá¹ƒ vuccatÄ«ti te saha nibbacanena sarÅ«pat
cittasampayuttÄ• " _tiÄ• di vuttaá¹ƒ. tattha __ "cittasampayuttÄ• " _ti idaá¹ƒ cetasikalakkhaá
ye cittena saha sampayogalakkhaá¹‡ena yuttÄ• , teyeva cetasikÄ• ti dasseti. kiá¹ƒ pana taá
sampayogalakkhaá¹‡anti? ekuppÄ• daekanirodhaekavatthukaekÄ• rammaá¹‡asaá¹…khÄ•
yuttÄ• ti hi sampayuttÄ• . tattha yadi ekuppÄ• datÄ• matteneva ca sampayuttatÄ• adhippet
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asampayuttatÄ• Ä• pajjeyyÄ• ti __ekanirod
avinibbhogarÅ«pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asampayuttatÄ• Ä• pajjeyyÄ• ti __ekavatthuka_
"avinibbhogarÅ«pesu ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ sesamahÄ• bhÅ«topÄ• dÄ• rÅ«pÄ• naá¹ƒ n
ekavatthukÄ• nÄ«ti, cakkhÄ• dÄ«naá¹ƒ nissayabhÅ«tÄ• ni vÄ• bhÅ«tÄ• ni ekaá¹ƒ vatthu et
ekavatthukÄ• nÄ«" ti kappentassa tesaá¹ƒ sampayuttatÄ• patti siyÄ• ti tannivÄ• raá¹‡atthaá
__ekÄ• rammaá¹‡a_-ggahaá¹‡aá¹ƒ.

paá¹-ilomato vÄ• "ekÄ• rammaá¹‡Ä• " ti vutte ekavÄ«thiyaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡asamp
nÄ• nÄ• vÄ«thiyaá¹ƒ parasantÄ• ne ca ekasmiá¹ƒ Ä• rammaá¹‡e uppajjamÄ• nÄ• naá¹ƒ bh
Ä• pajjeyyÄ• ti __ekavatthuka_-ggahaá¹‡aá¹ƒ. evampi maraá¹‡Ä• sannavÄ«thiyaá¹ƒ
sampaá¹-icchanasantÄ«raá¹‡Ä• dÄ«naá¹ƒ sampayuttatÄ• Ä• pajjeyyÄ• ti __ekanirodha_-g
nÄ• nuppÄ• dÄ• pi evaá¹ƒ tividhalakkhaá¹‡Ä• honti, atha ekuppÄ• dÄ• evÄ• ti vicÄ• raá¹‡
eva evaá¹ƒ tividhalakkhaá¹‡Ä• hontÄ«ti dassanatthaá¹ƒ __ "ekuppÄ• dÄ• " _ti vuttaá¹ƒ. iti i
sampayogalakkhaá¹‡ehi ye cittasampayuttÄ• , te cetasikÄ• nÄ• mÄ• ti evaá¹ƒ cetasikalakk
hoti. kathaá¹ƒ panete cetasikÄ• nÄ• mÄ• ti Ä• ha __ "citte bhavÄ• " _ti. "cetasi bhavÄ• cet
citta-saddassapi ceto-saddena saha samÄ• natthatÄ• ya atthamattaá¹ƒ dassetuá¹ƒ __ "citte
vuttaá¹ƒ.

__niyatÄ• _ti niyatuppattikÄ• , karuá¹‡Ä• muditÄ• dayo viya kadÄ• ci anuppajjitvÄ• yadÄ•
uppajjati, tadÄ• tadÄ• va tena avinibhuttÄ• hutvÄ• jÄ• yamÄ• nÄ• ti attho. __sarÅ«pena Ä
"ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•
anÄ• gantvÄ• "phasso hoti, vedanÄ• hotÄ«" tiÄ• dinÄ• (Dhs 1) sarÅ«peneva __pÄ• á¸·iya
evaá¹ƒ desanÄ• etesanti __yevÄ• panakÄ• . ekÅ«natiá¹ƒsa dhammÄ• _ti kiccabhedaá¹ƒ a
asambhinnadhammavaseneva ekenÅ«nÄ• tiá¹ƒsa dhammÄ• . pÄ• á¸·iyaá¹ƒ pana cittena s
tesaá¹ƒ kiccabhedato gahaá¹‡ena chappaÃ±Ã±Ä• sa dhammÄ• vuttÄ• . __seyyathida_nti s
pe0 ... cittujukatÄ• _ti yathÄ• pucchitÄ• naá¹ƒ sarÅ«padassanaá¹ƒ. __iti_-saddo parisamÄ•
puna tettiá¹ƒsa hontÄ«ti sambandho. __tettiá¹ƒsa hontÄ«_ti teyeva ekÅ«natiá¹ƒsa dhammÄ

"kadÄ• ci uppajjantÄ«" ti vuttaá¹ƒ, taá¹ƒ kathaá¹ƒ daá¹-á¹-habbanti Ä• ha __ "imesÅ«" _tiÄ•
__karuá¹‡Ä• muditÄ• vasenÄ• _ti paá¹-hamasamannÄ• hÄ• rato paá¹-á¹-hÄ• ya
gotrabhupariyosÄ• nappavattitakaruá¹‡Ä• muditÄ• parikammavasena. __karuá¹‡Ä• pubbab
pubbabhÄ• go, parikammappanÄ• vasena pavattakaruá¹‡Ä• bhÄ• vanÄ• ya appanÄ• koá¹-
paá¹-hamasamannÄ• hÄ• rato paá¹-á¹-hÄ• ya gotrabhupariyosÄ• nappavattaparikammakoá
evaá¹ƒ __ "muditÄ• pubbabhÄ• go" _ti etthÄ• pi. bhÄ• ga-saddassa drabyavuttitÄ• ya tappu
uttarapadatthappadhÄ• natÄ• ya "karuá¹‡Ä• pubbabhÄ• go" tiÄ• dinÄ• pulliá¹…gena vuttaa
guá¹‡avuttitÄ• ya guá¹‡avisesavati vattamÄ• no tassa liá¹…gavasena pariá¹‡amatÄ«ti karu
"etÄ• " _ti itthiliá¹…gavasena vuttanti. __na panekato uppajjanti, _ kiÃ±carahi visuá¹ƒ visuá¹
teneva hi "karuá¹‡Ä• pubbabhÄ• go vÄ• muditÄ• pubbabhÄ• go vÄ• " ti vikappo vuttoti. kas
nuppajjantÄ«ti? bhinnÄ• rammaá¹‡attÄ• . karuá¹‡Ä• hi dukkhitasatte Ä• rabbha tesaá¹ƒ
dukkhÄ• panayanakÄ• matÄ• vasena pavattati, muditÄ• sukhitasatte Ä• rabbha tesaá¹ƒ su
ubhinnampi bhinnavisayattÄ• na ekasmiá¹ƒ citte uppatti sambhavatÄ«ti. __micchÄ• kamma
__Ä• di_-saddena micchÄ• vÄ• cÄ• micchÄ• jÄ«vÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __sammÄ• kamm
sammÄ• kammantasammÄ• vÄ• cÄ• sammÄ• Ä• jÄ«vÄ• ni paripÅ«renti. __ko viratÄ«_ti tÄ
sammÄ• kammantaá¹ƒ pÅ«rentÄ« paá¹-hamÄ• , sammÄ• vÄ• caá¹ƒ pÅ«rentÄ« dutiyÄ• , sa
virati uppajjatÄ«ti attho. __karuá¹‡Ä• muditÄ• hi saha na uppajjanti_ tÄ• saá¹ƒ paÃ±Ã±attÄ•

viratiyÄ• ca ekantaparittÄ• rammaá¹‡attÄ• . __aÃ±Ã±amaÃ±Ã±ena ca na uppajjanti_ aÃ±Ã
bhinnavisayattÄ• . micchÄ• kammantÄ• dÄ«naÃ±hi Ä• rammaá¹‡Ä• neva yathÄ• kkamaá¹ƒ
Ä• rammaá¹‡Ä• ni tato viratibhÄ• vato. __etesÅ«_ti imesu paÃ±casu.

<68> viratÄ«nampi \Be I 285/ saá¹…gahaá¹‡atthaá¹ƒ "karuá¹‡Ä• muditÄ• dÄ«sÅ«" ti vattab
gÄ• thÄ• bandhasukhatthaá¹ƒ Ä• di-saddalopavasena __ "karuá¹‡Ä• muditÄ• sÅ«" _ti vutta
__ "ekenÄ• " _ti, itarathÄ• "ekÄ• yÄ• " ti vattabbanti.

69-71__._ kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ, catÅ«su brahmavihÄ• resu dve idha niddiá¹-á¹-hÄ•
Ä• ha __ "kasmÄ• panÄ• " _tiÄ• di. upekkhÄ• ca na uddhaá¹-Ä• ti sambandho. navahi loku
raÃ±jetÄ«ti __dhammarÄ• jÄ• _. diá¹-á¹-hadhammikasamparÄ• yikatthehi sadevakaá¹ƒ loka
abyÄ• pÄ• dena mettÄ• gahitÄ• _ tasseva hitÄ• kÄ• rappavattikÄ• le mettÄ• bhÄ• vÅ«paga
mettÄ• yanÄ• " tiÄ• dinÄ• niddiá¹-á¹-ho. __tatramajjhattatÄ• ya upekkhÄ• gahitÄ• _ tÄ• ye
majjhattÄ• kÄ• rappavattÄ• ya upekkhÄ• brahmavihÄ• rabhÄ• vato. Ä• diccena saha samÄ
ariyasÄ• vakabhÄ• vena vÄ• tassa bhagavato puttatÄ• ya Ä• dicco bandhu imassa, Ä• dicc
__Ä• diccabandhu_.

<72> __rÄ• si_nti phassapaÃ±cakÄ• disattarasarÄ• siá¹ƒ. paá¹-hamamahÄ• cittuppÄ• dava

"phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• r
hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satind
samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ ho
hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• saá¹…kappo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ•
saddhÄ• balaá¹ƒ hoti, vÄ«riyabalaá¹ƒ hoti, satibalaá¹ƒ hoti \Be I 286/, samÄ• dhibalaá¹ƒ hot
hoti, hiribalaá¹ƒ hoti, ottappabalaá¹ƒ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhÄ• h
hoti, sammÄ• diá¹-á¹-hi hoti, hirÄ« hoti, ottappaá¹ƒ hoti, kÄ• yapassaddhi hoti, cittapassaddh
kÄ• yalahutÄ• hoti, cittalahutÄ• hoti, kÄ• yamudutÄ• hoti, cittamudutÄ• hoti, kÄ• yakamm
cittakammaÃ±Ã±atÄ• hoti, kÄ• yapÄ• guÃ±Ã±atÄ• hoti, cittapÄ• guÃ±Ã±atÄ• hoti, kÄ• yu
hoti, sati hoti, sampajaÃ±Ã±aá¹ƒ hoti, samatho hoti, vipassanÄ• hoti, paggÄ• ho hoti, avikk
1) -

evaá¹ƒ dhammuddhÄ• raá¹ƒ karontena bhagavatÄ• phassÄ• dayo tiá¹ƒsa dhamme chappa
phassapaÃ±cakarÄ• si jhÄ• napaÃ±cakarÄ• si indriyaá¹-á¹-hakarÄ• si maggapaÃ±cakarÄ•
hetuttikarÄ• si kammapathatikarÄ• si lokapÄ• ladukarÄ• si chayugaá¸·adukarÄ• si upakÄ• r
yuganandhadukarÄ• sivÄ«riyasamathadukarÄ• sÄ«ti sattarasannaá¹ƒ rÄ• sÄ«naá¹ƒ vasena

kathaá¹ƒ? etesupi cittaá¹ƒ tÄ• va phassapaÃ±cakaá¹ƒ patvÄ• "cittaá¹ƒ hotÄ«" ti vuttaá¹ƒ, i
"manindriya" nti. vitakko jhÄ• naá¹…gÄ• ni patvÄ• "vitakko hotÄ«" ti vutto, maggaá¹…gÄ• n

"sammÄ• saá¹…kappo" ti. saddhÄ• indriyÄ• ni patvÄ• "saddhindriyaá¹ƒ hotÄ«" ti vuttÄ• , b
"saddhÄ• bala" nti. hirÄ« balÄ• ni patvÄ• "hiribalaá¹ƒ hotÄ«" ti vuttÄ• , lokapÄ• ladukaá¹ƒ p
ottappepi eseva nayo. alobho mÅ«laá¹ƒ patvÄ• "alobho hotÄ«" ti vutto, kammapathaá¹ƒ pa
adoso mÅ«laá¹ƒ patvÄ• \Be I 287/ "adoso hotÄ«" ti vutto, kammapathaá¹ƒ patvÄ• "abyÄ• p
dvÄ«su á¹-hÄ• nesu vibhattÄ• . vedanÄ• pana phassapaÃ±cakaá¹ƒ patvÄ• "vedanÄ• hotÄ
patvÄ• "sukha" nti, indriyÄ• ni patvÄ• "somanassindriya" nti. evamayaá¹ƒ eko dhammo tÄ«
vÄ«riyaá¹ƒ pana indriyÄ• ni patvÄ• "vÄ«riyindriyaá¹ƒ hotÄ«" ti vuttaá¹ƒ, maggaá¹…gÄ• ni p
ti, balÄ• ni patvÄ• "vÄ«riyabala" nti, vÄ«riyasamathaá¹ƒ patvÄ• "paggÄ• ho" ti. satipi indriy
"satindriyaá¹ƒ hotÄ«" ti vuttÄ• , maggaá¹…gÄ• ni patvÄ• "sammÄ• satÄ«" ti, balÄ• ni patvÄ
upakÄ• radukaá¹ƒ patvÄ• "sati hotÄ«" ti. evaá¹ƒ ime dve dhammÄ• catÅ«su á¹-hÄ• nesu v
jhÄ• naá¹…gÄ• ni patvÄ• "cittassekaggatÄ• hotÄ«" ti vutto, indriyÄ• ni patvÄ• "samÄ• dhi
patvÄ• "sammÄ• samÄ• dhÄ«" ti, balÄ• ni patvÄ• "samÄ• dhibala" nti, yuganandhadukaá¹
vÄ«riyasamathaá¹ƒ patvÄ• "avikkhepo hotÄ«" ti. evamayaá¹ƒ eko dhammo chasu á¹-hÄ• n
indriyÄ• ni patvÄ• "paÃ±Ã±indriyaá¹ƒ hotÄ«" ti vuttÄ• , maggaá¹…gÄ• ni patvÄ• "sammÄ•
patvÄ• "paÃ±Ã±Ä• bala" nti, mÅ«lÄ• ni patvÄ• "amoho" ti, kammapathaá¹ƒ patvÄ• "samm
upakÄ• radukaá¹ƒ patvÄ• "sampajaÃ±Ã±a" nti, yuganandhadukaá¹ƒ patvÄ• "vipassanÄ• "
sattasu á¹-hÄ• nesu vibhattoti evamete dvÄ• dasa dhammÄ• indriyÄ• ditaá¹ƒtaá¹ƒkiccavan
dviá¹-á¹-hÄ• nikÄ• dibhedena sattarasasu rÄ• sÄ«su vibhattÄ• . itare aá¹-á¹-hÄ• rasa kiccav
ekaá¹-á¹-hÄ• nikÄ• yevÄ• ti imesu sattarasasu rÄ• sÄ«su yevÄ• panakadhammÄ• ekarÄ• s
taá¹ƒtaá¹ƒkiccabhÄ• vatoti katvÄ• vuttaá¹ƒ __ "rÄ• siá¹ƒ bhajanti nÄ• " _ti.

nanu cete kiÃ±cÄ• pi sesarÄ• sayo na bhajanti tesaá¹ƒ sadisakiccasaá¹…gahavasena á¹-h
phassapaÃ±cakarÄ• si pana khandhasaá¹…gahavaseneva \Be I 288/ á¹-hapitoti cetanÄ• ya
saá¹…khÄ• rakkhandhasaá¹…gahato tattha samavarodho yuttoti? taá¹ƒ na, khandhasaá¹…
phassapaÃ±cakarÄ• si sabbacittasÄ• dhÄ• raá¹‡adhamme saá¹…gahetvÄ• á¹-hapitoti cha
pakiá¹‡á¹‡akavasena uppajjamÄ• nÄ• naá¹ƒ sabbacittasÄ• dhÄ• raá¹‡atÄ• ya abhÄ• vato,
sabbacittasÄ• dhÄ• raá¹‡atte nippariyÄ• yato saá¹…khÄ• rakkhandhasaá¹…gahÄ• bhÄ• va
phassapaÃ±cakarÄ• sibhajanampi yuttanti. kasmÄ• pana manasikÄ• rassa nippariyÄ• yato
saá¹…khÄ• rakkhandhasaá¹…gahÄ• bhÄ• voti? vuccate - á¹-hapetvÄ• cetanaá¹ƒ sesadhar
parÄ• dhÄ«nabhÄ• vena pavattanato abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ nippariyÄ• yato na
cittekaggatÄ• jÄ«vitindriyÄ• naá¹ƒ sabbacittasÄ• dhÄ• raá¹‡attÄ• vedanÄ• viÃ±Ã±Ä• á¹‡Ä
vattabbÄ• ni siyuá¹ƒ, na panevaá¹ƒ vuttÄ• , tasmÄ• á¹-hapetvÄ• cetanaá¹ƒ sesadhammÄ•
abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ nippariyÄ• yato na labbhatÄ«ti na tesaá¹ƒ nippariyÄ• ya
labbhati. cetanÄ• yayeva pana sakiccaparakiccasÄ• dhanavasena pavattanato nippariyÄ• y
abhisaá¹…kharaá¹‡alakkhaá¹‡assa atthitÄ• ya khandhasaá¹…gaho labbhatÄ«ti. yadi evaá¹
phassapaÃ±cake vuttoti? "phassapaccayÄ• vedanÄ• (Vibh 225), phuá¹-á¹-ho vedeti, phuá
tiÄ• divacanato (sAN II 4.93) vedanÄ• saÃ±Ã±Ä• cetanÄ• viÃ±Ã±Ä• á¹‡anti imesaá¹ƒ arÅ
uddesaá¹-á¹-hÄ• ne á¹-hatvÄ• tesaá¹ƒ paccayassapi uddisitukÄ• matÄ• ya phasso tattha v

sakavisayepi parÄ• yattabhÄ• veneva pavattanato dubbalÄ• . adhimokkho hi samÄ• dhissa
paribyattabhÄ• vato samÄ• dhÄ• yattavutti, manasikÄ• ropi cetanÄ• ya paribyattabhÄ• vato
parÄ• yattÄ• va te honti.

<73> __manasÄ«_ \Be I 289/ __ca kÄ• ro_ti manasikÄ• ro ca. manasikÄ• rasaddassa hi at
gÄ• thÄ• bandhasukhatthaá¹ƒ asamÄ• saniddeso, dÄ«ghakaraá¹‡aá¹ƒ, majjhe ca ca-sadda
sambandho.

74-80__._ __paá¹-hamÄ• bhinipÄ• tattÄ• _ti Ä• rammaá¹‡e phusanavasena paá¹-hamamev
cetasikÄ• cittÄ• yattÄ• cittakiriyabhÄ• vena vuccantÄ«ti __ "cittassÄ• " _ti vuttaá¹ƒ. __kirÄ•
arucisÅ«canaá¹ƒ. evaá¹ƒ mahÄ• saá¹ƒghikamataá¹ƒ dassetvÄ• idÄ• ni tameva vitthÄ• retu
_tiÄ• di vuttaá¹ƒ. mahÄ• saá¹ƒghikÄ• hi "paá¹-hamaá¹ƒ phasso Ä• rammaá¹‡aá¹ƒ phusati,
dutiyaá¹ƒ vedanÄ• vediyati, evaá¹ƒ etehi phuá¹-á¹-haveditaá¹ƒ tatiyaá¹ƒ saÃ±Ã±Ä• saÃ±jÄ
phuá¹-á¹-haveditasaÃ±Ã±Ä• te catutthaá¹ƒ cetanÄ• ya sampayuttadhamme abhisandahatÄ•
__balavapaccayattÄ• _ti yathÄ• pÄ• sÄ• daá¹ƒ patvÄ• thambhÄ• sesadabbasambhÄ• rÄ•
yasmÄ• sesasampayuttÄ• naá¹ƒ balavapaccayo, tasmÄ• ti attho. __tasmÄ• _ti hetunigama

__saheva cÄ• _ti __ca_-saddo aá¹-á¹-hÄ• nappayutto, so "cittajÄ• na" nti imassa anantaraa
kasmÄ• ? cittÄ• naá¹ƒ, cittajÄ• naÃ±ca ekuppÄ• dÄ• dibhÄ• vena saheva pavattitoti evame
__ida_nti idaá¹ƒ yathÄ• vuttavidhÄ• naá¹ƒ, evaá¹ƒ "paá¹-hamÄ• bhinipÄ• tattÄ• " ti kÄ• raá¹
"balavapaccayattÄ• " ti idaá¹ƒ pariharanto Ä• ha __ "balava ... pe0 ... dissatÄ«" _ti. __ca_-sa
avadhÄ• raá¹‡e, neva dissatÄ«ti attho. sesadhammÄ• nampi hi sahajÄ• tapaccayabhÄ• vas
balavapaccayabhÄ• ve na kiÃ±ci kÄ• raá¹‡aá¹ƒ dissatÄ«ti. yadi sabbamidamakÄ• raá¹‡aá¹
paá¹-hamaá¹ƒ vuttoti Ä• ha __ "desanÄ• kkamato" _tiÄ• di. "vedanÄ• hoti, phasso \Be I 290
phasso hoti, cetanÄ• hoti, phasso hoti, cittaá¹ƒ hoti, phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä•
vitakko hotÄ«" tiÄ• dÄ«hi Ä• haritumpi vaá¹-á¹-eyya, desanÄ• vÄ• rena pana phassova paá¹
veditabbo. yathÄ• cettha, evaá¹ƒ sesadhammesupi pubbÄ• parakkamo nÄ• ma na pariyesi
__vacanatthalakkhaá¹‡Ä• dÄ«hÄ«_ti vacanatthato ca lakkhaá¹‡Ä• dito ca.

__phusatÄ«_ti kattuniddeso. tattha kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva, phusanti etena v
sampayuttadhammÄ• hi Ä• rammaá¹‡e pavattamÄ• nÄ• taá¹ƒ phusanalakkhaá¹‡ena phas
Ä• rammaá¹‡aphusanamattaá¹ƒ vÄ• phassotipi sÄ• dhanattayampi yujjateva. phusanaá¹ƒ
__phusanalakkhaá¹‡o, _ vedanÄ• ya paccayabhÄ• vaá¹-á¹-hena Ä• rammaá¹‡aphusanalak
__saá¹ƒghaá¹-á¹-anaraso_ti manodvÄ• re cittÄ• rammaá¹‡Ä• naá¹ƒ saá¹ƒghaá¹-á¹-anato sa
ayaÃ±hi Ä• rammaá¹‡e anallÄ«yamÄ• nopi rÅ«paá¹ƒ viya cakkhuá¹ƒ, saddo viya ca sotaá¹
ghaá¹-á¹-eti. paÃ±cadvÄ• resu vÄ• vatthÄ• rammaá¹‡asaá¹ƒghaá¹-á¹-anena sampajjatÄ«ti
phasso __ "saá¹ƒghaá¹-á¹-anaraso" _ti vutto. yathÄ• "dve pÄ• á¹‡Ä« vajjeyyu" ntiÄ• dÄ«su
ghaá¹-á¹-anaá¹ƒ tabbisesabhÅ«tÄ• rÅ«padhammÄ• , evaá¹ƒ cittassa Ä• rammaá¹‡e saá¹ƒ

tabbisesabhÅ«to eko cetasikadhammo daá¹-á¹-habbo. tiá¹‡á¹‡aá¹ƒ sannipÄ• tasaá¹…khÄ• kÄ• raá¹‡assavasena paveditattÄ• __sannipÄ• tapaccupaá¹-á¹-hÄ• no_. "cakkhuÃ±ca paá¹ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso" ti (MN I 204, 400; III 421, 425; sa 465) hi vacanato cakkhurÅ«paviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ sannipÄ• tavasena g upaá¹-á¹-hÄ• nato sannipÄ• tasaá¹…khÄ• tassa kÄ• raá¹‡assa vasena upaá¹-á¹-hÄ• namas paccupaá¹-á¹-hÄ• nena sannipÄ• tapaccupaá¹-á¹-hÄ• natÄ• \Be I 291/ vuttÄ• . "phassapac vacanato vedanÄ• phalamassÄ• ti __vedanÄ• paccupaá¹-á¹-hÄ• no_. tajjasamannÄ• hÄ• r visaye anantarÄ• yeneva uppajjanato __Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• no_. ayaÃ±hi t kÄ• raá¹‡abhÅ«to tadanurÅ«pabhÅ«to samannÄ• hÄ• roti tajjasamannÄ• hÄ• rasaá¹…khÄ• cakkhÄ• diindriyena ca yathÄ• kkamaá¹ƒ Ä• rammaá¹‡akaraá¹‡atadabhimukhabhÄ• vavase Ä• pÄ• thagateyeva visaye ekantena uppajjanato Ä• pÄ• thagato visayo padaá¹-á¹-hÄ• naá imassÄ• ti Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• no.

nanu cÄ• yaá¹ƒ dhammo cetasiko, svÄ• yaá¹ƒ arÅ«padhammo samÄ• no kathaá¹ƒ phusan antolÄ«nacodanaá¹ƒ manasi katvÄ• tassÄ• sodhanatthaá¹ƒ __ "arÅ«padhammopi samÄ• "phusanÄ• kÄ• reneva pavattatÄ«" _ti iminÄ• arÅ«passÄ• pi sato tassa dhammassa ayaá¹ tassa phusanÄ• kÄ• rappavatti ambilaá¹ƒ ambapakkÄ• diá¹ƒ khÄ• dantaá¹ƒ passantassa pa bÄ• dhiyamÄ• naá¹ƒ disvÄ• dayÄ• lukassa sarÄ«rakampanaá¹ƒ, rukkhasÄ• khagge duá¹-á bhÅ«miyaá¹ƒ á¹-hitassa purisassa jaá¹…ghacalanaá¹ƒ, pisÄ• cÄ• dibhÄ• yitabbaá¹ƒ disvÄ• viya daá¹-á¹-habbÄ• . __so_ti so yathÄ• vuttalakkhaá¹‡Ä• diko phasso.

__sundara_nti sukhavedanÄ• sampayuttattÄ• pasatthaá¹ƒ. __mano_ti viÃ±Ã±Ä• á¹‡aá¹ƒ. sumanasaá¹…khÄ• tassa viÃ±Ã±Ä• á¹‡assa bhÄ• vo. yvÄ• yaá¹ƒ saddappavattinibandhano somanassavedanÄ• sampayuttattÄ• hi sumana-saddo tasmiá¹ƒ viÃ±Ã±Ä• á¹‡e pavattati. v I 292/ ayitaá¹ƒ pavattaá¹ƒ vedayitaá¹ƒ, taá¹ƒ lakkhaá¹‡amassÄ• ti __vedayitalakkhaá¹‡Ä• _ iá¹-á¹-hÄ• kÄ• ratova anubhavanaá¹ƒ kiccamassÄ• ti __iá¹-á¹-hÄ• kÄ• rÄ• nubhavanarasÄ• iá¹-á¹-hamÄ• rammaá¹‡aá¹ƒ iá¹-á¹-havasena, itaraÃ±ca iá¹-á¹-hÄ• kÄ• reneva anubhavati, t iá¹-á¹-hÄ• kÄ• rÄ• nubhavanaá¹ƒ kusalÄ• kusalacittasampayuttavedanÄ• ya labbhati tassÄ• kappanÄ• vasena iá¹-á¹-hÄ• kÄ• rena gahaá¹‡ato, sabhÄ• vato pana iá¹-á¹-hÄ• nubhavana abyÄ• katacittasampayuttÄ• yapi labbhati tassÄ• vipallÄ• saggÄ• hÄ• bhÄ• vato. __ "rÄ• jÄ iminÄ• imaá¹ƒ dÄ«peti - phassassa phusanamattameva hoti, saÃ±Ã±Ä• ya saÃ±jÄ• nanam saÃ±cetanÄ• mattameva, viÃ±Ã±Ä• á¹‡assa vijÄ• nanamattameva, ekaá¹ƒsato pana issara vedanÄ• va Ä• rammaá¹‡arasaá¹ƒ anubhavati, rÄ• jÄ• viya sÅ«dakÄ• rena sampÄ• ditasu assÄ• do, sukhavedanÄ• . tenÄ• ha bhagavÄ• - "yaá¹ƒ, bhikkhave, paÃ±cupÄ• dÄ• nakkha sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ vuccati, bhikkhave, paÃ±cupÄ• dÄ• nakkhandhesu assÄ• cetasi bhavo assÄ• doti cetasikaassÄ• do, tathÄ• paccupaá¹-á¹-hÄ• tÄ«ti __cetasikaassÄ• passaddhakÄ• yo sukhaá¹ƒ vediyatÄ«ti Ä• ha __ "passaddhipadaá¹-á¹-hÄ• nÄ• " _ti. idaá¹ƒ nirÄ• misasomanassavasena veditabbaá¹ƒ.

nÄ«lÄ• dibhedassa Ä• rammaá¹‡assa saÃ±jÄ• nanaá¹ƒ tameva saÃ±Ã±aá¹ƒ katvÄ• jÄ• na
__saÃ±jÄ• nanalakkhaá¹‡Ä• . paccÄ• bhiÃ±Ã±Ä• á¹‡akaraá¹‡arasÄ• _ti pati abhiÃ±Ã±Ä• y
paccÄ• bhiÃ±Ã±Ä• á¹‡aá¹ƒ, tadevetanti puna paccÄ• bhiÃ±Ã±Ä• á¹‡animittaá¹ƒ saá¹‡á¹-hÄ
karaá¹‡araso kiccamassÄ• ti paccÄ• bhiÃ±Ã±Ä• á¹‡akaraá¹‡arasÄ• . sÄ• hi uppajjamÄ• nA
kÄ• raá¹‡abhÅ«taá¹ƒ saá¹‡á¹-hÄ• nÄ• dikaá¹ƒ Ä• kÄ• raá¹ƒ gahetvÄ• \Be I 293/ uppajjatÄ«
nimittakÄ• rikÄ• ya nimittena saÃ±jÄ• nantiyÄ• ca sabbÄ• ya samÄ• nasaÃ±Ã±Ä• ya yojeta
saÃ±jÄ• nantÄ«pi hi puna aparÄ• ya saÃ±Ã±Ä• ya ca saÃ±jÄ• nanassa nimittaá¹ƒ karotÄ«ti
kusalÄ• kusalakiriyÄ• javanasaÃ±Ã±aá¹ƒ dhuraá¹ƒ katvÄ• veditabbaá¹ƒ. taá¹ƒ panetaá¹ƒ a
kathaá¹ƒ daá¹-á¹-habbanti Ä• ha __ "vaá¸• á¸• hakissa abhiÃ±Ã±Ä• á¹‡akaraá¹‡amivÄ• " _t
dÄ• rÅ«su "idaá¹ƒ uddhaá¹ƒ, idaá¹ƒ adho" ti evaá¹ƒ pacchÄ• saÃ±jÄ• nanapaccayabhÅ«ta
karaá¹‡aá¹ƒ, evamassÄ• puna saÃ±jÄ• nanapaccayanimittakaraá¹‡anti vuttaá¹ƒ hoti. hatth
"idameva sacca" nti saÃ±Ã±Ä• ya yathÄ• gahitanimittavasena abhinivesakaraá¹‡ato __yath
paccupaá¹-á¹-hÄ• nÄ• _. etena saÃ±Ã±Ä• ya Ä• kÄ• raggahaá¹‡aá¹ƒ katvÄ• á¹-hitassa diá
akusalasaÃ±Ã±Ä• ya anurÅ«pavasena phalapaccupaá¹-á¹-hÄ• naá¹ƒ dassitaá¹ƒ hoti. atha v
"idameva sacca" nti saÃ±Ã±Ä• bhinivesamattameva, tasmÄ• upaparikkhÄ• bhÄ• vena yath
abhinivesÄ• kÄ• rena upaá¹-á¹-hÄ• nato Ä• kÄ• rapaccupaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. tiá¹‡ap
"purisÄ• " ti uppannasaÃ±Ã±Ä• viya avikappasabhÄ• vattÄ• __yathÄ• upaá¹-á¹-hitavisayap
Ã±Ä• á¹‡avippayuttasaÃ±Ã±Ä• ya Ä• kÄ• raggahaá¹‡avasena uppajjanakÄ• le cittaá¹ƒ abb
hoti. Ã±Ä• á¹‡asampayutte citte pana sasambhÄ• rapathaviyÄ• anugatÄ• sesadhÄ• tuyo v
abbohÄ• rikaá¹ƒ Ã±Ä• á¹‡Ä• nugatikaá¹ƒ hoti.

__abhisandahatÄ«_ti pabandhati pavatteti, "gaá¹‡hatha gaá¹‡hathÄ• " ti vadantÄ« viya sam
Ä• rammaá¹‡e payojeti, sakasakakicce ca paá¹-á¹-hapetÄ«ti attho. __cetayitalakkhaá¹‡Ä• _
pabuddhakkhaá¹‡e sambhamappavatti viya cetaso ussÄ• hatÄ• va \Be I 294/ lakkhaá¹‡Ä• .
"abhisandahatÄ«" _ti vuttattÄ• payojanalakkhaá¹‡Ä• tveva attho. __Ä• yÅ«hanarasÄ• _ti ce
payogarasÄ• ti vuttaá¹ƒ hoti. kusalÄ• kusalakiriyÄ• javanasampayuttÄ• yayeva panetaá¹ƒ la
__saá¹ƒvidahanapaccupaá¹-á¹-hÄ• nÄ• _ti "tvaá¹ƒ idaá¹ƒ karohÄ«" ti vicÄ• rentÄ« viya hotÄ
vicÄ• raá¹‡apaccupaá¹-á¹-hÄ• nÄ• . etÄ• ya hi pavattamÄ• nÄ• ya sabbepi sampayuttadhar
honti, teneva hesÄ• __sakiccaparakiccasÄ• dhikÄ• _ vuttÄ• . jeá¹-á¹-hasisso pare sajjhÄ• y
sajjhÄ• yati. tasmiÃ±hi sajjhÄ• yituá¹ƒ Ä• raddhe sesasissÄ• pi sajjhÄ• yanti. mahÄ• vaá¸• a
vaá¸• á¸• hakikammaá¹ƒ kÄ• tuá¹ƒ Ä• raddhe itarepi karonti yevÄ• ti Ä• ha __ "jeá¹-á¹-hasis
viyÄ• " _ti. __Ä• di_-saddena jeá¹-á¹-hantevÄ• sikÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

yathÄ• paccayaá¹ƒ pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ natthi kÄ• ci vasavattitÄ• ti
vasavattibhÄ• vanivÄ• raá¹‡atthaá¹ƒ __ "vitakkanaá¹ƒ vitakko" _ti vuttaá¹ƒ. Å«hanaá¹ƒ Ä• ra
parikappanaá¹ƒ, tasmiá¹ƒ abhiniropananti vÄ• vuttaá¹ƒ hoti. yasmÄ• cittaá¹ƒ vitakkabalena
abhiruá¸·haá¹ƒ viya hoti, tasmÄ• vuttaá¹ƒ __ "Ä• rammaá¹‡e cittassa abhiniropanalakkhaá¹

gÄ• mavÄ• sÄ« puriso rÄ• javallabhaá¹ƒ, taá¹ƒsambandhinaá¹ƒ mittaá¹ƒ vÄ• nissÄ• ya rÄ•
anupavisati, evaá¹ƒ vitakkaá¹ƒ nissÄ• ya cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati. yadi evaá¹ƒ k
avitakkacittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati, na hi dvipaÃ±caviÃ±Ã±Ä• á¹‡adutiyajjhÄ• nÄ•
yassa balena taá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati, tasmÄ• sabhÄ• vato bhÄ• vanÄ• balena ta
tampi vitakkabalena Ä• rohati. yathÄ• hi so puriso paricayena tena vinÄ• pi nirÄ• saá¹…ko
evaá¹ƒ paricayena vitakkena vinÄ• pi avitakkacittaá¹ƒ \Be I 295/ Ä• rammaá¹‡aá¹ƒ Ä• rohat
santÄ• ne abhiá¹‡haá¹ƒ pavattacittabhÄ• vanÄ• saá¹…khÄ• to paricayo. vitakkassa hi sant
pavattassa vasena cittassa Ä• rammaá¹‡Ä• bhirohanaá¹ƒ ciraparicitaá¹ƒ, tena taá¹ƒ cittaá¹ƒ
vinÄ• pi tattha vattateva. yathÄ• taá¹ƒ Ã±Ä• á¹‡asahitaá¹ƒ hutvÄ• sammasanavasena cira
Ã±Ä• á¹‡arahitampi sammasanavasena pavattati, yathÄ• vÄ• kilesasahitaá¹ƒ hutvÄ• pava
kilesarahitampi paricayena kilesavÄ• sanÄ• vasena pavattati, evaá¹ƒsampadamidaá¹ƒ daá¹

atha vÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ avitakkampi vatthÄ• rammaá¹‡aghaá¹-á¹-anassa ba
dutiyajjhÄ• nÄ• dÄ«ni ca heá¹-á¹-himaheá¹-á¹-himabhÄ• vanÄ• ya balavatÄ• ya Ä• rammaá
abhimukhaá¹ƒ vÄ• hananaá¹ƒ paharaá¹‡amattaá¹ƒ Ä• hananaá¹ƒ, parito, parivattetvÄ• vÄ
paharaá¹‡aá¹ƒ pariyÄ• hananaá¹ƒ, taá¹ƒ kiccamassÄ• ti __Ä• hananapariyÄ• hananaraso_
Ä• rammaá¹‡aá¹ƒ vitakkÄ• hataá¹ƒ vitakkapariyÄ• hataá¹ƒ karotÄ«ti vuccati. Ä• nayanaá¹ƒ
upanayanaá¹ƒ, Ä• kaá¸• á¸• hanaá¹ƒ vÄ• , tathÄ• hutvÄ• paccupaá¹-á¹-hÄ• namassÄ• ti _

__tenÄ• _ti tena vicÄ• rena karaá¹‡abhÅ«tena, hetubhÅ«tena vÄ• cittaá¹ƒ Ä• rammaá¹‡e
avicÄ• racittassa pana avitakkacitte vuttÄ• nusÄ• rena pavatti veditabbÄ• . __vicaraá¹‡aá¹ƒ
anuparigamanaá¹ƒ. svÄ• yaá¹ƒ viseso santÄ• namhi labbhamÄ• no javanasantÄ• ne pÄ• ka
nayo sesesupi. Ä• rammaá¹‡assa anumajjanaá¹ƒ anumasanaá¹ƒ parimajjanamassa lakkha
__Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o_. tathÄ• hi vicÄ• ro parimajjanahattho viya, saá¹ƒ
vuccati. __tatthÄ• _ti Ä• rammaá¹‡e. sahajÄ• tÄ• naá¹ƒ \Be I 296/ anuyojanaá¹ƒ Ä• rammaa
anuvicaraá¹‡asaá¹…khÄ• taanumajjanavasena veditabbaá¹ƒ. dhammÄ• naÃ±hi sabhÄ• vav
natthi. tathÄ• gahetabbÄ• kÄ• ro bodhaneyyajanÄ• nurodhena paramatthato ekasabhÄ• vo
pariyÄ• yavacanehi visayasamÄ• ropitarÅ«pehi bahÅ«hi pakÄ• rehi pakÄ• sÄ«yati. evaÃ±h
hotÄ«ti. __anupabandhapaccupaá¹-á¹-hÄ• no_ti Ä• rammaá¹‡e cittassa avicchinnassa viya
tathÄ• hi so anusandhÄ• natÄ• ti niddiá¹-á¹-ho.

ettha ca vicÄ• rato oá¸·Ä• rikaá¹-á¹-hena tasseva pubbaá¹…gamaá¹-á¹-hena paá¹-hamagha
cetaso paá¹-hamÄ• bhinipÄ• to vitakko, anuravo viya anusaÃ±caraá¹‡aá¹ƒ vicÄ• ro. yathÄ•
paá¹-hamÄ• bhiravo anuravato oá¸·Ä• riko, pubbaá¹…gamo ca hoti, evaá¹ƒ Ä• rammaá¹‡Ä•
oá¸·Ä• riko, pubbaá¹…gamo viya ca hoti. tato sukhumaá¹-á¹-hena anumajjanasabhÄ• vena
anupabandho vicÄ• ro. vipphÄ• ravÄ• cettha vitakko cittassa paá¹-hamuppattikÄ• le cittass
Ä• kÄ• se uppatitukÄ• massa sakuá¹‡assa pakkhavikkhepo viya, padumÄ• bhimukhapÄ• to
bhamarassa. santavutti vicÄ• ro cittassa nÄ• tiparipphandanabhÄ• vo, Ä• kÄ• se uppatitass

pakkhappasÄ• raá¹‡aá¹ƒ viya, padumassa uparibhÄ• ge paribbhamanaá¹ƒ viya ca padumÄ
Ä• gamaá¹-á¹-hakathÄ• yaá¹ƒ pana vipariyÄ• yena Ä• gataá¹ƒ. tathÄ• ca vuttaá¹ƒ __dukan

"Ä• kÄ• se gacchato mahÄ• sakuá¹‡assa ubhohi pakkhehi vÄ• taá¹ƒ gahetvÄ• pakkhe sar
Ä• rammaá¹‡e cetaso abhiniropanabhÄ• vena pavatto \Be I 297/ vitakko, vÄ• taggahaá¹‡att
phandÄ• payamÄ• nassa gamanaá¹ƒ viya anumajjanabhÄ• vena pavatto vicÄ• ro" ti.

tampi anupabandhena pavattiyaá¹ƒ yujjati. tathÄ• hi upacÄ• re, appanÄ• yaá¹ƒ vÄ• santÄ
vitakko niccalo hutvÄ• Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya pavattati, na paá¹-hamÄ• bhin
hotÄ«ti.

__vinayatÄ«_ti kÄ• yacittaá¹ƒ appeti, vaá¸• á¸• heti vÄ• . __sampiyÄ• yanalakkhaá¹‡Ä• _ti
gahaá¹‡alakkhaá¹‡Ä• . __pÄ«á¹‡anarasÄ• _ti kÄ• yacittÄ• naá¹ƒ paribrÅ«hanakiccÄ• . __p
paá¹‡Ä«tarÅ«pehi kÄ• yassa byÄ• panarasÄ• , attanÄ• sampayuttacittasamuá¹-á¹-hÄ• neh
sakalarÅ«pakÄ• yabyÄ• panaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti. na hi aÃ±Ã±athÄ• imissÄ• pharaa
abyÄ• pÄ• ratÄ• ya kesaggamattampi saá¹…kamanÄ• bhÄ• vato. udaggabhÄ• vo __odagy

ekaá¹ƒ Ä• rammaá¹‡aá¹ƒ aggametassÄ• ti ekaggaá¹ƒ, cittaá¹ƒ, yena pana dhammena yog
hoti, so __ekaggabhÄ• vo_. so pana cittasseva hoti, na yassa kassacÄ«ti Ä• ha __ "cittassa
nivÄ• te dÄ«pasikhÄ• ya á¹-hiti viya cittassa á¹-hitÄ«ti vuttaá¹ƒ hoti. visÄ• rassa byaggabhÄ
sabhÄ• vo avisÄ• ro, na visÄ• rÄ• bhÄ• vamattaá¹ƒ, taá¹ƒ imassa lakkhaá¹‡anti Ä• ha __ "a
__avikkhepo_ sampayuttadhammÄ• naá¹ƒ avikkhittatÄ• , avisÄ• rÄ• vikkhepÄ• naá¹ƒ samÄ
visesÄ• bhÄ• vepi samukhena, sampayuttamukhena ca ubhayaá¹ƒ vuttanti daá¹-á¹-habbaá¹
vikkhepassa paá¹-ipakkhatÄ• ya cittassa upasamanÄ• kÄ• rena paccupaá¹-á¹-hÄ• tÄ«ti __u
visesato_ti yebhuyyena. sukhavirahitopi hi atthi samÄ• dhÄ«ti so yebhuyyena sukhapadaá¹-
\Be I 298/ __visesato_ti atisayena. "sukhino cittaá¹ƒ samÄ• dhiyatÄ«" ti (AN III 11.11) vacan
samÄ• dhissa visesakÄ• raá¹‡aá¹ƒ sukhavirahitassapi tadupanissayeneva samijjhanato.

__saddahanti etÄ• yÄ• _ti kammaphalÄ• disaddahanakiriyÄ• ya pavattamÄ• nÄ• naá¹ƒ dha
Ä• dhipaccabhÄ• vena saddhÄ• ya paccayataá¹ƒ dasseti. tassÄ• hi dhammÄ• naá¹ƒ tathÄ•
taá¹ƒsamaá¹…gipuggalo "saddahatÄ«" ti voharÄ«yati. saddahanaá¹ƒ saddheyyavatthuno pa
lakkhaá¹‡ametissÄ• ti __saddahanalakkhaá¹‡Ä• _. kÄ• lusiyamalaá¹ƒ vidhametvÄ• sampa
pasÄ• daá¹ƒ anÄ• vilabhÄ• vakÄ• raá¹‡aá¹ƒ kiccametissÄ• ti __pasÄ• danarasÄ• _. yathÄ•
"udakappasÄ• dakamaá¹‡i viyÄ• " _ti. __akÄ• lusiyapaccupaá¹-á¹-hÄ• nÄ• _ti anÄ• vilabhÄ
ratanattayaá¹ƒ, kammaá¹ƒ, kammaphalaÃ±ca saddheyyavatthu, taá¹ƒ imissÄ• Ä• sannakÄ
__saddheyyavatthupadaá¹-á¹-hÄ• nÄ• _. na hi saddhÄ• ya avatthubhÅ«tesu titthiyÄ• dÄ«su
panÄ• yaá¹ƒ kusaladhammÄ• naá¹ƒ Ä• dÄ• ne hattho viya, sabbasampattisampadÄ• ne vitt

amatakasiphalaphalane bÄ«jaá¹ƒ viya ca daá¹-á¹-habbÄ• . "saddhÄ• hattho, mahÄ• nÄ• ma
vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ (SN I 1.246; Sn 184), saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hÄ«"
(SN I 1.197; Sn 77) sÄ• dhakaá¹ƒ.

__saranti etÄ• yÄ• _ti saraá¹‡akiriyÄ• ya pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ tattha Ä•
paccayataá¹ƒ dasseti. tassÄ• hi dhammÄ• naá¹ƒ tathÄ• paccayabhÄ• ve sati taá¹ƒsamaá¹
voharÄ«yati. udake alÄ• bu viya pilavitvÄ• gantuá¹ƒ adatvÄ• pÄ• sÄ• á¹‡assa viya niccala
á¹-hapanaá¹ƒ asammuá¹-á¹-hatÄ• karaá¹‡aá¹ƒ apilÄ• panaá¹ƒ, taá¹ƒ lakkhaá¹‡amassÄ• ti _
sÄ• hi Ä• rammaá¹‡e daá¸·haá¹ƒ \Be I 299/ patiá¹-á¹-hitattÄ• esikÄ• viya vuccati. sammos
asammosaraso, na sammosÄ• bhÄ• vamattaá¹ƒ. "satÄ• rakkhena cetasÄ• viharatÄ«" ti (AN
cetoguá¹‡aratanahÄ• rakÄ• naá¹ƒ kilesacorÄ• naá¹ƒ nivÄ• raá¹‡ato Ä• ha __ "Ä• rakkhapa
hesÄ• cakkhudvÄ• rÄ• dirakkhanato dovÄ• riko viyÄ• ti vuccati. paá¹-hamaá¹ƒ saÃ±Ã±Ä• y
satiyÄ• patiá¹-á¹-hÄ• nabhÄ• vato Ä• ha __ "thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• " _ti. atha s
nÄ• nÄ• karaá¹‡anti? saÃ±Ã±Ä• tÄ• va paá¹-hamaá¹ƒ aggahitanimittaá¹ƒ saÃ±jÄ• nÄ• ti, g
paccÄ• bhiÃ±Ã±Ä• á¹‡apaccayanimittaá¹ƒ karoti, paá¹-hamaá¹ƒ aggahite pana saÃ±Ã±Ä• k
sati pana paá¹-hamaá¹ƒ aggahitanimittampi sarati gahitanimittampi, gahitanimitte pana satik
guá¹‡abhÅ«taá¹ƒ hotÄ«ti idameva tÄ• saá¹ƒ nÄ• nattaá¹ƒ.

__vÄ«rabhÄ• vo_ti yena vÄ«riyena vÄ«ro nÄ• ma hoti, so dhammo. __vÄ«rÄ• naá¹ƒ vÄ• k
nÄ• ma hoti, taá¹ƒ vÄ«rÄ• naá¹ƒ kammaá¹ƒ nÄ• ma. vÄ«riyaá¹ƒ panassa sÄ• dhakabhÄ• va
dhammavinimuttaá¹ƒ vÄ• kiÃ±ci kammaá¹ƒ natthÄ«ti vÄ«riyameva kammabhÄ• vena vutta
Ä«retabbaá¹ƒ pavattetabbanti vÄ• __vÄ«riyaá¹ƒ_. __ussÄ• ho_ taá¹ƒ taá¹ƒ kiccaá¹ƒ samÄ•
__upatthambhanaá¹ƒ_ pana sampayuttadhammÄ• naá¹ƒ kosajjapakkhe patituá¹ƒ adatvÄ•
anubalappadÄ• naá¹ƒ. sampayuttadhammÄ• naá¹ƒ saá¹ƒsÄ«danabhÄ• vanivÄ• rako dham
asaá¹ƒsÄ«danabhÄ• vena paccupaá¹-á¹-hÄ• tÄ«ti __asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-h
padahatÄ«" ti (AN I 4.113) vacanato __saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ. saá¹ƒvego_ti cettha
Ã±Ä• á¹‡aá¹ƒ. asaá¹ƒvegapubbikÄ• ya pana kusalakiriyÄ• ya vÄ«riyÄ• rambhavatthupadaá
__vÄ«riyÄ• rambhavatthÅ«ni_ nÄ• ma -

"maggo \Be I 300/ gantabbo hoti, maggo gato. kammaá¹ƒ kÄ• tabbaá¹ƒ hoti, kammaá¹ƒ kat
Ä• bÄ• dho uppanno hoti, gilÄ• nÄ• vuá¹-á¹-hito hoti, aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . gÄ• m
piá¹‡á¸• Ä• ya caranto na labhati, lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadat
labhati ... pe0 ... pÄ• ripÅ«ri" nti -

evaá¹ƒ vuttÄ• ni etÄ• ni anurÅ«papaccavekkhaá¹‡asahitÄ• ni aá¹-á¹-ha vÄ«riyÄ• rambhava
paccavekkhaá¹‡Ä• ni. ettha ca vitakko sampayuttadhamme Ä• rammaá¹‡aá¹ƒ Ä• ropeti. cet
niyojeti. vÄ«riyaá¹ƒ pana te saá¹ƒsÄ«dituá¹ƒ adatvÄ• ussÄ• hetÄ«ti ayaá¹ƒ vitakkacetanÄ•

__vijÄ• nanalakkhaá¹‡Ä• _ti visesena jÄ• nanalakkhaá¹‡Ä• , yathÄ• sabhÄ• vapaá¹-ivedha
visayassa Ä• rammaá¹‡assa obhÄ• sanaá¹ƒ pakÄ• sanaá¹ƒ tappaá¹-icchÄ• dakasammohan
visayobhÄ• sanaá¹ƒ, taá¹ƒ kiccamassÄ• ti __visayobhÄ• sanarasÄ• _. katthaci visaye asam
sammohapaá¹-ipakkhatÄ• ya vÄ• paccupaá¹-á¹-hÄ• nato sammohÄ• bhÄ• vassa paccupaá
__asammohapaccupaá¹-á¹-hÄ• nÄ• _.

attanÄ• anupÄ• letabbÄ• naá¹ƒ sahajÄ• tadhammÄ• naá¹ƒ anupÄ• lanaá¹ƒ jÄ«vitassa byÄ
jÄ«vananti taá¹ƒ tassa kÄ• raá¹‡abhÄ• vaá¹ƒ purakkhatvÄ• vuttaá¹ƒ __ "jÄ«vanti tenÄ• " _t
rÅ«pÄ• rÅ«pajÄ«vitindriyassa anurÅ«pato lakkhaá¹‡Ä• dikaá¹ƒ dassetuá¹ƒ __ "attanÄ• avi
vuttaá¹ƒ. "sampayuttÄ• na" nti hi vuccamÄ• ne rÅ«padhammÄ• naá¹ƒ sampayogÄ• bhÄ• va
saá¹…gaho na siyÄ• . "avinibhuttÄ• na" nti pana vuttattÄ• yÄ• ni \Be I 301/ avinibbhogarÅ«
rÅ«pajÄ«vitindriyena saddhiá¹ƒ avinibhuttÄ• ni avisaá¹ƒsaá¹-á¹-hÄ• ni. ye ca arÅ«padhamm
sampayuttÄ• , tesaá¹ƒ sabbesaá¹ƒ saá¹…gaho hotÄ«ti. __pavattanarasa_nti uppÄ• dato yÄ
antarÄ• anivattanasabhÄ• vasÄ• dhanena tesaá¹ƒ pavattanakiccaá¹ƒ. keci pana "rÅ«pajÄ«
á¹-hitikkhaá¹‡ato paá¹-á¹-hÄ• ya, arÅ«pajÄ«vitindriyaá¹ƒ uppÄ• dato paá¹-á¹-hÄ• ya pavattiy
vadanti, taá¹ƒ na yuttaá¹ƒ. __paá¹-á¹-hÄ• ne_ hi "abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca asaÃ
mahÄ• bhÅ«taá¹ƒ paá¹-icca indriyapaccayaá¹ƒ kammapaccayasadisa" nti asaÃ±Ã±asattÄ•
kammapaccayasadisaá¹ƒ katvÄ• vutto, tasmÄ• rÅ«pajÄ«vitindriyampi uppÄ• dato paá¹-á¹-
daá¹-á¹-habbaá¹ƒ. uppÄ• dato yÄ• va bhaá¹…gÄ• á¹-hapanato __á¹-hapanapaccupaá¹-á¹-h
yÄ• payitabbÄ• pavattetabbÄ• dhammÄ• padaá¹-á¹-hÄ• namassÄ• ti __yÄ• payitabbadha
evaá¹ƒ tesaá¹ƒ anupÄ• lanÄ• disÄ• dhakaá¹ƒ, kathaá¹ƒ tesaá¹ƒ nirodho hoti. evaÃ±hi sabba
Ä• ha __ "santepi cÄ• " _tiÄ• di. __anupÄ• lanalakkhaá¹‡Ä• dimhÄ«_ti __Ä• di_-saddena pa
saá¹…gaá¹‡hÄ• ti. __atthikkhaá¹‡eyevÄ• _ti attanÄ• anupÄ• letabbÄ• naá¹ƒ, attano vÄ• a
__udaka_nti taá¸·Ä• kagatajalaá¹ƒ, daá¹‡á¸• agatajalaá¹ƒ vÄ• . tattha taá¸·Ä• kagataudakas
anupÄ• letabbadhammÄ• naá¹ƒ atthikkhaá¹‡e anupÄ• lanaá¹ƒ sÄ• dhitaá¹ƒ hoti, daá¹‡á¸• a
attano atthikkhaá¹‡e anupÄ• lanaá¹ƒ. attanÄ• anuppÄ• ditadhamme kathaá¹ƒ pÄ• letÄ«ti Ä
kumÄ• ra" _nti. yadi sesadhammÄ• naá¹ƒ pavattikÄ• raá¹‡ena kenaci bhavitabbaá¹ƒ, jÄ«vit
pavattikÄ• raá¹‡anti Ä• ha __ "sayaá¹ƒ ... pe0 ... pavattatÄ«" _ti. yathÄ• kathaá¹ƒ viyÄ• ti Ä
viyÄ• " _ti. sopi attanÄ• pavattitanÄ• vÄ• sambandhena pavattati. yadi dhammÄ• naá¹ƒ pav
jÄ«vitindriyapaá¹-ibaddhaá¹ƒ, bhaá¹…gato uddhampi kiá¹ƒ pana pavattetÄ«ti Ä• ha __ "na b
kasmÄ• ti Ä• ha __ "attano_ \Be I 302/ __ca pavattetabbÄ• naÃ±ca abhÄ• vÄ• " _ti. bhaá¹…
Ä• ha __ "na bhaá¹…gakkhaá¹‡e á¹-hapetÄ«" _ti.

yasmÄ• pana lobhapaá¹-ipakkho alobho hoti, ye dhammÄ• tena sampayuttÄ• , taá¹ƒsama
lubbhanti, sayampi kadÄ• ci na lubbhateva, atthato vÄ• alubbhanÄ• kÄ• ro eva ca so hoti, t
lubbhanti tenÄ• " _tiÄ• di. esa nayo __ "na dussanti tenÄ• " _tiÄ• dÄ«supi. __alaggabhÄ• vo
nissÄ• ya pavattantassapi tattha anÄ• sattatÄ• . tenÄ• ha __ "kamaladale jalabindu viyÄ• "
kassaci vatthuno mamattavasena asaá¹…gaho. __muttabhikkhu viyÄ• _ti khÄ«á¹‡Ä• savab

muttarÄ• gattÄ• katthaci mamÄ• yanarahito hoti. anallÄ«no bhÄ• vo adhippÄ• yo etassÄ• t
evaÃ±hi "asucimhi patitapuriso viyÄ• " ti upamÄ• ya sameti. yathÄ• hi tassa purisassa satip
bhÄ• vo anallÄ«no, evaá¹ƒ alobhopi Ä• rammaá¹‡akaraá¹‡avasena gahitepi Ä• rammaá¹‡e
anallÄ«nabhÄ• vo anallÄ«nÄ• kÄ• royeva pavattati. evaá¹ƒsabhÄ• vo hi so dhammoti.

caá¹‡á¸• ikassa bhÄ• vo caá¹‡á¸• ikkaá¹ƒ, pharusabhÄ• vo, atthato pana kopoyeva, tappaá
__acaá¹‡á¸• ikkaá¹ƒ. avirodho_ aviggaho appaá¹-ipakkho sabhÄ• vo. __Ä• ghÄ• tavinayana
nÄ• ma parassa attÄ• naá¹ƒ, attano paraá¹ƒ uddissa, parasseva ca paraá¹ƒ uddissa pavatto
tassa vinayanaraso apanayanaraso. __sommabhÄ• vo_ majjanavasena hilÄ• daniyatÄ• sÄ
"puá¹‡á¹‡acando viyÄ• " _ti.

__kÄ• yaduccarÄ«tÄ• dÄ«hÄ«_ti \Be I 303/ hetumhi karaá¹‡avacanaá¹ƒ. __hirÄ«yati_ lajjan
__tehiyevÄ• _ti kÄ• yaduccaritÄ• dÄ«hiyeva. __ottappatÄ«_ti ubbijjati. hirÄ« pÄ• pe gÅ«the
jigucchatÄ«ti Ä• ha __ "pÄ• pato jigucchanalakkhaá¹‡Ä• hirÄ«" _ti. ottappaá¹ƒ te uá¹‡haá¹ƒ
uttasatÄ«ti vuttaá¹ƒ __ "uttÄ• salakkhaá¹‡aá¹ƒ ottappa" _nti. __ubhopi pÄ• pÄ• naá¹ƒ akara
lajjanÄ• kÄ• rena pÄ• pÄ• naá¹ƒ akaraá¹‡arasÄ• hirÄ«, uttÄ• sÄ• kÄ• rena ottappaá¹ƒ. __p
saá¹…kocanapaccupaá¹-á¹-hÄ• nÄ• _ti vuttappakÄ• reneva pÄ• pato saá¹…kocanÄ• kÄ• re
__attagÄ• ravaparagÄ• ravapadaá¹-á¹-hÄ• nÄ• _ti attagÄ• ravapadaá¹-á¹-hÄ• nÄ• hirÄ« aj
attÄ• dhipatitÄ• ya ca. paragÄ• ravapadaá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ bahiddhÄ• samuá¹-á¹-
lokÄ• dhipatitÄ• ya ca. attÄ• naÃ±hi garuá¹ƒ katvÄ• hiriyÄ• pÄ• paá¹ƒ pajahati kulavadhÅ«
katvÄ• ottappena pÄ• paá¹ƒ pajahati vesiyÄ• viya. ajjhattasamuá¹-á¹-hÄ• nÄ• ditÄ• ca nes
pÄ• kaá¹-abhÄ• vena veditabbÄ• , na pana tesaá¹ƒ kadÄ• ci aÃ±Ã±amaÃ±Ã±aviyogato. na
pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ atthÄ«ti. hiriyÄ• balavabhÄ• ve pana ottappaá¹ƒ abbohÄ•
balavabhÄ• ve hirÄ« abbohÄ• rikÄ• . ime ca dve dhammÄ• "lokapÄ• lÄ• " ti vuccanti. yathÄ

"dveme, bhikkhave, sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti. katame dve? hirÄ« ca ottappÃ±c
sukkÄ• dhammÄ• lokaá¹ƒ na pÄ• leyyuá¹ƒ, nayidha paÃ±Ã±Ä• yetha â€™mÄ• tÄ• â€™ ti
â€™mÄ• tulÄ• nÄ«â€™ ti vÄ• " tiÄ• di (AN I 2.9).

__passambhanaá¹ƒ_ darathavÅ«pasamo, __kÄ• ya_-saddo samÅ«havacano. so cettha ve
vatticchÄ• vasena hi saddo visiá¹-á¹-havutti hotÄ«ti Ä• ha __ "kÄ• yoti cetthÄ• " _tiÄ• di. __v
304/ vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandhoti tayo khandhÄ• . tat
tasmiá¹ƒ samaye kÄ• yapassaddhi hoti, yÄ• tasmiá¹ƒ samaye vedanÄ• kkhandhassÄ• " tiÄ
sÄ• rambho domanassapaccayÄ• naá¹ƒ uddhaccÄ• dÄ«naá¹ƒ kilesÄ• naá¹ƒ, tathÄ• pavatt
khandhÄ• nametaá¹ƒ adhivacanaá¹ƒ. tassa vÅ«pasamaá¹ƒ lakkhaá¹‡amassÄ• ti
__kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• . kÄ• yacitta ... pe0 ... rasÄ• _ti yathÄ• vuttÄ•
paá¹-ipakkhadhammÄ• naá¹ƒ abhibhavanarasÄ• . darathanimmaddanena pariá¸·Ä• haparip
__aparipphandanasÄ«tibhÄ• vo. avÅ«pasamo_ paripphandanaá¹ƒ asantavuttitÄ• . __uddha

uddhaccappadhÄ• nÄ• uddhaccÄ• dhikacittuppÄ• dasampayuttÄ• kilesÄ• . tepi hi uddhacc
uddhaccaá¹ƒ vÄ• Ä• diá¹ƒ katvÄ• sabbeyeva kilesÄ• __uddhaccÄ• dikilesÄ• _. evaá¹ƒ se

__garubhÄ• vo_ dandhatÄ• , thinamiddhÄ• dhikÄ• naá¹ƒ, tathÄ• pavattÄ• naá¹ƒ vÄ• catu
adhivacanaá¹ƒ. dandhatÄ• ya paá¹-ipakkho __adandhatÄ• _ agarubhÄ• vo.

__thaddhabhÄ• vo_ thambho. diá¹-á¹-himÄ• nÄ• dhikÄ• naá¹ƒ, tappadhÄ• nÄ• naá¹ƒ vÄ•
nÄ• maá¹ƒ. thaddhabhÄ• vanimmaddanatoyeva katthaci Ä• rammaá¹‡e appaá¹-ihatÄ• kÄ•
sampayuttÄ• naá¹ƒ vÄ• tattha appaá¹-ighÄ• taá¹ƒ paccupaá¹-á¹-hÄ• pentÄ«ti __appaá¹-igh

kammani sÄ• dhu kammaÃ±Ã±aá¹ƒ, na kammaÃ±Ã±aá¹ƒ akammaÃ±Ã±aá¹ƒ, tassa bhÄ• v
dÄ• nasÄ«lÄ• dipuÃ±Ã±akiriyÄ• ya asamatthatÄ• . atthato kÄ• macchandÄ• disaá¹ƒkilesad
cattÄ• ro akusalakkhandhÄ• . akammaÃ±Ã±abhÄ• vanimmaddaneneva sampannÄ• kÄ• rem
__Ä• rammaá¹‡akaraá¹‡asampatti_. vuttÄ• vasesÄ• kÄ• macchandÄ• dayo, tadekaá¹-á¹-h
sesanÄ«varaá¹‡Ä• dayo. imÄ• pana dve vinibandhanimmaddanena \Be I 305/ pasÄ• danÄ
hitakiriyÄ• su viniyogakkhamabhÄ• vÄ• vahÄ• suvaá¹‡á¹‡avisuddhi viyÄ• ti daá¹-á¹-habbÄ

gelaÃ±Ã±aá¹ƒ assaddhiyÄ• dayo, tadekaá¹-á¹-hÄ• ca pÄ• padhammÄ• , tappaá¹-ipakkho a
etÄ• santi __agelaÃ±Ã±abhÄ• valakkhaá¹‡Ä• _. gelaÃ±Ã±animmaddaneneva natthi etÄ• sa
vÄ• , na vÄ• etÄ• Ä• dÄ«naá¹ƒ kapaá¹‡aá¹ƒ vanti pavattantÄ«ti nirÄ• dÄ«navÄ• , tenÄ• kÄ
taá¹ƒ vÄ• sampayuttesu paccupaá¹-á¹-hÄ• pentÄ«ti __nirÄ• dÄ«navapaccupaá¹-á¹-hÄ• nÄ•

kÄ• yasambandhÄ«, cittasambandhÄ« ca ujubhÄ• voti lakkhitabbatÄ• ya __kÄ• yacittÄ• na
kÄ• yacittÄ• naá¹ƒ naá¹…galasÄ«sacandakoá¹-igomuttavaá¹…katÄ• saá¹…khÄ• tÄ• naá¹ƒ
mÄ• yÄ• sÄ• á¹-heyyÄ• dibhÅ«tÄ• naá¹ƒ nimmaddanato __kÄ• yacittÄ• naá¹ƒ kuá¹-ilabhÄ•
sabbathÄ• pi ajimhabhÄ• vena paccupaá¹-á¹-hanti, sampayuttÄ• naá¹ƒ vÄ• ajimhataá¹ƒ pa
__ajimhatÄ• paccupaá¹-á¹-hÄ• nÄ• _.

nanu ca kÄ• yapassaddhiÄ• dÄ«naá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ dhammÄ• naá¹ƒ ekekapaá¹-ipa
darathanimmaddanÄ• dikiccaá¹ƒ ekekameva karoti. kasmÄ• pana dve dve dhammÄ• vuttÄ
cintitabbaá¹ƒ bhagavatÄ• pi tatheva desitattÄ• . kasmÄ• pana bhagavatÄ• tathÄ• desitÄ•
na hi bhagavatÄ• pubbe avijjamÄ• nÄ• ete dhammÄ• desanÄ• vasena uppÄ• ditÄ• , atha
sayambhuÃ±Ä• á¹‡ena sammÄ• sacchikatvÄ• yathÄ• sabhÄ• vÄ• desitÄ• , tasmÄ• katha
vijjamÄ• nassa hÄ• panaá¹ƒ kÄ• tuá¹ƒ sakkÄ• . sabhÄ• vato vijjamÄ• natÄ• ya cettha bhag
na hi bhagavÄ• yathÄ• dhammasÄ• sanÄ• dhikÄ• re ayathÄ• dhammaá¹ƒ katheyyÄ• ti, ya
akathanaá¹ƒ, taá¹ƒ aÃ±Ã±ahetukaá¹ƒ. na cettha tÄ• diso hetu upalabbhati, yena imesu \Be
akathananti. yathÄ• pana dvinnaá¹ƒ purisÄ• naá¹ƒ ekoyeva veriko hoti, tassa te purisÄ• ot
hutvÄ• va hananti, evameva dve dve dhammÄ• ekato hutvÄ• ekaá¹ƒ paá¹-ipakkhadhamma

visuá¹ƒ disvÄ• pi taá¹ƒ veriá¹ƒ hananti, na evamete taá¹ƒ visuá¹ƒ hananti tesaá¹ƒ aÃ±Ã±am
avinÄ• bhÄ• vatoti, tasmÄ• ete paá¹-ipakkhadhammÄ• naá¹ƒ ekekabhÄ• vepi dve dveyeva
cittapassaddhiÄ• dÄ«hi cittameva passaddhi lahu mudu kammaÃ±Ã±aá¹ƒ paguá¹‡aá¹ƒ ujuÃ
kÄ• yapassaddhiÄ• dÄ«hi pana rÅ«pakÄ• yopÄ«ti tadatthadassanatthaá¹ƒ bhagavatÄ• etth
samÄ• dhiÄ• dÄ«su.

chandanaá¹ƒ __chando, _ Ä• rammaá¹‡ena atthikatÄ• . "chando kÄ• mo" tiÄ• dÄ«su (Nidd
chandoti vuccati. "chandaá¹ƒ janeti vÄ• yamatÄ«" tiÄ• dÄ«su vÄ«riyampÄ«ti tato nivattanatt
"kattukamyatÄ• yetaá¹ƒ adhivacana" _nti. kattukamyatÄ• vuccati karaá¹‡icchÄ• . cetasikas
sÄ• rammaá¹‡attÄ• karaá¹‡icchÄ• nÄ• ma Ä• rammaá¹‡assa Ä• lambitukÄ• matÄ• mukhe
Ä• rammaá¹‡akaraá¹‡icchÄ• lakkhaá¹‡o chando __ "kattukamyatÄ• lakkhaá¹‡o" _ti vutto. te
"Ä• rammaá¹‡apariyesanaraso, Ä• rammaá¹‡ena atthikatÄ• paccupaá¹-á¹-hÄ• no" ti ca. yad
Ä• rammaá¹‡apariyesanaraso, tadaggena sampayuttadhammÄ• nampi hotiyeva ekÄ• ramm
Ä• rammaá¹‡aggahaá¹‡e cetaso hatthappasÄ• raá¹‡aá¹ƒ viyÄ• ti vuccati. kathaá¹ƒ pana dÄ
pavattamÄ• nacetanÄ• sampayutto chando Ä• rammaá¹‡ena atthiko hotÄ«ti? nanu avocum
"Ä• rammaá¹‡akaraá¹‡icchÄ• lakkhaá¹‡o" ti, tasmÄ• saá¹…gÄ• magataissÄ• sassa khipita
atthikatÄ• viya dÄ• navatthuvissajjanavasena \Be I 307/ pavattacchandopi vissajjitabbena t
svÄ• yaá¹ƒ kusalesu uppanno kusalacchando nÄ• ma hoti yonisomanasikÄ• rasamuá¹-á¹-hÄ
akusalesu uppanno akusalacchando.

adhimuccanaá¹ƒ Ä• rammaá¹‡e sanniá¹-á¹-hÄ• navasena veditabbaá¹ƒ, na pasÄ• danavas
"sanniá¹-á¹-hÄ• nalakkhaá¹‡o" _ti. yathÄ• tathÄ• hi Ä• rammaá¹‡e nicchayanaá¹ƒ adhimuc
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su, dÄ• nÄ• dÄ«su vÄ• pavattiyÄ• abhÄ• vato, saddhÄ• pana pas
ayametesaá¹ƒ viseso. voá¹-á¹-habbanaá¹ƒ pana yathÄ• santÄ«rite atthe nicchayanÄ• kÄ• n
pavattamÄ• nÄ• naá¹ƒ tathÄ• pavattiyÄ• paccayo hoti. yadi evaá¹ƒ vicikicchÄ• sampayutte
tesampi ekaá¹ƒseneva saá¹ƒsappanÄ• kÄ• rassa paccayatÄ• ya daá¹-á¹-habbaá¹ƒ, dÄ• rak
saá¹ƒsappanassa "karissÄ• mi, na karissÄ• mÄ«" ti anicchayassa paá¹-ipakkhakiriyÄ• asaá
cittuppÄ• desu ayaá¹ƒ sanniá¹-á¹-hÄ• nalakkhaá¹‡o adhimokkho, tesaá¹ƒ Ä• rammaá¹‡adh
sanniá¹-á¹-hÄ• tabbattÄ• sanniá¹-á¹-heyyadhammo. so padaá¹-á¹-hÄ• namassÄ• ti
__sanniá¹-á¹-heyyadhammapadaá¹-á¹-hÄ• no. indakhilo_ti esikÄ• thambho vuccati.

__tesu tesu dhammesÅ«_ti yesu dhammesu sayaá¹ƒ uppannÄ• , tesu attanÄ• sampayutte
anÄ• rammaá¹‡attepi hi tesu samappavattesu udÄ• sÄ«nabhÄ• vo __ "tatramajjhattatÄ• " _
avisamaá¹ƒ vÄ• hitaá¹ƒ attanÄ• pavattitasampayuttÄ• naá¹ƒ vÄ• yathÄ• sakakiccesu pava
lakkhaá¹‡ametissÄ• ti __samavÄ• hitalakkhaá¹‡Ä• _. tattha samaá¹ƒ hutvÄ• pavattanalakk
apakkhapatitabhÄ• vo vutto hoti, avisamaá¹ƒ katvÄ• pavattanalakkhaá¹‡Ä• ti atthe Å«nÄ• d
I 308/. udÄ• sÄ«nabhÄ• vena pavattamÄ• nÄ• pi hi esÄ• sampayuttadhamme samaá¹ƒ kat
yathÄ• rÄ• jÄ• tuá¹‡hÄ« nisinnopi adhikaraá¹‡adhammaá¹-á¹-he yathÄ• sakakiccesu sama

alÄ«nÄ• nuddhatappavattipaccayÄ• naá¹ƒ dhammÄ• naá¹ƒ Å«nÄ• dhikatÄ• ya lÄ«nuddhata
vuttaá¹ƒ __ "Å«nÄ• dhikatÄ• nivÄ• raá¹‡arasÄ• " _ti. yadi evaá¹ƒ kathaá¹ƒ sahajÄ• tÄ• dhip
Ä• dhipaccaÃ±hi tesaá¹ƒ kiccato adhikabhÄ• voti? nÄ• yaá¹ƒ doso. tampi tassa kiccameva,
sahajÄ• tadhammÄ• naá¹ƒ adhipatibhÄ• ve pavattÄ• panaá¹ƒ. yathÄ• hi raá¹…gamaá¹‡á¸•
te naá¹-ake yathÄ• sakaá¹ƒ anurÅ«paá¹ƒ bhÅ«miyaá¹ƒ yojeti, evamesÄ• pi attanÄ• sampa
á¹-hite adhipatibhÄ• ve yojeti, indriyatte á¹-hite indriyatte, na pana sakasakakiccato Å«nataá
vÄ• pattuá¹ƒ detÄ«ti. "idaá¹ƒ nihÄ«nakiccaá¹ƒ hotu, idaá¹ƒ atirekakicca" nti evaá¹ƒ pakkhap
pavatti pakkhapÄ• to. taá¹ƒ upacchindantÄ« viya hotÄ«ti __pakkhapÄ• tupacchedanarasÄ•
ajjhupekkhanena samappavattesu Ä• jÄ• nÄ«yesu sÄ• rathi viya daá¹-á¹-habbÄ• .

__kiriyÄ• kÄ• ro_ti kÄ• ra-saddassa bhÄ• vasÄ• dhanataá¹ƒ Ä• ha. tena kÄ• roti nÄ• Ã±Ã±
dÄ«pitaá¹ƒ hoti. __manasmiá¹ƒ kÄ• ro_ti manasi Ä• rammaá¹‡assa karaá¹‡aá¹ƒ. yena hi m
Ä• rammaá¹‡enassa saá¹ƒyojanato, tato eva tena Ä• rammaá¹‡ampi manasi karÄ«yatÄ«ti.
aluttasamÄ• so daá¹-á¹-habbo. __purimamanato_ti bhavaá¹…gamanato. __visadisaá¹ƒ mar
taá¹ƒ karotÄ«ti manasikÄ• ro, manasikÄ• rasÄ• maÃ±Ã±ena vÄ«thijavanapaá¹-ipÄ• dake da
upayogatthabhummavacane samÄ• so daá¹-á¹-habbo. sampayuttadhamme Ä• rammaá¹‡Ä
viya hotÄ«ti manasikÄ• ro \Be I 309/ __sÄ• raá¹‡alakkhaá¹‡o_ti vutto. __saá¹ƒyojanaraso_t
__vitakko_ sampayuttÄ• naá¹ƒ Ä• rammaá¹‡e abhiniropanasabhÄ• vattÄ• Ä• rammaá¹‡e c
__cetanÄ• _ attano Ä• rammaá¹‡aá¹ƒ gaá¹‡hantÄ« sampayuttepi sakasakakiccaá¹ƒ kÄ• ret
balaá¹ƒ niyojento balanÄ• yako viya hoti. __manasikÄ• ro_ sampayutte Ä• rammaá¹‡e payo
Ä• jÄ• nÄ«yappayojanakasÄ• rathi viyÄ• ti ayametesaá¹ƒ viseso.

__Ä• rammaá¹‡Ä• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• no_ti Ä• rammaá¹‡e saá¹ƒyojanava
tadabhimukhabhÄ• vapaccupaá¹-á¹-hÄ• no. ettha __satiyÄ• _ appamussanacchandatÄ•
visayÄ• bhimukhapaccupaá¹-á¹-hÄ• natÄ• , __manasikÄ• rassa_ pana saá¹ƒyojanavasenÄ
Ä• rammaá¹‡apaá¹-ipÄ• dakassa saá¹…khÄ• rakkhandhapariyÄ• pannatÄ• vacanaá¹ƒ itara
viÃ±Ã±Ä• á¹‡akkhandhapariyÄ• pannataá¹ƒ dasseti. mahisÄ• sakÄ• pana "Ä• vajjanassa v
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa sabbavisayatÄ• parihÄ• yeyya, tasmÄ• taá¹ƒ
javanasampayuttasaá¹…khÄ• rakkhandhapariyÄ• pannamevÄ• " ti vadanti. tesaÃ±hi ayama
cittasabhÄ• vaá¹ƒ siyÄ• , paccuppannacittaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattassa tassa
uppajjamÄ• najavanÄ• naá¹ƒ paccuppannÄ• rammaá¹‡atÄ• na bhaveyya, aÃ±Ã±adatthu a
evaÃ±ca sati sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assÄ• pi paccuppannacittÄ• rammaá¹‡atÄ• ya abh
Ä• pajjeyya, yadaggena ca taá¹ƒ asabbavisayaá¹ƒ, tadaggena sÄ• varaá¹‡ampi hoti yattha
Ä• varaá¹‡asambhavato, tasmÄ• ssa sakalalokasiddho sabbaÃ±Ã±ubhÄ• vo, anÄ• varaá¹‡
javanasampayuttabhÄ• ve pana sati Ä• vajjanassa nÄ• yaá¹ƒ iá¹-á¹-havighÄ• to Ä• pajjatÄ«
tesamabhinivesamattaá¹ƒ "Ä• vajjanÄ• kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ, akusalÄ• naá¹ƒ kha
\Be I 310/ paccayo" ti (Paá¹-á¹-h I 1.417) vacanena tassÄ• nantaraá¹ƒ kusalÄ• kusaluppatti
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa pana paccuppannacittÄ• rammaá¹‡abhÄ• vo evaá¹ƒ vedital

vibhÄ• gamakatvÄ• "imassa cittaá¹ƒ jÄ• nÄ• mÄ«" ti pavattassa Ä• vajjanaá¹ƒ sÄ• maÃ±Ã±
abhimukhÄ«bhÅ«taá¹ƒ cittamÄ• vajjati, tato javanÄ• nipi attano attano abhimukhÄ«bhÅ«taá
katvÄ• pavattanti, na cettha javanÄ• naá¹ƒ bhinnÄ• rammaá¹‡atÄ• Ä• saá¹…kitabbÄ• citt
abhinnattÄ• , tasmÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paccuppannacittÄ• rammaá¹‡ataá¹ƒ
anubhavitabbÄ• ti. kiá¹ƒ vÄ• etena yuttivÄ• dena, nanu vuttaá¹ƒ bhagavatÄ• - "acinteyyo b
4.77), tasmÄ• aparimitapuÃ±Ã±asambhÄ• rekaphalassa acinteyyasabhÄ• vattÄ• Ä• vajjan
vibandhanÄ• bhÄ• vato yattha katthaci pavatti appaá¹-ihatÄ• yevÄ• ti. keci panettha "Ä• vaj
anÄ• gatacittamÄ• rammaá¹‡aá¹ƒ katvÄ• nirujjhati, javanameva pana paccuppannamÄ• ra
vadanti. yasmÄ• pana "anÄ• gatÄ• rammaá¹‡Ä• Ä• vajjanÄ• paccuppannÄ• rammaá¹‡Ä•
anantarapaccayena paccayo" ti pÄ• á¸·i natthi, tasmÄ• taá¹ƒ appamÄ• á¹‡aá¹ƒ.

karotÄ«ti __karuá¹‡Ä• _. kiá¹ƒ karoti, kesaá¹ƒ kiá¹ƒ nimittanti Ä• ha __ "paradukkhe sati sÄ
hadayakampana" _nti. __kampana_nti ca paresaá¹ƒ dukkhaá¹ƒ disvÄ• tassa asahanÄ• kÄ•
aÃ±Ã±athattaá¹ƒ, tadidaá¹ƒ sappurisÄ• naá¹ƒyeva hotÄ«ti Ä• ha __ "sÄ• dhÅ«na" _nti. sapp
attahitaparahitasÄ• dhanena "sÄ• dhÅ«" ti vuccanti. "kiá¹‡Ä• tÄ«" ti imassa atthamÄ• ha __
adassanaá¹ƒ gameti apanetÄ«ti attho. tenÄ• ha __ "paradukkhÄ• panayanÄ• kÄ• rappavatt
dukkhassa apanayanaá¹ƒ hotu vÄ• , mÄ• vÄ• , so \Be I 311/ paradukkhÄ• panayanÄ• kÄ•
__para ... pe0 ... lakkhaá¹‡Ä• _. apanetukÄ• matÄ• ya paresaá¹ƒ dukkhassa asahanaá¹ƒ an
__paradukkhÄ• sahanaá¹ƒ_. na vihiá¹ƒsÄ• avihiá¹ƒsÄ• , sattÄ• naá¹ƒ aviheá¹-hanaá¹ƒ, taá
vihiá¹ƒsÄ• ya vÄ• paá¹-ipakkhabhÄ• vena paccupaá¹-á¹-hÄ• tÄ«ti __avihiá¹ƒsÄ• paccupaá

__pamodanalakkhaá¹‡Ä• _ti parasampattiyÄ• pamodanalakkhaá¹‡Ä• . __anissÄ• yanaras
paá¹-ipakkhabhÄ• vakiccÄ• . pantasenÄ• sanesu, adhikusaladhammesu ca aramaá¹‡aá¹ƒ a
issÄ• dhikaá¹ƒ domanassasahagataá¹ƒ, thinamiddhÄ• dhikaÃ±ca uddhaccaá¹ƒ. tattha purim
dutiyaá¹ƒ pantasenÄ• sanÄ• divisayanti daá¹-á¹-habbaá¹ƒ. aratiyÄ• vihananÄ• kÄ• rena pa
vighÄ• taá¹ƒ vÄ• vÅ«pasamaá¹ƒ paccupaá¹-á¹-hÄ• petÄ«ti __arativighÄ• tapaccupaá¹-á¹-h
_ti iminÄ• cetasikantarabhÄ• vena icchantÄ«ti dasseti.

__kÄ• yaduccaritato_ti vatthuvÄ«tikkamasaá¹…khÄ• taduccaritato. __kÄ• yaduccaritÄ• div
parapÄ• á¹‡aparadhanaparaitthiÄ• dÄ«naá¹ƒ kÄ• yaduccaritÄ• dÄ«namÄ• lambaá¹‡abhÅ«
__avÄ«tikkamalakkhaá¹‡Ä• _ti amaddanalakkhaá¹‡Ä• . kÄ• yaduccaritÄ• divatthuto saá¹…
kÄ• yaduccaritÄ• ditoyeva saá¹…kocanakiriyÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. na hi viratiyo du
akiriyapaccupaá¹-á¹-hÄ• nÄ• yujjanti, atha kho duccaritasseva, viratÄ«naÃ±ca soraccavase
akiriyÄ• ca hirottappÄ• naá¹ƒ jigucchÄ• divasenÄ• ti ayametesaá¹ƒ viseso. __saddhÄ• ... p
padaá¹-á¹-hÄ• nÄ• _ti ettha saddhÄ• dayo sabbeva dhammÄ• kÄ• yasucaritÄ• dÄ«naá¹ƒ p
pana "kammaá¹ƒ kammaphalaá¹ƒ saddahantassa kÄ• yaduccaritÄ• diakaraá¹‡ato, hirottapp
musÄ• vÄ• dÄ• diakathanato, appicchasantuá¹-á¹-hÄ«sallekhaguá¹‡asamannÄ• gatassa m
saddhÄ• dayo \Be I 312/ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ yathÄ• kkamena padaá¹-á¹-hÄ• nÄ•

abhayagirivÄ• sino. __imÄ• sÅ«_ti imÄ• su tÄ«su viratÄ«su. __ekekaá¹ƒ niyataá¹ƒ viratimic
ekaá¹ƒ catutthaniyataviratimicchanti. atha vÄ• niddhÄ• raá¹‡atthe bhummavasena imÄ• sa
niyataá¹ƒ viratimicchantÄ«ti attho. ubhayathÄ• pi pana tesaá¹ƒ icchÄ• na yujjati aparÄ• ya
dhammasenÄ• patinÄ• pi adesitattÄ• , visayassa ca sadÄ• sannihitattÄ• bhÄ• vena niyatÄ
teneva hi abhayagirivÄ• sinoyeva ca keci imÄ• saá¹ƒ tividhattaá¹ƒ, aniyatattameva ca iccha

"karuá¹‡Ä• muditÄ• sammÄ• vÄ• cÄ• kammantaÄ• jivÄ• .

yebhuyyato aniyatÄ• , honti gocarabhedato" ti || -

ettha pana "yebhuyyato" ti vacanaá¹ƒ lokuttaracittesu sabbadÄ• ekatoyeva ca labbhamÄ•
vuttaá¹ƒ.

dutiyacittena sampayogaá¹ƒ gacchantÄ«ti sambandho. yathÄ• cittaá¹ƒ, evaá¹ƒ taá¹ƒsampa
sasaá¹…khÄ• rÄ• evÄ• ti Ä• ha __ "sasaá¹…khÄ• rabhÄ• vamattameva hettha viseso" _ti.
tathÄ• catutthepi pÄ«tiyÄ• sukhapadaá¹-á¹-hÄ• nattÄ• . sukhassa cettha abhÄ• vato Ä• ha
_nti. nanu ca "karuá¹‡Ä• muditÄ• upekkhÄ• sahagate na sambhavantÄ«" ti vadanti, tasmÄ
tÄ• sampi paá¹-ikkhepo kÄ• tabboti? na kÄ• tabbo, appanÄ• pattito pubbe karuá¹‡Ä• mudit
upekkhÄ• sahagatÄ• nampi sambhavato. karuá¹‡Ä• muditÄ• bhÄ• vanÄ• kÄ• le hi appanÄ
upekkhÄ• sahagatacittenÄ• pi parikammaá¹ƒ hoti, appanÄ• vÄ«thiyaá¹ƒ pana somanassasa
ekÄ• vajjanavÄ«thiyÄ• vedanÄ• parivattanÄ• bhÄ• vato, tasmÄ• pubbabhÄ• gavaseneva
upekkhÄ• sahagatesu sambhavo hotÄ«ti Ä• cariyÄ• . apare pana sabbadÄ• pi tÄ• saá¹ƒ up
na icchanti. "avasesÄ• paÃ±camena sampayogaá¹ƒ gacchantÄ«" ti avisesena vuttattÄ• id
visesadassanatthamÄ• ha __ "somanassaá¹-á¹-hÄ• ne cÄ• " _tiÄ• di.

<81> __karuá¹‡Ä• muditÄ• dayo_ti karuá¹‡Ä• muditÄ• ceva viratittayaÃ±ca. tenÄ• ha __ "

evaá¹ƒ kÄ• mÄ• vacarakusalacittasampayutte dassetvÄ• idÄ• ni rÅ«pÄ• vacarakusalacitta
__ "avasesesu panÄ• " _tiÄ• dimÄ• ha. tattha __á¹-hapetvÄ• viratittaya_nti viratittayaá¹ƒ va
panettha viratittayaá¹ƒ pariccattanti? vuccate - suvisuddhakÄ• yakammÄ• dikassa cittasam
rÅ«pÄ• rÅ«pÄ• vacarakusalappavatti, na kÄ• yakammÄ• dÄ«naá¹ƒ sodhanavasena, nÄ• pi
samucchindanavasena. tathÄ• hi nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ avatthattayaá¹ƒ hoti vÄ
pariyuá¹-á¹-hÄ• nÄ• vatthÄ• anusayÄ• vatthÄ• ti. tattha vÄ«tikkamÄ• vatthÄ• ya paá¹-ipakk
pariyuá¹-á¹-hÄ• nÄ• vatthÄ• ya rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ, anusayÄ• vatthÄ• ya lokuttaraku
duccaritadurÄ• jÄ«vÄ• naá¹ƒ pana á¹-hapetvÄ• vÄ«tikkamÄ• vatthaá¹ƒ, anusayÄ• vatthaÃ±
visuá¹ƒ pariyuá¹-á¹-hÄ• nÄ• vatthÄ• na upalabbhati. yassÄ• vipaccanÄ«kaá¹ƒ rÅ«pÄ• rÅ«
tasmÄ• taá¹ƒ neva kÄ• mÄ• vacarakusalaá¹ƒ viya tesaá¹ƒ vÄ«tikkamÄ• vatthaá¹ƒ sodheti,
anusayÄ• vatthaá¹ƒ samucchindati, paá¹-ipassambheti vÄ• . sÄ«lavisuddhiyaá¹ƒ sÄ«lasodh

kÄ• mÄ• vacarakusaleneva vigatavÄ«tikkamassa parisuddhakÄ• yakammÄ• dikassa yogin
pavattatÄ«ti mahaggatacittuppÄ• de viratÄ«naá¹ƒ asambhavoyeva. imameva hi atthaá¹ƒ sÄ
panÄ• " _tiÄ• di Ä• raddhaá¹ƒ. __tettiá¹ƒsa vÄ• _ karuá¹‡Ä• dijhÄ• navasena pavattanakÄ•
tato tatiye vuttacetasikato. karuá¹‡Ä• muditÄ• naá¹ƒ appanÄ• pattÄ• namekantasomanassa
"paÃ±camena ... pe0 ... karuá¹‡Ä• muditÄ• vajjÄ• " _ti.

__rÅ«pÄ• vacarapaÃ±came vuttanayenÄ• _ti tiá¹ƒsevÄ• ti adhippÄ• yo. yadi evaá¹ƒ rÅ«pÄ
__ "arÅ«pÄ• vacarabhÄ• vovettha viseso" _ti, paÃ±came rÅ«pasaÃ±Ã±Ä• bhÄ• vato rÅ«pÄ
rÅ«pasaÃ±Ã±Ä• samatikkamena pattabbattÄ• arÅ«pÄ• vacarabhÄ• voti ayamevassa tato v

__paá¹-hamajjhÄ• nike_ti paá¹-hamajjhÄ• navati. __maggacitte_ti catubbidhepi maggaÃ±Ä
__dutiyajjhÄ• nikÄ• dibhede_ti dutiyatatiyacatutthapaÃ±camajjhÄ• nike. __vuttanayenÄ• _ti
tiÄ• dinÄ• vuttanayena. kiá¹ƒ avisesenÄ• ti ce, noti Ä• ha __ "karuá¹‡Ä• muditÄ• na" _ntiÄ•
pÄ• dakajjhÄ• nÄ• divasena kadÄ• ci sammÄ• saá¹…kappaviraho siyÄ• , na pana virativira
samucchinnavaseneva ariyamaggassa pavattanatoti Ä• ha __ "niyataviratibhÄ• vo" _ti. __lo
chabbisuddhiparamparÄ• ya pattabbattÄ• lokato uttaraá¹‡abhÄ• vo.

evaá¹ƒ kusalacetasikÄ• naá¹ƒ sampayogavacanatthalakkhaá¹‡Ä• dÄ«ni dassetvÄ• idÄ• ni
dassetuá¹ƒ __ "akusalÄ• panÄ• " _tiÄ• di Ä• raddhaá¹ƒ. __cha yevÄ• panakÄ• _ti kiÃ±cÄ•
aniyatayevÄ• panakÄ• na labbhanti, akusalesu pana labbhamÄ• nakayevÄ• panadhamme
idheva vacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• upari dhammÄ• naá¹ƒ uddesÄ• nanta
tiÄ• di vuttaá¹ƒ. vicikicchÄ• sahagate chandÄ• dhimokkhÄ• naá¹ƒ, uddhaccasahagate chan
__ "paá¹-ipÄ• á¹-iyÄ• dasasu cittesÅ«" _ti.

<82> __niddiá¹-á¹-hÄ• _ti \Be I 315/ nissesena dassitÄ• . hatÄ• vihatÄ• viddhastÄ• pÄ• p
apÄ• yÄ• didukkhapÄ• panato "pÄ• pÄ• " ti saá¹…khÄ• tÄ• akusaladhammÄ• yena so bha
alÄ• bho, yaso ayaso, nindÄ• pasaá¹ƒsÄ• , sukhaá¹ƒ dukkhanti imesu aá¹-á¹-hasu lokadha
__tÄ• dinÄ• _ sammÄ• sambuddhena. so hi lÄ• bhÄ• dÄ«su yÄ• diso, alÄ• bhÄ• dÄ«supi tÄ

__na hirÄ«yatÄ«_ti na lajjati. __ahiriko_ti puggalo, dhammasamÅ«ho vÄ• . "ahirikka" nti va
ka-kÄ• rassa lopaá¹ƒ katvÄ• __ "ahirika" _nti vuttaá¹ƒ. __na ottappa_nti ottappassa paá¹-ip
dhammamÄ• ha. __ajigucchanaá¹ƒ_ ahÄ«á¸·anaá¹ƒ. __alajjanaá¹ƒ_ avilÄ• . __ajigucchana
sabhÄ• vavasena vuttaá¹ƒ, __alajjanalakkhaá¹‡a_nti kusalÄ• byÄ• katassa sÄ• dhÄ• raá¹‡Ä
paá¹-ipakkhavasena. __tehevÄ• _ti kÄ• yaduccaritÄ• dÄ«hi eva. __asÄ• rajjanaá¹ƒ_ nibbha
asambhamo. rasÄ• dÄ«ni hiriottappesu vuttapaá¹-ipakkhavasena gahetabbÄ• nÄ«ti na tÄ• n
alajjanÄ• kÄ• rena pÄ• pÄ• naá¹ƒ karaá¹‡arasaá¹ƒ ahirikaá¹ƒ. anuttÄ• sÄ• kÄ• rena anotta
pÄ• pato asaá¹…kocanapaccupaá¹-á¹-hÄ• nÄ• ni. attani, paresu ca agÄ• ravapadaá¹-á¹-hÄ

asucito kilesÄ• sucito ajigucchanaá¹ƒ ahirikena hoti. salabhassa viya aggito pÄ• pato anuttÄ
hoti. yathÄ• hu porÄ• á¹‡Ä• -

"jigucchati nÄ• hiriko, pÄ• pÄ• gÅ«thÄ• va sÅ«karo.

na bhÄ• yati anottappo, salabho viya pÄ• vakÄ• " ti ||

 ettha \Be I 316/ ca yathÄ• hiriyÄ• balavabhÄ• ve ottappaá¹ƒ abbohÄ• rikaá¹ƒ hoti, ottappa
abbohÄ• rikÄ• , evaá¹ƒ ahirikassa balavabhÄ• ve anottappaá¹ƒ abbohÄ• rikaá¹ƒ, anottappa
abbohÄ• rikaá¹ƒ hotÄ«ti keci, taá¹ƒ na yujjati. yathÄ• hi asucinÄ• attÄ• naá¹ƒ makkhento, s
pavesento bÄ• ladÄ• rako tattha paá¹-ikkÅ«labhÄ• vassa, Ä• dÄ«navassa ca anupaparikkha
uttasati, evamevaá¹ƒ dhammasabhÄ• vassa aÃ±Ã±Ä• á¹‡ato moho pÄ• pato neva jiguccha
taá¹ƒsampayuttacittuppÄ• de ubhayampi balavataraá¹ƒ hotÄ«ti.

 __lubbhantÄ«_ti abhigijjhanti, allÄ«yantÄ«ti vuttaá¹ƒ hoti. __Ä• rammaá¹‡aggahaá¹‡alakkh
__Ä• rammaá¹‡aggahaá¹‡aá¹ƒ_ nÄ• ma "mama ida" nti taá¹‡hÄ• bhinivesavasena abhinivi
avissajjanaá¹ƒ, na Ä• rammaá¹‡akaraá¹‡amattaá¹ƒ. __abhisaá¹…go_ atisayavatÄ• ya Ä• sa
__apariccÄ• go_ avijahanaá¹ƒ. __telaÃ±janarÄ• go viyÄ• _ti dhovitvÄ• pi pariccajituá¹ƒ asal
telamakkhitaaÃ±janarÄ• go viya. "assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«" ti vac
"assÄ• dadassanapadaá¹-á¹-hÄ• no" _ti. tattha assÄ• davasena dassanaá¹ƒ assÄ• dadassa
assÄ• dadassanampi atthato lobhoyevÄ• ti kathaá¹ƒ sayaá¹ƒ attano padaá¹-á¹-hÄ• naá¹ƒ h
paá¹-hamaá¹ƒ nÄ• tibalavalobhavasena assÄ• dadassano pacchÄ• balavalobho hotÄ«ti ta
vuttÄ• . teneva ca "taá¹‡hÄ• pavaá¸• á¸• hatÄ«" ti vuttaá¹ƒ. apare pana "assÄ• do nÄ• ma
assÄ• dadassananti assÄ• dadiá¹-á¹-hÄ«" ti vadanti. sukhavedanÄ• ya vÄ• kÄ• raá¹‡abhÅ«
assÄ• do nÄ• ma, asubhe "subha" nti pavattÄ• tayo vipallÄ• sÄ• assÄ• dadassanaá¹ƒ nÄ•

 __muyhantÄ«_ti \Be I 317/ na bujjhanti. dhammasabhÄ• vassa yÄ• thÄ• vato adassanaá¹ƒ
aÃ±Ã±Ä• á¹‡aá¹ƒ_ Ã±Ä• á¹‡apaá¹-ipakkho dhammo. tattha purimalakkhaá¹‡aá¹ƒ sabhÄ• va
paá¹-ipakkhavasena. atha vÄ• __aÃ±Ã±Ä• á¹‡alakkhaá¹‡o_ti kiccavasena vuttaá¹ƒ. so hi a
vutto. dhammasabhÄ• vaá¹ƒ paá¹-ivijjhituá¹ƒ asamatthatÄ• __asampaá¹-ivedho. Ä• ramma
yathÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ, mohasamaá¹…gipuggalo vÄ• Ä• rammaá¹‡asabhÄ• vaá¹ƒ paá¹
tathÄ• pavatti Ä• rammaá¹‡asabhÄ• vacchÄ• danaá¹ƒ. ettha ca Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹
diá¹-á¹-hi yathÄ• sabhÄ• vaá¹ƒ vijahitvÄ• ayÄ• thÄ• vato gaá¹‡hÄ• ti, moho pana na kathaÄ
evaá¹ƒ Ä• rammaá¹‡aggahaá¹‡akÄ• lo kathaá¹ƒ tadÄ• so Ä• rammaá¹‡aá¹ƒ jÄ• nÄ• tevÄ•
pana phassÄ• dayo phusanÄ• kÄ• rÄ• dimattavaseneva Ä• rammaá¹‡aá¹ƒ gaá¹‡hanti, na jÄ
Ä• rammaá¹‡aá¹ƒ gahetvÄ• uppajjamÄ• no paá¹-icchÄ• danÄ• kÄ• reneva gaá¹‡hÄ• ti, na
uppajjati, tassa andhakaraá¹‡aá¹ƒ andhakÄ• ro, tathÄ• paccupaá¹-á¹-hÄ• ti, taá¹ƒ vÄ• pac
__andhakÄ• rapaccupaá¹-á¹-hÄ• no_.

__micchÄ• passantÄ«_ti dhammasabhÄ• vassa viparÄ«tavasena aniccÄ• diá¹ƒ niccÄ• div
abhiniveso_ uppathÄ• bhiniveso. dhammasabhÄ• vaá¹ƒ atikkamitvÄ• parato niccÄ• dito vÄ
Ä• masanaá¹ƒ __parÄ• mÄ• so, _ viparÄ«taggÄ• havasena "idameva saccaá¹ƒ, moghamaÂ
__micchÄ• bhiniveso. ariyÄ• naá¹ƒ adassanakÄ• matÄ• dÄ«_ti __Ä• di_-saddena saddham
saá¹…gaá¹‡hÄ• ti.

yassa dhammassa vasena uddhataá¹ƒ hoti cittaá¹ƒ, taá¹ƒsampayuttadhammÄ• vÄ• , so dh
__ "uddhatabhÄ• vo" _ti. __avÅ«pasamo_ti asannisinnabhÄ• vo. __vÄ• tÄ• ... pe0 ... paá¹-
318/ yathÄ• paá¹-Ä• kÄ• yottabalena dhajayaá¹-á¹-hiá¹ƒ amuÃ±cantÄ«pi vÄ• tÄ• bhighÄ•
na sakkoti, evamidampi adhimokkhabalena Ä• rammaá¹‡aá¹ƒ amuÃ±cantampi ayonisoman
acalaá¹ƒ avaá¹-á¹-hÄ• tuá¹ƒ na sakkotÄ«ti vÄ• tappahÄ• reneva caladhajapaá¹-Ä• kÄ• viya
__bhantattaá¹ƒ_ paribbhamanÄ• kÄ• ro. uddhaccassa sabbÄ• kusalasÄ• dhÄ• raá¹‡attÄ• ,
akusalasÄ• dhÄ• raá¹‡Ä• naá¹ƒ visuá¹ƒ padaá¹-á¹-hÄ• nassa labbhamÄ• nattÄ• vuttaá¹ƒ _
padaá¹-á¹-hÄ• na" _nti. yenÄ• kÄ• rena vÄ• manasikaroto uddhaccaá¹ƒ uppajjati, tenÄ• kÄ
idha __ayonisomanasikÄ• ro_. atha vÄ• uddhaccanimittassa Ä• rammaá¹‡assa manasikara
__ayonisomanasikÄ• ro_.

__maÃ±Ã±atÄ«_ti abhimaÃ±Ã±ati, ahaá¹ƒkÄ• raá¹ƒ karotÄ«ti attho. seyyÄ• divasena uccat
sampaggaharaso_ti uá¹‡á¹‡ativaseneva attano, sampayuttadhammÄ• naá¹ƒ vÄ• sampagg
viya taá¹ƒtaá¹ƒkiccasÄ• dhanena. abhibhussahanavasena hÄ«nassa attÄ• naá¹ƒ nÄ«caá¹ƒ
paggaá¹‡hanavasenevÄ• ti veditabbaá¹ƒ. __ketu ... pe0 ... paccupaá¹-á¹-hÄ• no_ti ettha ket
accuggatadhajo, idha pana ketu viyÄ• ti ketu, uá¸·Ä• ratamÄ• dibhÄ• vo, taá¹ƒ ketubhÄ• va
kamyatÄ«ti ketukamyaá¹ƒ, yassa dhammassa vasena taá¹ƒ ketukamyaá¹ƒ, so __ketukamya
mÄ• nassa diá¹-á¹-hisadisÄ« pavattatÄ«ti diá¹-á¹-himÄ• nÄ• ekacittuppÄ• de na pavattanti,
ekaguhÄ• yaá¹ƒ, tasmÄ• mÄ• no diá¹-á¹-hivippayuttacitte sabbadÄ• anappajjamÄ• nopi di
niyamena anuppajjanato __diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• no_. mÄ• no dhammasa
hutvÄ• attukkaá¹ƒsanabhÄ• vena \Be I 319/ pavattati, diá¹-á¹-hi ekekadhammampi niccÄ• d
pavattati. attasinehasannissayo vÄ• mÄ• no, attakilamathÄ• nuyogasannissayÄ• diá¹-á¹-hÄ

__issatÄ«_ti usÅ«yati. __tatthevÄ• _ti parasampattÄ«suyeva. issÄ• vasena parasampattÄ«
"anabhiratirasÄ• " _ti. tenevetaá¹ƒ vuccati -

"issÄ• nalasikhÄ• yesaá¹ƒ, hadaye jalatÄ«dha te.

neva vindanti pÄ• mojjaá¹ƒ, sambuddhÄ• dÄ«hi sevita" nti ||

maccharayogena maccharini pavattaá¹ƒ macchara-saddaá¹ƒ gahetvÄ• Ä• ha __ "macchar

niruttinayena pana "mÄ• idaá¹ƒ acchariyaá¹ƒ aÃ±Ã±esaá¹ƒ hotu, mayhaá¹ƒva hotÅ«" ti ma
__niguhaá¹‡aá¹ƒ_ attano sampattiyÄ• paresaá¹ƒ adassanaá¹ƒ. __saá¹…kocanaá¹ƒ_ attasa
sÄ• dhÄ• raá¹‡abhÄ• vakaraá¹‡assa aruccanÄ• kÄ• rena paá¹-ikuá¹-anaá¹ƒ. "mÄ• idaá¹ƒ p
paá¹-ihananavasena attasantakassa Ä• rammaá¹‡akaraá¹‡ato maccheraá¹ƒ paá¹-ighacittes
taá¹ƒ na yuttaá¹ƒ ekasseva dhammassa aÃ±Ã±attha paá¹-ihaÃ±Ã±itvÄ• aÃ±Ã±Ä• rammaá
sÄ• dhÄ• raá¹‡abhÄ• ve paá¹-ihananavasena pana taá¹ƒ Ä• rabbha pavattanato maccheraá
uppajjatÄ«ti yuttaá¹ƒ. __attasampattÄ«_ti Ä• vÄ• sÄ• disampatti.

__kucchitaá¹ƒ kata_nti ettha katampi akatampi garahitabbattÄ• kucchitaá¹ƒ kataá¹ƒ nÄ• m
vattÄ• ro honti "yaá¹ƒ mayÄ• na kataá¹ƒ, taá¹ƒ kukata" nti. tathÄ• hi vakkhati "katÄ• katÄ•
evaá¹ƒ katÄ• kataá¹ƒ duccaritaá¹ƒ sucaritampi kucchitaá¹ƒ kataá¹ƒ nÄ• ma. sucaritampi hi g
kucchitaá¹ƒ katanti hoti \Be I 320/. yathÄ• pana pathavÄ«kasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• na
evaá¹ƒ kukataá¹ƒ Ä• rabbha vippaá¹-isÄ• ravasena pavattaá¹ƒ cittaá¹ƒ taá¹ƒsahacaritatÄ• y
gahetabbaá¹ƒ. atha vÄ• katÄ• kataá¹ƒ Ä• rabbha uppajjanakavippaá¹-isÄ• racittaá¹ƒyeva g
kataá¹ƒ kukata" nti vuccati. yassa dhammassa vasena taá¹ƒ cittaá¹ƒ kukataá¹ƒ nÄ• ma hoti,
kukkuccaá¹ƒ. tenÄ• ha __ "kukataá¹ƒ, tassa bhÄ• vo" _ti. pacchÄ• anutappanaá¹ƒ viheá¹-h
katÄ• katÄ• nusocanaá¹ƒ_ katÄ• katassa sucaritaduccaritassa anusocanaá¹ƒ, "akataá¹ƒ va
ntiÄ• dinÄ• anutappanaá¹ƒ, "akataá¹ƒ mayÄ• pubbe kalyÄ• á¹‡akammaá¹ƒ, ito dÄ• ni paá
pavattaá¹ƒ pana kusalapakkhikaá¹ƒ vÄ«riyameva, na katÄ• katÄ• nusocanaá¹ƒ, katÄ• katÄ
sucaritaduccaritassa anusocanavasena virÅ«paá¹ƒ paá¹-isaraá¹‡aá¹ƒ __vippaá¹-isÄ• ro_. k
avaá¸• á¸• hisampÄ• danato virÅ«paá¹ƒ paá¹-isaraá¹‡aá¹ƒ, taá¹ƒ parÄ• yattatÄ• hetutÄ• ya
daá¹-á¹-habbaá¹ƒ. yathÄ• hi dÄ• sabye sati dÄ• so parÄ• yatto hoti, evaá¹ƒ kukkucce sati t
na hi so attano dhammatÄ• ya kusale pavattituá¹ƒ sakkoti. atha vÄ• katÄ• katakusalÄ• kus
Ä• yattatÄ• ya tadubhayavasena kukkuccena taá¹ƒsamaá¹…gÄ« hotÄ«ti taá¹ƒ dÄ• sabyaá¹

anussÄ• hanÄ• vasÄ«danavasena saá¹ƒhatabhÄ• vo thinaá¹ƒ, tena yogato cittaá¹ƒ thinaá¹
__thinatÄ• _. tenÄ• ha "anussÄ• hasaá¹ƒhananatÄ• " ti. asamatthatÄ• vighÄ• tavasena aka
tenÄ• ha "asattivighÄ• to" ti. yasmÄ• middhavaseneva tena sampayuttadhammÄ• medhitÄ
tasmÄ• __ "middhatÄ• middha" _nti vuttaá¹ƒ. na vijjati ussÄ• ho assÄ• ti anussÄ• haá¹ƒ, ta
anussÄ• hasaá¹…khÄ• to saá¹ƒhananabhÄ• vo __anussÄ• hasaá¹ƒsÄ«danatÄ• , _ kusÄ«ta
__asattivighÄ• to_ti yasmÄ• taá¹ƒ middhaá¹ƒ uppajjamÄ• nameva sattivinÄ• savasena upp
sattÄ«ti taá¹ƒ sampayuttacittaá¹ƒ asatti, tassa bhÄ• vopi, asattiyeva vighÄ• toti asattivighÄ•

__anussÄ• hanalakkhaá¹‡a_nti ussÄ• hapaá¹-ipakkhalakkhaá¹‡aá¹ƒ. vÄ«riyassa vinodana
__vÄ«riyavinodanaá¹ƒ_. sampayuttadhammÄ• naá¹ƒ saá¹ƒsÄ«danÄ• kÄ• rena paccupaá¹-a
saá¹ƒsÄ«danaá¹ƒ paccupaá¹-á¹-hÄ• petÄ«ti __saá¹ƒsÄ«danapaccupaá¹-á¹-hÄ• naá¹ƒ. akar
ettha kÄ• maá¹ƒ thinampi akammaÃ±Ã±atÄ• sabhÄ• vameva, taá¹ƒ pana cittassa akammaÃ
vedanÄ• dikkhandhattayassÄ• ti ayamettha viseso. tathÄ• hi pÄ• á¸·iyaá¹ƒ "tattha katamaá

akallatÄ• akammaÃ±Ã±atÄ• . katamaá¹ƒ middhaá¹ƒ? yÄ• kÄ• yassa akallatÄ• akammaÃ±
imesaá¹ƒ niddeso pavatto. __oá¹‡ahanaá¹ƒ_ viÃ±Ã±Ä• á¹‡advÄ• rÄ• naá¹ƒ pidahanaá¹ƒ, s
vÄ• . __lÄ«natÄ• _ lÄ«nÄ• kÄ• ro, Ä• rammaá¹‡aggahaá¹‡e saá¹…koco. yasmÄ• thinena
middhena pana vedanÄ• dikkhandhattayassa viya rÅ«pakÄ• yassapi, tasmÄ• taá¹ƒ pacalÄ
paccupaá¹-á¹-hÄ• petÄ«ti pacalÄ• yikÄ• niddÄ• paccupaá¹-á¹-hÄ• nantipi vaá¹-á¹-ati.
pottharÅ«papaá¹-icchÄ• dakapaá¹-o viya Ä• rammaá¹‡asabhÄ• vÄ• vacchÄ• dako moho. m
sampayuttadhamme pattharituá¹ƒ adentaá¹ƒ middhanti ayametesaá¹ƒ viseso.

__sesÄ• _ti idha lakkhaá¹‡Ä• divasena vuttÄ• vasesÄ• phassÄ• dayo. __kusalesu vuttana
vuttanayena. na koci ettha viseso atthÄ«ti ce, no natthÄ«ti Ä• ha __ "ettha panÄ• " _tiÄ• di,
tiá¹‡á¹‡aá¹ƒ yathÄ• kkamaá¹ƒ micchÄ• saá¹…kappÄ• dinÄ• mamattameva visesoti attho. _
á¹-hapetvÄ• mÄ• nÄ• dayo cha aniyatayevÄ• panake sesÄ• sarÅ«penÄ• gatÄ• pannaras
niyatayevÄ• panakÄ• ti ime ekena Å«nÄ• vÄ«sati cetasikÄ• . aniyatayevÄ• panakÄ• naá¹ƒ
ettha vacane kÄ• raá¹‡aá¹ƒ vuttameva.

__thinamiddhassa aniyatabhÄ• vo_ti thinamiddhassa aniyatassa idha uppajjanakabhÄ• va
niyatabhÄ• vaá¹ƒ tattha sabbasova anuppajjanato. na hi sabhÄ• vatikhiá¹‡aá¹ƒ cittaá¹ƒ thin
tatiye mÄ• nassa aniyatassa sambhavepi niyatadhamme sandhÄ• ya __ "aá¹-á¹-hÄ• rasÄ•
"mÄ• no panettha aniyato" _ti. __diá¹-á¹-hiyÄ• saha na uppajjatÄ«_ti ettha kÄ• raá¹‡aá¹ƒ v
__avasesÄ• _ti aá¹-á¹-hÄ• raseva, paÃ±came á¹-hapetvÄ• pÄ«tiá¹ƒ diá¹-á¹-hiyÄ• saha aá
chaá¹-á¹-hepi. sattame pÄ«tiyÄ• , diá¹-á¹-hiyÄ• ca abhÄ• vato sattarasa, tathÄ• aá¹-á¹-ham

__etepi tayo_ti na kevalaá¹ƒ karuá¹‡Ä• muditÄ• eva, etepi tayo ekato na uppajjanti aÃ±Ã±
visayabhedatoyeva. tathÄ• hi issÄ• parasampattivisayÄ• , macchariyaá¹ƒ attasampattiyÄ•
sÄ• dhÄ• raá¹‡Ä• bhÄ• vavisayaá¹ƒ, kukkuccaá¹ƒ katÄ• katavisayanti, tasmÄ• yaá¹ƒ abha
"issÄ• maccheraá¹ƒ yadicchÄ• vasena ekatopi uppajjatÄ«" ti, na taá¹ƒ gahetabbaá¹ƒ.

sabhÄ• vato, parikappanato vÄ• aniá¹-á¹-hassa Ä• rammaá¹‡assa aniá¹-á¹-hÄ• kÄ• raá¹ƒ
anubhavanaá¹ƒ sambhuÃ±janaá¹ƒ aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanaá¹ƒ, taá¹ƒ lakkhaá
__aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡aá¹ƒ_. tenÄ• ha __ "aniá¹-á¹-hÄ• kÄ• rasa
yathÄ• bhÅ«tena vÄ• ayathÄ• bhÅ«tena vÄ• aniá¹-á¹-hÄ• kÄ• rena Ä• rammaá¹‡assa san
paccÄ• nubhavanakiccanti attho. titthiyÄ• dÄ«naÃ±hi sabhÄ• vato iá¹-á¹-he buddhÄ• diÄ• r
aniá¹-á¹-hÄ• kÄ• rato gahaá¹‡avasena \Be I 323/ domanassaá¹ƒ uppajjati. domanassassa e
kÄ• madhÄ• tuyaá¹ƒyeva pavattanato Ä• ha __ "hadayavatthupadaá¹-á¹-hÄ• na" _nti. tassa
abhÄ• vato rÅ«pÄ• rÅ«padhÄ• tuyaá¹ƒ asambhavo.

attano pavattiÄ• kÄ• ravasena aniá¹-á¹-harÅ«pasamuá¹-á¹-hÄ• panavasena vÄ• virÅ«paá
aniá¹-á¹-harÅ«pasamuá¹-á¹-hÄ• panavaseneva vÄ• visappanaá¹ƒ sarÄ«rakampanaá¹ƒ, taá

vÄ• assÄ• ti __visappanaraso, _ nissayassa hadayavatthuno, sakalasseva vÄ• kÄ• yassa
Ä• ha __ "attano nissayadahanaraso vÄ• " _ti, __vijjhattabhÄ• vÄ• pÄ• danato_ti ca milÄ• ta
yathÄ• kathaá¹ƒ viyÄ• ti Ä• ha __ "dÄ• vaggi viyÄ• " _ti. so hi vanaghaá¹-eyeva uppanno ta
__dussanapaccupaá¹-á¹-hÄ• no_ti attano, parassa ca dÅ«sanÄ• kÄ• rena paccupaá¹-á¹-hÄ
uppanno, taá¹ƒ ekantena antamaso virÅ«pabhÄ• vÄ• pÄ• danenapi dÅ«seti, paraá¹ƒ pana
gahitaasuci viya. "anatthaá¹ƒ me acarÄ«" tiÄ• dÄ«ni nava Ä• ghÄ• tavatthÅ«ni padaá¹-á¹-hÄ
__Ä• ghÄ• tavatthupadaá¹-á¹-hÄ• no_. so upayogaphalakÄ• lesu aniá¹-á¹-hattÄ• visasaá¹ƒ
daá¹-á¹-habbo. __aá¹-á¹-hÄ• rasa vÄ• _ti issÄ• dÄ«su aniyatesu ekena saddhiá¹ƒ aá¹-á¹-hÄ

__pavattiá¹-á¹-hitimattÄ• _ti cetaso pavattisaá¹…khÄ• tÄ• á¹-hitimattÄ• , maggaá¹…gÄ• di
adhimokkhavirahatoti attho. atha vÄ• __pavattiá¹-á¹-hitimattÄ• _ti khaá¹‡aá¹-á¹-hitimattÄ• .
dÄ«paccÄ«naá¹ƒ á¹-hiti viyÄ• " ti hi vuttaá¹ƒ. cittaá¹-á¹-hiti viya santÄ• naá¹-á¹-hitiyÄ• pacca
asamatthattÄ• nicchayÄ• bhÄ• vena asaá¹‡á¹-hahanato cetaso pavattipaccayamattatÄ• ya
khaá¹‡aá¹-á¹-hitimattÄ• pavattipaccayamattÄ• á¹-hiti pavattiá¹-á¹-hitÄ«ti katvÄ• . __vigatÄ•
nissakke paccattavacanaá¹ƒ "pisuá¹‡Ä• vÄ• cÄ• paá¹-ivirato" tiÄ• dÄ«su \Be I 324/ viya, vi
attho. ayameva vÄ• pÄ• á¹-ho. "vigatÄ• cikicchÄ• " ti cikicchituá¹ƒ dukkaratÄ• ya cetaá¹ƒ v
cikicchÄ• ya abhÄ• vato. "evaá¹ƒ nu kho, na nu kho" tiÄ• dinÄ• saá¹ƒsappanavasena seti,
__saá¹ƒsayo. kampanarasÄ• _ti cittassa kampanakiccÄ• . uddhaccÃ±hi attanÄ• gahitÄ• k
bhamatÄ«ti ekÄ• rammaá¹‡asmiá¹ƒ eva vipphandanavasena pavattati, vicikicchÄ• pana ya
uppajjati, tathÄ• pi "evaá¹ƒ nu kho, na nu kho" ti aÃ±Ã±aá¹ƒ gahetabbÄ• kÄ• raá¹ƒ apekkha
kampanaá¹ƒ hoti. anicchayÄ• kÄ• rena dveá¸·hakÄ• kÄ• rena paccupaá¹-á¹-hÄ• ti, anicchay
paccupaá¹-á¹-hÄ• petÄ«ti __anicchayapaccupaá¹-á¹-hÄ• nÄ• _.

adhimokkhavicikicchÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ viparÄ«takiccatÄ• ya Ä• ha __ "vicikicc
__samÄ• dhÄ«_ti cittekaggatÄ• . sÄ• hi Ä• rammaá¹‡e cittassa sammÄ• Ä• dhÄ• nato "sa
hotÄ«_ti balavamittena dinnapiá¹-á¹-hibalo puriso viya balavÄ• hoti, balÄ• dibhÄ• vaá¹ƒ ga

__sattÄ• rammaá¹‡attÄ• _ti sattapaÃ±Ã±attÄ• rammaá¹‡attÄ• . nanu paÃ±Ã±attÄ• ramma
codanaá¹ƒ sandhÄ• yÄ• ha __ "kÄ• mÄ• vacaravipÄ• kÄ• naá¹ƒ ekantaparittÄ• rammaá¹‡a
kusalattamevÄ• ti cÄ• ritanti Ä• ha __ "paÃ±ca sikkhÄ• padÄ• kusalÄ• ti_ (Vibh 715) __hi v
lokuttaravipÄ• kesu viratiyo na labbhantÄ«ti? no na labbhanti sikkhÄ• padavibhaá¹…ge loki
sandhÄ• ya vuttattÄ• . tena lokiyavipÄ• kesuyeva viratiyo na sambhavantÄ«ti gahetabbaá¹ƒ

kÄ• yapasÄ• dasannissitattÄ• \Be I 325/ kÄ• ye bhavo sÄ• tabhÄ• vo lakkhaá¹‡amassÄ• t
cetasikasukhe vuttanayena paccupaá¹-á¹-hÄ• nÄ• dayo netabbÄ• ti Ä• ha __ "sesÄ• vuttan

84-6__._ nanu ca iá¹-á¹-he Ä• rammaá¹‡e sukhavedanÄ• uppajjati, aniá¹-á¹-he dukkhaveda
iá¹-á¹-hÄ• niá¹-á¹-hamajjhatte upekkhÄ• vedanÄ• , cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo ca kusalavi

iá¹-á¹-hamajjhatte vÄ• Ä• rammaá¹‡e uppajjanti, tattha yutto tÄ• va iá¹-á¹-hamajjhatte upek
pana iá¹-á¹-hÄ• rammaá¹‡e, na cÄ• pi etaá¹ƒ sakkÄ• vattuá¹ƒ parikappanÄ• vasena iá¹-á¹-
iá¹-á¹-hamajjhattato gaá¹‡hanti yathÄ• "kammaviÃ±Ã±Ä• á¹‡a" nti vipÄ• kÄ• naá¹ƒ avaÃ±c
kathaá¹ƒ iá¹-á¹-he, iá¹-á¹-hamajjhatte ca uppajjamÄ• nesu cakkhusotaghÄ• najivhÄ• viÃ±Ã±
upekkhÄ• vedanÄ• yeva sambhavati, na sukhavedanÄ• , yato tesu upekkhÄ• vedanÄ• vutt
saá¹…khepato dassetuá¹ƒ __ "iá¹-á¹-hÄ• rammaá¹‡ayogasmi" _ntiÄ• diá¹ƒ vatvÄ• puna tas
"upÄ• dÄ• ya ca rÅ«penÄ• " _tiÄ• di vuttaá¹ƒ. bhÅ«tarÅ«paá¹ƒ upÄ• dÄ• ya nissÄ• ya pava
upÄ• dÄ• yarÅ«paá¹ƒ. __ "upÄ• dÄ• ya ca rÅ«penÄ• " _ti pana "manasÄ« ca kÄ• ro" ti ettha
"upÄ• dÄ• yakarÅ«penÄ• " _ti vÄ• pÄ• á¹-ho, cakkhuviÃ±Ã±Ä• á¹‡assa vatthubhÅ«tena ca
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vatthubhÅ«tena sotapasÄ• dÄ• dinÄ• ca upÄ• dÄ• yarÅ«pe
panÄ• _ti ya-kÄ• ralopaá¹ƒ katvÄ• niddeso "paá¹-isaá¹…khÄ• yoniso" tiÄ• dÄ«su viya, yath
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ Ä• rammaá¹‡abhÅ«te rÅ«pasaddÄ• dike upÄ• dÄ• yarÅ«
__saá¹ƒghaá¹-á¹-anÄ• nighaá¹ƒsassÄ• _ti saá¹ƒghaá¹-á¹-anÄ• saá¹…khÄ• tassa nighaá¹ƒs
aÃ±Ã±amaÃ±Ã±avisayavisayÄ«bhÄ• vassa anurÅ«padesuppattisaá¹…khÄ• tanighaá¹ƒso v
vÄ• sampattÄ• sampattaggahaá¹‡avasena saá¹ƒghaá¹-á¹-anÄ• ya nighaá¹ƒsassa cÄ• ti att
\Be I 326/ aÃ±Ã±amaÃ±Ã±aá¹ƒ asampattÄ• yeva anurÅ«padesuppattiyÄ• aÃ±Ã±amaÃ±Ã±
tesaá¹ƒ vasena ghaá¹-á¹-anÄ• kÄ• rabhÅ«to aÃ±Ã±amaÃ±Ã±Ä• bhimukhabhÄ• vo "saá¹ƒgh
ghÄ• nagandhÄ• , pana jivhÄ• rasÄ• ca aÃ±Ã±amaÃ±Ã±aá¹ƒ sampattÄ• yeva Ä• sannatan
nighaá¹ƒsenti Ä• hacca tiá¹-á¹-hanti. tato tesaá¹ƒ vasena nighaá¹ƒso vuttoti. __dubbalattÄ•
adhikaraá¹‡Ä«matthake picupiá¹‡á¸• akaá¹ƒ á¹-hapetvÄ• picupiá¹‡á¸• eneva pahatakÄ• le
phuá¹-á¹-hamattabhÄ• vena dubbalattÄ• . __dÄ«paye_ti evaá¹ƒ saá¹ƒghaá¹-á¹-anÄ• nighaá
majjhattaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«ti upekkhÄ• yogaá¹ƒ pakÄ• seyya. yadi evaá¹ƒ kÄ• yaviÃ
samÄ• nanti, noti Ä• ha __ "pasÄ• daá¹ƒ panÄ• " _tiÄ• di. yathÄ• hi adhikaraá¹‡Ä«matthak
á¹-hapetvÄ• kÅ«á¹-ena paharantassa kÅ«á¹-aá¹ƒ picupiá¹‡á¸• amatikkamma adhikaraá¹‡iá
kÄ• yadvÄ• re bahiddhÄ• mahÄ• bhÅ«tÄ• rammaá¹‡aá¹ƒ ajjhattikakÄ• yapasÄ• daá¹ƒ gha
pasÄ• dapaccayesu mahÄ• bhÅ«tesu paá¹-ihaÃ±Ã±ati, nighaá¹ƒso balavÄ• hoti, tasmÄ• ia
kÄ• yaviÃ±Ã±Ä• á¹‡asampayuttÄ• sukhavedanÄ• hoti, aniá¹-á¹-hÄ• rammaá¹‡e pana vutta
vuttaá¹ƒ hoti.

__manodhÄ• tunÄ• _ti ettha kiÃ±cÄ• pi dhÄ• tu-saddo idha itthiliá¹…geyeva dissati, iminÄ•
vacanena pulliá¹…go atthÄ«ti siddhaá¹ƒ. keci pana "sakkaá¹-avohÄ• rena vutta" nti vadanti.
dhammÄ• ti sambandho. __tasmÄ• vetthÄ• _ti ettha va-kÄ• ro padasandhimattakaro.

__kÄ• yaviÃ±Ã±Ä• á¹‡e dukkhavedanÄ• _ti kiÃ±cÄ• pi sukhÄ• dikanti Ä• di-saddena akusa
dukkhavedanÄ• sampayogo vutto, idha panassÄ• lakkhaá¹‡Ä• didassanatthaá¹ƒ puna "kÄ•
ti upaÃ±Ã±Ä• so kato, rasÄ• dayo \Be I 327/ panassa kusalavipÄ• ke sukhavedanÄ• ya vutt
idha na vuttÄ• . __sesÄ• _ti sesacetasikÄ• .

__balappatto_ti sesÄ• hetukacittasampayuttasamÄ• dhito ayaá¹ƒ vÄ«riyindriyayogena bala
balarÄ• sippattoti attho. yadi evaá¹ƒ kasmÄ• cetasikavibhÄ• ganiddese "balÄ• ni dve dvicitt
tattha hi kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ sandhÄ• ya tathÄ• vuttaá¹ƒ. sabba
cittekaggatÄ• ya vibhaá¹…ge -

"katamÄ• tasmiá¹ƒ samaye cittassa ekaggatÄ•

hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-hitÄ«" ti (Dhs 11) -

ettakameva vatvÄ• kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusampayuttÄ• ya ekaggatÄ• y

"katamÄ• tasmiá¹ƒ samaye cittassa ekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-hiti
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
11) -

balapariyosÄ• naá¹ƒ katvÄ• vibhajitattÄ• vÄ«riyavibhaá¹…ge ca -

"katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«riyÄ•
uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ• anikkhittac
dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabala" nti (Dhs 13) -

balapariyosÄ• naá¹ƒ \Be I 328/ katvÄ• vibhajitattÄ• vibhaá¹…gavÄ• re Ä• gataá¹ƒ samÄ• c
sandhÄ• ya "balÄ• ni dve dvicittesÅ«" ti vuttaá¹ƒ, na pana dhammuddesavÄ• re balarÄ• siya
sandhÄ• ya sabbÄ• hetukacittesu dhammuddesassa maggarÄ• sito paá¹-á¹-hÄ• ya parihÄ«

<87> __vipÄ• kakiriyÄ• hadayehÄ«_ti vipÄ• kakiriyacittehi. hadayaá¹ƒ mano mÄ• nasaá¹ƒ
pariyÄ• yavacanaá¹ƒ. sobhanaá¹ƒ gataá¹ƒ gamanamassÄ• ti sugato. bhagavato hi vineyyaj
ekantena tesaá¹ƒ hitasukhanipphÄ• danato sobhanaá¹ƒ, tathÄ•
lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• itarÅ«pakÄ• yatÄ• ya dhutavilambitÄ• didosarahit
avahasitarÄ• jahaá¹ƒsavasabhavÄ• raá¹‡amigarÄ• jagamanaá¹ƒ kÄ• yagamanaá¹ƒ, Ã±Ä• a
nimmalavipulakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesasamaá¹…gÄ«bhÅ«tamabhinÄ«hÄ• rat
anavajjatÄ• ya sobhanamevÄ• ti. atha vÄ• sakalampi lokaá¹ƒ pariÃ±Ã±Ä• bhisamayavaser
parijÄ• nanto sammÄ• gato avagatoti sugato, tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• bhisam
anuppattidhammataá¹ƒ Ä• pÄ• dento sammÄ• gato atÄ«toti sugato, lokanirodhasaá¹…khÄ
sacchikiriyÄ• bhisamayavasena sammÄ• gato adhigatoti sugato, lokanirodhagÄ• minipaá¹-
maggaá¹ƒ bhÄ• vanÄ• bhisamayavasena sammÄ• gato pattoti sugato. atha vÄ• sammÄ•
bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ vineyyÄ• naá¹ƒ yathÄ• rahaá¹ƒ kÄ• layuttameva dh
sammÄ• gadatÄ«ti da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• "sugato" ti vutto. atha vÄ• sundaraá¹

sammÄ• sambodhiá¹ƒ, nibbÄ• nameva vÄ• gatoti sugato, tena __sugatena_.

<88> __ "avagacchatÄ«" _tiÄ• dÄ«su __yo_ bhikkhu __anÅ«naá¹ƒ_ atthato vÄ• byaÃ±jana
suparipuá¹‡á¹‡aá¹ƒ tatoyeva __paramaá¹ƒ_ \Be I 329/ visiá¹-á¹-haá¹ƒ __imaá¹ƒ_ abhidham
pakaraá¹‡aá¹ƒ __avagacchati_ avabujjhati, sammÄ• uggahaá¹‡adhÄ• raá¹‡Ä• disampÄ• da
atha vÄ• paramanayadÄ«panato __paramaá¹ƒ imaá¹ƒ_ pakaraá¹‡aá¹ƒ yo anÅ«naá¹ƒ katvA
__tassevaá¹ƒ_ avagacchato yathÄ• sabhÄ• vaá¹ƒ mananato __mati_saá¹…khÄ• tÄ• paÃ±
paramÄ• á¹‡u viya lokiyaÃ±Ä• á¹‡ena __durÄ• sade_ durÄ• dhigantabbe adhigantuá¹ƒ duk
atigambhÄ«raá¹-á¹-hÄ• ne á¹-hapetvÄ• sinerupabbatarÄ• jÄ• naá¹ƒ rÄ• huÄ• dÄ«hi mahÄ•
ajjhogÄ• hituá¹ƒ asakkuá¹‡eyyatÄ• ya mahÄ• samudde viya á¹-hapetvÄ• sammÄ• sambud
mahÄ• Ã±Ä• á¹‡ehi sÄ• vakehi sabbena sabbaá¹ƒ ajjhogÄ• hituá¹ƒ asakkuá¹‡eyyarÅ«pe al
hemantasÄ• lapanti viya pattharati, abhimukhÄ• bhimukheyeva dhamme pavattatÄ«ti vÄ• a

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

cetasikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyo paricchedo

cetasikavibhÄ• ganiddesavaá¹‡á¹‡anÄ•

<89> __nÄ• masÄ• maÃ±Ã±atoyeva dvepaÃ±Ã±Ä• sÄ• _ti phassÄ• dinÄ• masÄ• maÃ±Ã±
sampayuttadhammabhedato pana ekÅ«nanavuticittasampayutto phasso ekÅ«nanavutividho
hontÄ«ti attho.

nanu ca phassÄ• dayo heá¹-á¹-hÄ• pÄ• á¸·ikkamena dassitÄ• , idha pana kasmÄ• na tath
ekekasabhÄ• vavantÄ• naá¹ƒ taá¹ƒtaá¹ƒsÄ• maÃ±Ã±Ä• pekkhÄ• ya \Be I 330/ ekasmiá¹ƒ á
phassÄ• dayo hi manakkÄ• rÄ• vasÄ• nÄ• terasa kusalÄ• kusalÄ• byÄ• katasÄ• maÃ±Ã±a
muditÄ• vasÄ• nÄ• paÃ±cavÄ«sati kusalÄ• byÄ• katasÄ• maÃ±Ã±ato, lobhÄ• dayo pana a
akusalabhÄ• vasÄ• maÃ±Ã±atoti evaá¹ƒ taá¹ƒtaá¹ƒsÄ• maÃ±Ã±Ä• pekkhÄ• ya samÄ• nasa

<90> evaá¹ƒ phassÄ• dayo dhamme uddisitvÄ• idÄ• ni "ettakesu ayaá¹ƒ dhammo samupa
tesaá¹ƒ payogaá¹ƒ dassetuá¹ƒ paá¹-hamaá¹ƒ tÄ• va cittagaá¹‡anaá¹ƒ dassento Ä• ha __ "c
_tiÄ• di. __kÄ• me_ti kÄ• mÄ• vacareti vuttaá¹ƒ hoti. evaá¹ƒ __ "rÅ«pe arÅ«pe" _ti etthÄ• pi
Ä• savavisayattÄ• bhÄ• vato na vijjanti etesu Ä• savÄ• ti __anÄ• savÄ• _.

91-2__._ __samÄ• sato_ti vitthÄ• rÄ• pekkhÄ• ya vuttaá¹ƒ, na itopi samÄ• sassa abhÄ• vat
ekÅ«nanavuti cittuppÄ• dÄ• honti. __etesÅ«_ti imesu cittuppÄ• desu. tesaá¹ƒ phassÄ• dÄ«
uppattiá¹ƒ ekekaá¹ƒ uddharitvÄ• cittacetasikesu bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya pavakk
__ekaka_nti ekekaá¹ƒ, gÄ• thÄ• bandhavasena __e_-kÄ• ralopo.

<93> cetasikavibhÄ• gaá¹ƒ vattukÄ• mopi avinibbhogadhamme dassetuá¹ƒ cittena saha ek
"phassapaÃ±caka" _nti. ekato uppÄ• do etesanti __ekuppÄ• dÄ• , _ saha khÄ«yantÄ«ti __s
uppajjitvÄ• ekato nirujjhanakÄ• ti attho.

<94> sabbesveva ekavÄ«sasatesu cittesu samupalabbhanato __sabbasÄ• dhÄ• raá¹‡Ä• _
cittena \Be I 331/ saha ekuppÄ• dÄ• dibhÄ• vakathaneneva imesaá¹ƒ sabbasÄ• dhÄ• raá¹‡
ekuppÄ• dÄ• dimattakathanameva icchitaá¹ƒ, na sabbasÄ• dhÄ• raá¹‡atÄ• . vuttopi vÄ• yan
puna pÄ• kaá¹-aá¹ƒ katvÄ• idha vuttoti.

95-100__._ dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitacatucattÄ• lÄ«sakÄ• mÄ• vacaracittesu, lokiyalo
paá¹-hamajjhÄ• nikacittesu cÄ• ti paÃ±capaÃ±Ã±Ä• sacittesu vitakkassa desitattÄ• Ä• ha _
samudÄ«rito" _ti. vicÄ• ro paÃ±capaÃ±Ã±Ä• sasavitakkacittesu ceva ekÄ• dasasu dutiyajjh
chasaá¹-á¹-hicittesu uppajjatÄ«ti Ä• ha __ "cÄ• ro ... pe0 ... jÄ• yate" _ti.

__ekapaÃ±Ã±Ä• sacittesu pÄ«tÄ«_ti kÄ• yaviÃ±Ã±Ä• á¹‡avajjitesu aá¹-á¹-hÄ• rasasu
somanassasahagatakÄ• mÄ• vacaracittesu ceva catutthapaÃ±camajjhÄ• navajjitatettiá¹ƒsa
ekapaÃ±Ã±Ä• sacittesu pÄ«ti jÄ• yati. __tesaá¹-á¹-hiyÄ• sukha_nti ekapaá¹‡á¹‡Ä• sasapp
ekÄ• dasasu catutthajjhÄ• nikacittesu, kusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡e cÄ• ti tesaá¹-á¹
jÄ• yati. tesaá¹-á¹-hisukhasahagatacittÄ• ni ceva tÄ«á¹‡i ca dukkhasahagatÄ• nÄ«ti chasaá
avasesapaÃ±capaá¹‡á¹‡Ä• sacittesu upekkhÄ• uppajjatÄ«ti Ä• ha __ "upekkhÄ• paÃ±cap
__dukkhaá¹ƒ tÄ«sÅ«_ti dvÄ«su paá¹-ighacittesu ceva akusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡e
dukkhaá¹ƒ jÄ• yati. __hoti ... pe0 ... somanassindriya_nti tesaá¹-á¹-hiyÄ• sukhasahagatacitt
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ apanetvÄ• avasesesu somanassindriyaá¹ƒ hoti. akusalavipÄ• kak
ekameva dukkhindriyasahagataá¹ƒ, tathÄ• kusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡ameva sukh
"dukkhindriyaá¹ƒ ... pe0 ... sukhindriya" _nti.

ahetukavipÄ• kakiriyÄ• manodhÄ• tuvajjitesu \Be I 332/ majjhimagaá¹‡anÄ• ya paÃ±cÄ• dh
kusalÄ• kusalavipÄ• kakiriyÄ• cittesu vÄ«riyaá¹ƒ desitanti Ä• ha __ "paÃ±cuttara ... pe0 ... Ä
diá¹-á¹-hadhammikasamparÄ• yikatthesu satte vineti, vigato vÄ• nÄ• yako imassa, visiá¹-á¹
nÄ• yako sÄ• mi, visesena vÄ• vineyyasatte nibbÄ• napuraá¹ƒ netÄ«ti __vinÄ• yako_. sam
vicikicchÄ• vajjitavÄ«riyasahagatacittesu vuttanti Ä• ha __ "catuttarasate" _tiÄ• di.

aá¹-á¹-hÄ• rasa ahetukacittÄ• ni, dve ekahetukacittÄ• ni ca vajjetvÄ• avasesaekuttarasate

uppajjatÄ«ti dassetuá¹ƒ __ "sabbÄ• hetukacittÄ• nÄ«" _tiÄ• di vuttaá¹ƒ. __dasa viÃ±Ã±Ä• á
kusalÄ• kusalavipÄ• kavasena dviguá¹‡ite cakkhÄ• dike paÃ±caviÃ±Ã±Ä• á¹‡e.

102-6__._ __niyatÄ• _ na yevÄ• panakÄ• viya kadÄ• cÄ«ti attho. kathaá¹ƒ panete ekanavu
jÄ• yantÄ«ti Ä• ha __ "ahetukesÅ«" _tiÄ• di. __ekÅ«nÄ• sÄ«tiyÄ• _ti dvÄ• dasa Ã±Ä• á¹‡as
paÃ±cadasa rÅ«pÄ• vacarÄ• ni, dvÄ• dasa arÅ«pÄ• vacarÄ• ni, samacattÄ• lÄ«sa lokuttara
ekÅ«nÄ• sÄ«tiyÄ• tihetukacittesu. __aá¹-á¹-havÄ«satiyÄ• citte_ti soá¸·asasu kÄ• mÄ• vaca
dvÄ• dasasu ca lokiyacatutthajjhÄ• nacittesu cÄ• ti aá¹-á¹-havÄ«saticittesu. __sÄ• á¹-á¹-hak
aá¹-á¹-hasahite cattÄ• lÄ«savidhe, aá¹-á¹-hacattÄ• lÄ«savidheti vuttaá¹ƒ hoti. __cha yugaá¸
kÄ• yapassaddhicittapassaddhÄ• dÄ«ni cha yugaá¸·Ä• ni. __kusalÄ• byÄ• katÄ• cÄ• _ti ku
abyÄ• katacittasampayogato abyÄ• katÄ• ti __kusalena pakÄ• sanavidhÄ• nesu chekena s
desitÄ• ti attho.

108-111__._ __saá¹ƒsayo_ti \Be I 333/ vicikicchÄ• . sÄ• hi saá¹ƒseti samantato seti, "evaá
ti parisappatÄ«ti saá¹ƒsayo. mahante sÄ«lakkhandhÄ• dike esati gavesatÄ«ti mahesÄ«. ten
sammÄ• sambuddhena. __aá¹-á¹-hasÅ«_ti aá¹-á¹-halobhasahagatacittesu. __catÅ«sÅ«_ti t
diá¹-á¹-hisahagatacittesu. diá¹-á¹-hiviyuttesu catÅ«sÅ«ti sambandho. __dvÄ«svevÄ• _ti dvÄ
dosamÅ«lakacittesu. __dvÄ«su jÄ• yanti no sahÄ• _ti dosamÅ«lesveva dvÄ«su jÄ• yanti, sa
usÅ«yanakÄ• le issÄ• , maccharaá¹‡akÄ• le maccherantiÄ• dinÄ• nÄ• nÄ• hutvÄ• va uppa
sasaá¹…khÄ• rikacittesu.

<112> cittassa cetasikattÄ• bhÄ• vepi kusalÄ• kusalÄ• byÄ• katadhammÄ• naá¹ƒ gaá¹‡an
cittampi vuttaá¹ƒ.

114-5__._ ettÄ• vatÄ• cetasikavibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni ekekasmiá¹ƒ cittuppÄ• de la
aá¹…gavibhÄ• gadassanatthaá¹ƒ __ "ekÅ«natiá¹ƒsacittesÅ«" _tiÄ• di vuttaá¹ƒ. nanu ca pha
sabbapaá¹-hamaá¹ƒ Ä• gatÄ• , sÄ• kasmÄ• na vuttÄ• ti? sabbasÄ• dhÄ• raá¹‡abhÄ• vato
phassapaÃ±camakavinimuttoti. ekÄ• dasa paá¹-hamajjhÄ• nikÄ• ni somanassasahagatÄ• n
sahetukakÄ• mÄ• vacarÄ• ni, tathÄ• cattÄ• ri akusalÄ• ni, sukhasantÄ«raá¹‡ahasituppÄ• c
ekÅ«natiá¹ƒsacittesu paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ paÃ±cakarÄ• sisaá¹…khÄ• taá¹ƒ mata
niddise_ti ekÄ• dasa dutiyajjhÄ• nikÄ• ni, kusalavipÄ• kakiriyÄ• vasena dvÄ• dasa
upekkhÄ• sahagatasahetukakÄ• mÄ• vacarÄ• ni, upekkhÄ• domanassasahagatÄ• ni aá¹-á
dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitaupekkhÄ• sahagatÄ• ni cha ahetukacittÄ• ni cÄ• ti imÄ• ni sa
yathÄ• yogaá¹ƒ catÅ«hi jhÄ• naá¹…gehi yuttÄ• ni. ettha \Be I 334/ hi ekÄ• dasa dutiyajjhÄ•
vicÄ• rapÄ«tisukhasamÄ• dhÄ«hi sahagatÄ• ni, itarÄ• ni yathÄ• yogaá¹ƒ upekkhÄ• domana
vitakkavicÄ• rasamÄ• dhÄ«hÄ«ti catÅ«hi sampayuttÄ• ni.

__ekÄ• dasavidha_nti ekÄ• dasavidhaá¹ƒ tatiyajjhÄ• nikacittaá¹ƒ pÄ«tisukhacittekaggatÄ•

__tivaá¹…gikamudÄ«ritaá¹ƒ. catuttiá¹ƒsa ... pe0 ... mudÄ«rita_nti dvÄ• dasa arÅ«pÄ• vacar
catutthapaÃ±camajjhÄ• nikÄ• ni sÄ• savÄ• nÄ• savÄ• nÄ«ti catuttiá¹ƒsa cittÄ• ni yathÄ• yo
sukhekaggatÄ• yogato ca duvaá¹…gikamudÄ«ritaá¹ƒ. catutthajjhÄ• nikÄ• ni hi ekÄ• dasa su
sesÄ• ni tevÄ«sati upekkhekaggatÄ• sahitÄ• ni.

<116> __sabhÄ• venÄ• vitakkesÅ«_ti dutiyajjhÄ• nÄ• dayo viya bhÄ• vanÄ• balena vinÄ•
dvipaÃ±caviÃ±Ã±Ä• á¹‡esu. tesu hi vijjamÄ• nÄ• nipi sesajhÄ• naá¹…gÄ• ni vitakkavirahen
asamatthÄ• ni. teneva hi __aá¹-á¹-hakathÄ• ya_mpi "vitakkapacchimakaÃ±hi jhÄ• naá¹…ga
bhÄ• vanÄ• ya avitakkabhÄ• vappattÄ• ni pana bhÄ• vanÄ• baleneva upanijjhÄ• nakiccesu
sabhÄ• venÄ• vitakkesu jhÄ• naá¹…gÄ• ni na uddhareyya. __ "na uddhaá¹-Ä• " _ti vÄ• pÄ•
attho.

yadi evaá¹ƒ kasmÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡esu sarÅ«peneva cittekaggatÄ• vuttÄ• , nanu
jhÄ• naá¹…gakicce asamatthatÄ• ya rÄ• sibhajanÄ• bhÄ• vato yevÄ• panakavasena vacan
kusalÄ• kusalesu avijjamÄ• nadhammassa vipÄ• kesupi anupalabbhanato jhÄ• naá¹…gakic
kusalÄ• kusalesu desitaniyÄ• meneva sarÅ«pena idhÄ• pi vuttÄ• . hotu tÄ• va etaá¹ƒ, jhÄ•
vuttÄ• . sÄ• hi sabbacittasÄ• dhÄ• raá¹‡abhÄ• vato \Be I 335/ phassapaÃ±cakarÄ• simhi c
upekkhÄ• diindriyabhÄ• vato indriyarÄ• simhiyeva vattabbÄ• , na itarattha tadabhÄ• vatoti?
sabbavedanÄ• naá¹ƒ sÄ• maÃ±Ã±asabhÄ• vena phassapaÃ±cake Ä• gatavedanÄ• ca apa
niddiá¹-á¹-hÄ• , na tattha antokaraá¹‡atthaá¹ƒ. teneva hi __dhammasaá¹…gaá¹‡iyaá¹ƒ_ dvi
saá¹…gahavÄ• re jhÄ• naá¹…garÄ• si na uddhaá¹-Ä• ti rÅ«padhÄ• tuyaá¹ƒ tiá¹‡á¹‡aá¹ƒ ma
appaá¹-ighabhÄ• vepi kÄ• madhÄ• tuyaá¹ƒ sappaá¹-ighamahÄ• bhÅ«tehi samÄ• nabhÄ• va
viya dvipaÃ±caviÃ±Ã±Ä• á¹‡esu vedanÄ• cittekaggatÄ• naá¹ƒ vitakkaviyogena jhÄ• nakicc
jhÄ• nacittasamaá¹…gÄ«vedanÄ• dÄ«hi samÄ• nattÄ• jhÄ• naá¹…gabhÄ• vena vacanaá¹
__nÄ• marÅ«pasamÄ• se_ "phassapaÃ±cakarÄ• sijhÄ• nadukarÄ• siindriyattikarÄ• sÄ«" ti
yutticintÄ• ya, dhammasabhÄ• vavedinÄ• tathÄ• gatena dhammasabhÄ• vaá¹ƒ avirajjhitvÄ
kÄ• tabboti. ahetukacittÄ• naá¹ƒ Ä• rammaá¹‡e suppatiá¹-á¹-hitatÄ• bhÄ• vena aniyyÄ• nika
... pe0 ... na uddhare" _ti. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• ya_mpi "hetupacchimako mag

<117> __tÄ«á¹‡i soá¸·asacittesÅ«_ti pannarasasu ahetukavipÄ• kacittesu ceva kiriyÄ• mar
soá¸·asasu cittesu. manindriyaá¹ƒ jÄ«vitindriyaá¹ƒ vedanindriyesu labbhamÄ• namekanti __
honti_. imesupi kusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyaá¹ƒ manindriyasukhindriyajÄ«
tÄ«á¹‡indriyÄ• ni, akusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyaá¹ƒ dukkhindriyena saha t
somanassindriyena saha tÄ«á¹‡i, avasesaterasacittesu upekkhindriyena saha tÄ«á¹‡Ä«ti. e
sasampayuttadhammassa cittuppÄ• dassa adhippetattÄ• manindriyassÄ• pi Ä• dhÄ• rabhÄ
manindriyanti \Be I 336/ cittasseva gahaá¹‡e tassa attano ca Ä• dhÄ• rabhÄ• vo na yujjatÄ«
cattÄ• rÄ«_ti ekasmiá¹ƒ vicikicchÄ• sahagate vÄ«riyindriyamanindriyajÄ«vitindriyaupekkhind
__paÃ±ca terasasÅ«_ti á¹-hapetvÄ• vicikicchÄ• sahagataá¹ƒ avasesÄ• ni ekÄ• dasa akusa

kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayanti terasasu cittesu vÄ«riyindriyÄ• dÄ«ni tÄ«
vedanindriyesu labbhamÄ• naá¹ƒ ekanti paÃ±cindriyÄ• ni. ettha hi dvÄ«su dosamÅ«lesu
vÄ«riyindriyasamÄ• dhindriyamanindriyajÄ«vitindriyadomanassindriyavasena paÃ±ca, paÃ±
purimÄ• ni cattÄ• ri somanassindriyena saddhiá¹ƒ paÃ±ca, sesesu upekkhindriyena saddhiá

<118> __satta dvÄ• dasacittesÅ«_ti dvÄ• dasasu Ã±Ä• á¹‡avippayuttacittesu
saddhÄ• satisamÄ• dhivÄ«riyajÄ«vitamanindriyÄ• ni ca vedanindriyesu labbhamÄ• namekan
hi chasu somanassasahagatesu saddhindriyÄ• dÄ«ni cha somanassindriyena saddhiá¹ƒ sat
upekkhindriyena saddhiá¹ƒ satta honti. __ekenÅ«nesu ... pe0 ... manesu cÄ• _ti dvÄ• dasa
kÄ• mÄ• vacarÄ• ni, sattavÄ«sati lokiyajjhÄ• nacittÄ• ni cÄ• ti ekÅ«nacattÄ• lÄ«savidhesu l
satta, paÃ±Ã±indriyaÃ±cÄ• ti aá¹-á¹-heva indriyÄ• ni. ettha hi somanassasahagatesu chasu
dvÄ• dasasu rÅ«pÄ• vacaracatukkajjhÄ• nesu cÄ• ti aá¹-á¹-hÄ• rasacittesu somanassindriy
upekkhindriyena saddhiá¹ƒ yojetvÄ• aá¹-á¹-hindriyÄ• ni veditabbÄ• ni.

<119> __cattÄ• lÄ«sÄ• ya cittesu navaka_nti samacattÄ• lÄ«savidhesu lokuttaracittesu pun
aá¹-á¹-haindriyÄ• ni, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• t
labbhamÄ• namekanti indriyÄ• naá¹ƒ navakÄ• . sotÄ• pattimaggesu hi anaÃ±Ã±Ä• taÃ±Ã±a
labbhati. sotÄ• pattiphalato paá¹-á¹-hÄ• ya arahattamaggapariyosÄ• nesu taá¹ƒ na labbhati.
aÃ±Ã±indriyaá¹ƒ. arahattaphale tampi na labbhati. tassa á¹-hÄ• ne aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ
__eva_nti chahi indriyehi sampayuttassa abhÄ• vato katthaci tÄ«á¹‡i, katthaci cattÄ• ri, katt
katthaci satta, katthaci aá¹-á¹-ha, katthaci navindriyÄ• nÄ«ti evaá¹ƒ chahi Ä• kÄ• rehi __indr
kevalaá¹ƒ jhÄ• naá¹…gayogova, atha kho indriyehi saha cittuppÄ• dÄ• naá¹ƒ sampayogopi

120-3__._ idÄ• ni maggaá¹…gasampayogaá¹ƒ dassento paá¹-hamaá¹ƒ tÄ• va yesu cittesu
tÄ• ni dassetvÄ• pacchÄ• maggaá¹…gayogacittuppÄ• de dassetuá¹ƒ __ "amaggaá¹…gÄ•
etasmiá¹ƒ ekavÄ«sasatappabhede cittasmiá¹ƒ, imasmiá¹ƒ maggaá¹…gÄ• dhikÄ• re vÄ• . __
dvipaÃ±casÅ«_ti sabhÄ• vÄ• vitakkesu cakkhÄ• dÄ«su dvipaÃ±caviÃ±Ã±Ä• á¹‡esu. kiÃ±cÄ
dvipaÃ±caviÃ±Ã±Ä• á¹‡esu jhÄ• naá¹…gÄ• bhÄ• vo, ahetukesu ca maggaá¹…gÄ• bhÄ• vo
tattha adhikÄ• ravasena vuttÄ• ni, idha pasaá¹…gÄ• gatavasena. amaggaá¹…gÄ• ni tattha
adhikÄ• ravasenÄ• ti na koci punaruttidoso.

__eka_nti vicikicchÄ• sampayuttaá¹ƒ cittaá¹ƒ. taÃ±hi micchÄ• saá¹…kappamicchÄ• vÄ• yÄ
etthÄ• ti __dumaggaá¹…gaá¹ƒ. timaggaá¹…gÄ• ni sattasÅ«_ti cattÄ• ri diá¹-á¹-hivippayuttÄ•
uddhaccasahagatacittanti sattasumicchÄ• saá¹…kappamicchÄ• vÄ• yÄ• mamicchÄ• samÄ•
__cattÄ• lÄ«sa ... pe0 ... caturaá¹…giko_ti dvÄ• dasa Ã±Ä• á¹‡avippayuttÄ• ni, cattÄ• ri diá¹
paá¹-hamajjhÄ• nikavajjÄ• ni catuvÄ«sati mahaggatacittÄ• nÄ«ti cattÄ• lÄ«sacittesu yo mag
yathÄ• yogaá¹ƒ sammÄ• saá¹…kappasammÄ• vÄ• yÄ• masammÄ• satisammÄ• samÄ• dh
micchÄ• diá¹-á¹-himicchÄ• saá¹…kappamicchÄ• vÄ• yÄ• mamicchÄ• samÄ• dhiyogato, sam

vÄ• yÄ• masammÄ• satisammÄ• samÄ• dhiyogato \Be I 338/ ca caturaá¹…giko mato. tattha
dvÄ• dasasu paá¹-hamÄ• ni cattÄ• ri, diá¹-á¹-hisampayuttesu majjhimÄ• ni, sesesu pacchim

__paÃ±caddasasu ... pe0 ... paÃ±caá¹…giko_ti dvÄ• dasasu Ã±Ä• á¹‡asampayuttakÄ• mÄ
lokiyapaá¹-hamajjhÄ• nikesu cÄ• ti pannarasasu cittesu
sammÄ• diá¹-á¹-hisammÄ• saá¹…kappasammÄ• vÄ• yÄ• masammÄ• satisammÄ• samÄ•
sammÄ• vÄ• cÄ• dayo kÄ• mÄ• vacaresu labbhantÄ«ti? saccaá¹ƒ labbhanti, pÄ• á¹-he pan
pariccattÄ• ti. __dvattiá¹ƒsacittesÅ«_ti paá¹-hamajjhÄ• nikavajjesu dvattiá¹ƒsalokuttaracittes
__sattaá¹…giko_ti avitakkattÄ• sammÄ• saá¹…kappo na labbhatÄ«ti taá¹ƒ pariccajitvÄ•
avasesasattamaggaá¹…gavasena sattaá¹…giko vutto.

yattha pana sammÄ• saá¹…kappo labbhati, tattha tena saha aá¹-á¹-haá¹…gikoti Ä• ha __ "
_tiÄ• di. tattha __aá¹-á¹-hasu cittesÅ«_ti paá¹-hamajjhÄ• nikesu aá¹-á¹-hasu lokuttaracittesu
maggaá¹…gehi sampayuttassa abhÄ• vato katthaci dve maggaá¹…gÄ• ni, katthaci tÄ«á¹‡i,
paÃ±ca, katthaci satta, katthaci aá¹-á¹-hÄ• ti evaá¹ƒ chahi pakÄ• rehi.

124-6__._ idÄ• ni balasampayogaá¹ƒ dassento Ä• ha __ "balÄ• ni dve" _tiÄ• di. tattha vÄ«ri
dve balÄ• ni kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvaye vibhaá¹…gavÄ• re Ä• gatÄ• n
paccekaá¹ƒ labbhantÄ«ti __ "dve dvicittesÅ«" _ti vuttaá¹ƒ. __ekasmiá¹ƒ tÄ«á¹‡Ä«_ti ekasmi
vicikicchÄ• sahagate vÄ«riyabalaahirikabalaanottappabalavasena tÄ«á¹‡i balÄ• ni. __ekÄ•
vicikicchÄ• sahagatavajjesu ekÄ• dasasu akusalacittesu samÄ• dhibalaÃ±ceva pubbe vuttÄ
cattÄ• ribalÄ• ni. __cha dvÄ• dasasÅ«_ti dvÄ• dasasu Ã±Ä• á¹‡avippayuttacittesu
saddhÄ• vÄ«riyasatisamÄ• dhihiriottappavasena cha balÄ• ni.

__ekÅ«nÄ• sÄ«tiyÄ• _ \Be I 339/ __sattÄ• _ti dvÄ• dasasu Ã±Ä• á¹‡asampayuttakÄ• mÄ•
sattavÄ«satimahaggatacittesu ca cattÄ• lÄ«sÄ• ya lokuttaracittesu cÄ• ti ekÅ«nÄ• sÄ«tividh
saddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±Ä• hiriottappavasena satta balÄ• ni. __soá¸·asevÄ• b
ahetukavipÄ• kÄ• ni, kiriyÄ• manodhÄ• tuÄ• vajjanaÃ±cÄ• ti soá¸·asa balavippayogato aba
paÃ±cahi balehi sampayuttassa abhÄ• vato katthaci dve, katthaci tÄ«á¹‡i, katthaci cattÄ• ri,
katthaci sattÄ• ti paÃ±cahi Ä• kÄ• rehi __sabalaá¹ƒ, _ imesu ekassÄ• pi abhÄ• vato abalam
vijÄ• nitabbanti attho. heturÄ• siÄ• dayo vinicchayabhÄ• vato na vuttÄ• ti veditabbaá¹ƒ. yes
jhÄ• naá¹…gamaggaá¹…gabalindriyÄ• ni jÄ• yantÄ«ti sambandho. gÄ• thÄ• bandhasukhatt
osÄ• nakaraá¹‡aá¹ƒ.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

cetasikavibhÄ• ganiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catuttho paricchedo

ekavidhÄ• diniddesavaá¹‡á¹‡anÄ•

128-30__._ __vijÄ• nanasabhÄ• vato_ti Ä• rammaá¹‡avijÄ• nanasabhÄ• vattÄ• . nanu ca h
ekavidhabhÄ• vo vuttoti? saccaá¹ƒ vutto, so pana cetasikÄ• naÃ±ca sÄ• dhÄ• raá¹‡oti idha
vijÄ• nanalakkhaá¹‡atÄ• va vuttÄ• . saá¹…khepagaá¹‡anavasena ca sahetukÄ• naá¹ƒ ekas
__hetuvÄ• dinÄ• _ti kusalÄ• kusalÄ• byÄ• katahetÅ«naá¹ƒ byÄ• karaá¹‡akusalena \Be I 34
hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato Ä• hÄ• " ti (Ap thera0 I 1.286; Vin I 60) vacana
taá¹ƒtaá¹ƒpaccayuppannadhammÄ• naá¹ƒ taá¹ƒtaá¹ƒpaccayavÄ• dinÄ• .

131-4__._ __savatthukÄ• vatthukato_ti ekantena sabbavatthunissitabhÄ• vato ceva tadabh
hadayavatthuvasena savatthukÄ• vatthukataá¹ƒ vaá¹‡á¹‡enti, taá¹ƒ na yujjati savatthukanid
kÄ• mavipÄ• ko" ti pasÄ• danissitÄ• nampi saá¹…gahitattÄ• . __ubhayavasenÄ• _ti savatth
hi cittÄ• ni ekantena savatthukÄ• ni, kÄ• nici avatthukÄ• neva, kÄ• nici ubhayasabhÄ• vÄ• n
__ "sabbo kÄ• mavipÄ• ko cÄ• " _tiÄ• di.

__sabbo kÄ• mavipÄ• ko cÄ• _ti sahetukÄ• hetukabhinno sabbo tevÄ«satividho kÄ• mÄ• v
sotÄ• pattimaggo. so hi sabbalokuttaresu Ä• dito uppajjanato, aá¹-á¹-hasu ariyapuggalesu Ä
sambandhÄ«ti vÄ• "Ä• dimaggo" ti vuccati. __vinÄ• vatthu_nti sakasakavatthuá¹ƒ vinÄ• n
hetÄ• ni arÅ«pabhave nuppajjanti tattha vatthÅ«naá¹ƒ abhÄ• vato. "nuppajjanti vinÄ• vatthu
antobhÄ• vitakÄ• raá¹‡atthaá¹ƒ katvÄ• vuttaá¹ƒ. tena yasmÄ• vatthuá¹ƒ vinÄ• nuppajjanti
savatthukÄ• ti vuttaá¹ƒ hoti.

__ekantena avatthukÄ• _ arÅ«pabhaveyeva paá¹-isandhÄ• divasena pavattanato. kathaá¹ƒ
vinÄ• tattha arÅ«paá¹ƒ pavattati, kasmÄ• na pavattati paÃ±cavokÄ• reti? tathÄ• adassana
kabaá¸·Ä«kÄ• rÄ• hÄ• renapi vinÄ• rÅ«padhÄ• tuyaá¹ƒ rÅ«pena pavattitabbaá¹ƒ, kiá¹ƒ kÄ•
tathÄ• adassanato. api tu yassa cittasantÄ• nassa pavattikÄ• raá¹‡aá¹ƒ \Be I 341/ rÅ«pe av
saha rÅ«pena pavatti. yassa pana nibbattikÄ• raá¹‡aá¹ƒ rÅ«pe vigatataá¹‡haá¹ƒ, tassa vinÄ
kÄ• raá¹‡assa taá¹ƒvimukhatÄ• yÄ• ti rÅ«pasannissayena vinÄ• tattha arÅ«paá¹ƒ pavattati
sesÄ• nÄ«_ti manodvÄ• rÄ• vajjanaá¹ƒ kusalakiriyÄ• vasena soá¸·asa kÄ• mÄ• vacarÄ• ni,
arÅ«pÄ• vacarÄ• ni, paá¹-hamamaggavajjÄ• ni satta lokuttarÄ• ni, paá¹-ighadvayavajjitadas
dvecattÄ• lÄ«sa vuttÄ• vasesacittÄ• ni.

135-7__._ rÅ«pÄ• dÄ«su ekekameva Ä• rammaá¹‡aá¹ƒ imassÄ• ti __ekekÄ• rammaá¹‡aá¹
Ä• pÄ• thagatakÄ• le taá¹ƒtaá¹ƒvijÄ• nanavasena paÃ±capi Ä• rammaá¹‡Ä• ni imassÄ• ti _

evampÄ«_ti na kevalaá¹ƒ savatthukÄ• divaseneva, atha kho ekekÄ• rammaá¹‡Ä• ditopi. ab
sabbamahaggatÄ• nampi dhammÄ• rammaá¹‡abhÄ• vena ekÄ• rammaá¹‡attÄ• Ä• ha __
paá¹‡á¹‡attÄ• rammaá¹‡ato ekÄ• rammaá¹‡anti keci. taá¹ƒ arÅ«pÄ• vacaradutiyacatutthajjh
tesaá¹ƒ mahaggatÄ• rammaá¹‡attÄ• . abhiÃ±Ã±Ä• dvayassa chaá¸·Ä• rammaá¹‡ikabhÄ• v
rÅ«pÄ• vacarapaÃ±camajjhÄ• nato abhinnattÄ• taá¹ƒ pahÄ• ya __ "tecattÄ• lÄ«sÄ• " _ti vu

<141> puÃ±Ã±avipÄ• kakiriyato kÄ• me dvÄ• dasÄ• ti sambandho. __dhÄ• _ti nipÄ• tamat
__puÃ±Ã±avipÄ• kakriyato_ti Ã±Ä• á¹‡avippayuttakusalavipÄ• kakiriyato.

143-9__._ iriyÄ• ya kÄ• yikÄ• ya kiriyÄ• ya pavattipathabhÄ• vato __iriyÄ• patho, _ gamanÄ
rÅ«pappavatti. kÄ• maÃ±cettha rÅ«pavinimutto iriyÄ• patho, viÃ±Ã±atti vÄ• natthi, tathÄ• p
rÅ«pasamuá¹-á¹-hÄ• pakacittaá¹ƒ iriyÄ• pathupatthambhakaá¹ƒ, viÃ±Ã±attivikÄ• ruppÄ• da
cittaá¹ƒ viÃ±Ã±attijanakaá¹ƒ \Be I 342/, taá¹ƒ ekaá¹ƒsato itaradvayassa janakaá¹ƒ avinÄ• bh
iriyÄ• pathupatthambhakaá¹ƒ rÅ«passÄ• ti imassa visesassa dassanatthaá¹ƒ __
"rÅ«pÄ«riyÄ• pathaviÃ±Ã±atti-janakÄ• janakÄ• dito" _ti iriyÄ• pathaviÃ±Ã±attÄ«naá¹ƒ visuá
__janakÄ• janakÄ• dito_ti tiá¹‡á¹‡ampi janakato, kassacipi ajanakato, dvinnaá¹ƒ ekassa ca
cittÄ• ni rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti, iriyÄ• pathaá¹ƒ kappenti, viÃ±Ã±attiá¹ƒ janayanti. kÄ
samuá¹-á¹-hÄ• penti, iriyÄ• pathaá¹ƒ kappenti, viÃ±Ã±attiá¹ƒ na janayanti. kÄ• nici rÅ«pame
itaradvayaá¹ƒ na karonti. kÄ• nici tÄ«á¹‡i na karonteva. tathÄ• ceva dasseti __ "dvÄ• dasÄ
__evaÃ±cÄ• pi hi taá¹ƒ citta_nti na kevalaá¹ƒ ahetukÄ• ditova, evaá¹ƒ rÅ«pÄ• dijanakÄ• dit
"evaÃ±cÄ• dimhi ta" ntipi likhanti. tassa pana Ä• dimhi nikkhittaá¹ƒ cittaá¹ƒ evaÃ±ca catubbi
vadanti. __tatthÄ• _ti tesu rÅ«pajanakÄ• dÄ«su. __dasa kiriyÄ• _ti manodhÄ• tuvajjÄ• dasa

__samuá¹-á¹-hÄ• penti rÅ«pÄ• nÄ«_ti attano uppÄ• dakkhaá¹‡eyeva attanÄ• janetabbarÅ«
__kappentÄ«_ti sannÄ• menti. yathÄ• pavattaá¹ƒ iriyÄ• pathaá¹ƒ upatthambhenti. yathÄ• h
uppajjamÄ• nehi vÄ«thicittehi abbokiá¹‡á¹‡e bhavaá¹…ge pavattamÄ• ne aá¹…gÄ• ni osÄ«
honti, na evaá¹ƒ dvattiá¹ƒsavidhesu vakkhamÄ• nesu ca chabbÄ«satividhesu jÄ• garaá¹‡ac
tadÄ• pana aá¹…gÄ• ni upatthaddhÄ• ni yathÄ• pavattairiyÄ• pathabhÄ• veneva pavattant
viÃ±Ã±atti_nti manodvÄ• re pavattÄ• eva viÃ±Ã±attiá¹ƒ janayanti, na pana paÃ±cadvÄ• re
daá¹-á¹-habbaá¹ƒ.

dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ jhÄ• naá¹…gayogÄ• bhÄ• vena rÅ«pÄ• janakattÄ• Ä• ha
jhÄ• naá¹…gÄ• ni hi cittena saha rÅ«pasamuá¹-á¹-hÄ• pakÄ• ni, tesaá¹ƒ anubalappadÄ• ya
\Be I 343/ vijjamÄ• nesu savisesaá¹ƒ rÅ«pappavattidassanato. arÅ«pavipÄ• kÄ• pana rÅ«p
nibbattattÄ• hetuno taá¹ƒvimukhatÄ• ya rÅ«paá¹ƒ na samuá¹-á¹-hÄ• pentÄ«ti Ä• ha __ "vip

<150> __sabbesaá¹ƒ sandhicitta_nti sabbesaá¹ƒ sattÄ• naá¹ƒ paá¹-isandhicittaá¹ƒ. taÃ±hi
appatiá¹-á¹-hitatÄ• ya, paccayavekallato, Ä• gantukatÄ• ya ca rÅ«paá¹ƒ na samuá¹-á¹-hÄ• p

paá¹-isandhiviÃ±Ã±Ä• á¹‡ena sahajÄ• taá¹ƒ vatthu pacchÄ• jÄ• tapaccayarahitaá¹ƒ, Ä• hÄ•
dubbalaá¹ƒ, tassa ca dubbalattÄ• tannissitaviÃ±Ã±Ä• á¹‡ampi dubbalanti. yathÄ• ca papÄ
nissayo bhavituá¹ƒ na sakkoti, evaá¹ƒ tampi bhinnasantatiyaá¹ƒ kammakkhittatÄ• ya papÄ•
appatiá¹-á¹-hitaá¹ƒ na rÅ«pasamuá¹-á¹-hÄ• pane ussahati ca vatthuno ca attanÄ• saha apa
uppajjamÄ• nattÄ• purejÄ• tapaccayassa alÄ• bhato. yathÄ• pana Ä• gantuko puriso agata
aÃ±Ã±esaá¹ƒ "etha bho antogÄ• me vo annapÄ• nagandhamÄ• lÄ• dÄ«ni dassÄ• mÄ«" ti v
avisayatÄ• ya, appahutÄ• ya ca, evamevaá¹ƒ paá¹-isandhicittampi Ä• gantukanti. evaá¹ƒ va
kÄ• raá¹‡ehi rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti. apica Ä• hÄ• rindriyÄ• divasena yehÄ• kÄ• r
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ cittacetasikÄ• paccayÄ• honti, tehi sabbehi paá¹-isand
samatiá¹ƒsakammajarÅ«pÄ• naá¹ƒ yathÄ• yogaá¹ƒ paccayÄ• honti. vuttaÃ±hetaá¹ƒ __paá

"paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayuttÄ• naá¹ƒ khandhÄ• na
Ä• hÄ• rapaccayena paccayo" tiÄ• di (Paá¹-á¹-h I 1.429).

tasmÄ• \Be I 344/ samatiá¹ƒsakammajarÅ«pÄ• ni cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ á¹-h
á¹-hitÄ• nÄ«ti paá¹-isandhicittaá¹ƒ rÅ«paá¹ƒ na samuá¹-á¹-hÄ• petÄ«ti veditabbaá¹ƒ.

__cuticittaÃ±cÄ• rahato_ti ettha khÄ«á¹‡Ä• savassa cuticittaá¹ƒ upasantavaá¹-á¹-amÅ«lasn
sÄ• tisayaá¹ƒ santavuttitÄ• ya rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti, anÄ• gÄ• miÄ• dÄ«naá¹ƒ ta
á¹-Ä«kÄ• kÄ• ro pana __Ä• nandÄ• cariyo_ bhaá¹‡ati -

"kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati, rÅ«pÄ• vacare, arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ, ye
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ cavantÄ• naá¹ƒ, tesaá¹ƒ vacÄ
nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro â€™nirujjhissatÄ«ti vacanato aÃ±Ã±esamp
na samuá¹-á¹-hÄ• petÄ«" ti.

Ä• cariyassa hi ayamadhippÄ• yo - __ "kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassÄ• " _ti ete
kÄ• mÄ• vacarasattÄ• naá¹ƒ cuticittassa, __ "ye ca rÅ«pÄ• vacaraá¹ƒ ... pe0 ... nirujjhissatÄ
kÄ• mabhavato cavitvÄ• rÅ«pÄ• rÅ«pabhavÅ«papajjanakÄ• naá¹ƒ kÄ• mÄ• vacaracuticitta
uddhaá¹ƒ vacÄ«saá¹…khÄ• rassa nirodhaá¹ƒ vatvÄ• kÄ• yasaá¹…khÄ• rassa tadabhÄ• va
kÄ• yasaá¹…khÄ• rÄ• samuá¹-á¹-hÄ• panaá¹ƒ siddhaá¹ƒ. yadaggena ca taá¹ƒ kÄ• yasaá¹…
tadaggena taá¹ƒ sesarÅ«pampi na janeti. na hi rÅ«pasamuá¹-á¹-hÄ• pakassa gabbhagatatÄ
kÄ• yasaá¹…khÄ• rÄ• samuá¹-á¹-hÄ• pane kÄ• raá¹‡aá¹ƒ atthi. na ca yuttaá¹ƒ cutito uddha
cittasamuá¹-á¹-hÄ• naÃ±cassa rÅ«paá¹ƒ pavattatÄ«ti, nÄ• pi "cuticittaá¹ƒ rÅ«paá¹ƒ samuá¹-
atthi, na cÄ• pi vaá¹-á¹-amÅ«lÄ• nupasamo cuticittassa rÅ«puppÄ• dane \Be I 345/ kÄ• raá¹
uppannÄ• nampi tato purimatarehi uppannÄ• naá¹ƒ viya bhavantare anuppajjanato, tasmÄ•
rÅ«paá¹ƒ na samuá¹-á¹-hÄ• petÄ«ti. yadi kÄ• yasaá¹…khÄ• rasamuá¹-á¹-hÄ• panameva rÅ

sÄ• dheti, tadÄ• catutthajjhÄ• ne kathanti? nÄ• yaá¹ƒ doso, tassa bhÄ• vanÄ• balena sÄ• t
kÄ• yasaá¹…khÄ• rÄ• samuá¹-á¹-hÄ• panepi maraá¹‡Ä• sannacittÄ• naá¹ƒ viya paridubba
rÅ«pasamuá¹-á¹-hÄ• pane vibandho natthÄ«ti. kuto pana paá¹-á¹-hÄ• ya cittajarÅ«paá¹ƒ nu
paá¹-á¹-hÄ• ya kÄ• yasaá¹…khÄ• re nuppajjati. kadÄ• ca kÄ• yasaá¹…khÄ• ro nuppajjatÄ«
dvattiá¹ƒsamacittakkhaá¹‡ato paá¹-á¹-hÄ• ya nuppajjati, tettiá¹ƒsamacittakkhaá¹‡e uppanna
pacchimasoá¸·asakato puretarameva nirujjhatÄ«ti vadanti. "yassa kÄ• yasaá¹…khÄ• ro na n
cittasaá¹…khÄ• ro na nirujjhissatÄ«" ti (Yam II saá¹…khÄ• rayamaka.113) paÃ±he "pacchim
bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca na nirujjhati, cittasaá¹…khÄ• ro ca na n
pacchimacittasseva vajjitattÄ• cutito dutiyatatiyacittenÄ• pi saha nirujjhatÄ«ti apare. __yass
anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjatÄ«_ti ettha __ "yassÄ• " _ti kÄ
anantarapaccayabhÅ«taá¹ƒ cittaá¹ƒ sandhÄ• ya vuttanti tassa uppÄ• datopi uddhaá¹ƒ
kÄ• yasaá¹…khÄ• rÄ• bhÄ• vavacanena heá¹-á¹-himakoá¹-iyÄ• cutito tatiyacitteneva saha
na pÄ• puá¹‡Ä• tÄ«ti eke.

151-7__._ ekaá¹ƒ dve tÄ«á¹‡i cattÄ• ri á¹-hÄ• nÄ• ni imassÄ• ti __ekadviticatuá¹-á¹-hÄ• naá
ekadviticatuá¹-á¹-hÄ• nattÄ• ti attho. __á¹-hÄ• na_nti ca idha kiccamadhippetaá¹ƒ. taÃ±hi tiá
dhammÄ• avaá¹-á¹-hitÄ• viya hontÄ«ti "á¹-hÄ• na" nti vuccati.
maá¹ƒsacakkhudibbacakkhuÃ±Ä• á¹‡acakkhubuddhacakkhusamantacakkhuvasena paÃ±ca
__paÃ±canimmalalocano_.

__nippapaÃ±cenÄ• _ti \Be I 346/ rÄ• gÄ• dipapaÃ±carahitena. rÄ• gÄ• dayo hi saá¹ƒsÄ• re
vuccanti.

Ä• vajjane paá¹-icchane á¹-hÄ• ne manodhÄ• tuttikanti sambandho, kiriyÄ• manodhÄ• tu Ä
vipÄ• kadvayaá¹ƒ sampaá¹-icchanaá¹-á¹-hÄ• neti attho.

"somanassayuttasantÄ«raá¹‡aá¹ƒ paÃ±cadvÄ• re santÄ«raá¹‡aá¹ƒ siyÄ• " ti vattabbe "san
adhikÄ• ratova labbhatÄ«ti gÄ• thÄ• bandhasukhatthaá¹ƒ __ "somanassayuta" _nti ettakam

__balavÄ• rammaá¹‡e satÄ«_ti tadÄ• rammaá¹‡akiccassa balavÄ• rammaá¹‡eyeva labbha
Ä• veá¹‡ikabhÄ• vena sabbesampi tadÄ• rammaá¹‡Ä• naá¹ƒ balavÄ• rammaá¹‡eyeva uppa
kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khÄ• taá¹ƒ voá¹-á¹-habbanakiccaá¹ƒ cittaá¹ƒ.

158-9__._ __sabbesa_nti sabbesaá¹ƒ kÄ• marÅ«pÄ• rÅ«pabhavikasattÄ• naá¹ƒ. iminÄ• id
voá¹-á¹-habbanakiccaá¹ƒ kesaÃ±cideva sattÄ• naá¹ƒ arÅ«pabhave sabbaso paÃ±cadvÄ• ri
rÅ«pabhave ca dvÄ• rattayappavattiyÄ• abhÄ• vato. manodvÄ• re Ä• vajjanakiccaá¹ƒ pana
sacittakasattÄ• naá¹ƒ karotÄ«ti. __dviá¹-á¹-hÄ• nikaá¹ƒ nÄ• ma hotÄ«_ti yathÄ• vuttaá¹-á¹-h
dviá¹-á¹-hÄ• nikacittaá¹ƒ nÄ• ma hoti. keci pana "somanassasahagatasantÄ«raá¹‡aá¹ƒ kÄ•

paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati, tasmÄ• taá¹ƒ paÃ±caá¹-á¹-hÄ• nika" nti vadanti, taá¹ƒ tes
__paá¹-á¹-hÄ• ne_ tathÄ• adÄ«pitattÄ• . tattha hi -

"upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati nahet
II 7.8) "ahetukaá¹ƒ upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , ta
khandho, dve khandhe paá¹-icca dve khandhÄ• \Be I 347/, ahetukapaá¹-isandhikkhaá¹‡e u
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe p
(Paá¹-á¹-h II 7.8) -

evaá¹ƒ upekkhÄ• sahagata-padassa pavattipaá¹-isandhivasena paá¹-iccanayo uddhaá¹-o.
pÄ«tisahagatasukhasahagata-padÄ• naá¹ƒ pana -

"pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati nahetupaccayÄ•
pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca ek
paá¹-icca dve khandhÄ• . sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhamm
ahetukaá¹ƒ sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe
khandhe paá¹-icca dve khandhÄ• " ti (Paá¹-á¹-h II 7.6) -

evaá¹ƒ pavattivaseneva uddhaá¹-o, na "ahetukapaá¹-isandhikkhaá¹‡e" tiÄ• dinÄ• paá¹-isan
yathÄ• dhammasÄ• sane avacanampi abhÄ• vameva dÄ«petÄ«ti na tassa paá¹-isandhidÄ•
dviá¹-á¹-hÄ• nikatÄ• va vuttÄ• ti. te mahaggatavipÄ• kÄ• navÄ• ti sambandho.

<162> chadvÄ• rÄ• eva __chadvÄ• rikÄ• _. atha vÄ• __chadvÄ• rikesÅ«_ti chadvÄ• rikac

164-6__._ __ "paÃ±cakicca" _ntiÄ• di yathÄ• vuttÄ• nameva nigamanaá¹ƒ. __sesa_nti aá¹-á
cittaá¹ƒ. ekakiccayogato, ekaá¹ƒ kiccamassÄ• ti vÄ• ekaá¹ƒ, ekameva __ekakaá¹ƒ_. sabba
niddesaá¹-á¹-hÄ• neyeva kiccÄ• naá¹ƒ paá¹-ipÄ• á¹-impi dassetuá¹ƒ __ "bhavaá¹…gÄ• vajja
evaá¹ƒ paá¹-isandhito paá¹-á¹-hÄ• ya cutipariyosÄ• naá¹ƒ vattabbanti? saccaá¹ƒ, cutipaá¹-is
pÄ• kaá¹-attÄ• tathÄ• \Be I 348/ na vuttaá¹ƒ. bhavassa hi paá¹-isandhi Ä• di, cuti pariyosÄ•
tasmÄ• pÄ• kaá¹-aá¹-á¹-hÄ• naá¹ƒ pahÄ• ya apÄ• kaá¹-aá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya das
vuttaá¹ƒ. tadÄ• rammaá¹‡aá¹ƒ pana kiÃ±cÄ• pi apÄ• kaá¹-aá¹ƒ, atha kho anekantikaá¹ƒ kis
javanavÄ«thiyaá¹ƒ alabbhanatoti ekantalabbhamÄ• naparidÄ«panatthaá¹ƒ taá¹ƒ na vuttaá¹ƒ
tadÄ• rammaá¹‡acittampi yebhuyyena bhavaá¹…ganÄ• maá¹ƒ labbhatÄ«ti purimajavanavÄ
pacchimajavanavÄ«thiyÄ• Ä• vajjanassa purecarabhÅ«taá¹ƒ bhavaá¹…ga-ggahaá¹‡eneva
vuttaá¹ƒ. keci pana "paÃ±cadvÄ• resu pavattivasena paÃ±cavidhatÄ• ya dassanatthaá¹ƒ â€
vutta" nti vadanti, tattha pana appavattamÄ• nÄ• naá¹ƒ kesaÃ±ci sabbhÄ• vato taá¹ƒ na yuj
chadvÄ• rappavattivasena chabbidhattanayadassanatthanti vattuá¹ƒ vaá¹-á¹-ati. yathÄ• cet
"bhavaá¹…gÄ• vajjana" ntiÄ• dinÄ• cakkhudvÄ• re vuttaá¹ƒ, evaá¹ƒ sotadvÄ• rÄ• dÄ«supi

savanÄ• diá¹ƒ pakkhipitvÄ• kiccappavatti yojetabbÄ• . manodvÄ• re pana -

"bhavaá¹…gaá¹ƒ paá¹-hamaá¹ƒ hoti, tato Ä• vajjanaá¹ƒ mataá¹ƒ.

dutiyaá¹ƒ tamatikkamma, javanaá¹ƒ tatiyaá¹ƒ siyÄ• " ti || -

yojanÄ• daá¹-á¹-habbÄ• . __channaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• na_nti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ
manoviÃ±Ã±Ä• á¹‡assa ca. __sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«na_nti cakkhuviÃ±Ã±Ä• á¹‡adhÄ
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayassÄ• ti sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«

169-71__._ __paÃ±cÄ• bhiÃ±Ã±Ä• vivajjita_nti -

"iddhividhaá¹ƒ dibbasoto, paracittavijÄ• nanÄ• .

pubbenivÄ• sÄ• nussati, dibbacakkhÅ«ti paÃ±cadhÄ• " ti || -

evamÄ• gatÄ• hi paÃ±cahi abhiÃ±Ã±Ä• hi yuttena rÅ«pÄ• vacarapaÃ±camajjhÄ• nacittena
ekekÄ• rammaá¹‡attepi paÃ±cannampi abhiÃ±Ã±Ä• naá¹ƒ ekasseva cittassa avatthÄ• bhe
"paÃ±cÄ• bhiÃ±Ã±Ä• vivajjita" nti \Be I 349/. keci pana "idha ekantena dhammÄ• rammaá¹‡
paracittavijÄ• nanaá¹ƒ vajjetvÄ• anÄ• gataá¹ƒsaÃ±Ä• á¹‡ena saha paÃ±cÄ• bhiÃ±Ã±Ä• na

dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ, manodhÄ• tuttayassa ca pariccÄ• gena ekacattÄ• lÄ«sa
"cattÄ• lÄ«saá¹ƒ tathekaka" _nti. __abhiÃ±Ã±Ä• ni cÄ• _ti __ca_-saddo aá¹-á¹-hÄ• nappayu
tathekaka" nti imassÄ• nantaraá¹ƒ daá¹-á¹-habbo, tena pana abhiÃ±Ã±Ä• cittadvayaá¹ƒ saá
abhiÃ±Ã±Ä• nÄ• ma heá¹-á¹-hÄ• ekekÄ• rammaá¹‡ikesu vuttassa paÃ±camajjhÄ• nassev
abhiÃ±Ã±Ä• cittÄ• naá¹ƒ chaá¸·Ä• rammaá¹‡ikesu aggahaá¹‡anti daá¹-á¹-habbaá¹ƒ.

172-3__._ __tidhÄ• katvÄ• _ti tidhÄ• karaá¹‡ahetu. hetvattho hi ayaá¹ƒ tvÄ• -saddo yathÄ
bhayaá¹ƒ chambhitattaá¹ƒ uppajjati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä•
"puÃ±Ã±Ä• puÃ±Ã±avasenÄ• " _tiÄ• dinÄ• jÄ• tibhÅ«mihetuvedanÄ• divasena yÄ• va cha
manoviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ bhinditvÄ• taá¹ƒvasena cittavibhÄ• gadassanatthaá¹ƒ naya
veditabbaá¹ƒ.

<175> __tidhÄ• katvÄ• _ti paá¹-hamaá¹ƒ vipÄ• kadvayakiriyÄ• bhedato, dutiyaá¹ƒ kusalÄ•
dhÄ• tudvayaá¹ƒ paccekaá¹ƒ tidhÄ• katvÄ• .

<180> __bhÅ«mi ... pe0 ... vibhÄ• vaye_ti tiá¹ƒsabhÅ«mÄ«naá¹ƒ nÄ• nattavasena pavattito
tattheva tiá¹ƒsapuggalÄ• naá¹ƒ nÄ• nattavasena pavattito ca tiá¹ƒsavidhantiÄ• dinÄ• idaá¹

yathÄ• niddiá¹-á¹-hacittaá¹ƒ bahudhÄ• hotÄ«ti ca vibhÄ• veyyÄ• ti attho.

<181> __idhÄ• _ti \Be I 350/ imasmiá¹ƒ sÄ• sane. __hatthagatÄ• malakÄ• viya hontÄ«_ti y
Ä• malakaá¹ƒ cakkhumato supÄ• kaá¹-aá¹ƒ hoti, evamimassa matimato bhikkhuno abhidha
supÄ• kaá¹-Ä• honti, Ä• vajjitÄ• vajjitakkhaá¹‡e suvisadÄ• va paÃ±Ã±Ä• yantÄ«ti attho.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

ekavidhÄ• diniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camo paricchedo

bhÅ«mipuggalacittuppattiniddesavaá¹‡á¹‡anÄ•

182-8__._ buddhiyÄ• vuddhiá¹ƒ viruá¸·hiá¹ƒ karotÄ«ti __buddhivuddhikaraá¹ƒ_. yassa yass
paá¹-iÃ±Ã±Ä• taá¹ƒ, taá¹ƒ taá¹ƒ dassento Ä• ha __ "cittÄ• naá¹ƒ bhÅ«mÄ«suppatti" _nti. taá
Ä• dhÄ• ravasena pasaá¹…gÄ• gataá¹ƒ gatibhedaá¹ƒ, bhavabhedaÃ±ca dassetuá¹ƒ __ "de
"catassopÄ• yabhÅ«miyo" ti vatvÄ• asuragatiyÄ• petagatiyaá¹ƒyeva saá¹…gahitattÄ• __ "
vuttanti vadanti. mayaá¹ƒ pana "tissovÄ• pÄ• yabhÅ«miyo" ti pÄ• á¹-hena bhavitabbanti ma
anÄ• kulavacano Ä• cariyo Ä«disaá¹ƒ pubbÄ• paraviruddhaá¹ƒ viya sammohajanakaá¹ƒ va
__pÄ• á¸·iyampi_ hi -

"paÃ±ca kho imÄ• , sÄ• riputta, gatiyo. katamÄ• paÃ±ca? nirayo tiracchÄ• nayoni pettivisay
(AN III 9.68) -

evaá¹ƒ \Be I 351/ tiá¹‡á¹‡ameva apÄ• yÄ• naá¹ƒ vasena vuttaá¹ƒ. kÄ• marÅ«pÄ• rÅ«pavas
tesu tÄ«su bhavesu. __tiá¹ƒsevÄ• _ti catasso apÄ• yabhÅ«miyo, sattavidhÄ• kÄ• masugat
rÅ«pÄ«brahmalokÄ• , catasso arÅ«pabhÅ«miyoti ekatiá¹ƒsabhÅ«mÄ«namantare cittappava
asaÃ±Ã±abhÅ«miá¹ƒ apanetvÄ• avasesÄ• tiá¹ƒseva bhÅ«miyoti attho. __tÄ• su tiá¹ƒseva
uppannÄ• puggalÄ• bhÅ«migaá¹‡anavasena tiá¹ƒseva honti. bhÅ«mivasena tiá¹ƒsavidhÄ•
paá¹-isandhicittagaá¹‡anÄ• ya ekÅ«navÄ«sati hontÄ«ti dassento Ä• ha __ "bhÅ«mÄ«svetÄ•

__paá¹-isandhikacittÄ• na_nti dasa kÄ• mÄ• vacarapaá¹-isandhicittÄ• ni, paÃ±ca rÅ«pÄ• v
cattÄ• ri arÅ«pÄ• vacarapaá¹-isandhicittÄ• nÄ«ti imesaá¹ƒ ekÅ«navÄ«satipaá¹-isandhicittÄ•
__asaÃ±Ã±Ä«namacittakÄ• _ti asaÃ±Ã±asattÄ• naá¹ƒ acittakÄ• paá¹-isandhi. vuttaÃ±heta

"asaÃ±Ã±asattÄ• devÄ• ahetukÄ• anÄ• hÄ• rakÄ• aphassakÄ• avedanakÄ• asaÃ±Ã±a
pÄ• tubhavantÄ«" ti.

yadi paá¹-isandhivasena vÄ«sati puggalÄ• , kathaá¹ƒ bhÅ«mivasena tiá¹ƒsÄ• ti vuttÄ• . eka
vattabbanti Ä• ha __ "idhÄ• " _tiÄ• di.

na vijjati hetu imesanti __ahetÅ«, _ duve, tÄ«á¹‡i ca hetÅ« imesanti __dvitihetÅ«, _ paá¹-isa
ahetukÄ• , duhetukÄ• , tihetukÄ• cÄ• ti attho. tattha __ahetukÄ• _ Ä• pÄ• yikÄ• ca ekacce
jaccandhajaccabadhirajaccummattakanapuá¹ƒsakaubhatobyaÃ±janakÄ• dayo ca. vuttÄ• va
__duhetukÄ• . tihetukÄ• _ pana kÄ• masugativÄ• sinova. __ariyÄ• pana aá¹-á¹-hÄ• _ti catu
ariyamaggasamaá¹…gÄ«naá¹ƒ, catunnaÃ±ca ariyaphalasamaá¹…gÄ«naá¹ƒ vasena aá¹-á¹-
nanu ca ariyÄ• pi tihetukÄ• yevÄ• ti? saccaá¹ƒ, cittuppÄ• daá¹ƒ pana patvÄ• tesaá¹ƒ vises
uddhaá¹-Ä• ti daá¹-á¹-habbaá¹ƒ.

189-92__._ __ "bhÅ«mÄ«suppattiá¹ƒ bhaá¹‡ato me nibodhathÄ• " _ti sutvÄ• codako __ "tiá
_tiÄ• dinÄ• sabbesaá¹ƒ bhÅ«mÄ«naá¹ƒ sÄ• dhÄ• raá¹‡acittÄ• ni pucchati, itaro __ "cuddas
tattha aá¹-á¹-ha parittakusalÄ• ni, cattÄ• ri diá¹-á¹-hivippayuttÄ• ni, uddhaccasahagataá¹ƒ,
manodvÄ• rÄ• vajjanaÃ±cÄ• ti cuddaseva, na Å«nÄ• ni nÄ• dhikÄ• ni, sabbÄ• su tiá¹ƒsabh
sabbabhÅ«mÄ«naá¹ƒ sÄ• dhÄ• raá¹‡Ä• nÄ«ti attho.

__sadÄ• ... pe0 ... siyu_nti dve dosamÅ«lÄ• ni,
kusalavipÄ• kacakkhusotaviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡advayavajjitÄ• ni aá¹
kÄ• mÄ• vacaravipÄ• kacittÄ• nÄ«ti vÄ«sati cittÄ• ni sadÄ• kÄ• meyeva bhave siyuá¹ƒ, na
uppajjantÄ«ti attho. nanu ca brahmÅ«nampi akusalavipÄ• kÄ• ni uppajjantÄ«ti? saccaá¹ƒ up
kÄ• mabhave aniá¹-á¹-harÅ«pÄ• dayo Ä• rabbha uppajjanti brahmaloke tesaá¹ƒ abhÄ• vato
niyamitÄ• ni. rÅ«pÄ• vacaravipÄ• kacittÄ• ni paÃ±ca rÅ«pÄ• vacarabhaveyeva siyuá¹ƒ, catt
arÅ«pÄ• vacaravipÄ• kÄ• arÅ«pÄ«sÅ«ti Ä• ha __ "paÃ±ca rÅ«pabhave" _tiÄ• di.

__kÄ• ma ... pe0 ... bhavantÄ«_ti rÅ«pÄ• vacarakusalakiriyacittÄ• ni ceva kusalavipÄ• kÄ•
cakkhusotaviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡Ä• ni voá¹-á¹-habbanavajjÄ• ni ca d
paá¹-hamamaggaviÃ±Ã±Ä• á¹‡anti aá¹-á¹-hÄ• rasa cittÄ• ni kÄ• marÅ«pabhaveyeva bhava
sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkantattÄ• rÅ«pÄ• vacarakusalakiriyÄ• nuppajjanti.
vatthudvÄ• ravirahato, hasituppÄ• do ekantavatthunissayattÄ• , sotÄ• pattimaggo paratogh
nibbattanato \Be I 353/ na uppajjati. __dvecattÄ• lÄ«sÄ• _ti aá¹-á¹-ha parittakusalÄ• ni, catt
arÅ«pakusalÄ• ni, paá¹-hamamaggavajjÄ• ni satta lokuttaracittÄ• ni, paá¹-ighadvayavajjitÄ•
akusalacittÄ• ni, pubbe vuttaahetukakiriyÄ• dvayavajjitÄ• ni nava kÄ• mÄ• vacarakiriyacittÄ
arÅ«pÄ• vacarakiriyacittÄ• nÄ«ti evaá¹ƒ dvecattÄ• lÄ«sa cittÄ• ni tÄ«su bhavesu honti.

193-204__._ evaá¹ƒ bhavavasena cittuppattiá¹ƒ dassetvÄ• idÄ• ni kÄ• lavasena dassento
panÄ• " _tiÄ• di. __sabbÄ• sa_nti niddhÄ• raá¹‡atthe sÄ• mivacanaá¹ƒ. aá¹-á¹-ha mahÄ• ki
arahattamaggaphalacittÄ• ni, anÄ• gÄ• miphalaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanak
cittÄ• ni_ apÄ• yarahitÄ• su __chabbisabhÅ«mÄ«su honti_ apÄ• yesu vipÄ• kÄ• varaá¹‡as
anuppajjanato. aparÄ• ni cha cittÄ• nÄ«ti sambandho. tÄ• ni pana rÅ«pabhavasÄ• dhÄ• raá
paÃ±caparittavipÄ• kÄ• naá¹ƒ, kiriyamanodhÄ• tuyÄ• ca vasena veditabbÄ• ni.

__paÃ±ca cittÄ• nÄ«_ti diá¹-á¹-hisampayuttavicikicchÄ• vasena paÃ±ca cittÄ• ni. tÄ• ni hi p
suddhÄ• vÄ• sabhÅ«mÄ«su na labbhanti. tattha anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• nameva adh
paá¹-hamamaggeneva imesaá¹ƒ paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anuppÄ• dadhamma

__aparÄ• ni duve_ti tatiyÄ• ruppakusalakiriyacittÄ• ni. tÄ• ni hi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
atikkantÄ• rammaá¹‡attÄ• , apÄ• yesu ca ahetukapaá¹-isandhikattÄ• nuppajjanti. __catuvÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalakiriyÄ• vasena dve cittÄ• ni. __tevÄ«sabhÅ«misu dveyev
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalakiriyacittÄ• ni.

__ekÄ• dasavidha_nti rÅ«pÄ• vacarakusalakiriyÄ• hasituppÄ• doti ekÄ• dasa. sotÄ• pattip
anÄ• gÄ• mimaggo cattÄ• ri ca cittÄ• ni suddhÄ• vÄ• saapÄ• yavajjÄ• su ekavÄ«satibhÅ«m
sotÄ• pattimaggacittaá¹ƒ suddhÄ• vÄ• saapÄ• yaarÅ«pabhÅ«mivajjesu sattarasasu bhÅ«m
kusalavipÄ• kaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni, satta akusalavipÄ• kÄ• ti dvÄ• dasa
mahaggatabhÅ«mivajjÄ• su ekÄ• dasasu kÄ• mabhÅ«mÄ«su jÄ• yanti. aá¹-á¹-ha mahÄ• vi
kÄ• mÄ• vacaradevamanussavasena sattabhÅ«mÄ«su jÄ• yanti. __chasu bhÅ«misÅ«_ti
vehapphalasuddhÄ• vÄ• sasaá¹…khÄ• tÄ• su chasu paÃ±camajjhÄ• nabhÅ«mÄ«su.

__cattÄ• ri ... pe0 ... bhÅ«misÅ«_ti catutthajjhÄ• navipÄ• ko parittasubhaappamÄ• á¹‡asub
tÄ«su bhÅ«mÄ«su jÄ• yati, dutiyajjhÄ• navipÄ• ko, tatiyajjhÄ• navipÄ• ko ca
parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bhassaravasena tÄ«su bhÅ«mÄ«su, paá¹-hamajjhÄ
brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• vasena tÄ«su bhÅ«mÄ«su hotÄ«ti evaá¹
tÄ«su tÄ«su bhÅ«mÄ«su jÄ• yanti.

206-9__._ evaá¹ƒ ettakÄ• neva cittÄ• ni ettakÄ• su bhÅ«mÄ«su uppajjantÄ«ti cittaniyamava
idÄ• ni ettakÄ• su eva bhÅ«mÄ«su ettakÄ• neva cittÄ• ni uppajjantÄ«ti bhÅ«miniyamavase
"kusalÄ• kusalÄ• kÄ• me" _tiÄ• di Ä• raddhaá¹ƒ. tattha kÄ• me kusalÄ• kusalÄ• vÄ«sati, t
pÄ• kÄ• , Ä• vajjanadvayaÃ±cÄ• ti sattatiá¹ƒseva mÄ• nasÄ• narakÄ• dÄ«su catÅ«supi ap
sattarasa kÄ• mÄ• vacaravipÄ• kakiriyacittÄ• ni, paÃ±catiá¹ƒsa mahaggatalokuttarÄ• nÄ«ti
kadÄ• cipi tesu nuppajjanti abhÅ«mibhÄ• vatoti attho.

__asÄ«ti hadayÄ• _ti vuttÄ• vasesÄ• ni asÄ«ti cittÄ• ni. __ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡attaya_

kusalavipÄ• kaghÄ• nÄ• diviÃ±Ã±Ä• á¹‡attayaá¹ƒ. __ "apuÃ±Ã±ajÄ• pÄ• kÄ• " _ti akusalav
gahitattÄ• ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡attayaá¹ƒ aggahitavisesampi pÄ• risesaÃ±Ä• yena kus

<213> __domanassa_nti \Be I 355/ domanassasahagataá¹ƒ. __kriyÄ• ca dve_ti voá¹-á¹-ha
ahetukakiriyÄ• .

<214> __bhÅ«mivasenevÄ• _ti puggale anÄ• masitvÄ• kevalaá¹ƒ bhÅ«mivasena. puggalÄ
ca cittuppattiá¹ƒ vibhÄ• vayeti sambandho.

216-8__._ __paÃ±cabhÅ«misÅ«_ti caturÄ• pÄ• yamanussavasena paÃ±cabhÅ«mÄ«su. ah
paá¹-isandhisadisatadÄ• rammaá¹‡avasena "sattatiá¹ƒsevÄ• " ti vuttaá¹ƒ, aÃ±Ã±akammena
dvihetukatadÄ• rammaá¹‡assÄ• pi sambhavato ekacattÄ• lÄ«sa honti. __Ä• cariyajotipÄ• la
tihetukavipÄ• kehipi saddhiá¹ƒ paÃ±cacattÄ• lÄ«sevÄ• ti daá¹-á¹-habbaá¹ƒ. __ahetukassa v
ahetukasattassa vuttehi sattatiá¹ƒsamÄ• nasehi saha. __nava kriyÄ• _ti aá¹-á¹-ha mahÄ• ki
cÄ• ti imÄ• ni asÄ• dhÄ• raá¹‡akiriyacittÄ• ni nava.

220-1__._ "catupaÃ±Ã±Ä• sa mÄ• nasÄ• " ti vatvÄ• tesaá¹ƒ sarÅ«pato dassanatthaá¹ƒ Ä•
_tiÄ• di. puna __ "catupaÃ±Ã±Ä• sÄ• " _tiÄ• di pana nigamanaá¹ƒ.

223-4__._ __paÃ±Ã±Ä• sevassa cittÄ• nÄ«_ti tihetukassa puthujjanassa vuttacatupaÃ±Ã±Ä
diá¹-á¹-hivicikicchÄ• sahagatavajjÄ• ni ekÅ«napaÃ±Ã±Ä• sa, sotÄ• pattiphalanti imÄ• ni paÄ
__assa_ kÄ• mÄ• vacarassa sotÄ• pannadehino jÄ• yante. __navatiá¹ƒsevÄ• _ti ekÅ«naca
__paá¹-hamaá¹ƒ phala_nti sotÄ• pattiphalaá¹ƒ.

225-8__._ __dutiyaÃ±ca phalaá¹ƒ hitvÄ• _ti sakadÄ• gÄ• miphalaá¹ƒ hitvÄ• . __ca_-sadder
hitvÄ• ti attho. attano phalena \Be I 356/ saha __yÄ• ni_ aá¹-á¹-hacattÄ• lÄ«sa __cittÄ• ni, _
sattassa jÄ• yanti. __cattÄ• lÄ«saÃ±ca cattÄ• rÄ«_ti tevÄ«sati kÄ• mÄ• vacaravipÄ• kacittÄ
kiriyacittÄ• ni, arahattaphalaÃ±cÄ• ti catucattÄ• lÄ«sa cittÄ• ni. __sakaá¹ƒ saka_nti "sotÄ• p
sotÄ• pattimaggacittaá¹ƒ, sakadÄ• gÄ• mino sakadÄ• gÄ• mimaggacitta" ntiÄ• dinÄ• attano
pana tesaá¹ƒ ekekameva cittaá¹ƒ hotÄ«ti Ä• ha __ "ekacittakkhaá¹‡Ä• hi te" _ti. __paÃ±cati
kÄ• marÅ«pÄ• rÅ«pakusalacittÄ• ni, paá¹-ighadvayavajjÄ• ni dasa akusalÄ• ni, rÅ«pabhave
ahetukavipÄ• kÄ• ni, Ä• vajjanadvayaá¹ƒ, paá¹-hamajjhÄ• navipÄ• ko cÄ• ti paÃ±catiá¹ƒsa
paá¹-hamajjhÄ• nabhÅ«mÄ«su puthujjanassa jÄ• yanti.

232-5__._ __hitvÄ• cÄ• _ti ettha __ca_-saddena paá¹-hamaphalassa gahaá¹‡aá¹ƒ dasseti.
hitvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ gahetvÄ• cÄ• ti attho. __apuÃ±Ã±apaÃ±caka_nti
diá¹-á¹-hisampayuttavicikicchÄ• sahagatavasena paÃ±ca akusalacittÄ• ni. __tatthÄ• _ti tesu
__tatthevÄ• _ti sakadÄ• gÄ• missa vuttesu. puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ santÄ«raá¹

<237> evaá¹ƒ paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ puthujjanasotÄ• pannÄ• divasena cittasamb
tesameva vasena dutiyajjhÄ• nabhÅ«miyaá¹ƒ dassetuá¹ƒ __ "puthujjanassÄ• " _tiÄ• di Ä• ra
dutiyajjhÄ• natatiyajjhÄ• navipÄ• kÄ• naá¹ƒ ekasattasseva asambhavepi dutiyajjhÄ• natale
puthujjanÄ• dibhÄ• vasÄ• maÃ±Ã±ena ekato gahetvÄ• __ "dutiyajjhÄ• natatiyajjhÄ• napÄ•

<242> parittasubhÄ• dito paá¹-á¹-hÄ• ya yÄ• va akaniá¹-á¹-hÄ• tatiyacatutthajjhÄ• nabhÅ«
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ vuttagaá¹‡anÄ• ya cittappavatti veditabbÄ• . tenÄ• ha __ "
_ntiÄ• di.

<247> __catuvÄ«sati_ \Be I 357/ __cittÄ• nÄ«_ti aá¹-á¹-haparittakusalÄ• ni, cattÄ• ri arÅ«p
paá¹-ighadvayavajjitÄ• ni dasa akusalacittÄ• ni, paá¹-hamÄ• ruppavipÄ• ko, manodvÄ• rÄ•
cittÄ• ni paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ puthujjanassa jÄ• yanti.

250-3__._ __dasa paÃ±cÄ• _ti aá¹-á¹-ha mahÄ• kiriyÄ• , catasso arÅ«pakiriyÄ• , manodvÄ•
paá¹-hamÄ• ruppavipÄ• ko, arahattaphalaÃ±cÄ• ti pannarasa cittÄ• ni paá¹-hamÄ• ruppabh

__tevÄ«sÄ• _ti paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ puthujjanassa vuttesu catuvÄ«saticittesu
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalavipÄ• kavajjÄ• bÄ• vÄ«sati ca dutiyÄ• ruppavipÄ• ko cÄ
dutiyÄ• ruppabhÅ«miyaá¹ƒ puthujjanassa honti. tattheva tiá¹‡á¹‡aá¹ƒ phalaá¹-á¹-hasekhÄ•
vuttesu akusalapaÃ±cakavajjÄ• ni aá¹-á¹-hÄ• rasa, taá¹ƒtaá¹ƒphalaÃ±cÄ• ti ekÅ«navÄ«sati

__kriyÄ• dvÄ• dasÄ• _ti aá¹-á¹-ha mahÄ• kiriyÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanavajjitÄ• tiss
manodvÄ• rÄ• vajjananti dvÄ• dasa kiriyacittÄ• ni. __pÄ• keko_ti eko arÅ«pavipÄ• ko.

dutiyÄ• ruppabhÅ«miyaá¹ƒ puthujjanassa vuttesu viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalavipÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanavipÄ• ko cÄ• ti __bÄ• vÄ«sati cittÄ• ni_ tatiyÄ• ruppabhÅ«miyaá¹ƒ

254-60__._ puthujjanassa vuttesu apuÃ±Ã±apaÃ±cakavajjÄ• ni sattarasa, paá¹-hamaphalaÅ
tatiyÄ• ruppabhÅ«miyaá¹ƒ sotÄ• pannassa uppajjanti. __tÄ• nÄ«_ti tÄ• neva aá¹-á¹-hÄ• ras
paá¹-hamaá¹ƒ phala" nti hi vacanato dutiyaphalaá¹ƒ pakkhipitvÄ• ti ayamattho avuttasiddho
sakadÄ• gÄ• miphalaÃ±ca nuppajjati \Be I 358/. evaÃ±ca katvÄ• vuttaá¹ƒ __ "á¹-hapetvÄ•
etthÄ• pi anÄ• gÄ• miphalaá¹ƒ pakaraá¹‡asiddhamevÄ• ti daá¹-á¹-habbaá¹ƒ. aá¹-á¹-ha mah
tatiyacatutthÄ• ruppakiriyÄ• , manodvÄ• rÄ• vajjanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanavipÄ• ko,
cittÄ• ni_ tatiyÄ• ruppabhÅ«miyaá¹ƒ khÄ«á¹‡Ä• savassa jÄ• yanti. tatiyÄ• ruppabhÅ«miyaá
dvÄ• vÄ«saticittesu Ä• kiÃ±caÃ±Ã±Ä• yatanakusalavipÄ• kavajjÄ• ti vÄ«sati, nevasaÃ±Ã±Ä
__ekavÄ«sati cittÄ• ni_ catutthÄ• ruppabhÅ«miyaá¹ƒ puthujjanassa jÄ• yanti. puthujjanassa
apuÃ±Ã±apaÃ±cakavajjÄ• ni soá¸·asa, sotÄ• pattiphalaÃ±cÄ• ti __sattarasa_ tattheva sotÄ•

mahÄ• kiriyÄ• , dve ca nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kakiriyÄ• , manodvÄ• rÄ
__dvÄ• dasa cittÄ• ni_ tattheva arahato uppajjanti.

261-3__._ arÅ«pakusalÄ• ceva kiriyÄ• pi ca uppajjanti, na pana vipÄ• kÄ• ti adhippÄ• yo.
__uddhamuddhamarÅ«pÄ«na_nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• dÄ«su arÅ«pÄ«naá¹ƒ. __h
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanikÄ• naá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalavipÄ• kÄ• nuppajj
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalavipÄ• kÄ• ti evamÄ• dinÄ• l
nuppajjanti. kasmÄ• ti Ä• ha __ "diá¹-á¹-hÄ• dÄ«navato kirÄ• " _ti. __kirÄ• _ti anussutiyaá¹ƒ
__diá¹-á¹-hÄ• dÄ«navato_ti Ä• rammaá¹‡e, jhÄ• ne ca diá¹-á¹-hadosattÄ• . __kusalÄ• nutta

<266> __sabbo rÅ«po mahaggato_ti sabbo rÅ«pÄ• vacaramahaggatacittuppÄ• do. __man
kiriyÄ• manodhÄ• tuvipÄ• kamanodhÄ• tÅ«naá¹ƒ kÄ• mavipÄ• ka-ggahaá¹‡ena gahitattÄ•

269-73__._ __evaá¹ƒ ... pe0 ... heá¹-á¹-hima_nti dutiyÄ• ruppabhÅ«miyaá¹ƒ vuttesu dutiyÄ•
á¹-hapetvÄ• attano pÄ• kena saha tatiyÄ• ruppabhÅ«miyaá¹ƒ#)\Be I 359/ ekÅ«nacattÄ• lÄ«
tattha#)vuttesu tatiyÄ• ruppattayaá¹ƒ á¹-hapetvÄ• attano pÄ• kena saha sattatiá¹ƒsÄ• ti eva
heá¹-á¹-himaheá¹-á¹-himaá¹ƒ hitvÄ• cittagaá¹‡anÄ• Ã±eyyÄ• . __attano attano_ti paá¹-han
paá¹-hamÄ• ruppavipÄ• ko, dutiyÄ• ruppabhÅ«miyaá¹ƒ dutiyÄ• ruppavipÄ• koti evaá¹ƒ atta
ca anÄ• savÄ• lokuttaravipÄ• kÄ• ti evaá¹ƒ catÅ«su arÅ«pabhÅ«mÄ«su ekekÄ• ya bhÅ«m
jÄ• yanti. yÄ• kiriyÄ• teraseva siyuá¹ƒ, tÄ• sabbapaá¹-hamÄ• ruppabhÅ«miyaá¹ƒ khÄ«á¹‡
sambandho. dutiyÄ• ruppabhÅ«miyaá¹ƒ khÄ«á¹‡Ä• savassa paá¹-hamÄ• ruppakiriyacittaá¹
kriyÄ• _ honti. tatiyÄ• ruppabhÅ«miyaá¹ƒ dutiyÄ• ruppakiriyacittaá¹ƒ vajjetvÄ• __ekÄ• dasa
catutthÄ• ruppabhÅ«miyaá¹ƒ tatiyÄ• ruppakiriyacittaá¹ƒ vajjetvÄ• __daseva_ viÃ±Ã±eyyÄ•

274-5__._ idÄ• ni kevalaá¹ƒ puggalavasena tesameva puggalÄ• naá¹ƒ Ä• veá¹‡ikacittaá¹ƒ c
panÄ• " _tiÄ• dinÄ• arahatoyeva uppajjanakacittaá¹ƒ dassetvÄ• anÄ• gÄ• miÄ• dÄ«naá¹ƒ
sakasakaphalacittaá¹ƒ pÄ• kaá¹-amevÄ• ti saá¹ƒkhittaá¹ƒ. __arahato_ti khÄ«á¹‡Ä• savassa
arahattaá¹ƒ, arahattaphalanti attho. taÃ±hi "arÄ«naá¹ƒ hatattÄ• arahÄ• " tiÄ• dinÄ• arahan
pavattinimittabhÄ• vena "arahatta" nti vuccati. idÄ• ni tesaá¹ƒ tesaá¹ƒ puggalÄ• naá¹ƒ sÄ• c
dassetuá¹ƒ __ "catunnaÃ±ca phalaá¹-á¹-hÄ• na" _ntiÄ• di vuttaá¹ƒ.

<290> __susÄ• ra_nti atthabyaÃ±janavasena pariccajitabbassa pheggussa abhÄ• vato suâ
sÄ• ranti attho. __para_nti susÄ• rattÄ• eva paraá¹ƒ. sattÄ• naá¹ƒ idhalokaparalokahitapaâ
avijjandhakÄ• rassa vidhamanato __mohandhakÄ• rappadÄ«paá¹ƒ. cintetÄ«_ti atthavasena
byaÃ±janavasena \Be I 360/ sajjhÄ• yati. rÄ• gadosÄ• naá¹ƒ mohena saha avinÄ• bhÄ• vat
atthasiddhamevÄ• ti "mohandhakÄ• rappadÄ«pa" nti vatvÄ• pi __ "naraá¹ƒ ... pe0 ... nopaya
rÄ• gadosÄ• nupagamanameva vuttaá¹ƒ. "mohandhakÄ• rappadÄ«pa" nti vÄ• vacaneneva
rÄ• gadosÄ• nameva anupagamanaá¹ƒ vuttaá¹ƒ. mÅ«labhÅ«tÄ• naá¹ƒ pana tiá¹‡á¹‡aá¹ƒ a

sesakilesÄ• nampi anupagamanaá¹ƒ vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

bhÅ«mipuggalacittuppattiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammÄ• vatÄ• ra-abhinavaá¹-Ä«kÄ• (dutiyo bhÄ• go)

6. chaá¹-á¹-ho paricchedo

Ä• rammaá¹‡avibhÄ• ganiddesavaá¹‡á¹‡anÄ•

291-3__._ __etesa_nti \Be II 1/ yathÄ• vuttappabhedÄ• naá¹ƒ. nanu ca "cittaá¹ƒ cetasika" n
cittÄ• dÄ«niyeva uddiá¹-á¹-hÄ• nÄ«ti tÄ• neva niddisitabbÄ• ni, Ä• rammaá¹‡aá¹ƒ pana app
vuccatÄ«ti codanaá¹ƒ manasi karitvÄ• Ä• ha __ "tena vinÄ• natthi hi sambhavo" _ti. yasmÄ
cittasambhavo natthi, na hi anÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ nÄ• ma atthi, tasmÄ• "tayidaá¹ƒ ci
uppajjatÄ«" ti Ä• saá¹…kÄ• nivÄ• raá¹‡atthaá¹ƒ ito paraá¹ƒ Ä• rammaá¹‡aá¹ƒ dassayissÄ•
pana taá¹ƒ Ä• rammaá¹‡aá¹ƒ, kiá¹ƒ sarÅ«paÃ±cÄ• ti Ä• ha __ "rÅ«paá¹ƒ sadda" _ntiÄ• di.
sayameva vakkhati. __chaá¸·Ä• rammaá¹‡akovidÄ• _ti channaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ b

__bhÅ«te_ti cattÄ• ro mahÄ• bhÅ«te. __upÄ• dÄ• yÄ• _ti nissÄ• ya. __catusamuá¹-á¹-hito
paccayehi samuá¹-á¹-hito. nidassitabbaá¹ƒ nidassanaá¹ƒ. kiá¹ƒ taá¹ƒ? daá¹-á¹-habbabhÄ•

gocarabhÄ• vo \Be II 2/, saha nidassanenÄ• ti sanidassano. paá¹-ihaÃ±Ã±ati, paá¹-ihanana
byÄ• pÄ• rÄ• divikÄ• rapaccayantarasahitesu cakkhÄ• dÄ«naá¹ƒ nissayesu vikÄ• ruppatti,
sampattÄ• naá¹ƒ, asampattÄ• naÃ±ca paá¹-imukhabhÄ• vo aÃ±Ã±amaÃ±Ã±apatanaá¹ƒ pa
sampattiá¹ƒ phoá¹-á¹-habbassa nissayavasena sampatti gandharasaghÄ• najivhÄ• kÄ• yÄ•
ubhayathÄ• pi asampatti, tasmÄ• idha asampattÄ• naá¹ƒ paá¹-imukhabhÄ• vo "paá¹-igho"
paá¹-ighenÄ• ti sappaá¹-igho, sanidassano ca so sappaá¹-igho cÄ• ti __sanidassanasappaá
daá¹-á¹-habbabhÄ• vo atthi, so sanidassano, cakkhuviÃ±Ã±Ä• á¹‡agocarabhÄ• vova daá¹-á
rÅ«pÄ• yatanato anaÃ±Ã±attÄ• kathaá¹ƒ saha nidassanena sanidassanoti yujjatÄ«ti? vucc
aÃ±Ã±ehi dhammehi rÅ«pÄ• yatanaá¹ƒ visesetuá¹ƒ aÃ±Ã±aá¹ƒ viya katvÄ• vuttaá¹ƒ "saha

nti. dhammasabhÄ• vasÄ• maÃ±Ã±ena hi ekÄ«bhÅ«tesu dhammesu yo nÄ• nattakaro vise
upacÄ• rituá¹ƒ yutto. evaÃ±hi atthavisesÄ• vabodho hoti. __rÅ«pÄ• rammaá¹‡asaÃ±Ã±ito_t
rÅ«pÄ• rammaá¹‡anti saÃ±Ã±ito. idaá¹ƒ vuttaá¹ƒ hoti - cattÄ• ro mahÄ• bhÅ«te upÄ• dÄ• y
pavattamÄ• no kammasamuá¹-á¹-hÄ• no cittasamuá¹-á¹-hÄ• no utusamuá¹-á¹-hÄ• no Ä• hÄ
nÄ«lÄ• divasena dissamÄ• no indriyehi ghaá¹-á¹-ento ca vaá¹‡á¹‡o rÅ«pÄ• rammaá¹‡aá¹ƒ

294-7__._ cittaÃ±ca utu ca cittotu, tehi sambhavati, te vÄ• sambhavÄ• paccayÄ• imassÄ•
saha viÃ±Ã±attisamuá¹-á¹-hÄ• pakaviÃ±Ã±Ä• á¹‡ena pavatto saddo __saviÃ±Ã±Ä• á¹‡akas
pana na kevalaá¹ƒ saviÃ±Ã±Ä• á¹‡akasantÄ• nappavattova kucchisaddÄ• divasena tassa u
sambhavato.

__dharÄ«yatÄ«_ti \Be II 3/ kalÄ• paparamparÄ• ya sandhÄ• rÄ«yati. __sÅ«canato_ti attano
supÄ• kaá¹-akaraá¹‡ato. gandho hi "idaá¹ƒ sugandhaá¹ƒ, idaá¹ƒ duggandha" nti pakÄ• seti,
paá¹-icchannapupphaphalÄ• dÄ«ni "idamettha atthÄ«" ti pesuÃ±Ã±aá¹ƒ karontaá¹ƒ viya hot

__rasamÄ• nÄ• _ti assÄ• davasena tussamÄ• nÄ• . __rasantÄ«_ti asanti, anubhavantÄ«ti
padasandhikaro. evaÃ±hi "rasamÄ• nÄ• naá¹ƒ asantÄ«ti raso" ti niruttinayo sundaro hoti. it
assÄ• dentÄ«" ti vuccamÄ• ne "rasamÄ• nÄ• " ti idaá¹ƒ niratthakameva siyÄ• . atha vÄ• "ra
ra-kÄ• raá¹ƒ, "rasantÄ«" ti ito sa-kÄ• raÃ±ca gahetvÄ• "raso" ti niruttinayo daá¹-á¹-habbo.

<298> __phusÄ«yatÄ«_ti ghaá¹-á¹-Ä«yati. kiá¹ƒ taá¹ƒ phoá¹-á¹-habbaá¹ƒ nÄ• mÄ• ti Ä• ha
_ti. iminÄ• dhÄ• tuttayameva kÄ• yaviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyabhÄ• vasaá¹…khÄ• taphoá¹
dasseti. kasmÄ• panettha Ä• podhÄ• tu na gahitÄ• , nanu sÄ«tatÄ• phusitvÄ• gayhati, sÄ
saccaá¹ƒ gayhati, na pana Ä• podhÄ• tu, kiÃ±carahi tejodhÄ• tu eva. mande hi uá¹‡habhÄ•
sÄ«tatÄ• nÄ• ma koci guá¹‡o atthi. kevalaá¹ƒ pana uá¹‡habhÄ• vassa mandatÄ• ya sÄ«tat
panetaá¹ƒ viÃ±Ã±Ä• tabbanti ce? sÄ«tavuddhiyÄ• anavaá¹-á¹-hitabhÄ• vato pÄ• rÄ• pÄ• re
Ä• tape á¹-hatvÄ• chÄ• yaá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ sÄ«tavuddhi hoti, tattheva pathavÄ«gab
uá¹‡havuddhi ca. kiÃ±carahi himapÄ• tasamayÄ• dÄ«su sÄ«tassa paripÄ• cakattadassanat
sÄ«tatÄ• ti daá¹-á¹-habbaá¹ƒ. yadi ca sÄ«tatÄ• Ä• podhÄ• tu siyÄ• , ekasmiá¹ƒ kalÄ• pe uá
upalabbheyya dvinnaá¹ƒ dhÄ• tÅ«naá¹ƒ avinibbhogappavattito, __na ca_ panevaá¹ƒ upalab
Ä• podhÄ• tu sÄ«tatÄ• " ti \Be II 4/. idaá¹ƒ catumahÄ• bhÅ«tÄ• naá¹ƒ avinibbhogavuttitaá¹ƒ
uttaraá¹ƒ, anicchantÄ• nampi pana catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ekasmiá¹ƒ kalÄ• pe k
sabhÄ• gavuttitÄ• ya sÄ• dhitÄ• ya idameva uttaraá¹ƒ. keci pana "vÄ• yodhÄ• tu sÄ«tatÄ• "
uttaraá¹ƒ. yadi vÄ• yodhÄ• tu sÄ«tatÄ• siyÄ• , ekasmiá¹ƒ kalÄ• pe uá¹‡habhÄ• vena saddh
panevaá¹ƒ upalabbhati, tasmÄ• viÃ±Ã±Ä• yati "na vÄ• yodhÄ• tu sÄ«tatÄ• " ti. ye pana vad
sÄ• ca phusitvÄ• gayhatÄ«" ti, te vattabbÄ• "dravabhÄ• vopi nÄ• ma phusÄ«yatÄ«ti idaá¹
adhimÄ• namattaá¹ƒ saá¹‡á¹-hÄ• ne viyÄ• " ti. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi -

"dravabhÄ• sahavuttÄ«ni, tÄ«á¹‡i bhÅ«tÄ• ni samphusaá¹ƒ.

dravataá¹ƒ samphusÄ• mÄ«ti, lokoyamabhimaÃ±Ã±ati ||

"bhÅ«te phusitvÄ• saá¹‡á¹-hÄ• naá¹ƒ, manasÄ• gayhate yathÄ• .

paccakkhato phusÄ• mÄ«ti, Ã±Ä• tabbÄ• dravatÄ• tathÄ• " ti ||

<299> __sabbaá¹ƒ nÄ• ma_nti sabbaá¹ƒ cittacetasikanibbÄ• nasammataá¹ƒ nÄ• maá¹ƒ. ci
Ä• rammaá¹‡aá¹ƒ pati namanato nÄ• maá¹ƒ. nibbÄ• naá¹ƒ pana cittacetasikassa attÄ• naá
__rÅ«pa_nti nipphannarÅ«paá¹ƒ. kiá¹ƒ avisesenÄ• ti ce, noti Ä• ha __ "hitvÄ• rÅ«pÄ• dipa
__lakkhaá¹‡Ä• nÄ«_ti aniccÄ• dilakkhaá¹‡Ä• ni. __paÃ±Ã±attÄ«_ti nÄ• mupÄ• dÄ• yavase

<300> imÄ• ni pana chabbidhÄ• ni Ä• rammaá¹‡Ä• ni sabbÄ• ni sabbattha labbhanti, udÄ•
__ "chaá¸·Ä• rammaá¹‡Ä• nÄ«" _tiÄ• di. __tÄ«á¹‡i rÅ«pe_ti rÅ«pÄ• vacarabhÅ«miyaá¹ƒ rÅ
Ä• rammaá¹‡Ä• ni labbhanti. ghÄ• nÄ• dittayassa pana tattha abhÄ• vato gandhÄ• rammaá
visuá¹ƒ na labbhanti. arÅ«pabhave pana sabbaso rÅ«pÄ• naá¹ƒ abhÄ• vato ekaá¹ƒ dhamm
aÃ±Ã±anti Ä• ha __ "arÅ«pe dhammÄ• rammaá¹‡amekaka" _nti \Be II 5/. nanu ca arÅ«pab
nibbattantÄ• naá¹ƒ arÅ«pabhaveyeva gatinimittavasena rÅ«pÄ• rammaá¹‡aá¹ƒ upaá¹-á¹-hÄ
upaá¹-á¹-hÄ• ti, taá¹ƒ pana kÄ• mabhaveyeva Ä• rammaá¹‡aá¹ƒ. upapajjitabbabhavasmiÃ±
gatinimittavasena upaá¹-á¹-hÄ• ti.

301-2__._ evaá¹ƒ cha Ä• rammaá¹‡Ä• ni sarÅ«pato, pavattippabhedato ca dassetvÄ• idÄ•
abhayagirivÄ• sÄ«naá¹ƒ kiÃ±ci vippaá¹-ipattiá¹ƒ dassetvÄ• taá¹ƒ paá¹-ikkhipituá¹ƒ __ "khaá
_tiÄ• di vuttaá¹ƒ. tattha __khaá¹‡avatthuparittattÄ• _ti khaá¹‡assa ceva vatthuno ca parittat
rÅ«pÄ• dayoti sambandho. __yesa_nti yesaá¹ƒ Ä• cariyÄ• naá¹ƒ laddhi. __yesa_nti vÄ• dh
sambandhÄ«bhÄ• vato, vuttaá¹ƒ vavatthÄ• pakattÄ• ca. te hi dhammÄ• rammaá¹‡aá¹ƒ vav
sambandhenti, tasmÄ• dhammÄ• rammaá¹‡ena saha sambandhÄ«bhÄ• vÄ• pekkhÄ• ya "
idaá¹ƒ vuttaá¹ƒ hoti - ye rÅ«pÄ• dayo paÃ±ca Ä• rammaá¹‡Ä• santattaayoguá¸·e patitajala
parittakkhaá¹‡ikÄ• , dibbacakkhunÄ• asakkuá¹‡eyyaggahaá¹‡Ä• paramÄ• á¹‡u viya paritt
sakasakaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ Ä• pÄ• thaá¹ƒ na gacchanti, kevalaá¹ƒ pana manoviÃ±Ã±Ä
dhammÄ• rammaá¹‡aá¹ƒ nÄ• mÄ• ti yesaá¹ƒ laddhi, te yesaá¹ƒ vÄ• dhammÄ• rammaá¹‡a
atÄ«tÄ• nÄ• gatabhÄ• vena atidÅ«raaccÄ• sannabhÄ• vena, kuá¹-á¹-Ä• diantaritÄ• bhÄ• ve
anÄ• gacchantÄ• nampi rÅ«pÄ• dÄ«naá¹ƒ saá¹…gaho kato hotÄ«ti. evaá¹ƒ laddhikÄ• pana

"imesaá¹ƒ kho, Ä• vuso, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nÄ• nÄ• visayÄ• naá¹ƒ nÄ• nÄ• goc
gocaravisayaá¹ƒ paccanubhontÄ• naá¹ƒ mano paá¹-issaraá¹‡aá¹ƒ, mano ca nesaá¹ƒ gocar
(MN I 455) -

idaá¹ƒ \Be II 6/ suttaá¹ƒ Ä• haritvÄ• paá¹-ikkhipitabbÄ• ti dassento Ä• ha __ "te paá¹-ikkhipi
tattha __paá¹-ikkhipitabbÄ• vÄ• _ti na anuvattitabbÄ• . __aÃ±Ã±amaÃ±Ã±a ... pe0 ... bhont
sotindriyassa gocaraá¹ƒ na paccanubhoti, tathÄ• "sotindriyaá¹ƒ cakkhundriyassÄ• " tiÄ• dir
Ä• rammaá¹‡aá¹ƒ neva paccanubhontÄ• naá¹ƒ nÄ• nubhavantÄ• naá¹ƒ na gaá¹‡hantÄ• na
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ.

<303> taÃ±ca gocaraá¹ƒ mano paccanubhotÄ«ti sambandho. __taá¹ƒ_ rÅ«pÄ• dipaÃ±cavi
ca-saddena dhammÄ• rammaá¹‡aÃ±ca mano paccanubhoti, cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ kar
adhippÄ• yo - yadi cakkhÄ• dÄ«namÄ• pÄ• thagatÄ• ni vinÄ• avasesÄ• dhammÄ• ramma
cittaá¹ƒ paÃ±cindriyÄ• naá¹ƒ visayaá¹ƒ paccanubhontaá¹ƒ nÄ• ma na hoti, attanoyeva pana
paccanubhontaá¹ƒ nÄ• ma hoti. evaÃ±ca sati manova tesaá¹ƒ gocaravisayaá¹ƒ paccanubho
bhaveyya, na ca taá¹ƒ suttavacanaá¹ƒ sakkÄ• atikkametuá¹ƒ, tasmÄ• vuttanayena cakkhÄ
anÄ• pÄ• thagatÄ• pi manogocarÄ• rÅ«pÄ• dayo rÅ«pÄ• diÄ• rammaá¹‡Ä• neva honti, na
rÅ«pÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ attano visayaá¹ƒ nÄ• nubhoti, paravisayameva anubhoti, kat
na karoti taá¹ƒtaá¹ƒkiccÄ• naá¹ƒ nissayabhÅ«tassa vatthuno anissitattÄ• . kathaÃ±carahi pa
visayaá¹ƒ paccanubhoti nÄ• ma. dassanÄ• dikiccassa akaraá¹‡epi cakkhuviÃ±mÄ• á¹‡Ä• d
gahaá¹‡ato paÃ±cindriyÄ• naá¹ƒ visayaá¹ƒ paccanubhoti nÄ• ma. yadi hi cakkhuviÃ±Ã±Ä•
diá¹-á¹-hÄ• diÄ• kÄ• raá¹ƒ na gaá¹‡hÄ• ti, rÅ«pÄ• dÄ«naá¹ƒ nÄ«lattÄ• divasena jÄ• nanaá¹
karoti, na paÃ±caviÃ±Ã±Ä• á¹‡Ä• nÄ«ti tathÄ• jÄ• nanameva na hoti. tassa pana atthitÄ• y
- anÄ• pÄ• thagatarÅ«pÄ• dÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ attano visayaá¹ƒ na paccanubhoti nÄ
paÃ±cindriyÄ• naá¹ƒ visayameva paccanubhotÄ«ti. atha siyÄ• , na mayaá¹ƒ cittassa paÃ±c
paá¹-ikkhipÄ• ma, tassa pana anubhavanaá¹ƒ dassanÄ• dikiccavirahena dhammÄ• rammaa
sutte tathÄ• Ä• gataá¹-á¹-hÄ• nassa abhÄ• vato. yadi hi cittaá¹ƒ dassanÄ• dikiccavirahena
dhammÄ• rammaá¹‡avaseneva paccanubhoti, paÃ±cindriyÄ• naá¹ƒ visayaá¹ƒ paccanubhav
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tupi dhammÄ• rammaá¹‡Ä• yeva siyÄ• , evaÃ±ca sa
ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• ram
__paá¹-á¹-hÄ• ne_ vattabbaá¹ƒ siyÄ• , tathÄ• pana avatvÄ• -

"rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ•
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo" ti (Paá¹-á

"rÅ«pÄ• yatanaá¹ƒ ... pe0 ... dhammÄ• yatanaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsam
Ä• rammaá¹‡apaccayena paccayo" ti ca (Paá¹-á¹-h I 1.2) -

vuttattÄ• paÃ±cindriyÄ• naá¹ƒ visayaá¹ƒ paccanubhontÄ« manodhÄ• tumanoviÃ±Ã±Ä• á¹‡
visayavasena paccanubhoti, na dhammÄ• yatanavasenÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ.

304-5__._ evaá¹ƒ ekenÄ• kÄ• rena paá¹-ikkhepavidhiá¹ƒ dassetvÄ• puna aparenapi kÄ• ra
"dibbacakkhÄ• dÄ«" _tiÄ• di. __Ä• di_-ggahaá¹‡ena dibbasotaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ. __i
kevalaá¹ƒ pubbe vutteneva kÄ• raá¹‡ena, atha kho iminÄ• pi kÄ• raá¹‡ena na yujjatÄ«ti vut
cakkhÄ• dÄ«naá¹ƒ anÄ• pÄ• thagatarÅ«pÄ• dÄ«ni dhammÄ• rammaá¹‡Ä• nÄ• ma honti, t
rÅ«pÄ• diÄ• rammaá¹‡Ä• ni na siyuá¹ƒ tesaá¹ƒ pasÄ• davisayÄ• naá¹ƒ rÅ«pasaddÄ• naá¹ƒ
suttesu dibbacakkhudibbasotÄ• naá¹ƒ dhammÄ• rammaá¹‡atÄ• va vattabbÄ• , na rÅ«pÄ• c
tasmÄ• cakkhÄ• dÄ«naá¹ƒ avisayÄ• rÅ«pÄ• dayo rÅ«pÄ• dÄ• rammaá¹‡Ä• neva, na dhar
__dhammasaá¹…gahe_pi -

"yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahag
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡aá¹ƒ vÄ• gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ vÄ• , yaá¹ƒ yaá¹ƒ vÄ• panÄ
hoti ... pe0 ... avikkhepo hotÄ«" ti (Dhs 1) -

vuttaá¹ƒ. kiÃ±ca anÄ• pÄ• thagatÄ• naá¹ƒ dhammÄ• rammaá¹‡atte sabbaÃ±Ã±utaÃ±Ã±Ä•
hotÄ«ti Ä• pajjatÄ«ti. __evaá¹ƒ satÄ«_ti yadi kadÄ• ci rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ hutvÄ• k
hoti, kadÄ• ci dhammÄ• rammaá¹‡aá¹ƒ hutvÄ• kadÄ• ci rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ hoti, ta
rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ niyamopi kathaá¹ƒ bhave "idaá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡aá
niyamo na bhaveyya, Ä• rammaá¹‡asaá¹…karo bhaveyyÄ• ti attho.

<306> evaá¹ƒ chabbidhaá¹ƒ Ä• rammaá¹‡aá¹ƒ dassetvÄ• idÄ• nissa anantarabhedaá¹ƒ pa
dassento Ä• ha __ "sabbaá¹ƒ Ä• rammaá¹‡a" _ntiÄ• di. chabbidhaá¹ƒ parittattikÄ• dikaá¹ƒ t
Ä• rammaá¹‡anti sambandho. __parittattikÄ• dÄ«na_nti parittÄ• rammaá¹‡attikÄ• dÄ«naá¹ƒ
idha "parittattiko" ti vutto majjhapadalopavasena. __Ä• di_-ggahaá¹‡ena maggÄ• rammaá¹‡
atÄ«tÄ• rammaá¹‡attiko ajjhattÄ• rammaá¹‡attikoti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ tikÄ• naá¹ƒ saá¹…
"parittÄ• rammaá¹‡Ä• dhammÄ• , mahaggatÄ• rammaá¹‡Ä• dhammÄ• , appamÄ• á¹‡Ä• r
parittÄ• rammaá¹‡attiko. Ä• dipadavasena "maggÄ• rammaá¹‡Ä• dhammÄ• , maggahetuk
dhammÄ• " ti evamÄ• gato maggÄ• rammaá¹‡attiko. "atÄ«tÄ• rammaá¹‡Ä• dhammÄ• , an
paccuppannÄ• rammaá¹‡Ä• dhammÄ• " ti evamÄ• gato atÄ«tÄ• rammaá¹‡attiko. "ajjhattÄ•
bahiddhÄ• rammaá¹‡Ä• dhammÄ• , ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• " ti evamÄ•
veditabbaá¹ƒ.

307-9__._ __kriyÄ• hetudvaya_nti ahetukakiriyadvayaá¹ƒ hasituppÄ• damanodhÄ• tu itaras
mahaggatÄ• diÄ• rammaá¹‡atÄ• vasenÄ• pi vakkhamÄ• nattÄ• . __ "iá¹-á¹-hÄ• dibhedÄ• "
parittÄ• rammaá¹‡abhÄ• vavibhÄ• vanaá¹ƒ. __iá¹-á¹-hÄ• dibhedÄ• _ti
iá¹-á¹-haiá¹-á¹-hamajjhattaaniá¹-á¹-haaniá¹-á¹-hamajjhattabhedÄ• . __paá¹-ipÄ• á¹-iyÄ• _ti "
cakkhuviÃ±Ã±Ä• á¹‡assa, saddo sotaviÃ±Ã±Ä• á¹‡assÄ• " tiÄ• dinÄ• anukkamato. __rÅ«p
tÅ«_ti kiriyÄ• manodhÄ• tuyÄ• ceva kusalÄ• kusalavipÄ• kavibhÄ• gavasena dvinnaá¹ƒ ma

rÅ«pÄ• dipaÃ±cakagocaraá¹ƒ. tÄ• hi hadayavatthuá¹ƒ nissÄ• ya cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ
niyatÄ• rÅ«pÄ• dÄ«neva Ä• rabbha pavattanti.

<311> __kÄ• madhÄ• tuya_nti kÄ• mabhave. tattha hi nesaá¹ƒ sabbesaá¹ƒ vatthÄ• ramma
__cattÄ• rÄ«_ti tesveva kiriyÄ• manodhÄ• tu, kusalavipÄ• kacakkhusotaviÃ±Ã±Ä• á¹‡Ä• ni,
imÄ• ni cattÄ• ri cittÄ• ni. sesÄ• ni pana vatthÄ• rammaá¹‡Ä• bhÄ• vena tattha nuppajjanti.
vatthÄ• rammaá¹‡Ä• naá¹ƒ sabbaso abhÄ• vato etesu kiÃ±ci na jÄ• yati.

312-3__._ __ "mahÄ• pÄ• kÄ• na" _ntiÄ• di \Be II 10/ paá¹-hamaparicchede vuttatthameva.
paccuppannÄ• .

<314> evaá¹ƒ parittÄ• rammaá¹‡e dassetvÄ• idÄ• ni mahaggatÄ• rammaá¹‡e, appamÄ• á
"dutiyÄ• ruppacittaÃ±cÄ• " _tiÄ• di vuttaá¹ƒ. tattha dutiyÄ• ruppacittaá¹ƒ paá¹-hamÄ• ruppÄ
catutthÄ• ruppaá¹ƒ tatiyÄ• ruppÄ• rammaá¹‡ato mahaggatÄ• rammaá¹‡aá¹ƒ. __chabbidha_
paccekaá¹ƒ tividhatÄ• ya chappakÄ• raá¹ƒ.

316-20__._ Ã±Ä• á¹‡aá¹ƒ parihÄ«naá¹ƒ etesaá¹ƒ, Ã±Ä• á¹‡ato parihÄ«nÄ• ti vÄ• __Ã±Ä• a
... pe0 ... honti te_ti aá¹-á¹-ha Ã±Ä• á¹‡avippayuttacittuppÄ• dÄ• sekhaputhujjanakhÄ«á¹‡Ä
nirussukkabhÄ• vena Ä• darÄ• karaá¹‡avasena akammaÃ±Ã±asarÄ«ratÄ• aÃ±Ã±avihitatÄ•
asakkaccadÄ• napaccavekkhaá¹‡adhammassavanÄ• dÄ«su atipaguá¹‡avipassanÄ• ya ca
pavattikÄ• le parittÄ• rammaá¹‡Ä• . atipaguá¹‡Ä• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ pac
mahaggatÄ• rammaá¹‡Ä• . kasiá¹‡animittÄ• dipaÃ±Ã±attipaccavekkhaá¹‡akÄ• le parittÄ• r
akusalesu cattÄ• ro diá¹-á¹-hisampayuttacittuppÄ• dÄ• catupaÃ±Ã±Ä• sakÄ• mÄ• vacaradh
satto" ti parÄ• masanaassÄ• danÄ• bhinandanakÄ• le parittÄ• rammaá¹‡Ä• . tenevÄ• kÄ• r
Ä• rabbha pavattakÄ• le mahaggatÄ• rammaá¹‡Ä• . paá¹‡á¹‡attidhamme Ä• rabbha pavatt
parittÄ• rammaá¹‡Ä• divasena. diá¹-á¹-hivippayuttÄ• ni teyeva dhamme Ä• rabbha vinÄ• pa
assÄ• danÄ• bhinandanavasena pavattiyaá¹ƒ, paá¹-ighasampayuttÄ• ni domanassavasena
vicikicchÄ• sampayuttaá¹ƒ dveá¸·hakabhÄ• vena, uddhaccasahagataá¹ƒ vikkhipanavasena
pavattiyaá¹ƒ parittamahaggatanavattabbÄ• rammaá¹‡Ä• ti veditabbÄ• . __kriyatopi ca tathÄ
Ã±Ä• á¹‡asampayuttÄ• cattÄ• roti attho. __kriyÄ• voá¹-á¹-habbana_nti \Be II 11/ sarÅ«paka
kusalÄ• kusalavipÄ• kavoá¹-á¹-habbanassa vijjamÄ• nattÄ• .

__tividho hoti gocaro_ti parittamahaggataappamÄ• á¹‡avasena tividhopi gocaro hoti. katha
kusalakiriyÄ• vasena aá¹-á¹-ha Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ• sekhaputhujjanakhÄ«á
sakkaccadÄ• napaccavekkhaá¹‡adhammassavanavipassanÄ• dÄ«su kÄ• mÄ• vacaradham
kÄ• mÄ• vacarÄ• rammaá¹‡ikaabhiÃ±Ã±Ä• ya parikammÄ• nulomakÄ• le ca parittÄ• ramm
paá¹-hamajjhÄ• nÄ• dipaccavekkhaá¹‡akÄ• le mahaggatÄ• rammaá¹‡ajhÄ• nÄ• dÄ«naá¹ƒ
Ä• rabbha sammasanakÄ• le ca mahaggatÄ• rammaá¹‡Ä• honti. yathÄ• lÄ• bhaá¹ƒ gotrab

dhammaá¹ƒ paccavekkhaá¹‡akÄ• le ca nibbÄ• nÄ• rammaá¹‡Ä• bhiÃ±Ã±Ä• ya parikamma
paá¹‡á¹‡attipaccavekkhaá¹‡akÄ• le, paá¹‡á¹‡attÄ• rammaá¹‡ikajhÄ• nÄ• bhiÃ±Ã±Ä• naá¹ƒ
abhiÃ±Ã±Ä• dvayassa parittÄ• diÄ• rammaá¹‡ataá¹ƒ sattarasamaparicchede vakkhati. kiriy
yathÄ• vuttadhammÄ• naá¹ƒ taá¹ƒtaá¹ƒÄ• rammaá¹‡e pavattamÄ• nÄ• naá¹ƒ purecaraá¹ƒ
pavattatÄ«ti parittÄ• diÄ• rammaá¹‡aá¹ƒ. paÃ±cadvÄ• re voá¹-á¹-habbanavasena pavattiya

__vuttÄ• vasesÄ• nÄ«_ti yathÄ• vuttehi avasiá¹-á¹-hÄ• ni pannarasa rÅ«pÄ• vacarÄ• ni pa
arÅ«pÄ• vacarakusalavipÄ• kakiriyacittÄ• nÄ«ti ekavÄ«sati cittÄ• ni. __navattabbÄ• ramma
parittÄ• divasena navattabbassa kasiá¹‡Ä• dinimittasattapaÃ±Ã±attiÄ• kÄ• saviÃ±Ã±Ä• á¹‡
Ä• rammaá¹‡akaraá¹‡ato navattabbÄ• rammaá¹‡Ä• ni.

parittÄ• rammaá¹‡attikaá¹ƒ samattaá¹ƒ.

321-2__._ evaá¹ƒ \Be II 12/ parittÄ• rammaá¹‡attikavasena visayÄ«vibhÄ• gaá¹ƒ dassetvÄ•
appamÄ• á¹‡Ä• rammaá¹‡aniddeseneva maggÄ• rammaá¹‡attikasaá¹…gahitopi visayÄ«vib
taá¹ƒ pahÄ• ya atÄ«tÄ• rammaá¹‡attikavasena dassetuá¹ƒ __ "dutiyÄ• ruppacittaÃ±cÄ• " _
dutiyÄ• ruppacittaá¹ƒ atÄ«tassa paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡akaraá¹
tatiyÄ• ruppassa Ä• rammaá¹‡akaraá¹‡ato __ekantaatÄ«tÄ• rammaá¹‡aá¹ƒ_. __paccuppan
dharamÄ• neyeva paÃ±cadvÄ• rikacittÄ• naá¹ƒ uppajjanato. anÄ• gatÄ• rammaá¹‡aá¹ƒ pa
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assapi paÃ±camajjhÄ• nato abhinnattÄ• .

324-6__._ __siyÄ• ... pe0 ... nÄ• gatagocarÄ• _ti aá¹-á¹-ha tÄ• va mahÄ• vipÄ• kÄ• devam
paá¹-isandhiggahaá¹‡akÄ• le kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rabbha pavattiyaá¹
bhavaá¹…gacutikÄ• lepi eseva nayo. gatinimittaá¹ƒ pana kadÄ• ci kammanimittaÃ±ca Ä• ra
paá¹-isandhiggahaá¹‡akÄ• le, tadanantaraá¹ƒ bhavaá¹…gakÄ• le ca paccuppannÄ• ramma
tadÄ• rammaá¹‡avasena pavattiyaá¹ƒ. manodvÄ• re pana atÄ«tÄ• nÄ• gatapaccuppannÄ•
Ä• rammaá¹‡aá¹ƒ gahetvÄ• pavattiyaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• .
kusalÄ• kusalavipÄ• kÄ• hetukaupekkhÄ• sahagatamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayepi ese
yathÄ• kkamaá¹ƒ manussesu jaccandhÄ• dÄ«naá¹ƒ, apÄ• yesu ca sabbesaá¹ƒ paá¹-isandh
santÄ«raá¹‡akÄ• le paccuppannÄ• rammaá¹‡Ä• va hontÄ«ti ayametesaá¹ƒ viseso. somana
santÄ«raá¹‡avasena, tadÄ• rammaá¹‡avasena ca pavattikÄ• le paccuppannÄ• rammaá¹‡Ä
tadÄ• rammaá¹‡akÄ• le atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• ti veditabbÄ• . hasitu
khÄ«á¹‡Ä• savÄ• naá¹ƒ paÃ±cadvÄ• re haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• raá¹ƒ kurumÄ• nÄ• n
hoti, manodvÄ• re atÄ«tÄ• dibhede dhamme Ä• rabbha hasituppÄ• davasena pavattiyaá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡aá¹ƒ. __ "kusalÄ• kusalÄ• " _tiÄ• dÄ«su kusales
Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ• sekhaputhujjanÄ• naá¹ƒ, atÄ«tÄ• dibhedÄ• ni khandha
sammasanakÄ• le, paccavekkhaá¹‡akÄ• le, atÄ«tÄ• diÄ• rammaá¹‡ikaabhiÃ±Ã±Ä• naá¹ƒ p
atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• . paÃ±Ã±attinibbÄ• napaccavekkhaá¹‡akÄ• le

paÃ±Ã±attinibbÄ• nÄ• rammaá¹‡ikaabhiÃ±Ã±Ä• naá¹ƒ parikammÄ• dikÄ• le ca navattabbÄ
paÃ±Ã±attinibbÄ• nÄ• ni hi idha atÄ«tÄ• dikÄ• lavasena navattabbÄ• nÄ«ti tadÄ• rammaá¹‡
atÄ«tÄ• rammaá¹‡Ä• divasena navattabbÄ• ni. tenÄ• ha __ "santapaÃ±Ã±attikÄ• lepÄ«" _ti
nibbÄ• nassa, paÃ±Ã±attiyÄ• ca Ä• rammaá¹‡akaraá¹‡akÄ• leti attho. potthakesu pana "sa
likhanti, so apÄ• á¹-ho. tassa pana apÄ• á¹-habhÄ• vaá¹ƒ ajÄ• nantÄ• atthahÄ• nimpi asall
vacanavipallÄ• savasena paÃ±Ã±attikÄ• lasmiá¹ƒ satÄ«ti atthaá¹ƒ likhanti. Ã±Ä• á¹‡avippay
veditabbÄ• ni. kevalaÃ±hi tesaá¹ƒ maggaphalanibbÄ• napaccavekkhaá¹‡Ä• ni natthi. Ã±Ä•
lokuttaradhammÄ• rammaá¹‡e asamatthabhÄ• vatoti ayameva viseso.

akusalesu cattÄ• ro diá¹-á¹-hisampayuttacittuppÄ• dÄ• atÄ«tÄ• dibhedÄ• naá¹ƒ tebhÅ«ma
assÄ• danÄ• bhinandanaparÄ• masanakÄ• le atÄ«tÄ• diÄ• rammaá¹‡Ä• . tatheva paÃ±Ã±a
navattabbÄ• rammaá¹‡Ä• . diá¹-á¹-hivippayuttesupi eseva nayo. kevalaÃ±hi tattha parÄ• mA
dve paá¹-ighasampayuttacittuppÄ• dÄ• atÄ«tÄ• dibhede dhamme Ä• rabbha dussanakÄ• le
paá¹‡á¹‡attiá¹ƒ Ä• rabbha dussanakÄ• le navattabbÄ• rammaá¹‡Ä• . vicikicchuddhaccasan
dhammesu aniá¹-á¹-haá¹…gatabhÄ• vena ca avÅ«pasamavikkhepavasena ca pavattiyaá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannanavattabbÄ• rammaá¹‡Ä• . kiriyÄ• su aá¹-á¹-ha sahetukacittu
kusalacittuppÄ• dagatikÄ• eva. tattha hi Ã±Ä• á¹‡asampayuttÄ• kusalesu Ã±Ä• á¹‡asampa
Ã±Ä• á¹‡avippayuttehi samÄ• nÄ• . kevalaá¹ƒ pana te sekhaputhujjanÄ• naá¹ƒ uppajjanti, in
ayamevettha viseso. kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu pana upekkhÄ• sahagatÄ•
voá¹-á¹-habbanavasena pavattiyaá¹ƒ paccuppannÄ• rammaá¹‡Ä• , manodvÄ• re
atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• naÃ±ceva paÃ±Ã±attinibbÄ• nÄ• rammaá¹‡Ä
atÄ«tÄ• nÄ• gatapaccuppannanavattabbÄ• rammaá¹‡Ä• . abhiÃ±Ã±Ä• dvayassa atÄ«tÄ• d
__navattabbÄ• ... pe0 ... Ä• dinÄ• _ti kasiá¹‡animittÄ• dipaÃ±Ã±attÄ• rammaá¹‡attÄ• atÄ«
navattabbÄ• .

<327> __kriyÄ• paÃ±cÄ• _ti Ã±Ä• á¹‡asampayuttÄ• catasso, ahetukamanoviÃ±Ã±Ä• á¹‡a
paÃ±ca kiriyÄ• . __rÅ«pato paÃ±camÄ« kriyÄ• _ti rÅ«pÄ• vacarapaÃ±camajjhÄ• nasaá¹…k
__natthi kiÃ±ci agocara_nti atÄ«tÄ• dibhedesu, kÄ• lavimuttesu ca agocaraá¹ƒ nÄ• ma kiÃ±
nesaá¹ƒ gocaraá¹ƒ hotÄ«ti attho.

atÄ«tÄ• rammaá¹‡attikaá¹ƒ.

vuttanayÄ• nusÄ• reneva ajjhattÄ• rammaá¹‡attikasaá¹…gahitopi visayÄ«vibhÄ• go sakkÄ
uddhaá¹-o. sarÅ«pato panesa evaá¹ƒ veditabbo - viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ nevasaÃ±
tÄ• va kusalavipÄ• kakiriyÄ• vasena cha cittuppÄ• dÄ• attano santÄ• nasambandhaá¹ƒ hea
Ä• rabbha pavattanato ajjhattÄ• rammaá¹‡Ä• . rÅ«pÄ• vacaracatukkajjhÄ• nÄ• ni, paá¹-han
lokuttarakusalavipÄ• kÄ• ni ca niyakajjhattato \Be II 15/ bahibhÄ• vena bahiddhÄ• bhÅ«tÄ•
Ä• rabbha pavattito bahiddhÄ• rammaá¹‡Ä• ni. sabbeva kÄ• mÄ• vacarakusalÄ• kusalÄ• by

rÅ«pÄ• vacarapaÃ±camajjhÄ• naÃ±ca ajjhattabahiddhÄ• rammaá¹‡Ä• ni. tattha kÄ• mÄ• va
Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ• attano khandhÄ• dÄ«ni paccavekkhantassa ajjhattÄ• r
khandhÄ• dipaccavekkhaá¹‡e, paá¹‡á¹‡attinibbÄ• napaccavekkhaá¹‡e ca bahiddhÄ• ramm
ajjhattabahiddhÄ• rammaá¹‡Ä• . Ã±Ä• á¹‡avippayuttesupi eseva nayo. kevalaÃ±hi tesaá¹ƒ
natthi. akusalÄ• pi attano khandhÄ• dÄ«naá¹ƒ assÄ• danÄ• bhinandanaparÄ• mÄ• sÄ• dik
khandhÄ• dÄ«su ceva anindriyabaddharÅ«pakasiá¹‡Ä• dÄ«su ca tatheva pavattikÄ• le bah
tadubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• . dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, tisso ca
cittuppÄ• dÄ• attano rÅ«pÄ• dÄ«ni Ä• rabbha pavattiyaá¹ƒ ajjhattÄ• rammaá¹‡Ä• , parassa
bahiddhÄ• rammaá¹‡Ä• , tadubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• , somanassasa
paÃ±cadvÄ• re santÄ«raá¹‡atadÄ• rammaá¹‡avasena attano paÃ±carÅ«pÄ• didhamme ma
aÃ±Ã±epi ajjhattike kÄ• mÄ• vacaradhamme Ä• rabbha pavattiyaá¹ƒ ajjhattÄ• rammaá¹‡Ä•
pavattamÄ• nÄ• bahiddhÄ• rammaá¹‡Ä• , tadubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä
upekkhÄ• sahagatasantÄ«raá¹‡advayepi eseva nayo.

kevalaá¹ƒ pana taá¹ƒ sugatiduggatÄ«su paá¹-isandhibhavaá¹…gacutivasenÄ• pi ajjhattÄ• c
pavattati. aá¹-á¹-ha mahÄ• vipÄ• kÄ• ni paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡avase
dhammesu pavattanato ajjhattÄ• diÄ• lambaá¹‡Ä• ni. hasituppÄ• dampi attano rÅ«pÄ• dÄ«
pahaá¹-á¹-hÄ• kÄ• rakaraá¹‡avasena pavattiyaá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ, parassa rÅ«pÄ
bahiddhÄ• rammaá¹‡aá¹ƒ. manodvÄ• repi attano katakiriyapaccavekkhaá¹‡ena hasituppÄ•
paresaá¹ƒ katakiriyapaccavekkhaá¹‡ena bahiddhÄ• rammaá¹‡aá¹ƒ, tadubhayavasena ajjha
manodvÄ• rÄ• vajjanaá¹ƒ pana manodvÄ• re Ä• vajjanavasena, paÃ±cadvÄ• re ca voá¹-á¹-
ajjhattÄ• diÄ• rammaá¹‡aá¹ƒ. aá¹-á¹-ha mahÄ• kiriyÄ• kusalagatikÄ• yeva. kevalaÃ±hi tÄ•
uppajjanti, kusalÄ• ni sekhaputhujjanÄ• nanti ettakameva nÄ• nattaá¹ƒ. rÅ«pÄ• vacarapaÃ±
ajjhattÄ• diÄ• rammaá¹‡ataá¹ƒ vakkhati.

326__._ "phalaá¹ƒ, magga" nti ca sÄ• maÃ±Ã±ena pucchitattÄ• Ä• ha __ "cattÄ• ro ... pe0

332-4__._ arahattamaggaphalÄ• ni pana te jÄ• nituá¹ƒ na sakkonti, tathÄ• kusalÄ• bhiÃ±Ã
"sabbesu panÄ• " _tiÄ• di. voá¹-á¹-habbanassa Ä• vajjanakiccasamayaá¹ƒ sandhÄ• ya gÄ•
"voá¹-á¹-habbanampicÄ• " _ti vuttaá¹ƒ. __ "cattÄ• ro ... pe0 ... puÃ±Ã±ato" _ti idaá¹ƒ Ã±Ä• á
sekhaputhujjanasantÄ• nappavattassa aggamaggaphalajÄ• nane asamatthatÄ• ya nidassa
kusalÄ• bhiÃ±Ã±Ä• cittampi pana taá¹ƒ gocaraá¹ƒ kÄ• tumasamatthameva. evaÃ±ca katvÄ
manodhÄ• tÅ«" ti vuttaá¹ƒ.

335-8__._ __kasmÄ• _ti kÄ• raá¹‡apucchÄ• . __ "arahato" _tiÄ• di vissajjanaá¹ƒ. __hi_-sad
atthe. yasmÄ• puthujjanÄ• vÄ• sekhÄ• vÄ• arahato maggacittaá¹ƒ, phalamÄ• nasaÃ±ca
tasmÄ• ti attho. ayaÃ±ca nesaá¹ƒ asamatthatÄ• anadhigatattÄ• anadhigate ca visaye sabb
dassetuá¹ƒ __ "puthujjano na jÄ• nÄ• tÄ«" _tiÄ• di vuttaá¹ƒ. __sotÄ• pannassa mÄ• nasa_r

pÄ• á¹-ipuggalikaá¹ƒ maggaphalasaá¹…khÄ• talokuttaramÄ• nasaá¹ƒ. evaá¹ƒ __ "sakadÄ•
_ntiÄ• dÄ«supi. lokiyamÄ• nasaá¹ƒ \Be II 17/ pana arahantassÄ• pi jÄ• nÄ• ti. tathÄ• hi vut
pÄ• pimÄ• bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• yÄ• " ti. vuttamevatthaá¹ƒ saá¹…
"heá¹-á¹-himo heá¹-á¹-himo" _tiÄ• di. yatheva heá¹-á¹-himo heá¹-á¹-himo puggalo uparÅ«pa
jÄ• nÄ• ti, evaá¹ƒ uparimo uparimopi heá¹-á¹-himassa heá¹-á¹-himassa cittaá¹ƒ na jÄ• nÄ• t
so pana attanÄ• adhigatavisayattÄ• jÄ• nÄ• tiyevÄ• ti dassento Ä• ha __ "uparÅ«parÄ«" _
"uparÅ«parÄ«" ti vuttaá¹ƒ, evaá¹ƒ "heá¹-á¹-himassa heá¹-á¹-himassÄ• " ti vattabbe ekaá¹ƒ h
ca-saddena saá¹…gahetvÄ• __ "heá¹-á¹-himassa ca mÄ• nasa" _nti vuttaá¹ƒ.

339-41__._ evampi visayÄ«padhÄ• navasena vibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni visayappadh
dhammo" _tiÄ• di vuttaá¹ƒ. kusalameva Ä• rammaá¹‡anti __kusalÄ• rammaá¹‡aá¹ƒ. kÄ• m
sambandhitabbaá¹ƒ "kÄ• me kusalÄ• rammaá¹‡aá¹ƒ kÄ• me kusalÄ• kusalassÄ• " ti. kiÃ±c
ekantakÄ• mÄ• vacarattÄ• na etassa visesitabbatÄ• atthi, kusalaá¹ƒ pana visesitabbamev
"kÄ• me" _ti uparipadena sambandhitabbameva. atha vÄ• akusalasahacariyato kusalampi
"kÄ• me" ti idaá¹ƒ purimapadasseva visesanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__kÄ• mÄ• vacarapÄ• kassÄ• _ti paÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanÄ• naá¹ƒ ekantena
tadavasesassa ekÄ• dasavidhassa kÄ• mÄ• vacaravipÄ• kassa. __kÄ• makriyassÄ• _ti vut
dasavidhakÄ• mÄ• vacarakiriyacittassa. __etesaá¹ƒ ... pe0 ... Ä• rammaá¹‡aá¹ƒ siyÄ• _ti et
attanÄ• katassa dÄ• nÄ• dikÄ• mÄ• vacarakusalassa pasannacittena anussaraá¹‡akÄ• le,
anumodanakÄ• le, tasseva duvidhassÄ• pi aniccatÄ• divasena paccavekkhaá¹‡akÄ• le \Be
cetopariyaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ parittakusalÄ• rammaá¹‡ikaabhiÃ±Ã±Ä• naá¹ƒ parikammÄ
akusalesu ca catunnaá¹ƒ diá¹-á¹-higatasampayuttÄ• naá¹ƒ kÄ• mÄ• vacarakusalaá¹ƒ Ä• rab
assÄ• danÄ• bhinandanaparÄ• masanakÄ• le, diá¹-á¹-hivippayuttÄ• naá¹ƒ kevalaá¹ƒ assÄ•
paá¹-ighasampayuttÄ• naá¹ƒ attanÄ• , parehi ca katakusalamÄ• rabbha vippaá¹-isÄ• radus
vicikicchÄ• cittassa asanniá¹-á¹-hÄ• nakÄ• le, uddhaccasahagatassa arÅ«pasamavikkhepa
hoti. abhiÃ±Ã±Ä• cittadvaye kusalassa sekhaputhujjanÄ• naá¹ƒ attanÄ• , parehi vÄ• kataku
anussaraá¹‡akÄ• le, paracittavijÄ• nanakÄ• le, "iminÄ• puÃ±Ã±akammena manussesu, kÄ
nibbattatÄ«" ti jÄ• nanakÄ• le, "anÄ• gate dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karomi, karissatÄ«" t
kiriyacittassÄ• pi khÄ«á¹‡Ä• savÄ• naá¹ƒ attanÄ• , parehi vÄ• katakammÄ• nussaraá¹‡akÄ
hoti. kÄ• mÄ• vacaravipÄ• kesu navannaá¹ƒ sugatipaá¹-isandhÄ«naá¹ƒ
kammakammanimittÄ• rammaá¹‡ikapaá¹-isandhikÄ• le, sabbesampi tadÄ• rammaá¹‡Ä• na
kÄ• mÄ• vacarakusalÄ• rammaá¹‡ikajavanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡akÄ• le ca Ä• ram
dasavidhakÄ• mÄ• vacarakiriyÄ• su ca aá¹-á¹-hannaá¹ƒ mahÄ• kiriyacittÄ• naá¹ƒ khÄ«á¹‡Ä
kÄ• mÄ• vacarakusalapaccavekkhaá¹‡asammasanakÄ• le, parittÄ• rammaá¹‡ikakiriyÄ• bhi
hasituppÄ• dassa dÄ• nÄ• diá¹ƒ paccavekkhitvÄ• tussanakÄ• le, manodvÄ• rÄ• vajjanassa
kÄ• mÄ• vacarakusalÄ• rammaá¹‡ikajavanÄ• naá¹ƒ purecÄ• rikakÄ• le ca Ä• rammaá¹‡aá¹
kÄ• mÄ• vacarakusalaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti.

<342> __tato_ti yathÄ• vuttarÄ• sito. tenÄ• ha __ "paÃ±cannaá¹ƒ pana rÄ• sÄ«na" _nti. ett
hasituppÄ• do na sambhavati ekantaparittÄ• rammaá¹‡attÄ• . tattha kÄ• mÄ• vacarakusala
sekhaputhujjanÄ• naá¹ƒ jhÄ• napaccavekkhaá¹‡asammasanakÄ• le, rÅ«pÄ• vacarakusalÄ•
parikammÄ• dikÄ• le, akusalassa vuttanayena parÄ• masanÄ• dikÄ• le, abhiÃ±Ã±Ä• su kus
sekhaputhujjanÄ• naá¹ƒ attanÄ• , parehi vÄ• atÄ«tabhave uppÄ• ditajhÄ• nÄ• nussaraá¹‡a
rÅ«pÄ• vacaracittaparicchindanakÄ• le, "iminÄ• kammena imasmiá¹ƒ brahmaloke nibbattis
"anÄ• gate jhÄ• naá¹ƒ bhÄ• vessatÄ«" ti vÄ• jÄ• nanakÄ• le, kiriyÄ• bhiÃ±Ã±Ä• ya ca khÄ«
yathÄ• vuttavasena pavattikÄ• le ca navavidhassa pana kiriyacittassa khÄ«á¹‡Ä• savÄ• naá
rÅ«pÄ• vacarakusalapaccavekkhaá¹‡akÄ• leti evaá¹ƒ rÅ«pÄ• vacarakusalaá¹ƒ paÃ±cannaá
hoti.

343-7__._ Ä• ruppakusalaÃ±cÄ• pi Ä• rammaá¹‡apaccayo hotÄ«ti sambandho. __tebhÅ«m
kÄ• mÄ• vacarakusalassa, rÅ«pÄ• vacarakusalesu kusalÄ• bhiÃ±Ã±Ä• ya, arÅ«pÄ• vacara
cÄ• ti imassa tebhÅ«makakusalassa. esa nayo __ "tebhÅ«makakriyassÄ• " _ti etthÄ• pi. "ca
"catutthadutiyÄ• na" nti vÄ• vattabbe gÄ• thÄ• bandhavasena vibhattiyÄ• , savibhattissa vÄ
katvÄ• __ "catutthadÅ«" _ti vuttaá¹ƒ. __imesaá¹ƒ ... pe0 ... paccayo_ti kÄ• mÄ• vacarakusa
abhiÃ±Ã±Ä• kusalassa ca rÅ«pÄ• vacarÄ• rammaá¹‡esu vuttanayena dutiyacatutthÄ• rupp
evaá¹ƒ tebhÅ«makakusalassa tathÄ• sekhaputhujjanakÄ• le attano santÄ• nagatassa, para
Ä• ruppakusalassa pajÄ• nanakÄ• le kÄ• mÄ• vacararÅ«pÄ• vacarakiriyacittassa sekhaputh
nibbattitaá¹ƒ paá¹-hamatatiyÄ• ruppaá¹ƒ Ä• rabbha khÄ«á¹‡Ä• savakÄ• le dutiyacatutthÄ• r
arÅ«pakiriyacittassÄ• ti evaá¹ƒ tebhÅ«makakiriyassa heá¹-á¹-hÄ• \Be II 20/ vuttanayeneva
catutthadutiyÄ• naÃ±ca arÅ«pÄ• vacaravipÄ• kÄ• nanti evametesaá¹ƒ aá¹-á¹-hannaá¹ƒ rÄ•
arÅ«pakusalamÄ• rammaá¹‡aá¹ƒ hoti.

paricchijja gÄ• hikÄ• ya taá¹‡hÄ• ya Ä• pannanti pariyÄ• pannaá¹ƒ, tebhÅ«makadhammajÄ
apariyÄ• pannaá¹ƒ, tadeva puÃ±Ã±aÃ±cÄ• ti __apariyÄ• pannapuÃ±Ã±aá¹ƒ_. kÄ• mÄ• vac
sambandho. __rÅ«pato_ti rÅ«pÄ• vacarato. __catunnaá¹ƒ ... pe0 ... sadÄ• _ti sekhÄ• naá¹ƒ
maggapaccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡ikakusalÄ• bhiÃ±Ã±Ä• ya parikammÄ• di
khÄ«á¹‡Ä• savÄ• naá¹ƒ maggapaccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡ikakiriyÄ• bhiÃ±Ã
Ã±Ä• á¹‡asampayuttakiriyacittassa, tesaá¹ƒ tesaá¹ƒ javanÄ• naá¹ƒ purecaravasena pavattil
manodvÄ• rÄ• vajjanassa, sekhÄ• naá¹ƒ attano, paresaá¹ƒ vÄ• maggajÄ• nanakÄ• le abhiÃ
catunnaá¹ƒ rÄ• sÄ«naá¹ƒ apariyÄ• pannakusalamÄ• rammaá¹‡aá¹ƒ hoti.

__tathevÄ• kusalaá¹ƒ ... pe0 ... Ä«rita_nti sekhÄ• naá¹ƒ pahÄ«nÄ• vasiá¹-á¹-hakilesapacca
sekhaputhujjanÄ• naá¹ƒ attano, paresaá¹ƒ vÄ• santÄ• nappavattÄ• kusalasammasanakÄ•
akusalÄ• rammaá¹‡ikakusalÄ• bhiÃ±Ã±Ä• ya parikammÄ• dikÄ• le kÄ• mÄ• vacarakusalas
pavattaakusalÄ• nussaraá¹‡Ä• dÄ«su rÅ«pÄ• vacarakusalassa, khÄ«á¹‡Ä• savÄ• naá¹ƒ pa

aÃ±Ã±asantÄ• nagata akusala sammasanÄ• dikÄ• le, pahÄ«nakilesapaccavekkhaá¹‡ena tu
taá¹ƒtaá¹ƒjavanÄ• naá¹ƒ purecarakÄ• le ca kÄ• mÄ• vacarakiriyacittassa, kusalÄ• bhiÃ±Ã±
rÅ«pÄ• vacarakiriyacittassa, parÄ• mÄ• saassÄ• danÄ• bhinandanÄ• divasena pavattiyaá¹ƒ
uddhaccarahitakammÄ• rammaá¹‡avasena akusalavipÄ• kasantÄ«raá¹‡assa, kÄ• mÄ• vac
sabbampi \Be II 21/ ekÄ• dasa tadÄ• rammaá¹‡avipÄ• kassÄ• ti evaá¹ƒ kÄ• mÄ• vacaravip
channaá¹ƒ rÄ• sÄ«naá¹ƒ akusalamÄ• rammaá¹‡aá¹ƒ hoti.

348-56__._ __vipÄ• kÄ• rammaá¹‡aá¹ƒ ... pe0 ... paccayo_ti sekhaputhujjanÄ• naá¹ƒ vipÄ•
kÄ• mÄ• vacarakusalassa, vipÄ• kakkhandhÄ• nussaraá¹‡Ä• dÄ«su rÅ«pÄ• vacarakusalas
khÄ«á¹‡Ä• savÄ• naá¹ƒ vipÄ• kasammasanÄ• dikÄ• le, puthujjanakÄ• le aniá¹-á¹-havipÄ• k
tussanakÄ• le, yathÄ• vuttajavanÄ• naá¹ƒ purecarakÄ• le kÄ• mÄ• vacarakiriyacittassa, kus
rÅ«pÄ• vacarakiriyacittassa, vipÄ• kaá¹ƒ Ä• rabbha tadÄ• rammaá¹‡appavattiyaá¹ƒ vipÄ• k
paá¹-isandhiá¹ƒ gaá¹‡hantassa kammanimittavasena pavattiyaÃ±ca kÄ• mÄ• vacaravipÄ• k
assÄ• danÄ• bhinandanaparÄ• mÄ• sÄ• divasena pavattiyaá¹ƒ akusalassÄ• ti evametesaá
kÄ• mÄ• vacaravipÄ• kamÄ• rammaá¹‡apaccayo hotÄ«ti. rÅ«pÄ• vacaravipÄ• kÄ• rammaá
kÄ• tabbÄ• . kevalaÃ±hi taá¹ƒ kÄ• mÄ• vacaravipÄ• kÄ• naá¹ƒ kiriyacittesu ca hasituppÄ• c
ayamettha viseso. lokuttaravipÄ• kassa kÄ• mÄ• vacarakusalakiriyÄ• namÄ• rammaá¹‡akk
appamÄ• á¹‡Ä• rammaá¹‡aniddese vuttanayena veditabbo.

kÄ• mÄ• vacarakiriyacittassa kÄ• mÄ• vacarakusalÄ• dÄ«naá¹ƒ channaá¹ƒ rÄ• sÄ«namÄ•
vuttasadisova. kevalaÃ±hi ettha yadetaá¹ƒ khÄ«á¹‡Ä• savasantÄ• nasseva niyataá¹ƒ navav
taá¹ƒ parasantÄ• nappavattakusalÄ• kusalassa, sasantÄ• neva sekhaputhujjanakÄ• le anÄ•
parikammÄ• divasappavattakusalassa Ä• rammaá¹‡aá¹ƒ hoti. vipÄ• kesu \Be II 22/ ca
paá¹-isandhibhavaá¹…gacutisaá¹…khÄ• tÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ kammÄ• rammaá¹‡ava
ayameva viseso.

rÅ«pÄ• vacarakiriyacittassa paÃ±cannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡akkamo kusalÄ• ram
kÄ• mÄ• vacarakiriyÄ• rammaá¹‡e vuttanayeneva veditabbo. Ä• ruppakiriyacittassÄ• pi tesa
rÄ• sÄ«naá¹ƒ gocarabhÄ• vo vuttasadisova. Ä• ruppakiriyassa pana paá¹-hamatatiyaá¹ƒ du
hoti.

357-8__._ evaá¹ƒ rÅ«panibbÄ• navajjitamÄ• rammaá¹‡aá¹ƒ dassetvÄ• idÄ• ni rÅ«pÄ• ram
nibbÄ• nÄ• rammaá¹‡aÃ±ca dassetuá¹ƒ __ "rÅ«paá¹ƒ catusamuá¹-á¹-hÄ• na" _ntiÄ• di Ä• r
aá¹-á¹-havÄ«satividho bhÅ«topÄ• dÄ• yabhedabhinno rÅ«pakkhandho. kiÃ±cÄ• pi na sabba
catusamuá¹-á¹-hÄ• naá¹ƒ, samudito pana rÅ«pakkhandho catÅ«hi eva samuá¹-á¹-hÄ• nehi
vuttaá¹ƒ __ "catusamuá¹-á¹-hÄ• na" _nti. __kÄ• mapÄ• kakiriyassÄ• _ti kÄ• mÄ• vacaravipÄ
kÄ• mÄ• vacarakiriyacittassa ca, tattha ca kÄ• mÄ• vacarakusalassa tÄ• va vaá¹‡á¹‡adÄ• r
vaá¹‡á¹‡Ä• dÄ«naá¹ƒ aniccÄ• divasena sammasanakÄ• le, abhiÃ±Ã±Ä• ya parikammÄ• dil

assÄ• danÄ• bhinandanaparÄ• mÄ• sÄ• dikÄ• le, abhiÃ±Ã±Ä• dvayassa iddhividhabhÅ«tas
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• dirÅ«panimmÄ• nakÄ• le, pubbenivÄ• sÄ• nussatibhÅ«tassa "p
ahosi" ntiÄ• dinÄ• anussaraá¹‡akÄ• le, dibbacakkhubhÅ«tassa cavamÄ• naupapajjamÄ• n
vaá¹‡á¹‡adassanakÄ• le, dibbasotabhÅ«tassa saddasavanakÄ• le, anÄ• gataá¹ƒsaÃ±Ä• á¹
evaá¹ƒvaá¹‡á¹‡o bhavissÄ• mÄ«" tiÄ• dinÄ• jÄ• nanakÄ• le, kÄ• mÄ• vacaravipÄ• kesu
dvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanadvayassa yathÄ• yogaá¹ƒ rÅ«pÄ• divijÄ• nanakÄ
santÄ«raá¹‡atadÄ• rammaá¹‡akÄ• le, upekkhÄ• santÄ«raá¹‡advayassa
santÄ«raá¹‡atadÄ• rammaá¹‡akammanimittagatinimittÄ• rammaá¹‡akÄ• le \Be II 23/, sahet
kammanimittagatinimittÄ• rammaá¹‡akÄ• le, tadÄ• rammaá¹‡akÄ• le ca, kÄ• mÄ• vacaraki
vuttanayÄ• nusÄ• rena aá¹-á¹-hamahÄ• kiriyacittassa, "evarÅ«paá¹ƒ vaá¹‡á¹‡Ä• dimadÄ• s
hasituppÄ• dassa, paÃ±cadvÄ• ramanodvÄ• resu voá¹-á¹-habbanÄ• vajjanakÄ• le manodv
Ä• vajjanakÄ• le paÃ±cadvÄ• rÄ• vajjanassa ca Ä• rammaá¹‡aá¹ƒ hotÄ«ti evaá¹ƒ catusamu
channaá¹ƒ rÄ• sÄ«namÄ• rammaá¹‡aá¹ƒ hoti.

359-60__._ nibbÄ• naá¹ƒ pana gotrabhuvodÄ• nakÄ• le, nibbÄ• nÄ• rammaá¹‡ikaabhiÃ±Ã±
kÄ• mÄ• vacaratihetukakusalassa, atÄ«tabhave sacchikatanirodhÄ• nussaraá¹‡akÄ• lÄ• dÄ
vuttanayeneva kÄ• marÅ«pÄ• vacarakiriyacittassa, maggaá¹-á¹-hÄ• naá¹ƒ tadanantaraphal
apariyÄ• pannakusalavipÄ• kassa cÄ• ti evaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ
"nibbÄ• nÄ• rammaá¹‡a" _ntiÄ• di vuttaá¹ƒ. __ubhayassÄ• _ti kÄ• mÄ• vacararÅ«pÄ• vaca

361-2__._ __nÄ• nappakÄ• raka_nti dvÄ• dasamaparicchede vakkhamÄ• nanayena nÄ• nÄ
... pe0 ... paccayo_ti kÄ• mÄ• vacarakusalassa, akusalassa,
hasituppÄ• damanodhÄ• tuvajjitakÄ• mÄ• vacarakiriyacittÄ• naÃ±ceva dvinnaá¹ƒ abhiÃ±Ã±
paÃ±Ã±atti, rÅ«pÄ• vacarakusalavipÄ• kakiriyÄ• naá¹ƒ kasiá¹‡animittÄ• dikÄ• ,
paá¹-hamÄ• ruppakusalavipÄ• kakiriyÄ• naá¹ƒ Ä• kÄ• sapaÃ±Ã±atti, tatiyÄ• ruppakusalÄ• d
abhÄ• vapaÃ±Ã±attÄ«ti evaá¹ƒ paÃ±Ã±atti navannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccay

363-5__._ evaá¹ƒ yo dhammo yassa dhammassa Ä• rammaá¹‡aá¹ƒ hoti, taá¹ƒ ekekuddhÄ•
sabbe catubhÅ«makacittuppÄ• de \Be II 24/ chahi Ä• rammaá¹‡ehi yojetvÄ• dassetuá¹ƒ __
_tiÄ• di gÄ• thÄ• ttayaá¹ƒ vuttaá¹ƒ. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

366-9__._ __ "paá¹-hamÄ• ruppakusala" _ntiÄ• di pana heá¹-á¹-hÄ• vuttanayampi arÅ«pÄ•
arÅ«pÄ• vacaradhammÄ• naá¹ƒ sekhÄ• sekhavasena nÄ• nappakÄ• rato pavattiÄ• kÄ• raá
__kusalassÄ• _ti sekhaputhujjanÄ• naá¹ƒ dutiyÄ• ruppakusalassa. vipÄ• kassa pana khÄ«á
pavattamÄ• nassÄ• pi Ä• rammaá¹‡aá¹ƒ hoti tassa purimabhave kammanimittÄ• rammaá¹‡
atisantabhÄ• vena pavattamÄ• naá¹ƒ bhavaá¹…gacittaá¹ƒ na bhÄ• vanÄ• ya parisuddhaá¹ƒ
"paá¹-hamÄ• ruppapÄ• ko" _tiÄ• di. paá¹-hamaá¹ƒ tu kiriyacittaá¹ƒ puÃ±Ã±assa dutiyÄ• rup
hoti, vipÄ• kassa dutiyÄ• ruppacetaso Ä• rammaá¹‡aá¹ƒ na hotÄ«ti sambandho. tattha khÄ«

kusalassa abhÄ• vato __ "na puÃ±Ã±assÄ• " _ti vuttaá¹ƒ. Ä• kÄ• sÄ• naÃ±cÄ• yatanakiriyÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kacittaá¹ƒ na pavattatÄ«ti __ "na pÄ• kassÄ• " _ti vuttaá¹
diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ, nirodhasamÄ• pajjanatthaÃ±ca samÄ• pattiyo sam
paá¹-hamÄ• ruppakiriyacittaá¹ƒ dutiyassa Ä• rammaá¹‡aá¹ƒ hotÄ«ti Ä• ha __ "paá¹-hamaá¹

370-3__._ "dvidhÄ• " ti ca vatvÄ• tameva duvidhataá¹ƒ, tividhataÃ±ca dassetuá¹ƒ __ "kusa
__ "kriyassÄ• pi kriyÄ• hotÄ«" _ti ca Ä• di vuttaá¹ƒ. taá¹ƒ vuttanayameva. __evameva ... pe
paá¹-hamÄ• ruppacitte vuttanayena sekhaputhujjanÄ• naá¹ƒ dvidhÄ• , khÄ«á¹‡Ä• savÄ• na
bhavatÄ«ti attho.

374-5__._ __yaá¹ƒ yaá¹ƒ gocaraá¹ƒ Ä• rabbhÄ• _ti rÅ«pÄ• rÅ«panibbÄ• napaÃ±Ã±attÄ«su
Ä• rabbha. __ye ye_ti arÅ«padhammÄ• . __yo_ \Be II 25/ __naro_ti yo gahaá¹-á¹-ho, pabba
__kirÄ• _ti anumatiyaá¹ƒ. tassa "uttaratevÄ• " ti iminÄ• sambandho. __pÄ• ra_nti avasÄ• n
paramanipuá¹‡agambhÄ«ranayasamaá¹…gitÄ• ya yÄ• thÄ• vato otarantehi akasirena taritu
duppÄ• puá¹‡eyyanti katvÄ• Ä• ha __ "duttara" _nti. __uttara_nti uttamaá¹ƒ. abhidhammÄ•
tadekadesabhÅ«tapÄ• rampi uttamameva hoti. __so_ti so samuttiá¹‡á¹‡Ä• bhidhammÄ• va
_ na pana na sakkoti taá¹ƒ uttaritunti attho.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

Ä• rammaá¹‡avibhÄ• ganiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamo paricchedo

vipÄ• kacittappavattiniddesavaá¹‡á¹‡anÄ•

<376> __anantaÃ±Ä• á¹‡enÄ• _ti anantÄ• rammaá¹‡e pavattaÃ±Ä• á¹‡ena. __niraá¹…gaá
akusalÄ• aá¹…ganti etehi taá¹ƒsamaá¹…gino puggalÄ• nihÄ«nabhÄ• vaá¹ƒ gacchantÄ«ti
yathÄ• ha -

"rÄ• go aá¹…gaá¹‡aá¹ƒ, doso aá¹…gaá¹‡aá¹ƒ, moho aá¹…gaá¹‡aá¹ƒ, pÄ• pakÄ• naá¹ƒ kho
icchÄ• vacarÄ• naá¹ƒ adhivacanaá¹ƒ yadidaá¹ƒ aá¹…gaá¹‡a" nti ca Ä• di (Vibh 924).

attano santÄ• ne sÄ«lÄ• diguá¹‡e esÄ« gavesÄ«ti guá¹‡esÄ«, tena __guá¹‡esinÄ• _. karua
assa atthÄ«ti vÄ• kÄ• ruá¹‡iko, tena __kÄ• ruá¹‡ikena_. ettha \Be II 26/ ca "anantaÃ±Ä• á¹

bhagavato sabbaÃ±Ã±ubhÄ• vamÄ• ha, "niraá¹…gaá¹‡enÄ• " ti khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ
pubbacariyaá¹ƒ, "kÄ• ruá¹‡ikenÄ• " ti mahÄ• karuá¹‡Ä• samaá¹…gibhÄ• vaá¹ƒ. ettakena pa
vipÄ• kadesanÄ• ya niyyÄ• nikÄ• dibhÄ• vaá¹ƒ dÄ«peti. asabbaÃ±Ã±unÄ• hi desitaá¹ƒ ani
akhÄ«á¹‡Ä• savena desitaá¹ƒ na pÄ• kaá¹-aá¹ƒ, apuÃ±Ã±avatÄ• desitaá¹ƒ nappatiá¹-á¹-hÄ
vuttaá¹ƒ sukhadÄ• yakaá¹ƒ na hoti. bhagavato pana sabbaÃ±Ã±ubhÄ• vato tena desitaá¹ƒ
khÄ«á¹‡Ä• savattÄ• pÄ• kaá¹-aá¹ƒ, puÃ±Ã±avantatÄ• ya patiá¹-á¹-hÄ• ti, mahÄ• karuá¹‡Ä
sukhadÄ• yakanti. __cittappabhava_nti vipÄ• kacittÄ• naá¹ƒ uppattiá¹ƒ.

377-86__._ idÄ• ni vipÄ• kakathÄ• ya mÄ• tikÄ• vasena aá¹-á¹-hakathÄ• ya á¹-hapite dasap
"ekÅ«natiá¹ƒsa kammÄ• nÄ«" _tiÄ• di vuttaá¹ƒ. tattha yathÄ• raddhÄ• ya vipÄ• kakathÄ• ya
"ekÅ«natiá¹ƒsa kammÄ• nÄ«" _ti paá¹-hamaá¹ƒ kammavavatthÄ• naá¹ƒ kataá¹ƒ. kamme pa
adhiá¹-á¹-hÄ• nabhÅ«tÄ• vipÄ• kÄ• pi kathetabbÄ• ti __ "pÄ• kÄ• dvattiá¹ƒsa dassitÄ• " _t
vipÄ• kavavatthÄ• naá¹ƒ kataá¹ƒ. kammavipÄ• kÄ• naÃ±ca advÄ• resu adissanato __ "tÄ«s
tatiyaá¹ƒ kammadvÄ• ravipÄ• kadvÄ• rÄ• vuttÄ• . kammavipÄ• kÄ• naá¹ƒ vacanappasaá¹.
taá¹ƒ paccayamÄ• gamma anekaphalanipphÄ• danaá¹ƒ dassetuá¹ƒ __ "kusalaá¹ƒ ... pe0 ...
catutthaá¹ƒ kÄ• mÄ• vacarakusalassa pavattipaá¹-isandhÄ«su nÄ• nÄ• phalanipphÄ• dana
pavattipaá¹-isandhÄ«naá¹ƒ labbhamÄ• navipÄ• kavasena vuttabhÄ• vaá¹ƒ ajÄ• nantÄ• -

"tasseva kammassa vipÄ• kÄ• vasesenÄ• " ti,

"ekaá¹ƒ pupphaá¹ƒ cajitvÄ• na, asÄ«tikappakoá¹-iyo ||

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mÄ«" ti ca -

evamÄ• divacanassa \Be II 27/ byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ gahetvÄ• dinnapaá¹-isan
paá¹-isandhidÄ• naá¹ƒ maÃ±Ã±eyyunti __ "ekÄ• ya ... pe0 ... pakÄ• sitÄ• " _ti paÃ±camaá¹
ekissÄ• yeva paá¹-isandhiyÄ• nibbattanaá¹ƒ vuttaá¹ƒ. ekasmiá¹ƒ bhave nÄ• nÄ• kammass
suá¹‡antÄ• "disvÄ• kumÄ• raá¹ƒ satapuÃ±Ã±alakkhaá¹‡a" ntiÄ• divacanassa atthaá¹ƒ ajÄ
ekÄ• va paá¹-isandhi hotÄ«" ti cinteyyunti __ "nÄ• nÄ• ... pe0 ... paá¹-isandhiyo" _ti chaá¹-á
nÄ• nÄ• kammassa nÄ• nÄ• paá¹-isandhidÄ• naá¹ƒ vuttaá¹ƒ. tathÄ• vipaccantassa ca ekas
vipÄ• kÄ• ni dvÄ• dasamaggo ahetukaá¹-á¹-hakampÄ«ti ayaá¹ƒ vipÄ• kavibhÄ• go hetubhe
__ "tihetukaá¹ƒ ... pe0 ... na ca hoti tihetukÄ• " _ti sattamaá¹ƒ aá¹-á¹-hakathÄ• ya Ä• gatahe
dassitaá¹ƒ. taá¹ƒ pana hetukittanaá¹ƒ ekekassa kammassa vipÄ• kavibhÄ• gadassanatthan
__tipiá¹-akacÅ«á¸·anÄ• ga_ttherassa, __moravÄ• pivÄ• simahÄ• datta_ttherassa,
__tipiá¹-akamahÄ• dhammarakkhita_ttherassÄ• ti tiá¹‡á¹‡aá¹ƒ therÄ• naá¹ƒ vÄ• desu "ekÄ
vipÄ• kÄ• ni ettheva dasakamaggo ahetukaá¹-á¹-hakampÄ«" ti Ä• gatassa dutiyattheravÄ• d
dasa vipÄ• kÄ• ni ettheva ahetukaá¹-á¹-hakampÄ«" ti Ä• gatassa tatiyattherassa vÄ• dassa
sammÄ• patiá¹-á¹-hitattÄ• suppatiá¹-á¹-hitassa paá¹-hamattheravÄ• dassa vasena dassetu

asaá¹…khÄ• rasasaá¹…khÄ• ravidhÄ• naá¹ƒ paccayabalena hoti, no kammabalenÄ• ti dÄ«
"asaá¹…khÄ• rasasaá¹…khÄ• ra" _ntiÄ• dinÄ• kammena saha asamÄ• nampi katvÄ• saá
somanassupekkhÄ• sahagatabhÄ• vepi Ä• rammaá¹‡avaseneva vipÄ• kavedanÄ• ya pariv
"Ä• rammaá¹‡ena ... pe0 ... parivattana" _nti navamaá¹ƒ Ä• rammaá¹‡ena vedanÄ• parivatt
kammavasena ceva Ä• rammaá¹‡avasena ca aniyatassa tadÄ• rammaá¹‡assa javanavase
"tadÄ• rammaá¹‡a ... pe0 ... niyÄ• mita" _nti dasamaá¹ƒ javanena tadÄ• rammaá¹‡aniyamo

__ekÅ«natiá¹ƒsa_ \Be II 28/ __kammÄ• nÄ«_ti kusalÄ• kusalavasena vÄ«sati parittÄ• ni, n
ekÅ«natiá¹ƒsa kammÄ• ni. yasmÄ• panesÄ• vaá¹-á¹-avasena vipÄ• kakathÄ• , tasmÄ• lo
ekÅ«natiá¹ƒseva kammÄ• ni vuttÄ• ni. evaá¹ƒ __ "pÄ• kÄ• dvattiá¹ƒsÄ• " _ti etthÄ• pi tevÄ
mahaggatÄ• ti pÄ• kÄ• dvattiá¹ƒsa. __tÄ«su dvÄ• resÅ«_ti kÄ• yavacÄ«manodvÄ• ravase
kammadvÄ• ravavatthÄ• naá¹ƒ heá¹-á¹-hÄ• saá¹…khepato dassitameva. vitthÄ• rato panet
dhammasaá¹…gahaá¹-á¹-hakathÄ• ya (Dhs-a 1 kÄ• yakammadvÄ• ra), taá¹ƒsaá¹ƒvaá¹‡á¹‡
kÄ• maá¹ƒ kammÄ• nipi chasu dvÄ• resu pavattanti, paÃ±cadvÄ• rappavattÄ• ni pana avip
manodvÄ• radvÄ• rattayavasena bhinnÄ• naá¹ƒ vipÄ• kadÄ• yakÄ• nameva saá¹…gaá¹‡ha
vuttaá¹ƒ. __chasÅ«_ti cakkhudvÄ• rÄ• dÄ«ni paÃ±ca, manodvÄ• raÃ±cÄ• ti chasu vipÄ• ka

__taá¹ƒ taá¹ƒ paccayamÄ• gammÄ• _ti kÄ• lasampadÄ• dikaá¹ƒ taá¹ƒ taá¹ƒ paccayamÄ• g

"kÄ• lopadhippayogÄ• naá¹ƒ, gatiyÄ• ca yathÄ• rahaá¹ƒ.

sampattiÃ±ca vipattiÃ±ca, kammamÄ• gamma paccatÄ«" ti ||

atha vÄ• __taá¹ƒ taá¹ƒ paccaya_nti somanassÄ• dihetubhÅ«taá¹ƒ taá¹ƒ taá¹ƒ sahakÄ• rip
phala_nti somanassupekkhÄ• sahagatasahetukÄ• hetukaasaá¹…khÄ• rasasaá¹…khÄ• rava
__ekÄ• ya cetanÄ• yÄ• _ti upapajjavedanÄ«yabhÅ«tÄ• ya, aparÄ• pariyavedanÄ«yabhÅ«tÄ
diá¹-á¹-hadhammavedanÄ«yabhÅ«tÄ• pana pavattivipÄ• kameva nibbatteti, no paá¹-isandh

kiÃ±cÄ• pi __ "tihetuka" _nti avisesena vuttaá¹ƒ, ukkaá¹-á¹-hameva pana tihetukakammaá¹
deti, tathÄ• duhetukampi \Be II 29/ ukkaá¹-á¹-hameva duhetukavipÄ• kaá¹ƒ deti. omakaá¹ƒ
duhetukukkaá¹-á¹-hasadisaá¹ƒ, duhetukÄ• hetukameva vipÄ• kaá¹ƒ deti. tathÄ• duhetukam
detÄ«ti. ukkaá¹-á¹-homakavibhÄ• go ca panesa kusalÄ• kusalaparivÄ• ralÄ• bhato, Ä• seva
vÄ• daá¹-á¹-habbo. yaÃ±hi kammaá¹ƒ attano pavattikÄ• le purimapacchÄ• bhÄ• gappavatt
parivÄ• ritaá¹ƒ, pacchÄ• vÄ• Ä• sevanalÄ• bhena samudÄ• ciá¹‡á¹‡aá¹ƒ, taá¹ƒ ukkaá¹-á¹-
karaá¹‡akÄ• le akusaladhammehi parivÄ• ritaá¹ƒ, pacchÄ• vÄ• "dukkaá¹-aá¹ƒ mayÄ• " ti v
paribhÄ• vitaá¹ƒ, taá¹ƒ omakaá¹ƒ nÄ• ma hoti.

athettha yathÄ• vuttavidhÄ• naá¹ƒ kiá¹ƒ paá¹-isandhipavattÄ«naá¹ƒ avisesena, udÄ• hu pa

pavattivaseneva, paá¹-isandhiyaá¹ƒ pana ayaá¹ƒ visesoti dassento Ä• ha __ "tihetukenÄ• "
tihetukukkaá¹-á¹-hakammeneva tihetukapaá¹-isandhi hoti, omakena pana duhetukukkaá¹-á¹
paá¹-isandhi, duhetukomakena pana ahetukÄ• vÄ• ti ayaá¹ƒ viseso veditabbo. yasmÄ• par
jaccandhÄ• divipattinimittassa mohassa, sabbÄ• kusalassa vÄ• paá¹-ipakkhaá¹ƒ, tasmÄ• t
jaccandhÄ• divipattipaccayaá¹ƒ na hotÄ«ti tihetukaá¹ƒ atidubbalampi samÄ• naá¹ƒ duhetuk
Ä• kaá¸• á¸• hati, nÄ• hetukanti Ä• ha __ "na ca hoti ahetukÄ• " _ti. yasmÄ• __paá¹-isambh
jaccandhabadhirÄ• divipattiyÄ• ahetukÅ«papattiá¹ƒ vajjetvÄ• gatisampattiyÄ• ahetukÅ«pa
dhammasenÄ• patinÄ• -

"gatisampattiyÄ• Ã±Ä• á¹‡asampayutte aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti ho
Ã±Ä• á¹‡asampayutte katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti? k
javanakkhaá¹‡e tayo hetÅ« kusalÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ
vuccati kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ• tas
sahajÄ• tapaccayÄ• honti, tena vuccati akusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . paá¹-is
abyÄ• katÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti, tena vuccati nÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• marÅ«pa" nti (Paá¹-is I 2.31-232) -

evaá¹ƒ javanakkhaá¹‡e tiá¹‡á¹‡aá¹ƒ hetÅ«naá¹ƒ paccayÄ• Ã±Ä• á¹‡asampayuttavipÄ• kup
"javanakkhaá¹‡e dvinnaá¹ƒ hetÅ«naá¹ƒ paccayÄ• " ti, tasmÄ• tihetukakammeneva tihetuka
duhetukenÄ• ti Ä• ha __ "duhetukena ... pe0 ... na ca hoti tihetukÄ• " _ti. yadi hi duhetukaka
tihetukapaá¹-isandhi siyÄ• , yathÄ• "aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hotÄ«
vibhaá¹…go kato, evaá¹ƒ "gatisampattiyÄ• Ã±Ä• á¹‡asampayutte sattannaá¹ƒ hetÅ«naá¹ƒ
gatisampattiyÄ• Ã±Ä• á¹‡asampayutte katamesaá¹ƒ sattannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• up
kammassa javanakkhaá¹‡e dve hetÅ« kusalÄ• tasmiá¹ƒ khaá¹‡e ... pe0 ... saá¹…khÄ• rÄ•
akusalÄ• tasmiá¹ƒ khaá¹‡e ... pe0 ... saá¹…khÄ• rÄ• , paá¹-isandhikkhaá¹‡e tayo hetÅ« ab
khaá¹‡e ... pe0 ... nÄ• marÅ«pa" nti sattannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• Ã±Ä• á¹‡asampayu
vibhaá¹…go kÄ• tabbo siyÄ• , na ca panevaá¹ƒ atthi, tasmÄ• viÃ±Ã±Ä• yati "duhetukakam
hotÄ«" ti.

yadi evaá¹ƒ -

"gatisampattiyÄ• Ã±Ä• á¹‡avippayutte channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti. gatis
Ã±Ä• á¹‡avippayutte katamesaá¹ƒ ... pe0 ... \Be II 31/ hoti? kusalassa kammassa javanakkh
kusalÄ• tasmiá¹ƒ khaá¹‡e ... pe0 ... saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ•
... saá¹…khÄ• rÄ• . paá¹-isandhikkhaá¹‡e dve hetÅ« abyÄ• katÄ• tasmiá¹ƒ khaá¹‡e ... pe0

evaá¹ƒ duhetukakammena duhetukÅ«papattiá¹ƒ uddharitvÄ• "gatisampattiyÄ• Ã±Ä• á¹‡av
hetÅ«naá¹ƒ paccayÄ• upapatti hoti. gatisampattiyÄ• Ã±Ä• á¹‡avippayutte katamesaá¹ƒ sa

paccayÄ• upapatti hoti? kusalassa kammassa javanakkhaá¹‡e tayo hetÅ« kusalÄ• tasmiá¹
saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ• tasmiá¹ƒ khaá¹‡e ... pe0 ... saá¹…kh
paá¹-isandhikkhaá¹‡e dve hetÅ« abyÄ• katÄ• tasmiá¹ƒ khaá¹‡e ... pe0 ... nÄ• marÅ«pa" nti
duhetukapaá¹-isandhiyÄ• pi anuddhaá¹-attÄ• sÄ• pi na hotÄ«ti ce? no na hoti, duhetukoma
ahetukapaá¹-isandhiyÄ• viya tihetukomakena duhetukapaá¹-isandhiyÄ• va dÄ• tabbattÄ• ,
kammasarikkhakavipÄ• kadassanatthaá¹ƒ pana mahÄ• therena pÄ• á¹-ho sÄ• vaseso kato.

yadi evaá¹ƒ purimavuttehi idaá¹ƒ samÄ• naá¹ƒ kammasarikkhakatÄ• bhÄ• vatoti duhetukak
na uddhaá¹-Ä• , na pana alabbhanatoti? taá¹ƒ na, akusalakammassa alobhasampayogÄ• b
viya Ã±Ä• á¹‡avippayuttassa Ã±Ä• á¹‡aphaluppÄ• dane asamatthabhÄ• vato. paÃ±Ã±Ä• ba
taá¹ƒÃ±Ä• á¹‡aphaluppÄ• dane samatthaá¹ƒ hoti.

etthÄ• ha - kiá¹ƒ panetaá¹ƒ kammameva paá¹-isandhiá¹ƒ dentaá¹ƒ attanÄ• sadisavedanan
visadisavedanampÄ«ti? duhetukomakameva visadisavedanaá¹ƒ deti, itaraá¹ƒ pana sadisav
tathÄ• hi __papaÃ±casÅ«daniyÄ• _ majjhimaá¹-á¹-hakathÄ• ya mahÄ• kammavibhaá¹…ga
sukhavedanÄ«yÄ• dikammavaá¹‡á¹‡anÄ• ya -

"kÄ• mÄ• vacarakusalato somanassasahagatacittasampayuttÄ• catasso cetanÄ• , rÅ«pÄ•
catukkajjhÄ• nacetanÄ• ti evaá¹ƒ paá¹-isandhipavattesu sukhavedanÄ• ya jananato sukhav
kÄ• mÄ• vacaraÃ±cettha paá¹-isandhiyaá¹ƒyeva ekantena sukhaá¹ƒ janeti, pavatte pana iá¹
adukkhamasukhampi.

akusalacetanÄ• pavatte kÄ• yadvÄ• rappavattadukkhassa jananato dukkhavedanÄ«yaá¹ƒ

kÄ• mÄ• vacarakusalato pana upekkhÄ• sahagatacittasampayuttÄ• catasso cetanÄ• , rÅ«p
catutthajjhÄ• nacetanÄ• ti evaá¹ƒ paá¹-isandhipavattesu tatiyavedanÄ• ya jananato adukkha
kammaá¹ƒ nÄ• ma. ettha ca "kÄ• mÄ• vacaraá¹ƒ paá¹-isandhiyaá¹ƒyeva ekantena adukkha
iá¹-á¹-hÄ• rammaá¹‡e sukhampÄ«" ti (Ps III 300) -

vuttaá¹ƒ. nanu ca "Ä• rammaá¹‡ena hoteva, vedanÄ• parivattana" nti vacanato Ä• rammaá¹
hoti, na ca somanassasahagatakammena paá¹-isandhiá¹ƒ gaá¹‡hantassa iá¹-á¹-hÄ• ramma
kammanimittÄ• dikamÄ• pÄ• thamÄ• gacchatÄ«ti niyamo atthi, upekkhÄ• sahagatakammen
iá¹-á¹-hamajjhattÄ• rammaá¹‡anti na sakkÄ• vattuá¹ƒ, tasmÄ• kathaá¹ƒ kammavaseneva
iá¹-á¹-hÄ• diÄ• rammaá¹‡ampi Ä• pÄ• thamÄ• gacchantaá¹ƒ kammabaleneva Ä• gacchatÄ«
paá¹-isandhiggahaá¹‡akÄ• le tassa balena iá¹-á¹-hÄ• rammaá¹‡amÄ• pÄ• thamÄ• gacchati
II 33/ iá¹-á¹-hamajjhattÄ• rammaá¹‡anti na na sakkÄ• vattuá¹ƒ, tasmÄ• kammavasena paá
Ä• rammaá¹‡aniyamo, Ä• rammaá¹‡avasena vedanÄ• niyamoti. apica "Ä• rammaá¹‡ena ho
idaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ sandhÄ• ya vuttanti na tena paá¹-isandhiyÄ• kammasarikkhak

paá¹-ikkhipituá¹ƒ sakkÄ• , duhetukomakaá¹ƒ pana somanassasahagatampi attano nihÄ«nat
asamatthattÄ• , ahetukÄ• ya ca attanÄ• sadisavedanÄ• ya paá¹-isandhiyÄ• asambhavato
upekkhÄ• sahagatapaá¹-isandhiyÄ• anurÅ«pato iá¹-á¹-hamajjhattÄ• rammaá¹‡amupaá¹-á¹-
upekkhÄ• sahagatameva paá¹-isandhiá¹ƒ deti.

nanu ca "pacchimabhavikamahÄ• bodhisattÄ• naá¹ƒ mettÄ• pubbabhÄ• gaá¹ƒ somanassa
ti __aá¹-á¹-hakathÄ• su_ vuttaá¹ƒ, mahÄ• sivatthero ca
upekkhÄ• sahagataÃ±Ä• á¹‡asampayuttaasaá¹…khÄ• rikavipÄ• kacittena paá¹-isandhiá¹ƒ i
"somanassasahagatato upekkhÄ• sahagataá¹ƒ balavataraá¹ƒ, tena paá¹-isandhiá¹ƒ gaá¹‡ha
gahitapaá¹-isandhikÄ• hi mahajjhÄ• sayÄ• honti tipiá¹-akacÅ«á¸·anÄ• gatthero viyÄ• " ti, ta
somanassasahagatakusalato upekkhÄ• sahagatapaá¹-isandhipi labbhati yathÄ• ca, evaá¹ƒ
somanassasahagatÄ• pÄ«ti kathaá¹ƒ kammasadisavedanÄ• paá¹-isandhÄ«ti? etthÄ• pi ca
upekkhÄ• sahagatamevÄ• ti therassa adhippÄ• yo siyÄ• ti sakkÄ• vattuá¹ƒ. apicÄ• yaá¹ƒ v
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittova. tathÄ• hi vuttaá¹ƒ saá¹…gahakÄ• rehi "aá¹-á
ayaá¹ƒ therassa manoratho, natthi eta" nti paá¹-ikkhipitvÄ• sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ
hoti, tasmÄ• mettÄ• pubbabhÄ• gakÄ• mÄ• vacarakusalavipÄ• kasomanassasahagatatihe
paá¹-isandhiá¹ƒ gaá¹‡hantÄ«ti vuttanti, tasmÄ• paá¹-ikkhittavÄ• daá¹ƒ \Be II 34/ gahetvÄ•
aá¹-á¹-hakathÄ• vacanaá¹ƒ cÄ• letunti sampaá¹-icchitabbamevetaá¹ƒ kammasadisavedanÄ
asampaá¹-icchantehi vÄ• aá¹-á¹-hakathÄ• ya adhippÄ• yo sÄ• dhukaá¹ƒ kathetabboti.

__asaá¹…khÄ• ra_nti asaá¹…khÄ• rikakammaá¹ƒ. asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• rampi

__Ä• rammaá¹‡enÄ• _ti iá¹-á¹-hÄ• diÄ• rammaá¹‡ena. __vedanÄ• parivattana_nti tassa ta
somanassÄ• divedanÄ• ya parivattanaá¹ƒ, kusalavipÄ• kasantÄ«raá¹‡atadÄ• rammaá¹‡Ä•
tÄ• ni hi iá¹-á¹-hÄ• rammaá¹‡e somanassasahagatÄ• ni, iá¹-á¹-hamajjhatte upekkhÄ• sahag
pana santÄ«raá¹‡atadÄ• rammaá¹‡aá¹ƒ aniá¹-á¹-he, aniá¹-á¹-hamajjhatte ca Ä• rammaá¹‡e
hi tassa Ä• rammaá¹‡avasena vedanÄ• bhedo atthi, heá¹-á¹-hÄ• vuttanayena dvÄ«supi up
dvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanesu ca á¹-hapetvÄ• kÄ• yaviÃ±Ã±Ä• á¹‡advayaá¹
sabbattha heá¹-á¹-hÄ• vuttakÄ• raá¹‡avaseneva upekkhÄ• sahagatÄ• ni, tathÄ• kÄ• yaviÃ
sukhasahagataá¹ƒ, aniá¹-á¹-hÄ• dÄ«su dukkhasahagatanti. javanena niyamitaá¹ƒ aá¹-á¹-ha
hetuniyamanameva cettha javanavasena hoti vedanÄ• bhedassa Ä• rammaá¹‡eneva, saá¹.
paccayavaseneva niyamitattÄ• . ettha ca akusalavipÄ• kÄ• naá¹ƒ vibhÄ• gÄ• bhÄ• vato
kusalavipÄ• katadÄ• rammaá¹‡Ä• nameva Ä• rammaá¹‡ajavanapaccayavasena niyamanaa
evaá¹ƒ veditabbaá¹ƒ - tihetukukkaá¹-á¹-hakammena hi tadÄ• rammaá¹‡aá¹ƒ pavattamÄ• na
niyamÄ• bhÄ• vato sabbesupi kusalavipÄ• katadÄ• rammaá¹‡esu sampattesu Ä• rammaá¹
Ä• rammaá¹‡ajavanavaseneva vÄ• niyataá¹ƒ ekameva uppajjati. kathaá¹ƒ? tadÄ• rammaá
vedanÄ• niyamo hoti, javanavasena hetuniyamo \Be II 35/, paccayavasena saá¹…khÄ• rani
saá¹…khÄ• rabhedÄ• bhÄ• vato paccayavasena niyamanaá¹ƒ natthi. tattha Ä• rammaá¹‡en

heá¹-á¹-hÄ• vuttanayena veditabbaá¹ƒ. javanavasena hetuniyamane pana kammasarikkhal
duhetukÄ• ni ahetukÄ• nÄ«ti tÄ«á¹‡i javanÄ• ni veditabbÄ• ni. tattha kammasarikkhakahetu
nÄ• ma kÄ• mÄ• vacarakusalakiriyÄ• su Ã±Ä• á¹‡asampayuttajavanÄ• ni, duhetukajavanÄ•
Ã±Ä• á¹‡avippayuttajavanÄ• ni, ahetukÄ• ni nÄ• ma akusalajavanÄ• ni ceva kiriyÄ• hetukaj
akusalajavanÄ• nipi hi kusalakammasarikkhakahetuvasena ahetukÄ• ni kusalahetÅ«naá¹ƒ t

tattha kammassa javanasadisatadÄ• rammaá¹‡Ä• bhinipphÄ• danasÄ• matthiye sati tihetu
tihetukatadÄ• rammaá¹‡aá¹ƒ hoti, duhetukajavane javite duhetukatadÄ• rammaá¹‡aá¹ƒ, ah
ahetukatadÄ• rammaá¹‡aá¹ƒ hotÄ«ti. evaá¹ƒ javanavasena hetuniyamanaá¹ƒ daá¹-á¹-habb
saá¹…khÄ• raniyamoti? kÄ• lasampadÄ• dÄ«naá¹ƒ, utusampadÄ• dÄ«naÃ±ca paccayÄ• n
asaá¹…khÄ• rikatadÄ• rammaá¹‡aá¹ƒ hoti, dubbalabhÄ• ve sasaá¹…khÄ• rikaá¹ƒ. ahetuka
paccayavasena niyamo natthi, tasmÄ• yadi iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ hoti, tadÄ• upekkhÄ•
tadÄ• rammaá¹‡aá¹ƒ paá¹-ibÄ• hitvÄ• somanassasahagatatadÄ• rammaá¹‡ameva hoti.
somanassasahagatatadÄ• rammaá¹‡esupi aniyamena Ä• rammaá¹‡avasena sabbesu sam
duhetukÄ• hetuke paá¹-ibÄ• hitvÄ• tihetukameva tadÄ• rammaá¹‡aá¹ƒ hoti. tihetukatadÄ• r
javanavasena sabbesu sampattesu paccayassa balavabhÄ• ve sati sasaá¹…khÄ• rikatadÄ•
asaá¹…khÄ• rikameva \Be II 36/ tadÄ• rammaá¹‡aá¹ƒ hoti. eteneva nayena sesaá¹ƒ tadÄ• r
taá¹ƒtaá¹ƒjavanÄ• nurÅ«pato niyamanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

ahetukatadÄ• rammaá¹‡aá¹ƒ pana paccayaá¹ƒ anapekkhitvÄ• Ä• rammaá¹‡avasena ceva
hoti. idamettha yebhuyyappavattivasena niyamanaá¹ƒ. kadÄ• ci pana Ä• rammaá¹‡avasena
paricitavasena ca tadÄ• rammaá¹‡aniyamo hoti. tattha Ä• rammaá¹‡avasena ceva paccaya
heá¹-á¹-hÄ• vuttanayameva. paricitavasena pana niyamane yebhuyyena tihetukakusalappa
kadÄ• ci duhetuke, ahetuke vÄ• javane javite paricayavasena tihetukatadÄ• rammaá¹‡ame
duhetukajavanappavattiyÄ• tattha paricitassa kadÄ• ci tihetuke, ahetuke vÄ• javane javite
duhetukatadÄ• rammaá¹‡ameva hoti. tatheva akusalesu paricitassa kadÄ• ci tihetukaduhetu
paricayavasena ahetukatadÄ• rammaá¹‡ameva hotÄ«ti. evaÃ±ca katvÄ• __paá¹-á¹-hÄ• ne

"kusalÄ• kusale niruddhe sahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati, sahetuke khan
anattato vipassati, kusalÄ• kusale niruddhe ahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjat

avisesena akusalajavanÄ• nantarampi sahetukatadÄ• rammaá¹‡aá¹ƒ, tihetukajavanÄ• nan
ahetukatadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. tihetukomakena, pana duhetukukkaá¹-á¹-hena ca ka
tadÄ• rammaá¹‡appavattiyaá¹ƒ \Be II 37/ kammassa tihetukavipÄ• kadÄ• ne asamatthatÄ•
duhetukatadÄ• rammaá¹‡ameva hoti. sesaá¹ƒ vuttanayameva. duhetukomakena pana kam
tadÄ• rammaá¹‡appavattiyaá¹ƒ kammassa sahetukatadÄ• rammaá¹‡anibbattane asamattha
ahetukatadÄ• rammaá¹‡ameva hoti. sesaá¹ƒ vuttanayameva.

387-91__._ __tulyena pÄ• kacittenÄ• _ti somanassasahagataÃ±Ä• á¹‡asampayuttaasaá¹…
__balavÄ• rammaá¹‡e_ti atimahantÄ• rammaá¹‡e. catubbidhaÃ±hi Ä• rammaá¹‡aá¹ƒ atima
atiparittanti. vuttaÃ±ca -

"tathÄ• hi visayaá¹ƒ Ä• hu, catudhÄ• ettha paá¹‡á¸• itÄ• .

mahantÄ• timahantato, parittÄ• tiparittato" ti ||

atimahantÄ• dibhÄ• vo cassa Ä• pÄ• thagatakÄ• le uppajjanakacittakkhaá¹‡avasena vedita
Ä• pÄ• thagatakkhaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va soá¸·asacittakkhaá¹‡Ä• , tÄ• va vijjamÄ• n
__atimahantaá¹ƒ_ nÄ• ma. pannarasacuddasacittakkhaá¹‡Ä• yukaá¹ƒ __mahantaá¹ƒ_ nÄ•
paá¹-á¹-hÄ• ya aá¹-á¹-hacittakkhaá¹‡Ä• yukaá¹ƒ __parittaá¹ƒ_ nÄ• ma. tato paraá¹ƒ __atipa
atimahantÄ• rammaá¹‡e tadÄ• rammaá¹‡apariyosÄ• nÄ• ni vÄ«thicittÄ• ni uppajjanti. maha
natthi tadÄ• rammaá¹‡uppÄ• do. paritte javanampi na uppajjati, santÄ«raá¹‡Ä• nantaraá¹ƒ
dvattikkhattuá¹ƒ pavattati. atiparitte bhavaá¹…gacalanamattameva. kathaá¹ƒ? atimahante h
paÃ±cadvÄ• resu yathÄ• nurÅ«paá¹ƒ aÃ±Ã±atarasmiá¹ƒ dvÄ• re Ä• pÄ• thagate pasÄ• dag
hadayavatthusannissitÄ• bhavaá¹…gasantati vocchijjati, vocchijjamÄ• nÄ• ca sahasÄ• na
vegena dhÄ• vanto puriso antarÄ• á¹-hÄ• tukÄ• mopi ekadvepadavÄ• re atikkamitvÄ• va á
á¹-hÄ• tukÄ• matÄ• ya \Be II 38/ saddhiá¹ƒyeva, evameva dÄ«pasikhÄ• viya, gaá¹…gÄ• so
bhavaá¹…gasantati antarÄ• occhijjamÄ• nÄ• pi pasÄ• daghaá¹-á¹-anato paraá¹ƒ dvattikkha
occhijjati. tattha paá¹-hamacittaá¹ƒ bhavaá¹…gasantatiyÄ• calanÄ• kÄ• rena uppajjanato __
nÄ• ma, dutiyaá¹ƒ upacchijjanavasena uppajjanato __bhavaá¹…gupacchedo_ nÄ• ma. __ca
visadisacittassa upanissayabhÄ• vagamanaá¹ƒ. vuttaÃ±ca -

"Ä• rammaá¹‡antarÄ• pÄ• the, dvikkhattuá¹ƒ calite mano.

cittantarassa hetuttaá¹ƒ, yÄ• naá¹ƒ calanamÄ«rita" nti ||

yadi evaá¹ƒ dutiyassapi taá¹ƒ atthÄ«ti tampi bhavaá¹…gacalanamicceva vattabbanti? sacca
pana upacchijjanavasena pavattivisesaá¹ƒ gahetvÄ• purimassa nÄ• mato visadisanÄ• maá
"bhavaá¹…gupacchedo" ti vuccatÄ«ti. nanu ca rÅ«pÄ• dÄ«hi pasÄ• de ghaá¹-á¹-ite pasÄ• d
yuttaá¹ƒ, kathaá¹ƒ pana hadayavatthusannissitÄ• ya bhavaá¹…gasantatiyÄ• calananti? sam
ekÄ• baddhattÄ• . yathÄ• hi bheriyÄ• ekasmiá¹ƒ tale á¹-hitasakkharÄ• ya makkhikÄ• ya ni
daá¹‡á¸• Ä• dinÄ• pahaá¹-e anukkamena bhericammavarattÄ• dÄ«naá¹ƒ calanena sakkha
palÄ• yanaá¹ƒ hoti, evameva rÅ«pÄ• dimhi pasÄ• de ghaá¹-á¹-ite tannissayesu mahÄ• bhÅ
taá¹ƒsambandhÄ• naá¹ƒ sesarÅ«pÄ• nampi calanena hadayavatthumhi calite tannissitassa
calanÄ• kÄ• rena pavatti hoti. vuttaÃ±ca -

"ghaá¹-á¹-ite aÃ±Ã±avatthumhi, aÃ±Ã±anissitakampanaá¹ƒ.

ekÄ• baddhena hotÄ«ti, sakkharopamayÄ• vade" ti || (Dhs 176).

evaá¹ƒ bhavaá¹…gacalanabhavaá¹…gupacchedesu uppajjitvÄ• niruddhesu "kiá¹ƒ nÄ• me
vÄ«thicittÄ• ni Ä• rammaá¹‡Ä• bhimukhaá¹ƒ paá¹-ipÄ• dentÄ« \Be II 39/ kiriyÄ• manodhÄ•
tassÄ• nantaraá¹ƒ yathÄ• rahaá¹ƒ dassanÄ• dikiccaá¹ƒ sÄ• dhayamÄ• nÄ• paÃ±caviÃ±Ã±
uppajjati, tadanantaraá¹ƒ tÄ• ya gahitamevÄ• rammaá¹‡aá¹ƒ sampaá¹-icchamÄ• nÄ• vipÄ•
uppajjati, tadanantaraá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ santÄ«rayamÄ• nÄ• vipÄ• kÄ• hetukama
tadanantaraá¹ƒ tamevÄ• rammaá¹‡aá¹ƒ vavatthÄ• payamÄ• nÄ• kiriyÄ• hetukamanoviÃ±Ã
tadanantaraá¹ƒ kÄ• mÄ• vacarakusalÄ• kusalakiriyajavanesu yaá¹ƒ kiÃ±ci laddhapaccayaá
Ä• rabbha javanaá¹ƒ hutvÄ• yebhuyyena sattakkhattuá¹ƒ javati, tadanantaraá¹ƒ ekÄ• dasa
aÃ±Ã±ataraá¹ƒ kammaá¹ƒ Ä• rammaá¹‡aá¹ƒ javanaá¹ƒ paccayo paricitatÄ• ti imesaá¹ƒ anu
uppajjati, tadanantaraá¹ƒ bhavaá¹…gapÄ• to hoti.

idha á¹-hatvÄ• imissÄ• cittaparamparÄ• ya sukhaggahaá¹‡atthaá¹ƒ __ambopamÄ• _ vedi
puriso phalitambarukkhassa heá¹-á¹-hÄ• sasÄ«saá¹ƒ pÄ• rupitvÄ• nipanno niddÄ• yati, ath
vaá¹‡á¸• ato muccitvÄ• tassa kaá¹‡á¹‡asakkhaliá¹ƒ pucchamÄ• naá¹ƒ viya "á¹-ha" nti bhÅ«
saddena pabujjhitvÄ• sÄ«sato vatthaá¹ƒ apanetvÄ• cakkhuá¹ƒ ummÄ«letvÄ• olokesi, tato
phalaá¹ƒ gahetvÄ• madditvÄ• upasiá¹…ghitvÄ• pakkabhÄ• vaá¹ƒ Ã±atvÄ• paribhuÃ±jitvÄ
assÄ• detvÄ• puna tatheva niddÄ• yati. tattha tassa purisassa ambarukkhamÅ«le niddÄ• y
bhavaá¹…gasamaá¹…gikÄ• lo, ambapakkassa patitakÄ• lo viya Ä• rammaá¹‡assa pasÄ• d
pabuddhakÄ• lo viya manodhÄ• tuyÄ• bhavaá¹…gassa Ä• vaá¹-á¹-itakÄ• lo, ummÄ«letvÄ•
cakkhuviÃ±Ã±Ä• á¹‡assa dassanakiccaá¹ƒ sÄ• dhanakÄ• lo, hatthaá¹ƒ pasÄ• retvÄ• gahita
vipÄ• kamanodhÄ• tuyÄ• Ä• rammaá¹‡asampaá¹-icchanakÄ• lo, gahetvÄ• madditakÄ• lo
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa santÄ«ritakÄ• lo, upasiá¹…ghita
kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• vavatthÄ• pitakÄ• lo, paribhuttakÄ• lo viya javanass
Ä• rammaá¹‡arasaanubhavitakÄ• lo, mukhagataá¹ƒ saha semhena assÄ• ditakÄ• lo viya ta
anubhÅ«tÄ• rammaá¹‡aanubhavanakÄ• lo, puna niddÄ• yanaá¹ƒ viya puna bhavaá¹…gakÄ
upamÄ• saá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

ayaá¹ƒ pana upamÄ• kiá¹ƒ dÄ«peti? Ä• rammaá¹‡assa pasÄ• daghaá¹-á¹-anameva kiccaá
bhavaá¹…gÄ• vaá¹-á¹-anameva kiccaá¹ƒ, paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ dassanÄ• d
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• sampaá¹-icchanameva kiccaá¹ƒ, vipÄ• kamanoviÃ
santÄ«raá¹‡ameva kiccaá¹ƒ, kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• vavatthÄ• panameva
Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ tadÄ• rammaá¹‡assa etena anubhÅ«tasseva anubhava
dhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• saá¹ƒkiá¹‡á¹‡ataá¹ƒ dÄ«peti, evaá¹ƒ pavattamÄ• naá¹
Ä• vajjanaá¹ƒ nÄ• ma hohi, tvaá¹ƒ dassanÄ• dÄ«su aÃ±Ã±ataraá¹ƒ, tvaá¹ƒ sampaá¹-icchan

niyuÃ±jake kÄ• rake asatipi cittaniyÄ• mavaseneva pavattatÄ«ti veditabbaá¹ƒ. taá¹ƒ pana ci
saddhiá¹ƒ utuniyÄ• mÄ• dÄ«hi paricchedÄ• vasÄ• ne vakkhati. ayaá¹ƒ tÄ• va atimahantÄ• r
cittappavattivibhÄ• vanÄ• .

mahantÄ• rammaá¹‡e pana tadÄ• rammaá¹‡uppÄ• dassa abhÄ• vato tasmiá¹ƒ Ä• pÄ• tha
javanapariyosÄ• nesu vÄ«thicittesu uppannesu bhavaá¹…gapÄ• tova hoti, Ä• rammaá¹‡ass
ekacittakkhaá¹‡ikappamÄ• á¹‡epi vÄ• Ä• yumhi sati samÄ• sannamaraá¹‡o viya puriso dul
tadÄ• rammaá¹‡aá¹ƒ nuppajjati. apica tadÄ• rammaá¹‡amuppajjantaá¹ƒ niyamato dvikkhatt
ekavÄ• raá¹ƒ. ekacittakkhaá¹‡Ä• vasiá¹-á¹-he ca Ä• rammaá¹‡e ekasmiá¹ƒ tadÄ• rammaá¹‡
dutiyassa uppajjanakÄ• le tassa niruddhattÄ• nuppajjati. na hi dvÄ«su tadÄ• rammaá¹‡esu
paccuppannÄ• rammaá¹‡aá¹ƒ, ekaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ hoti, tasmÄ• dutiyassa anup
nuppajjatÄ«ti. __majjhimaá¹-á¹-hakathÄ• yaá¹ƒ_ pana sakimpi tadÄ• rammaá¹‡assa pavatti
__paramatthavinicchayepi_ ca tameva vÄ• daá¹ƒ sampaá¹-icchitvÄ• "sakiá¹ƒ dve vÄ• tadÄ
116) vuttaá¹ƒ. __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ pana "cittappavattigaá¹‡anÄ• yaá¹ƒ sa
cittavÄ• rÄ• ni Ä• gatÄ• nÄ«" ti vatvÄ• taá¹ƒ na sampaá¹-icchitaá¹ƒ, tasmÄ• mahantÄ• ram
bhavaá¹…gapÄ• tova hoti, natthi tadÄ• rammaá¹‡uppÄ• do, ayaÃ±ca tadÄ• rammaá¹‡ehi tu
vuccati.

parittÄ• rammaá¹‡e javanuppÄ• dassapi abhÄ• vato santÄ«raá¹‡Ä• vasÄ• nesu vÄ«thicitte
voá¹-á¹-habbanameva Ä• sevanaá¹ƒ labhitvÄ• javanaá¹-á¹-hÄ• ne á¹-hatvÄ• dvikkhattuá¹ƒ
bhavaá¹…gapÄ• to hoti. voá¹-á¹-habbanaá¹ƒ pana appatvÄ• antarÄ• cakkhuviÃ±Ã±Ä• á¹‡
nivattissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. javanaá¹ƒ pana Ä• rammaá¹‡assa appÄ• yukabh
nuppajjati. taÃ±hi uppajjamÄ• naá¹ƒ sattacittakkhaá¹‡Ä• yukeyeva uppajjati, katipayacittakk
paá¹-hamajavanameva nuppajjati. tadanuppattiyaÃ±hi itarÄ• nipi nappajjanti, tasmÄ• paritt
javanuppÄ• doti ayaá¹ƒ dutiyo moghavÄ• ro aá¹-á¹-hakathÄ• ya vutto. á¹-Ä«kÄ• kÄ• ro pana
aÃ±Ã±athÄ• dutiyamoghavÄ• raá¹ƒ pakappeti. vuttaÃ±hi tena tÄ«su moghavÄ• resu dutiya
gahetabbo.

yadi hi anulome vedanÄ• ttike paá¹-iccavÄ• rÄ• dÄ«su "Ä• sevanapaccayÄ• na magge dve
dve" ti ca vuttaá¹ƒ siyÄ• , sopi moghavÄ• ro labbheyya. yadi ca voá¹-á¹-habbanampi Ä• sev
siyÄ• , kusalÄ• kusalÄ• nampi siyÄ• . na hi Ä• sevanapaccayaá¹ƒ laddhuá¹ƒ yuttassa Ä• se
Ä• sevanapaccayo hotÄ«ti avutto atthi. voá¹-á¹-habbanassa pana kusalÄ• kusalÄ• naá¹ƒ Ä•
vutto. "kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati nÄ• sevanapaccayÄ• . aku
paá¹-icca akusalo dhammo uppajjati nÄ• sevanapaccayÄ• " ti vacanato paá¹-ikkhittova. athÄ
"asamÄ• navedanÄ• naá¹ƒ vasenevaá¹ƒ vutta" nti, evampi yathÄ• "Ä• vajjanÄ• kusalÄ• na
akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo" ti (Paá¹-á¹-h I 1.417) vuttaá¹
"Ä• sevanapaccayena paccayo" tipi vattabbaá¹ƒ siyÄ• . jÄ• tibhedÄ• na vuttanti ce, "bhÅ«m
kÄ• mÄ• vacarassa rÅ«pÄ• vacarÄ• dÄ«naá¹ƒ Ä• sevanapaccayabhÄ• vo viya jÄ• tibhinna

siyÄ• , abhinnajÄ• tikassa ca vasena yathÄ• "Ä• vajjanÄ• sahetukÄ• naá¹ƒ khandhÄ• naá
ti vuttaá¹ƒ, evaá¹ƒ "Ä• sevanapaccayena paccayo" tipi vattabbaá¹ƒ siyÄ• , na tu vuttaá¹ƒ, ta
saá¹ƒkhittÄ• ya gaá¹‡anÄ• ya "Ä• sevanapaccayÄ• namagge ekaá¹ƒ, namaggapaccayÄ•
gaá¹‡anÄ• ya niddhÄ• riyamÄ• nÄ• ya voá¹-á¹-habbanassa Ä• sevanapaccayattÄ• bhÄ• vÄ
moghavÄ• ro vÄ«maá¹ƒsitvÄ• gahetabbo. voá¹-á¹-habbanaá¹ƒ pana vÄ«thivipÄ• kasantati
"Ä• vajjanÄ• " icceva vuttaá¹ƒ. tato visadisassa javanassa karaá¹‡ato manasikÄ• ro ca. eva
paá¹-á¹-hÄ• ne "voá¹-á¹-habbanaá¹ƒ kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa
"Ä• vajjanÄ• " icceva vuttaá¹ƒ, tasmÄ• voá¹-á¹-habbanato catunnaá¹ƒ vÄ• paÃ±cannaá¹ƒ
Ä• rammaá¹‡apurejÄ• taá¹ƒ bhavituá¹ƒ asakkontaá¹ƒ rÅ«pÄ• diÄ• vajjanÄ• dÄ«naá¹ƒ pacc
sakkoti, ayametassa sabhÄ• voti javanÄ• pÄ• ripÅ«riyÄ• dutiyo moghavÄ• ro dassetuá¹ƒ y

ayaÃ±hi Ä• cariyassa adhippÄ• yo - yadi voá¹-á¹-habbanampi Ä• sevanapaccayo siyÄ• , ya
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati
namaggapaccayÄ• " ti anulomapaccaniye, paccaniyÄ• nulome ca "sukhÄ• ... pe0 ... namag
Ä• sevanapaccayÄ• " ti ca vuttaá¹ƒ hasituppÄ• dacittavasena, evampi voá¹-á¹-habbanavase
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• " tiÄ• dinÄ• pubbe vuttanayena pÄ• á¹-
vÄ• radvayavasena gaá¹‡anÄ• ya "Ä• sevanapaccayÄ• namagge dve, namaggapaccayÄ•
siyÄ• , na pana vuttaá¹ƒ, "Ä• sevanapaccayÄ• namagge ekaá¹ƒ, namaggapaccayÄ• Ä• se
apica yadi hi voá¹-á¹-habbanampi Ä• sevanapaccayo siyÄ• , dutiyamoghavÄ• ro viya purima
sati attano viya kusalÄ• kusalÄ• nampi siyÄ• . na hi Ä• sevanapaccayaá¹ƒ laddhuá¹ƒ yuttas
dhammo Ä• sevanapaccayo hotÄ«ti avutto atthi "purimÄ• purimÄ• kusalÄ• khandhÄ• " tiÄ
vuttattÄ• , voá¹-á¹-habbanassa pana vutto "abyÄ• kato dhammo kusalassa dhammassa Ä•
tiÄ• divacanassa abhÄ• vato. na kevalaá¹ƒ avuttova, atha kho "kusalaá¹ƒ dhammaá¹ƒ paá¹-
uppajjati, akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjatÄ«" ti phassÄ• dikusa
sahajÄ• tÄ• dipaccayavasena kusalÄ• kusalassa uppattiá¹ƒ vatvÄ• paá¹-hamajavanassa v
Ä• sevanapaccayÄ• lÄ• bhaá¹ƒ sandhÄ• ya "nÄ• sevanapaccayÄ• " ti paá¹-ikkhittova.

athÄ• pettha \Be II 44/ samodhÄ• naá¹ƒ siyÄ• , samÄ• navedanÄ• naá¹ƒ eva Ä• sevanapa
voá¹-á¹-habbanena asamÄ• navedanÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ vasenÄ• yaá¹ƒ paá¹-i
yathÄ• "Ä• vajjanÄ• kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anan
vuttaá¹ƒ, evaá¹ƒ samÄ• navedanÄ• vasena "Ä• sevanapaccayena paccayo" tipi vattabbaá¹
voá¹-á¹-habbanassa kusalÄ• kusalehi bhinnajÄ• tikattÄ• tassa tesaá¹ƒ Ä• sevanapaccayab
bhÅ«mivasena bhinnassa gotrabhuvodÄ• navasena á¹-hitassa kÄ• mÄ• vacarassa rÅ«pÄ•
dissati, evaá¹ƒ jÄ• tivasena bhinnassavoá¹-á¹-habbanassa Ä• sevanapaccayabhÄ• ve koci
abhinnavedanassa, abhinnajÄ• tikassa ca upekkhÄ• sahagatamahÄ• kiriyacittassavasena
sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo" ti vuttaá¹ƒ, evaá¹ƒ "Ä• seva
vattabbaá¹ƒ siyÄ• , na tu vuttaá¹ƒ, tasmÄ• vedanÄ• ttikepi voá¹-á¹-habbanassa Ä• sevanap
voá¹-á¹-habbanassa Ä• sevanabhÄ• vadassanavasena vutto dutiyo moghavÄ• ro vÄ«maá¹

voá¹-á¹-habbanÄ• vajjanÄ• naá¹ƒ pana anatthantarabhÄ• vato Ä• vajjanÄ• ya ca kusalÄ• ku
anantarapaccayabhÄ• vassa vuttattÄ• sati uppattiyaá¹ƒ voá¹-á¹-habbanaá¹ƒ
kÄ• mÄ• vacarakusalÄ• kusalakiriyÄ• javanÄ• naá¹ƒ ekantato anantarapaccayabhÄ• venev
muÃ±chÄ• maraá¹‡Ä• sannavelÄ• dÄ«su javanÄ• pÄ• ripÅ«riyÄ• mandÄ«bhÅ«tavegatÄ• y

__Ä• cariyadhammapÄ• la_ttherena panettha idaá¹ƒ vuttaá¹ƒ - "yaá¹ƒ javanabhÄ• vappatta
chinnamÅ«larukkhapupphaá¹ƒ viyÄ• " ti vakkhamÄ• nattÄ• anupacchinnabhavamÅ«lÄ• na
voá¹-á¹-habbanassa kiriyabhÄ• vo na \Be II 45/ siyÄ• , vutto ca "yasmiá¹ƒ samaye manoviÃ±
kiriyÄ• nevakusalÄ• , nÄ• kusalÄ• , na ca kammavipÄ• kÄ• upekkhÄ• sahagatÄ• " ti, tasm
"javanaá¹-á¹-hÄ• ne á¹-hatvÄ• " ti vacanaá¹ƒ javanassa uppajjanaá¹-á¹-hÄ• ne dvikkhattuá¹ƒ
javanabhÄ• venÄ• ti adhippÄ• yena vuttaá¹ƒ, "Ä• sevanaá¹ƒ labhitvÄ• " ti ca "Ä• sevanaá¹ƒ
na koci virodhoti. vipphÄ• rikassa pana sato dvikkhattuá¹ƒ pavattiyevettha Ä• sevanasadisa
hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakattaÃ±cassa vuccati. vipphÄ• rikampi javanaá¹ƒ viya anekak
dubbalattÄ• na nippariyÄ• yato Ä• sevanapaccayabhÄ• vena pavatteyyÄ• ti na imassa pÄ•
vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana pariyÄ• yato vuttaá¹ƒ, yathÄ• phalacittesu maggaá¹…
maggapariyÄ• pannanti. yadipi "javanÄ• pÄ• ripÅ«riyÄ• ... pe0 ... yutto" ti vuttaá¹ƒ, "Ä• vajja
bhavituá¹ƒ na sakkotÄ«" ti pana vuttattÄ• cittappavattivasena paá¹-hamamoghavÄ• rato eta

__cakkhussÄ• pÄ• thamÄ• gate_ti cakkhudvÄ• rassa yogyadesÄ• vaá¹-á¹-hÄ• navasena Ä
manodhÄ• tuyÄ• bhavaá¹…gÄ• vaá¹-á¹-ane pÄ• kaá¹-atÄ• ya kiriyÄ• manodhÄ• tuá¹ƒ pacc
santativasena pavattituá¹ƒ adatvÄ• nivattite, pariá¹‡Ä• mite vÄ• . jÄ• tesu jÄ• yateti sambar
niruddhe. __tadevÄ• _ti javanÄ• nubhÅ«tameva iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ. __tenevÄ• _ti jav
tena kÄ• mÄ• vacarakusalacittena. __tadÄ• rammaá¹‡asaÃ±Ã±ita_nti javanaggahiteyeva Ä
"brahmassaro" tiÄ• dÄ«su viya tassa Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡amassÄ• ti majjhapad
saÃ±Ã±itaá¹ƒ. __tulyato_ti Ä• rammaá¹‡ato visadisabhÄ• vepi somanassasahagatÄ• dinÄ•
\Be II 46/ bhavaá¹…gaá¹ƒ __mÅ«labhavaá¹…gaá¹ƒ_. tadÄ• rammaá¹‡ampi bhavaá¹…gasa
vuccati yathÄ• "sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anantarapaccay
III 1.102). ettha hi paá¹-isandhicitte eva pavattiyaá¹ƒ "bhavaá¹…ga" nti vuccamÄ• ne na tass
bhedoti "sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anantarapaccayena pac
nÄ• pi cetaá¹ƒ "sahetukaá¹ƒ cutiá¹ƒ ahetukapaá¹-isandhiÃ±ca sandhÄ• ya vutta" nti sakkÄ•
aá¹…gabhÄ• vÄ• bhÄ• vato cuticittassa bhavaá¹…gavohÄ• rÄ• lÄ• bhatoti "sahetukaá¹ƒ bh
vuttanti viÃ±Ã±Ä• yati. "tadÄ• rammaá¹‡asaÃ±Ã±ita" nti vatvÄ• "mÅ«labhavaá¹…ganti vucc
nÄ• madvayampi imassa labbhatÄ«ti dÄ«pitaá¹ƒ hoti.

<392> __taÃ±cÄ• _ti tadÄ• rammaá¹‡aÃ±ca. __etthÄ• _ti imesu vÄ«thicittesu. __gaá¹‡anÅ
vipÄ• kagaá¹‡anÅ«pagacittÄ• ni.

<394> __asamÄ• nattÄ• _ti asaá¹…khÄ• rikabhÄ• vena asamÄ• nattÄ• .

<396> purimÄ• ni paÃ±ca vipÄ• kacittÄ• ni iminÄ• saddhiá¹ƒ cha hontÄ«ti sambandho. ett
iá¹-á¹-hÄ• rammaá¹‡e somanassappavattivasena somanassasahagatajavanÄ• nantarameva
vuttaá¹ƒ. javanassa pana pakappetvÄ• Ä• rammaá¹‡aggahaá¹‡asabbhÄ• vato, vipÄ• kassa
iá¹-á¹-hÄ• rammaá¹‡e upekkhÄ• sahagatajavanesupi javitesu somanassasahagatameva tad

399-403__._ __tasmiá¹ƒ dvÄ• re_ti tasmiá¹ƒyeva cakkhudvÄ• re. __vedanÄ• parivattatÄ«_
somanassasahagatabhÄ• vepi Ä• rammaá¹‡assa \Be II 47/ iá¹-á¹-hamajjhattatÄ• ya somana
upekkhÄ• vedanÄ• hoti. atha vÄ• heá¹-á¹-hÄ• vipÄ• kavedanÄ• ya somanassabhÄ• vepi
majjhattabhÄ• vena taá¹ƒvasena vedanÄ• parivattatÄ«ti attho.

javanesu javitesÅ«ti sambandho. "javitesu catÅ«svapÄ«" ti vÄ• pÄ• á¹-ho. __jÄ• yare_ti tad
jÄ• yanti. __vedanÄ• yÄ• _ti vedanÄ• ya karaá¹‡abhÅ«tÄ• ya. __asamÄ• nattÄ• _ti paá¹-isa
__purimehÄ«_ti heá¹-á¹-hÄ• vuttatadÄ• rammaá¹‡acatukkato. atha vÄ• "purimehi asamÄ•
purimehi saha asamÄ• nabhÄ• ve vutte tesaá¹ƒ sandhiyÄ• saha asamÄ• nabhÄ• vopi vutto
piá¹-á¹-hibhavaá¹…gÄ• ni ca hontÄ«ti yojanÄ• . __ca_-saddena Ä• gantukabhavaá¹…gÄ• n
hontÄ«ti dasseti. etthÄ• pi ca yebhuyyena iá¹-á¹-hamajjhattÄ• rammaá¹‡e upekkhÄ• sahaga
upekkhÄ• sahagatajavanÄ• nantarameva upekkhÄ• sahagatatadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ
upekkhÄ• sahagatatadÄ• rammaá¹‡aá¹ƒ hoti. Ã±Ä• á¹‡asampayuttÄ• dÄ«su javitesu
Ã±Ä• á¹‡avippayuttatadÄ• rammaá¹‡Ä• naá¹ƒ sambhavo heá¹-á¹-hÄ• vuttanayena veditab
asaá¹…khÄ• rasasaá¹…khÄ• ravidhÄ• naá¹ƒ javanavasena vuttaá¹ƒ, tathÄ• pi utubhojanÄ•
javanasseva asaá¹…khÄ• rikattÄ• bhÄ• vato asaá¹…khÄ• rajavanÄ• vasÄ• ne asaá¹…khÄ•
sasaá¹…khÄ• ranti niyamo. paccayassa pana balavabhÄ• ve satipi paresaá¹ƒ ussÄ• habale
javanassa sambhavato sasaá¹…khÄ• rajavanÄ• vasÄ• ne sasaá¹…khÄ• rameva tadÄ• ram
sasaá¹…khÄ• rikattÄ• bhÄ• vato asaá¹…khÄ• rajavanÄ• vasÄ• ne asaá¹…khÄ• ramevÄ• ti
asaá¹…khÄ• rajavanÄ• vasÄ• ne asaá¹…khÄ• rampi sasaá¹…khÄ• rampi tadÄ• rammaá¹‡a
sasaá¹…khÄ• rajavanÄ• vasÄ• ne sasaá¹…khÄ• rampi asaá¹…khÄ• rampi tadÄ• rammaá¹‡

__paÃ±cimÄ• nÄ«_ti \Be II 48/ iá¹-á¹-hamajjhattÄ• rammaá¹‡e vuttÄ• ni upekkhÄ• sahagat
vipÄ• kÄ• ni. __purimehi sattahÄ«_ti iá¹-á¹-hÄ• rammaá¹‡e vuttehi cakkhuviÃ±Ã±Ä• á¹‡Ä• d
cakkhudvÄ• rasminti adhippÄ• yo.

405-6__._ __ekÄ• ya cetanÄ• yÄ• _ti ekÄ• ya tihetukasomanassasahagataasaá¹…khÄ• rika
samasaá¹-á¹-hi vipÄ• kÄ• ni uppajjantÄ«ti sambandho. yasmÄ• pana cakkhudvÄ• rÄ• dÄ«s
sotadvÄ• rÄ• dÄ«suyeva uppajjamÄ• nÄ• sotaviÃ±Ã±Ä• á¹‡Ä• dayo viya paÃ±casu dvÄ• r
uppajjamÄ• no kÄ• mÄ• vacaravipÄ• ko natthi, tasmÄ• manodvÄ• re vipÄ• kappavatti na v
gahitÄ• nameva manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ sotadvÄ• rÄ• dÄ«supi gah
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• manodvÄ• repi gahaá¹‡anayadassanaá¹ƒ kataá¹ƒ hoti, eva

samasattati vipÄ• kÄ• ni honti. atha vÄ• manodvÄ• re labbhamÄ• nÄ• yapi paÃ±cadvÄ• ra
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• manodvÄ• re aggahaá¹‡ena sotadvÄ• rÄ• dÄ«su labbham
gahitamanodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ sotadvÄ• rÄ• dÄ«su aggahaá¹‡assa
evaá¹ƒ sati paÃ±cadvÄ• resu soá¸·asa vipÄ• kÄ• ni honti. evaÃ±ca katvÄ• vuttaá¹ƒ __ "gah
_tiÄ• di.

408-9__._ __tÄ«hi vipÄ• kehÄ«_ti tehi tÄ«hi kusalacittehi samÄ• nehi tÄ«hi vipÄ• kehi dinnÄ
sambandho. __upekkhÄ• sahitadvaye_ti upekkhÄ• sahagatapaá¹-isandhiyugaá¸·e. idha á¹-
veditabbÄ• . kathaá¹ƒ? ucchupÄ«á¸·anasamaye kira ekasmÄ• gÄ• mÄ• ekÄ• dasa yantav
ucchuvÄ• á¹-aá¹ƒ disvÄ• tassa paripakkabhÄ• vaá¹ƒ Ã±atvÄ• ucchusÄ• mikaá¹ƒ \Be II 49/
"yantavÄ• hÄ• maya" nti Ä• rocesuá¹ƒ. so "ahaá¹ƒ tumheyeva pariyesissÄ• mÄ«" ti ucchus
te tattha nÄ• á¸·iyantaá¹ƒ yojetvÄ• "mayaá¹ƒ ekÄ• dasa janÄ• aparampi ekaá¹ƒ laddhuá¹ƒ
gaá¹‡hathÄ• " ti Ä• haá¹ƒsu. ucchusÄ• miko "ahameva sahÄ• yo bhavissÄ• mÄ«" ti ucchus
sahÄ• yo ahosi. te attano attano kiccÄ• ni katvÄ• phÄ• á¹‡itapÄ• cakena ucchurase pakke
ucchusÄ• mikena tulayitvÄ• bhÄ• gesu dinnesu attano attano bhÄ• gaá¹ƒ Ä• dÄ• ya sÄ• la
paá¹-icchÄ• petvÄ• eteneva upÄ• yena aparÄ• supi catÅ«su sÄ• lÄ• su kammaá¹ƒ katvÄ•
yantasÄ• lÄ• viya paÃ±ca pasÄ• dÄ• daá¹-á¹-habbÄ• , paÃ±ca ucchuvÄ• á¹-Ä• viya paÃ±
vicaraá¹‡akayantavÄ• hÄ• viya ekÄ• dasa vipÄ• kacittÄ• ni, paÃ±ca ucchusÄ• lasÄ• mino
paá¹-hamakasÄ• lÄ• ya sÄ• lasÄ• mikena saddhiá¹ƒ dvÄ• dasannaá¹ƒ janÄ• naá¹ƒ ekato h
bhÄ• gaggahaá¹‡akÄ• lo viya ekÄ• dasannaá¹ƒ vipÄ• kacittÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡e
cakkhudvÄ• re rÅ«pÄ• rammaá¹‡e sakasakakiccakaraá¹‡akÄ• lo, sÄ• lasÄ• mikassa sÄ• lÄ
cakkhuviÃ±Ã±Ä• á¹‡assa dvÄ• rasaá¹…kantiakaraá¹‡aá¹ƒ, dutiyatatiyacatutthapaÃ±camas
hutvÄ• katakammÄ• naá¹ƒ bhÄ• gaggahaá¹‡akÄ• lo viya ekÄ• dasannaá¹ƒ vipÄ• kacittÄ•
saddhiá¹ƒ ekato hutvÄ• kÄ• yadvÄ• re phoá¹-á¹-habbÄ• rammaá¹‡e sakasakakiccakaraá¹‡
sampaá¹-icchitakÄ• lo viya kÄ• yaviÃ±Ã±Ä• á¹‡assa dvÄ• rasaá¹…kantiakaraá¹‡aá¹ƒ vedita

<414> __assÄ• _ti imassa bÄ«jassa. __hetupavattito_ti paccayappavattito.

<415> idÄ• ni \Be II 50/ tihetukomakakammena gahitaduhetukapaá¹-isandhikassa vipÄ• ka
duhetukukkaá¹-á¹-hena gahitaduhetukapaá¹-isandhikassa vipÄ• kappavattiyÄ• samÄ• nÄ•
duhetukakammena gahitaduhetukapaá¹-isandhikasseva vipÄ• kappavattiá¹ƒ dassetuá¹ƒ __
_tiÄ• di vuttaá¹ƒ.

418-9__._ duhetukapaá¹-isandhikassa kÄ• mÄ• vacaratihetukajavanÄ• naá¹ƒ sambhavepi k
dassetuá¹ƒ __ "somanassa ... pe0 ... duhetuke" _ti vuttaá¹ƒ. tihetukajavanÄ• vasÄ• nepi pa
paá¹-isandhidÄ• yakakammaá¹ƒ tihetukavipÄ• kadÄ• ne asamatthanti tihetukatadÄ• ramma
kammasarikkhakahetuvasena duhetukabhÄ• vato duhetukatadÄ• rammaá¹‡ameva hoti.

<424> __imÄ• ni ca bhavaá¹…gÄ• nÄ«_ti imÄ• ni cattÄ• ri mÅ«lÄ• gantukapiá¹-á¹-hibhava
aá¹-á¹-heva.

<426> __sotaghÄ• nÄ• dinÄ• _ti sotaghÄ• nÄ• diviÃ±Ã±Ä• á¹‡ehi. etthÄ• pi ambopamÄ•
panettha satta yantavÄ• hÄ• tehi hatthayante nÄ• ma sajjite sÄ• lasÄ• mikaá¹ƒ aá¹-á¹-ham
vuttanayÄ• nusÄ• reneva yojanÄ• veditabbÄ• .

434-6__._ __vuddhimupetassÄ• _ti mÄ• tukucchito nikkhamitvÄ• saá¹ƒvarÄ• saá¹ƒvare pa
samatthabhÄ• vena vuá¸• á¸• hippattassa. kiÃ±cÄ• pi ahetukapaá¹-isandhikassa kammasar
__ "duhetÅ«naá¹ƒ ... pe0 ... vasÄ• nasmi" _nti vuttaá¹ƒ. tihetukajavanampi pana tesaá¹ƒ jav
duhetukabhÄ• vepi kammassa duhetukavipÄ• kadÄ• ne asamatthatÄ• ya __ "ahetuka ... pe

443-8__._ __ "ahetupaá¹-isandhÄ«ssÄ• " _tiÄ• dÄ«su adhippÄ• yo heá¹-á¹-hÄ• Ä• gatova.
paá¹-isandhidÄ• yakakammena paá¹-isandhito hÄ«natadÄ• rammaá¹‡assa anipphannato ta
dassetuá¹ƒ __ "sugatiya" _nti vuttaá¹ƒ, kÄ• mÄ• vacarasugatiyanti attho. __tenÄ• _ti tena
jÄ• tapaá¹-isandhivipÄ• kena. "catÅ«su apÄ• yesu labbhatÄ«" ti vatvÄ• tassa visayadassar
nerayikÄ• na" _ntiÄ• di vuttaá¹ƒ. __thero_ti nirayacÄ• rikÄ• ya pÄ• kaá¹-attÄ• mahÄ• mogg
bhavÄ• __nerayikÄ• . dhammaá¹ƒ desetÄ«_ti niraye padumaá¹ƒ mÄ• petvÄ• padumakaá¹
deseti. __vassatÄ«_ti antohetvatthaá¹ƒ katvÄ• vuttaá¹ƒ, vassÄ• petÄ«ti attho. __theraá¹ƒ d
dassanahetu. iminÄ• indanÄ«lapaá¹-imÄ• vaá¹‡á¹‡assa therassa iá¹-á¹-hÄ• rammaá¹‡abh
kusalavipÄ• kacakkhuviÃ±Ã±Ä• á¹‡uppattiyÄ• kÄ• raá¹‡aá¹ƒ dasseti. esa nayo __ "dhamm
__gandha_nti tena mÄ• pitagandhaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana "candanavane divÄ
cÄ«varagandha" nti (Dhs-a 498 vipÄ• kuddhÄ• rakathÄ•) vuttaá¹ƒ. __ghÄ• yata_nti ghÄ• y
__santÄ«raá¹‡advaya_nti atiiá¹-á¹-hamajjhattassa gandhÄ• dino vasena santÄ«raá¹‡advaya
iá¹-á¹-hÄ• rammaá¹‡assa ca niraye sambhavadÄ«panena sesÄ• pÄ• yattayepi sambhavo d

<450> niyamoyeva __niyamattaá¹ƒ, _ tadÄ• rammaá¹‡acittampi javanena niyÄ• mitanti vut
__kusalaá¹ƒ pana sandhÄ• yÄ• _ti kusalajavanaá¹ƒ sandhÄ• ya dÄ«pitaá¹ƒ aá¹-á¹-hakathÄ
akusalassa sadisavipÄ• kÄ• bhÄ• vatoti adhippÄ• yo. ettha ca kusalajavanÄ• nantaraá¹ƒ sa
vacanaá¹ƒ. javanassa kammasarikkhakahetuvasena sahetukattÄ• javanÄ• nurÅ«pato vutta
aÃ±Ã±akammenÄ• pi taá¹ƒ ahetukatadÄ• rammaá¹‡aá¹ƒ \Be II 52/ na hotÄ«ti na vattabbaá
paá¹-isandhijanakameva kammaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ janeti, atha kho aÃ±Ã±akammam
nibbattetabbatadÄ• rammaá¹‡ato visadisampi nibbattetÄ«ti. akusalajavanÄ• nantaraÃ±ca a
javanassa kammasarikkhakahetukattÄ• tadanurÅ«pato vuttaá¹ƒ. yathÄ• vuttanayena pana
na hotÄ«ti natthi.

456-7__._ ettÄ• vatÄ• __tipiá¹-akacÅ«á¸·anÄ• ga_ttheravÄ• de soá¸·asa vipÄ• kacittÄ• ni s
ceva ahetukaá¹-á¹-hakena ca vibhÄ• vetvÄ• __moravÄ• pivÄ• simahÄ• datta_ttheravÄ• de

anÄ• masitvÄ• __mahÄ• dhammarakkhita_ttheravÄ• de kusalÄ• kusalakiriyavasena piá¹‡á
piá¹‡á¸• ajavanÄ• naá¹ƒ vasena tadÄ• rammaá¹‡aá¹ƒ dassetuá¹ƒ __ "somanassayute citte'
__somanassa ... pe0 ... javite_ti iá¹-á¹-hÄ• rammaá¹‡e kusalÄ• kusalakiriyÄ• byÄ• katavase
terasasu javanacittesu javitesu. __gavesitabbÄ• ... pe0 ... mÄ• nasÄ• _ti heá¹-á¹-hÄ• vutta
somanassasahagatÄ• ni paÃ±ceva tadÄ• rammaá¹‡acittÄ• ni gavesitabbÄ• ni. __upekkhÄ•
kusalÄ• kusalakiriyavasena cuddasasu upekkhÄ• sahagatajavanacittesu javitesu. __cha ga
upekkhÄ• sahagatÄ• ni cha eva gavesitabbÄ• ni. khÄ«á¹‡Ä• savÄ• naá¹ƒ pahÄ«navipallÄ•
iá¹-á¹-hÄ• rammaá¹‡e upekkhÄ• sahagataá¹ƒ na hotÄ«ti somanassasahagatakiriyÄ• javane
somanassasahagatatadÄ• rammaá¹‡ameva hoti. iá¹-á¹-hamajjhatte, aniá¹-á¹-hÄ• dÄ«su ca
upekkhÄ• sahagatakiriyÄ• javanesu javitesu upekkhÄ• sahagatatadÄ• rammaá¹‡amevÄ• ti
sekhaputhujjanÄ• naá¹ƒ pana appahÄ«navipallÄ• satÄ• ya iá¹-á¹-hamajjhatte,
aniá¹-á¹-haaniá¹-á¹-hamajjhattÄ• rammaá¹‡e ca \Be II 53/ somanassasahagatajavanaá¹ƒ up
somanassasahagatajavanÄ• vasÄ• ne somanassasahagatatadÄ• rammaá¹‡ameva hoti, na
niyamo. iá¹-á¹-hÄ• rammaá¹‡epi vuttanayÄ• nusÄ• rena yojetabbaá¹ƒ. tenetaá¹ƒ vuccati -

"parittakusalÄ• dosa-pÄ• pasÄ• takriyÄ• javÄ• .

paÃ±casvekaá¹ƒ tadÄ• lambaá¹ƒ, sukhitesu yathÄ• rahaá¹ƒ ||

"pÄ• pÄ• kÄ• masubhÄ• ceva, sopekkhÄ• ca kriyÄ• javÄ• .

sopekkhesu tadÄ• lambaá¹ƒ, chasvekamanurÅ«pato" ti ||

458-62__._ duhetukÄ• hetukÄ• naá¹ƒ vipÄ• kÄ• varaá¹‡ehi samannÄ• gatattÄ• jhÄ• nuppÄ
"tihetusomanassenÄ• " _ti. __jhÄ• nato parihÄ«nassÄ• _ti uppÄ• ditalokiyajjhÄ• nato parihÄ
__vippaá¹-isÄ• rino_ti "mahantena vÄ• yÄ• mena uppÄ• dito me paá¹‡Ä«tadhammo naá¹-á¹
uppannavippaá¹-isÄ• ravantassa. __kiá¹ƒ ... pe0 ... mÄ• nasa_nti ayaá¹ƒ anumatipucchÄ• ,
jÄ• yate kiá¹ƒ, na vÄ• ti ayaÃ±hettha attho. bhavaá¹…gapÄ• to vÄ• hotu tadÄ• rammaá¹‡aa
Ä• ha __ "paá¹-á¹-hÄ• ne paá¹-isiddhÄ• " _tiÄ• di. avacanameva paá¹-isedhoti katvÄ• Ä• ha
yadi somanassÄ• nantaraá¹ƒ domanassaá¹ƒ, domanassÄ• nantaraá¹ƒ somanassaá¹ƒ vÄ•
vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa dhamm
tiÄ• di (Paá¹-á¹-h I 2.45) viya "sukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya veda
dhammassa anantarapaccayena paccayo, dukkhÄ• ya vedanÄ• ya ... pe0 ... sukhÄ• ya ved
ti vattabbaá¹ƒ siyÄ• , tathÄ• gaá¹‡anavÄ• re ekekavedanÄ• sampayuttassa attanÄ• \Be II
samÄ• navedanÄ• sampayuttassa, itaravedanÄ• dvayasamaá¹…gissa ca paccayabhÄ• vaá
vattabbaá¹ƒ siyÄ• , na ca panevaá¹ƒ pÄ• á¸·i Ä• gatÄ• . domanassasomanassavedanÄ• ya
aÃ±Ã±amaÃ±Ã±aanantarapaccayavasena gaá¹‡anadvayaá¹ƒ parihÄ• petvÄ• "anantare sa
yathÄ• dhammasÄ• sane avacanampi paá¹-isedhasadisaá¹ƒ abhÄ• vasseva dÄ«panatoti vu

vÄ• anantaraá¹ƒ domanassassa uppattÄ«ti sambandho. __assÄ• _ti somanassassa.

evaá¹ƒ bhavaá¹…gapÄ• tÄ• bhÄ• ve kÄ• raá¹‡aá¹ƒ vatvÄ• puna tadÄ• rammaá¹‡Ä• bhÄ•
_ntiÄ• di. __tattheva paá¹-isiddha_nti "parittÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡
kammapaccayena paccayo" ti vacanÄ• bhÄ• vato tattheva paá¹-á¹-hÄ• ne paá¹-isiddhaá¹ƒ.
kiá¹ƒ kÄ• tabbaá¹ƒ. na hi sakkÄ• ettakena "acittako" ti vattunti adhippÄ• yo. ettha ca mahag
domanassajavanaá¹ƒ nidassanavasena vuttaá¹ƒ. iá¹-á¹-hÄ• rammaá¹‡abhÅ«te pana buddh
domanassajavane javite somanassapaá¹-isandhikassa tadÄ• rammaá¹‡asambhavo, bhavaa

464-5__._ iá¹-á¹-hÄ• rammaá¹‡e upekkhÄ• sahagatatadÄ• rammaá¹‡assa domanassÄ• na
"upekkhÄ• sahitÄ• hetÅ«" tiÄ• dinÄ• Ä• cariyena vutte puna codako anubandhanto Ä• ha
_ti. Ä• cariyo pana kimettha Ä• vajjanagavesanena, tena vinÄ• va idaá¹ƒ cittaá¹ƒ uppajjatÄ«
"natthi ta" _nti. puna codako Ä• vajjanena vinÄ• cittappavattiá¹ƒ avisahanto Ä• ha __ "taá¹ƒ
_nti. evaá¹ƒ pana vutte Ä• cariyo kimettha Ä• vajjanena, kiÃ±ca Ä• vajjanena vinÄ• cittappa
na ekantikanti dÄ«petuá¹ƒ nirÄ• vajjanacittÄ• naá¹ƒ sambhavaá¹ƒ dassento \Be II 55/ Ä• ha
"bhavaá¹…gÄ• vajjanÄ• na" _ntiÄ• di, bhavaá¹…gÄ• vajjanÄ• naá¹ƒ kiá¹ƒ Ä• vajjanaá¹ƒ, na
nanu ca bhavaá¹…gÄ• vajjanÄ• ni tÄ• va sakasakavisayesu ninnattÄ• Ä• vajjanena vinÄ•
ciá¹‡á¹‡attÄ• va uppajjanti, ayaá¹ƒ pana kathaá¹ƒ uppajjatÄ«ti idaá¹ƒ anuyogaá¹ƒ sandhÄ•
nirÄ• vajjanacittÄ• ni dassento Ä• ha __ "maggassÄ• " _tiÄ• di. __maggassa_ lokuttaramag
__anantarassa phalassa cÄ• _ti maggÄ• nantarassa phalassa ca atthÄ• ya kiá¹ƒ Ä• vajjana
natthÄ«_ti yathÄ• etesaá¹ƒ, evametassÄ• pi natthi.

__Ä• nandÄ• cariyo_ panettha ariyamaggacittaá¹ƒ, maggÄ• nantarÄ• ni phalÄ• ni ca parika
samÄ• nÄ• ni asatipi nirÄ• vajjanuppattiyaá¹ƒ ninnÄ• dibhÄ• ve uppattiyÄ• nidassanamatta
vaá¹‡á¹‡eti. ayaá¹ƒ hissa adhippÄ• yo - yadi hi nibbÄ• nÄ• rammaá¹‡Ä• vajjanÄ• bhÄ• vaá
siyuá¹ƒ, gotrabhuvodÄ• nÄ• ni dassitabbÄ• ni siyuá¹ƒ teheva etesaá¹ƒ nirÄ• vajjanatÄ• sido
phalasamÄ• pattikÄ• le ca "parittÄ• rammaá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ
anantarapaccayena paccayo" ti vacanato samÄ• nÄ• rammaá¹‡Ä• vajjanarahitattÄ• maggÄ
evaá¹ƒ samÄ• pattiphalacittÄ• ni na vajjetabbÄ• ni siyuá¹ƒ, gotrabhuvodÄ• nÄ• ni pana yad
samudÄ• citÄ• ni ca na honti, Ä• rammaá¹‡antare ciá¹‡á¹‡asamudÄ• citÄ• neva. phalasam
maggavÄ«thito uddhaá¹ƒ tadatthaá¹ƒ parikammasabbhÄ• vÄ• ti tesaá¹ƒ gahaá¹‡aá¹ƒ na ka
phalasamÄ• patticittaá¹ƒ ciá¹‡á¹‡asamudÄ• citaá¹ƒ, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• nant
tadatthaá¹ƒ parikammÄ• bhÄ• vÄ• ti "nirodhÄ• vuá¹-á¹-hahantassÄ• " ti taÃ±ca nidassitanti

<467> "kimassÄ• rammaá¹‡a" nti vatvÄ• nirÄ• vajjanabhÄ• vaá¹ƒ viya anÄ• rammaá¹‡abh
tabbhÄ• vadassanena attano vacanaá¹ƒ \Be II 56/ sÄ• dhento Ä• ha __ "vinÄ• Ä• rammaá¹
kiÃ±cÄ«_ti yaá¹ƒ kiÃ±ci paricitapubbaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rabbha. nanu ca tadÄ• ramm
vuttaá¹ƒ, tadÄ• rammaá¹‡aÃ±ca javanÄ• rammaá¹‡ameva gaá¹‡hÄ• ti itarathÄ• tadÄ• ram

kathamassÄ• parittÄ• rammaá¹‡anti? saccaá¹ƒ, kÄ• mÄ• vacaravipÄ• kacittÄ• naá¹ƒ ekant
mahaggatÄ• rammaá¹‡abhÄ• vo yutto, "tadÄ• rammaá¹‡a" nti ca tadÄ• rammaá¹‡aá¹-á¹-hÄ
vuttaá¹ƒ, na tassÄ• tadÄ• rammaá¹‡akiccasambhavato. kena carahi kiccenÄ• yaá¹ƒ uppajj
tadÄ• rammaá¹‡akiccaá¹ƒ tÄ• va yathÄ• vuttakÄ• raá¹‡atova natthi, nÄ• pi santÄ«raá¹‡akic
paá¹-isandhicutÄ«su vattabbameva natthi. pÄ• risesato pana bhavassa aá¹…gabhÄ• vato b
siyÄ• , paá¹-isandhibhÅ«tameva cittaá¹ƒ bhavaá¹…ganti idaá¹ƒ yebhuyyavasena vuccatÄ«t
__Ä• cariyadhammapÄ• la_ttherenÄ• pi hi ayamattho dassitova.

468-73__._ avijjamÄ• ne kÄ• rake kathaá¹ƒ kassaci nirÄ• vajjanappavattikassa sÄ• vajjanal
sandhÄ• ya cittaniyÄ• manibbattametanti dassetuá¹ƒ __ "utubÄ«janiyÄ• mo cÄ• " _tiÄ• di vu
cÄ• _ti utuniyÄ• mo ceva bÄ«janiyÄ• mo ca, utusabhÄ• vaniyÄ• mo bÄ«jasabhÄ• vaniyÄ• r
kammadhammÄ• naá¹ƒ niyÄ• mo eva __kammadhammaniyÄ• matÄ• _. __ekappahÄ• renÄ
utusamayamanatikkamitvÄ• ekasmiá¹ƒyeva kÄ• le. __phalapupphÄ• dÄ«_ti __Ä• di_-sadd
__sabbesa_nti tasmiá¹ƒ samaye phalÄ• dinibbattanakÄ• naá¹ƒ sabbesaá¹ƒ. __taá¹ƒtaá¹ƒtu
bÄ«jehi sadisÄ• naá¹ƒ phalÄ• naá¹ƒ nibbatti, tesaá¹ƒ tesaá¹ƒ bÄ«jÄ• naá¹ƒ anurÅ«paphalan
"kulatthagacchassa uttaraggabhÄ• vo, dakkhiá¹‡avalliyÄ• dakkhiá¹‡arukkhapariharaá¹‡aá¹
sÅ«riyÄ• vattapupphÄ• naá¹ƒ sÅ«riyÄ• bhimukhabhÄ• vo, mÄ• luvÄ• latÄ• ya rukkhÄ• bhim
evamÄ• dÄ«nipi ettheva samodhÄ• naá¹ƒ gacchanti. __chiddatta_nti chiddavantabhÄ• vo, c
__bÄ«jajo_ti bÄ«jasambhavo niyÄ• mo. __yato detÄ«_ti yato yato paccayabhÄ• vaniyÄ• ma
attano anurÅ«passa, sadisassa, visadisassa ca phalassa nibbattane niyÄ• mo. apica -

"na antalikkhe na samuddamajjhe,

na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjatÄ« so jagatippadeso,

yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• " ti || (Dhp 127) -

imissÄ• gÄ• thÄ• ya aá¹-á¹-huppattiyaá¹ƒ Ä• gataá¹ƒ tiá¹‡akalÄ• passa gahitaaggino uá¹-á¹
gacchato kÄ• kassa gÄ«vÄ• ya paá¹-imuccanaá¹ƒ, nÄ• vikassa bhariyÄ• ya vÄ• lukaghaá¹-
samuddudake pakkhipanaá¹ƒ, pabbatakÅ«á¹-assa patitvÄ• leá¹‡e vasantÄ• naá¹ƒ bhikkhÅ
taá¹ƒtaá¹ƒkammasarikkhakavipÄ• kanibbattanampi kammaniyÄ• moyevÄ• ti veditabbaá¹ƒ. _
paá¹-isandhiggahaá¹‡e ceva mÄ• tukucchito nikkhamane ca, nidassanamattaÃ±cetaá¹ƒ
abhisambodhidhammacakkappavattanÄ• dÄ«supi medanÄ«kampanÄ• dikassa sambhavato
pacchimabhavikabodhisattassa. __medanÄ«kampanÄ• dika_nti pathavÄ«kampanÄ• dikaá¹
__visesattamanekampÄ«_ti pubbanimittato aÃ±Ã±aá¹ƒ tadÄ• pÄ• tubhÅ«taá¹ƒ sabbaá¹ƒ a
__uppattÄ• vajjanÄ• dÄ«na_nti "tvaá¹ƒ Ä• vajjanaá¹ƒ hohi, tvaá¹ƒ dassana" ntiÄ• dinÄ• niy

taá¹ƒtaá¹ƒkiccavasena tesaá¹ƒ tesaá¹ƒ uppatti.

<474> hadaye andhakÄ• ro viyÄ• ti hadayandhakÄ• ro, sammohoti attho, tassa viddhaá¹ƒs
__hadayandhakÄ• raviddhaá¹ƒsanaá¹ƒ. payutto_ti anupÄ• dÄ• parinibbÄ• naá¹ƒ appatvÄ•
vÄ«riyena vÄ«riyavÄ• . __mohandhakÄ• rÄ• pagama_nti arahattamÄ• ha.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

vipÄ• kacittappavattiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamo paricchedo

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ•

475-6__._ idÄ• ni yathÄ• vuttÄ• naá¹ƒ sabbesampi cittÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vatthaá¹ƒ -

"suttaá¹ƒ dovÄ• riko ceva,

gÄ• millo ambagoá¸·iyo.

jaccandho pÄ«á¹-hasappÄ« ca,

upanissayamatthaso" ti || (Dhs-a 498 vipÄ• kuddhÄ• rakathÄ•) -

__aá¹-á¹-hakathÄ• ya_ Ä• gatamÄ• tikÄ• ya vasena pakiá¹‡á¹‡akanayaá¹ƒ dassetuá¹ƒ __ "
Ä• raddhaá¹ƒ. tattha __manasa_nti cittÄ• naá¹ƒ. "mÄ• nasa" ntipi paá¹-hanti, taá¹ƒ na sunda
__panthamakkaá¹-ako_ti pÄ• á¹‡akapaá¹-aá¹…gÄ• dÄ«naá¹ƒ saÃ±caraá¹‡aá¹-á¹-hÄ• ne jÄ
maggarakkhaá¹‡ato "panthamakkaá¹-ako" ti laddhanÄ• mo uá¹‡á¹‡anÄ• bhi. __disÄ• su pa
upametabbÄ• naá¹ƒ paÃ±capasÄ• dÄ• naá¹ƒ vasena vuttaá¹ƒ. __tatthÄ• _ti magge, tattha j
__suttaá¹ƒ pasÄ• retvÄ• _ti jÄ• labandhanamÄ• ha.

478-80_____yÅ«sa_nti rudhiramÄ• ha. disÄ• su dutiyÄ• dÄ«su sutte ... pe0 ... ghaá¹-á¹-iteti
"pasÄ• dÄ• paÃ±ca daá¹-á¹-habbÄ• " _tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ \Be II 59/. __cittaá
hadayavatthuá¹ƒ nissÄ• ya pavattamÄ• nacittaá¹ƒ jÄ• lamajjhe nipannamakkaá¹-ako viya da

482-5__._ __pasÄ• daghaá¹-á¹-ana_nti pasÄ• de ghaá¹-á¹-itaá¹ƒ. __bhavaá¹…gÄ• vaá¹-á¹-

Ä• vaá¹-á¹-entaá¹ƒ. dhammato aÃ±Ã±Ä• kÄ• ci kiriyÄ• nÄ• ma natthÄ«ti dhammameva ca
__suttÄ• nusÄ• raá¹ƒvÄ• _ti suttÄ• nusÄ• rena gamanaá¹ƒ viya. javanassa Ä• rammaá¹‡ara
yÅ«sapÄ• nena saddhiá¹ƒ upametvÄ• vuttÄ• . __vatthuá¹ƒyevÄ• _ti yathÄ• purimacittÄ• n
pasÄ• davatthuá¹ƒ anugatÄ• ni aÃ±Ã±Ä• rammaá¹‡Ä• ni ca honti, na evaá¹ƒ bhavaá¹…gaá
vatthÄ• rammaá¹‡antararahitaá¹ƒ kevalaá¹ƒ hadayavatthumeva nissÄ• ya pavattatÄ«ti dÄ«
puna bhavaá¹…gabhÄ• vena parivattanaá¹ƒ. bhavaá¹…gÄ• vajjanÄ• dÄ«naá¹ƒ dhammato
gahetvÄ• ekeneva makkaá¹-akena upamÄ• saá¹ƒsandanaá¹ƒ vuttaá¹ƒ.

489-90__._ upamÄ• eva __opammaá¹ƒ_. tato pasÄ• davatthuto cittÄ• ti sambandho. __dÄ
__ekekÄ• rammaá¹‡a_nti rÅ«pÄ• dÄ«su paÃ±casu ekekaá¹ƒ Ä• rammaá¹‡aá¹ƒ. __sabbasc
katthacÄ«ti attho. idÄ• ni ekekÄ• rammaá¹‡assa dvÄ«su dvÄ«su Ä• pÄ• thagamanaá¹ƒ pak
cakkhupasÄ• damhÄ«" _tiÄ• di vuttaá¹ƒ. khe Ä• kÄ• se gacchatÄ«ti __khago, _ pakkhi. __s

492-3__._ __rÅ«passÄ• _ti sambandhe sÄ• mivacanaá¹ƒ, tassa pana ghaá¹-á¹-anaá¹ƒ, Ä•
saha sambandho. __pasÄ• dassÄ• _ti kammatthe sÄ• mivacanaá¹ƒ, atthato Ä• pÄ• thagam
Ä• rammaá¹‡avasena, Ä• pÄ• thaá¹ƒ Ä• gacchantassapi pasÄ• daghaá¹-á¹-anena ca bhava
Ä• pÄ• thaá¹ƒ viya upagamananti attho.

494-5__._ __tato_ti \Be II 60/ bhavaá¹…gacalanato paraá¹ƒ, __kusalaá¹ƒ javanaá¹ƒ citta_nt
kÄ• mÄ• vacarakusalajavanacittaá¹ƒ. __akusalameva vÄ• _ti __vÄ• _-saddena kiriyÄ• byÄ
ettha siyÄ• - ko panetaá¹ƒ javanaá¹ƒ kusalatÄ• ya vÄ• akusalatÄ• ya vÄ• niyametÄ«ti? yo
ayonisomanasikÄ• ro ca. yassa hi catucakkasampadÄ• vasena yonisomanasikÄ• ro pavatta
voá¹-á¹-habbanaÃ±ca yonisova Ä• vaá¹-á¹-eti, vavatthÄ• peti ca, tassa akusaluppatti natthi.
vuttavipariyÄ• yena ayonisomanasikÄ• ro ca hoti, Ä• vajjanaá¹ƒ, voá¹-á¹-habbanaÃ±ca ayon
vavatthÄ• peti ca, tassa kusalajavanuppatti natthi, tasmÄ• yonisomanasikÄ• ro kusalatÄ• y
akusalatÄ• ya ca niyametÄ«ti daá¹-á¹-habbaá¹ƒ. kiriyÄ• javanaá¹ƒ pana arahattameva niyam
"kiriyÄ• javanaá¹ƒ pana manasikÄ• ro ca niyameti. yathÄ• hi Ä• vajjanaá¹ƒ kusalÄ• kusalÄ
paccayo hoti, evaá¹ƒ kiriyÄ• javanassÄ• pÄ«" ti vadanti.

<497> __dovÄ• rikopamÄ• dÄ«nÄ«_ti ettha eko rÄ• jÄ• sayanagato niddÄ• yati, tassa pari
nisÄ«di, badhiradovÄ• riko dvÄ• re á¹-hito, tayo paá¹-ihÄ• rÄ• sayanassa, dvÄ• rassa ca m
á¹-hitÄ• . atheko paccantavÄ• sÄ« manusso paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya dvÄ• raá¹ƒ Ä
saddaá¹ƒ na suá¹‡Ä• ti, pÄ• daparimajjako saÃ±Ã±aá¹ƒ akÄ• si, tÄ• ya saÃ±Ã±Ä• ya dvÄ•
paá¹-hamapaá¹-ihÄ• ro paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• dutiyassa adÄ• si, dutiyo tatiyassa,
paribhuÃ±ji. tattha rÄ• jÄ• viya javanaá¹ƒ daá¹-á¹-habbaá¹ƒ, pÄ• daparimajjako viya Ä• vajj
badhiradovÄ• riko viya cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tayo paá¹-ihÄ• rÄ• \Be II 61/ viya sampaá
vÄ«thicittÄ• ni, paccantavÄ• sino paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya dvÄ• rÄ• koá¹-anaá¹ƒ viy
pasÄ• daghaá¹-á¹-anaá¹ƒ, pÄ• daparimajjakena saÃ±Ã±Ä• ya dinnakÄ• lo viya kiriyÄ• mano

Ä• vaá¹-á¹-itakÄ• lo, tena dinnasaÃ±Ã±Ä• ya badhiradovÄ• rikassa dvÄ• ravivarakÄ• lo viya
Ä• rammaá¹‡e dassanakiccaá¹ƒ sÄ• dhanakÄ• lo, paá¹-hamapaá¹-ihÄ• rena paá¹‡á¹‡Ä• kÄ
vipÄ• kamanodhÄ• tuyÄ• Ä• rammaá¹‡assa sampaá¹-icchitakÄ• lo, paá¹-hamena dutiyassa
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa santÄ«ritakÄ• lo, dutiyena tatiya
kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa vavatthÄ• pitakÄ• lo, tatiyena ra
voá¹-á¹-habbanena javanassa niyyÄ• titakÄ• lo, raÃ±Ã±o paribhogakÄ• lo viya javanassa
Ä• rammaá¹‡arasÄ• nubhavanakÄ• loti ayaá¹ƒ dovÄ• rikopamÄ• .

"idaá¹ƒ pana opammaá¹ƒ kiá¹ƒ dÄ«petÄ«" tiÄ• di ucchuyantÅ«pamÄ• ya vuttanayena vedit
gÄ• madÄ• rakÄ• antaravÄ«thiyaá¹ƒ paá¹ƒsuá¹ƒ kÄ«á¸·anti, tatthekassa hatthe kahÄ• paá
"mayhaá¹ƒ hatthe paá¹-ihataá¹ƒ, kiá¹ƒ nu kho eta" nti Ä• ha. atheko "paá¹‡á¸• araá¹ƒ eta" nt
paá¹ƒsunÄ• gÄ• á¸·haá¹ƒ gaá¹‡hi. aÃ±Ã±o "puthulaá¹ƒ caturassaá¹ƒ eta" nti Ä• ha. aparo "
Ä• ha. atha Ä• haritvÄ• mÄ• tu adaá¹ƒsu, sÄ• kamme upanesi. tattha sambahulÄ• naá¹ƒ c
antaravÄ«thiyaá¹ƒ kÄ«á¸·antÄ• naá¹ƒ sannisinnakÄ• lo viya cittappavatti daá¹-á¹-habbÄ• , k
paá¹-ihatakÄ• lo viya Ä• rammaá¹‡ena pasÄ• dassa ghaá¹-á¹-itakÄ• lo, "kiá¹ƒ nu kho eta" n
Ä• rammaá¹‡aá¹ƒ gahetvÄ• kiriyÄ• manodhÄ• tuyÄ• bhavaá¹…gassa Ä• vaá¹-á¹-itakÄ• lo
vuttakÄ• lo viya cakkhuviÃ±Ã±Ä• á¹‡ena dassanakiccassa \Be II 62/ sÄ• dhitakÄ• lo, saha p
gahitakÄ• lo viya vipÄ• kamanodhÄ• tuyÄ• Ä• rammaá¹‡assa sampaá¹-icchitakÄ• lo, "puth
vuttakÄ• lo viya vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa santÄ«ritakÄ• l
vuttakÄ• lo viya kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa vavatthÄ• pitakÄ
upanÄ«takÄ• lo viya javanassa Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ veditabbanti ayaá¹ƒ gÄ•

idaá¹ƒ opammaá¹ƒ kiá¹ƒ dÄ«peti? kiriyÄ• manodhÄ• tu adisvÄ• va bhavaá¹…gaá¹ƒ Ä• vaá
adisvÄ• va sampaá¹-icchati, vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu adisvÄ• va santÄ«reti, kiri
adisvÄ• va vavatthÄ• peti, javanaá¹ƒ adisvÄ• va Ä• rammaá¹‡arasaá¹ƒ anubhavati, ekanter
cakkhuviÃ±Ã±Ä• á¹‡ameva dassanakiccaá¹ƒ sÄ• dhetÄ«ti dÄ«peti. jaccandhapÄ«á¹-hasapp

498-506__._ ettakÄ• upamÄ• saá¹…gahetvÄ• "dovÄ• rikopamÄ• dÄ«nÄ«" ti vatvÄ• "upa
upanissayabhÄ• vaá¹ƒ pakÄ• setuá¹ƒ __ "asambhedenÄ• " _tiÄ• dimÄ• ha. __asambheden
vÄ• tapittÄ• dÄ«hi anupahatabhÄ• vena ca. vÄ• tapittÄ• diupahatampi hi cakkhuviÃ±Ã±Ä• á
paccayabhÄ• vÄ• nupagamanato sambhinnameva nÄ• ma hoti, paÃ±cindriyÄ• naá¹ƒ atthik
nissayabhÄ• vÅ«pagamanato khaá¹‡avasena asambhedopi yujjati. esa nayo sotapasÄ• dÄ
__rÅ«pÄ• pÄ• thagamenÄ• _ti dÅ«re á¹-hitassa phalikÄ• dÄ«hi antaritassa cakkhuviÃ±Ã±Ä
bhavituá¹ƒ yogyadese avaá¹-á¹-hitavasena rÅ«passa Ä• pÄ• thagamanena. evaÃ±ca katvÄ
parammukhe á¹-hitampi dibbacakkhussa Ä• pÄ• thagatameva \Be II 63/ nÄ• ma hoti. __Ä• l
rÅ«pÄ• vabhÄ• sanasamatthaÄ• lokasaá¹…khÄ• tanissayena. Ä• loke sati sambhavo cettha
nissayapaccayattÄ• . manakkÄ• rova hetu manakkÄ• rahetu, tena saha vattatÄ«ti __saman
Ä• lokanissitaá¹ƒ dasseti. __sametehÄ«_ti saá¹ƒyuttehi ekÄ«bhÅ«tehi, na ekassapi virahen

__Ä• kÄ• sanissayenÄ• _ti kaá¹‡á¹‡acchiddasaá¹…khÄ• taÄ• kÄ• sanissayena. teneva hi
pihitakaá¹‡á¹‡acchiddassa sotaviÃ±Ã±Ä• á¹‡aá¹ƒ pavattatÄ«" ti vuttaá¹ƒ. bÄ• hirÄ• kÄ• sar
tathÄ• hi avivare gehe nisÄ«ditvÄ• vuccamÄ• nÄ• naá¹ƒ bahi á¹-hitÄ• na suá¹‡anti. __vÄ•
nÄ• sikacchiddaá¹ƒ pavisanavÄ• yusannissayena. __Ä• posannissayenÄ• _ti kheá¸·asaá¹…
__pathavÄ«sannissayenÄ• _ti kÄ• yapasÄ• davatthussa pathavÄ«dhÄ• tusannissayena. __
javanamanoviÃ±Ã±Ä• á¹‡aá¹ƒ.

510-11__._ __mano ... pe0 ... veditabba_nti "asambhedÄ• manassÄ• " ti ettha vuttaá¹ƒ ma
veditabbaá¹ƒ. taá¹ƒ pana cutivasena niruddhampi kiriyÄ• mayacittassa paccayabhÄ• vaá¹ƒ
bhavaá¹…gappavattivasena mandathÄ• magataá¹ƒ hutvÄ• pavattanampi sambhinnamevÄ•
sabbattha gacchatÄ«_ti catuvokÄ• re alabbhanato. tenÄ• ha __ "bhavaá¹ƒ tu paÃ±cavokÄ•
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ vokÄ• ro etthÄ• ti __paÃ±cavokÄ• ro_. hoti hi bhinnÄ• dhik
aÃ±Ã±apadatthasamÄ• so yathÄ• "urasilomo" ti. atha vÄ• yathÄ• paccayaá¹ƒ paÃ±cahi kh
__paÃ±cavokÄ• ro_. "atthato" ti evamÄ• dikaá¹ƒ padaá¹ƒ cakkhÄ• dÄ«ni dassanÄ• dikiccÄ•
vuttaá¹ƒ, na aÃ±Ã±aá¹ƒ kiÃ±ci visesananti na tattha vinicchayo vutto.

512-4__._ __sabbÄ• nÄ«_ti \Be II 64/ kÄ• mÄ• vacarÄ• dibhedaá¹ƒ anÄ• masitvÄ• sabbÄ•
paá¹-isandhinibbattakÄ• upapajjavedanÄ«yabhÅ«tÄ• , aparÄ• pariyavedanÄ«yabhÅ«tÄ• v
yaá¹ƒ vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• Ä• yÅ«hanakÄ• le kammaá¹ƒ Ä• yÅ«hati, taá¹ƒ c
pÄ• á¹‡aghÄ• topakaraá¹‡Ä• dikaÃ±ca. __gatinimitta_nti
bhavantaramupapajjitappabhavapariyÄ• pannavaá¹‡á¹‡Ä• yatanaá¹ƒ, taá¹ƒ pana sugatiyaá
nibbattantassa rattakambalasadisamÄ• tukucchivaá¹‡á¹‡avasena, devaloke nibbattantassa
uyyÄ• nakapparukkhavaá¹‡á¹‡avasena, duggatiyaá¹ƒ nibbattantassa aggijÄ• lÄ• divaá¹‡á¹‡
petatiracchÄ• nayonÄ«su petatiracchÄ• nÄ• naá¹ƒ nibaddhasaÃ±caraá¹‡aá¹-á¹-hÄ• napariy
daá¹-á¹-habbaá¹ƒ. __ "tividha" _nti idaá¹ƒ yathÄ• sambhavavasena vuttaá¹ƒ, rÅ«pÄ• rÅ«pas
kammanimittameva Ä• rammaá¹‡aá¹ƒ hoti. tathÄ• hi mahaggatavipÄ• kÄ• ni ekantena kam
vuttÄ• ni.

__paccuppannamatÄ«taá¹ƒ vÄ• _ti khaá¹‡avasena paccuppannamatÄ«taá¹ƒ vÄ• . tattha g
paccuppannameva, kammanimittaá¹ƒ paccuppannamatÄ«taá¹ƒ vÄ• , kammaá¹ƒ pana atÄ«
pana paccuppannakammanimittagatinimittaá¹ƒ viya anÄ• pÄ• thagatattÄ• , atÄ«takammaka
ananubhÅ«tattÄ• ca vibhÅ«taá¹ƒ hutvÄ• nopatiá¹-á¹-hÄ• tÄ«ti atisantabhÄ• vena pavattam
Ä• rabbha pavattituá¹ƒ na sakkotÄ«ti vuttaá¹ƒ __ "natthi anÄ• gata" _nti. mahaggatapaá¹-isa
kammasadisÄ• rammaá¹‡abhÄ• vena kammassa viya atÄ«tanavattabbÄ• rammaá¹‡attÄ• r
uddhaá¹-aá¹ƒ. tattha dutiyacatutthÄ• rÅ«papaá¹-isandhÄ«naá¹ƒ atÄ«tameva Ä• rammaá¹‡a
navattabbanti daá¹-á¹-habbaá¹ƒ.

517-20__._ mahÄ• vipÄ• kÄ• naá¹ƒ paá¹-isandhÄ• dicatukiccavaseneva pavattanato rÅ«pÄ
paá¹-isandhibhavaá¹…gacutivasena taá¹ƒtaá¹ƒvipÄ• kasseva pavattito, tadÄ• rammaá¹‡ass
labbhatÄ«ti Ä• ha __ "mahÄ• pÄ• kÄ• ... pe0 ... dvaye" _ti. aniá¹-á¹-harÅ«pÄ• naá¹ƒ \Be II 6
asambhavepi tattha á¹-hatvÄ• idha aniá¹-á¹-hÄ• rammaá¹‡aá¹ƒ passantÄ• naá¹ƒ akusalavi
na vattabbanti rÅ«pabhavepi santÄ«raá¹‡attayaá¹ƒ vuttaá¹ƒ. abhidhammatthasaá¹…gahasa
iminÄ• va adhippÄ• yena rÅ«paloke akusalavipÄ• kappavatti dassitÄ• . apare pana "kÄ• ma
rÅ«pabhave santÄ«raá¹‡advayanti yathÄ• lÄ• bhavasena yojetabba" nti vadanti.

__kadÄ• cipÄ«_ti parittÄ• rammaá¹‡esu parittajavanÄ• naá¹ƒ uppÄ• depi. "bÄ«jassÄ• bhÄ
rÅ«pÄ• rÅ«pabhavadvaye tadÄ• rammaá¹‡Ä• bhÄ• vassa kÄ• raá¹‡aá¹ƒ vatvÄ• tameva pa
_ntiÄ• di vuttaá¹ƒ. paá¹-isandhiyeva bÄ«jabhÅ«tanti __paá¹-isandhibÄ«jaá¹ƒ. tassÄ• _ti tad

<521> yadi evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«nampi kÄ• mÄ• vacarapaá¹-isandhibÄ«jattÄ
codento Ä• ha __ "cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«na" _ntiÄ• di. __indriyÄ• na_nti cakkhuviÃ±Ã
vatthudvÄ• rabhÅ«tÄ• naá¹ƒ cakkhÄ• dÄ«namindriyÄ• naá¹ƒ. __pavattÄ• nubhÄ• vato_ti te
atthitÄ• nubhÄ• vato. ayaÃ±hettha adhippÄ• yo - cakkhusotaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vatthub
tattha pavattantÄ«ti tesaá¹ƒ pavattiÄ• nubhÄ• vato cakkhusotaviÃ±Ã±Ä• á¹‡Ä• ni pavattanti
pavattiyaá¹ƒ vÄ«thicittuppÄ• do niyatoti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ viya sampaá¹-icc
tattha sambhavo siddhoti.

523-4__._ __akÄ• mÄ• vacaradhamme_ti kÄ• mÄ• vacaradhammato aÃ±Ã±e mahaggatalo
nÄ• nuvattati. __janakaá¹ƒ ... pe0 ... anubandhatÄ«_ti yathÄ• nÄ• ma gehato nikkhamitvÄ•
taruá¹‡adÄ• rako attano janakaá¹ƒ pitaraá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pitusadisaá¹ƒ hitakÄ• ma
aá¹…guliyaá¹ƒ gahetvÄ• anubandhati, na aÃ±Ã±aá¹ƒ rÄ• japurisÄ• diá¹ƒ, tathÄ• etampi \B
bhavaá¹…gÄ• rammaá¹‡ato bahi nikkhamitukÄ• masabhÄ• gatÄ• ya attano janakaá¹ƒ paá¹
vÄ• dutiyakusalÄ• dikÄ• mÄ• vacarajavanameva anubandhati, na aÃ±Ã±aá¹ƒ mahaggataá
__kusalÄ• kusalÄ• di_nti __Ä• di_-ggahaá¹‡ena kiriyÄ• byÄ• kataá¹ƒ saá¹…gaá¹‡hÄ• ti. __
__paá¹-á¹-hÄ• ne_ "kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«" ti (
vipÄ• kadhammadhammÄ• namevÄ• nantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. vipphÄ• ra
nadÄ«soto bhavaá¹…gaá¹ƒ anubandhati, na pana chaá¸·aá¹…gupekkhÄ• vato santavutti ki
paá¹‡á¹‡apuá¹-aá¹ƒ viya nadÄ«sototi kiriyÄ• javanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ na ic
__Ä• cariyajotipÄ• la_ttherÄ• dayo pana "labbhamÄ• nassapi kenaci adhippÄ• yena katthac
taá¹ƒ dhammasaá¹…gahe akusalaniddese labbhamÄ• nopi adhipati na vutto, tasmÄ• yadi
tadÄ• rammaá¹‡aá¹ƒ vucceyya, tadÄ• voá¹-á¹-habbanÄ• nantarampi tassa pavattiá¹ƒ maÃ±
kiriyÄ• javanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ na vuttaá¹ƒ, na pana alabbhanato. yaÃ±ce
nidassitaá¹ƒ, taá¹ƒ nidassitabbena samÄ• naá¹ƒ na hoti, nÄ• vÄ• paá¹‡á¹‡apuá¹-Ä• naÃ±hi
Ä• vaá¹-á¹-anaá¹ƒ gati ca visadisÄ«ti nÄ• vÄ• yaá¹ƒ nadÄ«sotassa anubandhanaá¹ƒ, paá¹‡
ananubandhanaÃ±ca yujjati, idha pana kiriyÄ• javanetarajavanÄ• naá¹ƒ bhavaá¹…gasotass

sadisÄ«ti etassa ananubandhanaá¹ƒ, itarassa anubandhanaÃ±ca na yujjati, tasmÄ• vicÄ• n
vadanti.

525-6__._ yathÄ• cetaá¹ƒ mahaggatalokuttaradhamme nÄ• nuvattati, tathÄ• yadÄ• ete kÄ
mahaggatÄ• nuttaradhammÄ• rammaá¹‡Ä• hutvÄ• pavattanti, tadÄ• tepi nÄ• nubandhatÄ
"kÄ• mÄ• vacaradhammÄ• pÄ«" _tiÄ• di. mahaggatÄ• -ggahaá¹‡ena cettha lokuttarÄ• nam
cÄ• pÄ«_ti __ca_-saddena \Be II 67/ lokuttarÄ• rammaá¹‡Ä• naá¹ƒ gahaá¹‡aá¹ƒ. kasmÄ• n
"parittÄ• rammaá¹‡attÄ• " _tiÄ• di. __parittÄ• rammaá¹‡attÄ• _ti heá¹-á¹-hÄ• vuttanayena k
ekantena parittÄ• rammaá¹‡attÄ• . __tathÄ• paricitattÄ• _ti yathÄ• javanaá¹ƒ, evaá¹ƒ apari
vuttaá¹ƒ hoti - yathÄ• hi so pitaraá¹ƒ, pitusadisaá¹ƒ vÄ• kaÃ±ci anubandhanto taruá¹‡adÄ•
gharadvÄ• rantaravÄ«thicatukkÄ• dimhi pariciteyeva dese anugacchati, na araÃ±Ã±aá¹ƒ vÄ
gacchantaá¹ƒ, evaá¹ƒ kÄ• mÄ• vacaradhamme anubandhantampi parittamhi pariciteyeva d
anubandhati, na mahaggatalokuttaradhamme Ä• rabbha pavattamÄ• nepi.

527-32__._ idÄ• ni kiá¹ƒ imÄ• ya yuttikathÄ• ya aá¹-á¹-hakathÄ• pamÄ• á¹‡ato cetaá¹ƒ gah
"kiá¹ƒ tenÄ• " _tiÄ• di. __javane_ti kÄ• mÄ• vacarajavane. __tadÄ• rammaá¹‡acittÄ• ni_ "ta
laddhanÄ• mÄ• ni cittÄ• ni tadÄ• rammaá¹‡abhÄ• vaá¹ƒ na gaá¹‡hanti, tadÄ• rammaá¹‡abh
atha vÄ• nÄ• magottaá¹ƒ Ä• rabbha javane javite __tadÄ• rammaá¹‡aá¹ƒ_ tassa javanassa
gaá¹‡hanti_ na labbhantÄ«ti attho. __rÅ«pÄ• rÅ«pabhavesu vÄ• _ti __vÄ• _-saddena "javan
tadÄ• rammaá¹‡aá¹ƒ na gaá¹‡hantÄ«" ti Ä• kaá¸• á¸• hati. __paá¹‡á¹‡attiá¹ƒ Ä• rabbhÄ• _t
paá¹‡á¹‡attiá¹ƒ Ä• rabbha. __lakkhaá¹‡Ä• rammaá¹‡Ä• yÄ• _ti aniccÄ• dilakkhaá¹‡attayÄ•
balavavipassanÄ• yÄ• ti attho. "tÄ«á¹‡i lakkhaá¹‡Ä• ni, tisso ca paÃ±Ã±attiyo kusalattike na
__aá¹-á¹-hakathÄ• ya_ vuttattÄ• tiá¹‡á¹‡aá¹ƒ lakkhaá¹‡Ä• naá¹ƒ dhammato abhÄ• vena ta
vipassanÄ• ya tadÄ• rammaá¹‡Ä• ni na labbhanti. __paá¹-á¹-hÄ• ne_ pana "sekhÄ• vÄ• p
aniccato dukkhato anattato vipassanti, kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡at
(Paá¹-á¹-h I 1.406) vacanato khandhÄ• rammaá¹‡ikavipassanÄ• ya tadÄ• rammaá¹‡aá¹ƒ \B
daá¹-á¹-habbaá¹ƒ. __micchattaniyatesÅ«_ti "katame dhammÄ• micchattaniyatÄ• ? cattÄ• r
diá¹-á¹-higatasampayuttacittuppÄ• dÄ• " ti (Dhs 1426) evamÄ• gatesu micchÄ• gÄ• havase
javanaá¹ƒ sutvÄ• javitesu. kasmÄ• pana tesu javitesu tadÄ• rammaá¹‡aá¹ƒ na labbhatÄ«ti
kÄ• mÄ• vacaravipÄ• kÄ• naÃ±hi niyatamicchÄ• diá¹-á¹-hi viya "attÄ• occhijjatÄ«" tiÄ• dinÄ
appavattanato niyatamicchÄ• diá¹-á¹-hivasappavattesu tesu javitesu tadanantaraá¹ƒ tadÄ• n
uppajjanti, aniyatamicchÄ• diá¹-á¹-hivasappavattesu pana javitesu tadÄ• rammaá¹‡aá¹ƒ nup
vÄ• __micchattaniyatesÅ«_ti micchÄ• bhÄ• vaniyatasabhÄ• vesu taá¹ƒvisayesÅ«ti attho. m
dhammasabhÄ• vaá¹ƒ aggahetvÄ• micchattaniyatasabhÄ• vasseva gahaá¹‡ato, tassa ca v
micchattaniyatasabhÄ• ve Ä• rabbha tadÄ• rammaá¹‡Ä• na labbhanti. __pi_-saddena sam
sampiá¹‡á¸• eti, "lokuttaradhamme Ä• rabbhÄ• " ti vÄ• etena siddhattÄ• na tesaá¹ƒ visuá¹
aá¹-á¹-hakathÄ• yaá¹ƒ pana micchattaniyatasammattaniyatÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaá¹-
tadÄ• rammaá¹‡assa avatthubhÄ• vadassanatthaá¹ƒ micchattaniyatÄ• nantaraá¹ƒ sammatt

micchattaniyatasabhÄ• vassa viya paá¹-isambhidÄ• sabhÄ• vassapi kÄ• mÄ• vacaravipÄ• l
paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni Ä• rabbha javane javite tadÄ• rammaá¹‡aá¹ƒ na labbhatÄ«
"paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• nÄ«" _tiÄ• di. __manodvÄ• repÄ«_ti na kevalaá¹ƒ paÃ±cadv
manodvÄ• repi. __sabbesa_nti ahetukaduhetukÄ• dÄ«naá¹ƒ sabbesaá¹ƒ. __anupubbato_ti

<533> __na vijjatÄ«_ti manodvÄ• rassa appaá¹-ighabhÄ• vena na vijjati. __bhavaá¹…gato_
tassa Ä• rammaá¹‡ato \Be II 69/ vÄ• . __vuá¹-á¹-hÄ• na_nti bhavaá¹…gasantÄ• ne, tassÄ•
vuá¹-á¹-hÄ• naá¹ƒ.

535-6__._ __satta sattÄ• _ti ekekassa satta sattÄ• ti katvÄ• . __pÄ• papÄ• kÄ• _ti akusalav
"dvÄ• dasÄ• puÃ±Ã±acittÄ• na" nti vatvÄ• "pÄ• papÄ• kÄ• " ti vacanaá¹ƒ "tatridaá¹ƒ sugata
sugatacÄ«varappamÄ• á¹‡a" ntiÄ• dÄ«su viya saÃ±Ã±Ä• saddavasena vuttaá¹ƒ. evaá¹ƒ pa
akusalavipÄ• kÄ• naá¹ƒ pavattiá¹ƒ dassetvÄ• idÄ• ni paá¹-isandhiyaá¹ƒ dassetuá¹ƒ __ "ekÄ
vuttaá¹ƒ. uddhaccacetanÄ• ya pavattivipÄ• kadÄ• namattaá¹ƒ vinÄ• paá¹-isandhidÄ• nÄ• b
uddhaccamÄ• nasa" _nti. kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ, adhimokkhavirahena sabbadubbala
paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati, adhimokkhasabhÄ• vato tato balavatarampi uddhaccasah
nÄ• kaá¸• á¸• hatÄ«ti? paá¹-isandhidÄ• nasabhÄ• vÄ• bhÄ• vato. "balavaá¹ƒ Ä• kaá¸• á¸• h
nÄ• kaá¸• á¸• hatÄ«" ti hi ayaá¹ƒ vicÄ• raá¹‡Ä• paá¹-isandhidÄ• nasabhÄ• vesuyeva. yassa
paá¹-isandhidÄ• nasabhÄ• vo eva natthi, na tassa balavabhÄ• vo paá¹-isandhiÄ• kaá¸• á¸•

kathaá¹ƒ panetaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ "uddhaccasahagatassa paá¹-isandhidÄ• nasabhÄ•
dassanenapahÄ• tabbesu anÄ• gatattÄ• . tividhÄ• hi akusalÄ• dassanenapahÄ• tabbÄ• , l
dassanenapahÄ• tabbÄ• siyÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• ti. tattha
diá¹-á¹-hisampayuttavicikicchÄ• sahagatacittuppÄ• dÄ• __dassanenapahÄ• tabbÄ• _ nÄ• n
dassanenapahÄ• tabbÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttacittuppÄ• dÄ• vicikicchÄ• sah
1408). te hi paá¹-hamaá¹ƒ nibbÄ• nadassanato "dassana" nti laddhanÄ• mena sotÄ• pattim
"dassanenapahÄ• tabbÄ• " ti vuccanti. uddhaccasahagatacittuppÄ• do \Be II 70/ __bhÄ• va
yathÄ• ha "katame dhammÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• ? uddhaccasahagato cittuppÄ•
pahÄ• tabbattÄ• "bhÄ• vanÄ• yapahÄ• tabbo" ti vutto. uparimaggattayaÃ±hi paá¹-hamama
bhÄ• vanÄ• vasena uppajjati, na adiá¹-á¹-hapubbaá¹ƒ kiÃ±ci passati, tasmÄ• "bhÄ• vanÄ•
diá¹-á¹-hivippayuttadomanassasahagatacittuppÄ• dÄ• pana __siyÄ• dassanenapahÄ• tabl
bhÄ• vanÄ• yapahÄ• tabbÄ• _ nÄ• ma. yathÄ• ha "cattÄ• ro diá¹-á¹-higatavippayuttÄ• lobh
domanassasahagatacittuppÄ• dÄ• . ime dhammÄ• siyÄ• dassanenapahÄ• tabbÄ• siyÄ•
1409). te hi apÄ• yanibbattakÄ• vatthÄ• ya paá¹-hamamaggena, sesÄ• vatthÄ• ya uparimag
dassanenapahÄ• tabbÄ• siyÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• nÄ• ma. tattha siyÄ• dassan
dassanenapahÄ• tabbasÄ• maÃ±Ã±ena idha "dassanenapahÄ• tabbÄ• " tveva voharanti. y
paá¹-isandhiá¹ƒ dadeyya, tadÄ• akusalapaá¹-isandhiyÄ• sugatiyaá¹ƒ asambhavato apÄ• ye
apÄ• yagamanÄ«yaÃ±ca ekantena dassanenapahÄ• tabbÄ• siyÄ• , itarathÄ• apÄ• yagam

sekhÄ• naá¹ƒ apÄ• yuppatti Ä• pajjati, na ca panetaá¹ƒ yuttaá¹ƒ, "catÅ«hapÄ• yehi ca vippa
234), avinipÄ• tadhammo" tiÄ• divacanehi saha virujjhanato, sati ca panetassa dassanenap
dassanenapahÄ• tabbÄ• " ti imassa vibhaá¹…ge vattabbaá¹ƒ siyÄ• , na ca panetaá¹ƒ vuttan
"apÄ• yagamanÄ«yo rÄ• go doso moho tadekaá¹-á¹-hÄ• ca kilesÄ• " ti evaá¹ƒ dassanenap
uddhaccasahagatassÄ• pi tattha saá¹…gaho sakkÄ• kÄ• tunti? taá¹ƒ na, tassa niyÄ• mato
bhÄ• vanÄ• yapahÄ• tabbabhÄ• vena vuttattÄ• ti \Be II 71/ tasmÄ• dassanenapahÄ• tabbe
paá¹-isandhidÄ• nÄ• bhÄ• vaá¹ƒ sÄ• dhetÄ«ti.

nanu ca __paá¹-isambhidÄ• vibhaá¹…ge_ -

"yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ uddhaccasa
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe0 ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ
hoti ... pe0 ... avikkhepo hoti, ime dhammÄ• akusalÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dha
tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• " ti (Vibh 731) -

evaá¹ƒ uddhaccasahagatacittuppÄ• daá¹ƒ uddharitvÄ• tassa vipÄ• kopi uddhaá¹-oti kathan
paá¹-isandhidÄ• nÄ• bhÄ• vo sampaá¹-icchitabboti? na idaá¹ƒ paá¹-isandhidÄ• naá¹ƒ sandh
pavattivipÄ• kaá¹ƒ sandhÄ• ya. __paá¹-á¹-hÄ• ne_ pana -

"sahajÄ• tÄ• dassanenapahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá
nÄ• nakkhaá¹‡ikÄ• dassanenapahÄ• tabbÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ ka
kammapaccayena paccayo" ti (Paá¹-á¹-h II 8.89) -

dassanenapahÄ• tabbacetanÄ• ya eva sahajÄ• tanÄ• nakkhaá¹‡ikakammapaccayabhÄ• va
bhÄ• vanÄ• yapahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kamma
bhÄ• vanÄ• yapahÄ• tabbacetanÄ• ya sahajÄ• takammapaccayabhÄ• vova uddhaá¹-o, na
nÄ• nakkhaá¹‡ikakammapaccayabhÄ• vo. tathÄ• __paccanÄ«yanaye_pi -

"dassanenapahÄ• tabbo dhammo nevadassanenanabhÄ• vanÄ• yapahÄ• tabbassa dhamm
sahajÄ• ta. upanissaya ... pe0 ... pacchÄ• jÄ• ta. kammapaccayena paccayo" ti (Paá¹-á¹-h I

dassanenapahÄ• tabbasseva \Be II 72/ kammapaccayabhÄ• vaá¹ƒ uddharitvÄ• -

"bhÄ• vanÄ• yapahÄ• tabbo dhammo nevadassanenanabhÄ• vanÄ• yapahÄ• tabbassa dha
sahajÄ• ta. upanissaya. pacchÄ• jÄ• tapaccayena paccayo" ti (Paá¹-á¹-h II 8.99) -

bhÄ• vanÄ• yapahÄ• tabbassa dhammassa sahajÄ• tÄ• dipaccayabhÄ• vova vutto, na pan
nÄ• nakkhaá¹‡ikakammapaccayaá¹ƒ vinÄ• paá¹-isandhiÄ• kaá¸• á¸• hanaá¹ƒ atthi, tasmÄ•

paá¹-isandhidÄ• naá¹ƒ. pavattivipÄ• kaá¹ƒ panassa na sakkÄ• nivÄ• retuá¹ƒ paá¹-isambhid
uddhaccasahagatÄ• nampi vipÄ• kassa uddhaá¹-attÄ• , nÄ• nakkhaá¹‡ikakammapaccayass
sandhÄ• ya anuddhaá¹-attÄ• . evaÃ±ca pana katvÄ• yadeke Ä• cariyÄ• vadanti "uddhacca
deti paá¹-á¹-hÄ• ne nÄ• nakkhaá¹‡ikakammapaccayassa anuddhaá¹-attÄ• " ti, taá¹ƒ tesaá¹ƒ
daá¹-á¹-habbaá¹ƒ.

yadi ca te vadeyyuá¹ƒ - yathÄ• "vipÄ• kadhammadhammÄ• " ti ettha vipÄ• ka-saddena vip
evaá¹ƒ idhÄ• pi uddhaccasahagatÄ• naá¹ƒ vipÄ• kÄ• rahataá¹ƒ sandhÄ• ya "tesaá¹ƒ vipÄ•
yathÄ• saddhindriyavinimuttassa adhimuccanaá¹-á¹-hassa abhÄ• vepi saddhindriyassa adh
gahetvÄ• saddhindriyadhammo adhimuccanaá¹-á¹-ho atthoti vuccati, evamidhÄ• pi dhamm
vipÄ• kÄ• rahabhÄ• vassa abhÄ• vepi dhammÄ• nameva vipÄ• kÄ• rahasÄ• matthiyaá¹ƒ ga
yadi ca te pavattivipÄ• kaá¹ƒ dadeyyuá¹ƒ, yathÄ• -

"sukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dham
nÄ• nakkhaá¹‡ikÄ• " ti (Paá¹-á¹-h I 2.57) -

pavattivipÄ• kassapi \Be II 73/ vasena nÄ• nakkhaá¹‡ikakammapaccayo vutto, evamettthÄ•
nÄ• nakkhaá¹‡ikakammapaccayabhÄ• vo vattabbo siyÄ• . na hi labbhamÄ• nassa avacane
yathÄ• dhammasÄ• sane avacanampi abhÄ• vameva dÄ«peti. apica yadi uddhaccasahagat
adhippetaá¹ƒ siyÄ• , tadÄ• "anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyass
paccayo" ti paá¹-isedho na kÄ• tabbo siyÄ• . na hi á¹-hapetvÄ• uddhaccaá¹ƒ aÃ±Ã±o koci a
dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa paccayo bhavituá¹ƒ asamattho atthÄ«ti, t
abhilÄ• pamattaá¹ƒ. tathÄ• hi yaá¹ƒ tÄ• va vuttaá¹ƒ "vipÄ• kÄ• rahabhÄ• vaá¹ƒ gahetvÄ• t
nti, tadeva tassa vipÄ• kasabbhÄ• vaá¹ƒ dÄ«peti. na hi vipÄ• kÄ• rahabhÄ• ve sati abhiÃ±Ã
avipÄ• katÄ• ya kÄ• raá¹‡aá¹ƒ atthÄ«ti yampi vuttaá¹ƒ "nÄ• nakkhaá¹‡ikakammapaccayass
dÄ«petÄ«" ti, tampi na sundaraá¹ƒ, labbhamÄ• nassÄ• pi katthaci kenaci adhippÄ• yena av
dhammasaá¹…gaá¹‡iyaá¹ƒ labbhamÄ• nampi hadayavatthu na vuttaá¹ƒ. tasmÄ• yadi pava
nÄ• nakkhaá¹‡ikakammapaccayabhÄ• vo vucceyya, tadÄ• paá¹-isandhivipÄ• kadÄ• nampi
labbhamÄ• nassapi pavattivipÄ• kassa vasena nÄ• nakkhaá¹‡ikakammapaccayabhÄ• vo na
anupÄ• dinnupÄ• dÄ• niyassa upÄ• dinnupÄ• dÄ• niyaá¹ƒ pati kammapaccayapaá¹-ikkhepa
abhiÃ±Ã±Ä• kusalÄ• dike sandhÄ• yÄ• ti na ettÄ• vatÄ• uddhaccasahagatassa pavattivipÄ
paá¹-ikkhipituá¹ƒ sakkÄ• ti. yampi __aá¹-á¹-hakathÄ• yaá¹ƒ_ "yathÄ• ca abhiÃ±Ã±Ä• cetan
â€™saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™ nti ettha apanetabbÄ• " ti vuttaá¹ƒ, tampi
niddisiyamÄ• nÄ• ya yathÄ• itarÄ• paá¹-isandhipavattivasena duvidhassapi vipÄ• kaviÃ±Ã
evamuddhaccacetanÄ• pÄ«ti gaá¹‡heyyunti vuttaá¹ƒ, na tassa pavattivipÄ• kÄ• bhÄ• vatoti

__Ä• cariyabuddhamittÄ• dayo_ \Be II 74/ pana uddhaccasahagataá¹ƒ dvidhÄ• vibhajitvÄ•
ubhayavipÄ• kadÄ• naá¹ƒ, ekassa sabbathÄ• pi vipÄ• kÄ• bhÄ• vaá¹ƒ vaá¹‡á¹‡enti. tesaÃ±

uddhaccaá¹ƒ bhÄ• vanÄ• yapahÄ• tabbampi, atthi nabhÄ• vanÄ• yapahÄ• tabbampi. tesu b
sekhasantÄ• nappavattaá¹ƒ, itaraá¹ƒ puthujjanasantÄ• nappavattaá¹ƒ. phaladÄ• naÃ±ca pu
pavattasseva, netarassa. tathÄ• hi dassanabhÄ• vanÄ• naá¹ƒ abhÄ• vepi yesaá¹ƒ puthujja
dassanabhÄ• vanÄ• hi bhavitabbaá¹ƒ, tesaá¹ƒ taduppattikÄ• le tÄ• hi pahÄ• tuá¹ƒ sakkuá¹‡
"dassanenapahÄ• tabbÄ• , bhÄ• vanÄ• yapahÄ• tabbÄ• " ti ca vuccanti. puthujjanÄ• naá¹ƒ
bhÄ• vanÄ• yapahÄ• tabbacintÄ• natthi, tena tesaá¹ƒ pavattamÄ• nÄ• te dassanena pahÄ
"bhÄ• vanÄ• yapahÄ• tabbÄ• " ti na vuccanti. yadi vucceyyuá¹ƒ, dassanenapahÄ• tabbÄ• I
kesaÃ±ci keci kadÄ• ci Ä• rammaá¹‡Ä• rammaá¹‡Ä• dhipatiupanissayapaccayehi paccayÄ•
chandarÄ• gÄ• dÄ«naÃ±hi kesaÃ±ci sakkÄ• yadiá¹-á¹-hÄ• dayo keci atÄ«tÄ• dÄ«su kismiÃ
Ä• rammaá¹‡Ä• dhipatiupanissayehi paccayÄ• hontÄ«ti natthi, na ca paá¹-á¹-hÄ• ne "dassa
bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayo" ti vuttÄ• , tasmÄ• natthi pu
pavattamÄ• nÄ• namakusalÄ• naá¹ƒ bhÄ• vanÄ• yapahÄ• tabbapariyÄ• yo. yadi tattha ava
sati sekhasantÄ• napavattÄ• nampi akusalÄ• naá¹ƒ bhÄ• vanÄ• yapahÄ• tabbapariyÄ• yo n
nÄ• pajjati, sekhasantÄ• nappavattÄ• naá¹ƒ bhÄ• vanÄ• ya pahÄ• tuá¹ƒ sakkuá¹‡eyyattÄ•
sekhÄ• naá¹ƒ dassanenapahÄ• tabbÄ• naá¹ƒ akusalÄ• naá¹ƒ pahÄ«nabhÄ• vena assÄ• da
honti. pahÄ«natÄ• ya eva somanassassa hetubhÅ«tÄ• , avikkhepahetubhÅ«tÄ• ca na dom
uppÄ• dentÄ«ti na tesaá¹ƒ Ä• rammaá¹‡Ä• rammaá¹‡Ä• dhipatipakatÅ«panissayabhÄ• vaá
pahÄ«nakilese upanissÄ• ya ariyÄ• rÄ• gadosavikkhepe uppÄ• denti. vuttaÃ±ca "sotÄ• pat
pahÄ«nÄ• , te kilese na puneti, na pacceti, na paccÄ• gacchatÄ«ti sugato, sakadÄ• gÄ• mi
arahattamaggena ... pe0 ... sugato" ti. puthujjanÄ• naá¹ƒ pana dassanena pahÄ• tuá¹ƒ sakk
pahÄ• tuá¹ƒ asakkuá¹‡eyyÄ• naá¹ƒ kenaci paccayena paccayÄ• na hontÄ«ti na sakkÄ• va
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• up
uddhaccaá¹ƒ uppajjati, vicikicchaá¹ƒ Ä• rabbha vicikicchÄ• uppajjati, diá¹-á¹-hi uppajjati, ud
uppajjatÄ«" ti (Paá¹-á¹-h I 1.407) diá¹-á¹-hivicikicchÄ• naá¹ƒ uddhaccÄ• rammaá¹‡abhÄ• va
__uddhacca_nti uddhaccasahagataá¹ƒ cittuppÄ• daá¹ƒ sandhÄ• ya vuttaá¹ƒ, na dassanena
labbhamÄ• nacetasikaá¹ƒ uddhaccaá¹ƒ. evaÃ±ca katvÄ• __adhipatipaccayaniddese_ "diá¹
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjatÄ«" ti (Paá¹
ettakameva vuttaá¹ƒ, na vuttaá¹ƒ "uddhaccaá¹ƒ uppajjatÄ«" ti, tasmÄ• sekhasantÄ• nappav
dassanenapahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayattÄ• bhÄ• vato puthujjanÄ• naá¹ƒ
dassanenapahÄ• tabbÄ• namakusalÄ• naá¹ƒ paccayÄ• na hontÄ«ti na sakkÄ• vattunti paa
dassanenapahÄ• tabbÄ• naá¹ƒ bhÄ• vanÄ• yapahÄ• tabbassa
Ä• rammaá¹‡Ä• rammaá¹‡Ä• dhipatiupanissayapaccayattÄ• nuddharaá¹‡aá¹ƒ sekhasantÄ•
bhÄ• vanÄ• yapahÄ• tabbapariyÄ• yabhÄ• vaá¹ƒ sÄ• dheti, puthujjanasantÄ• neyeva
nadassanenapahÄ• tabbÄ• namakusalÄ• naá¹ƒ bhÄ• vanÄ• yapahÄ• tabbapariyÄ• yabhÄ•
dassanabhÄ• vanÄ• hi pahÄ• tabbÄ• naá¹ƒ atÄ«tÄ• dibhÄ• vena navattabbattepi yÄ• disÄ•
Ä• pÄ• detabbÄ• , te puthujjanesu pavattamÄ• nÄ• \Be II 76/ dassanena pahÄ• tuá¹ƒ sakk
dassanamaggÄ• pekkhÄ• ya tadappavattiyampi dassanenapahÄ• tabbÄ• nÄ• ma. sekhesu
pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• tadappavattiyampi tadapekkhÄ• ya bhÄ• vanÄ• yapahÄ• tabb

asakkuá¹‡eyyÄ• pana puthujjanesu pavattamÄ• nÄ• heá¹-á¹-hÄ• vuttanayena nevadassa
nabhÄ• vanÄ• yapahÄ• tabbÄ• , tesu bhÄ• vanÄ• yapahÄ• tabbÄ• sahÄ• yavirahato vipÄ•
dassanenapahÄ• tabbasaá¹…khÄ• taá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ sahÄ• yabhÅ«taá¹ƒ na
bhÄ• vanÄ• yapahÄ• tabbacetanÄ• ya nÄ• nakkhaá¹‡ikakammapaccayabhÄ• vo na vutto.
apekkhitabbadassanabhÄ• vanÄ• rahitÄ• naá¹ƒ pana puthujjanesu uppajjamÄ• nÄ• naá¹ƒ s
chandarÄ• gÄ• dÄ«naá¹ƒ, uddhaccasahagatacittuppÄ• dassa ca saá¹ƒyojanattayatadekaá¹
anupacchinnatÄ• ya aparikkhÄ«á¹‡asahÄ• yÄ• naá¹ƒ vipÄ• kuppÄ• danaá¹ƒ na sakkÄ• pa
uddhaccasahagatadhammÄ• naá¹ƒ vipÄ• ko vibhaá¹…ge vuttoti.

yadi evaá¹ƒ apekkhitabbadassanabhÄ• vanÄ• rahitÄ• naá¹ƒ akusalÄ• naá¹ƒ "nevadassane
vattabbatÄ• Ä• pajjatÄ«ti? nÄ• pajjati, appahÄ• tabbasabhÄ• vÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ
"nevadassanenanabhÄ• vanÄ• yapahÄ• tabbÄ• " ti vuttattÄ• , appahÄ• tabbaviruddhasabh
evaá¹ƒ te imasmiá¹ƒ tike navattabbÄ• ti vattabbÄ• Ä• pajjantÄ«ti? nÄ• pajjanti, cittuppÄ• da
dassitÄ• naá¹ƒ dvÄ• dasÄ• kusalacittuppÄ• dÄ• naá¹ƒ dvÄ«hi padehi saá¹…gahitattÄ• . yat
dhammavasena sabbesaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ saá¹…gahitattÄ• kÄ• lavasena a
"navattabbÄ• " ti na \Be II 77/ vuttÄ• cittuppÄ• dÄ• nurÅ«pena saá¹…gahitesu navattabbas
idhÄ• pi cittuppÄ• dabhÄ• vena saá¹…gahitesu navattabbassa abhÄ• vÄ• "navattabbÄ• " ti
dhammavasena asaá¹…gahitassa tikadukesu navattabbatÄ• patti. yattha hi cittuppÄ• do ko
atthi, tattha tesaá¹ƒ catuttho koá¹-á¹-hÄ• so atthÄ«ti yathÄ• vuttapadesu viya tatthÄ• pi bhin
cittuppÄ• de bhinditvÄ• bhÄ• jeti "siyÄ• navattabbÄ• parittÄ• rammaá¹‡Ä• " tiÄ• dinÄ• , ta
idha ca tathÄ• na vuttanti.

atha vÄ• yathÄ• sappaá¹-ighehi samÄ• nasabhÄ• vattÄ• rÅ«padhÄ• tuyaá¹ƒ "tayo mahÄ
vuttÄ• , yathÄ• ha "asaÃ±Ã±asattÄ• naá¹ƒ anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«
puthujjanÄ• naá¹ƒ pavattamÄ• nÄ• bhÄ• vanÄ• yapahÄ• tabbasamÄ• nasabhÄ• vÄ• "bhÄ
natthi navattabbatÄ• pasaá¹…go. evaÃ±ca sati puthujjanÄ• naá¹ƒ pavattamÄ• nÄ• pi bhÄ•
sakabhaá¹‡á¸• e chandarÄ• gÄ• dayo parabhaá¹‡á¸• e chandarÄ• gÄ• dÄ«naá¹ƒ upanissay
rÄ• gadiá¹-á¹-hÄ«naá¹ƒ adhipatipaccayoti ayamattho laddho hoti. teneva hi -

"bhÄ• vanÄ• yapahÄ• tabbo dhammo dassanenapahÄ• tabbassa dhammassa upanissayap
Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo" ti (Paá¹-á¹-h II 8.84) -

imissÄ• niddese dassanenapahÄ• tabbÄ• naá¹ƒ upanissayapaccayabhÄ• vÄ«dhamme nid

"pakatÅ«panissayo - patthanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe0 ... saá¹…ghaá¹ƒ
bhÄ• vanÄ• yapahÄ• tabbo rÄ• go doso moho mÄ• no patthanÄ• dassanenapahÄ• tabbas
diá¹-á¹-hiyÄ• patthanÄ• ya upanissayapaccayena paccayo \Be II 78/. sakabhaá¹‡á¸• e char
chandarÄ• gassa upa ... pe0 ... sakapariggahe chandarÄ• go parapariggahe chandarÄ• gas

paccayo" ti (Paá¹-á¹-h II 8.84) -

puthujjanasantÄ• ne patthanÄ• dayo niddiá¹-á¹-hÄ• .

evampi yathÄ• aphoá¹-á¹-habbattÄ• rÅ«padhÄ• tuyaá¹ƒ tayo mahÄ• bhÅ«tÄ• na parama
apekkhitabbabhÄ• vanÄ• rahitÄ• puthujjanesu pavattamÄ• nÄ• sakabhaá¹‡á¸• e chandarÄ
bhÄ• vanÄ• ya pahÄ• tabbÄ• ti bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ nÄ• nakkhaá¹‡ikakamm
"dassanenapahÄ• tabbÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayo"
dassanenapahÄ• tabbapaccayÄ• kilesÄ• , na te dassanato uddhaá¹ƒ pavattanti. dassanen
pana uddhaccasahagatassa sahÄ• yavekallamattameva dassanena kataá¹ƒ, na tassa koci
anuppattidhammataá¹ƒ Ä• pÄ• ditoti tassa ekantabhÄ• vanÄ• yapahÄ• tabbatÄ• vuttÄ• , ta
ekasabhÄ• vasseva tassa sati sahÄ• ye vipÄ• kuppÄ• danavacanaá¹ƒ, asati ca vipÄ• kÄ• n
virujjhati. tayidaá¹ƒ sabbametesaá¹ƒ Ä• cariyÄ• naá¹ƒ ahopurisikÄ• ramattaá¹ƒ. kasmÄ• ? u
ekantabhÄ• vanÄ• yapahÄ• tabbabhÄ• vena vuttattÄ• . evaÃ±hi vuttaá¹ƒ bhagavatÄ• "kata
bhÄ• vanÄ• yapahÄ• tabbÄ• . uddhaccasahagato cittuppÄ• do" ti (Dhs 1406). yadi ca uddha
nabhÄ• vanÄ• yapahÄ• tabbaá¹ƒ abhavissa, yathÄ• __atÄ«tÄ• rammaá¹‡attike_ "niyogÄ•
(Dhs 1433) vatvÄ• vibhajja vuttaá¹ƒ, evamidhÄ• pi "niyogÄ• bhÄ• vanÄ• yapahÄ• tabbÄ•
"uddhaccasahagato siyÄ• bhÄ• vanÄ• yapahÄ• tabbo siyÄ• navattabbo â€™dassanenapa
â€™bhÄ• vanÄ• yapahÄ• tabboâ€™ tipÄ«" tiÄ• di vattabbaá¹ƒ siyÄ• \Be II 79/, na ca tathÄ
"tamatthaá¹ƒ paá¹-ipÄ• dentehi yadi vucceyyu" ntiÄ• dinÄ• yutti vuttÄ• , sÄ• pi ayutti. kasm
dassanenapahÄ• tabbÄ• rammaá¹‡Ä• naá¹ƒ rÄ• gadiá¹-á¹-hivicikicchÄ• uddhaccÄ• naá¹ƒ t
icchitattÄ• . yaÃ±ca "uddhaccaá¹ƒ uppajjatÄ«" ti uddhaccasahagatacittuppÄ• do vuttoti dass
adhipatipaccayaniddese uddhaccassa anuddharaá¹‡aá¹ƒ kÄ• raá¹‡avasena vuttaá¹ƒ, tampi
aÃ±Ã±atthÄ• pi sÄ• vasesapÄ• á¹-hÄ• naá¹ƒ dassanato. tathÄ• hi "atÄ«to dhammo paccup
dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo" ti etesaá¹ƒ vibh
cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ katvÄ• "paccuppanno dhammo paccuppannassa dham
labbhamÄ• nampi cetopariyaÃ±Ä• á¹‡aá¹ƒ na gahitaá¹ƒ. yampi bhÄ• vanÄ• yapahÄ• tabba
dassanenapahÄ• tabbassa sahÄ• yabhÄ• vÅ«pagamanaá¹ƒ vuttaá¹ƒ, tampi vicÄ• retabbaá
dÄ• nasÄ«lÄ• dÄ«naá¹ƒ upapattiyaá¹ƒyeva vipÄ• kadÄ• nasÄ• matthiyÄ• á¹-hÄ• navasena
bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ hoti, udÄ• hu kileso viya kan
kiÃ±cettha - yadi tÄ• va purimo nayo, sekhasantÄ• ne bhÄ• vanÄ• yapahÄ• tabbassa akiriy
pahÄ«nÄ• vijjÄ• mÄ• nataá¹‡hÄ• nusayasmiá¹ƒ santÄ• ne dÄ• nÄ• di viya sahÄ• yavekalle
Ä• pannattÄ• . atha dutiyo, bhÄ• vanÄ• yapahÄ• tabbattena abhimatassÄ• pi dassanenapa
paá¹-isandhidÄ• ne sati apÄ• yagamanÄ«yasabhÄ• vÄ• nativattanato, tasmÄ• amhehi heá
uddhaccasahagatassa vipÄ• kadÄ• naá¹ƒ sampaá¹-icchitabbaá¹ƒ, na yesaá¹ƒ kesaÃ±ci vac
paá¹-á¹-hÄ• nÄ• nusÄ• rÄ«hi bhavitabbanti.

537-8__._ __ya_nti yaá¹ƒ Ä• vajjanadvayaá¹ƒ. __karaá¹‡amattattÄ• _ti karaá¹‡amattameva

phaladÄ• nÄ• bhÄ• vato. __vÄ• tapupphasama_nti moghapupphasamaá¹ƒ, yathÄ• taá¹ƒ p
acchinnamÅ«lepi rukkhe \Be II 80/ nibbattaá¹ƒ purimehi adinnaphalattÄ• phalanibbattakaá¹
anupacchinnabhavamÅ«lepi santÄ• ne nibbattaá¹ƒ anÄ• sevanabhÄ• vena phaladÄ• yakaá
__javanattaá¹ƒ tu sampatta_nti aá¹-á¹-hÄ• rasavidhaá¹ƒ khÄ«á¹‡Ä• savÄ• veá¹‡ikaá¹ƒ viÃ±
__kiccasÄ• dhanato_ti bhavataá¹‡hÄ• mÅ«lassa avocchinnabhÄ• ve sati kusalÄ• kusalakar
dÄ• nÄ• ditaá¹ƒtaá¹ƒkiccasÄ• dhanavasena vÄ• . idaá¹ƒ vuttaá¹ƒ hoti - yathÄ• hi chinnamÅ
pupphanamattaá¹ƒ á¹-hapetvÄ• aphalameva hoti, evametampi taá¹ƒtaá¹ƒkiccasÄ• dhanam
samucchinnabhavataá¹‡hÄ• mÅ«le santÄ• ne pavattanato aphalamevÄ• ti.

539-40__._ __paá¹-iccÄ• _ti hetudhammassa paá¹-imukhaá¹ƒ gantvÄ• taá¹ƒ apaccakkhÄ•
tiá¹-á¹-hati uppajjati vÄ• ti vuttaá¹ƒ hoti. "etÄ«" ti hi idaá¹ƒ uppattiá¹-á¹-hitÄ«naá¹ƒ sÄ• dhÄ•
pavattiparidÄ«pakaá¹ƒ. tenevÄ• ha __ "á¹-hitiyuppattiyÄ• pi vÄ• " _ti. ekacco hi paccayo á¹-
upakÄ• rako hoti yathÄ• pacchÄ• jÄ• tapaccayo, ekacco uppattiyÄ• eva yathÄ• anantarÄ•
yathÄ• hetuÄ• dayo. evaá¹ƒ paccaya-saddassa vacanatthaá¹ƒ dassetvÄ• idÄ• ni paccayal
__ "yo dhammo" _tiÄ• di. __yo_ti hetudhammo. __yassÄ• _ti yassa phaladhammassa. __á¹
á¹-hititthaá¹ƒ, uppattitthaá¹ƒ vÄ• . __á¹-hitiyÄ• _ti vÄ• á¹-hitikkhaá¹‡e, __uppattiyÄ• _ti uppÅ
yassa dhammassa upakÄ• ro, yassa dhammassa á¹-hitiyuppattiyÄ• ti vÄ• sambandho. __ "
dhammena dhammasattiupakÄ• rakaá¹ƒ dasseti. __ "sambhavo" _tiÄ• di paccayasseva par
etasmÄ• ti __sambhavo_. tathÄ• __pabhavo_. hinoti patiá¹-á¹-hÄ• ti etthÄ• ti __hetu_. anel
dhÄ• tusaddÄ• naá¹ƒ __hi_-saddo mÅ«la-saddo viya patiá¹-á¹-hattho veditabbo. hinoti vÄ•
kammanidÄ• nabhÅ«tena uddhaá¹ƒ ojaá¹ƒ abhiharantena mÅ«lena \Be II 81/ viya pÄ• dapo
gacchati, vuddhiá¹ƒ viruá¸·hiá¹ƒ Ä• pajjatÄ«ti __hetu_. attano phalaá¹ƒ karotÄ«ti __kÄ• raá¹
mato_ti paccayova "sambhavo" tiÄ• dito mato. atthato ete samÄ• nÄ• , byaÃ±janamattaá¹ƒ
vuttaá¹ƒ hoti.

541-5__._ evaá¹ƒ paá¹-á¹-hÄ• ne Ä• gatasabbapaccayÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena att
hetupaccayasseva sarÅ«paá¹ƒ dassetuá¹ƒ __ "lobhÄ• di pana yo dhammo" _tiÄ• di vuttaá¹ƒ
sampayuttÄ• naá¹ƒ suppatiá¹-á¹-hitabhÄ• vasÄ• dhanasaá¹…khÄ• tamÅ«laá¹-á¹-hena. __cl
mÅ«laá¹-á¹-henÅ«pakÄ• rakabhÄ• vassa tesameva Ä• veá¹‡ikabhÄ• vena ete chaá¸·eva. _
kusalÄ• kusalÄ• byÄ• katajÄ• tito. __navadhÄ• _ti tayo kusalahetÅ«, tayo akusalahetÅ«, ta
navadhÄ• . __dhammÄ• naá¹ƒ ... pe0 ... sÄ• dhako_ti yathÄ• sÄ• livÄ«hibÄ«jÄ• dÄ«ni sÄ•
sÄ• dhakÄ• ni, maá¹‡iÄ• dipabhÄ• vatthÅ«naÃ±ca nÄ«lÄ• divaá¹‡á¹‡Ä• ni nÄ«lÄ• dimaá¹‡
hetupaccayo yathÄ• rahaá¹ƒ attano sampayuttÄ• naá¹ƒ kusalÄ• dittasÄ• dhakoti kusalÄ• ku
yathÄ• kkamaá¹ƒ kusalÄ• kusalÄ• byÄ• katabhÄ• vasÄ• dhako mÅ«laá¹-á¹-hoti ayamettha
revatÄ• cariyaá¹ƒ, tassa sissÄ• nusisse ca sandhÄ• yÄ• ha. atha vÄ• garumhi bahuvacana
revatÄ• cariyameva sandhÄ• ya __ "eke Ä• cariyÄ• " _ti vuttaá¹ƒ.

__evaá¹ƒ sante_ti yadi mÅ«laá¹-á¹-ho kusalÄ• dibhÄ• vasÄ• dhako, evaá¹ƒ sati. yathÄ• cit

paccayo hoti, evaá¹ƒ taá¹ƒsampayuttadhammÄ• pÄ«ti Ä• ha __ "taá¹ƒsamuá¹-á¹-hÄ• narÅ«
hetusamuá¹-á¹-hÄ• narÅ«pesÅ«ti attho. __neva sampajjatÄ«_ti na sijjhati, "hetÅ« hetusamp
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena \Be II 82/ p
hetupaccayabhÄ• vo na sampajjatÄ«ti vuttaá¹ƒ hoti. yathÄ• kusalÄ• kusalÄ• hetÅ« taá¹ƒsa
kusalÄ• dibhÄ• vÄ• ya na pariyattÄ• , evaá¹ƒ abyÄ• katopi hetu taá¹ƒsamuá¹-á¹-hÄ• nassa
na pariyatto. sabhÄ• vena hi taá¹ƒ abyÄ• katanti Ä• ha __ "na hÄ«" _tiÄ• di. yadi kusalÄ• di
paccayÄ• pi na hontÄ«ti vadeyyÄ• ti Ä• ha __ "na tesa" _ntiÄ• di. "hetÅ« hetusampayuttakÄ
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo" ti (Paá¹-á¹-h I 1.1)
tesaá¹ƒ rÅ«pÄ• naá¹ƒ paccayÄ• na na honti, bhavantevÄ• ti attho.

546-7__._ __na gantabbo_ti na paccetabbo. idaá¹ƒ vuttaá¹ƒ hoti - yadi kusalÄ• dihetuyo atta
attahetukÄ• naá¹ƒ dhammÄ• naá¹ƒ kusalÄ• dibhÄ• vaá¹ƒ sÄ• dhenti, kusalÄ• kusalahetupa
te viya kusalÄ• dayo siyuá¹ƒ, hetuyo vÄ• rÅ«pÄ• naá¹ƒ paccayÄ• na siyuá¹ƒ, na ca paneta
tasmÄ• kusalÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ• vasÄ• dhako mÅ«laá¹-á¹-hoti na viÃ±Ã±Ä• tabba
hetupaá¹-ibaddho kusalÄ• dibhÄ• vo, tadÄ• abyÄ• katabhÄ• vopi tappaá¹-ibaddho siyÄ• , a
na sijjhati. yadi ca hetupaá¹-ibaddho kusalÄ• dibhÄ• vo, hetÅ«nampi kusalÄ• dibhÄ• vo app
tesampi sesahetupaá¹-ibaddho, evampi momÅ«hacittasampayuttassa hetuno akusalabhÄ•
so aÃ±Ã±ahetuko siyÄ• , evaá¹ƒ sati sesahetÅ«nampi taá¹ƒhetukova siyÄ• . yathÄ• ca ses
avasesasampayuttadhammÄ• nampi taá¹ƒhetukova siyÄ• . atha siyÄ• hetÅ«naá¹ƒ sabhÄ•
sampayuttÄ• naá¹ƒ pana \Be II 83/ hetupaá¹-ibaddhoti, evaá¹ƒ sati alobho kusalo vÄ• siyÄ•
hi so sabhÄ• vato kusalo, taá¹ƒsabhÄ• vattÄ• abyÄ• kato na siyÄ• . atha abyÄ• kato, taá¹ƒ
siyÄ• alobhasabhÄ• vassa adosattÄ• bhÄ• vo viya. yasmÄ• pana ubhayathÄ• pi hoti, tasm
saddhÄ• dÄ«su sampayuttesu hetupaá¹-ibaddhaá¹ƒ kusalÄ• dibhÄ• vaá¹ƒ pariyesatha, na s
kusalÄ• ditÄ• aÃ±Ã±apaá¹-ibaddhÄ• pariyesitabbÄ• , na sabhÄ• vato. sÄ• pana pariyesiy
yonisomanasikÄ• rÄ• dipaá¹-ibaddhÄ• hotÄ«ti hetÅ«su viya hetusampayuttadhammesupi
yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusalÄ• dibhÄ• vo, na hetupaá¹-ibaddhoti. tenevÄ• ha

"yoniso, bhikkhave, manasi karoto anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti, uppan
abhivaá¸• á¸• hantÄ«" tiÄ• di (AN I 1.67).

__samayaÃ±Ã±unÄ• _ti Ä• bhidhammikamatavedinÄ• . __suppatiá¹-á¹-hitabhÄ• vassa sÄ•
dhammÄ• naá¹ƒ sammÄ• patiá¹-á¹-hitabhÄ• vassa thirabhÄ• vassa sÄ• dhanena. laddhah
viruá¸·hamÅ«lÄ• viya pÄ• dapÄ• thirÄ• honti suppatiá¹-á¹-hitÄ• , ahetukÄ• tilabÄ«jÄ• dise
suppatiá¹-á¹-hitÄ• ti.

<548> __sabbaso_ti kÄ• mÄ• vacarÄ• disabbabhÄ• gena.

550-1__._ paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ abhÄ• vato at

kaá¹-attÄ• rÅ«pÄ• nameva ca paccayabhÄ• voti Ä• ha __ "attanÄ• ... pe0 ... jÄ• tÄ• na" _n
ca upacitattÄ• ca na issarÄ• dihetuno sambhÅ«tÄ• ni rÅ«pÄ• ni kaá¹-attÄ• rÅ«pÄ• ni, kam
attho \Be II 84/, kaá¹-attÄ• rÅ«pÄ• neva jÄ• tÄ• ni bhÅ«tÄ• ni nibbattÄ• nÄ«ti __kaá¹-attÄ• r
thevÄ• _ti yathÄ• paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, evanti attho. __cittajÄ• naÃ
"attanÄ• sampayuttÄ• na" nti Ä• kaá¸• á¸• hati.

<553> lokuttaravipÄ• kÄ• naá¹ƒ paá¹-isandhivasena appavattanato natthi kammasamuá¹-á
Ä• ha __ "cittajÄ• na" _ntiÄ• di.

<555> __hetupaccayasambhavo_ti hetupaccayasambhÅ«tadhammo, hetupaccayato pacca
sambhavÄ• kÄ• ro vÄ• . __saÃ±jÄ• tasukhahetunÄ• _ti saÃ±jÄ• taÃ±Ä• á¹‡ena, sampajaÃ±
"sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«" tiÄ• divacana

"diá¹-á¹-he dhamme ca yo attho,

yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro,

paá¹‡á¸• itoti pavuccatÄ«" ti || (SN I 1.129) -

Ä• divacanato sukhassa hetÅ«ti vÄ• "sukhahetÅ«" ti vuccati.

<556> lokassa adhipati __lokÄ• dhipati, _ sakalalokanÄ• yakenÄ• ti attho. attÄ• dhÄ«nÄ• r
__adhipatÄ«. chandaá¹ƒ tu jeá¹-á¹-hakaá¹ƒ katvÄ• _ti "chandavato kiá¹ƒ nÄ• ma na sijjhatÄ
purimÄ• bhisaá¹…khÄ• rÅ«panissayaá¹ƒ labhitvÄ• uppajjamÄ• ne cittuppÄ• de chando jeá
sampayuttadhamme vase vattamÄ• no hutvÄ• pavattati, sampayuttadhammÄ• ca tassa va
tadanuvattanatoti Ä• ha __ "chandaá¹ƒ tu jeá¹-á¹-hakaá¹ƒ katvÄ• " tiÄ• di. __katvÄ• dhura_
sahajÄ• tapubbaá¹…gamavasena \Be II 85/ pubbaá¹…gamaá¹ƒ katvÄ• . __chandÄ• dhipati
chandÄ• dhipati nÄ• ma "chando adhipati imassÄ• " ti katvÄ• . __esevÄ• _ti "cittaá¹ƒ dhura
kÄ• lasmiá¹ƒ cittÄ• dhipati nÄ• mÄ• " tiÄ• dinÄ• yathÄ• vuttova nayo. __sesesÅ«_ti cittÄ• d
... pe0 ... kÄ• lasmi" ntiÄ• dinÄ• kÄ• lassa niyamitattÄ• cattÄ• ropete ekakkhaá¹‡e adhipat
daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• __paá¹-á¹-hÄ• ne_ "chandÄ• dhipati chandasampayutta
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo" tiÄ• dinÄ• (Pa
adhipatÄ«naá¹ƒ paccayabhÄ• vo visuá¹ƒ visuá¹ƒyeva uddhaá¹-o. yadi hi te ekakkhaá¹‡eyev
siyuá¹ƒ, tadÄ• yathÄ• __hetupaccayaniddese_ "hetÅ« hetusampayuttakÄ• na" ntiÄ• dinÄ•
mÅ«laá¹-á¹-hena upakÄ• rakabhÄ• vassa vijjamÄ• nena dvinnaá¹ƒ, tiá¹‡á¹‡ampi hetÅ«naá¹

paccayabhÄ• vÅ«pagamanato, evaá¹ƒ ekakkhaá¹‡eyeva bahÅ«naá¹ƒ jeá¹-á¹-hakabhÄ• ve
"adhipatÄ« adhipatisampayuttakÄ• na" ntiÄ• dinÄ• vattabbaá¹ƒ siyÄ• . yasmÄ• pana evaá
chandasampayuttakÄ• na" ntiÄ• dinÄ• cattÄ• rova visesetvÄ• vuttÄ• , tasmÄ• ekekadham
adhipatipaccayo hotÄ«ti daá¹-á¹-habbaá¹ƒ. __jeá¹-á¹-haá¹-á¹-henÄ• _ti pamukhabhÄ• vena.

sobhanÄ• mati, sobhanaá¹ƒ vÄ• mataá¹ƒ etesaá¹ƒ atthÄ«ti sumatino, sammÄ• diá¹-á¹-hik
matiá¹ƒ vibodheti pabodhetÄ«ti __sumatimativibodhanaá¹ƒ_. kucchitÄ• mati, kucchitaá¹ƒ vA
kumatino, micchÄ• diá¹-á¹-hikÄ• , tesaá¹ƒ matibhÅ«tÄ• matibhÄ• vena parikappitattÄ• ti ku
micchÄ• diá¹-á¹-hi, sÄ• yeva indhanasadisatÄ• ya indhanaá¹ƒ tassa pÄ• vakaá¹ƒ aggi viyÄ•
pÄ• vakaá¹ƒ. atimadhura_nti nipuá¹‡agambhÄ«rena attharasena \Be II 86/ ceva suvimalasa
ca madhuraá¹ƒ. __avedÄ«_ti ogÄ• hetvÄ• jÄ• nÄ• ti. __yo yo_ti theranavamajjhimesu yo ko
sakalaá¹ƒ avedÄ«_ti tepiá¹-akassapi sakalajinavacanassa gahaá¹‡asamatthatÄ• paá¹-ilÄ• b

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamo paricchedo

puÃ±Ã±avipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ•

560-1__._ vaá¹-á¹-akathÄ• ya lokuttaravipÄ• kÄ• naá¹ƒ alabbhanato __ "lokiyÄ• nevÄ• " _ti
__puÃ±Ã±Ä• puÃ±Ã±Ä• disaá¹…khÄ• rÄ• _ti puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä• bhis
tayo saá¹…khÄ• rÄ• . tattha punÄ• ti attano santÄ• naá¹ƒ apuÃ±Ã±aphalato, dukkhasaá¹ƒk
bhavaphalaá¹ƒ nibbattetÄ«ti vÄ• puÃ±Ã±aá¹ƒ, attano phalassa abhisaá¹…karaá¹‡aá¹-á¹-he
__puÃ±Ã±Ä• bhisaá¹…khÄ• ro, _ puÃ±Ã±apaá¹-ipakkhato apuÃ±Ã±aá¹ƒ, vuttanayena abhis
__apuÃ±Ã±Ä• bhisaá¹…khÄ• ro_. samÄ• dhipaccanÄ«kÄ• naá¹ƒ atidÅ«ratÄ• ya na iÃ±jati n
abhisaá¹…kharotÄ«ti __Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. tattha dÄ• nasÄ«lÄ• divasena pava
kÄ• mÄ• vacarakusalacetanÄ• , bhÄ• vanÄ• vaseneva pavattÄ• rÅ«pÄ• vacarakusalacetan
puÃ±Ã±Ä• bhisaá¹…khÄ• ro nÄ• ma. pÄ• á¹‡Ä• tipÄ• tÄ• divasena pavattÄ• dvÄ• dasa ak
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro nÄ• ma. bhÄ• vanÄ• vaseneva pavattÄ• catasso arÅ«pÄ• va
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro \Be II 87/ nÄ• ma. bhavÄ• dÄ«su yathÄ• paccayÄ• , tathÄ• y
tepi viÃ±Ã±Ä• tabbÄ• ti sambandho. keci pana __ "tepÄ«_ti saá¹…khÄ• rÄ• naá¹ƒ gahaá¹‡a
yuttaá¹ƒ, evaá¹ƒ sati "yesa" nti aniyamaniddesassa niyamakavacanÄ• bhÄ• vato.

<562> katame pana te bhavÄ• dayoti Ä• ha __ "tayo bhavÄ• " _tiÄ• di. tattha kÄ• marÅ«pÄ

bhavÄ• _. saÃ±Ã±Ä«bhavaasaÃ±Ã±Ä«bhavanevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bhavavasena, p
ekavokÄ• rabhavacatuvokÄ• rabhavapaÃ±cavokÄ• rabhavavasena ca tayo bhavÄ• ettheva
__catasso yoniyo_ti aá¹‡á¸• ajajalÄ• bujasaá¹ƒsedajaopapÄ• tikavasena cattÄ• ro sattanikÄ
nibbatto sattanikÄ• yo __aá¹‡á¸• ajayoni_ nÄ• ma. mÄ• tugabbhe jalÄ• buje nibbattasattani
nÄ• ma. padumagabbhamÄ• nusakagabbhamalÄ• disaá¹ƒsedÅ«panissayena uppajjanakas
nÄ• ma. kutoci anuppajjitvÄ• kevalaá¹ƒ tattha tattha paripuá¹‡á¹‡aá¹…gapaccaá¹…go hutv
uppajjanakasattanikÄ• yo __opapÄ• tikayoni_ nÄ• ma. __gatipaÃ±cakaá¹ƒ_ heá¹-á¹-hÄ• vi
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa vatthubhÅ«tÄ• ca viÃ±Ã±Ä• á¹‡akkhandhÄ• cha viÃ±Ã±Ä•
pana nÄ• nattakÄ• yÄ• divasena sattavidhÄ• ti Ä• ha __ "viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sattÄ• "

"sattimÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. katamÄ• satta? santi bhikkhave, sattÄ• n
nÄ• nattasaÃ±Ã±ino. seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce ca vinipÄ• tikÄ• , a
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santi, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino. seyya
brahmakÄ• yikÄ• paá¹-hamÄ• bhinibbattÄ• , ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santi,
88/ ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino. seyyathÄ• pi devÄ• Ä• bhassarÄ• , ayaá¹ƒ tatiyÄ•
santi, bhikkhave, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino. seyyathÄ• pi devÄ• subhakiá¹‡h
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santi, bhikkhave, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikka
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â€
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• , ayaá¹ƒ paÃ±camÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santi, bh
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma â€™anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±
chaá¹-á¹-hÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santi, bhikkhave, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±c
â€™natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• , ayaá¹ƒ sattamÄ« viÃ±Ã±Ä• á¹
AN II 7.44).

ettha hi aparimÄ• á¹‡acakkavÄ• á¸·avÄ• sino manussÄ• kÄ• mÄ• vacaradevÄ• punabbas
vinipÄ• tikÄ• surÄ• ca kusalavipÄ• kapaá¹-isandhikÄ• vemÄ• nikapetÄ• ceti ime
dÄ«gharassakisathÅ«lakÄ• á¸·aodÄ• tÄ• divaá¹‡á¹‡asaá¹‡á¹-hÄ• navasena rÅ«pakÄ• yass
paá¹-isandhisaÃ±Ã±Ä• ya ca nÄ• nÄ• bhÄ• vato __nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±ino_ n
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. paá¹-hamajjhÄ• natalavÄ• sino pana tayo devÄ• uparÅ«parivÄ• sÄ
vaá¹‡á¹‡Ä• dikamapekkhitvÄ• attano vaá¹‡á¹‡Ä• dÄ«naá¹ƒ nihÄ«natÄ• ya rÅ«pakÄ• yassa
paá¹-hamajjhÄ• navipÄ• kaviÃ±Ã±Ä• á¹‡avasena samÄ• nasaÃ±Ã±itÄ• ya ca __nÄ• nattak
dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, caturÄ• pÄ• yavÄ• sinopi vaá¹‡á¹‡asaá¹‡á¹-hÄ• navasena
nÄ• nÄ• sabhÄ• vattÄ• , akusalavipÄ• kasaÃ±Ã±Ä• vasena saÃ±Ã±Ä• ya ekasabhÄ• vattÄ
dutiyaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒyeva samodhÄ• naá¹ƒ \Be II 89/ gacchantÄ«ti veditabbaa
dutiyajjhÄ• natalavÄ• sino tayo devÄ• vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena samÄ• nattÄ• n
paÃ±cakanaye dutiyatatiyajjhÄ• nasaÃ±Ã±Ä• vasena paá¹-isandhisaÃ±Ã±Ä• ya nÄ• nÄ• bh
__ekattakÄ• yanÄ• nattasaÃ±Ã±ino_ nÄ• ma, ayaá¹ƒ tatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. tatiya
tayo devÄ• rÅ«pakÄ• yavasena samÄ• nattÄ• , paÃ±cakanaye catutthajjhÄ• navipÄ• kasa

paá¹-isandhisaÃ±Ã±Ä• ya ca ekattÄ• __ekattakÄ• yaekattasaÃ±Ã±ino_ nÄ• ma, ayaá¹ƒ ca
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. vehapphalavÄ• sino ceva paÃ±ca suddhÄ• vÄ• savÄ• sino ca vaá¹
rÅ«pakÄ• yassa, paÃ±camajjhÄ• navipÄ• kasaÃ±Ã±Ä• vasena paá¹-isandhisaÃ±Ã±Ä• ya c
catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitimeva bhajanti. Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dayo tisso viÃ±
pÄ• á¸·ivaseneva pÄ• kaá¹-Ä• . asaÃ±Ã±asattÄ• pana viÃ±Ã±Ä• á¹‡Ä• bhÄ• vena nevasaÃ
saÃ±Ã±Ä• ya viya viÃ±Ã±Ä• á¹‡assa sukhumabhÄ• neva viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su na ga
pana __ "sattÄ• vÄ• sÄ• " _ti vuccanti. evaÃ±ca katvÄ• tehi satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo
sattÄ• vÄ• sÄ• vuttÄ• .

563-4__._ idÄ• ni evaá¹ƒ vuttesu bhavÄ• dÄ«su dvattiá¹ƒ savipÄ• kÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ a
paccayabhÄ• vaá¹ƒ dassetuá¹ƒ __ "kÄ• me puÃ±Ã±Ä• bhisaá¹…khÄ• rasaÃ±Ã±itÄ• " _tiÄ•
pÄ• kacittÄ• na_nti sahetukÄ• hetukavasena navannaá¹ƒ sugatipaá¹-isandhivipÄ• kacittÄ• n
pe0 ... paccayehi cÄ• _ti kusalÄ• kusalakammassa atÄ«tasseva attanÄ• janetabbavipÄ• kÄ
nÄ• nakkhaá¹‡ikakammapaccayena, tesameva balavakÄ• raá¹‡abhÄ• vato upanissayapacc
upanissayattaá¹ƒ "kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapaccayena paccay
sabbattha upanissayabhÄ• vo balavakammavasena \Be II 90/ yojetabbo. dubbalaÃ±hi kamm
__paá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ dassitametaá¹ƒ.

566-8__._ á¸¤ __paÃ±canna_nti kusalavipÄ• kacakkhusotaviÃ±Ã±Ä• á¹‡asampaá¹-icchana
paÃ±cannaá¹ƒ. duggatiyaá¹ƒ kusalavipÄ• kapaá¹-isandhiyÄ• abhÄ• vato Ä• ha __ "na hont
evaá¹ƒ paá¹-isandhipavattÄ«naá¹ƒ asaá¹…karavasena paccayavidhiá¹ƒ dassetvÄ• idÄ• ni
__ "hontÄ«" _tiÄ• di vuttaá¹ƒ. soá¸·asannaá¹ƒ pavatte, paá¹-isandhiyaá¹ƒ navannanti yathÄ•
yojetabbaá¹ƒ.

569-74__._ __rÅ«pe puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• _ti abhiÃ±Ã±Ä• vajjitÄ• paÃ±ca rÅ«pÄ•
kasmÄ• pana abhiÃ±Ã±Ä• ya parivajjananti? vipÄ• kadÄ• nÄ• bhÄ• vato, taÃ±ca kho pana
pana vipÄ• kuppÄ• danasabhÄ• vÄ• bhÄ• vato. yadi hi abhiÃ±Ã±Ä• cetanÄ• vipÄ• kaá¹ƒ u
aÃ±Ã±abhÅ«mikavipÄ• kuppÄ• danÄ• yogato sabhÅ«mikameva uppÄ• deyya. taá¹ƒ pana k
uppÄ• deyya parittÄ• diÄ• rammaá¹‡aá¹ƒ vÄ• ? kiÃ±cettha - yadi tÄ• va navattabbÄ• ramm
yuttaá¹ƒ rÅ«pÄ• vacaravipÄ• kÄ• naá¹ƒ ekantena kammasamÄ• nÄ• rammaá¹‡atÄ• ya das
sayaá¹ƒ parittÄ• diÄ• rammaá¹‡attÄ• . atha parittÄ• diÄ• rammaá¹‡aá¹ƒ uppÄ• deti, tampi n
rÅ«pÄ• vacaravipÄ• kÄ• naá¹ƒ ekanteneva navattabbÄ• rammaá¹‡abhÄ• vato. tathÄ• hi vu

"rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca catutthassa jhÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. ime dhammÄ• navattabbÄ•
â€™mahaggatÄ• rammaá¹‡Ä• â€™ tipi â€™appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™ tipÄ«" ti (D

apica \Be II 91/ samÄ• dhivijjÄ• sambhÄ• rabhÅ«tÄ• abhiÃ±Ã±Ä• samÄ• dhissa Ä• nisaá¹

samÄ• dhiphalasadisÄ• . tassa tassa hi adhiá¹-á¹-hÄ• navikubbanadibbasaddasavanÄ• dika
nipphÄ• danamattaphalÄ• abhiÃ±Ã±Ä• cetanÄ• . tenÄ• ha "so evaá¹ƒ samÄ• hite citte" tiÄ
samÄ• dhissa phalasadisÄ• abhiÃ±Ã±Ä• cetanÄ• na ca phalaá¹ƒ deti, dÄ• nasÄ«lÄ• nisaá
paccayalÄ• bho viya natthi tassa vipÄ• kuppÄ• dananti. keci pana "samÄ• nabhÅ«mikato Ä
jhÄ• nÄ• ni vipÄ• kaá¹ƒ uppÄ• denti samÄ• pattibhÄ• vato, abhiÃ±Ã±Ä• pana satipi jhÄ• na
tasmiá¹ƒ Ä• rammaá¹‡e Ä• gantukÄ• yevÄ• ti dubbalÄ• , tasmÄ• vipÄ• kaá¹ƒ na detÄ«" ti v
vuttaá¹ƒ anuruddhÄ• cariyena -

"samÄ• nÄ• sevane laddhe, vijjamÄ• ne mahabbale.

aladdhÄ• tÄ• disaá¹ƒ hetuá¹ƒ, abhiÃ±Ã±Ä• na vipaccatÄ«" ti || (nÄ• ma0 Vin V 474).

tayidamakÄ• raá¹‡aá¹ƒ, parittajhÄ• nassa avisesena brahmapÄ• risajjÄ• dÄ«su vipÄ• kadÄ
parittaá¹ƒ laddhÄ• sevanameva tattha vipÄ• kaá¹ƒ detÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, t
laddheyeva jhÄ• nassa vipÄ• kadÄ• naá¹ƒ na sakkÄ• vattuá¹ƒ. apica punappunaá¹ƒ parika
vasibhÄ• vasabbhÄ• vÄ• tassÄ• pi ca balavabhÄ• vo atthevÄ• ti vipÄ• kaá¹ƒ uppÄ• deyya.

__paÃ±cannaá¹ƒ pÄ• kacittÄ• na_nti paÃ±cannaá¹ƒ rÅ«pÄ• vacaravipÄ• kacittÄ• naá¹ƒ. __
apuÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• . "ime apuÃ±Ã±asaá¹…khÄ• rÄ• " ti vÄ• padacchedo. __ek
akusalavipÄ• kasantÄ«raá¹‡assa. __channa_nti santÄ«raá¹‡avajjÄ• naá¹ƒ channaá¹ƒ akus
paccayÄ• honti_ aniá¹-á¹-harÅ«pÄ• diÄ• pÄ• thÄ• gateti adhippÄ• yo. sugatiyaá¹ƒ akusalav
abhÄ• vato Ä• ha __ "na honti paá¹-isandhiya" _nti. __catunna_nti \Be II 92/
akusalavipÄ• kacakkhusotaviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡avasena catunnaá¹
aniá¹-á¹-hÄ• rammaá¹‡Ä• ni. rÅ«pabhave ca kathaá¹ƒ aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yogo
__so_ti so paccayabhÄ• vo. __ "kÄ• mabhave" _ti idaá¹ƒ aniá¹-á¹-harÅ«pÄ• dÄ«naá¹ƒ vises
"upaladdhiya" nti imassa. tenÄ• ha __ "aniá¹-á¹-ha ... pe0 ... na vijjare" _ti. keci pana "upalad
imasseva visesanabhÄ• vena gahetvÄ• brahmÅ«naá¹ƒ kÄ• mabhavaá¹ƒ Ä• gatakkhaá¹‡e
__aniá¹-á¹-ha ... pe0 ... na vijjare_ ekantasukhavatthubhÅ«te tattha vokiá¹‡á¹‡asukhadukkh
abhÄ• vato.

<576> __ "evaá¹ƒ tÄ• vÄ• " _tiÄ• di yathÄ• vuttassevatthassa appanaá¹ƒ. __yathÄ• cÄ• _t
ti saá¹…gaá¹‡hÄ• ti. __tathÄ• _ti etthÄ• pi "te" ti saá¹…gaá¹‡hitabbaá¹ƒ.

577-81__._ yattha vitthÄ• rappakÄ• sanaá¹ƒ kataá¹ƒ, tato bhavato paá¹-á¹-hÄ• ya mukhama
kÄ• tukÄ• mo Ä• ha __ "tatrida" _ntiÄ• di. __tatrÄ• _ti tesu bhavÄ• dÄ«su. __ida_nti nidassi
Ä• sannapaccakkhamÄ• ha. __Ä• dito pana paá¹-á¹-hÄ• yÄ• _ti bhavato paá¹-á¹-hÄ• ya. __
kÄ• mÄ• vacararÅ«pÄ• vacaravasena visesÄ• bhÄ• vena terasa puÃ±Ã±Ä• bhisaá¹…khÄ•
kÄ• marÅ«pabhavesu. kesaÃ±ci manussÄ• naá¹ƒ, bhummadevÄ• naÃ±ca aá¹‡á¸• ajajalÄ•

tadapekkhÄ• ya __ "catÅ«su ... pe0 ... yonisÅ«" _ti vuttaá¹ƒ. __nÄ• natta ... pe0 ... á¹-hitÄ«s
aluttasamÄ• savasena vuttaá¹ƒ, nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä• dÄ«su catÅ«su viÃ±Ã±
__vuttappakÄ• rasmi_nti nÄ• nattakÄ• yÄ• dike, puÃ±Ã±Ä• bhisaá¹…khÄ• rassa bhavÄ• dÄ
ekÄ• vatthÄ• ya paccayo ahutvÄ• duggatipariyÄ• pannesu bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-
paá¹-isandhiá¹ƒ adatvÄ• pavatteyeva aá¹-á¹-hannaá¹ƒ vipÄ• kÄ• naá¹ƒ \Be II 93/ paccayab
kÄ• mÄ• vacarasugatipariyÄ• pannesu paá¹-isandhiá¹ƒ datvÄ• pavatte soá¸·asannaá¹ƒ vip
rÅ«pÄ• vacarabhÅ«mipariyÄ• pannesu paá¹-isandhiá¹ƒ datvÄ• pavatte dasannaá¹ƒ vipÄ• k
vuttaá¹ƒ __ "yathÄ• raha" _nti.

582-3__._ kÄ• me bhave, rÅ«pe bhaveti sambandho. __tÄ«su gatÄ«sÅ«_ti devamanussava
__ekissÄ• _ti nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«saá¹…khÄ• tÄ• ya ekissÄ• viÃ±Ã±Ä• á¹‡aá¹
nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«saá¹…khÄ• teyeva ekasmiá¹ƒ sattÄ• vÄ• se.

584-6__._ __ekÄ• rÅ«pabhave_ti ekasmiá¹ƒ arÅ«pabhave. __ekissÄ• yoniyÄ• _ti ekissÄ• y
__tÄ«su cittaá¹-á¹-hitÄ«sÅ«_ti Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«su tÄ«su viÃ±Ã±Ä• á¹‡aá¹-
catubbidhe_ti Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dikeyeva catubbidhe sattÄ• vÄ• se. __vijÄ• nita
saá¹…khÄ• rÄ• yathÄ• paccayÄ• yesaÃ±ca paccayÄ• , tathÄ• tepi viÃ±Ã±Ä• tabbÄ• ti at

587-90__._ nanu ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-isandhipavattÄ«supi vipÄ• kÄ• naá¹ƒ pacca
paá¹-isandhiyeva tÄ• va na sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. yadi hi purimabhavato paá¹-isandhiviÃ±
idhÄ• gacchatÄ«ti vucceyya, taá¹ƒ na yuttaá¹ƒ, rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ kesaggamatt
desantarasaá¹…kamanÄ• bhÄ• vato. atha atÄ«tabhavanibbattasaá¹…khÄ• rato na nibbatta
ahetukadosÄ• pattitoti iminÄ• adhippÄ• yena codento Ä• ha __ "na rÅ«pÄ• rÅ«padhammÄ
tassÄ• dhippÄ• yaá¹ƒ sampaá¹-icchitvÄ• taá¹ƒ saÃ±Ã±Ä• petukÄ• mo Ä• ha __ "natthi citta
hetuá¹ƒ vinÄ• _ti tattha hetuá¹ƒ vinÄ• , atÄ«tabhavanibbattakammasaá¹…khÄ• ranikantiÄ•
\Be II 94/. __suladdhapaccaya_nti avijjÄ• disahakÄ• rÄ«kÄ• raá¹‡asahitassa saá¹…khÄ• ra
avekallato paá¹-iladdhapaccayaá¹ƒ. __rÅ«pÄ• rÅ«pamatta_nti bÄ• hirakaparikappitassa adh
sattajÄ«vÄ• dino abhÄ• vato rÅ«pÄ• rÅ«padhammamattaá¹ƒ. tenÄ• ha __ "na ca satto" _tiÄ
... pavuccatÄ«_ti vohÄ• ramattena bhavantaramupetÄ«ti pavuccati. atthato pana paccayasÄ
bhavantarabhÄ• vena uppajjanamattanti adhippÄ• yo.

<591> idÄ• ni taá¹ƒ paá¹-isandhikkamaá¹ƒ pÄ• kaá¹-Ä• ya manussapaá¹-isandhiyÄ• vasen
Ä• ha __ "tayida" _ntiÄ• di. __sudubbudha_nti atidubbijÄ• niyaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä• -

"saccaá¹ƒ satto paá¹-isandhi, paccayÄ• kÄ• rameva ca.

duddasÄ• caturo dhammÄ• , desetuÃ±ca sudukkarÄ• " ti ||

592-3__._ __Ä• sannamaraá¹‡assÄ• _ti parÅ«pakkamena vÄ• Ä• yukkhayÄ• divasena vÄ•
__sussamÄ• ne_ti anukkamena upasussamÄ• ne. gabbhaseyyakassa Ä• yatanÄ• naá¹ƒ an
anupubbato hotÄ«ti vuttaá¹ƒ __ "naá¹-á¹-he cakkhundriyÄ• dike" _ti. keci pana "nÄ• nÄ• kan
cakkhundriyÄ• dÄ«su naá¹-á¹-hesÅ«" ti vadanti. __ "hadaya ... pe0 ... ke" _ti iminÄ• sesakÄ
niruddhabhÄ• vo vuttoti ekakammasamuá¹-á¹-hitampi nassatevÄ• ti apare. __Ä• nandÄ• ca
yassa cakkhÄ• yatanaá¹ƒ nirujjhati, tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti. Ä• mantÄ• . yassa
nirujjhati, tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti. sacittakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavant
manÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ
manÄ• yatanÃ±ca nirujjhati, cakkhÄ• yatanÃ±ca nirujjhatÄ«â€™ tiÄ• dinÄ• (Yam I Ä• ya
cakkhÄ• yatanÄ• dÄ«naá¹ƒ \Be II 95/ cuticittena saha nirodho vuttoti cakkhundriyÄ• dÄ«ni c
nassanti. atimandabhÄ• vÅ«pagamanaá¹ƒ pana sandhÄ• ya aá¹-á¹-hakathÄ• ya â€™nirudd
na anavasesanirodhaá¹ƒ sandhÄ• ya. paÃ±cadvÄ• rikajavanÄ• nantarampi cuti aá¹-á¹-haka
vadati. __hadayavatthumattasmi_nti hadayavatthupadesamatte. na hi hadayavatthuá¹ƒ niss
pavattati.

594-7__._ __vatthusannissita_nti sesindriyÄ• naá¹ƒ niruddhattÄ• viÃ±Ã±Ä• á¹‡assa
nissayabhÄ• vÅ«pagamanasÄ• matthiyÄ• yogena mandabhÄ• vato vÄ• hadayavatthumatta
kammakammanimittÄ• dÄ«ni Ä• rabbha pavattajavanaviÃ±Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ pana sugati
kusalaá¹ƒ hoti, duggatiyaá¹ƒ nibbattamÄ• nassa akusalaá¹ƒ. tenÄ• ha bhagavÄ• -

"nimittassÄ• dagadhitaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-h
anubyaÃ±janassÄ• dagadhitaá¹ƒ vÄ• , tasmiá¹ƒ ce samaye kÄ• laá¹ƒ karoti, á¹-hÄ• nameta
gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ upapajjeyya nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• " tiÄ

yadi evaá¹ƒ -

"gatisampattiyÄ• Ã±Ä• á¹‡asampayutte katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ
kammassa javanakkhaá¹‡e tayo hetÅ« kusalÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ•
vuccati kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ• tas
sahajÄ• tapaccayÄ• honti, tena vuccati akusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . paá¹-is
abyÄ• katÄ• \Be II 96/ tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti, tena
nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• marÅ«pa" nti

nikantikkhaá¹‡e hetudvayapaccayÄ• pi sugatipaá¹-isandhikassa kathaá¹ƒ dassitÄ• ti? nayid
maraá¹‡Ä• sannajavanasampayuttahetuyo sandhÄ• ya vuttaá¹ƒ, atha kho katakammassa ta
assÄ• davasena pavattajavanasampayuttahetuyo sandhÄ• ya. katÅ«pacitampi hi kammaá¹
vipÄ• kÄ• bhinipphÄ• dane samatthanti. keci pana "kammakaraá¹‡akÄ• le appahÄ«nÄ• vat
sandhÄ• ya nikantikkhaá¹‡e dve hetuyoti vutta" nti vadanti, taá¹ƒ na yujjati, tesaá¹ƒ

sahajÄ• tapaccayattÄ• yogato. pubbÄ• nusevitaá¹ƒ puÃ±Ã±aá¹ƒ vÄ• apuÃ±Ã±ameva vÄ•
Ä• lambitvÄ• cittaá¹ƒ pavattatÄ«ti sambandho. __pubbÄ• nusevita_nti pubbe Ä• sevitaá¹ƒ.
hi vuttaá¹ƒ. taá¹‡hÄ• ya anusevitabhÄ• vaá¹ƒ sandhÄ• ya vÄ• __ "pubbÄ• nusevita" _nti vu
ntipi pÄ• á¹-haá¹ƒ vadanti, paá¹-isandhivasena pubbe Ä• sevitaá¹ƒ, pubbe dinnapaá¹-isandh
dinnapaá¹-isandhikampi pana aparajÄ• tÄ«su pavattivipÄ• kaá¹ƒ na nibbattetÄ«ti natthi.
puÃ±Ã±Ä• puÃ±Ã±aggahaá¹‡ena yathÄ• kammaá¹ƒ sugatiduggatipaá¹-isandhÄ«naá¹ƒ Ä• r
kammanimittaá¹ƒ vÄ• _ti __vÄ• _-saddena gatinimittaá¹ƒ saá¹…gaá¹‡hÄ• ti. tattha kammaá
manodvÄ• reyeva Ä• pÄ• thamÄ• gacchati, kammanimittaá¹ƒ pana paÃ±cadvÄ• repi. evaÃ±
Ä• rammaá¹‡e paá¹-isandhi hoti. apare pana gatinimittampi chadvÄ• resu labbhatÄ«ti vaá¹‡
vuttaá¹ƒ __saccasaá¹…khepe_ -

"paÃ±cadvÄ• re siyÄ• sandhi, vinÄ• kammaá¹ƒ dvigocare" ti. (sa0 sa0 173).

__aá¹-á¹-hakathÄ• yaá¹ƒ_ \Be II 97/ pana "gatinimittaá¹ƒ manodvÄ• re Ä• pÄ• thamÄ• gac
tadÄ• rammaá¹‡Ä• ya ca paÃ±cadvÄ• rikapaá¹-isandhiyÄ• adassitattÄ• , __mÅ«laá¹-Ä«kÄ
upaá¹-á¹-hÄ• pitaá¹ƒ vaá¹‡á¹‡Ä• yatanaá¹ƒ supinaá¹ƒ passantassa viya, dibbacakkhukassa
gocarabhÄ• vaá¹ƒ gacchatÄ«" ti niyametvÄ• vuttattÄ• tesaá¹ƒ vacanaá¹ƒ na sampaá¹-icch
kammanimittaÃ±ca panettha paccuppannaá¹ƒ paÃ±cadvÄ• re Ä• pÄ• thamÄ• gacchantaá¹ƒ
Ä• rammaá¹‡asantÄ• ne uppannaá¹ƒ taá¹ƒsadisanti daá¹-á¹-habbaá¹ƒ, itarathÄ• tadeva pa
Ä• rammaá¹‡upaá¹-á¹-hÄ• pakaá¹ƒ tadeva paá¹-isandhijanakaá¹ƒ bhaveyya, na ca paá¹-isa
viya, "etasmiá¹ƒ tayÄ• pavattitabba" nti paá¹-isandhiyÄ• Ä• rammaá¹‡aá¹ƒ anuppadentÄ•
cutiÄ• sannajavanÄ• ni paá¹-isandhijanakÄ• ni bhaveyyuá¹ƒ. "katattÄ• upacitattÄ• " ti hi vu
paá¹-isandhiyÄ• ekavÄ«thiyaá¹ƒ viya pavattamÄ• nÄ• ni kathaá¹ƒ katÅ«pacitÄ• ni siyuá¹ƒ,
taá¹‡hÄ• ya aparÄ• maá¹-á¹-hÄ• ni kathaá¹ƒ paá¹-isandhinibbattakÄ• ni, na ca lokiyÄ• ni lo
samÄ• navÄ«thiphalÄ• ni hontÄ«ti. __taá¹ƒ viÃ±Ã±Ä• á¹‡a_nti taá¹ƒ javanaviÃ±Ã±Ä• á¹‡aá
paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca sandhÄ• ya vuttaá¹ƒ. cutipaá¹-isandhitadÄ• sannaviÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡anti upanÄ«tekattaá¹ƒ idha taá¹ƒ viÃ±Ã±Ä• á¹‡anti adhippetaá¹ƒ.

__avijjÄ• ya paá¹-icchannÄ• dÄ«nave_ti anusayavasena pavattÄ• ya bhavataá¹‡hÄ• ya, ci
avijjÄ• ya chÄ• ditadukkhÄ• dÄ«nave. tathÄ• bhÅ«te pana kammÄ• divisaye paá¹-isandhivi
Ä• rammaá¹‡abhÄ• vena uppattiá¹-á¹-hÄ• nabhÅ«te. taá¹‡hÄ• ya appahÄ«nattÄ• eva puri
tathÄ• pariá¹‡atattÄ• paá¹-isandhiá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ninnapoá¹
pavattatÄ«ti Ä• ha __ "taá¹‡hÄ• nametÄ«" _ti. __sahajÄ• pana saá¹…khÄ• rÄ• _ti
cutiÄ• sannajavanaviÃ±Ã±Ä• á¹‡asahajÄ• tacetanÄ• , sabbepi vÄ• phassÄ• dayo. __khipa
visaye paá¹-isandhivasena viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• nassa \Be II 98/ hetubhÄ• vena pav
viÃ±Ã±Ä• á¹‡aá¹ƒ. __ "santativasÄ• " _ti vadanto tadeva viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati sa
imaÃ±ca micchÄ• vÄ• daá¹ƒ paá¹-ikkhipati. sati hi nÄ• nattanaye santativasena ekattanayo

<599> __Ä• rammaá¹‡Ä• dÄ«hi ... pe0 ... pavattatÄ«_ti Ä• rammaá¹‡anissayapaccayÄ• dÄ
Ä• sannamaraá¹‡assa hi kammabalena manodvÄ• re upaá¹-á¹-hÄ• pitaá¹ƒ avijjÄ• ya paá¹-i
kammÄ• divisayaá¹ƒ Ä• rabbha manodvÄ• rÄ• vajjanaá¹ƒ uppajjati, tato maraá¹‡Ä• sannav
mandappavattiyÄ• cattÄ• ri, paÃ±ca vÄ• javanÄ• ni pavattanti, tadanantaraá¹ƒ tadÄ• ramm
bhavaá¹…gavisayamÄ• lambitvÄ• cuticittaá¹ƒ uppajjati. bhavaá¹…gÄ• nantarampi cuti hotÄ
pana niruddhe tadeva Ä• pÄ• thagataá¹ƒ kammakammanimittÄ• diá¹ƒ Ä• rabbha anupacchi
sahajÄ• tasaá¹…khÄ• rehi kammÄ• diÄ• rammaá¹‡e khipiyamÄ• naá¹ƒ orimatÄ«rarukkhavi
mÄ• tikÄ• tikkÄ• mako viya purimaÃ±ca nissayaá¹ƒ jahati, aparaÃ±ca kammasamuá¹-á¹-hita
assÄ• dayamÄ• naá¹ƒ vÄ• anassÄ• dayamÄ• naá¹ƒ vÄ• Ä• rammaá¹‡Ä• dÄ«hi paccayeh
viya purimabhavo daá¹-á¹-habbo, tattha á¹-hitarukkho viya purimabhave pavattamÄ• nakkha
kammÄ• diÄ• rammaá¹‡aá¹ƒ. keci pana "rajju viya hadayavatthÅ«" ti vadanti, "rajju viya taá
puriso viya viÃ±Ã±Ä• á¹‡aá¹ƒ, tassa rajjuggahaá¹‡aá¹ƒ viya taá¹‡hÄ• ya Ä• rammaá¹‡Ä• bh
viya khipanakasaá¹…khÄ• rÄ• , mÄ• tikÄ• viya cuticittaá¹ƒ, paratÄ«raá¹ƒ viya paraloko.

<600> yathÄ• puriso paratÄ«re patiá¹-á¹-hahamÄ• no paratÄ«rarukkhavinibandhaá¹ƒ kiÃ±
anassÄ• dayamÄ• no vÄ• kevalaá¹ƒ pathaviyaá¹ƒ sakabalappayogeheva patiá¹-á¹-hÄ• ti \E
bhavantarattabhÄ• vavinibandhahadayavatthusaá¹…khÄ• taá¹ƒ nissayaá¹ƒ paÃ±cavokÄ• ra
catuvokÄ• rabhave anassÄ• dayamÄ• naá¹ƒ vÄ• kevalaá¹ƒ Ä• rammaá¹‡anissayasampayu
__taá¹ƒ_ viÃ±Ã±Ä• á¹‡aá¹ƒ __nÄ• pi idhÄ• gataá¹ƒ_ imasmiá¹ƒyeva bhave nibbattattÄ• . __
atÄ«tabhavanibbattakammÄ• diá¹ƒ. __Ä• di_-saddena khipanakasaá¹…khÄ• rÄ• naá¹ƒ, nam
kammÄ• divisayÄ• ya Ä• dÄ«navapaá¹-icchÄ• dikÄ• ya ca avijjÄ• ya, daá¸·haggÄ• hÄ• dika
gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. tattha kammaá¹ƒ nÄ• ma upapajjavedanÄ«yabhÅ«taá¹ƒ, ap
vÄ• paá¹-isandhinibbattakakammaá¹ƒ. khipanakasaá¹…khÄ• rÄ• nÄ• ma cutiÄ• sannajava
paá¹-isandhijanakakammasahagatasaá¹…khÄ• rÄ• vÄ• , tato purimajavanasahagatasaá¹…
namanavasena pavattataá¹‡hÄ• nÄ• ma anusayÄ• vatthÄ• ya pavattataá¹‡hÄ• . esa nayo
Ä• dÄ«navapaá¹-icchÄ• dakaavijjÄ• yapi. kammÄ• divisayÄ• pubbe vuttÄ• yeva. daá¸·hagg
maá¹‡á¸• Å«kaá¹ƒ pannago viya upapattibhavassa daá¸·haggahaá¹‡avasena pavattÄ• kÄ•

601-5__._ saddapaá¹-ighosÄ• dÄ«naá¹ƒ satipi paccayapaccayuppannabhÄ• ve santÄ• nab
ekattanÄ• nattabhÄ• vaá¹ƒ anÄ• masitvÄ• anÄ• gatamatÄ«tahetusamuppÄ• dameva dass
__etthÄ• _ti imasmiá¹ƒ cutipaá¹-isandhÄ• dhikÄ• re. __paá¹-ighosadÄ«pamuddÄ• dÄ«_ti __
Ä• dÄ• satalagatamukhanimittÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __aÃ±Ã±attha agantvÄ• _ti saddÄ
anupagantvÄ• . idaá¹ƒ vuttaá¹ƒ hoti - yathÄ• saddÄ• dÄ«naá¹ƒ uppattipadesaá¹ƒ anupagan
saddahetuko, padÄ«po padÄ«pantarÄ• dihetuko, muddÄ• laÃ±chanahetuko, mukhanimittÄ
Ä• dÄ• sÄ• diabhimukhÄ• dihetukaá¹ƒ hoti tato pubbe abhÄ• vÄ• , evamidampi paá¹-isandh
100/ hetudesaá¹ƒ gantvÄ• taá¹ƒhetukaá¹ƒ hoti tato pubbe abhÄ• vÄ• , tasmÄ• na idaá¹ƒ h
idhÄ• gataá¹ƒ paá¹-ighosÄ• dayo viya saddÄ• didesato, nÄ• pi tato hetuá¹ƒ vinÄ• uppanna
paá¹-ighosÄ• dayo viyÄ• ti. atha vÄ• __aÃ±Ã±atra agantvÄ• _ti pubbe paccayapadese san

aÃ±Ã±atra gantvÄ• tappaccayÄ• na honti uppattito pubbe abhÄ• vÄ• , nÄ• pi saddÄ• dipa
idampÄ«ti vuttanayena yojetabbaá¹ƒ. __santÄ• nabandhato natthÄ«_ti santÄ• nappabandh
santÄ• nekattepi aÃ±Ã±asseva viÃ±Ã±Ä• á¹‡assa pÄ• tubhavanato, nÄ• pi nÄ• natÄ• apub
paá¹-hamuppannaá¹ƒ dhammaá¹ƒ vinÄ• pacchimassa anuppajjanato, padÄ«passa viya nÄ
hi padÄ«pajÄ• lÄ• santÄ• nekattaá¹ƒ upÄ• dÄ• ya sÄ• evÄ• ti vuccati, attakiccaÃ±ca sÄ• c
santÄ• nabandhe" _tiÄ• dinÄ• santÄ• nabandhe ekantaá¹ƒ ekattÄ• ya ca nÄ• nattÄ• ya ca
dosaá¹ƒ dasseti. idaá¹ƒ vuttaá¹ƒ hoti - santÄ• nabandhe sati yadi ekantena ekatÄ• siyÄ• , k
anaÃ±Ã±abhÄ• vato, attatoyeva ca sayaá¹ƒ anuppajjanato khÄ«rato dadhisambhÅ«taá¹ƒ na
santÄ• nabandhe sati ekantaá¹ƒ nÄ• natÄ• bhaveyya, khÄ«radadhÄ«nampi nÄ• nattÄ• , aÃ
aparassa sÄ• mibhÄ• vÄ• yogato khÄ«rasÄ• mi naro dadhisÄ• mi na bhaveyya, na ca pane

<606> __tasmÄ• _ti yasmÄ• evaá¹ƒ lokavohÄ• raparicchedo hoti, tasmÄ• ekantaá¹ƒ ekat
upagantabbÄ• . ekatte pana adhippete dhammato aggahetvÄ• santÄ• natova gahetabbaá¹
santÄ• navasena aggahetvÄ• dhammatova gahetabbanti adhippÄ• yo. tenÄ• hu porÄ• á¹‡

"diá¹-á¹-hasantÄ• nabandhasmiá¹ƒ \Be II 101/, ekaÃ±Ã±attavicÄ• raá¹‡e.

sabhÄ• guppattiyekatta-maÃ±Ã±attaá¹ƒ khaá¹‡abhedato" ti ||

ettha ca ekantaá¹ƒ ekatÄ• paá¹-isedhena "sayaá¹ƒkataá¹ƒ sukhadukkha" nti imaá¹ƒ diá¹-á¹
ekantaá¹ƒ nÄ• natÄ• paá¹-isedhena "paraá¹ƒkataá¹ƒ sukhadukkha" nti.

607-9__._ nanu na sundaraá¹ƒ, nanu siyÄ• ti vÄ• sambandho. __asaá¹…kantipÄ• tubhÄ• v
saá¹…kantipÄ• tubhÄ• varahite, asaá¹…kantivasena vÄ• pÄ• tubhÄ• ve, asaá¹…kamitvÄ•
__khandhÄ• bhisambhavÄ• _ti abhisambhÅ«takkhandhÄ• , atha vÄ• abhisambhavati kam
khandhÄ• , evaá¹ƒ abhisambhavÄ• kammÄ• dhiá¹-á¹-hÄ• nabhÅ«tÄ• khandhÄ• ti attho. __
phalÄ• dhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ paralokaá¹ƒ agantvÄ• idheva niruddhattÄ• . __paratthÄ•
agamanato. __tassÄ• _ti kammassa. __aÃ±Ã±assÄ• _ti yena taá¹ƒ kammaá¹ƒ kataá¹ƒ, tato
yaá¹ƒ taá¹ƒ kammaá¹ƒ nibbattaá¹ƒ, tato aÃ±Ã±ato. __etaá¹ƒ vidhÄ• na_nti idhalokato paral
tattha "aÃ±Ã±eva khandhÄ• nibbattantÄ«" ti idaá¹ƒ sabbaá¹ƒ yathÄ• vuttavidhÄ• naá¹ƒ.

611-4__._ "santÄ• ne ... pe0 ... sÄ• dhako" ti saá¹…khepato vuttamatthaá¹ƒ pakÄ• setuá¹ƒ
_tiÄ• di vuttaá¹ƒ. __ekasmiá¹ƒ santÄ• ne_ti yasmiá¹ƒ dhammapuÃ±je kammaá¹ƒ nibbattaá¹
attho. aÃ±Ã±assÄ• tipi vÄ• ... pe0 ... hoti. tattha ekantaá¹ƒ ekattanÄ• nattÄ• naá¹ƒ paá¹-isid
adhippÄ• yo. __etassatthassÄ• _ti hetuphalÄ• naá¹ƒ atthato aÃ±Ã±attepi teneva hetuphalab
taá¹ƒ phalaá¹ƒ aÃ±Ã±assa, aÃ±Ã±atoti vÄ• na vattabbanti etassa atthassa. __bÄ«jÄ• na_n
ambamÄ• tuluá¹…gabÄ«jÄ• naá¹ƒ. __abhisaá¹…khÄ• ro_ti madhuÄ• diparibhÄ• vanaá¹ƒ. _
madhucatumadhuraalattakarasÄ• dinÄ• . __tassÄ• _ti tassa paribhÄ• vitabÄ«jassa. __paá¹

madhurabhÄ• vÅ«pagamanato paá¹-hamameva laddhapaccayo. __kÄ• lantare_ti phalakÄ• cÄ• _ti yathÄ• etaá¹ƒ, evaá¹ƒ idampi Ã±Ä• tabbaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti - yathÄ• hi amba catumadhurena vÄ• yojetvÄ• ropitesu phalaraso madhuro hoti, mÄ• tuluá¹…gabÄ«je ca al ropite ambilabhaá¹‡á¸• o ratto hoti, na ca taá¹ƒ bÄ«jaá¹ƒ abhisaá¹…kharaá¹‡aá¹ƒ vÄ• phal pÄ• puá¹‡Ä• ti, evaá¹ƒ santepi kÄ• lantare phalaviseso na aÃ±Ã±abÄ«jasantÄ• ne hoti, na abhisaá¹…khÄ• rapaccayato hoti, evameva ye idha loke nibbattakkhandhÄ• , tesu nipphan paralokaá¹ƒ na gacchanti. evampi kÄ• lantare vipÄ• kakkhandhÄ• aÃ±Ã±asmiá¹ƒ santÄ• n aÃ±Ã±akammapaccayato hontÄ«ti.

ettha hi abhisaá¹…khataá¹ƒ bÄ«jaá¹ƒ viya kammaá¹ƒ vÄ• satto, abhisaá¹…khÄ• ro viya ka aá¹…kurÄ• dippabandho viya sattassa paá¹-isandhiviÃ±Ã±Ä• á¹‡Ä• dippabandho. tatthuppa ambilabhaá¹‡á¸• e rattassa ca tasseva bÄ«jassa tato eva ca abhisaá¹…khÄ• rato bhÄ• vo v sattassa tato eva ca abhisaá¹…kharaá¹‡ato bhÄ• vo veditabbo.

<615> __bÄ• lakÄ• le ... pe0 ... phaladÄ• yinÄ• _ti bÄ• lasarÄ«re kataá¹ƒ vijjÄ• pariyÄ• pu sippasikkhanaá¹ƒ, osadhÅ«payogo ca na vuá¸• á¸• hasarÄ«raá¹ƒ gacchati, atha ca tannimit sippajÄ• nanaá¹ƒ, anÄ• mayatÄ• di ca vuá¸• á¸• hasarÄ«re honti, na ca tÄ• ni aÃ±Ã±assa h taá¹ƒsantatipariyÄ• panne eva sadise uppajjanato. na ca yathÄ• payuttena vijjÄ• pariyÄ• p tÄ• ni aÃ±Ã±ato honti tadabhÄ• ve abhÄ• vato, evaá¹ƒ idhÄ• pi santÄ• ne yaá¹ƒ phalaá¹ƒ, e aÃ±Ã±atoti \Be II 103/ yojetabbaá¹ƒ. etena ca saá¹…khÄ• rÄ• bhÄ• ve phalÄ• bhÄ• vameva aÃ±Ã±apaccayanivÄ• raá¹‡aá¹ƒ karoti.

616-8__._ __evaá¹ƒ santepÄ«_ti asaá¹…kantipÄ• tubhÄ• ve. tattha ca yathÄ• vuttadosapar attho. __vijjamÄ• na_nti padÄ«passa vaá¹-á¹-ikÄ• sneho viya vijjamÄ• naá¹ƒ aniruddhanti a vaá¹-á¹-adukkhÄ• bhÄ• vassa arahato cuticittaá¹ƒ viya avijjamÄ• naá¹ƒ niruddhanti attho. __ kammassa pavattamÄ• nakkhaá¹‡eyeva. tenÄ• ha __ "saddhimeva ca hetunÄ• " _ti. __avij pubbe vijjamÄ• nataá¹ƒ asampattaá¹ƒ. __niruddha_nti khaá¹‡attayaá¹ƒ patvÄ• niruddhaá¹ƒ

"pavattikkhaá¹‡ato pubbe, pacchÄ• niccaphalaá¹ƒ siyÄ• " ti.

__pubbe_ti kammÄ• yÅ«hanato pubbe. avijjamÄ• natÄ• sÄ• maÃ±Ã±ena hetaá¹ƒ vuttaá¹ƒ. pacchÄ• ca.

619-20__._ __kaá¹-attÄ• paccayo_ti kaá¹-attÄ• eva paccayo, na vijjamÄ• natÄ• ya avijjamÄ tenÄ• ha "kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakk hotÄ«" tiÄ• di (Dhs 431). yadi evaá¹ƒ arahatÄ• katakammampi kaá¹-attÄ• paccayo siyÄ• ti? acchinnamÅ«lasmiá¹ƒ rukkhe pupphitaá¹ƒ bÄ«jasamatthampi kusumaá¹ƒ mÅ«le chinnamat evaá¹ƒ arahatopi kilesamÅ«lassa abbocchinnakÄ• le santÄ• ne pavattampi kammaá¹ƒ kiles

phaladÄ• ne asamatthabhÄ• vaá¹ƒ Ä• pannanti. tenÄ• hu porÄ• á¹‡Ä• -

"bÄ• lajanajjhÄ• ruá¸·ho \Be II 104/,

jÄ• tiratho kammakilesacakkoyaá¹ƒ.

kilesacakkavidhamano,

na yÄ• ti kammekacakkepÄ«" ti ||

kaá¹-attÄ• ce paccayo, niccaphaladÄ• yako vibandhoti Ä• ha __ "pÄ• á¹-ibhogÄ• dika" _nti __pÄ• á¹-ibhogÄ• dika_nti mÅ«labhÄ• vÅ«pagamanÄ• dikaá¹ƒ. __Ä• di_-ggahaá¹‡ena "pac bhaá¹‡á¸• aggahaá¹‡aá¹ƒ, iá¹‡aggahaá¹‡aÃ±ca saá¹…gaá¹‡hÄ• ti. ayaá¹ƒ panettha adhipp pÄ• á¹-ibhogakiriyÄ• dÄ«naá¹ƒ vijjamÄ• natÄ• , avijjamÄ• natÄ• vÄ• niyyÄ• tane, paá¹-ibh paccayo na hoti, atha kho karaá¹‡amattaá¹ƒ, na ca taá¹ƒ niyyÄ• tanÄ• dÄ«naá¹ƒ niccameva niyyÄ• tanÄ• dimhi kate paccayattÄ• bhÄ• vato, evameva vipÄ• kuppÄ• danepi kammassa vÄ• paccayo na hoti, atha kho karaá¹‡amattameva, karaá¹‡amatte ca sati vipakkavipÄ• kÄ hotÄ«ti.

<621> paramassa uttamassa atthassa pakÄ• sanato __paramatthappakÄ• sano. pÄ«tibudd Ã±Ä• á¹‡assa ca, pÄ«tisahagatassa vÄ• Ã±Ä• á¹‡assa vivaá¸• á¸• hano.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

puÃ±Ã±avipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamo paricchedo

rÅ«pavibhÄ• gavaá¹‡á¹‡anÄ•

<622> __Ä• dimhÄ«_ti \Be II 105/ uddesagÄ• thÄ• yaá¹ƒ. __idÄ• nÄ«_ti cittacetasikavibhÄ __vibhÄ• vana_nti niddesapaá¹-iniddesavasena sarÅ«pato pakÄ• sanaá¹ƒ.

<623> __ruppatÄ«_ti sÄ«tuá¹‡hÄ• dÄ«hi vikÄ• ramÄ• pajjati, Ä• pÄ• dÄ«yatÄ«ti vÄ• attho sÄ«tÄ• divirodhipaccayasannidhÄ• ne visadisuppattiyeva. na hi yathÄ• sakaá¹ƒ paccayehi u á¹-hitadhammÄ• naá¹ƒ aÃ±Ã±ena kenaci vikÄ• rÄ• pÄ• danaá¹ƒ sakkÄ• kÄ• tuá¹ƒ, tasmÄ•

ahutvÄ• pacchÄ• uppajjamÄ• nÄ• naá¹ƒ visabhÄ• gapaccayasamavÄ• yena visadisuppatt
daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• saá¹…ghiyÄ• naá¹ƒ vipariá¹‡Ä• mavÄ• do paccakkhato
arÅ«padhammÄ• nampi virodhipaccayasamavÄ• ye visadisuppatti labbhatÄ«ti? saccaá¹ƒ la
vibhÅ«tatarÄ• . vibhÅ«tatarÄ• hettha visadisuppatti adhippetÄ• ukkaá¹-á¹-hagativasena ya
kaÃ±Ã±Ä• dÄ• tabbÄ• " ti (SN II 3.78).

kuto etaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? sÄ«tÄ• diggahaá¹‡ato. tathÄ• hi vuttaá¹ƒ -

"kiÃ±ca, bhikkhave, rÅ«paá¹ƒ vadetha, ruppatÄ«ti kho, bhikkhave, tasmÄ• rÅ«panti vuccati
sÄ«tenapi ruppati, uá¹‡henapi ruppati, jighacchÄ• yapi ruppati, pipÄ• sÄ• yapi ruppati,
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassenapi ruppati, ruppatÄ«ti kho, bhikkhave
ti (SN II 3.79).

ettha hi sÄ«tÄ• diggahaá¹‡aá¹ƒ sÄ«tÄ• dinÄ• phuá¹-á¹-hassa ruppanaá¹ƒ vibhÅ«tataraá¹ƒ
gahitanti Ã±Ä• panatthaá¹ƒ. itarathÄ• ruppatÄ«ti sÄ• maÃ±Ã±avacaneneva siddhe sÄ«tÄ•
siyÄ• ti.

yadi \Be II 106/ evaá¹ƒ kathaá¹ƒ brahmaloke rÅ«pasamaÃ±Ã±Ä• . na hi tattha upaghÄ• tak
labbhatÄ«ti? saccaá¹ƒ, tatthÄ• pi taá¹ƒsabhÄ• vÄ• nativattanato. aruppanassÄ• pi hi ruppan
rÅ«pasamaÃ±Ã±Ä• hoti. yathÄ• aduddhampi khÄ«raá¹ƒ taá¹ƒsabhÄ• vÄ• nativattanato "du
vÄ• kiÃ±cÄ• pi tattha upaghÄ• tako sÄ«tÄ• diphassaviseso natthi, anuggÄ• hako pana atth
utujarÅ«paá¹ƒ atthi, tasmÄ• attheva tattha ruppananti na koci tattha rÅ«pasamaÃ±Ã±Ä• ya

__rÅ«payatÄ«ti vÄ• _ti sayaá¹ƒ vijjamÄ• nameva attano santÄ• naá¹ƒ vikÄ• ramÄ• pÄ• day
purimaviggahena vikÄ• ruppatti "ruppana" nti dÄ«pitaá¹ƒ. iminÄ• pana virodhipaccayasann
yo attano santÄ• ne visadisuppattihetubhÄ• vo, taá¹ƒ ruppananti dÄ«pitaá¹ƒ hoti. imasmiá¹ƒ
rÅ«pasamaÃ±Ã±Ä• pasaá¹…go eva natthi. niruddhameva hi taá¹ƒ anantarÄ• dipaccayehi a
vijjamÄ• nanti. ghaá¹-á¹-ane vikÄ• rÄ• pattiyaá¹ƒ rÅ«pa-saddassa ruá¸·hÄ«, tasmÄ• arÅ«pa
ghaá¹-á¹-anÄ• bhÄ• vato na tesu rÅ«pasamaÃ±Ã±Ä• ti keci. paá¹-ighÄ• to ruppananti apare
sappaá¹-igharÅ«pÄ• nameva rÅ«pasamaÃ±Ã±Ä• pasaá¹…go, atha kho avayavavohÄ• rena
sabbameva rÅ«paá¹ƒ rÅ«pasamaÃ±Ã±aá¹ƒ labhati. keci panettha "rÅ«payatÄ«ti vaá¹‡á¹‡Ä•
vadanti. taÃ±hi vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ rÅ«payati, hadayaá¹…gatabhÄ• va
upari vaá¹‡á¹‡Ä• yatananiddese visuá¹ƒyeva vuccatÄ«ti na tassa idha saá¹ƒvaá¹‡á¹‡ane pa
__surÅ«po_ti dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• ket
sobhanarÅ«pakÄ• yo, sabhÄ• vattho vÄ• rÅ«pa-saddo "yaá¹ƒ loke \Be II 107/ piyarÅ«paá¹ƒ
(Paá¹-is I 114) viya, tasmÄ• __surÅ«po_ti sobhanasabhÄ• vo, tena dasabalacatuvesÄ• rajj
visesasamÄ• yogadÄ«panato satthu dhammakÄ• yasampattiyÄ• pi sobhanatÄ• dassitÄ• h

<624> __bhÅ«topÄ• dÄ• yabhedato_ti ettha tadadhÄ«navuttitÄ• ya bhavati ettha upÄ• dÄ•
mahÄ• bhÅ«tÄ• yeva idha purimapadalopavasena bhÅ«ta-saddena vuttÄ• . tenÄ• ha "catub
bhÅ«tÄ• ni upÄ• diyateva, na pana sayaá¹ƒ tehi aÃ±Ã±ehi vÄ• upÄ• diyatÄ«ti __upÄ• dÄ•
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya pavattamÄ• nÄ• nampi u
na hi te kevalaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upÄ• diyanteva, atha kho sayaá¹ƒ upÄ• dÄ• yarÅ«p
upÄ• dÄ• ya-saddaggahaá¹‡asÄ• matthiyato na mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«pat
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«pa" nti (Dhs 584) vacanato catumahÄ• bhÅ«tasannis
upÄ• dÄ• yarÅ«palakkhaá¹‡aá¹ƒ, na bhÅ«tattayÄ• disannissitatÄ• pÄ«ti na tesaá¹ƒ upÄ• dÄ
upÄ• dÄ• yaÃ±ca __bhÅ«topÄ• dÄ• yaá¹ƒ, _ tesaá¹ƒ vasena bhedatoti __bhÅ«topÄ• dÄ• y
ubhayaliá¹…gattÄ• Ä• ha __ "mahÄ• bhÅ«tÄ• " _ti. __upÄ• dÄ• _ti upÄ• dÄ• yarÅ«pÄ• ni "
tiÄ• dÄ«su viya ettha ya-kÄ• ralopo daá¹-á¹-habbo.

<625> katame pana cattÄ• ro mahÄ• bhÅ«tÄ• , kathaÃ±ca te mahÄ• bhÅ«tasaÃ±Ã±itÄ• , k
kathaÃ±ca tÄ• ni "upÄ• dÄ• yarÅ«pÄ• nÄ«" ti vuccantÄ«ti idaá¹ƒ codanaá¹ƒ hadaye katvÄ•
"pathavÄ«dhÄ• tÅ«" _tiÄ• di. __cattÄ• rome_ti \Be II 108/ cattÄ• ro ime. mahÄ• ca so bhÅ«
tena __mahÄ• bhÅ«tena_ sadevake loke mahantabhÄ• vena pÄ• tubhÅ«tena sammÄ• sam

"kÄ• lo ghasati bhÅ«tÄ• ni,

sabbÄ• neva sahattanÄ• .

yo ca kÄ• laghaso bhÅ«to,

sa bhÅ«tapacaniá¹ƒ pacÄ«" ti || (J I 2.190) -

Ä• dÄ«su viya bhÅ«ta-saddassa sattesu, khÄ«á¹‡Ä• savesu ca pavattanato __mahÄ• bhÅ«
mahÄ• khÄ«á¹‡Ä• savenÄ• ti vÄ• attho. khÄ«á¹‡Ä• savopi hi parikkhÄ«á¹‡apaá¹-isandhika
na ca bhavissatÄ«ti bhÅ«toti vuccati.

<626> __mahantÄ• pÄ• tubhÅ«tÄ• _ti upÄ• dinnakasantÄ• nepi anupÄ• dinnakasantÄ• ne
mahantÄ• hutvÄ• bhÅ«tÄ• jÄ• tÄ• nibbattÄ• ti attho. tesaá¹ƒ anupÄ• dinnakasantÄ• ne -

"duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• naá¹ƒ vasundharÄ• " ti || (Dhs-a 584) -

Ä• dinÄ• nayena mahantapÄ• tubhÅ«tatÄ• vuttÄ• . upÄ• dinnakasantÄ• nepi
anekayojanasatikamacchakacchapatigÄ• vutappamÄ• á¹‡adevadÄ• navÄ• disarÄ«ravasen

"santi, bhikkhave, mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• " tiÄ• di (AN III 8.20; Vin

__mahÄ• bhÅ«tasamÄ• _ti \Be II 109/ anekabbhutavisesadassanena, anekabhÅ«tadassan
mahantÄ• ni abbhutÄ• ni vÄ• etesÅ«ti mahÄ• bhÅ«tÄ• , mÄ• yÄ• kÄ• rÄ• , yakkhÄ• dayo v
bhÅ«tÄ• ti mahÄ• bhÅ«tÄ• , tehi ete samÄ• ti mahÄ• bhÅ«tasamÄ• . ete hi yathÄ• mÄ• yÄ
maá¹‡iá¹ƒ katvÄ• dassenti, asuvaá¹‡á¹‡aá¹ƒyeva leá¸• á¸• uÄ• dikaá¹ƒ suvaá¹‡á¹‡aá¹ƒ ka
sayaá¹ƒ neva yakkhÄ• na pakkhino samÄ• nÄ• yakkhÄ• dibhÄ• vampi dassenti, evameva
nÄ«laá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ dassenti, sayaá¹ƒ apÄ«tÄ• yeva ... pe0 ... sayaá¹ƒ anodÄ• t
upÄ• dÄ• yarÅ«paá¹ƒ dassentÄ«ti mÄ• yÄ• kÄ• ramahÄ• bhÅ«tasÄ• maÃ±Ã±ato mahÄ• bh

yathÄ• ca yakkhÄ• mahÄ• bhÅ«tÄ• yaá¹ƒ gaá¹‡hanti, nevassa antosarÄ«re á¹-hÄ• naá¹ƒ
bahi, na ca tassa aá¹…gamaá¹…gaá¹ƒ nissÄ• ya na tiá¹-á¹-hanti. yadi hi sarÄ«rassa anto á¹
byÄ• panaá¹ƒ na siyÄ• . atha bahi á¹-hitÄ• , yakkhaggahitakena katakusalÄ• kusalaá¹ƒ yakk
cassa aá¹…gamaá¹…gaá¹ƒ nissÄ• ya na á¹-hitÄ• , yakkhaggahitake pahaá¹-e yakkhassa du
na ca sarÄ«re rÄ• jiuá¹-á¹-hÄ• naá¹ƒ bhaveyya. yasmÄ• panetaá¹ƒ sabbaá¹ƒ atthi, tasmÄ•
aniddisitabbaá¹-á¹-hÄ• nÄ• , evametepi na aÃ±Ã±amaÃ±Ã±assa anto na bahi á¹-hitÄ• upal
aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya na tiá¹-á¹-hanti. yadi hi te aÃ±Ã±amaÃ±Ã±assa anto á¹-hitÄ
siyuá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anupavesanato. atha aÃ±Ã±amaÃ±Ã±ato bahi á¹-hitÄ• , vinibb
sati avinibbhuttavÄ• do parihÄ• yeyya, tasmÄ• aniddisitabbaá¹-á¹-hÄ• nÄ• ti. yakkhamahÄ•
mahÄ• bhÅ«tasamÄ• . aniddisitabbaá¹-á¹-hÄ• nÄ• pi cete patiá¹-á¹-hÄ• nÄ• dinÄ• yathÄ• s
tiá¹‡á¹‡aá¹ƒ upakÄ• rakÄ• hontÄ• sahajÄ• tÄ• dinÄ• \Be II 110/ paccayena paccayo hutv
nissÄ• yeva tiá¹-á¹-hanti.

__vaÃ±cakattÄ• abhÅ«tenÄ• _ti yakkhinÄ«Ä• dayo viya abhÅ«tena atacchena manÄ• pav
sattÄ• naá¹ƒ vaÃ±cakattÄ• mahantÄ• ni abhÅ«tÄ• ni etesÅ«ti mahÄ• bhÅ«tÄ• ti sammatÄ•
manÄ• pehi kÄ• á¸·asÄ• mÄ• divaá¹‡á¹‡ehi, puthulapÄ«varakisÄ• disaá¹‡á¹-hÄ• nehi, hatth
attano bhayÄ• nakabhÄ• vaá¹ƒ paá¹-icchÄ• detvÄ• satte vaÃ±centi, attano vasaá¹ƒ nenti, e
itthipurisÄ• dÄ«su manÄ• pena chavivaá¹‡á¹‡ena, manÄ• pena aá¹…gapaccaá¹…gasaá¹‡á
hatthapÄ• daaá¹…gulibhamukavikkhepena attano kakkhaá¸·attÄ• disarÄ«ralakkhaá¹‡aá¹ƒ p
bÄ• lajanaá¹ƒ vaÃ±centi, attano sabhÄ• vaá¹ƒ daá¹-á¹-huá¹ƒ na dentÄ• taá¹ƒ attano vasaá

627-30__._ __cakkhusota_ntiÄ• dÄ«su rÅ«pameva rÅ«patÄ• . hadayaÃ±ca taá¹ƒ vatthu ca
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«nanti hadayavatthu, hadayassa vÄ• viÃ±Ã±Ä• á¹
purimapadalopena pana __ "vatthu" _nti vuttaá¹ƒ. kabaá¸·Ä«kÄ• ro Ä• hÄ• royeva __Ä• hÄ•
__dhammasaá¹…gaá¹‡iyaá¹ƒ_ rÅ«paniddese kabaá¸·Ä«kÄ• ro Ä• hÄ• ro osÄ• ne uddiá¹-á¹
nipphannarÅ«pÄ• naá¹ƒ ekaá¹-á¹-hÄ• ne dassanatthaá¹ƒ hadayavatthuanantaraá¹ƒ uddiá¹-á
yÄ• saá¹ƒ mudutÄ• kammaÃ±Ã±atÄ• nanti lahutÄ• dayo, tÄ• saá¹ƒ tayaá¹ƒ __lahutÄ• ditta
lahutÄ• , tathÄ• mudutÄ• pi. kammani sÄ• dhu kammaÃ±Ã±aá¹ƒ, tassa bhÄ• vo kammaÃ±

anipphannattÄ• nipphannarÅ«pavikÄ• rabhÄ• vaá¹ƒ dassetuá¹ƒ __ "rÅ«passÄ• " _ti visesa
__catuvÄ«satÄ«_ti gaá¹‡anaparicchedo, balavarÅ«pÄ• dÄ«naá¹ƒ nisedhanattho. tattha yaá
parato Ä• vi bhavissati \Be II 111/. __nissÄ• yÄ• _ti nissÄ• ya eva, na pana nissayavasenap
nimuttatÄ• ya nikkhantaá¹ƒ upÄ• dÄ• nato mÄ• nasaá¹ƒ etassÄ• ti __nirupÄ• dÄ• namÄ• na

631-2__._ __patthaá¹-attÄ• _ti puthuttÄ• , tena puthubhÄ• vato puthavÄ«, puthavÄ« eva pa
saddasiddhi dÄ«pitÄ• hoti. ayaá¹ƒ pana sambhÄ• rapathaviyÄ• vasena yujjati. sÄ• hi puth
lakkhaá¹‡apathaviyÄ• vasena pana pathanaá¹-á¹-hena pathavÄ«, sahajarÅ«pÄ• naá¹ƒ pati
pakkhÄ• yati upaá¹-á¹-hÄ• tÄ«ti attho. purimopi vÄ• attho lakkhaá¹‡apathaviyÄ• vasena la
samudÄ«raá¹‡ato, desantaruppattihetubhÄ• vena bhÅ«tasaá¹…ghÄ• á¹-assa pÄ• panatoti a
niseti vÄ• , tikkhabhÄ• vena sesabhÅ«tattayaá¹ƒ usmÄ• petÄ«ti attho. gÄ• thÄ• bandhavas
"tejeti" cceva vuttaá¹ƒ. evaá¹ƒ "Ä• petÄ«" ti etthÄ• pi. tasmÄ• tejetÄ«ti __tejo, _ Ä• petÄ«ti _
hoti. __Ä• peti pÄ• lanÄ• _ti anupÄ• letabbarÅ«papariyosÄ• naá¹ƒ Ä• peti pattharati. tathÄ•
"Ä• bandhanakicca" nti vuccati. Ä• pÄ«yatÄ«ti __Ä• po_. sosÄ«yati pivÄ«yatÄ«ti atthoti keci
sasambhÄ• rÄ• pe yujjatÄ«ti vadanti, lakkhaá¹‡Ä• pepi yujjateva. sopi hi pharusapÄ• canav
sesabhÅ«tattayena pÄ«yamÄ• no viya pavattatÄ«ti. Ä• pÄ• yatÄ«ti vÄ• __Ä• po, _ brÅ«het
tathÄ• hesa paribrÅ«hanaraso. __tesa_nti yathÄ• vuttÄ• naá¹ƒ bhÅ«topÄ• dÄ• yabhedÄ• n
__vakkhÄ• mÄ«_ti kathessÄ• mi. kiá¹ƒ kÄ• raá¹‡Ä• ti Ä• ha __ "lakkhaá¹‡Ä• dÄ«sÅ«" _tiÄ•
yasmÄ• lakkhaá¹‡Ä• dÄ«su Ã±Ä• tesu dhammÄ• Ä• vi bhavissanti, tasmÄ• tesaá¹ƒ parat

633-4__._ kÄ• ni \Be II 112/ pana tÄ• ni lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ•
dhammÄ• Ä• vi bhavissantÄ«ti imaá¹ƒ codanaá¹ƒ sodhetuá¹ƒ lakkhaá¹‡arasapaccupaá¹-á¹
sarÅ«pato kathento Ä• ha __ "sÄ• maÃ±Ã±aá¹ƒ vÄ• " _tiÄ• di. __sÄ• maÃ±Ã±aá¹ƒ_ sÄ• dh
__sabhÄ• vo_ kakkhaá¸·Ä• diphusanÄ• diko asÄ• dhÄ• raá¹‡abhÄ• vo. __kicca_nti sandhÄ
__sampattÄ«_ti sampannabhÄ• vo. "suraso gandhabbo" tiÄ• dÄ«su hi gandhabbasampattiy
vuccamÄ• nattÄ• __sampatti raso_ti. __phala_nti sahajÄ• tanÄ• nakkhaá¹‡ikavasena á¹-hi
__upaá¹-á¹-hÄ• nanayo_ti gahetabbabhÄ• vena Ã±Ä• á¹‡assa upaá¹-á¹-hÄ• nÄ• kÄ• ro. __
padhÄ• nakÄ• raá¹‡aá¹ƒ.

lakkhÄ«yati etenÄ• ti lakkhaá¹‡aá¹ƒ, kakkhaá¸·attaá¹ƒ lakkhaá¹‡ametissÄ• ti __kakkhaá¸·a
ca kakkhaá¸·attameva pathavÄ«dhÄ• tÅ«ti? saccametaá¹ƒ. tathÄ• hi viÃ±Ã±Ä• tÄ• viÃ±Ã±
asambhinnepi dhamme kappanÄ• siddhena bhedena evaá¹ƒ niddeso kato. evaÃ±hi atthavis
vÄ• lakkhÄ«yatÄ«ti lakkhaá¹‡aá¹ƒ, kakkhaá¸·Ä• hutvÄ• lakkhiyamÄ• nÄ• dhÄ• tu __kakk
evamettha attho daá¹-á¹-habbo. sesÄ• supi eseva nayo. __patiá¹-á¹-hÄ• narasÄ• _ti sahajÄ
patiá¹-á¹-hÄ• nabhÄ• vakiccÄ• . asahajÄ• tÄ• nampi santativasena patiá¹-á¹-hÄ• nabhÄ• vo
sampaá¹-icchanÄ• kÄ• rena Ã±Ä• á¹‡assa paccupaá¹-á¹-hÄ• tÄ«ti __sampaá¹-icchanapacc
kiccavasenevettha "paccupaá¹-á¹-hÄ• na" nti dasseti. __padaá¹-á¹-hÄ• naá¹ƒ_ panettha cat
vakkhati.

__paggharaá¹‡alakkhaá¹‡Ä• _ti dravatÄ• bhÄ• vato vissandanalakkhaá¹‡Ä• . __brÅ«hana
milÄ• tabhÄ• vÅ«pagamanaá¹ƒ adatvÄ• vaá¸• á¸• hanakiccÄ• . tathÄ• hi sÄ• tesaá¹ƒ pÄ«
vuccati. __saá¹…gahapaccupaá¹-á¹-hÄ• nÄ• _ti bÄ• hirakaudakaá¹ƒ \Be II 113/ viya nahÄ•
sahajÄ• tadhammÄ• naá¹ƒ vippakirituá¹ƒ adatvÄ• sampiá¹‡á¸• anavasena saá¹…gaá¹‡han
__paripÄ• canarasÄ• _ti pariá¹‡atabhÄ• vakaraá¹‡arasÄ• . __maddavÄ• nuppadÄ• napacc
viya jatulohÄ• dÄ«naá¹ƒ sahajÄ• tadhammÄ• naá¹ƒ mudubhÄ• vÄ• nuppadÄ• napaccupaá
__vitthambhanalakkhaá¹‡Ä• _ti pÅ«raá¹‡alakkhaá¹‡Ä• . __samudÄ«raá¹‡arasÄ• _ti kampa
bhÅ«tattayassa desantaruppattihetubhÄ• vo, nÄ«haraá¹‡aá¹ƒ vÄ• bÄ«jato aá¹…kurÄ• dika
... tabbÄ• _ti pathavÄ«dhÄ• tu Ä• pÄ• dibhÅ«tattayapadaá¹-á¹-hÄ• nÄ• , Ä• podhÄ• tu
pathavÄ«tejÄ• dibhÅ«tattayapadaá¹-á¹-hÄ• nÄ• ti evaá¹ƒ ekekÄ• dhÄ• tu avasiá¹-á¹-habhÅ

Ä• rohapariá¹‡Ä• havasena hi majjhime imasmiá¹ƒ sarÄ«re pariggayhamÄ• nÄ• paramÄ•
sukhumarajabhÅ«tÄ• pathavÄ«dhÄ• tu doá¹‡amattÄ• siyÄ• . sÄ• ca tato upaá¸• á¸• happ
yathÄ• na vikirati, evaá¹ƒ Ä• bandhanavasena saá¹…gahitÄ• . yathÄ• pana paggharaá¹‡a
vasena kilinnabhÄ• vaá¹ƒ picchalabhÄ• vaá¹ƒ nÄ• pajjati, evaá¹ƒ tejodhÄ• tuyÄ• anupÄ• lit
vasena na vikirÄ«yati, evaá¹ƒ vÄ• yodhÄ• tuyÄ• vitthambhitÄ• saá¹…ghÄ• tabhÄ• vaá¹ƒ p
sukhumarajabhÅ«tÄ• pi Ä• bandhanaparipÄ• canasamudÄ«raá¹‡akiccÄ• hi Ä• potejovÄ• y
temitÄ• , tejasÄ• paripakkÄ• , vÄ• yunÄ• vitthambhitÄ• piá¹-á¹-hacuá¹‡á¹‡Ä• ni viya na ito
viddhaá¹ƒsÄ«yati, avikiriyamÄ• nÄ• aviddhaá¹ƒsiyamÄ• nÄ• nÄ• nappakÄ• rakaá¹ƒ
itthipurisaliá¹…gÄ• dibhÄ• vavibhÄ• gaá¹ƒ upagacchati, aá¹‡uthÅ«ladÄ«gharassathirakathi

yÅ«sagatÄ• Ä• bandhanÄ• kÄ• rabhÅ«tÄ• panettha Ä• podhÄ• tu pathavÄ«patiá¹-á¹-hitÄ•
vÄ• yovitthambhitÄ• na gaá¸·ati \Be II 114/, na paggharati, na parissavati. evaá¹ƒ tÄ«hi dhÄ
apaggharamÄ• nÄ• aparissavamÄ• nÄ• piá¹‡á¸• itabhÄ• vaá¹ƒ dasseti. esÄ• hi anubrÅ«h

asitapÄ«tÄ• diparipÄ• citÄ• cettha usumÄ• kÄ• rabhÅ«tÄ• uá¹‡hattalakkhaá¹‡Ä• tejodhÄ
Ä• posaá¹…gahitÄ• vÄ• yovitthambhitÄ• imaá¹ƒ kÄ• yaá¹ƒ paripÄ• ceti, vaá¹‡á¹‡asampatt
yathÄ• nubhuttassa Ä• hÄ• rassa sammÄ• pariá¹‡Ä• manena rasÄ• disampattiyÄ• hetubh
kÄ• yaá¹ƒ paripÄ• ceti, vaá¹‡á¹‡asampattiÃ±ca Ä• vahati. kammÅ«panissayÄ• ya hi cittapa
vaá¹‡á¹‡asampadÄ• ya tejodhÄ• tu visesapaccayo, pageva utuÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ
pana paripÄ• cito ayaá¹ƒ kÄ• yo na pÅ«tibhÄ• vaá¹ƒ gacchati.

aá¹…gamaá¹…gÄ• nusaá¹-Ä• cettha samudÄ«raá¹‡avitthambhanalakkhaá¹‡Ä• vÄ• yodhÄ
patiá¹-á¹-hÄ• pÄ«yati. yathÄ• sahajÄ• tadhammehi visuá¹ƒ na hoti, evaá¹ƒ Ä• podhÄ• tuyÄ
sahajÄ• tadhammÄ• na parissavanti, evaá¹ƒ tejodhÄ• tuyÄ• anupÄ• lÄ«yati. sÄ• evaá¹ƒ t
anupÄ• liyamÄ• nÄ• imaá¹ƒ kÄ• yaá¹ƒ vitthambheti. tÄ• ya pana vitthambhito ayaá¹ƒ kÄ• y

tiá¹-á¹-hati, iccevaá¹ƒ ekekÄ• ya dhÄ• tuyÄ• tissannaá¹ƒ dhÄ• tÅ«naá¹ƒ vaseneva pavattan
cettha sesabhÅ«tattayapadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• " ti.

evaá¹ƒ bhÅ«tarÅ«pÄ• naá¹ƒ saddhiá¹ƒ vacanatthehi lakkhaá¹‡Ä• dayo dassetvÄ• idÄ• ni u
Ä• ha __ "cakkhatÄ«" _tiÄ• di. anekatthattÄ• dhÄ• tÅ«naá¹ƒ cakkhati-saddassa vibhÄ• van
katvÄ• vuttaá¹ƒ __ "vibhÄ• vetÄ«ti attho" _ti. __cakkhatÄ«_ti pana viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á
Ä• cikkhantaá¹ƒ viya, abhibyattaá¹ƒ vadantaá¹ƒ viya hotÄ«ti attho. atha \Be II 115/ vÄ• __ca
viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ assÄ• dentaá¹ƒ viya hotÄ«ti attho. cakkhatÄ«ti hi
cakkhati, byaÃ±janaá¹ƒ cakkhatÄ«" tiÄ• dÄ«su viya assÄ• dattho. vuttaÃ±hetaá¹ƒ - "cakkhu
rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«pasamudita" nti (MN II 209). vakkhati ca "rÅ«pesu Ä• vi
evaá¹ƒ "sotaá¹ƒ kho, mÄ• gaá¹‡á¸• iya, saddÄ• rÄ• ma" ntiÄ• divacanato (MN II 209) sotÄ•
saddÄ• diassÄ• dakabhÄ• vo atthÄ«ti tesampi cakkhusaddÄ• bhidheyyatÄ• Ä• pajjatÄ«ti?
niruá¸·ho hi esa cakkhu-saddo locaneyeva padumÄ• dÄ«su paá¹…kajÄ• disaddÄ• viyÄ• ti.

635-6__._ cakkhurÅ«passa niddesappakaraá¹‡epi cakkhu-saddasÄ• maÃ±Ã±ato Ä• gataá¹
dassetuá¹ƒ __ "tattha cakkhÅ«" _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ cakkhuniddese.
__paÃ±Ã±Ä• maá¹ƒsappabhedato_ti paÃ±Ã±Ä• cakkhu maá¹ƒsacakkhÅ«ti evaá¹ƒ paÃ±Ã±
__tatthÄ• _ti tasmiá¹ƒ duvidhe cakkhumhi. paÃ±Ã±Ä• yeva __paÃ±Ã±Ä• mayaá¹ƒ_. __nÄ•
sambandho. katamehi nÄ• mehÄ«ti Ä• ha __ "buddhadhammÄ• " _tiÄ• di. tattha __buddhac
buddhacakkhu dhammacakkhu samantacakkhÅ«ti imehi nÄ• mehi. __Ã±Ä• á¹‡adibbehÄ«_
ca nÄ• mehi. __yathÄ• nukkamato_ti yathÄ• vuttaanukkamato. __nÄ• natta_nti bhedaá¹ƒ. _
mayhaá¹ƒ vacanatoti vÄ• attho. __nibodhatha_ jÄ• nÄ• tha.

<637> tattha "addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, buddhacakkhunÄ• lokaá¹ƒ volokento satt
mahÄ• rajakkhe tikkhindriye" tiÄ• dinÄ• (MN I 283) Ä• gataá¹ƒ buddhacakkhunÄ• mÄ• tidas
"Ä• sayÄ• nusaye" _tiÄ• di. tattha __Ä• sayÄ• nusaye_ti sattÄ• naá¹ƒ Ä• saye ceva anusay
attho \Be II 116/. tattha Ä• gantvÄ• seti cittaá¹ƒ etthÄ• ti Ä• sayo. byagghÄ• sayo viya. yath
gocaratthÄ• ya pakkantopi puna Ä• gantvÄ• vanagahaneyeva sayati, teneva ca taá¹ƒ tassa
aÃ±Ã±atthÄ• pi pavattaá¹ƒ cittaá¹ƒ Ä• gantvÄ• yattha sayati, taá¹ƒ tassa Ä• sayoti veditabb
sassatadassanÄ• divasena catubbidho hoti. vuttaÃ±hetaá¹ƒ -

"sassatucchedadiá¹-á¹-hÄ« ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasaÃ±Ã±ita" nti || (Vism Vin I I 136;
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• ; Sp-á¹- 1. paá¹-hamamahÄ• saá¹…gÄ«
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•)

anusayakathÄ• upari Ä• gamissati. __indriyÄ• naá¹ƒ paropare_ti saddhÄ• paÃ±camakÄ• n

tikkhamudubhÄ• ve. tikkhaÃ±hi indriyaá¹ƒ ukkaá¹-á¹-hagatattÄ• paraá¹ƒ, mudu aparaá¹ƒ ar
idaá¹ƒ pana __buddhacakkhu_ chasu asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡esu purimadvayanti daá¹-á

<638> __heá¹-á¹-hÄ• ... pe0 ... saÃ±Ã±ita_nti "tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá
udapÄ• dÄ«" ti evaá¹ƒ vuttaá¹ƒ heá¹-á¹-hÄ• tÄ«su maggesu Ã±Ä• á¹‡aá¹ƒ dhammacakkhu
__Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utÄ• panÄ• _ti sabbaÃ±Ã±ubhÄ• vasaá¹…khÄ• taá¹ƒ Ã±Ä• á¹
abhidhÄ• nassa, buddhiyÄ• ca pavattinimittatÄ• ya sabbaÃ±Ã±ubhÄ• vo nÄ• ma hoti. __Ã±
khandhÄ• divasena samantato sabbaso dassanaá¹-á¹-hena samantacakkhunti Ã±eyyaá¹ƒ. t

"na tassa addiá¹-á¹-hamidhatthi kiÃ±ci,

atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi Ã±eyyaá¹ƒ,

tathÄ• gato tena samantacakkhÅ«" ti || (Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85

<639> __yaá¹ƒ cakkhuá¹ƒ udapÄ• dÄ«ti Ä• gata_nti yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ "idaá¹ƒ dukkhanti
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ \Be II 117/ udapÄ• dÄ«" ti (V
tattha suttesu Ä• gataá¹ƒ, catÅ«su saccesu teparivaá¹-á¹-avasena "dukkhaá¹ƒ pariÃ±Ã±eyy
evamÄ• dinÄ• dvÄ• dasavidhena Ä• kÄ• rena pavattaá¹ƒ, idaá¹ƒ __Ã±Ä• á¹‡acakkhu_. yÄ
bhikkhave, dibbena cakkhunÄ• visuddhenÄ• " tiÄ• dinÄ• (MN I 284) Ä• gatÄ•
paÃ±camajjhÄ• nasaá¹…khÄ• taabhiÃ±Ã±Ä• cittasampayuttÄ• paÃ±Ã±Ä• , ayaá¹ƒ __dibba
"abhiÃ±Ã±Ä• cittajÄ• " _tiÄ• di vuttaá¹ƒ. ettha ca paá¹-hamatatiyaÃ±Ä• á¹‡Ä• ni kÄ• mÄ• va
pana purimadvayamiva kÄ• mÄ• vacaranti __Ä• nandÄ• cariyena_ vuttaá¹ƒ. Ã±Ä• á¹‡acakk
sahaariyamaggavipassanÄ• Ã±Ä• á¹‡antipi yujjatÄ«ti apare. aggamaggena saha vipassanÄ
pana yuttaá¹ƒ viya dissati.

640-4__._ evaá¹ƒ paÃ±Ã±Ä• cakkhussa pabhedaá¹ƒ dassetvÄ• puna maá¹ƒsacakkhussÄ•
"maá¹ƒsacakkhupÄ«" _tiÄ• di vuttaá¹ƒ. __sasambhÄ• rapasÄ• dato_ti sasambhÄ• racakkhu
dvinnaá¹ƒ vasena sambharÄ«yati etehÄ«ti sambhÄ• rÄ• , avayavÄ• . te pana upatthambhal
catusamuá¹-á¹-hÄ• nikarÅ«pasantatiyo daá¹-á¹-habbÄ• . saha sambhÄ• rehÄ«ti __sasambh
nÄ• ma maá¹ƒsapiá¹‡á¸• o pavuccatÄ«ti sambandho. __akkhikÅ«paá¹-á¹-hinÄ• heá¹-á¹-hÄ
heá¹-á¹-hÄ• gataakkhikÅ«passa aá¹-á¹-hinÄ• paricchinnoti sambandho. __uddha_nti akkhik
akkhikoá¹-Ä«hÄ«_ti akkhikÅ«passa ubhayabhÄ• ge akkhikoá¹-Ä«hi. __matthaluá¹…gena ar
abbhantare á¹-hitena matthaluá¹…gena. __nhÄ• rusuttena Ä• bandho_ti nahÄ• rurajjÅ«hi ar
Ä• bandho. __sakalopi ca loko_ti sakalopi bÄ• laputhujjanaloko. __ya_nti yaá¹ƒ maá¹ƒsapiá
dalaá¹ƒ viyÄ• _ti puthulavipulanÄ«latÄ• ya nÄ«luppaladalaá¹ƒ viya. __jÄ• nÄ• tÄ«_ti gaá¹‡h

taá¹ƒ hotÄ«_ti tathÄ• gayhamÄ• naá¹ƒ taá¹ƒ cakkhu nÄ• ma na hoti. kiÃ±carahi tanti Ä• ha
tassÄ• ti vuccatÄ«" _ti. __tassÄ• _ti tassa yathÄ• dhippetassa paramatthacakkhuno. __idaá

645-7__._ taá¹ƒ pana sasambhÄ• racakkhu yehi sambhÄ• rehi sambharÄ«yati, te sarÅ«pat
__ "vaá¹‡á¹‡o gandho" _tiÄ• di vuttaá¹ƒ. __bhÄ• vo_ti itthiyÄ• itthibhÄ• vo, purisassa pumb
labbhamÄ• nakabhÄ• vo. __sambhavo_ti Ä• podhÄ• tumeva sambhavabhÅ«tamÄ• ha. __s
tenÄ• kÄ• rena sanniviá¹-á¹-hesu mahÄ• bhÅ«tesu taá¹ƒtaá¹ƒsaá¹‡á¹-hÄ• navasena viÃ±Ã±
vaá¹‡á¹‡Ä• yatanamÄ• ha. Ä• podhÄ• tuvaá¹‡á¹‡Ä• yatanehi ca anatthantarabhÅ«tÄ• nam
visuá¹ƒ vacanaá¹ƒ tathÄ• bhÅ«tÄ• naá¹ƒ, atathÄ• bhÅ«tÄ• naÃ±ca Ä• pÄ• dÄ«naá¹ƒ yathÄ
vijjamÄ• nattÄ• . Ä• podhÄ• tuvaá¹‡á¹‡Ä• yatanÄ• naÃ±hi santÄ• navasena pavattamÄ• nÄ
saá¹‡á¹-hÄ• naÃ±cÄ• ti. __dasete_ti catasso dhÄ• tuyo, tannissitÄ• vaá¹‡á¹‡Ä• dayo cÄ• t
__catusamuá¹-á¹-hÄ• nÄ• _ti antogatahetvatthamidaá¹ƒ visesanaá¹ƒ, catusamuá¹-á¹-hÄ• ni

<648> cakkhu ... pe0 ... jÄ«vitameva cÄ• ti imÄ• ni ekantakammasamuá¹-á¹-hÄ• nÄ• ni, pu
catusamuá¹-á¹-hÄ• nÄ• nÄ«ti __cattÄ• lÄ«saÃ±ca cattÄ• ri ca_ rÅ«pÄ• ni bhavanti, catucatt
attho.

649-5__._ __imesaá¹ƒ pana rÅ«pÄ• naá¹ƒ vasenÄ• _ti yathÄ• vuttÄ• naá¹ƒ saá¹…khepato
catucattÄ• lÄ«sÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vasena. __paripiá¹‡á¸• ita_nti samantato piá¹‡á¸•
atthi, kaá¹‡hampi lohitampi pathavÄ«pi Ä• popi tejopi vÄ• yopi, idaá¹ƒ pana semhussadattÄ
pittussadattÄ• \Be II 119/ kaá¹‡haá¹ƒ, ruhirussadattÄ• lohitakaá¹ƒ, pathavussadattÄ• patth
Ä• pussadattÄ• paggharati, tejussadattÄ• pariá¸• ayhati, vÄ• yussadattÄ• sambhamati. id
sambhÄ• racakkhÅ«ti __paá¹‡á¸• itehi_ buddhÄ• dÄ«hi __pakÄ• sitaá¹ƒ_ paridÄ«pitaá¹ƒ. _
sasambhÄ• racakkhuá¹ƒ nissito tadÄ• yattabhÅ«to. tenÄ• ha "ettha paá¹-ibaddho" ti. __catu
pasÄ• do_ti catunnaá¹ƒ bhÅ«tÄ• naá¹ƒ pasannatÄ• sabhÄ• vo pasÄ• do, "setena maá¹‡á¸•
potthakesu pana "sete tu maá¹‡á¸• ale tassÄ• " ti likhanti. __kaá¹‡hamaá¹‡á¸• alamajjhe_ti
"kaá¹‡hamaá¹‡á¸• alassa majjhe" ti vattabbe "catutthadÅ«" tiÄ• dÄ«su viya chandÄ• narakk
vibhattilopaá¹ƒ katvÄ• "kaá¹‡hamaá¹‡á¸• alamajjhe" ti vuttaá¹ƒ. evaÃ±hi attho ca yojanÄ• c
upapannÄ• honti. __aá¹-á¹-hakathÄ• yampi_ hi "setamaá¹‡á¸• alaparikkhittassa kaá¹‡hama
(Dhs-a 596) vuttaá¹ƒ. apare pana yathÄ• á¹-hitavaseneva pÄ• á¹-haá¹ƒ gahetvÄ• "sabbaso
sasambhÄ• rassa cakkhuno majjhe setamaá¹‡á¸• ale kaá¹‡hamaá¹‡á¸• ale majjhe" ti yojent
__diá¹-á¹-hamaá¹‡á¸• ale_ti abhimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppattidesabhÄ

653-5__._ __sandhÄ• raá¹‡Ä• ... pe0 ... hutvÄ• nÄ• _ti sandhÄ• raá¹‡anahÄ• panamaá¹‡á
dhÄ• tÄ«hi khattiyakumÄ• ro viya sandhÄ• raá¹‡Ä• bandhanaparipÄ• canasamudÄ«raá¹‡ak
catÅ«hi dhÄ• tÅ«hi katÅ«pakÄ• raá¹ƒ hutvÄ• . __utucittÄ• dinÄ• _ti tÄ«hi santatisamuá¹-á¹-

utucittÄ• hÄ• rehi. ettha ca kalÄ• pantaragatÄ• utuÄ• hÄ• rÄ• adhippetÄ• ti vadanti. __Ä• catudhÄ• tunissiteneva jÄ«vitindriyena rakkhiyamÄ• naá¹ƒ. tathÄ• hetaá¹ƒ kammajarÅ«pa __vaá¹‡á¹‡agandharasÄ• dÄ«hÄ«_ti __Ä• di_-ggahaá¹‡ena ojaá¹ƒ saá¹…gaá¹‡hÄ• ti, "vaá II 120/ vÄ• pÄ• á¹-ho. __vatthudvÄ• raÃ±ca sÄ• dhaya_nti yathÄ• yogaá¹ƒ vatthudvÄ• rabh cakkhuviÃ±Ã±Ä• á¹‡assa hi nissayabhÄ• vato vatthubhÄ• vaá¹ƒ, pavattimukhabhÄ• vato dv sampaá¹-icchanÄ• dÄ«naá¹ƒ pana tadÄ• rammaá¹‡Ä• vasÄ• nÄ• naá¹ƒ aÃ±Ã±anissitattÄ• vatthubhÄ• vaá¹ƒ. __Å«kÄ• sirasamÄ• nena pamÄ• á¹‡enÄ• _ti Å«kÄ• sirasamÄ• nena pa Å«kÄ• sirasamÄ• nappamÄ• á¹‡e á¹-hÄ• neti vÄ• attho. __tiá¹-á¹-hatÄ«_ti satta akkhipaá¹- picupaá¹-alesu Ä• sittatelaá¹ƒ viya tiá¹-á¹-hati. evaÃ±ca katvÄ• cakkhussa anekakalÄ• pag upaddavÄ• naá¹ƒ paá¹-alanirÄ• karaá¹‡epi hi cakkhu vijjatevÄ• ti. yathÄ• ca cakkhu, evami catasso dhÄ• tuyo, Ä• yuvaá¹‡á¹‡Ä• dÄ«ni ca satta akkhipaá¹-alÄ• ni byÄ• petvÄ• á¹-hitÄ• gahetabbaá¹ƒ.

<656> __vutta_nti dhammasenÄ• patinÄ• vuttaá¹ƒ. __rÅ«pÄ• ni manupassatÄ«_ti ma-kÄ• "aÃ±Ã±amaÃ±Ã±aá¹ƒ samaá¹‡amacalo" tiÄ• dÄ«su viya. atha vÄ• __manÅ«_ti maccoti att na passati, kiÃ±carahi tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡ameva. tathÄ• hi "maÃ±cÄ• ukkuá¹-á¹-hi viya nissitakiriyaá¹ƒ nissaye viya katvÄ• vohÄ• rasambhavato "cakkhupasÄ• dena passatÄ __Ä• cariyajotipÄ• la_ttherenÄ• pi hi iminÄ• va adhippÄ• yena idaá¹ƒ vuttaá¹ƒ. idamettha sa cakkhu rÅ«paá¹ƒ passati, udÄ• hu viÃ±Ã±Ä• á¹‡anti, kiÃ±cettha - yadi cakkhu passeyya, aÃ±Ã±aviÃ±Ã±Ä• á¹‡asamaá¹…ginopi cakkhu passeyya. atha viÃ±Ã±Ä• á¹‡aá¹ƒ, kuá¹-á¹-Ä appaá¹-ighÄ• tattÄ• ? nÄ• yaá¹ƒ doso. yassa "cakkhu passatÄ«" ti mataá¹ƒ, tassÄ• pi na sa atha kho viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitameva. yassa pana viÃ±Ã±Ä• á¹‡aá¹ƒ passatÄ«ti mata viÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 121/ passati, atha kho cakkhunissitameva, taÃ±ca antarite nuppajja kuá¹-á¹-Ä• dÄ«hi vinibandho, yattha pana so natthi phalikaabbhapaá¹-alÄ• dimhi, tattha anta tasmÄ• taá¹ƒ anuppannattÄ• antaritaá¹ƒ na passati. idameva ca sanniá¹-á¹-hÄ• naá¹ƒ, yaá cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ passatÄ«ti. taÃ±hi dassanakiccaá¹ƒ. yadi evaá¹ƒ kathaá¹ƒ cakkhu tena dvÄ• rena karaá¹‡abhÅ«tenÄ• ti ayamettha abhisandhi. atha vÄ• nissitakiriyÄ• nissay "maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«" ti. __Å«kÄ• sirasamÅ«pama_nti Å«kÄ• sirasamÄ• nÅ Å«kÄ• sirappamÄ• á¹‡anti vuttaá¹ƒ hoti. idaÃ±cassa patiá¹-á¹-hÄ• nokÄ• savasena vuttaá¹ƒ pamÄ• á¹‡avasena. taÃ±hi paramÄ• á¹‡upariyantena pamÄ• á¹‡ena atisukhumamevÄ• ti. Å idaá¹ƒ pavattati. na kevalaÃ±ca idameva, sabbÄ• nipi sabbaá¹-á¹-hÄ• nikarÅ«pÄ• ni tattha p tattha nibbattantaá¹ƒ taá¹ƒ padesaá¹ƒ pÅ«retvÄ• eva nibbattati. ekÅ«napaá¹‡á¹‡Ä• sakalÄ pavattati, sattarasacittakkhaá¹‡Ä• yukattÄ• rÅ«pÄ• naá¹ƒ, ekekassa ca cittassa tÄ«su tÄ«s kammajarÅ«pÄ• naá¹ƒ uppajjamÄ• nattÄ• .

<657> __suá¹‡Ä• tÄ«ti sota_nti ettha kiá¹ƒ sotaá¹ƒ suá¹‡Ä• ti, udÄ• hu viÃ±Ã±Ä• á¹‡antiÄ• vuttanayena yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. __tanutambalomÄ• cite_ti sasambhÄ• rasa tambavaá¹‡á¹‡alomehi saÃ±cite. __aá¹…gulivedhakasaá¹‡á¹-hÄ• ne padese_ti

aá¹…gulimuddikÄ• saá¹‡á¹-hÄ• namaá¹ƒsayutte padese. __vuttappakÄ• rÄ• hÄ«_ti sandhÄ
paripÄ• liyamÄ• na_nti ettha vaá¹‡á¹‡Ä• dÄ«hi parivÄ• ritanti sambandhitabbaá¹ƒ. __tiá¹-á¹
vuttanayena taá¹ƒ padesaá¹ƒ pÅ«retvÄ• tiá¹-á¹-hati. sesaá¹ƒ vuttanayena veditabbaá¹ƒ. __
gandhopÄ• dÄ• naá¹ƒ karoti. __sÄ• yatÄ«_ti rasaá¹ƒ vindati. __jÄ«vitamavhÄ• yatÄ«_ti etth
rasaggahaá¹‡amÅ«lakattÄ• ajjhoharaá¹‡assa jÄ«vitanimittaá¹ƒ ajjhoharaá¹‡araso jÄ«vitaá
avhÄ• yati tasmiá¹ƒ ninnatÄ• ya avhÄ• yantamiva hoti. __uppaladalaggasaá¹‡á¹-hÄ• ne pa
uppaladalassa aggabhÄ• gasaá¹‡á¹-hÄ• ne padese. __malÄ• na_nti kilesÄ• dimalÄ• naÃ±c
sÄ• savadhammÄ• naá¹ƒ anuttariyabhÄ• vaá¹ƒ gacchantesu kÄ• marÄ• ganidÄ• nakamma
visesapaccayesu ghÄ• najivhÄ• kÄ• yesu kÄ• yassa visesato sÄ• savapaccayattÄ• soyeva
hi phoá¹-á¹-habbasukhaá¹ƒ assÄ• dentÄ• sattÄ• methunampi sevanti. atha vÄ• kÄ• yindri
khandhÄ• balavakÄ• marÄ• gÄ• dihetubhÄ• vato visesato malÄ• , tesamayaá¹ƒ Ä• yo hetÅ
kÄ• ye_ti imasmiá¹ƒ sasambhÄ• rakÄ• ye. sopi hi kucchitÄ• naá¹ƒ kesÄ• dimalÄ• naá¹ƒ Ä•
__yÄ• vatÄ• upÄ• dinnakaá¹ƒ atthÄ«_ti iminÄ• kesagganakhaggÄ• dÄ«su kÄ• yapasÄ• da
__kappÄ• sapaá¹-ale sneho viyÄ• _ti iminÄ• ssa nirantarabhÄ• vaá¹ƒ. ime ca pana cakkhÄ•
rÅ«pÄ• digocaraninnatÄ• ya vammikaudakaÄ• kÄ• sagÄ• masivathikÄ• saá¹…khÄ• tagoca
ahisuá¹ƒsumÄ• rapakkhikukkurasigÄ• lÄ• viya daá¹-á¹-habbÄ• . visamajjhÄ• sayatÄ• ya hi
vammikacchiddÄ• bhiratasappo viya, bilajjhÄ• sayatÄ• ya sotaá¹ƒ udakabilÄ• bhiratasuá¹ƒs
Ä• kÄ• sajjhÄ• sayatÄ• ya ghÄ• naá¹ƒ ajaá¹-Ä• kÄ• sÄ• bhiratapakkhi viya, gÄ• majjhÄ• sa
gÄ• mÄ• bhiratakukkuro viya, upÄ• dinnakajjhÄ• sayatÄ• ya kÄ• yo Ä• makasusÄ• nÄ• bhi
__visamajjhÄ• sayatÄ• yÄ• _ti cakkhussa visamajjhÄ• sayaá¹ƒ viya hotÄ«ti katvÄ• vuttÄ• .
ajjhÄ• sayavasena cakkhu visamajjhÄ• sayaá¹ƒ. esa nayo sesesupi.

__daá¹-á¹-hu ... pe0 ... lakkhaá¹‡a_nti ettha daá¹-á¹-huá¹ƒ kÄ• metÄ«ti daá¹-á¹-hukÄ• mo ta
daá¹-á¹-hukÄ• matÄ• , rÅ«pataá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ. sÄ• \Be II 123/ pana anÄ• g
Ä• dÄ«navapaá¹-icchÄ• dikÄ• vijjÄ• mÅ«lapatthanÄ• sabhÄ• vÄ• pÄ• kaá¹-Ä• apÄ• kaá¹-
"Ä«disaá¹ƒ Ä«disaÃ±ca sukhumatamavisayaggahaá¹‡asamatthaá¹ƒ cakkhu hotÅ«" ti evaá¹
pacchÄ• vÄ• uppannÄ• pÄ• kaá¹-Ä• . indriyavisesaá¹ƒ pana anÄ• masitvÄ• avisesena
paripuá¹‡á¹‡Ä• yatanabhavasampattiá¹ƒ patthetvÄ• , apatthetvÄ• vÄ• tattha avigatataá¹‡h
karontassa appahÄ«nabhÄ• vena anusayitÄ• api kammasÄ• matthiyavicittahetubhÅ«tÄ• a
nidÄ• naá¹ƒ upanissayo yassa taá¹ƒ daá¹-á¹-hukÄ• matÄ• nidÄ• naá¹ƒ, tadeva kammaá¹ƒ,
samuá¹-á¹-hÄ• nametesanti daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nÄ• ni, ev
pasÄ• do daá¹-á¹-hukÄ• matÄ• ... pe0 ... pasÄ• do, taá¹ƒ lakkhaá¹‡amassa, tathÄ• hutvÄ•
__daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡aá¹ƒ_.

ettha ca gabbhaseyyakÄ• naá¹ƒ dinnapaá¹-isandhikaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• kammaá¹ƒ cakk
opapÄ• tikÄ• naá¹ƒ pana paá¹-isandhikkhaá¹‡eva paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ nibbattam
paá¹-isandhijanakameva kammaá¹ƒ paripuá¹‡á¹‡asakalamattabhÄ• vaá¹ƒ nibbattetÄ«ti gah
ekakammunÄ• nibbattamÄ• nÄ• naá¹ƒ cakkhÄ• dÄ«naá¹ƒ visesoti? kÄ• raá¹‡assa bhinnat

taá¹ƒtaá¹ƒbhavapatthanÄ• bhÅ«tÄ• hi taá¹‡hÄ• taá¹ƒtaá¹ƒbhavapariyÄ• pannÄ• yatanÄ• b
vicittarÅ«pÄ• upanissayabhÄ• vena taá¹ƒtaá¹ƒbhavanibbattakakammassapi vicittabhedataa
tadÄ• hitavisesaá¹ƒ tathÄ• vidhasamatthatÄ• yogena anekarÅ«pÄ• pannaá¹ƒ viya anekavis
nibbatteti, na cettha samatthatÄ• samatthatÄ• sabhÄ• vato aÃ±Ã±Ä• veditabbÄ• . kÄ• raá¹
visiá¹-á¹-haphalanipphÄ• danasamatthatÄ• bhÄ• vato ekasseva kammassa soá¸·asÄ• divip
ayamattho sampaá¹-icchitabbo. lokepi ekasseva sÄ• libÄ«jassa
paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡ataá¹‡á¸• ulaphalanibbattihetutÄ• \Be II 124/ dissateva. kiá¹ƒ v
yutticintÄ• ya, na cintitabbamevetaá¹ƒ. yato kammaphalaá¹ƒ cakkhÄ• dÄ«ni, kammavipÄ• k
buddhÄ• naá¹ƒyeva Ã±Ä• á¹‡assa visayo, na aÃ±Ã±esaá¹ƒ atakkÄ• vacarattÄ• . teneva bh
acinteyyo, na cintetabbo, yo cinteyya, ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• " tiÄ• dÄ
dassetvÄ• paá¹-ikkhittaá¹ƒ.

__rÅ«pesu Ä• viÃ±chanarasa_nti Ä• viÃ±chanaá¹ƒ puggalassa, Ä• vajjanÄ• diviÃ±Ã±Ä• á¹
tanninnabhÄ• vappattiyÄ• hetubhÄ• vo. __Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• na_nti niss
Ä• lokÄ• disannissayena kadÄ• ci uppajjamÄ• nÄ• nampi hi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppa
eva uppajjatÄ«ti. etthÄ• ha - cakkhuviÃ±Ã±Ä• á¹‡uppattisamaye sambhavantesu mandÄ• m
ekÅ«napaá¹‡á¹‡Ä• sacakkhÅ«su katamaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vaá

"paá¹-isandhicittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ á¹-hÄ• nappattaá¹ƒ purejÄ• taá¹ƒ vattb
dutiyabhavaá¹…gaá¹ƒ uppajjati, tena saddhiá¹ƒ uppannaá¹ƒ á¹-hÄ• nappattaá¹ƒ purejÄ• taá
tatiyabhavaá¹…gaá¹ƒ uppajjati, iminÄ• nayena yÄ• vatÄ• yukaá¹ƒ cittappavatti veditabbÄ•

__maggÄ• maggaÃ±Ä• á¹‡aniddese_ vuttanayena ekacittakkhaá¹‡Ä• tÄ«taá¹ƒ cakkhu rÅ«
viÃ±Ã±Ä• á¹‡assa nissayo hoti, tasmÄ• dvÄ«su bhavaá¹…gacalanesu purimassa anantara
bhavaá¹…gacittena saha uppannanti ayamattho idha sÄ«haá¸·asaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ, v
sÄ«haá¸·asaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca vutto.

__taá¸·Ä• kagÄ• mamÅ«lavÄ• sidÄ• á¹-hÄ• nÄ• gattherena_ pana "Ä• vajjanena, tassa ana
bhavaá¹…gena vÄ• saha uppannaá¹ƒ cakkhu" nti \Be II 125/ vuttaá¹ƒ, taá¹ƒ duvuttaá¹ƒ. eva
ghaá¹-á¹-ite aÃ±Ã±aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa nissayo hotÄ«ti vuttaá¹ƒ hoti, evaÃ±ca bh
heá¹-á¹-hÄ• tatiyacatutthehi yÄ• va terasamacittena saha uppannampi nissayo hotÄ«ti Ä• p
vattabbaá¹ƒ, tatiyacatutthacittato paá¹-á¹-hÄ• ya uppannaá¹ƒ kesaÃ±ci vÄ«thicittÄ• naá¹ƒ dv
gacchati niruddhattÄ• , manodvÄ• rassa niruddhasseva dvÄ• rabhÄ• vassa dassanato. yad
uppÄ• dakkhaá¹‡e uppannaá¹ƒ vatthuá¹ƒ nissÄ• ya dutiyabhavaá¹…gaá¹ƒ uppajjatÄ«" tiÄ•
"ekacittakkhaá¹‡Ä• tÄ«tameva nissayoti adhippeta" nti idampi ekacittakkhaá¹‡Ä• tÄ«taá¹ƒ n
evaá¹ƒ sati "tassa anantarapaccayabhÅ«tena bhavaá¹…gena vÄ• " ti vacanaá¹ƒ yujjeyya, te
"cittakkhaá¹‡advayÄ• tÄ«tampi nissayo" ti paá¹-iÃ±Ã±Ä• taá¹ƒ siyÄ• , tasmÄ• nÄ• yaá¹ƒ th
dissati. "ekacittakkhaá¹‡Ä• tikkamo" ti ca anatÄ«tekacittakkhaá¹‡assa dubbalatÄ• ya ekacit

tassa balavabhÄ• vadÄ«panatthaá¹ƒ vuccati, na pana dviticatucittakkhaá¹‡Ä• tÄ«tÄ• naá¹ƒ
evaÃ±ca katvÄ• vuttaá¹ƒ __Ä• cariyadhammapÄ• lattherena_ "sampaá¹-icchanÄ• dÄ«ni cu
kammajarÅ«passa anuppattito ekasmiá¹ƒyeva hadayavatthusmiá¹ƒ vattantÄ«" ti, tasmÄ• ta
manorathamevÄ• ti na sÄ• rato paccetabbaá¹ƒ.

sahajÄ• tesu bahÅ«su pasÄ• desu kiá¹ƒ eko nissayo hoti, udÄ• hu sabbeyevÄ• ti? nanu vu
viÃ±Ã±Ä• á¹‡assa paccayo hotÄ«" ti, katamaá¹ƒ pana tanti? yaá¹ƒ tattha visadaá¹ƒ hutvÄ•
rÅ«pÄ• bhighaá¹-á¹-anÄ• rahaá¹ƒ. __visuddhimaggasÄ«haá¸·asaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ p
hontÄ«" ti vatvÄ• "yadi evaá¹ƒ â€™cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±
â€™rÅ«pe cÄ• â€™ ti vacanaá¹ƒ viya â€™cakkhÅ«nÄ«â€™ tipi bahuvacanaá¹ƒ kattabbant
katvÄ• taá¹ƒvisodhanatthaá¹ƒ â€™sasambhÄ• racakkhudvayanissitaá¹ƒ pasÄ• dadvayaá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti gaá¹‡heyyuâ€™ nti imaá¹ƒ vippaá¹-ipattiá¹ƒ nirÄ• karontena
bahuvacanamakatvÄ• â€™rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsamp
Ä• rammaá¹‡apaccayena paccayoâ€™ tiÄ• dÄ«su (Paá¹-á¹-h I 1.2) viya sÄ• maÃ±Ã±avase
vuttaá¹ƒ. __Ä• cariyadhammapÄ• lattherena_ pana tadeva sÄ«haá¸·asaá¹ƒvaá¹‡á¹‡anÄ• va
cakkhu viÃ±Ã±Ä• á¹‡assa paccayo hoti, rÅ«paá¹ƒ pana anekameva paccayabhÄ• vavisesa
amhehipi heá¹-á¹-hÄ• vibhÄ• vitanti. yesaá¹ƒ bhÅ«tÄ• namayaá¹ƒ pasÄ• do, teyeva imassa
vuttaá¹ƒ "daá¹-á¹-hu ... pe0 ... padaá¹-á¹-hÄ• na" nti. sotapasÄ• da dÄ«nampi lakkhaá¹‡Ä• c
vuttanayÄ• nusÄ• rena attho yojetabbo.

<658> __kecÄ«_ti mahÄ• saá¹…ghiyesu ekacce. cakkhÄ• dÄ«su tejÄ• diadhikatÄ• nÄ• m
tadadhikatÄ• yÄ• ti dassento __ "tejÄ• dhikÄ• na" _ntiÄ• dimÄ• ha. tattha __tejÄ• dhikÄ• na
catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ samÄ• nabhÄ• vepi kiccavasena tejodhÄ• tuadhikÄ• naá¹ƒ. eva
... sesakÄ• _ti Ä• kÄ• sÄ• dhikÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ pasÄ• do sotaá¹ƒ, vÄ• yuadhikÄ• na
jivhÄ• , phoá¹-á¹-habbasaá¹…khÄ• tapathavÄ• dhikÄ• naá¹ƒ kÄ• yoti attho.

<659> evaá¹ƒ pana vadantÄ• naá¹ƒ kiá¹ƒ uttaranti Ä• ha __ "te panÄ• " _tiÄ• di. __suttaá¹ƒ
tumhÄ• kaá¹ƒ vacanamatteneva ayamattho sakkÄ• saddhÄ• tuá¹ƒ, tassa pana paridÄ«pak
Ä• haá¹-e tassa neyyatthataá¹ƒ nÄ«tatthataá¹ƒ vicÄ• retvÄ• yadi tassa vasena ayamattho p
127/, gaá¹‡heyyÄ• ma nanti adhippÄ• yo. __suttameva ... pe0 ... kiÃ±cipÄ«_ti ito cito ca sut
addhÄ• ekantena kiÃ±cipi ekagÄ• thÄ• padamattampi tadatthaparidÄ«pakaá¹ƒ suttaá¹ƒ na
buddhavacane tÄ• disasseva suttantassa abhÄ• vato.

<660> kiÃ±cÄ• pi suttantavasena ayamattho na dissati, yuttito pana dissatÄ«ti ce, tampi na
Ä• ha __ "visese satÄ«" _tiÄ• di. bhÅ«tÄ• naÃ±hi visese sati pasÄ• do kathaá¹ƒ bhave, nev
bhaveyya, kiá¹ƒ kÄ• raá¹‡anti Ä• ha __ "samÄ• nÄ• naÃ±hi bhÅ«tÄ• naá¹ƒ, pasÄ• do parid
samÄ• nÄ• nameva bhÅ«tÄ• naá¹ƒ pasÄ• do porÄ• á¹‡ehi paridÄ«pito, na visamÄ• nÄ• na
pathavÄ«dhÄ• tuadhikakalÄ• passa hi kakkhaá¸·attÄ• , Ä• podhÄ• tuadhikakalÄ• passa vis

tejodhÄ• tuadhikakalÄ• passa pariggayhamÄ• nattÄ• , vÄ• yodhÄ• tuadhikakalÄ• passa ca
patiá¹-á¹-hÄ• tuá¹ƒ sakkoti, tasmÄ• tesaá¹ƒ kiccato samÄ• nÄ• naá¹ƒyeva pasÄ• do uppajj

661-2__._ yadi evaá¹ƒ kathaá¹ƒ pasÄ• dÄ• naá¹ƒ visesatÄ• ti Ä• ha __ "tasmÄ• " _tiÄ• di. y
pasÄ• davatthukÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ visesena na bhavitabbaá¹ƒ, tasmÄ• __etesaá¹ƒ_
idamÅ«naá¹ƒ, idamadhikanti etaá¹ƒ __visesaparikappanaá¹ƒ sabbaso_ sabbÄ• kÄ• rena __
kammavisesena pasÄ• dÄ• naá¹ƒ visesatÄ• _. yathÄ• avisesepi bhÅ«tÄ• naá¹ƒ rÅ«pÄ• na
aÃ±Ã±amaÃ±Ã±avisadisÄ• honti, evaá¹ƒ cakkhÄ• dayopi bhÅ«tavisesÄ• bhÄ• vepi aÃ±Ã±
panÄ• yaá¹ƒ visiá¹-á¹-habhÄ• vo kammavisesena viÃ±Ã±Ä• tabbo. ekampi hi kammaá¹ƒ
paÃ±cÄ• yatanikattabhÄ• vapatthanÄ• nipphannaá¹ƒ cakkhÄ• divisesahetutÄ• ya aÃ±Ã±am
asÄ• dhÄ• raá¹‡avisiá¹-á¹-haá¹ƒ \Be II 128/ sÄ• matthiyavisesato. na hi yena visesena cakk
sotassa hoti indriyantarabhÄ• vappattito. "paá¹-isandhikkhaá¹‡e mahaggatÄ• cetanÄ• kaá
kammapaccayena paccayo" ti vacanato paá¹-isandhikkhaá¹‡e vijjamÄ• nÄ• naá¹ƒ sabbesaá
ekÄ• cetanÄ• kammapaccayo hotÄ«ti viÃ±Ã±Ä• yati. nÄ• nÄ• cetanÄ• ya hi tadÄ• indriyu
mahaggatena ca kammena kaá¹-attÄ• rÅ«paá¹ƒ Ä• pajjeyya, na cekÄ• paá¹-isandhi anekal
siddhamekena kammena anekindriyuppatti hotÄ«ti. __ "na hi bhÅ«tavisesena, hoti tesaá¹ƒ v
nigamanavasena vuttaá¹ƒ.

<663> evaá¹ƒ kammavisesato visiá¹-á¹-hesu ca etesu Ä• rammaá¹‡aggahaá¹‡epi ayaá¹ƒ v
"evametesÅ«" _tiÄ• di vuttaá¹ƒ. __appattagÄ• haka_nti asampattaggÄ• hakaá¹ƒ attano niss
anallÄ«yananissaye eva rÅ«pÄ• divisaye viÃ±Ã±Ä• á¹‡uppattihetubhÄ• vato. keci pana tam
ti vadanti, taá¹ƒ na sundaraá¹ƒ sÄ• ntare adhike ca visaye viÃ±Ã±Ä• á¹‡uppattihetubhÄ• va
cakkhusotÄ• ni sampattavisayameva gaá¹‡hanti, cakkhupasÄ• dato vicchinnadese á¹-hitesu
nissayavasena ca pamÄ• á¹‡ato adhikesu candamaá¹‡á¸• alÄ• dÄ«su rÅ«pÄ• yatanesu sot
vicchinnadesasambhÅ«tesu udaracammasandhicammÄ• diantaritesu kucchisaddasandhisa
samuddasaddÄ• dÄ«su saddÄ• yatanesu viÃ±Ã±Ä• á¹‡uppatti na siyÄ• sampattaggÄ• hak
tathÄ• adassanato.

ettha ca vadeyya - adhiá¹-á¹-hÄ• nato bahindriyassa pavatti hotÄ«ti sampattavisayameva y
tattakaá¹ƒ visayaá¹ƒ gahaá¹‡Ä• kÄ• raá¹ƒ pharitvÄ• gaá¹‡hÄ• ti, tasmÄ• asiddhametaá¹ƒ
adhike ca visaye viÃ±Ã±Ä• á¹‡uppattihetubhÄ• vato" ti? taá¹ƒ na, adhiá¹-á¹-hÄ• nato bahi in
abhÄ• vÄ• . adhiá¹-á¹-hÄ• nadese eva hi indriyaá¹ƒ pavattati tattha kiccÄ• dippayogadassan
pavattiyaá¹ƒ adhiá¹-á¹-hÄ• ne pihitepi visayaggahaá¹‡aá¹ƒ siyÄ• , tasmÄ• adhiá¹-á¹-hÄ• na
cakkhusotÄ• naá¹ƒ asampattavisayasseva gahaá¹‡ato nÄ• siddhametaá¹ƒ "sÄ• ntare adhik
viÃ±Ã±Ä• á¹‡uppattihetubhÄ• vato" ti. tenÄ• hu porÄ• á¹‡Ä• -

"sabbagocarayogepi, diá¹-á¹-haá¹ƒ rÅ«paravesu yaá¹ƒ.

vicchinnaputhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sampattaggÄ• habÄ• dhaka" nti ||

tassattho - sabbesaá¹ƒ cakkhÄ• dÄ«naá¹ƒ gocarena rÅ«pÄ• dinÄ• yoge ekakÄ• riyasÄ• d
ghaá¹-á¹-ane vÄ• samÄ• ne sati. __rÅ«paravesu_ rÅ«pasaddÄ• yatanesu visayabhÅ«tesu
ceva kenaci anantaritabhÄ• vena ca vicchinnesu pamÄ• á¹‡ato puthulesu ca visayesu uppa
viÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ cakkhusotÄ• naá¹ƒ sampattaggÄ• hassa sampattaggahaá¹‡assa b

apica yadi cakkhu sampattaggÄ• hakaá¹ƒ siyÄ• , attano maá¹‡á¸• ale á¹-hitaá¹ƒ vaá¹‡á¹‡a
akkhipuá¹-e aÃ±janaá¹ƒ pakhumamÅ«le akkhivaá¹‡á¹‡aá¹ƒ pakhumamÅ«le ghaá¹-á¹-iyamÄ
passeyya, na ca panetaá¹ƒ dissati, tasmÄ• tannissaye dese á¹-hitameva visayaá¹ƒ gaá¹‡hÄ
yadi sampattaggÄ• hakaá¹ƒ abhavissa, cittasamuá¹-á¹-hÄ• naá¹ƒ saddÄ• yatanaá¹ƒ sotaviÃ
Ä• rammaá¹‡apaccayo na siyÄ• . na hi bahiddhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ uppatti att
"saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡apaccayena paccayo" ti (P
saddassa sotaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡abhÄ• vo vutto \Be II 130/. kiÃ±ca yadi sotaá¹ƒ sa
attano visayapadeseyeva gahetabbato gandhassa viya saddassÄ• pi disÄ• desavavatthÄ• n
saddÄ• nusÄ• rena kaá¹‡á¸• aá¹ƒ pÄ• tentassa saddavedhino attano kaá¹‡á¹‡abileyeva sa
yattha uppanno saddo, tattheva á¹-hito sotapathe Ä• pÄ• thamÄ• gacchati.

yadi evaá¹ƒ kathaá¹ƒ dÅ«re á¹-hitehi rajakÄ• disaddÄ• cirena suyyanti. asampattaggÄ• ha
dÅ«rÄ• sannadesavattÄ«naá¹ƒ samakameva savanena bhavitabbanti? nayidamevaá¹ƒ dÅ«
sadde gahaá¹‡avisesato. yathÄ• hi dÅ«rÄ• sannÄ• naá¹ƒ vacanasadde yathÄ• pÄ• kaá¹-ev
akkharavisesanaá¹ƒ gahaá¹‡aá¹ƒ, aggahaá¹‡aÃ±ca hoti, evaá¹ƒ rajakÄ• disaddepi Ä• sann
avasÄ• nÄ• kamena pÄ• kaá¹-Ä«bhÅ«te, dÅ«rassa ca avasÄ• ne, majjhe vÄ• piá¹‡á¸• ava
yathÄ• pÄ• kaá¹-aá¹ƒ nicchayaggÄ• hakÄ• naá¹ƒ sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• parato pava
manodvÄ• rikajavanÄ• naá¹ƒ gahaá¹‡avisesato lahukaá¹ƒ suto, cirena sutoti abhimÄ• no ho
sotaviÃ±Ã±Ä• á¹‡appavatti pana ubhayattha samÄ• nÄ• saddassa uppannadese á¹-hitassa
vijjamÄ• nakkhaá¹‡eyeva sotÄ• pÄ• thagamanato. yadi saddassa bhÅ«taparamparÄ• ya sa
kathaá¹ƒ paá¹-ighosuppattÄ«ti? dÅ«re á¹-hitopi saddo aÃ±Ã±attha paá¹-ighosuppattiyÄ• , bh
paccayo hoti ayokanto viya ayocalanassÄ• ti daá¹-á¹-habbaá¹ƒ.

__sesaá¹ƒ ... pe0 ... gÄ• haka_nti yaá¹ƒ pana avasesaá¹ƒ ghÄ• najivhÄ• kÄ• yasaá¹…khÄ•
taá¹ƒ sampattaggÄ• hakaá¹ƒ hoti nissayavasena ceva sayaÃ±ca attano nissaye allÄ«neyev
viÃ±Ã±Ä• á¹‡uppattihetubhÄ• vato. gandharasÄ• naá¹ƒ nissayesu ghÄ• najivhÄ• nissayehi
viÃ±Ã±Ä• yanti \Be II 131/. phoá¹-á¹-habbaÃ±ca bhÅ«tattayarÅ«paá¹ƒ kÄ• yanissayena allÄ

__vaá¹‡á¹‡avikÄ• ramÄ• pajjamÄ• na_nti dosÄ• dÄ«hi kÄ• raá¹‡ehi amanÄ• pavaá¹‡á¹‡as
vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ. __hadayaá¹…gatabhÄ• va_nti cittagataá¹ƒ ajjhÄ•
rÅ«pamiva pakÄ• saá¹ƒ karoti, saviggahamiva dassetÄ«ti attho. anekatthattÄ• hi dhÄ• tÅ«n

rÅ«pa-saddo daá¹-á¹-habbo. taá¹ƒ pana rÅ«panti sambandho. cakkhumhi, cakkhussa vÄ• p
lakkhaá¹‡ametassÄ• ti __cakkhupaá¹-ihananalakkhaá¹‡aá¹ƒ_. evaá¹ƒ __sotapaá¹-ihananala
paá¹-ihananaÃ±cettha visayavisayÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• bhimukhabhÄ• vo yogyades
viyÄ• ti katvÄ• . yathÄ• paá¹-ighÄ• te sati dubbalassa calanaá¹ƒ hoti, evaá¹ƒ visayÄ• bhimu
taá¹ƒsambandhassa ca vatthurÅ«passa, tannissitassa ca bhavaá¹…gassa calanaá¹ƒ hoti. s
cakkhussa vÄ• rÅ«pe hoti. tenÄ• ha "yamhi cakkhumhi anidassanamhi sappaá¹-ighamhi rÅ
sappaá¹-ighaá¹ƒ paá¹-ihaÃ±Ã±i vÄ• , yaá¹ƒ cakkhu anidassanaá¹ƒ sappaá¹-ighaá¹ƒ rÅ«pam
sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• " ti (Dhs 597) ca Ä• di. __visayabhÄ• vo_ Ä• rammaá¹‡
__gocarabhÄ• vapaccupaá¹-á¹-hÄ• na_nti ettha anaÃ±Ã±athÄ• bhÄ• vo visayatÄ• , tabbahu
visayagocarÄ• naá¹ƒ viseso. __saddÄ• yatÄ«_ti udÄ• harÄ«yati, sakehi vÄ• paccayehi sota
upanÄ«yatÄ«ti attho. __attÄ• naá¹ƒ gandhayatÄ«_ti sugandhaá¹ƒ, duggandhanti vÄ• attÄ•
__ "sÅ«cayatÄ«" _ti.

<664> itthiyÄ• eva indriyaá¹ƒ __itthindriyaá¹ƒ_. yathÄ• cakkhÄ• dÄ«ni indriyÄ• ni purisass
tathÄ• . idaá¹ƒ pana niyamena itthiyÄ• eva hoti, tasmÄ• "itthindriya" nti vuccati. evaá¹ƒ pur
itthiyÄ• bhÄ• vo, itthÄ«ti bhavati etena cittaá¹ƒ \Be II 132/, abhidhÄ• naá¹ƒ vÄ• ti __itthibhÄ
paá¹-isandhisamuá¹-á¹-hito_ti paá¹-isandhiyaá¹ƒyeva samuá¹-á¹-hito, paá¹-isandhicittena sa
samuá¹-á¹-hito. etena á¹-hapetvÄ• liá¹…gaparivattanaá¹ƒ cakkhundriyÄ• dÄ«ni viya imassa
__yaÃ±cetaá¹ƒ itthiliá¹…gÄ• dÄ«_ti yaá¹ƒ panetaá¹ƒ indriyaphalabhÅ«taá¹ƒ itthiliá¹…gÄ• di
itthinimittaitthikuttaitthÄ• kappÄ• naá¹ƒ saá¹…gaho. tattha visadaavisadahatthapÄ• dÄ• ditÄ
__itthiliá¹…gaá¹ƒ_. itthÄ«naÃ±hi hatthapÄ• dagÄ«vÄ• uraÄ• disaá¹‡á¹-hÄ• naá¹ƒ na purisÄ
tÄ• saá¹ƒ heá¹-á¹-himakÄ• yo visado, uparimakÄ• yo avisado, hatthapÄ• dÄ• khuddakÄ• ,
thanamaá¹ƒsÄ• avisadÄ• , tÄ• nimmassudÄ• á¹-hikÄ• . kesabandhavatthaggahaá¹‡aÃ±ca
daharakÄ• lepi suppakamusalakÄ• dÄ«hi kÄ«á¸·Ä• makacivÄ• kena suttakantananti ca eva
itthi_kiriyÄ• ti attho. avisadaá¹-á¹-hÄ• nagamanÄ• diÄ• kÄ• ro __itthÄ• kappo_. purisampi h
mÄ• tugÄ• mo viya tiá¹-á¹-hati nipajjati nisÄ«dati khÄ• dati bhuÃ±jatÄ«ti vadanti. idaá¹ƒ pan
itthiliá¹…gÄ• diparidÄ«panaá¹ƒ akusalanti vatvÄ• aÃ±Ã±athÄ• pi vaá¹‡á¹‡enti Ä• cariyÄ• .
itthiliá¹…gaá¹ƒ, sarÄ• dhippÄ• yÄ• itthinimittaá¹ƒ, avisadaá¹-á¹-hÄ• nagamanÄ• dayo itthiku
itthisaá¹‡á¹-hÄ• naá¹ƒ itthÄ• kappoti. ettha ca adhippÄ• yo nÄ• ma purisasmiá¹ƒ methunata
niccaá¹ƒ balavatarÄ• pavattati, ato sÄ• pi itthÄ«ti saÃ±jÄ• nanassa nimittatÄ• ya "itthinimitt
kiÃ±cÄ• pi itthÄ«ti saÃ±Ã±Ä• á¹‡assa nimittatÄ• ya kuttÄ• kappÄ• nampi nimitteyeva antoga
visuá¹ƒ gahaá¹‡ato sarÄ• dhippÄ• yÄ• eva nimittabhÄ• vena adhippetÄ• .

<665> kiá¹ƒ panetaá¹ƒ itthiliá¹…gÄ• di itthindriyaá¹ƒ viya paá¹-isandhisamuá¹-á¹-hitaá¹ƒ hot
"itthindriyaá¹ƒ paá¹-iccevÄ• " _tiÄ• di. kiÃ±cÄ• pi hi itthiliá¹…gÄ• dÄ«ni yathÄ• sakaá¹ƒ kam
samuá¹-á¹-hahanti \Be II 133/, yebhuyyena pana itthindriyasahiteyeva santÄ• ne taá¹ƒtadÄ•
sambhavanti, itarattha ca na bhavantÄ«ti tesaá¹ƒ tabbhÄ• vabhÄ• vitaá¹ƒ upÄ• dÄ• ya "itthi
jÄ• yantÄ«" ti vuttÄ• ni. evaÃ±ca katvÄ• vakkhati "itthi ... pe0 ... kÄ• raá¹‡abhÄ• vapaccupa

Ä«diseneva kÄ• raá¹‡abhÄ• vasaá¹…khÄ• tena adhipatibhÄ• vena tassa indriyatÄ• vuttÄ•
itthiliá¹…gÄ• diÄ• kÄ• rarÅ«papaccayÄ• naá¹ƒ aÃ±Ã±athÄ• anuppÄ• danato, na pana indri
hetaá¹ƒ jÄ«vitindriyaá¹ƒ viya ekakalÄ• pagatÄ• naá¹ƒ Ä• hÄ• ro viya kalÄ• pantararÅ«pÄ• r
upatthambhakamanupÄ• lakaá¹ƒ vÄ• na hoti. evaÃ±ca katvÄ• jÄ«vitindriyaÄ• hÄ• rÄ• naá
indriyapaccayatÄ• , atthiavigatapaccayatÄ• ca pÄ• á¸·iyaá¹ƒ na vuttÄ• . yasmÄ• paccayan
itthiliá¹…gÄ• dÄ«ni, tasmÄ• yatthassa Ä• dhipaccaá¹ƒ, taá¹ƒ sadisesu matacittakatarÅ«pes
taá¹ƒsaá¹‡á¹-hÄ• natÄ• dissati. yasmÄ• panete itthindriyaá¹ƒ paá¹-icca jÄ• yantÄ• pi gabb
paá¹-isandhiyaá¹ƒ na samuá¹-á¹-hahanti, pavatteyeva samuá¹-á¹-hahanti, tasmÄ• Ä• ha __
paá¹-isandhiya" _nti.

666-7__._ saá¹ƒsedajaopapÄ• tikÄ• naá¹ƒ pana kiÃ±ci itthindriyena saha paá¹-isandhiyame
cÄ• _ti ca-kÄ• ro vacanÄ«yantarasamuccaye. "kiÃ±cÄ• " ti imassa attho daá¹-á¹-habbo. yas
rÅ«pesu rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ, tasmÄ• Ä• ha __ "itthiliá¹…gÄ• dayo ca
yasmÄ• pana tato aÃ±Ã±Ä• ni yathÄ• yogaá¹ƒ sotaviÃ±Ã±eyyÄ• ni ceva manoviÃ±Ã±eyyÄ
vÄ• " _ti. yathÄ• vutto papaÃ±co purisindriyepi yathÄ• sambhavaá¹ƒ yojetabboti atidesaá¹ƒ
"esevÄ• " _tiÄ• di. __sesepÄ«_ti ettakeyeva vutte ito sesesu sabbesupÄ«ti kadÄ• ci koci cir
"purisindriye" _ti \Be II 134/. __paá¹-hamakappÄ• na_nti paá¹-hamakappikanarÄ• naá¹ƒ. tes
cavitvÄ• idhÅ«papannÄ• naá¹ƒ dÄ«ghassa kÄ• lassa accayena oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹
saÃ±jÄ• tesu tesaá¹ƒ nikkhamanatthÄ• ya vaá¹‡amukhÄ• ni bhijjanti, purisassa purisabhÄ•
itthibhÄ• vo pÄ• turahosi. tathÄ• hi purimattabhÄ• vesu pavattaupacÄ• rajhÄ• nÄ• nubhÄ•
kÄ• marÄ• gavikkhambhanavego na paá¹-ipassambhati, na tÄ• va balavakÄ• marÄ• gÅ«pa
pÄ• turahesuá¹ƒ. yadÄ• panassa vicchinnatÄ• ya balavakÄ• marÄ• go laddhÄ• vasaro aho
tÄ• ni sattÄ• naá¹ƒ santÄ• ne saÃ±jÄ• yanti.

<668> __parato_ti paá¹-hamakappato aparabhÄ• ge. __pavatte ... pe0 ... parivattatÄ«_ti ya
soreyyakaseá¹-á¹-hiputtassa viyÄ• ti adhippÄ• yo. api-saddena paá¹-hamapÄ• rÄ• jikÄ• yaá
vinÄ«tavatthupÄ• á¸·iyaá¹ƒ Ä• gatabhikkhussa, bhikkhuniyÄ• viya ca paá¹-isandhiyaá¹ƒ sa
parivattanaá¹ƒ dÄ«peti. yathÄ• ha -

"tena kho pana samayena aÃ±Ã±atarassa bhikkhuno itthiliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ hoti. t
aÃ±Ã±atarissÄ• bhikkhuniyÄ• purisaliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ hotÄ«" ti (Vin III 69).

yassa pana paá¹-isandhiyaá¹ƒ dvÄ«su ekampi na samuá¹-á¹-hitaá¹ƒ, so abhÄ• vako nÄ• m
indriyuppatti na hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<669> kiá¹ƒ panetassa ubhayassapi nibbattiyÄ• , vinÄ• sanassa ca kÄ• raá¹‡aá¹ƒ, yato ida
parivattatÄ«ti ca vuccatÄ«ti imaá¹ƒ anuyogaá¹ƒ manasi katvÄ• Ä• ha __ "mahatÄ• pÄ• pal
__mahatÄ• _ti paradÄ• rikakammÄ• dinÄ• mahÄ• balena. __pÄ• pakammena_ \Be II 135/

kusalenevÄ• _ti idaá¹ƒ sugatiá¹ƒ sandhÄ• ya vuttaá¹ƒ. duggatiyaá¹ƒ pana ubhayampi akusa

<670> indriye vinaá¹-á¹-he ekanteneva liá¹…gampi vinassatevÄ• ti Ä• ha __ "itthiliá¹…gaá¹
ayaá¹ƒ panettha adhippÄ• yo daá¹-á¹-habbo - imesu dvÄ«su purisindriyaá¹ƒ uttamaá¹ƒ, itthi
purisindriyassa antaradhÄ• naá¹ƒ mahantena akusalena kammena hoti, samuá¹-á¹-hÄ• naá
itthindriyassa antaradhÄ• naá¹ƒ dubbalÄ• kusalena, samuá¹-á¹-hÄ• nampi dubbalakusalena
ubhayassÄ• pi antaradhÄ• naá¹ƒ, samuá¹-á¹-hÄ• naÃ±ca akusaleneva hotÄ«ti. yadi sugatiy
kusaleneva nibbattati, kathaÃ±carahi "paradÄ• rikakammaá¹ƒ katvÄ• niraye paccitvÄ• tene
paÃ±casatakkhattuá¹ƒ manussaloke itthÄ« hutvÄ• nibbattatÄ«" tiÄ• divacananti? nÄ• yaá¹ƒ
nissandaphalavasena vuttattÄ• . tathÄ• hi paá¹-isandhiyaá¹ƒ tÄ• va purisindriyanibbattanÄ•
kadÄ• ci paradÄ• rikÄ• dinÄ• balavapÄ• pakammena paá¹-ibÄ• hitasÄ• matthiyaá¹ƒ assa,
purisindriyanibbattane asamatthatÄ• ya itthindriyameva nibbatteti. pavattiyaá¹ƒ pana attano
itthindriyÅ«panissayaá¹ƒ paradÄ• rikamakusalakammaá¹ƒ paá¹-ibÄ• hitvÄ• paá¹-isandhito
purisindriyaá¹ƒ samuá¹-á¹-hÄ• pentaá¹ƒ kadÄ• ci laddhasÄ• maggitÄ• saÃ±jÄ• tabalavisese
paá¹-ibÄ• hitasÄ• matthiyaá¹ƒ bhaveyya, tadÄ• attano dubbalatÄ• ya purisindriyaá¹ƒ na nib
itthindriyameva nibbatteti. evaá¹ƒ paradÄ• rikÄ• dikammÅ«panissayena itthindriyassa nibba
nibbattitaá¹ƒ katvÄ• vuccati.

671-2__._ yadÄ• pana taá¹ƒ kammaá¹ƒ puna sÄ• maggipaá¹-ilÄ• bhato, parikkhÄ«á¹‡apÄ•
balavappattaá¹ƒ abhavissa, tadÄ• dinnavedhaá¹ƒ viya rukkhaá¹ƒ tadapagame attano balÄ•
purisindriyaá¹ƒ nibbatteti, itthindriyaá¹ƒ pana attano kÄ• raá¹‡Ä• bhÄ• vato nuppajjati. ubhay
nibbattiyampi visadisindriyanibbattanato pure sattarasamacittassa á¹-hitikÄ• lamupÄ• dÄ• y
taá¹ƒtaá¹ƒsamuá¹-á¹-hÄ• pakakammaá¹ƒ taá¹ƒ taá¹ƒ indriyaá¹ƒ na janeti. sattarasamacitten
visadisindriyuppattito purimacittena saha nirujjhati. yadi hi sattarasamacittuppÄ• dato param
itaraá¹ƒ nuppajjati ekasmiá¹ƒ santÄ• ne dvinnaá¹ƒ sahuppattiyÄ• anicchitattÄ• . teneva hi "
purisindriyaá¹ƒ uppajjati, tassa itthindriyaá¹ƒ uppajjatÄ«" ti (Yam III indriyayamaka.188) imas
"no" ti (Yam III indriyayamaka.188) paá¹-ikkhepo katoti. evaÃ±ca katvÄ• vakkhati __ "ubhat
_tiÄ• di. ekasmiÃ±ca niruddhe tappaá¹-ibaddhÄ• ni liá¹…gÄ• dÄ«ni katipayadivasehi nirujjha
itarÄ• ni anukkamena jÄ• yantÄ«ti Ä• cariyÄ• . itthinimittuppÄ• dakakammato, purisanimittu
ubhato duvidhaá¹ƒ byaÃ±janamassÄ• ti ubhatobyaÃ±jano. __tassÄ• pÄ«_ti yassa duvidhaá
ekameva indriyaá¹ƒ siyÄ• , kiá¹ƒ pana itarassÄ• ti dasseti.

nanu ca duvidhe byaÃ±jane sati indriyadvayenÄ• pi bhavitabbaá¹ƒ, byaÃ±janaÃ±hi taá¹ƒ ta
paá¹-icca jÄ• yatÄ«ti? saccaá¹ƒ jÄ• yati, etthÄ• pi itthiubhatobyaÃ±janassa itthindriyaá¹ƒ pa
itthinimittameva yÄ• vajÄ«vaá¹ƒ pavattati, purisaubhatobyaÃ±janassa purisindriyaá¹ƒ paá¹-i
purisanimittameva, itaraá¹ƒ pana na tassa itthindriya purisindriyahetuto jÄ• yati. taá¹ƒ pana
hoti, taá¹ƒ dassetuá¹ƒ "evaá¹ƒ sante" ti anuyogaá¹ƒ katvÄ• __ "na cÄ• bhÄ• vo" _tiÄ• dinÄ•
vuttaá¹ƒ. __evaá¹ƒ sante_ti ekasmiá¹ƒyeva indriye sati. __abhÄ• vo cÄ• _ti yaá¹ƒ paá¹-icca

abhÄ• vato purisaubhatobyaÃ±janassa itthibyaÃ±janÄ• bhÄ• vo, itthiubhatobyaÃ±janassa p
attho \Be II 137/. __na cÄ• bhÄ• vo siyÄ• _ti neva dutiyabyaÃ±janassa abhÄ• vo siyÄ• . __n
byaÃ±janakÄ• raá¹‡a_nti taá¹ƒ indriyaá¹ƒ dutiyabyaÃ±janakÄ• raá¹‡aá¹ƒ na hoti. kasmÄ• ?
itthiubhatobyaÃ±janassa hi yadÄ• itthiyÄ• rÄ• gacittaá¹ƒ uppajjati, tadÄ• purisabyaÃ±jana
itthibyaÃ±janaá¹ƒ paá¹-icchannaá¹ƒ guá¸·haá¹ƒ hoti, tathÄ• itarassa itaraá¹ƒ. yadi ca tesaá
dutiyabyaÃ±janakÄ• raá¹‡aá¹ƒ bhaveyya, sadÄ• pi byaÃ±janadvayaá¹ƒ tiá¹-á¹-heyya, na pa
veditabbametaá¹ƒ "na tassa taá¹ƒ byaÃ±janakÄ• raá¹‡a" nti. kiÃ±carahi kÄ• raá¹‡anti ce? Ä
... kÄ• raá¹‡a" _nti. tattha __kammasahÄ• ya_nti purimabhavasiddhassa indriyanibbattakak
__rÄ• gacitta_nti itthiyÄ• purisasmiá¹ƒ, purisassa itthiyaá¹ƒ vÄ• uppannaá¹ƒ methunarÄ• g
uppanne taá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, tasmiá¹ƒ paá¹-ippassaddhe paá¹-icchannaá¹ƒ hoti. yasm
indriyaá¹ƒ hoti, tasmÄ• itthiubhatobyaÃ±janako sayampi paraá¹ƒ uddissa gabbhaá¹ƒ gaá¹‡
uddissa parampi gaá¹‡hÄ• peti. so hi itthindriyavantatÄ• ya sayaá¹ƒ gaá¹‡hÄ• ti, paresu upa
paraá¹ƒ gaá¹‡hÄ• peti. purisaubhatobyaÃ±janako paresu upakkamakaraá¹‡ato paraá¹ƒ gab
sayaá¹ƒ pana purisindriyavantatÄ• ya gabbhaá¹ƒ na gaá¹‡hÄ• ti.

yasmÄ• itthindriye sati itthiliá¹…gÄ• dayo honti, tesu ca santesu itthÄ«ti pakÄ• so hoti, tasm
pakÄ• sanakÄ• raá¹‡anti Ä• ha __ "itthÄ«ti pakÄ• sanarasa" _nti. duvidhampi panetaá¹ƒ inc
sakalasarÄ«rabyÄ• pakameva, na cassa kÄ• yapasÄ• dena saá¹…karo lakkhaá¹‡abhedato

<673> __sahajarÅ«paparipÄ• lanalakkhaá¹‡a_nti yathÄ• attanÄ• sahajÄ• tarÅ«pÄ• ni tÄ«
evaá¹ƒ anupÄ• lanalakkhaá¹‡aá¹ƒ. jÄ«vitindriyassa ekantakammajattÄ• sahajaggahaá¹‡en
II 138/ kammajabhÄ• vova siddhoti kammajaggahaá¹‡aá¹ƒ na kataá¹ƒ. yathÄ• sakaá¹ƒ
khaá¹‡attayamattaá¹-á¹-hÄ• yÄ«nampi kammajarÅ«pÄ• naá¹ƒ pavattihetubhÄ• veneva taá¹
"tesaá¹ƒ pavattanarasa" _nti. pavattanaÃ±cettha vuttanayena tesaá¹ƒ yÄ• panaá¹ƒ á¹-hapan
na hi kammajÄ• naá¹ƒ kammameva á¹-hitihetu bhavituá¹ƒ sakkoti Ä• hÄ• rajÄ• dÄ«naá¹ƒ Ä
kÄ• raá¹‡aá¹ƒ? taá¹…khaá¹‡Ä• bhÄ• vato. kammaÃ±hi niruddhaá¹ƒ rÅ«passa paccayo hoti
taá¹ƒsamuá¹-á¹-hÄ• narÅ«pÄ• ni matapitikÄ• viya puttÄ• cÅ«á¸·apituÄ• dinissayena aÃ±Ã
aÃ±Ã±aÃ±ca tesaá¹ƒ yÄ• panasamatthaá¹ƒ natthi aÃ±Ã±atra jÄ«vitindriyenÄ• ti tadeva tesa
Ä• hÄ• rajÄ• dayo pana dharamÄ• nakapitikÄ• viya puttÄ• aÃ±Ã±anirapekkhÄ• sakasaka
Ä• hÄ• rÄ• dayo hi attano atthikkhaá¹‡eyeva rÅ«pÄ• ni samuá¹-á¹-hÄ• petvÄ• tesaá¹ƒ á¹-h
tiá¹-á¹-hanti, tato taá¹ƒsamuá¹-á¹-hÄ• nÄ• ni jÄ«vitindriyanirapekkhÄ• ni. sesÄ• nipi taá¹ƒtaá
tiá¹-á¹-hantÄ«ti na aÃ±Ã±aá¹ƒ á¹-hapanakÄ• raá¹‡aá¹ƒ paccÄ• sÄ«santi. kammasamuá¹-á¹
paá¹-á¹-hÄ• yeva anupÄ• lakaá¹ƒ. yÄ• petabbÄ• ni pavattetabbÄ• ni sahajÄ• tabhÅ«tÄ• ni p
__yÄ• petabbabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ_.

<674> __manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti á¹-hapetvÄ• arÅ«pÄ• vacaravipÄ• kamanoviÃ±Ã
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. tenÄ• ha __ "paÃ±cavokÄ• re" _ti. paÃ±cavokÄ• re manodhÄ•
yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya pavattanti, taá¹ƒ "vatthÅ«" ti pavuccatÄ«ti sambandho. __paÃ±ca

visesanaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tuvasena kataá¹ƒ, manodhÄ• tu pana catuvokÄ• rab
anÄ• gatassÄ• pi hadayavatthuno Ä• gamato, yuttito ca atthibhÄ• vo viÃ±Ã±Ä• tabbo. tattha

"yaá¹ƒ \Be II 139/ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca pava
manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhan
ti (Paá¹-á¹-h I 1.8) -

evamÄ• di paá¹-á¹-hÄ• navacanaá¹ƒ. yutti pana evaá¹ƒ veditabbÄ• - nipphannaupÄ• dÄ• y
dhÄ• tudvayaá¹ƒ paÃ±cavokÄ• rabhave rÅ«papaá¹-ibaddhavuttittÄ• . yaá¹ƒ yaÃ±hi rÅ«papa
nipphannaupÄ• dÄ• yarÅ«panissayaá¹ƒ dissati yathÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. tattha
rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ, ojÄ• ya ca tannissayatÄ• yujjati indriyapaá¹-ibaddhato bahipi te
nÄ• pi itthindriyapurisindriyÄ• naá¹ƒ tadubhayavirahite abhÄ• vakasantÄ• nepi dhÄ• tudvay
jÄ«vitindriyassÄ• pi sahajaparipÄ• lanalakkhaá¹‡akiccantaraá¹ƒ vijjatÄ«ti na tannissayatÄ•
kiccantare pasutaá¹ƒ na imÄ• saá¹ƒ nissayo bhavituá¹ƒ sakkoti, tasmÄ• pÄ• risesato tesaá
nÄ• ma atthÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ. hotu tÄ• va dhÄ• tudvayanissayo vatthu, upÄ• dÄ• yar
kammasamuá¹-á¹-hÄ• naá¹ƒ paá¹-iniyatakiccaá¹ƒ hadayappadese á¹-hitamekanti daá¹-á¹-ha
viÃ±Ã±Ä• yatÄ«ti? vuccate - vatthurÅ«pabhÄ• vato kammasamuá¹-á¹-hÄ• naá¹ƒ cakkhu viy
vatthubhÅ«taá¹ƒ rÅ«paá¹ƒ, taá¹ƒ kammasamuá¹-á¹-hÄ• naá¹ƒ yathÄ• cakkhupasÄ• do, tat
aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• kiÃ±ci cintentas
khijjanato tatthedaá¹ƒ tiá¹-á¹-hatÄ«ti viÃ±Ã±Ä• yati. yathÄ• hu Ä• cariyÄ• -

"kammajaá¹ƒ vatthubhÄ• vÄ• taá¹ƒ, cakkhuá¹ƒva niyatakriyaá¹ƒ.

cintÄ• ya ca urokhedÄ• , tatra tiá¹-á¹-hanti vijÄ• niya" nti ||

yadi \Be II 140/ manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nissayabhÅ«taá¹ƒ hadaya
panetaá¹ƒ rÅ«pakaá¹‡á¸• e na vuttaá¹ƒ. na hi labbhamÄ• nassa avacane kÄ• raá¹‡aá¹ƒ att
kÄ• raá¹‡antarasambhavato. kiá¹ƒ pana taá¹ƒ kÄ• raá¹‡aá¹ƒ? desanÄ• bhedo. yathÄ• hi ca
ekantato cakkhÄ• dinissayÄ• ni, na evaá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ ekantena hadayavatthu
paÃ±cavokÄ• rabhaveyeva tannissayattÄ• , ekantena nissitavaseneva ca vatthudesanÄ• p
cakkhuviÃ±Ã±Ä• á¹‡assa vatthu, atthi rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthÅ«" tiÄ• c
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi nissitehi visesitattÄ• . yampi ekantena hadayavatthunissayaá
rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡assa vatthÅ«" tiÄ• dinÄ• dukÄ• dÄ«su vuccamÄ• nesu na tad
sambhavanti. na hi "atthi rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá
Ä• rammaá¹‡a" nti sakkÄ• vattunti vatthÄ• rammaá¹‡adukÄ• bhinnagatikÄ• siyuá¹ƒ, na ek
ekarasaÃ±ca desanaá¹ƒ desetuá¹ƒ tattha bhagavato ajjhÄ• sayo, tasmÄ• tattha hadayavat
alabbhamÄ• nattÄ• . esÄ• hi bhagavato pakati, yaá¹ƒ ekaraseneva desanaá¹ƒ desetuá¹ƒ la
aggahaá¹‡aá¹ƒ. tathÄ• hi nikkhepakaá¹‡á¸• epi cittuppÄ• davibhÄ• gena avuccamÄ• nattÄ

avitakkÄ• vicÄ• rapadavisajjane vitakko vicÄ• ro cÄ• ti vattuá¹ƒ na sakkÄ• ti avitakkavicÄ• r
labbhamÄ• nopi vitakko na uddhaá¹-o, aÃ±Ã±athÄ• "vitakko cÄ• " ti vattabbaá¹ƒ siyÄ• ti. ni
Ä• ropetvÄ• vahantaá¹ƒ viya paccupaá¹-á¹-hÄ• tÄ«ti __ubbÄ• hanapaccupaá¹-á¹-hÄ• naá¹

<675> catÅ«su Ä• hÄ• resu idha rÅ«pÄ• dhikÄ• rato kabaá¸·Ä«kÄ• ro Ä• hÄ• ro gahetabb
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro" _ti. tattha kabaá¸·aá¹ƒ karÄ«yatÄ«ti \Be II 141/ __kabaá¸·Ä«kÄ
__Ä• hÄ• ro, _ kabaá¸·aá¹ƒ katvÄ• ajjhoharÄ«yatÄ«ti attho. idaÃ±ca savatthukaá¹ƒ katvÄ•
vuttaá¹ƒ. kabaá¸·Ä«kÄ• rÄ• hÄ• rassa pana ojÄ• idha Ä• hÄ• ro nÄ• ma. tenÄ• ha __ "yÄ•
rÅ«pÄ• haraá¹‡asabhÄ• vo upatthambhanabalakaro aá¹…gamaá¹…gÄ• nusÄ• rÄ«rasÄ• ha
viseso. bÄ• hirÄ• hÄ• rapaccayaá¹ƒ paá¹-ilabhitvÄ• eva ajjhattikÄ• hÄ• ro rÅ«paá¹ƒ uppÄ•
ajjhattikÄ• hÄ• rassa upanissayabhÄ• venÄ• pi rÅ«paá¹ƒ Ä• haratÄ«ti Ä• ha __ "ojaá¹-á¹-ha
_ti. ojÄ• aá¹-á¹-hamÄ« yassa taá¹ƒ __ojaá¹-á¹-hamakaá¹ƒ_. __yÄ• ya ojÄ• yÄ• _ti attano u
rÅ«pajananato ojÄ• saá¹…khÄ• tÄ• ya odanakummÄ• sÄ• divatthugatÄ• ya yÄ• ya pharaá¹
yamhi yamhi janapade, nagarÄ• dÄ«su ca. __ "kabaá¸·Ä«kÄ• ro Ä• hÄ• ro" ti pavuccati_ tab

<676> kiá¹ƒ pana vatthuno kiccaá¹ƒ, kiá¹ƒ ojÄ• yÄ• ti ce? parissayaharaá¹‡aá¹ƒ vatthussa
ojÄ• yÄ• ti dassento Ä• ha __ "annapÄ• nÄ• dika" _ntiÄ• di. __aggiá¹ƒ harati kammajja_nti
antokucchiyaÃ±hi odanÄ• divatthusmiá¹ƒ asati kammajatejo uá¹-á¹-hahitvÄ•
udarapaá¹-alasaá¹…khÄ• tamupÄ• dinnarÅ«paá¹ƒ gaá¹‡hÄ• ti, "chÄ• tomhi, Ä• hÄ• raá¹ƒ n
bhuttakÄ• le udarapaá¹-alaá¹ƒ muÃ±citvÄ• anupÄ• dinnakavatthuá¹ƒ gaá¹‡hÄ• ti, atha satt
chÄ• yÄ• rakkhaso chÄ• yÄ• paviá¹-á¹-haá¹ƒ disvÄ• gahetvÄ• devasaá¹…khalikÄ• ya ban
chÄ• takÄ• le Ä• gantvÄ• sÄ«se daá¹ƒsati, so daá¹-á¹-hattÄ• viravati, taá¹ƒ viravaá¹ƒ sutv
manussÄ• Ä• gacchanti, so Ä• gatÄ• gate gahetvÄ• khÄ• ditvÄ• sakabhavane modati \Be
annapÄ• nÄ• dikaá¹ƒ vatthu, taá¹ƒ taá¹ƒ kammajatejo gahetvÄ• jÄ«rÄ• petvÄ• puna udara
tasmÄ• annapÄ• nÄ• dikaá¹ƒ vatthu attano udarapaá¹-alaá¹ƒ paviá¹-á¹-hakÄ• le upÄ• dinn
á¹-hitaá¹ƒ tato mocetvÄ• attÄ• naá¹ƒ gaá¹‡hÄ• panavasena taá¹ƒ attano santikaá¹ƒ harati.
ojÄ• viyuttaá¹ƒ vatthu jÄ«vitaá¹ƒ kammajabhÅ«taá¹ƒ taá¹ƒ pÄ• letuá¹ƒ na sakkoti.

<677> __ojÄ• ... pe0 ... pÄ• caka_nti ojÄ• jÄ«vitaá¹ƒ pÄ• letuá¹ƒ sakkoti, kammajaá¹ƒ teja
sakkoti Ä• mÄ• sayassa apuá¹‡á¹‡atoti adhippÄ• yo. __upatthambhanapaccupaá¹-á¹-hÄ• n
ojaá¹-á¹-hamakarÅ«paharaá¹‡avaseneva imassa kÄ• yassa upatthambhanavasena paccup
rÅ«pakÄ• yena. __attano bhÄ• va_nti attano adhippÄ• yaá¹ƒ. __viÃ±Ã±Ä• pentÄ• na_nti pa
__kÄ• yaggahaá¹‡Ä• nusÄ• renÄ• _ti phandamÄ• nakÄ• yagatavaá¹‡á¹‡assa gahaá¹‡abh
cakkhudvÄ• rikajavanÄ• nantarappavattÄ• naá¹ƒ nicchayaggahaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ
anussaraá¹‡ena tesaá¹ƒ anantaranti attho. paÃ±cadvÄ• re hi rÅ«pÄ• diÄ• rammaá¹‡e Ä• p
kusalÄ• kusalajavane uppajjitvÄ• bhavaá¹…gaá¹ƒ otiá¹‡á¹‡e manodvÄ• rikajavanaá¹ƒ tade
bhavaá¹…gaá¹ƒ otarati, puna tasmiá¹ƒyeva dvÄ• re visayaá¹ƒ vavatthÄ• petvÄ• javanaá¹ƒ

tasmÄ• cakkhudvÄ• rikajavanÄ• nantarappavattÄ• naá¹ƒ dvinnaá¹ƒ javanavÄ• rÄ• namana
manodvÄ• rajavanavÄ«thiyÄ• eva __gahitÄ• ya etÄ• ya_ karaá¹‡abhÅ«tÄ• ya catutthavÄ•
bhÄ• voviÃ±Ã±Ä• yati. etena viÃ±Ã±atti-saddassa karaá¹‡asÄ• dhanatÄ• vuttÄ• . __sayaá
kammasÄ• dhanattamÄ• ha.

evaá¹ƒ viÃ±Ã±atti-saddassa kÄ• rakadvaye sambhavaá¹ƒ dassetvÄ• idÄ• ni kÄ• ya-sadde
kammadhÄ• rayasamÄ• saá¹ƒ dassetuá¹ƒ, "kÄ• yo" ti vohÄ• rassa viÃ±Ã±attiyampi ca pava
\Be II 143/ __saá¹ƒvaro" _tiÄ• disuttamÄ• ha. __kÄ• yavipphandanena adhippÄ• yaviÃ±Ã±Ä
vipphandamÄ• nakÄ• yena karaá¹‡abhÅ«tena adhippÄ• yaviÃ±Ã±Ä• panahetubhÄ• vato kÄ
kÄ• yaviÃ±Ã±attÄ«ti sambandho. ayaá¹ƒ panettha attho - viÃ±Ã±attiyÄ• kÄ• yavipphandan
taá¹ƒhetukaá¹ƒ kÄ• yavipphandanasaá¹…khÄ• taá¹ƒ kÄ• yaá¹ƒ gahetvÄ• adhippÄ• yajÄ• n
adhippÄ• yaviÃ±Ã±Ä• panassa kÄ• raá¹‡abhÄ• vena gayhatÄ«ti kÄ• yena adhippÄ• yaá¹ƒ
kÄ• yavipphandanaá¹ƒ gahetvÄ• tassa kÄ• raá¹‡amettha atthÄ«ti viÃ±Ã±attiyÄ• gayhamÄ
viÃ±Ã±Ä• yati, tasmÄ• kÄ• yena viÃ±Ã±attÄ«tipi kÄ• yaviÃ±Ã±attÄ«ti.

<678> kh__cittajÄ• niladhÄ• tuyÄ• _ti abhikkamÄ• dipavattakacittasamuá¹-á¹-hÄ• navÄ• yo
__Ä• kÄ• ravikÄ• ratÄ• _ti Ä• kÄ• rabhÅ«to vikÄ• ro. kassa pana sÄ• Ä• kÄ• ravikÄ• ratÄ•
vÄ• yodhÄ• tuadhikÄ• naá¹ƒ cittajamahÄ• bhÅ«tÄ• naá¹ƒ. kiá¹ƒ taá¹ƒ sÄ• matthiyaá¹ƒ? cala
upÄ• dÄ• yarÅ«patÄ• ca. atha vÄ• cittajÄ• niladhÄ• tuyÄ• ekÄ• Ä• kÄ• ravikÄ• ratÄ• ti sa
sÄ• mivacanaá¹ƒ calanasambandhÄ• pekkhÄ• ya eva, atha kho Ä• kÄ• ravikÄ• rasamband

yadi evaá¹ƒ kathaá¹ƒ viÃ±Ã±attiyÄ• upÄ• dÄ• yarÅ«pattaá¹ƒ. "cittajÄ• niladhÄ• tuyÄ• " ti h
vÄ• yodhÄ• tuyÄ• va Ä• kÄ• ravikÄ• ratÄ• viÃ±Ã±atti Ä• pajjati, na ca ekabhÅ«tanissitaá¹ƒ
atthi "catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«pa" nti (Dhs 584) vacanatoti? nÄ• y
vikÄ• ratÄ• catÅ«su ekassapi hoti catusÄ• dhÄ• raá¹‡adhanaá¹ƒ viya. aniladhÄ• tuadhikak
"aniladhÄ• tÅ«" ti vuccati, tadadhike taá¹ƒvohÄ• rato \Be II 144/ yathÄ• sambhÄ• radhÄ• tu
pathavÄ«vohÄ• ro, tasmÄ• vÄ• yodhÄ• tuadhikÄ• naá¹ƒ cittajamahÄ• bhÅ«tÄ• naá¹ƒ ekÄ•
kÄ• yaviÃ±Ã±attÄ«ti na koci virodho. adhikatÄ• cassÄ• sÄ• matthiyato daá¹-á¹-habbÄ• , na
hi tesaá¹ƒ avinibbhogavuttitÄ• na yujjeyya. adhikatÄ• hi attano adhikavasena itarehi vinibb
hoti. sÄ• matthiyÄ• dhikaÃ±ca kÄ• raá¹‡Ä• nukÄ• ritÄ• ya. kÄ• raá¹‡aÃ±hi abhikkamÄ• dipa
calanÄ• dhippÄ• yasabhÄ• vaá¹ƒ tato samuá¹-á¹-hite kalÄ• pe anukaronte vÄ• yodhÄ• tuyÄ
keci pana "vÄ• yodhÄ• tuyÄ• eva Ä• kÄ• ravikÄ• ratÄ• " ti gaá¹‡hanti, tesaá¹ƒ matena upÄ
durÅ«papannaá¹ƒ. na hi ekassa vikÄ• ro catunnaá¹ƒ upÄ• dÄ• rÅ«panti sakkÄ• vattuá¹ƒ.

kÄ«disÄ« panÄ• yaá¹ƒ vikÄ• ratÄ• ti Ä• ha __ "sahajÄ• tassa rÅ«passa calane hetÅ«" _ti. t
attanÄ• saha jÄ• tassa. yasmÄ• utucittÄ• hÄ• rajÄ• naá¹ƒ calanaá¹ƒ cittajarÅ«pasamband
nadÄ«sotacalanena tattha pakkhittasukkhagomayapiá¹‡á¸• Ä• dÄ«naá¹ƒ viya. viÃ±Ã±attivas
calanaá¹ƒ, tasmÄ• vuttaá¹ƒ "sahajÄ• tassÄ• " ti. __rÅ«passÄ• _ti rÅ«pakÄ• yassa. __calan

santhambhanasandhÄ• raá¹‡acalanasaá¹…khÄ• te calitabhÄ• ve. santhambhanÄ• dikampi
calananti yujjati. __hetÅ«_ti hetubhÅ«tÄ• sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tÄ• . ettÄ• vatÄ• ca
kÄ• yaviÃ±Ã±atti nÄ• ma neva phandamÄ• narÅ«pakÄ• yo, na ca phandamÄ• nÄ• vÄ• yod
pÄ• sÄ• á¹‡aá¹ƒ ukkhipantassa sabbathÄ• mena gahaá¹‡akÄ• le sarÄ«rassa ussÄ• hanavi
paripphandanapaccayabhÄ• vena labbhamÄ• no eko Ä• kÄ• ravikÄ• ro kÄ• yaviÃ±Ã±atti nÄ

nanu \Be II 145/ ca phandamÄ• navaá¹‡á¹‡Ä• divinimutto koci vikÄ• ro atthi, tassa vaá¹‡á¹
gahaá¹‡aá¹ƒ hotÄ«ti kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? adhippÄ• yaggahaá¹‡ato. na hi viÃ±Ã
rukkhacalanÄ• dÄ«su adhippÄ• yaggahaá¹‡aá¹ƒ diá¹-á¹-haá¹ƒ, hatthacalanÄ• dÄ«su pana
phandamÄ• navaá¹‡á¹‡Ä• divinimutto kocivikÄ• ro atthi adhippÄ• yassa viÃ±Ã±Ä• pakoti sa
ekantena. Ã±Ä• pako ca hetu sayaá¹ƒ gahitoyeva attano Ã±Ä• petabbamatthaá¹ƒ Ã±Ä• peti
Ã±Ä• petabbavaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ vikÄ• raggahaá¹‡ampi anumÄ• nato siddha

"visayattamanÄ• pannÄ• ,

saddÄ• nevatthabodhakÄ• .

na sattÄ• mattato atthe,

te aÃ±Ã±Ä• tÄ• pakÄ• sakÄ• " ti ||

yadi vikÄ• raggahaá¹‡ameva kÄ• raá¹‡amadhippÄ• yaggahaá¹‡assa, kasmÄ• aggahitasa
adhippÄ• yaggahaá¹‡aá¹ƒ na hotÄ«ti? na kevalaá¹ƒ vikÄ• raggahaá¹‡ameva adhippÄ• yass
atha kho purimasiddhasambandhaggahaá¹‡aÃ±ca imassa upanissayoti daá¹-á¹-habbaá¹ƒ. y
udakatitthe ussÄ• petvÄ• á¹-hapitagosÄ«sÄ• dÄ«ni udakanimittÄ• ni disvÄ• tadanantarapp
aviÃ±Ã±Ä• yamÄ• nantarÄ• ya manodvÄ• rajavanavÄ«thiyÄ• gosÄ«sÄ• dÄ«naá¹ƒ
udakasahacÄ• rÄ«pakÄ• rasaÃ±Ã±Ä• á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• "udakamettha atthÄ«" ti jÄ
phandamÄ• navaá¹‡á¹‡aá¹ƒ gahetvÄ• tadanantappavattÄ• ya aviÃ±Ã±Ä• yamÄ• nantarÄ•
purimaggahitasambandhÅ«panissayasahitÄ• ya sÄ• dhippÄ• yavikÄ• raggahaá¹‡aá¹ƒ hotÄ

681-2__._ sahajarÅ«pacalanassa viÃ±Ã±attivikÄ• rasahitÄ• ya vÄ• yodhÄ• tuyÄ• hetubhÄ•
vÄ• yodhÄ• tu \Be II 146/ sahajarÅ«paá¹ƒ cÄ• letÄ«ti imaá¹ƒ codanaá¹ƒ sodhetuá¹ƒ __ "lab
_ntiÄ• di vuttaá¹ƒ. upatthambhetÄ«ti __upatthambhaá¹ƒ, _ upatthambhakapaccayanti attho.
__ekÄ• vajjanavÄ«thiya_nti manodvÄ• rikajavanavÄ«thiá¹ƒ sandhÄ• yÄ• ha paÃ±cadvÄ• ri
viÃ±Ã±attisamuá¹-á¹-hÄ• pakattÄ• bhÄ• vato. __heá¹-á¹-hÄ• chahi ca cittehÄ«_ti sattasu ja
chahi javanehi samuá¹-á¹-hitaá¹ƒ vÄ• yodhÄ• tuá¹ƒ upatthambhaá¹ƒ labhitvÄ• ti sambandho
"vÄ• yodhÄ• tusamuá¹-á¹-hita" nti pÄ• á¹-haá¹ƒ disvÄ• upatthambhanti bhÄ• vasÄ• dhanav
chahi cittehi uppannavÄ• yodhÄ• tusamuá¹-á¹-hitaá¹ƒ upatthambhaá¹ƒ labhitvÄ• ti yojenti.

__viÃ±Ã±attisahitattanÄ• _ti sayaá¹ƒ viÃ±Ã±attisahitÄ• attanÄ• sahajÄ• taá¹ƒ cittajarÅ«paá
desantaruppattihetubhÄ• vena calayati, na itarÄ• ti attho.

ayaá¹ƒ panetthÄ• dhippÄ• yo - yathÄ• nÄ• ma sattahi yugehi Ä• kaá¸• á¸• hitabbasakaá¹-e
goá¹‡Ä• heá¹-á¹-hÄ• chasu yugesu yuttagoá¹‡ehi laddhupatthambhÄ• sakaá¹-aá¹ƒ cÄ• le
pana santhambhanasandhÄ• raá¹‡amattameva sÄ• dhentÄ• tesaá¹ƒ upatthambhakÄ• hon
sattamajavanasamuá¹-á¹-hitÄ• vÄ• yodhÄ• tu heá¹-á¹-hÄ• chahi javanehi samuá¹-á¹-hitavÄ
laddhupatthambhÄ• cittajarÅ«paá¹ƒ cÄ• leti. paá¹-hamajavanÄ• disamuá¹-á¹-hitÄ• pana
santhambhanasandhÄ• raá¹‡amattaá¹ƒ sÄ• dhentÄ• tassa upatthambhakÄ• honti, desanta
uppannadesato kesaggamattampi dhammÄ• naá¹ƒ calanÄ• bhÄ• vato, itarathÄ• dhammÄ•
ca na siyÄ• . kathaá¹ƒ panassa sahajarÅ«pÄ• naá¹ƒ desantaruppattiyÄ• hetubhÄ• voti? ya
heá¹-á¹-himajavanÄ• disamuá¹-á¹-hitarÅ«pehi patiá¹-á¹-hitaá¹-á¹-hÄ• nato aÃ±Ã±attha uppa
tattha uppattiyevassa desantaruppattihetubhÄ• voti daá¹-á¹-habbaá¹ƒ.

atha \Be II 147/ phandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ viÃ±Ã±attiggahaá¹‡assa
viÃ±Ã±attisahitÄ• ti sattamajavanasamuá¹-á¹-hitÄ• ya eva ca visesitattÄ• calanÄ• kÄ• rasa
vikÄ• rasahitÄ• ti? nayidamevaá¹ƒ desantaruppattihetubhÄ• vena
calayitumasakkontiyopisanthambhanasandhÄ• raá¹‡amattakaraá¹‡ena
paá¹-hamajavanÄ• disamuá¹-á¹-hÄ• navÄ• yodhÄ• tuyopi viÃ±Ã±attivikÄ• rasahitÄ• eva. ye
abhikkamÄ• dÄ«ni pavattetukÄ• mo tadabhimukhabhÄ• vavikÄ• rasambhavato. adhippÄ• y
viÃ±Ã±attimÄ• cikkhanti. teneva hi bhagavatÄ• "katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±at
... pe0 ... abyÄ• katacittassa vÄ• abhikkamantassa vÄ• ... pe0 ... pasÄ• rentassa vÄ• kÄ•
santhambhanÄ• santhambhitattaá¹ƒ viÃ±Ã±atti viÃ±Ã±Ä• panÄ• viÃ±Ã±Ä• pitattaá¹ƒ. idaá
kÄ• yaviÃ±Ã±attÄ«" ti (Dhs 720) santhambhanasandhÄ• raá¹‡Ä• nampi paccayabhÄ• vÄ• k
evaÃ±ca katvÄ• manodvÄ• rÄ• vajjanassÄ• pi viÃ±Ã±attisamuá¹-á¹-hÄ• pakatÄ• vacanaá¹

683-4__._ cittajÄ• tÄ• ya pathavÄ«dhÄ• tuyÄ• upÄ• dinnakaghaá¹-á¹-ane paccayo yo Ä• kA
vacÄ«viÃ±Ã±atti viÃ±Ã±eyyÄ• ti sambandho. tattha __cittajÄ• tÄ• yÄ• _ti
vacÄ«bhedappavattakacittasamuá¹-á¹-hÄ• nÄ• ya. __upÄ• dinnakaghaá¹-á¹-ane_ti upÄ• di
akkharuppattiá¹-á¹-hÄ• nassa ghaá¹-á¹-anasaÃ±Ã±ite kicce ghaá¹-á¹-anassÄ• ti attho. __pa
sahakÄ• rÄ«kÄ• raá¹‡abhÅ«to. __eko Ä• kÄ• ravikÄ• ro_ti ghaá¹-á¹-iyamÄ• naupÄ• dinnarÄ
pathavÄ«dhÄ• tuto ca vinivaá¹-á¹-o pathavÄ«dhÄ• tuyÄ• upÄ• dinnaghaá¹-á¹-anapaccayas
Ä• kÄ• ravikÄ• ravisesoti attho. __pathavidhÄ• tuyÄ• _ti sÄ• mivacanaá¹ƒ "ubhayasamband
kÄ• yaviÃ±Ã±attiyaá¹ƒ vuttanayena veditabbaá¹ƒ. ayaá¹ƒ pana viseso - yathÄ• tattha
phandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ \Be II 148/ gayhati, evamidha suyyamÄ• n
daá¹-á¹-habbaá¹ƒ. idaÃ±ca santhambhanÄ• dÄ«naá¹ƒ abhÄ• vena ghaá¹-á¹-anena saddhiá
"labhitvÄ• panupatthambha" ntiÄ• dinayo na labbhati. ghaá¹-á¹-anaÃ±hi paá¹-hamajavanÄ•
tenÄ• ha __ "saddavasÄ• " _ti. atha ghaá¹-á¹-anacalanÄ• naá¹ƒ ko visesoti? ghaá¹-á¹-anaá

bhÅ«takalÄ• pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• sannataruppÄ• datÄ• , calanaá¹ƒ ekassÄ•
ayametesaá¹ƒ viseso. gosÄ«sÄ• diupamÄ• pettha yathÄ• sambhavaá¹ƒ yojetabbÄ• . __sÄ•
viÃ±Ã±atti. __sakyakulindunÄ• _ti suparisuddhagaganatalassa sakkarÄ• jakulassa avabhÄ•
nisÄ• karabhÅ«tena. atha vÄ• indati paramissariyaá¹ƒ karotÄ«ti indu. indu-saddassa uttam
sakkakuluttamenÄ• ti attho.

<685> atha viÃ±Ã±atti tÄ• va sahasaddÄ• va, saddo pana cittajo aviÃ±Ã±attiko atthÄ«ti ce?
Ä• ha __ "saddo na cittajo" _tiÄ• di. __viÃ±Ã±attighaá¹-á¹-ana_nti viÃ±Ã±attipaccayaá¹ƒ pat
ghaá¹-á¹-anaá¹ƒ. __dhÄ• tusaá¹…ghaá¹-á¹-anenevÄ• _tiÄ• dinÄ• vuttamevatthaá¹ƒ samatt
dhÄ• tusaá¹…ghaá¹-á¹-aneneva saddo jÄ• yati, na tena vinÄ• , tasmÄ• ti attho. anena ca ye
"vitakkavipphÄ• rasaddo na sotaviÃ±Ã±eyyoti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• cittas
vitakkavipphÄ• rasaddo viÃ±Ã±attiyÄ• vinÄ• pi uppajjati. â€™yÄ• tÄ• ya vÄ• cÄ• ya viÃ±Ã
(Dhs 636) hi vacanato asotaviÃ±Ã±eyyena saddena saha viÃ±Ã±atti na uppajjati, tatova citt
atthÄ«" ti, tesaá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipati. mahÄ• aá¹-á¹-hakathÄ• vÄ• dopi hi saddova ho
viruddhametanti maÃ±Ã±amÄ• nehi saá¹…gahakÄ• rehi paá¹-ikkhittova. Ä• nandÄ• cariyo p
mahÄ• aá¹-á¹-hakathÄ• vÄ• daá¹ƒ \Be II 149/ appaá¹-ikkhipitvÄ• va tattha adhippÄ• yaá¹ƒ v
"jivhÄ• tÄ• lucalanÄ• dikaravitakkasamuá¹-á¹-hitaá¹ƒ viÃ±Ã±attisahajameva sukhumasadda
Ä• disatÄ«" ti sutte, paá¹-á¹-hÄ• ne ca oá¸·Ä• rikaá¹ƒ saddaá¹ƒ sandhÄ• ya sotaviÃ±Ã±Ä• á
Ä• rammaá¹‡apaccayabhÄ• vo vuttoti iminÄ• adhippÄ• yena vitakkavipphÄ• rasaddassa as

686-7__._ __viÃ±Ã±Ä• panato_ti vacÄ«ghosena adhippÄ• yaviÃ±Ã±Ä• panahetuttÄ• . saya
gahaá¹‡Ä• nusÄ• rena vacÄ«ghosena vÄ• hetunÄ• sayaá¹ƒ viÃ±Ã±eyyattÄ• . __tassÄ• _t
kÄ• rakadvaye_ti viÃ±Ã±Ä• payatÄ«ti viÃ±Ã±atti, viÃ±Ã±Ä• yatÄ«ti viÃ±Ã±attÄ«ti evaá¹ƒ he
sambhavo nibbatti hotÄ«ti attho. kiá¹ƒ panetaá¹ƒ viÃ±Ã±attidvayaá¹ƒ cittasamuá¹-á¹-hÄ• na
kammÄ• disamuá¹-á¹-hÄ• nanti Ä• ha __ "na viÃ±Ã±attidvaya" _ntiÄ• di. __aá¹-á¹-ha rÅ«pÄ
sakasakakalÄ• pagataaá¹-á¹-harÅ«pÄ• ni viya, viÃ±Ã±attidvayassa ekato vuccamÄ• nattÄ•
kÄ• yaviÃ±Ã±attisahajakalÄ• pe saddo na labbhatÄ«ti vacÄ«viÃ±Ã±attikalÄ• pe labbhamÄ•
"aá¹-á¹-ha" icceva vuttaá¹ƒ.

yathÄ• vuttavikÄ• raggahaá¹‡amukhena "ayaá¹ƒ idaá¹ƒ nÄ• ma kÄ• tukÄ• mo" ti taá¹ƒsam
viÃ±Ã±Ä• yatÄ«ti Ä• ha __ "adhippÄ• yappakÄ• sanarasÄ• " _ti. kÄ• yavipphandanahetubh
vikÄ• rattÄ• tassÄ• kÄ• yavipphandanassa hetubhÄ• vÄ• kÄ• rena paccupaá¹-á¹-hÄ• nant
paccupaá¹-á¹-hÄ• nÄ• " _ti. vÄ• yodhÄ• tuyÄ• kiccÄ• dhikatÄ• ya Ä• ha __
"cittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tupadaá¹-á¹-hÄ• nÄ• " _ti. __vacÄ«ghosassa hetubhÄ• v
vuttanayeneva vacÄ«ghosasaá¹…khÄ• tassa cittajasaddassa hetubhÄ• vapaccupaá¹-á¹-hÄ

keci panettha "ghaá¹-á¹-ane paccayoti vuttattÄ• ghaá¹-á¹-anÄ• nantaraá¹ƒ saddassa uppat
cittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tu upÄ• dinnaghaá¹-á¹-anamattaá¹ƒ \Be II 150/ karoti,

utusamuá¹-á¹-hÄ• nova saddo uppajjati, so pana cittapaccayattÄ• pariyÄ• yena cittasamuá
vadanti. tesaá¹ƒ matena cittajasaddoyeva na labbhati, tasmÄ• evaá¹ƒ aggahetvÄ• udakatÄ
uppajjanakasaddo viya upÄ• dinne ghaá¹-á¹-etvÄ• uppajjamÄ• nacittasamuá¹-á¹-hÄ• napat
uppattisamakÄ• lameva tasmiá¹ƒ kalÄ• pe navamaá¹ƒ hutvÄ• antoyeva bhÅ«tikasaddo upp
tasmÄ• cittasamuá¹-á¹-hÄ• nasaddopi vacÄ«viÃ±Ã±attivaseneva uppajjati, accharÄ• pahar
vacÄ«viÃ±Ã±attiyÄ• abhÄ• vato cittapaccayautusamuá¹-á¹-hÄ• noyevÄ• ti.

<688> viggahÄ• bhÄ• vato na kassati, kasituá¹ƒ chindituá¹ƒ na sakkotÄ«ti akÄ• so, soyeva
kassatÄ«ti Ä• kÄ• so" _ti, ko panesoti Ä• ha __ "rÅ«pÄ• naá¹ƒ vivaro" _ti, kaá¹‡á¹‡acchiddÄ
antaranti attho. anena ajaá¹-Ä• kÄ• samÄ• ha. __yo ... pe0 ... paricchedo_ti pana iminÄ•
idhÄ• dhippetamÄ• kÄ• saá¹ƒ, so pana ruá¸·hÄ«vasena Ä• kÄ• soti pavuccati.

rÅ«pÄ• ni paricchindati, sayaá¹ƒ vÄ• tehi paricchijjati, tesaá¹ƒ vÄ• paricchedamattanti rÅ«
lakkhaá¹‡ametassÄ• ti __rÅ«paparicchedalakkhaá¹‡o_. ayaÃ±hi taá¹ƒ taá¹ƒ rÅ«pakalÄ• pa
hoti. tenÄ• ha __ "rÅ«papariyantappakÄ• sanaraso" _ti. "ayaá¹ƒ rÅ«pÄ• naá¹ƒ heá¹-á¹-himo
uparimo" ti evaá¹ƒ vibhÄ• vanakiccoti attho. atthato pana yasmÄ• rÅ«pÄ• naá¹ƒ pariccheda
tasmÄ• vuttaá¹ƒ __ "rÅ«pamariyÄ• dapaccupaá¹-á¹-hÄ• no" _ti. etthÄ• ha - kiá¹ƒ panesa rÅ
catusamuá¹-á¹-hÄ• nakalÄ• pato paricchindati, atha ekasamuá¹-á¹-hÄ• nabahukalÄ• pato, u
ekekasamuá¹-á¹-hÄ• naekekakalÄ• pato, ekekarÅ«pato vÄ• ti? ekekasamuá¹-á¹-hÄ• naeke

yadi \Be II 151/ hi catusamuá¹-á¹-hÄ• nakalÄ• pato, ekasamuá¹-á¹-hÄ• nabahukalÄ• pato v
sati samphuá¹-á¹-habhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• paricchindeyya, ekakalÄ• pagatarÅ«
nÄ• nÄ• kalÄ• pagatarÅ«pÄ• nampi avinibbhogavuttitÄ• vÄ• Ä• pajjeyya. atha vÄ• ekekar
sati ekekakalÄ• pagatarÅ«pÄ• nampi nÄ• nÄ• kalÄ• pagatarÅ«pÄ• naá¹ƒ viya aÃ±Ã±amaÃ
siyÄ• , ubhayampi panetaá¹ƒ aniá¹-á¹-haá¹ƒ, tasmÄ• ekekasamuá¹-á¹-hÄ• naekekakalÄ• p
daá¹-á¹-habbaá¹ƒ.

__asamphuá¹-á¹-habhÄ• vachiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• _ti asamphuá¹-á
vÄ• chiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• ti vuttaá¹ƒ hoti. tattha yasmiá¹ƒ kalÄ• pe
teheva asamphuá¹-á¹-habhÄ• vena paccupaá¹-á¹-hÄ• nato asamphuá¹-á¹-habhÄ• vapaccup
kalÄ• pantarabhÅ«tÄ• kalÄ• pantarabhÅ«tehi samphuá¹-á¹-hÄ• va ekaghanapiá¹‡á¸• abhÄ
dhammato aÃ±Ã±amaÃ±Ã±aá¹ƒ vivittattÄ• asaá¹ƒkiá¹‡á¹‡Ä• eva. tesaá¹ƒ yÄ• vivittatÄ• a
asaá¹ƒkiá¹‡á¹‡atÄ• , ayaá¹ƒ paricchedo. bhÅ«tantarehi viya tehi so asamphuá¹-á¹-hova, itar
na siyÄ• tesaá¹ƒ bhÅ«tÄ• naá¹ƒ byÄ• pibhÄ• vÄ• pattito. abyÄ• pibhÄ• vo hi asamphuá¹-á
imassa niddese "asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehÄ«" ti (Dhs 637).

atha vÄ• kalÄ• pantarabhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹ƒkiá¹‡á¹‡abhÄ• vena pa

asamphuá¹-á¹-hatÄ• paccupaá¹-á¹-hÄ• nabhÄ• vo vutto, kaá¹‡á¹‡acchiddamukhavivarÄ• di
paccupaá¹-á¹-hÄ• nato chiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• natÄ• vuttÄ• . rÅ«paricche
chiddavivarabhÄ• vo hoti. yesaá¹ƒ rÅ«pÄ• naá¹ƒ paricchedo, tattheva tesaá¹ƒ \Be II 152/ pa
labbhatÄ«ti vuttaá¹ƒ __ "paricchinnarÅ«papadaá¹-á¹-hÄ• no" _ti.

689-91__._ __rÅ«passalahutÄ• dittayaniddese_ti rÅ«passalahutÄ• rÅ«passamudutÄ• rÅ«
rÅ«palahutÄ• dittayassa niddese sampatte idaá¹ƒ vuccatÄ«ti adhippÄ• yo. __heá¹-á¹-hÄ• v
arÅ«passa lahutÄ• dÄ«su "kÄ• yalahubhÄ• vo kÄ• yalahutÄ• " tiÄ• dinÄ• vuttanayÄ• nusÄ
lahutÄ• " tiÄ• dinÄ• rÅ«pasambandhÄ«bhÄ• vena rÅ«pavikÄ• rÄ• pi viÃ±Ã±Ä• tabbÄ• . rÅ«
rÅ«passa garubhÄ• vavÅ«pasamalakkhaá¹‡Ä• , garubhÄ• vanimmaddanarasÄ• , adandhat
lahurÅ«papadaá¹-á¹-hÄ• nÄ• . rÅ«passa mudubhÄ• vo mudutÄ• , sÄ• rÅ«passa thaddhabh
thaddhabhÄ• vanimmaddanarasÄ• , sabbakiriyÄ• su avirodhitÄ• paccupaá¹-á¹-hÄ• nÄ• , mu
rÅ«passa kammaÃ±Ã±abhÄ• vo kammaÃ±Ã±atÄ• , sÄ• rÅ«passa akammaÃ±Ã±abhÄ• vav
akammaÃ±Ã±abhÄ• vanimmaddanarasÄ• , sarÄ«rakiriyÄ• su anukÅ«labhÄ• vapaccupaá¹-á
kammaÃ±Ã±arÅ«papadaá¹-á¹-hÄ• nÄ• ti. attho panettha tattha tattha amhehi vuttÄ• nusÄ•
tisso rÅ«pÄ• naá¹ƒ vikÄ• rabhÄ• vato "rÅ«pavikÄ• rÄ• " ti vuccantÄ«ti dassetuá¹ƒ __ "tisso
_ti vuttaá¹ƒ.

yathÄ• kkamaá¹ƒ panetÄ• rÅ«passa dandhattakaradhÄ• tukkhobhapaá¹-ipakkhapaccayas
thaddhattakaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• nÄ• , rÅ«pÄ• naá¹ƒ sar
ananakÅ«labhÄ• vakaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• nÄ• ti veditab
vÄ• tapittasemhapakopo, rasÄ• didhÄ• tÅ«naá¹ƒ vÄ• vikÄ• rÄ• vatthÄ• , dvidhÄ• vuttÄ• pi
pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒyeva vikÄ• roti daá¹-á¹-habbaá¹ƒ. paá¹-ipakkhapaccayÄ•
sappÄ• yautuÄ• hÄ• rÄ• vikkhittacittatÄ• , sÄ• ca taá¹ƒtaá¹ƒvikÄ• rassa visesapaccayabhÄ
sabbesaá¹ƒ paccayÄ• , tathÄ• \Be II 153/ hi te kadÄ• cipi aÃ±Ã±amaÃ±Ã±aá¹ƒ na vijahanti
pana dubbijÄ• nÄ«yaá¹ƒ nÄ• nattanti taá¹ƒpakÄ• sanatthaá¹ƒ __ "etÄ• sa" _ntiÄ• di vuttaá¹
sambandho. lahutÄ• ya hi __arogÄ« nidassanaá¹ƒ, _ mudutÄ• ya __madditacammaá¹ƒ, _ k
__sudhantasuvaá¹‡á¹‡aá¹ƒ_.

nanu cettha arogino tÄ• va nidassanaá¹ƒ yuttaá¹ƒ tassa indriyabaddhasantÄ• nattÄ• ,
suparimadditacammasudhantasuvaá¹‡á¹‡Ä• naá¹ƒ pana kathaá¹ƒ. na hi anindriyabaddharÅ
sambhavanti tathÄ• dhÄ• tukkhobhapaá¹-ipakkhapaccayÄ• bhÄ• vato? saccaá¹ƒ,
mudukammaÃ±Ã±asadisarÅ«panidassanamattametaá¹ƒ, na pana tattha idhÄ• dhippetamu
yadi evaá¹ƒ kathaá¹ƒ thÅ«lapicuÄ• dÄ«su lahubhÄ• vÄ• dikanti? na tattha paramatthato lah
garubhÄ• vÄ• dihetÅ«naá¹ƒ pana abhÄ• vato tattha lahubhÄ• vÄ• divohÄ• ro.

__kammaá¹ƒ kÄ• tuá¹ƒ na sakkoti_ ekantena tÄ• saá¹ƒ paccuppannapaccayÄ• pekkhattÄ•
sabbadÄ• bhÄ• vinÄ«hi lahutÄ• dÄ«hi bhavitabbaá¹ƒ siyÄ• ti. __adandhatÄ• lakkhaá¹‡Ä• _

garubhÄ• vassa vinodanaá¹ƒ khipanaá¹ƒ apanayanaá¹ƒ kiccametissÄ• ti __garubhÄ• vavin
ayaá¹ƒ rÅ«pÄ• naá¹ƒ garubhÄ• vaá¹ƒ vinodetuá¹ƒ na sakkoti, garurÅ«papaá¹-ipakkhÄ• naá
vikÄ• rattÄ• "jÄ• ti naá¹ƒ uppÄ• detÄ«" tiÄ• dÄ«su viya pariyÄ• yena garubhÄ• vaá¹ƒ vinod
vijjamÄ• nÄ• yaá¹ƒ uppannarÅ«pÄ• naá¹ƒ agarubhÄ• voyevÄ• ti. esa nayo __mudutÄ• kam
cetasikalahutÄ• dayo pana attano attano paccanÄ«kÄ• naá¹ƒ taá¹ƒtaá¹ƒakusaladhammÄ• r
pavattantÄ«ti vikÄ• ramattabhÄ• vato nippariyÄ• yeneva tÄ• saá¹ƒ taá¹ƒkiccatÄ• labbhatÄ«
__lahuparivattitapaccupaá¹-á¹-hÄ• nÄ• _ti adandhassa arogÄ«purisassa aparÄ• paraá¹ƒ sa
viya adandhaparivattanaá¹ƒ hutvÄ• paccupaá¹-á¹-hÄ• nÄ• ti attho. yassa rÅ«passa lahutÄ•
vikÄ• rabhÄ• vena upalabbhanato __lahurÅ«papadaá¹-á¹-hÄ• nÄ• _. evamitarÄ• supi. __at
attano mudubhÄ• veneva sabbakiriyÄ• su aviruddhÄ• hutvÄ• paccupaá¹-á¹-hÄ• tÄ«ti
__avirodhitÄ• paccupaá¹-á¹-hÄ• nÄ• _. mudu hi katthaci na virujjhati. tÄ«supi á¹-hÄ• nesu p
a-kÄ• ro. dandhatÄ• dihetÅ«naá¹ƒ paá¹-ipakkhasamuá¹-á¹-hÄ• nattÄ• lahubhÄ• dÄ«nanti k
sattÄ• paá¹-isedheti vadanti. sarÄ«rena kattabbakiriyÄ• naá¹ƒ anukÅ«latÄ• saá¹…khÄ• to k
lakkhaá¹‡ametissÄ• ti __sarÄ«rakiriyÄ• nukÅ«lakammaÃ±Ã±abhÄ• valakkhaá¹‡Ä• _. akam
hotÄ«ti kammaÃ±Ã±atÄ• __adubbalabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _ vuttÄ• .

<692> __rÅ«pÄ• namÄ• cayo yo_tiÄ• dÄ«su yo nipphannarÅ«pÄ• naá¹ƒ Ä• dito cayo, yath
Ä• gatassa viya cayoti vÄ• Ä• cayasaá¹…khÄ• to rÅ«pÄ• naá¹ƒ paá¹-hamuppÄ• do, vaá¸•
vutto "upaÃ±Ã±attaá¹ƒ upasitta" ntiÄ• dÄ«su viya upa-saddassa paá¹-hamÅ«pariatthadassa
__tesaá¹ƒ_yeva rÅ«pÄ• naá¹ƒ __anuppabandhatÄ• _ anuppabandhavasena pavatti, sÄ• _
paá¹-isandhikkhaá¹‡e hi rÅ«puppattiÄ• dicayabhÄ• vato Ä• cayo nÄ• ma, tato paraá¹ƒ yÄ• v
vaá¸• á¸• hibhÄ• vato upacayo nÄ• ma. tadÄ• hi rÅ«passa kammacittautÅ«hi cayoyeva, na
Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«puppÄ• do, cakkhÄ• diuppÄ• do vÄ• , tÄ• va upacayo nÄ• m
cutipariyosÄ• naá¹ƒ santati nÄ• ma. evaÃ±ca katvÄ• -

"yo Ä• yatanÄ• naá¹ƒ Ä• cayo, so rÅ«passa upacayo. yo rÅ«passa upacayo, sÄ• rÅ«passa

evaá¹ƒ \Be II 155/ upacayasantatÄ«naá¹ƒ atthato nÄ• nattÄ• bhÄ• vadÄ«panatthaá¹ƒ vuttÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ_ -

"Ä• cayo nÄ• ma nibbatti, upacayo nÄ• ma vaá¸• á¸• hi, santati nÄ• ma pavattÄ«" ti vatvÄ•
khatakÅ«pasmiÃ±hi udakuggamanakÄ• lo viya Ä• cayo nibbatti, paripuá¹‡á¹‡akÄ• lo viya u
ajjhottharitvÄ• gamanakÄ• lo viya santati pavattÄ«" ti (Dhs-a 641; Vism II 444) -

upamÄ• vuttÄ• . "rÅ«pÄ• namÄ• cayo" ti cettha bahuvacananiddesena uppÄ• do nÄ• ma u
vikÄ• ratte ca sati attano vikÄ• ravantadhammabhedabhinnattÄ• ekakkhaá¹‡epi uppajjamÄ
rÅ«pÄ• naá¹ƒ visuá¹ƒ visuá¹ƒyeva uppÄ• davikÄ• rabhÄ• vo, na piá¹‡á¸• assevÄ• ti dÄ«pita

rÅ«pÄ• nameva uppatti Ä«disÄ«, atha kho arÅ«padhammÄ• nampi uppÄ• do rÅ«pÄ• rÅ«pa
rÅ«passalahumudukammaÃ±Ã±atÄ• cÄ• ti daá¹-á¹-habbaá¹ƒ.

<693> __jÄ• tirÅ«panti dÄ«pitaá¹ƒ_ aá¹-á¹-hakathÄ• su ubhayassapi rÅ«puppÄ• dasabhÄ•
evaá¹ƒ kasmÄ• vibhajja vuttaá¹ƒ? bhagavatÄ• tatheva desitattÄ• . bhagavatÄ• pi kasmÄ•
"vuttamÄ• kÄ• ranÄ• nattÄ• " _tiÄ• di. Ä• kÄ• ranÄ• nattaá¹ƒ heá¹-á¹-hÄ• vibhÄ• vitameva.
upacayo, punappunaá¹ƒ uppatti santati. evaá¹ƒ tisamuá¹-á¹-hÄ• narÅ«pÄ• nampi daá¹-á¹-ha
Ä• kÄ• ranÄ• nattaá¹ƒ vaá¹‡á¹‡enti. __veneyyÄ• naá¹ƒ vasena vÄ• _ti tadÄ• kira sotÅ«naá
uppannaá¹ƒ, ayaá¹ƒ jÄ• ti sabbesaá¹ƒ dhammÄ• naá¹ƒ pabhavo, sayaá¹ƒ pana na kutoci jÄ
"pakativÄ• dÄ«naá¹ƒ pakatÄ«" ti. tesaá¹ƒ micchÄ• gÄ• haá¹ƒ vidhamento "jÄ• ti nÄ• ma na
upacayasantativasena á¹-hitÄ• rÅ«puppattiyeva pana tathÄ• vuccati, sÄ• ca yassa uppÄ•
paccayeheva jÄ• tapariyÄ• yaá¹ƒ labbhatÄ«" ti dassanatthaá¹ƒ upacayo santatÄ«ti dvidhÄ•
Ä• cariyÄ• .

__pubbantato_ pubbakoá¹-á¹-hÄ• sato, anÄ• gatabhÄ• vatoti attho. uppajjamÄ• ne rÅ«pad
anÄ• gatakkhaá¹‡ato ummujjÄ• pento viya hotÄ«ti vuttaá¹ƒ __ "ummujjÄ• panaraso" _ti. "im
sampaá¹-icchatha ne" ti niyyÄ• tento viya gayhatÄ«ti vuttaá¹ƒ __ "niyyÄ• tanapaccupaá¹-á¹-
__paripuá¹‡á¹‡abhÄ• vapaccupaá¹-á¹-hÄ• natÄ• _ upari cayo upacayoti imassa atthassa va
uppÄ• dakkhaá¹‡appattaá¹ƒ uppannaá¹ƒ nÄ• ma hotiÄ• dikamme tappaccayavasena, evaá
upacitaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ __ "upacitarÅ«papadaá¹-á¹-hÄ• no" _ti.

__pavattilakkhaá¹‡Ä• _ti anuppabandhato uppattivasena pavattamÄ• narÅ«pÄ• naá¹ƒ pava
__anuppabandhanarasÄ• _ti pubbÄ• paravasena anuppabandhanakiccÄ• . asati hi uppÄ• c
na siyÄ• . anuppabandharasattÄ• yeva anupacchedavasena gahetabbato Ä• ha __ "anupac
pubbÄ• paravasena ghaá¹-itarÅ«pesu upalabbhanato vuttaá¹ƒ __ "anuppabandharÅ«papad

<694> __jÄ«raá¹‡a_nti jiá¹‡á¹‡abhÄ• vo, abhinavabhÄ• vahÄ• nÄ«ti attho.

__pÄ• kaá¹-Ä• rÅ«padhammesu_ khaá¹‡á¸• iccÄ• dibhÄ• vena dantÄ• dÄ«su vikÄ• radas
__apÄ• kaá¹-Ä• _. kÄ• maá¹ƒ rÅ«padhammÄ• nampi khaá¹‡ikajarÄ• paá¹-icchannÄ• eva,
vuccati. arÅ«padhammÄ• naá¹ƒ pana jarÄ• ya suá¹-á¹-hu paá¹-icchannabhÄ• vadassanatth
rÅ«padhammesÅ«" ti avisesena vuttaá¹ƒ. khaá¹‡á¸• iccÄ• divikÄ• ro pana khaá¹‡ikajarÄ• y
rÅ«padhammÄ• naá¹ƒ jiá¹‡á¹‡atÄ• , jaraá¹ƒ pattassa bhaá¹…go avassaá¹ƒbhÄ• vÄ«ti vutta
"upanayanarasÄ• " _ti, bhaá¹…gÅ«panayanakiccÄ• ti attho.
__sabhÄ• vÄ• napagamepÄ«_tikakkhaá¸·attÄ• disabhÄ• vÄ• napagamepi, á¹-hitikkhaá¹‡e h
dhammasabhÄ• vaá¹ƒ vijahati. navabhÄ• vo uppÄ• dÄ• vatthÄ• , tassÄ• apagamabhÄ• ve
"navabhÄ• vÄ• pagamapaccupaá¹-á¹-hÄ• nÄ• " _ti. __vÄ«hipurÄ• á¹‡abhÄ• vo viyÄ• _ti vÄ
abhinavabhÄ• vÄ• pagamanakaro vÄ«hipurÄ• á¹‡abhÄ• vo viya. vÄ«hipurÄ• á¹‡abhÄ• vo s

pana kevalaá¹ƒ uppÄ• dÄ• vatthameva apaneti. parito sabbato bhijjananti lakkhitabbÄ• ti __
niccaá¹ƒ nÄ• ma dhuvaá¹ƒ, rÅ«paá¹ƒ pana khaá¹‡abhaá¹…gitÄ• ya na niccanti aniccaá¹ƒ, t
sÄ• pana á¹-hitippattarÅ«paá¹ƒ á¹-hitiyameva vinÄ• sanabhÄ• vena saá¹ƒsÄ«dentÄ« viya h
__saá¹ƒsÄ«danarasÄ• _. yasmÄ• ca sÄ• bhaá¹…gabhÄ• vato khayavayÄ• kÄ• reneva ga
"khayavayabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• " _ti. anukkamena vinÄ• so __khayo_ nÄ• ma, dÄ
viya saha nirodho __vayo_ti vadanti.

696-7__._ __samodhÄ• nato_ti rÄ• sito. __kecÄ«_ti abhayagirivÄ• sino. middharÅ«passa v
vÄ• etesanti __middhavÄ• dino. middharÅ«paá¹ƒ nÄ• mÄ• _ti utucittÄ• hÄ• ravasena tisam
nÄ• ma rÅ«paá¹ƒ. te paá¹-ikkhipitabbÄ• ti sambandho. kathaá¹ƒ paá¹-ikkhipitabbÄ• ti Ä• ha
__natthi nÄ«varaá¹‡Ä• _ti sotÄ• pattimaggena vicikicchÄ• nÄ«varaá¹‡assa, anÄ• gÄ• mima
kÄ• macchandabyÄ• pÄ• dakukkuccanÄ«varaá¹‡Ä• naá¹ƒ, arahattamaggena thinamiddhan
ayaÃ±hettha adhippÄ• yo - yadi middhaá¹ƒ rÅ«paá¹ƒ siyÄ• , appahÄ• tabbaá¹ƒ bhaveyya. n
pariÃ±Ã±eyyo na pahÄ• tabbo na bhÄ• vetabbo na sacchikÄ• tabbo. "katame dhammÄ•
nevadassanenanabhÄ• vanÄ• yapahÄ• tabbÄ• . catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su b
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca nibbÄ• naÃ±ca, ime dhammÄ• nevada
ti (Dhs 1407) vacanena rÅ«padhammÄ• naá¹ƒ pahÄ• nÄ• bhÄ• vato. evaÃ±ca sati tassa nÄ
nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• tabbattÄ• . na hi nÄ«varaá¹‡Ä• naá¹ƒ appahÄ• tabbatte -

"yÄ• me kaá¹…khÄ• pure Ä• si, taá¹ƒ me akkhÄ• si cakkhumÄ• .

addhÄ• munÄ«si sambuddho, natthi nÄ«varaá¹‡Ä• tavÄ• " ti || (Sn 546) -

nÄ«varaá¹‡appahÄ• nena bhagavato thomanaá¹ƒ yujjeyya. yadi siyÄ• , "rÅ«paá¹ƒ, bhikkhav
pajahathÄ• tiÄ• divacanato (MN I 247; SN II 3.33-34) rÅ«passa pahÄ• tabbatÄ• pi paÃ±Ã±Ä
tabbisayachandarÄ• gappahÄ• nassa tattha adhippetattÄ• . tenÄ• ha bhagavÄ• "yo, bhikkh
chandarÄ• gavinayo, taá¹ƒ tattha pahÄ• na" nti. na ca panetaá¹ƒ na sakkÄ• vattuá¹ƒ etthÄ•
"tabbisayachandarÄ• gappahÄ• navaseneva vutta" nti sÄ• dhakavacanabhÄ• vato, kÄ• ma
pahÄ• nassa anadhippetattÄ• ca, tasmÄ• "natthi nÄ«varaá¹‡Ä• tavÄ• " tiÄ• divacanehi vi
rÅ«panti.

yadi pana paro daá¸·hamÅ«á¸·haggÄ• hitÄ• ya taá¹ƒvisayachandarÄ• gappahÄ• nagasene
adhippetanti sakavÄ• daá¹ƒ oá¸• á¸• eyya, tassa tannisedhanatthaá¹ƒ puna thinamiddhanÄ«
avijjÄ• nÄ«varaá¹‡ena saha sampayogavacanaÃ±ca Ä• haranto Ä• ha __ "thinamiddhanÄ«
thinamiddhanÄ«varaá¹‡aÃ±ceva avijjÄ• nÄ«varaá¹‡aÃ±ca nÄ«varaá¹‡ena sampayuttanti sa
hoti - "catÅ«hi sampayogo" ti (DhÄ• tuk 3) vacanato arÅ«padhammÄ• nameva aÃ±Ã±amaÃ
rÅ«padhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ arÅ«pena vÄ• , tasmÄ• yadi middhaá¹ƒ rÅ«pa
sampayogavacanamarahatÄ«ti. atha siyÄ• - yathÄ• lÄ• bhavacanamettha sakkÄ• \Be II 15

"sakkharakathalampi macchagumbampi carantampi tiá¹-á¹-hantampÄ«" tiÄ• dÄ«su (DN I 24
"sakkharakathalikaá¹ƒ macchagumbampi carantampi tiá¹-á¹-hantampÄ«" tiÄ• dÄ«su sakkha
caraá¹‡Ä• yogato macchagumbÄ• pekkhÄ• ya caraá¹‡aá¹ƒ, ubhayÄ• pekkhÄ• ya á¹-hÄ• na
evamidhÄ• pi thinÄ• pekkhÄ• ya sampayogavacanaá¹ƒ, ubhayÄ• pekkhÄ• ya nÄ«varaá¹‡a
rÅ«pabhÄ• vasseva asiddhattÄ• . siddhe hi rÅ«pabhÄ• ve asambhavato yathÄ• lÄ• bhayoja
middhassa arÅ«pabhÄ• ve siddhepi yathÄ• dvikkhattuá¹ƒ bandhaá¹ƒ subandhaá¹ƒ hoti, eva
appadhaá¹ƒsiyaá¹ƒ hotÄ«ti __paá¹-á¹-hÄ• nappakaraá¹‡e_ "nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ pa
paccayÄ• " ti (Paá¹-á¹-h III 8.8) imassa vibhaá¹…ge "arÅ«pe ... pe0 ... uppajjatÄ«" ti (Paá¹-á
vuttaá¹ƒ arÅ«pabhavuppattimpi Ä• haranto Ä• ha __ "mahÄ• pakaraá¹‡apaá¹-á¹-hÄ• ne" _ti
jhÄ• nanikantiÄ• dÄ«nampi dhammato lobhÄ• dibhÄ• vato kÄ• macchandanÄ«varaá¹‡Ä• dÄ
"kÄ• macchandanÄ«varaá¹‡a" _ntiÄ• di.

ettha siyÄ• - "paÃ±cime, bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• " tiÄ• dÄ«su (AN II 5.51)
nÄ«varaá¹‡abhÄ• vena ekato Ä• gatattÄ• idhÄ• pi "thinamiddhanÄ«varaá¹‡a" nti ekato vutt
arÅ«pabhave uppajjati thinamiddhanti? tayidamasÄ• raá¹ƒ, kukkuccassa na gahitattÄ• . yad
gahitamatteneva idhÄ• pi ekato gahaá¹‡aá¹ƒ siyÄ• , kukkuccassapi tattha ekato vuttassa idh
sambhaveyya, na ca panevaá¹ƒ atthi uddhaccanÄ«varaá¹‡antveva vuttattÄ• , tasmÄ• na ta
sakkÄ• paá¹-ibÄ• hitunti. Ä• di-saddena "kevalo hÄ• yaá¹ƒ, bhikkhave, akusalarÄ• si, yadid
(AN II 5.52), ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya, vigatathinamiddhoti tassa thinamiddhassa
vantattÄ• muttattÄ• pahÄ«nattÄ• paá¹-inissaá¹-á¹-hattÄ• , tena vuccati vigatathinamiddhot
imamhÄ• thinamiddhamhÄ• sodheti visodheti parisodheti moceti vimoceti parimoceti vÄ• "
evamÄ• diá¹ƒ pÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti.

yadipi siyÄ• duvidhaá¹ƒ middhaá¹ƒ rÅ«paá¹ƒ, arÅ«paÃ±ca. tattha yaá¹ƒ arÅ«paá¹ƒ, taá¹ƒ n
desitaá¹ƒ, na rÅ«panti? tampi na, visesavacanÄ• bhÄ• vato. na hi viseletvÄ• middhaá¹ƒ nÄ
"yadapi, bhikkhave, thinaá¹ƒ, tadapi nÄ«varaá¹‡aá¹ƒ, yadapi middhaá¹ƒ, tadapi nÄ«varaá¹‡
nÄ«varaá¹‡anti iti hidaá¹ƒ uddesaá¹ƒ Ä• gacchatÄ«" ti avisesena vuttattÄ• , tasmÄ• middha
parikappetvÄ• pi na sakkÄ• nÄ«varaá¹‡abhÄ• vaá¹ƒ nivattetuá¹ƒ. sakkÄ• hi vattuá¹ƒ yaá¹ƒ
middhaá¹ƒ parikappitaá¹ƒ, tampi nÄ«varaá¹‡aá¹ƒ middhasabhÄ• vattÄ• itaraá¹ƒ nÄ«varaá¹
middhassa rÅ«pabhÄ• vaá¹ƒ na sampaá¹-icchatha, kathaá¹ƒ bhagavato niddÄ• hoti, nanu n
pacalÄ• yikÄ• " tiÄ• dinÄ• vibhaá¹…ge vuttattÄ• niddÄ• bhÄ• vo siddhoti? nayidamevaá¹ƒ
niddÄ• hetuno middhassa niddÄ• bhÄ• vena vibhattattÄ• . evampi niddÄ• hetuno middhass
niddÄ• ti ce? sÄ• bhagavato natthÄ«ti na sakkÄ• vattuá¹ƒ "abhijÄ• nÄ• mi kho panÄ• haá¹
divÄ• supitÄ• " tiÄ• divacanato (MN I 387) na niddÄ• bhagavato middhena, atha kho sarÄ«
bhagavato natthÄ«ti na sakkÄ• vattuá¹ƒ "piá¹-á¹-hi me Ä• gilÄ• yati, tamahaá¹ƒ Ä• yamissÄ
II 4.243) vacanato. na cettha evamavadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ "middhameva nidd
aÃ±Ã±opi atthi niddÄ• hetu. ko pana soti? sarÄ«ragelaÃ±Ã±aá¹ƒ, tasmÄ• na bhagavato nid
daá¹-á¹-habbaá¹ƒ.

<698> __visuá¹ƒ visuá¹ƒ abhÄ• vaá¹ƒ dassetvÄ• _ti vÄ• yodhÄ• tuÄ• dito visuá¹ƒ visuá¹ƒ r
kathaá¹ƒ pana so dassitabboti \Be II 161/ Ä• ha __ "vÄ• yodhÄ• tuyÄ• " _tiÄ• di. tattha kÄ• y
vÄ• yodhÄ• tuyÄ• pavattiÄ• kÄ• raviseso tassÄ• vipphÄ• rabhÄ• vato. yato bÄ• lÄ• naá¹ƒ
"vÄ• yodhÄ• tuyÄ• gahitÄ• ya balarÅ«paá¹ƒ gahitamevÄ• " _ti. sambhavo kÄ• madhÄ• tuy
indriyaparipÄ• kapaccayo Ä• podhÄ• tuyÄ• pavattiÄ• kÄ• ravisesoti Ä• ha __ "Ä• podhÄ• t
gahitÄ• ya gahitamevÄ• ti sambandho. upacayasantativinimutto rÅ«puppÄ• do natthi, uppÄ
jÄ• ti nÄ• ma natthevÄ• ti vuttaá¹ƒ __ "upacayasantatÄ«hi jÄ• tirÅ«pa" _nti. kammasamuá¹-
visabhÄ• gapaccayasamuppanno dhÄ• tukkhobho Ä• sannakÄ• raá¹‡aá¹ƒ, pageva itarassa
pÄ• kÄ• vatthÄ• á¹-hitibhaá¹…gakkhaá¹‡esu eva siyÄ• ti vuttaá¹ƒ __ "jaratÄ• aniccatÄ• dÄ
_nti.

699-704__._ rÅ«pÄ• ni samuá¹-á¹-hahanti jÄ• yanti etehÄ«ti __rÅ«pasamuá¹-á¹-hÄ• nÄ• ni_
__ "utucittÄ• hÄ• rakammÄ• nÄ«" _ti.

__Ä• hÄ• ro rÅ«pahetuyo_ti ettha iti-saddo pakkhipitabbo, kammaá¹ƒ, utu ca cittaÃ±ca Ä• h
rÅ«pahetuyoti. __rÅ«pahetuyo_ti ca rÅ«passa janakapaccayÄ• ti attho. tenÄ• ha __ "etehev
ekamekaá¹ƒyeva samuá¹-á¹-hÄ• naá¹ƒ etesanti __ekasamuá¹-á¹-hÄ• nÄ• _. nanu ekato eva
uppatti natthÄ«ti? saccaá¹ƒ natthi, rÅ«pajanakapaccayesu ekatoti ayamettha abhisandhi.
__aá¹-á¹-hindriyÄ• nÄ«_ti cakkhÄ• dÄ«ni paÃ±ca, itthipurisindriyadvayaá¹ƒ, jÄ«vitaÃ±cÄ• ti
kÄ• yavacÄ«viÃ±Ã±attivasena __viÃ±Ã±attidvayaá¹ƒ_.

__dvÄ«hÄ«_ti \Be II 162/ koci __cittena, _ koci __utunÄ• cÄ• _ti evaá¹ƒ dvÄ«hi. na hi ekass
paccayÄ• honti. evaá¹ƒ sesesupi. __utuÄ• hÄ• ra ... pe0 ... kata_nti ekekaá¹ƒ utunÄ• , Ä• h
tÄ«hi kataá¹ƒ. __catasso cÄ• pi dhÄ• tuyo_ti cattÄ• ri mahÄ• bhÅ«tÄ• ni. tÄ• ni hi nissattani
dhÄ• tÅ«ti vuccanti. kammÄ• dÄ«hi catÅ«hi bhavantÄ«ti __catubbhavÄ• . dve_ti jaratÄ• an

705-6__._ idÄ• ni missakasamuá¹-á¹-hÄ• nÄ• nipi gahetvÄ• taá¹ƒtaá¹ƒpaccayajÄ• tÄ• naá¹
dassetuá¹ƒ __ "kammenÄ• " _tiÄ• di vuttaá¹ƒ. tattha aá¹-á¹-hindriyÄ• ni vatthu suddhaá¹-á¹-
santatyÅ«pacayÄ• kÄ• sÄ• ti __vÄ«sati_ kammajÄ• . viÃ±Ã±attidvayaá¹ƒ saddo lahutÄ• ditt
ekÄ• dasÄ• ti __sattarasa cetasÄ• _ jÄ• yare, cittajÄ• ti attho. saddo lahutÄ• dittayaá¹ƒ sud
ekÄ• dasÄ• ti __dasapaÃ±ceva_ pannarasa __utunÄ• _ jÄ• yare. lahutÄ• dittayaá¹ƒ suddha
__cuddasa Ä• hÄ• rato_. jaratÄ• aniccatÄ• hi te __aá¹-á¹-hasaá¹-á¹-hi ca_ hontevÄ• ti samb

707-8__._ "jaratÄ• ... pe0 ... samuá¹-á¹-hitÄ• " ti vatvÄ• puna tattha kÄ• raá¹‡aá¹ƒ dassetu
_tiÄ• di vuttaá¹ƒ. tattha __jÄ• tassapÄ• kabhedattÄ• _ti jaratÄ• ya jÄ• tadhammassa pÄ• ka
bhedattÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti - jaratÄ• aniccatÄ• nÄ• ma uppannadhammassa hon
yadi hi uppajjamÄ• nassa siyuá¹ƒ, tadÄ• tÄ• sampi jÄ• yamÄ• nattapariyÄ• yo yujjeyya. up

paraá¹ƒ imÄ• saá¹ƒ sambhavato na jÄ• yantÄ«ti vattuá¹ƒ vaá¹-á¹-atÄ«ti. yadi pana koci tesa
virodhoti paá¹-ipajjeyya, tassa taá¹ƒ duggÄ• haá¹ƒ vidhamento Ä• ha __ "jÄ• yeyyu" _ntiÄ•
__tesampi pÄ• kabhedÄ• _ \Be II 163/, tadÄ• pi ko virodhoti Ä• ha __ "na hÄ«" _tiÄ• di. pÄ•
sambandho, etena na bhijjatÄ«ti dÄ«pitaá¹ƒ hoti. pakkassa hi bhaá¹…go niyato. __bhedo vÄ
etthÄ• pi pÄ• kabhÄ• vopi vuttova. na hi apakkaá¹ƒ bhijjatÄ«ti, aÃ±Ã±athÄ• uppÄ• dabhaá
anaÃ±Ã±attappasaá¹…gato. __natthi ta_nti pÄ• kabhedÄ• naá¹ƒ paccanaá¹ƒ bhijjanaá¹ƒ na
saá¹…khipitvÄ• Ä• ha.

ettÄ• vatÄ• ca kiá¹ƒ vuttaá¹ƒ hoti? yadi jaratÄ• aniccatÄ• kenaci paccayena jÄ• yeyyuá¹ƒ,
jarÄ• ya, bhaá¹…gena ca bhavitabbanti tesaá¹ƒ jaratÄ• aniccatÄ• pi siyuá¹ƒ, na ca panetÄ•
yasmÄ• na jaratÄ• aÃ±Ã±ajarÄ• ya jÄ«rati, bhijjati vÄ• , na ca bhaá¹…go aÃ±Ã±ena bhaá
vÄ• , itarathÄ• sÄ• pi jarÄ• aparÄ• ya jarÄ• ya, bhaá¹…gena ca jÄ«rati, bhijjati, so ca bhaá
jarÄ• ya, aÃ±Ã±ena bhaá¹…gena jÄ«rati, bhijjatÄ«ti anavaá¹-á¹-hÄ• nappasaá¹…gatoti vutta

709-10__._ __ "jÄ• tassÄ• " _tiÄ• di nigamanaá¹ƒ. atha vÄ• uttari vattabbacodanÄ• ya phal
katthacÄ«" _tiÄ• di paramatÄ• saá¹…kanaá¹ƒ. __etthÄ• _ti etasmiá¹ƒ "jaratÄ• aniccatÄ• dva
bhijjati vÄ• " ti adhikÄ• re. __rÅ«passÅ«pacayotÄ«_ti __iti_-saddo Ä• diattho, tena "rÅ«pass
ti vacanenÄ• ti attho. evaá¹ƒ pÄ• kopi paccatu, bhedopi paribhijjatÅ«ti sambandho. ayaá¹ƒ p
yathÄ• kammÄ• dÄ«hi uppajjanakarÅ«paniddese "katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dinnaá
... kÄ• yÄ• yatanaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±an
kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ ... pe0 ... phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ•
santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro" tiÄ• dinÄ• (Dhs 652) upacayasantatÄ«naá¹ƒ niddiá¹-á¹-
jÄ• yatÄ«ti dÄ«pitaá¹ƒ hoti tassÄ• aparajÄ• tiyÄ• abhÄ• vepi. evaá¹ƒ jarÄ• bhaá¹…gÄ• naá
aparajarÄ• bhaá¹…gÄ• bhÄ• vepi jÄ«raá¹‡aá¹ƒ, bhijjanaÃ±ca sampaá¹-icchitabbaá¹ƒ, itarat
tadavatthÄ• yevÄ• ti.

<711> __ "na cevÄ• " _tiÄ• di yathÄ• saá¹…kitaparamatassa paá¹-ikkhipanaá¹ƒ. yadi jÄ• ya
viÃ±Ã±Ä• tabbaá¹ƒ, evaÃ±ca sati niddese kasmÄ• vuttanti Ä• ha __ "jÄ• yamÄ• nassÄ• " _
- asatipi jÄ• tiyÄ• jÄ• yamÄ• natte jÄ• yamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ abhinibbattibhÄ•
tappaccayabhÄ• vavohÄ• ro anumatoti tattha vuttÄ• , na pana paramatthato jÄ• yamÄ• natt
abhinibbattimattaá¹ƒ jÄ• ti, tasmÄ• asiddhena asiddhasÄ• dhanametanti.

712-7__._ __ "tatthÄ• " _tiÄ• dinÄ• punapi paramatÄ• saá¹…kaá¹ƒ katvÄ• paá¹-ikkhipati. ta
dhammÄ• naá¹ƒ yÄ• jÄ• ti, sÄ• tappaccayattavohÄ• raá¹ƒ, abhinibbattisammutiÃ±ca labha
__tathÄ• _ti yathÄ• labhateva, tathÄ• . yaá¹ƒtaá¹ƒ-saddÄ• hi abyabhicÄ• ritasambandhÄ•
paccayÄ• etissÄ• ti tappaccayÄ• , tassÄ• bhÄ• vo tappaccayattaá¹ƒ, tappaccayattena pav
__tappaccayattavohÄ• ro, _ taá¹ƒ kammapaccayabhÄ• vÄ• divohÄ• ranti attho. __abhinibba
abhinibbattati jÄ• yatÄ«ti evaá¹ƒ abhinibbattivasena pavattasammutiá¹ƒ. __kammÄ• disamb

kammÄ• dicatupaccayasamuá¹-á¹-hÄ• naá¹ƒ. janakÄ• naá¹ƒ paccayÄ• naá¹ƒ Ä• nubhÄ• va
sambandho. ayaá¹ƒ panettha attho - ye te rÅ«pÄ• naá¹ƒ janakapaccayÄ• , tesaá¹ƒ taduppÄ
anuparatabyÄ• pÄ• rÄ• naá¹ƒ yo so paccayÅ«palakkhaá¹‡iyo kiccÄ• nubhÄ• vakkhaá¹‡o, ta
dhammÄ• naá¹ƒ vikÄ• rabhÄ• vena labbhamÄ• nataá¹ƒ sandhÄ• ya vineyyapuggalavasena
anuÃ±Ã±Ä• taá¹ƒ tato pure \Be II 165/, pacchÄ• ca anupalabbhamÄ• nattÄ• , evaÃ±ca katv
pana labbhatÄ«" _ti. jarÄ• bhaá¹…gÄ• naá¹ƒ pana paccayÄ• nubhÄ• vakkhaá¹‡ato uttari á¹
labbhamÄ• nattÄ• na evaá¹ƒ anuÃ±Ã±Ä• tuá¹ƒ sakkÄ• ti, jÄ• tiyÄ• pana labbhati so vohÄ•
tappaccayattavohÄ• rantiÄ• digÄ• thÄ• dvayaá¹ƒ nigamanavasena vuttaá¹ƒ.

718-9__._ atha kiá¹ƒ imÄ• ya gÄ«vÄ• kaá¹‡á¸• Å«yÄ• ya, nanu vuttaá¹ƒ bhagavatÄ• suttan
bhikkhave, aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppanna" nti (SN I 2.20), tasmÄ• kathan
aniccatÄ• ceva na kehici samuá¹-á¹-hitÄ• ti yo vadeyya, tassa vitakkaá¹ƒ dassetvÄ• paá¹-i
"anicca" _ntiÄ• di vuttaá¹ƒ. kasmÄ• na vattabbanti Ä• ha __ "sÄ• hi pariyÄ• yadesanÄ• " _
pariyÄ• yadesanattameva vibhÄ• vetuá¹ƒ __ "aniccÄ• na" _ntiÄ• di vuttaá¹ƒ. __tathÄ• _-sad
saá¹…gaá¹‡hÄ• ti.

720-3__._ __aniccaá¹ƒ saá¹…khataÃ±cÄ• _ti ca-saddena "paá¹-iccasamuppanna" nti saá¹…
adhippÄ• yo - aniccasaá¹…khatadhammÄ• naá¹ƒ jarÄ• maraá¹‡attÄ• tesu santesu hoti, as
ajÄ• taá¹ƒ paripaccati, bhijjati vÄ• , tasmÄ• taá¹ƒ jÄ• tipaccayataá¹ƒ sandhÄ• ya "jarÄ• mar
paá¹-iccasamuppannaá¹ƒ, tatoyeva ca anicca" nti pariyÄ• yena sutte Ä• gataá¹ƒ. yathÄ• viÄ
nippariyÄ• yato cittasamuá¹-á¹-hÄ• natÄ• bhÄ• vepi cittajÄ• naá¹ƒ vikÄ• rattÄ• cittasamuá¹
__viÃ±Ã±attiyo viyÄ• _ti ca nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ lahutÄ• dÄ«nampi cittajÄ•
pariyÄ• yeneva icchitattÄ• . nippariyÄ• yena aá¹-á¹-hÄ• raseva nipphannarÅ«pÄ• ni kammÄ
__taya_nti jÄ• tijarÄ• bhaá¹…gasaá¹…khÄ• tÄ• naá¹ƒ lakkhaá¹‡arÅ«pattayaá¹ƒ.

__khaá¹ƒpupphaá¹ƒvÄ• _ti \Be II 166/ Ä• kÄ• sakusumaá¹ƒ viya. yathÄ• Ä• kÄ• sakusuma
evamidampi natthÄ«ti attho. __niccaá¹ƒ vÄ• saá¹…khataá¹ƒ viyÄ• _ti yathÄ• asaá¹…khataá
asaá¹…khatattÄ• niccaá¹ƒ dhuvaá¹ƒ, evamidampi kenaci asaá¹…khatattÄ• niccaá¹ƒ sassa
__nobhayaá¹ƒ panida_nti idaá¹ƒ pana ubhayampi khaá¹ƒpupphaá¹ƒ viya no natthi, na ca nib
asaá¹…khataá¹ƒ vÄ• ti attho. __nissayÄ• yattavuttito_ti jÄ• yamÄ• naparipaccamÄ• nabhijja
jÄ• tiÄ• dimattabhÄ• vena jÄ• yamÄ• nÄ• dinissayapaá¹-ibaddhavuttittÄ• . tameva nissayÄ•
__ "bhÄ• ve pathaviyÄ• dÄ«na" _ntiÄ• di vuttaá¹ƒ. ayaá¹ƒ panettha saá¹…khepattho - patha
nissayÄ• naá¹ƒ bhÄ• ve jÄ• tiÄ• dittayaá¹ƒ paÃ±Ã±Ä• yati, tasmÄ• __no natthi, _ yasmÄ•
paÃ±Ã±Ä• yati, __tasmÄ• na nicca_nti imameva ca abhinivesaá¹ƒ nisedhetuá¹ƒ bhagavatÄ
jarÄ• maraá¹‡assa ca aniccÄ• dipariyÄ• yo vuttoti daá¹-á¹-habbaá¹ƒ.

724-5__._ __nipphannÄ• ni nÄ• mÄ• _ti "rÅ«passa paricchedo, rÅ«passa vikÄ• ro, rÅ«pass
paricchedÄ• dibhÄ• vaá¹ƒ atikkamitvÄ• attano kakkhaá¸·attÄ• dinÄ• sabhÄ• vena paricchi

apariyÄ• yeneva kammÄ• dipaccayehi nipphannattÄ• vÄ• nipphannÄ• ni nÄ• ma. tabbipar

sesakÄ• anipphannÄ• ti sutvÄ• paro aniá¹-á¹-haá¹ƒ Ä• pÄ• dento Ä• ha __ "yadi hontÄ«" _tiÄ• dinÄ• pana taá¹ƒ paá¹-ikkhipati. kÄ• yavikÄ• ro kÄ• yaviÃ±Ã±atti nÄ• ma, vacÄ«vikÄ• chiddaá¹ƒ vivaraá¹ƒ Ä• kÄ• sadhÄ• tu nÄ• ma, lahubhÄ• vo lahutÄ• nÄ• ma, mudubhÄ• vo kammaÃ±Ã±atÄ• nÄ• ma, nibbatti upacayo nÄ• ma, pavatti santati nÄ• ma, jÄ«raá¹‡Ä• kÄ• abhÄ• vÄ• kÄ• ro aniccatÄ• nÄ• mÄ• ti evaá¹ƒ tesaá¹ƒyeva aá¹-á¹-hÄ• rasannaá¹ƒ nipphar vikÄ• rabhÅ«tattÄ• nipphannÄ• ceva saá¹…khatÄ• ca, tesaá¹ƒyeva ca rÅ«pÄ• naá¹ƒ vikÄ kathaá¹ƒ bhaveyyuá¹ƒ, nipphannÄ• ceva saá¹…khatÄ• ti sambandhaá¹ƒ katvÄ• yadi anipp nissayabhÅ«tÄ• nipphannarÅ«pÄ• saá¹…khatÄ• , tesaá¹ƒ pana vikÄ• rabhÅ«tÄ• kathaá¹ƒ atthaá¹ƒ vaá¹‡á¹‡enti. tesaá¹ƒ adhippÄ• yena nipphannÄ• cevÄ• ti va-kÄ• ro Ä• gamasiddh

726-7__._ __itthibhÄ• vo ... pe0 ... vaá¹‡á¹‡itÄ• _ti phalaá¹-hapanaá¹ƒ. __ "evaá¹ƒ sante" _t "aÃ±Ã±aá¹ƒ panÄ• " _tiÄ• di parihÄ• ro. tattha __cakkhukÄ• yapasÄ• dÄ• naá¹ƒ, ekattaá¹ƒ kÄ• yapasÄ• dabhÄ• vassa, kÄ• yapasÄ• de cakkhupasÄ• dabhÄ• vassa sabbhÄ• vato pur itarassa ca rÅ«pÄ• vabhÄ• sanaá¹ƒ hotÄ«ti cakkhukÄ• yapasÄ• dÄ• naá¹ƒ ekÄ«bhÄ• vo bh nidassanamattaÃ±cetaá¹ƒ. sotakÄ• yapasÄ• dÄ• dÄ«nampi hi vuttanayena ekattaá¹ƒyevÄ•

728-30__._ __aÃ±Ã±aá¹ƒ pana aÃ±Ã±asmiá¹ƒ na catthÄ«_ti á¹-hapetvÄ• aÃ±Ã±amaÃ±Ã±a aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±asmiá¹ƒ rÅ«pe paramatthato nevatthi bhinnanissayabhÄ• vena cakkhupasÄ• do hi daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hitabhÅ«tanissito, kÄ• phusitukÄ• matÄ• nidÄ• nakammajabhÅ«tanissito. __asaá¹…kara_nti asaá¹ƒkiá¹‡á¹‡aá¹ƒ. kÄ• yÄ• yatanÄ• dikanti? tampi natthi paramatthato. vinibbhujitvÄ• hi nesaá¹ƒ nÄ• nÄ• kara na sakkÄ• , taá¹ƒ dassetuá¹ƒ __ "aÃ±Ã±amaÃ±Ã±Ä• vinibbhogavasenÄ• " _tiÄ• di vuttaá¹ƒ ... pavattito_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ santÄ• nato avinibbhujjanavasena avisaá¹ƒsaá¹-á¹-hava avinibbhogarÅ«pavasenÄ• ti pana attho na hoti. na hi cakkhukÄ• yapasÄ• dÄ• naá¹ƒ ekaka á¹-hÄ• nantaraá¹ƒ vattuá¹ƒ sakkÄ• ti \Be II 168/. yathÄ• rÅ«parasÄ• dÄ«naá¹ƒ vivecetuá¹ƒ aÃ±Ã±amaÃ±Ã±abyÄ• pitÄ• vuccati, na ca paramatthato rÅ«pe raso atthi. yadi siyÄ• , rÅ«p rasaggahaá¹‡aá¹ƒ gaccheyya. evaá¹ƒ kÄ• yÄ• yatanÄ• dÄ«nampi paramatthato na sabbatt idaá¹ƒ etthÄ• " ti á¹-hÄ• nantaraá¹ƒ pana samayaÃ±Ã±unÄ• kenaci na sakkÄ• vattunti. __a itisaddo "tasmÄ• " ti imassa atthe. tenÄ• ha "tasmÄ• " ti. __evamudÄ«rita_nti sabbaá¹-á¹-hÄ evamudÄ«ritaá¹ƒ.

731-2__._ ___lakkhaá¹‡Ä• divasenÄ• pÄ«_ti yathÄ• vuttalakkhaá¹‡arasapaccupaá¹-á¹-hÄ• __dhajÄ• naá¹ƒ ... pe0 ... gatÄ• _ti paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡asut ekekavaá¹‡á¹‡avasena dhajÄ• naá¹ƒ chÄ• yÄ• tesaá¹ƒ upamataá¹ƒ upamÄ• bhÄ• vaá¹ƒ g "chÄ• yÄ• upamÄ• etesanti chÄ• yÄ• upamÄ• , chÄ• yÄ• upamÄ• naá¹ƒ bhÄ• vo chÄ• yÄ vadanti. taá¹ƒ pana tehi "chÄ• yÄ• upamataá¹ƒ gatÄ• " ti ettha bahubbÄ«hivaseneva rassat

vuttaá¹ƒ bhaveyya. gÄ• thÄ• bandhatthaá¹ƒ pana rassattanti daá¹-á¹-habbaá¹ƒ. "catutthadÅ
vibhattilopampi katvÄ• dassento Ä• cariyo na Ä«disesu á¹-hÄ• nesu byaÃ±jane Ä• daraá¹ƒ
nti heá¹-á¹-hÄ• padaá¹ƒ, "dhammÄ• na" nti uparipadaá¹ƒ vÄ• sambandhituá¹ƒ anicchanteh
"nÄ• nattaá¹ƒ samupÄ• gata" _nti. taá¹ƒ ettha akÄ• mÄ• pi sambandhitabbameva. na hi nÄ•
tesanti nÄ• pekkhatÄ«ti. athÄ• pi tattha "nÄ• nattaá¹ƒ samupÄ• gatÄ• " ti pÄ• á¹-haá¹ƒ parik
potthakesu adissamÄ• nampi pÄ• á¹-haá¹ƒ parikappetvÄ• tesaá¹ƒ tuá¹-á¹-hi. ayaá¹ƒ panett
paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ dhajÄ• naá¹ƒ ekato katvÄ• ussÄ• pitÄ• naá¹ƒ kiÃ±cÄ• pi chÄ• yÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ pana asammissÄ• va, evameva ime sabbaá¹-á¹-hÄ• nikarÅ«pÄ• \Be
viya honti, lakkhaá¹‡ato pana aÃ±Ã±amaÃ±Ã±aá¹ƒ bhinnasabhÄ• vÄ• asammissÄ• yeva. e
lakkhaá¹‡ato bhinnasabhÄ• vÄ• , kiá¹ƒ pana nÄ• nÄ• kalÄ• paá¹-á¹-hÄ• ti.

<733> attano paccayehi loke niyuttaá¹ƒ, viditanti vÄ• lokikaá¹ƒ, tassa bhÄ• vo __lokikattaá
patiá¹-á¹-hahati sampayuttadhammarÄ• si etenÄ• ti hetu, mÅ«laá¹-á¹-hena upakÄ• rako lob
tÄ• diso hetu na hotÄ«ti __nahetu_. attano paccayehi saá¹…khataá¹ƒ abhisaá¹…khatanti __
Ä• bhavaggÄ• , Ä• gotrabhu vÄ• savantÄ«ti Ä• savÄ• , saha Ä• savehÄ«ti __sÄ• savaá¹ƒ,
attho. __paccayÄ• yattavuttito_ti attano attano paccayÄ• dhÄ«nappavattitÄ• ya sappaccaya
nidassanamattametaá¹ƒ. kÄ• mÄ• vacarattÄ• ahetukattÄ• hetuvippayuttattÄ• saá¹ƒyojani
upÄ• dÄ• niyattÄ• oghaniyattÄ• yoganiyattÄ• nÄ«varaá¹‡iyattÄ• saá¹ƒkilesikattÄ• parÄ•
acetasikattÄ• cittavippayuttattÄ• na rÅ«pÄ• vacarattÄ• na arÅ«pÄ• vacarattÄ• na apariyÄ
aniyyÄ• nikattÄ• aniccattÄ• ti evamÄ• dinÄ• pi kÄ• raá¹‡ena ekavidhamevÄ• ti.

734-8__._ evaá¹ƒ ekavidhanayaá¹ƒ dassetvÄ• idÄ• ni Ä• di-saddena saá¹…gahitaduvidhat
"ajjhattikabahiddhÄ• " _tiÄ• dinÄ• ajjhattikadukÄ• dayo Ä• raddhÄ• . tattha ajjhattikaduke tÄ
mÄ• no etthÄ• ti attÄ• , attabhÄ• vo, taá¹ƒ attÄ• naá¹ƒ adhikicca uddissa pavattattÄ• ajjhat
indriyabaddhadhammÄ• , tesu bhavÄ• ni, attani vÄ• bhavÄ• ni __ajjhattikÄ• ni_. kÄ• maá¹ƒ
ajjhattasambhÅ«tÄ• atthi, ruá¸·hÄ«vasena pana cakkhÄ• dÄ«neva "ajjhattikÄ• nÄ«" ti vucc
mayaá¹ƒ na homatvaá¹ƒ kaá¹-á¹-hakaliá¹…garÅ«pamo bhavissasÄ«" ti vadantÄ• \Be II 170
sÄ• tisayaá¹ƒ upakÄ• rakÄ• nÄ«ti tÄ• neva visesato ajjhattikanÄ• maá¹ƒ labhanti. __indriyÄ
Ä• dhipaccaá¹-á¹-hena __indriyÄ• ni, _ sesaá¹ƒ tadabhÄ• vato __anindriyaá¹ƒ_. tattha cakk
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su adhipateyyaá¹ƒ tesaá¹ƒ paá¹-umandabhÄ• vÄ• dianuvattana
itthindriyapurisindriyadvayassa itthiliá¹…gÄ• dihetubhÄ• ve, jÄ«vitindriyassa ca sahajarÅ«pÄ
daá¹-á¹-habbaá¹ƒ. visayavisayÄ«bhÄ• vato ghaá¹-á¹-anavasena gahetabbattÄ• __oá¸·Ä• ri
__sukhumaá¹ƒ. upÄ• dinna_nti kammunÄ• gahitaá¹ƒ. kammanibbattaÃ±hi "mametaá¹ƒ pha
gahitaá¹ƒ viya hoti.

__ekÄ• dasa ... pe0 ... sappaá¹-igha_nti cakkhuviÃ±Ã±Ä• á¹‡Ä• viÃ±Ã±eyyattÄ• sanidassa
anidassanaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ patanavasena pana paá¹-ighasabbhÄ• vato sappaá¹-i
__anidassanaappaá¹-ighaá¹ƒ_. __kammato jÄ• ta_nti ettha yaá¹ƒ ekantato kammasamuá¹-a

aá¹-á¹-hindriyÄ• ni, vatthu cÄ• ti navavidhaá¹ƒ rÅ«paá¹ƒ. yaÃ±ca ekÄ• dasavidhe catusamu
kammasamuá¹-á¹-hÄ• naá¹ƒ ekÄ• dasavidhameva rÅ«panti evaá¹ƒ vÄ«satividhampi kamma
yaÃ±hi jÄ• taá¹ƒ, yaÃ±ca jÄ• yati, yaÃ±ca jÄ• yissati, taá¹ƒ sabbampi "kammaja" nti vuccati
kammato aÃ±Ã±aá¹ƒ akammaá¹ƒ, akammato jÄ• taá¹ƒ __akammajaá¹ƒ_. aÃ±Ã±atthe hi ay
"tadaÃ±Ã±apaccayÄ• jÄ• ta" _nti. kammato aÃ±Ã±apaccayato jÄ• taá¹ƒ, utucittÄ• hÄ• rajan
vuttÄ• nusÄ• rena yojetuá¹ƒ sakkÄ• ti na dassitÄ• ni.

diá¹-á¹-hacatukke daá¹-á¹-habbanti diá¹-á¹-haá¹ƒ. yaá¹ƒ rÅ«pÄ• yatanaá¹ƒ adakkhi, yaÃ±ca
dakkhati, yaÃ±ca passeyya, taá¹ƒ sabbaá¹ƒ __diá¹-á¹-haá¹ƒ_ nÄ• ma taá¹ƒsabhÄ• vÄ• nati
"iá¹-á¹-ha" nti. esa nayo __sutÄ• _dÄ«supi. __diá¹-á¹-haá¹ƒ nÄ• ma rÅ«pÄ• yatanaá¹ƒ_
cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyattÄ• . __sutaá¹ƒ nÄ• ma saddÄ• yatanaá¹ƒ_ sotaviÃ±Ã±Ä
nÄ• ma gandharasaphoá¹-á¹-habbÄ• yatanattayaá¹ƒ_ mutvÄ• patvÄ• gahetabbato \Be II 1
sambandhanato vÄ• . tathÄ• hetaá¹ƒ sampattaggÄ• hakavisayaá¹ƒ vuttaá¹ƒ. __viÃ±Ã±Ä• t
kevalaá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyattÄ• .

__dvÄ• raÃ±ceva vatthu cÄ• _ti attanissitÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ, aÃ±Ã
sampaá¹-icchanÄ• dÄ«naÃ±ca pavattimukhabhÄ• vato dvÄ• raÃ±ceva attanissitÄ• naá¹ƒ Ä
__dvÄ• rameva hutvÄ• na vatthÅ«_ti kevalaá¹ƒ kammadvÄ• rabhÄ• vato dvÄ• rameva, tan
abhÄ• vato na vatthu. __vatthumeva hutvÄ• na dvÄ• ra_nti manodhÄ• tumanoviÃ±Ã±Ä• á¹
vatthumeva, cakkhÄ• dayo viya saparanissitÄ• naá¹ƒ pavattidvÄ• rÄ• bhÄ• vato na dvÄ• ra
ekavÄ«satividhaá¹ƒ rÅ«paá¹ƒ vuttavipariyÄ• yato __neva dvÄ• raá¹ƒ na vatthu ca. catutthac
vatthucatukke. __tatiyapada_nti "vatthumeva hutvÄ• nevindriya" nti padaá¹ƒ.

139-40__._ puna paÃ±cavidhanti sambandho. __catuja_nti pakÄ• sitaá¹ƒ catÅ«hiyeva samu

cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyaá¹ƒ rÅ«pÄ• yatanaá¹ƒ tena gahetabbato, na pana cakkhu
viÃ±Ã±eyyato. tathÄ• hetaá¹ƒ Ä• vajjanÄ• dÄ«hi ceva manodvÄ• rikajavanehi ca viÃ±Ã±Ä•
sotaviÃ±Ã±eyyÄ• dÄ«supi. manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyaá¹ƒ pana kevalaá¹ƒ manoviÃ±Ã
hi rÅ«pÄ• dito aÃ±Ã±attha cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni pavattanti.

__chavatthuavatthubhedato_ti channaá¹ƒ vatthÅ«naá¹ƒ, avatthussa ca bhedato. manodhÄ•
rÅ«pÄ• dipaÃ±cakaá¹ƒ.

manÄ• yatanassa arÅ«pattÄ• , dhammÄ• yatanassa ca ekadesato rÅ«pattÄ• Ä• ha __ "Ä•
_nti.

743-5__._ arÅ«pabhave \Be II 172/ rÅ«puppattiyÄ• abhÄ• vato, asaÃ±Ã±Ä«bhavassa ca rÅ
vuttaá¹ƒ __ "kÄ• marÅ«pabhavadvaye" _ti. __bhummavajjesÅ«_ti bhummadevÄ• naá¹ƒ vajj

tesaá¹ƒ manussasadisattÄ• . __purimÄ• tisso_ti aá¹‡á¸• ajajalÄ• bujasaá¹ƒsedajayoniyo. tÄ
yathÄ• vuttappabhedesu na labbhanti, tÄ• saÃ±ca paá¹-ikkhepena pacchimÄ• opapÄ• tikay
Ä• pannameva hotÄ«ti. tattha __niraye_ti ussadÄ• nampi gahaá¹‡ato avÄ«cimahÄ• niraye
sarÄ«raá¹ƒ pacchÄ• vaá¸• á¸• hanakaá¹ƒ hutvÄ• va nibbattati, nijjhÄ• mataá¹‡hikapetÄ• na
kÄ• massa abhÄ• vato gabbhaggahaá¹‡aá¹ƒ na hoti, tasmÄ• aá¹‡á¸• ajajalÄ• bujayoniyo ta
kucchiyaá¹ƒ gabbhaá¹ƒ na patiá¹-á¹-hÄ• tÄ«ti keci. nibbattamÄ• nÄ• naÃ±ca pÄ• pakammÄ
pattabbatÄ• ya mahanteneva sarÄ«rena bhavitabbanti saá¹ƒsedajayonipi tesaá¹ƒ na hoti, a
santappamÄ• nasarÄ«rattÄ• tesaá¹ƒ nibbattakÄ• le allaá¹-á¹-hÄ• ne pupphÄ• dÄ«su samb
natthevÄ• tipi vadanti. tena tesaá¹ƒ opapÄ• tikÄ• va yonÄ«ti Ä• ha __ "nijjhÄ• mataá¹‡hike"
saá¹ƒsedajaopapÄ• tikayonÄ«naá¹ƒ ko visesoti? saá¹ƒsedajo tÄ• va khuddakasarÄ«ro hutv
nissÄ• ya nibbatto kamena vaá¸• á¸• hati. itaro pana yattha yattha nibbattati, tattha tattha
paricchinnappamÄ• á¹‡asarÄ«rova soá¸·asavassuddesiko viya paripuá¹‡á¹‡aá¹…gapaccaá

__sese gatittaye_ti á¹-hapetvÄ• devagatiá¹ƒ, nirayagatiÃ±ca avasesamanussapetatiracchÄ
manussesu hi keci aá¹‡á¸• ajÄ• pi honti kuntaputtadvebhÄ• tikattherÄ• viya, keci saá¹ƒsed
padumagabbhe nibbattapokkharasÄ• tibrÄ• hmaá¹‡Ä• dayo viya, keci opapÄ• tikÄ• pi \Be I
ambapÄ• ligaá¹‡ikÄ• dayo viya. nijjhÄ• mataá¹‡hikÄ• vasesapetÄ• pana sabbacatuppadap
sabbepi tiracchÄ• nÄ• ca catuyonikÄ• vÄ• ti.

746-7__._ gabbhe mÄ• tukucchiyaá¹ƒ setÄ«ti gabbhaseyyako, soyeva rÅ«pÄ• dÄ«su sattat
tassa __gabbhaseyyakasattassa. tiá¹ƒsa rÅ«pÄ• nÄ«_ti kÄ• yabhÄ• vavatthudasakavasena
kammajarÅ«pÄ• niyeva. tadÄ• hi neva cittajarÅ«pamatthi paá¹-isandhicittassa rÅ«pasamuá
nÄ• pi utujaá¹ƒ purimuppannautuno abhÄ• vÄ• . utu hi á¹-hÄ• nappattaá¹ƒ rÅ«paá¹ƒ samuá
Ä• hÄ• rajaá¹ƒ tasmiá¹ƒ kÄ• ye ajjhohaá¹-assa abhÄ• vato, tasmÄ• kammasamuá¹-á¹-hÄ•
paá¹-isandhikkhaá¹‡e nibbattanti, yÄ• nÄ« "kalalarÅ«pa" nti pavuccanti, paripiá¹‡á¸• itÄ• ni
jÄ• tiuá¹‡á¹‡Ä• ya ekassa aá¹ƒsuno pasannatilatele pakkhipitvÄ• uddhaá¹-assa paggharitv
á¹-hitabindumattÄ• ni acchÄ• ni vippasannÄ• ni pasannatelabindusamÄ• nÄ• ni honti. yathÄ

"tilatelassa yathÄ• bindu,

sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒ vaá¹‡á¹‡apaá¹-ibhÄ• gaá¹ƒ,

kalalanti pavuccatÄ«" ti || (Vibh-a 26).

__sabhÄ• vassevÄ• _ti avadhÄ• raá¹‡ena abhÄ• vakassa bhÄ• vadasakÄ• bhÄ• vato tiá¹ƒ
dÄ«peti. tenÄ• ha __ "abhÄ• va ... pe0 ... kÄ• yavatthuvasena tÅ«" _ti. __abhÄ• vagabbhas

abhÄ• vaopapÄ• tikÄ• naá¹ƒ na evanti dassetÄ«ti keci. pubbe sabhÄ• vakagabbhaseyyakas
nivattanatthaá¹ƒ "abhÄ• vagabbhaseyyakasattÄ• na" nti vuttanti daá¹-á¹-habbaá¹ƒ. pubbe g
aá¹‡á¸• ajÄ• nampi gahaá¹‡e idha \Be II 174/ visuá¹ƒ vacanaá¹ƒ gobalÄ«baddaÃ±Ä• yavas
pana tesaá¹ƒ abhÄ• vakabhÄ• vanivattanatthanti. itarathÄ• hi vÄ«satirÅ«pÄ• naá¹ƒ vacana
abhÄ• vakabhÄ• vo panettha aá¹‡á¸• ajÄ• naá¹ƒ pakaraá¹‡ato daá¹-á¹-habbo. na hi gabbha
samÄ• sabhÅ«taá¹ƒ abhÄ• va-saddaá¹ƒ idha Ä• netuá¹ƒ sakkÄ• ti.

<748> __gahitÄ• gahaá¹‡enettha, ekÄ• dasa bhavanti te_ti ekasmiá¹ƒ kalÄ• pe gahitarÅ«p
aggahaá¹‡avasena suddhaá¹-á¹-hakaá¹ƒ, jÄ«vitaá¹ƒ, kÄ• yapasÄ• do, vatthurÅ«panti abhÄ
paá¹-isandhikkhaá¹‡e ekÄ• dasa rÅ«pÄ• ni bhavanti, sabhÄ• vakassa pana dvÄ«su bhÄ• v
rÅ«pÄ• ni honti. __eseva ca nayo_ti vuttesu, vakkhamÄ• nesu ca paá¹-isandhikkhaá¹‡ikaka
aggahitaggahaá¹‡ena rÅ«paggahaá¹‡e nayo eseva Ã±eyyo.

<749> nanu ca "sabbesu dasakesÅ«" ti vuttaá¹ƒ, kathaá¹ƒ pana te dasakÄ• jÄ• nitabbÄ• ti
_tiÄ• di. __suddhakamaá¹-á¹-haka_nti cattÄ• ri mahÄ• bhÅ«tÄ• ni, tannissitÄ• ca vaá¹‡á¹‡a
jÄ«vitÄ• dinÄ• asammissaá¹ƒ suddhaá¹-á¹-hakaá¹ƒ. imÄ• niyeva hi aá¹-á¹-ha katthaci avini
avinibbhogarÅ«pÄ• ni avakaá¹ƒsato eko kalÄ• poti ca vuccati. __Ä• cariyajotipÄ• lattherena
"nipphannÄ• nipphannavasena dasa rÅ«pÄ• ni avinibbhogavuttikÄ• ni eko kalÄ• po" ti vatvÄ
taá¹ƒsamatthanatthaá¹ƒ idaá¹ƒ vuttaá¹ƒ -

"avinibbhogavuttÄ«ni, catujÄ• nekalakkhaá¹‡Ä• .

nipphannÄ• naá¹-á¹-ha vÄ• tesu, hitvÄ• na kÄ• yalakkhaá¹‡e" ti ||

<750> __kÄ• yadasaka_nti kÄ• yo dasamo etthÄ• ti kÄ• yadasakaá¹ƒ, asÄ• dhÄ• raá¹‡ena
dasakaá¹ƒ kÄ• yadasakaá¹ƒ. esa nayo cakkhudasakÄ• dÄ«su. __pariyÄ• puá¹-aá¹ƒ_ Ã±Ä•

752-3__._ kÄ• mÄ• vacaradevesu \Be II 175/ sabbakÄ• laá¹ƒ paá¹-isandhipavattÄ«su sattat
labbhanato vuttaá¹ƒ __ "niccaá¹ƒ rÅ«pÄ• ni sattatÄ«" _ti. na hi te kadÄ• cipi vikalindriyÄ• , a
honti. "manussesu opapÄ• tikasattÄ• na" nti avisesena vuttepi Ä• dikappikÄ• naá¹ƒ bhÄ• va
paá¹-isandhikkhaá¹‡e abhÄ• vato tesaá¹ƒ saá¹-á¹-hi rÅ«pÄ• nÄ«ti veditabbaá¹ƒ. jÄ«vitanava
saá¹ƒsedajÄ• naÃ±ca kÄ• mÄ• vacarasattÄ• naá¹ƒ pavatteyeva hoti tassa pÄ• cakagginÄ•
ajjhohaá¹-Ä• hÄ• rasannissayena sambhavato. saá¹ƒsedajÄ• nampi paripuá¹‡á¹‡aá¹…gapa
opapÄ• tikehi viseso natthÄ«ti tesaá¹ƒ visuá¹ƒ aggahaá¹‡aá¹ƒ. __vibhaá¹…gepi_ hi -

"kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti, kassa
aparÄ• ni dasÄ• yatanÄ• ni, kassaci navÄ• yatanÄ• ni, kassaci sattÄ• yatanÄ• ni pÄ• tubha

imassa niddese "opapÄ• tikasattÄ• na" ntiÄ• dinÄ• opapÄ• tika-ggahaá¹‡ameva kataá¹ƒ, n
taÃ±ca paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ saá¹ƒsedajÄ• naá¹ƒ opapÄ• tikesu saá¹…gaá¹‡hana
__aá¹-á¹-hakathÄ• yaá¹ƒ_ "saá¹ƒsedajayonikÄ• paripuá¹‡á¹‡Ä• yatanabhÄ• vena opapÄ• t
ti. padhÄ• nÄ• ya vÄ• yoniyÄ• sabbaparipuá¹‡á¹‡Ä• yatanayoniá¹ƒ dassetuá¹ƒ __ "opapÄ

754-5__._ __cakkhusotavatthuvasÄ• _ti cakkhudasakasotadasakavatthudasakavasÄ• . __Ä
"rÅ«padhÄ• tuyaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saha cakkhusotavatthusattakÄ• naá¹ƒ jÄ
kalÄ• pÄ• naá¹ƒ vasena sattavÄ«sati \Be II 176/ rÅ«pÄ• ni uppajjanti, tattha gandharasÄ• h
paá¹-ikkhittattÄ• " ti vatvÄ• puna taá¹ƒ samatthento __ "pÄ• á¸·iya_Ã±hi â€™rÅ«padhÄ• tuy
á¹-hapetvÄ• asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti, paÃ±
ti (Vibh 1015) vuttaá¹ƒ. tathÄ• â€™rÅ«padhÄ• tuyÄ• cha Ä• yatanÄ• ni nava dhÄ• tuyoâ€™
sabbasaá¹…gÄ• hakavasena tattha vijjamÄ• nÄ• yatanadhÄ• tuyo dassetuá¹ƒ vuttaá¹ƒ. __k
ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ viya gandhÄ• yatanÄ• dÄ«naÃ±ca tattha bhÄ• vo paá¹-ikkhitto
ghÄ• nÄ• yatananti? Ä• mantÄ• . atthi tattha gandhÄ• yatananti? na hevaá¹ƒ vattabbeâ€™
aphoá¹-á¹-habbÄ• yatanÄ• naá¹ƒ pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ viya agandharasÄ• yatanÄ
bhÄ• vo sakkÄ• vattuá¹ƒ phusituá¹ƒ sakkuá¹‡eyyatÄ• vinimuttassa pathavÄ«Ä• disabhÄ• v
gandharasÄ• yatanabhÄ• vavinimuttassa gandharasabhÄ• vassa abhÄ• vÄ• . yadi ca ghÄ•
kÄ• raá¹‡abhÄ• vo natthÄ«ti tÄ• ni Ä• yatanÄ• nÄ«ti na vucceyyuá¹ƒ, dhÄ• tusaddo pana n
gandhadhÄ• turasadhÄ• tÅ«ti avacane kÄ• raá¹‡aá¹ƒ natthi. dhammasabhÄ• vo ca nesaá¹ƒ
sabhÄ• vadhÄ• raá¹‡Ä• dilakkhaá¹‡ato aÃ±Ã±assa abhÄ• vÄ• . dhammÄ• naÃ±ca Ä• yatan
â€™dhammo Ä• yatananti? Ä• mantÄ• â€™ ti (Yam I Ä• yatanayamaka.13), tasmÄ• tesaá
gandharasÄ• yatanabhÄ• vÄ• bhÄ• vepi koci Ä• yatanabhÄ• vo vattabbo. yadi ca phoá¹-á¹-
pathavÄ«Ä• dibhÄ• vo viya gandharasabhÄ• vato aÃ±Ã±o tesaá¹ƒ koci sabhÄ• vo siyÄ• , te
gandharasabhÄ• ve, pana Ä• yatanabhÄ• ve ca sati gandhÄ• ca so Ä• yatanaÃ±ca gandhÄ
Ä• yatanaÃ±ca rasÄ• yatananti idamÄ• pannamevÄ• ti gandharasÄ• yatanabhÄ• vo ca na s
Ä• hÄ• rÄ• â€™ ti \Be II 177/ (Vibh 1015) vacanato kabaá¸·Ä«kÄ• rÄ• hÄ• rassa tattha abhÄ
yathÄ• pÄ• á¸·iyÄ• avirodho hoti, tathÄ• gandharasojÄ• hitvÄ• rÅ«pagaá¹‡anÄ• kÄ• tab
vilomatÄ• hotÄ«" ti vadati.

__Ä• cariyajotipÄ• ladhammapÄ• lattherÄ• _ pana taá¹ƒ paá¹-ikkhipanti. tathÄ• ca vuttaá¹ƒ
"rÅ«pÄ• vacarasattÄ• naá¹ƒ ghÄ• najivhÄ• yatanÄ• bhÄ• vato vijjamÄ• nÄ• pi gandharasÄ•
ti, te anÄ• masitvÄ• __pÄ• á¸·iyaá¹ƒ_ "paÃ±cÄ• yatanÄ• ni pÄ• tubhavantÄ«" ti "cha Ä• yat
ca Ä• di vuttaá¹ƒ. "tayo Ä• hÄ• rÄ• " ti ca ajjhoharitabbassa Ä• hÄ• rassa abhÄ• vena
ojaá¹-á¹-hamakarÅ«pasamuá¹-á¹-hÄ• panasaá¹…khÄ• tassa Ä• hÄ• rakiccassa akaraá¹‡ato
gandharasÄ• naá¹ƒ, ojÄ• ya ca abhÄ• vato. iti visayino kiccassa abhÄ• vena visayo kiccabh
yasmiÃ±hi bhave visayÄ« natthi, tasmiá¹ƒ taá¹ƒhetuko nippariyÄ• yena visayassa Ä• yatana
vijjamÄ• nassÄ• pi avacanaá¹ƒ, yathÄ• tattheva rÅ«pabhave pathavÄ«tejovÄ• yodhÄ• tÅ«n

phoá¹-á¹-habbÄ• yatanabhÄ• vena. yassa pana yattha vacanaá¹ƒ, tassa tattha visayÄ«sabb
Ä• yatanabhÄ• vo vutto, yathÄ• tattheva rÅ«pÄ• yatanassa. yadi visayÄ«sabbhÄ• vahetuk
Ä• yatanabhÄ• vo, kathamasaÃ±Ã±asattÄ• naá¹ƒ dve Ä• yatanÄ• ni pÄ• tubhavanti. asaÃ±
natthi. atha tadabhÄ• vena rÅ«pÄ• yatanaá¹ƒ aÃ±Ã±esaá¹ƒ avisayoti? nÄ• yaá¹ƒ virodho. y
rÅ«padhÄ• tuyaá¹ƒ saÃ±Ã±Ä«naá¹ƒ gandhÄ• yatanÄ• dÄ«naá¹ƒ avacanaá¹ƒ, tena na rÅ«p
asaÃ±Ã±Ä«naá¹ƒ ekaá¹ƒ Ä• yatanaá¹ƒ na vattabbaá¹ƒ. yathÄ• sakaÃ±hi indriyagocarabhÄ•
nippariyÄ• yena Ä• yatanabhÄ• vo atthi, tesu \Be II 178/ niddisiyamÄ• nesu tadabhÄ• vato
saÃ±Ã±Ä«naá¹ƒ gandhÄ• dike visuá¹ƒ Ä• yatanabhÄ• vena avatvÄ• dhammasabhÄ• vÄ• n
ca visayabhÄ• vÅ«pagamanato dhammÄ• yatanantogadhe katvÄ• "paÃ±cÄ• yatanÄ• nÄ«"
etadatthaÃ±hi dhammÄ• yatananti sÄ• maÃ±Ã±ato nÄ• makaraá¹‡aá¹ƒ piá¹-á¹-hivaá¹-á¹-ak
"paÃ±cÄ• yatanÄ• nÄ«" ti vuttaá¹ƒ. yena ca pana adhippÄ• yena asaÃ±Ã±Ä«naá¹ƒ rÅ«pÄ•
saÃ±Ã±Ä«naá¹ƒ, asaÃ±Ã±Ä«nampi gandhÄ• yatanÄ• dÄ«naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ kÄ• t
dassanatthaá¹ƒ "asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ dve Ä• yatanÄ• ni pÄ• tubhavantÄ«" t

asatipi hi tattha attano indriyesu rÅ«passa vaá¹‡á¹‡Ä• yatanasabhÄ• vÄ• tikkamo natthevÄ
rÅ«pÄ• yatanantveva vuccati. iminÄ• ca nayadassanena gandhÄ• dÄ«ni tÄ«á¹‡i pakkhipitv
Ä• yatanÄ• ni, asaÃ±Ã±Ä«naá¹ƒ paÃ±cÄ• ti ayamattho dassito hoti. evaÃ±cetaá¹ƒ sampaá¹
rÅ«paloke phusituá¹ƒ asakkuá¹‡eyyatÄ• ya pathavÄ«Ä• dÄ«naá¹ƒ bramhÅ«naá¹ƒ vacÄ«gh
paá¹-ighaá¹-á¹-ananighaá¹ƒsanamantarena saddappavatti atthi, na ca phusanasabhÄ• vÄ•
aphusanasabhÄ• vatÄ• sakkÄ• viÃ±Ã±Ä• tuá¹ƒ, phoá¹-á¹-habbÄ• yatanassa ca bhÅ«tatta
rÅ«pÄ• yatanÄ• dÄ«nampi sambhavo eva na siyÄ• , tasmÄ• phusituá¹ƒ sakkuá¹‡eyyatÄ• y
kÄ• yindriyÄ• bhÄ• vena tesaá¹ƒ phoá¹-á¹-habbabhÄ• vo na vutto. evaÃ±ca katvÄ• rÅ«pad
sappaá¹-ighatÄ• vacanaÃ±ca samatthitaá¹ƒ hoti. vuttaÃ±hi "asaÃ±Ã±asattÄ• naá¹ƒ anidass
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe0 ... dve mahÄ• bhÅ«tÄ• " tiÄ• di.

paá¹-igho ca nÄ• ma bhÅ«tattayassa kÄ• yapasÄ• daá¹ƒ pati tannissayabhÅ«taghaá¹-á¹-an
abhimukhabhÄ• vo, idha pana taá¹ƒsabhÄ• vatÄ• , so ca phusituá¹ƒ asakkuá¹‡eyyabhÄ• vo
abhÄ• vato natthi. yadi tattha asatipi visayimhi rÅ«pÄ• yatanampi gahetvÄ• "dve Ä• yatanÄ
kasmÄ• gandhÄ• yatanÄ• dÄ«ni gahetvÄ• "paÃ±cÄ• yatanÄ• nÄ«" ti na vuttanti? nayadas
vuttovÄ• yamattho. atha vÄ• tattha rÅ«pÄ• yatanasseva vacanaá¹ƒ kadÄ• ci aÃ±Ã±abhÅ«n
visayabhÄ• vaá¹ƒ sandhÄ• ya, na pana itaresaá¹ƒ abhÄ• vato, nÄ• pi pariyÄ• yena gandhÄ
Ä• yatanabhÄ• vÄ• bhÄ• vato.

asaÃ±Ã±Ä«naÃ±hi rÅ«pÄ• yatanaá¹ƒ samÄ• natalavÄ• sÄ«naá¹ƒ vehapphalÄ• naá¹ƒ, upa
suddhÄ• vÄ• sÄ• naá¹ƒ pasÄ• dassa visayabhÄ• vaá¹ƒ gacchati, na pana gandharasÄ• ti te
yuttaá¹ƒ. __kathÄ• vatthumhi_ ca nippariyÄ• yena gandhÄ• yatanÄ• dÄ«naá¹ƒ atthibhÄ• va
paá¹-isedho kato. yadipi cetaá¹ƒ vacanaá¹ƒ tattha gandhÄ• yatanÄ• dÄ«naá¹ƒ abhÄ• vavibh
atthibhÄ• vadÄ«panampi pana aÃ±Ã±avacanaá¹ƒ natthevÄ• ti? nayidamevaá¹ƒ aá¹-á¹-haka

atthibhÄ• vassa niddhÄ• retvÄ• vuttattÄ• . yaÃ±hi aá¹-á¹-hakathÄ• vacanaá¹ƒ pÄ• á¸·iyÄ• pÄ• á¸·i viya pamÄ• á¹‡abhÅ«taá¹ƒ avigarahitÄ• ya Ä• cariyaparamparÄ• ya yÄ• vajjatanÄ• "yaá¹ƒ pÄ• á¸·iyÄ• na virujjhati aá¹-á¹-hakathÄ• vacanaá¹ƒ, taá¹ƒ pamÄ• á¹‡aá¹ƒ, idaá¹ƒ pa nayidamevaá¹ƒ, yathÄ• na virujjhati, tathÄ• paá¹-ipÄ• ditattÄ• . cakkhÄ• dÄ«naá¹ƒ Ä• yata tannissayÄ• naÃ±ca viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sattasuÃ±Ã±atÄ• sandassanatthaá¹ƒ bhagavato Ä• yatanabhÄ• vena vuttÄ• naá¹ƒyeva dhÄ• tubhÄ• vadÄ«panato dhÄ• tubhÄ• vassÄ• pi te tasmÄ• yathÄ• pÄ• á¸·iyÄ• avirodho hoti, tathÄ• cakkhudasakÄ• divasena idha rÅ«pagaá dhammatÄ• vilomanÄ• saá¹…kÄ• ya okÄ• soti veditabbanti.

<756> __jaccandhabadhirÄ• _ti \Be II 180/ chandÄ• nurakkhaá¹‡atthaá¹ƒ dÄ«ghakaraá¹‡a jaccandhabadhiraaghÄ• narahite napuá¹ƒsake __vatthukÄ• yajivhÄ• _dasakavasena idha _ "opapÄ• tikassa jaccandhabadhiraghÄ• narahite napuá¹ƒsake jivhÄ• kÄ• yavatthudasakÄ• uppajjantÄ«" ti aá¹-á¹-hakathÄ• vÄ• daá¹ƒ gahetvÄ• vuttaá¹ƒ. __Ä• nandÄ• cariyo_ pana ta sametÄ«" ti vatvÄ• paá¹-ikkhipati. tathÄ• cÄ• ha "netaá¹ƒ pÄ• á¸·iyÄ• sametÄ«" ti. na hi pA kÄ• mÄ• vacarÄ• naá¹ƒ saá¹ƒsedajopapÄ• tikÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ uppatti vuttÄ• .

__dhammahadayavibhaá¹…ge_ hi -

"kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti, kassa aparÄ• ni dasÄ• yatanÄ• ni, kassaci navÄ• yatanÄ• ni, kassaci sattÄ• yatanÄ• ni pÄ• tubha

vuttaá¹ƒ, na vuttaá¹ƒ "aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«" ti. yadi hi aghÄ• nakassÄ• pi tikkhattuá¹ƒ "dasÄ• yatanÄ• ni pÄ• tubhavantÄ«" ti vattabbaá¹ƒ siyÄ• , tikkhattuÃ±ca "navÄ• pÄ• tubhavantÄ«" ti, na cetaá¹ƒ vuttaá¹ƒ. __yamake_ ca ghÄ• najivhÄ• naá¹ƒ sahappavatti upaparikkhitvÄ• gahetabbanti. ayaÃ±hettha Ä• cariyassa adhippÄ• yo - __dhammahadayav "ekÄ• dasÄ• " ti paripuá¹‡á¹‡Ä• yatanassa saddÄ• yatanavajjÄ• ni ekÄ• dasÄ• yatanÄ• ni v dasÄ• yatanÄ• nÄ«" ti andhassa cakkhÄ• yatanavajjÄ• ni, "aparÄ• ni dasÄ• yatanÄ• nÄ«" ti sotÄ• yatanavajjÄ• ni, "navÄ• yatanÄ• nÄ«" ti andhabadhirassa cakkhusotavajjÄ• ni, "sattÄ• gabbhaseyyakassa rÅ«pagandharasakÄ• yaphoá¹-á¹-habbamanadhammÄ• yatanavasena v cakkhusotaghÄ• navikalopi uppajjeyya, tassa aá¹-á¹-hevÄ• yatanÄ• ni \Be II 181/ vattabbÄ• vuttaá¹ƒ "aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«" ti, tasmÄ• nattheva cakkhusotaghÄ• nav aghÄ• nakaupapattiyaá¹ƒ punapi "kassaci aparÄ• ni dasÄ• yatanÄ• ni pÄ• tubhavantÄ«" ti v sati yathÄ• andhabadhirassa vasena "kassaci navÄ• yatanÄ• ni pÄ• tubhavantÄ«" ti ekavÄ andhÄ• ghÄ• nakassa, badhirÄ• ghÄ• nakassa ca vasena "kassaci aparÄ• ni navÄ• yatanÄ navÄ• yatanÄ• nÄ«" ti vattabbaá¹ƒ siyÄ• . kÄ• mabhave ajivhassa sattassÄ• bhÄ• vato, ghÄ sahappavattivacanato ca tattheva kÄ• madhÄ• tuyaá¹ƒ aghÄ• nakassÄ• sambhavoti.

__jotipÄ• lattherÄ• _dayo pana "saá¹ƒsedajassa

jaccandhabadhiraaghÄ• nakanapuá¹ƒsakassajivhÄ• kÄ• yavatthudasakÄ• naá¹ƒvasenatiá¹
vuttaá¹ƒ, na opapÄ• tikassa. __dhammahadayavibhaá¹…gapÄ• á¸·iyaÃ±ca_ â€™upapattikk
opapÄ• tikasseva vasena nayo nÄ«to. __yamakaá¹-á¹-hakathÄ• yaÃ±ca_ vuttaá¹ƒ â€™kÄ•
opapÄ• tiko natthi. yadi bhaveyya, kassaci aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«ti vadeyy
__dhammahadayavibhaá¹…ge_ â€™kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• da
tiÄ• dÄ«naá¹ƒ niddese â€™opapÄ• tikÄ• naá¹ƒ petÄ• naâ€™ ntiÄ• dinÄ• opapÄ• tika-ggah
saá¹ƒsedaja-ggahaá¹‡aá¹ƒ, taá¹ƒ paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒyeva saá¹ƒsedajÄ• naá¹ƒ c
vuttanti veditabbaá¹ƒ. tathÄ• hi vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ â€™saá¹ƒsedajayonikÄ
paripuá¹‡á¹‡Ä• yatanabhÄ• vena opapÄ• tikasaá¹…gahaá¹ƒ katvÄ• vuttÄ• â€™ ti, padhÄ•
paripuá¹‡á¹‡Ä• yatanaá¹ƒ yoniá¹ƒ saá¹…gahetvÄ• dassetuá¹ƒ â€™opapÄ• tikÄ• naâ€™ n
pÄ• á¸·ivirodho" ti vadanti.

apare panÄ• hu - "kÄ• madhÄ• tuyaá¹ƒ aghÄ• nako opapÄ• tiko natthi. yadi bhaveyya, kas
pÄ• tubhavantÄ«ti \Be II 182/ vadeyyÄ• ti idaá¹ƒ manussesu saá¹ƒsedajopapÄ• tikÄ• naá¹ƒ
paripuá¹‡á¹‡Ä• yatanÄ• va. kesaÃ±ci pana aghÄ• nakakÄ«á¹-Ä• naá¹ƒ atthibhÄ• vato apÄ•
sandhÄ• yetaá¹ƒ vutta" nti vadanti. taá¹ƒ __Ä• nandÄ• cariyÄ• dÄ«naá¹ƒ_ matena paá¹-ikkh

757-8__._ __ukkaá¹ƒsassÄ• vakaá¹ƒsassa antare_ti "sattatÄ«" ti vuttaukkaá¹ƒsapariccheda
vuttaavakaá¹ƒsapariccheda ca majjhe. __anurÅ«pato ... pe0 ... vibhÄ• vinÄ• _ti jÄ• tiand
rÅ«pÄ• ni cakkhudasakÄ• bhÄ• vato, tathÄ• badhirassa sotadasakÄ• bhÄ• vato, andhabad
cakkhusotadasakÄ• bhÄ• vatotiÄ• dinÄ• nayena aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• ya paripuá¹‡
rÅ«pÄ• naá¹ƒ pÄ• á¹‡Ä«naá¹ƒ vasena rÅ«pÄ• naá¹ƒ samuppatti_ viÃ±Ã±Ä• tabbÄ• ti attho.
taá¹ƒ vuttamevÄ• ti.

759-60__._ evaá¹ƒ tÄ«su bhavesu paá¹-isandhiyaá¹ƒ rÅ«pappavattiá¹ƒ dassetvÄ• idÄ• ni p
"sattavÄ«sati rÅ«pÄ• nÄ«" _tiÄ• di vuttaá¹ƒ. kÄ• mÄ• vacarasattassa hi paripuá¹‡á¹‡Ä• yata
andhabadhirÄ• dipasÄ• davighÄ• te yÄ• va maraá¹‡acittassa heá¹-á¹-hÄ• sattarasamacitta
rÅ«pÄ• ni pavattanti. aparipuá¹‡á¹‡Ä• yatanassa pana jaccandhÄ• dikassa heá¹-á¹-hÄ• vut
hÄ• yanavaá¸• á¸• hanÄ• ni veditabbÄ• ni. nanu aá¹-á¹-havÄ«satiyeva rÅ«pÄ• ni kÄ• mabha
"appavattanato" _tiÄ• di.

__ghÄ• naá¹ƒ ... pe0 ... na vijjare_ti kÄ• mavirÄ• gabhÄ• vanÄ• vasena gandhÄ• diggÄ• ha
hontÄ«ti ghÄ• nÄ• dittayaá¹ƒ natthi. cakkhusotesu pana anuttaradassanÄ• diatthaá¹ƒ virattÄ
tesaá¹ƒ uppajjanti. __bhÄ• vadvayaá¹ƒ_ kÄ• marÄ• gÅ«panissayattÄ• na uppajjati. keci pa
rÅ«pabhave \Be II 183/ natthi dandhattakarÄ• didhÄ• tukkhobhÄ• bhÄ• vato. sati hi tÄ• dise
tappaá¹-ipakkhehi lahutÄ• dÄ«hi bhavitabba" nti vadanti, taá¹ƒ akÄ• raá¹‡aá¹ƒ. na hi
vÅ«pasametabbapaccanÄ«kÄ• pekkho tabbirodhidhammuppÄ• do. tathÄ• sati sahetukakir
kÄ• yalahutÄ• dÄ«naá¹ƒ abhÄ• vo eva siyÄ• , tasmÄ• paÃ±ceva rÅ«pÄ• ni saÃ±Ã±Ä«brah

avasesÄ• ni tevÄ«sati rÅ«pÄ• ni uppajjanti. asaÃ±Ã±Ä«brahmÄ• naá¹ƒ pana paÃ±ca pasÄ•
hadayavatthu, viÃ±Ã±attidvayaá¹ƒ, lahutÄ• dittayanti terasa rÅ«pÄ• ni vajjetvÄ• avasesÄ• r

<761> __catusantatÄ«_ti catunnaá¹ƒ paccayÄ• naá¹ƒ vasena catusantatirÅ«pÄ• ni. __rÅ«p
brahmÄ• naá¹ƒ anÄ• hÄ• rabhÄ• vena Ä• hÄ• rajarÅ«pÄ• naá¹ƒ abhÄ• vato tisso santatiyo
cittajÄ• hÄ• rajÄ• naá¹ƒ abhÄ• vato dve santatiyo. __bahiddhÄ• ekasantatÄ«_ti kammajÄ•
abhÄ• vato utujasantatiyeva.

762-4__._ evaá¹ƒ paá¹-isandhipavattÄ«su rÅ«pÄ• naá¹ƒ gaá¹‡anapariccheda á¹ƒ vatvÄ• id
uppattikkamaá¹ƒ dassetuá¹ƒ __ "rÅ«paá¹ƒ nibbattamÄ• na" _ntiÄ• di vuttaá¹ƒ. __sabbesa_r
kÄ• marÅ«pabhavikÄ• naá¹ƒ sabbasattÄ• naá¹ƒ. __paá¹-isandhikkhaá¹‡e panÄ• _ti ettha d
pÄ• á¹-haseso. tenÄ• ha __ "yathevÄ• " _tiÄ• di. paá¹-isandhikkhaá¹‡e dasakattayaá¹ƒ heá
"taÃ±ca kho sandhicittassÄ• " _tiÄ• dikaá¹ƒ visesaá¹ƒ dassetuá¹ƒ puna vuttaá¹ƒ. cittassa tÄ
kammajarÅ«pÄ• naá¹ƒ samuppattito Ä• ha __ "tathevÄ• " _tiÄ• di. __tiá¹ƒsa tiá¹ƒsevÄ• _ti t
kammajarÅ«pÄ• ni.

__Ä• nandÄ• cariyo_ pana "cittassa á¹-hitikkhaá¹‡ameva natthi, bhaá¹…gakkhaá¹‡e ca rÅ«
catusamuá¹-á¹-hÄ• nikÄ• nipi rÅ«pÄ• ni cittassa uppÄ• dakkhaá¹‡eyeva hontÄ«" ti Ä• ha. vu
yo cettha cittassa á¹-hitikkhaá¹‡o vutto, so ca atthi natthÄ«ti vicÄ• retabbo. __cittayamake_
uppajjamÄ• na" nti (Yam II cittayamaka.81) etassa vibhaá¹…ge "bhaá¹…gakkhaá¹‡e uppan
nti (Yam II cittayamaka.81) ettakameva vuttaá¹ƒ, na vuttaá¹ƒ "á¹-hitikkhaá¹‡e bhaá¹…gakkh
tathÄ• " na uppajjamÄ• naá¹ƒ na uppanna" nti ettha "bhaá¹…gakkhaá¹‡e na uppajjamÄ• na
ettakameva vuttaá¹ƒ, na vuttaá¹ƒ "á¹-hitikkhaá¹‡e bhaá¹…gakkhaá¹‡e cÄ• " ti. evaá¹ƒ "na n
nirujjhamÄ• na" nti etesaá¹ƒ paripuá¹‡á¹‡avissajjane "uppÄ• dakkhaá¹‡e anÄ• gataÃ±cÄ• "
"á¹-hitikkhaá¹‡e" ti avacanaá¹ƒ, atikkantakÄ• lavÄ• re ca "bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppÄ
vÄ«tikkanta" nti (Yam II cittayamaka.83) vatvÄ• "á¹-hitikkhaá¹‡e" ti avacanaá¹ƒ á¹-hitikkhaá
cittassa dÄ«peti. __sutte_pi hi "á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«" ti (AN I 3.47) t
aÃ±Ã±athattÄ• bhÄ• vato yassÄ• aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati, sÄ• santatiá¹-á¹-hitÄ«ti
vijjamÄ• naá¹ƒ taá¹ƒkhaá¹‡advayasamaá¹…gÄ« á¹-hitanti. yo cettha cittassa nirodhakkhaá¹
ca vicÄ• retabbo. kasmÄ• ? "yassa vÄ• pana samudayasaccaá¹ƒ nirujjhati, tassa dukkhasa
ti (Yam I saccayamaka.136) vuttanti, na ca cittasamuá¹-á¹-hÄ• narÅ«pameva sandhÄ• ya pa
viÃ±Ã±Ä• tuá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«pÄ• dhikÄ• rassa abhÄ• vÄ• ti.

Ä• cariyassa hi ayamadhippÄ• yo - uppannauppajjamÄ• navÄ• rÄ• dÄ«su "á¹-hitikkhaá¹‡e'
á¹-hitikkhaá¹‡aá¹ƒ nÄ• ma natthÄ«" ti imamatthaá¹ƒ dÄ«peti. na hi yathÄ• dhammasÄ• sane
avacane kÄ• raá¹‡aá¹ƒ dissati. na kevalaá¹ƒ abhidhamme avacanameva cittassa á¹-hitikkha
apica kho "á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«" ti evamÄ• gatÄ• suttantapÄ• á¸·ip

pubbÄ• paraviseso. apica yathÄ• bhÅ«to dhammo uppajjati, kiá¹ƒ tathÄ• bhÅ«tova bhijjati,
aÃ±Ã±athÄ• bhÅ«to. yadi tathÄ• bhÅ«tova bhijjati, na jaratÄ• ya sambhavo. aÃ±Ã±athÄ•
sabbathÄ• pi á¹-hitikkhaá¹‡assa abhÄ• voyeva. yadi ca cittassa bhaá¹…gakkhaá¹‡e rÅ«paá
dukkhasaccanti katvÄ• "no" ti vattuá¹ƒ na sakkÄ• , vuttaÃ±ca, tasmÄ• viÃ±Ã±Ä• yati "cittas
rÅ«puppÄ• do natthÄ«" ti.

__Ä• cariyajotipÄ• ladhammapÄ• lattherÄ• naá¹ƒ_ panetaá¹ƒ nakkhamati. tehi "ekadhamm
uppÄ• danirodhÄ• naá¹ƒ aÃ±Ã±o uppÄ• dakkhaá¹‡o, aÃ±Ã±o nirodhakkhaá¹‡o. uppÄ• dÄ•
uppÄ• dakkhaá¹‡o, nirodhÄ• vatthaá¹ƒ upÄ• dÄ• ya nirodhakkhaá¹‡o. uppÄ• dÄ• vatthÄ• y
ekasmiá¹ƒyeva ca sabhÄ• vadhamme yathÄ• icchitabbÄ• , aÃ±Ã±athÄ• aÃ±Ã±oyeva dhar
nirujjhatÄ«ti Ä• pajjeyya, evaá¹ƒ nirodhÄ• vatthÄ• ya viya nirodhÄ• bhimukhÄ• vatthÄ• yapi
á¹-hiti jaratÄ• cÄ• " ti sampaá¹-icchitabbametaá¹ƒ.

yadi evaá¹ƒ kasmÄ• pÄ• á¸·iyaá¹ƒ á¹-hitikkhaá¹‡o na vuttoti? vineyyajjhÄ• sayÄ• nurodher
pÄ• á¸·igatÄ«ti veditabbÄ• ti. abhidhammadesanÄ• pi hi kadÄ• ci vineyyajjhÄ• sayÄ• nurod
rÅ«passa uppÄ• do "upacayo santatÄ«" ti bhinditvÄ• desito. hetusampayuttadukÄ• didesar
"yassa vÄ• panÄ• " tiÄ• dipucchÄ• ya vissajjane ca arÅ«palokaá¹ƒ cittasamuá¹-á¹-hÄ• narÅ
ti sakkÄ• vattuá¹ƒ. ayaÃ±hi yamakadesanÄ• ya pakati, yadidaá¹ƒ yathÄ• sambhavayojanÄ•
paccÄ• sattiÃ±Ä• yena yaá¹ƒ samudayasaccaá¹ƒ nirujjhati, tena yaá¹ƒ dukkhasaccaá¹ƒ upp
cittacetasikatappaá¹-ibaddharÅ«pasaá¹…khÄ• taá¹ƒ, tassa tadÄ• uppatti natthÄ«ti "no" ti vi
nasabbassa vacanato, tasmÄ• na \Be II 186/ sakkÄ• cittassa á¹-hitikkhaá¹‡e, bhaá¹…gakk
rÅ«puppÄ• danaá¹ƒ paá¹-ikkhipitunti vadanti.

utujarÅ«pÄ• ni pana paá¹-isandhicittassa á¹-hitikkhaá¹‡ato paá¹-á¹-hÄ• ya aá¹-á¹-hakanava
paá¹-isandhikkhaá¹‡e hi uppannÄ• naá¹ƒ kammajarÅ«pÄ• naá¹ƒ abbhantare sahuppÄ• dae
patvÄ• tassa á¹-hitikkhaá¹‡e aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-hÄ• peti, tattha uppannÄ• tejo
paá¹-isandhicittassa bhaá¹…gakkhaá¹‡e, tattha uppannÄ• paá¹-hamabhavaá¹…gassa uppA
aá¹-á¹-hakaá¹ƒ, kadÄ• ci saddapÄ• tubhÄ• vakÄ• le tena saha saddanavakaÃ±ca uppajjati.
paá¹-isandhito anantaraá¹ƒ paá¹-hamabhavaá¹…gato paá¹-á¹-hÄ• ya rÅ«pajanakacittÄ• naá
aá¹-á¹-hakavasena, saddapÄ• tubhÄ• vÄ• dikÄ• le saddanavakÄ• divasena ca pavattanti. Ä
dvinnaá¹ƒ vÄ• sattÄ• hÄ• naá¹ƒ atikkamena nibbattanti. nanu ca ajjhohaá¹-Ä• hÄ• rapacca
samuá¹-á¹-hÄ• peti, gabbhe sayantassa ca kuto ajjhoharaá¹‡Ä• hÄ• roti? samÄ• tito. mÄ• ta
kucchigatassa sarÄ«re abbhaÃ±janaá¹ƒ viya Ä• hÄ• rakiccaá¹ƒ karoti. tenÄ• hu porÄ• á¹‡Ä

"yaÃ±cassa bhuÃ±jatÄ« mÄ• tÄ• ,

annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti,

mÄ• tukucchigato naro" ti || (SN I 1.235).

tasmÄ• mÄ• tarÄ• ajjhohaá¹-Ä• hÄ• rena anuggahite sarÄ«re abbhantarikÄ• ojÄ• laddha
samuá¹-á¹-hÄ• peti, cakkhusotaghÄ• najivhÄ• dasakÄ• pana paÃ±capasÄ• dÄ• vatthaá¹ƒ a
sattÄ• he uppajjanti, "ekÄ• dasame sattÄ• he" ti (Yam mÅ«laá¹-Ä«0 Ä• yatanayamaka 22-2
ayamettha gabbhaseyyakÄ• naá¹ƒ rÅ«pappavattinayo.

opapÄ• tikÄ• nampi \Be II 187/ paá¹-isandhicittassa uppÄ• dakkhaá¹‡e kammasamuá¹-á¹-h
uppajjanti, tathevassa á¹-hitikkhaá¹‡e, bhaá¹…gakkhaá¹‡e ca sattati sattatÄ«tiÄ• dinÄ• vutt
ukkaá¹ƒsÄ• vakaá¹ƒsato kÄ• mabhavikasattÄ• naá¹ƒ, rÅ«pÄ«brahmÄ• naÃ±ca yathÄ• vutta
kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, utusamuá¹-á¹-hÄ• nÄ• naÃ±ca pavatti veditabbÄ• . Ä• hÄ
kÄ• mÄ• vacarÄ• naá¹ƒ sabbapaá¹-hamaá¹ƒ attano mukhagatakheá¸·aá¹ƒ ajjhoharaá¹‡akÄ
saÃ±Ã±Ä«brahmÄ• naá¹ƒ taá¹ƒ sabbena sabbaá¹ƒ natthi. asaÃ±Ã±Ä«naÃ±ca cittajÄ• hÄ• n
viseso. evaá¹ƒ uppajjamÄ• nesu ca panetesu rÅ«pesu yaá¹ƒ cittassa uppÄ• dakkhaá¹‡e up
sahuppannacittaá¹ƒ Ä• diá¹ƒ katvÄ• sattarasamacittassa nirodhakkhaá¹‡e nirujjhati, á¹-hitik
aá¹-á¹-hÄ• rasamassa uppÄ• dakkhaá¹‡e nirujjhati, bhaá¹…gakkhaá¹‡e uppannaá¹ƒ imassa
nirujjhatÄ«ti evaá¹ƒ uppajjantaá¹ƒ, nirujjhantaÃ±ca yÄ• va maraá¹‡acittassa heá¹-á¹-hÄ• sa
tÄ• va yathÄ• rahaá¹ƒ catusantatiÄ• divasena pavattatÄ«ti. Ä• sannamaraá¹‡assa pana cut
á¹-hitikkhaá¹‡amÄ• diá¹ƒ katvÄ• kammajarÅ«paá¹ƒ na samuá¹-á¹-hÄ• ti. yadi samuá¹-á¹-hÄ
anupacchinnattÄ• kammajarÅ«pÄ• naá¹ƒ. kammajarÅ«pasamucchede hi "mato" ti vuccati.

"Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho tadÄ• seti, niratthaá¹ƒva kaliá¹…gara" nti || (SN II 3.95).

sattarasamena saha uppannaÃ±ca taá¹ƒ cuticittena saha nirujjhati, aparaÃ±ca na uppajjati.
kammakkhayÄ• , ubhayakkhayÄ• , upakkamena vÄ• kassacÄ«ti evaá¹ƒ kammajarÅ«passe
Ä• hÄ• raje, aá¹-á¹-hakathÄ• matena cittaje ca. tampi apagatajÄ«vassa na uppajjati. utujarÅ
eva. tathÄ• saá¹ƒsedajÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ pana sarÄ«ranikkhepÄ• bhÄ• vato tan

765-6__._ uppÄ• davayavantatÄ• ya \Be II 188/ nicco dhuvo na hotÄ«ti __anicco, _ niccakh
sassatÄ• divasena anupagantabboti __anicco_. ayaÃ±hi vinÄ• so janakapaccayato aÃ±Ã±a
niccakhaá¹‡ikova hoti. dhuvasÄ• ravirahitattÄ• __addhuvo_. avasavattanaá¹-á¹-hena __ana
udayavayapaá¹-ipÄ«á¸·anena, dukkhavatthutÄ• ya ca dukkhÄ• naá¹ƒ khandho samÅ«hoti _
pana sukhehi asammissoyevÄ• ti Ä• ha __ "kevalo" _ti. kassacipi vÄ• rÅ«passa sukhasabh
dukkhakkhandhoti vuttaá¹ƒ "dukkhakkhandho ca kevalo" ti. paccayayÄ• paniyatÄ• ya ca rog

so hi yathÄ• rahaá¹ƒ paccayehi yÄ• petabbatÄ• ya yÄ• pyarogo viyÄ• ti rogato daá¹-á¹-habb
itaro Ä• bÄ• dho, mÅ«labyÄ• dhi viya cesa anubaddhabyÄ• dhÄ«naá¹ƒ kilesarogÄ• dÄ«naá
daá¹-á¹-habbo. dukkhatÄ• sÅ«layogitÄ• ya, kilesÄ• sucipaggharaá¹‡atÄ• ya, uppÄ• dajarÄ•
uddhumÄ• taparipakkapabhinnatÄ• ya ca __gaá¹‡á¸• ato_. so hi dukkhadukkhatÄ• saá¹…k
vipariá¹‡Ä• madukkhatÄ• ti tividhadukkhatÄ• saá¹…khÄ• tena rujjanena yuttatÄ• ya, yathÄ•
samannÄ• gamavasena ca rÄ• gÄ• dikilesÄ• sucivissandanato, ahutvÄ• sambhavanato, up
jarÄ• bhaá¹…gehi ca yathÄ• kkamaá¹ƒ paripakkapabhinnabhÄ• vato gaá¹‡á¸• asadisoti gaá
avasavattanatÄ• ya, avidheyyatÄ• ya ca __parato_. yathÄ• hi paro patanto parassa vasaá¹
subhasukhÄ• dibhÄ• vena vase vattetuá¹ƒ asakkuá¹‡eyyatÄ• ya avasavattanato "mÄ• jÄ«n
vidhÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya avidheyyabhÄ• vato parato daá¹-á¹-habbaá¹ƒ. byÄ• dhija
Ä• byÄ• sanato ca __palokato_. idaá¹ƒ byÄ• dhiÄ• dÄ«hi pakÄ• rehi \Be II 189/ bhijjanato, v
vÄ• Ä• byÄ• sanato byasanatthassa loka-saddassa pavisiá¹-á¹-hassa Ä• byÄ• sanatthatÄ•
__chanda_nti rajjanavasena pavattaá¹ƒ chandaá¹ƒ.

<767> __dhammasenÄ• patinÄ• _ti dhammasenÄ• ya pati nÄ• yakoti __dhammasenÄ• pa
hitasaá¹…khÄ• to attho etassÄ• ti __hitatthi, _ tena. __sakkaccÄ• _ti uggahaá¹‡adhÄ• raá¹-

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

rÅ«pavibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamo paricchedo

nibbÄ• naniddesavaá¹‡á¹‡anÄ•

768-9__._ Ä• dito rÅ«pÄ• nantaramuddiá¹-á¹-haá¹ƒ yaá¹ƒ nibbÄ• nanti sambandho. tassa v
pavakkhÄ• mÄ«ti sambandho.

__bhavÄ• bhava_nti bhavato bhavaá¹ƒ, khuddakaá¹ƒ, mahantaá¹ƒ vÄ• bhavaá¹ƒ. __vinan
taá¹‡hÄ• hi saá¹ƒsÄ• ranÄ• yikabhÄ• vena bhavato bhavaá¹ƒ, sugatiduggativasena khudda
aparÄ• parabhÄ• vÄ• ya saá¹ƒsibbati, tunnakaraá¹‡aá¹ƒ viya karoti. __nikkhantattÄ• _ti visa
nissaá¹-attÄ• . maraá¹‡apaá¹-ipakkhatÄ• ya, amatasadisatÄ• ya vÄ• __amataá¹ƒ_. sabbad
__paramaá¹ƒ sukhaá¹ƒ_. sabbepi saá¹…khÄ• rÄ• samanti upasamanti anuppattidhammata
__sabbasaá¹…khÄ• rasamatho_. khandhÅ«padhiÄ• dayo sabbepi upadhÄ« upaddavÄ• pa
__sabbÅ«padhipaá¹-inissaggo_. yasmÄ• taá¹ƒ Ä• gamma kÄ• mataá¹‡hÄ• dibhedÄ• taá¹-

virajjati, nirujjhati \Be II 190/ ca, tasmÄ• __taá¹‡hÄ• kkhayo virÄ• go nirodho_ti ca vuccati. a
ettha sattÄ• kilesanigaá¸·abandhÄ• ti rodho, saá¹ƒsÄ• rassetaá¹ƒ adhivacanaá¹ƒ, tato nikk

<770> __adhigamÄ• _ti tadanurÅ«pÄ• ya paá¹-ipattiyÄ• ariyamaggena paá¹-ivijjhanena.

rÄ• gakkhayÄ• dibhÄ• vena sabbadukkhasantiyÄ• paccayatÄ• ya, kilesasantÄ• pÄ• bhÄ•
accutirasa_nti sabhÄ• vÄ• pariccajanato acavanasampattikaá¹ƒ. __assÄ• sakaraá¹‡arasa_
taÃ±hi pÄ• nabhojanÄ• disuÃ±Ã±e sabhayakantÄ• re paribbhamanena parissantassa addh
assÄ• sajanakabhÄ• vena upaá¹-á¹-hitaá¹ƒ vanantodakaá¹ƒ viya sabbaÃ±Ã±ubuddhÄ• nam
vacanapathÄ• tikkantamahÄ• dukkhabherave saá¹ƒsÄ• rakantÄ• re paribbhamanena paris
paá¹-ipattimaggaá¹ƒ paá¹-ipannassa yogÄ• vacarassa anÄ• dimati saá¹ƒsÄ• re supinantena
dassanasamakÄ• lameva paramassÄ• saá¹ƒ janeti. khandhanimittavicittatÄ• ya aviggahaá¹
__animittapaccupaá¹-á¹-hÄ• naá¹ƒ_. sabbasaá¹…khatanissaraá¹‡upÄ• yabhÄ• vato nissara
paccupaá¹-á¹-hÄ• petÄ«ti __nissaraá¹‡apaccupaá¹-á¹-hÄ• naá¹ƒ_.

evaá¹ƒ nibbÄ• nassa lakkhaá¹‡Ä• dikaá¹ƒ dassetvÄ• idÄ• ni vitaá¹‡á¸• avÄ• dipakkhaá¹ƒ
__ "etthÄ• hÄ• " _tiÄ• di, na paramatthato atthi aÃ±Ã±atra paÃ±Ã±attimattatoti adhippÄ• yo
panÄ• yamabhinivesoti Ä• ha __ "titthiyÄ• naá¹ƒ ... pe0 ... nÄ«yato" _ti. __yathÄ• nurÅ«pÄ•
sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ sammÄ• paá¹-ipattiyÄ• . yathÄ• hi cetoÃ±Ä•
lokuttaracittaá¹ƒ jÄ• nanti, tatthÄ• pi ca arahÄ• eva sabbesaá¹ƒ cittaá¹ƒ jÄ• nÄ• ti, evaá¹ƒ \
nibbÄ• nampi sÄ«lÄ• disammÄ• paá¹-ipattibhÅ«tena upÄ• yeneva upalabbhatÄ«ti "natthÄ«"
upalabbhanÄ«yato. yathÄ• hi jaccandhatemirikÄ• dÄ«naá¹ƒ adassanena "sÅ«riyÄ• dayo na
cakkhumantÄ• naá¹ƒ gocarabhÄ• vena atthevÄ• ti siddhattÄ• , evametampi bÄ• laputhujjan
"natthÄ«" ti na vattabbaá¹ƒ. ariyÄ• naá¹ƒ pana paÃ±Ã±Ä• cakkhuno padeseneva upaá¹-á¹-h
sampaá¹-icchitabbaá¹ƒ "atthi nibbÄ• na" nti. ayamettha adhippÄ• yo. atha rÄ• gÄ• dÄ«naá¹
nibbÄ• nanti ceti sambandho. Ä• yasmatÄ• ... pe0 ... therena dassitoti sambandho. rÄ• gak
suttaá¹ƒ neyyatthanti adhippÄ• yena __ "taá¹ƒ na" _iti paá¹-ikkhepaá¹ƒ katvÄ• ekaá¹ƒsena
sampaá¹-icchitabbaá¹ƒ, itarathÄ• yathÄ• rutavasena pÄ• á¸·iyÄ• atthe gayhamÄ• ne bahu
dassetuá¹ƒ __ "arahattassÄ• pÄ«" _tiÄ• di vuttaá¹ƒ. arahattaá¹ƒ puá¹-á¹-hena tenevÄ• yasm
sÄ• riputtattherenÄ• ti adhippÄ• yo. __tava matenÄ• _ti sÄ• sanayuttiá¹ƒ avicÄ• retvÄ• pÄ•
vippalapato tavajjhÄ• sayena. na ca panetaá¹ƒ yuttaá¹ƒ, tathÄ• pÄ«ti adhippÄ• yo. lokuttara
rÄ• gÄ• dÄ«naá¹ƒ khayamattatÄ• pajjanaá¹ƒ na yuttaá¹ƒ tassa aggaphalassa catukkhandha
Ä• gatattÄ• . __tasmÄ• _ti yuttiá¹ƒ avicÄ• retvÄ• pÄ• á¸·idassanamatteneva voharantassa
__byaÃ±janacchÄ• yÄ• yÄ• _ti vimaddÄ• sahabhÅ«tÄ• ya saddatthamattacchÄ• yÄ• ya. __
arahattavasena ca Ä• gatÄ• naá¹ƒ ubhinnaá¹ƒ __suttÄ• naá¹ƒ_. __attho_ti adhippÄ• yattho

ko pana so atthoti Ä• ha __ "yassa panÄ• " _tiÄ• di. __rÄ• gÄ• dÄ«naá¹ƒ khayo_ti rÄ• gÄ•
so dhammo akkhayopi samÄ• no rÄ• gÄ• dÄ«naá¹ƒ khayassa upanissayattÄ• khayopacÄ•

nibbÄ• na" nti vutto \Be II 192/ "tipusaá¹ƒ jaro, guá¸·o semho" tiÄ• dÄ«su phalÅ«pacÄ• rena
sambandho. kilesÄ• naá¹ƒ anuppattinirodhakkhayassa maggassa Ä• rammaá¹‡abhÅ«taá¹ƒ
upanissayo" ti vattabbataá¹ƒ labbhatÄ«ti Ä• ha __ "khayassa upanissayattÄ• " _ti. __khayop
kÄ• riyabhÅ«tassa khayassa attani upacÄ• rena tassa nÄ• mavasenÄ• ti vuttaá¹ƒ hoti. jarak
jaroti vutto, semhakÄ• raá¹‡aá¹ƒ guá¸·o semhoti vutto. __khayante_ti rÄ• gÄ• dÄ«naá¹ƒ par
__khayo_ti vÄ• maggo vuccati "khaye Ã±Ä• á¹‡a" ntiÄ• dÄ«su (Dhs dukamÄ• tikÄ• 142) v
nirodhÄ• vasÄ• ne uppannattÄ• __khayo_ti vuttaá¹ƒ phalÅ«pacÄ• rena, samÄ«pÅ«pacÄ• r

__sabbe bÄ• laputhujjanÄ• pÄ«_ti soá¹‡asigÄ• lÄ• dayo sabbepi bÄ• laputhujjanÄ• samac
bhaveyyuá¹ƒ khaá¹‡avasena rÄ• gÄ• dÄ«naá¹ƒ khayassa tesampi atthitÄ• ya. tathÄ• ca sa
niratthakabhÄ• vo Ä• pajjeyyÄ• ti adhippÄ• yo. __rÄ• gÄ• dikkhayÄ• naá¹ƒ bahubhÄ• vato_
khayÄ• nampi tabbikÄ• rabhÄ• vena bahubhÄ• vato. evaÃ±hi sati rÄ• gassa khayo rÄ• gakk
dosakkhayopÄ«ti aÃ±Ã±o rÄ• gakkhayo, aÃ±Ã±o dosakkhayo, aÃ±Ã±o mohakkhayoti tiá¹‡á
khayabhÅ«tÄ• ni tÄ«á¹‡i nibbÄ• nÄ• ni, catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ khayabhÅ«tÄ• ni c
nibbÄ• nÄ• ni nÄ• ma honti. idÄ• ni Ä• di-saddasaá¹…gahite dose dassetuá¹ƒ __ "saá¹…kh
vuttaá¹ƒ. "tÄ«á¹‡imÄ• ni, bhikkhave, saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• ni, uppÄ• do
paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«" ti (AN I 3.47) vacanato vayas
saá¹…khatalakkhaá¹‡aá¹ƒ hotÄ«ti vuttaá¹ƒ __ "saá¹…khatalakkhaá¹‡aÃ±ca nibbÄ• naá¹ƒ b
"jarÄ• maraá¹‡aá¹ƒ, bhikkhave, aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppanna" nti (SN I 2
"saá¹…khatapariyÄ• panna" _nti \Be II 193/. yaá¹ƒ pana saá¹…khatapariyÄ• pannaá¹ƒ, taá¹
viya aniccaá¹ƒ hoti paccayÄ• dhÄ«navuttitoti Ä• ha __ "saá¹…khatapariyÄ• pannattÄ• anic
saá¹…khÄ• rÄ• " ti (DN II 221) hi vuttaá¹ƒ. ettÄ• vatÄ• ca kiá¹ƒ vuttaá¹ƒ hoti? yadi bhavato
manorathaparipÅ«raá¹‡atthaá¹ƒ khayaá¹ƒ nibbÄ• nanti vadÄ• ma, asaá¹…khatassa saá¹…k
saá¹…khatapaá¹-ipakkhassa saá¹…khatapariyÄ• pannattÄ• sabbakÄ• likabhÄ• vena nicca
paramasukhassa dukkhatÄ• ca Ä• pajjeyyÄ• ti vuttaá¹ƒ hoti.

ettÄ• vatÄ• bhaá¹…gakkhayassa nibbÄ• nadosaá¹ƒ dassetvÄ• idÄ• ni anuppÄ• dakkhaya
"yadi khayo nibbÄ• naá¹ƒ bhaveyyÄ• " _tiÄ• di vuttaá¹ƒ. paá¹-hamamaggassa anantarapaco
__gotrabhu_ nÄ• ma. sesamaggapurecaraá¹ƒ __vodÄ• naá¹ƒ_ nÄ• ma. phalasamÄ• pattipu
taá¹ƒ pana saá¹…khÄ• rÄ• rammaá¹‡amevÄ• ti idha na gahitaá¹ƒ. __bhadramukhÄ• _ti par
"khÄ«yantÄ«" _ti vattamÄ• naniddesena idÄ• ni khÄ«yamÄ• nataá¹ƒ pucchati. esa nayo ses
upaparikkhitvÄ• . "gotrabhu ... pe0 ... mukhÄ• " ti pucchÄ• ya "rÄ• gÄ• dÄ«naá¹ƒ khayamev
dinnapaá¹-ivacanassa avirujjhanavasena satipurekkhÄ• raá¹ƒ kathehÄ«ti adhippÄ• yo. __go
gotrabhuvodÄ• namaggÄ• naá¹ƒ. gotrabhukkhaá¹‡e kilesÄ• naá¹ƒ anuppÄ• danirodhassa a
khÄ«yissantÄ«" _ti. __phalamevÄ• _ti kilesÄ• naá¹ƒ khÄ«á¹‡akÄ• le uppajjamÄ• naá¹ƒ pha
__Ä• rammaá¹‡aá¹ƒ apassanto_ti gotrabhuÄ• dÄ«naá¹ƒ vattabbÄ• rammaá¹‡aá¹ƒ apassan
Ä• rammaá¹‡abhÄ• ve sati gahetabbapaccayaá¹ƒ apassanto.

__ "apicÄ• " _tiÄ• di pariyÄ• yantarenapi anuppÄ• danirodhassa nibbÄ• nabhÄ• vanisedha
attho" ti pana \Be II 194/ maggassa uppattiyÄ• kilesakkhayopi uppÄ• dito nÄ• ma hotÄ«ti ka
itarathÄ• khayassa uppÄ• do nÄ• ma atthi. atha vÄ• "addhÄ• so ... pe0 ... niruttaro bhavis
ganthena khaá¹‡anirodhassa ceva anuppÄ• danirodhassa ca nibbÄ• nabhÄ• ve dosaá¹ƒ da
Ã±Ä• á¹‡a" ntiÄ• dÄ«su (Dhs dukamÄ• tikÄ• 142) viya maggassÄ• pi khayapariyÄ• yattÄ•
tiÄ• divacanamatteyeva samÄ• nabhÄ• vena gahite maggassÄ• pi nibbÄ• nabhÄ• vappasa
aniá¹-á¹-hÄ• pattiá¹ƒ sambhÄ• vento Ä• ha __ "apicÄ• " _tiÄ• di. evaÃ±hi sati "uppÄ• dÄ«ya
sandhÄ• ya tiá¹-á¹-hati. yadi maggassa nibbÄ• nabhÄ• vappasaá¹…go idha sambhÄ• vito, e
maggÄ• rammaá¹‡atÄ• didosÄ• vattabbÄ• ti? saccaá¹ƒ vattabbÄ• , ettakenÄ• pi pana para
sakkÄ• kÄ• tunti parihÄ• rantaradassane byÄ• pÄ• ro katoti. __yathÄ• nurÅ«pÄ• ya paá¹-ip
chavisuddhiparamparÄ• saá¹…khÄ• tÄ• ya yathÄ• nulomapaá¹-ipattiyÄ• .

<771> __assaddho_ti pabuddhasaddho, maggÄ• gatÄ• ya acalasaddhÄ• ya samannÄ• ga
samannÄ• gato Ä• kÄ• se buddhavesaá¹ƒ mÄ• petvÄ• pi "niccaá¹ƒ sukhaá¹ƒ attÄ• " ti vada
seyyathÄ• pi sÅ«rambaá¹-á¹-hoti (AN I 1.255). __akataÃ±Ã±Å«_ti akataá¹ƒ nibbÄ• naá¹ƒ jÄ
__sandhicchedo_ti bhavasandhÄ• nakarassa taá¹‡hÄ• pÄ• passa chindanena puna bhavap
paá¹-isandhiá¹ƒ khepetvÄ• á¹-hito. __hatÄ• vakÄ• so_ti khÄ«á¹‡apaá¹-isandhikattÄ• yeva
okÄ• saloke adissamÄ• nattÄ• vihatÄ• vakÄ• so. __vantÄ• so_ti katthaci abhisaá¹…gÄ• bh
attho. __uttamaporiso_ti sadevaloke aggadakkhiá¹‡eyyatÄ• ya visiá¹-á¹-ho poriso.

__duppaá¹-ividdhÄ• _ti \Be II 195/ paá¹-ivijjhituá¹ƒ, paá¹-ilabhituÃ±ca dukkarÄ• . kÄ• mÄ• c
nissaraá¹‡Ä«yatÄ• ya nissaraá¹‡Ä«yÄ• , yadidaá¹ƒ nekkhammaá¹ƒ, etaá¹ƒ kÄ• mÄ• naá¹ƒ
tattha __kÄ• mÄ• naá¹ƒ nissaraá¹‡a_nti kÄ• mehi niggamanaá¹ƒ, atha vÄ• nissaranti nigga
__nissaraá¹‡aá¹ƒ, _ kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, nissaraá¹‡upÄ• yanti attho
paá¹-hamajjhÄ• naá¹ƒ. taÃ±hi kÄ• mehi nikkhantanti "nekkhamma" nti idha gahitaá¹ƒ, aÃ±Ã
pabbajjÄ• dayopi "nekkhamma" nti pavuccanti. vuttaÃ±hi -

"pabbajjÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, nibbÄ• naÃ±ca vipassanÄ• .

sabbepi kusalÄ• dhammÄ• , â€™nekkhammaâ€™ nti pavuccare" ti || (It-a 109; Sv-pá¹- II 3
Vin I I 56; Nett-pá¹- 76 missakahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•).

__arÅ«paá¹ƒ_ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ. __bhÅ«ta_nti vijjamÄ• naá¹ƒ, khandhapaÃ±
sÄ• riputta, samanupassÄ• mÄ«" tiÄ• dÄ«su khandhapaÃ±cakaá¹ƒ "bhÅ«ta" nti vuccati. atta
samaá¹ƒ, sammÄ• ca uppannanti __paá¹-iccasamuppannaá¹ƒ. paá¹-hama ... pe0 ... bhave
saá¹…khatanissaraá¹‡abhÄ• vena vuttassa nibbÄ• nassa abhÄ• vappattiyÄ• ca tadekayog
yathÄ• kkamaá¹ƒ kÄ• marÅ«panissaraá¹‡Ä• naá¹ƒ paá¹-hamajjhÄ• nÄ• kÄ• sÄ• naÃ±cÄ• y
idÄ• ni yathÄ• dhippetamatthaá¹ƒ Ä• gamena dassetuá¹ƒ __ "na tu khayo" _tiÄ• di vuttaá¹ƒ

"atthi ... pe0 ... suphusitanti cÄ• " ti natthi nissaraá¹‡aá¹ƒ loke, kiá¹ƒ vivekena kÄ• mÄ• pÄ«
paá¹-ibÄ• hite. "atthi ... pe0 ... suphusita" nti nibbÄ• naá¹ƒ patiá¹-á¹-hapentena Ä• á¸·avakat
__suphusita_nti suá¹-á¹-hu phusitaá¹ƒ, sacchikatanti vuttaá¹ƒ hoti. __ajÄ• ta_ntiÄ• dÄ«ni ca
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. atha vÄ• vedanÄ• dayo viya hetupaccayasamavÄ• yasaá¹
jÄ• taá¹ƒ na nibbattanti __ajÄ• taá¹ƒ_ \Be II 196/. kÄ• raá¹‡ena vinÄ• sayameva ca na bhÅ
na uppannanti __abhÅ«taá¹ƒ_. evaá¹ƒ ajÄ• tattÄ• abhÅ«tattÄ• yena kenaci kÄ• raá¹‡ena
jÄ• tabhÅ«takatabhÄ• vo ca nÄ• ma rÅ«pÄ• dÄ«naá¹ƒ saá¹…khatadhammÄ• naá¹ƒ hoti, na
nibbÄ• nassÄ• ti dassanatthaá¹ƒ __asaá¹…khata_nti vuttaá¹ƒ. paá¹-ilomato vÄ• samecca s
saá¹…khataá¹ƒ, na tathÄ• saá¹…khataá¹ƒ, saá¹…khatalakkhaá¹‡arahitanti ca __asaá¹…kh
kÄ• raá¹‡ehi nibbattitabhÄ• ve paá¹-isiddhe pakativÄ• dÄ«naá¹ƒ pakati viya siyÄ• nu kho, e
etaá¹ƒ katanti Ä• saá¹…kÄ• ya na kenaci katanti dassanatthaá¹ƒ "akata" nti vuttaá¹ƒ. evaá¹
samÄ• naá¹ƒ sayameva nu kho idaá¹ƒ bhÅ«taá¹ƒ pÄ• tubhÅ«tanti Ä• saá¹…kÄ• ya tannivat
vuttaá¹ƒ. ayaÃ±cetassa asaá¹…khatÄ• katÄ• bhÅ«tabhÄ• vo sabbena sabbaá¹ƒ ajÄ• tadha
nti vuttaá¹ƒ.

__asaá¹…khatantÄ«_ti __iti_-saddo Ä• diattho. tena -

"no cetaá¹ƒ, bhikkhave, abhavissa ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ. nayidh
katassa saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yetha. yasmÄ• ca kho, bhikkhave, atthi
akataá¹ƒ asaá¹…khataá¹ƒ, tasmÄ• jÄ• tassa bhÅ«tassa katassa saá¹…khatassa nissaraá¹
73) -

evamÄ• disuttapadaá¹ƒ saá¹…gaá¹‡hÄ• ti. tenÄ• ha __ "anekesu suttantesÅ«" _ti. dhamme
sÄ• mÄ«, dhammassa vÄ• yathicchitaá¹ƒ desanato sÄ• mÄ« issaroti __dhammasÄ• mÄ«_
heá¹-á¹-hÄ• kathitova. sammÄ• sÄ• maá¹ƒ sabbadhamme abhisambuddho, sammÄ• saya
paá¹-ibuddho, buddhiyÄ• vikasitavÄ• ti vÄ• __sammÄ• sambuddho_.

__parittattike_ti \Be II 197/ "parittÄ• dhammÄ• , mahaggatÄ• dhammÄ• , appamÄ• á¹‡Ä•
tikamÄ• tikÄ• 12) evaá¹ƒ parittÄ• didhammavasena Ä• gate parittattike.

__navattabbÄ• rammaá¹‡attÄ• _ti navattabbÄ• rammaá¹‡attappasaá¹…gato. tenÄ• ha __ "
bhajeyyu" _nti. __rÅ«pÄ• vacarattikacatukkajjhÄ• nÄ• _ti catukkanayena tikajjhÄ• nÄ• , paÃ
catukkajjhÄ• nÄ• . kusalakiriyÄ• naá¹ƒ abhiÃ±Ã±Ä• bhÄ• vappattiyÄ• parittÄ• dikepi Ä• rab
"catutthassa jhÄ• nassa vipÄ• ko" _ti Ä• ha. __tasmÄ• _ti yathÄ• vuttayuttito ceva pÄ• á¸·ito
saá¹…khatadhammÄ• rammaá¹‡aá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, apica anulomabhÄ• vappa
pajahati, samucchedavasena pajahituá¹ƒ na sakkoti, tathÄ• sammutisaccÄ• rammaá¹‡aá¹ƒ
paá¹-hamajjhÄ• nÄ• dikusalaÃ±Ä• á¹‡aá¹ƒ vikkhambhanavaseneva kilese pajahati, na sam

saá¹…khatadhammÄ• rammaá¹‡assa, sammutisaccÄ• rammaá¹‡assa ca Ã±Ä• á¹‡assa kile
asamatthabhÄ• vato tesaá¹ƒ samucchedappahÄ• nakarassa ariyamaggaÃ±Ä• á¹‡assa tadu
Ä• rammaá¹‡ena bhavitabbaá¹ƒ, taÃ±ca nibbÄ• nameva. tenÄ• hu porÄ• á¹‡Ä• -

"Ã±Ä• á¹‡aá¹ƒ yaá¹ƒ saá¹…khatÄ• lambaá¹ƒ, paÃ±Ã±attÄ• lambameva vÄ• .

pÄ• pe hanti na taá¹ƒ vatthuá¹ƒ, tadaÃ±Ã±aá¹ƒ sampaá¹-icchiya" nti ||

__rÅ«pasabhÄ• vÄ• bhÄ• vato_ti etena yathÄ• rÅ«padhammÄ• naá¹ƒ ruppanasabhÄ• vo,
vuttiyÄ• padesasambandho sabhÄ• vo, evaá¹ƒ nibbÄ• nassa katthaci paá¹-ighÄ• to, sappa
dasseti. na hi nibbÄ• naá¹ƒ "asukadisÄ• ya, asukapadese" ti vÄ• niddisÄ«yati. __papaÃ±cÄ
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cehi saha avaá¹-á¹-hÄ• navasena abhÄ• vato, tesaá¹ƒ ab
taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• \Be II 198/ hi saá¹ƒsÄ• re satte papaÃ±centÄ«ti papaÃ±cÄ• nÄ

772-5__._ evaá¹ƒ nibbÄ• naá¹ƒ yuttito, suttato ca sÄ• dhetvÄ• idÄ• ni tassa pariyÄ• yasand
"accantamananta" _ntiÄ• di vuttaá¹ƒ. tattha saá¹ƒsÄ• rappavattiyÄ• pariyosÄ• nabhÅ«tattÄ
anupÄ• disesanibbÄ• nadhÄ• tu kathitÄ• ti vadanti, sopÄ• disesanibbÄ• nadhÄ• tupi vaá¹-á
so heá¹-á¹-hÄ• vuttatthova. sauppÄ• davayantÄ• bhÄ• vena __anantaá¹ƒ_. kilesapariá¸·Ä•
kilesakkhobhÄ• bhÄ• vena ca __santaá¹ƒ_. palokitÄ• bhÄ• vena __apalokitaá¹ƒ_. atittikaral
sabbadukkhahananato __saraá¹‡aá¹ƒ_. kilesacorehi anupaddutattÄ• nibbhayatÄ• ya __kh
sabbupaddavanivÄ• raá¹‡ato __tÄ• á¹‡aá¹ƒ_. jÄ• tiÄ• didukkhehi anubandhassa allÄ«yituá
__leá¹‡aá¹ƒ_. yathÄ• paá¹-ipannassa santidÄ• yakattena paraá¹ƒ patiá¹-á¹-hÄ• bhÄ• vato _

sabbapÄ«á¸·Ä• vimuttatÄ• ya __sivaá¹ƒ_. upanissayahÄ«nÄ• naá¹ƒ sabbaÃ±Ã±umukhato
guá¹‡avasena sabhÄ• vato paá¹-ivijjhituá¹ƒ dukkaratÄ• ya __nipuá¹‡aá¹ƒ_. aviparÄ«tatÄ• y
sabbadukkhaparikkhayakarattÄ• __dukkhakkhayaá¹ƒ_. tejussadatÄ• ya santattaayoguá¸·e
Ä• savehi Ä• rammaá¹‡akaraá¹‡avasena pavattituá¹ƒ asakkuá¹‡eyyatÄ• ya __anÄ• savaá¹
dhammadesanÄ• ya appossukkabhÄ• vÄ• pÄ• danena paá¹-ivijjhituá¹ƒ dukkaratÄ• ya __su
asaá¹…khataguá¹‡ena visiá¹-á¹-hatÄ• ya __paraá¹ƒ_. saá¹ƒsÄ• ramahÄ• samuddassa tÄ«r
maá¹ƒsacakkhuno, dibbacakkhuno vÄ• agocaratÄ• ya __anidassanaá¹ƒ_. nidassanasaá¹…
vÄ• __anidassanaá¹ƒ_.

avipariá¹‡Ä• madhammattÄ• \Be II 199/ __dhuvaá¹ƒ_. tatoyeva paramapatiá¹-á¹-hÄ• bhÄ•
rogÄ• dipÄ«á¸·Ä• bhÄ• vato __abyÄ• pajjhaá¹ƒ_. tatoyeva __anÄ«tikaá¹ƒ_. taá¹‡hÄ• layÄ•
saá¹…khatÄ• saá¹…khatesu asaá¹…khatakoá¹-á¹-hÄ• sabhÅ«tattÄ• , paramapatiá¹-á¹-hÄ•
avinÄ• sabhÄ• vena __accutaá¹ƒ_. akkharaá¹‡ato avinassanato __akkharaá¹ƒ_.

saá¹…khatanissaá¹-attÄ• __vimutti_. bhavabandhanavimuttihetutÄ• ya __mokkhaá¹ƒ_.

776-7__._ __eva_nti yathÄ• vuttanayena. __viÃ±Ã±Ä• yÄ• _ti uggahaparipucchÄ• vasena j
paá¹-ivijjhanÅ«pÄ• yabhÅ«tÄ• tisso sikkhÄ• . __kÄ• tabbo_ti paá¹-ipajjitabbo.

saddhaá¹ƒ, buddhiÃ±ca karoti vaá¸• á¸• hetÄ«ti __saddhÄ• buddhikaraá¹ƒ. tathÄ• gatamat
tipiá¹-akabuddhavacane, catÅ«su saccesu vÄ• . paÃ±Ã±Ä• ya sambhÅ«taá¹ƒ, paÃ±Ã±Ä• y
paÃ±Ã±Ä• sambhavaá¹ƒ, tadeva sampasÄ• danaá¹ƒ buddhÄ• dÄ«su adhimuccanaá¹ƒ, taá
__paÃ±Ã±Ä• sambhavasampasÄ• danakaraá¹ƒ. atthabyaÃ±janasÄ• lina_nti atimadhurehi a
samannÄ• gataá¹ƒ, atthabyaÃ±janasÄ• ravantanti vÄ• attho ra-kÄ• rassa la-kÄ• raá¹ƒ katv
sÄ• raÃ±Ã±Å«, te vimhÄ• petÄ«ti __sÄ• raÃ±Ã±uvimhÄ• panaá¹ƒ. niá¹-á¹-ha_nti pariyosÄ•
anupÄ• dÄ• parinibbÄ• nanti adhippÄ• yo.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

nibbÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamo paricchedo

paÃ±Ã±attiniddesavaá¹‡á¹‡anÄ•

__etthÄ• _ti \Be II 200/ yathÄ• uddiá¹-á¹-hadhammÄ• naá¹ƒ niddesapariyosÄ• ne. __ettaka
cittacetasikarÅ«panibbÄ• namattameva. __paÃ±Ã±Ä• petabbato_ti paramatthadhammÄ• v
apaÃ±Ã±Ä• yamÄ• nÄ• hutvÄ• lokasaá¹…ketavasena paÃ±Ã±Ä• piyamÄ• nattÄ• . __paÃ
vijjamÄ• nÄ• vijjamÄ• nadhammÄ• naá¹ƒ pakÄ• sanavasena paÃ±Ã±Ä• panato. tattha "paÃ
paÃ±Ã±Ä• pÄ«yati pakÄ• rena Ã±Ä• pÄ«yatÄ«ti paÃ±Ã±attÄ«ti evaá¹ƒ kammasÄ• dhanava
upÄ• dÄ• paÃ±Ã±atti vuttÄ• . "paÃ±Ã±Ä• panato" ti iminÄ• paÃ±Ã±Ä• peti pakÄ• rena Ã±Ä
kattusÄ• dhanavasena tassÄ• abhidhÄ• yakabhÅ«tÄ• nÄ• mapaÃ±Ã±attÄ«ti veditabbaá¹ƒ
"saá¹…khÄ• ... pe0 ... vohÄ• ro" ti (Dhs 1313-1314) catÅ«hi padehi upÄ• dÄ• paÃ±Ã±atti v
... abhilÄ• po" ti (dha0 sa0 1313-1314) chahi padehi nÄ• mapaÃ±Ã±atti kathitÄ• ti Ä• cariyÄ
vuttaá¹ƒ __ "tenevÄ• hÄ• " _tiÄ• di. __tesaá¹ƒ tesaá¹ƒ dhammÄ• na_nti heá¹-á¹-hÄ• abhidh
kusalÄ• kusalÄ• didhammÄ• naá¹ƒ. __saá¹…khÄ• _ti "ahaá¹ƒ mamÄ• " tiÄ• dinÄ• saá¹…k
saá¹…ketavasena Ã±Ä• yamÄ• natÄ• . __paÃ±Ã±attÄ«_ti asaá¹…karavasena anekadhÄ•
__vohÄ• ro_ti pÄ• kaá¹-aá¹ƒ katvÄ• vuccamÄ• natÄ• , kathanavasena upayujjamÄ• natÄ•
namatÄ«ti __nÄ• maá¹ƒ_. taá¹ƒ pana anvattharuá¸·hÄ«vasena duvidhaá¹ƒ,
sÄ• maÃ±Ã±aguá¹‡akittimaopapÄ• tikanÄ• mavasena catubbidhaá¹ƒ. __nÄ• makamma_nti
__nÄ• madheyya_nti nÄ• maá¹-hapanaá¹ƒ, __nÄ• madheyya_nti vÄ• seá¹-á¹-hÄ• naá¹ƒ nÄ

nÄ«haritvÄ• utti kathanaá¹ƒ __nirutti_. __byaÃ±jana_nti pÄ• kaá¹-akaraá¹‡aá¹ƒ. __abhilÄ•

__aha_nti \Be II 201/ rÅ«pÄ• divinimuttaá¹ƒ ahaá¹ƒkÄ• rabuddhivisayabhÅ«taá¹ƒ attano khandhasamÅ«hasantÄ• namupÄ• dÄ• ya paÃ±Ã±attaá¹ƒ tadaÃ±Ã±Ä• naÃ±Ã±abhÄ• vena vadati. tenÄ• ha __ "ahanti hÄ«" _tiÄ• di. "ahanti ... pe0 ... katvÄ• " ti upÄ• dÄ• paÃ±Ã±attiy dassetvÄ• __yathÄ• _tiÄ• dinÄ• taá¹ƒ pakÄ• seti.

yasmÄ• "samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro" ti "evaá¹ƒ saá¹…khÄ• " ti imasseva vevacan "idÄ• ni paÃ±Ã±Ä• panato paÃ±Ã±atti" _ntiÄ• di.

tadanurÅ«pÄ• jÄ• tÄ• ti __tajjÄ• , _ avijjamÄ• napaÃ±Ã±atti viya kevalaá¹ƒ lokasaá¹…keta dhammasabhÄ• vassa anurÅ«pavasena pavattÄ• paÃ±Ã±attÄ«ti attho. nÄ• mapaÃ±Ã±attip vacanatthasaá¹…khÄ• takÄ• raá¹‡aá¹ƒ upÄ• dÄ• ya paá¹-icca pavattanato upÄ• dÄ• paÃ±Ã tassÄ• pi upÄ• dÄ• paÃ±Ã±attipariyÄ• yo vutto. gaá¹‡á¹-hipadakÄ• renÄ• pi hi iminÄ• va ac __upÄ• dÄ• paÃ±Ã±attÄ«_ti upÄ• dÄ• navatÄ« paÃ±Ã±atti kÄ• raá¹‡avatiá¹ƒ kÄ• raá¹‡abh tannissayena paÃ±Ã±Ä• pÄ«yati, sabbopi paÃ±Ã±attibhedo anena lakkhaá¹‡ena upÄ• dÄ• anupÄ• dÄ• ya hi paÃ±Ã±atti natthÄ«ti vuttaá¹ƒ. __upanidhÄ• paÃ±Ã±attÄ«_ti paá¹-ipakkha upanidhÄ• ya apekkhitvÄ• pavattÄ• paÃ±Ã±atti. __cakkhusota_-ggahaá¹‡ena ajjhattikÄ• y __rÅ«pasadda_-ggahaá¹‡ena bÄ• hirÄ• yatanÄ• ni. __pathavÄ«tejovÄ• yu_-ggahaá¹‡ena p pabhedato dasseti. eteneva dhammÄ• yatanepi labbhamÄ• nabhedo dassitoti daá¹-á¹-habb

yasmÄ• pathavÄ• dikÄ• paÃ±Ã±atti sasambhÄ• rapathaviyaá¹ƒ ekassa nÄ• maá¹ƒ gahetv paÃ±Ã±Ä• pÄ«yati, ghaá¹-Ä• dikÄ• ca paÃ±Ã±atti dhammasamÅ«hesu sabbesameva nÄ• paÃ±Ã±Ä• pÄ«yati, tasmÄ• vuttaá¹ƒ "ekassa vÄ• " tiÄ• di \Be II 202/. tattha ekassa nÄ• ma samÅ«hamupÄ• dÄ• ya paÃ±Ã±Ä• piyamÄ• nÄ• ya pathavÄ• divasena pÄ• kaá¹-abhÄ• vat dassetuá¹ƒ __ "katha" _ntiÄ• di vuttaá¹ƒ. __ayaá¹ƒ samÅ«hapaÃ±Ã±atti nÄ• ma_ samÅ«ha __disÄ• kÄ• sÄ• _dÄ«su __disÄ• _-ggahaá¹‡ena candasÅ«riyÄ• vattanamupÄ• dÄ• ya paÃ puratthimÄ• didisÄ• paÃ±Ã±attiá¹ƒ dasseti. __Ä• kÄ• sa_-ggahaá¹‡ena asamphuá¹-á¹-hadh paÃ±Ã±Ä• piyamÄ• naá¹ƒ kÅ«paguhÄ• diÄ• kÄ• sapaÃ±Ã±attiá¹ƒ dasseti. __kÄ• la_-ggaha candÄ• vattanÄ• dikamupÄ• dÄ• ya paÃ±Ã±Ä• piyamÄ• naá¹ƒ pubbaá¹‡hÄ• dikÄ• lapaÃ±Ã __nimitta_-ggahaá¹‡ena bahiddhÄ• pathavÄ«maá¹‡á¸• alÄ• dikaá¹ƒ, ajjhattikaÃ±ca bhÄ• v paÃ±Ã±Ä• piyamÄ• naá¹ƒ kasiá¹‡animittÄ• dikaá¹ƒ dasseti. __abhÄ• va_-ggahaá¹‡ena bhÄ appavattanasabhÄ• vaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanajhÄ• naá¹ƒ upÄ• dÄ• ya pavattaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanajhÄ• nÄ• rammaá¹‡aá¹ƒ abhÄ• vapaÃ±Ã±attiá¹ƒ dasseti. __nirodh niruddhaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nissÄ• ya paÃ±Ã±attaá¹ƒ nirodhapaÃ __Ä• di_-ggahaá¹‡ena khayÄ• disabhÄ• vaá¹ƒ taá¹ƒ taá¹ƒ dhammamupÄ• dÄ• ya paÃ±Ã± aniccalakkhaá¹‡Ä• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. sÄ• pi hi disÄ• kÄ• sÄ• dikÄ• viya dhammas apaÃ±Ã±attabhÄ• vato __asamÅ«hapaÃ±Ã±atti_yevÄ• ti.

__sÄ• _ti ayaá¹ƒ dvidhÄ• upÄ• dÄ• paÃ±Ã±atti. tajjÄ• paÃ±Ã±atti vacanatthaá¹ƒ amuÃ±cit
upÄ• dÄ• paÃ±Ã±attiyaá¹ƒyeva saá¹…gayhatÄ«ti vuttaá¹ƒ __ "vijjamÄ• naá¹ƒ paramatthaá¹
katvÄ• upari "cha paÃ±Ã±attiyopi ettheva saá¹…gahaá¹ƒ gacchantÄ«" ti vuttaá¹ƒ. __vijjamÄ
upalabbhamÄ• naá¹ƒ. __avijjamÄ• na_nti á¹-hapetvÄ• lokasaá¹…ketaá¹ƒ sabhÄ• vavasena
__nÄ• mamatta_nti nÄ• mamattavantaá¹ƒ. __sotadvÄ• rajavanÄ• nantara_nti paccuppanna
sotadvÄ• rajavanavÄ«thiyÄ• , tadanusÄ• rappavattÄ• ya atÄ«tasaddÄ• rammaá¹‡Ä• ya ma
anantarappavattena \Be II 203/. manodvÄ• rajavanavÄ«thipi hi sotadvÄ• rajavanÄ• nantara
idha gahitÄ• . __gahitapubbasaá¹…ketenÄ• _ti "ayaá¹ƒ imassa attho, idamimassa vÄ• caka
vacanavacanatthasambandhaggahaá¹‡avasena gahitapubbabhÄ• vasaá¹…ketena. __yÄ• y
karaá¹‡abhÅ«tÄ• ya. __manodvÄ• rajavanaviÃ±Ã±Ä• á¹‡ena_ kattubhÅ«tena. __manodvÄ•
karaá¹‡abhÅ«tena, yÄ• ya nÄ• mapaÃ±Ã±attiyÄ• kattubhÅ«tÄ• yÄ• ti attho. __paÃ±Ã±Ä• p
sammutiparamatthavasena pana duvidhaá¹ƒ atthajÄ• taá¹ƒ paÃ±Ã±Ä• pÄ«yati viÃ±Ã±Ä• pÄ
tenÄ• hu porÄ• á¹‡Ä• -

"atthÄ• yassÄ• nusÄ• rena, viÃ±Ã±Ä• yanti tato paraá¹ƒ.

sÄ• yaá¹ƒ paÃ±Ã±atti viÃ±Ã±eyyÄ• , lokasaá¹…ketanimmitÄ• " ti ||

katarajavanavÄ«thiyaá¹ƒ panÄ• yaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? "ghaá¹-o" tiÄ• disaddaá¹ƒ suá¹‡a
Ä• rabbha paccuppannÄ• tÄ«tÄ• rammaá¹‡avasena dve dve javanavÄ• rÄ• honti, tato sad
nÄ• mapaÃ±Ã±attimÄ• rabbha ekoti evaá¹ƒ saddasamudÄ• yÄ• rammaá¹‡Ä• ya javanavÄ«
pÄ• kaá¹-Ä• hoti, tato paraá¹ƒ atthÄ• vabodhoti Ä• cariyÄ• .

yaá¹ƒ sandhÄ• ya chakkanayo vuttoti sambandho. __tathÄ• avijjamÄ• nÄ• na_nti paramat
__kenaci Ä• kÄ• renÄ• _ti paramatthato, lokasaá¹…ketato vÄ• kenaci pakÄ• rena. __anupa
paÃ±camasaccÄ• dÄ«na_nti Ä• kÄ• sÄ• dipaÃ±camasaccÄ• dÄ«naá¹ƒ. __Ä• di_-ggahaá¹‡
saá¹…gaá¹‡hÄ• ti. __pakatipurisÄ• dÄ«na_nti satvarajatamÄ• naá¹ƒ samÄ• nÄ• vatthÄ•
pakatiaá¹…guá¹-á¹-hÄ• diparimÄ• á¹‡o kÄ• rako vedako attÄ• purisotiÄ• dinÄ• parikappitÄ
pakatipurisÄ• dÄ«naá¹ƒ. __Ä• di_-ggahaá¹‡ena Ä• kÄ• sakusumÄ• diá¹ƒ saá¹…gaá¹‡hÄ• t
avijjamÄ• napaÃ±Ã±atti_ paramatthato vijjamÄ• nÄ• hi vijjÄ• dÄ«hi \Be II 204/ avijjamÄ• nas
paÃ±Ã±attattÄ• . sesesupi iminÄ• va nayÄ• nusÄ• rena attho veditabbo. __etthevÄ• _ti upÄ

"kusaggenudakamÄ• dÄ• ya, samudde udakaá¹ƒ mine.

evaá¹ƒ mÄ• nusakÄ• kÄ• mÄ• , dibbakÄ• mÄ• na santike" ti || (J II 21.289) -

vacanato manussaloke cakkavattisampattidibbasampattiá¹ƒ upanidhÄ• ya nihÄ«nÄ• yevÄ•

... pe0 ... nidhÄ• yÄ• " _ti. __mÄ• nusaka_nti manussaloke bhavaá¹ƒ. paramattho ca vijjatÄ«

<778> __tatiyÄ• koá¹-i na vijjati_ anupalabbhamÄ• nattÄ• . vuttaÃ±hetaá¹ƒ __mahÄ• aá¹-á

"duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nopalabbhatÄ«" ti || (dÄ«0 ni0-a I 439-443).

__paravÄ• desu na kampatÄ«_ti pakatipurisantarÄ• divÄ• dÄ«naá¹ƒ paresaá¹ƒ titthiyÄ• na nimittabhÅ«tesu vÄ• na kampati na pavedhati na calatÄ«ti attho.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

paÃ±Ã±attiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. terasamo paricchedo

kÄ• rakapaá¹-ivedhavaá¹‡á¹‡anÄ•

__niddiá¹-á¹-hÄ• _ti uddesaniddesÄ• divasena dassitÄ• . __kusalÄ• dayo_ti kusalÄ• kusalÄ niddiá¹-á¹-hoti sambandho \Be II 205/. pubbe "kÄ• rako" ti vacanaá¹ƒ viya "vedako" ti avutte vedako" ti attano laddhitÄ• ya "tassa hi kÄ• rakassa vedakassÄ• " ti vuttaá¹ƒ. kusalÄ• kusal itarathÄ• ahetukadosÄ• pattitoti adhippÄ• yo. __tesaá¹ƒ_ kusalÄ• kusalÄ• naá¹ƒ Ä• yattÄ• __tadÄ• yattavuttino. tesa_nti kusalÄ• kusalÄ• dÄ«naá¹ƒ. __tasmÄ• _ti kÄ• rakÄ• bhÄ• ve tabbipÄ• kÄ• naÃ±ca abhÄ• vato. __niratthikÄ• _ti desetvÄ• pi bodhetabbÄ• bhÄ• vato nira niratthikÄ• " ti vatvÄ• pi "sÄ• tthikÄ• " ti vacanaá¹ƒ pana parassa daá¸·haggÄ• hatthaá¹ƒ. lo vohÄ• raá¹ƒ voharanti, evameva bhavati, nÄ• Ã±Ã±athÄ• tiÄ• di. __tatthÄ• _ti kÄ• rakÄ• bh gahaá¹‡e. __anurodho_ti anukÅ«lapakkhapÄ• toti attho. __idhÄ• _ti kÄ• rakÄ• bhÄ• vepi ku gahaá¹‡e. __virodho_ti paá¹-igho.

evaá¹ƒ kÄ• rakÄ• bhÄ• vepi kusalÄ• dÄ«naá¹ƒ sabbhÄ• vaá¹ƒ yuttito sÄ• dhetvÄ• idÄ• ni sÄ• dhetuá¹ƒ __ "athÄ• pÄ«" _tiÄ• di vuttaá¹ƒ. __athÄ• pÄ«_ti kÄ• rakÄ• bhÄ• vepi. pathav dasseti. tathÄ• Ä• pa-ggahaá¹‡ena Ä• pojaá¹ƒ. __tejo_ti sÄ«tuá¹‡havasena duvidhÄ• tejo hemantÄ• diutu. __Ä• di_-ggahaá¹‡ena bÄ«jÄ• dike saá¹…gaá¹‡hÄ• ti. janakapaccayo hetu nÄ• mÄ• ti Ä• ha __ "hetupaccayasÄ• maggiyÄ• " _ti. "phalanibbattako hetu, paccayo anup

evaá¹ƒ kÄ• rakÄ• bhÄ• vepi kusalÄ• kusalappavattiá¹ƒ sÄ• dhetvÄ• idÄ• ni paraparikappit
paá¹-ikkhipituá¹ƒ __ "athÄ• pi cetthÄ• " _tiÄ• di Ä• raddhaá¹ƒ. kÄ• maá¹ƒ paÃ±Ã±Ä• paribÄ
attÄ• parikappÄ«yati, paro pana "paÃ±Ã±Ä• ya parikappemÄ«" ti maÃ±Ã±atÄ«ti \Be II 206/
"paÃ±Ã±Ä• ya parikappito" _ti vuttaá¹ƒ. __taá¹ƒ upaparikkhissÄ• ma tÄ• vÄ• _ti tiá¹-á¹-hatu
kÄ• rakÄ• bhÄ• vepi kusalÄ• dÄ«naá¹ƒ bhÄ• vÄ• bhÄ• vavicÄ• raá¹‡Ä• paá¹-hamaá¹ƒ tam
attho. dosamettha vattukÄ• mo pucchatÄ«ti adhippÄ• yena paá¹-iÃ±Ã±aá¹ƒ adatvÄ• va puc
_ti. __sacetano vÄ• udÄ• hu acetano vÄ• _ti ettha ko dosoti attho. itaro ubhayathÄ• pi dosc
acetanaá¹ƒ attÄ• naá¹ƒ, na taá¹ƒ kÄ• rakaá¹ƒ, vedakaÃ±ca, yathÄ• taá¹ƒ pÄ• kÄ• rataruÄ•
attÄ• " ti anumÄ• nena kÄ• rakavedakattÄ• bhÄ• vasiddhitoti dassetuá¹ƒ __ "yadi acetano"
__anaÃ±Ã±o_ti avinibbhogavasena anaÃ±Ã±o. itarathÄ• "sacetano" ti vacanameva na upa
aÃ±Ã±o na hotÄ«ti. __attanopi nÄ• so siyÄ• _ti avinibbhogavuttirÅ«pesu ekassa nÄ• se itar
__cetanÄ• yapi nÄ• so na bhavati_ avinibbhogarÅ«pesu ekassa avinÄ• se itarassÄ• pi avin

"cetanÄ• ya anaÃ±Ã±attÄ• " ti kÄ• raá¹‡aá¹ƒ vatvÄ• tameva samatthetuá¹ƒ __ "cetanattÄ•
"attano anÄ• se sati cetanÄ• yapi vinÄ• so na bhavatÄ«" ti sutvÄ• pi parassa niruttarabhÄ•
visesakÄ• raá¹‡Ä• bhÄ• vatoti adhippÄ• yenÄ• ha __ "atha cetanÄ• yayevÄ• " _tiÄ• di. attÄ
cetanÄ• . ko hi visesakÄ• raá¹‡Ä• bhÄ• ve attani anurodho, cetanÄ• ya virodhoti adhippÄ•
hÄ«nÄ• _ti pubbe dinnapaá¹-iÃ±Ã±Ä• parihÄ«nÄ• . atha na bhavati, "paá¹-iÃ±Ã±Ä• hÄ«nÄ
cetanÄ• ya avinÄ• so na bhavati. cetanattÄ• naá¹ƒ anaÃ±Ã±abhÄ• vena cetanÄ• ya nÄ• se
\Be II 207/ attÄ• na nassatÄ«ti tava paá¹-iÃ±Ã±Ä• hÄ«nÄ• . __vuttappakÄ• rato viparÄ«taá
yathÄ• vuttappakÄ• rato viparÄ«taá¹ƒ. cetanÄ• ya vinÄ• sepi attÄ• na nassati, attano pana
nassatÄ«ti evaá¹ƒ vÄ• tava adhippÄ• yo siyÄ• ti attho. __attÄ• nassatu, cetanÄ• tiá¹-á¹-ha
ubhinnaá¹ƒ samÄ• nayogakkhamatÄ• ya bhavitabbatoti adhippÄ• yo. __paá¹-iÃ±Ã±Ä• hÄ«n
nassati, attÄ• na nassati paá¹-iÃ±Ã±Ä• ya hÄ«no bhavasi.

__idhÄ• _ti aÃ±Ã±attha pakkhe. __lakkhaá¹‡akata_nti aÃ±Ã±amaÃ±Ã±avisadisehi bhinnala
__desantarakata_nti bhinnadesakataá¹ƒ. jÄ• to vedÄ«yati Ã±Ä• yatÄ«ti __jÄ• tavedo, _ agg
__á¸• ayhamÄ• ne_ti uddhane pakkhipitvÄ• paccamÄ• ne. eko pavattipadeso imesanti eka
__ekadesattaá¹ƒ_.

__avinibbhogato_ti lakkhaá¹‡ato bhedepi á¹-hÄ• navasena avinibbhujjanato avisaá¹ƒsaá¹-á
tiimasseva vevacanavasena __ "avinibbhogabhÄ• vepÄ«" _ti vuttaá¹ƒ. __taá¹ƒ ayutta_nti ta
ekadesatÄ• natthÄ«" ti iminÄ• saha na yujjati. __paá¹-iÃ±Ã±Ä• hÄ«nÄ• ti_ yadi pubbapaá
ayaá¹ƒ paá¹-iÃ±Ã±Ä• hÄ«nÄ• . yadi vÄ• pana ayaá¹ƒ pamÄ• á¹‡aá¹ƒ, itarÄ• hÄ«nÄ• ti att
attano padesavasena nÄ• natte attano acetanattabhÄ• vappattito "sacetano attÄ• " ti heá¹-á
dinnapaá¹-iÃ±Ã±Ä• parihÄ«nÄ• ti evamettha attho daá¹-á¹-habbo.

__acetano attÄ• _ti attÄ• acetanoti katvÄ• . __pubbe vuttadosato_ti "yadi acetano siyÄ• " t

vuttadosato. __tasmÄ• _ti yasmÄ• evaá¹ƒ upaparikkhiyamÄ• ne vimaddanasaho hoti, tasm

<779> __yadi_ \Be II 208/ __eva_nti yadi paramatthato kusalÄ• kusalÄ• naá¹ƒ kÄ• rako, ta
natthi, evaá¹ƒ sante atha kasmÄ• bhagavatÄ• vuttanti sambandho.

__sandhÄ• vatÄ«_ti saá¹ƒsarati. attanÄ• katakusalÄ• kusalakammapaccayattÄ• vipÄ• kal
attanÄ• katameva nÄ• ma hotÄ«ti vuttaá¹ƒ __ "sukhadukkhaá¹ƒ sayaá¹ƒkata" _nti.

<780> __saá¹ƒsÄ• ramÄ• panno_ti -

"khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , â€™saá¹ƒsÄ• roâ€™ ti pavuccatÄ«" ti || (Dhs-a nidÄ• naka

evaá¹ƒ vuttakhandhapaá¹-ipÄ• á¹-iÄ• divasappavattaá¹ƒ saá¹ƒsÄ• raá¹ƒ punappunaá¹ƒ pav
__dukkhamassa mahabbhaya_nti assa saá¹ƒsÄ• rÄ• pannassa sattassa jÄ• tiÄ• didukkhaá
mahÄ• bhayasaá¹ƒvattanakanti attho. __opapÄ• tiko_ti uppajjamÄ• no.

<781> __bhÄ• rÄ• have paÃ±cakkhandhÄ• _ti rÅ«pÄ• dayo paÃ±cakkhandhÄ• bhÄ• rabh
nikkhittabhÄ• rasadisÄ• ti vuttaá¹ƒ hoti. bhÄ• rahÄ• ro ca puggalo tassa paÃ±cakkhandhabl
__bhÄ• rÄ• dÄ• na_nti paá¹-isandhivasena paÃ±cakkhandhabhÄ• raggahaá¹‡aá¹ƒ. __bhÄ•
aggahetabbatÄ• pÄ• danena anupÄ• dÄ• parinibbÄ• navasena bhÄ• rassa nikkhipanaá¹ƒ.

<782> __ya_nti kusalÄ• kusalakammaá¹ƒ. __saka_nti Ä• yattaá¹ƒ.

<783> ekassa puggalassÄ• ti sambandho. __ekena kappenÄ• _ti ekasmiá¹ƒ kappe.

<784> __assaddho_tiÄ• di heá¹-á¹-hÄ• vuttatthaá¹ƒ.

"taÃ±ca \Be II 209/ kho sammutivasena, na paramatthato" ti vatvÄ• tadeva patiá¹-á¹-hÄ• p
bhagavatÄ• " _tiÄ• di vuttaá¹ƒ. "kiá¹ƒ nu satto" ti gÄ• thÄ• vajirÄ• ya theriyÄ• vuttÄ• pi bha
adhippÄ• yavaseneva vuttattÄ• bhagavatÄ• vuttÄ• nÄ• ma hotÄ«ti katvÄ• vuttaá¹ƒ __ "bl
_nti.

<785> __kiá¹ƒ nu sattoti paccesÄ«_ti rÅ«pavedanÄ• dÄ«su kiá¹ƒ nÄ• ma satto puggaloti ga

<786> __aá¹…gasambhÄ• rÄ• _ti cakkÄ• diavayavasambhÄ• resu, cakkÄ• diavayavÄ• naa
__saddo_ti vohÄ• ro.

__tasmÄ• _ti yasmÄ• evaá¹ƒ paramatthato sattassa abhÄ• vo bhagavatÄ• vutto, tasmÄ•
Ä• lambitabbaá¹ƒ adhippÄ• yaá¹ƒ pahÄ• yÄ• ti attho. daá¸·hamÅ«á¸·hova hutvÄ• gaá¹‡hÄ•
__daá¸·hamÅ«á¸·haggÄ• hÄ«, _ kÄ• raá¹‡e dassitepi apariccajanavasena gahaá¹‡aá¹ƒ daá
kÄ• raá¹‡asseva daá¹-á¹-humasamatthatÄ• vasena gahaá¹‡aá¹ƒ mÅ«á¸·haggahaá¹‡aá¹ƒ. t
__ "na ca ... pe0 ... bhavitabba" _nti. __suttapadÄ• na_nti neyyatthanÄ«tatthavasena ubhay
suttantÄ• naá¹ƒ.

__dve saccÄ• ni vuttÄ• ni_ tathÄ• tathÄ• vinetabbÄ• naá¹ƒ puggalÄ• naá¹ƒ vasenÄ• ti ad
sammutidesanÄ• ya visesÄ• dhigamo hoti, tesaá¹ƒ sammutisaccavasena deseti. yesaÃ±ca
paramatthavasena deseti. desabhÄ• sÄ• kusalo viya Ä• cariyo taá¹ƒtaá¹ƒdesavÄ• simÄ• á¹
__sammutisaccaá¹ƒ paramatthasaccaÃ±cÄ• _ti ettha "puggalo satto itthÄ« puriso khattiyo b
tievamÄ• di paramatthato avijjamÄ• nampi loke katasaá¹…ketavasena tathattÄ• sammutisa
khandhadhÄ• tuÄ• yatanÄ• ni satipaá¹-á¹-hÄ• nÄ• tievamÄ• di paramatthavaseneva tathatt
tenÄ• hu aá¹-á¹-hakathÄ• cariyÄ• -

"saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡aá¹ƒ.

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«takÄ• raá¹‡aá¹ƒ || (DN-a I 439-443).

"tasmÄ• vohÄ• rakusalassa, lokanÄ• thassasatthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«" ti ||

787-8__._ yo so imaá¹ƒ ganthaá¹ƒ accantaá¹ƒ satatampi cinteti, tassa tato siddhÄ• paramÄ
vepullabhÄ• vaá¹ƒ gacchati. adhiá¹ƒ cittasantÄ• paá¹ƒ nÄ«harati apanetÄ«ti __adhinÄ«hara
vicikicchÄ• ya, mohassa vÄ• vinÄ• saá¹ƒ karoti upanissayabhÄ• vatoti __vimativinÄ• sakar
atthabyaÃ±janasampadÄ• ya manavaá¸• á¸• hanato __piyakaraá¹ƒ. vikasatÄ«_ti dibbati. __
abhidhamme vÄ• .

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

kÄ• rakapaá¹-ivedhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. cuddasamo paricchedo

rÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ•

<789> evaá¹ƒ paramatthasammutivasena ubhayathÄ• pi sabbadhamme saá¹…khepato das
uggahaá¹‡aparicchedÄ• divasena kataparicayena atthakÄ• mena kulaputtena ekaá¹ƒsato b
kÄ• tabbo, tasmÄ• bhÄ• vanÄ• nayaá¹ƒ saá¹…khepato dassetumÄ• rabhanto Ä• ha __ "bh
__bhÄ• vanÄ• naya_nti \Be II 211/ lokiyalokuttarabhÄ• vanÄ• nayaá¹ƒ, kusaladhammÄ• na
attho. diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ hitaá¹ƒ Ä• nayati upanetÄ«ti hitÄ• nayo, taá¹ƒ
mÄ• naya_nti mÄ• nento. diá¹-á¹-hadhammikasamparÄ• yikatthehi anusÄ• sanato sattÄ• na
sukhÄ• nayo, taá¹ƒ __sukhÄ• nayaá¹ƒ_. paramaá¹ƒ byÄ• karomi, paramaá¹ƒ bhÄ• vanÄ• n

<790> manussÄ• naá¹ƒ dhammato uttaraá¹ƒ Ã±Ä• á¹‡adassananti sambandho. tattha man
manussÄ• naá¹ƒ pakatidhammabhÅ«tÄ• dasa kusalakammapathÄ• , tato __uttaraá¹ƒ Ã±Ä•
mahaggatalokuttaradhammÄ• . te hi jÄ• nanaá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, paccakkhato viya da
dassananti adhippetÄ• . "uttarimanussÄ• na" nti vÄ• yathÄ• á¹-hitavaseneva sambandho. b
uttarimanussÄ• naá¹ƒ jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±cÄ• ti attho.

<791> __saá¹…kassarasamÄ• cÄ• re_tiÄ• dÄ«hi sÄ«lavisuddhiyÄ• payojanadassanaá¹ƒ.
samÄ• cÄ• ro assÄ• ti __saá¹…kassarasamÄ• cÄ• ro_. yaá¹ƒ kiÃ±ci lÄ• makakammaá¹ƒ di
bhavissatÄ«" ti evaá¹ƒ pavattetabbÄ• ya saá¹…kÄ• ya attano vÄ• pare yaá¹ƒkiÃ±ci manten
idaÃ±cidaÃ±ca asÄ• ruppaá¹ƒ jÄ• nitvÄ• mantetÄ«" ti evaá¹ƒ pavattasaá¹…kÄ• ya upagant
__dussÄ«le_ti etadeva vibhÄ• vetuá¹ƒ __ "sÄ«lavajjite" _ti vuttaá¹ƒ. __dussÄ«le_ti vÄ• dÅ«
khaá¹‡á¸• Ä• dibhÄ• vaá¹ƒ upagatasÄ«le. __sÄ«lavajjite_ti sabbena sabbaá¹ƒ sÄ«lavirahite
lokiyajjhÄ• nampi tÄ• va natthi. __kuto maggo_ti lokuttaramaggo kuto, kena kÄ• raá¹‡ena lo
hetuyeva vijjatÄ«ti attho.

<792> caranti \Be II 212/ tasmiá¹ƒ sÄ«le paripÅ«rakÄ• ritÄ• ya pavattantÄ«ti __cÄ• rittaá¹ƒ
tÄ• yanti rakkhanti tena, vÄ• ritato vÄ• attÄ• naá¹ƒ tÄ• yatÄ«ti __vÄ• rittaá¹ƒ_. yaá¹ƒ bhaga
kÄ• tabba" nti paÃ±Ã±attisikkhÄ• padapÅ«raá¹‡aá¹ƒ, idaá¹ƒ cÄ• rittaá¹ƒ nÄ• ma. yaá¹ƒ "na
paá¹-ikkhittaá¹ƒ, tassa akaraá¹‡aá¹ƒ vÄ• rittaá¹ƒ nÄ• ma. __acchidda_ntiÄ• dÄ«su yassa sa
majjhe sikkhÄ• padaá¹ƒ bhinnaá¹ƒ, tassa sÄ«laá¹ƒ chiddasÄ• á¹-ako viya chiddaá¹ƒ nÄ• ma
acchiddaá¹ƒ. yassa Ä• dimhi vÄ• ante vÄ• bhinnaá¹ƒ, tassa pariyante chinnasÄ• á¹-ako viy
hoti, tadaÃ±Ã±aá¹ƒ __akkhaá¹‡á¸• aá¹ƒ_. kamassa Ä• darakaraá¹‡avasena akkhaá¹‡á¸• an
"akkhaá¹‡á¸• amacchidda" nti vÄ• pÄ• á¹-ho. __akammÄ• sa_-ggahaá¹‡ena asabalattamp
sabalakammÄ• sÄ• naá¹ƒ bhedassa appamattakabhÄ• vato. ettako hi tesaá¹ƒ viseso. yassa
tÄ«á¹‡i sikkhÄ• padÄ• ni bhinnÄ• ni, tassa piá¹-á¹-hiyÄ• , kucchiyÄ• vÄ• uá¹-á¹-hitena visa
kÄ• á¸·arattÄ• dÄ«naá¹ƒ aÃ±Ã±atarena sabalavaá¹‡á¹‡Ä• gÄ• vÄ« viya sabalaá¹ƒ nÄ• ma
bhinnÄ• ni, tassa antarantarÄ• visabhÄ• gavaá¹‡á¹‡abinducitragÄ• vÄ« viya kammÄ• saá¹
tathÄ• vidhaá¹ƒ na hoti, taá¹ƒ __ "asabalaá¹ƒ akammÄ• sa" _nti vuccati. __anindita_nti imin

bhujissaviÃ±Ã±uppasatthaaparÄ• maá¹-á¹-hasamÄ• dhisaá¹ƒvattanikabhÄ• ve saá¹…gaá¹‡
sÄ«lena vÄ• vatena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ•
aparÄ• maá¹-á¹-haá¹ƒ taá¹‡hÄ• dÄ• sabyato mocitattÄ• __bhujissaá¹ƒ_ nÄ• ma. adÄ• saÃ
yathÄ• vuttaguá¹‡apÄ• ripÅ«riyÄ• buddhÄ• dÄ«hi viÃ±Ã±Å«hi pasaá¹ƒsitabbanti __viÃ±Ã±
taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-haá¹ƒ á¹-hitibhÄ• giyaá¹ƒ __aparÄ• maá¹-á¹-haá¹ƒ_
paccayo bhavituá¹ƒ samatthaá¹ƒ visesabhÄ• giyaá¹ƒ __samÄ• dhisaá¹ƒvattanikaá¹ƒ_ nÄ• n

793-7__._ __vivekasukha_nti \Be II 213/ kÄ• yacittÅ«padhivivekasukhaá¹ƒ. kÄ• yavivekasu
sampannasÄ«lasseva dussÄ«lassa suÃ±Ã±Ä• gÄ• rÄ• dÄ«su vasatopi bheravÄ• rammaá¹‡
visesato sampajjanato. __alaá¹…kÄ• ro anuttaro_ti devabrahmarÄ• jarÄ• jamahÄ• mattÄ• d
anaÃ±Ã±asÄ• dhÄ• raá¹‡asobhÄ• paá¹-ilÄ• bhahetutÄ• ya niruttaro alaá¹…kÄ• raviseso. __
cakkaratanÄ• ditopi savisesaá¹ƒ ratijananato anuttaraá¹ƒ ratanaá¹ƒ. cakkaratanÄ• dikaÃ±hi
ratiá¹ƒ janeti, idaá¹ƒ pana vivaá¹-á¹-anissitampi janetÄ«ti visesato ratijanakaá¹ƒ hoti. icchitic
sampattivisesassa nipphÄ• danato cintÄ• maá¹‡isamanti __cintÄ• maá¹‡i. yÄ• na_nti saá¹ƒ
yÄ• naá¹ƒ. __sÄ«tala_nti cittasÄ«tibhÄ• vakaraá¹‡ena sÄ«talaá¹ƒ. __kilesamaladhovana_n
dubbisodhanÄ«yassa kilesakÄ• lusiyassa dhovanaá¹ƒ. __guá¹‡Ä• naá¹ƒ mÅ«labhÅ«ta_nti s
lokiyalokuttaraguá¹‡Ä• naá¹ƒ mÅ«labhÅ«taá¹ƒ. "sÄ«le patiá¹-á¹-hÄ• ya (SN I 1.23), ko cÄ• d
dhammÄ• naá¹ƒ, sÄ«laÃ±ca suvisuddha" nti (SN III 5.369) ca Ä• divacanaÃ±hettha nidassa
vÄ«tikkamavatthubhÅ«tassa balassa vinÄ• sanato dosÄ• naá¹ƒ __balaghÄ• ti_.

__tasmÄ• _ti yasmÄ• evaá¹ƒvidhÄ• nisaá¹ƒsasampannaá¹ƒ sÄ«laá¹ƒ, tasmÄ• . __duvidha
okkhittacakkhuappasaddÄ• divasena kÄ• yakammÄ• dÄ«naá¹ƒ avippakiá¹‡á¹‡atÄ• sÄ• dha
kusaladhammÄ• naá¹ƒ mÅ«labhÄ• vato patiá¹-á¹-hÄ• nalakkhaá¹‡anti evaá¹ƒ duvidhalakkh
cÄ• rittavÄ• rittavasena vÄ• duvidhasabhÄ• vanti attho. atthÄ• naá¹ƒ kÄ• meti tassa hitÄ• s
__atthakÄ• mo_. piyaá¹ƒ sÄ«lamassÄ• ti __piyasilo_.

798-9__._ kÄ• tabbo palibodhassupacchedoti sambandho. katividho panÄ• yaá¹ƒ palibodho
__ "palibodhÄ• _ \Be II 214/ __dasÄ• " _tiÄ• di, "Ä• ha mahÄ• aá¹-á¹-hakathÄ• ya" nti adhip
__Ä• vÄ• so_ti ekampi ovarakaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va sakalopi saá¹…ghÄ• rÄ• mo, so
__palibodho, _ na itarassa. __kula_nti Ã±Ä• tikulaá¹ƒ vÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ vÄ• , taá
saá¹ƒsaá¹-á¹-haviharatova palibodho. __lÄ• bho_ti cattÄ• ro paccayÄ• , tepi tattha sÄ• pekk
__gaá¹‡o_ti suttantikagaá¹‡o vÄ• Ä• bhidhammikagaá¹‡o vÄ• . so uddesaparipucchÄ• dÄ•
okÄ• sÄ• lÄ• bhino palibodho. __kamma_nti navakammaá¹ƒ, taá¹ƒ karontena vaá¸• á¸• hak
jÄ• nitabbaá¹ƒ, katÄ• kate ussukkaá¹ƒ Ä• pajjitabbanti sabbathÄ• pi palibodho. __addhÄ• n
dubbinodanÄ«yatÄ• ya taá¹ƒ samaá¹‡adhammassa palibodho. __Ã±Ä• tÄ«_ti ettha kula-gg
gahitattÄ• ekekÄ• Ã±Ä• ti idha gahitÄ• ti daá¹-á¹-habbÄ• . te pana vihÄ• re Ä• cariyupajjhÄ
mÄ• tÄ• dayo, te gilÄ• nÄ• palibodhÄ• . __Ä• bÄ• dho_ti yo koci rogo, so bÄ• dhayamÄ• n
pariyattipariharaá¹‡aá¹ƒ, taá¹ƒ sajjhÄ• yÄ• dÄ«hi niccabyÄ• vaá¹-asseva palibodho. __iddhÄ

sÄ• hi dupparihÄ• rÄ• appamattakeneva bhijjati, ayaá¹ƒ pana vipassanÄ• ya palibodho, na
patvÄ• paá¹-ilabhitabbattÄ• . __te_ti te palibodhÄ• .

800-2__._ __palibodhassupacchedaá¹ƒ katvÄ• _ti ettha paá¹-hamo tattha nirapekkhacittatÄ
asaá¹ƒsaggena, tatiyo lÄ• bhasakkÄ• ruppattiá¹-á¹-hÄ• naá¹ƒ pahÄ• ya aÃ±Ã±attha gaman
yathÄ• raddhaganthasamÄ• panena, aÃ±Ã±assa saá¹…gÄ• haá¹‡ena vÄ• , paÃ±camo yath
niá¹-á¹-hÄ• panena, saá¹…ghÄ• dÄ«naá¹ƒ niyyÄ• tanena vÄ• , chaá¹-á¹-ho gantvÄ• kiccat
upaá¹-á¹-hahitvÄ• \Be II 215/ Ã±Ä• tÄ«naá¹ƒ pÄ• katikakaraá¹‡ena, aá¹-á¹-hamo bhesajjak
vÄ«riyÄ• dhiá¹-á¹-hÄ• nena vÄ• , navamadasamÄ• tattha abyÄ• vaá¹-atÄ• ya upacchindita
yattha so vasati, tattha upasaá¹…kamanavidhiÃ±ceva upasaá¹…kamantena paá¹-ipajjitabba
__visuddhimagge_ vuttanayena veditabbaá¹ƒ. ito paraÃ±hi gantha vitthÄ• rapariharaá¹‡atth
Ä• gatavitthÄ• raá¹ƒ pahÄ• ya padatthavaá¹‡á¹‡anamattaá¹ƒ karissÄ• ma. __kammaá¹-á¹-h
yogakammassa pavattiá¹-á¹-hÄ• natÄ• ya, uparÅ«paribhÄ• vanÄ• kammassa kÄ• raá¹‡abh
taá¹ƒ pana sabbatthakapÄ• rihÄ• riyavasena duvidhaá¹ƒ. tattha mettÄ• , maraá¹‡assati, asu
atthayitabbato icchitabbato sabbatthakakammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. cariyÄ• nukÅ«laá¹ƒ
kammaá¹-á¹-hÄ• naá¹ƒ niccaá¹ƒ pariharitabbattÄ• pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naá¹ƒ nÄ
kammaá¹-á¹-hÄ• naá¹ƒ yo deti, ayaá¹ƒ __kammaá¹-á¹-hÄ• nassa dÄ• yako, _ sopi Ä«diso p
"piyo garÅ«" _tiÄ• di vuttaá¹ƒ. __piyo_ti sÄ«lasampadÄ• dÄ«hi sattÄ• naá¹ƒ piyÄ• yitabbo.
garukÄ• tabbo pÄ• sÄ• á¹‡acchattaá¹ƒ viya garuá¹ƒ katvÄ• daá¹-á¹-habbo. __bhÄ• vanÄ«y
__vattÄ• _ti kiÃ±ci Ä• lasiyampi disvÄ• codetvÄ• ovÄ• davasena vadanasÄ«lo. __vacanak
paá¹-ipucchito asaá¹ƒhÄ«ro hutvÄ• sambhÄ• sanakkhamoti vuttaá¹ƒ hoti. __gambhÄ«raÃ±
tiracchÄ• nakathaá¹ƒ akathetvÄ• dasakathÄ• vatthupaá¹-isaá¹ƒyuttaá¹ƒ gambhÄ«rameva k
caá¹-á¹-hÄ• ne niyojako_ti appavattitabbaá¹-á¹-hÄ• nabhÅ«te ahite na niyojako. __evamÄ•
__Ä• di_-saddena saddhÄ• sampadÄ• diguá¹‡ayogaá¹ƒ dasseti. __kÄ• lenÄ• _ti attano, Ä•

<803> __vattaá¹ƒ katvÄ• _ti Ä• cariyassa navakamahallakabhÄ• vÄ• nurÅ«pena __khandh
Ä• cariyavattaá¹ƒ katvÄ• . idÄ• ni Ä• cariyena \Be II 216/ paá¹-ipajjitabbavidhiá¹ƒ dassetuá¹
_tiÄ• di vuttaá¹ƒ. __tenÄ• pÄ«_ti kammaá¹-á¹-hÄ• nadÄ• yakenapi. __caritaá¹ƒ Ã±atvÄ• dÄ
cetopariyaÃ±Ä• á¹‡alÄ• bhinÄ• tassa cittÄ• cÄ• raá¹ƒ, hadayalohitaá¹ƒ vÄ• passitvÄ• itar
kena vÄ• pana te dhammÄ• bahulaá¹ƒ samudÄ• carantÄ«" tiÄ• dinÄ• paá¹-ipucchitvÄ• ta
tadanurÅ«pena dÄ• tabbaá¹ƒ.

<804> iriyÄ• pathÄ• ditopi kesaÃ±ci caritaá¹ƒ jÄ• nituá¹ƒ sakkÄ• , taá¹ƒ pana na ekantikaá¹
ti vuttaá¹ƒ, katamaá¹ƒ pana taá¹ƒ, katividhÄ• vÄ• ti Ä• ha __ "caritaá¹ƒ panidaá¹ƒ rÄ• gado
_tiÄ• di. ussannabhÄ• vena santÄ• ne caratÄ«ti __caritaá¹ƒ, _ asati paá¹-ipakkhabhÄ• vanÄ
pavattanÄ• rahÄ• rÄ• gÄ• dayo.

<805> __vomissakanayÄ• _ti sampayogavasena, ekasantatipariyÄ• pannatÄ• vasena ca n

__catusaá¹-á¹-hi bhavantÄ«_ti -

"rÄ• gÄ• dike tike satta, satta saddhÄ• dike tike.

ekadvitikamÅ«lamhi, missato sattasattaka" nti -

evaá¹ƒ vuttehi navahi sattakehi yathÄ• rahaá¹ƒ vibhajiyamÄ• nÄ• tesaá¹-á¹-hi diá¹-á¹-hiyÄ• catusaá¹-á¹-hi bhavanti. tathÄ• hi vuttaá¹ƒ __upanandattherena_ -

"rÄ• go doso ca moho ca, rÄ• gena paá¹-ighopi ca.

saddhiá¹ƒ rÄ• gena moho ca, mohopi paá¹-ighena ca ||

"rÄ• gÄ• dittayamekanti, satta rÄ• gÄ• dike tike.

saddhÄ• buddhi ca takko ca, saddhiá¹ƒ saddhÄ• ya buddhi ca ||

"saddhÄ• ya takkanaÃ±ceva, buddhiyÄ• takkanampi ca.

saddhÄ• dittayamekanti, satta saddhÄ• dike tike ||

"rÄ• gÄ• dikaá¹ƒ \Be II 217/ tikaÃ±ceka-mekadvitikabhedato.

saddhÄ• buddhivitakkehi, yathÄ• yogaá¹ƒ vimissiya ||

"ekamÅ«le dvimÅ«le ca, paccekaá¹ƒ sattakattayaá¹ƒ.

timÅ«le sattakaÃ±cekaá¹ƒ, Ã±eyyaá¹ƒ taá¹ƒ sattasattakaá¹ƒ ||

"saddhiá¹ƒ rÄ• gena saddhÄ• ca, saddhiá¹ƒ teneva buddhi ca.

teneva takkanaá¹ƒ tena, saddhÄ• buddhi ca tena ca ||

"saddhÄ• saá¹…kappanaá¹ƒ tena, buddhisaá¹…kappanampi ca.

vimissetvÄ• na teneva, saddhÄ• buddhivitakkanaá¹ƒ ||

"rÄ• gamÅ«lanaye ceva-mekaá¹ƒ sattakamuddise.

saddhiá¹ƒ dosena saddhÄ• ca, saddhiá¹ƒ teneva buddhi ca ||

"teneva takkanaá¹ƒ tena, saddhÄ• buddhi ca tena ca.

saddhÄ• saá¹…kappanaá¹ƒ tena, buddhisaá¹…kappanampi ca ||

"vimissetvÄ• na teneva, saddhÄ• buddhivitakkanaá¹ƒ.

dosamÅ«lanaye ceva-mekaá¹ƒ sattakamuddise ||

"saddhiá¹ƒ mohena saddhÄ• ca, saddhiá¹ƒ teneva buddhi ca.

teneva takkanaá¹ƒ tena, saddhÄ• buddhi ca tena ca ||

"saddhÄ• saá¹…kappanaá¹ƒ tena, buddhisaá¹…kappanampi ca.

vimissetvÄ• na teneva, saddhÄ• buddhivitakkanaá¹ƒ ||

"mohamÅ«lanaye ceva-mekaá¹ƒ sattakamuddise.

ekamÅ«le naye cevaá¹ƒ, Ã±eyyaá¹ƒ taá¹ƒ sattakattayaá¹ƒ ||

"missetvÄ• rÄ• gadosehi, saddhÄ• teheva buddhi ca.

tehi \Be II 218/ saá¹…kappanaá¹ƒ tehi, saddhÄ• buddhi ca tehi ca ||

"saddhÄ• saá¹…kappanaá¹ƒ tehi, buddhisaá¹…kappanampi ca.

tehi dvÄ«heva missetvÄ• , saddhÄ• buddhivitakkanaá¹ƒ ||

"rÄ• gadosanaye ceva-mekaá¹ƒ sattakamuddise.

missetvÄ• rÄ• gamohehi, saddhÄ• teheva buddhi ca ||

"tehi saá¹…kappanaá¹ƒ tehi, saddhÄ• buddhi ca tehi ca.

saddhÄ• saá¹…kappanaá¹ƒ tehi, buddhisaá¹…kappanampi ca ||

"tehi dvÄ«heva missetvÄ• , saddhÄ• buddhivitakkanaá¹ƒ.

rÄ• gamohanaye ceva-mekaá¹ƒ sattakamuddise ||

"missetvÄ• dosamohehi, saddhÄ• teheva buddhi ca.

tehi saá¹…kappanaá¹ƒ tehi, saddhÄ• buddhi ca tehi ca ||

"saddhÄ• saá¹…kappanaá¹ƒ tehi, buddhisaá¹…kappanampi ca.

tehi dvÄ«heva missetvÄ• , saddhÄ• buddhivitakkanaá¹ƒ ||

"dosamohanaye ceva-mekaá¹ƒ sattakamuddise.

dvimÅ«lamhi naye cevaá¹ƒ, Ã±eyyaá¹ƒ taá¹ƒ sattakattayaá¹ƒ ||

"rÄ• gappaá¹-ighamohehi, saddhÄ• teheva buddhi ca.

tehi saá¹…kappanaá¹ƒ tehi, saddhÄ• buddhi ca tehi ca ||

"saddhÄ• saá¹…kappanaá¹ƒ tehi, buddhisaá¹…kappanampi ca.

tehi tÄ«heva missetvÄ• , saddhÄ• buddhivitakkanaá¹ƒ ||

"timÅ«lamhi naye ceva-mekaá¹ƒ sattakamuddise.

evaá¹ƒ tesaá¹-á¹-hi hotÄ«ti, viÃ±Ã±eyyaá¹ƒ navasattakaá¹ƒ.

diá¹-á¹-hiyÄ• pi ca hoteva, catusaá¹-á¹-hÄ«ti kecanÄ• " ti ||

806-7__._ nanu ca "caritaá¹ƒ Ã±atvÄ• dÄ• tabba" nti vuttaá¹ƒ, kiá¹ƒcaritassa pana kiá¹ƒ ka
anukÅ«lanti imaá¹ƒ anuyogaá¹ƒ sandhÄ• ya taá¹ƒtaá¹ƒcaritÄ• nukÅ«lakammaá¹-á¹-hÄ• naá
gaá¹‡anato appanÄ• vahato jhÄ• nappabhedato samatikkamato vaá¸• á¸• hanÄ• vaá¸• á¸•
gahaá¹‡ato paccayato bhedaá¹ƒ dassetuá¹ƒ __ "asubhÄ• cÄ• " _tiÄ• di Ä• raddhaá¹ƒ. tatth
uddhumÄ• takaá¹ƒ vinÄ«lakaá¹ƒ vipubbakaá¹ƒ vicchiddakaá¹ƒ vikkhÄ• yitakaá¹ƒ vikkhittaka
lohitakaá¹ƒ puá¸·avakaá¹ƒ aá¹-á¹-hikanti ime dasa. __tathÄ• kÄ• yagatÄ• sati cÄ• _ti ime \E
rÄ• gavikkhambhanassa upÄ• yabhÄ• vato rÄ• gacaritassa anukÅ«lÄ• . asubha-ggahaá¹‡e

tadÄ• rammaá¹‡asamÄ• dhipubbaá¹…gamaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahitaá¹ƒ. evaá¹ƒ s
daá¹-á¹-habbaá¹ƒ. appamÄ• á¹‡asattÄ• rammaá¹‡attÄ• __appamaÃ±Ã±Ä• , _ mettÄ• karu
catunnaá¹ƒ brahmavihÄ• rÄ• nametaá¹ƒ adhivacanaá¹ƒ. te pana __savaá¹‡á¹‡akasiá¹‡Ä• _
pÄ«takasiá¹‡aá¹ƒ lohitakasiá¹‡aá¹ƒ odÄ• takasiá¹‡anti imehi catÅ«hi vaá¹‡á¹‡akasiá¹‡ehi s
dosavikkhambhanupÄ• yabhÄ• vato, appaá¹-ighÄ• tavisayattÄ• ca __dosacaritassa anukÅ

<808> __taá¹ƒ ... pe0 ... panekaka_nti ettha __ekaka_nti idaá¹ƒ anussatiapekkhaá¹ƒ, anuss
na mohacaritavitakkacaritÄ• pekkhaá¹ƒ tesaá¹ƒ aÃ±Ã±assÄ• pi anukÅ«lassa labbhanato. ta
vitakkacaritassa ca gaá¹‡anabalena cittassa patiá¹-á¹-hÄ• nato __anukÅ«laá¹ƒ_.

809-11__._ __purimÄ• ... pe0 ... dehino_ti "buddhÄ• nussati dhammÄ• nussati saá¹…ghÄ•
cÄ• gÄ• nussati devatÄ• nussatÄ«" ti idaá¹ƒ pÄ• á¸·ikkamena __purimaá¹ƒ anussatichakkaa
atisappÄ• yavasena __anukÅ«laá¹ƒ. maraá¹‡Å«pasamÄ• yuttÄ• satÄ«_ti maraá¹‡e, upasa
maraá¹‡Ä• nussati, upasamÄ• nussati cÄ• ti vuttaá¹ƒ hoti. __Ä• hÄ• ranissitÄ• saÃ±Ã±Ä• _
paá¹-ikkÅ«lasaÃ±Ã±Ä• . __dhÄ• tuvavatthÄ• na_nti catudhÄ• tuvavatthÄ• naá¹ƒ. __buddhip
buddhicaritassa sattassa. __sesÄ• ni kasiá¹‡Ä• nÄ«_ti dosacaritassa anukÅ«lesu vuttehi ca
vaá¹‡á¹‡akasiá¹‡ehi avasesÄ• ni pathavÄ«Ä• potejovÄ• yoÄ• lokÄ• kÄ• sakasiá¹‡Ä• ni, eva
chÄ• ti dasa imasseva ujuvipaccanÄ«kÄ• , imassa asappÄ• yanti gahetabbavisesassa abhÄ
rÄ• gÄ• di__sabbacaritÄ• naá¹ƒ_ anukÅ«lÄ• ti vaá¹‡á¹‡itÄ• .

<812> __ekantavipaccanÄ«kabhÄ• vato_ti \Be II 220/ rÄ• gacaritÄ• dÄ«naá¹ƒ asubhÄ• dik
ujuvipaccanÄ«katÄ• ya. __atisappÄ• yato_ti saddhÄ• caritÄ• dÄ«naá¹ƒ buddhÄ• nussatiÄ•
atisappÄ• yato. evaá¹ƒ ujuvipaccanÄ«kavasena, atisappÄ• yavasena ca idaá¹ƒ sabbaá¹ƒ vi
anukÅ«lanti vuttaá¹ƒ, na pana itarassa ananukÅ«labhÄ• vato. na hi rÄ• gÄ• dÄ«naá¹ƒ avikk
saddhÄ• dÄ«naá¹ƒ vÄ• anupakÄ• rikÄ• kusalabhÄ• vanÄ• nÄ• ma atthi. tathÄ• hi __meg

"cattÄ• ro dhammÄ• uttari bhÄ• vetabbÄ• , asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ•
byÄ• pÄ• dassa pahÄ• nÄ• ya, Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• ya, a
asmimÄ• nasamugghÄ• tÄ• yÄ• " ti (AN II 9.3; Ud 31) -

ekasseva cattÄ• ro dhammÄ• bhÄ• vetabbÄ• ti vuttÄ• . tathÄ• __rÄ• hulovÄ• dasuttepi_ "
bhÄ• vanaá¹ƒ bhÄ• vehÄ«" tiÄ• dinÄ• (MN II 120) satta kammaá¹-á¹-hÄ• nÄ• ni vuttÄ• ni, r
cattÄ• ripi caritÄ• ni santi, nÄ• pi rÄ• hulattherassa sabbacaritÄ• ni, tasmÄ• vacanamatte a
sabbattha adhippÄ• yo pariyesitabboti vuttaá¹ƒ hoti.

813-4__._ kiÃ±cÄ• pi vuttanayena kammaá¹-á¹-hÄ• nÄ• naá¹ƒ gaá¹‡anaparicchedopi sakkÄ
pana sukhena viÃ±Ã±Ä• tuá¹ƒ na sakkÄ• ti tesaá¹ƒ sÄ• maÃ±Ã±ato, visuá¹ƒ visuá¹ƒ jÄ• tito
dassetuá¹ƒ __ "kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• nÄ«" _tiÄ• di vuttaá¹ƒ. __cattÄ• lÄ«sÄ• ti ni

aá¹-á¹-hakathÄ• to ca samodhÄ• netvÄ• "samacattÄ• lÄ«sÄ• " ti niddiseyya. kathaá¹ƒ? kas
saÃ±Ã±Ä• cÄ• hÄ• ratÄ• iti. __asubhÄ• nussatÄ« dasÄ• _ti __dasa_-saddo paccekaá¹ƒ y
221/, dasa anussatÄ«" ti. dasa asubhÄ• heá¹-á¹-hÄ• kathitÄ• va. "purimÄ• nussatichakka"
maraá¹‡Ä• nussati kÄ• yagatÄ• sati Ä• nÄ• pÄ• nassati upasamÄ• nussatÄ«ti imÄ• dasa a
__catudhÄ• tuvavatthÄ• na_nti pathavÄ• dÄ«naá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ vavatthÄ• n
gÄ• thÄ• bandhavasena ga-kÄ• rassa lopaá¹ƒ katvÄ• Ä• hÄ• ragatÄ• saÃ±Ã±Ä• "Ä• hÄ•
Ä• hÄ• royeva vÄ• Ä• hÄ• ratÄ• , taggatÄ• ca saÃ±Ã±Ä• upacÄ• rato "Ä• hÄ• ratÄ• " ti vu
paá¹-ikkÅ«lasaÃ±Ã±Ä• ti attho.

815-5__._ kiá¹ƒ imesu sabbesuyeva kammaá¹-á¹-hÄ• nesu jhÄ• naá¹ƒ nibbattatÄ«ti? Ä• ma
upacÄ• rajjhÄ• naá¹ƒ, appanÄ• jhÄ• naá¹ƒ pana kesuci na nibbattati, tasmÄ• kÄ• nici upac
kÄ• nici appanampi. kathaá¹ƒ panetaá¹ƒ daá¹-á¹-habbanti Ä• ha __ "etesÅ«" _tiÄ• di. upacÄ
__upacÄ• rÄ• vahÄ• _ "apekkho" tiÄ• dÄ«su viya hettha avadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaa
Ä• nÄ• pÄ• nassatiá¹ƒ, kÄ• yagatÄ• satiÃ±ca hitvÄ• sesÄ• buddhÄ• nussatiÄ• dayo aá¹-á
vavatthÄ• naÃ±cÄ• ti ete dasa nÄ• nappakÄ• rakattÄ• , gambhÄ«rattÄ• , sabhÄ• vadhamm
upacÄ• rÄ• vahÄ• vuttÄ• .

817-8__._ evaá¹ƒ upacÄ• rappanÄ• vahato dassetvÄ• idÄ• ni jhÄ• nappabhedato dassetuá
_tiÄ• di vuttaá¹ƒ. __catukkajjhÄ• nikÄ• _ti catukkanayavasena catubbidharÅ«pÄ• vacarajjhÄ
ekekasseva Ä• rammaá¹‡abhÅ«tÄ• ti attho. paÃ±cakanayavasena pana "paÃ±cakajjhÄ• nik
__paá¹-hamajjhÄ• nikÄ• _ti paá¹-hamajjhÄ• nasseva Ä• rammaá¹‡abhÅ«tÄ• , paá¹-ikkÅ«lab
Ä• rammaá¹‡Ä• ni na honti. paá¹-ikkÅ«lepi hi visaye vitakkabalena paá¹-hamajjhÄ• naá¹ƒ ap
caá¹‡á¸• asotanadiyaá¹ƒ arittabalena nÄ• vÄ• viya. sesÄ• ni pana tadabhÄ• vato na tesu a

<819> __tikajjhÄ• navahÄ• _ti \Be II 222/ catukkanayena tikajjhÄ• navahÄ• , paÃ±cakanay
catukkajjhÄ• navahÄ• , mettÄ• karuá¹‡Ä• muditÄ• hi mettÄ• dÄ«naá¹ƒ somanassasahagat
paÃ±camajjhÄ• nikÄ• na honti. appanappattÄ• hi mettÄ• dayo somanassena vinÄ• nappa
brahmavihÄ• roti sambandho. brahmÄ• naá¹ƒ uttamÄ• naá¹ƒ vihÄ• ro, brahmabhÅ«to vÄ•
upekkhÄ• bhÄ• vanÄ• vasena catutthajjhÄ• niko. tatthÄ• pi mettÄ• divasena paá¹-iladdhajjh
appeti, netarassa. kasmÄ• ? mettÄ• dÄ«naá¹ƒ nissandattÄ• . yathÄ• hi kasiá¹‡Ä• naá¹ƒ nis
samathavipassanÄ• nissandÄ• nirodhasamÄ• patti, evaá¹ƒ mettÄ• dinissandÄ• upekkhÄ•
catutthajjhÄ• nikÄ• _ti aá¹…gasamatÄ• vasena Ä• ruppÄ• pi catutthajjhÄ• nasseva pabhed

<820> evaá¹ƒ jhÄ• nabhedato dassetvÄ• puna samatikkamato dassetuá¹ƒ __ "vasenÄ• ra
vuttaá¹ƒ. Ä• rammaá¹‡asamatikkamo aá¹…gasamatikkamoti atikkamitabbÄ• naá¹ƒ Ä• ramm
vasena samatikkamo duvidho. kiá¹ƒ sabbesveva duvidho labbhati, noti Ä• ha __ "gocarÄ• .
catÅ«su hi Ä• ruppesu Ä• rammaá¹‡asamatikkamova hoti Ä• kÄ• sakasiá¹‡avajjitesu navas
samatikkamitvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanassa, Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«ni ca s

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• dÄ«naá¹ƒ pattabbattÄ• , aá¹…gÄ• tikkamo pana arÅ«pe natt
vasena samÄ• nattÄ• . __rÅ«pe jhÄ• naá¹…gatikkamo_ti rÅ«pÄ• vacarikakammaá¹-á¹-hÄ•
jhÄ• naá¹…gÄ• naá¹ƒ atikkamo, idaÃ±ca labbhamÄ• nakavasena vuttaá¹ƒ. paá¹-hamajjhÄ•
natthi, nÄ«varaá¹‡asamatikkamo idha aá¹-á¹-hannampi samÄ• pattÄ«naá¹ƒ sÄ• dhÄ• raá¹‡

<821> evaá¹ƒ \Be II 223/ samatikkamavasena dassetvÄ• puna vaá¸• á¸• hanÄ• vaá¸• á¸•
"daseva kasiá¹‡Ä• nÄ«" _tiÄ• dimÄ• ha. imesu cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu das
vaá¸• á¸• hetabbÄ• ni. __na ca ... pe0 ... asubhÄ• dayo_ti sesÄ• asubhÄ• dayo pana neva
paricchinnÄ• kÄ• reneva upaá¹-á¹-hÄ• nato, Ä• nisaá¹ƒsÄ• bhÄ• vato ca. tathÄ• hi dasa as
attano á¹-hitokÄ• sena paricchinnattÄ• paricchinnÄ• kÄ• reneva upaá¹-á¹-hahanti. vaá¸• á¸•
eva upaá¹-á¹-hÄ• tÄ«ti na koci Ä• nisaá¹ƒso atthi. avaá¸• á¸• hitesupi hi tesu kÄ• marÄ• gav
yadi evaá¹ƒ asubhajjhÄ• nÄ• naá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡atÄ• vacanaá¹ƒ virujjhatÄ«ti?
uddhumÄ• take vÄ• aá¹-á¹-hike vÄ• mahante nimittaá¹ƒ gaá¹‡hÄ• ti, ekacco appaketi imin
parittÄ• rammaá¹‡ajjhÄ• naá¹ƒ hoti, ekaccassa appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ. yo vÄ• eta
apassanto vaá¸• á¸• heyya, tassa vasena appamÄ• á¹‡Ä• rammaá¹‡atÄ• vuttÄ• . Ä• nÄ• p
nÄ• sikaggamukhanimittÄ• diparicchinnaá¹ƒ upaá¹-á¹-hÄ• ti, vaá¸• á¸• hayatopi ca vÄ• tarÄ
picupiá¹‡á¸• Ä• divasena upaá¹-á¹-hahantampi hi nimittaá¹ƒ vÄ• tasaá¹…ghÄ• á¹-amattame
brahmavihÄ• ranimittampi vaá¸• á¸• hentassa sattarÄ• siyeva vaá¸• á¸• heyya, na ca tena k
tadubhayampi na vaá¸• á¸• hetabbaá¹ƒ. yaá¹ƒ pana vuttaá¹ƒ "mettÄ• sahagatena cetasÄ•
viharatÄ«" tiÄ• di (Vibh 663), tampi pariggahavasena vuttaá¹ƒ, na nimittavaá¸• á¸• hanavase
brahmavihÄ• re paá¹-ibhÄ• ganimittameva natthi, kimayaá¹ƒ vaá¸• á¸• heyya, appamÄ• á¹‡
pariggahitamattavasena veditabbÄ• . Ä• ruppÄ• rammaá¹‡esu Ä• kÄ• saá¹ƒ kasiá¹‡ugghÄ•
kasiá¹‡Ä• pagamavaseneva manasi kÄ• tabbaá¹ƒ, tato paraá¹ƒ vaá¸• á¸• hayato na kiÃ±ci
sabhÄ• vadhammattÄ• na sakkÄ• \Be II 224/ vaá¸• á¸• hetuá¹ƒ, parikammameva hi vaá¸•
viÃ±Ã±Ä• á¹‡Ä• pagamo tassa abhÄ• vamattattÄ• , nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ•
na sakkÄ• vaá¸• á¸• hetuá¹ƒ, tasmÄ• tÄ• nipi na vaá¸• á¸• hetabbÄ• ni. appamÄ• á¹‡Ä• ra
vipulakasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattiyÄ• veditabbÄ• . buddhÄ• nussatiÄ• dayo ca a
vaá¸• á¸• hetabbÄ• . paá¹-ibhÄ• ganimittaÃ±hi ayaá¹ƒ vaá¸• á¸• heyya, taÃ±ca nesaá¹ƒ natt
tiá¹ƒsa kammaá¹-á¹-hÄ• nÄ• ni paricchinnokÄ• sattÄ• , payojanÄ• bhÄ• vato, avaá¸• á¸• ha

822-3__._ evaá¹ƒ vaá¸• á¸• hanÄ• vaá¸• á¸• hanato dassetvÄ• puna Ä• rammaá¹‡ato dass
_tiÄ• di Ä• raddhaá¹ƒ. __paá¹-ibhÄ• ganimittÄ• ni honti Ä• rammaá¹‡Ä• nÄ«_ti imÄ• ni dvÄ
paá¹-ibhÄ• ganimittabhÅ«tÄ• ni Ä• rammaá¹‡Ä• ni honti. __sesÄ• _ti avasesÄ• aá¹-á¹-hÄ•
paá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• siyuá¹ƒ.

824-5__._ idÄ• ni bhÅ«mito dassetuá¹ƒ __ "asubhÄ• nÄ«" _tiÄ• di vuttaá¹ƒ. __devesu napp
asubhÄ• naá¹ƒ, paá¹-ikkÅ«lassa ca Ä• hÄ• rassa abhÄ• vato. tacapaÃ±cakampi hi tattha pa

dibbÄ• nubhÄ• vena paá¹-ikkÅ«lÄ• kÄ• rena nopaá¹-á¹-hÄ• ti. assÄ• sapassÄ• sÄ• naá¹ƒ b
"Ä• nÄ• pÄ• nassati cÄ• " _tiÄ• di vuttaá¹ƒ. jhÄ• nÄ• nubhÄ• vanibbattÄ• naÃ±hi atthassa a
assÄ• sapassÄ• sÄ• .

<827> idÄ• ni gahaá¹‡ato dassetuá¹ƒ __ "catuttha" _ntiÄ• di vuttaá¹ƒ. tattha __catutthaá¹ƒ
diá¹-á¹-heneva gahetabbÄ• _ti vÄ• yokasiá¹‡aá¹ƒ vajjetvÄ• sesÄ• nava __kasiá¹‡Ä• , _ da
II 225/ ekÅ«navÄ«sati __diá¹-á¹-heneva_ vatthunÄ• karaá¹‡abhÅ«tena gahetabbÄ• ni ugga
vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ "diá¹-á¹-hena gahetabbÄ• ni, pubbabhÄ• ge cakkhunÄ•
nesaá¹ƒ gahetabbanti attho" ti (Vism I 47).

828-31__._ __satiyampi ca kÄ• yamhÄ«_ti kÄ• yagatÄ• satiyampi. __diá¹-á¹-hena tacapaÃ±
tacapaÃ±cakamattameva diá¹-á¹-hena gahetabbaá¹ƒ. __sesamettha sutenevÄ• _ti ettha kÄ
vakkapaÃ±cakÄ• di suteneva gahetabbaá¹ƒ. iti kÄ• yagatÄ• sati diá¹-á¹-hasutena gahetabb
uttaroá¹-á¹-hanÄ• sikaggesu phuá¹-á¹-hassa assÄ• sapassÄ• sassa gahetabbato vuttaá¹ƒ _
phuá¹-á¹-hena paridÄ«pitÄ• " _ti. ucchusassÄ• dÄ«naá¹ƒ pattesu calamÄ• navaá¹‡á¹‡agga
sarÄ«rasamphassavasena ca vÄ• tassa gahetabbattÄ• vuttaá¹ƒ __ "vÄ• yokasiá¹‡amevett
gayhatÄ«" _ti. __Ä• ditova gahetabbÄ• na hontÄ«_tiÄ• dikammikena bhÄ• vanÄ• rambhav
heá¹-á¹-hime tayo brahmavihÄ• re, kasiá¹‡esu rÅ«pÄ• vacaracatutthajjhÄ• naÃ±ca anadhig
asakkuá¹‡eyyattÄ• .

832-5__._ evaá¹ƒ gahaá¹‡avasena dassetvÄ• idÄ• ni paccayato dassetuá¹ƒ __ "kammaá¹-
vuttaá¹ƒ. tattha __etesu kammaá¹-á¹-hÄ• nesÅ«_ti ettha yathÄ• rahaá¹ƒ Ä• rammaá¹‡Ä• na
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. Ä• kÄ• sakasiá¹‡assa ugghÄ• á¹-etuá¹ƒ asakkuá¹‡eyyattÄ• vut
vinÄ• " _ti. mettÄ• diekekasmiá¹ƒ brahmavihÄ• re tÄ«á¹‡i tÄ«á¹‡i jhÄ• nÄ• ni paá¹-ilabhitvÄ
upekkhÄ• brahmavihÄ• ravasena paÃ±camajjhÄ• naá¹ƒ uppajjatÄ«ti vuttaá¹ƒ __ "tayo brah
dvinnaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajavanÄ• naá¹ƒ samanantarÄ• nirodhaá¹ƒ p
"catutthamÄ• ruppa" _ntiÄ• di. __vipassanÄ• bhavasampattisukhÄ• naá¹ƒ_ \Be II 226/ __pa
bhavasampattiyÄ• , diá¹-á¹-hadhammasukhavihÄ• rassa ca paccayÄ• hontÄ«ti attho.

836-9__._ evaá¹ƒ pasaá¹…gena Ä• gataá¹ƒ kammaá¹-á¹-hÄ• navibhÄ• gaá¹ƒ dassetvÄ• pu
paá¹-ipajjitabbavidhiá¹ƒ dassetuá¹ƒ __ "kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• " _tiÄ• di vuttaá¹ƒ.
vasantassÄ• _ti Ä• cariyena saddhiá¹ƒ ekagehe, ekavihÄ• re vÄ• vasantassa. __kathetabb
sutvÄ• kathetabbaá¹ƒ. __Ä• gatassÄ• gatakkhaá¹‡e_ti sa-kÄ• ro padasandhimattakaro, Ä•
atha vÄ• Ä• gatassa Ä• gatakkhaá¹‡e kathetabbaá¹ƒ. Ä«disesu hi á¹-hÄ• nesu Ä• meá¸• ita
hi ekavÄ• rameva Ä• gatassa tasmiá¹ƒ khaá¹‡e kathetabbaá¹ƒ, tato paraá¹ƒ na kathetabba

__nÄ• tisaá¹…khepavitthÄ• ra_nti atisaá¹ƒkhittaá¹ƒ, ativitthÄ• raÃ±ca akatvÄ• tassa sukhe
uggaá¹‡hanappamÄ• á¹‡aá¹ƒ kathetabbaá¹ƒ. sace pana so pakatiyÄ• va uggahitakammaá¹

sajjhÄ• yavasena vÄ• manasikÄ• ravasena vÄ• kataparicayo, tassa ekaá¹ƒ, dve vÄ• nisaj
sajjhÄ• yaá¹ƒ kÄ• retvÄ• dÄ• tabbaá¹ƒ. evaá¹ƒ Ä• cariyena paá¹-ipajjitabbavidhiá¹ƒ dassetv
gahitakammaá¹-á¹-hÄ• nena tena yoginÄ• uttari kÄ• tabbavidhÄ• naá¹ƒ dassento Ä• ha __
__sammaá¹-á¹-hÄ• na_nti yattha pahaá¹-o samati, taá¹ƒ sammaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ san
sammaá¹-á¹-hÄ• naá¹ƒ. yathÄ• hi sammaá¹-á¹-hÄ• ne gahite puggalaá¹ƒ attano verÄ« abhi
evaá¹ƒ kammaá¹-á¹-hÄ• ne gahite manobhusaá¹…khÄ• to kÄ• marÄ• go taá¹ƒsamaá¹…gip
vase kÄ• tuá¹ƒ na sakkoti \Be II 227/. tena vuttaá¹ƒ "sammaá¹-á¹-hÄ• naá¹ƒ viyÄ• ti samma
abhibhavatÄ«ti manobhÅ«, tassa __manobhuno_. __aá¹-á¹-hÄ• rasahi ... pe0 ... vivajjite_ti -

"mahÄ• vÄ• saá¹ƒ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca pupphaÃ±ca, phalaá¹ƒ patthitameva ca ||

"nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

"aá¹-á¹-hÄ• rasetÄ• ni á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ sappaá¹-ibhayaá¹ƒ yathÄ• " ti || (Vism I 52) -

evaá¹ƒ vuttehi aá¹-á¹-hÄ• rasahi vihÄ• radosehi sabbakÄ• laviyutte. __anurÅ«pe_ti imesu a
aÃ±Ã±atarenapi samannÄ• gato ananurÅ«po nÄ• ma, tadabhÄ• vena attano yogakammass
yogakammassa anukÅ«lÄ• na honti, tasmÄ• mahÄ• vihÄ• re tÄ• va vattakaraá¹‡Ä• dinÄ•
sabbaá¹ƒ katameva, avasesÄ• pi saá¹…ghaá¹-á¹-anÄ• natthi, evarÅ«po __mahÄ• vihÄ• ro
bahuá¹ƒ navakammaá¹ƒ kÄ• tabbaá¹ƒ hoti, tasmÄ• so asati aÃ±Ã±asmiá¹ƒ anukÅ«le kÄ• r
__jiá¹‡á¹‡avihÄ• ro_pi bahupaá¹-ijaggitabbatÄ• ya kammaá¹-á¹-hÄ• nantarÄ• yiko. __panth
rattindivaá¹ƒ samokiá¹‡á¹‡atÄ• ya. yattha soá¹‡á¸• Ä« nÄ• ma pÄ• sÄ• á¹‡apokkharaá¹‡Ä«
__soá¹‡á¸• ivihÄ• ro_. tattha bahÅ« pÄ• nÄ«yatthÄ• ya samosaranti, tathÄ• __paá¹‡á¹‡apu
taá¹ƒtadatthÄ• ya. __patthanÄ«ye_ lokasammate vihÄ• re viharantaá¹ƒ "arahÄ• " ti sambhÄ
__nagarasannissitepi_ vihÄ• re visabhÄ• gÄ• rammaá¹‡Ä• pÄ• thagamanÄ• dÄ«ni honti. _
kaá¹-á¹-hahÄ• rikÄ• dÄ«hi \Be II 228/ aphÄ• su hoti. __khettasannissite_ vihÄ• ramajjheyev
khalamaá¹‡á¸• alakaraá¹‡Ä• dinÄ• aphÄ• su hoti. __visabhÄ• gapuggalÄ• dhivutthepi_ kal
upavadanti. __paá¹-á¹-anasannissite_ abhiá¹‡haá¹ƒ nÄ• vÄ• satthehi Ä• gatamanussehi ap
__paccantanissite_ manussÄ• buddhÄ• dÄ«su appasannÄ• honti. __rajjasÄ«masannissite
kalahe sati dvinnaá¹ƒ vijitesu piá¹‡á¸• Ä• ya vicarantaá¹ƒ bhikkhuá¹ƒ "ayaá¹ƒ carapuriso" ti
bandhanÄ• dikaá¹ƒ pÄ• peyyuá¹ƒ, __asappÄ• ye_ amanussÄ• diupaddavÄ• honti. kalyÄ• a
uppannakaá¹…khÄ• ya vinodake asati mahÄ• dosoyevÄ• ti etepi vihÄ• rÄ• ananurÅ«pÄ• ,

parivajjetvÄ• vuttadosavirahite anurÅ«pe vihÄ• re vihÄ• tabbaá¹ƒ.

tassa pana vihÄ• rassa anurÅ«pabhÄ• vo evaá¹ƒ veditabboti dassetuá¹ƒ __ "gÄ• mato" _ti
__gÄ• mato_ti gocaragÄ• mato. __nÄ• tidÅ«re_ti gocaragÄ• massa aá¸• á¸• hagÄ• vutato
__naccÄ• sanne_ti pacchimena pamÄ• á¹‡ena gocaragÄ• mato paÃ±cadhanusatikatÄ• ya
gamanÄ• gamanasampannataá¹ƒ dasseti. gocaragÄ• massa pana uttaradisÄ• ya vÄ• dak
naccÄ• sannaá¹ƒ senÄ• sanaá¹ƒ visesena gamanÄ• gamanasampannaá¹ƒ hoti, nÄ• tidÅ«r
nidassanamattaá¹ƒ. __paÃ±caá¹…gasaá¹ƒyute_ti pana vuttattÄ• nÄ• tidÅ«ranaccÄ• sanna
appakiá¹‡á¹‡atÄ• dÄ«ni cattÄ• ri samodhÄ• netvÄ• paÃ±caá¹…gasaá¹ƒyuttatÄ• veditabb

"kathaÃ±ca, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ hoti? idha, bhikkh
nÄ• tidÅ«raá¹ƒ hoti naccÄ• sannaá¹ƒ gamanÄ• gamanasampannaá¹ƒ divÄ• appakiá¹‡á¹‡a
appasaddaá¹ƒ appanigghosaá¹ƒ appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassa
viharantassa appakasireneva uppajjanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccay
tasmiá¹ƒ kho pana senÄ• sane therÄ• bhikkhÅ« viharanti bahussutÄ• Ä• gatÄ• gamÄ• dh
mÄ• tikÄ• dharÄ• , te kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paÃ±haá¹ƒ â€™
imassa ko attho? ti. tassa te Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca
anekavihitesu ca kaá¹…khÄ• á¹-á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. ev
senÄ• sanaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ hotÄ«" ti (AN III 10.11).

ettha ca nÄ• tidÅ«ranaccÄ• sannabhÄ• vena gamanÄ• gamanasampannatÄ• paá¹-hamaá
mahÄ• janasaá¹ƒkiá¹‡á¹‡atÄ• bhÄ• vena, rattiyaá¹ƒ janÄ• lÄ• pasaddÄ• bhÄ• vena, sabba
janasannipÄ• tanigghosÄ• bhÄ• vena appakiá¹‡á¹‡aappasaddaappanigghosabhÄ• vo dutiy
á¸• aá¹ƒsamakasÄ• diparissayÄ• bhÄ• vo tatiyaá¹ƒ, appakasirena cÄ«varapiá¹‡á¸• apÄ• tÄ
bahussutatÄ• diguá¹‡asamannÄ• gatÄ• naá¹ƒ therÄ• naá¹ƒ vasanabhÄ• vo paÃ±camanti i
samannÄ• gate vihÄ• rasmiá¹ƒ vihÄ• tabbaá¹ƒ.

840-1__._ paá¹-hamaá¹ƒ vutta Ä• vÄ• sÄ• dimahÄ• palibodhe upÄ• dÄ• ya khuddakapalibo
sarÅ«pato dassetvÄ• tassa upacchindanÄ• kÄ• raá¹ƒ Ä• vi kÄ• tuá¹ƒ __ "dÄ«ghÄ• kesÄ•
suá¹-á¹-hu pacitabboti yojanÄ• .

842-5__._ __pavivitte_ti janavivitte okÄ• se. __vajjetvÄ• ... pe0 ... lohita_nti ime cattÄ• ro k
tasmÄ• \Be II 230/ evarÅ«pÄ• mattikÄ• vajjetvÄ• . __saá¹‡hÄ• yÄ• _ti apanÄ«tatiá¹‡amÅ
sumadditÄ• ya sukhumÄ• ya. __aruá¹‡avaá¹‡á¹‡Ä• yÄ• _ti aruá¹‡anibhÄ• ya, aruá¹‡avaá¹
__bahiddhÄ• vÄ• pi tÄ• dise_ti bahiddhÄ• pi vihÄ• rapaccante paá¹-icchannaá¹-á¹-hÄ• ne.
saá¹ƒharitabbaá¹ƒ gahetvÄ• caraá¹‡ayogyaá¹ƒ. __tatraá¹-á¹-haka_nti yattha kataá¹ƒ, tatthe

847-50__._ __pamÄ• á¹‡ato_ti vakkhamÄ• nappamÄ• á¹‡ato. __vaá¹-á¹-aá¹ƒ Ä• koá¹-etvÄ
Ä• koá¹-etvÄ• . __ta_nti taá¹ƒ cammaá¹ƒ vÄ• kaá¹-asÄ• raá¹ƒ vÄ• dussapaá¹-á¹-aá¹ƒ vÄ•
kaá¹‡á¹‡ikÄ• sadisaá¹ƒ, parimaá¹‡á¸• alato padumakaá¹‡á¹‡ikÄ• kÄ• ranti vuttaá¹ƒ hoti. ter
"kaá¹‡á¹‡ikÄ• sama" nti vÄ• pÄ• á¹-ho. __vidatthicaturaá¹…gula_nti caturaá¹…gulÄ• dhika
etadeva hi pamÄ• á¹‡aá¹ƒ sandhÄ• ya __aá¹-á¹-hakathÄ• yaá¹ƒ_ "suppamatte vÄ• sarÄ• v
vuttaá¹ƒ. __vivaá¹-á¹-a_nti nibbÄ• naá¹ƒ. kasiá¹‡aparikammaá¹ƒ karontopi hi ettakeyeva aá
nibbÄ• natthÄ• yeva vÄ• yamati. __bherÄ«talasamaá¹ƒ katvÄ• _ti pÄ• á¹‡ikÄ• ya ghaá¹ƒse
ninnatunnataá¹-á¹-hÄ• nÄ• bhÄ• vena bherÄ«talaá¹ƒ viya samaá¹ƒ katvÄ• . __sammajjitvÄ•
yasmiá¹ƒ á¹-hÄ• ne nisÄ«ditvÄ• taá¹ƒ kasiá¹‡aá¹ƒ oloketi, taá¹ƒ á¹-hÄ• naá¹ƒ sace uklÄ• pa
__nhatvÄ• _ti sarÄ«radarathavinodanatthaá¹ƒ nhatvÄ• .

851-2__._ __tamhÄ• kasiá¹‡amaá¹‡á¸• alÄ• hatthapÄ• sappamÄ• á¹‡asmiá¹ƒ padese_ti t
á¹-hapitaá¹-á¹-hÄ• namhÄ• aá¸• á¸• hateyyahatthantare padese, kasiá¹‡amaá¹‡á¸• alassa,
hatthapÄ• sappamÄ• á¹‡aá¹ƒ katvÄ• paÃ±Ã±atteti vuttaá¹ƒ hoti. __vidatthicaturaá¹…gule u
vidatthicaturaá¹…gulaá¹ƒ hutvÄ• ucce, vidatthicaturaá¹…gulapÄ• daketi vuttaá¹ƒ hoti. dÅ«r
kasiá¹‡aá¹ƒ na \Be II 231/ upaá¹-á¹-hÄ• ti, Ä• sannatare nisinnassa hatthapÄ• á¹‡ikÄ• padÄ
paÃ±Ã±Ä• yanti. uccatare nisinnena ca gÄ«vaá¹ƒ paá¹‡Ä• metvÄ• oloketabbaá¹ƒ hoti, nÄ«
rujjanti, tasmÄ• hatthapÄ• sappamÄ• á¹‡e padese vidatthicaturaá¹…gulapÄ• dake pÄ«á¹-h
catÅ«su iriyÄ• pathesu sayanaá¹ƒ kosajjapakkhiyaá¹ƒ, á¹-hÄ• nacaá¹…kamanÄ• ni uddhac
alÄ«nuddhaccapakkhiyÄ• , santo iriyÄ• patho, tasmÄ• vuttaá¹ƒ __ "nisÄ«ditvÄ• " _ti, saman
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ti attho. yenÄ• kÄ• rena nisÄ«dantassa nisajjÄ• sukhÄ• hoti, ta
__ "ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• " _ti. uparimaá¹ƒ sarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ•
aá¹-á¹-hÄ• rasapiá¹-á¹-hikaá¹‡á¹-ake koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• ti attho. evaÃ±hi
cammamaá¹ƒsanahÄ• rÅ«ni na oá¹‡amanti, athassa yÄ• tesaá¹ƒ oá¹‡amanapaccayÄ• kha
uppajjeyyuá¹ƒ, tÄ• na uppajjanti. tÄ• su anuppannÄ• su cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-
paripatati. tato ca pubbenÄ• paraá¹ƒ visesappattiyÄ• vuddhiá¹ƒ phÄ• tiá¹ƒ upagacchati. idÄ
Ä• rammaá¹‡apariggahupÄ• yaá¹ƒ dassento Ä• ha __ "katvÄ• parimukhaá¹ƒ sati" _nti, kam
satiá¹ƒ á¹-hapetvÄ• ti attho. abhi-saddena hi samÄ• nattho idha __pari_-saddo, atha vÄ• sa
__pari_-saddena mukhassa samÄ«pe satiá¹ƒ katvÄ• ti attho. yathÄ• ha - - "ayaá¹ƒ sati upaa
supaá¹-á¹-hitÄ• nÄ• sikagge vÄ• mukhanimitte vÄ• . tena vuccati parimukhaá¹ƒ satiá¹ƒ upa
537). atha vÄ• __ "parÄ«_ti pariggahaá¹-á¹-ho, __mukha_nti niyyÄ• naá¹-á¹-ho, __satÄ«_ti
upaá¹-á¹-hÄ• naá¹-á¹-ho. tena vuccati â€™parimukhaá¹ƒ sati" nti (Paá¹-is I 164) vacanato "p
tiÄ• dÄ«su viya pari-saddo pariggahaá¹-á¹-ho, "suÃ±Ã±atavimokkhamukha" ntiÄ• dÄ«su viy
niyyÄ• naá¹-á¹-hoti katvÄ• pariggahitaniyyÄ• nasatiá¹ƒ katvÄ• sabbathÄ• gahitÄ• sammos
pariccattasammosaá¹ƒ satinepakkaá¹ƒ upaá¹-á¹-hapetvÄ• ti vuttaá¹ƒ hoti.

853-5__._ __kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• _ti "kÄ• mÄ• nÄ• mete aá¹-á¹-hikaá¹…khalik

tiÄ• dinÄ• vatthukÄ• makilesakÄ• mesu Ä• dÄ«navaá¹ƒ paccavekkhitvÄ• . __nekkhammaá
nekkhammaá¹ƒ khemato disvÄ• kÄ• manissaraá¹‡aá¹ƒ sabbadukkhasamatikkamassa upÄ
nekkhammasaá¹…khÄ• taá¹ƒ saupacÄ• rajjhÄ• naá¹ƒ, nibbÄ• naá¹ƒ, vipassanaá¹ƒ, sabbep
nibbhayato disvÄ• , tattha jÄ• tÄ• bhilÄ• so hutvÄ• ti vuttaá¹ƒ hoti. __paramaá¹ƒ ... pe0 ... ra
buddhÄ• diratanattaye ratanattayaguá¹‡Ä• nussaraá¹‡ena balavapÄ«tipÄ• mojjaá¹ƒ janayit
muttama_nti "ahaá¹ƒ imÄ• ya sabbabuddhapaccekabuddhaariyasÄ• vakehi paá¹-ipannÄ• y
cittavivekÄ• dippavivekajassa sukhassa addhÄ• ekantena bhÄ• gÄ« assaá¹ƒ, lÄ• bhÄ« bha
paá¹-ipattiyaá¹ƒ Ä• nisaá¹ƒsadassanena tabbisayaá¹ƒ uttamaá¹ƒ mahantaá¹ƒ ussÄ• haá¹ƒ
samenevÄ• _ti atiummÄ«litaatimandÄ• locanÄ• ni vajjetvÄ• nÄ• tiummÄ«litanÄ• timandÄ•
Ä• locanÄ• kÄ• rena. atiummÄ«layato hi atisukhumaá¹ƒ, avibhÅ«taÃ±ca rÅ«pagataá¹ƒ upa
kilamati, attano sabhÄ• vavibhÄ• vanato ca maá¹‡á¸• alaá¹ƒ ativibhÅ«taá¹ƒ hoti, tathÄ• va
vÄ• upatiá¹-á¹-heyya, tenassa nimittaá¹ƒ nuppajjati. atimandaá¹ƒ ummÄ«layato ca gajanim
viya rÅ«pagataá¹ƒ maá¹‡á¸• alaá¹ƒ avibhÅ«taá¹ƒ hoti. dassanena mandabyÄ• pÄ• ratÄ• ya
lÄ«naá¹ƒ hoti, evampi nimittaá¹ƒ nuppajjati, tasmÄ• yathÄ• nÄ• ma Ä• dÄ• satale mukhani
tattha atigÄ• á¸·haá¹ƒ ummÄ«lati, na atimandaá¹ƒ, atha kho samena Ä• kÄ• rena gaá¹‡hÄ•
nÄ• tiummÄ«lanÄ• dinÄ• samena \Be II 233/ Ä• kÄ• rena gaá¹‡hantena bhÄ• vetabbanti. _
pathavÄ«kasiá¹‡e cakkhunÄ• gahitaá¹ƒ nimittaá¹ƒ manasÄ• gaá¹‡hantena.

856-7__._ idÄ• ni nimittaggahaá¹‡opÄ• yaá¹ƒ dassetuá¹ƒ __ "na vaá¹‡á¹‡o pekkhitabbo" _t
vaá¹‡á¹‡o pekkhitabbo so_ti yo tattha pathavÄ«kasiá¹‡e aruá¹‡avaá¹‡á¹‡o, so na cintetabb
manasikaroto vaá¹‡á¹‡akasiá¹‡abhÄ• vÅ«pagamanato. cakkhuviÃ±Ã±Ä• á¹‡ena pana gahi
vÄ• retuá¹ƒ, tenevettha "na oloketabbo" ti avatvÄ• "manasÄ• nupekkhitÄ• hotÄ«" tiÄ• dÄ«
cintanavasena pekkhanaggahaá¹‡aá¹ƒ kataá¹ƒ. __daá¹-á¹-habbaá¹ƒ na ca lakkhaá¹‡a_nti y
pathavÄ«dhÄ• tuyÄ• thaddhalakkhaá¹‡aá¹ƒ na manasikÄ• tabbaá¹ƒ tassa manasikÄ• re dh
gahitattÄ• . __vaá¹‡á¹‡aá¹ƒ pana amuÃ±citvÄ• _ti disvÄ• gahetabbattÄ• pana vaá¹‡á¹‡aá
vasena hi cittaá¹ƒ paá¹‡á¹‡attidhammasmi_nti pathavÄ«dhÄ• tuyÄ• sattito adhikabhÄ• ven
"pathavÄ«" ti vohÄ• ro, tasmiá¹ƒ sasambhÄ• rapathaviá¹ƒ upÄ• dÄ• ya paÃ±Ã±atte paá¹‡á¹
Ä• dÄ• satalagatamukhanimitte viya cittaá¹ƒ á¹-hapetvÄ• . __ekaggamÄ• naso_ti puna nÄ•
avisÄ• retvÄ• ekaggamÄ• naso hutvÄ• . __pathavÄ« pathaviccevaá¹ƒ vatvÄ• _ti ettha paá¹
vacÄ«bhedopi siyÄ• ti vuttanti __Ä• cariyadhammapÄ• la_tthero Ä• ha.

<858> yadi vohÄ• ramatte cittaá¹ƒ á¹-hapetabbaá¹ƒ, nÄ• mantaravasena pathavÄ« manasi
ko dosoti dassento Ä• ha __ "pathavÄ« medanÄ«" _tiÄ• di. atha vÄ• kiá¹ƒ pathavÄ«nÄ• me
udÄ• hu aÃ±Ã±asmimpÄ«ti Ä• ha __ "pathavÄ« medanÄ«" _tiÄ• di. __ekaá¹ƒ vattumpi vaá¹
icchati, taá¹ƒ attano paguá¹‡atÄ• ya vÄ• pacuratÄ• ya vÄ• Ä• gacchantaá¹ƒ ekaá¹ƒ vattuá
\Be II 234/ evaá¹ƒ vaá¹-á¹-ati, apica "pathavÄ«" ti etadeva nÄ• maá¹ƒ pÄ• kaá¹-aá¹ƒ, tasmÄ
"pathavÄ« pathavÄ«" ti bhÄ• vetabbanti Ä• cariyÄ• .

859-60__._ __ummÄ«litvÄ• ... pe0 ... tÄ• va so_ti yÄ• va vakkhamÄ• nÄ• kÄ• rena uggaha
kiÃ±ci kÄ• laá¹ƒ cakkhuá¹ƒ ummÄ«litvÄ• nimittaggahaá¹‡avasena pathavÄ«maá¹‡á¸• alaá
kÄ• laá¹ƒ cakkhÅ«ni nimÄ«litvÄ• ti evaá¹ƒ vÄ• rasatampi vÄ• rasahassampi tato bhiyyopi u
Ä• vajjeyya, yenÄ• kÄ• rena oloketvÄ• gahitaá¹ƒ, tenÄ• kÄ• rena taá¹ƒ samannÄ• hareyyÄ

861-3__._ __Ä• pÄ• thaá¹ƒ tu yÄ• ti ce_ti yadi manodvÄ• rikajavanÄ• naá¹ƒ gocarabhÄ• va
uggahanimittaá¹ƒ tadÄ• uppannanti pavuccatÄ«ti yojanÄ• . yadi uggahanimittepi pathavÄ«
bhÄ• veti, paá¹-ibhÄ• ganimittuppatti na siyÄ• . samÄ«paá¹-á¹-hena ca na sakkÄ• anoloket
"nisÄ«ditabbaá¹ƒ no ceva" _ntiÄ• di. __yathÄ• sukhaá¹ƒ_ nisinnena, yathÄ• sukhaá¹ƒ vÄ•

864-5__._ __papaÃ±ca ... pe0 ... dhovane_ti passÄ• vÄ• dinÄ• kenaci karaá¹‡Ä«yena nisi
aÃ±Ã±attha gantvÄ• puna Ä• gamma nisÄ«dantena pÄ• dÄ• dhovitabbÄ• honti. adhotapÄ
Ä• patti hoti, khaá¹‡e khaá¹‡e pÄ• dadhovane ca papaÃ±co hoti, tasmÄ• tassa parihÄ• ratt
icchitabbÄ• . tÄ• va bahutalikÄ• saddampi janeyyuá¹ƒ, saddo ca jhÄ• nakaá¹‡á¹-ako, tasm
"ekatalikÄ• " _ti. tathÄ• "parissayavinodanatthaá¹ƒ kattaradaá¹‡á¸• o ca icchitabbo" ti (Vism
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __asappÄ• yena kenacÄ«_ti vakkhamÄ• nena Ä• vÄ• s
asappÄ• yena \Be II 235/. __taá¹ƒ á¹-hÄ• na_nti kasiá¹‡amaá¹‡á¸• alassa á¹-hitaá¹-á¹-hÄ• n
punÄ• _ti yathÄ• jÄ• taá¹ƒ uggahanimittaá¹ƒ puna gahetvÄ• , puna uppÄ• detvÄ• ti vuttaá¹ƒ

866-7__._ __pÄ«á¹-hesukhanisinnenÄ• _ti puna vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• vuttani
sukhanisinnena. __bhÄ• vetabba_nti taá¹ƒ nimittaá¹ƒ manasikÄ• ravasena vaá¸• á¸• hetabb
__samannÄ• haritabba_nti sammÄ• Ä• vajjitabbaá¹ƒ, sammÄ• vÄ• anu Ä• haritabbaá¹ƒ. _
takko" ti evaá¹ƒ laddhanÄ• mena bhÄ• vanÄ• cittasampayuttena sammÄ• saá¹…kappena Ä
aparÄ• paraá¹ƒ pavattanena kammaá¹-á¹-hÄ• naá¹ƒ Ä• hataá¹ƒ, pariyÄ• hataÃ±ca kÄ• tabb
manasikÄ• ro bahulaá¹ƒ pavattetabboti attho.

868-70__._ __taá¹ƒ icchatÄ«_ti taá¹ƒ nimittaá¹ƒ manasikÄ• tuá¹ƒ icchati. __evaá¹ƒ karontas
kammaá¹-á¹-hÄ• naá¹ƒ takkÄ• hataá¹ƒ karontassa. yathÄ• bhÄ• vanÄ• pubbenÄ• paraá¹ƒ
anuyuÃ±jantassa, evaá¹ƒ karoto pana yadÄ• saddhÄ• dÄ«ni indriyÄ• ni suvisadÄ• ni tikkhÄ
assaddhiyÄ• dÄ«naá¹ƒ dÅ«rÄ«bhÄ• vena sÄ• tisayaá¹ƒ thÄ• mappattehi sattahi balehi ladd
vitakkÄ• dÄ«ni kÄ• mÄ• vacarÄ• neva jhÄ• naá¹…gÄ• ni bahÅ«ni hutvÄ• pÄ• tubhavanti. t
ujuvipaccanÄ«kabhÅ«tÄ• kÄ• macchandÄ• dayo saddhiá¹ƒ tadekaá¹-á¹-hehi pÄ• padhamn
vuttaá¹ƒ __ "vikkhambhanti ... pe0 ... paÃ±ca nÄ«varaá¹‡Ä• nipÄ«" _ti. __samÄ• dhiyati ... p
tassa yogino paá¹-ibhÄ• ganimittaá¹ƒ Ä• rabbha uppannaupacÄ• rasamÄ• dhinÄ• upacÄ• n
samÄ• dhiyati, paá¹-ibhÄ• ganimittampi uppajjati upacÄ• rajjhÄ• nassa tena vinÄ• abhÄ• va

871-4__._ __imassÄ• _ti paá¹-ibhÄ• ganimittassa. __purimassÄ• _ti uggahanimittassa. __th
Ä• dÄ• sathavikato. __balÄ• kÄ• _ __viya_ \Be II 236/ __toyade_ti meghasamÄ«pe balÄ• k

nÄ«lattÄ• sayaá¹ƒ atiparisuddhÄ• upaá¹-á¹-hÄ• ti, tadÄ• taá¹ƒ upaá¹-á¹-hÄ• tÄ«ti samban
Ä• dÄ• samaá¹‡á¸• alÅ«pamÄ• dÄ«hi uggahanimittato paá¹-ibhÄ• ganimittassa suvisuddha
dasseti. tenÄ• ha __ "tatodhikatara" _nti. uggahanimitte aá¹…gulipadapÄ• á¹‡ikÄ• padÄ• da
paÃ±Ã±Ä• yanti, idaá¹ƒ pana vuttanayena tatopi sataguá¹‡aá¹ƒ sahassaguá¹‡aá¹ƒ suvisudd
upaá¹-á¹-hÄ• tÄ«ti attho. __tanusaá¹‡á¹-hÄ• navanta_ntiÄ• di aparamatthasabhÄ• vattÄ• v
edisaá¹ƒ bhaveyya, cakkhuviÃ±Ã±eyyaá¹ƒ siyÄ• , oá¸·Ä• rikaá¹ƒ sammasanÅ«pagaá¹ƒ tilak
panetaá¹ƒ tÄ• disanti. yadi panetaá¹ƒ na saá¹‡á¹-hÄ• nÄ• divantaá¹ƒ, kathaá¹ƒ jhÄ• nassa
__ "upaá¹-á¹-hÄ• ... pe0 ... maya" _nti. tattha __paÃ±Ã±aja_nti bhÄ• vanÄ• mayaá¹ƒ paÃ±Ã
bhÄ• vanÄ• paÃ±Ã±Ä• ya saÃ±jÄ• nanamattanti vuttaá¹ƒ hoti. na hi asabhÄ• vadhammass
atthi. tenÄ• ha __ "bhÄ• vanÄ• mayaá¹ƒ upaá¹-á¹-hÄ• nÄ• kÄ• ramatta" _nti, kevalaá¹ƒ sam
bhÄ• vanÄ• visesajanitaá¹ƒ tammayaá¹ƒ upaá¹-á¹-hÄ• nÄ• kÄ• ramattameva bhÄ• vanÄ• v
attho.

875-8__._ vikkhambhitÄ• neva sannisinnÄ• neva na puna tadatthaá¹ƒ ussÄ• ho kÄ• tabboti
paá¹-ibhÄ• ganimitte hi uppajjamÄ• neyeva taá¹ƒvisayaá¹ƒ upacÄ• rajjhÄ• naá¹ƒ nÄ«varaá
uppajjati. __kilesÄ• sannisinnÄ• vÄ• _ti avasesÄ• tadekaá¹-á¹-hakilesÄ• ca sammadeva n
attho. "upacÄ• rasamÄ• dhinÄ• " ti vutte itaropi samÄ• dhi atthÄ«ti atthato Ä• pannanti tamp
"Ä• kÄ• rehi pana dvÄ«hÄ«" _tiÄ• di vuttaá¹ƒ. __dvÄ«hi Ä• kÄ• rehÄ«_ti jhÄ• nadhammÄ• n
thirabhÄ• vappatti cÄ• ti imehi dvÄ«hi kÄ• raá¹‡ehi. idÄ• ni tÄ• ni kÄ• raá¹‡Ä• ni samÄ• dhi
__ "upacÄ• rakkhaá¹‡e" _tiÄ• di vuttaá¹ƒ. __upacÄ• rakkhaá¹‡e_ti upacÄ• rabhÅ«miyaá¹ƒ u
237/. __tassa paá¹-ilÄ• bhe_ti yadatthÄ• ya ayaá¹ƒ paá¹-ipanno, tassa appanÄ• samÄ• dhis
adhigamÄ• vatthÄ• yaá¹ƒ. kathaá¹ƒ upacÄ• rabhÅ«miyaá¹ƒ samÄ• dhiyati, kathaÃ±ca appa
"nÄ«vÄ• raá¹‡appahÄ• nenÄ• " _tiÄ• di. upacÄ• rakkhaá¹‡e yadipi jhÄ• naá¹…gÄ• ni paá¹-
mahaggatabhÄ• vappattÄ• ni na honti, tesaá¹ƒ paá¹-ipakkhadhammÄ• naá¹ƒ vikkhambhane
paá¹-ilÄ• bhabhÅ«miyampi appanÄ• pattÄ• naá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ pÄ• tubhÄ• vena s

879-80__._ __aá¹…gÄ• ni ... pe0 ... na cÄ• _ti upacÄ• rakkhaá¹‡e aá¹…gÄ• ni na ca thÄ• n
bhÄ• vanÄ• balappattÄ• ni hontÄ«ti attho. __appanÄ• yÄ• _ti appanakkhaá¹‡e. __tasmÄ• _
thÄ• majÄ• tÄ• ni jÄ• yare, tasmÄ• . __appanÄ• cittaá¹ƒ divasampi pavattatÄ«_ti yathÄ• nÄ
vuá¹-á¹-hÄ• ya divasampi tiá¹-á¹-heyya, evamevaá¹ƒ appanÄ• samÄ• dhimhi uppanne jhÄ•
bhavaá¹…gavÄ• raá¹ƒ chinditvÄ• uppannaá¹ƒ kevalaá¹ƒ rattimpi divasampi kusalajavanapa
pavattatÄ«ti attho. "appanÄ• pattaá¹ƒ divasampi pavattatÄ«" ti vadatÄ• upacÄ• rakkhaá¹‡e
hoti. tattha hi aá¹…gÄ• naá¹ƒ athÄ• majÄ• tattÄ• yathÄ• nÄ• ma daharo kumÄ• ro ukkhipit
punappunaá¹ƒ bhÅ«miyaá¹ƒ patati, evamevaá¹ƒ cittaá¹ƒ kÄ• lena nimittaá¹ƒ Ä• rammaá¹‡a
bhavaá¹…gaá¹ƒ otarati.

881-4__._ __teneva pallaá¹…kenÄ• _ti yasmiá¹ƒ nisinno paá¹-ibhÄ• ganimittaá¹ƒ adhigacch
karaá¹‡abhÅ«tena, hetubhÅ«tena vÄ• taá¹ƒ nimittaá¹ƒ vaá¸• á¸• hetvÄ• . upacÄ• rabhÅ«m

nimittavaá¸• á¸• hanaá¹ƒ yuttaá¹ƒ. __cakkavattiyagabbhovÄ• _ti cakkavattibhavituá¹ƒ puÃ±A
__parihÄ• ni na vijjatÄ«_ti laddhÅ«pacÄ• rajjhÄ• nassa parihÄ• ni na vijjati. nimitte hi aparih
tadÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ aparihÄ«nameva hoti, nimitte pana Ä• rakkhÄ• bhÄ• vena
vinassati tadÄ• yattavuttittÄ• . tenÄ• ha __ "Ä• rakkhane" _tiÄ• di.

<885> __Ä• vÄ• so_ti \Be II 238/ yasmiá¹ƒ Ä• vÄ• se vasantassa anuppannaá¹ƒ nimittaá¹ƒ
vinassati, anupaá¹-á¹-hitÄ• ca sati na upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• c
asappÄ• yo Ä• vÄ• so, tasmÄ• yasmiá¹ƒ vihÄ• re bahÅ« Ä• vÄ• sÄ• honti, tattha ekekasm
vasitvÄ• yattha cittaá¹ƒ ekaggaá¹ƒ na hoti, taá¹ƒ pahÄ• ya tabbiparÄ«te vasitabbaá¹ƒ. __go
so senÄ• sanato atidÅ«re accÄ• sanne pubbadisÄ• ya vÄ• pacchimadisÄ• ya vÄ• asulabh
__bhassa_nti dvattiá¹ƒsatiracchÄ• nakathÄ• pariyÄ• pannÄ• asappÄ• yakathÄ• . sÄ• hiss
saá¹ƒvattati. __puggalo_ti tiracchÄ• nakathiko, sÄ«lÄ• diguá¹‡avirahito puggalo, yaá¹ƒ niss
vÄ• cittaá¹ƒ na samÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• thiraá¹ƒ na hoti, evarÅ«po. so hi taá¹ƒ ka
acchaá¹ƒ udakaá¹ƒ malÄ«nameva karoti. __bhojanaá¹ƒ_ pana kassaci ambilaá¹ƒ, kassaci m
hoti. __utupi_ kassaci sÄ«to, kassaci uá¹‡ho. tasmÄ• yaá¹ƒ bhojanaá¹ƒ vÄ• utuá¹ƒ vÄ• se
hoti, taá¹ƒ bhojanaá¹ƒ so ca utu asappÄ• yo. __iriyÄ• patho_ti á¹-hÄ• nacaá¹…kamanÄ• dÄ
asamÄ• hitacittassa samÄ• dhÄ• nÄ• ya, samÄ• hitacittassa ca thirabhÄ• vÄ• ya na hoti, ay
tasmÄ• tampi Ä• vÄ• saá¹ƒ viya tÄ«á¹‡i divasÄ• ni upaparikkhitvÄ• vajjetabbaá¹ƒ.

<886> __sappÄ• ye satta seveyyÄ• _ti vuttaviparÄ«tavasena sappÄ• ye Ä• vÄ• sÄ• dike s
bhassasappÄ• yaá¹ƒ nÄ• ma dasakathÄ• vatthusannissitaá¹ƒ, tampi mattÄ• ya bhÄ• sitabb
paá¹-ipajjato_ti evaá¹ƒ vuttappakÄ• rena satta asappÄ• ye vajjetvÄ• satta sappÄ• ye sevan
paá¹-ipajjantassa nimittÄ• sevanabahulassa.

888-9__._ yena \Be II 239/ vinÄ• appanÄ• ya kusalo na hoti, so dasavidho vidhi, appanÄ• k
tannibbattaá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ ganthavitthÄ• rabhayena idha na dassitaá¹ƒ, atthikena pa
(Vism I 60) gahetabbanti adhippÄ• yo. paá¹-iladdhe nimittasmiá¹ƒ, evaÃ±hi sampÄ• dayato
appanÄ• sampavattatÄ«ti sambandho.

890-2__._ __sÄ• _ti appanÄ• . __evaÃ±hÄ«_ti __hi_-saddo hetuattho, yasmÄ• á¹-hÄ• nam
cittappavattiÄ• kÄ• raá¹ƒ_ bhÄ• vanÄ• cittassa lÄ«nuddhatÄ• divasena pavattiÄ• kÄ• raá¹ƒ
upadhÄ• rento __samataá¹ƒ vÄ«riyasseva_ vÄ«riyassa samÄ• dhinÄ• samataá¹ƒyeva __y
yojayethÄ• ti Ä• ha __ "Ä«sakampÄ«" _tiÄ• di. tattha __laya_nti lÄ«nabhÄ• vaá¹ƒ, saá¹…ko
gacchantaá¹ƒ, __paggaá¹‡hetheva_ samabhÄ• vÄ• yÄ• ti adhippÄ• yo. tenÄ• ha __ "accÄ•
pavattaye" _ti. taá¹ƒ mÄ• nasanti sambandho.

894-9__._ __eva_nti vuttappakÄ• rena vÄ«riyasamatÄ• yojanavasena, paá¹-ipannabhÄ• va
paá¹-ibhÄ• ganimitteyeva á¹-hapanavasena nimittÄ• bhimukhaá¹ƒ paá¹-ipÄ• dayato __tassa

__samijjhissatÄ«_ti uppajjissati. __pathavÄ«kasiá¹‡a_nti pathavÄ«ti bhÄ• vanÄ• vasena up
paá¹-ibhÄ• ganimittaá¹ƒ. __javanÄ• nÄ«_ti kÄ• marÅ«pÄ• vacarajavanÄ• ni. tenÄ• ha __ "e
bhave" _ti. __aÃ±Ã±ehÄ«_ti pÄ• katikehi kÄ• mÄ• vacaracittehi. __balavatarÄ• _ti bhÄ• var
paá¹-utarabhÄ• vappattiyÄ• accantabalavanto. __parikammopacÄ• rato_ti parikammattÄ• ,
__parikammattÄ• _ti paá¹-isaá¹…kharaá¹‡attÄ• . __upacÄ• rattÄ• _ti yathÄ• gÄ• mÄ• dÄ«
"gÄ• mÅ«pacÄ• ro, nagarÅ«pacÄ• ro" ti vuccati, evaá¹ƒ appanÄ• ya Ä• sannattÄ• samÄ«p
II 240/ appanaá¹ƒ upecca carantÄ«ti katvÄ• . __appanÄ• yÄ• nulomattÄ• _ti nÄ• nÄ• vajjan
lahukaá¹ƒ appanÄ• nipphÄ• dakavasena, guá¹‡avasena vÄ• appanÄ• ya anukÅ«lattÄ• . __
parikammopacÄ• rÄ• nulomasaÃ±Ã±itesu. __sabbantimaá¹ƒ_ tatiyaá¹ƒ, catutthaá¹ƒ vÄ• __
parittagottassa abhibhavanato, mahaggatagottassa bhÄ• vanato ca.

900-3__._ avisesena sabbesaá¹ƒ sabbÄ• samaÃ±Ã±Ä• ti paá¹-hame naye gahitÄ• gahaá¹‡
"gahitÄ• gahaá¹‡enÄ• " _tiÄ• di. ekekassa gahitanÄ• maá¹ƒ itaresaá¹ƒ aggahaá¹‡ato, ekek
itaranÄ• mavasena aggahaá¹‡ato vÄ• nÄ• nÄ• vajjanaparikammameva parikammanti adhi
upacÄ• raá¹ƒ vÄ• " _tiÄ• di vuttaá¹ƒ. __catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• _ti __vÄ• _-saddo an
khippÄ• bhiÃ±Ã±adandhÄ• bhiÃ±Ã±avasena veditabbo. khippÄ• bhiÃ±Ã±assa hi catutthaá¹
paÃ±camaá¹ƒ. __tato para_nti paÃ±camato paraá¹ƒ. tenÄ• ha __ "chaá¹-á¹-he vÄ• " _tiÄ• d
Ä• ha __ "Ä• sannattÄ• bhavaá¹…gassÄ• " _ti. cittaniyÄ• mavasena hi uppajjitabbesu satta
chaá¹-á¹-hasattamajavanavÄ• ragaá¸·anaá¹-á¹-hÄ• nabhÅ«tattÄ• bhavaá¹…gassa Ä• sann
__tÄ• vade_ti tÄ• vadeva. chaá¹-á¹-haá¹ƒ, sattamaá¹ƒ vÄ• javanaá¹ƒ patantaá¹ƒ viya hoti
parikkhÄ«á¹‡ajavanattÄ• ti adhippÄ• yo.

904-6__._ atha kimetaá¹ƒ vuccati "chaá¹-á¹-he sattame vÄ• pi appanÄ• na jÄ• yatÄ«" ti
__Ä• bhidhammikagodattatthero_ hi "purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naa
dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayo" ti (Paá¹-á¹-h I 1.12) imaá¹ƒ suttaá¹ƒ vatvÄ•
paá¹-hamajavanaá¹ƒ gotrabhuá¹ƒ na uppÄ• deti, laddhÄ• sevanaá¹ƒ \Be II 241/ pana balava
tatiyaá¹ƒ vÄ• gotrabhuá¹ƒ uppÄ• deti, evaá¹ƒ laddhÄ• sevanatÄ• ya balavabhÄ• vato chaá
appetÄ«ti chaá¹-á¹-haá¹ƒ, sattamampi vÄ• appanÄ• hotÄ«ti vadatÄ«" ti imaá¹ƒ codanaá¹ƒ
taá¹ƒ mataá¹ƒ paá¹-ikkhipitvÄ• yathÄ• vuttamatameva patiá¹-á¹-hÄ• petuá¹ƒ __ "purimehÄ«

__pariyante á¹-hÄ• tuá¹ƒ neva sakkotÄ«_ti papÄ• te eva patatÄ«ti adhippÄ• yo. __appetuá
patiá¹-á¹-hÄ• tuá¹ƒ appanÄ• vasena uppajjituá¹ƒ na sakkoti. na cettha "purimÄ• purimÄ• " t
sÄ• dhakaá¹ƒ Ä• sevanapaccayalÄ• bhassa balavabhÄ• ve anekantikattÄ• . tathÄ• hi alad
diá¹-á¹-hadhammavedanÄ«yÄ• hoti, laddhÄ• sevanÄ• dutiyacetanÄ• yÄ• va chaá¹-á¹-hac
tasmÄ• laddhÄ• sevanepi chaá¹-á¹-hasattame appanÄ• na hoti Ä• sannabhavaá¹…gatÄ• y
yadi evaá¹ƒ kathaá¹ƒ sattamajavanacetanÄ• upapajjavedanÄ«yÄ• Ä• nantariyÄ• hoti? nÄ
Ä• sevanapaccayalÄ• bhena balavappattiyÄ• , kiÃ±carahi kiriyÄ• vatthÄ• visesato. __kiriyÄ
Ä• rambhamajjhapariyosÄ• navasena tividhÄ• . tattha pariyosÄ• nÄ• vatthÄ• ya sanniá¹-á¹-

upapajjavedanÄ«yÄ• ditÄ• hoti, na balavabhÄ• venÄ• ti Ä• cariyÄ• .

<907> __eka ... pe0 ... panÄ• _ti ayaá¹ƒ appanÄ• ekacittakkhaá¹‡Ä• yeva ekavÄ• rameva
samÄ• pattivÄ«thiyaá¹ƒ viya yathicchakaá¹ƒ pavattati. sattasu hi á¹-hÄ• nesu kÄ• laparicche
paá¹-hamappanÄ• yaá¹ƒ, lokiyÄ• bhiÃ±Ã±Ä• su, catÅ«su maggesu, maggÄ• nantare phale,
bhavaá¹…gaá¹-á¹-hÄ• ne nirodhassa paccaye nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nirodh
phalasamÄ• pattiyanti. etesu hi katthaci atiittarÄ• , katthaci appamÄ• á¹‡Ä• cittakkhaá¹‡Ä•
sampuá¹‡á¹‡ajavanavÄ«thi \Be II 242/ addhÄ• labbhati. tathÄ• hi maggÄ• nantaraá¹ƒ phal
na hoti, nirodhassa paccayo nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ dvinnaá¹ƒ upari na h
bhavaá¹…gassa parimÄ• á¹‡aá¹ƒ natthi, sesesu pana catÅ«su á¹-hÄ• nesu ekameva cittant
ekacittakkhaá¹‡ikÄ• yeva appanÄ• hotÄ«ti veditabbÄ• .

<908> __paccavekkhaá¹‡ahetuka_nti paccavekkhaá¹‡ahetuá¹ƒ katvÄ• . nanu ca paccavek
na pana tena Ä• vajjanÄ• di, tasmÄ• kathaá¹ƒ paccavekkhaá¹‡ahetukaá¹ƒ hotÄ«ti yujjati? n
bhavanakiriyÄ• ya paccavekkhaá¹‡ahetukattÄ• . na hi asati paccavekkhaá¹‡e sÄ• hoti niro
paccayabhÅ«tajhÄ• nantaramiva, sati pana paccavekkhaá¹‡e sÄ• hoti, tasmÄ• anvayabya
tassÄ• paccavekkhaá¹‡ahetukatÄ• ti na na yujjati "paccavekkhaá¹‡ahetuka" nti vacanaá¹ƒ.
paccavekkhaá¹‡ahetukaá¹ƒ Ä• vajjananti vÄ• sambandho. __Ä• vajjana_Ã±hi paccavekkha
anantarapaccayabhÄ• vena kÄ• raá¹‡aá¹ƒ hoti.

911-3__._ nÄ• nÄ• visayaluddhassa, ito cito ca bhamantassa cetasoti sambandho. __samÄ
eva, samÄ• dhÄ• nakaraá¹‡atoti attho. __pÄ• mojjabhÄ• vato_ti pÄ• mojjena samÄ• nayog
tabbhÄ• vavuttittÄ• . atha vÄ• byÄ• pÄ• dena ghaá¹-á¹-iyamÄ• nassa cittassa pamuditabhÄ
"pÄ• mojja" nti vuccati, tassabhÄ• vo, tasmÄ• pÄ• mojjasabhÄ• vattÄ• ti attho. __sÄ«talatta
byÄ• pÄ• dagginÄ• santÄ• piyamÄ• nassa cittassa nibbÄ• panavasena sÄ«talattasabhÄ• v

914-6__._ __savipphÄ• rikabhÄ• venÄ• _ti yoniso saá¹…kappavasena kÄ• mavitakkÄ• diá¹
savipphÄ• rikasabhÄ• vena. __nekkhammÄ• dipavattito_ti ettha nekkhamma-ggahaá¹‡ena
243/ paá¹-hamajjhÄ• naá¹ƒ gahitaá¹ƒ. __Ä• di_-saddena tÄ«su brahmavihÄ• resu paá¹-ham
vadanti. __avÅ«pasantabhÄ• vassÄ• _ti uddhaccassa sarÅ«pakathanena taá¹ƒsahavattino
kukkuccassÄ• pi sarÅ«paá¹ƒ kathitamevÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• __sayaÃ±cevÄ• tisa
uddhaccapaá¹-ipakkhasabhÄ• vavacanena kukkuccapaá¹-ipakkho pÄ«tibhÄ• vopi. tenÄ• ha
uddhaccakukkuccadvayassÄ• " _ti. __matiyÄ• anurÅ«pattÄ• _ti paÃ±Ã±Ä• ya anurÅ«pattÄ
__Ä• cariyadhammapÄ• la_ttherena "vicÄ• ro vicikicchÄ• ya paá¹-ipakkho Ä• rammaá¹‡e an
paÃ±Ã±Ä• patirÅ«pakasabhÄ• vattÄ• " ti. potthakesu pana "pÄ«tiyÄ• anurÅ«pattÄ• " ti pÄ•
vicÄ• ro anumajjanasabhÄ• vavantatÄ• ya pÄ«ti viya Ä• rammaá¹‡e anivattanto ogÄ• hetvÄ
anurÅ«pattÄ• sandehasabhÄ• vattÄ• Ä• rammaá¹‡aá¹ƒ anajjhogÄ• hetvÄ• pavattamÄ• n
atthaá¹ƒ vadanti.

<917> __tividhakalyÄ• á¹‡a_ntiÄ• dimajjhapariyosÄ• nakalyÄ• á¹‡atÄ• saá¹…khÄ• tÄ• hi p
tividhakalyÄ• á¹‡atÄ• hi yuttaá¹ƒ. yathÄ• ha "paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddh
upekkhÄ• nubrÅ«hanÄ• majjhe, sampahaá¹ƒsanÄ• pariyosÄ• na" nti (Paá¹-is I 158). tattha
pubbabhÄ• gapaá¹-ipadÄ• vasena jhÄ• nassa paripanthato visujjhanaá¹ƒ paá¹-ipadÄ• visuc
jhÄ• nassa uppÄ• dakkhaá¹‡e labbhati, tasmÄ• vuttaá¹ƒ "paá¹-ipadÄ• visuddhi Ä• dÄ«" ti. v
abhÄ• vato jhÄ• napariyÄ• pannÄ• ya tatramajjhattupekkhÄ• ya kiccanipphattiyÄ• anubrÅ«
nÄ• ma. sÄ• panÄ• yaá¹ƒ visesato jhÄ• nassa á¹-hitikkhaá¹‡e labbhati. tena vuttaá¹ƒ "upek
ti. tattha \Be II 244/ dhammÄ• naá¹ƒ anativattanÄ• disÄ• dhakassa Ã±Ä• á¹‡assa kiccanipp
sampahaá¹ƒsanÄ• nÄ• ma. sÄ• jhÄ• nassa osÄ• nakkhaá¹‡e pÄ• kaá¹-Ä• hotÄ«ti vuttaá¹
nti.

__abhayagirivÄ• sino_ "paá¹-ipadÄ• visuddhi nÄ• ma sasambhÄ• riko upacÄ• ro, upekkhÄ
sampahaá¹ƒsanÄ• nÄ• ma paccavekkhaá¹‡Ä• " ti (Vism I 75) evaá¹ƒ paá¹-ipadÄ• visuddhi
ayuttaá¹ƒ. evaÃ±hi sati ajhÄ• nadhammehi jhÄ• nadhammassa guá¹‡asaá¹ƒkittanaá¹ƒ nÄ•
bhÅ«mantaraá¹ƒ bhÅ«mantarapariyÄ• pannaá¹ƒ hoti, antoappanÄ• yameva Ä• gamanavas
tatramajjhattupekkhÄ• ya kiccanipphattiÄ• dÄ«hi upekkhÄ• nubrÅ«hanÄ• dayo ca veditabb
bhagavatÄ• "ekattagataá¹ƒ cittaá¹ƒ paá¹-ipadÄ• visuddhipakkhantaraÃ±ceva hoti upekkhÄ•
sampahaá¹ƒsita" nti (Paá¹-is I 158). ettha hi __ekattagataá¹ƒ citta_nti indriyÄ• naá¹ƒ ekarasa
ekaggatÄ• ya ca sikhappattiyÄ• tadanuguá¹‡aekattagataá¹ƒ sasampayuttamappanÄ• cittaá
paá¹-ipadÄ• visuddhipakkhandanÄ• di pakkhantaraá¹ƒ vuccati.

__dasalakkhaá¹‡asaá¹ƒyuta_nti "Ä• dimhi tÄ«á¹‡i lakkhaá¹‡Ä• ni, majjhe tÄ«á¹‡i, pariyosÄ
evaá¹ƒ dasaparimÄ• á¹‡ehi appanÄ• ya lakkhitabbabhÄ• vena lakkhaá¹‡asaá¹…khÄ• tehi p
visuddhijhÄ• nÄ• dÄ«hi saá¹ƒyuttaá¹ƒ. vuttaÃ±hetaá¹ƒ -

"paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di. Ä• dissa kati lakkhaá¹‡Ä• ni. Ä• diss
yo tassa paripantho, tato cittaá¹ƒ visujjhati, visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimit
paá¹-ipajjati, paá¹-ipannattÄ• \Be II 245/ tattha cittaá¹ƒ pakkhandati, yaÃ±ca paripanthato ci
visujjhati, yaÃ±ca visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipajjati, yaÃ±c
tattha cittaá¹ƒ pakkhandati, paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, Ä• dissa
lakkhaá¹‡Ä• ni. tena vuccati paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• dikalyÄ• á¹‡aÃ±ceva hoti lakkhaá

"paá¹-hamassa jhÄ• nassa upekkhÄ• nubrÅ«hanÄ• majjhe, majjhassa kati lakkhaá¹‡Ä• ni.
lakkhaá¹‡Ä• ni. visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, samathapaá¹-ipannaá¹ƒ ajjhupekkhati, e
ajjhupekkhati, yaÃ±ca visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, yaÃ±ca samathapaá¹-ipannaá¹ƒ a
ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati, paá¹-hamassa jhÄ• nassa upekkhÄ• nubrÅ«hanÄ•
tÄ«á¹‡i lakkhaá¹‡Ä• ni. tena vuccati paá¹-hamaá¹ƒ jhÄ• naá¹ƒ majjhekalyÄ• á¹‡aÃ±ceva ho

"paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. pariyosÄ• nassa kati lakkh
cattÄ• ri lakkhaá¹‡Ä• ni. tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena sampa
ekarasaá¹-á¹-hena sampahaá¹ƒsanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena sampahaá¹ƒsa
sampahaá¹ƒsanÄ• , paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ, pariyos
lakkhaá¹‡Ä• ni. tena vuccati paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pariyosÄ• nakalyÄ• á¹‡aÃ±ceva hoti
ti (Paá¹-is I 158).

ettha ca gotrabhucittassa nÄ• nÄ• vajjanavÄ«thiyaá¹ƒ uppajjanÄ• rahaparipanthato visujjha
jhÄ• nacittassa visujjhanÄ• kÄ• raá¹ƒ sandhÄ• ya "yo tassa paripantho, tato cittaá¹ƒ visujjha
gotrabhucittasseva tathÄ• visuddhattÄ• \Be II 246/ Ä• varaá¹‡avirahitaá¹ƒ hutvÄ• ekattana
majjhimasamathanimittasaá¹…khÄ• taá¹ƒ samappavattaá¹ƒ appanÄ• samÄ• dhipaá¹-ipajjan
cittaá¹ƒ majjhimasamathanimittaá¹ƒ paá¹-ipajjatÄ«" ti vuttaá¹ƒ. tathÄ• hi khÄ«rasseva dadh
tadeva khÄ«raá¹ƒ dadhisampannantiÄ• dÄ«su viya gotrabhucittassa appanÄ• bhÄ• vÄ• bh
ekasantatipariá¹‡Ä• mÅ«pagamanavasena taá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ
lÄ«nuddhaccasaá¹…khÄ• taantadvayÄ• nupagamanena majjhimaá¹ƒ paccanÄ«kavÅ«pasa
yogino sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato nimittabhÅ«taá¹ƒ appanÄ• samÄ• dhiá¹ƒ
paá¹-ipannattÄ• pana samÄ• hitabhÄ• vÅ«pagamanena ekattanayavaseneva tattha pakkha
"paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandatÄ«" ti vuttaá¹ƒ. ekattanayaÃ±hi vinÄ• gotrabhus
appanÄ• pakkhandanaá¹ƒ natthi. evaá¹ƒ tÄ• va purimacitte vijjamÄ• nÄ• kÄ• rassa idha nib
uppÄ• dakkhaá¹‡e tividhalakkhaá¹‡asampannaá¹ƒ nÄ• ma. yathÄ• hi lokiyavipassanÄ• ya
lokuttaramaggo "vipassanÄ• " ti vuccati, evaá¹ƒ visuddhassa pana tassa puna visodhane by
tatramajjhattupekkhÄ• kiccavasena puggalassa ajjhupekkhanato vuttaá¹ƒ "visuddhaá¹ƒ citta
appanÄ• samÄ• dhibhÄ• vÅ«pagamanena samathavippaá¹-ipannassa puna samÄ• dhÄ• n
"samathapaá¹-ipannaá¹ƒ cittaá¹ƒ ajjhupekkhatÄ«" ti.

evaá¹ƒ samathapaá¹-ipannabhÄ• vatoyeva pubbe "kathaá¹ƒ nu kho kilesasaá¹ƒsaggaá¹ƒ p
paá¹-ipannassa idÄ• ni samathapaá¹-ipattiyÄ• tassa pahÄ«nattÄ• pÄ• pamittasaá¹ƒsaggaa
sappurisassa viya ekattena upaá¹-á¹-hitassa jhÄ• nacittassa puna ekattupaá¹-á¹-hÄ• ne byÄ
sandhÄ• ya "ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhatÄ«" ti vuttaá¹ƒ. evaá¹ƒ tatramajjhattupekk
jhÄ• naá¹ƒ majjhe tividhalakkhaá¹‡asampannaá¹ƒ nÄ• ma hoti. pubbabhÄ• gappavattapÄ•
saá¹ƒkilesavodÄ• nakaradhammesu \Be II 247/ Ä• dÄ«navÄ• nisaá¹ƒsaá¹ƒ disvÄ• yathÄ•
dhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• nativattanaá¹ƒ hoti, tathÄ• bhÄ• vanÄ• ya sampahaá¹
tatramajjhattupekkhÄ• ya vasena anubrÅ«hite citte samÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tayuga
aÃ±Ã±amaÃ±Ã±Ä• nativattiyÄ• pavattanaá¹ƒ sandhÄ• ya vuttaá¹ƒ "tattha jÄ• tÄ• naá¹ƒ dha
anativattanaá¹-á¹-hena sampahaá¹ƒsanÄ• " ti. saddhÄ• paÃ±camakÄ• naá¹ƒ indriyÄ• naá¹ƒ
vimuttivasena ekarasataá¹ƒ sandhÄ• ya vuttaá¹ƒ "indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena sampal

anativattanasampahaá¹ƒsanÄ• naá¹ƒ anurÅ«pavasena alÄ«naá¹ƒ anuddhataá¹ƒ hutvÄ• vÄ
"tadupagavÄ«riyavÄ• hanaá¹-á¹-hena sampahaá¹ƒsanÄ• " ti vuttaá¹ƒ. yÄ• panassa tasmiá¹
Ä• sevanÄ• , uppÄ• dato paá¹-á¹-hÄ• ya á¹-hitipariyosÄ• nÄ• naá¹ƒ Ä• sevanapaccayabhÄ•
sandhÄ• ya "Ä• sevanaá¹-á¹-hena sampahaá¹ƒsanÄ• " ti vuttaá¹ƒ. evaá¹ƒ dhammÄ• naá¹ƒ
anativattanÄ• dibhÄ• vasÄ• dhanena pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccavasena jhÄ• n
lakkhaá¹‡ehi sampannaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ.

919-20__._ __visodhetvÄ• na pÄ• pake_ti pÄ• ripanthike dhamme visesena sodhetvÄ• say
aá¹-á¹-hatvÄ• atisayappahÄ• navasena puna sodhetvÄ• ti vuttaá¹ƒ hoti. __cittabhÄ• vanave
samÄ• dhibhÄ• vanÄ• ya vipulabhÄ• vaá¹ƒ. yathÄ• hi bhÄ• vanÄ• vasena nimittassa uppat
vaá¸• á¸• hanampi, tasmÄ• ekaá¹…gulÄ• divasena nimittaá¹ƒ vaá¸• á¸• hayantassa punapp
jhÄ• nabhÄ• vanÄ• pi vuá¸• á¸• hiá¹ƒ viruá¸·hiá¹ƒ, abhiÃ±Ã±Ä• vasena ca vepullaá¹ƒ Ä• paj
"cittabhÄ• vanavepullaá¹ƒ ... pe0 ... vaá¸• á¸• hetabba" _nti.

921-3__._ __vaá¸• á¸• hanÄ• bhÅ«miyo dvevÄ• _ti vaá¸• á¸• hanaá¹-á¹-hÄ• nÄ• ni dveyeva
ekattaá¹ƒ vaá¸• á¸• hetabbanti Ä• cariyÄ• . __tatrÄ• _ti sÄ• miatthe bhummavacanaá¹ƒ, tas
\Be II 248/ vÄ• dvÄ«su bhÅ«mÄ«su. __kasitabbaá¹ƒ ... pe0 ... yathicchaka_nti yathÄ• nÄ•
kasitabbaá¹-á¹-hÄ• naá¹ƒ naá¹…galena paricchinditvÄ• paricchedabbhantaraá¹ƒ kasituá¹ƒ
paricchindati, evamevaá¹ƒ ekaá¹…guladvaá¹…gulativaá¹…gulacaturaá¹…gulamattaá¹ƒ mar
paricchinditvÄ• yathÄ• paricchedaá¹ƒ vaá¸• á¸• hetabbaá¹ƒ. tato
vidatthiratanappamukhapariveá¹‡avihÄ• rasÄ«mÄ• naá¹ƒ, gÄ• manigamajanapadarajjasam
paricchedavasena vaá¸• á¸• hayantena cakkavÄ• á¸·aparicchedaá¹ƒ katvÄ• vÄ• tato vÄ• p
vaá¸• á¸• hetabbaá¹ƒ. tena vuttaá¹ƒ __ "yathicchakaá¹ƒ vaá¸• á¸• hetabba" _nti. aparicchinc
vaá¸• á¸• hetabbaá¹ƒ. na hi aparicchede bhÄ• vanÄ• pavattati. tathÄ• ca vuttaá¹ƒ "santake
vaá¸• á¸• hitaÃ±ca taá¹ƒ nimittaá¹ƒ vaá¸• á¸• hitavaá¸• á¸• hitaá¹-á¹-hÄ• ne pathaviyÄ•
ukkÅ«lavikÅ«lanadÄ«viduggapabbatavisamesu saá¹…kusatasamabbhÄ• hataá¹ƒ usabhaca

924-6__._ tasmiá¹ƒ pana nimitte pattapaá¹-hamajjhÄ• nena Ä• dikammikena idÄ• neva duti
ussÄ• haá¹ƒ akatvÄ• tasmiá¹ƒyeva paá¹-hamajjhÄ• ne paÃ±cahÄ• kÄ• rehi suciá¹‡á¹‡avas
__ "pattepÄ«" _tiÄ• di vuttaá¹ƒ. suciá¹‡á¹‡o vaso vasibhÄ• vo etenÄ• ti __suciá¹‡á¹‡avasin
Ä• sevitavasinÄ• ti attho. katamÄ• tÄ• vasiyo, yÄ• saá¹ƒ vasenÄ• yaá¹ƒ paÃ±cahÄ• kÄ• re
"Ä• vajjana" _ntiÄ• di. tattha __Ä• vajjana_nti na Ä• vajjanamattameva adhippetaá¹ƒ Ä• vajj
adhippetattÄ• . Ä• vajjanÄ• ya pana uppannÄ• ya javanehipi bhavitabbaá¹ƒ. tÄ• ni ca kho Ä
cittÄ• bhinÄ«hÄ• rassa yathÄ• vajjitavasena honti. adhigamena samaá¹ƒ, sasampayuttassa
Ä• pajjanaá¹ƒ paá¹-ipajjanaá¹ƒ __samÄ• patti_. abhibhuyya á¹-hapanaá¹ƒ, adhiá¹-á¹-hÄ• na
__adhiá¹-á¹-hÄ• naá¹ƒ. vasitÄ• _ti etesu Ä• vajjanÄ• dÄ«su yathÄ• ruci pavattiyo \Be II 249/
yadicchakaá¹ƒ, yÄ• vaticchakaá¹ƒ pavattituá¹ƒ samatthabhÄ• vo.

tattha paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• ya paá¹-hamaá¹ƒ vitakkaá¹ƒ Ä• vajjayato bhavaá¹…
uppannÄ• vajjanÄ• nantaraá¹ƒ vitakkÄ• rammaá¹‡Ä• neva cattÄ• ri, paÃ±ca vÄ• javanÄ• n
bhavaá¹…gÄ• ni, tato puna vicÄ• rÄ• rammaá¹‡aá¹ƒ Ä• vajjanaá¹ƒ vuttanayeneva javanÄ•
jhÄ• naá¹…gesu paá¹-ipÄ• á¹-iyÄ• nirantaraá¹ƒ cittaá¹ƒ pesetuá¹ƒ samatthabhÄ• vo, tattha
__Ä• vajjanavasitÄ• _ nÄ• ma. samÄ• pajjitukÄ• matÄ• nantaraá¹ƒ dvÄ«su bhavaá¹…gesu
upacchinditvÄ• uppannÄ• vajjanÄ• nantaraá¹ƒ samÄ• pajjituá¹ƒ samatthatÄ• __samÄ• paj
matthakappattÄ• Ä• vajjanasamÄ• pajjanÄ• satthu yamakapÄ• á¹-ihÄ• riyakÄ• ladhamma
dhammasenÄ• patissa yakkhena sÄ«se pahÄ• radÄ• nasamaye, mahÄ• moggallÄ• natther
labbhati, aÃ±Ã±attha pana tato dandhÄ• yeva, setu viya sÄ«ghasotÄ• ya nadiyÄ• oghaá¹ƒ
upacchinditvÄ• yathÄ• paricchinnakÄ• laá¹ƒ jhÄ• naá¹ƒ á¹-hapetuá¹ƒ samatthatÄ• , bhavaá
rakkhaá¹‡ayogyatÄ• __adhiá¹-á¹-hÄ• navasitÄ• _ nÄ• ma. yathÄ• paricchinnakÄ• laá¹ƒ atik
vuá¹-á¹-hÄ• nasamatthatÄ• __vuá¹-á¹-hÄ• navasitÄ• _ nÄ• ma.

atha vÄ• yathÄ• paricchinnakÄ• lato upari gantuá¹ƒ adatvÄ• á¹-hapanasamatthatÄ• adhia
paricchinnakÄ• lato anto avuá¹-á¹-hahitvÄ• yathÄ• kÄ• lavaseneva vuá¹-á¹-hÄ• nasamattha
nÄ• ma. atha vÄ• vuttanayeneva paricchinnakÄ• lato anÅ«naá¹ƒ katvÄ• samÄ• pattiá¹ƒ á¹
adhiá¹-á¹-hÄ• navasitÄ• nÄ• ma. kÄ• laparicchedaá¹ƒ atikkamitvÄ• vuá¹-á¹-hitassapi niddÄ
punappunaá¹ƒ niddokkamanaá¹ƒ viya vuá¹-á¹-hitasamÄ• pattimeva punappunaá¹ƒ asamÄ•
vuá¹-á¹-hÄ• nasamatthatÄ• , tattha Ä• layÄ• karaá¹‡ayogyatÄ• ca vuá¹-á¹-hÄ• navasitÄ• n

__paccavekkhaá¹‡avasitÄ• _ \Be II 250/ pana Ä• vajjanavasitÄ• ya eva saá¹…gahitÄ• . pa
tesaá¹ƒ tesaá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ Ä• vajjanÄ• nantaraá¹ƒ pavattÄ• ni, tasmÄ• yadagg
tadaggena paccavekkhaá¹‡avasitÄ• siddhÄ• ti veditabbaá¹ƒ. keci pana jhÄ• naá¹…gÄ• naá
nirantaraá¹ƒ Ä• vajjanÄ• ya pavattanasamatthatÄ• Ä• vajjanavasitÄ• nÄ• ma, tesaá¹ƒ
yathÄ• sabhÄ• vapaccavekkhaá¹‡avasena javanappavattanasamatthatÄ• paccavekkhaá¹‡
sattannaá¹ƒ javanÄ• naá¹ƒ pavattiyaá¹ƒ nirantaraá¹ƒ Ä• vajjanasamatthatÄ• Ä• vajjanavasi
sattamajavanaá¹ƒ appatvÄ• catupaÃ±cajavaneheva paccavekkhaá¹‡asamatthatÄ• paccav
vÄ• Ã±Ä• á¹‡avippayuttacittehi paccavekkhituá¹ƒ asamatthabhÄ• vepi "paccavekkhissÄ• m
uppannaÄ• vajjanÄ• nantarameva bhavaá¹…gesu kÄ• laá¹ƒ avÄ«tinÄ• metvÄ• sÄ«ghamev
Ä• vajjanavasitÄ• nÄ• ma, vasitÄ• balena, paccavekkhaá¹‡abalena Ã±Ä• á¹‡avippayuttacit
samatthatÄ• paccavekkhaá¹‡avasitÄ• nÄ• mÄ• ti vadanti. yasmÄ• panetÄ• yathÄ• vuttan
Ä• vajjanÄ• dinÄ• sÄ• dhetabbÄ• , tasmÄ• vuttaá¹ƒ "Ä• vajjitvÄ• " tiÄ• di.

<927> imesu pana Ä• dikammikena samÄ• pajjanabahuleneva bhavitabbaá¹ƒ, na paccavek
paccavekkhaá¹‡abahulassa hi jhÄ• naá¹…gÄ• ni thÅ«lÄ• ni dubbalÄ• ni hutvÄ• upaá¹-á¹-h
upaá¹-á¹-hitattÄ• upari ussukkanÄ• ya paccayataá¹ƒ nÄ• pajjanti, so appaguá¹‡e jhÄ• ne u
paá¹-hamajjhÄ• nÄ• va parihÄ• yati, na ca sakkoti dutiyaá¹ƒ adhigantuá¹ƒ. tena vuttaá¹ƒ __
avasippatte" _tiÄ• di. __ubhato bhaá¹-á¹-ho_ti puna paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjituá¹ƒ

adhippÄ• yo. vuttaÃ±hetaá¹ƒ bhagavatÄ• -

"idhekacco \Be II 251/ bhikkhu bÄ• lo abyatto akhettaÃ±Ã±Å« akusalo vivicceva kÄ• mehi vi
dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
taá¹ƒ nimittaá¹ƒ nÄ• sevati, na bhÄ• veti, na bahuliá¹ƒ karoti, na svÄ• dhiá¹-á¹-hitaá¹ƒ adhiá
evaá¹ƒ hoti â€™yaá¹ƒnÅ«nÄ• haá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe0 ... dutiyaá
vihareyyaâ€™ nti, so na sakkoti vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe0 ... dutiyaá¹ƒ jh
viharituá¹ƒ. tassa evaá¹ƒ hoti â€™yaá¹ƒnÅ«nÄ• haá¹ƒ vivicceva kÄ• mehi ... pe0 ... paá¹-ha
upasampajja vihareyyaâ€™ nti, so na sakkoti vivicceva kÄ• mehi ... pe0 ... paá¹-hamaá¹ƒ jh
viharituá¹ƒ, ayaá¹ƒ vuccati bhikkhave bhikkhu ubhato bhaá¹-á¹-ho ubhato parihÄ«no" ti (AN

928-31__._ __kÄ• massahagatÄ• ... pe0 ... carantÄ«_ti Ä• rammaá¹‡avasena kÄ• masaha
manasikÄ• rÄ• ca samudÄ• caranti. saÃ±Ã±Ä• sÄ«sena cettha taá¹ƒsahagato cittuppÄ• do
manakkÄ• ra-ggahaá¹‡ena Ä• vajjananti daá¹-á¹-habbaá¹ƒ. kÄ• mÄ• nupakkhandÄ• naá¹ƒ
hÄ• naá¹ƒ parihÄ• niá¹ƒ bhajatÄ«ti __hÄ• nabhÄ• giyaá¹ƒ_. keci pana "saá¹ƒkilesanti hÄ• n
(Vibh 828) vacanato hÄ• nabhÄ• giyÄ• kÄ• masaÃ±Ã±Ä• dikÄ• ti tehi parihÄ• piyamÄ• naá
hÄ• nabhÄ• giyaá¹ƒ nÄ• mÄ• " ti vadanti. __tadanudhammatÄ• satÄ«_ti tasseva jhÄ• nass
Ä• rammaá¹‡avasena tadanugatÄ• satipatirÅ«pakÄ• nikanti. __atakkasahitÄ• _ti avitakkaá
pattukÄ• massa taá¹ƒ santato, manasi karoto Ä• rammaá¹‡avasena taá¹ƒsahagatÄ• . __vis
visesabhÅ«tassa dutiyajjhÄ• nassa padaá¹-á¹-hÄ• natÄ• ya taá¹ƒ bhajatÄ«ti \Be II 252/ vise
__nibbidÄ• saá¹ƒyutÄ• _ti vipassanÄ• rammaá¹‡Ä• .

932-5__._ __paguá¹‡ato_ti vasitappattato. __Ä• sannÄ• kusalÄ• rikÄ• _ti nÄ«varaá¹‡appah
Ä• sannanÄ«varaá¹‡apaccatthikÄ• . thÅ«laá¹ƒ nÄ• ma vipulampi pheggu viya sukhabhaÃ±j
... pe0 ... dubbalÄ• " _ti. __tato_ti dutiyajjhÄ• nato. dubbalÄ• ni aá¹…gÄ• ni imissÄ• ti __aá¹
cintayitvÄ• _ti paá¹-hamajjhÄ• ne viya oá¸·Ä• rikaá¹…gÄ• naá¹ƒ abhÄ• vato, santadhamma
evaá¹ƒ santavasena manasi katvÄ• . kiÃ±cÄ• pi hi ye dhammÄ• dutiyajjhÄ• ne pÄ«tisukhÄ
santi, tehi pana te santatarÄ• , paá¹‡Ä«tatarÄ• ca honti. __nikanti_nti nikÄ• manaá¹ƒ apekk
__pariyÄ• dÄ• yÄ• _ti khepetvÄ• , vikkhambhetvÄ• ti attho.

943-4__._ __sampasÄ• dana_nti sampasÄ• danasaá¹…khÄ• tÄ• ya saddhÄ• ya yogato jhÄ
nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viya. nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi
"sampasÄ• dana" nti vuttanti? vuccate - paá¹-hamajjhÄ• naá¹ƒ vitakkavicÄ• rakkhobhena vÄ
jalaá¹ƒ na suppasannaá¹ƒ hoti, tasmÄ• satipi saddhÄ• ya taá¹ƒ sampasÄ• dananti na vutta
vitakkavicÄ• rakkhobhÄ• bhÄ• vena laddhokÄ• sÄ• balavatÄ« saddhÄ• , tasmÄ• balavasa
"sampasÄ• dana" nti vuttaá¹ƒ. __ajjhatta_nti niyakajjhattaá¹ƒ, attani jÄ• taá¹ƒ, attano santÄ•
attho. tÄ«á¹‡i aá¹…gÄ• ni imassÄ• ti __tivaá¹…gikaá¹ƒ. sesa_nti pÄ«tiÄ• dÄ«naá¹ƒ aÃ±Ã±e
tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ vÄ• javanÄ• naá¹ƒ parikammopacÄ• rÄ• nulomagotrabhubhÄ• vo,

appanÄ• yÄ• nuppatti ekacittakkhaá¹‡atÄ• , tato bhavaá¹…gapÄ• to, puna bhavaá¹…gaá¹ƒ paccavekkhaá¹‡atthÄ• ya Ä• vajjanaá¹ƒ, tato jhÄ• napaccavekkhaá¹‡anti idaá¹ƒ sabbaá¹ƒ \ __heá¹-á¹-hÄ• _ paá¹-hamajjhÄ• ne vuttanayeneva samupalakkhitabbaá¹ƒ.

948-9__._ __piyato_ti kÄ• mayato. __uppilÄ• pana_nti kÄ• maÃ±cÄ• yaá¹ƒ pariggahesu ap anÄ• dÄ«navadassino taá¹‡hÄ• sahagatÄ• ya pÄ«tiyÄ• pavattiÄ• kÄ• ro, idha ca dutiyajjhÄ tathÄ• pi sabbaso pÄ«tiyaá¹ƒ avirattassÄ• pi anubandheyyÄ• ti uppilÄ• panaá¹ƒ idha Ä• dÄ vÄ• dutiyajjhÄ• nasseva tatiyajjhÄ• naá¹ƒ viya ahutvÄ• uppilÄ• panÄ• kÄ• rena pavatti upp uppilÄ• pananti vuttaá¹ƒ. tatiyaá¹ƒ santato disvÄ• ti sambandho.

957-8__._ __satiyÄ• sampajaÃ±Ã±ena sampanna_nti saraá¹‡alakkhaá¹‡Ä• ya satiyÄ• , as sampajaÃ±Ã±ena ca sampannaá¹ƒ. kÄ• maá¹ƒ purimajjhÄ• nesupi satisampajaÃ±Ã±aá¹ƒ a asampajÄ• nato ca upacÄ• ramattampi sampajjati, pageva appanÄ• , yebhuyyena pana avi pavattamÄ• nesu pÄ«tisukhesu pÄ«tisaá¹…khÄ• tassa oá¸·Ä• rikaá¹…gassa pahÄ• ne sukh satisampajaÃ±Ã±abyÄ• pÄ• roti idheva satisampajaÃ±Ã±asampannatÄ• vuttÄ• ti veditabbÄ pÄ«tiyÄ• pahÄ«nabhÄ• vena ekaá¹…gavippahÄ«naá¹ƒ. sÄ• panesÄ• dutiyajjhÄ• nassa v appanÄ• kkhaá¹‡eyeva pahÄ«yati. tenassa sÄ• "pahÄ• naá¹…ga" nti vuccati.

<972> somanassassa pahÄ«nattÄ• Ä• ha __ "ekaá¹…gavippahÄ«na" _nti. taÃ±ca pana sc purimajavanesuyeva pahÄ«yati.

<974> purimajjhÄ• nesu parikammÄ• divasena pavattÄ• naá¹ƒ kÄ• mÄ• vacarajavanÄ• na labbhamÄ• naá¹ƒ kaÃ±ci visesaá¹ƒ dassetuá¹ƒ __ "yasmÄ• " _tiÄ• di vuttaá¹ƒ. __Ä• sevana Ä• sevanapaccayena paccayo na hoti. ayaÃ±hettha adhippÄ• yo \Be II 254/ - yasmÄ• pada sabhÄ• vaggÄ• hÄ• panasaá¹…khÄ• taÄ• sevanapaccayattÄ• bhÄ• vato sukhavedanÄ• up paccayo na hoti, catutthajjhÄ• neva upekkhÄ• vedanÄ• ya bhavitabbaá¹ƒ sÄ• tisayaá¹ƒ suk tasmÄ• idha appanÄ• vÄ«thiyaá¹ƒ upekkhÄ• sampayuttajavaneheva bhavitabbanti.

<976> evaá¹ƒ catukkanayavasena jhÄ• nappabhedaá¹ƒ dassetvÄ• idÄ• ni paÃ±cakanayan catukkanaye" _tiÄ• di vuttaá¹ƒ. __dvidhÄ• pana katvÄ• nÄ• _ti vitakkavicÄ• rÄ• naá¹ƒ visua pahÄ• naá¹…gavasena gaá¹‡anato dvidhÄ• katvÄ• . __dutiyaá¹ƒ tatiyaá¹ƒ kata_nti avitakk avitakkaavicÄ• ranti evaá¹ƒ dutiyajjhÄ• naÃ±ceva tatiyajjhÄ• naÃ±ca kataá¹ƒ abhidhammeti hi paÃ±cakanayo sarÅ«pato na gahito, kasmÄ• pana abhidhamme gahitoti? puggalajjhÄ• s sannisinnadevaparisÄ• ya hi yesaá¹ƒ paá¹-hamajjhÄ• ne vitakko eva oá¸·Ä• rikato upaá¹-á¹- tesaá¹ƒ caturaá¹…gikaá¹ƒ avitakkavicÄ• ramattaá¹ƒ dutiyajjhÄ• naá¹ƒ katvÄ• paÃ±cakanay vitakkavicÄ• rÄ• oá¸·Ä• rikato upaá¹-á¹-hitÄ• , tato tesaá¹ƒ avitakkaavicÄ• raá¹ƒ tivaá¹…gik catukkanayena desesi. yesaá¹ƒ vitakkova oá¸·Ä• rikato upaá¹-á¹-hÄ• ti, tehi taá¹ƒ atikkamitv dutiyajjhÄ• naá¹ƒ uppÄ• detuá¹ƒ sakkÄ• . yesaá¹ƒ vitakkavicÄ• rÄ• , tehi dvepi ekato atikka

dutiyajjhÄ• naá¹ƒ uppÄ• detuá¹ƒ sakkÄ• .

<979> atthabyaÃ±janavasena suá¹-á¹-hu madhurÄ• , tatoyeva varataraá¹ƒ vacanaá¹ƒ yass
__sumadhuravarataravacano. kaá¹ƒ nu janaá¹ƒ neva raÃ±jayati, _ na hi ekampi na raÃ±jaya
... nÄ«yoya_nti \Be II 255/ atitikhiá¹‡abuddhippasÄ• dehi janehi vedanÄ«yo ayaá¹ƒ gantho,
adhippÄ• yo.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

rÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. pannarasamo paricchedo

arÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ•

<980> evaá¹ƒ pathavÄ«kasiá¹‡avasena catukkapaÃ±cakajjhÄ• nÄ• ni dassetvÄ• yasmÄ•
niddisiyamÄ• ne ganthagÄ• ravo hoti, tasmÄ• taá¹ƒ sabbaá¹ƒ á¹-hapetvÄ• arÅ«pÄ• vacara
"rÅ«pÄ• rÅ«pa" _ntiÄ• di Ä• raddhaá¹ƒ. __rÅ«pÄ• rÅ«pamatÄ«tenÄ• _ti rÅ«pÄ• rÅ«pabhav
punÄ• nÅ«papattivasena rÅ«pÄ• rÅ«pabhavaá¹ƒ atikkantena, pageva kÄ• mÄ• vacarabhav
rÅ«pÄ• rÅ«pÄ• dibhÅ«mantaravedinÄ• .

982-4__._ yasmÄ• ayaá¹ƒ arÅ«pÄ• vacarasamÄ• dhi nÄ• ma rÅ«pavirÄ• gabhÄ• vanÄ• rÅ
abhinipphÄ• detabbÄ• va, tasmÄ• taá¹ƒ uppÄ• detukÄ• massa rÅ«pe virajjanÄ• kÄ• raá¹ƒ,
tadatthÄ• ya paá¹-ipajjanavidhiá¹ƒ dassetuá¹ƒ __ "rÅ«pe kho" _tiÄ• di Ä• raddhaá¹ƒ. daá¹‡á
daá¹‡á¸• o, muggarÄ• di, parapÄ«á¸·anÄ• dhippÄ• yena tassa Ä• dÄ• naá¹ƒ __daá¹‡á¸• Ä•
satthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±Ä• dÄ«naá¹ƒ, adinnÄ• dÄ• n
__cakkhurogÄ• dayo_ti __Ä• di_-saddena sotarogÄ• dÄ«naá¹ƒ. __rÅ«pe Ä• dÄ«navaá¹ƒ di
karajarÅ«pÄ• dioá¸·Ä• rikarÅ«pe tannidÄ• naá¹ƒ dosaá¹ƒ disvÄ• . __nibbindamÄ• naso_ti v
arÅ«pÄ• vacarabhÄ• vanaá¹ƒ. __tamhÄ• kasiá¹‡arÅ«pÄ• _ti tamhÄ• paá¹-ibhÄ• ganimitta
nanu cÄ• yaá¹ƒ rÅ«pe Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ \Be II 256/ samatikkamatthÄ• ya paá¹-i
paá¹-ibhÄ• ganimittaÃ±ca arÅ«paá¹ƒ paá¹‡á¹‡attimattattÄ• ti kathaá¹ƒ tasmÄ• nibbijjatÄ«ti
opammavasena tamatthaá¹ƒ dassento Ä• ha __ "sÅ«karÄ• bhihatova sÄ• " _ti. yathÄ• hi va
sunakho tato bhÄ«to rÅ«padassanavelÄ• yaá¹ƒ bhattapacanaukkhaliá¹ƒ dÅ«rato disvÄ• sÅ
tassaá¹ƒ sÅ«karÄ• saá¹…kaá¹ƒ uppÄ• detvÄ• utrasto palÄ• yateva, evameva rÅ«pe nibbin
atikkamitukÄ• mo tappaá¹-ibhÄ• ge kasiá¹‡arÅ«pepi nibbijjati, samatikkamitukÄ• moti adhip

985-6__._ __catutthe pana jhÄ• nasmi_nti á¹-hapetvÄ• paricchinnÄ• kÄ• sakasiá¹‡aá¹ƒ na
aÃ±Ã±atarasmiá¹ƒ paá¹-iladdhacatutthajjhÄ• ne. keci pana Ä• lokakasiá¹‡ampi á¹-hapetvÄ•
tassa pana á¹-hapane kÄ• raá¹‡aá¹ƒ na dissati. suá¹-á¹-hu ciá¹‡á¹‡o carito atippaguá¹‡ikato
Ä• vajjanÄ• dilakkhaá¹‡o vasÄ«bhÄ• vo etenÄ• ti __suciá¹‡á¹‡avasÄ«_. __karoti ... pe0 ...
catutthajjhÄ• nacittaá¹ƒ mayÄ• nibbindakasiá¹‡arÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti. __Ä• s
tatiyajjhÄ• nassa Ä• sannatÄ• ya Ä• sannasomanassapaccatthikaÃ±ca. __thÅ«lasantavimo
santavimokkhasaá¹…khÄ• taarÅ«pajjhÄ• nato etaá¹ƒ yato thÅ«laá¹ƒ oá¸·Ä• rikaá¹ƒ. arÅ«pa
vimokkhÄ• atikkamma rÅ«pe Ä• ruppantiÄ• dÄ«su "santavimokkha" nti vuccati, santatÄ• si
daá¹-á¹-habbÄ• .

987-91__._ __catutthe_ti catutthajjhÄ• ne. paá¹-hamÄ• ruppaÃ±ca santato disvÄ• ti sambar
karitvÄ• ti attho. santato manasikaraá¹‡eneva cettha paá¹‡Ä«tato, sukhumato \Be II 257/ ca
hotÄ«ti na te visuá¹ƒ gahitÄ• . __pattharitvÄ• nÄ• _ti pageva vaá¸• á¸• hitaá¹ƒ, tadÄ• vaá¸•
pattharitvÄ• . pubbakÄ• lavasena cetaá¹ƒ vuttaá¹ƒ. tena naá¹ƒ ugghÄ• á¹-etvÄ• pacchÄ• n
dasseti. na hi taá¹ƒ pacchÄ• vaá¸• á¸• hanatthÄ• ya vÄ• yamiyamÄ• nampi vaá¸• á¸• hatÄ«
kasiá¹‡arÅ«pena.

idÄ• nissa ugghÄ• á¹-anÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ "Ä• kÄ• so iti vÄ• " _tiÄ• diá¹ƒ vatvÄ•
"ugghÄ• á¹-entohÄ«" _tiÄ• di vuttaá¹ƒ. udayavasena, paricchedapharaá¹‡avasena ca antÄ•
saá¹ƒvelletÄ«_ti kaá¹-asÄ• rakakilaÃ±jÄ• dayo viya na paá¹-isaá¹ƒharati. __nÄ• vajjanto na
anÄ• vajjanto anapekkhanto. aÃ±Ã±adatthu tena phuá¹-á¹-hokÄ• saá¹ƒ vuttanayena manas
idaÃ±hi vuttaá¹ƒ hoti - rÅ«pÄ• vacaracatutthajjhÄ• nassa Ä• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡a
amanasikaroto, tena ca phuá¹-á¹-hokÄ• saá¹ƒ "Ä• kÄ• so Ä• kÄ• so" ti manasikaroto yadÄ•
Ä• kÄ• saá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, tadÄ• so kasiá¹‡aá¹ƒ ugghÄ• á¹-eti nÄ• mÄ• ti.

992-5__._ evaá¹ƒ kasiá¹‡ugghÄ• á¹-anavasena paá¹-iladdhe Ä• kÄ• sanimitte puna paá¹-ip
yassatthÄ• ya yesaá¹ƒ paá¹-ipajjati, tadatthasiddhaÃ±ca dassetuá¹ƒ __ "kasiá¹‡ugghÄ• á¹-i
_ntiÄ• di vuttaá¹ƒ. Ä• kÄ• sassa animittabhÄ• vepi nimittena phuá¹-á¹-hokÄ• sabhÄ• vato "n
__paÃ±ca ... pe0 ... vikkhambhantÄ«_ti nanu rÅ«pÄ• vacarapaá¹-hamajjhÄ• nassa upacÄ•
nÄ«varaá¹‡Ä• ni vikkhambhitÄ• ni, tato paá¹-á¹-hÄ• ya ca na tesaá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ
jhÄ• nato parihÄ• yeyyÄ• ti? saccametaá¹ƒ, imassa pana jhÄ• nassa vaá¹‡á¹‡abhaá¹‡anav
aÃ±Ã±atthÄ• pi heá¹-á¹-hÄ• pahÄ«nÄ• naá¹ƒ upari pahÄ• navacananti. ye pana "sabbe kus
akusalÄ• naá¹ƒ paá¹-ipakkhÄ• ti katvÄ• evaá¹ƒ vutta" nti vadanti, tehi dutiyajjhÄ• nÅ«pacÄ•
nÄ«varaá¹‡avikkhambhanÄ• vacanassa \Be II 258/ kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ hoti. yampi c
sukhumÄ• ni rÅ«pÄ• vacaraavikkhambhanÄ«yÄ• ni, tÄ• ni sandhÄ• yetaá¹ƒ vutta" nti, taá¹ƒ
mahaggatakusalesu lokuttarakusalaá¹ƒ viya odhiso pahÄ• naá¹ƒ nÄ• ma atthi. yo pana rÅ«p
uá¸·Ä• raphalatÄ• diviseso, so bhÄ• vanÄ• visesena santatarappaá¹‡Ä«tatarabhÄ• vena tes
pacchimapacchimÄ• naá¹ƒ viyÄ• ti daá¹-á¹-habbaá¹ƒ. __idhÄ• pÄ«_ti na kevalaá¹ƒ rÅ«pÄ•

"sesÄ• ni kÄ• mÄ• vacarÄ• nÄ«" tiÄ• dÄ«su pana idha yaá¹ƒ vattabbaá¹ƒ avuttaá¹ƒ, taá¹ƒ r
vuttanayÄ• nusÄ• rena veditabbaá¹ƒ.

997-10001__._ "puna bhÄ• vetukÄ• menÄ• " ti vutte paá¹-hamameva paá¹-hamÄ• ruppassa
bhÄ• vetukÄ• menÄ• ti anuyoge __ "dutiyÄ• ruppamÄ• nasa" _nti vuttaá¹ƒ, na pana "dutiyÄ
bhÄ• vetukÄ• menÄ• " ti iminÄ• ajjhÄ• sayena. na hi paá¹-hamaá¹ƒ duhiyÄ• ruppaá¹ƒ bhÄ•
rÅ«pÄ• vacarajjhÄ• naá¹ƒ anatikkamitvÄ• anadhigantabbato taá¹ƒ manasikÄ• rasamudÄ• c
hÄ• nabhÄ• giyabhÄ• vÄ• vahanato rÅ«pÄ• vacarajjhÄ• nametassa paccatthikanti katvÄ• v
paccatthikanti cÄ• " _ti. vÄ«thipaá¹-ipannÄ• ya bhÄ• vanÄ• ya uparÅ«parivisesÄ• vahabhÄ•
paá¹‡Ä«tabhÄ• vasiddhito ca paá¹-hamÄ• ruppato dutiyÄ• ruppaá¹ƒ santatarasabhÄ• vanti
pe0 ... panÄ• " _ti. vakkhati hi "supaá¹‡Ä«tatarÄ• honti, pacchimÄ• pacchimÄ• idhÄ• " ti (a
__viÃ±Ã±Ä• á¹‡amiccevaá¹ƒ manasÄ• kÄ• tabba_nti viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ
kevalaá¹ƒ anantaá¹ƒ anantanti na manasi kÄ• tabbaá¹ƒ. tenÄ• ha __ "anantanti ... pe0 ... ma
anantaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti pana manasi kÄ• tuá¹ƒ vaá¹-á¹-at

1002-6__._ __tasmiá¹ƒ_ \Be II 259/ __pana nimittasmi_nti tasmiá¹ƒ paá¹-hamÄ• ruppaviÃ±Ã
viÃ±Ã±Ä• á¹‡animitte. __vicÄ• rentassa mÄ• nasa_nti bhÄ• vanÄ• cittaá¹ƒ pavattentassa.
__Ä• kÄ• saphuá¹-aviÃ±Ã±Ä• á¹‡e_ti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ pharitvÄ• pavatte p
Ä• rammaá¹‡abhÅ«te. __appetÄ«_ti appanÄ• vasena pavattati. sabhÄ• vadhammepi
Ä• rammaá¹‡asamatikkamabhÄ• vanÄ• visesabhÄ• vato idaá¹ƒ appanÄ• pattaá¹ƒ hoti catu
... pe0 ... nayovÄ• _ti dutiyÄ• ruppajjhÄ• ne purimabhÄ• ge tÄ«á¹‡i, cattÄ• ri vÄ• javanÄ• n
upekkhÄ• vedanÄ• sampayuttÄ• neva honti. catutthaá¹ƒ, paÃ±camaá¹ƒ vÄ• Ä• ruppamÄ•
paá¹-hamÄ• ruppajjhÄ• ne vuttanayova. __pharitvÄ• pavattaviÃ±Ã±Ä• á¹‡a_nti paá¹-hamÄ
viÃ±Ã±Ä• á¹‡aÃ±canti vuccatÄ«ti ruá¸·hÄ«saddavasena vuttabhÄ• vameva pakÄ• setuá¹ƒ _
siyÄ• " _ti vuttaá¹ƒ. pubbe anantassa Ä• kÄ• sassa Ä• rammaá¹‡akaraá¹‡avasena anantatÄ
vuttanti. puna manasikÄ• ravasena vÄ• anantatÄ• ya tathÄ• vuttanti dassetuá¹ƒ __ "manal
vuttaá¹ƒ. dutiyÄ• ruppaá¹ƒ bhÄ• vento hi paá¹-hamÄ• ruppaá¹ƒ anantato anavasesato mana
karoti.

<1010> __paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vo_ti kasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• Ä•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ pahÄ• ya tassa abhÄ• vo manasi kÄ• tabbo. kasmÄ• pane
dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vaá¹ƒ amanasikatvÄ• paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä
- tayidaá¹ƒ Ä• rammaá¹‡Ä• tikkamanavasena pattabbaá¹ƒ, na pana aá¹…gÄ• tikkamanavas
Ä• rammaá¹‡eyeva sÄ• tisayaá¹ƒ dosadassanena taá¹ƒ samatikkamitabbaá¹ƒ, Ä• rammaá¹
paá¹-hamÄ• ruppameva, tasmÄ• kasiá¹‡e Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ ugghÄ• á¹-etvÄ• t
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡e Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ pahÄ• ya \Be II 260/ tadabh
yuttanti. __abhayagirivÄ• sino_ pana "viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• bhÄ• voyeva manasi k
imesaá¹ƒ Ä• rammaá¹‡Ä• tikkamanavasena pattabbabhÄ• vaá¹ƒ asallakkhetvÄ• kathenti. y

dosaá¹ƒ disvÄ• aÃ±Ã±assa samatikkame atippasaá¹…gadosato na muccanti.

athÄ• pi vadeyyuá¹ƒ - "viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ sato samÄ• pajjati, sato samÄ• paj
sato vuá¹-á¹-hahitvÄ• taÃ±Ã±eva viÃ±Ã±Ä• á¹‡aá¹ƒ bhÄ• vetÄ«â€™ ti vacanato viÃ±Ã±Ä•
manasi kÄ• tabbo" ti, tayidaá¹ƒ pÄ• á¸·iatthaá¹ƒ virujjhitvÄ• gahaá¹‡avasena cintitaá¹ƒ. na
viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ adhippetaá¹ƒ. yadi hi taá¹ƒ adhippetaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananti tassa padhÄ• nabhÄ• vena niddiá¹-á¹-hattÄ• taÃ±Ã±evÄ• t
kiá¹ƒ viÃ±Ã±Ä• á¹‡anti vacanena. atha sarÅ«paniddesatthaá¹ƒ viÃ±Ã±Ä• á¹‡avacanaá¹ƒ, e
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananti vuttaá¹ƒ siyÄ• , tasmÄ• viÃ±Ã±Ä• á¹‡anti vacanena yaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ pavattaá¹ƒ, tasseva Ä• kÄ• sÄ• naÃ±cÄ• yatanassa gahaá
vuttaá¹ƒ.

1011-2__._ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vomanasi kÄ• tabboti vatvÄ• manasik
panÄ• " _tiÄ• di vuttaá¹ƒ. __akatvÄ• manasÄ• _ti manasÄ• Ä• rammaá¹‡aá¹ƒ akatvÄ• sa
acintetvÄ• . "Ä• kÄ• saá¹ƒ Ä• kÄ• sa" nti manasi karontassa kasiá¹‡avivittÄ• kÄ• saá¹ƒ viya
"suÃ±Ã±aá¹ƒ suÃ±Ã±a" nti vÄ• manasi karontassa viÃ±Ã±Ä• á¹‡avivittaá¹ƒ abhÄ• vamatta
__ "natthÄ«" _tiÄ• di. __vÄ• _-saddo aniyamattho, tena dvÄ«su pakÄ• resu ekenapi atthasi
avuttavikappanattho vÄ• vÄ• -saddo, tena "vivittaá¹ƒ vivitta" nti \Be II 261/ imassapi saá¹…
aniyamo panettha tiá¹‡á¹‡ampi visuá¹ƒ visuá¹ƒ pariyÄ• yabhÄ• vatova siddho. pariyÄ• yasa
visuá¹ƒyeva atthaá¹ƒ sÄ• dhentÄ• pariyÄ• yÄ• ti loke niruá¸·hÄ• . yathÄ• hu -

"pariyÄ• yeneva te yasmÄ• , vadantatthaá¹ƒ na saá¹ƒhatÄ• .

pariyÄ• yatthaá¹ƒ tato sabbaá¹ƒ, pariyÄ• yesu vavatthita" nti ||

1013-6__._ __tasmiá¹ƒ nimitte_ti paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa abhÄ• vasaá¹…khÄ•
nimitte. __sati santiá¹-á¹-hatÄ«_ti abhÄ• vanimittÄ• rammaá¹‡Ä• sati sammÄ• suppatiá¹-á
tiá¹-á¹-hati. satisÄ«sena cettha upacÄ• rajjhÄ• nÄ• nuguá¹‡Ä• naá¹ƒ saddhÄ• paÃ±camÄ•
sakiccayogaá¹ƒ dasseti. upacÄ• rajjhÄ• naá¹ƒ pana "bhiyyopi samÄ• dhiyati mÄ• nasa" nti i
daá¹-á¹-habbaá¹ƒ. __kasiá¹‡ugghÄ• á¹-imÄ• ... pe0 ... abhÄ• vake_ti evaá¹ƒ pavattaviÃ±Ã±
natthibhÄ• vasaá¹…khÄ• te vinÄ• sÄ• bhÄ• vake na pure abhÄ• vÄ• dike. appanÄ• nayo pa
vuttanayÄ• nusÄ• rena veditabboti Ä• ha __ "appanÄ• ya nayo" _tiÄ• di.

1017-9__._ evaá¹ƒ yaá¹ƒ tattha avasiá¹-á¹-haá¹ƒ, taá¹ƒ atidisitvÄ• idÄ• ni visesaá¹ƒ dasset
"Ä• kÄ• sagataviÃ±Ã±Ä• á¹‡a" _ntiÄ• di vuttaá¹ƒ. __parikammamanakkÄ• re tasmiá¹ƒ antar
pavattaparikammamanasikÄ• re amanasikaraá¹‡ena asmiá¹ƒ paá¹-hamÄ• ruppaviÃ±Ã±Ä• a
khaá¹‡abhaá¹…gavasena, jhÄ• naparihÄ• nivasena vÄ• antarahite. khaá¹‡abhaá¹…gavase
khaá¹‡e upalabbhati. parihÄ• nivasena ca antaradhÄ• ne puna taá¹ƒ anuppÄ• detvÄ• uttar

natthÄ«ti. __tassÄ• pagamamattaá¹ƒva passanto vasatÄ«_ti tassa paá¹-hamÄ• ruppassa al
yogÄ• vacaro viharati. yathÄ• kathaá¹ƒ viyÄ• ti Ä• ha __ "sannipÄ• ta" _ntiÄ• di. idaá¹ƒ vutt
nÄ• ma koci puriso maá¹‡á¸• alamÄ• á¸·Ä• dÄ«su \Be II 262/ katthaci kenacideva karaá¹‡Ä
bhikkhusaá¹…ghaá¹ƒ disvÄ• katthaci gantvÄ• sannipÄ• takiccÄ• vasÄ• ne uá¹-á¹-hÄ• ya p
taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• olokento suÃ±Ã±ameva passati, evaá¹ƒsampadamidaá¹ƒ daá¹-
opammasaá¹ƒsandanaá¹ƒ - yathÄ• so puriso sannipatitaá¹ƒ bhikkhusaá¹…ghaá¹ƒ disvÄ• g
bhikkhÅ«su apagatesu taá¹ƒ á¹-hÄ• naá¹ƒ tehi suÃ±Ã±ameva passati, na pana tesaá¹ƒ kuto
evamayaá¹ƒ yogÄ• vacaro pubbe viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanajjhÄ• nacakkhunÄ• paá¹-han
natthÄ«ti manasikÄ• rena tasmiá¹ƒ apagate tatiyÄ• ruppacakkhunÄ• tassa natthibhÄ• vame
apagatakÄ• raá¹‡aá¹ƒ vÄ«maá¹ƒsati jhÄ• nassa tÄ• disÄ• bhogÄ• bhÄ• vatoti.

1020-4__._ __catutthÄ• ... pe0 ... na ca santa_nti yathÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
saá¹…khÄ• rÄ• vasesasukhumabhÄ• vappattiyÄ• savisesaá¹ƒ santaá¹ƒ, evamayaá¹ƒ Ä• ki
santÄ• tadabhÄ• vatoti adhippÄ• yo. __ca_-saddo panettha avuttasamuccayattho. tena "sa
gaá¹‡á¸• o, saÃ±Ã±Ä• sallaá¹ƒ, etaá¹ƒ santaá¹ƒ, etaá¹ƒ paá¹‡Ä«taá¹ƒ, yadidaá¹ƒ nevasaÃ±
nti imassapi saá¹…gaho veditabbo. __catutthaá¹ƒ santato_ti saá¹…khÄ• rÄ• vasesasukhum
santatÄ• ya, asantabhÄ• vakararogÄ• disarikkhakasaÃ±Ã±Ä• virahato ca santato disvÄ• . _
citta" _nti iminÄ• bhÄ• vanÄ• kÄ• raá¹ƒ dasseti. __vibhaá¹…gepi_ hi taá¹ƒyeva Ä• kiÃ±caÃ
manasi karotÄ«ti ayameva bhÄ• vanÄ• kÄ• ro gahito. apare pana "pÄ• á¸·iyaá¹ƒ imassa bh
vatvÄ• tattha kÄ• raá¹‡aá¹ƒ vadanti, tattha vattabbaá¹ƒ __visuddhimaggasaá¹ƒvaá¹‡á¹‡an

<1027> tatiyÄ• ruppasaá¹…khÄ• takkhandhesu ca catÅ«supi Ä• rammaá¹‡abhÅ«tesÅ«ti a

1029-31__._ __abhÄ• vamattampÄ«_ti \Be II 263/ suÃ±Ã±atamattampi evaá¹ƒ sukhumamp
__santÄ• rammaá¹‡atÄ• yÄ• _ti santaá¹ƒ Ä• rammaá¹‡aá¹ƒ etassÄ• ti santÄ• rammaá¹‡Ä•
tÄ• ya, na jhÄ• nasantatÄ• ya. na hi tatiyÄ• ruppasamÄ• patti catutthÄ• ruppato santatarÄ•
manasi karoti, na tattha Ä• dÄ«navadassanaá¹ƒ bhaveyya. asati ca Ä• dÄ«navadassane na
"santato ce manakkÄ• ro kathaÃ±ca samatikkamo" _ti Ä• ha. itaro __ "anÄ• pajjitukÄ• mattÄ
parihÄ• ramÄ• ha. tena Ä• dÄ«navadassanampi atthevÄ• ti dasseti. yasmiÃ±hi jhÄ• ne abh
Ä• vajjanasamÄ• pajjanÄ• dipaá¹-ipattiyÄ• bhavitabbaá¹ƒ. sÄ• panassa tatiyÄ• ruppe sabb
suÃ±Ã±abhÄ• vato Ä• rammaá¹‡akaraá¹‡amattameva. tathÄ• hesa kiÃ±cÄ• pi taá¹ƒ santa
"ahametaá¹ƒ Ä• vajjissÄ• mi, samÄ• pajjissÄ• mÄ«" ti __Ä• bhogo_ samannÄ• hÄ• ro na ho
Ä• kiÃ±caÃ±Ã±Ä• yatanato nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paá¹‡Ä«
rÄ• jÄ• nubhÄ• vena nagaravÄ«thiyaá¹ƒ caranto dantakÄ• rÄ• dayo kammakÄ• re cheke an
sippÄ• ni karonte disvÄ• "aho vata re chekÄ• Ä• cariyÄ• , Ä«disÄ• ni sippÄ• ni karissantÄ«
chekatÄ• ya tussati, na cassa evaá¹ƒ hoti "aho vatÄ• hampi rajjaá¹ƒ pahÄ• ya evarÅ«po sip
taá¹ƒ kissa hetu? rajjasiriyÄ• mahÄ• nisaá¹ƒsatÄ• ya, so tesaá¹ƒ jÄ«vitaá¹ƒ tiá¹‡Ä• yapi am
samatikkamitvÄ• gacchati, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<1032> __sukhumaá¹ƒ para_nti ukkaá¹ƒsato sukhumaá¹ƒ, paá¹-hamajjhÄ• nÅ«pacÄ• rato
viya pavattamÄ• nÄ• ya bhÄ• vanÄ• ya \Be II 264/ anukkamena saá¹…khÄ• rÄ• tattha anti
pÄ• pitÄ• ti. yadi evaá¹ƒ kathaá¹ƒ bhÄ• vanÄ• attano kiccaá¹ƒ sÄ• dheti, nanu cesÄ• tada
Ä• rammaá¹‡aá¹ƒ na sammÄ• upanijjhÄ• yatÄ«ti? nayidameva daá¹-á¹-habbaá¹ƒ. bhÄ• va
pÄ• pitÄ• pi cesÄ• attano kicce dubbalattaá¹ƒ na pÄ• pitÄ• , atha kho vipphÄ• rikatÄ• bhÄ•
sukhumÄ• pi attano kicce na dubbalÄ• evÄ• ti na tattha tassÄ• asÄ• matthiyaá¹ƒ hoti.

1033-4__._ __yÄ• ya saÃ±Ã±Ä• yÄ• _ti yÄ• disÄ• ya saÃ±Ã±Ä• ya saddappavattihetubhÅ«
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamaá¹…gÄ« puggalo. __nevasaÃ±Ã±Ä« ca nÄ• saÃ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• samaá¹…gÄ« hoti. __na kevalaá¹ƒ tu saÃ±Ã±Ä• va edisÄ«_
hoti, __atha kho pana vedanÄ• dayopi_ sukhumÄ• , vedanÄ• pi nevavedanÄ• nÄ• vedanÄ•
nevacittaá¹ƒnÄ• cittaá¹ƒ, phassopi nevaphassonÄ• phasso. esa nayo sesasampayuttadham
"nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana" nti vuttaá¹ƒ "nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±inc
357, 359; AN II 7.44; III 9.24) viya. nanu cettha yadi saÃ±Ã±Ä• atthi, kathaá¹ƒ nevasaÃ±Ã±
vaá¹-á¹-ati. yadi natthi, kathaá¹ƒ nÄ• saÃ±Ã±Ä• ti anuyogaá¹ƒ sandhÄ• ya imamatthaá¹ƒ up
"pattamakkhanatelenÄ• " _tiÄ• di vuttaá¹ƒ. tattha __pattamakkhaá¹‡atelenÄ• _ti antovutthat
akappiyaá¹-á¹-hena telaá¹ƒ atthÄ«ti, nÄ• á¸·ipÅ«rÄ• dÄ«naá¹ƒ vasena natthÄ«ti ca vattabbe
makkhitatelena. __maggasmiá¹ƒ udakena cÄ• _ti upÄ• hanatemanamattaá¹-á¹-hena udakaá
natthÄ«ti ca vattabbena maggasmiá¹ƒ udakena.

1035-7__._ __ayaá¹ƒ attho_ti kiÃ±ci visesaá¹ƒ upÄ• dÄ• ya sabhÄ• vato atthÄ«ti vattabbas
visesaá¹ƒ upÄ• dÄ• ya \Be II 265/ natthÄ«ti vattabbatÄ• saá¹…khÄ• to ayamattho. paá¹-usa
asamatthatÄ• ya hi nevasaÃ±Ã±atÄ• , saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena nÄ• saÃ±
"paá¹-usaÃ±Ã±Ä• ya kiccassÄ• " _tiÄ• di. Ä• rammaá¹‡asaÃ±jÄ• nanaÃ±ceva vipassanÄ• y
nibbidÄ• jananaÃ±ca paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kathamayaá¹ƒ saÃ±Ã±Ä• va samÄ• nÄ• sa
sakkotÄ«ti Ä• ha __ "yathÄ• dahanakicca" _ntiÄ• di. nhÄ• tukÄ• massa uá¹‡hasÄ«tabhÄ• v
__sukhodakaá¹ƒ, _ tasmiá¹ƒ. tejodhÄ• tu yathÄ• dahanakiccaá¹ƒ kÄ• tuá¹ƒ na sakkoti, eva
pavattattÄ• Ä• rammaá¹‡asaÃ±jÄ• nanaá¹ƒ kÄ• tuá¹ƒ na sakkoti, paramasukhumattaá¹ƒ ga
akatÄ• bhinivesassa vipassanÄ• Ã±Ä• á¹‡ena sukhaggayhÄ• na hotÄ«ti sesasamÄ• pattÄ•
visayabhÄ• vaá¹ƒ upagantvÄ• nibbidÄ• jananampi kÄ• tuá¹ƒ na sakkoti, aÃ±Ã±esu hi khan
akatavipassanÄ• bhiniveso bhikkhunevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakkhandhe samma
nÄ• ma natthi, api Ä• yasmÄ• sÄ• riputto. pakativipassako pana sÄ• riputtasadiso bhikkhu
vipassanaá¹ƒ abhinivisitvÄ• dvÄ• rÄ• rammaá¹‡ehi saddhiá¹ƒ dvÄ• rappavattadhammÄ• na
á¹-hito sakkuá¹‡eyya tabbisayaá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ uppÄ• detuá¹ƒ, sopi kalÄ• pas
anupadadhammavipassanÄ• vasena. na hi sÄ• riputtasadiso bhikkhu catutthÄ• ruppapariyÄ
vinibbhujitvÄ• visuá¹ƒ visuá¹ƒ sarÅ«pato gahetvÄ• aniccÄ• divasena sammasituá¹ƒ sakkot
avinibbhujja ekato gahetvÄ• kalÄ• pato samÅ«hatoyeva sammasituá¹ƒ samattho hoti, evaá

vijjati.

1038-40__._ __rÅ«pa_nti kasiá¹‡arÅ«pasaá¹…khÄ• taá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ. __Ä• kÄ
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ. __viÃ±Ã±Ä• á¹‡a_nti Ä• kÄ• se pavattaviÃ±Ã±Ä• á¹‡aá¹
__tadabhÄ• vaka_nti tassa Ä• kÄ• se pavattaviÃ±Ã±Ä• á¹‡assa abhÄ• vakaá¹ƒ. __kamato_
samatikkamitvÄ• hotÄ«tiÄ• dinÄ• anukkamato. attanÄ• vuttamatthaá¹ƒ aá¹-á¹-hakathÄ• va
sÄ• dhento __ "Ä• ha cÄ• " _tiÄ• dimÄ• ha. __idhÄ• _ti imÄ• su catÅ«su arÅ«pasamÄ• patt
samÄ• pattiyo hi purimÄ• purimÄ• hi samÄ• pattÄ«hi __supaá¹‡Ä«tatarÄ• _ suá¹-á¹-hu paá
sundarapaá¹‡Ä«tatarÄ• ti vÄ• attho. __pÄ• sÄ• datalasÄ• á¹-ikÄ• _ti catubhÅ«makapÄ• sÄ
heá¹-á¹-himaheá¹-á¹-himato uparÅ«pari savisesÄ• paÃ±ca kÄ• maguá¹‡Ä• , cattÄ• ro pÄ• s
thÅ«lasaá¹‡hasaá¹‡hatarasaá¹‡hatamasuttehi vihitÄ• Ä• yÄ• mavitthÄ• rato samappamÄ•

<1042> rÅ«pÄ• rÅ«pabhavaá¹ƒ abhibhuyya nibbÄ• naá¹ƒ yÄ• ti, atha vÄ• nÄ«varaá¹‡e ab
yÄ• tÄ«ti attho.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

arÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamo paricchedo

abhiÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ•

1043-7__._ __para_nti visiá¹-á¹-haá¹ƒ katvÄ• , visesatoti attho. __catutthajjhÄ• namattepÄ«
rÅ«pÄ• vacaracatutthajjhÄ• namattepi, nÄ• vassaá¹ƒ arÅ«pajjhÄ• nehÄ«ti adhippÄ• yo. arÅ
appaá¹-iladdhopi hi katÄ• dhikÄ• ro bhikkhu abhiÃ±Ã±Ä• sampÄ• detuá¹ƒ samattho hoti. et
catutthajjhÄ• naggahaá¹‡eneva heá¹-á¹-hÄ• tÄ«á¹‡i jhÄ• nÄ• ni gahitÄ• ni. tesu hi aciá¹‡á¹
catutthajjhÄ• naá¹ƒ uppÄ• detumpi na sakkoti. abhiÃ±Ã±Ä• su anuyogaá¹ƒ \Be II 267/ kÄ• t
tattha payojanaá¹ƒ dassetuá¹ƒ __ "abhiÃ±Ã±Ä• nÄ• mÄ• " _tiÄ• di vuttaá¹ƒ. __niá¹-á¹-haá¹
adhigatÄ• nisaá¹ƒsatÄ• ya ceva bhÄ• vanÄ• sukhatÄ• ya ca niá¹-á¹-haá¹ƒ nipphattiá¹ƒ gatÄ
lokiyÄ• bhiÃ±Ã±Ä• udayaphalabhÄ• vena pÄ• kaá¹-Ä• . so abhiÃ±Ã±Ä• ya ca samÄ• dhinÄ
paÃ±Ã±Ä• bhÄ• vanaá¹ƒ sampÄ• dessati.

1048-9__._ __dibbÄ• nÄ«_tiÄ• di lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ sarÅ«pato uddisanaá¹ƒ. __dibbÄ
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ, dibbasotaÃ±Ä• á¹‡aÃ±cÄ• ti dasseti. __iddhÄ«ti_ iddhividhaÃ±Ä
__abhiÃ±Ã±Ä• yo pattukÄ• mena_ Ä• dikammikena yoginÄ• yasmÄ• odÄ• takasiá¹‡apariy

catutthajjhÄ• naá¹ƒ, tabbasena ca arÅ«pasamÄ• pattiyo nibbattetvÄ• vÄ• na vÄ• kasiá¹‡Ä
Ä• kÄ• rehi cittaá¹ƒ dametabbaá¹ƒ. na hi evaá¹ƒ adametvÄ• pubbe abhÄ• vitabhÄ• vano Ä
abhiÃ±Ã±Ä• yo nipphÄ• dessatÄ«ti tasmÄ• taá¹ƒ cittaparidamanaá¹ƒ avassaá¹ƒ kÄ• tabba
"kasiá¹‡Ä• nulomatÄ• dÄ«hÄ«" _tiÄ• di vuttaá¹ƒ. __kasiá¹‡Ä• nulomatÄ• dÄ«hÄ«_ti kasiá¹‡
kasiá¹‡apaá¹-ilomatÄ• kasiá¹‡Ä• nulomapaá¹-ilomatÄ• jhÄ• nÄ• nulomatÄ• jhÄ• napaá¹-il
jhÄ• nÄ• nulomapaá¹-ilomatÄ• jhÄ• nukkantikatÄ• kasiá¹‡ukkanti katÄ• jhÄ• nakasiá¹‡ukk
aá¹…gasaá¹…kantikatÄ• Ä• rammaá¹‡asaá¹…kantikatÄ• aá¹…gÄ• rammaá¹‡asaá¹…kant
Ä• rammaá¹‡avavatthÄ• panatÄ• ti imehi cuddasahi Ä• kÄ• rehi.

tattha aá¹-á¹-hasu kasiá¹‡esu paá¹-ipÄ• á¹-iyÄ• satakkhattuá¹ƒ sahassakkhattumpi samÄ•
uppaá¹-ipÄ• á¹-iyÄ• , paá¹-ipÄ• á¹-iuppaá¹-ipÄ• á¹-ivasena ca samÄ• pajjananti imesaá¹ƒ tiá
vasena __kasiá¹‡Ä• nulomatÄ• dayo_ vuttÄ• . paá¹-hamajjhÄ• nato \Be II 268/ paá¹-á¹-hÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, ayaá¹ƒ __jhÄ• nÄ• nulomatÄ• _ nÄ• ma. tesaá¹ƒ
__jhÄ• napaá¹-ilomatÄ• _ nÄ• ma. anulomapaá¹-ilomato __jhÄ• naanulomapaá¹-ilomatÄ• _

pathavÄ«kasiá¹‡e paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tattheva tatiyaá¹ƒ samÄ• pajjati,
ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, tato Ä• kiÃ±caÃ±Ã±Ä• yatananti evaá¹ƒ k
jhÄ• nasseva ekantarikabhÄ• vena ukkamanaá¹ƒ __jhÄ• nakkantikatÄ• _ nÄ• ma. evaá¹ƒ Ä
yojanÄ• kÄ• tabbÄ• . pathavÄ«kasiá¹‡e paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• puna tadev
nÄ«lakasiá¹‡e, tato lohitakasiá¹‡eti jhÄ• naá¹ƒ anukkamitvÄ• kasiá¹‡asseva ekantarikabhÄ
__kasiá¹‡ukkantikatÄ• _ nÄ• ma. pathavÄ«kasiá¹‡e paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ•
nÄ«lakasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, lohitakasiá¹‡ato Ä• kiÃ
nayena jhÄ• nassa ceva kasiá¹‡assa ca ukkamanaá¹ƒ __jhÄ• nakasiá¹‡ukkantikatÄ• _ nÄ•

pathavÄ«kasiá¹‡e paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tattheva itaresampi samÄ• pajjan
__aá¹…gasaá¹…kantikatÄ• _ nÄ• ma. sabbakasiá¹‡esu ekekasseva samÄ• pajjanaá¹ƒ __Ä
nÄ• ma. pathavÄ«kasiá¹‡e paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• , Ä• pokasiá¹‡e dutiyaá¹ƒ
vÄ• yokasiá¹‡e catutthaá¹ƒ, nÄ«lakasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatan
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, lohitakasiá¹‡ato Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, odÄ• takasi
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti evaá¹ƒ aá¹…gÄ• naá¹ƒ, Ä• rammaá¹‡Ä• naÃ±ca s
__aá¹…gÄ• rammaá¹‡asaá¹…kantikatÄ• _ nÄ• ma.

paá¹-hamajjhÄ• naá¹ƒ nÄ• ma paÃ±caá¹…gikanti vavatthapetvÄ• dutiyaá¹ƒ caturaá¹…gika
tivaá¹…gikaá¹ƒ, catutthaá¹ƒ duvaá¹…gikaá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe0 ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti \Be II 269/ evaá¹ƒ jhÄ• naá¹…gamattasseva vavat
__aá¹…gavavatthÄ• panaá¹ƒ_ nÄ• ma. tathÄ• "idaá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, idaá¹ƒ Ä• pok
Ä• rammaá¹‡amattasseva vavatthÄ• panaá¹ƒ __Ä• rammaá¹‡avavatthÄ• panaá¹ƒ_ nÄ• ma
eke icchantÄ«ti. aá¹-á¹-hakathÄ• su pana anÄ• gatattÄ• addhÄ• taá¹ƒ bhÄ• vanÄ• sukhaá

cuddasahi Ä• kÄ• rehi cittaparidamanaá¹ƒ kÄ• tuá¹ƒ aá¹-á¹-hasamÄ• pattilÄ• bhÄ«naá¹ƒ sa
sakkoti.

1050-1__._ __dante_ti cuddasahi Ä• kÄ• rehi dante. __samÄ• hite_ti catutthajjhÄ• nasamÄ
__suddhe_ti nÄ«varaá¹‡adÅ«rÄ«bhÄ• vena, paccanÄ«kasamanepi abyÄ• vaá¹-Ä• ya tatran
sampÄ• ditasatipÄ• risuddhiyÄ• sambhÄ• vena vÄ• suparisuddhe. __pariyodÄ• te_ti sudh
nighaá¹ƒsanena viya parisuddhattÄ• yeva pariyodÄ• te, pabhassareti vuttaá¹ƒ hoti. atha vÄ•
vitakkavicÄ• rakkhobhavirahavasena pariyodÄ• teti vuttaá¹ƒ hoti. __anaá¹…gaá¹‡e_ti "mÄ•
samÄ• dhisampannassa Ä«disena bhavitabba" nti evaá¹ƒ jhÄ• napaá¹-ilÄ• bhapaccayÄ• na
paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyyÄ• " tiÄ• dinayappav
icchÄ• vacarÄ• naá¹ƒ abhÄ• vena anaá¹…gaá¹‡e. __anupakkilese_ti upagantvÄ• kilissana
upakkilesasaá¹…khÄ• tÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ, "abhijjhÄ• cittassa upakkileso, byÄ• pÄ
Ä• gatÄ• naá¹ƒ cittupakkilesÄ• naá¹ƒ vÄ• vigatattÄ• vigatupakkilese. __mudubhÅ«te_ti pa
subhÄ• vitattÄ• mudubhÅ«te, vasibhÄ• vappatteti vuttaá¹ƒ hoti. vasibhÄ• vappattaÃ±hi citta
viya cammaá¹ƒ suparikammakatÄ• viya ca lÄ• khÄ• mudÅ«ti vuccati. __kammanÄ«ye_ti n
iddhipÄ• dabhÄ• vÅ«pagamanena kammakkhame, vikubbanÄ• diiddhikammayogyeti vuttaá
kammakkhamaá¹ƒ hoti, sudhantamiva suvaá¹‡á¹‡aá¹ƒ, ubhayampi \Be II 270/ cetaá¹ƒ subh
yathÄ• ha - "nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ e
bahulÄ«kataá¹ƒ muduÃ±ca hoti kammaniyaÃ±ca, yathayidaá¹ƒ, bhikkhave, citta" nti (AN I 1
etesu parisuddhabhÄ• vÄ• dÄ«su niccalaá¹ƒ avaá¹-á¹-hite, bhÄ• vanÄ• pÄ• ripÅ«riyÄ• vÄ•
sammasitvÄ• á¹-hite. __acale_ti á¹-hitattÄ• yeva akampe, Ä• neÃ±jappatteti vuttaá¹ƒ hoti. n
vÄ• attano vase á¹-hitattÄ• á¹-hite, saddhÄ• dÄ«hi pariggahitattÄ• assaddhiyÄ• dÄ«hi aka

__aá¹-á¹-haá¹…gasampanne_ti á¹-hitiacalatÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ aggahaá¹‡ena samÄ•
katvÄ• . tÄ• saá¹ƒ pana visuá¹ƒ visuá¹ƒ gahaá¹‡e suvisuddhatÄ• dÄ«naá¹ƒ samÄ• hitacitta
samÄ• hiteti imaá¹ƒ aá¹…gabhÄ• vena aggahetvÄ• suvisuddhatÄ• dÄ«hi aá¹-á¹-hahi aá¹…
__iddhividhÄ• yÄ• _ti iddhikoá¹-á¹-hÄ• satthÄ• ya, iddhippabhedÄ• ya vÄ• . atthato pana __
bahubhÄ• vÄ• dianekavidhÄ• napaccayabhÅ«taá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ. __abhinÄ«h
parikammacittaá¹ƒ kasiá¹‡Ä• rammaá¹‡ato apanetvÄ• abhiÃ±Ã±Ä• bhimukhaá¹ƒ peseti. __
ijjhatÄ«ti iddhi, nipphajjati paá¹-ilabbhatÄ«ti vuttaá¹ƒ hoti. yaÃ±hi nipphajjati, paá¹-ilabbhati c
ijjhatÄ«ti vuccati. yathÄ• ha -

"kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhatÄ«" tiÄ• di. (Sn 772; Nidd I 1; Net

iddhiyeva vikubbanaá¹ƒ pakativaá¹‡á¹‡avijahanakiriyanti __iddhivikubbanaá¹ƒ, _ idaá¹ƒ idd
vikubbaniddhiyÄ• padhÄ• nabhÄ• vato vuttaá¹ƒ, iddhi ca vikubbanaÃ±cÄ• ti vÄ• __iddhivik
gahaá¹‡ampi vuttakÄ• raá¹‡eneva daá¹-á¹-habbaá¹ƒ.

1052-4__._ yathÄ• pana taá¹ƒ nipphÄ• detabbaá¹ƒ, taá¹ƒ vidhiá¹ƒ dassetuá¹ƒ __ "abhiÃ±Ã
_ntiÄ• di vuttaá¹ƒ. ettha ca "anupubbena cattÄ• ri \Be II 271/ jhÄ• nÄ• ni samÄ• pajjitvÄ• ca
vuá¹-á¹-hÄ• yÄ• " ti keci, taá¹ƒ ayuttaá¹ƒ. yadicchakaá¹ƒ samÄ• pajjanatthaÃ±hi cittaparidan
catutthajjhÄ• nameva ca abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ, na itarÄ• ni. __sataá¹ƒ ... pe0 ... mÄ• na
icchati, "sataá¹ƒ homi, sataá¹ƒ homÄ«" ti, sace sahassaá¹ƒ icchati, "sahassaá¹ƒ homi, saha
evaá¹ƒ parikamma__mÄ• nasaá¹ƒ_ katvÄ• . "parikammamÄ• nasa" nti ca pÄ• dakajjhÄ• na
tiÄ• dinÄ• pavattitakÄ• mÄ• vacaracittaá¹ƒ, pÄ• dakajjhÄ• naÃ±ca. __abhi ... pe0 ... punÄ•
abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nasamÄ• pajjanaá¹ƒ parikammacittassa samÄ• dhÄ• natthaá¹ƒ,
adhiá¹-á¹-hÄ• nacittassa balaggÄ• hatthaá¹ƒ. __adhiá¹-á¹-hÄ• tÄ«_ti sataá¹ƒ Ä• vajjetvÄ• ta
pavattÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ, catunnaá¹ƒ vÄ• pubbabhÄ• gacittÄ• naá¹ƒ anantarÄ• uppann
adhiá¹-á¹-hÄ• nanti laddhanÄ• mena abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena sanniá¹-á¹-hÄ• naá¹ƒ karoti,
attho. "adhiá¹-á¹-hÄ• na" nti hi sabbattha abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ vuccati.

1055-7__._ __nimittÄ• rammaá¹‡a_nti paá¹-ibhÄ• ganimittÄ• rammaá¹‡aá¹ƒ. __parikamma
satÄ• rammaá¹‡ikÄ• nÄ«_ti ettha etesu parikammÄ• dhiá¹-á¹-hÄ• nesu parikammamÄ• nas
pavattÄ• ni kÄ• mÄ• vacaramÄ• nasÄ• ni satÄ• rammaá¹‡ikÄ• ni ekekassa cittassa vasena
paccekaá¹ƒ "sataá¹ƒ homÄ«" ti pavattanato. sahassÄ• rammaá¹‡Ä• dÄ«supi eseva nayo.
__tadÄ• dhiá¹-á¹-hÄ• nacittampÄ«_ti tassa satÄ• dikassa adhiá¹-á¹-hÄ• nacittampi. satÄ• ra
nesaá¹ƒ vaá¹‡á¹‡avasena, no sattapaÃ±Ã±attivasena. rÅ«paÃ±hi sataá¹ƒ vÄ• sahassaá¹ƒ
na paÃ±Ã±atti. ettha ca yadi nÄ«lavaá¹‡á¹‡ameva sataá¹ƒ abhinipphÄ• deti, vaá¹‡á¹‡assa
nÄ• nattepi nÄ«lavasena ekattÄ• ekamekaá¹ƒ parikammacittaá¹ƒ sabbaá¹ƒ nÄ«lajÄ• taá¹ƒ

yadi pana nÄ• nÄ• vaá¹‡á¹‡anÄ• nÄ• kiriyaparikammacittÄ• nampi bahubhÄ• vo hoti, ekan
ekekavaá¹‡á¹‡esu ca nÄ• nÄ• kiriyaá¹ƒ \Be II 272/ Ä• rammaá¹‡aá¹ƒ karoti. adhiá¹-á¹-hÄ• n
vaá¹‡á¹‡asÄ• maÃ±Ã±aá¹ƒ gahetvÄ• pi parikammÄ• rammaá¹‡aá¹ƒ nÄ• nÄ• vaá¹‡á¹‡avan
acinteyyÄ• nubhÄ• vattÄ• iddhivisayassa. __appanÄ• cittaá¹ƒ viyÄ• _ti __viya_-ggahaá¹‡a
jhÄ• nacittassa ca paá¹-hamuppattiyaá¹ƒ sadisabhÄ• vato vuttaá¹ƒ, na tassa appanÄ• bhÄ•
vuttaggahaá¹‡ena visesitanti. __catutthajjhÄ• nika_nti rÅ«pÄ• vacaracatutthajjhÄ• navantaá
yadi evaá¹ƒ catutthajjhÄ• nassa, imassa ca ko visesoti Ä• ha __ "parikammavisesovÄ• " _ti.
parikammavisesaá¹ƒ vinÄ• aÃ±Ã±o viseso atthi. appanÄ• ya pubbabhÄ• gappavattÄ• nipi t
gahitaggahaá¹‡ena, aggahitaggahaá¹‡ena vÄ• parikammopacÄ• rÄ• nulomÄ• ni sabbapac
sesaá¹ƒ samÄ• nameva. tenÄ• ha __ "sesaá¹ƒ pubbasamaá¹ƒ idhÄ• " _ti. iddhividhaÃ±Ä• á

<1058> __dibbasota_nti devatÄ• naá¹ƒ pittasemhÄ• dÄ«hi apalibuddhehi dÅ«repi Ä• ramm
dibbasotapasÄ• dehi samÄ• nattÄ• , dibbavihÄ• ravasena paá¹-iladdhattÄ• , attanÄ• ca dib
dibbaá¹ƒ, savanaá¹-á¹-hena sotakiccakaraá¹‡ato, taá¹ƒsadisatÄ• ya ca sotaá¹ƒ. __ida_nti ya
cakkhusotÄ• nÄ«" ti (abhidha0 1048) dibbasotaá¹ƒ uddiá¹-á¹-haá¹ƒ, taá¹ƒ idanti attho.

1059-64__._ paá¹-hamaá¹ƒ oá¸·Ä• rikasaddaá¹ƒ Ä• vajjetvÄ• pacchÄ• sukhumasaddassa
"mahanto sukhumopi cÄ• " _ti. paricayakaraá¹‡atthaÃ±hi paá¹-hamaá¹ƒ araÃ±Ã±e sÄ«hÄ•
katvÄ• sabbe oá¸·Ä• rikato paá¹-á¹-hÄ• ya yathÄ• nukkamena sukhumasaddÄ• Ä• vajjitab
disÄ• su oá¸·Ä• rikÄ• nampi sukhumÄ• nampi saddÄ• naá¹ƒ saddanimittaá¹ƒ manasi \Be II
saddÄ• pakaticittassapi pÄ• kaá¹-Ä• honti, parikammacittassa pana ativiya pÄ• kaá¹-Ä• . _
__saddassa nimitta_nti oá¸·Ä• rikassa, sukhumassa vÄ• saddassa yathÄ• vuttaá¹ƒ upÄ• dA
labbhamÄ• naoá¸·Ä• rikasukhumÄ• kÄ• raá¹ƒ. __manasi kubbato_ti "imissÄ• disÄ• ya ayaá
vÄ• " ti evaá¹ƒ parikammacittena manasi karontassa. __saddesÅ«_ti ye parikammacittassa
oá¸·Ä• rikÄ• , sukhumÄ• vÄ• saddÄ• , tesu. __aÃ±Ã±atara_nti yattha parikammakaraá¹‡av
manasikÄ• ro pavatto, taá¹ƒ etaá¹ƒ saddaá¹ƒ. yadi abhiÃ±Ã±Ä• cittampi parikammena gahit
karoti, ko pana tassa, imassa vÄ• visesoti? vuccate - parikammacittaá¹ƒ asutassa gahaá¹‡a
gaá¹‡hÄ• ti, abhiÃ±Ã±Ä• cittaá¹ƒ pana asutampi gaá¹‡hantaá¹ƒ savanÄ• kÄ• rena gahaá¹‡
paccayabhÄ• veneva gaá¹‡hÄ• tÄ«ti ayametesaá¹ƒ viseso. __sutakovidÄ• _ti pariyattiyaá¹ƒ

1065-6__._ __thÄ• majÄ• ta_nti jÄ• tathÄ• maá¹ƒ, daá¸·habhÄ• vappattanti attho. vaá¸• á¸•
pÄ• dakajjhÄ• nÄ• rammaá¹‡aá¹ƒ kittakanti Ä• ha __ "etthantaragata" _ntiÄ• di. pÄ• dakajjh
Ä• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡animittaá¹ƒ "ettakaá¹ƒ á¹-hÄ• naá¹ƒ pharatÅ«" ti manasi ka
samÄ• pajjantassa kasiá¹‡animittaá¹ƒ tattakaá¹ƒ á¹-hÄ• naá¹ƒ pharitvÄ• tiá¹-á¹-hati. so sam
vuá¹-á¹-hÄ• ya puna pÄ• dakajjhÄ• naá¹ƒ asamÄ• pajjitvÄ• pi anekappabhedepi sadde Ä• v
tattha aÃ±Ã±ataraá¹ƒ saddaá¹ƒ Ä• rabbha uppannÄ• vajjanÄ• nantaraá¹ƒ cattÄ• ri, paÃ±ca
tesu pacchimaá¹ƒ iddhicittaá¹ƒ hoti. evaá¹ƒ yattakaá¹ƒ saddaá¹ƒ icchati, tattakaá¹ƒ tattha ga
abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena jÄ• nÄ• ti. yena pana evaá¹ƒ kasiá¹‡animittaá¹ƒ avaá¸• á¸• hitaá¹
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitabbameva. so hi taá¹ƒ á¹-hÄ• nagatasaddaá¹ƒ pÄ• dakajjh
tato \Be II 274/ vuá¹-á¹-hÄ• ya abhiÃ±Ã±Ä• cittena suá¹‡Ä• ti. tato eva hi "pÄ• dakÄ• ramma
suá¹‡Ä• tÄ«ti sÄ• saá¹…kaá¹ƒ vadatÄ«" ti (Vism Vin I II 400) vuttaá¹ƒ. iddhividhalÄ• bhÄ« p
sesÄ• bhiÃ±Ã±alÄ• bhino viya vijjamÄ• nasaddÄ• diÄ• rammaá¹‡amattameva akatvÄ• Ä• g
sabbathÄ• pi dvikkhattuá¹ƒ pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• va taá¹ƒ nipphÄ• deti.
__ekaá¹…guladvaá¹…gula_-ggahaá¹‡aÃ±cettha sukhumasaddÄ• pekkhÄ• ya kataá¹ƒ.

<1068> __suá¹‡anto_ti evaá¹ƒ paricchinditvÄ• paricchinditvÄ• savanena vasikatÄ• bhiÃ±A
suá¹‡anto. __pÄ• á¹-iyekkampÄ«_ti ekajjhaá¹ƒ pavattamÄ• nepi yÄ• va brahmalokÄ• ekak
uá¹-á¹-hite saá¹…khabherÄ«paá¹‡avÄ• disadde paccekaá¹ƒ vatthubhedena vavatthÄ• petu
saá¹…khasaddo, ayaá¹ƒ bherÄ«saddo, ayaá¹ƒ paá¹‡avasaddo" tiÄ• dinÄ• paccekaá¹ƒyeva
sakkotiyevÄ• ti. dibbasotaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• .

1069-73__._ __cetopariyamÄ• nasa_nti pariyÄ• tÄ«ti pariyaá¹ƒ, sarÄ• gÄ• divasena paricch
yesaÃ±hi dhÄ• tÅ«naá¹ƒ gati attho, buddhipi tesaá¹ƒ attho hotÄ«ti. cetaso pariyaá¹ƒ cetopa
bhavanti mÄ• nasaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ, cetopariyaÃ±ca taá¹ƒ mÄ• nasaÃ±cÄ• ti __cetopariya

dibbacakkhuvasenevÄ• _ti dibbacakkhuupanissayeneva. taÃ±hi etassa uppÄ• dane parikan
idaá¹ƒ dibbacakkhuvaseneva pavattati, tasmÄ• . __dibbena cakkhunÄ• _ti dibbasadisatÄ• c
laddhavohÄ• rena dibbacakkhuÃ±Ä• á¹‡ena disvÄ• ti sambandho. __hadaya_nti na hadaya
hadayamaá¹ƒsapesi. yaá¹ƒ bahi kamalamakuá¸·asaá¹‡á¹-hÄ• naá¹ƒ anto kosÄ• takÄ«phala
nissÄ• ya idÄ• ni \Be II 275/ vuccamÄ• naá¹ƒ lohitaá¹ƒ tiá¹-á¹-hati. hadayavatthu pana imaá
pavattati. __lohitaá¹ƒ disvÄ• _ti lohitassa vaá¹‡á¹‡aá¹ƒ disvÄ• . dibbacakkhunopi hi vaá¹‡á¹
teneva hi taá¹ƒ cakkhusadisattÄ• "cakkhÅ«" ti vuccati. __parassÄ• _ti aÃ±Ã±assa. yathÄ•
attÄ• , evaá¹ƒ yo attÄ• na hoti, so paro. kathaá¹ƒ pana dibbacakkhunÄ• lohitassa vaá¹‡á¹‡
paracittaá¹ƒ viÃ±Ã±eyyanti Ä• ha __ "somanassayute" _tiÄ• di. __lohita_nti rattaá¹ƒ
nigrodhaphalasamÄ• navaá¹‡á¹‡aá¹ƒ. __kÄ• á¸·aka_nti jambusadisavaá¹‡á¹‡aá¹ƒ. __tilatel
pasannabhÄ• vamÄ• ha.

kathaá¹ƒ pana citte somanassasahagatÄ• dimhi sati kammajassa lohitassa vividhavaá¹‡á¹‡
kiÃ±cÄ• pi hadayavatthusannissitabhÅ«tÄ• ni kammajÄ• neva, taá¹ƒ pana lohitaá¹ƒ kamma
catusantatirÅ«passapi tattha labbhamÄ• nattÄ• . teneva hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ "idaá¹
somanassindriyasamuá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ domanassindriyasamuá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ
upekkhindriyasamuá¹-á¹-hÄ• nanti parassa hadayalohitavaá¹‡á¹‡aá¹ƒ passitvÄ• " ti (Vism II
yaá¹ƒ tattha acittajaá¹ƒ, tassa yathÄ• vuttavaá¹‡á¹‡abhedena na bhavitabbanti? bhavitabba
sesasantatirÅ«pÄ• naá¹ƒ tadanuvattanato. yathÄ• hi gamanÄ• dÄ«su cittajarÅ«pÄ• ni utuja
anuvattÄ«yanti, aÃ±Ã±athÄ• kÄ• yassa desantarappattiyeva na siyÄ• ti, evamidhÄ• pi citta
sesasantatirÅ«pehi anuvattÄ«yati, pasÄ• dakodhavelÄ• su ca cakkhussa vaá¹‡á¹‡abhedÄ•
nidassanaá¹ƒ daá¹-á¹-habbaá¹ƒ, tasmÄ• somanassÄ• diyuttacittÄ• nurÅ«paá¹ƒ uppannacit
sesatisamuá¹-á¹-hÄ• narÅ«pÄ• nampi nÄ• nÄ• vaá¹‡á¹‡atÄ• hotiyevÄ• ti suá¹-á¹-hu vuttaá
siyÄ• " _tiÄ• di. __disvÄ• hadayalohita_nti paá¹-hamaá¹ƒ tÄ• va anumÄ• naÃ±Ä• á¹‡ena \B
__kÄ• tabbaá¹ƒ thÄ• mataá¹ƒ gata_nti uppÄ• detvÄ• thÄ• mabhÄ• vaá¹ƒ gataá¹ƒ kÄ• tabb

cetopariyaÃ±Ä• á¹‡aÃ±hi uppÄ• detukÄ• mena yoginÄ• dibbacakkhulÄ• bhinÄ• eva satÄ•
rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ abhinÄ«hÄ• rakkham
vaá¸• á¸• hetvÄ• dibbena cakkhunÄ• parassa hadayamaá¹ƒsapesiá¹ƒ nissÄ• ya vattamÄ•
vaá¹‡á¹‡adassanena idÄ• ni imassa cittaá¹ƒ "somanassasahagata" nti vÄ• "domanassasah
"upekkhÄ• sahagata" nti vÄ• nayaggÄ• havasena vavatthÄ• petvÄ• pÄ• dakajjhÄ• naá¹ƒ s
"imassa cittaá¹ƒ jÄ• nÄ• mÄ«" ti parikammaá¹ƒ kÄ• tabbaá¹ƒ. kÄ• lasatampi kÄ• lasahassa
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tatheva paá¹-ipajjitabbaá¹ƒ. tassevaá¹
hadayalohitavaá¹‡á¹‡adassanÄ• dividhinÄ• paá¹-ipajjantassa "idÄ• ni cetopariyaÃ±Ä• á¹‡a
yaá¹ƒ tadÄ• pavattatÄ«ti vavatthÄ• pitaá¹ƒ cittaá¹ƒ, taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• manod
cattÄ• ri vÄ• javanÄ• ni kÄ• mÄ• vacarÄ• ni javanti. catutthaá¹ƒ, paÃ±camaá¹ƒ vÄ• abhiÃ±
rÅ«pÄ• vacaracatutthajjhÄ• nikaá¹ƒ. tattha yaá¹ƒ tena appanÄ• cittena sampayuttaá¹ƒ Ã±Ä•
cetopariyaÃ±Ä• á¹‡aá¹ƒ. taÃ±hi yattha anena parikammaá¹ƒ kataá¹ƒ, taá¹ƒ parassa cittaá¹ƒ

paá¹-ivijjhantaá¹ƒ vibhÄ• ventameva hutvÄ• pavattati, rÅ«paá¹ƒ viya ca dibbacakkhuÃ±Ä• a
dibbasotaÃ±Ä• á¹‡aá¹ƒ. tato paraá¹ƒ pana kÄ• mÄ• vacaracittehi sarÄ• gÄ• divavatthÄ• pa
nÄ«lÄ• divavatthÄ• panaá¹ƒ viya.

1074-5__._ evamadhigatassa pana cetopariyaÃ±Ä• á¹‡assa thÄ• magamanavidhÄ• nampi
tadevettha Ä• cariyena dassitaá¹ƒ. __evaá¹ƒ thÄ• magate_tiÄ• di thÄ• magamanÄ• nisaá¹ƒ
idaá¹ƒ "kÄ• mÄ• vacaracittaá¹ƒ, rÅ«pÄ• rÅ«pesu \Be II 277/ mÄ• nasa" nti ubhayapadenapi
catupaá¹‡á¹‡Ä• savidhaá¹ƒ kÄ• mÄ• vacaracittaá¹ƒ, paÃ±cadasarÅ«pÄ• vacaracittaá¹ƒ, dv
sabbameva, paccekaá¹ƒ sarÄ• gÄ• dippabhedakaá¹ƒ vijÄ• nÄ• tÄ«ti attho. puthujjanassa va
abhiÃ±Ã±Ä• kathÄ• ti lokuttaracittaá¹ƒ idha anuddhaá¹-aá¹ƒ. tampi hi uparimo, sadiso vÄ• a
sadisassa ca cittaá¹ƒ jÄ• nÄ• ti, heá¹-á¹-himo pana uparimassa cittaá¹ƒ na jÄ• nÄ• ti. yathÄ
arÅ«pÄ• vacarajjhÄ• ne akatÄ• bhiniveso puthujjano, sekhopi vÄ• arÅ«pÄ• vacaracittaá¹ƒ
aá¹-á¹-hasamÄ• pattikassa pana vasena idhÄ• rÅ«pÄ• vacaracittassÄ• pi jÄ• nanaá¹ƒ vutta
akatÄ• bhinivesopi tappaá¹-icchÄ• dakaavijjÄ• ya vihatattÄ• tampi jÄ• nÄ• tiyeva. cetopariy

1076-7__._ pubbe atÄ«tajÄ• tÄ«su nivÄ• sÄ• nivutthÄ• attano santÄ• ne pavattÄ• , sapara
gocarÄ• sevanÄ• ya Ä• sevitÄ• ca khandhÄ• pubbenivÄ• sÄ• . paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±
etthÄ• ti pubbenivÄ• sÄ• ti vuccanti, te pana chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«su budd
nivÄ• sesu sarÅ«pavibhÄ• vakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ_. tena. __
pubbenivÄ• sÄ• naá¹ƒ anussati. heá¹-á¹-hÄ• tÄ«su jhÄ• nesu yathÄ• rahaá¹ƒ pÄ«tisukhehi
sampÄ«á¹‡anÄ• ya cattÄ• ri jhÄ• nÄ• ni samÄ• pajjitabbÄ• nÄ«ti Ä• ha __ "jhÄ• nÄ• ni pan
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• yevÄ• ti vuttaá¹ƒ siyÄ• . yÄ• ya nisajjÄ• ya nisinnassa
idha __sabbapacchimÄ• nisajjÄ• _.

1078-80__._ __tato pabhuti ... pe0 ... kkamÄ• _ti tasmiá¹ƒ bhave purimabhavÄ• dÄ«su kata
saá¹…gahetvÄ• __sabbamÄ• vajjitabba_ntiÄ• dinÄ• visuá¹ƒ visuá¹ƒ rattindivÄ• divasena d
278/ __rattiyaá¹ƒ kata_nti sabbapacchimanisajjÄ• to paá¹-á¹-hÄ• ya Ä• sanapaÃ±Ã±Ä• pan
paá¹-ilomena sakalaá¹ƒ rattindivaá¹ƒ katakiccaá¹ƒ Ä• vajjitabbaá¹ƒ. __katamÄ• vajjitabba_n
katakiccaá¹ƒ, sabbaá¹ƒ taá¹ƒ paá¹-ilomakkameneva Ä• vajjitabbanti attho. ettakaá¹ƒ pana p
pÄ• kaá¹-aá¹ƒ, parikammacittassa pana atipÄ• kaá¹-ameva. sace panettha kiÃ±ci na pÄ• ka
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya Ä• vajjitabbaá¹ƒ, ettakena dÄ«pe jalite
pÄ• dakajjhÄ• nasamÄ• pajjanaÃ±hi satthakassa viya nisÄ• nasilÄ• satipaÃ±Ã±Ä• naá¹ƒ n
tÄ• taá¹ƒsamÄ• pajjanena paramanepakkappattÄ• honti. __purimasmiá¹ƒ bhave_ti imamh
purimasmiá¹ƒ bhave.

<1081> __nibbattaá¹ƒ nÄ• marÅ«paÃ±cÄ• _ti attano paccayehi nibbattanÄ• marÅ«paá¹ƒ. _
aparihÄ• petvÄ• Ä• vajjitabbaá¹ƒ. pahoti hi imissÄ• abhiÃ±Ã±Ä• ya katÄ• dhikÄ• ro bhikkh
paá¹-isandhiá¹ƒ ugghÄ• á¹-etvÄ• cutikkhaá¹‡e nÄ• marÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ kÄ• tuá¹

dhuranikkhepaá¹ƒ akatvÄ• pÄ• dakajjhÄ• nameva punappunaá¹ƒ samÄ• pajjitabbaá¹ƒ, tato
punappunaá¹ƒ Ä• vajjitabbaá¹ƒ. Ä• vajjantena ca pana paá¹-hamaá¹ƒ rÅ«paá¹ƒ Ä• vajjitvÄ•
Ä• vajjitabbanti Ä• cariyÄ• . apare pana vipariyÄ• yena vadanti.

tattha pacchimanisajjÄ• to pabhuti yÄ• va paá¹-isandhito Ä• rammaá¹‡aá¹ƒ katvÄ• pavatta
atÄ«tajÄ• tÄ«su nivutthadhammÄ• rammaá¹‡Ä• bhÄ• vato pubbenivÄ• sÄ• nussatiÃ±Ä• á¹
parikammaÃ±Ä• á¹‡ameva. yadÄ• panassa paá¹-isandhiá¹ƒ atikkamma cutikkhaá¹‡e uppa
Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ• vajjanaá¹ƒ uppajjati, tasmiá¹ƒ niruddhe vuttanayen
279/ uppajjati, tena sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ nÄ•
_tiÄ• di.

etthÄ• ha - kiá¹ƒ ekeneva abhiÃ±Ã±Ä• cittena cutikkhaá¹‡e pavattanÄ• marÅ«paá¹ƒ sabba
udÄ• hu aÃ±Ã±ena aÃ±Ã±enÄ• ti. kiÃ±cettha yadi ekeneva, dÅ«rato cittavaá¹-aá¹ƒ pekkhan
anirÅ«pitarÅ«pena vavatthÄ• naá¹ƒ hoti. yadi ca aÃ±Ã±ena aÃ±Ã±ena, visuá¹ƒ visuá¹ƒ
pÄ• dakajjhÄ• nasamÄ• pajjanÄ• dinÄ• bhavitabbanti? ubhayathÄ• pi na doso. iddhivisaya
abhiÃ±Ã±Ä• cittena nÄ• marÅ«pe passanto nirÅ«pitarÅ«peneva passati, na anirÅ«pitarÅ«pe
vÄ• paá¹-hamameva pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya samÄ• hitacitten
pavattitattÄ• puna samÄ• pajjanaá¹ƒ vinÄ• Ä• vajjitvÄ• Ä• rammaá¹‡aá¹ƒ karotiyevÄ• ti.
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• .

1086-8__._ __dibbacakkhunÄ• _ti dibbasadisattÄ• , dibbavihÄ• ravasena paá¹-ilabhitabbatt
dibbavihÄ• rasannissitattÄ• mahÄ• jutikatÄ• dÄ«hi vÄ• __dibbaá¹ƒ, _ rÅ«padassanaá¹-á¹-
__cakkhu_. yathÄ• hi maá¹ƒsacakkhu viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ samavisamaá¹ƒ Ä•
idaá¹ƒ pana tato sÄ• tisayaá¹ƒ cakkhukiccakÄ• rÄ«ti dibbaÃ±ca taá¹ƒ cakkhu cÄ• ti dibbaca
__dibbacakkhunÄ• . kasiá¹‡Ä• rammaá¹‡a_nti aá¹-á¹-hannampi kasiá¹‡Ä• naá¹ƒ vasena ka
__abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• _ti cuddasavidhena cittaparidamanena aá¹-á¹-haá¹…ga
abhinÄ«hÄ• rakkhamaá¹ƒ dibbacakkhuÃ±Ä• á¹‡Ä• bhimukhaá¹ƒ pesanÄ• rahaá¹ƒ pesanay
kasiá¹‡ampi vÄ• Ä• sannaá¹ƒ kÄ• tabba" nti pÄ• á¹-haseso. __Ä• sannaá¹ƒ kÄ• tabba_nti
samÄ«pabhÅ«taá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ kÄ• tabbaá¹ƒ, tattha upacÄ• rajjhÄ• naá¹ƒ paguá
taá¹ƒ vaá¸• á¸• hetvÄ• icchitakkhaá¹‡e upaá¹-á¹-hÄ• nayogyaá¹ƒ katvÄ• á¹-hapetabbanti v
imasmiá¹ƒ dibbacakkhunÄ• rÅ«padassanavisaye. __seá¹-á¹-hanti paridÄ«pita_nti Ä• lokaka
pabhÄ• vissajjanasabhÄ• vena Ä• lokakaraá¹‡ena itarehi visiá¹-á¹-hattÄ• visiá¹-á¹-hanti par

1089-90__._ __uppÄ• detvÄ• _ti paá¹-hamajjhÄ• naniddese vuttanayena upacÄ• rajjhÄ• nu
upacÄ• rajjhÄ• nuppattiyÄ• hi saddhiá¹ƒ paá¹-ibhÄ• ganimittuppatti. yasmÄ• pÄ• dakajjhÄ•
Ä• loke appanÄ• vasena pavattimattaá¹ƒ vinÄ• attano balena Ä• lokaá¹ƒ phariuá¹ƒ na sak
yathÄ• patthaá¹-aá¹ƒ thÄ• varaá¹ƒ kÄ• tuá¹ƒ, parikammaá¹ƒ pana tadubhayampi kÄ• tuá¹ƒ
upacÄ• rabhÅ«miyaá¹ƒyeva taá¹ƒ vaá¸• á¸• hetabbanti Ä• ha __ "upacÄ• rabhÅ«miya" _nti

cettha Ä• lokassa thÄ• varakaraá¹‡avasappavattaá¹ƒ parikammacittamevÄ• ti daá¹-á¹-habb
jhÄ• navasena appanaá¹ƒ. na hi akataparikammassa abhiÃ±Ã±Ä• vasena appanÄ• sijjhati.
"pÄ• dakajjhÄ• nanissita" _nti. __pÄ• dakajjhÄ• nanissita_nti pÄ• dakajjhÄ• nÄ• rammaá¹‡a
parikammanissitaá¹ƒ parikammÄ• rammaá¹‡aá¹ƒ hoti, tathÄ• ca sati Ä• lokavaá¸• á¸• hanÄ
siyÄ• ti adhippÄ• yo.

1091-3__._ __anto ... pe0 ... bhave_ti antogatameva rÅ«pagataá¹ƒ passitabbaá¹ƒ bhave, na
vikkhepuppattihetubhÄ• vato passitabbaá¹ƒ dibbacakkhunÄ• ti adhippÄ• yo. na hi Ä• loke p
Ä• pÄ• thaá¹ƒ hoti. __parikammassa vÄ• ro hi atikkamati tÄ• vade_ti idha parikammaá¹ƒ nÄ
yathÄ• vuttakasiá¹‡Ä• rammaá¹‡aá¹ƒ upacÄ• rajjhÄ• naá¹ƒ, taá¹ƒ rÅ«pagataá¹ƒ passato na
kasiá¹‡Ä• lokavasena ca rÅ«pagatadassanaá¹ƒ kasiá¹‡Ä• loko ca parikammavasenÄ• ti tad
II 281/ appavattiyÄ• na hoti. tenÄ• ha __ "Ä• lokopÄ«" _tiÄ• di. tasmiá¹ƒ antarahite rÅ«paga
rÅ«pagataá¹ƒ passato parikammassa vÄ• ro atikkamati, parikammapasutassa kasiá¹‡Ä• ran
rÅ«pagataá¹ƒ dissati, kathaá¹ƒ paá¹-ipajjitabbanti Ä• ha __ "tenÄ• " _tiÄ• di.

1094-9__._ __evaá¹ƒ anukkamenÄ• _ti punappunaá¹ƒ pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ•
abhiá¹‡haá¹ƒ Ä• lokapharaá¹‡ena. __Ä• loko thÄ• mavÄ• _ti Ä• lokagato ciraá¹-á¹-hÄ• yÄ«
sucirampi rÅ«pagataá¹ƒ passateva. tena vuttaá¹ƒ __ "Ä• loko etthÄ• " _tiÄ• di. svÄ• yamattl
vibhÄ• vetabboti dassento Ä• ha __ "tiá¹‡ukkÄ• yÄ• " _tiÄ• di. eko kira rattiyaá¹ƒ tiá¹‡ukkÄ•
paá¹-ipajji, tassa sÄ• tiá¹‡ukkÄ• vijjhÄ• yi, athassa samavisamÄ• ni na paÃ±Ã±Ä• yiá¹ƒsu,
bhÅ«miyaá¹ƒ ghaá¹ƒsitvÄ• puna ujjÄ• lesi, sÄ• pajjalitvÄ• purimÄ• lokato mahantaramÄ•
punappunaá¹ƒ vijjhÄ• taá¹ƒ ujjÄ• layato kamena sÅ«riyo uá¹-á¹-hÄ• si, sÅ«riye uá¹-á¹-hite "u
natthÄ«" ti taá¹ƒ chaá¸• á¸• etvÄ• divasampi agamÄ• si. tattha ukkÄ• loko viya parikammak
ukkÄ• ya vijjhÄ• tÄ• ya samavisamÄ• naá¹ƒ adassanaá¹ƒ viya rÅ«pagataá¹ƒ passato parika
Ä• loke antarahite rÅ«pagatÄ• naá¹ƒ adassanaá¹ƒ, ukkÄ• ya ghaá¹ƒsanaá¹ƒ viya punappun
pÄ• dakajjhÄ• nasamÄ• pajjanaá¹ƒ, ukkÄ• ya purimÄ• lokato mahantatarÄ• lokakaraá¹‡aá¹
balavatarÄ• lokapharaá¹‡aá¹ƒ, sÅ«riyuá¹-á¹-hÄ• naá¹ƒ viya thÄ• magatÄ• lokassa yathÄ• v
pharitvÄ• avaá¹-á¹-hÄ• naá¹ƒ, tiá¹‡ukkaá¹ƒ chaá¸• á¸• etvÄ• divasampi gamanaá¹ƒ viya pa
vaá¸• á¸• hetvÄ• thÄ• magatenÄ• lokena divasampi rÅ«padassanaá¹ƒ. ettÄ• vatÄ• ca dibb
nÄ• nÄ• vajjanaparikammaÃ±ceva dibbacakkhuÃ±Ä• á¹‡aÃ±ca dassitaá¹ƒ, na tassa uppatt
dassetuá¹ƒ __ "uppÄ• danakkamopÄ«" _tiÄ• di vuttaá¹ƒ. taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• s
cattÄ• ri paÃ±ca vÄ• _ti potthakesu likhanti. "tÄ«á¹‡i cattÄ• ri vÄ• panÄ• " ti pÄ• á¹-ho.

<1100> tattha __atthasÄ• dhakacitta_nti yadatthÄ• yesa paá¹-ipanno, tassa tadatthasÄ• dh
atthasÄ• dhakabhÅ«taá¹ƒ cittaá¹ƒ. tasmiÃ±hi uppanne maá¹ƒsacakkhussa anÄ• pÄ• thayog
hadayavatthunissitaá¹ƒ heá¹-á¹-hÄ• pathavÄ«talanissitaá¹ƒ tirokuá¹-á¹-apabbatapÄ• kÄ• rag
paracakkavÄ• á¸·agatanti idaá¹ƒ rÅ«paá¹ƒ Ä• pÄ• thaá¹ƒ Ä• gacchati, maá¹ƒsacakkhunÄ•
tadeva cettha rÅ«paá¹ƒ sarÅ«pato vibhÄ• vanasamatthaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viya.

Ä• vajjanaparikammavasena pavattÄ• ni pubbabhÄ• gacittÄ• ni. tÄ• ni hi Ä• rammaá¹‡aá¹ƒ
taá¹ƒ vibhÄ• vetvÄ• pavattanti Ä• vajjanasampaá¹-icchanÄ• dicittÄ• ni viyÄ• ti.

1101-2__._ nanu ca anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡anti dve al
kasmÄ• tÄ• ni idha na dassitÄ• nÄ«ti Ä• ha __ "anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• " _tiÄ• di. _
visuá¹ƒ parikammassa abhÄ• vato dibbacakkhuÃ±Ä• á¹‡apaá¹-ilÄ• bheneva tassa parivÄ• n
honti. tatoyeva hi tÄ• ni tassa paribhaá¹‡á¸• aÃ±Ä• á¹‡Ä• nÄ«ti vuccanti. yathÄ• hi sinerus
parivÄ• raá¹-á¹-hÄ• niyÄ• ni taá¹ƒsiddhiyÄ• siddhÄ• ni mekhalaá¹-á¹-hÄ• nÄ• ni paribhaá¹‡
imÄ• nipi dibbacakkhusiddhiyÄ• siddhÄ• ni tassa paribhaá¹‡á¸• Ä• nÄ«ti veditabbÄ• ni.

hotu tÄ• va evametaá¹ƒ, cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ pana kiá¹ƒ na dassitanti Ä• ha __ "cu
_tiÄ• di. dibbacakkhuÃ±Ä• á¹‡ameva hi cutiyaá¹ƒ, upapattiyaÃ±ca rÅ«paá¹ƒ vibhÄ• ventaá¹
"cutÅ«papÄ• taÃ±Ä• á¹‡a" nti vuccati, avasesarÅ«pavibhÄ• vanakÄ• le \Be II 283/ "dibbaca
paramatthato nÄ• madvayena Ä• gataá¹ƒ ekameva Ã±Ä• á¹‡aá¹ƒ, dibbacakkhuÃ±Ä• á¹‡aá
byaÃ±janatoyeva nÄ• nanti. katthaci manomayaÃ±Ä• á¹‡antipi visuá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á
atthato iddhividhaÃ±Ä• á¹‡ameva. dibbacakkhuÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• .

<1103> __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __anena tarenÄ• _ti anena abhidhammÄ• vatÄ• n

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

abhiÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. sattarasamo paricchedo

abhiÃ±Ã±Ä• rammaá¹‡aniddesavaá¹‡á¹‡anÄ•

1104-5__._ __paÃ±ca iddhividhÄ• dÄ«nÄ«_ti -

"iddhividhaá¹ƒ dibbasotaá¹ƒ, paracittavijÄ• nanÄ• .

pubbenivÄ• sÄ• nussati, dibbacakkhÅ«ti paÃ±cadhÄ• " ti || -

evamÄ• gatÄ• paÃ±ca. __sattÄ• bhiÃ±Ã±Ä• imÄ• panÄ• _ti atÄ«taá¹ƒsaÃ±Ä• á¹‡assa pu
manomayaÃ±Ä• á¹‡assa ca iddhividhaÃ±Ä• á¹‡e antogadhattÄ• vuttaá¹ƒ. atÄ«taá¹ƒsaÃ±Ä
paccuppannabhave yÄ• va paá¹-isandhipariyosÄ• naá¹ƒ pavattacittÄ• rammaá¹‡aá¹ƒ Ã±Ä•

nÄ• ma manomayakÄ• yÄ• bhinimmÄ• nÄ• divasappavattaá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ.

<1106> idÄ• ni imesaá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• naá¹ƒ Ä• rammaá¹‡avinicchaye asamm
dassetumÄ• rabhanto Ä• ha __ "sattanna" _ntiÄ• di \Be II 284/. __cattÄ• ro Ä• rammaá¹‡att
parittÄ• rammaá¹‡attiko maggÄ• rammaá¹‡attiko atÄ«tÄ• rammaá¹‡attiko ajjhattÄ• rammaá
Ä• rammaá¹‡attikÄ• . __etthÄ• _ti idaá¹ƒ paccÄ• masanaá¹ƒ kiá¹ƒ tikÄ• naá¹ƒ, udÄ• hu Ä•
yadi tikÄ• naá¹ƒ, tadayuttaá¹ƒ. na hi tikesu abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni pavattanti. atha Ä• ra
ayuttaá¹ƒ. na hi aÃ±Ã±aá¹ƒ uddisitvÄ• aÃ±Ã±assa paccÄ• masanaá¹ƒ yuttanti. yathÄ• icch
tÄ• va tikÄ• naá¹ƒ, nanu vuttaá¹ƒ "tikesu abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni nappavattantÄ«" ti? nÄ
tikavohÄ• rena Ä• rammaá¹‡Ä• naá¹ƒyeva gayhamÄ• nattÄ• . atha vÄ• pana hotu Ä• ramm
"aÃ±Ã±aá¹ƒ uddisitvÄ• aÃ±Ã±assa paccÄ• masanaá¹ƒ ayutta" nti. ayampi na doso yathÄ•

1107-10__._ __parittÄ• dÄ«su sattasÅ«_ti asatipi vatthubhede bhÅ«mikÄ• lasantÄ• nabhec
parittamahaggataatÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• rammaá¹‡avasena satta
parittÄ• diÄ• rammaá¹‡avibhÄ• gesu. iddhividhaÃ±Ä• á¹‡assa maggÄ• rammaá¹‡atÄ• ya a
maggÄ• rammaá¹‡attiko na labbhati. kÄ• yaá¹ƒ cittasannissitaá¹ƒ katvÄ• adissamÄ• nena
sambandho. cittasannissitakaraá¹‡aÃ±ca taá¹ƒ viya kÄ• yassa adissamÄ• nasÄ«ghagatikat
taggatikatÄ• pÄ• danaá¹ƒ. yathÄ• cittaá¹ƒ na dissati sÄ«ghagamanaÃ±ca, evaá¹ƒ kÄ• yam
sÄ«ghagamanaÃ±ca katvÄ• yathicchitaá¹-á¹-hÄ• naá¹ƒ gantukÄ• moti ayaÃ±hettha attho. _
mahaggatacittavasena pariá¹‡Ä• metÄ«ti pÄ• á¹-haseso. tenÄ• ha __ "taá¹ƒ mahaggate ca
_ti. pÄ• dakajjhÄ• naÃ±hi samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya "ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viy
sÄ«ghagamano ca hotÅ«" ti parikammaá¹ƒ karoti, parikammaá¹ƒ pana katvÄ• puna samÄ•
vuá¹-á¹-hÄ• ya tatheva parikammaá¹ƒ karonto kÄ• yaá¹ƒ gahetvÄ• mahaggate pÄ• dakacit
karoti viya, adissamÄ• naá¹ƒ, sÄ«ghagamanaÃ±ca karoti. taá¹ƒ pana sÄ«ghagamanatthaá¹
viya dandhaá¹ƒ appavattitvÄ• katipayacittavÄ• reheva icchitaá¹-á¹-hÄ• nappattivasena daá
ekacittakkhaá¹‡eneva. "nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ•
lahuparivattaá¹ƒ, yathayidaá¹ƒ, bhikkhave, citta" nti (AN I 1.48) hi ettha aÃ±Ã±a-ggahaá¹‡er
rÅ«padhammÄ• naá¹ƒ gahitattÄ• cittakkhaá¹‡avasena rÅ«pappavatti na yuttÄ• . yattha yat
tattha tattheva bhijjanti ca, na ca iddhibalena dhammÄ• naá¹ƒ kenaci lakkhaá¹‡aÃ±Ã±athatt
cittavasena rÅ«pakÄ• yaá¹ƒ pÄ• dakajjhÄ• ne samÄ• ropentassa kÄ• yameva Ä• rammaá¹‡
_ti, kÄ• ye vaá¹‡á¹‡Ä• rammaá¹‡atoti vuttaá¹ƒ hoti. __kÄ• yasannissitaá¹ƒ katvÄ• citta_nti
kÄ• yaá¹ƒ viya dandhaá¹ƒ dissamÄ• naá¹ƒ karoti, kintu dandhadissamÄ• nagatikaraá¹‡ama

1112-3__._ __anÄ• gatamatÄ«taÃ±ca karoti visayaá¹ƒ yadÄ• _ti mahÄ• dhÄ• tunidhÄ• ne r
viya anÄ• gataá¹ƒ adhiá¹-á¹-hahantÄ• naá¹ƒ anÄ• gataá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, kÄ• yav
cittapariá¹‡Ä• manakÄ• le tadeva ciraniruddhaá¹ƒ pÄ• dakajjhÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ k
Ä• rammaá¹‡aá¹ƒ karoti, tadÄ• atÄ«tÄ• rammaá¹‡aá¹ƒ, anÄ• gatagocaraÃ±ca hoti, __pacc

paccuppannassa rÅ«pakÄ• yassa Ä• rammaá¹‡akaraá¹‡ato. hatthiÄ• dayo abhinimminanta
parikammaá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ hoti, adhiá¹-á¹-hÄ• nacittaá¹ƒ pana paccuppannÄ
upacÄ• rÄ• rammaá¹‡aá¹ƒ viya hi paá¹-ibhÄ• ganimittaá¹ƒ tena saha pÄ• tubhÅ«tameva ta

1114-5__._ __kÄ• yaá¹ƒ ... pe0 ... _ \Be II 286/ __siyÄ• _ti attano kÄ• yaá¹ƒ cittavasena par
ajjhattassa kÄ• yassa Ä• rammaá¹‡akaraá¹‡ato, attano cittaá¹ƒ kÄ• yavasena pariá¹‡Ä• ma
Ä• rammaá¹‡akaraá¹‡ato. __vÄ• _-saddena avuttasamuccayatthena gahite attano kumÄ• r
kÄ• yassa Ä• rammaá¹‡akaraá¹‡ato ca ajjhattÄ• rammaá¹‡aá¹ƒ siyÄ• . __bahiddhÄ• rÅ«pa
hatthiassÄ• dirÅ«padassanakÄ• le.

1116-8__._ __paccuppanne paritte cÄ• _ti sarÅ«pavibhÄ• vanametaá¹ƒ. dibbasotassa hi pa
Ä• rammaá¹‡aá¹ƒ hoti, so ca sabhÄ• vato parittova. __kucchisaddassÄ• _ti kucchiyaá¹ƒ vÄ
pÄ• á¹‡akasaddassa pana savane bahiddhÄ• rammaá¹‡ameva. vasitÄ• pattassa attano vita
ajjhattÄ• rammaá¹‡anti vadanti, taá¹ƒ pana ekÄ• dasabhavaá¹…gacittato upari bhavaá¹…ga
bhavaá¹…gato vuá¹-á¹-hÄ• ya Ä• vajjanasamatthatÄ• vasena vasitÄ• pattasseva yujjati. "pa
sambandhitabbaá¹ƒ. na hi parassa kucchisaddasavaneyeva bahiddhÄ• rammaá¹‡aá¹ƒ hoti,
cittasamuá¹-á¹-hÄ• nasaddasavanepÄ«ti.

1119-22__._ jh__parittÄ• dÄ«sÅ«_ti
parittamahaggataappamÄ• á¹‡amaggaatÄ«tÄ• nÄ• gatapaccuppannabahiddhÄ• rammaá¹‡
kÄ• mÄ• vacaracittÄ• naá¹ƒ. __majjhimÄ• na_nti parittaappamÄ• á¹‡Ä• naá¹ƒ majjhe bhava
rÅ«pÄ• rÅ«pÄ• vacaracittÄ• naá¹ƒ. majjhebhavatÄ• ca desanÄ• vasena, na sabhÄ• vavase
parassa cittameva jÄ• nÄ• ti, avasesakkhandhattayaá¹ƒ pana na jÄ• nÄ• tÄ«ti imaá¹ƒ mahÄ
sandhÄ• yÄ• ha __ "maggacittassa jÄ• nane" _tiÄ• di. ayaÃ±hettha adhippÄ• yo - yasmÄ•
cittameva jÄ• nÄ• ti, tasmÄ• taá¹ƒ maggÄ• rammaá¹‡aá¹ƒ na hoti \Be II 287/, maggasampa
pariyÄ• yena maggÄ• rammaá¹‡atÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ anuÃ±Ã±Ä• tÄ• ti. __paá¹-

"kusalÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nus
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena

vuttattÄ• cattÄ• ropi khandhÄ• cetopariyaÃ±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ honti, tasmÄ• r
maggÄ• rammaá¹‡atÄ• labbhatÄ«ti idamettha saá¹…gahakÄ• rÄ• naá¹ƒ sanniá¹-á¹-hÄ• na

1123-5__._ atÄ«tasattadivasabbhantare, anÄ• gatasattadivasabbhantareyeva ca pavattaá¹ƒ
cetopariyaÃ±Ä• á¹‡aá¹ƒ jÄ• nÄ• ti, tato paá¹-á¹-hÄ• ya pana paá¹-isandhipariyosÄ• naá¹ƒ, c
pavattaá¹ƒ atÄ«taá¹ƒsaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa ca gocaranti adhippÄ•
atÄ«tassa, anÄ• gatassa ca paracittassa jÄ• nanaá¹ƒ sambhavati, paccuppannassa pana n
"kathaÃ±ca panÄ• " _tiÄ• di. itaro yattha sambhavati, taá¹ƒ dassetuá¹ƒ paccuppannaá¹ƒ tÄ•

__ "paccuppannaá¹ƒ tidhÄ• vutta" _ntiÄ• dimÄ• ha. __khaá¹‡asantatiaddhato_ti khaá¹‡apa
santatipaccuppannaá¹ƒ addhÄ• paccuppannanti evaá¹ƒ khaá¹‡asantatiaddhÄ• vasena tidhÄ

<1126> __tikkhaá¹‡asampatta_nti uppÄ• daá¹-á¹-hitibhaá¹…gavasena khaá¹‡attayapariyÄ•
__paccuppannakhaá¹‡Ä• dika_nti khaá¹‡a-saddÄ• dikaá¹ƒ paccuppannaá¹ƒ khaá¹‡apaccu
__ekadvesantativÄ• rapariyÄ• panna_nti ettha andhakÄ• re nisÄ«ditvÄ• Ä• lokaá¹-á¹-hÄ• n
Ä• rammaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, yÄ• va pana taá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, etthantare pava
arÅ«pasantati vÄ• "ekadvesantativÄ• rÄ• " ti \Be II 288/ veditabbÄ• . "Ä• lokaá¹-á¹-hÄ• ne v
paviá¹-á¹-hassÄ• pi na tÄ• va sahasÄ• rÅ«paá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, yÄ• va taá¹ƒ pÄ• kaá¹
nisinnassa viya etthantare ekadvesantativÄ• rÄ• veditabbÄ• . dÅ«re á¹-hatvÄ• pana rajakÄ
hatthavikÄ• raá¹ƒ, ghaá¹‡á¹-i bherÄ«Ä• diÄ• koá¹-anahatthavikÄ• raÃ±ca disvÄ• na pana t
yÄ• va pana taá¹ƒ suá¹‡Ä• ti, etthantare ekadvesantativÄ• rÄ• veditabbÄ• " ti (Vism II 416)
__majjhimabhÄ• á¹‡akattherÄ• _ vadanti.

__saá¹ƒyuttabhÄ• á¹‡akÄ• _ pana "rÅ«pasantati arÅ«pasantatÄ«ti dve santatiyo vatvÄ• ud
yÄ• va tÄ«re akkantaudakalekhÄ• na vippasÄ«dati, addhÄ• nato Ä• gatassa yÄ• va kÄ• ye
Ä• tapÄ• Ä• gantvÄ• gabbhaá¹ƒ paviá¹-á¹-hassa yÄ• va andhakÄ• rabhÄ• vo na vigacchat
kammaá¹-á¹-hÄ• naá¹ƒ manasikatvÄ• divÄ• vÄ• tapÄ• naá¹ƒ vivaritvÄ• olokentassa yÄ• va
vÅ«pasammati, ayaá¹ƒ rÅ«pasantati nÄ• ma. dve tayo javanavÄ• rÄ• arÅ«pasantati nÄ• m
santatipaccuppannaá¹ƒ nÄ• mÄ• " ti (Vism II 416) evaá¹ƒ ekameva santativÄ• raá¹ƒ vadanti
majjhimabhÄ• á¹‡akavÄ• de ekaccassa sÄ«ghampi pÄ• kaá¹-aá¹ƒ hotÄ«ti ekadvesantativÄ•
kataá¹ƒ. __Ä• cariyadhammapÄ• la_tthero pana "atiparittasabhÄ• vautuÄ• disamuá¹-á¹-hÄ•
veditabbÄ• " tipi (Vism Vin I II 416) Ä• ha.

1127-8__._ __ekabbhavaparicchinna_nti ekasmiá¹ƒ bhave paá¹-isandhicutivasena paricchin
ekabhavapariyÄ• pannaá¹ƒ dhammajÄ• taá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ "yo cÄ• vuso man
ubhayametaá¹ƒ paccuppannaá¹ƒ, tasmiá¹ƒ ce paccuppanne chandarÄ• gapaá¹-ibaddhaá¹ƒ
santatipaccuppannaÃ±cettha abhidhammaá¹-á¹-hakathÄ• su Ä• gataá¹ƒ, addhÄ• paccuppa
abhayagirivÄ• sino.

1129-30__._ __yathÄ• _ \Be II 289/ __cÄ• _tiÄ• di ettha tesaá¹ƒ opammadassanaá¹ƒ. ekap
ekassa vaá¹‡á¹-aá¹ƒ vijjhatÄ«ti sambandho. __mahÄ• janassÄ• pi ... pe0 ... vijjhatÄ«_ti "atÄ
anÄ• gataá¹ƒ cittaá¹ƒ, imassa cittaá¹ƒ, asukassa citta" nti evaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• par
jÄ• nÄ• micceva rÄ• sivasena mahÄ• janassa citte Ä• vajjite ekassa cittaá¹ƒ ekena cittena u
á¹-hitikkhaá¹‡e vÄ• bhaá¹…gakkhaá¹‡e vÄ• ekantena paá¹-ivijjhatÄ«ti attho.

1131-2__._ taá¹ƒ pana tesaá¹ƒ vacanaá¹ƒ ayuttanti dassetuá¹ƒ __ "yenÄ• vajjatÄ«" _tiÄ• di
vassasahassampi hi evaá¹ƒ Ä• vajjayato Ä• vajjanajavanÄ• naá¹ƒ ekasmiá¹ƒ Ä• rammaá¹‡e

abhiÃ±Ã±Ä• cittaÃ±ca sace khaá¹‡apaccuppannaá¹ƒ jÄ• nÄ• ti, Ä• vajjanena saha ekÄ• ra
jÄ• nÄ• ti, no aÃ±Ã±athÄ• , tasmÄ• __tesaá¹ƒ_ Ä• vajjanajavanÄ• naá¹ƒ __dvinnaá¹ƒ saha
__aá¹-á¹-hÄ• nÄ• bhÄ• vato taá¹ƒ na yujjati_. bhavatu tÄ• va ko ettha dosoti ce Ä• ha __ "Ä
_ntiÄ• di. tattha maggaphalavÄ«thito aÃ±Ã±aá¹ƒ aniá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. maggaphalavÄ
Ä• vajjanÄ• dÄ«naá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡attÄ• , gotrabhuÄ• dÄ«naÃ±ca nibbÄ• nÄ•
iá¹-á¹-hÄ• , aÃ±Ã±attha pana aniá¹-á¹-hÄ• , tasmÄ• __aniá¹-á¹-he á¹-hÄ• ne javanÄ• vajjan
nÄ• nÄ• rammaá¹‡atÄ• pattidoso ayuttoti taá¹ƒ tesaá¹ƒ vacanaá¹ƒ __ayuttanti pakÄ• sitaá¹
adhippÄ• yo.

1133-4__._ yadi evaá¹ƒ kathaá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ ho
_tiÄ• di. yasmÄ• evaá¹ƒ ayuttanti pakÄ• sitaá¹ƒ, tasmÄ• . __javanavÄ• rato_ti ekajavanavÄ
khaá¹‡apaccuppannÄ• nantaraá¹ƒ lahukaá¹ƒ katvÄ• paccuppannadassanatthaá¹ƒ vuttaá¹ƒ
vattamÄ• najavanavÄ«thito atÄ«tÄ• nÄ• gatavasena dvitijavanavÄ«thiparimÄ• á¹‡akÄ• le p
290/, taá¹ƒ sabbampi "santatipaccuppannaá¹ƒ nÄ• mÄ• " ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vism
__javanavÄ• rato_ti dvitijavanavÄ• ravasena dÄ«petabbaá¹ƒ, na sakalena paccuppannaddh
__niddiá¹-á¹-haá¹ƒ_ saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ. __tatrÄ• yaá¹ƒ dÄ«panÄ• _tiÄ• di java
addhÄ• paccuppannabhÄ• vadÄ«panamukhena iddhicittassa pavattiÄ• kÄ• radÄ«panaá¹ƒ.

1139-41__._ santatipaccuppannampi addhÄ• paccuppanneneva saá¹…gahetvÄ• Ä• ha __
_ti. __Ä• nandÄ• cariyo_ panettha abhidhammamÄ• tikÄ• ya Ä• gatassa paccuppannapada
addhÄ• santatipaccuppannapadatthatÄ• na katthaci pÄ• á¸·iyaá¹ƒ vuttÄ• , tasmÄ• cittasÄ•
Ä• vajjayamÄ• naá¹ƒ abhimukhÄ«bhÅ«taá¹ƒ vijjamÄ• nacittaá¹ƒ Ä• vajjeti, parikammÄ• ni c
vijjamÄ• nacittaá¹ƒ cittasÄ• maÃ±Ã±eneva Ä• rammaá¹‡aá¹ƒ katvÄ• cittajÄ• nanaparikam
cetopariyaÃ±Ä• á¹‡aá¹ƒ pana vijjamÄ• nacittaá¹ƒ paá¹-ivijjhantaá¹ƒ tena saha ekakkhaá¹‡e
yasmÄ• santÄ• naggahaá¹‡ato ekattavasena Ä• vajjanÄ• dÄ«ni cittanteva pavattÄ• ni, taÃ
cetopariyaÃ±Ä• á¹‡ena vibhÄ• vitaá¹ƒ, tasmÄ• samÄ• nÄ• kÄ• rappavattito na aniá¹-á¹-he
hotÄ«ti khaá¹‡apaccuppannavaseneva imassa paccuppannÄ• rammaá¹‡ataá¹ƒ icchati. __it
Ä• vajjanaparikammacittÄ• ni. __cakkhudvÄ• re viÃ±Ã±Ä• á¹‡a_nti cakkhuviÃ±Ã±Ä• á¹‡aá¹

1143-7__._ __parittÄ• dÄ«su aá¹-á¹-hasÅ«_ti cetopariyaÃ±Ä• á¹‡assa vuttesu paccuppann
navattabbÄ• rammaá¹‡aÃ±ca pakkhipitvÄ• aá¹-á¹-hasu parittÄ• dÄ«su. __atÄ«te ... pe0 ...
__attanÄ• _ti nidassanamattaá¹ƒ. parehipi bhÄ• vitamaggaá¹ƒ, sacchikataphalaÃ±ca pubbe
samanussarati. __vÄ• _-saddena vÄ• avuttasamuccayatthena attanÄ• bhÄ• vitaá¹ƒ magga
bhÄ• vitaá¹ƒ maggaá¹ƒ, phalampi vÄ• ti evamattho gahetabbo. tathÄ• \Be II 291/ ca vuttaá
__aá¹-á¹-hakathÄ• yaá¹ƒ_ "attanÄ• , parehi bhÄ• vitamaggaá¹ƒ, sacchikataphalaÃ±ca anus
417). __eva_-kÄ• raá¹ƒ pana padapÅ«raá¹‡amattameva. __phalampi vÄ• _ti ettha "bhÄ• vi
sambandhitabbaá¹ƒ. na hi phalaá¹ƒ bhÄ• vetabbaá¹ƒ hoti, atha kho sacchikÄ• tabbamevÄ•
magga_nti etthÄ• pi "attanÄ• , parehi vÄ• bhÄ• vita" nti sambandhitabbaá¹ƒ. __ekantato_ti

1148-50__._ nanu ca cetopariyaÃ±Ä• á¹‡ayathÄ• kammÅ«pagaÃ±Ä• á¹‡Ä• nipi atÄ«tÄ• ra
imassa ca Ä• rammaá¹‡e nÄ• nÄ• karaá¹‡anti Ä• ha __ "cetopariyaÃ±Ä• á¹‡ampÄ«" _tiÄ• c
nipÄ• tasamudÄ• yo, eko vÄ• nipÄ• to visesÄ• nabhidhÄ• nanimitte upagamane daá¹-á¹-ha
visesÄ• bhidhÄ• nasamÄ• rambhe. __cittamevÄ• _ti idaá¹ƒ pubbe vicÄ• ritameva. __atÄ«te
pubbe viya mahÄ• aá¹-á¹-hakathÄ• vÄ• daá¹ƒ sandhÄ• yeva vuttaá¹ƒ. tattha hi yathÄ• kam
cetanÄ• mattameva Ä• rammaá¹‡aá¹ƒ hoti, na cittaá¹ƒ, nÄ• pi itare dhammÄ• , yato taá¹ƒ y
vuccatÄ«ti iminÄ• adhippÄ• yena yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ atÄ«tacetanÄ• matta
vuttaá¹ƒ, heá¹-á¹-hÄ• dassitapÄ• á¸·ivasena sabbe cattÄ• ropi khandhÄ• yathÄ• kammÅ«p
Ä• rammaá¹‡anti saá¹…gahakÄ• rÄ• naá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ. __natthi kiÃ±ci agocara_
khandhapaá¹-ibaddhaá¹ƒ nÄ• magottÄ• diá¹ƒ vÄ• agocaraá¹ƒ nÄ• ma natthi. taÃ±hi
atÄ«takkhandhakhandhapaá¹-ibaddhesu dhammesu sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamÄ• na

1151-2__._ __attakkhandhÄ• nussaraá¹‡e_ti attano khandhÄ• nussaraá¹‡akÄ• le. __saraá
"atÄ«te vipassÄ« bhagavÄ• ahosi, tassa mÄ• tÄ• bandhumatÄ«, pitÄ• bandhumÄ• " tiÄ• c
pathavÄ«nimittÄ• diÃ±ca anussaraá¹‡akÄ• le \Be II 292/ navattabbÄ• rammaá¹‡aá¹ƒ hoti. _
parittÄ• rammaá¹‡aatÄ«tÄ• rammaá¹‡attikavasena vuttaá¹ƒ, ajjhattÄ• rammaá¹‡attikavase
Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• nassa Ä• rammaá¹‡abhÅ«tadhammÄ• rammaá¹‡akÄ• le nav
avasesapaÃ±Ã±attÄ• rammaá¹‡akÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ hoti. __nÄ• magotta_nti
sammutisiddho byaÃ±janattho, na byaÃ±janaá¹ƒ. byaÃ±janaÃ±hi saddÄ• yatanasaá¹…gahi
yathÄ• ha "niruttipaá¹-isambhidÄ• parittÄ• rammaá¹‡Ä• " ti (Vibh 749).

<1154> __dibbasotasama_nti yasmÄ• paccuppannaá¹ƒ, parittaÃ±ca rÅ«paá¹ƒ Ä• rammaá
paccuppannÄ• rammaá¹‡aá¹ƒ, parittÄ• rammaá¹‡aÃ±ca hoti, attano kucchigatarÅ«padassa
hadayanissitalohitadassanÄ• dÄ«su ca ajjhattÄ• rammaá¹‡aá¹ƒ, bahiddhÄ• rammaá¹‡aÃ±c

1155-6__._ __parittÄ• dÄ«su aá¹-á¹-hasÅ«_ti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa vuttesu
vajjetvÄ• anÄ• gatÄ• rammaá¹‡aá¹ƒ pakkhipitvÄ• aá¹-á¹-hasu. __nibbattissati ... pe0 ... pa
nibbattakkhandhajÄ• nanamÄ• ha. anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa anÄ• gatamagocaraá¹ƒ na
anÄ• gatakkhandhakhandhapaá¹-ibaddhesu dhammesu sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamÄ•

<1163> __jÄ• nane nÄ• magottassÄ• _ti "anÄ• gate metteyyo nÄ• ma sammÄ• sambuddh
nÄ• ma pitÄ• bhavissati, brahmavatÄ« nÄ• ma mÄ• tÄ• " tiÄ• dinÄ• nayena nÄ• magottÄ•

1164-5__._ __parittÄ• dÄ«su paÃ±casÅ«_ti parittamahaggataatÄ«taajjhattabahiddhÄ• ramm
__kÄ• makammassÄ• _ti kÄ• mÄ• vacarakammassa.

1169___. 0293 nÄ• nappakÄ• raatthapadehi, byaÃ±janapadehi ca sampannaá¹ƒ. __madhu

madhuratthaá¹ƒ atinÄ«haraÃ±cÄ• ti padacchedo.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

abhiÃ±Ã±Ä• rammaá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamo paricchedo

diá¹-á¹-hivisuddhiniddesavaá¹‡á¹‡anÄ•

1170-7__._ idÄ• ni yasmÄ• evaá¹ƒ abhiÃ±Ã±Ä• vasena adhigatÄ• nisaá¹ƒsÄ• ya thiratarÄ• samannÄ• gatena bhikkhunÄ• paÃ±Ã±Ä• bhÄ• vetabbÄ• hoti. evaÃ±hi sÄ• sabbÄ• kÄ• n hoti, tasmÄ• tassÄ• bhÄ• vanÄ• nayavibhÄ• vanatthamÄ• rabhanto Ä• ha __ "samÄ• dhiá paÃ±Ã±Ä• _ti sarÅ«papucchÄ• . __ko cattho_ti imissÄ• ko attho. __paÃ±Ã±Ä• _ti padaá¹ƒ nissÄ• ya vattatÄ«ti adhippÄ• yo.

1173-4__._ __paÃ±Ã±Ä• vipassanÄ• paÃ±Ã±Ä• _ti idhÄ• dhippetameva paÃ±Ã±aá¹ƒ dass paÃ±Ã±Ä• pabhedo hoti. __puÃ±Ã±acittasamÄ• yutÄ• _ti kusalacittasampayuttÄ• . ettha ca duvidhampi abyÄ• kataá¹ƒ nivatteti, tathÄ• "atthi saá¹ƒkiliá¹-á¹-hÄ• " ti evaá¹ƒ pavattaá¹ƒ m paá¹-isedheti. __vipassanÄ• _-ggahaá¹‡ena kammassakatÄ• divasappavattaá¹ƒ sesakusala pakÄ• rato_ti vutte "kimidaá¹ƒ pakÄ• rato jÄ• nanaá¹ƒ nÄ• mÄ• " ti anuyogaá¹ƒ manasi nidh saÃ±jÄ• nanavijÄ• nanÄ• kÄ• ravisiá¹-á¹-haá¹ƒ nÄ• nappakÄ• rato jÄ• nanti dassetuá¹ƒ "saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ, ko viseso kimantara" nti kathetukamyatÄ• pucc vissajjanamÄ• ha __ "saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• na" _ntiÄ• dinÄ• . __jÄ• nanatte visayavijÄ• nanÄ• kÄ• re samÄ• nepi.

<1175> __saÃ±jÄ• nanamattaá¹ƒvÄ• _ti "nÄ«lapÄ«ta" ntiÄ• dikaá¹ƒ Ä• rammaá¹‡e vijjamÄ saÃ±Ã±Ä• nimittaá¹ƒ katvÄ• jÄ• nanaá¹ƒ. tathÄ• hesÄ• puna saÃ±jÄ• nanapaccayakaraá visesanivattiatthena vijÄ• nanappajÄ• nanÄ• kÄ• re nivatteti, __eva_-kÄ• rena kadÄ• cipi im santiyevÄ• ti avadhÄ• reti. tenÄ• ha __ "lakkhaá¹‡appaá¹-ivedha" _ntiÄ• di. "aniccaá¹ƒ dukk lakkhaá¹‡apaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ neva sakkoti, viÃ±Ã±Ä• á¹‡akiccampi kÄ• tuá¹ƒ na sak paÃ±Ã±Ä• kiccaá¹ƒ kareyyÄ• ti lakkhaá¹‡apaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ na sakkoticceva vuttaá pÄ• petuá¹ƒ na sakkotÄ«" ti.

<1176> viÃ±Ã±Ä• á¹‡aá¹ƒ pana Ä• rammaá¹‡e pavattamÄ• naá¹ƒ na tattha saÃ±Ã±Ä• viy saÃ±jÄ• nanavaseneva pavattati, atha kho taá¹ƒ tattha aniccatÄ• divisesaá¹ƒ, aÃ±Ã±aÃ±ca

jÄ• nantameva pavattatÄ«ti Ä• ha __ "viÃ±Ã±Ä• á¹‡aá¹ƒ panÄ• " _tiÄ• di. kathaá¹ƒ pana viÃ
lakkhaá¹‡apaá¹-ivedhaá¹ƒ karotÄ«ti? paÃ±Ã±Ä• ya dassitamaggena. lakkhaá¹‡Ä• rammaá¹
anekavÄ• raá¹ƒ lakkhaá¹‡Ä• ni paá¹-ivijjhitvÄ• pavattamÄ• nÄ• ya paguá¹‡abhÄ• vato pari
Ã±Ä• á¹‡avippayuttacittenapi vipassanÄ• sambhavati, yathÄ• taá¹ƒ paguá¹‡assa ganthass
Ã±Ä• yÄ• gatÄ• pi vÄ• rÄ• na viÃ±Ã±Ä• yanti. __lakkhaá¹‡aá¹ƒ paá¹-ivijjhitu_nti ca lakkhaá
Ä• rammaá¹‡akaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, na paá¹-ivijjhanaá¹ƒ.

<1177> __ussakkitvÄ• _ti udayabbayÄ• diÃ±Ä• á¹‡apaá¹-ipÄ• á¹-iyÄ• Ä• rabhitvÄ• magga
viÃ±Ã±Ä• á¹‡aá¹ƒ na sakkoti asambodhasabhÄ• vattÄ• . __vuttanaya_nti viÃ±Ã±Ä• á¹‡e vu
Ä• rammaá¹‡aÃ±ca jÄ• nÄ• ti, lakkhaá¹‡aÃ±ca paá¹-ivijjhati. attano pana \Be II 295/ anaÃ±
Ä• nubhÄ• vena maggaá¹ƒ pÄ• petuÃ±ca sakkoti. bÄ• lagÄ• mikaheraÃ±Ã±ikÄ• naá¹ƒ kah
Ä• rammaá¹‡ajÄ• nanaá¹ƒ veditabbaá¹ƒ. yathÄ• hi heraÃ±Ã±ikaphalake á¹-hapitaá¹ƒ kahÄ
asaÃ±jÄ• tavohÄ• rabuddhi bÄ• ladÄ• rako, eko gÄ• mikapuriso, eko heraÃ±Ã±ikoti tÄ«su j
bÄ• ladÄ• rako kahÄ• paá¹‡Ä• naá¹ƒ cittavicittadÄ«gharassacaturassaparimaá¹‡á¸• alabhÄ
"idaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogÄ• vahaá¹ƒ ratanasammata" nti na jÄ• nÄ• ti. gÄ
jÄ• nÄ• ti, "ayaá¹ƒ cheko mahÄ• sÄ• ro, ayaá¹ƒ kÅ«á¹-o, ayaá¹ƒ aá¸• á¸• hasÄ• ro, ayaá¹ƒ
vibhÄ• gaá¹ƒ na jÄ• nÄ• ti. heraÃ±Ã±iko sabbepi te pakÄ• re jÄ• nÄ• ti, jÄ• nantova oloketv
Ä• koá¹-itasaddaá¹ƒ sutvÄ• pi jÄ• nÄ• ti, gandhaá¹ƒ ghÄ• yitvÄ• pi rasaá¹ƒ sÄ• yitvÄ• pi hat
"asukasmiá¹ƒ gÄ• me vÄ• nigame vÄ• nagare vÄ• pabbate vÄ• nadÄ«tÄ«re vÄ• kato" tip
jÄ• nÄ• ti. tattha __saÃ±Ã±Ä• _ asaÃ±jÄ• tavohÄ• rabuddhino bÄ• ladÄ• rakassa kahÄ• pa
akatvÄ• piá¹‡á¸• avaseneva Ä• rammaá¹‡aá¹ƒ gaá¹‡hÄ• ti nÄ«lÄ• divasena Ä• rammaá¹‡a
upaá¹-á¹-hÄ• nÄ• kÄ• raggahaá¹‡ato, __viÃ±Ã±Ä• á¹‡aá¹ƒ_ gÄ• mikapurisassa kahÄ• paá¹
ekaccavisesaggahaá¹‡asamatthatÄ• ya, __paÃ±Ã±Ä• _ anavasesaggahaá¹‡asamatthatÄ•
kahÄ• paá¹‡adassanamiva daá¹-á¹-habbÄ• ti.

1178-80__._ __sabhÄ• vapaá¹-ivedhana_nti sako bhÄ• vo, samÄ• no vÄ• bhÄ• vo sabhÄ•
Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• vasena sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡apaá¹-
ghaá¹-apaá¹-Ä• dipaá¹-icchÄ• dakassa bÄ• hirandhakÄ• rassa dÄ«pÄ• loko viya
yathÄ• vuttadhammasabhÄ• vapaá¹-icchÄ• dakassa viddhaá¹ƒsanarasÄ• . uppajjamÄ• noy
hadayandhakÄ• raá¹ƒ vidhamento \Be II 296/ uppajjatÄ«ti Ä• ha __ "sammohanandhakÄ• ra
matÄ• " _ti. tatoyeva sabbadhammesu asammuyhanÄ• kÄ• rena paccupatiá¹-á¹-hati, kÄ• ra
phalabhÅ«taá¹ƒ asammohaá¹ƒ paccupatiá¹-á¹-hÄ• petÄ«ti Ä• ha __ "asammohapaccupaá¹-
vipassanÄ• paÃ±Ã±Ä• ya idhÄ• dhippetattÄ• samÄ• dhi tassÄ• padaá¹-á¹-hÄ• naá¹ƒ. tath
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«" ti (SN II 3.5; II 4.99; III 5.1071; AN III 11.2) suttapadanti Ä
"samÄ• dhÄ• sannakÄ• raá¹‡Ä• " _ti.

1181-2__._ dhammasabhÄ• vapaá¹-ivedho nÄ• ma paÃ±Ã±Ä• ya Ä• veá¹‡iko sabhÄ• vo, n
labbhatÄ«ti Ä• ha __ "lakkhaá¹‡enekadhÄ• vuttÄ• " _ti. lujjanapalujjanaá¹-á¹-hena loko vuc

tappariyÄ• pannatÄ• ya loke niyuttÄ• , tattha vÄ• viditÄ• ti __lokikÄ• _. tattha apariyÄ• pan
katamÄ• panettha lokiyÄ• , katamÄ• lokuttarÄ• cÄ• ti Ä• ha __ "lokiyenÄ• " _tiÄ• di. lokiya
maggasampayuttÄ• __lokiyena maggena yuttÄ• _. visesato pana
diá¹-á¹-hivisuddhiÄ• divisuddhicatukkasaá¹…gahitamaggasaá¹ƒyuttÄ• samudÄ• ye pavattÄ
pavattatÄ«ti magga-ggahaá¹‡aá¹ƒ kataá¹ƒ, paccekampi vÄ• sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹
lokato uttarÄ• uttiá¹‡á¹‡Ä• ti __lokuttarÄ• _. lokuttarÄ• pi hi maggasampayuttÄ• bhÄ• veta
vipassanÄ• pariyosÄ• ne labbhatevÄ• ti lokuttara-ggahaá¹‡aá¹ƒ na virujjhati. tenÄ• ha __ "lo
__sutamayÄ• dito_tiÄ• diggahaá¹‡ena bhÄ• vanÄ• mayaá¹ƒ saá¹…gaá¹‡hÄ• ti.

1183-5__._ __attanova cintÄ• yÄ• _ti tassa tassa anavajjassa atthassa sÄ• dhane paropad
upÄ• yacintÄ• vaseneva \Be II 297/. __bhÅ«ripaÃ±Ã±enÄ• _ti mahÄ• paÃ±Ã±ena, patthaá¹
pathavÄ«samÄ• napaÃ±Ã±ena vÄ• ti attho. __parato pana sutvÄ• nÄ• _ti parato upadesaá¹
nipphannÄ• _ti antogatahetvatthamidaá¹ƒ visesanaá¹ƒ, suteneva nipphannattÄ• ti attho. "nip
ti vÄ• pÄ• á¹-ho. __yathÄ• vÄ• pi tathÄ• vÄ• _ti parato sutvÄ• vÄ• asutvÄ• vÄ• . __appa
sikhÄ• pattaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ, na pana appanÄ• pattÄ• va bhÄ
paÃ±Ã±Ä• pÄ• á¸·ivasena evaá¹ƒ veditabbÄ• -

"tattha katamÄ• cintÄ• mayÄ• paÃ±Ã±Ä• ? yogavihitesu vÄ• kammÄ• yatanesu yogavihite
yogavihitesu vÄ• vijjÄ• á¹-hÄ• nesu kammassakataá¹ƒ vÄ• saccÄ• nulomikaá¹ƒ vÄ• rÅ«pa
saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti vÄ• , yaá¹ƒ evarÅ«paá¹ƒ anulomi
ruciá¹ƒ mudiá¹ƒ pekkhaá¹ƒ dhammanijjhÄ• nakkhantiá¹ƒ parato asutvÄ• paá¹-ilabhati, ayaá
paÃ±Ã±Ä• . tattha katamÄ• sutamayÄ• paÃ±Ã±Ä• ... pe0 ... sutvÄ• paá¹-ilabhati, ayaá¹ƒ
paÃ±Ã±Ä• . sabbÄ• pi samÄ• pannassa paÃ±Ã±Ä• bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• " ti (Vib

ettha ca kiÃ±cÄ• pi kammÄ• yatanÄ• divasena cintÄ• mayasutamayapaÃ±Ã±Ä• mahagga
bhÄ• vanÄ• mayapaÃ±Ã±Ä• ca vuttÄ• , idha pana antimabhavikÄ• naá¹ƒ dvinnaá¹ƒ bodhis
cintÄ• mayabhÅ«tÄ• saccÄ• nulomikÄ• paÃ±Ã±Ä• , pÅ«ritapÄ• ramÄ«naá¹ƒ avasesamah
sutamayÄ• saccÄ• nulomikÄ• paÃ±Ã±Ä• , lokuttarappanÄ• pattÄ• pi bhÄ• vanÄ• mayapa

<1186> \Be II 298/ __paá¹-isambhidÄ• catukkassÄ• _ti atthadhammaniruttipaá¹-ibhÄ• nasa
paá¹-isambhidÄ• catukkassa vasena. nanu cettha vipassanÄ• paÃ±Ã±Ä• adhippetÄ• , kasm
Ä• haá¹-Ä• ti? vipassakÄ• naá¹ƒ Ã±Ä• á¹‡apÄ• á¹-avatthaá¹ƒ paÃ±Ã±Ä• ppabhede niddisiy
paá¹-isambhidÄ• paÃ±Ã±Ä• pi vattukÄ• matÄ• ya, paá¹-isambhidÄ• paÃ±Ã±Ä• ya vÄ• vipa
lokiyalokuttarapaÃ±Ã±Ä• dhikÄ• re vÄ• lokuttarapaÃ±Ã±Ä• ya saha pÄ• puá¹‡itabbaá¹ƒ pa
vattukÄ• matÄ• ya idheva vuttÄ• ti. __atthadhammaniruttÄ«su Ã±Ä• á¹‡a_nti "atthe Ã±Ä• á
dhamme Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹
(Vibh 718) evamÄ• gataá¹ƒ atthÄ• dÄ«su tÄ«su pabhedagataá¹ƒ Ã±Ä• á¹‡attayaá¹ƒ. __tÄ«
tÄ«supi paá¹-isambhidÄ• Ã±Ä• á¹‡esu gocarakiccalakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napad

te Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• n
Ã±Ä• á¹‡aá¹ƒ, parittamahaggataappamÄ• á¹‡avasena vÄ• tÄ«su Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá
hi paá¹-ibhÄ• napaá¹-isambhidÄ• hoti. teneva ca __suttantabhÄ• janÄ«yapÄ• á¸·iyaá¹ƒ_ "Ã
__aá¹-á¹-hakathÄ• ya_ ca "sabbatthakaÃ±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• Ã±Ä• á¹‡aá
pabhedagataá¹ƒ Ã±Ä• á¹‡a" nti (Vibh-a 718) avisesena vuttaá¹ƒ. evaÃ±ca katvÄ•
mahaggatapaá¹-isambhidÄ• Ã±Ä• á¹‡assa abhÄ• vepi niruttipaá¹-isambhidÄ• parittÄ• ramm
siyÄ• parittÄ• rammaá¹‡Ä• , siyÄ• mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• ramm
paá¹-ibhÄ• napaá¹-isambhidÄ• ya mahaggatÄ• rammaá¹‡atÄ• pi paÃ±hÄ• pucchakapÄ• á¸

abhidhammabhÄ• janÄ«ye pana -

"yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahag
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe0 ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• , yaá¹ƒ yaá¹ƒ vÄ• panÄ
samaye phasso hoti ... pe0 ... avikkhepo hoti. ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atth
ime dhammÄ• kusalÄ• . tesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . tesaá¹ƒ
atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti, tatra dha
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti â€
idamatthajotakÄ• nÄ«â€™ ti, tesu Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

cittuppÄ• dakkamena desanÄ• ya pavattattÄ• sÄ• vaseso pÄ• á¹-ho kato. cittuppÄ• dasaá¹
desanÄ• hi abhidhammabhÄ• janÄ«ye pavattÄ• , na sabbaÃ±eyyeti yathÄ• dassitavisayava
tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• tÄ«" ti vuttaá¹ƒ, na taá¹ƒ aÃ±Ã±Ä• rammaá¹‡ataá¹ƒ paá¹-isedh
atapparabhÄ• vato. evaÃ±ca katvÄ• tattha nibbÄ• ne, anÄ• gatepi atthapaá¹-isambhidÄ• s
atÄ«tÄ• rammaá¹‡Ä• tipi anÄ• gatÄ• rammaá¹‡Ä• tipi paccuppannÄ• rammaá¹‡Ä• tipÄ«ti a
nibbÄ• nÄ• rammaá¹‡atÄ• vuttÄ• . ettha ca __attho_ti saá¹…khepato hetuphalassetaá¹ƒ ad
yasmÄ• hetuanusÄ• rena arÄ«yati adhigamÄ«yati sampÄ• puá¹‡Ä«yati, tasmÄ• atthoti vu
saá¹…khepato paccayassetaá¹ƒ adhivacanaá¹ƒ. so hi yasmÄ• taá¹ƒ taá¹ƒ dahati pavatteti,
dhÄ• reti, tasmÄ• dhammoti vuccati. __niruttÄ«_ti sattÄ• naá¹ƒ mÅ«labhÄ• sÄ• bhÅ«tÄ• m
buddhÄ• naá¹ƒ desanÄ• hoti. __paá¹-ibhÄ• na_nti heá¹-á¹-hÄ• vuttaá¹ƒ Ã±Ä• á¹‡attayame
abhidhamme "dukkhe Ã±Ä• á¹‡aá¹ƒ ... pe0 ... tassa vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isamb

<1187> yasmÄ• \Be II 300/ panÄ• yaá¹ƒ saá¹…khepatthova, pabhedavasena ca vuccamÄ
taá¹ƒ saá¹…gahetvÄ• pabhedatova atthÄ• dike dassetuá¹ƒ __ "yaá¹ƒ kiÃ±ci paccayuppann
__yaá¹ƒ kiÃ±ci paccayuppanna_nti yaá¹ƒ kiÃ±ci hetÄ• dipaccayato samuppannaá¹ƒ. taá¹ƒ p
nti evaá¹ƒ hetuanusÄ• rena viÃ±Ã±Ä• yamÄ• nameva idha adhippetaá¹ƒ, tathÄ• kusalÄ• ku
abyÄ• pÄ• rasantivasena viÃ±Ã±Ä• yamÄ• nÄ• , sesÄ• abyÄ• pÄ• rabhÅ«tÄ• kiriyÄ• dha
asaá¹…khataá¹ƒ nissaraá¹‡abhÅ«to nirodho nibbutisantivasena, buddhavacanatthabhÅ«to
imÄ• ya ayaá¹ƒ dÄ«pitoti evaá¹ƒ pÄ• á¸·ianusÄ• rena viÃ±Ã±Ä• yamÄ• nova atthasamaÃ±Ã

kiÃ±ci paccayuppanna" ntiÄ• di. tattha hetuphalaá¹ƒ, bhÄ• sitattho ca sakasakahetupaá¹-iba
bhÄ• sitapaá¹-ibaddho ca viÃ±Ã±Ä• yatÄ«ti pariyÄ• yato, sesaá¹ƒ sakasakabhÄ• vavasenev
nippariyÄ• yatova attho nÄ• ma. tattha pariyÄ• yattho suttantabhÄ• janÄ«yavasena vutto, ni
abhidhammabhÄ• janÄ«yavasenÄ• ti daá¹-á¹-habbaá¹ƒ. bhÄ• sitanti pÄ• á¸·idhammamÄ• h
vuttanayena yathÄ• rahaá¹ƒ yojetvÄ• veditabbaá¹ƒ.

ettha ca nibbÄ• naá¹ƒ pattabbo attho, bhÄ• sitattho Ã±Ä• petabbo attho, itaro nibbattetabbo
attho. maggo sampÄ• pako hetu, bhÄ• sitaá¹ƒ Ã±Ä• pako hetu, itaraá¹ƒ nibbattako hetÅ«ti e
daá¹-á¹-habbaá¹ƒ. kiriyÄ• dhammÄ• naÃ±cettha avipÄ• katÄ• ya dhammabhÄ• vo na vutto.
hontÄ«ti atthabhÄ• vo na vattabbo? na, paccayuppannabhÄ• vato. evaá¹ƒ sati kusalÄ• kusa
atthabhÄ• vo Ä• pajjati? nÄ• yaá¹ƒ doso appaá¹-isiddhattÄ• . vipÄ• kassa pana padhÄ• nah
pÄ• kaá¹-abhÄ• vato dhammabhÄ• vo eva tesaá¹ƒ vutto, kiriyÄ• naá¹ƒ paccayabhÄ• vÄ• d
nÄ• yaá¹ƒ doso appaá¹-isiddhattÄ• . kammaphalasambandhassa pana hetubhÄ• vÄ• bhÄ•
apica "ayaá¹ƒ imassa paccayo, ayaá¹ƒ paccayuppanno" ti evaá¹ƒ bhedamakatvÄ• kevalaá¹
vipÄ• kakiriyadhamme ca paccavekkhantassa dhammatthapaá¹-isambhidÄ• na hontÄ«ti tes
daá¹-á¹-habbaá¹ƒ.

<1189> __sabhÄ• vaniruttÄ«_ti aviparÄ«tanirutti, aviparÄ«taniruttÄ«ti tassa tassa atthassa
sabbakÄ• laá¹ƒ paá¹-iniyatasambandho abyabhicÄ• ravohÄ• ro mÄ• gadhabhÄ• sÄ• ti vutta
paá¹-iniyatasambandho, itarÄ• bhÄ• sÄ• pana kÄ• lantarena parivattanti. atthato panesÄ•
Ä• cariyÄ• . yathÄ• hu -

"nirutti mÄ• gadhÄ• bhÄ• sÄ• , atthato nÄ• masammutÄ«" ti.

apare pana - yadi sabhÄ• vanirutti paÃ±Ã±attisabhÄ• vÄ• , evaá¹ƒ sati paÃ±Ã±atti abhilapit
Ä• pajjati, evaÃ±ca sati "tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ
vattuá¹ƒ, abhilapitabboti abhilÄ• po. na hi vacanato aÃ±Ã±aá¹ƒ abhilapitabbaá¹ƒ uccÄ• reta
phassÄ• divacanehi bodhetabbaá¹ƒ abhilapitabbaá¹ƒ, evaÃ±ca sati atthadhammÄ• nampi b
niruttibhÄ• vo Ä• pajjati, apica __aá¹-á¹-hakathÄ• yaá¹ƒ_ "phassoti ca sabhÄ• vanirutti, phas
sabhÄ• vaniruttÄ«" ti (Vibh-a 718) vacanato viÃ±Ã±attivikÄ• rasahito saddo niruttÄ«ti dassita
sabhÄ• vaniruttisaddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa tasmiá¹ƒ sabhÄ• v
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• , evamayaá¹ƒ niruttipaá¹-isambhidÄ•
saddÄ• rammaá¹‡Ä• nÄ• ma jÄ• tÄ• , na paÃ±Ã±attiÄ• rammaá¹‡Ä• " ti ca __aá¹-á¹-hakath
niruttisaddÄ• rammaá¹‡Ä• ya sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• parato manodvÄ• re niruttipaá¹
evaÃ±ca katvÄ• "niruttipaá¹-isambhidÄ• parittÄ• rammaá¹‡Ä• " ti vacanaá¹ƒ upapannaá¹ƒ
__Ä• cariyajotipÄ• la_ttherÄ• dayo panÄ• hu - "niruttipaá¹-isambhidÄ• paccuppannÄ• ramm
paccuppannaá¹ƒ saddaá¹ƒ gahetvÄ• pacchÄ• jÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, evaÃ±ca s
paccuppannÄ• rammaá¹‡e aÃ±Ã±aá¹ƒ paccuppannÄ• rammaá¹‡anti vuttanti Ä• pajjati, yath

manussÄ• disaddabhedanicchayassa paccayabhÅ«taá¹ƒ taá¹ƒtaá¹ƒsaddavibhÄ• vakaá¹ƒ, e
sabhÄ• vÄ• sabhÄ• vaniruttinicchayassa paccayabhÅ«taá¹ƒ paccuppannasabhÄ• vaniruttis
taá¹ƒvibhÄ• vakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• ti vuccamÄ• ne na koci pÄ• á¸·ivi
sabhÄ• vaniruttisaddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassÄ• ti ca
paccuppannasaddÄ• rammaá¹‡apaccavekkhaá¹‡aá¹ƒ pavattentassÄ• ti na na sakkÄ• vattu
sabhÄ• vaniruttiá¹ƒ vibhÄ• ventameva taá¹ƒtaá¹ƒsaddapaccavekkhaá¹‡Ä• nantaraá¹ƒ taá¹ƒ
hetubhÄ• vato niruttiá¹ƒ bhindantaá¹ƒ paá¹-ivijjhantameva uppajjatÄ«ti ca pabhedagatampi

<1190> __tividha_nti idaá¹ƒ heá¹-á¹-hÄ• vibhÄ• vitanayamevÄ• ti. __paccavekkhato_ti imÄ
idamatthajotakÄ• nÄ«ti asammohavasena paccavekkhantassa. nanu ca tÄ«á¹‡i Ã±Ä• á¹‡Ä•
nÄ• tivattantÄ«ti Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dhammapaá¹-isambhid
... pe0 ... mata" nti visuá¹ƒ vuttanti? sÄ• rammaá¹‡esu tÄ«su Ã±Ä• á¹‡esu pavattaÃ±Ä• á¹‡
yaÃ±hi Ã±Ä• á¹‡Ä• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ tassa Ä• rammaá¹‡ampi asammohavasen
taá¹ƒ idha paá¹-ibhÄ• napaá¹-isambhidÄ• nÄ• ma. evaÃ±ca katvÄ• vuttaá¹ƒ "imÄ• ni Ã±Ä•
idamatthajotakÄ• nÄ«" ti. Ã±Ä• á¹‡amattÄ• rammaá¹‡aá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isa
kiÃ±cÄ• pi ayaá¹ƒ paá¹-isambhidÄ• sÄ• rammaá¹‡esu Ã±Ä• á¹‡esu pavattati, Ä• rammaá¹‡
heá¹-á¹-hÄ• Ã±Ä• á¹‡attayameva vibhÄ• veti. yathÄ• kiá¹ƒ? yathÄ• dhammadesanÄ• ya a
dhammakathikena kathetabbaá¹ƒ dhammaá¹ƒ jÄ• nÄ• ti, desanÄ• pana dhammakathikasse
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. imÄ• su pana pacchimÄ• naá¹ƒ tissannaá¹ƒ sek
asammohavasena paá¹-ivedho hoti, atthapaá¹-isambhidÄ• ya Ä• rammaá¹‡akaraá¹‡avasen
maggaphalasabhÄ• vÄ• pi hoti. evaÃ±ca katvÄ• sÄ• lokiyalokuttarÄ• , sesÄ• tisso lokiyÄ•

"lÄ• bho tÄ• samasammohÄ• , sekhÄ• sekhapathakkhaá¹‡e.

atthapaÃ±Ã±Ä• yathÄ• lambÄ• , sÄ• dvidhÄ• Ã±Ã±Ä• tu sÄ• savÄ• " ti ||

<1191> imÄ• pana catasso paá¹-isambhidÄ• paÃ±cahi Ä• kÄ• rehi visadabhÄ• vaá¹ƒ gac
"pariyattÄ«" _tiÄ• di Ä• raddhaá¹ƒ. tattha __pariyatti_ nÄ• ma buddhavacanassa pariyÄ• pu
pÄ• á¸·iaá¹-á¹-hakathÄ• su gaá¹‡á¹-hipadaatthapadavinicchayakathÄ• __paripucchÄ• _ pa
pucchÄ• ti katvÄ• . __savanaá¹ƒ_ sakkaccaá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• sotaviÃ±Ã±Ä• á¹‡avase
magguppatti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana "adhigamo nÄ• ma arahattamagguppattÄ«" ti
taá¹ƒ sekhabhÅ«miyaá¹ƒ pabhedagamanaá¹ƒ appavisayaá¹ƒ, asekhabhÅ«miyaá¹ƒ bahuvis
sÄ• tisayaá¹ƒ vÄ• adhigamanaá¹ƒ sandhÄ• yeva vuttaá¹ƒ. sekhena pattÄ• nampi hi imÄ• s
visadabhÄ• vÄ• dhigamoti. pubbayogo viya pana arahattappatti arahatopi paá¹-isambhidÄ•
hotÄ«ti paÃ±cannampi yathÄ• yogaá¹ƒ sekkhÄ• sekkhapaá¹-isambhidÄ• visadatÄ• ya kÄ• n
__pubbayogo_ nÄ• ma pubbabuddhÄ• naá¹ƒ \Be II 304/ sÄ• sane gatapaccÄ• gatikabhÄ• v
anulomagotrabhusamÄ«paá¹ƒ, tÄ• va vipassanÄ• bhiyogo. adhigamapubbayogÄ• cettha an
uppannaÃ±ca visadaá¹ƒ karonti, sesÄ• ni pana suvisadabhÄ• vasseva paccayÄ• ti daá¹-á¹-

1192-4__._ evaá¹ƒ ekavidhÄ• divasena paÃ±Ã±Ä• ya pabhedaá¹ƒ dassetvÄ• idÄ• ni bhÄ•
__ "kathaá¹ƒ bhÄ• vetabbÄ• " _tiÄ• di Ä• raddhaá¹ƒ. tattha yasmÄ• imÄ• ya paÃ±Ã±Ä• ya
sÄ«lavisuddhi ceva cittavisuddhi cÄ• ti imÄ• dve visuddhiyo mÅ«laá¹ƒ, diá¹-á¹-hivisuddhi
kaá¹…khÄ• vitaraá¹‡avisuddhi maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi paá¹-ipadÄ• Ã±Ä
Ã±Ä• á¹‡adassanavisuddhÄ«ti imÄ• paÃ±ca visuddhiyo sarÄ«raá¹ƒ, tasmÄ• tesu bhÅ«mib
uggahaparipucchÄ• vasena Ã±Ä• á¹‡aparicayaá¹ƒ katvÄ• mÅ«labhÅ«tÄ• dve visuddhiyo s
paÃ±ca visuddhiyo sampÄ• dentena bhÄ• vetabbÄ• ti dassetuá¹ƒ __ "khandhÄ• dÄ«sÅ«" _
__khandhÄ• dÄ«sÅ«_ti khandhÄ• yatanadhÄ• tuindriyapaá¹-iccasamuppÄ• dÄ• dibhedesu.
lakkhaá¹‡Ä• diggahaá¹‡avasena Ã±Ä• á¹‡assa pavattiá¹-á¹-hÄ• nabhÅ«tesu. __sÄ«laá¹ƒ ci
mÅ«labhÅ«taá¹ƒ sÄ«lavisuddhiá¹ƒ, cittavisuddhiÃ±ca. sati hi sÄ«lavisuddhiyaá¹ƒ, cittavisud
paÃ±Ã±Ä• mÅ«lajÄ• tÄ• nÄ• ma hoti, nÄ• satÄ«ti. __diá¹-á¹-hivisuddhÄ• dayo paÃ±cÄ• _t
sarÄ«rabhÅ«tÄ• diá¹-á¹-hivisuddhiÄ• dayo paÃ±ca. imissÄ• hi paÃ±Ã±Ä• ya santÄ• navas
pÄ• dapÄ• á¹‡isÄ«saá¹-á¹-hÄ• niyÄ• diá¹-á¹-hivisuddhiÄ• dayo imÄ• paÃ±ca visuddhiyo av
samudÄ• yÅ«palakkhaá¹‡anayena sarÄ«ranti veditabbÄ• . __tÄ• ya paÃ±Ã±Ä• yÄ• _ti ugga
khandhÄ• dÄ«su dhammesu pavattapaÃ±Ã±Ä• ya. __jananÄ• dito_ti jÄ• tijarÄ• maraá¹‡Ä•

1195-6__._ "bhÄ• vetabbÄ• " ti vatvÄ• idÄ• ni yasmÄ• khandhÄ• dibhÅ«mÄ«su sÄ«lavisu
mÅ«lehi suppatiá¹-á¹-hitena paÃ±cavisuddhisaá¹…khÄ• tasarÄ«rassa vaá¸• á¸• haneneva p
\Be II 305/ hoti, tasmÄ• vipassanÄ• paÃ±Ã±Ä• ya bhÅ«mibhÅ«tesu khandhÄ• dÄ«su ekad
"rÅ«paÃ±cÄ• " _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu paÃ±casu khandhesu. __yaá¹ƒ kiÃ±cÄ«_
anavasesapariyÄ• dÄ• naá¹ƒ. __atÄ«tÄ• nÄ• gatÄ• dika_ntiÄ• dinÄ• pana tadeva ekÄ• das
dasseti. __Ä• di_-ggahaá¹‡ena paccuppannassa gahaá¹‡aá¹ƒ.

1197-1__._ __hÄ«na_ntiÄ• dÄ«su akusalakammasamuá¹-á¹-hÄ• natÄ• ya __hÄ«naá¹ƒ, _ k
__paá¹‡Ä«taá¹ƒ_. akusalavipÄ• kuppattihetubhÅ«tatÄ• ya vÄ• __hÄ«naá¹ƒ, _ vipariyÄ• ye
duppariggahabhÅ«tasukhumarÅ«pÄ• divasena __dÅ«raá¹ƒ, _ itaravasena __santika_ntiÄ•
__sabbaá¹ƒ taá¹ƒ ekato katvÄ• _ti atÄ«tÄ• divibhÄ• gabhinnaá¹ƒ sabbaá¹ƒ taá¹ƒ rÅ«parÄ•
ekajjhaá¹ƒ gahetvÄ• "mahÄ• udakakkhandho" tiÄ• dÄ«su viya "rÄ• saá¹-á¹-hena rÅ«pakkha
hi vuttaá¹ƒ "tadekajjhaá¹ƒ abhisaá¹ƒyÅ«hitvÄ• abhisaá¹…khipitvÄ• " ti. __vedanÄ• kkhandh
nayo. ekekesu pana vedanÄ• dÄ«su "samuddo mayÄ• diá¹-á¹-ho" tiÄ• dÄ«su viya samudÄ
dissanato khandha-saddo ruá¸·hÄ«vasena pavattatÄ«ti daá¹-á¹-habbaá¹ƒ. yaá¹ƒ taá¹ƒ kiÃ±c
sambandho. vedanÄ• kkhandhoyeva __vedanÄ• kkhandhatÄ• _. vedanÄ• ya atÄ«tÄ• divib
__visuddhimaggato_ (Vism II 497 Ä• dayo) gahetabbÄ• . __abhisaá¹…khÄ• ralakkhaá¹‡a_r
cetanÄ• padhÄ• natÄ• ya evaá¹ƒ vuttaá¹ƒ, sampayuttadhamme Ä• rammaá¹‡e rÄ• sikaraá¹
sampiá¹‡á¸• analakkhaá¹‡anti vuttaá¹ƒ hoti. atha vÄ• "saá¹…khatamabhisaá¹…kharontÄ«"
yathÄ• attano phalasaá¹…khataá¹ƒ sammadeva nipphannaá¹ƒ hoti, evaá¹ƒ abhisaá¹…khar
ayaá¹ƒ pana kusalÄ• kusalacetanÄ• ya vasena vaá¹-á¹-ati.

1202-5__._ evaá¹ƒ \Be II 306/ vipassanÄ• paÃ±Ã±Ä• ya bhÅ«mibhÅ«te dhamme ekadesato
sÄ«lacittavisuddhÄ«naá¹ƒ heá¹-á¹-hÄ• vuttattÄ• tÄ• avatvÄ• idaá¹ƒ paÃ±Ã±Ä• bhÄ• vanÄ
diá¹-á¹-hivisuddhiá¹ƒ dassetuá¹ƒ __ "cattÄ• ro ca mahÄ• bhÅ«tÄ• " _tiÄ• di Ä• raddhaá¹ƒ. ta
yogÄ• vacarena catudhÄ• tuvavatthÄ• navasena vÄ• dvÄ• dasÄ• yatanavasena vÄ• paÃ±
saá¹…khepakoá¹-á¹-hÄ• sÄ• naá¹ƒ vasena vÄ• paá¹-iladdhajjhÄ• navasena vÄ• nÄ• marÅ
tena tena mukhena vavatthÄ• nappakÄ• sanassa atipapaÃ±cÄ• vahattÄ• yathÄ• dhigatakk
vavatthÄ• naá¹ƒ dassitaá¹ƒ. __ekÄ• sÄ«tiyÄ• cittenÄ• _ti ekÄ• sÄ«tiyÄ• lokiyacittena. loku
sukkhavipassakassa, na samathayÄ• nikassa pariggahaá¹ƒ gacchanti anadhigatattÄ• . __ca
cattÄ• ro arÅ«pino khandhe. sÄ«tuá¹‡hÄ• divirodhipaccayasamavÄ• ye vikÄ• rÄ• pajjanato
ruppanalakkhaá¹‡aá¹ƒ_. Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanato __nÄ• maá¹ƒ namanalakk
paricchedakÄ• rikÄ• ya paÃ±Ã±Ä• ya paricchinditvÄ• gaá¹‡hÄ• ti.

1206-9__._ __tÄ• lassa kandaá¹ƒ tu yamaka_nti dvÄ«hi bÄ«jehi nibbattitaá¹ƒ ekÄ«bhÅ«taá
taÃ±hi yamakaá¹ƒ bhinnasantÄ• nampi abhinnaá¹ƒ viya upaá¹-á¹-hÄ• ti, evaá¹ƒ rÅ«pÄ• rÅ«
rÅ«paÃ±cÄ• _ti eteneva tassa duvidhabhÄ• ve siddhe __ "dvidhÄ• vavatthapetÄ«" _ti idaá¹
aÃ±Ã±assa abhÄ• vadassanatthaá¹ƒ. tenevÄ• ha __ "nÄ• mato rÅ«pato" _tiÄ• di. nÄ• marÅ
santÄ• nÄ• dighanabhedassa ca akatattÄ• abhinivesena vinÄ• samÅ«hekattaggahaá¹‡ava
sammoho __sattasammoho, _ tassa __ghÄ• tatthaá¹ƒ_ vikkhambhanatthaá¹ƒ. __bahusuttaÄ
tiÄ• dinÄ• idha dassitÄ• naá¹ƒ, aÃ±Ã±esaÃ±ca "rÅ«paÃ±ca hidaá¹ƒ mahÄ• li attÄ• abhavis
rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyyÄ• " ti (Vin I 20; SN II 3.59) evamÄ• dÄ«naá¹ƒ samba
__suttantÄ• naá¹ƒ_ vasena. __ta_nti taá¹ƒ nÄ• marÅ«paá¹ƒ.

1210-2__._ __aá¹…gasambhÄ• rÄ• _ti aá¹…gasambhÄ• rahetu tannimittaá¹ƒ amuÃ±citvÄ•
__saddo_ti vohÄ• ro. __khandhesÅ«_ti paÃ±casu upÄ• dÄ• nakkhandhesu __santesu_ te a
sammuti_ vohÄ• ro. idaá¹ƒ vuttaá¹ƒ hoti - yathÄ• akkhacakkapaÃ±jaraÄ«sÄ• dÄ«su aá¹…g
ekajjhaá¹ƒ rÄ• si hutvÄ• saá¹‡á¹-hitesu "ratho" ti vohÄ• ramattaá¹ƒ hoti, paramatthato pana
upaparikkhiyamÄ• ne ratho nÄ• ma natthi, evameva upÄ• dÄ• nakkhandhasaá¹…khÄ• tesu
santÄ• navasena pavattamÄ• nesu "satto" ti vÄ• "puggalo" ti vÄ• "jÄ«vo" ti vÄ• vohÄ• ram
pana ekekasmiá¹ƒ dhamme upaparikkhiyamÄ• ne "asmÄ«" ti vÄ• "aha" nti vÄ• gÄ• hassa
natthi, kevalaá¹ƒ nÄ• marÅ«pamattameva atthÄ«ti. evaá¹ƒ passato hi dassanaá¹ƒ yathÄ• bh
hoti, yaá¹ƒ diá¹-á¹-hivisuddhÄ«ti vuccati. sace koci satto nÄ• ma natthi, kathaÃ±carahi nÄ• n
gamanÄ• diatthakiccasiddhatÄ• hotÄ«ti anuyogaá¹ƒ sandhÄ• yÄ• ha __ "yathÄ• pÄ«" _tiÄ•
saá¹…khepattho - yathÄ• __dÄ• ru_mayaá¹ƒ __yantaá¹ƒ nijjÄ«vaá¹ƒ_ jÄ«vavirahitaá¹ƒ abb
jÄ«vassa abhÄ• vato tatoyeva __nirÄ«hakaá¹ƒ_ nibyÄ• pÄ• raá¹ƒ, atha ca pana __dÄ• rura
paccayavisesavasena __taá¹ƒ_ dÄ• ruyantaá¹ƒ __gacchatipi tiá¹-á¹-hatipi, _ sajÄ«vaá¹ƒ sab
gamanÄ• dikiccaá¹ƒ sÄ• dhentamiva khÄ• yati, __tathÄ• idaá¹ƒ nÄ• marÅ«pampi_ kiÃ±cÄ•
atha ca pana __aÃ±Ã±amaÃ±Ã±a_saá¹…khatapaccayavisesassa __samÄ• yoge_ sajÄ«vaá

tiá¹-á¹-hantaÃ±ca khÄ• yatÄ«ti.

<1213> __saccato_ti \Be II 308/ bhÅ«tato, paramatthatoti vuttaá¹ƒ hoti. __idaá¹ƒ nÄ• marÅ
abhisaá¹…khataá¹ƒ yantamiva suÃ±Ã±aá¹ƒ_ jÄ«vÄ• dinÄ• . paccayehi abhisaá¹…khataá¹ƒ
yantamiva suÃ±Ã±anti vÄ• sambandho. __dukkhassa puÃ±jo_ti niccÄ• turatÄ• ya dukkhas
__tiá¹‡akaá¹-á¹-hasÄ• diso_ti attasuÃ±Ã±atÄ• ya tiá¹‡akaá¹-á¹-hasamo.

<1215> __yamaka_nti yugaá¸·aá¹ƒ. so ca yamakabhÄ• vo aÃ±Ã±amaÃ±Ã±anissitabhÄ• ve
aÃ±Ã±oÃ±Ã±anissitÄ• " _ti. tato eva __ekasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ ubho bhijjanti_. na hi
paÃ±cavokÄ• rabhave maraá¹‡avasena rÅ«pe nirujjhante arÅ«paá¹ƒ anirujjhantaá¹ƒ, arÅ«p
anirujjhantaá¹ƒ atthi. ekavokÄ• rabhavacatuvokÄ• rabhavesu pana tesaá¹ƒ aÃ±Ã±amaÃ±Ã±
kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttamevÄ• ti. so panÄ• yaá¹ƒ bhaá¹…go paccayavaseneva, pa
nÄ• marÅ«panirodhoti attho. __paccayÄ• _ti paccayabhÅ«tÄ• , aÃ±Ã±amaÃ±Ã±assa pacca
bhijjamÄ• nasmiá¹ƒ ubho bhijjantiyevÄ• ti attho.

1216-9__._ __nitteja_nti tejahÄ«naá¹ƒ Ä• nubhÄ• vavirahitaá¹ƒ. yattha pana taá¹ƒ nittejaá¹ƒ
"na byÄ• haratÄ«" _tiÄ• di vuttaá¹ƒ. na hi aÃ±Ã±athÄ• saddahanussÄ• hanÄ• dÄ«su nÄ• n
vattuá¹ƒ, nÄ• pi rÅ«paá¹ƒ sandhÄ• raá¹‡Ä• bandhanÄ• dÄ«su. teneva hi __ "tathÄ• rÅ«par
"bhuÃ±jÄ• mÄ«ti ... pe0 ... na vijjatÄ«" _ti vuttaá¹ƒ.

1220-1__._ __nÄ• maá¹ƒ nissÄ• yÄ• _tiÄ• dinÄ• byatirekavasenapi nÄ• marÅ«pÄ• naá¹ƒ n
rÅ«paÃ±hi gamanÄ• dikiriyÄ• su __nÄ• maá¹ƒ nissÄ• ya_ pavattati, nÄ• maá¹ƒ dassanÄ• d
nissÄ• ya_. aÃ±Ã±amaÃ±Ã±aá¹ƒ sannissÄ• ya cassa attakiccasiddhipi paccekaá¹ƒ asamatt
hi nÄ• marÅ«passa attasuÃ±Ã±atÄ• , nibyÄ• pÄ• ratÄ• ca suá¹-á¹-hutaraá¹ƒ pÄ• kaá¹-Ä• h
pana paccekaá¹ƒ asamatthÄ• naá¹ƒ samuditabhÄ• ve sati samatthatÄ• hoti asÄ• maggiyaa
ahetukabhÄ• vÄ• pattito. na hi paccekaá¹ƒ daá¹-á¹-huá¹ƒ asakkontÄ• naá¹ƒ satampi sahass
daá¹-á¹-huá¹ƒ sakkotÄ«ti codanaá¹ƒ hadaye katvÄ• Ä• ha __ "imassa panÄ• " _tiÄ• di. upa
sÄ• dhetabbo. tenevÄ• ha "upamaá¹ƒ te karissÄ• mi, upamÄ• yapi idhekacce viÃ±Ã±Å« pur
jÄ• nantÄ«" ti (MN I 258; AN III 8.8; III 10.95; J II 19.24). ayaá¹ƒ panettha __jaccandhapÄ«á
upamÄ• _ - yathÄ• jaccandho ca pÄ«á¹-hasappÄ« ca disÄ• pakkamitukÄ• mÄ• assu. jacc
evamÄ• ha "ahaá¹ƒ kho, bhaá¹‡e, sakkomi pÄ• dehi pÄ• dakaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, natth
samaá¹ƒ visamaá¹ƒ passeyya" nti. pÄ«á¹-hasappÄ« jaccandhaá¹ƒ evamÄ• ha "ahaá¹ƒ kho,
cakkhukaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, natthi ca me pÄ• dÄ• , yehi abhikkameyyaá¹ƒ paá¹-ikkam
tuá¹-á¹-hahaá¹-á¹-ho jaccandho pÄ«á¹-hasappiá¹ƒ aá¹ƒsakÅ«á¹-aá¹ƒ Ä• ropesi, pÄ«á¹-hasa
aá¹ƒsakÅ«á¹-e nisÄ«ditvÄ• evamÄ• ha "vÄ• maá¹ƒ muÃ±ca, dakkhiá¹‡aá¹ƒ gaá¹‡ha, dakkh
gaá¹‡hÄ• " ti. tattha jaccandhopi nittejo dubbalo na sakena balena gacchati, tatheva pÄ«á¹-h
balena gacchati, na ca tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya gamanaá¹ƒ na pavattati, eva
na sakena tejena uppajjati, na tÄ• su tÄ• su kiriyÄ• su pavattati, rÅ«pampi nittejaá¹ƒ na sak

uppajjati, na tÄ• su tÄ• su kiriyÄ• su pavattati, na ca tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya
na hotÄ«ti. tenÄ• hu porÄ• á¹‡Ä• -

"na sakena balena jÄ• yare,

nopi sakena balena tiá¹-á¹-hare.

paradhammavasÄ• nuvattino,

jÄ• yare saá¹…khatÄ• attadubbalÄ• ||

"parapaccayato \Be II 310/ ca jÄ• yare,

paraÄ• rammaá¹‡ato samuá¹-á¹-hitÄ• .

Ä• rammaá¹‡apaccayehi ca,

paradhammehi cime pabhÄ• vitÄ• " ti || (Vism II 677).

1222-3__._ idÄ• ni nÄ• vÄ• yantikÅ«pamÄ• yapi nÄ• marÅ«pÄ• naá¹ƒ avasavattitaá¹ƒ vibh
_tiÄ• digÄ• thÄ• dvayaá¹ƒ vuttaá¹ƒ. tattha __nissÄ• yÄ• _ti patiá¹-á¹-hÄ• ya. __yantÄ«_ti ga
nissÄ• yÄ• _ti netubhÅ«te niyÄ• makakammakarÄ• dimanusse apassÄ• ya. na hi tesaá¹ƒ a
laá¹…kÄ• rasaá¹‡á¹-hÄ• panaudakasiÃ±canÄ• dikiriyÄ• ya vinÄ• nÄ• vÄ• icchitadesaá¹ƒ p
ubhopi aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya __aá¹‡á¹‡ave_ gacchanti, evaá¹ƒ nÄ• maÃ±ca rÅ«p
nissitÄ• pavattantÄ«ti adhippÄ• yo.

<1224> __sattasaÃ±Ã±aá¹ƒ vinodetvÄ• _ti yathÄ• vuttanayehi anÄ• dikÄ• labhÄ• vitaá¹ƒ k
sattaggÄ• haá¹ƒ vikkhambhetvÄ• . __nÄ• ma ... pe0 ... vuccatÄ«_ti "idaá¹ƒ nÄ• maá¹ƒ, etta
bhiyyo. idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá¹ƒ, na ito bhiyyo" ti ca evaá¹ƒ sabbÄ• kÄ• rena te
lakkhaá¹‡asallakkhaá¹‡amukhena tamatthabhÄ• vadassanaá¹ƒ __etaá¹ƒ_ attadiá¹-á¹-himal
__diá¹-á¹-hivisuddhÄ«ti vuccati_ buddhÄ• dÄ«hÄ«ti attho. na kevalaÃ±cetaá¹ƒ diá¹-á¹-hivisu
nÄ• marÅ«pavavatthÄ• panantipi etasseva adhivacananti veditabbaá¹ƒ. __jÄ• tiÄ• dito_ti jÄ
dukkhato. yathÄ• ha "jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ• , byÄ• dhipi dukkho, maraá¹‡ampi
labhati, tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• " ti (Vin I 14
II 30). __antadvaya_nti sassatucchedasaá¹…khÄ• taá¹ƒ antadvayaá¹ƒ. atha vÄ• sattassa a
atthibhÄ• vasaá¹…khÄ• taá¹ƒ, tassa natthibhÄ• vasaá¹…khÄ• taÃ±ca __antadvayaá¹ƒ_. pa
satto \Be II 311/ atthÄ«ti vajjitabbameva, lokasaá¹…ketatova upalabbhanato natthÄ«tipi vajj
suá¹-á¹-hutaraá¹ƒ parisuddhaá¹ƒ karotÄ«ti sambandho. __diá¹-á¹-higatÄ• ni malÄ• nÄ«_ti

diá¹-á¹-higatasaá¹…khÄ• tÄ• ni malÄ• ni. __asesaá¹ƒ_ nissesato __nÄ• saá¹ƒ_ vinÄ• saá¹ƒ
tathÄ• hetaá¹ƒ diá¹-á¹-himalavisodhanato diá¹-á¹-hivisuddhÄ«ti vuccati.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

diá¹-á¹-hivisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimo paricchedo

kaá¹…khÄ• vitaraá¹‡avisuddhiniddesavaá¹‡á¹‡anÄ•

<1227> anantaraá¹ƒ niddiá¹-á¹-hÄ• ya diá¹-á¹-hivisuddhiyÄ• visayabhÄ• vena dassitattÄ•
vuttaá¹ƒ, na tadaÃ±Ã±ato visesanatthaá¹ƒ tadaÃ±Ã±assa ca abhÄ• vato. ajjhattaá¹ƒ vÄ• hi
hotu bahiddhÄ• vÄ• , atthasiddhiyaá¹ƒ pana lakkhaá¹‡ato sabbampi nÄ• marÅ«paá¹ƒ anav
hotÄ«ti. __jÄ• nitvÄ• hetupaccaye_ti hetupaccaye pariggaá¹‡hitvÄ• , hetupaccaye parigga
hoti. paccayapariggahaá¹‡ahetu hissa addhattaye kaá¹…khÄ• vitaraá¹‡aá¹ƒ hotÄ«ti. __vitar
vikkhambhetvÄ• ti attho. taá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ tathÄ• vigataá¹ƒ vasibhÄ• vappattaá¹ƒ jh
santÄ• ne pabandhavasena pavattatÄ«ti katvÄ• vuttaá¹ƒ __ "á¹-hita" _nti.

1229-30__._ __nÄ• marÅ«passa ... pe0 ... Ä• vajjitvÄ• _ti yathÄ• nÄ• ma kusalo bhisakko r
samuá¹-á¹-hÄ• naá¹ƒ pariyesati, yathÄ• vÄ• pana anukampako puriso kumÄ• raá¹ƒ uttÄ• r
rathikÄ• ya nipannaá¹ƒ disvÄ• "kassa nu kho ayaá¹ƒ puttako" ti tassa mÄ• tÄ• pitaro Ä• vaj
__nÄ• marÅ«passa ko hetu, ko vÄ• paccayo bhave_. na tÄ• vetaá¹ƒ ahetukaá¹ƒ sabbattha
ekasadisabhÄ• vÄ• pattito, na issarÄ• dihetukaá¹ƒ nÄ• marÅ«pato uddhaá¹ƒ issarÄ• dÄ«na
nÄ• marÅ«pamattameva issarÄ• dayoti vadanti tesaá¹ƒ issarÄ• disaá¹…khÄ• tanÄ• marÅ«p
tasmÄ• bhavitabbamassa hetupaccayehi, "ko nu kho" ti nÄ• marÅ«passa hetupaccaye Ä• v
tÄ• va katvÄ• imassa nÄ• marÅ«passa hetupaccaye pariggaá¹‡hantena oá¸·Ä• rikattÄ• , su
paccayapariggaho sukaroti paá¹-hamaá¹ƒ tassa paccayapariggaho kÄ• tabboti dassento Ä•
_tiÄ• di. tattha yathÄ• nÄ• marÅ«passa paccayapariggaho ahetuvisamahetuvÄ• danivattiyÄ
nibbidÄ• virÄ• gÄ• vahabhÄ• vena tattha tattha abhiratinivattiyÄ• pi icchitabboti taá¹ƒ dvattia
dassetuá¹ƒ __ "kesÄ• lomÄ• " _tiÄ• di vuttaá¹ƒ.

1232-3__._ __avijjÄ• ... pe0 ... mato_ti avijjÄ• taá¹‡hÄ• upÄ• dÄ• naá¹ƒ kammanti idaá¹ƒ
dhammajÄ• taá¹ƒ __etassa_ yathÄ• vuttassa __rÅ«pakÄ• yassa hetu, _ catubbidho Ä• hÄ•
pana purimaá¹ƒ hetu, itaro paccayoti codanaá¹ƒ sandhÄ• ya __ "janako" _tiÄ• diá¹ƒ vatvÄ•
samatthetuá¹ƒ __ "hetvaá¹…kurassÄ• " _tiÄ• di vuttaá¹ƒ. tattha __janako_ti, __anupÄ• lako

antogatahetvatthamidaá¹ƒ visesanaá¹ƒ, janakattÄ• , anupÄ• lakattÄ• ti vuttaá¹ƒ hoti. tattha
nibbattakattÄ• . iminÄ• bÄ«jaá¹ƒ viya aá¹…kurassa avijjÄ• dayo rÅ«pakÄ• yassa asÄ• dhÄ
hetÅ«ti dassitaá¹ƒ. __anupÄ• lakattÄ• _ti upatthambhakattÄ• . iminÄ• pana aá¹…kurassa p
313/ viya Ä• hÄ• ro sÄ• dhÄ• raá¹‡akÄ• raá¹‡atÄ• ya paccayoti dassitanti veditabbaá¹ƒ.

1234-7__._ __itime ... pe0 ... gatÄ• _ti evamete avijjÄ• dayo paÃ±ca dhammÄ• yathÄ• raha
__paccaya_bhÄ• vaÃ±ca gatÄ• . __mÄ• tÄ• va upanissayÄ• _ti __avijjÄ• _ bhavesu
vijjamÄ• nadosapaá¹-icchÄ• danabhÄ• vena, __taá¹‡hÄ• _ patthanÄ• bhÄ• vena, __upÄ• d
evaá¹ƒ saá¹…khÄ• rabhavÄ• naá¹ƒ hetubhÅ«tÄ• janakasahÄ• yatÄ• ya bhavanikantitaá¹ƒs
abhisaá¹…khÄ• rikÄ• , apassayabhÅ«tÄ• vÄ• ti mÄ• tÄ• viya upanissayÄ• honti. yathÄ•
uppattÄ«ti __pitÄ• _ janako, evaá¹ƒ __kammaá¹ƒ_ sattassa uppÄ• dakattÄ• __janaka_nti Ä
jÄ• tassa __kumÄ• rassa_ vaá¸• á¸• hitÄ• sandhÄ• rikÄ• , evaá¹ƒ __Ä• hÄ• ro_ uppannass
sandhÄ• rako cÄ• ti vuttaá¹ƒ __ "dhÄ• tÄ« ... pe0 ... bhave" _ti. kÄ• maÃ±cettha avijjÄ• day
paccayo, pakÄ• rantarena pana tassa pÄ• kaá¹-aá¹ƒ paccayapariggahavidhiá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. tattha __cakkhuÃ±cÄ• _ti __ca_-saddo samuccayattho, tena cakkhuviÃ±Ã±Ä• á¹‡
ajjhattaá¹ƒ sabbaá¹ƒ paccayajÄ• taá¹ƒ saá¹…gaá¹‡hÄ• ti. __rÅ«pamÄ• lokameva cÄ• _ti pa
bÄ• hirarÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayo, yathÄ• ca Ä• loko upa
bÄ• hiraá¹ƒ paccayajÄ• taá¹ƒ saá¹…gaá¹‡hÄ• ti. __paá¹-iccÄ• _ti paccayabhÅ«taá¹ƒ laddhÄ
nissayapurejÄ• taindriyavippayuttaatthiavigatavasena, rÅ«pÄ• lokÄ• naÃ±ca yathÄ• sambh
Ä• rammaá¹‡aupanissayapurejÄ• taatthiavigatavasena, itaresaÃ±ca saddasaá¹…gahitÄ• na
anantarÄ• disahajÄ• tÄ• divasena paccayabhÄ• vaá¹ƒ dasseti. __Ä• di_-saddena phassÄ•
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho veditabbo. evaá¹ƒ sammasanÅ«pagaá¹ƒ sabbaá
saá¹…gahitaá¹ƒ hoti. tenÄ• ha __ "nÄ• makÄ• yassa paccayaá¹ƒ parigaá¹‡hatÄ«" _ti.

1238-40__._ __disvÄ• nÄ• _ti \Be II 314/ etarahi pavattiá¹ƒ disvÄ• . __tathevida_nti iminÄ•
sappaccayatÄ• mattameva paccÄ• maá¹-á¹-haá¹ƒ, atha kho yÄ• disehi __etarahi_ pavattati
avijjÄ• dipaccayeheva __atÄ«tepi_ pavattitthÄ• ti paccayasahitatÄ• pi paccÄ• maá¹-á¹-hÄ•
__pubbante_ti atÄ«takhandhappabandhakoá¹-á¹-hÄ• se. __paÃ±cadhÄ• gatÄ• _ti -

"ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naá¹ƒ, na nu kho ahosiá¹ƒ ahamatÄ«tamaddhÄ• na
ahamatÄ«tamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho ahosiá¹ƒ ahamatÄ«tamaddhÄ• naá¹ƒ, kiá¹ƒ h
ahamatÄ«tamaddhÄ• na" nti (MN I 18; SN I 2.20; Nidd I 174) -

paÃ±cahi Ä• kÄ• rehi __Ä• gatÄ• , _ pavattÄ• vÄ• . __aparante_ti anÄ• gate khandhappab
__paÃ±cadhÄ• samudÄ«ritÄ• _ti -

"bhavissÄ• mi nu kho ahamanÄ• gatamaddhÄ• naá¹ƒ, na nu kho bhavissÄ• mi ahamanÄ• g
bhavissÄ• mi ahamanÄ• gatamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho bhavissÄ• mi ahamanÄ• gat

bhavissÄ• mi nu kho ahamanÄ• gatamaddhÄ• na" nti (MN I 18; SN I 2.20; Nidd I 174) -

evaá¹ƒ paÃ±cadhÄ• kathitÄ• .

<1241> __paccuppannepi addhÄ• ne_ti etarahi paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ• cutipariya
__addhÄ• na_-ggahaá¹‡ena cettha paccuppannakhandhakoá¹-á¹-hÄ• sameva vadati. na hi
kÄ• lo nÄ• ma atthÄ«ti. __chabbidhÄ• parikittitÄ• _ti -

"ahaá¹ƒ nu khosmi, no nu khosmi, kiá¹ƒ nu khosmi, kathaá¹ƒ nu khosmi, ayaá¹ƒ nu kho satt
kuhiá¹ƒ gÄ• mÄ« ca bhavissatÄ«" ti (MN I 18; SN I 2.20; Nidd I 174) -

evaá¹ƒ \Be II 315/ chabbidhÄ• vuttÄ• . "sabbe tasanti daá¹‡á¸• assÄ• " tiÄ• dÄ«su (Dhp 12
sabba-saddassa pavattanato __ "sabbÄ• " _ti vatvÄ• pi __ "anavasesÄ• " _ti vuttaá¹ƒ. natth
avasiá¹-á¹-hoti __anavasesÄ• , _ soá¸·asavidhÄ• pi cesÄ• ekakaá¹…khÄ• vasenÄ• pi anav
vuttaá¹ƒ hoti. __pahiyyatÄ«_ti vikkhambhanavasena pahiyyati. kÄ• maá¹ƒ nÄ• marÅ«pamat
adassanena diá¹-á¹-hivisuddhiyÄ• va paccuppanne kaá¹…khÄ• pahÄ«nÄ• , atÄ«tÄ• nÄ• ga
paccuppanne kaá¹…khÄ• ya atisayappahÄ• naá¹ƒ dassetuá¹ƒ idheva sÄ• vuttÄ• . atha vÄ•
nissattanÄ• marÅ«passa paccayesu pavattakaá¹…khÄ• ya idheva tÄ«raá¹‡ato sÄ• idha vu
vÄ• etaá¹ƒ idha paccuppannakaá¹…khÄ• ya pahÄ• navacanaá¹ƒ yathÄ• taá¹ƒ sotÄ• pattin
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• tiÄ• dinÄ• anÄ• gÄ•

<1242> __kammavipÄ• kÄ• naá¹ƒ vasenÄ• pÄ«_ti purimakammabhavasmiá¹ƒ moho avijjÄ
nikanti taá¹‡hÄ• , upagamanaá¹ƒ upÄ• dÄ• naá¹ƒ, cetanÄ• bhavo iti ime paÃ±ca dhammÄ•
paá¹-isandhiyÄ• paccayÄ• , idha paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ,
phuá¹-á¹-ho phasso, vedayitaá¹ƒ vedanÄ• iti ime paÃ±ca dhammÄ• idhÅ«papattibhavasmi
paccayÄ• , idha paripakkattÄ• Ä• yatanÄ• naá¹ƒ moho avijjÄ• ... pe0 ... cetanÄ• bhavo iti
kammabhavasmiá¹ƒ Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayÄ• ti evaá¹ƒ vuttÄ• naá¹ƒ kammava
vasena. kilesavaá¹-á¹-opi cettha kammasahÄ• yatÄ• ya kammavaá¹-á¹-eneva saá¹…gahitot

<1243> __diá¹-á¹-hadhammavedanÄ«ya_nti ettha diá¹-á¹-hadhammo vuccati paccakkhabh
tattha veditabbaphalaá¹ƒ kammaá¹ƒ \Be II 316/ __diá¹-á¹-hadhammavedanÄ«yaá¹ƒ.
upapajjÄ• parÄ• pariyÄ• hosikammavasÄ• panÄ• _ti upapajjavedanÄ«yaaparÄ• pariyaved
uttarapadalopavasena hi "upapajjÄ• parÄ• pariya" nti vuttaá¹ƒ. tattha paccuppannabhavato
upapajjitvÄ• veditabbaphalaá¹ƒ kammaá¹ƒ __upapajjavedanÄ«yaá¹ƒ_. apare apare diá¹-á¹
aÃ±Ã±asmiá¹ƒ yattha katthaci attabhÄ• ve veditabbaphalaá¹ƒ kammaá¹ƒ __aparÄ• pariyave
kammaá¹ƒ, na tassa vipÄ• ko ahosi, atthi, bhavissati cÄ• ti evaá¹ƒ vattabbakammaá¹ƒ __ah

paá¹-ipakkhehi anabhibhÅ«tatÄ• ya, paccayavisesena paá¹-iladdhavisesatÄ• ya ca balavab

pubbÄ• bhisaá¹…khÄ• rassa vasena sÄ• tisayÄ• hutvÄ• pavattÄ• __paá¹-hamajavanacet
phaladÄ• yinÄ« __diá¹-á¹-hadhammavedanÄ«yÄ• _ nÄ• ma. sÄ• hi vuttÄ• kÄ• rena balava
guá¹‡avisesayuttesu upakÄ• rÄ• nupakÄ• ravasappavattiyÄ• , Ä• sevanÄ• lÄ• bhena appav
viya pavattasantÄ• nuparamÄ• pekkhaá¹ƒ, okÄ• salÄ• bhÄ• pekkhaÃ±ca kammaá¹ƒ na hot
pavattivipÄ• kamattaá¹ƒ ahetukaphalaá¹ƒ deti, sahetukaphaladÄ• ne pana paá¹-isandhiÄ• k
__tathÄ• asakkonta_nti kammassa vipÄ• kadÄ• naá¹ƒ nÄ• ma upadhippayogÄ• dipaccaya
tadabhÄ• vato tasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontaá¹ƒ. __ahosikam
ettha "ahosi kamma" nti padaá¹ƒ visuá¹ƒ visuá¹ƒ yojetabbaá¹ƒ "ahosi kammaá¹ƒ nÄ• hosi k
kammaá¹ƒ na bhavissati kammavipÄ• ko, ahosi kammaá¹ƒ natthi kammavipÄ• ko" ti (Paá¹-i
sakasakakÄ• lÄ• tikkantassa upapajjavedanÄ«yassa, diá¹-á¹-hadhammavedanÄ«yassa ca
taÃ±hi kammassa \Be II 317/, vipÄ• kakÄ• lassa ca atÄ«tattÄ• tathÄ• vattabbattaá¹ƒ labbh
arahattaá¹ƒ pÄ• puá¹‡antassa purimabhavesu kataá¹ƒ adinnavipÄ• kaá¹ƒ aparÄ• pariyaved
vuttaá¹ƒ, tatiyaá¹ƒ pana anantarabhave kataá¹ƒ upapajjavedanÄ«yaá¹ƒ, arahato atÄ«tabhav
aparÄ• pariyavedanÄ«yaÃ±ca sandhÄ• ya vuttaá¹ƒ. apare pana "ekameva atÄ«taá¹ƒ kamm
vipÄ• kÄ• bhÄ• vaá¹ƒ sandhÄ• ya tidhÄ• vibhajitvÄ• vutta" nti vadanti.

__atthasÄ• dhikÄ• _ti dÄ• nÄ• dipÄ• á¹‡Ä• tipÄ• tÄ• diatthassa nipphÄ• dikÄ• . kÄ• pana
"sattamajavanacetanÄ• " _ti. sÄ• hi sanniá¹-á¹-hÄ• pakacetanÄ• vuttanayena paá¹-iladdha
anantarapaccayabhÄ• vino vipÄ• kasantÄ• nassa anantarapaccayabhÄ• vena vÄ• tathÄ•
anantarattabhÄ• ve vipÄ• kadÄ• yinÄ« upapajjavedanÄ«yaá¹ƒ nÄ• ma. yebhuyyavuttiyÄ• c
ti vuttaá¹ƒ. paccavekkhaá¹‡avasitÄ• dipavattiyaá¹ƒ pana paÃ±camÄ• dikÄ• pi hoti. __vipÄ•
paá¹-isandhiá¹ƒ datvÄ• pavattivipÄ• kaá¹ƒ deti, adinnapaá¹-isandhikaá¹ƒ pana pavattivipÄ•
cutianantaraÃ±hi upapajjavedanÄ«yassa okÄ• soti Ä• cariyÄ• . paá¹-isandhiyÄ• pana dinn
pavattivipÄ• kaá¹ƒ deti. tenÄ• ha bhagavÄ• "tiracchÄ• nagate dÄ• naá¹ƒ datvÄ• sataguá¹‡
ti (MN III 379). __ubhinna ... pe0 ... detÄ«_ti yathÄ• vuttakÄ• raá¹‡avirahato
diá¹-á¹-hadhammÅ«papajjavedanÄ«yabhÄ• vaá¹ƒ asampattÄ• paÃ±ca cetanÄ• vipÄ• kad
yadÄ• okÄ• saá¹ƒ labhati, tadÄ• paá¹-isandhivipÄ• kaá¹ƒ, pavattivipÄ• kaá¹ƒ vÄ• deti. __s
saá¹ƒsÄ• rappavattiyÄ• _ti iminÄ• asati saá¹ƒsÄ• rappavattiyaá¹ƒ ahosikammapakkhe tiá¹-
abhÄ• vatoti dÄ«peti.

<1244> evaá¹ƒ \Be II 318/ tÄ• va vipÄ• kadÄ• nakÄ• lavasena catubbidhaá¹ƒ dassetvÄ• id
vipÄ• kadÄ• napariyÄ• yato, kiccato ca catubbidhataá¹ƒ dassetuá¹ƒ __ "garuka" _ntiÄ• di vu
__garuka_nti mahÄ• sÄ• vajjaá¹ƒ, mahÄ• nubhÄ• vaÃ±ca aÃ±Ã±ena kammena paá¹-ibÄ• h
__bahula_nti abhiá¹‡haso kataá¹ƒ, ekavÄ• raá¹ƒ katvÄ• pi abhiá¹‡hasamÄ• sevitaÃ±ca. __
maraá¹‡Ä• sannakÄ• le anussaritaá¹ƒ, tadÄ• kataÃ±ca. __kaá¹-attÄ• kamma_nti garukÄ• c
katamattatoyeva kammanti vattabbakammaá¹ƒ. tattha kusalaá¹ƒ vÄ• hotu akusalaá¹ƒ vÄ• ,
garukaá¹ƒ mÄ• tughÄ• takÄ• dikammaá¹ƒ vÄ• mahaggatakammaá¹ƒ vÄ• , tadeva paá¹-ha
bahulÄ• bahulesu yaá¹ƒ bahulaá¹ƒ susÄ«lyaá¹ƒ dussÄ«lyaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ v

yaá¹ƒ Ä• sannaá¹ƒ maraá¹‡akÄ• le anussaritaá¹ƒ, teneva upapajjati. Ä• sannakÄ• le kate ca
kaá¹-attÄ• pana kammaá¹ƒ punappunaá¹ƒ laddhÄ• sevanaá¹ƒ purimÄ• naá¹ƒ abhÄ• ve paa
iti garukaá¹ƒ sabbapaá¹-hamaá¹ƒ vipaccati. tathÄ• hi taá¹ƒ "garuka" nti vuttaá¹ƒ. garuke asa
tasmimpi asati Ä• sannaá¹ƒ, tasmimpi asati kaá¹-attÄ• kammanti vuttaá¹ƒ "purimajÄ• tÄ«su
ti.

<1245> paá¹-isandhidÄ• nÄ• divasena vipÄ• kasantÄ• nassa nibbattakaá¹ƒ __janakaá¹ƒ_.
nÄ• marÅ«pappabandhassa vÄ• ciratarappattihetubhÅ«taá¹ƒ __upatthambhakaá¹ƒ_. tenÄ•
upatthambheti, addhÄ• naá¹ƒ pavattetÄ«" ti. sukhadukkhe pavattamÄ• ne bavhÄ• bÄ• dhat
saá¹‡ikaá¹ƒ saá¹‡ikaá¹ƒ tassa vibÄ• dhakaá¹ƒ __upapÄ«á¸·akaá¹ƒ_. tenÄ• ha "sukhadukkh
addhÄ• naá¹ƒ pavattituá¹ƒ na detÄ«" ti. tathÄ• paá¹-ipakkhakammavipÄ• kassa appavattika
upacchedakaá¹ƒ paá¹-ibÄ• hakaá¹ƒ __upaghÄ• takaá¹ƒ_. tenÄ• ha "tassa vipÄ• kaá¹ƒ paá¹

rÅ«paÃ±ca \Be II 319/ arÅ«pavipÄ• kakkhandho cÄ• ti rÅ«pÄ• rÅ«pavipÄ• kakkhandho, ka
vipÄ• kapariyÄ• yo atthÄ«ti __ "rÅ«pÄ• rÅ«pavipÄ• kakkhandhe" _ti vuttaá¹ƒ. __aÃ±Ã±ena
akusalena vÄ• aÃ±Ã±ena kammena kattubhÅ«tena __dinnÄ• ya paá¹-isandhiyÄ• _ vipÄ• k
vipÄ• ke" _ti. pavattivipÄ• kaá¹ƒ sandhÄ• ya "janite vipÄ• ke" ti vadanti. __uppajjanakasukh
upatthambhetÄ«_ti upatthambhakakammaá¹ƒ kusalaá¹ƒ samÄ• naá¹ƒ aÃ±Ã±enapi kusalak
sukhaá¹ƒ tassa paá¹-ipakkhavibÄ• dhanavasena upatthambheti. akusalaá¹ƒ aÃ±Ã±ena aku
dukkhaá¹ƒ tatheva upatthambheti. evaÃ±ca upatthambhentaá¹ƒ taá¹ƒ dÄ«ghakÄ• laá¹ƒ pav
"addhÄ• naá¹ƒ pavattetÄ«" _ti. __uppajjanakasukhadukkhaá¹ƒ pÄ«á¸·etÄ«_ti upapÄ«á¸·aka
sukhitassa rogÄ• diantarÄ• yakÄ• raá¹‡asampÄ• dakabhÄ• vena sukhasantÄ• naá¹ƒ upacc
rogÄ• dinÄ• dukkhitassa bhesajjÄ• disukhÄ• dikÄ• raá¹‡asampÄ• dakabhÄ• vena dukkhas
pÄ«á¸·eti. keci pana "sukhadukkhassa kÄ• raá¹‡aá¹ƒ asampÄ• dentampi paá¹-isandhidÄ• y
pavattivipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• sayaá¹ƒ vipÄ• kadÄ• yakakammaá¹ƒ upapÄ«á¸·akakan
pana paá¹-isandhidÄ• yakameva janakakammanti vuttaá¹ƒ siyÄ• .

apica upaghÄ• takena saha imassa visesabhÄ• vo Ä• pajjati, taá¹ƒ paá¹-isandhivipÄ• kassa
taá¹ƒ na, avisesena vuttattÄ• ti. __ "dubbalaá¹ƒ kammaá¹ƒ ghÄ• tetvÄ• " _ti vutte "nanu tass
siddhattÄ• , niruddhattÄ• ca kathamidaá¹ƒ tadupaghÄ• takaá¹ƒ hotÄ«" ti Ä• pannaá¹ƒ coda
ghÄ• tanaá¹ƒ nÄ• ma tassa vipÄ• kapaá¹-ibÄ• hanamevÄ• ti dassento Ä• ha __ "tassa vipÄ
taá¹ƒpaá¹-ibÄ• hanaÃ±ca attano vipÄ• kuppattiyÄ• okÄ• sakaraá¹‡anti vuttaá¹ƒ __ "attano
karotÄ«" _ti. vipaccanÄ• ya katokÄ• saá¹ƒ kammaá¹ƒ \Be II 320/ vipakkameva nÄ• ma hotÄ
... uppannaá¹ƒ nÄ• ma hotÄ«" _ti.

upapÄ«á¸·akaá¹ƒ aÃ±Ã±assa vipÄ• kaá¹ƒ upacchindati, na sayaá¹ƒ attano vipÄ• kaá¹ƒ det
dubbalakammaá¹ƒ upacchinditvÄ• attano vipÄ• kaá¹ƒ uppÄ• detÄ«ti ayametesaá¹ƒ viseso.
aparenÄ• pi nayena janakÄ• dikammaá¹ƒ icchanti. kathaá¹ƒ? yasmiá¹ƒ kamme kate paá¹-is

vipÄ• kakaá¹-attÄ• rÅ«pÄ• naá¹ƒ uppatti hoti, taá¹ƒ janakaá¹ƒ. yasmiá¹ƒ pana kate aÃ±Ã±e
vÄ• aniá¹-á¹-hassa vÄ• phalassa vibÄ• dhakavicchedakapaccayÄ• nuppattiyÄ• , upabrÅ«h
janakÄ• nubhÄ• vÄ• nurÅ«paá¹ƒ pariposakaciratarappabandhÄ• honti, taá¹ƒ upatthambhal
kusalaphalaá¹ƒ, akusalaphalaá¹ƒ vÄ• yena paccanÄ«kabhÅ«tena rogadhÄ• tuvisamatÄ• d
taá¹ƒ upapÄ«á¸·akaá¹ƒ. yena pana kammunÄ• janakasÄ• matthiyavasena ciratarappabanc
phalavicchedakapaccayuppattiyÄ• upahaÃ±Ã±ati vicchijjati, taá¹ƒ upaghÄ• takanti.

ettha ca keci appÄ• bÄ• dhadÄ«ghÄ• yukatÄ• saá¹ƒvattanavasena dutiyassa kusalabhÄ• v
bavhÄ• bÄ• dhaappÄ• yukatÄ• saá¹ƒvattanavasena pacchimÄ• naá¹ƒ dvinnaá¹ƒ akusalabh
bhÅ«ridattÄ• dÄ«naá¹ƒ pana nÄ• gÄ• dÄ«naá¹ƒ, ito anuppadinnayÄ• panakapetÄ• naÃ±ca
upatthambhanÅ«papÄ«á¸·anÅ«paghÄ• takÄ• ni kammÄ• ni santÄ«ti catunnampi kusalÄ• ku
kiÃ±cÄ• pi kammÄ• naá¹ƒ kammantaraÃ±ceva vipÄ• kantaraÃ±ca buddhÄ• naá¹ƒ kammavi
yÄ• thÄ• vasarasato pÄ• kaá¹-aá¹ƒ hoti. buddhÄ• veá¹‡ikaÃ±hetaá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ
ekadesato jÄ• nitabbaá¹ƒ. na hi sabbena sabbaá¹ƒ ajÄ• nantassa paccayapariggaho paripÅ
pariggahaá¹ƒ sandhÄ• ya "iti ima" ntiÄ• di vuttaá¹ƒ. yÄ• disehi paccayehi paccuppanne add
nÄ• marÅ«passa pavatti, tÄ• diseheva itarasmimpi addhadvayeti evaá¹ƒ yathÄ• atÄ«tÄ• nÄ
dassetuá¹ƒ __ "yathÄ• ida" _ntiÄ• di vuttaá¹ƒ. addhattayepi kiriyÄ• kiriyÄ• phalamattatÄ• da
codanÄ• ya. __itÄ« kammaÃ±cevÄ• _tiÄ• dinÄ• vuttassevatthassa nigamanavasena vuttaá
pahiyyatÄ«_ti tassevaá¹ƒ samanupassato yÄ• sÄ• pubbantÄ• dayo Ä• rabbha "ahosiá¹ƒ n
pavattÄ• vicikicchÄ• pahiyyati.

1246-8__._ pahÄ«nÄ• ya pana tÄ• ya sabbabhavayonigatiá¹-hitisattÄ• vÄ• sesu hetuphalas
pavattanÄ• marÅ«pamattameva khÄ• yati. tenevÄ• ha __ "hetuphalassa sambandhavasene
kÄ• raá¹‡asÄ• maggiyaá¹ƒ dÄ• nÄ• dÄ«hi sÄ• dhitakiriyÄ• ya pavattamÄ• nÄ• ya kÄ• raá¹‡
"kÄ• raá¹‡ato uddhaá¹ƒ kÄ• raá¹‡aá¹ƒ na ca passatÄ«" _ti. pÄ• ka ... pe0 ... paá¹-ivedakaá¹
sambandho. __pÄ• kapaá¹-ivedaka_nti vipÄ• kavindakaá¹ƒ. evaá¹ƒ apassanto pana kÄ• raa
vipÄ• kappavattiyÄ• sati paá¹-isaá¹ƒvedakoti samaÃ±Ã±Ä• matteneva paá¹‡á¸• itÄ• vohar
sammappaÃ±Ã±Ä• ya passati. __suddhadhammÄ• _ti kenaci sattena vÄ• puggalena vÄ• a
evaá¹ƒvidhaá¹ƒ etaá¹ƒ dassanaá¹ƒ sammadassanaá¹ƒ, aviparÄ«tadassananti attho.

<1249> __bÄ«jarukkhÄ• dikÄ• naá¹ƒ vÄ• _ti yathÄ• bÄ«jato rukkho, rukkhato bÄ«janti eva
kÄ• raá¹‡aparamparagavesane anÄ• dikÄ• likattÄ• bÄ«jarukkhasantÄ• nassa pubbÄ• koá
vipÄ• ko, vipÄ• kapaccayÄ• kammanti pariyesane anÄ• dikÄ• likattÄ• kammavipÄ• kasant
paÃ±Ã±Ä• yati. __Ä• di_-saddena "kukkuá¹-iyÄ• aá¹‡á¸• aá¹ƒ, aá¹‡á¸• ato kukkuá¹-Ä«, pur
nti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

1250-3__._ __anÄ• gatepi_ \Be II 322/ __saá¹ƒsÄ• re_ti yathÄ• atÄ«te, evaá¹ƒ anÄ• gatep
paá¹-ipÄ• á¹-Ä«tiÄ• dinÄ• vuttasaá¹ƒsÄ• re sati. __appavatti na dissatÄ«_ti kammato vipÄ•

kammanti anÄ• gate kÄ• riyaparamparÄ• ya gavesiyamÄ• nÄ• ya aparikkhÄ«á¹‡asaá¹ƒyoja
appavattanaá¹ƒ na dissati, pavattati evÄ• ti attho. hetuphalasambandhavasena pavattamÄ•
koá¹-i na paÃ±Ã±Ä• yatÄ«" ti vacanena kÄ• raá¹‡e Ä• dissa abhÄ• vo vutto, "appavatti na d
phalassa avasÄ• nÄ• bhÄ• vo vuttoti. __etamattha_nti "kammassa kÄ• rako natthÄ«" tiÄ• d
__asayaá¹ƒvasÄ«_ti na sayaá¹ƒvasino, micchÄ• bhinivesaparavasÄ• ti attho. __aÃ±Ã±ama
itarÄ«taraviruddhÄ• diá¹-á¹-hiyo vÄ• diá¹-á¹-hiyÄ• vÄ• aÃ±Ã±amaÃ±Ã±ena saha virodhin
gambhÄ«raÃ±Ä• á¹‡agocaratÄ• ya __gambhÄ«raá¹ƒ_. tathÄ• __nipuá¹‡aá¹ƒ_. sattasuÃ±Ã
aÃ±Ã±amaÃ±Ã±asabhÄ• vasuÃ±Ã±atÄ• ya ca __suÃ±Ã±aá¹ƒ. paccaya_nti nÄ• marÅ«pass
tappaccayapaá¹-ivedheneva ca sabbaá¹ƒ paá¹-ividdhaá¹ƒ hotÄ«ti.

1254-6__._ __kammaá¹ƒ natthi vipÄ• kamhÄ«_ti kuá¹-á¹-Ä• dÄ«su rajÄ• di viya vipÄ• ke sa
kammaá¹ƒ natthi. __pÄ• ko kamme na vijjatÄ«_ti tathÄ• kamme santiá¹-á¹-hamÄ• no vipÄ•
yathÄ• vuttamevatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ "yathÄ• na sÅ«riye" _tiÄ• di vuttaá
sÅ«riyakantamaá¹‡imhi. __na tesaá¹ƒ bahi so atthÄ«_ti te muÃ±citvÄ• tehi bahi so aggi na
__sambhÄ• rehÄ«_ti samaá¹…gÄ«bhÅ«tehi Ä• tapÄ• dÄ«hi tÄ«hi kÄ• raá¹‡ehi. __na anto
heá¹-á¹-hÄ• vuttampi upamÄ• nigamanatthaá¹ƒ punapi vuttanti daá¹-á¹-habbaá¹ƒ.

1257-8__._ yadi hetu, phalaÃ±ca aÃ±Ã±amaÃ±Ã±arahitaá¹ƒ, kathaá¹ƒ hetuto phalaá¹ƒ nibb
"kammaÃ±cakho upÄ• dÄ• yÄ• " _ti. na kevalaá¹ƒ kammaphalameva suÃ±Ã±aá¹ƒ katturahi
kÄ• rakarahitanti \Be II 323/ dassetuá¹ƒ __ "na hettha devo" _tiÄ• digÄ• thÄ• vuttÄ• . __het
ekena hetunÄ• ekassa, anekassa vÄ• phalassa anibbattito hetusamÅ«hanimittaá¹ƒ, sambl
paccayÄ• dhivacananti hetupaccayanimittanti attho.

<1259> __addhÄ• su taritvÄ• kaá¹…kha_nti tÄ«su addhÄ• su soá¸·asavidhaá¹ƒ kaá¹…kha
kevalametaá¹ƒ soá¸·asavidhameva kaá¹…khaá¹ƒ vitarati, atha kho "satthari kaá¹…khatÄ«" t
(Dhs 1123; Vibh 915) aá¹-á¹-havidhaá¹ƒ kaá¹…khampi pajahati. tathÄ• hettha buddho dhar
kaá¹…khÄ• ya gocarabhÅ«tÄ• lokiyÄ• dhammÄ• adhippetÄ• . na hi lokuttaradhamme Ä•
sakkonti. __pubbanto_ti atÄ«tÄ• khandhÄ• yatanadhÄ• tuyo, __aparanto_ti anÄ• gatÄ• , __
tadubhayaá¹ƒ, addhÄ• paccuppannaá¹ƒ vÄ• tadubhayabhÄ• gayuttattÄ• . paá¹-iccasamupp
aá¹-á¹-hamo kaá¹…khÄ• visayo nÄ• marÅ«pamattaá¹ƒ, idappaccayatÄ• -ggahaá¹‡ena pana
soá¸·asavatthukÄ• ya pahÄ«nÄ• ya aá¹-á¹-havatthukÄ• kaá¹…khÄ• appatiá¹-á¹-hÄ• va hot
dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• nipi vikkhambhanti diá¹-á¹-hekaá¹-á¹-hattÄ• vicikicchÄ• ya. y
samucchijjamÄ• nÄ• vicikicchÄ• ya saddhiá¹ƒyeva samucchijjati, evaá¹ƒ vicikicchÄ• vikkha
diá¹-á¹-hiyÄ• saddhiá¹ƒyeva vikkhambhÄ«yati. attÄ• bhinivesÅ«panissayÄ• hi "ahosiá¹ƒ nu
ntiÄ• dinayappavattÄ• (MN I 18; SN I 2.20; Nidd I 174) soá¸·asavatthukÄ• kaá¹…khÄ• , sÄ
pubbantÄ• divatthubhÄ• vena vuttÄ• , attÄ• bhinivesavatthukÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-hi
buddhÄ• divatthukÄ• ca tadekaá¹-á¹-hÄ• ti. __uá¹-á¹-hita_nti uppajjitvÄ• á¹-hitaá¹ƒ.

1260-2__._ __kaá¹…khÄ• vitaraá¹‡aá¹ƒ_ \Be II 324/ __nÄ• mÄ• _ti yathÄ• vuttakaá¹…khÄ•
kaá¹…khÄ• vitaraá¹‡aá¹ƒ nÄ• ma. na kevalaá¹ƒ kaá¹…khÄ• vitaraá¹‡aá¹ƒ nÄ• ma, __dham
yathÄ• bhÅ«taÃ±Ä• á¹‡antipi sammÄ• dassanantipi_ idaá¹ƒ samudÄ«ritaá¹ƒ. ettha ca dhar
dhammÄ• , tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti á¹-hiti, dhammÄ• naá¹ƒ á¹-hi
_ paccayadhammÄ• . atha vÄ• __dhammo_ti kÄ• raá¹‡aá¹ƒ "dhammapaá¹-isambhidÄ• " ti
dhammassa á¹-hitisabhÄ• vo, dhammato ca aÃ±Ã±o sabhÄ• vo natthÄ«ti paccayadhammÄ
dhammaá¹-á¹-hitiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ_. saá¹…khÄ• rÄ• n
aniccatÄ• di __yathÄ• bhÅ«taá¹ƒ, _ tattha Ã±Ä• á¹‡anti __yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ_. sa
__sammÄ• dassanaá¹ƒ_. __laddhappatiá¹-á¹-ho_ti sÄ• sane patiá¹-á¹-hÄ• nÄ• ma ariyama
anadhigatopi tadadhigamupÄ• yapaá¹-ipattiyaá¹ƒ á¹-hitattÄ• laddhappatiá¹-á¹-ho viya hotÄ«
"laddhappatiá¹-á¹-ho" ti vutto. tatoyeva __cÅ«á¸·ako sotÄ• panno, _ lokiyÄ• hi sÄ«lasamÄ•
samannÄ• gatattÄ• uttari appaá¹-ivijjhanto sotÄ• panno viya niyato, sugatiparÄ• yaá¹‡o ca
cÅ«á¸·asotÄ• panno. sotÄ• panno hi khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• toti. atha vÄ• laddha
kaá¹…khÄ• vitaraá¹‡avisuddhisamadhigamena. sappaccayanÄ• marÅ«padassanena hi san
viniddhutaahetukavisamahetuvÄ• do yathÄ• sakapaccayeheva dhammappavattiá¹ƒ Ã±atvÄ
laddhappatiá¹-á¹-ho nÄ• ma hotÄ«ti. nÄ• marÅ«pavavatthÄ• nena dukkhasaccaá¹ƒ, dhamm
samudayasaccaá¹ƒ, tasseva aparabhÄ• ge aniccato manasikÄ• rÄ• dividhinÄ• maggasacc
dukkhabhÄ• vaá¹ƒ disvÄ• tassa appavatte nirodhe ekaá¹ƒseneva ninnajjhÄ• sayatÄ• ya lok
catunnaá¹ƒ ariyasaccÄ• naá¹ƒ adhigatattÄ• apÄ• yesu abhabbuppattiko, sotÄ• pannabhÅ«
hotÄ«ti cÅ«á¸·asotÄ• panno nÄ• mÄ• ti vuttaá¹ƒ __ "sotÄ• panno_ \Be II 325/ __hi cÅ«á¸·ak
yasmÄ• evaá¹ƒ mahÄ• nisaá¹ƒsametaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tasmÄ• sapaÃ±Ã±o attano hitÄ•
samannÄ• gato. tenÄ• ha __ "atthakÄ• mo" _ti.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

kaá¹…khÄ• vitaraá¹‡avisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimo paricchedo

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

<1263> idÄ• ni kaá¹…khÄ• vitaraá¹‡avisuddhiyÄ• anantaraá¹ƒ uddiá¹-á¹-hÄ• ya
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiyÄ• niddesakkamo anuppatto, sÄ• pana yasmÄ
sati hoti, obhÄ• sÄ• dayo ca udayabbayaÃ±Ä• á¹‡e sambhavanti, udayabbayaÃ±Ä• á¹‡aÃ±
sati uppajjati, tassa ca kalÄ• pasammasanaá¹ƒ Ä• di. taÃ±hi atÄ«tÄ• dibhedabhinnÄ• naá¹ƒ
saá¹…khipitvÄ• vavatthÄ• navasena pavattanato Ä• dikammikassa sukarasammasanaá¹ƒ,

abhiyogaá¹ƒ karontena kamato taá¹ƒ sampÄ• detabbanti dassetuá¹ƒ __ "kalÄ• pasammasa
atha vÄ• dvinnaá¹ƒ visuddhÄ«namantare kalÄ• pasammasanaá¹ƒ hoti, taÃ±ca kho dvÄ«su
saá¹…gahetabbaá¹ƒ, maggÄ• maggaÃ±Ä• á¹‡assa ca Ä• dibhÅ«tattÄ• tatthevassa saá¹…
saá¹…gahitukÄ• matÄ• ya vuttaá¹ƒ __ "kalÄ• pasammasanenevÄ• " _tiÄ• di. keci pana kalÄ
ekavisuddhiyampi na antogadhanti taá¹ƒ anÄ• masitvÄ• va vipassanÄ• cÄ• raá¹ƒ vaá¹‡á¹‡e
__kalÄ• pasammasanenevÄ• _ti atÄ«tÄ• dibhedabhinnÄ• naá¹ƒ \Be II 326/ dhammÄ• naá¹ƒ
vavatthÄ• navasena kalÄ• pato, kalÄ• pÄ• naá¹ƒ vÄ• sammasanena maggÄ• maggaÃ±Ä•
karaá¹‡Ä«yo_. atha vÄ• bhummatthe karaá¹‡aniddesavasena kalÄ• pasammasane yogo k
"kalÄ• pasammasaneneva yogo karaá¹‡Ä«yo" ti vatvÄ• pi taá¹ƒ pana __visuddhimaggato_
ganthavitthÄ• raparihÄ• ratthaá¹ƒ idha na dassitanti.

<1264> __paccuppannassa dhammassÄ• _ti santatipaccuppannassa, khaá¹‡apaccuppann
khaá¹‡apaccuppannassa udayavayaá¹ƒ duppariggahaá¹ƒ, tasmÄ• santatipaccuppannavas
udayabbayÄ• nupassanaá¹ƒ kÄ• tabbaá¹ƒ. __nibbattÄ«_ti dvinnaá¹ƒ paccuppannÄ• naá¹ƒ
ca khaá¹‡anibbatti ca. __vipariá¹‡Ä• mo_ti vinÄ• so.

<1265> __anupassanÄ• pi Ã±Ä• á¹‡a_nti yÄ• udayassa ca vayassa ca anupassanÄ• , sÄ•
sammÄ• sambuddhena desitaá¹ƒ. tatrÄ• yaá¹ƒ pÄ• á¸·i -

"kathaá¹ƒ paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• u
jÄ• taá¹ƒ rÅ«paá¹ƒ paccuppannaá¹ƒ, tassa nibbattilakkhaá¹‡aá¹ƒ udayo. vipariá¹‡Ä• malak
anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. jÄ• tÄ• vedanÄ• ... pe0 ... saÃ±Ã±Ä• . saá¹…khÄ• rÄ• . viÃ±
cakkhuá¹ƒ ... pe0 ... jÄ• tÄ• bhavo paccuppanno, tassa nibbattilakkhaá¹‡aá¹ƒ udayo. vipari
vayo. anupassanÄ• Ã±Ä• á¹‡a" nti (Paá¹-is I 49).

ettha pana udayadassanaá¹ƒ yÄ• vadeva khayadassananti vayadassanassa padhÄ• nataá
"vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• " ti vatvÄ• taá¹ƒ pana vayadassanaá¹ƒ udayadass
"udayabbayÄ• nupassane Ã±Ä• á¹‡a" nti.

1266-8__._ __pubbe_ \Be II 327/ __uppattito_ti jananato pubbe anuppannassÄ• ti vuttaá¹ƒ
vÄ• natthi, _ yato Ä• gaccheyya uppajjamÄ• naá¹ƒ aladdhattabhÄ• vassa sabbena sabbaá
__ "tathÄ• uppajjato" _tiÄ• di. yathÄ• anÄ• gate addhÄ• ne ime dhammÄ• sabbena sabba
addhÄ• nanti dassento __ "tathÄ• nirujjhamÄ• nassÄ• " _tiÄ• diá¹ƒ vatvÄ• avijjamÄ• nÄ• n
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ hetupaccayasamavÄ• ye uppÄ• do, uppajjitvÄ• ca sabbaso
samudÄ• yagataá¹ƒ tadekadesabhÅ«tÄ• ya upamÄ• ya vibhÄ• vetuá¹ƒ imasmiá¹ƒ á¹-hÄ• n
723) vÄ«á¹‡Å«pamÄ• Ä• gatÄ• . sÄ• idhÄ• pi Ä• haritvÄ• vattabbÄ• ti adhippÄ• yena __
_tiÄ• dimÄ• ha. __etassatthassÄ• _ti avijjamÄ• nÄ• naá¹ƒyeva uppÄ• do, uppannÄ• naÃ±c
atthassa pakÄ• sane. __vÄ«á¹‡Å«pamÄ• _ti vÄ«á¹‡Ä• vasena Ä• gatÄ• upamÄ• . sÄ• pa

vÄ«á¹‡Ä• ya vÄ• diyamÄ• nÄ• ya uppannassa saddassa neva uppattito pubbe sannicayo a
sannicayato Ä• gato. na nirujjhamÄ• nassa disÄ• vidisÄ• gamanaá¹ƒ atthi, na niruddho katt
tiá¹-á¹-hati, atha kho vÄ«á¹‡aÃ±ca vÄ«á¹‡avÄ• danaÃ±ca purisassa ca tajjaá¹ƒ vÄ• yÄ• ma
sambhoti, hutvÄ• paá¹-iveti, evaá¹ƒ sabbepi rÅ«pÄ• rÅ«padhammÄ• ahutvÄ• sambhonti,

1269-70__._ evaá¹ƒ saá¹…khepato udayabbayamanasikÄ• ravidhiá¹ƒ dassetvÄ• puna yÄ•
udayabbayaÃ±Ä• á¹‡assa vibhaá¹…ge "avijjÄ• samudayÄ• rÅ«pasamudayo" ti (Paá¹-is I 5
rÅ«pakkhandhassa udayaá¹ƒ passati, "taá¹‡hÄ• samudayÄ• ... pe0 ... kammasamudayÄ•
Ä• hÄ• rasamudayÄ• rÅ«pasamudayo" ti (Paá¹-is I 50) paccayasamudayaá¹-á¹-hena rÅ«pa
nibbattilakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa udayaá¹ƒ passati, rÅ«pakkhandhassa
paÃ±ca lakkhaá¹‡Ä• ni passati. "avijjÄ• nirodhÄ• rÅ«panirodho" ti (Paá¹-is I 50) paccayanir
rÅ«pakkhandhassa vayaá¹ƒ passati, "taá¹‡hÄ• nirodhÄ• ... pe0 ... kammanirodhÄ• ... pe0
rÅ«panirodho" ti (Paá¹-is I 50) paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ passa
vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa vayaá¹ƒ passati, rÅ«pakkhand
imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati. tathÄ• "avijjÄ• samudayÄ• vedanÄ• samudayo" ti
paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ passati, "taá¹‡hÄ• samuday
... pe0 ... phassasamudayÄ• vedanÄ• samudayo" ti (Paá¹-is I 50) paccayasamudayaá¹-á¹-h
udayaá¹ƒ passati, nibbattilakkhaá¹‡aá¹ƒ passanto vedanÄ• kkhandhassa udayaá¹ƒ passati,
udayaá¹ƒ passanto imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati. "avijjÄ• nirodhÄ• ... pe0 ... taá¹
... kammanirodhÄ• ... pe0 ... phassanirodhÄ• vedanÄ• nirodho" ti (Paá¹-is I 50) paccayanir
vedanÄ• kkhandhassa vayaá¹ƒ passati, vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi vedanÄ•
vedanÄ• kkhandhassa vayaá¹ƒ passanto imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati, vedanÄ•
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhÄ• naá¹ƒ. ayaá¹ƒ pana viseso - viÃ±Ã±Ä• á
"nÄ• marÅ«pasamudayÄ• nÄ• marÅ«panirodhÄ• " ti.

evaá¹ƒ __ekekassa khandhassa udayabbayadassane_ dasa dasa katvÄ• samapaÃ±Ã±Ä•
tesaá¹ƒ vasenapi "evampi rÅ«pasamudayo, evampi rÅ«pavayo, evampi rÅ«paá¹ƒ udeti, eva
paccayato ceva khaá¹‡ato ca vitthÄ• rena ca manasikÄ• ravidhiá¹ƒ dassetuá¹ƒ __ "tasseva
Ä• raddhaá¹ƒ. tattha __avijjÄ• samudayÄ• _ti avijjÄ• ya uppÄ• dÄ• \Be II 329/, atthibhÄ• vÄ
nirodhaviruddho hi uppÄ• do atthibhÄ• vo hoti, tasmÄ• purimabhavasiddhÄ• ya avijjÄ• ya s
rÅ«pasamudayo rÅ«passa uppÄ• do hotÄ«ti attho. __Ä• di_-saddasaá¹…gahitesu "taá¹‡hÄ
kammasamudayÄ• rÅ«pasamudayo, Ä• hÄ• rasamudayÄ• rÅ«pasamudayo" ti ca, tathÄ•
rÅ«panirodho, taá¹‡hÄ• nirodhÄ• . kammanirodhÄ• . Ä• hÄ• ranirodhÄ• rÅ«panirodho" ti ca
atÄ«takÄ• likÄ• ni tesaá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tÄ• ni upÄ• dÄ• nÄ• dÄ«nipi gahitÄ•

pavattipaccayesu kabaá¸·Ä«kÄ• rÄ• hÄ• rassa balavatÄ• ya so eva gahito "Ä• hÄ• rasamu
gahite pavattipaccayatÄ• sÄ• maÃ±Ã±ena utucittÄ• nipi gahitÄ• neva hontÄ«ti catusamuá¹-
paccayato udayadassanaá¹ƒ vibhÄ• vitamevÄ• ti daá¹-á¹-habbaá¹ƒ. avijjÄ• taá¹‡hÅ«panissa

rÅ«pakÄ• yassa nibbatti, asati ca avijjÅ«panissayÄ• ya bhavanikantiyÄ• jÄ• tiyÄ• asambha
rÅ«passa avijjÄ• taá¹‡hÅ«panissayatÄ• , evaá¹ƒ vedanÄ• dÄ«nampi daá¹-á¹-habbÄ• . Ä• h
posako kabaá¸·Ä«kÄ• rÄ• hÄ• rassa adhippetattÄ• , kÄ• maá¹ƒ yathÄ• dhiá¹-á¹-hÄ• nattÄ•
ukkaá¹-á¹-haniddesena vÄ• Ä• hÄ• raggahaá¹‡aá¹ƒ. __avijjÄ• nirodhÄ• _ti aggamaggaÃ±Ä
anuppÄ• danirodhato anÄ• gatassa rÅ«passa anuppÄ• danirodho hoti paccayÄ• bhÄ• ve a
kammanirodho" ti etthÄ• pi eseva nayo. __Ä• hÄ• ranirodhÄ• _ti pavattipaccayassa kabaá¸·
__rÅ«panirodho_ti taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa abhÄ• vo hotÄ«ti. sesaá¹ƒ heá¹-á¹-hÄ•
veditabbaá¹ƒ \Be II 330/. ayaá¹ƒ pana viseso - "phuá¹-á¹-ho vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ
cetetÄ«ti (SN II 4.93), phassapaccayÄ• vedanÄ• , cakkhusamphassajÄ• vedanÄ• , saÃ±Ã
phasso vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• naá¹ƒ pavattipaccayo, tannirodhÄ• c
mahÄ• padÄ• namahÄ• nidÄ• nasuttesu, abhidhamme ca aÃ±Ã±amaÃ±Ã±apaccayavÄ• re
(DN II 57, 97; Kv 719) vacanato nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡assa pavattipaccayo, tanniro
vuttaá¹ƒ "phassasamudayÄ• vedanÄ• samudayo" tiÄ• di.

<1271> __dasa dasÄ• _ti rÅ«pakkhandhassa udayadassane avijjÄ• taá¹‡hÄ• kammaá¹ƒ
paccayÄ• naá¹ƒ atthitÄ• saá¹…khatalakkhaá¹‡Ä• ni ceva rÅ«passa nibbattilakkhaá¹‡aÃ±cÄ
lakkhaá¹‡Ä• ni, vayadassane avijjÄ• dÄ«naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ anuppÄ• danir
cÄ• ti imÄ• ni paÃ±ca lakkhaá¹‡Ä• nÄ«ti rÅ«pakkhandhassa dasa lakkhaá¹‡Ä• ni, tathÄ• v
catunnaá¹ƒ cattÄ• lÄ«sa lakkhaá¹‡Ä• nÄ«ti evaá¹ƒ samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni honti
lakkhaá¹‡Ä• nÄ«" _ti. lakkhaá¹‡aá¹-á¹-ho pana tesaá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ atthitÄ•
aá¹-á¹-ha lakkhÄ«yati etehi rÅ«pÄ• dÄ«naá¹ƒ udayo ca vayo cÄ• ti lakkhaá¹‡Ä• ni. catunna
atthitÄ• hi rÅ«pÄ• diudayo lakkhÄ«yati, anuppÄ• danirodhaaccantanirodhehi vayo, nibbattiv
saá¹…khatalakkhaá¹‡Ä• nevÄ• ti. __dhamme samanupassatÄ«_ti rÅ«pÄ• dike dhamme ud
ettha ca keci tÄ• va Ä• hu "arÅ«pakkhandhÄ• naá¹ƒ udayabbayadassanaá¹ƒ addhÄ• santat
ti, tesaá¹ƒ matena khaá¹‡ato udayabbayadassanameva na siyÄ• . apare panÄ• hu "paccay
atÄ«tÄ• divibhÄ• gaá¹ƒ anÄ• masitvÄ• sabbasÄ• dhÄ• raá¹‡ato \Be II 331/ avijjÄ• dipacca
labbhamÄ• nataá¹ƒ passati, na uppÄ• daá¹ƒ. avijjÄ• diabhÄ• ve ca tassÄ• asambhavaá¹ƒ
bhaá¹…gakkhaá¹‡ato. udayabbayassa dassane paccuppannÄ• naá¹ƒ uppÄ• daá¹ƒ, bhaá¹…
ayuttaá¹ƒ. santativasena hi rÅ«pÄ• rÅ«padhamme udayabbayato manasi karontassa anukk
balappattakÄ• le Ã±Ä• á¹‡assa tikkhavisadabhÄ• vappattiyÄ• khaá¹‡ato udayabbayÄ• upa

1272-5__._ ayaÃ±hi paá¹-hamaá¹ƒ paccayato udayabbayaá¹ƒ manasi karonto pacchÄ• avi
vissajjetvÄ• udayabbayavante khandhe gahetvÄ• tesaá¹ƒ paccayato udayabbayadassana
udayabbayaá¹ƒ manasi karoti. tassa yadÄ• Ã±Ä• á¹‡aá¹ƒ tikkhaá¹ƒ visadaá¹ƒ hutvÄ• pava
rÅ«pÄ• rÅ«padhammÄ• khaá¹‡e khaá¹‡e uppajjantÄ• , bhijjantÄ• ca hutvÄ• upaá¹-á¹-hah
"evaá¹ƒ rÅ«pudayo hotÄ«" _tiÄ• di. tattha __evaá¹ƒ rÅ«pudayo_ti evaá¹ƒ vuttanayena avijjÄ
taá¹‡hÄ• samudayÄ• ... pe0 ... kamma ... pe0 ... Ä• hÄ• rasamudayÄ• pi rÅ«passa sambha
evaá¹ƒ vuttanayeneva avijjÄ• nirodhÄ• ... pe0 ... taá¹‡hÄ• nirodhÄ• ... pe0 ... kamma ... pe

Ä• hÄ• ranirodhÄ• rÅ«passa vayo anuppÄ• doti ayaá¹ƒ paccayato vitthÄ• rena manasikÄ•
rÅ«pampÄ«_ti evaá¹ƒ samudayato kammasamuá¹-á¹-hÄ• narÅ«pampi Ä• hÄ• rautucittasan
uppajjati nibbattati. __evaá¹ƒ rÅ«paá¹ƒ tu vetÄ«_ti kammasamuá¹-á¹-hÄ• narÅ«pampi
Ä• hÄ• rautucittasamuá¹-á¹-hÄ• narÅ«pampi evaá¹ƒ veti nirujjhatÄ«ti ayaá¹ƒ khaá¹‡ato vitth
tena vuttaá¹ƒ __ "evaá¹ƒ paccayatopettha khaá¹‡ato udayabbaya" _nti. __sabbadhammÄ•
ime dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventi. yathÄ• paccuppanne, evaá¹ƒ atÄ«
atÄ«tÄ• didhammÄ• naá¹ƒ dvedhÄ• udayabbayaá¹ƒ passato saccapaá¹-iccasamuppÄ• dan
pÄ• kaá¹-Ä• honti. tassevaá¹ƒ pÄ• kaá¹-Ä«bhÅ«tasabbadhammasabhÄ• vassa "evaá¹ƒ kira
anuppannapubbÄ• uppajjanti, uppannÄ• nirujjhantÄ«" ti niccanavÄ• va hutvÄ• saá¹…khÄ•
kevalaÃ±ca niccanavÄ• va, udake daá¹‡á¸• akena katalekhÄ• viya, Ä• ragge á¹-hapitasÄ•
viya ca parittakÄ• laá¹-á¹-hÄ• yino upaá¹-á¹-hahanti. tenÄ• ha __ "udake daá¹‡á¸• arÄ• jÄ«v
daá¹‡á¸• arÄ• jiÄ• dayova kiÃ±cÄ• pi uttaruttariatiparittaá¹-á¹-hÄ• yibhÄ• vanidassanatthaá¹
dandhanirodhÄ• eva nidassitÄ• , tatopi lahutaranirodhattÄ• saá¹…khÄ• rÄ• naá¹ƒ. tathÄ•
devaputtÄ• naá¹ƒ heá¹-á¹-hupariyena parimukhaá¹ƒ dhÄ• vantÄ• naá¹ƒ sirasi, pÄ• de ca
baddhakhuradhÄ• rÄ• sannipÄ• tatopi sÄ«ghataro rÅ«panirodho vutto, pageva arÅ«padhan
parittatarakÄ• laá¹-á¹-hÄ• yino ca upaá¹-á¹-hahanti, atha kho asÄ• rÄ• pi khÄ• yantÄ«ti Ä• h
tattha maá¹‡á¸• alÄ• kÄ• rena Ä• vijjhiyamÄ• naá¹ƒ alÄ• tameva __alÄ• tacakkaá¹ƒ_. mant
indajÄ• lÄ• dikÄ• mÄ• yÄ• .

1276-7__._ __ettÄ• vatÄ• _ti yvÄ• yaá¹ƒ kalÄ• pasammasananiyojanato paá¹-á¹-hÄ• ya yÄ•
bhÄ• vanÄ• vidhi Ä• raddho, ettÄ• vatÄ• bhÄ• vanÄ• vidhÄ• nena kalÄ• pasammasanamp
parikammanti. udayabbayadassanaá¹ƒ Ã±Ä• á¹‡anti sambandho. __lakkhaá¹‡Ä• nica ... pe
vayadhammameva uppajjati, uppannaÃ±ca vayaá¹ƒ upetÄ«ti iminÄ• Ä• kÄ• rena samapaÃ
paá¹-ivijjhitvÄ• á¹-hitaá¹ƒ. adhunÄ• uppannaá¹ƒ na tÄ• va balappattanti Ä• ha __ "taruá¹‡a
kalÄ• pasammasanÄ• divasena pavattasammasanaá¹ƒ nippariyÄ• yena vipassanÄ• samaÃ
udayabbayÄ• nupassanÄ• divasena pavattameva labhatÄ«ti Ä• ha __ "yassa cÄ• " _tiÄ• di.

1278-80__._ athassa imÄ• ya taruá¹‡avipassanÄ• ya vipassantassa dasa vipassanupakkile
Ä• ha \Be II 333/ __ "vipassanÄ• yÄ• " _tiÄ• di. __etÄ• yÄ• _ti udayabbayÄ• nupassanÄ• sa
taruá¹‡avipassanÄ• ya, na bhaá¹…gÄ• nupassanÄ• disaá¹…khÄ• tÄ• ya taruá¹‡avipassanÄ
nibbidÄ• nupassanÄ• disaá¹…khÄ• tÄ• ya balavavipassanÄ• yÄ• ti attho. na hi tadÄ• vipas
__vipassakassÄ• _ti ca vipassakassevÄ• ti eva-kÄ• ro luttaniddiá¹-á¹-ho. teneva vakkhati
"sampattapaá¹-ivedhassÄ• " tiÄ• di. diá¹-á¹-higgÄ• hÄ• divatthubhÄ• vena vipassanaá¹ƒ upa
__upakkilesÄ• _. sampatto catusaccaphalapaá¹-ivedho yena so __sampattapaá¹-ivedho, _ s
aÃ±Ã±ataro hotÄ«ti Ä• ha __ "sotÄ• pannÄ• dino" _ti. __apicÄ• _ti ayaá¹ƒ vakkhamÄ• nasa
ukkaá¹-á¹-haniddesavasena vuttaá¹ƒ balavavipassanÄ• pattassÄ• pi anuppajjanato. __samp
balavipassanÄ• pattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sopi hi paá¹-ivedhappattiyÄ• Ä• sannÄ• raha
sampattapaá¹-ivedho nÄ• ma hoti. evaÃ±ca sati __apicÄ• _ti vuttasamuccayattho hoti. atha

vuttasamuccayattho. __ca_-saddo avuttasamuccayattho. tena nikkhittakammaá¹-á¹-hÄ• naá
vipassanaá¹ƒ Ä• rabhitvÄ• antarÄ• vosÄ• naá¹ƒ Ä• pannassÄ• pi vipassanupakkilesÄ• na
__vippaá¹-ipannassÄ• _ti sÄ«lavipattiÄ• divasena yathÄ• tathÄ• vippaá¹-ipannakassa, gar
attho. atha vÄ• __vippaá¹-ipannassÄ• _ti vipassanÄ• bhÄ• vanÄ• saá¹…khÄ• tÄ• ya samm
virahitapaá¹-ipattikassa.

<1281> vipassanÄ• paá¹-ipattiyeva hi sasambhÄ• rÄ• pubbabhÄ• ge sammÄ• paá¹-ipatti,
tenevassa visuddhipakkhe __ "sammÄ• va paá¹-ipannassÄ• " _ti vuttaá¹ƒ. sÄ• ca nikkhitta
imasmiá¹ƒ pakkhe nikkhittakammaá¹-á¹-hÄ• nopi iminÄ• va saá¹…gahito hotÄ«ti. __sammÄ
heá¹-á¹-hÄ• vuttavidhÄ• nena sammÄ• eva paá¹-ipannassa, na vippaá¹-ipannassa vÄ• nik
vÄ• . __yuttayogassÄ• _ti yuttena yogena, Ã±Ä• á¹‡ena vÄ• bhÄ• vanamanuyuÃ±janasÄ«
samathavasenÄ• pi hotÄ«ti tannivattanatthamÄ• ha __ "sadÄ• vipassakassevÄ• " _ti. __up
eva-kÄ• ro sambandhitabbo, tena na nuppajjantÄ«ti attho. aÃ±Ã±athÄ• maggÄ• maggaÃ±Ã
__kirÄ• _ti anussutiyaá¹ƒ. sÄ• panesÄ• anussuti pÄ• á¸·ivaseneva Ä• gatÄ• ti daá¹-á¹-hab

"kathaá¹ƒ dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ hoti? aniccato manasikaroto obhÄ• s
obhÄ• saá¹ƒ Ä• vajjeti, tato vikkhepo uddhaccaá¹ƒ, tena uddhaccena viggahitamÄ• naso an
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. dukkhato ... pe0 ... anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• b
tathÄ• aniccato manasikaroto Ã±Ä• á¹‡aá¹ƒ uppajjati ... pe0 ... pÄ«ti passaddhi sukhaá¹ƒ a
upaá¹-á¹-hÄ• naá¹ƒ upekkhÄ• nikanti uppajjati, nikanti dhammoti nikantiá¹ƒ Ä• vajjeti, tato v
uddhaccaá¹ƒ, tena uddhaccena viggahitamÄ• naso aniccato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ
dukkhato ... pe0 ... anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«" ti (Pa

<1282> idÄ• ni tesaá¹ƒ obhÄ• sÄ• dÄ«naá¹ƒ sarÅ«pavibhÄ• vanatthaá¹ƒ tesu uppannesu
upakkilissanÄ• kÄ• raÃ±ca dassetuá¹ƒ __ "vipassanÄ• yÄ• " _tiÄ• di vuttaá¹ƒ. __vipassanÄ
vipassanÄ• cittasamuá¹-á¹-hitaá¹ƒ, sasantatipatitautusamuá¹-á¹-hÄ• naÃ±ca bhÄ• suraá¹ƒ
vipassanÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ yogino sarÄ«raá¹-á¹-hameva pabhassaraá¹ƒ hutvÄ•
sarÄ«raá¹ƒ muÃ±citvÄ• Ã±Ä• á¹‡Ä• nubhÄ• vÄ• nurÅ«paá¹ƒ \Be II 335/ samantato pharati
tena phuá¹-á¹-hokÄ• se rÅ«pagatampi passati. passanto ca cakkhuviÃ±Ã±Ä• á¹‡ena passat
manoviÃ±Ã±Ä• á¹‡enÄ• ti vÄ«maá¹ƒsitabbametanti vadanti. __Ä• cariyadhammapÄ• la_tth
viya taá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyamevÄ• ti yuttaá¹ƒ viya dissatÄ«" ti (Vism Vin I II 7

1283-4__._ __maggappatto phalappatto, ahamasmÄ«ti gaá¹‡hatÄ«_ti "na vata me ito pubb
uppannapubbo, addhÄ• ariyamaggaá¹ƒ pattosmi, phalaá¹ƒ sacchÄ• kÄ• si" nti amaggaá¹ƒ
__tassevaá¹ƒ pana gaá¹‡hato_ti tassa amaggaá¹ƒyeva "maggo" ti gaá¹‡hantassa. __vipass
paá¹-ipÄ• á¹-iyÄ• pavattamÄ• nÄ• vipassanÄ• va __ukkantÄ• nÄ• ma hoti, _ yogino "mag
adhimÄ• nena vissaá¹-á¹-hattÄ• . vipassanÄ• vÄ«thintipi pÄ• á¹-ho, tassevaá¹ƒ gaá¹‡hato v
vÄ«thiá¹ƒ ukkantÄ• nÄ• ma hotÄ«ti attho. __obhÄ• sameva so bhikkhu, assÄ• dento nisÄ«

Ä• raddhaá¹ƒ vipassanaá¹ƒ vissajjetvÄ• obhÄ• sameva lobhavasena vÄ• diá¹-á¹-hivasena
so kho panÄ• yaá¹ƒ obhÄ• so kassaci bhikkhuno pallaá¹…kaá¹-á¹-hÄ• namattameva obhÄ•
antogabbhaá¹ƒ, kassaci bahigabbhaá¹ƒ, kassaci sakalavihÄ• raá¹ƒ gÄ• vutaá¹ƒ aá¸• á¸• ha
dviyojanaá¹ƒ tiyojanaá¹ƒ, kassaci pathavÄ«talato paá¹-á¹-hÄ• ya yÄ• va akaniá¹-á¹-habrahm
kurumÄ• no, yathÄ• samuddamhi yojanamatte macchakacchapÄ• paÃ±Ã±Ä• yanti, evaá¹ƒ
dasasahassilokadhÄ• tuá¹ƒ obhÄ• sento udapÄ• di.

<1285> __vipassanÄ• pÄ«tÄ«_ti vipassanÄ• cittasampayuttÄ• pÄ«ti. khuddikÄ• dikÄ• hea
ayaÃ±ca paÃ±cavidhÄ• pÄ«ti udayabbayÄ• nupassanÄ• ya \Be II 336/ vÄ«thipaá¹-ipannÄ•
matthakappattena pana udayabbayaÃ±Ä• á¹‡ena saddhiá¹ƒ pharaá¹‡Ä• pÄ«tiyeva hoti. upa
aÃ±Ã±adÄ• pi hi pharaá¹‡Ä• pÄ«ti hotiyevÄ• ti. tena vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ "sa
pÅ«rayamÄ• nÄ• uppajjatÄ«" ti (Vism II 734; Dhs-a I dhammuddesavÄ• ra jhÄ• naá¹…garÄ

1286-7__._ __yogino ... pe0 ... honti hÄ«_ti yassÄ• yaá¹ƒ passaddhi uppannÄ• , tassa yogin
divÄ• á¹-á¹-hÄ• ne vÄ• nisinnassa kÄ• yacittÄ• ni passaddhÄ• neva honti, neva daratho ho
passaddhiÄ• dÄ«ni cha yugaá¸·Ä• ni aÃ±Ã±amaÃ±Ã±ayogÄ«nÄ«ti passaddhiyÄ• uppannÄ
hontÄ«ti kiccadassanamukhena tÄ• sabbÄ• pi dassento __ "lahÅ«ni cÄ• " _tiÄ• dimÄ• ha.
__kÄ• ya_-ggahaá¹‡ena rÅ«pakÄ• yassÄ• pi gahaá¹‡aá¹ƒ veditabbaá¹ƒ, na vedanÄ• dikkha
kÄ• yapassaddhiÄ• dayo hi rÅ«pakÄ• yassÄ• pi darathÄ• dinimmaddakÄ• ti. __kammaÃ±Ã
kammaÃ±Ã±Ä• neva suvisadÄ• ni ujukÄ• niyeva honti, avinÄ• bhÄ• vitÄ• ya pana tadubhay
kÄ• yacittÄ• naá¹ƒ passaddhÄ• dibhÄ• vo ca tesaá¹ƒ apassaddhÄ• dihetubhÅ«tÄ• naá¹ƒ
uddhaccÄ• dithinamiddhÄ• didiá¹-á¹-himÄ• nÄ• disesanÄ«varaá¹‡Ä• diassaddhiyÄ• dimÄ•
yyÄ• disaá¹ƒkilesadhammÄ• naá¹ƒ viddhaá¹ƒsanavaseneva tadÄ• vipassanÄ• cittuppÄ• da

1288-90__._ manussÄ• naá¹ƒ ayanti mÄ• nusÄ«, manussayogyakÄ• masukharati. tÄ• disel
anubhavitabbatÄ• nativattanato dibbaratipi saá¹…gahitÄ• , mÄ• nusisadisatÄ• ya, kÄ• masu
mÄ• nusÄ«, tassÄ• atikkantatÄ• ya na mÄ• nusÄ«ti amÄ• nusÄ«, taá¹ƒ __amÄ• nusiá¹ƒ_.
kiÃ±ci vivittaá¹ƒ senÄ• sanaá¹ƒ, vipassanaá¹ƒ eva vÄ• , sÄ• pi hi \Be II 337/ niccabhÄ• vÄ•
sukhasannissayatÄ• ya ca "suÃ±Ã±Ä• gÄ• ra" nti vattabbataá¹ƒ labhati. cittassa anupasama
vigamena __santacittassa_ saá¹ƒsÄ• re bhayassa ikkhanena __bhikkhuno sammÄ• _ Ã±Ä•
udayabbayÄ• nupassanÄ• divasena te __vipassato_ sammasato sammÄ• raddhavipassanÄ
__amÄ• nusÄ«_ vipassanÄ• pÄ«tisukhasaÃ±Ã±itÄ• __rati_ hotÄ«ti ayamettha gÄ• thÄ• ya
pana udayabbayaÃ±Ä• á¹‡ameva sandhÄ• ya vuttÄ• . tattha __yato yato_ti rÅ«pato, arÅ«pa

<1291> __Ã±Ä• á¹‡Ä• dayo_ti Ã±Ä• á¹‡asaddhÄ• dayo satta. __vuttanayenÄ• _ti "Ã±Ä• á¹
saddhÄ• ti vipassanÄ• cittasampayuttÄ• saddhÄ• " tiÄ• dinÄ• vuttanayÄ• nusÄ• rena vipa
Ã±Ä• á¹‡aá¹ƒ rÅ«pÄ• rÅ«padhamme udayabbayÄ• nupassanÄ• vasena tulayantassa tÄ«re
avigatavegaá¹ƒ tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ ativisadaá¹ƒ uppajjati. tathÄ• hi tena yogÄ« "maggaá

maÃ±Ã±ati. saddhÄ• ti kilesakÄ• lusiyÄ• pagamena cittacetasikÄ• naá¹ƒ atisayapasÄ• dabh
pana kammaphalaá¹ƒ, ratanattayaá¹ƒ vÄ• saddahanavasena pavattÄ• . satipi sÅ«paá¹-á¹-h
pabbatarÄ• jasadisÄ• uppajjati. imissÄ• ca uppannÄ• ya so yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ pacc
á¹-hÄ• namassa anupavisitvÄ• okkhanditvÄ• pakkhanditvÄ• paribhaá¹‡á¸• abhÅ«tassa ya
upaá¹-á¹-hahante paralokavisayattÄ• vaá¹‡á¹‡Ä• yatanavisayamatÄ«tanti dibbacakkhuno p
upaá¹-á¹-hÄ• ti. sukhaá¹ƒ pana sakalasarÄ«raá¹ƒ abhisandamÄ• naá¹ƒ atipaá¹‡Ä«taá¹ƒ upp
taá¹ƒsamuá¹-á¹-hitehi atipaá¹‡Ä«tehi rÅ«pehi sabbo kÄ• yo pariphuá¹-o, paribrÅ«hito ca hot
vipassanupekkhÄ• \Be II 338/ ceva Ä• vajjanupekkhÄ• ca. tattha vicinitavicayattÄ• saá¹…
majjhattabhÄ• vena á¹-hitÄ• vipassanupekkhÄ• . sÄ• pana atthato tathÄ• pavattÄ• tatram
manodvÄ• rÄ• vajjanacittasampayuttÄ• vedanÄ• Ä• vajjane ajjhupekkhanavasena pavattiy
vuccati. duvidhÄ• panesÄ• tadÄ• uppajjati. tathÄ• hi tasmiá¹ƒ samaye sabbasaá¹…khÄ•
majjhattabhÅ«tÄ• vipassanupekkhÄ• balavatÄ« uppajjati, manodvÄ• re Ä• vajjanupekkhÄ•
á¹-hÄ• naá¹ƒ Ä• vajjantassa vissaá¹-á¹-haindavajiramiva, pattapuá¹-e pakkhandatattanÄ• rÄ
tikhiá¹‡Ä• hutvÄ• pavattati. vÄ«riyampi asithilamanaccÄ• raddhaá¹ƒ sampayuttadhamme k
kosajjapakkhato paggaá¹‡hantaá¹ƒ supaggahitamuppajjati, nikanti ca obhÄ• sÄ• dipaá¹-ima
Ä• layaá¹ƒ kurumÄ• nÄ• bhÄ• vanÄ• ya sÄ• tisayappavattiyÄ• sukhumÄ• santÄ• kÄ• rÄ•
pariggahitumpi na yuttÄ• . yathÄ• ca obhÄ• se, evaá¹ƒ etesupi aÃ±Ã±asmiá¹ƒ uppanne yog
pubbe evarÅ«pÄ• pÄ«ti uppannapubbÄ• , evarÅ«pÄ• passaddhi Ã±Ä• á¹‡aá¹ƒ saddhÄ• s
nikanti uppannapubbÄ• , addhÄ• maggaphalappattosmÄ«" ti gaá¹‡hÄ• ti, tassevaá¹ƒ gaá¹‡
vÄ«thiukkantÄ• nÄ• ma hoti. so teyeva assÄ• dento nisÄ«dati. ime ca pana vipassanupakk
samathavipassanÄ• lÄ• bhino uppajjanti. so samÄ• pattivikkhambhitÄ• naá¹ƒ kilesÄ• naá¹ƒ
aha" nti cittaá¹ƒ uppÄ• detÄ«ti.

1292-3__._ __upaklesassa vatthuto_ti nippariyÄ• yato diá¹-á¹-himÄ• nataá¹‡hÄ• idha upak
uppattiá¹-á¹-hÄ• natÄ• ya, na sabhÄ• vato akusalattÄ• . yathÄ• pana obhÄ• sÄ• dayo, evaá
diá¹-á¹-higgÄ• hÄ• dÄ«naá¹ƒ á¹-hÄ• naá¹ƒ hotÄ«ti \Be II 339/ vatthubhÄ• vopissÄ• yujjatev
__taá¹ƒtamÄ• vajjamÄ• nassa, bhÄ• vanÄ• parihÄ• yatÄ«_ti taá¹ƒ taá¹ƒ obhÄ• sÄ• dikaá¹ƒ
diá¹-á¹-himÄ• nataá¹‡hÄ• vasena "mamaobhÄ• so" tiÄ• diggÄ• haá¹ƒ pavattentassa bhÄ• v
parivaá¹-á¹-ati. appaá¹ƒ sutametassÄ• ti __appassuto_.

1294-7__._ bahussuto pana obhÄ• sÄ• dÄ«su uppannesu "ayaá¹ƒ kho me obhÄ• so uppan
saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo nirodhad
bhaveyya, attÄ• ti gahetuá¹ƒ vaá¹-á¹-eyya, anattÄ• ca panÄ• yaá¹ƒ attÄ• ti gahito, tasmÄ•
avasavattanaá¹-á¹-hena anattÄ• , hutvÄ• abhÄ• vaá¹-á¹-hena anicco, udayabbayapaá¹-ipÄ
tiÄ• dinÄ• samanupassati, so evaá¹ƒ samanupassanto upakkilesajaá¹-aá¹ƒ vijaá¹-etvÄ• ob
maggo, upakkilesavinimuttaá¹ƒ pana vÄ«thipaá¹-ipannaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ magg
vavatthapeti. tena vuttaá¹ƒ __ "sabbobhÄ• sÄ• dayo" _tiÄ• di. __maggÄ• maggesu Ã±Ä• á¹
maggÄ• maggaÃ±Ä• á¹‡aá¹ƒ, maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhÄ«ti vuttaá¹ƒ hoti.

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhipattiyÄ• ca tena yoginÄ• tiá¹‡á¹‡aá¹ƒ saccÄ• n
hoti. kathaá¹ƒ? diá¹-á¹-hivisuddhiyÄ• tÄ• va nÄ• marÅ«pavavatthÄ• panena dukkhasaccava
kaá¹…khÄ• vitaraá¹‡avisuddhiyÄ• paccayapariggahena samudayasaccassa vavatthÄ• naá
sabbakilesÄ• , kammaÃ±ca samudayasaccaá¹ƒ, imissaá¹ƒ maggÄ• maggaÃ±Ä• á¹‡adassa
avadhÄ• raá¹‡ena maggasaccaá¹ƒ. tadupÄ• yabhÅ«tassa hi maggassa avadhÄ• raá¹‡ena
lokiyeneva tÄ• va Ã±Ä• á¹‡ena tiá¹‡á¹‡aá¹ƒ saccÄ• naá¹ƒ vavatthÄ• naá¹ƒ kataá¹ƒ hoti.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimo paricchedo

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

<1298> __aá¹-á¹-haÃ±Ä• á¹‡avasenevÄ• _ti \Be II 340/ udayabbayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ
vasena. vipassanÄ• cÄ• rassa matthakappattiyÄ• saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ __
sikhÄ• patti panassÄ• udayabbayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ aá¹-á¹-haÃ±Ä• á¹‡Ä• naá¹ƒ vase
"aá¹-á¹-haÃ±Ä• á¹‡avasenÄ• " _ti. __navama_nti saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ. iti udayab
idaÃ±ca navamaÃ±Ä• á¹‡aá¹ƒ __paá¹-ipadÄ• Ã±Ä• á¹‡adassananti pavuccati_. paá¹-ipajjat
__paá¹-ipadÄ• , _ udayabbayÄ• dÄ«naá¹ƒ jÄ• nanaá¹-á¹-hena, paccakkhato dassanaá¹-á¹-h
__Ã±Ä• á¹‡adassana_Ã±cÄ• ti katvÄ• .

<1299> tÄ• ni pana Ã±Ä• á¹‡Ä• ni sarÅ«pato dassetuá¹ƒ __ "aá¹-á¹-haÃ±Ä• á¹‡Ä• nÄ«" _t
udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ kiÃ±cÄ• pi tÄ«raá¹‡apariÃ±Ã±Ä• ya patiá¹-á¹-haá
yathÄ• vuttaá¹-á¹-hena paá¹-ipadÄ• Ã±Ä• á¹‡adassanampi hotiyevÄ• ti tampi idha vuttaá¹ƒ.
uppannamattaá¹ƒ appaguá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. appaguá¹‡aÃ±hi niccasaÃ±Ã±Ä• di
pahÄ• napariÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. yato tadadhigamena aá¹-á¹-hÄ• rasas
adhigatÄ• va honti. na hi udayabbayÄ• naá¹ƒ paccakkhato paá¹-ivedhena vinÄ• sÄ• maÃ±
tÄ«raá¹‡amattena sÄ• tisayaá¹ƒ paá¹-ipakkhappahÄ• naá¹ƒ sambhavati. asati ca paá¹-ipak
Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vajiramiva avihatavegatÄ• tikhiá¹‡avisadÄ• ditÄ• vÄ• , tasmÄ• pag
udayabbayaÃ±Ä• á¹‡aá¹ƒ pahÄ• napariÃ±Ã±Ä• pakkhiyameva daá¹-á¹-habbaá¹ƒ.

1300-2__._ __bhaá¹…ge_ti saá¹…khÄ• rÄ• naá¹ƒ bhaá¹…ge. yathÄ• bhÅ«tadassÄ• vÄ« b
tebhÅ«makadhammÄ• , tesu bhayato \Be II 341/ upatiá¹-á¹-hantesu bhÄ• yitabbÄ• kÄ• ragg
__bhayeÃ±Ä• á¹‡aá¹ƒ_. tathÄ• hetaá¹ƒ "bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡a" nti vuccati. muc

muccitukamyaá¹ƒ, cittaá¹ƒ, puggalo vÄ• , tassa bhÄ• vo __muccitukamyÄ• tÄ• , _ taá¹ƒ par
"Ã±Ä• á¹‡aá¹ƒ muccitukamyatÄ• " _ti. puna paá¹-isaá¹…khÄ• nÄ• kÄ• rena pavattaá¹ƒ Ã±Ä
__paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_. nirapekkhatÄ• ya saá¹…khÄ• rÄ• naá¹ƒ u
Ã±Ä• á¹‡aá¹ƒ __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ_. gÄ• thÄ• bandhatthaá¹ƒ pana visar
oá¸·Ä• rikoá¸·Ä• rikassa saccapaá¹-icchÄ• dakatamassa vigamanena saccapaá¹-ivedhÄ• nu
__saccÄ• nulomikaá¹ƒ_. taá¹ƒ pana idanti Ä• ha __ "saccÄ• nulomaÃ±Ä• á¹‡anti, anulomaá

<1303> nanu ca udayabbayaÃ±Ä• á¹‡assa pageva siddhattÄ• kimatthaá¹ƒ puna tatthÄ• pi
aniccÄ• dilakkhaá¹‡asallakkhaá¹‡atthaá¹ƒ. udayabbayaÃ±Ä• á¹‡aÃ±hi heá¹-á¹-hÄ• dasahi
upakkiliá¹-á¹-haá¹ƒ hutvÄ• yÄ• thÄ• vasarasato tilakkhaá¹‡aá¹ƒ sallakkhetuá¹ƒ nÄ• sakkhi,
pana sakkoti, tasmÄ• lakkhaá¹‡asallakkhaá¹‡atthaá¹ƒ puna tattheva yogo kÄ• tabbo. lakkh
udayabbayÄ• dÄ«naá¹ƒ amanasikÄ• rÄ• , santatiiriyÄ• pathaghanachannatÄ• ya ca nopaá¹
udayabbayaá¹ƒ manasi katvÄ• santatiá¹ƒ ugghÄ• á¹-etvÄ• aniccalakkhaá¹‡aá¹ƒ, abhiá¹‡h
iriyÄ• pathaá¹ƒ ugghÄ• á¹-etvÄ• dukkhalakkhaá¹‡aá¹ƒ, dhÄ• tuyo vinibbhujitvÄ• ghanavini
anattalakkhaá¹‡aÃ±ca sallakkhetvÄ• "aniccÄ• dukkhÄ• anattÄ• " ti saá¹…khÄ• rÄ• punap
tassevaá¹ƒ tulayato tÄ«rayato yadÄ• saá¹…khÄ• ragataá¹ƒ attano lahuupaá¹-á¹-hÄ• nena,
tirohituppÄ• dÄ• dibhedaá¹ƒ bhijjamÄ• nameva upaá¹-á¹-hÄ• ti, bhaá¹…geyeva tassa Ã±Ä•
tadÄ• bhaá¹…gÄ• nupassanÄ• nÄ• ma vipassanÄ• Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti. tassa t
saá¹…khÄ• ranirodhÄ• rammaá¹‡abhaá¹…gÄ• nupassanaá¹ƒ Ä• sevantassa yadÄ• \Be II
sabbabhavayonigatiá¹-á¹-hitinivÄ• sesu saá¹…khÄ• rÄ• bhijjanasabhÄ• vatÄ• ya yakkharak
mahÄ• bhayaá¹ƒ hutvÄ• upaá¹-á¹-hahanti, tadÄ• ssa bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ
panidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ bhÄ• yatÄ«ti? na bhÄ• yati. taÃ±hi "atÄ«tÄ• saá¹…khÄ• rÄ• niruc
nirujjhanti, anÄ• gatÄ• nirujjhissantÄ«" ti tÄ«raá¹‡amattameva hoti, byasanÄ• pannÄ• naá¹
sabbasaá¹…khÄ• rÄ• naá¹ƒ bhayato upaá¹-á¹-hitÄ• naá¹ƒ gahaá¹‡ena bhayatupaá¹-á¹-hÄ•

tassa taá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• sevantassa yadÄ• sabbabhavagatesu
leá¹‡aá¹ƒ vÄ• parÄ• yaá¹‡aá¹ƒ vÄ• na paÃ±Ã±Ä• yati, ukkhittÄ• siko viya paccÄ• mitto sÄ
upaá¹-á¹-hahanti, tassa saá¹…khÄ• rÄ• naá¹ƒ Ä• dÄ«navameva passantassa Ä• dÄ«navaÃ
hoti. tassevaá¹ƒ sabbasaá¹…khÄ• re Ä• dÄ«navato passantassa yadÄ• tibhavapariyÄ• par
ukkaá¹‡á¹-hÄ• saá¹‡á¹-hahanti, sabbasaá¹…khÄ• ravisaá¹ƒyutte santipade abhiratiá¹ƒ paá
nibbidÄ• nupassanaá¹ƒ nÄ• ma Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti. tassa yadÄ• iminÄ• nibbid
sabbasaá¹…khÄ• resu nibbindantassa ekasaá¹…khÄ• repi cittaá¹ƒ na sajjati, sabbasmÄ• s
sappamukhagatassa viya maá¹‡á¸• Å«kassa muccitukÄ• matÄ• uppajjati, tadÄ• muccituka
uppannaá¹ƒ hoti. tassevaá¹ƒ sabbasaá¹…khÄ• rehi muccitukÄ• massa niccasukhasubhaatt
upaá¹-á¹-hituá¹ƒ asamatthataá¹ƒ pÄ• petvÄ• muccanassa upÄ• yasampÄ• danatthaá¹ƒ ani
aniccalakkhaá¹‡aá¹ƒ, abhiá¹‡hapaá¹-ipÄ«á¸·anatÄ• dÄ«hi dukkhalakkhaá¹‡aá¹ƒ, ajaÃ±Ã±al
paá¹-ikkÅ«lataá¹ƒ, tucchatÄ• dÄ«hi anattalakkhaá¹‡aÃ±ca Ä• ropetvÄ• sabbasaá¹…khÄ• r
paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nÄ• ma uppannaá¹ƒ hoti. tena panevaá¹ƒ pari

"suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• " tiÄ• dinÄ• dvikoá¹-ikÄ• dibhedÄ• suÃ±Ã±at
pariggahetabbÄ• . tassevaá¹ƒ suÃ±Ã±ato disvÄ• tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• sammasanta
nandiÃ±ca vippahÄ• ya vissaá¹-á¹-habhariyassa viya saá¹…khÄ• ragatesu upekkhÄ• santi
cittaá¹ƒ na sampasÄ• riyati, tadÄ• ssa saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ nÄ• ma uppan
yÄ• va nibbÄ• naá¹ƒ na passati, tÄ• va disÄ• kÄ• ko viya kÅ«pakayaá¹-á¹-hiá¹ƒ punappuna
anabhimatampi nissÄ• ya saá¹…khÄ• ravicinanepi majjhattameva hutvÄ• tiá¹-á¹-hati. tena
Ã±Ä• á¹‡esÅ«" _tiÄ• di.

<1306> __vipassanÄ• ... pe0 ... vuá¹-á¹-hÄ• nagÄ• minÄ«_ti sikhaá¹ƒ uttamabhÄ• vaá¹ƒ p
vuá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti __vuá¹-á¹-hÄ• nagÄ• minÄ«_. "vuá¹-á¹-hÄ• na" nti hi bahidd
abhiniviá¹-á¹-havatthuto ceva ajjhattappavattato ca vuá¹-á¹-hahanato maggo vuccati, taá¹ƒ g
__vuá¹-á¹-hÄ• nagÄ• minÄ«, _ maggena saddhiá¹ƒ ghaá¹-Ä«yatÄ«ti attho.

<1307> __ta_nti yaá¹ƒ sikhÄ• pattÄ• vipassanÄ• saccÄ• nulomaÃ±Ä• á¹‡anti ca vuccati,
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ. __Ä• sevantassÄ• _ti punappunaá¹ƒ sammasanavas
bahulÄ«karontassa. tassa hi adhimokkhasaddhÄ• bhÄ• vanÄ• vasena balavatarÄ• nibbatt
supaggahitaá¹ƒ paá¹-ipakkhavidhamanasamatthaá¹ƒ hoti, Ä• rammaá¹‡Ä• bhimukhabhÄ• v
hoti, passaddhisukhÄ• naá¹ƒ sÄ• tisayatÄ• ya cittaá¹ƒ susamÄ• hitaá¹ƒ, tatova anulomaÃ±Ä
bhavituá¹ƒ samatthÄ• tikkhatamÄ• saá¹…khÄ• rupekkhÄ• uppajjati.

1308-12__._ __aniccÄ• ... pe0 ... votarateva sÄ• _ti aniccÄ• dÄ«su ekena Ä• kÄ• rena sam
pavattitvÄ• bhijjantÄ« bhavaá¹…gaá¹ƒ otiá¹‡á¹‡Ä• nÄ• ma hoti, tato paraá¹ƒ bhavaá¹…ga
344/. __saá¹…khÄ• rupekkhÄ• katanayenÄ• _ti aniccÄ• dinÄ• Ä• rammaá¹‡akaraá¹‡avase
katanayena, na sammasitanayena. tenÄ• ha __ "aniccÄ• di ... pe0 ... kurumÄ• na" _nti. __b
katvÄ• _ti bhavaá¹…gassa nivattanaá¹ƒ katvÄ• cittassa bhavaá¹…gavasena pavattituá¹ƒ a
maggassa parikammattÄ• paá¹-isaá¹…khÄ• rakattÄ• . __upacÄ• ra_nti maggassa Ä• sann

1313-6__._ anulomattaá¹ƒ sayameva vadati __ "purimÄ• na" _ntiÄ• dinÄ• . idaÃ±hi aniccala
saá¹…khÄ• re Ä• rabbha pavattattÄ• , "udayabbayavantÄ• naá¹ƒyeva vata dhammÄ• naá¹ƒ
uppÄ• davaye addasÄ• " ti ca "bhaá¹…gavantÄ• naá¹ƒyeva vata bhaá¹…gÄ• nupassanaá¹ƒ
"sabhayaá¹ƒyeva vata bhayatupaá¹-á¹-hÄ• nassa bhayato upaá¹-á¹-hita" nti ca "sÄ• dÄ«nav
Ä• dÄ«navÄ• nupassanaá¹ƒ Ä• dÄ«navamaddasÄ• " ti ca "nibbinditabbeyeva vata nibbidÄ•
"muccitabbamhiyeva vata muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ muccitukÄ• maá¹ƒ jÄ• ta" nti ca "
vata paá¹-isaá¹…khÄ• Ã±Ä• á¹‡ena paá¹-isaá¹…khÄ• ta" nti ca "upekkhitabbaá¹ƒyeva vata
upekkhita" nti ca atthato vadamÄ• naá¹ƒ viya imesaÃ±ca aá¹-á¹-hannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹
sabbÄ• saá¹ƒyeva vipassanÄ• naá¹ƒ lakkhaá¹‡attayasammasanakiccattÄ• , tathÄ• upari ca
bodhipakkhiyadhammÄ• naá¹ƒ tÄ• ya paá¹-ipadÄ• ya pattabbatÄ• ya. na hi anulomaÃ±Ä• á
thÅ«lathÅ«lasaccapaá¹-icchÄ• dakasaá¹ƒkilesavikkhambhanavasena appavattante gotrabh

gotrabhuÃ±Ä• á¹‡e ca anuppanne maggaÃ±Ä• á¹‡aá¹ƒ na uppajjati, tasmÄ• purimapacchi
anulomattÄ• "anulomanti saÃ±Ã±ita" nti. __tenevÄ• _ti heá¹-á¹-himaÃ±Ä• á¹‡Ä• naá¹ƒ anu
bodhipakkhiyÄ• naá¹ƒ anulomanato ca. __saccÄ• nulomaÃ±Ä• á¹‡anti pavuccati_ maggasa
__vuá¹-á¹-hÄ• nagÄ• miniyÄ• _ti saá¹…khÄ• rÄ• rammaá¹‡Ä• ya vuá¹-á¹-hÄ• nagÄ• miniyÄ
__pariyosÄ• na_nti purimÄ• koá¹-i. saá¹…khÄ• rÄ• rammaá¹‡avipassanÄ• su hi ayaá¹ƒ vis
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ti. asaá¹…khatÄ• rammaá¹‡aá¹ƒ pana sabbena sabbaá¹
vuá¹-á¹-hÄ• naá¹ƒ gacchati upetÄ«ti. tatopi hi visesato "vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• "
labhatÄ«ti Ä• ha __ "Ã±eyyaá¹ƒ sabbappakÄ• renÄ• " _tiÄ• di.

1317-8__._ __kittitÄ• _ti thomitÄ• , ariyamaggÄ• dhiá¹-á¹-hÄ• natÄ• ya mahantÄ• naá¹ƒ sÄ•
gavesanato __mahesinÄ• _ sammÄ• sambuddhena. santakilesatÄ• ya __santÄ• . yoga_nti
bhÄ• vanÄ• bhiyogaá¹ƒ vÄ• .

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimo paricchedo

Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

1319-21__._ idÄ• ni Ã±Ä• á¹‡adassanavisuddhiyÄ• niddese anuppatte sÄ• yassa Ã±Ä• á¹
taá¹ƒ tÄ• va dassento __ "ito para" _ntiÄ• dimÄ• ha. __ito para_nti ito anulomaÃ±Ä• á¹‡ato
__Ä• vajjaniyaá¹-hÄ• nattÄ• _ti Ä• vajjanakiccaá¹ƒ karontaá¹ƒ kiriyamanodhÄ• tu viya magg
á¹-hitattÄ• abbohÄ• rikameva ubhayavisuddhilakkhaá¹‡Ä• bhÄ• vato. kiÃ±cÄ• pi evaá¹ƒ, ta
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya pariyosÄ• nattÄ• vipassanÄ• pakkhiyamevÄ• ti Ä• h
patitattÄ• vipassanÄ• " _ti. etenassa paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhibhajanaá¹ƒ da

<1322> puthujjanesu \Be II 346/ bhavaá¹ƒ pothujjanikaá¹ƒ, tadeva gottaá¹ƒ ariyehi asammi
puthujjanasÄ• maÃ±Ã±Ä• ti __pothujjanikagottaá¹ƒ_. ekavaá¹ƒsajÄ• naÃ±hi samÄ• nÄ• sÄ
gaá¹ƒ tÄ• yati buddhiá¹ƒ, abhidhÄ• naÃ±ca ekaá¹ƒsikavisayatÄ• ya rakkhatÄ«ti katvÄ• . __
vakkhamÄ• natthavikappane. abhibhuyya pavattito gotrabhÅ«ti sambandho. __gottaá¹ƒ vuc
ti buddhiyÄ• , abhidhÄ• nassa ca tÄ• yanato pavattanatoti adhippÄ• yo. __tato bhavatÄ«_ti
Ä• rammaá¹‡apaccayato bhavati. __iti_-saddo cettha hetuttho daá¹-á¹-habbo. tena yasmÄ•
gotrabhÅ«ti attho.

1323-5__._ Ã±Ä• á¹‡adassanavisuddhi eva __Ã±Ä• á¹‡adassanasuddhikaá¹ƒ_. taá¹ƒ samp
bhikkhunÄ• yaá¹ƒ aÃ±Ã±aá¹ƒ kiÃ±cipi kÄ• tabbaá¹ƒ, taá¹ƒ natthÄ«ti sambandho. kasmÄ•
hÄ«" _tiÄ• di. __ "katamevÄ• " _ti vutte "katha" nti anuyogassa upaá¹-á¹-hitattÄ• __ "anulom
_tiÄ• dinÄ• taá¹ƒ samattheti.

1326-7__._ evaá¹ƒ uppannaanulomaÃ±Ä• á¹‡assa panassa etehi tÄ«hipi anulomaÃ±Ä• á¹‡
thÅ«lathÅ«le saccapaá¹-icchÄ• dakatamamhi antaradhÄ• pite sabbasaá¹…khÄ• ragate citta
laggati, padumapalÄ• sato udakaá¹ƒ viya patikuá¹-ati pativaá¹-á¹-ati, sabbaá¹ƒ nimittÄ• ram
pavattÄ• rammaá¹‡ampi palibodhato upaá¹-á¹-hÄ• ti, athassa sabbasmiá¹ƒ nimittappavattÄ
upaá¹-á¹-hite dutiyassa vÄ• tatiyassa vÄ• anulomaÃ±Ä• á¹‡assa anantaraá¹ƒ gotrabhuÃ±Ä
tenÄ• ha __ "tassÄ• " _tiÄ• di. __paá¹-hamÄ• vajjanaÃ±ceva paá¹-hamÄ• bhogatÄ• pi cÄ• _
paá¹-hamÄ• bhogabhÅ«taá¹ƒ. sakatthe hi ayaá¹ƒ tÄ• -paccayoti. tattha Ä• vajjanaá¹ƒ cittasa
pariá¹‡Ä• manavasena, Ä• bhogo attano Ä• bhujanavasena daá¹-á¹-habbo.

1328-33__._ __anantarÄ• dÄ«hÄ«_ti \Be II 347/ anantarasamanantaraÄ• sevanaupanissay
paccayehi. __muddha_nti muddhabhÅ«taá¹ƒ. ekantikatÄ• ya ekavÄ• rameva ca uppajjanato
__anÄ• vattaá¹ƒ. anÄ• vajjanampicÄ• _ti anÄ• vajjanampisamÄ• naá¹ƒ. __saÃ±Ã±aá¹ƒ datv
uppajjÄ• hÄ«" ti saÃ±Ã±aá¹ƒ datvÄ• viya. __anibbiddhapubba_nti apadÄ• litapubbaá¹ƒ. __
vinÄ• sento eva. __jÄ• yatÄ«_ti nibbattati. ettha ca imaá¹ƒ upamaá¹ƒ Ä• haranti - eko kira is
aá¹-á¹-hausabhamatte padese phalakasataá¹ƒ á¹-hapÄ• petvÄ• vatthena mukhaá¹ƒ veá¹-h
cakkayante aá¹-á¹-hÄ• si, aÃ±Ã±o puriso cakkayantaá¹ƒ Ä• vijjhitvÄ• yadÄ• issÄ• sassa ph
hoti, tadÄ• tattha daá¹‡á¸• akena saÃ±Ã±aá¹ƒ deti. issÄ• so daá¹‡á¸• akasaÃ±Ã±aá¹ƒ amu
khipitvÄ• phalakasataá¹ƒ nibbijjhati. tattha daá¹‡á¸• akasaÃ±Ã±aá¹ƒ dento viya gotrabhuÃ±
viya maggaÃ±Ä• á¹‡aá¹ƒ, daá¹‡á¸• akasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• va phalakasataá¹ƒ nibbijjh
gotrabhuÃ±Ä• á¹‡ena dinnasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• va nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ k
apadÄ• litapubbÄ• naá¹ƒ lobhadosamohakkhandhÄ• naá¹ƒ nibbijjhananti.

1335-8__._ __anÄ• matagga ... pe0 ... mahodadhi_nti aá¹-á¹-hamabhavato paá¹-á¹-hÄ• ya
aÃ±Ã±Ä• takoá¹-iá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-adukkhamahÄ• samuddaá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ•
paÃ±cavÄ«sati mahÄ• bhayÄ• ni cÄ• ti __sabbaverabhayÄ• ni. anekepi Ä• nisaá¹ƒse_ti rata
niviá¹-á¹-hasaddhÄ• dike Ä• nisaá¹ƒse. __Ä• dimaggenÄ• _ti sotÄ• pattimaggasaá¹…khÄ• t
paá¹-hamamaggaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• .

<1339> __tassevÄ• nantara_nti tassa anantaraá¹ƒyeva. __dvepi tÄ«á¹‡i vÄ• _ti nÄ• titikkha
tikkhapaÃ±Ã±assa tÄ«á¹‡i phalacittÄ• ni.

1340-3__._ __ "ajÄ• nitvÄ• _ \Be II 348/ __vadanti te" _ti vatvÄ• tattha kÄ• raá¹‡aá¹ƒ dasse
_tiÄ• di vuttaá¹ƒ. __paÃ±camaá¹ƒ maggacitta_nti iminÄ• va chaá¹-á¹-hassa abhÄ• vadÄ«pa

nti vadato godattattherassa vÄ• dopi paá¹-ikkhitto.

<1344> __ "ettÄ• vatÄ• " _ti paá¹-hamamaggassa uppattianantaraá¹ƒ phalassa uppattimatt
vuccatÄ«_ti sotÄ• panno nÄ• ma dutiyo ariyapuggaloti vuccati. so
devarajjacakkavattirajjÄ• dipamÄ• daá¹-á¹-hÄ• naá¹ƒ Ä• gamma bhusaá¹ƒ pamattopi hutvÄ
sattakkhattumeva sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantakaraá¹‡asamattho hoti. yath

"kiÃ±cÄ• pi te honti bhusaá¹ƒ pamattÄ• ,

na te bhavaá¹ƒ aá¹-á¹-hamamÄ• diyantÄ«" ti || (Khp 6.9; Sn 232; Nett 115).

rÅ«pÄ• rÅ«palokesu pana na tathÄ• niyamoti Ä• cariyÄ• .

<1347> __phalÄ• dÄ«na_nti __Ä• di_-saddena pahÄ«nakilesÄ• dike saá¹…gaá¹‡hÄ• ti. tat
maggena Ä• gato" ti paá¹-hamaá¹ƒ maggaá¹ƒ paccavekkhati, tato "ayaá¹ƒ me Ä• nisaá¹ƒso
paccavekkhati, tato "ime nÄ• ma me kilesÄ• pahÄ«nÄ• " ti pahÄ«nakilese paccavekkhati, ta
avasiá¹-á¹-hÄ• " ti uparimaggattayavajjhekilese paccavekkhati, avasÄ• ne "ayaá¹ƒ me dham
paá¹-ividdho" ti amataá¹ƒ nibbÄ• naá¹ƒ paccavekkhati. iti sotÄ• pannassa paÃ±ca paccavek
honti. yathÄ• ca sotÄ• pannassa, evaá¹ƒ sakadÄ• gÄ• mianÄ• gÄ• mÄ«nampi. arahato pan
avasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ nÄ• ma natthi. evaá¹ƒ sabbÄ• nipi ekÅ«navÄ«sati
paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni. tenÄ• ha __ "paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, bhavantekÅ

1348-50__._ yÄ• saá¹ƒ \Be II 349/ paccavekkhaá¹‡avasena imÄ• ni Ã±Ä• á¹‡Ä• ni pavattan
phalaÃ±cÄ• " _tiÄ• dimÄ• ha. ukkaá¹-á¹-haparicchedoyeva ceso. pahÄ«nÄ• vasiá¹-á¹-hakile
sekhÄ• nampi hoti vÄ• na vÄ• . na hi sabbeva tattha samatthÄ• honti. teneva hi mahÄ• nÄ
"ko su nÄ• ma me dhammo ajjhattaá¹ƒ appahÄ«no, yena me ekadÄ• lobhadhammÄ• pi citt
tiá¹-á¹-hantÄ«" tiÄ• di (MN I 175). __yogamÄ• rabhahe_ti tasmiá¹ƒyeva vÄ• Ä• sane nisinn
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vakarÄ• ya sakadÄ• gÄ• mimaggasaá¹…khÄ•
adhigamatthÄ• ya vipassanÄ• yogaá¹ƒ karoti, dutiyabhÄ• vo cassa desanÄ• vasena, uppatt
sampayuttÄ• naá¹ƒ pana nissayabhÄ• vena te dhammÄ• bhavanti etthÄ• ti __bhÅ«mi, _ ya
lokuttarabhÄ• ve sayampi bhavati, na nibbÄ• naá¹ƒ viya apÄ• tubhÅ«taá¹ƒ, tasmÄ• pi __ "b
__Ã±Ä• á¹‡ena parimajjatÄ«_ti tena tenÄ• kÄ• rena indriyÄ• naá¹ƒ tikkhatarataá¹ƒ sampÄ•
balabojjhaá¹…gÄ• naÃ±ca paá¹-utarabhÄ• vaá¹ƒ sÄ• dhetvÄ• lakkhaá¹‡attayaá¹ƒ tÄ«raá¹‡

1351-2__._ tattha aparÄ• paraá¹ƒ Ã±Ä• á¹‡aá¹ƒ cÄ• rento parivatteti. tenÄ• ha __ "vipassan
_ti. __heá¹-á¹-hÄ• vuttanayenÄ• _ti udayabbayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ uppÄ• dane vuttana
anantara_nti ettha gotrabhu viya gotrabhu. paá¹-hamamaggapurecÄ• rikaÃ±Ä• á¹‡aÃ±hi pu
ariyagottabhavanato ca nippariyÄ• yato "gotrabhÅ«" ti vuccati, idaá¹ƒ pana taá¹ƒsadisatÄ• y

gotrabhu. ekaccasaá¹ƒkilesavisuddhiyÄ• , pana accantavisuddhiyÄ• Ä• rammaá¹‡akaraá¹‡
vuccati. tenÄ• ha __paá¹-á¹-hÄ• ne_ "anulomaá¹ƒ vodÄ• nassa anantarapaccayena paccay
yasmÄ• \Be II 350/ pana __paá¹-isambhidÄ• magge_ "uppÄ• dÄ• diabhibhavanaá¹-á¹-haá¹
gotrabhudhammÄ• samÄ• dhivasena uppajjanti, dasa gotrabhudhammÄ• vipassanÄ• vase
(Paá¹-is I 60) gotrabhunÄ• mavaseneva Ä• gataá¹ƒ, tasmÄ• idhÄ• pi "gotrabhussa anantar
gottasaá¹…khÄ• tanibbÄ• nato bhÅ«tanti katvÄ• . dutiyamaggaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• .

1355-7__._ __ya_nti yasmÄ• . __sakidevÄ• _ti ekavÄ• rameva. __imaá¹ƒ lokaá¹ƒ Ä• gantvÄ
sakadÄ• gÄ• mÄ«su cattÄ• ro vajjetvÄ• ekova gahito. ekacco hi idha sakadÄ• gÄ• miphala
parinibbÄ• yati, ekacco idha patvÄ• devaloke parinibbÄ• yati, ekacco devaloke patvÄ• tattl
ekacco devaloke patvÄ• idhÅ«papajjitvÄ• parinibbÄ• yatÄ«ti ime cattÄ• ropi idha na gahitÄ
devaloke yÄ• vatÄ• yukaá¹ƒ vasitvÄ• idhÅ«papajjitvÄ• parinibbÄ• yati, ayamekova idha ga
bhave_ti dukkhassantakaro bhaveyya, bhave vÄ• antakaro bhavassa antakaroti attho. tatiy
pattiyÄ• ti sambandho. __byÄ• pÄ• dakÄ• marÄ• gÄ• naá¹ƒ pahÄ• nÄ• yÄ• _ti tesaá¹ƒyeva
tanukarÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ niravasesappahÄ• nÄ• ya. tatiyamaggaÃ±Ä• á¹‡avaá

1363-6__._ paá¹-isandhivasena kÄ• mabhavassa anÄ• gamanato __anÄ• gÄ• mÄ«_. tenÄ•
_ti. __tatthevÄ• _ti suddhÄ• vÄ• se vÄ• aÃ±Ã±attha vÄ• yattha uppanno, tattheva parinibb
__anÄ• vattisabhÄ• vo_ti tasmÄ• lokÄ• idha paá¹-isandhiggahaá¹‡avasena imaá¹ƒ lokaá¹ƒ
anÄ• vattanasabhÄ• vo, buddhadassanatheradassanadhammassavanÄ• naá¹ƒ panatthÄ• y
__rÅ«parÄ• gÄ• dipahÄ• nÄ• yÄ• _ti \Be II 351/ rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhacca
paÃ±cannaá¹ƒ uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ niravasesappahÄ• nÄ• ya. __viddhaá
catutthamaggaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• .

1371-4__._ __mahÄ• khÄ«á¹‡Ä• savo_ti mahÄ• nubhÄ• vato nibaddhapÅ«jÄ• vacanameta
mahÄ• moggallÄ• no" ti. na hi cÅ«á¸·akhÄ«á¹‡Ä• savo nÄ• ma atthi. anuppatto sadattho sa
etenÄ• ti __anuppattasadattho, _ sadatthoti ca arahattaá¹ƒ veditabbaá¹ƒ. taÃ±hi attupanibar
attÄ• naá¹ƒ avijahanaá¹-á¹-hena, attano paramatthaá¹-á¹-hena ca attano atthattÄ• "sadatth
khÄ«á¹‡Ä• ni dasapi bhavasaá¹ƒyojanÄ• ni etassÄ• ti __khÄ«á¹‡asaá¹ƒyojano_. dakkhiá¹‡á
__dakkhiá¹‡eyyo_. __catassopÄ«_ti sotÄ• pattimaggo sakadÄ• gÄ• mimaggo anÄ• gÄ• mi
__visuddhikÄ• menÄ• _ti attano visuddhiá¹ƒ icchantena. tapoyeva dhanamassÄ• ti __tapod

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimo paricchedo

kilesappahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<1375> idÄ• ni imissÄ• yeva catutthaÃ±Ä• á¹‡Ä• ya Ã±Ä• á¹‡adassanavisuddhiyÄ• Ä• nu
dhammÄ• pahÄ• tabbÄ• , tesaá¹ƒ pahÄ• naÃ±ca abhisamayakÄ• le pariÃ±Ã±Ä• dikiccÄ• r
dhammÄ• " _tiÄ• di Ä• raddhaá¹ƒ \Be II 352/. __ye dhammÄ• _ti ye saá¹ƒkilesadhammÄ• .
khandhehi khandhÄ• naá¹ƒ, phalena kammassa, dukkhena vÄ• sattÄ• naá¹ƒ saá¹ƒyojanaá
__saá¹ƒyojanÄ• ni_. sampayuttadhammÄ• naá¹ƒ vibÄ• dhanaá¹-á¹-hena, upatÄ• panaá¹-á¹
ca __kilesÄ• _. abhinivesÄ• divasena micchÄ• viparÄ«taá¹ƒ pavattanato micchÄ• sabhÄ• v
dhammÄ• , lokapariyÄ• pannÄ• dhammÄ• , lokappavattiyaá¹ƒ sati anuparamadhammattÄ•
maccherassa bhÄ• vo, kammaá¹ƒ vÄ• ti __macchariyaá¹ƒ_. viparÄ«taá¹-á¹-hena __vipallÄ•
rÅ«pakÄ• yassa ca ganthanato __ganthÄ• _. ariyehi agantabbÄ• , ayuttÄ• gatÄ«ti vÄ• __a
__Ä• savÄ• , _ Ä• bhavaggato sabbamokÄ• salokaá¹ƒ, Ä• gotrabhuto sabbe dhamme byÄ•
Ä• savanti saá¹ƒsÄ• radukkhanti vÄ• __Ä• savÄ• , _ cakkhÄ• dÄ«hi vÄ• saá¹ƒvarÄ• saá¹ƒ
Ä• savanti vaá¹‡ato yÅ«sÄ• ni sandanti viyÄ• ti __Ä• savÄ• , _ Ä• savanti vÄ• etehi cittÄ• r
saá¹ƒsÄ• ramahÄ• sÄ• garappattihananato oghÄ• viyÄ• ti __oghÄ• _. heá¹-á¹-hÄ• vuttana
nivÄ• renti lokiyalokuttaraguá¹‡avisesÄ• dhigamanti __nÄ«varaá¹‡Ä• ni_. aniccÄ• didhamm
parato asabhÄ• vato Ä• masantÄ«ti __parÄ• mÄ• sÄ• _. maá¹‡á¸• Å«kaá¹ƒ pannago viya Ä
Ä• diyantÄ«ti __upÄ• dÄ• nÄ• ni_. appahÄ«nabhÄ• vena sattasantÄ• ne anusenti mÅ«sikav
anurÅ«pakÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«ti __anusayÄ• _. cittassa malÄ«nabhÄ• vaka
akusalakammÄ• ni ca tÄ• ni duggatÄ«naá¹ƒ pathÄ• cÄ• ti __akusalakammapathÄ• _. idha
appattÄ• naá¹ƒ taá¹ƒsabhÄ• vato gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. cittaá¹ƒ uppajjati etthÄ• ti
cetasikarÄ• si, akusalo ca so cittuppÄ• do cÄ• ti __akusalacittuppÄ• do_.

kÄ• mabhavato \Be II 353/ uparikoá¹-á¹-hÄ• sabhÄ• vato tatiyamaggappattiyÄ• uddhaá¹ƒ b
cÄ• ti uddhambhÄ• gÄ• , rÅ«pÄ• rÅ«pabhavÄ• , tesaá¹ƒ hitÄ• ni tatthuppajjanakhandhÄ• di
tÄ• niyeva saá¹ƒyojanÄ• nÄ«ti __uddhambhÄ• giyasaá¹ƒyojanÄ• ni_. rÅ«pÄ• rÅ«pabhavato
heá¹-á¹-himakoá¹-á¹-hÄ• sabhÄ• vato tatthuppÄ• dakilesÄ• naá¹ƒ appahÄ«nabhÄ• vena tat
bhajitabbato vÄ• adhobhÄ• gÄ• , kÄ• mabhavÄ• , tesaá¹ƒ hitÄ• ni saá¹ƒyojanÄ• nÄ«ti __ad

imesu pana dasasu rÅ«pabhavasaá¹ƒyojanaá¹ƒ, arÅ«pabhavasaá¹ƒyojanaá¹ƒ, kÄ• mabhav
lobhova, sakkÄ• yadiá¹-á¹-hisÄ«labbataparÄ• mÄ• sÄ• pi diá¹-á¹-hiyeva, tasmÄ• dhammato

micchÄ• saá¹…kappo micchÄ• vÄ• yÄ• mo micchÄ• samÄ• dhÄ«ti tathÄ• pavattÄ• naá¹ƒ
vitakkavÄ«riyasamÄ• dhÄ«namadhivacanaá¹ƒ. micchÄ• vÄ• cÄ• dayo tayo tathÄ• pavattÄ•
cittuppÄ• do. micchÄ• Ã±Ä• á¹‡aá¹ƒ tathÄ• pavatto moho. micchÄ• vimutti lokathÅ«pikÄ• c

pavattamicchÄ• gÄ• ho.

__kÄ• raá¹‡Å«pacÄ• renÄ• _ti lÄ• bhahetuko lÄ• bho, alÄ• bhahetuko alÄ• bhotiÄ• dinÄ• upacaraá¹‡ena. __lokadhammaggahaá¹‡a_nti lokadhammaggahaá¹‡ena gahaá¹‡aá¹ƒ.

Ä• vÄ• se macchariyaá¹ƒ, Ä• vÄ• sahetukaá¹ƒ vÄ• macchariyanti __Ä• vÄ• samacchariya __kulamacchariyÄ• _dÄ«nipi. tattha __Ä• vÄ• so_ti vihÄ• rÄ• di. __kula_nti upaá¹-á¹-hÄ• ka __lÄ• bho_ti paccayalÄ• bhoyeva. __vaá¹‡á¹‡o_ti sarÄ«ravaá¹‡á¹‡o ca guá¹‡avaá¹‡á¹‡o ca adhigamo ca.

"tayo" ti \Be II 354/ vatthuá¹ƒ abhinditvÄ• vuttaá¹ƒ, bhinditvÄ• ca pana vuccamÄ• ne dvÄ•

abhisajjanÅ«panayhanavasena pavattanato abhijjhÄ• byÄ• pÄ• dÄ• naá¹ƒ kÄ• yaganthatÄ saccaá¹ƒ moghamaÃ±Ã±a" nti evaá¹ƒ avatthumhi pavatto abhiniveso idaá¹ƒsaccÄ• bhinives sÄ«labbataparÄ• mÄ• saidaá¹ƒsaccÄ• bhinivesakÄ• yaganthÄ• cetthaatthato diá¹-á¹-hiyev kÄ• yaganthÄ• .

"chandadosamohabhayÄ• nÄ«" ti agatikÄ• raá¹‡attÄ• vuttaá¹ƒ, chandÄ• dÄ«hi pana akatt kattabbÄ• karaá¹‡aÃ±ca agati nÄ• ma.

Ä• savesu kÄ• marÄ• gabhavarÄ• gÄ• atthato lobhoti dhammato tayo Ä• savÄ• .

__tesamevÄ• _ti kÄ• marÄ• gÄ• dÄ«nameva. te hi ogho viya attani patite apÄ• yasamudda saá¹ƒsÄ• radukkhato ca sÄ«saá¹ƒ ukkhipituá¹ƒ na denti, khandhÄ• dÄ«ni ca khandhÄ• dÄ«

__kÄ• mupÄ• dÄ• nÄ• dÄ«nÄ«_ti kÄ• mupÄ• dÄ• nadiá¹-á¹-hupÄ• dÄ• nasÄ«labbatupÄ• d diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«ni cettha tathÄ• pavattÄ• diá¹-á¹-hiyeva, kÄ• mupÄ• dÄ• naá¹ƒ upÄ• dÄ• nÄ• ni.

__sattÄ• nusayÄ• _ti ettha yadi appahÄ«naá¹-á¹-hena sattasantÄ• ne anusentÄ«ti anusayÄ nanu aÃ±Ã±esampi kilesÄ• naá¹ƒ appahÄ«nabhÄ• vo vijjatÄ«ti? na mayaá¹ƒ appahÄ«nama kintu appahÄ«nabhÄ• vena thÄ• magatakilesÄ• anusayÄ• ti, thÄ• magamanaÃ±ca nesaá¹ƒ sabhÄ• vo daá¹-á¹-habbo. tathÄ• hi dhammasabhÄ• vavedinÄ• tathÄ• gatena imeyeva an anusayo kÄ• marÄ• gÄ• nusayo. evaá¹ƒ \Be II 355/ sesesupi. apare pana "kÄ• marÄ• gass vatvÄ• kÄ• marÄ• gÄ• dÄ«naá¹ƒ bÄ«jabhÅ«tÄ• attabhÄ• vassa kilesasambhÅ«tÄ• kilesu vaá¹‡á¹‡enti, tesaá¹ƒ matapaá¹-ikkhepo idha papaÃ±cÄ• vahattÄ• anÄ• haá¹-o.

pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to, pÄ• á¹‡o_ti vohÄ• rato satto, paramatthato jÄ«

pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino jÄ«vitindriyupacchedakappayogasamuá¹-á¹-hÄ• pikÄ• vadha
parabhaá¹‡á¸• e tathÄ• saÃ±Ã±ino tadÄ• dÄ• yakappayogasamuá¹-á¹-hÄ• pikÄ• theyyacet
asaddhammakÄ• matÄ• ya kÄ• yadvÄ• rappavattÄ• agantabbaá¹-á¹-hÄ• navÄ«tikkamacet
abhÅ«taá¹ƒ vatthuá¹ƒ bhÅ«tato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ±Ã±Ä• panapp
cetanÄ• __musÄ• vÄ• do_. so pana parassa atthabhedakarova kammapatho, itaro kamma
parabhedanakÄ• matÄ• ya, attapiyakamyatÄ• ya vÄ• parabhedakappayogasamuá¹-á¹-hÄ•
sÄ• pi dvÄ«su bhinnesuyeva kammapatho. paramammacchedakappayogasamuá¹-á¹-hÄ• p
__pharusavÄ• cÄ• _. anatthaviÃ±Ã±Ä• panappayogasamuá¹-á¹-hÄ• pikÄ• saá¹ƒkiliá¹-á¹-ha
nÄ• ma. so pana parehi gahiteyeva kammapatho hoti. "aho vatedaá¹ƒ mama hotÅ«" ti evaá
parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡Ä• __abhijjhÄ• _. "aho vatÄ• yaá¹ƒ satto vinassey
manopadosalakkhaá¹‡o __byÄ• pÄ• do_. "natthi dinna" ntiÄ• dinÄ• nayena viparÄ«tadassa
__micchÄ• diá¹-á¹-hi_. ettha ca natthikaahetukaakiriyadiá¹-á¹-hÄ«hiyeva kammapathabhedo

imesu ca pÄ• á¹‡Ä• tipÄ• tÄ• di tividhaá¹ƒ kÄ• yakammameva. taá¹ƒ kÄ• yavacÄ«dvÄ• res
tathÄ• musÄ• vÄ• dÄ• di \Be II 356/ catubbidhaá¹ƒ vacÄ«kammameva. abhijjhÄ• dikaá¹ƒ p
taá¹ƒ tÄ«supi dvÄ• resu pavattati. dvÄ• rantaresupi pavattamÄ• nassa sakasakanÄ• mÄ• p
cettha Ä• dito satta cetanÄ• sabhÄ• vÄ• , itare tayo cetanÄ• sampayuttÄ• ti daá¹-á¹-habbÄ•
mahÄ• sÄ• vajjaappasÄ• vajjappayogÄ• dibhedo pana tattha tattha vuttanayena veditabbo.

__etÄ• nÄ«_ti imÄ• ni maggaÃ±Ä• á¹‡Ä• ni. __yathÄ• sambhava_nti taá¹ƒtaá¹ƒmaggÄ• nu

apÄ• yaá¹ƒ gacchanti etehÄ«ti __apÄ• yagamanÄ«yÄ• _. __sesÄ• _ti na apÄ• yagamanÄ«
tatiyamaggena pahÄ• tabbÄ• vatthaá¹ƒ upÄ• dÄ• ya oá¸·Ä• rikÄ• . tenÄ• ha __ "sukhumÄ•
_ti. sukhumÄ• kÄ• marÄ• gapaá¹-ighÄ• ti sambandho. __catutthamaggaÃ±Ä• á¹‡avajjhÄ•
paá¹-hamamaggÄ• divajjhataá¹ƒ nivatteti. na hi rÅ«parÄ• gÄ• dÄ«naá¹ƒ apÄ• yagÄ• miniyÄ
paá¹-hamaÃ±Ä• á¹‡avajjhÄ• pi siyunti.

yattha yattha pana eva-saddena avadhÄ• raá¹‡aá¹ƒ akatvÄ• yaá¹ƒ yaá¹ƒ dutiyaÃ±Ä• á¹‡a
tatiyaÃ±Ä• á¹‡avajjhanti vÄ• catutthaÃ±Ä• á¹‡avajjhanti vÄ• vakkhati, tattha tattha so so p
hatÄ• pÄ• yagamanÄ«yÄ• dibhÄ• vova hutvÄ• upariÃ±Ä• á¹‡avajjho hotÄ«ti veditabbo. ter
catutthaÃ±Ä• á¹‡avajjhÄ• nÄ«_ti ettha lobhÄ• dayo heá¹-á¹-himamaggavajjhÄ• pi honteva.

__yase_ti parivÄ• re.

__dukkhe sukha_nti saÃ±Ã±Ä• cittavipallÄ• sÄ• ti sambandho.

__agatiyo paá¹-hamamaggaÃ±Ä• á¹‡avajjhÄ• _ti kiÃ±cÄ• pi chandÄ• dayo taá¹‡hÄ• disabl
tathÄ• pi tammÅ«lakassa akattabbakaraá¹‡assa, kattabbÄ• karaá¹‡assa ca apÄ• yagaman

paá¹-hamamaggaÃ±Ä• á¹‡avajjhatÄ• .

katÄ• katakusalÄ• kusalavisayaá¹ƒ \Be II 357/ yaá¹ƒ vippaá¹-isÄ• rabhÅ«taá¹ƒ __kukkucca
tatiyaÃ±Ä• á¹‡avajjhaá¹ƒ vuttaá¹ƒ. yaá¹ƒ pana "kukkuccapakatatÄ• ya Ä• pattiá¹ƒ Ä• pajjatÄ
kukkuccaá¹ƒ, taá¹ƒ sandhÄ• ya "kukkuccavicikicchÄ• sotÄ• pattimaggena pahÄ«yantÄ«" ti
__dhammasaá¹…gaá¹‡Ä«aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, tasmÄ• dvinnaá¹ƒ vacanÄ• naá
aÃ±Ã±esupi edisesu á¹-hÄ• nesu adhippÄ• yova pariyesitabbo, na virodhato paccetabbaá¹ƒ
oá¸·Ä• rikÄ• navasesappahÄ• naá¹ƒ vÄ• sandhÄ• ya kukkuccassa paá¹-hamatatiyaÃ±Ä• á
arahato uppajjamÄ• naá¹ƒ "bhagavatÄ• paá¹-ikkhittaá¹ƒ anuvasitvÄ• anuvasitvÄ• Ä• vasa
bhuÃ±jituâ€™ nti kukkuccÄ• yanto na paá¹-iggahesÄ«" ti (Vin IV 204) Ä• gataá¹ƒ kukkuccaá
nÄ«varaá¹‡aá¹ƒ. na hi nÄ«varaá¹‡aá¹ƒ arahato uppajjati, nÄ«varaá¹‡apatirÅ«pakaá¹ƒ pana
vÄ«maá¹ƒsanabhÅ«taá¹ƒ vinayakukkuccaá¹ƒ nÄ• ma, taá¹ƒ tathÄ• pavattacittuppÄ• dova.

kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• anusahagatÄ• tatiyaÃ±Ä• á¹‡avajjhÄ• , oá¸·Ä• rikÄ• na
heá¹-á¹-hÄ• vuttanayÄ• va.

akusalacittuppÄ• da-ggahaá¹‡ena cettha makkhapalÄ• samÄ• yÄ• sÄ• á¹-heyyathambhas
katoti daá¹-á¹-habbaá¹ƒ.

<1376> __tena tenÄ• _ti tena tena ghÄ• takena saddhiá¹ƒ. kiá¹ƒ panetÄ• ni ete dhamme g
ghÄ• tenti, udÄ• hu paccuppanneti. kiá¹ƒ panettha, yadi tÄ• va atÄ«tÄ• nÄ• gate, aphalo vÄ
pahÄ• tabbÄ• naá¹ƒ tadÄ• natthitÄ• ya. atha paccuppanne, tathÄ• pi aphalo vÄ• yÄ• mena
atthitÄ• ya. athÄ• pi kathaÃ±ci pahÄ• naá¹ƒ siyÄ• , saá¹ƒkilesikÄ• maggabhÄ• vanÄ• Ä• p
pahÄ• tabbappahÄ• yakÄ• naá¹ƒ sahÄ• vaá¹-á¹-hÄ• nato? saccametaá¹ƒ, ye pana maggen
kÄ• raá¹‡alÄ• bhe sati avassaá¹ƒ uppajjanÄ• rahÄ• kilesÄ• , te attano uppattiyÄ• anuppat
Ä• pÄ• dentÄ• ni etÄ• ni te anÄ• gate ghÄ• tenti nÄ• ma.

1377-87__._ __pariÃ±Ã±Ä• dÄ«ni kiccÄ• nÄ«_ti pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• va
__vuttÄ• nÄ«_ti "dukkhaá¹ƒ pariÃ±Ã±eyya" ntiÄ• dinÄ• (SN III 5.1099), "yo, bhikkhave, duk
tiÄ• dinÄ• (SN III 5.1100) ca vuttÄ• ni. __saccÄ• bhisamaye_ti catunnaá¹ƒ ariyasaccÄ• naá
paá¹-ivijjhanakkhaá¹‡e.

__yathÄ• sabhÄ• vato_ti aviparÄ«tasabhÄ• vena. __ "jÄ• nitabbÄ• nÄ«" _ti vatvÄ• kathaá
kathaá¹ƒ nÄ• ma __ekekassa Ã±Ä• á¹‡assa ekakkhaá¹‡e_ cattÄ• ri kiccÄ• ni sambhavanti.
diá¹-á¹-haá¹ƒ atthi, na ca vacanaá¹ƒ labbhatÄ«ti codanaá¹ƒ manasi nidhÄ• ya tesaá¹ƒ jÄ• na
upamÄ• vasena tÄ• va dassetuá¹ƒ __ "padÄ«po hÄ«" _tiÄ• di vuttaá¹ƒ. __vidaá¹ƒsetÄ«_ti d
__pariyÄ• diyatÄ«_ti khepeti.

1383-4__._ __pariÃ±Ã±Ä• bhisamayenÄ• _ti anavasesato paricchijja jÄ• nanasaá¹…khÄ• te
__abhisametÄ«_ti asammohavasena paá¹-ivijjhati. __pahÄ• nÄ• bhisamayenevÄ• _ti samu
paá¹-ivijjhanena asammohatova abhisameti. __bhÄ• vanÄ• vidhinÄ• _ti sahajÄ• tÄ• dipacca
bhÄ• vanÄ• bhisamayavidhinÄ• . maggaÃ±Ä• á¹‡aÃ±hi sammÄ• saá¹…kappÄ• divasena m
ariyamaggabhÄ• vanÄ• saá¹…khÄ• tena paá¹-ivijjhanena abhisametÄ«ti aá¹-á¹-haá¹…gikaá
paá¹-ivijjhati. taÃ±hi sampayuttadhammesu sammohaviddhaá¹ƒsentaá¹ƒ attanipi sammohaá
__nirodha_nti \Be II 359/ nibbÄ• naá¹ƒ. __sacchikarotÄ«_ti paccakkhakaraá¹‡avasena paá¹
sacchikarotÄ«" ti nirodhasaccamekaá¹ƒ Ä• rammaá¹‡apaá¹-ivedhena cattÄ• ripi saccÄ• ni a
maggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivijjhati.

evaá¹ƒ yuttivasena vibhÄ• vitaá¹ƒ ekapaá¹-ivedhaá¹ƒ Ä• gamenapi sÄ• dhetuá¹ƒ __ "vuttan
vuttaá¹ƒ. __maggasamaá¹…gissa Ã±Ä• á¹‡a_nti hi "yo nu kho, Ä• vuso, dukkhaá¹ƒ passati,
passati, dukkhanirodhampi, dukkhanirodhagÄ• minipaá¹-ipadampi so passatÄ«" ti (SN III 5.1
ekasaccadassanasamaá¹…gino aÃ±Ã±asaccadassanasamaá¹…gibhÄ• vavicÄ• raá¹‡Ä• ya
Ä• yasmatÄ• gavampatittherena vuttaá¹ƒ. aÃ±Ã±athÄ• kamÄ• bhisamaye sati purimadiá¹-á
samudayÄ• dipassato dukkhÄ• didassanaá¹ƒ puna avattabbaá¹ƒ siyÄ• . idÄ• ni panettha up
Ä• ha __ "padÄ«po" _tiÄ• di. nissayÄ• bhÄ• vahetutÄ• ya dukkhapariÃ±Ã±Ä• ya vaá¹-á¹-ijjh
paá¹-ipakkhaviddhaá¹ƒsanatÄ• ya samudayappahÄ• nassa andhakÄ• ravinÄ• sanasadisatÄ
Ã±Ä• á¹‡Ä• lokaparibrÅ«hanatÄ• ya maggabhÄ• vanÄ• ya Ä• lokavidaá¹ƒsanasadisatÄ• , t
nirodhassa sacchikiriyÄ• , tathÄ• tathÄ• kilesasnehapariyÄ• dÄ• naá¹ƒ hotÄ«ti nirodhasac
snehapariyÄ• dÄ• nasadisatÄ• kÄ• raá¹‡Å«pacÄ• rena vuttÄ• .

1385-6__._ aparÄ• yapi upamÄ• ya tamatthaá¹ƒ dassento Ä• ha __ "uggacchanto" _tiÄ• di.
__paá¹-ihaÃ±Ã±atÄ«_ti paá¹-ippassambheti. etthÄ• pi yathÄ• sÅ«riyo rÅ«pagatÄ• ni obhÄ•
maggaÃ±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ parijÄ• nÄ• ti. yathÄ• andhakÄ• raá¹ƒ vinÄ• seti, evaá¹ƒ sa
Ä• lokaá¹ƒ dasseti, evaá¹ƒ sahajÄ• tÄ• dipaccayatÄ• ya maggaá¹ƒ bhÄ• veti \Be II 360/. yat
paá¹-ippassambheti, evaá¹ƒ sabbakilesadarathapariá¸·Ä• hapaá¹-ippassaddhibhÅ«taá¹ƒ nir
upamÄ• saá¹ƒsandanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<1388> __appetÄ«_ti pappoti. dukkhapariÃ±Ã±Ä• ya sakkÄ• yatÄ«rasamatikkamabhÄ• va
orimatÄ«rappajahanasadisatÄ• , maggabhÄ• vanÄ• ya sattatiá¹ƒsabodhipakkhiyadhammav
bhaá¹‡á¸• avahanasadisatÄ• , ettÄ• vatÄ• paÃ±Ã±Ä• bhÄ• vanÄ• ya nÄ• nÄ• kilesaviddha
dassito hotÄ«ti.

ariyaphalasamÄ• pattinirodhasamÄ• pattiyopi panassÄ• Ä• nisaá¹ƒsÄ• ti daá¹-á¹-habbaá¹ƒ
evaá¹ƒ daá¹-á¹-habbÄ• - "ariyaphalasamÄ• pattÄ«" ti hi catunnampi phalaá¹-á¹-hÄ• naá¹ƒ a
ariyaphalassa diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ nirodhe appanÄ• . cattÄ• ropi hi ariya
phalasamÄ• pattiá¹ƒ samÄ• pajjanti. keci pana "anÄ• gÄ• miarahantova samÄ• pajjanti sam

paripÅ«rakÄ• ritÄ• yÄ• " ti vadanti, taá¹ƒ akÄ• raá¹‡aá¹ƒ attanÄ• paá¹-iladdhasamÄ• pattis
samÄ• dhismiá¹ƒ paripÅ«rakÄ• ritÄ• ya kÄ• tabbÄ• bhÄ• vato. sabbaso asamucchinnakiles
attanÄ• paá¹-iladdhalokiyasamÄ• pattisamÄ• pajjanaá¹ƒ labbhati, kimaá¹…gaá¹ƒ pana sam
ariyÄ• naá¹ƒ. uparimÄ• pana heá¹-á¹-himaá¹ƒ pubbe paá¹-iladdhampi na samÄ• pajjanti pu
upagatattÄ• . samugghÄ• á¹-ita kammakilesanirodhanena hi puthujjanehi viya sotÄ• pannas
sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ puggalantarabhÄ• vÅ«pagamanaá¹ƒ atthi, anantaraphalattÄ•
heá¹-á¹-himato uparimo bhavantaragato viya hotÄ«ti tassa tassa ariyassa taá¹ƒ taá¹ƒ phala
bhavaá¹…gasadisaá¹ƒ hoti, tasmÄ• puggalantarabhÄ• vÅ«pagamanena \Be II 361/ paá¹-ip
uparimassa heá¹-á¹-himaphalasamÄ• pattiyÄ• samÄ• pajjanaá¹ƒ, heá¹-á¹-himo pana upari
anadhigatattÄ• ti cattÄ• ropi puggalÄ• sakasakaphalameva samÄ• pajjanti. taá¹ƒ pana sam
ariyasÄ• vakena rahogatena paá¹-isallÄ«nena udayabbayÄ• divasena saá¹…khÄ• rÄ• vipa
pavattÄ• nupubbavipassanassa saá¹…khÄ• rÄ• rammaá¹‡agotrabhuÃ±Ä• á¹‡Ä• nantaraá¹
cittaá¹ƒ appeti. phalasamÄ• pattininnacittatÄ• ya cettha sekhassa phalameva uppajjati, na n
vipassanÄ• cÄ• ro ariyamaggÄ• vaho, aÃ±Ã±o phalasamÄ• pattiÄ• vaho.

tathÄ• hi ariyamaggavÄ«thiyaá¹ƒ anulomaÃ±Ä• á¹‡Ä• ni anibbiddhapubbÄ• naá¹ƒ thÅ«lat
sÄ• tisayaá¹ƒ padÄ• lanena lokiyaÃ±Ä• á¹‡esu ukkaá¹ƒsapÄ• ramippattÄ• ni maggÄ• nukÅ
phalasamÄ• pattivÄ«thiyaá¹ƒ pana tÄ• ni tena tena maggena tesaá¹ƒ tesaá¹ƒ kilesÄ• naá¹ƒ
kilesavikkhambhane nirussukkÄ• ni kevalaá¹ƒ ariyÄ• naá¹ƒ phalasamÄ• pattisukhasamaá¹.
parikammappattÄ• ni hutvÄ• uppajjantÄ«ti na tesaá¹ƒ kutoci vuá¹-á¹-hÄ• nasambhavo. yato
saá¹…khÄ• ranimittato vuá¹-á¹-hahitvÄ• maggassa anantarapaccayo bhaveyya, teneva ca
anantarapaccayabhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡ameva hoti, na nibbÄ•
pubbÄ• bhisaá¹…khÄ• ravasena cassÄ• pabandhavasena pavattiparicchinnakÄ• lÄ• pagan
vuá¹-á¹-hÄ• naÃ±ca veditabbaá¹ƒ.

nirodhasamÄ• patti pana tatiyacatutthaphalaá¹-á¹-hÄ• naá¹ƒ anupubbanirodhavasena citta
dhammÄ• naá¹ƒ appavatti. anÄ• gÄ• miarahantoyeva hi kÄ• macchandÄ• disamucchindane
paripÅ«rakÄ• ritÄ• ya samathaphalasamannÄ• gatattÄ• nirodhaá¹ƒ samÄ• pajjanti. tathÄ•
samathavipassanÄ• naá¹ƒ yuganandhabhÄ• vappavattanavasena dvÄ«hi balehi samannÄ•
taá¹ƒ samÄ• pajjitukÄ• mena \Be II 362/ anÄ• gÄ• minÄ• , khÄ«á¹‡Ä• savena vÄ• aá¹-á¹-h
rahogatena paá¹-isallÄ«nena paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tattha s
dukkhato anattato vipassitabbÄ• , tato dutiyaá¹ƒ tatiyaá¹ƒ catutthaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tatheva tattha saá¹…khÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya nÄ• nÄ• baddhÄ• vikopanaá¹
satthupakkosanaá¹ƒ addhÄ• naparicchedoti catubbidhaá¹ƒ pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ.

tattha sarÄ«rato visaá¹ƒyuttÄ• maÃ±capÄ«á¹-hÄ• dayo sattÄ• habbhantare yathÄ• na nas
adhiá¹-á¹-hÄ• naá¹ƒ __nÄ• nÄ• baddhÄ• vikopanaá¹ƒ_. sarÄ«rasaá¹ƒyutte visuá¹ƒ adhiá¹-á

saá¹…gho pana Ã±attikammÄ• dÄ«su kiÃ±cideva kammaá¹ƒ kattukÄ• mo "yÄ• va maá¹ƒ na
vuá¹-á¹-hahissÄ• mÄ«" ti pubbÄ• bhogakaraá¹‡aá¹ƒ __saá¹…ghapaá¹-imÄ• nanaá¹ƒ_. satth
"sikkhÄ• padapaÃ±Ã±Ä• panÄ• dÄ«su yÄ• va maá¹ƒ na pakkosati, tÄ• vadeva vuá¹-á¹-hahi
pubbÄ• bhogakaraá¹‡aá¹ƒ __satthupakkosanaá¹ƒ_. sattÄ• habbhantare attano Ä• yusaá¹…
pavattanasamatthatÄ• valokanaá¹ƒ __addhÄ• napariccheda_. evaá¹ƒ katapubbakiccena
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitabbaá¹ƒ. athekaá¹ƒ vÄ• dve vÄ• citt
hoti, nirodhaá¹ƒ phusati, tato yathÄ• paricchedaá¹ƒ tatiyacatutthaphalÄ• naá¹ƒ aÃ±Ã±atarem
vuá¹-á¹-hahissatÄ«ti. evamayaá¹ƒ duvidhÄ• samÄ• patti lokuttarapaÃ±Ã±Ä• ya Ä• nisaá¹ƒs

1392-4__._ sadevakalokato uttiá¹‡ena, uttaritarena vÄ• ti __lokuttarena_ sammÄ• sambudd
bhÄ• vananti sambandho. __hitabhÄ• vana_nti idhalokaparalokahitavibhÄ• vanaá¹ƒ imaá¹ƒ
__sukhasaá¹ƒhita_nti siniddhacchÄ• yudakavantatÄ• dinÄ• sukhasahitaá¹ƒ. __hita_nti yoga
363/. __uttama_nti uggatatamaá¹ƒ, accuggataá¹ƒ balavantampÄ«ti adhippÄ• yo. __aviggah
kampaÃ±ca na detÄ«ti aviggahakampadanti attho.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

kilesappahÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

24. catuvÄ«satimo paricchedo

paccayaniddesavaá¹‡á¹‡anÄ•

<1395> idÄ• ni nesaá¹ƒ paccayavidhiá¹ƒ dassetuá¹ƒ __ "yesa" _ntiÄ• di Ä• raddhaá¹ƒ.

paá¹-icca enaá¹ƒ phalameti pavattati, tiá¹-á¹-hati, uppajjati vÄ• ti __paccayo, _ hinoti patiá¹-
etthÄ• ti __hetu, _ anekatthattÄ• dhÄ• tusaddÄ• naá¹ƒ hi-saddo mÅ«la-saddo viya patiá¹-á
hinoti vÄ• etena kammanidÄ• nabhÅ«tena uddhaá¹ƒ ojaá¹ƒ atiharantena mÅ«lena viya pÄ•
gacchati viruá¸·hiá¹ƒ Ä• pajjatÄ«ti __hetu, _ hetu ca so mÅ«laá¹-á¹-hena, paccayo ca upakÄ
__hetupaccayo, _ hetu hutvÄ• paccayo hetubhÄ• vena paccayoti attho.

evaá¹ƒ Ä• rammaá¹‡apaccayÄ• dÄ«su daá¹-á¹-habbaá¹ƒ. svÄ• yaá¹ƒ paá¹-isandhiyaá¹ƒ ka
pavattiyaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, ubhayattha sahajÄ• tanÄ• madha
__sabbalokiyalokuttara_nti iminÄ• paÃ±Ã±attiyÄ• pi loke viditabhÄ• vena lokiyapadena saá
rÅ«pÄ• dibhedesu chabbidhesu saá¹…khatÄ• saá¹…khatapaÃ±Ã±attidhammesu na koci dh
hotÄ«ti dasseti. teneva __ "yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbhÄ• " _ti aniyato \Be II 364/ kato

yaá¹ƒ dhamma" nti (Paá¹-á¹-h I 1.203) vuttattÄ• paÃ±Ã±attiyÄ• gahaá¹‡aá¹ƒ na hotÄ«ti? n
dhammasaddassa Ã±eyyavacanattÄ• . __Ä• rabbhÄ• _ti Ä• lambitvÄ• , gahetvÄ• ti attho. _
nidassanamattaá¹ƒ. te pana taá¹ƒ Ä• rabbha uppajjanti ceva tiá¹-á¹-hanti ca. yathÄ• hi dubb
daá¹‡á¸• aá¹ƒ vÄ• rajjuá¹ƒ vÄ• Ä• lambitvÄ• uá¹-á¹-hahati ceva tiá¹-á¹-hati ca, evaá¹ƒ citta
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ Ä• lambitvÄ• uppajjanti ceva tiá¹-á¹-hanti cÄ• ti.

jeá¹-á¹-hakaá¹-á¹-hena upakÄ• rako dhammo __adhipatipaccayo_. __jeá¹-á¹-hakaá¹-á¹-hen
attÄ• dhÄ«nÄ• naÃ±hi patibhÅ«to dhammo adhipatÄ«ti so tesaá¹ƒ pamukhabhÄ• vena pava
chandasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
tiÄ• divacanato chandÄ• dayo cattÄ• ro dhammÄ• sahajÄ• tanÄ• marÅ«pÄ• naá¹ƒ sahajÄ•
"tattha sahajÄ• tÄ• dhipatÄ«" _tiÄ• di. "chandavato kiá¹ƒ nÄ• ma kammaá¹ƒna sijjhatÄ«" tiÄ
purimÄ• bhisaá¹…khÄ• rÅ«panissayaá¹ƒ labhitvÄ• uppajjamÄ• ne cittuppÄ• de chandÄ• da
jeá¹-á¹-hakabhÅ«tÄ• sampayuttadhamme, taá¹ƒsamuá¹-á¹-hÄ• narÅ«pe ca sÄ• dhayamÄ•
pavattanti, te ca tesaá¹ƒ vasena vattanti hÄ«nÄ• dibhÄ• vena tadanuvattanato. tena te adhi
ca kho ekato. yadÄ• hi chandaá¹ƒ dhuraá¹ƒ chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• cittaá¹ƒ pav
adhipati, na itare. esa nayo sesesupi. adhipatibhÄ• vopi hi nesaá¹ƒ attano pavattinivÄ• rake
pavattanato hoti. __avasesa_nti yathÄ• vuttÄ• naá¹ƒ tesaá¹ƒ garukÄ• tabbatÄ• bhÄ• vato, g
Ä• rammaá¹‡Ä• dhipatibhÄ• vavacanato. vuttaÃ±hetaá¹ƒ "yaá¹ƒ yaá¹ƒ dhammaá¹ƒ garuá¹ƒ
uppajjanti \Be II 365/ cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ•
paccayo" ti (Paá¹-á¹-h I 1.3). tattha __garuá¹ƒ katvÄ• _ti garukÄ• racittÄ«kÄ• ravasena vÄ•
garuá¹ƒ bhÄ• rikaá¹ƒ laddhabbaá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ katvÄ• . garukÄ• tabbaÃ±hi Ä• ram
tanninnapoá¹‡apabbhÄ• rÄ• naá¹ƒ assÄ• danapaccavekkhaá¹‡amaggaphalÄ• naá¹ƒ attano
paccayo hoti, tasmÄ• ayaá¹ƒ attÄ• dhÄ«nÄ• naá¹ƒ patibhÄ• vena upakÄ• rakattÄ• adhipat

antarayatÄ«ti antaraá¹ƒ, byavadhÄ• yakanti attho, nÄ• ssa antaraá¹ƒ vijjatÄ«ti anantaro, so
__anantarapaccayo, _ anantarabhÄ• vena upakÄ• rako dhammoti adhippÄ• yo. __anantara
nirodhÄ• nantaraá¹ƒ anurÅ«pacittuppÄ• dassa uppattipaccayabhÄ• vena tassa uppattiyÄ•
hutvÄ• niruddhÄ• , rÅ«padhammÄ• pana anantarapaccayÄ• natthi.

samanantarabhÄ• vena upakÄ• rako dhammo __samanantarapaccayo, _ tathÄ• samanan
upasaggamattaá¹ƒ na ettha koci viseso. yo hi anantarapaccayo, sova samanantarapaccayo
anantaruppÄ• dabhÄ• vato nirantaruppÄ• danasamatthatÄ• anantarapaccayatÄ• , rÅ«paka
saá¹‡á¹-hÄ• nÄ• bhÄ• vato paccayapaccayuppannÄ• naá¹ƒ sahaá¹-á¹-hÄ• nÄ• bhÄ• vato c
tiriya" nti vibhÄ• gÄ• bhÄ• vÄ• attano ekattamiva upanetvÄ• suá¹-á¹-hu anantarabhÄ• ven
samanantarapaccayatÄ• , tasmÄ• dhammato avisesepi vineyyavasena byaÃ±janatthamatta
visuá¹ƒ desanÄ• katÄ• . yampi "atthÄ• nantaratÄ• ya anantarapaccayo, kÄ• lÄ• nantaratÄ•
Ä• cariyÄ• naá¹ƒ mataá¹ƒ, taá¹ƒ "nirodhÄ• vuá¹-á¹-hahantassa \Be II 366/ nevasaÃ±Ã±Ä• n
kusalaá¹ƒ phalasamÄ• pattiyÄ• samanantarapaccayena paccayoâ€™ tiÄ• dÄ«hi (Paá¹-á¹-h

tiÄ• dinÄ• paá¹-ikkhittaá¹ƒ.

uppajjamÄ• nova sahuppÄ• danavasena upakÄ• rako dhammo sahajÄ• tapaccayo pakÄ• s
"cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ, sahajÄ• tarÅ«pÄ• naÃ±ca, mahÄ• bhÅ«tÄ
upÄ• dÄ• rÅ«pÄ• naÃ±ca, paá¹-isandhikkhaá¹‡e vatthuvipÄ• kÄ• aÃ±Ã±amaÃ±Ã±a" nti ca
__ "cittacetasikÄ• " _tiÄ• di. yampi hi pÄ• á¸·iyaá¹ƒ arÅ«pakkhandhÄ• divasenassa chabbid
ettheva saá¹…gahitaá¹ƒ. yo panettha sesarÅ«padhammÄ• naá¹ƒ, ubhayattha vatthuno ca p
arÅ«padhammÄ• naá¹ƒ, upÄ• dÄ• rÅ«pÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ mahÄ• bhÅ«tÄ• na
paccayabhÄ• vasÄ• matthiyavisesÄ• yogatoti daá¹-á¹-habbaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ uppÄ• danupatthambhanabhÄ• vena attano upakÄ• rakassa upakÄ•
aÃ±Ã±amaÃ±Ã±upatthambhakatidaá¹‡á¸• akaá¹ƒ viya upakÄ• rakatÄ• ca aÃ±Ã±amaÃ±Ã±
sahajÄ• tÄ• divasena. sahajÄ• tÄ• dipaccayo hontoyeva hi koci kassaci aÃ±Ã±amaÃ±Ã±ap
cittacetasikÄ• naá¹ƒ cittajarÅ«pe sati, mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• rÅ«pe sati aÃ±Ã±am
yathÄ• ha "cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±apaccayena paccayo, cattÄ• ro m
okkantikkhaá¹‡e nÄ• marÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo" ti (Paá¹-á¹-h I 1.7)
paccayuppannadhamme aparÄ• masitvÄ• vuccamÄ• nattÄ• avisesena vuttaá¹ƒ "tathÄ• a

taruÄ• dÄ«naá¹ƒ pathavÄ« viya adhiá¹-á¹-hÄ• nÄ• kÄ• rena, cittakammÄ• dÄ«naá¹ƒ paá¹-
upakÄ• rako dhammo \Be II 367/ nissayapaccayo. __vatthurÅ«pÄ• nÄ«_ti sattannaá¹ƒ viÃ±
adhiá¹-á¹-hÄ• nÄ• kÄ• rena nissayapaccayabhÅ«tÄ• ni vatthurÅ«pÄ• ni. __mahÄ• bhÅ«tÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ, upÄ• dÄ• rÅ«pÄ• naÃ±ca tatheva nissayabhÅ«tÄ• ni mahÄ• bhÅ«tÄ•
sahajÄ• tarÅ«pÄ• naÃ±ca nissayÄ• kÄ• rena paccayÄ• ni cittacetasikÄ• ni, tadadhÄ«navutt
na paá¹-ikkhittoti nissayo.

yathÄ• pana bhuso Ä• yÄ• so upÄ• yÄ• so, evaá¹ƒ bhuso nissayo upanissayo, balavakÄ•
balavakÄ• raá¹‡abhÄ• vena upakÄ• rako dhammo upanissayapaccayoti veditabbo. so Ä• ra
anantarÅ«panissayo pakatÅ«panissayoti tividhoti Ä• ha __ "Ä• rammaá¹‡Ä• " _tiÄ• di. tatth

"dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ kat
suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garu
sekhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccav
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhantÄ«" ti (Paá¹-á¹-h I 1.423) -

evamÄ• dinÄ• nayena Ä• rammaá¹‡Å«panissayo tÄ• va Ä• rammaá¹‡Ä• dhipatinÄ• saddh
vibhatto. tenÄ• ha __ "Ä• rammaá¹‡Å«panissayo Ä• rammaá¹‡Ä• dhipatiyevÄ• " _ti. kiÃ±cÄ
vibhatto, tathÄ• pi ayaá¹ƒ tesaá¹ƒ viseso - yaá¹ƒ Ä• rammaá¹‡aá¹ƒ garuá¹ƒ katvÄ• cittaceta
taá¹ƒ niyamato tesaá¹ƒ Ä• rammaá¹‡esu balavÄ• rammaá¹‡aá¹ƒ hoti. iti garukÄ• tabbamatt

Ä• rammaá¹‡Ä• dhipati, balavakÄ• raá¹‡aá¹-á¹-hena Ä• rammaá¹‡Å«panissayoti ca evamet
veditabbaá¹ƒ.

anantarÅ«panissayopi \Be II 368/ "purimÄ• purimÄ• kusalÄ• khandhÄ• pacchimÄ• naá¹ƒ
khandhÄ• naá¹ƒ upanissayapaccayena paccayo" tiÄ• dinÄ• (Paá¹-á¹-h I 1.423) nayena ana
nÄ• nattaá¹ƒ akatvÄ• va vibhattoti Ä• ha __ "anantarÅ«panissayo pana anantarapaccayovÄ
attano anantarÄ• anurÅ«pacittuppÄ• davasena anantarapaccayo, balavakÄ• raá¹‡avasena
evametesaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

pakatiyÄ• eva paccayantararahitena attano sabhÄ• veneva upanissayo __pakatÅ«panissa
amissova puthageva koci upanissayoti vuttaá¹ƒ hoti. atha vÄ• pakato upanissayo __pakatÅ
__pakato_ti cettha pa-kÄ• ro upasaggo, so attano phalassa uppÄ• danasamatthabhÄ• vena
nipphÄ• ditabhÄ• vaá¹ƒ, upasevitabhÄ• vaÃ±ca dÄ«peti, tasmÄ• attano santÄ• ne nipphan
kÄ• yikasukhadukkhasaddhÄ• sÄ«lÄ• di upasevito vÄ• utubhojanÄ• di pakatÅ«panissayoti
duvidhaá¹ƒ upayogopasevanaá¹ƒ Ä• rammaá¹‡Å«pasevanaÃ±ca. evaÃ±ca katvÄ• anÄ• ga
laddhÄ• hoti. __kÄ• yikasukha ... pe0 ... yo cÄ• _ti ettha kÄ• yikasukhadukkhÄ• ni rÄ• gasa
utubhojanÄ• dayo cittasamÄ• dhÄ• nÄ• dÄ«naá¹ƒ, saddhÄ• sÄ«lÄ• dayo saddhÄ• sÄ«lÄ• d
__Ä• di-_saddena yaá¹ƒ yaá¹ƒ upanissÄ• ya yassa yassa sambhavo, taá¹ƒ taá¹ƒ tassa tass
upanissayapaccayabhÅ«taá¹ƒ saá¹…gaá¹‡hÄ• ti. paccayamahÄ• padeso hesa, yadidaá¹ƒ u

paccayuppannato paá¹-hamataraá¹ƒ uppajjitvÄ• vattamÄ• nabhÄ• vena upakÄ• rako dham
rÅ«padhammova samÄ• no arÅ«padhammasseva hoti. tenÄ• ha __ "vatthupurejÄ• to_ \Be
yathÄ• cettha __ "vatthurÅ«pÄ• nÄ«" _ti hadayavatthunopi gahaá¹‡aá¹ƒ, evaá¹ƒ __ "rÅ«pÄ
_tiÄ• di-ggahaá¹‡ena dhammÄ• rammaá¹‡assÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. nanu ca
Ä• rammaá¹‡apurejÄ• tabhÄ• vena Ä• gatÄ• nÄ«ti? saccaá¹ƒ Ä• gatÄ• ni, paÃ±hÄ• vÄ• re
cakkhuá¹ƒ aniccato dukkhato anattato vipassantÄ«" tiÄ• dinÄ• (Paá¹-á¹-h I 1.424) avisesen
paccuppannacakkhÄ• dÄ«nampi gahitattÄ• dhammÄ• rammaá¹‡assa Ä• rammaá¹‡apurejÄ
paá¹-ibÄ• hituá¹ƒ. atthatopi hetaá¹ƒ siddhaá¹ƒ "yaá¹ƒ yaá¹ƒ paccuppannaá¹ƒ Ä• rammaá¹‡a
cittaá¹ƒ pavattati, taá¹ƒ tassa Ä• rammaá¹‡apurejÄ• taá¹ƒ hotÄ«" ti. ettha ca nissayÄ• ramm
visiá¹-á¹-hÄ• purejÄ• tabhÄ• vena vinÄ• upakÄ• rabhÄ• vaá¹ƒ agacchantÄ• naá¹ƒ vatthÄ•
purejÄ• tÄ• kÄ• rena upakÄ• rakatÄ• purejÄ• tapaccayatÄ• ti ayamassa nissayÄ• rammaá

gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cetanÄ• viya purejÄ• tÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
upakÄ• rako dhammo __pacchÄ• jÄ• tapaccayo_. manosaÃ±cetanÄ• hÄ• ravasena hi pacc
santÄ• naá¹-á¹-hitihetubhÄ• vaá¹ƒ agacchantÄ• naá¹ƒ pacchÄ• jÄ• tÄ• kÄ• rena cittacetasik
vippayuttÄ• kÄ• rÄ• dÄ«hi visiá¹-á¹-hÄ• pacchÄ• jÄ• tapaccayatÄ• ti evaá¹ƒ sabbapaccayÄ
paccayantarÄ• kÄ• ravisiá¹-á¹-hÄ• upakÄ• rakatÄ• daá¹-á¹-habbÄ• . so pana "pacchÄ• jÄ•
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo" ti (Paá¹-á¹-h I 1.11) Ä•

__ "cittacetasikÄ• vÄ• " _ti.

purimapurimaparicitagantho viya uttaruttarassa ganthassa kusalÄ• dibhÄ• vena attasadisapaguá¹‡abalavabhÄ• vavisiá¹-á¹-haá¹ƒ attasajÄ• tiyatÄ• gÄ• hakaá¹ƒ \Be II 370/ paccayÄ• sajÄ• tiyadhammÄ• va __Ä• sevanapaccayo_. bhinnajÄ• tikÄ• hi bhinnajÄ• tikÄ paguá¹‡abalavabhÄ• vavisiá¹-á¹-haá¹ƒ kusalÄ• dibhÄ• vasaá¹…khÄ• taá¹ƒ attano gatiá¹ƒ g ca sayaá¹ƒ tato gaá¹‡hanti. te pana anantarÄ• tÄ«tÄ• ni lokiyakusalÄ• kusalÄ• ni ceva anÄ• cÄ• ti Ä• ha __ "á¹-hapetvÄ• Ä• vajjanadvaya" _ntiÄ• di. "na maggapaccayÄ• Ä• sevane e vacanato ahetukakiriyÄ• su hasituppÄ• dasseva Ä• sevanabhÄ• vena, Ä• vajjanadvayaá¹ƒ lokuttarampi kusalaá¹ƒ bhinnajÄ• tikasseva phalassa purecarattÄ• na tena, Ä• sevanaguá¹ vipÄ• kÄ• byÄ• katampi kammavasena. vipÄ• kabhÄ• vappattaá¹ƒ kammapariá¹‡Ä• mitaá¹ viya hutvÄ• pavattamÄ• naá¹ƒ attano sabhÄ• vaá¹ƒ gÄ• hetvÄ• paribhÄ• vetvÄ• neva aÃ purimavipÄ• kÄ• nubhÄ• vaá¹ƒ gahetvÄ• uppajjati. lokuttaravipÄ• kampi hi kiÃ±cÄ• pi javan Ä• sevanaguá¹‡aá¹ƒ pana gaá¹‡hÄ• ti, na ca aÃ±Ã±aá¹ƒ gÄ• hÄ• peti. yampi "Ä• sevanavi ti __Ä• cariyadhammapÄ• la_ttherena vuttaá¹ƒ, tampi "yebhuyyavasena vutta" nti viÃ±Ã±Ä• Ä• cariyassa asamapekkhitÄ• vidhÄ• yakattappasaá¹…gato. tathÄ• hi vuttaá¹ƒ __paá¹-á¹-h "lokuttaro pana Ä• sevanapaccayo nÄ• ma natthÄ«" ti (Paá¹-á¹-h-a I 12). maggo pana gotra gaá¹‡hÄ• tÄ«ti natthi bhÅ«miÄ• divasena nÄ• nÄ• jÄ• tikatÄ• ya anadhippetattÄ• . tathÄ• h "gotrabhu maggassa Ä• sevanapaccayena paccayo, vodÄ• naá¹ƒ maggassa Ä• sevanapac 1.426).

cittappayogasaá¹…khÄ• taÄ• yÅ«hanakiriyÄ• bhÄ• vena sahajÄ• tÄ• naá¹ƒ, nÄ• nakkhaá¹ __kammapaccayo_ \Be II 371/. kammanti hi cetanÄ• vuccati, sÄ• ca Ä• yÅ«hanabyÄ• pÄ• uppannÄ• __sahajÄ• tÄ• , _ paccayuppannato nÄ• nakkhaá¹‡e bhavÄ• __nÄ• nakkhaá¹‡i cetanÄ• ti sambandho. sÄ• sahajÄ• tanÄ• mÄ• naá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ vipÄ• kakaá¹-attÄ• rÅ«pÄ• nanti daá¹-á¹-habbaá¹ƒ. __sÄ• savakusalÄ• kusalacetanÄ• _ti at santÄ• ne sesapaccayasamÄ• game pavattamÄ• nÄ• naá¹ƒ vipÄ• kakaá¹-attÄ• rÅ«pÄ• naá upakÄ• rikÄ• kÄ• marÅ«pÄ• rÅ«pakusalacetanÄ• , akusalacetanÄ• ca. tassÄ• hi tathÄ• k tesaá¹ƒ pavatti, na aÃ±Ã±athÄ• . itarÄ• pana sahajÄ• tÄ• naá¹ƒ Ä• yÅ«hanakiriyÄ• bhÄ• v upakÄ• rikÄ• ti vattabbaá¹ƒ. avadhÄ• raá¹‡ena panettha cetanÄ• sampayuttaá¹ƒ abhijjhÄ• satipi vipÄ• kadhammasabhÄ• ve cetanÄ• vajjÄ• naá¹ƒ ataá¹ƒsabhÄ• vattÄ• . __anÄ• sava lokiyakusalacetanÄ• ya visesamattaá¹ƒ dasseti, na nÄ• nakkhaá¹‡ikakammapaccayatÄ• bh vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ "arÅ«pÄ• vacaracetanÄ• , pana lokuttaracetanÄ• ca up attano vipÄ• kakkhandhÄ• naá¹ƒ nÄ• nakkhaá¹‡ikakammapaccayena paccayo" ti.

attano nirussÄ• hasantabhÄ• vena sahajÄ• tanÄ• marÅ«pÄ• naá¹ƒ nirussÄ• hasantabhÄ• __vipÄ• kapaccayo_. tenÄ• ha __ "vipÄ• kacittacetasikÄ• " _ti. te hi payogena asÄ• dhetab nipphajjanamattato nirussÄ• hasantabhÄ• vÄ• honti, na kilesavÅ«pasamasantabhÄ• vÄ• .

hi bhavaá¹…gÄ• dayo duviÃ±Ã±eyyÄ• . paÃ±cadvÄ• repi hi javanappavattiyÄ• va rÅ«pÄ• d
abhinipÄ• tasampaá¹-icchanasantÄ«raá¹‡amattÄ• pana vipÄ• kÄ• duviÃ±Ã±eyyÄ• eva.

rÅ«pÄ• rÅ«pÄ• naá¹ƒ \Be II 372/ upatthambhakaá¹-á¹-hena upakÄ• ro __Ä• hÄ• rapaccayo
upatthambhakattameva Ä• hÄ• rassa padhÄ• nakiccaá¹ƒ, janayantopi ca Ä• hÄ• ro avicche
janetÄ«ti upatthambhanabhÄ• vova Ä• hÄ• rabhÄ• voti. tattha kabaá¸·Ä«kÄ• ro Ä• hÄ• ro r
sesÄ• tayo rÅ«pÄ• rÅ«pakÄ• yassa. na kevalaÃ±hi te nÄ• madhammÄ• nameva avicched
paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, pavatte cittajarÅ«pÄ• nampi.

tesu tesu kiccesu paccayuppannadhammehi attÄ• naá¹ƒ anuvattÄ• panakasaá¹…khÄ• taÄ
__indriyapaccayo_. adhipatipaccayadhammÄ• naÃ±hi pavattivinivÄ• rake abhibhavitvÄ• pa
adhipatiyaá¹-á¹-ho, indriyÄ• naá¹ƒ pana dassanÄ• dikiccesu cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi,
arÅ«padhammehi ca jÄ«vantehi sukhitÄ• dibhÄ• vesu sukhitÄ• dÄ«hi
adhimokkhapaggahaupaá¹-á¹-hÄ• nÄ• vikkhepappajÄ• nanesu "anaÃ±Ã±Ä• taá¹ƒ Ã±assÄ•
aÃ±Ã±Ä• tÄ• vibhÄ• ve ca saddhÄ• disahajÄ• tehÄ«ti evaá¹ƒ taá¹ƒtaá¹ƒkiccesu cakkhÄ• di
cakkhÄ• dÄ«naá¹ƒ anuvattaniyatÄ• mattaá¹ƒ indriyÄ• naá¹ƒ Ä• dhipaccaá¹-á¹-hoti ayameva
__rÅ«pasattaka_-ggahaá¹‡ena cakkhÄ• dÄ«ni paÃ±ca, itthipurisindriyadvayaÃ±ca dasseti.
arÅ«pajÄ«vitindriyena saddhiá¹ƒ ekato katvÄ• __jÄ«vita_-ggahaá¹‡ena gahitaá¹ƒ. evaÃ±hi
honti. "anÄ• dimati saá¹ƒsÄ• re anaÃ±Ã±Ä• taá¹ƒ asacchikataá¹ƒ catusaccadhammaá¹ƒ, nil
ti pavattassa indriyaá¹ƒ __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, _ paá¹-hamamaggaÃ±
paá¹-hamamaggena diá¹-á¹-hamariyÄ• daá¹ƒ anatikkamitvÄ• jÄ• nato indriyaá¹ƒ __aÃ±Ã±i
sotÄ• pattiphalato yÄ• va arahattamaggÄ• chasu Ã±Ä• á¹‡aá¹ƒ, aÃ±Ã±Ä• tÄ• vino catÅ«su
pariniá¹-á¹-hitakiccassa indriyaá¹ƒ __aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, _ arahattaphalaÃ±Ä• á¹‡aá¹
paá¹-hamaá¹ƒ pariyÄ• yato indriyattaá¹ƒ sandhÄ• ya rÅ«pasattaka-ggahaá¹‡ena gahetvÄ•
upakÄ• rakattÄ• bhÄ• vato itthipurisindriyÄ• naá¹ƒ ettha aggahaá¹‡aá¹ƒ dassetuá¹ƒ __ "tes
tÄ• ni hi yebhuyyena liá¹…gÄ• dÄ«hi anuvattiyamÄ• nÄ• nipi paccayabhÄ• vato nÄ• nuvatt

Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡Å«panijjhÄ• navasena upagantvÄ• Ä• rammaá¹‡ani
ca vitakkÄ• dÄ«nameva Ä• veá¹‡iko sabhÄ• voti Ä• ha __ "jhÄ• napaccayo" _tiÄ• di. te pan
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, pavatte cittajarÅ«pÄ• naá¹ƒ, ubhayattha nÄ• madhammÄ• naÃ±c

sugatito, duggatito, kusalato, akusalato vÄ• niyyÄ• naá¹-á¹-hena sahajÄ• tÄ• naá¹ƒ upakÄ
maggapaccayatÄ• , sÄ• ca sammÄ• diá¹-á¹-hÄ• dÄ«nanti Ä• ha __ "maggapaccayo" _tiÄ•
sammÄ• saá¹…kappaá¹ƒ, micchÄ• saá¹…kappaÃ±ca dasseti. evaá¹ƒ sesesupi. micchÄ• sa
apÄ• yamaggaá¹…gÄ• , micchÄ• satimicchÄ• vÄ• cÄ• dayo cettha tathÄ• pavattacittuppÄ•
jhÄ• napaccaye vuttÄ• nameva paccayuppannÄ• naá¹ƒ paccayoti daá¹-á¹-habbaá¹ƒ.

paramatthena bhinnÄ• nampi ekÄ«bhÄ• vagatÄ• naá¹ƒ viya ekuppÄ• dÄ• dibhÄ• vasaá¹…

upakÄ• rakatÄ• sampayuttapaccayatÄ• , sÄ• ca nÄ• madhammÄ• nameva, na rÅ«padhan
"sampayuttapaccayo" _tiÄ• di.

aÃ±Ã±amaÃ±Ã±asambandhatÄ• ya yuttÄ• nampi samÄ• nÄ• naá¹ƒ vippayuttabhÄ• vena v
nÄ• nattÅ«pagamanena upakÄ• rakatÄ• vippayuttapaccayatÄ• , sÄ• ca vatthÅ«naá¹ƒ, citta
__ "vippayuttapaccayo" _tiÄ• di. cha vatthÅ«ni hi sattannaá¹ƒ \Be II 374/ viÃ±Ã±Ä• á¹‡Ä• na
paá¹-isandhiyaá¹ƒ, pavatte, cittacetasikÄ• paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, pava
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca vippayuttapaccayo. __vatthupurejÄ• tÄ• nÄ«_ti idaá¹ƒ cakk
vuttaá¹ƒ, hadayavatthu pana paá¹-isandhiyampi paccayabhÄ• vato sahajÄ• tampi labbhati. v
abyÄ• katapadassa __sahajÄ• tavibhaá¹…ge_ "paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ•
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, khandhÄ• vatthussa, vatthu khandhÄ• naá¹ƒ vippayuttapaccayen
__pacchÄ• jÄ• tÄ• cittacetasikÄ• _ti ca cakkhuviÃ±Ã±Ä• á¹‡Ä• divaseneva vuttaá¹ƒ, "saha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo" tiÄ• divacanato
sahajÄ• tÄ• pi labbhanti. evaÃ±ca katvÄ• vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ "vippayuttapa
sahajÄ• tapurejÄ• tapacchÄ• jÄ• tavasena tividho" ti. ayaá¹ƒ pana rÅ«padhammo samÄ• no
hoti sampayogÄ• saá¹…kÄ• ya abhÄ• vato.

yesaÃ±hi nÄ• mÄ• naá¹ƒ cakkhÄ• dÄ«naá¹ƒ abbhantarato nikkhamantÄ• naá¹ƒ viya pavatt
nÄ• masannissayeneva uppajjamÄ• nÄ• naá¹ƒ sampayogÄ• saá¹…kÄ• hoti, tesameva vipp
rÅ«pÄ• naá¹ƒ pana rÅ«pehi sÄ• saá¹…kÄ• natthi, vatthusannissayeneva ca jÄ• yantÄ• naá
Ä• rammaá¹‡anti tenÄ• pi tesaá¹ƒ sampayogÄ• saá¹…kÄ• natthi. paccuppannasabhÄ• ven
dhammassa upatthambhakattena upakÄ• rakatÄ• atthipaccayatÄ• . satipi hi janakatte á¹-hi
atthipaccayÄ• naá¹ƒ byÄ• pÄ• roti upatthambhakatÄ• tesaá¹ƒ gahitÄ• , te ca rÅ«pajÄ«vitin
"atthipaccayo" _tiÄ• di. rÅ«pajÄ«vitindriyaÃ±hi kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, kabaá¸·Ä«kÄ• rÄ•
II 375/, Ä• rammaá¹‡apurejÄ• tÄ• ni cittacetasikÄ• naá¹ƒ nissayapaccaye vuttadhammÄ• , t
vuttapaccayuppannaÃ±ca atthipaccayo. __nissayapaccaye vuttadhammÄ• _ti ca
vatthurÅ«pamahÄ• bhÅ«tacittacetasikÄ• naá¹ƒ dhammasÄ• maÃ±Ã±eneva gahaá¹‡aá¹ƒ, n
pacchÄ• jÄ• tÄ• nampi cittacetasikÄ• naá¹ƒ purejÄ• tassa kÄ• yassa paÃ±hÄ• vÄ• re pacca
ettha ca atthibhÄ• vÄ• bhÄ• vena anupakÄ• rakÄ• nameva atthibhÄ• vena upakÄ• rakatÄ•
nibbÄ• nassa sabbadÄ• bhÄ• vino atthipaccayatÄ• , uppÄ• dÄ• diyuttÄ• naá¹ƒ vÄ• natthib
upakÄ• rakabhÄ• vo atthipaccayatÄ• ti na tassa tappaccayattappasaá¹…go.

__natthipaccayo_tiÄ• dÄ«su anantaratÄ• mattena, cittaniyÄ• makabhÄ• vena vÄ• upakÄ•
ekasmiá¹ƒ phassÄ• didhammasamudÄ• ye pavattamÄ• ne dutiyassa abhÄ• vato attano á¹-
anantaraá¹ƒ uppajjamÄ• nakacittacetasikÄ• naá¹ƒ okÄ• sadÄ• navasena upakÄ• rakatÄ• n
sabhÄ• vÄ• vigamena appavattamÄ• nÄ• naá¹ƒ vigatabhÄ• vena upakÄ• rakatÄ• vigatapa
anantarapaccayabhÄ• vÄ«dhammattÄ• aviseso vutto. sabhÄ• vatÄ• mattena upakÄ• rakat
nirodhÄ• nupagamanavasena upakÄ• rakatÄ• avigatapaccayatÄ• ti paccayaviseso tesaá¹ƒ

dhammÄ• naÃ±hi samatthatÄ• visesaá¹ƒ sabbÄ• kÄ• rena Ã±atvÄ• bhagavatÄ• catuvÄ«s
saddhÄ• ya "evaá¹ƒ visesÄ• ete dhammÄ• " ti sutamayaÃ±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• cintÄ
tadabhisamayÄ• ya yogo karaá¹‡Ä«yo. avisesepi dhammasÄ• matthiyassa tathÄ• tathÄ• v
heá¹-á¹-hÄ• vuttopi paccayo puna pakÄ• rantarena vuccati yathÄ• ahetukadukaá¹ƒ vatvÄ•
viyÄ• ti daá¹-á¹-habbaá¹ƒ.

yasmÄ• \Be II 376/ mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ, upÄ• dÄ• rÅ«pÄ• naÃ±ca saha
aÃ±Ã±amaÃ±Ã±aá¹ƒ aÃ±Ã±amaÃ±Ã±anissayapaccayÄ• , upÄ• dÄ• rÅ«pÄ• naá¹ƒ nissayap
imassa kÄ• yassa Ä• hÄ• rapaccayo, mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ, upÄ• dÄ• rÅ«
kaá¹-attÄ• rÅ«pÄ• naÃ±ca atthiavigataindriyapaccayÄ• , tasmÄ• vuttaá¹ƒ __ "rÅ«paá¹ƒ rÅ«
sattadhÄ• paccayo hotÄ«" _ti.

__rÅ«paá¹ƒ arÅ«passÄ• _tiÄ• dÄ«supi heá¹-á¹-hÄ• vuttapaccayuppannadhamme suá¹-á¹-
yojetabbo. __rÅ«paá¹ƒ rÅ«pÄ• rÅ«passÄ• ti natthÄ«_ti idaá¹ƒ sahajÄ• tapaccayabhÅ«tamp
rÅ«pÄ• rÅ«padvayassa paccayabhÄ• vena anÄ• gatanti katvÄ• vuttaá¹ƒ.

sabbesaá¹ƒ paccayÄ• naá¹ƒ Ä• rammaá¹‡apaccaye upanissayapaccaye, sahajÄ• tanÄ• na
kammapaccaye, sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• dibhedassa atthipaccaye ca samodhÄ
saá¹…khepato catubbidhÄ• yevÄ• ti dassento Ä• ha __ "sabbe panime" _tiÄ• di.

iti abhidhammatthavikÄ• siniyÄ• nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya

paccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

1400-2__._ sabbadhammesu appaá¹-ihatagatitÄ• ya sundarÄ• mati imassÄ• ti sumati, tass
__mativicÄ• raá¹ƒ_ Ã±Ä• á¹‡acÄ• raá¹ƒ bodhetÄ«ti __sumatimativicÄ• rabodhano_. viruddh
viruddhÄ• matÄ«ti ca viruddhadassananti attho. tesaá¹ƒ vimohaá¹ƒ vinÄ• setÄ«ti \Be II 377
__vimativimohavinÄ• sano. yato_ yasmÄ• nÄ• mato sumatinÄ• bhikkhunÄ• __mÄ• nato_
__Ä• yÄ• citasammÄ• nato_ Ä• yÄ• cito hutvÄ• sammÄ• avanato sadÄ• yeva mato ayaá¹ƒ
abhidhammÄ• vatÄ• ro. tathÄ• hi __bhÄ• vanÄ• _ sÄ• dhÅ«naá¹ƒ sambhÄ• vanÄ• __hitav
tosadÄ• ti yojanÄ• .

1403-14__._ __ayuttaá¹ƒ vÄ• viruddhaá¹ƒ vÄ• _ti ettha "aá¹-á¹-hakathÄ• ya vimukhabhÅ«ta
pÄ• á¸·iyÄ• vimukhabhÅ«taá¹ƒ viruddha" nti vadanti. __byappathÄ• na_nti ca vÄ• canÄ• m

__tividhÄ• _ti eko byappatho saddasampanno, na atthasampanno, eko atthasampanno, na
ubhayasampannoti tippakÄ• rÄ• ti attho. hitameva atthoti hitattho, taá¹ƒ attano kÄ• metÄ«ti
asaá¹ƒkiá¹‡á¹‡akulÄ• kulehi asambhinnakulehi saá¹ƒkiá¹‡á¹‡e. kelÄ• soyeva sikharoti __ke
himavato caturÄ• sÄ«tiyÄ• kÅ«á¹-asahassÄ• naá¹ƒ pÄ• mokkho rajatamayo mahÄ• sikharo
pÄ• sÄ• dehi paá¹-imaá¹‡á¸• itattÄ• __kelÄ• sa ... pe0 ... maá¹‡á¸• ito. kaá¹‡hadÄ• senÄ•
upÄ• sakena. __pÄ• cÄ«napÄ• sÄ• de_ti pÄ• cÄ«nadisÄ• bhÄ• gasannissite pÄ• sÄ• de. _

niá¹-á¹-hitÄ• yaá¹ƒ abhidhammatthavikÄ• sinÄ« nÄ• ma

abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• .

nigamanakathÄ•

1. ramme \Be II 378/ __pulatthinagare_ nagarÄ• dhirÄ• je,

raÃ±Ã±Ä• __parakkamabhujena_ mahÄ• bhujena.

kÄ• rÄ• pite vasati __jetavane_ vihÄ• re,

yo rammahammiyavarÅ«pavanÄ• bhirÄ• me ||

2. sampannasÄ«ladamasaá¹ƒyamatositehi,

sammÄ• nito vasigaá¹‡ehi guá¹‡Ä• karehi.

patto munindavacanÄ• disu nekaganthajÄ• tesu,

cÄ• cariyataá¹ƒ mahitaá¹ƒ vidÅ«hi ||

3. Ã±Ä• á¹‡Ä• nubhÄ• vamiha yassa ca sÅ«cayantÄ«,

saá¹ƒvaá¹‡á¹‡anÄ• ca vinayaá¹-á¹-hakathÄ• dikÄ• naá¹ƒ.

sÄ• ratthadÄ«panimukhÄ• madhuratthasÄ• rasandÄ«panena,

sujanaá¹ƒ paritosayantÄ« ||

4. tassÄ• nukampamavalambiya __sÄ• riputtattherassa_

thÄ• magatasÄ• raguá¹‡Ä• karassa.

yo sÄ• sane jinavarassa ratiá¹ƒ uá¸·Ä• raá¹ƒ,

pappoti nandipariveá¹‡anivÄ• savÄ• sÄ« ||

5. sa sÄ• dhayaá¹ƒ sotuhitaá¹ƒ anappakaá¹ƒ,

__sumaá¹…galo_dÄ«ritanÄ• mavissuto.

akÄ• __bhidhammatthavikÄ• siniá¹ƒ_ imaá¹ƒ,

pakÄ• sayantiá¹ƒ madhuratthasampadanti ||

abhidhammÄ• vatÄ• raabhinivaá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammÄ• vatÄ• ra-purÄ• á¹‡aá¹-Ä«kÄ• (paá¹-hamo bhÄ• go)

1. paá¹-hamo paricchedo

cittaniddesavaá¹‡á¹‡anÄ•

<8> __tattha_ \Be I 1/ tesu catubbidhesu paramatthesu, jÄ• tiniddhÄ• raá¹‡aá¹ƒ. __cittanti_
vijÄ• nÄ• tÄ«ti vijÄ• nanaá¹ƒ, visayÄ• naá¹ƒ vijÄ• nanaá¹ƒ __visayavijÄ• nanaá¹ƒ_. cittasar
vacanaá¹ƒ. __tassa pana_ cittassa __ko vacanattho_ ko saddattho. __vuccate_ Ä• cariyena
__sabbasaá¹…gÄ• hakavasena_ sabbesaá¹ƒ cittÄ• naá¹ƒ saá¹…gÄ• hakanayavasena. Ä•
cittaá¹ƒ, tadÄ• sabbaá¹ƒ cittaá¹ƒ adhippetaá¹ƒ. javanavÄ«thivasena attasantÄ• naá¹ƒ cinot
kusalÄ• kusalamahÄ• kiriyÄ• cittaá¹ƒ adhippetaá¹ƒ. aÃ±Ã±esaá¹ƒ javanÄ• naá¹ƒ aggahaá¹
eva yebhuyyavasena sattakkhattuá¹ƒ javantÄ«ti Ã±Ä• panatthaá¹ƒ.

<9> vicittaá¹ƒ karaá¹‡aá¹ƒ yassa taá¹ƒ vicittakaraá¹‡aá¹ƒ, tassa bhÄ• vo __vicittakaraá¹‡Ä
uddhaá¹ƒ idaá¹ƒ hotu, heá¹-á¹-hÄ• idaá¹ƒ hotu, ubhayapasse ida" nti cintetvÄ• yathÄ• cint
sesacittarÅ«panipphÄ• danaá¹ƒ hoti, evaá¹ƒ yaá¹ƒ kiÃ±ci loke vicittaá¹ƒ sippajÄ• taá¹ƒ, sab
karÄ«yati. evaá¹ƒ __vicittakaraá¹‡atÄ• ya_ cittaá¹ƒ. tadÄ• karaá¹‡atÄ• ya cittaá¹ƒ karotÄ«t
taddhitapadaá¹ƒ. __vÄ• _ ayaá¹ƒ aÃ±Ã±o nayo \Be I 2/. taá¹ƒ attano cittatÄ• ya aÃ±Ã±adev
aÃ±Ã±aá¹ƒ sadosaá¹ƒ, aÃ±Ã±aá¹ƒ samohaá¹ƒ. aÃ±Ã±aá¹ƒ kÄ• mÄ• vacaraá¹ƒ, aÃ±Ã±aá¹
aÃ±Ã±aá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ saddÄ• diÄ• rammaá¹‡aá¹ƒ. rÅ«pÄ• ramma
nÄ«lÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ pÄ«tÄ• diÄ• rammaá¹‡aá¹ƒ. saddÄ• diÄ• rammaá¹‡esu
aÃ±Ã±aá¹ƒ hÄ«naá¹ƒ, aÃ±Ã±aá¹ƒ majjhimaá¹ƒ, aÃ±Ã±aá¹ƒ paá¹‡Ä«taá¹ƒ. hÄ«nÄ• dÄ«sup
chandÄ• dhipateyyaá¹ƒ, aÃ±Ã±aá¹ƒ cittÄ• dhipateyyaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ«riyÄ• dhipateyyaá
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ, tasmÄ• yassa imesaá¹ƒ
sampayuttabhÅ«miÄ• rammaá¹‡ahÄ«namajjhimapaá¹‡Ä«tÄ• dhipatÄ«naá¹ƒ vasena __atta
etasmiá¹ƒ atthÄ«ti cittaá¹ƒ. tadÄ• sabbaá¹ƒ cittaá¹ƒ. paÃ±Ã±attiyampi viÃ±Ã±Ä• á¹‡e vicitte
cittakammaá¹ƒ, cittakammameva cittakammakaá¹ƒ, __cittakammake_ vicitte __idha_ imasm
__cittasammuti_ cittasaddo __viÃ±Ã±Ä• á¹‡e_ citte viÃ±Ã±unÄ• daá¹-á¹-habbo.

__taá¹ƒ pana_ sabbasaá¹…gÄ• hakavasena cintetÄ«tiÄ• dinÄ• vuttappakÄ• raá¹ƒ cittaá¹ƒ
sÄ• rammaá¹‡abhÄ• vena ekavidhaá¹ƒ. __savipÄ• kÄ• vipÄ• kato_ savipÄ• kÄ• vipÄ• kava
tasmiá¹ƒ duvidhe citte savipÄ• kaá¹ƒ nÄ• ma cittaá¹ƒ kusalÄ• kusalaá¹ƒ, avipÄ• kaá¹ƒ abyÄ
kusalÄ• kusalabhÄ• vena akathitanti attho. kusalajÄ• ti akusalajÄ• ti abyÄ• katajÄ• tÄ«ti jÄ•

__tattha_ tasmiá¹ƒ vacane "kusala" nti etassa saddassa pana ko vacanattho.

<10> __kucchitÄ• naá¹ƒ salanato_ pÄ• pakÄ• naá¹ƒ dhammÄ• naá¹ƒ kampanato viddhaá¹
sayantÄ«ti kusÄ• , __kusÄ• naá¹ƒ_ akusalasaá¹…khÄ• tÄ• naá¹ƒ __lavanena_ chindanato.
karotÄ«ti kusaá¹ƒ, __kusena_ Ã±Ä• á¹‡ena __lÄ• tabbattÄ• _ gahetabbattÄ• . __vÄ• _ ayaá

<11> __kusalasaddoyaá¹ƒ_ \Be I 3/ ayaá¹ƒ kusalasaddo cheke atthe Ä• rogyatthe anavajja
atthepi diá¹-á¹-ho amhehi. __idha_ imasmiá¹ƒ adhikÄ• re anavajjÄ• dike atthe diá¹-á¹-ho. __
Ä• rogyatthaiá¹-á¹-havipÄ• katthÄ• gahetabbÄ• . diá¹-á¹-ho yasmÄ• , tasmÄ• anavajjaiá¹-á
kusalaá¹ƒ. natthi avajjaá¹ƒ kilesÄ• vajjaá¹ƒ kilesadoso kilesadaratho etassÄ• ti anavajjaá¹ƒ,
vipaccÄ«yateti vipÄ• ko, iá¹-á¹-hÄ• niá¹-á¹-hÄ• diÄ• rammaá¹‡Ä• nubhavanavasena, attano
vipÄ• ko etassÄ• ti iá¹-á¹-havipÄ• kaá¹ƒ, anavajjameva iá¹-á¹-havipÄ• kaá¹ƒ, taá¹ƒ lakkhÄ«y
aviÃ±Ã±Ä• taá¹ƒ lakkhitabbaá¹ƒ kusalanti lakkhaá¹‡aá¹ƒ, anavajjaiá¹-á¹-havipÄ• kaá¹ƒ lakkh
__anavajjaiá¹-á¹-havipÄ• kalakkhaá¹‡aá¹ƒ_. anavajjaiá¹-á¹-havipÄ• kameva kusalaá¹ƒ. nanu
attano lakkhaá¹‡aá¹ƒ bhaveyyÄ• ti codanÄ• bhaveyya viÃ±Ã±Ä• tÄ• viÃ±Ã±Ä• tasaddattha
lakkhaá¹‡alakkhitabbabhÄ• vayuttito. kusalasaddatthavasena hi aviÃ±Ã±Ä• taá¹ƒ apÄ• kaá
lakkhitabbaá¹ƒ hoti. anavajjaiá¹-á¹-havipÄ• kasaddatthavasena viÃ±Ã±Ä• taá¹ƒ pÄ• kaá¹-aá
lakkhaá¹‡aá¹ƒ hoti. __akusalaviddhaá¹ƒsanarasaá¹ƒ_ akusalÄ• naá¹ƒ viddhaá¹ƒsanaá¹ƒ ak
taá¹ƒ raso kiccametassÄ• ti akusalaviddhaá¹ƒsanarasaá¹ƒ, akusalaviddhaá¹ƒsanakiccaá¹ƒ.
paccupaá¹-á¹-hÄ• tÄ«ti __vodÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ, _ vodÄ• naupaá¹-á¹-hÄ• nÄ• k
__vÄ• _ ayaá¹ƒ aÃ±Ã±o nayo. vajjapaá¹-ipakkhattÄ• anavajjalakkhaá¹‡ameva kusalaá¹ƒ,
vajjapaá¹-ipakkhalakkhaá¹‡aá¹ƒ kusalanti attho. __vodÄ• nabhÄ• varasaá¹ƒ_ vodÄ• nabhÄ
__iá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• naá¹ƒ_ iá¹-á¹-havipÄ• kaphalaá¹ƒ. yonisomanasikÄ• r
padaÃ±ca taá¹ƒ á¹-hÄ• naÃ±cÄ• ti padaá¹-á¹-hÄ• naá¹ƒ, ubho kÄ• raá¹‡atthÄ• dhivacanaá¹
attho, itarathÄ• punaruttidoso siyÄ• , yonisomanasikÄ• ro padaá¹-á¹-hÄ• naá¹ƒ Ä• sannakÄ
__yonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ_.

sÄ• vajjÄ• niá¹-á¹-havipÄ• kalakkhaá¹‡aá¹ƒ \Be I 4/ akusalaá¹ƒ. tadubhayaviparÄ«taá¹ƒ teh
kusalÄ• kusalehi viparÄ«taá¹ƒ avipÄ• kalakkhaá¹‡aá¹ƒ etassÄ• ti __tadubhayaviparÄ«talak
__vÄ• _ ayaá¹ƒ aÃ±Ã±o nayo. __avipÄ• kÄ• rahaá¹ƒ_ vipÄ• kassa ananucchavikaá¹ƒ.

__savatthukÄ• vatthukabhedato_ti savatthukaá¹ƒ hadayavatthukaá¹ƒ, avatthukaá¹ƒ hadaya

<12> __uddÄ• nato_ saá¹…khepavasena kilesavatthuvasena duve kÄ• mÄ• honti. chanda
pavattaá¹ƒ vaá¹-á¹-asahitaá¹ƒ vatthu, vasati kileso etthÄ• ti __vatthu_.

<13> kilesakÄ• mo vatthuá¹ƒ kÄ• meti icchati, vatthu kilesakÄ• mena kÄ• mÄ«yati icchÄ«y
kattukÄ• rakakammakÄ• rakadvaye sÄ• dhanadvaye __esa_ eso duvidhopi kÄ• mo sijjhati.

14-5__._ so ayaá¹ƒ duvidhopi kÄ• mo yasmiá¹ƒ padese sampattÄ«naá¹ƒ vasena avacarati,
so pana padeso catupÄ• yÄ• naá¹ƒ channaá¹ƒ devÄ• naá¹ƒ manussÄ• naá¹ƒ vasena eva e

<16> __kÄ• movacaratÄ«ti ettha_ etasmiá¹ƒ ekÄ• dasavidhe padese kÄ• mo avacarati, __
padeso __assa_ kÄ• massa anena kÄ• mena abhilakkhitattÄ• kÄ• mÄ• vacarasaÃ±Ã±ito. a
tatiyatthe "assÄ• " ti chaá¹-á¹-hÄ« hotÄ«ti saddasatthavidÅ« paá¹-hanti. sasatthÄ• vacaro pa
sasanti hiá¹ƒsanti tehÄ«ti satthÄ• , saha satthehÄ«ti sasatthÄ• , sasatthÄ• purisÄ• avacara
__sasatthÄ• vacaro_. yathÄ• hi yasmiá¹ƒ padese sasatthÄ• purisÄ• avacaranti, so padese
aÃ±Ã±esu dvipadacatuppadesu avacarantesu tesaá¹ƒ upalakkhitattÄ• "sasatthÄ• vacaro" t
vijjamÄ• nesupi aÃ±Ã±esu rÅ«pÄ• vacarÄ• dÄ«su tattha avacarantesu tesaá¹ƒ abhilakkhita
"kÄ• mÄ• vacaro" tveva vuccati.

<17> yathÄ• rÅ«pabhavo uttarapadassa lopaá¹ƒ katvÄ• rÅ«panti vutto, evaá¹ƒ tathÄ• __
kÄ• mÄ• vacaro uttarapadassa lopaá¹ƒ katvÄ• __kÄ• mo iti saÃ±Ã±ito_ kÄ• mo nÄ• ma ud

<18> __tasmiá¹ƒ kÄ• me_ idaá¹ƒ cittaá¹ƒ tasmiá¹ƒ kÄ• mÄ• vacare sadÄ• avacarati, __iti_
kÄ• mÄ• vacaraá¹ƒ iti evaá¹ƒ __kÄ• maghÄ• tinÄ• _ kÄ• mÄ• naá¹ƒ vinÄ• sakena buddhen
rÅ«pÄ• rÅ«pabhavesupi avacarati, yathÄ• pana saá¹…gÄ• me yebhuyyena avacaraá¹‡ato
laddhanÄ• mo nÄ• go nagare carantopi "saá¹…gÄ• mÄ• vacaro" tveva vuccati, thalacarajala
ajale á¹-hitÄ• pi "thalacarajalacarÄ• " tveva vuccanti, evaá¹ƒ idaá¹ƒ aÃ±Ã±attha avacarantan
kÄ• mÄ• vacaramevÄ• ti daá¹-á¹-habbaá¹ƒ. Ä• rammaá¹‡akaraá¹‡avasena vÄ• ettha kÄ• r
kÄ• mÄ• vacaraá¹ƒ. kÄ• maÃ±cesa rÅ«pÄ• rÅ«pÄ• vacaresupi avacarati, yathÄ• pana vad
mahiá¹ƒ soti vutte na yattakÄ• vadanti, mahiyaá¹ƒ vÄ• senti, sabbesaá¹ƒ taá¹ƒ nÄ• maá¹ƒ
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<19> __paá¹-isandhiá¹ƒ bhave kÄ• me_ kÄ• mabhavasaá¹…khÄ• te kÄ• me paá¹-isandhiá
kÄ• mÄ• vacaraá¹ƒ. iti evaá¹ƒ __vÄ• _ ayaá¹ƒ aÃ±Ã±o nayo. __tatra_ tasmiá¹ƒ kÄ• mÄ• va
antogadhaá¹ƒ, __iti_ tasmÄ• kÄ• mÄ• vacaraá¹ƒ.

<20> __aá¹-á¹-havidhaá¹ƒ cittaá¹ƒ_ kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ __idaá¹ƒ_ aá¹-á¹-havidha
dasapuÃ±Ã±akiriyavatthuvaseneva puÃ±Ã±akiriyÄ• eva tesaá¹ƒ tesaá¹ƒ phalÄ• nisaá¹ƒsÄ•
kÄ• raá¹‡Ä• nÄ«ti puÃ±Ã±akiriyavatthÅ«ni, tesaá¹ƒ vaso, tena pavattati.

<21> dÄ• naá¹ƒ sÄ«laá¹ƒ bhÄ• vanÄ• pattidÄ• naá¹ƒ veyyÄ• vaccaá¹ƒ dhammadesanÄ•
__saá¹ƒsuti_ dhammassavanaÃ±ca __apacÄ• yo_ apacÄ• yanaá¹ƒ, evaá¹ƒ iminÄ• mayÄ•
vatthÅ«ni puÃ±Ã±avatthÅ«ni, tesaá¹ƒ pabhedo __puÃ±Ã±avatthuppabhedo Ã±eyyo_ paá¹‡

22-3__._ __gacchanti saá¹…gahaá¹ƒ dÄ• ne_ pattidÄ• nÄ• numodanÄ• dÄ• ne saá¹…gaha

veyyÄ• vaccÄ• pacÄ• yanÄ• sÄ«lamaye puÃ±Ã±e saá¹…gahaá¹ƒ gacchanti, dhammadesa
diá¹-á¹-hiujukÄ• bhÄ• vanÄ• maye puÃ±Ã±e saá¹…gahaá¹ƒ gacchanti, dasa puÃ±Ã±akiriyÄ

<24> __sabbÄ• nussatipuÃ±Ã±aÃ±ca pasaá¹ƒsÄ• saraá¹‡attayaá¹ƒ_ ratanattayaguá¹‡apa
diá¹-á¹-hijukammamhi saá¹…gayhanti, tasmiá¹ƒ saá¹…gahapÄ• puá¹‡e __saá¹ƒsayo_ sand

<25> __purimÄ• cetanÄ• _ tato pubbabhÄ• ge pavattÄ• cetanÄ• , __muÃ±ca_cetanÄ• pa
__para_cetanÄ• pacchÄ• kÄ• le pavattÄ• cetanÄ• , tissopi cetanÄ• dÄ• namaye puÃ±Ã±e
tissopi cetanÄ• dÄ• namaye puÃ±Ã±e honti, evaá¹ƒ tathÄ• dÄ• namayapuÃ±Ã±ato __sese
tisso cetanÄ• paá¹‡á¸• ito __dÄ«paye_ katheyya.

__hi_ saccaá¹ƒ yadÄ• pana yo puggalo deyyadhammapaá¹-iggÄ• hakÄ• disampattiá¹ƒ __
__paá¹-iggÄ• hakÄ• disampatti_nti ettha __Ä• di_-saddena desakÄ• lakalyÄ• á¹‡amittÄ• da
somanassahetu_nti __aÃ±Ã±a_-ggahaá¹‡ena
saddhÄ• bahulatÄ• visuddhidiá¹-á¹-hitÄ• kusalakiriyÄ• nisaá¹ƒsadassitÄ• somanassapaá¹-i-
saá¹…gaho. __atthi dinnaá¹ƒ_ dÄ• nassa phalaá¹ƒ atthi. __Ä• di_-saddena \Be I 7/ atthihut
__purakkhatvÄ• _ti purato katvÄ• . __parehi anussÄ• hito_ acodito dÄ• nÄ• dÄ«ni puÃ±Ã±
__dÄ• nÄ• dÄ«nÄ«_ti vacanena deyyadhammaá¹ƒ nissÄ• ya pavattadÄ• nacetanÄ• gaheta
saá¹…kharaá¹‡aá¹ƒ saá¹…khÄ• ro, natthi saá¹…khÄ• ro etassÄ• ti asaá¹…khÄ• ro, taá¹ƒ e
appayoganti attho. __vuttanayenÄ• _ti vuttanayo nÄ• ma "deyyadhammapaá¹-iggÄ• hakÄ•
imasmiá¹ƒ panatthe saá¹…kharotÄ«ti __saá¹…khÄ• ro_ nÄ• ma attano vÄ• pavattassa pub
parassa vÄ• pavattapubbappayogassa adhivacanaá¹ƒ. ayamassa adhippÄ• yo - yadÄ• yo
cittaá¹ƒ samuppÄ• detvÄ• nÄ• kÄ• si, pacchÄ• attano pubbacetanÄ• ya ussÄ• hito karoti,
hoti, attano pubbappayogena saha pavattatÄ«ti attho. __paá¹-ipattidassanena_ paá¹-ipajjita
paá¹-ipajjanti jÄ• nanti gacchanti vÄ• nibbÄ• naá¹ƒ etÄ• yÄ• ti paá¹-ipatti, tÄ• ya dassanaá¹
paá¹-ipattidassanaá¹ƒ, tena. jÄ• to paricayo etesanti __jÄ• taparicayÄ• _. __sahasÄ• _ti veg
vikappesu_ dasseyya.

<26> __dasapuÃ±Ã±akriyÄ• dÄ«naá¹ƒ vasena ca bahÅ«nipi bhavanti_ etÄ• ni pana cittÄ•
dasapuÃ±Ã±akiriyÄ• dÄ«naá¹ƒ vasenapi bahÅ«nipi bhavanti __iti_ evaá¹ƒ __pakÄ• saye_ b

<27> á¹• 21 sattarasa sahassÄ• ni, dve satÄ• ni asÄ«ti ca.

kÄ• mÄ• vacarapuÃ±Ã±Ä• ni, bhavantÄ«ti viniddiseti || -

kÄ• mÄ• vacarapuÃ±Ã±Ä• ni sattarasa sahassÄ• ni ca dve satÄ• ni ca asÄ«ti ca bhavanti,
__viniddise_ Ä• cariyo katheyya.

dasapuÃ±Ã±akriyÄ• vatthu, chadvÄ• rÄ• dhipatÄ«hi ca.

kÄ• yÄ• dÄ«hi ca tÄ«heva, hÄ«nÄ• dÄ«hi ca tÄ«hi tu ||

__dvÄ«su_ \Be I 8/ __bhavesu_ kÄ• mabhavarÅ«pabhavesu. __paá¹-ipadÄ• dibhedato_ du
dandhÄ• bhiÃ±Ã±aá¹ƒ, dukkhÄ• paá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ, sukhÄ• paá¹-ipadaá¹
sukhÄ• paá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ. __rÅ«pÄ• vacarabhÄ• vanÄ• puÃ±Ã±avasapp
bhÄ• vanÄ• puÃ±Ã±assa vasena pavattaá¹ƒ __rÅ«pÄ• vacarÅ«papattinipphÄ• dakaá¹ƒ_ rÅ
paá¹-isandhiyÄ• nipphÄ• dakaá¹ƒ hoti.

__savatthukÄ• vatthukabhedato_ti arÅ«pÄ• vacaraá¹ƒ yadÄ• kÄ• marÅ«pe jÄ• yati, tadÄ•
jÄ• yati, iti tasmÄ• savatthukaá¹ƒ nÄ• ma jÄ• taá¹ƒ. yadÄ• arÅ«pe jÄ• yati, tadÄ• hadayav
jÄ• yati, iti tasmÄ• avatthukaá¹ƒ nÄ• ma jÄ• taá¹ƒ.

Ä• kÄ• sÄ• naÃ±cÄ• yatanassa __kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ_ Ä• rammaá¹‡aá¹ƒ. v
pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ, _ tasmiá¹ƒ kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattaá¹ƒ viÃ±Ã±Ä• á
Ä• rammaá¹‡aá¹ƒ hoti. Ä• kiÃ±caÃ±Ã±Ä• yatanassa __tassa apagamo_ tassa Ä• kÄ• sÄ• r
vohÄ• ro Ä• rammaá¹‡aá¹ƒ hoti. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa __Ä• kiÃ±caÃ±Ã

rÅ«pe saÃ±Ã±Ä• __rÅ«pasaÃ±Ã±Ä• _. saÃ±Ã±Ä• sÄ«sena cittampi gahitaá¹ƒ. __samatikk
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sasamatikkamanena. paá¹-ighe dvÄ• rÄ• rammaá¹‡Ä• naá¹ƒ sa
paá¹-ighasaÃ±Ã±Ä• . dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. tÄ• saá¹ƒ __paá¹-ig
dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __atthaá¹…gamÄ• _ atthaá¹…gamena. nÄ• nÄ• attÄ• sa
Ä• rammaá¹‡aá¹ƒ, nÄ• natte nÄ• nÄ• sabhÄ• ve pavattÄ• saÃ±Ã±Ä• __nÄ• nattasaÃ±Ã±
etissÄ• ti vÄ• nÄ• nattÄ• , sÄ• yeva saÃ±Ã±Ä• __nÄ• nattasaÃ±Ã±Ä• , _ kÄ• mÄ• vacaras
__nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• _ amanasikÄ• rena.

__niyatÄ• niyatavatthukabhedato_ti \Be I 9/ sotÄ• pattimaggo niyatavatthuko. kasmÄ• ? kÄ
hadayavatthuá¹ƒ nissÄ• ya uppajjanato. itare pana tayo maggÄ• aniyatavatthukÄ• . kasmÄ
hadayavatthuá¹ƒ nissÄ• ya jÄ• yanti, arÅ«pe hadayavatthuá¹ƒ anissÄ• ya jÄ• yanti, tasmÄ•
vimokkhamukhehÄ«_ti suÃ±Ã±ataanimittaappaá¹‡ihitasaá¹…khÄ• tehi tÄ«hi vimokkhamukh

yassa saá¹ƒvijjanti, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒyojenti bandhantÄ«ti saá¹ƒyojan
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• yeva saá¹ƒyojanÄ•
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanÄ• , tesaá¹ƒ pahÄ• naá¹
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanappahÄ• naá¹ƒ, taá¹ƒ ka
__sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanappahÄ• nakaraá¹ƒ, _

mÄ• nopi ekadesato apÄ• yagÄ• mikoyeva pahiyyate. sotÄ• pattimaggena nissesato na pah
nayo. uddhaccaá¹ƒ pana ekadesatopi apÄ• yagÄ• mikampi na pahiyyati. sakadÄ• gÄ• mima
rÄ• gadosamohÄ• naá¹ƒ tanuttakaraá¹ƒ. sotÄ• pattimaggena nÄ• sitasaá¹ƒyojanÄ• naá¹ƒ p
ce? paá¹-hamamaggato dutiyamaggassa mahantattÄ• paá¹-hamamaggena nÄ• sitÄ• saá¹
nÄ• sitÄ• ti paÃ±Ã±Ä• yati, iti yasmÄ• , tasmÄ• na vuttaá¹ƒ. tatiyacatutthamaggesupi eseva
etasmiá¹ƒ lokuttaracitte. __ekeka_nti vicchÄ• vasena vuttaá¹ƒ. __maggÄ• nurÅ«pa_nti vaca
paá¹-hamaphalaÃ±ca anurÅ«panti viÃ±Ã±Ä• panatthaá¹ƒ.

<28> __kÄ• me aá¹-á¹-heva_ kÄ• mÄ• vacare aá¹-á¹-ha eva cittÄ• ni, __rÅ«pe_ rÅ«pabhav
arÅ«pisu __cattÄ• ri_ cittÄ• ni, __anuttarÄ• ni_ lokuttaracittÄ• ni cattÄ• ri, __evaá¹ƒ_ iminÄ•
vuttappakÄ• rena __kusalÄ• ni_ cittÄ• ni ekavÄ«sati honti.

<29> __kusalÄ• kusalÄ• pagatena_ \Be I 10/ __satÄ• muninÄ• _ kusalato, akusalato ca ap
satisampannena kusale __kusalena_ chekena __vasinÄ• _ paÃ±cavasÄ«hi samannÄ• gate
__catubhÅ«migataá¹ƒ_ catÅ«su bhÅ«mÄ«su pavattaá¹ƒ __sakalaá¹ƒ_ sabbaá¹ƒ __lapitaá¹
kusalacittaá¹ƒ __mayÄ• pi_ buddhadattÄ• cariyena __lapitaá¹ƒ_ kathitaá¹ƒ.

__niyatÄ• niyatavatthuvasenÄ• _ti paá¹-ighasampayuttadvayaá¹ƒ kÄ• meyeva hadayavatth
aÃ±Ã±abhÅ«mÄ«su na jÄ• yati, tasmÄ• niyatavatthukaá¹ƒ hoti. itarÄ• ni pana akusalÄ• ni
uppajjanakÄ• le hadayavatthuá¹ƒ nissÄ• ya jÄ• yanti, arÅ«pe hadayavatthuá¹ƒ anissÄ• ya j
aniyatavatthukÄ• ni, tena. __paá¹-isandhijanakÄ• janakavasena cÄ• _ti uddhaccasahagataá
janeti. yadi paá¹-isandhiá¹ƒ janeyya, apÄ• yesuyeva janeyya. kasmÄ• ? sotÄ• pattimaggena
apÄ• yagÄ• mikampi na jahitaá¹ƒ, sabbaá¹ƒ na jahitanti attho. sopi maggo apÄ• yagÄ• mÄ«
kilesÄ• ekadesavasena apÄ• yagÄ• mikÄ• jahitÄ• , tena paá¹-hamamaggenÄ• ti tasmÄ•
paá¹-isandhiá¹ƒ janeti, tena.

__diá¹-á¹-hamaá¹…galÄ• dÄ«nÄ«_ti __Ä• di_-saddena sutamaá¹…galÄ• dÄ«ni gahitÄ• ni.
saddahati. sabhÄ• vatikkhena sabhÄ• vo tikkho etassÄ• ti sabhÄ• vatikkhaá¹ƒ, tena __sabh

__assa pana_ paá¹-ighasampayuttassa __pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su_ akusalakammesu ti
asaá¹…khÄ• rikassa uppatti, mandappavattikÄ• le sasaá¹…khÄ• rikassa uppatti veditabbÄ•

__tassa_ momÅ«bhassa.

__dukkhavisesassa_ dukkhanÄ• nattassa.

<30> lobhamÅ«lavasena \Be I 11/ __aá¹-á¹-ha_ cittÄ• ni, dosamÅ«lavasÄ• __duve_ cittÄ•
__dve_ cittÄ• ni. __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena akusalÄ• ni dvÄ• dasappakÄ

<31> __yaá¹ƒ pÄ• pamÄ• nasaá¹ƒ_ yaá¹ƒ akusalacittaá¹ƒ __pÄ• pÄ• pÄ• pesu_ pÄ• paap
__apÄ• pena_ appavattena pÄ• pÄ• pÄ• pappahÄ«nena __vuttaá¹ƒ_ Ä«ritaá¹ƒ kathitaá¹ƒ, _
akusalacittaá¹ƒ mayÄ• __samudÄ• haá¹-aá¹ƒ_ kathitaá¹ƒ.

__yathÄ• panassa_ yathÄ• pana assa vipÄ• kassa kusalaá¹ƒ __dÄ• nÄ• divasena_ dÄ• r
dasapuÃ±Ã±akiriyavatthÅ«naá¹ƒ vasena chasu Ä• rammaá¹‡esu pavattati, __idaá¹ƒ_ vipÄ•
pavattati. __hi_ saccaá¹ƒ __idaá¹ƒ_ vipÄ• kaá¹ƒ paá¹-isandhibhavaá¹…gacutitadÄ• rammaa
__parittadhammapariyÄ• pannesu_ kÄ• mÄ• vacaradhammantogadhesu chasu Ä• rammaá
sampayuttadhammÄ• naÃ±ca visese asatipi kusalasampayuttadhammato assa vipÄ• kassa
nÄ• natte asatipi idaá¹ƒ vipÄ• kaá¹ƒ __Ä• dÄ• satalÄ• dÄ«su_ dhammajÄ• tesu mukhanimit
ayamassÄ• dhippÄ• yo - yathÄ• Ä• dÄ• satale mukhanimittaá¹ƒ mukhe calite calati, acalite
kÄ• raá¹‡aá¹ƒ vinÄ• mukhanimittassa viya kÄ• raá¹‡aá¹ƒ natthi, evaá¹ƒ kusalakÄ• raá¹‡Ä•
kÄ• raá¹‡aá¹ƒ natthi, nirussÄ• haá¹ƒ vipÄ• kaá¹ƒ.

<32> __kÄ• mÄ• vacaradevÄ• naá¹ƒ manussÄ• naá¹ƒ ime_ aá¹-á¹-ha mahÄ• vipÄ• kÄ• __
kÄ• mÄ• vacaradevÄ• naá¹ƒ, manussÄ• naÃ±ca paá¹-isandhiyo bhavanti.

33-4__._ __tato_ paraá¹ƒ pavattiyaá¹ƒ yÄ• vatÄ• yukaá¹ƒ bhavaá¹…gaá¹ƒ hutvÄ• __balav
atimahantavibhÅ«tÄ• rammaá¹‡e tadÄ• rammaá¹‡aÃ±ca hutvÄ• tato paraá¹ƒ maraá¹‡akÄ•
\Be I 12/, __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena catÅ«su á¹-hÄ• nesu __vipaccanti_ v

<35> sabhÅ«mikusaleheva __mahÄ• pÄ• kÄ• _ samÄ• vinÄ• mahÄ• pÄ• kÄ• __kammad
kammaÃ±ca mahÄ• puÃ±Ã±Ä• naá¹ƒ kiriyavatthukaá¹ƒ __vinÄ• _ vajjetvÄ• __sabhÅ«miku
pavattehi kusalehi eva __samÄ• _ sadisÄ• . kammadvÄ• raá¹ƒ nÄ• ma kÄ• yaviÃ±Ã±attikan
vacÄ«viÃ±Ã±attikammadvÄ• raá¹ƒ, bhavaá¹…gasaá¹…khÄ• taá¹ƒ manodvÄ• raá¹ƒ, iti tividh
kammakÄ• raá¹‡aá¹ƒ. kammaá¹ƒ nÄ• ma aá¹-á¹-hakÄ• mÄ• vacarakusalacetanÄ• idha adh

<36> __pÄ• kÄ• _ kusalavipÄ• kÄ• aviÃ±Ã±attijanattÄ• ca viÃ±Ã±atti ca viÃ±Ã±atti ca viÃ
vattabbe sarÅ«pekasesaá¹ƒ katvÄ• "viÃ±Ã±attÄ«" ti vuttaá¹ƒ, tÄ• janentÄ«ti viÃ±Ã±attijanÄ
aviÃ±Ã±attijanÄ• , tesaá¹ƒ bhÄ• vo aviÃ±Ã±attijanattaá¹ƒ. tasmÄ• __aviÃ±Ã±attijanattÄ• _
kÄ• yaviÃ±Ã±attivacÄ«viÃ±Ã±attisaá¹…khÄ• tÄ• naá¹ƒ kammadvÄ• rÄ• naá¹ƒ ajanakattÄ•
kammadvÄ• rassa vasena ca appavattanato __avipÄ• kasabhÄ• vato_ ca akammabhÄ• vat
puÃ±Ã±akiriyavatthuvasena appavattanato ceva puÃ±Ã±ehi __no samÄ• _ asadisÄ• .

37-9__._ __parittÄ• rammaá¹‡attÄ• hi tesamekantato_ tesaá¹ƒ vipÄ• kÄ• naá¹ƒ ekantato p
kÄ• mÄ• vacarÄ• rammaá¹‡attÄ• __tesu_ vipÄ• kesu sattapaÃ±Ã±attikÄ• rammaá¹‡Ä• __

kismiÃ±ci kÄ• le na jÄ• yanti, __tathÄ• _ evaá¹ƒ tisso pana viratiyo __etesu_ vipÄ• kesu na
kÄ• raá¹‡Ä• na jÄ• yanti, paÃ±ca sikkhÄ• padÄ• __kusalÄ• ti_ kusalÄ• nÄ• mÄ• ti satthu
tasmÄ• na jÄ• yanti. __tathÄ• dhipatinopettha tathÄ• _ evameva cattÄ• ro __adhipatinopi_
kasmÄ• \Be I 13/? __chandÄ• dÄ«ni_ dhammajÄ• tÄ• ni puretaraá¹ƒ katvÄ• anuppajjanato
__viniddise_ Ä• cariyo katheyya.

<40> __asaá¹…khÄ• rasasaá¹…khÄ• ravidhÄ• naá¹ƒ pana puÃ±Ã±ato_ vipÄ• kesu asaá¹…
puÃ±Ã±ato kusalato Ä• gamanavasena Ã±eyyaá¹ƒ. tattha ekaccÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ
Ä• dÄ• satale mukhanimittacalanaá¹ƒ viya asaá¹…khÄ• rassa kusalassa vipÄ• ko asaá¹…k
kusalassa vipÄ• ko sasaá¹…khÄ• ro hoti, evaá¹ƒ Ä• gamanavasena Ã±eyyaá¹ƒ. __paccaya
ekaccÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ matena balavantehi vibhÅ«tehi paccayehi kammÄ• dÄ«hi
sasaá¹…khÄ• roti evaá¹ƒ paccayavasena viÃ±Ã±eyyaá¹ƒ jÄ• nitabbaá¹ƒ.

41-2__._ hÄ«nÄ• dÄ«naá¹ƒ puÃ±Ã±Ä• naá¹ƒ vipÄ• kattÄ• hÄ«nÄ• dayo vipÄ• kÄ• __puÃ±
bhavanti, __iti_ evaá¹ƒ iminÄ• vuttappakÄ• rena pavattaá¹ƒ idaá¹ƒ aá¹-á¹-havidhaá¹ƒ cittaá
savatthukaá¹ƒ kÄ• malokasmiá¹ƒ jÄ• yate, __aÃ±Ã±attha pana_ aÃ±Ã±Ä• su bhÅ«mÄ«su
__viÃ±Ã±Ä• á¹‡apaÃ±cakaá¹ƒ niyatÄ• rammaá¹‡a_nti cakkhuviÃ±Ã±Ä• á¹‡assa rÅ«pamev
sesattayaá¹ƒ yadÄ• cakkhuviÃ±Ã±Ä• á¹‡ena gahitaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, tadÄ• ssa
hoti. yadÄ• sotaviÃ±Ã±Ä• á¹‡ena gahitaá¹ƒ, tadÄ• ssa saddo Ä• rammaá¹‡o hoti. yadÄ•
ghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡ehi gahitÄ• ni Ä• rammaá¹‡Ä• ni karonti, tadÄ• ssa
gandharasaphoá¹-á¹-habbÄ• rammaá¹‡Ä• ni honti. manoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaá¹ƒ ya
tadÄ• chaÄ• rammaá¹‡aá¹ƒ hoti, evaá¹ƒ aniyatÄ• rammaá¹‡aá¹ƒ hoti.

rÅ«pÄ• rammaá¹‡Ä• ya kiriyÄ• manodhÄ• tuyÄ• apagamopadaá¹-á¹-hÄ• naá¹ƒ Ä• sannak
__apagamapadaá¹-á¹-hÄ• naá¹ƒ, _ tÄ• ya Ä• vajjanaá¹ƒ \Be I 14/ katvÄ• á¹-hitÄ• ya cakkhu
dassanakiccaá¹ƒ karÄ«yatÄ«ti attho. __tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ_ sampaá¹-i
gayhÄ• kÄ• raá¹ƒ. __santÄ«raá¹‡Ä• dirasÄ• _ somanassayuttÄ• manoviÃ±Ã±Ä• á¹‡adhÄ•
upekkhÄ• yuttÄ• pana santÄ«raá¹‡atadÄ• rammaá¹‡apaá¹-isandhibhavaá¹…gacutirasÄ• ,
__tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _ santÄ«raá¹‡Ä• dibhÄ• vena gayhÄ• kÄ• raá¹ƒ.

<43> __kÄ• mÄ• vacarapuÃ±Ã±assa_ kÄ• mÄ• vacarakusalassa soá¸·asa vipÄ• kÄ• hont
__taá¹ƒ_ vacanaá¹ƒ __tihetukapuÃ±Ã±assa_ ukkaá¹-á¹-hassa vasena Ä• cariyo __paridÄ«p
chandÄ• dhipateyyÄ• dÄ«naá¹ƒ vasena ukkaá¹-á¹-hatihetukakusalaá¹ƒ kÄ• masugatiyaá¹ƒ
datvÄ• pavatte aá¹-á¹-ha ahetukakusalavipÄ• kÄ• ni, aá¹-á¹-ha mahÄ• kusalavipÄ• kÄ• nÄ
nipphÄ• deti.

<44> kusalÄ• nugataá¹ƒ katvÄ• bhÄ• jitaá¹ƒ kiá¹ƒ mahaggataá¹ƒ vipÄ• kacittaá¹ƒ __kusal

anugataá¹ƒ katvÄ• mahaggatakusalacittena samÄ• naá¹ƒ katvÄ• bhagavatÄ• __bhÄ• jita
kÄ• raá¹‡ena? __kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒva_ kÄ• mÄ• vacarakusalaá¹ƒ iva asamÄ• na
kÄ• raá¹‡Ä• , tasmÄ• vipÄ• kaá¹ƒ kusalÄ• nugataá¹ƒ katvÄ• bhagavatÄ• bhÄ• jitaá¹ƒ des
__kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒvÄ• _ti yathÄ• aá¹-á¹-havidhesu kÄ• mÄ• vacarakusalesu u
kÄ• masugatiyaá¹ƒ tihetukapaá¹-isandhiá¹ƒ datvÄ• pavatte soá¸·asa kusalavipÄ• kÄ• ni nip
tihetukaomakaÃ±ca duhetukaukkaá¹-á¹-haÃ±ca kÄ• masugatiyaá¹ƒ duhetukapaá¹-isandhiá
tihetukavirahitÄ• ni ahetukaduhetukasaá¹…khÄ• tÄ• ni vipÄ• kÄ• ni nipphÄ• deti, duhetuka
kÄ• masugatiyaá¹ƒ ahetukapaá¹-isandhiá¹ƒ datvÄ• pavatte aá¹-á¹-ha ahetukavipÄ• kÄ• ni
kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒ asamÄ• naphalaá¹ƒva hoti.

<45> gajÄ• dÄ«naá¹ƒ \Be I 15/ chÄ• yÄ• gajÄ• disadisÄ• hoti yathÄ• , evaá¹ƒ mahaggata
sabbapakÄ• rena attano kusaleheva samÄ• naá¹ƒ hoti.

46-7__._ __kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒva nÄ• parÄ• pariyavedanaá¹ƒ_ idaá¹ƒ mahaggata
kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒva aparÄ• pariyavedanaá¹ƒ aparasmiá¹ƒ bhave phaladÄ• yaka
aparihÄ«nassa __bhavagÄ• mino_ paá¹-isandhigÄ• mino sattassa kusalÄ• nantaraá¹ƒyeva
Ã±Ä• panatthaá¹ƒ __etassa_ mahaggatavipÄ• kassa __kusalÄ• nugataá¹ƒ_ kusalÄ• nugam

<48> __ettha_ etasmiá¹ƒ mahaggatavipÄ• ke paá¹-ipadÄ• kkamo tesaÃ±ca hÄ«nÄ• dÄ«na
mahaggatakusalajhÄ• nassa Ä• gamanavasena __vibhÄ• vinÄ• _ paá¹‡á¸• itena veditabbo

<49> ettha vipÄ• ke chandÄ• di__adhipatÄ«naá¹ƒ_ abhÄ• vo, ayameva visesato kusalato a
sabbapakÄ• raá¹ƒ avisesena kusalena samaá¹ƒ __mataá¹ƒ_ kathitaá¹ƒ bhagavatÄ• .

<50> __suÃ±Ã±ataá¹ƒ animittanti, tathÄ• paá¹‡ihitantipi_ suÃ±Ã±ataá¹ƒ anattÄ• , animittaá
appaá¹‡ihitaá¹ƒ dukkhaá¹ƒ __iti_ etÄ• ni tÄ«á¹‡i nÄ• mÄ• ni __maggassa anantare_ catubb
catubbidhe __phale_ honti.

<51> __labbhanti parabhÄ• gasmiá¹ƒ_ maggÄ• nantare pavattaphalato aÃ±Ã±asmiá¹ƒ kÄ•
phalasamÄ• pattisamÄ• pajjanakÄ• lesu etÄ• ni tÄ«á¹‡i nÄ• mÄ• ni na labbhante, phalehi _
anattaaniccadukkhasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vipassanÄ• naá¹ƒ vasena eva tÄ• ni
phalehi labbhante.

<52> __honti_ \Be I 16/ __sÄ• dhipatÄ«neva lokuttaraphalÄ• ni tu_ ekantato sÄ• dhipatÄ«n
lokuttaraphalÄ• ni á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ vipÄ• ke adhipatÄ« natthi.

<53> maggo attano maggabhÄ• vena maggo nÄ• ma vuccate bhagavatÄ• . phalaá¹ƒ __ma
aá¹-á¹-haá¹…gikamaggaá¹ƒ nissayaá¹ƒ katvÄ• maggo nÄ• ma __iti_ vacanaá¹ƒ vuccate bh

<54> __ime_ satta akusalavipÄ• kÄ• . gÄ• vo caranti etthÄ• ti gocaro, tassadisattÄ• gocar
aniá¹-á¹-ho ca aniá¹-á¹-hamajjhatto ca aniá¹-á¹-hÄ• niá¹-á¹-hamajjhattÄ• , teyeva gocaro
aniá¹-á¹-hÄ• niá¹-á¹-hamajjhattagocaro, tasmiá¹ƒ __aniá¹-á¹-hÄ• niá¹-á¹-hamajjhattagocare
__sukhÄ• dittayayuttÄ• te_ te aá¹-á¹-ha ahetukakusalavipÄ• kÄ• sukhÄ• dittayayuttÄ•
sukhasomanassaupekkhÄ• vedanÄ• hi sahagatÄ• . __dukkhupekkhÄ• yutÄ• ime_ ime satt
dukkhupekkhÄ• vedanÄ• hi sahagatÄ• .

<55> evaá¹ƒ chattiá¹ƒsadhÄ• pÄ• kaá¹ƒ pÄ• kasÄ• sanapÅ«jito sugato. kiá¹ƒ visiá¹-á¹-ho?
taá¹ƒ sÄ• sati, pÄ• kena attano puÃ±Ã±aphalena deve anusÄ• satÄ«ti vÄ• pÄ• kasÄ• sano
pÄ• kasÄ• sanena pÅ«jito __savipÄ• kÄ• vipÄ• kesu_ kusalavipÄ• kakiriyesu __kusalo_ ch
vuttappakÄ• rena __pÄ• kaá¹ƒ_ cittaá¹ƒ chattiá¹ƒsappakÄ• raá¹ƒ __abravi_ avoca.

__anuá¸·Ä• resÅ«_ti khuddakesu. __tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _ chaá¸·Ä• ram
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa gati viya gati etissÄ• ti __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatikÄ

<56> __somanassayuttÄ• naá¹-á¹-ha_ \Be I 17/, __kusalÄ• kusalÄ• ni ca_ somanassayuttÄ
kusalÄ• kusalÄ• ni ca, kriyato pana paÃ±ca __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena hÄ

<57> __puthujjanÄ• hasantettha_ ettha etesu terasacittesu puthujjanÄ• pana aá¹-á¹-hahi
__sekhÄ• _ satta ariyÄ• chahi cittehi hasanti. __asekhÄ• _ khÄ«á¹‡Ä• savÄ• __paÃ±cahi_

__kusalÄ• ni_ pana rÅ«pÄ• rÅ«pakusalÄ• ni sekhaputhujjanÄ• naá¹ƒ uppajjanti. __imÄ• ni
khÄ«á¹‡Ä• savÄ• naá¹ƒ bhÄ• vanÄ• yeva kÄ• ro bhÄ• vanÄ• kÄ• ro, tassa vaso bhÄ• vanÄ
__tÄ• ni_ rÅ«pÄ• rÅ«pakusalÄ• ni bhÄ• vanÄ• puÃ±Ã±avasappavattÄ• ni bhÄ• vanÄ• kusa
rÅ«pÄ• rÅ«pakiriyÄ• naá¹ƒ __tesaÃ±ca_ rÅ«pÄ• rÅ«pakusalÄ• naá¹ƒ ayameva viseso.

58-9__._ __yÄ• puthujjanakÄ• lasmiá¹ƒ, abhinibbattitÄ• pana_ puthujjanakÄ• lasmiá¹ƒ put
yoginÄ• abhinibbattitÄ• __yÄ• _ rÅ«pÄ• rÅ«pasamÄ• patti, __sÄ• _ rÅ«pÄ• rÅ«pasamÄ•
bhikkhu_ hutvÄ• __naá¹ƒ_ rÅ«pÄ• rÅ«pasamÄ• pattiá¹ƒ __yÄ• va_ yattakaá¹ƒ kÄ• laá¹ƒ na
tattakena kÄ• lena tassa khÄ«á¹‡Ä• savabhikkhuno __kusalÄ• eva_ rÅ«pÄ• rÅ«pakusalÄ•
__sÄ• _ rÅ«pÄ• rÅ«pasamÄ• patti __sace_ yadi __samÄ• pannÄ• _ samÄ• pajjitÄ• , __kriy

<60> __ekÄ• dasavidhaá¹ƒ kÄ• me_ kÄ• mÄ• vacare kiriyacittaá¹ƒ ekÄ• dasavidhaá¹ƒ, __
arÅ«pisu cattÄ• ri iti sabbÄ• ni kriyacittÄ• ni vÄ«sati.

<61> __lokuttarakriyacittaá¹ƒ, pana kasmÄ• na vijjati_? maggassa ekacittakkhaá¹‡ikattÄ•
adhippÄ• yo - catumaggaá¹-á¹-ho \Be I 18/ khÄ«á¹‡Ä• savo nÄ• ma na hoti, maggÄ• nantar

maggopi ekacittakkhaá¹‡iko yadi cittaá¹ƒ bahucittakkhaá¹‡ikaá¹ƒ, phalasamaá¹…gino khÄ«
maggacittaá¹ƒ bhaveyya, evaá¹ƒ sati lokuttarakiriyacittaá¹ƒ bhaveyyÄ• ti adhippÄ• yo.

<62> __kriyÄ• kriyÄ• pattivibhÄ• gadesako_ karaá¹‡aá¹ƒ kriyaá¹ƒ, __kriyaá¹ƒ_ nÄ• ma vin
akattabbassa karaá¹‡aá¹ƒ, na karaá¹‡aá¹ƒ akriyaá¹ƒ, __akriyaá¹ƒ_ nÄ• ma vinayapariyÄ• y
akaraá¹‡aá¹ƒ, Ä• pajjanaá¹ƒ Ä• patti, kriyÄ• ya karaá¹‡ena Ä• patti kriyÄ• patti, akriyÄ• ya a
akriyÄ• patti, kriyÄ• patti ca akriyÄ• patti ca kriyÄ• patyÄ• kriyÄ• pattiyo, ekassa __Ä• patti_
katvÄ• "kriyÄ• kriyÄ• pattiyo" ti vuttaá¹ƒ, tÄ• saá¹ƒ vibhÄ• go kriyÄ• kriyÄ• pattivibhÄ• go, c
desako __kriyÄ• kriyÄ• pattivibhÄ• gadesako_. á¹‡vu-tu-paccayesu paresu kammatthe cha
jino kiá¹ƒ visiá¹-á¹-ho? kriyÄ• kriyÄ• pattivibhÄ• gadesako __hitÄ• hitÄ• naá¹ƒ sakriyÄ• kriy
sakriyÄ• ya rato, ahitassa akriyÄ• ya rato, yaá¹ƒ kriyÄ• kriyaá¹ƒ, __kriyaá¹ƒ_ nÄ• ma kriyaci
nÄ• ma kusalÄ• kusalavipÄ• kacittaá¹ƒ icchanti eke. taá¹ƒ na. kasmÄ• ? kusalÄ• dhikÄ• re
lapitaá¹ƒ" akusalÄ• dhikÄ• re "pÄ• pamÄ• nasaá¹ƒ pÄ• pÄ• pÄ• pesvapÄ• pena vuttaá¹ƒ" v
abravÄ«" ti vatvÄ• puna kriyÄ• dhikÄ• re "kusalÄ• kusalavipÄ• kÄ• ni avocÄ• " ti vacanass
vÄ• ssa kriyÄ• kriyaá¹ƒ etassÄ• ti __kriyÄ• kriyaá¹ƒ, _ kriyÄ• kriyasabhÄ• vanti attho. ayam
yaá¹ƒ kriyÄ• kriyaá¹ƒ cittaá¹ƒ kriyÄ• kriyÄ• sabhÄ• vaá¹ƒ __avoca_ desesi, __taá¹ƒ kriyÄ• k
kriyÄ• kriyasabhÄ• vaá¹ƒ mayÄ• __samÄ«ritaá¹ƒ, _ sammÄ• pakÄ• rena Ä«ritaá¹ƒ kathita

<64> __ekÅ«nanavuti_ \Be I 19/ __sabbe, cittuppÄ• dÄ• mahesinÄ• _ lokuttare aá¹-á¹-ha
cittuppÄ• dÄ• __mahesinÄ• _ tathÄ• gatena __samÄ• sato_ saá¹…khepato niddiá¹-á¹-hÄ•

<65> __piá¹-ake abhidhammasmiá¹ƒ, ye bhikkhÅ« pÄ• á¹-avatthino_ abhidhammapiá¹-ake
pÄ• á¹-avaá¹ƒ, tena attho pÄ• á¹-avattho, so etesaá¹ƒ atthÄ«ti __pÄ• á¹-avatthino, _ chekab
bhikkhÅ«, __tehi_ bhikkhÅ«hi __ayaá¹ƒ_ abhidhammÄ• vatÄ• ro __uggahetabbo_ sikkhitab

<66> __ye_ janÄ• tassaá¹…kÄ• sena taá¹ƒsannibhena abhidhammÄ• vatÄ• rena __abhid
mahÄ• sÄ• garasannibhaá¹ƒ abhidhammaá¹ƒ taranti, te imaá¹ƒ lokaá¹ƒ paralokaÃ±ca taran
parisamÄ• pane.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

cittaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo paricchedo.

2. dutiyo paricchedo

cetasikaniddesavaá¹‡á¹‡anÄ•

<67> __cittÄ• nantaramuddiá¹-á¹-hÄ• , ye ca cetasikÄ• mayÄ• _ ye ca cetasikÄ• cittÄ• na
uddiá¹-á¹-hÄ• , ito paraá¹ƒ idÄ• ni __tesaá¹ƒ_ cetasikÄ• naá¹ƒ vibhÄ• janaá¹ƒ karissÄ• mi a

__imesu pana karuá¹‡Ä• muditÄ• vasena bhÄ• vanÄ• kÄ• le karuá¹‡Ä• pubbabhÄ• go vÄ•
pubbabhÄ• go, tasmiá¹ƒ pubbabhÄ• ge, karuá¹‡Ä• to pubbabhÄ• ge kÄ• mÄ• vacaracitteti
uppajjati. muditÄ• pubbabhÄ• ge vÄ• appanÄ• pattÄ• ya muditÄ• ya pubbabhÄ• ge ekÄ• n
iminÄ• kÄ• mÄ• vacaracittena yogÄ« micchÄ• kammantÄ• dÄ«hi dhammehi viramati. __ra
__vi_-saddo viramaá¹‡attho.

<68> __Ä• dinÄ• puÃ±Ã±acittena, tettiá¹ƒsa niyatÄ• matÄ• Ä• dinÄ• puÃ±Ã±acittena_ p
saha niyatÄ• __tettiá¹ƒsa_ cetasikÄ• bhagavatÄ• matÄ• ti, atha vÄ• karuá¹‡Ä• muditÄ•
saha __catuttiá¹ƒsa_ dhammÄ• bhavanti.

<69> __kasmÄ• panettha mettÄ• ca, upekkhÄ• ca na uddhaá¹-Ä• ettha_ etesu yevÄ• pa
niddhÄ• raá¹‡aá¹ƒ, mettÄ• ca upekkhÄ• ca __dhammarÄ• jena_ satthunÄ• __na uddhaá¹
kÄ• raá¹‡Ä• .

<70> __abyÄ• pÄ• dena mettÄ• pi_ abyÄ• pÄ• dena mettÄ• gahitÄ• , __upekkhÄ• _ti tatra
__yasmÄ• _ kÄ• raá¹‡Ä• , tasmÄ• ubhopetÄ• bhagavatÄ• na gahitÄ• .

<71> __kasmÄ• yevÄ• panÄ• dhammÄ• , buddhenÄ• diccabandhunÄ• _ sabbe te __yevÄ
pÄ• á¸·iyaá¹ƒ sarÅ«pena eva. bandhati snehena etasminti bandhu, Ä• diccassa bandhu Ä•
__Ä• diccabandhunÄ• _ buddhena __na ca uddhaá¹-Ä• _ na desitÄ• .

<72> kasmÄ• kÄ• raá¹‡Ä• ? __yasmÄ• aniyatÄ• keci_ yevÄ• panakÄ• aniyatÄ• , __yasm
dukavaggÄ• dirÄ• siá¹ƒ __na bhajanti_ na sevanti, __yasmÄ• _ kÄ• raá¹‡Ä• __keci_ yevÄ•
pÄ• á¸·iyaá¹ƒ bhagavatÄ• na vuttÄ• .

<73> á¹• 21 __chandÄ• dhimokkhamuditÄ• manasi ca kÄ• ro,

majjhattatÄ• ca karuá¹‡Ä• viratittayaÃ±ca.

puÃ±Ã±esu tena niyatÄ• niyatÄ• ca sabbe,

yevÄ• panÄ• munivarena na ceva vuttÄ• ||

chandÄ• dhimokkho \Be I 21/ muditÄ• manasikÄ• ro majjhattatÄ• karuá¹‡Ä• viratittayaÃ±

niyatÄ• cattÄ• ro aniyatÄ• paÃ±ca sabbe yevÄ• panÄ• na ca eva tena munivarena vuttÄ•

74-80__._ __kasmÄ• panettha phassova, paá¹-hamaá¹ƒ samudÄ«rito ettha_ etesu cetasike
phassova paá¹-hamaá¹ƒ __samudÄ«rito_ kathito. kasmÄ• kÄ• raá¹‡Ä• ? __kira_ mayÄ• su
paá¹-hamaá¹ƒ abhinipÄ• tattÄ• phasso paá¹-hamaá¹ƒ samudÄ«rito, __phusitvÄ• pana pha
Ä• rammaá¹‡aá¹ƒ phusitvÄ• yogino vedanÄ• ya Ä• rammaá¹‡aá¹ƒ __vedaye, _ saÃ±Ã±Ä•
Ä• rammaá¹‡aá¹ƒ __cetaye_. __sahajÄ• tÄ• naá¹ƒ_ cetasikÄ• naá¹ƒ phassova __idha_ ima
paá¹-hamaá¹ƒ vutto. __hi_ kasmÄ• kÄ• raá¹‡Ä• ? yasmÄ• __balavapaccayattÄ• , _ tasmÄ
sabbaá¹ƒ, cittÄ• naá¹ƒ tu saheva ca_ "paá¹-hamÄ• bhinipÄ• tattÄ• " ti ca "balavapaccayattÄ
sabbaá¹ƒ_ vacanaá¹ƒ __akÄ• raá¹‡aá¹ƒ_ ahetukaá¹ƒ ayuttaá¹ƒ, kasmÄ• kÄ• raá¹‡Ä• ? __
sahappavattÄ• naá¹ƒ cetasikÄ• naá¹ƒ __ekuppÄ• dÄ• dibhÄ• vena_
samÄ• nuppÄ• dasamÄ• nanirodhasamÄ• nÄ• lambaá¹‡asamÄ• navatthukabhÄ• vena pav
__ayaá¹ƒ tu paá¹-hamuppanno, ayaá¹ƒ pacchÄ• ti natthidaá¹ƒ ayaá¹ƒ_ dhammo paá¹-hamu
pacchÄ• kÄ• le uppanno iti __idaá¹ƒ_ vacanaá¹ƒ natthi. balavapaccayattepi kÄ• raá¹‡aá¹ƒ n
desanÄ• kkamato ceva paá¹-hamaá¹ƒ samudÄ«rito __iccevaá¹ƒ_ iti evaá¹ƒ iti iminÄ• mayÄ
phassassa paá¹-hamaá¹ƒ samudÄ«ritataá¹ƒ __viÃ±Ã±unÄ• _ vibhÄ• vinÄ• viÃ±Ã±eyyaá¹ƒ,
aÃ±Ã±athÄ• na viÃ±Ã±eyyaá¹ƒ. __na ca pariyesitabboyaá¹ƒ, tasmÄ• pubbÄ• parakkamo_
pubbÄ• parakkamo viÃ±Ã±unÄ• __na ca pariyesitabbo_ na gavesitabbo, dhammÄ• eva va
__vijÄ• natÄ• _ paá¹‡á¸• itena pariyesitabbÄ• .

__iá¹-á¹-hÄ• kÄ• rÄ• nubhavanarasÄ• _ \Be I 22/ iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanakiccÄ•
anubhavanto __rÄ• jÄ• viya_. cetasikaassÄ• dapaccupaá¹-á¹-hÄ• nÄ• cetasikapassaddhip

__paccÄ• bhiÃ±Ã±Ä• á¹‡akaraá¹‡arasÄ• _ paá¹-ijÄ• nanakiccÄ• __vaá¸• á¸• hakissa abhi
vaá¸• á¸• hakino sakiá¹ƒ saÃ±jÄ• nitvÄ• pi dÄ• ruharesu suttassa paá¹-ipasÄ• raá¹‡aá¹ƒ viy
__yathÄ• gahitanimittavasenÄ• _ti yathÄ• pavattitanimittassa vasena. manasi abhinivesaka

__Ä• yÅ«hanarasÄ• _ pavattanakiccasÄ• dhakÄ• . __mahÄ• vaá¸• á¸• hakiÄ• dayo viya_ y
dÄ• ruá¹ƒ tacchati, parepi dÄ• ruá¹ƒ tacchÄ• peti, evaá¹ƒ sayampi Ä• rammaá¹‡e sandahat
abhisandahÄ• peti.

Ä• hananaá¹ƒ bhuso hananaá¹ƒ, pariyÄ• hananaá¹ƒ samantÄ• hananaá¹ƒ, taá¹ƒ raso etas
__Ä• hananapariyÄ• hananaraso_.

__Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o_ Ä• rammaá¹‡aparimaddanalakkhaá¹‡o.

__pinayatÄ«ti pÄ«ti, _ sahajÄ• tadhamme Ä• rammaá¹‡e pinayatÄ«ti attho. kÄ• yacitta__p
cittassa bhÄ• vo odagyaá¹ƒ, taá¹ƒ paccupaá¹-á¹-hÄ• naá¹ƒ etassÄ• ti __odagyapaccupaá¹-

__saddahanti_ vatthuttayaá¹ƒ saddahanti. __akÄ• lusiyapaccupaá¹-á¹-hÄ• nÄ• _ anÄ• vilal
__saddheyyavatthupadaá¹-á¹-hÄ• nÄ• _ saddahitabbavatthuttayÄ• sannakÄ• raá¹‡Ä• .

__araÃ±Ã±agatasudesako viya_ araÃ±Ã±e gato maggasudesako viya.

__attanÄ• avinibbhuttÄ• naá¹ƒ dhammÄ• na_nti avigatÄ• naá¹ƒ cetasikÄ• naá¹ƒ. __tesa_r
dhammÄ• naá¹ƒ. santepi ca __tesaá¹ƒ_ \Be I 23/ cetasikÄ• naá¹ƒ anupÄ• lanalakkhaá¹‡Ä•
atthikkhaá¹‡eyeva __taá¹ƒ_ tesaá¹ƒ pÄ• letabbÄ• naá¹ƒ cetasikÄ• naá¹ƒ pavattakkhaá¹‡ey
dhamme_ pÄ• letabbe cetasike anupÄ• leti. __udakaá¹ƒ viyÄ• _ti yathÄ• udakaá¹ƒ attani u
tathÄ• anupÄ• lanalakkhaá¹‡Ä• dimhi vidhÄ• ne santepi tesaá¹ƒ atthikkhaá¹‡eyeva anupÄ•
anupÄ• letÄ«ti adhippÄ• yo. paccayuppannepi ca dhamme anupÄ• leti, __dhÄ• ti viya kumÄ
kumÄ• raá¹ƒ rakkhantÄ« dhÄ• ti viya, parassa puttaá¹ƒ aá¹…kÄ• dinÄ• dhÄ• retÄ«ti __dhÄ
__sayaá¹ƒpavattitadhammasambandheneva pavattati_ attanÄ• pavattitehi dhammehi samp
yathÄ• niyÄ• mako ekanÄ• vÄ• ya vutthehi janehi saha pavattati, bhaá¹…gato uddhaá¹ƒ ta
pavattayati, attano ca abhÄ• vÄ• á¹-hapayitabbÄ• naá¹ƒ cetasikÄ• naÃ±ca abhÄ• vÄ• , bha
á¹-hapeti sayaá¹ƒ bhijjamÄ• nattÄ• , vaá¹-á¹-isneho khÄ«yamÄ• no padÄ«pasikhaá¹ƒ na ka

__sommabhÄ• vapaccupaá¹-á¹-hÄ• no_ti mudubhÄ• vapaccupaá¹-á¹-hÄ• no, sÄ«talabhÄ•

__kÄ• yoti cettha vedanÄ• dayo tayo khandhÄ• _ vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho
gahitÄ• .

__nimmaddanarasÄ• _ti nimmaddanakiccÄ• . __kÄ• yacittÄ• naá¹ƒ
avÅ«pasamatÄ• uddhaccÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• _ti __Ä• di_ggahaá¹‡ena kukkuc

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

cetasikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyo paricchedo.

3. tatiyo paricchedo

cetasikavibhÄ• ganiddesavaá¹‡á¹‡anÄ•

<89> __sabbe_ \Be I 24/ __cetasikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• _ ye sabbe cet
buddhena vuttÄ• , __te_ sabbe cetasikÄ• __nÄ• masÄ• maÃ±Ã±ato_ nÄ• masamÄ• nabhÄ

anottappapariyosÄ• nÄ• dvipaÃ±Ã±Ä• sa bhavanti.

90-92__._ __catupaÃ±Ã±Ä• sadhÄ• kÄ• me, rÅ«pe paÃ±cadaseritÄ• kÄ• me_ kÄ• mÄ• va
Ä«ritÄ• . __rÅ«pe_ rÅ«pÄ• vacare paÃ±cadasa cittÄ• ni Ä«ritÄ• bhavanti. __dvÄ• dasÄ• rÅ
cittÄ• ni bhavanti. __cattÄ• lÄ«sa manÄ• savÄ• _ lokuttaracittÄ• ni cattÄ• lÄ«sa bhavanti, e
cittuppÄ• dÄ• __samÄ• sato_ saá¹…khepato ekavÄ«sasataá¹ƒ hoti. __etesu tesamuppattiá
mayÄ• vuttesu cittesu __tesaá¹ƒ_ phassÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ uppattiá¹ƒ ekaá¹ƒ e
cittacetasikesu bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya ahaá¹ƒ __pavakkhÄ• mi_ desissÄ• mi.

<93> __ekaggatÄ• _ cittekaggatÄ• __manakkÄ• ro_ manasikÄ• ro jÄ«vitaá¹ƒ phassapaÃ±
cetasikÄ• __avinibbhogÄ• _ aÃ±Ã±amaÃ±Ã±ato avigatÄ• __ekuppÄ• dÄ• _ samÄ• nuppÄ

<94> __phasso ca vedanÄ• saÃ±Ã±Ä• , cetanÄ• jÄ«vitindriyaá¹ƒ_ ekaggatÄ• manakkÄ•
__sabbasÄ• dhÄ• raá¹‡Ä• _ sabbacittehi sÄ• dhÄ• raá¹‡Ä• , sabbacittÄ• naá¹ƒ sÄ• dhÄ• ra

<95> __vitakko paÃ±capaÃ±Ã±Ä• sa-cittesu samudÄ«rito. cÄ• ro chasaá¹-á¹-hicittesu_ vita
dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitakÄ• mÄ• vacaresu ceva ekÄ• dasasu paá¹-hamajjhÄ• nacitte
__paÃ±capaÃ±Ã±Ä• sacittesu_ \Be I 25/ bhagavatÄ• samudÄ«rito. vicÄ• ro
dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitakÄ• mÄ• vacaracittesu ekÄ• dasasu paá¹-hamajjhÄ• nacittes
dutiyajjhÄ• nacittesu cÄ• ti __chasaá¹-á¹-hicittesu_ jÄ• yati. ettha etasmiá¹ƒ vacane saá¹ƒsa

<96> __ekapaÃ±Ã±Ä• sacittesu, pÄ«ti tesaá¹-á¹-hiyÄ• sukhaá¹ƒ_
pÄ«tidomanassupekkhÄ• sahagatakÄ• yaviÃ±Ã±Ä• á¹‡acatutthajjhÄ• navajjitesu __ekapaÃ
sukhaá¹ƒ domanassadukkhupekkhÄ• sahagatavajjitesu __tesaá¹-á¹-hi_cittesu jÄ• yati. __up
somanassasukhadukkhasahagatavajjitesu __paÃ±capaÃ±Ã±Ä• sacittesu_ jÄ• yati. __dukkh
akusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡apaá¹-ighasahagatesu __tÄ«su_ cittesu jÄ• yati.

<97> __hoti dvÄ• saá¹-á¹-hicittesu, somanassindriyaá¹ƒ pana_ domanassadukkhasukhupe
__dvÄ• saá¹-á¹-hicittesu_ jÄ• yati. __dukkhindriyaá¹ƒ panekasmiá¹ƒ_ akusalavipÄ• ke kÄ• y
__tathekamhi sukhindriyaá¹ƒ_ tathÄ• __ekasmiá¹ƒ_ puÃ±Ã±apÄ• ke kÄ• yaviÃ±Ã±Ä• á¹‡e

<98> __paÃ±cuttarasate citte, vÄ«riyaá¹ƒ Ä• ha nÄ• yako_ jino
paÃ±cadvÄ• rÄ• vajjanadvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡avajjite __pa
vÄ«riyaá¹ƒ __Ä• ha_ kathesi. __catuttarasate citte, samÄ• dhindriyamabravi_
vicikicchÄ• sahagatadvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡apaÃ±cadvÄ• r
__catuttarasate citte_ samÄ• dhindriyaá¹ƒ avoca.

<99> __sabbÄ• hetukacittÄ• ni, á¹-hapetvÄ• cekahetuke_ sabbÄ• ni aá¹-á¹-hÄ• rasa ahetu

ekahetukacittadvayaÃ±ca á¹-hapetvÄ• sesasmiá¹ƒ __ekuttarasate citte_ chandassa uppatti
paá¹‡á¸• ito katheyya.

<100> __á¹-hapetvÄ• _ \Be I 26/ __dasa viÃ±Ã±Ä• á¹‡e_ cakkhuviÃ±Ã±Ä• á¹‡Ä• dike dasa
__vicikicchÄ• yutampi_ cittaá¹ƒ á¹-hapetvÄ• sesasmiá¹ƒ __dasuttarasate citte_ adhimokkhe

101-2__._ saddhÄ• sati hirÄ« ottappaá¹ƒ alobho adoso tatramajjhattaá¹ƒ cha yugaá¸·Ä• ca
ekÅ«navÄ«sati dhammÄ• niyatÄ• hutvÄ• ekanavutiyÄ• citte jÄ• yanti. ekÅ«navÄ«sati dha
aá¹-á¹-hÄ• rasasu __apuÃ±Ã±esu_ dvÄ• dasasu akusalesu __na jÄ• yare_ na jÄ• yanti.

<103> __ekÅ«nÄ• sÄ«tiyÄ• citte, paÃ±Ã±Ä• jÄ• yati sabbadÄ• _ paÃ±Ã±Ä•
dvÄ• dasaakusalaaá¹-á¹-hÄ• rasaahetukamahÄ• kusalaÃ±Ä• á¹‡avippayuttamahÄ• -
vipÄ• kaÃ±Ä• á¹‡avippayuttamahÄ• kiriyÄ• Ã±Ä• á¹‡avippayuttavajjite __ekÅ«nÄ• sÄ«tiyÄ•
__aá¹-á¹-havÄ«satiyÄ• citte, karuá¹‡Ä• muditÄ• siyuá¹ƒ_ karuá¹‡Ä• muditÄ• aá¹-á¹-hasu
mahÄ• kiriyÄ• su, rÅ«pÄ• vacarapaÃ±camajjhÄ• navajjitesu dvÄ• dasarÅ«pÄ• vacaresu cÄ
cittesu_ siyuá¹ƒ bhaveyyuá¹ƒ.

<104> __kÄ• mÄ• vacarapuÃ±Ã±esu, sabbalokuttaresu ca_ kÄ• mÄ• vacaramahÄ• kusale
cÄ• ti saha aá¹-á¹-hake __cattÄ• lÄ«savidhe citte_ viratittayaá¹ƒ hoti.

<105> saddhÄ• sati hirottappaá¹ƒ alobhÄ• dittayampi ca yugaá¸·Ä• ni cha ca majjhattaá¹ƒ

<106> tathÄ• tisso viratiyo sabbe te paÃ±cavÄ«sati dhammÄ•
mahÄ• kusalacittasampayuttaabyÄ• katacittasampayuttÄ• ti __kusalena_ sabbesuyeva dha
vijitaá¹…gaá¹‡ena pakÄ• sitÄ• .

<107> __ahirÄ«kaá¹ƒ_ \Be I 27/ __anottappaá¹ƒ, moho uddhaccameva cÄ• _ti ime cattÄ• n
__dvÄ• dasÄ• puÃ±Ã±acittesuyeva_ dvÄ• dasaakusalacittesuyeva __jÄ• yare_ jÄ• yanti.

108-9__._ __lobho doso ca moho ca, mÄ• no diá¹-á¹-hi ca saá¹ƒsayo_ vicikicchÄ• middhaá
kukkuccaá¹ƒ thinaá¹ƒ macchariyampi ca ahirikaá¹ƒ anottappaá¹ƒ issÄ• ca domanassakaá¹ƒ
__akusalÄ• _ akusalacittasampayuttÄ• __ekantena mahesinÄ• _ vijitaá¹…gaá¹‡avigatamal

<110> lobho __aá¹-á¹-hasu_ lobhamÅ«lesu cittesu bhagavatÄ• __niddiá¹-á¹-ho_ dassito. d
diá¹-á¹-hisampayuttesu cittesu vuttÄ• . mÄ• no diá¹-á¹-hivippayuttesu catÅ«su gÄ• hÅ«pavÄ
doso __dvÄ«su eva_ paá¹-ighasampayuttesu cittesu munindena vutto.

<111> issÄ• maccherakukkuccÄ• __dvÄ«su_ dosamÅ«lesu cittesu jÄ• yanti, __no saha_ s

jÄ• yantÄ«ti attho. __vicikicchÄ• panekasmiá¹ƒ_ vicikicchÄ• pana ekasmiá¹ƒ vicikicchÄ• sa
thinamiddhaá¹ƒ __paÃ±casu_ sasaá¹…khÄ• rikaakusalacittesu jÄ• yati.

112-3__._ __phasso ca vedanÄ• saÃ±Ã±Ä• , cetanÄ• jÄ«vitaá¹ƒ mano_ vitakko ca vicÄ• r
samÄ• dhi ca chando cevÄ• dhimokkho ca manasikÄ• ro ca __cuddasa_ dhammÄ• __kusa
__akusalÄ• ceva_ akusalacetasikÄ• ceva __abyÄ• katÄ• pi ca_ abyÄ• katacetasikÄ• ca h

<114> __ekÅ«natiá¹ƒsacittesu, jhÄ• naá¹ƒ paÃ±caá¹…gikaá¹ƒ mataá¹ƒ_ catÅ«su somanas
dvÄ• dasasu somanassasahagatamahÄ• kusala - mahÄ• vipÄ• kamahÄ• kiriyacittesu, sukh
\Be I 28/, tÄ«su rÅ«papaá¹-hamajjhÄ• nacittesu, aá¹-á¹-hasu lokuttarapaá¹-hamajjhÄ• nacitt
__ekÅ«natiá¹ƒsacittesu paÃ±caá¹…gikaá¹ƒ_ paÃ±cÄ• vayavajhÄ• nayuttaá¹ƒ jhÄ• naá¹ƒ su
upekkhÄ• sahagatÄ• ni cattÄ• ri lobhamÅ«lÄ• ni ca dve dosamÅ«lÄ• ni ca dve mohamÅ«lÄ
upekkhÄ• sahagatÄ• tisso ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo ca dvÄ• dasupekkhÄ• sa
mahÄ• kusalamahÄ• vipÄ• kakiriyacittÄ• ni tÄ«á¹‡i rÅ«padutiyajjhÄ• nacittÄ• ni aá¹-á¹-ha
lokuttaradutiyajjhÄ• nacittÄ• ni cÄ• ti __sattatiá¹ƒsa_ cittÄ• ni __catujhÄ• naá¹…gayuttÄ• ni
catujhÄ• nÄ• vayavayuttÄ• ni __iti_ evaá¹ƒ niddise __katheyya_.

<115> __ekÄ• dasavidhaá¹ƒ cittaá¹ƒ, tivaá¹…gikamudÄ«ritaá¹ƒ_ tÄ«á¹‡i rÅ«pÄ• vacaratati
aá¹-á¹-halokuttaratatiyajjhÄ• nacittÄ• ni cÄ• ti __ekÄ• dasavidhaá¹ƒ cittaá¹ƒ tivaá¹…gikaá¹ƒ
tiavayavajhÄ• nayuttaá¹ƒ, cha rÅ«pÄ• vacaracatutthajjhÄ• napaÃ±camajjhÄ• nacittÄ• ni,
dvÄ• dasÄ• rÅ«pÄ• vacaracittÄ• ni, soá¸·asa lokuttaracatutthajjhÄ• napaÃ±camajjhÄ• nacit
__catutiá¹ƒsavidhaá¹ƒ cittaá¹ƒ duvaá¹…gikaá¹ƒ_ dviavayavajhÄ• nayuttaá¹ƒ __udÄ«ritaá¹ƒ

<116> __sabhÄ• venÄ• vitakkesu, jhÄ• naá¹…gÄ• ni na uddhare sabhÄ• vena_ pakatiyÄ•
dvipaÃ±caviÃ±Ã±Ä• á¹‡esu __jhÄ• naá¹…gÄ• ni_ jhÄ• nÄ• vayavÄ• ni jino na uddhare. aya
vitakko jhÄ• nacittena vippahÄ«no bhÄ• sito, imesu pana neva jhÄ• nacittena pahÄ«nÄ• , p
vitakkavirahitÄ• ni dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni sabbÄ• hetukacittesu __maggaá¹…gÄ• ni_
uddhare_ na deseyya.

<117> __budho_ jino dvipaÃ±caviÃ±Ã±Ä• á¹‡esu manodhÄ• tuttike ca tÄ«su santÄ«raá¹‡e
tÄ«á¹‡indriyÄ• ni \Be I 29/ __vade_ katheyya. __ekasmiá¹ƒ pana cattÄ• ri_ ekasmiá¹ƒ viciki
cattÄ• ri indriyÄ• ni honti, ekÄ• dasasu akusalacittesu vicikicchÄ• yuttacittavajjitesu hasitupp
voá¹-á¹-habbanacitte cÄ• ti __terasasu_ cittesu __paÃ±ca_ indriyÄ• ni __budho_ bhagavÄ•

<118> __satta dvÄ• dasacittesu, indriyÄ• ni jinobravijino_ buddho
Ã±Ä• á¹‡avippayuttamahÄ• kusalamahÄ• vipÄ• kamahÄ• kiriyÄ• saá¹…khÄ• tesu __dvÄ• d
__abravi_ kathesi, __ekenÅ«nesu aá¹-á¹-heva, cattÄ• lÄ«samanesu ca_ jino Ã±Ä• á¹‡asam
mahÄ• kusalamahÄ• vipÄ• kamahÄ• kiriyÄ• saá¹…khÄ• tesu dvÄ• dasasu cittesu, paÃ±cad

cÄ• ti __ekenÅ«nesu cattÄ• lÄ«samanesu_ aá¹-á¹-heva indriyÄ• ni abravi.

<119> __cattÄ• lÄ«sÄ• ya_ lokuttara__cittesu navakaá¹ƒ_ indriyanavakaá¹ƒ nÄ• yako __ab
indriyayogopi, veditabbo vibhÄ• vinÄ• evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena cittesu ind
visesena paÃ±Ã±aá¹ƒ bhÄ• vetuá¹ƒ pakÄ• setuá¹ƒ sÄ«lametassÄ• ti vibhÄ• vÄ«, tena vedit

<120> __amaggaá¹…gÄ• ni nÄ• mettha, aá¹-á¹-hÄ• rasa ahetukÄ• ettha_ etesu cittesu aá
maggo etesÅ«ti amaggaá¹…gÄ• ni nÄ• ma, __jhÄ• naá¹…gÄ• ni na vijjanti, viÃ±Ã±Ä• á¹‡es
dvipaÃ±caviÃ±Ã±Ä• á¹‡esu jhÄ• naá¹…gÄ• nipi na saá¹ƒvijjanti.

<121> __ekaá¹ƒ cittaá¹ƒ dumaggaá¹…gaá¹ƒ_ ekaá¹ƒ vicikicchÄ• sahagatacittaá¹ƒ __duma
dumaggÄ• vayavaá¹ƒ, catÅ«su diá¹-á¹-hivippayuttÄ• kusalacittesu ca dvÄ«su paá¹-ighayutte
cÄ• ti __sattasu_ cittesu ca __timaggaá¹…gÄ• ni_ timaggÄ• vayavÄ• ni honti. __cattÄ• lÄ«s
30/, __maggo so caturaá¹…giko_ catÅ«su diá¹-á¹-hisampayuttÄ• kusalesu
Ã±Ä• á¹‡avippayuttamahÄ• kusalamahÄ• vipÄ• kamahÄ• kiriyÄ• saá¹…khÄ• tesu dvÄ• das
rÅ«pÄ• vacaradutiyatatiyacatutthapaÃ±camajjhÄ• nasaá¹…khÄ• tesu dvÄ• dasasu rÅ«pÄ•
arÅ«pÄ• vacaresu cÄ• ti __cattÄ• lÄ«sÄ• ya cittesu caturaá¹…giko maggo_ caturÄ• vayavo

<122> __paÃ±caddasasu cittesu, maggo paÃ±caá¹…giko mato_
Ã±Ä• á¹‡asampayuttamahÄ• kusalamahÄ• vipÄ• kamahÄ• kiriyÄ• saá¹…khÄ• tesu dvÄ• da
rÅ«papaá¹-hamajjhÄ• nacittesu cÄ• ti __paÃ±caddasasu cittesu paÃ±caá¹…giko_ paÃ±cÄ•
__dvattiá¹ƒsacittesu maggo sattaá¹…gikopi ca_ lokuttaradutiyatatiyacatutthapaÃ±camajjhÄ•
__dvattiá¹ƒsacittesu_ maggo __sattaá¹…giko_ sattÄ• vayavo hoti.

<123> __maggo aá¹-á¹-hasu cittesu_ maggaphalavasena __aá¹-á¹-hasu_ lokuttaracittesu n
aá¹-á¹-hÄ• vayavo hoti. __iti_ parisamÄ• pane. __tu_ padapÅ«raá¹‡e. __evaá¹ƒ_ iminÄ• m
sabbacittesu __maggaá¹…gÄ• ni_ maggÄ• vayavÄ• ni dhÄ«ro uddhareyya, deseyyÄ• ti atth

<124> __balÄ• ni dve dvicittesu_ hasituppÄ• davoá¹-á¹-habbanasaá¹…khÄ• tesu dvÄ«su c
__ekasmiá¹ƒ tÄ«á¹‡i dÄ«paye_ ekasmiá¹ƒ vicikicchÄ• yutte tÄ«á¹‡i balÄ• ni dhÄ«ro __dÄ«p
vicikicchÄ• yuttato sesesu __ekÄ• dasasu_ akusalesu __cattÄ• ri_ balÄ• ni honti. __cha dv
Ã±Ä• á¹‡avippayuttamahÄ• kusalamahÄ• vipÄ• kamahÄ• kiriyÄ• saá¹…khÄ• tesu dvÄ• das
dhÄ«ro __niddise_ katheyya.

<125> __ekÅ«nÄ• sÄ«tiyÄ• _ \Be I 31/ __satta_
Ã±Ä• á¹‡asampayuttamahÄ• kusalamahÄ• vipÄ• kamahÄ• kiriyÄ• saá¹…khÄ• tesu dvÄ• da
sattavÄ«satiyÄ• mahaggatacittesu, cattÄ• lÄ«salokuttaracittesu cÄ• ti __ekÅ«nÄ• sÄ«tiyÄ•
honti. __soá¸·asevÄ• balÄ• ni tu_ dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni ca tisso manodhÄ• tuyo ca

cÄ• ti __soá¸·asa_ eva cittÄ• ni __abalÄ• ni_ balavirahitÄ• ni honti, __evaá¹ƒ_ iminÄ• mayÄ
cittaá¹ƒ __sabalaá¹ƒ_ balena sahagataá¹ƒ __abalampi ca_ balavirahitaÃ±cÄ• pi cittaá¹ƒ __v
vijÄ• nitabbaá¹ƒ.

<126> __jhÄ• naá¹…gamaggaá¹…gabalindriyÄ• ni, cittesu jÄ• yanti hi yesu yÄ• ni yesu_ ci
jhÄ• naá¹…gamaggaá¹…gabalaindriyÄ• ni jÄ• yanti, __mayÄ• samÄ• sena samuddharitvÄ
uddharitvÄ• __tesu_ cittesu __sabbÄ• nipi tÄ• ni_ jhÄ• naá¹…gamaggaá¹…gabalaindriyÄ•
__mayÄ• _ buddhadattÄ• cariyena __vuttÄ• ni_ kathitÄ• ni.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

cetasikavibhÄ• ganiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyo paricchedo.

4. catuttho paricchedo

ekavidhÄ• diniddesavaá¹‡á¹‡anÄ•

<127> __ito paraá¹ƒ pavakkhÄ• mi, nayamekavidhÄ• dikaá¹ƒ.

Ä• bhidhammikabhikkhÅ«naá¹ƒ, buddhiyÄ• pana vuddhiyÄ• _ ||

ahaá¹ƒ __ito paraá¹ƒ_ ito paricchedato paraá¹ƒ ekavidhÄ• dikaá¹ƒ nayaá¹ƒ Ä• bhidhammik
vuddhitthÄ• ya __pavakkhÄ• mi_ desessÄ• mi.

<128> __sabbamekavidhaá¹ƒ_ \Be I 32/ __cittaá¹ƒ, vijÄ• nanasabhÄ• vato_ sabbaá¹ƒ citta
ekavidhaá¹ƒ, __duvidhaÃ±ca bhave cittaá¹ƒ_ ahetukasahetukato idaá¹ƒ cittaá¹ƒ duvidhaá¹ƒ

<129> __puÃ±Ã±Ä• puÃ±Ã±avipÄ• kÄ• hi, kÄ• me dasa ca paÃ±ca ca hi_ saccaá¹ƒ __kÄ•
kusalÄ• kusalavipÄ• kÄ• dasa paÃ±ca ca kiriyÄ• tisso iti sabbe __aá¹-á¹-hÄ• rasa_ cittupp

<130> ahetukato cittuppÄ• dato __sesÄ• _ ekasattati cittuppÄ• dÄ• __sahetukÄ• ti_ sahet
__tÄ• dinÄ• _ aviparÄ«tasabhÄ• vena __hetuvÄ• dinÄ• _ paccayavÄ• dinÄ• niddiá¹-á¹-hÄ•

<131> __savatthukÄ• vatthukato_ savatthukaavatthukavasena tathÄ• ubhayavasena sava
ca sabbaá¹ƒ vuttappakÄ• rena ca mÄ• nasaá¹ƒ tividhaá¹ƒ hoti.

132-4__._ __sabbo kÄ• mavipÄ• ko ca, rÅ«pe paÃ±cadasÄ• pi ca_ cittuppÄ• dÄ• __Ä• din
hasituppÄ• do manodhÄ• tukiriyÄ• pi ca domanassadvayaÃ±cÄ• pi tecattÄ• lÄ«sa mÄ• nas
vajjetvÄ• na uppajjanti, ekantena savatthukÄ• nÄ• ma. arÅ«pÄ• vacaravipÄ• kÄ• ca ekan
vuttato cittuppÄ• dato __sesÄ• ni_ dvecattÄ• lÄ«sa cittÄ• ni __ubhayathÄ• _ savatthukÄ• va

<135> __ekekÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ, paÃ±cÄ• rammaá¹‡ameva ca_ cittaá¹ƒ chaá¸·Ä•
iminÄ• mayÄ• vuttappakÄ• renÄ• pi tividhaá¹ƒ cittaá¹ƒ siyÄ• .

136-8__._ __viÃ±Ã±Ä• á¹‡Ä• ni ca dve paÃ±ca, aá¹-á¹-ha lokuttarÄ• ni ca_ abhiÃ±Ã±Ä• mÄ
sabbaá¹ƒ mahaggataÃ±cevÄ• ti __tecattÄ• lÄ«sa_ cittuppÄ• dÄ• pana ekekÄ• rammaá¹‡Ä
__tattha_ \Be I 33/ citte manodhÄ• tuttayaá¹ƒ paÃ±cÄ• rammaá¹‡aá¹ƒ Ä«ritaá¹ƒ bhagavatÄ
__sesÄ• ni tecattÄ• lÄ«sa_ cittÄ• ni chaá¸·Ä• rammaá¹‡ikÄ• ni matÄ• ni satthunÄ• , tathÄ•
kusalÄ• kusalÄ• dito tividhaá¹ƒ. __Ä• di_-saddena abyÄ• kataá¹ƒ gahetabbaá¹ƒ.

<139> ahetukaá¹ƒ cittaá¹ƒ ekahetukaÃ±ca cittaá¹ƒ dvihetukaÃ±ca cittaá¹ƒ tihetukaÃ±ca cit
iminÄ• pakÄ• rena cittaá¹ƒ catubbidhaá¹ƒ vibhÄ• vinÄ• viÃ±Ã±Ä• tabbaá¹ƒ.

140-2__._ heá¹-á¹-hÄ• mayÄ• pi niddiá¹-á¹-hÄ• __aá¹-á¹-hÄ• rasa_ cittuppÄ• dÄ• ahetukÄ
__vicikicchuddhaccasaá¹ƒyuttaá¹ƒ_ cittaá¹ƒ ekahetukaá¹ƒ evaá¹ƒ udÄ«ritaá¹ƒ bhagavatÄ• .
__puÃ±Ã±avipÄ• kakriyato_ kusalavasena ca vipÄ• kavasena ca kiriyÄ• vasena ca __dvÄ•
akusalÄ• ca dasadhÄ• cÄ• ti bÄ• vÄ«sati cittuppÄ• dÄ• duhetukÄ• . __kÄ• me_ kÄ• mÄ•
puÃ±Ã±avasena ca vipÄ• kavasena ca kiriyÄ• vasena ca __dvÄ• dasadhÄ• _ cittuppÄ• dÄ•
__appamÄ• á¹‡aá¹ƒ_ lokuttaracittaÃ±ca tihetukaá¹ƒ.

143-50__._ __rÅ«pÄ«riyÄ• pathaviÃ±Ã±atti-janakÄ• janakÄ• dito_ti rÅ«pairiyÄ• pathaviÃ±Ã
rÅ«pairiyÄ• pathajanakavasena ca rÅ«pajanakavasena ca tikiccÄ• janakavasena cÄ• tiÄ• d
cittaá¹ƒ catubbidhaá¹ƒ hoti. __tattha_ tasmiá¹ƒ citte dvÄ• dasÄ• kusalÄ• , kÄ• madhÄ• tuyÄ
dasa kiriyÄ• , abhiÃ±Ã±Ä• mÄ• nasaá¹ƒ dvayaá¹ƒ, ime bÄ• ttiá¹ƒsa mÄ• nasÄ• rÅ«pÄ• ni s
iriyÄ• pathaá¹ƒ kappenti, viÃ±Ã±attiá¹ƒ janayanti. kusalÄ• mahaggatamÄ• nasÄ• kiriyÄ• c
__aá¹-á¹-ha_ anÄ• savacittÄ• ni, chabbÄ«sati ca mÄ• nasÄ• rÅ«pÄ• ni samuá¹-á¹-hÄ• pen
__copanaá¹ƒ na pÄ• penti_ viÃ±Ã±attiá¹ƒ na janayantÄ«ti attho. ime cittuppÄ• dÄ• dukicca
viÃ±Ã±Ä• á¹‡e á¹-hapetvÄ• dvÄ«su bhÅ«mÄ«su __vipÄ• kÄ• _
manodhÄ• tudvayasantÄ«raá¹‡attayamahÄ• vipÄ• karÅ«pavipÄ• kÄ• naá¹ƒ vasena aá¹-á¹-
cevÄ• ti __imÄ• ni ekÅ«navÄ«sati_ cittÄ• ni rÅ«pÄ• ni samuá¹-á¹-hÄ• penti, itaradvayaá¹ƒ n
dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• _ paá¹-hamaá¹ƒ "dasa viÃ±Ã±Ä• á¹‡e" ti vuttattÄ• "punÄ• " ti vu
__sabbesaá¹ƒ_ sattÄ• naá¹ƒ paá¹-isandhicittaÃ±ca arahato cuticittaÃ±ca ime soá¸·asa mÄ•
karonti.

<151> __ekadviticatuá¹-á¹-hÄ• na-paÃ±caá¹-á¹-hÄ• nappabhedato_ ekakiccadvikiccatikiccacatukiccapaÃ±cakiccabhedena __paÃ±cadhÄ• cittaá¹ƒ_ paÃ±capak __paÃ±canimmalalocano_ buddho __akkhÄ• si_ kathesi.

<152> __kusalÄ• kusalÄ• sabbe, cittuppÄ• dÄ• mahÄ• kriyÄ• .

mahaggatÄ• kriyÄ• ceva, cattÄ• ro phalamÄ• nasÄ• _ ||

<153> __sabbeva paÃ±capaÃ±Ã±Ä• sa_ cittuppÄ• dÄ• __javanaá¹-á¹-hÄ• natoyeva_ java __ekaá¹-á¹-hÄ• ne_ ekakicce __nippapaÃ±cena satthunÄ• _ taá¹‡hÄ• mÄ• nadiá¹-á¹-hiviral __niyÄ• mitÄ• _ kathitÄ• .

<154> __puna dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• _ cittuppÄ• dÄ• dassane savane tathÄ• ghÄ• y paá¹-ipÄ• á¹-iyÄ• satthunÄ• niyÄ• mitÄ• .

<155> manodhÄ• tuttikaá¹ƒ Ä• vajjane paá¹-icchane, __ete aá¹-á¹-hasaá¹-á¹-hi_ cittuppÄ• __ekaá¹-á¹-hÄ• nikataá¹ƒ_ ekakiccabhÄ• vaá¹ƒ __gatÄ• _ pattÄ• bhavanti.

156-8__._ cittadvayaá¹ƒ dviá¹-á¹-hÄ• nikaá¹ƒ nÄ• ma udÄ«ritaá¹ƒ bhagavatÄ• , somanassa paÃ±cadvÄ• re santÄ«raá¹‡aá¹ƒ siyÄ• . chadvÄ• re tadÄ• lambaá¹‡aÃ±ca __balavÄ• ramm siyÄ• \Be I 35/, tathÄ• voá¹-á¹-habbanaá¹ƒ paÃ±cadvÄ• resu voá¹-á¹-habbanaá¹ƒ hoti. ma __sabbesaá¹ƒ_ Ä• rammaá¹‡Ä• naá¹ƒ Ä• vajjanaá¹ƒ hoti, idaá¹ƒ cittadvayaá¹ƒ dviá¹-á¹-hÄ•

<159> paá¹-isandhiyÄ• á¹-hÄ• nato paá¹-isandhiyÄ• kiccavasena bhavaá¹…gassa á¹-hÄ• kiccavasena cutiyÄ• á¹-hÄ• nato cutiyÄ• kiccavasena te mahaggatavipÄ• kÄ• nava __tiá¹ muninÄ• matÄ• .

160-3__._ __aá¹-á¹-ha kÄ• mÄ• mahÄ• pÄ• kÄ• , paá¹-isandhibhavaá¹…gato_ paá¹-isandh __tadÄ• rammaá¹‡ato ceva_ tadÄ• rammaá¹‡avasena ca eva cutiá¹-á¹-hÄ• navasena ca __ catuá¹-á¹-hÄ• nikacittÄ• ni honti, __iti_ vacanaá¹ƒ dhÄ«ro niddise, kusalÄ• kusalapÄ• kopek paÃ±cadvÄ• re santÄ«raá¹‡aá¹ƒ bhave, chadvÄ• rikesupi balavÄ• rammaá¹‡e sati tadÄ• ra paá¹-isandhibhavaá¹…gÄ• naá¹ƒ á¹-hÄ• navasena ca cutiá¹-á¹-hÄ• navasena ca idaá¹ƒ citta paÃ±caá¹-á¹-hÄ• nikacittaá¹ƒ nÄ• mÄ• ti udÄ«ritaá¹ƒ muninÄ• .

<164> __paÃ±cakiccaá¹ƒ dvayaá¹ƒ cittaá¹ƒ, _ aá¹-á¹-hakaá¹ƒ pana catukiccaá¹ƒ, navakaá¹ cittuppÄ• dÄ• dvikiccÄ• , imesaá¹ƒ imehi cittuppÄ• dehi __sesaá¹ƒ_ ekakaá¹ƒ kiccaá¹ƒ.

<165> __bhavaá¹…gÄ• vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒ_ ||

<166> __chabbidhaá¹ƒ hoti taá¹ƒ channaá¹ƒ_ taá¹ƒ cittaá¹ƒ channaá¹ƒ
cakkhusotaghÄ• najivhÄ• kÄ• yamano__viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ_ pabhedato chabbidhaá¹ƒ
cakkhusotaghÄ• najivhÄ• kÄ• yamanodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ sattannaá

<167> __ekekÄ• rammaá¹‡aá¹ƒ chakkaá¹ƒ, paÃ±cÄ• rammaá¹‡abhedato chaá¸·Ä• ramma
chaá¸·Ä• rammaá¹‡acittavasena __mano_ cittaá¹ƒ aá¹-á¹-havidhaá¹ƒ hoti.

<168> __tattha_ \Be I 36/ tasmiá¹ƒ citte dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ekekagocarÄ• honti,
rÅ«pÄ• rammaá¹‡ikÄ• , __dve dve_ cittuppÄ• dÄ• saddÄ• digocarÄ• .

<169> paÃ±cÄ• bhiÃ±Ã±Ä• vivajjitaá¹ƒ sabbaá¹ƒ mahaggataá¹ƒ, sabbaá¹ƒ lokuttaraÃ±ca
ekekÄ• rammaá¹‡aá¹ƒ bhave.

<170> idaá¹ƒ chakkaá¹ƒ ekekÄ• rammaá¹‡aá¹ƒ vibhÄ• vinÄ• Ã±eyyaá¹ƒ, manodhÄ• tuttay
nÄ• ma bhave.

<171> kÄ• mÄ• vacaracittÄ• ni cattÄ• lÄ«saá¹ƒ tathÄ• ekekaá¹ƒ sabbÄ• ni abhiÃ±Ã±Ä• ni
__chaá¸·Ä• rammaá¹‡ikÄ• niti_ chaá¸·Ä• rammaá¹‡ikÄ• ni nÄ• ma paá¹‡á¸• itena viÃ±Ã±ey

<172> sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«su __pacchimaá¹ƒ_ manoviÃ±Ã±Ä• á¹‡adhÄ• tuÃ±ca k
__tidhÄ• katvÄ• _ navavidhaá¹ƒ cittaá¹ƒ hoti.

<173> manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• bhedo puÃ±Ã±Ä• puÃ±Ã±avaseneva vipÄ• kakiriya

<174> manodhÄ• tuá¹ƒ vipÄ• kakiriyabhedato __dvidhÄ• katvÄ• pubbe_ vuttehi navadhÄ
hoti.

<175> __pacchimaá¹ƒ dhÄ• tudvayaá¹ƒ_ manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaá¹
kusalavipÄ• kaakusalavipÄ• kakiriyÄ• vasena __tidhÄ• katvÄ• , _ manoviÃ±Ã±Ä• á¹‡adhÄ
kusalÄ• kusalÄ• byÄ• katavasena __tividhÄ• katvÄ• _ cakkhusotaghÄ• najivhÄ• kÄ• yaviÃ
ekÄ• dasavidhaá¹ƒ hoti, __iti_ idaá¹ƒ vacanaá¹ƒ paá¹‡á¸• ito paridÄ«paye.

<176> manoviÃ±Ã±Ä• á¹‡adhÄ• tumpi __kusalÄ• kusalÄ• dito_ kusalÄ• kusalavipÄ• kakiri
vibhajitvÄ• na taá¹ƒ \Be I 37/ cittaá¹ƒ cakkhusotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡ehi saha
manodhÄ• tuyÄ• ca saha dvÄ• dasadhÄ• pi dhÄ«ro vade.

177-9__._ cittaá¹ƒ cuddasaá¹-á¹-hÄ• nabhedena cuddasadhÄ• bhave, paá¹-isandhiyÄ• va
cutiyÄ• vasena ca Ä• vajjanassa vasena ca paÃ±cannaá¹ƒ __dassanÄ• dÄ«naá¹ƒ_ kiccÄ•
sampaá¹-icchanacetaso vasena ca santÄ«raá¹‡assa vasena ca voá¹-á¹-habbanajavanÄ• na
tadÄ• rammaá¹‡acittassa vasena cÄ• ti __evaá¹ƒ_ iminÄ• pakÄ• rena __á¹-hÄ• nabhedato
cittaá¹ƒ hoti, __iti_ idaá¹ƒ vacanaá¹ƒ dhÄ«ro __paridÄ«paye_ paridÄ«peyya.

<180> __bhÅ«mipuggalanÄ• nattavasena_ bhÅ«minÄ• nattavasena, puggalanÄ• nattavaso
idaá¹ƒ cittaá¹ƒ bahudhÄ• hoti, __iti_ vacanaÃ±ca dhÄ«ro __vibhÄ• vaye_ pakÄ• seyya.

<181> __idha_ imasmiá¹ƒ sÄ• sane yo bhikkhu matimÄ• imasmiá¹ƒ ekavidhÄ• dinaye __k
pavattÄ• atthÄ• tassa bhikkhuno __hatthagatÄ• _ hatthapaviá¹-á¹-hÄ• __Ä• malakÄ• viya
honti.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

ekavidhÄ• diniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuttho paricchedo.

5. paÃ±camo paricchedo

bhÅ«mipuggalacittuppattiniddesavaá¹‡á¹‡anÄ•

<182> __ito paraá¹ƒ pavakkhÄ• mi, buddhivuddhikaraá¹ƒ nayaá¹ƒ.

cittÄ• naá¹ƒ bhÅ«misuppattiá¹ƒ, puggalÄ• naá¹ƒ vasena ca ||_

ahaá¹ƒ \Be I 38/ ito paraá¹ƒ __buddhivuddhikaraá¹ƒ nayaá¹ƒ_ mativaddhikaraá¹ƒ nayaá¹ƒ _
desessÄ• mi. __cittÄ• naá¹ƒ bhÅ«misuppattiá¹ƒ_ puggalÄ• naá¹ƒ vasena ca bhÅ«mÄ«su ci
puggalÄ• naá¹ƒ vasena bhÅ«mÄ«su cittÄ• naá¹ƒ uppattiÃ±ca pavakkhÄ• mi.

<183> __devÄ• ceva manussÄ• ca, _ tisso ca apÄ• yabhÅ«miyo honti, __gatiyo paÃ±ca_
devamanussatiracchÄ• napetanirayagatÄ«naá¹ƒ vasena paÃ±ca gatiyo __niddiá¹-á¹-hÄ• sa
bhagavatÄ• . __tayo bhavÄ• _ pana kÄ• marÅ«pÄ• rÅ«pabhavavasena tayo satthunÄ• __n

184-5__._ __bhÅ«miyo tattha tiá¹ƒseva, tÄ• su tiá¹ƒseva puggalÄ• tattha_ tesu tÄ«su bhav
bhÅ«miyo honti, __tÄ• su_ bhÅ«mÄ«su uppannÄ• puggalÄ• tiá¹ƒsa eva honti, etÄ• su bhÅ

pana puggalÄ• paá¹-isandhikacittÄ• naá¹ƒ vasena ekÅ«navÄ«sati honti. __paá¹-isandhi ca
paá¹-isandhi ca nÄ• ma __duvidhÄ• _ dvippakÄ• rÄ• __samudÄ«ritÄ• _ satthunÄ• kathitÄ

<186> acittakÄ• paá¹-isandhi, sacittakÄ• paá¹-isandhi ca iti duvidhÄ• paá¹-isandhi hoti, a
paá¹-isandhi __acittakÄ• _ rÅ«papaá¹-isandhi hoti. __sesÄ• _ rÅ«papaá¹-isandhito sesÄ• _
sacittakapaá¹-isandhi __Ã±eyyÄ• _ paá¹‡á¸• itena jÄ• nitabbÄ• . __sÄ• pana_ sacittakÄ• p
hoti.

<187> __paá¹-isandhivaseneva_ sacittakapaá¹-isandhivasena eva vÄ«sati puggalÄ• honti.
cittÄ• dhikÄ• re cittÄ• dhikÄ• rattÄ• acittakapaá¹-isandhi rÅ«papaá¹-isandhi __na ca uddha
mayÄ• .

<188> __ahetudvitihetÅ«ti, puggalÄ• tividhÄ• siyuá¹ƒ_ ahetukadvihetukatihetukÄ• iti __ti
puggalÄ• \Be I 39/ __siyuá¹ƒ_ bhaveyyuá¹ƒ. ariyÄ• pana puggalÄ• aá¹-á¹-ha __iti_ evaá¹ƒ
vuttappakÄ• rena __sabbe_ puggalÄ• ekÄ• dasa __Ä«ritÄ• _ kathitÄ• bhagavatÄ• .

<189> __bhÅ«mÄ«su_ tiá¹ƒsabhÅ«mÄ«su cittÄ• naá¹ƒ uppattiá¹ƒ etesaá¹ƒ pana sabbesaá
bhÅ«mÄ«su cittÄ• naá¹ƒ uppattiÃ±ca __gaá¹‡hato_ gaá¹‡hantassa mama vacanaá¹ƒ __nib
suá¹‡Ä• tha.

<190> tÄ«su bhÅ«mÄ«su kati cittÄ• ni jÄ• yanti. __me_ mayhaá¹ƒ __vada_ tÄ• ni cittÄ• ni
bhÅ«mÄ«su cuddasa eva cittÄ• ni. taá¹ƒ yathÄ• -

voá¹-á¹-habbaá¹ƒ kÄ• mapuÃ±Ã±aÃ±ca, viyuttÄ• ni ca diá¹-á¹-hiyÄ• ||

uddhaccasahitaÃ±ceva, honti sabbattha cuddasa ||

<191> __sadÄ• vÄ«sati cittÄ• ni, kÄ• meyeva bhave siyuá¹ƒ_ vÄ«sati cittÄ• ni kÄ• meyeva
sabbasmiá¹ƒ kÄ• le __siyuá¹ƒ_ bhaveyyunti. taá¹ƒ yathÄ• -

kÄ• me aá¹-á¹-ha mahÄ• pÄ• kÄ• , domanassadvayampi ca.

tathÄ• ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡attayaá¹ƒ pÄ• kÄ• apuÃ±Ã±ajÄ• ||

__ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡attaya_nti kusalavipÄ• kaghÄ• nÄ• dittayaá¹ƒ. __pÄ• kÄ• apu
ahetukÄ• satta vipÄ• kÄ• . __paÃ±ca rÅ«pabhaveyeva_ paÃ±ca cittÄ• ni rÅ«pabhaveyeva
arÅ«pisu_ cattÄ• ri cittÄ• ni arÅ«pÄ«suyeva honti. taá¹ƒ yathÄ• -

rÅ«peva rÅ«papÄ• kÄ• vÄ• ruppapÄ• kÄ• arÅ«pisu.

nava mahaggatÄ• pÄ• kÄ• , rÅ«pÄ• rÅ«peva jÄ• yare ||

<192> kÄ• marÅ«pabhavesveva __aá¹-á¹-hÄ• rasa_ cittÄ• ni bhavanti.

taá¹ƒ \Be I 40/ yathÄ• -

puÃ±Ã±arÅ«pÄ• ni paÃ±ceva, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ.

cakkhusotadvayaá¹ƒ puÃ±Ã±apÄ• kaá¹ƒ santÄ«raá¹‡advayaá¹ƒ ||

puÃ±Ã±apÄ• kaá¹ƒ hasituppÄ• damanodhÄ• tukriyÄ• pi ca.

aá¹-á¹-hÄ• rasÄ• dimaggena, paÃ±ca rÅ«pakriyÄ• pi ca.

kÄ• marÅ«pabhavesveva, etÄ• neva sadÄ• siyuá¹ƒ ||

__dvecattÄ• lÄ«sa cittÄ• ni, honti tÄ«su bhavesupi_ dvecattÄ• lÄ«sa cittÄ• ni honti. taá¹ƒ y

paá¹-ighadvayavajjitÄ• ni, apuÃ±Ã±Ä• ni daseva ca.

mahÄ• puÃ±Ã±Ä• ni aá¹-á¹-heva, voá¹-á¹-habbanakriyÄ• ni ca ||

puÃ±Ã±Ä• ruppÄ• ni cattÄ• ri, Ä• ruppakiriyÄ• ni ca.

kaniá¹-á¹-hamaggavajjÄ• ni, satta lokuttarÄ• ni ca.

dvecattÄ• lÄ«sa cittÄ• ni, honti tÄ«su bhavesupi ||

<193> __á¹-hapetvÄ• pana sabbesaá¹ƒ, catassopÄ• yabhÅ«miyo_ catasso apÄ• yabhÅ«m
apÄ• yato sesÄ• naá¹ƒ sabbesaá¹ƒ puggalÄ• naá¹ƒ chabbÄ«sabhÅ«mÄ«su terasa eva cittÄ

catutthÄ• rÅ«pÄ• vacaraá¹ƒ, anÄ• gÄ• miphalÄ• dayo.

mahÄ• kriyÄ• ca jÄ• yanti, terasÄ• pÄ• yavajjitÄ• ||

__anÄ• gÄ• miphalÄ• dayo_ti __Ä• di_-saddena hi arahattaphalÄ• ni gahitÄ• ni.

<194> __aparÄ• ni catassopi, á¹-hapetvÄ• ruppabhÅ«miyo_ catasso arÅ«pabhÅ«miyo á¹-h
__chabbÄ«sabhÅ«mÄ«su_ aparÄ• ni __cha_ cittÄ• ni jÄ• yanti. taá¹ƒ yathÄ• -

manodhÄ• tukriyaÃ±ceva \Be I 41/, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ.

cakkhusotadvayaá¹ƒ puÃ±Ã±apÄ• kaá¹ƒ santÄ«raá¹‡advayaá¹ƒ.

cheva cittÄ• ni jÄ• yanti, tathÄ• uparivajjite ||

<195> __suddhÄ• vÄ• sikadevÄ• naá¹ƒ, á¹-hapetvÄ• paÃ±ca bhÅ«miyo_ paÃ±ca bhÅ«mi
paÃ±cavÄ«satibhÅ«mÄ«su paÃ±ca cittÄ• ni jÄ• yanti. taá¹ƒ yathÄ• -

diá¹-á¹-hiyÄ• sampayuttÄ• naá¹ƒ, vicikicchÄ• yutaá¹ƒ tathÄ• .

paÃ±ca sabbattha jÄ• yanti, suddhÄ• vÄ• savivajjite ||

<196> á¹• 21 __aparÄ• ni duve honti, paÃ±cavÄ«satibhÅ«misu.

á¹-hapetvÄ• nevasaÃ±Ã±aÃ±ca, catassopÄ• yabhÅ«miyo ||_

catassopÄ• yabhÅ«miyo nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±aÃ±ca á¹-hapetvÄ• yeva paÃ±cavÄ«s
cittÄ• ni honti. taá¹ƒ yathÄ• -

á¹-hapetvÄ• nevasaÃ±Ã±aÃ±ca, catassopÄ• yabhÅ«miyo.

sesÄ• su tatiyÄ• ruppajavanaá¹ƒ jÄ• yati dvayaá¹ƒ ||

<197> __dvepi cittÄ• ni jÄ• yanti, catuvÄ«satibhÅ«misu_ catassopÄ• yabhÅ«miyo Ä• kiÃ±c
á¹-hapetvÄ• sesÄ• su catuvÄ«satibhÅ«mÄ«su dvepi cittÄ• ni jÄ• yanti. taá¹ƒ yathÄ• -

catutthatatiyÄ• ruppaá¹ƒ, á¹-hapetvÄ• pÄ• yabhÅ«miyo.

sesÄ• su dutiyÄ• ruppa-javanaá¹ƒ jÄ• yati dvayaá¹ƒ ||

<198> __apÄ• yabhÅ«miyo hitvÄ• _ catasso apÄ• yabhÅ«miyo tisso upari arÅ«pabhÅ«miy
sesÄ• su tevÄ«satibhÅ«mÄ«su dveyeva pana cittÄ• ni honti. taá¹ƒ yathÄ• -

apÄ• yabhÅ«miyo \Be I 42/ hitvÄ• , tissocÄ• ruppabhÅ«miyo.

sesÄ• su paá¹-hamÄ• ruppaá¹ƒ, javanadvayaá¹ƒ jÄ• yati ||

<199> __arÅ«pe ca apÄ• ye ca_ aá¹-á¹-ha bhÅ«miyo á¹-hapetvÄ• sesÄ• su bÄ• vÄ«satibh
cittaá¹ƒ hoti. taá¹ƒ yathÄ• -

sabbaá¹ƒ rÅ«paÃ±ca vipÄ• kaá¹ƒ, á¹-hapetvÄ• sitamÄ• nasaá¹ƒ.

ekÄ• daseva jÄ• yati, apÄ• yÄ• rÅ«pavajjite ||

<200> __suddhÄ• vÄ• se apÄ• ye ca_ nava bhÅ«miyo á¹-hapetvÄ• sesÄ• su ekavÄ«sÄ• s
eva mÄ• nasÄ• honti. taá¹ƒ yathÄ• -

sotÄ• pattiphalaÃ±ceva, sakadÄ• gÄ• miphalampi ca.

sakadÄ• gÄ• mimaggo ca, á¹-hapetvÄ• pÄ• yasuddhake.

anÄ• gÄ• mimaggo ceva, ekavÄ«sÄ• su honti hi ||

<201> __ekaá¹ƒ sattarasasveva, cittaá¹ƒ jÄ• yati bhÅ«misu_ suddhÄ• vÄ• saapÄ• yÄ• rup
avasesÄ• su sattarasasu bhÅ«mÄ«su ekaá¹ƒ cittaá¹ƒ jÄ• yati. taá¹ƒ yathÄ• -

suddhÄ• vÄ• se apÄ• ye ca, á¹-hapetvÄ• ruppabhÅ«miyo.

Ä• dimaggo eko hoti, sattarasasu bhÅ«misu ||

<202> á¹• 21 __dvÄ• daseva tu jÄ• yante, ekÄ• dasasu bhÅ«misu.

á¹-hapetvÄ• pana sabbÄ• pi, bhÅ«miyo hi mahaggatÄ• ||_ -

ekÅ«navÄ«satibhÅ«miyo á¹-hapetvÄ• sesÄ• su ekÄ• dasasu bhÅ«mÄ«su dvÄ• dasa cittÄ

domanassadvayÄ• puÃ±Ã±apÄ• kÄ• satta ca puÃ±Ã±ajaá¹ƒ.

ghÄ• nÄ• dittayaá¹ƒ sesÄ• su, hitvÄ• sabbÄ• mahaggatÄ• ||

<203> __kÄ• mÄ• vacaradevÄ• naá¹ƒ_ \Be I 43/ vasena ca manussÄ• naá¹ƒ vasena ca sa

aá¹-á¹-ha cittÄ• ni sabbadÄ• jÄ• yanti. taá¹ƒ yathÄ• -

kÄ• me devamanussÄ• naá¹ƒ, mahÄ• pÄ• kÄ• ni jÄ• yare.

sadÄ• sattasu etÄ• ni, hitvÄ• tevÄ«sa bhÅ«miyo ||

<204> __paÃ±camajjhÄ• napÄ• keko, jÄ• yate chasu bhÅ«misu_ eko paÃ±camajjhÄ• navi
bhÅ«mÄ«su_ jÄ• yati. cattÄ• ri pana rÅ«pavipÄ• ka__cittÄ• ni_ tÄ«su tÄ«su bhÅ«mÄ«su jÄ
- eko paá¹-hamarÅ«pavipÄ• ko brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• naá¹ƒ tÄ
dutiyarÅ«pavipÄ• ko, eko tatiyarÅ«pavipÄ• ko ca parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bh
jÄ• yati, eko catuttharÅ«pavipÄ• ko parittasubhaappamÄ• á¹‡asubhasubhakiá¹‡hÄ• naá¹ƒ t

<205> __cattÄ• ri pana cittÄ• ni, honti ekekabhÅ«misu_ arÅ«pÄ• vacaravipÄ• kÄ• naá¹ƒ va
__ekekabhÅ«mÄ«su_ ekekÄ• su bhÅ«mÄ«su honti, iti evaá¹ƒ iminÄ• mayÄ• vuttappakÄ•
cittuppÄ• daá¹ƒ __paridÄ«paye_ paá¹‡á¸• ito katheyya.

206-7__._ __kusalÄ• kusalÄ• kÄ• me_ kÄ• me vÄ«sati kusalÄ• kusalÄ• , __tesaá¹ƒ pÄ• kÄ
kusalÄ• kusalÄ• naá¹ƒ ahetukÄ• paÃ±cadasa vipÄ• kÄ• Ä• vajjanadvayaÃ±ca __iti_ evaá¹
sattatiá¹ƒsa mÄ• nasÄ• narakÄ• dÄ«su catÅ«su apÄ• yesupi jÄ• yare. avasesÄ• ni dvipaÃ
kismiÃ±ci kÄ• lepi nuppajjanti. taá¹ƒ yathÄ• -

paÃ±cadasÄ• ni \Be I 44/ rÅ«pe tu, arÅ«pe dvÄ• dasÄ«ritÄ• .

aá¹-á¹-ha lokuttarÄ• neva, kÄ• mapÄ• kÄ• sahetukÄ• ||

aá¹-á¹-ha mahÄ• kriyÄ• ceva, hasituppÄ• damÄ• nasaá¹ƒ.

dvipaÃ±Ã±Ä• sÄ• ni cittÄ• ni, apÄ• yesu na jÄ• yare ||

<208> __kÄ• me devamanussÄ• naá¹ƒ_ kÄ• mÄ• vacare devamanussÄ• naá¹ƒ mahaggat
__hadayÄ• _ mÄ• nasÄ• sadÄ• jÄ• yanti. taá¹ƒ yathÄ• -

dvÄ• dasÄ• kusalÄ• neva, kusalÄ• nekavÄ«sati.

sattavÄ«sati pÄ• kÄ• ca, mahaggatavivajjitÄ• ||

kÄ• me devamanussÄ• naá¹ƒ, kriyacittÄ• ni vÄ«sati.

honti asÄ«ti cittÄ• ni, viÃ±Ã±eyyÄ• ni vibhÄ• vinÄ• ||

209-12__._ __kÄ• me_ kÄ• mÄ• vacare aá¹-á¹-ha mahÄ• vipÄ• kÄ• domanassadvayampi
__ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡attayaá¹ƒ_ kusalavipÄ• kaá¹ƒ apuÃ±Ã±ajÄ• satta pÄ• kÄ• . __
rÅ«pÄ• vacarabhÅ«miyaá¹ƒ_ arÅ«papÄ• kÄ• ca cattÄ• ro rÅ«pÄ• vacarabhÅ«miyaá¹ƒ natt
rÅ«pÄ• vacarabhÅ«miyaá¹ƒ aá¹-á¹-ha mahÄ• vipÄ• kÄ• kÄ• masugatisattÄ• naá¹ƒ dvinnaá
jhÄ• nena vikkhambhitattÄ• domanassadvayampi natthi, ghÄ• najivhÄ• kÄ• yapasÄ• davira
ghÄ• nÄ• dittayaá¹ƒ natthi, aniá¹-á¹-hÄ• rammaá¹‡Ä• naá¹ƒ abhÄ• vato satta akusalavipÄ•
ca natthi. kasmÄ• ? arÅ«pÄ• naá¹ƒ vipÄ• kacittattÄ• . __imehi saha cittehi_ imehi catuvÄ«s
maggÄ• phaladvayaá¹ƒ_ sotÄ• pattimaggo sakadÄ• gÄ• mimaggo anÄ• gÄ• mimaggo ca s
ca cattÄ• ro diá¹-á¹-hisaá¹ƒyuttÄ• vicikicchÄ• saá¹ƒyuttampi ca cattÄ• ro heá¹-á¹-himÄ• pÄ
__na labbhare na_ labbhanti. ayametthÄ• dhippÄ• yo - puthujjanasotÄ• pannasakadÄ• gÄ•
asÄ• dhÄ• raá¹‡attÄ• suddho ca Ä• vÄ• so, atha vÄ• \Be I 45/ ghorÄ• tikkamaá¹-á¹-hitattÄ
nÄ• ma, caturoghatiá¹‡á¹‡attÄ• khÄ«á¹‡Ä• savÄ• suddhÄ• nÄ• ma, tesaá¹ƒ suddhÄ• naá
Ä• vÄ• sotipi __suddhÄ• vÄ• so, _ tasmiá¹ƒ.

ayametthÄ• dhippÄ• yo - suddhÄ• vÄ• se pana
sotÄ• pattimaggasotÄ• pattiphalasakadÄ• gÄ• mimaggasakadÄ• gÄ• miphalaanÄ• gÄ• min
anÄ• gÄ• miphalaá¹-á¹-hÄ• naá¹ƒyeva tasmiá¹ƒ uppajjanato cattÄ• ro diá¹-á¹-hisaá¹ƒyuttÄ•
paÃ±ca akusalacittÄ• naá¹ƒ sotÄ• pannena vinÄ• sitattÄ• , iti tasmÄ• kÄ• raá¹‡Ä• na jÄ• y
heá¹-á¹-himavipÄ• kÄ• heá¹-á¹-himÄ• naá¹ƒ rÅ«pabrahmÄ• naá¹ƒ vipÄ• kacittattÄ• natthi.
cittÄ• ni suddhÄ• vÄ• se pana labbhanti. taá¹ƒ yathÄ• -

diá¹-á¹-hiyÄ• vippayuttÄ• ni, uddhaccasahagataá¹ƒ tathÄ• .

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-ha ca, rÅ«papuÃ±Ã±Ä• ni paÃ±ca vÄ• ||

arÅ«pakusalÄ• neva, maggo khÄ«á¹‡Ä• savassa ca.

cakkhusotamanodhÄ• tu, puÃ±Ã±ajÄ• tÄ«raá¹‡Ä• duve ||

paÃ±camajjhÄ• napÄ• ko ca, anÄ• gÄ• miphalÄ• dayo.

suddhÄ• vÄ• sesu labbhanti, kriyacittÄ• ni vÄ«sati ||

__rÅ«pÄ• vacarikÄ• sabbe_ sabbÄ• ni rÅ«pÄ• vacarÄ• ni paÃ±cadasa cittÄ• ni, kÄ• madh
__vipÄ• kÄ• _.

<213> __domanassÄ• dimaggo ca_ domanassadvayaÃ±ca Ä• dimaggo ca sotÄ• pattimag
paÃ±cadvÄ• rÄ• vajjanahasituppÄ• dÄ• ni kiriyÄ• ni cÄ• ti tecattÄ• lÄ«sa cittÄ• ni arÅ«pabh
rÅ«pÄ• vacaravipÄ• kÄ• rÅ«pÄ«naá¹ƒ vipÄ• kacittattÄ• natthi. rÅ«pajavanÄ• ni heá¹-á¹-hi
natthi. cakkhusotaviÃ±Ã±Ä• á¹‡Ä• ni puÃ±Ã±ajÄ• ni pasÄ• darahitattÄ• natthi. ghÄ• nÄ• di
pakatiyÄ• yeva natthi. kusalavipÄ• kÄ• manodhÄ• tu cakkhÄ• diggahitapaÃ±cÄ• rammaá¹‡
dhammÄ• rammaá¹‡attÄ• natthi, asati cakkhÄ• diviÃ±Ã±Ä• á¹‡e sÄ• ca puÃ±Ã±ajÄ• man
asatiyÄ• cakkhÄ• diviÃ±Ã±Ä• á¹‡ampi natthiyeva. kiriyÄ• manodhÄ• tupi paÃ±cÄ• rammaá
hasituppÄ• dopi rÅ«pakÄ• yÄ• bhÄ• vÄ• sitassÄ• bhÄ• vÄ• natthi, pubbeva diá¹-á¹-hasac
tasmÄ• Ä• dimaggopi natthi.

<214> __evaá¹ƒ bhÅ«mivaseneva, cittuppattiá¹ƒ vibhÄ• vaye evaá¹ƒ_ iminÄ• mayÄ• vutt
cittuppattiá¹ƒ __vibhÄ• vaye_ dhÄ«ro katheyya. __tathÄ• _ evaá¹ƒ ekÄ• dasannaá¹ƒ pugga
cittuppattiá¹ƒ dhÄ«ro __vibhÄ• vaye_ katheyya.

<215> __kusalÄ• kusalÄ• kÄ• me,

tesaá¹ƒ pÄ• kÄ• ahetukÄ• .

Ä• vajjanadvayaÃ±cÄ• ti,

sattatiá¹ƒseva mÄ• nasÄ• ti || - _

ayaá¹ƒ vuttatthÄ• .

<216> evaá¹ƒ catÅ«svapÄ• yabhÅ«mÄ«su manussabhÅ«miyaÃ±cÄ• ti __paÃ±cabhÅ«mÄ«
uppajjanti. __dvepaÃ±Ã±Ä• sÄ• vasesÄ• ni, na jÄ• yanti kadÄ• cipi_ avasesÄ• ni dvepaÃ±Ã
jÄ• yanti na uppajjanti, tÄ• ni sarÅ«pato vuttÄ• neva.

<217> __ahetukassa_ sattassa uppajjantehi sattatiá¹ƒsacittehi saha duhetukÄ• , catumahÄ
cattÄ• lÄ«sa cittÄ• ni tathÄ• ekakaá¹ƒ duhetukassa sattassa jÄ• yanti.

218-23__._ __sabbe mahaggatÄ• ceva_ sabbe sattavÄ«satividhÄ• mahaggatÄ• ceva __s
aá¹-á¹-ha lokuttarÄ• ceva cattÄ• ro tihetukavipÄ• kÄ• ca kÄ• me hasituppÄ• do sahetukam
kriyÄ• pi ceti cattÄ• lÄ«saá¹ƒ tathÄ• aá¹-á¹-ha ca __duhetuno_ sattassa na jÄ• yanti.

ayametthÄ• dhippÄ• yo \Be I 47/ - duhetuno rÅ«pÄ• rÅ«pasamÄ• pattiyÄ• asamatthatÄ• y
jÄ• yanti, maggaphalaá¹ƒ adhigantuá¹ƒ asamatthatÄ• ya aá¹-á¹-ha lokuttarÄ• na jÄ• yanti, t
tihetukÄ• naá¹ƒ sattÄ• naá¹ƒ vipÄ• kacittattÄ• na jÄ• yanti, nava kiriyÄ• ni khÄ«á¹‡Ä• savÄ

uppajjamÄ• nattÄ• na jÄ• yantÄ«ti. __kÄ• mÄ• vacarasattassa, tihetupaá¹-isandhino_ puth
mÄ• nasÄ• jÄ• yanti. katamÄ• ni tÄ• ni? duhetukassa vuttÄ• ni cattÄ• lÄ«sa cittÄ• ni tathÄ•
cattÄ• ro Ã±Ä• á¹‡asampayuttavipÄ• kÄ• rÅ«pÄ• rÅ«pesu nava puÃ±Ã±Ä• ni cÄ• ti catupa
__puthujjanassa_ tihetuno kÄ• masattassa paÃ±catiá¹ƒsa cittÄ• ni __na jÄ• yare_ na jÄ• ya

Ä• vajjanadvayaá¹ƒ hitvÄ• , aá¹-á¹-hÄ• rasa kriyÄ• pi ca.

nava mahaggatÄ• pÄ• kÄ• , aá¹-á¹-ha lokuttarÄ• ni ca ||

kÄ• maputhujjanasseva, tihetupaá¹-isandhino.

paÃ±catiá¹ƒseva cittÄ• ni, na jÄ• yanti kadÄ• cipi ||

__chadevesu manussesu cÄ• _ti sattasu bhÅ«mÄ«su jÄ• tassa sotÄ• pannassa __dehino_
jÄ• yanti. __iti_ vacanaá¹ƒ dhÄ«ro __niddise_ katheyya. taá¹ƒ yathÄ• -

diá¹-á¹-hiyÄ• vippayuttÄ• ni, domanassadvayampi ca.

uddhaccasahitaÃ±ceva, kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-ha ca ||

nava mahaggatapuÃ±Ã±Ä• ni, Ä• vajjanadvayampi ca.

sabbe kÄ• mavipÄ• kÄ• ca, sotÄ• pattiphalampi ca ||

__assa_ sotÄ• pannassa navatiá¹ƒseva cittÄ• ni na uppajjanti. __iti_ vacanaá¹ƒ dhÄ«ro __
yathÄ• -

Ä• vajjanadvayaá¹ƒ hitvÄ• , aá¹-á¹-hÄ• rasa kriyÄ• pi ca.

nava mahaggatÄ• pÄ• kÄ• , satta lokuttarÄ• ni ca ||

diá¹-á¹-hiyÄ• \Be I 48/ sampayuttÄ• ni, vicikicchÄ• yutaá¹ƒ tathÄ• .

navatiá¹ƒsa na jÄ• yanti, sotÄ• pannassa dehino ||

<224> paá¹-hamaá¹ƒ phalaá¹ƒ á¹-hapetvÄ• __sotÄ• pannassa_ puggalassa __vuttÄ• ni_
sakadÄ• gÄ• mino __phalena_ sakadÄ• gÄ• miphalena saha sakadÄ• gÄ• mipuggalassa si

<225> __sotÄ• pannassa vuttÄ• ni, á¹-hapetvÄ• paá¹-ighadvayaá¹ƒ dutiyaÃ±ca phalaá¹ƒ_
hitvÄ• attano anÄ• gÄ• miphalena saha sotÄ• pannassa sattassa vuttÄ• ni yÄ• ni aá¹-á¹-ha
tÄ• ni anÄ• gÄ• missa sattassa jÄ• yanti. __iti_ vacanaá¹ƒ dhÄ«ro viniddise.

<226> __katicittÄ• ni jÄ• yanti, kÄ• me arahato pana_ kÄ• me sattasu kÄ• mabhÅ«mÄ«su
khÄ«á¹‡Ä• savassa kati cittÄ• ni jÄ• yanti? cattÄ• ri ca cattÄ• rÄ«saÃ±ca cittÄ• ni __kÄ• me
jÄ• tassa arahato __siyuá¹ƒ_ bhaveyyuá¹ƒ. taá¹ƒ yathÄ• -

tevÄ«sa kÄ• mapÄ• kÄ• ni, kriyacittÄ• ni vÄ«sati.

arahattaphaleneva, kÄ• me arahato siyuá¹ƒ ||

<227> __maggaá¹-á¹-hÄ• naá¹ƒ catunnampi_ tesaá¹ƒ puggalÄ• naá¹ƒ sakaá¹ƒ sakaá¹ƒ ma
bhaveyya. __ekacittakkhaá¹‡Ä• hi te_ hi saccaá¹ƒ taá¹ƒ mayÄ• vuttaá¹ƒ vacanaá¹ƒ. __te_
ekacittakkhaá¹‡Ä• .

<228> __puthujjanassa tÄ«sveva, paá¹-hamajjhÄ• nabhÅ«misu_ tÄ«su eva paá¹-hamajjhÄ
puthujjanassa brahmuno paÃ±catiá¹ƒsa eva cittÄ• ni jÄ• yanti. __iti_ vacanaá¹ƒ dhÄ«ro __v
taá¹ƒ yathÄ• -

domanassadvayaá¹ƒ hitvÄ• , apuÃ±Ã±Ä• ni daseva ca.

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, nava puÃ±Ã±Ä• mahaggatÄ• ||

cakkhusotadvayaá¹ƒ \Be I 49/ puÃ±Ã±apÄ• kaá¹ƒ santÄ«raá¹‡advayaá¹ƒ.

Ä• vajjanadvayaÃ±ceva, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ.

paá¹-hamajjhÄ• napÄ• ko ca, paÃ±catiá¹ƒseva jÄ• yare ||

229-234__._ __ghÄ• nÄ• dÄ«su_ pasÄ• desu pavattaá¹ƒ kusalavipÄ• kaá¹ƒ __viÃ±Ã±Ä• á¹
pÄ• kÄ• aá¹-á¹-ha mahÄ• pÄ• kÄ• tathÄ• uparijhÄ• nabhÅ«mÄ«su jÄ• tÄ• pÄ• kÄ• Ä• ru
domanassadvayampi ca Ä• vajjanadvayavajjÄ• __aá¹-á¹-hÄ• rasa kriyÄ• ceva_ aá¹-á¹-ha
catupaÃ±Ã±Ä• sa cittÄ• ni paá¹-hamajjhÄ• nabhÅ«mÄ«su tÄ«su nibbattassa puthujjanassa
labbhare_ na labbhanti. tÄ• su tÄ«su bhÅ«mÄ«su nibbattassa __puthujjanassa_ brahmuno
apuÃ±Ã±apaÃ±cakaá¹ƒ hitvÄ• tattha tÄ«su paá¹-hamajjhÄ• nabhÅ«mÄ«su nibbattassa __s
paá¹-hamaphalena saha ekatiá¹ƒsa cittÄ• ni __jÄ• yare_ jÄ• yanti. __sakadÄ• gÄ• mino tatt
paá¹-hamajjhÄ• nabhÅ«mÄ«su jÄ• tassa sakadÄ• gÄ• mino brahmuno tesu cittesu paá¹-ha

sakadÄ• gÄ• miphalaá¹ƒ pakkhipitvÄ• ekatiá¹ƒseva cittÄ• ni jÄ• yare. __anÄ• gÄ• missa ta
paá¹-hamajjhÄ• nabhÅ«mÄ«su eva jÄ• tassa anÄ• gÄ• missa dutiyaá¹ƒ phalaá¹ƒ á¹-hapetv
ekatiá¹ƒseva cittÄ• ni jÄ• yanti.

<235> á¹• 21 __viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhusotÄ• naá¹ƒ, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ

santÄ«raá¹‡advayaÃ±ceva, kriyacittÄ• ni vÄ«sati_ ||

236-7__._ arahattaphalaá¹ƒ paá¹-hamajjhÄ• nato sambhavo pÄ• ko sattavÄ«sati cittÄ• ni __
khÄ«á¹‡Ä• savassa jÄ• yare. __puthujjanassa tÄ«sveva_ tÄ«su eva dutiyajjhÄ• nabhÅ«mÄ
brahmuno dutiyajjhÄ• natatiyajjhÄ• napÄ• kena saha chattiá¹ƒsa cittÄ• ni jÄ• yanti. taá¹ƒ ya

domanassadvayaá¹ƒ \Be I 50/ hitvÄ• , apuÃ±Ã±Ä• ni daseva ca.

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, nava puÃ±Ã±amahaggatÄ• ||

cakkhusotadvayaá¹ƒ puÃ±Ã±apÄ• kaá¹ƒ santÄ«raá¹‡advayaá¹ƒ.

Ä• vajjanadvayaÃ±ceva, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ ||

dutiyajjhÄ• napÄ• kena, tatiyajjhÄ• napÄ• kato.

chattiá¹ƒseva ca cittÄ• ni, dutiyajjhÄ• nadehino ||

238-241__._ __puthujjanassa vuttesu, hitvÄ• vÄ• puÃ±Ã±apaÃ±cataá¹ƒ_ attano phalena s
sotÄ• pannassa jÄ• yanti. __sotÄ• pannassa vuttesu, á¹-hapetvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ_
paá¹-hamaá¹ƒ phalaá¹ƒ á¹-hapetvÄ• attano phalacittena saha bÄ• ttiá¹ƒsa cittÄ• ni, sakadÄ
dutiyaá¹ƒ phalaá¹ƒ á¹-hapetvÄ• anÄ• gÄ• miphalena saha bÄ• ttiá¹ƒseva cittÄ• ni __assa_
__arahantassa tÄ«sveva, aá¹-á¹-havÄ«sati attano_ tÄ«su eva dutiyajjhÄ• nabhÅ«mÄ«su jÄ
phalena dutiyajjhÄ• natatiyajjhÄ• napÄ• kato pÄ• kehi saha aá¹-á¹-havÄ«sati cittÄ• ni honti.

viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhusotÄ• naá¹ƒ, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡advayaÃ±ceva, kriyacittÄ• ni vÄ«sati ||

arahattaphalaá¹ƒ pÄ• ko, dutiyajjhÄ• nasambhavo.

tatiyajjhÄ• napÄ• ko ca, aá¹-á¹-havÄ«sati mÄ• nasÄ• ||

242-6__._ __parittakasubhÄ• dÄ«naá¹ƒ, devÄ• naá¹ƒ tÄ«su bhÅ«mÄ«su_ catutthajjhÄ• nav
cittÄ• ni jÄ• yanti. __sotÄ• pannassa tattheka-tiá¹ƒsa cittÄ• ni jÄ• yare tattha_ tÄ• su tÄ«su
parittakasubhÄ• dÄ«naá¹ƒ bhÅ«mÄ«su sotÄ• pannassa ca ekatiá¹ƒsa cittÄ• ni jÄ• yare. yat
sakadÄ• gÄ• mino ekatiá¹ƒsa cittÄ• ni jÄ• yare. tathÄ• anÄ• gÄ• mino ekatiá¹ƒsa jÄ• yare.
tÄ«su bhÅ«mÄ«su eva jÄ• tassa khÄ«á¹‡Ä• savassa sattavÄ«sati mÄ• nasÄ• honti, __tath
vehapphalabhÅ«miyaá¹ƒ jÄ• tÄ• naá¹ƒ puthujjanasekkhÄ• naá¹ƒ paÃ±cannaá¹ƒ __sabbesa
honti. paÃ±casu __suddhÄ• vÄ• sikabhÅ«mÄ«su_ jÄ• tassa anÄ• gÄ• mino sattassa ekatiá
vacanaá¹ƒ dhÄ«ro __paridÄ«paye_ deseyya. __tattheva_ tÄ• su suddhÄ• vÄ• sabhÅ«mÄ«s
sattavÄ«sati mÄ• nasÄ• honti. __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena __rÅ«pÄ«su_
jÄ• tÄ• naá¹ƒ sabbesaá¹ƒ puggalÄ• naá¹ƒ cittÄ• ni __vibhÄ• vinÄ• _ dhÄ«rena __viÃ±Ã±ey

<247> __catuvÄ«sati cittÄ• ni, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ_ paá¹-hamaÄ• ruppabhÅ«m
catuvÄ«sati cittÄ• ni jÄ• yanti. __iti_ vacanaá¹ƒ dhÄ«ro viniddise. taá¹ƒ yathÄ• -

domanassadvayaá¹ƒ hitvÄ• , apuÃ±Ã±Ä• ni daseva ca.

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, Ä• ruppakusalÄ• ni ca.

paá¹-hamÄ• ruppapÄ• ko ca, kriyÄ• voá¹-á¹-habbanampi ca ||

248-251__._ __sotÄ• pannassa tattheva, á¹-hapetvÄ• puÃ±Ã±apaÃ±cakaá¹ƒ tattha_ tissaá¹
paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ eva sotÄ• pannassa puggalassa apuÃ±Ã±apaÃ±cakaá¹ƒ h
cittÄ• ni honti. tathÄ• __tattha_ tissaá¹ƒ paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ sakadÄ• gÄ• minc
puggalassa pubbaá¹ƒ pubbaá¹ƒ phalaá¹ƒ __vinÄ• _ vajjetvÄ• attano phalena saha vÄ«sati
__khÄ«á¹‡Ä• savassa tattheva_ tattha tissaá¹ƒ paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ eva jÄ• tas
paÃ±ca mÄ• nasÄ• ca jÄ• yanti. taá¹ƒ yathÄ• -

mahÄ• kriyÄ• ni aá¹-á¹-heva, catvÄ• ruppakriyÄ• ni ca.

arahattaphalaá¹ƒ pÄ• ko, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ ||

dutiyÄ• ruppabhÅ«miyaá¹ƒ \Be I 52/ jÄ• tassa puthujjanassa sattassa tevÄ«sati cittÄ• ni ho

domanassadvayaá¹ƒ hitvÄ• , apuÃ±Ã±Ä• ni daseva ca.

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, puÃ±Ã±Ä• rÅ«pÅ«parÄ« tayo.

dutiyÄ• ruppapÄ• ko ca, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ ||

__iti_ evaá¹ƒ iminÄ• pakÄ• rena __vatvÄ• _ kathetvÄ• dhÄ«ro paá¹‡á¸• ito __vibhÄ• vaye etissaá¹ƒ dutiyÄ• ruppabhÅ«miyaá¹ƒ jÄ• tÄ• naá¹ƒ tiá¹‡á¹‡annaá¹ƒ sekkhÄ• nampi ekÅ«na yathÄ• -

diá¹-á¹-hiyÄ• vippayuttÄ• ni, uddhaccasahitaá¹ƒ tathÄ• .

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, puÃ±Ã±Ä• rÅ«pÅ«parÄ« tayo ||

dutiyÄ• ruppapÄ• ko ca, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ.

sakasakaphaleneva, cittÄ• nekÅ«navÄ«sati ||

<252> __cuddaseva tu cittÄ• ni_ dutiyÄ• ruppabhÅ«miyaá¹ƒ jÄ• tassa khÄ«á¹‡Ä• savassa pÄ• ko arahattaphalaÃ±cÄ• ti cuddaseva cittÄ• ni honti. taá¹ƒ yathÄ• -

mahÄ• kriyÄ• ni aá¹-á¹-heva, kriyÄ• rÅ«pÅ«parÄ« tayo.

voá¹-á¹-habbaÃ±ca sako pÄ• ko, arahattaphalampi ca ||

<253> __puthujjanassa sattassa, tatiyÄ• ruppabhÅ«miyaá¹ƒ_ tatiyaarÅ«pabhÅ«miyaá¹ƒ jÄ• sattassa bÄ• vÄ«sati cittÄ• ni bhavanti. __iti_ vacanaá¹ƒ dhÄ«ro pakÄ• saye. taá¹ƒ yathÄ•

domanassadvayaá¹ƒ hitvÄ• , apuÃ±Ã±Ä• ni daseva ca.

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, puÃ±Ã±Ä• rÅ«pÅ«parÄ« duve.

tatiyÄ• ruppapÄ• ko ca, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ ||

254-5__._ __aá¹-á¹-hÄ• raseva cittÄ• ni, sotÄ• pannassa_ puggalassa aá¹-á¹-hÄ• rasa eva yathÄ• - -

diá¹-á¹-hiyÄ• \Be I 53/ vippayuttÄ• ni, uddhaccasahitaá¹ƒ tathÄ• .

mahÄ• puÃ±Ã±Ä• ni aá¹-á¹-heva, puÃ±Ã±Ä• rÅ«pÅ«parÄ« duve ||

aá¹-á¹-hÄ• raseva pÄ• kena, sotÄ• pattiphalena ca.

voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ, sotÄ• pannassa jÄ• yare ||

sakadÄ• gÄ• mino paá¹-hamaá¹ƒ phalaá¹ƒ á¹-hapetvÄ• attano phalena __tÄ• ni_ aá¹-á¹-hÅ
sakadÄ• gÄ• mino vuttesu cittesu dutiyaá¹ƒ phalaá¹ƒ á¹-hapetvÄ• attano phalena saha aá¹-
anÄ• gÄ• missa jÄ• yare.

<256> __teraseva ca cittÄ• ni, tatiyÄ• ruppabhÅ«miyaá¹ƒ_ tatiyaarÅ«pabhÅ«miyaá¹ƒ jÄ• ta
teraseva cittÄ• ni jÄ• yanti. __iti_ vacanaá¹ƒ dhÄ«ro viniddise. taá¹ƒ yathÄ• -

mahÄ• kriyÄ• ni aá¹-á¹-heva, kriyÄ• rÅ«pÅ«parÄ« duve.

arahattaphalaá¹ƒ pÄ• ko, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ ||

<257> __ekavÄ«sati cittÄ• ni, catutthÄ• ruppabhÅ«miyaá¹ƒ_ catutthaarÅ«pabhÅ«miyaá¹ƒ j
sattassa ekavÄ«sati cittÄ• ni jÄ• yanti. __iti_ idaá¹ƒ vacanaá¹ƒ dhÄ«ro viniddise. taá¹ƒ yathÅ

domanassadvayaá¹ƒ hitvÄ• , apuÃ±Ã±Ä• ni daseva ca.

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ.

catutthÄ• ruppapuÃ±Ã±aÃ±ca, sapÄ• kenakavÄ«sati ||

258-260__._ __sotÄ• pannassa sattassa, sattarasa_ cittÄ• ni dhÄ«ro pakÄ• saye. taá¹ƒ yat

diá¹-á¹-hiyÄ• vippayuttÄ• ni, uddhaccasahitaá¹ƒ tathÄ• .

kÄ• mapuÃ±Ã±Ä• ni aá¹-á¹-heva, sotÄ• pattiphalampi ca.

catutthÄ• ruppapuÃ±Ã±aÃ±ca, sapÄ• ko voá¹-á¹-habbampi ca ||

sakadÄ• gÄ• mino paá¹-hamaá¹ƒ phalaá¹ƒ á¹-hapetvÄ• __tÄ• ni_ eva cittÄ• ni saphalena l
vuttesu cittesu dutiyaá¹ƒ \Be I 54/ phalaá¹ƒ á¹-hapetvÄ• attano phalena sattarasa mÄ• nasÅ
__dvÄ• daseva tu cittÄ• ni, catutthÄ• ruppabhÅ«miyaá¹ƒ_ jÄ• tassa arahantassa dvÄ• dasa
taá¹ƒ yathÄ• -

mahÄ• kriyÄ• ni aá¹-á¹-heva, voá¹-á¹-habbaÃ±cÄ• pi mÄ• nasaá¹ƒ.

catutthaÃ±ca kriyÄ• rÅ«paá¹ƒ, pÄ• ko arahato phalaá¹ƒ ||

__iti_ evaá¹ƒ iminÄ• mayÄ• vuttappakÄ• rena puggalÄ• naá¹ƒ vasena bhÅ«mÄ«su cittap
vibhÄ• vaye.

261-2__._ __heá¹-á¹-himÄ• naá¹ƒ arÅ«pÄ«naá¹ƒ, brahmÄ• naá¹ƒ uparÅ«pari_ jÄ• tÄ• arÅ«
uppajjanti. __uddhaá¹ƒ uddhaá¹ƒ_ bhÄ• ge jÄ• tÄ• naá¹ƒ __arÅ«pÄ«naá¹ƒ_ brahmÄ• naá¹ƒ
Ä• ruppÄ• _ heá¹-á¹-hÄ• bhÄ• ge jÄ• tÄ• arÅ«pÄ• vacarÄ• pana neva jÄ• yanti. kasmÄ• k
sutaá¹ƒ, heá¹-á¹-himajhÄ• nesu __diá¹-á¹-hÄ• dÄ«navato_ diá¹-á¹-hadosabhÄ• vato neva jÄ

263-5__._ __á¹-hapetvÄ• paá¹-hamaá¹ƒ maggaá¹ƒ_ sotÄ• pattimaggaá¹ƒ á¹-hapetvÄ• __k
anuttarÄ• kusalÄ• tayo maggÄ• , kÄ• mÄ• vacarapuÃ±Ã±Ä• ni aá¹-á¹-ha, tathÄ• dasa apu
arÅ«papuÃ±Ã±Ä• ni cattÄ• ri. __sabbe pÄ• kÄ• anuttarÄ• _ sabbÄ• ni lokuttaraphalÄ• ni, p
kÄ• makiriyÄ• pi ca, arÅ«pÄ• pi sabbÄ• kiriyÄ• , etÄ• ni pana tecattÄ• lÄ«sa mÄ• nasÄ• p
uppajjanti.

266-7__._ sabbo tevÄ«sati__kÄ• mavipÄ• ko, _ sabbo pannarasavidho mahaggato rÅ«po c
kiriyÄ• manodhÄ• tu, domanassadvayampi ca Ä• dimaggo ca __tathÄ• upari_ jÄ• tÄ• tayo
chacattÄ• lÄ«sa cittÄ• ni __ettha_ etissaá¹ƒ paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ natthi.

268-9__._ __vuttesu_ \Be I 55/ __pana cittesu, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ_ vuttesu cit
kusalapÄ• kakiriyÄ• vasena __paá¹-hamÄ• ruppattayaá¹ƒ_ á¹-hapetvÄ• attano pÄ• ko cÄ•
dutiyÄ• ruppabhÅ«miyaá¹ƒ jÄ• yanti. __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena __sesad
sesaÄ• kiÃ±caÃ±Ã±Ä• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«midvaye __heá¹-á
kusalavipÄ• kakiriyÄ• vasena heá¹-á¹-hÄ• bhÄ• ge jÄ• taá¹ƒ arÅ«pattayaá¹ƒ hitvÄ• attano a
iminÄ• mayÄ• vuttappakÄ• rena paá¹‡á¸• itena __Ã±eyyÄ• _ jÄ• nitabbÄ• .

270-3__._ __cattÄ• ro ca anÄ• savÄ• , vipÄ• kÄ• _ cattÄ• ri lokuttaraphalacittÄ• ni, __sabbe
Ä• ruppabhÅ«mÄ«su honti. voá¹-á¹-habbanena cittena saha kÄ• me aá¹-á¹-ha mahÄ• kiriyÄ
cÄ• ti terasa eva kiriyÄ• paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ jÄ• tassa khÄ«á¹‡Ä• savassa jÄ•
dutiyÄ• ruppabhÅ«miyaá¹ƒ jÄ• tassa khÄ«á¹‡Ä• savassa paá¹-hamÄ• ruppakiriyaá¹ƒ hitvÄ•
tatiyÄ• ruppabhÅ«miyaá¹ƒ jÄ• tassa khÄ«á¹‡Ä• savassa paá¹-hamadutiyÄ• ruppakiriyÄ• ni
honti. catutthÄ• ruppabhÅ«miyaá¹ƒ jÄ• tassa khÄ«á¹‡Ä• savassa paá¹-hamadutiyatatiyÄ• ru
kiriyÄ• __Ã±eyyÄ• _ jÄ• nitabbÄ• .

<274> á¹• 21 __arahato pana cittÄ• ni, honti ekÅ«navÄ«sati.

arahattaá¹ƒ kriyÄ• sabbÄ• , á¹-hapetvÄ• vajjanadvayaá¹ƒ_ ||

Ä• vajjanadvayaá¹ƒ á¹-hapetvÄ• sabbÄ• kiriyÄ• , arahattaphalaÃ±cÄ• ti ekÅ«navÄ«sati ci
Ä• vajjanadvayaá¹ƒ kiÃ±cÄ• pi khÄ«á¹‡Ä• savassa honti, evampi aÃ±Ã±esaá¹ƒ puthujjanas
ekÅ«navÄ«sati cittÄ• ni khÄ«á¹‡Ä• savassa eva honti, na aÃ±Ã±esanti Ã±Ä• panatthaá¹ƒ "
á¹-hapetvÄ• " ti vuttaá¹ƒ.

275-6__._ __catunnaá¹ƒ_ \Be I 56/ __phalaá¹-á¹-hÄ• naá¹ƒ_ puggalÄ• naÃ±ca tihetukaputh
cittÄ• ni bhavanti. __iti_ vacanaá¹ƒ dhÄ«ro pakÄ• saye. taá¹ƒ yathÄ• ? cattÄ• ro Ã±Ä• á¹‡a
mahÄ• vipÄ• kÄ• ni, nava rÅ«pÄ• rÅ«papÄ• kÄ• ca ime teraseva cittÄ• ni bhavanti.

277-9__._ __catunnaá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒ_ puggalÄ• naÃ±ca duhetukaputhujjane ca Ã
vipÄ• kÄ• ni eva jÄ• yare. __puthujjanÄ• naá¹ƒ tiá¹‡á¹‡ampi, catunnaá¹ƒ ariyadehinaá¹ƒ_ a
__sattannaá¹ƒ_ puggalÄ• naá¹ƒ sattaraseva cittÄ• ni bhavanti. taá¹ƒ yathÄ• - duve paÃ±ca
manodhÄ• tuttayasantÄ«raá¹‡Ä• ni, voá¹-á¹-habbanaÃ±ca ime sattarasa eva honti.

280-5__._ __heá¹-á¹-hÄ• tiá¹‡á¹‡aá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒ, tihetukaputhujjane catunnaá¹ƒ
mahaggatÄ• ni eva kusalÄ• ni honti. __tiá¹‡á¹‡aá¹ƒ puthujjanÄ• naÃ±ca, Ä• dito tiá¹‡á¹‡aá¹
heá¹-á¹-hÄ• ariyÄ• naá¹ƒ teraseva cittÄ• ni uppajjanti. __iti_ vacanaá¹ƒ dhÄ«ro niddise. aá¹
kÄ• mapuÃ±Ã±Ä• ni, __apuÃ±Ã±ato_ akusalavasena diá¹-á¹-hihÄ«nÄ• cattÄ• ro cittuppÄ•
uddhaccasampayuttaÃ±cÄ• ti terasa cittÄ• ni honti. __heá¹-á¹-hÄ• dvinnaá¹ƒ phalaá¹-á¹-hÄ
sotÄ• pannasakadÄ• gÄ• mipuggalÄ• naá¹ƒ __sabbaputhujjane_ ahetukaduhetukatihetukap
dvayameva cittaá¹ƒ jÄ• yate. __tiá¹‡á¹‡aá¹ƒ puthujjanÄ• naÃ±ca_ paÃ±ca eva jÄ• yare. taá

cattÄ• ri diá¹-á¹-hiyuttÄ• ni, vicikicchÄ• yutampi ca.

maggaá¹-á¹-hÄ• naá¹ƒ catunnampi, maggacittaá¹ƒ sakaá¹ƒ sakaá¹ƒ ||

__tesaá¹ƒ_ catunnaá¹ƒ maggaá¹-á¹-hÄ• naá¹ƒ puggalÄ• naá¹ƒ sakaá¹ƒ sakaá¹ƒ ekameva
bhaveyya. __iti_ evaá¹ƒ iminÄ• mayÄ• vuttappakÄ• rena dhÄ«ro paá¹‡á¸• ito __vibhÄ• va
pakÄ• saye.

286-9__._ __mayÄ• bhavesu cittÄ• naá¹ƒ, puggalÄ• naá¹ƒ vasena ca bhavesu_ sabbabha
puggalÄ• naá¹ƒ vasena ca cittappavatti __bhikkhÅ«naá¹ƒ_ \Be I 57/ Ä• bhidhammikabhikkh
__pÄ• á¹-avatthÄ• ya_ chekabhÄ• vÄ• ya mayÄ• pakÄ• sitÄ• . __evaá¹ƒ sabbamidaá¹ƒ cit
evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena bhÅ«mipuggalabhedato idaá¹ƒ sabbaá¹ƒ cittaá¹ƒ
bahuppakÄ• rampi ca hoti. __iti_ gahaá¹‡aá¹ƒ vibhÄ• vinÄ• viÃ±Ã±Ä• tabbaá¹ƒ. __sakkÄ•
vuttassa anusÄ• rena __bhedo_ cittabhedo vibhÄ• vinÄ• __Ã±Ä• tuá¹ƒ_ vijÄ• nituá¹ƒ sakk
mayÄ• __idaá¹ƒ_ cittappavattidÄ«pakavacanaá¹ƒ saá¹ƒkhittaá¹ƒ, pubbÄ• paraá¹ƒ viloketvÄ

punappunaá¹ƒ atthaá¹ƒ upaparikkhitvÄ• vibhÄ• vinÄ• gahetabbaá¹ƒ.

<290> __imaÃ±cÄ• bhidhammÄ• vatÄ• raá¹ƒ susÄ• raá¹ƒ, varaá¹ƒ sattamohandhakÄ• rap
abhidhammÄ• vatÄ• rappakaraá¹‡aá¹ƒ __susÄ• raá¹ƒ_ sundarasÄ• rabhÅ«taá¹ƒ varaá¹ƒ sa
padÄ«paá¹ƒ pajjotappadÄ«paá¹ƒ __yo_ naro sÄ• dhukaá¹ƒ cinteti vÄ• cetipi, taá¹ƒ naraá¹ƒ
cirakÄ• laá¹ƒ __nopaya_nti na upagacchanti.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

bhÅ«mipuggalacittuppattiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camo paricchedo.

6. chaá¹-á¹-ho paricchedo

Ä• rammaá¹‡avibhÄ• gavaá¹‡á¹‡anÄ•

<291> __etesaá¹ƒ pana cittÄ• naá¹ƒ, Ä• rammaá¹‡amito paraá¹ƒ. dassayissÄ• mahaá¹ƒ te
sambhavo_ ||

__ito paraá¹ƒ_ ito paricchedato paraá¹ƒ ahaá¹ƒ etesaá¹ƒ pana cittÄ• naá¹ƒ Ä• rammaá¹‡aá
kasmÄ• ? __tena vinÄ• _ taá¹ƒ Ä• rammaá¹‡aá¹ƒ vajjetvÄ• cittÄ• naá¹ƒ sambhavo natthi y
kÄ• raá¹‡Ä• dassayissÄ• mi.

<292> __rÅ«paá¹ƒ_ \Be I 58/ __saddaá¹ƒ gandhaá¹ƒ rasaá¹ƒ, phoá¹-á¹-habbaá¹ƒ dhamma

chadhÄ• Ä• rammaá¹‡aá¹ƒ Ä• hu, chaá¸·Ä• rammaá¹‡akovidÄ• ||_

chaá¸·Ä• rammaá¹‡esu chekÄ• paá¹‡á¸• itÄ• Ä• rammaá¹‡aá¹ƒ __chadhÄ• _ chappakÄ•

<293> __tattha bhÅ«te upÄ• dÄ• ya tattha_ tesu Ä• rammaá¹‡esu __bhÅ«te upÄ• dÄ• ya_
__catusamuá¹-á¹-hito_ kammacittautuÄ• hÄ• rasaá¹…khÄ• tehi catÅ«hi paccayehi __samua
nidassanena saha pavatto paá¹-ighena saha pavatto rÅ«pÄ• rammaá¹‡asaÃ±Ã±ito.

<294> __duvidhopi samuddiá¹-á¹-ho, saddo cittotusambhavo_ saddo duvidhopi muninÄ• s
cittotusambhavo, saviÃ±Ã±Ä• á¹‡akasaddova cittasamuá¹-á¹-hito hoti. kathaá¹ƒ? vacÄ«bhe
jÄ• tÄ• ya bhÅ«miyÄ• pathavÄ«dhÄ• tuyÄ• vikÄ• ratÄ• pathavÄ«lakkhaá¹‡abhÄ• vato ati
nÄ• ma. sÄ• vacÄ«viÃ±Ã±atti viÃ±Ã±Ä• yatÄ«ti viÃ±Ã±attiyÄ• upÄ• diá¹‡á¹‡aghaá¹-á¹-ana

ghaá¹-á¹-anassa kÄ• raá¹‡aá¹ƒ cittajapathavÄ«dhÄ• tuyÄ• kammajapathavÄ«dhÄ• tuyÄ• g
apubbaá¹ƒ acarimaá¹ƒ hoti.

<295> __aviÃ±Ã±Ä• á¹‡akasaddo yo so_ aviÃ±Ã±Ä• á¹‡akasaddo utusamuá¹-á¹-hito hoti.
__saddÄ• rammaá¹‡ataá¹ƒ gato_ saddÄ• rammaá¹‡abhÄ• vaá¹ƒ patto.

<296> __dharÄ«yatÄ«ti gacchanto_ gacchanto janehi dharÄ«yateti gandho. __gamu sappa
dhÄ• raá¹‡e. __sÅ«canato_ attano sÄ• dhÄ• raá¹‡assa pupphÄ• dino vatthussa pakÄ• san
__gandha_ sÅ«cane. __ayaá¹ƒ_ gandho catÅ«hi samuá¹-á¹-hÄ• naá¹ƒ etassÄ• ti __catusan
gandhÄ• rammaá¹‡asammato.

<297> __rasamÄ• nÄ• _ \Be I 59/ __rasantÄ«ti, rasoti parikittito_ janÄ• rasamÄ• nÄ• yaá¹
__rasanti_ anubhavanti, __iti_ yasmÄ• kÄ• raá¹‡Ä• , tasmÄ• kÄ• raá¹‡Ä• __raso iti_ raso
parikittito, __so_ raso catusambhÅ«to rasÄ• rammaá¹‡anÄ• mako.

<298> __phusÄ«yatÄ«ti phoá¹-á¹-habbaá¹ƒ_ yaá¹ƒ dhammajÄ• taá¹ƒ janehi phusÄ«yatÄ«t
pathavÄ«tejavÄ• yavo. taá¹ƒ phoá¹-á¹-habbaá¹ƒ catusambhÅ«taá¹ƒ phoá¹-á¹-habbÄ• ramm

<299> __sabbaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, hitvÄ• rÅ«pÄ• dipaÃ±cakaá¹ƒ_ rÅ«pÄ• dipaÃ
__nÄ• maÃ±ca_ cittacetasikanibbÄ• nanÄ• maÃ±ca __rÅ«paÃ±ca_ paÃ±capasÄ• dasukhu
aniccadukkhaanattalakkhaá¹‡Ä• ni ca paÃ±Ã±atti ca dhammÄ• rammaá¹‡asaÃ±Ã±itaá¹ƒ.

<300> __chÄ• rammaá¹‡Ä• ni labbhanti, kÄ• mÄ• vacarabhÅ«miyaá¹ƒ_ kÄ• mÄ• vacarabh
labbhanti. __tÄ«á¹‡i_ rÅ«pÄ• vacare rÅ«pasaddadhammÄ• rammaá¹‡avasena labbhanti. a
dhammÄ• rammaá¹‡aá¹ƒ labbhati.

301-3__._ __khaá¹‡avatthuparittattÄ• , Ä• pÄ• thaá¹ƒ na vajanti ye_ ye rÅ«pÄ• dayo paÃ±c
khaá¹‡avatthuparittattÄ• paÃ±cÄ• rammaá¹‡Ä• naá¹ƒ khaá¹‡assa parittattÄ• mandattÄ• t
vatthuparittattÄ• paÃ±cÄ• rammaá¹‡Ä• naá¹ƒ atikhuddakavatthukattÄ• Ä• pÄ• thaá¹ƒ paÃ
na vajanti, paÃ±capasÄ• desu ghaá¹-á¹-anakiccaá¹ƒ na sÄ• dhenti, __te_ rÅ«pÄ• dayo paÃ
dhammÄ• rammaá¹‡aá¹ƒ honti. iti __yesaá¹ƒ_ ekaccÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ mataá¹ƒ ho
nipÄ• to. __te paá¹-ikkhipitabbÄ• va_ te evaá¹ƒ vÄ• dino ekacce Ä• cariyÄ• paá¹-ikkhipitab
paá¹-isedhitabbÄ• . kasmÄ• ? cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa gocarabhÅ«
paá¹-ianubhoti, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa gocarabhÅ«taá¹ƒ \Be I 60/
paá¹-ianubhoti. iti __aÃ±Ã±amaÃ±Ã±assa gocaraá¹ƒ_ neva paccanubhontÄ• naá¹ƒ __tesaá
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ taÃ±ca gocaraá¹ƒ manodhÄ• tuma
javanaá¹ƒ pana paccanubhoti. __iti_ vacanassa bhagavatÄ• vuttattÄ• paá¹-ikkhipitabbÄ• .
visayÄ• rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡Ä• ni eva honti.

304-6__._ __dibbacakkhÄ• diÃ±Ä• á¹‡Ä• naá¹ƒ, rÅ«pÄ• dÄ«neva gocarÄ• _ tÄ• ni rÅ«pÄ•
dibbacakkhÄ• diÃ±Ä• á¹‡Ä• naá¹ƒ anÄ• pÄ• thagatÄ• naá¹ƒ eva pÄ• kaá¹-abhÄ• vaá¹ƒ app
vuttaá¹ƒ na yujjati. __yaá¹ƒ_ dhammajÄ• taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ bhavantaá¹ƒ, __taá¹ƒ
__kathaá¹ƒ_ kena pakÄ• rena dhammÄ• rammaá¹‡aá¹ƒ bhaveyya? __evaá¹ƒ sati_ rÅ«pÄ•
sati __etesaá¹ƒ_ rÅ«pÄ• rammaá¹‡adhammÄ• rammaá¹‡Ä• naá¹ƒ niyamopi __kathaá¹ƒ bh
__sabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ etaá¹ƒ_ etaá¹ƒ sabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ __chabbidhaá¹ƒ
samudÄ«ritaá¹ƒ. taá¹ƒ parittattikÄ• dÄ«naá¹ƒ vasena bahuppakÄ• rehi mataá¹ƒ.

<307> __sabbo kÄ• mavipÄ• ko ca_ sabbo tevÄ«satikÄ• mavipÄ• ko ca __kriyÄ• hetudvay
manodhÄ• tuhasituppÄ• davasena kiriyÄ• hetudvayampi cÄ• ti paÃ±cavÄ«sati cittuppÄ• dÄ
ekantakÄ• mÄ• vacarÄ• rammaá¹‡Ä• __siyuá¹ƒ_ bhaveyyuá¹ƒ.

308-10__._ __iá¹-á¹-hÄ• dibhedÄ• paÃ±ceva, rÅ«pasaddÄ• dayo pana_ dvipaÃ±cannaá¹ƒ
__paá¹-ipÄ• á¹-iyÄ• _ anukkamena gocarÄ• honti. __rÅ«pÄ• dipaÃ±cakaá¹ƒ sabbaá¹ƒ. ma
manodhÄ• tuttayassa pana sabbaá¹ƒ rÅ«pÄ• dipaÃ±cakaá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, etesaá
cittÄ• naá¹ƒ rÅ«pakkhandhova __gocaro_ Ä• rammaá¹‡aá¹ƒ hoti. __nÄ• rÅ«paá¹ƒ_ nÄ• ma
__na ca paÃ±Ã±attiá¹ƒ_ paÃ±Ã±attiá¹ƒ Ä• rammaá¹‡aá¹ƒ na karonti. __nÄ• tÄ«taá¹ƒ_ atÄ«
karonti \Be I 61/. __na canÄ• gataá¹ƒ_ anÄ• gataá¹ƒ Ä• rammaá¹‡aá¹ƒ na karonti eva. __hi
gocaro etesaá¹ƒ dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ, manodhÄ• tuttayassa cÄ• ti terasannaá¹
Ä• rammaá¹‡aá¹ƒ vattamÄ• naá¹ƒ eva paccuppannaá¹ƒ eva.

<311> __terasetÄ• ni cittÄ• ni, jÄ• yante kÄ• madhÄ• tuyaá¹ƒ etÄ• ni_ terasa cittÄ• ni kÄ•
rÅ«pÄ• vacare puÃ±Ã±ajÄ• ni cakkhusotaviÃ±Ã±Ä• á¹‡asampaá¹-icchanÄ• ni, kiriyÄ• manc
cittÄ• ni jÄ• yanti. __arÅ«pisu_ arÅ«pabhÅ«mÄ«su __neva kiÃ±cipi_ ekampi cittaá¹ƒ neva j

312-3__._ __mahÄ• pÄ• kÄ• namaá¹-á¹-hannaá¹ƒ_ aá¹-á¹-hannaá¹ƒ mahÄ• vipÄ• kÄ• naá¹
tadÄ• rammaá¹‡akiccÄ• naá¹ƒ rÅ«pÄ• dichaparittÄ• ni gocarÄ• . __santÄ«raá¹‡attayassapi
santÄ«raá¹‡attayakiccassa, chadvÄ• resu tadÄ• lambaá¹‡akiccassa ca rÅ«pÄ• dichaparittÄ
parittÄ• cha, hasituppÄ• dagocarÄ• _ hasituppÄ• dassa rÅ«pÄ• dayo cha parittÄ• gocarÄ•
paá¹-uppannÄ• _ paÃ±casu dvÄ• resu ye gocarÄ• paccuppannÄ• , manodvÄ• re __tikÄ• li
kÄ• lesu niyuttÄ• .

314-5__._ __dutiyÄ• ruppacittaÃ±ca, catutthÄ• ruppamÄ• nasaá¹ƒ_ kusalavipÄ• kakiriyÄ• v
cittaá¹ƒ mahaggatagocaraá¹ƒ __niyataá¹ƒ_ niyatÄ• rammaá¹‡aá¹ƒ hoti, taá¹ƒ chabbidhaá¹ƒ
mahaggatagocaraá¹ƒ pubbe attanÄ• adhigataÄ• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä
dve dutiyacatutthÄ• ruppapÄ• kÄ• "yassa yassa kusalajhÄ• nassa yaá¹ƒ yaá¹ƒ Ä• rammaá
paá¹-isandhi hotÄ«" ti vacanato sakasakakusalassa Ä• rammaá¹‡aá¹ƒ eva tesaá¹ƒ vipÄ• kÄ

hoti. __nibbÄ• nÄ• rammaá¹‡attÄ• hi, ekantena anaÃ±Ã±ato_ aá¹-á¹-hÄ• nÄ• savacittÄ• na
nibbÄ• naá¹ƒ eva gocaraá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti \Be I 62/. __hi_ kasmÄ• kÄ• raá¹‡Ä• ?
aÃ±Ã±ato_ Ä• rammaá¹‡ato.

316-320__._ __cattÄ• ro Ã±Ä• á¹‡ahÄ«nÄ• ca, kÄ• mÄ• vacarapuÃ±Ã±ato_ kÄ• mÄ• vaca
Ã±Ä• á¹‡ahÄ«nÄ• ca __kriyato_ kiriyavasena cattÄ• ro Ã±Ä• á¹‡ahÄ«nÄ• ca dvÄ• dasÄ•
parittÄ• rammaá¹‡Ä• ceva mahaggatagocarÄ• ca, te na vattabbÄ• ca honti. kasmÄ• ? pa
__cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• , puÃ±Ã±ato_ kusalavasena cattÄ• ro Ã±Ä• á¹‡asampay
cattÄ• ro Ã±Ä• á¹‡asampayuttÄ• ca tathÄ• abhiÃ±Ã±Ä• dvayaÃ±ca kiriyÄ• voá¹-á¹-habbar
etesaá¹ƒ cittÄ• naá¹ƒ gocaro parittamahaggataappamÄ• á¹‡avasena __tividho_ hoti. __ime
honti. kasmÄ• ? paÃ±Ã±attÄ• rammaá¹‡attÄ• . __yÄ• ni vuttÄ• vasesÄ• ni_ vuttato cittato s
tÄ• ni na vattabbÄ• rammaá¹‡Ä• nÄ«ti vibhÄ• vinÄ• viÃ±Ã±eyyÄ• ni.

parittÄ• rammaá¹‡attikaá¹ƒ samattaá¹ƒ.

<321> á¹• 21 __dutiyÄ• ruppacittaÃ±ca, catutthÄ• ruppamÄ• nasaá¹ƒ.

chabbidhaá¹ƒ pana ekantaatÄ«tÄ• rammaá¹‡aá¹ƒ siyÄ• ||_

322-6__._ __viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ dvipaÃ±cannaá¹ƒ_ dvinnaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡Ä• r
terasannaá¹ƒ cittÄ• naá¹ƒ gocarÄ• rÅ«pÄ• dayo paÃ±ca dhammÄ• paccuppannÄ• va, aá¹
tadÄ• rammaá¹‡akiccavasena atÄ«tÄ• nÄ• gatapaccuppannagocarÄ• , cutikiccavasena atÄ
paá¹-isandhibhavaá¹…gakiccavasena paccuppannÄ• tÄ«tÄ• rammaá¹‡Ä• . somanassasant
santÄ«raá¹‡akiccavasena paccuppannÄ• rammaá¹‡aá¹ƒ. tadÄ• rammaá¹‡akiccavasena
paccuppannÄ• nÄ• gatÄ• tÄ«tÄ• rammaá¹‡aá¹ƒ. sesasantÄ«raá¹‡advayaá¹ƒ santÄ«raá¹‡a
paccuppannÄ• rammaá¹‡aá¹ƒ \Be I 63/, tadÄ• rammaá¹‡akiccavasena paccuppannÄ• nÄ•
cutikiccavasena atÄ«tÄ• rammaá¹‡aá¹ƒ, paá¹-isandhibhavaá¹…gakiccavasena paccuppann
hasituppÄ• dacittaá¹ƒ javanakiccavasena paccuppannÄ• tÄ«tÄ• nÄ• gatagocaraá¹ƒ. __iti_ e
__siyÄ• tÄ«tÄ• rammaá¹‡Ä• _ atÄ«tÄ• rammaá¹‡Ä• siyuá¹ƒ. __paccuppannÄ• nÄ• gatago
anÄ• gatÄ• rammaá¹‡Ä• siyuá¹ƒ. kÄ• me vÄ«sati kusalÄ• kusalÄ• __kriyato_ kiriyavasena
voá¹-á¹-habbaá¹ƒ voá¹-á¹-habbanakiccavasena paccuppannÄ• rammaá¹‡aá¹ƒ, Ä• vajjanaki
tikÄ• lÄ• rammaá¹‡aá¹ƒ. mahÄ• kiriyamÄ• nasÄ• javanakiccavasena tikÄ• lÄ• rammaá¹‡Ä
navattabbÄ• rammaá¹‡Ä• . dve abhiÃ±Ã±Ä• mÄ• nasÄ• pi abhiÃ±Ã±Ä• kiccavasena atÄ«tÄ
mÄ• nasÄ• paÃ±Ã±attikÄ• lepi sante navattabbÄ• bhavanti. rÅ«pÄ• rÅ«pabhavesu mayÄ•
cittÄ• ni __atÄ«tÄ• rammaá¹‡Ä• dinÄ• _ atÄ«tÄ• rammaá¹‡Ä• divasena paá¹‡á¸• itena __n
honti eva, paÃ±Ã±attÄ• rammaá¹‡Ä• ni eva hontÄ«ti attho.

<327> __kÄ• mato ca kriyÄ• paÃ±ca_ kÄ• mÄ• vacaravasena paÃ±ca kiriyÄ• , __rÅ«pato

__paÃ±camÄ« kriyÄ• _ abhiÃ±Ã±Ä• cittaá¹ƒ, etesaá¹ƒ channaá¹ƒ cittÄ• naá¹ƒ natthi kiÃ±ci
anÄ• rammaá¹‡aá¹ƒ, sabbÄ• rammaá¹‡anti attho. "paÃ±camÄ« kriyÄ• " ti vacanaá¹ƒ abhiÃ±
suddhajhÄ• nassa paÃ±camarÅ«pakiriyassa paÃ±Ã±attÄ• rammaá¹‡aá¹ƒ evÄ• ti veditabba

<328> nibbÄ• naÃ±ca catubbidhaá¹ƒ phalaá¹ƒ, maggaá¹ƒ rÅ«paÃ±ca __arÅ«paá¹ƒ_ cittac
nÄ• maÃ±ca gocaraá¹ƒ kÄ• tuá¹ƒ yÄ• ni cittÄ• ni sakkonti, tÄ• ni cittÄ• ni me vada, Ä• cariy
kathehi.

329-30__._ __cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• , puÃ±Ã±ato_ puÃ±Ã±avasena cattÄ• ro Ã±Ä
tathÄ• _ kiriyavasena \Be I 64/ cattÄ• ro Ã±Ä• á¹‡asampayuttÄ• , dve abhiÃ±Ã±Ä• mÄ• nas
cÄ• ti ekÄ• dasa cittÄ• ni nibbÄ• naÃ±ca phalaÃ±ca maggaÃ±ca rÅ«paÃ±ca __arÅ«paá¹ƒ_
sakkonti.

331-4__._ __cittesu pana sabbesu_ yÄ• ni cittÄ• ni arahattaphalaá¹ƒ arahattamaggaá¹ƒ goc
sakkonti, __tÄ• ni kati cittÄ• ni me vada_ tÄ• ni mayhaá¹ƒ tvaá¹ƒ kathehi. __sabbesu pana c
cittÄ• ni me suá¹‡a_, bho bhaddamukha, tvaá¹ƒ mayhaá¹ƒ vacanaá¹ƒ suá¹‡ohi, sabbesu pa
arahattaphalaá¹ƒ arahattamaggaá¹ƒ gocaraá¹ƒ kÄ• tuá¹ƒ sakkonti. cattÄ• ro Ã±Ä• á¹‡asaá¹
voá¹-á¹-habbanampi ca kiriyÄ• bhiÃ±Ã±Ä• mano cÄ• ti cha ca cittÄ• ni gocaraá¹ƒ kÄ• tuá¹ƒ
puÃ±Ã±avasena cattÄ• ro Ã±Ä• á¹‡asampayuttÄ• , __puÃ±Ã±ato_ puÃ±Ã±avasena abhiÃ±
maggaá¹ƒ gocaraá¹ƒ kÄ• tuá¹ƒ na sakkonti.

335-8__._ __arahato_ khÄ«á¹‡Ä• savassa maggacittaá¹ƒ phalamÄ• nasaá¹ƒ vÄ• puthujjan
vijÄ• nituá¹ƒ na sakkonti. kasmÄ• kÄ• raá¹‡Ä• ? puthujjano sotÄ• pannassa mÄ• nasaá¹ƒ n
sakadÄ• gÄ• missa mÄ• nasaá¹ƒ na jÄ• nÄ• ti, sakadÄ• gÄ• mÄ« anÄ• gÄ• missa mÄ• nas
arahantassa mÄ• nasaá¹ƒ na jÄ• nÄ• ti. __heá¹-á¹-himo heá¹-á¹-himo_ puggalo __uparÅ«pa
mÄ• nasaá¹ƒ neva jÄ• nÄ• ti, __uparÅ«pari_ á¹-hito puggalopi heá¹-á¹-himassa heá¹-á¹-him
mÄ• nasaá¹ƒ jÄ• nÄ• ti.

339-342__._ __yo dhammo yassa dhammassa_ Ä• rammaá¹‡aá¹ƒ hoti, __taá¹ƒ_ Ä• ramma
uddharitvÄ• ito paraá¹ƒ pavakkhÄ• mi. __kusalÄ• rammaá¹‡aá¹ƒ kÄ• me_ kÄ• me aá¹-á¹-h
aá¹-á¹-havidhassa kÄ• mÄ• vacara__kusalassa_ Ä• rammaá¹‡aá¹ƒ hoti. kathaá¹ƒ \Be I 65/?
aá¹-á¹-havidhaá¹ƒ mahÄ• kusalaá¹ƒ pacchÄ• somanassasahagataÃ±Ä• á¹‡asampayuttacit
somanassasahagataÃ±Ä• á¹‡avippayuttacittadvayena vÄ• upekkhÄ• sahagataÃ±Ä• á¹‡asa
upekkhÄ• sahagataÃ±Ä• á¹‡avippayuttadvayena vÄ• anussaraá¹‡akÄ• lÄ• dÄ«su tassa aá
javanakiccavasena Ä• rammaá¹‡aá¹ƒ hoti, vippaá¹-isÄ• rakÄ• lÄ• dÄ«su dvÄ• dasavidhass
hoti, kusalassa abhiÃ±Ã±Ä• mÄ• nasassa ca kiriyassa abhiÃ±Ã±Ä• mÄ• nasassa ca Ä• ram
ekÄ• dasavidhassa kÄ• mÄ• vacaravipÄ• kassa tadÄ• rammaá¹‡avasena Ä• rammaá¹‡aá¹
javanakiccavasena hasanassa Ä• vajjanakiccavasena voá¹-á¹-habbanassa javanakiccavase

Ä• rammaá¹‡aá¹ƒ hoti, etesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ __siyÄ• _ bhav
paÃ±ca __tato_ charÄ• sito kÄ• mavipÄ• kaá¹ƒ vajjetvÄ• paÃ±cannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• r
lobhamÅ«lamohamÅ«lavasena attanÄ• paá¹-iladdhajhÄ• nÄ• naá¹ƒ anussaraá¹‡akÄ• le ta
Ä• rammaá¹‡aá¹ƒ hoti, tihetukapaá¹-isandhino sattassa jhÄ• nato parihÄ«nassa jhÄ• naá¹ƒ
jhÄ• nÄ• rammaá¹‡aá¹ƒ domanassayuttaá¹ƒ hoti, tadÄ• tassa paá¹-ighadvayassa Ä• ramm
__kÄ• makriyassÄ• _ti ekantaparittÄ• rammaá¹‡Ä• ni kiriyÄ• manodhÄ• tuhasanÄ• ni vajjet
voá¹-á¹-habbanassa, javanakiccavasena mahÄ• kiriyassa ca Ä• rammaá¹‡aá¹ƒ hoti.

<343> __Ä• ruppakusalaÃ±cÄ• pi, tebhÅ«makusalassa ca_ mahÄ• kusalassa ca abhiÃ±Ã±
paÃ±camarÅ«pakusalassa ca dutiyacatutthaarÅ«pakusalassa ca __tebhÅ«makakriyassÄ• p
mahÄ• kiriyassa ca abhiÃ±Ã±Ä• kiccavasena paÃ±camarÅ«pakiriyassa ca dutiyacatutthÄ• r
Ä• rammaá¹‡aá¹ƒ hoti, dutiyÄ• ruppakiriyassa ca paá¹-hamÄ• ruppakiriyÄ• ya Ä• rammaá¹‡
catutthÄ• ruppakiriyassa ca tatiyÄ• ruppakiriyÄ• ya Ä• rammaá¹‡ena bhavitabbaá¹ƒ, evaÃ±
paá¹-hamÄ• ruppakusalaá¹ƒ dutiyÄ• ruppakiriyassa Ä• rammaá¹‡aá¹ƒ hoti, tatiyÄ• ruppakus
catutthÄ• ruppakiriyassa Ä• rammaá¹‡aá¹ƒ hotÄ«ti ce vattabbaá¹ƒ, yadÄ• puthujjanayogÄ«
rÅ«pasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hahitvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasa
paá¹-hamÄ• ruppasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• vÄ«tarÄ• go hutvÄ• attanÄ• adhigatÄ•
puthujjanasekkhakÄ• le attanÄ• anadhigataá¹ƒ dutiyaá¹ƒ arÅ«pasamÄ• pattiá¹ƒ samÄ• paj
samÄ• pajjitaá¹ƒ dutiyaá¹ƒ arÅ«pakiriyaá¹ƒ paá¹-hamÄ• ruppakusalaá¹ƒ Ä• rammaá¹‡aá¹ƒ
paá¹-hamÄ• ruppakusalaá¹ƒ dutiyÄ• ruppakiriyassa Ä• rammaá¹‡aá¹ƒ hoti.

yadÄ• yogÄ« rÅ«pasamÄ• pattiyo samÄ• pajjitvÄ• tato vuá¹-á¹-hahitvÄ• paá¹-hamÄ• rup
dutiyÄ• ruppakusalaá¹ƒ tatiyÄ• ruppakusalaÃ±ca samÄ• pajjitvÄ• khÄ«á¹‡Ä• savo hutvÄ•
samÄ• pattiyo gahetvÄ• attanÄ• anadhigataá¹ƒ catutthaá¹ƒ arÅ«pasamÄ• pattiá¹ƒ samÄ•
catutthÄ• ruppakiriyÄ• tatiyÄ• ruppakusalaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, evaá¹ƒ catutthÄ• ru
tatiyÄ• ruppakusalaá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, pacchÄ• khÄ«á¹‡Ä• savakÄ• le samÄ• pajji
honti. yathÄ• hoti, __tathÄ• eva_ akusalassapi Ä• rammaá¹‡aá¹ƒ hoti.

344-7__._ __arÅ«pÄ• vacarapÄ• kÄ• na_nti jÄ• tiniddhÄ• raá¹‡aá¹ƒ, catutthadutiyÄ• naá¹ƒ
Ä• rammaá¹‡aá¹ƒ hoti, "catutthadutiyÄ• na" nti vattabbe tiyÄ• naá¹ƒ-saddassa lopaá¹ƒ katv
vuttaá¹ƒ, tadÄ• dvinnaá¹ƒ arÅ«papÄ• kÄ• naá¹ƒ paá¹-hamÄ• ruppatatiyÄ• ruppajavanÄ• ni
kusalassa jhÄ• nassa yaá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• brahmaloke paá¹-isandhi hotÄ«" ti
sakasakakusalÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• ni \Be I 67/ Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• l
dutiyacatutthÄ• ruppapÄ• kÄ• naá¹ƒ Ä• rammaá¹‡Ä• ni honti, evaá¹ƒ arÅ«pakusalaá¹ƒ imes
Ä• rammaá¹‡apaccayo hoti. __apariyÄ• pannapuÃ±Ã±ampi_ catubbidhalokuttarakusalampi
kÄ• mÄ• vacaravasena __kusalassa_ Ã±Ä• á¹‡asampayuttamahÄ• kusalassa ca __kriyass
Ã±Ä• á¹‡asampayuttato kiriyassa ca __rÅ«pato_ rÅ«pÄ• vacaravasena paÃ±camassa rÅ«p
rÅ«pakiriyassa cÄ• ti catunnaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ sadÄ• hoti, ayamettha a

Ã±Ä• á¹‡asampayuttamahÄ• kusalassa, voá¹-á¹-habbanassa, paÃ±camassa rÅ«pakusalass
lokuttarapuÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. khÄ«á¹‡Ä• savassa voá¹-á¹-habbanassa,
Ã±Ä• á¹‡asampayuttamahÄ• kiriyassa, paÃ±camassa rÅ«pakiriyassa ca arahattapuÃ±Ã±aá
__tathÄ• eva_ sabbaá¹ƒ akusalaá¹ƒ __kÄ• mÄ• vacarato_ kÄ• mÄ• vacaravasena __kusal
__kriyassa_ hasanavoá¹-á¹-habbanamahÄ• kiriyassa ca __rÅ«pÄ• vacarato_ pana rÅ«pÄ•
rÅ«pakusalassa, paÃ±camassa rÅ«pakiriyassa ca Ä• rammaá¹‡aá¹ƒ hoti, yathÄ• __tathÄ•
kÄ• mÄ• vacaravipÄ• kÄ• naá¹ƒ tadÄ• rammaá¹‡akiccavasena ekÄ• dasannaÃ±cÄ• ti char
bhagavatÄ• Ä«ritaá¹ƒ.

348-352__._ __vipÄ• kÄ• rammaá¹‡aá¹ƒ kÄ• me_ sabbaá¹ƒ vipÄ• kÄ• rammaá¹‡aá¹ƒ __kÄ
kÄ• mÄ• vacaravasenapi __kusalassa_ mahÄ• kusalassa, __kriyassa_ hasanavoá¹-á¹-habb
__rÅ«pÄ• vacarato ceva_ rÅ«pÄ• vacaravasena ca eva paÃ±camassa rÅ«pakusalassa, pa
__kÄ• mÄ• vacarapÄ• kÄ• naá¹ƒ_ kÄ• mÄ• vacaravipÄ• kÄ• naá¹ƒ ekÄ• dasannaÃ±ca tath
rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. rÅ«pe vipÄ• kÄ• rammaá¹‡aá¹ƒ __kÄ• mÄ• vacaratop
__kusalassa_ mahÄ• kusalassa \Be I 68/, __kriyassa ca_ voá¹-á¹-habbanamahÄ• kiriyassa
rÅ«pÄ• vacaravasena ca eva kusalassa ca apuÃ±Ã±assa cÄ• ti paÃ±cannaá¹ƒ rÄ• sÄ«naá
arÅ«pÄ• vacarapÄ• kesu ayaá¹ƒ nayo bhagavatÄ• mato. vaá¹-á¹-e na pariyÄ• pannÄ• nap
__apariyÄ• pannÄ• , _ tesaá¹ƒ puggalÄ• naá¹ƒ pÄ• kÄ• pi __kÄ• mato_ kÄ• mÄ• vacaravas
Ã±Ä• á¹‡asampayuttamahÄ• kusalassa, __kriyassa ca_ voá¹-á¹-habbanaÃ±Ä• á¹‡asampay
__rÅ«patopi_ rÅ«pÄ• vacaravasenapi __kusalassa_ paÃ±camassa rÅ«pakusalassa, __kriya
rÅ«pakiriyassa ca evaá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«ti. etthÄ• yamadhippÄ• yo apariyÄ• pann
veditabbo.

353-6__._ kÄ• me idaá¹ƒ sabbakiriyacittaá¹ƒ __kÄ• mÄ• vacaratopi ca_ kÄ• mÄ• vacaravas
mahÄ• kusalassa, __kriyassa ca_ hasanavoá¹-á¹-habbanamahÄ• kiriyassa ca __rÅ«pÄ• va
rÅ«pÄ• vacaravasena ca eva __kusalassa_ paÃ±camassa rÅ«pakusalassa, __kriyassa ca_
ca ekÄ• dasakÄ• mÄ• vacarapÄ• kassa ca tatheva akusalassa ca etesaá¹ƒ channaá¹ƒ rÄ•
__yaá¹ƒ kriyÄ• mÄ• nasaá¹ƒ rÅ«pe_ rÅ«pÄ• vacare yaá¹ƒ kiriyÄ• mÄ• nasaá¹ƒ, __kÄ• map
kÄ• mapÄ• kaá¹ƒ __vinÄ• _ vajjetvÄ• paÃ±cannaá¹ƒ pana rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ
kÄ• mÄ• vacaravasena kiriyassa voá¹-á¹-habbanamahÄ• kiriyassa Ä• rammaá¹‡aá¹ƒ hoti, h
ekantaparittÄ• rammaá¹‡attÄ• rÅ«pakiriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ na karoti. __kriyÄ• cittaá¹ƒ
arÅ«pakiriyÄ• cittaá¹ƒ pana tesaá¹ƒ paÃ±cannaá¹ƒ eva ca rÄ• sÄ«naá¹ƒ __Ä• ruppakriyass
paá¹-hamÄ• ruppakiriyaá¹ƒ dutiyÄ• ruppakiriyassa Ä• rammaá¹‡aá¹ƒ hoti, tatiyÄ• ruppakiriy
catutthÄ• ruppakiriyassa Ä• rammaá¹‡aá¹ƒ hoti. iti channaá¹ƒ rÄ• sÄ«naá¹ƒ gocaro hotiyeva

357-8__._ á¹• 21 __rÅ«paá¹ƒ_ \Be I 69/ __catusamuá¹-á¹-hÄ• naá¹ƒ, rÅ«pÄ• rammaá¹‡asa

__kÄ• mÄ• vacarapuÃ±Ã±assa, tatheva kusalassa ca. _

__abhiÃ±Ã±Ä• dvayacittassa, kÄ• mapÄ• kakriyassa ca ||_

dvicakkhuviÃ±Ã±Ä• á¹‡amanodhÄ• tudvayasantÄ«raá¹‡attayamahÄ• pÄ• kassa ca kÄ• ma
kÄ• makiriyassa ca channaá¹ƒ etesaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo hoti.

359-360__._ __nibbÄ• nÄ• rammaá¹‡aá¹ƒ kÄ• marÅ«pÄ• vacarato_ kÄ• marÅ«pÄ• vacara
Ã±Ä• á¹‡asampayuttamahÄ• kusalassa, rÅ«pÄ• vacaravasena paÃ±camassa rÅ«pakusalas
khÄ«á¹‡Ä• savÄ• naá¹ƒ voá¹-á¹-habbanaÃ±Ä• á¹‡asampayuttamahÄ• kiriyassa ca paÃ±ca
__ubhayassÄ• pi_ cittassa Ä• rammaá¹‡aá¹ƒ hoti. __apariyÄ• pannato ceva_ lokuttaravase
kusalassa ca etesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo hoti.

361-2__._ __nÄ• nappakÄ• rakaá¹ƒ sabbaá¹ƒ, paÃ±Ã±attÄ• rammaá¹‡aá¹ƒ pana tebhÅ«ma
mahÄ• kusalassa, suddhajhÄ• nassa paÃ±cavidhassa rÅ«pakusalassa, paá¹-hamÄ• ruppat
akusalassa ca __rÅ«pÄ• rÅ«pavipÄ• kassa_ sabbassa rÅ«pavipÄ• kassa, paá¹-hamÄ• rupp
__tebhÅ«makakriyassa ca_ hasanavoá¹-á¹-habbanamahÄ• kiriyassa sabbassa rÅ«pakiriyas
paá¹-hamÄ• ruppatatiyÄ• ruppakiriyassa cÄ• ti navannaá¹ƒ pana rÄ• sÄ«naá¹ƒ Ä• rammaá

363-4__._ __rÅ«pÄ• rammaá¹‡ikÄ• dve tu_ dve cittuppÄ• dÄ• rÅ«pÄ• rammaá¹‡ikÄ• , __
cittuppÄ• dÄ• saddÄ• rammaá¹‡Ä• digocarÄ• , __tayo_ manodhÄ• tusaá¹…khÄ• tÄ• __cit
nÄ• ma matÄ• bhagavatÄ• . __idha_ imasmiá¹ƒ kÄ• mÄ• vacarÄ• dhikÄ• re \Be I 70/ __ek
chaá¸·Ä• rammaá¹‡ikÄ• matÄ• . ayaá¹ƒ kÄ• mÄ• vacaracittÄ• naá¹ƒ Ä• rammaá¹‡akkamo.

365-9__._ __paÃ±cÄ• bhiÃ±Ã±Ä• vivajjetvÄ• , rÅ«pÄ• rÅ«pÄ• anÄ• savÄ• _ ime sabbe cit
dhammÄ• rammaá¹‡agocarÄ• honti. paá¹-hamÄ• ruppakusalaá¹ƒ dutiyÄ• ruppacetaso kus
dutiyÄ• ruppacetaso vipÄ• kassa ca Ä• rammaá¹‡aá¹ƒ hoti, dutiyÄ• ruppacetaso kiriyassa c
dutiyÄ• ruppacetaso kiriyassa paá¹-hamÄ• ruppakusalÄ• rammaá¹‡abhÄ• ve kÄ• raá¹‡aá¹ƒ
__paá¹-hamÄ• ruppapÄ• koyaá¹ƒ, dutiyÄ• ruppacetaso_ kusalassa ca dutiyÄ• ruppacetaso
dutiyÄ• ruppacetaso kiriyassa ca Ä• rammaá¹‡aá¹ƒ na hoti. __hi_ kasmÄ• ? tesaá¹ƒ
dutiyÄ• ruppakusalavipÄ• kakiriyÄ• naá¹ƒ paá¹-hamÄ• ruppakusalÄ• rammaá¹‡attÄ• . __pa
paá¹-hamaá¹ƒ kiriyÄ• cittaá¹ƒ pana dutiyÄ• ruppacetaso puÃ±Ã±assa Ä• rammaá¹‡aá¹ƒ na
vipÄ• kassa Ä• rammaá¹‡aá¹ƒ na hoti. rÅ«pÄ• rÅ«pabhavesu hi khÄ«á¹‡Ä• savÄ• vipÄ• ka
sakasakakusalÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karonti. __paá¹-hamaá¹ƒ tu kriyÄ• cittaá¹ƒ_ pana
kiriyassa Ä• rammaá¹‡aá¹ƒ hoti. __iti_ evaá¹ƒ iminÄ• mayÄ• vuttappakÄ• rena cittÄ• naá¹
__vibhÄ• vinÄ• _ dhÄ«rena Ã±eyyÄ• .

370-3__._ __puthujjanassa sekkhassa, arÅ«pÄ• rammaá¹‡aá¹ƒ dvidhÄ• _ dvippakÄ• raá¹ƒ
dutiyÄ• ruppakusalassa Ä• rammaá¹‡aá¹ƒ hoti, __taá¹ƒ_ paá¹-hamÄ• ruppakusalaá¹ƒ dutiy

Ä• rammaá¹‡aá¹ƒ __siyÄ• _ bhaveyya. __khÄ«á¹‡Ä• savassa bhikkhussa, paá¹-hamÄ• rup
__tidhÄ• _ tippakÄ• raá¹ƒ hoti. __iti_ vacanaá¹ƒ mahesinÄ• vuttaá¹ƒ. __kriyassÄ• pi_ dutiy
paá¹-hamÄ• ruppakiriyÄ• Ä• rammaá¹‡aá¹ƒ hoti. __kusalampi_ paá¹-hamÄ• ruppakusalam
Ä• rammaá¹‡aá¹ƒ hoti. __kusalaá¹ƒ_ \Be I 71/ paá¹-hamÄ• ruppakusalaá¹ƒ dutiyÄ• ruppavi
hoti. __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena paá¹-hamÄ• ruppamÄ• nasaá¹ƒ Ä• ramm
tatiyÄ• ruppacittampi catutthÄ• ruppacetaso kusalassa Ä• rammaá¹‡aá¹ƒ hoti, catutthÄ• rup
taá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. __evameva_ yathÄ• paá¹-hamÄ• ruppamÄ• nasaá¹ƒ Ä• ramm
tathÄ• tatiyÄ• ruppacittaá¹ƒ Ä• rammaá¹‡aá¹ƒ dvidhÄ• hoti. yathÄ• paá¹-hamÄ• ruppamÄ
tidhÄ• hoti, __evameva_ tathÄ• tatiyÄ• ruppacittaá¹ƒ Ä• rammaá¹‡aá¹ƒ tidhÄ• siyÄ• .

<374> __yaá¹ƒ yaá¹ƒ pana idhÄ• rabbha idha_ imasmiá¹ƒ adhikÄ• re yaá¹ƒ yaá¹ƒ gocaraá
ye_ cittuppÄ• dÄ• jÄ• yanti, __so so_ gocaro __tesaÃ±ca tesaÃ±ca_ cittuppÄ• dÄ• naá¹ƒ Ä

<375> yo pana naro __imassa_ abhidhammÄ• vatÄ• rassa kira pÄ• raá¹ƒ duttaraá¹ƒ __idh
so naro abhidhammamahaá¹‡á¹‡ave pÄ• raá¹ƒ duttaraá¹ƒ uttaraá¹ƒ uttarati eva.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

Ä• rammaá¹‡avibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-ho paricchedo.

7. sattamo paricchedo

vipÄ• kacittappavattiniddesavaá¹‡á¹‡anÄ•

<376> á¹• 21 __anantaÃ±Ä• á¹‡ena niraá¹…gaá¹‡ena, _

__guá¹‡esinÄ• kÄ• ruá¹‡ikena tena. _

__vutte vipÄ• ke matipÄ• á¹-avatthaá¹ƒ, _

__vipÄ• kacittappabhavaá¹ƒ suá¹‡Ä• tha ||_

yena \Be I 72/ jinena anantaÃ±Ä• á¹‡ena nikkilesena guá¹‡esinÄ• kÄ• ruá¹‡ikena __tena_
vipÄ• kasmiá¹ƒ __matipÄ• á¹-avatthaá¹ƒ_ matichekabhÄ• vatthÄ• ya __vipÄ• kacittappabha
vipÄ• kacittappavattiá¹ƒ tumhe suá¹‡Ä• tha.

<377> __ekÅ«natiá¹ƒsa kammÄ• ni, _ pÄ• kÄ• dvattiá¹ƒsa bhagavatÄ• dassitÄ• , kammÄ
vipÄ• kÄ• __chasu_ dvÄ• resu dissanti.

378-9__._ __kusalaá¹ƒ kÄ• malokasmiá¹ƒ_ kÄ• malokamhi kusalaá¹ƒ pavatte, paá¹-isandhi
__taá¹ƒtaá¹ƒpaccayamÄ• gamma_ taá¹ƒtaá¹ƒpaccayaá¹ƒ paá¹-icca. so so paccayo taá¹ƒtaá
vattabbe niggahÄ«tÄ• gamavasena "taá¹ƒtaá¹ƒpaccayo" ti vuttaá¹ƒ. vicchÄ• kammadhÄ• ra
phalaá¹ƒ dadÄ• ti. ekÄ• ya cetanÄ• ya ekÄ• paá¹-isandhi bhagavatÄ• pakÄ• sitÄ• . nÄ• nÄ
paá¹-isandhiyo ca bhavanti.

380-1__._ __tihetukaá¹ƒ tu yaá¹ƒ kammaá¹ƒ_ tihetukaá¹ƒ yaá¹ƒ kammaá¹ƒ pana kÄ• mÄ• v
tihetukaá¹ƒ vipÄ• kaá¹ƒ duhetuÃ±ca vipÄ• kaá¹ƒ ahetuÃ±ca vipÄ• kaá¹ƒ deti. __duhetukaá¹
duhetukaá¹ƒ yaá¹ƒ kammaá¹ƒ pana, taá¹ƒ kammaá¹ƒ tihetukaá¹ƒ vipÄ• kaá¹ƒ na deti, attan
ahetuÃ±ca deti.

382-3__._ __tihetukena kammena, paá¹-isandhi tihetukÄ• _ hoti, duhetukÄ• pi paá¹-isandhi
paá¹-isandhi neva hoti, ukkaá¹-á¹-hatihetukakammena tihetukÄ• paá¹-isandhi, omakatihetu
paá¹-isandhi hotÄ«ti adhippÄ• yo. duhetukena kammena duhetukÄ• paá¹-isandhi, ahetukÄ•
tihetukÄ• paá¹-isandhi neva hoti. ukkaá¹-á¹-haduhetukakammena duhetukÄ• paá¹-isandhi,
ahetukÄ• paá¹-isandhi hotÄ«ti adhippÄ• yo.

<384> asaá¹…khÄ• rakammaá¹ƒ \Be I 73/ asaá¹…khÄ• ravipÄ• kaá¹ƒ deti, sasaá¹…khÄ• r
sasaá¹…khÄ• rakammaá¹ƒ sasaá¹…khÄ• raphalaá¹ƒ, tathÄ• asaá¹…khÄ• raphalaá¹ƒ deti.

<385> __ekÄ• ya cetanÄ• yettha ettha_ etÄ• su cetanÄ• su ekÄ• ya kusalÄ• ya __cetanÄ•
vipÄ• kacittÄ• ni bhavanti. __iti_ vacanaá¹ƒ jino pakÄ• saye.

386-92__._ vedanÄ• parivattanaá¹ƒ Ä• rammaá¹‡ena hoteva, tadÄ• rammaá¹‡acittampi jav
somanassayutte kusale javane javite tadÄ• rammaá¹‡ampi somanassayuttameva hotÄ«ti at
eseva nayo. kÄ• mÄ• vacaracittena __kusalenÄ• dinÄ• _ paá¹-hamena kusalena tulyena vip
tatiyÄ• visesanaá¹ƒ. yena sattena __gahitÄ• paá¹-isandhi ce_ yadi, __iá¹-á¹-he balavÄ• ram
atimahantÄ• rammaá¹‡e tassa sattassa __cakkhussa_ cakkhupasÄ• dassa __Ä• pÄ• thaá¹
sati manodhÄ• tuyÄ• tÄ• ya bhavaá¹…gasmiá¹ƒ __Ä• vaá¹-á¹-ite_ bhavaá¹…gasote chindit
cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«su vÄ«thicittesu jÄ• tesu paá¹-hamaá¹ƒ kusalaá¹ƒ kÄ• mamÄ
jÄ• yate. sattakkhattuvÄ• rÄ• ni javitvÄ• na paá¹-hame mahÄ• kusale gate __tadeva_ taá¹ƒ
Ä• rammaá¹‡aá¹ƒ katvÄ• teneva paá¹-hamamahÄ• kusalena sadisaá¹ƒ tadÄ• rammaá¹‡av
tulyato_ paá¹-isandhiyÄ• tulyabhÄ• vena __mÅ«labhavaá¹…ganti_ mÅ«labhavaá¹…gaá¹ƒ
__taÃ±ca_ tadÄ• rammaá¹‡acittaá¹ƒ __santÄ«raá¹‡aá¹ƒ_ somanassayuttaá¹ƒ santÄ«raá¹‡a
sampaá¹-icchanaá¹ƒ __ettha_ etasmiá¹ƒ vÄ«thicitte __gaá¹‡anÅ«pagacittÄ• ni_ gaá¹‡anaá

cattÄ• ri eva bhavanti.

393-4__._ __yadÄ• hi dutiyaá¹ƒ cittaá¹ƒ, kusalaá¹ƒ javanaá¹ƒ yadÄ• _ yasmiá¹ƒ kÄ• le tass
puggalassa dutiyaá¹ƒ \Be I 74/ kusalaá¹ƒ cittaá¹ƒ javanaá¹ƒ hoti, __tadÄ• _ tasmiá¹ƒ kÄ• le
tulyavipÄ• kaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ. tassa __sandhiyÄ• asamÄ• nattÄ• _ tassa tadÄ• ra
asamÄ• nattÄ• dve nÄ• mÄ• ni __assa_ vipÄ• kacittassa anena vipÄ• kacittena __labbhar
"Ä• gantukabhavaá¹…ga" nti nÄ• maá¹ƒ "tadÄ• rammaá¹‡aka" nti ca nÄ• maá¹ƒ iti dve nÄ•

395-6__._ yadÄ• tasseva puggalassa tatiyaá¹ƒ puÃ±Ã±aá¹ƒ javanaá¹ƒ hoti, tadÄ• __tena_
tatiyaá¹ƒ pÄ• kaá¹ƒ tadÄ• rammaá¹‡ikaá¹ƒ siyÄ• . __idaá¹ƒ_ vipÄ• kacittaá¹ƒ __Ä• gantuka
Ä• gantubhavaá¹…gaá¹ƒ nÄ• ma bhagavatÄ• vuccate, purimÄ• ni ca __paÃ±ca_ vipÄ• kac
tatiyavipÄ• kena pana saddhiá¹ƒ __cha_ cittÄ• ni honti.

397-8__._ __yadÄ• catutthaá¹ƒ kusalaá¹ƒ_ javanaá¹ƒ hoti, tadÄ• __tena_ javanena tulyaá
tadÄ• rammaá¹‡abhÄ• vaá¹ƒ __vaje_ gaccheyya. catutthavipÄ• kaá¹ƒ Ä• gantukabhavaá¹…
hoti, purimÄ• ni cha pÄ• kÄ• ni __iminÄ• _ saha catutthapÄ• kena __satta_ cittÄ• ni honti.

399-403__._ __yadÄ• _ yasmiá¹ƒ kÄ• le tasmiá¹ƒ cakkhudvÄ• re iá¹-á¹-hamajjhattÄ• ramma
Ä• pÄ• thaá¹ƒ Ä• gacchati ca, tadÄ• vuttanayena Ä• vajjanadassanasampaá¹-icchanacittes
majjhattÄ• rammaá¹‡e Ä• rammaá¹‡avasena vedanÄ• parivattati, tasmÄ• upekkhÄ• sahag
hoti. upekkhÄ• sahagatesu eva catÅ«supi javanesu javitesu __tehi_ javanehi tulyÄ• ni cattÄ
jÄ• yare. __accantaá¹ƒ_ ekantena __vedanÄ• ya_ upekkhÄ• vedanÄ• ya __purimehi_ soma
asamÄ• nattÄ• cattÄ• ri cittÄ• ni nÄ• mato piá¹-á¹-hibhavaá¹…gÄ• ni nÄ• ma honti, __piá¹-
somanassavipÄ• kÄ• naá¹ƒ pacchÄ• bhÄ• ge bhavaá¹…gÄ• nÄ«ti attho. imÄ• ni \Be I 75/ u
vipÄ• kÄ• ni purimehi __sattahi_ vipÄ• kehi saddhiá¹ƒ dvÄ• dasa vipÄ• kÄ• ni bhavanti. __i
viniddise.

404-6__._ yathÄ• cakkhudvÄ• re dvÄ• dasa vipÄ• kÄ• ni honti, tathÄ• evaá¹ƒ sotÄ• dÄ«su
honti. __iti_ vacanaá¹ƒ dhÄ«ro niddise, ime mayÄ• vuttÄ• vipÄ• kÄ• samasaá¹-á¹-hi bhava
mayÄ• vuttappakÄ• rena ekÄ• ya cetanÄ• ya kamme __Ä• yÅ«hite_ pavattite samasaá¹-á¹
imasmiá¹ƒ vacane saá¹ƒsayo natthi. __gahitÄ• ggahaá¹‡enettha ettha_ etesu vipÄ• kesu ga
aggahaá¹‡ena cakkhudvÄ• re dvÄ• dasa pÄ• kÄ• , sotaviÃ±Ã±Ä• á¹‡akÄ• dÄ«ni cattÄ• ri c

407-11__._ ekena tihetukakusalena asaá¹…khÄ• rikena kammena Ä• yÅ«hite yathÄ• , __ev
sasaá¹…khÄ• ratihetukakusalenÄ• pi asaá¹…khÄ• rasasaá¹…khÄ• raupekkhÄ• sahagatehi
pavattite __tesaá¹ƒ_ tiá¹‡á¹‡aá¹ƒ kusalÄ• naá¹ƒ vipÄ• kehi tÄ«hipi dinnÄ• ya paá¹-isandhiy
paá¹‡á¸• itena jÄ• nitabbo. __idha_ imasmiá¹ƒ upekkhÄ• sahagatadvaye iá¹-á¹-hamajjhatta
vipÄ• kacittappavattiá¹ƒ paá¹-hamaá¹ƒ dassetvÄ• __dassetabbÄ• tha pacchÄ• tu, iá¹-á¹-ha

pacchÄ• _ mayÄ• vuttacittappavattito pacchÄ• kÄ• le pana __idha_ imasmiá¹ƒ iá¹-á¹-hago
dvÄ• dasa dvÄ• dasa pÄ• kÄ• paá¹‡á¸• itena dassetabbÄ• . __gahitÄ• ggahaá¹‡enettha et
gahitÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ aggahaá¹‡ena soá¸·asa pÄ• kacittÄ• ni honti. __pubbe_ kÄ•
__sabbaá¹ƒ_ vacanaá¹ƒ __asesato_ asesabhÄ• vena paá¹‡á¸• itena Ã±eyyaá¹ƒ.

412-4__._ __tihetukena kammena, paá¹-isandhi tihetukÄ• _ bhavati, iti ayaá¹ƒ vÄ• ro __ettÄ
vacanena mayÄ• \Be I 76/ vutto. ekaá¹ƒ kammaá¹ƒ ekasmiá¹ƒ bhave ekaá¹ƒ paá¹-isandhiá
paá¹-isandhito __aparaá¹ƒ_ aÃ±Ã±aá¹ƒ dutiyaá¹ƒ paá¹-isandhiá¹ƒ na janeti, pavattiyaá¹ƒ an
saÃ±janeti. __hi_ saccaá¹ƒ "ekaá¹ƒ kamma" ntiÄ• dikaá¹ƒ vacanaá¹ƒ. __ekasmÄ• bÄ«jÄ• _
aá¹…kuraá¹ƒ jÄ• yati, __assa_ bÄ«jassa bahÅ«ni phalÄ• ni __hetuppavattito_ salilÄ• dihetu

415-21__._ __duhetukena kammena, paá¹-isandhi duhetukÄ• _ hoti, __iti_ vacanaá¹ƒ ayaá
anupaá¹-ipÄ• á¹-iyÄ• Ä• gato. __idha_ imasmiá¹ƒ adhikÄ• re duhetukena puÃ±Ã±ena soma
cittena kamme Ä• yÅ«hite pana duhetukena somanassayuttakusalena tulyena pÄ• kena ye
paá¹-isandhi ce, iá¹-á¹-he Ä• rammaá¹‡e tassa sattassa cakkhudvÄ• re Ä• pÄ• thaá¹ƒ Ä• ga
Ã±Ä• á¹‡ahÄ«ne kusalamÄ• nase tasmiá¹ƒ duhetuke sattakkhattuá¹ƒ javitvÄ• na gate taá¹ƒ
__tadanantaraá¹ƒ_ tassa javanassa anantaraá¹ƒ __taá¹ƒsarikkhakaá¹ƒ_ tena javanena sad
asaá¹…khÄ• rikamÄ• nasaá¹ƒ jÄ• yati. __ta_nti taá¹ƒ cittaá¹ƒ __mÅ«labhavaá¹…ganti_ mÅ
__tadÄ• rammaá¹‡amiccapi_ tadÄ• rammaá¹‡aá¹ƒ nÄ• ma ubhayampi nÄ• maá¹ƒ __tassev
nÄ• maá¹ƒ. __iti_ evaá¹ƒ iminÄ• pakÄ• rena bhagavatÄ• paridÄ«pitaá¹ƒ. duhetuke sasaá¹
javitepi ca __taá¹ƒsamaá¹ƒ_ tena cittena sadisaá¹ƒ Ä• gantukasaá¹…khÄ• taá¹ƒ tadÄ• ram

422-9__._ __tatheva ca_ tathÄ• eva ca iá¹-á¹-hamajjhattagocare __duhetÅ«naá¹ƒ_ dvinnaá
javanÄ• naá¹ƒ anantaraá¹ƒ __tÄ• disÄ• ni_ tehi javanehi sadisÄ• ni dve tadÄ• rammaá¹‡am
__tesaá¹ƒ_ tadÄ• rammaá¹‡amÄ• nasÄ• naá¹ƒ "piá¹-á¹-hibhavaá¹…ga" nti nÄ• maá¹ƒ, "Ä•
nÄ• maá¹ƒ hoti. santÄ«raá¹‡advayaÃ±ceva dassanaá¹ƒ \Be I 77/ sampaá¹-icchanaá¹ƒ imÄ•
__aá¹-á¹-ha_ vipÄ• kÄ• cakkhudvÄ• re honti. __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena
__aá¹-á¹-ha aá¹-á¹-ha_ vipÄ• ke katvÄ• pavattiyaá¹ƒ cattÄ• lÄ«sa vipÄ• kÄ• ni bhavanti. __
cakkhudvÄ• re panaá¹-á¹-ha ca ettha_ etesu vipÄ• kesu gahitÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ agg
aá¹-á¹-ha ca vipÄ• kÄ• __sotaghÄ• nÄ• dinÄ• _ vipÄ• kena saddhiá¹ƒ __dvÄ• dasa eva_ v
cetanÄ• yevaá¹ƒ evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena ekÄ• ya cetanÄ• ya kamme __
dvÄ• daseva vipÄ• kÄ• ni bhavanti. __iti_ vacanaá¹ƒ vijitakusalayuddhasaá¹…gÄ• mena __
__duhetukattayenÄ• pi, sesena sadisena tu_ mayÄ• vuttato duhetuto sesena duhetukattay
__Ä• dinnasandhino_ gahitapaá¹-isandhikassa sattassa evaá¹ƒ nayo __mato_ kathito niraá
kammena duhetukÄ• paá¹-isandhi hoti. iti ayaá¹ƒ vÄ• ro ca __ettÄ• vatÄ• _ ettakena vacan

430-8__._ __duhetukena kammena_ ahetukÄ• paá¹-isandhi hoti, iti ayaá¹ƒ vÄ• ro __anupu
Ä• gato. tesu catÅ«supi duhetukesu kusalesu cittesu __aÃ±Ã±atareneva_ hetukena kamme

sati __tasseva_ duhetukassa kusalajavanassa pÄ• kabhÅ«tÄ• ya upekkhÄ• sahagatÄ• hetu
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• __Ä• dinnapaá¹-isandhino_ sattassa __sÄ• _ paá¹-isandhi
vattabbÄ• paá¹‡á¸• itehi. __hi_ saccaá¹ƒ "paá¹-isandhi na vattabbÄ• " tiÄ• dikaá¹ƒ vacanaá
duhetukaá¹ƒ hoti, paá¹-isandhi ahetukÄ• hoti. __tassa_ dehino sattassa __vuá¸• á¸• himup
upagatassa cakkhudvÄ• re pana iá¹-á¹-hamajjhattagocare Ä• pÄ• thamÄ• gate sati duhetuk
puÃ±Ã±Ä• naá¹ƒ yassa kassaci \Be I 78/ javanassa avasÄ• namhi idaá¹ƒ ahetukaá¹ƒ mano
jÄ• yati. ettha etasmiá¹ƒ vacane __saá¹ƒsayo_ sandeho natthi, __taá¹ƒ_ ahetukacittaá¹ƒ mÄ
tadÄ• rammaá¹‡ameva ca hoti. cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«supi vÄ«thicittesu jÄ• tesu up
santÄ«raá¹‡ampi ca hoti. __tesu ekaá¹ƒ á¹-hapetvÄ• na, gahitÄ• ggahaá¹‡enica tesu_ dvÄ«
santÄ«raá¹‡atadÄ• rammaá¹‡akiccesu vipÄ• kesu __ekaá¹ƒ_ santÄ«raá¹‡akiccaá¹ƒ tadÄ•
cittaá¹ƒ á¹-hapetvÄ• gahitÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ aggahaá¹‡ena idha iá¹-á¹-hamajjhattÄ•
gaá¹‡anÅ«pagacittÄ• ni tÄ«á¹‡iyeva bhavanti.

439-41__._ __iá¹-á¹-he Ä• rammaá¹‡e cakkhu-dvÄ• re Ä• pÄ• thamÄ• gate_ tadÄ• santÄ«
somanassayuttaá¹ƒyeva hoti, tadÄ• rammaá¹‡amÄ• nasaÃ±ca somanassayuttaá¹ƒyeva hot
santÄ«raá¹‡atadÄ• rammaá¹‡akiccesu vipÄ• kesu __ekekaá¹ƒ_ santÄ«raá¹‡akiccaá¹ƒ, tadÄ
cittaá¹ƒ gahetvÄ• purimÄ• ni ca tÄ«á¹‡i cattÄ• ri eva vipÄ• kÄ• ni bhavanti. __evaá¹ƒ_ imin
vuttappakÄ• rena paÃ±casu dvÄ• resupi cattÄ• ri cattÄ• ri vipÄ• kacittÄ• nÄ«ti pavattiyaá¹ƒ
cittÄ• ni honti.

442-8__._ __cakkhudvÄ• re tu cattÄ• ri, gahitÄ• ggahaá¹‡enica_ gahitÄ• naá¹ƒ vipÄ• kÄ• n
cakkhudvÄ• re pana cattÄ• ri vipÄ• kÄ• ni __idha_ imasmiá¹ƒ iá¹-á¹-hÄ• rammaá¹‡e __sota
saddhiá¹ƒ ahetukaá¹ƒ aá¹-á¹-hakaá¹ƒ hoti eva. ahetukapaá¹-isandhissa sattassa duhetukaá
tadÄ• rammaá¹‡aá¹ƒ __na bhave_ na bhaveyya, __duhetupaá¹-isandhino_ sattassa tihetuk
bhave. __jÄ• tÄ• sugatiyaá¹ƒ yena, pÄ• kena paá¹-isandhi tu_ sugatiyaá¹ƒ yena pÄ• kena p
__tena_ vipÄ• kena tulyampi, hÄ«naá¹ƒ vÄ• tesaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ bhaveyya. __ma
vuttaÃ±cÄ• hetukaá¹-á¹-hakaá¹ƒ_ sugatiyaá¹ƒ ahetukaá¹-á¹-hakaÃ±ca manussalokaÃ±ca sa
kÄ• raá¹‡aá¹ƒ \Be I 79/ katvÄ• mayÄ• vuttaá¹ƒ. catÅ«supi __apÄ• yesu_ pana apeto ayo p
apÄ• yo, tesu. pavatte ahetukaá¹ƒ aá¹-á¹-hakaá¹ƒ Ä• pÄ• yikehi labbhati. __thero nerayikÄ•
deseti vassati_ thiro thirakÄ• radhammo yasmiá¹ƒ atthÄ«ti thero, dutiyaaggasÄ• vakabhÅ«t
moggallÄ• natthero __nerayikÄ• naá¹ƒ_ niraye jÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ dhammaá¹ƒ dese
nisÄ«ditvÄ• " tiÄ• dÄ«su viya devaá¹ƒ vassÄ• petÄ«ti attho. gandhaá¹ƒ vÄ• yuÃ±ca mÄ• pe
nerayikÄ• naá¹ƒ sattÄ• naá¹ƒ tehi nerayikasattehi theraá¹ƒ disvÄ• , dhammaÃ±ca sutvÄ• , g
__jalaá¹ƒ_ udakaÃ±ca __pivataá¹ƒ_ pivantÄ• naá¹ƒ muduá¹ƒ vÄ• yuÃ±ca tehi __phusataá¹
nerayikasattÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«ni paÃ±capi __puÃ±Ã±ajÄ• ni eva_ kus
santÄ«raá¹‡advayaá¹ƒ __puÃ±Ã±ajaá¹ƒ eva_ kusalavipÄ• kaá¹ƒ eva puÃ±Ã±ajÄ• eva ekÄ
aá¹-á¹-hakaá¹ƒ hoti.

449-50__._ __ayaá¹ƒ tÄ• va kathÄ• _ "cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«ni puÃ±Ã±ajÄ• nevÄ•
iá¹-á¹-haiá¹-á¹-hamajjhattagocare kÄ• mÄ• vacare puÃ±Ã±Ä• naá¹ƒ javanÄ• naá¹ƒ vasena
__tadÄ• rammaá¹‡acetaso_ tadÄ• rammaá¹‡acittassa yaá¹ƒ niyamattaá¹ƒ "tadÄ• rammaá¹
niyÄ• mita" ntiÄ• divacanena mayÄ• vuttaá¹ƒ, __taá¹ƒ_ niyamattaá¹ƒ kusalaá¹ƒ sandhÄ• y
kÄ• mÄ• vacarakusale javite tadÄ• rammaá¹‡ampi somanassayuttameva hoti, upekkhÄ• yu
tadÄ• rammaá¹‡ampi upekkhÄ• yuttameva hoti, netaá¹ƒ akusale upekkhÄ• yutte vicikicchÄ
javite somanassayuttampi tadÄ• rammaá¹‡aá¹ƒ hotÄ«ti adhippÄ• yo. __itipi_ vacanaá¹ƒ Ä•

451-7__._ __idha_ imasmiá¹ƒ adhippÄ• ye akusalacittesu somanassayuttesu catÅ«supi iá¹-
cittesu \Be I 80/ javitesu somanassayuttÄ• ahetumanoviÃ±Ã±Ä• á¹‡adhÄ• tu __tadanantara
akusalajavanÄ• naá¹ƒ anantaraá¹ƒ tadÄ• rammaá¹‡abhÄ• vena jÄ• yati. upekkhÄ• yuttesu
iá¹-á¹-hamajjhatte gocare javitesu puÃ±Ã±ajÄ• upekkhÄ• sahagatÄ• ahetumanoviÃ±Ã±Ä•
__tadanantaraá¹ƒ_ vÄ• tesaá¹ƒ upekkhÄ• sahagatÄ• naá¹ƒ channaá¹ƒ akusalajavanÄ• naá
tadÄ• rammaá¹‡abhÄ• vena jÄ• yati. __iá¹-á¹-hÄ• rammaá¹‡ayogasmiá¹ƒ_ buddharÅ«pÄ•
__kaá¹…khato_ "buddho nu kho, no buddho" ti kaá¹…khantassa sattassa __uddhatassa_ v
tadÄ• rammaá¹‡amÄ• nasaá¹ƒ somanassayuttaá¹ƒ ahetukaá¹ƒ vipÄ• kaá¹ƒ hoti piá¹-á¹-hib
citte, javane javite pana_ somanassayuttÄ• eva paÃ±ca tadÄ• rammaá¹‡amÄ• nasÄ• paá
upekkhÄ• sahagate citte javane pana javite sati upekkhÄ• sahagatÄ• cha ca tadÄ• rammaá
gavesitabbÄ• .

458-63__._ __tihetusomanassena, Ä• dinnapaá¹-isandhino_ sattassa jhÄ• nato parihÄ«nas
jhÄ• naá¹ƒ __paccavekkhato_ paccavekkhantassa domanassayuttaá¹ƒ cittaá¹ƒ hoti. __tass
anantaraá¹ƒ kiá¹ƒ mÄ• nasaá¹ƒ jÄ• yate, tvaá¹ƒ domanassayuttajavanassa anantaramÄ• na
__paá¹-á¹-hÄ• ne paá¹-isiddhÄ• hi_ domanassassÄ• nantaraá¹ƒ somanassassa uppatti __
paá¹-á¹-hÄ• nappakaraá¹‡e bhagavatÄ• nivÄ• ritÄ• , __assa_ somanassassa vÄ• anantar
paá¹-á¹-hÄ• ne paá¹-á¹-hÄ• nappakaraá¹‡e paá¹-isiddhÄ• bhagavatÄ• nivÄ• ritÄ• . __mah
mahaggataá¹ƒ paá¹-icca javane javitepi ca tadÄ• rammaá¹‡amÄ• nasaá¹ƒ __tattheva_ tasm
__paá¹-isiddhaá¹ƒ_ bhagavatÄ• nivÄ• ritaá¹ƒ. __tasmÄ• _ kÄ• raá¹‡Ä• bhavaá¹…gapÄ• t
hoti. __kiá¹ƒ nu kÄ• tabbaá¹ƒ_ tesaá¹ƒ bhavaá¹…gatadÄ• rammaá¹‡Ä• naá¹ƒ abhÄ• ve kÄ
amhehi taá¹ƒ \Be I 81/ kÄ• raá¹‡aá¹ƒ kiá¹ƒ nu pucchÄ• ma, taá¹ƒ tadatthaá¹ƒ Ä• bhidhamm
taá¹ƒ kÄ• raá¹‡aá¹ƒ __vada_ vadÄ• hi. upekkhÄ• sahagatÄ• hetumanoviÃ±Ã±Ä• á¹‡adhÄ•
tadÄ• rammaá¹‡ikÄ• __siyÄ• _ bhaveyya.

464-7__._ __imassa_ tadÄ• rammaá¹‡assa Ä• vajjanaá¹ƒ kiá¹ƒ natthi? __taá¹ƒ_ tadÄ• ram
kena pakÄ• rena jÄ• yate? __bhavaá¹…gaÄ• vajjanÄ• naá¹ƒ_ cittÄ• naá¹ƒ kiá¹ƒ Ä• vajjana
ca phalassÄ• pi kiá¹ƒ Ä• vajjanaá¹ƒ natthi? __nirodhÄ• ca_ nirodhato vuá¹-á¹-hahantassa b
vÄ• ti mayÄ• sutaá¹ƒ, __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena Ä• vajjanaá¹ƒ natthi. __
jÄ• yatu mÄ• nasaá¹ƒ_ cittaá¹ƒ Ä• vajjanena vinÄ• Ä• vajjanaá¹ƒ vajjetvÄ• hotu jÄ• yatu, _

assa tadÄ• rammaá¹‡amÄ• nasassa kiá¹ƒ Ä• rammaá¹‡aá¹ƒ, paá¹‡á¸• ita, tvaá¹ƒ Ä• ramma
Ä• rammaá¹‡aá¹ƒ __brÅ«hi_ mayhaá¹ƒ kathehi. __vinÄ• Ä• rammaá¹‡enetaá¹ƒ etaá¹ƒ_ m
vinÄ• _ Ä• rammaá¹‡aá¹ƒ vajjetvÄ• na jÄ• yati. __hi_ saccaá¹ƒ "vinÄ• Ä• rammaá¹‡eneta'
tadÄ• rammaá¹‡amÄ• nasaá¹ƒ yadÄ• domanassayuttaá¹ƒ javanaá¹ƒ mahaggatÄ• rammaá
javanacittakkhaá¹‡e __parittesu_ kÄ• mÄ• vacarÄ• rammaá¹‡esu __yaá¹ƒ kiÃ±ci_ parittÄ•
paá¹-icca jÄ• yati.

468-73__._ __utubÄ«janiyÄ• mo ca_ utuniyÄ• mo bÄ«janiyÄ• mo ca __kammadhammaniyÄ
sÄ«lÄ• dipÄ• ramÄ«dhammaniyÄ• matÄ• ca cittassa niyÄ• mo cÄ• ti paÃ±ca niyÄ• matÄ•
tesu paÃ±casu niyÄ• mesu sabbesaá¹ƒ pana rukkhÄ• naá¹ƒ ekappahÄ• rena phalapupphÄ
utuniyÄ• matÄ• . __tesaá¹ƒ tesaá¹ƒ tu bÄ«jÄ• naá¹ƒ, taá¹ƒtaá¹ƒtulyaphalubbhavo_ tesaá¹ƒ
tehi tehi bÄ«jehi tulyÄ• nampi sassÄ• naá¹ƒ phalÄ• naá¹ƒ uppatti, ayaá¹ƒ bÄ«janiyÄ• matÄ•
nÄ• á¸·ikerassa_ nÄ• á¸·ikeraphalassa matthake __chiddattaá¹ƒ_ chiddabhÄ• vo, ayaá¹ƒ __
niyÄ• mo. tihetukakammaá¹ƒ tihetukaÃ±ca vipÄ• kaá¹ƒ duhetukaÃ±ca vipÄ• kaá¹ƒ ahetuka
kammaá¹ƒ deti, ayaá¹ƒ kammaniyÄ• matÄ• . __bodhisattassa jÄ• tiyaá¹ƒ_ jinaá¹…kurassa j
medanÄ«kampanÄ• dikaá¹ƒ anekavisesattaá¹ƒ, ayaá¹ƒ sÄ«lÄ• dipÄ• ramÄ«dhammaniyÄ•
ghaá¹-á¹-ite sati __idha_ imasmiá¹ƒ cittavÄ«thiyaá¹ƒ __Ä• vajjanÄ• dÄ«naá¹ƒ_ cittÄ• naá¹ƒ
cittaniyÄ• matÄ• .

<474> yo puggalo __dhÄ«ro_ dhÄ«rasampanno guá¹‡asampanno vikkhittapÄ• po __moha
andhakÄ• ramanissÄ• ya avijjÄ• nissaraá¹‡aá¹ƒ __yadicche_ sace iccheyya, so dhÄ«ro __i
abhidhammÄ• vatÄ• rappakaraá¹‡aá¹ƒ __andhajjanÄ• naá¹ƒ_ andhasadisabÄ• lajanÄ• naá
viddhaá¹ƒsanaá¹ƒ_ andhakÄ• rasannissitassa yassa hadayassa viddhaá¹ƒsanakaraá¹ƒ __ja
jalamÄ• naá¹ƒ dÄ«paá¹ƒ. __payatto_ti pakÄ• rena yatati vÄ«riyaá¹ƒ karotÄ«ti payatto, __sa
__sikkhetha_ sajjhÄ• yanadhÄ• raá¹‡acintanavasena sikkheyya.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

vipÄ• kacittappavattiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamo paricchedo.

8. aá¹-á¹-hamo paricchedo

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ•

<475> á¹• 21 __idÄ• ni pana sabbesaá¹ƒ, etesaá¹ƒ mÄ• nasaá¹ƒ mayÄ• . _

__pÄ• á¹-avatthÄ• ya bhikkhÅ«naá¹ƒ, kathÄ«yati pakiá¹‡á¹‡akaá¹ƒ ||_

__idÄ• ni_ pana kÄ• le __etesaá¹ƒ_ tihetukadvihetukaahetukÄ• naá¹ƒ __sabbesaá¹ƒ_ pugg
mÄ• nasaá¹ƒ __bhikkhÅ«naá¹ƒ_ __pÄ• á¹-avatthÄ• ya_ \Be I 83/ bhikkhÅ«naá¹ƒ chekabhÄ
uccate.

476-85__._ __panthamakkaá¹-ako_ uá¹‡á¹‡anÄ• bhi panthamakkaá¹-ako nÄ• ma paÃ±casu
pasÄ• retvÄ• jÄ• lamajjhe nipajjati. __paá¹-hamÄ• ya disÄ• yettha ettha_ etÄ• su disÄ• su
pasÄ• rite sutte pÄ• á¹‡akena paá¹-aá¹…gena vÄ• makkhikÄ• ya vÄ• ghaá¹-á¹-ite sati sÄ•
__calitvÄ• _ phandanaá¹ƒ katvÄ• nipannaá¹-á¹-hÄ• nato __suttÄ• nusÄ• rena_ suttaá¹ƒ an
pÄ• á¹‡akassa __yÅ«saá¹ƒ_ yÅ«sasaá¹…khÄ• taá¹ƒ soá¹‡itaá¹ƒ pivati. punÄ• gantvÄ• __t
jÄ• lamajjheyeva yathÄ• sukhaá¹ƒ nipajjati, yathÄ• paá¹-hamÄ• ya disÄ• ya calanÄ• dikaá¹
dutiyÄ• dÄ«su catÅ«su disÄ• su calanÄ• dikaá¹ƒ kiriyaá¹ƒ karoti, evaá¹ƒ paÃ±casu disÄ• su
pasÄ• dÄ• paá¹‡á¸• itena daá¹-á¹-habbÄ• , majjhe makkaá¹-ako viya ca cittaá¹ƒ pana paá¹
daá¹-á¹-habbaá¹ƒ. __pÄ• á¹‡akÄ• dÄ«hi_ khuddakatiracchÄ• nehi tassa saá¹…ghaá¹-á¹-an
pasÄ• dÄ• naá¹ƒ saá¹…ghaá¹-á¹-anÄ• paá¹‡á¸• itena daá¹-á¹-habbÄ• . jÄ• lamajjhe nipann
calanaá¹ƒ viya pasÄ• de ghaá¹-á¹-etÄ«ti __pasÄ• daghaá¹-á¹-anaá¹ƒ, _ kiá¹ƒ taá¹ƒ? Ä• ram
tissaá¹ƒ vÄ«thiyaá¹ƒ pasÄ• daghaá¹-á¹-anaá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• manodhÄ• tuki
Ä• vaá¹-á¹-etÄ«ti __bhavaá¹…gÄ• vaá¹-á¹-anaá¹ƒ_ mataá¹ƒ bhagavatÄ• . __tassa_ panthan
__suttÄ• nusÄ• raá¹ƒva_ suttaá¹ƒ anugamanaá¹ƒ viya vÄ«thicittappavattanaá¹ƒ paá¹‡á¸• ite
sÄ«se pana vijjhitvÄ• __assa_ makkaá¹-assa yÅ«sapÄ• naá¹ƒ viya javanassa cittassa Ä• ra
paá¹‡á¸• itena daá¹-á¹-habbaá¹ƒ. puna Ä• gantvÄ• suttajÄ• lamajjhe nipajjanaá¹ƒ yathÄ• _
hadayavatthuá¹ƒ eva nissÄ• ya cittassa parivattanaá¹ƒ paá¹‡á¸• itena daá¹-á¹-habbaá¹ƒ.

486-93__._ __idaá¹ƒ tu pana opammaá¹ƒ, atthaá¹ƒ dÄ«peti kiá¹ƒ tu hi_ idaá¹ƒ opammaá¹ƒ
__dÄ«peti_ pakÄ• seti? paá¹-hamaá¹ƒ pasÄ• de Ä• rammaá¹‡ena \Be I 84/ ghaá¹-á¹-ite sati
pasÄ• do vatthu nissayo etassÄ• ti pasÄ• davatthu, cittaá¹ƒ, tato pasÄ• davatthuto, paá¹-ha
vatthusannissitaá¹ƒ bhavaá¹…gasaá¹…khÄ• taá¹ƒ __mano_ jÄ• yati, itipi attho tena opamm
ekekÄ• rammaá¹‡aá¹ƒ dvÄ«su dvÄ«su dvÄ• resu __sabbaso_ sabbappakÄ• rena pana Ä•
__tena_ opammena dÄ«pito "dvÄ«su dvÄ«su dvÄ• resÅ«" ti, ekaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ
cakkhudvÄ• re, manodvÄ• re cÄ• ti dvÄ«su dvÄ• resu Ä• pÄ• thaá¹ƒ Ä• gacchatÄ«ti attho.
Ã±eyyo. rÅ«paá¹ƒ cakkhupasÄ• damhi ghaá¹-á¹-etvÄ• __taá¹…khaá¹‡e pana_ tassa khaá¹
pana Ä• pÄ• thaá¹ƒ Ä• gacchati, bhavaá¹…gacalanassa paccayo hotÄ«ti attho. __na saá¹ƒ
saá¹ƒsayo natthi. __yathÄ• khago_ yathÄ• sakuá¹‡o. __hi_ saccaá¹ƒ mayÄ• vuttaá¹ƒ vac
rukkhakoá¹-iyaá¹ƒ nilÄ«yantova sÄ• khino sÄ• khaá¹ƒ ghaá¹-á¹-eti, tassa chÄ• yÄ• __bhÅ«
__pharati_ paá¹-ihaÃ±Ã±ati. __idhÄ• _ti nipÄ• to. sÄ• khÄ• ya sakuá¹‡ena ghaá¹-á¹-anaá¹ƒ
chÄ• yÄ• pharaá¹‡Ä• pi ca apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡asmiá¹ƒyeva __jÄ• yare_ jÄ•
pasÄ• dassa ca ghaá¹-á¹-anaá¹ƒ, tatheva __atthato_ atthavasena bhavaá¹…gacalanassÄ•

paccayabhÄ• vena manodvÄ• re Ä• pÄ• thaá¹ƒ Ä• gamanaá¹ƒ apubbaá¹ƒ acarimaá¹ƒ ekak

494-7__._ tato paraá¹ƒ bhavaá¹…gasotaá¹ƒ chinditvÄ• __cakkhudvÄ• re_ cakkhupasÄ• de
samuppanne, dassane samuppanne, sampaá¹-icchane samuppanne, santÄ«raá¹‡e samupp
samuppanne kusalaá¹ƒ javanacittaá¹ƒ javati, tathÄ• akusalameva cittaá¹ƒ javati. sotadvÄ• r
saddÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ ghaá¹-á¹-ane eseva nayo avisesena viÃ±Ã±unÄ•
dÄ«pane __dovÄ• rikopamÄ• dÄ«ni_ vacanÄ• ni \Be I 85/ __uddharitvÄ• _ tato pakaraá¹‡at
etasmiá¹ƒ vÄ«thiyÄ• dhikÄ• re viÃ±Ã±unÄ• dassetabbÄ• ni.

498-9__._ __asambhedena cakkhussÄ• _ti tassÄ• pi cakkhu asambhinnaá¹ƒ hoti. jÄ«vitÄ•
semhena vÄ• ruhirena vÄ• palibuddhaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa paccayo bhavituá¹ƒ as
nÄ• ma, sakkontaá¹ƒ asambhinnaá¹ƒ nÄ• ma hoti. tena cakkhupasÄ• dassa asambhinnena
Ä• lokasannissayenÄ• pi. tena tividhena paccayena __samanakkÄ• rahetunÄ• _ paÃ±cadvÄ
pavattanena. etehi pana catÅ«hi paccayehi saá¹ƒ ekato inti pavattantÄ«ti sametÄ• , __same
samÄ• gamaá¹ƒ ekÄ«bhÄ• vaá¹ƒ Ä• gatehi, taá¹ƒ __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_ cakkhupasÄ
sampayuttehi cetasikehi saha jÄ• yate.

500-1__._ __asambhedena sotassa_ sotapasÄ• dassa asambhinnena __saddÄ• pÄ• thaga
Ä• pÄ• thagamanena ca. Ä• kÄ• sanissayenÄ• pi pihitakaá¹‡á¹‡acchiddassa sotaviÃ±Ã±Ä•
tividhena paccayena. __samanakkÄ• rahetunÄ• _ paÃ±cadvÄ• rÄ• vajjanapaccayena saha
paccayehi __sametehi_ sahagatehi samÄ• gamaá¹ƒ ekÄ«bhÄ• vaá¹ƒ Ä• gatehi taá¹ƒ sotav
saha jÄ• yati.

502-3__._ __asambhedena_ ghÄ• nassa ghÄ• napasÄ• dassa asambhinnena __gandhÄ• p
Ä• pÄ• thagamanena ca. __vÄ• yosannissayenÄ• pÄ«_ti ghÄ• nabilamhi pavisantena vÄ• y
paccayena. __samanakkÄ• rahetunÄ• _ paÃ±cadvÄ• rÄ• vajjanapaccayena saha pavattena
__sametehi_ sahagatehi samÄ• gamaá¹ƒ ekÄ«bhÄ• vaá¹ƒ \Be I 86/ Ä• gatehi taá¹ƒ ghÄ• na
saha jÄ• yati.

504-5__._ __asambhedena jivhÄ• ya_ jivhÄ• ya asambhinnena __rasÄ• pÄ• thagamena ca
__Ä• posannissayenÄ• pÄ«_ti jivhÄ• temanaá¹ƒ Ä• paá¹ƒ laddhÄ• ca uppajjati, tena vinÄ•
sÄ• yitepi jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nuppajjatÄ«ti attho. tena tividhena paccayena. __saman
paÃ±cadvÄ• rÄ• vajjanapaccayena saha pavattena. etehi pana catÅ«hi paccayehi __samet
ekÄ«bhÄ• vaá¹ƒ Ä• gatehi taá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ sampayuttehi saha jÄ• yati.

506-7__._ kÄ• yapasÄ• dassa asambhedena phoá¹-á¹-habbassa Ä• pÄ• thagamanena ca.
vinÄ• kÄ• yadvÄ• rampÄ«ti bahiddhÄ• mahÄ• bhÅ«tÄ• rammaá¹‡aá¹ƒ ajjhattikaá¹ƒ kÄ• ya
pasÄ• dapaccayesu mahÄ• bhÅ«tesu paá¹-ihaÃ±Ã±ati. tena tividhena paccayena. __saman

paÃ±cadvÄ• rÄ• vajjanapaccayena saha pavattena. etehi pana catÅ«hi paccayehi __samet
ekÄ«bhÄ• vaá¹ƒ Ä• gatehi taá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sampayuttehi saha jÄ• yati.

508-9__._ __asambhedÄ• manassÄ• pÄ«_ti __mana_nti bhavaá¹…gacittaá¹ƒ. taá¹ƒ nirudd
paccayo bhavituá¹ƒ asamatthaá¹ƒ mandatamagatameva vattamÄ• nampi sambhinnaá¹ƒ nÄ
bhavituá¹ƒ samatthaá¹ƒ asambhinnaá¹ƒ nÄ• ma. manassa asambhedena dhammassa Ä• p
__vatthusannissayena_ hadayavatthusannissayena. tena tividhena paccayena. __samanak
manodvÄ• rÄ• vajjanena saha pavattena. etehi pana catÅ«hi paccayehi __sametehi_ sahag
87/ ekÄ«bhÄ• vaá¹ƒ Ä• gatehi __taá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ_ taá¹ƒ manoviÃ±Ã±Ä• á¹‡as
sampayuttehi saha jÄ• yate.

510-11__._ mano bhavaá¹…gacittaá¹ƒ nÄ• ma vibhÄ• vinÄ• veditabbaá¹ƒ. __Ä• vajjanakriy
Ä• vajjanakiriyÄ• cittadvayaá¹ƒ samanakkÄ• ro nÄ• ma vibhÄ• vinÄ• saÃ±Ã±itaá¹ƒ. vatthus
pÄ• á¹-ho __sabbattha_ sabbesu bhavesu na gacchati. paÃ±cahi khandhehi vokÄ• ro vokiá
paÃ±cavokÄ• rabhavaá¹ƒ __sandhÄ• ya_ kÄ• raá¹‡aá¹ƒ katvÄ• "vatthusannissayenÄ• " ti a
mayÄ• , paÃ±cavokÄ• rabhavo nÄ• ma kÄ• marÅ«pabhavo, arÅ«pabhavo catuvokÄ• rabha
ekavokÄ• rabhavo nÄ• ma. ayaá¹ƒ pÄ• á¹-ho catuvokÄ• raarÅ«pabhavaá¹ƒ sandhÄ• ya na
rÅ«pattÄ• arÅ«pabhave kathaá¹ƒ vatthusannissayo bhaveyyÄ• ti attho.

512-4__._ __paá¹-isandhÄ• dicittÄ• ni, sabbÄ• nekÅ«navÄ«sati_ honti, kÄ• mÄ• vacaresu d
arÅ«pÄ«su cattÄ• ri, sabbÄ• ni paá¹-isandhicittÄ• ni ekÅ«navÄ«sati honti. __kammaá¹ƒ_ nÄ
__kammanimittaá¹ƒ_ nÄ• ma rÅ«pÄ• ni paÃ±cÄ• rammaá¹‡Ä• ni paÃ±Ã±atti ca mahaggata
__gatinimittakaá¹ƒ_ nÄ• ma kapparukkhÄ• dayo, akusalapakkhe rÅ«pÄ• diÄ• rammaá¹‡abh
evaá¹ƒ iminÄ• mayÄ• vuttappakÄ• rena __tesaá¹ƒ_ paá¹-isandhÄ• dicittÄ• naá¹ƒ Ä• ramm
udÄ«ritaá¹ƒ. __kÄ• mÄ• vacarasandhÄ«naá¹ƒ parittÄ• rammaá¹‡aá¹ƒ_ kÄ• mÄ• vacarÄ• ra
__paccuppannaá¹ƒ_ rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡aá¹ƒ, gatinimittaá¹ƒ paÃ±cÄ• rammaá¹‡a
__atÄ«taá¹ƒ vÄ• _ kammaá¹ƒ kusalÄ• kusalacetanÄ• atÄ«tÄ• yeva, na paccuppannÄ• . __
natthi.

515-26__._ aá¹-á¹-heva ca mahÄ• vipÄ• kÄ• , tÄ«á¹‡i santÄ«raá¹‡Ä• ni cÄ• ti ekÄ• dasavid
tadÄ• rammaá¹‡asaÃ±Ã±itaá¹ƒ. ekÄ• dasavidhe citte \Be I 88/ tadÄ• rammaá¹‡asaÃ±Ã±ite
kusalavipÄ• kÄ• dasa honti, __apuÃ±Ã±ajaá¹ƒ_ akusalavipÄ• kaá¹ƒ pana ekaá¹ƒ hoti. mah
rÅ«pÄ• rÅ«pabhavadvaye na jÄ• yanti, kÄ• marÅ«pabhave santÄ«raá¹‡attayaá¹ƒ hoti. yÄ•
__satthunÄ• _ jinena vuttÄ• ni, __tesu_ tadÄ• rammaá¹‡acittesu __ekampi_ tadÄ• rammaá
rÅ«pÄ• rÅ«pabhavadvaye tadÄ• rammaá¹‡aá¹ƒ hutvÄ• kadÄ• cipi nappavattati. __kasmÄ•
tasmiá¹ƒ rÅ«pÄ• rÅ«pabhavadvaye "tadÄ• rammaá¹‡aá¹ƒ na hotÄ«" ti vacanaá¹ƒ codako bl
pana na hotÄ«ti parihÄ• ro. akÄ• mÄ• vacarÄ• rammaá¹‡e __akÄ• mÄ• vacaradhamme_ id
anubandhati. __hi_ kasmÄ• kÄ• raá¹‡Ä• ? __parittÄ• rammaá¹‡attÄ• ca ekantena_ avassa

kÄ• mÄ• vacarÄ• rammaá¹‡attÄ• ca tathÄ• aparicitattÄ• ca sabbadÄ• nÄ• nubandhati. ta
pitusadisaá¹ƒ vÄ• Ã±Ä• tiá¹ƒ anubandhantopi taruá¹‡adÄ• rako gharadvÄ• rantaravÄ«thica
dese anubandhati, na araÃ±Ã±aá¹ƒ vÄ• yuddhabhÅ«miá¹ƒ vÄ• gacchati, evaá¹ƒ kÄ• mÄ•
mahaggatalokuttaradhammamÄ• rabbha pavattamÄ• ne dhamme nÄ• nubandhati. yasmÄ•
kiriyÄ• manodhÄ• tu kiriyÄ• ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassasahagatÄ• ime
evaá¹ƒ accantaá¹ƒ parittameva Ä• rammaá¹‡aá¹ƒ vuttaá¹ƒ, tasmÄ• cetaá¹ƒ mahaggataloku
kÄ• mÄ• vacaradhammepi nÄ• nubandhatÄ«ti veditabbaá¹ƒ.

527-32__._ __kiá¹ƒ tena yuttivÄ• dena, vuttaá¹ƒ aá¹-á¹-hakathÄ• su hi_ "janakaá¹ƒ tena tuly
yuttiyÄ• vÄ• do yuttivÄ• do, "janakaá¹ƒ tena tulya" ntiÄ• dikÄ• ya yuttikathÄ• ya kiá¹ƒ payoj
aá¹-á¹-hakathÄ• su hi saccaá¹ƒ "kiá¹ƒ tena yuttivÄ• denÄ• " ti vacanaá¹ƒ, "atthakathÄ• sÅ«"
tthassa á¹-á¹-hakÄ• raá¹ƒ katvÄ• "aá¹-á¹-hakathÄ• sÅ«" ti vuttaá¹ƒ \Be I 89/. kÄ• mÄ• vaca
tadÄ• rammaá¹‡abhÄ• vadÄ«pakaá¹ƒ vacanaá¹ƒ Ä• cariyena vuttaá¹ƒ. __tadÄ• rammaá¹‡a
sabbappakÄ• renapi tadÄ• rammaá¹‡acittÄ• ni __nÄ• magottaá¹ƒ panÄ• rabbha_ tissÄ• dik
paá¹-icca kaccÄ• yanagottakassapagottÄ• dikaá¹ƒ gottapaÃ±Ã±attiá¹ƒ paá¹-icca javane javi
tadÄ• rammaá¹‡aá¹ƒ na gaá¹‡hanti, rÅ«pÄ• rÅ«pabhavesu vÄ• tadÄ• rammaá¹‡aá¹ƒ na ga
paÃ±Ã±attimÄ• rabbha, javane javitepi vÄ• _ yadÄ• mayÄ• vuttÄ• ya paÃ±Ã±attiyÄ• sesa
javane javitepi vÄ• tadÄ• rammaá¹‡aá¹ƒ na labbhate Ä• cariyena, tathÄ•
dukkhaaniccaanattalakkhaá¹‡Ä• rammaá¹‡ikÄ• ya vipassanÄ• ya tadÄ• rammaá¹‡aá¹ƒ na l
__tadÄ• rammaá¹‡Ä• na labbhanti, micchattaniyatesupi_ micchatte micchÄ• sabhÄ• ve "na
niyatÄ• ni cattÄ• ri diá¹-á¹-hiyuttajavanÄ• ni micchattaniyatÄ• ni, micchattaniyatesupi tadÄ•
labbhate Ä• cariyena, lokuttaradhamme Ä• rabbha javane gatepi tadÄ• rammaá¹‡aá¹ƒ na la
mahaggate dhamme Ä• rabbha javane javitepi tadÄ• rammaá¹‡aá¹ƒ na labbhate Ä• cariyen
Ä• rabbha javane javitepi tadÄ• rammaá¹‡aá¹ƒ na labbhate Ä• cariyena. manodvÄ• repi sab
anantaraá¹ƒ anupubbato tadÄ• rammaá¹‡acittÄ• ni bhavanti.

533-4__._ manodvÄ• re Ä• rammaá¹‡aghaá¹-á¹-anÄ• na vijjati. bhavaá¹…gato __cetaso_ v
vuá¹-á¹-hÄ• naá¹ƒ __kathaá¹ƒ_ kena pakÄ• rena hoti? manodvÄ• repi __ghaá¹-á¹-anÄ• ya v
vajjetvÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanteva yasmÄ• kÄ• raá¹‡Ä• , __tasmÄ• _ vÄ«thicittÄ• na

535-6__._ __dvÄ• dasÄ• puÃ±Ã±acittÄ• naá¹ƒ_ dvÄ• dasaakusalacittÄ• naá¹ƒ vipÄ• kÄ• s
dvÄ• dasapÄ• pacittÄ• naá¹ƒ vipÄ• kÄ• \Be I 90/ caturÄ• sÄ«ti pavattiyaá¹ƒ honti. ekassa
somanassayuttadiá¹-á¹-hisampayuttÄ• kusalassa cakkhusotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä
upekkhÄ• yuttasantÄ«raá¹‡Ä• ni cÄ• ti satta akusalapÄ• kÄ• honti. tathÄ• sesÄ• naá¹ƒ ek
satta vipÄ• kÄ• honti. __ekÄ• dasavidhÄ• naá¹ƒ tu, hitvÄ• uddhaccamÄ• nasaá¹ƒ_ uddhac
ekÄ• dasavidhÄ• naá¹ƒ paá¹-isandhiyo ekÄ• dasavidhÄ• ceva bhavanti.

537-8__._ __kriyacittesu sabbesu yaá¹ƒ_ Ä• vajjanadvayaá¹ƒ javanaá¹ƒ na ca hoti, __taá¹ƒ

__karaá¹‡amattattÄ• _ kiriyÄ• mattattÄ• __vÄ• tapupphasamaá¹ƒ_ vÄ• tapupphena sadisa
ayametthÄ• dhippÄ• yo - khÄ«á¹‡Ä• save uppannakÄ• le vÄ• taá¹ƒ Ä• vajjanadvayaá¹ƒ kir
yuttaá¹ƒ. sabbesu puthujjanesu uppannakÄ• le kathaá¹ƒ kiriyÄ• hotÄ«ti ce? karaá¹‡amattat
vÄ• tapupphaá¹ƒ viya aphaladÄ• yakaá¹ƒ kiriyacittaá¹ƒ bhavituá¹ƒ yuttihÄ• ro kiriyÄ• pana
kiriyacittaá¹ƒ __kiccasÄ• dhanato_ javanakiccasÄ• dhanavasena __javanattaá¹ƒ_ javanabh
chinnamÅ«lassa rukkhassa pupphaá¹ƒ aphalaá¹ƒ hoti yathÄ• , evaá¹ƒ chinnÄ• vijjÄ• taá¹‡h
taá¹ƒ sabbaá¹ƒ kiriyacittaá¹ƒ __aphalaá¹ƒ_ vipÄ• kavirahitaá¹ƒ __siyÄ• _ bhaveyya.

539-40__._ __paá¹-icca pana etasmÄ• , phalametÄ«ti paccayo_ ekaá¹ƒ dhammaá¹ƒ paá¹-ic
phalaá¹ƒ __eti_ pavattati tasmÄ• paccayo, yo dhammo yassa dhammassa á¹-hitiyÄ• uppat
hoti, __so_ dhammo __tassa_ dhammassa __paccayoti_ paccayo nÄ• ma paá¹‡á¸• itena pa
hetu kÄ• raá¹‡aá¹ƒ paccayo mato bhagavatÄ• . idaá¹ƒ vacanaá¹ƒ aÃ±Ã±attha dÄ«panavaca

<541> __lobhÄ• di pana yo dhammo, mÅ«laá¹-á¹-henupakÄ• rako_ yo lobhÄ• di pana dhar
phaladhammassa \Be I 91/ upakÄ• rako, so lobhÄ• didhammo phaladhammassa __hetÅ«ti_
viÃ±Ã±Ä• tabbo.

<542> __lobho doso ca moho ca_ tathÄ• alobhÄ• dayo tayo hetÅ«, te cha eva hetuyo hon
kusalajÄ• tiakusalajÄ• tiabyÄ• katajÄ• tivasena __navadhÄ• _ navahi koá¹-á¹-hÄ• sehi siyu

543-4__._ __dhammÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ, kusalÄ• dittasÄ• dhako_ yo dhammo kusa
kusalÄ• dittasÄ• dhako kusalÄ• dibhÄ• vasÄ• dhako, so dhammo mÅ«laá¹-á¹-ho nÄ• ma. _
Ä• cariyÄ• vadanti. __evaá¹ƒ sante_ kusalÄ• kusalÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ kusalÄ• d
mÅ«laá¹-á¹-he sante __taá¹ƒsamuá¹-á¹-hÄ• narÅ«pÄ«su_ tehi cittehi samuá¹-á¹-hÄ• narÅ«p
samuá¹-á¹-hitesu cittajarÅ«pesu __hetÅ«naá¹ƒ_ lobhÄ• dihetÅ«naá¹ƒ hetupaccayatÄ• kad
ayametthÄ• dhippÄ• yo - yadi cittesu rÅ«pÄ• ni samuá¹-á¹-hÄ• pentesu te lobhÄ• dayopi cit
sampayuttacittÄ• naá¹ƒ ekuppÄ• dattÄ• ca rÅ«pÄ• ni samuá¹-á¹-hÄ• pentiyeva. tadÄ• tesa
cittajarÅ«pÄ• naá¹ƒ kusalÄ• dittaá¹ƒ siyÄ• . na ca kadÄ• ci rÅ«pÄ• ni kusalÄ• dinÄ• makÄ•
cittajarÅ«pÄ• naá¹ƒ kusalÄ• dibhÄ• vaÃ±Ä• panatthaá¹ƒ tesaá¹ƒ cittajarÅ«pÄ• naá¹ƒ te lob
honti, iti vacanaá¹ƒ vattabbaá¹ƒ siyÄ• . evaÃ±ca sati cittajarÅ«pÄ• ni nÄ• ma kadÄ• cipi viyu
tasmÄ• kusalÄ• dittasÄ• dhako mÅ«laá¹-á¹-ho na hoti.

545-6__._ __hi_ saccaá¹ƒ "evaá¹ƒ sante tu hetÅ«na" ntiÄ• dikaá¹ƒ vacanaá¹ƒ. __te_ lobhÄ•
rÅ«pÄ• naá¹ƒ __kusalÄ• ditaá¹ƒ_ kusalÄ• dibhÄ• vaá¹ƒ __na sÄ• dhenti_ na nipphÄ• denti.
92/ pana rÅ«pÄ• naá¹ƒ paccayÄ• __na ca_ na hontiyeva, __tasmÄ• _ kÄ• raá¹‡Ä• kusalÄ
kusalÄ• dittasÄ• dhako yo dhammo, so dhammo __mÅ«laá¹-á¹-hoti_ mÅ«lasabhÄ• vo nÄ• n
samayavijÄ• nanasÄ«lena viÃ±Ã±unÄ• __gantabbo_ jÄ• nitabbo.

<547> __suppatiá¹-á¹-hitabhÄ• vassa, sÄ• dhanenupakÄ• rako_ suppatiá¹-á¹-hitabhÄ• vaá
attho, so attho __hetÅ«naá¹ƒ_ lobhÄ• dÄ«naá¹ƒ __mÅ«laá¹-á¹-ho_ mÅ«lasabhÄ• vo __iti ca
viÃ±Ã±Ä• tabbaá¹ƒ.

548-9__._ __kusalÄ• kusalÄ• hetÅ«_ kusalÄ• hetÅ«, akusalÄ• hetÅ«, __kriyÄ• hetÅ« sab
kiriyÄ• hetuyo ca sampayuttÄ• naá¹ƒ paÃ±cavokÄ• rabhÅ«miyaá¹ƒ sampayuttÄ• naá¹ƒ dha
aÃ±Ã±amaÃ±Ã±apaccayabhÄ• vena hetupaccayataá¹ƒ __yÄ• tÄ• _ gatÄ• . taá¹ƒsamuá¹-á¹
hetupaccayataá¹ƒ __yÄ• tÄ• _ gatÄ• , ete hetÅ« catuvokÄ• rabhÅ«miyaá¹ƒ sampayuttÄ• na
hetupaccayataá¹ƒ __yÄ• tÄ• _ gatÄ• .

550-1__._ kÄ• me vipÄ• kahetÅ«pi attanÄ• sampayuttÄ• naá¹ƒ hetupaccayataá¹ƒ yÄ• tÄ•
__kaá¹-attÄ• rÅ«pajÄ• tÄ• naá¹ƒ_ kammajarÅ«pÄ• naá¹ƒ hetupaccayataá¹ƒ yÄ• tÄ• , tasmÄ
paá¹-isandhicittuppÄ• dakkhaá¹‡eyeva kammajarÅ«pÄ• naá¹ƒ uppÄ• do hoti, yasmÄ• kÄ•
cittajÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayataá¹ƒ gatÄ• .

552-5__._ rÅ«pe vipÄ• kahetÅ« kÄ• mÄ• vacarabhÅ«miyaá¹ƒ hetuyo viya hetupaccayÄ• h
lokuttaravipÄ• kahetavo cittajÄ• naá¹ƒ rÅ«pÄ• naÃ±ca sampayuttÄ• naÃ±ca paÃ±cavokÄ• r
honti. catuvokÄ• re lokuttaravipÄ• kajÄ• hetavo sampayuttÄ• naá¹ƒ eva catuvokÄ• rabhÅ«
bhavanti. __itare_ catuvokÄ• re arÅ«pabhave vipÄ• kajÄ• hetavo sampayuttÄ• naá¹ƒ eva _
I 93/ bhÅ«miyaá¹ƒ arÅ«pabhÅ«miyaá¹ƒ hetupaccayÄ• honti. __hetuttho_ hetÅ«naá¹ƒ attho
hetupaccayo ceva __hetupaccayasambhavo_ hetupaccayuppatti, __evameva_ evaá¹ƒ imin
sukhahetu yassÄ• ti __saÃ±jÄ• tasukhahetu, _ tena viÃ±Ã±eyyo.

556-8__._ __chando cittaÃ±ca vÄ«riyaá¹ƒ_ vÄ«maá¹ƒsÄ• cÄ• ti catudhÄ• dhipatÄ« lokÄ• c
chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• cittassa uppattikÄ• lasmiá¹ƒ yo chando, __so_ chandÄ•
dhuraá¹ƒ katvÄ• samÄ• dhikaraá¹‡acittassa eseva nayo __sesesupi ca tÄ«su_ mayÄ• vut
sesesupi ca adhipatÄ«su. yo dhammo jeá¹-á¹-haá¹-á¹-hena upakÄ• rako, so dhammo __adh
bhagavatÄ• niddiá¹-á¹-ho.

<559> á¹• 21 __sumatimativibodhanaá¹ƒ vicittaá¹ƒ, _

__kumatimatindhanapÄ• vakaá¹ƒ padhÄ• naá¹ƒ. _

__imamatimadhuraá¹ƒ avedi yo yo, _

__jinavacanaá¹ƒ sakalaá¹ƒ avedi so so ||_

__yo yo_ jano __imaá¹ƒ_ abhidhammÄ• vatÄ• raá¹ƒ __sumatimativibodhanaá¹ƒ_ sumatÄ«

paá¹‡á¸• itÄ• naá¹ƒ matiyÄ• vibodhanakaraá¹ƒ vicittaá¹ƒ kumatÄ«naá¹ƒ kucchitamatÄ«naá
padhÄ• naá¹ƒ pÄ• vakaá¹ƒ atimadhurakaraá¹ƒ __avedi_ jÄ• ni, __so so_ jano sakalaá¹ƒ jin

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamo paricchedo.

9. navamo paricchedo

puÃ±Ã±avipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ•

560-2__._ á¹• 21 __bÄ• ttiá¹ƒsapÄ• kacittÄ• ni_ \Be I 94/, __lokikÄ• neva yÄ• nihi. _

__etesaá¹ƒ pÄ• kacittÄ• naá¹ƒ, paá¹-isandhipavattisu ||_

yÄ• ni lokikÄ• ni eva bÄ• ttiá¹ƒsa pÄ• kacittÄ• ni honti, etesaá¹ƒ pÄ• kacittÄ• naá¹ƒ puÃ±Ã
__bhavÄ• dÄ«su_ yonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu paá¹-isandhipavattÄ«su _
paccayÄ• honti eva, imesaá¹ƒ vipÄ• kacittÄ• naá¹ƒ __tepi_ saá¹…khÄ• rÄ• __bhavÄ• dÄ«
yonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu paá¹-isandhipavattÄ«su __tathÄ• _ tena pak
paá¹‡á¸• itena viÃ±Ã±Ä• tabbÄ• . __tayo bhavÄ• catasso ca yoniyo_ kÄ• mabhavarÅ«pab
bhavÄ• , aá¹‡á¸• ajajalÄ• bujasaá¹ƒsedajaopapÄ• tikayonivasena catasso ca yoniyo,
nirayagatitiracchÄ• nagatipetagatimanussagatidevagativasena __gatipaÃ±cakaá¹ƒ, _ sandh
paá¹-isandhisaÃ±Ã±Ä• ya nÄ• nattÄ• nÄ• nÄ• bhÄ• vato, kÄ• yassÄ• pi ca rÅ«pakÄ• yass
kÄ• masugatiyo, nÄ• nÄ• attÄ• sabhÄ• vo etassÄ• ti nÄ• nattÄ• , nÄ• natto rÅ«pakÄ• yo e
sabhÄ• vo etassÄ• ti nÄ• nattÄ• , nÄ• nattÄ• yeva saÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• , sÄ• et
__nÄ• nattasaÃ±Ã±Ä«_ nÄ• ma, paá¹-hamajjhÄ• nabhÅ«mi ca caturÄ• pÄ• yabhÅ«miyo ca
nÄ• ma, dutiyajjhÄ• nabhÅ«mi __ekattakÄ• yanÄ• nattasaÃ±Ã±Ä«_ nÄ• ma,
tatiyajjhÄ• nabhÅ«mivehapphalabhÅ«misuddhÄ• vÄ• sabhÅ«miyo __ekattakÄ• yaekattasaÃ
á¹-hitÄ• rÅ«pehi saddhiá¹ƒ sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, tiá¹-á¹-hanti viÃ±Ã±Ä• á¹‡Ä• ni e
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ á¹-hitiyo __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, _ viÃ±Ã±Ä• á¹‡assa abhÄ• va
gayhate, catutthÄ• ruppabhÅ«mi ca \Be I 95/ paá¹-uviÃ±Ã±Ä• á¹‡Ä• bhÄ• vato na gayhate.
asaÃ±Ã±Ä«bhÅ«miá¹ƒ, catutthÄ• ruppabhÅ«miÃ±ca pana gahetvÄ• te sattÄ• vÄ• sÄ• nav

563-8__._ __kÄ• me puÃ±Ã±Ä• bhisaá¹…khÄ• rasaÃ±Ã±itÄ• aá¹-á¹-ha cetanÄ• _ pÅ«renti
ajjhÄ• sayaá¹ƒ pujjaÃ±ca bhavaá¹ƒ nibbattentÄ«ti puÃ±Ã±Ä• ni, abhisaá¹…kharonti vipÄ• k

abhisaá¹…khÄ• rÄ• , puÃ±Ã±Ä• ni eva abhisaá¹…khÄ• rÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• ,
__puÃ±Ã±Ä• bhisaá¹…khÄ• rasaÃ±Ã±itÄ• , _ kÄ• me puÃ±Ã±Ä• bhisaá¹…khÄ• rasaÃ±Ã±it
pÄ• kacittÄ• naá¹ƒ_ upekkhÄ• yuttÄ• hetukamahÄ• vipÄ• kavasena navannaá¹ƒ pÄ• kacittÄ
nÄ• nÄ• vattamÄ• nacetanÄ• khaá¹‡ato paraá¹ƒ khaá¹‡aá¹ƒ etassÄ• ti nÄ• nÄ• khaá¹‡aá¹
tameva kammaá¹ƒ __nÄ• nakkhaá¹‡ikakammaá¹ƒ, _ vattamÄ• nacetanÄ• to parÄ• atÄ«tac
nissayapaccayo __upanissayapaccayo, _ balavattho cettha __upa_-saddo, balavapaccayot
nÄ• nakkhaá¹‡ikakammapaccayavasena balavapaccayavasena cÄ• ti attho. __dvedhÄ• _ d
paá¹-isandhiyaá¹ƒ paccayÄ• bhavanti, tÄ• aá¹-á¹-ha kÄ• mÄ• vacaramahÄ• kusalacetanÄ•
__upekkhÄ• sahitÄ• hetu-manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• vinÄ• _ upekkhÄ• sahagatÄ• he
vajjetvÄ• __parittapÄ• kÄ• naá¹ƒ_
cakkhusotaghÄ• najivhÄ• kÄ• yasampaá¹-icchanasomanassayuttÄ• hetukakusalavipÄ• kÄ•
nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayehi pavattiyaá¹ƒ paccayÄ• honti. __tÄ• yeva ce
kÄ• mÄ• vacaramahÄ• kusalacetanÄ• rÅ«pabhave __paÃ±cannaá¹ƒ pÄ• kacittÄ• naá¹ƒ_ k
cakkhusotasampaá¹-icchanasomanassayuttaupekkhÄ• yuttasantÄ«raá¹‡Ä• naá¹ƒ __dvedhÄ
nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayehi pavattiyaá¹ƒ paccayÄ• honti. __aá¹-á¹-hann
duggatiyaá¹ƒ tathÄ• _ aá¹-á¹-hannaá¹ƒ parittÄ• naá¹ƒ kusalavipÄ• kÄ• naá¹ƒ
cakkhusotaghÄ• najivhÄ• kÄ• yasampaá¹-icchanÄ• naá¹ƒ, dvinnaá¹ƒ \Be I 96/ santÄ«raá¹‡Ä
pavattikkhaá¹‡e paccayÄ• honti, __paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e pana paccay
__vuttappakÄ• rÄ• va kÄ• me sugatiyaá¹ƒ_ yathÄ• vuttappakÄ• rÄ• va aá¹-á¹-ha kÄ• mÄ• v
kÄ• masugatiyaá¹ƒ tathÄ• soá¸·asannaá¹ƒ kusalavipÄ• kÄ• naá¹ƒ __pavatte_ pavattikkhaá
nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayehi paccayÄ• honti, __pavatte_ pavattikkhaá¹‡
kusalavipÄ• kÄ• naá¹ƒ paccayÄ• honti. __paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e navan
kusalavipÄ• kacittÄ• naá¹ƒ paccayÄ• honti.

569-74__._ __rÅ«pe puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• , rÅ«pÄ• vacarabhÅ«miyaá¹ƒ_ paÃ±can
__paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e paccayÄ• __hontimÄ• puÃ±Ã±asaá¹…khÄ• rÄ
ime apuÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• , __imÄ• _ kusalapaá¹-ipakkhÄ• uddhaccavajjÄ• ekÄ•
ekassa paá¹-isandhiviÃ±Ã±Ä• á¹‡assa __paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e __dvidh
nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayehi paccayÄ• honti. dvÄ• dasa akusalacetanÄ•
__channaá¹ƒ_ cakkhusotaghÄ• najivhÄ• kÄ• yasampaá¹-icchanÄ• naá¹ƒ akusalavipÄ• kÄ•
__paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e paccayÄ• no honti. __sattannampi bhavanteva
__paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e akusalavipÄ• kÄ• ni sattannaá¹ƒ
cakkhusotaghÄ• najivhÄ• kÄ• yasampaá¹-icchanasantÄ«raá¹‡Ä• naá¹ƒ paccayÄ• bhavanti
sattannampi tatheva ca_ dvÄ• dasÄ• kusalacetanÄ• kÄ• me sugatiyaá¹ƒ tatheva ca tesaá¹
akusalavipÄ• kÄ• naá¹ƒ __pavatte_ pavattikkhaá¹‡e paccayÄ• honti, __paá¹-isandhiyaá¹ƒ_
paccayÄ• na honti. __viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ catunnampi, tesaá¹ƒ rÅ«pabhave tathÄ• _ tÄ•
rÅ«pabhave __tesaá¹ƒ_ catunnaá¹ƒ akusalavipÄ• kÄ• naá¹ƒ cakkhusotasampaá¹-icchanasa
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tathÄ• __pavatte_ pavattikkhaá¹‡e paccayÄ• honti, __paá¹-isandhiy

\Be I 97/ paccayÄ• na honti. __so ca kÄ• mabhaveniá¹-á¹-harÅ«pÄ• diupaladdhiyaá¹ƒ_ so
kÄ• mabhave aniá¹-á¹-harÅ«pÄ• diupaladdhiyaá¹ƒ amanÄ• parÅ«pÄ• dÄ«ni Ä• rammaá¹‡Ä
catunnaá¹ƒ apuÃ±Ã±ajÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paccayo hoti. __hi_ saccaá¹ƒ "so ca
kÄ• mabhaveniá¹-á¹-ha-rÅ«pÄ• diupaladdhiya" ntiÄ• dikaá¹ƒ vacanaá¹ƒ. __aniá¹-á¹-harÅ«pÄ
brahmaloke __na vijjare_ na vijjanti.

575-6__._ __tathevÄ• neÃ±jasaá¹…khÄ• ro_ na iÃ±jati na phandati na calatÄ«ti Ä• neÃ±jaá
saá¹…khÄ• ro cÄ• ti Ä• neÃ±jasaá¹…khÄ• ro, tathÄ• eva __Ä• neÃ±jasaá¹…khÄ• ro_ arÅ«
pÄ• kacittÄ• naá¹ƒ __pavatte_ pavattikkhaá¹‡e __paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e
__bhavesvete_ bhavesu ete vuttappakÄ• rÄ• paccayÄ• vuttappakÄ• rena paá¹-isandhipav
yena ca pakÄ• rena nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayehi paccayÄ• honti, tena p
pakÄ• rena __vibhÄ• vinÄ• _ vijÄ• nantena paá¹‡á¸• itena Ã±eyyÄ• .

<577> __eseva ca nayo Ã±eyyo, yoniÄ• dÄ«su_ yonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ•
mayÄ• vutto eva nayo paá¹‡á¸• itena Ã±eyyo. __tatridaá¹ƒ_ tatra bhavesu Ä• dito paá¹-á¹-h
vacanaá¹ƒ __mukhamattanidassanaá¹ƒ_ upÄ• yamattadÄ«panaá¹ƒ hoti.

578-81__._ __avisesena puÃ±Ã±Ä• bhi-saá¹…khÄ• ro dvibhavesupi_ kÄ• mapuÃ±Ã±Ä• bh
rÅ«papuÃ±Ã±Ä• bhisaá¹…khÄ• ravasena ca puÃ±Ã±Ä• bhisaá¹…khÄ• ro avisesena samÄ•
kÄ• marÅ«pabhavesu paá¹-isandhiá¹ƒ datvÄ• __so_ saá¹…khÄ• ro sabbapÄ• kaá¹ƒ __jan
catÅ«su viÃ±Ã±eyyo, aá¹‡á¸• ajÄ• dÄ«su yonisu_ dvibhavesu puÃ±Ã±Ä• bhisaá¹…khÄ• ro
aá¹‡á¸• ajÄ• dÄ«su so puÃ±Ã±Ä• bhisaá¹…khÄ• ro paá¹‡á¸• itena Ã±eyyo. "aá¹‡á¸• ajÄ• d
padumapaccekabuddhÄ• naá¹ƒ manussattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. bahudevamanussÄ• n
tathÄ• so puÃ±Ã±Ä• bhisaá¹…khÄ• ro paá¹‡á¸• itena Ã±eyyo. __tathÄ• nÄ• nattakÄ• yÄ•
á¹-hitÄ«supi_ nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«nÄ• nattakÄ• yaekattasaÃ±Ã±Ä« ekattak
ekattakÄ• yaekattasaÃ±Ã±Ä«naá¹ƒ vasena catÅ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su so puÃ±Ã±
paá¹‡á¸• itena Ã±eyyo. nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«nÄ• nattakÄ• yaekattasaÃ±Ã±Ä
ekattakÄ• yaekattasaÃ±Ã±Ä«naá¹ƒ vasena __vuttappakÄ• rasmiá¹ƒ_ catubbidhe sattÄ• vÄ•
puÃ±Ã±Ä• bhisaá¹…khÄ• ro paá¹‡á¸• itena Ã±eyyo. __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ
__bhavÄ• dÄ«su_ bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu yathÄ• rahaá¹ƒ soa
kÄ• makusalapÄ• kÄ• naá¹ƒ, paÃ±cannaá¹ƒ rÅ«papÄ• kÄ• naÃ±cÄ• ti __ekavÄ«satipÄ• kÄ
nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayena paccayo hoti.

582-3__._ __kÄ• me apuÃ±Ã±asaá¹…khÄ• ro_ kÄ• mabhave aá¹‡á¸• ajajalÄ• bujasaá¹ƒse
aá¹‡á¸• ajÄ• dÄ«su __yonÄ«su_ nirayagatipetagatitiracchÄ• nagativasena __tÄ«su gatÄ«su
nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«vasena __ekissÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• _ nÄ• natta
__ekasmiá¹ƒ pana sattÄ• vÄ• se dvidhÄ• _ nÄ• nakkhaá¹‡ikakammÅ«panissayapaccayehi
__paá¹-isandhiyaá¹ƒ_ paá¹-isandhikkhaá¹‡e __so_ apuÃ±Ã±Ä• bhisaá¹…khÄ• ro paccayo h

584-6__._ __tathevÄ• neÃ±jasaá¹…khÄ• ro_ tathÄ• eva Ä• neÃ±jasaá¹…khÄ• ro, __ekÄ•
ekissÄ• opapÄ• tikayoniyÄ• ceva ekissÄ• devagatiyÄ• pi ca Ä• kÄ• sÄ• naÃ±cÄ• yatanab
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanabhÅ«mi Ä• kiÃ±caÃ±Ã±Ä• yatanabhÅ«mivasena __tÄ«su eva
arÅ«pabhÅ«mÄ«naá¹ƒ vasena __catubbidhe_ sattÄ• vÄ• se catunnaá¹ƒ arÅ«papÄ• kacittÄ
nÄ• nakkhaá¹‡ikakammopanissayapaccayehi __so_ Ä• neÃ±jÄ• bhisaá¹…khÄ• ro paccayo
__paá¹-isandhipavattÄ«naá¹ƒ, vasenevaá¹ƒ bhavÄ• dÄ«su_ evaá¹ƒ iminÄ• mayÄ• vuttapp
paá¹-isandhipavattÄ«naá¹ƒvasena bhavÄ• dÄ«su yathÄ• __ye_ saá¹…khÄ• rÄ• __esaá¹ƒ
honti, tathÄ• te saá¹…khÄ• rÄ• evaá¹ƒ iminÄ• mayÄ• vuttappakÄ• rena paá¹‡á¸• itena vi

587-90__._ __na rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ, saá¹…kanti pana vijjati_ rÅ«padhammÄ• r
cittacetasikasaá¹…khÄ• tÄ• naá¹ƒ nÄ• madhammÄ• naÃ±ca __saá¹…kanti pana_ saá¹…ka
__saá¹…kantibhÄ• ve asati_ atÄ«tabhavato __idha_ imasmiá¹ƒ bhave rÅ«padhammÄ• naá
paá¹-isandhicittaá¹ƒ __kathaá¹ƒ_ kena pakÄ• rena __siyÄ• _ bhaveyya? __natthi cittassa sa
idha_ imasmiá¹ƒ bhave cittassa saá¹…kanti saá¹…kamanaá¹ƒ natthi, tato atÄ«tabhavato at
vajjetvÄ• idha imasmiá¹ƒ bhave cittassa pÄ• tubhÄ• vo na vijjati. __suladdhapaccayaá¹ƒ rÅ
suá¹-á¹-hu laddhapaccayaá¹ƒ rÅ«panÄ• mamattaá¹ƒ jÄ• yati. __evaá¹ƒ_ iminÄ• mayÄ• vu
labhitvÄ• uppajjamÄ• naá¹ƒ __rÅ«pÄ• rÅ«pamattaá¹ƒ_ rÅ«panÄ• mamattaá¹ƒ jÄ• yati. eva
vuttappakÄ• rena paccayaá¹ƒ labhitvÄ• uppajjamÄ• naá¹ƒ rÅ«pÄ• rÅ«pamattaá¹ƒ __bhava
paá¹-isandhiá¹ƒ __upeti_ upagacchati. __iti_ vacanaá¹ƒ __samaÃ±Ã±Ä• ya_ lokiyavohÄ• re
natthi, satto jÄ«voti vevacanaá¹ƒ, attÄ• vÄ• pi na vijjati.

591-9__._ __tassidaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• , paá¹-isandhikkamaá¹ƒ pana tassa_ sattassa
paá¹-isandhikkamaá¹ƒ __sudubbudhaá¹ƒ_ atidubbijÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• ahaá¹ƒ
paá¹-isandhikkamaá¹ƒ __sÄ• dhu_ sÄ• dhukaá¹ƒ nibodhatha, __sÄ• dhu_ sÄ• dhukaá¹ƒ ma
Ä• rammaá¹‡esu lobhavasena cittaá¹ƒ anÄ• metvÄ• vajiramaÃ±jÅ«sÄ• ya anagghamaá¹‡i
á¹-hapetvÄ• ti attho. __atÄ«tasmiá¹ƒ bhave tassa, Ä• sannamaraá¹‡assa hi ito \Be I 100/ bh
bhave Ä• sannamaraá¹‡assa tassa sarÄ«rasmiá¹ƒ Ä• tape pakkhittaá¹ƒ haritaá¹ƒ tÄ• lapaá
sati cakkhundriyÄ• dike indriye naá¹-á¹-he hadayavatthumattasmiá¹ƒ á¹-hite kÄ• yappasÄ• c
tasmiá¹ƒ khaá¹‡e __vatthusannissitaá¹ƒ_ hadayavatthunissitaá¹ƒ. __ "citta" _nti vacanaá¹ƒ
bhavaá¹…gamanodvÄ• rÄ• vajjanajavanaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. __pubbÄ• r
pubbakÄ• le tena pana anusevitaá¹ƒ anuciá¹‡á¹‡aá¹ƒ puÃ±Ã±aá¹ƒ kammaá¹ƒ vÄ• apuÃ±Ã
kammanimittaá¹ƒ gatinimittaá¹ƒ vÄ• kammaphalena dvÄ• resu paccupaá¹-á¹-hitaá¹ƒ Ä• lam
manodvÄ• rÄ• vajjanajavanavasena sevitacittaá¹ƒ pavattati. __evaá¹ƒ_ iminÄ• mayÄ• vutt
pavattamÄ• naá¹ƒ __taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ_ taá¹ƒ javanacittaá¹ƒ __laddhapaccayaá¹ƒ_ la
__avijjÄ• ya paá¹-icchannÄ• dÄ«nave visaye_ti akusalajavane javite tassa javanassa avijjÄ•
tasmiá¹ƒ kammÄ• dike Ä• rammaá¹‡e kusalajavane javite tato cittavÄ«thito pubbabhÄ• ge p
paá¹-icchannadose tasmiá¹ƒ kammÄ• dike Ä• rammaá¹‡e. __taá¹‡hÄ• _ti akusalajavanena

vÄ• javite tato vÄ«thicittato pubbabhÄ• ge pavatto lobho taá¹‡hÄ• . __nametÄ«_ti aÃ±Ã±aá
aggÄ• hÄ• petvÄ• daá¸·haggÄ• havasena taá¹ƒ eva kammanimittagatinimittasaá¹…khÄ• ta
gaá¹‡hÄ• petÄ«ti attho. __sahajÄ• saá¹…khÄ• rÄ• pana_ tassa cittassa __sahajÄ• _ ekat
tasmiá¹ƒ yevÄ• rammaá¹‡e __khipanti_ pavattanti. imasmiá¹ƒ paccuppannabhave ekasanta
taá¹‡hÄ• ya namÄ«yamÄ• naá¹ƒ __taá¹ƒ_ viÃ±Ã±Ä• á¹‡aá¹ƒ orimÄ• tÄ«ramhÄ• rajjukaá¹
puriso viya etaá¹ƒ purimaá¹ƒ nissayabhÅ«taá¹ƒ hadayavatthuá¹ƒ __jahati_ chaá¸• á¸• eti, cu
nirujjhatÄ«ti attho. __aparaá¹ƒ kammasambhÅ«taá¹ƒ nissayaá¹ƒ_ aparaá¹ƒ aÃ±Ã±akamma
nissayabhÅ«taá¹ƒ hadayavatthuá¹ƒ labhitvÄ• vÄ• alabhitvÄ• pi vÄ• Ä• rammaá¹‡Ä• dÄ«h
__taá¹ƒ_ paá¹-isandhisaá¹…khÄ• taá¹ƒ mÄ• nasaá¹ƒ pavattati. "labhitvÄ• " ti vacanaá¹ƒ kÄ•
sandhÄ• ya vuttaá¹ƒ. "alabhitvÄ• " ti vacanaá¹ƒ arÅ«pabhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __et
purimaá¹ƒ "jahatÄ«" ti vacanena vuttaÃ±ceva cittaá¹ƒ, cuticittaá¹ƒ pacchimaá¹ƒ "Ä• rammaá
pavattatÄ«" ti vacanena vuttaÃ±ceva cittaá¹ƒ paá¹-isandhicittaá¹ƒ paá¹‡á¸• itena veditabbaá

600-6__._ __tadetaá¹ƒ taá¹ƒ_ etaá¹ƒ paá¹-isandhicittaá¹ƒ purimÄ• bhavato __idha_ imasm
Ä• gataá¹ƒ, kammÄ• diÃ±ca hetuá¹ƒ __vinÄ• _ vajjetvÄ• paá¹-isandhicittaá¹ƒ pÄ• tubhÅ«ta
etasmiá¹ƒ vacane etassa paá¹-isandhicittassa purimÄ• bhavato __idha_ imasmiá¹ƒ paccup
__atÄ«tabhavahetÅ«hi_ atÄ«tabhave kammÄ• dipaccayehi etassa paá¹-isandhicittassa sam
__paá¹-ighosadÄ«pamuddÄ• dÄ«, bhavantettha nidassanÄ• ettha_ etasmiá¹ƒ tassa paá¹-is
anÄ• gamane atÄ«tabhave hetÅ«hi sambhave paá¹-ighosadÄ«pamuddÄ• diatthanidassanÄ
aÃ±Ã±asmiá¹ƒ paá¹-ighosÄ• dÄ«naá¹ƒ atthÄ• naá¹ƒ pavattiá¹-á¹-hÄ• ne Ä• gantvÄ• __sad
paccayÄ• honti yathÄ• . idaá¹ƒ vuttaá¹ƒ hoti - imasmiá¹ƒ á¹-hÄ• ne janehi pavattÄ• pitÄ• s
atthÄ• pabbatantarÄ• dÄ«su aÃ±Ã±esu á¹-hÄ• nesu pavattÄ• naá¹ƒ paá¹-ighosadÄ«pamuc
honti. tesu saddÄ• dÄ«su paccayesu santesu ye te paá¹-ighosÄ• dayo honti, asantesu na h
viÃ±Ã±Ä• á¹‡aá¹ƒ_ atÄ«tabhavato paccuppannabhavaviÃ±Ã±Ä• á¹‡avasena pavattaá¹ƒ viÃ
veditabbaá¹ƒ. __santÄ• nabandhato_ santÄ• nabandhavasena __ekatÄ• _ atÄ«tabhavapac
pavattassa viÃ±Ã±Ä• á¹‡assa ekÄ«bhÄ• vo natthi, __nÄ• natÄ• pi_ tassa viÃ±Ã±Ä• á¹‡ass
api. __sati santÄ• nabandhe tu, ekantenekatÄ• siyÄ• _ santÄ• nabandhe sati ekantena tas
viÃ±Ã±Ä• á¹‡assa __ekatÄ• _ ekÄ«bhÄ• vo __siyÄ• _ bhaveyya, khÄ«rasabhÄ• vato paggh
sambhÅ«taá¹ƒ ghanasabhÄ• vaá¹ƒ __kadÄ• cipi_ kismiÃ±cipi kÄ• le na bhaveyya, sabbadÄ
paggharaá¹‡asabhÄ• vakhÄ«rameva bhaveyyÄ• ti attho. __athÄ• pi_ aparo nayopi sÄ• __
viÃ±Ã±Ä• á¹‡assa so ekantanÄ• nÄ• bhÄ• vo yadi bhaveyya, khÄ«rasÄ• miko __so_ pugga
khÄ«rakÄ• le khÄ«rassa issarabhÅ«to sÄ• miko paggharaá¹‡asabhÄ• vaá¹ƒ jahitvÄ• dadhi
dadhissa issaro na bhaveyya, tato khÄ«rasÄ• miko aÃ±Ã±o puggalo tassa dadhissa anissar
attho. yasmÄ• kÄ• raá¹‡Ä• __ettha_ etasmiá¹ƒ paá¹-isandhikkamavinicchaye ekantaekatÄ
vÄ• samayaÃ±Ã±unÄ• viÃ±Ã±unÄ• na ceva upagantabbÄ• .

607-10__._ __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena __asaá¹…kantipÄ• tubhÄ• ve_ sa
sati imasmiá¹ƒ manussattabhÄ• ve khandhÄ• disamatÄ• abhisambhÅ«tÄ• ye khandhÄ• h

manussattabhÄ• ve niruddhattÄ• __idha_ imasmiá¹ƒ manussattabhÄ• ve janehi katassa __
phalassa paccayabhÅ«tassa __parattha_ parasmiá¹ƒ loke Ä• gamato ceva evaá¹ƒ __aÃ±Ã±
kammato_ hi tato sattato aÃ±Ã±ena sattena katato aÃ±Ã±ato ceva kammato taá¹ƒ phalaá¹ƒ
"aÃ±Ã±assa sattassÄ• " ti vacanena titthiyasattassapi kammaá¹ƒ aÃ±Ã±assa ca phalaá¹ƒ d
__tasmÄ• _ kÄ• raá¹‡Ä• etaá¹ƒ sabbaá¹ƒ eva ca tumhehi vuttavidhÄ• naá¹ƒ na sundaraá¹ƒ
á¹-hÄ• ne á¹-hatvÄ• codako Ä• ha - nanu evaá¹ƒ "asaá¹…kantipÄ• tubhÄ• ve bhave satÄ«"
niyatÄ«ti? vuccate - __santÄ• ne yaá¹ƒ phalaá¹ƒ etaá¹ƒ_ ekasmiá¹ƒ \Be I 103/ santÄ• ne pa
etaá¹ƒ phalaá¹ƒ __aÃ±Ã±assa_ sattassa na hoti, __aÃ±Ã±ato_ kammato na ca hoti, bÄ«jÄ•
__etassatthassa_ "ekasmiá¹ƒ santÄ• ne" tiÄ• dikassa etassa atthassa __sÄ• dhako_ nipph

611-5__._ __ekasmiá¹ƒ pana santÄ• ne, vattamÄ• naá¹ƒ phalaá¹ƒ pana aÃ±Ã±assa_ sattas
phalaá¹ƒ __aÃ±Ã±ato_ kammato na hoti. bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro __etassatthassa
tiÄ• dikassa etassa atthassa __sÄ• dhako_ nipphÄ• dako hoti, bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ
vatthunÄ• janehi kate tassa bÄ«jassa santÄ• ne __paá¹-hamaá¹ƒ laddhapaccayo_ paá¹-ha
laddhamadhuÄ• dipaccayo tassa bÄ«jassa phalaá¹ƒ __kÄ• lantare_ madhuÄ• dinÄ• bÄ«jÄ
aÃ±Ã±asmiá¹ƒ kÄ• le madhuro hoti. __hi_ saccaá¹ƒ "bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• re" tiÄ•
hi_ tÄ• ni eva paá¹-hamaá¹ƒ madhuÄ• dinÄ• janehi ropitÄ• ni __bÄ«jÄ• ni_ abhisaá¹…khar
madhurabhÄ• vaá¹ƒ phalampi vÄ• phalaá¹-á¹-haá¹ƒ vÄ• na pÄ• puá¹‡anti. __evaá¹ƒ_ imin
vuttaá¹ƒ "ekasmiá¹ƒ pana santÄ• ne" tiÄ• dikaá¹ƒ vacanaá¹ƒ paá¹‡á¸• itena Ã±eyyaá¹ƒ. __a
__bÄ• lakÄ• le_ taruá¹‡akÄ• le tena taruá¹‡ena __payuttena vijjÄ• sipposadhÄ• dinÄ• _ ka
vuddhakÄ• lasmiá¹ƒ phaladÄ• nasÄ«lena __ayaá¹ƒ_ "ekasmiá¹ƒ pana santÄ• ne" tiÄ• diko
dÄ«petabbo.

616-20__._ codako punÄ• ha - __evaá¹ƒ santepi taá¹ƒ kammaá¹ƒ evaá¹ƒ_ iminÄ• mayÄ•
__santepi_ saá¹ƒvijjamÄ• nepi taá¹ƒ kammaá¹ƒ etasmiá¹ƒyeva khaá¹‡e vijjamÄ• nampi vÄ•
__atha vÄ• vijjamÄ• nakaá¹ƒ_ paccayo na bhaveyya. etasmiá¹ƒyeva khaá¹‡e avijjamÄ• nak
paccayo hoti. __sace_ yadi vijjamÄ• naá¹ƒ phalassa paccayo hoti, __tappavattikkhaá¹‡e_ _
kammassa pavattikkhaá¹‡e tassa kammassa vijjamÄ• nakÄ• le pana __hetunÄ• _ kammen
bhavitabbaá¹ƒ. __atha vÄ• _ aparo nayo. vijjamÄ• naá¹ƒ __niruddhaá¹ƒ_ kammaá¹ƒ vipÄ• k
__pavattikkhaá¹‡ato_ tassa kammassa pavattikkhaá¹‡ato __pubbe_ vÄ• kÄ• le, tassa kam
pacchÄ• vÄ• avijjamÄ• nakÄ• leti attho. __niccaphalaá¹ƒ siyÄ• _ti sabbadÄ• kammapacc
siyÄ• ti attho. Ä• cariyena vuccate - "lobhaá¹ƒ, bhikkhave, pajahatha, sotÄ• pattipaá¹-ilÄ• bh
pÄ• á¹-ibhogo" tiÄ• dÄ«su pÄ• á¹-hesu pÄ• á¹-ibhogo viya kammaá¹ƒ daá¹-á¹-habbaá¹ƒ. so
kammato sambhÅ«taá¹ƒ phalaá¹ƒ daá¹-á¹-habbaá¹ƒ. __kaá¹-attÄ• yeva_ janehi kaá¹-attÄ• y
phalassa paccayo hoti, assa vijjamÄ• nattaá¹ƒ na ca hoti, __tassa_ avijjamÄ• nassa kamma
__na ca_ neva hoti.

<621> __abhidhammÄ• vatÄ• royaá¹ƒ_ abhidhammÄ• vatÄ• ro ayaá¹ƒ __paramatthappak

__sotÅ«naá¹ƒ_ puggalÄ• naá¹ƒ __pÄ«tibuddhivivaá¸• á¸• hano_ paá¹‡á¸• itehi vividhesu Ä•
anÄ• metvÄ• sakkaccena manasikÄ• rena sotabbo.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

puÃ±Ã±avipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navamo paricchedo.

10. dasamo paricchedo

rÅ«pavibhÄ• gavaá¹‡á¹‡anÄ•

<622> __vuttamÄ• dimhi yaá¹ƒ rÅ«paá¹ƒ, cittajÄ• namanantaraá¹ƒ_ yaá¹ƒ rÅ«paá¹ƒ cittace
Ä• dimhi pakaraá¹‡Ä• dimhi "cittaá¹ƒ cetasikaá¹ƒ \Be I 105/ rÅ«pa" ntiÄ• dinÄ• vacanena Ä
paraá¹ƒ idÄ• ni tassa rÅ«passa vibhÄ• vanaá¹ƒ __samÄ• sena_ saá¹…khepena karissaá¹ƒ.

<623> __yaá¹ƒ ruppatÄ«ti rÅ«pa_nti yaá¹ƒ dhammajÄ• taá¹ƒ ruppati sÄ«tÄ• dinÄ• viruddh
vikÄ• ramÄ• pajjati. __tathÄ• rÅ«payatÄ«ti rÅ«paá¹ƒ_ yaá¹ƒ dhammajÄ• taá¹ƒ vaá¹‡á¹‡avi
hadayaá¹…gatabhÄ• vaá¹ƒ ajjhÄ• sayaá¹ƒ pakÄ• seti, iti tasmÄ• rÅ«paá¹ƒ, kiá¹ƒ taá¹ƒ? va
__rÅ«pÄ• rÅ«pabhavÄ• tÄ«to, surÅ«po rÅ«pamabravi_ bhagavÄ• rÅ«pÄ• rÅ«pabhavaatÄ«
kathesi.

625-6__._ __mahÄ• bhÅ«tenÄ• _ti mahanto bhÅ«to uppatti etassÄ• ti mahÄ• bhÅ«to, tena.
mahÄ• bhÅ«tasamÄ• ti vÄ• .

<630> __nirupÄ• dÄ• namÄ• naso_ti upÄ• dÄ• navirahitacitto.

<633> __tassa sampattÄ«_ti tassa kiccassa sampatti.

<634> __upabrÅ«hanarasÄ• _ti vaá¸• á¸• hanakiccÄ• .

<637> __Ä• sayÄ• nusaye Ã±Ä• á¹‡a_nti ettha __Ä• sayo_ nÄ• ma

sassatucchedadiá¹-á¹-hÄ« ca, khantÄ« saccÄ• nulomikaá¹ƒ.

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaá¹ƒ ||

atthÄ«ti kho, kaccÄ• na, ayameko anto, anto kho, kaccÄ• na, atthi iti ayaá¹ƒ eko anto koá¹-
__sassatadiá¹-á¹-hi_. natthÄ«ti kho, kaccÄ• na, ayaá¹ƒ dutiyo anto, ayaá¹ƒ __ucchedadiá¹-á
saccÄ• nulomika_nti catunnaá¹ƒ saccÄ• naá¹ƒ anulomikaÃ±Ä• á¹‡aá¹ƒ, saá¹…khÄ• rupekk
__yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡a_nti sappaccayanÄ• marÅ«padassanaá¹ƒ Ã±Ä• á¹‡
__Ä• sayasaddita_nti \Be I 106/ etaá¹ƒ Ä• sayaá¹ƒ iti kathitaá¹ƒ. evaá¹ƒ vuttappakÄ• rena Ä
nÄ• ma. __anusayo_ nÄ• ma diá¹-á¹-hÄ• nusayÄ• dayo anusayÄ• satta. __indriyÄ• naá¹ƒ
opare ca tikkhÄ• nubhÄ• vena ayaá¹ƒ satto tikkhasaddhindriyo mudusaddhindriyo hÄ«nasa
samÄ• dhindriyÄ• dÄ«supi eseva nayo. iti sattÄ• naá¹ƒ indriyÄ• naá¹ƒ paraopare Ã±Ä• á¹‡

<638> __sabbaÃ±Ã±utÄ• Ã±Ä• á¹‡a_nti tihetukakÄ• mÄ• vacarakriyÄ• catukkaá¹ƒ gaheta

<641> akkhikÅ«á¹-ehi matthaluá¹…gena paricchinno antato.

<645> __bhÄ• vasambhavasaá¹‡á¹-hÄ• nÄ• _ti itthipumasambhavabhÅ«tavaá¹‡á¹‡Ä• yak

<647> ete dasa catusamuá¹-á¹-hÄ• nÄ• sambhÄ• rÄ• catÅ«hi paccayehi cattÄ• lÄ«sa bha

<652> __niviá¹-á¹-he_ti patiá¹-á¹-hite.

<658> __ubbiadhikÄ• naá¹ƒ_ pathavÄ«adhikÄ• naá¹ƒ.

660-2__._ __visese satÄ«_ti nissayabhÅ«tÄ• naá¹ƒ catunnaá¹ƒ visese sati, __sabbaso_ sa
visesaparikappanaá¹ƒ pahÄ• ya eva kammavisesena pasÄ• dÄ• naá¹ƒ visesatÄ• Ã±eyyÄ•

<663> __saddÄ«yatÄ«_ti uccÄ• rÄ«yate. __rasantÄ«_ti assÄ• denti.

<668> __parato_ti paá¹-hamakappato aparabhÄ• ge paá¹-isandhiyaá¹ƒ bhÄ• vadvayaá¹ƒ s
viÃ±Ã±eyyaá¹ƒ. __ "pavattepi samuá¹-á¹-hÄ• yÄ• " _tiÄ• dikaá¹ƒ soá¹‡akumÄ• rÄ• dayo sa

<672> __na taá¹ƒ byaÃ±janakÄ• raá¹‡a_nti taá¹ƒ indriyadvayaá¹ƒ byaÃ±janassa kÄ• raá¹‡
byaÃ±janassa.

<674> __ubbÄ• hana_nti \Be I 107/ nÄ«haraá¹‡aá¹ƒ.

676-7__._ annapÄ• nÄ• dikaá¹ƒ vatthu yaá¹ƒ kammajaá¹ƒ aggiá¹ƒ harati, __kevalaá¹ƒ_ eka
annapÄ• nÄ• dikaá¹ƒ vatthu jÄ«vitaá¹ƒ pana pÄ• letuá¹ƒ na ca sakkoti. ekato jÄ«vitaá¹ƒ pÄ•

__kÄ• yena_ rÅ«pakÄ• yena attano bhÄ• vaá¹ƒ viÃ±Ã±Ä• pentÄ• naá¹ƒ bhÄ• vo __kÄ• ya

kÄ• yaggahaá¹‡assa anucintanena __gahitÄ• ya_ vÄ• yodhÄ• tuvikÄ• rasaá¹…khÄ• tÄ• ya
paá¹‡á¸• itehi viÃ±Ã±Ä• yate. __itipi_ tasmÄ• kÄ• yaviÃ±Ã±atti.

<681> ekÄ• vajjanavÄ«thiyaá¹ƒ heá¹-á¹-hÄ• chahi cittehi vÄ• yodhÄ• tusamuá¹-á¹-hitaá¹ƒ

<684> __saha saddena vÄ• _ti saddena saheva.

690-1__._ __etÄ• saá¹ƒ_ pana lahutÄ• dÄ«naá¹ƒ tissannaá¹ƒ pavattiyaá¹ƒ nidassanaá¹ƒ ka
madditaá¹ƒ dhammaá¹ƒ mudutÄ• , dhantahemaá¹ƒ kammaÃ±Ã±atÄ• hoti. lahutÄ• dittayaá
sakkoti, Ä• hÄ• rÄ• dittayaá¹ƒyeva lahutÄ• dittayaá¹ƒ karoti yasmÄ• , tato taá¹ƒ tijaá¹ƒ nÄ• r

<693> __vuttamÄ• kÄ• ranÄ• nattÄ• _ti ettha Ä• kÄ• ranÄ• nattÄ• nÄ• ma Ä• cayÄ• kÄ• r
__veneyyÄ• naá¹ƒ vasena vÄ• _ti eke veneyyÄ• Ä• cayavasena jÄ• tirÅ«paá¹ƒ jÄ• nanti, e
jÄ• nanti. iti veneyyÄ• naá¹ƒ jÄ• nanavasena jÄ• tirÅ«paá¹ƒ dvidhÄ• vuttaá¹ƒ.

<694> __sabhÄ• vÄ• napagame_ attano sabhÄ• vassa anapagame sati.

__te_ \Be I 108/ middharÅ«pavÄ• dÄ• cariyÄ• paá¹-ikkhipitabbÄ• . kathaá¹ƒ? __addhÄ• n
nÄ«varaá¹‡Ä• tavÄ• _ti yo tvaá¹ƒ __addhÄ• _ ekantena __muni asi_ sambuddho asi nÄ«va
tuyhaá¹ƒ natthi, __iti_ vacane sace middhaá¹ƒ nÄ«varaá¹‡aá¹ƒ rÅ«pe paviá¹-á¹-haá¹ƒ siyÄ•
rÅ«pakÄ• yassa vijjamÄ• nattÄ• "natthi nÄ«varaá¹‡Ä• tavÄ• " ti vacanaá¹ƒ vattabbaá¹ƒ siy
thinamiddhanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena saha nÄ«varaá¹‡aÃ±ceva hoti, nÄ«vara
iti sampayuttavacanato sampayuttassa rÅ«passa abhÄ• vato tampi na vattabbaá¹ƒ siyÄ• . n
aÃ±Ã±amaÃ±Ã±apaccayÄ• ti attho. sace thinamiddhaá¹ƒ rÅ«paá¹ƒ siyÄ• , kathaá¹ƒ arÅ«pe
na siyÄ• ti attho. arÅ«pepi kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá
vacanena ca na middharÅ«paá¹ƒ siyÄ• , arÅ«pe kathaá¹ƒ siyÄ• ti attho. arÅ«pameva middh
paá¹-ikkhipitabbÄ• . arÅ«pepi etassa middhassa uppattiyÄ• sÄ• dhakavacanato niá¹-á¹-haá
avagantabbaá¹ƒ "arÅ«pa" nti viÃ±Ã±unÄ• .

705-6__._ __kammena vÄ«sati rÅ«pÄ• _ti aá¹-á¹-hindriyavatthuaá¹-á¹-hÄ• vinibbhogasanta
__cetasÄ• _ viÃ±Ã±attidvayasaddalahutÄ• dittayaavinibbhogasantatÅ«pacayÄ• kÄ• sÄ• ci
saddalahutÄ• dittayaavinibbhogasantatÅ«pacayÄ• kÄ• sÄ• utujÄ• . __Ä• hÄ• rato_
lahutÄ• dittayaavinibbhogasantatÅ«pacayÄ• kÄ• sÄ• Ä• hÄ• rajÄ• .

707-17__._ __jÄ• yeyyuá¹ƒ yadi tÄ• nipÄ«_ti tÄ• ni jaratÄ• aniccatÄ• rÅ«pÄ• yadi jÄ• yeyy
tesaá¹ƒ jaratÄ• aniccatÄ• bhedÄ• siyuá¹ƒ. __hi_ saccaá¹ƒ vacanaá¹ƒ pÄ• ko na paccati, b
yasmÄ• , tasmÄ• tesaá¹ƒ pÄ• kabhedÄ• siyunti, __taá¹ƒ_ vacanaá¹ƒ natthi. __etaá¹ƒ_ jara

__jÄ• tassa_ nipphannarÅ«passa pÄ• kabhedattÄ• na jÄ• yati. __siyÄ• kassaci buddhetth
jaratÄ• aniccatÄ• vinicchayÄ• dhikÄ• re __kassaci_ janassa __buddhi_ Ã±Ä• á¹‡aá¹ƒ yadi
vacanena "jÄ• ti \Be I 109/ jÄ• yatÄ«" ti vacanaá¹ƒ dÄ«pitaá¹ƒ yathÄ• , __evaá¹ƒ_ tathÄ• p
paribhijjatu, evaá¹ƒ buddhi siyÄ• . jÄ• ti na ceva jÄ• yate. __iti_ iminÄ• pakÄ• rena vibhÄ•
jÄ• yamÄ• nassa nipphannarÅ«passa nibbatti nÄ• ma pakÄ• sitÄ• . __tattha yassa siyÄ• ta
janassa buddhi siyÄ• . yesaá¹ƒ nipphannarÅ«padhammÄ• naá¹ƒ jÄ• ti atthi, __sÄ• _ jÄ• ti a
__tappaccayattavohÄ• raá¹ƒ_ tesaá¹ƒ nipphannarÅ«padhammÄ• naá¹ƒ paccayaá¹-á¹-hena
kammajÄ• dikaá¹ƒ vohÄ• raá¹ƒ labhateva yathÄ• , tathÄ• __tesaá¹ƒ_ nipphannarÅ«padhar
abhinibbattisammutiá¹ƒ nÄ• ma tappaccayattavohÄ• raá¹ƒ labhanti, iti buddhi siyÄ• . tassa j
vattabbaá¹ƒ - idaá¹ƒ santatÅ«pacayadvayaá¹ƒ kammÄ• disambhavaá¹ƒ hoti yathÄ• , evaá¹
kammÄ• disambhavavohÄ• raá¹ƒ kadÄ• cipi na labhanti. __hi_ saccaá¹ƒ vacanaá¹ƒ __kasm
kammÄ• dipaccayÄ• naá¹ƒ Ä• nubhÄ• vasaá¹…khÄ• te khaá¹‡uppÄ• de tesaá¹ƒ pÄ• kabhe
vuttappakÄ• rena khaá¹‡uppÄ• de jÄ• tiparamparÄ• bhÄ• vato sÄ• jÄ• ti labbhate, tasmÄ•
abhinibbattisammutiá¹ƒ paccayattavohÄ• raá¹ƒ labhati, itaraá¹ƒ jaratÄ• aniccatÄ• dvayaá¹ƒ
jaratÄ• aniccatÄ• dvayaá¹ƒ jiyyati iti bhijjati iti vÄ• na vattabbaá¹ƒ hoti. kasmÄ• ? kammÄ•
Ä• nubhÄ• vakkhaá¹‡e __tassa_ jaratÄ• aniccatÄ• dvayassa paccayÄ• naá¹ƒ abhÄ• vato.

718-23__._ __aniccaá¹ƒ saá¹…khataÃ±cetaá¹ƒ jarÄ• maraá¹‡aá¹ƒ_ aniccasaá¹…khÄ• taá¹
bhagavatÄ• vuttattÄ• jaratÄ• aniccatÄ• dvayaá¹ƒ jÄ• yati, evaá¹ƒ iti tvaá¹ƒ ce maÃ±Ã±asi,
evÄ• " ti vacanaá¹ƒ bhagavatÄ• na vattabbaá¹ƒ. __hi_ kasmÄ• kÄ• raá¹‡Ä• ? "aniccaá¹ƒ s
jarÄ• maraá¹‡amiccapÄ«" tivuttabhÄ• vÄ• dinÄ• Ä• kÄ• radesanÄ• pariyÄ• yena lesena bh
nipphannarÅ«padhammÄ• naá¹ƒ jarÄ• maraá¹‡asaá¹…khÄ• taá¹ƒ sabhÄ• vato jarÄ• maraá
\Be I 110/ cittajÄ• naá¹ƒ vikÄ• rattÄ• viÃ±Ã±attiyo "cittajÄ• " ti vuttÄ• viya, __tathÄ• _ evaá
vuttaá¹ƒ. __yadi evaá¹ƒ_ atthe sati __etaá¹ƒ_ ruppanalakkhaá¹‡attayaá¹ƒ ajÄ• tattÄ• ca __
sabbÄ• kÄ• rena khaá¹ƒpupphaá¹ƒva natthi, asaá¹…khataá¹ƒ nibbÄ• naá¹ƒ viya niccaá¹ƒvÄ
natthi niccanti idaá¹ƒ ubhayavacanaá¹ƒ no bhagavatÄ• vattabbaá¹ƒ. kasmÄ• ? nissayadhar
pavattito pathaviyÄ• dÄ«naá¹ƒ nissayÄ• naá¹ƒ __bhÄ• ve_ sati tassa lakkhaá¹‡attayassa bh
khaá¹ƒpupphaá¹ƒva taá¹ƒ lakkhaá¹‡attayaá¹ƒ na natthi, atthÄ«ti attho. pathavÄ«Ä• dÄ«naá
lakkhaá¹‡attayaá¹ƒ na ca labbhati yasmÄ• , tasmÄ• nibbÄ• naá¹ƒ viya, tathÄ• niccaá¹ƒ na

724-5__._ paricchedÄ• dayo __anipphannÄ• . tesameva ca rÅ«pÄ• naá¹ƒ_ tesameva nipph
vikÄ• rattÄ• __nipphannÄ• ceva saá¹…khatÄ• _ sesavasena vuttÄ• naá¹ƒ pabhedakatoti c
uttÄ• natthameva.

<767> á¹• 21 __gantuá¹ƒ panicche piá¹-akebhidhamme, _

__yo dhammasenÄ• patinÄ• samattaá¹ƒ. _

__hitatthinÄ• tena ca bhikkhunÄ• yaá¹ƒ, _

__sakkacca sammÄ• pana sikkhitabbo ||_

yo bhikkhu abhidhamme piá¹-ake dhammasenÄ• patinÄ• samattaá¹ƒ sabhÄ• vaá¹ƒ gantuá
tena ca bhikkhunÄ• hitatthinÄ• sakkaccaá¹ƒ Ä• darena sammÄ• tÄ«raá¹‡acintanasajjhÄ•
abhidhammÄ• vatÄ• ro sikkhitabbo.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

rÅ«pavibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamo paricchedo.

11. ekÄ• dasamo paricchedo

nibbÄ• naniddesavaá¹‡á¹‡anÄ•

<769> __bhavÄ• bhavaá¹ƒ_ \Be I 111/ __vinanato_ti khuddakaá¹ƒ, mahantaá¹ƒ bhavaá¹ƒ s
__sabbÅ«padhipaá¹-inissaggo_ti sabbehi saá¹…khÄ• rÅ«padhikilesÅ«padhikhandhÅ«padh
__accutirasaá¹ƒ_ acutisampattikaá¹ƒ. __nibbÄ• naá¹ƒ puá¹-á¹-henÄ• _ti sugatena nibbÄ• na
sÄ• riputtattherena. __ubhinnaá¹ƒ suttÄ• na_nti dhammasenÄ• pativuttÄ• naá¹ƒ dvinnaá¹ƒ s
__khayassa upanissayattÄ• _ti khayassa balavakÄ• raá¹‡attÄ• . puthÅ«naá¹ƒ dhammÄ• na
rÄ• gÄ• dikkhayamattaá¹ƒ nibbÄ• naá¹ƒ bhaveyya. sabbe bÄ• laputhujjanÄ• samadhigatan
bhaveyya. __kiÃ±ca bhiyyo_ kiá¹ƒ uttari kÄ• raá¹‡aÃ±ca atthÄ«ti attho. rÄ• gÄ• dÄ«naá¹ƒ s
saá¹…khatÄ• naá¹ƒ nibbÄ• naá¹ƒ saá¹…khatalakkhaá¹‡aá¹ƒ bhaveyya. __kiá¹ƒ panetthÄ• _
khaá¹‡e tvaá¹ƒ vadesi. __khÄ«á¹‡esvevÄ• _ti bhavÄ• dÄ«su khÄ«á¹‡esu eva. __niruttaro_t

<771> __assaddho_ti bÄ• hirasaddhÄ• ya virahito. __vantÄ• so_ti vantÄ• vamitÄ• Ä• sÄ•

__nissaraá¹‡iyÄ• _ti nissaraá¹‡e niyuttÄ• . __yadidaá¹ƒ nekkhammaá¹ƒ_ yaá¹ƒ idaá¹ƒ kÄ•
nissaraá¹‡aá¹ƒ nirodho, __tassa_ kiÃ±cibhÅ«tassa saá¹…khatassa paá¹-iccasamuppannad
nissaraá¹‡anti, __evaá¹ƒ_ iminÄ• pakÄ• rena vuttassa __tassa_ nissaraá¹‡anÄ• makassa
nissaraá¹‡anÄ• makÄ• naá¹ƒ paá¹-hamajjhÄ• naÄ• kÄ• sÄ• naÃ±cÄ• yatanÄ• nampi abhÄ•
atthi nibbÄ• naá¹ƒ. __uppÄ• dÄ• dÄ«na_nti uppÄ• daá¹-á¹-hitibhaá¹…gÄ• naá¹ƒ. __papaÃ±
taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ abhÄ• vato.

<772> __apalokita_nti adassanadhammaá¹ƒ.

<774> __abyÄ• pajjha_nti nidukkhaá¹ƒ. __akkhara_nti akharaá¹ƒ.

<777> saddhÄ• buddhikaraá¹ƒ \Be I 112/ __tathÄ• gatamate_ jinavacane sammohaviddha
__paÃ±Ã±Ä• sambhavaá¹ƒ_ paÃ±Ã±Ä• kÄ• raá¹‡aá¹ƒ sampasÄ• danakaraá¹ƒ. __atthabya
atthabyaÃ±janasÄ• ravantaá¹ƒ sumadhuraá¹ƒ __sÄ• raÃ±Ã±u_ jinasÄ• sanasÄ• raÃ±Ã±Å«
__imaá¹ƒ_ evaá¹ƒ vuttappakÄ• raá¹ƒ abhidhammÄ• vatÄ• raá¹ƒ yo jÄ• nÄ• ti, so jano gamb
nipuá¹‡aÃ±Ä• á¹‡agocare abhidhammapiá¹-ake padaá¹ƒ __niá¹-á¹-haá¹ƒ_ uttamasanniá¹-á
pÄ• puá¹‡Ä• ti.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

nibbÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamo paricchedo.

12. dvÄ• dasamo paricchedo

paÃ±Ã±attiniddesavaá¹‡á¹‡anÄ•

saá¹…khÄ• yatÄ«ti __saá¹…khÄ• , _ kathÄ«yatÄ«ti attho. __kinti_ kiá¹ƒ iti kathÄ«yati. "aha
kathÄ«yati.

__tajjÄ• paÃ±Ã±attÄ«_ti tassa cakkhusotÄ• dikassa anurÅ«pavasena jÄ• tÄ• paÃ±Ã±attÄ«

__ekassavÄ• _ti ekassa nÄ• madhammassa "accho" ti __nÄ• maá¹ƒ_ gahetvÄ• __bahÅ«
ti __nÄ• maá¹ƒ_ gahetvÄ• . __samÅ«hamevÄ• _ti nÄ• madhammÄ• naá¹ƒ samÅ«haá¹ƒ ev

gahito pubbe saá¹…keto etenÄ• ti __gahitapubbasaá¹…ketaá¹ƒ_. kiá¹ƒ taá¹ƒ?
__manodvÄ• rÄ• vajjanajavanaviÃ±Ã±Ä• á¹‡aá¹ƒ_. tena gahitÄ• ya paÃ±Ã±attiyÄ• __viÃ±
"kammajÄ• " ti kathÄ«yati.

itthÄ« \Be I 113/ ca puriso ca itthipurisÄ• , te Ä• dayo yesaá¹ƒ te __itthipurisÄ• dayo, _ tesa

<778> __tatiyÄ• koá¹-Ä«_ti tatiyo koá¹-á¹-hÄ• so.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

paÃ±Ã±attiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamo paricchedo.

13. terasamo paricchedo

kÄ• rakapaá¹-ivedhavaá¹‡á¹‡anÄ•

__vedakassÄ• _ti sukhadukkhavedakassa. __tadÄ• yattavuttÄ«na_nti tesaá¹ƒ Ä• yattÄ• pa
vipÄ• kÄ• naá¹ƒ te tadÄ• yattavuttino, tesaá¹ƒ. __atra_ imasmiá¹ƒ á¹-hÄ• ne Ä• cariyena pa
__kutoyaá¹ƒ tava tatthÄ• nurodho_ti tattha tasmiá¹ƒ aÃ±Ã±assa attakÄ• rakassa abhÄ• vep
attano bhÄ• vepi ayaá¹ƒ tava anurodho anunayo kuto kena kÄ• raá¹‡ena __idha_ imasmiá¹
kusalÄ• dÄ«naá¹ƒ atthibhÄ• ve kammavirodho kuto kena kÄ• raá¹‡ena. __athÄ• pÄ«_ti apa
__ettha_ etissaá¹ƒ codanÄ• yaá¹ƒ __kiÃ±ci_ vattabbaá¹ƒ atthi, avasiá¹-á¹-haá¹ƒ tÄ• va brÅ«
codanÄ• . __tassÄ• _ti attano. __kÄ• rakavedakattÄ• bhÄ• vo_ti kÄ• rakavedakattassa abh

__atha na bhavatÄ«_ti attano anÄ• se cetanÄ• pi anÄ• so yadi na bhavati. __paá¹-iÃ±Ã±Ä•
anaÃ±Ã±o attÄ• " ti paá¹-iÃ±Ã±Ä• hÄ«nÄ• . __vuttappakÄ• rato_ti "attano anÄ• se cetanÄ•
vuttappakÄ• rato \Be I 114/. __viparÄ«ta_nti "attano anÄ• se cetanÄ• ya anÄ• so" iti viparÄ«
__attÄ• nassatu, cetanÄ• tiá¹-á¹-hatu, atha pana evaá¹ƒ na bhavatÄ«_ti attÄ• nassatu, ce
evaá¹ƒ gahaá¹‡aá¹ƒ pana na bhavati. anaÃ±Ã±attapakkhaá¹ƒ __pariccaja_ pariccajÄ• hi "c
ti. paá¹-iÃ±Ã±Ä• hÄ«nÄ• yassa so __paá¹-iÃ±Ã±Ä• hÄ«no_.

__ubhinnaá¹ƒ_ cetanattÄ• naá¹ƒ __ekadesatÄ• _ ekadesabhÄ• vo natthi. __evaÃ±ca satÄ«
ekadesassa abhÄ• ve sati ko doso iti tvaá¹ƒ ce vadeyyÄ• si. __yaá¹ƒ pana tayÄ• vuttaá¹ƒ y
rÅ«parasagandhÄ• dÄ«naá¹ƒ ekadese vattamÄ• nÄ• nampi lakkhaá¹‡ato aÃ±Ã±atta_nti ya
vuttaá¹ƒ, __taá¹ƒ_ vacanaá¹ƒ __ayuttaá¹ƒ, _ nÄ• nurÅ«panti attho. __tava paá¹-iÃ±Ã±Ä• h
vattamÄ• nÄ• naá¹ƒ cetanattÄ• naá¹ƒ lakkhaá¹‡ato aÃ±Ã±atta" nti paá¹-iÃ±Ã±Ä• hÄ«nÄ• .

__evaÃ±ca satÄ«_ti etaá¹ƒ cetanÄ• ya aÃ±Ã±abhÄ• ve sati ko doso iti ce bhavaá¹ƒ vadeyy
vacanaá¹ƒ, __pubbe vuttadosato_ti "pÄ• kÄ• ratarupÄ• sÄ• á¹‡atiá¹‡asadiso siyÄ• " ti pubb

<780> __atthi sattopapÄ• tiko_ti opapÄ• tikÄ• sattÄ• atthi.

<781> __bhÄ• rÄ• dÄ• na_nti bhÄ• raggahaá¹‡aá¹ƒ. __bhÄ• ranikkhepana_nti bhÄ• roropa

<783> ekassa puggalassa __aá¹-á¹-hisaÃ±cayo_ aá¹-á¹-hisamÅ«ho ekena kappena pabba

<785> bho __mÄ• ra_, tvaá¹ƒ satto iti paccesi, kaá¹ƒ saddahasi, "satto" ti gahaá¹‡aá¹ƒ __te
diá¹-á¹-higataá¹ƒ, suddhasaá¹…khÄ• rapuÃ±jo ayaá¹ƒ, __idha_ loke satto na upalabbhati.

<787> __yo_ \Be I 115/ bhikkhu imaá¹ƒ ganthaá¹ƒ accantaá¹ƒ satatampi cinteti, __tassa_ b
paÃ±Ã±Ä• __vepulaá¹ƒ_ vipulabhÄ• vaá¹ƒ gacchati.

<788> yo bhikkhu __imaá¹ƒ_ abhidhammÄ• vatÄ• raá¹ƒ __atimatikaraá¹ƒ_ uttamaá¹ƒ abhi
__vimativinÄ• sakaraá¹ƒ_ kaá¹…khacchedakaraá¹ƒ __piyakkaraá¹ƒ_ pemakaraá¹ƒ sadÄ• p
bhikkhuno mati __idha_ sÄ• sane á¹-hite __vikasati_ paá¹-iphullati.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

kÄ• rakapaá¹-ivedhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

terasamo paricchedo.

14. cuddasamo paricchedo

rÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ•

789-93__._ __hitÄ• naya_nti hitÄ• vahaá¹ƒ. __mÄ• nasaÃ±ca sugata_nti suá¹-á¹-hu pavatta
atthavaá¹‡á¹‡anÄ• etassÄ• ti __madhuratthavaá¹‡á¹‡anaá¹ƒ. uttaraá¹ƒ tu manussÄ• naá¹ƒ
Ã±Ä• á¹‡adassana_nti manussÄ• naá¹ƒ lokiyadhammato uttaribhÅ«taÃ±Ä• á¹‡adassanalok
__saá¹…kassarasamÄ• cÄ• re_ti saá¹…kÄ• ya kaá¹…khÄ• ya saritabbasamÄ• cÄ• re. acch
akammÄ• saá¹ƒ. __atthakÄ• menÄ• _ti attano hitakÄ• mena.

<797> __duvidhalakkhaá¹‡aá¹ƒ_ cÄ• rittavÄ• rittalakkhaá¹‡aá¹ƒ.

<805> __tesaá¹ƒ_ caritÄ• naá¹ƒ vomissakanayÄ• .

<807> n__savaá¹‡á¹‡akasiá¹‡Ä• _ti nÄ«lapÄ«taodÄ• talohitavaá¹‡á¹‡akasiá¹‡Ä• .

<808> taá¹ƒ \Be I 116/ ekakaá¹ƒ __Ä• nÄ• pÄ• naá¹ƒ_ assÄ• sapassÄ• so.

809-10__._ __maraá¹‡Å«pasamÄ• yuttÄ• satÄ«_ti maraá¹‡Ä• nussati upasamÄ• nussati. _
Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• . __dhÄ• tuvavatthÄ• na_nti catudhÄ• tuvavatthÄ• naá¹ƒ.

811-2__._ __anukÅ«lÄ• ime sabba-caritÄ• nanti vaá¹‡á¹‡itÄ• _ti yaá¹ƒ kammaá¹-á¹-hÄ• na

anukÅ«laá¹ƒ, tameva paÃ±Ã±Ä• caritassa anukÅ«lanti adhippÄ• yo. __idaá¹ƒ sabbaá¹ƒ par
__ekantavipaccanÄ«kabhÄ• vato_ ekantapaá¹-ipakkhabhÄ• vato atisappÄ• yato vuttaá¹ƒ, it

<835> __vipassanÄ• bhavasampatti-sukhÄ• naá¹ƒ paccayÄ• siyuá¹ƒ_ vipassanÄ• sampat
bhavasampattisukhÄ• naá¹ƒ paccayÄ• siyuá¹ƒ.

<838> __sammaá¹-á¹-hÄ• naá¹ƒ manobhuno_ti manobhuhadayo tassa hadayassa samma

<844> pattukÄ• mena dhÄ«matÄ• kasiá¹‡aá¹ƒ kattabbaá¹ƒ.

<845> __saá¹ƒhÄ• rima_nti ito cito ca haritabbakasiá¹‡aá¹ƒ. __tatraá¹-á¹-haka_nti tasmiá¹ƒ
ito cito ca anÄ• haritabbaá¹ƒ kasiá¹‡aá¹ƒ.

<849> __vivaá¹-á¹-aá¹ƒ pana micchatÄ• _ti nibbÄ• naá¹ƒ icchantena vidatthicaturaá¹…gula
kÄ• tuá¹ƒ __taá¹ƒ_ kasiá¹‡aá¹ƒ vaá¹-á¹-ati.

851-2__._ __hatthapÄ• sappamÄ• á¹‡asmiá¹ƒ, tamhÄ• kasiá¹‡amaá¹‡á¸• alÄ• _ti tato kasi
hatthapÄ• sappamÄ• á¹‡asmiá¹ƒ padese vidatthicaturaá¹…gule ucce. __parimukhaá¹ƒ sati_
kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ.

853-4__._ __nekkhamma_nti jhÄ• naá¹ƒ. khemato __daá¹-á¹-huá¹ƒ_ disvÄ• ahaá¹ƒ imÄ• y
ekantena __pavivekasukhassa_ nibbÄ• nasukhassa bhÄ• gÄ« __assaá¹ƒ_ bhaveyyaá¹ƒ.

<856> so \Be I 117/ kasiá¹‡assa vaá¹‡á¹‡o tena yoginÄ• na pekkhitabbo, kasiá¹‡assa lak
pekkhitabbaá¹ƒ ussadassa vasena vaá¹‡á¹‡aá¹ƒ amuÃ±citvÄ• .

<860> __evaá¹ƒ_ iminÄ• vuttappakÄ• rena __ekaggacetaso_ ekaggacittassa yogino nimÄ
__yathÄ• _ yena pakÄ• rena kammaá¹-á¹-hÄ• naá¹ƒ hoti ummÄ«lite kÄ• lepi, __tathÄ• _ ter
kammaá¹-á¹-hÄ• naá¹ƒ Ä• pÄ• thaá¹ƒ __yÄ• ti ce_ yadi Ä• gacchati, uggahameva uggahan

<864> pÄ• dÄ• naá¹ƒ dhovane papaÃ±caparihÄ• ratthaá¹ƒ. __ekatalikÄ• _ti ekatalamattÄ•

<865> __taá¹ƒ_ saá¹ƒhÄ• rimaá¹ƒ kasiá¹‡amÄ• dÄ• ya.

<866> __samannÄ• haritabba_nti kammaá¹-á¹-hÄ• naá¹ƒ sumanena Ä• haritabbaá¹ƒ, man
__takkÄ• haá¹-a_nti vitakkena Ä• haá¹-aá¹ƒ phusitaá¹ƒ __kare_ kareyya.

<868> __ta_nti taá¹ƒ nimittaá¹ƒ.

871-4__._ __imassÄ• _ti paá¹-ibhÄ• ganimittassa. __purimassÄ• _ti uggahanimittassa. ko p
thavikÄ• nÄ«haritaá¹ƒ Ä• dÄ• samaá¹‡á¸• alaá¹ƒ majjitaá¹ƒ viya. toyade kÄ• á¸·ameghe se
taá¹ƒ uggahanimittaá¹ƒ padÄ• letvÄ• va __niggataá¹ƒ_ paá¹-ibhÄ• ganimittaá¹ƒ. __tato_ ug
taá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ. saá¹‡á¹-hÄ• navantaÃ±ca vaá¹‡á¹‡avantaÃ±ca na ca upaá¹-
__paÃ±Ã±aja_nti paÃ±Ã±Ä• ya jÄ• taá¹ƒ.

877-8__._ __upacÄ• rakkhaá¹‡e tassÄ• _ti tassa samÄ• dhino upacÄ• rakkhaá¹‡e. nÄ«vara
paá¹-ilÄ• bhakkhaá¹‡e pana __aá¹…gÄ• naá¹ƒ_ vitakkÄ• dÄ«naá¹ƒ pÄ• tubhÄ• vena iti dvÄ

<879> __dvinnaá¹ƒ_ \Be I 118/ __samÄ• dhÄ«na_nti upacÄ• rappanÄ• samÄ• dhÄ«naá¹ƒ.

<882> cakkavattiyagabbhova ratanaá¹ƒ viya assa anena sudullabhaá¹ƒ.

<884> __aya_nti paá¹-isandhisanthÄ• ro.

891-2__._ __samataá¹ƒ vÄ«riyassevÄ• _ti vÄ«riyasamabhÄ• vaá¹ƒ. __layaá¹ƒ_ lÄ«nabhÄ•
gacchantaá¹ƒ mÄ• nasaá¹ƒ Ä• vajjanacittaá¹ƒ.

895-9__._ bhavaá¹…gaá¹ƒ pana pacchijja ucchinditvÄ• tadeva pathavÄ«kasiá¹‡aá¹ƒ Ä• ram
manodvÄ• ramhi jÄ• yati. __tato_ti Ä• vajjanato __tatrevÄ• rammaá¹‡e_ tasmiá¹ƒ pathavÄ«
Ä• rammaá¹‡e __tassa_ yogino javanÄ• ni cattÄ• ri vÄ• paÃ±ca vÄ• jÄ• yante. avasÄ• ne
rÅ«pÄ• vacarikaá¹ƒ hoti, tasmiá¹ƒ rÅ«pÄ• vacarike vitakkÄ• dayo aá¹…gÄ• . __aÃ±Ã±ehi_
aÃ±Ã±ehi vitakkÄ• dÄ«hi balavatarÄ• honti. __tÄ• ni_ appanÄ• bhÄ• vaá¹ƒ appattÄ• ni app
__parikammopacÄ• rato_ parikammabhÄ• vato parikammÄ• nÄ«ti vuccante, upacÄ• rabhÄ
tÄ• ni javanÄ• ni appanÄ• yÄ• nulomattÄ• anulomÄ• ni eva ca vuccanti. __ettha_ anuloma
javanaá¹ƒ, taá¹ƒ gotrabhÅ«ti pavuccati.

<901> __gotrabhu diá¹-á¹-ha_nti gotrabhu nÄ• ma uddiá¹-á¹-haá¹ƒ.

904-5__._ __purimehi_ javanehi yaá¹ƒ Ä• sevanaá¹ƒ, taá¹ƒ balavapaccayaá¹ƒ __laddhÄ• _
javanaá¹ƒ, sattamaá¹ƒ vÄ• javanaá¹ƒ appeti. __iti_ vacanaá¹ƒ pavuccati, __ettha_ vÄ• de _
__Ä• bhidhammiko_ Ä• cariyo Ä• ha. chinnataá¹-e mukhaá¹ƒ yassa __chinnataá¹-amukho_

<908> paccavekkhaá¹‡Ä• \Be I 119/ hetu yassa Ä• vajjanassÄ• ti __paccavekkhaá¹‡ahetu

911-2__._ kÄ• macchandassa nÄ• nÄ• visaye paluddhassa. cetaso ekasmiá¹ƒ visaye samÄ

<915> sayaÃ±ca atisantato sukhaá¹ƒ avÅ«pasantasabhÄ• vassa uddhaccakukkuccadvaya

<917> __paÃ±caá¹…gavippayutta_nti paÃ±canÄ«varaá¹‡avippayuttaá¹ƒ. __paÃ±caá¹…ga
yuttaá¹ƒ.

920-1__._ __vepulla_nti kammaá¹-á¹-hÄ• nassa vipulabhÄ• vaá¹ƒ. taÃ±ca paá¹-ibhÄ• ganin
vicÄ• retvÄ• vaá¸• á¸• hetuá¹ƒ vaá¹-á¹-ati.

928-31__._ __pamÄ• dayogino_ti pamÄ• davasena yogisampannassa kÄ• masahagatÄ• s
caranti, tassa yogino taá¹ƒ jhÄ• naá¹ƒ hÄ• nabhÄ• giyaá¹ƒ hoti. __sati santiá¹-á¹-hate tasmi
tadanudhammatÄ• _ tasmiá¹ƒ paá¹-hamajjhÄ• ne tadanudhammatÄ• tassa paá¹-hamajjhÄ•
santÄ• saá¹ƒvijjamÄ• nÄ• santiá¹-á¹-hate santiá¹-á¹-hati, taá¹ƒ jhÄ• naá¹ƒ mandassa yogin
hoti, á¹-hitiá¹ƒ bhajati. visesabhÄ• giyaá¹ƒ hoti, visesaá¹ƒ dutiyÄ• dibhÄ• vanaá¹ƒ pÄ• puá¹‡
__nibbidÄ• saá¹ƒyutÄ• saÃ±Ã±Ä• , manakkÄ• rÄ• _ti nibbidÄ• vipassanÄ• saá¹ƒyuttÄ• sa
__nibbedhabhÄ• giya_nti lokuttarabhÄ• giyaá¹ƒ, lokuttaramaggabhÄ• giyanti attho.

<933> ayaá¹ƒ samÄ• patti __Ä• sannÄ• kusalÄ• rayo_ Ä• sannÄ• kusalÄ• rikÄ• yasmÄ• t
tasmÄ• kÄ• raá¹‡Ä• ayaá¹ƒ samÄ• patti aá¹…gadubbalÄ• .

<935> __nikanti_nti taá¹‡haá¹ƒ. __pariyÄ• dÄ• yÄ• _ti sosÄ• petvÄ• .

<936> __vidhinÄ• _ti \Be I 120/ pubbe vuttavidhinÄ• . __satassÄ• _ti satisampannassa.

<938> __nimittaá¹ƒ tu tadeva cÄ• _ti tameva paá¹-hamanimittaá¹ƒ "pathavÄ« pathavÄ«" iti
karontassa.

<943> __sampasÄ• dana_nti saddhÄ• . __majjhatta_nti tatramajjhattatÄ• .

<944> __duvaá¹…gahÄ«na_nti vitakkavicÄ• rahÄ«naá¹ƒ.

<948> pÄ«ti nÄ• ma __cetaso_ cittassa __uppilÄ• panaá¹ƒ_ uppilÄ• pitattaá¹ƒ __yato_ yas

961-2__._ __Ä• sannapÄ«tidosÄ• _ti pÄ«tiyeva dosÄ• . __ettha_ etasmiá¹ƒ tatiyajjhÄ• ne _
__sukhaá¹ƒ iti_ evaá¹ƒ sukhaá¹ƒ cetaso __Ä• bhogo_ manasikÄ• ro. __evaá¹ƒ_ iminÄ• pal
__ayaá¹ƒ_ samÄ• patti aá¹…gadubbalÄ• hoti.

974-5__._ sukhaá¹ƒ upekkhÄ• ya Ä• sevanaá¹ƒ pana na hoti yasmÄ• upekkhÄ• ya Ä• seva
upekkhÄ• sahagatÄ• ni javanÄ• ni javanti, tasmÄ• catutthajjhÄ• naá¹ƒ upekkhÄ• sahagata

<976> dutiyajjhÄ• naá¹ƒ __dvidhÄ• _ dvÄ«hi koá¹-á¹-hÄ• sehi á¹-hitaá¹ƒ.

<979> __ayaá¹ƒ_ abhidhammÄ• vatÄ• ro sumadhuravarataravacano kaá¹ƒ nu janaá¹ƒ nev
buddhippacÄ• ro yassa so __atinisitavisadabuddhippacÄ• ro, _ so tena janena vedanÄ«yo j

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

rÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cuddasamo paricchedo.

15. pannarasamo paricchedo

arÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ•

982-3__._ __rÅ«pe_ \Be I 121/ __kho vijjamÄ• nasmi_nti rÅ«pakÄ• ye vijjamÄ• ne __daá¹‡
daá¹‡á¸• aggahaá¹‡Ä• dayo. iti __rÅ«pe_ rÅ«pakÄ• ye Ä• dÄ«navaá¹ƒ disvÄ• .

<984> __sÅ«karÄ• bhihatova sÄ• _ti sÅ«karaá¹ƒ anubandhito sÄ• sunakho viya.

<985> __vasÄ«_ti yogÄ«.

988-990__._ __phuá¹-á¹-hokÄ• saÃ±ca tena ta_nti tena cittena phuá¹-á¹-haá¹ƒ tamokÄ• saá
ca manasÄ• karonto eva ugghÄ• á¹-eti. __iti_ vacanaá¹ƒ vuccate, ayamaÃ±Ã±o nayo, "Ä• l
taá¹ƒ kasiá¹‡aá¹ƒ na saá¹ƒvelleti.

<998> rÅ«pÄ• vacarajjhÄ• nameva paccatthikaá¹ƒ __rÅ«pÄ• vacarajjhÄ• napaccatthikaá¹ƒ

<1004> __Ä• kÄ• saphuá¹-aviÃ±Ã±Ä• á¹‡e_ti phuá¹-ameva viÃ±Ã±Ä• á¹‡aá¹ƒ phuá¹-aviÃ±
Ä• kÄ• sÄ• rammaá¹‡e phuá¹-aviÃ±Ã±Ä• á¹‡e.

1005-6__._ ayaá¹ƒ Ä• kÄ• so ananto iti evaá¹ƒ taá¹ƒ Ä• kÄ• sameva pharitvÄ• pavattaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ __iti_ vacanaá¹ƒ vuccate. viÃ±Ã±Ä• á¹‡aá¹ƒ anantaá¹ƒ nÄ• ma na h
"viÃ±Ã±Ä• á¹‡aá¹ƒ ananta" nti vuccate, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ manakkÄ• ravasena api an

<1010> paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa abhÄ• vo __tassa eva_ paá¹-hamÄ• ruppass

<1013> __sati_ \Be I 122/ __tiá¹-á¹-hati bhiyyo_ balavÄ• sati tiá¹-á¹-hati.

<1015> abhÄ• vake natthibhÄ• ve.

1017-8__._ __dutiyÄ• ruppacakkhunÄ• _ti cakkhunÄ• dutiyÄ• ruppaá¹ƒ __ "natthi natthÄ«"
parikammavasena manakkÄ• re. __tassÄ• pagamamattaÃ±ca_ tassa paá¹-hamÄ• ruppassa

<1029> yÄ• nÄ• ma ayaá¹ƒ samÄ• patti abhÄ• vamattampi gocaraá¹ƒ katvÄ• á¹-hassati, a
ekantena aho santÄ• ti padissati.

<1033> yÄ• ya saÃ±Ã±Ä• ya nevasaÃ±Ã±Ä«, nÄ• saÃ±Ã±Ä« ca hoti, __kevalaá¹ƒ_ ekante
na hoti.

1035-7__._ paá¹-usaÃ±Ã±Ä• ya kiccassa neva karaá¹‡ato __ayaá¹ƒ_ samÄ• patti "nevasaÃ
catutthaÄ• ruppato sambhavÄ• pavattÄ• tejodhÄ• tu sukhodake dahanakiccaá¹ƒ kÄ• tuá¹ƒ
saá¹…khÄ• radhammÄ• naá¹ƒ avasesattÄ• .

<1040> pÄ• sÄ• datalaÃ±ca sÄ• á¹-ikÄ• ca.

<1041> yo pana bhikkhu __imaá¹ƒ_ rÅ«pÄ• rÅ«pajjhÄ• nasamÄ• pattividhÄ• naá¹ƒ sÄ• rat
rÅ«pÄ• rÅ«pajjhÄ• nasamÄ• pattipurekkho sekkho __bhavaá¹ƒ_ kÄ• mabhavaá¹ƒ __abhibh
rÅ«pÄ• rÅ«paá¹ƒ __yÄ• ti_ pÄ• puá¹‡Ä• ti.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

arÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pannarasamo paricchedo.

16. soá¸·asamo paricchedo

abhiÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ•

<1045> __satÄ• _ti \Be I 123/ satisampannena. __anuyoga_nti vÄ«riyaá¹ƒ.

<1047> yogÄ• vacarabhikkhunÄ• nibbattitÄ• su abhiÃ±Ã±Ä• su __assa_ yogÄ• vacarassa
__niá¹-á¹-haá¹ƒ_ pariyosÄ• naá¹ƒ gatÄ• siyÄ• .

<1050> __dante_ti dante á¹-hite. __acale_ti acale á¹-hite.

1052-4__._ abhiÃ±Ã±Ä• ya pÄ• dakaá¹ƒ kÄ• raá¹‡aá¹ƒ __abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ_ yogÄ
__yadi_ sace icchati, abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• __tato_ abhiÃ±
__vuá¹-á¹-hÄ• ya_ vuá¹-á¹-hahitvÄ• "sataá¹ƒ homi, sataá¹ƒ homi" iti evaá¹ƒ kÄ• mÄ• vacara
katvÄ• abhiÃ±Ã±Ä• ya pÄ• dakaá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ jhÄ• naá¹ƒ __punÄ• dhiá¹-á¹-hÄ
jhÄ• nato vuá¹-á¹-hÄ• ya puna adhiá¹-á¹-hÄ• ti, sahÄ• dhiá¹-á¹-hÄ• nena cetasÄ• adhiá¹-á¹
catutthajjhÄ• nacittena saha so yogÄ« sataá¹ƒ hoti. iddhividhaÃ±Ä• á¹‡aá¹ƒ.

1067-8__._ __eso adhigatÄ• bhiÃ±Ã±o_ yogÄ« __pÄ• dakÄ• rammaá¹‡ena_ catutthajjhÄ•
paá¹-ibhÄ• ganimittasaá¹…khÄ• tena Ä• rammaá¹‡ena phuá¹-á¹-he okÄ• se gate pavatte pa
dibbasotaÃ±Ä• á¹‡aá¹ƒ.

<1069> parassa cittaá¹ƒ pariyatiparicchijjatÄ«ti cetopariyaá¹ƒ, tameva mÄ• nasaá¹ƒ __ceto

<1070> __hadayaá¹ƒ pana nissÄ• yÄ• _ti hadayavatthuá¹ƒ nissÄ• ya pavattamÄ• nalohitaa
ruhiranti attho.

<1075> __kÄ• mÄ• vacaracittaÃ±cÄ• ti_ \Be I 124/ kÄ• mÄ• vacarasattÄ• naá¹ƒ kÄ• mÄ• v
rÅ«pabhavÄ• rÅ«pabhavesu sattÄ• naá¹ƒ mÄ• nasaÃ±ca. kiá¹ƒ bhÅ«taá¹ƒ? sarÄ• gÄ• dipp
cetopariyaÃ±Ä• á¹‡aá¹ƒ jÄ• nÄ• ti. cetopariyaÃ±Ä• á¹‡aá¹ƒ.

1077-82__._ __nisajjÄ• sabbapacchimÄ• _ti sabbesaá¹ƒ iriyÄ• pathÄ• naá¹ƒ pacchÄ• jÄ•
Ä• vajjitabbÄ• . __tato pabhuti_ tato sabbapacchimato nisajjÄ• to pabhuti taá¹ƒ sabbaá¹ƒ pa
Ä• diá¹ƒ katvÄ• __paá¹-ilomakkamÄ• _ paá¹-ilomakkamena __sabbaá¹ƒ_ attanÄ• kataá¹ƒ
bhave __yÄ• va_ yattakaá¹ƒ kÄ• laá¹ƒ __sandhi_ paá¹-isandhi hoti, __tÄ• va_ tattakaá¹ƒ kÄ
kiriyaá¹ƒ tena bhikkhunÄ• Ä• vajjitabbaá¹ƒ. purimasmiá¹ƒ bhavepi cutikkhaá¹‡epi nibbattaá
sÄ• dhukaá¹ƒ Ä• vajjitabbaá¹ƒ. cutikkhaá¹‡e nibbatte tasmiá¹ƒ nÄ• marÅ«pe evaá¹ƒ bhikkhu
__tadeva_ tameva nÄ• marÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cutikkhaá¹‡e manodvÄ• re _
manodvÄ• rÄ• vajjanacittaá¹ƒ uppajjati. pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ.

1086-96__._ abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ kasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ abhinÄ«hÄ• ra
kasiá¹‡esu katapuÃ±Ã±ehi. __tasmÄ• tamitaraá¹ƒ vÄ• pÄ«_ti Ä• lokakasiá¹‡aá¹ƒ vÄ• itara
yathÄ• kkamaá¹ƒ uppÄ• detvÄ• upacÄ• rabhÅ«miyaá¹ƒyeva á¹-hatvÄ• __taá¹ƒ_ Ä• lokaka
appanaá¹ƒ paá¹‡á¸• ito na uppÄ• deyya, sace uppÄ• deti, __taá¹ƒ_ Ä• lokakasiá¹‡aá¹ƒ __p
pÄ• dakajjhÄ• nassa Ä• rammaá¹‡aá¹ƒ hoti. vaá¸• á¸• hitassa jhÄ• nassa antogadhaá¹ƒ rÅ«
passitabbaá¹ƒ __bhave_ bhaveyya. taá¹ƒ rÅ«paá¹ƒ __passato_ passantassa __tassa_ yogi
atikkamati, __tÄ• vade_ tasmiá¹ƒyeva khaá¹‡e Ä• lokopi __tassa_ yogino Ä• lokopi khippaá

__tasmiá¹ƒ_ Ä• loke antarahite \Be I 125/ __rÅ«pagataá¹ƒ_ rÅ«paá¹ƒ na dissati. divasampi
rÅ«padassanaá¹ƒ hoti.

1100-1__._ __taá¹ƒcittasaá¹ƒyuta_nti tena catutthajjhÄ• nena yuttaá¹ƒ cittaá¹ƒ. anÄ• gataá¹
parikammaá¹ƒ, yathÄ• kammÅ«pagassa Ã±Ä• á¹‡assa ca parikammaá¹ƒ. dibbacakkhuÃ±Ä

<1103> yo bhikkhu __idha_ imasmiá¹ƒ sÄ• sane imaá¹ƒ pana ganthaá¹ƒ suá¹‡Ä• ti, citte ka
__anena tarena_ iminÄ• ganthena taritvÄ• abhidhammamahaá¹‡á¹‡avapÄ• raá¹ƒ __yÄ• ti
attho.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

abhiÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asamo paricchedo.

17. sattarasamo paricchedo

abhiÃ±Ã±Ä• rammaá¹‡aniddesavaá¹‡á¹‡anÄ•

<1104> __anÄ• gataá¹ƒsaÃ±Ä• á¹‡aÃ±cÄ• _ti na Ä• gato anÄ• gato, na tÄ• va sampattoti
koá¹-á¹-hÄ• sÄ• tesaá¹ƒ Ã±Ä• á¹‡aá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ. yaá¹ƒ yaá¹ƒ kammaá
upagacchati jÄ• nÄ• tÄ«ti __yathÄ• kammupagaá¹ƒ, _ vipÄ• kacetanÄ• jÄ• nanakaÃ±Ä• á¹

1107-9__._ __tattha_ tesu Ä• rammaá¹‡attikesu. __cittasannissitaá¹ƒ katvÄ• _ti taá¹ƒ kÄ• y
sannissitaá¹ƒ karitvÄ• tameva kÄ• yacittacetasikavasena mahaggate cittasmiá¹ƒ samÄ• ro
iddhividhaÃ±Ä• á¹‡aá¹ƒ, tato kÄ• yÄ• rammaá¹‡ato kÄ• yassa parittattÄ• kÄ• mÄ• vacarat
Ã±Ä• á¹‡aá¹ƒ siyÄ• .

1110-3__._ __dissamÄ• nena_ \Be I 126/ __kÄ• yena, gantukÄ• mo yadÄ• bhave_ yo yogÄ
gantukÄ• mo yadÄ• bhaveyya, so yogÄ« tadÄ• cittaá¹ƒ __kÄ• yasannissitaá¹ƒ katvÄ• _ rÅ
katvÄ• taá¹ƒ pÄ• dakajjhÄ• nacittaá¹ƒ kÄ• yavasena kÄ• ye Ä• ropeti, tadÄ• jhÄ• nÄ• ram
mahaggatagocaraá¹ƒ hoti, yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ yadÄ• __anÄ• gataÃ±ca_ dhammajÄ• taá¹
__visayaá¹ƒ_ Ä• rammaá¹‡aá¹ƒ karoti, tadÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ h
anÄ• gatÄ• rammaá¹‡aá¹ƒ Ä• rammaá¹‡akaraá¹‡akÄ• le anÄ• gatagocaraá¹ƒ hoti. dissamÄ
gamane pana sati __tassa_ yogino Ã±Ä• á¹‡assa gocaro paccuppanno nÄ• ma hoti, iti vinic

<1114> kÄ• yaá¹ƒ cittassa vasena citte Ä• ropeti, cittaá¹ƒ kÄ• yassa vasena kÄ• ye Ä• rope

pariá¹‡Ä• manakÄ• lasmiá¹ƒ tassa yogino Ã±Ä• á¹‡aá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ siyÄ• . __
parittamahaggataatÄ«taanÄ• gatapaccuppannaajjhattabahiddhÄ• rammaá¹‡asaá¹…khÄ• te
sampavattati.

<1120> __jÄ• nane majjhimÄ• na_nti mahaggatÄ• naá¹ƒ jÄ• nane.

<1122> __etassa_ cetopariyaÃ±Ä• á¹‡assa maggÄ• rammaá¹‡atÄ• pariyÄ• yena eva __m

1126-7__._ __tattha tikkhaá¹‡asampattaá¹ƒ, paccuppannaá¹ƒ khaá¹‡Ä• dikaá¹ƒ_.

__tattha_ tesu paccuppannesu yaá¹ƒ paccuppannaá¹ƒ khaá¹‡Ä• dikaá¹ƒ __tikkhaá¹‡asamp
uppÄ• daá¹-á¹-hitibhaá¹…gakkhaá¹‡asampattaá¹ƒ __khaá¹‡Ä• dikaá¹ƒ_ khaá¹‡Ä• yeva taá
paccuppannaá¹ƒ nÄ• ma. __ekadvesantativÄ• rapariyÄ• panna_nti ekacittadvicittavÄ«thivÄ
santatipaccuppannaá¹ƒ nÄ• ma. __paccuppannanti pacchima_nti addhÄ• paccuppannanti a

1131-2__._ yena \Be I 127/ Ä• vajjanacittena dhamme Ä• vajjati, yena cetasÄ• jÄ• nÄ• ti, _
Ä• vajjanajavanacittÄ• naá¹ƒ sahaá¹-á¹-hÄ• nassa abhÄ• vÄ• __taá¹ƒ_ "khaá¹‡Ä• dikattaya
ntiÄ• dikaá¹ƒ "ekassa cittamekena, avassaá¹ƒ pana vijjhati" iti pariyosÄ• naá¹ƒ vacanaá¹ƒ n
Ä• vajjanajavanÄ• naá¹ƒ nÄ• nÄ• rammaá¹‡abhÄ• vaá¹ƒ pattito Ä• pajjanato ca na yujjati. _
tesaá¹ƒ Ä• vajjanajavanÄ• naá¹ƒ ekÄ• rammaá¹‡abhÄ• ve anicchite tasmiá¹ƒ á¹-hÄ• ne na
á¹-hÄ• ne maggavÄ«thiyaá¹ƒ Ä• vajjanaparikammajavanÄ• naá¹ƒ kasiá¹‡Ä• dikaá¹ƒ Ä• ram
gotrabhulokuttaracittÄ• naÃ±ca nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, ettha Ä• rammaá¹‡aja
anicchatÄ• .

1134-41__._ "ekabbhavaparicchinnaá¹ƒ, paccuppannanti pacchima" nti vatvÄ• puna aÃ±Ã±
paccuppannaá¹ƒ dassetuá¹ƒ idaá¹ƒ __addhÄ• khyaá¹ƒ_ addhÄ• nÄ• ma paccuppannaá¹ƒ ja
__iti_ vacanaá¹ƒ niddiá¹-á¹-haá¹ƒ. yadÄ• __iddhimÄ• _ yogÄ« parassa cittaá¹ƒ Ã±Ä• tuá¹ƒ
Ä• vajjanamano __paccuppannakhaá¹‡avhayaá¹ƒ_ paccuppannaá¹ƒ manodvÄ• rÄ• vajjana
__tena_ cittena saddhiá¹ƒ nirujjhati, tesu niruddhesu tassa yogino cattÄ• ri, paÃ±ca vÄ• jav
__etesaá¹ƒ_ catunnaá¹ƒ, paÃ±cannaá¹ƒ javanÄ• naá¹ƒ yaá¹ƒ pacchimaá¹ƒ cittaá¹ƒ iddhicitt
iddhicittato __sesÄ• ni_ kÄ• mÄ• vacaracittÄ• ni. __etesaá¹ƒ_ kÄ• mÄ• vacare iddhijavanÄ
paracittaá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti yasmÄ• , __tasmÄ• sabbÄ• ni tÄ• ni_ javanÄ• ni ekÄ• r
javanÄ• naá¹ƒ nÄ• nÄ• rammaá¹‡atÄ• addhÄ• vasÄ• na bhaveyya, paccuppannÄ• ramma
ekÄ• rammaá¹‡abhÄ• vepi iddhimÄ• nasameva ca parassa cittaá¹ƒ jÄ• nÄ• ti. __itarÄ• ni_
parassa cittaá¹ƒ na jÄ• nanti. __yathÄ• cakkhudvÄ• re tu viÃ±Ã±Ä• á¹‡a_nti cakkhuviÃ±Ã±
tathÄ• itaraá¹ƒ cittaá¹ƒ na passati.

<1161> __anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• _ti \Be I 128/ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa anÄ•

gocaraá¹ƒ na hotiyevÄ• ti attho.

<1169> vividhatthÄ• ni vaá¹‡á¹‡apadÄ• ni yasmiá¹ƒ so __vividhatthavaá¹‡á¹‡apado, _ taá
madhuratthamatinÄ«haraá¹ƒ uttamaá¹ƒ sotujanassa hadayaá¹ƒ pÄ«tikaraá¹ƒ sacetano ko n

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

abhiÃ±Ã±Ä• rammaá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattarasamo paricchedo.

18. aá¹-á¹-hÄ• rasamo paricchedo

diá¹-á¹-hivisuddhiniddesavaá¹‡á¹‡anÄ•

<1175> __yÄ• saÃ±jÄ• nanamattaá¹ƒva, saÃ±Ã±Ä• nÄ«lÄ• dito panÄ• _ti sÄ• saÃ±Ã±Ä
saÃ±jÄ• nanamattaá¹ƒva karoti. __lakkhaá¹‡appaá¹-ivedha_nti aniccÄ• dilakkhaá¹‡apaá¹-ib

<1177> __taá¹ƒ_ viÃ±Ã±Ä• á¹‡aá¹ƒ __ussakkitvÄ• _ uddhaá¹ƒ sakkaá¹ƒ katvÄ• satte mag

1178-9__._ sabbesaá¹ƒ pana dhammÄ• naá¹ƒ __sabhÄ• vapaá¹-ivedhanaá¹ƒ_ aviparÄ«tav
paÃ±Ã±Ä• ya lakkhaá¹‡aá¹ƒ.

<1180> samÄ• dhi Ä• sannakÄ• raá¹‡aá¹ƒ etÄ• yÄ• ti __samÄ• dhÄ• sannakÄ• raá¹‡Ä• _

<1181> __lakkhaá¹‡enekadhÄ• _ti sabbadhammaá¹ƒ paá¹-ibujjhanalakkhaá¹‡ena paÃ±Ã±

<1183> __bhÅ«ripaÃ±Ã±enÄ• _ti \Be I 129/ bhÅ«te atthe aviparÄ«te atthe ramatÄ«ti bhÅ«
etassÄ• ti bhÅ«ripaÃ±Ã±o, tena.

1186-91__._ tÄ«su atthadhammaniruttÄ«su ca Ã±Ä• á¹‡esu atthadhammaniruttÄ«su jÄ• tes
yaá¹ƒ kiÃ±ci paccayuppannaá¹ƒ phalaá¹ƒ dhammajÄ• taá¹ƒ. __bhÄ• sitattho_ti pÄ• á¸·iyÄ•
dhammÄ• __atthasaÃ±Ã±itÄ• _ atthanÄ• makÄ• . __phalanibbattako hetÅ«_ti jananako pa
__dhammasaÃ±Ã±itÄ• _ti dhammanÄ• makÄ• . __sabhÄ• vaniruttÄ«_ti aviparÄ«tavohÄ• ro
savanÄ• dhigamehi __pubbayogena_ pubbe pavattanÄ• ya.

<1192> __bhÅ«mibhÅ«tesÅ«_ti vipassanÄ• ya bhÅ«mibhÅ«tesu.

<1194> __jananÄ• dito_ti jÄ• tiÄ• dito bhÄ«tena paÃ±Ã±Ä• bhÄ• vetabbÄ• .

<1203> __ekÄ• sÄ«tiyÄ• cittenÄ• _ti lokuttaracittavajjitena vipassanÄ• bhÅ«mibhÅ«tena e

<1208> __sattasammohaghÄ• tattha_nti sattoti sammohassa vinÄ• sitatthaá¹ƒ.

<1211> __nirÄ«haka_nti Ä«havirahitaá¹ƒ byÄ• pÄ• ravirahitaá¹ƒ, dÄ• rurajjusamÄ• yoge.

<1215> __ubho bhijjanti paccayÄ• _ti aÃ±Ã±amaÃ±Ã±apaccayakÄ• raá¹‡Ä• .

<1225> __antadvaya_nti kÄ• masukhallikÄ• nuyogaattakilamathÄ• nuyogadvayaá¹ƒ. __bh
diá¹-á¹-hivisuddhiá¹ƒ vaá¸• á¸• heyya.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

diá¹-á¹-hivisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasamo paricchedo.

19. ekÅ«navÄ«satimoparicchedo

kaá¹…khÄ• vitaraá¹‡avisuddhiniddesavaá¹‡á¹‡anÄ•

<1231> iccevamÄ• dibÄ• ttiá¹ƒsakoá¹-á¹-hÄ• sÄ• naá¹ƒ \Be I 130/ paccayassa hetupaccay
pariggaá¹‡hÄ• ti.

<1233> __hetvaá¹…kurassa bÄ«jaá¹ƒ tu_ bÄ«jaá¹ƒ aá¹…kurassa hetujanakaá¹ƒ, pathavÄ•

<1234> __paÃ±ca dhammÄ• _ti avijjÄ• taá¹‡hupÄ• dÄ• nakammÄ• hÄ• rÄ• hetupaccayÄ•

<1235> kammaá¹ƒ puttassa janako pitÄ• viya nÄ• marÅ«passa janakaá¹ƒ.

<1238> __paccayÄ• _ti paccayena.

<1240> __yÄ• sÄ• _ti yÄ• sÄ• kaá¹…khÄ• . __pubbante_ pubbakoá¹-á¹-hÄ• se.

<1241> __sabbathÄ• _ sabbakoá¹-á¹-hÄ• sato anavasesÄ• va tassa yogino __sÄ• _ kaá¹…

<1243> __atthasÄ• dhikÄ• _ti kusalapakkhe dÄ• nÄ• diatthasÄ• dhikÄ• , akusalapakkhe pÄ• á¹‡Ä• tipÄ• tÄ• diatthasÄ• dhikÄ• .

__taá¹ƒ vipÄ• ka_nti upaghÄ• takakammassa taá¹ƒ vipÄ• kaá¹ƒ uppannaá¹ƒ nÄ• ma hoti. e kammavipÄ• kavasena nÄ• marÅ«passa paccayapariggahaá¹ƒ karoti.

<1246> __hetuphalassa sambandhavasenÄ• _ti hetuphalasambandhavasena idaá¹ƒ nÄ• m pavattati, iti __sammÄ• _ aviparÄ«tÄ• kÄ• rena saá¹ƒ anupassati.

<1247> pÄ• kappavattito \Be I 131/ uddhaá¹ƒ pÄ• kapaá¹-ivedakaá¹ƒ __na passati_ na jÄ•

1250-1__._ __appavatti_ nÄ• ma __na dissati, _ upapannaá¹ƒ dissati. titthiyÄ• etamatthaá¹ ajÄ• nitvÄ• __asayaá¹ƒvasÄ« sattasaÃ±Ã±a_nti "satto" ti saÃ±Ã±aá¹ƒ gahetvÄ• na sassata aÃ±Ã±amaÃ±Ã±aá¹ƒ virodhino hutvÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-hiá¹ƒ gaá¹‡hanti.

<1254> __ubho_ti ubho kammavipÄ• kÄ• aÃ±Ã±amaÃ±Ã±ato suÃ±Ã±Ä• . __na ca kamma phalaá¹ƒ na ca hoti.

<1255> __sambhÄ• rehÄ«_ti sÅ«riyÄ• disambhÄ• rehi.

<1257> suÃ±Ã±aá¹ƒ __taá¹ƒ_ nÄ• marÅ«padhammaá¹ƒ.

<1258> __hetusambhÄ• rapaccayÄ• _ti hetunÄ• ca sambhÄ• rapaccayehi ca.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

kaá¹…khÄ• vitaraá¹‡avisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÅ«navÄ«satimo paricchedo.

20. vÄ«satimo paricchedo

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

<1264> __paccuppannassa dhammassÄ• _ti paccuppannassa nÄ• marÅ«padhammassa.

1266-8__._ __uppajjato_ uppajjantassa nÄ• marÅ«padhammassa __rÄ• sito_ nicayato Ä• g

__disÄ• gamana_nti disÄ• ya gamanaá¹ƒ \Be I 132/. __niruddhassÄ• pi_ nÄ• marÅ«padhar
nicayoti ca natthi.

1270-1__._ avijjÄ• samudayÄ• rÅ«pasamudayo, avijjÄ• nirodhÄ• rÅ«panirodho. taá¹‡hÄ•
taá¹‡hÄ• nirodhÄ• rÅ«panirodho. kammasamudayÄ• rÅ«pasamudayo, kammanirodhÄ• rÅ
rÅ«panirodho. __dhamme_ti saá¹…khÄ• radhamme.

<1280> kh__sampattapaá¹-ivedhassÄ• _ti sampattalokuttarasaá¹…khÄ• tamaggaphalassa
__vippaá¹-ipannassÄ• _ti paá¹-ipattiyaá¹ƒ appaá¹-ipannassa, viruddhavasena paá¹-ipannas

<1286> __kÄ• yacittÄ• nÄ«_ti __kÄ• yÄ• _ti vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• . __citta_

<1290> __yato yato_ paccayÄ• dito. yaá¹ƒ __amataá¹ƒ_ nibbÄ• naá¹ƒ __vijÄ• nataá¹ƒ_ vij
pÄ«tipÄ• mojjaá¹ƒ, tehi labhitabbaá¹ƒ amataá¹ƒ, amataá¹ƒ viya pÄ«tipÄ• mojjaá¹ƒ vÄ• .

<1293> __appatte_ti attani maggaphalasmiá¹ƒ appatte. __pattasaÃ±Ã±Ä«_ti maggaphale a
saÃ±Ã±ito hoti.

<1297> __sÄ• ravedino_ti sÄ• rajÄ• nanasÄ«lÄ• . __ta_nti taá¹ƒ maggÄ• maggaÃ±Ä• á¹‡a
Ã±Ä• á¹‡aá¹ƒ __maggÄ• maggaÃ±Ä• á¹‡adassananti_ maggÄ• maggaÃ±Ä• á¹‡adassanaá

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«satimo paricchedo.

21. ekavÄ«satimo paricchedo

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

<1299> __upallesavimuttaá¹ƒ_ \Be I 133/ __suvisadaá¹ƒ Ã±Ä• á¹‡a_nti aá¹-á¹-havidhaÃ±Ä

<1302> saccÄ• nulomaÃ±Ä• á¹‡anti ayameva pavuccati.

<1306> ayaá¹ƒ sikhÄ• pattÄ• vipassanÄ• eva saccÄ• nulomaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pavuc

<1309> __bhavaá¹…gÄ• nantaraá¹ƒ saá¹…khÄ• ru-pekkhÄ• gatanayenÄ• _ti bhavaá¹…gÄ

saá¹…khÄ• rupekkhÄ• saá¹…khÄ• tena Ã±Ä• á¹‡ena katanayena.

1314-6__._ __bodhipakkhiyadhammÄ• naá¹ƒ, uddhaÃ±ca anulomato_ti uddhaá¹ƒ vattamÄ•
bodhipakkhiyadhammÄ• naá¹ƒ anulomato, __idaá¹ƒ_ anulomaÃ±Ä• á¹‡aá¹ƒ vuá¹-á¹-hÄ• na
__bhÄ• sitaá¹ƒ_ mahesinÄ• kathitaá¹ƒ. saccÄ• nulomaÃ±Ä• á¹‡aá¹ƒ Ä• hacca uppannÄ• ,
gotrabhupariyosÄ• naá¹ƒ.

<1318> __tatthÄ• _ti vipassanÄ• ya.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekavÄ«satimo paricchedo.

22. dvÄ• vÄ«satimo paricchedo

Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

1319-22__._ Ä• vajjanassa hitaá¹ƒ Ä• vajjaniyaá¹ƒ, taá¹ƒ á¹-hÄ• naá¹ƒ etassÄ• ti Ä• vajjaniy
gotrabhÅ«ti attho. taá¹ƒ gotrabhucittaá¹ƒ \Be I 134/ maggacittassa __Ä• vajjaniyaá¹-hÄ• nat
paá¹-ipadÄ• Ã±Ä• á¹‡adassanaá¹ƒ kudÄ• canaá¹ƒ na ca bhajati, tatheva Ã±Ä• á¹‡adassana
bhajateva. __ubhinnaá¹ƒ_ Ã±Ä• á¹‡Ä• naá¹ƒ antarÄ• ekaá¹ƒ __abbohÄ• rikaá¹ƒ_ vohÄ• re
vohÄ• rikaá¹ƒ abbohÄ• rikaá¹ƒ. vipassanÄ• ya sotasmiá¹ƒ vipassanÄ• ya sote patitattÄ• vip
voharitabbÄ• . __tato_ nibbÄ• nato.

<1325> __sÅ«raá¹ƒ tikkhaá¹ƒ vipassana_nti gotrabhucittaá¹ƒ sandhÄ• yÄ• ha.

1326-9__._ __visaá¹…khÄ• ra_nti saá¹…khÄ• rehi vigataá¹ƒ. __paá¹-hamÄ• vajjanaÃ±cevÄ
viya. __paá¹-hamÄ• bhogatÄ• pi cÄ• _ti paá¹-hamamanasikÄ• rÄ• viya. maggassa anantar
maggassa. sikhÄ• pattÄ• ya tÄ• ya vipassanÄ• ya __muddhamhi_ matthake. __anÄ• vatta_

1330-3__._ ekena Ä• vajjanena ekissÄ• yeva vÄ«thiyÄ• . __anulomagotrabhucetasa_nti an
nÄ• nÄ• rammaá¹‡atÄ• vuttÄ• . __taá¹ƒ_ gotrabhucittaá¹ƒ anÄ• vajjanampi maggassa Ä• v
__saÃ±Ã±aá¹ƒ datvÄ• viyÄ• _ti "ahaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karomi, tvampi tan
saÃ±Ã±aá¹ƒ datvÄ• viyÄ• ti adhippÄ• yo. __saÃ±Ã±ita_nti saÃ±Ã±aá¹ƒ. __kadÄ• cipi anibb
eso maggo pubbe anibbiddhapubbo.

<1336> __ujjhatÄ«_ti chindati.

<1338> anekesaá¹ƒ Ä• nisaá¹ƒsÄ• naá¹ƒ dÄ• yakena Ä• dimaggena saá¹ƒyuttaá¹ƒ. paá¹-h

<1341> __ekassÄ• sevanaá¹ƒ_ \Be I 135/ __natthi_ ekassa cittuppÄ• dassa Ä• sevanapac
kÄ• raá¹‡Ä• __dve_ cittuppÄ• dÄ• anulomakÄ• . __tehÄ«_ti cittuppÄ• dehi Ä• sevanapacc
__tatiyaá¹ƒ_ cittaá¹ƒ gotrabhu hoti.

1345-7__._ maggapekkhanahetu yassa Ä• vajjanamanaso, taá¹ƒ __maggapekkhanahetuka
tasmiá¹ƒ Ä• vajjanacitte niruddhe maggassa paccavekkhaá¹‡asaÃ±Ã±itÄ• ni satta javanÄ• n
jÄ• yante. paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni ekÅ«navÄ«sati honti.

<1351> __tato_ tadÄ• vipassanÄ• vÄ«thiá¹ƒ otarati. dutiyamaggaÃ±Ä• á¹‡aá¹ƒ.

<1361> __mÅ«laghÄ• ta_nti mÅ«laghÄ• tanaá¹ƒ. tatiyamaggaÃ±Ä• á¹‡aá¹ƒ.

<1363> __anÄ• vattisabhÄ• vato_ti anivattato. catutthamaggaÃ±Ä• á¹‡aá¹ƒ.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• vÄ«satimo paricchedo.

23. tevÄ«satimo paricchedo

kilesapahÄ• naniddesavaá¹‡á¹‡anÄ•

<1375> __idha pana_ imasmiá¹ƒ panÄ• dhikÄ• re __kÄ• raá¹‡Å«pacÄ• rena_ lÄ• bhÄ• dik
Ä• di vatthu yassa anunayassÄ• ti __lÄ• bhÄ• divatthuko, _ tassa.

__sukhumÄ• _ti kÄ• marÄ• gapaá¹-ighÄ• sukhumÄ• .

<1376> __yena_ \Be I 136/ __yena_ paá¹-hamamaggÄ• diÃ±Ä• á¹‡ena __yo yo_ saá¹ƒyoja
ghÄ• taá¹ƒ_ vinÄ• saá¹ƒ yÄ• ti, __so so_ dhammo __tena tena asesena_ Ã±Ä• á¹‡ena evaa

<1383> __pariÃ±Ã±Ä• bhisamayenÄ• _ti paricchinditvÄ• jÄ• nanena. __dukkhaá¹ƒ abhisa
paá¹-ivijjhati.

<1394> __yo_ yogÄ« __imaá¹ƒ viditvÄ• hitabhÄ• vanaá¹ƒ vanaá¹ƒ_ vanetabbaá¹ƒ __viditv
ekantena sukhasaá¹ƒhitaá¹ƒ hitaá¹ƒ upeti, cittassa tamaá¹ƒ __anuttamaá¹ƒ_ hÄ«naá¹ƒ __vi
__aviggahakampadaá¹ƒ padaá¹ƒ_ aviggahakaá¹ƒ sarÄ«rarahitaá¹ƒ padaá¹ƒ paá¹-ipajjitabba
__padaá¹ƒ_ nibbÄ• naá¹ƒ __upeti_ pÄ• puá¹‡Ä• ti ca.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

kilesapahÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tevÄ«satimo paricchedo.

24. catuvÄ«satimo paricchedo

paccayaniddesavaá¹‡á¹‡anÄ•

<1395> __rÅ«paá¹ƒ rÅ«passÄ• _ti rÅ«paá¹ƒ rÅ«passa. __arÅ«passa_ nÄ• massa.

<1396> __missakassÄ• _ti nÄ• marÅ«pamissakassÄ• ti attho.

<1397> __tipaÃ±ca cÄ• _ti pannarasa ca.

<1399> __eko_ti \Be I 137/ kammapaccayo. __dvekÄ• liko_ti atÄ«tapaccuppannakÄ• lavas
__dassito_ti bhagavatÄ• desito.

iti abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya

paccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuvÄ«satimo paricchedo.

nigamanakathÄ• vaá¹‡á¹‡anÄ•

<1401> __sumatimativicÄ• rabodhano_ti sumatÄ«naá¹ƒ sundarapaÃ±Ã±Ä• naá¹ƒ kavÄ«na
__vimativimohavinÄ• sano_ti vimatÄ«naá¹ƒ bÄ• lÄ• naá¹ƒ vimohassa vinÄ• sano. __kumati
kumatÄ«naá¹ƒ bÄ• lÄ• naá¹ƒ mahÄ• tamasannibhÄ• ya matiyÄ• nÄ• sako. __paá¹-umatibh
paá¹‡á¸• itÄ• naá¹ƒ tikkhapaÃ±Ã±Ä• ya obhÄ• sakaro.

<1402> __sumatinÄ• mako_ bhikkhu __asamÄ• nato_ asadisÄ• ya pÅ«jÄ• ya mama Ä• yÄ
__tato_ tasmÄ• kÄ• raá¹‡Ä• ayaá¹ƒ abhidhammÄ• vatÄ• ro. __padÄ• to padÄ• _ti koá¹-á¹
__hitavibhÄ• vanÄ• bhÄ• vanÄ• _ti hitappakÄ• sanÄ• ya bhÄ• vanÄ• ya mayÄ• racito. ath
bhikkhunÄ• asamÄ• nato mÄ• nato Ä• yÄ• cito __yato_ yasmÄ• , __tato_ tasmÄ• .

<1405> __tividhÄ• byappathÄ• naÃ±hi gatiyo_ti byappathÄ• naá¹ƒ vacanÄ• naá¹ƒ atthaga
gatiyo.

<1406> __nikÄ• yantaraladdhÄ«hÄ«_ti aÃ±Ã±asmiá¹ƒ nikÄ• ye laddhÄ«hi. __vÄ• canÄ• m
vacanappabandhanissito.

<1410> __asaá¹ƒkiá¹‡á¹‡akulÄ• kule_ti \Be I 138/ asammissakulehi Ä• kiá¹‡á¹‡e. __supas
madhurasÄ«todake.

<1411> __saá¹…kaá¹-e_ti sambÄ• dhe.

<1412> __kelÄ• sasikharÄ• kÄ• ra-pÄ• sÄ• dapaá¹-imaá¹‡á¸• ite_ti rajatapabbatamatthaka
alaá¹…kate.

<1413> __vividhÄ• kÄ• ra-cÄ• rupÄ• kÄ• ragopure_ti vividhasaá¹‡á¹-hÄ• namanuÃ±Ã±apÄ

<1414> __sallekhÄ• _ti sallekhavutti. __sÄ• khalye_ti sakhilabhÄ• ve. __satÄ• _ti satisamp

<1415> __vassavalÄ• hakÄ• devÄ• _ti vassavalÄ• hakabhÅ«tÄ• devÄ• amarÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhidhammÄ• vatÄ• rapurÄ• á¹‡aá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammÄ• vatÄ• ro

ganthÄ• rambhakathÄ•

<1> á¹• 21 anantakaruá¹‡Ä• paÃ±Ã±aá¹ƒ \Ee 1/ \Be 1/ \Ne 1/, tathÄ• gatamanuttaraá¹ƒ.

vanditvÄ• sirasÄ• buddhaá¹ƒ, dhammaá¹ƒ sÄ• dhugaá¹‡ampi ca ||

<2> á¹• 21 paá¹‡á¸• ukambalanÄ• mÄ• ya, silÄ• yÄ• tulavikkamo.

nisinno devarÄ• jassa, vimale sÄ«tale tale ||

<3> á¹• 21 yaá¹ƒ devadevo devÄ• naá¹ƒ, devadevehi pÅ«jito.

desesi devalokasmiá¹ƒ, dhammaá¹ƒ devapurakkhato ||

<4> á¹• 21 tatthÄ• haá¹ƒ \Ne 2/ pÄ• á¹-avatthÄ• ya, bhikkhÅ«naá¹ƒ piá¹-akuttame.

abhidhammÄ• vatÄ• rantu, madhuraá¹ƒ mativaá¸• á¸• hanaá¹ƒ ||

<5> á¹• 21 tÄ• á¸·aá¹ƒ mohakavÄ• á¹-assa, vighÄ• á¹-anamanuttaraá¹ƒ.

bhikkhÅ«naá¹ƒ pavisantÄ• naá¹ƒ, abhidhammamahÄ• puraá¹ƒ ||

<6> á¹• 21 suduttaraá¹ƒ tarantÄ• naá¹ƒ, abhidhammamahodadhiá¹ƒ.

suduttaraá¹ƒ tarantÄ• naá¹ƒ, taraá¹ƒva makarÄ• karaá¹ƒ ||

<7> á¹• 21 Ä• bhidhammikabhikkhÅ«naá¹ƒ, hatthasÄ• ramanuttaraá¹ƒ.

pavakkhÄ• mi samÄ• sena, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

1. paá¹-hamo paricchedo

cittaniddeso

<8> á¹• 21 cittaá¹ƒ \Be 2/ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• nanti niruttaro.

catudhÄ• desayÄ« dhamme, catusaccappakÄ• sano ||

tattha __citta_nti visayavijÄ• nanaá¹ƒ cittaá¹ƒ, tassa pana ko vacanattho? vuccate - sabbas
pana cintetÄ«ti cittaá¹ƒ, attasantÄ• naá¹ƒ vÄ• cinotÄ«tipi cittaá¹ƒ.

<9> á¹• 21 vicittakaraá¹‡Ä• \Ee 2/ cittaá¹ƒ, attano cittatÄ• ya vÄ• .

paÃ±Ã±attiyampi viÃ±Ã±Ä• á¹‡e, vicitte cittakammake.

cittasammuti daá¹-á¹-habbÄ• , viÃ±Ã±Ä• á¹‡e idha viÃ±Ã±unÄ• ||

taá¹ƒ pana sÄ• rammaá¹‡ato ekavidhaá¹ƒ, savipÄ• kÄ• vipÄ• kato duvidhaá¹ƒ. tattha savip
kusalÄ• kusalaá¹ƒ, avipÄ• kaá¹ƒ abyÄ• kataá¹ƒ. kusalÄ• kusalÄ• byÄ• katajÄ• tibhedato tiv

tattha \Ne 3/ __kusala_nti panetassa ko vacanattho?

<10> á¹• 21 kucchitÄ• naá¹ƒ salanato, kusÄ• naá¹ƒ lavanena vÄ• .

kusena lÄ• tabbattÄ• vÄ• , kusalanti pavuccati ||

<11> á¹• 21 cheke kusalasaddoyaá¹ƒ, Ä• rogye anavajjake.

diá¹-á¹-ho iá¹-á¹-havipÄ• kepi, anavajjÄ• dike idha ||

tasmÄ• anavajjaiá¹-á¹-havipÄ• kalakkhaá¹‡aá¹ƒ kusalaá¹ƒ, akusalaviddhaá¹ƒsanarasaá¹ƒ,
vodÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ. vajjapaá¹-ipakkhattÄ• anavajjalakkhaá¹‡aá¹ƒ vÄ• kusal
iá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• naá¹ƒ, yonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ.
sÄ• vajjÄ• niá¹-á¹-havipÄ• kalakkhaá¹‡amakusalaá¹ƒ. tadubhayaviparÄ«talakkhaá¹‡amaby
vÄ• .

tattha \Be 3/ kusalacittaá¹ƒ ekavÄ«satividhaá¹ƒ hoti, tadidaá¹ƒ bhÅ«mito catubbidhaá¹ƒ hot
kÄ• mÄ• vacaraá¹ƒ, rÅ«pÄ• vacaraá¹ƒ, arÅ«pÄ• vacaraá¹ƒ, lokuttaraÃ±ceti.

tattha __kÄ• mÄ• vacarakusalacittaá¹ƒ_ bhÅ«mito ekavidhaá¹ƒ, savatthukÄ• vatthukabhed
hÄ«namajjhimapaá¹‡Ä«tabhedato tividhaá¹ƒ, somanassupekkhÄ• Ã±Ä• á¹‡appayogabheda
seyyathidaá¹ƒ - somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹

somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• r
Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, upekkhÄ•
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekanti idaá¹ƒ aá¹-á¹-havidhampi kÄ• mÄ• va

<12> á¹• 21 uddÄ• nato duve kÄ• mÄ• , klesavatthuvasÄ• pana.

kileso chandarÄ• gova, vatthu tebhÅ«mavaá¹-á¹-akaá¹ƒ ||

<13> á¹• 21 kilesakÄ• mo \Ee 3/ kÄ• meti, vatthu kÄ• mÄ«yatÄ«ti ca.

sijjhati duvidhopesa, kÄ• mo vo kÄ• rakadvaye ||

<14> á¹• 21 yasmiá¹ƒ \Ne 4/ pana padese so, kÄ• moyaá¹ƒ duvidhopi ca.

sampattÄ«naá¹ƒ vasenÄ• va-caratÄ«ti ca so pana ||

<15> á¹• 21 padeso catupÄ• yÄ• naá¹ƒ, channaá¹ƒ devÄ• nameva ca.

manussÄ• naá¹ƒ vaseneva, ekÄ• dasavidho pana ||

<16> á¹• 21 kÄ• movacaratÄ«tettha, kÄ• mÄ• vacarasaÃ±Ã±ito.

assÄ• bhilakkhitattÄ• hi, sasatthÄ• vacaro viya ||

<17> á¹• 21 svÄ• yaá¹ƒ rÅ«pabhavo rÅ«paá¹ƒ, evaá¹ƒ kÄ• moti saÃ±Ã±ito.

uttarassa padasseva, lopaá¹ƒ katvÄ• udÄ«rito ||

<18> á¹• 21 tasmiá¹ƒ \Be 4/ kÄ• me idaá¹ƒ cittaá¹ƒ, sadÄ• vacaratÄ«ti ca.

kÄ• mÄ• vacaramiccevaá¹ƒ, kathitaá¹ƒ kÄ• maghÄ• tinÄ• ||

<19> á¹• 21 paá¹-isandhiá¹ƒ bhave kÄ• me, avacÄ• rayatÄ«ti vÄ• .

kÄ• mÄ• vacaramiccevaá¹ƒ, pariyÄ• pannanti tatra vÄ• ||

<20> á¹• 21 idaá¹ƒ aá¹-á¹-havidhaá¹ƒ cittaá¹ƒ, kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ.

dasapuÃ±Ã±akriyavatthu-vaseneva pavattati ||

<21> á¹• 21 dÄ• naá¹ƒ sÄ«laá¹ƒ bhÄ• vanÄ• pattidÄ• naá¹ƒ,

veyyÄ• vaccaá¹ƒ desanÄ• cÄ• numodo.

diá¹-á¹-hijjuttaá¹ƒ saá¹ƒsuticcÄ• pacÄ• yo,

Ã±eyyo evaá¹ƒ puÃ±Ã±avatthuppabhedo ||

<22> á¹• 21 gacchanti saá¹…gahaá¹ƒ dÄ• ne, pattidÄ• nÄ• numodanÄ• .

tathÄ• sÄ«lamaye puÃ±Ã±e, veyyÄ• vaccÄ• pacÄ• yanÄ• ||

<23> á¹• 21 desanÄ• savanaá¹ƒ diá¹-á¹-hi-ujukÄ• bhÄ• vanÄ• maye.

puna tÄ«á¹‡eva sambhonti, dasa puÃ±Ã±akriyÄ• pi ca ||

<24> á¹• 21 sabbÄ• nussatipuÃ±Ã±aÃ±ca, pasaá¹ƒsÄ• saraá¹‡attayaá¹ƒ.

yanti diá¹-á¹-hijukammasmiá¹ƒ, saá¹…gahaá¹ƒ natthi saá¹ƒsayo ||

<25> á¹• 21 purimÄ• \Ne 5/ muÃ±canÄ• ceva, parÄ• tissopi cetanÄ• .

hoti dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ, evaá¹ƒ sesesu dÄ«paye ||

idÄ• ni assa panaá¹-á¹-havidhassÄ• pi kÄ• mÄ• vacarakusalacittassa ayamuppattikkamo v
deyyadhammappaá¹-iggÄ• hakÄ• disampattiá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• somanassahetuá¹ƒ Ä• ga
dinna" nti Ä• dinayappavattaá¹ƒ sammÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• parehi anussÄ• hito d
karoti, tadÄ• ssa somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ \Ee 4/ asaá¹…khÄ• rika
mahÄ• kusalacittaá¹ƒ uppajjati. yadÄ• pana vuttanayeneva haá¹-á¹-hapahaá¹-á¹-ho sammÄ
purakkhatvÄ• parehi ussÄ• hito karoti, tadÄ• ssa tameva cittaá¹ƒ sasaá¹…khÄ• rikaá¹ƒ hot
__saá¹…khÄ• ro_ti attano vÄ• parassa vÄ• pavattassa pubbappayogassÄ• dhivacanaá¹ƒ.
paá¹-ipattidassanena jÄ• taparicayÄ• bÄ• lakÄ• bhikkhÅ« disvÄ• somanassajÄ• tÄ• saha
hatthagataá¹ƒ dadanti vÄ• vandanti vÄ• , tadÄ• tesaá¹ƒ tatiyacittamuppajjati. yadÄ• pana
ayye" ti vadanti, evaá¹ƒ Ã±Ä• tijanena ussÄ• hitÄ• hutvÄ• hatthagataá¹ƒ dadanti vÄ• vand
catutthacittamuppajjati. yadÄ• pana deyyadhammappaá¹-iggÄ• hakÄ• dÄ«naá¹ƒ asampatti
somanassahetÅ«naá¹ƒ abhÄ• vaá¹ƒ Ä• gamma catÅ«supi vikappesu somanassarahitÄ• ho

upekkhÄ• sahagatÄ• ni uppajjanti. evaá¹ƒ somanassupekkhÄ• Ã±Ä• á¹‡appayogabhedato
kÄ• mÄ• vacarakusalacittaá¹ƒ veditabbaá¹ƒ.

<26> á¹• 21 dasapuÃ±Ã±akriyÄ• dÄ«naá¹ƒ, vasena ca bahÅ«nipi.

etÄ• ni pana cittÄ• ni, bhavantÄ«ti pakÄ• saye ||

<27> á¹• 21 sattarasa sahassÄ• ni, dve satÄ• ni asÄ«ti ca.

kÄ• mÄ• vacarapuÃ±Ã±Ä• ni, bhavantÄ«ti viniddise ||

taá¹ƒ pana yathÄ• nurÅ«paá¹ƒ kÄ• mÄ• vacarasugatiyaá¹ƒ bhavabhogasampattiá¹ƒ abhini

itaresu pana __rÅ«pÄ• vacarakusalacittaá¹ƒ_ savatthukato ekavidhaá¹ƒ, dvÄ«su bhavesu
hÄ«namajjhimapaá¹‡Ä«tabhedato tividhaá¹ƒ, paá¹-ipadÄ• dibhedato catubbidhaá¹ƒ, jhÄ• na
paÃ±cavidhaá¹ƒ. seyyathidaá¹ƒ - kÄ• macchandabyÄ• pÄ• dathinamiddhauddhaccakukkuc
vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ \Ne 6/ paá¹-hamaá¹ƒ, vitakkavippah
vicÄ• rapÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ \Be 6/ dutiyaá¹ƒ, vitakkavicÄ• ravippahÄ«n
pÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ tatiyaá¹ƒ, vitakkavicÄ• rapÄ«tivippahÄ«naá¹ƒ
sukhacittekaggatÄ• sampayuttaá¹ƒ catutthaá¹ƒ, vitakkavicÄ• rapÄ«tisukhavippahÄ«naá¹ƒ
upekkhÄ• cittekaggatÄ• sampayuttaá¹ƒ paÃ±camanti idaá¹ƒ paÃ±cavidhaá¹ƒ \Ee 5/ rÅ«pÄ•

taá¹ƒ pana yathÄ• sambhavaá¹ƒ pathavÄ«kasiá¹‡Ä• dÄ«su Ä• rammaá¹‡esu pavattivasen
panetaá¹ƒ rÅ«pÄ• vacarabhÄ• vanÄ• puÃ±Ã±avasappavattaá¹ƒ yathÄ• nurÅ«paá¹ƒ rÅ«pÄ•
hoti. evaá¹ƒ tÄ• va rÅ«pÄ• vacarakusalaá¹ƒ veditabbaá¹ƒ.

sesesu pana dvÄ«su __arÅ«pÄ• vacarakusalacittaá¹ƒ_ tÄ• va upekkhÄ• vedanÄ• yogabhe
savatthukÄ• vatthukabhedato duvidhaá¹ƒ, hÄ«namajjhimapaá¹‡Ä«tabhedato tividhaá¹ƒ, Ä•
catubbidhaá¹ƒ. kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, tattha pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ, tassa ap
Ä• kiÃ±caÃ±Ã±Ä• yatananti idamassa catubbidhamÄ• rammaá¹‡aá¹ƒ. yathÄ• paá¹-ipÄ• á¹-
catubbidhaá¹ƒ hoti. seyyathidaá¹ƒ - sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ig
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanas
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• s
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagatanti idaá¹ƒ catubbidhaá¹ƒ arÅ«pÄ•
sabbaá¹ƒ panetaá¹ƒ arÅ«pÄ• vacarabhÄ• vanÄ• puÃ±Ã±avasappavattaá¹ƒ yathÄ• nurÅ«pa
hoti. evaá¹ƒ arÅ«pÄ• vacarakusalacittaá¹ƒ veditabbaá¹ƒ.

itaraá¹ƒ pana __lokuttarakusalacittaá¹ƒ_ nibbÄ• nÄ• rammaá¹‡ato ekavidhaá¹ƒ, niyatÄ• niy

duvidhaá¹ƒ, tÄ«hi vimokkhamukhehi pattabbato tividhaá¹ƒ, catumaggayogabhedato catubbi
seyyathidaá¹ƒ - sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaÃ±Ã±ojanappahÄ
sotÄ• pattimaggacittaá¹ƒ, rÄ• gadosamohÄ• naá¹ƒ tanuttakaraá¹ƒ sakadÄ• gÄ• mimaggacit
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ niravasesappahÄ• nakaraá¹ƒ anÄ• gÄ• mimaggacittaá¹ƒ
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• pahÄ• nakaraá¹ƒ arahattamaggacittanti i
lokuttarakusalacittaá¹ƒ nÄ• ma. ekekaá¹ƒ panettha jhÄ• naá¹…gayogabhedato paÃ±cavidha
vÄ«satividhaá¹ƒ hoti. sabbaá¹ƒ panetaá¹ƒ lokuttarabhÄ• vanÄ• puÃ±Ã±avasappavattaá¹ƒ
maggÄ• nurÅ«paphalappavattiyÄ• cattÄ• ro ariyapuggale abhinipphÄ• deti. evaá¹ƒ lokuttar

<28> á¹• 21 kÄ• me \Ee 6/ \Ne 7/ aá¹-á¹-heva rÅ«pe ca, paÃ±ca cattÄ• rirÅ«pisu.

cattÄ• rÄ• nuttarÄ• nevaá¹ƒ, kusalÄ• nekavÄ«sati ||

<29> á¹• 21 kusalÄ• kusalÄ• pagatena satÄ• ,

kusale kusalena ca yaá¹ƒ kusalaá¹ƒ.

catubhÅ«migataá¹ƒ muninÄ• vasinÄ• ,

lapitaá¹ƒ lapitaá¹ƒ sakalampi mayÄ• ||

__akusalaá¹ƒ_ pana bhÅ«mito ekavidhaá¹ƒ kÄ• mÄ• vacarameva, niyatÄ• niyatavatthuvas
ekahetukaduhetukavasena ca paá¹-isandhijanakÄ• janakavasena ca duvidhaá¹ƒ, tÄ«hi veda
lobhamÅ«laá¹ƒ dosamÅ«laá¹ƒ mohamÅ«lanti mÅ«lato ca tividhaá¹ƒ hoti. tattha __lobhamÅ«
somanassupekkhÄ• diá¹-á¹-hippayogabhedato aá¹-á¹-havidhaá¹ƒ hoti. seyyathidaá¹ƒ - soma
diá¹-á¹-higatasampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, soman
diá¹-á¹-higatavippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, upekkhÄ
diá¹-á¹-higatasampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, upekkh
diá¹-á¹-higatavippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekanti.

yadÄ• \Be 8/ hi "natthi kÄ• mesu Ä• dÄ«navo" tiÄ• dinÄ• nayena micchÄ• diá¹-á¹-hiá¹ƒ pu
haá¹-á¹-hatuá¹-á¹-ho kÄ• me vÄ• paribhuÃ±jati, diá¹-á¹-hamaá¹…galÄ• dÄ«ni vÄ• sÄ• rato
anussÄ• hitena cittena, tadÄ• ssa paá¹-hamaá¹ƒ akusalacittaá¹ƒ uppajjati. yadÄ• pana mar
tadÄ• dutiyaá¹ƒ. yadÄ• micchÄ• diá¹-á¹-hiá¹ƒ apurakkhatvÄ• kevalaá¹ƒ haá¹-á¹-hatuá¹-á¹-
vÄ• paribhuÃ±jati, parasampattiá¹ƒ vÄ• abhijjhÄ• yati, parassa bhaá¹‡á¸• aá¹ƒ vÄ• harati
anussÄ• hitena cittena, tadÄ• tatiyaá¹ƒ. yadÄ• mandena samussÄ• hitena, tadÄ• catuttha
kÄ• mÄ• naá¹ƒ vÄ• asampattiá¹ƒ Ä• gamma aÃ±Ã±esaá¹ƒ vÄ• somanassahetÅ«naá¹ƒ ab
somanassarahitÄ• honti, tadÄ• sesÄ• ni cattÄ• ri upekkhÄ• sahagatÄ• ni uppajjantÄ«ti. ev

somanassupekkhÄ• diá¹-á¹-hippayogabhedato aá¹-á¹-havidhaá¹ƒ lobhamÅ«laá¹ƒ veditabba

__dosamÅ«laá¹ƒ_ pana ekantasavatthukato ekavidhaá¹ƒ, asaá¹…khÄ• rasasaá¹…khÄ• ral
domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, sasaá¹…khÄ• ranti. a
tikkhamandappavattikÄ• le uppatti veditabbÄ• .

__mohamÅ«lampi_ \Ee 7/ \Ne 8/ vicikicchuddhaccayogato duvidhaá¹ƒ hoti upekkhÄ• sahag
vicikicchÄ• sampayuttaá¹ƒ, upekkhÄ• sahagataá¹ƒ uddhaccasampayuttanti. tassa asanniá¹-
pavatti veditabbÄ• ti.

evaá¹ƒ tÄ• va dvÄ• dasavidhaá¹ƒ akusalacittaá¹ƒ veditabbaá¹ƒ, sabbaá¹ƒ panetaá¹ƒ yathÄ
upapattiyÄ• , sugatiyampi dukkhavisesassa abhinipphÄ• dakaá¹ƒ hoti.

<30> á¹• 21 lobhamÅ«lavasenaá¹-á¹-ha, dosamÅ«lavasÄ• duve.

mohamÅ«lavasena dve, evaá¹ƒ dvÄ• dasadhÄ• siyuá¹ƒ ||

<31> á¹• 21 pÄ• pÄ• pÄ• pesvapÄ• pena \Be 9/, yaá¹ƒ vuttaá¹ƒ pÄ• pamÄ• nasaá¹ƒ.

pÄ• pÄ• pÄ• pappahÄ«nena, taá¹ƒ mayÄ• samudÄ• haá¹-aá¹ƒ ||

itaraá¹ƒ pana abyÄ• katamavipÄ• kÄ• rahato ekavidhaá¹ƒ hoti, jÄ• tibhedato duvidhaá¹ƒ vip
kiriyacittanti. tattha __vipÄ• kacittaá¹ƒ_ bhÅ«mibhedato catubbidhaá¹ƒ kÄ• mÄ• vacaraá¹ƒ r
arÅ«pÄ• vacaraá¹ƒ lokuttaranti. tattha kÄ• mÄ• vacaraá¹ƒ duvidhaá¹ƒ kusalavipÄ• kaá¹ƒ ak
kusalavipÄ• kaá¹ƒ duvidhaá¹ƒ sahetukamahetukaÃ±ceti.

tattha __sahetukavipÄ• kacittaá¹ƒ_ sakakusalaá¹ƒ viya somanassupekkhÄ• Ã±Ä• á¹‡appay
aá¹-á¹-havidhaá¹ƒ. seyyathidaá¹ƒ - somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹
sasaá¹…khÄ• raá¹ƒ, somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, s
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, sasaá¹…khÄ• raá¹ƒ, u
Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, sasaá¹…khÄ• ranti idaá¹ƒ aá¹-á¹-havidhaá¹ƒ sa

yathÄ• panassa kusalaá¹ƒ dÄ• nÄ• divasena chasu Ä• rammaá¹‡esu pavattati, na idaá¹ƒ t
paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡avasena parittadhammapariyÄ• pannesuyeva
sampayuttadhammÄ• naÃ±ca visese asatipi Ä• dÄ• satalÄ• dÄ«su mukhanimittaá¹ƒ viya nim
mukhaá¹ƒ viya saussÄ• haá¹ƒ kusalanti veditabbaá¹ƒ. imesaá¹ƒ pana vipaccanaá¹-á¹-hÄ• n
hi paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡Ä• ni hutvÄ• vipaccanti.

<32> á¹• 21 kÄ• mÄ• vacaradevÄ• naá¹ƒ \Ne 9/, manussÄ• naá¹ƒ ime pana.

duhetukatihetÅ«naá¹ƒ, bhavanti paá¹-isandhiyo ||

<33> á¹• 21 tato pavattiyaá¹ƒ hutvÄ• , bhavaá¹…gaá¹ƒ yÄ• vatÄ• yukaá¹ƒ.

balavÄ• rammaá¹‡e hutvÄ• , tadÄ• rammaá¹‡ameva ca ||

<34> á¹• 21 tato \Ee 8/ \Be 10/ maraá¹‡akÄ• lasmiá¹ƒ, cuti hutvÄ• pavattare.

evaá¹ƒ catÅ«su á¹-hÄ• nesu, vipaccantÄ«ti niddise ||

<35> á¹• 21 sabhÅ«mikusaleheva, mahÄ• pÄ• kÄ• samÄ• vinÄ• .

kammadvÄ• raÃ±ca kammaÃ±ca, puÃ±Ã±Ä• naá¹ƒ kriyavatthukaá¹ƒ ||

<36> á¹• 21 aviÃ±Ã±attijanattÄ• hi, avipÄ• kasabhÄ• vato.

appavattanato ceva, pÄ• kÄ• puÃ±Ã±ehi no samÄ• ||

<37> á¹• 21 parittÄ• rammaá¹‡attÄ• hi, tesamekantato pana.

karuá¹‡Ä• muditÄ• tesu, na jÄ• yanti kadÄ• cipi ||

<38> á¹• 21 tathÄ• viratiyo tisso, na panetesu jÄ• yare.

paÃ±ca sikkhÄ• padÄ• vuttÄ• , kusalÄ• ti hi satthunÄ• ||

<39> á¹• 21 tathÄ• dhipatinopettha, na santÄ«ti viniddise.

chandÄ• dÄ«ni dhuraá¹ƒ katvÄ• , anuppajjanato pana ||

<40> á¹• 21 asaá¹…khÄ• rasasaá¹…khÄ• ra-vidhÄ• naá¹ƒ pana puÃ±Ã±ato.

Ã±eyyaá¹ƒ paccayato ceva, vipÄ• kesu ca viÃ±Ã±unÄ• ||

<41> á¹• 21 hÄ«nÄ• dÄ«naá¹ƒ vipÄ• kattÄ• , puÃ±Ã±Ä• naá¹ƒ puÃ±Ã±avÄ• dinÄ• .

hÄ«nÄ• dayo bhavantÄ«ti, vipÄ• kÄ• paridÄ«pitÄ• ||

<42> á¹• 21 idaá¹ƒ aá¹-á¹-havidhaá¹ƒ cittaá¹ƒ, ekantena savatthukaá¹ƒ.

jÄ• yate kÄ• malokasmiá¹ƒ, na panaÃ±Ã±attha jÄ• yate ||

evaá¹ƒ tÄ• va sahetukavipÄ• kacittaá¹ƒ veditabbaá¹ƒ.

__ahetukavipÄ• kacittaá¹ƒ_ \Ne 10/ pana alobhÄ• dihetuvirahitaá¹ƒ upekkhÄ• sahagataá¹ƒ
upekkhÄ• sahagataá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ• sahagataá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ• sahagataá
ahetukamanodhÄ• tusampaá¹-icchanaá¹ƒ, somanassasahagataá¹ƒ ahetukamanoviÃ±Ã±Ä•
11/, upekkhÄ• sahagataá¹ƒ ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusantÄ«raá¹‡anti idaá¹ƒ pan
ahetukavipÄ• kacittaá¹ƒ nÄ• ma.

idaá¹ƒ pana aá¹-á¹-havidhaá¹ƒ niyatavatthukato ekavidhaá¹ƒ, niyatÄ• niyatÄ• rammaá¹‡ato
viÃ±Ã±Ä• á¹‡apaÃ±cakaá¹ƒ niyatÄ• rammaá¹‡aá¹ƒ, sesattayaá¹ƒ aniyatÄ• rammaá¹‡aá¹ƒ.
sukhasomanassupekkhÄ• vedanÄ• yogato tividhaá¹ƒ. tattha sukhasahagataá¹ƒ kÄ• yaviÃ±
dviá¹-á¹-hÄ• nikaá¹ƒ santÄ«raá¹‡aá¹ƒ somanassupekkhÄ• yuttaá¹ƒ, sesamupekkhÄ• yuttan

diá¹-á¹-hÄ• rammaá¹‡asutÄ• rammaá¹‡amutÄ• rammaá¹‡adiá¹-á¹-hasutamutÄ• rammaá¹‡a
aá¹‡avasena paÃ±cavidhaá¹ƒ. tattha diá¹-á¹-hÄ• rammaá¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ,
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, mutÄ• rammaá¹‡aá¹ƒ ghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡attayaá¹ƒ,
manodhÄ• tusampaá¹-icchanaá¹ƒ, diá¹-á¹-hasutamutaviÃ±Ã±Ä• tÄ• rammaá¹‡aá¹ƒ sesama

vatthuto chabbidhaá¹ƒ. kathaá¹ƒ? cakkhuviÃ±Ã±Ä• á¹‡assa cakkhumeva vatthu, tathÄ•
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sotaghÄ• najivhÄ• kÄ• yavatthu, avasesat

Ä• rammaá¹‡ato sattavidhaá¹ƒ hoti. kathaá¹ƒ? rÅ«pÄ• rammaá¹‡ameva cakkhuviÃ±Ã±Ä• á
saddagandharasaphoá¹-á¹-habbÄ• rammaá¹‡Ä• ni paá¹-ipÄ• á¹-iyÄ• sotaghÄ• najivhÄ• kÄ
rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡Ä• manodhÄ• tu, sesamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaá¹ƒ c

taá¹ƒ sabbaá¹ƒ pana ahetukavipÄ• kacittaá¹ƒ kiccato aá¹-á¹-havidhaá¹ƒ hoti. kathaá¹ƒ? das
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, savanaghÄ• yanasÄ• yanaphusanasampaá¹-icchanasantÄ«raá¹‡
avasesÄ• ni.

tattha \Be 12/ cakkhuto pavattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhumhi sannissitaá¹ƒ viÃ±Ã±Ä• á

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tathÄ• sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni. tattha cakkhusannissitarÅ«pa
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 11/, rÅ«pamattÄ• rammaá¹‡arasaá¹ƒ, rÅ«pÄ• bhimukhabhÄ•
rÅ«pÄ• rammaá¹‡Ä• ya kiriyÄ• manodhÄ• tuyÄ• apagamapadaá¹-á¹-hÄ• naá¹ƒ. tathÄ• so
sotÄ• disannissitasaddÄ• divijÄ• nanalakkhaá¹‡Ä• ni, saddÄ• dimattÄ• rammaá¹‡arasÄ• ni
abhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• ni, saddÄ• diÄ• rammaá¹‡Ä• naá¹ƒ kiriyÄ• manod
apagamapadaá¹-á¹-hÄ• nÄ• ni. manodhÄ• tusampaá¹-icchanaá¹ƒ pana cakkhuviÃ±Ã±Ä• á¹
rÅ«pÄ• divijÄ• nanalakkhaá¹‡aá¹ƒ, rÅ«pÄ• disampaá¹-icchanarasaá¹ƒ, tathÄ• bhÄ• vapacc
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ apagamapadaá¹-á¹-hÄ• naá¹ƒ.

sesÄ• pana dve ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo chaá¸·Ä• rammaá¹‡avijÄ• nanalak
tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , hadayavatthupadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• . tatth
ekantamiá¹-á¹-hÄ• rammaá¹‡e pavattisabbhÄ• vato somanassayuttÄ• va hutvÄ• paÃ±cadv
sÄ• dhayamÄ• nÄ• paÃ±casu dvÄ• resu á¹-hatvÄ• vipaccati, chasu pana dvÄ• resu balav
hutvÄ• vipaccati. dutiyÄ• \Ee 10/ pana iá¹-á¹-hamajjhattÄ• rammaá¹‡e pavattisabbhÄ• vato
hutvÄ• santÄ«raá¹‡atadÄ• rammaá¹‡apaá¹-isandhibhavaá¹…gacutivasena pavattanato pa
kathaá¹ƒ? manussaloke tÄ• va
jaccandhajaccabadhirajaccajaá¸·ajaccummattakapaá¹‡á¸• akaubhatobyaÃ±jananapuá¹ƒsak
paá¹-isandhiggahaá¹‡akÄ• le paá¹-isandhi hutvÄ• vipaccati. paá¹-isandhiyÄ• vÄ«tivattÄ• y
yÄ• vatÄ• yukaá¹ƒ bhavaá¹…gaá¹ƒ hutvÄ• vipaccati. iá¹-á¹-hamajjhatte paÃ±cÄ• rammaá¹
hutvÄ• , balavÄ• rammaá¹‡e chadvÄ• re tadÄ• rammaá¹‡aá¹ƒ hutvÄ• , maraá¹‡akÄ• le cuti
á¹-hÄ• nesu vipaccatÄ«ti. evaá¹ƒ tÄ• va ahetukavipÄ• kacittÄ• ni veditabbÄ• ni.

<43> á¹• 21 kÄ• mÄ• vacarapuÃ±Ã±assa \Be 13/, vipÄ• kÄ• honti soá¸·asa.

taá¹ƒ tihetukapuÃ±Ã±assa, vasena paridÄ«paye ||

idÄ• ni __rÅ«pÄ• vacaravipÄ• kacittÄ• ni_ vuccanti. tÄ• ni niyatavatthukato ekavidhÄ• ni, jh
paÃ±cavidhÄ• ni. kathaá¹ƒ? vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ paá¹-ha
vicÄ• rapÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ dutiyaá¹ƒ, pÄ«tisukhacittekaggatÄ• sampa
sukhacittekaggatÄ• sampayuttaá¹ƒ catutthaá¹ƒ, upekkhÄ• cittekaggatÄ• sampayuttaá¹ƒ paÃ
rÅ«pÄ• vacaravipÄ• kacittÄ• ni upapattiyaá¹ƒ paá¹-isandhibhavaá¹…gacutivasena pavattan

idÄ• ni \Ne 12/ __arÅ«pÄ• vacaravipÄ• kacittÄ• ni_ vuccanti. tÄ• ni sakakusalÄ• ni viya Ä•
catubbidhÄ• ni honti. kathaá¹ƒ? Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagatanti imÄ• ni cattÄ• ri arÅ«pÄ• vaca

<44> á¹• 21 kusalÄ• nugataá¹ƒ katvÄ• , bhÄ• jitaá¹ƒ kiá¹ƒ mahaggataá¹ƒ.

kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒva, nÄ• samÄ• naphalaá¹ƒ yato ||

<45> á¹• 21 attano kusaleheva, samÄ• naá¹ƒ sabbathÄ• idaá¹ƒ.

gajÄ• dÄ«naá¹ƒ yathÄ• chÄ• yÄ• , gajÄ• disadisÄ• tathÄ• ||

<46> á¹• 21 kÄ• mÄ• vacarapuÃ±Ã±aá¹ƒva, nÄ• parÄ• pariyavedanaá¹ƒ.

jhÄ• nÄ• aparihÄ«nassa, sattassa bhavagÄ• mino ||

<47> á¹• 21 kusalÄ• nantaraá¹ƒyeva \Ee 11/, phalaá¹ƒ uppajjatÄ«ti ca.

Ã±Ä• panatthaá¹ƒ panetassa, kusalÄ• nugataá¹ƒ kataá¹ƒ ||

<48> á¹• 21 paá¹-ippadÄ• kkamo ceva, hÄ«nÄ• dÄ«naÃ±ca bhedato.

jhÄ• nÄ• gamanato cettha, veditabbo vibhÄ• vinÄ• ||

<49> á¹• 21 abhÄ• vodhipatÄ«naÃ±ca \Be 14/, ayameva visesako.

sesaá¹ƒ sabbaá¹ƒ ca sesena, kusalena samaá¹ƒ mataá¹ƒ || -

evaá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kÄ• veditabbÄ• .

idÄ• ni __lokuttaravipÄ• kacittÄ• ni_ honti. tÄ• ni catumaggayuttacittaphalattÄ• catubbidhÄ
sotÄ• pattimaggaphalacittaá¹ƒ, sakadÄ• gÄ• mimaggaphalacittaá¹ƒ, anÄ• gÄ• mimaggapha
arahattamaggaphalacittanti. evaá¹ƒ panettha ekekaá¹ƒ jhÄ• naá¹…gayogabhedato paÃ±cav
maggavÄ«thiphalasamÄ• pattivasena pavattito duvidhaá¹ƒ. evaá¹ƒ lokuttarakusalavipÄ• kac

<50> á¹• 21 suÃ±Ã±ataá¹ƒ \Ne 13/ animittanti, tathÄ• paá¹‡ihitantipi.

etÄ• ni tÄ«á¹‡i nÄ• mÄ• ni, maggassÄ• nantare phale ||

<51> á¹• 21 labbhanti parabhÄ• gasmiá¹ƒ, vaá¸·aÃ±janaphalesu na.

vipassanÄ• vaseneva, tÄ• ni nÄ• mÄ• ni labbhare ||

<52> á¹• 21 honti sÄ• dhipatÄ«neva, lokuttaraphalÄ• ni tu.

vipÄ• kedhipatÄ« natthi, á¹-hapetvÄ• tu anÄ• save ||

<53> á¹• 21 attano maggabhÄ• vena, maggo "maggo" ti vuccati.

phalaá¹ƒ maggamupÄ• dÄ• ya, maggo nÄ• mÄ• ti vuccati || -

evaá¹ƒ lokuttaravipÄ• kÄ• veditabbÄ• .

idÄ• ni __sattÄ• kusalavipÄ• kÄ• ni_ vuccanti. akusalavipÄ• kaá¹ƒ upekkhÄ• sahagataá¹ƒ
upekkhÄ• sahagataá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ• sahagataá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ• sahagata
ahetukamanodhÄ• tusampaá¹-icchanaá¹ƒ, upekkhÄ• sahagataá¹ƒ ahetukamanoviÃ±Ã±Ä• á
satta akusalavipÄ• kacittÄ• ni.

ettha \Be 15/ pana upekkhÄ• sahagatÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu ekÄ• dasavidh
Ä• yÅ«hite kammakammanimittagatinimittesu aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cat
hutvÄ• vipaccati, paá¹-isandhiyÄ• vÄ«tivattÄ• ya \Ee 12/ dutiyacittavÄ• raá¹ƒ tato paá¹-á¹-h
bhavaá¹…gaá¹ƒ hutvÄ• , aniá¹-á¹-hamajjhattÄ• rammaá¹‡Ä• ya paÃ±caviÃ±Ã±Ä• á¹‡avÄ«th
balavÄ• rammaá¹‡e chasu dvÄ• resu tadÄ• rammaá¹‡aá¹ƒ hutvÄ• , maraá¹‡akÄ• le cuti hu
á¹-hÄ• nesu vipaccati. kevalaá¹ƒ hi tÄ• ni kusalavipÄ• kÄ• hetukacittÄ• ni kusalakammapac
akusalakammapaccayÄ• ni. ayamimesaá¹ƒ, tesaÃ±ca viseso.

<54> á¹• 21 aniá¹-á¹-hÄ• niá¹-á¹-hamajjhattagocare vattare ime.

sukhÄ• dittayayuttÄ• te, dukkhupekkhÄ• yutÄ• ime ||

evaá¹ƒ \Ne 14/ kÄ• mÄ• vacarakusalavipÄ• kasahetukamaá¹-á¹-havidhaá¹ƒ, ahetukamaá¹-
jhÄ• naá¹…gayogabhedato rÅ«pÄ• vacaravipÄ• kaá¹ƒ paÃ±cavidhaá¹ƒ, Ä• rammaá¹‡abhed
catubbidhaá¹ƒ, maggasampayuttacittaphalabhedato lokuttaravipÄ• kaá¹ƒ catubbidhaá¹ƒ,
cakkhuviÃ±Ã±Ä• á¹‡Ä• dibhedato akusalavipÄ• kaá¹ƒ sattavidhanti chattiá¹ƒsavidhaá¹ƒ vip

<55> á¹• 21 evaá¹ƒ chattiá¹ƒsadhÄ• pÄ• kaá¹ƒ, pÄ• kasÄ• sanapÅ«jito.

savipÄ• kÄ• vipÄ• kesu, kusalo sugatobravi ||

__kiriyÄ• byÄ• katacittaá¹ƒ_ pana avipÄ• kato ekavidhaá¹ƒ, parittamahaggatato duvidhaá¹ƒ
kÄ• mÄ• vacararÅ«pÄ• vacaraarÅ«pÄ• vacarabhÅ«mibhedato tividhaá¹ƒ. tattha kÄ• mÄ• va
sahetukamahetukanti. tattha __sahetukaá¹ƒ_ ekavidhaá¹ƒ arahato eva uppajjanato.
somanassupekkhÄ• Ã±Ä• á¹‡appayogabhedato kÄ• mÄ• vacarakusalaá¹ƒ viya aá¹-á¹-havi
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikaá¹ƒ, sasaá¹…khÄ• rikaá
Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikaá¹ƒ, sasaá¹…khÄ• rikaá¹ƒ, upekkhÄ• sahagataá¹ƒ
asaá¹…khÄ• rikaá¹ƒ, sasaá¹…khÄ• rikaá¹ƒ, upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ
sasaá¹…khÄ• rikanti imÄ• ni aá¹-á¹-ha sahetukakiriyacittÄ• ni. etÄ• ni pana yathÄ• nurÅ«pa
khÄ«á¹‡Ä• savÄ• naá¹ƒyeva pavattanti. evaá¹ƒ sahetukakiriyacittÄ• ni veditabbÄ• ni.

__ahetukakiriyacittaá¹ƒ_ pana tividhaá¹ƒ kiriyÄ• hetukamanodhÄ• tuupekkhÄ• sahagatÄ• v
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusomanassasahagataá¹ƒ hasituppÄ• dacittaá¹ƒ,
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuupekkhÄ• sahagataá¹ƒ voá¹-á¹-habbanacittanti \E

tattha kiriyÄ• hetukamanodhÄ• tu upekkhÄ• sahagatÄ• hadayavatthuá¹ƒ nissÄ• ya cakkhu
iá¹-á¹-haiá¹-á¹-hamajjhattaaniá¹-á¹-haaniá¹-á¹-hamajjhattesu rÅ«pÄ• rammaá¹‡esu yena ker
ghaá¹-á¹-ite taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• Ä• vajjanavasena cakkhuviÃ±Ã±Ä• á¹‡
bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-ayamÄ• nÄ• uppajjati. sotadvÄ• rÄ• dÄ«supi eseva nayo. itarÄ
ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡Ä• ti duvidhÄ• hor
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassasahagatÄ• khÄ«á¹‡Ä• savasseva ch
Ä• rammaá¹‡esu hasituppÄ• dakiccÄ• niyatavatthukÄ• uppajjati. __sÄ• dhÄ• raá¹‡Ä• _ pa
ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• chaá¸·Ä• rammaá¹‡avijÄ• nanal
tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , sÄ• tÄ«su bhavesu sabbesaá¹ƒ sacittakasattÄ• naá
pana sacittakassa na uppajjati nÄ• ma. uppajjamÄ• nÄ• panÄ• yaá¹ƒ paÃ±cadvÄ• ramano
voá¹-á¹-habbanÄ• vajjanakiccÄ• uppajjati. cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nipi etÄ• ya ga
gaá¹‡hanti. sabbÄ• rammaá¹‡agahaá¹‡asamatthatÄ• ya \Be 17/ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
tÄ«á¹‡i ahetukakiriyacittÄ• ni.

idha á¹-hatvÄ• hasanacittÄ• ni pariggaá¹‡hitabbÄ• ni. terasa hasanacittÄ• ni. kusalato catÅ
somanassasahagatehi, akusalato catÅ«hÄ«ti imehi aá¹-á¹-hahi cittehi puthujjanÄ• hasanti,
catÅ«hi, akusalato dvÄ«hi diá¹-á¹-higatavippayuttasomanassasahagatehÄ«ti chahi hasanti,
kiriyato paÃ±cahi somanassasahagatehi hasantÄ«ti.

<56> á¹• 21 somanassayutÄ• naá¹-á¹-ha, kusalÄ• kusalÄ• ni ca.

kriyato pana paÃ±cevaá¹ƒ, hÄ• sacittÄ• ni terasa ||

<57> á¹• 21 puthujjanÄ• hasantettha, cittehi pana aá¹-á¹-hahi.

chahi sekhÄ• asekhÄ• ca, hasanti pana paÃ±cahi ||

idÄ• ni __rÅ«pÄ• vacarakiriyacittÄ• ni_ honti. vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• samp
vicÄ• rapÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ dutiyaá¹ƒ, pÄ«tisukhacittekaggatÄ• sampa
sukhacittekaggatÄ• sampayuttaá¹ƒ catutthaá¹ƒ, upekkhÄ• cittekaggatÄ• sampayuttaá¹ƒ paÃ
rÅ«pÄ• vacarakiriyacittÄ• ni.

idÄ• ni \Ee 14/ __arÅ«pÄ• vacarakiriyacittÄ• ni_ vuccanti. Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagatanti imÄ• ni cattÄ• ri arÅ«pÄ• vaca
rÅ«pÄ• rÅ«pakiriyacittÄ• ni sakasakabhÅ«mikusalasadisÄ• ni. kevalaá¹ƒ panetÄ• ni kiriyaci
khÄ«á¹‡Ä• savÄ• naá¹ƒyeva uppajjanti, kusalÄ• ni pana sekhaputhujjanÄ• naá¹ƒ. imÄ• ni c
bhÄ• vanÄ• kÄ• ravasappavattÄ• ni, tÄ• ni pana sekhaputhujjanÄ• naá¹ƒ bhÄ• vanÄ• puÃ±
imesaá¹ƒ, tesaÃ±ca viseso.

<58> á¹• 21 yÄ• \Be 18/ \Ne 16/ puthujjanakÄ• lasmiá¹ƒ, abhinibbattitÄ• pana.

rÅ«pÄ• rÅ«pasamÄ• patti, sÄ• khÄ«á¹‡Ä• savabhikkhuno ||

<59> á¹• 21 yÄ• va khÄ«á¹‡Ä• savo bhikkhu, na samÄ• pajjateva naá¹ƒ.

tÄ• va tÄ• kusalÄ• eva, samÄ• pannÄ• sace kriyÄ• ||

evaá¹ƒ somanassÄ• dibhedato kÄ• mÄ• vacarasahetukakiriyacittamaá¹-á¹-havidhaá¹ƒ,
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayabhedato ahetukaá¹ƒ tividhaá¹ƒ, jhÄ• naá¹…g
paÃ±cavidhaá¹ƒ, Ä• rammaá¹‡abhedato arÅ«pÄ• vacaraá¹ƒ catubbidhaá¹ƒ, evaá¹ƒ bhÅ«mi
kiriyacittaá¹ƒ veditabbanti.

<60> á¹• 21 ekÄ• dasavidhaá¹ƒ kÄ• me, rÅ«pe paÃ±ca arÅ«pisu.

cattÄ• rÄ«ti ca sabbÄ• ni, kriyÄ• cittÄ• ni vÄ«sati ||

<61> á¹• 21 lokuttarakriyacittaá¹ƒ, pana kasmÄ• na vijjati.

ekacittakkhaá¹‡attÄ• hi, maggassÄ• ti na vijjati ||

<62> á¹• 21 kriyÄ• kriyÄ• pattivibhÄ• gadesako,

kriyÄ• kriyaá¹ƒ cittamavoca yaá¹ƒ jino.

hitÄ• hitÄ• naá¹ƒ sakriyÄ• kriyÄ• rato,

kriyÄ• kriyaá¹ƒ tantu mayÄ• samÄ«ritaá¹ƒ ||

ettÄ• vatÄ• ekavÄ«satividhaá¹ƒ kusalaá¹ƒ, dvÄ• dasavidhaá¹ƒ akusalaá¹ƒ chattiá¹ƒsavidhaá¹ƒ
vÄ«satividhaá¹ƒ kiriyacittanti Ä• dimhi nikkhittaá¹ƒ cittaá¹ƒ ekÅ«nanavutippabhedena vidhinÄ
hotÄ«ti.

<63> á¹• 21 ekavÄ«sati \Ee 15/ puÃ±Ã±Ä• ni, dvÄ• dasÄ• kusalÄ• ni ca.

chattiá¹ƒseva vipÄ• kÄ• ni, kriyacittÄ• ni vÄ«sati ||

<64> á¹• 21 ekÅ«nanavuti sabbe, cittuppÄ• dÄ• mahesinÄ• .

aá¹-á¹-ha lokuttare katvÄ• , niddiá¹-á¹-hÄ• hi samÄ• sato ||

<65> á¹• 21 piá¹-ake \Be 19/ \Ne 17/ abhidhammasmiá¹ƒ, ye bhikkhÅ« pÄ• á¹-avatthino.

tehÄ• yaá¹ƒ uggahetabbo, cintetabbo punappunaá¹ƒ ||

<66> á¹• 21 abhidhammÄ• vatÄ• rena, abhidhammamahodadhiá¹ƒ.

ye taranti imaá¹ƒ lokaá¹ƒ, paraÃ±ceva taranti teti ||

iti abhidhammÄ• vatÄ• re cittaniddeso nÄ• ma

paá¹-hamo paricchedo.

2. dutiyo paricchedo

cetasikaniddeso

<67> á¹• 21 cittÄ• nantaramuddiá¹-á¹-hÄ• \Ee 16/, ye ca cetasikÄ• mayÄ• .

tesaá¹ƒ dÄ• ni karissÄ• mi, vibhÄ• janamito paraá¹ƒ ||

tattha cittasampayuttÄ• , citte bhavÄ• vÄ• cetasikÄ• . tepi cittaá¹ƒ viya sÄ• rammaá¹‡ato
savipÄ• kÄ• vipÄ• kato duvidhÄ• , kusalÄ• kusalÄ• byÄ• katabhedato tividhÄ• , kÄ• mÄ• va

tattha kÄ• mÄ• vacaracittasampayuttÄ• __kÄ• mÄ• vacarÄ• _. tesu kÄ• mÄ• vacarapaá¹-
tÄ• va niyatÄ• sarÅ«pena Ä• gatÄ• ekÅ«natiá¹ƒsa dhammÄ• honti. seyyathidaá¹ƒ - phass
vitakko vicÄ• ro pÄ«ti cittekaggatÄ• saddhÄ• sati vÄ«riyaá¹ƒ paÃ±Ã±Ä• jÄ«vitindriyaá¹ƒ a
ottappaá¹ƒ kÄ• yappassaddhi cittappassaddhi kÄ• yalahutÄ• cittalahutÄ• kÄ• yamudutÄ•
kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ• kÄ• yapÄ• guÃ±Ã±atÄ• cittapÄ• guÃ±Ã±at
chando, adhimokkho, tatramajjhattatÄ• , manasikÄ• ro cÄ• ti cattÄ• ro niyatayevÄ• panakÄ•
tettiá¹ƒsa honti \Be 20/. puna karuá¹‡Ä• muditÄ• kÄ• yaduccaritavirati \Ne 18/ vacÄ«ducca
micchÄ• jÄ«vavirati ceti ime paÃ±ca aniyatÄ• . ime pana kadÄ• ci uppajjanti.

imesu pana karuá¹‡Ä• muditÄ• vasena bhÄ• vanÄ• kÄ• le karuá¹‡Ä• pubbabhÄ• go vÄ• n
uppajjanti, na panekato uppajjanti. yadÄ• pana iminÄ• cittena micchÄ• kammantÄ• dÄ«hi
sammÄ• kammantÄ• dÄ«ni paripÅ«renti, ekÄ• virati uppajjati, karuá¹‡Ä• muditÄ• hi saha, a
uppajjanti. tasmÄ• etesu ekena saha catuttiá¹ƒseva dhammÄ• honti.

<68> á¹• 21 Ä• dinÄ• \Ee 17/ puÃ±Ã±acittena, tettiá¹ƒsa niyatÄ• matÄ• .

karuá¹‡Ä• muditekena, catuttiá¹ƒsa bhavanti te ||

<69> á¹• 21 kasmÄ• panettha mettÄ• ca, upekkhÄ• ca na uddhaá¹-Ä• .

yevÄ• panakadhammesu, dhammarÄ• jena satthunÄ• ||

<70> á¹• 21 abyÄ• pÄ• dena mettÄ• pi, tatramajjhattatÄ• ya ca.

upekkhÄ• gahitÄ• yasmÄ• , tasmÄ• na gahitÄ• ubho ||

<71> á¹• 21 kasmÄ• yevÄ• panÄ• dhammÄ• , buddhenÄ• diccabandhunÄ• .

sarÅ«peneva sabbete, pÄ• á¸·iyaá¹ƒ na ca uddhaá¹-Ä• ||

<72> á¹• 21 yasmÄ• aniyatÄ• keci, yasmÄ• rÄ• siá¹ƒ bhajanti na.

yasmÄ• ca dubbalÄ• keci, tasmÄ• vuttÄ• na pÄ• á¸·iyaá¹ƒ ||

<73> á¹• 21 chandÄ• dhimokkhamuditÄ• manasi ca kÄ• ro,

majjhattatÄ• ca karuá¹‡Ä• viratittayaá¹ƒ ca.

puÃ±Ã±esu tena niyatÄ• niyatÄ• ca sabbe,

yevÄ• panÄ• munivarena na ceva vuttÄ• ||

<74> á¹• 21 kasmÄ• panettha phassova, paá¹-hamaá¹ƒ samudÄ«rito.

paá¹-hamÄ• bhinipÄ• tattÄ• , cittassÄ• rammaá¹‡e kira ||

<75> á¹• 21 phusitvÄ• \Be 21/ \Ne 19/ pana phassena, vedanÄ• ya ca vedaye.

saÃ±jÄ• nÄ• ti ca saÃ±Ã±Ä• ya, cetanÄ• ya ca cetaye ||

<76> á¹• 21 balavapaccayattÄ• ca, sahajÄ• tÄ• nameva hi.

phassova paá¹-hamaá¹ƒ vutto, tasmÄ• idha mahesinÄ• ||

<77> á¹• 21 akÄ• raá¹‡amidaá¹ƒ sabbaá¹ƒ, cittÄ• naá¹ƒ tu saheva ca.

ekuppÄ• dÄ• dibhÄ• vena, cittajÄ• naá¹ƒ pavattito ||

<78> á¹• 21 ayaá¹ƒ tu paá¹-hamuppanno, ayaá¹ƒ pacchÄ• ti natthidaá¹ƒ.

balavapaccayattepi, kÄ• raá¹‡aÃ±ca na dissati ||

<79> á¹• 21 desanÄ• kkamato ceva, paá¹-hamaá¹ƒ samudÄ«rito.

iccevaá¹ƒ pana viÃ±Ã±eyyaá¹ƒ, viÃ±Ã±unÄ• na visesato ||

<80> á¹• 21 na ca pariyesitabboyaá¹ƒ, tasmÄ• pubbÄ• parakkamo.

vacanatthalakkhaá¹‡Ä• dÄ«hi, dhammÄ• eva vijÄ• natÄ• ||

yasmÄ• pana ime dhammÄ• vacanatthalakkhaá¹‡Ä• dÄ«hi vuccamÄ• nÄ• pÄ• kaá¹-Ä• h
tesaá¹ƒ vacanatthalakkhaá¹‡Ä• dÄ«ni pavakkhÄ• mi. seyyathidaá¹ƒ - phusatÄ«ti __phasso_

phusanalakkhaá¹‡o, saá¹…ghaá¹-á¹-anaraso, sannipÄ• tapaccupaá¹-á¹-hÄ• no, phalaá¹-á¹-
vedanÄ• paccupaá¹-á¹-hÄ• no vÄ• , Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• no. ayaá¹ƒ hi arÅ«
Ä• rammaá¹‡esu phusanÄ• kÄ• reneva \Ee 18/ pavattati, so dvinnaá¹ƒ meá¹‡á¸• Ä• naá¹ƒ s

sundaraá¹ƒ manoti sumano, sumanassa bhÄ• vo somanassaá¹ƒ, somanassameva vedanÄ
vedayitalakkhaá¹‡Ä• , iá¹-á¹-hÄ• kÄ• rÄ• nubhavanarasÄ• rÄ• jÄ• viya subhojanarasaá¹ƒ,
cetasikaassÄ• dapaccupaá¹-á¹-hÄ• nÄ• , passaddhipadaá¹-á¹-hÄ• nÄ• .

nÄ«lÄ• dibhedaá¹ƒ \Be 22/ Ä• rammaá¹‡aá¹ƒ saÃ±jÄ• nÄ• tÄ«ti __saÃ±Ã±Ä• _. sÄ• saÃ±
paccÄ• bhiÃ±Ã±Ä• á¹‡akaraá¹‡arasÄ• vaá¸• á¸• hakissa abhiÃ±Ã±Ä• á¹‡akaraá¹‡amiva, y
abhinivesakaraá¹‡apaccupaá¹-á¹-hÄ• nÄ• , yathopaá¹-á¹-hitavisayapadaá¹-á¹-hÄ• nÄ• .

cetayatÄ«ti \Ne 20/ __cetanÄ• _. saddhiá¹ƒ attanÄ• sampayuttadhamme Ä• rammaá¹‡e a
cetayitalakkhaá¹‡Ä• , Ä• yÅ«hanarasÄ• , saá¹ƒvidahanapaccupaá¹-á¹-hÄ• nÄ• sakakiccap
jeá¹-á¹-hasissamahÄ• vaá¸• á¸• hakiÄ• dayo viya.

vitakketÄ«ti __vitakko_. vitakkanaá¹ƒ vÄ• __vitakko_. svÄ• yaá¹ƒ Ä• rammaá¹‡e cittassa a
Ä• hananapariyÄ• hananaraso, Ä• rammaá¹‡e cittassa Ä• nayanapaccupaá¹-á¹-hÄ• no.

Ä• rammaá¹‡e tena cittaá¹ƒ vicaratÄ«ti __vicÄ• ro_. vicaraá¹‡aá¹ƒ vÄ• __vicÄ• ro_. anusa
hoti. svÄ• yaá¹ƒ Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o, tattha sahajÄ• tÄ• nuyojanaraso, cit
anupabandhapaccupaá¹-á¹-hÄ• no.

pinayatÄ«ti __pÄ«ti_. sÄ• sampiyÄ• yanalakkhaá¹‡Ä• , kÄ• yacittapÄ«á¹‡anarasÄ• , phara
odagyapaccupaá¹-á¹-hÄ• nÄ• .

cittassa ekaggabhÄ• vo __cittekaggatÄ• _. samÄ• dhissetaá¹ƒ nÄ• maá¹ƒ. so avisÄ• ralak
vÄ• , sahajÄ• tÄ• naá¹ƒ sampiá¹‡á¸• anaraso nhÄ• niyacuá¹‡á¹‡Ä• naá¹ƒ udakaá¹ƒ viya, up
visesato sukhapadaá¹-á¹-hÄ• no.

saddahanti etÄ• ya, sayaá¹ƒ vÄ• saddahati, saddahanamattameva vÄ• esÄ• ti __saddhÄ
saddahanalakkhaá¹‡Ä• , pasÄ• danarasÄ• udakappasÄ• dakamaá¹‡i viya, akÄ• lusiyapac
saddheyyavatthupadaá¹-á¹-hÄ• nÄ• .

saranti \Be 23/ etÄ• ya, sayaá¹ƒ vÄ• sarati, saraá¹‡amattameva vÄ• esÄ• ti __sati_. sÄ•
asammosarasÄ• , Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• , thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• .

vÄ«rabhÄ• vo \Ee 19/ __vÄ«riyaá¹ƒ_. vÄ«rÄ• naá¹ƒ vÄ• kammaá¹ƒ __vÄ«riyaá¹ƒ_. taá¹ƒ p
ussÄ• hanalakkhaá¹‡aá¹ƒ, sahajÄ• tÄ• naá¹ƒ upatthambhanarasaá¹ƒ, asaá¹ƒsÄ«danabhÄ•
saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ.

pajÄ• nÄ• tÄ«ti \Ne 21/ __paÃ±Ã±Ä• _. sÄ• panesÄ• vijÄ• nanalakkhaá¹‡Ä• , visayobhÄ•
asammohapaccupaá¹-á¹-hÄ• nÄ• araÃ±Ã±agatasudesako viya.

jÄ«vanti tena taá¹ƒsampayuttadhammÄ• ti __jÄ«vitaá¹ƒ_. taá¹ƒ pana attanÄ• avinibbhuttÄ
anupÄ• lanalakkhaá¹‡aá¹ƒ, tesaá¹ƒ pavattanarasaá¹ƒ, tesaá¹ƒyeva á¹-hapanapaccupaá¹-á¹
yÄ• payitabbadhammapadaá¹-á¹-hÄ• naá¹ƒ. santepi ca tesaá¹ƒ anupÄ• lanalakkhaá¹‡Ä• di
taá¹ƒ te dhamme anupÄ• leti udakaá¹ƒ viya uppalÄ• dÄ«ni, yathÄ• sakaá¹ƒ paccayuppanne
dhÄ• ti viya kumÄ• raá¹ƒ, sayaá¹ƒpavattitadhammasambandheneva pavattati niyÄ• mako vi
pavattayati attano ca pavattayitabbÄ• naÃ±ca abhÄ• vÄ• , na bhaá¹…gakkhaá¹‡e á¹-hapeti
khÄ«yamÄ• no viya vattisnehova padÄ«pasikhanti.

na lubbhanti tena, sayaá¹ƒ vÄ• na lubbhati, alubbhanamattameva vÄ• tanti __alobho_. so
alaggabhÄ• valakkhaá¹‡o kamaladale jalabindu viya, apariggaharaso muttabhikkhu viya,
anallÄ«nabhÄ• vapaccupaá¹-á¹-hÄ• no asucimhi patitapuriso viya.

na dussanti tena, sayaá¹ƒ vÄ• na dussati, adussanamattameva vÄ• tanti __adoso_. so ac
avirodhalakkhaá¹‡o vÄ• anukÅ«lamitto viya, Ä• ghÄ• tavinayanaraso, pariá¸·Ä• havinayana
candanaá¹ƒ viya, sommabhÄ• vapaccupaá¹-á¹-hÄ• no puá¹‡á¹‡acando viya.

kÄ• yaduccaritÄ• dÄ«hi hirÄ«yatÄ«ti __hirÄ«_. lajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. tehiyeva ottap
pÄ• pato ubbegassetaá¹ƒ adhivacanaá¹ƒ. tattha pÄ• pato jigucchanalakkhaá¹‡Ä• hirÄ«, ott
ottappaá¹ƒ. ubhopi pÄ• pÄ• naá¹ƒ akaraá¹‡arasÄ• , pÄ• pato saá¹…kocanapaccupaá¹-á¹-h
attagÄ• ravaparagÄ• ravapadaá¹-á¹-hÄ• nÄ• . ime dhammÄ• lokapÄ• lÄ• ti daá¹-á¹-habbÄ•

kÄ• yapassambhanaá¹ƒ __kÄ• yapassaddhi_. cittapassambhanaá¹ƒ __cittapassaddhi. kÄ•
khandhÄ• . ubhopi panetÄ• ekato hutvÄ• kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• \Ee 2
kÄ• yacittadarathanimmadanarasÄ• , kÄ• yacittÄ• naá¹ƒ aparipphandanasÄ«tibhÄ• vapacc
kÄ• yacittapadaá¹-á¹-hÄ• nÄ• , kÄ• yacittÄ• naá¹ƒ avÅ«pasamatÄ• uddhaccÄ• dikilesappaá

kÄ• yalahubhÄ• vo \Ne 22/ __kÄ• yalahutÄ• _. cittalahubhÄ• vo __cittalahutÄ• _. kÄ• yacit
garubhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittagarubhÄ• vanimmadanarasÄ• , kÄ• yacitt
adandhatÄ• paccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• , kÄ• yacittÄ• naá¹ƒ
garubhÄ• vakarathinamiddhÄ• dikilesappaá¹-ipakkhabhÅ«tÄ• ti veditabbÄ• .

kÄ• yamudubhÄ• vo __kÄ• yamudutÄ• _. cittamudubhÄ• vo __cittamudutÄ• _. kÄ• yacittÄ•
thaddhabhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittÄ• naá¹ƒ thaddhabhÄ• vanimmadanara
appaá¹-ighÄ• tapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• , kÄ• yacittÄ• naá¹ƒ
thaddhabhÄ• vakaradiá¹-á¹-himÄ• nÄ• dikilesappaá¹-ipakkhabhÅ«tÄ• ti veditabbÄ• .

kÄ• yakammaÃ±Ã±abhÄ• vo __kÄ• yakammaÃ±Ã±atÄ• _. cittakammaÃ±Ã±abhÄ• vo __cit
akammaÃ±Ã±abhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittÄ• naá¹ƒ akammaÃ±Ã±abhÄ• va
Ä• rammaá¹‡akaraá¹‡asampattipaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• naá¹ƒ, kÄ
akammaÃ±Ã±abhÄ• vakaraavasesanÄ«varaá¹‡Ä• dikilesappaá¹-ipakkhabhÅ«tÄ• ti veditabl

kÄ• yapÄ• guÃ±Ã±abhÄ• vo __kÄ• yapÄ• guÃ±Ã±atÄ• _. cittapÄ• guÃ±Ã±abhÄ• vo __citta
agelaÃ±Ã±abhÄ• valakkhaá¹‡Ä• , kÄ• yacittÄ• naá¹ƒ gelaÃ±Ã±animmadanarasÄ• , nirÄ• dA
kÄ• yacittapadaá¹-á¹-hÄ• nÄ• , kÄ• yacittÄ• naá¹ƒ gelaÃ±Ã±abhÄ• vakaraassaddhÄ• dikiles
daá¹-á¹-habbÄ• .

kÄ• yassa ujukabhÄ• vo __kÄ• yujukatÄ• _. cittassa ujukabhÄ• vo __cittujukatÄ• _. kÄ• ya
akuá¹-ilabhÄ• valakkhaá¹‡Ä• , kÄ• yacittÄ• naá¹ƒ ajjavalakkhaá¹‡Ä• vÄ• , kÄ• yacittÄ• naá
kuá¹-ilabhÄ• vanimmadanarasÄ• , ajimhatÄ• paccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-h
kuá¹-ilabhÄ• vakaramÄ• yÄ• sÄ• á¹-heyyÄ• dikilesappaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ

__chando_ti kattukamyatÄ• yetaá¹ƒ adhivacanaá¹ƒ. tasmÄ• so kattukamyatÄ• lakkhaá¹‡o
Ä• rammaá¹‡apariyesanaraso, Ä• rammaá¹‡ena atthikatÄ• paccupaá¹-á¹-hÄ• no, tadevassa

adhimuccanaá¹ƒ \Ee 21/ __adhimokkho_. so sanniá¹-á¹-hÄ• nalakkhaá¹‡o, asaá¹ƒsappana
nicchayapaccupaá¹-á¹-hÄ• no, sanniá¹-á¹-heyyadhammapadaá¹-á¹-hÄ• no, Ä• rammaá¹‡e n
daá¹-á¹-habbo.

tesu \Ne 23/ tesu dhammesu majjhattabhÄ• vo __tatramajjhattatÄ• _. sÄ• cittacetasikÄ• na
samavÄ• hitalakkhaá¹‡Ä• , Å«nÄ• dhikatÄ• nivÄ• raá¹‡arasÄ• , pakkhapÄ• tupacchedanara
majjhattabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• .

kiriyÄ• kÄ• ro, manasmiá¹ƒ kÄ• ro __manasikÄ• ro_. purimamanato visadisaá¹ƒ manaá¹ƒ

svÄ• yaá¹ƒ \Be 26/ Ä• rammaá¹‡apaá¹-ipÄ• dako, vÄ«thipaá¹-ipÄ• dako, javanapaá¹-ipÄ• d
__Ä• rammaá¹‡apaá¹-ipÄ• dako_ manasmiá¹ƒ kÄ• ro manasikÄ• ro. so sÄ• raá¹‡alakkhaá¹
saá¹ƒyojanaraso, Ä• rammaá¹‡Ä• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• no, Ä• rammaá¹‡apa
saá¹…khÄ• rakkhandhapariyÄ• panno Ä• rammaá¹‡apaá¹-ipÄ• dakattena sampayuttÄ• naá

__vÄ«thipaá¹-ipÄ• dako_ti paÃ±cadvÄ• rÄ• vajjanassetaá¹ƒ adhivacanaá¹ƒ, __javanapaá¹-i
manodvÄ• rÄ• vajjanassetaá¹ƒ adhivacanaá¹ƒ, na te idha adhippetÄ• .

__karuá¹‡Ä• _ti paradukkhe sati sÄ• dhÅ«naá¹ƒ hadayakampanaá¹ƒ karotÄ«ti __karuá¹‡Ä
paradukkhanti __karuá¹‡Ä• _. sÄ• paradukkhÄ• panayanÄ• kÄ• rappavattilakkhaá¹‡Ä• , pa
avihiá¹ƒsÄ• paccupaá¹-á¹-hÄ• nÄ• , dukkhÄ• bhibhÅ«tÄ• naá¹ƒ anÄ• thabhÄ• vadassanapa

modanti tÄ• ya, sayaá¹ƒ vÄ• modatÄ«ti __muditÄ• _. sÄ• pamodanalakkhaá¹‡Ä• , anissÄ
arativighÄ• tapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ sampattidassanapadaá¹-á¹-hÄ• nÄ• . ke
aniyate icchanti, taá¹ƒ na gahetabbaá¹ƒ. atthato hi adoso eva mettÄ• , tatramajjhattupekkhÄ

kÄ• yaduccaritato virati __kÄ• yaduccaritavirati_. eseva nayo sesesupi dvÄ«su. lakkhaá¹‡Ä
tissopi viratiyo kÄ• yaduccaritÄ• divatthÅ«naá¹ƒ avÄ«tikkamalakkhaá¹‡Ä• , kÄ• yaduccaritÄ
saá¹…kocanarasÄ• , akiriyapaccupaá¹-á¹-hÄ• nÄ• , saddhÄ• hiriottappaappicchatÄ• diguá¹
imÄ• su ekekaá¹ƒ niyataá¹ƒ viratiá¹ƒ icchanti. evaá¹ƒ kÄ• mÄ• vacarapaá¹-hamamahÄ• kus
vÄ• catuttiá¹ƒsa vÄ• dhammÄ• sampayogaá¹ƒ gacchantÄ«ti veditabbÄ• .

yathÄ• \Be 27/ \Ee 22/ \Ne 24/ ca paá¹-hamena, evaá¹ƒ dutiyacittenÄ• pi. sasaá¹…khÄ• ra
viseso. puna tatiyena Ã±Ä• á¹‡avippayogato á¹-hapetvÄ• amohaá¹ƒ avasesÄ• dvattiá¹ƒsa
veditabbÄ• . tathÄ• catutthenÄ• pi sasaá¹…khÄ• rabhÄ• vamattameva viseso, paá¹-hame
pÄ«tiá¹ƒ avasesÄ• paÃ±camena sampayogaá¹ƒ gacchanti. somanassaá¹-á¹-hÄ• ne cettha
paviá¹-á¹-hÄ• . sÄ• pana iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhavanalakkhaá¹‡Ä• , pakkhap
ca paÃ±camena, evaá¹ƒ chaá¹-á¹-henÄ• pi. sasaá¹…khÄ• ramattameva hoti viseso. sattam
paÃ±Ã±aá¹ƒ avasesÄ• ekatiá¹ƒsa vÄ• dvattiá¹ƒsa vÄ• dhammÄ• honti, tathÄ• aá¹-á¹-ha
sasaá¹…khÄ• ramattameva viseso. evaá¹ƒ tÄ• va kÄ• mÄ• vacarakusalacetasikÄ• veditab

<81> á¹• 21 upekkhÄ• yuttacittesu, na dukkhasukhapÄ«tiyo.

jÄ• yanteva visuá¹ƒ paÃ±ca, karuá¹‡Ä• muditÄ• dayo ||

avasesesu pana rÅ«pÄ• vacaracittasampayuttÄ• __rÅ«pÄ• vacarÄ• , _ tattha paá¹-hamac
kÄ• mÄ• vacarapaá¹-hamacitte vuttesu á¹-hapetvÄ• viratittayaá¹ƒ avasesÄ• veditabbÄ• . v
kÄ• mÄ• vacarakusalalokuttaresveva uppajjanti, na aÃ±Ã±esu. dutiyena vitakkavajjÄ• dvat
vÄ• . tatiyena vicÄ• ravajjÄ• ekatiá¹ƒsa vÄ• dvattiá¹ƒsa vÄ• . catutthena tato pÄ«tivajjÄ• ti
vÄ• . paÃ±camena tato karuá¹‡Ä• muditÄ• vajjÄ• tiá¹ƒsa honti, somanassaá¹-á¹-hÄ• ne up
rÅ«pÄ• vacarakusalacetasikÄ• veditabbÄ• .

arÅ«pÄ• vacaracittasampayuttÄ• __arÅ«pÄ• vacarÄ• , _ te pana rÅ«pÄ• vacarapaÃ±came

arÅ«pÄ• vacarabhÄ• vovettha viseso.

lokuttaracittasampayuttÄ• \Be 28/ __lokuttarÄ• , _ te pana paá¹-hamajjhÄ• nike maggacitte
paá¹-hamarÅ«pÄ• vacaracitte vuttanayena dutiyajjhÄ• nikÄ• dibhedepi maggacitte dutiyarÅ«
vuttanayeneva veditabbÄ• . karuá¹‡Ä• muditÄ• namabhÄ• vo ca niyataviratibhÄ• vo ca loku
evaá¹ƒ tÄ• va kusalacittasampayuttacetasikÄ• veditabbÄ• .

__akusalÄ• _ pana __cetasikÄ• _ bhÅ«mito ekavidhÄ• kÄ• mÄ• vacarÄ• yeva, tesu
lobhamÅ«lapaá¹-hamÄ• kusalacittasampayuttÄ• \Ne 25/ tÄ• va niyatÄ• sarÅ«penÄ• gatÄ•
niyatÄ• cattÄ• roti \Ee 23/ ekÅ«navÄ«sati honti. aniyatÄ• cha yevÄ• panakÄ• ti sabbe paÃ±
seyyathidaá¹ƒ - phasso somanassavedanÄ• saÃ±Ã±Ä• cetanÄ• vitakko vicÄ• ro pÄ«ti citt
jÄ«vitaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ lobho moho micchÄ• diá¹-á¹-hÄ«ti ime sarÅ«penÄ• gatÄ•
adhimokkho uddhaccaá¹ƒ manasikÄ• roti ime cattÄ• ro niyatayevÄ• panakÄ• , ime pana pa
niyatÄ• honti, mÄ• no issÄ• macchariyaá¹ƒ kukkuccaá¹ƒ thinamiddhanti ime chayeva aniya

<82> á¹• 21 evaá¹ƒ yevÄ• panÄ• sabbe, niyatÄ• niyatÄ• dasa.

niddiá¹-á¹-hÄ• pÄ• pacittesu, hatapÄ• pena tÄ• dinÄ• ||

tattha __phasso_ti akusalacittasahajÄ• to phasso. esa nayo sesesupi. na hirÄ«yatÄ«ti ahiri
bhÄ• vo __ahirikaá¹ƒ_. kÄ• yaduccaritÄ• dÄ«hi ottappatÄ«ti ottappaá¹ƒ, na ottappaá¹ƒ __an
kÄ• yaduccaritÄ• dÄ«hi ajigucchanalakkhaá¹‡aá¹ƒ, alajjÄ• lakkhaá¹‡aá¹ƒ vÄ• ahirikaá¹ƒ, a
asÄ• rajjanalakkhaá¹‡aá¹ƒ, anuttÄ• salakkhaá¹‡aá¹ƒ vÄ• .

lubbhanti \Be 29/ tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• tanti __lobho_. so
Ä• rammaá¹‡agahaá¹‡alakkhaá¹‡o makkaá¹-Ä• lepo viya, abhisaá¹…garaso tattakapÄ• le p
apariccÄ• gapaccupaá¹-á¹-hÄ• no telaÃ±janarÄ• go viya, saá¹ƒyojaniyesu dhammesu assÄ•

muyhanti tena, sayaá¹ƒ vÄ• muyhati, muyhanamattameva vÄ• tanti __moho_. so cittassa
aÃ±Ã±Ä• á¹‡alakkhaá¹‡o vÄ• , asampaá¹-ivedharaso, Ä• rammaá¹‡asabhÄ• vacchÄ• dana
andhakÄ• rapaccupaá¹-á¹-hÄ• no, ayonisomanasikÄ• rapadaá¹-á¹-hÄ• no.

micchÄ• passanti tÄ• ya, sayaá¹ƒ vÄ• micchÄ• passati, micchÄ• dassanamattameva vÄ•
sÄ• ayonisoabhinivesalakkhaá¹‡Ä• , parÄ• mÄ• sarasÄ• , micchÄ• bhinivesapaccupaá¹-á¹-
adassanakÄ• matÄ• dipadaá¹-á¹-hÄ• nÄ• .

uddhatabhÄ• vo \Ne 26/ __uddhaccaá¹ƒ_. taá¹ƒ avÅ«pasamalakkhaá¹‡aá¹ƒ vÄ• tÄ• bhighÄ•
anavaá¹-á¹-hÄ• narasaá¹ƒ vÄ• tÄ• bhighÄ• tacaladhajapaá¹-Ä• kÄ• viya, bhantattapaccupa

pÄ• sÄ• á¹‡Ä• bhighÄ• tasamuddhatabhasmaá¹ƒ viya, ayonisomanasikÄ• rapadaá¹-á¹-hÄ•

maÃ±Ã±atÄ«ti \Ee 24/ __mÄ• no_. so uá¹‡á¹‡atilakkhaá¹‡o, sampaggahaá¹‡araso, ketuka
diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• no.

issatÄ«ti __issÄ• _. sÄ• parasampattÄ«naá¹ƒ usÅ«yanalakkhaá¹‡Ä• , tattheva anabhiratir
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , parasampattipadaá¹-á¹-hÄ• nÄ• .

maccharabhÄ• vo __macchariyaá¹ƒ_. taá¹ƒ attano sampattÄ«naá¹ƒ niguhaá¹‡alakkhaá¹‡a
sÄ• dhÄ• raá¹‡abhÄ• vaakkhamanarasaá¹ƒ, saá¹…kocanapaccupaá¹-á¹-hÄ• naá¹ƒ, attasan

kucchitaá¹ƒ \Be 30/ kataá¹ƒ kukataá¹ƒ, tassa bhÄ• vo __kukkuccaá¹ƒ_. taá¹ƒ pacchÄ• nutÄ
katÄ• katÄ• nusocanarasaá¹ƒ, vippaá¹-isÄ• rapaccupaá¹-á¹-hÄ• naá¹ƒ, katÄ• katapadaá¹-á

thinatÄ• __thinaá¹ƒ_. middhatÄ• __middhaá¹ƒ_. anussÄ• hanasaá¹ƒsÄ«danatÄ• , asattivi
thinaÃ±ca middhaÃ±ca thinamiddhaá¹ƒ. tattha thinaá¹ƒ anussÄ• hanalakkhaá¹‡aá¹ƒ, vÄ«riy
saá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. middhaá¹ƒ akammaÃ±Ã±atÄ• lakkhaá¹‡aá
lÄ«natÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, ubhayampi ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ. s
veditabbÄ• .

ettha pana vitakkavÄ«riyasamÄ• dhÄ«naá¹ƒ micchÄ• saá¹…kappamicchÄ• vÄ• yÄ• mamic
ekÅ«navÄ«sati cetasikÄ• paá¹-hamÄ• kusalacittena sampayogaá¹ƒ gacchantÄ«ti veditabb
evaá¹ƒ dutiyenÄ• pi. sasaá¹…khÄ• rabhÄ• vo cettha thinamiddhassa niyatabhÄ• vo ca vise
vuttesu á¹-hapetvÄ• diá¹-á¹-hiá¹ƒ sesÄ• aá¹-á¹-hÄ• rasa veditabbÄ• . mÄ• no panettha ani
saha na uppajjatÄ«ti. catutthena dutiye vuttesu á¹-hapetvÄ• diá¹-á¹-hiá¹ƒ avasesÄ• veditab
mÄ• no aniyato hoti. paÃ±camena paá¹-hame vuttesu á¹-hapetvÄ• pÄ«tiá¹ƒ avasesÄ• sam
somanassaá¹-á¹-hÄ• ne panettha upekkhÄ• paviá¹-á¹-hÄ• . chaá¹-á¹-henÄ• pi paÃ±came v
sasaá¹…khÄ• ratÄ• \Ne 27/, thinamiddhassa niyatabhÄ• vo ca viseso. sattamena paÃ±cam
diá¹-á¹-hiá¹ƒ avasesÄ• veditabbÄ• . mÄ• no panettha aniyato. aá¹-á¹-hamena chaá¹-á¹-he v
diá¹-á¹-hiá¹ƒ avasesÄ• veditabbÄ• . etthÄ• pi mÄ• no \Ee 25/ aniyato hoti. evaá¹ƒ __lobhan
veditabbÄ• .

domanassasahagatesu paá¹-ighasampayuttesu dosamÅ«lesu dvÄ«su paá¹-hamena asaá¹.
sarÅ«penÄ• gatÄ• \Be 31/ terasa. seyyathidaá¹ƒ - phasso domanassavedanÄ• saÃ±Ã±Ä•
vicÄ• ro vÄ«riyaá¹ƒ jÄ«vitaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ doso moho ceti ime terasa dhammÄ
niyatayevÄ• panakehi sattarasa honti issÄ• macchariyakukkuccesu aniyatesu tÄ«su ekena
etepi tayo na ekato uppajjanti.

tattha duá¹-á¹-hu manoti dumano, dumanassa bhÄ• vo domanassaá¹ƒ, domanassavedanÄ
sahagataá¹ƒ domanassasahagataá¹ƒ. taá¹ƒ aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡
aniá¹-á¹-hÄ• kÄ• rasambhogarasaá¹ƒ, cetasikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ, ekantene
hadayavatthupadaá¹-á¹-hÄ• naá¹ƒ.

dussanti tena, sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti __doso_. so caá¹‡á¸• ik
pahatÄ• sÄ«viso viya, visappanaraso visanipÄ• to viya, attano nissayadahanaraso vÄ• dÄ•
dussanapaccupaá¹-á¹-hÄ• no laddhokÄ• so viya sapatto, Ä• ghÄ• tavatthupadaá¹-á¹-hÄ• no
vuttappakÄ• rÄ• va. iti ime sattarasa vÄ• aá¹-á¹-hÄ• rasa vÄ• navamena sampayogaá¹ƒ ga
yathÄ• ca navamena, evaá¹ƒ dasamenÄ• pi. sasaá¹…khÄ• ratÄ• , panettha thinamiddhasa

dvÄ«su pana mohamÅ«lesu vicikicchÄ• sampayuttena ekÄ• dasamena sampayuttÄ• tÄ• v
saÃ±Ã±Ä• cetanÄ• vitakko vicÄ• ro vÄ«riyaá¹ƒ jÄ«vitaá¹ƒ cittaá¹-á¹-hiti ahirikaá¹ƒ anottapp
vicikicchÄ• ti sarÅ«penÄ• gatÄ• terasa, uddhaccaá¹ƒ manasikÄ• roti dve yevÄ• panakÄ• n
pannarasa honti.

tattha \Be 32/ pavattaá¹-á¹-hitimattÄ• ekaggatÄ• . vigatÄ• cikicchÄ• ti __vicikicchÄ• _. sab
\Ne 28/ etÄ• ya kicchati kilamatÄ«ti __vicikicchÄ• _. sÄ• saá¹ƒsayalakkhaá¹‡Ä• , kampana
anicchayapaccupaá¹-á¹-hÄ• nÄ• , ayonisomanasikÄ• rapadaá¹-á¹-hÄ• nÄ• . sesÄ• vuttana

dvÄ• dasamena uddhaccasampayuttena sampayuttÄ• sarÅ«penÄ• gatÄ• \Ee 26/ vicikicch
vicikicchÄ• hÄ«nÄ• uddhaccaá¹ƒ sarÅ«pena Ä• gataá¹ƒ, tasmÄ• teraseva honti. vicikicchÄ
adhimokkho uppajjati, tena saddhiá¹ƒ cuddasa honti. adhimokkhasambhavato samÄ• dhi ba
adhimokkhamanasikÄ• rÄ• dve yevÄ• panakÄ• , tehi saha pannaraseva honti. evaá¹ƒ tÄ• v
veditabbÄ• .

idÄ• ni __abyÄ• katÄ• _ vuccanti, abyÄ• katÄ• pana duvidhÄ• vipÄ• kakiriyabhedato. tatth
bhÅ«mivasena catubbidhÄ• kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ loku
kÄ• mÄ• vacaravipÄ• kÄ• sahetukÄ• hetukavasena duvidhÄ• . tattha sahetukavipÄ• kasan
sahetukakÄ• mÄ• vacarakusalasampayuttasadisÄ• . yÄ• pana karuá¹‡Ä• muditÄ• aniyatÄ
vipÄ• kesu nuppajjanti. kÄ• mÄ• vacaravipÄ• kÄ• naá¹ƒ ekantaparittÄ• rammaá¹‡attÄ• vira
ekantakusalattÄ• na labbhanti. __vibhaá¹…ge_ "paÃ±ca sikkhÄ• padÄ• kusalÄ• yevÄ• " ti
kÄ• mÄ• vacarasahetukavipÄ• kacetasikÄ• veditabbÄ• .

<83> á¹• 21 tettiá¹ƒsÄ• didvaye dhammÄ• , dvattiá¹ƒseva tato pare.

bÄ• ttiá¹ƒsa paÃ±came chaá¹-á¹-he, ekatiá¹ƒsa tato pare ||

ahetukacittasampayuttÄ• \Be 33/ pana __ahetukÄ• _. tesu cakkhuviÃ±Ã±Ä• á¹‡asampayu
upekkhÄ• vedanÄ• saÃ±Ã±Ä• cetanÄ• jÄ«vitaá¹ƒ cittaá¹-á¹-hitÄ«ti sarÅ«penÄ• gatÄ• cha
honti. sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡asampayuttÄ• pi satta satteva cetasikÄ• . tatth
kÄ• yaviÃ±Ã±Ä• á¹‡asampayuttesu pana upekkhÄ• á¹-hÄ• ne sukhavedanÄ• paviá¹-á¹-hÄ•
pÄ«á¹‡anarasÄ• , sesÄ• vuttanayÄ• eva.

<84> á¹• 21 iá¹-á¹-hÄ• rammaá¹‡ayogasmiá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡akÄ• disu.

sati kasmÄ• upekkhÄ• va, vuttÄ• catÅ«su satthunÄ• ||

<85> á¹• 21 upÄ• dÄ• ya \Ne 29/ ca rÅ«pena, upÄ• dÄ• rÅ«pake pana.

saá¹…ghaá¹-á¹-anÄ• nighaá¹ƒsassa, dubbalattÄ• ti dÄ«paye ||

<86> á¹• 21 pasÄ• daá¹ƒ panatikkamma, kÅ«á¹-aá¹ƒva picupiá¹‡á¸• akaá¹ƒ.

bhÅ«tarÅ«pena bhÅ«tÄ• naá¹ƒ, ghaá¹-á¹-anÄ• ya sukhÄ• dikaá¹ƒ ||

tasmÄ• \Ee 27/ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sukhÄ• disampayuttanti veditabbaá¹ƒ. manodhÄ•
sarÅ«penÄ• gatÄ• cakkhuviÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ vuttÄ• cha, vitakkavicÄ• rehi saha a
adhimokkhamanasikÄ• rehi dvÄ«hi yevÄ• panakehi dasa dhammÄ• honti. tathÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tuupekkhÄ• sahagatena. somanassasahagatena pÄ«tiadhikÄ• ve
tasmÄ• vettha ekÄ• dasa dhammÄ• honti. evaá¹ƒ ahetukÄ• pi kÄ• mÄ• vacaravipÄ• kaceta

rÅ«pÄ• vacaravipÄ• kacittasampayuttÄ• pana __rÅ«pÄ• vacarÄ• _. arÅ«pÄ• vacaravipÄ•
__arÅ«pÄ• vacarÄ• _. te sabbepi attano attano kusalacittasampayuttacetasikehi sadisÄ• ye

lokuttaravipÄ• kacittasampayuttÄ• \Be 34/ __lokuttarÄ• _. te sabbe tesaá¹ƒyeva lokuttarav
sadisÄ• kusalacittasampayuttehi cetasikehi sadisÄ• . evaá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacar
veditabbÄ• .

akusalavipÄ• kacittasampayuttÄ• pana __akusalavipÄ• kacetasikÄ• _ nÄ• ma. te pana kus
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su vuttacetasikasadisÄ• . ettha pana kÄ• yaviÃ±Ã±Ä• á¹‡e dukk
kÄ• yikÄ• bÄ• dhalakkhaá¹‡Ä• . sesÄ• vuttanayÄ• yevÄ• ti. evaá¹ƒ chattiá¹ƒsa vipÄ• kacitt
veditabbÄ• .

kiriyÄ• byÄ• katÄ• ca cetasikÄ• bhÅ«mito tividhÄ• honti kÄ• mÄ• vacarÄ• rÅ«pÄ• vacar
__kÄ• mÄ• vacarÄ• _ sahetukÄ• hetukato duvidhÄ• honti. tesu sahetukakiriyacittasampayu

aá¹-á¹-hahi kÄ• mÄ• vacarakusalacittasampayuttehi samÄ• nÄ• á¹-hapetvÄ• viratittayaá¹ƒ
karuá¹‡Ä• muditÄ• yeva uppajjanti. ahetukakiriyacittasampayuttÄ• __ahetukÄ• , _ te
kusalavipÄ• kÄ• hetukamanodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tucittasampayuttehi samÄ• n
\Ne 30/ pana vÄ«riyindriyaá¹ƒ adhikaá¹ƒ. vÄ«riyindriyasambhavato panettha balappatto sam
hasituppÄ• dacittena sampayuttÄ• dvÄ• dasa dhammÄ• honti pÄ«tiyÄ• saha. ayamettha v

rÅ«pÄ• vacarakiriyacittasampayuttÄ• pana __rÅ«pÄ• vacarÄ• _. arÅ«pÄ• vacarakiriyacitta
__arÅ«pÄ• vacarÄ• _. te sabbepi sakasakabhÅ«mikusalacittasampayuttehi samÄ• nÄ• ti. e
kiriyacittasampayuttÄ• ca cetasikÄ• veditabbÄ• .

ettÄ• vatÄ• \Be 35/ \Ee 28/ kusalÄ• kusalavipÄ• kakiriyabhedabhinnena ekÅ«nanavutiyÄ•
cetasikÄ• niddiá¹-á¹-hÄ• honti.

<87> á¹• 21 kusalÄ• kusalehi vipÄ• kakriyÄ• -

hadayehi yutÄ• pana cetasikÄ• .

sakalÄ• pi ca sÄ• dhu mayÄ• kathitÄ• ,

sugatena mahÄ• muninÄ• kathitÄ• ||

<88> á¹• 21 avagacchati yo imaá¹ƒ anunaá¹ƒ,

paramaá¹ƒ tassa samantato mati.

abhidhammanaye dÅ«rÄ• sade,

atigambhÄ«raá¹-hÄ• ne vijambhate ||

iti abhidhammÄ• vatÄ• re cetasikaniddeso nÄ• ma

dutiyo paricchedo.

3. tatiyo paricchedo

cetasikavibhÄ• ganiddeso

<89> á¹• 21 sabbe \Ee 29/ \Ne 31/ cetasikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

nÄ• masÄ• maÃ±Ã±atoyeva, dvepaÃ±Ã±Ä• sa bhavanti te ||

seyyathidaá¹ƒ - phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• vitakko vicÄ• ro pÄ«ti cittekaggatÄ• chando adhimokkho manasikÄ• ro tatramajjhattatÄ• saddhÄ• sati hirÄ« ottappaá¹ƒ alobho kÄ• yappassaddhiÄ• dÄ«ni cha yugÄ• ni, tisso viratiyo, karuá¹‡Ä• muditÄ• lobho doso mo diá¹-á¹-hi issÄ• macchariyaá¹ƒ kukkuccaá¹ƒ thinaá¹ƒ middhaá¹ƒ vicikicchÄ• ahirikaá¹ƒ ano

<90> á¹• 21 catupaÃ±Ã±Ä• sadhÄ• \Be 36/ kÄ• me, rÅ«pe paÃ±cadaseritÄ• .

te honti dvÄ• dasÄ• rÅ«pe, cattÄ• lÄ«samanÄ• savÄ• ||

<91> á¹• 21 ekavÄ«sasataá¹ƒ sabbe, cittuppÄ• dÄ• samÄ• sato.

etesu tesamuppattiá¹ƒ, uddharitvÄ• panekakaá¹ƒ ||

<92> á¹• 21 phassÄ• dÄ«naá¹ƒ tu dhammÄ• naá¹ƒ, pavakkhÄ• mi ito paraá¹ƒ.

pÄ• á¹-avatthÄ• ya bhikkhÅ«naá¹ƒ, cittacetasikesvahaá¹ƒ ||

<93> á¹• 21 ekaggatÄ• manakkÄ• ro, jÄ«vitaá¹ƒ phassapaÃ±cakaá¹ƒ.

aá¹-á¹-hete avinibbhogÄ• , ekuppÄ• dÄ• sahakkhayÄ• ||

<94> á¹• 21 phasso ca vedanÄ• saÃ±Ã±Ä• , cetanÄ• jÄ«vitindriyaá¹ƒ.

ekaggatÄ• manakkÄ• ro, sabbasÄ• dhÄ• raá¹‡Ä• ime ||

<95> á¹• 21 vitakko paÃ±capaÃ±Ã±Ä• sa-cittesu samudÄ«rito.

cÄ• ro chasaá¹-á¹-hicittesu, jÄ• yate natthi saá¹ƒsayo ||

<96> á¹• 21 ekapaÃ±Ã±Ä• sacittesu \Ne 32/, pÄ«ti tesaá¹-á¹-hiyÄ• sukhaá¹ƒ.

upekkhÄ• paÃ±capaÃ±Ã±Ä• sa-citte dukkhaá¹ƒ tu tÄ«su hi ||

<97> á¹• 21 hoti dvÄ• saá¹-á¹-hicittesu, somanassindriyaá¹ƒ pana.

dukkhindriyaá¹ƒ panekasmiá¹ƒ, tathekamhi sukhindriyaá¹ƒ ||

<98> á¹• 21 paÃ±cuttarasate \Ee 30/ citte, vÄ«riyaá¹ƒ Ä• ha nÄ• yako.

catuttarasate citte, samÄ• dhindriyamabravi ||

<99> á¹• 21 sabbÄ• hetukacittÄ• ni, á¹-hapetvÄ• cekahetuke.

ekuttarasate citte, chandassuppattimuddise ||

<100> á¹• 21 á¹-hapetvÄ• dasa viÃ±Ã±Ä• á¹‡e, vicikicchÄ• yutampi ca.

dasuttarasate citte, adhimokkho udÄ«rito ||

<101> á¹• 21 saddhÄ• \Be 37/ sati hirottappaá¹ƒ, alobhÄ• dosamajjhatÄ• .

chaá¸·eva yugaá¸·Ä• cÄ• ti, dhammÄ• ekÅ«navÄ«sati ||

<102> á¹• 21 ekanavutiyÄ• citte, jÄ• yanti niyatÄ• ime.

ahetukesu cittesu, apuÃ±Ã±esu na jÄ• yare ||

<103> á¹• 21 ekÅ«nÄ• sÄ«tiyÄ• citte, paÃ±Ã±Ä• jÄ• yati sabbadÄ• .

aá¹-á¹-havÄ«satiyÄ• citte, karuá¹‡Ä• muditÄ• siyuá¹ƒ ||

<104> á¹• 21 kÄ• mÄ• vacarapuÃ±Ã±esu, sabbalokuttaresu ca.

cattÄ• lÄ«savidhe citte, sÄ• á¹-á¹-hake viratittayaá¹ƒ ||

<105> á¹• 21 saddhÄ• sati hirottappaá¹ƒ, alobhÄ• dittayampi ca.

yugaá¸·Ä• ni cha majjhattaá¹ƒ, karuá¹‡Ä• muditÄ• pi ca ||

<106> á¹• 21 tathÄ• viratiyo tisso, sabbe te paÃ±cavÄ«sati.

kusalÄ• byÄ• katÄ• cÄ• pi, kusalena pakÄ• sitÄ• ||

<107> á¹• 21 ahirÄ«kamanottappaá¹ƒ, moho uddhaccameva ca.

dvÄ• dasÄ• puÃ±Ã±acittesu, niyatÄ• yeva jÄ• yare ||

<108> á¹• 21 lobho \Ne 33/ doso ca moho ca, mÄ• no diá¹-á¹-hi ca saá¹ƒsayo.

middhamuddhaccakukkuccaá¹ƒ, thinaá¹ƒ macchariyampi ca ||

<109> á¹• 21 ahirÄ«kamanottappaá¹ƒ, issÄ• ca domanassakaá¹ƒ.

ete akusalÄ• vuttÄ• , ekantena mahesinÄ• ||

<110> á¹• 21 lobho aá¹-á¹-hasu niddiá¹-á¹-ho, vuttÄ• catÅ«su diá¹-á¹-hitu.

mÄ• no diá¹-á¹-hiviyuttesu, dosodvÄ«sveva jÄ• yate ||

<111> á¹• 21 issÄ• maccherakukkuccÄ• , dvÄ«su jÄ• yanti no saha.

vicikicchÄ• panekasmiá¹ƒ, thinamiddhaá¹ƒ tu paÃ±casu ||

<112> á¹• 21 phasso \Be 38/ ca vedanÄ• saÃ±Ã±Ä• , cetanÄ• jÄ«vitaá¹ƒ mano.

vitakko ca vicÄ• ro ca, pÄ«ti vÄ«riyasamÄ• dhi ca ||

<113> á¹• 21 chando cevÄ• dhimokkho ca, manasikÄ• ro ca cuddasa.

kusalÄ• kusalÄ• ceva, honti abyÄ• katÄ• pi ca ||

<114> á¹• 21 ekÅ«natiá¹ƒsacittesu, jhÄ• naá¹ƒ paÃ±caá¹…gikaá¹ƒ mataá¹ƒ.

catujhÄ• naá¹…gayuttÄ• ni, sattatiá¹ƒsÄ• ti niddise ||

<115> á¹• 21 ekÄ• dasavidhaá¹ƒ cittaá¹ƒ, tivaá¹…gikamudÄ«ritaá¹ƒ.

catutiá¹ƒsavidhaá¹ƒ cittaá¹ƒ, duvaá¹…gikamudÄ«ritaá¹ƒ ||

<116> á¹• 21 sabhÄ• venÄ• vitakkesu \Ee 31/, jhÄ• naá¹…gÄ• ni na uddhare.

sabbÄ• hetukacittesu, maggaá¹…gÄ• ni na uddhare ||

<117> á¹• 21 tÄ«á¹‡i soá¸·asacittesu, indriyÄ• ni vade budho.

ekasmiá¹ƒ pana cattÄ• ri, paÃ±ca terasasuddhare ||

<118> á¹• 21 satta dvÄ• dasacittesu, indriyÄ• ni jinobravi.

ekenÅ«nesu aá¹-á¹-heva, cattÄ• lÄ«samanesu ca ||

<119> á¹• 21 cattÄ• lÄ«sÄ• ya \Ne 34/ cittesu, navakaá¹ƒ nÄ• yakobravi.

evaá¹ƒ indriyayogopi, veditabbo vibhÄ• vinÄ• ||

<120> á¹• 21 amaggaá¹…gÄ• ni nÄ• mettha, aá¹-á¹-hÄ• rasa ahetukÄ• .

jhÄ• naá¹…gÄ• ni na vijjanti, viÃ±Ã±Ä• á¹‡esu dvipaÃ±casu ||

<121> á¹• 21 ekaá¹ƒ cittaá¹ƒ dumaggaá¹…gaá¹ƒ, timaggaá¹…gÄ• ni sattasu.

cattÄ• lÄ«sÄ• ya cittesu, maggo so caturaá¹…giko ||

<122> á¹• 21 paÃ±caddasasu cittesu, maggo paÃ±caá¹…giko mato.

vutto dvattiá¹ƒsacittesu, maggo sattaá¹…gikopi ca ||

<123> á¹• 21 maggo \Be 39/ aá¹-á¹-hasu cittesu, mato aá¹-á¹-haá¹…gikoti hi.

evaá¹ƒ tu sabbacittesu, maggaá¹…gÄ• ni samuddhare ||

<124> á¹• 21 balÄ• ni dve dvicittesu, ekasmiá¹ƒ tÄ«á¹‡i dÄ«paye.

ekÄ• dasasu cattÄ• ri, cha dvÄ• dasasu niddise ||

<125> á¹• 21 ekÅ«nÄ• sÄ«tiyÄ• satta, soá¸·asevÄ• balÄ• ni tu.

cittamevaá¹ƒ tu viÃ±Ã±eyyaá¹ƒ, sabalaá¹ƒ abalampi ca ||

<126> á¹• 21 jhÄ• naá¹…gamaggaá¹…gabalindriyÄ• ni,

cittesu jÄ• yanti hi yesu yÄ• ni.

mayÄ• samÄ• sena samuddharitvÄ• ,

vuttÄ• ni sabbÄ• nipi tÄ• ni tesu ||

iti abhidhammÄ• vatÄ• re cetasikavibhÄ• ganiddeso nÄ• ma

tatiyo paricchedo.

4. catuttho paricchedo

ekavidhÄ• diniddeso

<127> á¹• 21 ito \Ee 32/ \Ne 35/ paraá¹ƒ pavakkhÄ• mi, naya__mekavidhÄ• dikaá¹ƒ_.

Ä• bhidhammikabhikkhÅ«naá¹ƒ, buddhiyÄ• pana vuddhiyÄ• ||

<128> á¹• 21 sabba__mekavidhaá¹ƒ_ cittaá¹ƒ, vijÄ• nanasabhÄ• vato.

__duvidha_Ã±ca bhave cittaá¹ƒ, ahetukasahetuto ||

<129> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±avipÄ• kÄ• hi, kÄ• me dasa ca paÃ±ca ca.

kriyÄ• tissoti sabbepi, aá¹-á¹-hÄ• rasa ahetukÄ• ||

<130> á¹• 21 ekasattati sesÄ• ni, cittuppÄ• dÄ• mahesinÄ• .

sahetukÄ• ti niddiá¹-á¹-hÄ• , tÄ• dinÄ• hetuvÄ• dinÄ• ||

<131> á¹• 21 savatthukÄ• vatthukato \Be 40/, tathobhayavasena ca.

sabbaá¹ƒ vuttapakÄ• raá¹ƒ tu, __tividhaá¹ƒ_ hoti mÄ• nasaá¹ƒ ||

<132> á¹• 21 sabbo kÄ• mavipÄ• ko ca, rÅ«pe paÃ±cadasÄ• pi ca.

Ä• dimaggo situppÄ• do, manodhÄ• tu kriyÄ• pi ca ||

<133> á¹• 21 domanassadvayaÃ±cÄ• pi, tecattÄ• lÄ«sa mÄ• nasÄ• .

nuppajjanti vinÄ• vatthuá¹ƒ, ekantena savatthukÄ• ||

<134> á¹• 21 arÅ«pÄ• vacarapÄ• kÄ• ca, ekantena avatthukÄ• .

dvÄ• cattÄ• lÄ«sa sesÄ• ni, cittÄ• nubhayathÄ• siyuá¹ƒ ||

<135> á¹• 21 ekekÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ, paÃ±cÄ• rammaá¹‡ameva ca.

chaá¸·Ä• rammaá¹‡akaÃ±ceti, evampi __tividhaá¹ƒ_ siyÄ• ||

<136> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• ni ca dvepaÃ±ca, aá¹-á¹-ha lokuttarÄ• ni ca.

sabbaá¹ƒ mahaggataÃ±ceva, á¹-hapetvÄ• bhiÃ±Ã±amÄ• nasaá¹ƒ ||

<137> á¹• 21 tecattÄ• lÄ«sa \Ne 36/ viÃ±Ã±eyyÄ• , ekekÄ• rammaá¹‡Ä• pana.

manodhÄ• tuttayaá¹ƒ tattha, paÃ±cÄ• rammaá¹‡amÄ«ritaá¹ƒ ||

<138> á¹• 21 tecattÄ• lÄ«sa sesÄ• ni, chaá¸·Ä• rammaá¹‡ikÄ• matÄ• .

tathÄ• ca __tividhaá¹ƒ_ cittaá¹ƒ, kusalÄ• kusalÄ• dito ||

<139> á¹• 21 ahetuá¹ƒ ekahetuÃ±ca, dvihetuÃ±ca tihetukaá¹ƒ.

evaá¹ƒ __catubbidhaá¹ƒ_ cittaá¹ƒ, viÃ±Ã±Ä• tabbaá¹ƒ vibhÄ• vinÄ• ||

<140> á¹• 21 heá¹-á¹-hÄ• mayÄ• pi niddiá¹-á¹-hÄ• , aá¹-á¹-hÄ• rasa ahetukÄ• .

vicikicchuddhaccasaá¹ƒyuttaá¹ƒ, ekahetumudÄ«ritaá¹ƒ ||

<141> á¹• 21 kÄ• me \Ee 33/ dvÄ• dasadhÄ• puÃ±Ã±a-vipÄ• kakriyato pana.

dasadhÄ• kusalÄ• cÄ• ti, bÄ• vÄ«sati duhetukÄ• ||

<142> á¹• 21 kÄ• me \Be 41/ dvÄ• dasadhÄ• puÃ±Ã±a-vipÄ• kakriyato pana.

sabbaá¹ƒ mahaggataÃ±ceva, appamÄ• á¹‡aá¹ƒ tihetukaá¹ƒ ||

<143> á¹• 21 rÅ«pÄ«riyÄ• pathaviÃ±Ã±atti-janakÄ• janakÄ• dito.

evaÃ±cÄ• pi hi taá¹ƒ cittaá¹ƒ, hoti sabbaá¹ƒ __catubbidhaá¹ƒ_ ||

<144> á¹• 21 dvÄ• dasÄ• kusalÄ• tattha, kusalÄ• kÄ• madhÄ• tuyÄ• .

tathÄ• dasa kriyÄ• kÄ• me, abhiÃ±Ã±Ä• mÄ• nasaá¹ƒ dvayaá¹ƒ ||

<145> á¹• 21 samuá¹-á¹-hÄ• penti rÅ«pÄ• ni, kappenti iriyÄ• pathaá¹ƒ.

janayanti ca viÃ±Ã±attiá¹ƒ, ime dvattiá¹ƒsa mÄ• nasÄ• ||

<146> á¹• 21 kusalÄ• ca kriyÄ• ceva, te mahaggatamÄ• nasÄ• .

aá¹-á¹-hÄ• nÄ• savacittÄ• ni, chabbÄ«sati ca mÄ• nasÄ• ||

<147> á¹• 21 samuá¹-á¹-hÄ• penti rÅ«pÄ• ni, kappenti iriyÄ• pathaá¹ƒ.

copanaá¹ƒ na ca pÄ• penti, dvikiccÄ• niyatÄ• ime ||

<148> á¹• 21 á¹-hapetvÄ• dasa viÃ±Ã±Ä• á¹‡e, vipÄ• kÄ• dvÄ«su bhÅ«misu.

kriyÄ• ceva manodhÄ• tu, imÄ• nekÅ«navÄ«sati ||

<149> á¹• 21 samuá¹-á¹-hÄ• penti \Ne 37/ rÅ«pÄ• ni, na karontitaradvayaá¹ƒ.

puna dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• , vipÄ• kÄ• ca arÅ«pisu ||

<150> á¹• 21 sabbesaá¹ƒ sandhicittaÃ±ca, cuticittaÃ±cÄ• rahato.

na karonti tikiccÄ• ni, ime soá¸·asa mÄ• nasÄ• ||

<151> á¹• 21 ekadviticatuá¹-á¹-hÄ• na-paÃ±caá¹-á¹-hÄ• napabhedato.

__paÃ±cadhÄ• _ cittamakkhÄ• si, paÃ±canimmalalocano ||

<152> á¹• 21 kusalÄ• kusalÄ• sabbe, cittuppÄ• dÄ• mahÄ• kriyÄ• .

mahaggatÄ• kriyÄ• ceva, cattÄ• ro phalamÄ• nasÄ• ||

<153> á¹• 21 sabbeva \Be 42/ paÃ±capaÃ±Ã±Ä• sa, nippapaÃ±cena satthunÄ• .

javanaá¹-á¹-hÄ• natoyeva, ekaá¹-á¹-hÄ• ne niyÄ• mitÄ• ||

<154> á¹• 21 puna dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• , dassane savane tathÄ• .

ghÄ• yane sÄ• yane á¹-hÄ• ne, phusane paá¹-ipÄ• á¹-iyÄ• ||

<155> á¹• 21 manodhÄ• tuttikaá¹ƒ á¹-hÄ• ne, Ä• vajjane paá¹-icchane.

aá¹-á¹-hasaá¹-á¹-hi bhavantete, ekaá¹-á¹-hÄ• nikataá¹ƒ gatÄ• ||

<156> á¹• 21 puna dviá¹-á¹-hÄ• nikaá¹ƒ nÄ• ma, cittadvayamudÄ«ritaá¹ƒ.

somanassayutaá¹ƒ paÃ±ca-dvÄ• re santÄ«raá¹‡aá¹ƒ siyÄ• ||

<157> á¹• 21 tadÄ• rammaá¹‡aá¹ƒ chadvÄ• re, balavÄ• rammaá¹‡e sati.

tathÄ• voá¹-á¹-habbanaá¹ƒ hoti, paÃ±cadvÄ• resu voá¹-á¹-habo ||

<158> á¹• 21 manodvÄ• resu sabbesaá¹ƒ, hoti Ä• vajjanaá¹ƒ pana.

idaá¹ƒ dviá¹-á¹-hÄ• nikaá¹ƒ nÄ• ma, hoti cittadvayaá¹ƒ pana ||

<159> á¹• 21 paá¹-isandhibhavaá¹…gassa, cutiyÄ• á¹-hÄ• nato pana.

mahaggatavipÄ• kÄ• te, nava tiá¹-á¹-hÄ• nikÄ• matÄ• ||

<160> á¹• 21 aá¹-á¹-ha \Ee 34/ kÄ• mÄ• mahÄ• pÄ• kÄ• , paá¹-isandhibhavaá¹…gato.

tadÄ• rammaá¹‡ato ceva, cutiá¹-á¹-hÄ• navasena ca ||

<161> á¹• 21 catuá¹-á¹-hÄ• nikacittÄ• ni \Ne 38/, aá¹-á¹-ha hontÄ«ti niddise.

kusalÄ• kusalapÄ• kaá¹ƒ tu-pekkhÄ• sahagatadvayaá¹ƒ ||

<162> á¹• 21 santÄ«raá¹‡aá¹ƒ bhave paÃ±ca-dvÄ• re chadvÄ• rikesu ca.

tadÄ• rammaá¹‡ataá¹ƒ yÄ• ti, balavÄ• rammaá¹‡e sati ||

<163> á¹• 21 paá¹-isandhibhavaá¹…gÄ• naá¹ƒ, cutiá¹-á¹-hÄ• navasena ca.

paÃ±caá¹-á¹-hÄ• nikacittanti, idaá¹ƒ dvayamudÄ«ritaá¹ƒ ||

<164> á¹• 21 paÃ±cakiccaá¹ƒ \Be 43/ dvayaá¹ƒ cittaá¹ƒ, catukiccaá¹ƒ panaá¹-á¹-hakaá¹ƒ.

tikiccaá¹ƒ navakaá¹ƒ dve tu, dvikiccÄ• sesamekakaá¹ƒ ||

<165> á¹• 21 bhavaá¹…gÄ• vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒ ||

<166> á¹• 21 __chabbidhaá¹ƒ_ hoti taá¹ƒ channaá¹ƒ, viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pabhedato.

__sattadhÄ• _ sattaviÃ±Ã±Ä• á¹‡a-dhÄ• tÅ«naá¹ƒ tu pabhedato ||

<167> á¹• 21 ekekÄ• rammaá¹‡aá¹ƒ chakkaá¹ƒ, paÃ±cÄ• rammaá¹‡abhedato.

chaá¸·Ä• rammaá¹‡ato ceva, hoti __aá¹-á¹-havidhaá¹ƒ_ mano ||

<168> á¹• 21 tattha dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• , honti ekekagocarÄ• .

rÅ«pÄ• rammaá¹‡ikÄ• dve tu, dve dve saddÄ• digocarÄ• ||

<169> á¹• 21 sabbaá¹ƒ mahaggataá¹ƒ cittaá¹ƒ, paÃ±cÄ• bhiÃ±Ã±Ä• vivajjitaá¹ƒ.

sabbaá¹ƒ lokuttaraÃ±ceti, ekekÄ• rammaá¹‡aá¹ƒ bhave ||

<170> á¹• 21 ekekÄ• rammaá¹‡aá¹ƒ chakka-midaá¹ƒ Ã±eyyaá¹ƒ vibhÄ• vinÄ• .

paÃ±cÄ• rammaá¹‡ikaá¹ƒ nÄ• ma, manodhÄ• tuttayaá¹ƒ bhave ||

<171> á¹• 21 kÄ• mÄ• vacaracittÄ• ni, cattÄ• lÄ«saá¹ƒ tathekakaá¹ƒ.

abhiÃ±Ã±Ä• ni ca sabbÄ• ni, chaá¸·Ä• rammaá¹‡ikÄ• niti ||

<172> á¹• 21 cittaá¹ƒ __navavidhaá¹ƒ_ hoti, sattaviÃ±Ã±Ä• á¹‡adhÄ• tusu.

pacchimaÃ±ca tidhÄ• katvÄ• , kusalÄ• kusalÄ• dito ||

<173> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±avaseneva \Ne 39/, vipÄ• kakriyabhedato.

chasattatividho bhedo, manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ||

<174> á¹• 21 manodhÄ• tuá¹ƒ dvidhÄ• katvÄ• , vipÄ• kakriyabhedato.

__navadhÄ• _ pubbavuttehi, __dasadhÄ• _ hoti mÄ• nasaá¹ƒ ||

<175> á¹• 21 dhÄ• tudvayaá¹ƒ \Be 44/ tidhÄ• katvÄ• , pacchimaá¹ƒ puna paá¹‡á¸• ito.

__ekÄ• dasavidhaá¹ƒ_ cittaá¹ƒ, hotÄ«ti paridÄ«paye ||

<176> á¹• 21 manoviÃ±Ã±Ä• á¹‡adhÄ• tumpi, kusalÄ• kusalÄ• dito.

catudhÄ• vibhajitvÄ• na, vade __dvÄ• dasadhÄ• _ á¹-hitaá¹ƒ ||

<177> á¹• 21 bhave \Ee 35/ __cuddasadhÄ• _ cittaá¹ƒ, cuddasaá¹-á¹-hÄ• nabhedato.

paá¹-isandhibhavaá¹…gassa, cutiyÄ• vajjanassa ca ||

<178> á¹• 21 paÃ±cannaá¹ƒ dassanÄ• dÄ«naá¹ƒ, sampaá¹-icchanacetaso.

santÄ«raá¹‡assa voá¹-á¹-habba-javanÄ• naá¹ƒ vasena ca ||

<179> á¹• 21 tadÄ• rammaá¹‡acittassa, tatheva á¹-hÄ• nabhedato.

evaá¹ƒ cuddasadhÄ• cittaá¹ƒ, hotÄ«ti paridÄ«paye ||

<180> á¹• 21 bhÅ«mipuggalanÄ• nÄ• tta-vasena ca pavattito.

__bahudhÄ• _ panidaá¹ƒ cittaá¹ƒ, hotÄ«ti ca vibhÄ• vaye ||

<181> á¹• 21 ekavidhÄ• dinaye panimasmiá¹ƒ,

yo kusalo matimÄ• idha bhikkhu.

tassabhidhammagatÄ• pana atthÄ• ,

hatthagatÄ• malakÄ• viya honti ||

iti abhidhammÄ• vatÄ• re ekavidhÄ• diniddeso nÄ• ma

catuttho paricchedo.

5. paÃ±camo paricchedo

bhÅ«mipuggalacittuppattiniddeso

<182> á¹• 21 ito \Ee 36/ \Ne 40/ paraá¹ƒ pavakkhÄ• mi, buddhivuddhikaraá¹ƒ nayaá¹ƒ.

cittÄ• naá¹ƒ bhÅ«mÄ«suppattiá¹ƒ, puggalÄ• naá¹ƒ vasena ca ||

<183> á¹• 21 devÄ• ceva \Be 45/ manussÄ• ca, tisso vÄ• pÄ• yabhÅ«miyo.

gatiyo paÃ±ca niddiá¹-á¹-hÄ• , satthunÄ• tu tayo bhavÄ• ||

<184> á¹• 21 bhÅ«miyo tattha tiá¹ƒseva, tÄ• su tiá¹ƒseva puggalÄ• .

bhÅ«mÄ«svetÄ• su uppannÄ• , sabbe ca pana puggalÄ• ||

<185> á¹• 21 paá¹-isandhikacittÄ• naá¹ƒ, vasenekÅ«navÄ«sati.

paá¹-isandhi ca nÄ• mesÄ• , duvidhÄ• samudÄ«ritÄ• ||

<186> á¹• 21 acittakÄ• sacittÄ• ca, asaÃ±Ã±Ä«na__macittakÄ• _.

sesÄ• __sacittakÄ• _ Ã±eyyÄ• , sÄ• panekÅ«navÄ«sati ||

<187> á¹• 21 paá¹-isandhivaseneva, honti vÄ«sati puggalÄ• .

idha cittÄ• dhikÄ• rattÄ• , acittÄ• na ca uddhaá¹-Ä• ||

<188> á¹• 21 ahetudvitihetÅ«ti, puggalÄ• tividhÄ• siyuá¹ƒ.

ariyÄ• pana aá¹-á¹-hÄ• ti, sabbe ekÄ• daseritÄ• ||

<189> á¹• 21 etesaá¹ƒ pana sabbesaá¹ƒ, puggalÄ• naá¹ƒ pabhedato.

cittÄ• naá¹ƒ bhÅ«mÄ«suppattiá¹ƒ, bhaá¹‡ato me nibodhatha ||

<190> á¹• 21 tiá¹ƒsabhÅ«mÄ«su cittÄ• ni, kati jÄ• yanti me vada.

cuddaseva tu cittÄ• ni, honti sabbÄ• su bhÅ«misu ||

<191> á¹• 21 sadÄ• vÄ«sati cittÄ• ni, kÄ• meyeva bhave siyuá¹ƒ.

paÃ±ca rÅ«pabhaveyeva, cattÄ• reva arÅ«pisu ||

<192> á¹• 21 kÄ• marÅ«pabhavesveva \Ne 41/, aá¹-á¹-hÄ• rasa bhavanti hi.

dvecattÄ• lÄ«sa cittÄ• ni, honti tÄ«su bhavesupi ||

<193> á¹• 21 á¹-hapetvÄ• pana sabbÄ• saá¹ƒ, catassopÄ• yabhÅ«miyo.

teraseva ca cittÄ• ni, honti chabbÄ«sabhÅ«misu ||

<194> á¹• 21 aparÄ• ni \Be 46/ catassopi, á¹-hapetvÄ• ruppabhÅ«miyo.

cittÄ• ni pana jÄ• yanti, cha ca chabbÄ«sabhÅ«misu ||

<195> á¹• 21 suddhÄ• vÄ• sikadevÄ• naá¹ƒ \Ee 37/, á¹-hapetvÄ• paÃ±ca bhÅ«miyo.

paÃ±ca cittÄ• ni jÄ• yante, paÃ±cavÄ«satibhÅ«misu ||

<196> á¹• 21 aparÄ• ni duve honti, paÃ±cavÄ«satibhÅ«misu.

á¹-hapetvÄ• nevasaÃ±Ã±aÃ±ca, catassopÄ• yabhÅ«miyo ||

<197> á¹• 21 dvepi cittÄ• ni jÄ• yanti, catuvÄ«satibhÅ«misu.

Ä• kiÃ±caÃ±Ã±aá¹ƒ nevasaÃ±Ã±aÃ±ca, á¹-hapetvÄ• pÄ• yabhÅ«miyo ||

<198> á¹• 21 apÄ• yabhÅ«miyo hitvÄ• , tisso Ä• ruppabhÅ«miyo.

dveyeva pana cittÄ• ni, honti tevÄ«sabhÅ«misu ||

<199> á¹• 21 arÅ«pe ca apÄ• ye ca, á¹-hapetvÄ• aá¹-á¹-ha bhÅ«miyo.

ekÄ• dasavidhaá¹ƒ cittaá¹ƒ, honti dvÄ• vÄ«sabhÅ«misu ||

<200> á¹• 21 suddhÄ• vÄ• se apÄ• ye ca, á¹-hapetvÄ• nava bhÅ«miyo.

ekavÄ«sÄ• su niccampi, cattÄ• rova bhavanti hi ||

<201> á¹• 21 ekaá¹ƒ sattarasasveva, cittaá¹ƒ jÄ• yati bhÅ«misu.

suddhÄ• vÄ• se á¹-hapetvÄ• tu, apÄ• yÄ• ruppabhÅ«miyo ||

<202> á¹• 21 dvÄ• daseva tu jÄ• yante, ekÄ• dasasu bhÅ«misu.

á¹-hapetvÄ• pana sabbÄ• pi, bhÅ«miyo hi mahaggatÄ• ||

<203> á¹• 21 kÄ• mÄ• vacaradevÄ• naá¹ƒ, manussÄ• naá¹ƒ vasena tu.

aá¹-á¹-ha cittÄ• ni jÄ• yante, sadÄ• sattasu bhÅ«misu ||

<204> á¹• 21 paÃ±camajjhÄ• napÄ• keko \Ne 42/, jÄ• yate chasu bhÅ«misu.

cattÄ• ri pana cittÄ• ni, tÄ«su tÄ«sveva bhÅ«misu ||

<205> á¹• 21 cattÄ• ri \Be 47/ pana cittÄ• ni, honti ekekabhÅ«misu.

arÅ«pÄ• vacarapÄ• kÄ• naá¹ƒ, vasena paridÄ«paye ||

<206> á¹• 21 kusalÄ• kusalÄ• kÄ• me,

tesaá¹ƒ pÄ• kÄ• ahetukÄ• .

Ä• vajjanadvayaÃ±cÄ• ti,

sattatiá¹ƒseva mÄ• nasÄ• ||

<207> á¹• 21 narakÄ• dÄ«svapÄ• yesu, catÅ«supi ca jÄ• yare.

dvepaÃ±Ã±Ä• sÄ• vasesÄ• ni, nuppajjanti kadÄ• cipi ||

<208> á¹• 21 kÄ• me devamanussÄ• naá¹ƒ, nava pÄ• kÄ• mahaggatÄ• .

neva jÄ• yanti jÄ• yanti, asÄ«ti hadayÄ• sadÄ• ||

<209> á¹• 21 kÄ• me aá¹-á¹-ha mahÄ• pÄ• kÄ• , domanassadvayampi ca.

tathÄ• ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡a-ttayaá¹ƒ pÄ• kÄ• apuÃ±Ã±ajÄ• ||

<210> á¹• 21 natthi Ä• ruppapÄ• kÄ• ca, rÅ«pÄ• vacarabhÅ«miyaá¹ƒ.

imehi saha cittehi, tayo maggÄ• phaladvayaá¹ƒ ||

<211> á¹• 21 cattÄ• ro diá¹-á¹-hisaá¹ƒyuttÄ• , vicikicchÄ• yutampi ca.

cattÄ• ro heá¹-á¹-himÄ• pÄ• kÄ• , suddhÄ• vÄ• se na labbhare ||

<212> á¹• 21 sesÄ• ni ekapaÃ±Ã±Ä• sa, cittÄ• ni pana labbhare.

rÅ«pÄ• vacarikÄ• sabbe, vipÄ• kÄ• kÄ• madhÄ• tuyÄ• ||

<213> á¹• 21 domanassÄ• dimaggo ca, kriyÄ• ca dve ahetukÄ• .

tecattÄ• lÄ«sa cittÄ• ni, natthi Ä• ruppabhÅ«miyaá¹ƒ ||

<214> á¹• 21 evaá¹ƒ \Ee 38/ bhÅ«mivaseneva, cittuppattiá¹ƒ vibhÄ• vaye.

tathÄ• ekÄ• dasannampi, puggalÄ• naá¹ƒ vasena ca ||

<215> á¹• 21 kusalÄ• kusalÄ• \Be 48/ \Ne 43/ kÄ• me,

tesaá¹ƒ pÄ• kÄ• ahetukÄ• .

Ä• vajjanadvayaÃ±cÄ• ti,

__sattatiá¹ƒseva_ mÄ• nasÄ• ||

<216> á¹• 21 ahetukassa sattassa, jÄ• yante paÃ±cabhÅ«misu.

dvepaÃ±Ã±Ä• sÄ• vasesÄ• ni, na jÄ• yanti kadÄ• cipi ||

<217> á¹• 21 ahetukassa vuttehi, kÄ• mapÄ• kÄ• duhetukÄ• .

duhetukassa jÄ• yante, __cattÄ• lÄ«saá¹ƒ tathekakaá¹ƒ_ ||

<218> á¹• 21 sabbe mahaggatÄ• ceva, sabbepi ca anÄ• savÄ• .

tihetukÄ• vipÄ• kÄ• ca, kÄ• me nava kriyÄ• pi ca ||

<219> á¹• 21 duhetuno na jÄ• yanti, __cattÄ• lÄ«saá¹ƒ_ tathÄ• á¹-á¹-ha ca.

kÄ• mÄ• vacarasattassa, tihetupaá¹-isandhino ||

<220> á¹• 21 puthujjanassa jÄ• yante, __catupaÃ±Ã±Ä• sa_ mÄ• nasÄ• .

dvihetukassa vuttÄ• ni, __cattÄ• lÄ«saá¹ƒ tathekakaá¹ƒ_ ||

<221> á¹• 21 cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• , vipÄ• kÄ• kÄ• madhÄ• tuyÄ• .

rÅ«pÄ• rÅ«pesu puÃ±Ã±Ä• ni, __catupaÃ±Ã±Ä• sa_ mÄ• nasÄ• ||

<222> á¹• 21 puthujjanassa jÄ• yante, paÃ±catiá¹ƒsa na jÄ• yare.

chadevesu manussesu, sotÄ• pannassa dehino ||

<223> á¹• 21 __paÃ±Ã±Ä• seva_ssa cittÄ• ni, jÄ• yantÄ«ti viniddise.

navatiá¹ƒseva cittÄ• ni, nuppajjantÄ«ti dÄ«paye ||

<224> á¹• 21 sotÄ• pannassa vuttÄ• ni, á¹-hapetvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ.

attanova phalenassa, sakadÄ• gÄ• mino siyuá¹ƒ ||

<225> á¹• 21 sotÄ• pannassa \Be 49/ \Ne 44/ vuttÄ• ni, á¹-hapetvÄ• paá¹-ighadvayaá¹ƒ.

dutiyaá¹ƒ ca phalaá¹ƒ hitvÄ• , yÄ• ni cittÄ• ni tÄ• niti.

anÄ• gÄ• missa sattassa, jÄ• yantÄ«ti viniddise ||

<226> á¹• 21 kati cittÄ• ni jÄ• yante, kÄ• me arahato pana.

__cattÄ• rÄ«saÃ±ca cattÄ• ri, _ kÄ• me arahato siyuá¹ƒ ||

<227> á¹• 21 maggaá¹-á¹-hÄ• naá¹ƒ catunnampi, puggalÄ• naá¹ƒ sakaá¹ƒ sakaá¹ƒ.

maggacittaá¹ƒ siyÄ• tesaá¹ƒ, ekacittakkhaá¹‡Ä• hi te ||

<228> á¹• 21 puthujjanassa tÄ«sveva, paá¹-hamajjhÄ• nabhÅ«misu.

__paÃ±catiá¹ƒseva_ cittÄ• ni, jÄ• yanteti viniddise ||

<229> á¹• 21 ghÄ• nÄ• dÄ«su ca viÃ±Ã±Ä• á¹‡a-ttayaá¹ƒ satta apuÃ±Ã±ajÄ• .

mahÄ• pÄ• kÄ• tathÄ• pÄ• kÄ• , uparijjhÄ• nabhÅ«mikÄ• ||

<230> á¹• 21 vipÄ• kÄ• pi ca Ä• ruppÄ• , domanassadvayampi ca.

aá¹-á¹-hÄ• rasa kriyÄ• ceva, aá¹-á¹-ha lokuttarÄ• ni ca ||

<231> á¹• 21 paá¹-hamajjhÄ• nanibbatta-puthujjanasarÄ«rino.

etÄ• ni catupaÃ±Ã±Ä• sa, cittÄ• ni na ca labbhare ||

<232> á¹• 21 sotÄ• pannassa \Ee 39/ cittÄ• ni, tatthe__katiá¹ƒsa_ jÄ• yare.

puthujjanassa vuttesu, hitvÄ• cÄ• puÃ±Ã±apaÃ±cakaá¹ƒ ||

<233> á¹• 21 sakadÄ• gÄ• mino tattha, á¹-hapetvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ.

__ekatiá¹ƒseva_ jÄ• yante, pakkhipitvÄ• sakaá¹ƒ phalaá¹ƒ ||

<234> á¹• 21 anÄ• gÄ• missa tattheva, á¹-hapetvÄ• dutiyaá¹ƒ phalaá¹ƒ.

__ekatiá¹ƒseva_ jÄ• yante, phalacittena attano ||

<235> á¹• 21 viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhusotÄ• naá¹ƒ, puÃ±Ã±ajaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡advayaÃ±ceva, kriyacittÄ• ni vÄ«sati ||

<236> á¹• 21 arahattaphalaá¹ƒ \Be 50/ \Ne 45/ pÄ• ko, paá¹-hamajjhÄ• nasambhavo.

__sattavÄ«sati_ cittÄ• ni, arahantassa jÄ• yare ||

<237> á¹• 21 puthujjanassa tÄ«sveva, dutiyajjhÄ• nabhÅ«misu.

__chattiá¹ƒsa_ dutiyajjhÄ• na-tatiyajjhÄ• napÄ• kato ||

<238> á¹• 21 puthujjanassa vuttesu, hitvÄ• vÄ• puÃ±Ã±apaÃ±cakaá¹ƒ.

sotÄ• pannassa __bÄ• ttiá¹ƒsa, _ phalena saha attano ||

<239> á¹• 21 sotÄ• pannassa vuttesu, á¹-hapetvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ.

__bÄ• ttiá¹ƒsa_ phalacittena, sakadÄ• gÄ• missa attano ||

<240> á¹• 21 sakadÄ• gÄ• mÄ«su vuttesu, á¹-hapetvÄ• dutiyaá¹ƒ phalaá¹ƒ.

anÄ• gÄ• miphalenassa, __bÄ• ttiá¹ƒseva_ bhavanti hi ||

<241> á¹• 21 arahantassa tÄ«sveva, __aá¹-á¹-havÄ«sati_ attano.

phalena dutiyajjhÄ• na-tatiyajjhÄ• napÄ• kato ||

<242> á¹• 21 parittakasubhÄ• dÄ«naá¹ƒ, devÄ• naá¹ƒ tÄ«su bhÅ«misu.

__paÃ±catiá¹ƒseva_ jÄ• yante, catutthajjhÄ• napÄ• kato ||

<243> á¹• 21 sotÄ• pannassa __tattheka-tiá¹ƒsa_ cittÄ• ni jÄ• yare.

sakadÄ• gÄ• mino evaá¹ƒ, tathÄ• nÄ• gÄ• minopi ca ||

<244> á¹• 21 khÄ«á¹‡Ä• savassa tattheva, __sattavÄ«sati_ mÄ• nasÄ• .

tathÄ• vehapphale cÄ• pi, sabbesaá¹ƒ honti mÄ• nasÄ• ||

<245> á¹• 21 __ekatiá¹ƒseva_ cittÄ• ni, suddhÄ• vÄ• sikabhÅ«misu.

anÄ• gÄ• mikasattassa, hontÄ«ti paridÄ«paye ||

<246> á¹• 21 arahato pana tattheva, mÄ• nasÄ• __sattavÄ«sati_.

evaá¹ƒ rÅ«pÄ«su cittÄ• ni, viÃ±Ã±eyyÄ• ni vibhÄ• vinÄ• ||

<247> á¹• 21 __catuvÄ«sati_ \Be 51/ cittÄ• ni, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ.

puthujjanassa sattassa, jÄ• yantÄ«ti viniddise ||

<248> á¹• 21 sotÄ• pannassa \Ne 46/ tattheva, á¹-hapetvÄ• puÃ±Ã±apaÃ±cakaá¹ƒ.

__samavÄ«sati_ cittÄ• ni, phalena saha attano ||

<249> á¹• 21 sakadÄ• gÄ• mino tattha, tathÄ• nÄ• gÄ• minopi ca.

jÄ• yanti __vÄ«sa_ cittÄ• ni, pubbapubbaphalaá¹ƒ vinÄ• ||

<250> á¹• 21 khÄ«á¹‡Ä• savassa tattheva, __dasapaÃ±ca_ ca mÄ• nasÄ• .

puthujjanassa sattassa, dutiyÄ• ruppabhÅ«miyaá¹ƒ ||

<251> á¹• 21 honti \Ee 40/ __tevÄ«sa_ cittÄ• ni, iti vatvÄ• vibhÄ• vaye.

tiá¹‡á¹‡annampettha sekhÄ• naá¹ƒ, cittÄ• ne__kÅ«navÄ«sati_ ||

<252> á¹• 21 __cuddaseva_ tu cittÄ• ni, dutiyÄ• ruppabhÅ«miyaá¹ƒ.

kriyÄ• dvÄ• dasa pÄ• keko, phalaá¹ƒ khÄ«á¹‡Ä• savassa tu ||

<253> á¹• 21 puthujjanassa sattassa, tatiyÄ• ruppabhÅ«miyaá¹ƒ.

__bÄ• vÄ«sati_ ca cittÄ• ni, bhavantÄ«ti pakÄ• saye ||

<254> á¹• 21 __aá¹-á¹-hÄ• raseva_ cittÄ• ni, sotÄ• pannassa jÄ• yare.

sakadÄ• gÄ• mino tÄ• ni, á¹-hapetvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ ||

<255> á¹• 21 sakadÄ• gÄ• mivuttesu, á¹-hapetvÄ• dutiyaá¹ƒ phalaá¹ƒ.

__aá¹-á¹-hÄ• raseva_ cittÄ• ni, anÄ• gÄ• missa jÄ• yare ||

<256> á¹• 21 __teraseva_ ca cittÄ• ni, tatiyÄ• ruppabhÅ«miyaá¹ƒ.

khÄ«á¹‡Ä• savassa sattassa, bhavantÄ«ti viniddise ||

<257> á¹• 21 __ekavÄ«sati_ cittÄ• ni, catutthÄ• ruppabhÅ«miyaá¹ƒ.

puthujjanassa sattassa, jÄ• yantÄ«ti viniddise ||

<258> á¹• 21 sotÄ• pannassa \Be 52/ sattassa, __sattarasa_ pakÄ• saye.

sakadÄ• gÄ• mino tÄ• ni, á¹-hapetvÄ• paá¹-hamaá¹ƒ phalaá¹ƒ ||

<259> á¹• 21 sakadÄ• gÄ• mivuttesu, á¹-hapetvÄ• dutiyaá¹ƒ phalaá¹ƒ.

honti __sattaraseva_ssa, anÄ• gÄ• missa mÄ• nasÄ• ||

<260> á¹• 21 __dvÄ• daseva_ \Ne 47/ tu cittÄ• ni, catutthÄ• ruppabhÅ«miyaá¹ƒ.

jÄ• yanti arahantassa, iti vatvÄ• vibhÄ• vaye ||

<261> á¹• 21 heá¹-á¹-himÄ• naá¹ƒ arÅ«pÄ«naá¹ƒ, brahmÄ• naá¹ƒ uparÅ«pari.

arÅ«pakusalÄ• ceva, uppajjanti kriyÄ• pi ca ||

<262> á¹• 21 uddhamuddhamarÅ«pÄ«naá¹ƒ, heá¹-á¹-himÄ• heá¹-á¹-himÄ• pana.

Ä• ruppÄ• neva jÄ• yante, diá¹-á¹-hÄ• dÄ«navato kira ||

<263> á¹• 21 á¹-hapetvÄ• paá¹-hamaá¹ƒ maggaá¹ƒ, kusalÄ• nuttarÄ• tayo.

kÄ• mÄ• vacarapuÃ±Ã±Ä• ni, apuÃ±Ã±Ä• ni tathÄ• dasa ||

<264> á¹• 21 cattÄ• rÄ• ruppapuÃ±Ã±Ä• ni, sabbe pÄ• kÄ• anuttarÄ• .

paá¹-hamÄ• ruppapÄ• ko ca, nava kÄ• makriyÄ• pi ca ||

<265> á¹• 21 Ä• ruppÄ• pi kriyÄ• sabbÄ• , tecattÄ• lÄ«sa mÄ• nasÄ• .

uppajjanti panetÄ• ni, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ ||

<266> á¹• 21 sabbo kÄ• mavipÄ• ko ca, sabbo rÅ«pomahaggato.

cittuppÄ• do manodhÄ• tu, domanassadvayampi ca ||

<267> á¹• 21 Ä• dimaggo tayo pÄ• kÄ• , Ä• ruppÄ• ca tathÅ«pari.

chacattÄ• lÄ«sa natthettha, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ ||

<268> á¹• 21 vuttesu pana cittesu, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ.

á¹-hapetvÄ• paá¹-hamÄ• ruppa-ttayaá¹ƒ pÄ• ko ca attano ||

<269> á¹• 21 tÄ• lÄ«setÄ• ni \Be 53/ jÄ• yante, dutiyÄ• ruppabhÅ«miyaá¹ƒ.

evaá¹ƒ sesadvaye Ã±eyyÄ• , hitvÄ• heá¹-á¹-himaheá¹-á¹-himaá¹ƒ ||

<270> á¹• 21 attano \Ee 41/ attano pÄ• kÄ• , cattÄ• ro ca anÄ• savÄ• .

vipÄ• kÄ• honti sabbeva, catÅ«svÄ• ruppabhÅ«misu ||

<271> á¹• 21 voá¹-á¹-habbanena cittena, kÄ• me aá¹-á¹-ha mahÄ• kriyÄ• .

catassopi ca Ä• ruppÄ• , teraseva kriyÄ• siyuá¹ƒ ||

<272> á¹• 21 khÄ«á¹‡Ä• savassa \Ne 48/ jÄ• yante, paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ.

dvÄ• daseva kriyÄ• honti, dutiyÄ• ruppabhÅ«miyaá¹ƒ ||

<273> á¹• 21 ekÄ• dasa kriyÄ• honti, tatiyÄ• ruppabhÅ«miyaá¹ƒ.

daseva ca kriyÄ• Ã±eyyÄ• , catutthÄ• ruppabhÅ«miyaá¹ƒ ||

<274> á¹• 21 arahato pana cittÄ• ni, honti ekÅ«navÄ«sati.

arahattaá¹ƒ kriyÄ• sabbÄ• , á¹-hapetvÄ• vajjanadvayaá¹ƒ ||

<275> á¹• 21 catunnaÃ±ca phalaá¹-á¹-hÄ• naá¹ƒ, tihetukaputhujjane.

teraseva ca cittÄ• ni, bhavantÄ«ti pakÄ• saye ||

<276> á¹• 21 cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• , mahÄ• pÄ• kÄ• tathÄ• nava.

rÅ«pÄ• rÅ«pavipÄ• kÄ• ca, teraseva bhavantime ||

<277> á¹• 21 catunnaÃ±ca phalaá¹-á¹-hÄ• naá¹ƒ, duhetukaputhujjane.

Ã±Ä• á¹‡ahÄ«nÄ• ni cattÄ• ri, vipÄ• kÄ• eva jÄ• yare ||

<278> á¹• 21 puthujjanÄ• naá¹ƒ tiá¹‡á¹‡ampi, catunnaá¹ƒ ariyadehinaá¹ƒ.

sattaraseva cittÄ• ni, sattannampi bhavanti hi ||

<279> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• ni duve paÃ±ca, manodhÄ• tuttayampi ca.

santÄ«raá¹‡Ä• ni voá¹-á¹-habbaá¹ƒ, honti sattarasevime ||

<280> á¹• 21 heá¹-á¹-hÄ• tiá¹‡á¹‡aá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒ, tihetukaputhujjane.

naveva kusalÄ• honti, catunnampi mahaggatÄ• ||

<281> á¹• 21 tiá¹‡á¹‡aá¹ƒ \Be 54/ puthujjanÄ• naÃ±ca, tiá¹‡á¹‡amariyÄ• namÄ• dito.

teraseva tu cittÄ• ni, uppajjantÄ«ti niddise ||

<282> á¹• 21 aá¹-á¹-heva kÄ• mapuÃ±Ã±Ä• ni, diá¹-á¹-hihÄ«nÄ• apuÃ±Ã±ato.

cattÄ• ropi ca uddhacca-saá¹ƒyuttaÃ±cÄ• ti terasa ||

<283> á¹• 21 heá¹-á¹-hÄ• dvinnaá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒ, tathÄ• sabbaputhujjane.

domanassayuttaá¹ƒ cittaá¹ƒ, dvayameva tu jÄ• yate ||

<284> á¹• 21 tiá¹‡á¹‡aá¹ƒ \Ne 49/ puthujjanÄ• naá¹ƒ tu, paÃ±ceva pana jÄ• yare.

cattÄ• ri diá¹-á¹-hiyuttÄ• ni, vicikicchÄ• yutampi ca ||

<285> á¹• 21 maggaá¹-á¹-hÄ• naá¹ƒ catunnampi, maggacittaá¹ƒ sakaá¹ƒ sakaá¹ƒ.

ekameva bhave tesaá¹ƒ, iti vatvÄ• vibhÄ• vaye ||

<286> á¹• 21 mayÄ• bhavesu cittÄ• naá¹ƒ, puggalÄ• naá¹ƒ vasena ca.

bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya, cittuppatti pakÄ• sitÄ• ||

<287> á¹• 21 evaá¹ƒ sabbamidaá¹ƒ cittaá¹ƒ, bhÅ«mipuggalabhedato.

bahudhÄ• pi ca hotÄ«ti, viÃ±Ã±Ä• tabbaá¹ƒ vibhÄ• vinÄ• ||

<288> á¹• 21 sakkÄ• \Ee 42/ vuttÄ• nusÄ• rena, bhedo Ã±Ä• tuá¹ƒ vibhÄ• vinÄ• .

ganthavitthÄ• rabhÄ«tena, saá¹ƒkhittaá¹ƒ panidaá¹ƒ mayÄ• ||

<289> á¹• 21 pubbÄ• paraá¹ƒ viloketvÄ• , cintetvÄ• ca punappunaá¹ƒ.

atthaá¹ƒ upaparikkhitvÄ• , gahetabbaá¹ƒ vibhÄ• vinÄ• ||

<290> á¹• 21 imaÃ±cÄ• bhidhammÄ• vatÄ• raá¹ƒ susÄ• raá¹ƒ,

varaá¹ƒ sattamohandhakÄ• rappadÄ«paá¹ƒ.

sadÄ• sÄ• dhu cinteti vÄ• ceti yo taá¹ƒ,

naraá¹ƒ rÄ• gadosÄ• ciraá¹ƒ nopayanti ||

iti abhidhammÄ• vatÄ• re bhÅ«mipuggalavasena cittuppattiniddeso nÄ• ma

paÃ±camo paricchedo.

6. chaá¹-á¹-ho paricchedo

Ä• rammaá¹‡avibhÄ• ganiddeso

<291> á¹• 21 etesaá¹ƒ \Be 55/ \Ee 43/ \Ne 50/ pana cittÄ• naá¹ƒ, Ä• rammaá¹‡amito paraá

dassayissÄ• mahaá¹ƒ tena, vinÄ• natthi hi sambhavo ||

<292> á¹• 21 rÅ«paá¹ƒ saddaá¹ƒ gandhaá¹ƒ rasaá¹ƒ, phoá¹-á¹-habbaá¹ƒ dhammameva ca

chadhÄ• Ä• rammaá¹‡aá¹ƒ Ä• hu, chaá¸·Ä• rammaá¹‡akovidÄ• ||

<293> á¹• 21 tattha bhÅ«te upÄ• dÄ• ya, vaá¹‡á¹‡o catusamuá¹-á¹-hito.

sanidassanapaá¹-igho, rÅ«pÄ• rammaá¹‡asaÃ±Ã±ito ||

<294> á¹• 21 duvidho hi samuddiá¹-á¹-ho, saddo cittotusambhavo.

saviÃ±Ã±Ä• á¹‡akasaddova, hoti cittasamuá¹-á¹-hito ||

<295> á¹• 21 aviÃ±Ã±Ä• á¹‡akasaddo yo,

so hotÅ«tusamuá¹-á¹-hito.

duvidhopi ayaá¹ƒ saddo,

saddÄ• rammaá¹‡ataá¹ƒ gato ||

<296> á¹• 21 dharÄ«yatÄ«ti gacchanto, gandho sÅ«canatopi vÄ• .

ayaá¹ƒ catusamuá¹-á¹-hÄ• no, gandhÄ• rammaá¹‡asammato ||

<297> á¹• 21 rasamÄ• nÄ• rasantÄ«ti, rasoti parikittito.

sova catusamuá¹-á¹-hÄ• no, rasÄ• rammaá¹‡anÄ• mako ||

<298> á¹• 21 phusÄ«yatÄ«ti phoá¹-á¹-habbaá¹ƒ, pathavÄ«tejavÄ• yavo.

phoá¹-á¹-habbaá¹ƒ catusambhÅ«taá¹ƒ, phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ mataá¹ƒ ||

<299> á¹• 21 sabbaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, hitvÄ• rÅ«pÄ• dipaÃ±cakaá¹ƒ.

lakkhaá¹‡Ä• ni ca paÃ±Ã±atti-dhammÄ• rammaá¹‡asaÃ±Ã±itaá¹ƒ ||

<300> á¹• 21 chÄ• rammaá¹‡Ä• ni \Ne 51/ labbhanti, kÄ• mÄ• vacarabhÅ«miyaá¹ƒ.

tÄ«á¹‡i rÅ«pe panÄ• rÅ«pe, dhammÄ• rammaá¹‡amekakaá¹ƒ ||

<301> á¹• 21 khaá¹‡avatthuparittattÄ• \Be 56/, Ä• pÄ• thaá¹ƒ na vajanti ye.

te dhammÄ• rammaá¹‡Ä• honti, yesaá¹ƒ rÅ«pÄ• dayo kira ||

<302> á¹• 21 te paá¹-ikkhipitabbÄ• va, aÃ±Ã±amaÃ±Ã±assa gocaraá¹ƒ.

neva paccanubhontÄ• naá¹ƒ, mano tesaá¹ƒ tu gocaraá¹ƒ ||

<303> á¹• 21 taÃ±ca \Ee 44/ "paccanubhotÄ«" ti, vuttattÄ• pana satthunÄ• .

rÅ«pÄ• dÄ• rammaá¹‡Ä• neva, honti rÅ«pÄ• dayo pana ||

<304> á¹• 21 dibbacakkhÄ• diÃ±Ä• á¹‡Ä• naá¹ƒ, rÅ«pÄ• dÄ«neva gocarÄ• .

anÄ• pÄ• thagatÄ• neva, tÄ• nÄ«tipi na yujjati ||

<305> á¹• 21 yaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ hontaá¹ƒ, taá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ katha

evaá¹ƒ sati panetesaá¹ƒ, niyamoti kathaá¹ƒ bhave ||

<306> á¹• 21 sabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ etaá¹ƒ, chabbidhaá¹ƒ samudÄ«ritaá¹ƒ.

taá¹ƒ parittattikÄ• dÄ«naá¹ƒ, vasena bahudhÄ• mataá¹ƒ ||

<307> á¹• 21 sabbo kÄ• mavipÄ• ko ca, kriyÄ• hetudvayampi ca.

paÃ±cavÄ«sati ekantaá¹ƒ, parittÄ• rammaá¹‡Ä• siyuá¹ƒ ||

<308> á¹• 21 iá¹-á¹-hÄ• dibhedÄ• paÃ±ceva, rÅ«pasaddÄ• dayo pana.

viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ dvipaÃ±cannaá¹ƒ, gocarÄ• paá¹-ipÄ• á¹-iyÄ• ||

<309> á¹• 21 rÅ«pÄ• dipaÃ±cakaá¹ƒ sabbaá¹ƒ, manodhÄ• tuttayassa tu.

terasannaá¹ƒ panetesaá¹ƒ, rÅ«pakkhandhova gocaro ||

<310> á¹• 21 nÄ• rÅ«paá¹ƒ na ca paÃ±Ã±attiá¹ƒ, nÄ• tÄ«taá¹ƒ na canÄ• gataá¹ƒ.

Ä• rammaá¹‡aá¹ƒ karonte ca, vattamÄ• no hi gocaro ||

<311> á¹• 21 terasetÄ• ni cittÄ• ni, jÄ• yante kÄ• madhÄ• tuyaá¹ƒ.

cattÄ• ri rÅ«pÄ• vacare, neva kiÃ±ci arÅ«pisu ||

<312> á¹• 21 mahÄ• pÄ• kÄ• namaá¹-á¹-hannaá¹ƒ \Be 57/ \Ne 52/, santÄ«raá¹‡attayassap

chasu dvÄ• resu rÅ«pÄ• dichaparittÄ• ni gocarÄ• ||

<313> á¹• 21 rÅ«pÄ• dayo parittÄ• cha, hasituppÄ• dagocarÄ• .

paÃ±cadvÄ• re paá¹-uppannÄ• , manodvÄ• re tikÄ• likÄ• ||

<314> á¹• 21 dutiyÄ• ruppacittaÃ±ca, catutthÄ• ruppamÄ• nasaá¹ƒ.

chabbidhaá¹ƒ niyataá¹ƒ hoti, taá¹ƒ mahaggatagocaraá¹ƒ ||

<315> á¹• 21 nibbÄ• nÄ• rammaá¹‡attÄ• hi, ekantena anaÃ±Ã±ato.

aá¹-á¹-hÄ• nÄ• savacittÄ• naá¹ƒ, appamÄ• á¹‡ova gocaro ||

<316> á¹• 21 cattÄ• ro Ã±Ä• á¹‡ahÄ«nÄ• ca, kÄ• mÄ• vacarapuÃ±Ã±ato.

kriyatopi ca cattÄ• ro, dvÄ• dasÄ• kusalÄ• ni ca ||

<317> á¹• 21 parittÄ• rammaá¹‡Ä• ceva, te mahaggatagocarÄ• .

paÃ±Ã±attÄ• rammaá¹‡attÄ• hi, navattabbÄ• va honti te ||

<318> á¹• 21 cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• , puÃ±Ã±ato kriyatopi ca.

tathÄ• bhiÃ±Ã±Ä• dvayaÃ±ceva, kriyÄ• voá¹-á¹-habbanampi ca ||

<319> á¹• 21 ekÄ• dasannametesaá¹ƒ, tividho hoti gocaro.

paÃ±Ã±attÄ• rammaá¹‡attÄ• hi, navattabbÄ• pi hontime ||

<320> á¹• 21 yÄ• ni vuttÄ• vasesÄ• ni, cittÄ• ni pana tÄ• ni hi.

navattabbÄ• rammaá¹‡Ä• nÄ«ti, viÃ±Ã±eyyÄ• ni vibhÄ• vinÄ• ||

parittÄ• rammaá¹‡attikaá¹ƒ samattaá¹ƒ.

<321> á¹• 21 dutiyÄ• ruppacittaÃ±ca \Ee 45/, catutthÄ• ruppamÄ• nasaá¹ƒ.

chabbidhaá¹ƒ pana ekanta-atÄ«tÄ• rammaá¹‡aá¹ƒ siyÄ• ||

<322> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ dvipaÃ±cannaá¹ƒ, manodhÄ• tuttayassa ca.

paÃ±ca rÅ«pÄ• dayo dhammÄ• , paccuppannÄ• va gocarÄ• ||

<323> á¹• 21 aá¹-á¹-ha \Be 58/ \Ne 53/ kÄ• mamahÄ• pÄ• kÄ• , santÄ«raá¹‡attayampi ca.

hasituppÄ• dacittanti, dvÄ• dasete tu mÄ• nasÄ• ||

<324> á¹• 21 siyÄ• tÄ«tÄ• rammaá¹‡Ä• paccu-ppannÄ• nÄ• gatagocarÄ• .

kusalÄ• kusalÄ• kÄ• me, kriyato nava mÄ• nasÄ• ||

<325> á¹• 21 abhiÃ±Ã±Ä• mÄ• nasÄ• dvepi, siyÄ• tÄ«tÄ• digocarÄ• .

santapaÃ±Ã±attikÄ• lepi, navattabbÄ• bhavantime ||

<326> á¹• 21 sesÄ• ni pana sabbÄ• ni, rÅ«pÄ• rÅ«pabhavesupi.

navattabbÄ• ni honteva, atÄ«tÄ• rammaá¹‡Ä• dinÄ• ||

<327> á¹• 21 kÄ• mato ca kriyÄ• paÃ±ca, rÅ«pato paÃ±camÄ« kriyÄ• .

cittÄ• naá¹ƒ channametesaá¹ƒ, natthi kiÃ±ci agocaraá¹ƒ ||

<328> á¹• 21 nibbÄ• naÃ±ca phalaá¹ƒ maggaá¹ƒ, rÅ«paÃ±cÄ• rÅ«pameva ca.

sakkonti gocaraá¹ƒ kÄ• tuá¹ƒ, kati cittÄ• ni me vada ||

<329> á¹• 21 cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• ,

puÃ±Ã±ato kriyato tathÄ• .

abhiÃ±Ã±Ä• hadayÄ• dvepi,

kriyÄ• voá¹-á¹-habbanampi ca ||

<330> á¹• 21 sakkonti gocaraá¹ƒ kÄ• tuá¹ƒ, cittÄ• nekÄ• dasÄ• pi ca.

nibbÄ• naÃ±ca phalaá¹ƒ maggaá¹ƒ, rÅ«paÃ±cÄ• rÅ«pameva ca ||

<331> á¹• 21 cittesu pana sabbesu, kati cittÄ• ni me vada.

arahattaphalaá¹ƒ maggaá¹ƒ, kÄ• tuá¹ƒ sakkonti gocaraá¹ƒ ||

<332> á¹• 21 sabbesu pana cittesu, cha ca cittÄ• ni me suá¹‡a.

arahattaphalaá¹ƒ maggaá¹ƒ, kÄ• tuá¹ƒ sakkonti gocaraá¹ƒ ||

<333> á¹• 21 cattÄ• ro Ã±Ä• á¹‡asaá¹ƒyuttÄ• , kriyÄ• voá¹-á¹-habbanampi ca.

kriyÄ• bhiÃ±Ã±Ä• manodhÄ• tu, cha ca sakkonti gocaraá¹ƒ ||

<334> á¹• 21 cattÄ• ro \Be 59/ \Ne 54/ Ã±Ä• á¹‡asaá¹ƒyuttÄ• -bhiÃ±Ã±Ä• cittaÃ±ca puÃ±Ã

nÄ• rahattaá¹ƒ phalaá¹ƒ maggaá¹ƒ, kÄ• tuá¹ƒ sakkonti gocaraá¹ƒ ||

<335> á¹• 21 kasmÄ• arahato magga-cittaá¹ƒ vÄ• phalamÄ• nasaá¹ƒ.

puthujjanÄ• vÄ• sekkhÄ• vÄ• , na sakkonti hi jÄ• nituá¹ƒ ||

<336> á¹• 21 puthujjano na jÄ• nÄ• ti,

sotÄ• pannassa mÄ• nasaá¹ƒ.

sotÄ• panno na jÄ• nÄ• ti,

sakadÄ• gÄ• missa mÄ• nasaá¹ƒ ||

<337> á¹• 21 sakadÄ• gÄ• mÄ« na jÄ• nÄ• ti, anÄ• gÄ• missa mÄ• nasaá¹ƒ.

anÄ• gÄ• mÄ« na jÄ• nÄ• ti, arahantassa mÄ• nasaá¹ƒ ||

<338> á¹• 21 heá¹-á¹-himo \Ee 46/ heá¹-á¹-himo neva, jÄ• nÄ• ti uparÅ«pari.

uparÅ«pari jÄ• nÄ• ti, heá¹-á¹-himassa ca mÄ• nasaá¹ƒ ||

<339> á¹• 21 yo dhammo yassa dhammassa,

hoti Ä• rammaá¹‡aá¹ƒ pana.

tamuddharitvÄ• ekekaá¹ƒ,

pavakkhÄ• mi ito paraá¹ƒ ||

<340> á¹• 21 kusalÄ• rammaá¹‡aá¹ƒ kÄ• me, kusalÄ• kusalassa ca.

abhiÃ±Ã±Ä• mÄ• nasassÄ• pi, kusalassa kriyassa ca ||

<341> á¹• 21 kÄ• mÄ• vacarapÄ• kassa, tathÄ• kÄ• makriyassa ca.

etesaá¹ƒ pana rÄ• sÄ«naá¹ƒ, channaá¹ƒ Ä• rammaá¹‡aá¹ƒ siyÄ• ||

<342> á¹• 21 rÅ«pÄ• vacarapuÃ±Ã±Ä• ni, kÄ• mapÄ• kaá¹ƒ tato vinÄ• .

paÃ±cannaá¹ƒ pana rÄ• sÄ«naá¹ƒ, honti Ä• rammaá¹‡Ä• ni hi ||

<343> á¹• 21 Ä• ruppakusalaÃ±cÄ• pi, tebhÅ«makusalassa ca.

tebhÅ«makakriyassÄ• pi, tathevÄ• kusalassapi ||

<344> á¹• 21 arÅ«pÄ• vacarapÄ• kÄ• naá¹ƒ \Be 60/ \Ne 55/, dvinnaá¹ƒ pana catutthadu.

imesaá¹ƒ aá¹-á¹-harÄ• sÄ«naá¹ƒ, hotÄ• rammaá¹‡apaccayo ||

<345> á¹• 21 apariyÄ• pannapuÃ±Ã±ampi, kÄ• mÄ• vacaratopi ca.

rÅ«pato paÃ±camassÄ• pi, kusalassa kriyassa ca ||

<346> á¹• 21 catunnaá¹ƒ pana rÄ• sÄ«naá¹ƒ, hoti Ä• rammaá¹‡aá¹ƒ sadÄ• .

tathevÄ• kusalaá¹ƒ kÄ• ma-rÅ«pÄ• vacarato pana ||

<347> á¹• 21 kusalassa kriyassÄ• pi, tathevÄ• kusalassa ca.

kÄ• mÄ• vacarapÄ• kÄ• naá¹ƒ, channaá¹ƒ rÄ• sÄ«namÄ«ritaá¹ƒ ||

<348> á¹• 21 vipÄ• kÄ• rammaá¹‡aá¹ƒ kÄ• me, kÄ• mÄ• vacaratopi ca.

rÅ«pÄ• vacarato ceva, kusalassa kriyassa ca ||

<349> á¹• 21 kÄ• mÄ• vacarapÄ• kÄ• naá¹ƒ, tathevÄ• kusalassa ca.

channaÃ±ca pana rÄ• sÄ«naá¹ƒ, hotÄ• rammaá¹‡apaccayo ||

<350> á¹• 21 vipÄ• kÄ• rammaá¹‡aá¹ƒ rÅ«pe, kÄ• mÄ• vacaratopi ca.

rÅ«pÄ• vacarato ceva, kusalassa kriyassa ca ||

<351> á¹• 21 apuÃ±Ã±assÄ• ti paÃ±cannaá¹ƒ, rÄ• sÄ«naá¹ƒ hoti gocaro.

arÅ«pÄ• vacarapÄ• kesu, ayameva nayo mato ||

<352> á¹• 21 apariyÄ• pannapÄ• kampi, kÄ• mato rÅ«patopi ca.

kusalassa kriyassÄ• pi, hoti Ä• rammaá¹‡aá¹ƒ pana ||

<353> á¹• 21 kriyacittamidaá¹ƒ kÄ• me, kÄ• mÄ• vacaratopi ca.

rÅ«pÄ• vacarato ceva, kusalassa kriyassa ca ||

<354> á¹• 21 kÄ• mÄ• vacarapÄ• kassa, tathevÄ• kusalassa ca.

channaá¹ƒ rÄ• sÄ«nametesaá¹ƒ, hotÄ• rammaá¹‡apaccayo ||

<355> á¹• 21 yaá¹ƒ \Be 61/ kriyÄ• mÄ• nasaá¹ƒ rÅ«pe, kÄ• mapÄ• kaá¹ƒ tato vinÄ• .

paÃ±cannaá¹ƒ pana rÄ• sÄ«naá¹ƒ, hoti Ä• rammaá¹‡aá¹ƒ pana ||

<356> á¹• 21 kriyÄ• cittaá¹ƒ \Ee 47/ \Ne 56/ panÄ• ruppe, tesaá¹ƒ paÃ±cannameva ca.

Ä• ruppassa kriyassÄ• pi, channaá¹ƒ hoteva gocaro ||

<357> á¹• 21 rÅ«paá¹ƒ catusamuá¹-á¹-hÄ• naá¹ƒ, rÅ«pÄ• rammaá¹‡asaÃ±Ã±itaá¹ƒ.

kÄ• mÄ• vacarapuÃ±Ã±assa, tatheva kusalassa ca ||

<358> á¹• 21 abhiÃ±Ã±Ä• dvayacittassa, kÄ• mapÄ• kakriyassa ca.

channaá¹ƒ rÄ• sÄ«nametesaá¹ƒ, hotÄ• rammaá¹‡apaccayo ||

<359> á¹• 21 nibbÄ• nÄ• rammaá¹‡aá¹ƒ kÄ• ma-rÅ«pÄ• vacarato pana.

kusalassubhayassÄ• pi, kÄ• marÅ«pakriyassa ca ||

<360> á¹• 21 apariyÄ• pannato ceva, phalassa kusalassa ca.

channaá¹ƒ rÄ• sÄ«nametesaá¹ƒ, hotÄ• rammaá¹‡apaccayo ||

<361> á¹• 21 nÄ• nappakÄ• rakaá¹ƒ sabbaá¹ƒ, paÃ±Ã±attÄ• rammaá¹‡aá¹ƒ pana.

tebhÅ«makassa puÃ±Ã±assa, tathevÄ• kusalassa ca ||

<362> á¹• 21 rÅ«pÄ• rÅ«pavipÄ• kassa, tebhÅ«makakriyassa ca.

navannaá¹ƒ pana rÄ• sÄ«naá¹ƒ, hotÄ• rammaá¹‡apaccayo ||

<363> á¹• 21 rÅ«pÄ• rammaá¹‡ikÄ• dve tu, dve dve saddhÄ• digocarÄ• .

paÃ±cÄ• rammaá¹‡ikÄ• nÄ• ma, cittuppÄ• dÄ• tayo matÄ• ||

<364> á¹• 21 idhekacattÄ• lÄ«seva, chaá¸·Ä• rammaá¹‡ikÄ• matÄ• .

kÄ• mÄ• vacaracittÄ• na-mayamÄ• rammaá¹‡akkamo ||

<365> á¹• 21 paÃ±cÄ• bhiÃ±Ã±Ä• vivajjetvÄ• , rÅ«pÄ• rÅ«pÄ• anÄ• savÄ• .

cittuppÄ• dÄ• ime sabbe, dhammÄ• rammaá¹‡agocarÄ• ||

<366> á¹• 21 paá¹-hamÄ• ruppakusalaá¹ƒ, dutiyÄ• ruppacetaso.

kusalassa vipÄ• kassa, kriyassÄ• rammaá¹‡aá¹ƒ bhave ||

<367> á¹• 21 paá¹-hamÄ• ruppapÄ• koyaá¹ƒ \Be 62/, dutiyÄ• ruppacetaso.

kusalassa vipÄ• kassa, kriyassÄ• rammaá¹‡aá¹ƒ na hi ||

<368> á¹• 21 paá¹-hamaá¹ƒ \Ne 57/ tu kriyÄ• cittaá¹ƒ, dutiyÄ• ruppacetaso.

na puÃ±Ã±assa na pÄ• kassa, hoti Ä• rammaá¹‡aá¹ƒ pana ||

<369> á¹• 21 paá¹-hamaá¹ƒ tu kriyÄ• cittaá¹ƒ, dutiyÄ• ruppacetaso.

kriyassÄ• rammaá¹‡aá¹ƒ hoti, iti Ã±eyyaá¹ƒ vibhÄ• vinÄ• ||

<370> á¹• 21 puthujjanassa sekkhassa, arÅ«pÄ• rammaá¹‡aá¹ƒ dvidhÄ• .

kusalaá¹ƒ kusalassÄ• pi, vipÄ• kassa ca taá¹ƒ siyÄ• ||

<371> á¹• 21 khÄ«á¹‡Ä• savassa bhikkhussa, paá¹-hamÄ• ruppamÄ• nasaá¹ƒ.

Ä• rammaá¹‡aá¹ƒ tidhÄ• hoti, iti vuttaá¹ƒ mahesinÄ• ||

<372> á¹• 21 kriyassÄ• pi kriyÄ• hoti, kusalampi kriyassa ca.

kusalaá¹ƒ tu vipÄ• kassa, evaá¹ƒ hoti tidhÄ• pana ||

<373> á¹• 21 tatiyÄ• ruppacittampi, catutthÄ• ruppacetaso.

evameva dvidhÄ• ceva, tidhÄ• cÄ• rammaá¹‡aá¹ƒ siyÄ• ||

<374> á¹• 21 yaá¹ƒ yaá¹ƒ pana idhÄ• rabbha,

ye ye jÄ• yanti gocaraá¹ƒ.

so so tesaÃ±ca tesaÃ±ca,

hotÄ• rammaá¹‡apaccayo ||

<375> á¹• 21 yo \Ee 48/ panimassa naro kira pÄ• raá¹ƒ,

duttaramuttaramuttaratÄ«dha.

so abhidhammamahaá¹‡á¹‡avapÄ• raá¹ƒ,

duttaramuttaramuttarateva ||

iti abhidhammÄ• vatÄ• re Ä• rammaá¹‡avibhÄ• go nÄ• ma

chaá¹-á¹-ho paricchedo.

7. sattamo paricchedo

vipÄ• kacittappavattiniddeso

<376> á¹• 21 anantaÃ±Ä• á¹‡ena \Be 63/ \Ee 49/ \Ne 58/ niraá¹…gaá¹‡ena,

guá¹‡esinÄ• kÄ• ruá¹‡ikena tena.

vutte vipÄ• ke matipÄ• á¹-avatthaá¹ƒ,

vipÄ• kacittappabhavaá¹ƒ suá¹‡Ä• tha ||

<377> á¹• 21 ekÅ«natiá¹ƒsa kammÄ• ni, pÄ• kÄ• dvattiá¹ƒsa dassitÄ• .

tÄ«su dvÄ• resu kammÄ• ni, vipÄ• kÄ• chasu dissare ||

<378> á¹• 21 kusalaá¹ƒ kÄ• malokasmiá¹ƒ, pavatte paá¹-isandhiyaá¹ƒ.

taá¹ƒ taá¹ƒ paccayamÄ• gamma, dadÄ• ti vividhaá¹ƒ phalaá¹ƒ ||

<379> á¹• 21 ekÄ• ya cetanÄ• yekÄ• , paá¹-isandhi pakÄ• sitÄ• .

nÄ• nÄ• kammehi nÄ• nÄ• ca, bhavanti paá¹-isandhiyo ||

<380> á¹• 21 tihetukaá¹ƒ tu yaá¹ƒ kammaá¹ƒ, kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ.

tihetukaá¹ƒ duhetuÃ±ca, vipÄ• kaá¹ƒ detyahetukaá¹ƒ ||

<381> á¹• 21 duhetukaá¹ƒ tu yaá¹ƒ kammaá¹ƒ, taá¹ƒ na deti tihetukaá¹ƒ.

duhetukamahetuÃ±ca, vipÄ• kaá¹ƒ deti attano ||

<382> á¹• 21 tihetukena kammena,

paá¹-isandhi tihetukÄ• .

duhetukÄ• pi hoteva,

na ca hoti ahetukÄ• ||

<383> á¹• 21 duhetukena kammena,

paá¹-isandhi duhetukÄ• .

ahetukÄ• pi \Ne 59/ hoteva,

na ca hoti tihetukÄ• ||

<384> á¹• 21 asaá¹…khÄ• ramasaá¹…khÄ• raá¹ƒ \Be 64/, sasaá¹…khÄ• rampi deti hi.

sasaá¹…khÄ• ramasaá¹…khÄ• raá¹ƒ, sasaá¹…khÄ• raá¹ƒ phalaá¹ƒ tathÄ• ||

<385> á¹• 21 ekÄ• ya cetanÄ• yettha, kusalassa ca soá¸·asa.

vidhÄ• vipÄ• kacittÄ• ni, bhavantÄ«ti pakÄ• saye ||

<386> á¹• 21 Ä• rammaá¹‡ena hoteva, vedanÄ• parivattanaá¹ƒ.

tadÄ• rammaá¹‡acittampi, javanena niyÄ• mitaá¹ƒ ||

<387> á¹• 21 kÄ• mÄ• vacaracittena, kusalenÄ• dinÄ• pana.

tulyena pÄ• kacittena, gahitÄ• paá¹-isandhi ce ||

<388> á¹• 21 balavÄ• rammaá¹‡e \Ee 50/ iá¹-á¹-he, cakkhussÄ• pÄ• thamÄ• gate.

manodhÄ• tu bhavaá¹…gasmiá¹ƒ, tÄ• ya Ä• vaá¹-á¹-ite pana ||

<389> á¹• 21 vÄ«thicittesu jÄ• tesu, cakkhuviÃ±Ã±Ä• á¹‡akÄ• disu.

jÄ• yate javanaá¹ƒ hutvÄ• , paá¹-hamaá¹ƒ kÄ• mamÄ• nasaá¹ƒ ||

<390> á¹• 21 sattakkhattuá¹ƒ javitvÄ• na, paá¹-hame kusale gate.

tadevÄ• rammaá¹‡aá¹ƒ katvÄ• , teneva sadisaá¹ƒ puna ||

<391> á¹• 21 vipÄ• kaá¹ƒ jÄ• yate cittaá¹ƒ, tadÄ• rammaá¹‡asaÃ±Ã±itaá¹ƒ.

sandhiyÄ• tulyato mÅ«la-bhavaá¹…ganti pavuccate ||

<392> á¹• 21 taÃ±ca santÄ«raá¹‡aá¹ƒ ettha, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

gaá¹‡anÅ«pagacittÄ• ni, cattÄ• reva bhavanti hi ||

<393> á¹• 21 yadÄ• hi dutiyaá¹ƒ cittaá¹ƒ, kusalaá¹ƒ javanaá¹ƒ tadÄ• .

tena tulyavipÄ• kampi, tadÄ• rammaá¹‡akaá¹ƒ siyÄ• ||

<394> á¹• 21 sandhiyÄ• asamÄ• nattÄ• , dve nÄ• mÄ• nissa labbhare.

"Ä• gantukabhavaá¹…ga" nti, "tadÄ• rammaá¹‡aka" nti ca ||

<395> á¹• 21 yadÄ• \Be 65/ \Ne 60/ hi tatiyaá¹ƒ puÃ±Ã±aá¹ƒ, javanaá¹ƒ hoti tena ca.

sadisaá¹ƒ tatiyaá¹ƒ pÄ• kaá¹ƒ, tadÄ• rammaá¹‡akaá¹ƒ siyÄ• ||

<396> á¹• 21 "Ä• gantukabhavaá¹…ga" nti, idampi ca pavuccati.

iminÄ• pana saddhiá¹ƒ cha, purimÄ• ni ca paÃ±capi ||

<397> á¹• 21 yadÄ• catutthaá¹ƒ kusalaá¹ƒ, javanaá¹ƒ hoti tena ca.

tulyaá¹ƒ catutthaá¹ƒ pÄ• kaá¹ƒ tu, tadÄ• rammaá¹‡ataá¹ƒ vaje ||

<398> á¹• 21 Ä• gantukabhavaá¹…gaá¹ƒ tu, tadÄ• rammaá¹‡anÄ• makaá¹ƒ.

purimÄ• ni cha pÄ• kÄ• ni, iminÄ• honti satta tu ||

<399> á¹• 21 tasmiá¹ƒ dvÄ• re yadÄ• iá¹-á¹-ha-majjhattÄ• rammaá¹‡aá¹ƒ pana.

Ä• gacchati tadÄ• pÄ• thaá¹ƒ, tadÄ• vuttanayenidha ||

<400> á¹• 21 Ä• rammaá¹‡avaseneva, vedanÄ• parivattati.

upekkhÄ• sahitaá¹ƒ tasmÄ• , hoti santÄ«raá¹‡aá¹ƒ mano ||

<401> á¹• 21 upekkhÄ• sahitesveva, javanesu catÅ«supi.

tehi tulyÄ• ni cattÄ• ri, pÄ• kacittÄ• ni jÄ• yare ||

<402> á¹• 21 vedanÄ• yÄ• samÄ• nattÄ• , accantaá¹ƒ purimehi tu.

honti piá¹-á¹-hibhavaá¹…gÄ• ni, cattÄ• rÄ«ti ca nÄ• mato ||

<403> á¹• 21 paÃ±cimÄ• ni vipÄ• kÄ• ni, purimehi ca sattahi.

saddhiá¹ƒ dvÄ• dasa pÄ• kÄ• ni, bhavantÄ«ti viniddise ||

<404> á¹• 21 cakkhudvÄ• re tathÄ• evaá¹ƒ, sotÄ• dÄ«svapi niddise.

dvÄ• dasa dvÄ• dasa pÄ• kÄ• , samasaá¹-á¹-hi bhavantime ||

<405> á¹• 21 ekÄ• ya cetanÄ• yeva, kamme Ä• yÅ«hite pana.

samasaá¹-á¹-hi vipÄ• kÄ• ni, uppajjanti na saá¹ƒsayo ||

<406> á¹• 21 gahitÄ• gahaá¹‡enettha \Be 66/ \Ee 51/, cakkhudvÄ• resu dvÄ• dasa.

sotaviÃ±Ã±Ä• á¹‡akÄ• dÄ«ni, cattÄ• rÄ«ti ca soá¸·asa ||

<407> á¹• 21 evameva \Ne 61/ sasaá¹…khÄ• ra-tihetukusalenapi.

asaá¹…khÄ• rasasaá¹…khÄ• ru-pekkhÄ• sahagatehipi ||

<408> á¹• 21 kamme Ä• yÅ«hite tesaá¹ƒ, vipÄ• kehi ca tÄ«hipi.

eseva ca nayo tehi, dinnÄ• ya paá¹-isandhiyÄ• ||

<409> á¹• 21 paá¹-hamaá¹ƒ iá¹-á¹-hamajjhatta-gocarassa vasenidha.

pavattiá¹ƒ pana dassetvÄ• , upekkhÄ• sahitadvaye ||

<410> á¹• 21 dassetabbÄ• tappacchÄ• tu, iá¹-á¹-hasmiá¹ƒ gocare idha.

ekekasmiá¹ƒ pana dvÄ• re, dvÄ• dasa dvÄ• daseva tu ||

<411> á¹• 21 gahitÄ• gahaá¹‡enettha, pÄ• kacittÄ• ni soá¸·asa.

pubbe vuttanayeneva, Ã±eyyaá¹ƒ sabbamasesato ||

<412> á¹• 21 tihetukena kammena, paá¹-isandhi tihetukÄ• .

bhavatÄ«ti ayaá¹ƒ vÄ• ro, vutto ettÄ• vatÄ• mayÄ• ||

<413> á¹• 21 sandhimekaá¹ƒ tu kammekaá¹ƒ, janeti na tato paraá¹ƒ.

anekÄ• ni vipÄ• kÄ• ni, saÃ±janeti pavattiyaá¹ƒ ||

<414> á¹• 21 ekasmÄ• hi yathÄ• bÄ«jÄ• , jÄ• yate ekamaá¹…kuraá¹ƒ.

subahÅ«ni phalÄ• nissa, honti hetupavattito ||

<415> á¹• 21 duhetukena kammena, paá¹-isandhi duhetukÄ• .

hotÄ«ti hi ayaá¹ƒ vÄ• ro, anupubbena Ä• gato ||

<416> á¹• 21 duhetukena kammena, somanassayutenidha.

asaá¹…khÄ• rikacittena, kamme Ä• yÅ«hite pana ||

<417> á¹• 21 tena \Be 67/ tulyena pÄ• kena, gahitÄ• paá¹-isandhi ce.

iá¹-á¹-he Ä• rammaá¹‡e cakkhu-dvÄ• re Ä• pÄ• thamÄ• gate ||

<418> á¹• 21 somanassayute Ã±Ä• á¹‡a-hÄ«ne kusalamÄ• nase.

sattakkhattuá¹ƒ javitvÄ• na, gate tasmiá¹ƒ duhetuke ||

<419> á¹• 21 tadevÄ• rammaá¹‡aá¹ƒ \Ne 62/ katvÄ• , jÄ• yate tadanantaraá¹ƒ.

taá¹ƒsarikkhakamekaá¹ƒ tu, asaá¹…khÄ• rikamÄ• nasaá¹ƒ ||

<420> á¹• 21 taá¹ƒ hi mÅ«labhavaá¹…ganti, tadÄ• rammaá¹‡amiccapi.

ubhayampi ca tasseva, nÄ• manti paridÄ«pitaá¹ƒ ||

<421> á¹• 21 duhetukasasaá¹…khÄ• re, javitepi ca taá¹ƒsamaá¹ƒ.

hotÄ• gantukasaá¹…khÄ• taá¹ƒ, tadÄ• rammaá¹‡amÄ• nasaá¹ƒ ||

<422> á¹• 21 tatheva ca duhetÅ«naá¹ƒ, iá¹-á¹-hamajjhattagocare.

dvinnaá¹ƒ upekkhÄ• yuttÄ• naá¹ƒ, javanÄ• namanantaraá¹ƒ ||

<423> á¹• 21 dve tÄ• disÄ• ni jÄ• yante, tadÄ• rammaá¹‡amÄ• nasÄ• .

tesaá¹ƒ "piá¹-á¹-hibhavaá¹…ga" nti, nÄ• maá¹ƒ "Ä• gantuka" nti ca ||

<424> á¹• 21 santÄ«raá¹‡advayaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

imÄ• ni ca bhavaá¹…gÄ• ni, cakkhudvÄ• re panaá¹-á¹-ha hi ||

<425> á¹• 21 evamaá¹-á¹-haá¹-á¹-ha \Ee 52/ katvÄ• na, dvÄ• resupi ca paÃ±casu.

cattÄ• lÄ«sa vipÄ• kÄ• ni, bhavantÄ«ti pavattiyaá¹ƒ ||

<426> á¹• 21 gahitÄ• gahaá¹‡enettha, cakkhudvÄ• re panaá¹-á¹-ha ca.

sotaghÄ• nÄ• dinÄ• saddhiá¹ƒ, dvÄ• daseva bhavanti hi ||

<427> á¹• 21 ekÄ• ya cetanÄ• yevaá¹ƒ, kamme Ä• yÅ«hite pana.

dvÄ• daseva vipÄ• kÄ• ni, bhavantÄ«ti pakÄ• sitaá¹ƒ ||

<428> á¹• 21 duhetukattayenÄ• pi \Be 68/, sesena sadisena tu.

pÄ• kenÄ• dinnasandhiyÄ• , ayameva nayo mato ||

<429> á¹• 21 duhetukena kammena, paá¹-isandhi duhetukÄ• .

hotÄ«tipi ayaá¹ƒ vÄ• ro, vutto ettÄ• vatÄ• mayÄ• ||

<430> á¹• 21 duhetukena kammena, paá¹-isandhi ahetukÄ• .

hotÄ«ti ca ayaá¹ƒ vÄ• ro, anupubbena Ä• gato ||

<431> á¹• 21 duhetukesu \Ne 63/ cittesu, kusalesu catÅ«supi.

tesu aÃ±Ã±atareneva, kamme Ä• yÅ«hite pana ||

<432> á¹• 21 tasseva pÄ• kabhÅ«tÄ• ya, Ä• dinnapaá¹-isandhino.

upekkhÄ• sahitÄ• hetu, manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ||

<433> á¹• 21 paá¹-isandhi na vattabbÄ• , sÄ• kammasadisÄ• ti hi.

kammaá¹ƒ duhetukaá¹ƒ hoti, paá¹-isandhi ahetukÄ• ||

<434> á¹• 21 tassa buddhimupetassa, iá¹-á¹-hamajjhattagocare.

Ä• pÄ• thamÄ• gate cakkhu-dvÄ• re puna ca dehino ||

<435> á¹• 21 duhetÅ«naá¹ƒ catunnampi, puÃ±Ã±Ä• naá¹ƒ yassa kassaci.

javanassÄ• vasÄ• nasmiá¹ƒ, ahetukamidaá¹ƒ mano ||

<436> á¹• 21 tadÄ• rammaá¹‡abhÄ• vena, jÄ• yate natthi saá¹ƒsayo.

taá¹ƒ tu mÅ«labhavaá¹…gaÃ±ca, tadÄ• rammaá¹‡ameva ca ||

<437> á¹• 21 vÄ«thicittesu jÄ• tesu, cakkhuviÃ±Ã±Ä• á¹‡akÄ• disu.

upekkhÄ• sahitaá¹ƒyeva, hoti santÄ«raá¹‡ampi ca ||

<438> á¹• 21 tesu ekaá¹ƒ á¹-hapetvÄ• na, gahitÄ• gahaá¹‡enidha.

gaá¹‡anÅ«pagacittÄ• ni, tÄ«á¹‡iyeva bhavanti hi ||

<439> á¹• 21 iá¹-á¹-he \Be 69/ Ä• rammaá¹‡e cakkhu-dvÄ• re Ä• pÄ• thamÄ• gate.

tadÄ• santÄ«raá¹‡aÃ±ceva, tadÄ• rammaá¹‡amÄ• nasaá¹ƒ ||

<440> á¹• 21 somanassayutaá¹ƒyeva, gahetvÄ• tesu ekakaá¹ƒ.

purimÄ• ni ca tÄ«á¹‡Ä«ti, cattÄ• rova bhavanti hi ||

<441> á¹• 21 evaá¹ƒ cattÄ• ri cittÄ• ni, dvÄ• resupi ca paÃ±casu.

honti vÄ«sati cittÄ• ni, vipÄ• kÄ• ni pavattiyaá¹ƒ ||

<442> á¹• 21 cakkhudvÄ• re tu cattÄ• ri, gahitÄ• gahaá¹‡enidha.

sotaghÄ• nÄ• dinÄ• saddhiá¹ƒ, hotevÄ• hetukaá¹-á¹-hakaá¹ƒ ||

<443> á¹• 21 ahetupaá¹-isandhissa \Ne 64/, na tadÄ• rammaá¹‡aá¹ƒ bhave.

duhetukaá¹ƒ tihetuá¹ƒ vÄ• , duhetupaá¹-isandhino ||

<444> á¹• 21 jÄ• tÄ• \Ee 53/ sugatiyaá¹ƒ yena, pÄ• kena paá¹-isandhi tu.

tena tulyampi hÄ«naá¹ƒ vÄ• , tadÄ• rammaá¹‡akaá¹ƒ bhave ||

<445> á¹• 21 manussalokaá¹ƒ sandhÄ• ya, vuttaÃ±cÄ• hetukaá¹-á¹-hakaá¹ƒ.

catÅ«supi apÄ• yesu, pavatte pana labbhati ||

<446> á¹• 21 thero nerayikÄ• naá¹ƒ tu, dhammaá¹ƒ deseti vassati.

gandhaá¹ƒ vÄ• yuÃ±ca mÄ• peti, yadÄ• tesaá¹ƒ tadÄ• pana ||

<447> á¹• 21 theraá¹ƒ disvÄ• ca sutvÄ• ca, dhammaá¹ƒ gandhaÃ±ca ghÄ• yataá¹ƒ.

pivataÃ±ca jalaá¹ƒ vÄ• yuá¹ƒ, phusataá¹ƒ mudumeva ca ||

<448> á¹• 21 cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«ni, puÃ±Ã±ajÄ• neva paÃ±capi.

santÄ«raá¹‡advayaá¹ƒ ekÄ• , manodhÄ• tÅ«ti aá¹-á¹-hakaá¹ƒ ||

<449> á¹• 21 ayaá¹ƒ tÄ• va kathÄ• iá¹-á¹-ha-iá¹-á¹-hamajjhattagocare.

kÄ• mÄ• vacarapuÃ±Ã±Ä• naá¹ƒ, javanÄ• naá¹ƒ vasenidha ||

<450> á¹• 21 niyamatthaá¹ƒ \Be 70/ tu yaá¹ƒ vuttaá¹ƒ, tadÄ• rammaá¹‡acetaso.

kusalaá¹ƒ pana sandhÄ• ya, taá¹ƒ vuttanti hi dÄ«pitaá¹ƒ ||

<451> á¹• 21 idhÄ• kusalacittesu, somanassayutesupi.

iá¹-á¹-he Ä• rammaá¹‡e tesu, javitesu catÅ«supi ||

<452> á¹• 21 somanassayutÄ• hetu-manoviÃ±Ã±Ä• á¹‡adhÄ• tu hi.

tadÄ• rammaá¹‡abhÄ• vena, jÄ• yate tadanantaraá¹ƒ ||

<453> á¹• 21 chasvÄ• kusalacittesu, upekkhÄ• ya yutesu hi.

gocare iá¹-á¹-hamajjhatte, javitesu anantaraá¹ƒ ||

<454> á¹• 21 upekkhÄ• sahitÄ• hetu-manoviÃ±Ã±Ä• á¹‡adhÄ• tu hi.

tadÄ• rammaá¹‡abhÄ• vena, jÄ• yate pana puÃ±Ã±ajÄ• ||

<455> á¹• 21 iá¹-á¹-hÄ• rammaá¹‡ayogasmiá¹ƒ \Ne 65/, kaá¹…khato uddhatassa vÄ• .

somanassayutaá¹ƒ hoti, tadÄ• rammaá¹‡amÄ• nasaá¹ƒ ||

<456> á¹• 21 somanassayute citte, javane javite pana.

gavesitabbÄ• paÃ±ceva, tadÄ• rammaá¹‡amÄ• nasÄ• ||

<457> á¹• 21 upekkhÄ• sahite citte, javane javite pana.

chaá¸·eva gavesitabbÄ• , tadÄ• rammaá¹‡amÄ• nasÄ• ||

<458> á¹• 21 tihetusomanassena, Ä• dinnapaá¹-isandhino.

jhÄ• nato parihÄ«nassa, taá¹ƒ jhÄ• naá¹ƒ paccavekkhato ||

<459> á¹• 21 domanassayutaá¹ƒ cittaá¹ƒ, hoti vippaá¹-isÄ• rino.

tassa kiá¹ƒ jÄ• yate brÅ«hi, tadÄ• rammaá¹‡amÄ• nasaá¹ƒ ||

<460> á¹• 21 __paá¹-á¹-hÄ• ne_ paá¹-isiddhÄ• hi, domanassaanantaraá¹ƒ.

somanassassa uppatti, domanassassa cassa vÄ• ||

<461> á¹• 21 mahaggataá¹ƒ \Be 71/ panÄ• rabbha, javane javitepi ca.

tattheva paá¹-isiddhaá¹ƒ tu, tadÄ• rammaá¹‡amÄ• nasaá¹ƒ ||

<462> á¹• 21 tasmÄ• \Ee 54/ bhavaá¹…gapÄ• tova, tadÄ• rammaá¹‡ameva vÄ• .

na hoti kiá¹ƒ nu kÄ• tabbaá¹ƒ, vada tvaá¹ƒ Ä• bhidhammika ||

<463> á¹• 21 upekkhÄ• sahitÄ• hetu-manoviÃ±Ã±Ä• á¹‡adhÄ• tu tu.

puÃ±Ã±Ä• puÃ±Ã±avipÄ• kÄ• hi, tadÄ• rammaá¹‡ikÄ• siyÄ• ||

<464> á¹• 21 Ä• vajjanaá¹ƒ kimassÄ• ti, natthi taá¹ƒ jÄ• yate kathaá¹ƒ.

bhavaá¹…gÄ• vajjanÄ• naá¹ƒ kiá¹ƒ, maggassÄ• nantarassa ca ||

<465> á¹• 21 phalassapi nirodhÄ• ca, vuá¹-á¹-hahantassa bhikkhuno.

phalacittassa vÄ• evaá¹ƒ, natthi Ä• vajjanaá¹ƒ kira ||

<466> á¹• 21 vinÄ• Ä• vajjanenÄ• pi, hoti jÄ• yatu mÄ• nasaá¹ƒ.

kimassÄ• rammaá¹‡aá¹ƒ brÅ«hi, yadi jÄ• nÄ• si paá¹‡á¸• ita ||

<467> á¹• 21 vinÄ• \Ne 66/ Ä• rammaá¹‡eneva, na hi jÄ• yati mÄ• nasaá¹ƒ.

rÅ«pÄ• dÄ«su parittesu, yaá¹ƒ kiÃ±cÄ• rabbha jÄ• yate ||

<468> á¹• 21 utubÄ«janiyÄ• mo ca, kammadhammaniyÄ• matÄ• .

cittassa ca niyÄ• moti, Ã±eyyÄ• paÃ±ca niyÄ• matÄ• ||

<469> á¹• 21 tattha ekappahÄ• rena, phalapupphÄ• didhÄ• raá¹‡aá¹ƒ.

rukkhÄ• naá¹ƒ pana sabbesaá¹ƒ, ayaá¹ƒ utuniyÄ• matÄ• ||

<470> á¹• 21 tesaá¹ƒ tesaá¹ƒ tu bÄ«jÄ• naá¹ƒ, taá¹ƒtaá¹ƒtulyaphalubbhavo.

matthake nÄ• á¸·ikerassa, chiddattaá¹ƒ bÄ«jajo ayaá¹ƒ ||

<471> á¹• 21 tihetukaá¹ƒ tihetuÃ±ca, duhetuÃ±ca ahetukaá¹ƒ.

vipÄ• kaá¹ƒ tu yato deti, ayaá¹ƒ kammaniyÄ• matÄ• ||

<472> á¹• 21 jÄ• tiyaá¹ƒ \Be 72/ bodhisattassa, medanÄ«kampanÄ• dikaá¹ƒ.

visesattamanekampi, ayaá¹ƒ dhammaniyÄ• matÄ• ||

<473> á¹• 21 gocarena pasÄ• dasmiá¹ƒ, ghaá¹-á¹-ite pana tenidha.

uppattÄ• vajjanÄ• dÄ«naá¹ƒ, ayaá¹ƒ cittaniyÄ• matÄ• ||

<474> á¹• 21 andhajjanÄ• naá¹ƒ hadayandhakÄ• raá¹ƒ,

viddhaá¹ƒsanaá¹ƒ dÄ«pamimaá¹ƒ jalantaá¹ƒ.

sikkhetha dhÄ«ro satataá¹ƒ payutto,

mohandhakÄ• rÄ• pagamaá¹ƒ yadiccheti ||

iti abhidhammÄ• vatÄ• re vipÄ• kacittappavattiniddeso nÄ• ma

sattamo paricchedo.

8. aá¹-á¹-hamo paricchedo

pakiá¹‡á¹‡akaniddeso

<475> á¹• 21 idÄ• ni \Ee 55/ \Ne 67/ pana sabbesaá¹ƒ, etesaá¹ƒ mÄ• nasaá¹ƒ mayÄ• .

pÄ• á¹-avatthÄ• ya bhikkhÅ«naá¹ƒ, kathÄ«yati pakiá¹‡á¹‡akaá¹ƒ ||

<476> á¹• 21 panthamakkaá¹-ako nÄ• ma, disÄ• su pana paÃ±casu.

tattha suttaá¹ƒ pasÄ• retvÄ• , jÄ• lamajjhe nipajjati ||

<477> á¹• 21 paá¹-hamÄ• ya disÄ• yettha, sutte pana pasÄ• rite.

pÄ• á¹‡akena paá¹-aá¹…gena, ghaá¹-á¹-ite makkhikÄ• ya vÄ• ||

<478> á¹• 21 nipannaá¹-á¹-hÄ• nato kiÃ±ci, calitvÄ• uá¹‡á¹‡anÄ• bhi tu.

gantvÄ• suttÄ• nusÄ• rena, yÅ«saá¹ƒ pivati tassa sÄ• ||

<479> á¹• 21 punÄ• gantvÄ• na tattheva, nipajjati yathÄ• sukhaá¹ƒ.

evameva karoteva, disÄ• su dutiyÄ• disu ||

<480> á¹• 21 pasÄ• dÄ• \Be 73/ paÃ±ca daá¹-á¹-habbÄ• , suttaá¹ƒ paÃ±cadisÄ• sviva.

cittaá¹ƒ pana ca daá¹-á¹-habbaá¹ƒ, majjhe makkaá¹-ako viya ||

<481> á¹• 21 pÄ• á¹‡akÄ• dÄ«hi suttassa, tassa saá¹…ghaá¹-á¹-anÄ• viya.

pasÄ• dÄ• naá¹ƒ tu daá¹-á¹-habbÄ• , ghaá¹-á¹-anÄ• rammaá¹‡ena hi ||

<482> á¹• 21 calanaá¹ƒ viya taá¹ƒmajjhe, nipannÄ• yuá¹‡á¹‡anÄ• bhiyÄ• .

pasÄ• daghaá¹-á¹-anaá¹ƒ tattha, gahetvÄ• rammaá¹‡aá¹ƒ pana ||

<483> á¹• 21 manodhÄ• tukriyÄ• cittaá¹ƒ, bhavaá¹…gÄ• vaá¹-á¹-anaá¹ƒ mataá¹ƒ.

tassÄ• suttÄ• nusÄ• raá¹ƒva, vÄ«thicittapavattanaá¹ƒ ||

<484> á¹• 21 sÄ«se panassa vijjhitvÄ• , yÅ«sapÄ• naá¹ƒva cetaso.

Ä• rammaá¹‡esu daá¹-á¹-habbaá¹ƒ, javanassa pavattanaá¹ƒ ||

<485> á¹• 21 punÄ• gantvÄ• \Ne 68/ yathÄ• sutta-jÄ• lamajjhe nipajjanaá¹ƒ.

vatthuá¹ƒyeva ca nissÄ• ya, cittassa parivattanaá¹ƒ ||

<486> á¹• 21 idaá¹ƒ tu pana opammaá¹ƒ, atthaá¹ƒ dÄ«peti kiá¹ƒ tu hi.

Ä• rammaá¹‡ena paá¹-hamaá¹ƒ, pasÄ• de ghaá¹-á¹-ite pana ||

<487> á¹• 21 pasÄ• davatthuto cittÄ• , vatthusannissitaá¹ƒ mano.

tato hi paá¹-hamaá¹ƒyeva, jÄ• yatÄ«ti hi dÄ«pitaá¹ƒ ||

<488> á¹• 21 ekekÄ• rammaá¹‡aá¹ƒ \Ee 56/ dvÄ«su, dvÄ«su dvÄ• resu sabbaso.

Ä• gacchati tenÄ• pÄ• thaá¹ƒ, ayamatthopi dÄ«pito ||

<489> á¹• 21 rÅ«paá¹ƒ cakkhupasÄ• damhi, ghaá¹-á¹-itvÄ• taá¹…khaá¹‡e pana.

manodvÄ• re tathÄ• pÄ• tha-mÄ• gacchati nisaá¹ƒsayo ||

<490> á¹• 21 khago yathÄ• hi rukkhagge, nilÄ«yantova sÄ• khino.

sÄ• khaá¹ƒ ghaá¹-á¹-eti tassÄ«dha, chÄ• yÄ• pharati bhÅ«miyaá¹ƒ ||

<491> á¹• 21 sÄ• khÄ• ya \Be 74/ ghaá¹-á¹-anacchÄ• yÄ• , pharaá¹‡Ä• ni ca sabbaso.

apubbÄ• carimaá¹ƒ eka-kkhaá¹‡asmiá¹ƒyeva jÄ• yare ||

<492> á¹• 21 evameva ca rÅ«passa, pasÄ• dassa ca ghaá¹-á¹-anaá¹ƒ.

bhavaá¹…gacalanassÄ• pi, paccayattena atthato ||

<493> á¹• 21 tatheva ca manodvÄ• re, Ä• pÄ• thagamanampi ca.

apubbÄ• carimaá¹ƒ eka-kkhaá¹‡asmiá¹ƒyeva hotiti ||

<494> á¹• 21 tato bhavaá¹…gaá¹ƒ chinditvÄ• , cakkhudvÄ• re yathÄ• kkamaá¹ƒ.

Ä• vajjane samuppanne, dassane sampaá¹-icchane ||

<495> á¹• 21 santÄ«raá¹‡e samuppanne, tato voá¹-á¹-habbanepi ca.

kusalaá¹ƒ javanaá¹ƒ cittaá¹ƒ, tathÄ• kusalameva vÄ• ||

<496> á¹• 21 eso eva nayo sota-dvÄ• rÄ• dÄ«supi viÃ±Ã±unÄ• .

avisesena viÃ±Ã±eyyo, saddÄ• dÄ«naá¹ƒ tu ghaá¹-á¹-ane ||

<497> á¹• 21 dovÄ• rikopamÄ• dÄ«ni \Ne 69/, etassatthassa dÄ«pane.

uddharitvÄ• na tÄ• nettha, dassetabbÄ• ni viÃ±Ã±unÄ• ||

<498> á¹• 21 asambhedena cakkhussa, rÅ«pÄ• pÄ• thagamena ca.

Ä• lokanissayenÄ• pi, samanakkÄ• rahetunÄ• ||

<499> á¹• 21 paccayehi panetehi, sametehi catÅ«hipi.

jÄ• yate __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, _ sampayuttehi taá¹ƒ saha ||

<500> á¹• 21 asambhedena sotassa, saddÄ• pÄ• thagamena ca.

Ä• kÄ• sanissayenÄ• pi, samanakkÄ• rahetunÄ• ||

<501> á¹• 21 paccayehi panetehi, sametehi catÅ«hipi.

jÄ• yate __sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, _ sampayuttehi taá¹ƒ saha ||

<502> á¹• 21 asambhedena \Be 75/ ghÄ• nassa, gandhÄ• pÄ• thagamena ca.

vÄ• yosannissayenÄ• pi, samanakkÄ• rahetunÄ• ||

<503> á¹• 21 paccayehi panetehi, sametehi catÅ«hipi.

jÄ• yate __ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, _ sampayuttehi taá¹ƒ saha ||

<504> á¹• 21 asambhedena jivhÄ• ya, rasÄ• pÄ• thagamena ca.

Ä• posannissayenÄ• pi, samanakkÄ• rahetunÄ• ||

<505> á¹• 21 paccayehi panetehi, sametehi catÅ«hipi.

jÄ• yate __jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, _ sampayuttehi taá¹ƒ saha ||

<506> á¹• 21 asambhedena \Ee 57/ kÄ• yassa, phoá¹-á¹-habbÄ• pÄ• thasaá¹…gamÄ• .

pathavÄ«nissayenÄ• pi, samanakkÄ• rahetunÄ• ||

<507> á¹• 21 paccayehi panetehi, sametehi catÅ«hipi.

jÄ• yate __kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, _ sampayuttehi taá¹ƒ saha ||

<508> á¹• 21 asambhedÄ• manassÄ• pi, dhammÄ• pÄ• thagamena ca.

vatthusannissayenÄ• pi, samanakkÄ• rahetunÄ• ||

<509> á¹• 21 paccayehi \Ne 70/ panetehi, sametehi catÅ«hipi.

__manoviÃ±Ã±Ä• á¹‡a_mevaá¹ƒ tu, sampayuttehi jÄ• yate ||

<510> á¹• 21 mano bhavaá¹…gacittanti, veditabbaá¹ƒ vibhÄ• vinÄ• .

Ä• vajjanakriyÄ• cittaá¹ƒ, samanakkÄ• roti saÃ±Ã±itaá¹ƒ ||

<511> á¹• 21 vatthusannissayenÄ• ti, nÄ• yaá¹ƒ sabbattha gacchati.

bhavaá¹ƒ tu paÃ±cavokÄ• raá¹ƒ, sandhÄ• ya kathito pana ||

<512> á¹• 21 paá¹-isandhÄ• dicittÄ• ni, sabbÄ• nekÅ«navÄ«sati.

kÄ• me dasa ca rÅ«pesu, paÃ±ca cattÄ• rirÅ«pisu ||

<513> á¹• 21 kammaá¹ƒ \Be 76/ kammanimittaÃ±ca, tathÄ• gatinimittakaá¹ƒ.

idaá¹ƒ hi tividhaá¹ƒ tesaá¹ƒ, Ä• rammaá¹‡amudÄ«ritaá¹ƒ ||

<514> á¹• 21 kÄ• mÄ• vacarasandhÄ«naá¹ƒ, parittÄ• rammaá¹‡aá¹ƒ mataá¹ƒ.

paccuppannamatÄ«taá¹ƒ vÄ• , hoti natthi anÄ• gataá¹ƒ ||

<515> á¹• 21 aá¹-á¹-heva ca mahÄ• pÄ• kÄ• , tÄ«á¹‡i santÄ«raá¹‡Ä• ni ca.

ekÄ• dasavidhaá¹ƒ cittaá¹ƒ, tadÄ• rammaá¹‡asaÃ±Ã±itaá¹ƒ ||

<516> á¹• 21 ekÄ• dasavidhe citte, tadÄ• rammaá¹‡asaÃ±Ã±ite.

dasa puÃ±Ã±avipÄ• kÄ• ni, ekaá¹ƒ hoti apuÃ±Ã±ajaá¹ƒ ||

<517> á¹• 21 mahÄ• pÄ• kÄ• na jÄ• yante, rÅ«pÄ• rÅ«pabhavadvaye.

kÄ• me rÅ«pe bhave ceva, hoti santÄ«raá¹‡attayaá¹ƒ ||

<518> á¹• 21 tadÄ• rammaá¹‡acittÄ• ni, yÄ• ni vuttÄ• ni satthunÄ• .

tesu cittaá¹ƒ panekampi, rÅ«pÄ• rÅ«pabhavadvaye ||

<519> á¹• 21 na tadÄ• rammaá¹‡aá¹ƒ hutvÄ• , pavattati kadÄ• cipi.

kasmÄ• na hoti ce tattha, bÄ«jassÄ• bhÄ• vato pana ||

<520> á¹• 21 paá¹-isandhibÄ«jaá¹ƒ natthettha, kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ.

rÅ«pÄ• digocare tassa, bhaveyya janakaá¹ƒ tu yaá¹ƒ ||

<521> á¹• 21 cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«naá¹ƒ \Ne 71/, natthitÄ• pajjatÄ«ti ce.

nindriyÄ• naá¹ƒ pavattÄ• nu-bhÄ• vato cittasambhavo ||

<522> á¹• 21 ekantena yathÄ• cetaá¹ƒ, tadÄ• rammaá¹‡amÄ• nasaá¹ƒ.

nappavattati sabbampi, rÅ«pÄ• rÅ«pabhavadvaye ||

<523> á¹• 21 akÄ• mÄ• vacaradhammepi, tadetaá¹ƒ nÄ• nubandhati.

kasmÄ• ajanakattÄ• hi, janakassÄ• samÄ• nato ||

<524> á¹• 21 janakaá¹ƒ \Be 77/ tena tulyaá¹ƒ vÄ• , kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ.

kusalÄ• kusalÄ• diá¹ƒ tu, javanaá¹ƒ anubandhati ||

<525> á¹• 21 kÄ• mÄ• vacaradhammÄ• pi \Ee 58/, ye mahaggatagocarÄ• .

hutvÄ• vattanti te cÄ• pi, idaá¹ƒ nevÄ• nubandhati ||

<526> á¹• 21 parittÄ• rammaá¹‡attÄ• ca, ekantena panassa hi.

tathÄ• paricitattÄ• ca, nÄ• nubandhati sabbadÄ• ||

<527> á¹• 21 kiá¹ƒ tena yuttivÄ• dena, vuttaá¹ƒ __aá¹-á¹-hakathÄ• su_ hi.

tadÄ• rammaá¹‡acittÄ• ni, ekÄ• dasapi sabbaso ||

<528> á¹• 21 nÄ• magottaá¹ƒ panÄ• rabbha, javane javitepi ca.

tadÄ• rammaá¹‡aá¹ƒ na gaá¹‡hanti, rÅ«pÄ• rÅ«pabhavesu vÄ• ||

<529> á¹• 21 yadÄ• paÃ±Ã±attimÄ• rabbha, javane javitepi vÄ• .

tathÄ• vipassanÄ• yÄ• pi, lakkhaá¹‡Ä• rammaá¹‡Ä• ya ca ||

<530> á¹• 21 tadÄ• rammaá¹‡Ä• na labbhanti, micchattaniyatesupi.

na lokuttaradhammepi, Ä• rabbha javane gate ||

<531> á¹• 21 tathÄ• mahaggate dhamme, Ä• rabbha javane pana.

paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni, Ä• rabbha javitepi ca ||

<532> á¹• 21 manodvÄ• repi sabbesaá¹ƒ, javanÄ• namanantaraá¹ƒ.

tadÄ• rammaá¹‡acittÄ• ni, bhavanti anupubbato ||

<533> á¹• 21 na \Ne 72/ vijjati manodvÄ• re, ghaá¹-á¹-anÄ• rammaá¹‡assa hi.

kathaá¹ƒ bhavaá¹…gato hoti, vuá¹-á¹-hÄ• naá¹ƒ pana cetaso ||

<534> á¹• 21 manodvÄ• repi Ä• pÄ• tha-mÄ• gacchanteva gocarÄ• .

ghaá¹-á¹-anÄ• ya vinÄ• tasmÄ• , cittÄ• naá¹ƒ hoti sambhavo ||

<535> á¹• 21 dvÄ• dasÄ• puÃ±Ã±acittÄ• naá¹ƒ \Be 78/, vipÄ• kÄ• sattasattati.

bhavanti caturÄ• sÄ«ti, pÄ• papÄ• kÄ• pavattiyaá¹ƒ ||

<536> á¹• 21 ekÄ• dasavidhÄ• naá¹ƒ tu, hitvÄ• uddhaccamÄ• nasaá¹ƒ.

ekÄ• dasavidhÄ• ceva, bhavanti paá¹-isandhiyo ||

<537> á¹• 21 kriyacittesu sabbesu, javanaá¹ƒ na ca hoti yaá¹ƒ.

taá¹ƒ ve karaá¹‡amattattÄ• , vÄ• tapupphasamaá¹ƒ mataá¹ƒ ||

<538> á¹• 21 javanattaá¹ƒ tu sampattaá¹ƒ, kiccasÄ• dhanato pana.

chinnamÅ«lassa rukkhassa, pupphaá¹ƒva aphalaá¹ƒ siyÄ• ||

<539> á¹• 21 paá¹-icca pana etasmÄ• , phalametÄ«ti __paccayo_.

yo dhammo yassa dhammassa, á¹-hitiyuppattiyÄ• pi vÄ• ||

<540> á¹• 21 upakÄ• ro hi so tassa, paccayoti pavuccati.

sambhavopabhavo hetu, kÄ• raá¹‡aá¹ƒ paccayo mato ||

<541> á¹• 21 lobhÄ• di pana yo dhammo, mÅ«laá¹-á¹-henupakÄ• rako.

hetÅ«ti pana so dhammo, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

<542> á¹• 21 lobho doso ca moho ca,

tathÄ• lobhÄ• dayo tayo.

chaá¸·eva hetuyo honti,

jÄ• tito navadhÄ• siyuá¹ƒ ||

<543> á¹• 21 dhammÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ, kusalÄ• dittasÄ• dhako.

mÅ«laá¹-á¹-hoti vadantevaá¹ƒ, eke Ä• cariyÄ• pana ||

<544> á¹• 21 evaá¹ƒ \Ee 59/ \Ne 73/ sante tu hetÅ«naá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• narÅ«pisu.

hetupaccayatÄ• neva, sampajjati kadÄ• cipi ||

<545> á¹• 21 na hi te pana rÅ«pÄ• naá¹ƒ, sÄ• dhenti kusalÄ• dikaá¹ƒ.

na tesaá¹ƒ pana rÅ«pÄ• naá¹ƒ, paccayÄ• na ca honti te ||

<546> á¹• 21 tasmÄ• \Be 79/ hi kusalÄ• dÄ«naá¹ƒ, kusalÄ• dittasÄ• dhako.

mÅ«laá¹-á¹-hoti na gantabbo, viÃ±Ã±unÄ• samayaÃ±Ã±unÄ• ||

<547> á¹• 21 suppatiá¹-á¹-hitabhÄ• vassa, sÄ• dhanenupakÄ• rako.

mÅ«laá¹-á¹-hoti ca hetÅ«naá¹ƒ, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

<548> á¹• 21 kusalÄ• kusalÄ• hetÅ«, kriyÄ• hetÅ« ca sabbaso.

dhammÄ• naá¹ƒ sampayuttÄ• naá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• narÅ«pinaá¹ƒ ||

<549> á¹• 21 hetupaccayataá¹ƒ yÄ• tÄ• , paÃ±cavokÄ• rabhÅ«miyaá¹ƒ.

sampayuttÄ• namevete, catuvokÄ• rabhÅ«miyaá¹ƒ ||

<550> á¹• 21 kÄ• me vipÄ• kahetÅ«pi, kÄ• mÄ• vacarabhÅ«miyaá¹ƒ.

attanÄ• sampayuttÄ• naá¹ƒ, paá¹-isandhikkhaá¹‡e pana ||

<551> á¹• 21 kaá¹-attÄ• rÅ«pajÄ• tÄ• naá¹ƒ, tatheva ca pavattiyaá¹ƒ.

cittajÄ• naÃ±ca rÅ«pÄ• naá¹ƒ, hetupaccayataá¹ƒ gatÄ• ||

<552> á¹• 21 rÅ«pe vipÄ• kahetu ca, rÅ«pÄ• vacarabhÅ«miyaá¹ƒ.

tathÄ• vuttappakÄ• rÄ• naá¹ƒ, honti te hetupaccayÄ• ||

<553> á¹• 21 hetuyo paÃ±cavokÄ• re, lokuttaravipÄ• kajÄ• .

cittajÄ• naÃ±ca rÅ«pÄ• naá¹ƒ, sampayuttÄ• nameva ca ||

<554> á¹• 21 te hetupaccayÄ• honti, catuvokÄ• rabhÅ«miyaá¹ƒ.

bhavanti sampayuttÄ• naá¹ƒ, itare ca sabhÅ«miyaá¹ƒ ||

<555> á¹• 21 hetuttho hetuyo ceva, hetupaccayasambhavo.

evameva ca viÃ±Ã±eyyo, saÃ±jÄ• tasukhahetunÄ• ||

<556> á¹• 21 chando \Ne 74/ cittaÃ±ca vÄ«riyaá¹ƒ, vÄ«maá¹ƒsÄ• cÄ• ti satthunÄ• .

lokÄ• dhipatinÄ• vuttÄ• , catudhÄ• dhipatÄ« siyuá¹ƒ ||

<557> á¹• 21 chandaá¹ƒ \Be 80/ tu jeá¹-á¹-hakaá¹ƒ katvÄ• , chandaá¹ƒ katvÄ• dhuraá¹ƒ pa

cittassuppattikÄ• lasmiá¹ƒ, chandÄ• dhipati nÄ• maso ||

<558> á¹• 21 eseva ca nayo Ã±eyyo, sesesupi ca tÄ«supi.

adhippatÄ«ti niddiá¹-á¹-ho, jeá¹-á¹-haá¹-á¹-henupakÄ• rako ||

<559> á¹• 21 sumatimativibodhanaá¹ƒ vicittaá¹ƒ,

kumatimatindhanapÄ• vakaá¹ƒ padhÄ• naá¹ƒ.

imamatimadhuraá¹ƒ avedi yo yo,

jinavacanaá¹ƒ sakalaá¹ƒ avedi so so ||

iti abhidhammÄ• vatÄ• re pakiá¹‡á¹‡akaniddeso nÄ• ma

aá¹-á¹-hamo paricchedo.

9. navamo paricchedo

puÃ±Ã±avipÄ• kapaccayaniddeso

<560> á¹• 21 bÄ• ttiá¹ƒsa \Ee 60/ pÄ• kacittÄ• ni, lokikÄ• neva yÄ• ni hi.

etesaá¹ƒ pÄ• kacittÄ• naá¹ƒ, paá¹-isandhipavattisu ||

<561> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±Ä• disaá¹…khÄ• rÄ• , yathÄ• yesaÃ±ca paccayÄ• .

bhavÄ• dÄ«su tathÄ• tepi, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<562> á¹• 21 tayo bhavÄ• catasso ca, yoniyo gatipaÃ±cakaá¹ƒ.

viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo satta, sattÄ• vÄ• sÄ• naveritÄ• ||

<563> á¹• 21 __kÄ• me_ \Ne 75/ puÃ±Ã±Ä• bhisaá¹…khÄ• ra-saÃ±Ã±itÄ• aá¹-á¹-ha cetan

navannaá¹ƒ pÄ• kacittÄ• naá¹ƒ, kÄ• me sugatiyaá¹ƒ pana ||

<564> á¹• 21 nÄ• nÄ• kkhaá¹‡ikakammÅ«pa-nissayapaccayehi ca.

dvedhÄ• hi paccayÄ• tesaá¹ƒ, bhavanti paá¹-isandhiyaá¹ƒ ||

<565> á¹• 21 upekkhÄ• sahitÄ• hetu-manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Be 81/.

vinÄ• parittapÄ• kÄ• naá¹ƒ, honti dvedhÄ• pavattiyaá¹ƒ ||

<566> á¹• 21 tÄ• yeva cetanÄ• rÅ«pa-bhave dvedhÄ• va paccayÄ• .

paÃ±cannaá¹ƒ pÄ• kacittÄ• naá¹ƒ, bhavanti hi pavattiyaá¹ƒ ||

<567> á¹• 21 aá¹-á¹-hannaá¹ƒ tu parittÄ• naá¹ƒ, kÄ• me duggatiyaá¹ƒ tathÄ• .

pavatte paccayÄ• honti, na honti paá¹-isandhiyaá¹ƒ ||

<568> á¹• 21 honti vuttappakÄ• rÄ• va, kÄ• me sugatiyaá¹ƒ tathÄ• .

soá¸·asannaá¹ƒ vipÄ• kÄ• naá¹ƒ, pavatte paá¹-isandhiyaá¹ƒ ||

<569> á¹• 21 __rÅ«pe_ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• , rÅ«pÄ• vacarabhÅ«miyaá¹ƒ.

paÃ±cannaá¹ƒ pÄ• kacittÄ• naá¹ƒ, paccayÄ• paá¹-isandhiyaá¹ƒ ||

<570> á¹• 21 hontimÄ• puÃ±Ã±asaá¹…khÄ• rÄ• , kÄ• me duggatiyaá¹ƒ dvidhÄ• .

viÃ±Ã±Ä• á¹‡assa panekassa, paccayÄ• paá¹-isandhiyaá¹ƒ ||

<571> á¹• 21 channaá¹ƒ pana pavatteva, honti no paá¹-isandhiyaá¹ƒ.

sattannampi bhavanteva, pavatte paá¹-isandhiyaá¹ƒ ||

<572> á¹• 21 kÄ• me sugatiyaá¹ƒ tesaá¹ƒ, sattannampi tatheva ca.

pavatte paccayÄ• honti, na honti paá¹-isandhiyaá¹ƒ ||

<573> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ catunnampi, tesaá¹ƒ rÅ«pabhave tathÄ• .

pavatte paccayÄ• honti, na honti paá¹-isandhiyaá¹ƒ ||

<574> á¹• 21 so \Ee 61/ ca kÄ• mabhaveniá¹-á¹-ha-rÅ«pÄ• diupaladdhiyaá¹ƒ.

aniá¹-á¹-harÅ«pÄ• dayo pana, brahmaloke na vijjare ||

<575> á¹• 21 tathevÄ• neÃ±jasaá¹…khÄ• ro \Ne 76/, __arÅ«pÄ• vacara_bhÅ«miyaá¹ƒ.

catunnaá¹ƒ pÄ• kacittÄ• naá¹ƒ, pavatte paá¹-isandhiyaá¹ƒ ||

<576> á¹• 21 evaá¹ƒ \Be 82/ tÄ• va bhavesvete, paá¹-isandhipavattisu.

yathÄ• ca paccayÄ• honti, tathÄ• Ã±eyyÄ• vibhÄ• vinÄ• ||

<577> á¹• 21 eseva ca nayo Ã±eyyo, yoniÄ• dÄ«su tatridaá¹ƒ.

Ä• dito pana paá¹-á¹-hÄ• ya, mukhamattanidassanaá¹ƒ ||

<578> á¹• 21 avisesena puÃ±Ã±Ä• bhi-saá¹…khÄ• ro dvibhavesupi.

datvÄ• na paá¹-isandhiá¹ƒ tu, sabbapÄ• kaá¹ƒ janeti so ||

<579> á¹• 21 tathÄ• catÅ«su viÃ±Ã±eyyo, aá¹‡á¸• ajÄ• dÄ«su yonisu.

bahudevamanussÄ• naá¹ƒ, gatÄ«su dvÄ«su eva ca ||

<580> á¹• 21 tathÄ• nÄ• nattakÄ• yÄ• di-viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ á¹-hitÄ«supi.

tathÄ• vuttappakÄ• rasmiá¹ƒ, sattÄ• vÄ• se catubbidhe ||

<581> á¹• 21 evaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• ro, bhavÄ• dÄ«su yathÄ• rahaá¹ƒ.

ekavÄ«satipÄ• kÄ• naá¹ƒ, paccayo hoti ca dvidhÄ• ||

<582> á¹• 21 kÄ• me apuÃ±Ã±asaá¹…khÄ• ro, bhave catÅ«su yonisu.

tÄ«su gatÄ«su ekissÄ• , viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• pi ca ||

<583> á¹• 21 sattÄ• vÄ• se panekasmiá¹ƒ,

uhoti so paccayo dvidhÄ• .

sattannaá¹ƒ pÄ• kacittÄ• naá¹ƒ,

pavatte paá¹-isandhiyaá¹ƒ ||

<584> á¹• 21 tathevÄ• neÃ±jasaá¹…khÄ• ro, ekÄ• rÅ«pabhave puna.

ekissÄ• yoniyÄ• ceva, ekissÄ• gatiyÄ• pi ca ||

<585> á¹• 21 tÄ«su cittaá¹-á¹-hitÄ«sveva, sattÄ• vÄ• se catubbidhe.

catunnaá¹ƒ pÄ• kacittÄ• naá¹ƒ, dvedhÄ• so hoti paccayo ||

<586> á¹• 21 paá¹-isandhipavattÄ«naá¹ƒ \Ne 77/, vaseneva bhavÄ• disu.

vijÄ• nitabbÄ• saá¹…khÄ• rÄ• , yathÄ• yesaÃ±ca paccayÄ• ||

<587> á¹• 21 na \Be 83/ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ, saá¹…kanti pana vijjati.

saá¹…kantibhÄ• ve asati, paá¹-isandhi kathaá¹ƒ siyÄ• ||

<588> á¹• 21 natthi cittassa saá¹…kanti, atÄ«tabhavato idha.

tato hetuá¹ƒ vinÄ• tassa, pÄ• tubhÄ• vo na vijjati ||

<589> á¹• 21 suladdhapaccayaá¹ƒ rÅ«pÄ• -rÅ«pamattaá¹ƒ tu jÄ• yati.

uppajjamÄ• namevaá¹ƒ tu, labhitvÄ• paccayaá¹ƒ pana ||

<590> á¹• 21 bhavantaramupetÄ«ti, samaÃ±Ã±Ä• ya pavuccati.

na ca satto na ca jÄ«vo, na attÄ• vÄ• pi vijjati ||

<591> á¹• 21 tayidaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• , paá¹-isandhikkamaá¹ƒ pana.

dassayissÄ• mahaá¹ƒ sÄ• dhu, nibodhatha sudubbudhaá¹ƒ ||

<592> á¹• 21 atÄ«tasmiá¹ƒ \Ee 62/ bhave tassa, Ä• sannamaraá¹‡assa hi.

haritaá¹ƒ tÄ• lapaá¹‡á¹‡aá¹ƒva, pakkhittaá¹ƒ Ä• tape pana ||

<593> á¹• 21 sussamÄ• ne sarÄ«rasmiá¹ƒ, naá¹-á¹-he cakkhundriyÄ• dike.

hadayavatthumattasmiá¹ƒ, á¹-hite kÄ• yappasÄ• dike ||

<594> á¹• 21 vatthusannissitaá¹ƒ cittaá¹ƒ, hoti tasmiá¹ƒ khaá¹‡epi ca.

pubbÄ• nusevitaá¹ƒ kammaá¹ƒ, puÃ±Ã±aá¹ƒ vÄ• puÃ±Ã±ameva vÄ• ||

<595> á¹• 21 kammaá¹ƒ kammanimittaá¹ƒ vÄ• , Ä• lambitvÄ• pavattati.

evaá¹ƒ pavattamÄ• naá¹ƒ taá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ laddhapaccayaá¹ƒ ||

<596> á¹• 21 avijjÄ• ya paá¹-icchannÄ• -dÄ«nave visaye pana.

taá¹‡hÄ• nameti saá¹…khÄ• rÄ• , khipanti sahajÄ• pana ||

<597> á¹• 21 na mÄ«yamÄ• naá¹ƒ taá¹‡hÄ• ya, taá¹ƒ santativasÄ• pana.

orimÄ• pana tÄ«ramhÄ• , Ä• lambitvÄ• na rajjukaá¹ƒ ||

<598> á¹• 21 mÄ• tikÄ• tikkamovetaá¹ƒ \Be 84/ \Ne 78/, purimaá¹ƒ jahati nissayaá¹ƒ.

aparaá¹ƒ kammasambhÅ«taá¹ƒ, lambitvÄ• vÄ• pi nissayaá¹ƒ ||

<599> á¹• 21 taá¹ƒ panÄ• rammaá¹‡Ä• dÄ«hi, paccayehi pavattati.

purimaá¹ƒ cavanaá¹ƒ ettha, pacchimaá¹ƒ paá¹-isandhi tu ||

<600> á¹• 21 tadetaá¹ƒ nÄ• pi purimÄ• , bhavatopi idhÄ• gataá¹ƒ.

kammÄ• diÃ±ca vinÄ• hetuá¹ƒ, pÄ• tubhÅ«taá¹ƒ na ceva taá¹ƒ ||

<601> á¹• 21 ettha cetassa cittassa, purimÄ• bhavato pana.

idhÄ• nÄ• gamanetÄ«ta-bhavahetÅ«hi sambhave ||

<602> á¹• 21 paá¹-ighosadÄ«pamuddÄ• dÄ«, bhavantettha nidassanÄ• .

yathÄ• Ä• gantvÄ• aÃ±Ã±atra, honti saddÄ• dihetukÄ• ||

<603> á¹• 21 evameva ca viÃ±Ã±Ä• á¹‡aá¹ƒ, veditabbaá¹ƒ vibhÄ• vinÄ• .

santÄ• nabandhato natthi, ekatÄ• vÄ• pi nÄ• natÄ• ||

<604> á¹• 21 sati santÄ• nabandhe tu, ekantenekatÄ• siyÄ• .

khÄ«rato dadhisambhÅ«taá¹ƒ, na bhaveyya kadÄ• cipi ||

<605> á¹• 21 athÄ• pi pana ekanta-nÄ• natÄ• sÄ• bhaveyya ce.

khÄ«rasÄ• mÄ« naro neva, dadhisÄ• mÄ« bhaveyya so ||

<606> á¹• 21 tasmÄ• ettha panekanta-ekatÄ• nÄ• natÄ• pi vÄ• .

na ceva upagantabbÄ• , viÃ±Ã±unÄ• samayaÃ±Ã±unÄ• ||

<607> á¹• 21 nanu evamasaá¹…kanti-pÄ• tubhÄ• ve tassa sati.

ye imasmiá¹ƒ manussatta-bhÄ• ve khandhÄ• bhisambhavÄ• ||

<608> á¹• 21 tesaá¹ƒ idha niruddhattÄ• , kammassa phalahetuno.

paratthÄ• gamato ceva, idha tassa katassa hi ||

<609> á¹• 21 aÃ±Ã±assa \Be 85/ aÃ±Ã±ato ceva, kammato taá¹ƒ phalaá¹ƒ siyÄ• .

tasmÄ• na sundaraá¹ƒ etaá¹ƒ, vidhÄ• naá¹ƒ sabbameva ca ||

etthÄ• ha \Ne 79/ -

<610> á¹• 21 santÄ• ne \Ee 63/ yaá¹ƒ phalaá¹ƒ etaá¹ƒ, nÄ• Ã±Ã±assa na ca aÃ±Ã±ato.

bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro, etassatthassa sÄ• dhako ||

<611> á¹• 21 ekasmiá¹ƒ pana santÄ• ne, vattamÄ• naá¹ƒ phalaá¹ƒ pana.

aÃ±Ã±assÄ• tipi vÄ• neva, aÃ±Ã±ato vÄ• na hoti taá¹ƒ ||

<612> á¹• 21 bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• rÄ• , etassatthassa sÄ• dhako.

bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• re, kate tu madhuÄ• dinÄ• ||

<613> á¹• 21 tassa bÄ«jassa santÄ• ne, paá¹-hamaá¹ƒ laddhapaccayo.

madhuro phalaso tassa, hoti kÄ• lantare pana ||

<614> á¹• 21 na hi tÄ• ni hi bÄ«jÄ• ni, abhisaá¹…kharaá¹‡ampi vÄ• .

pÄ• puá¹‡anti phalaá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ Ã±eyyamidampi ca ||

<615> á¹• 21 bÄ• lakÄ• le payuttena, vijjÄ• sipposadhÄ• dinÄ• .

dÄ«petabbo ayaá¹ƒ vuddha-kÄ• lasmiá¹ƒ phaladÄ• yinÄ• ||

<616> á¹• 21 evaá¹ƒ santepi taá¹ƒ kammaá¹ƒ, vijjamÄ• nampi vÄ• pana.

phalassa paccayo hoti, atha vÄ• vijjamÄ• nakaá¹ƒ ||

<617> á¹• 21 vijjamÄ• naá¹ƒ sace hoti, tappavattikkhaá¹‡e pana.

bhavitabbaá¹ƒ vipÄ• kena, saddhimeva ca hetunÄ• ||

<618> á¹• 21 atha vÄ• vijjamÄ• naá¹ƒ taá¹ƒ, niruddhaá¹ƒ paccayo bhave.

pavattikkhaá¹‡ato pubbe, pacchÄ• niccaphalaá¹ƒ siyÄ• ||

vuccate \Be 86/ -

<619> á¹• 21 kaá¹-attÄ• paccayo kammaá¹ƒ, tasmÄ• niccaphalaá¹ƒ na ca.

pÄ• á¹-ibhogÄ• dikaá¹ƒ kammaá¹ƒ, veditabbaá¹ƒ nidassanaá¹ƒ ||

<620> á¹• 21 kaá¹-attÄ• yeva \Ne 80/ taá¹ƒ kammaá¹ƒ, phalassa pana paccayo.

na cassa vijjamÄ• nattaá¹ƒ, tassa vÄ• vijjamÄ• natÄ• ||

<621> á¹• 21 abhidhammÄ• vatÄ• royaá¹ƒ, paramatthapakÄ• sano.

sotabbo pana sotÅ«naá¹ƒ, pÄ«tibuddhivivaá¸• á¸• hano ||

iti abhidhammÄ• vatÄ• re puÃ±Ã±avipÄ• kapaccayaniddeso nÄ• ma

navamo paricchedo.

10. dasamo paricchedo

rÅ«pavibhÄ• ganiddeso

<622> á¹• 21 vuttamÄ• dimhi \Ee 64/ yaá¹ƒ rÅ«paá¹ƒ, cittajÄ• namanantaraá¹ƒ.

tassa dÄ• ni karissÄ• mi, samÄ• sena vibhÄ• vanaá¹ƒ ||

<623> á¹• 21 yaá¹ƒ ruppatÄ«ti rÅ«panti, tathÄ• rÅ«payatÄ«ti vÄ• .

rÅ«pÄ• rÅ«pabhavÄ• tÄ«to, surÅ«po rÅ«pamabravi ||

<624> á¹• 21 taá¹ƒ rÅ«paá¹ƒ duvidhaá¹ƒ hoti, bhÅ«topÄ• dÄ• yabhedato.

catubbidhÄ• mahÄ• bhÅ«tÄ• , upÄ• dÄ• catuvÄ«sati ||

<625> á¹• 21 pathavÄ«dhÄ• tu Ä• po ca,

tejo vÄ• yo tatheva ca.

cattÄ• rome mahÄ• bhÅ«tÄ• ,

mahÄ• bhÅ«tena desitÄ• ||

<626> á¹• 21 mahantÄ• pÄ• tubhÅ«tÄ• ti, mahÄ• bhÅ«tasamÄ• ti vÄ• .

vaÃ±cakattÄ• abhÅ«tena, __mahÄ• bhÅ«tÄ• _ti saÃ±Ã±itÄ• ||

<627> á¹• 21 cakkhu \Be 87/ \Ne 81/ sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yo ca rÅ«patÄ• .

saddo gandho raso itthi-purisindriyajÄ«vitaá¹ƒ ||

<628> á¹• 21 vatthumÄ• hÄ• ratÄ• kÄ• ya-vacÄ«viÃ±Ã±attiyo duve.

Ä• kÄ• so ceva rÅ«passa, lahutÄ• dittayampi ca ||

<629> á¹• 21 upacayo santatirÅ«paá¹ƒ, jaratÄ• niccatÄ• pi ca.

__upÄ• dÄ• _ti pavuccanti, imÄ• ni catuvÄ«sati ||

<630> á¹• 21 mahÄ• bhÅ«tÄ• ni nissÄ• ya, amuÃ±citvÄ• pavattito.

upÄ• dÄ• rÅ«pamiccÄ• ha, nirupÄ• dÄ• namÄ• naso ||

<631> á¹• 21 pathavÄ« patthaá¹-attÄ• ca, vÄ• yo vÄ• yanato bhave.

tejo tejeti rÅ«pÄ• ni, Ä• po Ä• peti pÄ• lanÄ• ||

<632> á¹• 21 tesaá¹ƒ dÄ• ni pavakkhÄ• mi, rÅ«pÄ• naá¹ƒ lakkhaá¹‡Ä• dikaá¹ƒ.

lakkhaá¹‡Ä• dÄ«su Ã±Ä• tesu, dhammÄ• Ä• vi bhavanti hi ||

<633> á¹• 21 sÄ• maÃ±Ã±aá¹ƒ vÄ• sabhÄ• vo vÄ• , dhammÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ mata

kiccaá¹ƒ vÄ• tassa sampatti, rasoti paridÄ«pito ||

<634> á¹• 21 phalaá¹ƒ vÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-hÄ• nanayopi vÄ• .

Ä• sannakÄ• raá¹‡aá¹ƒ yaá¹ƒ tu, taá¹ƒ padaá¹-á¹-hÄ• nasaÃ±Ã±itaá¹ƒ ||

tattha \Ee 65/ kakkhaá¸·attalakkhaá¹‡Ä• pathavÄ«dhÄ• tu, patiá¹-á¹-hÄ• narasÄ• ,
sampaá¹-icchanapaccupaá¹-á¹-hÄ• nÄ• . paggharaá¹‡alakkhaá¹‡Ä• Ä• podhÄ• tu, upabrÅ«
saá¹…gahapaccupaá¹-á¹-hÄ• nÄ• . uá¹‡hattalakkhaá¹‡Ä• tejodhÄ• tu, paripÄ• canarasÄ• ,
maddavÄ• nuppadÄ• napaccupaá¹-á¹-hÄ• nÄ• . vitthambhanalakkhaá¹‡Ä• vÄ• yodhÄ• tu,
abhinÄ«hÄ• rapaccupaá¹-á¹-hÄ• nÄ• . ekekÄ• ya cettha sesabhÅ«tattayapadaá¹-á¹-hÄ• nÄ

cakkhatÄ«ti __cakkhu, _ rÅ«paá¹ƒ vibhÄ• vetÄ«ti attho.

<635> á¹• 21 tattha \Be 88/ \Ne 82/ cakkhu dvidhÄ• vuttaá¹ƒ, paÃ±Ã±Ä• maá¹ƒsappabhed

tattha paÃ±Ã±Ä• mayaá¹ƒ cakkhu, hoti paÃ±cavidhaá¹ƒ pana ||

<636> á¹• 21 buddhadhammasamantehi, Ã±Ä• á¹‡adibbehi nÄ• mato.

yathÄ• nukkamato tesaá¹ƒ, nÄ• nattaá¹ƒ me nibodhatha ||

<637> á¹• 21 Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ, indriyÄ• naá¹ƒ paropare.

__buddhacakkhu_nti niddiá¹-á¹-haá¹ƒ, muninÄ• lokacakkhunÄ• ||

<638> á¹• 21 heá¹-á¹-hÄ• maggattaye Ã±Ä• á¹‡aá¹ƒ, __dhammacakkhu_nti saÃ±Ã±itaá¹ƒ.

Ã±eyyaá¹ƒ __samantacakkhunti, _ Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utÄ• pana ||

<639> á¹• 21 yaá¹ƒ "cakkhuá¹ƒ udapÄ• dÄ«" ti, Ä• gataá¹ƒ __Ã±Ä• á¹‡acakkhu_ taá¹ƒ.

abhiÃ±Ã±Ä• cittajÄ• paÃ±Ã±Ä• , __dibbacakkhu_nti vuccati ||

<640> á¹• 21 maá¹ƒsacakkhupi duvidhaá¹ƒ, sasambhÄ• rapasÄ• dato.

sasambhÄ• raÃ±ca nÄ• mettha, akkhikÅ«pe patiá¹-á¹-hitaá¹ƒ ||

<641> á¹• 21 akkhikÅ«paá¹-á¹-hinÄ• heá¹-á¹-hÄ• , uddhaÃ±ca bhamukaá¹-á¹-hinÄ• .

ubhato akkhikÅ«á¹-ehi, matthaluá¹…gena antato ||

<642> á¹• 21 bahiddhÄ• akkhilomehi, paricchinno ca yo pana.

nhÄ• rusuttena Ä• bandho, maá¹ƒsapiá¹‡á¸• o pavuccati ||

<643> á¹• 21 sakalopi ca lokoyaá¹ƒ, kamalassa dalaá¹ƒ viya.

puthulaá¹ƒ vipulaá¹ƒ nÄ«laá¹ƒ, iti jÄ• nÄ• ti locanaá¹ƒ ||

<644> á¹• 21 cakkhu nÄ• ma na taá¹ƒ hoti, vatthu tassÄ• ti vuccati.

idaá¹ƒ pana __sasambhÄ• ra-cakkhu_nti paridÄ«pitaá¹ƒ ||

<645> á¹• 21 vaá¹‡á¹‡o gandho raso ojÄ• ,

catasso cÄ• pi dhÄ• tuyo.

bhÄ• vasambhavasaá¹‡á¹-hÄ• naá¹ƒ,

jÄ«vitÄ• ni tatheva ca ||

<646> á¹• 21 kÄ• yacakkhupasÄ• dÄ• ti \Be 89/ \Ne 83/,

sambhÄ• rÄ• honti cuddasa.

tathÄ• vitthÄ• rato cetaá¹ƒ,

catasso cÄ• pi dhÄ• tuyo ||

<647> á¹• 21 vaá¹‡á¹‡o gandho raso ojÄ• ,

saá¹‡á¹-hÄ• nasambhavo tathÄ• .

dasete catusamuá¹-á¹-hÄ• nÄ• ,

cattÄ• lÄ«sa bhavanti te ||

<648> á¹• 21 cakkhu \Ee 66/ kÄ• yappasÄ• do ca, bhÄ• vo jÄ«vitameva ca.

cattÄ• lÄ«saÃ±ca rÅ«pÄ• ni, cattÄ• ri tu bhavanti hi ||

<649> á¹• 21 imesaá¹ƒ pana rÅ«pÄ• naá¹ƒ, vasena paripiá¹‡á¸• itaá¹ƒ.

idaá¹ƒ sambhÄ• racakkhunti, paá¹‡á¸• itehi pakÄ• sitaá¹ƒ ||

<650> á¹• 21 yo panettha sito atthi, paribandho parittako.

catunnaá¹ƒ pana bhÅ«tÄ• naá¹ƒ, pasÄ• do kammasambhavo ||

<651> á¹• 21 idaá¹ƒ __pasÄ• dacakkhu_nti, akkhÄ• taá¹ƒ paÃ±cacakkhunÄ• .

tadetaá¹ƒ tassa majjhe tu, sasambhÄ• rassa cakkhuno ||

<652> á¹• 21 setena maá¹‡á¸• alenassa, parikkhittassa sabbaso.

kaá¹‡hamaá¹‡á¸• alamajjhe vÄ• , niviá¹-á¹-he diá¹-á¹-hamaá¹‡á¸• ale ||

<653> á¹• 21 sandhÄ• raá¹‡Ä• dikiccÄ• hi, dhÄ• tÅ«hi ca catÅ«hipi.

katÅ«pakÄ• raá¹ƒ hutvÄ• na, utucittÄ• dinÄ• pana ||

<654> á¹• 21 upatthambhiyamÄ• naá¹ƒ taá¹ƒ, Ä• yunÄ• katapÄ• lanaá¹ƒ.

vaá¹‡á¹‡agandharasÄ• dÄ«hi, rÅ«pehi parivÄ• ritaá¹ƒ ||

<655> á¹• 21 cakkhuviÃ±Ã±Ä• á¹‡akÄ• dÄ«naá¹ƒ, vatthudvÄ• raÃ±ca sÄ• dhayaá¹ƒ.

Å«kÄ• sirasamÄ• nena, pamÄ• á¹‡eneva tiá¹-á¹-hati ||

vuttaá¹ƒ \Be 90/ \Ne 84/ hetaá¹ƒ -

<656> á¹• 21 "yena cakkhupasÄ• dena, rÅ«pÄ• nimanupassati.

parittaá¹ƒ sukhumaá¹ƒ etaá¹ƒ, Å«kÄ• sirasamÅ«pama" nti ||

<657> á¹• 21 sotÄ• dÄ«su ca eseva, nayo Ã±eyyo vibhÄ• vinÄ• .

visesamattamevettha, pavakkhÄ• mi ito paraá¹ƒ ||

suá¹‡Ä• tÄ«ti __sotaá¹ƒ, _ taá¹ƒ tanutambalomÄ• cite aá¹…gulivedhakasaá¹‡á¹-hÄ• ne pa
dhÄ• tÅ«hi katÅ«pakÄ• raá¹ƒ utucittÄ• hÄ• rehi upatthambhiyamÄ• naá¹ƒ Ä• yunÄ• paripÄ
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

ghÄ• yatÄ«ti __ghÄ• naá¹ƒ, _ taá¹ƒ sasambhÄ• raghÄ• nabilassa anto ajapadasaá¹‡á¹-hÄ
yathÄ• vuttappakÄ• rÄ• hutvÄ• tiá¹-á¹-hati.

sÄ• yatÄ«ti __jivhÄ• , _ jÄ«vitamavhÄ• yatÄ«ti vÄ• __jivhÄ• , _ sÄ• sasambhÄ• rajivhÄ• r
uppaladalaggasaá¹‡á¹-hÄ• ne padese yathÄ• vuttappakÄ• rÄ• hutvÄ• tiá¹-á¹-hati.

kucchitÄ• naá¹ƒ malÄ• naá¹ƒ Ä• yoti __kÄ• yo_. yÄ• vatÄ• pana imasmiá¹ƒ kÄ• ye upÄ• d
sabbattha kÄ• yapasÄ• do kappÄ• sapaá¹-ale sneho viya yathÄ• vuttappakÄ• ro hutvÄ• tiá

ettha panetesaá¹ƒ lakkhaá¹‡Ä• dÄ«ni pavakkhÄ• mi -
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡aá¹ƒ \Ee
Ä• viÃ±chanarasaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

sotukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡aá¹ƒ \Be 91/ so
Ä• viÃ±chanarasaá¹ƒ, sotaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ,
sotukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

ghÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡aá¹ƒ ghÄ•
ghÄ• naviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ,
ghÄ• yitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

sÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡Ä• jivhÄ• \
jivhÄ• viÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , sÄ• yitukÄ• matÄ• nid

phusitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡o kÄ• yo, ph
kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• no, phusitukÄ• matÄ• nidÄ•

keci panÄ• hu -

<658> á¹• 21 tejÄ• dhikÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ, pasÄ• do pana cakkhuti.

Ä• kÄ• sÄ• nilatoyubbiadhikÄ• naá¹ƒ tu sesakÄ• ||

<659> á¹• 21 te panevaá¹ƒ tu vattabbÄ• , "suttaá¹ƒ Ä• harathÄ• " ti hi.

suttameva ca te addhÄ• , na dakkhissanti kiÃ±cipi ||

<660> á¹• 21 visese sati bhÅ«tÄ• naá¹ƒ, pasÄ• do hi kathaá¹ƒ bhave.

samÄ• nÄ• naá¹ƒ hi bhÅ«tÄ• naá¹ƒ, pasÄ• do paridÄ«pito ||

<661> á¹• 21 tasmÄ• nissayabhÅ«tÄ• naá¹ƒ, catunnaá¹ƒ sabbaso pana.

pahÄ• yeva panetesaá¹ƒ, visesaparikappanaá¹ƒ ||

<662> á¹• 21 Ã±eyyÄ• kammavisesena, pasÄ• dÄ• naá¹ƒ visesatÄ• .

na hi bhÅ«tavisesena, hoti tesaá¹ƒ visesatÄ• ||

<663> á¹• 21 evametesu \Be 92/ cakkhuÃ±ca, sotaá¹ƒ apattagÄ• hakaá¹ƒ.

sesaá¹ƒ tu pana ghÄ• nÄ• dittayaá¹ƒ sampattagÄ• hakaá¹ƒ ||

__rÅ«pa_nti rÅ«payatÄ«ti rÅ«paá¹ƒ, vaá¹‡á¹‡avikÄ• ramÄ• pajjamÄ• naá¹ƒ hadayaá¹…gat
attho. taá¹ƒ pana cakkhupaá¹-ihananalakkhaá¹‡aá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡assa visayabhÄ•
gocarabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, catumahÄ• bhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ. yathÄ• ce
upÄ• dÄ• rÅ«pÄ• nÄ«ti \Ee 68/.

__saddo_ti \Ne 86/ saddayatÄ«ti saddo, so pana sotapaá¹-ihananalakkhaá¹‡o, sotaviÃ±Ã±
visayabhÄ• varaso, tasseva gocarabhÄ• vapaccupaá¹-á¹-hÄ• no.

__raso_ti rasanti tenÄ• ti raso, so jivhÄ• paá¹-ihananalakkhaá¹‡o, jivhÄ• viÃ±Ã±Ä• á¹‡assa
tasseva gocarabhÄ• vapaccupaá¹-á¹-hÄ• no.

__gandho_ti attÄ• naá¹ƒ gandhayati sÅ«cayatÄ«ti gandho, so ghÄ• napaá¹-ihananalakkhaá
visayabhÄ• varaso, tasseva gocarabhÄ• vapaccupaá¹-á¹-hÄ• no.

__itthindriya_nti -

<664> á¹• 21 kammajo itthibhÄ• voyaá¹ƒ, paá¹-isandhisamuá¹-á¹-hito.

yaÃ±cetaá¹ƒ itthiliá¹…gÄ• di, na tu taá¹ƒ indriyaá¹ƒ siyÄ• ||

<665> á¹• 21 itthindriyaá¹ƒ paá¹-icceva, itthiliá¹…gÄ• dayo pana.

pavatteyeva jÄ• yante, na tÄ• ni paá¹-isandhiyaá¹ƒ ||

<666> á¹• 21 na ca taá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ, manoviÃ±Ã±eyyameva taá¹ƒ.

itthiliá¹…gÄ• dayo cakkhuviÃ±Ã±eyyÄ• honti vÄ• na vÄ• ||

<667> á¹• 21 eseva ca nayo Ã±eyyo, sesepi __purisindriye_.

idaá¹ƒ paá¹-hamakappÄ• naá¹ƒ, ubhayaá¹ƒ tu pavattiyaá¹ƒ ||

<668> á¹• 21 samuá¹-á¹-hÄ• tÄ«ti \Be 93/ viÃ±Ã±eyyaá¹ƒ, parato paá¹-isandhiyaá¹ƒ.

pavattepi samuá¹-á¹-hÄ• ya, pavatte parivattati ||

<669> á¹• 21 mahatÄ• pÄ• pakammena, purisattaá¹ƒ vinassati.

mahatÄ• kusaleneva, jÄ• yate purisindriyaá¹ƒ ||

<670> á¹• 21 dubbalÄ• kusaleneva, itthiliá¹…gaá¹ƒ vinassati.

dubbaleneva puÃ±Ã±ena, itthibhÄ• vo hi jÄ• yate ||

<671> á¹• 21 ubhatobyaÃ±janassÄ• pi \Ne 87/, ekamevindriyaá¹ƒ siyÄ• .

evaá¹ƒ sante abhÄ• vo ca, dutiyabyaÃ±janassa tu ||

<672> á¹• 21 na cÄ• bhÄ• vo siyÄ• kasmÄ• , na taá¹ƒ byaÃ±janakÄ• raá¹‡aá¹ƒ.

tassa kammasahÄ• yaá¹ƒ hi, rÄ• gacittaá¹ƒ tu kÄ• raá¹‡aá¹ƒ ||

ubhayassa panetassa lakkhaá¹‡Ä• dÄ«ni vuccati. tattha itthibhÄ• valakkhaá¹‡aá¹ƒ itthindriy
pakÄ• sanarasaá¹ƒ, itthiliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá¹-á

purisabhÄ• valakkhaá¹‡aá¹ƒ purisindriyaá¹ƒ, "puriso" ti pakÄ• sanarasaá¹ƒ,
purisaliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ.

__jÄ«vita_nti -

<673> á¹• 21 jÄ«vitindriyaniddese, vattabbaá¹ƒ yaá¹ƒ siyÄ• idha.

arÅ«pajÄ«vite vutta-nayeneva ca taá¹ƒ vade ||

lakkhaá¹‡Ä• dÄ«ni \Ee 69/ panassa evaá¹ƒ veditabbÄ• ni. sahajarÅ«paparipÄ• lanalakkhaá
tesaá¹ƒ pavattanarasaá¹ƒ, tesameva á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbabhÅ

__vatthÅ«ti_ hadayavatthu.

<674> á¹• 21 yaá¹ƒ nissÄ• ya manodhÄ• tu-manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo.

vattanti paÃ±cavokÄ• re, taá¹ƒ "vatthÅ«" ti pavuccati ||

manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ \Be 94/ nissayalakkhaá¹‡aá¹ƒ hadayavatth
Ä• dhÄ• raá¹‡arasaá¹ƒ, ubbÄ• hanapaccupaá¹-á¹-hÄ• naá¹ƒ.

__Ä• hÄ• ratÄ• _ti kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. ojaá¹-á¹-hamakaá¹ƒ rÅ«paá¹ƒ Ä• haratÄ«ti

<675> á¹• 21 yÄ• ya \Ne 88/ ojÄ• ya yÄ• penti, yattha yattha ca pÄ• á¹‡ino.

ayaá¹ƒ tu "kabaá¸·Ä«kÄ• ro, Ä• hÄ• ro" ti pavuccati ||

<676> á¹• 21 annapÄ• nÄ• dikaá¹ƒ vatthu, aggiá¹ƒ harati kammajaá¹ƒ.

kevalaá¹ƒ na ca sakkoti, pÄ• letuá¹ƒ jÄ«vitaá¹ƒ pana ||

<677> á¹• 21 ojÄ• sakkoti pÄ• letuá¹ƒ, harituá¹ƒ na ca pÄ• cakaá¹ƒ.

haritumpi ca pÄ• letuá¹ƒ, ubho sakkonti ekato ||

lakkhaá¹‡Ä• dito panassa ojÄ• lakkhaá¹‡o kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, rÅ«pÄ• haraá¹‡aras
upatthambhanapaccupaá¹-á¹-hÄ• no, kabaá¸·aá¹ƒ katvÄ• ajjhoharitabbavatthupadaá¹-á¹-hÄ

__kÄ• yaviÃ±Ã±atti_niddese kÄ• yena attano bhÄ• vaá¹ƒ viÃ±Ã±Ä• pentÄ• naá¹ƒ kÄ• yagg
etÄ• ya bhÄ• vo viÃ±Ã±Ä• yatÄ«ti viÃ±Ã±atti. sayaá¹ƒ vÄ• kÄ• yaggahaá¹‡Ä• nusÄ• rena v
"kÄ• yena saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro" ti Ä• gato copanasaá¹…khÄ•
__kÄ• yaviÃ±Ã±atti_. kÄ• yavipphandanena adhippÄ• yaviÃ±Ã±Ä• panahetuttÄ• sayaÃ±ca
viÃ±Ã±attÄ«tipi __kÄ• yaviÃ±Ã±atti_.

<678> á¹• 21 tattha yÄ• sahajÄ• tassa, cittajÄ• niladhÄ• tuyÄ• .

rÅ«passa calane hetu, ekÄ• kÄ• ravikÄ• ratÄ• ||

<679> á¹• 21 kÄ• yaviÃ±Ã±atti nÄ• mÄ• yaá¹ƒ, kÄ• yadvÄ• ranti sÄ• matÄ• .

tattha yÄ• cetanÄ• siddhÄ• , puÃ±Ã±Ä• puÃ±Ã±avasÄ• pana ||

<680> á¹• 21 kÄ• yakammanti \Be 95/ niddiá¹-á¹-hÄ• , satthunÄ• sÄ• hitesinÄ• .

sampavatti panetissÄ• , vacÄ«dvÄ• repi jÄ• yate ||

<681> á¹• 21 labhitvÄ• \Ee 70/ panupatthambhaá¹ƒ, ekÄ• vajjanavÄ«thiyaá¹ƒ.

heá¹-á¹-hÄ• hi chahi cittehi, vÄ• yodhÄ• tusamuá¹-á¹-hitaá¹ƒ ||

<682> á¹• 21 sattamena tu cittena, vÄ• yodhÄ• tusamuá¹-á¹-hitÄ• .

cÄ• leti sahajaá¹ƒ rÅ«paá¹ƒ, viÃ±Ã±attisahitÄ• ttanÄ• ||

__vacÄ«viÃ±Ã±atti_niddese \Ne 89/ pana -

<683> á¹• 21 paccayo cittajÄ• tÄ• ya, upÄ• dinnakaghaá¹-á¹-ane.

yo Ä• kÄ• ravikÄ• reko, ayaá¹ƒ pathavidhÄ• tuyÄ• ||

<684> á¹• 21 vacÄ«viÃ±Ã±atti viÃ±Ã±eyyÄ• , saha saddavasÄ• pana.

vacÄ«dvÄ• ranti niddiá¹-á¹-hÄ• , sÄ• va sakyakulindunÄ• ||

<685> á¹• 21 saddo na cittajo atthi, vinÄ• viÃ±Ã±attighaá¹-á¹-anaá¹ƒ.

dhÄ• tusaá¹…ghaá¹-á¹-aneneva, saha saddo hi jÄ• yati ||

<686> á¹• 21 sÄ• viÃ±Ã±Ä• panato ceva, ayaá¹ƒ viÃ±Ã±eyyatopi ca.

viÃ±Ã±attÄ«ti siyÄ• tassÄ• , sambhavo kÄ• rakadvaye ||

<687> á¹• 21 na viÃ±Ã±attidvayaá¹ƒ aá¹-á¹-ha, rÅ«pÄ• ni viya cittajaá¹ƒ.

cittajÄ• naá¹ƒ vikÄ• rattÄ• , cittajanti pavuccati ||

tattha kÄ• yaviÃ±Ã±atti adhippÄ• yapakÄ• sanarasÄ• , kÄ• yavipphandanahetubhÄ• vapac
cittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tupadaá¹-á¹-hÄ• nÄ• . tathÄ• vacÄ«viÃ±Ã±atti adhippÄ•
vacÄ«ghosassa hetubhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , cittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• t

<688> á¹• 21 na kassatÄ«ti __Ä• kÄ• so, _ rÅ«pÄ• naá¹ƒ vivaro pana.

yo rÅ«pÄ• naá¹ƒ paricchedo, svÄ• kÄ• soti pavuccati ||

so \Be 96/ rÅ«paparicchedalakkhaá¹‡o, rÅ«papariyantapakÄ• sanaraso, rÅ«pamariyÄ• dap
asamphuá¹-á¹-habhÄ• vachiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• , paricchinnarÅ«pap

__rÅ«passa lahutÄ• dittaya_niddese -

<689> á¹• 21 heá¹-á¹-hÄ• vuttanayeneva, rÅ«passa lahutÄ• disu.

tisso rÅ«pavikÄ• rÄ• ti, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<690> á¹• 21 etÄ• saá¹ƒ \Ne 90/ pana tissannaá¹ƒ, kamato ca pavattiyaá¹ƒ.

arogÄ« madditaá¹ƒ cammaá¹ƒ, dhantahemaá¹ƒ nidassanaá¹ƒ ||

<691> á¹• 21 kammaá¹ƒ kÄ• tuá¹ƒ na sakkoti, lahutÄ• dittayaá¹ƒ pana.

Ä• hÄ• rÄ• dittayaá¹ƒyeva, taá¹ƒ karoti tato tijaá¹ƒ ||

tattha \Ee 71/ adandhatÄ• lakkhaá¹‡Ä• rÅ«passa lahutÄ• , rÅ«pÄ• naá¹ƒ garubhÄ• vavino
lahuparivattitÄ• paccupaá¹-á¹-hÄ• nÄ• , lahurÅ«papadaá¹-á¹-hÄ• nÄ• .

athaddhatÄ• lakkhaá¹‡Ä• rÅ«passa mudutÄ• , rÅ«pÄ• naá¹ƒ thaddhabhÄ• vavinodanaras
avirodhitÄ• paccupaá¹-á¹-hÄ• nÄ• , mudurÅ«papadaá¹-á¹-hÄ• nÄ• .

sarÄ«rakiriyÄ• nukÅ«lakammaÃ±Ã±atÄ• lakkhaá¹‡Ä• rÅ«passa kammaÃ±Ã±atÄ• , akamm
adubbalabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , kammaÃ±Ã±atÄ• rÅ«papadaá¹-á¹-hÄ• nÄ• . etÄ•
vijahanti.

__upacayasantati_niddese -

<692> á¹• 21 rÅ«pÄ• namÄ• cayo yo hi, vutto upacayoti so.

anuppabandhatÄ• tesaá¹ƒ, santatÄ«ti pavuccati ||

<693> á¹• 21 atthato \Be 97/ ubhayampetaá¹ƒ, jÄ• tirÅ«panti dÄ«pitaá¹ƒ.

vuttamÄ• kÄ• ranÄ• nattÄ• , veneyyÄ• naá¹ƒ vasena vÄ• ||

lakkhaá¹‡Ä• dito pana Ä• cayalakkhaá¹‡o rÅ«passa upacayo, pubbantato rÅ«pÄ• naá¹ƒ ur
niyyÄ• tanapaccupaá¹-á¹-hÄ• no, paripuá¹‡á¹‡abhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• , upacitar

pavattilakkhaá¹‡Ä• rÅ«passa santati, anuppabandhanarasÄ• , anupacchedapaccupaá¹-á¹-
anuppabandharÅ«papadaá¹-á¹-hÄ• nÄ• .

__jarÄ• _niddese \Ne 91/ jÄ«raá¹‡aá¹ƒ __jarÄ• _.

<694> á¹• 21 duvidhÄ• yaá¹ƒ jarÄ• nÄ• ma, pÄ• kaá¹-Ä• pÄ• kaá¹-Ä• ti ca.

pÄ• kaá¹-Ä• rÅ«padhammesu, arÅ«pesu apÄ• kaá¹-Ä• ||

rÅ«passa paripÄ• katÄ• lakkhaá¹‡Ä• rÅ«passa jaratÄ• , upanayanarasÄ• , sabhÄ• vÄ• na
nasabhÄ• vÄ• pagamapaccupaá¹-á¹-hÄ• nÄ• vÄ«hipurÄ• á¹‡abhÄ• vo viya, paripaccamÄ•

paribhedalakkhaá¹‡Ä• rÅ«passa aniccatÄ• , saá¹ƒsÄ«danarasÄ• , khayavayapaccupaá¹-á
paribhijjamÄ• narÅ«papadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• ti.

evaá¹ƒ catuvÄ«sati upÄ• dÄ• rÅ«pÄ• ni veditabbÄ• ni.

<695> á¹• 21 bhÅ«tarÅ«pÄ• ni cattÄ• ri, upÄ• dÄ• catuvÄ«sati.

aá¹-á¹-havÄ«sati rÅ«pÄ• ni, sabbÄ• neva bhavanti hi ||

<696> á¹• 21 imesu pana rÅ«pesu, asammohatthameva taá¹ƒ.

samodhÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ, nipphannaá¹ƒ saá¹…khatampi ca ||

<697> á¹• 21 codanaá¹ƒ \Ee 72/ parihÄ• raÃ±ca, nayamekavidhÄ• dikaá¹ƒ.

saá¹…khepena pavakkhÄ• mi, pakiá¹‡á¹‡akamidaá¹ƒ suá¹‡a ||

tattha \Be 98/ __samodhÄ• na_nti sabbameva idaá¹ƒ rÅ«paá¹ƒ sabbasamodhÄ• nato patha
tejodhÄ• tu vÄ• yodhÄ• tu cakkhÄ• yatanaá¹ƒ ... pe0 ... jaratÄ• aniccatÄ• ti aá¹-á¹-havÄ«sa
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ nÄ• ma natthi. keci pana middhavÄ• dino "middharÅ«paá¹ƒ nÄ• ma a
munÄ«si sambuddho, natthi nÄ«varaá¹‡Ä• tavÄ• " ti ca "thinamiddhanÄ«varaá¹‡aá¹ƒ avijjÄ
nÄ«varaá¹‡asampayutta" nti sampayuttavacanato ca __mahÄ• pakaraá¹‡apaá¹-á¹-hÄ• ne_
paá¹-icca nÄ«varaá¹‡o dhammo uppajjati napurejÄ• tapaccayÄ• " ti arÅ«pepi "kÄ• macchar
thinamiddhauddhaccakukkuccÄ• vijjÄ• nÄ«varaá¹‡a" nti evamÄ• dÄ«hi pÄ• á¸·Ä«hi virujjha
paá¹-ikkhipitabbÄ• .

<698> á¹• 21 arÅ«pepi \Ne 92/ panetassa, middhassuppatti pÄ• á¹-hato.

niá¹-á¹-hametthÄ• vagantabbÄ• , arÅ«panti ca viÃ±Ã±unÄ• ||

apare "balarÅ«pena saddhiá¹ƒ ekÅ«natiá¹ƒsa, sambhavarÅ«pena saddhiá¹ƒ tiá¹ƒsa, jÄ• tir
ekatiá¹ƒsa, rogarÅ«pena saddhiá¹ƒ dvattiá¹ƒsa rÅ«pÄ• nÄ«" ti vadanti. tepi tesaá¹ƒ visuá¹ƒ
dassetvÄ• paá¹-ikkhipitabbÄ• . vÄ• yodhÄ• tuyÄ• gahitÄ• ya balarÅ«paá¹ƒ gahitameva, aÃ
natthi. Ä• podhÄ• tuyÄ• sambhavarÅ«paá¹ƒ, upacayasantatÄ«ti jÄ• tirÅ«paá¹ƒ, jaratÄ• ani
gahitaá¹ƒ, aÃ±Ã±aá¹ƒ rogarÅ«paá¹ƒ nÄ• ma natthÄ«ti, tasmÄ• aá¹-á¹-havÄ«satividhÄ• nev

evaá¹ƒ samodhÄ• nato veditabbÄ• nÄ«ti.

__samuá¹-á¹-hÄ• na_nti cattÄ• ri rÅ«pasamuá¹-á¹-hÄ• nÄ• ni utucittÄ• hÄ• rakammÄ• nÄ«

<699> á¹• 21 kammaá¹ƒ \Be 99/ utu ca cittaÃ±ca, Ä• hÄ• ro rÅ«pahetuyo.

eteheva ca rÅ«pÄ• ni, jÄ• yanti na panaÃ±Ã±ato ||

<700> á¹• 21 tasmÄ• ekasamuá¹-á¹-hÄ• nÄ• , ekÄ• dasa bhavanti hi.

aá¹-á¹-hindriyÄ• ni vatthuÃ±ca, viÃ±Ã±attidvayameva ca ||

<701> á¹• 21 aá¹-á¹-hindriyÄ• ni vatthuÃ±ca, ekanteneva kammajÄ• .

cittajaá¹ƒyeva viÃ±Ã±atti-dvayaá¹ƒ vuttaá¹ƒ mahesinÄ• ||

<702> á¹• 21 cittena utunÄ• ceva, saddo dvÄ«hi samuá¹-á¹-hito.

utuÄ• hÄ• racittehi, lahutÄ• dittayaá¹ƒ kataá¹ƒ ||

<703> á¹• 21 vaá¹‡á¹‡o \Ee 73/ gandho raso ojÄ• ,

catasso cÄ• pi dhÄ• tuyo.

santatyupacayÄ• kÄ• sÄ• ,

ekÄ• dasa catubbhavÄ• ||

<704> á¹• 21 ekÄ• dasekato \Ne 93/ jÄ• tÄ• ,

dvijekova tijÄ• tayo.

catujekÄ• dasakkhÄ• tÄ• ,

dve na kenaci jÄ• yare ||

<705> á¹• 21 kammena vÄ«sati rÅ«pÄ• , sattarasa tu cetasÄ• .

utunÄ• dasapaÃ±ceva, cuddasÄ• hÄ• rato pana ||

<706> á¹• 21 chasaá¹-á¹-hi sabbÄ• netÄ• ni, samuá¹-á¹-hÄ• navibhÄ• gato.

aá¹-á¹-hasaá¹-á¹-hi ca honteva, jaratÄ• niccatÄ• hi te ||

<707> á¹• 21 jaratÄ• niccatÄ• ceva, na kenaci samuá¹-á¹-hitÄ• .

jÄ• tassa pÄ• kabhedattÄ• , jÄ• yeyyuá¹ƒ yadi tÄ• nipi ||

<708> á¹• 21 evaá¹ƒ sante tu tesampi, pÄ• kabhedÄ• siyuá¹ƒ na hi.

pÄ• ko paccati bhedo vÄ• , na ca bhijjati natthi taá¹ƒ ||

<709> á¹• 21 jÄ• tassa \Be 100/ pÄ• kabhedattÄ• , dvayametaá¹ƒ na jÄ• yati.

siyÄ• katthaci buddhettha, "rÅ«passupacayo" ti hi ||

<710> á¹• 21 vacanena yathÄ• "jÄ• ti, jÄ• yatÄ«" ti ca dÄ«pitaá¹ƒ.

pÄ• kopi paccatevaá¹ƒ tu, bhedopi paribhijjatu ||

<711> á¹• 21 na ceva jÄ• yate jÄ• ti, iti Ã±eyyÄ• vibhÄ• vinÄ• .

jÄ• yamÄ• nassa dhammassa, nibbattÄ«ti pakÄ• sitÄ• ||

<712> á¹• 21 tattha yathÄ• siyÄ• jÄ• ti, yesaá¹ƒ dhammÄ• nameva sÄ• .

tappaccayattavohÄ• raá¹ƒ, abhinibbattisammutiá¹ƒ ||

<713> á¹• 21 labhateva tathÄ• tesaá¹ƒ, pÄ• kabhedÄ• labbhanti te.

tappaccayattavohÄ• raá¹ƒ, abhinibbattisammutiá¹ƒ ||

<714> á¹• 21 evaá¹ƒ idaá¹ƒ dvayaÃ±cÄ• pi, hoti kammÄ• disambhavaá¹ƒ.

na pÄ• kabhedÄ• vohÄ• raá¹ƒ, taá¹ƒ labhanti kadÄ• cipi ||

<715> á¹• 21 kasmÄ• \Ne 94/ hi janakÄ• naá¹ƒ tu, paccayÄ• namabhÄ• vato.

Ä• nubhÄ• vakhaá¹‡uppÄ• de, jÄ• tiyÄ• pana labbhati ||

<716> á¹• 21 tappaccayattavohÄ• raá¹ƒ, abhinibbattisammutiá¹ƒ.

tasmÄ• labhati jÄ• ti ca, labhatÄ« netaradvayaá¹ƒ ||

<717> á¹• 21 jiyyatÄ«ti na vattabbaá¹ƒ, taá¹ƒ dvayaá¹ƒ bhijjatÄ«ti vÄ• .

Ä• nubhÄ• vakhaá¹‡e tassa, paccayÄ• namabhÄ• vato ||

<718> á¹• 21 "aniccaá¹ƒ saá¹…khataÃ±cetaá¹ƒ, jarÄ• maraá¹‡a" miccapi.

vuttattÄ• jÄ• yaticcetaá¹ƒ, atha maÃ±Ã±asi ce tuvaá¹ƒ ||

<719> á¹• 21 evampi ca na vattabbaá¹ƒ, sÄ• hi pariyÄ• yadesanÄ• .

aniccÄ• naá¹ƒ tu dhammÄ• naá¹ƒ, jarÄ• maraá¹‡ato tathÄ• ||

<720> á¹• 21 aniccaá¹ƒ \Be 101/ saá¹…khataÃ±cÄ• ti, vuttaá¹ƒ viÃ±Ã±attiyo viya.

yadi evaá¹ƒ tayametaá¹ƒ, ajÄ• tattÄ• ca sabbathÄ• ||

<721> á¹• 21 natthÄ«ti \Ee 74/ ce khaá¹ƒpupphaá¹ƒva, niccaá¹ƒ vÄ• saá¹…khataá¹ƒ viya.

nobhayaá¹ƒ panidaá¹ƒ kasmÄ• , nissayÄ• yattavuttito ||

<722> á¹• 21 bhÄ• ve pathaviyÄ• dÄ«naá¹ƒ, nissayÄ• naá¹ƒ tu bhÄ• vato.

tasmÄ• hi ca khaá¹ƒpupphaá¹ƒva, na natthi pana taá¹ƒ tayaá¹ƒ ||

<723> á¹• 21 yasmÄ• pathaviyÄ• dÄ«naá¹ƒ, abhÄ• vena ca labbhati.

tasmÄ• na pana niccaá¹ƒ vÄ• , nibbÄ• naá¹ƒ viya taá¹ƒ tayaá¹ƒ ||

__nipphanna_nti ettha cattÄ• ro mahÄ• bhÅ«tÄ•

cakkhusotaghÄ• najivhÄ• kÄ• yarÅ«pasaddagandharasaitthipurisajÄ«vitindriyakabaá¸·Ä«kÄ
aá¹-á¹-hÄ• rasa rÅ«pÄ• ni nipphannÄ• ni nÄ• ma. sesÄ• ni dasa anipphannÄ• ni nÄ• ma.

<724> á¹• 21 aá¹-á¹-hÄ• rasa nipphannÄ• ni, anipphannÄ• vasesakÄ• .

yadi honti anipphannÄ• , bhaveyyuá¹ƒ te asaá¹…khatÄ• ||

<725> á¹• 21 tesameva \Ne 95/ ca rÅ«pÄ• naá¹ƒ, vikÄ• rattÄ• asaá¹…khatÄ• .

kathaá¹ƒ nÄ• ma bhaveyyuá¹ƒ te, nipphannÄ• ceva saá¹…khatÄ• ||

evaá¹ƒ nipphannasaá¹…khato veditabbo.

__codanÄ• parihÄ• ra_nti ettha -

<726> á¹• 21 itthibhÄ• vo pumattaÃ±ca, jÄ«vitaá¹ƒ sambhavopi ca.

tathÄ• kÄ• yappasÄ• doti, sabbaá¹-á¹-hÄ• nÄ• ti vaá¹‡á¹‡itÄ• ||

<727> á¹• 21 evaá¹ƒ sante tu dhammÄ• naá¹ƒ, hoti saá¹…karadosatÄ• .

cakkhukÄ• yapasÄ• dÄ• naá¹ƒ, ekattaá¹ƒ upapajjati ||

<728> á¹• 21 aÃ±Ã±aá¹ƒ pana ca aÃ±Ã±asmiá¹ƒ, na catthi paramatthato.

tasmÄ• kÄ• yindriyaá¹ƒ cakkhu-pasÄ• dena na saá¹…karaá¹ƒ ||

<729> á¹• 21 aÃ±Ã±amaÃ±Ã±Ä• vinibbhogavasena \Be 102/ tu pavattito.

tesaá¹ƒ á¹-hÄ• nantaraá¹ƒ vattuá¹ƒ, na sakkÄ• samayaÃ±Ã±unÄ• ||

<730> á¹• 21 yÄ• vatÄ• anupÄ• dinnasantÄ• naá¹ƒ atthi tattha so.

atthi kÄ• yapasÄ• doti, tasmÄ• evamudÄ«ritaá¹ƒ ||

<731> á¹• 21 lakkhaá¹‡Ä• divasenÄ• pi, nÄ• nattaá¹ƒ samupÄ• gataá¹ƒ.

dhajÄ• naá¹ƒ paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ, chÄ• yÄ• upamataá¹ƒ gatÄ• ||

<732> á¹• 21 tasmÄ• \Ee 75/ hi pana dhammÄ• naá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ vimissatÄ• .

na hotevÄ• ti viÃ±Ã±eyyÄ• , viÃ±Ã±unÄ• samayaÃ±Ã±unÄ• ||

evaá¹ƒ nipphannÄ• nipphannabhÄ• vo, codanÄ• parihÄ• ro ca veditabbo.

__nayamekavidhÄ• dika_nti -

<733> á¹• 21 lokikattÄ• \Ne 96/ nahetuttÄ• , saá¹…khatattÄ• ca sÄ• savÄ• .

sabba__mekavidhaá¹ƒ_ rÅ«paá¹ƒ, paccayÄ• yattavuttito ||

<734> á¹• 21 ajjhattikabahiddhÄ• ca, indriyÄ• nindriyÄ• pi ca.

sukhumoá¸·Ä• rikÄ• ceva, upÄ• dinnÄ• dito __dvidhÄ• _ ||

<735> á¹• 21 cakkhuÄ• yatanÄ• dÄ«ni, paÃ±ca ajjhattikÄ• ni tu.

tevÄ«satividhaá¹ƒ sesaá¹ƒ, bÄ• hiranti pavuccati ||

<736> á¹• 21 cakkhusotindriyÄ• dÄ«ni, indriyÄ• ni panaá¹-á¹-ha tu.

sesaÃ±ca tu vÄ«saá¹ƒ rÅ«paá¹ƒ, anindriyamudÄ«ritaá¹ƒ ||

<737> á¹• 21 cakkhuÄ• yatanÄ• dÄ«ni, nava phoá¹-á¹-habbameva ca.

taá¹ƒ bÄ• rasavidhaá¹ƒ rÅ«paá¹ƒ, oá¸·Ä• rikamudÄ«ritaá¹ƒ ||

<738> á¹• 21 sesÄ• ni pana rÅ«pÄ• ni, sukhumÄ• ni tu soá¸·asa.

kammajaá¹ƒ tu upÄ• dinnaá¹ƒ, anupÄ• dinnamaÃ±Ã±athÄ• ||

evaÃ±ca duvidhaá¹ƒ hoti.

puna \Be 103/ sanidassanasappaá¹-ighaanidassanasappaá¹-igha- anidassanaappaá¹-ighab
kammajÄ• kammajanevakammajÄ• nÄ• kammajabhedato ca __tividhaá¹ƒ_. tattha rÅ«pÄ• y
sanidassanasappaá¹-ighaá¹ƒ, ekÄ• dasavidhaá¹ƒ sesoá¸·Ä• rikarÅ«paá¹ƒ anidassanasappa

soá¸·asavidhaá¹ƒ sukhumarÅ«paá¹ƒ anidassanaappaá¹-ighaá¹ƒ. kammato jÄ• taá¹ƒ kamma
vatthu ca kammajaá¹ƒ, tadaÃ±Ã±appaccayÄ• jÄ• taá¹ƒ akammajaá¹ƒ, nakutoci jÄ• taá¹ƒ ne
jaratÄ• aniccatÄ• ca. evaá¹ƒ tividhaá¹ƒ hoti.

puna diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasena ca, dvÄ• raÃ±ceva vatthu ca, dvÄ• rameva hu
vatthumeva hutvÄ• na dvÄ• raÃ±ca, neva dvÄ• raÃ±ca na vatthu cÄ• ti evaá¹ƒ bhedato ca,
dvÄ• raá¹ƒyeva hutvÄ• nevindriyaÃ±ca, indriyameva hutvÄ• na dvÄ• raÃ±ca, neva dvÄ• ra
evaá¹ƒ \Ne 97/ bhedato ca, vatthu ceva indriyaÃ±ca, indriyameva hutvÄ• na vatthu ca, vatth
nevindriyaÃ±ca, nevindriyaá¹ƒ na vatthu ceti evaá¹ƒ bhedato ca __catubbidhaá¹ƒ_.

tattha \Ee 76/ diá¹-á¹-haá¹ƒ nÄ• ma rÅ«pÄ• yatanaá¹ƒ, sutaá¹ƒ nÄ• ma saddÄ• yatanaá¹ƒ,
gandharasaphoá¹-á¹-habbÄ• yatanattayaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ nÄ• ma avasesacakkhÄ• yata
soá¸·asavidhaá¹ƒ sukhumarÅ«paÃ±ca. cakkhÄ• yatanÄ• dipaÃ±cakaá¹ƒ dvÄ• raÃ±ceva vat
dvÄ• rameva hoti, na vatthu, hadayavatthu vatthumeva hoti, na dvÄ• raá¹ƒ, sesaá¹ƒ sabbaá
dvÄ• raá¹ƒ na vatthu ca. tatiyacatukke indriyameva hutvÄ• na dvÄ• ranti itthindriyapurisindr
imÄ• ni hi indriyÄ• neva honti, na dvÄ• rÄ• ni, sesamanantaracatukke vuttanayeneva vedita
tatiyapadaá¹ƒ hadayavatthuá¹ƒ sandhÄ• ya vuttaá¹ƒ, sesaá¹ƒ vuttanayameva. evaá¹ƒ catub
veditabbaá¹ƒ.

puna ekajadvijatijacatujanakutocijÄ• tabhedato, dvÄ• rindriyaá¹ƒ vatthu ca, dvÄ• rameva hu
vatthu ca, vatthumeva hutvÄ• nevindriyaá¹ƒ na dvÄ• raÃ±ca, indriyameva hutvÄ• na vatthu
nevindriyaá¹ƒ \Be 104/ na vatthu na dvÄ• raÃ±cÄ• ti evaá¹ƒ pabhedato __paÃ±cavidhaá¹ƒ_

tattha -

<739> á¹• 21 aá¹-á¹-hindriyÄ• ni vatthuÃ±ca, viÃ±Ã±attidvayameva ca.

ekÄ• dasavidhaá¹ƒ rÅ«paá¹ƒ, __ekaja_nti pavuccati ||

<740> á¹• 21 saddo eko __dvijo_ nÄ• ma, lahutÄ• dittayaá¹ƒ __tijaá¹ƒ_.

ekÄ• dasavidhaá¹ƒ sesaá¹ƒ, __catuja_nti pakÄ• sitaá¹ƒ ||

<741> á¹• 21 jaratÄ• niccatÄ• ceva, __nakutoci_ bhave pana.

cakkhÄ• dipaÃ±cakaá¹ƒ dvÄ• raá¹ƒ, indriyaá¹ƒ vatthumeva ca ||

<742> á¹• 21 viÃ±Ã±attÄ«naá¹ƒ dvayaá¹ƒ dvÄ• raá¹ƒ, nevindriyaá¹ƒ na vatthu ca.

hadayavatthu vatthÅ«va, na dvÄ• raá¹ƒ nevindriyaá¹ƒ pana ||

itthipurisajÄ«vitindriyÄ• ni \Ne 98/ indriyameva na vatthu na dvÄ• raÃ±ca, sesaá¹ƒ pana rÅ«
na vatthu na dvÄ• ranti. evaá¹ƒ paÃ±cavidhanti veditabbaá¹ƒ.

puna kammajacittajautucittajautucittÄ• hÄ• rajacatujanakutocijÄ• tabhedato,
cakkhuviÃ±Ã±eyyasotaghÄ• najivhÄ• kÄ• yamanoviÃ±Ã±eyyavasena __chabbidhaá¹ƒ_.

tattha aá¹-á¹-hindriyÄ• ni vatthu ca kammajameva, viÃ±Ã±attidvayaá¹ƒ cittajameva, saddo u
lahutÄ• dittayaá¹ƒ utucittÄ• hÄ• rajameva, sesaá¹ƒ ekÄ• dasavidhaá¹ƒ catujaá¹ƒ nÄ• ma, ja
nakutocijÄ• taá¹ƒ nÄ• ma. dutiyachakke cakkhuviÃ±Ã±eyyaá¹ƒ \Ee 77/ nÄ• ma cakkhuviÃ±Ã
rÅ«pÄ• yatanaá¹ƒ ... pe0 ... kÄ• yaviÃ±Ã±eyyaá¹ƒ nÄ• ma phoá¹-á¹-habbÄ• yatanaá¹ƒ, mar
paÃ±ca oá¸·Ä• rikÄ• ca soá¸·asa sukhumarÅ«pÄ• ni cÄ• ti ekavÄ«satividhaá¹ƒ hoti. evaá¹ƒ

puna chavatthuavatthubhedato ca, cakkhuviÃ±Ã±eyyaá¹ƒ sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±
manodhÄ• tuviÃ±Ã±eyyaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyanti __sattavidhaá¹ƒ_ ho

tattha \Be 105/ cakkhÄ• dipaÃ±cavatthÅ«ni hadayavatthunÄ• saddhiá¹ƒ cha vatthÅ«ni, ses
rÅ«paá¹ƒ avatthu nÄ• ma, dutiyasattakamuttÄ• nameva. evaá¹ƒ sattavidhaá¹ƒ hoti.

puna sattadvÄ• rÄ• dvÄ• rabhedato __aá¹-á¹-havidhaá¹ƒ_. tattha cakkhudvÄ• rÄ• dÄ«ni pa
kÄ• yaviÃ±Ã±attivacÄ«viÃ±Ã±attidvÄ• rehi saddhiá¹ƒ satta dvÄ• rÄ• ni, sesamadvÄ• ranti e
hoti.

puna aá¹-á¹-hindriyÄ• nindriyabhedato pana __navavidhaá¹ƒ_.

puna navakammajÄ• kammajabhedato __dasavidhaá¹ƒ_.

puna Ä• yatanabhedato __ekÄ• dasavidhaá¹ƒ_.

bhavesu rÅ«pakalÄ• papavattibhedato __bahuvidha_nti veditabbaá¹ƒ.

<743> á¹• 21 ito paraá¹ƒ pavakkhÄ• mi, kÄ• marÅ«pabhavadvaye.

uppattiá¹ƒ pana rÅ«pÄ• naá¹ƒ, paá¹-isandhipavattisu ||

<744> á¹• 21 bhummavajjesu \Ne 99/ devesu, niraye nijjhÄ• mataá¹‡hike.

yoniyo purimÄ• tisso, na santÄ«ti viniddise ||

<745> á¹• 21 sese gatittaye bhumma-devesupi ca yoniyo.

catasso ca bhavantÄ«ti, veditabbÄ• vibhÄ• vinÄ• ||

<746> á¹• 21 gabbhaseyyakasattassa, paá¹-isandhikkhaá¹‡e pana.

tiá¹ƒsa rÅ«pÄ• ni jÄ• yante, sabhÄ• vasseva dehino ||

<747> á¹• 21 abhÄ• vagabbhaseyyÄ• naá¹ƒ, aá¹‡á¸• ajÄ• naÃ±ca vÄ«sati.

bhavanti pana rÅ«pÄ• ni, kÄ• yavatthuvasena tu ||

<748> á¹• 21 gahitÄ• gahaá¹‡enettha, ekÄ• dasa bhavanti te.

eseva ca nayo Ã±eyyo, sabbesu dasakesupi ||

<749> á¹• 21 jÄ«vitena yadÄ• saddhiá¹ƒ, jÄ• te suddhakamaá¹-á¹-hakaá¹ƒ.

jÄ«vitanavakaá¹ƒ nÄ• ma, hotÄ«ti samudÄ«ritaá¹ƒ ||

<750> á¹• 21 jÄ«vitanavakaá¹ƒ \Be 106/ kÄ• yapasÄ• denekato siyÄ• .

taá¹ƒ kÄ• yadasakaá¹ƒ nÄ• ma, hotÄ«ti pariyÄ• puá¹-aá¹ƒ ||

<751> á¹• 21 eseva ca nayo Ã±eyyo, saddhiá¹ƒ bhÄ• vena vatthunÄ• .

cakkhÄ• dÄ«hi ca yojetvÄ• , dasakÄ• satta viÃ±Ã±unÄ• ||

<752> á¹• 21 opapÄ• tikasattÄ• naá¹ƒ, manussesÅ«papattiyaá¹ƒ.

kÄ• mÄ• vacaradevÄ• naá¹ƒ, niccaá¹ƒ rÅ«pÄ• ni sattati ||

<753> á¹• 21 cakkhu \Ee 78/ sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yo ca vatthu ca.

bhÄ• vo cÄ• ti hi sattannaá¹ƒ, dasakÄ• naá¹ƒ vasÄ• pana ||

<754> á¹• 21 brahmÄ• naá¹ƒ rÅ«pinaá¹ƒ cakkhu-sotavatthuvasÄ• pana.

dasakÄ• ni ca tÄ«á¹‡eva, navakaá¹ƒ jÄ«vitassa ca ||

<755> á¹• 21 catunnaá¹ƒ tu kalÄ• pÄ• naá¹ƒ, vasena pana rÅ«pinaá¹ƒ.

cattÄ• lÄ«seva rÅ«pÄ• ni, ekÅ«nÄ• ni bhavanti hi ||

<756> á¹• 21 jÄ«vitanavakeneva \Ne 100/, asaÃ±Ã±uppatti dÄ«pitÄ• .

jaccandhabadhirÄ• ghÄ• na-rahite tu napuá¹ƒsake ||

<757> á¹• 21 vatthuno kÄ• yajivhÄ• naá¹ƒ, vasÄ• tiá¹ƒsÄ• vakaá¹ƒsato.

ukkaá¹ƒsassÄ• vakaá¹ƒsassa, antare anurÅ«pato ||

<758> á¹• 21 paripuá¹‡á¹‡Ä• naá¹ƒ rÅ«pÄ• naá¹ƒ, vasena pana pÄ• á¹‡inaá¹ƒ.

rÅ«pÄ• naá¹ƒ tu samuppatti, veditabbÄ• vibhÄ• vinÄ• ||

<759> á¹• 21 sattavÄ«sati rÅ«pÄ• ni, kÄ• mÄ• vacaradehino.

appavattanato honti, dvinnaá¹ƒ bhÄ• vÄ• namekato ||

<760> á¹• 21 ghÄ• naá¹ƒ jivhÄ• ca kÄ• yo ca, tathÄ• bhÄ• vadvayampi ca.

brahmÄ• naá¹ƒ pana rÅ«pÄ«naá¹ƒ, paÃ±ca rÅ«pÄ• na vijjare ||

<761> á¹• 21 catusantati kÄ• masmiá¹ƒ, rÅ«pe honti tisantati.

dvisantati asaÃ±Ã±esu, bahiddhÄ• ekasantati ||

<762> á¹• 21 rÅ«paá¹ƒ \Be 107/ nibbattamÄ• naá¹ƒ tu, sabbesaá¹ƒ pana pÄ• á¹‡inaá¹ƒ.

paá¹-hamaá¹ƒ kammatoyeva, nibbattati na saá¹ƒsayo ||

<763> á¹• 21 gabbhaseyyakasattÄ• naá¹ƒ, paá¹-isandhikkhaá¹‡e pana.

taÃ±ca kho sandhicittassa, uppÄ• deyeva jÄ• yare ||

<764> á¹• 21 yatheva tassa uppÄ• de, tiá¹ƒsa rÅ«pÄ• ni jÄ• yare.

tatheva á¹-hitibhaá¹…gesu, tiá¹ƒsa tiá¹ƒseva jÄ• yare ||

<765> á¹• 21 sabbÄ• netÄ• ni rÅ«pÄ• ni, rÅ«pakkhandhoti saÃ±Ã±ito.

anicco addhuvonattÄ• , dukkhakkhandhova kevalo ||

<766> á¹• 21 rogato gaá¹‡á¸• ato rÅ«paá¹ƒ, parato ca palokato.

disvÄ• na dukkhato rÅ«paá¹ƒ, rÅ«pe chandaá¹ƒ virÄ• jaye ||

<767> á¹• 21 gantuá¹ƒ panicche piá¹-akebhidhamme,

yo dhammasenÄ• patinÄ• samattaá¹ƒ.

hitatthinÄ• \Ne 101/ tena ca bhikkhunÄ• yaá¹ƒ,

sakkacca sammÄ• pana sikkhitabbo ||

iti abhidhammÄ• vatÄ• re rÅ«pavibhÄ• go nÄ• ma

dasamo paricchedo.

11. ekÄ• dasamo paricchedo

nibbÄ• naniddeso

<768> á¹• 21 rÅ«pÄ• nantaramuddiá¹-á¹-haá¹ƒ \Ee 79/, nibbÄ• naá¹ƒ yaá¹ƒ panÄ• dito.

tassidÄ• ni anuppatto, vibhÄ• vananayakkamo ||

<769> á¹• 21 tasmÄ• haá¹ƒ tassa dassetuá¹ƒ, dukkarassa yathÄ• balaá¹ƒ.

dubbodhassa pavakkhÄ• mi, vibhÄ• vanamito paraá¹ƒ ||

tattha \Be 108/ __nibbÄ• na_nti bhavÄ• bhavaá¹ƒ vinanato vÄ• naá¹ƒ vuccati taá¹‡hÄ• , vÄ
nibbÄ• nanti ca pavuccati amataá¹ƒ asaá¹…khataá¹ƒ paramaá¹ƒ sukhaá¹ƒ. vuttaá¹ƒ hetaá¹
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho

<770> á¹• 21 yassa cÄ• dhigamÄ• sabba-kilesÄ• naá¹ƒ khayo bhave.

nibbÄ• namiti niddiá¹-á¹-haá¹ƒ, nibbÄ• nakusalena taá¹ƒ ||

etaá¹ƒ ca nibbÄ• naá¹ƒ nÄ• ma tayidaá¹ƒ santilakkhaá¹‡aá¹ƒ, accutirasaá¹ƒ, assÄ• sakara
animittapaccupaá¹-á¹-hÄ• naá¹ƒ, nissaraá¹‡apaccupaá¹-á¹-hÄ• naá¹ƒ vÄ• ti veditabbaá¹ƒ.

etthÄ• ha - na paramatthato nibbÄ• naá¹ƒ nÄ• ma eko sabhÄ• vo atthi, titthiyÄ• naá¹ƒ attÄ•
\Ne 102/ viya ca anupalabbhanÄ«yatoti? na, paÃ±Ã±Ä• cakkhunÄ• upaparikkhiyamÄ• nÄ•
yathÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• upalabbhanÄ«yato. yaá¹ƒ hi puthujjanÄ• nopalabbhant
vattabbaá¹ƒ. athÄ• yasmatÄ• sÄ• riputtattherena dhammasenÄ• patinÄ• "katamaá¹ƒ nu kh
nibbÄ• naá¹ƒ puá¹-á¹-hena "yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhayo" ti rÄ•
dassito, tasmÄ• rÄ• gÄ• dÄ«naá¹ƒ \Ee 80/ khayamattameva nibbÄ• nanti ce? taá¹ƒ na. kas
rÄ• gÄ• dÄ«naá¹ƒ khayamattapasaá¹…gadosÄ• pattito. kathaá¹ƒ? nibbÄ• naá¹ƒ pucchÄ• n
Ä• vuso, arahatta" nti puá¹-á¹-hena "yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhay
khayova vutto, tasmÄ• tava matena arahattaphalassÄ• pi rÄ• gÄ• dÄ«naá¹ƒ khayamattatÄ•
yuttaá¹ƒ anuttarassa lokuttaraphalacittassa rÄ• gÄ• naá¹ƒ khayamattatÄ• pajjanaá¹ƒ, tasmÄ
byaÃ±janacchÄ• yÄ• ya vadesi, ubhinnaá¹ƒ pana suttÄ• naá¹ƒ attho upaparikkhitabbo.

yassa pana dhammassÄ• dhigamena rÄ• gÄ• dÄ«naá¹ƒ khayo hoti, so dhammo rÄ• gÄ• dÄ
akkhayopi samÄ• no "rÄ• gÄ• dÄ«naá¹ƒ khayo nibbÄ• na" nti khayopacÄ• rena vutto, "tipus
tiÄ• dÄ«su viya phalÅ«pacÄ• rena vuttanti veditabbaá¹ƒ. arahattaá¹ƒ pana khayante uppann
vuttaá¹ƒ. yadi rÄ• gÄ• dÄ«naá¹ƒ khayamattaá¹ƒ nibbÄ• naá¹ƒ bhaveyya, sabbe bÄ• laputhu
samadhigatanibbÄ• nÄ• sacchikatanirodhÄ• bhaveyyuá¹ƒ. kiÃ±ca bhiyyo - nibbÄ• nassa b
evaÃ±hi sati rÄ• gÄ• dikkhayÄ• naá¹ƒ bahubhÄ• vato nibbÄ• nassÄ• pi bahubhÄ• vo bhave
nibbÄ• naá¹ƒ bhaveyya, saá¹…khatalakkhaá¹‡attÄ• saá¹…khatapariyÄ• pannaÃ±ca, saá¹…
aniccaá¹ƒ dukkhaá¹ƒ nibbÄ• naá¹ƒ bhaveyyÄ• ti.

kiÃ±ca bhiyyo - yadi khayo nibbÄ• naá¹ƒ bhaveyya, gotrabhuvodÄ• namaggaphalacittÄ• na
vadesi, vada bhadramukhÄ• ti? rÄ• gÄ• dÄ«naá¹ƒ khayameva vadÄ• mÄ«ti. kiá¹ƒ pana rÄ•
khaá¹‡e khÄ«yanti, udÄ• hu khÄ«yissanti, atha khÄ«á¹‡Ä• ti? kiá¹ƒ panettha "khÄ«á¹‡esve
suá¹-á¹-hu upadhÄ• retvÄ• vada bhadramukhÄ• ti, yadi khÄ«á¹‡esveva khayaá¹ƒ vadesi, n
nibbÄ• nÄ• rammaá¹‡atÄ• sijjhatÄ«ti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? gotrabhukkhaá¹‡e rÄ• gÄ• day

vodÄ• nakkhaá¹‡e, maggakkhaá¹‡e pana khÄ«yanti, na khÄ«á¹‡Ä• , phalakkhaá¹‡e khÄ«á
matena phalameva khayÄ• rammaá¹‡aá¹ƒ, na itare, itaresaá¹ƒ pana kimÄ• rammaá¹‡aá¹ƒ
Ä• rammaá¹‡aá¹ƒ apassanto niruttaro \Ee 81/ bhavissati. apica kilesakkhayo nÄ• ma sappu
yathÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• uppÄ• dÄ«yatÄ«ti attho. nibbÄ• naá¹ƒ pana na kenaci k
tasmÄ• nibbÄ• namamatamasaá¹…khataá¹ƒ. tamakataá¹ƒ \Be 110/ jÄ• nÄ• tÄ«ti ariyasÄ•
pavuccati. vuttaÃ±cetaá¹ƒ -

<771> á¹• 21 "asaddho akataÃ±Ã±Å« ca,

sandhicchedo ca yo naro.

hatÄ• vakÄ• so vantÄ• so,

sa ve uttamaporiso" ti ||

apica "nissaraá¹‡a" nti bhagavatÄ• vuttattÄ• ca. "nissaraá¹‡a" nti hi nibbÄ• nassetaá¹ƒ nÄ
"tayo khome, bhikkhave, dhammÄ• duppaá¹-ivijjhÄ• . katame tayo dhammÄ• duppaá¹-ivijjh
nissaraá¹‡adhÄ• tuyo. kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ, yadidaá¹ƒ nekkhammaá¹ƒ. rÅ«
yadidaá¹ƒ arÅ«paá¹ƒ. yaá¹ƒ kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppan
nissaraá¹‡a" nti hi vuttaá¹ƒ. evaá¹ƒ vuttassa tassa nibbÄ• nassa abhÄ• vapattidosato
paá¹-hamajjhÄ• nÄ• kÄ• sÄ• naÃ±cÄ• yatanÄ• nampi abhÄ• vo bhaveyya, tasmÄ• ayuttaá
khayadosÄ• pajjananti, na tu khayo nibbÄ• naá¹ƒ.

"atthi nissaraá¹‡aá¹ƒ loke, paÃ±Ã±Ä• ya me suphusita" nti ca "atthi, bhikkhave, ajÄ• taá¹ƒ
asaá¹…khata" nti ca dhammasÄ• minÄ• tathÄ• gatena sammÄ• sambuddhena anekesu su
vuttattÄ• "atthi nibbÄ• naá¹ƒ nÄ• ma eko dhammo" ti niá¹-á¹-hamettha gantabbaá¹ƒ. apica
dhammÄ• appamÄ• á¹‡Ä• " ti padamuddharitvÄ• - "cattÄ• ro maggÄ• apariyÄ• pannÄ• c
nibbÄ• naÃ±ca, ime dhammÄ• appamÄ• á¹‡Ä• " ti vuttattÄ• rÄ• gÄ• dÄ«naá¹ƒ khayassa a
yujjati, tasmÄ• paramatthato atthiyeva nibbÄ• naá¹ƒ nÄ• ma eko sabhÄ• voti. taá¹ƒ \Be 111
pakati viya, titthiyÄ• naá¹ƒ attÄ• viya ca sasavisÄ• á¹‡aá¹ƒ viya ca nÄ• vijjamÄ• naá¹ƒ.

atha paÃ±Ã±attimattaá¹ƒ nibbÄ• nanti ce, tampi ayuttaá¹ƒ. kasmÄ• ? nibbÄ• nÄ• rammaá¹
navattabbÄ• rammaá¹‡attÄ• . kathaá¹ƒ? parittÄ• rammaá¹‡attike ca pana "katame dhammÄ
\Ne 104/ padamuddharitvÄ• "cattÄ• ro maggÄ• apariyÄ• pannÄ• cattÄ• ri ca sÄ• maÃ±Ã±
appamÄ• á¹‡Ä• rammaá¹‡Ä• " ti hi vuttaá¹ƒ. yadi panetesaá¹ƒ paÃ±Ã±attiÄ• rammaá¹‡aá¹ƒ
appamÄ• á¹‡Ä• rammaá¹‡atÄ• na yujjeyya, navattabbÄ• rammaá¹‡apakkhaá¹ƒ bhajeyyuá
rÅ«pÄ• vacarattikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca, catutthassa jhÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ kusalato ca vipÄ• kato ca kiriy

navattabbÄ• rammaá¹‡Ä• " ti hi vuttaá¹ƒ, tasmÄ• na paÃ±Ã±attimattaá¹ƒ nibbÄ• naá¹ƒ. yas
nibbÄ• nassa na yujjati, tasmÄ• maggaphalÄ• naá¹ƒ Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ upp
rÅ«pasabhÄ• vÄ• bhÄ• vato arÅ«paá¹ƒ, papaÃ±cÄ• bhÄ• vato nippapaÃ±caá¹ƒ nibbÄ• naá

<772> á¹• 21 accantamanantaá¹ƒ santaá¹ƒ, amataá¹ƒ apalokitaá¹ƒ.

paá¹‡Ä«taá¹ƒ saraá¹‡aá¹ƒ khemaá¹ƒ, tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ ||

<773> á¹• 21 sivaÃ±ca nipuá¹‡aá¹ƒ saccaá¹ƒ, dukkhakkhayamanÄ• savaá¹ƒ.

sududdasaá¹ƒ paraá¹ƒ pÄ• raá¹ƒ, nibbÄ• namanidassanaá¹ƒ ||

<774> á¹• 21 taá¹‡hÄ• kkhayaá¹ƒ dhuvaá¹ƒ dÄ«paá¹ƒ, abyÄ• pajjhamanÄ«tikaá¹ƒ.

anÄ• layamarÅ«paÃ±ca, padamaccutamakkharaá¹ƒ ||

<775> á¹• 21 virÄ• gaÃ±ca nirodhaÃ±ca, vimutti mokkhameva ca.

imehi pana nÄ• mehi, nibbÄ• naá¹ƒ tu kathÄ«yati ||

<776> á¹• 21 evaÃ±ca \Be 112/ pana viÃ±Ã±Ä• ya, nibbÄ• nampi ca accutaá¹ƒ.

tassa cÄ• dhigamÅ«pÄ• yo, kattabbo viÃ±Ã±unÄ• sadÄ• ||

<777> á¹• 21 saddhÄ• buddhikaraá¹ƒ tathÄ• gatamate sammohaviddhaá¹ƒsanaá¹ƒ,

paÃ±Ã±Ä• sambhavasampasÄ• danakaraá¹ƒ jÄ• nÄ• ti yo ce imaá¹ƒ.

atthabyaÃ±janasÄ• linaá¹ƒ sumadhuraá¹ƒ sÄ• raÃ±Ã±uvimhÄ• panaá¹ƒ,

gambhÄ«re nipuá¹‡Ä• bhidhammapiá¹-ake so yÄ• bhiniá¹-á¹-haá¹ƒ padaá¹ƒ ||

iti abhidhammÄ• vatÄ• re nibbÄ• naniddeso nÄ• ma

ekÄ• dasamo paricchedo.

12. dvÄ• dasamo paricchedo

paÃ±Ã±attiniddeso

etthÄ• ha \Ee 83/ \Ne 105/ - "kiá¹ƒ ettakameva Ã±eyyaá¹ƒ, udÄ• hu aÃ±Ã±ampi atthÄ«" ti?
nÄ• mÄ• ti. sÄ• panesÄ• paÃ±Ã±apetabbato, paÃ±Ã±Ä• panato ca "paÃ±Ã±attÄ«" ti vucca
tesaá¹ƒ dhammÄ• naá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• m
byaÃ±janaá¹ƒ abhilÄ• po" ti. tattha saá¹…khÄ• yatÄ«ti __saá¹…khÄ• , _ kathÄ«yatÄ«ti atth
"aha" nti "mama" nti "paro" ti "parassÄ• " ti "maÃ±co" ti "pÄ«á¹-ha" nti anekehi Ä• kÄ• rehi k
saá¹…khÄ• . samaÃ±Ã±Ä• yatÄ«ti __samaÃ±Ã±Ä• _. paÃ±Ã±Ä• pÄ«yatÄ«ti __paÃ±Ã±atti_
voharÄ«yati? "aha" nti "mama" nti "paro" ti "parassÄ• " ti "maÃ±co" ti "pÄ«á¹-ha" nti. evaá¹ƒ
__paÃ±Ã±apetabbato paÃ±Ã±attÄ«_ti vuttÄ• . "aha" nti hi rÅ«pÄ• dayo dhamme upÄ• dÄ• y
katvÄ• yathÄ• te rÅ«pÄ• dayo dhammÄ• uppÄ• davayavanto, na evaá¹ƒvidhÄ• , kevalaá¹
siddhÄ• yÄ• ayaá¹ƒ "aha" nti kathÄ«yati ceva paÃ±Ã±Ä• pÄ«yati ca, esÄ• paÃ±Ã±attÄ«ti

idÄ• ni paÃ±Ã±Ä• panato paÃ±Ã±attiá¹ƒ pakÄ• setuá¹ƒ __ "nÄ• maá¹ƒ nÄ• makamma" _nt
taá¹ƒ taá¹ƒ dhammaá¹ƒ "esa itthannÄ• mo nÄ• mÄ• " ti paÃ±Ã±apeti, tasmÄ• taá¹ƒ paÃ±Ã±
__nÄ• makamma_ntiÄ• dÄ«ni tassÄ• eva vevacanÄ• ni. ayaá¹ƒ __paÃ±Ã±Ä• panato paÃ±

sÄ• panesÄ• tajjÄ• paÃ±Ã±atti upÄ• dÄ• paÃ±Ã±atti upanidhÄ• paÃ±Ã±attÄ«ti tividhÄ• h
__tajjÄ• paÃ±Ã±atti_ nÄ• ma cakkhusotarÅ«pasaddapathavÄ«tejovÄ• yotiÄ• dinayappavatt
samÅ«hÄ• samÅ«havasena duvidhÄ• hoti. tattha __samÅ«hapaÃ±Ã±atti_ nÄ• ma rÅ«pÄ•
bahÅ«naá¹ƒ vÄ• nÄ• maá¹ƒ gahetvÄ• samÅ«hamevopÄ• dÄ• ya vuccati. kathaá¹ƒ?
acchataracchaghaá¹-apaá¹-Ä• dippabhedÄ• . ayaá¹ƒ samÅ«hapaÃ±Ã±atti \Ee 84/ nÄ• ma.
disÄ• kÄ• sakÄ• lanimittÄ• bhÄ• vanirodhÄ• dibhedÄ• .

yadÄ• pana sÄ• vijjamÄ• naá¹ƒ paramatthaá¹ƒ jotayati, tadÄ• __ "vijjamÄ• napaÃ±Ã±attÄ
avijjamÄ• naá¹ƒ samÅ«hÄ• samÅ«habhedaá¹ƒ nÄ• mamattaá¹ƒ jotayati, tadÄ• __ "avijjam
\Ne 106/. duvidhÄ• pi panesÄ• sotadvÄ• rajavanÄ• nantaraá¹ƒ gahitapubbasaá¹…ketaman
viÃ±Ã±Ä• yati. yÄ• ya gahitapubbasaá¹…ketena manodvÄ• rajavanaviÃ±Ã±Ä• á¹‡ena paÃ±
"vijjamÄ• napaÃ±Ã±atti, avijjamÄ• napaÃ±Ã±atti, vijjamÄ• nena avijjamÄ• napaÃ±Ã±atti, av
vijjamÄ• napaÃ±Ã±atti, vijjamÄ• nena vijjamÄ• napaÃ±Ã±atti, avijjamÄ• nena avijjamÄ• nap
vutto. tattha paramatthato vijjamÄ• nÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• panÄ• __vijjam
avijjamÄ• nÄ• namitthipurisÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• panÄ• __avijjamÄ• napaÃ±Ã±atti_. á¹-
kenaci Ä• kÄ• rena anupalabbhamÄ• nÄ• naá¹ƒ paÃ±camasaccÄ• dÄ«naá¹ƒ, titthiyaparika
pakatipurisÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• panÄ• pi __avijjamÄ• napaÃ±Ã±attiyeva_ \Be 114/. "tev
evamÄ• dinayappavattÄ• __vijjamÄ• nena avijjamÄ• napaÃ±Ã±atti_. "itthisaddo, purisasad
__avijjamÄ• nena vijjamÄ• napaÃ±Ã±atti_. "cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡a"
__vijjamÄ• nena vijjamÄ• napaÃ±Ã±atti_. "khattiyakumÄ• ro, brÄ• hmaá¹‡akumÄ• ro, bhikk
__avijjamÄ• nena avijjamÄ• napaÃ±Ã±attÄ«_ti evaá¹ƒ vuttÄ• cha paÃ±Ã±attiyopi ettheva s

ayaá¹ƒ upÄ• dÄ• paÃ±Ã±atti nÄ• ma.

__upanidhÄ• paÃ±Ã±atti_pi etissÄ• eva pabhedÄ• , sÄ• pana "dÄ«ghaá¹ƒ upanidhÄ• ya
dÄ«gho" tiÄ• dinayappavattÄ• "kapaá¹‡aá¹ƒ mÄ• nusakaá¹ƒ rajjaá¹ƒ dibbasukhaá¹ƒ upani
tasmÄ• paÃ±Ã±apetabbato ca paÃ±Ã±Ä• panato ca paÃ±Ã±attÄ«ti veditabbÄ• . samaÃ±Ã

<778> á¹• 21 paramatthato ca paÃ±Ã±atti, tatiyÄ• koá¹-i na vijjati.

dvÄ«su á¹-hÄ• nesu kusalo, paravÄ• desu na kampati ||

iti abhidhammÄ• vatÄ• re paÃ±Ã±attiniddeso nÄ• ma

dvÄ• dasamo paricchedo.

13. terasamo paricchedo

kÄ• rakapaá¹-ivedhaniddeso

etthÄ• ha \Ee 85/ \Ne 107/ - niddiá¹-á¹-hÄ• kusalÄ• dayo nÄ• ma dhammÄ• , na panetesa
niddiá¹-á¹-ho. tassa hi kÄ• rakassa vedakassa attano abhÄ• ve kusalÄ• kusalÄ• naá¹ƒ dha
tesamabhÄ• ve tadÄ• yattavuttÄ«naá¹ƒ tesaá¹ƒ vipÄ• kÄ• namabhÄ• vo hoti, tasmÄ• kusa
desanÄ• niratthikÄ• ti? atra vuccate - nÄ• yaá¹ƒ \Be 115/ niratthikÄ• , sÄ• tthikÄ• vÄ• yaá¹
kÄ• rakassÄ• bhÄ• vÄ• kusalÄ• dÄ«namabhÄ• vo siyÄ• , tassa parikappitassa attanopi ab
ce? tassa attano aÃ±Ã±assa kÄ• rakassÄ• bhÄ• vato. kÄ• rakÄ• bhÄ• vepi kattÄ• attÄ• at
kusalÄ• dÄ«nampi asatipi kattari atthitÄ• upagantabbÄ• , kutoyaá¹ƒ tava tatthÄ• nurodho, i
yathÄ• pana loke kÄ• rakÄ• bhÄ• vepi pathavÄ«Ä• patejautuÄ• dayo paá¹-icca aá¹…kurÄ•
tathÄ• etesampi kusalÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ hetupaccayasÄ• maggiyÄ• abhinibba

athÄ• pi cettha tassÄ• paÃ±Ã±Ä• ya parikappito nicco dhuvo kusalÄ• dÄ«naá¹ƒ kattÄ• att
ce? tamupaparikkhissÄ• ma tÄ• va, so pana tÄ• va attÄ• kÄ• rako vedako kiá¹ƒ sacetano v
kiÃ±cettha - yadi acetano siyÄ• , pÄ• kÄ• ratarupÄ• sÄ• á¹‡asadiso siyÄ• . tassa kÄ• rakav
sacetano, so cetanÄ• ya aÃ±Ã±o vÄ• siyÄ• , anaÃ±Ã±o vÄ• . athÄ• naÃ±Ã±o, cetanÄ• ya
kiá¹ƒ kÄ• raá¹‡anti ce? cetanÄ• ya anaÃ±Ã±attÄ• .

athÄ• pi bhavato adhippÄ• yo evaá¹ƒ siyÄ• , attano pana nÄ• so \Ee 86/ na bhavati niccatt
bhavatÄ«ti? vuccate - attano anÄ• se sati cetanÄ• yapi nÄ• so na bhavati. kiá¹ƒ kÄ• raá¹‡a
anaÃ±Ã±attÄ• . cetanattÄ• naá¹ƒ anaÃ±Ã±atte sati cetanÄ• yayeva nÄ• so bhavati, na atta
cetanÄ• yayeva vinÄ• se visesakÄ• raá¹‡aá¹ƒ natthi, attÄ• va nassatu, tiá¹-á¹-hatu cetanÄ•

attano nÄ• so \Be 116/ na bhavatÄ«ti ce? cetanÄ• ya attÄ• aÃ±Ã±o siyÄ• . atha aÃ±Ã±ass
sayaá¹ƒ nÄ• so na bhavati, evaÃ±ca sati "cetanÄ• ya \Ne 108/ anaÃ±Ã±o attÄ• " ti tava paá
athÄ• pi cetanattÄ• naá¹ƒ anaÃ±Ã±atte sati attano anÄ• so cetanÄ• yapi anÄ• so bhavatu.
paá¹-iÃ±Ã±Ä• hÄ«nÄ• . atha vuttappakÄ• rato viparÄ«taá¹ƒ vÄ• siyÄ• , attÄ• nassatu, cet
pana evaá¹ƒ na bhavatÄ«ti ce? anaÃ±Ã±attapakkhaá¹ƒ pariccaja. atha pana na pariccajasi,
bhavasi.

athÄ• yaá¹ƒ bhavato adhippÄ• yo siyÄ• "nÄ• yaá¹ƒ mama attÄ• cetanÄ• ya anaÃ±Ã±o, a
idha pana aÃ±Ã±attaá¹ƒ duvidhaá¹ƒ hoti lakkhaá¹‡akatamaÃ±Ã±attaÃ±ca desantarakatama
kiá¹ƒ tvaá¹ƒ cetanattÄ• naá¹ƒ lakkhaá¹‡akatamaÃ±Ã±attaá¹ƒ vadesi, udÄ• hu desantarakat
lakkhaá¹‡akatamaÃ±Ã±attaá¹ƒ vadÄ• mÄ«ti. yathÄ• hi rÅ«parasagandhÄ• dÄ«namekades
aÃ±Ã±attaá¹ƒ hoti, evaá¹ƒ cetanattÄ• namekadese vattamÄ• nÄ• nampi lakkhaá¹‡ato aÃ±Ã
lakkhaá¹‡akatamaÃ±Ã±attaá¹ƒ vadÄ• mÄ«ti. tatra vuccate - yathÄ• hi jÄ• tavedassa á¸• ay
Ä• makavaá¹‡á¹‡avinÄ• se rasÄ• dÄ«naá¹ƒ vinÄ• so bhavati, tatheva cetanÄ• ya vinÄ• se
kÄ• raá¹‡anti ce? rÅ«parasÄ• dÄ«naá¹ƒ viya ekadesattÄ• ti.

athevaá¹ƒ bhavato mati siyÄ• "ekadesatte satipi attano pana nÄ• so na bhavati, cetanÄ• y
ti? atra vuccate - attano anÄ• se cetanÄ• yapi anÄ• sova hoti. kiá¹ƒ kÄ• raá¹‡anti ce? rÅ«pa
avinibbhogato. atha samÄ• ne ekadesatte avinibbhogabhÄ• vepi \Be 117/ kena hetunÄ• ce
na pana attano. atha visesakÄ• raá¹‡aá¹ƒ natthi, tava laddhiyÄ• attÄ• va nassatu, tiá¹-á¹-ha
cetanÄ• ya nÄ• se attano nÄ• so \Ee 87/ na bhavati, ubhinnaá¹ƒ ekadesatÄ• natthi. evaÃ±
yaá¹ƒ pana tayÄ• vuttaá¹ƒ, yathÄ• rÅ«parasagandhÄ• dÄ«naá¹ƒ ekadese vattamÄ• nÄ• n
tathÄ• cetanattÄ• namekadese vattamÄ• nÄ• nampi lakkhaá¹‡ato aÃ±Ã±attanti? tamayutta
atha rÅ«parasÄ• dÄ«naá¹ƒ viya samÄ• nepi ekadesatte yadi attano anÄ• se cetanÄ• yapi a
paá¹-iÃ±Ã±Ä• hÄ«no asi. atha vuttappakÄ• rato viparÄ«taá¹ƒ vÄ• siyÄ• , tava attÄ• nassat
athevaá¹ƒ na bhavatÄ«ti ce? ekadesatÄ• va natthÄ«ti.

atha desantarakatamaÃ±Ã±attaá¹ƒ vadesi, cetanattÄ• naá¹ƒ aÃ±Ã±atte sati ghaá¹-apaá¹-a
viya aÃ±Ã±attaá¹ƒ siyÄ• . cetanÄ• ya vinÄ• anaÃ±Ã±atÄ• te attÄ• na ghaá¹-ena vinÄ• pa
109/. aÃ±Ã±o ca hi ghaá¹-o aÃ±Ã±o ca paá¹-oti? na, evaÃ±ca sati ko dosoti ce? "acetano a
vuttadosato na parimuccatÄ«ti. tasmÄ• paramatthato na koci kattÄ• vÄ• vedako vÄ• attÄ
daá¹-á¹-habbanti.

yadi evaá¹ƒ atha kasmÄ• bhagavatÄ• -

<779> á¹• 21 "asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ,

so ca sandhÄ• vatÄ« naro.

so ca karoti vedeti,

sukhadukkhaá¹ƒ sayaá¹ƒkata" nti ca ||

<780> á¹• 21 "satto \Be 118/ saá¹ƒsÄ• ramÄ• panno,

dukkhamassa mahabbhayaá¹ƒ.

atthi mÄ• tÄ• atthi pitÄ• ,

atthi sattopapÄ• tiko" ti ca ||

<781> á¹• 21 "bhÄ• rÄ• have paÃ±cakkhandhÄ• ,

bhÄ• rahÄ• ro ca puggalo.

bhÄ• rÄ• dÄ• naá¹ƒ dukkhaá¹ƒ loke,

bhÄ• ranikkhepanaá¹ƒ sukha" nti ca ||

<782> á¹• 21 "yaÃ±hi karoti puriso,

kÄ• yena vÄ• cÄ• uda cetasÄ• .

taÃ±hi tassa sakaá¹ƒ hoti,

taÃ±ca Ä• dÄ• ya gacchatÄ«" ti ca ||

<783> á¹• 21 "ekassekena kappena,

puggalassaá¹-á¹-hisaÃ±cayo.

siyÄ• pabbatasamo rÄ• si,

iti vuttaá¹ƒ mahesinÄ• " ti ca ||

<784> á¹• 21 "asaddho \Ne 110/ akataÃ±Ã±Å« ca,

sandhicchedo ca yo naro.

hatÄ• vakÄ• so vantÄ• so,

sa ve uttamaporiso" ti ca || -

vuttanti. saccaá¹ƒ evaá¹ƒ vuttaá¹ƒ bhagavatÄ• , taÃ±ca kho sammutivasena, na paramattha
idampi vuttaá¹ƒ -

<785> á¹• 21 "kiá¹ƒ \Ee 88/ nu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhatÄ«" ti ca ||

<786> á¹• 21 "yathÄ• pi \Be 119/ aá¹…gasambhÄ• rÄ• ,

hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu,

hoti sattoti sammutÄ«" ti ca ||

tasmÄ• na vacanamattamevÄ• valambitabbaá¹ƒ, na ca daá¸·hamÅ«á¸·hagÄ• hinÄ• ca bh
garukulamupasevitvÄ• suttapadÄ• naá¹ƒ adhippÄ• yo jÄ• nitabbo, suttapadesu abhiyogo k
bhagavatÄ• vuttÄ• ni - "sammutisaccaá¹ƒ, paramatthasaccaÃ±cÄ• " ti. tasmÄ• dvepi samm
asaá¹…karato Ã±Ä• tabbÄ• ni. evaá¹ƒ asaá¹…karato Ã±atvÄ• koci kÄ• rako vÄ• vedako v
paramatthato natthÄ«ti upaparikkhitvÄ• paccayasÄ• maggiyÄ• dhammÄ• naá¹ƒ pavattiá¹ƒ
kulaputtena atthakÄ• mena dukkhassantakiriyÄ• ya paá¹-ipajjitabbanti.

<787> á¹• 21 yo imaá¹ƒ ganthaá¹ƒ accantaá¹ƒ, cinteti satatampi so.

kamena paramÄ• paÃ±Ã±Ä• , tassa gacchati vepulaá¹ƒ ||

<788> á¹• 21 atimatikaramÄ• dhinÄ«haraá¹ƒ,

vimativinÄ• sakaraá¹ƒ piyakkaraá¹ƒ.

paá¹-hati \Ne 111/ suá¹‡ati yo sadÄ• imaá¹ƒ,

vikasati tassa matÄ«dha bhikkhuno ||

iti abhidhammÄ• vatÄ• re kÄ• rakapaá¹-ivedhaniddeso nÄ• ma

terasamo paricchedo.

14. cuddasamo paricchedo

rÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddeso

<789> á¹• 21 bhÄ• vanÄ• nayamahaá¹ƒ \Be 120/ \Ee 89/ hitÄ• nayaá¹ƒ,

mÄ• nayaÃ±ca sugataá¹ƒ sukhÄ• nayaá¹ƒ.

byÄ• karomi paramaá¹ƒ ito paraá¹ƒ,

taá¹ƒ suá¹‡Ä• tha madhuratthavaá¹‡á¹‡anaá¹ƒ ||

<790> á¹• 21 uttaraá¹ƒ tu manussÄ• naá¹ƒ, dhammato Ã±Ä• á¹‡adassanaá¹ƒ.

pattukÄ• mena kÄ• tabbaá¹ƒ, Ä• dito sÄ«lasodhanaá¹ƒ ||

<791> á¹• 21 saá¹…kassarasamÄ• cÄ• re, dussÄ«le sÄ«lavajjite.

natthi jhÄ• naá¹ƒ kuto maggo, tasmÄ• sÄ«laá¹ƒ visodhaye ||

<792> á¹• 21 sÄ«laá¹ƒ cÄ• rittavÄ• rittavasena duvidhaá¹ƒ mataá¹ƒ.

taá¹ƒ panÄ• cchiddamakkhaá¹‡á¸• amakammÄ• samaninditaá¹ƒ ||

<793> á¹• 21 kattabbaá¹ƒ atthakÄ• mena, vivekasukhamicchatÄ• .

sÄ«laÃ±ca nÄ• ma bhikkhÅ«naá¹ƒ, alaá¹…kÄ• ro anuttaro ||

<794> á¹• 21 ratanaá¹ƒ saraá¹‡aá¹ƒ khemaá¹ƒ, tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ.

cintÄ• maá¹‡i paá¹‡Ä«to ca, sÄ«laá¹ƒ yÄ• namanuttaraá¹ƒ ||

<795> á¹• 21 sÄ«talaá¹ƒ \Ne 112/ salilaá¹ƒ sÄ«laá¹ƒ, kilesamaladhovanaá¹ƒ.

guá¹‡Ä• naá¹ƒ mÅ«labhÅ«taÃ±ca, dosÄ• naá¹ƒ balaghÄ• ti ca ||

<796> á¹• 21 tidivÄ• rohaá¹‡aÃ±cetaá¹ƒ, sopÄ• naá¹ƒ paramuttamaá¹ƒ.

maggo khemo ca nibbÄ• nanagarassa pavesane ||

<797> á¹• 21 tasmÄ• suparisuddhaá¹ƒ taá¹ƒ, sÄ«laá¹ƒ duvidhalakkhaá¹‡aá¹ƒ.

kattabbaá¹ƒ atthakÄ• mena, piyasÄ«lena bhikkhunÄ• ||

<798> á¹• 21 kÄ• tabbo pana sÄ«lasmiá¹ƒ, parisuddhe á¹-hitenidha.

palibodhassupacchedo, palibodhÄ• dasÄ• hu ca ||

<799> á¹• 21 "Ä• vÄ• so \Be 121/ ca kulaá¹ƒ lÄ• bho,

gaá¹‡o kammaÃ±ca paÃ±camaá¹ƒ.

addhÄ• naá¹ƒ Ã±Ä• ti Ä• bÄ• dho,

gantho iddhÄ«ti te dasÄ• " ti ||

<800> á¹• 21 palibodhassupacchedaá¹ƒ, katvÄ• dasavidhassapi.

upasaá¹…kamitabbo so, kammaá¹-á¹-hÄ• nassa dÄ• yako ||

<801> á¹• 21 piyo \Ee 90/ garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojako ||

<802> á¹• 21 evamÄ• diguá¹‡opetamupagantvÄ• hitesinaá¹ƒ.

kalyÄ• á¹‡amittaá¹ƒ kÄ• lena, kammaá¹-á¹-hÄ• nassa dÄ• yakaá¹ƒ ||

<803> á¹• 21 kammaá¹-á¹-hÄ• naá¹ƒ gahetabbaá¹ƒ, vattaá¹ƒ katvÄ• panassa tu.

tenÄ• pi caritaá¹ƒ Ã±atvÄ• , dÄ• tabbaá¹ƒ tassa bhikkhuno ||

<804> á¹• 21 caritaá¹ƒ panidaá¹ƒ rÄ• gadosamohavasena ca.

saddhÄ• buddhivitakkÄ• naá¹ƒ, vasena chabbidhaá¹ƒ mataá¹ƒ ||

<805> á¹• 21 vomissakanayÄ• tesaá¹ƒ, catusaá¹-á¹-hi bhavanti te.

tehi attho na catthÄ«ti, na mayÄ• idha dassitÄ• ||

<806> á¹• 21 asubhÄ• \Ne 113/ ca dasevettha, tathÄ• kÄ• yagatÄ• sati.

ekÄ• dasa ime rÄ• ga-caritassÄ• nukÅ«latÄ• ||

<807> á¹• 21 catasso appamaÃ±Ã±Ä• yo, savaá¹‡á¹‡akasiá¹‡Ä• ime.

aá¹-á¹-heva ca sadÄ• dosa-caritassÄ• nukÅ«latÄ• ||

<808> á¹• 21 taá¹ƒ mohacaritassettha, vitakkacaritassa ca.

anukÅ«lanti niddiá¹-á¹-haá¹ƒ, Ä• nÄ• pÄ• naá¹ƒ panekakaá¹ƒ ||

<809> á¹• 21 purimÄ• nussatichakkaá¹ƒ, saddhÄ• caritadehino.

maraá¹‡Å«pasamÄ• yuttÄ• , satimÄ• hÄ• ranissitÄ• ||

<810> á¹• 21 saÃ±Ã±Ä• \Be 122/ dhÄ• tuvavatthÄ• naá¹ƒ, buddhippakatijantuno.

ime pana ca cattÄ• ro, anukÅ«lÄ• ti dÄ«pitÄ• ||

<811> á¹• 21 cattÄ• ropi ca Ä• ruppÄ• , sesÄ• ni kasiá¹‡Ä• ni ca.

anukÅ«lÄ• ime sabba-caritÄ• nanti vaá¹‡á¹‡itÄ• ||

<812> á¹• 21 idaá¹ƒ sabbaá¹ƒ panekanta-vipaccanÄ«kabhÄ• vato.

atisappÄ• yato vutta-miti Ã±eyyaá¹ƒ vibhÄ• vinÄ• ||

<813> á¹• 21 kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• ni, cattÄ• lÄ«sÄ• ti niddise.

kasiá¹‡Ä• ni dasa ceva, asubhÄ• nussatÄ« dasa ||

<814> á¹• 21 catasso appamaÃ±Ã±Ä• yo, cattÄ• ro ca arÅ«pino.

catudhÄ• tuvavatthÄ• naá¹ƒ, saÃ±Ã±Ä• cÄ• hÄ• ratÄ• iti ||

<815> á¹• 21 kammaá¹-á¹-hÄ• nesu etesu, upacÄ• ravahÄ• kati.

Ä• nÄ• pÄ• nasatiá¹ƒ kÄ• ya-gataá¹ƒ hitvÄ• panaá¹-á¹-hapi ||

<816> á¹• 21 sesÄ• nussatiyo saÃ±Ã±Ä• , vavatthÄ• nanti terasa.

upacÄ• ravahÄ• vuttÄ• , sesÄ• te appanÄ• vahÄ• ||

<817> á¹• 21 appanÄ• yÄ• vahesvettha, kasiá¹‡Ä• ni dasÄ• pi ca.

Ä• nÄ• pÄ• nasatÄ« ceva, catukkajjhÄ• nikÄ• ime ||

<818> á¹• 21 asubhÄ• ni \Ne 114/ dasa cettha, tathÄ• kÄ• yagatÄ• sati.

ekÄ• dasa ime dhammÄ• , paá¹-hamajjhÄ• nikÄ• siyuá¹ƒ ||

<819> á¹• 21 Ä• dibrahmavihÄ• rÄ• ti \Ee 91/, tikajjhÄ• navahÄ• tayo.

catutthÄ• pi ca Ä• ruppÄ• , catutthajjhÄ• nikÄ• matÄ• ||

<820> á¹• 21 vasenÄ• rammaá¹‡aá¹…gÄ• naá¹ƒ, duvidho samatikkamo.

gocarÄ• tikkamÄ• rÅ«pe, rÅ«pe jhÄ• naá¹…gatikkamo ||

<821> á¹• 21 daseva kasiá¹‡Ä• nettha, vaá¸• á¸• hetabbÄ• ni honti hi.

na ca vaá¸• á¸• haniyÄ• sesÄ• , bhavanti asubhÄ• dayo ||

<822> á¹• 21 daseva kasiá¹‡Ä• nettha, asubhÄ• ni dasÄ• pi ca.

Ä• nÄ• pÄ• nasatÄ« ceva, tathÄ• kÄ• yagatÄ• sati ||

<823> á¹• 21 paá¹-ibhÄ• ganimittÄ• ni \Be 123/, honti Ä• rammaá¹‡Ä• ni hi.

sesÄ• neva paá¹-ibhÄ• ga-nimittÄ• rammaá¹‡Ä• siyuá¹ƒ ||

<824> á¹• 21 asubhÄ• ni dasÄ• hÄ• ra-saÃ±Ã±Ä• kÄ• yagatÄ• sati.

devesu nappavattanti, dvÄ• dasetÄ• ni sabbadÄ• ||

<825> á¹• 21 tÄ• ni dvÄ• dasa cetÄ• ni, Ä• nÄ• pÄ• nasatÄ«pi ca.

teraseva panetÄ• ni, brahmaloke na vijjare ||

<826> á¹• 21 á¹-hapetvÄ• caturÄ• rÅ«pe, natthi kiÃ±ci arÅ«pisu.

manussaloke sabbÄ• ni, pavattanti na saá¹ƒsayo ||

<827> á¹• 21 catutthaá¹ƒ kasiá¹‡aá¹ƒ hitvÄ• , kasiá¹‡Ä• asubhÄ• ni ca.

diá¹-á¹-heneva gahetabbÄ• , ime ekÅ«navÄ«sati ||

<828> á¹• 21 satiyampi ca kÄ• yamhi, diá¹-á¹-hena tacapaÃ±cakaá¹ƒ.

sesamettha suteneva, gahetabbanti dÄ«pitaá¹ƒ ||

<829> á¹• 21 Ä• nÄ• pÄ• nasatÄ« ettha, phuá¹-á¹-hena paridÄ«pitÄ• .

vÄ• yokasiá¹‡amevettha, diá¹-á¹-haphuá¹-á¹-hena gayhati ||

<830> á¹• 21 suteneva \Ne 115/ gahetabbÄ• , sesÄ• aá¹-á¹-hÄ• rasÄ• pi ca.

upekkhÄ• appamaÃ±Ã±Ä• ca, arÅ«pÄ• ceva paÃ±cime ||

<831> á¹• 21 Ä• ditova gahetabbÄ• , na hontÄ«ti pakÄ• sitÄ• .

paÃ±catiá¹ƒsÄ• vasesÄ• ni, gahetabbÄ• ni Ä• dito ||

<832> á¹• 21 kammaá¹-á¹-hÄ• nesu hetesu, Ä• kÄ• sakasiá¹‡aá¹ƒ vinÄ• .

kasiá¹‡Ä• nava honte ca, arÅ«pÄ• naá¹ƒ tu paccayÄ• ||

<833> á¹• 21 dasÄ• pi kasiá¹‡Ä• honti, abhiÃ±Ã±Ä• naá¹ƒ tu paccayÄ• .

tayo brahmavihÄ• rÄ• pi, catukkassa bhavanti tu ||

<834> á¹• 21 heá¹-á¹-himaá¹ƒ heá¹-á¹-himÄ• ruppaá¹ƒ, uparÅ«parimassa hi.

tathÄ• catutthamÄ• ruppaá¹ƒ, nirodhassÄ• ti dÄ«pitaá¹ƒ ||

<835> á¹• 21 sabbÄ• ni ca panetÄ• ni, cattÄ• lÄ«savidhÄ• ni tu.

vipassanÄ• bhavasampatti-sukhÄ• naá¹ƒ paccayÄ• siyuá¹ƒ ||

<836> á¹• 21 kammaá¹-á¹-hÄ• naá¹ƒ \Be 124/ gahetvÄ• na, Ä• cariyassa santike.

vasantassa kathetabbaá¹ƒ, Ä• gatassÄ• gatakkhaá¹‡e ||

<837> á¹• 21 uggahetvÄ• \Ee 92/ panaÃ±Ã±atra, gantukÄ• massa bhikkhuno.

nÄ• tisaá¹…khepavitthÄ• raá¹ƒ, kathetabbaá¹ƒ tu tenapi ||

<838> á¹• 21 kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• na, sammaá¹-á¹-hÄ• naá¹ƒ manobhuno.

aá¹-á¹-hÄ• rasahi dosehi, niccaá¹ƒ pana vivajjite ||

<839> á¹• 21 anurÅ«pe vihÄ• rasmiá¹ƒ, vihÄ• tabbaá¹ƒ tu gÄ• mato.

nÄ• tidÅ«re naccÄ• sanne, sive paÃ±caá¹…gasaá¹ƒyute ||

<840> á¹• 21 khuddako palibodhopi, chinditabbo panatthi ce.

dÄ«ghÄ• kesÄ• nakhÄ• lomÄ• , chinditabbÄ• vibhÄ• vinÄ• ||

<841> á¹• 21 cÄ«varaá¹ƒ rajitabbaá¹ƒ taá¹ƒ, kiliá¹-á¹-haá¹ƒ tu sace siyÄ• .

sace patte malaá¹ƒ hoti, pacitabbova suá¹-á¹-hu so ||

<842> á¹• 21 acchinnapalibodhena \Ne 116/, pacchÄ• tena ca bhikkhunÄ• .

pavivitte panokÄ• se, vasantena yathÄ• sukhaá¹ƒ ||

<843> á¹• 21 vajjetvÄ• mattikaá¹ƒ nÄ«laá¹ƒ, pÄ«taá¹ƒ setaÃ±ca lohitaá¹ƒ.

saá¹‡hÄ• yÄ• ruá¹‡avaá¹‡á¹‡Ä• ya, mattikÄ• ya manoramaá¹ƒ ||

<844> á¹• 21 kattabbaá¹ƒ kasiá¹‡ajjhÄ• naá¹ƒ, pattukÄ• mena dhÄ«matÄ• .

senÄ• sane vivittasmiá¹ƒ, bahiddhÄ• vÄ• pi tÄ• dise ||

<845> á¹• 21 paá¹-icchanne panaá¹-á¹-hÄ• ne, pabbhÄ• re vÄ• guhantare.

saá¹ƒhÄ• rimaá¹ƒ vÄ• kÄ• tabbaá¹ƒ, taá¹ƒ tatraá¹-á¹-hakameva vÄ• ||

<846> á¹• 21 saá¹ƒhÄ• rimaá¹ƒ karontena, daá¹‡á¸• akesu catÅ«svapi.

cammaá¹ƒ vÄ• kaá¹-asÄ• raá¹ƒ vÄ• , dussapattampi vÄ• tathÄ• ||

<847> á¹• 21 bandhitvÄ• tathÄ• kÄ• tabbaá¹ƒ, mattikÄ• ya pamÄ• á¹‡ato.

bhÅ«miyaá¹ƒ pattharitvÄ• ca, oloketabbameva taá¹ƒ ||

<848> á¹• 21 tatraá¹-á¹-haá¹ƒ bhÅ«miyaá¹ƒ vaá¹-á¹-aá¹ƒ, Ä• koá¹-itvÄ• na khÄ• á¹‡uke.

vallÄ«hi taá¹ƒ vinandhitvÄ• , kÄ• tabbaá¹ƒ kaá¹‡á¹‡ikaá¹ƒ samaá¹ƒ ||

<849> á¹• 21 vitthÄ• rato \Be 125/ pamÄ• á¹‡ena, vidatthicaturaá¹…gulaá¹ƒ.

vaá¹-á¹-aá¹ƒ vattati taá¹ƒ kÄ• tuá¹ƒ, vivaá¹-á¹-aá¹ƒ pana micchatÄ• ||

<850> á¹• 21 bherÄ«talasamaá¹ƒ sÄ• dhu, katvÄ• kasiá¹‡amaá¹‡á¸• alaá¹ƒ.

sammajjitvÄ• na taá¹ƒ á¹-hÄ• naá¹ƒ, nhatvÄ• Ä• gamma paá¹‡á¸• ito ||

<851> á¹• 21 hatthapÄ• sapamÄ• á¹‡asmiá¹ƒ, tamhÄ• kasiá¹‡amaá¹‡á¸• alÄ• .

padese tu supaÃ±Ã±atte, Ä• sanasmiá¹ƒ suatthate ||

<852> á¹• 21 ucce tattha nisÄ«ditvÄ• , vidatthicaturaá¹…gule.

ujukÄ• yaá¹ƒ paá¹‡idhÄ• ya, katvÄ• parimukhaá¹ƒ satiá¹ƒ ||

<853> á¹• 21 kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khemato.

paramaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ, janetvÄ• ratanattaye ||

<854> á¹• 21 "bhÄ• gÄ« \Ne 117/ assamahaá¹ƒ addhÄ• , imÄ• ya paá¹-ipattiyÄ• .

pavivekasukhassÄ• " ti, katvÄ• ussÄ• hamuttamaá¹ƒ ||

<855> á¹• 21 Ä• kÄ• rena \Ee 93/ sameneva, ummÄ«litvÄ• na locanaá¹ƒ.

nimittaá¹ƒ gaá¹‡hatÄ• sÄ• dhu, bhÄ• vetabbaá¹ƒ punappunaá¹ƒ ||

<856> á¹• 21 na vaá¹‡á¹‡o pekkhitabbo so, daá¹-á¹-habbaá¹ƒ na ca lakkhaá¹‡aá¹ƒ.

vaá¹‡á¹‡aá¹ƒ pana amuÃ±citvÄ• , ussadassa vasena hi ||

<857> á¹• 21 cittaá¹ƒ paá¹‡á¹‡attidhammasmiá¹ƒ, á¹-hapetvekaggamÄ• naso.

"pathavÄ« pathavi" ccevaá¹ƒ, vatvÄ• bhÄ• veyya paá¹‡á¸• ito ||

<858> á¹• 21 pathavÄ« medanÄ« bhÅ«mi, vasudhÄ• ca vasundharÄ• .

evaá¹ƒ pathavinÄ• mesu, ekaá¹ƒ vattumpi vaá¹-á¹-ati ||

<859> á¹• 21 ummÄ«litvÄ• nimÄ«litvÄ• , Ä• vajjeyya punappunaá¹ƒ.

yÄ• vuggahanimittaá¹ƒ tu, nuppajjati ca tÄ• va so ||

<860> á¹• 21 evaá¹ƒ bhÄ• vayato tassa, puna ekaggacetaso.

yadÄ• pana nimÄ«letvÄ• , Ä• vajjantassa yogino ||

<861> á¹• 21 yathÄ• ummÄ«litekÄ• le, tathÄ• pÄ• thaá¹ƒ tu yÄ• ti ce.

taduggahanimittaá¹ƒ ta-muppannanti pavuccati ||

<862> á¹• 21 nimitte \Be 126/ pana saÃ±jÄ• te, tato pabhuti yoginÄ• .

nisÄ«ditabbaá¹ƒ no cevaá¹ƒ, tasmiá¹ƒ á¹-hÄ• ne vijÄ• natÄ• ||

<863> á¹• 21 attano vasanaá¹-á¹-hÄ• naá¹ƒ, pavisitvÄ• na dhÄ«matÄ• .

tena tattha nisinnena, bhÄ• vetabbaá¹ƒ yathÄ• sukhaá¹ƒ ||

<864> á¹• 21 papaÃ±caparihÄ• ratthaá¹ƒ, pÄ• dÄ• naá¹ƒ pana dhovane.

tassekatalikÄ• dve ca, icchitabbÄ• upÄ• hanÄ• ||

<865> á¹• 21 samÄ• dhitaruá¹‡o tassa, asappÄ• yena kenaci.

sace nassati taá¹ƒ á¹-hÄ• naá¹ƒ, gantvÄ• vÄ• dÄ• ya taá¹ƒ pana ||

<866> á¹• 21 pÄ«á¹-he \Ne 118/ sukhanisinnena, bhÄ• vetabbaá¹ƒ punappunaá¹ƒ.

samannÄ• haritabbaÃ±ca, kare takkÄ• hatampi ca ||

<867> á¹• 21 nimittaá¹ƒ pana taá¹ƒ hitvÄ• , cittaá¹ƒ dhÄ• vati ce bahi.

nivÄ• retvÄ• nimittasmiá¹ƒ, á¹-hapetabbaá¹ƒ tu mÄ• nasaá¹ƒ ||

<868> á¹• 21 yattha yattha nisÄ«ditvÄ• , tamicchati tapodhano.

tattha tattha divÄ• rattiá¹ƒ, tassupaá¹-á¹-hÄ• ti cetaso ||

<869> á¹• 21 evaá¹ƒ tassa karontassa, anupubbena yogino.

vikkhambhanti ca sabbÄ• ni, paÃ±ca nÄ«varaá¹‡Ä• nipi ||

<870> á¹• 21 samÄ• dhiyati cittampi, upacÄ• rasamÄ• dhinÄ• .

paá¹-ibhÄ• ganimittampi, uppajjati ca yogino ||

<871> á¹• 21 ko panÄ• yaá¹ƒ viseso hi, imassa purimassa vÄ• .

thavikÄ• nÄ«hatÄ• dÄ• sa-maá¹‡á¸• alaá¹ƒ viya majjitaá¹ƒ ||

<872> á¹• 21 meghato viya nikkhantaá¹ƒ, sampuá¹‡á¹‡acandamaá¹‡á¸• alaá¹ƒ.

paá¹-ibhÄ• ganimittaá¹ƒ taá¹ƒ, balÄ• kÄ• viya toyade ||

<873> á¹• 21 taduggahanimittaá¹ƒ \Ee 94/ taá¹ƒ, padÄ• letvÄ• va niggataá¹ƒ.

tatodhikataraá¹ƒ suddhaá¹ƒ, hutvÄ• paá¹-á¹-hÄ• ti tassa taá¹ƒ ||

<874> á¹• 21 tanusaá¹‡á¹-hÄ• navantaÃ±ca, vaá¹‡á¹‡avantaá¹ƒ na ceva taá¹ƒ.

upaá¹-á¹-hÄ• kÄ• ramattaá¹ƒ taá¹ƒ, paÃ±Ã±ajaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ ||

<875> á¹• 21 paá¹-ibhÄ• ge \Be 127/ samuppanne, nimitte bhÄ• vanÄ• maye.

honti vikkhambhitÄ• neva, paÃ±ca nÄ«varaá¹‡Ä• nipi ||

<876> á¹• 21 kilesÄ• sannisinnÄ• va, yuttayogassa bhikkhuno.

cittaá¹ƒ samÄ• hitaá¹ƒyeva, upacÄ• rasamÄ• dhinÄ• ||

<877> á¹• 21 Ä• kÄ• rehi pana dvÄ«hi, samÄ• dhiyati mÄ• nasaá¹ƒ.

upacÄ• rakkhaá¹‡e tassa, paá¹-ilÄ• bhe samÄ• dhino ||

<878> á¹• 21 nÄ«vÄ• raá¹‡appahÄ• nena \Ne 119/, upacÄ• rakkhaá¹‡e tathÄ• .

aá¹…gÄ• naá¹ƒ pÄ• tubhÄ• vena, paá¹-ilÄ• bhakkhaá¹‡e pana ||

<879> á¹• 21 dvinnaá¹ƒ pana samÄ• dhÄ«naá¹ƒ, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ pana.

aá¹…gÄ• ni thÄ• majÄ• tÄ• ni, upacÄ• rakkhaá¹‡ena ca ||

<880> á¹• 21 appanÄ• ya panaá¹…gÄ• ni, thÄ• majÄ• tÄ• ni jÄ• yare.

tasmÄ• taá¹ƒ appanÄ• cittaá¹ƒ, divasampi pavattati ||

<881> á¹• 21 pallaá¹…kena ca teneva, vaá¸• á¸• hetvÄ• taá¹ƒ nimittakaá¹ƒ.

appanaá¹ƒ adhigantuá¹ƒ so, sakkoti yadi sundaraá¹ƒ ||

<882> á¹• 21 no ce sakkoti so tena,

taá¹ƒ nimittaá¹ƒ tu yoginÄ• .

cakkavattiya gabbhova,

ratanaá¹ƒ viya dullabhaá¹ƒ ||

<883> á¹• 21 satataá¹ƒ appamattena, rakkhitabbaá¹ƒ satÄ«matÄ• .

nimittaá¹ƒ rakkhato laddhaá¹ƒ, parihÄ• ni na vijjati ||

<884> á¹• 21 Ä• rakkhaá¹‡e asantamhi, laddhaá¹ƒ laddhaá¹ƒ vinassati.

rakkhitabbaá¹ƒ hi tasmÄ• taá¹ƒ, tatrÄ• yaá¹ƒ rakkhaá¹‡Ä• vidhi ||

<885> á¹• 21 Ä• vÄ• so gocaro bhassaá¹ƒ, puggalo bhojanaá¹ƒ utu.

iriyÄ• pathoti sattete, asappÄ• ye vivajjaye ||

<886> á¹• 21 sappÄ• ye \Be 128/ satta seveyya, evaÃ±hi paá¹-ipajjato.

na cireneva kÄ• lena, hoti bhikkhussa appanÄ• ||

<887> á¹• 21 yassappanÄ• na hoteva, evampi paá¹-ipajjato.

appanÄ• ya ca kosallaá¹ƒ, sammÄ• sampÄ• daye budho ||

<888> á¹• 21 appanÄ• ya hi kosalla-midaá¹ƒ dasavidhaá¹ƒ idha.

ganthavitthÄ• rabhÄ«tena, mayÄ• vissajjitanti ca ||

<889> á¹• 21 evaÃ±hi \Ne 120/ sampÄ• dayato, appanÄ• kosallaá¹ƒ pana.

paá¹-iladdhe nimittasmiá¹ƒ, appanÄ• sampavattati ||

<890> á¹• 21 evampi paá¹-ipannassa, sace sÄ• nappavattati.

tathÄ• pi na jahe yogaá¹ƒ, vÄ• yametheva paá¹‡á¸• ito ||

<891> á¹• 21 cittappavattiÄ• kÄ• raá¹ƒ \Ee 95/, tasmÄ• sallakkhayaá¹ƒ budho.

samataá¹ƒ vÄ«riyasseva, yojayetha punappunaá¹ƒ ||

<892> á¹• 21 Ä«sakampi layaá¹ƒ yantaá¹ƒ, paggaá¹‡hetheva mÄ• nasaá¹ƒ.

accÄ• raddhaá¹ƒ nisedhetvÄ• , samameva pavattaye ||

<893> á¹• 21 lÄ«natuddhatabhÄ• vehi, mocayitvÄ• na mÄ• nasaá¹ƒ.

paá¹-ibhÄ• ganimittÄ• bhi-mukhaá¹ƒ taá¹ƒ paá¹-ipÄ• daye ||

<894> á¹• 21 evaá¹ƒ nimittÄ• bhimukhaá¹ƒ, paá¹-ipÄ• dayato pana.

idÄ• nevappanÄ• tassa, sÄ• samijjhissatÄ«ti ca ||

<895> á¹• 21 bhavaá¹…gaá¹ƒ pana pacchijja, pathavÄ«kasiá¹‡aá¹ƒ tathÄ• .

tadevÄ• rammaá¹‡aá¹ƒ katvÄ• , manodvÄ• ramhi yogino ||

<896> á¹• 21 jÄ• yatevajjanaá¹ƒ cittaá¹ƒ, tatrevÄ• rammaá¹‡e tato.

javanÄ• ni ca jÄ• yante, tassa cattÄ• ri paÃ±ca vÄ• ||

<897> á¹• 21 avasÄ• ne panekaá¹ƒ tu, rÅ«pÄ• vacarikaá¹ƒ bhave.

takkÄ• dayo panaÃ±Ã±ehi, bhavanti balavattarÄ• ||

<898> á¹• 21 appanÄ• cetaso tÄ• ni, parikammopacÄ• rato.

vuccanti parikammÄ• ni, upacÄ• rÄ• ni cÄ• tipi ||

<899> á¹• 21 appanÄ• yÄ• nulomattÄ• \Be 129/, anulomÄ• ni eva ca.

yaá¹ƒ taá¹ƒ sabbantimaá¹ƒ ettha, gotrabhÅ«ti pavuccati ||

<900> á¹• 21 gahitÄ• gahaá¹‡enettha, parikammappanÄ• dikaá¹ƒ.

dutiyaá¹ƒ upacÄ• raá¹ƒ taá¹ƒ, tatiyaá¹ƒ anulomakaá¹ƒ ||

<901> á¹• 21 catutthaá¹ƒ \Ne 121/ gotrabhu diá¹-á¹-haá¹ƒ, paÃ±camaá¹ƒ appanÄ• mano.

paá¹-hamaá¹ƒ upacÄ• raá¹ƒ vÄ• , dutiyaá¹ƒ anulomakaá¹ƒ ||

<902> á¹• 21 tatiyaá¹ƒ gotrabhu diá¹-á¹-haá¹ƒ, catutthaá¹ƒ appanÄ• mano.

catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• ti, appeti na tato paraá¹ƒ ||

<903> á¹• 21 chaá¹-á¹-he vÄ• sattame vÄ• pi, appanÄ• neva jÄ• yati.

Ä• sannattÄ• bhavaá¹…gassa, javanaá¹ƒ pati tÄ• vade ||

<904> á¹• 21 purimehÄ• sevanaá¹ƒ laddhÄ• , chaá¹-á¹-haá¹ƒ vÄ• sattamampi vÄ• .

appetÄ«ti panetthÄ• ha, __godatto_ Ä• bhidhammiko ||

<905> á¹• 21 dhÄ• vanto hi yathÄ• koci,

naro chinnataá¹-Ä• mukho.

á¹-hÄ• tukÄ• mo pariyante,

á¹-hÄ• tuá¹ƒ sakkoti neva so ||

<906> á¹• 21 evameva panacchaá¹-á¹-he, sattame vÄ• pi mÄ• naso.

na sakkotÄ«ti appetuá¹ƒ, veditabbaá¹ƒ vibhÄ• vinÄ• ||

<907> á¹• 21 ekacittakkhaá¹‡Ä• yeva, hotÄ• yaá¹ƒ appanÄ• pana.

tato bhavaá¹…gapÄ• tova, hotÄ«ti paridÄ«pitaá¹ƒ ||

<908> á¹• 21 tato bhavaá¹…gaá¹ƒ chinditvÄ• , paccavekkhaá¹‡ahetukaá¹ƒ.

Ä• vajjanaá¹ƒ tato jhÄ• na-paccavekkhaá¹‡amÄ• nasaá¹ƒ ||

<909> á¹• 21 kÄ• macchando \Ee 96/ ca byÄ• pÄ• do, thinamiddhaÃ±ca uddhato.

kukkuccaá¹ƒ vicikicchÄ• ca, pahÄ«nÄ• paÃ±cime pana ||

<910> á¹• 21 vitakkena vicÄ• rena, pÄ«tiyÄ• ca sukhena ca.

ekaggatÄ• ya saá¹ƒyuttaá¹ƒ, jhÄ• naá¹ƒ paÃ±caá¹…gikaá¹ƒ idaá¹ƒ ||

<911> á¹• 21 nÄ• nÄ• visayaluddhassa \Be 130/, kÄ• macchandavasÄ• pana.

ito cito bhamantassa, vane makkaá¹-ako viya ||

<912> á¹• 21 ekasmiá¹ƒ \Ne 122/ visayeyeva, samÄ• dhÄ• neva cetaso.

"samÄ• dhi kÄ• macchandassa, paá¹-ipakkho" ti vuccati ||

<913> á¹• 21 pÄ• mojjabhÄ• vato ceva, sÄ«talattÄ• sabhÄ• vato.

"byÄ• pÄ• dassa tato pÄ«ti, paá¹-ipakkhÄ• " ti bhÄ• sitÄ• ||

<914> á¹• 21 savipphÄ• rikabhÄ• vena, nekkhammÄ• dipavattito.

"vitakko thinamiddhassa, paá¹-ipakkho" ti vaá¹‡á¹‡ito ||

<915> á¹• 21 avÅ«pasantabhÄ• vassa, sayaÃ±cevÄ• tisantato.

"sukhaá¹ƒ uddhaccakukkucca-dvayassa paá¹-ipakkhakaá¹ƒ" ||

<916> á¹• 21 matiyÄ• anurÅ«pattÄ• , "anumajjanalakkhaá¹‡o.

vicÄ• ro vicikicchÄ• ya, paá¹-ipakkho" ti dÄ«pito ||

<917> á¹• 21 paÃ±caá¹…gavippayuttaá¹ƒ taá¹ƒ, jhÄ• naá¹ƒ paÃ±caá¹…gasaá¹ƒyutaá¹ƒ.

sivaá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ, dasalakkhaá¹‡asaá¹ƒyutaá¹ƒ ||

<918> á¹• 21 evaÃ±cÄ• dhigataá¹ƒ hoti, paá¹-hamaá¹ƒ tena yoginÄ• .

suciraá¹-á¹-hitikÄ• mena, tassa jhÄ• nassa sabbaso ||

<919> á¹• 21 taá¹ƒ samÄ• pajjitabbaá¹ƒ tu, visodhetvÄ• na pÄ• pake.

taá¹ƒ samÄ• pajjato tassa, suciraá¹-á¹-hitikaá¹ƒ bhave ||

<920> á¹• 21 cittabhÄ• vanavepullaá¹ƒ, patthayantena bhikkhunÄ• .

paá¹-ibhÄ• ganimittaá¹ƒ taá¹ƒ, vaá¸• á¸• hetabbaá¹ƒ yathÄ• kkamaá¹ƒ ||

<921> á¹• 21 vaá¸• á¸• hanÄ• bhÅ«miyo dve ca, upacÄ• raÃ±ca appanÄ• .

upacÄ• rampi vÄ• patvÄ• , vaá¸• á¸• hetuá¹ƒ taÃ±ca vattati ||

<922> á¹• 21 appanaá¹ƒ pana patvÄ• vÄ• , tatrÄ• yaá¹ƒ vaá¸• á¸• hanakkamo.

kasitabbaá¹ƒ yathÄ• á¹-hÄ• naá¹ƒ, paricchindati kassako ||

<923> á¹• 21 yoginÄ• evamevampi, aá¹…guladvaá¹…gulÄ• dinÄ• .

paricchijja paricchijja, vaá¸• á¸• hetabbaá¹ƒ yathicchakaá¹ƒ ||

<924> á¹• 21 pattepi \Be 131/ \Ne 123/ paá¹-hame jhÄ• ne, Ä• kÄ• rehipi paÃ±cahi.

suciá¹‡á¹‡avasinÄ• tena, bhavitabbaá¹ƒ tapassinÄ• ||

<925> á¹• 21 Ä• vajjanaá¹ƒ samÄ• patti, adhiá¹-á¹-hÄ• nesu tÄ«su ca.

vuá¹-á¹-hÄ• napaccavekkhÄ• su, vasitÄ• paÃ±ca bhÄ• sitÄ• ||

<926> á¹• 21 Ä• vajjitvÄ• adhiá¹-á¹-hitvÄ• , samÄ• pajja punappunaá¹ƒ.

vuá¹-á¹-hitvÄ• paccavekkhitvÄ• , vasitÄ• paÃ±ca sÄ• dhaye ||

<927> á¹• 21 paá¹-hame \Ee 97/ avasipatte, dutiyaá¹ƒ yo panicchati.

ubhato bhaá¹-á¹-hobhave yogÄ«, paá¹-hamÄ• dutiyÄ• pi ca ||

<928> á¹• 21 kÄ• massahagatÄ• saÃ±Ã±Ä• , manakkÄ• rÄ• caranti ce.

pamÄ• dayogino jhÄ• naá¹ƒ, hoti taá¹ƒ hÄ• nabhÄ• giyaá¹ƒ ||

<929> á¹• 21 sati santiá¹-á¹-hate tasmiá¹ƒ, santÄ• tadanudhammatÄ• .

mandassa yogino jhÄ• naá¹ƒ, hoti taá¹ƒ á¹-hitibhÄ• giyaá¹ƒ ||

<930> á¹• 21 atakkasahitÄ• saÃ±Ã±Ä• , manakkÄ• rÄ• caranti ce.

appamattassa taá¹ƒ jhÄ• naá¹ƒ, visesabhÄ• giyaá¹ƒ siyÄ• ||

<931> á¹• 21 nibbidÄ• saá¹ƒyutÄ• saÃ±Ã±Ä• , manakkÄ• rÄ• caranti ce.

nibbedhabhÄ• giyaá¹ƒ jhÄ• naá¹ƒ, hotÄ«ti paridÄ«pitaá¹ƒ ||

<932> á¹• 21 tasmÄ• paÃ±casu etesu, suciá¹‡á¹‡avasinÄ• pana.

paá¹-hamÄ• paguá¹‡ato jhÄ• nÄ• , vuá¹-á¹-hÄ• ya vidhinÄ• tato ||

<933> á¹• 21 yasmÄ• ayaá¹ƒ samÄ• patti, Ä• sannÄ• kusalÄ• rikÄ• .

thÅ«lattÄ• takkacÄ• rÄ• naá¹ƒ, tatoyaá¹ƒ aá¹…gadubbalÄ• ||

<934> á¹• 21 iti Ä• dÄ«navaá¹ƒ disvÄ• , paá¹-hame pana yoginÄ• .

dutiyaá¹ƒ santato jhÄ• naá¹ƒ, cintayitvÄ• na dhÄ«matÄ• ||

<935> á¹• 21 nikantiá¹ƒ pariyÄ• dÄ• ya, jhÄ• nasmiá¹ƒ paá¹-hame puna.

dutiyÄ• dhigamatthÄ• ya, kÄ• tabbo bhÄ• vanakkamo ||

<936> á¹• 21 athassa \Ne 124/ paá¹-hamajjhÄ• nÄ• , vuá¹-á¹-hÄ• ya vidhinÄ• yadÄ• .

satassa sampajÄ• nassa, jhÄ• naá¹…gaá¹ƒ paccavekkhato ||

<937> á¹• 21 thÅ«lato \Be 132/ takkacÄ• rÄ• hi, upatiá¹-á¹-hanti yogino.

sesamaá¹…gattayaá¹ƒ tassa, santamevopatiá¹-á¹-hati ||

<938> á¹• 21 thÅ«laá¹…gÄ• naá¹ƒ pahÄ• nÄ• ya, tadÄ• tassa ca yogino.

santaá¹…gapaá¹-ilÄ• bhÄ• ya, nimittaá¹ƒ tu tadeva ca ||

<939> á¹• 21 "pathavÄ« pathavi" ccevaá¹ƒ, karoto manasÄ• puna.

idÄ• ni dutiyajjhÄ• na-muppajjissati taá¹ƒ iti ||

<940> á¹• 21 bhavaá¹…gaá¹ƒ pana pacchijja, pathavÄ«kasiá¹‡aá¹ƒ pana.

tadevÄ• rammaá¹‡aá¹ƒ katvÄ• , manodvÄ• ramhi yogino ||

<941> á¹• 21 jÄ• yatÄ• vajjanaá¹ƒ cittaá¹ƒ, tasmiá¹ƒ Ä• rammaá¹‡e tato.

javanÄ• ni hi jÄ• yante, tassa cattÄ• ri paÃ±ca vÄ• ||

<942> á¹• 21 avasÄ• ne panekampi, tesaá¹ƒ javanacetasaá¹ƒ.

rÅ«pÄ• vacarikaá¹ƒ hoti, dutiyajjhÄ• namÄ• nasaá¹ƒ ||

<943> á¹• 21 sampasÄ• danamajjhattaá¹ƒ, pÄ«tiyÄ• ca sukhena ca.

ekaggatÄ• ya saá¹ƒyuttaá¹ƒ, jhÄ• naá¹ƒ hoti tivaá¹…gikaá¹ƒ ||

<944> á¹• 21 heá¹-á¹-hÄ• vuttanayeneva, sesaá¹ƒ samupalakkhaye.

evaá¹ƒ duvaá¹…gahÄ«naá¹ƒ tu, tÄ«hi aá¹…gehi saá¹ƒyutaá¹ƒ ||

<945> á¹• 21 jhÄ• naá¹ƒ \Ee 98/ tividhakalyÄ• á¹‡aá¹ƒ, dasalakkhaá¹‡asaá¹ƒyutaá¹ƒ.

dutiyÄ• dhigataá¹ƒ hoti, bhikkhunÄ• bhÄ• vanÄ• mayaá¹ƒ ||

<946> á¹• 21 dutiyÄ• dhigate jhÄ• ne, Ä• kÄ• rehi ca paÃ±cahi.

suciá¹‡á¹‡avasinÄ• hutvÄ• , dutiyepi satÄ«matÄ• ||

<947> á¹• 21 tasmÄ• paguá¹‡ato jhÄ• nÄ• , vuá¹-á¹-hÄ• ya dutiyÄ• puna.

Ä• sannatakkacÄ• rÄ• ri, samÄ• patti ayaá¹ƒ iti ||

<948> á¹• 21 pÄ«tiyÄ• \Ne 125/ piyato tassa, cetaso uppilÄ• panaá¹ƒ.

pÄ«tiyÄ• pana thÅ«lattÄ• , tatoyaá¹ƒ aá¹…gadubbalÄ• ||

<949> á¹• 21 tattha \Be 133/ Ä• dÄ«navaá¹ƒ disvÄ• , tatiye santato pana.

nikantiá¹ƒ pariyÄ• dÄ• ya, jhÄ• nasmiá¹ƒ dutiye puna ||

<950> á¹• 21 tatiyÄ• dhigamatthÄ• ya, kÄ• tabbo bhÄ• vanakkamo.

athassa dutiyajjhÄ• nÄ• , vuá¹-á¹-hÄ• ya ca yadÄ• pana ||

<951> á¹• 21 satassa sampajÄ• nassa, jhÄ• naá¹…gaá¹ƒ paccavekkhato.

thÅ«lato pÄ«tupaá¹-á¹-hÄ• ti, sukhÄ• di santato pana ||

<952> á¹• 21 thÅ«laá¹…gÄ• naá¹ƒ pahÄ• nÄ• ya, tadÄ• tassa ca yogino.

santaá¹…gapaá¹-ilÄ• bhÄ• ya, nimittaá¹ƒ tu tadeva ca ||

<953> á¹• 21 "pathavÄ« pathavi" ccevaá¹ƒ, karoto manasÄ• puna.

idÄ• ni tatiyaá¹ƒ jhÄ• na-muppajjissati taá¹ƒ iti ||

<954> á¹• 21 bhavaá¹…gaá¹ƒ manupacchijja, pathavÄ«kasiá¹‡aá¹ƒ pana.

tadevÄ• rammaá¹‡aá¹ƒ katvÄ• , manodvÄ• ramhi yogino ||

<955> á¹• 21 jÄ• yatÄ• vajjanaá¹ƒ cittaá¹ƒ, tasmiá¹ƒ Ä• rammaá¹‡e tato.

javanÄ• ni ca jÄ• yante, tassa cattÄ• ri paÃ±ca vÄ• ||

<956> á¹• 21 avasÄ• ne panekaá¹ƒ tu, tesaá¹ƒ javanacetasaá¹ƒ.

rÅ«pÄ• vacarikaá¹ƒ hoti, tatiyajjhÄ• namÄ• nasaá¹ƒ ||

<957> á¹• 21 satiyÄ• sampajaÃ±Ã±ena, sampannaá¹ƒ tu sukhena ca.

ekaggatÄ• ya saá¹ƒyuttaá¹ƒ, duvaá¹…gaá¹ƒ tatiyaá¹ƒ mataá¹ƒ ||

<958> á¹• 21 heá¹-á¹-hÄ• vuttanayeneva, sesaá¹ƒ samupalakkhaye.

evamekaá¹…gahÄ«naá¹ƒ tu, dvÄ«hi aá¹…gehi saá¹ƒyutaá¹ƒ ||

<959> á¹• 21 jhÄ• naá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ, dasalakkhaá¹‡asaá¹ƒyutaá¹ƒ.

tatiyÄ• dhigataá¹ƒ hoti, bhikkhunÄ• bhÄ• vanÄ• mayaá¹ƒ ||

<960> á¹• 21 tatiyÄ• dhigate \Ne 126/ jhÄ• ne, Ä• kÄ• rehi ca paÃ±cahi.

suciá¹‡á¹‡avasinÄ• hutvÄ• , tasmiá¹ƒ pana satÄ«matÄ• ||

<961> á¹• 21 tasmÄ• paguá¹‡ato jhÄ• nÄ• , vuá¹-á¹-hÄ• ya tatiyÄ• puna.

Ä• sannapÄ«tidosÄ• hi, samÄ• patti ayanti ca ||

<962> á¹• 21 yadevacettha \Be 134/ Ä• bhogo, sukhamicceva cetaso.

evaá¹ƒ sukhassa thÅ«lattÄ• , hotÄ• yaá¹ƒ aá¹…gadubbalÄ• ||

<963> á¹• 21 iti \Ee 99/ Ä• dÄ«navaá¹ƒ disvÄ• , jhÄ• nasmiá¹ƒ tatiye puna.

catutthaá¹ƒ santato disvÄ• , cetasÄ• pana yoginÄ• ||

<964> á¹• 21 nikantiá¹ƒ pariyÄ• dÄ• ya, jhÄ• nasmiá¹ƒ tatiye puna.

catutthÄ• dhigamatthÄ• ya, kÄ• tabbo bhÄ• vanakkamo ||

<965> á¹• 21 athassa tatiyajjhÄ• nÄ• , vuá¹-á¹-hÄ• ya hi yadÄ• pana.

satassa sampajÄ• nassa, jhÄ• naá¹…gaá¹ƒ paccavekkhato ||

<966> á¹• 21 thÅ«lato tassupaá¹-á¹-hÄ• ti, sukhaá¹ƒ taá¹ƒ mÄ• nasaá¹ƒ tato.

upekkhÄ• santato tassa, cittassekaggatÄ• pi ca ||

<967> á¹• 21 thÅ«laá¹…gassa pahÄ• nÄ• ya, santaá¹…gassÅ«paladdhiyÄ• .

tadeva ca nimittaÃ±hi, "pathavÄ« pathavÄ«" ti ca ||

<968> á¹• 21 karoto manasÄ• eva, punappunaÃ±ca yogino.

catutthaá¹ƒ panidaá¹ƒ jhÄ• naá¹ƒ, uppajjissati taá¹ƒ iti ||

<969> á¹• 21 bhavaá¹…gaá¹ƒ panupacchijja, pathavÄ«kasiá¹‡aá¹ƒ tathÄ• .

tadevÄ• rammaá¹‡aá¹ƒ katvÄ• , manodvÄ• ramhi yogino ||

<970> á¹• 21 jÄ• yatÄ• vajjanaá¹ƒ cittaá¹ƒ, tasmiá¹ƒ Ä• rammaá¹‡e tato.

javanÄ• ni ca jÄ• yante, tassa cattÄ• ri paÃ±ca vÄ• ||

<971> á¹• 21 avasÄ• ne panekaá¹ƒ tu, tesaá¹ƒ javanacetasaá¹ƒ.

rÅ«pÄ• vacarikaá¹ƒ hoti, catutthajjhÄ• namÄ• nasaá¹ƒ ||

<972> á¹• 21 ekaá¹…gavippahÄ«naá¹ƒ \Ne 127/ tu, dvÄ«hi aá¹…gehi yogato.

catutthaá¹ƒ panidaá¹ƒ jhÄ• naá¹ƒ, duvaá¹…ganti pavuccati ||

<973> á¹• 21 evaá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ, dasalakkhaá¹‡asaá¹ƒyutaá¹ƒ.

catutthÄ• dhigataá¹ƒ hoti, bhikkhunÄ• bhÄ• vanÄ• mayaá¹ƒ ||

<974> á¹• 21 yasmÄ• sukhamupekkhÄ• ya, na hotÄ• sevanaá¹ƒ pana.

upekkhÄ• sahagatÄ• neva, javanÄ• ni javanti ca ||

<975> á¹• 21 upekkhÄ• sahagataá¹ƒ \Be 135/ tasmÄ• , catutthaá¹ƒ samudÄ«ritaá¹ƒ.

ayamettha viseso hi, sesaá¹ƒ vuttanayaá¹ƒ pana ||

<976> á¹• 21 yaá¹ƒ catukkanaye jhÄ• naá¹ƒ, dutiyaá¹ƒ taá¹ƒ dvidhÄ• pana.

katvÄ• na paÃ±cakanaye, dutiyaá¹ƒ tatiyaá¹ƒ kataá¹ƒ ||

<977> á¹• 21 tatiyaá¹ƒ taá¹ƒ catutthaÃ±ca, catutthaá¹ƒ paÃ±camaá¹ƒ idha.

paá¹-hamaá¹ƒ paá¹-hamaá¹ƒyeva, ayamettha visesatÄ• ||

<978> á¹• 21 evamettÄ• vatÄ• vuttÄ• , nÄ• tisaá¹…khepato mayÄ• .

nÄ• tivitthÄ• rato cÄ• yaá¹ƒ, rÅ«pÄ• vacarabhÄ• vanÄ• ||

<979> á¹• 21 sumadhuravarataravacano, kaá¹ƒ nu janaá¹ƒ neva raÃ±jayati.

atinisitavisadabuddhi-pasÄ• dajana vedanÄ«yoyaá¹ƒ ||

iti abhidhammÄ• vatÄ• re rÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddeso

nÄ• ma cuddasamo paricchedo.

15. pannarasamo paricchedo

arÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddeso

<980> á¹• 21 rÅ«pÄ• rÅ«pamatÄ«tena \Ee 100/ \Ne 128/, rÅ«pÄ• rÅ«pÄ• divedinÄ• .

yÄ• ni cÄ• rÅ«papuÃ±Ã±Ä• ni, sarÅ«penÄ«ritÄ• ni tu ||

<981> á¹• 21 tesaá¹ƒ dÄ• ni pavakkhÄ• mi, bhÄ• vanÄ• nayamuttamaá¹ƒ.

yogÄ• vacarabhikkhÅ«naá¹ƒ, hitatthÄ• ya samÄ• sato ||

<982> á¹• 21 "rÅ«pe kho vijjamÄ• nasmiá¹ƒ, daá¹‡á¸• Ä• dÄ• nÄ• dayo siyuá¹ƒ.

anekÄ• pi panÄ• bÄ• dhÄ• , cakkhurogÄ• dayo" iti ||

<983> á¹• 21 rÅ«pe Ä• dÄ«navaá¹ƒ disvÄ• , rÅ«pe nibbindamÄ• naso.

tassÄ• tikkamanatthÄ• ya, arÅ«paá¹ƒ paá¹-ipajjati ||

<984> á¹• 21 tamhÄ• \Be 136/ kasiá¹‡arÅ«pÄ• pi, so nibbijja visÄ• rado.

apakkamitukÄ• mo ca, sÅ«karÄ• bhihatova sÄ• ||

<985> á¹• 21 catutthe pana jhÄ• nasmiá¹ƒ, hutvÄ• ciá¹‡á¹‡avasÄ« vasÄ«.

catutthajjhÄ• nato dhÄ«mÄ• , vuá¹-á¹-hÄ• ya vidhinÄ• puna ||

<986> á¹• 21 karoti panidaá¹ƒ cittaá¹ƒ, rÅ«pamÄ• rammaá¹‡aá¹ƒ yato.

Ä• sannasomanassaÃ±ca, thÅ«lasantavimokkhato ||

<987> á¹• 21 iti Ä• dÄ«navaá¹ƒ disvÄ• , catutthe tattha sabbaso.

nikantiá¹ƒ pariyÄ• dÄ• ya, paá¹-hamÄ• ruppaÃ±ca santato ||

<988> á¹• 21 cakkavÄ• á¸·apariyantaá¹ƒ, yattakaá¹ƒ vÄ• panicchati.

tattakaá¹ƒ pattharitvÄ• na, phuá¹-á¹-hokÄ• saÃ±ca tena taá¹ƒ ||

<989> á¹• 21 Ä• kÄ• so \Ne 129/ iti vÄ• nanto,

Ä• kÄ• so iti vÄ• puna.

manasÄ• hi karontova,

ugghÄ• á¹-eti pavuccati ||

<990> á¹• 21 ugghÄ• á¹-ento hi kasiá¹‡aá¹ƒ, na saá¹ƒvelleti taá¹ƒ pana.

na cuddharati so yogÄ«, pÅ«vaá¹ƒ viya kapÄ• lato ||

<991> á¹• 21 kevalaá¹ƒ pana taá¹ƒ neva, Ä• vajjati na pekkhati.

nÄ• vajjanto napekkhanto, ugghÄ• á¹-eti hi nÄ• maso ||

<992> á¹• 21 kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ \Ee 101/, nimittaá¹ƒ pana taá¹ƒva so.

Ä• kÄ• so iti cittena, Ä• vajjati punappunaá¹ƒ ||

<993> á¹• 21 Ä• vajjato hi tassevaá¹ƒ,

karoto takkÄ• hatampi ca.

paÃ±ca nÄ«varaá¹‡Ä• tassa,

vikkhambhanti hi sabbaso ||

<994> á¹• 21 Ä• sevati \Be 137/ ca bhÄ• veti, taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ.

karoto pana tasseva, santacittassa yogino ||

<995> á¹• 21 tatrÄ• kÄ• se panÄ• ppeti, paá¹-hamÄ• ruppamÄ• nasaá¹ƒ.

idhÄ• pi purime bhÄ• ge, tÄ«á¹‡i cattÄ• ri vÄ• pana ||

<996> á¹• 21 javanÄ• ni upekkhÄ• ya, sampayuttÄ• ni honti hi.

catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• pi, hoti Ä• ruppamÄ• nasaá¹ƒ ||

<997> á¹• 21 puna bhÄ• vetukÄ• mena, dutiyÄ• ruppamÄ• nasaá¹ƒ.

suciá¹‡á¹‡avasinÄ• hutvÄ• , paá¹-hamÄ• ruppamÄ• nase ||

<998> á¹• 21 Ä• sannarÅ«pÄ• vacara-jjhÄ• napaccatthikanti ca.

dutiyÄ• ruppacittaá¹ƒva, na ca santamidanti ca ||

<999> á¹• 21 evamÄ• dÄ«navaá¹ƒ \Ne 130/ disvÄ• , paá¹-hamÄ• ruppamÄ• nase.

nikantiá¹ƒ pariyÄ• dÄ• ya, dutiyaá¹ƒ santato pana ||

<1000> á¹• 21 tamÄ• kÄ• saá¹ƒ pharitvÄ• na, pavattamÄ• nasaá¹ƒ pana.

taÃ±ca viÃ±Ã±Ä• á¹‡amiccevaá¹ƒ, kattabbaá¹ƒ manasÄ• bahuá¹ƒ ||

<1001> á¹• 21 Ä• vajjanaÃ±ca kattabbaá¹ƒ, tathÄ• takkÄ• hatampi ca.

"ananta" nti "ananta" nti, kÄ• tabbaá¹ƒ manasÄ• nidha ||

<1002> á¹• 21 tasmiá¹ƒ pana nimittasmiá¹ƒ, vicÄ• rentassa mÄ• nasaá¹ƒ.

upacÄ• rena taá¹ƒ cittaá¹ƒ, samÄ• dhiyati yogino ||

<1003> á¹• 21 Ä• sevati ca bhÄ• veti, taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ.

tassa cevaá¹ƒ karontassa, satisampannacetaso ||

<1004> á¹• 21 Ä• kÄ• saá¹ƒ phusaviÃ±Ã±Ä• á¹‡e, dutiyÄ• ruppamÄ• nasaá¹ƒ.

appeti appanÄ• yasmiá¹ƒ, nayo vuttanayova so ||

<1005> á¹• 21 Ä• kÄ• soyamanantoti, evamÄ• kÄ• sameva taá¹ƒ.

pharitvÄ• pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ, "viÃ±Ã±Ä• á¹‡aÃ±ca" nti vuccati ||

<1006> á¹• 21 manakkÄ• ravasenÄ• pi, anantaá¹ƒ paridÄ«pitaá¹ƒ.

"viÃ±Ã±Ä• á¹‡Ä• nanta" micceva, vattabbaá¹ƒ panidaá¹ƒ siyÄ• ||

<1007> á¹• 21 atha \Be 138/ bhÄ• vetukÄ• mena, tatiyÄ• ruppamÄ• nasaá¹ƒ.

suciá¹‡á¹‡avasinÄ• hutvÄ• , dutiyÄ• ruppamÄ• nase ||

<1008> á¹• 21 Ä• sannapaá¹-hamÄ• ruppa-cittapaccatthikanti ca.

tatiyÄ• ruppacittaá¹ƒva, na ca santamidanti ca ||

<1009> á¹• 21 evamÄ• dÄ«navaá¹ƒ disvÄ• , dutiyÄ• ruppamÄ• nase.

nikantiá¹ƒ pariyÄ• dÄ• ya, tatiyaá¹ƒ santato pana ||

<1010> á¹• 21 evaá¹ƒ manasi katvÄ• na, kÄ• tabbo manasÄ• puna.

paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• -bhÄ• vo tasseva suÃ±Ã±ato ||

<1011> á¹• 21 taá¹ƒ \Ee 102/ \Ne 131/ panÄ• kÄ• saviÃ±Ã±Ä• á¹‡aá¹ƒ, akatvÄ• manasÄ•

"natthi natthÄ«" ti vÄ• tena, "suÃ±Ã±aá¹ƒ suÃ±Ã±a" nti vÄ• tato ||

<1012> á¹• 21 Ä• vajjitabbamevaÃ±hi, kattabbaá¹ƒ manasÄ• pi ca.

takkÄ• hataÃ±ca kÄ• tabbaá¹ƒ, punappunaá¹ƒva dhÄ«matÄ• ||

<1013> á¹• 21 tasmiá¹ƒ nimitte tassevaá¹ƒ, vicÄ• rentassa mÄ• nasaá¹ƒ.

sati tiá¹-á¹-hati bhiyyopi, samÄ• dhiyati mÄ• nasaá¹ƒ ||

<1014> á¹• 21 Ä• sevati ca bhÄ• veti, taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ.

tassa cevaá¹ƒ karontassa, satisampannacetaso ||

<1015> á¹• 21 kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, pharitvÄ• na samantato.

viÃ±Ã±Ä• á¹‡assa pavattassa, natthibhÄ• ve abhÄ• vake ||

<1016> á¹• 21 tatiyÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ,

taá¹ƒ panÄ• ppeti yogino.

appanÄ• ya nayopettha,

hoti vuttanayova so ||

<1017> á¹• 21 Ä• kÄ• sagataviÃ±Ã±Ä• á¹‡aá¹ƒ, dutiyÄ• ruppacakkhunÄ• .

passanto viharitvÄ• na, "natthi natthÄ«" tiÄ• dinÄ• ||

<1018> á¹• 21 parikammamanakkÄ• re \Be 139/, tasmiá¹ƒ antarahite pana.

tassÄ• pagamamattaá¹ƒva, passanto vasatÄ« ca so ||

<1019> á¹• 21 sannipÄ• taá¹ƒ yathÄ• koci, disvÄ• saá¹…ghassa katthaci.

gate saá¹…ghe tu taá¹ƒ á¹-hÄ• naá¹ƒ, suÃ±Ã±amevÄ• nupassati ||

<1020> á¹• 21 puna bhÄ• vetukÄ• mena, catutthÄ• ruppamÄ• nasaá¹ƒ.

suciá¹‡á¹‡avasinÄ• hutvÄ• , tatiyÄ• ruppamÄ• nase ||

<1021> á¹• 21 Ä• sannadutiyÄ• ruppa-cittapaccatthikanti ca.

catutthÄ• ruppacittaá¹ƒva, na ca santamidanti ca ||

<1022> á¹• 21 evamÄ• dÄ«navaá¹ƒ \Ne 132/ disvÄ• , tatiyÄ• ruppamÄ• nase.

nikantiá¹ƒ pariyÄ• dÄ• ya, catutthaá¹ƒ santato pana ||

<1023> á¹• 21 evaá¹ƒ manasi katvÄ• na, puna tattheva dhÄ«matÄ• .

abhÄ• vÄ• rammaá¹‡aá¹ƒ katvÄ• , sampavattamidaá¹ƒ mano ||

<1024> á¹• 21 "santaá¹ƒ santamidaá¹ƒ citta" -miccevaá¹ƒ taá¹ƒ punappunaá¹ƒ.

hoti Ä• vajjitabbaÃ±ca, kÄ• tabbaá¹ƒ manasÄ• pi ca ||

<1025> á¹• 21 tasmiá¹ƒ nimitte tassevaá¹ƒ, vicÄ• rentassa mÄ• nasaá¹ƒ.

sati tiá¹-á¹-hati bhiyyopi, samÄ• dhiyati mÄ• nasaá¹ƒ ||

<1026> á¹• 21 Ä• sevati ca bhÄ• veti, taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ.

tassa cevaá¹ƒ karontassa, satisampannacetaso ||

<1027> á¹• 21 tatiyÄ• ruppasaá¹…khÄ• ta-khandhesu ca catÅ«supi.

catutthÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ panÄ• ppeti yogino ||

<1028> á¹• 21 appanÄ• ya \Ee 103/ nayopettha, heá¹-á¹-hÄ• vuttanayÅ«pamo.

apicettha visesoyaá¹ƒ, veditabbo vibhÄ• vinÄ• ||

<1029> á¹• 21 "aho santÄ• vatÄ• ya" nti, samÄ• patti padissati.

yÄ• panÄ• bhÄ• vamattampi, katvÄ• á¹-hassati gocaraá¹ƒ ||

<1030> á¹• 21 santÄ• rammaá¹‡atÄ• yeva, "santÄ• ya" nti vipassati.

santato ce manakkÄ• ro, kathaÃ±ca samatikkamo ||

<1031> á¹• 21 anÄ• pajjitukÄ• mattÄ• \Be 140/, hoteva samatikkamo.

"samÄ• pajjÄ• mahameta" -miccÄ• bhogo na vijjati ||

<1032> á¹• 21 santato taá¹ƒ karonto hi, manasÄ• sukhumaá¹ƒ paraá¹ƒ.

asaÃ±Ã±aá¹ƒ pana dubbalyaá¹ƒ, pÄ• puá¹‡Ä• ti mahaggataá¹ƒ ||

<1033> á¹• 21 nevasaÃ±Ã±Ä« ca nÄ• saÃ±Ã±Ä«,

yÄ• ya saÃ±Ã±Ä• ya hoti so.

na \Ne 133/ kevalaá¹ƒ tu saÃ±Ã±Ä• va,

edisÄ« atha kho pana ||

<1034> á¹• 21 evameva bhavantettha, sukhumÄ• vedanÄ• dayo.

pattamakkhanatelena, maggasmiá¹ƒ udakena ca ||

<1035> á¹• 21 sÄ• vetabbo ayaá¹ƒ attho, catutthÄ• ruppabodhane.

paá¹-usaÃ±Ã±Ä• ya kiccassa, nevakkaraá¹‡ato ayaá¹ƒ ||

<1036> á¹• 21 "nevasaÃ±Ã±Ä• " ti niddiá¹-á¹-hÄ• , catutthÄ• ruppasambhavÄ• .

paá¹-usaÃ±Ã±Ä• ya kiccaá¹ƒ sÄ• , kÄ• tuá¹ƒ sakkoti neva ca ||

<1037> á¹• 21 yathÄ• dahanakiccaá¹ƒ tu, tejodhÄ• tu sukhodake.

sÄ• saá¹…khÄ• rÄ• vasesattÄ• , sukhumattena vijjati.

tasmÄ• pana ca sÄ• saÃ±Ã±Ä• , "nÄ• saÃ±Ã±Ä• " ti pavuccati ||

<1038> á¹• 21 etÄ• hi rÅ«pamÄ• kÄ• saá¹ƒ,

viÃ±Ã±Ä• á¹‡aá¹ƒ tadabhÄ• vakaá¹ƒ.

atikkamitvÄ• kamato,

catasso honti Ä• ha ca ||

<1039> á¹• 21 "Ä• rammaá¹‡Ä• tikkamato, catassopi bhavantimÄ• .

aá¹…gÄ• tikkamametÄ• saá¹ƒ, na icchanti vibhÄ• vino ||

<1040> á¹• 21 supaá¹‡Ä«tatarÄ• \Be 141/ honti,

pacchimÄ• pacchimÄ• idha.

upamÄ• tattha viÃ±Ã±eyyÄ• ,

pÄ• sÄ• datalasÄ• á¹-ikÄ• " ti ||

<1041> á¹• 21 saá¹…khepena mayÄ• ruppa-samÄ• pattinayo ayaá¹ƒ.

dassito dassito suddha-dassinÄ• piyadassinÄ• ||

<1042> á¹• 21 rÅ«pÄ• rÅ«pajjhÄ• nasamÄ• pattividhÄ• naá¹ƒ \Ne 134/,

jÄ• nÄ• timaá¹ƒ sÄ• rataraá¹ƒ yo pana bhikkhu.

rÅ«pÄ• rÅ«pajjhÄ• nasamÄ• pattÄ«su dakkho,

rÅ«pÄ• rÅ«paá¹ƒ yÄ• ti bhavaá¹ƒ so abhibhuyya ||

iti abhidhammÄ• vatÄ• re arÅ«pÄ• vacarasamÄ• dhibhÄ• vanÄ• niddeso nÄ• ma

pannarasamo paricchedo.

16. soá¸·asamo paricchedo

abhiÃ±Ã±Ä• niddeso

<1043> á¹• 21 ito \Ee 104/ paraá¹ƒ karissÄ• mi, paÃ±Ã±Ä• suddhikaraá¹ƒ paraá¹ƒ.

paÃ±cannampi abhiÃ±Ã±Ä• naá¹ƒ, mukhamattanidassanaá¹ƒ ||

<1044> á¹• 21 rÅ«pÄ• rÅ«pasamÄ• pattÄ«,

nibbattetvÄ• panaá¹-á¹-hapi.

lokikÄ• pi abhiÃ±Ã±Ä• yo,

bhÄ• vetabbÄ• vibhÄ• vinÄ• ||

<1045> á¹• 21 catutthajjhÄ• namattepi, suciá¹‡á¹‡avasinÄ• satÄ• .

anuyogamabhiÃ±Ã±Ä• su, kÄ• tuá¹ƒ vattati yogino ||

<1046> á¹• 21 abhiÃ±Ã±Ä• \Be 142/ nÄ• ma bhikkhÅ«naá¹ƒ, sÄ• bhiÃ±Ã±Ä• naá¹ƒ anutta

alaá¹…kÄ• ro hi tÄ• á¹‡anti, satthanti ca pavuccati ||

<1047> á¹• 21 nibbattitÄ• svabhiÃ±Ã±Ä• su, yogÄ• vacarabhikkhunÄ• .

samÄ• dhibhÄ• vanÄ• hissa, tadÄ• niá¹-á¹-haá¹…gatÄ• siyÄ• ||

<1048> á¹• 21 dibbÄ• ni \Ne 135/ cakkhusotÄ• ni, iddhicittavijÄ• nanaá¹ƒ.

pubbenivÄ• saÃ±Ä• á¹‡anti, paÃ±cÄ• bhiÃ±Ã±Ä• imÄ• siyuá¹ƒ ||

<1049> á¹• 21 kasiá¹‡Ä• nulomatÄ• dÄ«hi, catuddasanayehi ca.

dametabbamabhiÃ±Ã±Ä• yo, pattukÄ• mena mÄ• nasaá¹ƒ ||

<1050> á¹• 21 dante samÄ• hite suddhe, pariyodÄ• te anaá¹…gaá¹‡e.

nupaklese mudubhÅ«te, kammanÄ«ye á¹-hitÄ• cale ||

<1051> á¹• 21 iti aá¹-á¹-haá¹…gasampanne, citte iddhividhÄ• ya ca.

abhinÄ«harati ce cittaá¹ƒ, sijjhatiddhivikubbanaá¹ƒ ||

<1052> á¹• 21 abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ, samÄ• pajja tato pana.

vuá¹-á¹-hÄ• ya hi sataá¹ƒ vÄ• pi, sahassaá¹ƒ vÄ• yadicchati ||

<1053> á¹• 21 "sataá¹ƒ homi sataá¹ƒ homÄ«" -ccevaá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ, samÄ• pajja tato pana ||

<1054> á¹• 21 vuá¹-á¹-hÄ• ya punadhiá¹-á¹-hÄ• ti,

sahÄ• dhiá¹-á¹-hÄ• nacetasÄ• .

sataá¹ƒ hoti hi so yogÄ«,

sahassÄ• dÄ«svayaá¹ƒ nayo ||

<1055> á¹• 21 pÄ• dakajjhÄ• nacittaá¹ƒ tu, nimittÄ• rammaá¹‡aá¹ƒ siyÄ• .

parikammamanÄ• nettha, satÄ• rammaá¹‡ikÄ• ni tu ||

<1056> á¹• 21 tadÄ• dhiá¹-á¹-hÄ• nacittampi \Ee 105/, satÄ• rammaá¹‡ameva taá¹ƒ.

pubbe vuttappanÄ• cittaá¹ƒ, viya gotrabhunantaraá¹ƒ ||

<1057> á¹• 21 tamekaá¹ƒ \Be 143/ jÄ• yate tattha, catutthajjhÄ• nikaá¹ƒ mano.

parikammavisesova, sesaá¹ƒ pubbasamaá¹ƒ idha ||

iddhividhaÃ±Ä• á¹‡aá¹ƒ.

<1058> á¹• 21 dibbasotamidaá¹ƒ \Ne 136/ tattha, bhÄ• vetabbaá¹ƒ kathaá¹ƒ siyÄ• .

abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ, samÄ• pajja tato puna ||

<1059> á¹• 21 vuá¹-á¹-hÄ• ya parikammena, kÄ• mÄ• vacaracetasÄ• .

saddo Ä• vajjitabbova, mahanto sukhumopi ca ||

<1060> á¹• 21 tassevaá¹ƒ pana saddassa, nimittaá¹ƒ manasi kubbato.

dibbasotamidÄ• nissa, uppajjissati taá¹ƒ iti ||

<1061> á¹• 21 saddesvaÃ±Ã±ataraá¹ƒ saddaá¹ƒ, katvÄ• Ä• rammaá¹‡aá¹ƒ tato.

uppajjitvÄ• niruddhe tu, manodvÄ• rÄ• vajjane puna ||

<1062> á¹• 21 javanÄ• ni hi jÄ• yante, tassa cattÄ• ri paÃ±ca vÄ• .

purimÄ• nettha cittesu, tÄ«á¹‡i cattÄ• ri vÄ• pana ||

<1063> á¹• 21 parikammopacÄ• rÄ• nu-lomagotrabhunÄ• makÄ• .

catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• pi, appanÄ• cittamÄ«ritaá¹ƒ ||

<1064> á¹• 21 sahajÄ• taá¹ƒ tu yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, appanÄ• mÄ• nasena hi.

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbasotanti, vadanti sutakovidÄ• ||

<1065> á¹• 21 thÄ• majÄ• taá¹ƒ karontena, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tena yoginÄ• .

"etthantaragataá¹ƒ saddaá¹ƒ, suá¹‡Ä• mÄ«" ti ca cetasÄ• ||

<1066> á¹• 21 aá¹…gulaá¹ƒ dvaá¹…gulaá¹ƒ bhiyyo,

vidatthi ratanaá¹ƒ tathÄ• .

gÄ• mo deso tato yÄ• va,

cakkavÄ• á¸·Ä• tato paraá¹ƒ ||

<1067> á¹• 21 iccevaá¹ƒ tu paricchijja, vaá¸• á¸• hetabbaá¹ƒ yathÄ• kkamaá¹ƒ.

eso adhigatÄ• bhiÃ±Ã±o, pÄ• dakÄ• rammaá¹‡ena tu ||

<1068> á¹• 21 phuá¹-á¹-hokÄ• sagate \Be 144/ sadde, sabbe pana suá¹‡Ä• ti so.

suá¹‡anto pÄ• á¹-iyekkampi, sallakkhetuá¹ƒ pahoti so ||

dibbasotaÃ±Ä• á¹‡aá¹ƒ.

<1069> á¹• 21 kathaá¹ƒ \Ne 137/ panuppÄ• detabbaá¹ƒ, cetopariyamÄ• nasaá¹ƒ.

dibbacakkhuvaseneva, idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ panijjhati ||

<1070> á¹• 21 Ä• lokaá¹ƒ pana vaá¸• á¸• hetvÄ• , tasmÄ• dibbena cakkhunÄ• .

hadayaá¹ƒ pana nissÄ• ya, vattamÄ• naá¹ƒ tu lohitaá¹ƒ ||

<1071> á¹• 21 disvÄ• parassa viÃ±Ã±eyyaá¹ƒ,

hoti cittaá¹ƒ tu bhikkhunÄ• .

somanassayute citte,

lohitaá¹ƒ lohitaá¹ƒ siyÄ• ||

<1072> á¹• 21 domanassayute citte, vattamÄ• ne tu kÄ• á¸·akaá¹ƒ.

upekkhÄ• sahite citte, tilatelÅ«pamaá¹ƒ siyÄ• ||

<1073> á¹• 21 tasmÄ• \Ee 106/ parassa sattassa, disvÄ• hadayalohitaá¹ƒ.

cetopariyaÃ±Ä• á¹‡aá¹ƒ taá¹ƒ, kÄ• tabbaá¹ƒ thÄ• mataá¹ƒ gataá¹ƒ ||

<1074> á¹• 21 evaá¹ƒ thÄ• magate tasmiá¹ƒ, yathÄ• nukkamato pana.

cittameva vijÄ• nÄ• ti, vinÄ• lohitadassanaá¹ƒ ||

<1075> á¹• 21 kÄ• mÄ• vacaracittaÃ±ca, rÅ«pÄ• rÅ«pesu mÄ• nasaá¹ƒ.

sabbameva vijÄ• nÄ• ti, sarÄ• gÄ• dippabhedakaá¹ƒ ||

cetopariyaÃ±Ä• á¹‡aá¹ƒ.

<1076> á¹• 21 pubbenivÄ• saÃ±Ä• á¹‡ena, kattabbÄ• tadanussati.

taá¹ƒ sampÄ• detukÄ• mena, Ä• dikammikabhikkhunÄ• .

jhÄ• nÄ• ni pana cattÄ• ri, samÄ• pajjÄ• nupubbato ||

<1077> á¹• 21 abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nÄ• , vuá¹-á¹-hÄ• ya hi tato puna.

bhikkhunÄ• vajjitabbÄ• va, nisajjÄ• sabbapacchimÄ• ||

<1078> á¹• 21 tato \Be 145/ \Ne 138/ pabhuti sabbampi, paá¹-ilomakkamÄ• pana.

sabbamÄ• vajjitabbaá¹ƒ taá¹ƒ, divase rattiyaá¹ƒ kataá¹ƒ ||

<1079> á¹• 21 paá¹-ilomakkameneva, dutiye tatiyepi ca.

divase pakkhamÄ• sesu, tathÄ• saá¹ƒvaccharesupi ||

<1080> á¹• 21 yÄ• va asmiá¹ƒ bhave sandhi, tÄ• va tena ca bhikkhunÄ• .

katamÄ• vajjitabbaá¹ƒ taá¹ƒ, purimasmiá¹ƒ bhavepi ca ||

<1081> á¹• 21 cutikkhaá¹‡epi nibbattaá¹ƒ, nÄ• marÅ«paÃ±ca sÄ• dhukaá¹ƒ.

evamÄ• vajjite tasmiá¹ƒ, nÄ• marÅ«pe yadÄ• pana ||

<1082> á¹• 21 tadevÄ• rammaá¹‡aá¹ƒ katvÄ• , nÄ• marÅ«paá¹ƒ cutikkhaá¹‡e.

manodvÄ• re manakkÄ• ro, uppajjati tadÄ• pana ||

<1083> á¹• 21 Ä• vajjane niruddhasmiá¹ƒ, tadevÄ• rammaá¹‡aá¹ƒ pana.

katvÄ• javanacittÄ• ni, honti cattÄ• ri paÃ±ca vÄ• .

pubbe vuttanayeneva, sesaá¹ƒ Ã±eyyaá¹ƒ vibhÄ• vinÄ• ||

<1084> á¹• 21 parikammÄ• dinÄ• mÄ• ni, purimÄ• ni bhavanti tu.

pacchimaá¹ƒ appanÄ• cittaá¹ƒ, rÅ«pÄ• vacarikaá¹ƒ bhave ||

<1085> á¹• 21 tena cittena yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, saá¹ƒyuttaá¹ƒ tena yÄ• pana.

saá¹ƒyuttÄ• sati sÄ• pubbe-nivÄ• sÄ• nussatÄ«ritÄ• ||

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ.

<1086> á¹• 21 rÅ«paá¹ƒ passitukÄ• mena, bhikkhunÄ• dibbacakkhunÄ• .

kasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ, abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ pana ||

<1087> á¹• 21 abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• , tejokasiá¹‡ameva vÄ• .

odÄ• takasiá¹‡aá¹ƒ vÄ• pi, Ä• lokakasiá¹‡ampi vÄ• ||

<1088> á¹• 21 imesu \Ne 139/ katapuÃ±Ã±ehi, kasiá¹‡esu ca tÄ«supi.

Ä• lokakasiá¹‡aá¹ƒ ettha, seá¹-á¹-hanti paridÄ«pitaá¹ƒ ||

<1089> á¹• 21 tasmÄ• \Be 146/ \Ee 107/ tamitaraá¹ƒ vÄ• pi, uppÄ• detvÄ• yathÄ• kkamaá

upacÄ• rabhÅ«miyaá¹ƒyeva, á¹-hatvÄ• taá¹ƒ pana paá¹‡á¸• ito ||

<1090> á¹• 21 vaá¸• á¸• hetvÄ• na á¹-hapetabbaá¹ƒ, na uppÄ• deyya appanaá¹ƒ.

uppÄ• deti sace hoti, pÄ• dakajjhÄ• nanissitaá¹ƒ ||

<1091> á¹• 21 jhÄ• nassa vaá¸• á¸• hitassanto-gataá¹ƒ rÅ«paá¹ƒ tu yoginÄ• .

passitabbaá¹ƒ bhave rÅ«paá¹ƒ, passato pana tassa taá¹ƒ ||

<1092> á¹• 21 parikammassa vÄ• ro hi, atikkamati tÄ• vade.

Ä• lokopi tato tassa, khippamantaradhÄ• yati ||

<1093> á¹• 21 tasmiá¹ƒ antarahite rÅ«pa-gatampi ca na dissati.

tenÄ• tha pÄ• dakajjhÄ• naá¹ƒ, pavisitvÄ• tato puna ||

<1094> á¹• 21 vuá¹-á¹-hÄ• ya pana Ä• loko, pharitabbova bhikkhunÄ• .

evaá¹ƒ anukkameneva, Ä• loko thÄ• mavÄ• siyÄ• ||

<1095> á¹• 21 "Ä• loko ettha hotÅ«" ti,

yattakaá¹ƒ á¹-hÄ• nameva so.

paricchindati tattheva,

Ä• loko pana tiá¹-á¹-hati ||

<1096> á¹• 21 divasampi nisÄ«ditvÄ• , passato hoti dassanaá¹ƒ.

tiá¹‡ukkÄ• ya gato maggaá¹ƒ, purisettha nidassanaá¹ƒ ||

<1097> á¹• 21 uppÄ• danakkamopissa, tatrÄ• yaá¹ƒ dibbacakkhuno.

vuttappakÄ• rarÅ«paá¹ƒ taá¹ƒ, katvÄ• Ä• rammaá¹‡aá¹ƒ pana ||

<1098> á¹• 21 manodvÄ• re manakkÄ• re, jÄ• te yÄ• ni tadeva ca.

rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• , jÄ• yanti javanÄ• ni hi ||

<1099> á¹• 21 kÄ• mÄ• vacaracittÄ• ni \Ne 140/, tÄ• ni cattÄ• ri paÃ±ca vÄ• .

heá¹-á¹-hÄ• vuttanayeneva, sesaá¹ƒ Ã±eyyaá¹ƒ vibhÄ• vinÄ• ||

<1100> á¹• 21 atthasÄ• dhakacittaá¹ƒ taá¹ƒ, catutthajjhÄ• nikaá¹ƒ mataá¹ƒ.

taá¹ƒcittasaá¹ƒyutaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dibbacakkhunti vuccati ||

<1101> á¹• 21 anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa \Be 147/, yathÄ• kammupagassa ca.

parikammaá¹ƒ visuá¹ƒ natthi, ijjhanti dibbacakkhunÄ• ||

<1102> á¹• 21 cutÅ«papÄ• taÃ±Ä• á¹‡ampi, dibbacakkhunti vÄ• pana.

atthato ekamevedaá¹ƒ, byaÃ±jane pana nÄ• natÄ• ||

dibbacakkhuÃ±Ä• á¹‡aá¹ƒ.

<1103> á¹• 21 yodha suá¹‡Ä• ti karoti ca citte,

ganthamimaá¹ƒ paramaá¹ƒ pana bhikkhu.

so abhidhammamahaá¹‡á¹‡avapÄ• raá¹ƒ,

yÄ• ti anena tarena taritvÄ• ||

iti abhidhammÄ• vatÄ• re abhiÃ±Ã±Ä• niddeso nÄ• ma

soá¸asamo paricchedo.

17. sattarasamo paricchedo

abhiÃ±Ã±Ä• rammaá¹‡aniddeso

<1104> á¹• 21 anÄ• gataá¹ƒsaÃ±Ä• á¹‡aÃ±ca \Ee 108/, yathÄ• kammupagampi ca.

paÃ±ca iddhividhÄ• dÄ«ni, sattÄ• bhiÃ±Ã±Ä• imÄ• pana ||

<1105> á¹• 21 etÄ• saá¹ƒ \Ne 141/ pana sattannaá¹ƒ, abhiÃ±Ã±Ä• namito paraá¹ƒ.

pavakkhÄ• mi samÄ• sena, Ä• rammaá¹‡avinicchayaá¹ƒ ||

<1106> á¹• 21 Ä• rammaá¹‡attikÄ• vuttÄ• , ye cattÄ• ro mahesinÄ• .

sattannamettha Ã±Ä• á¹‡Ä• naá¹ƒ, sampavattiá¹ƒ suá¹‡Ä• tha me ||

<1107> á¹• 21 tattha __iddhividhaÃ±Ä• á¹‡aá¹ƒ, _ parittÄ• dÄ«su sattasu.

Ä• rammaá¹‡avibhÄ• gesu, pavattati kathaá¹ƒ pana ||

<1108> á¹• 21 kÄ• yenÄ• dissamÄ• nena, gantukÄ• mo yadÄ• bhave.

cittasannissitaá¹ƒ katvÄ• , kÄ• yaá¹ƒ cittavasena taá¹ƒ ||

<1109> á¹• 21 mahaggate \Be 148/ ca cittasmiá¹ƒ, samÄ• ropeti so tadÄ• .

kÄ• yÄ• rammaá¹‡ato Ã±Ä• á¹‡aá¹ƒ, parittÄ• rammaá¹‡aá¹ƒ siyÄ• ||

<1110> á¹• 21 dissamÄ• nena kÄ• yena, gantukÄ• mo yadÄ• bhave.

kÄ• yasannissitaá¹ƒ katvÄ• , cittaá¹ƒ kÄ• yavasena taá¹ƒ ||

<1111> á¹• 21 pÄ• dakajjhÄ• nacittaá¹ƒ taá¹ƒ, kÄ• ye ropeti so tadÄ• .

jhÄ• nÄ• rammaá¹‡ato Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ mahaggatagocaraá¹ƒ ||

<1112> á¹• 21 anÄ• gatamatÄ«taÃ±ca, karoti visayaá¹ƒ yadÄ• .

atÄ«tÄ• rammaá¹‡aá¹ƒ hoti, tadÄ• nÄ• gatagocaraá¹ƒ ||

<1113> á¹• 21 kÄ• yena dissamÄ• nena, gamane pana bhikkhuno.

paccuppanno bhave tassa, gocaroti viniddise ||

<1114> á¹• 21 kÄ• yaá¹ƒ cittavasenÄ• pi, cittaá¹ƒ kÄ• yavasena vÄ• .

pariá¹‡Ä• manakÄ• lasmiá¹ƒ, ajjhattÄ• rammaá¹‡aá¹ƒ siyÄ• ||

<1115> á¹• 21 bahiddhÄ• rammaá¹‡aá¹ƒ hoti, bahiddhÄ• rÅ«padassane.

evamiddhividhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, sampavattati sattasu ||

<1116> á¹• 21 paccuppanne paritte ca, bahiddhajjhattikesupi.

catÅ«svetesu dhammesu, dibbasotaá¹ƒ pavattati ||

<1117> á¹• 21 paccuppanno \Ee 109/ \Ne 142/ paritto ca, saddo Ä• rammaá¹‡aá¹ƒ yato.

parittÄ• rammaá¹‡aá¹ƒ paccu-ppannÄ• rammaá¹‡ataá¹ƒ gataá¹ƒ ||

<1118> á¹• 21 attano kucchisaddassa, savanepi parassa ca.

ajjhattÄ• rammaá¹‡aÃ±ceva, bahiddhÄ• rammaá¹‡ampi ca ||

<1119> á¹• 21 __cetopariyaÃ±Ä• á¹‡ampi, _ parittÄ• dÄ«su aá¹-á¹-hasu.

Ä• rammaá¹‡avibhÄ• gesu, pavattati kathaá¹ƒ pana ||

<1120> á¹• 21 parittÄ• rammaá¹‡aá¹ƒ hoti, parittÄ• naá¹ƒ pajÄ• nane.

jÄ• nane majjhimÄ• naá¹ƒ tu, taá¹ƒ mahaggatagocaraá¹ƒ ||

<1121> á¹• 21 jÄ• nane pana maggassa, phalassÄ• pi pajÄ• nane.

tadÄ• panassa Ã±Ä• á¹‡assa, appamÄ• á¹‡ova gocaro ||

<1122> á¹• 21 taá¹ƒ \Be 149/ maggÄ• rammaá¹‡aá¹ƒ hoti, maggacittassa jÄ• nane.

pariyÄ• yenevetassa, maggÄ• rammaá¹‡atÄ• matÄ• ||

<1123> á¹• 21 atÄ«te sattadivasa-bbhantare ca yadÄ• pana.

anÄ• gate tathÄ• satta-divasabbhantarepi ca ||

<1124> á¹• 21 paresaá¹ƒ pana cittassa, jÄ• nane samudÄ«ritaá¹ƒ.

atÄ«tÄ• rammaá¹‡aÃ±ceva, tadÄ• nÄ• gatagocaraá¹ƒ ||

<1125> á¹• 21 kathaÃ±ca pana taá¹ƒ paccuppannagocarataá¹ƒ gataá¹ƒ.

paccuppannaá¹ƒ tidhÄ• vuttaá¹ƒ, khaá¹‡asantatiaddhato ||

<1126> á¹• 21 tattha tikkhaá¹‡asampattaá¹ƒ, paccuppannakhaá¹‡Ä• dikaá¹ƒ.

ekadvesantativÄ• rapariyÄ• pannamidaá¹ƒ pana ||

<1127> á¹• 21 santatipaccuppannanti, Ä• hu santatikovidÄ• .

ekabbhavaparicchinnaá¹ƒ, paccuppannanti pacchimaá¹ƒ ||

<1128> á¹• 21 khaá¹‡Ä• dikattayaá¹ƒ paccu-ppannaá¹ƒ tamÄ• hu kecidha.

cetopariyaÃ±Ä• á¹‡assa, hoti Ä• rammaá¹‡aá¹ƒ iti ||

<1129> á¹• 21 yathÄ• \Ne 143/ ca pupphamuá¹-á¹-himhi, ukkhitte gagane pana.

avassaá¹ƒ ekamekassa, vaá¹‡á¹-aá¹ƒ vaá¹‡á¹-ena vijjhati ||

<1130> á¹• 21 evaá¹ƒ mahÄ• janassÄ• pi, citte Ä• vajjite pana.

ekassa cittamekena, avassaá¹ƒ pana vijjhati ||

<1131> á¹• 21 yenÄ• vajjati cittena, yena jÄ• nÄ• ti cetasÄ• .

tesaá¹ƒ dvinnaá¹ƒ sahaá¹-á¹-hÄ• nÄ• -bhÄ• vato taá¹ƒ na yujjati ||

<1132> á¹• 21 javanÄ• vajjanÄ• naá¹ƒ tu, nÄ• nÄ• rammaá¹‡apattito.

aniá¹-á¹-he pana hi á¹-hÄ• ne, ayuttanti pakÄ• sitaá¹ƒ ||

<1133> á¹• 21 tasmÄ• santatiaddhÄ• na-paccuppannÄ• nameva tu.

vasena paccuppannaá¹ƒ taá¹ƒ, hoti Ä• rammaá¹‡aá¹ƒ idaá¹ƒ ||

<1134> á¹• 21 paccuppannampi addhÄ• khyaá¹ƒ, idaá¹ƒ javanavÄ• rato.

dÄ«petabbanti niddiá¹-á¹-haá¹ƒ, tatrÄ• yaá¹ƒ dÄ«panÄ• nayo ||

<1135> á¹• 21 yadÄ• \Be 150/ \Ee 110/ parassa cittÃ±hi, Ã±Ä• tumÄ• vajjatiddhimÄ• .

Ä• vajjanamano tassa, paccuppannakhaá¹‡avhayaá¹ƒ ||

<1136> á¹• 21 Ä• rammaá¹‡aá¹ƒ tadÄ• katvÄ• , tena saddhiá¹ƒ nirujjhati.

javanÄ• ni hi jÄ• yante, tassa cattÄ• ri paÃ±ca vÄ• ||

<1137> á¹• 21 etesaá¹ƒ pacchimaá¹ƒ cittaá¹ƒ, iddhicittamudÄ«ritaá¹ƒ.

kÄ• mÄ• vacaracittÄ• ni, sesÄ• nÄ«ti viniddise ||

<1138> á¹• 21 etesaá¹ƒ pana sabbesaá¹ƒ, niruddhaá¹ƒ tu tadeva ca.

cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, tasmÄ• sabbÄ• ni tÄ• nipi ||

<1139> á¹• 21 ekÄ• rammaá¹‡ataá¹ƒ yanti, na nÄ• nÄ• rammaá¹‡Ä• ni hi.

addhÄ• vasÄ• bhave paccu-ppannÄ• rammaá¹‡ato pana ||

<1140> á¹• 21 ekÄ• rammaá¹‡abhÄ• vepi, iddhimÄ• nasameva ca.

parassa cittaá¹ƒ jÄ• nÄ• ti, netarÄ• ni yathÄ• pana ||

<1141> á¹• 21 cakkhudvÄ• re \Ne 144/ tu viÃ±Ã±Ä• á¹‡aá¹ƒ, rÅ«paá¹ƒ passati netaraá¹ƒ.

evameva ca taá¹ƒ iddhi-cittameva ca jÄ• nÄ• ti ||

<1142> á¹• 21 paracittÄ• rammaá¹‡attÄ• , bahiddhÄ• rammaá¹‡aá¹ƒ siyÄ• .

cetopariyaÃ±Ä• á¹‡ampi, aá¹-á¹-hasveva pavattati ||

<1143> á¹• 21 __pubbenivÄ• saÃ±Ä• á¹‡a_mpi, parittÄ• dÄ«su aá¹-á¹-hasu.

Ä• rammaá¹‡avibhÄ• gesu, pavattati kathaá¹ƒ pana ||

<1144> á¹• 21 kÄ• mÄ• vacarakhandhÄ• naá¹ƒ, samanussaraá¹‡e pana.

parittÄ• rammaá¹‡aá¹ƒyeva, hotÄ«ti paridÄ«paye ||

<1145> á¹• 21 rÅ«pÄ• vacarikÄ• ruppakhandhÄ• nussaraá¹‡e pana.

bhavatÄ«ti hi Ã±Ä• tabbaá¹ƒ, taá¹ƒ mahaggatagocaraá¹ƒ ||

<1146> á¹• 21 atÄ«te attanÄ• maggaá¹ƒ, bhÄ• vitaá¹ƒ tu phalampi vÄ• .

samanussarato eva-ppamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ siyÄ• ||

<1147> á¹• 21 samanussarato maggaá¹ƒ, maggÄ• rammaá¹‡ameva taá¹ƒ.

atÄ«tÄ• rammaá¹‡aá¹ƒyeva, hoti ekantato idaá¹ƒ ||

<1148> á¹• 21 cetopariyaÃ±Ä• á¹‡ampi \Be 151/, yathÄ• kammupagampi ca.

atÄ«tÄ• rammaá¹‡Ä• honti, kiÃ±cÄ• pi atha kho pana ||

<1149> á¹• 21 cetopariyaÃ±Ä• á¹‡assa, sattaddivasabbhantaraá¹ƒ.

atÄ«taá¹ƒ cittamevassa, Ä• rammaá¹‡amudÄ«ritaá¹ƒ ||

<1150> á¹• 21 atÄ«te cetanÄ• mattaá¹ƒ, yathÄ• kammupagassapi.

pubbenivÄ• saÃ±Ä• á¹‡assa, natthi kiÃ±ci agocaraá¹ƒ ||

<1151> á¹• 21 ajjhattÄ• rammaá¹‡aá¹ƒ atta-khandhÄ• nussaraá¹‡e siyÄ• .

bahiddhÄ• rammaá¹‡aá¹ƒ aÃ±Ã±a-khandhÄ• nussaraá¹‡e bhave ||

<1152> á¹• 21 saraá¹‡e nÄ• magottassa, taá¹ƒ navattabbagocaraá¹ƒ.

pubbenivÄ• saÃ±Ä• á¹‡ampi, aá¹-á¹-hasveva pavattati ||

<1153> á¹• 21 paccuppanne \Ne 145/ paritte ca, bahiddhajjhattikesupi.

catÅ«svetesu dhammesu, dibbacakkhu pavattati ||

<1154> á¹• 21 __dibbasota_samaá¹ƒ \Ee 111/ __dibba-cakkhu_Ä• rammaá¹‡akkame.

rÅ«paá¹ƒ saddoti dvinnaá¹ƒ tu, ayameva visesatÄ• ||

<1155> á¹• 21 __anÄ• gataá¹ƒsaÃ±Ä• á¹‡a_mpi, parittÄ• dÄ«su aá¹-á¹-hasu.

Ä• rammaá¹‡avibhÄ• gesu, pavattati kathaá¹ƒ pana ||

<1156> á¹• 21 nibbattissati yaá¹ƒ kÄ• mÄ• -vacareti pajÄ• nato.

parittÄ• rammaá¹‡aá¹ƒ hoti, rÅ«pÄ• rÅ«pesvanÄ• gate ||

<1157> á¹• 21 nibbattissati yaÃ±cÄ• pi, siyÄ• mahaggatagocaraá¹ƒ.

bhÄ• vessati ayaá¹ƒ maggaá¹ƒ, phalaá¹ƒ sacchikarissati ||

<1158> á¹• 21 evaá¹ƒ pajÄ• nane appa-mÄ• á¹‡Ä• rammaá¹‡ataá¹ƒ bhave.

maggaá¹ƒ bhÄ• vessaticceva, jÄ• nane maggagocaraá¹ƒ ||

<1159> á¹• 21 ekantena idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, hotÄ• nÄ• gatagocaraá¹ƒ.

cetopariyaá¹ƒ tu kiÃ±cÄ• pi, hotÄ• nÄ• gatagocaraá¹ƒ ||

<1160> á¹• 21 atha kho pana taá¹ƒ satta-divasabbhantaraá¹ƒ pana.

cittameva ca jÄ• nÄ• ti, na hi taá¹ƒ aÃ±Ã±agocaraá¹ƒ ||

<1161> á¹• 21 anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa \Be 152/, anÄ• gataá¹ƒsagocaraá¹ƒ.

"ahaá¹ƒ devo bhavissÄ• mi" -ccevamajjhattagocaraá¹ƒ ||

<1162> á¹• 21 "tisso phusso amutrÄ• yaá¹ƒ,

nibbattissatinÄ• gate".

iccevaá¹ƒ jÄ• nane tassa,

bahiddhÄ• rammaá¹‡aá¹ƒ siyÄ• ||

<1163> á¹• 21 jÄ• nane nÄ• magottassa, yassa kassacinÄ• gate.

pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒva, taá¹ƒ navattabbagocaraá¹ƒ ||

<1164> á¹• 21 __yathÄ• kammupagaÃ±Ä• á¹‡aá¹ƒ_ \Ne 146/, parittÄ• dÄ«su paÃ±casu.

Ä• rammaá¹‡avibhÄ• gesu, pavattati kathaá¹ƒ pana ||

<1165> á¹• 21 jÄ• nane kÄ• makammassa, parittÄ• rammaá¹‡aá¹ƒ siyÄ• .

tathÄ• mahaggatakammassa, taá¹ƒ mahaggatagocaraá¹ƒ ||

<1166> á¹• 21 atÄ«tameva jÄ• nÄ• ti, tasmÄ• cÄ• tÄ«tagocaraá¹ƒ.

ajjhattÄ• rammaá¹‡aá¹ƒ hoti, attano kammajÄ• nane ||

<1167> á¹• 21 bahiddhÄ• rammaá¹‡aá¹ƒ hoti, parakammapajÄ• nane.

evaá¹ƒ pavatti Ã±Ä• tabbÄ• , yathÄ• kammupagassapi ||

<1168> á¹• 21 sattannampi abhiÃ±Ã±Ä• naá¹ƒ, vutto Ä• rammaá¹‡akkamo.

ettha vuttanayeneva, veditabbo vibhÄ• vinÄ• ||

<1169> á¹• 21 vividhatthavaá¹‡á¹‡apadehi sampannaá¹ƒ,

madhuratthamatinÄ«haraá¹ƒ ganthaá¹ƒ.

sotujanassa hadayapÄ«tikaraá¹ƒ,

suá¹‡eyya koci manujo sacetano ||

iti abhidhammÄ• vatÄ• re abhiÃ±Ã±Ä• rammaá¹‡aniddeso nÄ• ma

sattarasamo paricchedo.

18. aá¹-á¹-hÄ• rasamo paricchedo

diá¹-á¹-hivisuddhiniddeso

<1170> á¹• 21 samÄ• dhiá¹ƒ \Be 153/ \Ee 112/ pana sÄ• bhiÃ±Ã±aá¹ƒ, bhÄ• vetvÄ• tadan

bhÄ• vetabbÄ• yato paÃ±Ã±Ä• , bhikkhunÄ• tena dhÄ«matÄ• ||

<1171> á¹• 21 tatohaá¹ƒ \Ne 147/ dÄ• ni vakkhÄ• mi, paÃ±Ã±Ä• bhÄ• vanamuttamaá¹ƒ.

samÄ• seneva bhikkhÅ«naá¹ƒ, paraá¹ƒ pÄ«tisukhÄ• vahaá¹ƒ ||

<1172> á¹• 21 kÄ• paÃ±Ã±Ä• pana ko cattho,

kimassÄ• lakkhaá¹‡Ä• dikaá¹ƒ.

katidhÄ• sÄ• kathaá¹ƒ tena,

bhÄ• vetabbÄ• ti vuccate || -

<1173> á¹• 21 paÃ±Ã±Ä• vipassanÄ• paÃ±Ã±Ä• , puÃ±Ã±acittasamÄ• yutÄ• .

pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• sÄ• , jÄ• nanÄ• vÄ• pakÄ• rato ||

<1174> á¹• 21 saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ, ko viseso kimantaraá¹ƒ.

saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ, jÄ• nanatte samepi ca ||

<1175> á¹• 21 yÄ• saÃ±jÄ• nanamattaá¹ƒva, saÃ±Ã±Ä• nÄ«lÄ• dito pana.

lakkhaá¹‡appaá¹-ivedhaá¹ƒ tu, kÄ• tuá¹ƒ sakkoti neva sÄ• ||

<1176> á¹• 21 viÃ±Ã±Ä• á¹‡aá¹ƒ pana jÄ• nÄ• ti, nÄ«lapÄ«tÄ• digocaraá¹ƒ.

sakkotipi aniccÄ• dilakkhaá¹‡aá¹ƒ paá¹-ivijjhituá¹ƒ ||

<1177> á¹• 21 ussakkitvÄ• na sakkoti, maggaá¹ƒ pÄ• petumeva taá¹ƒ.

paÃ±Ã±Ä• vuttanayaá¹ƒ kÄ• tuá¹ƒ, sakkoti tividhampi taá¹ƒ ||

<1178> á¹• 21 imesaá¹ƒ pana tiá¹‡á¹‡ampi, viseso samudÄ«rito.

sabbesaá¹ƒ pana dhammÄ• naá¹ƒ, sabhÄ• vapaá¹-ivedhanaá¹ƒ ||

<1179> á¹• 21 lakkhaá¹‡aá¹ƒ pana paÃ±Ã±Ä• ya, lakkhaá¹‡aÃ±Ã±Å«hi dÄ«pitaá¹ƒ.

sammohanandhakÄ• rassa, viddhaá¹ƒsanarasÄ• matÄ• ||

<1180> á¹• 21 asammohapaccupaá¹-á¹-hÄ• nÄ• \Be 154/, samÄ• dhÄ• sannakÄ• raá¹‡Ä•

evamettha ca viÃ±Ã±eyyÄ• , paÃ±Ã±Ä• ya lakkhaá¹‡Ä• dikÄ• ||

__katidhÄ• _ti \Ne 148/ ettha -

<1181> á¹• 21 lakkhaá¹‡ene__kadhÄ• _ vuttÄ• ,

lokikÄ• lokikÄ• __dvidhÄ• _.

lokiyenettha maggena,

yuttÄ• sÄ• lokikÄ• siyÄ• ||

<1182> á¹• 21 lokuttarena \Ee 113/ maggena, yuttÄ• lokuttarÄ• matÄ• .

__tividhÄ• _pi siyÄ• paÃ±Ã±Ä• , cintÄ• sutamayÄ• dito ||

<1183> á¹• 21 tatthattanova cintÄ• ya, nipphannattÄ• ti tassa sÄ• .

hoti cintÄ• mayÄ• paÃ±Ã±Ä• , bhÅ«ripaÃ±Ã±ena desitÄ• ||

<1184> á¹• 21 parato pana sutvÄ• na, laddhÄ• paÃ±Ã±Ä• ayaá¹ƒ idha.

suteneva ca nipphannÄ• , paÃ±Ã±Ä• sutamayÄ• matÄ• ||

<1185> á¹• 21 yathÄ• vÄ• pi tathÄ• cettha, bhÄ• vanÄ• ya vasena tu.

nipphannÄ• appanÄ• pattÄ• , paÃ±Ã±Ä• sÄ• bhÄ• vanÄ• mayÄ• ||

<1186> á¹• 21 paá¹-isambhidÄ• catukkassa, vasena __catudhÄ• _ siyÄ• .

atthadhammaniruttÄ«su, Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡esu tÄ«supi ||

<1187> á¹• 21 yaá¹ƒ kiÃ±ci paccayuppannaá¹ƒ, vipÄ• kÄ• ca kriyÄ• tathÄ• .

nibbÄ• naá¹ƒ bhÄ• sitattho ca, paÃ±cete atthasaÃ±Ã±itÄ• ||

<1188> á¹• 21 phalanibbattako hetu, ariyamaggo ca bhÄ• sitaá¹ƒ.

kusalÄ• kusalaÃ±ceti, paÃ±cete dhammasaÃ±Ã±itÄ• ||

<1189> á¹• 21 tasmiá¹ƒ atthe ca dhamme ca, yÄ• sabhÄ• vanirutti tu.

niruttÄ«ti ca niddiá¹-á¹-hÄ• , niruttikusalena sÄ• ||

<1190> á¹• 21 Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• , tividhaá¹ƒ paccavekkhato.

tesu Ã±Ä• á¹‡esu yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• nanti taá¹ƒ mataá¹ƒ ||

<1191> á¹• 21 pariyattiparipucchÄ• hi \Be 155/ \Ne 149/, savanÄ• dhigamehi ca.

pubbayogena gacchanti, pabhedaá¹ƒ paá¹-isambhidÄ• ||

__kathaá¹ƒ bhÄ• vetabbÄ• _ti ettha -

<1192> á¹• 21 khandhÄ• dÄ«su hi dhammesu, bhÅ«mibhÅ«tesu yoginÄ• .

uggahÄ• divasenettha, katvÄ• paricayaá¹ƒ pana ||

<1193> á¹• 21 __sÄ«laá¹ƒ cittavisuddhi_Ã±ca, sampÄ• detvÄ• tato paraá¹ƒ.

diá¹-á¹-hisuddhÄ• dayo paÃ±ca, sampÄ• dentena suddhiyÄ• ||

<1194> á¹• 21 tÄ• ya paÃ±Ã±Ä• ya yuttena, bhÄ«tena jananÄ• dito.

bhÄ• vetabbÄ• bhavÄ• bhÄ• vaá¹ƒ, patthayantena bhikkhunÄ• ||

<1195> á¹• 21 rÅ«paÃ±ca vedanÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• ceva sabbaso.

viÃ±Ã±Ä• á¹‡aÃ±ceti paÃ±cete, khandhÄ• sambuddhadesitÄ• ||

<1196> á¹• 21 tattha yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ taá¹ƒ, atÄ«tÄ• nÄ• gatÄ• dikaá¹ƒ.

ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , sukhumoá¸·Ä• rikampi vÄ• ||

<1197> á¹• 21 hÄ«naá¹ƒ vÄ• pi paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ dÅ«re yaÃ±ca santike.

sabbaá¹ƒ tamekato katvÄ• , __rÅ«pakkhandho_ti vuccati ||

<1198> á¹• 21 itaresupi yaá¹ƒ kiÃ±ci, taá¹ƒ vedayitalakkhaá¹‡aá¹ƒ.

sabbaá¹ƒ tamekato katvÄ• , __vedanÄ• kkhandhatÄ• _ katÄ• ||

<1199> á¹• 21 cittajaá¹ƒ \Ee 114/ pana yaá¹ƒ kiÃ±ci, taá¹ƒ saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ.

sabbaá¹ƒ tamekato katvÄ• , __saÃ±Ã±Ä• kkhandho_ti vuccati ||

<1200> á¹• 21 yaá¹ƒ kiÃ±ci cittasambhÅ«taá¹ƒ, abhisaá¹…khÄ• ralakkhaá¹‡aá¹ƒ.

sabbaá¹ƒ tamekato katvÄ• , __saá¹…khÄ• rakkhandhatÄ• _ katÄ• ||

<1201> á¹• 21 tattha cittaá¹ƒ tu yaá¹ƒ kiÃ±ci, taá¹ƒ vijÄ• nanalakkhaá¹‡aá¹ƒ.

sabbaá¹ƒ tamekato katvÄ• , __viÃ±Ã±Ä• á¹‡akkhandhatÄ• _ katÄ• ||

<1202> á¹• 21 cattÄ• ro \Ne 150/ ca mahÄ• bhÅ«tÄ• , upÄ• dÄ• catuvÄ«sati.

aá¹-á¹-havÄ«satidhÄ• cetaá¹ƒ, rÅ«paá¹ƒ rÅ«panti gaá¹‡hati ||

<1203> á¹• 21 ekÄ• sÄ«tiyÄ• \Be 156/ cittena, saá¹ƒyuttÄ• vedanÄ• dayo.

vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• ra-viÃ±Ã±Ä• á¹‡akkhandhasaÃ±Ã±itÄ• ||

<1204> á¹• 21 cattÄ• rorÅ«pino khandhe, nÄ• manti parigaá¹‡hati.

rÅ«pakkhandho bhave rÅ«paá¹ƒ, nÄ• makkhandhÄ• arÅ«pino ||

<1205> á¹• 21 ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, nÄ• maá¹ƒ namanalakkhaá¹‡aá¹ƒ.

iti saá¹…khepato nÄ• ma-rÅ«paá¹ƒ so parigaá¹‡hati ||

<1206> á¹• 21 phÄ• lento viya tÄ• lassa, kandaá¹ƒ tu yamakaá¹ƒ dvidhÄ• .

vavatthapeti nÄ• maÃ±ca, rÅ«paÃ±cÄ• ti dvidhÄ• pana ||

<1207> á¹• 21 nÄ• mato rÅ«pato aÃ±Ã±o,

satto vÄ• puggalopi vÄ• .

attÄ• vÄ• koci natthÄ«ti,

niá¹-á¹-haá¹ƒ gacchati sabbadÄ• ||

<1208> á¹• 21 evaá¹ƒ vavatthapetvÄ• so, nÄ• marÅ«paá¹ƒ sabhÄ• vato.

sattasammohaghÄ• tatthaá¹ƒ, bahusuttavasenidha ||

<1209> á¹• 21 nÄ• marÅ«pamattaÃ±Ã±eva, natthi kocidha puggalo.

evamettha paá¹‡á¸• ito poso, vavatthapeti taá¹ƒ pana ||

vuttaá¹ƒ hetaá¹ƒ -

<1210> á¹• 21 "yathÄ• pi aá¹…gasambhÄ• rÄ• ,

hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu,

hoti sattoti sammutÄ«" ti ||

<1211> á¹• 21 yathÄ• pi \Ne 151/ dÄ• ruyantampi, nijjÄ«vaÃ±ca nirÄ«hakaá¹ƒ.

dÄ• rurajjusamÄ• yoge, taá¹ƒ gacchatipi tiá¹-á¹-hati ||

<1212> á¹• 21 tathedaá¹ƒ nÄ• marÅ«pampi, nijjÄ«vaÃ±ca nirÄ«hakaá¹ƒ.

aÃ±Ã±amaÃ±Ã±asamÄ• yoge, taá¹ƒ gacchatipi tiá¹-á¹-hati ||

tenÄ• hu porÄ• á¹‡Ä• -

<1213> á¹• 21 "nÄ• maÃ±ca \Be 157/ rÅ«paÃ±ca idhatthi saccato,

na hettha satto manujo ca vijjati.

suÃ±Ã±aá¹ƒ idaá¹ƒ yantamivÄ• bhisaá¹…khataá¹ƒ,

dukkhassa puÃ±jo tiá¹‡akaá¹-á¹-hasÄ• diso" ti ||

<1214> á¹• 21 aÃ±Ã±amaÃ±Ã±Å«panissÄ• ya \Ee 115/, daá¹‡á¸• akesu á¹-hitesu hi.

ekasmiá¹ƒ patamÄ• ne tu, tatheva patatÄ«taro ||

tenÄ• hu porÄ• á¹‡Ä• -

<1215> á¹• 21 "yamakaá¹ƒ nÄ• marÅ«paÃ±ca, ubho aÃ±Ã±oÃ±Ã±anissitÄ• .

ekasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ, ubho bhijjanti paccayÄ• " ti ||

<1216> á¹• 21 utinnaá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ, nÄ• maá¹ƒ nittejamettha taá¹ƒ.

sakeneva hi tejena, na sakkoti pavattituá¹ƒ ||

<1217> á¹• 21 na byÄ• harati no seti, na tiá¹-á¹-hati na gacchati.

na bhedeti na coreti, na bhuÃ±jati na khÄ• dati ||

<1218> á¹• 21 tathÄ• rÅ«pampi nittejaá¹ƒ, vinÄ• nÄ• maÃ±ca sabbathÄ• .

sakeneva hi tejena, na sakkoti pavattituá¹ƒ ||

<1219> á¹• 21 bhuÃ±jÄ• mÄ«ti pivÄ• mÄ«ti, khÄ• dÄ• mÄ«ti tatheva ca.

rodÄ• mÄ«ti hasÄ• mÄ«ti, rÅ«passetaá¹ƒ na vijjati ||

<1220> á¹• 21 nÄ• maá¹ƒ \Ne 152/ nissÄ• ya rÅ«paá¹ƒ tu, rÅ«paá¹ƒ nissÄ• ya nÄ• makaá¹

pavattati sadÄ• sabbaá¹ƒ, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ ||

<1221> á¹• 21 imassa pana atthassa, Ä• vibhÄ• vatthameva ca.

jaccandhapÄ«á¹-hasappÄ«naá¹ƒ, vattabbÄ• upamÄ• idha ||

<1222> á¹• 21 yathÄ• hi nÄ• vaá¹ƒ nissÄ• ya, manussÄ• yanti aá¹‡á¹‡ave.

evaá¹ƒ rÅ«pampi nissÄ• ya, nÄ• makÄ• yo pavattati ||

<1223> á¹• 21 yathÄ• \Be 158/ manusse nissÄ• ya, nÄ• vÄ• gacchati aá¹‡á¹‡ave.

evaá¹ƒ nÄ• mampi nissÄ• ya, rÅ«pakÄ• yo pavattati ||

<1224> á¹• 21 sattasaÃ±Ã±aá¹ƒ vinodetvÄ• , nÄ• marÅ«passa sabbathÄ• .

yÄ• thÄ• vadassanaá¹ƒ etaá¹ƒ, __ "diá¹-á¹-hisuddhÄ«" _ti vuccati ||

<1225> á¹• 21 parimuccitukÄ• mo ca, dukkhato jÄ• tiÄ• dito.

antadvayaá¹ƒ vivajjetvÄ• , bhÄ• vaye pana paá¹‡á¸• ito ||

<1226> á¹• 21 diá¹-á¹-hivisuddhimimaá¹ƒ parisuddhaá¹ƒ,

suá¹-á¹-hutaraá¹ƒ tu karoti naro yo.

diá¹-á¹-higatÄ• ni malÄ• ni asesaá¹ƒ,

nÄ• samupenti hi tassa narassa ||

iti abhidhammÄ• vatÄ• re diá¹-á¹-hivisuddhiniddeso nÄ• ma

aá¹-á¹-hÄ• rasamo paricchedo.

19. ekÅ«navÄ«satimo paricchedo

kaá¹…khÄ• vitaraá¹‡avisuddhiniddeso

<1227> á¹• 21 etassa \Ee 116/ \Ne 153/ nÄ• marÅ«passa, jÄ• nitvÄ• hetupaccaye.

kaá¹…khÄ• tÄ«su panaddhÄ• su, vitaritvÄ• á¹-hitaá¹ƒ pana ||

<1228> á¹• 21 kaá¹…khÄ• vitaraá¹‡aá¹ƒ nÄ• ma, Ã±Ä• á¹‡aá¹ƒ taá¹ƒ samudÄ«ritaá¹ƒ.

taá¹ƒ sampÄ• detukÄ• mena, atthakÄ• mena bhikkhunÄ• ||

<1229> á¹• 21 nÄ• marÅ«passa ko hetu, konu vÄ• paccayo bhave.

Ä• vajjitvÄ• tamiccevaá¹ƒ, rÅ«pakÄ• yassa tÄ• vade ||

<1230> á¹• 21 kesÄ• lomÄ• nakhÄ• dantÄ• , taco maá¹ƒsaá¹ƒ nahÄ• ru ca.

aá¹-á¹-himiÃ±jaÃ±ca vakkaÃ±ca, hadayaá¹ƒ yakanampi ca ||

<1231> á¹• 21 iccevamÄ• dibÄ• ttiá¹ƒsa-koá¹-á¹-hÄ• sapaccayassa hi.

pariggaá¹‡hati kÄ• yassa, manasÄ• hetupaccaye ||

<1232> á¹• 21 avijjÄ• \Be 159/ taá¹‡hupÄ• dÄ• naá¹ƒ, kammaá¹ƒ hetu catubbidho.

etassa rÅ«pakÄ• yassa, Ä• hÄ• ro paccayo mato ||

<1233> á¹• 21 janako hetu akkhÄ• to,

paccayo anupÄ• lako.

hetvaá¹…kurassa bÄ«jaá¹ƒ tu,

paccayÄ• pathavÄ• dayo ||

<1234> á¹• 21 itime paÃ±ca dhammÄ• hi, hetupaccayataá¹ƒ gatÄ• .

avijjÄ• dayo tayo tattha, mÄ• tÄ• va upanissayÄ• ||

<1235> á¹• 21 janakaá¹ƒ pana kammaá¹ƒ tu, puttassa hi pitÄ• viya.

dhÄ• tÄ« viya kumÄ• rassa, Ä• hÄ• ro dhÄ• rako bhave ||

<1236> á¹• 21 iccevaá¹ƒ \Ne 154/ rÅ«pakÄ• yassa, so paccayapariggahaá¹ƒ.

katvÄ• punapi "cakkhuÃ±ca, rÅ«pamÄ• lokameva ca ||

<1237> á¹• 21 paá¹-icca cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, hoti" iccevamÄ• dinÄ• .

nayena nÄ• makÄ• yassa, paccayaá¹ƒ parigaá¹‡hati ||

<1238> á¹• 21 so evaá¹ƒ nÄ• marÅ«passa, vuttiá¹ƒ disvÄ• na paccayÄ• .

yathÄ• etarahidaá¹ƒ tu, atÄ«tepi tathevidaá¹ƒ ||

<1239> á¹• 21 paccayÄ• ca pavattittha, tathevÄ• nÄ• gatepi ca.

pavattissati addhÄ• su, tÄ«svevaá¹ƒ anupassati ||

<1240> á¹• 21 tassevaá¹ƒ \Ee 117/ passato yÄ• sÄ• , pubbante paÃ±cadhÄ• tathÄ• .

aparante siyÄ• kaá¹…khÄ• , paÃ±cadhÄ• samudÄ«ritÄ• ||

<1241> á¹• 21 paccuppannepi addhÄ• ne, chabbidhÄ• parikittitÄ• .

sabbÄ• cÄ• navasesÄ• va, yogino sÄ• pahiyyati ||

<1242> á¹• 21 eko kammavipÄ• kÄ• naá¹ƒ, vasenÄ• pi ca paá¹‡á¸• ito.

etassa nÄ• marÅ«passa, paccayaá¹ƒ parigaá¹‡hati ||

<1243> á¹• 21 kammaá¹ƒ catubbidhaá¹ƒ diá¹-á¹-ha-dhammavedaniyaá¹ƒ tathÄ• .

upapajjÄ• parÄ• pariyÄ• -hosikammavasÄ• pana ||

tattha \Be 160/ ekajavanavÄ«thiyaá¹ƒ sattasu cittesu kusalÄ• vÄ• akusalÄ• vÄ• paá¹-ha
__diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ_ nÄ• ma. taá¹ƒ imasmiá¹ƒyeva attabhÄ• ve vipÄ
asakkontaá¹ƒ pana "ahosikammaá¹ƒ nÄ• hosi kammavipÄ• ko, na bhavissati kammavipÄ• k
imassa tikassa vasena ahosikammaá¹ƒ nÄ• ma hoti. atthasÄ• dhikÄ• pana sattamajavanac
__upapajjavedanÄ«yakammaá¹ƒ_ nÄ• ma. tamanantare attabhÄ• ve vipÄ• kaá¹ƒ deti, tathÄ
ahosikammaá¹ƒ nÄ• ma hoti. ubhinnamantare paÃ±cajavanacetanÄ• __aparÄ• pariyaveda
tamanÄ• gate yadÄ• okÄ• saá¹ƒ labhati, tadÄ• vipÄ• kaá¹ƒ deti, sati saá¹ƒsÄ• rappavattiy
hoti.

<1244> á¹• 21 aparaá¹ƒ \Ne 155/ catubbidhaá¹ƒ kammaá¹ƒ, garukaá¹ƒ bahulampi ca.

Ä• sannaÃ±ca kaá¹-attÄ• ca, kammanti samudÄ«ritaá¹ƒ ||

<1245> á¹• 21 aÃ±Ã±aá¹ƒ catubbidhaá¹ƒ kammaá¹ƒ, janakaá¹ƒ upathambhakaá¹ƒ.

tathÅ«papÄ«á¸·akaá¹ƒ kamma-mupaghÄ• takameva ca ||

tattha __janakaá¹ƒ_ nÄ• ma kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• kammaá¹ƒ paá¹-isandhiyampi rÅ«pÄ• rÅ«pavipÄ• kakkhandhe janeti. __upatthambhakaá¹ƒ_ pana vipÄ• kaá¹ƒ janetuá¹ƒ r dinnÄ• ya paá¹-isandhiyÄ• janite vipÄ• ke uppajjanakasukhadukkhaá¹ƒ upatthambheti, add __upapÄ«á¸·akaá¹ƒ_ pana aÃ±Ã±ena kammena dinnÄ• ya paá¹-isandhiyÄ• janite vipÄ• ke pÄ«á¸·eti bÄ• dhati, addhÄ• naá¹ƒ pavattituá¹ƒ na deti. __upaghÄ• takaá¹ƒ_ pana sayaá¹ƒ samÄ• naá¹ƒ \Ee 118/ aÃ±Ã±aá¹ƒ dubbalakammaá¹ƒ ghÄ• tetvÄ• tassa vipÄ• kaá¹ƒ paá¹-i okÄ• saá¹ƒ karoti. evaá¹ƒ pana kammena okÄ• se kate taá¹ƒvipÄ• kamuppannaá¹ƒ nÄ• ma dvÄ• dasavidhaá¹ƒ kammaá¹ƒ kammavaá¹-á¹-e pakkhipitvÄ• \Be 161/ evameko kammavip paccayapariggahaá¹ƒ karoti.

iti evaá¹ƒ kammavipÄ• kavaá¹-á¹-avasena nÄ• marÅ«passa pavattiá¹ƒ disvÄ• "yathÄ• ida addhÄ• ne kammavipÄ• kavasena paccayato pavattittha, anÄ• gatepi pavattissatÄ«" ti iti ka kammavipÄ• kavasena loko pavattatÄ«ti taá¹ƒ samanupassati. tassevaá¹ƒ samanupassato kaá¹…khÄ• pahiyyati.

<1246> á¹• 21 hetuphalassa sambandhavaseneva pavattati.

kevalaá¹ƒ nÄ• marÅ«panti, sammÄ• samanupassati ||

<1247> á¹• 21 evaá¹ƒ kÄ• raá¹‡ato uddhaá¹ƒ, kÄ• raá¹‡aá¹ƒ na ca passati.

pÄ• kapavattito uddhaá¹ƒ, na pÄ• kapaá¹-ivedakaá¹ƒ ||

tenÄ• hu porÄ• á¹‡Ä• -

<1248> á¹• 21 "kammassa kÄ• rako natthi, vipÄ• kassa ca vedako.

suddhadhammÄ• pavattanti, evetaá¹ƒ sammadassanaá¹ƒ ||

<1249> á¹• 21 evaá¹ƒ \Ne 156/ kamme vipÄ• ke ca, vattamÄ• ne sahetuke.

bÄ«jarukkhÄ• dikÄ• naá¹ƒva, pubbÄ• koá¹-i na nÄ• yati ||

<1250> á¹• 21 anÄ• gatepi saá¹ƒsÄ• re, appavatti na dissati.

etamatthamanaÃ±Ã±Ä• ya, titthiyÄ• asayaá¹ƒvasÄ« ||

<1251> á¹• 21 sattasaÃ±Ã±aá¹ƒ gahetvÄ• na, sassatucchedadassino.

dvÄ• saá¹-á¹-hidiá¹-á¹-hiá¹ƒ gaá¹‡hanti, aÃ±Ã±amaÃ±Ã±avirodhino ||

<1252> á¹• 21 diá¹-á¹-hibandhanabaddhÄ• te, taá¹‡hÄ• sotena vuyhare.

taá¹‡hÄ• sotena vuyhantÄ• , na te dukkhÄ• pamuccare ||

<1253> á¹• 21 evametaá¹ƒ abhiÃ±Ã±Ä• ya, bhikkhu buddhassa sÄ• vako.

gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ suÃ±Ã±aá¹ƒ, paccayaá¹ƒ paá¹-ivijjhati ||

<1254> á¹• 21 kammaá¹ƒ \Be 162/ natthi vipÄ• kamhi, pÄ• ko kamme na vijjati.

aÃ±Ã±amaÃ±Ã±aá¹ƒ ubho suÃ±Ã±Ä• , na ca kammaá¹ƒ vinÄ• phalaá¹ƒ ||

<1255> á¹• 21 yathÄ• na sÅ«riye aggi, na maá¹‡imhi na gomaye.

na tesaá¹ƒ bahi so atthi, sambhÄ• rehi ca jÄ• yati ||

<1256> á¹• 21 tathÄ• na anto kammassa, vipÄ• ko upalabbhati.

bahiddhÄ• pi na kammassa, na kammaá¹ƒ tattha vijjati ||

<1257> á¹• 21 phalena \Ee 119/ suÃ±Ã±aá¹ƒ taá¹ƒ kammaá¹ƒ, phalaá¹ƒ kamme na vijjati.

kammaÃ±ca kho upÄ• dÄ• ya, tato nibbattate phalaá¹ƒ ||

<1258> á¹• 21 na hettha devo brahmÄ• vÄ• ,

saá¹ƒsÄ• rassatthi kÄ• rako.

suddhadhammÄ• pavattanti,

hetusambhÄ• rapaccayÄ• " ti ||

<1259> á¹• 21 evaá¹ƒ nÄ• nappakÄ• rehi, nÄ• marÅ«passa paccayaá¹ƒ.

pariggahetvÄ• addhÄ• su, taritvÄ• kaá¹…khamuá¹-á¹-hitaá¹ƒ ||

<1260> á¹• 21 __kaá¹…khÄ• vitaraá¹‡aá¹ƒ_ \Ne 157/ nÄ• ma, Ã±Ä• á¹‡aá¹ƒ taá¹ƒ samudÄ

dhammaá¹-á¹-hiti yathÄ• bhÅ«taá¹ƒ, taá¹ƒ sammÄ• dassanantipi ||

<1261> á¹• 21 iminÄ• pana Ã±Ä• á¹‡ena,

saá¹ƒyutto buddhasÄ• sane.

hoti laddhapatiá¹-á¹-hova,

sotÄ• panno hi cÅ«á¸·ako ||

<1262> á¹• 21 tasmÄ• sapaÃ±Ã±o pana atthakÄ• mo,

yo nÄ• marÅ«passa hetupaccayÄ• ni.

pariggahaá¹ƒ sÄ• dhu karoti dhÄ«ro,

khippaá¹ƒ sa nibbÄ• napuraá¹ƒ upeti ||

iti abhidhammÄ• vatÄ• re kaá¹…khÄ• vitaraá¹‡avisuddhiniddeso nÄ• ma

ekÅ«navÄ«satimo paricchedo.

20. vÄ«satimo paricchedo

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddeso

<1263> á¹• 21 kalÄ• pasammasaneneva \Be 163/ \Ee 120/,

yogo karaá¹‡iyo siyÄ• .

maggÄ• magge tu Ã±Ä• á¹‡aá¹ƒ ta-

madhigantuá¹ƒ panicchatÄ• ||

<1264> á¹• 21 paccuppannassa dhammassa, nibbatti udayo mato.

vayo vipariá¹‡Ä• moti, tasseva samudÄ«ritÄ• ||

<1265> á¹• 21 anupassanÄ• pi \Ne 158/ Ã±Ä• á¹‡anti, varaÃ±Ä• á¹‡ena desitaá¹ƒ.

so panevaá¹ƒ pajÄ• nÄ• ti, yogÄ• vacaramÄ• á¹‡avo ||

<1266> á¹• 21 imassa nÄ• marÅ«passa, pubbe uppattito pana.

nicayo rÄ• si vÄ• natthi, tathÄ• uppajjatopi ca ||

<1267> á¹• 21 rÄ• sito nicayÄ• vÄ• pi, natthi Ä• gamananti ca.

tathÄ• nirujjhamÄ• nassa, na disÄ• gamananti ca ||

<1268> á¹• 21 niruddhassÄ• pi ekasmiá¹ƒ, á¹-hÄ• ne natthi cayoti ca.

ettha vÄ«á¹‡Å«pamÄ• vuttÄ• , etassatthassa dÄ«pane ||

<1269> á¹• 21 udabbayamanakkÄ• ramevaá¹ƒ saá¹…khepato pana.

katvÄ• tasseva Ã±Ä• á¹‡assa, vibhaá¹…gassa vasena tu ||

<1270> á¹• 21 "avijjÄ• samudayÄ• rÅ«pasamudayo" ti hi Ä• dinÄ• .

nayenekekakhandhassa, udayabbayadassane ||

<1271> á¹• 21 dasa dasÄ• ti katvÄ• na, vuttÄ• paÃ±Ã±Ä• salakkhaá¹‡Ä• .

tesaá¹ƒ pana vasenÄ• pi, dhamme samanupassati ||

<1272> á¹• 21 evaá¹ƒ rÅ«pudayo hoti, evamassa vayo iti.

udeti evaá¹ƒ rÅ«pampi, evaá¹ƒ rÅ«paá¹ƒ tu veti ca ||

<1273> á¹• 21 evaá¹ƒ \Be 164/ paccayatopettha, khaá¹‡ato udayabbayaá¹ƒ.

passato sabbadhammÄ• ca, pÄ• kaá¹-Ä• honti tassa te ||

<1274> á¹• 21 udake daá¹‡á¸• arÄ• jÄ«va, Ä• raggeriva sÄ• sapo.

vijjuppÄ• dÄ• va dhammÄ• te, parittaá¹-á¹-hÄ• yino siyuá¹ƒ ||

<1275> á¹• 21 kadalÄ«supinÄ• lÄ• tacakkamÄ• yupamÄ• ime.

asÄ• rÄ• pana nissÄ• rÄ• , hutvÄ• khÄ• yanti yogino ||

<1276> á¹• 21 evamettÄ• vatÄ• \Ee 121/ tena, udayabbayadassanaá¹ƒ.

lakkhaá¹‡Ä• ni ca paÃ±Ã±Ä• sa, paá¹-ivijjha á¹-hitaá¹ƒ pana ||

<1277> á¹• 21 Ã±Ä• á¹‡aá¹ƒ \Ne 159/ adhigataá¹ƒ hoti, taruá¹‡aá¹ƒ paá¹-hamaá¹ƒ pana.

yassa cÄ• dhigamÄ• yogÄ«, hotÄ• raddhavipassako ||

<1278> á¹• 21 vipassanÄ• ya hetÄ• ya,

karuá¹‡Ä• yÄ• tha yogino.

vipassakassa jÄ• yante,

upaklesÄ• dasevime ||

<1279> á¹• 21 obhÄ• so pÄ«ti passaddhi, Ã±Ä• á¹‡aá¹ƒ saddhÄ• satÄ« sukhaá¹ƒ.

upekkhÄ• vÄ«riyaá¹ƒ nikantÄ«ti, upaklesÄ• dasevime ||

<1280> á¹• 21 sampattapaá¹-ivedhassa, sotÄ• pannÄ• dinopi ca.

tathÄ• vippaá¹-ipannassa, upaklesÄ• na jÄ• yare ||

<1281> á¹• 21 sammÄ• va paá¹-ipannassa, yuttayogassa bhikkhuno.

sadÄ• vipassakasseva, uppajjanti kirassu te ||

<1282> á¹• 21 vipassanÄ• ya obhÄ• so, __obhÄ• so_ti pavuccati.

tasmiá¹ƒ pana samuppanne, yogÄ• vacarabhikkhu so ||

<1283> á¹• 21 maggappatto phalappatto, ahamasmÄ«ti gaá¹‡hati.

amaggaá¹ƒyeva maggoti, tassevaá¹ƒ pana gaá¹‡hato ||

<1284> á¹• 21 evaá¹ƒ \Be 165/ vipassanÄ• vÄ«thi,

okkantÄ• nÄ• ma hoti sÄ• .

obhÄ• sameva so bhikkhu,

assÄ• dento nisÄ«dati ||

<1285> á¹• 21 __pÄ«ti_ vippassanÄ• pÄ«ti, tassa tasmiá¹ƒ khaá¹‡e pana.

tadÄ• paÃ±cavidhÄ• pÄ«ti, jÄ• yante khuddikÄ• dikÄ• ||

<1286> á¹• 21 vipassanÄ• ya passaddhi, __passaddhÄ«_ti pavuccati.

yogino kÄ• yacittÄ• ni, passaddhÄ• neva honti hi ||

<1287> á¹• 21 lahÅ«ni \Ne 160/ ca mudÅ«neva, kammaÃ±Ã±Ä• neva honti hi.

passaddhÄ• dÄ«hi so bhikkhu, anuggahitamÄ• naso ||

<1288> á¹• 21 amÄ• nusiá¹ƒ ratiá¹ƒ nÄ• ma,

anubhoti anuttaraá¹ƒ.

yaá¹ƒ sandhÄ• ya ca gÄ• thÄ• yo,

bhÄ• sitÄ• hi mahesinÄ• ||

<1289> á¹• 21 "suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassato ||

<1290> á¹• 21 "yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nata" nti ||

<1291> á¹• 21 __Ã±Ä• á¹‡Ä• dayo_ upaklesÄ• , Ã±eyyÄ• vuttanayenidha.

ete dasa upaklesÄ• , vajjanÄ«yÄ• va yoginÄ• ||

<1292> á¹• 21 etthobhÄ• sÄ• dayo dhammÄ• ,

upaklesassa vatthuto.

upaklesÄ• ti niddiá¹-á¹-hÄ• ,

upaklesanikanti tu ||

<1293> á¹• 21 taá¹ƒ \Be 166/ tamÄ• vajjamÄ• nassa, bhÄ• vanÄ• parihÄ• yati.

asatte sattasaÃ±Ã±Ä« ca, hoti appassuto naro ||

<1294> á¹• 21 sabbobhÄ• sÄ• dayo \Ee 122/ dhamme, na maggoti vicÄ• rayaá¹ƒ.

maggo vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, iccevaá¹ƒ pana paá¹‡á¸• ito ||

<1295> á¹• 21 vavatthapeti maggaÃ±ca, amaggaÃ±ceva cetasÄ• .

tassa cevaá¹ƒ ayaá¹ƒ maggo, nÄ• yaá¹ƒ maggoti yogino ||

<1296> á¹• 21 maggÄ• maggaÃ±ca viÃ±Ã±Ä• ya, á¹-hitaÃ±Ä• á¹‡amidaá¹ƒ pana.

__maggÄ• maggesuÃ±Ä• á¹‡a_nti, bhÅ«riÃ±Ä• á¹‡ena desitaá¹ƒ ||

<1297> á¹• 21 maggÄ• maggaÃ±Ä• á¹‡adassanesu \Ne 161/ kovidÄ• ,

sÄ• rÄ• sÄ• ravedino samÄ• hitÄ• hitÄ• .

maggÄ• maggaÃ±Ä• á¹‡adassananti taá¹ƒ idaá¹ƒ,

buddhÄ• buddhasÄ• vakÄ• vadanti vÄ• dino ||

iti abhidhammÄ• vatÄ• re maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddeso

nÄ• ma vÄ«satimo paricchedo.

21. ekavÄ«satimo paricchedo

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddeso

<1298> á¹• 21 aá¹-á¹-haÃ±Ä• á¹‡avaseneva \Ee 123/, sikhÄ• pakkÄ• vipassanÄ• .

navamaá¹ƒ __paá¹-ipadÄ• Ã±Ä• á¹‡a-dassana_nti pavuccati ||

<1299> á¹• 21 aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni nÄ• mettha, veditabbÄ• ni viÃ±Ã±unÄ• .

upaklesavinimuttaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ suvisadaá¹ƒ pana ||

<1300> á¹• 21 udayabbaye ca bhaá¹…ge ca, bhaye Ä• dÄ«nave tathÄ• .

nibbidÄ• passanÄ• Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ muccitukamyatÄ• ||

<1301> á¹• 21 paá¹-isaá¹…khÄ• ca saá¹…khÄ• re, upekkhÄ• Ã±Ä• á¹‡amaá¹-á¹-hamaá¹ƒ

imÄ• ni aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni, navamaá¹ƒ saccÄ• nulomakaá¹ƒ ||

<1302> á¹• 21 saccÄ• nulomaÃ±Ä• á¹‡anti \Be 167/, anulomaá¹ƒ pavuccati.

taá¹ƒ sampÄ• detukÄ• mena, yogÄ• vacarabhikkhunÄ• ||

<1303> á¹• 21 udayabbayaÃ±Ä• á¹‡aá¹ƒ taá¹ƒ, Ä• diá¹ƒ katvÄ• panaá¹-á¹-hasu.

etesu pana Ã±Ä• á¹‡esu, yogo karaá¹‡iyo pana ||

<1304> á¹• 21 yathÄ• nukkamato \Ne 162/ tassa, tesu Ã±Ä• á¹‡esu aá¹-á¹-hasu.

aniccÄ• divaseneva, yogaá¹ƒ katvÄ• á¹-hitassa hi ||

<1305> á¹• 21 aniccaá¹ƒ dukkhamanattÄ• ti, saá¹…khÄ• re anupassato.

aá¹-á¹-hannaá¹ƒ pana Ã±Ä• á¹‡Ä• naá¹ƒ, vasena pana yogino ||

<1306> á¹• 21 vipassanÄ• sikhÄ• pattÄ• , hoti vuá¹-á¹-hÄ• nagÄ• minÄ«.

__saccÄ• nulomaÃ±Ä• á¹‡a_nti, ayameva pavuccati ||

<1307> á¹• 21 saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ taá¹ƒ, Ä• sevantassa yogino.

idÄ• ni tassa maggo ca, samuppajjissatÄ«ti hi ||

<1308> á¹• 21 saá¹…khÄ• rupekkhÄ• saá¹…khÄ• re, aniccÄ• dukkhÄ• ti vÄ• tathÄ• .

sammasitvÄ• bhavaá¹…gaá¹ƒ tu, puna votarateva sÄ• ||

<1309> á¹• 21 bhavaá¹…gÄ• nantaraá¹ƒ saá¹…khÄ• ru-pekkhÄ• gatanayena tu.

aniccÄ• divaseneva, saá¹…khÄ• re pana gocaraá¹ƒ ||

<1310> á¹• 21 kurumÄ• naá¹ƒ manodvÄ• re, jÄ• yatÄ• vajjanaá¹ƒ tato.

bhavaá¹…gÄ• vaá¹-á¹-anaá¹ƒ katvÄ• , jÄ• tassÄ• nantaraá¹ƒ pana ||

<1311> á¹• 21 saá¹…khÄ• re \Ee 124/ gocaraá¹ƒ katvÄ• , paá¹-hamaá¹ƒ javanamÄ• nasaá

uppajjatÄ«ti taá¹ƒ cittaá¹ƒ, __parikamma_nti vuccati ||

<1312> á¹• 21 tadanantarameva Ã±Ã±aá¹ƒ, saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ puna.

dutiyaá¹ƒ javanaá¹ƒ hoti, __upacÄ• ra_nti taá¹ƒ mataá¹ƒ ||

<1313> á¹• 21 tadanantaraá¹ƒ taá¹ƒ hoti, tathÄ• saá¹…khÄ• ragocaraá¹ƒ.

tatiyaá¹ƒ javanacittaá¹ƒ, __anuloma_nti saÃ±Ã±itaá¹ƒ ||

<1314> á¹• 21 purimÄ• naá¹ƒ panaá¹-á¹-hannaá¹ƒ, Ã±Ä• á¹‡Ä• naá¹ƒ anulomato.

bodhipakkhiyadhammÄ• naá¹ƒ, uddhaÃ±ca anulomato ||

<1315> á¹• 21 teneva \Be 168/ taá¹ƒ hi saccÄ• nulomaÃ±Ä• á¹‡aá¹ƒ pavuccati.

idaá¹ƒ hi pana saccÄ• nu-lomaÃ±Ä• á¹‡aá¹ƒ mahesinÄ• ||

<1316> á¹• 21 "vuá¹-á¹-hÄ• nagÄ• minÄ«yÄ• \Ne 163/ hi, pariyosÄ• na" nti bhÄ• sitaá¹ƒ.

Ã±eyyaá¹ƒ sabbapakÄ• rena, pariyosÄ• nanti __gotrabhu_ ||

<1317> á¹• 21 itinekehi nÄ• mehi, kittitÄ• yÄ• mahesinÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ« santÄ• , parisuddhÄ• vipassanÄ• ||

<1318> á¹• 21 vuá¹-á¹-hÄ• tukÄ• mo saá¹ƒsÄ• radukkhapaá¹…kÄ• mahabbhayÄ• .

kareyya satataá¹ƒ tattha, yogaá¹ƒ paá¹‡á¸• itajÄ• tiko ||

iti abhidhammÄ• vatÄ• re paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddeso nÄ• ma

ekavÄ«satimo paricchedo.

22. bÄ• vÄ«satimo paricchedo

Ã±Ä• á¹‡adassanavisuddhiniddeso

<1319> á¹• 21 ito \Ee 125/ paraá¹ƒ tu bhikkhussa, hoti gotrabhumÄ• nasaá¹ƒ.

Ä• vajjaniyaá¹-hÄ• nattÄ• , maggacittassa taá¹ƒ pana ||

<1320> á¹• 21 na cappaá¹-ipadÄ• Ã±Ä• á¹‡a-dassanaá¹ƒ vÄ• tatheva ca.

Ã±Ä• á¹‡adassanasuddhiá¹ƒ vÄ• , bhajate na kudÄ• canaá¹ƒ ||

<1321> á¹• 21 ubhinnamantarÄ• etaá¹ƒ, abbohÄ• rikameva taá¹ƒ.

vipassanÄ• ya sotasmiá¹ƒ, patitattÄ• vipassanÄ• ||

<1322> á¹• 21 pothujjanikagottaá¹ƒ vÄ• , abhibhuyya pavattito.

gottaá¹ƒ vuccati nibbÄ• naá¹ƒ, tato bhavati gotrabhu ||

<1323> á¹• 21 Ã±Ä• á¹‡aá¹ƒ catÅ«su maggesu, __Ã±Ä• á¹‡adassanasuddhikaá¹ƒ_.

tattha taá¹ƒ paá¹-hamaá¹ƒ maggaá¹ƒ, sampÄ• detuá¹ƒ panicchatÄ• ||

<1324> á¹• 21 aÃ±Ã±aá¹ƒ \Be 169/ \Ne 164/ kiÃ±cipi kÄ• tabbaá¹ƒ, bhikkhunÄ• tena natth

yaÃ±hi tena ca kÄ• tabbaá¹ƒ, siyÄ• taá¹ƒ katameva tu ||

<1325> á¹• 21 anulomÄ• vasÄ• naÃ±hi, sÅ«raá¹ƒ tikkhaá¹ƒ vipassanaá¹ƒ.

uppÄ• dentena taá¹ƒ sabbaá¹ƒ, katameva ca yoginÄ• ||

<1326> á¹• 21 tassÄ• nulomaÃ±Ä• á¹‡assa, ante tu animittakaá¹ƒ.

visaá¹…khÄ• raá¹ƒ nirodhaÃ±ca, nibbÄ• naá¹ƒ amataá¹ƒ padaá¹ƒ ||

<1327> á¹• 21 gocaraá¹ƒ kurumÄ• naá¹ƒ taá¹ƒ, nibbÄ• nÄ• rammaá¹‡e pana.

paá¹-hamÄ• vajjanaÃ±ceva, paá¹-hamÄ• bhogatÄ• pi ca ||

<1328> á¹• 21 maggassÄ• nantarÄ• dÄ«hi, paccayehi panacchahi.

tassa paccayabhÄ• vaÃ±ca, sÄ• dhayantaá¹ƒ tato pana ||

<1329> á¹• 21 vipassanÄ• ya muddhaÃ±hi, sikhÄ• pattÄ• ya tÄ• ya taá¹ƒ.

uppajjati anÄ• vattaá¹ƒ-rammaá¹‡aá¹ƒ tassa gotrabhu ||

<1330> á¹• 21 ekenÄ• vajjaneneva, ekissÄ• yeva vÄ«thiyÄ• .

nÄ• nÄ• rammaá¹‡atÄ• cÄ• nu-lomagotrabhucetasaá¹ƒ ||

<1331> á¹• 21 á¹-hatvÄ• \Ee 126/ Ä• vajjanaá¹-á¹-hÄ• ne, tamanÄ• vajjanampi ca.

maggassa pana taá¹ƒ saÃ±Ã±aá¹ƒ, datvÄ• viya nirujjhati ||

<1332> á¹• 21 maggopi tena taá¹ƒ dinnaá¹ƒ, amuÃ±citvÄ• va saÃ±hitaá¹ƒ.

taá¹ƒ Ã±Ä• á¹‡amanubandhanto, jÄ• yate tadanantaraá¹ƒ ||

<1333> á¹• 21 kadÄ• cipi anibbiddhapubbaá¹ƒ maggo panesa hi.

lobhaá¹ƒ dosaÃ±ca mohaÃ±ca, viddhaá¹ƒsantova jÄ• yati ||

<1334> á¹• 21 na kevalamayaá¹ƒ maggo, dosanÄ• sanameva ca.

karoti atha khopÄ• yadvÄ• rÄ• nipi pidheti ca ||

<1335> á¹• 21 anÄ• mataggasaá¹ƒsÄ• ravaá¹-á¹-adukkhamahodadhiá¹ƒ.

apÄ• ramatighoraÃ±ca, soseti ca asesato ||

<1336> á¹• 21 micchÄ• maggaá¹ƒ \Be 170/ \Ne 165/ panaá¹-á¹-haá¹…gaá¹ƒ, jÄ• yamÄ• no

sabbaverabhayÄ• nettha, niccaá¹ƒ vÅ«pasameti ca ||

<1337> á¹• 21 buddhassorasaputtattaá¹ƒ, upaneti nayaá¹ƒ pana.

Ä• nisaá¹ƒse anekepi, pavattayati yogino ||

<1338> á¹• 21 dÄ• yakenÄ• nisaá¹ƒsÄ• naá¹ƒ, anekesamanena ca.

Ä• dimaggena saá¹ƒyuttaá¹ƒ, Ã±Ä• á¹‡anti __Ã±Ä• á¹‡adassanaá¹ƒ_ ||

paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ.

<1339> á¹• 21 tassevÄ• nantaraá¹ƒ tassa, vipÄ• kÄ• dvepi tÄ«á¹‡i vÄ• .

phalacittÄ• ni jÄ• yante, na jÄ• yante tato paraá¹ƒ ||

<1340> á¹• 21 keci ekaÃ±ca dve tÄ«á¹‡i, cattÄ• rÄ«ti vadanti tu.

na panetaá¹ƒ gahetabbaá¹ƒ, ajÄ• nitvÄ• vadanti te ||

<1341> á¹• 21 ekassÄ• sevanaá¹ƒ natthi, tasmÄ• dve anulomakÄ• .

tehi Ä• sevanaá¹ƒ laddhÄ• , tatiyaá¹ƒ hoti gotrabhu ||

<1342> á¹• 21 catutthaá¹ƒ maggacittaá¹ƒ tu,

tasmÄ• tÄ«á¹‡i phalÄ• ni hi.

anulomÄ• tayo honti,

catutthaá¹ƒ hoti gotrabhu ||

<1343> á¹• 21 paÃ±camaá¹ƒ maggacittaÃ±ca, phalÄ• ni dve tato pana.

sattacittaparamÄ• va, ekÄ• vajjanavÄ«thi hi ||

<1344> á¹• 21 ettÄ• vatÄ• paneso hi, __sotÄ• panno_ti vuccati.

phalassa pariyosÄ• ne, bhavaá¹…gottaraá¹‡aá¹ƒ siyÄ• ||

<1345> á¹• 21 tato bhavaá¹…gaá¹ƒ chinditvÄ• , maggapekkhanahetukaá¹ƒ.

uppajjati manodvÄ• re, Ä• vajjanamano pana ||

<1346> á¹• 21 tasmiá¹ƒ \Be 171/ \Ne 166/ niruddhe maggassa, paccavekkhaá¹‡asaÃ±Ã±it

javanÄ• ni hi jÄ• yante, satteva paá¹-ipÄ• á¹-iyÄ• ||

<1347> á¹• 21 eseva ca nayo Ã±eyyo, phalÄ• dÄ«nampi pekkhane.

paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, bhavantekÅ«navÄ«sati ||

<1348> á¹• 21 maggo \Ee 127/ phalaá¹ƒ pahÄ«nÄ• ca, kilesÄ• avasiá¹-á¹-hakÄ• .

nibbÄ• naÃ±ceti paÃ±cete, paccavekkhaá¹‡abhÅ«miyo ||

<1349> á¹• 21 evaá¹ƒ so paccavekkhitvÄ• , sotÄ• pannopapattiyÄ• .

yogamÄ• rabhate dhÄ«ro, dutiyÄ• ya ca bhÅ«miyÄ• ||

<1350> á¹• 21 khandhapaÃ±cakasaá¹…khÄ• taá¹ƒ, taá¹ƒ saá¹…khÄ• ragataá¹ƒ puna.

aniccaá¹ƒ dukkhamanattÄ• ti, Ã±Ä• á¹‡ena parimajjati ||

<1351> á¹• 21 tato vipassanÄ• vÄ«thi-mogÄ• hati ca tÄ• vade.

tassevaá¹ƒ paá¹-ipannassa, heá¹-á¹-hÄ• vuttanayena tu ||

<1352> á¹• 21 tato saá¹…khÄ• rupekkhÄ• ya, avasÄ• ne tatheva ca.

ekÄ• vajjanavÄ• rasmiá¹ƒ, gotrabhussa anantaraá¹ƒ ||

<1353> á¹• 21 byÄ• pÄ• dakÄ• marÄ• gÄ• naá¹ƒ, tanubhÄ• vaá¹ƒ tu sÄ• dhayaá¹ƒ.

__sakadÄ• gÄ• mimaggo_yaá¹ƒ, jÄ• yate dutiyo pana ||

dutiyamaggaÃ±Ä• á¹‡aá¹ƒ.

<1354> á¹• 21 imassÄ• pi ca Ã±Ä• á¹‡assa, heá¹-á¹-hÄ• vuttanayenidha.

phalacittÄ• ni Ã±eyyÄ• ni, viÃ±Ã±unÄ• dvepi tÄ«á¹‡i vÄ• ||

<1355> á¹• 21 ettÄ• vatÄ• paneso hi, __sakadÄ• gÄ• mi_ nÄ• mayaá¹ƒ.

sakideva imaá¹ƒ lokaá¹ƒ, Ä• gantvÄ• ntakaro bhave ||

<1356> á¹• 21 heá¹-á¹-hÄ• vuttanayeneva, paÃ±cadhÄ• paccavekkhaá¹‡aá¹ƒ.

evaá¹ƒ so paccavekkhitvÄ• , sakadÄ• gÄ• mipattiyÄ• ||

<1357> á¹• 21 yogamÄ• rabhate \Be 172/ \Ne 167/ dhÄ«ro, tatiyÄ• ya ca bhÅ«miyÄ• .

byÄ• pÄ• dakÄ• marÄ• gÄ• naá¹ƒ, pahÄ• nÄ• ya ca paá¹‡á¸• ito ||

<1358> á¹• 21 khandhapaÃ±cakasaá¹…khÄ• taá¹ƒ, taá¹ƒ saá¹…khÄ• ragataá¹ƒ pana.

aniccaá¹ƒ dukkhamanattÄ• ti, Ã±Ä• á¹‡ena parimajjati ||

<1359> á¹• 21 tato vipassanÄ• vÄ«thi-mogÄ• hati ca tÄ• vade.

tassevaá¹ƒ paá¹-ipannassa, heá¹-á¹-hÄ• vuttanayena tu ||

<1360> á¹• 21 tato saá¹…khÄ• rupekkhÄ• ya, avasÄ• ne tatheva ca.

ekÄ• vajjanavÄ«thimhi, gotrabhussa anantaraá¹ƒ ||

<1361> á¹• 21 byÄ• pÄ• dakÄ• marÄ• gÄ• naá¹ƒ, mÅ«laghÄ• taá¹ƒ tu sÄ• dhayaá¹ƒ.

tassÄ• __nÄ• gÄ• mimaggo_yaá¹ƒ, jÄ• yate tatiyo pana ||

tatiyamaggaÃ±Ä• á¹‡aá¹ƒ.

<1362> á¹• 21 imassÄ• pi ca Ã±Ä• á¹‡assa, heá¹-á¹-hÄ• vuttanayenidha.

pavatti phalacittÄ• naá¹ƒ, veditabbÄ• vibhÄ• vinÄ• ||

<1363> á¹• 21 ettÄ• vatÄ• panesopi, hoti__nÄ• gÄ• mi_ nÄ• mayaá¹ƒ.

tattheva parinibbÄ• yÄ«, anÄ• vattisabhÄ• vato ||

<1364> á¹• 21 heá¹-á¹-hÄ• \Ee 128/ vuttanayeneva, paÃ±cadhÄ• paccavekkhaá¹‡aá¹ƒ.

evaá¹ƒ so paccavekkhitvÄ• , __anÄ• gÄ• mi_riyasÄ• vako ||

<1365> á¹• 21 yogamÄ• rabhate dhÄ«ro, catutthÄ• ya ca bhÅ«miyÄ• .

pattiyÄ• rÅ«parÄ• gÄ• di-pahÄ• nÄ• ya ca paá¹‡á¸• ito ||

<1366> á¹• 21 tatheva saá¹…khÄ• ragataá¹ƒ, aniccÄ• divasena so.

parivattati Ã±Ä• á¹‡ena, tatheva parimajjati ||

<1367> á¹• 21 tato vipassanÄ• vÄ«thi-mogÄ• hati ca tÄ• vade.

tassevaá¹ƒ paá¹-ipannassa, heá¹-á¹-hÄ• vuttanayena tu ||

<1368> á¹• 21 tato \Be 173/ \Ne 168/ saá¹…khÄ• rupekkhÄ• ya, avasÄ• ne tatheva ca.

ekÄ• vajjanavÄ• rasmiá¹ƒ, gotrabhussa anantaraá¹ƒ ||

<1369> á¹• 21 tassÄ• __rahattamaggo_yaá¹ƒ,

jÄ• yate tu tato paraá¹ƒ.

rÅ«parÄ• gÄ• didosÄ• naá¹ƒ,

viddhaá¹ƒsÄ• ya karo pana ||

catutthamaggaÃ±Ä• á¹‡aá¹ƒ.

<1370> á¹• 21 imassÄ• pi ca Ã±Ä• á¹‡assa, heá¹-á¹-hÄ• vuttanayenidha.

pavatti phalacittÄ• naá¹ƒ, veditabbÄ• vibhÄ• vinÄ• ||

<1371> á¹• 21 ettÄ• vatÄ• paneso hi,

__arahÄ• _ nÄ• ma aá¹-á¹-hamo.

ariyo puggalo hoti,

mahÄ• khÄ«á¹‡Ä• savo ayaá¹ƒ ||

<1372> á¹• 21 anuppattasadattho ca,

khÄ«á¹‡asaá¹ƒyojano muni.

sadevakassa lokassa,

dakkhiá¹‡eyyo anuttaro ||

<1373> á¹• 21 ettÄ• vatÄ• catassopi, __Ã±Ä• á¹‡adassanasuddhiyo_.

hitatthÄ• ya ca bhikkhÅ«naá¹ƒ, saá¹…khepeneva dassitÄ• ||

<1374> á¹• 21 saddhena sammÄ• pana bhÄ• vanÄ«yÄ• ,

ariyÄ• ya paÃ±Ã±Ä• ya ca bhÄ• vanÄ• ya.

visuddhikÄ• mena tapodhanena,

bhavakkhayaá¹ƒ patthayatÄ• budhena ||

iti abhidhammÄ• vatÄ• re Ã±Ä• á¹‡adassanavisuddhiniddeso nÄ• ma

bÄ• vÄ«satimo paricchedo.

23. tevÄ«satimo paricchedo

kilesappahÄ• nakathÄ•

<1375> á¹• 21 etesu \Be 174/ \Ee 129/ \Ne 169/ yena ye dhammÄ• , pahÄ• tabbÄ• bhavan

tesaá¹ƒ dÄ• ni karissÄ• mi, pakÄ• sanamito paraá¹ƒ ||

imesu pana catÅ«su maggaÃ±Ä• á¹‡esu ye dhammÄ• yena Ã±Ä• á¹‡ena pahÄ• tabbÄ• , veditabbaá¹ƒ. etÄ• ni hi yathÄ• yogaá¹ƒ saá¹ƒyojanakilesamicchattalokadhammamacchariyavipallÄ• saganthÄ• gatiÄ• sava- oghayoganÄ«varaá¹‡aparÄ• mÄ• saupÄ• dÄ• nÄ• nusayamalaakusalakammapatha- akusa pahÄ• nakarÄ• ni.

tattha __saá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• ni. seyyathidaá¹ƒ - rÅ«parÄ• gÄ• rÅ«parÄ ime paÃ±ca uddhaá¹ƒbhÄ• giyasaá¹ƒyojanÄ• ni nÄ• ma. sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ kÄ• marÄ• go paá¹-ighoti ime paÃ±ca adhobhÄ• giyasaá¹ƒyojanÄ• ni nÄ• ma.

__kilesÄ• _ti dasa kilesÄ• . seyyathidaá¹ƒ - lobho doso moho mÄ• no diá¹-á¹-hi vicikicchÄ• ahirikaá¹ƒ anottappanti.

__micchattÄ• _ti dasa micchattÄ• . seyyathidaá¹ƒ - micchÄ• diá¹-á¹-hi micchÄ• saá¹…kapp micchÄ• kammanto micchÄ• Ä• jÄ«vo micchÄ• vÄ• yÄ• mo micchÄ• sati micchÄ• samÄ• d micchÄ• vimuttÄ«ti.

__lokadhammÄ• _ti aá¹-á¹-ha lokadhammÄ• lÄ• bho alÄ• bho yaso ayaso nindÄ• pasaá¹ƒ pana kÄ• raá¹‡Å«pacÄ• rena \Be 175/ lÄ• bhÄ• divatthukassa anunayassa, alÄ• bhÄ• divat lokadhammagahaá¹‡ena gahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ.

__macchariyÄ• nÄ«_ti paÃ±ca macchariyÄ• ni Ä• vÄ• samacchariyaá¹ƒ kulamacchariyaá¹ƒ dhammamacchariyaá¹ƒ \Ne 170/ vaá¹‡á¹‡amacchariyanti. imÄ• ni Ä• vÄ• sÄ• dÄ«su aÃ±Ã± asahanÄ• kÄ• rena pavattÄ• ni macchariyÄ• ni.

__vipallÄ• sÄ• _ti aniccadukkhaanattaasubhesuyeva \Ee 130/ vatthÅ«su "niccaá¹ƒ sukhaá¹ pavattÄ• saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• soti ime tayo vipallÄ• sÄ•

__ganthÄ• _ti cattÄ• ro ganthÄ• abhijjhÄ• kÄ• yagantho, byÄ• pÄ• do, sÄ«labbataparÄ• m kÄ• yaganthoti.

__agatÄ«_ti chandadosamohabhayÄ• ni. __Ä• savÄ• _ti cattÄ• ro Ä• savÄ• - kÄ• marÄ• gabhavarÄ• gamicchÄ• diá¹-á¹-hiavijjÄ• savoti. __oghayogÄ• nÄ«_tipi tesamevÄ __nÄ«varaá¹‡Ä• nÄ«_ti kÄ• macchandÄ• dayo. __parÄ• mÄ• so_ti micchÄ• diá¹-á¹-hiyÄ•

__upÄ• dÄ• nÄ• _ti cattÄ• ri upÄ• dÄ• nÄ• ni kÄ• mupÄ• dÄ• nÄ• dÄ«nÄ«ti. __anusayÄ• _ paá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• bhavarÄ• gÄ• vijjÄ• nusayoti. __malÄ• _ti tayo malÄ•

__akusalakammapathÄ• _ti dasa akusalakammapathÄ• . seyyathidaá¹ƒ - pÄ• á¹‡Ä• tipÄ• t kÄ• mesumicchÄ• cÄ• ro musÄ• vÄ• do pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappalÄ• micchÄ• diá¹-á¹-hÄ«ti dasa.

__akusalacittuppÄ• dÄ• _ti \Be 176/ lobhamÅ«lÄ• ni aá¹-á¹-ha, dosamÅ«lÄ• ni dve, moham dvÄ• dasÄ• ti.

etesaá¹ƒ saá¹ƒyojanÄ• dÄ«naá¹ƒ etÄ• ni yathÄ• sambhavaá¹ƒ pahÄ• nakarÄ• ni. kathaá¹ƒ sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• apÄ• yagamanÄ«yÄ• kÄ• marÄ•

paá¹-hamamaggaÃ±Ä• á¹‡avajjhÄ• , sesÄ• kÄ• marÄ• gapaá¹-ighÄ• oá¸·Ä• rikÄ• dutiyam
tatiyamaggaÃ±Ä• á¹‡avajjhÄ• , rÅ«parÄ• gÄ• dayo paÃ±capi catutthamaggaÃ±Ä• á¹‡avajjh

__kilesesu_ \Ne 171/ diá¹-á¹-hivicikicchÄ• paá¹-hamamaggaÃ±Ä• á¹‡avajjhÄ• , doso tatiya
lobhamohamÄ• nathinauddhaccaahirikÄ• nottappÄ• ni catutthamaggaÃ±Ä• á¹‡avajjhÄ• ni.

__micchattesu_ micchÄ• diá¹-á¹-hi musÄ• vÄ• do micchÄ• kammanto micchÄ• Ä• jÄ«voti i
paá¹-hamamaggaÃ±Ä• á¹‡avajjhÄ• , micchÄ• saá¹…kappo pisuá¹‡avÄ• cÄ• pharusavÄ• c
tatiyamaggaÃ±Ä• á¹‡avajjhÄ• , cetanÄ• yeva cettha micchÄ• vÄ• cÄ• ti veditabbÄ• ,
samphappalÄ• pamicchÄ• vÄ• yÄ• masatisamÄ• dhivimuttiÃ±Ä• á¹‡Ä• ni catutthamaggaÃ±

__lokadhammesu_ paá¹-igho tatiyamaggaÃ±Ä• á¹‡avajjho, anunayo catutthamaggaÃ±Ä• á
ca anunayo catutthamaggaÃ±Ä• á¹‡avajjhoti eke.

__macchariyÄ• ni_ paá¹-hamamaggaÃ±Ä• á¹‡avajjhÄ• ni eva.

__vipallÄ• sesu_ pana anicce niccaá¹ƒ, anattani attÄ• ti ca saÃ±Ã±Ä• cittadiá¹-á¹-hivipallÄ•
sukhaá¹ƒ, asubhe subhanti diá¹-á¹-hivipallÄ• so cÄ• ti ime paá¹-hamamaggaÃ±Ä• á¹‡avajjh
saÃ±Ã±Ä• cittavipallÄ• sÄ• tatiyamaggaÃ±Ä• á¹‡avajjhÄ• , dukkhe sukhanti catutthamagga

__ganthesu_ sÄ«labbataparÄ• mÄ• saidaá¹ƒsaccÄ• bhinivesakÄ• yaganthÄ• paá¹-haman
byÄ• pÄ• dakÄ• yagantho tatiyamaggaÃ±Ä• á¹‡avajjho, abhijjhÄ• kÄ• yagantho catutthama

__agatiyo_ \Be 177/ paá¹-hamamaggaÃ±Ä• á¹‡avajjhÄ• .

__Ä• savesu_ diá¹-á¹-hÄ• savo paá¹-hamaÃ±Ä• á¹‡avajjho, kÄ• mÄ• savo tatiyaÃ±Ä• á¹‡a
catutthaÃ±Ä• á¹‡avajjhÄ• . __oghayogesu_pi eseva nayo.

__nÄ«varaá¹‡esu_ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ paá¹-hamaÃ±Ä• á¹‡avajjhaá¹ƒ, kÄ• macch
tÄ«á¹‡i tatiyaÃ±Ä• á¹‡avajjhÄ• ni, thinamiddhauddhaccÄ• ni catutthaÃ±Ä• á¹‡avajjhÄ• ni.

__parÄ• mÄ• so_ \Ne 172/ paá¹-hamaÃ±Ä• á¹‡avajjho.

__upÄ• dÄ• nesu_ sabbesampi lokiyadhammÄ• naá¹ƒ vatthukÄ• mavasena "kÄ• mÄ• " ti Ä
kÄ• mupÄ• dÄ• ne patati, tasmÄ• taÃ±ca kÄ• mupÄ• dÄ• naá¹ƒ catutthaÃ±Ä• á¹‡avajjhaá¹
paá¹-hamaÃ±Ä• á¹‡avajjhÄ• ni.

__anusayesu_ diá¹-á¹-hivicikicchÄ• nusayÄ• paá¹-hamaÃ±Ä• á¹‡avajjhÄ• , kÄ• marÄ• gap

tatiyaÃ±Ä• á¹‡avajjhÄ• , mÄ• nabhavarÄ• gÄ• vijjÄ• nusayÄ• catutthaÃ±Ä• á¹‡avajjhÄ• .

__malesu_ dosamalaá¹ƒ tatiyaÃ±Ä• á¹‡avajjhaá¹ƒ, itarÄ• ni catutthaÃ±Ä• á¹‡avajjhÄ• neva

__akusalakammapathesu_ pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ micchÄ• cÄ• ro musÄ• v
paá¹-hamaÃ±Ä• á¹‡avajjhÄ• , pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• byÄ• pÄ• doti tatiyaÃ±Ä•
abhijjhÄ• catutthaÃ±Ä• á¹‡avajjhÄ• va.

__akusalacittuppÄ• desu_ cattÄ• ro diá¹-á¹-higatacittuppÄ• dÄ• , vicikicchÄ• sampayutto c
paá¹-hamaÃ±Ä• á¹‡avajjhÄ• , dve paá¹-ighasampayuttÄ• tatiyaÃ±Ä• á¹‡avajjhÄ• , sesÄ• c

yaÃ±ca yena vajjhaá¹ƒ, taá¹ƒ tena pahÄ• tabbaá¹ƒ nÄ• ma. tena vuttaá¹ƒ "etesaá¹ƒ saá¹ƒy
dhammÄ• naá¹ƒ etÄ• ni yathÄ• yogaá¹ƒ pahÄ• nakarÄ• nÄ«" ti.

<1376> á¹• 21 etesu \Be 178/ Ã±Ä• á¹‡esu ca yena yena,

yo yo hi dhammo samupeti ghÄ• taá¹ƒ.

so so asesena ca tena tena,

sandassito sÄ• dhu mayÄ• panevaá¹ƒ ||

kilesapahÄ• nakkamakathÄ• yaá¹ƒ.

<1377> á¹• 21 pariÃ±Ã±Ä• dÄ«ni \Ee 132/ \Ne 173/ kiccÄ• ni, yÄ• ni vuttÄ• ni satthunÄ• .

saccÄ• bhisamaye tÄ• ni, pavakkhÄ• mi ito paraá¹ƒ ||

<1378> á¹• 21 ekekassa panetesu,

Ã±Ä• á¹‡assekakkhaá¹‡e siyÄ• .

pariÃ±Ã±Ä• ca pahÄ• naÃ±ca,

sacchikiriyÄ• ca bhÄ• vanÄ• ||

<1379> á¹• 21 pariÃ±Ã±Ä• dÄ«ni etÄ• ni, kiccÄ• nekakkhaá¹‡e pana.

yathÄ• sabhÄ• vato tÄ• ni, jÄ• nitabbÄ• ni viÃ±Ã±unÄ• ||

<1380> á¹• 21 padÄ«po hi yathÄ• loke, apubbÄ• carimaá¹ƒ idha.

cattÄ• ri pana kiccÄ• ni, karotekakkhaá¹‡e pana ||

<1381> á¹• 21 Ä• lokaÃ±ca vidaá¹ƒseti, nÄ• seti timirampi ca.

pariyÄ• diyati telaÃ±ca, vaá¹-á¹-iá¹ƒ jhÄ• peti ekato ||

<1382> á¹• 21 evaá¹ƒ taá¹ƒ maggaÃ±Ä• á¹‡ampi, apubbÄ• carimaá¹ƒ pana.

cattÄ• ripi ca kiccÄ• ni, karotekakkhaá¹‡e pana ||

<1383> á¹• 21 pariÃ±Ã±Ä• bhisamayeneva, dukkhaá¹ƒ abhisameti so.

pahÄ• nÄ• bhisamayeneva, tathÄ• samudayampi ca ||

<1384> á¹• 21 bhÄ• vanÄ• vidhinÄ• yeva, maggaá¹ƒ abhisameti taá¹ƒ.

Ä• rammaá¹‡akriyÄ• yeva, nirodhaá¹ƒ sacchikaroti so ||

vuttampi cetaá¹ƒ "maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ dukkhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dukkh
dukkhanirodhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• \Be 179/ paá¹-ipadÄ• yap
yathÄ• padÄ«po vaá¹-á¹-iá¹ƒ jhÄ• peti, evaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ parijÄ• nÄ•
nÄ• seti, evaá¹ƒ samudayaá¹ƒ pajahati. yathÄ• Ä• lokaá¹ƒ vidaá¹ƒseti, evaá¹ƒ sahajÄ• tÄ•
sammÄ• saá¹…kappÄ• dimaggaá¹ƒ bhÄ• veti. yathÄ• telaá¹ƒ pariyÄ• diyati, evaá¹ƒ kilesap
sacchikarotÄ«ti veditabbaá¹ƒ.

<1385> á¹• 21 uggacchanto yathÄ• dicco, apubbÄ• carimaá¹ƒ pana.

cattÄ• ri pana kiccÄ• ni, karotekakkhaá¹‡e idha ||

<1386> á¹• 21 obhÄ• seti \Ne 174/ ca rÅ«pÄ• ni, nÄ• seti timirampi ca.

Ä• lokaÃ±ca vidaá¹ƒseti, sÄ«taÃ±ca paá¹-ihaÃ±Ã±ati ||

<1387> á¹• 21 yathÄ• ca mahatÄ« nÄ• vÄ• , apubbÄ• carimaá¹ƒ pana.

cattÄ• ri pana kiccÄ• ni, karotekakkhaá¹‡e pana ||

<1388> á¹• 21 jahatÄ« orimaá¹ƒ tÄ«raá¹ƒ, sotaá¹ƒ chindati sÄ• pana.

tathÄ• vahati bhaá¹‡á¸• aÃ±ca, tÄ«ramappeti pÄ• rimaá¹ƒ ||

<1389> á¹• 21 nÄ• vÄ• yorimatÄ«rassa, yathÄ• pajahanaá¹ƒ pana.

tatheva maggaÃ±Ä• á¹‡assa, dukkhassa parijÄ• nanaá¹ƒ ||

<1390> á¹• 21 yathÄ• \Ee 133/ chindati taá¹ƒ sotaá¹ƒ, taá¹‡haá¹ƒ jahati taá¹ƒ tathÄ• .

yathÄ• vahati taá¹ƒ bhaá¹‡á¸• aá¹ƒ, sahajÄ• tÄ• dinÄ• pana ||

<1391> á¹• 21 tatheva paccayattena, maggaá¹ƒ bhÄ• veti nÄ• ma so.

yathÄ• pÄ• raá¹ƒ pana evaá¹ƒ, nirodhÄ• rammaá¹‡aá¹ƒ bhave ||

<1392> á¹• 21 lokuttarena niddiá¹-á¹-hÄ• , yÄ• lokuttarabhÄ• vanÄ• .

sÄ• saá¹…khepanayenevaá¹ƒ, mayÄ• sÄ• dhu pakÄ• sitÄ• ||

<1393> á¹• 21 ko \Be 180/ hi nÄ• ma naro loke,

lokuttarasukhÄ• vahaá¹ƒ.

bhÄ• vanaá¹ƒ pana paÃ±Ã±Ä• ya,

na ca bhÄ• veyya paá¹‡á¸• ito ||

<1394> á¹• 21 imaá¹ƒ viditvÄ• hitabhÄ• vanaá¹ƒ vanaá¹ƒ,

upeti yo ve sukhasaá¹ƒhitaá¹ƒ hitaá¹ƒ.

vidhÅ«ya cittassa anuttamaá¹ƒ tamaá¹ƒ,

upeti cÄ• viggahakampadaá¹ƒ padaá¹ƒ ||

iti abhidhammÄ• vatÄ• re Ã±Ä• á¹‡adassanavisuddhiniddeso nÄ• ma

tevÄ«satimo paricchedo.

24. catuvÄ«satimo paricchedo

paccayaniddeso

<1395> á¹• 21 yesaá¹ƒ \Ee 134/ \Ne 175/ paccayadhammÄ• naá¹ƒ, vasÄ• sappaccayÄ• i

dhammÄ• te paccaye cÄ• haá¹ƒ, dassayissÄ• mito paraá¹ƒ ||

katame paccayÄ• ti? vuccate - hetÄ• rammaá¹‡Ä• dhipatianantarasamanantarasahajÄ• ta-
aÃ±Ã±amaÃ±Ã±anissayÅ«panissayapurejÄ• tapacchÄ• jÄ• tÄ• sevanakammavipÄ• kÄ• hÄ
jhÄ• namaggasampayuttavippayuttaatthinatthivigatÄ• vigatavasena catuvÄ«satividhÄ• hon

tattha __hetupaccayo_ti lobho doso moho alobho adoso amohoti ime cha dhammÄ• hetup
__Ä• rammaá¹‡apaccayo_ti sabbalokiyalokuttaraá¹ƒ yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbha ye
cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ Ä• rammaá¹‡a

__adhipatipaccayo_ti \Be 181/ ettha sahajÄ• tÄ• dhipatiÄ• rammaá¹‡Ä• dhipativasena duvi
sahajÄ• tÄ• dhipati chandacittavÄ«riyavÄ«maá¹ƒsÄ• vasena catubbidho, Ä• rammaá¹‡Ä• d
domanassavicikicchuddhaccakiriyÄ• byÄ• katÄ• kusalavipÄ• ke ca aniá¹-á¹-hasammataÃ±c
avasesaá¹ƒ. __anantarapaccayo_ti anantaraniruddhÄ• cittacetasikÄ• dhammÄ• . tathÄ• _

__sahajÄ• tapaccayo_ti cittacetasikÄ• , mahÄ• bhÅ«tÄ• ceva hadayavatthu ca. tathÄ• __
nissayapaccayo_ti vatthurÅ«pÄ• ni ceva mahÄ• bhÅ«tÄ• , cittacetasikÄ• ca. __upanissaya
Ä• rammaá¹‡Ä• nantarapakatÅ«panissayavasena tividho. tattha Ä• rammaá¹‡Å«panissayo
anantarÅ«panissayo pana anantarapaccayova, pakatÅ«panissayo pana kÄ• yikasukhadukk
saddhÄ• sÄ«lasutacÄ• gapaÃ±Ã±Ä• rÄ• gadosamohÄ• dayo \Ee 135/ ca.

__purejÄ• tapaccayo_ti vatthÄ• rammaá¹‡avasena duvidho. tattha vatthupurejÄ• to nÄ• ma
Ä• rammaá¹‡apurejÄ• to nÄ• ma paccuppannarÅ«pÄ• dÄ«neva. __pacchÄ• jÄ• tapaccayo_
__Ä• sevanapaccayo_ti á¹-hapetvÄ• Ä• vajjanadvayaá¹ƒ lokiyakusalÄ• kusalakiriyÄ• byÄ•

__kammapaccayo_ti \Ne 176/ sahajÄ• tanÄ• nakkhaá¹‡ikavasena duvidho. tattha sahajÄ•
nÄ• nakkhaá¹‡ikÄ• pana sÄ• savakusalÄ• kusalacetanÄ• , anÄ• savakusalacetanÄ• anan

paccayo hoti. __vipÄ• kapaccayo_ti vipÄ• kacittacetasikÄ• . __Ä• hÄ• rapaccayo_ti kabaá¸·Ä«kÄ• rÄ• hÄ• raphassacetanÄ• viÃ±Ã±Ä• á¹‡avasena catubbidho.

__indriyapaccayo_ti \Be 182/ rÅ«pasattakamanajÄ«vitasukhadukkhasomanassadomanass satisamÄ• dhipaÃ±Ã±Ä• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaaÃ±Ã±indriyaaÃ±Ã±atÄ• vin itthindriyapurisindriyÄ• ni vajjetvÄ• vÄ«satindriyÄ• ni honti. __jhÄ• napaccayo_ti vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• vasena paÃ±cavidho. __maggapaccayo_ti diá¹-á¹-hisaá¹…kappavÄ• yÄ• masatisamÄ• dhivÄ• cÄ• kammantÄ• jÄ«vamicchÄ• diá¹-á¹-h

__sampayuttapaccayo_ti cittacetasikÄ• va. __vippayuttapaccayo_ti vatthupurejÄ• tÄ• ni ce cittacetasikÄ• ca. __atthipaccayo_ti jÄ«vitindriyakabaá¸·Ä«kÄ• raÄ• hÄ• raÄ• rammaá¹‡ap nissayapaccaye vuttadhammÄ• pi ca. __natthipaccayo_ti anantarapaccayova. tathÄ• __vig __avigatapaccayo_ti atthipaccayova. evamime catuvÄ«sati paccayÄ• nÄ• ma.

ettha pana katihÄ• kÄ• rehi __rÅ«paá¹ƒ rÅ«passa_ paccayo hotÄ«ti? yathÄ• rahaá¹ƒ sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayÄ• hÄ• rindriyaatthiavigatavasena sattadhÄ• paccayo ho

__rÅ«paá¹ƒ arÅ«passa_ yathÄ• rahaá¹ƒ Ä• rammaá¹‡Ä• dhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayÅ«panissayapurejÄ• tindriyavippa ekÄ• dasahi Ä• kÄ• rehi paccayo hoti.

__rÅ«paá¹ƒ rÅ«pÄ• rÅ«passÄ• _ti natthi.

<1396> á¹• 21 sattadhÄ• rÅ«paá¹ƒ rÅ«passa, bhavatekÄ• dasehi taá¹ƒ.

paccayo nÄ• madhammassa, missakassa na kiÃ±ci tu ||

__arÅ«paá¹ƒ arÅ«passa_ yathÄ• rahaá¹ƒ hetÄ• rammaá¹‡Ä• dhipatianantarasamanantarasahajÄ• taaÃ±Ã±amaÃ±Ã±anissayÅ«panis sevanakammavipÄ• kÄ• hÄ• rindriyajhÄ• namaggasampayuttaatthinatthivigatÄ• vigata- vas ekavÄ«satidhÄ• paccayo hoti.

__arÅ«paá¹ƒ_ \Be 183/ __rÅ«passa_ yathÄ• rahaá¹ƒ hetÄ• dhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayapacchÄ• jÄ• takammavipÄ• kÄ• hÄ• rindri jhÄ• namaggavippayuttaatthiavigatavasena pannarasadhÄ• paccayo hoti.

__arÅ«paá¹ƒ rÅ«pÄ• rÅ«passa_ yathÄ• rahaá¹ƒ hetÄ• dhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammavipÄ• kÄ• hÄ• rindriyajhÄ• namagg

paccayo hoti.

<1397> á¹• 21 ekavÄ«satidhÄ• nÄ• maá¹ƒ, paccayo bhavatattano.

tipaÃ±cahi taá¹ƒ rÅ«passa, ubhinnaá¹ƒ terasadhÄ• pana ||

__rÅ«pÄ• rÅ«paá¹ƒ rÅ«passa_ yathÄ• rahaá¹ƒ sahajÄ• tanissayaatthiavigatavasena catud

__rÅ«pÄ• rÅ«paá¹ƒ arÅ«passa_ yathÄ• rahaá¹ƒ sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayindriyaa
paccayo hoti.

__rÅ«pÄ• rÅ«paá¹ƒ rÅ«passÄ• _ti natthi.

<1398> á¹• 21 ubhopi rÅ«padhammassa, catudhÄ• honti paccayÄ• .

chabbidhÄ• nÄ• madhammassa, missakassa na kiÃ±ci tu ||

etesu pana paccayesu kati rÅ«pÄ• , kati arÅ«pÄ• , katimissakÄ• ti? purejÄ• tapaccayo eko
hetuanantarasamanantarapacchÄ• jÄ• tÄ• sevanakammavipÄ• kajhÄ• namaggasampayutta
dvÄ• dasa paccayÄ• __arÅ«padhammÄ• _va, sesÄ• pana ekÄ• dasa paccayÄ• __rÅ«pÄ

puna kÄ• lavasena hetusahajÄ• taaÃ±Ã±amaÃ±Ã±anissayapurejÄ• tapacchÄ• jÄ• tavipÄ•
sampayuttavippayuttaatthiavigatÄ• naá¹ƒ \Ne 178/ vasena pannarasa paccayÄ• __paccupp
anantarasamanantarÄ• sevananatthivigatapaccayÄ• __atÄ«tÄ• _va, kammapaccayo __atÄ
vÄ• , Ä• rammaá¹‡Ä• dhipatiupanissayapaccayÄ• \Be 184/ pana __tikÄ• likÄ• _ honti __kÄ

<1399> á¹• 21 paccuppannÄ• va hontettha,

paccayÄ• dasa paÃ±ca ca.

atÄ«tÄ• eva paÃ±ceko,

dvekÄ• likova dassito.

tayo tikÄ• likÄ• ceva,

vinimuttÄ• pi kÄ• lato ||

sabbe \Ee 137/ panime catuvÄ«sati paccayÄ• yathÄ• rahaá¹ƒ Ä• rammaá¹‡Å«panissayaka
catÅ«su paccayesu saá¹…gahaá¹ƒ gacchantÄ«ti veditabbÄ• .

iti abhidhammÄ• vatÄ• re paccayaniddeso nÄ• ma

catuvÄ«satimo paricchedo.

nigamanakathÄ•

<1400> á¹• 21 __abhidhammÄ• vatÄ• ro_yaá¹ƒ, varo paramagambhÄ«ro.

icchatÄ• nipuá¹‡aá¹ƒ buddhiá¹ƒ, bhikkhunÄ• pana sotabbo ||

<1401> á¹• 21 sumatimativicÄ• rabodhano,

vimativimohavinÄ• sano ayaá¹ƒ.

kumatimatimahÄ• tamonÄ• so,

paá¹-umatibhÄ• sakaro mato mayÄ• ||

<1402> á¹• 21 yato \Ne 179/ __sumati_nÄ• mato nÄ• mato,

Ä• yÄ• citasammÄ• nato mÄ• nato.

tato hi racito sadÄ• tosadÄ• ,

mayÄ• hitavibhÄ• vanÄ• bhÄ• vanÄ• ||

<1403> á¹• 21 atthato \Be 185/ ganthato cÄ• pi, yuttito cÄ• pi ettha ca.

ayuttaá¹ƒ vÄ• viruddhaá¹ƒ vÄ• , yadi dissati kiÃ±cipi ||

<1404> á¹• 21 pubbÄ• paraá¹ƒ viloketvÄ• , vicÄ• retvÄ• punappunaá¹ƒ.

dhÄ«matÄ• saá¹…gahetabbaá¹ƒ, gahetabbaá¹ƒ na dosato ||

<1405> á¹• 21 tividhÄ• byappathÄ• naÃ±hi, gatiyo dubbidhÄ• pi ce.

tasmÄ• upaparikkhitvÄ• , veditabbaá¹ƒ vibhÄ• vinÄ• ||

<1406> á¹• 21 nikÄ• yantaraladdhÄ«hi, asammisso anÄ• kulo.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissito ||

<1407> á¹• 21 madhurakkharasaá¹ƒyutto, attho yasmÄ• pakÄ• sito.

tasmÄ• hitatthakÄ• mena, kÄ• tabbo ettha Ä• daro ||

<1408> á¹• 21 saddhammaá¹-á¹-hitikÄ• mena, karontena ca yaá¹ƒ mayÄ• .

puÃ±Ã±amadhigataá¹ƒ tena, sukhaá¹ƒ pappontu pÄ• á¹‡ino ||

<1409> á¹• 21 antarÄ• yaá¹ƒ vinÄ• cÄ• yaá¹ƒ, yathÄ• siddhimupÄ• gato.

tathÄ• kalyÄ• á¹‡asaá¹…kappÄ• , siddhiá¹ƒ gacchantu pÄ• á¹‡inaá¹ƒ ||

<1410> á¹• 21 naranÄ• rigaá¹‡Ä• kiá¹‡á¹‡e \Ee 138/, asaá¹ƒkiá¹‡á¹‡akulÄ• kule.

phÄ«te sabbaá¹…gasampanne, supasannasitodake ||

<1411> á¹• 21 nÄ• nÄ• ratanasampuá¹‡á¹‡e, vividhÄ• paá¹‡asaá¹…kaá¹-e.

__kÄ• vera_paá¹-á¹-ane ramme, nÄ• nÄ• rÄ• mopasobhite ||

<1412> á¹• 21 kelÄ• sasikharÄ• kÄ• rapÄ• sÄ• dapaá¹-imaá¹‡á¸• ite.

kÄ• rite __kaá¹‡hadÄ• sena, _ dassanÄ«ye manorame ||

<1413> á¹• 21 vihÄ• re \Ne 180/ vividhÄ• kÄ• racÄ• rupÄ• kÄ• ragopure.

tattha pÄ• cÄ«napÄ• sÄ• de, mayÄ• nivasatÄ• sadÄ• ||

<1414> á¹• 21 asallekhamasÄ• khalye, sÄ«lÄ• diguá¹‡asobhinÄ• .

ayaá¹ƒ __sumati_nÄ• sÄ• dhu, yÄ• citena kato satÄ• ||

<1415> á¹• 21 devÄ• \Be 186/ kÄ• lena vassantu, vassaá¹ƒ vassavalÄ• hakÄ• .

pÄ• layantu mahÄ«pÄ• lÄ• , dhammato sakalaá¹ƒ mahiá¹ƒ ||

<1416> á¹• 21 yÄ• va tiá¹-á¹-hati lokasmiá¹ƒ, himavÄ• pabbatuttamo.

tÄ• va tiá¹-á¹-hatu saddhammo, dhammarÄ• jassa satthunoti ||

__uragapura_nivasanena Ä• cariyena __bhadantabuddhadattena_ sÄ«lÄ• cÄ• rasampann
nÄ• mÄ• yaá¹ƒ.

abhidhammÄ• vatÄ• ro niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-aka

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

__pucchÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le \Be 1/ Ä• vuso dhammasaá¹ƒgÄ• hak
mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• paá¹-hamaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹ƒgÄ
dÄ«ghamajjhimasaá¹ƒyuttaaá¹…guttarasaá¹ƒkhÄ• te cattÄ• ro mahÄ• nikÄ• ye saá¹ƒgÄ• yi
pÄ• vacanaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le bhante dhammasaá¹ƒgÄ• hakÄ• m
mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• paá¹-hamaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹ƒgÄ
dÄ«ghamajjhimasaá¹ƒyuttaaá¹…guttarasaá¹ƒkhÄ• te cattÄ• ro nikÄ• ye saá¹ƒgÄ• yitvÄ• ta
abhidhammapiá¹-akaá¹ƒ nÄ• ma pÄ• vacanaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__pucchÄ• --- _ imissampi \Be 2/ Ä• vuso chaá¹-á¹-hasaá¹ƒgÄ«tiyaá¹ƒ sakalaÃ±ceva vinay
saá¹ƒgÄ«taá¹ƒ, te ca cattÄ• ro mahÄ• nikÄ• yÄ• . kÄ• lo dÄ• ni Ä• vuso sampatto abhidhan
saá¹ƒgÄ• yituá¹ƒ, tasmÄ• haá¹ƒ taá¹ƒ tattha pucchitabbÄ• ni pucchissÄ• mi. abhidhammo n
kenaá¹-á¹-hena abhidhammoti vuccati.

__vissajjanÄ• --- _ dhammÄ• tireka dhammavisesaá¹-á¹-hena bhante abhidhammoti vucca

__pucchÄ• --- _ so \Be 5/ panesa Ä• vuso abhidhammo kena kattha kadÄ• ca adhigato.

__vissajjanÄ• --- _ so kho bhante abhidhammo sabbaÃ±Ã±ubuddhena mahÄ• bodhimaá¹‡
vesÄ• khapuá¹‡á¹‡amiyaá¹ƒ yathÄ• bhÅ«taá¹ƒ adhigato.

__pucchÄ• --- _ kattha panesa Ä• vuso abhidhammo bhagavatÄ• kadÄ• ca vicito.

__vissajjanÄ• --- _ so kho bhante abhidhammo bhagavatÄ• mahÄ• bodhimaá¹‡á¸• e ratan

__pucchÄ• --- _ kattha \Be 7/ panesa Ä• vuso abhidhammo bhagavatÄ• kadÄ• kassatthÄ

__vissajjanÄ• --- _ so kho bhante abhidhammo bhagavatÄ• devesu tÄ• vatiá¹ƒsesu pÄ• ri
paá¹‡á¸• ukambalasilÄ• yaá¹ƒ abhisambodhito sattame vasse mÄ• taraá¹ƒ pamukhaá¹ƒ kat
cakkavÄ• á¸·asahassehi Ä• gamma sannisinnÄ• naá¹ƒ devatÄ• naá¹ƒ caturoghanittharaá¹‡

__pucchÄ• --- _ kenesa \Be 8/ Ä• vuso abhidhammo paá¹-hamaá¹ƒ manussaloke patiggah desito.

__vissajjanÄ• --- _ Ä• yasmatÄ• bhante sÄ• riputtattherena dhammasenÄ• patinÄ• esa a manussaloke patiggahito, teneva bhante Ä• yasmatÄ• sÄ• riputtattherena attano saddhivih bhikkhusatÄ• naá¹ƒ desito.

__pucchÄ• --- _ ke \Be 11/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekhÄ• ca bhante puthujjanÄ• kalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ ke \Be 12/ Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati, te dhÄ• renti.

__pucchÄ• --- _ kassa Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso \Be 13/ Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paraá¹ƒparÄ• ya bhante Ä• bhataá¹ƒ.

dhammasaá¹…gaá¹‡Ä«

__pucchÄ• --- _ so \Be 14/ panesa Ä• vuso abhidhammo dhammasaá¹…gaá¹‡ivibhaá¹…g sattavidho. tesu paá¹-hamaá¹ƒ bhagavatÄ• kataraá¹ƒ pakaraá¹‡aá¹ƒ desitaá¹ƒ.

__vissajjanÄ• --- _ paá¹-hamaá¹ƒ bhante dhammasaá¹…gaá¹‡ipakaraá¹‡aá¹ƒ bhagavatÄ•

__pucchÄ• --- _ dhammasaá¹…gaá¹‡iyaá¹ƒ Ä• vuso atthi mÄ• tikÄ• , atthi padabhÄ• janÄ• nikkhipantena bhagavatÄ• kataá¹ƒ nikkhittÄ• .

__vissajjanÄ• --- _ mÄ• tikaá¹ƒ bhante nikkhipantena bhagavatÄ• ``kusalÄ• dhammÄ• a
dhammÄ• . sukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• dukkhÄ• ya vedanÄ• ya sampa
vedanÄ• ya sampayuttÄ• dhammÄ• . vipÄ• kÄ• dhammÄ• vipÄ• kadhammadhammÄ• ne
ti evamÄ• dinÄ• dvÄ• vÄ«satiyÄ• tikÄ• naá¹ƒ vasena. ``hetÅ« dhammÄ• na hetÅ« dhamm
dhammÄ• .

hetusampayuttÄ• \Be 15/ dhammÄ• hetuvippayuttÄ• dhammÄ• . hetÅ« ceva dhammÄ• s
dhammÄ• na ca hetÅ«. hetÅ« ceva dhammÄ• hetusampayuttÄ• ca hetusampayuttÄ• cev
kho pana dhammÄ• sahetukÄ• pi ahetukÄ• pÄ«â€™â€™ ti evamÄ• dinÄ• dukasatÄ• naÃ

kÄ• mÄ• vacarakusala

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 16/ Ä• vuso dhammasaá¹…gaá¹‡iyaá¹ƒ padabh
kusalÄ• dhammÄ• tipadassa atthaá¹ƒ vibhajantena bhagavatÄ• kathaá¹ƒ kÄ• mÄ• vacaral
vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante dhammasaá¹…gaá¹‡ipakaraá¹‡e cittuppÄ
dhammÄ• ti padassa atthaá¹ƒ vibhajantena bhagavatÄ• ``katame dhammÄ• kusalÄ• . yas
kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ
saddÄ• rammaá¹‡aá¹ƒ vÄ• gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha. tasmiá¹ƒ samaye phasso ho
cetanÄ• hoti cittaá¹ƒ hoti vitakko hoti vicÄ• ro hoti pÄ«ti hoti sukhaá¹ƒ hoti cittassekaggatÄ•
evamÄ• dinÄ• kÄ• mÄ• vacarakusalaá¹ƒ tÄ«hi mahÄ• vÄ• rehi vibhajitvÄ• desitaá¹ƒ.

rÅ«pÄ• vacarakusala

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 18/ Ä• vuso dhammasaá¹…gaá¹‡Ä«pÄ• á¸·iyaá
dhammÄ• ti padassa atthaá¹ƒ vibhajantena bhagavatÄ• kathaá¹ƒ rÅ«pÄ• vacarakusalaÃ±c
vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ rÅ«pÄ• vacarakusalaÃ±ca arÅ«pÄ• vacarakusalaÃ±ca bhante ``katame
samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ• mehi vivicca akusalehi dham
savitakkaá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pat
evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato desitaá¹ƒ.

lokuttarÄ• kusala

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 21/ Ä• vuso dhammasaá¹…gaá¹‡Ä«pÄ• á¸·iyaá

dhammÄ• ti padassa atthaá¹ƒ vibhajantena bhagavatÄ• kathaá¹ƒ lokuttarakusalaá¹ƒ vitthÄ
desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante dhammasaá¹…gaá¹‡iyaá¹ƒ cittuppÄ• dak
padassa atthaá¹ƒ vibhajantena bhagavatÄ• ``katame dhammÄ• kusalÄ• . yasmiá¹ƒ samay
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipa
dandhÄ• bhiÃ±Ã±aâ€™â€™ nti evamÄ• dinÄ• bhagavatÄ• lokuttarakusalaá¹ƒ vitthÄ• rato

akusala

__pucchÄ• --- _ tattheva \Be 23/ Ä• vuso akusalÄ• dhammÄ• ti mÄ• tikÄ• padassa atthaá
kathaá¹ƒ akusalaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ tattheva bhante akusalÄ• dhammÄ• ti mÄ• tikÄ• padassa atthaá¹ƒ vib
``katame dhammÄ• akusalÄ• . yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti som
diá¹-á¹-higatasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddhÄ• rammaá¹‡aá¹ƒ vÄ• gan
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye phasso hoti vedanÄ• hoti saÃ±Ã±Ä• hoti cetanÄ• hoti cittaá¹ƒ hotÄ«â€™
akusalaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

abyÄ• kata

__pucchÄ• --- _ abhidhammapiá¹-ake Ä• vuso dhammasaá¹…gaá¹‡Ä«pÄ• á¸·iyaá¹ƒ cittup
abyÄ• katÄ• dhammÄ• ti mÄ• tikÄ• padassa atthaá¹ƒ vibhajantena \Be 24/ bhagavatÄ• ka
vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante dhammasaá¹…gaá¹‡iyaá¹ƒ abyÄ• katÄ•
vibhajantena bhagavatÄ• ``katame dhammÄ• abyÄ• katÄ• . yasmiá¹ƒ samaye kÄ• mÄ• va
katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• saha
tasmiá¹ƒ samaye phasso hoti vedanÄ• hoti saÃ±Ã±Ä• hoti cetanÄ• hoti cittaá¹ƒ hotÄ«â€™
cittuppÄ• dakaá¹‡á¸• e, rÅ«pakaá¹‡á¸• e ca ``katame dhammÄ• abyÄ• katÄ• . kusalÄ• kus
kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• apariyÄ• pannÄ• vedanÄ• kkhandh
viÃ±Ã±Ä• á¹‡akkhandho. ye ca dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kamm
asaá¹…khatÄ• ca dhÄ• tu. ime dhammÄ• abyÄ• katÄ• â€™â€™ ti evamÄ• dinÄ• ca abyÄ
vibhajitvÄ• desitÄ• .

vibhaá¹…ga

__pucchÄ• --- _ sattasu \Be 26/ Ä• vuso abhidhammappakaraá¹‡esu vibhaá¹…gappakaraá
vibhaá¹…gÄ• desitÄ• .

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante sattasu pakaraá¹‡esu dutiye vibhaá¹…gap
khandhavibhaá¹…go Ä• yatanavibhaá¹…go dhÄ• tuvibhaá¹…go saccavibhaá¹…go indriyavi
paá¹-iccasamuppÄ• davibhaá¹…go satipaá¹-á¹-hÄ• navibhaá¹…go sammappadhÄ• navibha
bojjhaá¹…gavibhaá¹…go maggaá¹…gavibhaá¹…go jhÄ• navibhaá¹…go appamaÃ±Ã±Ä• vib
paá¹-isambhidÄ• vibhaá¹…go Ã±Ä• á¹‡avibhaá¹…go khuddakavatthuvibhaá¹…go dhammal
aá¹-á¹-hÄ• rasa vibhaá¹…gÄ• desitÄ• .

khandhavibhaá¹…ga

__pucchÄ• --- _ tesu Ä• vuso aá¹-á¹-hÄ• rasasu vibhaá¹…gesu paá¹-hame khandhavibhaá
khandhÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ tesu \Be 27/ bhante aá¹-á¹-hÄ• rasasu vibhaá¹…gesu paá¹-hame khand
``paÃ±cakkhandhÄ• rÅ«pakkhandho vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ•
tattha katamo rÅ«pakkhandho, yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjh
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• ayaá¹ƒ vuccati rÅ«pakkhandhoâ€™â€™ ti evam
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi n
vitthÄ• rato vibhajitvÄ• desitÄ• .

Ä• yatanavibhaá¹…ga

__pucchÄ• --- _ dutiye \Be 28/ pana Ä• vuso Ä• yatanavibhaá¹…ge bhagavatÄ• kathaá¹ƒ
vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ dutiye bhante Ä• yatanavibhaá¹…ge ``dvÄ• dasÄ• yatanÄ• ni cakkhÄ•
sotÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ jivhÄ• yatanaá
kÄ• yÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ manÄ• yatanaá¹ƒ dhammÄ• yatanaá¹ƒ. cak
anattÄ• vipariá¹‡Ä• madhammaá¹ƒ, rÅ«pÄ• aniccÄ• dukkhÄ• anattÄ• vipariá¹‡Ä• madha
bhagavatÄ• suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ
vitthÄ• rato vibhajitvÄ• desitÄ• ni.

dhÄ• tuvibhaá¹…ga

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 29/ Ä• vuso vibhaá¹…gappakaraá¹‡e tatiye dhÄ
kathaá¹ƒ dhÄ• tuyo vitthÄ• rena vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ tatiye bhante dhÄ• tuvibhaá¹…ge ``cha dhÄ• tuyo pathavÄ«dhÄ• tu Ä•
vÄ• yodhÄ• tu Ä• kÄ• sadhÄ• tu viÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti bhante
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi m
vitthÄ• rato vibhajitvÄ• desitÄ• .

saccavibhaá¹…ga

__pucchÄ• --- _ catutthe \Be 31/ pana Ä• vuso saccavibhaá¹…ge bhagavatÄ• kathaá¹ƒ sa
vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ catutthe bhante saccavibhaá¹…ge ``cattÄ• ri ariyasaccÄ• ni dukkhaá¹ƒ
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhagÄ• m
ariyasaccaá¹ƒ. tattha katamaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, jÄ• tipi dukkhÄ• , jarÄ• pi dukkh
dukkhaá¹ƒ, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , appiyehi sampayogo
yampicchaá¹ƒ na labhati, tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• du
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi m
vitthÄ• rato vibhajitvÄ• desitÄ• ni.

indriyavibhaá¹…ga

__pucchÄ• --- _ paÃ±came \Be 32/ pana Ä• vuso indriyavibhaá¹…ge bhagavatÄ• kathaá¹
vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ paÃ±came pana bhante indriyavibhaá¹…ge ``bÄ• vÄ«satindriyÄ• ni cak
sotindriyaá¹ƒ ghÄ• nindriyaá¹ƒ jivhindriyaá¹ƒ kÄ• yindriyaá¹ƒ manindriyaá¹ƒ ... pe ... aÃ±Ã±Ä
nti evamÄ• dinÄ• abhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi dvÄ«hi ma
vitthÄ• rato vibhajitvÄ• desitÄ• ni.

paá¹-iccasamuppÄ• da vibhaá¹…ga

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 33/ Ä• vuso vibhaá¹…gappakaraá¹‡e chaá¹-á¹-h
paá¹-iccasamuppÄ• davibhaá¹…ge bhagavatÄ• kathaá¹ƒ paá¹-iccasamuppÄ• do vitthÄ• re

__vissajjanÄ• --- _ chaá¹-á¹-he bhante paá¹-iccasamuppÄ• davibhaá¹…ge ``avijjÄ• paccay
... samudayo hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• paá¹-iccasamuppÄ• do

suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yasaá¹…khÄ• tehi dvÄ«hi mahÄ• nayehi vitth

satipaá¹-á¹-hÄ• navibhaá¹…ga

__pucchÄ• --- _ sattame \Be 34/ pana Ä• vuso satipaá¹-á¹-hÄ• navibhaá¹…ge bhagavatÄ• satipaá¹-á¹-hÄ• nÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ sattame bhante satipaá¹-á¹-hÄ• navibhaá¹…ge ``cattÄ• ro satipaá¹-á¹-h ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharati, bahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharat kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doman suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi m satipaá¹-á¹-hÄ• nÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

sammappadhÄ• navibhaá¹…ga

__pucchÄ• --- _ aá¹-á¹-hame \Be 35/ pana Ä• vuso sammappadhÄ• navibhaá¹…ge bhaga vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ aá¹-á¹-hame bhante sammappadhÄ• navibhaá¹…ge ``cattÄ• ro samma anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya char Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• na chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, anuppa dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ p uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti p evamÄ• dinÄ• bhagavatÄ• sammappadhÄ• nÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

iddhipÄ• davibhaá¹…ga

__pucchÄ• --- _ navame \Be 36/ pana Ä• vuso iddhipÄ• davibhaá¹…ge bhagavatÄ• katha vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ navame bhante iddhipÄ• davibhaá¹…ge ``cattÄ• ro iddhipÄ• dÄ• idha chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti ... p vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v mahÄ• nayehi bhagavatÄ• iddhipÄ• dÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

bojjhaá¹…gavibhaá¹…ga

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 37/ Ä• vuso vibhaá¹…gappakaraá¹‡e dasame b
bhagavatÄ• kathaá¹ƒ bojjhaá¹…gÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ dasame bhante bojjhaá¹…gavibhaá¹…ge ``satta bojjhaá¹…gÄ• satisam
dhammavicayasambojjhaá¹…go vÄ«riyasambojjhaá¹…go pÄ«tisambojjhaá¹…go passaddhis
samÄ• dhisambojjhaá¹…go upekkhÄ• sambojjhaá¹…go. tattha katamo satisambojjhaá¹…go
paramena satinepakkena samannÄ• gato cirakatampi cirabhÄ• sitampi saritÄ• hoti anussar
satisambojjhaá¹…goâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ•
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi m
vibhajitvÄ• desitÄ• .

maggaá¹…gavibhaá¹…ga

__pucchÄ• --- _ ekÄ• dasame \Be 38/ pana Ä• vuso maggaá¹…gavibhaá¹…ge bhagavatÄ•
vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ ekÄ• dasame \Be 39/ bhante maggaá¹…gavibhaá¹…ge ``ariyo aá¹-á¹-h
seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kamma
sammÄ• sati sammÄ• samÄ• dhÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi m
vibhajitvÄ• desitÄ• .

jhÄ• navibhaá¹…ga

__pucchÄ• --- _ dvÄ• dasamo \Be 40/ pana Ä• vuso jhÄ• navibhaá¹…go bhagavatÄ• kath
desito.

__vissajjanÄ• --- _ dvÄ• dasamo bhante jhÄ• navibhaá¹…go ``idha bhikkhu pÄ• timokkhas
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati
guttadvÄ• ro bhojane mattaÃ±Ã±Å« pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto
bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

appamaÃ±Ã±Ä• vibhaá¹…ga

__pucchÄ• --- _ terasame \Be 41/ pana Ä• vuso appamaÃ±Ã±Ä• vibhaá¹…ge bhagavatÄ•
vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ terasame bhante appamaÃ±Ã±Ä• vibhaá¹…ge ``catasso appamaÃ±Ã±
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ. tathÄ• ta
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ met
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharatÄ«â€™â€
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasaá¹…khÄ• tehi tÄ«hi m
vitthÄ• rato vibhajitvÄ• desitÄ• .

sikkhÄ• padavibhaá¹…ga

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 42/ Ä• vuso vibhaá¹…gappakaraá¹‡e cuddasam
bhagavatÄ• kathaá¹ƒ sikkhÄ• padÄ• ni vitthÄ• rato vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ cuddasame bhante sikkhÄ• padavibhaá¹…ge ``paÃ±ca sikkhÄ• padÄ•
veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, adinnÄ• dÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, kÄ• mesu
sikkhÄ• padaá¹ƒ, musÄ• vÄ• dÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, surÄ• merayamajjapamÄ
sikkhÄ• padaá¹ƒ. tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, yas
kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ pÄ• á
viramantassÄ• â€™â€™ ti evamÄ• dinÄ• abhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakasa
bhagavatÄ• sikkhÄ• padÄ• ni vitthÄ• rato vibhajitvÄ• desitÄ• ni.

paá¹-isambhidÄ• vibhaá¹…ga

__pucchÄ• --- _ pannarasame \Be 43/ pana Ä• vuso paá¹-isambhidÄ• vibhaá¹…ge bhagav
paá¹-isambhidÄ• yo vitthÄ• rato vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ pannarasame bhante paá¹-isambhidÄ• vibhaá¹…ge ``catasso paá¹-isam
atthapaá¹-isambhidÄ• dhammapaá¹-isambhidÄ• niruttipaá¹-isambhidÄ• paá¹-ibhÄ• napaá
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dhamme Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , ta
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isamb
bhagavatÄ• catasso paá¹-isambhidÄ• yo suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yap
44/ tÄ«hi mahÄ• nayehi vitthÄ• rato vibhajitvÄ• desitÄ• .

Ã±Ä• á¹‡avibhaá¹…ga

__pucchÄ• --- _ soá¸·asame pana Ä• vuso Ã±Ä• á¹‡avibhaá¹…ge bhagavatÄ• kathaá¹ƒ Ã
vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ soá¸·asame bhante Ã±Ä• á¹‡avibhaá¹…ge ``ekavidhena Ã±Ä• á¹‡avatt

hetÅ«, ahetukÄ• , hetuvippayuttÄ• , sappaccayÄ• \Be 45/, saá¹…khatÄ• , arÅ«pÄ• , lokiyÄ
evamÄ• dinÄ• ekakato paá¹-á¹-hÄ• ya yÄ• va dasakÄ• bhagavatÄ• Ã±Ä• á¹‡Ä• ni vitthÄ•

khuddakavatthuvibhaá¹…ga

__pucchÄ• --- _ abhidhammapiá¹-ake Ä• vuso vibhaá¹…gappakaraá¹‡e sattarasamo khud
bhagavatÄ• kathaá¹ƒ desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante dutiye vibhaá¹…gappakaraá¹‡e sattarasa
khuddakavatthuvibhaá¹…go ``jÄ• timado, gottamado, Ä• rogyamado, yobbanamado, jÄ«vita
ekakato paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-hasatataá¹‡hÄ• vicaritaá¹ƒ bhagavatÄ• vitthÄ• rato v

dhammahadayavibhaá¹…ga

__pucchÄ• --- _ tattha \Be 46/ Ä• vuso aá¹-á¹-hÄ• rasamo dhammahadayavibhaá¹…go bh
desito.

__vissajjanÄ• --- _ aá¹-á¹-hÄ• rasamo \Be 47/ bhante dhammahadayavibhaá¹…go ``kati kh
kati dhÄ• tuyo, kati saccÄ• ni, kati indriyÄ• ni, kati hetÅ«, kati Ä• hÄ• rÄ• , kati phassÄ• , ka
saÃ±Ã±Ä• , kati cetanÄ• , kati cittÄ• ni. paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-
saccÄ• ni, bÄ• vÄ«satindriyÄ• ni, nava hetÅ«, cattÄ• ro Ä• hÄ• rÄ• , satta phassÄ• , satta v
satta cetanÄ• , satta cittÄ• nÄ«â€™â€™ ti evamÄ• dinÄ• sabbasaá¹…gÄ• hakÄ• dÄ«hi da
vitthÄ• rena vibhajitvÄ• desito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso tattha bhagavatÄ• uppÄ• dakakammaÄ• yuppamÄ• á¹‡
desito.

__vissajjanÄ• --- _ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ
dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• \Be 48/ appekacc
sahabyataá¹ƒ upapajjanti, appekacce brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ, appekacce gaha
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ, appekacce tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ, a
appekacce tusitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjantÄ«ti evamÄ• dinÄ• bhante t
uppÄ• dakakammaÄ• yuppamÄ• á¹‡avÄ• ro vitthÄ• rena vibhajitvÄ• desito.

ukkhittÄ• \Be 51/ puÃ±Ã±atejena, kÄ• marÅ«pagatiá¹ƒ gatÄ• .

bhavaggatampi sampattÄ• , punÄ• gacchanti duggatiá¹ƒ ---

dhÄ• tukathÄ•

__pucchÄ• --- _ tenÄ• vuso \Be 52/ bhagavatÄ• aá¹-á¹-hÄ• rasahi buddhadhammehi sam
aá¹-á¹-hÄ• rasahi vibhaá¹…gehi paá¹-imaá¹‡á¸• itaá¹ƒ dutiyaá¹ƒ vibhaá¹…gappakaraá¹‡aá¹
dhÄ• tukathaá¹ƒ nÄ• ma tatiyaá¹ƒ pakaraá¹‡aá¹ƒ kathaá¹ƒ vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ tatiyaá¹ƒ bhante dhÄ• tukathaá¹ƒ nÄ• ma abhidhammapiá¹-akaá¹ƒ ``sa
saá¹…gahitena asaá¹…gahitaá¹ƒ, asaá¹…gahitena saá¹…gahitaá¹ƒ, saá¹…gahitena saá¹…
asaá¹…gahitaá¹ƒ. sampayogo vippayogo, sampayuttena vippayuttaá¹ƒ, vippayuttena sampa
sampayuttaá¹ƒ, vippayuttena vippayuttaá¹ƒ. saá¹…gahitena sampayuttaá¹ƒ vippayuttaá¹ƒ, s
saá¹…gahitaá¹ƒ asaá¹…gahitaá¹ƒ, asaá¹…gahitena sampayuttaá¹ƒ vippayuttaá¹ƒ, vippayut
asaá¹…gahitaâ€™â€™ nti evamÄ• dinÄ• paÃ±ca mÄ• tikÄ• yo paá¹-hamaá¹ƒ nikkhipitvÄ•
cuddasahi nayehi bhagavatÄ• vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

puggalapaÃ±Ã±atti

__pucchÄ• --- _ tenÄ• vuso \Be 54/ bhagavatÄ• sabbadhÄ• tukusalena abhidhammapiá¹-
dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ desetvÄ• tadanantaraá¹ƒ catutthaá¹ƒ puggalapaÃ±Ã±attippa
vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante catutthaá¹ƒ puggalapaÃ±Ã±attippakaraá¹‡
khandhapaÃ±Ã±atti Ä• yatanapaÃ±Ã±atti dhÄ• tupaÃ±Ã±atti saccapaÃ±Ã±atti indriyapaÃ±Ã
kittÄ• vatÄ• khandhÄ• naá¹ƒ khandhapaÃ±Ã±atti, yÄ• vatÄ• paÃ±cakkhandhÄ• , rÅ«pakkh
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho. ettÄ• vatÄ• khandh
ti evamÄ• dinÄ• khandhÄ• yatanadhÄ• tusaccaindriyapaÃ±Ã±attiyo saá¹ƒkhittena uddisitvÄ
ekakadukatikacatukkapaÃ±cakachakkasattakaaá¹-á¹-hakanavakadasakavasena vitthÄ• rato
desitÄ• .

kathÄ• vatthu

__pucchÄ• --- _ tenÄ• vuso \Be 56/ bhagavatÄ• sabbaparamatthapaÃ±Ã±attidhammakusa
catutthaá¹ƒ puggalapaÃ±Ã±attippakaraá¹‡aá¹ƒ desetvÄ• tadanantaraá¹ƒ paÃ±camaá¹ƒ kat
kathaá¹ƒ desitaá¹ƒ.

__vissajjanÄ• --- _ sabbaparamatthapaÃ±Ã±attidhammakusalena bhante bhagavatÄ• loke
abhidhammapiá¹-ake catutthaá¹ƒ puggalapaÃ±Ã±attippakaraá¹‡aá¹ƒ desetvÄ• tadanantara
vÄ• re sampatte ``anÄ• gate mama sÄ• vako moggaliputtatissatthero nÄ• ma uppannaá¹ƒ s
tatiyasaá¹…gÄ«tiá¹ƒ karonto bhikkhusaá¹…ghassa majjhe nisinno sakavÄ• de paÃ±ca sutta

paÃ±cÄ• ti suttasahassaá¹ƒ samodhÄ• netvÄ• , imaá¹ƒ pakaraá¹‡aá¹ƒ bhÄ• jessatÄ«â€™â
puggalavÄ• re aá¹-á¹-hamukhÄ• vÄ• dayuttiá¹ƒ Ä• diá¹ƒ katvÄ• sabbakathÄ• maggesu as
tantiyÄ• mÄ• tikÄ• nikkhepamattena paÃ±camaá¹ƒ kathÄ• vatthuppakaraá¹‡aá¹ƒ saá¹ƒkh

__pucchÄ• --- _ adhunÄ• \Be 57/ pÄ• kaá¹-aá¹ƒ panÄ• vuso vitthÄ• raá¹ƒ kathÄ• vatthup
kattha kathaÃ±ca vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ taá¹ƒ kho bhante bhagavato nayamukhaá¹ƒ nissÄ• ya Ä• yasmatÄ•
mahÄ• moggaliputtatissattherena tatiyasaá¹ƒgÄ«tikÄ• le pÄ• á¹-aliputte asokÄ• rÄ• me
saá¹-á¹-hibhikkhusatasahassÄ• naá¹ƒ samÄ• game bhagavatÄ• dinnanayavasena tathÄ• g
vibhajantena sakavÄ• de paÃ±casuttasatÄ• ni paravÄ• de paÃ±cÄ• ti suttasahassaá¹ƒ Ä• h
paravÄ• damathanaá¹ƒ adhunÄ• pÄ• kaá¹-aá¹ƒ kathÄ• vatthuppakaraá¹‡aá¹ƒ vitthÄ• rato v

__pucchÄ• --- _ kati \Be 62/ Ä• vuso tattha kathÄ• yo tena Ä• yasmatÄ• mahÄ• moggalipu
vitthÄ• rato vibhajitvÄ• kathitÄ• .

__vissajjanÄ• --- _ tattha bhante vÄ• canÄ• maggato dve ca satÄ• ni sattavÄ«sati ca kathÄ
mahÄ• moggaliputtatissattherena vitthÄ• rato vibhajitvÄ• kathitÄ• .

puggalakathÄ•

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 63/ tattha paá¹-hamÄ• puggalakathÄ• Ä• yasmatÄ
mahÄ• moggaliputtatissattherena vitthÄ• rato vibhajitvÄ• kathitÄ• .

__vissajjanÄ• --- _ puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti, Ä• mantÄ• . yo s
paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti, na hevaá¹ƒ vatta
niggahaá¹ƒ haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe
paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
kho `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-a
so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, micchÄ• ti evamÄ• dinÄ
puggalakathÄ• paÃ±ca bhÄ• á¹‡avÄ• ramattÄ• ya tantiyÄ• Ä• yasmatÄ• mahÄ• moggalip
vibhajitvÄ• kathitÄ• .

aÃ±Ã±Ä• á¹‡akathÄ•

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 64/ Ä• vuso kathÄ• vatthuppakaraá¹‡e dutiyava
aÃ±Ã±Ä• á¹‡akathÄ• Ä• yasmatÄ• mahÄ• moggaliputtatissattherena kathaá¹ƒ vitthÄ• rato

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante paÃ±came kathÄ• vatthuppakaraá¹‡e duti
aÃ±Ã±Ä• á¹‡akathÄ• ``atthi arahato aÃ±Ã±Ä• á¹‡anti, Ä• mantÄ• . atthi arahato avijjÄ• av
avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡anti,
natthi arahato avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ av
avijjÄ• nivaraá¹‡anti, Ä• mantÄ• . haÃ±ci natthi arahato avijjÄ• avijjogho avijjÄ• yogo avijjÄ
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ, no ca vata re
arahato aÃ±Ã±Ä• á¹‡aâ€™â€™ nti evamÄ• dinÄ• Ä• yasmatÄ• mahÄ• moggaliputtatissat
bhÄ• sitÄ• .

asaÃ±Ã±akathÄ•

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 67/ Ä• vuso paÃ±came kathÄ• vatthuppakaraá¹
asaÃ±Ã±akathÄ• Ä• yasmatÄ• mahÄ• moggaliputtatissattherena kathaá¹ƒ vitthÄ• rato vib

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante paÃ±came kathÄ• vatthuppakaraá¹‡e tati
asaÃ±Ã±akathÄ• ``asaÃ±Ã±asattesu saÃ±Ã±Ä• atthÄ«ti, Ä• mantÄ• . saÃ±Ã±Ä• bhavo sa
saÃ±Ã±Ä• saá¹ƒsÄ• ro saÃ±Ã±Ä• yoni saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti, na hevaá¹ƒ vatta
Ä• yasmatÄ• mahÄ• moggaliputtatissattherena vitthÄ• rato vibhajitvÄ• kathitÄ• .

asaÃ±Ã±asattesu \Be 68/ saÃ±Ã±Ä• atthi.

saÃ±Ã±Ä• bhavo \Be 69/ saÃ±Ã±Ä• gati saÃ±Ã±Ä• sattÄ• vÄ• so saÃ±Ã±Ä• saá¹ƒsÄ• ro s
saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bho.

na hevaá¹ƒ vattabbe.

nanu asaÃ±Ã±abhavo asaÃ±Ã±agati asaÃ±Ã±asattÄ• vÄ• so asaÃ±Ã±asaá¹ƒsÄ• ro asaÃ±
asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bho.

haÃ±ci \Be 70/ asaÃ±Ã±abhavo asaÃ±Ã±agati asaÃ±Ã±asattÄ• vÄ• so asaÃ±Ã±asaá¹ƒsÄ•
asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bho, no ca vata re vattabbe asaÃ±Ã±asattesu saÃ±Ã±Ä• att

asaÃ±Ã±asattesu saÃ±Ã±Ä• atthi.

paÃ±cavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá¹-ilÄ• bho.

nanu \Be 71/ ekavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá¹-ilÄ• b

haÃ±ci ekavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá¹-ilÄ• bho, no
asaÃ±Ã±asattesu saÃ±Ã±Ä• atthi.

chaá¹-á¹-havagga

pathavÄ«dhÄ• tusanidassanÄ• tiÄ• dikathÄ•

__pucchÄ• --- _ chaá¹-á¹-havagge \Be 72/ pana Ä• vuso aá¹-á¹-hamÄ• pathavÄ«dhÄ• tu s
Ä• yasmatÄ• mahÄ• moggaliputtatissattherena kathaá¹ƒ vitthÄ• rato vibhajitvÄ• kathitÄ• .

__vissajjanÄ• --- _ chaá¹-á¹-havagge bhante aá¹-á¹-hamÄ• pathavÄ«dhÄ• tu sanidassanÄ
``pathavÄ«dhÄ• tu sanidassanÄ• ti Ä• mantÄ• . rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu n
odÄ• taá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ cakkhusmiá¹ƒ paá¹-ihaÃ±Ã±ati cakkhussa Ä• pÄ• thaá¹ƒ
vattabbeâ€™â€™ ti evamÄ• dinÄ• Ä• yasmatÄ• mahÄ• moggali puttatissattherena vitthÄ•

pathavÄ«dhÄ• tu \Be 73/ sanidassanÄ• .

cakkhuÃ±ca \Be 74/ paá¹-icca pathavÄ«dhÄ• tuÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ.

tena \Be 75/ hi na vattabbaá¹ƒ cakkhuÃ±ca paá¹-icca pathavÄ«dhÄ• tuÃ±ca uppajjati cakkh

antarÄ• bhavakathÄ•

__pucchÄ• --- _ abhidhammapiá¹-ake Ä• vuso paÃ±came kathÄ• vatthuppakaraá¹‡e aá¹-á
antarÄ• bhavakathÄ• Ä• yasmatÄ• mahÄ• moggaliputtatissattherena \Be 76/ kathaá¹ƒ vitth
kathitÄ• .

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante paÃ±came kathÄ• vatthuppakaraá¹‡e aá¹
antarÄ• bhavakathÄ• ``atthi antarÄ• bhavoti, Ä• mantÄ• . kÄ• mabhavoti, na hevaá¹ƒ vatta
antarÄ• bhavoti, Ä• mantÄ• . rÅ«pabhavoti, na hevaá¹ƒ vattabbe ... pe ... atthi antarÄ• bhav
arÅ«pabhavoti, na hevaá¹ƒ vattabbeâ€™â€™ ti evamÄ• dinÄ• Ä• yasmatÄ• mahÄ• mogg
vibhajitvÄ• kathitÄ• .

atthi \Be 77/ antarÄ• bhavo.

na \Be 78/ hevaá¹ƒ vattabbe.

atthi antarÄ• bhavo.

kÄ• mabhavassa \Be 79/ ca rÅ«pabhavassa ca antare atthi antarÄ• bhavo.

na hevaá¹ƒ vattabbe.

rÅ«pabhavassa ca arÅ«pabhavassa ca antare atthi antarÄ• bhavo.

kÄ• mabhavassa ca rÅ«pabhavassa ca antare natthi antarÄ• bhavo.

haÃ±ci \Be 80/ kÄ• mabhavassa ca rÅ«pabhavassa ca antare natthi antarÄ• bhavo, no ca
antarÄ• bhavo.

saá¸·Ä• yatanuppattikathÄ•

__pucchÄ• --- _ abhidhammapiá¹-ake Ä• vuso paÃ±came kathÄ• vatthuppakaraá¹‡e cudd
saá¸·Ä• yatanuppattikathÄ• Ä• yasmatÄ• mahÄ• moggaliputtatissattherena kathaá¹ƒ vitthÄ

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante paÃ±came kathÄ• vatthuppakaraá¹‡e cud
saá¸·Ä• yatanuppattikathÄ• ``saá¸·Ä• yatanaá¹ƒ apubbaá¹ƒ acarimaá¹ƒ mÄ• tukucchismiá¹
Ä• mantÄ• . sabbaá¹…gapaccaá¹…gÄ« ahÄ«nindriyo mÄ• tukucchismiá¹ƒ okkamatÄ«ti, na
evamÄ• dinÄ• \Be 81/ Ä• yasmatÄ• mahÄ• moggaliputtatissattherena vitthÄ• rato vibhajitv

saá¸·Ä• yatanaá¹ƒ \Be 82/ apubbaá¹ƒ acarimaá¹ƒ mÄ• tukucchismiá¹ƒ saá¹‡á¹-hÄ• ti.

sabbaá¹…gappaccaá¹…gÄ« ahÄ«nindriyo mÄ• tukucchismiá¹ƒ okkamati.

na \Be 83/ hevaá¹ƒ vattabbe.

upapattesiyena cittena cakkhÄ• yatanaá¹ƒ saá¹‡á¹-hÄ• ti.

upapattesiyena cittena hatthÄ• saá¹‡á¹-hanti, pÄ• dÄ• saá¹‡á¹-hanti, sÄ«saá¹ƒ saá¹‡á¹-h
saá¹‡á¹-hÄ• ti, nÄ• sikÄ• saá¹‡á¹-hÄ• ti, mukhaá¹ƒ saá¹‡á¹-hÄ• ti, dantÄ• saá¹‡á¹-hanti.

na \Be 84/ hevaá¹ƒ vattabbe.

__pucchÄ• --- _ tenÄ• vuso \Be 85/ bhagavatÄ• yamakapÄ• á¹-ihÄ«rÄ• vasÄ• ne tÄ• vati
dasasahassalokadhÄ• tÅ«hi Ä• gamma sannisinnÄ• naá¹ƒ devÄ• naá¹ƒ abhidhammadesan
abhidhammapiá¹-ake paÃ±cappakaraá¹‡Ä• ni desetvÄ• tadanantaraá¹ƒ chaá¹-á¹-haá¹ƒ yan

kati yamakappakaraá¹‡Ä• ni vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ bhagavatÄ• bhante yamassa visayÄ• tÄ«tena yamakapÄ• á¹-ihÄ«rÄ• v
tÄ• vatiá¹ƒsadevalokaá¹ƒ gantvÄ• tattha dasasahassalokadhÄ• tÅ«hi Ä• gamma sannisinn
abhidhammapiá¹-akaá¹ƒ desentena abhidhammapiá¹-ake pÅ«rimÄ• ni paÃ±cappakaraá¹‡Ä
chaá¹-á¹-haá¹ƒ yamakappakaraá¹‡aá¹ƒ mÅ«layamakaá¹ƒ khandhayamakaá¹ƒ Ä• yatanayam
saccayamakaá¹ƒ saá¹…khÄ• rayamakaá¹ƒ anusayayamakaá¹ƒ cittayamakaá¹ƒ dhammayam
yamakappakaraá¹‡Ä• ni vitthÄ• rato vibhajitvÄ• desitÄ• ni.

mÅ«layamaka

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 86/ tattha bhagavatÄ• paá¹-hamaá¹ƒ mÅ«layamaka
desitaá¹ƒ.

__vissajjanÄ• --- _ ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• . ye vÄ• pana kus
dhammÄ• kusalÄ• . ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lÄ• . ye
ekamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• . ye keci kusalamÅ«lena ekamÅ«lÄ• dhammÄ• ,
aÃ±Ã±amaÃ±Ã±amÅ«lÄ• . ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe
bhante tattha bhagavatÄ• paá¹-hamaá¹ƒ mÅ«layamakaá¹ƒ bÄ• vÄ«satiyÄ• ca tikehi dukas
vibhajitvÄ• desitaá¹ƒ.

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• .

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• ti, tÄ«á¹‡eva kusalamÅ«lÄ• ni avases
kusalamÅ«lÄ• , ye vÄ• pana kusalamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ti, Ä• mantÄ• ---

khandhayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 88/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e du
bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dutiyaá¹
``paÃ±cakkhandhÄ• --- rÅ«pakkhandho vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…kh
rÅ«paá¹ƒ rÅ«pakkhandho, rÅ«pakkhandho rÅ«paá¹ƒ. vedanÄ• vedanÄ• kkhandho, vedanÄ
saÃ±Ã±Ä• kkhandho, saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä• . saá¹…khÄ• rÄ• saá¹…khÄ• rakkha
saá¹…khÄ• rÄ• . viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, viÃ±Ã±Ä• á¹‡akkhandho viÃ±
bhagavatÄ• paá¹‡á¹‡attivÄ• rapavattivÄ• rapariÃ±Ã±Ä• vÄ• rasaá¹…khÄ• tehi tÄ«hi vÄ• re
desitaá¹ƒ.

Ä• yatanayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 89/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e ta
bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e tatiyaá¹ƒ
``dvÄ• dasÄ• yatanÄ• ni --- cakkhÄ• yatanaá¹ƒ sotÄ• yatanaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ jivhÄ•
rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ•
dhammÄ• yatanaá¹ƒ. cakkhu cakkhÄ• yatanaá¹ƒ, cakkhÄ• yatanaá¹ƒ cakkhu. sotaá¹ƒ sotÄ•
sotaâ€™â€™ nti evamÄ• dinÄ• paá¹‡á¹‡attivÄ• rapavattivÄ• rapariÃ±Ã±Ä• vÄ• rasaá¹…kh
vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

dhÄ• tuyamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 90/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
dhÄ• tuyamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake \Be 91/ bhante chaá¹-á¹-he yamakappakaraá¹‡e
catutthaá¹ƒ dhÄ• tuyamakaá¹ƒ ``aá¹-á¹-hÄ• rasa dhÄ• tuyo --- cakkhudhÄ• tu sotadhÄ• tu g
kÄ• yadhÄ• tu rÅ«padhÄ• tu saddadhÄ• tu gandhadhÄ• tu rasadhÄ• tu phoá¹-á¹-habbadhÄ
sotaviÃ±Ã±Ä• á¹‡adhÄ• tu ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu kÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu dhammadhÄ• tÅ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•
paá¹‡á¹‡attivÄ• rapavattivÄ• rapariÃ±Ã±Ä• vÄ• rasaá¹…khÄ• tehi tÄ«hi mahÄ• vÄ• rehi vitt
desitaá¹ƒ.

saccayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 92/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
saccayamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dasasu
saccayamakaá¹ƒ ``cattÄ• ri saccÄ• ni --- dukkhasaccaá¹ƒ samudayasaccaá¹ƒ nirodhasacca
dukkhaá¹ƒ dukkhasaccaá¹ƒ, dukkhasaccaá¹ƒ dukkhaá¹ƒ. samudayo samudayasaccaá¹ƒ, sa
nirodho nirodhasaccaá¹ƒ, nirodhasaccaá¹ƒ nirodho. maggo maggasaccaá¹ƒ, maggasaccaá
evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

saá¹…khÄ• rayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 93/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
chaá¹-á¹-haá¹ƒ saá¹…khÄ• rayamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• des

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dasasu
saá¹…khÄ• rayamakaá¹ƒ ``tayo saá¹…khÄ• rÄ• --- kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ•
assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro, vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• rÄ• , saÃ±Ã
á¹-hapetvÄ• vitakkavicÄ• re sabbepi cittasampayuttakÄ• dhammÄ• cittasaá¹…khÄ• roâ€™
paá¹‡á¹‡attivÄ• rapavattivÄ• rapariÃ±Ã±Ä• vÄ• rasaá¹…khÄ• tehi tÄ«hi mahÄ• vÄ• rehi vitt
desitaá¹ƒ.

anusayayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 95/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
anusayayamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dasasu
anusayayamakaá¹ƒ ``satta anusayÄ• --- kÄ• marÄ• gÄ• nusayo paá¹-ighÄ• nusayo mÄ• nÄ
vicikicchÄ• nusayo bhavarÄ• gÄ• nusayo avijjÄ• nusayo. kattha kÄ• marÄ• gÄ• nusayo anu
vedanÄ• su ettha kÄ• marÄ• gÄ• nusayo anusetÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•
anusayavÄ• ra sÄ• nusayavÄ• ra pajahanavÄ• ra pariÃ±Ã±Ä• vÄ• ra pahÄ«navÄ• ra uppaj
aá¹-á¹-hahi mahÄ• vÄ• rehi vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

cittayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 96/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
aá¹-á¹-hamaá¹ƒ cittayamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dasasu
cittayamakaá¹ƒ ``yassa cittaá¹ƒ uppajjati na nirujjhati, tassa cittaá¹ƒ nirujjhissati na uppajjiss
vÄ• pana cittaá¹ƒ nirujjhissati na uppajjissati, tassa cittaá¹ƒ uppajjati na nirujjhatÄ«â€™â€™
bhagavatÄ• suddhacittasÄ• maÃ±Ã±asuttantacittamissakavisesaabhidhammacittamissakav
mahÄ• nayeti vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

dhammayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 98/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
dhammayamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dasasu y
dhammayamakaá¹ƒ ``kusalÄ• kusalÄ• dhammÄ• , kusalÄ• dhammÄ• kusalÄ• . akusalÄ•
dhammÄ• akusalÄ• . abyÄ• katÄ• abyÄ• katÄ• dhammÄ• , abyÄ• katÄ• dhammÄ• abyÄ
paá¹‡á¹‡attivÄ• rapavattivÄ• rapariÃ±Ã±Ä• vÄ• rasaá¹…khÄ• tehi tÄ«hi mahÄ• vÄ• rehi vitt
desitaá¹ƒ.

indriyayamaka

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 99/ Ä• vuso chaá¹-á¹-he yamakappakaraá¹‡e da
indriyayamakaá¹ƒ bhagavatÄ• kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante chaá¹-á¹-he yamakappakaraá¹‡e dasasu y
indriyayamakaá¹ƒ ``bÄ• vÄ«satindriyÄ• ni --- cakkhundriyaá¹ƒ sotindriyaá¹ƒ ghÄ• nindriyaá¹
kÄ• yindriyaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ manindriyaá¹ƒ sukhindriyaá¹ƒ
somanassindriyaá¹ƒ domanassindriyaá¹ƒ upekkhindriyaá¹ƒ saddhindriyaá¹ƒ vÄ«riyindriyaá¹
paÃ±Ã±indriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• tÄ•
bhagavatÄ• paá¹‡á¹‡attivÄ• ra pavattivÄ• ra pariÃ±Ã±Ä• vÄ• rasaá¹…khÄ• tehi tÄ«hi mah
vibhajitvÄ• desitaá¹ƒ.

atÄ«tavÄ• ra

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 100/ Ä• vuso indriyayamake tÄ«su mahÄ• vÄ• r
uppÄ• daatÄ«tavÄ• ro bhagavatÄ• kathaá¹ƒ vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake \Be 101/ bhante indriyayamake tÄ«su mahÄ• vÄ•
uppÄ• daatÄ«tavÄ• ro ``yassa cakkhundriyaá¹ƒ uppajjitta, tassa sotindriyaá¹ƒ, ghÄ• nindriya
kÄ• yindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ, upekkh
saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ, ma
uppajjitthÄ• ti, Ä• mantÄ• . yassa vÄ• pana manindriyaá¹ƒ uppajjittha, tassa cakkhundriyaá
Ä• mantÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vibhajitvÄ• desito.

uppÄ• daanÄ• gatavÄ• ra

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 103/ Ä• vuso indriyayamake tÄ«su mahÄ• vÄ• r
uppÄ• daanÄ• gatavÄ• ro bhagavatÄ• kathaá¹ƒ vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante indriyayamake tÄ«su mahÄ• vÄ• resu pav

uppÄ• daanÄ• gatavÄ• ro ``yassa cakkhundriyaá¹ƒ uppajjissati, tassa sotindriyaá¹ƒ uppajjis
yassa vÄ• pana sotindriyaá¹ƒ uppajjissati, tassa cakkhundriyaá¹ƒ uppajjissatÄ«â€™â€™ ti
cakkhundriyaá¹ƒ uppajjissati, tassa ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ uppajjis
rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ cakkhundriyaá¹ƒ uppajjissati, no
kÄ• yindriyaá¹ƒ uppajjissati, itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjissati kÄ• yindriyaÃ
uppajjissatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

yassa \Be 105/ cakkhundriyaá¹ƒ uppajjissati, tassa itthindriyaá¹ƒ uppajjissatÄ«ti. ye rÅ«pÄ•
upapajjitvÄ• parinibbÄ• yissanti, ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ•
tesaá¹ƒ cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjissati, itaresaá¹ƒ tes
cakkhundriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjissati.

yassa \Be 106/ cakkhundriyaá¹ƒ uppajjissati, tassa purisindriyaá¹ƒ uppajjissatÄ«ti, ye rÅ«pÄ
upapajjitvÄ• parinibbÄ• yissanti, yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ•
tesaá¹ƒ cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ te
cakkhundriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

yassa itthindriyaá¹ƒ uppajjissati, tassa purisindriyaá¹ƒ uppajjissatÄ«ti, yÄ• itthiyo eteneva b
bhave dassetvÄ• parinibbÄ• yissanti, tÄ• saá¹ƒ \Be 107/ itthindriyaá¹ƒ uppajjissati, no ca tÄ
purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca uppajjissati purisindriyaÃ±ca

paá¹-á¹-hÄ• na

__pucchÄ• --- _ tenÄ• vuso \Be 109/ bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
abhisambuddhakÄ• lato sattamavasse manussaloke yamakapÄ• á¹-ihÄ«raá¹ƒ dassetvÄ• ta
tÄ• vatiá¹ƒsadevalokaá¹ƒ gantvÄ• tattha paá¹‡á¸• ukambalasilÄ• yaá¹ƒ sannisÄ«ditvÄ• da
Ä• gamma sannisinnÄ• naá¹ƒ devÄ• naá¹ƒ abhidhammadesanaá¹ƒ desentena yÄ• va yama
abhidhammappakaraá¹‡Ä• ni desetvÄ• tadanantaraá¹ƒ kiá¹ƒnÄ• ma pakaraá¹‡aá¹ƒ desitaá

__vissajjanÄ• --- _ tena bhante bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• samb
sattame vasse manussaloke sÄ• vatthiyaá¹ƒ kaá¹‡á¸• ambamÅ«le yamakapÄ• á¹-ihÄ«raá¹ƒ
tÄ• vatiá¹ƒsadevalokaá¹ƒ gantvÄ• tattha paá¹‡á¸• ukambalasilÄ• yaá¹ƒ sannipatitvÄ• dasa
Ä• gamma sannisinnÄ• naá¹ƒ devÄ• naá¹ƒ abhidhammadesanaá¹ƒ desentena purimÄ• ni c
desetvÄ• tadanantaraá¹ƒ anantanayasamantapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma sattamaá¹ƒ mahÄ

__pucchÄ• --- _ taá¹ƒ \Be 110/ panetaá¹ƒ Ä• vuso paá¹-á¹-hÄ• naá¹ƒ kenaá¹-á¹-hena paá¹

__vissajjanÄ• --- _ taá¹ƒ panetaá¹ƒ bhante paá¹-á¹-hÄ• naá¹ƒ nÄ• nappakÄ• rapaccayaá¹-

vibhajanaá¹-á¹-hena paá¹-á¹-hitaá¹-á¹-hena ca paá¹-á¹-hÄ• nanti vuccati.

__pucchÄ• --- _ taÃ±cÄ• vuso \Be 111/ bhagavatÄ• paá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ taá¹ƒ kho bhante bhagavatÄ• paá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ de mÄ• tikÄ• nikkhepavÄ• rasaá¹…khÄ• to paccayuddeso paccayaniddeso mahÄ• vÄ• reti dvÄ desitaá¹ƒ.

__pucchÄ• --- _ tesu \Be 112/ Ä• vuso vÄ• resu paá¹-hame mÄ• tikÄ• nikkhepavÄ• re pac kathaá¹ƒ desito.

__vissajjanÄ• --- _ tesu bhante dvÄ«su paricchedavÄ• resu paá¹-hame mÄ• tikÄ• nikkhepa hetupaccayo Ä• rammaá¹‡apaccayo adhipatipaccayo anantarapaccayo samanantarapaccay aÃ±Ã±amaÃ±Ã±apaccayo nissayapaccayo ... pe ... avigatapaccayoâ€™â€™ ti. evaá¹ƒ kho vibhajitvÄ• desito.

__pucchÄ• --- _ tadanantaraá¹ƒ \Be 113/ pana Ä• vuso paccayaniddesavÄ• ro bhagavatÄ• desito.

__vissajjanÄ• --- _ tadanantaraá¹ƒ pana bhante paccayaniddesavÄ• ro ``hetupaccayoti --- hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• rammaá¹‡apaccayoti --- rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒs Ä• rammaá¹‡apaccayena paccayo. saddhÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• .... g ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• .... rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ manodh taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo. sabbe dh taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo. yaá¹ƒ yaá dhammÄ• uppajjanti cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• paccayoâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vibhajitvÄ• desito.

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be 114/ sammÄ• sambuddhena abhidhammapiá¹-ake dvÄ«su padhÄ• navÄ• resu dutiye mahÄ• vÄ• re kati á¹-hÄ• nÄ• ni vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante sattasu pakaraá¹‡esu sattame anantanay mahÄ• pakaraá¹‡e dvÄ«su padhÄ• naparicchedavÄ• resu dutiye mahÄ• vÄ• re dhammÄ• n dhammapaccanÄ«ye dhammÄ• nulomapaccanÄ«ye dhammapaccanÄ«yÄ• nulometi catuvÄ

vibhajitvÄ• desitÄ• ni.

dhammÄ• nuloma tikapaá¹-á¹-hÄ• na

__pucchÄ• --- _ tesupi \Be 116/ Ä• vuso catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame
dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ«satitikÄ• bhagavatÄ• katihi vÄ• rehi vibhajit

__vissajjanÄ• --- _ tesu bhante catuvÄ«satiyÄ• mahÄ• paá¹-á¹-hÄ• nesu paá¹-hame dham
dvÄ• vÄ«satitikÄ• paá¹-iccavÄ• ro sahajÄ• tavÄ• ro paccayavÄ• ro nissayavÄ• ro saá¹ƒsaá
paÃ±hÄ• vÄ• roti sattahi sattahi vÄ• rehi vibhajitvÄ• bhagavatÄ• desitÄ• .

kusalatika paá¹-iccavÄ• ra

__pucchÄ• --- _ tesu \Be 117/ cÄ• vuso dvÄ• vÄ«satiyÄ• tikesu paá¹-hame kusalattike sat
paá¹-hamo paá¹-iccamahÄ• vÄ• ro bhagavatÄ• kathaá¹ƒ vibhajitvÄ• desito.

__vissajjanÄ• --- _ tesu bhante dvÄ• vÄ«satiyÄ• tikesu paá¹-hame kusalattike sattasu mal
paá¹-iccamahÄ• vÄ• ro siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya
dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhamm
dhammo uppajjeyya hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalÄ• ca aby
uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kat
hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca dhammÄ• upp
siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kato ca dhammÄ• uppa
ti evamÄ• dinÄ• pucchÄ• vÄ• rena ca. ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo u
kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khand
dve khandhÄ• . kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato
hetupaccayÄ• . kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ•
khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-ic
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paâ€™â€™ nti evamÄ• dinÄ• vissajjanÄ• vissajjanÄ• vÄ•
Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare samanantare tÄ«á¹‡i, sahajÄ• te nava,
nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme nava, vipÄ
jhÄ• ne indriye \Be 118/ magge nava, sampayutte tÄ«á¹‡i, vippayutte atthiyÄ• nava, natthiy
avigate navÄ• â€™â€™ ti evamÄ• dinÄ• saá¹…khyÄ• vÄ• rena ca bhagavatÄ• vitthÄ• rat

siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• .

kusalatika sahajÄ• tavÄ• ra

__pucchÄ• --- _ tenÄ• vuso \Be 119/ bhagavatÄ• ... pe ... sammÄ• sambuddhena abhidha
catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ
kusalattike sattasu mahÄ• vÄ• resu dutiyo sahajÄ• tavÄ• ro kathaá¹ƒ vitthÄ• rena vibhajitvÄ

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante anantanayapaá¹-á¹-hÄ• ne mahÄ• pakara
paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ«satiyÄ• tikesu
mahÄ• vÄ• resu dutiyo sahajÄ• tÄ• vÄ• ro ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to kusalo dham
kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• , tayo khandhe sahajÄ• to eko kh
sahajÄ• tÄ• dve khandhÄ• . kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajja
sahajÄ• taá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to kusalo
uppajjanti hetupaccayÄ• , kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• cittas
rÅ«paá¹ƒ, tayo khandhe sahajÄ• to eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paâ€™â€™ nti evamÄ• dinÄ• vissajjanÄ• vÄ• rena ca. hetu
adhipatiyÄ• nava, anantare samanantare tÄ«á¹‡Ä«â€™â€™ ti evamÄ• dinÄ• saá¹…khyÄ•
dvÄ«hi vÄ• rehi paá¹-imaá¹‡á¸• itvÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

kusalatika paccayavÄ• ra

__pucchÄ• --- _ tenÄ• vuso \Be 121/ bhagavatÄ• ... pe ... sammÄ• sambuddhena paá¹-á¹
catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ
kusalattike sattasu mahÄ• vÄ• resu tatiyo paccayavÄ• ro kathaá¹ƒ vibhajitvÄ• vitthÄ• rena

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante sattasu pakaraá¹‡esu sattame anantanay
mahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá¹
paá¹-hame kusalattike sattasu mahÄ• vÄ• resu tatiyo paccayavÄ• ro ``siyÄ• kusalaá¹ƒ dha
dhammo uppajjeyya hetupaccayÄ• , siyÄ• kusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dham
siyÄ• kusalaá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjeyya hetupaccayÄ• â€™
pucchÄ• vÄ• rena ca. ``kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati hetupac
khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandh
ti evamÄ• dinÄ• vissajjanÄ• vÄ• rena ca. ``hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipa
samanantare satta, sahajÄ• te sattarasa. aÃ±Ã±amaÃ±Ã±e sattÄ• â€™â€™ ti evamÄ• dinÄ
paccayÄ• nuloma paccaya paccaniya paccayÄ• nuloma paccanÄ«ya paccaya paccanÄ«yÄ
catÅ«hi nayehi vibhajitvÄ• bhagavatÄ• desito.

kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ ekaá
khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandhe paccayÄ• dve khandhÄ• -

paÃ±hÄ• vÄ• ra

__pucchÄ• --- _ tenÄ• vuso \Be 123/ bhagavatÄ• ... pe ... sammÄ• sambuddhena abhidha
mahÄ• pakaraá¹‡esu sattame paá¹-á¹-hÄ• namahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-h
dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ«satiyÄ• tikesu paá¹-hame kusalattike sattasu
paÃ±hÄ• vÄ• ro kathaá¹ƒ vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante sattasu pakaraá¹‡esu sattame anantanay
mahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá
paá¹-hame kusalattike sattasu mahÄ• vÄ• resu sattamo paÃ±hÄ• vÄ• ro ``siyÄ• kusalo dha
hetupaccayena paccayo. siyÄ• kusalo dhammo akusalassa dhammassa hetupaccayena pa
abyÄ• katassa \Be 124/ dhammassa hetupaccayena paccayoâ€™â€™ ti evamÄ• dinÄ• pu
kusalassa dhammassa hetupaccayena paccayo, kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khan
paccayo. kusalo dhammo abyÄ• katassa dhammassa hetupaccayena paccayo, kusalÄ• he
rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€™â€™ ti evamÄ• dinÄ• vissajjanÄ• vÄ• rena ca `
nava, adhipatiyÄ• dasa, anantare samanantare satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e t
upanissaye nava, purejÄ• te pacchÄ• jÄ• te Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá
magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• vigate satt
terasÄ• â€™â€™ ti evamÄ• dinÄ• saá¹…khyÄ• vÄ• rena ca
paccayÄ• nulomapaccayapaccanÄ«yapaccayÄ• nulomapaccanÄ«yapaccayapaccanÄ«yÄ•
bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

kusalo \Be 125/ dhammo kusalassa dhammassa hetupaccayena paccayo, kusalÄ• hetÅ« s
khandhÄ• naá¹ƒ hetupaccayena paccayo. kusalo dhammo abyÄ• katassa dhammassa hetu
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. kusalo dhammo kusa
dhammassa hetupaccayena paccayo, kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo ...

vissajjanÄ• vÄ• ra

hetupaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso \Be 126/ bhagavatÄ• ... pe ... sammÄ• sambuddhena abhidha
pakaraá¹‡esu sattame paá¹-á¹-hÄ• namahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu
dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ«satiyÄ• tikesu paá¹-hame kusalattike sattasu
paÃ±hÄ• vÄ• re pucchÄ• vissajjanÄ• saá¹…khyÄ• vÄ• rasaá¹…khÄ• tesu tÄ«su vÄ• resu v
hetupaccayavibhaá¹…go kathaá¹ƒ vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante sattasu pakaraá¹‡esu sattame anantanay
mahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá
paá¹-hame kusalattike sattasu mahÄ• vÄ• resu sattame paÃ±hÄ• vÄ• re paccayÄ• nulomap
paccanÄ«yapaccaya paccayanÄ«yÄ• nulomasaá¹…khÄ• tesu catÅ«su nayesu paá¹-hame p
pucchÄ• vÄ• ravissajjanÄ• vÄ• rasaá¹…khyÄ• vÄ• rasaá¹…khÄ• tesu tÄ«supi vÄ• resu duti
hetupaccayavibhaá¹…go ``kusalo dhammo kusalassa dhammassa hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. kusalo dhammo abyÄ• kat
paccayo. kusalÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena \Be 1
kusalassa ca abyÄ• katassa ca dhammassa hetupaccayena paccayo, kusalÄ• hetÅ« samp
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€™â€™ ti evamÄ•
vibhajitvÄ• desito.

... ``kusalo \Be 129/ dhammo kusalassa dhammassa hetupaccayena paccayo, kusalÄ• het
khandhÄ• naá¹ƒ hetupaccayena paccayo. kusalo dhammo abyÄ• katassa dhammassa hetu
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. kusalo dhammo kusalass
dhammassa hetupaccayena paccayo, kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá
rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€™â€™.

Ä• rammaá¹‡apaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso ... pe ... sammÄ• sambuddhena abhidhammapiá¹-ake sattasu
paá¹-á¹-hÄ• namahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ•
dvÄ• vÄ«satiyÄ• tikesu paá¹-hame kusalattike sattasu mahÄ• vÄ• resu sattame paÃ±hÄ• v
paccayÄ• nulomanaye pucchÄ• vissajjanÄ• saá¹…khyÄ• vÄ• rasaá¹…khÄ• tesu tÄ«su vÄ•
hetupaccayavibhaá¹…gÄ• dÄ«su catuvÄ«satiyÄ• vibhaá¹…gesu dutiyo Ä• rammaá¹‡apacc
vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake \Be 130/ bhante sattasu pakaraá¹‡esu sattame
anantanayasamantapaá¹-á¹-hÄ• ne mahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu p
dhammÄ• nulomatikapaá¹-á¹-hÄ• ne dvÄ• vÄ«satiyÄ• tikesu paá¹-hame kusalattike sattasu
paÃ±hÄ• vÄ• re catÅ«su nayesu paá¹-hame paccayÄ• nulomanaye tÄ«su ca vÄ• resu dutiy
hetupaccayavibhaá¹…gÄ• dÄ«su catuvÄ«satiyÄ• vibhaá¹…gesu dutiyo Ä• rammaá¹‡apacc
kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo, dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ san
katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitv
paccavekkhati, sekkhÄ• gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti, sekkhÄ
maggaá¹ƒ paccavekkhanti, sekkhÄ• vÄ• puthujjanÄ• vÄ• kusalaá¹ƒ aniccato dukkhato an
cetopariyaÃ±Ä• á¹‡ena kusalacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti, Ä• kÄ• sÄ• naÃ±cÄ• ya
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalassa Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalassa Ä• rammaá¹‡apaccayena paccayo. kusalÄ
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammupagaÃ±Ä• á
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibh

adhipatipaccayavibhaá¹…ga

__pucchÄ• --- _ abhidhammapiá¹-ake \Be 133/ Ä• vuso sattasu pakaraá¹‡esu sattame paá
catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá¹-á¹-hÄ• nesu bÄ• v
kusalattike sattasu mahÄ• vÄ• resu sattame paÃ±hÄ• vÄ• re catÅ«su nayesu paá¹-hame pa
pucchÄ• vissajjanÄ• saá¹…khyÄ• saá¹…khÄ• tesu tÄ«su vÄ• resu dutiye vissajjanÄ• saá¹…
hetupaccayavibhaá¹…gÄ• dÄ«su catuvÄ«satiyÄ• vibhaá¹…gesu tatiyo adhipatipaccayavibh
vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante sattasu pakaraá¹‡esu sattame anantanaya
mahÄ• pakaraá¹‡e catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu paá¹-hame dhammÄ• nulomatikapaá
paá¹-hame kusalattike sattasu mahÄ• vÄ• resu sattame paÃ±hÄ• vÄ• re catÅ«su nayesu pa
pucchÄ• vissajjanÄ• saá¹…khyÄ• saá¹…khÄ• tesu tÄ«su vÄ• resu dutiye vissajjanÄ• saá¹…
hetupaccayavibhaá¹…gÄ• dÄ«su catuvÄ«satiyÄ• vibhaá¹…gesu tatiyo adhipatipaccayavibh
kusalassa dhammassa adhipatipaccayena paccayo. Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dh
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katv
suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garu
sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒ katvÄ• pacca
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. sahajÄ• tÄ• dhipati --- kusalÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayoâ€™â€™ ti evamÄ• dinÄ
vibhajitvÄ• desito.

anantarapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso \Be 137/ bhagavatÄ• ... pe ... catuttho anantarapaccayavibhaá
vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... catuttho anantarapaccayavibhaá¹
kusalassa dhammassa anantarapaccayena paccayo, purimÄ• purimÄ• kusalÄ• khandhÄ•
kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. anulomaá¹ƒ gotrabhussa, anu
maggassa, vodÄ• naá¹ƒ maggassa anantarapaccayena paccayoâ€™â€™ ti evamÄ• dinÄ•
vibhajitvÄ• desito.

sahajÄ• tapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be 138/ chaá¹-á¹-ho sahajÄ• tapaccayavibhaá¹…go k
vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake \Be 139/ bhante ... pe ... chaá¹-á¹-ho sahajÄ• tapa
``kusalo dhammo kusalassa dhammassa sahajÄ• tapaccayena paccayo, kusalo eko khandh
khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo, tayo khandhÄ• ekassa khandhassa sahajÄ
dvinnaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. kusalo dhammo abyÄ• katassa d
paccayo, kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccay
evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

upanissayapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso \Be 140/ bhagavatÄ• ... pe ... navamo upanissayapaccayavibh
vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... navamo upanissayapaccayavibha
kusalassa dhammassa upanissayapaccayena paccayo. Ä• rammaá¹‡Å«panissayo, anantar
Ä• rammaá¹‡Å«panissayo --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakamma
paccavekkhati ... pe ...

pakatÅ«panissayo --- saddhaá¹ƒ \Be 141/ upanissÄ• ya dÄ• naá¹ƒ deti sÄ«laá¹ƒ samÄ• diy
karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹
uppÄ• detÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

purejÄ• tapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be 144/ dasamo purejÄ• tapaccayavibhaá¹…go katha
vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... dasamo purejÄ• tapaccayavibhaá
abyÄ• katassa dhammassa purejÄ• tapaccayena paccayo. Ä• rammaá¹‡apurejÄ• taá¹ƒ, vat
Ä• rammaá¹‡apurejÄ• taá¹ƒ --- arahÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassati. ghÄ
kÄ• yaá¹ƒ, rÅ«pe, sadde, gandhe, rase, phoá¹-á¹-habbe, vatthuá¹ƒ aniccato dukkhato anatta
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yata
saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa, gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡assa, r
jivhÄ• viÃ±Ã±Ä• á¹‡assa, phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tap
vatthupurejÄ• taá¹ƒ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa, sotÄ• yatanaá¹ƒ sotav

ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡assa, jivhÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡assa,
kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatthu vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kriyÄ• byÄ• katÄ• naá¹ƒ khan
paccayoâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

kammapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso \Be 147/ bhagavatÄ• ... pe ... terasamo kammapaccayavibhaá
vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... terasamo kammapaccayavibhaá¹
kusalassa dhammassa kammapaccayena paccayo, kusalÄ• cetanÄ• sampayuttakÄ• naá¹
paccayo. kusalo dhammo abyÄ• katassa dhammassa kammapaccayena paccayo. sahajÄ•
sahajÄ• tÄ• --- kusalÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapacc
nÄ• nÄ• kkhaá¹‡ikÄ• --- kusalÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca
paccayo. kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa kammapaccayena p
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamn
evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

Ä• hÄ• rapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be 150/ pannarasamo Ä• hÄ• rapaccayavibhaá¹…go
vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... pannarasamo Ä• hÄ• rapaccayav
kusalassa dhammassa Ä• hÄ• rapaccayena paccayo. kusalÄ• Ä• hÄ• rÄ• sampayuttakÄ•
Ä• hÄ• rapaccayena paccayo. kusalo dhammo abyÄ• katassa dhammassa Ä• hÄ• rapacca
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayoâ€™â€™ ti evam
vibhajitvÄ• desito.

indriyapaccayavibhaá¹…ga

__pucchÄ• --- _ tenÄ• vuso \Be 151/ bhagavatÄ• ... pe ... soá¸·asamo indriyapaccayavibh
vitthÄ• rena vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... soá¸·asamo indriyapaccayavibhaá
kusalassa dhammassa indriyapaccayena paccayo, kusalo indriyÄ• sampayuttakÄ• naá¹ƒ k
indriyapaccayena paccayo. kusalo dhammo abyÄ• katassa dhammassa indriyapaccayena p
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Be 152/ rÅ«pÄ• naá¹ƒ indriyapaccayena paccayoâ€™â€™ t

vitthÄ• rato vibhajitvÄ• desito.

saá¹…khyÄ• vÄ• ra

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be 154/ pucchÄ• vissajjanÄ• saá¹…khyÄ• vÄ• rasaá¹
tatiyo saá¹…khyÄ• vÄ• ro kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desito.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... tatiyo saá¹…khyÄ• vÄ• ro ``hetuy
nava, adhipatiyÄ• dasa, anantara samanantare satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e t
upanissaye nava, purejÄ• te pacchÄ• jÄ• te Ä• sevane tÄ«á¹‡i \Be 155/, kamme satta, vipÄ
indriye jhÄ• ne magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natth
avigate terasÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• vitthÄ• rato vibhajitvÄ• desito.

hetu \Be 156/ sahajÄ• ta nissaya atthi avigatanti satta, hetu sahajÄ• ta aÃ±Ã±amaÃ±Ã±a n
tÄ«á¹‡i, hetu sahajÄ• ta aÃ±Ã±amaÃ±Ã±a nissaya sampayutta atthi avigatanti tÄ«á¹‡i ...

vedanÄ• tika paá¹-iccavÄ• ra

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• ... pe ... paá¹-hamaá¹ƒ kusalattikaá¹ƒ vitthÄ• rato
tadanantaraá¹ƒ avasesÄ• vedanÄ• ttikÄ• dayo ekavÄ«satitikÄ• kathaá¹ƒ vitthÄ• rato vibha

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... paá¹-hamaá¹ƒ kusalattikaá¹ƒ vitth
tadanantaraá¹ƒ avasesÄ• vedanÄ• ttikÄ• dayo ekavÄ«satitikÄ• \Be 157/ ``sukhÄ• ya veda
dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ•
sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko kh
paá¹-isandhikkhaá¹‡e sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
paá¹-icca eko khandhoâ€™â€™ ti evamÄ• dinÄ• ca. vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vip
hetupaccayÄ• . vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe pa
khandhe paá¹-icca dve khandhÄ• , paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ p
tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve khandhÄ• . vipÄ• kaá¹ƒ d
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• , vipÄ• ke khandhe paá¹-
cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe paá¹-icca kaá¹-att
paá¹-icca vatthÅ«â€™â€™ ti evamÄ• dinÄ• ca ekekasmiá¹ƒ tike sattahi sattahi mahÄ• vÄ•
mahÄ• vÄ• re catÅ«hi catÅ«hi nayehi bhagavatÄ• vitthÄ• rato vibhajitvÄ• desitÄ• .

dukapaá¹-á¹-hÄ• na

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be 158/ tikapaá¹-á¹-hÄ• nÄ• dÄ«su chasu antogadha

paá¹-hamaá¹ƒ tikapaá¹-á¹-hÄ• naá¹ƒ desetvÄ• tadanantaraá¹ƒ dukapaá¹-á¹-hÄ• naá¹ƒ kath
vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... tikapaá¹-á¹-hÄ• nÄ• dÄ«su chasu
antogadhapaá¹-á¹-hÄ• nÄ• dÄ«su paá¹-hamaá¹ƒ tikapaá¹-á¹-hÄ• naá¹ƒ vibhajitvÄ• tadanan
``hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupaccayÄ• , alobhaá¹ƒ paá¹-icca
paá¹-icca alobho amoho, amohaá¹ƒ paá¹-icca alobho adoso. lobhaá¹ƒ paá¹-icca moho, moh
dosaá¹ƒ paá¹-icca moho, mohaá¹ƒ paá¹-icca dosoâ€™â€™ ti evamÄ• dinÄ• ca. saraá¹‡aá
saraá¹‡o dammo uppajjati hetupaccayÄ• , saraá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
paá¹-icca eko khandho, dve khandhe paá¹-icca dve khandhÄ• . saraá¹‡aá¹ƒ dhammaá¹ƒ pa
uppajjati hetupaccayÄ• , saraá¹‡o khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. s
paá¹-icca saraá¹‡o ca araá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . saraá¹‡aá¹ƒ ekaá¹ƒ
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho citta
rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Be 159/ rÅ«pa
ekekasmiá¹ƒ duke sattahi sattahi mahÄ• vÄ• rehi ekekasmiÃ±ca mahÄ• vÄ• re catÅ«hi catÅ
vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o dhammo uppajjati hetupaccayÄ• , saraá¹‡aá¹ƒ
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve

khandhe \Be 160/ paá¹-icca dve khandhÄ• ...

dukatikapaá¹-á¹-hÄ• na dukadukapaá¹-á¹-hÄ• na

__pucchÄ• --- _ tenÄ• vuso ... pe ... tikapaá¹-á¹-hÄ• nÄ• dÄ«su chasu antogadhapaá¹-á¹-h
tikapaá¹-á¹-hÄ• naÃ±ca dutiyaá¹ƒ dukapaá¹-á¹-hÄ• naÃ±ca vibhajitvÄ• tadavasesÄ• ni duk
cattÄ• ro paá¹-á¹-hÄ• nÄ• ni kathaá¹ƒ vibhajitvÄ• desitÄ• ni.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... tikapaá¹-á¹-hÄ• nÄ• dÄ«su chasu
antogadhapaá¹-á¹-hÄ• nesu paá¹-hamaá¹ƒ tikapaá¹-á¹-hÄ• naÃ±ca dutiyaá¹ƒ dukapaá¹-á¹-h
tadavasesÄ• \Be 161/ dukatikapaá¹-á¹-hÄ• nÄ• dayo ``hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹
uppajjati hetupaccayÄ• . hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo u
hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo ca nahetu kusalo ca dhammÄ• uppaj
nahetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca hetu kusalo dhammo uppajjati hetupaccayÄ• , nahetuá¹ƒ kusalaá¹ƒ d
kusalo ca nahetu kusalo ca dhammÄ• uppajjanti hetupaccayÄ• â€™â€™ ti evamÄ• dinÄ•
desitÄ• ni.

dhammapaccanÄ«yapaá¹-á¹-hÄ• na

__pucchÄ• --- _ tenÄ• vuso \Be 163/ bhagavatÄ• ... pe ... paá¹-hamaá¹ƒ dhammÄ• nulom
vibhajitvÄ• tadanantaraá¹ƒ dutiyaá¹ƒ dhammapaccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ kathaá¹ƒ vibh

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... paá¹-hamaá¹ƒ dhammÄ• nulomap
vibhajitvÄ• tadanantaraá¹ƒ dutiyaá¹ƒ dhammapaccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ ``nakusalaá¹ƒ
nakusalo dhammo uppajjati hetupaccayÄ• . akusalÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. tayo khandhe paá¹-icca eko khandho citta
rÅ«paá¹ƒ. dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. nak
paá¹-icca naakusalo dhammo uppajjati hetu paccayÄ• . vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. tayo khandhe paá¹-icca ek
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe ... nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato d
hetupaccayÄ• . akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe pa
khandhe paá¹-icca dve khandhÄ• â€™â€™ ti evamÄ• dinÄ• tikapaá¹-á¹-hÄ• nÄ• dÄ«hi cha
ekekasmiÃ±ca tikapaá¹-á¹-hÄ• ne dukapaá¹-á¹-hÄ• ne dukatikapaá¹-á¹-hÄ• ne tikadukapaá
tikatikapaá¹-á¹-hÄ• ne dukadukapaá¹-á¹-hÄ• ne sattahi sattahi mahÄ• vÄ• rehi ekekasmiÃ±
catÅ«hi nayehi bhagavatÄ• vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

dhammÄ• nulomapaccanÄ«yapaá¹-á¹-hÄ• na

__pucchÄ• --- _ tenÄ• vuso \Be 165/ bhagavatÄ• ... pe ... tatiyaá¹ƒ dhammÄ• nulomapacc
kathaá¹ƒ vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake ... pe ... tatiyaá¹ƒ dhammÄ• nulomapaccanÄ«yap
``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati hetupaccayÄ• . kusale khand
cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo dhammo uppaj
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. tayo kh
khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. dve khandhe paá¹-icca dve khandhÄ• citta
rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato dhammo uppajjati hetupaccayÄ• .
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ paá¹-icca naakusalo ca naabyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• .
paá¹-icca \Be 166/ tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . kusalaá¹
nakusalo ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . kusale khandhe paá¹-icca
cittasamuá¹-á¹-hÄ• narÅ«paâ€™â€™ nti evamÄ• dinÄ• bhante tikapaá¹-á¹-hÄ• nÄ• dÄ«hi
ekekasmiÃ±ca tikapaá¹-á¹-hÄ• ne dukapaá¹-á¹-hÄ• ne tikadukapaá¹-á¹-hÄ• ne dukatikapaá
tikatikapaá¹-á¹-hÄ• ne dukadukapaá¹-á¹-hÄ• ne sattahi sattahi mahÄ• vÄ• rehi ekekasmiÃ±

catÅ«hi nayehi bhagavatÄ• vitthÄ• rato vibhajitvÄ• desitaá¹ƒ.

dhammapaccanÄ«yÄ• nulomapaá¹-á¹-hÄ• na

__pucchÄ• --- _ tenÄ• vuso \Be 167/ bhagavatÄ• ... pe ... dhammÄ• nulomÄ• dÄ«su padh
paá¹-á¹-hÄ• nesu catutthaá¹ƒ pariyosÄ• nabhÅ«taá¹ƒ dhammapaccanÄ«yÄ• nulomapaá¹-á
vibhajitvÄ• desitaá¹ƒ.

__vissajjanÄ• --- _ abhidhammapiá¹-ake bhante ... pe ... dhammÄ• nulomapaá¹-á¹-hÄ• nÄ
padhÄ• nabhÅ«tesu mahÄ• paá¹-á¹-hÄ• nesu catutthaá¹ƒ pariyosÄ• nabhÅ«taá¹ƒ dhamma
``nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati hetupaccayÄ• , akusalaá¹ƒ
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• . akusale khandhe paá¹-i
cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ, vipÄ• kÄ• byÄ• kataá¹ƒ kriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• . nakusalaá¹ƒ dhammaá
dhammo uppajjati hetupaccayÄ• , akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
eko khandho, dve khandhe paá¹-icca dve khandhÄ• â€™â€™ ti evamÄ• dinÄ• tikapaá¹-á¹-
antogadhapabhedapaá¹-á¹-hÄ• nehi ekekasmiÃ±ca tikapaá¹-á¹-hÄ• ne dukapaá¹-á¹-hÄ• ne
dukatikatikadukatikatikadukadukapaá¹-á¹-hÄ• ne paá¹-iccavÄ• rÄ• dÄ«hi sattahi mahÄ• vÄ•
mahÄ• vÄ• re paccayÄ• nulomÄ• dÄ«hi catÅ«hi catÅ«hi nayehi bhagavatÄ• vitthÄ• rato vib

|| namo tassa bhagavato arahato sammÄ• sambuddhassa.

abhidhammatthavibhÄ• vinÄ«á¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

(ka) á¹• 21 visuddhakaruá¹‡Ä• Ã±Ä• á¹‡aá¹ƒ \Be 69/, buddhaá¹ƒ sambuddhapÅ«jitaá¹ƒ.

dhammaá¹ƒ saddhammasambhÅ«taá¹ƒ, natvÄ• saá¹ƒghaá¹ƒ niraá¹…gaá¹‡aá¹ƒ ||

(kha) á¹• 21 sÄ• riputtaá¹ƒ mahÄ• theraá¹ƒ, pariyattivisÄ• radaá¹ƒ.

vanditvÄ• sirasÄ• dhÄ«raá¹ƒ, garuá¹ƒ gÄ• ravabhÄ• janaá¹ƒ ||

(ga) á¹• 21 vaá¹‡á¹‡ayissaá¹ƒ samÄ• sena, abhidhammatthasaá¹…gahaá¹ƒ.

Ä• bhidhammikabhikkhÅ«naá¹ƒ, paraá¹ƒ pÄ«tivivaá¸• á¸• hanaá¹ƒ, á¹• 22

(gha) á¹• 21 porÄ• á¹‡ehi anekÄ• pi, katÄ• yÄ• pana vaá¹‡á¹‡anÄ• .

na tÄ• hi sakkÄ• sabbattha, attho viÃ±Ã±Ä• taveidha ||

(á¹…a) á¹• 21 tasmÄ• lÄ«napadÄ• nettha, sÄ• dhippÄ• yamahÄ• payaá¹ƒ.

vibhÄ• vento samÄ• sena, racayissÄ• mi vaá¹‡á¹‡ananti ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

<1> pparamavicittanayasamannÄ• gataá¹ƒ sakasamayasamayantaragahanaviggÄ• haá¹‡a
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananaá¹ƒ pakaraá¹‡amidamÄ• rabhantoyamÄ• cariyo
ratanattayapaá¹‡Ä• mÄ• bhidheyya karaá¹‡appakÄ• rapakaraá¹‡Ä• bhidhÄ• napayojanÄ• n
_ntyÄ• dimÄ• ha.

ettha \Be 70/ hi "sammÄ• sambuddha ... pe0 ... abhivÄ• diyÄ• " ti iminÄ• __ratanattayapaá
abhidhammatthasaá¹…gaha" nti etena __abhidheyyakaraá¹‡appakÄ• rapakaraá¹‡Ä• bhidhÄ
idha saá¹…gahetabbabhÄ• vadassanena tesaá¹ƒ iminÄ• samuditena paá¹-ipÄ• detabbabhÄ
saá¹…gayha kathanÄ• kÄ• radÄ«panato, atthÄ• nugatasamaÃ±Ã±Ä• paridÄ«panato ca. __

sÄ• matthiyato dassitameva abhidhammatthÄ• naá¹ƒ ekattha saá¹…gahe sati taduggahapa
sarÅ«pÄ• vabodhassa, tammÅ«likÄ• ya ca diá¹-á¹-hadhammikasamparÄ• yikatthasiddhiyÄ•

tattha ratanattayapaá¹‡Ä• mappayojanaá¹ƒ tÄ• vabahudhÄ• papaÃ±centi Ä• cariyÄ• , vise
antarÄ• yanivÄ• raá¹‡aá¹ƒ paccÄ• sÄ«santi. tathÄ• hi vuttaá¹ƒ saá¹…gahakÄ• rehi "tassÄ•
(Sp (to Vin III) I ganthÄ• rammakathÄ•). ratanattayapaá¹‡Ä• mo hi atthato paá¹‡Ä• makiriy
kusalacetanÄ• , sÄ• ca vandaneyyavandakÄ• naá¹ƒ khettajjhÄ• sayasampadÄ• hi diá¹-á¹-h
yathÄ• laddhasampattinimittakassa kammassa anubalappadÄ• navasena tannibbattitavipÄ•
antarÄ• yakarÄ• ni upapÄ«á¸·akaupacchedakakammÄ• ni paá¹-ibÄ• hitvÄ• tannidÄ• nÄ• n
yathÄ• dhippetasiddhivibandhakÄ• naá¹ƒ rogÄ• diantarÄ• yÄ• namappavattiá¹ƒ sÄ• dheti. t
ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ yathÄ• raddhapakaraá¹‡assa anantarÄ• yena parisam
vandanÄ• pubbaá¹…gamÄ• ya paá¹-ipattiyÄ• anantarÄ• yena uggahaá¹‡adhÄ• raá¹‡Ä• di
abhidheyyakathanaá¹ƒ pana viditÄ• bhidheyyasseva ganthassa viÃ±Ã±Å«hi uggahaá¹‡Ä• d
paá¹-ipajjitabbabhÄ• vato. karaá¹‡appakÄ• rappayojanasandassanÄ• ni ca sotujanasamuss
abhidhÄ• nakathanaá¹ƒ pana vohÄ• ra sukhatthanti ayamettha __samudÄ• yattho_. ayaá¹ƒ
- sasaddhammagaá¹‡uttamaá¹ƒ atulaá¹ƒ sammÄ• sambuddhaá¹ƒ abhivÄ• diya abhidhamm
sambandho.

tattha sammÄ• sÄ• maÃ±ca sabbadhamme abhisambuddhoti __sammÄ• sambuddho, _ b
saá¹…khatÄ• saá¹…khatabhedaá¹ƒ sakalampi dhammajÄ• taá¹ƒ yÄ• thÄ• vasarasalakkhaá
sayaá¹ƒ vicitopacitapÄ• ramitÄ• sambhÅ«tena sayambhÅ«Ã±Ä• á¹‡ena sÄ• maá¹ƒ bujjhi a
abhiÃ±Ã±Ä• ya kamuddiseyya" nti (Vin I 11; MN I 285; II 341; Dhp 353), atha vÄ• budhadh
jÄ• garaá¹‡avikasanatthesupi pavattanato sammÄ• sÄ• maÃ±ca paá¹-ibuddho anaÃ±Ã±ap
savÄ• sanasammohaniddÄ• ya accantaá¹ƒ vigato, dinakarakiraá¹‡asamÄ• gamena parama
vikasitamiva padumaá¹ƒ aggamaggaÃ±Ä• á¹‡asamÄ• gamena
aparimitaguá¹‡agaá¹‡Ä• laá¹…katasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appattiyÄ• sammÄ• sayame
vikÄ• samanuppattotyattho. yathÄ• vuttavacanatthayogepi sammÄ• sambuddhasaddassa b
pavattattÄ• "atula" nti iminÄ• viseseti. tulÄ• ya sammito tulyo, soyeva tulo yakÄ• ralopavas
sammitatthe akÄ• rapaccayavasena tulÄ• ya sammito tulo, na tulo __atulo, _ sÄ«lÄ• dÄ«hi
natthi etassa vÄ• tulo sadisoti __atulo_ sadevake loke aggapuggalabhÄ• vato. yathÄ• ha "y
sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• ... pe0 ... tathÄ• gato tesaá¹ƒ aggam
4.34; II 5.32; It 90).

ettÄ• vatÄ• ca hetuphalasattÅ«pakÄ• rasampadÄ• vasena tÄ«hÄ• kÄ• rehi bhagato thoma
__hetusampadÄ• _ nÄ• ma mahÄ• karuá¹‡Ä• samÄ• yogo bodhisambhÄ• rasambharaá¹‡a
Ã±Ä• á¹‡apahÄ• naÄ• nubhÄ• varÅ«pakÄ• yasampadÄ• vasena catubbidhÄ• . tattha sabba
maggaÃ±Ä• á¹‡aá¹ƒ, tammÅ«lakÄ• ni ca dasabalÄ• diÃ±Ä• á¹‡Ä• ni __Ã±Ä• á¹‡asampadÄ
savÄ• sanasakalasaá¹ƒkilesÄ• namaccantamanuppÄ• dadhammatÄ• pÄ• danaá¹ƒ __pahÄ

Ä• dhipaccaá¹ƒ __Ä• nubhÄ• vasampadÄ• _. sakalalokanayanÄ• bhisekabhÅ«tÄ• pana lakkhaá¹‡Ä• nubyaÃ±janappaá¹-imaá¹‡á¸• itÄ• attabhÄ• vasampatti __rÅ«pakÄ• yasampa pana Ä• sayapayogavasena duvidho. tattha devadattÄ• dÄ«su virodhisattesupi niccaá¹ƒ hita aparipÄ• kagatindriyÄ• naá¹ƒ indriyaparipÄ• kakÄ• lÄ• gamanaÃ±ca __Ä• sayo_ nÄ• ma. ta lÄ• bhasakkÄ• rÄ• dinirapekkhacittassa yÄ• nattayamukhena sabbadukkhaniyyÄ• nikadhan

tattha purimÄ• dve phalasampadÄ• "sammÄ• sambuddha" nti iminÄ• dassitÄ• , itarÄ• pa sattÅ«pakÄ• rasampadÄ• ca "atula" nti etena, tadupÄ• yabhÅ«tÄ• pana hetusampadÄ• d tathÄ• vidhahetubyatirekena tadubhayasampattÄ«namasambhavato, ahetukatte ca sabbatt sambhavappasaá¹…gato.

tadevaá¹ƒ tividhÄ• vatthÄ• saá¹…gahitathomanÄ• pubbaá¹…gamaá¹ƒ buddharatanaá¹ƒ va paá¹‡Ä• mamÄ• rabhanto Ä• ha __ "sasaddhammagaá¹‡uttama" _nti. guá¹‡Ä«bhÅ«tÄ• nan abhivÄ• detabbabhÄ• vo sahayogena viÃ±Ã±Ä• yati yathÄ• "saputtadÄ• ro Ä• gatoti puttad

tattha attÄ• naá¹ƒ dhÄ• rente catÅ«su apÄ• yesu, vaá¹-á¹-adukkhesu ca apatamÄ• ne katv catumaggaphalanibbÄ• navasena navavidho, pariyattiyÄ• saha dasavidho vÄ• dhammo. d apÄ• yÄ• dinibbattakakilesaviddhaá¹ƒsanaá¹ƒ, taá¹ƒ ariyamaggassa kilesasamucchedakab 73/ Ä• rammaá¹‡abhÄ• vena tassa tadatthasiddhihetutÄ• ya nippariyÄ• yato labbhati, phala paá¹-ippassambhanavasena maggÄ• nukÅ«lappavattito, pariyattiyÄ• ca tadadhigamahetut pariyÄ• yatoti daá¹-á¹-habbaá¹ƒ. sataá¹ƒ sappurisÄ• naá¹ƒ ariyapuggalÄ• naá¹ƒ, santo vÄ• titthiyaparikappito attÄ• viya paramatthato avijjamÄ• no santo vÄ• pasattho svÄ• kkhÄ• tat bÄ• hirakadhammo viya ekantanindito dhammoti saddhammo, gaá¹‡o ca so aá¹-á¹-hannaá samÅ«habhÄ• vato uttamo ca suppaá¹-ipannatÄ• diguá¹‡avisesayogato, gaá¹‡Ä• naá¹ƒ, ga samÅ«hesu uttamo yathÄ• vuttaguá¹‡avasenÄ• ti gaá¹‡uttamo, saha saddhammena, gaá¹‡ sasaddhammagaá¹‡uttamo, taá¹ƒ __sasaddhammagaá¹‡uttamaá¹ƒ_.

__abhivÄ• diyÄ• _ti visesato vanditvÄ• , bhayalÄ• bhakulÄ• cÄ• rÄ• divirahena sakkaccaá kÄ• yavacÄ«manodvÄ• rehi vanditvÄ• tyattho. __bhÄ• sissa_nti kathessÄ• mi. nibbattitapar visiá¹-á¹-hÄ• dhammÄ• etthÄ• tiÄ• dinÄ• abhidhammo, dhammasaá¹…gaá¹‡Ä«Ä• disatta abhidhammapiá¹-akaá¹ƒ, tattha vuttÄ• atthÄ• abhÄ«dhammatthÄ• , te saá¹…gayhanti etth __abhidhammatthasaá¹…gahaá¹ƒ_.

paramatthadhammavaá¹‡á¹‡anÄ•

<2> evaá¹ƒ tÄ• va yathÄ• dhippetappayojananimittaá¹ƒ ratanattayapaá¹‡Ä• mÄ• dikaá¹ƒ vi abhidhammatthÄ• naá¹ƒ saá¹…gahaá¹‡avasena idaá¹ƒ pakaraá¹‡aá¹ƒ paá¹-á¹-hapÄ«yati, t uddisanto Ä• ha __ "tattha vuttÄ• " _tyÄ• di. __tattha_ tasmiá¹ƒ abhidhamme __sabbathÄ• _

khandhÄ• divasena ca __vuttÄ• _ abhidhammatthÄ• __paramatthato_ sammutiá¹ƒ á¹-hape
nibbattitaparamatthavasena __cittaá¹ƒ_ viÃ±Ã±Ä• á¹‡akkhandho, __cetasikaá¹ƒ_ vedanÄ•
rÅ«paá¹ƒ \Be 74/ bhÅ«tupÄ• dÄ• yabhedabhinno rÅ«pakkhandho, __nibbÄ• naá¹ƒ_ magga
asaá¹…khatadhammoti evaá¹ƒ __catudhÄ• _ catÅ«hÄ• kÄ• rehi á¹-hitÄ• ti yojanÄ• . tattha
attho, paramassa vÄ• uttamassa Ã±Ä• á¹‡assa attho gocaroti __paramattho_.

cintetÄ«ti __cittaá¹ƒ, _ Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• tÄ«ti attho. yathÄ• ha "visayavijÄ• nana
nti (Dhs-a 1 dhammudesavÄ• raphassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ•). satipi hi nissayas
vinÄ• Ä• rammaá¹‡ena cittamuppajjatÄ«ti tassa taá¹ƒlakkhaá¹‡atÄ• vuttÄ• , etena nirÄ• ra
paá¹-ikkhittaá¹ƒ hoti. cintenti vÄ• etena karaá¹‡abhÅ«tena sampayuttadhammÄ• ti __cittaá
cintanamattaá¹ƒ __cittaá¹ƒ_. yathÄ• paccayaá¹ƒ hi pavattimattameva yadidaá¹ƒ sabhÄ• vac
katvÄ• sabbesampi paramatthadhammÄ• naá¹ƒ bhÄ• vasÄ• dhanameva nippariyÄ• yato la
nibbacanaá¹ƒ pariyÄ• yakathÄ• ti daá¹-á¹-habbaá¹ƒ. sakasakakiccesu hi dhammÄ• naá¹ƒ a
samÄ• ropanena kattubhÄ• vo ca, tadanukÅ«labhÄ• vena sahajÄ• tadhammasamÅ«he katt
paá¹-ipÄ• detabbadhammassa karaá¹‡attaÃ±ca pariyÄ• yatova labbhati, tathÄ• nidassanaá
dhammasabhÄ• vavinimuttassa kattÄ• dino abhÄ• vaparidÄ«panatthanti veditabbaá¹ƒ. vicit
cittasaddatthaá¹ƒ papaÃ±centi. ayaá¹ƒ panettha saá¹…gaho -

"vicittakaraá¹‡Ä• cittaá¹ƒ, attano cittatÄ• ya vÄ• .

citaá¹ƒ kammakilesehi, citaá¹ƒ tÄ• yati vÄ• tathÄ• .

cinoti attasantÄ• naá¹ƒ, vicittÄ• rammaá¹‡anti cÄ• " ti ||

cetasi bhavaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __cetasikaá¹ƒ_. na hi taá¹ƒ cittena vinÄ•
Ä• rammaá¹‡aggahaá¹‡asamatthaá¹ƒ asati citte sabbena sabbaá¹ƒ anuppajjanato, cittaá¹ƒ
vinÄ• pi \Be 75/ Ä• rammaá¹‡e pavattatÄ«ti taá¹ƒ cetasikameva cittÄ• yattavuttikaá¹ƒ nÄ• m
"manopubbaá¹…gamÄ• dhammÄ• " ti (Dhp 1-2), etena sukhÄ• dÄ«naá¹ƒ acetanattaniccatt
paá¹-ikkhittÄ• honti. cetasi niyuttaá¹ƒ vÄ• __cetasikaá¹ƒ_.

ruppatÄ«ti __rÅ«paá¹ƒ, _ sÄ«tuá¹‡hÄ• divirodhipaccayehi vikÄ• ramÄ• pajjati, Ä• pÄ• dÄ«y
bhagavÄ• "sÄ«tenapi ruppati, uá¹‡henapi ruppatÄ«" tyÄ• di (SN II 3.79), ruppanaÃ±cettha
sÄ«tÄ• divirodhipaccayasamavÄ• ye visadisuppattiyeva. yadi evaá¹ƒ arÅ«padhammÄ• nam
nÄ• pajjati sÄ«tÄ• diggahaá¹‡asÄ• matthiyato vibhÅ«tarasseva ruppanassÄ• dhippetattÄ•
ti avisesavacaneneva pariyattanti kiá¹ƒ sÄ«tÄ• diggahaá¹‡ena, taá¹ƒ pana sÄ«tÄ• dinÄ• ph
vibhÅ«tataraá¹ƒ, tasmÄ• tadevetthÄ• dhippetanti Ã±Ä• panatthaá¹ƒ sÄ«tÄ• diggahaá¹‡aá¹
kathaá¹ƒ brahmaloke rÅ«pavohÄ• ro, na hi tattha upaghÄ• takÄ• sÄ«tÄ• dayo atthÄ«ti? kiÃ
natthi, anuggÄ• hakÄ• pana atthi, tasmÄ• taá¹ƒvasenettha ruppanaá¹ƒ sambhavatÄ«ti, ath

taá¹ƒsabhÄ• vÄ• nativattanato tattha rÅ«pavohÄ• roti alamatippapaÃ±cena.

bhavÄ• bhavaá¹ƒ vinanato saá¹ƒsibbanato vÄ• nasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya nikkhanta
rÄ• gaggiÄ• dikoti __nibbÄ• naá¹ƒ_.

1. cittaparicchedavaá¹‡á¹‡anÄ•

bhÅ«mibhedacittavaá¹‡á¹‡anÄ•

<3> idÄ• ni yasmÄ• vibhÄ• gavantÄ• naá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vavibhÄ• vanaá¹ƒ vib
yathÄ• uddiá¹-á¹-hÄ• naá¹ƒ abhidhammatthÄ• naá¹ƒ uddesakkamena vibhÄ• gaá¹ƒ dassetu
bhÅ«mijÄ• tisampayogÄ• divasena \Be 76/ vibhajitvÄ• niddisitumÄ• rabhanto Ä• ha __ "tat
_tyÄ• di. __tÄ• va_-saddo paá¹-hamanti etassatthe. yathÄ• uddiá¹-á¹-hesu catÅ«su abhidha
cittaá¹ƒ niddisÄ«yatÄ«ti ayaÃ±hetthattho. cattÄ• ro vidhÄ• pakÄ• rÄ• assÄ• ti __catubbidh
catubhummakÄ• dhammÄ• anupubbapaá¹‡Ä«tÄ• , tasmÄ• hÄ«nukkaá¹-á¹-hukkaá¹-á¹-ha
kato. tattha kÄ• metÄ«ti kÄ• mo, kÄ• mataá¹‡hÄ• , sÄ• ettha avacarati Ä• rammaá¹‡akaraa
__kÄ• mÄ• vacaraá¹ƒ_. kÄ• mÄ«yatÄ«ti vÄ• kÄ• mo, ekÄ• dasavidho kÄ• mabhavo, tasmi
__kÄ• mÄ• vacaraá¹ƒ_. yebhuyyena caraá¹‡assa hi adhippetattÄ• rÅ«pÄ• rÅ«pabhavesu p
kÄ• mÄ• vacarabhÄ• vo upapanno hoti. kÄ• mabhavoyeva vÄ• kÄ• mo ettha avacaratÄ«ti
cittaá¹ƒ nissite nissayavohÄ• rena __kÄ• mÄ• vacaraá¹ƒ_ "maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karon
alamativisÄ• raá¹‡iyÄ• kathÄ• ya. hoti cettha -

"kÄ• movacaratÄ«tyettha, kÄ• mevacaratÄ«ti vÄ• .

á¹-hÄ• nÅ«pacÄ• rato vÄ• pi, taá¹ƒ kÄ• mÄ• vacaraá¹ƒ bhave" ti ||

__rÅ«pÄ• rÅ«pÄ• vacare_supi eseva nayo yathÄ• rahaá¹ƒ daá¹-á¹-habbo. upÄ• dÄ• nakkh
anÄ• savabhÄ• venÄ• ti __lokuttaraá¹ƒ, _ maggacittaá¹ƒ. phalacittaá¹ƒ pana tato uttiá¹‡á¹‡a
ubhayampi vÄ• saha nibbÄ• nena lokato uttaraá¹ƒ adhikaá¹ƒ yathÄ• vuttaguá¹‡avasenevÄ

bhÅ«mibhedacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalacittavaá¹‡á¹‡anÄ•

<4> imesu pana catÅ«su cittesu kÄ• mÄ• vacaracittassa kusalÄ• kusalavipÄ• kakiriyabhed
catubbidhabhÄ• vevipÄ• pÄ• hetukavajjÄ• naá¹ƒ ekÅ«nasaá¹-á¹-hiyÄ• , ekanavutiyÄ• vÄ•
vohÄ• rakaraá¹‡atthaá¹ƒ "pÄ• pÄ• hetukamuttÄ• ni \Be 77/ â€™sobhanÄ• nÄ«â€™ ti vucca
vakkhamÄ• nanayassa anurÅ«pato pÄ• pÄ• hetukeyeva paá¹-hamaá¹ƒ dassento, tesu ca b

sattassa Ä• dito vÄ«thicittavasena lobhasahagatacittuppÄ• dÄ• nameva sambhavato teyeva
tadanantaraá¹ƒ dvihetukabhÄ• vasÄ• maÃ±Ã±ena domanassasahagate, tadanantaraá¹ƒ ek
"somanassasahagata" _ntyÄ• dinÄ• lobhamÅ«laá¹ƒ tÄ• va vedanÄ• diá¹-á¹-hisaá¹…khÄ• r
vibhajitvÄ• dasseti.

tattha sundaraá¹ƒ mano, taá¹ƒ vÄ• etassa atthÄ«ti sumano, cittaá¹ƒ, taá¹ƒsamaá¹…gipugg
tasmiá¹ƒ abhidhÄ• nabuddhÄ«naá¹ƒ pavattihetutÄ• yÄ• ti somanassaá¹ƒ, mÄ• nasikasukha
tena sahagataá¹ƒ ekuppÄ• dÄ• divasena saá¹ƒsaá¹-á¹-haá¹ƒ, tena saha ekuppÄ• dÄ• dibhÄ
__somanassasahagataá¹ƒ_. micchÄ• passatÄ«ti diá¹-á¹-hi. sÄ• maÃ±Ã±avacanassapi hi a
visesavisayatÄ• hotÄ«ti idha micchÄ• dassanameva "diá¹-á¹-hÄ«" ti vuccati. diá¹-á¹-hiyeva
"saá¹…khÄ• ragataá¹ƒ thÄ• magata" ntyÄ• dÄ«su viya gata-saddassa tabbhÄ• vavuttittÄ• .
diá¹-á¹-hÄ«su gataá¹ƒ antogataá¹ƒ, diá¹-á¹-hiyÄ• vÄ• gamanamattaá¹ƒ na ettha gantabbo
diá¹-á¹-higataá¹ƒ, "idameva saccaá¹ƒ moghamaÃ±Ã±a" nti pavatto attattaniyÄ• diabhinivesc
ekuppÄ• dÄ• dÄ«hi pakÄ• rehi yuttanti __diá¹-á¹-higatasampayuttaá¹ƒ_. saá¹…kharoti cittaá
tikkhabhÄ• vasaá¹…khÄ• tamaá¹‡á¸• anavisesena sajjeti, saá¹…kharÄ«yati vÄ• taá¹ƒ eten
sajjÄ«yatÄ«ti saá¹…khÄ• ro, tattha tattha kicce saá¹ƒsÄ«damÄ• nassa cittassa anubalappa
paresaá¹ƒ vÄ• pavattapubbappayogo, so pana attano pubbabhÄ• gappavatte cittasantÄ• n
pavattatÄ«ti tannibbattito cittassatikkhabhÄ• vasaá¹…khÄ• to visesovidha saá¹…khÄ• ro, so
asaá¹…khÄ• raá¹ƒ \Be 78/, tadeva __asaá¹…khÄ• rikaá¹ƒ_. saá¹…khÄ• rena sahitaá¹ƒ __s
vadanti -

"pubbappayogasambhÅ«to, viseso cittasambhavÄ«.

saá¹…khÄ• ro taá¹ƒvasenettha, hotyÄ• saá¹…khÄ• rikÄ• ditÄ• " ti ||

atha vÄ• "sasaá¹…khÄ• rikaá¹ƒ asaá¹…khÄ• rika" nti cetaá¹ƒ kevalaá¹ƒ saá¹…khÄ• rassa
vuttaá¹ƒ, na tassa sahappavattisabbhÄ• vÄ• bhÄ• vatoti bhinnasantÄ• nappavattinopi saá¹.
taá¹ƒvasena nibbattaá¹ƒ cittaá¹ƒ saá¹…khÄ• ro assa atthÄ«ti __sasaá¹…khÄ• rikaá¹ƒ_ "sal
tyÄ• dÄ«su viya saha-saddassa vijjamÄ• natthaparidÄ«panato. tabbiparÄ«taá¹ƒ pana tadab
__asaá¹…khÄ• rikaá¹ƒ_. diá¹-á¹-higatena vippayuttaá¹ƒ visaá¹ƒsaá¹-á¹-hanti __diá¹-á¹-higat
upapattito yuttito ikkhati anubhavati vedayamÄ• nÄ• pi majjhattÄ• kÄ• rasaá¹‡á¹-hitiyÄ• ti up
sukhadukkhÄ• naá¹ƒ vÄ• upetÄ• yuttÄ• aviruddhÄ• ikkhÄ• anubhavananti upekkhÄ• . su
tesaá¹ƒ anantarampi pavattati. __upekkhÄ• sahagata_nti idaá¹ƒ vuttanayameva.

kasmÄ• panettha aÃ±Ã±esupi phassÄ• dÄ«su sampayuttadhammesu vijjamÄ• nesu soma
somanassÄ• dÄ«nameva asÄ• dhÄ• raá¹‡abhÄ• vato. phassÄ• dayo hi keci sabbacittasÄ•
kusalÄ• disÄ• dhÄ• raá¹‡Ä• , mohÄ• dayo ca sabbÄ• kusalasÄ• dhÄ• raá¹‡Ä• ti na tehi sak
somanassÄ• dayo pana katthaci citte honti, katthaci na hontÄ«ti pÄ• kaá¹-ova taá¹ƒvasena

panete katthaci honti, katthaci na hontÄ«ti? kÄ• raá¹‡assa sannihitÄ• sannihitabhÄ• vato. ki
kÄ• raá¹‡anti? vuccatesabhÄ• vato, parikappato vÄ• hi iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ, somanas
agambhÄ«rasabhÄ• vatÄ• ca idha somanassassa \Be 79/ kÄ• raá¹‡aá¹ƒ, iá¹-á¹-hamajjhatt
upekkhÄ• paá¹-isandhikatÄ• , gambhÄ«rasabhÄ• vatÄ• ca upekkhÄ• ya, diá¹-á¹-hivipanna
sassatucchedÄ• sayatÄ• ca diá¹-á¹-hiyÄ• , balavautubhojanÄ• dayo pana paccayÄ• asaá¹
attano anurÅ«pakÄ• raá¹‡avasena nesaá¹ƒ uppajjanato katthaci citteyeva sambhavoti sakk
paÃ±Ã±Ä• petunti. evaÃ±ca katvÄ• nesaá¹ƒ satipi mohahetukabhÄ• ve lobhasahagatabhÄ

imesaá¹ƒ pana aá¹-á¹-hannampi ayamuppattikkamo veditabbo. yadÄ• hi "natthi kÄ• mesu
nayena micchÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• haá¹-á¹-hatuá¹-á¹-ho kÄ• me vÄ• paribhuÃ±jat
diá¹-á¹-hamaá¹…galÄ• dÄ«ni vÄ• sÄ• rato pacceti sabhÄ• vatikkheneva anussÄ• hitena cit
akusalacittamuppajjati. yadÄ• pana mandena samussÄ• hitena cittena, tadÄ• dutiyaá¹ƒ. ya
micchÄ• diá¹-á¹-hiá¹ƒ apurakkhatvÄ• kevalaá¹ƒ haá¹-á¹-hatuá¹-á¹-ho methunaá¹ƒ vÄ• seva
abhijjhÄ• yati, parabhaá¹‡á¸• aá¹ƒ vÄ• harati sabhÄ• vatikkheneva anussÄ• hitena cittena,
pana mandena samussÄ• hitena cittena, tadÄ• catutthaá¹ƒ. yadÄ• pana kÄ• mÄ• naá¹ƒ vÄ
aÃ±Ã±esaá¹ƒ vÄ• somanassahetÅ«naá¹ƒ abhÄ• vena catÅ«supi vikappesu somanassarah
cattÄ• ri upekkhÄ• sahagatÄ• ni uppajjantÄ«ti. __aá¹-á¹-hapÄ«_ti pi-saddo sampiá¹‡á¸• ana
vakkhamÄ• nanayena akusalakammapathesu nesaá¹ƒ labbhamÄ• nakammapathÄ• nurÅ«p
kÄ• ladesasantÄ• nÄ• rammaá¹‡Ä• dibhedena anekavidhatampisaá¹…gaá¹‡hÄ• ti.

<5> duá¹-á¹-hu mano, taá¹ƒ vÄ• etassÄ• ti dummano, tassa bhÄ• vo domanassaá¹ƒ, mÄ•
adhivacanaá¹ƒ, tena \Be 80/ sahagatanti __domanassasahagataá¹ƒ_. Ä• rammaá¹‡e paá¹-i
doso. caá¹‡á¸• ikkasabhÄ• vatÄ• ya hesa Ä• rammaá¹‡aá¹ƒ paá¹-ihananto viya pavattati. d
vedanÄ• vasena abhedepi asÄ• dhÄ• raá¹‡adhammavasena cittassa upalakkhaá¹‡atthaá¹ƒ
paá¹-ighasampayuttabhÄ• vo pana ubhinnaá¹ƒ ekantasahacÄ• ritÄ• dassanatthaá¹ƒ vuttoti
domanassaÃ±cettha aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡o vedanÄ• kkhandhapa
paá¹-ighocaá¹‡á¸• ikkasabhÄ• vo saá¹…khÄ• rakkhandhapariyÄ• panno eko dhammoti aya
kiÃ±ci aniá¹-á¹-hÄ• rammaá¹‡aá¹ƒ, navavidhaÄ• ghÄ• tavatthÅ«ni ca domanassassa kÄ• r
kÄ• raá¹‡aÃ±cÄ• ti daá¹-á¹-habbaá¹ƒ. dvinnaá¹ƒ pana nesaá¹ƒ cittÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ•
tikkhamandappavattikÄ• le uppatti veditabbÄ• . etthÄ• pi nigamane __pi_-saddassa attho vu
daá¹-á¹-habbo.

<6> sabhÄ• vaá¹ƒ vicinanto tÄ• ya kicchati kilamatÄ«ti vicikicchÄ• . atha vÄ• cikicchituá¹ƒ
cikicchÄ• Ã±Ä• á¹‡appaá¹-ikÄ• ro imissÄ• ti vicikicchÄ• , tÄ• ya sampayuttaá¹ƒ __vicikicch
uddhatassa bhÄ• vo uddhaccaá¹ƒ. uddhaccassa sabbÄ• kusalasÄ• dhÄ• raá¹‡abhÄ• vepi i
padhÄ• naá¹ƒ hutvÄ• pavattatÄ«ti idameva tena visesetvÄ• vuttaá¹ƒ. evaÃ±ca katvÄ• dha
sesÄ• kusalesu uddhaccaá¹ƒ yevÄ• panakavasena vuttaá¹ƒ, idha pana "uddhaccaá¹ƒ uppa
desitaá¹ƒ. honti cettha -

"sabbÄ• kusalayuttampi, uddhaccaá¹ƒ antamÄ• nase.

balavaá¹ƒ iti taá¹ƒyeva, vuttamuddhaccayogato ||

teneva hi munindena, yevÄ• panakanÄ• mato.

vatvÄ• sesesu ettheva. taá¹ƒ sarÅ«pena desita" nti ||

imÄ• ni \Be 81/ pana dve cittÄ• ni mÅ«lantaravirahato atisammÅ«á¸·hatÄ• ya, saá¹ƒsappan
pavattavicikicchuddhaccasamÄ• yogena caÃ±calatÄ• ya ca sabbatthÄ• pi rajjanadussanara
upekkhÄ• sahagatÄ• neva pavattanti, tatoyeva ca sabhÄ• vatikkhatÄ• ya ussÄ• hetabbatÄ•
saá¹…khÄ• rabhedopi nesaá¹ƒ natthi. honti cettha -

"mÅ«á¸·hattÄ• ceva saá¹ƒsappa-vikkhepÄ• cekahetukaá¹ƒ.

sopekkhaá¹ƒ sabbadÄ• no ca, bhinnaá¹ƒ saá¹…khÄ• rabhedato.

na hi tassa sabhÄ• vena, tikkhatussÄ• hanÄ«yatÄ• .

atthi saá¹ƒsappamÄ• nassa, vikkhipantassa sabbadÄ• " ti ||

mohena muyhanti atisayena muyhanti mÅ«lantaravirahatoti momÅ«hÄ• ni.

<7> __icceva_ntyÄ• di yathÄ• vuttÄ• naá¹ƒ dvÄ• dasÄ• kusalacittÄ• naá¹ƒ nigamanaá¹ƒ. ta
vacanavacanÄ«yasamudÄ• yanidassanattho. __evaá¹ƒ_-saddo vacanavacanÄ«yapaá¹-ipÄ
nipÄ• tasamudÄ• yo vÄ• esa vacanavacanÄ«yanigamanÄ• rambhe. __iccevaá¹ƒ_ yathÄ• v
somanassupekkhÄ• diá¹-á¹-hisampayogÄ• dinÄ• paá¹-ighasampayogÄ• dinÄ• vicikicchud
sampayogÄ• diÄ• kÄ• rena dvÄ• dasa akusalacittÄ• ni __samattÄ• ni_ pariniá¹-á¹-hitÄ• ni, s
gahitÄ• ni, vuttÄ• nÄ«tyattho. tattha kusalapaá¹-ipakkhÄ• ni akusalÄ• ni mittappaá¹-ipakkho
paá¹-ipakkhabhÄ• vo ca kusalÄ• kusalÄ• naá¹ƒ yathÄ• kkamaá¹ƒ pahÄ• yakapahÄ• tabbab

<8> __aá¹-á¹-hadhÄ• _tyÄ• di saá¹…gahagÄ• thÄ• . lobho ca so suppatiá¹-á¹-hitabhÄ• vas
mÅ«laÃ±ca, kaá¹ƒ etesanti __lobhamÅ«lÄ• ni_ cittÄ• ni vedanÄ• dibhedato __aá¹-á¹-hadhÄ
__dosamÅ«lÄ• ni_ saá¹…khÄ• rabhedato __dvidhÄ• . mohamÅ«lÄ• ni_ suddho mohoyeva
mohamÅ«lasaá¹…khÄ• tÄ• ni sampayogabhedato __dve cÄ• _ti akusalÄ• dvÄ• dasa siyun

akusalacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ahetukacittavaá¹‡á¹‡anÄ•

<9> evaá¹ƒ mÅ«labhedato tividhampi akusalaá¹ƒ sampayogÄ• dibhedato dvÄ• dasadhÄ•
ahetukacittÄ• ni niddisanto tesaá¹ƒ akusalavipÄ• kÄ• divasena tividhabhÄ• vepi akusalÄ• n
akusalavipÄ• keyeva cakkhÄ• dinissayasampaá¹-icchanÄ• dikiccabhedena sattadhÄ• vibha
"upekkhÄ• sahagataá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡a" _ntyÄ• dimÄ• ha. tattha cakkhati viÃ±Ã±Ä•
samavisamaá¹ƒ Ä• cikkhantaá¹ƒ viya hotÄ«ti cakkhu. atha vÄ• cakkhati rÅ«paá¹ƒ assÄ• de
cakkhu. cakkhatÄ«ti hi ayaá¹ƒ saddo "madhu cakkhati, byaÃ±janaá¹ƒ cakkhatÄ«" tyÄ• dÄ«s
hoti. tenÄ• ha bhagavÄ• - "cakkhuá¹ƒ kho pana, mÄ• gaá¹‡á¸• iya, rÅ«pÄ• rÄ• maá¹ƒ rÅ«p
ntyÄ• di. yadi evaá¹ƒ "sotaá¹ƒ kho, mÄ• gaá¹‡á¸• iya, saddÄ• rÄ• maá¹ƒ saddarataá¹ƒ sado
(MN II 209) sotÄ• dÄ«nampi saddÄ• diassÄ• danaá¹ƒ atthÄ«ti tesampi cakkhusaddÄ• bhidh
nÄ• pajjati niruá¸·hattÄ• , niruá¸·ho hesa cakkhu-saddo daá¹-á¹-hukÄ• matÄ• nidÄ• nakamm
cakkhuppasÄ• deyeva mayÅ«rÄ• disaddÄ• viya sakuá¹‡avisesÄ• dÄ«su, cakkhunÄ• saha
bhamukaá¹-á¹-hiparicchinno maá¹ƒsapiá¹‡á¸• opi "cakkhÅ«" ti vuccati. __aá¹-á¹-hakathÄ• ya
dhÄ• tÅ«naá¹ƒ cakkhati-saddassa vibhÄ• vanatthatÄ• pi sambhavatÄ«ti "cakkhati rÅ«paá¹ƒ
(Vism II 510) vuttaá¹ƒ. cakkhusmiá¹ƒ \Be 83/ viÃ±Ã±Ä• á¹‡aá¹ƒ tannissitatthÄ• ti __cakkhuv
tathÄ• hetaá¹ƒ "cakkhusannissitarÅ«pavijÄ• nanalakkhaá¹‡a" nti (Dhs-a 431; Vism II 454) v

evaá¹ƒ __sotaviÃ±Ã±Ä• á¹‡Ä• _dÄ«supi yathÄ• rahaá¹ƒ daá¹-á¹-habbaá¹ƒ. __ "tathÄ• " _ti
upekkhÄ• sahagatabhÄ• vaá¹ƒ atidisati. viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ hutvÄ• suá¹‡Ä• t
gandhopÄ• dÄ• naá¹ƒ karotÄ«ti __ghÄ• naá¹ƒ_. jÄ«vitanimittaá¹ƒ raso jÄ«vitaá¹ƒ, taá¹ƒ avh
ninnatÄ• yÄ• ti __jivhÄ• _ niruttinayena. kucchitÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ Ä• yo pava
kÄ• yindriyaÃ±hi phoá¹-á¹-habbaggahaá¹‡asabhavattÄ• tadassÄ• davasappavattÄ• naá¹ƒ,
pÄ• padhammÄ• naá¹ƒ visesakÄ• raá¹‡anti tesaá¹ƒ pavattiá¹-á¹-hÄ• naá¹ƒ viya gayhati. sas
kucchitÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ Ä• yoti __kÄ• yo_. taá¹ƒsahacaritattÄ• pana pasÄ• dakÄ•
kucchitaá¹ƒ hutvÄ• khanati kÄ• yikasukhaá¹ƒ, dukkhamanti vÄ• __dukkhaá¹ƒ_. dukkaramo
__dukkha" _ntipi apare. paÃ±caviÃ±Ã±Ä• á¹‡aggahitaá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ samp
tadÄ• kÄ• rappavattiyÄ• ti __sampaá¹-icchanaá¹ƒ_. sammÄ• tÄ«reti yathÄ• sampaá¹-icchit
vÄ«maá¹ƒsatÄ«ti __santÄ«raá¹‡aá¹ƒ_. aÃ±Ã±amaÃ±Ã±aviruddhÄ• naá¹ƒ kusalÄ• kusalÄ•
vipakkabhÄ• vamÄ• pannÄ• naá¹ƒ arÅ«padhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. evaÃ±ca k
kusalÄ• kusalakammasamuá¹-á¹-hÄ• nÄ• nampi kaá¹-attÄ• rÅ«pÄ• naá¹ƒ natthi vipÄ• kavo
vipÄ• kacittÄ• ni __akusalavipÄ• kacittÄ• ni_.

<10> sukhayati kÄ• yacittaá¹ƒ, suá¹-á¹-hu vÄ• khanati kÄ• yacittÄ• bÄ• dhaá¹ƒ, sukhena k
__sukhaá¹ƒ_. "sukaramokÄ• sadÄ• naá¹ƒ etassÄ• ti __sukha" _nti apare. kasmÄ• pana ya
akusalavipÄ• kasantÄ«raá¹‡aá¹ƒ ekameva vuttaá¹ƒ, evamavatvÄ• kusalavipÄ• kasantÄ«ra
iá¹-á¹-haiá¹-á¹-hamajjhattÄ• rammaá¹‡avasena vedanÄ• bhedasambhavato. yadi evaá¹ƒ tat

aniá¹-á¹-haaniá¹-á¹-hamajjhattÄ• rammaá¹‡avasena vedanÄ• bhedena bhavitabbanti? nayid
aniá¹-á¹-hÄ• rammaá¹‡e \Be 84/ uppajjitabbassapi domanassassa paá¹-ighena vinÄ• anupp
ekantÄ• kusalasabhÄ• vassa abyÄ• katesu asambhavato. na hi bhinnajÄ• tiko dhammo bhi
tasmÄ• attanÄ• samÄ• nayogakkhamassa asambhavato akusalavipÄ• kesu domanassaá¹
taá¹ƒsahagatatÄ• na vuttÄ• . atha vÄ• yathÄ• koci balavatÄ• pothiyamÄ• no dubbalapuris
asakkonto tasmiá¹ƒ upekkhakova hoti, evameva akusalavipÄ• kÄ• naá¹ƒ paridubbalabhÄ• v
domanassuppÄ• do natthÄ«ti santÄ«raá¹‡aá¹ƒ upekkhÄ• hagatameva.

cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni pana cattÄ• ri ubhayavipÄ• kÄ• nipi vatthÄ• rammaá¹‡aghaá
aniá¹-á¹-he iá¹-á¹-hepi ca Ä• rammaá¹‡e upekkhÄ• sahagatÄ• neva. tesaÃ±hi catunnampi v
upÄ• dÄ• rÅ«pÄ• neva, tathÄ• Ä• rammaá¹‡abhÅ«tÄ• nipi rÅ«pÄ• dÄ«ni, upÄ• dÄ• rÅ«pal
saá¹…ghaá¹-á¹-anaá¹ƒ atidubbalaá¹ƒ picupiá¹‡á¸• akena picupiá¹‡á¸• akassa phusanaá¹ƒ v
sabbathÄ• pi upekkhÄ• sahagatÄ• neva. kÄ• yaviÃ±Ã±Ä• á¹‡assa pana phoá¹-á¹-habbasaá
Ä• rammaá¹‡anti taá¹ƒ kÄ• yappasÄ• de saá¹…ghaá¹-á¹-itampi taá¹ƒ atikkamitvÄ• tannissa
paá¹-ihaÃ±Ã±ati. bhÅ«tarÅ«pehi ca bhÅ«tarÅ«pÄ• naá¹ƒ saá¹…ghaá¹-á¹-anaá¹ƒ balavatara
picupiá¹‡á¸• akaá¹ƒ á¹-hapetvÄ• kÅ«á¹-ena pahaá¹-akÄ• le kÅ«á¹-assa picupiá¹‡á¸• akaá¹
adhikaraá¹‡iggahaá¹‡aá¹ƒ viya, tasmÄ• vatthÄ• rammaá¹‡aghaá¹-á¹-anÄ• ya balavabhÄ• v
aniá¹-á¹-he dukkhasahagataá¹ƒ, iá¹-á¹-he sukhasahagatanti. sampaá¹-icchanayugaá¸·haá¹ƒ
asamÄ• nanissayÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«namanantaraá¹ƒ uppajjatÄ«ti samÄ•
aladdhÄ• nantarapaccayatÄ• ya sabhÄ• gÅ«patthambharahito viya puriso nÄ• tibalavaá¹ƒ s
visayarasamanubhavituá¹ƒ na sakkotÄ«ti sabbathÄ• pi upekkhÄ• sahagatameva. vuttavipan
kusalavipÄ• kasantÄ«raá¹‡aá¹ƒ iá¹-á¹-haiá¹-á¹-hamajjhattÄ• rammaá¹‡esu \Be 85/ sukhope
evaá¹ƒ Ä• vajjanadvayassa upekkhÄ• sampayogaá¹ƒ kasmÄ• vakkhati, nanu tampi samÄ•
pavattatÄ«ti? saccaá¹ƒ, tattha pana purimaá¹ƒ pubbe kenaci aggahiteyeva Ä• rammaá¹‡e e
pacchimampi visadisacittasantÄ• naparÄ• vattanavasena byÄ• pÄ• rantarasÄ• pekkhanti na
visayarasamanubhavituá¹ƒ sakkoti, tasmÄ• majjhattavedanÄ• sampayuttamevÄ• ti. honti c

"vatthÄ• lambasabhÄ• vÄ• naá¹ƒ, bhÅ«tikÄ• naÃ±hi ghaá¹-á¹-anaá¹ƒ.

dubbalaá¹ƒ iti cakkhÄ• di-catucittamupekkhakaá¹ƒ ||

"kÄ• yanissayaphoá¹-á¹-habba-bhÅ«tÄ• naá¹ƒ ghaá¹-á¹-anÄ• ya tu.

balavattÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yika majjhavedanaá¹ƒ ||

"samÄ• nanissayo yasmÄ• , natthÄ• nantarapaccayo.

tasmÄ• dubbalamÄ• lambe, sopekkhaá¹ƒ sampaá¹-icchana" nti ||

kusalassa vipÄ• kÄ• ni, sampayuttahetuvirahato ahetukacittÄ• ni cÄ• ti __kusalavipÄ• kÄ•
nibbattakahetuvasena nipphannÄ• nipi hetÄ• ni sampayuttahetuvaseneva ahetukavohÄ• ra
mahÄ• vipÄ• kehi imesaá¹ƒ nÄ• nattÄ• sambhavato. kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ yathÄ• i
akusalavipÄ• kanigamane ahetukaggahaá¹‡aá¹ƒ na katanti? byabhicÄ• rÄ• bhÄ• vato. sati
visesanaá¹ƒ sÄ• tthakaá¹ƒ siyÄ• . akusalavipÄ• kÄ• naá¹ƒ pana lobhÄ• disÄ• vajjadhamma
alobhÄ• dÄ«hi sampayogÄ• yogato, sayaá¹ƒ abyÄ• kataniravajjasabhÄ• vÄ• naá¹ƒ
lobhÄ• diakusaladhammasampayogavirodhato ca natthi kadÄ• cipi sahetukatÄ• ya sambha
ahetukabhÄ• vÄ• byabhicÄ• rato \Be 86/ na tÄ• ni ahetukasaddena visesitabbÄ• ni.

<11> idÄ• ni ahetukÄ• dhikÄ• re ahetukakiriyacittÄ• nipi kiccabhedena tidhÄ• dassetuá¹ƒ
_ntyÄ• di vuttaá¹ƒ. cakkhÄ• dipaÃ±cadvÄ• re ghaá¹-á¹-itamÄ• rammaá¹‡aá¹ƒ Ä• vajjeti tatth
cittasantÄ• naá¹ƒ vÄ• bhavaá¹…gavasena pavattituá¹ƒ adatvÄ• vÄ«thicittabhÄ• vÄ• ya pa
__paÃ±cadvÄ• rÄ• vajjanaá¹ƒ, _ kiriyÄ• hetukamanodhÄ• tucittaá¹ƒ. Ä• vajjanassa anantar
bhavaá¹…gacittaá¹ƒ manodvÄ• raá¹ƒ vÄ«thicittÄ• naá¹ƒ pavattimukhabhÄ• vato. tasmiá¹ƒ c
Ä• pÄ• thamÄ• gatamÄ• rammaá¹‡aá¹ƒ Ä• vajjeti, vuttanayena vÄ• cittasantÄ• naá¹ƒ pariá
__manodvÄ• rÄ• vajjanaá¹ƒ, _ kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuupekkhÄ• sahagat
paÃ±cadvÄ• re yathÄ• santÄ«ritaá¹ƒ Ä• rammaá¹‡aá¹ƒ vavatthapetÄ«ti voá¹-á¹-habbananti
uppÄ• detÄ«ti __hasituppÄ• daá¹ƒ, _ khÄ«á¹‡Ä• savÄ• naá¹ƒ anoá¸·Ä• rikÄ• rammaá¹‡esu
pahaá¹-á¹-hÄ• kÄ• ramattahetukaá¹ƒ kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusomanassa

<12> __sabbathÄ• pÄ«_ti akusalavipÄ• kakusalavipÄ• kakiriyabhedena. __aá¹-á¹-hÄ• rasÄ
__ahetukacittÄ• nÄ«_ti paricchinnadhammanidassanaá¹ƒ.

ahetukacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sobhanacittavaá¹‡á¹‡anÄ•

<14> evaá¹ƒ dvÄ• dasÄ• kusalaahetukÄ• á¹-á¹-hÄ• rasavasena samatiá¹ƒsa cittÄ• ni dass
tabbinimuttÄ• naá¹ƒ sobhanavohÄ• raá¹ƒ á¹-hapetuá¹ƒ __ "pÄ• pÄ• hetukamuttÄ• nÄ«" _ty
adhisayitassa apÄ• yÄ• didukkhassa pÄ• panato pÄ• pehi \Be 87/, hetusampayogÄ• bhÄ• v
catuvÄ«satikÄ• mÄ• vacarapaÃ±catiá¹ƒsamahaggatalokuttaravasena ekÅ«nasaá¹-á¹-hipari
aá¹-á¹-ha lokuttarÄ• ni jhÄ• naá¹…gayogabhedena paccekaá¹ƒ paÃ±cadhÄ• katvÄ• __eka
sobhanaguá¹‡Ä• vahanato, alobhÄ• dianavajjahetusampayogato ca __sobhanÄ• nÄ«ti vuc

kÄ• mÄ• vacarasobhanacittavaá¹‡á¹‡anÄ•

<15> idÄ• ni sobhanesu kÄ• mÄ• vacarÄ• nameva paá¹-hamaá¹ƒ uddiá¹-á¹-hattÄ• tesupi a

kusalapubbakattÄ• paá¹-hamaá¹ƒ kÄ• mÄ• vacarakusalaá¹ƒ, tato tabbipÄ• kaá¹ƒ, tadanant
tadekabhÅ«mipariyÄ• pannaá¹ƒ kiriyacittaÃ±ca paccekaá¹ƒ vedanÄ• Ã±Ä• á¹‡asaá¹…khÄ•
dassetuá¹ƒ __ "somanassasahagata" _ntyÄ• di vuttaá¹ƒ. tattha jÄ• nÄ• ti yathÄ• sabhÄ• va
__Ã±Ä• á¹‡aá¹ƒ_. sesaá¹ƒ vuttanayameva. ettha ca balavasaddhÄ• ya dassanasampattiyÄ
paccayapaá¹-iggÄ• hakÄ• disampattiyÄ• ti evamÄ• dÄ«hi kÄ• raá¹‡ehi somanassasahagata
paÃ±Ã±Ä• saá¹ƒvattanikakammato, abyÄ• pajjalokÅ«papattito, indriyaparipÄ• kato, kilesad
Ã±Ä• á¹‡asampayuttatÄ• , tabbipariyÄ• yena upekkhÄ• sahagatatÄ• ceva Ã±Ä• á¹‡avippay
divasena kÄ• yacittÄ• naá¹ƒ kallabhÄ• vato, pubbe dÄ• nÄ• dÄ«su kataparicayatÄ• dÄ«hi c
tabbipariyÄ• yena sasaá¹…khÄ• rikatÄ• ca veditabbÄ• .

tattha yadÄ• pana yo deyyadhammapaá¹-iggÄ• hakÄ• disampattiá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• som
haá¹-á¹-hapahaá¹-á¹-ho "atthi dinna" ntyÄ• dinayappavattaá¹ƒ sammÄ• diá¹-á¹-hiá¹ƒ purakk
muttacÄ• gatÄ• divasena asaá¹ƒsÄ«danto anussÄ• hito parehi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikaá¹ƒ hoti. yadÄ• pana vu
haá¹-á¹-hatuá¹-á¹-ho sammÄ• diá¹-á¹-hiá¹ƒ \Be 88/ purakkhatvÄ• pi amuttacÄ• gatÄ• divase
vÄ• ussÄ• hito karoti, tadÄ• ssa tadeva cittaá¹ƒ sasaá¹…khÄ• rikaá¹ƒ hoti. yadÄ• pana Ã±
paá¹-ipattidassanena jÄ• taparicayÄ• bÄ• ladÄ• rakÄ• bhikkhÅ« disvÄ• somanassajÄ• tÄ
hatthagataá¹ƒ dadanti vÄ• vandanti vÄ• , tadÄ• tesaá¹ƒ tatiyaá¹ƒ cittaá¹ƒ uppajjati. yadÄ•
vandathÄ• " ti Ã±Ä• tÄ«hi ussÄ• hitÄ• evaá¹ƒ paá¹-ipajjanti, tadÄ• catutthaá¹ƒ cittaá¹ƒ upp
deyyadhammapaá¹-iggÄ• hakÄ• dÄ«naá¹ƒ asampattiá¹ƒ, aÃ±Ã±esaá¹ƒ vÄ• somanassahet
catÅ«supi vikappesu somanassarahitÄ• honti, tadÄ• sesÄ• ni cattÄ• ri upekkhÄ• sahagatÄ
__aá¹-á¹-hapÄ«_ti __pi_-saddena dasapuÃ±Ã±akiriyÄ• divasena anekavidhataá¹ƒ sampiá¹‡

"kamena puÃ±Ã±avatthÅ«hi, gocarÄ• dhipatÄ«hi ca.

kammahÄ«nÄ• dito ceva, gaá¹‡eyya nayakovido" ti ||

imÄ• ni hi aá¹-á¹-ha cittÄ• ni dasapuÃ±Ã±akiriyavatthuvasena pavattanato paccekaá¹ƒ dasa
cittÄ• ni honti, tÄ• ni ca chasu Ä• rammaá¹‡esu pavattanato paccekaá¹ƒ chagguá¹‡itÄ• ni s
satÄ• ni honti, adhipatibhedena pana Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ cattÄ• lÄ«sÄ• dhikadvisa
vÄ«maá¹ƒsÄ• dhipatisampayogÄ• bhÄ• vato tÄ• ni tiá¹‡á¹‡aá¹ƒ adhipatÄ«naá¹ƒ vasena tig
sattasatÄ• ni, tathÄ• Ã±Ä• á¹‡asampayuttÄ• ni ca catunnaá¹ƒ adhipatÄ«naá¹ƒ vasena catu
sasaá¹-á¹-hikÄ• ni nava satÄ• nÄ«ti evaá¹ƒ adhipativasena sahassaá¹ƒ sÄ• sÄ«tikÄ• ni ca c
kÄ• yavacÄ«manokammasaá¹…khÄ• takammattikavasena tiguá¹‡itÄ• ni cattÄ• lÄ«sÄ• dhik
tÄ• ni ca hÄ«namajjhimapaá¹‡Ä«tabhedato tiguá¹‡itÄ• ni vÄ«sasatÄ• dhikapannarasasahas
vuttaá¹ƒ __Ä• cariyabuddhadattattherena_ -

"sattarasa \Be 89/ sahassÄ• ni, dve satÄ• ni asÄ«ti ca.

kÄ• mÄ• vacarapuÃ±Ã±Ä• ni, bhavantÄ«ti viniddise" ti ||

taá¹ƒ adhipativasena gaá¹‡anaparihÄ• niá¹ƒ anÄ• diyitvÄ• sotapatitavasena vuttanti daá¹-
kÄ• ladesÄ• dibhedena pana nesaá¹ƒ bhedo appameyyova.

kucchite (Dhs-a 1) pÄ• padhamme salayanti kampenti viddhaá¹ƒsenti apagamentÄ«ti vÄ•
kucchitÄ• kÄ• rena santÄ• ne sayanato pavattanato kusasaá¹…khÄ• te pÄ• padhamme lun
atha vÄ• kucchite pÄ• padhamme sÄ• nato tanukaraá¹‡ato osÄ• nakaraá¹‡ato vÄ• kusasa
saddhÄ• didhammajÄ• tena vÄ• lÄ• tabbÄ• ni sahajÄ• taupanissayabhÄ• vena yathÄ• raha
tÄ• neva yathÄ• vuttatthena kÄ• mÄ• vacarÄ• ni kusalacittÄ• ni cÄ• ti __kÄ• mÄ• vacaraku

<16> yathÄ• panetÄ• ni puÃ±Ã±akiriyavasena, kammadvÄ• ravasena, kammavasena, adh
nevaá¹ƒ vipÄ• kÄ• ni dÄ• nÄ• divasena appavattanato, viÃ±Ã±attisamuá¹-á¹-hÄ• panÄ• bhÄ
chandÄ• dÄ«ni purakkhatvÄ• appavattito ca, tasmÄ• taá¹ƒvasena parihÄ• petvÄ• yathÄ•
yojetabbo. imÄ• nipi iá¹-á¹-haiá¹-á¹-hamajjhattÄ• rammaá¹‡avasena yathÄ• kkamaá¹ƒ soma
paá¹-isandhÄ• divasappavattiyaá¹ƒ kammassa balavÄ• balavabhÄ• vato, tadÄ• rammaá¹‡a
javanÄ• nurÅ«pato, kadÄ• ci tatthÄ• pi kammÄ• nurÅ«pato ca Ã±Ä• á¹‡asampayuttÄ• ni, Ã
yathÄ• payogaá¹ƒ vinÄ• sappayogaÃ±ca yathÄ• upaá¹-á¹-hitehi kammÄ• dipaccayehi
utubhojanÄ• disappÄ• yÄ• sappÄ• yavasena asaá¹…khÄ• rikasasaá¹…khÄ• rikÄ• ni.

<17> kiriyacittÄ• nampi \Be 90/ kusale vuttanayena yathÄ• rahaá¹ƒ somanassasahagatÄ• c

<18> __sahetukakÄ• mÄ• vacarakusalavipÄ• kakiriyacittÄ• nÄ«_ti ettha __sahetukaggaha
vipÄ• kakiriyÄ• pekkhaá¹ƒ visesanaá¹ƒ kusalassa ekantasahetukattÄ• . hoti hi yathÄ• lÄ• bh
"sakkharakathalampi macchagumbampi carantampitiá¹-á¹-hantampÄ«" tyÄ• dÄ«su (DN I 24
caraá¹‡Ä• yogato macchagumbÄ• pekkhÄ• ya caraá¹‡akiriyÄ• yojÄ«yatÄ«ti.

<19> sahetukÄ• mÄ• vacarapuÃ±Ã±apÄ• kakiriyÄ• vedanÄ• Ã±Ä• á¹‡asaá¹…khÄ• rabhe
duvidhattÄ• , Ã±Ä• á¹‡abhedato catubbidhattÄ• , saá¹…khÄ• rabhedato aá¹-á¹-havidhattÄ•
catuvÄ«sati matÄ• ti yojanÄ• . nanu ca vedanÄ• bhedo tÄ• va yutto tÄ• saá¹ƒ bhinnasabhÄ
Ã±Ä• á¹‡asaá¹…khÄ• rabhedo pana kathanti? Ã±Ä• á¹‡asaá¹…khÄ• rÄ• naá¹ƒ bhÄ• vÄ• b
Ã±Ä• á¹‡asaá¹…khÄ• rakatova yathÄ• vassakato subhikkho dubbhikkhoti, tasmÄ• Ã±Ä• á
Ã±Ä• á¹‡asaá¹…khÄ• rabhedoti na ettha koci virodhoti.

<20> idÄ• ni sabbÄ• nipi kÄ• mÄ• vacaracittÄ• ni sampiá¹‡á¸• etvÄ• dassetuá¹ƒ __ "kÄ• m
__kÄ• me_ bhave satta akusalavipÄ• kÄ• ni, sahetukÄ• hetukÄ• ni soá¸·asa kusalavipÄ• kÄ

vipÄ• kÄ• ni dvÄ• dasa akusalÄ• ni, aá¹-á¹-ha kusalÄ• nÄ«ti __puÃ±Ã±Ä• puÃ±Ã±Ä• nivÄ«
aá¹-á¹-hÄ• ti __ekÄ• dasa kiriyÄ• cÄ• _ti __sabbathÄ• pi_ kusalÄ• kusalavipÄ• kakiriyÄ• na
__catupaÃ±Ã±Ä• seva_ kÄ• ladesasantÄ• nÄ• dibhedena anekavidhabhÄ• vepÄ«tyattho,

kÄ• mÄ• vacarasobhanacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacaracittavaá¹‡á¹‡anÄ•

<21> idÄ• ni \Be 91/ tadanantaruddiá¹-á¹-hassa rÅ«pÄ• vacarassa niddesakkamo anuppatt
jhÄ• naá¹…gayogabhedena paÃ±cadhÄ• vibhÄ• gaá¹ƒ dassetuá¹ƒ __ "vitakka ... pe0 ... sa
vitakko ca vicÄ• ro ca pÄ«ti ca sukhaÃ±ca ekaggatÄ• cÄ• ti imehi sahitaá¹ƒ __vitakkavicÄ•
sahitaá¹ƒ_. tattha Ä• rammaá¹‡aá¹ƒ vitakketi sampayuttadhamme abhiniropetÄ«ti __vitakko
Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡o, yathÄ• hi koci gÄ• mavÄ• sÄ« puriso rÄ• javallabh
vÄ• nissÄ• ya rÄ• jagehaá¹ƒ anupavisati, evaá¹ƒ vitakkaá¹ƒ nissÄ• ya cittaá¹ƒ Ä• rammaá¹
evaá¹ƒ kathaá¹ƒ avitakkaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohatÄ«ti? tampi vitakkabaleneva
so puriso paricayena tena vinÄ• pi nirÄ• saá¹…ko rÄ• jagehaá¹ƒ pavisati, evaá¹ƒ paricayena
avitakkaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ abhinirohati. __paricayo_ti cettha savitakkacittassa s
abhiá¹‡happavattivasena nibbattÄ• cittabhÄ• vanÄ• . api cettha paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ
vatthÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anabalena, dutiyajjhÄ• nÄ• dÄ«ni ca heá¹-á¹-himabhÄ•

Ä• rammaá¹‡e tena cittaá¹ƒ vicaratÄ«ti __vicÄ• ro_. soÄ• raá¹‡anumajjanalakkhaá¹‡o. tath
"anusandhÄ• natÄ• " ti (Dhs 8) niddiá¹-á¹-ho. ettha ca vicÄ• rato oá¸·Ä• rikaá¹-á¹-hena, tass
pubbaá¹…gamaá¹-á¹-hena paá¹-hamaghaá¹‡á¹-Ä• bhighÄ• to viya cetaso paá¹-hamÄ• bhin
anusaÃ±caraá¹‡aá¹ƒ vicÄ• ro. vipphÄ• ravÄ• cettha vitakko cittassaparipphandanabhÅ«to,
sakuá¹‡assa pakkhavikkhepo viya, padumÄ• bhimukhapÄ• to viya ca gandhÄ• nubandhace
santavuttivicÄ• rocittassanÄ• tiparipphandanabhÅ«to, Ä• kÄ• se uppatitassa \Be 92/ sakuá¹
pakkhappasÄ• raá¹‡aá¹ƒ viya, padumassa uparibhÄ• ge paribbhamanaá¹ƒ viya ca padumÄ

pinayati kÄ• yacittaá¹ƒ tappeti, vaá¸• á¸• hetÄ«ti vÄ• __pÄ«ti, _ sÄ• sampiyÄ• yanalakkha
kallato gahaá¹‡alakkhaá¹‡Ä• ti vuttaá¹ƒ hoti, sampayuttadhamme sukhayatÄ«ti __sukhaá¹ƒ
iá¹-á¹-hÄ• nubhavanalakkhaá¹‡aá¹ƒ subhojanarasassÄ• dako rÄ• jÄ• viya. tattha Ä• ramma
viseso pÄ• kaá¹-o kantÄ• rakhinnassa vanantodakadassane viya, yathÄ• laddhassa anubha
pÄ• kaá¹-o yathÄ• diá¹-á¹-haudakassa pÄ• nÄ• dÄ«su viyÄ• ti. nÄ• nÄ• rammaá¹‡avikkhep
aggaá¹ƒ imassÄ• ti ekaggaá¹ƒ, cittaá¹ƒ, tassa bhÄ• vo __ekaggatÄ• , _ samÄ• dhi. so avikk
vasena sasampayuttaá¹ƒ cittaá¹ƒ avikkhittaá¹ƒ hoti.

paá¹-hamaÃ±ca desanÄ• kkamato ceva uppattikkamato ca Ä• dibhÅ«tattÄ• taá¹ƒ jhÄ• naÃ

Ä• rammaá¹‡Å«panijjhÄ• nato, paccanÄ«kajhÄ• panato cÄ• ti paá¹-hamajjhÄ• naá¹ƒ, vitakk
jhÄ• naá¹…gasamudÄ• ye yeva hi jhÄ• navohÄ• ro nemiÄ• diaá¹…gasamudÄ• ye rathavoh
__vibhaá¹…ge_ "jhÄ• nanti vitakko vicÄ• ro pÄ«ti sukhaá¹ƒ cittassekaggatÄ• " ti (Vibh 569).
sampayuttaá¹ƒ kusalacittaá¹ƒ __paá¹-hamajjhÄ• nakusalacittaá¹ƒ_.

kasmÄ• pana aÃ±Ã±esu phassÄ• dÄ«su sampayuttadhammesu vijjamÄ• nesu imeyeva pa
vuccate - upanijjhÄ• nakiccavantatÄ• ya, kÄ• macchandÄ• dÄ«naá¹ƒ ujupaá¹-ipakkhabhÄ•
Ä• rammaá¹‡e cittaá¹ƒ abhiniropeti. vicÄ• ro anuppabandheti, pÄ«ti cassa pÄ«nanaá¹ƒ, suk
karoti, atha naá¹ƒ sasampayuttadhammaá¹ƒ etehi abhiniropanÄ• nuppabandhanapÄ«nanau
ekaggatÄ• samÄ• dhÄ• nakiccena \Be 93/ attÄ• naá¹ƒ anuvattÄ• pentÄ« ekattÄ• rammaá¹‡
indriyasamatÄ• vasena samaá¹ƒ paá¹-ipakkhadhammÄ• naá¹ƒ dÅ«rÄ«bhÄ• vena lÄ«nuddh
á¹-hapetÄ«ti evamete sameva upanijjhÄ• nakiccaá¹ƒ Ä• veá¹‡ikaá¹ƒ. kÄ• macchandÄ• dipa
samÄ• dhi kÄ• macchandassa paá¹-ipakkho rÄ• gappaá¹‡idhiyÄ• ujupaccanÄ«kabhÄ• vato
nÄ• nÄ• rammaá¹‡ehi palobhitassa paribbhamantassa cittassa samÄ• dhÄ• naá¹ƒ ekaggatÄ
pÄ• mojjasabhÄ• vattÄ• . vitakko thinamiddhassa yoniso saá¹…kappanavasena savipphÄ•
avÅ«pasamÄ• nutÄ• pasabhÄ• vassa uddhaccakukkuccassa vÅ«pasantasÄ«talasabhÄ• va
Ä• rammaá¹‡e anumajjanavasena paÃ±Ã±Ä• patirÅ«pasabhÄ• vattÄ• . evaá¹ƒ upanijjhÄ• n
kÄ• macchandÄ• dÄ«naá¹ƒ ujupaá¹-ipakkhabhÄ• vato ca imeyeva paÃ±ca jhÄ• naá¹…gabh

"upanijjhÄ• nakiccattÄ• , kÄ• mÄ• dipaá¹-ipakkhato.

santesupi ca aÃ±Ã±esu, paÃ±ceva jhÄ• nasaÃ±Ã±itÄ• " ti ||

upekkhÄ• panetta santavuttisabhÄ• vattÄ• sukheva antogadhÄ• ti daá¹-á¹-habbaá¹ƒ. tenÄ
644) -

"upekkhÄ• santavuttittÄ• , sukhamicceva bhÄ• sitÄ• " ti || (Vibh-a 232; Vism II 644).

pahÄ• naá¹…gÄ• divasena panassa viseso upari Ä• vi bhavissati, tathÄ• arÅ«pÄ• vacarale
labbhamÄ• nakaviseso. athettha kÄ• mÄ• vacarakusalesu viya saá¹…khÄ• rabhedo kasmÄ
samathÄ• nuyogavasena paá¹-iladdhaá¹ƒ sasaá¹…khÄ• rikaá¹ƒ, maggÄ• dhigamavasena p
sakkÄ• vattunti? nayidamevaá¹ƒ maggÄ• dhigamavasenasattito paá¹-iladdhassÄ• pi apara
uppajjanato, tasmÄ• sabbassapi jhÄ• nassa parikammasaá¹…khÄ• tapubbÄ• bhisaá¹…khÄ
adhikÄ• ravasena anuppajjanato "asaá¹…khÄ• rika" ntipi, adhikÄ• rena ca vinÄ• kevalaá¹ƒ
parikammÄ• bhisaá¹…khÄ• reneva anuppajjanato "sasaá¹…khÄ• rika" ntipi na sakkÄ• vattu
pubbÄ• bhisaá¹…khÄ• ravaseneva uppajjamÄ• nassa na kadÄ• ci asaá¹…khÄ• rikabhÄ• vo
nti ca byabhicÄ• rÄ• bhÄ• vato "sasaá¹…khÄ• rika" nti ca na vuttanti.

pi-saddena cettha catukkapaÃ±cakanayavasena suddhikanavako, taÃ±ca
dukkhappaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dukkhappaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• sukhap
bhiÃ±Ã±Ä• sukhappaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• vasena paá¹-ipadÄ• catukkena yojetvÄ•
parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, appamÄ• á¹‡a
appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡anti Ä• rammaá¹‡acatukkena yojitattÄ• cattÄ•
"dukkhappaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, dukkhapp
dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡a" ntyÄ• dinÄ• Ä• rammaá¹‡ap
soá¸·asa navakÄ• ti paÃ±cavÄ«sati navakÄ• ti evamÄ• dibhedaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<22> jhÄ• navisesena nibbattitavipÄ• ko ekantato taá¹ƒtaá¹ƒjhÄ• nasadisovÄ• ti vipÄ• kaá¹
vibhattaá¹ƒ. imameva hi atthaá¹ƒ dÄ«petuá¹ƒ bhagavatÄ• vipÄ• kaniddesepi kusalaá¹ƒ udd
mahaggatalokuttaravipÄ• kÄ• vibhattÄ• .

<25> rÅ«pÄ• vacaramÄ• nasaá¹ƒ __jhÄ• nabhedena_ paÃ±cahi catÅ«hi tÄ«hi dvÄ«hi puna
sampayogabhedena __paÃ±cadhÄ• _ paÃ±caá¹…gikaá¹ƒ caturaá¹…gikaá¹ƒ tivaá¹…gikaá¹
duvaá¹…gikanti paÃ±cavidhaá¹ƒ hoti avisesena, puna taá¹ƒ puÃ±Ã±apÄ• kakiriyÄ• naá¹ƒ p
paÃ±cannaá¹ƒ bhedÄ• paÃ±cadasadhÄ• bhavetyattho.

rÅ«pÄ• vacaracittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacaracittavaá¹‡á¹‡anÄ•

<26> idÄ• ni \Be 95/ arÅ«pÄ• vacaraá¹ƒ Ä• rammaá¹‡abhedena catudhÄ• vibhajitvÄ• das
"Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• " _tiÄ• di. tattha uppÄ• dÄ• diantarahitatÄ• ya nÄ• ssa antoti
anantaÃ±cÄ• ti Ä• kÄ• sÄ• nantaá¹ƒ, kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so. "anantÄ• kÄ• sa" nti c
tyÄ• dÄ«su viya visesanassa paranipÄ• tavasena "Ä• kÄ• sÄ• nanta" nti vuttaá¹ƒ. Ä• kÄ• sA
sakatthe bhÄ• vapaccayavasena. Ä• kÄ• sÄ• naÃ±cameva Ä• yatanaá¹ƒ sasampayuttadha
adhiá¹-á¹-hÄ• naá¹-á¹-hena devÄ• naá¹ƒ devÄ• yatanaá¹ƒ viyÄ• ti Ä• kÄ• sÄ• naÃ±cÄ• yata
appanÄ• ppattaá¹ƒ paá¹-hamÄ• ruppajjhÄ• nampi idha "Ä• kÄ• sÄ• naÃ±cÄ• yatana" nti vut
pathavÄ«kasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ "pathavÄ«kasiá¹‡a" nti. atha vÄ• Ä• kÄ• sÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, jhÄ• naá¹ƒ, tena sampayuttaá¹ƒ kusalacittaá¹ƒ __Ä• kÄ• sA

viÃ±Ã±Ä• á¹‡ameva anantaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• nantaá¹ƒ, paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡
uppÄ• dÄ• diantavantampi anantÄ• kÄ• se pavattanato attÄ• naá¹ƒ Ä• rabbha pavattÄ• ya
aggahetvÄ• anantato pharaá¹‡avasena pavattanato ca "ananta" nti vuccati. viÃ±Ã±Ä• á¹‡Ä
viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ Ä• kÄ• rassa rassattaá¹ƒ, na-kÄ• rassa lopaÃ±ca katvÄ• . dutiyÄ• ru
aÃ±citabbaá¹ƒ pÄ• puá¹‡itabbanti viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ, tadeva Ä• yatanaá¹ƒ dutiyÄ• rup

__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_. sesaá¹ƒ purimasamaá¹ƒ.

nÄ• ssa \Be 96/ paá¹-hamÄ• ruppassa kiÃ±canaá¹ƒ appamattakaá¹ƒ antamaso bhaá¹…gar
atthÄ«ti akiÃ±canaá¹ƒ, tassa bhÄ• vo __Ä• kiÃ±caÃ±Ã±aá¹ƒ, _ paá¹-hamÄ• ruppaviÃ±Ã±Ä•
Ä• yatanantyÄ• di purimasadisa.

oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vato, sukhumÄ• ya ca saÃ±Ã±Ä• ya atthitÄ• ya nevas
saÃ±Ã±Ä• atthi, nÄ• pi asaÃ±Ã±aá¹ƒ avijjamÄ• nasaÃ±Ã±anti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
dÄ«ghaá¹ƒ katvÄ• pana "nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±a" nti vuttaá¹ƒ. nevasaÃ±Ã±Ä• nÄ• sa
manÄ• yatanadhammÄ• yatanapariyÄ• pannattÄ• ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
gocarabhÄ• vaá¹ƒ gantvÄ• nibbedajananasaá¹…khÄ• tassa paá¹-usaÃ±Ã±Ä• kiccassa abh
uá¹‡hodake tejodhÄ• tu viya saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena vijjamÄ• nattÄ• na
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• , sÄ• eva Ä• yatanaá¹ƒ imassa sasampayuttadhammassa jh
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ. saÃ±Ã±Ä• vasena cettha jhÄ• nÅ«palakkhaá¹‡aá
vedanÄ• dayopi hi tasmiá¹ƒ jhÄ• ne nevavedanÄ• nÄ• vedanÄ• dikÄ• yevÄ• ti. nevasaÃ±Ã±
sampayuttaá¹ƒ kusalacittaá¹ƒ __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalacittaá¹ƒ_. __pi
Ä• rammaá¹‡appaá¹-ipadÄ• missakanayavasena soá¸·asakkhattukadesanaá¹ƒ (Dhs 265-26
__pÄ• á¸·iyaá¹ƒ_ Ä• gatanayabhedaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<30> Ä• rammaá¹‡Ä• naá¹ƒ atikkamitabbÄ• naá¹ƒ, kasiá¹‡Ä• kÄ• saviÃ±Ã±Ä• á¹‡atadabh
Ä• lambitabbÄ• naÃ±ca Ä• kÄ• sÄ• di catunnaá¹ƒ gocarÄ• naá¹ƒ pabhedena Ä• ruppamÄ•
yathÄ• kkamaá¹ƒ paÃ±camajjhÄ• nÄ• rammaá¹‡aá¹ƒ kasiá¹‡animittaá¹ƒ atikkamma tadugg
Ä• kÄ• samÄ• lambitvÄ• tampi atikkamma tattha pavattaá¹ƒ viÃ±Ã±Ä• á¹‡amÄ• lambitvÄ•
tadabhÄ• vabhÅ«taá¹ƒ akiÃ±canabhÄ• vamÄ• lambitvÄ• tampi atikkamma tattha pavattaá¹
tatiyÄ• ruppaviÃ±Ã±Ä• á¹‡amÄ• lambitvÄ• \Be 97/ pavattati, na pana rÅ«pÄ• vacarakusala
purimapurimaaá¹…gÄ• tikkamavasena purimapurimassÄ• pi Ä• rammaá¹‡aá¹ƒ gahetvÄ• . t

"Ä• rammaá¹‡Ä• tikkamato, catassopi bhavantimÄ• .

aá¹…gÄ• tikkamametÄ• saá¹ƒ, na icchanti vibhÄ• vino" ti. (Dhs-a 268).

arÅ«pÄ• vacaracittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sobhanacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttaracittavaá¹‡á¹‡anÄ•

<31> idÄ• ni lokuttarakusalaá¹ƒ catumaggayogato, phalaÃ±ca tadanurÅ«pappavattiyÄ• ca

dassetuá¹ƒ __ "sotÄ• pattimaggacitta" _ntyÄ• di vuttaá¹ƒ. nibbÄ• naá¹ƒ patisavanato upaga
nibbÄ• namahÄ• samuddaninnatÄ• ya sotasadisattÄ• vÄ• "soto" ti vuccati ariyo aá¹-á¹-haá
Ä• dito pajjanaá¹ƒ pÄ• puá¹‡anaá¹ƒ paá¹-hamasamannÄ• gamo sotÄ• patti Ä• -upasaggass
nibbÄ• naá¹ƒ maggeti, nibbÄ• natthikehi vÄ• maggÄ«yati, kilese mÄ• rento gacchatÄ«ti vÄ
sampayuttaá¹ƒ cittaá¹ƒ maggacittaá¹ƒ, sotÄ• pattiyÄ• laddhaá¹ƒ maggacittaá¹ƒ __sotÄ• pa
vÄ• ariyamaggasotassa Ä• dito pajjanaá¹ƒ etassÄ• ti sotÄ• patti, puggalo, tassa maggo sot
sampayuttaá¹ƒ cittaá¹ƒ __sotÄ• pattimaggacittaá¹ƒ_.

sakiá¹ƒ ekavÄ• raá¹ƒ paá¹-isandhivasena imaá¹ƒ manussalokaá¹ƒ Ä• gacchatÄ«ti sakadÄ•
parinibbÄ• yÄ«, tattha patvÄ• tattha parinibbÄ• yÄ«, idha patvÄ• tattha parinibbÄ• yÄ«, tat
parinibbÄ• yÄ«, idha patvÄ• tattha nibbattitvÄ• idha parinibbÄ• yÄ«ti paÃ±casu sakadÄ• g
idhÄ• dhippeto. so hi ito \Be 98/ gantvÄ• puna sakiá¹ƒ idha Ä• gacchatÄ«ti. tassa maggo sa
kiÃ±cÄ• pi maggasamaá¹…gino tathÄ• gamanÄ• sambhavato phalaá¹-á¹-hoyeva sakadÄ• g
kÄ• raá¹‡abhÅ«to purimuppanno maggo maggantarÄ• vacchedanatthaá¹ƒ phalaá¹-á¹-hena
"sakadÄ• gÄ• mimaggo" ti. evaá¹ƒ anÄ• gÄ• mimaggoti. sakadÄ• gÄ• mimaggena sampayu
__sakadÄ• gÄ• mimaggacittaá¹ƒ_.

paá¹-isandhivasena imaá¹ƒ kÄ• madhÄ• tuá¹ƒ na Ä• gacchatÄ«ti anÄ• gÄ• mÄ«, tassa ma
sampayuttaá¹ƒ cittaá¹ƒ __anÄ• gÄ• mimaggacittaá¹ƒ_. aggadakkhiá¹‡eyyabhÄ• vena pÅ«jÄ
atha vÄ• kilesasaá¹…khÄ• tÄ• arayo, saá¹ƒsÄ• racakkassa vÄ• arÄ• kilesÄ• hatÄ• ane
rahÄ• bhÄ• vato vÄ• arahÄ• , aá¹-á¹-hamako ariyapuggalo, tassa bhÄ• vo arahattaá¹ƒ, cat
adhivacanaá¹ƒ, tassa Ä• gamanabhÅ«to maggo arahattamaggo, tena sampayuttaá¹ƒ cittaá

__pi_-saddena ekekassa maggassa nayasahassavasena catunnaá¹ƒ catusahassabhedaá¹
206; Vibh-a 206-214) Ä• gataá¹ƒ saá¹-á¹-hisahassabhedaá¹ƒ nayaá¹ƒ heá¹-á¹-hÄ• vuttanay
saá¹…gaá¹‡hÄ• ti. tatthÄ• yaá¹ƒ nayasahassamattaparidÄ«panÄ• , kathaá¹ƒ? sotÄ• pattima
paá¹-ipadÄ• bhedaá¹ƒ anÄ• masitvÄ• kevalaá¹ƒ suÃ±Ã±ato appaá¹‡ihitoti dvidhÄ• vibhatto
paá¹-ipadÄ• catukkena yojetvÄ• paccekaá¹ƒ catudhÄ• vibhattoti evaá¹ƒ jhÄ• nanÄ• mena
maggasatipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• daindriyabalabojjhaá¹…gasaccasama
dhammakhandhaÄ• yatanadhÄ• tuÄ• hÄ• raphassavedanÄ• saÃ±Ã±Ä• cetanÄ• cittanÄ• m
vibhatto tathÄ• tathÄ• bujjhanakÄ• naá¹ƒ puggalÄ• naá¹ƒ vasena. tasmÄ• \Be 99/ jhÄ• na
ekÅ«navÄ«satiyÄ• vasena dasa dasÄ• ti vÄ«satiyÄ• á¹-hÄ• nesu dve nayasatÄ• ni honti. p
adhipatÄ«hi yojetvÄ• paccekaá¹ƒ catudhÄ• vibhattÄ• nÄ«ti evaá¹ƒ adhipatÄ«hi amissetvÄ
aá¹-á¹-ha satÄ• nÄ«ti sotÄ• pattimagge nayasahassaá¹ƒ hoti, tathÄ• sakadÄ• gÄ• mimagg

<32> sotÄ• pattiyÄ• laddhaá¹ƒ, sotÄ• pattissa vÄ• phalacittaá¹ƒ vipÄ• kabhÅ«taá¹ƒ cittaá
__sotÄ• pattiphalacittaá¹ƒ_. arahattaÃ±ca taá¹ƒ phalacittaÃ±cÄ• ti __arahattaphalacittaá¹ƒ_

<34> __catumaggappabhedenÄ• _ti indriyÄ• naá¹ƒ apÄ• á¹-avapÄ• á¹-avataratamabheden
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• naá¹ƒ niravasesappahÄ• naá¹ƒ kA
tanubhÄ• vÄ• pÄ• danaá¹ƒ tesameva niravasesappahÄ• naá¹ƒ rÅ«pÄ• rÅ«parÄ• gamÄ• nu
anavasesappahÄ• nanti evaá¹ƒ saá¹ƒyojanappahÄ• navasena catubbidhÄ• naá¹ƒ sotÄ• pa
aá¹-á¹-haá¹…gikamaggÄ• naá¹ƒ sampayogabhedena catumaggasaá¹…khÄ• taá¹ƒ lokuttara
vipÄ• kaá¹ƒ pana __tasseva_ kusalassa __phalattÄ• _ tadanurÅ«pato tathÄ• catudhÄ• ti ev
uttaritarÄ• bhÄ• vena anuttarasaá¹…khÄ• taá¹ƒ lokuttaraá¹ƒ cittaá¹ƒ aá¹-á¹-hadhÄ• matant

kiriyÄ• nuttarassa pana asambhavato dvÄ• dasavidhatÄ• na vuttÄ• . kasmÄ• pana tassa
ekacittakkhaá¹‡ikattÄ• . yadi hi maggacittaá¹ƒ punappunaá¹ƒ uppajjeyya, taduppattiyÄ• kiri
vattuá¹ƒ. taá¹ƒ pana kilesasamucchedakavaseneva upalabhitabbato ekavÄ• rappavatteneva
viya taruÄ• dÄ«naá¹ƒ samÅ«laviddhaá¹ƒsanassa taá¹ƒtaá¹ƒkilesÄ• naá¹ƒ accantaá¹ƒ appav
uppajjamÄ• nepi kÄ• tabbÄ• bhÄ• vato diá¹-á¹-hadhammasukhavihÄ• ratthaÃ±ca phalasam
nibbÄ• nÄ• rammaá¹‡avasena pavattanato na kadÄ• ci sekkhÄ• naá¹ƒ asekkhÄ• naá¹ƒ vÄ•
sabbathÄ• pi lokuttarakiriyacittanti.

lokuttaracittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittagaá¹‡anasaá¹…gahavaá¹‡á¹‡anÄ•

<35> __ "dvÄ• dasÄ• kusalÄ• neva" _ntyÄ• di yathÄ• vuttÄ• naá¹ƒ catubhÅ«mikacittÄ• naa

<36> evaá¹ƒ jÄ• tivasena saá¹…gahaá¹ƒ dassetvÄ• puna bhÅ«mivasena dassetuá¹ƒ __ "c
_tyÄ• di vuttaá¹ƒ. __kÄ• me_ bhave cittÄ• ni catupaÃ±Ã±Ä• sadhÄ• Ä«raye, __rÅ«pe_ bha
__Ä• ruppe_ bhave dvÄ• dasa Ä«raye, __anuttare_ pana navavidhe dhammasamudÄ• ye c
_ katheyyÄ• tyattho. ettha ca kÄ• mataá¹‡hÄ• divisayabhÄ• vena kÄ• mabhavÄ• dipariyÄ•
sakasakabhÅ«mito aÃ±Ã±attha pavattamÄ• nÄ• nipi kÄ• mabhavÄ• dÄ«su cittÄ• nÄ«ti vutt
kucchismiá¹ƒ nibbattopi tiracchÄ• nagato tiracchÄ• nayonipariyÄ• pannattÄ• tiracchÄ• nesv
katthaci apariyÄ• pannÄ• ni navavidhalokuttaradhammasamÅ«hekadesabhÅ«tÄ• ni "rukkhe
anuttare cittÄ• nÄ«ti vuttÄ• ni. atha vÄ• "kÄ• me, rÅ«pe" ti ca uttarapadalopaniddeso. arÅ«
Ä• ruppÄ• ni. natthi etesaá¹ƒ uttaraá¹ƒ cittanti anuttarÄ• nÄ«ti upayogabahuvacanavasena
cittÄ• ni catupaÃ±Ã±Ä• sadhÄ• Ä«raye, __rÅ«pe_ rÅ«pÄ• vacarÄ• ni cittÄ• ni pannarasa Ä
cittÄ• ni dvÄ• dasa Ä«raye. __anuttare_ lokuttarÄ• ni cittÄ• ni aá¹-á¹-hadhÄ• Ä«rayeti evam
daá¹-á¹-habbo.

<37> itthaá¹ƒ \Be 101/ yathÄ• vuttena jÄ• tibhedabhinnacatubhÅ«mikacittabhedavasena ek
katvÄ• __mÄ• nasaá¹ƒ_ cittaá¹ƒ __vicakkhaá¹‡Ä• _ visesena atthacakkhaá¹‡asabhÄ• vÄ•

vÄ• __ekavÄ«sasataá¹ƒ_ ekuttaravÄ«sÄ• dhikaá¹ƒ sataá¹ƒ vibhajanti.

cittagaá¹‡anasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vitthÄ• ragaá¹‡anavaá¹‡á¹‡anÄ•

<38> jhÄ• naá¹…gavasena paá¹-hamajjhÄ• nasadisattÄ• paá¹-hamajjhÄ• naÃ±ca taá¹ƒ sc
__paá¹-hamajjhÄ• nasotÄ• pattimaggacittaá¹ƒ_. pÄ• dakajjhÄ• nasammasitajjhÄ• napuggal
aÃ±Ã±ataravasena taá¹ƒtaá¹ƒjhÄ• nasadisattÄ• vitakkÄ• diaá¹…gapÄ• tubhÄ• vena cattÄ•
paá¹-hamajjhÄ• nÄ• divohÄ• raá¹ƒ labhantÄ• paccekaá¹ƒ paÃ±cadhÄ• vibhajanti. tenÄ• ha
tyÄ• di, tattha paá¹-hamajjhÄ• nÄ• dÄ«su yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato tato
sammasantassa vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• pavattÄ• , taá¹ƒ __pÄ• dakajjhÄ• naá¹
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya padaá¹-á¹-hÄ• nabhÄ• vato. yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ s
taá¹ƒ __sammasitajjhÄ• naá¹ƒ_. "aho vata me paá¹-hamajjhÄ• nasadiso maggo paÃ±caá¹…
aÃ±Ã±atarasadiso caturaá¹…gÄ• dibhedo maggo bhaveyyÄ• " ti evaá¹ƒ yogÄ• vacarassa u
__puggalajjhÄ• sayo_ nÄ• ma.

tattha yenapaá¹-hamajjhÄ• nÄ• dÄ«su aÃ±Ã±ataraá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá
pakiá¹‡á¹‡akasaá¹…khÄ• re sammasitvÄ• maggo uppÄ• dito hoti, tassa so maggo paá¹-ha
taá¹ƒtaá¹ƒpÄ• dakajjhÄ• nasadiso hoti. sace pana vipassanÄ• pÄ• dakaá¹ƒ kiÃ±ci jhÄ• naá
paá¹-hamajjhÄ• nÄ• dÄ«su aÃ±Ã±ataraá¹ƒ jhÄ• naá¹ƒ sammasitvÄ• \Be 102/ maggo uppÄ
sammasitajjhÄ• nasadiso hoti. yadÄ• pana yaá¹ƒ kiÃ±ci jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vu
sammasitvÄ• maggo uppÄ• dito hoti, tadÄ• puggalajjhÄ• sayavasena dvÄ«su aÃ±Ã±atara
puggalassa tathÄ• vidho ajjhÄ• sayo natthi, heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato vuá¹-á¹-hÄ•
uparÅ«parijhÄ• nadhamme sammasitvÄ• uppÄ• ditamaggo pÄ• dakajjhÄ• naá¹ƒ anapekkh
uparÅ«parijhÄ• nato pana vuá¹-á¹-hÄ• ya heá¹-á¹-himaheá¹-á¹-himajjhÄ• nadhamme samm
sammasitajjhÄ• naá¹ƒ anapekkhitvÄ• pÄ• dakajjhÄ• nasadiso hoti. heá¹-á¹-himaheá¹-á¹-hir
uparÅ«parijhÄ• naá¹ƒ balavataranti. vedanÄ• niyamo pana sabbatthÄ• pi vuá¹-á¹-hÄ• nagÄ
hoti. tathÄ• sukkhavipassakassa sakalajjhÄ• naá¹…ganiyamo. tassa hi pÄ• dakajjhÄ• nÄ• d
vasena niyamÄ• bhÄ• vato vipassanÄ• niyamena paÃ±caá¹…gikova maggo hotÄ«ti. apica s
pÄ• dakaá¹ƒ akatvÄ• pakiá¹‡á¹‡akasaá¹…khÄ• re sammasitvÄ• uppÄ• ditamaggopi vipas
hotÄ«ti ayamettha aá¹-á¹-hakathÄ• dito uddhaá¹-o vinicchayasÄ• ro. theravÄ• dadassanÄ• p
papaÃ±co aá¹-á¹-hakathÄ• dÄ«su vuttanayena veditabbo. yathÄ• cettha, evaá¹ƒ sabbatthÄ
tattha vuttanayena gahetabbo. ganthabhÄ«rukajanÄ• nuggahatthaá¹ƒ panettha saá¹…khep

<42> yathÄ• __rÅ«pÄ• vacaraá¹ƒ_ cittaá¹ƒ paá¹-hamÄ• dipaÃ±cavidhajhÄ• nabhedena __
ntyÄ• dinÄ• vuccati, tathÄ• anuttarampi cittaá¹ƒ "paá¹-hamajjhÄ• nasotÄ• pattimaggacitta"
Ä• ruppaÃ±cÄ• pi upekkhekaggatÄ• yogena aá¹…gasamatÄ• ya paÃ±camajjhÄ• ne gayhat

labhatÄ«tyattho. atha vÄ• \Be 103/ __rÅ«pÄ• vacaraá¹ƒ_ cittaá¹ƒ anuttaraÃ±ca __paá¹-har
"paá¹-hamajjhÄ• nakusalacittaá¹ƒ, paá¹-hamajjhÄ• nasotÄ• pattimaggacittantyÄ• dinÄ• yat
Ä• ruppaÃ±cÄ• pi __paÃ±came_ jhÄ• ne gayhatÄ«ti yojanÄ• . Ä• cariyassÄ• pi hi ayameva
__nÄ• marÅ«paparicchede_ ujukameva tathÄ• vuttattÄ• . vuttaÃ±hi tattha -

"rÅ«pÄ• vacaracittÄ• ni, gayhantÄ• nuttarÄ• ni ca.

paá¹-hamÄ• dijhÄ• nabhede, Ä• ruppaÃ±cÄ• pi paÃ±came" ti || (nÄ• ma0 Vin V 24).

__tasmÄ• _ti yasmÄ• rÅ«pÄ• vacaraá¹ƒ viya anuttarampi paá¹-hamÄ• dijhÄ• nabhede gay
gayhati, yasmÄ• vÄ• jhÄ• naá¹…gayogabhedena ekekaá¹ƒ paÃ±cadhÄ• katvÄ• anuttara
vuccati, rÅ«pÄ• vacaralokuttarÄ• ni viya ca paá¹-hamÄ• dijhÄ• nabhede, tathÄ• Ä• ruppaÃ
tasmÄ• paá¹-hamÄ• dikamekekaá¹ƒ jhÄ• naá¹ƒ lokiyaá¹ƒ tividhaá¹ƒ, lokuttaraá¹ƒ aá¹-á¹-ha
ekÄ• dasavidhaá¹ƒ. ante tu jhÄ• naá¹ƒ __tevÄ«satividhaá¹ƒ_
tividharÅ«pÄ• vacaradvÄ• dasavidhaarÅ«pÄ• vacaraaá¹-á¹-halokuttaravasenÄ• tyattho.

<43> pÄ• dakajjhÄ• nÄ• divasena gaá¹‡anavuá¸• á¸• hi kusalavipÄ• kesveva sambhavatÄ«
ekavÄ«sasatagaá¹‡anÄ• ya aá¹…gabhÄ• vena dassento Ä• ha __ "sattatiá¹ƒsÄ• " _tyÄ• di.

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

cittaparicchedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cetasikaparicchedavaá¹‡á¹‡anÄ•

sampayogalakkhaá¹‡avaá¹‡á¹‡anÄ•

<1> evaá¹ƒ \Be 104/ tÄ• va cittaá¹ƒ bhÅ«mijÄ• tisampayogasaá¹…khÄ• rajhÄ• nÄ• ramma
vibhajitvÄ• idÄ• ni cetasikavibhÄ• gassa anuppattattÄ• paá¹-hamaá¹ƒ tÄ• va
catubbidhasampayogalakkhaá¹‡asandassanavasena cetasikalakkhaá¹‡aá¹ƒ á¹-hapetvÄ• , t
aÃ±Ã±asamÄ• naakusalasobhanavasena tÄ«hi rÄ• sÄ«hi cetasikadhamme uddisitvÄ• , tesa
sampayogaá¹ƒ, tettiá¹ƒsavidhena saá¹…gahaÃ±cadassetuá¹ƒ __ "ekuppÄ• danirodhÄ• cÄ•
cittena saha ekato uppÄ• do ca nirodho ca yesaá¹ƒ te __ekuppÄ• danirodhÄ• _. ekaá¹ƒ Ä•
yesaá¹ƒ te __ekÄ• lambaá¹‡avatthukÄ• _. evaá¹ƒ catÅ«hi lakkhaá¹‡ehi __cetoyuttÄ• _ citte
dvipaÃ±Ã±Ä• sa lakkhaá¹‡Ä• dhÄ• raá¹‡ato __dhammÄ• _ niyatayogino, aniyatayogino ca

tattha yadi ekuppÄ• damatteneva cetoyuttÄ• ti adhippetÄ• , tadÄ• cittena saha uppajjamÄ•
rÅ«padhammÄ• nampi cetoyuttatÄ• Ä• pajjeyyÄ• ti ekanirodhaggahaá¹‡aá¹ƒ. evampicittÄ•

viÃ±Ã±attidvayassa pasaá¹…go nasakkÄ• nivÄ• retuá¹ƒ, tathÄ• "ekato uppÄ• do vÄ• niro
ekuppÄ• danirodhÄ• " ti parikappentassa puretaramuppajjitvÄ• cittassa bhaá¹…gakkhaá¹‡e
rÅ«padhammÄ• nanti ekÄ• lambaá¹‡aggahaá¹‡aá¹ƒ. ye evaá¹ƒ tividhalakkhaá¹‡Ä• , te niya
ekavatthuyevÄ• tidassanatthaá¹ƒ ekavatthukaggahaá¹‡anti alamatippapaÃ±cena.

sampayogalakkhaá¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±asamÄ• nacetasikavaá¹‡á¹‡anÄ•

<2> __katha_nti \Be 105/ sarÅ«pasampayogÄ• kÄ• rÄ• naá¹ƒ kathetukamyatÄ• pucchÄ• .
dhammudesavÄ• raphassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ•), svÄ• yaá¹ƒ phusanalakkhaá¹
Ä• rammaá¹‡e phusanÄ• kÄ• reneva pavattati, sÄ• cassa phusanÄ• kÄ• rappavatti ambila
parassa kheá¸·uppÄ• dÄ• di viya daá¹-á¹-habbÄ• . vedayati Ä• rammaá¹‡arasaá¹ƒ anubhav
vedayitalakkhaá¹‡Ä• . Ä• rammaá¹‡arasÄ• nubhavanaÃ±hi patvÄ• sesasampayuttadhamm
anubhavanti, ekaá¹ƒsato pana issaravatÄ• ya vedanÄ• va anubhavati. tathÄ• hesÄ• "subh
viyÄ• " ti vuttÄ• . sukhÄ• divasena panassÄ• bhedaá¹ƒ sayameva vakkhati. nÄ«lÄ• dibheda
saÃ±jÄ• nÄ• ti saÃ±Ã±aá¹ƒ katvÄ• jÄ• nÄ• tÄ«ti __saÃ±Ã±Ä• , _ sÄ• saÃ±jÄ• nanalakkha
dÄ• ruÄ• dÄ«su vaá¸• á¸• hakiÄ• dÄ«naá¹ƒ saÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ viya pacchÄ• saÃ±
Ä• kÄ• raá¹ƒ gahetvÄ• uppajjati. nimittakÄ• rikÄ• ya tÄ• vetaá¹ƒ yujjati, nimittena saÃ±jÄ• n
sÄ• pi puna aparÄ• ya saÃ±Ã±Ä• ya saÃ±jÄ• nanassa nimittaá¹ƒ Ä• kÄ• raá¹ƒ gahetvÄ• up
asambhavo.

ceteti attanÄ• sampayuttadhamme Ä• rammaá¹‡e abhisandahati, saá¹…khatÄ• bhisaá¹…k
byÄ• pÄ• ramÄ• pajjatÄ«ti __cetanÄ• _. tathÄ• hi ayameva abhisaá¹…kharaá¹‡e padhÄ• n
suttantabhÄ• janiye saá¹…khÄ• rakkhandhaá¹ƒ vibhajantena "saá¹…khatamabhisaá¹…khar
II 3.79) vatvÄ• "cakkhusamphassajÄ• cetanÄ• " tyÄ• dinÄ• (Vibh 21) niddiá¹-á¹-hÄ• . sÄ•
jeá¹-á¹-hasissamahÄ• vaá¸• á¸• hakiÄ• dayo viya sakiccaparakiccasÄ• dhikÄ• ti daá¹-á¹-hab
__ekaggatÄ• vitakkavicÄ• rapÄ«tÄ«naá¹ƒ_ sarÅ«pavibhÄ• vanaá¹ƒ heá¹-á¹-hÄ• Ä• gatame

jÄ«vanti \Be 106/ tena sampayuttadhammÄ• ti jÄ«vitaá¹ƒ, tadeva sahajÄ• tÄ• nupÄ• lane Ä
__jÄ«vitindriyaá¹ƒ, _ taá¹ƒ anupÄ• lanalakkhaá¹‡aá¹ƒ uppalÄ• dianupÄ• lakaá¹ƒ udakaá¹ƒ v
manasmiá¹ƒ kÄ• ro __manasikÄ• ro, _ so cetaso Ä• rammaá¹‡e samannÄ• hÄ• ralakkhaá¹
sahajÄ• tadhammÄ• naá¹ƒ Ä• rammaá¹‡e abhiniropanasabhÄ• vattÄ• te tattha pakkhipant
Ä• rammaá¹‡aggahaá¹‡ena yathÄ• ruá¸·he dhammepi tattha tattha niyojentÄ« balanÄ• yak
Ä• rammaá¹‡Ä• bhimukhaá¹ƒ payojanato ajÄ• nÄ«yÄ• naá¹ƒ payojanakasÄ• rathi viyÄ• ti a
dhammÄ• naÃ±hi taá¹ƒ taá¹ƒ yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ sabhÄ• vato paá¹-ivijjhitvÄ•
vibhattÄ• ti bhagavati saddhÄ• ya "evaá¹ƒ visesÄ• ime dhammÄ• " ti okappetvÄ• uggahaá
tesaá¹ƒ sabhÄ• vasamadhigamÄ• ya yogo karaá¹‡Ä«yo, na pana tattha tattha vippaá¹-ipajja

Ä• pajjitabboti ayamettha Ä• cariyÄ• naá¹ƒ anusÄ• sanÄ«. sabbesampi ekÅ«nanavuticittÄ•
niyamato tesu uppajjanatoti __sabbacittasÄ• dhÄ• raá¹‡Ä• _ nÄ• ma.

<3> adhimuccanaá¹ƒ __adhimokkho, _ so sanniá¹-á¹-hÄ• nalakkhaá¹‡o, Ä• rammaá¹‡e nic
daá¹-á¹-habbo. vÄ«rÄ• naá¹ƒ bhÄ• vo, kammaá¹ƒ, vidhinÄ• Ä«rayitabbaá¹ƒ pavattetabbant
ussÄ• ho, so sahajÄ• tÄ• naá¹ƒ upatthambhanalakkhaá¹‡o. vÄ«riyavasena hi tesaá¹ƒ olÄ«r
katvÄ• imassa vitakkÄ• dÄ«hi viseso supÄ• kaá¹-o hoti. chandanaá¹ƒ __chando, _ Ä• ramm
kattukÄ• matÄ• lakkhaá¹‡o. tathÄ• hesa "Ä• rammaá¹‡aggahaá¹‡e cetaso hatthappasÄ• ra
yevÄ• panakavaá¹‡á¹‡anÄ•) vuccati. dÄ• navatthuvissajjanavasena \Be 107/ pavattakÄ• le
tena atthikova khipitabbausÅ«naá¹ƒ gahaá¹‡e atthiko issÄ• so viya. sobhanesu taditaresu c
vippakiá¹‡á¹‡Ä• ti __pakiá¹‡á¹‡akÄ• _.

<4> sobhanÄ• pekkhÄ• ya itare, itarÄ• pekkhÄ• ya sobhanÄ• ca aÃ±Ã±e nÄ• ma, tesaá¹ƒ
uddhaccasaddhÄ• dayo viya akusalÄ• disabhÄ• vÄ• yevÄ• ti __aÃ±Ã±asamÄ• nÄ• _.

aÃ±Ã±asamÄ• nacetasikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalacetasikavaá¹‡á¹‡anÄ•

<5> evaá¹ƒ tÄ• va sabbacittasÄ• dhÄ• raá¹‡avasena, pakiá¹‡á¹‡akavasena ca sobhanetar
uddisitvÄ• idÄ• ni heá¹-á¹-hÄ• cittavibhÄ• ge niddiá¹-á¹-hÄ• nukkamena akusaladhammap
tato sobhanadhammapariyÄ• panne ca dassetuá¹ƒ __ "moho" _tyÄ• di vuttaá¹ƒ. ahetukÄ•
natthÄ«ti na te visuá¹ƒ vuttÄ• . Ä• rammaá¹‡e muyhatÄ«ti __moho, _ aÃ±Ã±Ä• á¹‡aá¹ƒ, so
Ä• rammaá¹‡asabhÄ• vacchÄ• danalakkhaá¹‡o. Ä• rammaá¹‡aggahaá¹‡avasappavattopi h
yathÄ• sabhÄ• vappaá¹-icchÄ• danÄ• kÄ• reneva pavattati. na hirÄ«yati na lajjatÄ«ti ahiriko
vÄ• . ahirikassa bhÄ• vo ahirikkaá¹ƒ, tadeva __ahirikaá¹ƒ_. na ottappatÄ«ti __anottappaá¹ƒ
gÄ• masÅ«karo viya kÄ• yaduccaritÄ• dito ajigucchanalakkhaá¹‡aá¹ƒ ahirikaá¹ƒ, aggito sala
anuttÄ• salakkhaá¹‡aá¹ƒ anottappaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä• -

"jigucchati nÄ• hiriko, pÄ• pÄ• gÅ«thÄ• va sÅ«karo.

na bhÄ• yati anottappÄ«, salabho viya pÄ• vakÄ• " ti ||

uddhatassa \Be 108/ bhÄ• vo __uddhaccaá¹ƒ, _ taá¹ƒ cittassa avÅ«pasamalakkhaá¹‡aá¹ƒ
pÄ• sÄ• á¹‡Ä• bhighÄ• tasamuddhatabhasmaá¹ƒ viya. lubbhatÄ«ti __lobho, _ so Ä• ramma
makkaá¹-Ä• lepo viya. cittassa Ä• lambitukÄ• matÄ• mattaá¹ƒ chando, lobho tattha abhigijjh
viseso. "idameva saccaá¹ƒ, moghamaÃ±Ã±a" nti micchÄ• bhinivesalakkhaá¹‡Ä• diá¹-á¹-hi.
Ä• rammaá¹‡aá¹ƒ yathÄ• sabhÄ• vato jÄ• nÄ• ti, diá¹-á¹-hi yathÄ• sabhÄ• vaá¹ƒ vijahitvÄ•

ayametesaá¹ƒ viseso. "seyyohamasmÄ«" tyÄ• dinÄ• maÃ±Ã±atÄ«ti __mÄ• no, _ so uá¹‡á¹
"ketukamyatÄ• paccupaá¹-á¹-hÄ• no" ti (Dhs-a 400) vutto. dussatÄ«ti __doso, _ so caá¹‡á¸•
pahaá¹-Ä• sÄ«viso viya, issatÄ«ti __issÄ• , _ sÄ• parasampattiusÅ«yanalakkhaá¹‡Ä• . mac
__macchariyaá¹ƒ, _ "mÄ• idaá¹ƒ acchariyaá¹ƒ aÃ±Ã±esaá¹ƒ hotu, mayhameva hotÅ«" ti pa
__macchariyaá¹ƒ, _ taá¹ƒ attasampattinigÅ«hanalakkhaá¹‡aá¹ƒ. kucchitaá¹ƒ katanti kukataa
katÄ• kataduccaritasucaritaá¹ƒ. akatampi hi kukata" nti voharanti "yaá¹ƒ mayÄ• akataá¹ƒ. ta
idha pana katÄ• kataá¹ƒ Ä• rabbha uppanno vippaá¹-isÄ• racittuppÄ• do kukataá¹ƒ, tassa b
katÄ• kataduccaritasucaritÄ• nusocanalakkhaá¹‡aá¹ƒ. thinanaá¹ƒ thinaá¹ƒ, anussÄ• hanÄ•
saá¹ƒhatabhÄ• vo. middhanaá¹ƒ __middhaá¹ƒ, _ vigatasÄ• matthiyatÄ• , asattivighÄ• to vÄ
akammaÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, middhaá¹ƒ vedanÄ• dikkhandhattayassÄ• ti ayame tesaá
__pÄ• á¸·iyaá¹ƒ_ (Dhs 1162-1163) "tattha katamaá¹ƒ thinaá¹ƒ, yÄ• cittassa akallatÄ• akam
katamaá¹ƒ middhaá¹ƒ, yÄ• kÄ• yassa akallatÄ• akammaÃ±Ã±atÄ• " tyÄ• dinÄ• imesaá¹ƒ
"kÄ• yassÄ• " ti vacanato rÅ«pakÄ• yassapi akammaÃ±Ã±atÄ• middhanti tassa rÅ«pabhÄ•
tattha tattha Ä• cariyehi Ä• nÄ«takÄ• raá¹‡avasenevassa \Be 109/ paá¹-ikkhittattÄ• . tathÄ•
middhavÄ• dimatappaá¹-ikkhepanatthaá¹ƒ tesaá¹ƒ vÄ• danikkhepapubbakaá¹ƒ aá¹-á¹-hakat
vitthÄ• renti Ä• cariyÄ• . ayaá¹ƒ panettha saá¹…gaho -

"keci middhampi rÅ«panti, vadantetaá¹ƒ na yujjati.

pahÄ• tabbesu vuttattÄ• , kÄ• macchandÄ• dayo viya ||

"pahÄ• tabbesu akkhÄ• ta-metaá¹ƒ nÄ«varaá¹‡esu hi.

rÅ«pantu na pahÄ• tabba-makkhÄ• taá¹ƒ dassanÄ• dinÄ• ||

"na tumhaá¹ƒ bhikkhave rÅ«paá¹ƒ, pajahethÄ• â€™ ti pÄ• á¹-hato.

paheyyabhÄ• valesopi, yattha rÅ«passa dissati ||

"tattha tabbisayacchanda-rÄ• gahÄ• ni pakÄ• sitÄ• .

vuttaÃ±hi tattha yo chanda-rÄ• gakkhepotiÄ• dikaá¹ƒ ||

"rÅ«pÄ• rÅ«pesu middhesu, arÅ«paá¹ƒ tattha desitaá¹ƒ.

iti ce natthi taá¹ƒ tattha, avisesena pÄ• á¹-hato ||

"sakkÄ• hi anumÄ• tuá¹ƒ yaá¹ƒ, middhaá¹ƒ rÅ«panti cintitaá¹ƒ.

tampi nÄ«varaá¹‡aá¹ƒ middha-bhÄ• vato itaraá¹ƒ viya ||á¹• 22

"sampayogÄ• bhidhÄ• nÄ• ca, na taá¹ƒ rÅ«panti nicchayo.

arÅ«pÄ«naÃ±hi khandhÄ• naá¹ƒ, sampayogo pavuccati ||

"tathÄ• ruppe samuppatti, pÄ• á¹-hato natthi rÅ«patÄ• .

niddÄ• khÄ«á¹‡Ä• savÄ• nantu, kÄ• yagelaÃ±Ã±ato siyÄ• " ti ||

akusalacetasikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sobhanacetasikavaá¹‡á¹‡anÄ•

<6> saddahatÄ«ti __saddhÄ• , _ buddhÄ• dÄ«su pasÄ• do, sÄ• sampayuttadhammÄ• naá
udakappasÄ• dakamaá¹‡i viya. saraá¹‡aá¹ƒ \Be 110/ __sati, _ asammoso, sÄ• sampayutta
sÄ• raá¹‡alakkhaá¹‡Ä• . hirÄ«yati kÄ• yaduccaritÄ• dÄ«hi jigucchatÄ«ti __hirÄ«, _ sÄ• pÄ•
jigucchanalakkhaá¹‡Ä• . ottappatÄ«ti __ottappaá¹ƒ, _ taá¹ƒ pÄ• pato uttÄ• salakkhaá¹‡aá¹ƒ
pÄ• pato jigucchanato kulavadhÅ« viya hirÄ«, paragÄ• ravavasena pÄ• pato uttÄ• sanato v
lobhappaá¹-ipakkho __alobho, _ so Ä• rammaá¹‡e cittassa alaggatÄ• lakkhaá¹‡o muttabhik
dosappaá¹-ipakkho __adoso, _ so acaá¹‡á¸• ikkalakkhaá¹‡o anukÅ«lamitto viya. tesu dham
__tatramajjhattatÄ• , _ sÄ• cittacetasikÄ• naá¹ƒ ajjhupekkhanalakkhaá¹‡Ä• samappavattÄ
ajjhupekkhako sÄ• rathi viya.

kÄ• yassa passambhanaá¹ƒ __kÄ• yappassaddhi_. cittassa passambhanaá¹ƒ __cittappass
kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• . kÄ• yassa lahubhÄ• vo __kÄ• yalahutÄ• _. tath
kÄ• yacittagarubhÄ• vavÅ«pasamalakkhaá¹‡Ä• . kÄ• yassa mudubhÄ• vo __kÄ• yamudutÄ
kÄ• yacittathaddhabhÄ• vavÅ«pasamalakkhaá¹‡Ä• . kammani sÄ• dhu kammaÃ±Ã±aá¹ƒ, ta
kÄ• yassa kammaÃ±Ã±atÄ• __kÄ• yakammaÃ±Ã±atÄ• _. tathÄ• __cittakammaÃ±Ã±atÄ• _
kÄ• yacittaakammaÃ±Ã±abhÄ• vavÅ«pasamalakkhaá¹‡Ä• . paguá¹‡assa bhÄ• vo pÄ• guÃ
kÄ• yassa pÄ• guÃ±Ã±atÄ• __kÄ• yapÄ• guÃ±Ã±atÄ• _. tathÄ• __cittapÄ• guÃ±Ã±atÄ• _
gelaÃ±Ã±avÅ«pasamalakkhaá¹‡Ä• . kÄ• yassa ujukabhÄ• vo __kÄ• yujukatÄ• _. tathÄ• __
kÄ• yacittÄ• naá¹ƒ ajjavalakkhaá¹‡Ä• . yathÄ• kkamaá¹ƒ panetÄ• kÄ• yacittÄ• naá¹ƒ
sÄ• rambhÄ• dikaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• nÄ• , __kÄ• yo_ti
gahaá¹‡aá¹ƒ. yasmÄ• cete dve dve dhammÄ• va ekato hutvÄ• yathÄ• sakaá¹ƒ paá¹-ipakk
idheva \Be 111/ duvidhatÄ• vuttÄ• , na samÄ• dhiÄ• dÄ«su. apica cittappassaddhiÄ• dÄ«h
passaddhÄ• dibhÄ• vo hoti, kÄ• yappassaddhiÄ• dÄ«hi pana rÅ«pakÄ• yassapi

taá¹ƒsamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«papharaá¹‡avasenÄ• ti tadatthasandassanatthaÃ±cett
sobhanÄ• naá¹ƒ sabbesampi sÄ• dhÄ• raá¹‡Ä• niyamena tesu uppajjanatoti __sobhanasÄ

<7> sammÄ• vadanti etÄ• yÄ• ti __sammÄ• vÄ• cÄ• , _ vacÄ«duccaritavirati. sÄ• catubbi
pisuá¹‡avÄ• cÄ• veramaá¹‡i, pharusavÄ• cÄ• veramaá¹‡i, samphappalÄ• pÄ• veramaá¹‡
suttantavanantÄ• dayo viya. sammÄ• pavatto kammanto __sammÄ• kammanto, _ kÄ• yad
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, adinnÄ• dÄ• nÄ• veramaá¹‡i, kÄ• mesumicchÄ• cÄ• rÄ•
etenÄ• ti __sammÄ• Ä• jÄ«vo, _ micchÄ• jÄ«vavirati. so pana Ä• jÄ«vahetukakÄ• yavacÄ«
sattavidho, kuhanalapanÄ• dimicchÄ• jÄ«vaviramaá¹‡avasena bahuvidho vÄ• . tividhÄ• pi p
sampattasamÄ• dÄ• nasamucchedavirativasena tividhÄ• __viratiyo nÄ• ma_ yathÄ• vuttad

<8> karoti paradukkhe sati sÄ• dhÅ«naá¹ƒ hadayakhedaá¹ƒ janeti, kirati vÄ• vikkhipati par
vÄ• taá¹ƒ hiá¹ƒsati, kiriyati vÄ• dukkhitesu pasÄ• riyatÄ«ti __karuá¹‡Ä• , _ sÄ•
paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• . tÄ• ya hi paradukkhaá¹ƒ apanÄ«yatu vÄ• ,
pavattati. modanti etÄ• yÄ• ti __muditÄ• , _ sÄ• parasampattianumodanalakkhaá¹‡Ä• , app
appamÄ• á¹‡Ä• , tÄ• eva __appamaÃ±Ã±Ä• _. nanu ca "catasso appamaÃ±Ã±Ä• " ti vakkh
vuttÄ• ti? adosatatramajjhattatÄ• hi mettupekkhÄ• naá¹ƒ gahitattÄ• . adosoyeva hi sattesu
hitajjhÄ• sayavasappavatto \Be 112/ __mettÄ• _ nÄ• ma. tatramajjhattatÄ• yeva tesu
paá¹-ighÄ• nunayavÅ«pasamappavattÄ• __upekkhÄ• _ nÄ• ma. tenÄ• hu porÄ• á¹‡Ä• -

"abyÄ• pÄ• dena mettÄ• hi, tatramajjhattatÄ• ya ca.

upekkhÄ• gahitÄ• yasmÄ• , tasmÄ• na gahitÄ• ubho" ti || (abhidha0 70).

pakÄ• rena jÄ• nÄ• ti aniccÄ• divasena avabujjhatÄ«ti paÃ±Ã±Ä• , sÄ• eva yathÄ• sabhÄ•
indriyanti __paÃ±Ã±indriyaá¹ƒ_. atha saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ kiá¹ƒ nÄ• n
nÄ«lÄ• divasena saÃ±jÄ• nanamattaá¹ƒ karoti, lakkhaá¹‡appaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ na sa
lakkhaá¹‡appaá¹-ivedhampi sÄ• dheti, ussakkitvÄ• pana maggaá¹ƒ pÄ• petuá¹ƒ na sakkoti
karoti, bÄ• lagÄ• mikaheraÃ±Ã±ikÄ• naá¹ƒ kahÄ• paá¹‡Ä• vabodhanamettha nidassananti.
cettha Ä• kÄ• raggahaá¹‡avasena uppajjanakÄ• le viÃ±Ã±Ä• á¹‡aá¹ƒ abbohÄ• rikaá¹ƒ, ses
Ã±Ä• á¹‡asampayuttÄ• pana ubhopi tadanugatikÄ• honti. sabbathÄ• pi paÃ±cavÄ«satÄ«ti

<9> __ "terasaÃ±Ã±asamÄ• nÄ• " _tyÄ• di tÄ«hi rÄ• sÄ«hi vuttÄ• naá¹ƒ saá¹…gaho.

sobhanacetasikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sampayoganayavaá¹‡á¹‡anÄ•

<10> cittena saha aviyuttÄ• __cittÄ• viyuttÄ• , _ cetasikÄ• ti vuttaá¹ƒ hoti. uppajjatÄ«ti upp
uppÄ• do __cittuppÄ• do_ \Be 113/. aÃ±Ã±attha pana sasampayuttaá¹ƒ cittaá¹ƒ cittuppÄ• d
cittaá¹ƒ etenÄ• ti uppÄ• do, dhammasamÅ«ho, cittaÃ±ca taá¹ƒ uppÄ• do cÄ• ti cittuppÄ• do
dvandepi hi pulliá¹…gaá¹ƒ katthaci saddavidÅ« icchanti. tesaá¹ƒ cittÄ• viyuttÄ• naá¹ƒ cittup
sampayogo ito paraá¹ƒ yathÄ• yogaá¹ƒ pavuccatÄ«ti sambandho.

aÃ±Ã±asamÄ• nacetasikasampayoganayavaá¹‡á¹‡anÄ•

<13> sabhÄ• vena avitakkattÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni vajjitÄ• ni etehi, tehi vÄ• etÄ
__dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitÄ• ni, _ catucattÄ• lÄ«sa kÄ• mÄ• vacaracittÄ• ni. tesu cev
paá¹-hamajjhÄ• nacittesu ca vitakko jÄ• yati sesÄ• naá¹ƒ bhÄ• vanÄ• balena avitakkattÄ• ti

<14> __tesu ceva_ paÃ±capaÃ±Ã±Ä• sasavitakkacittesu, ekÄ• dasasu dutiyajjhÄ• nacittes
chasaá¹-á¹-hicittesu vicÄ• ro jÄ• yati.

<15> dvipaÃ±caviÃ±Ã±Ä• á¹‡ehi, vicikicchÄ• sahagatena cÄ• ti ekÄ• dasahi vajjitesu aá¹-á
adhimokkho jÄ• yati.

<16> paÃ±cadvÄ• rÄ• vajjanena, dvipaÃ±caviÃ±Ã±Ä• á¹‡ehi, sampaá¹-icchanadvayena, sa
soá¸·asahi vajjitesu tesattatiyÄ• cittesu vÄ«riyaá¹ƒ jÄ• yati.

<17> domanassasahagatehi dvÄ«hi, upekkhÄ• sahagatehi paÃ±capaÃ±Ã±Ä• sacittehi, kÄ•
ekÄ• dasahi catutthajjhÄ• nehi cÄ• ti sattaticittehi vajjitesu eka paÃ±Ã±Ä• sacittesu pÄ«ti jÄ

<18> ahetukehi \Be 114/ aá¹-á¹-hÄ• rasahi, momÅ«hehi dvÄ«hi cÄ• ti vÄ«satiyÄ• cittehi va
ekÅ«nasattaticittesu chando jÄ• yati.

<19> __te panÄ• _ti pakiá¹‡á¹‡akavivajjitÄ• taá¹ƒsahagatÄ• ca. __yathÄ• kkama_nti
vitakkÄ• dichapakiá¹‡á¹‡akavajjitataá¹ƒsahitakamÄ• nurÅ«pato. __ "chasaá¹-á¹-hipaÃ±capa
ekavÄ«sasatagaá¹‡anavasena, ekÅ«nanavutigaá¹‡anavasena ca yathÄ• rahaá¹ƒ yojetabba

aÃ±Ã±asamÄ• nacetasikasampayoganayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalacetasikasampayoganayavaá¹‡á¹‡anÄ•

<20> "sabbÄ• kusalasÄ• dhÄ• raá¹‡Ä• " ti vatvÄ• tadeva samatthetuá¹ƒ __ "sabbesupÄ«"
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su paá¹-ipajjati, so sabbopi mohena tattha anÄ• dÄ«navadassÄ• vÄ
ajigucchanto, anottappena anottappanto, uddhaccena avÅ«pasanto ca hoti, tasmÄ• te sabb

<21> __lobhasahagatacittesvevÄ• _ti __eva_-kÄ• ro adhikÄ• ratthÄ• yapi hotÄ«ti "diá¹-á¹-h
tiÄ• dÄ«supi avadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. sakkÄ• yÄ• dÄ«su hi abhinivisantassa t
diá¹-á¹-hilobhasahagatacittesveva labbhati. mÄ• nopi ahaá¹ƒmÄ• navasena pavattanato diá
pavattatÄ«ti diá¹-á¹-hiyÄ• saha ekacittuppÄ• de na pavattati kesarasÄ«ho viya aparena tath
ekaguhÄ• yaá¹ƒ, na cÄ• pi dosamÅ«lÄ• dÄ«su uppajjati attasinehasannissayabhÄ• vena
ekantalobhapadaá¹-á¹-hÄ• nattÄ• ti so diá¹-á¹-hivippayuttesveva labbhati.

<24> tathÄ• \Be 115/ parasampattiá¹ƒ usÅ«yantassa, attasampattiyÄ• ca parehi sÄ• dhÄ•
anicchantassa, katÄ• kataduccaritasucarite anusocantassa ca tattha tattha paá¹-ihananavas
issÄ• macchariyakukkuccÄ• ni paá¹-ighacittesveva.

<25> akammaÃ±Ã±atÄ• pakatikassa tathÄ• sabhÄ• vatikkhesu asaá¹…khÄ• rikesu pavatt
sasaá¹…khÄ• rikesveva labbhati.

<27> sabbÄ• puÃ±Ã±esveva __cattÄ• ro_ cetasikÄ• gatÄ• , lobhamÅ«leyeva yathÄ• samb
dosamÅ«lesveva dvÄ«su cattÄ• ro gatÄ• , tathÄ• sasaá¹…khÄ• reyeva dvayanti yojanÄ• .
vicikicchÄ• citte cÄ• _ti __ca_-saddo avadhÄ• raá¹‡e. vicikicchÄ• vicikicchÄ• citteyevÄ• ti s

akusalacetasikasampayoganayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sobhanacetasikasampayoganayavaá¹‡á¹‡anÄ•

<29> lokuttaracittesu pÄ• dakajjhÄ• nÄ• divasena kadÄ• ci sammÄ• saá¹…kappaviraho siy
abhÄ• vo maggassa kÄ• yaduccaritÄ• dÄ«naá¹ƒ samucchedavasena, phalassa ca tadanuk
vuttaá¹ƒ __ "viratiyo panÄ• " _tyÄ• di. __sabbathÄ• pÄ«_ti sabbehipi taá¹ƒtaá¹ƒduccaritadur
vidhamanavasappavattehi Ä• kÄ• rehi. na hi etÄ• saá¹ƒ lokiyesu viya lokuttaresupi musÄ• v
visuá¹ƒ pahÄ• navasena pavatti hoti sabbesameva duccaritadurÄ• jÄ«vÄ• naá¹ƒ tena tena
kesaÃ±ci apÄ• yagamanÄ«yÄ• diavatthÄ• ya pahÄ• navasena ekakkhaá¹‡e samucchindan
"ekatovÄ• " _ti iminÄ• va siddhoti? taá¹ƒ na, tissannaá¹ƒ ekatovuttiparidÄ«panamattena
catubbidhavacÄ«duccaritÄ• dÄ«naá¹ƒ paá¹-ipakkhÄ• kÄ• rappavattiyÄ• adÄ«pitattÄ• . keci
asallakkhetvÄ• va \Be 116/ " â€™sabbathÄ• pÄ«â€™ ti idaá¹ƒ atiritta" nti vadanti, tattha tes
kÄ• raá¹‡aá¹ƒ. __ "niyatÄ• " _ti iminÄ• pi lokiyesu viya kadÄ• ci sambhavaá¹ƒ nivÄ• reti. tat
yevÄ• panakavasena desitÄ• , idha pana sarÅ«peneva. __kÄ• mÄ• vacarakusalesvevÄ• _t
kÄ• mÄ• vacaravipÄ• kakiriyesu mahaggatesu ca sambhavaá¹ƒ nivÄ• reti. tathÄ• ceva upa
musÄ• vÄ• dÄ• diekekaduccaritehi paá¹-iviramaá¹‡akÄ• le. kadÄ• ci uppajjantÄ• pi na ekat
vÄ«tikkamitabbavatthusaá¹…khÄ• tÄ• naá¹ƒ attano Ä• rammaá¹‡Ä• naá¹ƒ sambhavÄ• pek

visu" _nti.

<30> appanÄ• ppattÄ• naá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ na kadÄ• ci somanassarahitÄ• pavat
... cittesu cÄ• " _ti vuttaá¹ƒ. vinÄ«varaá¹‡Ä• ditÄ• ya mahattaá¹ƒ gatÄ• ni, mahantehi vÄ• jh
pattÄ• nÄ«ti __mahaggatÄ• ni. nÄ• nÄ• hutvÄ• _ti bhinnÄ• rammaá¹‡attÄ• attano Ä• ramm
dukkhitasukhitasattÄ• naá¹ƒ Ä• pÄ• thagamanÄ• pekkhatÄ• ya visuá¹ƒ visuá¹ƒhutvÄ• . __e
kÄ• mÄ• vacarakusalacittesu, karuá¹‡Ä• muditÄ• bhÄ• vanÄ• kÄ• le appanÄ• vÄ«thito pub
upekkhÄ• sahagatacittehipi parikammaá¹ƒ hoti, yathÄ• taá¹ƒ paguá¹‡aganthaá¹ƒ sajjhÄ• ya
aÃ±Ã±avihitassapi sajjhÄ• yanaá¹ƒ, yathÄ• ca paguá¹‡avipassanÄ• ya saá¹…khÄ• re sam
paricayabalena Ã±Ä• á¹‡avippayuttacittehipi sammasananti upekkhÄ• sahagatakÄ• mÄ• va
asambhavavÄ• do kecivÄ• do kato. appanÄ• vÄ«thiyaá¹ƒ pana tÄ• saá¹ƒ ekantato somanas
daá¹-á¹-habbo bhinnajÄ• tikassa viya bhinnavedanassapi Ä• sevanapaccayÄ• bhÄ• vato.

<32> __tayo soá¸·asacittesÅ«_ti sammÄ• vÄ• cÄ• dayo tayo dhammÄ• aá¹-á¹-halokuttara
soá¸·asacittesu jÄ• yanti.

<33> evaá¹ƒ \Be 117/ niyatÄ• niyatasampayogavasena vuttesu aniyatadhamme ekato dass
niyatabhÄ• vaá¹ƒ dÄ«petuá¹ƒ __ "issÄ• maccherÄ• " _tyÄ• di vuttaá¹ƒ. issÄ• maccherakukk
nÄ• nÄ• kadÄ• ci jÄ• yanti, mÄ• no ca kadÄ• ci "seyyohamasmÄ«" tyÄ• divasappavattiyaá¹
__tathÄ• _ kadÄ• ci akammaÃ±Ã±atÄ• vasappavattiyaá¹ƒ __saha_ aÃ±Ã±amaÃ±Ã±aá¹ƒ av
yojanÄ• . atha vÄ• __mÄ• no cÄ• _ti ettha __ca_-saddaá¹ƒ "sahÄ• " ti etthÄ• pi yojetvÄ• th
kadÄ• ci saha_ ca sasaá¹…khÄ• rikapaá¹-ighe, diá¹-á¹-higatavippayuttasasaá¹…khÄ• rikesu
issÄ• macchariyakukkuccehi, mÄ• nena ca saddhiá¹ƒ, __kadÄ• ci_ taditarasasaá¹…khÄ• ri
taá¹ƒsampayogakÄ• lepi vÄ• __nÄ• nÄ• _ ca jÄ• yatÄ«ti yojanÄ• daá¹-á¹-habbÄ• . apare p
thinamiddhaÃ±ca tathÄ• kadÄ• ci nÄ• nÄ• kadÄ• ci saha ca jÄ• yatÄ«" ti ettakameva yojes

<34> __sesÄ• _ti yathÄ• vuttehi ekÄ• dasahi aniyatehi itare ekacattÄ• lÄ«sa. keci pana "ya
aniyatayevÄ• panakehi sesÄ• niyatayevÄ• panakÄ• " ti vaá¹‡á¹‡enti, taá¹ƒ tesaá¹ƒ matima
yevÄ• panakanÄ• mena kesaÃ±ci anuddhaá¹-attÄ• . kevalaÃ±hettha niyatÄ• niyatavasena
labbhamÄ• nacetasikamattasandassanaá¹ƒ Ä• cariyena kataá¹ƒ, na yevÄ• panakanÄ• men

evaá¹ƒ tÄ• va "phassÄ• dÄ«su ayaá¹ƒ dhammo ettakesu cittesu upalabbhatÄ«" ti cittaparic
dassetvÄ• idÄ• ni "imasmiá¹ƒ cittuppÄ• de ettakÄ• cetasikÄ• " ti cetasikarÄ• siparicchedav
dassetuá¹ƒ __ "saá¹…gahaÃ±cÄ• " _tyÄ• di vuttaá¹ƒ,

sobhanacetasikasampayoganayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sampayoganayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…gahanayavaá¹‡á¹‡anÄ•

<35> __ "chattiá¹ƒsÄ• " _tyÄ• di \Be 118/ tattha tattha yathÄ• rahaá¹ƒ labbhamÄ• nakadha
gaá¹‡anasaá¹…gaho.

<36> paá¹-hamajjhÄ• ne niyuttÄ• ni cittÄ• ni, taá¹ƒ vÄ• etesaá¹ƒ atthÄ«ti __paá¹-hamajjhÄ
appamaÃ±Ã±Ä• naá¹ƒ sattÄ• rammaá¹‡attÄ• , lokuttarÄ• naÃ±ca nibbÄ• nÄ• rammaá¹‡att
"appamaÃ±Ã±Ä• vajjitÄ• " _ti. __ "tathÄ• " _ti iminÄ• aÃ±Ã±asamÄ• nÄ• , appamaÃ±Ã±Ä•
saá¹…gahaá¹ƒ gacchantÄ«ti Ä• kaá¸• á¸• hati. __upekkhÄ• sahagatÄ• _ti vitakkavicÄ• rapÄ
sukhaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-haupekkhÄ• ya sahagatÄ• . __paÃ±cakajjhÄ• navasenÄ• _
visuá¹ƒ atikkamitvÄ• bhÄ• ventassa nÄ• titikkhaÃ±Ä• á¹‡assa vasena desitassa jhÄ• napa
ekato atikkamitvÄ• bhÄ• ventassa tikkhaÃ±Ä• á¹‡assa vasena desitacatukkajjhÄ• navasen
vitakkavicÄ• ravajjitÄ• naá¹ƒ sambhavato catudhÄ• eva saá¹…gaho hotÄ«ti adhippÄ• yo.

<37> __tettiá¹ƒsadvayaá¹ƒ_ catutthapaÃ±camajjhÄ• nacittesu.

mahaggatacittasaá¹…gahanayavaá¹‡á¹‡anÄ•

<38> __tÄ«sÅ«_ti kusalavipÄ• kakiriyavasena tividhesu sÄ«lavisuddhivasena suvisodhitak
kevalaá¹ƒ cittasamÄ• dhÄ• namattena mahaggatajjhÄ• nÄ• ni pavattanti, na pana kÄ• yava
visodhanavasena, nÄ• pi duccaritadurÄ• jÄ«vÄ• naá¹ƒ samucchindanapaá¹-ippassambhana
"virativajjitÄ• " _ti. __paccekamevÄ• _ti visuá¹ƒ visuá¹ƒ yeva. __pannarasasÅ«_ti rÅ«pÄ• va
Ä• ruppavasena dvÄ• dasasÅ«ti pannarasasu. __appamaÃ±Ã±Ä• yo na labbhantÄ«_ti ettha

mahaggatacittasaá¹…gahanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarasobhanacittasaá¹…gahanayavaá¹‡á¹‡anÄ•

<40> __paccekamevÄ• _ti \Be 119/ ekekÄ• yeva. appamaÃ±Ã±Ä• naá¹ƒ hi sattÄ• rammaá
vÄ«takkamitabbavatthuvisayattÄ• natthi tÄ• saá¹ƒ ekacittuppÄ• de sambhavoti lokiyaviratÄ
ekantakusalasabhÄ• vattÄ• natthi abyÄ• katesu sambhavoti vuttaá¹ƒ __ "virativajjitÄ• " _ti.
sikkhÄ• padÄ• kusalÄ• yevÄ• " ti (Vibh 715). itarathÄ• saddhÄ• satiÄ• dayo viya "siyÄ• ku
ti vadeyya. phalassa pana maggapaá¹-ibimbabhÅ«tattÄ• , duccaritadurÄ• jÄ«vÄ• naá¹ƒ paá
lokuttaraviratÄ«naá¹ƒ ekantakusalatÄ• yuttÄ• ti tÄ• saá¹ƒ tattha aggahaá¹‡aá¹ƒ. kÄ• mÄ• v
ekantaparittÄ• rammaá¹‡attÄ• , appamaÃ±Ã±Ä• naÃ±ca sattÄ• rammaá¹‡attÄ• , viratÄ«nan
"appamaÃ±Ã±Ä• virativajjitÄ• " _ti.

nanu ca paÃ±Ã±attÄ• diÄ• rammaá¹‡ampi kÄ• mÄ• vacarakusalaá¹ƒ hotÄ«ti tassa vipÄ• k
bhavitabbaá¹ƒ yathÄ• taá¹ƒ mahaggatalokuttaravipÄ• kehÄ«ti? nayidamevaá¹ƒ,
kÄ• mataá¹‡hÄ• dhÄ«nassaphalabhÅ«tattÄ• . yathÄ• hi dÄ• siyÄ• putto mÄ• tarÄ• icchita
sÄ• mikeneva icchiticchitaá¹ƒ karoti, evaá¹ƒ kÄ• mataá¹‡hÄ• yattatÄ• ya dÄ• sisadisassa k
vipÄ• kabhÅ«taá¹ƒ cittaá¹ƒ tena gahitÄ• rammaá¹‡aá¹ƒ aggahetvÄ• kÄ• mataá¹‡hÄ• ramm
__dvÄ• dasadhÄ• _ti kusalavipÄ• kakiriyabhedesu paccekaá¹ƒ cattÄ• ro cattÄ• ro dukÄ• ti

<42> idÄ• ni imesu paá¹-hamajjhÄ• nikÄ• dÄ«hi dutiyajjhÄ• nikÄ• dÄ«naá¹ƒ bhedakaradha
jhÄ• nadhammÄ• " _tyÄ• di vuttaá¹ƒ. __anuttare_ citte vitakkavicÄ• rapÄ«tisukhavasena __
bhedakÄ• . __majjhime_ mahaggate appamaÃ±Ã±Ä• , jhÄ• nadhammÄ• \Be 120/ ca. __pa
Ã±Ä• á¹‡apÄ«tÄ« ca appamaÃ±Ã±Ä• ca visesakÄ• , tattha __viratÄ«_ kusalehi vipÄ• kakir
__appamaÃ±Ã±Ä• _ kusalakiriyehi vipÄ• kÄ• naá¹ƒ, __Ã±Ä• á¹‡apÄ«tÄ«_ pana tÄ«su paá¹
dutiyayugaá¸·Ä• dÄ«nanti daá¹-á¹-habbaá¹ƒ.

kÄ• mÄ• vacarasobhanacittasaá¹…gahanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalacittasaá¹…gahanayavaá¹‡á¹‡anÄ•

<44> __dutiye asaá¹…khÄ• rike_ti diá¹-á¹-hivippayutte asaá¹…khÄ• rike lobhamÄ• nena ta
akusalasÄ• dhÄ• raá¹‡Ä• ca ekÅ«navÄ«sati dhammÄ• ti sambandho.

<45> __tatiye_ti upekkhÄ• sahagatadiá¹-á¹-hisampayutte asaá¹…khÄ• rike.

<46> __catutthe_ti diá¹-á¹-hivippayutte asaá¹…khÄ• rike.

<47> __issÄ• macchariyakukkuccÄ• ni panettha paccekameva yojetabbÄ• ni_ bhinnÄ• ram

<50> adhimokkhassa nicchayÄ• kÄ• rappavattito dveá¸·hakasabhÄ• ve vicikicchÄ• citte sa
"adhimokkhavirahitÄ• " _ti vuttaá¹ƒ.

<51> ekÅ«navÄ«sati paá¹-hamadutiyaasaá¹…khÄ• rikesu, aá¹-á¹-hÄ• rasa tatiyacatutthaas
paÃ±came asaá¹…khÄ• rike, ekavÄ«sa paá¹-hamadutiyasasaá¹…khÄ• rikesu, vÄ«sati tatiy
dvÄ• vÄ«sa paÃ±came sasaá¹…khÄ• rike, pannarasa momÅ«hadvayeti evaá¹ƒ akusale sat

<52> __sÄ• dhÄ• raá¹‡Ä• _ti \Be 121/ akusalÄ• naá¹ƒ sabbesameva sÄ• dhÄ• raá¹‡abhÅ«
chandapÄ«tiadhimokkhavajjitÄ• aÃ±Ã±asamÄ• nÄ• apare dasÄ• ti ete cuddasa dhammÄ•
pavuccantÄ«ti yojanÄ• .

akusalacittasaá¹…gahanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ahetukacittasaá¹…gahanayavaá¹‡á¹‡anÄ•

<54> __ "tathÄ• " _ti iminÄ• aÃ±Ã±asamÄ• ne paccÄ• masati.

<56> manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• viya visiá¹-á¹-hamananakiccÄ• yogato mananamattÄ
ahetukapaá¹-isandhiyugaá¸·e_ti upekkhÄ• santÄ«raá¹‡advaye.

<58> dvÄ• dasa hasanacitte, ekÄ• dasa voá¹-á¹-habbanasukhasantÄ«raá¹‡esu, dasa
manodhÄ• tuttikÄ• hetukapaá¹-isandhiyugaá¸·avasena paÃ±casu, satta dvipaÃ±caviÃ±Ã±Ä
aá¹-á¹-hÄ• rasÄ• hetukesu cittuppÄ• desu saá¹…gaho catubbidho hotÄ«ti yojanÄ• .

<59> __tettiá¹ƒsavidhasaá¹…gaho_ti anuttare paÃ±ca, tathÄ• mahaggate, kÄ• mÄ• vacara
satta, ahetuke cattÄ• roti tettiá¹ƒsavidhasaá¹…gaho.

<60> itthaá¹ƒ yathÄ• vuttanayena __cittÄ• viyuttÄ• naá¹ƒ_ cetasikÄ• naá¹ƒ cittapariccheda
__sampayogaÃ±ca_ cetasikarÄ• sipariccheda vasena vuttaá¹ƒ __saá¹…gahaÃ±ca_ Ã±atvÄ
samaá¹ƒ bhedaá¹ƒ uddise_ "sabbacittasÄ• dhÄ• raá¹‡Ä• tÄ• va satta ekÅ«nanavuticittesu
ekÅ«nanavutividhÄ• , pakiá¹‡á¹‡akesu \Be 122/ vitakko paÃ±capaÃ±Ã±Ä• sacittesu uppajja
paÃ±capaÃ±Ã±Ä• savidho" tyÄ• dinÄ• katheyyÄ• ti attho.

ahetukacittasaá¹…gahanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

cetasikapariccheda vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pakiá¹‡á¹‡akapariccheda vaá¹‡á¹‡anÄ•

<1> idÄ• ni yathÄ• vuttÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ vedanÄ• divibhÄ• gato,
taá¹ƒ taá¹ƒ vedanÄ• dibhedabhinnacittuppÄ• davibhÄ• gato ca pakiá¹‡á¹‡akasaá¹…gahaá¹ƒ
yathÄ• yoga" _ntyÄ• di Ä• raddhaá¹ƒ. yathÄ• yogaá¹ƒ sampayuttÄ• cittacetasikÄ• dhamm
sabhÄ• vavasena ekÅ«nanavutividhampicittaá¹ƒ Ä• rammaá¹‡avijÄ• nanasabhÄ• vasÄ• ma
sabbacittasÄ• dhÄ• raá¹‡o phasso phusanasabhÄ• vena ekavidhotyÄ• dinÄ• __tepaÃ±Ã±Ä

<2> idÄ• ni tesaá¹ƒ dhammÄ• naá¹ƒ yathÄ• rahaá¹ƒ vedanÄ• ... pe0 ... vatthuto __saá¹…g
vedanÄ• saá¹…gahÄ• dinÄ• mako pakiá¹‡á¹‡akasaá¹…gaho __cittuppÄ• davaseneva_

taá¹ƒtaá¹ƒvedanÄ• dibhedabhinnacittuppÄ• dÄ• naá¹ƒ vaseneva na katthaci taá¹ƒvirahena
Ä• harÄ«yatÄ«tyattho.

vedanÄ• saá¹…gahavaá¹‡á¹‡anÄ•

<3> __tatthÄ• _ti tesu chasu saá¹…gahesu. sukhÄ• divedanÄ• naá¹ƒ, taá¹ƒsahagatacittupp
saá¹…gaho __vedanÄ• saá¹…gaho_. dukkhato, sukhato ca aÃ±Ã±Ä• __adukkhamasukhÄ
"dvemÄ• , bhikkhave, vedanÄ• sukhÄ• dukkhÄ• " ti (SN II 4.267) vacanato dve eva vedan
anavajjapakkhikaá¹ƒ \Be 123/ adukkhamasukhaá¹ƒ sukhavedanÄ• yaá¹ƒ, sÄ• vajjapakkhika
saá¹…gahetvÄ• vuttaá¹ƒ. yampi katthaci sutte "yaá¹ƒ kiÃ±ci vedayitamidamettha dukkhass
vacanaá¹ƒ, taá¹ƒ saá¹…khÄ• radukkhatÄ• ya sabbavedanÄ• naá¹ƒ dukkhasabhÄ• vattÄ• v
"saá¹…khÄ• rÄ• niccataá¹ƒ, Ä• nanda, mayÄ• sandhÄ• ya bhÄ• sitaá¹ƒ saá¹…khÄ• ravipa
kiÃ±civedayitamidamettha dukkhassÄ• " ti (SN II 4.259; It-a 52). tasmÄ• tissoyeva vedanÄ•
tenÄ• ha bhagavÄ• - "tisso imÄ• , bhikkhave, vedanÄ• sukhÄ• dukkhÄ• adukkhamasukh
249-251). evaá¹ƒ tividhÄ• pi panetÄ• __indriyadesanÄ• yaá¹ƒ_ "sukhindriyaá¹ƒ dukkhindriy
domanassindriyaá¹ƒ upekkhindriya" nti (Vibh 219) paÃ±cadhÄ• desitÄ• ti taá¹ƒvasenapetth
__ "sukhaá¹ƒ dukkha" _ntyÄ• di vuttaá¹ƒ. kÄ• yikamÄ• nasikasÄ• tÄ• sÄ• tabhedato hi sukh
dvidhÄ• vibhajitvÄ• "sukhindriyaá¹ƒ somanassindriyaá¹ƒ dukkhindriyaá¹ƒ domanassindriya
desitÄ• , upekkhÄ• pana bhedÄ• bhÄ• vato upekkhindriyanti ekadhÄ• va. yathÄ• hi sukha
anuggahamupaghÄ• taÃ±ca karonti, aÃ±Ã±athÄ• manaso, nevaá¹ƒ upekkhÄ• , tasmÄ• sÄ
porÄ• á¹‡Ä• -

"kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ dukkhaá¹ƒ, sukhaÃ±copekkhavedanÄ• .

ekaá¹ƒ mÄ• nasameveti, paÃ±cadhindriyabhedato" ti || (sa0 sa0 74).

tattha iá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ __sukhaá¹ƒ_.
aniá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ __dukkhaá¹ƒ_. sabhÄ• vato, parikap
iá¹-á¹-hÄ• nubhavanalakkhaá¹‡aá¹ƒ __somanassaá¹ƒ_. tathÄ• aniá¹-á¹-hÄ• nubhavanalak
majjhattÄ• nubhavanalakkhaá¹‡Ä• __upekkhÄ• _.

<5> __catucattÄ• lÄ«sa_ paccekaá¹ƒ lokiyalokuttarabhedena ekÄ• dasavidhattÄ• .

<7> __sesÄ• nÄ«_ti \Be 124/ sukhadukkhasomanassadomanassasahagatehi avasesÄ• ni
cuddasa, kÄ• mÄ• vacarasobhanato dvÄ• dasa, paÃ±camajjhÄ• nikÄ• ni tevÄ«sÄ• ti sabbÄ

vedanÄ• saá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

hetusaá¹…gahavaá¹‡á¹‡anÄ•

<10> lobhÄ• dihetÅ«naá¹ƒ vibhÄ• gavasena, taá¹ƒsampayuttavasena ca saá¹…gaho __he
chabbidhÄ• bhavantÄ«ti sambandho. hetubhÄ• vo pana nesaá¹ƒ sampayuttÄ• naá¹ƒ
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanasaá¹…khÄ• to mÅ«labhÄ• vo. laddhahetupaccayÄ• hi d
pÄ• dapÄ• thirÄ• honti, na ahetukÄ• viya jalatale sevÄ• lasadisÄ• . evaÃ±ca katvÄ• ete m
"mÅ«lÄ• nÄ«" ti ca vuccanti. apare pana "kusalÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ• vasÄ• dhanaá¹
evaá¹ƒ sati hetÅ«naá¹ƒ attano kusalÄ• dibhÄ• vasÄ• dhano aÃ±Ã±o hetu maggitabbo siyÄ•
sesasampayuttahetupaá¹-ibaddho tesaá¹ƒ kusalÄ• dibhÄ• vo, evampi momÅ«hacittasampa
appaá¹-ibaddho siyÄ• . atha tassa sabhÄ• vato akusalabhÄ• vopi siyÄ• , evaá¹ƒ sati sesahe
kusalÄ• dibhÄ• voti tesaá¹ƒ viya sampayuttadhammÄ• nampi so hetupaá¹-ibaddho na siyÄ•
kusalÄ• dibhÄ• vo, tadÄ• ahetukÄ• naá¹ƒ abyÄ• katabhÄ• vo na siyÄ• ti alamatinippÄ«á¸·a
kusalÄ• kusalÄ• naá¹ƒ yonisoayonisomanasikÄ• rappaá¹-ibaddho. yathÄ• ha - "yoniso, bhik
anuppannÄ• \Be 125/ ceva kusalÄ• dhammÄ• uppajjanti, uppannÄ• ca kusalÄ• dhammÄ
(AN I 1.67), abyÄ• katÄ• naá¹ƒ pana abyÄ• katabhÄ• vo niranusayasantÄ• nappaá¹-ibaddh
avipÄ• kabhÄ• vappaá¹-ibaddho cÄ• ti daá¹-á¹-habbaá¹ƒ.

<16> idÄ• ni hetÅ«naá¹ƒ jÄ• tibhedaá¹ƒ dassetuá¹ƒ __ "lobho doso cÄ• " _tyÄ• di vuttaá¹ƒ.

hetusaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kiccasaá¹…gahavaá¹‡á¹‡anÄ•

<18> paá¹-isandhÄ• dÄ«naá¹ƒ kiccÄ• naá¹ƒ vibhÄ• gavasena, taá¹ƒkiccavantÄ• naÃ±ca p
__kiccasaá¹…gaho_. bhavato bhavassa paá¹-isandhÄ• naá¹ƒ __paá¹-isandhikiccaá¹ƒ_. avi
bhavassa aá¹…gabhÄ• vo __bhavaá¹…gakiccaá¹ƒ. Ä• vajjanakiccÄ• _dÄ«ni heá¹-á¹-hÄ• v
yathÄ• rahaá¹ƒ yojetabbÄ• ni. Ä• rammaá¹‡e taá¹ƒtaá¹ƒkiccasÄ• dhanavasena anekakkhat
javamÄ• nassa viya pavatti __javanakiccaá¹ƒ_. taá¹ƒtaá¹ƒjavanaggahitÄ• rammaá¹‡assa Ä
__tadÄ• rammaá¹‡akiccaá¹ƒ_. nibbattabhavato parigaá¸·hanaá¹ƒ __cutikiccaá¹ƒ_.

<19> imÄ• ni pana kiccÄ• ni á¹-hÄ• navasena pÄ• kaá¹-Ä• ni hontÄ«ti taá¹ƒ dÄ• ni pabhed
"paá¹-isandhÄ«" _tyÄ• di vuttaá¹ƒ, tattha paá¹-isandhiyÄ• á¹-hÄ• naá¹ƒ __paá¹-isandhiá¹-h
paá¹-isandhivinimuttaá¹ƒ á¹-hÄ• naá¹ƒ nÄ• ma natthi, sukhaggahaá¹‡atthaá¹ƒ pana "silÄ• p
ntyÄ• dÄ«su viya abhedepi bhedaparikappanÄ• ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ sesesupi. dass
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ á¹-hÄ• naá¹ƒ __paÃ±caviÃ±Ã±Ä• á¹‡aá¹-hÄ• naá¹ƒ. Ä• di_-saddena
saá¹…gaho.

tattha \Be 126/ cutibhavaá¹…gÄ• naá¹ƒ antarÄ• __paá¹-isandhiá¹-hÄ• naá¹ƒ_. paá¹-isandh

javanÄ• vajjanÄ• naá¹ƒ, tadÄ• rammaá¹‡Ä• vajjanÄ• naá¹ƒ, voá¹-á¹-habbanÄ• vajjanÄ• naá
tadÄ• rammaá¹‡acutÄ«naÃ±ca antarÄ• __bhavaá¹…gaá¹-hÄ• naá¹ƒ_. bhavaá¹…gapaÃ±ca
bhavaá¹…gajavanÄ• naÃ±ca antarÄ• __Ä• vajjanaá¹-hÄ• naá¹ƒ_. paÃ±cadvÄ• rÄ• vajjana
__paÃ±caviÃ±Ã±Ä• á¹‡aá¹-hÄ• naá¹ƒ_. paÃ±caviÃ±Ã±Ä• á¹‡asantÄ«raá¹‡Ä• namantarÄ•
sampaá¹-icchanavoá¹-á¹-habbanÄ• namantarÄ• __santÄ«raá¹‡aá¹-hÄ• naá¹ƒ_. santÄ«raá
santÄ«raá¹‡abhavaá¹…gÄ• naÃ±ca antarÄ• __voá¹-á¹-habbanaá¹-hÄ• naá¹ƒ_. voá¹-á¹-hab
voá¹-á¹-habbanabhavaá¹…gÄ• naá¹ƒ, voá¹-á¹-habbanacutÄ«naá¹ƒ, manodvÄ• rÄ• vajjanat
manodvÄ• rÄ• vajjanabhavaá¹…gÄ• naá¹ƒ, manodvÄ• rÄ• vajjanacutÄ«naÃ±ca antarÄ• __
javanabhavaá¹…gÄ• naá¹ƒ, javanacutÄ«naÃ±ca antarÄ• __tadÄ• rammaá¹‡aá¹-hÄ• naá¹ƒ
tadÄ• rammaá¹‡apaá¹-isandhÄ«naá¹ƒ, bhavaá¹…gapaá¹-isandhÄ«naá¹ƒ vÄ• antarÄ• __c

<20> __dve upekkhÄ• sahagatasantÄ«raá¹‡Ä• ni_ sukhasantÄ«raá¹‡assa
paá¹-isandhivasappavattibhÄ• vÄ• bhÄ• vatotiadhippÄ• yo. evaÃ±cakatvÄ• __paá¹-á¹-hÄ•
dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati na hetupaccayÄ• " ti (Paá¹-á¹-
upekkhÄ• sahagatapadassa vibhaá¹…ge "ahetukaá¹ƒ upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khano
dve khandhe paá¹-icca eko khandho, ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagataá¹ƒ
dve khandhÄ• , dve khandhe paá¹-icca eko khandho" ti (Paá¹-á¹-h IV 13.179) evaá¹ƒ pavatt
paá¹-iccanayo uddhaá¹-o, pÄ«tisahagatasukhasahagatapadavibhaá¹…ge pana "ahetukaá¹ƒ
khandhaá¹ƒ paá¹-iccatayo khandhÄ• ... pe0 ... dve khandhÄ• . ahetukaá¹ƒ sukhasahagataá
paá¹-icca dve khandhÄ• ... pe0 ... eko khandho" ti (Paá¹-á¹-h IV 13.144, 167) pavattivasene
pana "ahetukapaá¹-isandhikkhaá¹‡e" tyÄ• dinÄ• paá¹-isandhivasena, tasmÄ• yathÄ• dham
abhÄ• vameva dÄ«petÄ«ti na tassa paá¹-isandhivasena pavatti \Be 127/ atthi. yattha pana
kassaci avacanaá¹ƒ, tattha kÄ• raá¹‡aá¹ƒ upari Ä• vi bhavissati.

<25> manodvÄ• rÄ• vajjanassa parittÄ• rammaá¹‡e dvattikkhattuá¹ƒ pavattamÄ• nassapi r
Ä• rammaá¹‡arasÄ• nubhavanÄ• bhÄ• vatoti vuttaá¹ƒ __ "Ä• vajjanadvayavajjitÄ• nÄ«" _ti.
__aá¹-á¹-hakathÄ• yaá¹ƒ_ "javanaá¹-á¹-hÄ• ne á¹-hatvÄ• " ti (Dhs-a 498 vipÄ• kuddhÄ• raka
"javanaá¹ƒ hutvÄ• " ti vattabbaá¹ƒ siyÄ• ti. __kusalÄ• kusalaphalakiriyacittÄ• nÄ«_ti ekavÄ«
lokiyalokuttarakusalÄ• ni, dvÄ• dasa akusalÄ• ni, cattÄ• ri lokuttaraphalacittÄ• ni, aá¹-á¹-hÄ
tebhÅ«makakiriyacittÄ• ni. ekacittakkhaá¹‡ikampi hi lokuttaramaggÄ• dikaá¹ƒ taá¹ƒsabhÄ• v
javanakiccaá¹ƒ nÄ• ma, yathÄ• ekekagocaravisayampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ
sakalavisayÄ• vabodhanasÄ• matthiyayogato na kadÄ• ci taá¹ƒnÄ• maá¹ƒ vijahatÄ«ti.

<27> evaá¹ƒ kiccabhedena vuttÄ• neva yathÄ• sakaá¹ƒ labbhamÄ• nakiccagaá¹‡anavasen
__ "tesu panÄ• " _tyÄ• di vuttaá¹ƒ.

<33> paá¹-isandhÄ• dayo cittuppÄ• dÄ• __nÄ• makiccabhedena_ paá¹-isandhÄ• dÄ«naá¹
bhedena, atha vÄ• __paá¹-isandhÄ• dayo nÄ• ma_ tannÄ• makÄ• cittuppÄ• dÄ• paá¹-isa

bhedena cuddasa, á¹-hÄ• nabhedena paá¹-isandhÄ• dÄ«naá¹ƒyeva á¹-hÄ• nÄ• naá¹ƒ bhed
yojanÄ• . ekakiccaá¹-hÄ• nadvikiccaá¹-hÄ• natikiccaá¹-hÄ• nacatukiccaá¹-hÄ• napaÃ±cakic
yathÄ• kkamaá¹ƒ aá¹-á¹-hasaá¹-á¹-hi, tathÄ• dve ca nava ca aá¹-á¹-ha ca dve cÄ• ti niddis

kiccasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• rasaá¹…gahavaá¹‡á¹‡anÄ•

<35> dvÄ• rÄ• naá¹ƒ \Be 128/, dvÄ• rappavattacittÄ• naÃ±ca paricchedavasena saá¹…gah
Ä• vajjanÄ• dÄ«naá¹ƒ arÅ«padhammÄ• naá¹ƒ pavattimukhabhÄ• vato dvÄ• rÄ• ni viyÄ• ti _

<36> __cakkhumevÄ• _ti pasÄ• dacakkhumeva.

<37> Ä• vajjanÄ• dÄ«naá¹ƒ manÄ• naá¹ƒ, manoyeva vÄ• dvÄ• ranti __manodvÄ• raá¹ƒ. b
Ä• vajjanÄ• nantaraá¹ƒ bhavaá¹…gaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä• -

"sÄ• vajjanaá¹ƒ bhavaá¹…gantu, manodvÄ• ranti vuccatÄ«" ti.

<39> __tatthÄ• _ti tesu cakkhÄ• didvÄ• resu cakkhudvÄ• re cha cattÄ• lÄ«sa cittÄ• ni yath
sambandho. paÃ±cadvÄ• rÄ• vajjanamekaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni ubhayavipÄ• l
voá¹-á¹-habbanamekaá¹ƒ, kÄ• mÄ• vacarajavanÄ• ni ca kusalÄ• kusalanirÄ• vajjanakiriyava
tadÄ• rammaá¹‡Ä• ni ca aggahitaggahaá¹‡ena aá¹-á¹-hevÄ• ti __chacattÄ• lÄ«sa. yathÄ• r
iá¹-á¹-hÄ• diÄ• rammaá¹‡e yonisoayonisomanasikÄ• raniranusayasantÄ• nÄ• dÄ«naá¹ƒ an
Ä• vajjanÄ• ditadÄ• rammaá¹‡apariyosÄ• nena sabbenapi pakÄ• rena kÄ• mÄ• vacarÄ• ne
catupaÃ±Ã±Ä• sa cittÄ• nÄ«ti vÄ• sambandho. sabbathÄ• pi taá¹ƒtaá¹ƒdvÄ• rikavasena á¹
cakkhudvÄ• rikesu chacattÄ• lÄ«sacittesu sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ catunnaá¹ƒ yugaá
catupaÃ±Ã±Ä• sapÄ«tyattho.

<41> cakkhÄ• didvÄ• resu appavattanato, manodvÄ• rasaá¹…khÄ• tabhavaá¹…gato Ä• ra
appavattito ca paá¹-isandhÄ• divasena pavattÄ• ni __ekÅ«navÄ«sati dvÄ• ravimuttÄ• ni_.

<42> dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni \Be 129/ sakasakadvÄ• re, chabbÄ«sati mahaggataloku
uppajjanato chattiá¹ƒsa cittÄ• ni yathÄ• rahaá¹ƒ sakasakadvÄ• rÄ• nurÅ«paá¹ƒ __ekadvÄ•

<45> paÃ±cadvÄ• resu santÄ«raá¹‡atadÄ• rammaá¹‡avasena, manodvÄ• re ca tadÄ• ram
__chadvÄ• rikÄ• ni ceva_ paá¹-isandhÄ• divasappavattiyÄ• __dvÄ• ravimuttÄ• ni ca_.

<47> paÃ±cadvÄ• rikÄ• ni ca chadvÄ• rikÄ• ni ca __paÃ±cachadvÄ• rikÄ• ni_. chadvÄ• rik

dvÄ• ravimuttÄ• ni cÄ• ti __chadvÄ• rikavimuttÄ• ni_. atha vÄ• chadvÄ• rikÄ• ni ca chadvÄ
__chadvÄ• rikavimuttÄ• nÄ«_ti ekadesasarÅ«pekaseso daá¹-á¹-habbo.

dvÄ• rasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• lambaá¹‡asaá¹…gahavaá¹‡á¹‡anÄ•

<48> Ä• rammaá¹‡Ä• naá¹ƒ sarÅ«pato, vibhÄ• gato, taá¹ƒvisayacittato ca saá¹…gaho __Ä
vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ rÅ«payati hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• setÄ«
dubbalapurisena daá¹‡á¸• Ä• di viya cittacetasikehi Ä• lambÄ«yati, tÄ• ni vÄ• Ä• gantvÄ•
Ä• rammaá¹‡anti __rÅ«pÄ• rammaá¹‡aá¹ƒ_. saddÄ«yatÄ«ti saddo, soyeva Ä• rammaá¹‡an
gandhayati attano vatthuá¹ƒ sÅ«ceti "idamettha atthÄ«" ti pesuÃ±Ã±aá¹ƒ karontaá¹ƒ viya ho
Ä• rammaá¹‡aá¹ƒ __gandhÄ• rammaá¹‡aá¹ƒ_. rasanti taá¹ƒ sattÄ• assÄ• dentÄ«ti raso, so
__rasÄ• rammaá¹‡aá¹ƒ_. phusÄ«yatÄ«ti phoá¹-á¹-habbaá¹ƒ, tadeva Ä• rammaá¹‡aá¹ƒ __p
dhammoyeva Ä• rammaá¹‡aá¹ƒ __dhammÄ• rammaá¹‡aá¹ƒ_.

<49> __tatthÄ• _ti \Be 130/ tesu rÅ«pÄ• diÄ• rammaá¹‡esu, __rÅ«pamevÄ• _ti vaá¹‡á¹‡Ä•
rÅ«pameva. __saddÄ• dayo_ti saddÄ• yatanÄ• disaá¹…khÄ• tÄ• saddÄ• dayo, Ä• podhÄ•
phoá¹-á¹-habbÄ• yatanaÃ±ca.

<50> paÃ±cÄ• rammaá¹‡apasÄ• dÄ• ni á¹-hapetvÄ• sesÄ• ni soá¸·asa __sukhumarÅ«pÄ•

<51> __paccuppanna_nti vattamÄ• naá¹ƒ.

<52> __chabbidhampÄ«_ti rÅ«pÄ• divasena chabbidhampi. vinÄ• sÄ• bhÄ• vato atÄ«tÄ• c
nibbÄ• naá¹ƒ, paÃ±Ã±atti ca __kÄ• lavimuttaá¹ƒ_ nÄ• ma. __yathÄ• raha_nti
kÄ• mÄ• vacarajavanaabhiÃ±Ã±Ä• sesamahaggatÄ• dijavanÄ• naá¹ƒ anurÅ«pato. kÄ• mÄ•
hasituppÄ• davajjÄ• naá¹ƒ chabbidhampi tikÄ• likaá¹ƒ, kÄ• lavimuttaÃ±ca Ä• rammaá¹‡aá¹
tikÄ• likameva. tathÄ• hissa ekantaparittÄ• rammaá¹‡ataá¹ƒ vakkhati. dibbacakkhÄ• divasa
abhiÃ±Ã±Ä• javanassa yathÄ• rahaá¹ƒ chabbidhampi tikÄ• likaá¹ƒ, kÄ• lavimuttaÃ±ca Ä• ra
panettha naparicchede Ä• vi bhavissati. sesÄ• naá¹ƒ pana kÄ• lavimuttaá¹ƒ, atÄ«taÃ±ca ya
hoti.

<53> dvÄ• ra ... pe0 ... saá¹…khÄ• tÄ• naá¹ƒ chabbidhampi Ä• rammaá¹‡aá¹ƒ hotÄ«ti sam
Ä• rammaá¹‡aá¹ƒ na Ä• vajjanassa viya kenaci aggahitameva gocarabhÄ• vaá¹ƒ gacchati,
paÃ±cadvÄ• rikajavanÄ• naá¹ƒ viya ekantapaccuppannaá¹ƒ, nÄ• pi manodvÄ• rikajavanÄ•
avisesena kÄ• lavimuttaá¹ƒ vÄ• , nÄ• pi maraá¹‡Ä• sannato purimabhÄ• gajavanÄ• naá¹ƒ v
Ä• gamasiddhivohÄ• ravinimuttanti Ä• ha __ "yathÄ• sambhavaá¹ƒ ... pe0 ... sammata" _nti

__yathÄ• sambhava_nti taá¹ƒtaá¹ƒbhÅ«mikapaá¹-isandhibhavaá¹…gacutÄ«naá¹ƒ taá¹ƒtaá¹
sambhavÄ• nurÅ«pato. kÄ• mÄ• vacarÄ• naÃ±hi \Be 131/ paá¹-isandhibhavaá¹…gÄ• naá¹ƒ
rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡aá¹ƒ chadvÄ• raggahitaá¹ƒ yathÄ• rahaá¹ƒ paccuppannamatÄ
kammanimittasammatamÄ• rammaá¹‡aá¹ƒ hoti, tathÄ• cuticittassa atÄ«tameva. dhammÄ•
tiá¹‡á¹‡annampi manodvÄ• raggahitameva atÄ«taá¹ƒ kammakammanimittasammataá¹ƒ, ta
manodvÄ• raggahitaá¹ƒ ekantapaccuppannaá¹ƒ gatinimittasammatanti evaá¹ƒ kÄ• mÄ• vac
yathÄ• sambhavaá¹ƒ chadvÄ• raggahitaá¹ƒ paccuppannamatÄ«taÃ±ca
kammakammanimittagatinimittasammatamÄ• rammaá¹‡aá¹ƒ hoti.

mahaggatapaá¹-isandhÄ• dÄ«su pana rÅ«pÄ• vacarÄ• naá¹ƒ, paá¹-hamatatiyÄ• ruppÄ• na
manodvÄ• raggahitaá¹ƒ paÃ±Ã±attibhÅ«taá¹ƒ kammanimittasammataá¹ƒ, tathÄ• dutiyacatu
atÄ«tamevÄ• ti evaá¹ƒ mahaggatapaá¹-isandhibhavaá¹…gacutÄ«naá¹ƒ manodvÄ• raggahit
atÄ«taá¹ƒ vÄ• kammanimittasammatameva Ä• rammaá¹‡aá¹ƒ hoti.

__yebhuyyena bhavantare chadvÄ• raggahita_nti bÄ• hullena atÄ«tÄ• nantarabhave
maraá¹‡Ä• sannappavattachadvÄ• rikajavanehi gahitaá¹ƒ. asaÃ±Ã±Ä«bhavato cutÄ• naÃ±h
anantarÄ• tÄ«tabhave na kenaci dvÄ• rena gahaá¹‡aá¹ƒ atthÄ«ti tadevettha yebhuyyaggah
kevalaÃ±hi kammabaleneva tesaá¹ƒ paá¹-isandhiyÄ• kammanimittÄ• dikamÄ• rammaá¹‡aá
__saccasaá¹…khepe_ asaÃ±Ã±Ä«bhavato cutassa paá¹-isandhinimittaá¹ƒ pucchitvÄ• -

"bhavantarakataá¹ƒ kammaá¹ƒ, yamokÄ• saá¹ƒ labhe tato.

hoti sÄ• sandhi teneva, upaá¹-á¹-hÄ• pitagocare" ti || (sa0 sa0 171) -

kevalaá¹ƒ kammabaleneva paá¹-isandhigocarassa upaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. itarathÄ• h
Ä• rammaá¹‡assa kammabaleneva upaá¹-á¹-hÄ• piyamÄ• nattÄ• __ "tenevÄ• " _ti sÄ• vad
adhippÄ• yasuÃ±Ã±atÄ• \Be 132/ Ä• pajjeyyÄ• ti. nanu ca tesampi paá¹-isandhigocaro kam
javanaggahito sambhavatÄ«ti? saccaá¹ƒ sambhavati kammakammanimittasammato, gatinim
maraá¹‡akÄ• leyeva upaá¹-á¹-hÄ• tÄ«ti kuto tassa kammabhave gahaá¹‡asambhavo. apice
maraá¹‡Ä• sannapavattajavanehi gahitameva sandhÄ• ya "chadvÄ• raggahita" nti vuttaá¹ƒ,
imasmiá¹ƒyeva adhikÄ• re __paramatthavinicchaye_ vuttaá¹ƒ -

"maraá¹‡Ä• sannasattassa, yathopaá¹-á¹-hitagocaraá¹ƒ.

chadvÄ• resu tamÄ• rabbha, paá¹-isandhi bhavantare" ti || (parama0 vi0 89).

__ "paccuppanna" _ntyÄ• dinÄ• anÄ• gatassa paá¹-isandhigocarabhÄ• vaá¹ƒ nivÄ• reti. na
atÄ«takammakammanimittÄ• ni viya anubhÅ«taá¹ƒ, nÄ• pi paccuppannakammanimittagatin

Ä• pÄ• thagataÃ±ca hotÄ«ti, kammakammanimittÄ• dÄ«naÃ±ca sarÅ«paá¹ƒ sayameva vak

<54> __tesÅ«_ti rÅ«pÄ• dipaccuppannÄ• dikammÄ• diÄ• rammaá¹‡esu viÃ±Ã±Ä• á¹‡esu.
Ä• rammaá¹‡aá¹ƒ etesanti __rÅ«pÄ• diekekÄ• rammaá¹‡Ä• ni_.

<55> rÅ«pÄ• dikaá¹ƒ paÃ±cavidhampi Ä• rammaá¹‡ametassÄ• ti __rÅ«pÄ• dipaÃ±cÄ• ram

<56> __sesÄ• nÄ«_ti dvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanehi avasesÄ• ni ekÄ• dasa
__sabbathÄ• pi kÄ• mÄ• vacarÄ• rammaá¹‡Ä• nÄ«_ti sabbenapi chadvÄ• rikadvÄ• ravimut
vasappavattÄ• kÄ• rena nibbattÄ• nipi ekantakÄ• mÄ• vacarasabhÄ• va- chaá¸·Ä• rammaá
tÄ• va santÄ«raá¹‡Ä• divasena rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡e, paá¹-isandhÄ• divasena ch
kÄ• mÄ• vacarÄ• rammaá¹‡eyeva pavattanti.

hasanacittampi \Be 133/ padhÄ• nasÄ• ruppaá¹-á¹-hÄ• naá¹ƒ disvÄ• tussantassa rÅ«pÄ• r
bhaá¹‡á¸• abhÄ• janaá¹-á¹-hÄ• ne mahÄ• saddaá¹ƒ sutvÄ• "evarÅ«pÄ• loluppataá¹‡hÄ• r
saddÄ• rammaá¹‡e, gandhÄ• dÄ«hi cetiyapÅ«janakÄ• le tussantassa gandhÄ• rammaá¹‡e
piá¹‡á¸• apÄ• taá¹ƒ sabrahmacÄ• rÄ«hi bhÄ• jetvÄ• paribhuÃ±janakÄ• le tussantassa rasÄ
Ä• bhisamÄ• cÄ• rikavatta- paripÅ«raá¹‡akÄ• le tussantassa phoá¹-á¹-habbÄ• rammaá¹‡e,
gahitakÄ• mÄ• vacaradhammaá¹ƒ Ä• rabbha tussantassa dhammÄ• rammaá¹‡eti evaá¹ƒ p
chasu Ä• rammaá¹‡esu pavattati.

<57> dvÄ• dasÄ• kusalaaá¹-á¹-haÃ±Ä• á¹‡avippayuttajavanavasena vÄ«sati cittÄ• ni attan
lokuttaradhamme Ä• rabbha pavattituá¹ƒ na sakkontÄ«ti navavidhalokuttaradhamme vajjetv
paÃ±Ã±attiÃ±ca Ä• rabbha pavattantÄ«tiÄ• ha __ "akusalÄ• ni cevÄ• " _tyÄ• di. imesu hi ak
diá¹-á¹-higatasampayuttacittuppÄ• dÄ• parittadhamme Ä• rabbha parÄ• masanaassÄ• dan
kÄ• mÄ• vacarÄ• rammaá¹‡Ä• , tenevÄ• kÄ• rena sattavÄ«sati mahaggatadhamme Ä• rab
mahaggatÄ• rammaá¹‡Ä• , sammutidhamme Ä• rabbha pavattiyaá¹ƒ paÃ±Ã±attÄ• rammaá
diá¹-á¹-hivippayuttacittuppÄ• dÄ• pi teyeva dhamme Ä• rabbha kevalaá¹ƒ assÄ• danÄ• bhin
paá¹-ighasampayuttÄ• ca dussanavippaá¹-isÄ• ravasena, vicikicchÄ• sahagato aniá¹-á¹-ha
uddhaccasahagato vikkhipanavasena, avÅ«pasamavasena ca pavattiyaá¹ƒ parittamahagga
kusalato cattÄ• ro, kiriyato cattÄ• roti aá¹-á¹-ha Ã±Ä• á¹‡avippayuttacittuppÄ• dÄ•
sekkhaputhujjanakhÄ«á¹‡Ä• savÄ• naá¹ƒ asakkaccadÄ• napaccavekkhaá¹‡adhammassava
pavattikÄ• le kÄ• mÄ• vacarÄ• rammaá¹‡Ä• , atipaguá¹‡ajjhÄ• napaccavekkhaá¹‡akÄ• le \
kasiá¹‡animittÄ• dÄ«su parikammÄ• dikÄ• le paÃ±Ã±attÄ• rammaá¹‡Ä• ti daá¹-á¹-habbaá¹

<58> __arahattamaggaphalavajjitasabbÄ• rammaá¹‡Ä• ni_ sekkhaputhujjanasantÄ• nesve
á¹-hapetvÄ• lokiyacittaá¹ƒ arahato maggaphalasaá¹…khÄ• taá¹ƒ pÄ• á¹-ipuggalikacittaá¹ƒ
anadhigatattÄ• , tathÄ• puthujjanÄ• dayopi sotÄ• pannÄ• dÄ«naá¹ƒ, sekkhÄ• naá¹ƒ pana a

maggaphalapaccavekkhaá¹‡esu parasantÄ• nagatamaggaphalÄ• rammaá¹‡Ä• ya abhiÃ±Ã
abhiÃ±Ã±Ä• citteneva maggaphalÄ• naá¹ƒ paricchindanakÄ• le ca attano attano samÄ• nÄ
maggaphaladhamme Ä• rabbha kusalajavanÄ• naá¹ƒ pavatti atthÄ«ti arahattamaggaphalas
kÄ• mÄ• vacaramahaggatapaÃ±Ã±attinibbÄ• nÄ• ni pana sekkhaputhujjanÄ• naá¹ƒ
sakkaccadÄ• napaccavekkhaá¹‡adhammassavanasaá¹…khÄ• rasammasanakasiá¹‡aparika
taá¹ƒtadÄ• rammaá¹‡ikÄ• bhiÃ±Ã±Ä• naá¹ƒ parikammakÄ• le, gotrabhuvodÄ• nakÄ• le, dib
rÅ«pavijÄ• nanÄ• dikÄ• le ca kusalajavanÄ• naá¹ƒ gocarabhÄ• vaá¹ƒ gacchanti.

<59> __sabbathÄ• pi sabbÄ• rammaá¹‡Ä• nÄ«_ti kÄ• mÄ• vacaramahaggatasabba- lokutt
sabbÄ• rammaá¹‡Ä• ni, na pana akusalÄ• dayo viya sappadesasabbÄ• rammaá¹‡Ä• nÄ«ty
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• divasappavattiyaá¹ƒ, voá¹-á¹-habbanassa ca taá¹ƒtaá¹ƒpurec
kiÃ±ci agocaraá¹ƒ nÄ• ma atthi.

<60> paá¹-hamatatiyÄ• ruppÄ• rammaá¹‡attÄ• __Ä• ruppesu dutiyacatutthÄ• ni mahaggat

<61> __sesÄ• ni ... pe0 ... paÃ±Ã±attÄ• rammaá¹‡Ä• nÄ«_ti pannarasa rÅ«pÄ• vacarÄ• ni
cÄ• ti ekavÄ«sati kasiá¹‡Ä• dipaÃ±Ã±attÄ«su pavattanato paÃ±Ã±attÄ• rammaá¹‡Ä• ni.

<63> tevÄ«satikÄ• mÄ• vacaravipÄ• kapaÃ±cadvÄ• rÄ• vajjanahasanavasena \Be 135/ pa
__paritthamhi_ kÄ• mÄ• vacarÄ• rammaá¹‡e yeva bhavanti. kÄ• mÄ• vacaraÃ±hi mahagga
mandÄ• nubhÄ• vatÄ• ya pari samantato attaá¹ƒ khaá¹‡á¸• itaá¹ƒ viyÄ• ti __parittaá¹ƒ_. "ch
mahaggateyevÄ• " tyÄ• dinÄ• sabbattha sÄ• vadhÄ• raá¹‡ayojanÄ• daá¹-á¹-habbÄ• .

Ä• lambaá¹‡asaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vatthusaá¹…gahavaá¹‡á¹‡anÄ•

<64> vatthuvibhÄ• gato, tabbatthukacittaparicchedavasena ca saá¹…gaho __vatthusaá¹…g
cittacetasikÄ• tannissayattÄ• ti __vatthÅ«ni_.

<65> __tÄ• ni kÄ• maloke sabbÄ• nipi labbhanti_ paripuá¹‡á¹‡indriyassa tattheva upalabbh
pana andhabadhirÄ• divasena kesaÃ±ci asambhavaá¹ƒ dÄ«peti.

<66> __ghÄ• nÄ• dittayaá¹ƒ natthi_ brahmÄ• naá¹ƒ kÄ• mavirÄ• gabhÄ• vanÄ• vasena ga
virattatÄ• ya tabbisayappasÄ• de supi virÄ• gasabhÄ• vato. buddhadassanadhammassavan
avirattabhÄ• vato cakkhÄ• didvayaá¹ƒ tattha upalabbhati.

<67> __arÅ«paloke sabbÄ• nipi_ cha vatthÅ«ni na __saá¹ƒvijjanti_ arÅ«pÄ«naá¹ƒ rÅ«pavi

tattha sabbena sabbaá¹ƒ rÅ«pappavattiyÄ• abhÄ• vato.

<68> paÃ±caviÃ±Ã±Ä• á¹‡Ä• neva nissattanijjÄ«vaá¹-á¹-hena dhÄ• tuyoti __paÃ±caviÃ±Ã±

<69> mananamattÄ• dhÄ• tu __manodhÄ• tu_.

<70> manoyeva \Be 136/ visiá¹-á¹-havijÄ• nanakiccayogato viÃ±Ã±Ä• á¹‡aá¹ƒ nissattanijjÄ
cÄ• ti __manoviÃ±Ã±Ä• á¹‡adhÄ• tu_. manaso viÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti vÄ• __manoviÃ±
anantarapaccayato sambhÅ«yamanasoyeva anantarapaccayabhÅ«tÄ• ti manaso samband
aá¹-á¹-hamahÄ• vipÄ• kÄ• naá¹ƒ, paá¹-ighadvayassa, paá¹-hamamaggassa, hasituppÄ• da
pannarasarÅ«pÄ• vacarÄ• naÃ±ca vasena pavattÄ• yathÄ• vuttamanodhÄ• tupaÃ±caviÃ±
manoviÃ±Ã±Ä• á¹‡adhÄ• tu saá¹…khÄ• tÄ• ca tiá¹ƒsa dhammÄ• na kevalaá¹ƒ manodhÄ•
pavattantÄ«ti sambandho.

santÄ«raá¹‡amahÄ• vipÄ• kÄ• ni hi ekÄ• dasa dvÄ• rÄ• bhÄ• vato, kiccÄ• bhÄ• vato ca Ä•
paá¹-ighassa anÄ«varaá¹‡Ä• vatthassa abhÄ• vato taá¹ƒsahagataá¹ƒ cittadvayaá¹ƒ rÅ«pal
pagevaÄ• ruppe. paá¹-hamamaggopi paratoghosapaccayÄ• bhÄ• ve sÄ• vakÄ• naá¹ƒ anup
buddhapaccekabuddhÄ• naÃ±ca manussalokato aÃ±Ã±attha anibbattanato, hasanacittaÃ±
rÅ«pÄ• vacarÄ• ni arÅ«pÄ«naá¹ƒ rÅ«pavirÄ• gabhÄ• vanÄ• vasena tadÄ• rammaá¹‡esu jh
arÅ«pabhave na uppajjantÄ«ti sabbÄ• nipi etÄ• ni tettiá¹ƒsa cittÄ• ni hadayaá¹ƒ nissÄ• yeva

<71> paÃ±carÅ«pÄ• vacarakusalato avasesÄ• ni dvÄ• dasa lokiyakusalÄ• ni, paá¹-ighadva
akusalÄ• ni, paÃ±cadvÄ• rÄ• vajjanahasanarÅ«pÄ• vacarakiriyehi avasesÄ• ni terasa kiriya
avasesÄ• ni satta anuttarÄ• ni cÄ• ti imesaá¹ƒ vasena dvecattÄ• lÄ«savidhÄ• manoviÃ±Ã±
dhammÄ• paÃ±cavokÄ• rabhavavasena __hadayaá¹ƒ nissÄ• ya vÄ• , _ catuvokÄ• rabhava
pavattanti.

<73> __kÄ• me_ \Be 137/ bhave chavatthuá¹ƒ nissitÄ• satta viÃ±Ã±Ä• á¹‡adhÄ• tuyo, __
nissitÄ• ghÄ• naviÃ±Ã±Ä• á¹‡Ä• dittayavajjitÄ• catubbidhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyo, __
manoviÃ±Ã±Ä• á¹‡adhÄ• tu matÄ• ti yojanÄ• .

<74> kÄ• mÄ• vacaravipÄ• kapaÃ±cadvÄ• rÄ• vajjanapaá¹-ighadvayahasanavasena satta
pannarasa rÅ«pÄ• vacarÄ• ni, paá¹-hamamaggoti __tecattÄ• lÄ«sa_ nissÄ• yeva jÄ• yare,
Ä• ruppavipÄ• kavajjitÄ• __dvecattÄ• lÄ«sa_ nissÄ• ya ca anissÄ• ya ca jÄ• yare, __pÄ• k
anissitÄ• yevÄ• ti sambandho.

vatthusaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

pakiá¹‡á¹‡akapariccheda vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vÄ«thipariccheda vaá¹‡á¹‡anÄ•

<1> __iccevaá¹ƒ_ yathÄ• vuttanayena __cittuppÄ• dÄ• naá¹ƒ_ catunnaá¹ƒ khandhÄ• naá¹
vedanÄ• saá¹…gahÄ• divibhÄ• gato uttamaá¹ƒ pabhedasaá¹…gahaá¹ƒ katvÄ• puna kÄ• m
bhÅ«mÄ«naá¹ƒ, dvihetukÄ• dipuggalÄ• naÃ±ca bhedena lakkhitaá¹ƒ "idaá¹ƒ ettakehi paraá
ettakÄ• ni cittÄ• nÄ«" ti evaá¹ƒ pubbÄ• paracittehi niyÄ• mitaá¹ƒ paá¹-isandhipavattÄ«su cit
__pavattisaá¹…gahaá¹ƒ nÄ• ma_ tannÄ• makaá¹ƒ saá¹…gahaá¹ƒyathÄ• sambhavato samÄ

<2> vatthudvÄ• rÄ• rammaá¹‡asaá¹…gahÄ• heá¹-á¹-hÄ• kathitÄ• pi paripuá¹‡á¹‡aá¹ƒ kat
dassetuá¹ƒ puna nikkhittÄ• .

<3> visayÄ• naá¹ƒ dvÄ• resu, visayesu ca cittÄ• naá¹ƒ pavatti __visayappavatti_.

<4> __tatthÄ• _ti tesu chasu chakkesu.

vÄ«thichakkavaá¹‡á¹‡anÄ•

<6> "cakkhudvÄ• re \Be 138/ pavattÄ• vÄ«thi cittaparamparÄ• cakkhudvÄ• ravÄ«thÄ«" ty
"cakkhuviÃ±Ã±Ä• á¹‡asambandhinÄ« vÄ«thi tena saha ekÄ• rammaá¹‡aekadvÄ• rikatÄ• ya
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thÄ«" tyÄ• dinÄ• viÃ±Ã±Ä• á¹‡avasena vÄ• vÄ«thÄ«naá¹ƒ nÄ• n
__ "cakkhudvÄ• ravÄ«thÄ«" _tyÄ• di vuttaá¹ƒ.

vÄ«thichakkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«thibhedavaá¹‡á¹‡anÄ•

<7> __ "atimahanta" _ntyÄ• dÄ«su ekacittakkhaá¹‡Ä• tÄ«taá¹ƒ hutvÄ• Ä• pÄ• thÄ• gataá¹
soá¸·asacittakkhaá¹‡Ä• yukaá¹ƒ __atimahantaá¹ƒ_ nÄ• ma. dviticittakkhaá¹‡Ä• tÄ«taá¹ƒ hu
pannarasacuddasacittakkhaá¹‡Ä• yukaá¹ƒ __mahantaá¹ƒ_ nÄ• ma. catucittakkhaá¹‡ato pa
navacittakkhaá¹‡Ä• tÄ«taá¹ƒ hutvÄ• terasacittakkhaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-ha
__parittaá¹ƒ_ nÄ• ma. dasacittakkhaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va pannarasacittakkhaá¹‡Ä•
sattacittakkhaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va dvicittakkhaá¹‡Ä• yukaá¹ƒ __atiparittaá¹ƒ_ nÄ•
vakkhati "ekacittakkhaá¹‡Ä• tÄ«tÄ• nÄ«" tyÄ• di. __vibhÅ«taá¹ƒ_ pÄ• kaá¹-aá¹ƒ. __avibhÅ«

vÄ«thibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cadvÄ• ravÄ«thivaá¹‡á¹‡anÄ•

<8> __katha_nti kena pakÄ• rena atimahantÄ• divasena visayavavatthÄ• nanti pucchitvÄ•
pakÄ• setuá¹ƒ __ "uppÄ• daá¹-hitÄ«" _tyÄ• di Ä• raddhaá¹ƒ. uppajjanaá¹ƒ __uppÄ• do, _ at
bhaÃ±janaá¹ƒ __bhaá¹…go, _ sarÅ«pavinÄ• so. ubhinnaá¹ƒ vemajjhe bhaá¹…gÄ• bhimukh
keci pana cittassa á¹-hitikkhaá¹‡aá¹ƒ paá¹-isedhenti. ayaÃ±hi nesaá¹ƒ adhippÄ• yo - __citta
20 pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• ; Yam II cittayamaka.81, 102) "uppannaá¹ƒ uppajjam
evamÄ• dipadÄ• naá¹ƒ vibhaá¹…ge "bhaá¹…gakkhaá¹‡e uppannaá¹ƒ \Be 139/, no ca uppa
uppannaÃ±ceva uppajjamÄ• naÃ±cÄ• " tyÄ• dinÄ• (Yam II cittayamaka.81, 102) bhaá¹…gu
á¹-hitikkhaá¹‡o. yadi ca cittassa á¹-hitikkhaá¹‡opi atthi, "á¹-hitikkhaá¹‡e bhaá¹…gakkhaá¹‡e
vattabbaá¹ƒ siyÄ• . atha mataá¹ƒ "uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa
paÃ±Ã±Ä• yatÄ«ti (AN I 3.47) suttantapÄ• á¹-hato á¹-hitikkhaá¹‡o atthÄ«" ti, tatthapi ekasmi
aÃ±Ã±athattassa anuppajjanato, paÃ±Ã±Ä• á¹‡avacanato ca pabandhaá¹-hitiyeva adhippet
na ca abhidhamme labbhamÄ• nassa avacane kÄ• raá¹‡aá¹ƒ atthi, tasmÄ• yathÄ• dhamm
dÄ«petÄ«ti. tattha vuccateyatheva hi ekadhammÄ• dhÄ• rabhÄ• vepi uppÄ• dabhaá¹…gÄ•
aÃ±Ã±o bhaá¹…gakkhaá¹‡oti uppÄ• dÄ• vatthÄ• ya bhinnÄ• bhaá¹…gÄ• vatthÄ• icchitÄ•
uppajjati, aÃ±Ã±o nirujjhatÄ«" ti Ä• pajjeyya, evameva uppÄ• dabhaá¹…gÄ• vatthÄ• hi bhin
bhaá¹…gÄ• bhimukhÄ• vatthÄ• pi icchitabbÄ• , sÄ• á¹-hiti nÄ• ma. __pÄ• á¸·iyaá¹ƒ_ pana
nayadassanavasena sÄ• na vuttÄ• . abhidhammadesanÄ• pi hi kadÄ• ci veneyyajjhÄ• say
rÅ«passa uppÄ• do upacayo santatÄ«ti dvidhÄ• bhinditvÄ• desito, __sutte ca_ "tÄ«á¹‡imÄ
saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• ni. katamÄ• ni tÄ«á¹‡i? uppÄ• do paÃ±Ã±Ä• yati,
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«" ti evaá¹ƒ saá¹…khatadhammasseva lakkhaá¹‡adassana
vuttattÄ• na sakkÄ• pabandhassa paÃ±Ã±attisabhÄ• vassa asaá¹…khatassa á¹-hiti tattha
upasaggassa ca dhÄ• tvattheyeva pavattanato "paÃ±Ã±Ä• yatÄ«" ti etassa viÃ±Ã±Ä• yatÄ«
ettÄ• vatÄ• cittassa á¹-hitikkhaá¹‡o paá¹-ibÄ• hituá¹ƒ yuttoti suvuttametaá¹ƒ "uppÄ• daá¹-hi
ti. evaÃ±ca katvÄ• vuttaá¹ƒ __aá¹-á¹-hakathÄ• ya_mpi "ekekassa \Be 140/ uppÄ• daá¹-hitib
khaá¹‡Ä• " ti (Vibh-a 26 pakiá¹‡á¹‡akakathÄ•).

<9> arÅ«paá¹ƒ lahupariá¹‡Ä• maá¹ƒ, rÅ«paá¹ƒ garupariá¹‡Ä• maá¹ƒ gÄ• hakagÄ• hetabba
taá¹ƒtaá¹ƒkhaá¹‡avasena uppajjanatoti Ä• ha __ "tÄ• nÄ«" _tyÄ• di. __tÄ• nÄ«_ti tÄ• disÄ•
cittÄ• naá¹ƒ khaá¹‡Ä• ni viya khaá¹‡Ä• ni __sattarasacittakkhaá¹‡Ä• ni, _ tÄ• ni cittakkhaá¹
sambandho. visuá¹ƒ visuá¹ƒ pana ekapaÃ±Ã±Ä• sa cittakkhaá¹‡Ä• ni honti. __rÅ«padhamm
viÃ±Ã±attilakkhaá¹‡arÅ«pavajjÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ. viÃ±Ã±attidvayaÃ±hi ekacit
hi taá¹ƒ cittÄ• nuparivattidhammesu vuttaá¹ƒ. lakkhaá¹‡arÅ«pesu ca jÄ• ti ceva aniccatÄ• c
uppÄ• dabhaá¹…gakkhaá¹‡ehi samÄ• nÄ• yukÄ• , jaratÄ• pana ekÅ«napaÃ±Ã±Ä• sacittak
vadanti -

"taá¹ƒ sattarasacittÄ• yu, vinÄ• viÃ±Ã±attilakkhaá¹‡a" nti (sa0 sa0 60).

keci (Vibh-má¹- 20) pana __ "paá¹-iccasamuppÄ• daá¹-á¹-hakathÄ• yaá¹ƒ_ â€™ettÄ• vatÄ•
atÄ«tÄ• honti, athÄ• vasesapaÃ±cacittakkhaá¹‡Ä• yukeâ€™ ti (Vism II 6.23; Vibh-a 227) ca
soá¸·asacittakkhaá¹‡Ä• ni rÅ«padhammÄ• namÄ• yÅ«. uppajjamÄ• nameva hi rÅ«paá¹ƒ bh
ti vadanti, tayidamasÄ• raá¹ƒ "paá¹-isandhicittena sahuppannaá¹ƒ
kammajarÅ«paá¹ƒtatopaá¹-á¹-hÄ• yasattarasamenasaddhiá¹ƒ nirujjhati, paá¹-isandhicittassa
uppannaá¹ƒ aá¹-á¹-hÄ• rasamassa uppÄ• dakkhaá¹‡e nirujjhatÄ«" tyÄ• dinÄ• (Vibh-a 26 pa
__aá¹-á¹-hakathÄ• ya_meva sattarasacittakkhaá¹‡assa Ä• gatattÄ• . yattha pana soá¸·asac
paÃ±Ã±Ä• yanti, tattha cittappavattiyÄ• paccayabhÄ• vayogyakkhaá¹‡avasena nayo nÄ«to
ekacittakkhaá¹‡ampi \Be 141/ atikkantasseva rÅ«passa Ä• pÄ• thÄ• gamanasÄ• matthiyant

<10> ekacittassa khaá¹‡aá¹ƒ viya khaá¹‡aá¹ƒ ekacittakkhaá¹‡aá¹ƒ, taá¹ƒ atÄ«taá¹ƒ etesaá
atÄ«tÄ• nÄ«ti __ekacittakkhaá¹‡Ä• tÄ«tÄ• ni. Ä• pÄ• thamÄ• gacchantÄ«_ti rÅ«pasaddÄ• n
á¹-hatvÄ• va gocarabhÄ• vaá¹ƒ gacchantÄ«ti Ä• bhogÄ• nurÅ«paá¹ƒ anekakalÄ• pagatÄ• n
sesÄ• ni pana ghÄ• nÄ• dinissayesu allÄ«nÄ• neva viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡Ä• nÄ«ti
ekekakalÄ• pagatÄ• pi hi pasÄ• dÄ• viÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vaá¹ƒ gacchanti, te
anantarapaccayabhÅ«tena bhavaá¹…gena saddhiá¹ƒ uppannÄ• . "Ä• vajjanena saddhiá¹ƒ u

__dvikkhattuá¹ƒ bhavaá¹…ge calite_ti visadisaviÃ±Ã±Ä• á¹‡uppattihetubhÄ• vasaá¹…khÄ•
purimaggahitÄ• rammaá¹‡asmiá¹ƒyeva dvikkhattuá¹ƒ bhavaá¹…ge pavatte. paÃ±casu hi pa
yogyadesÄ• vatthÄ• navasena Ä• rammaá¹‡e ghaá¹-á¹-ite pasÄ• daghaá¹-á¹-anÄ• nubhÄ•
vocchijjamÄ• nÄ• sahasÄ• anocchijjitvÄ• yathÄ• vegena dhÄ• vanto á¹-hÄ• tukÄ• mopi p
atikkamitvÄ• va tiá¹-á¹-hati, evaá¹ƒ dvikkhattuá¹ƒ uppajjitvÄ• va occhijjati. tattha paá¹-hamad
bhavaá¹…gasantatiá¹ƒ cÄ• lentaá¹ƒ viya upajjatÄ«ti __bhavaá¹…gacalanaá¹ƒ, _ dutiyaá¹ƒ t
uppajjanato __bhavaá¹…gupacchedo_ti voharanti. idha pana avisesena vuttaá¹ƒ "dvikkhattu
ti.

nanu ca rÅ«pÄ• dinÄ• pasÄ• deghaá¹-á¹-ite tannissitasseva calanaá¹ƒ yuttaá¹ƒ, kathaá¹ƒ p
hadayavatthunissitassa bhavaá¹…gassÄ• ti? santativasena ekÄ• baddhattÄ• . yathÄ• hi bh
á¹-hitasakkharÄ• ya makkhikÄ• ya nisinnÄ• ya aparasmiá¹ƒ tale daá¹‡á¸• Ä• dinÄ• pahaá¹-
bhericammavarattÄ• dÄ«naá¹ƒ calanena sakkharÄ• ya \Be 142/ calitÄ• ya makkhikÄ• ya up
evameva rÅ«pÄ• dinÄ• pasÄ• de ghaá¹-á¹-ite tannissayesu mahÄ• bhÅ«tesu calitesu anuk
sesarÅ«pÄ• nampi calanena hadayavatthumhi calite tannissitassa bhavaá¹…gassa calanÄ•
vuttaÃ±ca -

"ghaá¹-á¹-ite aÃ±Ã±avatthumhi, aÃ±Ã±anissitakampanaá¹ƒ.

ekÄ• baddhena hotÄ«ti, sakkharopamayÄ• vade" ti || (sa0 sa0 176).

__bhavaá¹…gasota_nti bhavaá¹…gappavÄ• haá¹ƒ. __Ä• vajjanta_nti "kiá¹ƒnÄ• meta" nti va
kurumÄ• naá¹ƒ. __passanta_nti paccakkhato pekkhantaá¹ƒ. nanu ca "cakkhunÄ• rÅ«paá¹ƒ
3.62; Vibh 517) vacanato cakkhundriyamevadassanakiccaá¹ƒsÄ• deti, na viÃ±Ã±Ä• á¹‡anti
andhabhÄ• vena rÅ«padassane asamatthabhÄ• vato. yadi ca taá¹ƒ rÅ«paá¹ƒ passati, tathÄ
aÃ±Ã±aviÃ±Ã±Ä• á¹‡asamaá¹…ginopi rÅ«padassanappasaá¹…go siyÄ• . yadi evaá¹ƒ viÃ±
sÄ• dheti, viÃ±Ã±Ä• á¹‡assa appaá¹-ibandhattÄ• antaritarÅ«passapi dassanaá¹ƒ siyÄ• . ho
dassanaá¹ƒ, yassa phalikÄ• ditirohitassa Ä• lokapaá¹-ibandho natthi, yassa pana kuá¹-á¹-Ä•
alokapaá¹-ibandho atthi. tattha paccayÄ• bhÄ• vato viÃ±Ã±Ä• á¹‡aá¹ƒ nuppajjatÄ«ti na tass
gahaá¹‡aá¹ƒ hoti. "cakkhunÄ• " ti panettha tena dvÄ• rena karaá¹‡abhÅ«tenÄ• ti adhippÄ•
nissitakiriyÄ• nissasappaá¹-ibaddhÄ• vuttÄ• yathÄ• "maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«

__sampaá¹-icchanta_nti tameva rÅ«paá¹ƒ paá¹-iggaá¹‡hantaá¹ƒ viya. __santÄ«rayamÄ• na
vÄ«maá¹ƒsantaá¹ƒ viya. __vavatthapenta_nti tameva rÅ«paá¹ƒ suá¹-á¹-hu sallakkhentaá¹ƒ
yonisomanasikÄ• rÄ• divasena laddho paccayo etenÄ• ti __laddhapaccayaá¹ƒ_. yaá¹ƒ kiÃ±
mucchÄ• maraá¹‡Ä• sannakÄ• lesu ca chappaÃ±capi javanÄ• ni pavattantÄ«ti Ä• ha \Be 14
__javanÄ• nubandhÄ• nÄ«_ti paá¹-isotagÄ• minÄ• vaá¹ƒ nadÄ«soto viya kiÃ±ci kÄ• laá¹ƒ ja
javanassa Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡ametesanti tadÄ• rammaá¹‡Ä• ni "brahmassaro"
majjhepadalopavasena, tadÄ• rammaá¹‡Ä• ni ca tÄ• ni pÄ• kÄ• ni cÄ• ti __tadÄ• rammaá¹
Ä• rammaá¹‡ajavanasattÄ• nurÅ«paá¹ƒ. tathÄ• pavattiá¹ƒ pana sayameva pakÄ• sayissati
vÄ«thicittavasena appavattitvÄ• cittassa bhavaá¹…gapÄ• to viya, bhavaá¹…gavasena uppa
ettha ca vÄ«thicittappavattiyÄ• sukhaggahaá¹‡atthaá¹ƒ ambopamÄ• dikaá¹ƒ Ä• haranti, tat
(Dhs-a 498 vipÄ• kuddhÄ• rakathÄ•) - eko kira puriso phalitambarukkhamÅ«le sasÄ«saá¹ƒ
Ä• sanne patitassa ekassa ambaphalassa saddena pabujjhitvÄ• sÄ«sato vatthaá¹ƒ apanet
disvÄ• ca taá¹ƒ gahetvÄ• madditvÄ• upasiá¹…ghitvÄ• pakkabhÄ• vaá¹ƒ Ã±atvÄ• paribhu
semhena ajjhoharitvÄ• puna tattheva niddÄ• yati. tattha purisassa niddÄ• yanakÄ• lo viya b
phalassa patitakÄ• lo viya Ä• rammaá¹‡assa pasÄ• daghaá¹-á¹-anakÄ• lo, tassa saddena p
Ä• vajjanakÄ• lo, ummÄ«letvÄ• olokitakÄ• lo viya cakkhuviÃ±Ã±Ä• á¹‡appavattikÄ• lo, gah
sampaá¹-icchanakÄ• lo, maddanakÄ• lo viya santÄ«raá¹‡akÄ• lo, upasiá¹…ghanakÄ• lo viy
paribhogakÄ• lo viya javanakÄ• lo, mukhagataá¹ƒ saha semhena ajjhoharaá¹‡akÄ• lo viya t
niddÄ• yanakÄ• lo viya puna bhavaá¹…gakÄ• lo.

imÄ• ya ca upamÄ• ya kiá¹ƒdÄ«pitaá¹ƒ hoti? Ä• rammaá¹‡assa pasÄ• daghaá¹-á¹-anamev
visayÄ• bhujanameva, cakkhuviÃ±Ã±Ä• á¹‡assa dassanamattameva, sampaá¹-icchanÄ• dÄ
paá¹-iggaá¹‡hanÄ• dimattameva \Be 144/, javanasseva pana Ä• rammaá¹‡arasÄ• nubhava
tena anubhÅ«tasseva anubhavananti evaá¹ƒ kiccavasena dhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±

hoti. evaá¹ƒ pavattamÄ• naá¹ƒ pana cittaá¹ƒ "Ä• vajjanaá¹ƒ nÄ• ma hutvÄ• bhavaá¹…gÄ• n
dassanÄ• dÄ«su aÃ±Ã±ataraá¹ƒ hutvÄ• Ä• vajjanÄ• nantara" ntyÄ• dinÄ• niyuÃ±jake kÄ•
(Dhs-a 498 vipÄ• kuddhÄ• rakathÄ•) viya cittaniyÄ• mavaseneva pavattatÄ«ti veditabbaá¹ƒ

<11> ettÄ• vatÄ• sattarasa cittakkhaá¹‡Ä• ni paripÅ«rentÄ«ti sambandho.

<12> __appahontÄ• tÄ«taka_nti appahontaá¹ƒ hutvÄ• atÄ«taá¹ƒ. __natthi tadÄ• rammaá¹‡
cuddasacittakkhaá¹‡Ä• yuke tÄ• va Ä• rammaá¹‡assa niruddhattÄ• va tadÄ• rammaá¹‡aá¹‡
ekavÄ«thiyaá¹ƒ kesuci paccuppannÄ• rammaá¹‡esu kÄ• nici atÄ«tÄ• rammaá¹‡Ä• ni honti.
pannarasacittakkhaá¹‡Ä• yukesupi javanuppattito paraá¹ƒ ekameva cittakkhaá¹‡aá¹ƒ avasi
tadÄ• rammaá¹‡uppattiyÄ• appahonakabhÄ• vato natthi dutiyatadÄ• rammaá¹‡assa uppat
dvikkhattumeva hi tadÄ• rammaá¹‡uppatti __pÄ• á¸·iyaá¹ƒ_ niyamitÄ• cittappavattigaá¹‡an
"tadÄ• rammaá¹‡Ä• ni dve" ti (Vibh-a 227) dvinnameva cittavÄ• rÄ• naá¹ƒ Ä• gatattÄ• . yaá
__paramatthavinicchaye_ vuttaá¹ƒ -

"sakiá¹ƒ dve vÄ• tadÄ• lambaá¹ƒ, sakimÄ• vajjanÄ• dayo" ti (parama0 vi0 116), taá¹ƒ
majjhimabhÄ• á¹‡akamatÄ• nusÄ• rena vuttanti daá¹-á¹-habbaá¹ƒ. yasmÄ• pana majjhimal
heá¹-á¹-hÄ• vuttapÄ• á¸·iyÄ• asaá¹ƒsandanato __sammohavinodanÄ«yaá¹ƒ_ (Vibh-a 227)
Ä• cariyenapi attanÄ• anadhippetattÄ• yeva idha ceva nÄ• marÅ«paparicchede ca sakiá¹ƒ
vuttÄ• .

<13> voá¹-á¹-habbanuppÄ• dato \Be 145/ paraá¹ƒ chacittakkhaá¹‡Ä• vasiá¹-á¹-hÄ• yukamp
appÄ• yukabhÄ• vena paridubbalattÄ• javanuppattiyÄ• paccayo na hoti. javanaÃ±hi uppaj
sattacittakkhaá¹‡Ä• yukeyeva uppajjatÄ«ti adhippÄ• yenÄ• ha __ "javanampi anuppajjitvÄ•
tvÄ• paccayo, javanassapi anuppattiyÄ• ti attho. itarathÄ• hi aparakÄ• lakiriyÄ• ya samÄ• n
labbhatÄ«ti. __dvattikkhattu_nti dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• . keci pana "tikkhattuâ€
vacanasiliá¹-á¹-hatÄ• mattappayojana" nti vadanti, taá¹ƒ pana tesaá¹ƒ abhinivesamattaá¹ƒ.
voá¹-á¹-habbanameva parivattatÄ«" ti vuttepi vacanassa asiliá¹-á¹-habhÄ• vo atthi, na ca tik
pavattiyÄ• bÄ• dhakaá¹ƒ kiÃ±ci vacanaá¹ƒ aá¹-á¹-hakathÄ• dÄ«su atthi. evaÃ±ca katvÄ• t
sÄ«haá¸·asaá¹ƒvaá¹‡á¹‡anÄ• kÄ• rÄ• pi "dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• " icceva vaá¹‡
__voá¹-á¹-habbanameva parivattatÄ«_ti voá¹-á¹-habbanameva punappunaá¹ƒ uppajjati. taá
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su á¹-hatvÄ• cittappavattiyÄ• nivattanaá¹ƒ natthi.

Ä• nandÄ• cariyo panettha (Dhs-má¹- 498 vipÄ• kuddhÄ• rakathÄ• vaá¹‡á¹‡anÄ•) "Ä• vaj
khandhÄ• naá¹ƒ anantarapaccayena paccayo" ti (Paá¹-á¹-h I 1.417) Ä• vajjanÄ• ya kusalÄ•
anantarapaccayabhÄ• vassa vuttattÄ• voá¹-á¹-habbanÄ• vajjanÄ• naÃ±ca atthantarÄ• bhÄ
voá¹-á¹-habbanaá¹ƒ kÄ• mÄ• vacarakusalÄ• kusalakiriyajavanÄ• naá¹ƒ ekantato anantarap
no aÃ±Ã±athÄ• ti mucchÄ• kÄ• lÄ• dÄ«su mandÄ«bhÅ«tavegatÄ• ya javanÄ• pÄ• ripÅ«riyÄ

niyamitabbaá¹ƒ, na voá¹-á¹-habbanassa dvattikkhattuá¹ƒ pavattiyÄ• ti dÄ«peti. kiÃ±cÄ• pi ev
tihetukavipÄ• kÄ• ni pana anantarapaccayabhÄ• vena vuttÄ• neva. khÄ«á¹‡Ä• savÄ• naá¹ƒ
kassaci anantarapaccayabhÄ• vaá¹ƒ gacchantÄ«ti tÄ• ni viya voá¹-á¹-habbanampi paccaya
kusalÄ• kusalÄ• dÄ«naá¹ƒ anantarapaccayo \Be 146/ na hotÄ«ti na na sakkÄ• vattuá¹ƒ, tas
Ä• gatanayenevettha parittÄ• rammaá¹‡aá¹ƒ niyamitanti.

<14> __natthi vÄ«thicittuppÄ• do_ uparimakoá¹-iyÄ• sattacittakkhaá¹‡Ä• yukassapi dvattik
voá¹-á¹-habbanuppattiyÄ• appahonakabhÄ• vato vÄ«thicittÄ• naá¹ƒ uppÄ• do natthi, bhava
adhippÄ• yo. bhavaá¹…gacalanamevÄ• ti avadhÄ• raá¹‡aphalaá¹ƒ dassetuá¹ƒ "natthi vÄ«th
apare pana "natthi bhavaá¹…gupacchedo" ti avadhÄ• raá¹‡aphalaá¹ƒ dassenti, taá¹ƒ pana
vÄ«thicittuppÄ• dÄ• bhÄ• vavacaneneva siddhaá¹ƒ. sati hi vÄ«thicittuppÄ• de bhavaá¹…ga
bhavaá¹…gupacchedanÄ• mena pana heá¹-á¹-hÄ• pi visuá¹ƒ avuttattÄ• idha avisesena vut

<15> sabbaso vÄ«thicittuppattiyÄ• abhÄ• vato pacchimavÄ• rovidha- moghavÄ• ravasena
vipÄ• kuddhÄ• rakathÄ•) pana dutiyatatiyavÄ• rÄ• pi tadÄ• rammaá¹‡ajavanehi suÃ±Ã±att
__Ä• rammaá¹‡abhÅ«tÄ• _ti visayabhÅ«tÄ• , paccayabhÅ«tÄ• ca. paccayopi hi "Ä• ramma
mÄ• ro otÄ• raá¹ƒ, na lacchati mÄ• ro Ä• rammaá¹‡a" ntyÄ• dÄ«su (DN III 80) viya. tenevet
Ä• rammaá¹‡abhÅ«tÄ• visayappavattÄ«ti siddhaá¹ƒ. atiparittÄ• rammaá¹‡aÃ±hi moghavÄ•
hoti. itarathÄ• hi bhavaá¹…gacalanassa sakasakagocareyeva pavattanato pacchimavÄ• ra
pavatti natthÄ«ti "catunnaá¹ƒ vÄ• rÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• " ti vacanaá¹ƒ durupapÄ

<16> paÃ±cadvÄ• re __yathÄ• rahaá¹ƒ_ taá¹ƒtaá¹ƒdvÄ• rÄ• nurÅ«paá¹ƒ, taá¹ƒtaá¹ƒpaccay
taá¹ƒtaá¹ƒÄ• rammaá¹‡Ä• dianurÅ«paÃ±ca uppajjamÄ• nÄ• ni vÄ«thicittÄ• ni
Ä• vajjanadassanÄ• disampaá¹-icchanasantÄ«raá¹‡avoá¹-á¹-habbanajavanatadÄ• rammaá
honti. __cittuppÄ• dÄ• _ cittÄ• naá¹ƒ \Be 147/ visuá¹ƒ visuá¹ƒ uppattivasena uppajjamÄ• na
__catuddasa_ Ä• vajjanÄ• dipaÃ±cakasattajavanatadÄ• rammaá¹‡advayavasena. vitthÄ• ro
sabbesameva kÄ• mÄ• vacarÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ tattha uppajjanato,

__etthÄ• _ti visayappavattisaá¹…gahe.

paÃ±cadvÄ• ravÄ«thivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

manodvÄ• ravÄ«thi

parittajavanavÄ• ravaá¹‡á¹‡anÄ•

<17> manodvÄ• rikacittÄ• naá¹ƒ atÄ«tÄ• nÄ• gatampi Ä• rammaá¹‡aá¹ƒ hotÄ«ti tesaá¹ƒ at
visayavavatthÄ• naá¹ƒ kÄ• tuá¹ƒ na sakkÄ• ti vibhÅ«tÄ• vibhÅ«tavasenevetaá¹ƒ niyametuá

vibhÅ«tamÄ• rammaá¹‡a" _ntyÄ• di vuttaá¹ƒ.

<19> __etthÄ• _ti manodvÄ• re. __ekacattÄ• lÄ«sa_ paÃ±cadvÄ• rÄ• veá¹‡ikÄ• naá¹ƒ dvipaÃ±caviÃ±Ã±Ä• á¹‡amanodhÄ• tuttayavasena terasacittÄ• naá¹ƒ tattha appavattanato.

parittajavanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appanÄ• javanavÄ• ravaá¹‡á¹‡anÄ•

<20> __vibhÅ«tÄ• vibhÅ«tabhedo natthi_ Ä• rammaá¹‡assa vibhÅ«takÄ• leyeva appanÄ•

<21> tattha hi chabbÄ«satimahaggatalokuttarajavanesu yaá¹ƒ kiÃ±ci javanaá¹ƒ appanÄ• v sambandho. parikammo pacÄ• rÄ• nulomagotrabhunÄ• mena yathÄ• kkamaá¹ƒ uppajjitvÄ• paá¹-hamacittaÃ±hi appanÄ• ya parikammattÄ• paá¹-isaá¹…khÄ• rakabhÅ«tattÄ• __parika samÄ«pacÄ• rittÄ• __upacÄ• raá¹ƒ_. nÄ• ccÄ• sannopi hi nÄ• tidÅ«rappavatti samÄ«pacÄ upecca caratÄ«ti vÄ• __upacÄ• raá¹ƒ_. tatiyaá¹ƒ pubbabhÄ• ge parikammÄ• naá¹ƒ, upari __anulomaá¹ƒ_. catutthaá¹ƒ parittagottassa, puthujjanagottassa ca abhibhavanato, mahagg lokuttaragottassa ca bhÄ• vanato vaá¸• á¸• hanato __gotrabhu, _ imÄ• ni cattÄ• ri nÄ• mÄ• pavattiyaá¹ƒ anavasesato labbhanti, tikkhattuá¹ƒ pavattiyaá¹ƒ pana upacÄ• rÄ• nulomagotra __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vism II 804) pana purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ, dvinnaá¹ƒ vÄ• a parikammÄ• dinÄ• maá¹ƒ vuttaá¹ƒ, catukkhattuá¹ƒ, tikkhattumeva vÄ• paÃ±camaá¹ƒ, catut uppajjitabbaappanÄ• nurÅ«patoti adhippÄ• yo. parikammÄ• dinÄ• mÄ• naá¹ƒ anavasesato __ "catukkhattu" _nti Ä• dito vuttaá¹ƒ, ganaá¹‡apaá¹-ipÄ• á¹-ivasena pana __ "paÃ±camaá¹ vuttaá¹ƒ.

__yathÄ• raha_nti khippÄ• bhiÃ±Ã±adandhÄ• bhiÃ±Ã±Ä• nurÅ«paá¹ƒ. khippÄ• bhiÃ±Ã±as pavattakÄ• mÄ• vacarajavanÄ• nantaraá¹ƒ catutthaá¹ƒ appanÄ• cittamuppajjati. dandhÄ• b pavattajavanÄ• nantaraá¹ƒ paÃ±camaá¹ƒ appanÄ• uppajjati, yasmÄ• pana aladdhÄ• seva uppÄ• detuá¹ƒ na sakkoti, laddhÄ• sevanampi ca chaá¹-á¹-haá¹ƒ sattamaá¹ƒ bhavaá¹…gas papÄ• tÄ• sannapuriso viya appanÄ• vasena patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti, tasmÄ• catutth paraá¹ƒ vÄ• appanÄ• na hotÄ«ti daá¹-á¹-habbaá¹ƒ. __yathÄ• bhinÄ«hÄ• ravasenÄ• _ti rÅ«pÄ• rÅ«palokuttaramaggaphalÄ• nurÅ«pa- samathavipassanÄ• bhÄ• vanÄ• cittÄ• bhinÄ vÄ«thi __appanÄ• vÄ«thi_. "tato paraá¹ƒ bhavaá¹…gapÄ• tova hotÄ«" ti ettakeyeva vutte ca vÄ• otiá¹‡á¹‡aappanÄ• to \Be 149/ paraá¹ƒ bhavaá¹…gapÄ• tova hoti, na maggÄ• nantara samÄ• pattivÄ«thiyaÃ±ca jhÄ• naphalacittÄ• ni punappunanti gaá¹‡heyyunti puna __ "appa nikÄ• yantariyÄ• kiralokiyappanÄ• su paá¹-hamakappanÄ• to paraá¹ƒ sattamajavanapÅ«raá¹‡atthaá¹ƒdvattikkhattuá¹ƒkÄ• mÄ• vacarajavanÄ• nampipavattiá¹ƒva matinisedhanatthaá¹ƒ __ "bhavaá¹…gapÄ• tovÄ• " _ti sÄ• vadhÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

<22> __tatthÄ• _ti etesu aá¹-á¹-haÃ±Ä• á¹‡asampayuttakÄ• mÄ• vacarajavanesu, tesu ca
chabbÄ«satimahaggatalokuttarajavanesu. __tatthÄ• _ti vÄ• tasmiá¹ƒ appanÄ• vÄ• re.
__somanassasahagatajavanÄ• nantara_nti somanassasahagatÄ• naá¹ƒ catunnaá¹ƒ kusala
__somanassasahagatÄ• vÄ• _ti catukkajjhÄ• nassa, sukkhavipassakÄ• dÄ«naá¹ƒ maggaph
somanassasahagatÄ• va, na pana upekkhÄ• sahagatÄ• bhinnavedanÄ• naá¹ƒ aÃ±Ã±ama
anuddhaá¹-attÄ• . __pÄ• á¹-ikaá¹…khitabbÄ• _ti pasaá¹ƒsitabbÄ• , icchitabbÄ• ti vuttaá¹ƒ h
tasmiá¹ƒ ekavedanajavanavÄ• repi. __kusalajavanÄ• nantara_nti
catubbidhaÃ±Ä• á¹‡asampayuttakusalajavanÄ• nantaraá¹ƒ kusalajavanamappeti, na kiriyaj
nibbattanato. heá¹-á¹-himaÃ±ca phalattayamappeti samÄ• pattivÄ«thiyantyadhippÄ• yo.

<23> __sukhapuÃ±Ã±amhÄ• _ somanassasahagatatihetukakusaladvayato paraá¹ƒ
aggaphalavipÄ• kakiriyavajjitalokiyalokuttaracatukkajjhÄ• najavanavasena __dvattiá¹ƒsa, up
tihetukakusaladvayato paraá¹ƒ tatheva paÃ±camajjhÄ• nÄ• ni __dvÄ• dassa, sukhitakriyato
kiriyajjhÄ• nacatukkassa, aggaphalacatukkassa ca vasena __aá¹-á¹-ha, upekkhakÄ• _ tihet
upekkhÄ• sahagatarÅ«pÄ• rÅ«pakiriyapaÃ±cakassa, aggaphalassa ca vasena cha appanÄ

<24> á¹• 21 __etthÄ• _ti vÄ«thisaá¹…gahÄ• dhikÄ• re.

appanÄ• javanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

manodvÄ• ravÄ«thivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appanÄ• javanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tadÄ• rammaá¹‡aniyamavaá¹‡á¹‡anÄ•

<25> __sabbatthÄ• pÄ«_ti \Be 150/ paÃ±cadvÄ• ramanodvÄ• repi.

<26> __iá¹-á¹-he_ti iá¹-á¹-hamajjhatte. atiiá¹-á¹-hÄ• rammaá¹‡aÃ±hi visuá¹ƒ vakkhati. kusal
paÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡atadÄ• rammaá¹‡Ä• nÄ«ti sambandho.
santÄ«raá¹‡atadÄ• rammaá¹‡Ä• ni upekkhÄ• sahagatÄ• nevÄ• ti Ä• ha __ "atiiá¹-á¹-he pan
_ti. vipÄ• kassa hi kammÄ• nubhÄ• vato pavattamÄ• nassa Ä• dÄ• se mukhanimittaá¹ƒ viya
gahaá¹‡Ä• bhÄ• vato yathÄ• rammaá¹‡ameva vedanÄ• yogo hoti, kusalÄ• kusalÄ• naá¹ƒ p
santÄ• nesu pavattiyÄ• atiiá¹-á¹-hepi iá¹-á¹-hamajjhattaaniá¹-á¹-hÄ• kÄ• rato, aniá¹-á¹-hepi
iá¹-á¹-haiá¹-á¹-hamajjhattÄ• kÄ• rato gahaá¹‡aá¹ƒ hoti. tathÄ• hi assaddhÄ• dÄ«naá¹ƒ bud
atiiá¹-á¹-hÄ• rammaá¹‡esupi upekkhÄ• javanaá¹ƒ hoti, titthiyÄ• dÄ«naÃ±ca domanassajava
gambhÄ«rapakatikÄ• dÄ«naÃ±ca paá¹-ikkÅ«lÄ• rammaá¹‡e upekkhÄ• javanaá¹ƒ, sunakhÄ

somanassajavanaá¹ƒ, purimapacchÄ• bhÄ• gappavattÄ• ni pana vipÄ• kÄ• ni yathÄ• vatthu
sumanÄ• yamÄ• nÄ• naá¹ƒ sunakhÄ• dÄ«nanti. cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ pana ati
pavattamÄ• nÄ• nampi upekkhÄ• sahagatabhÄ• ve kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• kathitameva

<27> __tatthÄ• pÄ«_ti tadÄ• rammaá¹‡esupi. __somanassasahagatakiriyajavanÄ• vasÄ• n
sahetukÄ• hetukasukhasahagatakiriyapaÃ±cakÄ• vasÄ• ne. khÄ«á¹‡Ä• savÄ• naá¹ƒ cittavi
kiriyajavanÄ• nipi yathÄ• rammaá¹‡ameva pavattantÄ«ti vuttaá¹ƒ __ "somanassasahagatak
_tyÄ• di. keci pana Ä• cariyÄ• __ "paá¹-á¹-hÄ• ne_ (Dhs-má¹- 498 vipÄ• kuddhÄ• rakathÄ•
â€™kusalÄ• kusale niruddhe vipÄ• ko \Be 151/ tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™ ti (Pa
kusalÄ• kusalÄ• namevÄ• nantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ vuttanti natthi kiriyajavanÄ• nan
tadÄ• rammaá¹‡uppÄ• do" ti vadanti. tattha vuccate - yadi abyÄ• katÄ• nantarampi tadÄ• ra
parittÄ• rammaá¹‡e voá¹-á¹-habbanÄ• nantarampi tassa pavattiá¹ƒ maÃ±Ã±eyyunti kiriyajav
tadÄ• rammaá¹‡aá¹ƒ na vuttaá¹ƒ, na pana alabbhanato. labbhamÄ• nassapi hi kenaci adhip
avacanaá¹ƒ dissati, yathÄ• taá¹ƒ __dhammasaá¹…gahe_ labbhamÄ• nampi hadayavatthu
na vuttanti.

<28> __domanassa ... pe0 ... upekkhÄ• sahagatÄ• neva bhavanti, _ na somanassasahaga
viruddhasabhÄ• vattÄ• . teneva hi __paá¹-á¹-hÄ• ne_ domanassÄ• nantaraá¹ƒ somanassaá
domanassaá¹ƒ anuddhaá¹-aá¹ƒ. tathÄ• hi "sukhÄ• ya vedanÄ• ya sampayutto dhammo suk
dhammassa anantarapaccayena paccayo" tyÄ• dinÄ• (Paá¹-á¹-h I 2.45) sukhadukkhavedan
attano attano samÄ• navedanÄ• sampayuttÄ• naá¹ƒ adukkhamasukhavedanÄ• ya sampayu
anantarapaccayabhÄ• vena dvÄ«su dvÄ«su vÄ• resu vuttÄ• , adukkhamasukhavedanÄ• ya
samÄ• navedanÄ• sampayuttÄ• naá¹ƒ, itaravedanÄ• dvayasampayuttÄ• naÃ±ca dhammÄ•
vÄ• resÅ«ti evaá¹ƒ vedanÄ• ttike satteva anantarapaccayavÄ• rÄ• vuttÄ• . yadi ca domana
somanassaá¹ƒ, somanassÄ• nantaraá¹ƒ vÄ• domanassaá¹ƒ uppajjeyya, sukhadukkhaveda
aÃ±Ã±amaÃ±Ã±aá¹ƒ anantarapaccayavasena dve vÄ• re vaá¸• á¸• hetvÄ• nava vÄ• rÄ• v
vuttÄ• . tasmÄ• na tesaá¹ƒ tadanantaraá¹ƒ uppatti atthi. ettha ca "somanassasahagatakiriya
tyÄ• dinÄ• ayampi niyamo anuÃ±Ã±Ä• to -

"parittakusalÄ• dosa-pÄ• pasÄ• takriyÄ• javÄ• .

paÃ±casvekaá¹ƒ tadÄ• lambaá¹ƒ, sukhitesu yathÄ• rahaá¹ƒ ||

"pÄ• pÄ• kÄ• masubhÄ• \Be 152/ ceva, sopekkhÄ• ca kriyÄ• javÄ• .

sopekkhesu tadÄ• lambaá¹ƒ, chasvekamanurÅ«pato" ti ||

ayaÃ±hi javanena tadÄ• rammaá¹‡aniyamo abyabhicÄ• rÄ«. "Ã±Ä• á¹‡asampayuttajavana

Ã±Ä• á¹‡asampayuttatadÄ• rammaá¹‡a" ntyÄ• di nayappavatto pana anekantiko. yebhuyye
paricitassa kadÄ• ci kusalajavanesu javitesu, kusalajavanesu vÄ• paricitassa kadÄ• ci akus
akusalÄ• nantaraá¹ƒ pavattaparicayena tihetukajavanatopi paraá¹ƒahetukatadÄ• rammaá¹‡
kusalÄ• nantaraá¹ƒ pavattaparicayena akusalajavanato paraá¹ƒ tihetukatadÄ• rammaá¹‡am
paá¹-isandhinibbattakakammato pana aÃ±Ã±akammena tadÄ• rammaá¹‡appavattiyaá¹ƒ va
vuttaá¹ƒ __paá¹-á¹-hÄ• ne_ "ahetuke khandhe aniccato dukkhato anattato vipassanti, kusalÄ
ahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati, kusalÄ• kusale niruddhe sahetuko vipÄ• k
uppajjatÄ«" ti (Paá¹-á¹-h III 1.98).

__tasmÄ• _ti yasmÄ• domanassajavanÄ• vasÄ• ne upekkhÄ• sahagatÄ• neva honti. tasm
domanassasahagatajavanÄ• vasÄ• ne upekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ uppajjatÄ«ti sa
â€™somanassapaá¹-isandhikassÄ• â€™ tiiminÄ• va bhavaá¹…gapÄ• tÄ• bhÄ• vo dÄ«pitov
somanassÄ• bhÄ• vatoti taá¹ƒ avatvÄ• tadÄ• rammaá¹‡Ä• bhÄ• vameva parikappento Ä• b
natthÄ«" _ti. somanassapaá¹-isandhikassa titthiyÄ• dino buddhÄ• diatiiá¹-á¹-hÄ• rammaá¹‡e
domanassajavane javite vuttanayena somanassatadÄ• rammaá¹‡assa atiiá¹-á¹-hÄ• rammaá
upekkhÄ• sahagatatadÄ• rammaá¹‡assa anuppajjanato, kenaci vÄ• asappÄ• yena parihÄ«
"paá¹‡Ä«tadhammo me naá¹-á¹-ho" ti vippaá¹-isÄ• raá¹ƒ \Be 153/ janentassa domanassajav
akÄ• mÄ• vacarÄ• rammaá¹‡e tadÄ• rammaá¹‡Ä• bhÄ• vato yadi tadÄ• rammaá¹‡assa up

__paricitapubba_nti pubbe paricitaá¹ƒ, tasmiá¹ƒ bhave yebhuyyena gahitapubbaá¹ƒ.
__upekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ uppajjati_ nirÄ• vajjanampi. yathÄ• taá¹ƒ nirodhÄ•
phalacittantyadhippÄ• yo. yathÄ• hu -

"nirÄ• vajjaá¹ƒ kathaá¹ƒ cittaá¹ƒ, hoti netaÃ±hi sammataá¹ƒ.

niyamo na vinÄ• vajjaá¹ƒ, nirodhÄ• phaladassanÄ• " ti ||

kena pana kiccena idaá¹ƒ cittaá¹ƒ pavattatÄ«ti? tadÄ• rammaá¹‡akiccena tÄ• va na pavatta
aggahaá¹‡ato, nÄ• pi santÄ«raá¹‡akiccena yathÄ• sampaá¹-icchitassa santÄ«raá¹‡avasena
paá¹-isandhicutÄ«su vattabbameva natthi, pÄ• risesato pana bhavassa aá¹…gabhÄ• vato b
yuttaá¹ƒ siyÄ• . __Ä• cariyadhammapÄ• lattherenapi_ (Dhs anuá¹-Ä«0 498 vipÄ• kuddÄ• ra
ayamattho dassitova. yaá¹ƒ pana paá¹-isandhibhavaá¹…gÄ• naá¹ƒ dhammato, Ä• rammaá¹
taá¹ƒ yebhuyyatoti daá¹-á¹-habbaá¹ƒ. na hi idamekaá¹ƒ á¹-hÄ• naá¹ƒ vajjetvÄ• paá¹-isandh
visadisatÄ• atthi. __tamanantaritvÄ• _ti taá¹ƒ attano anantaraá¹ƒ abyavahitaá¹ƒ katvÄ• , ta

<29> __kÄ• mÄ• vacara ... pe0 ... icchantÄ«_ti ettha kÄ• mÄ• vacarajavanÄ• vasÄ• neyeva
kÄ• mataá¹‡hÄ• nidÄ• nakammanibbattattÄ• . na hi taá¹ƒ kÄ• mataá¹‡hÄ• hetukena kamm
rÅ«pÄ• rÅ«pÄ• vacaralokuttarajavanassa anantaraá¹ƒ uppajjati. kiá¹ƒkÄ• raá¹‡Ä• ? ajanaka

janakasamÄ• nattÄ• bhÄ• vato ca. yathÄ• hi gehato bahi nikkhamitukÄ• mo bÄ• lako janak
aá¹…guliyaá¹ƒ gahetvÄ• nikkhamati, nÄ• Ã±Ã±aá¹ƒ rÄ• japurisÄ• diá¹ƒ, evaá¹ƒ bhavaá¹…g
aÃ±Ã±attha pavattamÄ• naá¹ƒ tadÄ• rammaá¹‡aá¹ƒ janakaá¹ƒ kÄ• mÄ• vacarakusalÄ• kus
kÄ• mÄ• vacarakiriyajavanaá¹ƒ anubandhati, na pana tassa visadisÄ• ni mahaggatalokuttar
kÄ• mÄ• vacarasattÄ• nameva tadÄ• rammaá¹‡aá¹ƒ icchanti, na brahmÄ• naá¹ƒ
tadÄ• rammaá¹‡Å«panissayassakÄ• mÄ• vacarapaá¹-isandhibÄ«jassÄ• bhÄ• vato. tathÄ•
Ä• rammaá¹‡abhÅ«tesu icchanti. na itaresu aparicitattÄ• . yathÄ• hi so bÄ• lako janakaá¹ƒ
anugacchantopi araÃ±Ã±Ä• diaparicitaá¹-á¹-hÄ• naá¹ƒ gacchantaá¹ƒ ananubandhitvÄ• par
paricitaá¹-á¹-hÄ• neyeva anubandhati, evamidampi rÅ«pÄ• vacarÄ• diaparicitÄ• rammaá¹‡a
nÄ• nubandhati. apica kÄ• mataá¹‡hÄ• yattakammajanitattÄ• pi etaá¹ƒ kÄ• mataá¹‡hÄ• ran
pavattatÄ«ti vuttovÄ• yamattho. honti cettha -

"janakaá¹ƒ taá¹ƒsamÄ• naá¹ƒ vÄ• , javanaá¹ƒ anubandhati.

na tu aÃ±Ã±aá¹ƒ tadÄ• lambaá¹ƒ, bÄ• ladÄ• rakalÄ«layÄ• ||

"bÄ«jassÄ• bhÄ• vato natthi, brahmÄ• nampi imassa hi.

paá¹-isandhimano bÄ«jaá¹ƒ, kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ ||

"á¹-hÄ• ne pariciteyeva, taá¹ƒ idaá¹ƒ bÄ• lako viya.

anuyÄ• tÄ«ti nÄ• Ã±Ã±attha, hoti taá¹‡hÄ• vasena vÄ• " ti ||

 nanu ca "kÄ• mÄ• vacarapaá¹-isandhibÄ«jÄ• bhÄ• vato" ti vuttaá¹ƒ, tathÄ• ca cakkhuviÃ±
Ä• pajjatÄ«ti? nÄ• pajjati indriyappavattiÄ• nubhÄ• vato, dvÄ• ravÄ«thibhede cittaniyamato

tadÄ• rammaá¹‡aniyamavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

javananiyamavaá¹‡á¹‡anÄ•

 <32> __mandappavattiya_nti \Be 155/ maraá¹‡Ä• sannakÄ• le vatthudubbalatÄ• ya mandÄ
hutvÄ• pavattiyaá¹ƒ. __maraá¹‡akÄ• lÄ• dÄ«sÅ«_ti __Ä• di_-saddena mucchÄ• kÄ• laá¹ƒ

 <33> __bhagavato ... pe0 ... vadantÄ«_ti bhagavato yamakapÄ• á¹-ihÄ• riyakÄ• lÄ• dÄ«su
udakakkhandhaaggikkhandhappavattanÄ• diatthaá¹ƒ visuá¹ƒ visuá¹ƒ pÄ• dakajjhÄ• naá¹ƒ s
vuá¹-á¹-hÄ• ya jhÄ• nadhamme visuá¹ƒ visuá¹ƒ Ä• vajjentassa Ä• vajjanavasitÄ• ya matthal
Ä• vajjanatapparova cittÄ• bhinÄ«hÄ• ro hotÄ«ti yathÄ• vajjitajhÄ• naá¹…gÄ• rammaá¹‡Ä•

paccavekkhaá¹‡ajavanacittÄ• ni pavattantÄ«ti vadanti (Vism I 78) __aá¹-á¹-hakathÄ• cariyÄ
idaá¹ƒ nidassanamattaá¹ƒ aÃ±Ã±esampi dhammasenÄ• patiÄ• dÄ«naá¹ƒ evarÅ«pe accÄ• y
aparipuá¹‡á¹‡ajavanÄ• naá¹ƒ pavattanato. tathÄ• ca vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ "a
vasitÄ• bhagavato yamakapÄ• á¹-ihÄ• riyakÄ• le aÃ±Ã±esaá¹ƒ vÄ• evarÅ«pe kÄ• le" ti (Vi
paÃ±ca vÄ• " _ti ca panetaá¹ƒ tikkhindriyamudindriyavasena gahetabbanti __Ä• cariyadham
Vin I I 78) vuttaá¹ƒ, tasmÄ• bhagavato cattÄ• ri, aÃ±Ã±esaá¹ƒ paÃ±capÄ«ti yuttaá¹ƒ viya d

<34> __Ä• dikammikassÄ• _ti Ä• dito katayogakammassa. paá¹-hamaá¹ƒ nibbattÄ• appan
abhiÃ±Ã±Ä• javanÄ• nampi "paá¹-hamakappanÄ• yÄ• " ti adhikÄ• ro siyÄ• ti Ä• ha __ "sabb
paá¹-hamuppattikÄ• le, ciá¹‡á¹‡avasÄ«kÄ• le ca paÃ±cÄ• bhiÃ±Ã±Ä• javanÄ• ni ekavÄ• ra

<35> maggÄ• yeva uppajjanato __magguppÄ• dÄ• . yathÄ• raha_nti paÃ±camaá¹ƒ vÄ• ca
uppannamaggÄ• nurÅ«paá¹ƒ. sattajavanaparamattÄ• hi ekÄ• vajjanavÄ«thiyÄ• \Be 156/ c
paraá¹ƒ tÄ«ti phalacittÄ• ni, paÃ±camaá¹ƒ uppannamaggato paraá¹ƒ dve vÄ• honti.

<36> __nirodhasamÄ• pattikÄ• le_ti nirodhassa pubbabhÄ• ge. __catutthÄ• ruppajavana_n
aÃ±Ã±ataraá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajavanaá¹ƒ. anÄ• gÄ• mikhÄ«á¹‡Ä• sa
samÄ• pajjanti, na sotÄ• pannasakadÄ• minoti vuttaá¹ƒ __ "anÄ• gÄ• miphalaá¹ƒ vÄ• arah
vibhattivipallÄ• so cettha daá¹-á¹-habbo "anÄ• gÄ• miphale vÄ• arahattaphale vÄ• " ti. tenÄ
__yathÄ• raha_nti taá¹ƒtaá¹ƒpuggalÄ• nurÅ«paá¹ƒ.

<38> __sabbatthÄ• pi samÄ• pattivÄ«thiya_nti sakalÄ• yapi jhÄ• nasamÄ• pattivÄ«thiyaá¹ƒ
phalasamÄ• pattivÄ«thiyaÃ±ca.

<39> __parittÄ• ni_ javanÄ• ni sattakkhattuá¹ƒ matÄ• ni ukkasakoá¹-iyÄ• . maggÄ• bhiÃ±Ã
ekavÄ• rameva matÄ• . __avasesÄ• ni_ abhiÃ±Ã±Ä• maggavajjitÄ• ni mahaggatalokuttaraj
samÄ• pattivÄ«thiyaá¹ƒ ahorattampi pavattanato. __api_-saddena lokiyajjhÄ• nÄ• ni paá¹-h
antimaphaladvayaÃ±ca nirodhÄ• nantaraá¹ƒ ekavÄ• raá¹ƒ, phalacittÄ• ni maggÄ• nantaraá
sampiá¹‡á¸• eti.

javananiyamavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalabhedavaá¹‡á¹‡anÄ•

<40> idÄ• ni duhetukÄ• hetukÄ• pÄ• yikÄ• hetukatihetukavasena catubbidhÄ• naá¹ƒ puthu
maggaá¹-á¹-haphalaá¹-á¹-havasena aá¹-á¹-havidhÄ• naá¹ƒ ariyÄ• nanti dvÄ• dasannaá¹ƒ pu
uppajjanakavÄ«thicittapariccheddadassanatthaá¹ƒ paá¹-hamaá¹ƒ tÄ• va tesaá¹ƒ vajjitabbacit
"duhetukÄ• namahetukÄ• naÃ±cÄ• " _tyÄ• di. paá¹-isandhiviÃ±Ã±Ä• á¹‡asahagatÄ• lobhÄ•

imesanti __dvihetukÄ• _. tÄ• disÄ• naá¹ƒ hetÅ«naá¹ƒ abhÄ• vato __ahetukÄ• _. ma-kÄ• ro
__appanÄ• javanÄ• ni na labhanti_ vipÄ• kÄ• varaá¹‡asabbhÄ• vato. dvihetukÄ• hetukapaa
"vipÄ• kÄ• varaá¹‡a" nti vuccati. appanÄ• javanÄ• bhÄ• vatoyeva arahattaá¹ƒ natthÄ«ti __k
labbhanti_.

<41> "sahetukaá¹ƒ (Paá¹-á¹-h III 1.102) bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anan
pÄ• á¹-hato ahetukÄ• nampi nÄ• nÄ• kammena dvihetukatadÄ• rammaá¹‡aá¹ƒ sambhavati
natthi. mÅ«lasandhiyÄ• pana jaá¸·abhÄ• vato ubhinnampi natthi tihetu tadÄ• rammaá¹‡anti
Ã±Ä• á¹‡asampayuttavipÄ• kÄ• ni cÄ• " _ti. Ä• cariya__jotipÄ• lattherena_ pana "sahetukaá
avisesena vuttattÄ• ahetukÄ• nampi tihetukatadÄ• rammaá¹‡aá¹ƒ vatvÄ• idha
Ã±Ä• á¹‡asampayuttavipÄ• kÄ• bhÄ• vavacanassa parihÄ• savasena "so eva pucchitabbo,
taá¹ƒ pana parihÄ• savasena vuttampi Ä• cariyaá¹ƒ pucchitvÄ• va vijÄ• nanatthaá¹ƒ vuttava
tathÄ• hi Ä• cariyenevettha kÄ• raá¹‡aá¹ƒ __paramatthavinicchaye_ vuttaá¹ƒ -

"Ã±Ä• á¹‡apÄ• kÄ• na vattanti, jaá¸·attÄ• mÅ«lasandhiyÄ• " ti. (parama0 vi0 271) apare p
ahetukÄ• naá¹ƒ sahetukatadÄ• rammaá¹‡aá¹ƒ hoti, evaá¹ƒ dvihetukÄ• naá¹ƒ tihetukatadÄ•
vaá¹‡á¹‡enti, tesaá¹ƒ matÄ• nurodhena ca idhÄ• pi Ã±Ä• á¹‡asampayuttavipÄ• kapaá¹-ikkh
vadanti. tattha pana pamÄ• á¹‡apÄ• á¹-hÄ• bhÄ• vato Ä• cariyena ubhinnampi sÄ• dhÄ• ra
Ã±Ä• á¹‡asampayuttavipÄ• kÄ• bhÄ• ve kÄ• raá¹‡aá¹ƒ vatvÄ• samakameva cittaparicched
vacanaá¹ƒ vÄ«maá¹ƒsitvÄ• sampaá¹-icchitabbaá¹ƒ. ahetukÄ• pekkhÄ• ya cettha \Be 158/ "
taá¹ƒ pana atthato anuÃ±Ã±Ä• tadvihetukavipÄ• kÄ• naá¹ƒ tattheva sambhavadassanapara
"duggatiyaá¹ƒpanÄ• " _tyÄ• di.

<43> __tihetukesÅ«_ti paá¹-isandhiviÃ±Ã±Ä• á¹‡asahagatÄ• lobhÄ• dosÄ• mohavasena ti
navavidhapuggalesu.

<45> __diá¹-á¹-hÄ« ... pe0 ... sekkhÄ• na_nti sikkhÄ• ya aparipÅ«rakÄ• riyÄ• ya sikkhanas
laddhanÄ• mÄ• naá¹ƒ sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ puggalÄ• naá¹ƒ paá¹-hamamag
sakkÄ• yadiá¹-á¹-hivicikicchÄ• naá¹ƒ pahÄ«nattÄ• taá¹ƒsahagatajavanÄ• ni ceva __ca_-sa
khÄ«á¹‡Ä• savÄ• veá¹‡ikÄ• ni kiriyajavanÄ• ni ca na labbhanti.

<46> __paá¹-ighajavanÄ• ni cÄ• _ti domanassajavanÄ• ni ceva
diá¹-á¹-hisampayuttavicikicchÄ• sahagatakiriyajavanÄ• ni ca.

<47> __lokuttara ... pe0 ... samuppajjantÄ«_ti catunnaá¹ƒ maggÄ• naá¹ƒ ekacittakkhaá¹‡ik
puggalantaresu asambhavato, heá¹-á¹-himaheá¹-á¹-himÄ• naÃ±ca uparÅ«parisamÄ• pattiy
uparÅ«paripuggalÄ• naÃ±ca asamugghÄ• á¹-itakammakilesanirodhenaputhujjanehi viya sot
sotÄ• pannÄ• dÄ«hi puggalantarabhÄ• vÅ«pagamanena paá¹-ippassaddhattÄ• ca aá¹-á¹-h

yathÄ• sakaá¹ƒ maggaphalaá¹-á¹-hÄ• naá¹ƒ ariyÄ• nameva samuppajjanti.

<48> idÄ• ni tesaá¹ƒ tesaá¹ƒ puggalÄ• naá¹ƒ yathÄ• paá¹-ikkhittajavanÄ• ni vajjetvÄ• pÄ•
labbhamÄ• najavanÄ• ni sampiá¹‡á¸• etvÄ• dassetuá¹ƒ __ "asekkhÄ• na" _ntyÄ• di vuttaá
paripÅ«rakÄ• ribhÄ• vato __asekkhÄ• naá¹ƒ_ khÄ«á¹‡Ä• savÄ• naá¹ƒ tettiá¹ƒsavidhakusal
heá¹-á¹-himaphalattayassa, vÄ«thimuttÄ• naÃ±ca navamahaggatavipÄ• kÄ• naá¹ƒ vasena
sesÄ• ni \Be 159/ tevÄ«satikÄ• mÄ• vacaravipÄ• kavÄ«satikiriyaarahattaphalavasena __ca
vÄ«thicittÄ• ni __sambhavÄ• _ yathÄ• lÄ• bhaá¹ƒ kÄ• mabhave á¹-hitÄ• naá¹ƒ vasena uddi

__sekkhÄ• naá¹ƒ_
aá¹-á¹-hÄ• rasakiriyajavanadiá¹-á¹-hivicikicchÄ• sahagatapaÃ±cakaaggaphalamahaggatavi
vajjetvÄ• tevÄ«satikÄ• mÄ• vacaravipÄ• kaÄ• vajjanadvayaekavÄ«satikusalasattÄ• kusala
__chappaÃ±Ã±Ä• sa_ vÄ«thicittÄ• ni yathÄ• sambhavaá¹ƒ uddise avisesato. visesato pana
sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ ekapaÃ±Ã±Ä• sa, anÄ• gÄ• mÄ«naá¹ƒ ekÅ«napaÃ±Ã
puthujjanÄ• naá¹ƒ aá¹-á¹-hÄ• rasakiriyajavanasabbalokuttaramahaggatavipÄ• kavasena pa
avasesÄ• ni kÄ• mÄ• vacaravipÄ• kaÄ• vajjanadvayalokiyakusalÄ• kusalavasena __catupa
yathÄ• sambhavato uddise avisesato. visesato pana tihetukÄ• naá¹ƒ catupaÃ±Ã±Ä• seva la
dvihetukÄ• hetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttavipÄ• kaappanÄ• javanavajjitÄ• ni ekacatt
tÄ• neva dvihetukavipÄ• kavajjitÄ• ni sattatiá¹ƒsa vÄ«thicittÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

puggalÄ• naá¹ƒ vasena cittappavattibhedo __puggalabhedo_.

puggalabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÅ«mivibhÄ• gavaá¹‡á¹‡anÄ•

<49> __sabbÄ• nipi vÄ«thicittÄ• ni upalabbhanti_ channaá¹ƒ dvÄ• rÄ• naá¹ƒ, sabbesaÃ±ca
sambhavato. __yathÄ• raha_nti taá¹ƒtaá¹ƒbhavÄ• nurÅ«paá¹ƒ, taá¹ƒtaá¹ƒpuggalÄ• nurÅ«p

52_.___ "sabbatthÄ• pÄ«" _tyÄ• dinÄ• \Be 160/ ghÄ• naviÃ±Ã±Ä• á¹‡Ä• dÄ«nampi paá¹-ik
rÅ«pÄ• vacarabhÅ«miyaá¹ƒ paá¹-ighajavanatadÄ• rammaá¹‡Ä• neva paá¹-ikkhittÄ• ni. __s
rÅ«pabhave, arÅ«pabhave ca.

<54> __kÄ• ma_bhave yathÄ• rahaá¹ƒ vÄ«thimuttavajjÄ• ni __asÄ«ti vÄ«thicittÄ• ni, _ rÅ«
paá¹-ighadvayaaá¹-á¹-hatadÄ• rammaá¹‡aghÄ• nÄ• diviÃ±Ã±Ä• á¹‡achakkavÄ«thimuttakav
sesÄ• ni Ä• vajjanadvayanavaahetukavipÄ• katepaÃ±Ã±Ä• sajavanavasena __catusaá¹-á¹-
tevÄ«satikÄ• mÄ• vacaravipÄ• kapaá¹-hamamagga-
paÃ±cadasarÅ«pÄ• vacarapaá¹-ighadvayaÄ• ruppavipÄ• kakiriyamanodhÄ• tuhasanavaser

sesÄ• ni chabbÄ«sati parittajavanaaá¹-á¹-haÄ• ruppajavanasattalokuttarajavanamanodvÄ• __dvecattÄ• lÄ«sa_ cittÄ• ni __labbhare_ upalabbhanti.

keci pana "rÅ«pabhave aniá¹-á¹-hÄ• rammaá¹‡Ä• bhÄ• vato idhÄ• gatÄ• naá¹ƒyeva brahm akusalavipÄ• kasambhavoti tÄ• ni parihÄ• petvÄ• paÃ±caparittavipÄ• kehi saddhiá¹ƒ rÅ«pa vÄ«thicittÄ• nÄ«" ti vadanti. idha pana tattha á¹-hatvÄ• pi imaá¹ƒ lokaá¹ƒ passantÄ• naá¹ƒ aniá¹-á¹-hÄ• rammaá¹‡assa asambhavo na sakkÄ• vattunti tehi saddhiá¹ƒyeva tattha catus evaÃ±ca katvÄ• vuttaá¹ƒ __dhammÄ• nusÄ• raá¹‡iyaá¹ƒ_ "yadÄ• brahmÄ• no kÄ• mÄ• va Ä• lambanti, tadÄ• taá¹ƒ sugatiyampi akusalavipÄ• kacakkhusotaviÃ±Ã±Ä• á¹‡amanodhÄ• sambhavatÄ«" ti.

bhÅ«mivasena vibhÄ• go __bhÅ«mivibhÄ• go_.

bhÅ«mivibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<55> __yathÄ• sambhava_nti taá¹ƒtaá¹ƒdvÄ• resu, taá¹ƒtaá¹ƒbhavesu vÄ• sambhavÄ• nu paá¹-isandhito paraá¹ƒ bhavanikantivasena pavattamanodvÄ• rikacittavÄ«thito paá¹-á¹-hÄ• \Be 161/, tato pubbe pavattabhavaá¹…gÄ• vasÄ• naá¹ƒ vÄ• abbocchinnÄ• asati nirodhasa

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

vÄ«thiparicchedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vÄ«thimuttaparicchedavaá¹‡á¹‡anÄ•

<1> ettÄ• vatÄ• vÄ«thisaá¹…gahaá¹ƒ dassetvÄ• idÄ• ni vÄ«thimuttasaá¹…gahaá¹ƒ dasse "vÄ«thicittavaseneva" _ntyÄ• di. __evaá¹ƒ_ yathÄ• vuttanayena vÄ«thicittavasena pavattiyaá¹ƒpaá¹-isandhitoaparabhÄ• gecutipariyosÄ• naá¹ƒpavattisaá¹…gaho nÄ• ma saá tadanantaraá¹ƒ __sandhiyaá¹ƒ_ paá¹-isandhikÄ• le, tadÄ• sannatÄ• yataá¹ƒgahaá¹‡eneva pavattisaá¹…gaho vuccatÄ«ti yojanÄ• .

bhÅ«micatukkavaá¹‡á¹‡anÄ•

<3> puÃ±Ã±asammatÄ• ayÄ• yebhuyyena apagatoti apÄ• yo, soyeva bhÅ«mi bhavanti et anekavidhasampattiadhiá¹-á¹-hÄ• natÄ• ya sobhanÄ• gantabbato upapajjitabbato gatÄ«ti s kÄ• mataá¹‡hÄ• sahacaritÄ• sugati kÄ• masugati, sÄ• yeva bhÅ«mÄ«ti __kÄ• masugatibh

<4> ayato sukhato niggatoti __nirayo_. tiro aÃ±citÄ• ti tiracchÄ• nÄ• , tesaá¹ƒ yoni __tiracc

tÄ• ya sattÄ• amissitÄ• pi samÄ• najÄ• titÄ• ya missitÄ• viya hontÄ«ti __yoni_. sÄ• pana
pavattiviseso. pakaá¹-á¹-hena sukhato itÄ• gatÄ• ti petÄ• , nijjhÄ• mataá¹‡hikÄ• dibhedÄ• n
__pettivisayo_ \Be 162/. ettha pana tiracchÄ• nayonipettivisayaggahaá¹‡ena khandhÄ• naá
tesaá¹ƒ tÄ• disassa paricchinnokÄ• sassa abhÄ• vato. yattha vÄ• te araÃ±Ã±apabbatapÄ•
vasanti, tÄ• disassa á¹-hÄ• nassa vasena okÄ• sopi gahetabbo. na suranti issariyakÄ«á¸·Ä•
__asurÄ• , _ petÄ• surÄ• . itare pana na surÄ• surappaá¹-ipakkhÄ• ti asurÄ• , idha ca petÄ
itaresaá¹ƒ tÄ• vatiá¹ƒsesu gahaá¹‡assa icchitattÄ• . tathÄ• hi vuttaá¹ƒ Ä• cariyena -

"tÄ• vatiá¹ƒsesu devesu, vepacittÄ• surÄ• gatÄ• " ti. (nÄ• ma0 Vin V 438).

<5> satisÅ«rabhÄ• vabrahmacariyayogyatÄ• diguá¹‡ehiukkaá¹-á¹-hamanatÄ• ya mano uss
tathÄ• hi paramasatinepakkÄ• dippattÄ• buddhÄ• dayopi manussabhÅ«tÄ• yeva. jambudÄ
nippariyÄ• yato manussÄ• . tehi pana samÄ• narÅ«pÄ• ditÄ• ya saddhiá¹ƒ parittadÄ«pavÄ•
itaramahÄ• dÄ«pavÄ• sinopi "manussÄ• " ti vuccanti. lokiyÄ• pana "manuno Ä• dikhattiyas
manussÄ• " ti vadanti. manussÄ• naá¹ƒ nivÄ• sabhÅ«tÄ• bhÅ«mi idha __manussÄ• _. eva

catÅ«su mahÄ• rÄ• jesu bhatti etesaá¹ƒ, catunnaá¹ƒ vÄ• mahÄ• rÄ• jÄ• naá¹ƒ nivÄ• saá¹-
cÄ• tumahÄ• rÄ• je bhavÄ• ti __cÄ• tumahÄ• rÄ• jikÄ• _. mÄ• ghena mÄ• á¹‡avena saddh
ettha nibbattÄ• ti taá¹ƒsahacaritaá¹-á¹-hÄ• naá¹ƒ tettiá¹ƒsaá¹ƒ, tadeva tÄ• vatiá¹ƒsaá¹ƒ, taá
__tÄ• vatiá¹ƒsÄ• _ti vadanti. yasmÄ• pana "sahassaá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ saha
(AN I 3.81) vacanato sesacakkavÄ• á¸·esupi chakÄ• mÄ• vacaradevalokÄ• atthi, tasmÄ• n
devalokassÄ• ti gahetabbaá¹ƒ. dukkhato yÄ• tÄ• apayÄ• tÄ• ti \Be 163/ __yÄ• mÄ• _. attan
pÄ«tiá¹ƒ itÄ• gatÄ• ti __tusitÄ• _. nimmÄ• ne rati etesanti __nimmÄ• naratino_. paranimmit
vasaá¹ƒ vattentÄ«ti __paranimmitavasavattino_.

<7> mahÄ• brahmÄ• naá¹ƒ paricÄ• rikattÄ• tesaá¹ƒ parisatibhavÄ• ti __brahmapÄ• risajjÄ
purohitaá¹-á¹-hÄ• ne á¹-hitattÄ• __brahmapurohitÄ• _. tehi tehi jhÄ• nÄ• dÄ«hi guá¹‡avises
parivuddhÄ• ti brahmÄ• no, vaá¹‡á¹‡avantatÄ• ya ceva dÄ«ghÄ• yukatÄ• dÄ«hi ca brahma
brahmÄ• noti __mahÄ• brahmÄ• no_. tayopete paá¹‡Ä«taratanapabhÄ• vabhÄ• sitasamÄ•

<8> uparimehi parittÄ• Ä• bhÄ• etesanti __parittÄ• bhÄ• _. appamÄ• á¹‡Ä• Ä• bhÄ• ete
valÄ• hakato vijju viya ito cito ca Ä• bhÄ• sarati nissarati etesaá¹ƒ
sappÄ«tikajjhÄ• nanibbattakkhandhasantÄ• nattÄ• ti __Ä• bhassarÄ• _. daá¹‡á¸• adÄ«pikÄ
sarÄ«rato Ä• bhÄ• chijjitvÄ• chijjitvÄ• patantÄ« viya sarati nissaratÄ«ti __Ä• bhassarÄ• _.
pabhÄ• ya Ä• bhÄ• sanasÄ«lÄ• ti __Ä• bhassarÄ• _. etepi tayo paá¹‡Ä«taratanapabhÄ• va

<9> subhÄ• ti ekagghanÄ• acalÄ• sarÄ«rÄ• bhÄ• vuccati, sÄ• uparibrahmehi parittÄ• et
appamÄ• á¹‡Ä• subhÄ• etesanti __appamÄ• á¹‡asubhÄ• _. pabhÄ• samudayasaá¹…khÄ

Ä• kiá¹‡á¹‡Ä• ti __subhakiá¹‡hÄ• _. "subhÄ• kiá¹‡á¹‡Ä• " ti ca vattabbeÄ• -saddassa rassa
á¹‡a-kÄ• rassa ca ha-kÄ• raá¹ƒ katvÄ• "subhakiá¹‡hÄ• " ti vuttaá¹ƒ. etepi
paá¹‡Ä«taratanapabhÄ• vabhÄ• sitekatalavÄ• sino.

<10> jhÄ• nappabhÄ• vanibbattaá¹ƒ \Be 164/ vipulaá¹ƒ phalametesanti __vehapphalÄ• _.
saÃ±Ã±Ä• virÄ• gabhÄ• vanÄ• nibbattarÅ«pasantatimattattÄ• natthi saÃ±Ã±Ä• , taá¹ƒmukh
arÅ«pakkhandhÄ• ca etesanti asaÃ±Ã±Ä• . teyeva sattÄ• ti__asaÃ±Ã±asattÄ• _. etepi
paá¹‡Ä«taratanapabhÄ• vabhÄ• sitekatalavÄ• sino. suddhÄ• naá¹ƒ anÄ• gÄ• miarahantÄ•
anunayapaá¹-ighÄ• bhÄ• vato vÄ• suddho Ä• vÄ• so etesanti suddhÄ• vÄ• sÄ• , tesaá¹ƒ n

<11> imesu pana paá¹-hamatalavÄ• sino appakenakÄ• lena attano á¹-hÄ• naá¹ƒ na vijahan
dutiyatalavÄ• sino na kenaci tappantÄ«ti __atappÄ• _. tatiyatalavÄ• sino paramasundararÅ«
dissantÄ«ti __sudassÄ• _. catutthatalavÄ• sino suparisuddhadassanattÄ• sukhena passan
paÃ±camatalavÄ• sino pana ukkaá¹-á¹-hasampattikattÄ• natthi etesaá¹ƒ kaniá¹-á¹-habhÄ•

<12> akÄ• sÄ• naÃ±cÄ• yatane pavattÄ• paá¹-hamÄ• ruppavipÄ• kabhÅ«tacatukkhandhÄ
__Ä• kÄ• sÄ• naÃ±cÄ• yatanabhÅ«mi_. evaá¹ƒ sesesupi.

<13> puthujjanÄ• , sotÄ• pannÄ• ca sakadÄ• gÄ• mino cÄ• pi puggalÄ• suddhÄ• vÄ• ses
sambandho. puthujjanÄ• dÄ«naÃ±ca paá¹-ikkhepena anÄ• gÄ• miarahantÄ• nameva tattha

<14> __sesaá¹-á¹-hÄ• nesÅ«_ti suddhÄ• vÄ• saapÄ• yaasaÃ±Ã±ivajjitesu sesaá¹-á¹-hÄ• n
labbhanti.

bhÅ«micatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-isandhicatukkavaá¹‡á¹‡anÄ•

<16> __okkantikkhaá¹‡e_ti \Be 165/ paá¹-isandhikkhaá¹‡e.

<17> jÄ• tiyÄ• andho __jaccandho_. kiÃ±cÄ• pi jÄ• tikkhaá¹‡e aá¹‡á¸• ajajalÄ• bujÄ• sab
cakkhÄ• diuppajjanÄ• rahakÄ• lepi cakkhuppattivibandhakakammappaá¹-ibÄ• hitasÄ• matth
itarenapi vÄ• kammena anuppÄ• detabbacakkhuko satto __jaccandho_ nÄ• ma. apare pan
pasÅ«tiyaá¹ƒyeva andho, mÄ• tukucchiyaá¹ƒ andho hutvÄ• nikkhantoti attho, tena duhetuka
mÄ• tukucchiyaá¹ƒ cakkhussa avipajjanaá¹ƒ siddha" nti vadanti. __jaccandhÄ• dÄ«na_nti e
jaccabadhirajaccamÅ«gajaccajaá¸·ajaccummattakapaá¹‡á¸• akaubhatobyaÃ±janakanapuá¹
apare pana "ekacce ahetukapaá¹-isandhikÄ• avikalindriyÄ• hutvÄ• thokaá¹ƒ vicÄ• raá¹‡ap

tÄ• disÄ• nampi Ä• disaddena saá¹…gaho" ti vadanti. bhummadeve sitÄ• nissitÄ• taggatik
sukhasamussayato vinipÄ• tÄ• ti __vinipÄ• tikÄ• _.

<18> __sabbatthÄ• pi kÄ• masugatiya_nti devamanussavasena sattavidhÄ• yavi kÄ• masu

<21> __tesÅ«_ti yathÄ• vuttapaá¹-isandhiyuttesu puggalesu, apÄ• yÄ• dÄ«su vÄ• . __Ä• y
niyamo natthi_ kesaÃ±ci cirÄ• yukattÄ• , kesaÃ±ci ciratarÄ• yukattÄ• ca. tathÄ• cÄ• hu -

"Ä• pÄ• yikamanussÄ• yu-

paricchedo na vijjati.

tathÄ• hi kÄ• lo mandhÄ• tÄ• ,

yakkhÄ• keci cirÄ• yuno" ti || -

apÄ• yesu \Be 166/ hi kammameva pamÄ• á¹‡aá¹ƒ, tattha nibbattÄ• naá¹ƒ yÄ• va kammaá
cavanÄ• bhÄ• vato, tathÄ• bhummadevÄ• naá¹ƒ. tesupi hi nibbattÄ• keci sattÄ• hÄ• dikÄ•
kappamattampi, tathÄ• manussÄ• nampi kadÄ• ci tesampi asaá¹…khyeyyÄ• yukattÄ• kad
ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ jÄ«vati, appaá¹ƒ vÄ• bhiyyo (DN II 7; SN I 1.145; AN II 7.7
vassasataá¹ƒ na pÄ• puá¹‡Ä• tÄ«" ti idaá¹ƒ pana ajjatanakÄ• like sandhÄ• ya vuttaá¹ƒ.

<22> __dibbÄ• ni paÃ±cavassasatÄ• nÄ«_ti manussÄ• naá¹ƒ paÃ±Ã±Ä• sa vassÄ• ni ekad
mÄ• sasaá¹ƒvacchare paricchinditvÄ• dibbappamÄ• á¹‡Ä• ni paÃ±cavassasatÄ• ni Ä• yup
cetaá¹ƒ -

"yÄ• ni paÃ±Ã±Ä• sa vassÄ• ni, manussÄ• naá¹ƒ dino tahiá¹ƒ.

tiá¹ƒsarattidivomÄ• so, mÄ• sÄ• dvÄ• dasa saá¹ƒvaccharaá¹ƒ.

tena saá¹ƒvaccharenÄ• yu, dibbaá¹ƒ paÃ±casataá¹ƒ mata" nti ||

__manussagaá¹‡anÄ• yÄ• _ti manussÄ• naá¹ƒ saá¹ƒvaccharagaá¹‡anÄ• ya. __tato catugg
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ paÃ±Ã±Ä• samÄ• nussakavassaparimitaá¹ƒ divasaá¹ƒ, dibbÄ•
diguá¹‡aá¹ƒ katvÄ• dibbavassasahassÄ• ni tÄ• vatiá¹ƒsÄ• naá¹ƒ sambhavatÄ«ti evaá¹ƒ
divasasaá¹ƒvaccharadiguá¹‡avasena catugguá¹‡aá¹ƒ, taá¹ƒ pana dibbagaá¹‡anÄ• ya vassa
manussagaá¹‡anÄ• ya saá¹-á¹-hivassasatasahassÄ• dhikatikoá¹-ippamÄ• á¹‡aá¹ƒ hoti. __t
yÄ• mÄ• na_nti tÄ• vatiá¹ƒsÄ• namÄ• yuppamÄ• á¹‡ato vuttanayena catugguá¹‡aá¹ƒ, dibba

manussagaá¹‡anÄ• ya cattÄ• lÄ«savassasatasahassÄ• dhikÄ• cuddasa vassakoá¹-iyo hor
tusitÄ• na_nti dibbÄ• ni cattÄ• ri vassasahassÄ• ni, manussagaá¹‡anÄ• ya saá¹-á¹-hivassas
sattapaÃ±Ã±Ä• sa \Be 167/ vassakoá¹-iyo. __tato catugguá¹‡aá¹ƒ nimmÄ• naratÄ«na_nti d
aá¹-á¹-havassasahassÄ• ni, manussagaá¹‡anÄ• ya dve vassakoá¹-isatÄ• ni cattÄ• lÄ«sava
vassakoá¹-iyo ca. __tato catugguá¹‡aá¹ƒ paranimmitavasavattÄ«na_nti dibbÄ• ni soá¸·asa

<23> manussagaá¹‡anaá¹ƒ pana sayameva dassento Ä• ha __ "navasataÃ±cÄ• " _tyÄ• di
navasataá¹ƒ ekavÄ«sa koá¹-iyo, tathÄ• saá¹-á¹-hi ca vassasatasahassÄ• ni vasavattÄ«su Ä
sambandho.

<25> __dutiyajjhÄ• nabhÅ«miya_nti catukkanayavasena vuttaá¹ƒ. tato paraá¹ƒ pavattiyaá¹
rÅ«pameva bhavaá¹…gacutivasena pavattitvÄ• nirujjhatÄ«ti yojanÄ• .

<29> __tesÅ«_ti tÄ• hi gahitapaá¹-isandhikesu brahmesu. __kappassÄ• _ti asaá¹…khyeyya
brahmapÄ• risajjÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ mahÄ• kappavasena Ä• yuparicchedo sambhava
avinÄ• sÄ• bhÄ• vena paripuá¹‡á¹‡akappe asambhavato. tathÄ• hesa (Vism II 409) loko sa
vinassati, aá¹-á¹-hame vÄ• re udakena, puna sattavÄ• resu agginÄ• , aá¹-á¹-hame vÄ• re ud
aá¹-á¹-hasu aá¹-á¹-hakesu paripuá¹‡á¹‡esu pacchime vÄ• re vÄ• tena vinassati. tattha paá¹
upÄ• dÄ• ya agginÄ• , dutiyatatiyajjhÄ• natalaá¹ƒ upÄ• dÄ• ya udakena, catutthajjhÄ• natal
vinassati. vuttampi cetaá¹ƒ -

"satta sattagginÄ• vÄ• rÄ• , aá¹-á¹-hame aá¹-á¹-hame dakÄ• .

catusaá¹-á¹-hi yadÄ• puá¹‡á¹‡Ä• , eko vÄ• yuvaro siyÄ• ||

"agginÄ• bhassarÄ• \Be 168/ heá¹-á¹-hÄ• , Ä• pena subhakiá¹‡hato.

vehapphalato vÄ• tena, evaá¹ƒ loko vinassatÄ«" ti || -

tasmÄ• tiá¹‡á¹‡ampi paá¹-hamajjhÄ• natalÄ• naá¹ƒ ekakappepi avinÄ• sÄ• bhÄ• vato saka
natthÄ«ti asaá¹…khyeyyakappavasena tesaá¹ƒ Ä• yuparicchedo daá¹-á¹-habbo. dutiyajjhÄ•
pana paripuá¹‡á¹‡assa mahÄ• kappassa vasena, na asaá¹…khyeyyakappavasena. __asaá
yojanÄ• yÄ• mavitthÄ• rato setasÄ• saparÄ• sito vassasatavassasataccayena ekekabÄ«jas
parikkhayepi akkhayasabhÄ• vassamahÄ• kappassacatutthabhÄ• go. so pana sattharogadu
aÃ±Ã±atarasaá¹ƒvaá¹-á¹-ena bahÅ«su vinÄ• samupagatesu avasiá¹-á¹-hasattasantÄ• napp
dasavassato paá¹-á¹-hÄ• ya anukkamena asaá¹…khyeyyÄ• yukappamÄ• á¹‡esu sattesu pu
kamena parihÄ• yitvÄ• dasavassÄ• yukesu jÄ• tesu rogÄ• dÄ«naá¹ƒ aÃ±Ã±atarasaá¹ƒvaá¹
vinÄ• sappattiyÄ• va "ayameko antarakappo" ti evaá¹ƒ paricchinnassa antarakappassa vase

catusaá¹-á¹-hiantarakappappamÄ• á¹‡o hoti, vÄ«satiantarakappappamÄ• á¹‡oti ca vadanti.

<45> Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upagacchantÄ«ti __Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pag

<49> __ekamevÄ• _ti bhÅ«mito, jÄ• tito, sampayuttadhammato, saá¹…khÄ• rato ca samÄ•
ekasmiá¹ƒ bhave.

paá¹-isandhicatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammacatukkavaá¹‡á¹‡anÄ•

<50> idÄ• ni \Be 169/ kammacatukkaá¹ƒ catÅ«hÄ• kÄ• rehi dassetuá¹ƒ __ "janaka" _ntyÄ•
__janakaá¹ƒ_. upatthambhetÄ«ti __upatthambhakaá¹ƒ_. upagantvÄ• pÄ«á¸·etÄ«ti __upapÅ
ghÄ• tetÄ«ti __upaghÄ• takaá¹ƒ_.

tattha paá¹-isandhipavattÄ«su vipÄ• kakaá¹-attÄ• rÅ«pÄ• ni nibbattakÄ• kusalÄ• kusalace
sayaá¹ƒ vipÄ• kaá¹ƒ nibbattetuá¹ƒ asakkontampi kammantarassa cirataravipÄ• kanibbattan
vipÄ• kasseva vÄ• sukhadukkhabhÅ«tassa vicchedapaccayÄ• nuppattiyÄ• ,
upabrÅ«hanapaccayuppattiyÄ• cajanakasÄ• matthiyÄ• nurÅ«paá¹ƒ cirataraappavattipaccaya
kusalÄ• kusalakammaá¹ƒ __upatthambhakaá¹ƒ_ nÄ• ma. kammantarajanitavipÄ• kassa
byÄ• dhidhÄ• tusamatÄ• dinimittavibÄ• dhanena cirataraappavattivinibandhakaá¹ƒ yaá¹ƒkiÃ±
__upapÄ«á¸·akaá¹ƒ_ nÄ• ma. dubbalassa pana kammassa janakasÄ• matthiyaá¹ƒ upahacc
tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• sayaá¹ƒ vipÄ• kanibbattakakammaá¹ƒ __upaghÄ• takaa

janakopaghÄ• takÄ• naÃ±hi ayaá¹ƒ viseso - janakaá¹ƒ kammantarassavipÄ• kaá¹ƒanupacc
janeti, upaghÄ• takaá¹ƒ upacchedanapubbakanti idaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• su (Vism II
sanniá¹-á¹-hÄ• naá¹ƒ. apare pana Ä• cariyÄ• "upapÄ«á¸·akakammaá¹ƒ bahvÄ• bÄ• dhatÄ•
kammantarassa vipÄ• kaá¹ƒ antarantarÄ• vibÄ• dhati. upaghÄ• takaá¹ƒ pana taá¹ƒ sabbas
okÄ• saá¹ƒ deti, na pana sayaá¹ƒ vipÄ• kanibbattakaá¹ƒ. evaÃ±hi janakato imassa viseso s
__kiccavasenÄ• _ti janana upatthambhanaupapÄ«á¸·anaupacchedanakiccavasena.

<51> __garuka_nti mahÄ• sÄ• vajjaá¹ƒ, mahÄ• nubhÄ• vaÃ±ca aÃ±Ã±ena kammena paá¹
asakkuá¹‡eyyakammaá¹ƒ. __Ä• sanna_nti maraá¹‡akÄ• le anussaritaá¹ƒ, tadÄ• kataÃ±ca.
kataá¹ƒ \Be 170/, ekavÄ• raá¹ƒ katvÄ• pi vÄ• abhiá¹‡haso samÄ• sevitaá¹ƒ. __kaá¹-attÄ• k
garukÄ• dibhÄ• vaá¹ƒ asampattaá¹ƒ katamattatoyeva kammanti vattabbakammaá¹ƒ.

tattha kusalaá¹ƒ vÄ• hotu akusalaá¹ƒ vÄ• , garukÄ• garukesu yaá¹ƒ garukaá¹ƒ akusalapak
mÄ• tughÄ• takÄ• dikammaá¹ƒ, kusalapakkhe mahaggatakammaá¹ƒ vÄ• , tadeva paá¹-ham

Ä• sannÄ• dikamme parittaá¹ƒ udakaá¹ƒ ottharitvÄ• gacchanto mahogho viya. tathÄ• hi ta
tasmiá¹ƒ asati dÅ«rÄ• sannesu yaá¹ƒ Ä• sannaá¹ƒ maraá¹‡akÄ• le anussaritaá¹ƒ, tadeva p
Ä• sannakÄ• le kate vattabbameva natthi. tasmimpÄ« asati Ä• ciá¹‡á¹‡Ä• nÄ• ciá¹‡á¹‡esu
susÄ«lyaá¹ƒ vÄ• , dussÄ«lyaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ vipaccati. kaá¹-attÄ• kammaá¹
purimÄ• naá¹ƒ abhÄ• vena paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hatÄ«ti garukaá¹ƒ sabbapaá¹-ham
Ä• sannaá¹ƒ, tasmimpi asati Ä• ciá¹‡á¹‡aá¹ƒ, tasmimpÄ« asati kaá¹-attÄ• kammaá¹ƒ. tenÄ•
"pÄ• kadÄ• napariyÄ• yenÄ• " _ti, vipÄ• kadÄ• nÄ• nukkamenÄ• tyattho. __abhidhammÄ•
Ä• ciá¹‡á¹‡aá¹ƒ paá¹-hamaá¹ƒ vipaccantaá¹ƒ katvÄ• vuttaá¹ƒ. yathÄ• pana gogaá¹‡aparip
vivaá¹-e aparabhÄ• ge dammagavabalavagavesusantesupi yo vajadvÄ• rassa Ä• sanno ho
dubbalajaraggavopi, soyeva paá¹-hamataraá¹ƒ nikkhamati, evaá¹ƒ garukato aÃ±Ã±esu kusa
maraá¹‡akÄ• lassa Ä• sannattÄ• Ä• sannameva paá¹-hamaá¹ƒ vipÄ• kaá¹ƒ detÄ«ti idha ta

<52> diá¹-á¹-hadhammo paccakkhabhÅ«to paccuppanno attabhÄ• vo, tattha veditabbaá¹ƒ
__diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. diá¹-á¹-hadhammato anantaraá¹ƒ upapajjitvÄ• vedita
__upapajjavedanÄ«yaá¹ƒ_. apare apare diá¹-á¹-hadhammato aÃ±Ã±asmiá¹ƒ yattha katthac
kammaá¹ƒ __aparÄ• pariyavedanÄ«yaá¹ƒ_. ahosi eva kammaá¹ƒ \Be 171/, na tassa vipÄ•
cÄ• ti evaá¹ƒ vattabbakammaá¹ƒ __ahosikammaá¹ƒ_.

tattha paá¹-ipakkhehi anabhibhÅ«tatÄ• ya, paccayavisesena paá¹-iladdhavisesatÄ• ya ca b
tÄ• disassa pubbÄ• bhisaá¹…khÄ• rassa vasena sÄ• tisayÄ• hutvÄ• tasmiá¹ƒyeva attabhÄ
paá¹-hamajavanacetanÄ• __diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_ nÄ• ma. sÄ• hi vuttappakÄ
guá¹‡avisesayuttesu upakÄ• rÄ• nupakÄ• ravasappavattiyÄ• , Ä• sevanÄ• lÄ• bhena appav
pavattasantÄ• nuparamÄ• pekkhaá¹ƒ, okÄ• salÄ• bhÄ• pekkhaÃ±ca kammaá¹ƒ na hotÄ«ti
pavattivipÄ• kamattaá¹ƒ ahetukaphalaá¹ƒ deti. atthasÄ• dhikÄ• pana sattamajavanacetanÄ
sanniá¹-á¹-hÄ• pakacetanÄ• bhÅ«tÄ• vuttanayena paá¹-iladdhavisesÄ• anantarattabhÄ• v
__upapajjavedanÄ«yaá¹ƒ_ nÄ• ma. sÄ• ca paá¹-isandhiá¹ƒ datvÄ• va pavattivipÄ• kaá¹ƒ d
adinnÄ• ya pavattivipÄ• kaá¹ƒ detÄ«ti natthi. cuti anantaraÃ±hiupapajjavedanÄ«yassa okÄ•
dinnÄ• ya jÄ• tisatepi pavattivipÄ• kaá¹ƒ detÄ«ti Ä• cariyÄ• . yathÄ• vuttakÄ• raá¹‡avirahato
yÄ• dibhÄ• vaá¹ƒ asampattÄ• Ä• dipariyosÄ• nacetanÄ• naá¹ƒ majjhe pavattÄ• paÃ±ca ce
anupacchinnattÄ• yadÄ• kadÄ• ci okÄ• salÄ• bhe sati paá¹-isandhipavattÄ«su vipÄ• kaá¹ƒ
__aparÄ• pariyavedaniyaá¹ƒ_nÄ• ma. sakasakakÄ• lÄ• tÄ«taá¹ƒ pana purimakammadvaya
saá¹ƒsÄ• rappavattiyÄ• vocchinnÄ• ya __ahosikammaá¹ƒ_ nÄ• ma.

__pÄ• kakÄ• lavasenÄ• _ti paccuppanne, tadanantare, yadÄ• kadÄ• cÄ«ti evaá¹ƒ purimÄ•
yathÄ• paricchinnakÄ• lavasena, itarassa taá¹ƒkÄ• lÄ• bhÄ• vavasena ca. ahosikammassa
vohÄ• ro.

<53> __pÄ• kaá¹-hÄ• navasenÄ• _ti \Be 172/ paá¹-isandhiyÄ• vipaccanabhÅ«mivasena.

<54> idÄ• ni akusalÄ• dikammÄ• naá¹ƒ kÄ• yakammadvÄ• rÄ• divasena pavattiá¹ƒ, taá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• divasena dasavidhÄ• dibhedaÃ±ca dassetuá¹ƒ __ "tattha akusala" _nty
kÄ• yadvÄ• re pavattaá¹ƒ kammaá¹ƒ __kÄ• yakammaá¹ƒ_. evaá¹ƒ __vacÄ«kammÄ• _dÄ«

<55> pÄ• á¹‡assa saá¹‡ikaá¹ƒ patituá¹ƒ adatvÄ• atÄ«va pÄ• tanaá¹ƒ __pÄ• á¹‡Ä• tipÄ• to
adinnassaÄ• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ_. methunavÄ«tikkamasaá¹…khÄ• tesu kÄ• m
micchÄ• cÄ• ro_.

tattha pÄ• á¹‡oti vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pÄ• á¹‡epÄ• á¹‡
jÄ«vitindriyupacchedakappayogasamuá¹-á¹-hÄ• pikÄ• vadhakacetanÄ• __pÄ• á¹‡Ä• tipÄ•
parabhaá¹‡á¸• etathÄ• saÃ±Ã±inotadÄ• dÄ• yakappayogasamuá¹-á¹-hÄ• pikÄ• theyyaceta
asaddhammasevanavasena kÄ• yadvÄ• rappavattÄ• agantabbaá¹-á¹-hÄ• navÄ«tikkamace
nÄ• ma. surÄ• pÄ• nampi ettheva saá¹…gayhatÄ«ti vadanti rasasaá¹…khÄ• tesu kÄ• mesu
__kÄ• yaviÃ±Ã±attisaá¹…khÄ• te kÄ• yadvÄ• re_ti kÄ• yena adhippÄ• yaviÃ±Ã±Ä• panato,
kÄ• yaviÃ±Ã±attisaá¹…khÄ• te abhikkamÄ• dijanakacittajavÄ• yodhÄ• tvÄ• dhikakalÄ• pas
santhambhanÄ• dÄ«naá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡abhÅ«te copanakÄ• yabhÄ• vato, kammÄ
kÄ• yadvÄ• rasaá¹…khÄ• te kammadvÄ• re.

kiÃ±cÄ• pi hi taá¹ƒtaá¹ƒkammasahagatacittuppÄ• deneva sÄ• viÃ±Ã±atti janÄ«yati. tathÄ•
pavattamÄ• nÄ• ya taá¹ƒsamuá¹-á¹-hÄ• pakakammassa kÄ• yakammÄ• divohÄ• ro hotÄ«ti
vattuá¹ƒ labbhati. "kÄ• yadvÄ• re vuttito" ti \Be 173/ ettakeyeva vutte "yadi evaá¹ƒ kammadv
na siyÄ• . kÄ• yadvÄ• re hi pavattaá¹ƒ â€™kÄ• yakammaâ€™ nti vuccati, kÄ• yakammassa
â€™kÄ• yadvÄ• raâ€™ nti. pÄ• á¹‡Ä• tipÄ• tÄ• dikaá¹ƒ pana vÄ• cÄ• ya Ä• á¹‡Ä• pentass
pavattatÄ«ti dvÄ• rena kammavavatthÄ• naá¹ƒ na siyÄ• , tathÄ• musÄ• vÄ• dÄ• diá¹ƒ kÄ•
vacÄ«kammaá¹ƒ kÄ• yadvÄ• repi pavattatÄ«ti kammena dvÄ• ravavatthÄ• nampi na siyÄ• "
paccupaá¹-á¹-heyyÄ• ti bÄ• hullavuttiyÄ• vavatthÄ• naá¹ƒ dassetuá¹ƒ __ "bÄ• hullavuttito"
kÄ• yakammaÃ±hi kÄ• yadvÄ• reyeva bahulaá¹ƒ pavattati, appaá¹ƒ vacÄ«dvÄ• re, tasmÄ•
pavattanato kÄ• yakammabhÄ• vo siddho vanacarakÄ• dÄ«naá¹ƒ vanacarakÄ• dibhÄ• vovi
yebhuyyena kÄ• yadvÄ• re pavattati, na itarÄ• ni, tasmÄ• kÄ• yakammassa yebhuyyena et
kÄ• yakammadvÄ• rabhÄ• vo siddho brÄ• hmaá¹‡agÄ• mÄ• dÄ«naá¹ƒ brÄ• hmaá¹‡agÄ• m
kammadvÄ• ravavatthÄ• ne koci vibandhoti ayametthÄ• dhippÄ• yo.

<56> musÄ• ti abhÅ«taá¹ƒ vatthu, taá¹ƒ tacchato vadanti etenÄ• ti __musÄ• vÄ• do_. pisat
saÃ±cuá¹‡á¹‡eti vikkhipati, piyabhÄ• vaá¹ƒ suÃ±Ã±aá¹ƒ karotÄ«ti vÄ• __pisuá¹‡Ä• _. attÄ•
karoti, kakaco viya kharasamphassÄ• ti vÄ• __pharusÄ• _. saá¹ƒ sukhaá¹ƒ, hitaÃ±ca phala
samphaá¹ƒ, attano, paresaÃ±ca anupakÄ• raá¹ƒ yaá¹ƒ kiÃ±ci, taá¹ƒ palapati etenÄ• ti __sa

tattha abhÅ«taá¹ƒ vatthuá¹ƒ bhÅ«tato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ±Ã±Ä• panappayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __musÄ• vÄ• do_. so parassa attha itaro \Be 174/ kammameva. paresaá¹ƒ bhedakÄ• matÄ• ya, attappiyakÄ• matÄ• ya vÄ• parabhedakaravacÄ«payogasamuá¹-á¹-hÄ• pikÄ• saá¹ƒkiliá¹-á¹-hacetanÄ• __pisuá¹‡avÄ• bhinnesuyeva kammapatho. parassa mammacchedakaravacÄ«payogasamuá¹-á¹-hÄ• pikÄ• __pharusavÄ• cÄ• _. na hi cittasaá¹‡hatÄ• ya sati pharusavÄ• cÄ• nÄ• ma hoti. sÄ«tÄ• haraá¹‡Ä• dianatthaviÃ±Ã±Ä• panappayogasamuá¹-á¹-hÄ• pikÄ• saá¹ƒkiliá¹-á¹-hac pana parehi tasmiá¹ƒ anatthe gahiteyeva kammapatho. __vacÄ«viÃ±Ã±attisaá¹…khÄ• te va adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti, sayaÃ±ca vÄ• cÄ• ya viÃ±Ã±Ä• yatÄ«ti vacÄ«viÃ±Ã±attisaá vacÄ«bhedakarappayogasamuá¹-á¹-hÄ• pakacittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tvÄ• dhi copanavÄ• cÄ• bhÄ• vato, kammÄ• naá¹ƒ pavattimukhabhÄ• vato ca vacÄ«dvÄ• rasaá¹…k __bÄ• hullavuttito_ti idaá¹ƒ vuttanayameva.

<57> parasampattiá¹ƒ abhimukhaá¹ƒ jhÄ• yati lobhavasena cintetÄ«ti __abhijjhÄ• _. byÄ• p etenÄ• ti __byÄ• pÄ• do_. micchÄ• viparÄ«tato passatÄ«ti __micchÄ• diá¹-á¹-hi_.

tattha "aho vata idaá¹ƒ mama siyÄ• " ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanaá¹ƒ __abhijjh parabhaá¹‡á¸• assa attano nÄ• maneneva kammapatho hoti. "aho vatÄ• yaá¹ƒ satto vinass __byÄ• pÄ• do_. "natthi dinna" ntyÄ• dinÄ• nayena viparÄ«tadassanaá¹ƒ __micchÄ• diá¹-á natthikaahetukaakiriyadiá¹-á¹-hÄ«hiyeva kammapathabhedo. imesaá¹ƒ pana aá¹…gÄ• diva tattha tattha (Sv I 8; dha sa0-a 1 akusalakammapathakathÄ• ; Sp (to Vin III) II 172) Ä• gatan daá¹-á¹-habbo. __aÃ±Ã±atrÄ• pi viÃ±Ã±attiyÄ• _ti kÄ• yavacÄ«viÃ±Ã±attiá¹ƒ vinÄ• pi, taá¹ƒ asamuá¹-á¹-hÄ• petvÄ• pÄ«tyattho. viÃ±Ã±attisamuá¹-á¹-hÄ• pakacittasampayuttÄ• cettha cetanÄ• pakkhikÄ• va honti.

<58> __dosamÅ«lena_ \Be 175/ __jÄ• yantÄ«_ti sahajÄ• tÄ• dipaccayena dosasaá¹…khÄ• vÄ• jÄ• yanti, na lobhamÅ«lÄ• dÄ«hi. hasamÄ• nÄ• pi hi rÄ• jÄ• no dosacitteneva pÄ• á¹‡a pharusavÄ• cÄ• byÄ• pÄ• desu pi yathÄ• rahaá¹ƒ daá¹-á¹-habbaá¹ƒ. micchÄ• dassanassa a lobhapubbaá¹…gamameva abhinivisanato Ä• ha __ "micchÄ• diá¹-á¹-hi ca lobhamÅ«lenÄ• dvÄ«hi mÅ«lehi sambhavantÄ«_ti yo tÄ• va abhimataá¹ƒ vatthuá¹ƒ, anabhimataá¹ƒ vÄ• att parittÄ• á¹‡Ä• dippayojanaá¹ƒ sandhÄ• ya harati, tassa adinnÄ• dÄ• naá¹ƒ lobhamÅ«lena h harantassa dosamÅ«lena. nÄ«tipÄ• á¹-hakappamÄ• á¹‡ato duá¹-á¹-haniggahaá¹‡atthaá¹ƒ p rÄ• jÅ«naá¹ƒ, brÄ• hmaá¹‡Ä• naÃ±ca "sabbamidaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ rÄ• jÅ«hi dinna sabbadubbalabhÄ• vena aÃ±Ã±e paribhuÃ±janti, attasantakameva brÄ• hmaá¹‡Ä• paribhu sakasaÃ±Ã±Ä• ya evaá¹ƒ yaá¹ƒ kiÃ±ci harantÄ• naá¹ƒ, kammaphalasambandhÄ• pavÄ• dÄ musÄ• vÄ• dÄ• dÄ«supi yathÄ• rahaá¹ƒ yojetabbaá¹ƒ.

<64> chasu Ä• rammaá¹‡esu tividhakammavasena uppajjamÄ• nampetaá¹ƒ tividhaniyame

dÄ• nasÄ«labhÄ• vanÄ• vasenÄ• " _ti. dasadhÄ• niddisiyamÄ• nÄ• naá¹ƒ hi dvinnaá¹ƒ, pu
yathÄ• kkamaá¹ƒ dÄ• nÄ• dÄ«su tÄ«sveva saá¹…gaho. kÄ• raá¹‡aá¹ƒ panettha parato vak
pana tividhakammadvÄ• resu ca nesaá¹ƒ pavattiyojanÄ• __aá¹-á¹-hakathÄ• _dÄ«su (Dhs-a
gahetabbÄ• .

<65> dÄ«yati etenÄ• ti __dÄ• naá¹ƒ, _ pariccÄ• gacetanÄ• . evaá¹ƒsesesupi. sÄ«latÄ«ti __
kÄ• yavacÄ«kammÄ• ni samÄ• dahati, sammÄ• á¹-hapetÄ«tyattho, sÄ«layati vÄ• upadhÄ
upadhÄ• raá¹‡aá¹ƒ panettha kusalÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vo. tathÄ• hi vuttaá¹ƒ "sÄ
tyÄ• di (SN I 1.23, 192). bhÄ• veti kusale dhamme Ä• sevati vaá¸• á¸• heti etÄ• yÄ• ti __bhÄ
pÅ«jÄ• vasena sÄ• mÄ«ciá¹ƒ karoti etenÄ• ti __apacÄ• yanaá¹ƒ_. taá¹ƒtaá¹ƒkiccakaraá¹‡e
__veyyÄ• vaccaá¹ƒ_. attano santÄ• ne nibbattÄ• patti dÄ«yati etenÄ• ti __pattidÄ• naá¹ƒ_.
etÄ• yÄ• ti __pattÄ• numodanÄ• _. dhammaá¹ƒ suá¹‡anti etenÄ• ti __dhammassavanaá¹ƒ_
__dhammadesanÄ• _. diá¹-á¹-hiyÄ• ujukaraá¹‡aá¹ƒ __diá¹-á¹-hijukammaá¹ƒ_.

tattha sÄ• nusayasantÄ• navato paresaá¹ƒ pÅ«jÄ• nuggahakÄ• matÄ• ya attano
vijjamÄ• navatthupariccajanavasappavattacetanÄ• __dÄ• naá¹ƒ_ nÄ• ma, dÄ• navatthupar
somanassacittena anÅ«ssaraá¹‡avasena ca pavattÄ• pubbapacchÄ• bhÄ• gacetanÄ• etth
evaá¹ƒ sesesupi yathÄ• rahaá¹ƒdaá¹-á¹-habbaá¹ƒ. niccasÄ«lÄ• divasena paÃ±ca, aá¹-á¹-ha
samÄ• diyantassa, paripÅ«rentassa, asamÄ• diyitvÄ• pi sampattakÄ• yavacÄ«duccaritato v
upasampadamÄ• á¸·ake saá¹ƒvaraá¹ƒ samÄ• diyantassa, catupÄ• risuddhisÄ«laá¹ƒ paripÅ
__sÄ«laá¹ƒ_ nÄ• ma. cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu, khandhÄ• dÄ«su ca bhÅ«mÄ
parikammasammasanavasappavattÄ• appanaá¹ƒ appattÄ• gotrabhupariyosÄ• nacetanÄ•
niravajjavijjÄ• dipariyÄ• puá¹‡anacetanÄ• pi ettheva samodhÄ• naá¹ƒ gacchati.

vayasÄ• , guá¹‡ehi ca jeá¹-á¹-hÄ• naá¹ƒcÄ«varÄ• dÄ«supaccÄ• sÄ• rahitena asaá¹ƒkiliá¹-a
paccuá¹-á¹-hÄ• naÄ• sanÄ• bhinÄ«hÄ• rÄ• dividhinÄ• bahumÄ• nakaraá¹‡acetanÄ• __ap
gilÄ• nÄ• naÃ±ca yathÄ• vuttajjhÄ• sayena taá¹ƒtaá¹ƒkiccakaraá¹‡acetanÄ• __veyyÄ• vac
nibbattassa puÃ±Ã±assa parehi \Be 177/ sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ paccÄ• sÄ«sanacetan
parehi dinnassa, adinnassapi vÄ• puÃ±Ã±assa maccheramalavinissaá¹-ena cittena abbhÄ•
__pattÄ• numodanÄ• _ nÄ• ma. evamimaá¹ƒ dhammaá¹ƒ sutvÄ• tattha vuttanayena paá¹-i
"lokiyalokuttaraguá¹‡avisesassa bhÄ• gÄ« bhavissÄ• mi, bahussuto vÄ• hutvÄ• paresaá¹ƒ
anuggaá¹‡hissÄ• mÄ«" ti evaá¹ƒ attano, paresaá¹ƒ vÄ• hitapharaá¹‡avasappavattena asaá
hitÅ«padesasavanacetanÄ• __dhammassavanaá¹ƒ_ nÄ• ma, niravajjavijjÄ• disavanacetan
lÄ• bhasakkÄ• rÄ• dinirapekkhatÄ• ya yoniso manasi karoto hitÅ«padesacetanÄ• __dhamm
niravajjavijjÄ• diupadisanacetanÄ• pi ettheva saá¹…gahaá¹ƒ gacchati. "atthi dinna"
ntyÄ• dinayappavattasammÄ• dassanavasena diá¹-á¹-hiyÄ• ujukaraá¹‡aá¹ƒ __diá¹-á¹-hijuk

yadi evaá¹ƒ Ã±Ä• á¹‡avippayuttacittuppÄ• dassa diá¹-á¹-hijukammapuÃ±Ã±akiriyabhÄ• vo

labbhati purimapacchimacetanÄ• nampi taá¹ƒtaá¹ƒpuÃ±Ã±akiriyÄ• sveva saá¹…gaá¹‡hana
ujukaraá¹‡avelÄ• yaá¹ƒ Ã±Ä• á¹‡asampayuttameva cittaá¹ƒ hoti, purimapacchÄ• bhÄ• ge p
sambhavatÄ«ti tassapi diá¹-á¹-hijukammabhÄ• vo upapajjatÄ«ti alamatippapaÃ±cena.

imesu pana dasasu pattidÄ• nÄ• numodanÄ• dÄ• ne saá¹…gahaá¹ƒ gacchanti taá¹ƒsabhÄ
issÄ• maccherÄ• naá¹ƒ paá¹-ipakkhaá¹ƒ, etepi. tasmÄ• samÄ• nappaá¹-ipakkhatÄ• ya eka
dÄ• namayapuÃ±Ã±akiriyavatthumhi saá¹…gayhanti. apacÄ• yanaveyyÄ• vaccÄ• sÄ«lama
cÄ• rittasÄ«labhÄ• vato. desanÄ• savanadiá¹-á¹-hijukÄ• panakusaladhammÄ• sevanabhÄ•
gacchantÄ«ti (Sv-pá¹- III 305) Ä• cariya __dhammapÄ• lattherena_ vuttaá¹ƒ. apare pana "d
desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ \Be 178/ pesetvÄ• lakkhaá¹‡Ä• ni paá¹-ivijjha paá¹-ivijjh
tÄ• ni ca desanÄ• savanÄ• ni paá¹-ivedhamevÄ• harantÄ«ti desanÄ• savanÄ• bhÄ• vanÄ•
vadanti. dhammadÄ• nasabhÄ• vato desanÄ• dÄ• namaye saá¹…gahaá¹ƒ gacchatÄ«tipi s
vuttaá¹ƒ "sabbadÄ• naá¹ƒ dhammadÄ• naá¹ƒ jinÄ• tÄ«" ti (Dhp 354). tathÄ• diá¹-á¹-hijukam
sabbesaá¹ƒ niyamanalakkhaá¹‡attÄ• . dÄ• nÄ• dÄ«su hi yaá¹ƒ kiÃ±ci "atthi dinna" ntyÄ• dir
sammÄ• diá¹-á¹-hiyÄ• visodhitaá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ, evaÃ±ca katv
__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv III 305; Dhs-a 156-159 puÃ±Ã±Ä• kiriyavatthÄ
"diá¹-á¹-hijukammaá¹ƒ sabbesaá¹ƒ niyamalakkhaá¹‡a" nti vuttaá¹ƒ. evaá¹ƒ dÄ• nasÄ«labhÄ
itaresaá¹ƒ saá¹…gaá¹‡hanato saá¹…khepato tividhameva puÃ±Ã±akiriyavatthu hotÄ«ti daá
Ä• cariyena heá¹-á¹-hÄ• dassitaá¹ƒ.

<67> __manokammameva_ viÃ±Ã±attisamuá¹-á¹-hÄ• pakattÄ• bhÄ• vena kÄ• yadvÄ• rÄ•
rÅ«pÄ• vacarakusalaá¹ƒ __bhÄ• vanÄ• mayaá¹ƒ_ dÄ• nÄ• divasena appavattanato. __app
pubbabhÄ• gappavattÄ• naá¹ƒ kÄ• mÄ• vacarabhÄ• vato. __jhÄ• naá¹…gabhedenÄ• _ti pa
aá¹…gÄ• tikkamavasena nibbattajjhÄ• naá¹…gabhedato paÃ±cavidhaá¹ƒ hoti.

<68> __Ä• rammaá¹‡abhedenÄ• _ti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, Ä• kÄ• savisayaá¹ƒ
viÃ±Ã±Ä• á¹‡anti catubbidhanti imesaá¹ƒ catunnaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ bhedena.

<69> __etthÄ• _ti imesu pÄ• kaá¹-á¹-hÄ• navasena catubbidhesu kammesu. __uddhaccara
uddhaccasahagatacetanÄ• rahitaá¹ƒ ekÄ• dasavidhaá¹ƒ akusalakammaá¹ƒ. kiá¹ƒ panettha
adhimokkhavirahena sabbadubbalampi vicikicchÄ• sahagataá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á
adhimokkhasampayogena tato balavantampi uddhaccasahagataá¹ƒ nÄ• kaá¸• á¸• hatÄ«ti \B
paá¹-isandhidÄ• nasabhÄ• vÄ• bhÄ• vato. balavaá¹ƒ Ä• kaá¸• á¸• hati, dubbalaá¹ƒ nÄ• kaá
vicÄ• raá¹‡Ä• paá¹-isandhidÄ• nasabhÄ• vesuyeva. yassa pana paá¹-isandhidÄ• nasabhÄ
balavabhÄ• vo paá¹-isandhiÄ• kaá¸• á¸• hane kÄ• raá¹‡aá¹ƒ.

kathaá¹ƒ panetaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ uddhaccasahagatassa paá¹-isandhidÄ• nasabhÄ•
pahÄ• tabbesu anÄ• gatattÄ• . tividhÄ• hi akusalÄ• dassanena pahÄ• tabbÄ• , bhÄ• vanÄ

dassanena pahÄ• tabbÄ• , siyÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ti.
tatthadiá¹-á¹-hisahagatavicikicchÄ• sahagatacittuppÄ• dÄ• dassanena pahÄ• tabbÄ• nÄ• n
nibbÄ• nadassanavasena "dassana" nti laddhanÄ• mena sotÄ• pattimaggena pahÄ• tabbat
uddhaccasahagatacittuppÄ• do bhÄ• vanÄ• ya pahÄ• tabbo nÄ• ma aggamaggena pahÄ• t
paá¹-hamamaggena diá¹-á¹-hanibbÄ• ne bhÄ• vanÄ• vasena pavattanato "bhÄ• vanÄ• " tiv
diá¹-á¹-hivippayuttadomanassasahagatacittuppÄ• dÄ• pana siyÄ• dassanena pahÄ• tabbÄ
pahÄ• tabbÄ• tesaá¹ƒ apÄ• yanibbattakÄ• vatthÄ• ya paá¹-hamamaggena, sesabahalÄ• ba
pahÄ«yamÄ• nattÄ• . tattha siyÄ• dassanena pahÄ• tabbampi dassanena pahÄ• tabbasÄ•
pahÄ• tabba" nti voharanti.

yadi ca uddhaccasahagataá¹ƒ paá¹-isandhiá¹ƒ dadeyya, tadÄ• akusalapaá¹-isandhiyÄ• su
apÄ• yesveva dadeyya. apÄ• yagamanÄ«yaÃ±ca avassaá¹ƒ dassanena pahÄ• tabbaá¹ƒ si
appahÄ«nattÄ• sekkhÄ• naá¹ƒ apÄ• yuppatti Ä• pajjati, na ca panetaá¹ƒ yuttaá¹ƒ "catÅ«ha
6.11; Sn 234), avinipÄ• tadhammo" ti (Vin III 21; SN III 5.998) Ä• divacanehisahavirujjhanat
dassanena pahÄ• tabbabhÄ• ve "siyÄ• dassanena pahÄ• tabbÄ• tÄ«" ti imassa vibhaá¹…g
panetaá¹ƒ vuttanti \Be 180/. atha "siyÄ• apÄ• yagÄ• miniyo rÄ• go doso moho tadekaá¹-á¹-
dassanena pahÄ• tabbesu vuttattÄ• uddhaccasahagatacetanÄ• ya tattha saá¹…gaho sakk
ekantato bhÄ• vanÄ• ya pahÄ• tabbabhÄ• vena vuttattÄ• . vuttaÃ±hetaá¹ƒ - "katame dham
uddhaccasahagato cittuppÄ• do" ti (Dhs 1406), tasmÄ• dassanena pahÄ• tabbesu avacana
paá¹-isandhidÄ• nÄ• bhÄ• vaá¹ƒ sÄ• dheti. na nu ca __paá¹-isambhidÄ• vibhaá¹…ge_ -

"yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ uddhaccasa
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe0 ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• , yaá¹ƒ yaá¹ƒ vÄ• panÄ
hoti ... pe0 ... avikkhepo hoti, ime dhammÄ• akusalÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dha
tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• " ti (Vibh 730-731) -

evaá¹ƒ uddhaccasahagatacittuppÄ• daá¹ƒ uddharitvÄ• tassa vipÄ• kopi uddhaá¹-oti kathan
paá¹-isandhidÄ• nÄ• bhÄ• vo sampaá¹-icchitabboti? nÄ• yaá¹ƒ paá¹-isandhidÄ• naá¹ƒ sand
pavattivipÄ• kaá¹ƒ sandhÄ• ya. __paá¹-á¹-hÄ• ne_ pana -

"sahajÄ• tÄ• dassanena pahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá
nÄ• nÄ• kkhaá¹‡ikÄ• dassanena pahÄ• tabbÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ
kammapaccayena paccayo" ti (Paá¹-á¹-h II 8.89) -

dassanena pahÄ• tabbacetanÄ• ya eva sahajÄ• tanÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ•
bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kamma
(Paá¹-á¹-h II 8.89) bhÄ• vanÄ• ya pahÄ• tabbacetanÄ• ya sahajÄ• takammapaccayabhÄ• v
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo, na ca nÄ• nÄ• kkhaá¹‡ikakammapaccayaá¹ƒ v

atthi, tasmÄ• natthi tassa sabbathÄ• pi paá¹-isandhidÄ• nanti. yaá¹ƒ paneke vadanti "uddha
ubhayavipÄ• kampi na deti paá¹-á¹-hÄ• ne nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vassa a
tesaá¹ƒ matimattaá¹ƒ __paá¹-isambhidÄ• vibhaá¹…ge_ uddhaccasahagatÄ• nampi pavattiv
__paá¹-á¹-hÄ• ne_ ca paá¹-isandhivipÄ• kabhÄ• vameva sandhÄ• ya nÄ• nÄ• kkhaá¹‡ikaka
anuddhaá¹-attÄ• . yadi hi pavattivipÄ• kaá¹ƒ sandhÄ• ya nÄ• nÄ• kkhaá¹‡ikakammapaccay
paá¹-isandhivipÄ• kampissa maÃ±Ã±eyyunti labbhamÄ• nassapi pavattivipÄ• kassa vasena
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo na vutto, tasmÄ• na sakkÄ• tassa pavattivipÄ•
"pavattiyaá¹ƒ panÄ• " _tyÄ• di. __Ä• cariyabuddhamittÄ• _dayo pana atthi uddhaccasahaga
pahÄ• tabbampi. atthi nabhÄ• vanÄ• ya pahÄ• tabbampi, tesu bhÄ• vanÄ• ya pahÄ• tabbaa
itaraá¹ƒ puthujjanasantÄ• nappavattaá¹ƒ, phaladÄ• naÃ±ca puthujjanasantÄ• nappavattass
uddhaccasahagataá¹ƒ dvidhÄ• vibhajitvÄ• ekassa ubhayavipÄ• kadÄ• naá¹ƒ, ekassa sabb
vaá¹‡á¹‡enti. yo panettha tesaá¹ƒ vinicchayo, yaÃ±ca tassa nirÄ• karaá¹‡aá¹ƒ, yaÃ±ca sabl
vipÄ• kÄ• bhÄ• vavÄ• dÄ«naá¹ƒ matapaá¹-ikkhepanaá¹ƒ idha avuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ __
visesato ca abhidhammatthavikÄ• saniyÄ• nÄ• ma __abhidhammÄ• vatÄ• rasaá¹ƒvaá¹‡á¹‡
veditabbaá¹ƒ.

__sabbatthÄ• pi kÄ• maloke_ti sugatiduggativasena sabbasmimpi kÄ• maloke. __yathÄ• ra
dvÄ• rÄ• rammaá¹‡Ä• nurÅ«paá¹ƒ. apÄ• yesupi yaá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ mah
vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ, yaÃ±canirayavÄ• sÄ«naá¹ƒ mahÄ• moggallÄ• nattheradassanÄ
vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 182/, taá¹ƒ kusalakammasseva phalaá¹ƒ. na hi akusalassa ia
sambhavati. vuttaÃ±hetaá¹ƒ "aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ akusala
kanto vipÄ• ko saá¹ƒvajjatÄ«" ti (MN III 131; AN I 1.284-286; Vibh 809), tasmÄ• kusalakam
ahetukavipÄ• kÄ• ni janeti. aÃ±Ã±abhÅ«mikassa ca kammassa aÃ±Ã±abhÅ«mikavipÄ• kÄ•
kÄ• mavirÄ• gabhÄ• vanÄ• yakÄ• mataá¹‡hÄ• visayaviÃ±Ã±Ä• á¹‡uppÄ• danÄ• yogato eka
mahaggatÄ• nuttarakusalÄ• naá¹ƒ rÅ«pÄ• vacarakammena ahetukavipÄ• kuppattiyÄ• abh
rÅ«pÄ• divisayÄ• ni tÄ• ni abhinipphÄ• detÄ«ti vuttaá¹ƒ "sabbatthÄ• pi kÄ• maloke" tyÄ• di.

<71> evaá¹ƒ pana vipaccantaá¹ƒ kammaá¹ƒ soá¸·asakadvÄ• dasakaaá¹-á¹-hakavasena tid
__ "tatthÄ• pi" _tyÄ• di vuttaá¹ƒ. __tatthÄ• pÄ«_ti evaá¹ƒ vipaccamÄ• nepi kusalakamme. _
kusalaparivÄ• ralÄ• bhato, pacchÄ• Ä• sevanappavattiyÄ• vÄ• visiá¹-á¹-haá¹ƒ. yaÃ±hi kar
purimapacchÄ• bhÄ• gappavattehi kusalakammehi parivÄ• ritaá¹ƒ, pacchÄ• vÄ• Ä• sevan
taá¹ƒ__ukkaá¹-á¹-haá¹ƒ_. yaá¹ƒ pana karaá¹‡akÄ• le akusalakammehi parivÄ• ritaá¹ƒ, pacc
mayÄ• " ti vippaá¹-isÄ• ruppÄ• danena paribhÄ• vitaá¹ƒ, taá¹ƒ __omaka_nti daá¹-á¹-habbaá

__paá¹-isandhi_nti ekameva paá¹-isandhiá¹ƒ. na hi ekena kammena anekÄ• su jÄ• tÄ«su p
pavattivipÄ• ko pana jÄ• tisatepi jÄ• tisahassepi hoti. yathÄ• ha "tiracchÄ• nagate dÄ• naá¹
dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• " ti (MN III 379). yasmÄ• panettha Ã±Ä• á¹‡aá¹ƒ jacc
mohassa, sabbÄ• kusalasseva vÄ• paá¹-ipakkhaá¹ƒ, tasmÄ• taá¹ƒsampayuttaá¹ƒ kammaá

jaccandhÄ• divipattipaccayaá¹ƒ na hotÄ«ti tihetukaá¹ƒ atidubbalampi samÄ• naá¹ƒ \Be 183/
duhetukapaá¹-isandhimeva Ä• kaá¸• á¸• hati, nÄ• hetukaá¹ƒ. duhetukaÃ±ca kammaá¹ƒ Ã±Ä
Ã±Ä• á¹‡aphaluppÄ• dane asamatthaá¹ƒ, yathÄ• taá¹ƒalobhasampayogÄ• bhÄ• vato alobh
akusalakammanti taá¹ƒ atiukkaá¹-á¹-hampi samÄ• naá¹ƒ duhetukameva paá¹-isandhiá¹ƒ Ä•
tihetukanti vuttaá¹ƒ __ "tihetukamomakaá¹ƒ duhetukamukkaá¹-á¹-haÃ±cÄ• " _tyÄ• di.

ettha siyÄ• - yathÄ• __paá¹-isambhidÄ• magge_ "gatisampattiyÄ• Ã±Ä• á¹‡asampayutte
paccayÄ• upapatti hotÄ«" ti (Paá¹-is I 231) kusalassa kammassa javanakkhaá¹‡e tiá¹‡á¹‡a
dvinnaá¹ƒ, paá¹-isandhikkhaá¹‡e tiá¹‡á¹‡aÃ±ca hetÅ«naá¹ƒ vasena aá¹-á¹-hannaá¹ƒ hetÅ«
Ã±Ä• á¹‡asampayuttÅ«papatti, tathÄ• "gatisampattiyÄ• Ã±Ä• á¹‡avippayutte channaá¹ƒ he
hotÄ«" ti (Paá¹-is I 233) javanakkhaá¹‡e dvinnaá¹ƒ, nikantikkhaá¹‡e dvinnaá¹ƒ, paá¹-isandhi
hetÅ«naá¹ƒ vasena channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• Ã±Ä• á¹‡avippayuttÅ«papatti vuttÄ•
Ã±Ä• á¹‡avippayutte sattannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hotÄ«" ti tihetukakammen
avuttattÄ• natthi tihetukassa duhetukapaá¹-isandhiÄ• kaá¸• á¸• hananti? nayidamevaá¹ƒ du
ahetukapaá¹-isandhiyÄ• viya tihetukomakakammena sÄ• matthiyÄ• nurÅ«pato duhetukapa
kammasarikkhakavipÄ• kadassatthaá¹ƒ pana __mahÄ• therena_ sÄ• vaseso pÄ• á¹-ho kato
hetÅ«naá¹ƒ paccayÄ• " ti vacanÄ• bhÄ• vato duhetukakammena ahetukÅ«papattiyÄ• piabh
sugatiyaá¹ƒ jaccandhabadhirÄ• divipattiyÄ• ahetukÅ«papattiá¹ƒ vajjetvÄ• gatisampattiyÄ•
sahetukÅ«papattidassanatthaá¹ƒ duhetukÅ«papatti eva uddhaá¹-Ä• , na ahetukÅ«papatti, e
kammasarikkhakavipÄ• kadassanatthaá¹ƒ tihetukakammena \Be 184/ tihetukÅ«papatti eva
duhetukÅ«papatti, na pana alabbhanatoti daá¹-á¹-habbaá¹ƒ.

<74> evaá¹ƒ ekÄ• ya cetanÄ• ya soá¸·asa vipÄ• kÄ• ni ettheva dvÄ• dasakamaggo ahetuk
__tipiá¹-akacÅ«á¸·anÄ• gatthera_vÄ• dassa vasena vipÄ• kappavattiá¹ƒ dassetvÄ• idÄ• ni
vipÄ• kÄ• ni ettheva dasakamaggo ahetukaá¹-á¹-hakampÄ«ti Ä• gatassa
__moravÄ• pÄ«vÄ• sÄ«mahÄ• dhammarakkhitatthera_vÄ• dassapi vasena dassetuá¹ƒ __a
sasaá¹…khÄ• ravipÄ• kÄ• nÄ«" _tyÄ• di vuttaá¹ƒ. yathÄ• mukhe calite Ä• dÄ• satale mukh
asaá¹…khÄ• rakusalassa asaá¹…khÄ• ravipÄ• kova hoti, na sasaá¹…khÄ• roti evaá¹ƒ Ä• g
ayametthÄ• dhippÄ• yo. yasmÄ• pana vipÄ• kassa saá¹…khÄ• rabhedo paccayavasena ic
kecivÄ• do kato.

__tesa_nti tesaá¹ƒ evaá¹ƒvÄ• dÄ«naá¹ƒ. __yathÄ• kkama_nti tihetukukkaá¹-á¹-hÄ• dÄ«naá
__dvÄ• dasavipÄ• kÄ• nÄ«_ti tihetukukkaá¹-á¹-haasaá¹…khÄ• rikasasaá¹…khÄ• rikakamm
sasaá¹…khÄ• rikacatukkavajjitÄ• ni, asaá¹…khÄ• rikacatukkavajjitÄ• ni ca __dvÄ• dasavipÄ
tihetukomakassa, duhetukukkaá¹-á¹-hassa ca kammassa vasena duhetukasasaá¹…khÄ• ra
duhetukÄ• saá¹…khÄ• radvayavajjitÄ• ni ca __dasa vipÄ• kÄ• ni, _ duhetukomakassa vase
__aá¹-á¹-ha vipÄ• kÄ• ni_ yathÄ• vuttassa "tihetukamukkaá¹-á¹-ha" ntyÄ• dinÄ• vuttanayas
anussaraá¹‡ena __yathÄ• sambhavaá¹ƒ_ tassa tassa sambhavÄ• nurÅ«pato uddise.

<75> parito attaá¹ƒ khaá¹‡á¸• itaá¹ƒ viya appÄ• nubhÄ• vanti __parittaá¹ƒ_. pakaá¹-á¹-habl
__paá¹‡Ä«taá¹ƒ, _ ubhinnaá¹ƒ majjhe bhavaá¹ƒ __majjhimaá¹ƒ_. tattha "paá¹-iladdhamattaá
anÄ• sevitaá¹ƒ paritta" nti avisesatova __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, tathÄ• "nÄ• tisu
aparipuá¹‡á¹‡avasÄ«bhÄ• vaá¹ƒ majjhimaá¹ƒ. ativiya subhÄ• vitaá¹ƒ pana sabbaso paripuá
paá¹‡Ä«ta" nti. __Ä• cariyena_ panettha parittampi Ä«sakaá¹ƒ laddhÄ• sevanamevÄ• dhipp
hÄ• nena __nÄ• marÅ«paparicchede_ -

"samÄ• nÄ• sevane laddhe, vijjamÄ• ne mahabbale.

aladdhÄ• tÄ• disaá¹ƒ hetuá¹ƒ, abhiÃ±Ã±Ä• na vipaccatÄ«" ti || (nÄ• ma0 Vin V 474).

samÄ• nabhÅ«mikatova Ä• sevanalÄ• bhena balavabhÄ• vato mahaggatadhammÄ• naá¹ƒ
abhiÃ±Ã±Ä• ya avipaccanaá¹ƒ vuttaá¹ƒ. hÄ«nehi chandacittavÄ«riyavÄ«maá¹ƒsÄ• hi nibbat
majjhimehi chandÄ• dÄ«hi __majjhimaá¹ƒ_. paá¹‡Ä«tehi __paá¹‡Ä«ta_nti alamatippapaÃ±c

<84> __paÃ±camajjhÄ• naá¹ƒ bhÄ• vetvÄ• _ti abhiÃ±Ã±Ä• bhÄ• vaá¹ƒ asampattaá¹ƒ paÃ±
bhÄ• vetvÄ• . abhiÃ±Ã±Ä• bhÄ• vappattassa pana avipÄ• kabhÄ• vo "aladdhÄ• tÄ• disa" n
__Ä• cariyena_ sÄ• dhito. __mÅ«laá¹-Ä«kÄ• kÄ• rÄ• _dayo pana aÃ±Ã±athÄ• pi taá¹ƒ sÄ•
tattha tattha vitthÄ• rato ca __abhidhammatthavikÄ• siniyaá¹ƒ_ vuttanayena daá¹-á¹-habbaá
__saÃ±Ã±Ä• virÄ• gaá¹ƒ bhÄ• vetvÄ• _ti "saÃ±Ã±Ä• rogo, saÃ±Ã±Ä• gaá¹‡á¸• o" tyÄ• din
citta" ntyÄ• dinÄ• vÄ• nayena arÅ«pappavattiyÄ• Ä• dÄ«navadassanena tadabhÄ• ve ca
paá¹‡Ä«tabhÄ• vasanniá¹-á¹-hÄ• nena vÄ• yokasiá¹‡e kesaÃ±ci matena paricchinnÄ• kÄ• s
tena paá¹-ilabhitabbabhÄ• ve arÅ«passa anibbattisabhÄ• vÄ• pÄ• danavasena arÅ«pavirÄ•
aÃ±Ã±asattesu uppajjanti kammakiriyavÄ• dino titthiyÄ• evÄ• tyadhippÄ• yo \Be 186/. te pa
idha maranti. teneva tattha nibbattantÄ«ti daá¹-á¹-habbaá¹ƒ.

<86> __anÄ• gÄ• mino pana suddhÄ• vÄ• sesu uppajjantÄ«_ti anÄ• gÄ• minoyeva ariyÄ•
paÃ±camajjhÄ• naá¹ƒ tividhampi bhÄ• vetvÄ• saddhÄ• diindriyavemattatÄ• nukkamena pa
uppajjanti.

<87> yathÄ• kkamaá¹ƒ bhÄ• vetvÄ• yathÄ• kkamaá¹ƒ Ä• ruppesu uppajjantÄ«ti yojanÄ• _
paá¹-hamÄ• ruppÄ• dianukkamena. sabbampi cetaá¹ƒ tassa tasseva jhÄ• nassa Ä• veá¹‡ik
nikantiyÄ• pana sati puthujjanÄ• dayo yathÄ• laddhajjhÄ• nassa bhÅ«mibhÅ«tesu suddhÄ•
katthaci nibbattanti, tathÄ• kÄ• mabhavepi kÄ• mÄ• vacarakammabalena. â€™ijjhati, bhikk
cetopaá¹‡idhi visuddhattÄ• â€™ ti (AN III 8.35) hi vuttaá¹ƒ. anÄ• gÄ• mino pana kÄ• marÄ•
kÄ• mabhavesu nikantiá¹ƒ na uppÄ• dentÄ«ti kÄ• malokavajjitena yathÄ• laddhajjhÄ• nabh
nibbattanti. suddhÄ• vÄ• sesu hi anÄ• gÄ• minoyeva nibbattantÄ«ti niyamo atthi. te pana aÃ

nibbattantÄ«ti niyamo natthi. evaÃ±ca katvÄ• vuttaá¹ƒ __Ä• cariyena_ -

"suddhÄ• vÄ• sesvanÄ• gÄ• mi-puggalÄ• vopapajjare.

kÄ• madhÄ• tumhi jÄ• yanti, anÄ• gÄ• mivivajjitÄ• " ti || (parama0 vi0 205).

sukkhavipassakÄ• pi panete maraá¹‡akÄ• le ekanteneva samÄ• pattiá¹ƒ nibbattenti samÄ• dhimhiparipÅ«rakÄ• rÄ«bhÄ• vatotidaá¹-á¹-habbaá¹ƒ. "itthiyopi pana ariyÄ• vÄ• an aá¹-á¹-hasamÄ• pattilÄ• bhiniyo brahmapÄ• risajjesuyeva nibbattantÄ«" ti__aá¹-á¹-hakathÄ• 1.279 Ä• dayo; Ps III 130) vuttaá¹ƒ. apicettha vehapphalaakaniá¹-á¹-hacatutthÄ• ruppabhav seá¹-á¹-habhavabhÄ• vato \Be 187/ tattha nibbattÄ• ariyÄ• aÃ±Ã±attha nuppajjanti, tathÄ• brahmalokesu nibbattÄ• heá¹-á¹-himaheá¹-á¹-himesu. vuttaÃ±hetaá¹ƒ __Ä• cariyena_ -

"vehapphale akaniá¹-á¹-he, bhavagge ca patiá¹-á¹-hitÄ• .

na punÄ• Ã±Ã±attha jÄ• yanti, sabbe ariyapuggalÄ• .

brahmalokagatÄ• heá¹-á¹-hÄ• , ariyÄ• nopapajjare" ti || (nÄ• ma0 Vin V 452-453).

kammacatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cutipaá¹-isandhikkamavaá¹‡á¹‡anÄ•

<89> __ "Ä• yukkhayenÄ• " _tyÄ• dÄ«su satipi kammÄ• nubhÄ• ve taá¹ƒtaá¹ƒgatÄ«su yath parikkhayena maraá¹‡aá¹ƒ __Ä• yukkhayamaraá¹‡aá¹ƒ_. satipi tattha tattha paricchinnÄ• y gatikÄ• lÄ• dipaccayasÄ• maggiyaÃ±ca taá¹ƒtaá¹ƒbhavasÄ• dhakassa kammuno pariniá¹-á __kammakkhayamaraá¹‡aá¹ƒ_. Ä• yukammÄ• naá¹ƒ samakameva parikkhÄ«á¹‡attÄ• mar __ubhayakkhayamaraá¹‡aá¹ƒ_. satipi tasmiá¹ƒ duvime purimabhavasiddhassa kassaci upa satthaharaá¹‡Ä• dÄ«hi upakkamehi upacchijjamÄ• nasantÄ• nÄ• naá¹ƒ, guá¹‡amahantesu Ä• yÅ«hitaupacchedakakammunÄ• paá¹-ibÄ• hitasÄ• matthiyassa kammassa taá¹ƒtaá¹ƒatt asamatthabhÄ• vato dusimÄ• ra-kalÄ• burÄ• jÄ• dÄ«naá¹ƒ viyataá¹…khaá¹‡eyeva á¹-hÄ• r pavattamaraá¹‡aá¹ƒ __upacchedakamaraá¹‡aá¹ƒ_ nÄ• ma. idaá¹ƒ pana nerayikÄ• naá¹ƒ ut devÄ• naÃ±ca na hoti. tenÄ• hu -

"upakkamena vÄ• kesaÃ±cupacchedakakammunÄ• " ti || (sa0 sa0 62).

maraá¹‡assa uppatti pavatti __maraá¹‡uppatti_.

<90> __maraá¹‡akÄ• le_ti \Be 188/ maraá¹‡Ä• sannakÄ• le. __yathÄ• raha_nti taá¹ƒtaá¹ƒ
uppajjanakasattÄ• nurÅ«paá¹ƒ, katthaci pana anuppajjamÄ• nassa khÄ«á¹‡Ä• savassa yat
nÄ• marÅ«padhammÄ• dikameva cutipariyosÄ• nÄ• naá¹ƒ gocarabhÄ• vaá¹ƒ gacchati, na
__upaladdhapubba_nti cetiyadassanÄ• divasena pubbe __upaladdhaá¹ƒ. upakaraá¹‡abhÅ«
upakaraá¹‡abhÅ«taá¹ƒ. __upalabhitabba_nti anubhavitabbaá¹ƒ. __upabhogabhÅ«ta_nti
accharÄ• vimÄ• nakapparukkhanirayaggiÄ• dikaá¹ƒ upabhuÃ±jitabbaá¹ƒ.
accharÄ• vimÄ• nakapparukkhamÄ• tukucchiÄ• digataá¹ƒ hi rÅ«pÄ• yatanaá¹ƒ sugatinimitta
nirayagginirayapÄ• lÄ• digataá¹ƒ duggatinimittaá¹ƒ. gatiyÄ• nimittaá¹ƒ __gatinimittaá¹ƒ_.

__kammabalenÄ• _ti paá¹-isandhinibbattakassa kusalÄ• kusalakammassa Ä• nubhÄ• vena
vakkhamÄ• nanayena yathÄ• sambhavaá¹ƒ channaá¹ƒ upapattidvÄ• rÄ• naá¹ƒ, yadi kusala
parisuddhaá¹ƒ kusalacittaá¹ƒ pavattati, atha akusalakammaá¹ƒ, tadÄ• upakkiliá¹-á¹-haá¹ƒ a
__ "vipaccamÄ• naka ... pe0 ... kiliá¹-á¹-haá¹ƒ vÄ• " _ti. tenÄ• ha bhagavÄ• "nimittassÄ• da
bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hati, anubyaÃ±janassÄ• dagadhita
samaye kÄ• laá¹ƒ karoti, á¹-hÄ• nametaá¹ƒ vijjati, yaá¹ƒ dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±atara
nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• " ti (SN II 4.235). __tatthoá¹‡ataá¹ƒ vÄ• _ti tasmiá¹ƒ
oá¹‡ataá¹ƒ viya, tatthoá¹‡ataá¹ƒ evÄ• ti vÄ• padacchedo. __ "bÄ• hullenÄ• " _ti ettha adhip
bhavantare" ti ettha vuttanayena daá¹-á¹-habbo. atha vÄ• "yathÄ• raha" nti iminÄ• va so sa
__ "bÄ• hullenÄ• " _ti iminÄ• sahasÄ• occhijjamÄ• najÄ«vitÄ• naá¹ƒ saá¹‡ikaá¹ƒ marantÄ•
abhikkhaá¹‡amevÄ• ti dÄ«pitanti viÃ±Ã±Ä• yati. __abhinavakaraá¹‡avasenÄ• _ti taá¹…kha
attÄ• naá¹ƒ abhinavakaraá¹‡avasena.

<91> __paccÄ• sannamaraá¹‡assÄ• _ti \Be 189/ ekavÄ«thippamÄ• á¹‡Ä• yukavasena, tat
adhikÄ• yukavasenasamÄ• sannamaraá¹‡assa. __vÄ«thicittÄ• vasÄ• ne_ti tadÄ• rammaá¹
javanapariyosÄ• nÄ• naá¹ƒ vÄ• vÄ«thicittÄ• naá¹ƒ avasÄ• ne. tattha "kÄ• mabhavato cavit
uppajjamÄ• nÄ• naá¹ƒ tadÄ• rammaá¹‡apariyosÄ• nÄ• ni, sesÄ• naá¹ƒ javanapariyosÄ• nÄ
__dhammÄ• nusÄ• raá¹‡iyaá¹ƒ_ vuttaá¹ƒ. __bhavaá¹…gakkhayevÄ• _ti yadi ekajavanavÄ«
tadÄ• bhavaá¹…gÄ• vasÄ• ne vÄ• uppajjitvÄ• nirujjhati. atha ekacittakkhaá¹‡Ä• yuseso s
vÄ«thicittÄ• vasÄ• ne, taÃ±ca atÄ«takammÄ• divisayameva. __ "tassÄ• nantaramevÄ• " _ti
antarÄ• bhavavÄ• dimataá¹ƒ paá¹-ikkhipati.

__yathÄ• raha_nti kammakaraá¹‡akÄ• lassa, vipÄ• kadÄ• nakÄ• lassa ca anurÅ«pavasena
vipaccamÄ• nakakammÄ• nurÅ«paá¹ƒ anusayavasena, javanasahajÄ• tavasena vÄ• pava
"avijjÄ• nusayaparikkhittenÄ• " tyÄ• di vuttaá¹ƒ. javanasahajÄ• tÄ• naÃ±ca kathaá¹ƒ anusay
anusayasadisatÄ• ya tÄ• sampi anusayavohÄ• rabhÄ• vato. itarathÄ• akusalakammasahaj
bhavataá¹‡hÄ• sahajÄ• tÄ• naá¹ƒ vÄ• cutiÄ• sannajavanasahajÄ• tÄ• naÃ±ca saá¹…gaho
appahÄ«naá¹-á¹-hena anusayanato pavattanato anusayo, tena parikkhittena parivÄ• ritena.
mÅ«laá¹ƒ padhÄ• naá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡abhÅ«taá¹ƒ imassÄ• ti __taá¹‡hÄ• nusayam

kusalÄ• kusalakammena kammasahajÄ• taphassÄ• didhammasamudÄ• yena cutiÄ• sanna
janiyamÄ• naá¹ƒ. avijjÄ• ya hi paá¹-icchannÄ• dÄ«navavisaye taá¹‡hÄ• nÄ• meti, khipanak
yathÄ• vuttasaá¹…khÄ• rÄ• khipanti, yathÄ• hu -

"avijjÄ• taá¹‡hÄ• saá¹…khÄ• ra-sahajehi apÄ• yinaá¹ƒ.

visayÄ• dÄ«navacchÄ• dinamanakkhipakehi tu ||

"appahÄ«neti \Be 190/ sesÄ• naá¹ƒ, chÄ• danaá¹ƒ namanampi ca.

khipakÄ• pana saá¹…khÄ• rÄ• , kusalÄ• va bhavantihÄ• " ti || (sa0 sa0 164-165).

__sampayuttehi pariggayhamÄ• na_nti attanÄ• sampayuttehi phassÄ• dÄ«hi dhammehi sa
parivÄ• retvÄ• gayhamÄ• naá¹ƒ, __sahajÄ• tÄ• namadhiá¹-á¹-hÄ• nabhÄ• vena pubbaá¹…
sahajÄ• tÄ• naá¹ƒ patiá¹-á¹-hÄ• nabhÄ• vena padhÄ• nabhÅ«taá¹ƒ. "manopubbaá¹…gamÄ
vuttaá¹ƒ. __bhavantarapaá¹-isandhÄ• navasenÄ• _ti purimabhavantarassa, pacchimabhava
ekÄ• baddhaá¹ƒ viya paá¹-isandahanavasena uppajjamÄ• nameva patiá¹-á¹-hÄ• ti, na ito ga
purimabhavapariyÄ• panno koci dhammo bhavantaraá¹ƒ saá¹…kamati, nÄ• pi purimabhava
uppajjati paá¹-ighosapadÄ«pamuddÄ• viyÄ• ti alamatippapaÃ±cena.

<92> mandaá¹ƒ hutvÄ• pavattÄ• ni __mandappavattÄ• ni_. paccuppannÄ• rammaá¹‡esu
gatinimittavasena, paÃ±cadvÄ• re kammanimittavasenÄ• tyadhippÄ• yo. __paá¹-isandhibha
paccuppannÄ• rammaá¹‡atÄ• labbhatÄ«_ti manodvÄ• re tÄ• va paá¹-isandhiyÄ• catunnaá
paÃ±cadvÄ• re pana paá¹-isandhiyÄ• va paccuppannÄ• rammaá¹‡abhÄ• vo labbhati. tathÄ
Ä• pÄ• thamÄ• gataá¹ƒ paccuppannaá¹ƒ gatinimittaá¹ƒ Ä• rabbha uppannÄ• ya tadÄ• ramn
cittavÄ«thiyÄ• anantaraá¹ƒ cuticitte uppanne tadanantaraá¹ƒ paÃ±cacittakkhaá¹‡Ä• yuke Ä
paá¹-isandhiyÄ• catunnaá¹ƒ bhavaá¹…gÄ• naá¹ƒ, paÃ±cadvÄ• re ca Ã±Ä• takÄ• dÄ«hi upa
vaá¹‡á¹‡Ä• dike Ä• rabbha yathÄ• rahaá¹ƒ pavattÄ• ya cittavÄ«thiyÄ• cuticittassa ca anant
ekacittakkhaá¹‡Ä• yuke Ä• rammaá¹‡e pavattÄ• ya paá¹-isandhiyÄ• paccuppannÄ• ramma
ayamettha saá¹…khepo, vitthÄ• ro \Be 191/ pana __visuddhimagge (Vism II 620 Ä• dayo)
vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 227) vÄ• saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡
vuttanayena daá¹-á¹-habbo. __chadvÄ• raggahita_nti kammanimittaá¹ƒ chadvÄ• raggahitaá
chaá¹-á¹-hadvÄ• raggahitanti yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. apare pana avisesato vaá
__saccasaá¹…khepe_pi tenevÄ• dhippÄ• yena idaá¹ƒ vuttaá¹ƒ -

"paÃ±cadvÄ• re siyÄ• sandhi, vinÄ• kammaá¹ƒ dvigocare" ti. (sa0 sa0 173).

__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vism II 624-625; Vibh-a 227) pana "gatinimittaá¹ƒ manodvÄ• re

ti vuttattÄ• , tadÄ• rammaá¹‡Ä• ya ca paÃ±cadvÄ• rikapaá¹-isandhiyÄ• adassitattÄ• , __mA
"kammabalena upaá¹-á¹-hÄ• pitaá¹ƒ vaá¹‡á¹‡Ä• yatanaá¹ƒ supinaá¹ƒ passantassa viya dibl
manodvÄ• reyeva gocarabhÄ• vaá¹ƒ gacchatÄ«" ti (Vism Vin I II 623) niyametvÄ• vuttattÄ•
sampaá¹-icchanti Ä• cariyÄ• . "paccuppannaÃ±cÄ• " ti ettha gatinimittaá¹ƒ tÄ• va paccuppa
kammanimittaá¹ƒ pana paá¹-isandhijanakakammasseva nimittabhÅ«taá¹ƒ adhippetanti kath
cutiÄ• sannajavanehi gahitassa paccuppannabhÄ• vo sambhavati. na hi tadeva Ä• rammaá
paá¹-isandhijanakaá¹ƒ bhaveyya upacitabhÄ• vÄ• bhÄ• vato anassÄ• ditattÄ• ca. "katattÄ•
hi vacanato punappunaá¹ƒ laddhÄ• sevanameva kammaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• h
(Paá¹-is I 232) ca nikantikkhaá¹‡e dvinnaá¹ƒ hetÅ«naá¹ƒ paccayÄ• pi sahetukapaá¹-isandhi
vuttattÄ• katÅ«pacitampi kammaá¹ƒ taá¹‡hÄ• ya assÄ• ditameva vipÄ• kaá¹ƒ abhinipphÄ•
samÄ• navÄ«thiyaá¹ƒ viya pavattamÄ• nÄ• ni cutiÄ• sannajavanÄ• ni kathaá¹ƒ punappunaa
kathaÃ±ca tÄ• ni tadÄ• kaá¹‡hÄ• ya parÄ• maá¹-á¹-hÄ• ni. apica paccuppannaá¹ƒ kamman
cutiÄ• sannappavattÄ• naá¹ƒ paÃ±cadvÄ• rikajavanÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. "paÃ±c
paá¹-isandhinimittakaá¹ƒ na \Be 192/ hoti paridubbalabhÄ• vato" ti __aá¹-á¹-hakathÄ• yaá¹ƒ
227) vuttanti saccametaá¹ƒ. Ã±Ä• takÄ• dÄ«hi upaá¹-á¹-hÄ• pitesu pana pupphÄ• dÄ«su sa
maraá¹‡asambhavato tattha vaá¹‡á¹‡Ä• dikaá¹ƒ Ä• rabbha cutiÄ• sannavÄ«thito purimabhÄ
paá¹-isandhijananasamatthÄ• naá¹ƒ manodvÄ• rikajavanÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tena
tadekasantatipatitaá¹ƒ cutiÄ• sannajavanaggahitampi paccuppannaá¹ƒ vaá¹‡á¹‡Ä• dikaá¹ƒ
vuttaá¹ƒ. evaÃ±ca katvÄ• vuttaá¹ƒ __Ä• nandÄ• cariyena_ "paÃ±cadvÄ• re ca Ä• pÄ• than
kammanimittaá¹ƒ Ä• sannakatakammÄ• rammaá¹‡asantatiyaá¹ƒ uppannaá¹ƒ, taá¹ƒsadisaÃ
(Vibh-má¹- 227; Vism Vin I II 623).

<94> __yathÄ• raha_nti dutiyacatutthapaá¹-hamatatiyÄ• naá¹ƒ paá¹-isandhÄ«naá¹ƒ anurÅ«

<98> Ä• ruppacutiyÄ• paraá¹ƒ heá¹-á¹-himÄ• ruppavajjitÄ• Ä• ruppapaá¹-isandhiyo honti
heá¹-á¹-himaheá¹-á¹-himakammassa anÄ• yÅ«hanato, upacÄ• rajjhÄ• nassa pana balavabh
kÄ• matihetukÄ• paá¹-isandhiyo honti. rÅ«pÄ• vacaracutiyÄ• paraá¹ƒ ahetukarahitÄ• upa
duhetukatihetukapaá¹-isandhiyo siyuá¹ƒ, kÄ• matihetumhÄ• cutito paraá¹ƒ sabbÄ• eva
kÄ• marÅ«pÄ• rÅ«pabhavapariyÄ• pannÄ• yathÄ• rahaá¹ƒ ahetukÄ• dipaá¹-isandhiyo siyu
paraá¹ƒ kÄ• mesveva bhavesu tihetukÄ• dipaá¹-isandhiyo siyuá¹ƒ.

cutipaá¹-isandhikkamavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<99> paá¹-isandhiyÄ• \Be 193/ nirodhassa anantarato __paá¹-isandhinirodhÄ• nantarato.
taá¹ƒsadisatÄ• ya tabbohÄ• rappavattattÄ• tadeva cittaá¹ƒ yathÄ• "tÄ• niyeva osadhÄ• nÄ
vÄ«thicittuppÄ• de_ti antarantarÄ• vÄ«thicittÄ• naá¹ƒ uppÄ• do asati, cuticittaá¹ƒ hutvÄ• n
cittanti sambandho.

<101> __parivattantÄ• pavattanti_ yÄ• va vaá¹-á¹-amÅ«lasamucchedÄ• tyadhippÄ• yo.

<102> yathÄ• __iha_ bhavepaá¹-isandhi ceva bhavaá¹…gaÃ±ca vÄ«thiyo ca cuti ca, tathÄ
paá¹-isandhibhavaá¹…ganti evamÄ• dikÄ• ayaá¹ƒ cittasantati parivattatÄ«ti yojanÄ• . keci p
paricchede vÄ«thimuttasaá¹…gahasseva dassitattÄ• paá¹-isandhibhavaá¹…gacutÄ«namev
yuttantyÄ• dhippÄ• yena "paá¹-isandhibhavaá¹…gavÄ«thiyo" ti imassa paá¹-isandhibhavaá¹
vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ pavattisaá¹…gahadassanÄ• vasÄ• ne tattha saá¹…gah
nigamanassa adhippetattÄ• . evaÃ±hi sati "paá¹-isaá¹…khÄ• ya panetamaddhuva" nti ettha
parÄ• masanaá¹ƒ suá¹-á¹-hu upapannaá¹ƒ hoti. __etaá¹ƒ_ yathÄ• vuttaá¹ƒ vaá¹-á¹-apavatta
aniccaá¹ƒ palokadhammaá¹ƒ __paá¹-isaá¹…khÄ• ya_ paccavekkhitvÄ• __budhÄ• _ paá¹‡á
subbatÄ• hutvÄ• __accuvaá¹ƒ_ dhuvaá¹ƒ acavanadhammaá¹ƒ __padaá¹ƒ_ nibbÄ• naá¹ƒ
maggaphalaÃ±Ä• á¹‡ena sacchikatvÄ• tatoyeva suá¹-á¹-husamucchinnasinehabandhanÄ•
nirupadhisesanibbÄ• nadhÄ• tuá¹ƒ __essanti_ pÄ• puá¹‡issanti.

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

vÄ«thimuttaparicchedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. rÅ«paparicchedavaá¹‡á¹‡anÄ•

<1> evaá¹ƒ \Be 194/ tÄ• va cittacetasikavasena duvidhaá¹ƒ abhidhammatthaá¹ƒ dassetvÄ•
tadanantaraÃ±ca nibbÄ• naá¹ƒ dassetumÄ• rabhanto Ä• ha __ "ettÄ• vatÄ• " _tyÄ• di. __sa
uddesaniddesapaá¹-iniddesavasena tÄ«hi paricchedehi vuttappabhedavanto, pavattipaá¹-is
paricchedehi vuttappavattivanto ca __cittacetasikÄ• dhammÄ• ettÄ• vatÄ• _ paÃ±cahi par
yasmÄ• , idÄ• ni yathÄ• nuppattaá¹ƒ rÅ«paá¹ƒ pavuccatÄ«ti yojanÄ• .

<2> idÄ• ni yathÄ• paá¹-iÃ±Ã±Ä• tarÅ«pavibhÄ• gatthaá¹ƒ mÄ• tikaá¹ƒ á¹-hapetuá¹ƒ __ "sa
saá¹…khepato uddisanaá¹ƒ __samuddeso_. ekavidhÄ• divasena vibhajanaá¹ƒ __vibhÄ• go
phalanti __samuá¹-á¹-hÄ• naá¹ƒ, _ kammÄ• dayo rÅ«pajanakapaccayÄ• . cakkhudasakÄ• c
ce_ti bhavakÄ• lasattabhedena rÅ«pÄ• naá¹ƒ uppattikkamato.

rÅ«pasamuddesavaá¹‡á¹‡anÄ•

<3> upÄ• dinnÄ• nupÄ• dinnasantÄ• nesu sasambhÄ• radhÄ• tuvasena mahantÄ• hutvÄ•
__mahÄ• bhÅ«tÄ• _ (Dhs-a 584). athavÄ• anekavidhaabbhutavisesadassanena, anekÄ• b
abbhutÄ• ni, abhÅ«tÄ• ni vÄ• etesÅ«ti mahÄ• bhÅ«tÄ• , mÄ• yÄ• kÄ• rÄ• dayo. tehi samÄ
anÄ«lÄ• disabhÄ• vÄ• nevanÄ«lÄ• diupÄ• dÄ• yarÅ«padassanÄ• ditoti __mahÄ• bhÅ«tÄ• _
manÄ• pavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«hi vÄ• sattÄ• naá¹ƒ vaÃ±cikÄ• yakkhiniÄ• dayo v

manÄ• paitthipurisarÅ«padassanÄ• dinÄ• sattÄ• naá¹ƒ vaÃ±cakattÄ• mahantÄ• ni abhÅ«t
vuttampi hetaá¹ƒ -

"mahantÄ• \Be 195/ pÄ• tubhÅ«tÄ• ti, mahÄ• bhÅ«tasamÄ• ti vÄ• .

vaÃ±cakattÄ• abhÅ«tena, â€™mahÄ• bhÅ«tÄ• â€™ ti sammatÄ• " ti || (abhidha0 626).

atha vÄ• mahantapÄ• tubhÄ• vato mahantÄ• ni bhavanti etesu upÄ• dÄ• rÅ«pÄ• ni, bhÅ«t
mahÄ• bhÅ«te upÄ• dÄ• ya pavattaá¹ƒ rÅ«paá¹ƒ __upÄ• dÄ• yarÅ«paá¹ƒ_. yadi evaá¹ƒ "ek
tato mahÄ• bhÅ«tÄ• " tyÄ• divacanato (Paá¹-á¹-h I 1.53) ekekamahÄ• bhÅ«tÄ• sesamahÄ•
tesampi upÄ• dÄ• yarÅ«patÄ• pasaá¹…goti? nayidamevaá¹ƒ upÄ• dÄ• yeva pavattarÅ«pÄ
yaÃ±hi mahÄ• bhÅ«te upÄ• diyati, sayaÃ±ca aÃ±Ã±ehi upÄ• dÄ«yati. na taá¹ƒ upÄ• dÄ• ya
upÄ• dÄ«yateva, na kenaci upÄ• dÄ«yati, tadeva upÄ• dÄ• yarÅ«panti natthi bhÅ«tÄ• naá¹
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«panti upÄ• dÄ• yarÅ«palakkhaá¹‡anti na
upÄ• dÄ• yarÅ«patÄ• ti.

<4> pathanaá¹-á¹-hena pathavÄ«, tarupabbatÄ• dÄ«naá¹ƒ pakatipathavÄ« viya sahajÄ• tar
patiá¹-á¹-hÄ• nabhÄ• vena pakkhÄ• yati, upaá¹-á¹-hÄ• tÄ«ti vuttaá¹ƒ hoti, pathavÄ« eva dhÅ
salakkhaá¹‡adhÄ• raá¹‡Ä• dito nissattanijjÄ«vaá¹-á¹-hena sarÄ«raselÄ• vayavadhÄ• tusadi
__pathavÄ«dhÄ• tu_. Ä• peti sahajÄ• tarÅ«pÄ• ni pattharati, Ä• pÄ• yati vÄ• brÅ«heti vaá¸
paripÄ• ceti, niseti vÄ• tikkhabhÄ• vena sesabhÅ«tattayaá¹ƒ usmÄ• petÄ«ti __tejo_. vÄ• ya
desantaruppattihetubhÄ• vena bhÅ«tasaá¹…ghÄ• taá¹ƒ pÄ• petÄ«ti __vÄ• yo_. catassopi p
kathinattadavattauá¹‡hattavitthambhanattalakkhaá¹‡Ä• ti daá¹-á¹-habbaá¹ƒ.

<5> cakkhÄ• dÄ«naá¹ƒ vacanattho heá¹-á¹-hÄ• kathitova. __pasÄ• darÅ«paá¹ƒ nÄ• ma_ c
pasannabhÄ• vahetukattÄ• . taá¹ƒ \Be 196/ pana yathÄ• kkamaá¹ƒ
daá¹-á¹-hukÄ• matÄ• sotukÄ• matÄ• ghÄ• yitukÄ• matÄ• sÄ• yitukÄ• matÄ•
phusitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ. tattha
kaá¹‡hamaá¹‡á¸• alassa Å«kÄ• sirappamÄ• á¹‡e abhimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á
picupaá¹-alÄ• nisattakkhipaá¹-alÄ• ni byÄ• petvÄ• dhÄ• raá¹‡anahÄ• panamaá¹‡á¸• anabÄ
viya khattiyakumÄ• ro sandhÄ• raá¹‡abandhanaparipÄ• canasamudÄ«raá¹‡akiccÄ• hi catÅ
utucittÄ• hÄ• rehi upatthambhiyamÄ• naá¹ƒ Ä• yunÄ• paripÄ• liyamÄ• naá¹ƒ vaá¹‡á¹‡Ä• d
yathÄ• yogaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sadhentaá¹ƒ pa
"sasambhÄ• racakkhÅ«" ti vuccati. evaá¹ƒ sotÄ• dayopi yathÄ• kkamaá¹ƒ sotabilabbhantare
upacitatanutambalomaá¹ƒ, nÄ• sikabbhantare ajapadasaá¹‡á¹-hÄ• naá¹ƒ, jivhÄ• majjhe upp
padesaá¹ƒ abhibyÄ• petvÄ• pavattanti, itaraá¹ƒ pana á¹-hapetvÄ• kammajatejassa patiá¹-á
kesaggalomagganakhaggasukkhacammÄ• ni ca avasesaá¹ƒ sakalasarÄ«raá¹ƒ pharitvÄ• p
itarehi tassa saá¹…karo na hoti bhinnanissayalakkhaá¹‡attÄ• . ekanissayÄ• nipi hi rÅ«paras

lakkhaá¹‡abhedato asaá¹ƒkiá¹‡á¹‡Ä• ti kiá¹ƒ pana bhinnanissayÄ• pasÄ• dÄ• .

<6> Ä• podhÄ• tuyÄ• sukhumabhÄ• vena phusituá¹ƒ asakkuá¹‡eyyattÄ• vuttaá¹ƒ __ "Ä• p
bhÅ«tattayasaá¹…khÄ• ta" _nti. kiÃ±cÄ• pi hi sÄ«tatÄ• phusitvÄ• gayhati, sÄ• pana tejoye
sÄ«tabuddhi sÄ«tatÄ• saá¹…khÄ• tassa kassaci guá¹‡assa abhÄ• vato. tayidaá¹ƒ sÄ«tabud
anavaá¹-á¹-hitabhÄ• vato viÃ±Ã±Ä• yati pÄ• rÄ• pÄ• re viya. tathÄ• hi ghammakÄ• le Ä• ta
paviá¹-á¹-hÄ• naá¹ƒ sÄ«tabuddhi hoti, tattheva cirakÄ• laá¹ƒ á¹-hitÄ• naá¹ƒ uá¹‡habuddhi. y
sÄ«tatÄ• siyÄ• , uá¹‡habhÄ• vena saha ekasmiá¹ƒ kalÄ• pe \Be 197/ upalabbheyya, na ce
viÃ±Ã±Ä• yati "na Ä• podhÄ• tu sÄ«tatÄ• " ti. ye pana "davatÄ• Ä• podhÄ• tu, sÄ• ca phus
te vattabbÄ• "davatÄ• nÄ• ma phusitvÄ• gayhatÄ«ti idaá¹ƒ Ä• yasmantÄ• naá¹ƒ abhimÄ•
viyÄ• " ti. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi -

"davatÄ• sahavuttÄ«ni, tÄ«á¹‡i bhÅ«tÄ• ni samphusaá¹ƒ.

davataá¹ƒ samphusÄ• mÄ«ti, lokoyamabhimaÃ±Ã±ati ||

"bhÅ«te phusitvÄ• saá¹‡á¹-hÄ• naá¹ƒ, manasÄ• gaá¹‡hato yathÄ• .

paccakkhato phusÄ• mÄ«ti, viÃ±Ã±eyyÄ• davatÄ• tathÄ• " ti ||

__gocararÅ«paá¹ƒ nÄ• ma_ paÃ±caviÃ±Ã±Ä• á¹‡avisayabhÄ• vato. gÄ• vo indriyÄ• ni cara
Ä• rammaá¹‡assetaá¹ƒ nÄ• maá¹ƒ. taá¹ƒ panetaá¹ƒ paÃ±cavidhampi yathÄ• kkamaá¹ƒ cak
gocarabhÄ• valakkhaá¹‡aá¹ƒ, cakkhÄ• dipaá¹-ihananalakkhaá¹‡aá¹ƒ vÄ• .

<7> itthiyÄ• bhÄ• vo __itthattaá¹ƒ_ (Dhs-a 632). purisassa bhÄ• vo __purisattaá¹ƒ_. tattha
itthiliá¹…ganimittakuttÄ• kappahetubhÄ• valakkhaá¹‡aá¹ƒ itthattaá¹ƒ, purisaliá¹…gÄ• dihetu
purisattaá¹ƒ. tattha itthÄ«naá¹ƒ aá¹…gajÄ• taá¹ƒ __itthiliá¹…gaá¹ƒ_. sarÄ• dhippÄ• yÄ• __i
"itthÄ«" ti saÃ±jÄ• nanassa paccayabhÄ• vato. avisadaá¹-hÄ• nagamananisajjÄ• di __itthiku
itthisaá¹‡á¹-hÄ• naá¹ƒ __itthÄ• kappo_. purisaliá¹…gÄ• dÄ«nipi vuttanayena daá¹-á¹-habbÄ
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana aÃ±Ã±athÄ• itthiliá¹…gÄ• dÄ«ni vaá¹‡á¹‡itÄ• ni. taá¹ƒ pan
vadanti -

"liá¹…gaá¹ƒ hatthÄ• disaá¹‡á¹-hÄ• naá¹ƒ, nimittaá¹ƒ mihitÄ• dikaá¹ƒ.

kuttaá¹ƒ suppÄ• dinÄ• kÄ«á¸·Ä• , Ä• kappo gamanÄ• dika" nti ||

__bhÄ• varÅ«paá¹ƒ nÄ• ma_ bhavati etena itthÄ• diabhidhÄ• naá¹ƒ, buddhi cÄ• ti katvÄ• .
kÄ• yindriyaá¹ƒ viya sakalasarÄ«raá¹ƒ pharitvÄ• tiá¹-á¹-hati.

<8> hadayameva \Be 198/ manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nissayattÄ• va
tathÄ• hi taá¹ƒ dhÄ• tudvayanissayabhÄ• valakkhaá¹‡aá¹ƒ, taÃ±ca hadayakosabbhantare
lohitaá¹ƒ nissÄ• ya pavattati. __rÅ«pakaá¹‡á¸• e_ avuttassapi panetassa Ä• gamato, yuttito
daá¹-á¹-habbo. tattha, taá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ•
rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ
paccayo" ti (Paá¹-á¹-h I 1.8) evamÄ• gataá¹ƒ paá¹-á¹-hÄ• na vacanaá¹ƒ Ä• gamo. yutti pane

"nipphannabhÅ«tikÄ• dhÄ• rÄ• , dve dhÄ• tÅ« kÄ• marÅ«pinaá¹ƒ.

rÅ«pÄ• nubandhavuttittÄ• , cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo viya ||

"cakkhÄ• dinissitÄ• netÄ• , tassaÃ±Ã±Ä• dhÄ• rabhÄ• vato.

nÄ• pi rÅ«pÄ• dike tesaá¹ƒ, bahiddhÄ• pi pavattito ||

"na cÄ• pi jÄ«vitaá¹ƒ tassa, kiccantaraniyuttito.

na ca bhÄ• vadvayaá¹ƒ tasmiá¹ƒ, asantepi pavattito ||

"tasmÄ• tadaÃ±Ã±aá¹ƒ vatthu taá¹ƒ, bhÅ«tikanti vijÄ• niyaá¹ƒ.

vatthÄ• lambadukÄ• nantu, desanÄ• bhedato idaá¹ƒ.

__dhammasaá¹…gaá¹‡i_pÄ• á¹-hasmiá¹ƒ, na akkhÄ• taá¹ƒ mahesinÄ• " ti ||

<9> jÄ«vanti tenÄ• ti jÄ«vitaá¹ƒ, tadeva kammajarÅ«paparipÄ• lane Ä• dhipaccayogato ind
__jÄ«vitindriyaá¹ƒ_. tathÄ• hetaá¹ƒ kammajarÅ«paparipÄ• lanalakkhaá¹‡aá¹ƒ. yathÄ• saka
khaá¹‡amattaá¹-á¹-hÄ• yÄ«nampi hi sahajÄ• tÄ• naá¹ƒ pavattihetubhÄ• veneva anupÄ• lak
kammaá¹ƒyeva á¹-hitikÄ• raá¹‡aá¹ƒ hoti Ä• hÄ• rajÄ• dÄ«naá¹ƒ Ä• hÄ• rÄ• di viya kammas
idaá¹ƒ pana saha pÄ• canagginÄ• anavasesaupÄ• dinnakÄ• yaá¹ƒ byÄ• petvÄ• pavattati.

<10> kabaá¸·aá¹ƒ \Be 199/ katvÄ• ajjhoharÄ«yatÄ«ti __kabaá¸·ikÄ• ro Ä• hÄ• ro, _ idaÃ±c
Ä• hÄ• raá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. sendriyakÄ• yopatthambhanahetubhÅ«tÄ• pana aá¹…ga
rasaharasaá¹…khÄ• tÄ• ajjhoharitabbÄ• hÄ• rasinehabhÅ«tÄ• ojÄ• idha Ä• hÄ• rarÅ«paá
sendriyakÄ• yopatthambhanahetubhÄ• valakkhaá¹‡aá¹ƒ, ojaá¹-á¹-hamakarÅ«pÄ• haraá¹‡a

<11> kakkhaá¸·attÄ• dinÄ• attano attano sabhÄ• vena upalabbhanato __sabhÄ• varÅ«paá

aniccatÄ• dÄ«hi vÄ• lakkhaá¹‡ehi sahitanti __salakkhaá¹‡aá¹ƒ_. paricchedÄ• dibhÄ• vaá¹ƒ
kammÄ• dÄ«hi paccayehi nipphannattÄ• __nippharÅ«paá¹ƒ nÄ• ma_. ruppanasabhÄ• vo r
yathÄ• "arisaso, nÄ«luppala" nti, svÄ• yaá¹ƒ rÅ«pa-saddo ruá¸·hiyÄ• ataá¹ƒsabhÄ• vepi pa
rÅ«pa-saddena visesetvÄ• __ "rÅ«parÅ«pa" _nti vuttaá¹ƒ yathÄ• "dukkhadukkha" nti. paric
atikkamitvÄ• sabhÄ• veneva upalabbhanato lakkhaá¹‡attayÄ• ropanena sammasituá¹ƒ ara

<12> na kassatÄ«ti akÄ• so. akÄ• soyeva Ä• kÄ• so, nijjÄ«vaá¹-á¹-hena dhÄ• tu cÄ• ti __Ä
cakkhudasakÄ• diekekakalÄ• pagatarÅ«pÄ• naá¹ƒ kalÄ• pantarehi asaá¹ƒkiá¹‡á¹‡abhÄ• vÄ
tehi vÄ• paricchijjamÄ• naá¹ƒ, tesaá¹ƒ paricchedamattaá¹ƒ vÄ• rÅ«paá¹ƒ __paricchedarÅ«
taá¹ƒ rÅ«pakalÄ• paá¹ƒ paricchindantaá¹ƒ viya hoti. vijjamÄ• nepi ca kalÄ• pantarabhÅ«teh
kalÄ• pantarabhÅ«tÄ• naá¹ƒ samphuá¹-á¹-habhÄ• ve taá¹ƒtaá¹ƒrÅ«pavivittatÄ• rÅ«papariy
paricchedo, tehi sayaá¹ƒ asamphuá¹-á¹-hoyeva. aÃ±Ã±athÄ• paricchinnatÄ• na siyÄ• tesa
byÄ• pÄ«bhÄ• vÄ• pattito. abyÄ• pitÄ• \Be 200/ hi asamphuá¹-á¹-hatÄ• . tenÄ• ha bhagavÄ
mahÄ• bhÅ«tehÄ«" ti (Dhs 637).

<13> calamÄ• nakÄ• yena adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti, sayaÃ±ca tena viÃ±Ã±Ä• yatÄ«t
saviÃ±Ã±Ä• á¹‡akasaddasaá¹…khÄ• tavÄ• cÄ• ya adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti, sayaÃ±c
__vacÄ«viÃ±Ã±atti_. tattha abhikkamÄ• dijanakacittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tuyÄ•
sahajÄ• tarÅ«pasanthambhanasandhÄ• raá¹‡acalitesu sahakÄ• rÄ«kÄ• raá¹‡abhÅ«to
phandamÄ• nakÄ• yaphandanataá¹ƒhetukavÄ• yodhÄ• tuvinimutto mahantaá¹ƒ pÄ• sÄ• á¹‡
gahaá¹‡akÄ• le ussÄ• hanavikÄ• ro viya rÅ«pakÄ• yassa pariphandanapaccayabhÄ• vena
vikÄ• rokÄ• yaviÃ±Ã±atti. sÄ• hi phandamÄ• nakÄ• yena adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti. na
rukkhacalanÄ• dÄ«su "idamesa kÄ• retÄ«" ti adhippÄ• yaggahaá¹‡aá¹ƒ diá¹-á¹-hanti. hattha
phandamÄ• nakÄ• yaggahaá¹‡Ä• nantaraá¹ƒ aviÃ±Ã±Ä• yamÄ• nantarehi manodvÄ• rajav
kÄ• yena viÃ±Ã±Ä• yati.

kathaá¹ƒ pana viÃ±Ã±attivasena hatthacalanÄ• dayo hontÄ«ti? vuccate - ekÄ• vajjanavÄ«t
sattamajavanasamuá¹-á¹-hÄ• navÄ• yodhÄ• tu viÃ±Ã±attivikÄ• rasahitÄ• va paá¹-hamajava
vÄ• yodhÄ• tÅ«hi laddhopatthambhÄ• desantaruppattihetubhÄ• vena calayati cittajaá¹ƒ, pu
pana santhambhanasandhÄ• raá¹‡amattakarÄ• tassa upakÄ• rÄ• ya hontÄ«ti. yathÄ• hi s
Ä• kaá¸• á¸• hitabbasakaá¹-e sattamayugayuttÄ• yeva goá¹‡Ä• heá¹-á¹-hÄ• chasu yugesu
laddhÅ«patthambhÄ• sakaá¹-aá¹ƒ cÄ• lenti, paá¹-hamayugÄ• diyuttÄ• pana upatthambhan
sÄ• dhentÄ• tesaá¹ƒ upakÄ• rÄ• ya honti, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

desantaruppattiyeva \Be 201/ cettha calanaá¹ƒ uppannadesato kesaggamattampi dhammÄ
saá¹…kamanÄ• bhÄ• vato. itarathÄ• nesaá¹ƒ abyÄ• pÄ• rakatÄ• , khaá¹‡ikatÄ• ca na siyÄ
ca yathÄ• attanÄ• sahajarÅ«pÄ• ni heá¹-á¹-himajavanasamuá¹-á¹-hitarÅ«pehi patiá¹-á¹-hita
aÃ±Ã±attha uppajjanti, evaá¹ƒ tehi saha tattha uppattiyevÄ• ti daá¹-á¹-habbaá¹ƒ, ettha pana

taá¹ƒsambandhena itarampi calati nadÄ«sote pakkhittasukkhagomayapiá¹‡á¸• aá¹ƒ viya. ta
asakkonti yopi paá¹-hamajavanÄ• disamuá¹-á¹-hÄ• navÄ• yodhÄ• tuyo viÃ±Ã±attivikÄ• rasa
ayaá¹ƒ abhikkamÄ• dÄ«ni pavattetukÄ• mo, tadabhimukhabhÄ• vavikÄ• rasambhavato. eva
manodvÄ• rÄ• vajjanassapi viÃ±Ã±attisamuá¹-á¹-hÄ• pakattaá¹ƒ vakkhati.
vacÄ«bhedakaracittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tuyÄ• akkharuppattiá¹-á¹-hÄ• nagata
ghaá¹-á¹-anapaccayabhÅ«to eko vihÄ• ro vacÄ«viÃ±Ã±atti. yaá¹ƒ panettha vattabbaá¹ƒ, taá
vuttanayena daá¹-á¹-habbaá¹ƒ.

ayaá¹ƒ pana viseso - yathÄ• tattha "phandamÄ• nakÄ• yaggahaá¹‡Ä• nantara" nti vuttaá¹ƒ
"suyyamÄ• nasaddasavanÄ• nantara" nti yojetabbaá¹ƒ. idha ca santhambhanÄ• dÄ«naá¹ƒ
sattamajavanasamuá¹-á¹-hitÄ• tyÄ• dinayo na labbhati. ghaá¹-á¹-anena hi saddhiá¹ƒ yeva s
ghaá¹-á¹-anaÃ±ca paá¹-hamajavanÄ• dÄ«supi labbhateva. ettha ca yathÄ• ussÄ• petvÄ•
baddhagosÄ«satÄ• lapaá¹‡á¹‡Ä• dirÅ«pÄ• ni disvÄ• tadanantarappavattÄ• ya aviÃ±Ã±Ä•
manodvÄ• ravÄ«thiyÄ• gosÄ«sÄ• dÄ«naá¹ƒ udakasahacÄ• ritappakÄ• raá¹ƒ saÃ±Ã±Ä• á¹
hoti, evaá¹ƒ vipphandamÄ• nasamuccÄ• riyamÄ• nakÄ• yasadde gahetvÄ• tadanantarapp
aviÃ±Ã±Ä• yamÄ• nantarÄ• ya manodvÄ• ravÄ«thiyÄ• purimasiddhasambandhÅ«panissay
sÄ• dhippÄ• yavikÄ• raggahaá¹‡aá¹ƒ hotÄ«ti ayaá¹ƒ dvinnaá¹ƒ sÄ• dhÄ• raá¹‡Ä• upamÄ•

<14> lahubhÄ• vo \Be 202/ __lahutÄ• _. mudubhÄ• vo __mudutÄ• _. kammaÃ±Ã±abhÄ• v
yathÄ• kkamaÃ±cetÄ• arogino viya rÅ«pÄ• naá¹ƒ agarutÄ• suparimadditacammassa viya
sudhantasuvaá¹‡á¹‡assa viya sarÄ«rakiriyÄ• naá¹ƒ anukÅ«labhÄ• voti daá¹-á¹-habbaá¹ƒ. a
avijahantassapi hi lahutÄ• dittayassa taá¹ƒtaá¹ƒvikÄ• rÄ• dhikarÅ«pehi nÄ• nattaá¹ƒ vuccat
dandhattakaradhÄ• tukkhobhappaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• no hi rÅ«pavikÄ• ro lah
thaddhattakaradhÄ• tukkhobhappaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• no mudutÄ• . sarÄ«ral
ananukÅ«labhÄ• vakaradhÄ• tukkhobhappaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• no kammaÃ±

<15> upacayanaá¹ƒ __upacayo, _ paá¹-hamacayotyattho "upaÃ±Ã±atta" ntyÄ• dÄ«su viya
paá¹-hamatthajotanato. santÄ• no __santati, _ pabandhotyattho. tattha paá¹-isandhito paá¹-
cakkhÄ• didasakÄ• naá¹ƒ uppatti, etthantare rÅ«puppÄ• do upacayo nÄ• ma. tato paraá¹ƒ s
khaá¹‡amattaá¹-á¹-hÄ• yÄ«naá¹ƒ rÅ«pÄ• naá¹ƒ nirodhÄ• bhimukhabhÄ• vavasena jÄ«raá¹
_ niccadhuvabhÄ• vena na iccaá¹ƒ anupagantabbanti aniccaá¹ƒ, tassa bhÄ• vo __aniccatÄ
__lakkhaá¹‡arÅ«paá¹ƒ nÄ• ma_ dhammÄ• naá¹ƒ taá¹ƒtaá¹ƒavatthÄ• vasena lakkhaá¹‡ahet

<16> __jÄ• tirÅ«pamevÄ• _ti paá¹-isandhito paá¹-á¹-hÄ• ya rÅ«pÄ• naá¹ƒ khaá¹‡e khaá¹‡e
jÄ• tisaá¹…khÄ• taá¹ƒ rÅ«puppattibhÄ• vena catusantatirÅ«pappaá¹-ibaddhavuttittÄ• rÅ«pa
upacayasantatibhÄ• vena pavuccati paá¹-hamupariniccattasaá¹…khÄ• tappavattiÄ• kÄ• rab
santatÄ«" ti (Dhs 642) vibhajitvÄ• vuttattÄ• . evaÃ±ca katvÄ• tÄ• saá¹ƒ niddese atthato ab
Ä• yatanÄ• naá¹ƒ Ä• cayo, so rÅ«passa upacayo. yo rÅ«passa upacayo, sÄ• \Be 203/ rÅ«p

641-642) vuttaá¹ƒ. __ekÄ• dasavidhampÄ«_ti sabhÄ• gasaá¹…gahavasena ekÄ• dasappak

<17> cattÄ• ro bhÅ«tÄ• , paÃ±ca pasÄ• dÄ• , cattÄ• ro visayÄ• , duvidho bhÄ• vo, hadaya jÄ«vitÄ• hÄ• rarÅ«pehi dvÄ«hi saha aá¹-á¹-hÄ• rasavidhaá¹ƒ, tathÄ• paricchedo ca duvidhA vikÄ• ro, catubbidhaá¹ƒ lakkhaá¹‡anti rÅ«pÄ• naá¹ƒ paricchedavikÄ• rÄ• dibhÄ• vaá¹ƒ vinÄ anibbattattÄ• ime __anipphannÄ• _ dasa ceti aá¹-á¹-havÄ«satividhaá¹ƒ bhave.

rÅ«pasamuddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pavibhÄ• gavaá¹‡á¹‡anÄ•

<18> idÄ• ni yathÄ• uddiá¹-á¹-harÅ«pÄ• naá¹ƒ ekavidhÄ• dinayadassanatthaá¹ƒ __ "sabba vuttaá¹ƒ. sampayuttassa alobhÄ• dihetuno abhÄ• vÄ• __ahetukaá¹ƒ_. yathÄ• sakaá¹ƒ pacc __sappaccayaá¹ƒ_. attÄ• naá¹ƒ Ä• rabbha pavattehi kÄ• mÄ• savÄ• dÄ«hi sahitattÄ• __sÄ abhisaá¹…khatattÄ• __saá¹…khataá¹ƒ_. upÄ• dÄ• nakkhandhasaá¹…khÄ• te loke niyuttat kÄ• mataá¹‡hÄ• ya avacaritattÄ• __kÄ• mÄ• vacaraá¹ƒ_. arÅ«padhammÄ• naá¹ƒ viya kas nÄ• ssa Ä• rammaá¹‡anti __anÄ• rammaá¹‡aá¹ƒ_. tadaá¹…gÄ• divasena pahÄ• tabbatÄ• I iti-saddo pakÄ• rattho, tena "abyÄ• kata" ntyÄ• dikaá¹ƒ sabbaá¹ƒ ekavidhanayaá¹ƒ saá¹…g

<19> __ajjhattikarÅ«paá¹ƒ_ attabhÄ• vasaá¹…khÄ• taá¹ƒ attÄ• naá¹ƒ adhikicca uddissa pa aÃ±Ã±epi hi ajjhattasambhÅ«tÄ• atthi, ruá¸·hÄ«vasena pana cakkhÄ• dikaá¹ƒyeva ajjhattik mayaá¹ƒ na homa, tvaá¹ƒ kaá¹-á¹-hakaliá¹…garÅ«pamo bhavissasÄ«" ti vadantÄ• viya atta sÄ• tisayaá¹ƒ upakÄ• rattÄ• cakkhÄ• dÄ«neva visesato ajjhattikÄ• ni nÄ• ma. attasaá¹…kh adhikicca tassa dvÄ• rabhÄ• vena pavattatÄ«ti ajjhattaá¹ƒ, tadeva ajjhattikaá¹ƒ. tato bahibh tevÄ«satividhaá¹ƒ __bÄ• hirarÅ«paá¹ƒ_.

<20> itaraá¹ƒ bÄ• vÄ«satividhaá¹ƒ __avatthurÅ«paá¹ƒ_.

<22> __aá¹-á¹-havidhampi indriyarÅ«paá¹ƒ_ paÃ±caviÃ±Ã±Ä• á¹‡esu liá¹…gÄ• dÄ«su sah Ä• dhipaccayogato. pasÄ• darÅ«passa hi paÃ±cavidhassa cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su Ä paá¹-umandÄ• dibhÄ• vena tesampi paá¹-umandÄ• dibhÄ• vÄ• pÄ• danato. bhÄ• vadvayas Ä• dhipaccaá¹ƒ yathÄ• sakaá¹ƒ paccayehi uppajjamÄ• nÄ• nampi tesaá¹ƒ yebhuyyena sabl taá¹ƒtadÄ• kÄ• rena uppajjanato, na pana indriyapaccayabhÄ• vato. jÄ«vitassa ca kammaja tesaá¹ƒ yathÄ• sakaá¹ƒ khaá¹‡aá¹-á¹-hÄ• nassa jÄ«vitindriyappaá¹-ibaddhattÄ• . sayaÃ±ca á¹-hapitadhammasambandhe neva pavattati nÄ• viko viya.

<23> visayavisayibhÄ• vappattivasena thÅ«lattÄ• __oá¸·Ä• rikarÅ«paá¹ƒ_. tatoyeva gahaá __santikerÅ«paá¹ƒ Ä• sannarÅ«paá¹ƒ_ nÄ• ma. yo sayaá¹ƒ, nissayavasena ca sampattÄ• n

paá¹-imukhabhÄ• vo aÃ±Ã±amaÃ±Ã±apatanaá¹ƒ, so paá¹-igho viyÄ• ti paá¹-igho. yathÄ• h
dubbalassa calanaá¹ƒ hoti, evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-imukhabhÄ• ve sati arÅ«pasa
bhavaá¹…gassa calanaá¹ƒ hoti. paá¹-igho yassa atthi taá¹ƒ __sappaá¹-ighaá¹ƒ_. tattha saya
phoá¹-á¹-habbassa, nissayavasena sampatti ghÄ• najivhÄ• kÄ• yagandharasÄ• naá¹ƒ, ubha
cakkhusotarÅ«pasaddÄ• nanti daá¹-á¹-habbaá¹ƒ. itaraá¹ƒ soá¸·asavidhaá¹ƒ oá¸·Ä• rikatÄ• c
__sukhumarÅ«pÄ• _dikaá¹ƒ.

<24> kammato \Be 205/ jÄ• taá¹ƒ aá¹-á¹-hÄ• rasavidhaá¹ƒ __upÄ• dinnarÅ«paá¹ƒ_ taá¹‡hA
kammunÄ• attano phalabhÄ• vena Ä• dinnattÄ• gahitattÄ• . itaraá¹ƒ aggahitaggahaá¹‡ena
__anupÄ• dinnarÅ«paá¹ƒ_.

<25> daá¹-á¹-habbabhÄ• vasaá¹…khÄ• tena nidassanena saha vattatÄ«ti __sanidassanaá
cakkhuviÃ±Ã±Ä• á¹‡agocarabhÄ• vo hi nidassananti vuccati tassa ca rÅ«pÄ• yatanato anaA
taá¹ƒ visesetuá¹ƒ aÃ±Ã±aá¹ƒ viya katvÄ• vattuá¹ƒ vaá¹-á¹-atÄ«ti saha nidassanena sanidas
dhammabhÄ• vasÄ• maÃ±Ã±ena hi ekÄ«bhÅ«tesu dhammesu yo nÄ• nattakaro viseso, so
yutto. evaÃ±hi atthavisesÄ• vabodho hoti.

<26> __asampattavasenÄ• _ti attÄ• naá¹ƒ asampattassa gocarassa vasena, attanÄ• visay
asampattavasena. cakkhusotÄ• ni hi rÅ«pasaddehi asampattÄ• ni, sayaá¹ƒ vÄ• tÄ• ni asam
gaá¹‡hanti. tenetaá¹ƒ vuccati -

"cakkhusotaá¹ƒ panetesu, hotÄ• sampattagÄ• hakaá¹ƒ.

viÃ±Ã±Ä• á¹‡uppattihetuttÄ• , santarÄ• dhikagocare ||

"tathÄ• hi dÅ«radesaá¹-á¹-haá¹ƒ, phalikÄ• ditirohitaá¹ƒ.

mahantaÃ±ca nagÄ• dÄ«naá¹ƒ, vaá¹‡á¹‡aá¹ƒ cakkhu udikkhati ||

"Ä• kÄ• sÄ• digato kucchi-cammÄ• nantarikopi ca.

mahanto ca ghaá¹‡á¹-Ä• dÄ«naá¹ƒ, saddosotassa gocaro ||

"gantvÄ• visayadesaá¹ƒ taá¹ƒ, pharitvÄ• gaá¹‡hatÄ«ti ce.

adhiá¹-á¹-hÄ• navidhÄ• nepi, tassa so gocaro siyÄ• ||

"bhÅ«tappabandhato so ce, yÄ• ti indriyasannidhiá¹ƒ.

kammacittojasambhÅ«to, vaá¹‡á¹‡o saddo ca cittajo ||

"na tesaá¹ƒ gocarÄ• honti, na hi sambhonti te bahi.

vuttÄ• ca avisesena, pÄ• á¹-he taá¹ƒvisayÄ• va te ||

"yadi \Be 206/ cetaá¹ƒ dvayaá¹ƒ attasamÄ«paá¹ƒyeva gaá¹‡hati.

akkhivaá¹‡á¹‡aá¹ƒ tathÄ• mÅ«laá¹ƒ, passeyya bhamukassa ca ||

"disÄ• desavavatthÄ• naá¹ƒ, saddassa na bhaveyya ca.

siyÄ• ca saravedhissa, sakaá¹‡á¹‡e sarapÄ• tana" nti ||

__gocaraggÄ• hikarÅ«paá¹ƒ_ viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ hutvÄ• taá¹ƒtaá¹ƒgocaragg
itaraá¹ƒ tevÄ«satividhaá¹ƒ __agocaraggÄ• hikarÅ«paá¹ƒ_ gocaraggahaá¹‡Ä• bhÄ• vato.

<27> vaá¹‡á¹‡itabbo daá¹-á¹-habboti __vaá¹‡á¹‡o_. attano udayÄ• nantaraá¹ƒ rÅ«paá¹ƒ ja
avinibbhogarÅ«paá¹ƒ_ katthacipi aÃ±Ã±amaÃ±Ã±aá¹ƒ vinibhuÃ±janassa visuá¹ƒ visuá¹ƒ pa
rÅ«paloke gandhÄ• dÄ«naá¹ƒ abhÄ• vavÄ• dimatampi hi tattha tattha (Vibh-má¹- 227; Vibh
paá¹-ikkhittameva.

<28> __icceva_nti etthapi __iti_-saddo pakÄ• rattho, tena idha anÄ• gatampi sabbaá¹ƒ duk
saá¹…gaá¹‡hÄ• ti.

rÅ«pavibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pasamuá¹-á¹-hÄ• nanayavaá¹‡á¹‡anÄ•

<29> kÄ• ni pana tÄ• ni kammÄ• dÄ«ni, kathaá¹ƒ, kattha, kadÄ• ca rÅ«pasamuá¹-á¹-hÄ• r
_tyÄ• di. __paá¹-isandhimupÄ• dÄ• yÄ• _ti paá¹-isandhicittassa uppÄ• dakkhaá¹‡aá¹ƒ upÄ•
ekekassa cittassa tÄ«su tÄ«su khaá¹‡esu, nirantaramevÄ• ti vuttaá¹ƒ hoti. apare pana citta
á¹-hitikkhaá¹‡aá¹ƒ (Vibh-má¹- 20 pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•), bhaá¹…gakkhaá¹‡e
sÅ«laá¹-Ä«0 20 pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•) paá¹-isedhenti. tattha kiÃ±cÄ• pi á¹-hi
tesaá¹ƒ upapatti ceva tattha vattabbaÃ±ca heá¹-á¹-hÄ• kathitameva, idhÄ• pi \Be 207/ pana
rÅ«puppÄ• dÄ• bhÄ• ve upapattiyÄ• tattha vattabbena ca saha sukhaggahaá¹‡atthaá¹ƒ sa

"uppannuppajjamÄ• nanti, vibhaá¹…ge evamÄ• dinaá¹ƒ.

bhaá¹…gakkhaá¹‡asmiá¹ƒ uppannaá¹ƒ, no ca uppajjamÄ• nakaá¹ƒ ||

"uppajjamÄ• namuppÄ• de, uppannaÃ±cÄ• tiÄ• dinÄ• .

bhaá¹…guppÄ• dÄ• va akkhÄ• tÄ• , na cittassa á¹-hitikkhaá¹‡o ||

"uppÄ• do ca vayo ceva, aÃ±Ã±athattaá¹ƒ á¹-hitassa ca.

paÃ±Ã±Ä• yatÄ«â€™ ti (AN I 3.47) vuttattÄ• , á¹-hiti atthÄ«ti ce mataá¹ƒ ||

"aÃ±Ã±athattassa ekasmiá¹ƒ, dhamme anupaladdhito.

paÃ±Ã±Ä• á¹‡avacanÄ• ceva, pabandhaá¹-á¹-hiti tatthapi ||

"vuttÄ• tasmÄ• na cittassa, á¹-hiti dissati pÄ• á¸·iyaá¹ƒ.

abhidhamme abhÄ• vopi, nisedhoyeva sabbathÄ• ||

"yadÄ• samudayo yassa, nirujjhati tadÄ• ssa kiá¹ƒ.

dukkhamuppajjatÄ«tyettha, paÃ±he noti nisedhato ||

"rÅ«puppÄ• do na bhaá¹…gasmiá¹ƒ, tasmÄ• sabbepi paccayÄ• .

uppÄ• deyeva cittassa, rÅ«pahetÅ«ti kecana ||

"vuccate tattha ekasmiá¹ƒ, dhammeyeva yathÄ• matÄ• .

uppÄ• dÄ• vatthato bhinnÄ• , bhaá¹…gÄ• vatthÄ• tatheva tu ||

"bhaá¹…gassÄ• bhimukhÄ• vatthÄ• , icchitabbÄ• ayaá¹ƒ á¹-hiti.

nayadassanato esÄ• , vibhaá¹…ge na tu desitÄ• ||

"lakkhaá¹‡aá¹ƒ saá¹…khatasseva, vattumuppÄ• daÄ• dinaá¹ƒ.

desitattÄ• na tatthÄ• pi, pabandhassa á¹-hitÄ«ritÄ• ||

"upasaggassa dhÄ• tÅ«namattheyeva pavattito.

paÃ±Ã±Ä• yatÄ«ti cetassa, attho viÃ±Ã±Ä• yate iti ||

"bhaá¹…ge \Be 208/ rÅ«passa nuppÄ• do, cittajÄ• naá¹ƒ vasena vÄ• .

Ä• ruppaá¹ƒvÄ• bhisandhÄ• ya, bhÄ• sito yamakassa hi ||

"sabhÄ• voyaá¹ƒ yathÄ• lÄ• bha-yojanÄ• ti tato nahi.

na cittaá¹-á¹-hiti bhaá¹…ge ca, na rÅ«passa asambhavo" ti ||

<31> rÅ«pavirÄ• gabhÄ• vanÄ• nibbattattÄ• hetuno tabbidhuratÄ• ya, anokÄ• satÄ• ya ca
visesapaccayehi jhÄ• naá¹…gehi sampayogÄ• bhÄ• vato dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni cÄ•
samuá¹-á¹-hÄ• pentÄ«ti vuttaá¹ƒ __ "Ä• ruppavipÄ• kadvipaÃ±caviÃ±Ã±Ä• á¹‡avajjita" _nti.
pana cuticittaÃ±ca ekÅ«navÄ«sati bhavaá¹…gasseva antogadhattÄ• cittantaraá¹ƒ na hotÄ«
kataá¹ƒ. kiÃ±cÄ• pi na kataá¹ƒ, pacchÄ• jÄ• tapaccayarahitaá¹ƒ, pana Ä• hÄ• rÄ• dÄ«hi ca
dubbalavatthuá¹ƒ nissÄ• ya pavattattÄ• , attano ca Ä• gantukatÄ• ya kammajarÅ«pehi cittas
á¹-hÄ• naá¹ƒ gahetvÄ• á¹-hitattÄ• ca paá¹-isandhicittaá¹ƒ rÅ«pasamuá¹-á¹-hÄ• pakaá¹ƒ na
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 636; Vibh-a 26 pakiá¹‡á¹‡akakathÄ•) tÄ• va "vÅ«pasanta
santÄ• ne sÄ• tisayaá¹ƒ santavuttitÄ• ya khÄ«á¹‡Ä• savasseva cuticittaá¹ƒ rÅ«paá¹ƒ na sa
(Dhs-má¹- 636) vuttaá¹ƒ. __Ä• nandÄ• cariyÄ• _dayo pana "sabbesampi cuticittaá¹ƒ rÅ«paá
ti vadanti. vinicchayo pana nesaá¹ƒ saá¹…khepato __mÅ«laá¹-Ä«kÄ• dÄ«su, _ vitthÄ• rato
__abhidhammatthavikÄ• sini yaá¹ƒ_ vuttanayena daá¹-á¹-habbo. __paá¹-hamabhavaá¹…ga
paá¹-isandhiyÄ• anantaranibbattapaá¹-hamabhavaá¹…gato paá¹-á¹-hÄ• ya. __jÄ• yantame
pana á¹-hitaá¹ƒ, bhijjamÄ• naá¹ƒ vÄ• anantarÄ• dipaccayalÄ• bhena uppÄ• dakkhaá¹‡eyev

<32> iriyÄ• yakÄ• yikakiriyÄ• yapavattipathabhÄ• vato __iriyÄ• patho, _ gamanÄ• di, atthat
rÅ«pappavatti. tampi \Be 209/ sandhÄ• reti yathÄ• pavattaá¹ƒ upatthambheti. yathÄ• hi vÄ«
abbokiá¹‡á¹‡e bhavaá¹…ge pavattamÄ• ne aá¹…gÄ• ni osÄ«danti, na evametesu dvattiá¹ƒ
chabbÄ«satiyÄ• jÄ• garaá¹‡acittesu pavattamÄ• nesu. tadÄ• pana aá¹…gÄ• ni upatthaddh
yathÄ• pavattairiyÄ• pathabhÄ• veneva pavattanti.

<33> __viÃ±Ã±attimpi samuá¹-á¹-hÄ• penti, _ na kevalaá¹ƒ rÅ«piriyÄ• pathÄ• neva. avises
manedvÄ• rappavattÄ• neva voá¹-á¹-habbanajavanÄ• ni viÃ±Ã±attisamuá¹-á¹-hÄ• pakÄ• ni
paÃ±cadvÄ• rappavattÄ• naá¹ƒ paridubbalabhÄ• vatoti daá¹-á¹-habbaá¹ƒ. kÄ• maÃ±cettha

viÃ±Ã±atti vÄ• natthi, tathÄ• pi na sabbaá¹ƒ rÅ«pasamuá¹-á¹-hÄ• pakaá¹ƒ cittaá¹ƒ iriyÄ• pa
viÃ±Ã±attivikÄ• rajanakaÃ±ca hoti. yaá¹ƒ pana cittaá¹ƒ viÃ±Ã±attijanakaá¹ƒ, taá¹ƒ ekaá¹ƒsa
iriyÄ• pathÅ«patthambhakaá¹ƒ iriyÄ• pathassaviÃ±Ã±attiyÄ• sahaavinÄ• bhÄ• vato. iriyÄ•
rÅ«pajanakanti imassa visesadassanatthaá¹ƒ rÅ«pato iriyÄ• pathaviÃ±Ã±attÄ«naá¹ƒ visuá¹

<34> __terasÄ• _ti kusalato cattÄ• ri, akusalato cattÄ• ri, kiriyato paÃ±cÄ• ti terasa. tesu hi
aá¹-á¹-hahi kusalÄ• kusalehi hasanti, sekkhÄ• diá¹-á¹-hisahagatavajjitehi, asekkhÄ• pana
kiriyacittehi, tatthÄ• pi buddhÄ• catÅ«hi sahetukakiriyacitteheva hasanti, na ahetukena "atÄ
appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ patvÄ• imehi tÄ«hi dhammehi samannÄ• gatassa buddhassa bh
Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivattÄ«" ti vacanato (Nidd I 69; Nidd II
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5). na hi vicÄ• raá¹‡apaÃ±Ã±Ä• rah
buddhÄ• naá¹ƒ pavatti yuttÄ• ti vadanti. hasituppÄ• dacittena pana pavattiyamÄ• nampi tes
pubbenivÄ• saanÄ• gataá¹ƒsasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anuvattakattÄ• Ã±Ä• á¹
katvÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ \Be 210/ (Dhs-a 568) "tesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ ciá¹‡á¹
hÄ• sayamÄ• naá¹ƒ uppajjatÄ«" ti vuttaá¹ƒ, tasmÄ• na tassa buddhÄ• naá¹ƒ pavatti sakkÄ

<35> pacchÄ• jÄ• tÄ• dipaccayÅ«patthambhalÄ• bhena á¹-hitikkhaá¹‡eyeva utuojÄ• naá¹ƒ
"tejodhÄ• tu á¹-hitippattÄ• " _tyÄ• di.

<37> tattha __hadayaindriyarÅ«pÄ• ni_ nava kammatoyeva jÄ• tattÄ• __kammajÄ• neva_
jÄ• yissati ca, taá¹ƒ "kammaja" nti vuccati yathÄ• duddhanti.

<40> paccuppannapaccayÄ• pekkhattÄ• lahutÄ• dittayaá¹ƒ kammajaá¹ƒ na hoti, itarathÄ•
bhavitabbanti vuttaá¹ƒ __ "lahutÄ• dittayaá¹ƒ utucittÄ• hÄ• rehi sambhotÄ«" _ti.

<43> ekantakammajÄ• ni nava, catujesu kammajÄ• ni navÄ• ti aá¹-á¹-hÄ• rasakammajÄ• r
paÃ±cavikÄ• rarÅ«pasaddaavinibbhogarÅ«paÄ• kÄ• savasena pannarasa cittajÄ• ni, saddo
avinibbhogÄ• kÄ• sarÅ«pÄ• ni navÄ• ti terasa utujÄ• ni, lahutÄ• dittayaavinibbhogÄ• kÄ• sa
Ä• hÄ• rajÄ• ni.

<44> kevalaá¹ƒ __jÄ• yamÄ• nÄ• dirÅ«pÄ• naá¹ƒ_ jÄ• yamÄ• naparipaccamÄ• nabhijjamÄ
sabhÄ• vamattaá¹ƒ vinÄ• attano jÄ• tiÄ• dilakkhaá¹‡Ä• bhÄ• vato __lakkhaá¹‡Ä• ni kehici_
pakÄ• sitaá¹ƒ. uppÄ• dÄ• diyuttÄ• naÃ±hi cakkhÄ• dÄ«naá¹ƒ jÄ• tiÄ• dÄ«ni lakkhaá¹‡Ä• ni
jÄ• tiÄ• dÄ«naá¹ƒ. yadi tesampijÄ• tiÄ• dÄ«ni siyuá¹ƒ, evaá¹ƒ anavatthÄ• namevaÄ• pajjey
"rÅ«pÄ• yatanaá¹ƒ ... pe0 ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. ime dhammÄ• cittasamuá¹-á¹-hÄ•
jÄ• tiyÄ• kutocijÄ• tattaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ \Be 211/, tampi rÅ«pajanakapaccayÄ• naá¹ƒ r
anuparatabyÄ• pÄ• rÄ• naá¹ƒ paccayabhÄ• vÅ«pagamanakkhaá¹‡e jÄ• yamÄ• nadhamma
sandhÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. yampi "jÄ• ti, bhikkhave, aniccÄ• saá¹…khatÄ• paá¹-icca

jarÄ• maraá¹‡aá¹ƒ, bhikkhave, aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppanna" nti vacana
paá¹-iccasamuppannÄ• naá¹ƒ lakkhaá¹‡abhÄ• vatoti ayametthÄ• bhisandhi. tenÄ• hu porÄ•

"pÄ• á¹-he kutoci jÄ• tattaá¹ƒ, jÄ• tiyÄ• pariyÄ• yato.

saá¹…khatÄ• naá¹ƒ sabhÄ• vattÄ• , tÄ«su saá¹…khatatoditÄ• " ti ||

rÅ«pasamuá¹-á¹-hÄ• nanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kalÄ• payojanÄ• vaá¹‡á¹‡anÄ•

<45> yasmÄ• panetÄ• ni rÅ«pÄ• ni kammÄ• dito uppajjamÄ• nÄ• nipi na ekekaá¹ƒ samuá
piá¹‡á¸• ato va. tasmÄ• piá¹‡á¸• Ä• naá¹ƒ gaá¹‡anaparicchedaá¹ƒ, sarÅ«paÃ±cadassetuá¹
vuttaá¹ƒ. __sahavuttino_ti visuá¹ƒ visuá¹ƒ kalÄ• pagatarÅ«pavasena sahavuttino, na sabba
aÃ±Ã±amaÃ±Ã±aá¹ƒ sahuppattivasena.

<46> dasa parimÄ• á¹‡Ä• assÄ• ti dasakaá¹ƒ, samudÄ• yassetaá¹ƒ nÄ• maá¹ƒ, cakkhunÄ
tappadhÄ• naá¹ƒ vÄ• dasakaá¹ƒ __cakkhudasakaá¹ƒ_. evaá¹ƒ sesesupi.

<47> vacÄ«viÃ±Ã±attiggahaá¹‡ena saddopi saá¹…gahito hoti tassÄ• tadavinÄ• bhÄ• vato
"vacÄ«viÃ±Ã±attidasaka" _nti.

<50> kiá¹ƒ \Be 212/ panete ekavÄ«sati kalÄ• pÄ• sabbepi sabbattha honti, udÄ• hu keci ka
"tatthÄ• " _tyÄ• di.

kalÄ• payojanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«papavattikkamavaá¹‡á¹‡anÄ•

<52> idÄ• ni nesaá¹ƒ sambhavavasena, pavattipaá¹-isandhivasena, yonivasena ca pavattiá
"sabbÄ• nipipanetÄ• nÄ«" _tyÄ• di vuttaá¹ƒ. __yathÄ• raha_nti sabhÄ• vakaparipuá¹‡á¹‡Ä•

<53> kamalakuharagabbhamalÄ• disaá¹ƒsedaá¹-á¹-hÄ• nesu jÄ• tÄ• __saá¹ƒsedajÄ• _. u
__opapÄ• tikÄ• , _ ukkaá¹ƒsagatiparicchedavasena cettha visiá¹-á¹-haupapÄ• to gahito yath
kaÃ±Ã±Ä• dÄ• tabbÄ• " ti. __satta dasakÄ• ni pÄ• tubhavanti_ paripuá¹‡á¹‡Ä• yatanabhÄ•
na labbhanti_ jaccandhajaccabadhirajaccÄ• ghÄ• nanapuá¹ƒsakaÄ• dikappikÄ• naá¹ƒ vase
mahÄ• nubhÄ• vena kammunÄ• nibbattamÄ• nÄ• naá¹ƒ opapÄ• tikÄ• naá¹ƒ indriyavekallÄ
saá¹ƒsedajÄ• naá¹ƒ, bhÄ• vÄ• lÄ• bho paá¹-hamakappikaopapÄ• tikÄ• naá¹ƒ vasenapi. dug

cakkhusotabhÄ• vÄ• lÄ• bho dvinnampi vasena, ghÄ• nÄ• lÄ• bho saá¹ƒsedajÄ• nameva v
vasenÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• hi __dhammahadayavibhaá¹…ge_ "kÄ• madhÄ• tuyÄ•
ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti, kassaci dasa, kassaci aparÄ• nipi dasa, kassaci nav
(Vibh 1007) vacanato paripuá¹‡á¹‡indriyassa opapÄ• tikassa saddÄ• yatanavajjitÄ• ni ekÄ•
andhassa cakkhÄ• yatanavajjitÄ• ni \Be 213/ dasa, tathÄ• badhirassa sotÄ• yatanavajjitÄ•
tadubhayavajjitÄ• ni nava, gabbhaseyyakassa cakkhusotaghÄ• najivhÄ• saddÄ• yatanavajj
vuttÄ• ni. yadi pana aghÄ• nakopi opapÄ• tiko siyÄ• , andhabadhirÄ• ghÄ• nakÄ• naá¹ƒ vas
andhabadhiraandhÄ• ghÄ• nakabadhirÄ• ghÄ• nakÄ• naá¹ƒvasena tikkhattuá¹ƒ nava, andh
aá¹-á¹-ha Ä• yatanÄ• ni vattabbÄ• ni siyuá¹ƒ, na panevaá¹ƒ vuttÄ• ni. tasmÄ• natthi opapÄ
ghÄ• navekallanti. tathÄ• ca vuttaá¹ƒ __yamakaá¹-á¹-hakathÄ• yaá¹ƒ_ "aghÄ• nako opapÄ
kassaci aá¹-á¹-hÄ• yatanÄ• nÄ«ti vadeyyÄ• " ti (Yam-a Ä• yatanayamaKatthaci 18-21).

saá¹ƒsedajÄ• naá¹ƒ pana ghÄ• nÄ• bhÄ• vo na sakkÄ• nivÄ• retuá¹ƒ "kÄ• madhÄ• tuyÄ•
1007) pÄ• á¸·iyÄ• opapÄ• tikayonimeva sandhÄ• ya, sattÄ• yatanaggahaá¹‡assa ca aÃ±Ã±
gabbhaseyyakameva sandhÄ• ya vuttattÄ• . yaá¹ƒ pana "saá¹ƒsedajayonikÄ• paripuá¹‡á¹‡
opapÄ• tikasaá¹…gahaá¹ƒ katvÄ• vuttÄ• " ti aá¹-á¹-hakathÄ• vacanaá¹ƒ, tampi paripuá¹‡á¹
saá¹ƒsedajÄ• naá¹ƒ opapÄ• tikesu saá¹…gahavasena vuttaá¹ƒ. apare pana yamake ghÄ• n
vuttÄ• ti ajivhassa asambhavato aghÄ• nakassapi abhÄ• vameva vaá¹‡á¹‡enti, tatthÄ• pi ya
rÅ«pabhave ghÄ• najivhÄ• hi vinÄ• pavattanti, na evaá¹ƒ ghÄ• najivhÄ• aÃ±Ã±amaÃ±Ã±a
rÅ«pabhave anuppajjanatoti evaá¹ƒ visuá¹ƒ visuá¹ƒ kÄ• mabhave appavattivasena tesaá¹ƒ
na sakkÄ• vattunti.

<54> gabbhe mÄ• tukucchiyaá¹ƒ sentÄ«ti gabbhaseyyakÄ• , teyeva rÅ«pÄ• dÄ«su sattatÄ•
__gabbhaseyyakasattÄ• _. ete \Be 214/ aá¹‡á¸• ajajalÄ• bujÄ• . tÄ«á¹‡i dasakÄ• ni pÄ• tub
"kalalarÅ«pa" nti vuccanti, paripiá¹‡á¸• itÄ• ni ca tÄ• ni jÄ• tiuá¹‡á¹‡Ä• ya ekassa aá¹ƒsuno
pakkhipitvÄ• uddhaá¹-assa paggharitvÄ• agge á¹-hitabindumattÄ• ni acchÄ• ni vippasannÄ
labbhati_ abhÄ• vakasattÄ• naá¹ƒ vasena. __tato para_nti paá¹-isandhito paraá¹ƒ. __pavatt
sattÄ• he, __á¹-Ä«kÄ• kÄ• ra_matena ekÄ• dasame sattÄ• he vÄ• . __kamenÄ• _ti cakkhu
sattÄ• hÄ• tikkamena sotadasakaá¹ƒ, tato sattÄ• hÄ• tikkamena ghÄ• nadasakaá¹ƒ, tato
sattÄ• hÄ• tikkamenajivhÄ• dasakanti evaá¹ƒ anukkamena. __aá¹-á¹-hakathÄ• yampi_ hi ay

<55> __á¹-hitikÄ• la_nti paá¹-isandhicittassa á¹-hitikÄ• laá¹ƒ. paá¹-isandhicittasahajÄ• tÄ•
á¹-hÄ• nappattÄ• tassa á¹-hitikkhaá¹‡e suddhaá¹-á¹-hakaá¹ƒ samuá¹-á¹-hÄ• peti, tadÄ• up
bhaá¹…gakkhaá¹‡etyÄ• dinÄ• anukkamena utu rÅ«paá¹ƒ janeti. __ojÄ• pharaá¹‡amupÄ• c
ajjhohaá¹-Ä• hÄ• rato saá¹ƒsedajopapÄ• tikÄ• naÃ±ca mukhagatasemhÄ• dito ojÄ• ya rasa
pharaá¹‡akÄ• lato paá¹-á¹-hÄ• ya.

<56> cuticittaá¹ƒ uparimaá¹ƒ etassÄ• ti __cuticittopari. kammajarÅ«pÄ• ni na uppajjanti_ ta

maraá¹‡Ä• bhÄ• vato. kammajarÅ«pavicchede hi "mato" ti vuccati. yathÄ• ha -

"Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho tadÄ• seti, niratthaá¹ƒva kaliá¹…gara" nti || (SN II 3.95 thokaá¹ƒ visadisaá¹ƒ).

__puretara_nti sattarasamassa uppÄ• dakkhaá¹‡e. __tato paraá¹ƒcittajÄ• hÄ• rajarÅ«paÃ±
ajÄ«vakasantÄ• ne tesaá¹ƒ uppattiyÄ• \Be 215/ abhÄ• vato yathÄ• nibbattaá¹ƒ cittajaá¹ƒ, Ä
paraá¹ƒ kiÃ±ci kÄ• laá¹ƒ pavattitvÄ• nirujjhati. apare pana Ä• cariyÄ• "cittajarÅ«paá¹ƒ cutic
vocchijjatÄ«" ti vaá¹‡á¹‡enti.

<58> rÅ«paloke ghÄ• najivhÄ• kÄ• yÄ• naá¹ƒ abhÄ• ve kÄ• raá¹‡aá¹ƒ vuttameva. bhÄ• va
bahalakÄ• marÄ• gÅ«panissayattÄ• brahmÄ• naÃ±ca tadabhÄ• vato tattha na pavattati. __
labhanti_ ajjhohaá¹-Ä• hÄ• rÄ• bhÄ• vena sarÄ«ragatassapi Ä• hÄ• rassa rÅ«pasamuá¹-á¹-
utuá¹ƒ, Ä• hÄ• raÃ±ca upanissayaá¹ƒ labhitvÄ• utuÄ• hÄ• rÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• pe
kÄ• yÄ• bhÄ• vato kÄ• yadasakaá¹-á¹-hÄ• niyaá¹ƒ jÄ«vitanavakaá¹ƒ.

<59> __atiricchati_ sesabrahmÄ• naá¹ƒ paá¹-isandhiyaá¹ƒ, pavatte ca upalabhitabbarÅ«pa
hoti, maraá¹‡akÄ• le pana brahmÄ• naá¹ƒ sarÄ«ranikkhepÄ• bhÄ• vato sabbesampi tisamu
dvisamuá¹-á¹-hÄ• nÄ• ni ca saheva nirujjhanti.

<61> __rÅ«pesu tevÄ«sati_ ghÄ• najivhÄ• kÄ• yabhÄ• vadvayavasena paÃ±cannaá¹ƒ abh
"lahutÄ• dittayampi tesu natthi dandhattakarÄ• didhÄ• tukkhobhÄ• bhÄ• vato" ti vadanti, taá
vÅ«pasametabbÄ• pekkhÄ• tabbirodhidhammappavatti tathÄ• sati sahetukakiriyacittesu la
abhÄ• vappasaá¹…gato. __ "saddo vikÄ• ro" _tyÄ• di sabbesampi sÄ• dhÄ• raá¹‡avasena

rÅ«papavattikkamavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nibbÄ• nabhedavaá¹‡á¹‡anÄ•

<62> ettÄ• vatÄ• \Be 216/ cittacetasikarÅ«pÄ• ni vibhÄ• gato niddisitvÄ• idÄ• ni nibbÄ• na
"nibbÄ• naá¹ƒ panÄ• " _tyÄ• di. __ "catumaggaÃ±Ä• á¹‡ena sacchikÄ• tabba" _nti iminÄ• r
taá¹ƒtaá¹ƒariyapuggalÄ• naá¹ƒ paccakkhasiddhataá¹ƒ dasseti. __ "maggaphalÄ• namÄ• ran
kalyaá¹‡aputhujjanÄ• naá¹ƒ anumÄ• nasiddhataá¹ƒ. saá¹…khatadhammÄ• rammaá¹‡aÃ±h
Ã±Ä• á¹‡aá¹ƒ kilesÄ• naá¹ƒ samucchedapaá¹-ippassambhane asamatthaá¹ƒ, atthi ca loke k
atthi saá¹…khatasammutidhammaviparÄ«to kilesÄ• naá¹ƒ samucchedapaá¹-ippassaddhikan
Ä• rammaá¹‡abhÅ«to nibbÄ• naá¹ƒ nÄ• ma eko dhammoti siddhaá¹ƒ. paccakkhÄ• numÄ• r
abhÄ• vamattaá¹ƒ nibbÄ• nanti vippaá¹-ipannÄ• naá¹ƒ vÄ• daá¹ƒ nisedhetÄ«ti alamatippapa

tebhÅ«makadhamme heá¹-á¹-hupariyavasena vinanato saá¹ƒsibbanato __vÄ• nasaá¹…khÄ
__nikkhantattÄ• _ visayÄ• tikkamavasena atÄ«tattÄ• .

<63> __sabhÄ• vato_ti attano santilakkhaá¹‡ena. upÄ• dÄ«yati kÄ• mupÄ• dÄ• dÄ«hÄ«ti u
adhivacanaá¹ƒ, upÄ• diyeva seso kilesehÄ«ti upÄ• diseso, tenasahavattatÄ«ti saupÄ• dises
nibbÄ• nadhÄ• tÅ«ti __saupÄ• disesanibbÄ• nadhÄ• tu. kÄ• raá¹‡apariyÄ• yenÄ• _ti saupÄ
kÄ• raá¹‡abhÅ«tassa upÄ• disesa bhÄ• vÄ• bhÄ• vassa lesena.

<64> Ä• rammaá¹‡ato, sampayogato ca rÄ• gadosamohehi suÃ±Ã±attÄ• suÃ±Ã±aá¹ƒ, suÃ
tathÄ• rÄ• gÄ• dinimittarahitattÄ• __animittaá¹ƒ_. rÄ• gÄ• dipaá¹‡idhirahitattÄ• __appaá¹‡
sabbasaá¹…khÄ• rehi vÄ• suÃ±Ã±attÄ• __suÃ±Ã±ataá¹ƒ_. sabbasaá¹…khÄ• ranimittÄ• b
taá¹‡hÄ• paá¹‡idhiyÄ• abhÄ• vato __appaá¹‡ihitaá¹ƒ_.

<65> cavanÄ• bhÄ• vato __accutaá¹ƒ_. antassa pariyosÄ• nassa atikkantattÄ• __accanta
asaá¹…khatattÄ• __asaá¹…khataá¹ƒ_. attano uttaritarassa abhÄ• vato, sahadhammena va
abhÄ• vato __anuttaraá¹ƒ_. vÄ• nato taá¹‡hÄ• to muttattÄ• sabbaso apagatattÄ• __vÄ• na
sÄ«lakkhandhÄ• dike esanti gavesantÄ«ti __mahesayo. "iti citta" _ntyÄ• di chahi paricchede
cittÄ• dÄ«naá¹ƒ nigamanaá¹ƒ.

nibbÄ• nabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

rÅ«papariccheda vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. samuccayapariccheda vaá¹‡á¹‡anÄ•

<1> __salakkhaá¹‡Ä• _ cintanÄ• disalakkhaá¹‡Ä• cittacetasikanipphannarÅ«panibbÄ• nav
__vatthudhammÄ• _ sabhÄ• vadhammÄ• vuttÄ• , idÄ• ni tesaá¹ƒ __yathÄ• yogaá¹ƒ_ sabh
ekekasamuccayavasena yogÄ• nurÅ«pato akusalasaá¹…gahÄ• dibhedaá¹ƒ __samuccayaá
yojanÄ• .

<2> akusalÄ• nameva sabhÄ• gadhammavasena saá¹…gaho__akusalasaá¹…gaho_. kusa
__missakasaá¹…gaho, _ saccÄ• bhisambodhisaá¹…khÄ• tassa ariyamaggassa pakkhe bha
dhammÄ• naá¹ƒ satipaá¹-á¹-hÄ• nÄ• dibhedÄ• naá¹ƒ sabhÄ• gavatthu vasena saá¹…gaho
khandhÄ• divasena sabbesaá¹ƒ saá¹…gaho __sabbasaá¹…gaho_.

akusalasaá¹…gahavaá¹‡á¹‡anÄ•

<3> pubbakoá¹-iyÄ• \Be 218/ apaÃ±Ã±Ä• yanato cirapÄ• rivÄ• siyaá¹-á¹-hena, vaá¹‡ato vÄ
cakkhÄ• dito visayesu vissandanato __Ä• savÄ• _. atha vÄ• bhavato Ä• bhavaggaá¹ƒ dhan
pavattantÄ«ti __Ä• savÄ• _. avadhiattho cettha __Ä• _-kÄ• ro, avadhi ca mariyÄ• dÄ• bhivi
"Ä• pÄ• á¹-aliputtaá¹ƒ vuá¹-á¹-ho devo" tyÄ• dÄ«su viya kiriyaá¹ƒ bahi katvÄ• pavatto __ma
"Ä• bhavaggaá¹ƒ saddo abbhuggato" tyÄ• dÄ«su viya kiriyaá¹ƒ byÄ• petvÄ• pavatto __abh
abhividhimhi daá¹-á¹-habbo. tathÄ• hete nibbattiá¹-á¹-hÄ• nabhÅ«te ca bhavagge, gotrabhu
Ä• rammaá¹‡abhÅ«te pavattanti. vijjamÄ• nesu ca aÃ±Ã±esu Ä• bhavaggaá¹ƒ, Ä• gotrabhu
attattaniyaggahaá¹‡avasena abhibyÄ• panato madakaraá¹‡aá¹-á¹-hena Ä• savasadisatÄ• y
niruá¸·hÄ• ti daá¹-á¹-habbaá¹ƒ. kÄ• moyeva Ä• savo __kÄ• mÄ• savo, _ kÄ• marÄ• go. rÅ«
__bhavÄ• savo_. jhÄ• nanikantisassatadiá¹-á¹-hisahagato ca rÄ• go ettheva saá¹…gayhati.
upapattibhavesu rÄ• go, dutiyo kammabhave, tatiyo bhavadiá¹-á¹-hisahagato. dvÄ• saá¹-á¹-
__diá¹-á¹-hÄ• savo_. dukkhÄ• dÄ«su catÅ«su saccesu, pubbante, aparante, pubbÄ• parant
cÄ• ti aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ __avijjÄ• savo_.

<4> ottharitvÄ• haraá¹‡ato, ohananato vÄ• heá¹-á¹-hÄ• katvÄ• hananato osÄ«dÄ• panat
jalappavÄ• ho, ete ca satte ottharitvÄ• hanantÄ• vaá¹-á¹-asmiá¹ƒ satte osÄ«dÄ• pentÄ• v
oghasadisatÄ• ya __oghÄ• _ \Be 219/, Ä• savÄ• yeva panettha yathÄ• vuttaá¹-á¹-hena "ogh

<5> vaá¹-á¹-asmiá¹ƒ, bhavayantake vÄ• satte kammavipÄ• kena bhavantarÄ• dÄ«hi, dukk
__yogÄ• , _ heá¹-á¹-hÄ• vuttadhammÄ• va.

<6> nÄ• makÄ• yena rÅ«pakÄ• yaá¹ƒ, paccuppannakÄ• yenavÄ• anÄ• gatakÄ• yaá¹ƒ gan
__kÄ• yaganthÄ• _. gosÄ«lÄ• dinÄ• sÄ«lena, vatena, tadubhayena ca suddhÄ«ti evaá¹ƒ pa
__parÄ• mÄ• so_. "idameva saccaá¹ƒ, moghamaÃ±Ã±a" nti abhinivisanaá¹ƒ daá¸·haggÄ• h

<7> maá¹‡á¸• Å«kaá¹ƒpannagoviyabhusaá¹ƒ daá¸·haá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• diyantÄ«ti u
upÄ• dÄ• naá¹ƒ, kÄ• me upÄ• diyatÄ«ti vÄ• __kÄ• mupÄ• dÄ• naá¹ƒ_. "iminÄ• me sÄ«lav
evaá¹ƒ sÄ«lavatÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ __sÄ«labbatupÄ• dÄ• naá¹ƒ_. vadanti etenÄ• ti
khandhehibyatirittÄ• byatirittavasena vÄ«sati parikappitassa attano vÄ• do attavÄ• do. soye
__attavÄ• dupÄ• dÄ• naá¹ƒ_.

<8> jhÄ• nÄ• divasena uppajjanakakusalacittaá¹ƒ nisedhenti tathÄ• tassa uppajjituá¹ƒ na c
__nÄ«varaá¹‡Ä• ni, _ paÃ±Ã±Ä• cakkhuno vÄ• Ä• varaá¹‡aá¹-á¹-hena __nÄ«varaá¹‡Ä• _.
adhimattarÄ• gasaá¹…khÄ• to kÄ• moyeva chandanaá¹-á¹-hena chando cÄ• ti kÄ• maccha
__kÄ• macchandanÄ«varaá¹‡aá¹ƒ_. byÄ• pajjati vinassati etena cittanti byÄ• pÄ• do, "anatt
tyÄ• dinayappavattanavavidhaÄ• ghÄ• tavatthupadaá¹-á¹-hÄ• natÄ• yanavavidho, aá¹-á¹-hÄ
doso, soyeva \Be 220/ nÄ«varaá¹‡anti __byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ_. thinamiddhameva n

__thinamiddhanÄ«varaá¹‡aá¹ƒ_. tathÄ• __uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ_. kasmÄ• p
ekanÄ«varaá¹‡abhÄ• vena vuttÄ• ti? kiccÄ• hÄ• rapaá¹-ipakkhÄ• naá¹ƒ samÄ• nabhÄ• vat
cittuppÄ• dassa layÄ• pÄ• danakiccaá¹ƒ samÄ• naá¹ƒ, uddhaccakukkuccÄ• naá¹ƒ avÅ«pas
purimÄ• naá¹ƒ dvinnaá¹ƒ tandÄ«vijambhitÄ• Ä• hÄ• ro, hetÅ«tyattho, pacchimÄ• naá¹ƒ Ã±
purimÄ• naÃ±ca dvinnaá¹ƒ vÄ«riyaá¹ƒ paá¹-ipakkhabhÅ«taá¹ƒ, pacchimÄ• naá¹ƒ samathoti

"kiccÄ• hÄ• ravipakkhÄ• naá¹ƒ, ekattÄ• ekamettha hi.

katamuddhaccakukkuccaá¹ƒ, thinamiddhaÃ±ca tÄ• dinÄ• ||

"lÄ«natÄ• santatÄ• kiccaá¹ƒ, tandÄ« Ã±Ä• tivitakkanaá¹ƒ.

hetu vÄ«riyasamathÄ• , ime tesaá¹ƒ virodhino" ti ||

<9> appahÄ«naá¹-á¹-hena anu anu santÄ• ne sentÄ«ti __anusayÄ• , _ anurÅ«paá¹ƒ kÄ• ra
uppajjantÄ«tyattho. appahÄ«nÄ• hi kilesÄ• kÄ• raá¹‡alÄ• bhe sati upajjanÄ• rahÄ• santÄ
hontÄ«ti tadavatthÄ• "anusayÄ• " ti vuccanti. te pana nippariyÄ• yato anÄ• gatÄ• kilesÄ• ,
taá¹ƒsabhÄ• vattÄ• tathÄ• vuccanti. na hi kÄ• labhedena dhammÄ• naá¹ƒ sabhÄ• vabhed
appahÄ«naá¹-á¹-hena anusayÄ• , nanu sabbepi kilesÄ• appahÄ«nÄ• anusayÄ• bhaveyyu
appahÄ«natÄ• mattena "anusayÄ• " ti vadÄ• ma, atha kho appahÄ«naá¹-á¹-hena thÄ• mag
__thÄ• magamanaÃ±ca_ anaÃ±Ã±asÄ• dhÄ• raá¹‡o kÄ• marÄ• gÄ• dÄ«nameva Ä• veá¹‡i
kÄ• marÄ• goyeva anusayo __kÄ• marÄ• gÄ• nusayo_.

<10> saá¹ƒyojenti bandhantÄ«ti __saá¹ƒyojanÄ• ni_.

<12> cittaá¹ƒ \Be 221/ kilissati upatappati, bÄ• dhÄ«yati vÄ• etehÄ«ti __kilesÄ• _.

<13> __kÄ• mabhavanÄ• menÄ• _ti kÄ• mabhavasaá¹…khÄ• tÄ• naá¹ƒ Ä• rammaá¹‡Ä• n
sÄ«labbatÄ• dÄ«naá¹ƒ parato Ä• masanÄ• divasena pavattaá¹ƒ.

<14> Ä• savÄ• ca oghÄ• ca yogÄ• ca ganthÄ• ca __vatthuto_ dhammato vuttanayena ta
vuttÄ• _ taá¹‡hÄ• diá¹-á¹-hivasena. __nÄ«varaá¹‡Ä• aá¹-á¹-ha siyuá¹ƒ_ thinamiddhauddha
gahaá¹‡ato. __anusayÄ• chaá¸·eva honti_ kÄ• marÄ• gabhavarÄ• gÄ• nusayÄ• naá¹ƒ taá¹
__nava saá¹ƒyojanÄ• matÄ• _ ubhayattha vuttÄ• naá¹ƒ taá¹‡hÄ• sabhÄ• vÄ• naá¹ƒ, diá¹-á
saá¹…gahitattÄ• . kilesÄ• pana suttantavasena, abhidhammavasenapi dasa. __iti_ evaá¹ƒ
akusalÄ• naá¹ƒ saá¹…gaho navadhÄ• vutto. ettha ca -

navÄ• á¹-á¹-hasaá¹…gahÄ• lobha-diá¹-á¹-hiyo sattasaá¹…gahÄ• .

avijjÄ• paá¹-igho paÃ±ca-saá¹…gaho catusaá¹…gahÄ• .

kaá¹…khÄ• tisaá¹…gahÄ• mÄ• nu-ddhaccÄ• thinaá¹ƒ dvisaá¹…gahaá¹ƒ ||

kukkuccamiddhÄ• hirikÄ• -nottappissÄ• nigÅ«hanÄ• .

ekasaá¹…gahitÄ• pÄ• pÄ• , iccevaá¹ƒ navasaá¹…gahÄ• ||

akusalasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

missakasaá¹…gahavaá¹‡á¹‡anÄ•

<15> hetÅ«su vattabbaá¹ƒ heá¹-á¹-hÄ• vuttameva.

<16> Ä• rammaá¹‡aá¹ƒ upagantvÄ• cintanasaá¹…khÄ• tena upanijjhÄ• yanaá¹-á¹-hena yathÄ• rahaá¹ƒpaccanÄ«kadhammajhÄ• panaá¹-á¹-hena ca jhÄ• nÄ• ni ca tÄ• ni aá¹…gÄ• avayavabhÄ• vena aá¹…gÄ«yanti Ã±Ä• yantÄ«ti __jhÄ• naá¹…gÄ• ni_. avayavavinimuttass senaá¹…garathaá¹…gÄ• dayo viya visuá¹ƒ visuá¹ƒ aá¹…gabhÄ• vena vuccanti ekato hutvÄ domanassaÃ±cettha akusalajhÄ• naá¹…gaá¹ƒ, sesÄ• ni kusalÄ• kusalÄ• byÄ• katajhÄ• naá

<17> sugatiduggatÄ«naá¹ƒ, nibbÄ• nassa ca abhimukhaá¹ƒ pÄ• panato maggÄ• , tesaá¹ƒ maggassa vÄ• aá¹-á¹-haá¹…gikassa aá¹…gÄ• ni __maggaá¹…gÄ• ni_. sammÄ• aviparÄ« __sammÄ• diá¹-á¹-hi_. sÄ• pana "atthi dinna" ntyÄ• divasena dasavidhÄ• , pariÃ±Ã±Ä• dik sammÄ• saá¹…kappenti etenÄ• ti __sammÄ• saá¹…kappo_. so nekkhammasaá¹…kappaa sÄ• saá¹…kappavasena tividho. sammÄ• vÄ• cÄ• dayo heá¹-á¹-hÄ• vibhÄ• vitÄ• va. samm __sammÄ• vÄ• yÄ• mo_. sammÄ• saranti etÄ• yÄ• ti __sammÄ• sati_. imesaá¹ƒ pana bhe sÄ• maÃ±ca Ä• dhÄ«yati etena cittanti __sammÄ• samÄ• dhi, _ paá¹-hamajjhÄ• nÄ• divase micchÄ• diá¹-á¹-hiÄ• dayo duggatimaggattÄ• maggaá¹…gÄ• ni.

<18> dassanÄ• dÄ«su cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi, yebhuyyena taá¹ƒsahitasantÄ• napp jÄ«vane jÄ«vantehi kammajarÅ«pasampayuttadhammehi, manane jÄ• nane sampayuttadha sukhitÄ• dÄ«hi sahajÄ• tehi, saddahanÄ• dÄ«su saddahanÄ• divasappavattehi teheva, "ana pavattiyaá¹ƒ tathÄ• pavattehi sahajÄ• tehi, Ä• jÄ• nane aÃ±Ã±abhÄ• vibhÄ• ve ca Ä• jÄ• na sahajÄ• tehi attÄ• naá¹ƒ anuvattÄ• pentÄ• dhammÄ• issaraá¹-á¹-hena indriyÄ• ni nÄ• mÄ _ntyÄ• di. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 219; Vism II 525) pana aparepi indaliá¹…gaá¹- indriyaá¹-á¹-hÄ• vuttÄ• . __jÄ«vitindriya_nti rÅ«pÄ• rÅ«pavasena duvidhaá¹ƒ jÄ«vitindriyaá saá¹ƒsÄ• re anaÃ±Ã±Ä• taá¹ƒ \Be 223/ amataá¹ƒ padaá¹ƒ, catusaccadhammameva vÄ• Ã±

paá¹-ipannassa indriyaá¹ƒ __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ_. Ä• jÄ• nÄ• ti paá¹-
diá¹-á¹-hamariyÄ• daá¹ƒ anatikkamitvÄ• jÄ• nÄ• ti indriyaÃ±cÄ• ti __aÃ±Ã±indriyaá¹ƒ_. aÃ±
saccÄ• ni paá¹-ivijjhitvÄ• á¹-hitassa arahato indriyaá¹ƒ __aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ_.
dhammasarÅ«pavibhÄ• vanatthaÃ±cettha paÃ±Ã±indriyaggahaá¹‡aá¹ƒ, puggalajjhÄ• sayak
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

ettha ca sattapaÃ±Ã±attiyÄ• visesanissayattÄ• ajjhattikÄ• yatanÄ• ni Ä• dito vuttÄ• ni, ma
ajjhattikÄ• yatanabhÄ• vasÄ• maÃ±Ã±ena ettheva vattabbampi arÅ«pindriyehi saha ekato c
jÄ«vitindriyÄ• nantaraá¹ƒ vuttaá¹ƒ, sÄ• yaá¹ƒ paÃ±Ã±atti imesaá¹ƒ vasena "itthÄ« puriso" ti
gacchatÄ«ti dassanatthaá¹ƒ tadanantaraá¹ƒ bhÄ• vadvayaá¹ƒ, tayime upÄ• dinnadhammÄ•
tiá¹-á¹-hantÄ«ti dassanatthaá¹ƒ tato paraá¹ƒ jÄ«vitindriyaá¹ƒ, sattasaÃ±Ã±ito dhammapuÃ±j
pavattamÄ• no imÄ• hi vedanÄ• hi saá¹ƒkilissatÄ«ti dassanatthaá¹ƒ tato vedanÄ• paÃ±caka
visuddhikÄ• mÄ• naá¹ƒ vodÄ• nasambhÄ• radassanatthaá¹ƒ tato saddhÄ• dipaÃ±cakaá¹ƒ,
imehi visujjhantÄ«ti visuddhippattÄ• , niá¹-á¹-hitakiccÄ• ca hontÄ«ti dassanatthaá¹ƒ ante tÄ
ettÄ• vatÄ• adhippetatthasiddhÄ«ti aÃ±Ã±esaá¹ƒ aggahaá¹‡anti idametesaá¹ƒ anukkamen
alamatippapaÃ±cena.

<19> asaddhiyakosajjapamÄ• dauddhaccaavijjÄ• ahirikaanottappasaá¹…khÄ• tehi paá¹-ipa
akampiyaá¹-á¹-hena, sampayuttadhammesu thirabhÄ• vena ca saddhÄ• dÄ«ni satta __balÄ
ahirikÄ• nottappadvayaá¹ƒ pana sampayuttadhammesu thirabhÄ• veneva.

<20> attÄ• dhÄ«nappavattÄ«naá¹ƒ patibhÅ«tÄ• dhammÄ• __adhipatÄ«_. "chandavato kia
tyÄ• dikaá¹ƒ hi pubbÄ• bhisaá¹…khÄ• rÅ«panissayaá¹ƒ labhitvÄ• \Be 224/ uppajjamÄ• ne
dhurabhÅ«tÄ• sayaá¹ƒ sampayuttadhamme sÄ• dhayamÄ• nÄ• hutvÄ• pavattanti, te ca te
te attÄ• dhÄ«nÄ• naá¹ƒ patibhÄ• vena pavattanti. aÃ±Ã±esaá¹ƒ adhipatidhammÄ• naá¹ƒ ad
issariyaá¹ƒ adhipatitÄ• . santesupi indriyantaresu kevalaá¹ƒ dassanÄ• dÄ«su cakkhuviÃ±Ã±
anuvattÄ• panamattaá¹ƒ indriyatÄ• ti ayaá¹ƒ adhipatiindriyÄ• naá¹ƒ viseso.

<21> ojaá¹-á¹-hamakarÅ«pÄ• dayo Ä• harantÄ«ti __Ä• hÄ• rÄ• _. kabaá¸·Ä«kÄ• rÄ• hÄ• ro
Ä• harati, phassÄ• hÄ• ro tisso vedanÄ• , manosaÃ±cetanÄ• hÄ• rasaá¹…khÄ• taá¹ƒ kusal
paá¹-isandhiá¹ƒ. viÃ±Ã±Ä• á¹‡Ä• hÄ• rasaá¹…khÄ• taá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ sa
kiÃ±cÄ• pi sakasakapaccayuppanne Ä• harantÄ• aÃ±Ã±epi atthi. ajjhattikasantatiyÄ• pana
cattÄ• ro "Ä• hÄ• rÄ• " ti vuttÄ• .

kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naÃ±hisattÄ• naá¹ƒ rÅ«pakÄ• yassa __kabaá¸·Ä«kÄ• r
kammÄ• dijanitassapi tassa kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«patthambhabaleneva dasavassÄ• di
"dhÄ• ti viya kumÄ• rassa, upatthambhanakayantaá¹ƒ viya gehassÄ• " ti vutto. __phasso_p
Ä• rammaá¹‡aá¹ƒ phusantoyeva sukhÄ• divedanÄ• pavattanena sattÄ• naá¹ƒ á¹-hitiyÄ• pa

kusalÄ• kusalakammavasena Ä• yÅ«hamÄ• nÄ• yeva bhavamÅ«lanipphÄ• danato sattÄ• n
__viÃ±Ã±Ä• á¹‡aá¹ƒ_ vijÄ• nantameva nÄ• marÅ«pappavattanena sattÄ• naá¹ƒ á¹-hitiyÄ•
ajjhattasantÄ• nassa visesapaccayattÄ• "Ä• hÄ• rÄ• " tivuttÄ• , phassÄ• dÄ«naá¹ƒ dutiyÄ•
uppattikkamato.

<26> paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ \Be 225/ vitakkavirahena Ä• rammaá¹‡esu abhinipÄ• t
vijjamÄ• nÄ• nipi upekkhÄ• sukhadukkhÄ• ni upanijjhÄ• nÄ• kÄ• rassa abhÄ• vato jhÄ• naá
"vitakkapacchimakaá¹ƒ hi jhÄ• naá¹…ga" nti vuttaá¹ƒ.
dvipaÃ±caviÃ±Ã±Ä• á¹‡amanodhÄ• tuttikasantÄ«raá¹‡attikavasena soá¸·asacittesu vÄ«riyÄ
vijjamÄ• nopi samÄ• dhi balabhÄ• vaá¹ƒ na gacchati. "vÄ«riyapacchimakaá¹ƒ bala" nti hi vu
aá¹-á¹-hÄ• rasÄ• hetukesu hetuvirahato maggaá¹…gÄ• ni na labbhanti. "hetupacchimakaá¹
438) hi vuttanti imamatthaá¹ƒ manasi nidhÄ• yÄ• ha __dvipaÃ±caviÃ±Ã±Ä• á¹‡esÅ«" _tyÄ•
labbhantÄ«ti sambandho.

<27> adhimokkhavirahato vicikicchÄ• citte ekaggatÄ• cittaá¹-á¹-hitimattaá¹ƒ, na pana
micchÄ• samÄ• dhisamÄ• dhindriyasamÄ• dhibalavohÄ• raá¹ƒ gacchatÄ«ti Ä• ha __ "tathÄ

<28> __dvihetukatihetuka_ggahaá¹‡ena ekahetukesu adhipatÄ«naá¹ƒ abhÄ• vaá¹ƒ dasset
avadhÄ• raá¹‡aá¹ƒ lokiyavipÄ• kesu adhipatÄ«naá¹ƒ asambhavadassanatthaá¹ƒ. na hi te c
pavattanti. vÄ«maá¹ƒsÄ• dhipatino dvihetukajavanesu asambhavato cittÄ• bhisaá¹…khÄ• r
sambhavÄ• nurÅ«pato labbhamÄ• nataá¹ƒ sandhÄ• yÄ• ha __ "yathÄ• sambhava" _nti. __
adhipatibhÄ• vÄ• yogato, teneva hi bhagavatÄ• "hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ
tyÄ• dinÄ• (Paá¹-á¹-h I 1.1) hetupaccayaniddese viya "adhipatÄ« adhipatisampayuttakÄ• n
"chandÄ• dhipati chandasampayuttakÄ• na" ntyÄ• dinÄ• (Paá¹-á¹-h I 1.3) ekekÄ• dhipativa
uddhaá¹-o.

<29> __vatthuto_ \Be 226/ dhammavasena hetudhammÄ• cha, jhÄ• naá¹…gÄ• ni __paÃ±
somanassadomanussupekkhÄ• naá¹ƒ vedanÄ• vasena ekato gahitattÄ• , __maggaá¹…gÄ•
micchÄ• saá¹…kappavÄ• yÄ• masamÄ• dhÄ«naá¹ƒ vitakkavÄ«riyacittekaggatÄ• sabhÄ• ve
gahitattÄ• . __indriyadhammÄ• soá¸·asa_ paÃ±cannaá¹ƒ vedanindriyÄ• naá¹ƒ vedanÄ• sÄ
lokuttarindriyÄ• naá¹ƒ paÃ±Ã±indriyassa ca Ã±Ä• á¹‡asÄ• maÃ±Ã±ena ekato gahitattÄ• ,
rÅ«pÄ• rÅ«pajÄ«vitindriyÄ• naÃ±ca visuá¹ƒ gahitattÄ• , baladhammÄ• pana yathÄ• vuttana
adhipatidhammÄ• cattÄ• ro vuttÄ• , Ä• hÄ• rÄ• tathÄ• cattÄ• ro vuttÄ• ti kusalÄ• dÄ«hi tÄ
__missakasaá¹…gaho_ evaá¹ƒnÄ• mako saá¹…gaho sattadhÄ• vutto. ettha ca -

paÃ±casaá¹…gahitÄ• paÃ±Ã±Ä• , vÄ• yÄ• mekaggatÄ• pana.

catusaá¹…gahitÄ• cittaá¹ƒ, sati ceva tisaá¹…gahÄ• ||

saá¹…kappo vedanÄ• saddhÄ• , dukasaá¹…gahitÄ• matÄ• .

ekekasaá¹…gahÄ• sesÄ• , aá¹-á¹-havÄ«sati bhÄ• sitÄ• ||

missakasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bodhipakkhiyasaá¹…gahavaá¹‡á¹‡anÄ•

<30> paá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naá¹ƒ, asubhaggahaá¹‡Ä• divasena anupavisitvÄ• kÄ• pavattatÄ«tyattho, satiyeva paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ_. taá¹ƒ pana kÄ• ya asubhadukkhÄ• niccÄ• nattÄ• kÄ• raggahaá¹‡avasena, subhasukhaniccaattasaÃ±Ã±Ä• vip catubbidhanti vuttaá¹ƒ __ "cattÄ• ro satipaá¹-á¹-hÄ• nÄ• " _ti. kucchitÄ• naá¹ƒ kesÄ• dÄ«na sarÄ«raá¹ƒ, assÄ• sapassÄ• sÄ• naá¹ƒ vÄ• samÅ«ho kÄ• yo \Be 227/, tassa anupassanÄ• vipassanÄ• vasena ca saraá¹‡aá¹ƒ __kÄ• yÄ• nupassanÄ• _. dukkhadukkhaviparia¹‡Ä• madukkhasaá¹…khÄ• radukkhabhÅ«tÄ• naá¹ƒ vedanÄ• naá¹ƒ va __vedanÄ• nupassanÄ• _. tathÄ• sarÄ• gamahaggatÄ• divasena sampayogabhÅ«mibhede __cittÄ• nupassanÄ• _. saÃ±Ã±Ä• saá¹…khÄ• rÄ• naá¹ƒ dhammÄ• naá¹ƒ bhinnalakkhaá¹‡ __dhammÄ• nupassanÄ• _.

<31> sammÄ• padahanti etenÄ• ti __sammappadhÄ• naá¹ƒ, _ vÄ• yÄ• mo. so ca kiccabh "cattÄ• ro sammappadhÄ• nÄ• " _tyÄ• di. asubhamanasikÄ• rakammaá¹-á¹-hÄ• nÄ• nuyuÃ __vÄ• yÄ• mo. bhiyyobhÄ• vÄ• yÄ• _ti abhivuddhiyÄ• .

<32> ijjhati adhiá¹-á¹-hÄ• nÄ• dikaá¹ƒ etÄ• yÄ• hi iddhi, iddhividhaÃ±Ä• á¹‡aá¹ƒ iddhiyÄ• p chandoyeva iddhipÄ• do __chandiddhipÄ• do_.

<35> bujjhatÄ«ti bodhi, Ä• raddhavipassakato paá¹-á¹-hÄ• ya yogÄ• vacaro. yÄ• ya vÄ• sc dhammasÄ• maggiyÄ• bujjhati saccÄ• ni paá¹-ivijjhati, kilesaniddÄ• to vÄ• vuá¹-á¹-hÄ• ti, k vÄ• maggaphalappattiyÄ• vikasati, sÄ• dhammasÄ• maggÄ« bodhi, tassa bodhissa, tassÅ kÄ• raá¹‡abhÅ«tÄ• ti bojjhaá¹…gÄ• , te pana dhammavasena sattavidhÄ• ti Ä• ha __ "satis satiyeva sundaro bojjhaá¹…go, sundarassa vÄ• bodhissa, sundarÄ• ya vÄ• bodhiyÄ• aá¹ dhamme vicinÄ• ti upaparikkhatÄ«ti __dhammavicayo, _ vipassanÄ• paÃ±Ã±Ä• . __upekkh tatramajjhattupekkhÄ• .

<40> "sattadhÄ• \Be 228/ tattha saá¹…gaho" ti vatvÄ• na puna taá¹ƒ dassetuá¹ƒ __ "saá¹. _tyÄ• di vuttaá¹ƒ. tattha __vÄ«riyaá¹ƒ navaá¹-á¹-hÄ• naá¹ƒ_ sammappadhÄ• nacatukkavÄ« vÄ«riyabalasambojjhaá¹…gasammÄ• vÄ• yÄ• mavasena navakiccattÄ• , __sati aá¹-á¹-haá¹

satipaá¹-á¹-hÄ• nacatukkasatindriyasatibalasatisambojjhaá¹…gasammÄ• sativasena aá¹-á¹-
catuá¹-á¹-hÄ• no_ samÄ• dhindriyasamÄ• dhibalasamÄ• dhisambojjhaá¹…gasammÄ• sam
__paÃ±Ã±Ä• paÃ±caá¹-á¹-hÄ• nÄ• _
vÄ«maá¹ƒsiddhipÄ• dapaÃ±Ã±indriyapaÃ±Ã±Ä• baladhammavicayasambojjhaá¹…gasamm
__saddhÄ• dviá¹-á¹-hÄ• nÄ• _ saddhindriyasaddhÄ• balavasena dvikiccattÄ• . eso uttamÄ
visiá¹-á¹-hÄ• naá¹ƒ sattatiá¹ƒsadhammÄ• naá¹ƒ __pavaro_ uttamo vibhÄ• go.

<41> lokuttare aá¹-á¹-havidhepi sabbe sattatiá¹ƒsa dhammÄ• honti, saá¹…kappapÄ«tiyo n
dutiyajjhÄ• nike saá¹…kappassa, catutthapaÃ±camajjhÄ• nike pÄ«tiyÄ• ca asambhavato n
sÄ«lavisuddhÄ• di __chabbisuddhipavattiyaá¹ƒ yathÄ• yogaá¹ƒ_ taá¹ƒtaá¹ƒkiccassa anurÅ«
visuá¹ƒ visuá¹ƒ honti, katthaci na vÄ• honti.

bodhipakkhiyasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbasaá¹…gahavaá¹‡á¹‡anÄ•

<42> atÄ«tÄ• nÄ• gatapaccuppannÄ• dibhedabhinnÄ• te te sabhÄ• gadhammÄ• ekajjhaá
tenÄ• ha bhagavÄ• - "tadekajjhaá¹ƒ abhisaá¹ƒyÅ«hitvÄ• abhisaá¹…khipitvÄ• ayaá¹ƒ vucc
(Vibh 2), te panete khandhÄ• bhÄ• janabhojanabyaÃ±janabhattakÄ• rakabhuÃ±jakavikapp
Ä• ha __ "rÅ«pakkhandho" _tyÄ• di \Be 229/. rÅ«paÃ±hi vedanÄ• nissayattÄ• bhÄ• janaá¹-
bhuÃ±jitabbattÄ• bhojanaá¹-á¹-hÄ• niyÄ• , saÃ±Ã±Ä• vedanÄ• ssÄ• dalÄ• bhahetuttÄ• by
saá¹…khÄ• rÄ• abhisaá¹…kharaá¹‡ato bhattakÄ• rakaá¹-á¹-hÄ• niyÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ
bhuÃ±jakaá¹-á¹-hÄ• niyaá¹ƒ. ettÄ• vatÄ• ca adhippetatthasiddhÄ«ti paÃ±ceva vuttÄ• . desa
kÄ• raá¹‡aá¹ƒ yattha bhuÃ±jati, yaÃ±ca bhuÃ±jati, yena ca bhuÃ±jati, yo ca bhojako, yo ca
anukkamena dassetukÄ• mattÄ• .

<43> upÄ• dÄ• nÄ• naá¹ƒ gocarÄ• khandhÄ• __upÄ• dÄ• nakkhandhÄ• , _ te pana upÄ•
rÅ«pÄ• dayo paÃ±cevÄ• ti vuttaá¹ƒ __ "rÅ«pupÄ• dÄ• nakkhandho" _tyÄ• di. sabbasabhÄ•
sÄ• savÄ• , anÄ• savÄ• pi dhammÄ• avisesato "paÃ±cakkhandhÄ• " ti desitÄ• . vipassanÄ
sÄ• savÄ• va "upÄ• dÄ• nakkhandhÄ• " ti. yathÄ• panettha vedanÄ• dayo sÄ• savÄ• , anÄ
ekantakÄ• mÄ• vacarattÄ• . sabhÄ• garÄ• sivasena pana taá¹ƒ khandhesu desitaá¹ƒ, upÄ•
rÄ• sivasena ca upÄ• dÄ• nakkhandhesÅ«ti daá¹-á¹-habbaá¹ƒ.

<44> Ä• yatanti ettha taá¹ƒtaá¹ƒdvÄ• rÄ• rammaá¹‡Ä• cittacetasikÄ• tena tena kiccena gh
Ä• yabhÅ«te vÄ• te dhamme etÄ• ni tanonti vitthÄ• renti, Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukk
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ kÄ• raá¹‡abhÅ«tÄ• nÄ«ti vÄ• __Ä• yatanÄ• ni_. apica lo
nivÄ• saÄ• karasamosaraá¹‡asaÃ±jÄ• tiá¹-á¹-hÄ• naá¹ƒ "Ä• yatana" nti vuccati, tasmÄ• ete
taá¹ƒtaá¹ƒdvÄ• rikÄ• naá¹ƒ, taá¹ƒtadÄ• rammaá¹‡Ä• naÃ±ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«na

tesameva Ä• kiá¹‡á¹‡abhÄ• vena pavattÄ• naá¹ƒ Ä• karaá¹-á¹-hÄ• natÄ• ya, dvÄ• rÄ• ram
samosaraá¹‡aá¹-á¹-hÄ• natÄ• ya, tattheva uppajjantÄ• naá¹ƒ saÃ±jÄ• tiá¹-á¹-hÄ• natÄ• ya
dvÄ• rabhÅ«tÄ• ni ajjhattikÄ• yatanÄ• ni \Be 230/ cha, Ä• rammaá¹‡abhÅ«tÄ• ni ca bÄ• hir
dvÄ• dasavidhÄ• nÄ«ti Ä• ha __ "cakkhÄ• yatana" _ntyÄ• di. cakkhu ca taá¹ƒ Ä• yatanaÃ±
evaá¹ƒ sesesupi.

ettha ajjhattikÄ• yatanesu sanidassanasappaá¹-ighÄ• rammaá¹‡attÄ• cakkhÄ• yatanaá¹ƒ
paá¹-hamaá¹ƒ vuttaá¹ƒ, tadanantaraá¹ƒ anidassanasappaá¹-ighÄ• rammaá¹‡Ä• ni itarÄ• ni,
asampattaggÄ• hakasÄ• maÃ±Ã±ena cakkhÄ• yatanÄ• nantaraá¹ƒ sotÄ• yatanaá¹ƒ vuttaá
Ä• rammaá¹‡aggahaá¹‡asamatthattÄ• ghÄ• nÄ• yatanaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ. purato
bhojanÄ• dikassa gandho vÄ• tÄ• nusÄ• rena ghÄ• ne paá¹-ihaÃ±Ã±ati, tadanantaraá¹ƒ pa
jivhÄ• yatanaá¹ƒ vuttaá¹ƒ, tato sabbaá¹-á¹-hÄ• nikaá¹ƒ kÄ• yÄ• yatanaá¹ƒ, tato paÃ±cnan
gocaraggahaá¹‡asamatthaá¹ƒ manÄ• yatanaá¹ƒ, yathÄ• vuttÄ• naá¹ƒ pana anukkamena te
rÅ«pÄ• yatanÄ• dÄ«ni vuttÄ• ni.

<45> attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti __dhÄ• tuyo_. atha vÄ• yathÄ• sambhavaá¹ƒ an
saá¹ƒsÄ• radukkhaá¹ƒ vidahanti, bhÄ• rahÄ• rehi viya ca bhÄ• ro sattehi dhÄ«yanti dhÄ• ri
dukkhavidhÄ• namattameva cetÄ• , sattehi ca saá¹ƒsÄ• radukkhaá¹ƒ anuvidhÄ«yati etÄ• hi
mÄ«yati á¹-hapiyati, rasasoá¹‡itÄ• disarÄ«rÄ• vayavadhÄ• tuyo viya, haritÄ• lamanosilÄ• di
ca Ã±eyyÄ• vayavabhÅ«tÄ• cÄ• ti __dhÄ• tuyo_. yathÄ• hu -

"vidahati vidhÄ• naÃ±ca, dhÄ«yate ca vidhÄ«yate.

etÄ• ya dhÄ«yate ettha, iti vÄ• dhÄ• tusammatÄ• .

sarÄ«raselÄ• vayava-dhÄ• tuyo viya dhÄ• tuyo" ti ||

tÄ• pana manÄ• yatanaá¹ƒ sattaviÃ±Ã±Ä• á¹‡adhÄ• tuvasena sattadhÄ• bhinditvÄ• avas
aá¹-á¹-hÄ• rasadhÄ• tÅ« \Be 231/ vuttÄ• ti Ä• ha __ "cakkhudhÄ• tÅ«" _tyÄ• di. kamakÄ• ra
daá¹-á¹-habbaá¹ƒ.

<46> ariyakarattÄ• ariyÄ• ni, tacchabhÄ• vato saccÄ• nÄ«ti __ariyasaccÄ• ni_. imÄ• ni hi
cattÄ• ro phalaá¹-á¹-heti aá¹-á¹-haariyapuggale sÄ• dhenti asati saccappaá¹-ivedhe tesaá¹ƒ
ariyabhÄ• vÄ• nupagamanato, sati ca tasmiá¹ƒ ekantena tabbhÄ• vÅ«pagamanato ca. duk
pana yathÄ• kkamaá¹ƒ bÄ• dhakattaá¹ƒ pabhavattaá¹ƒ nissaraá¹‡attaá¹ƒ niyyÄ• nikattaá¹ƒ,
bÄ• dhakÄ• dibhÄ• voyeva ca dukkhÄ• dÄ«naá¹ƒ, na abÄ• dhakÄ• dibhÄ• vo, tasmÄ•
aÃ±Ã±atthÄ• bhÄ• vatatthabyÄ• pitÄ• saá¹…khÄ• tena lakkhaá¹‡ena etÄ• ni tacchÄ• ni. te

"bodhÄ• nurÅ«paá¹ƒ cattÄ• ro, chindante caturo male.

khÄ«á¹‡adose ca cattÄ• ro, sÄ• dhentÄ• riyapuggale ||

"aÃ±Ã±attha bÄ• dhakattÄ• di, na hi etehi labbhati.

nÄ• bÄ• dhakattametesaá¹ƒ, tacchÄ• netÄ• nivetato" ti ||

ariyÄ• naá¹ƒ vÄ• saccÄ• ni tehi paá¹-ivijjhitabbattÄ• , ariyassa vÄ• sammÄ• sambuddhass desitattÄ• ti __ariyasaccÄ• ni_. tÄ• ni pana saá¹ƒkiliá¹-á¹-hÄ• saá¹ƒkiliá¹-á¹-haphalahetuvas Ä• ha __ "cattÄ• ri ariyasaccÄ• nÄ«" _tyÄ• di. tattha kucchitattÄ• , tucchattÄ• ca __dukkhaa kammÄ• dipaccayasanniá¹-á¹-hÄ• ne dukkhuppattinimittatÄ• ya samudayo samudeti etasm samudayo __dukkhasamudayo_. dukkhassa anuppÄ• danirodho ettha, etenÄ• ti vÄ• __duk gacchati, paá¹-ipajjanti ca taá¹ƒ etÄ• yÄ• ti __dukkhanirodhagÄ• minipaá¹-ipadÄ• _.

<47> cetasikÄ• naá¹ƒ, soá¸·asasukhumarÅ«pÄ• naá¹ƒ, nibbÄ• nassa ca vasena ekÅ«nasa dhammÄ• yatanaá¹ƒ, dhÄ• tÅ«su dhammadhÄ• tÅ«ti ca saá¹…khaá¹ƒ gacchanti.

<49> __sesÄ• _ \Be 232/ __cetasikÄ• _ti vedanÄ• saÃ±Ã±Ä• hi sesÄ• paÃ±Ã±Ä• sa cetas vedanÄ• saÃ±Ã±Ä• visuá¹ƒ katÄ• ti? vaá¹-á¹-adhammesu assÄ• datadupakaraá¹‡abhÄ• va assÄ• davasappavattÄ• vedanÄ• , asubhe subhÄ• disaÃ±Ã±Ä• vipallÄ• savasena ca tassÄ tadupakaraá¹‡abhÅ«tÄ• saÃ±Ã±Ä• , tasmÄ• saá¹ƒsÄ• rassa padhÄ• nahetutÄ• ya etÄ• v vuttaÃ±hetaá¹ƒ Ä• cariyena -

"vaá¹-á¹-adhammesu assÄ• daá¹ƒ, tadassÄ• dupasevanaá¹ƒ.

vinibhujja nidassetuá¹ƒ, khandhadvayamudÄ• haá¹-a" nti || (nÄ• ma0 Vin V 649).

<50> nanu ca Ä• yatanadhÄ• tÅ«su nibbÄ• naá¹ƒ saá¹…gahitaá¹ƒ, khandhesu kasmÄ• na "bhedÄ• bhÄ• venÄ• " _tyÄ• di. atÄ«tÄ• dibhedabhinnÄ• naÃ±hi rÄ• saá¹-á¹-hena khandhav bhedÄ• bhÄ• vato khandhasaá¹…gahato __nissaá¹-i, _ vinimuttantyattho.

<51> channaá¹ƒ dvÄ• rÄ• naá¹ƒ, channaá¹ƒ Ä• rammaá¹‡Ä• naÃ±ca bhedena Ä• yatanÄ• dvÄ• rÄ• naá¹ƒ channaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ tadubhayaá¹ƒ nissÄ• ya uppannÄ• naá¹ƒ __pariyÄ• yena_ kamena dhÄ• tuyo aá¹-á¹-hÄ• rasa bhavanti.

<52> tisso bhÅ«miyo imassÄ• ti tibhÅ«maá¹ƒ, tibhÅ«maá¹ƒyeva __tebhÅ«makaá¹ƒ_. vattat tabbipÄ• ko cÄ• ti __vaá¹-á¹-i. taá¹‡hÄ• _ti kÄ• mataá¹‡hÄ• divasena tividhÄ• , puna chaá¸·

aá¹-á¹-hÄ• rasavidhÄ• , atÄ«tÄ• nÄ• gatapaccuppannavasena catupaÃ±Ã±Ä• savidhÄ• , aj
aá¹-á¹-hasatappabhedÄ• taá¹‡hÄ• . kasmÄ• pana aÃ±Ã±esupi dukkhahetÅ«su santesu ta
vuttÄ• ti? padhÄ• nakÄ• raá¹‡attÄ• . kammavicittatÄ• hetubhÄ• vena, hi kammasahÄ• yabh
dukkhavicittatÄ• kÄ• raá¹‡attÄ• taá¹‡hÄ• dukkhassa visesakÄ• raá¹‡anti \Be 233/. maggo
dukkhanirodhagÄ• minipaá¹-ipadÄ• nÄ• mena vutto maggo lokuttaro matoti maggoti puna m
yojetabbaá¹ƒ.

<53> __maggayuttÄ• _ aá¹-á¹-haá¹…gikavinimuttÄ• sesÄ• maggasampayuttÄ• phassÄ•
sasampayuttanti ete catÅ«hi saccehi vinissaá¹-Ä• viniggatÄ• nippariyÄ• yato, pariyÄ• yato
aÃ±Ã±Ä• tÄ• vindriyaniddesepi "maggaá¹…gaá¹ƒ maggapariyÄ• panna" nti (Dhs 555) vutta
sammÄ• diá¹-á¹-hÄ• dÄ«naá¹ƒmaggasacce, itare saÃ±ca maggaphalasampayuttÄ• naá¹ƒ s
dukkhasacce saá¹…gaho sakkÄ• kÄ• tuá¹ƒ. evaÃ±hi sati saccadesanÄ• yapi sabbasaá¹…g
kasmÄ• panete khandhÄ• dayo bahÅ« dhammÄ• vuttÄ• ti? bhagavatÄ• pi tatheva desitatt
desitÄ• ti? tividhasattÄ• nuggahassa adhippetattÄ• . nÄ• marÅ«patadubhayasammuá¸·hava
tikkhanÄ• bhitikkhamudindriyavasena, saá¹…khittamajjhimavitthÄ• rarucivasena ca tividhÄ•
nÄ• masammuá¸·hÄ• naá¹ƒ khandhaggahaá¹‡aá¹ƒ nÄ• massa tattha catudhÄ• vibhattattÄ•
Ä• yatanaggahaá¹‡aá¹ƒ rÅ«passa tattha aá¸• á¸• hekÄ• dasadhÄ• vibhattattÄ• , ubhayamu
ubhayesampi tattha vitthÄ• rato vibhattattÄ• , tathÄ• tikkhindriyÄ• naá¹ƒ, saá¹…khittarucikÄ
khandhÄ• ggahaá¹‡antyÄ• di yojetabbaá¹ƒ. taá¹ƒ panetaá¹ƒ tividhampi pavattinivattitadubha
diá¹-á¹-hameva upakÄ• rÄ• vahaá¹ƒ. no aÃ±Ã±athÄ• ti saccaggahaá¹‡anti daá¹-á¹-habbaá¹

sabbasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

samuccayaparicchedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paccayaparicchedavaá¹‡á¹‡anÄ•

<1> idÄ• ni \Be 234/ yathÄ• vuttanÄ• marÅ«padhammÄ• naá¹ƒ paá¹-iccasamuppÄ• dapaá
dassetuá¹ƒ __ "yesa" _ntyÄ• di Ä• raddhaá¹ƒ. __yesaá¹ƒ_ paccayehi saá¹…khatattÄ• __sa
paccayuppannadhammÄ• naá¹ƒ ye paccayadhammÄ• __yathÄ• _ yenÄ• kÄ• rena __pacc
upakÄ• rakÄ• , __taá¹ƒ vibhÄ• gaá¹ƒ_ tesaá¹ƒ paccayuppannÄ• naá¹ƒ, tesaá¹ƒ paccayÄ• n
paccayÄ• kÄ• rassa pabhedaá¹ƒ iha imasmiá¹ƒ samuccayasaá¹…gahÄ• nantare á¹-hÄ• ne
taá¹ƒtaá¹ƒpaccayuppannadhamme sati taá¹ƒtaá¹ƒpaccayÄ• naá¹ƒ taá¹ƒtaá¹ƒpaccayabhÄ•
pavakkhÄ• mÄ«ti yojanÄ• .

<2> tattha paccayasÄ• maggiá¹ƒ paá¹-iccasamaá¹ƒ gantvÄ• phalÄ• naá¹ƒ uppÄ• do etasm

paccayÄ• kÄ• ro. nÄ• nappakÄ• rÄ• ni á¹-hÄ• nÄ• ni paccayÄ• etthÄ• tyÄ• dinÄ• paá¹-á¹-
anantanayasamantapaá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ, tattha desitanayo __paá¹-á¹-hÄ•

<3> __tatthÄ• _ti tesu dvÄ«su nayesu. tassa paccayadhammassa bhÄ• vena bhavanasÄ«
tabbhÄ• vabhÄ• vÄ«bhÄ• vo, soyeva Ä• kÄ• ramattaá¹ƒ, tena upalakkhito
__tabbhÄ• vabhÄ• vÄ«bhÄ• vÄ• kÄ• ramattopalakkhito_. eteneva tadabhÄ• vÄ• bhÄ• vÄ•
dassitÄ• hoti. anvayabyatirekavasena hi paccayalakkhaá¹‡aá¹ƒ dassetabbaá¹ƒ. tenÄ• ha b
idaá¹ƒ hoti, imassuppÄ• dÄ• idamuppajjati. imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodhÄ
ti (MN I 404, 406; SN I 2.21; Ud 1, 2). paá¹-icca phalaá¹ƒ eti etasmÄ• ti paccayo. tiá¹-á¹-hati
tadÄ• yattavuttitÄ• yÄ• ti á¹-hiti, Ä• hacca visesetvÄ• pavattÄ• paccayasaá¹…khÄ• tÄ• á¹
__Ä• haccapaccayaá¹-á¹-hiti_. paá¹-iccasamuppÄ• danayo hi tabbhÄ• vabhÄ• vÄ«bhÄ• vÄ
pavattattÄ• hetÄ• dipaccayaniyamavisesaá¹ƒ anapekkhitvÄ• \Be 235/ avisesato va pavatta
taá¹ƒtaá¹ƒpaccayÄ• naá¹ƒ tassa tassa dhammantarassa taá¹ƒtaá¹ƒpaccayabhÄ• vasÄ• ma
visesetvÄ• pavattoti Ä• haccapaccayaá¹-á¹-hitimÄ• rabbha pavuccatÄ«ti. keci pana "Ä• hac
paharitvÄ• vuttÄ• á¹-hiti __Ä• haccapaccayaá¹-á¹-hitÄ«" _ti vaá¹‡á¹‡enti. taá¹ƒ pana savan
avahasitabbavacanataá¹ƒ pakÄ• seti. na hi paá¹-iccasamuppÄ• danayo, aÃ±Ã±o vÄ• koci n
anÄ• hacca desetuá¹ƒ sakkÄ• ti. __vomissetvÄ• _ti paá¹-á¹-hÄ• nanayampi paá¹-iccasamup
tabbhÄ• vabhÄ• vÄ«bhÄ• vena hetÄ• dipaccayavasena ca missetvÄ• __Ä• cariyÄ• _ saá¹.
vitthÄ• renti, mayaá¹ƒ pana visuá¹ƒ visuá¹ƒyeva dassayissÄ• mÄ• tyadhippÄ• yo.

paá¹-iccasamuppÄ• danayavaá¹‡á¹‡anÄ•

<4> na vijÄ• nÄ• tÄ«ti avijjÄ• , avindiyaá¹ƒ vÄ• kÄ• yaduccaritÄ• diá¹ƒ vindati paá¹-ilabhati
kÄ• yasucaritÄ• diá¹ƒ na vindati, veditabbaá¹ƒ vÄ• catusaccÄ• dikaá¹ƒ na viditaá¹ƒ karoti, a
javÄ• peti, vijjamÄ• ne vÄ• na javÄ• petÄ«ti avijjÄ• , catÅ«su ariyasaccesu pubbantÄ• dÄ«
aÃ±Ã±Ä• á¹‡assetaá¹ƒ nÄ• maá¹ƒ. avijjÄ• eva paccayo __avijjÄ• paccayo_. tato avijjÄ• pa
saá¹…khatamabhisaá¹…kharontÄ«ti __saá¹…khÄ• rÄ• , _ kusalÄ• kusalakammÄ• ni. te tivi
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro Ä• neÃ±jÄ• bhisaá¹…khÄ• roti. tatthakÄ• marÅ«pÄ• vacarÄ•
puÃ±Ã±Ä• bhisaá¹…khÄ• ro, dvÄ• dasa akusalacetanÄ• apuÃ±Ã±Ä• bhisaá¹…khÄ• ro, ca
Ä• neÃ±jÄ• bhisaá¹…khÄ• roti evametÄ• ekÅ«natiá¹ƒsa cetanÄ• saá¹…khÄ• rÄ• nÄ• ma.
ekÅ«navÄ«satividhaá¹ƒ, pavattivasena dvattiá¹ƒsavidhaá¹ƒ vipÄ• kacittaá¹ƒ __viÃ±Ã±Ä• á¹
rÅ«paÃ±ca __nÄ• marÅ«paá¹ƒ_. tattha nÄ• maá¹ƒ idha vedanÄ• dikkhandhattayaá¹ƒ, rÅ«p
bhÅ«tupÄ• dÄ• yabhedato duvidhaá¹ƒ \Be 236/ kammasamuá¹-á¹-hÄ• narÅ«paá¹ƒ, tadubha
paá¹-isandhiviÃ±Ã±Ä• á¹‡asahagatanti daá¹-á¹-habbaá¹ƒ. __nÄ• marÅ«papaccayÄ• _ti etth
nÄ• marÅ«paÃ±ca nÄ• marÅ«panti sarÅ«pekaseso veditabbo. cakkhÄ• dÄ«ni cha ajjhattikÄ
rÅ«pÄ• dÄ«ni cha bÄ• hirÄ• yatanÄ• nipi vÄ• Ä• yatanaá¹ƒ nÄ• ma. cha Ä• yatanÄ• ni ca c
__saá¸·Ä• yatanaá¹ƒ_. cakkhusamphassÄ• divasena chadvÄ• riko phasso __phasso_ nÄ• n
tividhÄ• __vedanÄ• _.

kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• ti tividhÄ• __taá¹‡hÄ• _. chaá¸·Ä• ramm
aá¹-á¹-hasatappabhedÄ• honti kÄ• mupÄ• dÄ• nÄ• divasena cattÄ• ri upÄ• dÄ• nÄ• ni. ett
nÄ• ma, balavatÄ« upÄ• dÄ• naá¹ƒ. asampattavisayapatthanÄ• vÄ• taá¹‡hÄ• tamasi corÄ
viya, sampattavisayaggahaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ corÄ• naá¹ƒ hatthappattassa gahaá¹‡aá
appicchatÄ• paá¹-ipakkhÄ• taá¹‡hÄ• , santosappaá¹-ipakkhaá¹ƒ upÄ• dÄ• naá¹ƒ. pariyesan
Ä• rakkhadukkhamÅ«laá¹ƒ upÄ• dÄ• nanti ayametesaá¹ƒ viseso. kammabhavo upapattibha
paá¹-hamo bhavati etasmÄ• phalanti bhavo, so kÄ• mÄ• vacarakusalÄ• kusalÄ• divasena
pana bhavatÄ«ti bhavo, so kÄ• mabhavÄ• divasena navavidho. __upÄ• dÄ• napaccayÄ• b
adhippeto. __bhavapaccayÄ• jÄ• tÄ«_ti kammabhavova. so hi jÄ• tiyÄ• paccayo hoti, na it
paá¹-hamÄ• bhinibbattakkhandhasabhÄ• vo jÄ• tiyeva, na ca tadeva tassa kÄ• raá¹‡aá¹ƒ y
sattÄ• naá¹ƒ taá¹ƒtaá¹ƒgatiÄ• dÄ«su attabhÄ• vapaá¹-ilÄ• bho __jÄ• ti_. tathÄ• nibbattassa
purÄ• á¹‡abhÄ• vo __jarÄ• _. etasseva ekabhavaparicchinnassa pariyosÄ• naá¹ƒ __maraá
phuá¹-á¹-hassa cittasantÄ• po __soko_. tasseva vacÄ«palÄ• po __paridevo_. kÄ• yikadukk
__dukkhi_. mÄ• nasikadukkhavedanÄ• __domanassaá¹ƒ_. Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-
adhimattacetodukkhappabhÄ• vito bhuso Ä• yÄ• so __upÄ• yÄ• so_.

ettha ca satipi vatthÄ• rammaá¹‡Ä• dike paccayantare avijjÄ• diekekapaccayaggahaá¹‡aá¹
pÄ• kaá¹-abhÄ• vato cÄ• tidaá¹-á¹-habbaá¹ƒ. ettha ca avijjÄ• nusayiteyevasantÄ• nesaá¹…
vipÄ• kadhammabhÄ• venapavattanato avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavanti, viÃ±
hutvÄ• bhavantare patiá¹-á¹-hÄ• ti. na hi janakÄ• bhÄ• ve tassuppatti siyÄ• , tasmÄ• saá¹.
viÃ±Ã±Ä• á¹‡aá¹ƒ. nÄ• marÅ«paÃ±ca
pubbaá¹…gamÄ• dhiá¹-á¹-hÄ• nabhÅ«taviÃ±Ã±Ä• á¹‡upatthaddhaá¹ƒpaá¹-isandhipavattÄ«
a- paccayÄ• nÄ• marÅ«paá¹ƒ, saá¸·Ä• yatanaÃ±ca nÄ• marÅ«panissayameva chabbidhapl
yathÄ• rahaá¹ƒ pavattati, no aÃ±Ã±athÄ• ti nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ. pha
saá¸·Ä• yatanasambhaveyevaÄ• rammaá¹‡aá¹ƒ phusati. na hi
dvÄ• rÄ• bhÄ• vetassuppattisiyÄ• tisaá¸·Ä• yatanapaccayÄ• phasso. iá¹-á¹-hÄ• niá¹-á¹-ham
phusantoyeva vedanaá¹ƒ vedayati, no aÃ±Ã±athÄ• ti phassapaccayÄ• vedanÄ• . vedanÄ«
assÄ• dÄ• nupassino vedanÄ• hetukÄ• taá¹‡hÄ• samuá¹-á¹-hÄ• tÄ«ti vedanÄ• paccayÄ•
taá¹‡hÄ• sinehapipÄ• sitÄ• yeva ca upÄ• dÄ• niyesu dhammesu upÄ• dÄ• ya daá¸·habhÄ•
rÅ«pÄ• dÄ«ni assÄ• detvÄ• assÄ• detvÄ• kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjantÄ«ti taá¹‡hÅ
tathÄ• rÅ«pÄ• dibhedegadhito "natthi dinna" ntyÄ• dinÄ• micchÄ• dassanaá¹ƒ saá¹ƒsÄ• ra
suddhimaggaparÄ• mÄ• saá¹ƒ khandhesu attattaniyagÄ• habhÅ«taá¹ƒ attavÄ• dadassanac
diá¹-á¹-hupÄ• dÄ• dÄ«nampi paccayoti taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ. yathÄ• rahaá¹
upÄ• dÄ• napatiá¹-á¹-hitÄ• yeva sattÄ• kammÄ• yÅ«hanÄ• ya saá¹ƒvattantÄ«ti upÄ• dÄ• n
upapattibhavasaá¹…khÄ• tÄ• ca jÄ• ti kammabhavahetukÄ• yeva \Be 238/. bÄ«jato aá¹…k
samupalabbhatÄ«ti bhavo jÄ• tiyÄ• paccayo nÄ• ma. sati ca jÄ• tiyÄ• eva jarÄ• maraá¹‡as
jarÄ• maraá¹‡asambhavo hotÄ«ti jÄ• ti jarÄ• maraá¹‡Ä• naá¹ƒ paccayoti evametesaá¹ƒ tab

daá¹-á¹-habbo.

__evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«_ti yathÄ• vuttena paccaya
issaranimmÄ• nÄ• dÄ«hi __etassa_ vaá¹-á¹-asaá¹…khÄ• tassa __kevalassa_ sukhÄ• dÄ«h
__dukkhakkhandhassa_ dukkharÄ• sissa na sukhasubhÄ• dÄ«naá¹ƒ __samudayo_ nibbatti
paccayasaá¹…gahÄ• dhikÄ• re.

<5> atati satataá¹ƒ gacchati pavattatÄ«ti __addhÄ• , _ kÄ• lo.

<6> __avijjÄ• saá¹…khÄ• rÄ• atÄ«to addhÄ• _ atÄ«tabhavapariyÄ• pannahetÅ«namevettl
addhÄ• ggahaá¹‡ena ca avijjÄ• dÄ«naá¹ƒ dhammÄ• nameva gahaá¹‡aá¹ƒ tabbinimuttassa
anupalabbhanato. niruddhÄ• nuppÄ• dÄ• eva hi dhammÄ• atÄ«tÄ• nÄ• gatakÄ• lavasena
uppÄ• dÄ• dikkhaá¹‡attayapariyÄ• pannÄ• ca paccuppannakÄ• lavasena voharÄ«yanti. __
addhÄ• _ paccuppannahetuto anÄ• gate nibbattanato. __majjhe paccuppanno addhÄ• _ atÄ
nibbattanakaphalasabhÄ• vattÄ• , anÄ• gataphalassa idha hetusabhÄ• vattÄ• ca majjhe viÄ
aá¹-á¹-haá¹…gÄ• ni paccuppanno addhÄ• .

<8> nanu sokaparidevÄ• dayopi aá¹…gabhÄ• vena vattabbÄ• ti Ä• ha __ "sokÄ• divacana"
jÄ• tiyÄ• nissandassa amukhyaphalamattassa nidassanaá¹ƒ, na pana visuá¹ƒ aá¹…gadass

<9> __taá¹‡hupÄ• dÄ• nabhavÄ• pi_ \Be 239/ __gahitÄ• hontÄ«_ti kilesabhÄ• vasÄ• maÃ
taá¹‡hupÄ• dÄ• nÄ• ni, kammabhavasÄ• maÃ±Ã±ato saá¹…khÄ• raggahaá¹‡ena kammabh
taá¹‡hupÄ• dÄ• nabhavaggahaá¹‡ena ca avijjÄ• saá¹…khÄ• rÄ• gahitÄ• ti sambandho. ett
gahaá¹‡ena tesaá¹ƒ saá¹…gaho daá¹-á¹-habbo, viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatana
jÄ• tijarÄ• bhaá¹…gÄ• va jÄ• tijarÄ• maraá¹‡anti ca vuttÄ• ti Ä• ha __ "jÄ• tijarÄ• maraá¹‡a

<10> __atÄ«te hetavo paÃ±cÄ• _ti sarÅ«pato vuttÄ• naá¹ƒ dvinnaá¹ƒ avijjÄ• saá¹…khÄ• rÄ
gahitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ taá¹‡hu- pÄ• dÄ• nabhavÄ• naÃ±ca vasena paccuppannaphalas
nibbattÄ• hetavo paÃ±ca, __idÄ• ni phalapaÃ±caka_nti atÄ«tahetupaccayÄ• idha paccupp
viÃ±Ã±Ä• á¹‡Ä• diphalapaÃ±cakaá¹ƒ. __idÄ• ni hetavo paÃ±cÄ• _ti sarÅ«pato vuttÄ• naá¹ƒ
tiá¹‡á¹‡aá¹ƒ, saá¹…gahato laddhÄ• naá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ dvinnaÃ±ca vasena
idÄ• ni hetavo paÃ±ca. __Ä• yatiá¹ƒ phalapaÃ±caka_nti jÄ• tijarÄ• maraá¹‡aggahaá¹‡ena v
paccuppannahetupaccayÄ• anÄ• gate nibbattanakaviÃ±Ã±Ä• á¹‡Ä• diphalapaÃ±cakanti ev
tattha tattha Ä• kiriyantÄ«ti __Ä• kÄ• rÄ• _.

atÄ«tahetÅ«naá¹ƒ, idÄ• ni phalapaÃ±cakassa ca antarÄ• eko sandhi, idÄ• ni phalapaÃ±ca
antarÄ• eko, idÄ• ni hetÅ«naá¹ƒ, Ä• yatiá¹ƒ phalassa ca antarÄ• ekoti evaá¹ƒ tisandhi. vutt
"saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• namantarÄ• eko, vedanÄ• taá¹‡hÄ• namantarÄ• eko, bhav

ettha hi hetutophalassa avicchedappavattibhÄ• vato hetuphalasambandhabhÅ«to paá¹-ham
dutiyo pana phalato hetuno avicchedappavattibhÄ• vato phalahetusambandhabhÅ«to. phala
dhammo aÃ±Ã±assa hetusabhÄ• vassa dhammassa paccayoti. saá¹…khipÄ«yanti ettha avi
cÄ• ti saá¹…khepo, atÄ«tahetu, etarahi vipÄ• ko, etarahi hetu Ä• yatiá¹ƒ vipÄ• koti cattÄ• ro
__catusaá¹…khepÄ• _.

<11> __kammabhavasaá¹…khÄ• to bhavekadeso_ti ettha Ä• yatiá¹ƒ paá¹-isandhiyÄ• pacc
purimakammabhavasmiá¹ƒ idha paá¹-isandhiyÄ• paccayacetanÄ• saá¹…khÄ• rÄ• ti vedita
viÃ±Ã±Ä• á¹‡Ä• dipaÃ±cakajÄ• tijarÄ• maraá¹‡avasena sattavidhÄ• paccuppannaphalavas
__upapattibhavasaá¹…khÄ• to bhavekadeso_ti pana anÄ• gatapariyÄ• pannÄ• veditabbÄ•
vuccamÄ• nattÄ• bhavekadesa-saddo vutto.

<12> pubbantassa avijjÄ• mÅ«laá¹ƒ. aparantassa taá¹‡hÄ• mÅ«lanti Ä• ha __avijjÄ• taá¹‡
_ti.

<13> __tesameva_ avijjÄ• taá¹‡hÄ• saá¹…khÄ• tÄ• naá¹ƒ vaá¹-á¹-a__mÅ«lÄ• naá¹ƒ nirodh
anuppÄ• dadhammatÄ• pattiyÄ• saccappaá¹-ivedhato siddhÄ• ya appavattiyÄ• vaá¹-á¹-aá
abhikkhaá¹‡aá¹ƒ __jarÄ• maraá¹‡a_saá¹…khÄ• tÄ• ya __mucchÄ• ya pÄ«á¸·itÄ• naá¹ƒ_ sa
kÄ• mÄ• savÄ• di __Ä• savÄ• naá¹ƒ_ samuppÄ• dato puna avijjÄ• ca pavattati. "Ä• savasa
I 103) hi vuttaá¹ƒ. etena avijjÄ• yapi paccayo dassito hoti, itarathÄ• paá¹-iccasamuppÄ• dad
siyÄ• ti. __iccevaá¹ƒ_ vuttanayena __Ä• baddhaá¹ƒ_ avicchinnaá¹ƒ __anÄ• dikaá¹ƒ_ Ä• dir
tibhÅ«makapariyÄ• pannattÄ• __tebhÅ«makaá¹ƒ_ kilesakammavipÄ• kavasena tivaá¹-á¹-a
__paá¹-iccasamuppÄ• doti paá¹-á¹-hapesi_ paÃ±Ã±apesi __mahÄ• muni_ sammÄ• sambud

paá¹-iccasamuppÄ• danayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-á¹-hÄ• nanayavaá¹‡á¹‡anÄ•

<14> evaá¹ƒ \Be 241/ paá¹-iccasamuppÄ• danayaá¹ƒ vibhÄ• gato dassetvÄ• idÄ• ni paá¹-
__ "hetupaccayo" _tyÄ• di vuttaá¹ƒ. tattha hinoti patiá¹-á¹-hÄ• ti etenÄ• ti hetu. anekatthattÄ
dhÄ• tusaddÄ• naá¹ƒ hi-saddoidha patiá¹-á¹-hatthoti daá¹-á¹-habbo. hinoti vÄ• etena kamm
uddhaá¹ƒ ojaá¹ƒ abhiharantena mÅ«lena viya pÄ• dapo tappaccayaá¹ƒ phalaá¹ƒ gacchati p
virÅ«á¸·hiá¹ƒ Ä• pajjatÄ«ti hetu. hetu ca so paccayo cÄ• ti __hetupaccayo_. hetu hutvÄ• pa
paccayoti vuttaá¹ƒ hoti. mÅ«laá¹-á¹-hena hetu, upakÄ• raá¹-á¹-hena paccayoti saá¹…khepa
upakÄ• rako dhammo hetupaccayo. so pana pavatte cittasamuá¹-á¹-hÄ• naá¹ƒ, paá¹-isandh
kammasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ubhayattha sampayuttÄ• naá¹ƒ nÄ• madh
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanasaá¹…khÄ• tamÅ«laá¹-á¹-hena upakÄ• rakÄ• cha dham

Ä• lambÄ«yati dubbalena viya daá¹‡á¸• Ä• dikaá¹ƒ cittacetasikehi gayhatÄ«ti __Ä• rammaá
yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rammaá¹‡apaccayo nÄ• ma. na hi so dhammo atthi, yo cittacet
Ä• rammaá¹‡apaccayabhÄ• vaá¹ƒ na gaccheyya. attÄ• dhÄ«nappavattÄ«naá¹ƒ patibhÅ«to

na vijjati paccayuppannena saha antaraá¹ƒ etassa paccayassÄ• ti __anantarapaccayo_. sa
suá¹-á¹-hu anantarapaccayo __samanantarapaccayo_. attano attano anantaraá¹ƒ anurÅ«pa
purimapurimaniruddho dhammo "anantarapaccayo", "samanantarapaccayo" ti ca vuccati. by
nesaá¹ƒ viseso. atthato pana ubhayampi samanantaraniruddhassevÄ• dhivacanaá¹ƒ. na hi
upalabbhati \Be 242/. yaá¹ƒ pana keci vadanti "atthÄ• nantaratÄ• ya anantarapaccayo, kÄ•
samanantarapaccayo" ti, taá¹ƒ "nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
samanantarapaccayena paccayo" tyÄ• dÄ«hi (Paá¹-á¹-h I 1.417) virujjhati. nevasaÃ±Ã±Ä• n
sattÄ• hÄ• dikÄ• laá¹ƒ niruddhaá¹ƒ phalasamÄ• pattiyÄ• samanantarapaccayo, tasmÄ• ab
akatvÄ• byaÃ±janamattatovettha nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹ƒ, na atthato. pubbadh
pacchÄ• jÄ• tadhammuppÄ• danassa ca antarÄ• bhÄ• vena uppÄ• danasamatthatÄ• ya nir
uddhaá¹ƒ, idaá¹ƒ heá¹-á¹-hÄ• , idaá¹ƒ samantato" ti attanÄ• ekattaá¹ƒ upanetvÄ• viya suá
anantarabhÄ• vena uppÄ• detuá¹ƒ samatthaá¹ƒ hutvÄ• nirodho samanantarapaccayatÄ• ti
bhedÄ• . nirodhapaccayassapi hi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa asaÃ±Ã±uppatt
kÄ• lantarepi uppajjantÄ• naá¹ƒ phalapaá¹-isandhÄ«naá¹ƒ antarÄ• samÄ• najÄ• tiyena arÅ
byavadhÄ• nÄ• bhÄ• vato bhinnajÄ• tikÄ• naÃ±ca rÅ«padhammÄ• naá¹ƒ byavadhÄ• nakar
nirantaruppÄ• dane ekattaá¹ƒ upanetvÄ• viya uppÄ• dane ca samatthatÄ• atthÄ«ti tesamp
anantarasamanantarapaccayatÄ• labbhati, tasmÄ• dhammato avisesepi tathÄ• tathÄ• bu
vasena upasaggatthavisesamattatova bhedo paccetabboti.

attano anuppattiyÄ• sahuppannÄ• nampi anuppattito pakÄ• sassa padÄ«po viya sahuppan
paccayo __sahajÄ• tapaccayo, _ arÅ«pino catukkhandhÄ• , cattÄ• ro mahÄ• bhÅ«tÄ• , paá
vatthuvipÄ• kÄ• ca dhammÄ• .

aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhayamÄ• naá¹ƒ tidaá¹‡á¸• aá¹ƒ viya attano upakÄ• rakadh
upatthambhakabhÄ• vena paccayo __aÃ±Ã±amaÃ±Ã±apaccayo_. aÃ±Ã±amaÃ±Ã±atÄ• vas
aÃ±Ã±amaÃ±Ã±apaccayatÄ• , na sahajÄ• tamattenÄ• ti ayametesaá¹ƒ dvinnaá¹ƒ viseso. ta
sahajÄ• tapaccayabhÄ• vÄ«yeva koci aÃ±Ã±amaÃ±Ã±apaccayo na hoti cittajarÅ«pÄ• naá¹
nÄ• massa upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayabhÄ• vÄ«naá¹ƒ mahÄ• bhÅ«tÄ• naÃ
anuddhaá¹-attÄ• . yadi hi sahajÄ• tabhÄ• veneva attano upakÄ• rakÄ• naá¹ƒ upakÄ• rakatÄ
siyÄ• , tadÄ• sahajÄ• taaÃ±Ã±amaÃ±Ã±apaccayehi samÄ• nehi bhavitabbanti.

cittakammassa paá¹-o viya sahajÄ• tanÄ• marÅ«pÄ• naá¹ƒ nissayabhÅ«tÄ• catukkhandhÄ
pathavÄ« viya Ä• dhÄ• raá¹‡atoyeva sahajÄ• tarÅ«pasattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ ya
bhÅ«tarÅ«paá¹ƒ, vatthu cÄ• ti ime __nissayapaccayo_ nÄ• ma nissÄ«yati nissitakehÄ«ti ka

nissayo paccayo __upanissayapaccayo_ upa-saddassa atisayajotakattÄ• , tassa pana bhed

cha vatthÅ«ni, cha Ä• rammaá¹‡Ä• ni cÄ• ti ime paccayuppannato paá¹-hamaá¹ƒ uppajjitvÄ
upakÄ• rako __purejÄ• tapaccayo_. pacchÄ• jÄ• tapaccaye asati santÄ• naá¹-á¹-hitihetubhÄ
kÄ• yassa upatthambhanabhÄ• vena upakÄ• rakÄ• pacchÄ• jÄ• tÄ• cittacetasikÄ• dhamm
gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cetanÄ• viya daá¹-á¹-habbo.

purimapurimaparicitagantho viya uttarauttaraganthassa kusalÄ• dibhÄ• vena attasadisassa
paguá¹‡abalavabhÄ• vavisiá¹-á¹-haattasamÄ• najÄ• tiyatÄ• gÄ• haá¹‡aá¹ƒ Ä• sevanaá¹ƒ, t
sajÄ• tiyadhammÄ• naá¹ƒ sajÄ• tiyadhammÄ• va __Ä• sevanapaccayo_. bhinnajÄ• tikÄ• h
Ä• sevanapaguá¹‡ena paguá¹‡abalavabhÄ• vavisiá¹-á¹-haá¹ƒ kusalÄ• dibhÄ• vasaá¹…khÄ
gÄ• hÄ• petuá¹ƒ na sakkonti, na ca sayaá¹ƒ tato gaá¹‡hanti, te pana anantarÄ• tÄ«tÄ• ni lo
ceva anÄ• vajjanakiriyajavanÄ• ni cÄ• ti daá¹-á¹-habbaá¹ƒ. cittappayogasaá¹…khÄ• takiriyÄ
nÄ• nÄ• kkhaá¹‡ikÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ, kaá¹-attÄ• rÅ«pÄ• naÃ±ca upakÄ• rikÄ• ceta

attano nirussÄ• hasantabhÄ• vena sahajÄ• tanÄ• marÅ«pÄ• naá¹ƒ nirussÄ• hasantabhÄ•
vipÄ• kacittacetasikÄ• __vipÄ• kapaccayo_. te hi payogena asÄ• dhetabbatÄ• ya kammass
nipphajjamÄ• namattato nirussÄ• hasantabhÄ• vÄ• honti, na kilesavÅ«pasamasantabhÄ• v
hi bhavaá¹…gÄ• dayo dubbiÃ±Ã±eyyÄ• . abhinipÄ• tasampaá¹-icchanasantÄ«raá¹‡amattÄ•
dubbiÃ±Ã±eyyÄ• va. javanappavattiyÄ• va nesaá¹ƒ rÅ«pÄ• diggahitatÄ• viÃ±Ã±Ä• yati.

rÅ«pÄ• rÅ«pÄ• naá¹ƒ upatthambhakattena upakÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ• __Ä• hÄ• r
upatthambhakattameva Ä• hÄ• rassa padhÄ• nakiccaá¹ƒ. janayantopi Ä• hÄ• ro avicchedav
janetÄ«ti upatthambhakabhÄ• vo va Ä• hÄ• rabhÄ• vo. tesu tesu kiccesu paccayuppannadh
anuvattÄ• panasaá¹…khÄ• tÄ• dhipatiyaá¹-á¹-hena paccayo __indriyapaccayo_.

Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡Å«panijjhÄ• navasena upagantvÄ• Ä• rammaá¹‡anij
__jhÄ• napaccayo_. sugatito puÃ±Ã±ato, duggahito pÄ• pato vÄ• niyyÄ• naá¹-á¹-hena upa
sammÄ• diá¹-á¹-hÄ• dayo __maggapaccayo_.

paramatthato bhinnÄ• pi ekÄ«bhÄ• vagatÄ• viya ekuppÄ• dÄ• dibhÄ• vasaá¹…khÄ• tasan
nÄ• madhammÄ• va __sampayuttapaccayo_. aÃ±Ã±amaÃ±Ã±asambandhatÄ• ya yuttÄ• p
245/ visaá¹ƒsaá¹-á¹-hatÄ• ya nÄ• nattupagamanena upakÄ• rakÄ• vatthucittacetasikÄ• __

paccuppannasabhÄ• vasaá¹…khÄ• tena atthibhÄ• vena tÄ• disasseva dhammassa upattha
"sahajÄ• taá¹ƒ purejÄ• ta" ntyÄ• dinÄ• vakkhamÄ• nadhammÄ• __atthipaccayo_. satipi hi
sÄ• tisayo atthipaccayÄ• naá¹ƒ byÄ• pÄ• roti upatthambhakatÄ• va tesaá¹ƒ gahitÄ• . ekasm
pavattamÄ• ne dutiyassa abhÄ• vato attano á¹-hitiyÄ• okÄ• saá¹ƒ alabhantÄ• naá¹ƒ

anantaramuppajjamÄ• nakacittacetasikÄ• naá¹ƒ okÄ• sadÄ• navasena upakÄ• rakÄ• anan
__natthipaccayo_.

attano sabhÄ• vÄ• vigamanena appavattamÄ• nÄ• naá¹ƒ vigatabhÄ• vena upakÄ• rakÄ• y
nirodhÄ• nupagamanavasena upakÄ• rakÄ• atthipaccayÄ• va __avigatapaccayo_. sasabh
atthipaccayatÄ• , nirodhÄ• nupagamanavasena upakÄ• rakatÄ• avigatapaccayatÄ• ti pacc
dhammÄ• visesepi daá¹-á¹-habbo. dhammÄ• naÃ±hi samatthatÄ• visesaá¹ƒ sabbÄ• kÄ• re
catuvÄ«satipaccayÄ• desitÄ• ti bhagavati saddhÄ• ya "evaá¹ƒ visesÄ• ete dhammÄ• " ti s
uppÄ• detvÄ• cintÄ• bhÄ• vanÄ• mayaÃ±Ä• á¹‡ehi tadabhisamayÄ• ya yogo karaá¹‡Ä«yo
tathÄ• tathÄ• vinetabbapuggalÄ• naá¹ƒ vasena heá¹-á¹-hÄ• vuttopi paccayo puna pakÄ• r
ahetukadukaá¹ƒ vatvÄ• pi hetuvippayuttadukaá¹ƒ viyÄ• ti daá¹-á¹-habbaá¹ƒ.

<15> __nÄ• maá¹ƒ_ catukkhandhasaá¹…khÄ• taá¹ƒ nÄ• maá¹ƒ tÄ• disasseva __nÄ• mass
hoti, tadeva __nÄ• marÅ«pÄ«naá¹ƒ_ samuditÄ• naá¹ƒ \Be 246/ __paÃ±cadhÄ• _ paccayo h
bhÅ«tupÄ• dÄ• yabhedassa __ekadhÄ• _ paccayo hoti, rÅ«paÃ±ca nÄ• massa ekadhÄ• p
nÄ• massa __dvidhÄ• _ dvippakÄ• rÄ• paccayÄ• honti, __dvayaá¹ƒ_ pana nÄ• marÅ«pad
tÄ• disasseva nÄ• marÅ«padvayassa __navadhÄ• _ paccayo ceti evaá¹ƒ paccayÄ• chabbi

<16> vipÄ• kabyÄ• kataá¹ƒ kammavasena vipÄ• kabhÄ• vappattaá¹ƒ kammavegakkhittapa
pavattamÄ• naá¹ƒ attano sabhÄ• vaá¹ƒ gÄ• hetvÄ• paribhÄ• vetvÄ• neva aÃ±Ã±aá¹ƒ pava
purimavipÄ• kÄ• nubhÄ• vaá¹ƒ gahetvÄ• uppajjati. "na maggapaccayÄ• Ä• sevane eka" n
ca ahetukakiriyesu hasituppÄ• dasseva Ä• sevanatÄ• uddharaá¹‡ena Ä• vajjanadvayaá¹ƒ Ä
tasmÄ• javanÄ• neva Ä• sevanapaccayabhÄ• vaá¹ƒ gacchantÄ«ti Ä• ha __ "purimÄ• ni jav
avisesavacanepettha lokiyakusalÄ• kusalÄ• byÄ• katajavanÄ• neva daá¹-á¹-habbÄ• ni loku
Ä• sevanabhÄ• vassa anuddhaá¹-attÄ• .

evaÃ±ca katvÄ• vuttaá¹ƒ __paá¹-á¹-hÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ (Paá¹-á¹-h-a I 12) "lokutt
Ä• sevanapaccayo nÄ• ma natthÄ«" ti tattha hi kusalaá¹ƒ bhinnajÄ• tikassa purecarattÄ• n
gaá¹‡hÄ• peti, phalacittÄ• ni ca javanavasena uppajjamÄ• nÄ• nipi vipÄ• kÄ• byÄ• kate vut
gaá¹‡hanti, na ca aÃ±Ã±aá¹ƒ gÄ• hÄ• penti. yampi "Ä• sevanavinimuttaá¹ƒ javanaá¹ƒ natth
__Ä• cariyadhammapÄ• lattherena_vuttaá¹ƒ, tampi yebhuyyavasena vuttanti viÃ±Ã±Ä• yati.
asamapekkhitÄ• bhidhÄ• yakattappasaá¹…go siyÄ• . maggo pana gotrabhuto Ä• sevanaá¹ƒ
bhÅ«miÄ• divasena nÄ• nÄ• jÄ• titÄ• ya anadhippetattÄ• . tathÄ• hi vuttaá¹ƒ __paá¹-á¹-hÄ
maggassa Ä• sevanapaccayena paccayo, vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena pa
ekuppÄ• dÄ• dicatubbidhasampayogalakkhaá¹‡Ä• bhÄ• vato sahuppannÄ• nampi rÅ«padh
natthÄ«ti vuttaá¹ƒ __ "cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±a" _nti.

<17> __hetujhÄ• naá¹…gamaggaá¹…gÄ• ni sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• na_nti tayo

kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, pavattiyaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
nÄ• mÄ• naÃ±ca hetÄ• dipaccayena paccayÄ• honti. "sahajÄ• tarÅ«panti hi sabbattha paá
kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, pavattiyaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na" nti vakkhati. __s
antamaso cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hipi sahajÄ• tacetanÄ• . __sahajÄ• tÄ• naá¹ƒ nÄ• ma
nÄ• mÄ• naá¹ƒ, paá¹-isandhisahagatÄ• cetanÄ• kammasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ, p
rÅ«pasamuá¹-á¹-hÄ• pakacittasahagatÄ• cetanÄ• cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca. _
vipÄ• kakkhaá¹‡ato nÄ• nÄ• kkhaá¹‡e atÄ«tabhavÄ• dÄ«su nibbattÄ• kusalÄ• kusalacetan
ubhayatthÄ• pi nÄ• marÅ«pÄ• naá¹ƒ. __vipÄ• kakkhandhÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡Ä
kammasamuá¹-á¹-hÄ• nampi hi rÅ«paá¹ƒ vipÄ• kavohÄ• raá¹ƒ na labhati arÅ«padhammabh
kammasadisesu arÅ«padhammesveva vipÄ• ka-saddassa niruá¸·hattÄ• .

<18> __purejÄ• tassa imassa kÄ• yassÄ• _ti paccayadhammato pure uppannassa imassa
paccayuppannassa pure nibbattiyaá¹ƒ pacchÄ• jÄ• tassa paccayatÄ• ti? nanu vuttaá¹ƒ "pac
santÄ• naá¹-á¹-hitihetukabhÄ• vaá¹ƒ Ä• gacchantassÄ• " ti, tasmÄ• santÄ• nappavattassa
imassa byÄ• pÄ• roti na koci virodho.

<19> paá¹-isandhiyaá¹ƒ \Be 248/ cakkhÄ• divatthÅ«naá¹ƒ asambhavato, sati ca sambhave
taá¹ƒtaá¹ƒviÃ±Ã±Ä• á¹‡anaá¹ƒ paccayabhÄ• vÄ• nupagamanato, hadayavatthuno ca paá¹-i
sahuppannassa purejÄ• takatÄ• bhÄ• vato vuttaá¹ƒ __ "chavatthÅ«ni pavattiya" _nti. __ "pa
paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• " _ti ca idaá¹ƒ Ä• rammaá¹‡apurejÄ• taniddese Ä• gataá¹ƒ
__paÃ±hÄ• vÄ• re_ pana "sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato an
(Paá¹-á¹-h I 1.424) avisesena paccuppannacakkhÄ• dÄ«nampi gahitattÄ• dhammÄ• ramma
Ä• rammaá¹‡apurejÄ• taá¹ƒ manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• labbhati. atthato hetaá¹ƒ siddha
paccuppannadhammÄ• rammaá¹‡aá¹ƒ gahetvÄ• manodvÄ• rikavÄ«thi pavattati, taá¹ƒ tass
hotÄ«ti.

<22> pakatiyÄ• eva paccayantararahitena attano sabhÄ• veneva upanissayo __pakatÅ«pa
Ä• rammaá¹‡Ä• nantarehi asaá¹ƒmisso puthageva koci upanissayoti vuttaá¹ƒ hoti. atha vÄ•
__pakatÅ«panissayo. pakato_ti cettha pa-kÄ• ro upasaggo, so atthano phalassa uppÄ• dan
nipphÄ• ditabhÄ• vaá¹ƒ, Ä• sevitabhÄ• vaÃ±ca dÄ«peti, tasmÄ• attano santÄ• ne nipphann
upasevito vÄ• utubhojanÄ• di pakatÅ«panissayo. tathÄ• ceva niddisati.

<23> __garukata_nti garuá¹ƒ katvÄ• paccavekkhitaá¹ƒ. tathÄ• hi "dÄ• naá¹ƒ datvÄ• sÄ«la
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhatÄ«" tyÄ• dinÄ• (Paá¹-á¹-h
dÄ• nasÄ«lauposathakammapubbekatasuciá¹‡á¹‡ajhÄ• nagotrabhuvodÄ• namaggÄ• dÄ«n
paccavekkhaá¹‡avasena assa naá¹ƒddeso pavatto.

<24> "purimÄ• \Be 249/ purimÄ• kusalÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ

upanissayapaccayena paccayo" tyÄ• dinÄ• (Paá¹-á¹-h I 1.423) nayena anantarapaccayena akatvÄ• anantarÅ«panissayassa Ä• gatattÄ• vuttaá¹ƒ __ "anantaraniruddhÄ• " _tyÄ• di. ev anantaraá¹ƒ anurÅ«pacittuppÄ• davasena anantarapaccayo, balavakÄ• raá¹‡avasena anan ayametesaá¹ƒ viseso.

<25> yathÄ• rahaá¹ƒ ajjhattaÃ±ca bahiddhÄ• ca rÄ• gÄ• dayo ... pe0 ... senÄ• sanaÃ±cÄ• ajjhattaá¹ƒ nipphÄ• ditÄ• , puggalÄ• dayo bahiddhÄ• sevitÄ• . tathÄ• hi vuttaá¹ƒ Ä• cariyen

"rÄ• gasaddhÄ• dayo dhammÄ• , ajjattamanuvÄ• sitÄ• .

sattasaá¹…khÄ• radhammÄ• ca, bahiddhopanisevitÄ• " ti || (nÄ• ma0 Vin V 827).

atha vÄ• ajjhattaÃ±ca bahiddhÄ• ca kusalÄ• didhammÄ• nanti yathÄ• á¹-hitavaseneva yo ca attano kusalÄ• didhammÄ• naá¹ƒ kalyÄ• á¹‡amittassa saddhÄ• dike nissÄ• ya kusalaá¹ƒ nissayÄ• honti.

tattha kÄ• marÄ• gÄ• dayo nissÄ• ya kÄ• mabhavÄ• dÄ«su nibbattanatthaá¹ƒ, rÄ• gÄ• div dÄ• nasÄ«lauposathajjhÄ• nÄ• bhiÃ±Ã±Ä• vipassanÄ• maggabhÄ• vanÄ• , rÄ• gÄ• dihetuk yathÄ• rahaá¹ƒ daá¹-á¹-habbaá¹ƒ. yaá¹ƒ yaÃ±hi nissÄ• ya yassa yassa sambhavo, taá¹ƒ taá pakatÅ«panissayo hoti. paccayamahÄ• padeso hesa, yadidaá¹ƒ "upanissayapaccayo" ti vut "bahudhÄ• hoti pakatÅ«panÄ«ssayo" _ti. __saddhÄ• dayo_ti sÄ«lasutacÄ• gapaÃ±Ã±Ä• . a upanissÄ• ya attano dÄ• nasÄ«lÄ• dayo, tathÄ• kalyÄ• á¹‡amittÄ• naá¹ƒ saddhÄ• dayo up dÄ• nasÄ«lÄ• dayo \Be 250/ hontÄ«ti pÄ• kaá¹-ametaá¹ƒ. __sukhaá¹ƒ dukkha_nti kÄ• yikaá __puggalo_ti kalyÄ• á¹‡amittÄ• dipuggalo. __bhojana_nti sappÄ• yÄ• dibhojanaá¹ƒ, __utu_

<27> "adhipati ... pe0 ... paccayÄ• hontÄ«" ti saá¹…khepena vuttamatthaá¹ƒ vitthÄ• retuá¹ garukatamÄ• rammaá¹‡a" _ntyÄ• di vuttaá¹ƒ. __garukatamÄ• rammaá¹‡a_nti paccavekkha Ä• rammaá¹‡aá¹ƒ. taÃ±hi jhÄ• namaggaphalavipassanÄ• nibbÄ• nÄ• dibhedaá¹ƒ paccavekkhaá¹‡aassÄ• dÄ• dimaggaphalÄ• didhamme attÄ• dhÄ«ne karotÄ«ti Ä• rammaá garukÄ• tabbatÄ• mattena Ä• rammaá¹‡Ä• dhipati. garukatopi balavakÄ• raá¹‡aá¹-á¹-hena ayametesaá¹ƒ viseso. __sahajÄ• tÄ• ... pe0 ... nÄ• marÅ«pÄ• na_nti chandacittavÄ«riyavÄ catubbidhopi sahajÄ• tÄ• dhipati yathÄ• rahaá¹ƒ sahajÄ• tanÄ• marÅ«pÄ• naá¹ƒ pavattiyaá sahajÄ• tÄ• dhipativasena paccayo.

<28> rÅ«padhammassa arÅ«padhammaá¹ƒ pati sahajÄ• tapaccayatÄ• paá¹-isandhiyaá¹ƒ "vatthuvipÄ• kÄ• aÃ±Ã±amaÃ±Ã±a" _nti -

<30> yasmÄ• pana aÃ±Ã±amaÃ±Ã±upatthambhanavaseneva aÃ±Ã±amaÃ±Ã±apaccayatÄ

pavattiyaá¹ƒ rÅ«paá¹ƒ nÄ• mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayo na hoti, tasmÄ• vuttaá¹ƒ
aÃ±Ã±amaÃ±Ã±a" _nti. tathÄ• upÄ• dÄ• rÅ«pÄ• ni ca bhÅ«tarÅ«pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã
"mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±a" _nti.

<31> nanu ca "arÅ«pino Ä• hÄ• rÄ• sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• na" nti vuttaá¹ƒ, eva
sahajÄ• tÄ• hÄ• rassa asambhavato "sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• " ti kathamidaá¹ƒ
manosaÃ±cetanÄ• hÄ• ravasappavattassa kammassa \Be 251/, taá¹ƒsahagatÄ• nampi vÄ•
kammÅ«panissayapaccayehi paccayattapariyÄ• yaá¹ƒ gahetvÄ• sabbasattÄ• naá¹ƒ Ä• hÄ•
Ä• hÄ• rapaccayabhÄ• vatoti.

<32> "paÃ±ca pasÄ• dÄ• " tyÄ• dÄ«su nanu itthindriyapurisindriyÄ• na gahitÄ• ti? saccaá¹
tesaá¹ƒ liá¹…gÄ• dÄ«hi anuvattanÄ«yatÄ• atthi, sÄ• pana na paccayabhÄ• vato. yathÄ• h
paccayÄ• honti, tesaá¹ƒ anupÄ• lakÄ• upatthambhakÄ• atthi, avigatapaccayabhÅ«tÄ• ca
itthipurisabhÄ• vÄ• liá¹…gÄ• dÄ«naá¹ƒ kenaci upakÄ• rena upakÄ• rÄ• honti. kevalaá¹ƒ p
kammÄ• dipaccayehi pavattamÄ• naá¹ƒ liá¹…gÄ• dÄ«naá¹ƒ yathÄ• itthÄ• diggahaá¹‡assa
aÃ±Ã±enÄ• kÄ• rena taá¹ƒ sahitasantÄ• ne appavattito liá¹…gÄ• dÄ«hi anuvattanÄ«yatÄ• ,
vuccati, tasmÄ• na tesaá¹ƒ indriyapaccayabhÄ• vo vutto.

<33> yesaá¹ƒ nÄ• mÄ• naá¹ƒ cakkhÄ• dÄ«naá¹ƒ abbhantaratonikkhamantÄ• naá¹ƒ viya pa
rÅ«pÄ• naá¹ƒ nÄ• masannissayeneva uppajjamÄ• nÄ• naá¹ƒ sampayogÄ• saá¹…kÄ• hoti,
rÅ«pÄ• naá¹ƒ pana rÅ«pehi sÄ• saá¹…kÄ• natthi. vatthusannissayeneva jÄ• yantÄ• naá¹ƒ
Ä• rammaá¹‡anti tenÄ• pi tesaá¹ƒ sampayogÄ• saá¹…kÄ• natthÄ«ti yesaá¹ƒsampayogÄ• s
vippayuttapaccayatÄ• pi vuttÄ• ti Ä• ha __ "okkantikkhaá¹‡e vatthÅ«" _tyÄ• di.

<34> __sabbathÄ• _ sabbÄ• kÄ• rena yathÄ• rahaá¹ƒ nÄ• mavasena vuttaá¹ƒ tividhaá¹ƒ s
purejÄ• taá¹ƒ, ekavidhaá¹ƒ pacchÄ• jÄ• taÃ±ca paccayajÄ• taá¹ƒ, Ä• hÄ• resu kabaá¸·Ä«kÄ
rÅ«pajÄ«vitindriyanti ayaá¹ƒpaÃ±cavidhopiatthipaccayo, avigatapaccayo ca hoti.
paccuppannasabhÄ• venaatthibhÄ• vena tÄ• disasseva dhammassa \Be 252/ upatthambha
anupakÄ• rakÄ• nameva atthibhÄ• vena upakÄ• rakatÄ• atthipaccayabhÄ• voti natthi nibbÄ
atthipaccayatÄ• , avigatapaccayatÄ• ca. uppÄ• dÄ• diyuttÄ• naá¹ƒ vÄ• natthibhÄ• vopakÄ
vigatabhÄ• vopakÄ• rakatÄ• viruddho ca upakÄ• rakabhÄ• vo atthipaccayatÄ• dikÄ• ti na ta
rÅ«pajÄ«vitindriyaÃ±cettha ojÄ• viya á¹-hitikkhaá¹‡eva upakÄ• rakattÄ• sahajÄ• tapaccaye
vuttaá¹ƒ.

<35> idÄ• ni sabbepi paccayÄ• saá¹…khepatopi catudhÄ• yevÄ• ti dassetuá¹ƒ __ "Ä• ram
gacchantÄ«" _ti vuttaá¹ƒ. na hi so koci paccayo atthi, yo cittacetasikÄ• naá¹ƒ Ä• rammaá¹‡a
gaccheyya, sakasakapaccayuppannassa ca upanissayabhÄ• vaá¹ƒ na gacchati, kammahet
phalahetÅ«pacÄ• ravasena sabbepi kammasabhÄ• vaá¹ƒ nÄ• tivattanti, te ca paramatthato

vijjamÄ• nÄ• yevÄ• ti sabbepi catÅ«su samodhÄ• naá¹ƒ gacchanti.

<36> idÄ• ni yaá¹ƒ vuttaá¹ƒ tattha tattha "sahajÄ• tarÅ«pa" nti, taá¹ƒ sabbaá¹ƒ na avisesato dassetuá¹ƒ __ "sahajÄ• tarÅ«pa" _ntyÄ• di vuttaá¹ƒ. paá¹-isandhiyaÃ±hi cittasamuá¹-á¹-hÄ• pavattiyaá¹ƒ kammasamuá¹-á¹-hÄ• nÄ• naÃ±ca cittacetasikehi sahuppattiniyamÄ• bhÄ• vat sabbatthÄ• pi pavatte cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pasaá¹…khÄ• takammajarÅ«pÄ• naÃ±ca vasena duvidhaá¹ƒ hoti. kammassa rÅ«pÄ• ni __kaá¹-attÄ• rÅ«pÄ• ni_.

<37> __iti_ evaá¹ƒ vuttanayena __sambhavÄ• _ yathÄ• sambhavaá¹ƒ __tekÄ• likÄ• _ anantarasamanantaraÄ• sevananatthivigatavasena paÃ±cannaá¹ƒ atÄ«takÄ• likÄ• naá¹ƒ, k atÄ«tavattamÄ• navasena dvikÄ• likassa, Ä• rammaá¹‡aadhipatiupanissayapaccayÄ• naá¹ itaresaá¹ƒ pannarasannaá¹ƒ paccuppannakÄ• likÄ• naÃ±ca vasena kÄ• lattayavanto, nibbÄ kÄ• lavimuttÄ• ca, cakkhÄ• dirÄ• gÄ• disaddhÄ• divasena ajjhattikÄ• ca, puggalautubhoja ca, paccayuppannabhÄ• vena saá¹…khatÄ• ca, __kathÄ• _ tappaá¹-ipakkhabhÄ• vena asa paÃ±Ã±attinÄ• marÅ«pÄ• naá¹ƒ vasena saá¹…khepato tividhÄ• á¹-hitÄ• sabbathÄ• __paá anantanayasamantapaá¹-á¹-hÄ• ne pakaraá¹‡e catuvÄ«satisaá¹…khÄ• tÄ• paccayÄ• nÄ•

<38> __tatthÄ• _ti tesu paÃ±Ã±attinÄ• marÅ«pesu.

paá¹-á¹-hÄ• nanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±attibhedavaá¹‡á¹‡anÄ•

<39> vacanÄ«yavÄ• cakabhedÄ• duvidhÄ• paÃ±Ã±attÄ«ti vuttaá¹ƒ __ "paÃ±Ã±Ä• piyattÄ __paÃ±Ã±Ä• piyattÄ• _ti tena tena pakÄ• rena Ã±Ä• petabbattÄ• , iminÄ• rÅ«pÄ• didhamm samÅ«hasantÄ• nÄ• diavatthÄ• visesÄ• dibhedÄ• sammutisaccabhÅ«tÄ• upÄ• dÄ• paÃ±Ã vuttÄ• . sÄ• hi nÄ• mapaÃ±Ã±attiyÄ• paÃ±Ã±Ä• pÄ«yati. __paÃ±Ã±Ä• panato_ti pakÄ• re Ã±Ä• panato. iminÄ• hi paÃ±Ã±Ä• petÄ«ti "paÃ±Ã±attÄ«" ti laddhanÄ• mÄ• naá¹ƒ atthÄ• n nÄ• mapaÃ±Ã±atti vuttÄ• .

<40> __bhÅ«tapariá¹‡Ä• mÄ• kÄ• ramupÄ• dÄ• yÄ• _ti pathavÄ• dikÄ• naá¹ƒ mahÄ• bhÅ pavattamÄ• nÄ• naá¹ƒ patthaá¹-asaá¹…gahatÄ• diÄ• kÄ• rena pariá¹‡Ä• mÄ• kÄ• raá¹ƒ pa Ä• kÄ• raá¹ƒ upÄ• dÄ• ya nissayaá¹ƒ katvÄ• . __tathÄ• tathÄ• _ti bhÅ«mÄ• divasena. __b bhÅ«mipabbatarukkhÄ• dikÄ• santÄ• napaÃ±Ã±atti. __sambhÄ• rasannivesÄ• kÄ• ra_nti c sambhÄ• rÄ• naá¹ƒ upakaraá¹‡Ä• naá¹ƒ \Be 254/ sannivesÄ• kÄ• raá¹ƒ racanÄ• divisiá¹-á¹-hataá¹ƒtaá¹ƒsaá¹‡á¹-hÄ• nÄ• diÄ• kÄ• raá¹ƒ. __rathasakaá¹-Ä• dikÄ• _t rathasakaá¹-agÄ• maghaá¹-apaá¹-Ä• dikÄ• samÅ«hapaÃ±Ã±atti. __candÄ• vaá¹-á¹-anÄ• d

candimasÅ«riyanakkhattÄ• naá¹ƒ sineruá¹ƒ padakkhiá¹‡avasenaudayÄ• diÄ• vaá¹-á¹-anÄ•
__disÄ• kÄ• lÄ• dikÄ• _ti puratthimadisÄ• dikÄ• disÄ• paÃ±Ã±atti, pubbaá¹‡hÄ• dikÄ• kÄ•
vesÄ• khamÄ• sÄ• dikÄ• taá¹ƒtaá¹ƒnÄ• mavisiá¹-á¹-hÄ• mÄ• sÄ• dipaÃ±Ã±atti ca. __asan
taá¹ƒtaá¹ƒrÅ«pakalÄ• pehi asamphuá¹-á¹-haá¹ƒ susirÄ• diÄ• kÄ• raá¹ƒ. __kÅ«paguhÄ• dikÄ
Ä• kÄ• sapaÃ±Ã±atti. __taá¹ƒtaá¹ƒbhÅ«tanimitta_nti pathavÄ«kasiá¹‡Ä• ditaá¹ƒtaá¹ƒbhÅ«ta
__bhÄ• vanÄ• visesa_nti parikammÄ• dibhedaá¹ƒ bhÄ• vanÄ• ya pabandhavisesaá¹ƒ. __ka
kasiá¹‡Ä• subhanimittÄ• dibhedÄ• yogÄ«naá¹ƒ upaá¹-á¹-hitÄ• uggahapaá¹-ibhÄ• gÄ• dibh
__evamÄ• dippabhedÄ• _ti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sanirodhakasiá¹‡Ä• dibhedÄ• ca. _
paramatthadhammassa chÄ• yÄ• kÄ• rena paá¹-ibhÄ• gÄ• kÄ• rena.

<41> __nÄ• manÄ• makammÄ• dinÄ• menÄ• _ti nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madhe
imehi chahi nÄ• mehi. tattha atthesu namatÄ«ti __nÄ• maá¹ƒ_. taá¹ƒ anvattharuá¸·hÄ«vase
sÄ• maÃ±Ã±aguá¹‡akiriyÄ• yadicchÄ• vasena catubbidhaá¹ƒ. nÄ• mameva __nÄ• mikamm
akkharadvÄ• rena atthaá¹ƒ nÄ«haritvÄ• utti kathanaá¹ƒ __nirutti, _ atthaá¹ƒ byaÃ±jayatÄ«ti
abhilapatÄ«ti __abhilÄ• po, _ saddagataakkharasannivesakkamo. sÄ• panÄ• yaá¹ƒ nÄ• ma
vijjamÄ• naavijjamÄ• natadubhayasaá¹ƒyogavasena chabbidhÄ• hotÄ«ti dassetuá¹ƒ __ "vij
vuttaá¹ƒ, __etÄ• ya paÃ±Ã±Ä• pentÄ«_ti "rÅ«pavedanÄ• " tyÄ• dinÄ• pakÄ• senti.

<42> __ubhinna_nti vijjamÄ• nÄ• vijjamÄ• nÄ• naá¹ƒ dvinnaá¹ƒ. paÃ±cÄ• bhiÃ±Ã±Ä• , Ä•
abhiÃ±Ã±Ä• assÄ• ti __chaá¸·abhiÃ±Ã±o_. ettha \Be 255/ ca abhiÃ±Ã±Ä• naá¹ƒ vijjamÄ• n
puggalassa avijjamÄ• nattÄ• ca ayaá¹ƒ __vijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti_ nÄ• ma.
avijjamÄ• nattÄ• , saddassa ca vijjamÄ• nattÄ• itthisaddoti __avijjamÄ• nenavijjamÄ• napa
pasÄ• dacakkhuno, tannissitaviÃ±Ã±Ä• á¹‡assa ca vijjamÄ• nattÄ• cakkhuviÃ±Ã±Ä• á¹‡an
__vijjamÄ• nenavijjamÄ• napaÃ±Ã±atti_. raÃ±Ã±o ca puttassa ca sammutisaccabhÅ«tattÄ•
__avijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti_.

<43> __vacÄ«ghosÄ• nusÄ• renÄ• _ti bhÅ«mipabbatarÅ«pavedanÄ• di- vacÄ«mayasadda
anussaraá¹‡ena Ä• rammaá¹‡akaraá¹‡ena pavattÄ• ya __sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• _ p
manodvÄ• rassa nÄ• macintanÄ• kÄ• rappavattassa manodvÄ• rikaviÃ±Ã±Ä• á¹‡asantÄ• n
nti pubbeyevagahitasaá¹…ketopanissayassa __gocarÄ• _ Ä• rammaá¹‡abhÅ«tÄ• __tato_
__yassÄ• _ sammutiparamatthavisayÄ• ya nÄ• mapaÃ±Ã±attiyÄ• __anusÄ• rena_ anugam
sammutiparamatthabhedÄ• viÃ±Ã±Ä• yanti, __sÄ• yaá¹ƒ_ bhÅ«mipabbatarÅ«pavedanÄ• c
paÃ±Ã±Ä• petabbatthapaÃ±Ã±Ä• pikÄ• __lokasaá¹…ketena nimmitÄ• _ lokavohÄ• rena si
akkharÄ• valibhÅ«tÄ• __paÃ±Ã±atti viÃ±Ã±eyyÄ• _ paÃ±Ã±Ä• panato paÃ±Ã±attisaá¹…kh
viÃ±Ã±eyyÄ• .

ettha ca sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• anantarabhÄ• viniá¹ƒ manodvÄ• rikavÄ«thimpi
sotaviÃ±Ã±Ä• á¹‡avÄ«thiggahaá¹‡eneva saá¹…gahetvÄ• "sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• " t

suá¹‡antassa ekamekaá¹ƒ saddaá¹ƒ Ä• rabbha paccuppannÄ• tÄ«tÄ• rammaá¹‡avasena d
gahitanÄ• mapaá¹‡á¸• attibhÅ«taá¹ƒ akkharÄ• valimÄ• rabbha ekoti evaá¹ƒ sotaviÃ±Ã±Ä• a
atÄ«tasaddÄ• rammaá¹‡Ä• ya \Be 256/ javanavÄ«thiyÄ• anantaraá¹ƒ nÄ• mapaÃ±Ã±attiyÄ
atthÄ• vabodhoti Ä• cariyÄ• .

paÃ±Ã±attibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya

paccayaparicchedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kammaá¹-á¹-hÄ• naparicchedavaá¹‡á¹‡anÄ•

<1> __ito_ paccayaniddesato paraá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ samanaá¹-á¹-hena __samaya_
aniccÄ• divividhÄ• rakÄ• to dassanaá¹-á¹-hena __vipassanÄ• _saá¹…khÄ• tÄ• naÃ±ca dvi
duvidhampi __kammaá¹-á¹-hÄ• naá¹ƒ_ duvidhabhÄ• vanÄ• kammassa
pavattiá¹-á¹-hÄ• natÄ• yakammaá¹-á¹-hÄ• nabhÅ«tamÄ• rammaá¹‡aá¹ƒ uttaruttarayogakam
kammaá¹-á¹-hÄ• nabhÅ«taá¹ƒbhÄ• vanÄ• vÄ«thiÃ±ca __yathÄ• kkamaá¹ƒ_ samathavipass
yojanÄ• .

samathakammaá¹-á¹-hÄ• naá¹ƒ

caritabhedavaá¹‡á¹‡anÄ•

<3> rÄ• go va caritÄ• pakatÄ«ti __rÄ• gacaritÄ• _. evaá¹ƒ __dosacaritÄ• _dayopi. __carita
mÅ«lacaritavasena puggalasaá¹…gaho, saá¹ƒsaggavasena pana tesaá¹-á¹-hi caritÄ• honti

"rÄ• gÄ• dike tike satta, satta saddhÄ• dike tike.

ekadvitikamÅ«lamhi, missato sattasattaka" nti ||

ettha hi rÄ• gacaritÄ• dosacaritÄ• mohacaritÄ• rÄ• gadosacaritÄ• rÄ• gamohacaritÄ• do
rÄ• gadosamohacaritÄ• ti \Be 257/ evaá¹ƒ rÄ• gÄ• dike tike sattakamekaá¹ƒ. tathÄ• saddhÄ
vitakkacaritÄ• saddhÄ• buddhicaritÄ• saddhÄ• buddhivitakkacaritÄ• buddhivitakkacaritÄ•
saddhÄ• buddhivitakkacaritÄ• ti saddhÄ• dikepi tike ekanti evaá¹ƒ dve tike amissetvÄ• cud
rÄ• gÄ• ditike pana ekadvitikamÅ«lavasena saddhÄ• ditikena saha yojite rÄ• gasaddhÄ• ca
rÄ• gavitakkacaritÄ• rÄ• gasaddhÄ• buddhicaritÄ• rÄ• gasaddhÄ• vitakkacaritÄ• rÄ• gabu
rÄ• gasaddhÄ• buddhivitakkacaritÄ• ti rÄ• gamÅ«lanaye ekaá¹ƒ sattakaá¹ƒ, tathÄ• "dosasa

dosabuddhicaritÄ• dosavitakkacaritÄ• " tyÄ• dinÄ• dosamÅ«lanayepi ekaá¹ƒ, "mohasaddh
mohamÅ«lanayepi ekanti evaá¹ƒ ekamÅ«lanaye sattakattayaá¹ƒ hoti. yathÄ• cettha, evaá¹
"rÄ• gadosasaddhÄ• caritÄ• rÄ• gadosabuddhicaritÄ• rÄ• gadosavitakkacaritÄ• " tyÄ• din
timÅ«lakanaye pana "rÄ• gadosamohasaddhÄ• caritÄ• " tyÄ• dinÄ• ekaá¹ƒ sattakanti evaá
ekÅ«napaÃ±Ã±Ä• sa caritÄ• honti. iti imÄ• ekÅ«napaÃ±Ã±Ä• sa, purimÄ• ca cuddasÄ• ti
daá¹-á¹-habbÄ• . keci pana diá¹-á¹-hiyÄ• saddhiá¹ƒ "catusaá¹-á¹-hÄ«" ti vaá¹‡á¹‡enti.

caritabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• vanÄ• bhedavaá¹‡á¹‡anÄ•

<4> bhÄ• vanÄ• ya paá¹-isaá¹…khÄ• rakammabhÅ«tÄ• , Ä• dikammabhÅ«tÄ• vÄ• pubba
__parikammabhÄ• vanÄ• _. nÄ• ma nÄ«varaá¹‡avikkhambhanato paá¹-á¹-hÄ• ya
gotrabhÅ«pariyosÄ• nÄ• kÄ• mÄ• vacarabhÄ• vanÄ• __upacÄ• rabhÄ• vanÄ• _ nÄ• ma a
gÄ• mÅ«pacÄ• rÄ• dayo viya. mahaggatabhÄ• vappattÄ• __appanÄ• bhÄ• vanÄ• _ nÄ• m
\Be 258/. sampayuttadhammeti Ä• rammaá¹‡e appento viya pavattatÄ«ti vitakko __appanÄ
byappanÄ• " ti (Dhs 7) niddiá¹-á¹-ho. tappamukhatÄ• vasena pana sabbepi mahaggabhÄ• n
"appanÄ• " ti vuccanti.

bhÄ• vanÄ• bhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nimittabhedavaá¹‡á¹‡anÄ•

<5> parikammassa nimittaá¹ƒ Ä• rammaá¹‡attÄ• ti __parikammanimittaá¹ƒ, _ kasiá¹‡amaá
cakkhunÄ• diá¹-á¹-haá¹ƒ viya manasÄ• uggahetabbaá¹ƒ nimittaá¹ƒ, uggaá¹‡hantassa vÄ•
__uggahanimittaá¹ƒ_. tappaá¹-ibhÄ• vaá¹ƒ vaá¹‡á¹‡Ä• dikasiá¹‡adosarahitaá¹ƒ nimittaá¹ƒ u
Ä• rammaá¹‡attÄ• ti __paá¹-ibhÄ• ganimittaá¹ƒ_.

<6> pathavÄ«yeva kasiá¹‡aá¹ƒ ekadese aá¹-á¹-hatvÄ• anantassa pharitabbatÄ• ya sakala
__pathavÄ«kasiá¹‡aá¹ƒ, _ kasiá¹‡amaá¹‡á¸• alaá¹ƒ. paá¹-ibhÄ• ganimittaá¹ƒ, tadÄ• ramma
â€™pathavÄ«kasiá¹‡aâ€™ nti vuccati. tathÄ• __Ä• pokasiá¹‡Ä• dÄ«_supi. tattha pathavÄ
bhÅ«takasiá¹‡Ä• ni. nÄ«lÄ• dÄ«ni cattÄ• ri vaá¹‡á¹‡akasiá¹‡Ä• ni, paricchinnÄ• kÄ• so Ä•
candÄ• diÄ• loko Ä• lokakasiá¹‡anti daá¹-á¹-habbaá¹ƒ.

<7> uddhaá¹ƒ dhumÄ• taá¹ƒ sÅ«naá¹ƒ chavasarÄ«raá¹ƒ uddhumÄ• taá¹ƒ, tadeva kucchita
evaá¹ƒ sesesupi. setarattÄ• dinÄ• vimissitaá¹ƒ yebhuyyena nÄ«lavaá¹‡á¹‡aá¹ƒ chavasarÄ
visesato nÄ«lakanti katvÄ• . vissavantapubbakaá¹ƒ __vipubbakaá¹ƒ_. majjhe dvidhÄ• chin
soá¹‡asiá¹…gÄ• lÄ• dÄ«hi vividhÄ• kÄ• rena khÄ• yitaá¹ƒ \Be 259/ __vikkhÄ• yitakaá¹ƒ_. s

vividhenÄ• kÄ• rena khaá¹‡á¸• itvÄ• tattha tattha khittaá¹ƒ __vikkhittakaá¹ƒ_. kÄ• kapadÄ•
hanitvÄ• vividhaá¹ƒ khittaá¹ƒ __hatavikkhittakaá¹ƒ_. lohitapaggharaá¹‡akaá¹ƒ __lohitakaá¹
kimikulapaggharaá¹‡akaá¹ƒ __puá¸·avakaá¹ƒ_. antamaso ekampi aá¹-á¹-hi __aá¹-á¹-hikaá¹

<8> anu anu saraá¹‡aá¹ƒ anussati, arahatÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• anussati __
svÄ• kkhÄ• tatÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• anussati __dhammÄ• nussati_.
suppaá¹-ipannatÄ• disaá¹ƒghaguá¹‡Ä• rammaá¹‡Ä• anussati __saá¹ƒghÄ• nussati_. akha
attano sÄ«laguá¹‡assa anussaraá¹‡aá¹ƒ __sÄ«lÄ• nussati_. vigatamalamaccheratÄ• divas
cÄ• gÄ• nussaraá¹‡aá¹ƒ __cÄ• gÄ• nussati_. "yehi saddhÄ• dÄ«hi samannÄ• gatÄ• devÄ•
guá¹‡Ä• mayi santÄ«" ti evaá¹ƒ devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• attano saddhÄ•
__devatÄ• nussati_. sabbadukkhÅ«pasamabhÅ«tassa nibbÄ• nassa guá¹‡Ä• nussaraá¹‡aá
jÄ«vitindriyupacchedabhÅ«tassa maraá¹‡assa anussaraá¹‡aá¹ƒ __maraá¹‡Ä• nussati_. kes
gatÄ• pavattÄ• sati __kÄ• yagatÄ• sati_. Ä• naÃ±ca apÄ• naÃ±ca Ä• nÄ• pÄ• naá¹ƒ, ass
sati __Ä• nÄ• pÄ• nassati_.

<9> mijjati siniyhatÄ«ti __mettÄ• , _ mittesu bhavÄ• ti vÄ• __mettÄ• , _ sÄ• sattÄ• naá¹ƒ
hitasukhÅ«pasaá¹ƒharaá¹‡alakkhaá¹‡Ä• . paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• k
parasampattipamodalakkhaá¹‡Ä• muditÄ• . iá¹-á¹-hÄ• niá¹-á¹-hesu majjhattÄ• kÄ• rappava
appamÄ• á¹‡asattÄ• rammaá¹‡attÄ• __appamaÃ±Ã±Ä• _. uttamavihÄ• rabhÄ• vato, uttam
__brahmavihÄ• ro_.

<10> gamanapariyesanaparibhogÄ• di \Be 260/ paccavekkhaá¹‡avasena kabaá¸·Ä«kÄ• rÄ
saÃ±Ã±Ä• __Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• _.

<11> pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ salakkhaá¹‡ato kesÄ• disa
vavatthÄ• naá¹ƒ __catudhÄ• tuvavatthÄ• naá¹ƒ_.

<12> arÅ«pe Ä• rammaá¹‡e pavattÄ• __Ä• ruppÄ• _.

nimittabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sappÄ• yabhedavaá¹‡á¹‡anÄ•

<13> idÄ• ni tassa tassa puggalassa caritÄ• nukÅ«lakammaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __
_tyÄ• dimÄ• ha. rÄ• go va caritaá¹ƒ pakati etassÄ• ti __rÄ• gacarito, _ rÄ• gabahulo puggal
ujuvipaccanÄ«kabhÄ• vato asubhakammaá¹-á¹-hÄ• naá¹ƒ tassa sappÄ• yaá¹ƒ. __Ä• nÄ• p
vitakkacaritassa ca sappÄ• yaá¹ƒ_ buddhivisayabhÄ• vena mohappaá¹-ipakkhattÄ• , vitakk
nivÄ• rakattÄ• ca. __cha buddhÄ• nussatiÄ• dayosaddhÄ• caritassa sappÄ• yÄ• _ saddhÄ

<17> __maraá¹‡aupasamasaÃ±Ã±Ä• vavatthÄ• nÄ• ni buddhicaritassa sappÄ• yÄ• ni_ ga
visayattÄ• .

<18> __sesÄ• nÄ«_ti catubbidhabhÅ«takasiá¹‡aÄ• kÄ• saÄ• lokakasiá¹‡aÄ• ruppacatukka
__tatthÄ• pÄ«_ti tesu dasasu kammaá¹-á¹-hÄ• nesu. __puthulaá¹ƒ mohacaritassa sappÄ• y
cittassa bhiyyosomattÄ• ya sammuyhanato. __khuddakaá¹ƒ vitakkacaritassa sappÄ• yaá¹ƒ
vitakkasandhÄ• vanapaccayattÄ• . ujuvipaccanÄ«kato ceva atisappÄ• yatÄ• ya \Be 261/ ce
rÄ• gÄ• dÄ«naá¹ƒ pana avikkhambhikÄ• , saddhÄ• dÄ«naá¹ƒ vÄ• anupakÄ• rikÄ• kasiá¹‡

sappÄ• yabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• vanÄ• bhedavaá¹‡á¹‡anÄ•

<19> __sabbatthÄ• pÄ«_ti cattÄ• lÄ«sakammaá¹-á¹-hÄ• nesupi __natthi appanÄ• , _ buddl
paramatthabhÄ• vato, anekavidhattÄ• , ekassapi gambhÄ«rabhÄ• vato ca buddhÄ• nussati
kammaá¹-á¹-hÄ• nesu appanÄ• vasena samÄ• dhissa patiá¹-á¹-hÄ• tuá¹ƒ asakkuá¹‡eyyattÄ
samÄ• dhi upacÄ• rabhÄ• vena patiá¹-á¹-hÄ• ti. lokuttarasamÄ• dhi, pana dutiyacatutthÄ• r
sabhÄ• vadhammepi bhÄ• vanÄ• visesavasena appanaá¹ƒ pÄ• puá¹‡Ä• ti. visuddhibhÄ• va
appanaá¹ƒ pÄ• puá¹‡Ä• ti. Ä• rammaá¹‡asamatikkamabhÄ• vanÄ• vasena Ä• ruppasamÄ•
catutthajjhÄ• nasamÄ• dhino Ä• rammaá¹‡asamatikkamanamattaá¹ƒ hoti.

<21> paÃ±capi jhÄ• nÄ• ni etesamatthi, tattha niyuttÄ• nÄ«ti vÄ• __paÃ±cakajjhÄ• nikÄ• r

<22> asubhabhÄ• vanÄ• ya paá¹-ikÅ«lÄ• rammaá¹‡attÄ• caá¹‡á¸• asotÄ• ya nadiyÄ• arit
vitakkabaleneva tattha cittaá¹ƒ pavattatÄ«ti asubhakammaá¹-á¹-hÄ• ne avitakkajjhÄ• nÄ• sa
"paá¹-hamajjhÄ• nikÄ• " _ti vuttaá¹ƒ.

<23> mettÄ• karuá¹‡Ä• muditÄ• naá¹ƒ domanassasahagatabyÄ• pÄ• davihiá¹ƒ- sÄ• nabhi
domanassappaá¹-ipakkhena somanasseneva sahagatatÄ• yuttÄ• ti __ "mettÄ• dayo tayo c

<24> "sabbe \Be 262/ sattÄ• sukhitÄ• hontu, dukkhÄ• muccantu, laddhasukhasampattito
mettÄ• divasappavattabyÄ• pÄ• rattayaá¹ƒ pahÄ• ya kammassakatÄ• dassanena sattesu
majjhattÄ• kÄ• rappavattabhÄ• vanÄ• nibbattÄ• yatatramajjhattupekkhÄ• ya balavatarattÄ•
sukhasahagatÄ• sambhavato __ "upekkhÄ• paÃ±camajjhÄ• nikÄ• " _ti vuttÄ• .

bhÄ• vanÄ• bhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gocarabhedavaá¹‡á¹‡anÄ•

<26> __yathÄ• raha_nti taá¹ƒtaá¹ƒÄ• rammaá¹‡Ä• nurÅ«pato. kassaci Ä• rammaá¹‡assa a
"pariyÄ• yenÄ• " _ti vuttaá¹ƒ.

<27> kasiá¹‡Ä• subhakoá¹-á¹-hÄ• sÄ• nÄ• pÄ• nassatÄ«sveva hi paribyattanimittasambha

<28> __pathavÄ«maá¹‡á¸• alÄ• dÄ«su nimittaá¹ƒ uggaá¹‡hantassÄ• _ti Ä• dimhi tÄ• va ca
visodhetvÄ• dasavidhaá¹ƒ palibodhaá¹ƒ upacchinditvÄ• piyagarubhÄ• vanÄ«yÄ• diguá¹‡a
kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamitvÄ• attano cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ
aá¹-á¹-hÄ• rasavidhaá¹ƒ ananurÅ«pavihÄ• raá¹ƒ pahÄ• ya paÃ±caá¹…gasamannÄ• gate an
kesanakhaharaá¹‡Ä• dikhuddakapalibodhupacchedaá¹ƒ katvÄ• kasiá¹‡amaá¹‡á¸• alÄ• dÄ«
Ä• nÄ• pÄ• nakoá¹-á¹-hÄ• sÄ• dÄ«su cittaá¹ƒ á¹-hapetvÄ• nisÄ«ditvÄ• "pathavÄ« pathavÄ
taá¹ƒtaá¹ƒbhÄ• vanÄ• nukkamena pathavÄ«kasiá¹‡Ä• dÄ«su taá¹ƒtadÄ• rammaá¹‡esu nim
ayamettha saá¹…khepo. vitthÄ• rato pana bhÄ• vanÄ• __visuddhimaggato_ (Vism I 54 Ä•
hi bhÄ• vanÄ• vidhÄ• naá¹ƒ idha Ä• cariyena \Be 263/ atisaá¹…khepato vuttaá¹ƒ, tadatthad
vitthÄ• ranaye Ä• hariyamÄ• ne atippapaÃ±co siyÄ• ti mayampi taá¹ƒ na vitthÄ• ressÄ• ma
nimittaá¹ƒ cittena samuggahita_nti evaá¹ƒ pavattÄ• nupubbabhÄ• vanÄ• vasena yadÄ• taá
cittena sammÄ• uggahitaá¹ƒ hoti. __manodvÄ• rassa Ä• pÄ• thamÄ• gata_nti cakkhuá¹ƒ n
gantvÄ• vÄ• manasi karontassa kasiá¹‡amaá¹‡á¸• alasadisameva hutvÄ• manodvÄ• rikaj
Ä• gataá¹ƒ hoti.

<29> __samÄ• dhiyatÄ«_ti visesato cittekaggatÄ• pattiyÄ• samÄ• hitÄ• hoti.

<30> cittasamÄ• dhÄ• navasena puggalopi samÄ• hitoyevÄ• ti vuttaá¹ƒ __ "tathÄ• samÄ•
__tappaá¹-ibhÄ• ga_nti uggahanimittasadisaá¹ƒ, tatoyeva hi taá¹ƒ "paá¹-ibhÄ• ganimitta" nti
uggahanimittato atiparisuddhaá¹ƒ hoti. __vatthudhammavimuccita_nti paramatthadhammato
vatthudhammato vÄ• kasiá¹‡amaá¹‡á¸• alagatakasiá¹‡adosato vinimuttaá¹ƒ. bhÄ• vanÄ• y
__bhÄ• vanÄ• mayaá¹ƒ. samappita_nti suá¹-á¹-hu appitaá¹ƒ.

<31> __tato paá¹-á¹-hÄ• yÄ• _ti paá¹-ibhÄ• ganimittuppattito paá¹-á¹-hÄ• ya.

<33> paÃ±casu jhÄ• naá¹…gesu ekekÄ• rammaá¹‡e uppannÄ• vajjanÄ• nantaraá¹ƒ catup
paraá¹ƒ agantvÄ• aparÄ• paraá¹ƒ jhÄ• naá¹…gÄ• vajjanasamatthatÄ• __Ä• vajjanavasitÄ
samÄ• pajjitukÄ• matÄ• nantaraá¹ƒ katipayabhavaá¹…gato paraá¹ƒ agantvÄ• uppannÄ• va
samÄ• pajjituá¹ƒ samatthatÄ• __samÄ• pajjanavasitÄ• _ nÄ• ma. setu viya sÄ«ghasotÄ• y
bhavaá¹…gavegaá¹ƒ upacchinditvÄ• yathÄ• paricchinnakÄ• laá¹ƒ jhÄ• naá¹ƒ á¹-hapetuá¹ƒ

bhavaá¹…gapÄ• tato rakkhaá¹‡ayogyatÄ• __adhiá¹-á¹-hÄ• navasitÄ• _ nÄ• ma. yathÄ• pa
anatikkamitvÄ• jhÄ• nato vuá¹-á¹-hÄ• nasamatthatÄ• __vuá¹-á¹-hÄ• navasitÄ• _ nÄ• ma. a
yathÄ• paricchinnakÄ• lato uddhaá¹ƒ gantuá¹ƒ adatvÄ• á¹-hapanasamatthatÄ• __adhiá¹-á
nÄ• ma. yathÄ• paricchinnakÄ• lato anto avuá¹-á¹-hahitvÄ• yathÄ• kÄ• lavaseneva vuá¹-á¹
__vuá¹-á¹-hÄ• navasitÄ• _ nÄ• mÄ• ti alamatippapaÃ±cena. paccavekkhaá¹‡avasitÄ• pana
siddhÄ• . Ä• vajjanÄ• nantarajavanÄ• neva hi paccavekkhaá¹‡ajavanÄ• ni nÄ• ma. __vitakk
pahÄ• nÄ• yÄ• _ti dutiyajjhÄ• nÄ• dÄ«hi vitakkÄ• dioá¸·Ä• rikaá¹…gÄ• naá¹ƒ jhÄ• nakkhaá
parikammaá¹ƒ karontassa. tassa pana upacÄ• rabhÄ• vanÄ• nipphannÄ• nÄ• ma hoti vitak
paá¹-á¹-hÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. __yathÄ• raha_nti taá¹ƒtaá¹ƒjhÄ• nikakasiá¹‡Ä• diÄ• n

<36> Ä• kÄ• sakasiá¹‡assa ugghÄ• á¹-etuá¹ƒ asakkuá¹‡eyyattÄ• vuttaá¹ƒ __ "Ä• kÄ• sava
kasiá¹‡apaá¹-ibhÄ• ganimittaá¹ƒ. __ugghÄ• á¹-etvÄ• _ti amanasikÄ• ravasena uddharitvÄ•
parikammaá¹ƒ karontassÄ• _ti "anantaá¹ƒ Ä• kÄ• saá¹ƒ, anantaá¹ƒ Ä• kÄ• sa" nti Ä• kÄ• sa
karontassa, na pana kevalaá¹ƒ "anantaá¹ƒ ananta" nti. evaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane
"Ä• kÄ• so Ä• kÄ• so (Vism I 276), viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡a" nti (Vism I 281) mana
Ä• cariyÄ• .

<39> __ "santametaá¹ƒ, paá¹‡Ä«tameta" nti parikammaá¹ƒ karontassÄ• _ti abhÄ• vamattÄ
santaá¹ƒ, etaá¹ƒ paá¹‡Ä«ta" nti bhÄ• ventassa.

<40> __avasesesu cÄ• _ti kasiá¹‡Ä• dÄ«hi saha appanÄ• vahakammaá¹-á¹-hÄ• nato avas
aá¹-á¹-hasu \Be 265/, saÃ±Ã±Ä• vavatthÄ• nesu cÄ• ti dasasu kammaá¹-á¹-hÄ• nesu. __pa
bhagavÄ• itipi arahaá¹ƒ, itipi sammÄ• sambuddho" tyÄ• dinÄ• (Vism I 124) vuttavidhÄ• ne
__sÄ• dhukamuggahite_ti buddhÄ• diguá¹‡aninnapoá¹‡apabbhÄ• racittatÄ• vasena suá¹-á
samÄ• dhiyatÄ«_ti parikammabhÄ• vanÄ• samÄ• hitÄ• nipphajjati. __upacÄ• ro ca sampa
vikkhambhento upacÄ• rasamÄ• dhi ca uppajjati.

<41> __abhiÃ±Ã±Ä• vasena pavattamÄ• na_nti abhivisesato jÄ• nanaá¹-á¹-henaabhiÃ±Ã±
iddhividhÄ• dipaÃ±calokiyÄ• bhiÃ±Ã±Ä• vasena pavattamÄ• naá¹ƒ, __abhiÃ±Ã±Ä• pÄ• da
vuá¹-á¹-hahitvÄ• _ti kasiá¹‡Ä• nulomÄ• dÄ«hi cuddasahÄ• kÄ• rehi (Vism II 365) cittaá¹ƒ pa
abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• upekkhekaggatÄ• yogato anurÅ«pattÄ• ca rÅ«pÄ• vacan
abhiÃ±Ã±Ä• naá¹ƒ pÄ• dakaá¹ƒ patiá¹-á¹-hÄ• bhÅ«taá¹ƒ pathavÄ• dikasiá¹‡Ä• rammaá¹‡aa
samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya. __adhiá¹-á¹-heyyÄ• dikamÄ• vajjetvÄ• _ti iddhividhaÃ±
adhiá¹-á¹-hÄ• tabbaá¹ƒ vikuppanÄ«yaá¹ƒ satÄ• dikaá¹ƒ komÄ• rarÅ«pÄ• dikaá¹ƒ, dibbasota
thÅ«lasukhumabhedaá¹ƒ saddaá¹ƒ, cetopariyaÃ±Ä• á¹‡assa parikammakÄ• le parassa had
sarÄ• gÄ• dibhedaá¹ƒ cittaá¹ƒ, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa parikammasamaye pu
cuticittÄ• dibhedaá¹ƒ pubbe nivutthakkhandhaá¹ƒ, dibbacakkhussa parikammasamayeobhÄ
rÅ«paá¹ƒ vÄ• Ä• vajjetvÄ• .

__parikammaá¹ƒ karontassÄ• _ti "sataá¹ƒ homi, sahassaá¹ƒ homÄ«" tyÄ• dinÄ• parikamm
__rÅ«pÄ• dÄ«sÅ«_ti parikammavisayabhÅ«tesu rÅ«papÄ• dakajjhÄ• nasaddaparacittapubb
Ä• rammaá¹‡esu. ettha hi iddhividhaÃ±Ä• á¹‡assa tÄ• va pÄ• dakajjhÄ• naá¹ƒ, kÄ• yo, rÅ«
rÅ«pÄ• dÄ«ni cÄ• ti cha Ä• rammaá¹‡Ä• ni \Be 266/. tattha pÄ• dakajjhÄ• naá¹ƒ atÄ«tamev
itaraá¹ƒ paccuppannamanÄ• gataá¹ƒ vÄ• . dibbasotassa pana saddoyeva, so ca kho paccu
paracittavijÄ• nanÄ• ya pana atÄ«te sattadivasesu, anÄ• gate sattadivasesu ca pavattaá¹ƒ
kiÃ±ci tikÄ• likaá¹ƒ cittameva Ä• rammaá¹‡aá¹ƒ hotÄ«ti __mahÄ• aá¹-á¹-hakathÄ• cariyÄ• _

__saá¹…gahakÄ• rÄ• pana_ "cattÄ• ropi khandhÄ• " ti (Dhs-a 1434) vadanti, kathaá¹ƒ par
paccuppannacittÄ• rammaá¹‡atÄ• , nanu ca Ä• vajjanÄ• ya gatitameva iddhicittassa Ä• ram
ca paccuppannacittamÄ• rammaá¹‡aá¹ƒ katvÄ• nirujjhamÄ• nÄ• yataá¹ƒsamakÄ• lameva
Ä• vajjanajavanÄ• naá¹ƒkÄ• lavasena ekÄ• rammaá¹‡atÄ• na siyÄ• , maggaphalavÄ«thito
Ä• vajjanajavanÄ• naá¹ƒ kathaÃ±canÄ• nÄ• rammaá¹‡atÄ• na adhippetÄ• ti? __aá¹-á¹-hak
1434) tÄ• va santatiaddhÄ• paccuppannÄ• rammaá¹‡atÄ• yojitÄ• . __Ä• nandÄ• cariyo_ (D
pana bhaá¹‡ati "pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya paccuppannÄ• divibhÄ• gaá¹ƒ akatvÄ•
jÄ• nÄ• miâ€™ cceva parikammaá¹ƒ katvÄ• punapi pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ•
cittaá¹ƒ Ä• vajjetvÄ• tiá¹‡á¹‡aá¹ƒ, catunnaá¹ƒ vÄ• parikammÄ• naá¹ƒ anantaraá¹ƒ cetopar
cittaá¹ƒ paá¹-ivijjhati rÅ«paá¹ƒ viya dibbacakkhunÄ• . pacchÄ• kÄ• mÄ• vacaracittena sarÄ
karoti nÄ«lÄ• divavatthÄ• naá¹ƒ viya. tÄ• ni ca sabbÄ• ni abhimukhÄ«bhÅ«tacittÄ• rammaá
á¹-hÄ• ne nÄ• nÄ• rammaá¹‡atÄ• doso natthi abhinnÄ• kÄ• rappavattito" ti. pubbenivÄ• sÄ
nivutthakkhandhÄ• , khandhappaá¹-ibaddhÄ• ni ca nÄ• magottÄ• ni, nibbÄ• naÃ±ca Ä• ram
pana rÅ«pameva \Be 267/ paccuppannanti ayametesaá¹ƒ Ä• rammaá¹‡avibhÄ• go. __yathÄ
taá¹ƒtaá¹ƒparikammÄ• nurÅ«pato appeti.

<42> idÄ• ni Ä• rammaá¹‡Ä• naá¹ƒ bhedena abhiÃ±Ã±Ä• bhedaá¹ƒ dassetuá¹ƒ "iddhividhÄ
adhiá¹-á¹-hÄ• nÄ• di iddhippabhedo etissÄ• ti __iddhividhÄ• _. dibbÄ• naá¹ƒ sotasadisatÄ•
dibbavihÄ• rasannissitatÄ• ya ca dibbaÃ±ca taá¹ƒ sotaÃ±cÄ• ti __dibbasotaá¹ƒ_. paresaá¹ƒ
etÄ• yÄ• ti __paracittavijÄ• nanÄ• _. attano santÄ• ne vutthavasena ceva gocaranivÄ• sava
khandhÄ• dÄ«naá¹ƒ anussaraá¹‡aá¹ƒ __pubbenivÄ• sÄ• nussati_. vuttanayena dibbaÃ±ca
__dibbacakkhu_. â€™cutÅ«papÄ• taÃ±Ä• á¹‡aâ€™ nti pana dibbacakkhumeva vuccati.
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aanÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• nipi dicakkhuvaseneva ijjhanti.
parikammaá¹ƒ atthi. tattha anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa tÄ• va anÄ• gate sattadivasato pa
cittacetasikaá¹ƒ dutiyadivasato paá¹-á¹-hÄ• ya pavattanakaÃ±ca yaá¹ƒ kiÃ±ci Ä• rammaá¹‡
savisaye sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatikanti. yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa pana ku
cattÄ• ropi vÄ• khandhÄ• Ä• rammaá¹‡anti daá¹-á¹-habbaá¹ƒ.

gocaravasena bhedo __gocarabhedo_.

gocarabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samathakammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ

visuddhibhedavaá¹‡á¹‡anÄ•

<43> aniccÄ• divasena vividhÄ• kÄ• rena passatÄ«ti vipassanÄ• , aniccÄ• nupassanÄ• dik
kammaá¹-á¹-hÄ• naá¹ƒ, sÄ• yeva vÄ• kammaá¹-á¹-hÄ• nanti vipassanÄ• kammaá¹-á¹-hÄ•
__vipassanÄ• kammaá¹-á¹-hÄ• ne_ sattavidhena visuddhisaá¹…gahoti sambandho.

<44> aniccatÄ• yeva \Be 268/ lakkhaá¹‡aá¹ƒ lakkhitabbaá¹ƒ, lakkhÄ«yati anenÄ• ti vÄ• __
udayavayapaá¹-ipÄ«á¸·anasaá¹…khÄ• tadukkhabhÄ• vo va lakkhaá¹‡anti __dukkhalakkhaá
attano abhÄ• vo anattatÄ• , tadeva lakkhaá¹‡anti __anattalakkhaá¹‡aá¹ƒ_.

<45> tiá¹‡á¹‡aá¹ƒ lakkhaá¹‡Ä• naá¹ƒ anu anu passanÄ• __aniccÄ• nupassanÄ• _dikÄ• .

<46> khandhÄ• dÄ«naá¹ƒ kalÄ• pato sammasanavasappavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __samma
uppÄ• dabhaá¹…gÄ• nupassanÄ• vasappavattaÃ±Ä• á¹‡aá¹ƒ __udayabbayaÃ±Ä• á¹‡aá¹ƒ
Ã±Ä• á¹‡aá¹ƒ __bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ_. saá¹…khÄ• rÄ• naá¹ƒ bhayato anupassanÄ• va
__bhayaÃ±Ä• á¹‡aá¹ƒ, _ diá¹-á¹-habhayÄ• naá¹ƒ Ä• dÄ«navato pekkhaá¹‡avasena pavatta
__Ä• dÄ«navaÃ±Ä• á¹‡aá¹ƒ, _ diá¹-á¹-hÄ• dÄ«navesu nibbindanavasappavattaá¹ƒ Ã±Ä• á¹
nibbinditvÄ• saá¹…khÄ• rehi muccitukamyatÄ• vasena pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __muccitu
muccanassa upÄ• yasampaá¹-ipÄ• danatthaá¹ƒ puna saá¹…khÄ• rÄ• naá¹ƒ pariggahavasa
__paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ_. paá¹-isaá¹…khÄ• tadhammesu bhayanandÄ«vivajjana
Ã±Ä• á¹‡aá¹ƒ __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ_. purimÄ• naá¹ƒ navannaá¹ƒ kiccani
sattatiá¹ƒsÄ• ya bodhipakkhiyadhammÄ• naá¹ƒ anukÅ«laá¹ƒ Ã±Ä• á¹‡aá¹ƒ __anulomaÃ±Ä

<47> attasuÃ±Ã±atÄ• ya __suÃ±Ã±ato_. saá¹ƒyojanÄ• dÄ«hi vimuccanaá¹-á¹-hena __vimo
abhÄ• vato __animitto_. paá¹‡ihitassa taá¹‡hÄ• paá¹‡idhissa abhÄ• vato __appaá¹‡ihito_.

<49> yo naá¹ƒ pÄ• ti, taá¹ƒ mokkheti apÄ• yÄ• dÄ«hi dukkhehÄ«ti pÄ• timokkhaá¹ƒ, tadeva
saá¹ƒvaraá¹‡ato saá¹ƒvaro, samÄ• dhÄ• nopadhÄ• raá¹‡aá¹-á¹-hena sÄ«laÃ±cÄ• ti __pÄ•
manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ rÅ«pÄ• dÄ«su saá¹ƒvaraá¹‡avasena \Be 269/ pav
__indriyasaá¹ƒvarasÄ«laá¹ƒ_. micchÄ• jÄ«vavivajjanena Ä• jÄ«vassa parisuddhivasappava

__Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ_. paccaye sannissitaá¹ƒ tesaá¹ƒ idamatthikatÄ• ya paccav
__paccayasannissitasÄ«laá¹ƒ_. catubbidhattÄ• desanÄ• saá¹ƒvarapariyeá¹-á¹-hipaccavekk
parisuddhattÄ• ca __catupÄ• risuddhisÄ«laá¹ƒ_ nÄ• ma.

<50> __cittavisuddhi nÄ• ma_ cittassa vinÄ«varaá¹‡abhÄ• vÄ• pÄ• danavasena visodhana
niddiá¹-á¹-hattÄ• , visuddhattÄ• cÄ• ti vÄ• katvÄ• .

<51> "dhammÄ• naá¹ƒ sÄ• maÃ±Ã±asabhÄ• vo lakkhaá¹‡aá¹ƒ, kiccasampattiyo raso, upa
paccupaá¹-á¹-hÄ• na" nti evaá¹ƒ vuttÄ• naá¹ƒ lakkhaá¹‡Ä• dÄ«naá¹ƒ "phusanalakkhaá¹‡o p
kakkhaá¸·alakkhaá¹‡Ä• pathavÄ«" tyÄ• dinÄ• vitthÄ• rato, "namanalakkhaá¹‡aá¹ƒ nÄ• ma
rÅ«pa" ntyÄ• dinÄ• saá¹…khepato ca pariggaho paccattalakkhaá¹‡Ä• divasena paricchijja
dukkhasaccavavatthÄ• naá¹ƒ __diá¹-á¹-hivisuddhi nÄ• ma_ "nÄ• marÅ«pato attÄ• natthÄ«"
attadiá¹-á¹-himalavisodhanato visuddhi cÄ• ti katvÄ• .

<52> __paccayapariggaho_ti nÄ• maÃ±ca rÅ«paÃ±ca paá¹-isandhiyaá¹ƒ tÄ• va
avijjÄ• taá¹‡hÄ• upÄ• dÄ• nakammahetuvasena nibbattati. pavattiyaÃ±ca rÅ«paá¹ƒ kamma
nÄ• maÃ±ca cakkhurÅ«pÄ• dinissayÄ• rammaá¹‡Ä• dipaccayavasena, visesato ca
yonisomanasikÄ• rÄ• dicatucakkasampattiyÄ• kusalaá¹ƒ, tabbipariyÄ• yena akusalaá¹ƒ, ku
bhavaá¹…gÄ• divasena Ä• vajjanaá¹ƒ, khÄ«á¹‡Ä• savasantÄ• navasena kiriyajavanaá¹ƒ, Ä
evaá¹ƒ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡avasena tÄ«su addhÄ• su nÄ• marÅ«pappavattiyÄ
kammÄ• dipaccayassa pariggaá¹‡hanaá¹ƒ samudayasaccassa vavatthÄ• naá¹ƒ __kaá¹…kh
"ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• na" ntyÄ• dikÄ• ya (MN I 18; SN I 2.20) \Be 270/ soa
"sattharikaá¹…khatÄ«" tyÄ• dikÄ• ya (Dhs 1123; Vibh 915) aá¹-á¹-havidhÄ• ya ca kaá¹…khÄ
atikkamanato kaá¹…khÄ• vitaraá¹‡Ä• , ahetukavisamahetudiá¹-á¹-himalavisodhanato visudd

<53> __tato_ paccayapariggahato paraá¹ƒ __tathÄ• pariggahitesu_ paccattalakkhaá¹‡Ä• d
paccayavavatthÄ• navasena ca pariggahitesu lokuttaravajjesu tibhÅ«mipariyÄ• pannesu nÄ
__atÄ«tÄ• dibhedabhinnesu khandhÄ• dinayamÄ• rabbha_
paÃ±cakkhandhachadvÄ• rachaá¸·Ä• rammaá¹‡achadvÄ• rappavattadhammÄ• divasena Ä
__kalÄ• pavasena_ piá¹‡á¸• avasena __saá¹…khipitvÄ• _ yaá¹ƒ atÄ«te jÄ• taá¹ƒ rÅ«paá¹ƒ,
yaá¹ƒ anÄ• gate bhÄ• vi rÅ«paá¹ƒ, tampi tattheva nirujjhissati. yaá¹ƒ paccuppannaá¹ƒ, taá¹ƒ
ettheva nirujjhati, tathÄ• ajjhattabahiddhasukhumaoá¸·Ä• rikahÄ«napaá¹‡Ä«tarÅ«pÄ• dayo
attÄ• divasena na iccaá¹ƒ anupagantabbaá¹ƒ __khayaá¹-á¹-hena_ khayagamanato, __dukk
bhayakarattÄ• , __anattÄ• asÄ• rakaá¹-á¹-hena_ attasÄ• rÄ• diabhÄ• venÄ• " ti ca "cakkhu
mano. rÅ«paá¹ƒ ... pe0 ... dhammÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe0 ... manoviÃ±Ã±Ä• á¹
anattÄ• " tyÄ• dinÄ• (Paá¹-is I 48) atÄ«tÄ• diaddhÄ• vasena, atÄ«tÄ• disantÄ• navasena, a
__sammasanaÃ±Ä• á¹‡ena_ hutvÄ• abhÄ• va udayabbayapaá¹-ipÄ«á¸·anaavasavattanÄ•
saá¹…khÄ• talakkhaá¹‡attayasammasanavasappavattena kalÄ• pasammasanaÃ±Ä• á¹‡en

__sammasantassa_ parimajjantassa.

sammasanaÃ±Ä• á¹‡e pana uppanne puna __tesveva_ saá¹…khÄ• resu "avijjÄ• samuday
taá¹‡hÄ• kammaÄ• hÄ• rasamudayÄ• rÅ«pasamudayo, tathÄ• avijjÄ• nirodhÄ• rÅ«panir
taá¹‡hÄ• kammaÄ• hÄ• ranirodhÄ• rÅ«panirodho" ti \Be 271/ (Paá¹-is I 50) evaá¹ƒrÅ«pakkh
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhesupi Ä• hÄ• raá¹ƒ apanetvÄ• "phassa samuda
phassaá¹ƒ pakkhipitvÄ• , viÃ±Ã±Ä• á¹‡akkhandhe "nÄ• marÅ«pasamudayÄ• nÄ• marÅ«pa
pakkhipitvÄ• paccayasamudayavasena, paccayanirodhavasena ca, paccaye anÄ• masitvÄ
nibbattilakkhaá¹‡amattassa, vipariá¹‡Ä• malakkhaá¹‡amattassa ca dassanena khaá¹‡avase
khandhe __paccayavasena_ catudhÄ• , __khaá¹‡avasena_ ekadhÄ• cÄ• ti paÃ±cadhÄ• u
dasadasaudayabbayadassanavasena samapaÃ±Ã±Ä• sÄ• kÄ• rehi __udayabbayaÃ±Ä• á¹
Ä• raddhavipassakassa yogino vipassanÄ• cittasamuá¹-á¹-hÄ• no sarÄ«rato niccharaá¹‡aka
__obhÄ• so, _ vipassanÄ• cittasahajÄ• tÄ• khuddikÄ• dipaÃ±cavidhÄ• (Dhs-a 1 dhammud
jhÄ• naá¹…garÄ• sivaá¹‡á¹‡anÄ•) __pÄ«ti, _ tathÄ• kÄ• yacittadarathavÅ«pasamalakkhaa
duvidhÄ• __passaddhi, _ balavasaddhindriyasaá¹…khÄ• to __adhimokkho, _ sammappadh
vÄ«riyasambojjhaá¹…gasaá¹…khÄ• to __paggaho, _ atipaá¹‡Ä«taá¹ƒ __sukhaá¹ƒ, _
indavissaá¹-á¹-havajirasadisaá¹ƒtilakkhaá¹‡avipassanÄ• bhÅ«taá¹ƒ __Ã±Ä• á¹‡aá¹ƒ, _ satip
cirakatÄ• dianussaraá¹‡asamatthÄ• upaá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• sati, samappavattavip
upekkhÄ• sambojjhaá¹…gabhÅ«tÄ• tatramajjhattupekkhÄ• , manodvÄ• re Ä• vajjhanupekk
_ obhÄ• sÄ• dÄ«su uppannesu "na vata me ito pubbe evarÅ«po obhÄ• so uppannapubbo"
tattha Ä• layaá¹ƒ kurumÄ• nÄ• sukhumataá¹‡hÄ• rÅ«panikanti cÄ• ti obhÄ• sÄ• dÄ«su da
uppannesu "na vata me ito pubbe evarÅ«pÄ• obhÄ• sÄ• dayo uppannapubbÄ• addhÄ• m
ti (Vism II 733) aggahetvÄ• "ime obhÄ• sÄ• dayo \Be 272/ taá¹‡hÄ• diá¹-á¹-himÄ• navatthu
vipassanupakkilesÄ• eva, tabbinimuttaá¹ƒ pana vÄ«thipaá¹-ipannaá¹ƒ vipassanÄ• Ã±Ä• á¹
maggÄ• maggalakkhaá¹‡assa vavatthÄ• naá¹ƒ nicchayanaá¹ƒ maggÄ• maggassa jÄ• nana
maggasaÃ±Ã±Ä• ya visodhanato ca __maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi nÄ• ma_

<54> __yÄ• vÄ• nulomÄ• _ti yÄ• va saccÄ• nulomaÃ±Ä• á¹‡Ä• . __nava vipassanÄ• Ã±Ä•
khandhÄ• naá¹ƒ udayaÃ±ca vayaÃ±ca jÄ• nanakaá¹ƒ __udayabbayaÃ±Ä• á¹‡aá¹ƒ, _ udaya
bhaá¹…gamattÄ• nupekkhakaá¹ƒ __bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ, _ bhaá¹…gavasena upaá¹-á¹
bhÄ• yitabbÄ• kÄ• rÄ• nupekkhakaá¹ƒ __bhayaÃ±Ä• á¹‡aá¹ƒ, _ tathÄ• nupekkhitÄ• naá¹ƒ
Ä• dÄ«navÄ• kÄ• rÄ• nupekkhakaá¹ƒ __Ä• dÄ«navaÃ±Ä• á¹‡aá¹ƒ, _ diá¹-á¹-hÄ• dÄ«naves
__nibbidÄ• Ã±Ä• á¹‡aá¹ƒ, _ jÄ• lÄ• dito macchÄ• dikÄ• viya tehi tebhÅ«makadhammehi m
__muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, _ muccanupÄ• yasampÄ• danatthaá¹ƒ diá¹-á¹-hÄ• dÄ«n
punappunaá¹ƒ sammasanavasappattaá¹ƒ __paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, _
diá¹-á¹-hÄ• dÄ«navesu tesu saá¹…khÄ• resu upekkhanÄ• kÄ• rappavattaá¹ƒ __saá¹…khÄ•
aniccÄ• dilakkhaá¹‡avipassanatÄ• ya heá¹-á¹-hÄ• pavattÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ vipassa
maggakkhaá¹‡e adhigantabbÄ• naá¹ƒ sattatiá¹ƒsabodhipakkhiyadhammÄ• naÃ±ca anulom

pubbe pavattaá¹ƒ saccÄ• nulomikaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ navamaá¹ƒ __anulomaÃ±Ä•
Ã±Ä• á¹‡adassanavisuddhiyÄ• paá¹-ipadÄ• bhÄ• vato tilakkhaá¹‡ajÄ• nanaá¹-á¹-hena, pac
paá¹-ipakkhato visuddhattÄ• ca __paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi nÄ• ma_.

<55> vipassanÄ• ya paripÄ• ko __vipassanÄ• paripÄ• ko, _ saá¹…khÄ• rupekkhÄ• Ã±Ä• á
paá¹-icca. idÄ• ni __appanÄ• _ __uppajjissatÄ«_ti \Be 273/ "idÄ• ni appanÄ• saá¹…khÄ• to
uppajjissatÄ«" ti vattabbakkhaá¹‡e. __yaá¹ƒ kiÃ±cÄ«_ti saá¹…khÄ• rupekkhÄ• ya gahitesu
kiÃ±ci.

<56> vipassanÄ• ya matthakappattiyÄ• __sikhÄ• ppattÄ• _. anulomaÃ±Ä• á¹‡asahitatÄ• y
saá¹…khÄ• resu udÄ• sÄ«nattÄ• __saá¹…khÄ• rupekkhÄ• _. yathÄ• nurÅ«paá¹ƒ apÄ• yÄ
vuá¹-á¹-hahanato vuá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ maggaá¹ƒ gacchatÄ«ti __vuá¹-á¹-hÄ• na

<57> __abhisambhonta_nti pÄ• puá¹‡antaá¹ƒ.

<58> __parijÄ• nanto_ti "ettakaá¹ƒ dukkhaá¹ƒ, na ito Å«nÄ• dhika" nti paricchijja jÄ• nanto.
Ä• rammaá¹‡akaraá¹‡avasena paccakkhaá¹ƒ karonto. __maggasaccaá¹ƒ bhÄ• vanÄ• vase
sampayuttamaggasaá¹…khÄ• tassa catutthasaccassa sahajÄ• tÄ• dipaccayo hutvÄ• vaá¸•
Ã±Ä• á¹‡assa catukiccasÄ• dhanaá¹ƒ padÄ«pÄ• dÄ«naá¹ƒ vaá¹-á¹-idÄ• hÄ• dicatukiccadas
dukkhaá¹ƒ passatÄ«" tyÄ• di (SN III 5.1100; Vism II 839) Ä• gamato ca sampaá¹-icchitabba

<59> __dve tÄ«á¹‡i phalacittÄ• ni pavattitvÄ• _ti magguppattiyÄ• anurÅ«pato dve vÄ• tÄ«
apanÄ«taggimhi á¹-hÄ• ne uá¹‡hattanibbÄ• panatthÄ• ya ghaá¹-ehi abhisiÃ±camÄ• namuda
santÄ• ne darathapaá¹-ippassambhakÄ• ni hutvÄ• pavattitvÄ• , tesaá¹ƒ pavattiyÄ• ti vuttaá
__paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• nÄ«_ti maggaphalÄ• divisayÄ• ni kÄ• mÄ• vacaraÃ±Ä• á¹‡
"vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hotÄ«" ti (Vin I 23) vuttaá¹ƒ.

<60> idÄ• ni paccavekkhaá¹‡Ä• ya bhÅ«miá¹ƒ dassetuá¹ƒ __ "maggaá¹ƒ phalaÃ±cÄ• " _ty
"iminÄ• va vatÄ• haá¹ƒ maggena Ä• gato" ti \Be 274/ __maggaá¹ƒ paccavekkhati_. tato "ay
laddho" ti tassa phalaá¹ƒ, tato "ayaá¹ƒ nÄ• ma me dhammo Ä• rammaá¹‡ato sacchikato" ti
paá¹‡á¸• ito paccavekkha_ti. tato "ime nÄ• ma me kilesÄ• pahÄ«nÄ• " ti __pahÄ«ne kilese
avasiá¹-á¹-hÄ• " ti avasiá¹-á¹-hakilese paccavekkhati vÄ• , na vÄ• . koci sekkho paccavekkh
paccavekkhati. tattha kÄ• macÄ• rotyadhippÄ• yo. tathÄ• hi mahÄ• nÄ• mo sakko "ko su n
appahÄ«no" ti (MN I 175; Vism II 812) appahÄ«ne kilese pucchi. arahato pana
avasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ natthi sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• , tasmÄ• ti
pannarasa arahato cattÄ• rÄ«ti ekÅ«navÄ«sati paccavekkhaá¹‡a- Ã±Ä• á¹‡Ä• nÄ«ti daá¹-á

__chabbisuddhikamenÄ• _ti (Vism II 662 Ä• dayo) sÄ«lacittavisuddhÄ«naá¹ƒ vasena mÅ«l

diá¹-á¹-hivisuddhiÄ• dÄ«naá¹ƒ vasena sarÄ«rabhÅ«tÄ• naá¹ƒ catunnanti etÄ• saá¹ƒ channa
catunnaá¹ƒ saccÄ• naá¹ƒ jÄ• nanatÄ• , paccakkhakaraá¹‡ato, kilesamalehi visuddhattÄ• ca
__Ã±Ä• á¹‡adassanavisuddhi_ nÄ• ma.

__etthÄ• _ti vipassanÄ• kammaá¹-á¹-hÄ• ne.

visuddhibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vimokkhabhedavaá¹‡á¹‡anÄ•

<61> __tattha_ tasmiá¹ƒ uddese. saá¹…khÄ• resu "yo attÄ• bhinivese kammassa kÄ• rako
attÄ• " ti evaá¹ƒ abhiniveso daá¸·haggÄ• ho, taá¹ƒ muÃ±cantÄ« \Be 275/ "anattÄ• " ti pavatt
attasuÃ±Ã±atÄ• kÄ• rÄ• nupassanato __suÃ±Ã±atÄ• nupassanÄ• nÄ• ma vimokkhamukha
vimokkhasaá¹…khÄ• tassa lokuttaraá¹ƒ maggaphalassa dvÄ• raá¹ƒ hoti.

<62> saá¹…khÄ• resu "anicca" nti pavattÄ• anupassanÄ• anicce "nicca" nti (AN I 4.49; Pa
pavattaá¹ƒ saÃ±Ã±Ä• cittadiá¹-á¹-hivipallÄ• sasaá¹…khÄ• taá¹ƒ __vipallÄ• sanimittaá¹ƒ muA
vipallÄ• sanimittarahitÄ• kÄ• rÄ• nupassanato __animittÄ• nupassanÄ• nÄ• ma_ vimokkha

<63> "dukkha" nti pavattÄ• nupassanÄ• saá¹…khÄ• resu "etaá¹ƒ mama, etaá¹ƒ sukha" nty
kÄ• mabhavataá¹‡hÄ• saá¹…khÄ• taá¹ƒ __taá¹‡hÄ• paá¹‡idhiá¹ƒ_ taá¹‡hÄ• patthanaá¹ƒ _
dukkhÄ• kÄ• radassanena pariccajantÄ« paá¹‡idhirahitÄ• kÄ• rÄ• nupassanato __appaá¹‡i

<64> __tasmÄ• _ti yasmÄ• etÄ• saá¹ƒ tissannaá¹ƒ etÄ• ni tÄ«á¹‡i nÄ• mÄ• ni, tasmÄ• ya
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• anattato vipassati. __maggo suÃ±Ã±ato nÄ• ma vimokk
laddhanÄ• mattÄ• .

<66> (r)__vipassanÄ• gamanavasenÄ• _ti vipassanÄ• saá¹…khÄ• tÄ• gamanavasena. Ä•
vipassanÄ• maggo idha __Ä• gamanaá¹ƒ_ nÄ• ma.

<67> __yathÄ• vuttanayenÄ• _ti pubbe vuttaanattÄ• nupassanÄ• divasena. __yathÄ• saka
yathÄ• laddhamaggassa phalabhÅ«taá¹ƒ attano attano phalaá¹ƒ uppajjamÄ• nampi maggÄ
vipassanÄ• gamanavaseneva tÄ«á¹‡i nÄ• mÄ• ni labhati \Be 276/ phalasamÄ• pattikÄ• le ta
tassa dvÄ• rabhÄ• vÄ• yogato. __Ä• rammaá¹‡avasenÄ• _ti sabbasaá¹…khÄ• rasuÃ±Ã±at
saá¹…khÄ• ranimittarahitattÄ• , taá¹‡hÄ• paá¹‡idhirahitattÄ• ca suÃ±Ã±ataanimitta- appaá
nibbÄ• naá¹ƒ Ä• rabbha pavattattÄ• tassa vasena. __sarasavasenÄ• _ti rÄ• gÄ• disuÃ±Ã±
rÅ«panimittÄ• diÄ• rammaá¹‡arahitattÄ• , kilesapaá¹‡idhirahitattÄ• attano guá¹‡avasena. _
maggavÄ«thiyaá¹ƒ, phalasamÄ• pattivÄ«thiyaÃ±ca. __sabbesampÄ«_ti maggassa, phalass

vimokkhabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalabhedavaá¹‡á¹‡anÄ•

<68> sattakkhattuá¹ƒ sattasu vÄ• resu kÄ• masugatiyaá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ para
__sattakkhattuparamo_ na pana aá¹-á¹-hamÄ• dikÄ• mabhavagÄ• mÄ«tyadhippÄ• yo. yaá¹
bhavaá¹ƒ aá¹-á¹-hamamÄ• diyantÄ«" ti (Khp 6.9; Sn 232; Nett 115). rÅ«pÄ• rÅ«pasugatibha
parampi gacchatÄ«ti Ä• cariyÄ• .

<69> __rÄ• gadosamohÄ• na_nti mohaggahaá¹‡aá¹ƒ rÄ• gadosekaá¹-á¹-hamohaá¹ƒ sandh

<70> khÄ«á¹‡Ä• cattÄ• ro Ä• savÄ• etassÄ• ti __khÄ«á¹‡Ä• savo_. dakkhiá¹‡Ä• rahesu a

puggalabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samÄ• pattibhedavaá¹‡á¹‡anÄ•

<72> __sabbesampÄ«_ti catunnampi ariyapuggalÄ• naá¹ƒ.

<73> cittacetasikÄ• naá¹ƒ \Be 277/ appavattisaá¹…khÄ• tassa nirodhassa samÄ• patti __n
diá¹-á¹-heva dhamme cittanirodhaá¹ƒ patvÄ• viharaá¹‡aá¹ƒ. __anÄ• gÄ• mÄ«naÃ±cÄ• _ti k
aá¹-á¹-hasamÄ• patti lÄ• bhÄ«nameva anÄ• gÄ• mÄ«naá¹ƒ, tathÄ• khÄ«á¹‡Ä• savÄ• naÃ±
nirodhasamÄ• pattiyaá¹ƒ. __yÄ• va Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ gantvÄ• _ti evaá¹ƒ samath
yuganaddhabhÄ• vÄ• pÄ• danavasena yÄ• va Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, tÄ• va gantvÄ•
kÄ• yapaá¹-ibaddhaá¹ƒ á¹-hapetvÄ• visuá¹ƒ visuá¹ƒ á¹-hapitacÄ«varÄ• diparikkhÄ• ragehÄ
avinÄ• sanÄ• dhiá¹-á¹-hÄ• naá¹ƒ, saá¹ƒghapaá¹-imÄ• nanasatthupakkosanÄ• naá¹ƒ pureta
sattÄ• habbhantare Ä• yusaá¹…khÄ• rappavattiolokananti catubbidhaá¹ƒ adhiá¹-á¹-hÄ• nÄ•
katvÄ• .

samÄ• pattibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vipassanÄ• kammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uyyojanavaá¹‡á¹‡anÄ•

<75> __paá¹-ipattirasassÄ• da_nti jhÄ• nasukhaphalasukhÄ• dibhedaá¹ƒ samathavipassan

iti abhidhammatthavibhÄ• viniyÄ• nÄ• ma abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• ya kammaá¹-á¹-hÄ• napariccheda vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

(ka) cÄ• rittena kulÄ• cÄ• rena sobhite visÄ• lakule udayo nibbatti yassa, tena, kammÄ• div abhivuddho parisuddho ca dÄ• nasÄ«lÄ• diguá¹‡Ä• naá¹ƒ udayo yassa, tena, __nampavha __parÄ• nukampaá¹ƒ_ sÄ• sane sukhotaraá¹‡aparipÄ• canalakkhaá¹‡aá¹ƒ parÄ• nuggahaá yaá¹ƒ pakaraá¹‡aá¹ƒ __patthitaá¹ƒ_ abhiyÄ• citaá¹ƒ, taá¹ƒ ettÄ• vatÄ• pariniá¹-á¹-hitanti yo

(kha) __tena_ \Be 278/ pakaraá¹‡appasutena vipulena puÃ±Ã±ena paÃ±Ã±Ä• vadÄ• tena ariyamaggapaÃ±Ã±Ä• parisuddhena sÄ«lÄ• diguá¹‡ena sobhitÄ• . tatoyeva lajjino bhikkhÅ« adhivÄ• sabhÅ«taá¹ƒ, __uditoditaá¹ƒ_ accantappasiddhaá¹ƒ, __mÅ«lasomaá¹ƒ_ nÄ• ma vil udayasaá¹…khÄ• tÄ• ya maá¹…galatthÄ• ya Ä• yukantaá¹ƒ maÃ±Ã±antu, tattha nivÄ• sino hontÅ«tyadhippÄ• yo.

nigamanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• cÄ• yaá¹ƒ abhidhammatthavibhÄ• vinÄ« nÄ• ma.

abhidhammatthasaá¹…gahaá¹-Ä«kÄ• .

nigamanakathÄ•

1__._ á¹• 21 ramme __pulatthi_nagare nagarÄ• dhirÄ• je,

raÃ±Ã±Ä• __parakkama_bhujena mahÄ• bhujena.

kÄ• rÄ• pite vasati __jetavane_ vihÄ• re.

yo rammahammiyavarÅ«pavanÄ• bhirÄ• me ||

2__._ á¹• 21 sampannasÄ«ladamasaá¹ƒyamatositehi,

sammÄ• nito vasigaá¹‡ehi guá¹‡Ä• karehi.

patto munindavacanÄ• disu nekagantha-

jÄ• tesu cÄ• cariyataá¹ƒ mahitaá¹ƒ vidÅ«hi ||

3__._ á¹• 21 Ã±Ä• á¹‡Ä• nubhÄ• vamiha yassa ca sÅ«cayantÄ«,

saá¹ƒvaá¹‡á¹‡anÄ• ca vinayaá¹-á¹-hakathÄ• dikÄ• naá¹ƒ.

sÄ• ratthadÄ«panimukhÄ• madhuratthasÄ• ra-

sandÄ«panena sujanaá¹ƒ paritosayantÄ« ||

4__._ á¹• 21 tassÄ• nukampamavalambiya \Be 279/ __sÄ• riputta_-

ttherassa thÄ• magatasÄ• raguá¹‡Ä• karassa.

yo nekaganthavisayaá¹ƒ paá¹-utaá¹ƒ alatthaá¹ƒ,

tassesa Ã±Ä• á¹‡avibhavo vibhavekahetu ||

5__._ á¹• 21 sohametassa saá¹ƒsuddha-vÄ• yÄ• massÄ• nubhÄ• vato.

addhosÄ• sanadÄ• yÄ• do, hessaá¹ƒmetteyyasatthuno ||

6__._ á¹• 21 jotayantaá¹ƒ tadÄ• tassa, sÄ• sanaá¹ƒ suddhamÄ• nasaá¹ƒ.

passeyyaá¹ƒ sakkareyyaÃ±ca, garuá¹ƒ me sÄ• risambhavaá¹ƒ ||

7__._ á¹• 21 dinehi catuvÄ«sehi, á¹-Ä«kÄ• yaá¹ƒ niá¹-á¹-hitÄ• yathÄ• .

tathÄ• kalyÄ• á¹‡asaá¹…kappÄ• , sÄ«ghaá¹ƒ sijjhantu pÄ• á¹‡inanti ||

iti bhadantasÄ• riputtamahÄ• therassa sissena racitÄ•

abhidhammatthavibhÄ• vinÄ« nÄ• ma

abhidhammatthasaá¹…gahaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammatthasaá¹…gaho

ganthÄ• rambhakathÄ•

<1> á¹• 21 sammÄ• sambuddhamatulaá¹ƒ \Be 1/, sasaddhammagaá¹‡uttamaá¹ƒ.

abhivÄ• diya bhÄ• sissaá¹ƒ, abhidhammatthasaá¹…gahaá¹ƒ ||

catuparamatthadhammo

<2> á¹• 21 tattha vuttÄ• bhidhammatthÄ• , __catudhÄ• paramatthato_.

cittaá¹ƒ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• namiti sabbathÄ• ||

1. cittaparicchedo

bhÅ«mibhedacittaá¹ƒ

<3> tattha __cittaá¹ƒ_ tÄ• va catubbidhaá¹ƒ hoti kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ
lokuttaraÃ±ceti.

akusalacittaá¹ƒ

<4> tattha katamaá¹ƒ __kÄ• mÄ• vacaraá¹ƒ_? somanassasahagataá¹ƒ diá¹-á¹-higatasamp
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, somanassasahagataá¹ƒ diá¹-á¹-higa
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rika \Be 2/ mekaá¹ƒ, upekkhÄ• sahagataá¹ƒ diá¹-á
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, upekkhÄ• sahagataá¹ƒ diá¹-á¹-higat
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekanti imÄ• ni aá¹-á¹-hapi lobhasahagatacitt

<5> domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…
paá¹-ighasampayutta cittÄ• ni nÄ• ma.

<6> upekkhÄ• sahagataá¹ƒ vicikicchÄ• sampayuttamekaá¹ƒ, upekkhÄ• sahagataá¹ƒ uddha
dvepi momÅ«hacittÄ• ni nÄ• ma.

<7> iccevaá¹ƒ sabbathÄ• pi __dvÄ• dasÄ• kusalacittÄ• ni_ samattÄ• ni.

<8> á¹• 21 aá¹-á¹-hadhÄ• lobhamÅ«lÄ• ni, dosamÅ«lÄ• ni ca dvidhÄ• .

mohamÅ«lÄ• ni ca dveti, dvÄ• dasÄ• kusalÄ• siyuá¹ƒ ||

ahetukacittaá¹ƒ

<9> upekkhÄ• sahagataá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tathÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ• sahagata
upekkhÄ• sahagataá¹ƒ santÄ«raá¹‡acittaÃ±ceti imÄ• ni sattapi akusalavipÄ• kacittÄ• ni nÄ•

<10> upekkhÄ• sahagataá¹ƒ kusalavipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tathÄ• sotaviÃ±
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹
sampaá¹-icchanacittaá¹ƒ, somanassasahagataá¹ƒ santÄ«raá¹‡acittaá¹ƒ, upekkhÄ• sahagat
santÄ«raá¹‡acittaÃ±ceti imÄ• ni aá¹-á¹-hapi kusalavipÄ• kÄ• hetukacittÄ• ni nÄ• ma.

<11> upekkhÄ• sahagataá¹ƒ \Be 3/ paÃ±cadvÄ• rÄ• vajjanacittaá¹ƒ, tathÄ• manodvÄ• rÄ•
somanassasahagataá¹ƒ hasituppÄ• dacittaÃ±ceti imÄ• ni tÄ«á¹‡ipi ahetukakiriyacittÄ• ni nÄ

<12> icceva sabbathÄ• pi __aá¹-á¹-hÄ• rasÄ• hetukacittÄ• ni_ samattÄ• ni.

<13> á¹• 21 sattÄ• kusalapÄ• kÄ• ni, puÃ±Ã±apÄ• kÄ• ni aá¹-á¹-hadhÄ• .

kriyacittÄ• ni tÄ«á¹‡Ä«ti, aá¹-á¹-hÄ• rasa ahetukÄ• ||

sobhanacittaá¹ƒ

<14> á¹• 21 pÄ• pÄ• hetukamuttÄ• ni, __sobhanÄ• nÄ«_ti vuccare.

ekÅ«nasaá¹-á¹-hi cittÄ• ni, athekanavutÄ«pi vÄ• ||

kÄ• mÄ• vacarasobhanacittaá¹ƒ

<15> somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• r
Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ. upekkhÄ•
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekanti imÄ• ni aá¹-á¹-hapi kÄ• mÄ• vacaraku

<16> somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• r
Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekaá¹ƒ, upekkhÄ•
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekanti imÄ• ni aá¹-á¹-hapi sahetukakÄ• mÄ•

<17> somassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…k
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ \Be 4/, sasaá¹..
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ•
Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekanti imÄ• ni aá¹-á
sahetukakÄ• mÄ• vacarakiriyacittÄ• ni nÄ• ma.

<18> iccevaá¹ƒ sabbathÄ• pi __catuvÄ«sati sahetukakÄ• mÄ• vacara- kusalavipÄ• kakiriya

<19> á¹• 21 vedanÄ• Ã±Ä• á¹‡asaá¹…khÄ• rabhedena catuvÄ«sati.

sahetukÄ• mÄ• vacarapuÃ±Ã±apÄ• kakriyÄ• matÄ• ||

<20> á¹• 21 kÄ• me tevÄ«sa pÄ• kÄ• ni, puÃ±Ã±Ä• puÃ±Ã±Ä• ni vÄ«sati.

ekÄ• dasa kriyÄ• ceti, catupaÃ±Ã±Ä• sa sabbathÄ• ||

rÅ«pÄ• vacaracittaá¹ƒ

<21> vitakkavicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ paá¹-hamajjhÄ• na- kusalacittaá¹ƒ,
vicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ dutiyajjhÄ• nakusalacittaá¹ƒ, pÄ«tisukhekaggatÄ• sa
tatiyajjhÄ• nakusalacittaá¹ƒ, sukhekaggatÄ• sahitaá¹ƒ catutthajjhÄ• nakusalacittaá¹ƒ, upekk
paÃ±camajjhÄ• nakusalacittaÃ±ceti imÄ• ni paÃ±capi rÅ«pÄ• vacarakusalacittÄ• ni nÄ• ma

<22>, vitakkavicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ paá¹-hamajjhÄ• navipÄ• kacittaá¹ƒ,
vicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ dutiyajjhÄ• navipÄ• kacittaá¹ƒ, pÄ«tisukhekaggatÄ• s
tatiyajjhÄ• navipÄ• kacittaá¹ƒ, sukhekaggatÄ• sahitaá¹ƒ catutthajjhÄ• navipÄ• kacittaá¹ƒ, up
paÃ±camajjhÄ• navipÄ• kacittaÃ±ceti imÄ• ni paÃ±capi rÅ«pÄ• vacaravipÄ• kacittÄ• ni nÄ•

<23> -vitakkavicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ paá¹-hamajjhÄ• nakiriyacittaá¹ƒ,
vicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ dutiyajjhÄ• nakiriyacittaá¹ƒ, pÄ«tisukhekaggatÄ• sah
tatiyajjhÄ• nakiriya- cittaá¹ƒ \Be 5/, sukhekaggatÄ• sahitaá¹ƒ catutthajjhÄ• nakiriyacittaá¹ƒ,
upekkhekaggatÄ• sahitaá¹ƒ paÃ±camajjhÄ• nakiriyacittaÃ±ceti imÄ• ni paÃ±capi rÅ«pÄ• va

<24> iccevaá¹ƒ sabbathÄ• pi __pannarasa rÅ«pÄ• vacarakusalavipÄ• kakiriyacittÄ• ni_ sa

<25> á¹• 21 paÃ±cadhÄ• jhÄ• nabhedena, rÅ«pÄ• vacaramÄ• nasaá¹ƒ.

puÃ±Ã±apÄ• kakriyÄ• bhedÄ• , taá¹ƒ paÃ±cadasadhÄ• bhave ||

arÅ«pÄ• vacaracittaá¹ƒ

<26> Ä• Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalacittaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalacitta
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalacittaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalacittaÃ±
arÅ«pÄ• vacarakusalacittÄ• ni nÄ• ma.

<27>? Ä• kÄ• sÄ• naÃ±cÄ• yatanavipÄ• kacittaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kac
Ä• kiÃ±caÃ±Ã±Ä• yatanavipÄ• kacittaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kacit
arÅ«pÄ• vacaravipÄ• kacittÄ• ni nÄ• ma.

<28> Ä• Ì†Ä• kÄ• sÄ• naÃ±cÄ• yatanakiriyacittaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakiriyacitta
Ä• kiÃ±caÃ±Ã±Ä• yatanakiriyacittaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyacittaÃ±ce
arÅ«pÄ• vacarakiriyacittÄ• ni nÄ• ma.

<29> iccevaá¹ƒ sabbathÄ• pi __dvÄ• dasa arÅ«pÄ• vacarakusalavipÄ• kakiriyacittÄ• ni_ sa

<30> á¹• 21 Ä• lambaá¹‡appabhedena, catudhÄ• ruppamÄ• nasaá¹ƒ.

puÃ±Ã±apÄ• kakriyÄ• bhedÄ• , puna dvÄ• dasadhÄ• á¹-hitaá¹ƒ ||

lokuttaracittaá¹ƒ

<31> sotÄ• pattimaggacittaá¹ƒ \Be 6/, sakadÄ• gÄ• mimaggacittaá¹ƒ, anÄ• gÄ• mimaggaci
arahattamaggacittaÃ±ceti imÄ• ni cattÄ• ripi lokuttarakusalacittÄ• ni nÄ• ma.

<32> sotÄ• pattiphalacittaá¹ƒ, sakadÄ• gÄ• miphalacittaá¹ƒ, anÄ• gÄ• miphalacittaá¹ƒ, ara
imÄ• ni cattÄ• ripi lokuttaravipÄ• kacittÄ• ni nÄ• ma.

<33> iccevaá¹ƒ sabbathÄ• pi __aá¹-á¹-ha lokuttarakusalavipÄ• kacittÄ• ni_ samattÄ• ni.

<34> á¹• 21 catumaggappabhedena, catudhÄ• kusalaá¹ƒ tathÄ• .

pÄ• kaá¹ƒ tassa phalattÄ• ti, aá¹-á¹-hadhÄ• nuttaraá¹ƒ mataá¹ƒ ||

cittagaá¹‡anasaá¹…gaho

<35> á¹• 21 dvÄ• dasÄ• kusalÄ• nevaá¹ƒ, kusalÄ• nekavÄ«sati.

chattiá¹ƒseva vipÄ• kÄ• ni, kriyacittÄ• ni vÄ«sati ||

<36> á¹• 21 catupaÃ±Ã±Ä• sadhÄ• kÄ• me, rÅ«pe pannarasÄ«raye.

cittÄ• ni dvÄ• dasÄ• ruppe, aá¹-á¹-hadhÄ• nuttare tathÄ• ||

<37> á¹• 21 itthamekÅ«nanavutipabhedaá¹ƒ pana mÄ• nasaá¹ƒ.

ekavÄ«sasataá¹ƒ vÄ• tha, vibhajanti vicakkhaá¹‡Ä• ||

vitthÄ• ragaá¹‡anÄ•

<38> kathamekÅ«nanavutividhaá¹ƒ cittaá¹ƒ ekavÄ«sasataá¹ƒ hoti? vitakkavicÄ• rapÄ«tisuk
paá¹-hamajjhÄ• nasotÄ• pattimaggacittaá¹ƒ, vicÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ
dutiyajjhÄ• nasotÄ• pattimaggacittaá¹ƒ, pÄ«tisukhekaggatÄ• sahitaá¹ƒ tatiyajjhÄ• nasotÄ• p
sukhekaggatÄ• sahitaá¹ƒ catutthajjhÄ• nasotÄ• pattimaggacittaá¹ƒ, upekkhekaggatÄ• sahita
paÃ±camajjhÄ• nasotÄ• pattimaggacittaÃ±ceti imÄ• ni paÃ±capi sotÄ• pattimaggacittÄ• ni n

<39> tathÄ• \Be 7/ sakadÄ• gÄ• mimaggaanÄ• gÄ• mimaggaarahattamaggacittaÃ±ceti sa

<40> tathÄ• phalacittÄ• ni ceti __samacattÄ• lÄ«sa lokuttaracittÄ• ni_ bhavantÄ«ti.

<41> á¹• 21 jhÄ• naá¹…gayogabhedena, katvekekantu paÃ±cadhÄ• .

vuccatÄ• nuttaraá¹ƒ cittaá¹ƒ, cattÄ• lÄ«savidhanti ca ||

<42> á¹• 21 yathÄ• ca rÅ«pÄ• vacaraá¹ƒ, gayhatÄ• nuttaraá¹ƒ tathÄ• .

paá¹-hamÄ• dijhÄ• nabhede, Ä• ruppaÃ±cÄ• pi paÃ±came ||

ekÄ• dasavidhaá¹ƒ tasmÄ• , paá¹-hamÄ• dikamÄ«ritaá¹ƒ.

jhÄ• namekekamante tu, tevÄ«satividhaá¹ƒ bhave ||

<43> á¹• 21 sattatiá¹ƒsavidhaá¹ƒ puÃ±Ã±aá¹ƒ, dvipaÃ±Ã±Ä• savidhaá¹ƒ tathÄ• .

pÄ• kamiccÄ• hu cittÄ• ni, ekavÄ«sasataá¹ƒ budhÄ• ||

iti abhidhammatthasaá¹…gahe cittasaá¹…gahavibhÄ• go nÄ• ma

paá¹-hamo paricchedo.

2. cetasikaparicchedo

sampayogalakkhaá¹‡aá¹ƒ

<1> á¹• 21 ekuppÄ• danirodhÄ• ca, ekÄ• lambaá¹‡avatthukÄ• .

cetoyuttÄ• dvipaÃ±Ã±Ä• sa, dhammÄ• cesikÄ• matÄ• ||

aÃ±Ã±asamÄ• nacetasikaá¹ƒ

<2> kathaá¹ƒ? phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• ekaggatÄ• jÄ«vitindriyaá¹ƒ manasik
__sabbacittasÄ• dhÄ• raá¹‡Ä• _ nÄ• ma.

<3> vitakko \Be 8/ vicÄ• ro adhimokkho vÄ«riyaá¹ƒ pÄ«ti chando cÄ• ti cha ime cetasikÄ•
nÄ• ma.

<4> evamete terasa cetasikÄ• __aÃ±Ã±asamÄ• nÄ• _ti veditabbÄ• .

akusalacetasikaá¹ƒ

<5> moho ahirikaá¹ƒ anottappaá¹ƒ uddhaccaá¹ƒ lobho diá¹-á¹-hi mÄ• no doso issÄ• macc
thinaá¹ƒ middhaá¹ƒ vicikicchÄ• ceti cuddasime cetasikÄ• __akusalÄ• _ nÄ• ma.

sobhanacetasikaá¹ƒ

<6> saddhÄ• sati hirÄ« ottappaá¹ƒ alobho adoso tatramajjhattatÄ• kÄ• yapassaddhi cittap
cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ•
cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujukatÄ• ceti ekÅ«navÄ«satime cetasikÄ• __sobh

<7> sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo ceti tisso __viratiyo_ nÄ• ma

<8> karuá¹‡Ä• muditÄ• __appamaÃ±Ã±Ä• yo_ nÄ• mÄ• ti sabbathÄ• pi paÃ±Ã±indriyena cetasikÄ• __sobhanÄ• _ti veditabbÄ• .

<9> ettÄ• vatÄ• ca -

terasaÃ±Ã±asamÄ• nÄ• ca, cuddasÄ• kusalÄ• tathÄ• .

sobhanÄ• paÃ±cavÄ«sÄ• ti, dvipaÃ±Ã±Ä• sa pavuccare ||

sampayoganayo

<10> á¹• 21 tesaá¹ƒ \Be 9/ cittÄ• viyuttÄ• naá¹ƒ, yathÄ• yogamito paraá¹ƒ.

cittuppÄ• desu paccekaá¹ƒ, sampayogo pavuccati ||

<11> á¹• 21 satta sabbattha yujjanti, yathÄ• yogaá¹ƒ pakiá¹‡á¹‡akÄ• .

cuddasÄ• kusalesveva, sobhanesveva sobhanÄ• ||

aÃ±Ã±asamÄ• nacetasikasampayoganayo

<12> kathaá¹ƒ? __sabbacittasÄ• dhÄ• raá¹‡Ä• _ tÄ• va sattime cetasikÄ• sabbesupi ekÅ« labbhanti.

<13> __pakiá¹‡á¹‡akesu_ pana vitakko tÄ• va dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitakÄ• mÄ• vac paá¹-hamajjhÄ• nacittesu ceti paÃ±capaÃ±Ã±Ä• sacittesu uppajjati.

<14> vicÄ• ro pana tesu ceva ekÄ• dasasu dutiyajjhÄ• nacittesu cÄ• ti chasaá¹-á¹-hicittesu

<15> adhimokkho dvipaÃ±caviÃ±Ã±Ä• á¹‡avicikicchÄ• sahagatavajjitacittesu.

<16> vÄ«riyaá¹ƒ paÃ±cadvÄ• rÄ• vajjanadvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«

<17> pÄ«ti domanassupekkhÄ• sahagatakÄ• yaviÃ±Ã±Ä• á¹‡acatutthajjhÄ• navajjitacittesu

<18> chando ahetukamomÅ«havajjitacittesÅ«ti.

<19> te pana cittuppÄ• dÄ• yathÄ• kkamaá¹ƒ -

chasaá¹-á¹-hi paÃ±capaÃ±Ã±Ä• sa, ekÄ• dasa ca soá¸·asa.

sattati vÄ«sati ceva, pakiá¹‡á¹‡akavivajjitÄ• ||

paÃ±capaÃ±Ã±Ä• sa \Be 10/ chasaá¹-á¹-hiá¹-á¹-hasattati tisattati.

ekapaÃ±Ã±Ä• sa cekÅ«nasattati sapakiá¹‡á¹‡akÄ• ||

akusalacetasikasampayoganayo

<20> __akusalesu_ pana moho ahirikaá¹ƒ anottappaá¹ƒ uddhaccaÃ±cÄ• ti cattÄ• rome cet
sabbÄ• kusalasÄ• dhÄ• raá¹‡Ä• nÄ• ma, sabbesupi dvÄ• dasÄ• kusalesu labbhanti.

<21> lobho aá¹-á¹-hasu lobhasahagatacittesveva labbhati.

<22> diá¹-á¹-hi catÅ«su diá¹-á¹-higatasampayuttesu.

<23> mÄ• no catÅ«su diá¹-á¹-higatavippayuttesu.

<24> doso issÄ• macchariyaá¹ƒ kukkuccaÃ±cÄ• ti dvÄ«su paá¹-ighasampayuttacittesu.

<25> thinamiddhaá¹ƒ paÃ±casu sasaá¹…khÄ• rikacittesu.

<26> vicikicchÄ• vicikicchÄ• sahagatacitteyevÄ• ti.

<27> sabbÄ• puÃ±Ã±esu cattÄ• ro, lobhamÅ«le tayo gatÄ• . dosamÅ«lesu cattÄ• ro, sasaá
vicikicchÄ• vicikicchÄ• -citte cÄ• ti catuddasa. dvÄ• dasÄ• kulesveva sampayujjanti paÃ±ca

sobhanacetasikasampayoganayo

<28> __sobhanesu_ pana sobhanasÄ• dhÄ• raá¹‡Ä• tÄ• va ekÅ«navÄ«satime cetasikÄ•
ekÅ«nasaá¹-á¹-hisobhanacittesu saá¹ƒvijjanti.

<29> viratiyo \Be 11/ pana tissopi lokuttaracittesu sabbathÄ• pi niyatÄ• ekatova labbhanti,

kÄ• mÄ• vacarakusalesveva kadÄ• ci sandissanti visuá¹ƒ visuá¹ƒ.

<30> appamaÃ±Ã±Ä• yo pana dvÄ• dasasu paÃ±camajjhÄ• navajjitamahaggatacittesu cev
sahetukakÄ• mÄ• vacarakiriyacittesu cÄ• ti aá¹-á¹-havÄ«saticittesveva kadÄ• ci nÄ• nÄ• hu
upekkhÄ• sahagatesu panettha karuá¹‡Ä• muditÄ• na santÄ«ti keci vadanti.

<31> paÃ±Ã±Ä• pana dvÄ• dasasu Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacaracittesu ceva sab
paÃ±catiá¹ƒsamahaggatalokuttaracittesu cÄ• ti sattacattÄ• lÄ«sacittesu sampayogaá¹ƒ gac

<32> á¹• 21 ekÅ«navÄ«sati dhammÄ• , jÄ• yantekÅ«nasaá¹-á¹-hisu.

tayo soá¸·asacittesu, aá¹-á¹-havÄ«satiyaá¹ƒ dvayaá¹ƒ ||

paÃ±Ã±Ä• pakÄ• sitÄ• , sattacattÄ• lÄ«savidhesupi.

sampayuttÄ• catudhevaá¹ƒ, sobhanesveva sobhanÄ• ||

<33> á¹• 21 issÄ• maccherakukkucca-viratikaruá¹‡Ä• dayo.

nÄ• nÄ• kadÄ• ci mÄ• no ca, thina middhaá¹ƒ tathÄ• saha ||

<34> á¹• 21 yathÄ• vuttÄ• nusÄ• rena, sesÄ• __niyabhayogino_.

__saá¹…gahaÃ±ca_ pavakkhÄ• mi, tesaá¹ƒ dÄ• ni yathÄ• rahaá¹ƒ ||

saá¹…gahanayo

<35> á¹• 21 chattiá¹ƒsÄ• nuttare dhammÄ• , paÃ±catiá¹ƒsa mahaggate.

aá¹-á¹-hatiá¹ƒsÄ• pi labbhanti, kÄ• mÄ• vacarasobhane ||

sattavÄ«satipuÃ±Ã±amhi, dvÄ• dasÄ• hetuketi ca.

yathÄ• sambhavayogena, paÃ±cadhÄ• tatthasaá¹…gaho ||

lokuttaracittasaá¹…gahanayo

<36> kathaá¹ƒ \Be 12/? __lokuttaresu_ tÄ• va aá¹-á¹-hasu paá¹-hamajjhÄ• nikacittesu aÃ±

cetasikÄ• , appamaÃ±Ã±Ä• vajjitÄ• tevÄ«sati sobhanacetasikÄ• ceti chattiá¹ƒsa dhammÄ•
tathÄ• dutiyajjhÄ• nikacittesu vitakkavajjÄ• , tatiyajjhÄ• nikacittesu vitakkavicÄ• ravajjÄ• ,
catutthajjhÄ• nikacittesu vitakkavicÄ• rapÄ«tivajjÄ• , paÃ±camajjhÄ• nikacittesupi upekkhÄ•
saá¹…gayhantÄ«ti sabbathÄ• pi aá¹-á¹-hasu lokuttaracittesu paÃ±cakajjhÄ• navasena paÃ±
hotÄ«ti.

<37> á¹• 21 chattiá¹ƒsa paÃ±catiá¹ƒsa ca, catuttiá¹ƒsa yathÄ• kkamaá¹ƒ.

tettiá¹ƒsadvayamiccevaá¹ƒ, paÃ±cadhÄ• nuttare á¹-hitÄ• ||

mahaggatacittasaá¹…gahanayo

<38> __mahaggatesu_ pana tÄ«su paá¹-hamajjhÄ• nikacittesu tÄ• va aÃ±Ã±asamÄ• nÄ•
viratittayavajjitÄ• dvÄ• vÄ«sati sobhanacetasikÄ• ceti paÃ±catiá¹ƒsa dhammÄ• saá¹…gah
karuá¹‡Ä• muditÄ• panettha paccekameva yojetabbÄ• , tathÄ• dutiyajjhÄ• nikacittesu vitak
tatiyajjhÄ• nikacittesu vitakkavicÄ• ravajjÄ• , catutthajjhÄ• nikacittesu vitakkavicÄ• rapÄ«tiva
paÃ±camajjhÄ• nikacittesu pana pannarasasu appamaÃ±Ã±Ä• yo na labbhantÄ«ti sabbath
sattavÄ«satimahaggatacittesu paÃ±cakajjhÄ• navasena paÃ±cadhÄ• va saá¹…gaho hotÄ«

<39> á¹• 21 paÃ±catiá¹ƒsa catuttiá¹ƒsa, tettiá¹ƒsa ca yathÄ• kkamaá¹ƒ.

bÄ• ttiá¹ƒsa ceva tiá¹ƒseti, paÃ±cadhÄ• va mahaggate ||

kÄ• mÄ• vacarasobhanacittasaá¹…gahanayo

<40> __kÄ• mÄ• vacarasobhanesu_ pana kusalesu tÄ• va paá¹-hamadvaye aÃ±Ã±asamÄ
paÃ±cavÄ«sati sobhanacetasikÄ• \Be 13/ ceti aá¹-á¹-hatiá¹ƒsa dhammÄ• saá¹…gahaá¹ƒ g
appamaÃ±Ã±Ä• viratiyo panettha paÃ±capi paccekameva yojetabbÄ• , tathÄ• dutiyadvaye
tatiyadvaye Ã±Ä• á¹‡asampayuttÄ• pÄ«tivajjitÄ• , catutthadvaye Ã±Ä• á¹‡apÄ«tivajjitÄ• te
kiriyacittesupi virativajjitÄ• tatheva catÅ«supi dukesu catudhÄ• va saá¹…gayhanti. tathÄ• v
appamaÃ±Ã±Ä• virativajjitÄ• te eva saá¹…gayhantÄ«ti sabbathÄ• pi catuvÄ«satikÄ• mÄ• v
dukavasena dvÄ• dasadhÄ• va saá¹…gaho hotÄ«ti.

<41> á¹• 21 aá¹-á¹-hatiá¹ƒsa sattatiá¹ƒsa, dvayaá¹ƒ chattiá¹ƒsakaá¹ƒ subhe.

paÃ±catiá¹ƒsa catuttiá¹ƒsa, dvayaá¹ƒ tettiá¹ƒsakaá¹ƒ kriye.

tettiá¹ƒsapÄ• kebÄ• ttiá¹ƒsa, dvayekatiá¹ƒsakaá¹ƒbhave.

sahetukÄ• mÄ• vacarapuÃ±Ã±a-pÄ• kakriyÄ• mane ||

<42> á¹• 21 navijjantettha viratÄ«, kriyesu ca mahaggate.

anuttare appamaÃ±Ã±Ä• , kÄ• mapÄ• ke dvayaá¹ƒ tathÄ• .

anuttare jhÄ• nadhammÄ• , appamaÃ±Ã±Ä• ca majjhime.

viratÄ« Ã±Ä• á¹‡apÄ«tÄ« ca, parittesu visesakÄ• ||

akusalacittasaá¹…gahanayo

43

__._ __akusalesu_ pana lobhamÅ«lesu tÄ• va paá¹-hame asaá¹…khÄ• rike aÃ±Ã±asamÄ• akusalasÄ• dhÄ• raá¹‡Ä• cattÄ• ro cÄ• ti sattarasa lobhadiá¹-á¹-hÄ«hi saddhiá¹ƒ ekÅ«navÄ gacchanti.

<44> tatheva dutiye asaá¹…khÄ• rike lobhamÄ• nena.

<45> tatiye tatheva pÄ«tivajjitÄ• lobhadiá¹-á¹-hÄ«hi saha aá¹-á¹-hÄ• rasa.

<46> catutthe \Be 14/ tatheva lobhamÄ• nena.

<47> paÃ±came pana paá¹-ighasampayutte asaá¹…khÄ• rike doso issÄ• macchariyaá¹ƒ k saddhiá¹ƒ pÄ«tivajjitÄ• te eva vÄ«sati dhammÄ• saá¹…gayhanti, issÄ• macchariyakukkuc yojetabbÄ• ni.

<48> sasaá¹…khÄ• rikapaÃ±cakepi tatheva thinamiddhena visesetvÄ• yojetabbÄ• .

<49> chandapÄ«tivajjitÄ• pana aÃ±Ã±asamÄ• nÄ• ekÄ• dasa, akusalasÄ• dhÄ• raá¹‡Ä• uddhaccasahagate sampayujjanti.

<50> vicikicchÄ• sahagatacitte ca adhimokkhavirahitÄ• vicikicchÄ• sahagatÄ• tatheva pa samupalabbhantÄ«ti sabbathÄ• pi dvÄ• dasÄ• kusalacittuppÄ• desu paccekaá¹ƒ yojiyamÄ• sattadhÄ• va saá¹…gahitÄ• bhavantÄ«ti.

<51> á¹• 21 ekÅ«navÄ«sÄ• á¹-á¹-hÄ• rasa, vÄ«sekavÄ«sa vÄ«sati.

dvÄ• vÄ«sa pannaraseti, sattadhÄ• kusaleá¹-hitÄ• ||

<52> á¹• 21 sÄ• dhÄ• raá¹‡Ä• ca cattÄ• ro, samÄ• nÄ• ca dasÄ• pare.

cuddasete pavuccanti, __sabbÄ• kusalayogino_ ||

ahetukacittasaá¹…gahanayo

<53> __ahetukesu_ pana hasanacitte tÄ• va chandavajjitÄ• aÃ±Ã±asamÄ• nÄ• dvÄ• das
gacchanti.

<54> tathÄ• voá¹-á¹-habbane chandapÄ«tivajjitÄ• .

<55> sukhasantÄ«raá¹‡e chandavÄ«riyavajjitÄ• .

<56> manodhÄ• tuttikÄ• hetukapaá¹-isandhiyugaá¸·e chandapÄ«tivÄ«riyavajjitÄ• .

<57> dvipaÃ±caviÃ±Ã±Ä• á¹‡e \Be 15/ pakiá¹‡á¹‡akavajjitÄ• teyeva saá¹…gayhantÄ«ti sa
ahetukesu gaá¹‡anavasena catudhÄ• va saá¹…gaho hotÄ«ti.

<58> á¹• 21 dvÄ• dasekÄ• dasa dasa, satta cÄ• ti catubbidho.

aá¹-á¹-hÄ• rasÄ• hetukesu, cittuppÄ• desu saá¹…gaho ||

<59> á¹• 21 ahetukesu sabbattha, satta sesÄ• yathÄ• rahaá¹ƒ.

iti vitthÄ• rato vutto, tettiá¹ƒsavidhasaá¹…gaho ||

<60> á¹• 21 itthaá¹ƒ cittÄ• viyuttÄ• naá¹ƒ, sampayogaÃ±ca saá¹…gahaá¹ƒ.

Ã±atvÄ• bhedaá¹ƒ yathÄ• yogaá¹ƒ, cittena samamuddise ||

iti abhidhammatthasaá¹…gahe cetasikasaá¹…gahavibhÄ• go nÄ• ma

dutiyo paricchedo.

3. pakiá¹‡á¹‡akapariccheda

<1> á¹• 21 sampayuttÄ• yathÄ• yogaá¹ƒ, tepaÃ±Ã±Ä• sasabhÄ• vato.

cittacetasikÄ• dhammÄ• , tesaá¹ƒ dÄ• ni yathÄ• rahaá¹ƒ ||

<2> á¹• 21 vedanÄ• hetuto kiccadvÄ• rÄ• lambaá¹‡avatthuto.

cittuppÄ• davaseneva, saá¹…gaho nÄ• ma nÄ«yate ||

vedanÄ• saá¹…gaho

<3> tattha __vedanÄ• saá¹…gahe_ tÄ• va tividhÄ• vedanÄ• sukhaá¹ƒ dukkhaá¹ƒ adukkha
dukkhaá¹ƒ somanassuá¹ƒ domanassaá¹ƒ upekkhÄ• ti ca bhedena pana paÃ±cadhÄ• hoti.

<4> tattha sukhasahagataá¹ƒ kusalavipÄ• kaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡amekameva, tathÄ• c
akusalavipÄ• kaá¹ƒ.

<5> somanassasahagatacittÄ• ni \Be 16/ pana lobhamÅ«lÄ• ni cattÄ• ri, dvÄ• dasa kÄ• mÄ
sukhasantÄ«raá¹‡ahasanÄ• ni ca dveti aá¹-á¹-hÄ• rasa kÄ• mÄ• vacarasomanassasahagat
paá¹-hamadutiyatatiyacatutthajjhÄ• nasaá¹…khÄ• tÄ• ni catucattÄ• lÄ«sa mahaggatalokutta
dvÄ• saá¹-á¹-hividhÄ• ni bhavanti.

<6> domanassasahagatacittÄ• ni pana dve paá¹-ighasampayuttacittÄ• neva.

<7> sesÄ• ni sabbÄ• nipi paÃ±capaÃ±Ã±Ä• sa upekkhÄ• sahagatacittÄ• nevÄ• ti.

<8> á¹• 21 sukhaá¹ƒ dukkhamupekkhÄ• ti, tividhÄ• tattha vedanÄ• .

somanassaá¹ƒ domanassamitibhedena paÃ±cadhÄ• ||

<9> á¹• 21 sukhamekattha dukkhaÃ±ca, domanassaá¹ƒ dvaye á¹-hitaá¹ƒ.

dvÄ• saá¹-á¹-hÄ«su somanassaá¹ƒ, paÃ±capaÃ±Ã±Ä• saketarÄ• ||

hetusaá¹…gaho

<10> __hetusaá¹…gahe_ hetÅ« nÄ• ma lobho doso moho alobho adoso amoho cÄ• ti chab

<11> tattha paÃ±cadvÄ• rÄ• vajjanadvipaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡
ahetukacittÄ• ni nÄ• ma.

<12> sesÄ• ni sabbÄ• nipi ekasattati cittÄ• ni sahetukÄ• neva.

<13> tatthÄ• pi dve momÅ«hacittÄ• ni ekahetukÄ• ni.

<14> sesÄ• ni dasa akusalacittÄ• ni ceva Ã±Ä• á¹‡avippayuttÄ• ni dvÄ• dasa kÄ• mÄ• vac
dvihetukacittÄ• ni.

<15> dvÄ• dasa \Be 17/ Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarasobhanÄ• ni ceva paÃ±catiá
ceti sattacattÄ• lÄ«sa tihetukacittÄ• nÄ«ti.

<16> á¹• 21 lobho doso ca moho ca,

hetÅ« akusalÄ• tayo.

alobhÄ• dosÄ• moho ca,

kusalÄ• byÄ• katÄ• tathÄ• ||

<17> á¹• 21 ahetukÄ• á¹-á¹-hÄ• rasekahetukÄ• dve dvÄ• vÄ«sati.

dvihetukÄ• matÄ• sattacattÄ• lÄ«satihetukÄ• ||

kiccasaá¹…gaho

<18> __kiccasaá¹…gahe_ kiccÄ• ni nÄ• ma
paá¹-isandhibhavaá¹…gÄ• vajjanadassanasavanaghÄ• yanasÄ• yanaphusanasampaá¹-icch
santÄ«raá¹‡avoá¹-á¹-habbanajavanatadÄ• rammaá¹‡acuti vasena cuddasavidhÄ• ni bhavan

<19> paá¹-isandhibhavaá¹…gÄ• vajjanapaÃ±caviÃ±Ã±Ä• á¹‡aá¹-hÄ• nÄ• divasena pana te
veditabbo.

<20> tattha dve upekkhÄ• sahagatasantÄ«raá¹‡Ä• ni ceva aá¹-á¹-ha mahÄ• vipÄ• kÄ• ni c
ceti ekÅ«navÄ«sati cittÄ• ni paá¹-isandhibhavaá¹…gacutikiccÄ• ni nÄ• ma.

<21> Ä• vajjanakiccÄ• ni pana dve.

<22> tathÄ• dassanasavanaghÄ• yanasÄ• yanaphusanasampaá¹-icchanakiccÄ• ni ca.

<23> tÄ«á¹‡i santÄ«raá¹‡akiccÄ• ni.

<24> manodvÄ• rÄ• vajjanameva paÃ±cadvÄ• re voá¹-á¹-habbanakiccaá¹ƒ sÄ• dheti.

<25> Ä• vajjanadvayavajjitÄ• ni kusalÄ• kusalaphalakiriyacittÄ• ni paÃ±capaÃ±Ã±Ä• sa jav

<26> aá¹-á¹-ha \Be 18/ mahÄ• vipÄ• kÄ• ni ceva santÄ«raá¹‡attayaÃ±ceti ekÄ• dasa tadÄ•

<27> tesu pana dve upekkhÄ• sahagatasantÄ«raá¹‡acittÄ• ni
paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡asantÄ«raá¹‡avasena paÃ±cakiccÄ• ni nÄ• m

<28> mahÄ• vipÄ• kÄ• ni aá¹-á¹-ha paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡avasena

<29> mahaggatavipÄ• kÄ• ni nava paá¹-isandhibhavaá¹…gacutivasena tikiccÄ• ni nÄ• ma.

<30> somanassasantÄ«raá¹‡aá¹ƒ santÄ«raá¹‡atadÄ• rammaá¹‡avasena dukiccaá¹ƒ.

<31> tathÄ• voá¹-á¹-habbanaá¹ƒ voá¹-á¹-habbanÄ• vajjanavasena.

<32> sesÄ• ni pana sabbÄ• nipi javanamanodhÄ• tuttika- dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni yat

<33> á¹• 21 paá¹-isandhÄ• dayo nÄ• ma, kiccabhedena cuddasa.

dasadhÄ• á¹-hÄ• nabhedena, cittuppÄ• dÄ• pakÄ• sitÄ• ||

<34> á¹• 21 aá¹-á¹-hasaá¹-á¹-hi tathÄ• dve ca, navÄ• á¹-á¹-ha dve yathÄ• kkamaá¹ƒ.

ekadviticatupaÃ±cakiccaá¹-hÄ• nÄ• ni niddise ||

dvÄ• rasaá¹…gaho

<35> __dvÄ• rasaá¹…gahe_ dvÄ• rÄ• ni nÄ• ma cakkhudvÄ• raá¹ƒ sotadvÄ• raá¹ƒ ghÄ• n
kÄ• yadvÄ• raá¹ƒ manodvÄ• raÃ±ceti chabbidhÄ• ni bhavanti.

<36> tattha cakkhumeva cakkhudvÄ• raá¹ƒ.

<37> tathÄ• sotÄ• dayo sotadvÄ• rÄ• dÄ«ni.

<38> manodvÄ• raá¹ƒ \Be 19/ pana bhavaá¹…ganti pavuccati.

<39> tattha paÃ±cadvÄ• rÄ• vajjanacakkhuviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡a-
voá¹-á¹-habbanakÄ• mÄ• vacarajavanatadÄ• rammaá¹‡avasena chacattÄ• lÄ«sa cittÄ• ni c
uppajjanti, tathÄ• paÃ±cadvÄ• rÄ• vajjana sotaviÃ±Ã±Ä• á¹‡Ä• divasena sotadvÄ• rÄ• dÄ«
bhavantÄ«ti sabbathÄ• pi paÃ±cadvÄ• re catupaÃ±Ã±Ä• sa cittÄ• ni kÄ• mÄ• vacarÄ• neva

<40> manodvÄ• re pana manodvÄ• rÄ• vajjanapaÃ±capaÃ±Ã±Ä• sajavana- tadÄ• rammaá
bhavanti.

<41> ekÅ«navÄ«sati paá¹-isandhibhavaá¹…gacutivasena dvÄ• ravimuttÄ• ni.

<42> tesu pana paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni ceva mahaggatalokuttarajavanÄ• ni ceti chattiá¹
yathÄ• rahamekadvÄ• rikacittÄ• ni nÄ• ma.

<43> manodhÄ• tuttikaá¹ƒ pana paÃ±cadvÄ• rikaá¹ƒ.

<44> sukhasantÄ«raá¹‡avoá¹-á¹-habbanakÄ• mÄ• vacarajavanÄ• ni chadvÄ• rikacittÄ• ni.

<45> upekkhÄ• sahagatasantÄ«raá¹‡amahÄ• vipÄ• kÄ• ni chadvÄ• rikÄ• ni ceva dvÄ• rav

<46> mahaggatavipÄ• kÄ• ni dvÄ• ravimuttÄ• nevÄ• ti.

<47> á¹• 21 ekadvÄ• rikacittÄ• ni, paÃ±cachadvÄ• rikÄ• ni ca.

chadvÄ• rikavimuttÄ• ni, vimuttÄ• ni ca sabbathÄ• ||

chattiá¹ƒsati tathÄ• tÄ«á¹‡i, ekaá¹ƒtiá¹ƒsa yathÄ• kkamaá¹ƒ.

dasadhÄ• navadhÄ• ceti, paÃ±cadhÄ• paridÄ«paye ||

Ä• lambaá¹‡asaá¹…gaho

<48> __Ä• lambaá¹‡asaá¹…gahe_ \Be 20/ Ä• rammaá¹‡Ä• ni nÄ• ma rÅ«pÄ• rammaá¹‡aá

gandhÄ• rammaá¹‡aá¹ƒ rasÄ• rammaá¹‡aá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ dhammÄ• ra
bhavanti.

<49> tattha rÅ«pameva rÅ«pÄ• rammaá¹‡aá¹ƒ, tathÄ• saddÄ• dayo saddÄ• rammaá¹‡Ä•

<50> dhammÄ• rammaá¹‡aá¹ƒ pana pasÄ• dasukhumarÅ«pacittacetasikanibbÄ• napaÃ±Ã

<51> tattha cakkhudvÄ• rikacittÄ• naá¹ƒ sabbesampi rÅ«pameva Ä• rammaá¹‡aá¹ƒ, taÃ±c
sotadvÄ• rikacittÄ• dÄ«nampi saddÄ• dÄ«ni, tÄ• ni ca paccuppannÄ• niyeva.

<52> manodvÄ• rikacittÄ• naá¹ƒ pana chabbidhampi paccuppannamatÄ«taá¹ƒ anÄ• gataá
yathÄ• rahamÄ• rammaá¹‡aá¹ƒ hoti.

<53> dvÄ• ravimuttÄ• naÃ±ca paá¹-isandhibhavaá¹…gacutisaá¹…khÄ• tÄ• naá¹ƒ chabbidh
yebhuyyena bhavantare chadvÄ• raggahitaá¹ƒ paccuppannamatÄ«taá¹ƒ paÃ±Ã±attibhÅ«ta
kammakammanimittagatinimittasammataá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti.

<54> tesu cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni yathÄ• kkamaá¹ƒ rÅ«pÄ• diekekÄ• rammaá¹‡Ä• r

<55> manodhÄ• tuttikaá¹ƒ pana rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡aá¹ƒ.

<56> sesÄ• ni kÄ• mÄ• vacaravipÄ• kÄ• ni hasanacittaÃ±ceti sabbathÄ• pi kÄ• mÄ• vacar

<57> akusalÄ• ni ceva Ã±Ä• á¹‡avippayuttakÄ• mÄ• vacarajavanÄ• ni ceti lokuttaravajjitas

<58> Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarakusalÄ• ni \Be 21/ ceva paÃ±camajjhÄ• nasaá¹
abhiÃ±Ã±Ä• kusalaÃ±ceti arahattamaggaphalavajjitasabbÄ• rammaá¹‡Ä• ni.

<59> Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarakiriyÄ• ni ceva kiriyÄ• bhiÃ±Ã±Ä• voá¹-á¹-habb
sabbÄ• rammaá¹‡Ä• ni.

<60> Ä• ruppesu dutiyacatutthÄ• ni mahaggatÄ• rammaá¹‡Ä• ni.

<61> sesÄ• ni mahaggatacittÄ• ni sabbÄ• nipi paÃ±Ã±attÄ• rammaá¹‡Ä• ni.

<62> lokuttaracittÄ• ni nibbÄ• nÄ• rammaá¹‡Ä• nÄ«ti.

<63> á¹• 21 paÃ±cavÄ«sa parittamhi, cha cittÄ• ni mahaggate.

ekavÄ«sati vohÄ• re, aá¹-á¹-ha nibbÄ• nagocare ||

vÄ«sÄ• nuttaramuttamhi, aggamaggaphalujjhite.

paÃ±ca sabbattha chacceti, sattadhÄ• tattha saá¹…gaho ||

vatthusaá¹…gaho

<64> __vatthusaá¹…gahe_ vatthÅ«ni nÄ• ma cakkhusotaghÄ• najivhÄ• kÄ• yahadayavatth

<65> tÄ• ni kÄ• maloke sabbÄ• nipi labbhanti.

<66> rÅ«paloke pana ghÄ• nÄ• dittayaá¹ƒ natthi.

<67> arÅ«paloke pana sabbÄ• nipi na saá¹ƒvijjanti.

<68> tattha paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tuyo yathÄ• kkamaá¹ƒ ekantena paÃ±ca pasÄ• da

<69> paÃ±cadvÄ• rÄ• vajjanasampaá¹-icchanasaá¹…khÄ• tÄ• pana manodhÄ• tu ca hada

<70> avasesÄ• \Be 22/ pana manoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khÄ• tÄ• ca santÄ«raá¹‡a paá¹-hamamaggahasana rÅ«pÄ• vacaravasena hadayaá¹ƒ nissÄ• yeva pavattanti.

<71> avasesÄ• kusalÄ• kusalakiriyÄ• nuttaravasena pana nissÄ• ya vÄ• anissÄ• ya vÄ• .

<72> Ä• ruppavipÄ• kavasena hadayaá¹ƒ anissÄ• yevÄ• ti.

<73> á¹• 21 chavatthuá¹ƒ nissitÄ• kÄ• me, satta rÅ«pe catubbidhÄ• .

tivatthuá¹ƒ nissitÄ• ruppe, dhÄ• tvekÄ• nissitÄ• matÄ• ||

<74> á¹• 21 tecattÄ• lÄ«sa nissÄ• ya, dvecattÄ• lÄ«sajÄ• yare.

nissÄ• ya ca anissÄ• ya, pÄ• kÄ• ruppa anissitÄ• ||

iti abhidhammatthasaá¹…gahe pakiá¹‡á¹‡akasaá¹…gahavibhÄ• go nÄ• ma

tatiyo paricchedo.

4. vÄ«thiparicchedo

<1> á¹• 21 cittuppÄ• dÄ• namiccevaá¹ƒ, katvÄ• saá¹…gahamuttaraá¹ƒ.

bhÅ«mipuggalabhedena, pubbÄ• paraniyÄ• mitaá¹ƒ ||

pavattisaá¹…gahaá¹ƒ nÄ• ma, paá¹-isandhipavattiyaá¹ƒ.

pavakkhÄ• mi samÄ• sena, yathÄ• sambhavato kathaá¹ƒ ||

<2> cha vatthÅ«ni, cha dvÄ• rÄ• ni, cha Ä• rammaá¹‡Ä• ni, cha viÃ±Ã±Ä• á¹‡Ä• ni, cha vÄ
visayappavatti ceti vÄ«thisaá¹…gahe cha chakkÄ• ni veditabbÄ• ni,

<3> vÄ«thimuttÄ• naá¹ƒ pana kammakammanimittagatinimittavasena tividhÄ• hoti visayap

<4> tattha vatthudvÄ• rÄ• rammaá¹‡Ä• ni pubbe vuttanayÄ• neva.

viÃ±Ã±Ä• á¹‡achakkaá¹ƒ

<5> cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 23/ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivh
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒmanoviÃ±Ã±Ä• á¹‡aÃ±ceti cha viÃ±Ã±Ä• á¹‡Ä• ni.

vÄ«thichakkaá¹ƒ

<6> __cha vÄ«thiyo_ pana cakkhudvÄ• ravÄ«thi sotadvÄ• ravÄ«thi ghÄ• nadvÄ• ravÄ«thi j
kÄ• yadvÄ• ravÄ«thi manodvÄ• ravÄ«thi ceti dvÄ• ravasena vÄ• , cakkhuviÃ±Ã±Ä• á¹‡avÄ«
ghÄ• naviÃ±Ã±Ä• á¹‡avÄ«thi jivhÄ• viÃ±Ã±Ä• á¹‡avÄ«thi kÄ• yaviÃ±Ã±Ä• á¹‡avÄ«thi mano
viÃ±Ã±Ä• á¹‡avasena vÄ• dvÄ• rappavattÄ• cittappavattiyo yojetabbÄ• .

vÄ«thibhedo

<7> atimahantaá¹ƒ mahantaá¹ƒ parittaá¹ƒ atiparittaÃ±ceti paÃ±cadvÄ• re manodvÄ• re par
vibhÅ«tamavibhÅ«taÃ±ceti chadhÄ• visayappavatti veditabbÄ• .

paÃ±cadvÄ• ravÄ«thi

<8> kathaá¹ƒ? uppÄ• daá¹-hitibhaá¹…gavasena khaá¹‡attayaá¹ƒ ekacittakkhaá¹‡aá¹ƒ nÄ•

<9> tÄ• ni pana sattarasa cittakkhaá¹‡Ä• ni rÅ«padhammÄ• namÄ• yÅ«.

<10> ekacittakkhaá¹‡Ä• tÄ«tÄ• ni vÄ• bahucittakkhaá¹‡Ä• tÄ«tÄ• nivÄ• á¹-hitippattÄ• nev
paÃ±cadvÄ• re Ä• pÄ• thamÄ• gacchanti. tasmÄ• yadi ekacittakkhaá¹‡Ä• tÄ«takaá¹ƒ rÅ«p
Ä• pÄ• thamÄ• gacchati, tato dvikkhattuá¹ƒ bhavaá¹…ge calite bhavaá¹…gasotaá¹ƒ vocchi
rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• vajjantaá¹ƒ paÃ±cadvÄ• rÄ• vajjanacittaá¹ƒ uppajjitvÄ• nirujjhati,
tameva \Be 24/ rÅ«paá¹ƒ passantaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sampaá¹-icchantaá¹ƒ sam
santÄ«rayamÄ• naá¹ƒ santÄ«raá¹‡acittaá¹ƒ, vavatthapentaá¹ƒ voá¹-á¹-habbanacittaÃ±ceti y
uppajjitvÄ• nirujjhanti, tato paraá¹ƒ ekÅ«natiá¹ƒsakÄ• mÄ• vacarajavanesu yaá¹ƒkiÃ±ci lad
yebhuyyena sattakkhattuá¹ƒ javati, javanÄ• nubandhÄ• ni ca dve tadÄ• rammaá¹‡apÄ• kÄ•
tato paraá¹ƒ bhavaá¹…gapÄ• to.

<11> ettÄ• vatÄ• cuddasa vÄ«thicittuppÄ• dÄ• , dve bhavaá¹…gacalanÄ• ni, pubbevÄ• tÄ
katvÄ• sattarasa cittakkhaá¹‡Ä• ni paripÅ«renti, tato paraá¹ƒ nirujjhati, Ä• rammaá¹‡ameta
nÄ• ma gocaraá¹ƒ.

<12> yÄ• va tadÄ• rammaá¹‡uppÄ• dÄ• pana appahontÄ• tÄ«takamÄ• pÄ• thamÄ• gataá
nÄ• ma, tattha javanÄ• vasÄ• ne bhavaá¹…gapÄ• tova hoti, natthi tadÄ• rammaá¹‡uppÄ• d

<13> yÄ• va javanuppÄ• dÄ• pi appahontÄ• tÄ«takamÄ• pÄ• thamÄ• gataá¹ƒ Ä• rammaá¹
javanampi anuppajjitvÄ• dvattikkhattuá¹ƒ voá¹-á¹-habbanameva pavattati, tato paraá¹ƒ bha

<14> yÄ• va voá¹-á¹-habbanuppÄ• dÄ• ca pana appahontÄ• tÄ«takamÄ• pÄ• thamÄ• gata
__atiparittaá¹ƒ_ nÄ• ma, tattha bhavaá¹…gacalanameva hoti, natthi vÄ«thicittuppÄ• do.

<15> iccevaá¹ƒ cakkhudvÄ• re, tathÄ• sotadvÄ• rÄ• dÄ«su ceti sabbathÄ• pi paÃ±cadvÄ•
tadÄ• rammaá¹‡ajavanavoá¹-á¹-habbanamoghavÄ• rasaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ vÄ
Ä• rammaá¹‡abhÅ«tÄ• visayappavatti catudhÄ• veditabbÄ• .

<16> á¹• 21 vÄ«thicittÄ• ni satteva, cittuppÄ• dÄ• catuddasa.

catupaÃ±Ã±Ä• sa vitthÄ• rÄ• , paÃ±cadvÄ• re yathÄ• rahaá¹ƒ ||

ayamettha paÃ±cadvÄ• re vÄ«thicittappavattinayo.

manodvÄ• ravÄ«thi parittajavanavÄ• ro

<17> __manodvÄ• re_ \Be 25/ pana yadi __vibhÅ«ta_mÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• g
bhavaá¹…gacalanamanodvÄ• rÄ• vajjanajavanÄ• vasÄ• ne tadÄ• rammaá¹‡apÄ• kÄ• ni pa
bhavaá¹…gapÄ• to.

<18> __avibhÅ«te_ panÄ• rammaá¹‡e javanÄ• vasÄ• ne bhavaá¹…gapÄ• tova hoti, natthi

<19> á¹• 21 vÄ«thicittÄ• ni tÄ«á¹‡eva, cittuppÄ• dÄ• daseritÄ• .

vitthÄ• rena panettheka-cattÄ• lÄ«sa vibhÄ• vaye.

ayamettha parittajavanavÄ• ro.

appanÄ• javanavÄ• ro

<20> __appanÄ• javanavÄ• re_ pana vibhÅ«tÄ• vibhÅ«tabhedo natthi, tathÄ• tadÄ• ramm

<21> tattha hi Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarajavanÄ• namaá¹-á¹-hannaá¹ƒ aÃ±Ã±a
parikammopacÄ• rÄ• nulomagotrabhunÄ• mena catukkhattuá¹ƒ tikkhattumeva vÄ• yathÄ•
niruddhÄ• nantarameva yathÄ• rahaá¹ƒ catutthaá¹ƒ, paÃ±camaá¹ƒ vÄ• chabbÄ«satimahag
yathÄ• bhinÄ«hÄ• ravasena yaá¹ƒ kiÃ±ci javanaá¹ƒ appanÄ• vÄ«thimotarati, tato paraá¹ƒ a
bhavaá¹…gapÄ• tova hoti.

<22> tattha somanassasahagatajavanÄ• nantaraá¹ƒ appanÄ• pi somanassasahagatÄ• va
upekkhÄ• sahagatajavanÄ• nantaraá¹ƒ upekkhÄ• sahagatÄ• va, tatthÄ• pi kusalajavanÄ• n
heá¹-á¹-himaÃ±ca phalattayamappeti, kiriyajavanÄ• nantaraá¹ƒ kiriyajavanaá¹ƒ arahattapha

<23> á¹• 21 dvattiá¹ƒsa \Be 26/ sukhapuÃ±Ã±amhÄ• , dvÄ• dasopekkhakÄ• paraá¹ƒ,

sukhitakriyato aá¹-á¹-ha, cha sambhonti upekkhakÄ• ||

<24> á¹• 21 puthujjanÄ• na sekkhÄ• naá¹ƒ, kÄ• mapuÃ±Ã±atihetuto.

tihetukÄ• makriyato, vÄ«tarÄ• gÄ• namappanÄ• ||

ayamettha manodvÄ• re vÄ«thicittappavattinayo.

tadÄ• rammaá¹‡aniyamo

<25> sabbatthÄ• pi panettha aniá¹-á¹-he Ä• rammaá¹‡e akusalavipÄ• kÄ• neva paÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡atadÄ• rammaá¹‡Ä• ni.

<26> iá¹-á¹-he kusalavipÄ• kÄ• ni.

<27> atiiá¹-á¹-he pana somanassasahagatÄ• neva santÄ«raá¹‡atadÄ• rammaá¹‡Ä• ni, tatt somanassasahagatakiriyajavanÄ• vasÄ• ne somanassasahagatÄ• neva tadÄ• rammaá¹‡Ä• sahagatakiriyajavanÄ• vasÄ• ne ca upekkhÄ• sahagatÄ• neva honti.

<28> domanassasahagatajavanÄ• vasÄ• ne ca pana tadÄ• rammaá¹‡Ä• niceva bhavaá¹… bhavanti, tasmÄ• yadi somanassapaá¹-isandhikassa domanassasahagatajavanÄ• vasÄ• ne natthi, tadÄ• yaá¹ƒ kiÃ±ci paricitapubbaá¹ƒ parittÄ• rammaá¹‡amÄ• rabbha upekkhÄ• saha uppajjati, tamanantaritvÄ• bhavaá¹…gapÄ• tova hotÄ«ti vadanti Ä• cariyÄ• .

<29> tathÄ• kÄ• mÄ• vacarajavanÄ• vasÄ• ne kÄ• mÄ• vacarasattÄ• naá¹ƒ kÄ• mÄ• vaca kadÄ• rammaá¹‡aá¹ƒ icchantÄ«ti.

<30> á¹• 21 kÄ• me javanasattÄ• la-mbaá¹‡Ä• naá¹ƒ niyame sati.

vibhÅ«tetimahante ca, tadÄ• rammaá¹‡amÄ«ritaá¹ƒ ||

ayamettha tadÄ• rammaá¹‡aniyamo.

javananiyamo

<31> __javanesu_ \Be 27/ ca parittajavanavÄ«thiyaá¹ƒ kÄ• mÄ• vacarajavanÄ• ni sattakkh javanti.

<32> mandappavattiyaá¹ƒ pana maraá¹‡akÄ• lÄ• dÄ«su paÃ±cavÄ• rameva.

<33> bhagavato pana yamakapÄ• á¹-ihÄ• riyakÄ• lÄ• dÄ«su lahukappavattiyaá¹ƒ cattÄ• rip paccavekkhaá¹‡acittÄ• ni bhavantÄ«tipi vadanti,

<34> Ä• dikammikassa pana paá¹-hamakappanÄ• yaá¹ƒ mahaggatajavanÄ• - niabhiÃ±Ã±Ä ekavÄ• rameva javanti, tato paraá¹ƒ bhavaá¹…gapÄ• to.

<35> cattÄ• ro pana maggupp Ä• dÄ• ekacittakkhaá¹‡ikÄ• , tato paraá¹ƒ dve tÄ«á¹‡i phala uppajjanti, tato paraá¹ƒ bhavaá¹…gapÄ• to.

<36> nirodhasamÄ• pattikÄ• le dvikkhattuá¹ƒ catutthÄ• ruppajavanaá¹ƒ javati, tato paraá¹ƒ

<37> vuá¹-á¹-hÄ• nakÄ• le ca anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaphalaá¹ƒ vÄ• yathÄ• rah niruddhe bhavaá¹…gapÄ• tova hoti.

<38> sabbatthÄ• pi samÄ• pattivÄ«thiyaá¹ƒ bhavaá¹…gasoto viya vÄ«thiniyamo natthÄ«ti l labbhantÄ«ti.

<39> á¹• 21 sattakkhattuá¹ƒ parittÄ• ni, maggÄ• bhiÃ±Ã±Ä• sakiá¹ƒ matÄ• .

avasesÄ• ni labbhanti, javanÄ• ni bahÅ«nipi ||

ayamettha javananiyamo.

puggalabhedo

<40> __duhetukÄ• namahetukÄ• naÃ±ca_ \Be 28/ panettha kiriyajavanÄ• ni ceva appanÄ•

<41> tathÄ• Ã±Ä• á¹‡asampayuttavipÄ• kÄ• ni ca sugatiyaá¹ƒ.

<42> duggatiyaá¹ƒ pana Ã±Ä• á¹‡avippayuttÄ• ni ca mahÄ• vipÄ• kÄ• ni na labbhanti.

<43> __tihetukesu_ ca khÄ«á¹‡Ä• savÄ• naá¹ƒ kusalÄ• kusalajavanÄ• ni na labbhanti.

<44> tathÄ• sekkhaputhujjanÄ• naá¹ƒ kiriyajavanÄ• ni.

<45> diá¹-á¹-higatasampayuttavicikicchÄ• javanÄ• ni ca sekkhÄ• naá¹ƒ.

<46> anÄ• gÄ• mipuggalÄ• naá¹ƒ pana paá¹-ighajavanÄ• ni ca na labbhanti.

<47> lokuttarajavanÄ• ni ca yathÄ• rahaá¹ƒ ariyÄ• nameva samuppajjantÄ«ti.

<48> asekkhÄ• naá¹ƒ catucattÄ• lÄ«sa sekkhÄ• namuddise. chappaÃ±Ã±Ä• sÄ• vasesÄ•

ayamettha puggalabhedo.

bhÅ«mivibhÄ• go

<49> __kÄ• mÄ• vacarabhÅ«miyaá¹ƒ_ panetÄ• ni sabbÄ• nipi vÄ«thicittÄ• ni yathÄ• rahan

<50> __rÅ«pÄ• vacarabhÅ«miyaá¹ƒ_ paá¹-ighajavanatadÄ• rammaá¹‡avajjitÄ• ni.

<51> __arÅ«pÄ• vacarabhÅ«miyaá¹ƒ_ paá¹-hamamaggarÅ«pÄ• vacarahasanaheá¹-á¹-him

<52> sabbatthÄ• pi \Be 29/ ca taá¹ƒtaá¹ƒpasÄ• darahitÄ• naá¹ƒ taá¹ƒtaá¹ƒdvÄ• rikavÄ«thic

<53> asaÃ±Ã±asattÄ• naá¹ƒ pana sabbathÄ• pi cittappavatti natthevÄ• ti.

<54> á¹• 21 asÄ«ti vÄ«thicittÄ• ni, kÄ• me rÅ«pe yathÄ• rahaá¹ƒ.

catusaá¹-á¹-hi tathÄ• rÅ«pe, dvecattÄ• lÄ«sa labbhare ||

ayamettha bhÅ«mivibhÄ• go.

<55> iccevaá¹ƒ chadvÄ• rikacittappavatti yathÄ• sambhavaá¹ƒbhavaá¹…gantaritÄ• yÄ• va
pavattati.

iti abhidhammatthasaá¹…gahe vÄ«thisaá¹…gahavibhÄ• go nÄ• ma

catuttho paricchedo.

5. vÄ«thimuttaparicchedo

<1> á¹• 21 vÄ«thicittavasenevaá¹ƒ, pavattiyamudÄ«rito.

pavattisaá¹…gaho nÄ• ma, sandhiyaá¹ƒ dÄ• ni vuccati ||

<2> catasso bhÅ«miyo, catubbidhÄ• paá¹-isandhi, cattÄ• ri kammÄ• ni, catudhÄ• maraá¹‡
vÄ«thimuttasaá¹…gahe cattÄ• ri catukkÄ• ni veditabbÄ• ni.

bhÅ«micatukkaá¹ƒ

<3> tattha apÄ• yabhÅ«mi kÄ• masugatibhÅ«mi rÅ«pÄ• vacarabhÅ«mi arÅ«pÄ• vacarabh

<4> tÄ• su nirayo tiracchÄ• nayoni pettivisayo asurakÄ• yo ceti __apÄ• yabhÅ«mi catubbid

<5> manussÄ• \Be 30/ cÄ• tumahÄ• rÄ• jikÄ• tÄ• vatiá¹ƒsÄ• yÄ• mÄ• tusitÄ• nimmÄ• r
__kÄ• masugatibhÅ«mi sattavidhÄ• _ hoti.

<6> sÄ• panÄ• yamekÄ• dasavidhÄ• pi kÄ• mÄ• vacarabhÅ«micceva saá¹…khaá¹ƒ gacch

<7> brahmapÄ• risajjÄ• brahmapurohitÄ• mahÄ• brahmÄ• ceti paá¹-hamajjhÄ• nabhÅ«m

<8> parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bhassarÄ• ceti dutiyajjhÄ• nabhÅ«mi.

<9> parittasubhÄ• appamÄ• á¹‡asubhÄ• subhakiá¹‡hÄ• ceti tatiyajjhÄ• nabhÅ«mi.

<10> vehapphalÄ• asaÃ±Ã±asattÄ• suddhÄ• vÄ• sÄ• ceti catutthajjhÄ• nabhÅ«mÄ«ti __
soá¸·asavidhÄ• _ hoti.

<11> avihÄ• atappÄ• sudassÄ• sudassÄ« akaniá¹-á¹-hÄ• ceti mi paÃ±cavidhÄ• _ hoti.

<12> Ä• kÄ• sÄ• naÃ±cÄ• yatanabhÅ«mi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanabhÅ«mi Ä• kiÃ±caÃ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«mi ceti __arÅ«pabhÅ«mi catubbidhÄ• _ hoti.

<13> á¹• 21 puthujjanÄ• na labbhanti, suddhÄ• vÄ• sesu sabbathÄ• .

sotÄ• pannÄ• ca sakadÄ• -gÄ• mino cÄ• pi puggalÄ• ||

<14> á¹• 21 ariyÄ• nopalabbhanti, asaÃ±Ã±Ä• pÄ• yabhÅ«misu.

sesaá¹-á¹-hÄ• nesu labbhanti, ariyÄ• nariyÄ• pi ca ||

idamettha bhÅ«micatukkaá¹ƒ.

paá¹-isandhicatukkaá¹ƒ

<15> apÄ• yapaá¹-isandhi \Be 31/ kÄ• masugatipaá¹-isandhi rÅ«pÄ• vacarapaá¹-isandhi ar
ceti __catubbidhÄ• paá¹-isandhi_ nÄ• ma.

<16> tattha akusalavipÄ• kopekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ apÄ• yabhÅ«miyaá¹ƒ okka
hutvÄ• tato paraá¹ƒ bhavaá¹…gaá¹ƒ pariyosÄ• ne cavanaá¹ƒ hutvÄ• vocchijjati, __ayamek
nÄ• ma.

<17> kusalavipÄ• kopekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ pana kÄ• masugatiyaá¹ƒ manussÄ
bhummassitÄ• naÃ±ca vinipÄ• tikÄ• surÄ• naá¹ƒ paá¹-isandhibhavaá¹…gacutivasena pava

<18> mahÄ• vipÄ• kÄ• ni pana aá¹-á¹-ha sabbatthÄ• pi kÄ• masugatiyaá¹ƒ paá¹-isandhibh
pavattanti.

<19> imÄ• nava kÄ• masugatipaá¹-isandhiyo nÄ• ma.

<20> sÄ• panÄ• yaá¹ƒ dasavidhÄ• pi kÄ• mÄ• vacarapaá¹-isandhicceva saá¹…khaá¹ƒ ga

<21> tesu catunnaá¹ƒ apÄ• yÄ• naá¹ƒ manussÄ• naá¹ƒ vinipÄ• tikÄ• surÄ• naÃ±ca Ä• yup
natthi.

<22> cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ pana devÄ• naá¹ƒ dibbÄ• ni paÃ±cavassasatÄ• ni Ä• y
manussagaá¹‡anÄ• ya navutivassasatasahassappamÄ• á¹‡aá¹ƒ hoti, tato catugguá¹‡aá¹ƒ
catugguá¹‡aá¹ƒ yÄ• mÄ• naá¹ƒ, tato catugguá¹‡aá¹ƒ tusitÄ• naá¹ƒ, tato catugguá¹‡aá¹ƒ nir
catugguá¹‡aá¹ƒ paranimmitavasavattÄ«naá¹ƒ.

<23> á¹• 21 navasataÃ±cekavÄ«sa-vassÄ• naá¹ƒ koá¹-iyo tathÄ• .

vassasatasahassÄ• ni, saá¹-á¹-hi ca vasavattisu ||

<24> paá¹-hamajjhÄ• navipÄ• kaá¹ƒ \Be 32/ paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ paá¹-isandhib
pavattati.

<25> tathÄ• dutiyajjhÄ• navipÄ• kaá¹ƒ tatiyajjhÄ• navipÄ• kaÃ±ca dutiyajjhÄ• nabhÅ«miya

<26> catutthajjhÄ• navipÄ• kaá¹ƒ tatiyajjhÄ• nabhÅ«miyaá¹ƒ.

<27> paÃ±camajjhÄ• navipÄ• kaá¹ƒ catutthajjhÄ• nabhÅ«miyaá¹ƒ.

<28> asaÃ±Ã±asattÄ• naá¹ƒ pana rÅ«pameva paá¹-isandhi hoti. tathÄ• tato paraá¹ƒ pavat
rÅ«pameva pavattitvÄ• nirujjhati, imÄ• __cha rÅ«pÄ• vacarapaá¹-isandhiyo_ nÄ• ma.

<29> tesu brahmapÄ• risajjÄ• naá¹ƒ devÄ• naá¹ƒ kappassa tatiyo bhÄ• go Ä• yuppamÄ• á

<30> brahmapurohitÄ• naá¹ƒ upaá¸• á¸• hakappo.

<31> mahÄ• brahmÄ• naá¹ƒ eko kappo.

<32> parittÄ• bhÄ• naá¹ƒ dve kappÄ• ni.

<33> appamÄ• á¹‡Ä• bhÄ• naá¹ƒ cattÄ• rikappÄ• ni.

<34> Ä• bhassarÄ• naá¹ƒ aá¹-á¹-ha kappÄ• ni.

<35> parittasubhÄ• naá¹ƒ soá¸·asa kappÄ• ni.

<36> appamÄ• á¹‡asubhÄ• naá¹ƒ dvattiá¹ƒsa kappÄ• ni.

<37> subhakiá¹‡hÄ• naá¹ƒ catusaá¹-á¹-hi kappÄ• ni.

<38> vehapphalÄ• naá¹ƒ asaÃ±Ã±asattÄ• naÃ±ca paÃ±cakappasatÄ• ni.

<39> avihÄ• naá¹ƒ kappasahassÄ• ni.

<40> atappÄ• naá¹ƒ dve kappasahassÄ• ni.

<41> sudassÄ• naá¹ƒ cattÄ• ri kappasahassÄ• ni.

<42> sudassÄ«naá¹ƒ aá¹-á¹-ha kappasahassÄ• ni.

<43> akaniá¹-á¹-hÄ• naá¹ƒ \Be 33/ soá¸·asa kappasahassÄ• ni.

<44> paá¹-hamÄ• ruppÄ• divipÄ• kÄ• ni paá¹-hamÄ• ruppÄ• dibhÅ«mÄ«su yathÄ• kkamaá
pavattanti. imÄ• __catasso arÅ«papaá¹-isandhiyo_ nÄ• ma.

<45> tesu pana Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ vÄ«satikappasaha

<46> viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ cattÄ• lÄ«sakappasahassÄ•

<47> Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ saá¹-á¹-hikappasahassÄ• ni.

<48> nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ caturÄ• sÄ«tikappa

<49> á¹• 21 paá¹-isandhi bhavaá¹…gaÃ±ca, tathÄ• cavanamÄ• nasaá¹ƒ.

ekameva tathevekavisayaÃ±cekajÄ• tiyaá¹ƒ ||

idamettha paá¹-isandhicatukkaá¹ƒ.

kammacatukkaá¹ƒ

<50> janakaá¹ƒ upatthambhakaá¹ƒ upapÄ«á¸·akaá¹ƒ upaghÄ• takaÃ±ceti __kiccavasena_

<51> garukaá¹ƒ Ä• sannaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ kaá¹-attÄ• kammaÃ±ceti __pÄ• kadÄ• napar

<52> diá¹-á¹-hadhammavedanÄ«yaá¹ƒ upapajjavedanÄ«yaá¹ƒ aparÄ• pariyavedanÄ«yaá¹
__pÄ• kakÄ• lavasena_ cattÄ• ri kammÄ• ni nÄ• ma.

<53> tathÄ• akusalaá¹ƒ kÄ• mÄ• vacarakusalaá¹ƒ rÅ«pÄ• vacarakusalaá¹ƒ arÅ«pÄ• vaca
__pÄ• kaá¹-hÄ• navasena_.

<54> tattha \Be 34/ akusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaÃ±ceti kam

<55> kathaá¹ƒ? pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ kÄ• mesumicchÄ• cÄ• ro ceti kÄ• y
kÄ• yadvÄ• re bÄ• hullavuttito __kÄ• yakammaá¹ƒ_ nÄ• ma.

<56> musÄ• vÄ• do pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappalÄ• poceti vacÄ«viÃ±Ã±
bÄ• hullavuttito __vacÄ«kammaá¹ƒ_ nÄ• ma.

<57> abhijjhÄ• byÄ• pÄ• do micchÄ• diá¹-á¹-hi ceti aÃ±Ã±atrÄ• pi viÃ±Ã±attiyÄ• manasm
__manokammaá¹ƒ_ nÄ• ma.

<58> tesu pÄ• á¹‡Ä• tipÄ• to pharusavÄ• cÄ• byÄ• pÄ• do ca dosamÅ«lena jÄ• yanti.

<59> kÄ• mesumicchÄ• cÄ• ro abhijjhÄ• micchÄ• diá¹-á¹-hi ca lobhamÅ«lena.

<60> sesÄ• ni cattÄ• ripi dvÄ«hi mÅ«lehi sambhavanti.

<61> cittuppÄ• davasena panetaá¹ƒ akusalaá¹ƒ sabbathÄ• pi dvÄ• dasavidhaá¹ƒ hoti.

<62> kÄ• mÄ• vacarakusalampi kÄ• yadvÄ• re pavattaá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«dvÄ• re manodvÄ• re pavattaá¹ƒ manokammaÃ±ceti kammadvÄ• ravasena tividhaá¹ƒ hoti.

<63> tathÄ• dÄ• nasÄ«labhÄ• vanÄ• vasena.

<64> cittuppÄ• davasena panetaá¹ƒ aá¹-á¹-havidhaá¹ƒ hoti.

<65> dÄ• nasÄ«labhÄ• vanÄ• pacÄ• yanaveyyÄ• vaccapattidÄ• na pattÄ• numodanadham diá¹-á¹-hijukammavasena dasavidhaá¹ƒ hoti.

<66> taá¹ƒ \Be 35/ panetaá¹ƒ vÄ«satividhampi kÄ• mÄ• vacarakammamicceva saá¹…khaá

<67> rÅ«pÄ• vacarakusalaá¹ƒ pana manokammameva, taÃ±ca bhÄ• vanÄ• mayaá¹ƒ appa paÃ±cavidhaá¹ƒ hoti.

<68> tathÄ• arÅ«pÄ• vacarakusalaÃ±ca manokammaá¹ƒ, tampi bhÄ• vanÄ• mayaá¹ƒ app catubbidhaá¹ƒ hoti.

<69> etthÄ• kusalakammamuddhaccarahitaá¹ƒ apÄ• yabhÅ«miyaá¹ƒ paá¹-isandhiá¹ƒ janet dvÄ• dasavidhaá¹ƒ sattÄ• kusalapÄ• kÄ• ni sabbatthÄ• pi kÄ• maloke rÅ«paloke ca yathÄ•

<70> kÄ• mÄ• vacarakusalampi kÄ• masugatiyameva paá¹-isandhiá¹ƒ janeti, tathÄ• pavat ahetukavipÄ• kÄ• ni pana aá¹-á¹-hapi sabbatthÄ• pi kÄ• maloke rÅ«paloke ca yathÄ• rahaá

<71> tatthÄ• pi tihetukamukkaá¹-á¹-haá¹ƒ kusalaá¹ƒ tihetukaá¹ƒ paá¹-isandhiá¹ƒ datvÄ• pa vipÄ• kÄ• ni vipaccati.

<72> tihetukamomakaá¹ƒ dvihetukamukkaá¹-á¹-haÃ±ca kusalaá¹ƒ dvihetukaá¹ƒ paá¹-isand tihetukarahitÄ• ni dvÄ• dasa vipÄ• kÄ• ni vipaccati.

<73> dvihetukamomakaá¹ƒ pana kusalaá¹ƒ ahetukameva paá¹-isandhiá¹ƒ deti, pavatte ca a vipaccati.

<74> á¹• 21 asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ra-vipÄ• kÄ• ni na paccati.

sasaá¹…khÄ• ramasaá¹…khÄ• ra-vipÄ• kÄ• nÄ«ti kecana ||

tesaá¹ƒ dvÄ• dasa pÄ• kÄ• ni, dasÄ• á¹-á¹-ha ca yathÄ• kkamaá¹ƒ,

yathÄ• vuttÄ• nusÄ• rena, yathÄ• sambhavamuddise ||

<75> rÅ«pÄ• vacarakusalaá¹ƒ \Be 36/ pana paá¹-hamajjhÄ• naá¹ƒ parittaá¹ƒ bhÄ• vetvÄ• uppajjati.

<76> tadeva majjhimaá¹ƒ bhÄ• vetvÄ• brahmapurohitesu.

<77> paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• mahÄ• brahmesu.

<78> tathÄ• dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naÃ±ca parittaá¹ƒ bhÄ• vetvÄ• parittÄ• bhesu.

<79> majjhimaá¹ƒ bhÄ• vetvÄ• appamÄ• á¹‡Ä• bhesu.

<80> paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• Ä• bhassaresu.

<81> catutthajjhÄ• naá¹ƒ parittaá¹ƒ bhÄ• vetvÄ• parittasubhesu.

<82> majjhimaá¹ƒ bhÄ• vetvÄ• appamÄ• á¹‡asubhesu.

<83> paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• subhakiá¹‡hesu.

<84> paÃ±camajjhÄ• naá¹ƒ bhÄ• vetvÄ• vehapphalesu.

<85> tadeva saÃ±Ã±Ä• virÄ• gaá¹ƒ bhÄ• vetvÄ• asaÃ±Ã±asattesu.

<86> anÄ• gÄ• mino pana suddhÄ• vÄ• sesu uppajjanti.

<87> arÅ«pÄ• vacarakusalaÃ±ca yathÄ• kkamaá¹ƒ bhÄ• vetvÄ• Ä• ruppesu uppajjantÄ«ti

<88> á¹• 21 itthaá¹ƒ mahaggataá¹ƒ puÃ±Ã±aá¹ƒ, yathÄ• bhÅ«mivavatthitaá¹ƒ.

janeti sadisaá¹ƒ pÄ• kaá¹ƒ, paá¹-isandhipavattiyaá¹ƒ ||

idamettha kammacatukkaá¹ƒ.

cutipaá¹-isandhikkamo

<89> Ä• yukkhayena kammakkhayena ubhayakkhayena upacchedakakammunÄ• ceti __c

<90> tathÄ• \Be 37/ ca marantÄ• naá¹ƒ pana maraá¹‡akÄ• le yathÄ• rahaá¹ƒ abhimukhÄ«
paá¹-isandhijanakaá¹ƒ kammaá¹ƒ vÄ• , taá¹ƒkammakaraá¹‡akÄ• le rÅ«pÄ• dikamupaladdh
kammanimittaá¹ƒ vÄ• , anantaramuppajjamÄ• nabhave upalabhitabbamupabhogabhÅ«taÃ±
kammabalena channaá¹ƒ dvÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ paccupaá¹-á¹-hÄ• ti, tato paraá
tathopaá¹-á¹-hitaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rabbha vipaccamÄ• nakakammÄ• nurÅ«paá¹ƒ pa
vÄ• upalabhitabba bhavÄ• nurÅ«paá¹ƒ tatthoá¹‡ataá¹ƒva cittasantÄ• naá¹ƒ abhiá¹‡haá¹ƒ p
tameva vÄ• pana janakabhÅ«taá¹ƒ kammaá¹ƒ abhinavakaraá¹‡avasena dvÄ• rappattaá¹ƒ

<91> paccÄ• sannamaraá¹‡assa tassa vÄ«thicittÄ• vasÄ• ne bhavaá¹…gakkhaye vÄ• cav
paccuppannabhavapariyosÄ• nabhÅ«taá¹ƒ cuticittaá¹ƒ uppajjitvÄ• nirujjhati, tasmiá¹ƒ nirud
tassÄ• nantarameva tathÄ• gahitaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rabbha savatthukaá¹ƒ avatthuka
avijjÄ• nusayaparikkhittena taá¹‡hÄ• nusayamÅ«lakena saá¹…khÄ• rena janiyamÄ• naá¹ƒ
pariggayhamÄ• naá¹ƒ sahajÄ• tÄ• namadhiá¹-á¹-hÄ• nabhÄ• vena pubbaá¹…gamabhÅ«taá
paá¹-isandhisaá¹…khÄ• taá¹ƒ mÄ• nasaá¹ƒ uppajjamÄ• nameva patiá¹-á¹-hÄ• ti bhavantare

<92> maraá¹‡Ä• sannavÄ«thiyaá¹ƒ panettha mandappavattÄ• ni paÃ±ceva javanÄ• ni pÄ•
yadi paccuppannÄ• rammaá¹‡esu Ä• pÄ• thagatesu dharantesveva maraá¹‡aá¹ƒ hoti, tadÄ
paccuppannÄ• rammaá¹‡atÄ• labbhatÄ«ti katvÄ• kÄ• mÄ• vacarapaá¹-isandhiyÄ• chadvÄ
gatinimittaÃ±ca paccuppannamatÄ«tÄ• rammaá¹‡aá¹ƒ upalabbhati, kammaá¹ƒ pana atÄ«ta
manodvÄ• raggahitaá¹ƒ, tÄ• ni pana sabbÄ• nipi parittadhammabhÅ«tÄ• nevÄ• rammaá¹‡Ä

<93> rÅ«pÄ• vacarapaá¹-isandhiyÄ• pana paÃ±Ã±attibhÅ«taá¹ƒ kammanimittamevÄ• ram

<94> tathÄ• \Be 38/ arÅ«papaá¹-isandhiyÄ• ca mahaggatabhÅ«taá¹ƒ paÃ±Ã±attibhÅ«taÃ
yathÄ• rahamÄ• rammaá¹‡aá¹ƒ hoti.

<95> asaÃ±Ã±asattÄ• naá¹ƒ pana jÄ«vitanavakameva paá¹-isandhibhÄ• vena patiá¹-á¹-hÄ
rÅ«papaá¹-isandhikÄ• nÄ• ma.

<96> arÅ«pÄ• arÅ«papaá¹-isandhikÄ• .

<97> sesÄ• rÅ«pÄ• rÅ«papaá¹-isandhikÄ• .

<98> á¹• 21 Ä• ruppacutiyÄ• honti, heá¹-á¹-himÄ• ruppavajjitÄ• .

paramÄ• ruppasandhÄ« ca, tathÄ• kÄ• matihetukÄ• .

rÅ«pÄ• vacaracutiyÄ• , aheturahitÄ• siyuá¹ƒ.

sabbÄ• kÄ• matihetumhÄ• , kÄ• mesveva panetarÄ• ||

ayamettha cutipaá¹-isandhikkamo.

<99> iccevaá¹ƒ gahitapaá¹-isandhikÄ• naá¹ƒ pana paá¹-isandhinirodhÄ• nantarato pabhuti
tamevÄ• rammaá¹‡amÄ• rabbha tadeva cittaá¹ƒ yÄ• va cuticittuppÄ• dÄ• asati vÄ«thicittup
aá¹…gabhÄ• vena bhavaá¹…gasantatisaá¹…khÄ• taá¹ƒ mÄ• nasaá¹ƒ abbocchinnaá¹ƒ nad

<100> pariyosÄ• ne ca cavanavasena cuticittaá¹ƒ hutvÄ• nirujjhati.

<101> tato paraÃ±ca paá¹-isandhÄ• dayo rathacakkamiva yathÄ• kkamaá¹ƒ eva parivattan

<102> á¹• 21 paá¹-isandhibhavaá¹…gavÄ«thiyo, cuticeha tathÄ• bhavantare.

puna sandhi bhavaá¹…gamiccayaá¹ƒ, parivattati cittasantati ||

paá¹-isaá¹…khÄ• yapanetamaddhuvaá¹ƒ \Be 39/, adhigantvÄ• padamaccutaá¹ƒ budhÄ• .

susamucchinnasinehabandhanÄ• , samamessanti cirÄ• ya subbatÄ• ||

iti abhidhammatthasaá¹…gahe vÄ«thimuttasaá¹…gahavibhÄ• go nÄ• ma

paÃ±camo paricchedo.

6. rÅ«paparicchedo

<1> á¹• 21 ettÄ• vatÄ• vibhattÄ• hi, sappabhedappavattikÄ• .

cittacetasikÄ• dhammÄ• , rÅ«paá¹ƒ dÄ• ni pavuccati ||

<2> á¹• 21 samuddesÄ• vibhÄ• gÄ• ca, samuá¹-á¹-hÄ• nÄ• kalÄ• pato.

pavattikkamato ceti, paÃ±cadhÄ• tattha saá¹…gaho ||

rÅ«pasamuddeso

<3> cattÄ• ri mahÄ• bhÅ«tÄ• ni, catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«panti
ekÄ• dasavidhena saá¹…gahaá¹ƒ gacchati.

<4> kathaá¹ƒ? pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tu __bhÅ«tarÅ«paá

<5> cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• yo __pasÄ• darÅ«paá¹ƒ_ nÄ• ma.

<6> rÅ«paá¹ƒ saddo gandho raso Ä• podhÄ• tuvivajjitaá¹ƒ bhÅ«tattayasaá¹…khÄ• taá¹ƒ ph
__gocararÅ«paá¹ƒ_ nÄ• ma.

<7> itthattaá¹ƒ purisattaá¹ƒ __bhÄ• varÅ«paá¹ƒ_ nÄ• ma.

<8> hadayavatthu __hadayarÅ«paá¹ƒ_ nÄ• ma.

<9> jÄ«vitindriyaá¹ƒ __jÄ«vitarÅ«paá¹ƒ_ nÄ• ma.

<10> kabaá¸·Ä«kÄ• ro Ä• hÄ• ro __Ä• hÄ• rarÅ«paá¹ƒ_ nÄ• ma.

<11> iti \Be 40/ ca aá¹-á¹-hÄ• rasavidhampetaá¹ƒ rÅ«paá¹ƒ sabhÄ• va rÅ«paá¹ƒ salakkhaá
nipphannarÅ«paá¹ƒ rÅ«parÅ«paá¹ƒ sammasanarÅ«panti ca saá¹…gahaá¹ƒ gacchati.

<12> Ä• kÄ• sadhÄ• tu __paricchedarÅ«paá¹ƒ_ nÄ• ma.

<13> kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti __viÃ±Ã±attirÅ«paá¹ƒ_ nÄ• ma.

<14> rÅ«passa lahutÄ• mudutÄ• kammaÃ±Ã±atÄ• viÃ±Ã±attidvayaá¹ƒ __vikÄ• rarÅ«paá

<15> rÅ«passa upacayo santati jaratÄ• aniccatÄ• __lakkhaá¹‡arÅ«paá¹ƒ_ nÄ• ma.

<16> jÄ• tirÅ«pameva panettha upacayasantatinÄ• mena pavuccatÄ«ti ekÄ• dasavidhamp
aá¹-á¹-havÄ«satividhaá¹ƒ hoti sarÅ«pavasena.

<17> kathaá¹ƒ -

bhÅ«tappasÄ• davisayÄ• , bhÄ• vo hadayamiccapi.

jÄ«vitÄ• hÄ• rarÅ«pehi, aá¹-á¹-hÄ• rasavidhaá¹ƒ tathÄ• ||

paricchedo ca viÃ±Ã±atti, vikÄ• ro lakkhaá¹‡anti ca.

anipphannÄ• dasa ceti, aá¹-á¹-havÄ«savidhaá¹ƒ bhave ||

ayamettha rÅ«pasamuddeso.

rÅ«pavibhÄ• go

<18> sabbaÃ±ca panetaá¹ƒ rÅ«paá¹ƒ ahetukaá¹ƒ sappaccayaá¹ƒ sÄ• savaá¹ƒ saá¹…khata
anÄ• rammaá¹‡aá¹ƒ appahÄ• tabbamevÄ• ti ekavidhampi ajjhattikabÄ• hirÄ• divasena bah

<19> kathaá¹ƒ? pasÄ• dasaá¹…khÄ• taá¹ƒ paÃ±cavidhampi __ajjhattikarÅ«paá¹ƒ_ nÄ• ma

<20> pasÄ• dahadayasaá¹…khÄ• taá¹ƒ \Be 41/ chabbidhampi __vatthurÅ«paá¹ƒ_ nÄ• ma,

<21> pasÄ• daviÃ±Ã±attisaá¹…khÄ• taá¹ƒ sattavidhampi __dvÄ• rarÅ«paá¹ƒ_ nÄ• ma, itar

<22> pasÄ• dabhÄ• vajÄ«vitasaá¹…khÄ• taá¹ƒ aá¹-á¹-havidhampi __indriyarÅ«paá¹ƒ_ nÄ•
__anindriyarÅ«paá¹ƒ_.

<23> pasÄ• davisayasaá¹…khÄ• taá¹ƒ dvÄ• dasavidhampi __oá¸·Ä• rikarÅ«paá¹ƒ santiker
sappaá¹-igharÅ«paÃ±ca, _ itaraá¹ƒ __sukhumarÅ«paá¹ƒ dÅ«rerÅ«paá¹ƒ appaá¹-igharÅ«pa

<24> kammajaá¹ƒ __upÄ• dinnarÅ«paá¹ƒ, _ itaraá¹ƒ __anupÄ• dinnarÅ«paá¹ƒ_.

<25> rÅ«pÄ• yatanaá¹ƒ __sanidassanarÅ«paá¹ƒ, _ itaraá¹ƒ __anidassanarÅ«paá¹ƒ_.

<26> cakkhÄ• didvayaá¹ƒ asampattavasena, ghÄ• nÄ• dittayaá¹ƒ sampattavasenÄ• ti paÃ±
__gocaraggÄ• hikarÅ«paá¹ƒ, _ itaraá¹ƒ __agocaraggÄ• hikarÅ«paá¹ƒ_.

<27> vaá¹‡á¹‡o gandho raso ojÄ• bhÅ«tacatukkaÃ±ceti aá¹-á¹-havidhampi __avinibbhoga
__vinibbhogarÅ«paá¹ƒ_.

<28> á¹• 21 iccevamaá¹-á¹-havÄ«sati-vidhampi ca vicakkhaá¹‡Ä• .

ajjhattikÄ• dibhedena, vibhajanti yathÄ• rahaá¹ƒ ||

ayamettha rÅ«pavibhÄ• go.

rÅ«pasamuá¹-á¹-hÄ• nanayo

<29> kammaá¹ƒ cittaá¹ƒ utu Ä• hÄ• ro ceti __cattÄ• ri rÅ«pasamuá¹-á¹-hÄ• nÄ• ni_ nÄ• ma

<30> tattha kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraÃ±ceti paÃ±cavÄ«satividhampi kusalÄ• kusa
ajjhattikasantÄ• ne kammasamuá¹-á¹-hÄ• narÅ«paá¹ƒ paá¹-isandhimupÄ• dÄ• ya khaá¹‡e l

<31> arÅ«pavipÄ• kadvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitaá¹ƒ \Be 42/ paÃ±casattatividhampi citta
cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ paá¹-hamabhavaá¹…gamupÄ• dÄ• ya jÄ• yantameva samu

<32> tattha appanÄ• javanaá¹ƒ iriyÄ• pathampi sannÄ• meti.

<33> voá¹-á¹-habbanakÄ• mÄ• vacarajavanÄ• bhiÃ±Ã±Ä• pana viÃ±Ã±attimpi samuá¹-á¹-

<34> somanassajavanÄ• ni panettha terasa hasanampi janenti.

<35> sÄ«tuá¹‡hotusamaÃ±Ã±Ä• tÄ• tejodhÄ• tu á¹-hitippattÄ• va utusamuá¹-á¹-hÄ• narÅ«
ca yathÄ• rahaá¹ƒ samuá¹-á¹-hÄ• peti.

<36> ojÄ• saá¹…khÄ• to Ä• hÄ• ro Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«paá¹ƒ ajjhoharaá¹‡akÄ•
samuá¹-á¹-hÄ• peti.

<37> tattha hadayaindriyarÅ«pÄ• ni kammajÄ• neva.

<38> viÃ±Ã±attidvayaá¹ƒ cittajameva.

<39> saddo cittotujo.

<40> lahutÄ• dittayaá¹ƒ utucittÄ• hÄ• rehi sambhoti.

<41> avinibbhogarÅ«pÄ• ni ceva Ä• kÄ• sadhÄ• tu ca. catÅ«hi sambhÅ«tÄ• ni.

<42> lakkhaá¹‡arÅ«pÄ• ni na kutoci jÄ• yanti.

<43> á¹• 21 aá¹-á¹-hÄ• rasa pannarasa, terasa dvÄ• dasÄ• ti ca.

kammacittotukÄ• hÄ• ra-jÄ• ni honti yathÄ• kkamaá¹ƒ ||

<44> á¹• 21 jÄ• yamÄ• nÄ• dirÅ«pÄ• naá¹ƒ, sabhÄ• vattÄ• hi kevalaá¹ƒ.

lakkhaá¹‡Ä• ni na jÄ• yanti, kehicÄ«ti pakÄ• sitaá¹ƒ ||

ayamettha rÅ«pasamuá¹-á¹-hÄ• nanayo.

kalÄ• payojanÄ•

<45> ekuppÄ• dÄ• \Be 43/ ekanirodhÄ• ekanissayÄ• sahavuttino __ekavÄ«sati rÅ«pakal

<46> tattha jÄ«vitaá¹ƒ avinibbhogarÅ«paÃ±ca cakkhunÄ• saha cakkhudasakanti pavuccat
saddhiá¹ƒ sotadasakaá¹ƒ ghÄ• nadasakaá¹ƒ jivhÄ• dasakaá¹ƒ kÄ• yadasakaá¹ƒ itthibhÄ• v
vatthudasakaÃ±ceti yathÄ• kkamaá¹ƒ yojetabbaá¹ƒ. avinibbhogarÅ«pameva jÄ«vitena saha
pavuccati. ime __nava kammasamuá¹-á¹-hÄ• nakalÄ• pÄ• _.

<47> avinibbhogarÅ«paá¹ƒ pana suddhaá¹-á¹-hakaá¹ƒ, tadeva kÄ• yaviÃ±Ã±attiyÄ• saha
vacÄ«viÃ±Ã±attisaddehi saha vacÄ«viÃ±Ã±attidasakaá¹ƒ, lahutÄ• dÄ«hi saddhiá¹ƒ lahutÄ•
kÄ• yaviÃ±Ã±attilahutÄ• didvÄ• dasakaá¹ƒ, vacÄ«viÃ±Ã±attisaddalahutÄ• diterasakaÃ±ceti
cittasamuá¹-á¹-hÄ• nakalÄ• pÄ• _.

<48> suddhaá¹-á¹-hakaá¹ƒ saddanavakaá¹ƒ lahutÄ• dekÄ• dasakaá¹ƒ saddalahutÄ• didvÄ
utusamuá¹-á¹-hÄ• nakalÄ• pÄ• _.

<49> suddhaá¹-á¹-hakaá¹ƒ lahutÄ• dekÄ• dasakaÃ±ceti __dve Ä• hÄ• rasamuá¹-á¹-hÄ• na

<50> tattha suddhaá¹-á¹-hakaá¹ƒ saddanavakaÃ±ceti dve utusamuá¹-á¹-hÄ• nakalÄ• pÄ•
avasesÄ• pana sabbepi ajjhattikamevÄ• ti.

<51> á¹• 21 kammacittotukÄ• hÄ• ra-samuá¹-á¹-hÄ• nÄ• yathÄ• kkamaá¹ƒ.

nava cha caturo dveti, kalÄ• pÄ• ekavÄ«sati ||

kalÄ• pÄ• naá¹ƒ pariccheda-lakkhaá¹‡attÄ• vicakkhaá¹‡Ä• .

na kalÄ• paá¹…gamiccÄ• hu, Ä• kÄ• saá¹ƒ lakkhaá¹‡Ä• ni ca ||

ayamettha kalÄ• payojanÄ• .

rÅ«papavattikkamo

<52> sabbÄ• nipi \Be 44/ panetÄ• ni rÅ«pÄ• ni kÄ• maloke yathÄ• rahaá¹ƒ anÅ«nÄ• ni pav

<53> paá¹-isandhiyaá¹ƒ pana saá¹ƒsedajÄ• naÃ±ceva opapÄ• tikÄ• naÃ±ca cakkhusotaghÄ• najivhÄ• kÄ• yabhÄ• vavatthudasakasaá¹…khÄ• tÄ• ni satta dasakÄ• ni p omakavasena pana cakkhusotaghÄ• nabhÄ• vadasakÄ• ni kadÄ• cipi na labbhanti, tasmÄ• veditabbÄ• .

<54> gabbhaseyyakasattÄ• naá¹ƒ pana kÄ• yabhÄ• vavatthudasakasaá¹…khÄ• tÄ• ni tÄ«á tatthÄ• pi bhÄ• vadasakaá¹ƒ kadÄ• ci na labbhati, tato paraá¹ƒ pavattikÄ• le kamena cakkh pÄ• tubhavanti.

<55> iccevaá¹ƒ paá¹-isandhimupÄ• dÄ• ya kammasamuá¹-á¹-hÄ• nÄ• , dutiyacittamupÄ• d á¹-hitikÄ• lamupÄ• dÄ• ya utusamuá¹-á¹-hÄ• nÄ• , ojÄ• pharaá¹‡amupÄ• dÄ• ya Ä• hÄ• ras catusamuá¹-á¹-hÄ• narÅ«pakalÄ• pasantati kÄ• maloke dÄ«pajÄ• lÄ• viya, nadÄ«soto viya pavattati.

<56> maraá¹‡akÄ• le pana cuticittoparisattarasamacittassa á¹-hitikÄ• lamupÄ• dÄ• ya kam uppajjanti, puretaramuppannÄ• ni ca kammajarÅ«pÄ• ni cuticittasamakÄ• lameva pavattitvÄ paraá¹ƒ cittajÄ• hÄ• rajarÅ«paÃ±ca vocchijjati, tato paraá¹ƒ utusamuá¹-á¹-hÄ• narÅ«papara matakaá¸·evarasaá¹…khÄ• tÄ• pavattanti.

<57> á¹• 21 iccevaá¹ƒ matasattÄ• naá¹ƒ, punadeva bhavantare.

paá¹-isandhimupÄ• dÄ• ya, tathÄ• rÅ«paá¹ƒ pavattati ||

<58> rÅ«paloke \Be 45/ pana ghÄ• najivhÄ• kÄ• yabhÄ• vadasakÄ• ni ca Ä• hÄ• rajakalÄ• tesaá¹ƒ paá¹-isandhikÄ• le cakkhusotavatthuvasena tÄ«á¹‡i dasakÄ• ni jÄ«vitanavakaÃ±ce kammasamuá¹-á¹-hÄ• nakalÄ• pÄ• , pavattiyaá¹ƒ cittotusamuá¹-á¹-hÄ• nÄ• ca labbhanti.

<59> asaÃ±Ã±asattÄ• naá¹ƒ pana cakkhusotavatthusaddÄ• pi na labbhanti, tathÄ• sabbÄ

tasmÄ• tesaá¹ƒ paá¹-isandhikÄ• le jÄ«vitanavakameva, pavattiyaÃ±ca saddavajjitaá¹ƒ utus
atiricchati.

<60> iccevaá¹ƒ kÄ• marÅ«pÄ• saÃ±Ã±Ä«saá¹…khÄ• tesu tÄ«su á¹-hÄ• nesu paá¹-isandhi
rÅ«pappavatti veditabbÄ• .

<61> á¹• 21 aá¹-á¹-havÄ«sati kÄ• mesu, honti tevÄ«sa rÅ«pisu.

sattaraseva saÃ±Ã±Ä«naá¹ƒ, arÅ«pe natthi kiÃ±cipi ||

saddo vikÄ• ro jaratÄ• , maraá¹‡aÃ±copapattiyaá¹ƒ.

na labbhanti pavatte tu, na kiÃ±cipi na labbhati ||

ayamettha rÅ«papavattikkamo.

nibbÄ• nabhedo

<62> __nibbÄ• naá¹ƒ_ pana lokuttarasaá¹…khÄ• taá¹ƒ catumaggaÃ±Ä• á¹‡ena sacchikÄ•
maggaphalÄ• namÄ• rammaá¹‡abhÅ«taá¹ƒ vÄ• nasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya nikkhant

<63> tadetaá¹ƒ sabhÄ• vato ekavidhampi saupÄ• disesanibbÄ• nadhÄ• tu anupÄ• disesan
hoti kÄ• raá¹‡apariyÄ• yena.

<64> tathÄ• \Be 46/ suÃ±Ã±ataá¹ƒ animittaá¹ƒ appaá¹‡ihitaÃ±ceti tividhaá¹ƒ hoti Ä• kÄ• ra

<65> á¹• 21 padamaccutamaccantaá¹ƒ, asaá¹…khatamanuttaraá¹ƒ.

nibbÄ• namiti bhÄ• santi, vÄ• namuttÄ• mahesayo.

iti cittaá¹ƒ cetasikaá¹ƒ, rÅ«paá¹ƒ nibbÄ• namiccapi.

paramatthaá¹ƒ pakÄ• senti, catudhÄ• va tathÄ• gatÄ• ||

iti abhidhammatthasaá¹…gahe rÅ«pasaá¹…gahavibhÄ• go nÄ• ma

chaá¹-á¹-ho paricchedo.

7. samuccayaparicchedo

<1> á¹• 21 dvÄ• sattatividhÄ• vuttÄ• , vatthudhammÄ• salakkhaá¹‡Ä• .

tesaá¹ƒ dÄ• ni yathÄ• yogaá¹ƒ, pavakkhÄ• mi samuccayaá¹ƒ ||

<2> akusalasaá¹…gaho missakasaá¹…gaho bodhipakkhiyasaá¹…gaho sabbasaá¹…gaho c
catubbidho veditabbo.

akusalasaá¹…gaho

<3> kathaá¹ƒ? __akusalasaá¹…gahe_ tÄ• va cattÄ• ro Ä• savÄ• - kÄ• mÄ• savo bhavÄ• s

<4> cattÄ• ro oghÄ• - kÄ• mogho bhavogho diá¹-á¹-hogho avijjogho.

<5> cattÄ• ro yogÄ• - kÄ• mayogo bhavayogo diá¹-á¹-hiyogo avijjÄ• yogo.

<6> cattÄ• ro ganthÄ• - abhijjhÄ• kÄ• yagantho, byÄ• pÄ• do kÄ• yagantho, sÄ«labbatapa
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho.

<7> cattÄ• ro \Be 47/ upÄ• dÄ• nÄ• - kÄ• mupÄ• dÄ• naá¹ƒ diá¹-á¹-hupÄ• dÄ• naá¹ƒ sÄ«l
attavÄ• dupÄ• dÄ• naá¹ƒ.

<8> cha nÄ«varaá¹‡Ä• ni - kÄ• macchandanÄ«varaá¹‡aá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ th
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ.

<9> satta anusayÄ• - kÄ• marÄ• gÄ• nusayo bhavarÄ• gÄ• nusayo paá¹-ighÄ• nusayo mÄ
vicikicchÄ• nusayo avijjÄ• nusayo.

<10> dasa saá¹ƒyojanÄ• ni - kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ rÅ«parÄ• gasaá¹ƒyojanaá¹ƒ arÅ
paá¹-ighasaá¹ƒyojanaá¹ƒ mÄ• nasaá¹ƒyojanaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ sÄ«labbataparÄ•
vicikicchÄ• saá¹ƒyojanaá¹ƒ uddhaccasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ suttante.

<11> aparÄ• nipi dasa saá¹ƒyojanÄ• ni - kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ bhavarÄ• gasaá¹ƒy
paá¹-ighasaá¹ƒyojanaá¹ƒ mÄ• nasaá¹ƒyojanaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ sÄ«labbataparÄ•
vicikicchÄ• saá¹ƒyojanaá¹ƒ issÄ• saá¹ƒyojanaá¹ƒ macchariyasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒy
969).

<12> dasa kilesÄ• - lobho doso moho mÄ• no diá¹-á¹-hi vicikicchÄ• thinaá¹ƒ uddhaccaá¹ƒ anottappaá¹ƒ.

<13> Ä• savÄ• dÄ«su panettha kÄ• mabhavanÄ• mena tabbatthukÄ• taá¹‡hÄ• adhippetÄ idaá¹ƒ saccÄ• bhiniveso attavÄ• dupÄ• do ca tathÄ• pavattaá¹ƒ diá¹-á¹-higatameva pavucca

<14> á¹• 21 Ä• savoghÄ• ca yogÄ• ca,

tayo ganthÄ• ca vatthuto.

upÄ• dÄ• nÄ• duve vuttÄ• ,

aá¹-á¹-ha nÄ«varaá¹‡Ä• siyuá¹ƒ ||

chaá¸·evÄ• nusayÄ• \Be 48/ honti, nava saá¹ƒ yojanÄ• matÄ• .

kilesÄ• dasa vuttoyaá¹ƒ, navadhÄ• pÄ• pasaá¹…gaho ||

missakasaá¹…gaho

<15> __missakasaá¹…gahe_ cha hetÅ« - lobho doso moho alobho adoso amoho.

<16> sattajhÄ• naá¹…gÄ• ni - vitakko vicÄ• ro pÄ«ti ekaggatÄ• somanassaá¹ƒ domanassa

<17> dvÄ• dasa maggaá¹…gÄ• ni - sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi micchÄ• diá¹-á¹-hi micchÄ• saá¹…k

<18> bÄ• vÄ«satindriyÄ• ni - cakkhundriyaá¹ƒ sotindriyaá¹ƒ ghÄ• nindriyaá¹ƒ jivhindriyaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ manindriyaá¹ƒ sukhindriyaá¹ƒ dukkhindriyaá¹ƒ somanassindriyaá¹ƒ domanassindriyaá¹ƒ upekkhindriyaá¹ƒ saddhindriyaá¹ƒ vÄ«riyindriyaá¹ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indr

<19> nava balÄ• ni - saddhÄ• balaá¹ƒ vÄ«riyabalaá¹ƒ satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±Ã ottappabalaá¹ƒ ahirikabalaá¹ƒ anottappabalaá¹ƒ.

<20> cattÄ• ro adhipatÄ« - chandÄ• dhipati vÄ«riyÄ• dhipati cittÄ• dhipati vÄ«maá¹ƒsÄ• dh

<21> cattÄ• ro Ä• hÄ• rÄ• - kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, phasso dutiyo, manosaÃ±cetanÄ• catutthaá¹ƒ.

<22> indriyesu \Be 49/ panettha sotÄ• pattimaggaÃ±Ä• á¹‡aá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ•

<23> arahattaphalaÃ±Ä• á¹‡aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<24> majjhe cha Ã±Ä• á¹‡Ä• ni aÃ±Ã±indriyÄ• nÄ«ti pavuccanti.

<25> jÄ«vitindriyaÃ±ca rÅ«pÄ• rÅ«pavasena duvidhaá¹ƒ hoti.

<26> paÃ±caviÃ±Ã±Ä• á¹‡esu jhÄ• naá¹…gÄ• ni, avÄ«riyesu balÄ• ni, ahetukesu maggaá

<27> tathÄ• vicikicchÄ• citte ekaggatÄ• maggindriyabalabhÄ• vaá¹ƒ na gacchati.

<28> dvihetukatihetukajavanesveva yathÄ• sambhavaá¹ƒ adhipati ekova labbhatÄ«ti.

<29> á¹• 21 cha hetÅ« paÃ±ca jhÄ• naá¹…gÄ• , maggaá¹…gÄ• nava vatthuto.

soá¸·asindriyadhammÄ• ca, baladhammÄ• naveritÄ• ||

cattÄ• rodhipati vuttÄ• , tathÄ• hÄ• rÄ• ti sattadhÄ• .

kusalÄ• disamÄ• kiá¹‡á¹‡o, vuttomissakasaá¹…gaho ||

bodhipakkhiyasaá¹…gaho

<30> __bodhipakkhiyasaá¹…gahe_ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• kÄ• yÄ• nupassanÄ• sa vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ.

<31> cattÄ• ro sammappadhÄ• nÄ• uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• anuppÄ• dÄ• ya vÄ• yÄ• mo, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ uppÄ• dÄ• ya vÄ• yÄ• mo, bhiyyobhÄ• vÄ• ya vÄ• yÄ• mo.

<32> cattÄ• ro \Be 50/ iddhipÄ• dÄ• - chandiddhipÄ• do vÄ«riyiddhipÄ• do cittiddhipÄ• do

<33> paÃ±cindriyÄ• ni - saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ

<34> paÃ±ca balÄ• ni - saddhÄ• balaá¹ƒ vÄ«riyabalaá¹ƒ satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ

<35> satta bojjhaá¹…gÄ• - satisambojjhaá¹…go dhammavicayasambojjhaá¹…go vÄ«riyas
pÄ«tisambojjhaá¹…go passaddhisambojjhaá¹…go samÄ• dhisambojjhaá¹…go upekkhÄ• sa

<36> aá¹-á¹-ha maggaá¹…gÄ• ni - sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• c
sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi.

<37> ettha pana cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ti sammÄ• sati ekÄ• va pavuccati.

<38> tathÄ• cattÄ• ro sammappadhÄ• nÄ• ti ca sammÄ• vÄ• yÄ• mo.

<39> á¹• 21 chando cittamupekkhÄ• ca, saddhÄ• passaddhipÄ«tiyo.

sammÄ• diá¹-á¹-hi ca saá¹…kappo, vÄ• yÄ• mo viratittayaá¹ƒ.

sammÄ• sati samÄ• dhÄ«ti, cuddasete sabhÄ• vato,

sattatiá¹ƒsappabhedena, sattadhÄ• tattha saá¹…gaho ||

<40> á¹• 21 saá¹…kappapassaddhi ca pÄ«tupekkhÄ• ,

chando ca cittaá¹ƒ viratittayaÃ±ca.

navekaá¹-hÄ• nÄ• viriyaá¹ƒ navaá¹-á¹-ha,

satÄ« samÄ• dhÄ« catu paÃ±ca paÃ±Ã±Ä• .

saddhÄ• duá¹-hÄ• nuttamasattatiá¹ƒsa-

dhammÄ• nameso pavaro vibhÄ• go ||

<41> á¹• 21 sabbe \Be 51/ lokuttare honti, na vÄ• saá¹…kappapÄ«tiyo.

lokiyepi yathÄ• yogaá¹ƒ, chabbisuddhipavattiyaá¹ƒ ||

sabbasaá¹…gaho

<42> __sabbasaá¹…gahe_ paÃ±cakkhandhÄ• - rÅ«pakkhandho vedanÄ• kkhandho saÃ±
viÃ±Ã±Ä• á¹‡akkhandho.

<43> paÃ±cupÄ• dÄ• nakkhandhÄ• - rÅ«pupÄ• dÄ• nakkhandho vedanupÄ• dÄ• nakkhan
saá¹…khÄ• rupÄ• dÄ• nakkhandho viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho.

<44> dvÄ• dasÄ• yatanÄ• ni - cakkhÄ• yatanaá¹ƒ sotÄ• yatanaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ jivh
manÄ• yatanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ
dhammÄ• yatanaá¹ƒ.

<45> aá¹-á¹-hÄ• rasa dhÄ• tuyo - cakkhudhÄ• tu sotadhÄ• tu ghÄ• nadhÄ• tu jivhÄ• dhÄ• t
saddadhÄ• tu gandhadhÄ• tu rasadhÄ• tu phoá¹-á¹-habbadhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡adhÄ
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu m
manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

<46> cattÄ• ri ariyasaccÄ• ni - dukkhaá¹ƒ ariyasaccaá¹ƒ, dukkhasamudayo ariyasaccaá¹ƒ,
ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ.

<47> ettha pana cetasikasukhumarÅ«panibbÄ• navasena ekÅ«nasattati dhammÄ• dhamm
saá¹…khaá¹ƒ gacchanti.

<48> manÄ• yatanamevasattaviÃ±Ã±Ä• á¹‡adhÄ• tuvasena bhijjati.

<49> á¹• 21 rÅ«paÃ±ca vedanÄ• saÃ±Ã±Ä• , sesacetasikÄ• tathÄ• .

viÃ±Ã±Ä• á¹‡amiti paÃ±cete, paÃ±cakkhandhÄ• ti bhÄ• sitÄ• ||

<50> á¹• 21 paÃ±cupÄ• dÄ• nakkhandhÄ• ti \Be 52/, tathÄ• tebhÅ«makÄ• matÄ• .

bhedÄ• bhÄ• vena nibbÄ• naá¹ƒ, khandhasaá¹…gahanissaá¹-aá¹ƒ ||

<51> á¹• 21 dvÄ• rÄ• rammaá¹‡abhedena, bhavantÄ• yatanÄ• ni ca.

dvÄ• rÄ• lambataduppannapa-riyÄ• yena dhÄ• tuyo ||

<52> á¹• 21 dukkhaá¹ƒ tebhÅ«makaá¹ƒ vaá¹-á¹-aá¹ƒ, taá¹‡hÄ• samudayo bhave.

nirodho nÄ• ma nibbÄ• naá¹ƒ, maggo lokuttaro mato ||

<53> á¹• 21 maggayuttÄ• phalÄ• ceva, catusaccavinissaá¹-Ä• .

iti paÃ±capabhedena, pavutto sabbasaá¹…gaho ||

iti abhidhammatthasaá¹…gahe samuccayasaá¹…gahavibhÄ• go nÄ• ma

sattamo paricchedo.

8. paccayaparicchedo

<1> á¹• 21 yesaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ, ye dhammÄ• paccayÄ• yathÄ• .

taá¹ƒ vibhÄ• gamihedÄ• ni, pavakkhÄ• mi yathÄ• rahaá¹ƒ ||

<2> paá¹-iccasamuppÄ• danayo paá¹-á¹-hÄ• nanayo ceti paccayasaá¹…gaho duvidho vedi

<3> tattha tabbhÄ• vabhÄ• vÄ«bhÄ• vÄ• kÄ• ramattopalakkhito paá¹-iccasamuppÄ• danay
Ä• haccapaccayaá¹-á¹-hitimÄ• rabbha pavuccati, ubhayaá¹ƒ pana vomissetvÄ• papaÃ±cen

paá¹-iccasamuppÄ• danayo

<4> tattha avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ,
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• pha
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava
dukkhakkhandhassa samudayo hotÄ«ti ayamettha __paá¹-iccasamuppÄ• danayo_.

<5> tattha tayo addhÄ• dvÄ• dasaá¹…gÄ• ni vÄ«satÄ• kÄ• rÄ• tisandhi catusaá¹…khepÄ
mÅ«lÄ• ni ca veditabbÄ• ni.

<6> kathaá¹ƒ? avijjÄ• saá¹…khÄ• rÄ• atÄ«to addhÄ• , jÄ• tijarÄ• maraá¹‡aá¹ƒ anÄ• gato a
paccuppanno addhÄ• ti tayo addhÄ• .

<7> avijjÄ• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanaá¹ƒ phasso
bhavo jÄ• ti jarÄ• maraá¹‡anti dvÄ• dasaá¹…gÄ• ni.

<8> sokÄ• divacanaá¹ƒ panettha nissandaphalanidassanaá¹ƒ.

<9> avijjÄ• saá¹…khÄ• raggahaá¹‡ena panettha taá¹‡hupÄ• dÄ• nabhavÄ• pi gahitÄ• bha
taá¹‡hupÄ• dÄ• nabhavaggahaá¹‡ena ca avijjÄ• saá¹…khÄ• rÄ• , jÄ• tijarÄ• maraá¹‡aggah
viÃ±Ã±Ä• á¹‡Ä• diphalapaÃ±cakameva gahitanti katvÄ• -

<10> á¹• 21 atÄ«te hetavo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetavo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakanti.

vÄ«satÄ• kÄ• rÄ• tisandhi, catusaá¹…khepÄ• ca bhavanti ||

<11> avijjÄ• taá¹‡hupÄ• dÄ• nÄ• ca kilesavaá¹-á¹-aá¹ƒ, kammabhavasaá¹…khÄ• to bhave
kammavaá¹-á¹-aá¹ƒ, upapatti bhavasaá¹…khÄ• to bhavekadeso avasesÄ• ca vipÄ• kavaá¹

<12> avijjÄ• taá¹‡hÄ• vasena dve mÅ«lÄ• ni ca veditabbÄ• ni.

<13> á¹• 21 tesameva \Be 54/ ca mÅ«lÄ• naá¹ƒ, nirodhena nirujjhati.

jarÄ• maraá¹‡amucchÄ• ya, pÄ«á¸·itÄ• namabhiá¹‡haso.

Ä• savÄ• naá¹ƒ samuppÄ• dÄ• , avijjÄ• ca pavattati ||

vaá¹-á¹-amÄ• bandhamiccevaá¹ƒ, tebhÅ«makamanÄ• dikaá¹ƒ.

paá¹-iccasamuppÄ• doti, paá¹-á¹-hapesi mahÄ• muni ||

paá¹-á¹-hÄ• nanayo

<14> hetupaccayo Ä• rammaá¹‡apaccayo adhipatipaccayo anantarapaccayo samanantara
aÃ±Ã±amaÃ±Ã±apaccayo nissayapaccayo upanissayapaccayo purejÄ• tapaccayo pacchÄ•
kammapaccayo vipÄ• kapaccayo Ä• hÄ• rapaccayo indriyapaccayo jhÄ• napaccayo magga
vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti ayamettha

<15> á¹• 21 chadhÄ• nÄ• maá¹ƒ tu nÄ• massa, paÃ±cadhÄ• nÄ• marÅ«pinaá¹ƒ.

ekadhÄ• puna rÅ«passa, rÅ«paá¹ƒ nÄ• massa cekadhÄ• ||

paÃ±Ã±attinÄ• marÅ«pÄ• ni, nÄ• massa duvidhÄ• dvayaá¹ƒ.

dvayassa navadhÄ• ceti, chabbidhÄ• paccayÄ• kathaá¹ƒ ||

<16> anantaraniruddhÄ• cittacetasikÄ• dhammÄ• paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• na
anantarasamanantaranatthivigatavasena, purimÄ• ni javanÄ• ni pacchimÄ• naá¹ƒ javanÄ• n
sahajÄ• tÄ• cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayuttavaseneti ca __chad
hoti.

<17> hetujhÄ• naá¹…gamaggaá¹…gÄ• ni sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ hetÄ• d
sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ, nÄ• nÄ• kkhaá¹‡ikÄ• cetanÄ• kammÄ• bhinibbat
kammavasena, vipÄ• kakkhandhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
__paÃ±cadhÄ• nÄ• maá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ_ paccayo hoti.

<18> pacchÄ• jÄ• tÄ• cittacetasikÄ• dhammÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ•
nÄ• maá¹ƒ rÅ«passa_ paccayo hoti.

<19> cha vatthÅ«ni pavattiyaá¹ƒ sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ paÃ±cÄ• ramm
paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• purejÄ• tavaseneti __ekadhÄ• va rÅ«paá¹ƒ nÄ• massa_ p

<20> Ä• rammaá¹‡avasena upanissayavaseneti ca __duvidhÄ• paÃ±Ã±attinÄ• marÅ«pÄ•

<21> tattha rÅ«pÄ• divasena chabbidhaá¹ƒ hoti Ä• rammaá¹‡aá¹ƒ.

<22> upanissayo pana tividho hoti - Ä• rammaá¹‡Å«panissayo anantarÅ«panissayo pakatÅ

<23> tattha Ä• rammaá¹‡ameva garukataá¹ƒ Ä• rammaá¹‡Å«panissayo.

<24> anantaraniruddhÄ• cittacetasikÄ• dhammÄ• anantarÅ«panissayo.

<25> rÄ• gÄ• dayo pana dhammÄ• saddhÄ• dayo ca sukhaá¹ƒ dukkhaá¹ƒ puggalo bhojan
yathÄ• rahaá¹ƒ ajjhattaÃ±ca bahiddhÄ• ca kusalÄ• didhammÄ• naá¹ƒ, kammaá¹ƒ vipÄ• kÄ
pakatÅ«panissayo.

<26> adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaÄ• hÄ• raindriya- vippayuttaatthiavigatava
__navadhÄ• nÄ• marÅ«pÄ• ni nÄ• marÅ«pÄ• naá¹ƒ_ paccayÄ• bhavanti.

<27> tattha garukatamÄ• rammaá¹‡aá¹ƒ Ä• rammaá¹‡Ä• dhipativasena nÄ• mÄ• naá¹ƒ, sa
sahajÄ• tavasena sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• nanti ca duvidho hoti adhipatipaccayo.

<28> cittacetasikÄ• dhammÄ• \Be 56/ aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tarÅ«pÄ• naÃ±ca, m
upÄ• dÄ• rÅ«pÄ• naÃ±ca, paá¹-isandhikkhaá¹‡e vatthuvipÄ• kÄ• aÃ±Ã±amaÃ±Ã±anti ca ti

<29> cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ, mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá
vatthuvipÄ• kÄ• aÃ±Ã±amaÃ±Ã±anti ca tividho hoti aÃ±Ã±amaÃ±Ã±apaccayo.

<30> cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tarÅ«pÄ• naÃ±ca, mahÄ• bh
upÄ• dÄ• rÅ«pÄ• naÃ±ca, cha vatthÅ«ni sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«nanti ca tividh

<31> kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa, arÅ«pino Ä• hÄ• rÄ• sahajÄ• tÄ• naá
hoti Ä• hÄ• rapaccayo.

<32> paÃ±ca pasÄ• dÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ, rÅ«pajÄ«vitindriyaá¹ƒ upÄ
indriyÄ• sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• nanti ca tividho hoti indriyapaccayo.

<33> okkantikkhaá¹‡e vatthu vipÄ• kÄ• naá¹ƒ, cittacetasikÄ• dhammÄ• sahajÄ• tarÅ«pÄ•
pacchÄ• jÄ• tÄ• cittacetasikÄ• dhammÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• ta
pavattiyaá¹ƒ sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ purejÄ• tavaseneti ca tividho hoti vi

<34> á¹• 21 sahajÄ• taá¹ƒ purejÄ• taá¹ƒ, pacchÄ• jÄ• taÃ±ca sabbathÄ• .

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, rÅ«pajÄ«vitamiccayanti || -

paÃ±cavidho hoti atthipaccayo avigatapaccayo ca.

<35> Ä• rammaá¹‡Å«panissayakammatthipaccayesu ca sabbepi paccayÄ• samodhÄ• naá

<36> sahajÄ• tarÅ«panti \Be 57/ panettha sabbatthÄ• pi pavatte cittasamuá¹-á¹-hÄ• nÄ• na
kaá¹-attÄ• rÅ«pÄ• naÃ±ca vasena duvidhaá¹ƒ hotÄ«ti veditabbaá¹ƒ.

<37> á¹• 21 iti tekÄ• likÄ• dhammÄ• , kÄ• lamuttÄ• ca sambhavÄ• .

ajjhattaÃ±ca bahiddhÄ• ca, saá¹…khatÄ• saá¹…khatÄ• tathÄ• .

paÃ±Ã±attinÄ• marÅ«pÄ• naá¹ƒ, vasena tividhÄ• á¹-hitÄ• .

paccayÄ• nÄ• ma paá¹-á¹-hÄ• ne, catuvÄ«sati sabbathÄ• ||

<38> tattha rÅ«padhammÄ• rÅ«pakkhandhova, cittacetasikasaá¹…khÄ• tÄ• cattÄ• ro arÅ
nibbÄ• naÃ±ceti paÃ±cavidhampi arÅ«panti ca nÄ• manti ca pavuccati.

paÃ±Ã±attibhedo

<39> tato avasesÄ• paÃ±Ã±atti pana paÃ±Ã±Ä• piyattÄ• paÃ±Ã±atti, paÃ±Ã±Ä• panato p
hoti.

<40> kathaá¹ƒ? taá¹ƒtaá¹ƒbhÅ«tavipariá¹‡Ä• mÄ• kÄ• ramupÄ• dÄ• ya tathÄ• tathÄ• paÃ
sambhÄ• rasannivesÄ• kÄ• ramupÄ• dÄ• ya geharathasakaá¹-Ä• dikÄ• , khandhapaÃ±caka
candÄ• vaá¹-á¹-anÄ• dikamupÄ• dÄ• ya disÄ• kÄ• lÄ• dikÄ• , asamphuá¹-á¹-hÄ• kÄ• ramup
taá¹ƒtaá¹ƒbhÅ«tanimittaá¹ƒ bhÄ• vanÄ• visesaÃ±ca upÄ• dÄ• ya kasiá¹‡animittÄ• dikÄ• ce
paramatthato avijjamÄ• nÄ• pi atthacchÄ• yÄ• kÄ• rena cittuppÄ• dÄ• namÄ• rammaá¹‡abl
upanidhÄ• ya kÄ• raá¹‡aá¹ƒ katvÄ• tathÄ• tathÄ• parikappiyamÄ• nÄ• saá¹…khÄ• yati s
paÃ±Ã±Ä• pÄ«yatÄ«ti paÃ±Ã±attÄ«ti pavuccati. ayaá¹ƒ paÃ±Ã±atti paÃ±Ã±Ä• piyattÄ• paÃ

<41> paÃ±Ã±Ä• panato paÃ±Ã±atti pana nÄ• manÄ• makammÄ• dinÄ• mena paridÄ«pitÄ•
avijjamÄ• napaÃ±Ã±atti, vijjamÄ• nena \Be 58/ avijjamÄ• napaÃ±Ã±atti, avijjamÄ• nena vijja
vijjamÄ• nena vijjamÄ• napaÃ±Ã±atti, avijjamÄ• nena avijjamÄ• napaÃ±Ã±atti ceti chabbidh

<42> tattha yadÄ• pana paramatthato vijjamÄ• naá¹ƒ rÅ«pavedanÄ• diá¹ƒ etÄ• ya paÃ±Ã±
vijjamÄ• napaÃ±Ã±atti. yadÄ• pana paramatthato avijjamÄ• naá¹ƒ bhÅ«mipabbatÄ• diá¹ƒ e
tadÄ• yaá¹ƒ avijjamÄ• napaÃ±Ã±attÄ«ti pavuccati. ubhinnaá¹ƒ pana vomissakavasena sesÄ
chaá¸·abhiÃ±Ã±o, itthisaddo, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, rÄ• japuttoti ca veditabbÄ• .

<43> á¹• 21 vacÄ«ghosÄ• nusÄ• rena, sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• .

pavatthÄ• nantaruppanna-manodvÄ• rassa gocarÄ• ||

atthÄ• yassÄ• nusÄ• rena, viÃ±Ã±Ä• yanti tato paraá¹ƒ.

sÄ• yaá¹ƒ paÃ±Ã±atti viÃ±Ã±eyyÄ• , lokasaá¹…ketanimmitÄ• ||

iti abhidhammatthasaá¹…gahe paccayasaá¹…gahavibhÄ• go nÄ• ma

aá¹-á¹-hamo paricchedo.

9. kammaá¹-á¹-hÄ• naparicchedo

<1> á¹• 21 samathavipassanÄ• naá¹ƒ, bhÄ• vanÄ• namito paraá¹ƒ.

kammaá¹-á¹-hÄ• naá¹ƒ pavakkhÄ• mi, duvidhampi yathÄ• kkamaá¹ƒ ||

samathakammaá¹-á¹-hÄ• naá¹ƒ

<2> tattha __samathasaá¹…gahe_ tÄ• va dasa kasiá¹‡Ä• ni, dasa asubhÄ• , dasa anussat
ekÄ• saÃ±Ã±Ä• , ekaá¹ƒ vavatthÄ• naá¹ƒ, cattÄ• ro Ä• ruppÄ• ceti sattavidhena samathak

caritabhedo

<3> rÄ• gacaritÄ• \Be 59/ dosacaritÄ• mohacaritÄ• saddhÄ• caritÄ• buddhicaritÄ• vitak
caritasaá¹…gaho.

bhÄ• vanÄ• bhedo

<4> parikammabhÄ• vanÄ• upacÄ• rabhÄ• vanÄ• appanÄ• bhÄ• vanÄ• ceti tisso bhÄ• v

nimittabhedo

<5> parikammanimittaá¹ƒ uggahanimittaá¹ƒ paá¹-ibhÄ• ganimittaÃ±ceti tÄ«á¹‡i nimittÄ• ni

<6> kathaá¹ƒ? pathavÄ«kasiá¹‡aá¹ƒ Ä• pokasiá¹‡aá¹ƒ tejokasiá¹‡aá¹ƒ vÄ• yokasiá¹‡aá¹ƒ
pÄ«takasiá¹‡aá¹ƒ lohitakasiá¹‡aá¹ƒ odÄ• takasiá¹‡aá¹ƒ Ä• kÄ• sakasiá¹‡aá¹ƒ Ä• lokakasiá
kasiá¹‡Ä• ni_ nÄ• ma.

<7> uddhumÄ• takaá¹ƒ vinÄ«lakaá¹ƒ vipubbakaá¹ƒ vicchiddakaá¹ƒ vikkhÄ• yitakaá¹ƒ vikkh
hatavikkhittakaá¹ƒ lohitakaá¹ƒ puá¸·avakaá¹ƒ aá¹-á¹-hikaÃ±ceti ime __dasa asubhÄ• _ nÄ•

<8> buddhÄ• nussati dhammÄ• nussati saá¹ƒghÄ• nussati sÄ«lÄ• nussati cÄ• gÄ• nussati
maraá¹‡Ä• nussati kÄ• yagatÄ• sati Ä• nÄ• pÄ• nassati ceti imÄ• __dasa anussatiyo_ nÄ•

<9> mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• ceti imÄ• __catasso appamaÃ±Ã±Ä• yo_ nÄ•
pavuccati.

<10> Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• __ekÄ• saÃ±Ã±Ä• _ nÄ• ma.

<11> catudhÄ• tuvavatthÄ• naá¹ƒ __ekaá¹ƒ vavatthÄ• naá¹ƒ_ nÄ• ma.

<12> Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dayo \Be 60/ __cattÄ• ro Ä• ruppÄ• _ nÄ• mÄ• ti sabba
kammaá¹-á¹-hÄ• nÄ• ni bhavanti.

sappÄ• yabhedo

<13> caritÄ• su pana dasa asubhÄ• kÄ• yagatÄ• satisaá¹…khÄ• tÄ• koá¹-á¹-hÄ• sabhÄ•
sappÄ• yÄ• .

<14> catasso appamaÃ±Ã±Ä• yo nÄ«lÄ• dÄ«ni ca cattÄ• ri kasiá¹‡Ä• ni dosacaritassa.

<15> Ä• nÄ• pÄ• naá¹ƒ mohacaritassa vitakkacaritassa ca,

<16> buddhÄ• nussatiÄ• dayo cha saddhÄ• caritassa.

<17> maraá¹‡aupasamasaÃ±Ã±Ä• vavatthÄ• nÄ• ni buddhicaritassa.

<18> sesÄ• ni pana sabbÄ• nipi kammaá¹-á¹-hÄ• nÄ• ni sabbesampi sappÄ• yÄ• ni, tatthÄ
mohacaritassa, khuddakaá¹ƒ vitakkacaritassevÄ• ti.

ayamettha sappÄ• yabhedo.

bhÄ• vanÄ• bhedo

<19> __bhÄ• vanÄ• su_ sabbatthÄ• pi parikammabhÄ• vanÄ• labbhateva, buddhÄ• nussa
saÃ±Ã±Ä• vavatthÄ• nesu cÄ• ti dasasukammaá¹-á¹-hÄ• nesu upacÄ• rabhÄ• vanÄ• va sa

<20> sesesu pana samatiá¹ƒsakammaá¹-á¹-hÄ• nesu appanÄ• bhÄ• vanÄ• pi sampajjati.

<21> tatthÄ• pi dasa kasiá¹‡Ä• ni Ä• nÄ• pÄ• naÃ±ca paÃ±cakajjhÄ• nikÄ• ni.

<22> dasa \Be 61/ asubhÄ• kÄ• yagatÄ• sati ca paá¹-hamajjhÄ• nikÄ• .

<23> mettÄ• dayo tayo catukkajjhÄ• nikÄ• .

<24> upekkhÄ• paÃ±camajjhÄ• nikÄ• ti chabbÄ«sati rÅ«pÄ• vacarajjhÄ• nikÄ• ni kammaá

<25> cattÄ• ro pana Ä• ruppÄ• Ä• ruppajjhÄ• nikÄ• ti.

ayamettha bhÄ• vanÄ• bhedo.

gocarabhedo

<26> __nimittesu_ pana parikammanimittaá¹ƒ uggahanimittaÃ±ca sabbatthÄ• pi yathÄ• rah
labbhanteva.

<27> paá¹-ibhÄ• ganimittaá¹ƒ pana kasiá¹‡Ä• subhakoá¹-á¹-hÄ• saÄ• nÄ• pÄ• nesveva lab
paá¹-ibhÄ• ganimittamÄ• rabbha upacÄ• rasamÄ• dhi appanÄ• samÄ• dhi ca pavattanti.

<28> kathaá¹ƒ? Ä• dikammikassa hi pathavÄ«maá¹‡á¸• alÄ• dÄ«su nimittaá¹ƒ uggaá¹‡han
parikammanimittanti pavuccati, sÄ• ca bhÄ• vanÄ• parikammabhÄ• vanÄ• nÄ• ma.

<29> yadÄ• pana taá¹ƒ nimittaá¹ƒ cittena samuggahitaá¹ƒ hoti, cakkhunÄ• passantasseva
Ä• pÄ• thamÄ• gataá¹ƒ, tadÄ• tamevÄ• rammaá¹‡aá¹ƒ uggahanimittaá¹ƒ nÄ• ma, sÄ• ca

<30> tathÄ• samÄ• hitassa panetassa tato paraá¹ƒ tasmiá¹ƒ uggahanimitte parikammasan
bhÄ• vanamanuyuÃ±jantassa yadÄ• tappaá¹-ibhÄ• gaá¹ƒ vatthudhammavimuccitaá¹ƒ paÃ±
bhÄ• vanÄ• mayamÄ• rammaá¹‡aá¹ƒ citte sannisannaá¹ƒ samappitaá¹ƒ hoti, tadÄ• taá¹ƒ p
samuppannanti pavuccati.

<31> tato paá¹-á¹-hÄ• ya paripanthavippahÄ«nÄ• kÄ• mÄ• vacarasamÄ• dhisaá¹…khÄ• tÄ
nÄ• ma hoti.

<32> tato \Be 62/ paraá¹ƒ tameva paribhÄ• ganimittaá¹ƒ upacÄ• rasamÄ• dhinÄ• samÄ• s
rÅ«pÄ• vacarapaá¹-hamajjhÄ• namappeti.

<33> tato paraá¹ƒ tameva paá¹-hamajjhÄ• naá¹ƒ Ä• vajjanaá¹ƒ samÄ• pajjanaá¹ƒ adhiá¹-á¹
paccavekkhaá¹‡Ä• ceti imÄ• hi paÃ±cahi vasitÄ• hi vasÄ«bhÅ«taá¹ƒ katvÄ• vitakkÄ• dikam
pahÄ• nÄ• ya vicÄ• rÄ• disukhumaá¹…gupattiyÄ• padahato yathÄ• kkamaá¹ƒ dutiyajjhÄ• n

<34> iccevaá¹ƒ pathavÄ«kasiá¹‡Ä• dÄ«su dvÄ• vÄ«satikammaá¹-á¹-hÄ• nesu paá¹-ibhÄ• g

<35> avasesesu pana appamaÃ±Ã±Ä• sattapaÃ±Ã±attiyaá¹ƒ pavattanti.

<36> Ä• kÄ• savajjitakasiá¹‡esu pana yaá¹ƒ kiÃ±ci kasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• laddham
parikammaá¹ƒ karontassa paá¹-hamÄ• ruppamappeti.

<37> tameva paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ anantavasena parikammaá¹ƒ karontass

<38> tameva paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vaá¹ƒ pana "natthi kiÃ±cÄ«" ti parika
tatiyÄ• ruppamappeti.

<39> tatiyÄ• ruppaá¹ƒ "santametaá¹ƒ, paá¹‡Ä«tameta" nti parikammaá¹ƒ karontassa catutt

<40> avasesesu ca dasasu kammaá¹-á¹-hÄ• nesu buddhaguá¹‡Ä• dikamÄ• rammaá¹‡amÄ
tasmiá¹ƒnimitte sÄ• dhukamuggahite tattheva parikammaÃ±ca samÄ• dhiyati, upacÄ• ro ca

<41> abhiÃ±Ã±Ä• vasena \Be 63/ pavattamÄ• naá¹ƒ pana rÅ«pÄ• vacarapaÃ±camajjhÄ• n
abhiÃ±Ã±Ä• pÄ• dakapaÃ±camajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• adhiá¹-á¹-heyyÄ• dikamÄ• vaj
rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu yathÄ• rahamappeti.

<42> abhiÃ±Ã±Ä• ca nÄ• ma -

iddhividhaá¹ƒ dibbasotaá¹ƒ, paracittavijÄ• nanÄ• .

pubbenivÄ• sÄ• nussati, dibbacakkhÅ«ti paÃ±cadhÄ• ||

ayamettha gocarabhedo.

niá¹-á¹-hito ca samathakammaá¹-á¹-hÄ• nanayo.

vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ visuddhibhedo

<43> __vipassanÄ• kammaá¹-á¹-hÄ• ne_ pana sÄ«lavisuddhi cittavisuddhi diá¹-á¹-hivisudd
kaá¹…khÄ• vitaraá¹‡avisuddhi maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi paá¹-ipadÄ• Ã±Ä
Ã±Ä• á¹‡adassanavisuddhi ceti sattavidhena visuddhisaá¹…gaho.

<44> aniccalakkhaá¹‡aá¹ƒ dukkhalakkhaá¹‡aá¹ƒ anattalakkhaá¹‡aÃ±ceti tÄ«á¹‡i lakkhaá¹‡

<45> aniccÄ• nupassanÄ• dukkhÄ• nupassanÄ• anattÄ• nupassanÄ• ceti tisso anupass

<46> sammasanaÃ±Ä• á¹‡aá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ bhayaÃ
nibbidÄ• Ã±Ä• á¹‡aá¹ƒ muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ saá
anulomaÃ±Ä• á¹‡aÃ±ceti dasa vipassanÄ• Ã±Ä• á¹‡Ä• ni.

<47> suÃ±Ã±ato vimokkho, animitto vimokkho, appaá¹‡ihito vimokkho ceti tayo vimokkhÄ•

<48> suÃ±Ã±atÄ• nupassanÄ• \Be 64/ animittÄ• nupassanÄ• appaá¹‡ihitÄ• nupassÄ• nÄ
ca veditabbÄ• ni.

<49> kathaá¹ƒ? pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ indriyasaá¹ƒvarasÄ«laá¹ƒ Ä• jÄ«vapÄ• ris
paccayasannissitasÄ«laÃ±ceti catupÄ• risuddhisÄ«laá¹ƒ __sÄ«lavisuddhi_ nÄ• ma,

<50> upacÄ• rasamÄ• dhi appanÄ• samÄ• dhi ceti duvidhopi samÄ• dhi __cittavisuddhi_ n

<51> lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• navasena nÄ• marÅ«pa pariggah

<52> tesameva ca nÄ• marÅ«pÄ• naá¹ƒ paccayapariggaho __kaá¹…khÄ• vitaraá¹‡avisudd

<53> tato paraá¹ƒ pana tathÄ• pariggahitesu sappaccayesu tebhÅ«makasaá¹…khÄ• resu a
khandhÄ• dinayamÄ• rabbha kalÄ• pavasena saá¹…khipitvÄ• "aniccaá¹ƒ khayaá¹-á¹-hena,
anattÄ• asÄ• rakaá¹-á¹-henÄ• " ti addhÄ• navasena santativasena khaá¹‡avasena vÄ• sa
lakkhaá¹‡attayaá¹ƒ sammasantassa tesveva paccayavasena khaá¹‡avasena ca udayabbay
samanupassantassa ca -

"obhÄ• so pÄ«ti passaddhi, adhimokkho ca paggaho.

sukhaá¹ƒ Ã±Ä• á¹‡amupaá¹-á¹-hÄ• na-mupekkhÄ• ca nikanti ce" ti || -

obhÄ• sÄ• divipassanupakkilesaparipanthapariggahavasena maggÄ• maggalakkhaá¹‡avav
__maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi_ nÄ• ma.

<54> tathÄ• paripanthavimuttassa pana tassa udayabbayaÃ±Ä• á¹‡ato paá¹-á¹-hÄ• ya yÄ
vipassanÄ• paramparÄ• ya paá¹-ipajjantassa nava vipassanÄ• Ã±Ä• á¹‡Ä• ni __paá¹-ipadÄ
nÄ• ma.

<55> tassevaá¹ƒpaá¹-ipajjantassa \Be 65/ pana vipassanÄ• paripÄ• kamÄ• gamma "idÄ• n
bhavaá¹…gaá¹ƒvocchijjitvÄ• uppanna manodvÄ• rÄ• vajjanÄ• nantaraá¹ƒdve tÄ«á¹‡i vipas

aniccÄ• dilakkhaá¹‡amÄ• rabbha parikammopacÄ• rÄ• nulomanÄ• mena pavattanti.

<56> yÄ• sikhÄ• ppattÄ• , sÄ• sÄ• nulomÄ• saá¹…khÄ• rupekkhÄ• vuá¹-á¹-hÄ• nagÄ• r

<57> tato paraá¹ƒ gotrabhucittaá¹ƒ nibbÄ• namÄ• lambitvÄ• puthujjanagottamabhibhavant
ariyagottamabhisambhontaÃ±ca pavattati.

<58> tassÄ• nantarameva maggo dukkhasaccaá¹ƒ parijÄ• nanto samudayasaccaá¹ƒ pajah
sacchikaronto, maggasaccaá¹ƒ bhÄ• vanÄ• vasena appanÄ• vÄ«thimotarati.

<59> tato paraá¹ƒ dve tÄ«á¹‡i phalacittÄ• ni pavattitvÄ• bhavaá¹…gapÄ• tova hoti, puna b
vocchinditvÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni pavattanti.

<60> á¹• 21 maggaá¹ƒ phalaÃ±ca nibbÄ• naá¹ƒ, paccavekkhati paá¹‡á¸• ito.

hÄ«ne kilese sese ca, paccavekkhati vÄ• na vÄ• ||

chabbisuddhikamenevaá¹ƒ, bhÄ• vetabbo catubbidho.

__Ã±Ä• á¹‡adassanavisuddhi, _ nÄ• ma maggo pavuccati ||

ayamettha visuddhibhedo.

vimokkhabhedo

<61> tattha anattÄ• nupassanÄ• attÄ• bhinivesaá¹ƒ muÃ±cantÄ« suÃ±Ã±atÄ• nupassanÄ

<62> aniccÄ• nupassanÄ• \Be 66/ vipallÄ• sanimittaá¹ƒ muÃ±cantÄ« animittÄ• nupassanÄ

<63> dukkhÄ• nupassanÄ• taá¹‡hÄ• paá¹‡idhiá¹ƒ muÃ±cantÄ« appaá¹‡ihitÄ• nupassanÄ

<64> tasmÄ• yadi vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• anattato vipassati, suÃ±Ã±ato vimo

<65> yadi aniccato vipassati, animitto vimokkho nÄ• ma.

<66> yadi dukkhato vipassati, appaá¹‡ihito vimokkho nÄ• mÄ• ti ca maggo vipassanÄ• gan
labhati, tathÄ• phalaÃ±ca maggÄ• gamanavasena maggavÄ«thiyaá¹ƒ.

<67> phalasamÄ• pattivÄ«thiyaá¹ƒ pana yathÄ• vuttanayena vipassantÄ• naá¹ƒ yathÄ• sa
vipassanÄ• gamanavaseneva suÃ±Ã±atÄ• divimokkhoti ca pavuccati, Ä• rammaá¹‡avasena
nÄ• mattayaá¹ƒ sabbattha sabbesampi samameva ca.

ayamettha vimokkhabhedo.

puggalabhedo

<68> ettha pana sotÄ• pattimaggaá¹ƒ bhÄ• vetvÄ• diá¹-á¹-hivicikicchÄ• pahÄ• nena pahÄ
sattakkhattuparamo __sotÄ• panno_ nÄ• ma hoti.

<69> sakadÄ• gÄ• mimaggaá¹ƒ bhÄ• vetvÄ• rÄ• gadosamohÄ• naá¹ƒ tanukarattÄ• __sa
imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• .

<70> anÄ• gÄ• mimaggaá¹ƒ \Be 67/ bhÄ• vetvÄ• kÄ• marÄ• gabyÄ• pÄ• dÄ• namanavas
anÄ• gantvÄ• itthattaá¹ƒ.

<71> arahattamaggaá¹ƒ bhÄ• vetvÄ• anavasesakilesappahÄ• nena __arahÄ• _ nÄ• ma h
aggadakkhiá¹‡eyyoti.

ayamettha puggalabhedo.

samÄ• pattibhedo

<72> __phalasamÄ• pattivÄ«thiyaá¹ƒ_ panettha sabbesampi yathÄ• sakaphalavasena sÄ•

<73> __nirodhasamÄ• pattisamÄ• pajjanaá¹ƒ_ pana anÄ• gÄ• mÄ«naÃ±ceva arahantÄ• n
yathÄ• kkamaá¹ƒ paá¹-hamajjhÄ• nÄ• dimahaggatasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹
saá¹…khÄ• radhamme tattha tattheva vipassanto yÄ• va Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ gantv
adhiá¹-á¹-heyyÄ• dikaá¹ƒ pubbakiccaá¹ƒ katvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ
appanÄ• javanÄ• naá¹ƒ parato vocchijjati cittasantati, tato nirodhasamÄ• panno nÄ• ma hot

<74> vuá¹-á¹-hÄ• nakÄ• le pana anÄ• gÄ• mino anÄ• gÄ• miphalacittaá¹ƒ, arahato arahatt
pavattitvÄ• bhavaá¹…gapÄ• to hoti, tato paraá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ pavattati.

ayamettha samÄ• pattibhedo.

niá¹-á¹-hito ca vipassanÄ• kammaá¹-á¹-hÄ• nanayo.

uyyojanaá¹ƒ

<75> á¹• 21 bhÄ• vetabbaá¹ƒ \Be 68/ paniccevaá¹ƒ, bhÄ• vanÄ• dvayamuttamaá¹ƒ.

paá¹-ipattirasassÄ• daá¹ƒ, patthayantena sÄ• saneti ||

iti abhidhammatthasaá¹…gahe kammaá¹-á¹-hÄ• nasaá¹…gahavibhÄ• go nÄ• ma

navamo paricchedo.

nigamanaá¹ƒ

(ka) á¹• 21 cÄ• rittasobhitavisÄ• lakulodayena,

saddhÄ• bhivuá¸• á¸• haparisuddhaguá¹‡odayena.

__nampa_vhayena paá¹‡idhÄ• ya parÄ• nukampaá¹ƒ,

yaá¹ƒ patthitaá¹ƒ pakaraá¹‡aá¹ƒ pariniá¹-á¹-hitaá¹ƒ taá¹ƒ ||

(kha) á¹• 21 puÃ±Ã±ena tena vipulena tu __mÅ«lasomaá¹ƒ_.

dhaÃ±Ã±Ä• dhivÄ• samuditoditamÄ• yukantaá¹ƒ.

paÃ±Ã±Ä• vadÄ• taguá¹‡asobhitalajjibhikkhÅ«,

maÃ±Ã±antu puÃ±Ã±avibhavodayamaá¹…galÄ• ya ||

iti __anuruddhÄ• _cariyena racitaá¹ƒ

__abhidhammatthasaá¹…gahaá¹ƒ_ nÄ• ma pakaraá¹‡aá¹ƒ.

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhÄ• nappadÄ«pikÄ•

buddhappaá¹‡Ä• mo

1__._ tathÄ• gato \Be 1/ yo karuá¹‡Ä• karo karo,

payÄ• taâ€™ mosajja sukhappadaá¹ƒ padaá¹ƒ.

akÄ• paratthaá¹ƒ kalisambhave bhave,

namÄ• mi taá¹ƒ kevaladukkaraá¹ƒ karaá¹ƒ ||

dhammappaá¹‡Ä• mo

2__._ apÅ«jayuá¹ƒ yaá¹ƒ munikuÃ±jarÄ• jarÄ• ,

rujÄ• dimuttÄ• yahimuttare tare.

á¹-hitÄ• tivaá¹-á¹-ambunidhiá¹ƒ narÄ• narÄ• ,

tariá¹ƒsu taá¹ƒ dhammamaghappahaá¹ƒ pahaá¹ƒ ||

saá¹…ghappaá¹‡Ä• mo

3__._ gataá¹ƒ munindoâ€™ rasasÅ«nutaá¹ƒ nutaá¹ƒ,

supuÃ±Ã±akhettaá¹ƒ bhuvane sutaá¹ƒ sutaá¹ƒ.

gaá¹‡ampi pÄ• á¹‡Ä«katasaá¹ƒvaraá¹ƒ varaá¹ƒ,

sadÄ• guá¹‡oghena nirantaraâ€™ ntaraá¹ƒ ||

paá¹-iÃ±Ã±Ä•

4__._ nÄ• maliá¹…gesu kosalla, matthanicchayakÄ• raá¹‡aá¹ƒ.

yato mahabbalaá¹ƒ buddha, vacane pÄ• á¹-avatthinaá¹ƒ ||

5__._ nÄ• maliá¹…gÄ• nyaâ€™ to \Be 2/ buddha, bhÄ• sitassÄ• â€™ rahÄ• nyaâ€™ haá¹ƒ

dassayanto pakÄ• sessa, __mabhidhÄ• nappadÄ«pikaá¹ƒ ||_

paribhÄ• sÄ•

6__._ bhiyyo __rÅ«pantarÄ• sÄ• ha, cariyena_ ca katthaci.

kvacÄ• â€™ __haccavidhÄ• nena_ Ã±eyyaá¹ƒ thÄ«punnapuá¹ƒsakaá¹ƒ ||

7__._ abhinnaliá¹…gÄ• naá¹ƒyeva, dvando ca, liá¹…gavÄ• cakÄ• .

gÄ• thÄ• pÄ• dantamajjhaá¹-á¹-hÄ• , pubbaá¹ƒ yantyapare paraá¹ƒ ||

8__._ pumitthiyaá¹ƒ padaá¹ƒ __dvÄ«su, _ sabbaliá¹…ge ca __tÄ«svi_ti.

abhidhÄ• nantarÄ• rambhe, Ã±eyyaá¹ƒ __tvaâ€™ _nta __mathÄ• _di ca ||

9__._ bhiyyo payoga mÄ• gamma, sogate __Ä• game_ kvaci.

__nighaá¹‡á¸• u_ yutti Ã±cÄ• nÄ«ya, nÄ• maliá¹…gaá¹ƒ kathÄ«yatÄ«ti ||

1. saggakaá¹‡á¸• a

<1> buddho dasabalo satthÄ• , sabbaÃ±Ã±Å« dvipaduttamo.

munindo bhagavÄ• nÄ• tho, cakkhumaâ€™ á¹…gÄ«raso muni ||

<2> lokanÄ• thoâ€™ nadhivaro, mahesi ca vinÄ• yako.

samantacakkhu sugato, bhÅ«ripaÃ±Ã±o ca mÄ• raji ||

<3> narasÄ«ho naravaro, dhammarÄ• jÄ• mahÄ• muni.

devadevo lokagaru, dhammassÄ• mÄ« tathÄ• gato ||

<4> sayambhÅ« sammÄ• sambuddho, varapaÃ±Ã±o ca nÄ• yako.

jino, sakko tu siddhattho, suddhodani ca gotamo ||

<5> sakyasÄ«ho tathÄ• sakya, muni cÄ• diccabandhu ca.

<6> mokkho nirodho nibbÄ• naá¹ƒ, dÄ«po taá¹‡hakkhayo paraá¹ƒ.

tÄ• á¹‡aá¹ƒ leá¹‡a marÅ«paÃ±ca, santaá¹ƒ sacca manÄ• layaá¹ƒ ||

<7> asaá¹…khataá¹ƒ siva mamataá¹ƒ sududdasaá¹ƒ,

parÄ• yaá¹‡aá¹ƒ saraá¹‡a manÄ«tikaá¹ƒ tathÄ• .

anÄ• savaá¹ƒ dhuva manidassanÄ• â€™ katÄ• ,

palokitaá¹ƒ nipuá¹‡a mananta makkharaá¹ƒ ||

<8> dukkhakkhayo \Be 3/ byÄ• bajjhaÃ±ca {byÄ• pajjaá¹ƒ (á¹-Ä«kÄ•) }, vivaá¹-á¹-aá¹ƒ khe

apavaggo virÄ• go ca, paá¹‡Ä«ta maccutaá¹ƒ padaá¹ƒ ||

<9> yogakkhemo pÄ• ra mapi, mutti santi visuddhiyo.

vimutyaâ€™ saá¹…khatadhÄ• tu, suddhi nibbutiyo siyuá¹ƒ ||

<10> khÄ«á¹‡Ä• savo tvaâ€™ sekkho ca, vÄ«tarÄ• go tathÄ• â€™ rahÄ• .

devaloko divo saggo {nÄ• ko (Ce) },

tidivo tidasÄ• layo ||

<11> tidasÄ• tvaâ€™ marÄ• devÄ• , vibudhÄ• ca sudhÄ• sino.

surÄ• marÅ« divokÄ• cÄ• , matapÄ• saggavÄ• sino ||

<12> nijjarÄ• â€™ nimisÄ• dibbÄ• , apume devatÄ• ni ca {devatÄ• eva devatÄ• ni, sakatt

<13> siddho bhÅ«to ca gandhabbo, guyhako yakkha rakkhasÄ• .

kumbhaá¹‡á¸• o ca pisÄ• cÄ• â€™ dÄ«, niddiá¹-á¹-hÄ• __devayoniyo ||_

<14> pubbadevÄ• suraripÅ«, asurÄ• dÄ• navÄ• pume.

tabbisesÄ• pahÄ• rÄ• do, sambaro baliÄ• dayo ||

<15> pitÄ• maho pitÄ• brahmÄ• , lokeso kamalÄ• sano.

tathÄ• hiraÃ±Ã±agabbho ca, surajeá¹-á¹-ho pajÄ• pati ||

<16> vÄ• sudevo hari {harÄ« (á¹-Ä«kÄ•) } kaá¹‡ho, kesavo cakkapÄ• á¹‡yaâ€™ tha.

mahissaro sivo sÅ«lÄ«, issaro pasupatyaâ€™ pi ||

<17> haro vutto kumÄ• ro tu, khandho sattidharo bhave.

<18> sakko purindado deva, rÄ• jÄ• vajirapÄ• á¹‡i ca.

sujampati sahassakkho, mahindo vajirÄ• vudho ||

<19> vÄ• savo ca dasasata, nayano tidivÄ• dhibhÅ«.

suranÄ• tho ca vajira, hattho ca bhÅ«tapatyaâ€™ pi ||

<20> maghavÄ• kosiyo indo, vatrabhÅ« pÄ• kasÄ• sano.

viá¸• ojo tha __sujÄ• _ tassa {sujÄ• tÄ• â€™ ssa (á¹-Ä«kÄ•) }, bhariyÄ• tha puraá¹ƒ bhave

<21> masakkasÄ• rÄ• \Be 4/ {masakkasÄ• ro (Ce) } vassoka, sÄ• rÄ• cevÄ• â€™ marÄ•

__vejayanto_ tu pÄ• sÄ• do,

__sudhammÄ• _ tu sabhÄ• matÄ• ||

<22> __vejayanto_ ratho tassa,

vutto __mÄ• tali_ sÄ• rathi.

__erÄ• vaá¹‡o_ gajo __paá¹‡á¸• u, kambalo_ tu silÄ• sanaá¹ƒ ||

<23> __suvÄ«ro_ccÄ• dayo puttÄ• , __nandÄ• _ pokkharaá¹‡Ä« bhave.

nandanaá¹ƒ missakaá¹ƒ citta, latÄ• phÄ• rusakaá¹ƒ __vanÄ• ||_

<24> asani dvÄ«su kulisaá¹ƒ, vajiraá¹ƒ punnapuá¹ƒsake.

accharÄ• yotthiyaá¹ƒ vuttÄ• , rambhÄ• alambusÄ• dayo.

devitthiyo tha gandhabbÄ• , __paÃ±casikho_ti Ä• dayo ||

<25> vimÄ• no nitthiyaá¹ƒ byamhaá¹ƒ, pÄ«yÅ«saá¹ƒ tvamataá¹ƒ sudhÄ• .

sineru meru tidivÄ• , dhÄ• ro neru sumeru ca ||

<26> yugandharo Ä«sadharo, karavÄ«ko sudassano.

nemindharo vinatako, assakaá¹‡á¹‡o __kulÄ• calÄ• ||_

<27> mandÄ• kinÄ« tathÄ• â€™ kÄ• sa, gaá¹…gÄ• suranadÄ« pyatha.

<28> koviá¸·Ä• ro tathÄ• pÄ• ri, cchattako pÄ• rijÄ• tako.

kapparukkho tu santÄ• nÄ• , dayo __devaddumÄ• _ siyuá¹ƒ ||

<29> pÄ• cÄ« patÄ«jhuâ€™ dÄ«ciâ€™ tthÄ«, pubba pacchima uttarÄ• .

disÄ• tha dakkhiá¹‡Ä• â€™ pÄ• cÄ«, vidisÄ• â€™ nudisÄ• bhave ||

<30> erÄ• vato {erÄ• vaá¹‡o (Ce), amarakose pana erÄ• vato eva atthi} puá¹‡á¸• arÄ«ko, v

pupphadanto sabbabhummo, suppatÄ«ko __disÄ• gajÄ• ||_

<31> __dhataraá¹-á¹-ho_ ca gandhabbÄ• , dhipo, kumbhaá¹‡á¸• asÄ• mi tu.

__viruá¸·hako, virÅ«pakkho, _ tu nÄ• gÄ• dhipatÄ«rito ||

<32> yakkhÄ• dhipo vessavaá¹‡o, __kuvero_ naravÄ• hano.

__aá¸·akÄ• _ {alakÄ• (amarakosa) } __á¸·akamandÄ• _ssa, purÄ«, paharaá¹‡aá¹ƒ __gadÄ

catuddisÄ• na madhipÄ• , pubbÄ• dÄ«naá¹ƒ kamÄ• ime ||

<33> jÄ• tavedo \Be 5/ sikhÄ« joti, pÄ• vako dahanoâ€™ nalo.

hutÄ• vahoâ€™ ccimÄ• dhÅ«ma, ketvaâ€™ ggi gini bhÄ• numÄ• ||

<34> tejo dhÅ«masikho vÄ• yu, sakho ca kaá¹‡havattanÄ«.

vessÄ• naro hutÄ• so tha, sikhÄ• jÄ• laâ€™ cci cÄ• pume ||

<35> vipphuliá¹…gaá¹ƒ phuliá¹…gaÃ±ca, bhasmÄ• { `bhasmÄ• â€™ tipadaá¹ƒ rÄ• jÄ• dig
(rÅ«pasiddhi-uá¹‡Ä• di), bhasmaá¹ƒ (Ce) } tu seá¹-á¹-hi chÄ• rikÄ• .

<36> __kukkuá¸·o_ tuâ€™ á¹‡habhasmasmi, maá¹…gÄ• roâ€™ lÄ• ta mummukaá¹ƒ {tikaá
(á¹-Ä«kÄ•) }.

samidhÄ• idhumaá¹ƒ ceâ€™ dho, upÄ• dÄ• naá¹ƒ tathindhanaá¹ƒ ||

<37> athoâ€™ bhÄ• so pakÄ• so cÄ• ,

â€™lokoâ€™ jjotÄ• â€™ tapÄ• samÄ• .

mÄ• luto pavano vÄ• yu, vÄ• toâ€™ nila samÄ«raá¹‡Ä• .

gandhavÄ• ho tathÄ• vÄ• yo, samÄ«ro ca sadÄ• gati ||

<38> __vÄ• yubhedÄ• _ ime chuâ€™ ddha, á¹…gamo cÄ• dhogamo tathÄ• .

kucchiá¹-á¹-ho ca koá¹-á¹-hÄ• sayo, assÄ• saá¹…gÄ• nusÄ• rino ||

<39> atho apÄ• naá¹ƒ passÄ• so,

assÄ• so Ä• na muccate ||

<40> vego javo rayo khippaá¹ƒ, tu sÄ«ghaá¹ƒ turitaá¹ƒ lahu.

Ä• su tuá¹‡á¹‡a maraá¹ƒ cÄ• vi, lambitaá¹ƒ tuvaá¹-aá¹ƒpi ca ||

<41> satataá¹ƒ nicca maviratÄ• , nÄ• rata santata manavarataÃ±ca dhuvaá¹ƒ.

bhusa matisayo ca daá¸·haá¹ƒ, tibbeâ€™ kantÄ• â€™ timatta, bÄ• á¸·hÄ• ni.

khippÄ• dÄ« paá¹‡á¸• ake dabbe, dabbagÄ• tesu ye tisu ||

<42> aviggaho tu kÄ• mo ca, manobhÅ« madano bhave.

antako vasavattÄ« ca, pÄ• pimÄ• ca pajÄ• pati ||

<43> pamattabandhu kaá¹‡ho ca, mÄ• ro namuci, tassa tu.

taá¹‡hÄ• â€™ ratÄ« ragÄ• __dhÄ«tÅ«, _ hatthÄ« tu __girimekhalo ||_

<44> yamarÄ• jÄ• ca vesÄ• yÄ«, yamoâ€™ ssa __nayanÄ• _vudhaá¹ƒ.

vepacitti pulomo ca, kimpuriso tu kinnaro ||

<45> antalikkhaá¹ƒ khaâ€™ mÄ• dicca, pathoâ€™ bbhaá¹ƒ gaganaâ€™ mbaraá¹ƒ.

vehÄ• so cÄ• nilapatho, Ä• kÄ• so nitthiyaá¹ƒ nabhaá¹ƒ ||

<46> devo \Be 6/ vehÄ• yaso tÄ• rÄ• ,

patho surapatho aghaá¹ƒ ||

<47> megho valÄ• hako devo, pajjunnoâ€™ mbudharo ghano.

dhÄ• rÄ• dharo ca jÄ«mÅ«to, vÄ• rivÄ• ho tathÄ• â€™ mbudo ||

<48> abbhaá¹ƒ tÄ«svatha vassaÃ±ca, vassanaá¹ƒ vuá¹-á¹-hi nÄ• riyaá¹ƒ.

sateratÄ• â€™ kkhaá¹‡Ä• vijju, vijjutÄ• cÄ• cirappabhÄ• ||

<49> meghanÄ• de tu dhanitaá¹ƒ, gajjitaá¹ƒ rasitÄ• di ca.

indÄ• vudhaá¹ƒ indadhanu, vÄ• takkhittambu sÄ«karo ||

<50> Ä• sÄ• ro dhÄ• rÄ• sampÄ• to,

karakÄ• tu ghanopalaá¹ƒ.

__duddinaá¹ƒ_ meghacchannÄ• he, pidhÄ• naá¹ƒ tvapadhÄ• raá¹‡aá¹ƒ ||

<51> tirodhÄ• naâ€™ ntaradhÄ• nÄ• , pidhÄ• na chÄ• danÄ• ni ca.

indu cando ca nakkhatta, rÄ• jÄ• somo nisÄ• karo ||

<52> osadhÄ«so himaraá¹ƒsi, sasaá¹…ko candimÄ• sasÄ«.

sÄ«taraá¹ƒsi nisÄ• nÄ• tho, uá¸·urÄ• jÄ• ca mÄ• pume ||

<53> __kalÄ• _ soá¸·asamo bhÄ• go, bimbaá¹ƒ tu maá¹‡á¸• alaá¹ƒ bhave.

aá¸• á¸• ho tvaddho upaá¸• á¸• ho ca, vÄ• khaá¹‡á¸• aá¹ƒ sakalaá¹ƒ pume ||

<54> __addhaá¹ƒ_ vuttaá¹ƒ same bhÄ• ge, pasÄ• do tu pasannatÄ• .

komudÄ« candikÄ• juá¹‡hÄ• , kanti sobhÄ• juti cchavi ||

<55> kalaá¹…ko laÃ±chanaá¹ƒ lakkhaá¹ƒ, aá¹…koâ€™ bhiÃ±Ã±Ä• á¹‡a lakkhaá¹‡aá¹ƒ.

cihanaá¹ƒ cÄ• pi sobhÄ• tu, paramÄ• __susamÄ• _ tha ca ||

<56> sÄ«taá¹ƒ guá¹‡e, guá¹‡iliá¹…gÄ• , sÄ«ta sisira sÄ«talÄ• .

himaá¹ƒ tuhina mussÄ• vo, nÄ«hÄ• ro mahikÄ• pyatha ||

<57> nakkhattaá¹ƒ joti bhaá¹ƒ tÄ• rÄ• , apume tÄ• rakoâ€™ á¸·u ca.

<58> assayujo bharaá¹‡itthÄ«, sakattikÄ• rohiá¹‡Ä« pica.

migasira {magasira (Ce) } maddÄ• ca punabbasu, phusso {pusso (á¹-Ä«0) } cÄ• silesaâ€™

<59> mÄ• ghÄ• {magha (Ce) } ca phaggunÄ« dve ca, hatthÄ• cittÄ• ca svÄ• tipi.

visÄ• khÄ• â€™ nurÄ• dhÄ• jeá¹-á¹-hÄ• , mÅ«lÄ• â€™ sÄ• á¸·hÄ• duve tathÄ• ||

<60> savaá¹‡o \Be 7/ ca dhaniá¹-á¹-hÄ• ca, satabhisajo pubbuâ€™ ttarabhaddapadÄ• .

revatyapÄ«ti kamato, __sattÄ• dhikavÄ«sanakkhattÄ• ||_

<61> sobbhÄ• nu kathito rÄ• hu, __sÅ«rÄ• _dÄ« tu navaggahÄ• .

rÄ• si __mesÄ• _diko bhadda, padÄ• poá¹-á¹-hapadÄ• samÄ• ||

<62> Ä• dicco sÅ«riyo sÅ«ro, sataraá¹ƒsi divÄ• karo.

verocano dinakaro, uá¹‡haraá¹ƒsi pabhaá¹…karo ||

<63> aá¹ƒsumÄ• lÄ« dinapati, tapano ravi bhÄ• numÄ• .

raá¹ƒsimÄ• bhÄ• karo bhÄ• nu, akko sahassaraá¹ƒsi ca ||

<64> raá¹ƒsi Ä• bhÄ• pabhÄ• ditti, ruci bhÄ• juti dÄ«dhiti.

marÄ«ci dvÄ«su bhÄ• nvaá¹ƒâ€™ su, mayÅ«kho kiraá¹‡o karo ||

<65> paridhi pariveso tha, marÄ«ci migataá¹‡hikÄ• .

sÅ«rassodayato pubbuâ€™, á¹-á¹-hitaraá¹ƒsi siyÄ• â€™ __ruá¹‡o ||_

<66> kÄ• loâ€™ ddhÄ• samayo velÄ• ,

tabbisesÄ• khaá¹‡Ä• dayo.

__khaá¹‡o_ dasaccharÄ• kÄ• lo,

khaá¹‡Ä• dasa __layo_ bhave ||

<67> layÄ• dasa __khaá¹‡alayo, _

__muhutto_ te siyÄ• dasa.

dasa __khaá¹‡amuhutto_ te, divaso tu ahaá¹ƒ dinaá¹ƒ ||

<68> pabhÄ• taÃ±ca vibhÄ• taÃ±ca, paccÅ«so kalla mapyatha.

abhidoso padoso tha,

sÄ• yo saÃ±jhÄ• dinaccayo ||

<69> nisÄ• ca rajanÄ« ratti, tiyÄ• mÄ• saá¹ƒvarÄ« bhave.

__juá¹‡hÄ• _ tu candikÄ• yuttÄ• , tamussannÄ• __timisikÄ• ||_

<70> nisÄ«tho majjhimÄ• ratti, aá¸• á¸• haratto mahÄ• nisÄ• .

andhakÄ• ro tamo nitthÄ«, timisaá¹ƒ timiraá¹ƒ mataá¹ƒ ||

<71> __caturaá¹…gatamaá¹ƒ_ evaá¹ƒ, kÄ• á¸·apakkhacatuddasÄ«.

vanasaá¹‡á¸• o ghano megha, paá¹-alaá¹ƒ cÄ• â€™ á¸• á¸• haratti ca ||

<72> __andhatamaá¹ƒ_ \Be 8/ ghanatame, pahÄ• ro yÄ• ma, saÃ±Ã±ito.

__pÄ• á¹-ipado_ tu dutiyÄ• , tatiyÄ• dÄ« __tithÄ«_ {tithi, tÄ• yati pÄ• letÄ«ti tithi, tÄ• +iti (á¹‡

<73> pannarasÄ« paÃ±cadasÄ«, puá¹‡á¹‡amÄ• sÄ« tu puá¹‡á¹‡amÄ• .

amÄ• vasÄ« pyamÄ• vÄ• sÄ«, thiyaá¹ƒ pannarasÄ«â€™ parÄ• ||

<74> ghaá¹-ikÄ• saá¹-á¹-hyaâ€™ __horatto, pakkho_ te dasa paÃ±ca ca.

te tu pubbÄ• parÄ• __sukka, _

__kÄ• á¸·Ä• , mÄ• so_ tu te duve ||

<75> citto vesÄ• kha, jeá¹-á¹-ho cÄ• , sÄ• á¸·ho dvÄ«su ca sÄ• vaá¹‡o.

poá¹-á¹-hapÄ• daâ€™ ssayujÄ• ca, mÄ• sÄ• dvÄ• dasa kattiko ||

<76> mÄ• gasiro tathÄ• phusso, kamena mÄ• gha phagguá¹‡Ä• .

kattikaâ€™ ssayujÄ• mÄ• sÄ• , pacchima pubbakattikÄ• ||

<77> sÄ• vaá¹‡o __nikkhamanÄ«yo, _

cittamÄ• so tu __rammako ||_

<78> caturo caturo mÄ• sÄ• , kattikakÄ• á¸·apakkhato.

kamÄ• __hemanta gimhÄ• na, vassÄ• nÄ• _ utuyo dvisu ||

<79> __hemanto sisira_ mutÅ«,

cha vÄ• __vasanto_ ca __gimha vassÄ• nÄ• . _

__sarado_ti kamÄ• mÄ• sÄ• , dve dve vuttÄ• nusÄ• rena ||

<80> uá¹‡ho nidÄ• gho gimhotha,

vasso vassÄ• na pÄ• vusÄ• .

utÅ«hi tÄ«hi vassÄ• nÄ• , dikehi __dakkhiá¹‡Ä• yanaá¹ƒ ||_

<81> __uttarÄ• yana_ maÃ±Ã±ehi, tÄ«hi vassÄ• yanadvayaá¹ƒ.

vassa saá¹ƒvaccharÄ• nitthÄ«, sarado hÄ• yano samÄ• ||

<82> kappakkhayo tu saá¹ƒvaá¹-á¹-o, yuganta palayÄ• api.

alakkhÄ« kÄ• lakaá¹‡á¹‡itthÄ«, atha lakkhÄ« siriâ€™ tthiyaá¹ƒ ||

<83> danu dÄ• navamÄ• tÄ• tha, devamÄ• tÄ• panÄ• â€™ diti.

<84> pÄ• paÃ±ca kibbisaá¹ƒ verÄ• , ghaá¹ƒ duccarita dukkaá¹-aá¹ƒ.

apuÃ±Ã±Ä• â€™ kusalaá¹ƒ kaá¹‡haá¹ƒ, kalusaá¹ƒ duritÄ• â€™ gu ca ||

<85> kusalaá¹ƒ \Be 9/ sukataá¹ƒ sukkaá¹ƒ, puÃ±Ã±aá¹ƒ dhamma manitthiyaá¹ƒ.

sucarita matho diá¹-á¹-ha, dhammikaá¹ƒ ihalokikaá¹ƒ ||

<86> sandiá¹-á¹-hika matho pÄ• ra, lokikaá¹ƒ samparÄ• yikaá¹ƒ.

takkÄ• laá¹ƒ tu tadÄ• tvaá¹ƒ co,

ttarakÄ• lo tu Ä• yati ||

<87> hÄ• soâ€™ ttamanatÄ• pÄ«ti, vitti tuá¹-á¹-hi ca nÄ• riyaá¹ƒ.

Ä• nando pamudÄ• â€™ modo, santoso nandi sammado ||

<88> pÄ• mojjaÃ±ca pamodo tha, sukhaá¹ƒ sÄ• taÃ±ca phÄ• svaâ€™ tha.

bhaddaá¹ƒ seyyo subhaá¹ƒ khemaá¹ƒ, kalyÄ• á¹‡aá¹ƒ maá¹…galaá¹ƒ sivaá¹ƒ ||

<89> dukkhaÃ±ca kasiraá¹ƒ kicchaá¹ƒ, nÄ«gho ca byasanaá¹ƒ aghaá¹ƒ.

dabbe tu pÄ• papuÃ±Ã±Ä• ni, tÄ«svÄ• kicchaá¹ƒ sukhÄ• di ca ||

<90> bhÄ• gyaá¹ƒ niyati bhÄ• go ca, bhÄ• gadheyyaá¹ƒ vidhÄ«â€™ rito.

atho uppatti nibbatti, jÄ• ti janana mubbhavo ||

<91> nimittaá¹ƒ kÄ• raá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, padaá¹ƒ bÄ«jaá¹ƒ nibandhanaá¹ƒ.

nidÄ• naá¹ƒ pabhavo hetu, sambhavo setu paccayo ||

<92> kÄ• raá¹‡aá¹ƒ yaá¹ƒ samÄ• sannaá¹ƒ, __padaá¹-á¹-hÄ• na_nti taá¹ƒ mataá¹ƒ.

jÄ«vo tu purisoâ€™ ttÄ• tha, padhÄ• naá¹ƒ pakatitthiyaá¹ƒ ||

<93> pÄ• á¹‡o sarÄ«rÄ« bhÅ«taá¹ƒ vÄ• , satto dehÄ« ca puggalo.

jÄ«vo pÄ• á¹‡Ä« pajÄ• jantu,

jano loko tathÄ• gato ||

<94> rÅ«paá¹ƒ saddo gandha rasÄ• , phasso dhammo ca gocarÄ• .

Ä• lambÄ• visayÄ• te chÄ• , rammaá¹‡Ä• lambaá¹‡Ä• ni ca ||

<95> sukko goro sitoâ€™ dÄ• tÄ• ,

dhavalo seta, paá¹‡á¸• arÄ• .

soá¹‡o tu lohito ratto,

tamba maÃ±jiá¹-á¹-ha rohitÄ• ||

<96> nÄ«lo kaá¹‡hÄ• â€™ sitÄ• kÄ• á¸·o,

mecako sÄ• ma sÄ• malÄ• .

sitapÄ«tetu __paá¹‡á¸• u_â€™ tto, Ä«saá¹ƒpaá¹‡á¸• utu __dhÅ«saro ||_

<97> __aruá¹‡o_ \Be 10/ kiÃ±ciratto tha,

__pÄ• á¹-alo_ setalohito.

atho pÄ«to halidyÄ• bho,

palÄ• so harito hari ||

<98> __kaá¸·Ä• ro kapilo_ nÄ«la, pÄ«te tha rocanappabhe.

__piá¹…go pisaá¹…go_ pyathavÄ• , kaá¸·Ä• rÄ• dÄ« tu piá¹…gale ||

<99> kammÄ• so sabalo citto,

__sÄ• vo_ tu kaá¹‡hapÄ«take.

vÄ• ccaliá¹…gÄ• guá¹‡inyete, guá¹‡e sukkÄ• dayo pume ||

<100> naccaá¹ƒ naá¹-á¹-aÃ±ca naá¹-anaá¹ƒ, nattanaá¹ƒ lÄ• sanaá¹ƒ bhave.

naccaá¹ƒ tu vÄ• ditaá¹ƒ gÄ«ta, miti __nÄ• á¹-u_midaá¹ƒ tayaá¹ƒ ||

<101> naccaá¹-á¹-hÄ• naá¹ƒ siyÄ• __raá¹…go, bhinayo_ sÅ«cyasÅ«canaá¹ƒ.

aá¹…gahÄ• roâ€™ á¹…gavikkhepo, naá¹-á¹-ako naá¹-ako naá¹-o ||

<102> siá¹…gÄ• ro karuá¹‡o vÄ«ra, bbhuta hassa bhayÄ• nakÄ• .

santo bÄ«bhaccha ruddÄ• ni, nava __nÄ• á¹-yarasÄ• _ ime ||

<103> posassa nÄ• riyaá¹ƒ pose, itthiyÄ• saá¹…gamaá¹ƒ pati.

yÄ• pihÄ• esa __siá¹…gÄ• ro, _ ratikÄ«á¸·Ä• dikÄ• raá¹‡o ||

<104> uttama ppakatippÄ• yo, itthipurisahetuko.

so __sambhogo viyogo_ti,

siá¹…gÄ• ro duvidho mato ||

<105> bhÄ• sitaá¹ƒ \Be 11/ lapitaá¹ƒ bhÄ• sÄ• , vohÄ• ro vacanaá¹ƒ vaco.

utti vÄ• cÄ• girÄ• vÄ• á¹‡Ä«, bhÄ• ratÄ« kathitÄ• {kathÄ• (katthaci) } vacÄ« ||

<106> ekÄ• khyÄ• to padacayo, siyÄ• __vÄ• kyaá¹ƒ_sakÄ• rako.

__Ä• meá¸• ita_nti viÃ±Ã±eyyaá¹ƒ, dvattikkhattu mudÄ«raá¹‡aá¹ƒ ||

<107> bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«haleâ€™ cchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budho ||

<108> __iru_ nÄ• rÄ« __yaju sÄ• ma, _ miti vedÄ• tayo siyuá¹ƒ.

ete eva tayÄ« nÄ• rÄ«, vedo manto sutitthiyaá¹ƒ ||

<109> aá¹-á¹-hako vÄ• mako vÄ• ma, devo caá¹…gÄ«raso bhagu.

yamadaggi ca vÄ• siá¹-á¹-ho, bhÄ• radvÄ• jo ca kassapo.

vessÄ• mittoti mantÄ• naá¹ƒ, kattÄ• ro isayo ime ||

<110> kappo byÄ• karaá¹‡aá¹ƒ joti, satthaá¹ƒ sikkhÄ• nirutti ca.

chandoviciti cetÄ• ni, __vedaá¹…gÄ• ni_ vadanti cha ||

<111> __itihÄ• so_ purÄ• vutta, ppabandho bhÄ• ratÄ• diko.

nÄ• mappakÄ• sakaá¹ƒ satthaá¹ƒ, rukkhÄ• dÄ«naá¹ƒ __nighaá¹‡á¸• u_ so ||

<112> vitaá¹‡á¸• asatthaá¹ƒ viÃ±Ã±eyyaá¹ƒ, yaá¹ƒ taá¹ƒ __lokÄ• yataá¹ƒ_ iti.

__keá¹-ubhaá¹ƒ_ tu kriyÄ• kappa, vikappo kavinaá¹ƒ hito ||

<113> __Ä• khyÄ• yiko_paladdhatthÄ• , pabandhakappanÄ• __kathÄ• . _

__daá¹‡á¸• anÄ«tyaâ€™ _tthasatthasmiá¹ƒ, vuttanto tu pavatti ca ||

<114> saÃ±Ã±Ä• , khyÄ• , vhÄ• samaÃ±Ã±Ä• cÄ• , bhidhÄ• naá¹ƒ nÄ• ma mavhayo.

nÄ• madheyyÄ• â€™ dhivacanaá¹ƒ, paá¹-ivÄ• kyaá¹ƒ tu uttaraá¹ƒ ||

<115> paÃ±ho tÄ«sva nuyogo ca, pucchÄ• pyatha nidassanaá¹ƒ.

upogghÄ• to ca diá¹-á¹-hanto, tathoâ€™ dÄ• haraá¹‡aá¹ƒ bhave ||

<116> samÄ• saá¹…khepa saá¹ƒhÄ• rÄ• , samÄ• so saá¹…gaho pyatha.

sataá¹ƒ dhÄ• rayasÄ« tyÄ• dya, __bbhakkhÄ• naá¹ƒ_ tucchabhÄ• sanaá¹ƒ ||

<117> vohÄ• ro tu vivÄ• do tha, sapanaá¹ƒ sapathopi ca.

yaso siloko kittitthÄ«,

ghosanÄ• tuâ€™ ccasaddanaá¹ƒ ||

<118> paá¹-ighoso paá¹-iravo, thoâ€™ paÃ±Ã±Ä• so vacÄ«mukhaá¹ƒ.

katthanÄ• ca silÄ• ghÄ• ca, vaá¹‡á¹‡anÄ• ca nuti tthuti ||

<119> thomanaÃ±ca {thomanaá¹ƒ vÄ• (katthaci thomanaá¹ƒ thomanÄ• dviliá¹…ge) } pasa
sikhaá¹‡á¸• inaá¹ƒ.

gajÄ• naá¹ƒ __koÃ±ca_nÄ• do tha,

matÄ• __hesÄ• _ hayaddhani ||

<120> pariyÄ• yo vevacanaá¹ƒ, sÄ• kacchÄ• tu ca saá¹ƒkathÄ• .

upavÄ• do cuâ€™ pakkosÄ• , vaá¹‡á¹‡avÄ• dÄ• â€™ nuvÄ• do ca.

janavÄ• dÄ• â€™ pavÄ• dÄ• pi, parivÄ• do ca tulyatthÄ• ||

<121> khepo \Be 12/ nindÄ• tathÄ• kucchÄ• , jigucchÄ• garahÄ• bhave.

nindÄ• pubbo upÄ• rambho, __paribhÄ• sana_ muccate ||

<122> aá¹-á¹-hÄ• nariyavohÄ• ra, vasena yÄ• pavattitÄ• .

__abhivÄ• kyaá¹ƒ_ siyÄ• vÄ• cÄ• , sÄ• vÄ«tikkamadÄ«panÄ« ||

<123> muhuá¹ƒbhÄ• sÄ• __nulÄ• po_tha, __palÄ• po_ natthikÄ• girÄ• .

Ä• dobhÄ• sana __mÄ• lÄ• po, _

__vilÄ• po_ tu pariddavo ||

<124> vippalÄ• po virodhotti, sandesotti tu vÄ• cikaá¹ƒ.

sambhÄ• sanaá¹ƒ tu __sallÄ• po, _ virodharahitaá¹ƒ mithu ||

<125> __pharusaá¹ƒ_ niá¹-á¹-huraá¹ƒ vÄ• kyaá¹ƒ, manuÃ±Ã±aá¹ƒ __hadayaá¹…gamaá¹ƒ.

__saá¹ƒkulaá¹ƒ_ tu __kiliá¹-á¹-ha_Ã±ca, pubbÄ• paravirodhinÄ« ||

<126> samudÄ• yattharahitaá¹ƒ, __abaddha_miti {abandha (Katthaci) } kittitaá¹ƒ.

__vitathaá¹ƒ_ tu musÄ• cÄ• tha {Ä• hataá¹ƒ tu musÄ• tthakaá¹ƒ (katthaci, amarakose) }, ph
||

<127> sammÄ• byayaÃ±cÄ• vitathaá¹ƒ, saccaá¹ƒ tacchaá¹ƒ yathÄ• tathaá¹ƒ.

tabbantÄ• tÄ«sva lÄ«kaá¹ƒ tva, saccaá¹ƒ micchÄ• musÄ• byayaá¹ƒ ||

<128> ravo ninÄ• do ninado ca saddo,

nigghosa nÄ• da ddhanayo ca rÄ• vo.

Ä• rÄ• va saá¹ƒrÄ• va virÄ• va ghosÄ• ,

ravÄ• sutitthÄ« sara nissanÄ• ca ||

<129> vissaá¹-á¹-ha maÃ±ju viÃ±Ã±eyyÄ• , savanÄ«yÄ• visÄ• rino.

bindu gambhÄ«ra ninnÄ• dÄ«, tyeva __maá¹-á¹-haá¹…giko saro ||_

<130> tiracchÄ• nagatÄ• naÃ±hi, rutaá¹ƒ __vassita_ muccate.

kolÄ• halo kalahalo,

gÄ«taá¹ƒ gÄ• naÃ±ca gÄ«tikÄ• ||

<131> sarÄ• satta tayo gÄ• mÄ• , cekavÄ«sati mucchanÄ• .

tÄ• nÄ• {á¹-hÄ• nÄ• ni (bahÅ«su) } cekÅ«napaÃ±Ã±Ä• sa, iccetaá¹ƒ __saramaá¹‡á¸• alaá¹

<132> usabho dhevato ceva, chajja gandhÄ• ra majjhimÄ• .

paÃ±camo ca nisÄ• doti, __satteâ€™ _te gaditÄ• sarÄ• ||

<133> nadanti \Be 13/ __usabhaá¹ƒ_ gÄ• vo, turagÄ• __dhevataá¹ƒ_ tathÄ• .

__chajjaá¹ƒ_ mayÅ«rÄ• __gandhÄ• ra, _ majÄ• koÃ±cÄ• ca __majjhimaá¹ƒ ||_

<134> __paÃ±camaá¹ƒ_ parapuá¹-á¹-hÄ• dÄ«, __nisÄ• da_mpi ca vÄ• raá¹‡Ä• .

__chajjo_ ca __majjhimo_ gÄ• mÄ• ,

tayo __sÄ• dhÄ• raá¹‡o_ti ca ||

<135> saresu tesu pacceke, tisso tisso hi mucchanÄ• .

siyuá¹ƒ tatheva tÄ• nÄ• ni {á¹-hÄ• nÄ• ni (bahÅ«su) }, satta satteva labbhare ||

<136> tisso duve catasso ca, catasso kamato sare.

tisso duve catassoti, __dvÄ• vÄ«sati_ sutÄ« siyuá¹ƒ ||

<137> uccatare rave __tÄ• ro, _ thÄ• byatte madhure __kalo. _

gambhÄ«re tu rave __mando, _ tÄ• rÄ• dÄ« tÄ«svatho kale.

__kÄ• kalÄ«_ sukhume vutto,

kriyÄ• disamatÄ• __layo ||_

<138> vÄ«á¹‡Ä• ca vallakÄ« satta, tantÄ« sÄ• __parivÄ• dinÄ«. _

__pokkharo_ doá¹‡i vÄ«á¹‡Ä• ya,

upavÄ«á¹‡o tu veá¹-hako ||

<139> Ä• tataÃ±ceva vitata, mÄ• tatavitataá¹ƒ ghanaá¹ƒ.

susiraá¹ƒ ceti __tÅ«riyaá¹ƒ, paÃ±caá¹…gika_ mudÄ«ritaá¹ƒ ||

<140> __Ä• tataá¹ƒ_ nÄ• ma cammÄ• va, naddhesu bheriyÄ• disu.

taleâ€™ kekayutaá¹ƒ kumbha, thuá¹‡a daddarikÄ• dikaá¹ƒ ||

<141> __vitataá¹ƒ_ coâ€™ bhayatalaá¹ƒ, tÅ«riyaá¹ƒ murajÄ• dikaá¹ƒ.

__Ä• tatavitataá¹ƒ_ sabba, vinaddhaá¹ƒ paá¹‡avÄ• dikaá¹ƒ ||

<142> __susiraá¹ƒ_ vaá¹ƒsasaá¹…khÄ• di, sammatÄ• lÄ• dikaá¹ƒ __ghanaá¹ƒ. _

Ä• tojjaá¹ƒ tu ca vÄ• dittaá¹ƒ, vÄ• ditaá¹ƒ vajja muccate ||

<143> bherÄ« (bheri) dundubhi vutto tha,

mudiá¹…go murajossa tu.

Ä• liá¹…ga, á¹…kyo, ddhakÄ• bhedÄ• ,

tiá¹‡avo tu ca á¸• iá¹‡á¸• imo ||

<144> Ä• lambaro \Be 14/ tu paá¹‡avo, __koá¹‡o_ vÄ«á¹‡Ä• divÄ• danaá¹ƒ.

__daddarÄ« paá¹-aho_ bheri, ppabhedÄ• __maddalÄ• _dayo ||

<145> janappiye vimadduá¹-á¹-he, gandhe __parimalo_ bhave.

so tvÄ• __modo_ dÅ«ragÄ• mÄ«, vissantÄ• tÄ«svito paraá¹ƒ ||

<146> iá¹-á¹-hagandho ca surabhi, sugandho ca sugandhi ca.

pÅ«tigandhi tu duggandho, tha vissaá¹ƒ Ä• magandhi yaá¹ƒ ||

<147> kuá¹…kumaÃ±ceva yavana, pupphaÃ±ca tagaraá¹ƒ tathÄ• .

turukkhoti __catujjÄ• ti, gandhÄ• _ ete pakÄ• sitÄ• ||

<148> kasÄ• vo nitthiyaá¹ƒ titto, madhuro lavaá¹‡o ime.

ambilo kaá¹-uko ceti, __cha rasÄ• _ tabbatÄ« tisu ||

<149> siyÄ• phasso ca phoá¹-á¹-habbo,

visayÄ« tvakkha mindriyaá¹ƒ.

nayanaá¹ƒ tvakkhi nettaÃ±ca, locanaá¹ƒ caâ€™ cchi cakkhu ca ||

<150> sotaá¹ƒ saddaggaho kaá¹‡á¹‡o, savanaá¹ƒ suti natthu tu.

nÄ• sÄ• ca nÄ• sikÄ• ghÄ• naá¹ƒ, jivhÄ• tu rasanÄ• bhave ||

<151> sarÄ«raá¹ƒ vapu gattaÃ±cÄ• , ttabhÄ• vo bondi viggaho.

dehaá¹ƒ vÄ• purise kÄ• yo, thiyaá¹ƒ tanu kaá¸·evaraá¹ƒ ||

<152> cittaá¹ƒ ceto mano nitthÄ«, viÃ±Ã±Ä• á¹‡aá¹ƒ hadayaá¹ƒ tathÄ• .

mÄ• nasaá¹ƒ dhÄ« tu paÃ±Ã±Ä• ca, buddhi medhÄ• mati muti ||

<153> bhÅ«rÄ« mantÄ• ca paÃ±Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ vijjÄ• ca yoni ca.

paá¹-ibhÄ• na mamoho tha, paÃ±Ã±Ä• bhedÄ• __vipassanÄ• ||_

<154> __sammÄ• diá¹-á¹-hi_ pabhutikÄ• , vÄ«maá¹ƒsÄ• tu vicÄ• raá¹‡Ä• .

sampajaÃ±Ã±aá¹ƒ tu nepakkaá¹ƒ, vedayitaá¹ƒ tu vedanÄ• ||

<155> takko vitakko saá¹…kappo,

ppanoâ€™ hÄ• â€™ yu tu jÄ«vitaá¹ƒ.

ekaggatÄ• tu samatho, avikkhepo samÄ• dhi ca ||

<156> ussÄ• hÄ• â€™ tappa paggÄ• hÄ• , vÄ• yÄ• mo ca parakkamo.

padhÄ• naá¹ƒ vÄ«riyaá¹ƒ cehÄ• , uyyÄ• mo ca dhiti tthiyaá¹ƒ ||

<157> cattÄ• ri __vÄ«riyaá¹…gÄ• ni, _ tacassa ca nahÄ• runo.

avasissana maá¹-á¹-hissa, maá¹ƒsalohitasussanaá¹ƒ ||

<158> __ussoá¸·hÄ«_ \Be 15/ tva dhimattehÄ• , sati tva nussati tthiya.

lajjÄ• hirÄ« samÄ• nÄ• tha, ottappaá¹ƒ pÄ• pabhÄ«rutÄ• ||

<159> majjhattatÄ• tuâ€™ pekkhÄ• ca, adukkhamasukhÄ• siyÄ• .

cittÄ• bhogo manakkÄ• ro,

adhimokkho tu nicchayo ||

<160> dayÄ• â€™ nukampÄ• kÄ• ruÃ±Ã±aá¹ƒ, karuá¹‡Ä• ca anuddayÄ• .

thiyaá¹ƒ veramaá¹‡Ä« ceva, viratyÄ• â€™ rati cÄ• pyatha ||

<161> titikkhÄ• khanti khamanaá¹ƒ, khamÄ• mettÄ• tu metyaâ€™ tha.

dassanaá¹ƒ diá¹-á¹-hi laddhitthÄ«, siddhanto samayo bhave ||

<162> taá¹‡hÄ• ca tasiá¹‡Ä• ejÄ• , jÄ• linÄ« ca visattikÄ• .

chando jaá¹-Ä• nikantyÄ• â€™ sÄ• , sibbinÄ« bhavanetti ca ||

<163> abhijjhÄ• vanatho vÄ• naá¹ƒ, lobho rÄ• go ca Ä• layo.

pihÄ• manoratho icchÄ• , bhilÄ• so kÄ• ma dohaá¸·Ä• .

Ä• kaá¹…khÄ• ruci vuttÄ• sÄ• , tvadhikÄ• __lÄ• lasÄ• _ dvisu ||

<164> veraá¹ƒ virodho viddeso, doso ca paá¹-ighaÃ±ca vÄ• .

kodhÄ• â€™ ghÄ• tÄ• kopa rosÄ• ,

byÄ• pÄ• doâ€™ nabhiraddhi ca ||

<165> baddhavera mupanÄ• ho, siyÄ• soko tu socanaá¹ƒ.

roditaá¹ƒ kanditaá¹ƒ ruá¹‡á¹‡aá¹ƒ, paridevo pariddavo ||

<166> bhÄ«titthi bhaya muttÄ• so, bheravaá¹ƒ tu mahabbhayaá¹ƒ.

<167> bheravaá¹ƒ bhÄ«sanaá¹ƒ bhÄ«maá¹ƒ, dÄ• ruá¹‡aÃ±ca bhayÄ• nakaá¹ƒ.

ghoraá¹ƒ paá¹-ibhayaá¹ƒ bhesmaá¹ƒ, bhayaá¹…kara mime tÄ«su ||

<168> issÄ• usÅ«yÄ• maccheraá¹ƒ, tu macchariya maccharaá¹ƒ.

mohoâ€™ vijjÄ• tathÄ• â€™ Ã±Ä• á¹‡aá¹ƒ, mÄ• no vidhÄ• ca unnati ||

<169> uddhacca muddhaá¹-aá¹ƒ cÄ• tha {uddhavaá¹ƒuddhaá¹ƒ dhÄ• vati citta metenÄ• ti u
tÄ• po kukkuccameva ca.

pacchÄ• tÄ• po nutÄ• po ca, vippaá¹-isÄ• ro pakÄ• sito ||

<170> manovilekha sandehÄ• , saá¹ƒsayo ca kathaá¹ƒkathÄ• .

dveá¸·hakaá¹ƒ vicikicchÄ• ca, kaá¹…khÄ• saá¹…kÄ• vimatyapi ||

<171> gabbo \Be 16/ bhimÄ• noâ€™ haá¹ƒkÄ• ro, cintÄ• tu jhÄ• na muccate.

nicchayo niá¹‡á¹‡ayo vutto, paá¹-iÃ±Ã±Ä• tu paá¹-issavo ||

<172> avamÄ• naá¹ƒ tirakkÄ• ro, paribhavo pyaâ€™ nÄ• daro.

parÄ• bhavo pyaâ€™ vaÃ±Ã±Ä• tha, ummÄ• do cittavibbhamo ||

<173> pemaá¹ƒ sineho sneho tha, cittapÄ«á¸·Ä• visaÃ±Ã±itÄ• .

pamÄ• do sativossaggo, kotÅ«halaá¹ƒ kutÅ«halaá¹ƒ ||

<174> vilÄ• so lalitaá¹ƒ lÄ«lÄ• , hÄ• vo heá¸·Ä• ca vibbhamo.

iccÄ• dikÄ• siyuá¹ƒ nÄ• ri, siá¹…gÄ• rabhÄ• vajÄ• kiriyÄ• ||

<175> hasanaá¹ƒ hasitaá¹ƒ hÄ• so, mando so mihitaá¹ƒ sitaá¹ƒ.

aá¹-á¹-ahÄ• so mahÄ• hÄ• so,

romaÃ±co lomahaá¹ƒsanaá¹ƒ ||

<176> parihÄ• so davo khiá¸• á¸• Ä• , keá¸·i kÄ«á¸·Ä• ca kÄ«á¸·itaá¹ƒ.

niddÄ• tu supinaá¹ƒ soppaá¹ƒ, middhaÃ±ca pacalÄ• yikÄ• ||

<177> thiyaá¹ƒ nikati kÅ«á¹-aÃ±ca, dambho sÄ• á¹-hyaÃ±ca ketavaá¹ƒ.

sabhÄ• vo tu nissaggo ca, sarÅ«paá¹ƒ pakatitthiyaá¹ƒ ||

<178> sÄ«laÃ±ca lakkhaá¹‡aá¹ƒ bhÄ• vo,

ussavo tu chaá¹‡o maho {mato (á¹-Ä«0) } ||

<179> dhÄ• rento jantu sasneha, mabhidhÄ• nappadÄ«pikaá¹ƒ.

khuddakÄ• dyatthajÄ• tÄ• ni {khuddakÄ• nyatthajÄ• tÄ• ni (Katthaci) }, sampassati yathÄ• s

saggakaá¹‡á¸• o niá¹-á¹-hito.

2. bhÅ«kaá¹‡á¸• a

1. bhÅ«mivagga

<180> vaggÄ• bhÅ«mi, purÄ«, macca, catubbaá¹‡á¹‡a, vanÄ• dihi.

pÄ• tÄ• lena ca vuccante, saá¹…goâ€™ paá¹…gehiâ€™ dhaâ€™ kkamÄ• ||

<181> vasundharÄ• chamÄ• bhÅ«mi, pathavÄ« medanÄ« mahÄ«.

ubbÄ« vasumatÄ« go ku, vasudhÄ• dharaá¹‡Ä« dharÄ• .

puthavÄ« jagatÄ« bhÅ«rÄ«, bhÅ« ca bhÅ«tadharÄ• â€™ vanÄ« ||

<182> khÄ• rÄ• \Be 17/ tu mattikÄ• __Å«so, _ Å«savÄ• tÅ«saro tisu.

thalaá¹ƒ thalÄ«tthÄ« bhÅ«bhÄ• ge, thaddhalÅ«khamhi __jaá¹…galo ||_

<183> pubbavideho cÄ• para, goyÄ• naá¹ƒ jambudÄ«po ca.

uttarakuru ceti siyuá¹ƒ, cattÄ• rome __mahÄ• dÄ«pÄ• ||_

<184> pumbahutte kurÅ« sakkÄ• , kosalÄ• magadhÄ• sivÄ«.

kaliá¹…gÄ• â€™ vanti paÃ±cÄ• lÄ• , vajjÄ« gandhÄ• ra cetayo ||

<185> vaá¹…gÄ• videhÄ• kambojÄ• , maddÄ• bhaggaâ€™ á¹…ga sÄ«haá¸·Ä• .

kasmÄ«rÄ• kÄ• si paá¹‡á¸• avÄ• dÄ«, siyuá¹ƒ __janapadantarÄ• ||_

<186> loko ca bhuvanaá¹ƒ vuttaá¹ƒ, deso tu visayo pyatha.

milakkhadeso paccanto, majjhadeso tu majjhimo ||

<187> anÅ«po salilappÄ• yo, kacchaá¹ƒ puma napuá¹ƒsake.

__saddalo_ harite dese, tiá¹‡enÄ• , bhinavena hi ||

<188> nadyambujÄ«vano deso, vuá¹-á¹-hinippajjasassako.

yo __nadÄ«mÄ• tiko deva, _

__mÄ• tiko_ ca kamena so ||

<189> tÄ«svanÅ«pÄ• dyatho canda, sÅ«rÄ• do __sassatÄ«_rito.

raá¹-á¹-haá¹ƒ tu vijitaÃ±cÄ• tha, purise setu Ä• liyaá¹ƒ ||

<190> upÄ• ntabhÅ« __parisaro, _ goá¹-á¹-haá¹ƒ tu gokulaá¹ƒ vajo.

maggo pantho patho addhÄ• , aÃ±jasaá¹ƒ vaá¹-umaá¹ƒ tathÄ• ||

<191> pajjo {pajjÄ• ... (Katthaci) }, yanaÃ±ca padavÄ«, vattanÄ« paddhatitthiyaá¹ƒ.

tabbhedÄ• jaá¹…gha, sakaá¹-a, maggÄ• te ca __mahaddhani ||_

<192> __ekapadye_kapadike, kantÄ• ro tu ca duggame.

<193> paá¹-imaggo paá¹-ipatho, __addhÄ• naá¹ƒ_ dÄ«gha maÃ±jasaá¹ƒ.

suppatho tu supantho ca, uppathaá¹ƒ tvapathaá¹ƒ bhave ||

<194> chattiá¹ƒsaparamÄ• á¹‡Å«na, meko __á¹‡u_ ca chattiá¹ƒsa te.

__tajjÄ• rÄ«_ tÄ• pi chattiá¹ƒsa, __rathareá¹‡u_ chattiá¹ƒsa te ||

<195> __likkhÄ• _tÄ• satta __Å«kÄ• _ tÄ• , __dhaÃ±Ã±amÄ• so_ti satta te.

satta __á¹…gulaâ€™ _ mamu dviccha, __vidatthi_ tÄ• duve siyuá¹ƒ ||

<196> __ratanaá¹ƒ_ \Be 18/ tÄ• ni satteva, yaá¹-á¹-hi tÄ• vÄ«satÅ« __sabhaá¹ƒ. _

__gÄ• vuta_ musabhÄ• sÄ«ti, __yojanaá¹ƒ_ catugÄ• vutaá¹ƒ ||

<197> dhanupaÃ±casataá¹ƒ __koso, karÄ«saá¹ƒ_ caturambaá¹‡aá¹ƒ.

__abbhantaraá¹ƒ_ tu hatthÄ• na, maá¹-á¹-havÄ«sa pamÄ• á¹‡ato ||

bhÅ«mivaggo niá¹-á¹-hito.

2. bhÅ«kaá¹‡á¸• a

2. puravagga

<198> puraá¹ƒ nagara mitthÄ« vÄ• , á¹-hÄ• nÄ«yaá¹ƒ puá¹-abhedanaá¹ƒ.

thiyaá¹ƒ tu rÄ• jadhÄ• nÄ« {rÄ• jaá¹-hÄ• nÄ« (á¹-Ä«0) } ca, khandhÄ• vÄ• ro bhave tha ca ||

<199> __sÄ• khÄ• nagara_ maÃ±Ã±atra, yaá¹ƒ taá¹ƒ mÅ«lapurÄ• puraá¹ƒ.

bÄ• rÄ• á¹‡asÄ« ca sÄ• vatthi, vesÄ• lÄ« mithilÄ• , á¸·avÄ« ||

<200> kosambu, jjeniyo takka, silÄ• campÄ• ca sÄ• galaá¹ƒ.

susumÄ• ragiraá¹ƒ {saá¹ƒsumÄ• ra (á¹-Ä«kÄ•) } rÄ• ja, gahaá¹ƒ kapilavatthu ca ||

<201> sÄ• keta, mindapatthaÃ±co, kkaá¹-á¹-hÄ• pÄ• á¹-aliputtakaá¹ƒ.

jetuttaraÃ±ca saá¹…kassaá¹ƒ, kusinÄ• rÄ• dayo purÄ« ||

<202> racchÄ• ca visikhÄ• vuttÄ• , rathikÄ• vÄ«thi cÄ• pyatha.

__byÅ«ho_ racchÄ• anibbiddhÄ• , nibbiddhÄ• tu __pathaddhi_ ca ||

<203> catukkaá¹ƒ caccare magga, sandhi siá¹…ghÄ• á¹-akaá¹ƒ bhave.

pÄ• kÄ• ro varaá¹‡o cÄ• tha, udÄ• po {uddÄ• pa, uddÄ• pa} upakÄ• rikÄ• ||

á¹• 0 204__._ kuá¹-á¹-aá¹ƒ tu bhitti nÄ• rÄ« tha, gopuraá¹ƒ dvÄ• rakoá¹-á¹-hako.

esikÄ• indakhÄ«lo ca, aá¹-á¹-o tvaá¹-á¹-Ä• lako bhave ||

<205> toraá¹‡aá¹ƒ tu bahidvÄ• raá¹ƒ, parikhÄ• tu ca dÄ«ghikÄ• .

mandiraá¹ƒ sadanÄ• , gÄ• raá¹ƒ, nikÄ• yo nilayÄ• , layo ||

<206> Ä• vÄ• so bhavanaá¹ƒ vesmaá¹ƒ, niketanaá¹ƒ nivesanaá¹ƒ.

gharaá¹ƒ gahaÃ±cÄ• , vasatho, saraá¹‡aÃ±ca patissayo ||

<207> okaá¹ƒ sÄ• lÄ• khayo vÄ• so, thiyaá¹ƒ kuá¹-i vasatyaâ€™ pi.

gehaÃ±cÄ• , nitthi sadumaá¹ƒ, cetiyÄ• , yatanÄ• ni tu ||

<208> pÄ• sÄ• do \Be 19/ ceva yÅ«po tha, muá¹‡á¸• acchado ca hammiyaá¹ƒ.

yÅ«potu gajakumbhamhi, __hatthinakho_ patiá¹-á¹-hito ||

<209> supaá¹‡á¹‡avaá¹…kacchadana, __maá¸• á¸• hayogo_ siyÄ• tha ca.

ekakÅ«á¹-ayuto __mÄ• á¸·o, _

__pÄ• sÄ• do_ caturassako ||

<210> sabhÄ• yaÃ±ca sabhÄ• cÄ• tha, maá¹‡á¸• apaá¹ƒ vÄ• janÄ• layo.

atho Ä• sanasÄ• lÄ• yaá¹ƒ, __paá¹-ikkamana_ mÄ«ritaá¹ƒ ||

<211> jinassa vÄ• sabhavana, mitthÄ« __gandhakuá¹-i_ pyatha.

thiyaá¹ƒ rasavatÄ« pÄ• ka, á¹-á¹-hÄ• naÃ±ceva mahÄ• nasaá¹ƒ ||

<212> Ä• vesanaá¹ƒ sippasÄ• lÄ• , __soá¹‡á¸• Ä• _ tu pÄ• namandiraá¹ƒ.

vaccaá¹-á¹-hÄ• naá¹ƒ __vaccakuá¹-i, _ munÄ«naá¹ƒ á¹-hÄ• na __massamo ||_

<213> paá¹‡yavikkayasÄ• lÄ• ku, Ä• paá¹‡o paá¹‡yavÄ«thikÄ• .

udosito bhaá¹‡á¸• asÄ• lÄ• , caá¹…kamanaá¹ƒ tu caá¹…kamo ||

<214> jantÄ• gharaá¹ƒ tvaggisÄ• lÄ• , papÄ• pÄ• nÄ«yasÄ• likÄ• .

gabbho ovarako vÄ• sÄ• , gÄ• raá¹ƒ tu sayaniggahaá¹ƒ ||

<215> itthÄ• gÄ• raá¹ƒ tu orodho, suddhantoâ€™ ntepurampi ca.

asabbavisayaá¹-á¹-hÄ• naá¹ƒ, raÃ±Ã±aá¹ƒ __kacchantaraá¹ƒ_ mataá¹ƒ ||

<216> sopÄ• no vÄ• â€™ rohaá¹‡aÃ±ca,

nisseá¹‡Ä« sÄ• , dhirohiá¹‡Ä«.

vÄ• tapÄ• naá¹ƒ gavakkho ca, jÄ• laÃ±ca sÄ«hapaÃ±jaraá¹ƒ ||

<217> Ä• lokasandhi vutto tha, laá¹…gÄ«â€™ tthÄ« paligho bhave.

kapisÄ«so, ggalatthambho, __nibbaá¹ƒ_ tu chaddakoá¹-iyaá¹ƒ ||

<218> chadanaá¹ƒ paá¹-alaá¹ƒ chadda, majiraá¹ƒ caccaro, á¹…gaá¹‡aá¹ƒ.

paghÄ• no paghanÄ• , lindo, pamukhaá¹ƒ dvÄ• rabandhanaá¹ƒ ||

<219> piá¹-á¹-hasaá¹…ghÄ• á¹-akaá¹ƒ dvÄ• ra, bÄ• hÄ• kÅ«á¹-aá¹ƒ tu kaá¹‡á¹‡ikÄ• .

dvÄ• raÃ±ca paá¹-ihÄ• ro tha, ummÄ• ro dehanÄ«, tthiyaá¹ƒ ||

<220> eá¸·ako indakhÄ«lo tha, thambho thÅ«á¹‡o pumitthiyaá¹ƒ.

__pÄ• á¹-ikÄ• , _ á¸• á¸• hendupÄ• sÄ• á¹‡e, giÃ±jakÄ• tu ca iá¹-á¹-hakÄ• ||

<221> valabhicchÄ• didÄ• rumhi, vaá¹…ke __gopÄ• nasÄ«, _ tthiyaá¹ƒ.

kapotapÄ• likÄ• yaá¹ƒ tu, __viá¹-aá¹…ko_ nitthiyaá¹ƒ bhave ||

<222> kuÃ±cikÄ• vivaraá¹ƒ \Be 20/ tÄ• á¸·a, cchiggalo pyatha kuÃ±cikÄ• .

tÄ• á¸·oâ€™ vÄ• puraá¹‡aá¹ƒ cÄ• tha, vedikÄ• vedi kathyate ||

<223> __saá¹…ghÄ• to pakkhapÄ• so_ ca, mandiraá¹…gÄ• __tulÄ• _ api.

thiyaá¹ƒ sammujjanÄ« ceva, sammajjanÄ« ca sodhanÄ« ||

<224> saá¹…kaá¹-Ä«raá¹ƒ tu saá¹…kÄ• ra, á¹-á¹-hÄ• naá¹ƒ saá¹…kÄ• rakÅ«á¹-akaá¹ƒ.

atho kacavaro, klÄ• po, saá¹…kÄ• ro ca kasambupi ||

<225> gharÄ• dibhÅ«mi taá¹ƒ __vatthu, _ gÄ• mo saá¹ƒvasatho tha so.

pÄ• kaá¹-o __nigamo_ bhoga, maccÄ• dibhyo dhi tÅ«dito { `adhibhÅ«â€™ ti Ä«rito kathito (

<226> sÄ«mÄ• ca mariyÄ• dÄ• tha,

ghoso gopÄ• lagÄ• makoti ||

puravaggo niá¹-á¹-hito.

3. naravagga

<227> manusso mÄ• nuso macco, mÄ• navo manujo naro.

poso pumÄ• ca puriso,

poriso pyatha paá¹‡á¸• ito ||

<228> budho vidvÄ• vibhÄ• vÄ« ca, santo sappaÃ±Ã±a kovidÄ• .

dhÄ«mÄ• sudhÄ« kavi byatto, vicakkhaá¹‡o visÄ• rado ||

<229> medhÄ• vÄ« matimÄ• paÃ±Ã±o, viÃ±Ã±Å« ca vidÅ«ro vidÅ«.

dhÄ«ro vipassÄ« dosaÃ±Ã±Å«, buddho ca dabba viddasu ||

<230> itthÄ« sÄ«mantinÄ« nÄ• rÄ«, thÄ« vadhÅ« vanitÄ• , á¹…ganÄ• .

pamadÄ• sundarÄ« kantÄ• , ramaá¹‡Ä« dayitÄ• , balÄ• ||

<231> mÄ• tugÄ• mo ca mahilÄ• , lalanÄ• bhÄ«ru kÄ• minÄ«.

kumÄ• rikÄ• tu kaÃ±Ã±Ä• tha, yuvatÄ« taruá¹‡Ä« bhave ||

<232> __mahesÄ«_ sÄ• bhisekÄ• Ã±Ã±Ä• ,

__bhoginÄ«_ rÄ• janÄ• riyo.

dhavatthinÄ« tu saá¹…ketaá¹ƒ, yÄ• ti yÄ• sÄ• , __bhisÄ• rikÄ• ||_

<233> gaá¹‡ikÄ• \Be 21/ vesiyÄ• vaá¹‡á¹‡a, dÄ• sÄ« nagarasobhinÄ«.

rÅ«pÅ«pajÄ«vinÄ« vesÄ«, kulaá¹-Ä• tu ca bandhakÄ« ||

<234> varÄ• roho, ttamÄ• matta, kÄ• sinÄ« varavaá¹‡á¹‡inÄ«.

patibbatÄ• tvapi satÄ«, kulitthÄ« kulapÄ• likÄ• ||

<235> vidhavÄ• patisuÃ±Ã±Ä• tha, patimbarÄ• sayambarÄ• .

vijÄ• tÄ• tu pasÅ«tÄ• ca, jÄ• tÄ• paccÄ• pasÅ«tikÄ• ||

<236> dÅ«tÄ« saÃ±cÄ• rikÄ• dÄ• sÄ«, tu ceá¹-Ä« kuá¹-adhÄ• rikÄ• .

vÄ• ruá¹‡Ä«, kkhaá¹‡ikÄ• tulyÄ• , khattiyÄ• nÄ« tu khattiyÄ• ||

<237> dÄ• ro jÄ• yÄ• kalattaÃ±ca, gharaá¹‡Ä« bhariyÄ• piyÄ• ,

pajÄ• patÄ« ca dutiyÄ• , sÄ• pÄ• daparicÄ• rikÄ• ||

<238> sakhÄ« tvÄ• â€™ lÄ« vayassÄ• tha, jÄ• rÄ« cevÄ• â€™ ticÄ• rinÄ«.

pume tÅ«â€™ tu rajo pupphaá¹ƒ, utunÄ« tu rajassalÄ• ||

<239> pupphavatÄ« garugabbhÄ• , pannasattÄ• ca gabbhinÄ«.

gabbhÄ• sayo jalÄ• bupi, kalalaá¹ƒ punnapuá¹ƒsake ||

<240> dhavotu sÄ• miko bhattÄ• , kanto pati varo piyo.

atho papati jÄ• ro thÄ• ,

paccaá¹ƒ puttoâ€™ trajo suto ||

<241> tanujo tanayo sÅ«nu, puttÄ• dÄ« dhÄ«tariâ€™ tthiyaá¹ƒ.

nÄ• riyaá¹ƒ duhitÄ• dhÄ«tÄ• ,

sajÄ• to tvoâ€™ __raso_ suto ||

<242> jÄ• yÄ• patÄ« janipatÄ«, jayampatÄ« tu dampatÄ« {dampatÄ«ti padaá¹ƒ pulliá¹…ga ikÄ• rantaá¹ƒ, tudampati (á¹-Ä«0) }.

atha vassavaro vutto, paá¹‡á¸• ako ca napuá¹ƒsakaá¹ƒ ||

<243> bandhavo bandhu sajano, sagotto Ã±Ä• ti Ã±Ä• tako.

sÄ• lohito sapiá¹‡á¸• o ca,

tÄ• to tu janako pitÄ• ||

<244> amma, mbÄ• jananÄ« mÄ• tÄ• , janetti janikÄ• bhave.

upamÄ• tÄ• tu dhÄ• tiâ€™ tthÄ«,

__sÄ• lo_ jÄ• yÄ• ya bhÄ• tiko ||

<245> __nanandÄ• _ \Be 22/ sÄ• mibhaginÄ«, mÄ• tÄ• mahÄ« tu ayyikÄ• .

__mÄ• tulo_ mÄ• tubhÄ• tÄ• , ssa, __mÄ• tulÄ• nÄ«_ pajÄ• pati ||

<246> jÄ• yÄ• patÄ«naá¹ƒ jananÄ«, __sassu_ vuttÄ• tha tappitÄ• .

__sasuro bhÄ• gineyyo_tu, putto bhaginiyÄ• bhave ||

<247> nattÄ• vutto paputto tha, sÄ• mibhÄ• tÄ• tu __devaro. _

dhÄ«tupati tu __jÄ• mÄ• tÄ• , _

ayyako tu pitÄ• maho ||

<248> __mÄ• tucchÄ• _ mÄ• tubhaginÄ«, __pitucchÄ• _ bhaginÄ« pitu.

papitÄ• maho payyako,

suá¹‡hÄ• tu suá¹‡isÄ• husÄ• ||

<249> sodariyo sagabbho ca, sodaro sahajo pyatha.

mÄ• tÄ• pitÅ« te __pitaro, puttÄ• _ tu puttadhÄ«taro ||

<250> __sasurÄ• _ sassusasurÄ• , bhÄ• tubhaginÄ« __bhÄ• taro. _

bÄ• lattaá¹ƒ bÄ• latÄ• bÄ• lyaá¹ƒ, yobbaÃ±Ã±aá¹ƒtu ca yobbanaá¹ƒ ||

<251> sukkÄ• tu __palitaá¹ƒ_ kesÄ• , dayo tha jaratÄ• jarÄ• .

puthuko pillako chÄ• po, kumÄ• ro bÄ• la potakÄ• ||

<252> athuâ€™ ttÄ• nasayuâ€™ ttÄ• na, seyyakÄ• thanapopi ca.

<253> taruá¹‡o ca vayaá¹-á¹-ho ca, daharo ca yuvÄ• susu.

mÄ• á¹‡avodÄ• rakocÄ• tha, sukumÄ• ro sukhedhito ||

<254> mahallako ca vuddho ca, thero jiá¹‡á¹‡o ca jiá¹‡á¹‡ako.

aggajo pubbajo jeá¹-á¹-ho, kaniyo kaniá¹-á¹-ho nujo ||

<255> valittaco tu valino. tÄ«suâ€™ ttÄ• nasayÄ• dayo.

<256> sÄ«soâ€™ ttamaá¹…gÄ• ni siro, muddhÄ• ca matthako bhave.

keso tu kuntalo vÄ• lo, ttamaá¹…garuha muddhajÄ• ||

<257> __dhammillo_ saá¹ƒyatÄ• kesÄ• ,

kÄ• kapakkho sikhaá¹‡á¸• ako.

pÄ• so hattho kesacaye.

tÄ• pasÄ• naá¹ƒ tahiá¹ƒ __jaá¹-Ä• ||_

<258> thiyaá¹ƒ veá¹‡Ä« paveá¹‡Ä« ca.

atho cÅ«á¸·Ä• sikhÄ• siyÄ• .

__sÄ«manto_ tu mato nÄ• ri, kesamajjhamhi paddhati ||

<259> lomaá¹ƒ \Be 23/ tanuruhaá¹ƒ romaá¹ƒ, pamhaá¹ƒ pakhuma makkhigaá¹ƒ.

__massu_ vuttaá¹ƒ pumamukhe, bhÅ« tvitthÄ« bhamuko bhamu ||

<260> bappo {khappo (á¹-Ä«0) } nettajalaâ€™ ssÅ«ni, nettatÄ• rÄ• kanÄ«nikÄ• .

vadanaá¹ƒ tu mukhaá¹ƒ tuá¹‡á¸• aá¹ƒ, vattaá¹ƒ lapana mÄ• nanaá¹ƒ ||

<261> dvijo lapanajo danto, dasano radano rado.

__dÄ• á¹-hÄ• _ tudantabhedasmiá¹ƒ, __apÄ• á¹…go_ tvakkhikoá¹-isu ||

<262> dantÄ• varaá¹‡a moá¹-á¹-ho cÄ• , pyaâ€™ dharo dasanacchado.

gaá¹‡á¸• o kapolo hanvitthÄ« {gaá¹‡á¸• atthÄ« (á¹-Ä«0) hanvatthÄ«=hanu+itthÄ«. hana+u (

__cubukaá¹ƒ_ tvaâ€™ dharÄ• adho ||

<263> galo ca kaá¹‡á¹-ho gÄ«vÄ• ca, kandharÄ• ca sirodharÄ• .

__kambugÄ«vÄ• _ tu yÄ• gÄ«vÄ• , suvaá¹‡á¹‡Ä• liá¹…gasannibhÄ• .

aá¹…kitÄ• tÄ«hi lekhÄ• hi, __kambugÄ«vÄ• _ thavÄ• matÄ• ||

<264> aá¹ƒso nitthÄ« bhujasiro, khandho tassandhi __jattu_ taá¹ƒ.

bÄ• humÅ«laá¹ƒ tu kaccho, dho, tvaâ€™ ssa __passa_ manitthiyaá¹ƒ ||

<265> bÄ• hu bhujÄ• dvÄ«su bÄ• hÄ• , hattho tu kara pÄ• á¹‡ayo.

__maá¹‡ibandho_ pakoá¹-á¹-hanto, kapparo tu kapoá¹‡yaâ€™ tha ||

<266> maá¹‡ibandha kaniá¹-á¹-hÄ• naá¹ƒ, pÄ• á¹‡issa __karabho_, ntaraá¹ƒ.

karasÄ• khÄ• , á¹…gulÄ« tÄ• tu, __paÃ±ca, _ á¹…guá¹-á¹-ho ca tajjanÄ«.

majjhimÄ• nÄ• mikÄ• cÄ• pi, kaniá¹-á¹-hÄ• â€™ ti kamÄ• siyuá¹ƒ ||

<267> padeso tÄ• lagokaá¹‡á¹‡Ä• , vidatthi, tthÄ« kamÄ• tate.

tajjanyÄ• diyuteâ€™ á¹…guá¹-á¹-he, __pasato_ pÄ• á¹‡i kuÃ±cito ||

<268> ratanaá¹ƒ kukku hattho tha, pume karapuá¹-o, Ã±jali.

karajo tu nakho nitthÄ«, khaá¹-ako muá¹-á¹-hi ca dvÄ«su ||

<269> __byÄ• mo_ sahakarÄ• bÄ• hu, dve passadvayavitthatÄ• .

uddhantata bhujaposa, ppamÄ• á¹‡e __porisaá¹ƒ_ tisu ||

<270> uro ca hadayaá¹ƒ cÄ• tha, thano kuca payodharÄ• .

__cÅ«cukaá¹ƒ_ tu thanaggasmiá¹ƒ, piá¹-á¹-haá¹ƒ tu piá¹-á¹-hi nÄ• riyaá¹ƒ ||

<271> majjhoâ€™ nitthÄ« \Be 24/ vilaggo ca, majjhimaá¹ƒ kucchi {catukkaá¹ƒ udare. 944-g
tu dvisu.

gahaá¹‡Ä«tthyudaraá¹ƒ gabbho, koá¹-á¹-honto kucchisambhave ||

<272> jaghanaá¹ƒ tu nitambo ca, soá¹‡Ä« ca kaá¹-i nÄ• riyaá¹ƒ.

aá¹…gajÄ• taá¹ƒ rahassaá¹…gaá¹ƒ, vatthaguyhaÃ±ca mehanaá¹ƒ ||

á¹• 0 273__._ nimittaÃ±ca varaá¹…gaÃ±ca, bÄ«jaÃ±ca phalameva ca.

liá¹…gaá¹ƒ aá¹‡á¸• aá¹ƒ tu koso ca,

yoni tvitthÄ«pumebhagaá¹ƒ ||

<274> asuci sambhavo sukkaá¹ƒ, pÄ• yu tu purise gudaá¹ƒ.

vÄ• pume gÅ«tha karÄ«sa, vaccÄ• ni ca malaá¹ƒ chakaá¹ƒ ||

<275> uccÄ• ro mÄ«á¸·ha mukkÄ• ro, passÄ• vo mutta muccate.

__pÅ«timutta_Ã±ca gomutte, ssÄ• dÄ«naá¹ƒ __chakaá¹‡aá¹ƒ_ male ||

<276> dvÄ«svadho nÄ• bhiyÄ• __vatthi, _ ucchaá¹…gaâ€™ á¹…kÄ• tuâ€™ bho pume.

Å«ru satthi pume Å«ru, pabbaá¹ƒ tu jÄ• á¹‡u jaá¹‡á¹‡u ca ||

<277> gopphako pÄ• dagaá¹‡á¹-hipi, pume tu paá¹‡hi pÄ• saá¹‡i.

pÄ• daggaá¹ƒ papado pÄ• do, tu pado caraá¹‡aÃ±ca vÄ• ||

<278> aá¹…gaá¹ƒtvaâ€™ vayavo vutto, phÄ• sulikÄ• tu phÄ• sukÄ• .

paá¹‡á¸• ake aá¹-á¹-hi dhÄ• tvitthÄ«, galantaá¹-á¹-hi tu __akkhako ||_

<279> kapparo tu kapÄ• laá¹ƒ vÄ• , kaá¹‡á¸• arÄ• tu mahÄ• sirÄ• .

pume nhÄ• ru citthÄ« sirÄ• , dhamanÄ« tha rasaggasÄ• ||

<280> rasaharaá¹‡yaâ€™ tho maá¹ƒsa, mÄ• misaá¹ƒ pisitaá¹ƒ bhave.

tiliá¹…gikaá¹ƒ tu vallÅ«ra, muttattaá¹ƒ atha lohitaá¹ƒ ||

<281> rudhiraá¹ƒ soá¹‡itaá¹ƒ rattaá¹ƒ, lÄ• lÄ• kheá¸·o elÄ• bhave.

purise mÄ• yu pittaÃ±ca, semho nitthÄ« silesumo ||

<282> vasÄ• vilÄ«nasneho tha, medo ceva vapÄ• bhave.

Ä• kappo veso nepacchaá¹ƒ, maá¹‡á¸• anaá¹ƒ tu pasÄ• dhanaá¹ƒ ||

<283> vibhÅ«sanaá¹ƒ cÄ• bharaá¹‡aá¹ƒ, alaá¹…kÄ• ro pilandhanaá¹ƒ.

kirÄ«á¹-a makuá¹-Ä• â€™ nitthÄ«, cÅ«á¸·Ä• maá¹‡i siromaá¹‡i ||

<284> siroveá¹-hana \Be 25/ muá¹‡hÄ«saá¹ƒ, kuá¹‡á¸• alaá¹ƒ kaá¹‡á¹‡aveá¹-hanaá¹ƒ.

kaá¹‡á¹‡ikÄ• kaá¹‡á¹‡apÅ«ro ca, siyÄ• kaá¹‡á¹‡avibhÅ«sanaá¹ƒ ||

<285> kaá¹‡á¹-habhÅ«sÄ• tu gÄ«veyyaá¹ƒ, hÄ• ro muttÄ• valiâ€™ tthiyaá¹ƒ.

niyuro valayo nitthÄ«, kaá¹-akaá¹ƒ parihÄ• rakaá¹ƒ ||

<286> kaá¹…kaá¹‡aá¹ƒ karabhÅ«sÄ• tha, kiá¹…kiá¹‡Ä« {kiá¹ƒkaá¹‡Ä« kiá¹ƒ kaá¹‡ikÄ• (K
khuddaghaá¹‡á¹-ikÄ• .

aá¹…gulÄ«yaka maá¹…gulyÄ• , bharaá¹‡aá¹ƒ, __sÄ• kkharaá¹ƒ_ tu taá¹ƒ ||

<287> muddikÄ• â€™ á¹…gulimuddÄ• tha, rasanÄ• mekhalÄ• bhave.

keyÅ«ra maá¹…gadaÃ±ceva, bÄ• humÅ«lavibhÅ«sanaá¹ƒ ||

<288> pÄ• daá¹…gadaá¹ƒ tu maÃ±jÄ«ro, pÄ• dakaá¹-aka nÅ«purÄ• .

<289> alaá¹…kÄ• rappabhedÄ• tu, __mukhaphullaá¹ƒ_ tathoâ€™ __á¹‡á¹‡ataá¹ƒ. _

__uggatthanaá¹ƒ giá¹…gamaka, _ miccevamÄ• dayo siyuá¹ƒ ||

<290> cela macchÄ• danaá¹ƒ vatthaá¹ƒ, vÄ• so vasana maá¹ƒsukaá¹ƒ.

ambaraÃ±ca paá¹-o nitthÄ«, dussaá¹ƒ colo ca sÄ• á¹-ako ||

<291> khomaá¹ƒ dukÅ«laá¹ƒ koseyyaá¹ƒ, pattuá¹‡á¹‡aá¹ƒ kambalo ca vÄ• .

sÄ• á¹‡aá¹ƒ koá¹-amburaá¹ƒ bhaá¹…ga, ntyÄ• di __vatthantaraá¹ƒ_ mataá¹ƒ ||

<292> nivÄ• sana ntarÄ«yÄ• nya, ntaramantaravÄ• sako.

pÄ• vÄ• ro tuâ€™ ttarÄ• saá¹…go, upasaá¹ƒbyÄ• na muttaraá¹ƒ ||

<293> uttarÄ«ya matho vattha, __mahata_nti mataá¹ƒ navaá¹ƒ.

nantakaá¹ƒ kappaá¹-o jiá¹‡á¹‡a, vasanaá¹ƒ tu paá¹-accaraá¹ƒ ||

<294> kaÃ±cuko vÄ• ravÄ• á¹‡aá¹ƒ vÄ• , tha vatthÄ• vayave __dasÄ• . _

__nÄ• lipaá¹-á¹-o_ti kathito, uttamaá¹…gamhi kaÃ±cuko ||

<295> Ä• yÄ• mo dÄ«ghatÄ• roho,

pariá¹‡Ä• ho visÄ• latÄ• ||

<296> arahaddhajo ca kÄ• sÄ• ya, kÄ• sÄ• vÄ• ni ca cÄ«varaá¹ƒ.

__maá¹‡á¸• alaá¹ƒ_ tu tadaá¹…gÄ• ni, __vivaá¹-á¹-a kusi_Ä• dayo ||

<297> phala, ttaca, kimi, romÄ• , nyetÄ• vatthassa yoniyo.

phÄ• laá¹ƒ __kappÄ• sikaá¹ƒ_ tÄ«su, __khomÄ• _dÄ« tu tacabbhavÄ• ||

<298> __koseyyaá¹ƒ_ \Be 26/ kimijaá¹ƒ, roma, mayaá¹ƒ tu __kambalaá¹ƒ_ bhave.

samÄ• natthÄ• javanikÄ• , sÄ• tirokaraá¹‡Ä« pyatha ||

<299> punnapuá¹ƒsaka mullocaá¹ƒ, vitÄ• naá¹ƒ dvaya mÄ«ritaá¹ƒ.

nahÄ• naÃ±ca sinÄ• ne tho, bbaá¹-á¹-anuâ€™ mmajjanaá¹ƒ samaá¹ƒ ||

<300> visesako tu tilako, tyÅ«bho nitthÄ« ca cittakaá¹ƒ.

candano nitthiyaá¹ƒ gandha, sÄ• ro malayajo pyatha ||

<301> gosÄ«saá¹ƒ telapaá¹‡á¹‡ikaá¹ƒ, pume vÄ• haricandanaá¹ƒ.

tilapaá¹‡á¹‡Ä« tu pattaá¹…ga, raÃ±janaá¹ƒ rattacandanaá¹ƒ ||

<302> kÄ• á¸·Ä• nusÄ• rÄ« kÄ• á¸·iyaá¹ƒ, lohaá¹ƒ tvÄ• â€™ garu cÄ• â€™ gaá¸·u.

__kÄ• á¸·Ä• garu_tu kÄ• á¸·eâ€™ smiá¹ƒ, turukkhotu ca piá¹‡á¸• ako ||

<303> katthÅ«rikÄ• migamado, kuá¹-á¹-haá¹ƒ tu ajapÄ• lakaá¹ƒ.

lavaá¹…gaá¹ƒ devakusumaá¹ƒ, kasmÄ«rajaá¹ƒ tu kuá¹…kumaá¹ƒ ||

<304> yakkhadhÅ«po sajjulaso, takkolaá¹ƒ tu ca kolakaá¹ƒ.

kosaphala matho jÄ• ti, kosaá¹ƒ jÄ• tiphalaá¹ƒ bhave ||

<305> ghanasÄ• ro sitabbho ca, kappÅ«raá¹ƒ punnapuá¹ƒsake.

alattako yÄ• vako ca, lÄ• khÄ• jatu napuá¹ƒsake ||

<306> sirivÄ• so tu sarala, ddavoâ€™ Ã±janaá¹ƒ tu kajjalaá¹ƒ.

vÄ• sacuá¹‡á¹‡aá¹ƒ vÄ• sayogo, vaá¹‡á¹‡akaá¹ƒ tu vilepanaá¹ƒ ||

<307> gandhamÄ• lyÄ• disaá¹…khÄ• ro, yo taá¹ƒ __vÄ• sana_ muccate.

mÄ• lÄ• mÄ• lyaá¹ƒ pupphadÄ• me {pupphaá¹ƒ dÄ• maá¹ƒ (Katthaci) }, bhÄ• vitaá¹ƒ vÄ• s

<308> uttaá¹ƒso sekharÄ• â€™ veá¸·Ä• , muddhamÄ• lye vaá¹-aá¹ƒsako.

seyyÄ• ca sayanaá¹ƒ senaá¹ƒ, pallaá¹…ko tu ca maÃ±cako ||

<309> maÃ±cÄ• dhÄ• ro paá¹-ipÄ• do, maÃ±caá¹…ge __tvaá¹-anÄ«_ tthiyaá¹ƒ,

<310> kuá¸·Ä«rapÄ• do Ä• hacca, pÄ• do ceva masÄ• rako.

cattÄ• ro bundikÄ• baddho, time __maÃ±cantarÄ• _ siyuá¹ƒ ||

<311> bibbohanaá¹ƒ coâ€™ padhÄ• naá¹ƒ, pÄ«á¹-hikÄ• pÄ«á¹-ha mÄ• sanaá¹ƒ.

__kocchaá¹ƒ_ tu bhaddapÄ«á¹-he thÄ• , __sandÄ«_ pÄ«á¹-hantare matÄ• ||

<312> mahanto \Be 27/ kojavo dÄ«gha,

lomako __gonako_ mato.

uá¹‡á¹‡Ä• mayaá¹ƒ tvattharaá¹‡aá¹ƒ, __cittakaá¹ƒ_ vÄ• nacittakaá¹ƒ ||

<313> ghanapupphaá¹ƒ __paá¹-alikÄ• , _ setaá¹ƒ tu __paá¹-ikÄ• _ pyatha.

dvidasekadasÄ• nyuâ€™ __dda, lomi ekantalomi_no ||

<314> tadeva soá¸·asitthÄ«naá¹ƒ, naccayoggaÃ±hi __kuttakaá¹ƒ. _

sÄ«habyagghÄ• dirÅ«pehi, cittaá¹ƒ __vikatikÄ• _ bhave ||

<315> __kaá¹-á¹-issaá¹ƒ koseyyaá¹ƒ_ ratana, parisibbita mattharaá¹‡aá¹ƒ kamÄ• .

kosiyakaá¹-á¹-issamayaá¹ƒ, kosiyasuttena pakataÃ±ca ||

<316> dÄ«po padÄ«po pajjoto, pume tvÄ• dÄ• sa dappaá¹‡Ä• .

geá¹‡á¸• uko kaá¹‡á¸• uko tÄ• la, vaá¹‡á¹-aá¹ƒ tu bÄ«janÄ«tthiyaá¹ƒ ||

<317> caá¹…koá¹-ako karaá¹‡á¸• o ca, samuggo sampuá¹-o bhave.

gÄ• madhammo asaddhammo, byavÄ• yo methunaá¹ƒ rati ||

<318> vivÄ• ho payamÄ• pÄ• á¹‡i, ggaho pariá¹‡ayo pyatha.

__tivaggo_ dhamma, kÄ• ma, tthÄ• , __catuvaggo_ samokkhakÄ• ||

<319> khujjo ca gaá¹‡á¸• ulo rassa, vÄ• manÄ• tu lakuá¹‡á¸• ako.

paá¹…gulo pÄ«á¹-hasappÄ« ca, paá¹…gu chinniriyÄ• patho ||

<320> pakkho khaÃ±jo tu khoá¹‡á¸• o tha,

mÅ«go suÃ±Ã±avaco bhave.

__kuá¹‡Ä«_ hatthÄ• divaá¹…ko ca, valiro tu ca kekaro ||

<321> nikkesasÄ«so khallÄ• á¹-o,

muá¹‡á¸• o tu bhaá¹‡á¸• u muá¹‡á¸• iko.

__kÄ• á¹‡o_ akkhÄ«na mekena,

suÃ±Ã±o __andho_ dvayena tha ||

<322> badhiro sutihÄ«no tha, gilÄ• no byÄ• dhitÄ• â€™ turÄ• .

ummÄ• davati ummatto, khujjÄ• dÄ« vÄ• ccaliá¹…gikÄ• ||

<323> Ä• taá¹…ko Ä• mayo byÄ• dhi, gado rogo rujÄ• pi ca.

gelaÃ±Ã±Ä• kalla mÄ• bÄ• dho,

soso tu ca khayo siyÄ• ||

<324> pÄ«naso {pÄ«nÄ• sotipi pÄ• á¹-ho} \Be 28/ nÄ• sikÄ• rogo,

ghÄ• ne __siá¹…ghÄ• nikÄ• _ ssavo.

Ã±eyyaá¹ƒ tvaâ€™ ru vaá¹‡o nitthÄ«, phoá¹-o tu piá¸·akÄ• bhave ||

<325> pubbo pÅ«yo tha rattÄ• ti, sÄ• ro pakkhandikÄ• pyatha.

apamÄ• ro apasmÄ• ro, pÄ• daphoá¹-o vipÄ• dikÄ• ||

<326> vuá¸• á¸• hirogo tu vÄ• taá¹‡á¸• aá¹ƒ, sÄ«padaá¹ƒ bhÄ• rapÄ• datÄ• .

kaá¹‡á¸• Å« kaá¹‡á¸• Å«ti kaá¹‡á¸• Å«yÄ• , khajju kaá¹‡á¸• Å«vanaá¹ƒ pyatha ||

<327> pÄ• maá¹ƒ vitacchikÄ• kacchu, sotho tu sayathÅ«â€™ dito.

dunnÄ• makaÃ±ca arisaá¹ƒ, chaddikÄ• vamathÅ«â€™ dito ||

<328> davathu paritÄ• po tha, tilako tilakÄ• á¸·ako.

visÅ«cikÄ• iti mahÄ• , vireko tha bhagandalo {bhagandaro (Katthaci) } ||

<329> meho jaro kÄ• sa sÄ• sÄ• , kuá¹-á¹-haá¹ƒ sÅ«lÄ• __mayantarÄ• . _

vutto vejjo bhisakko ca, rogahÄ• rÄ« tikicchako ||

<330> sallavejjo sallakatto, tikicchÄ• tu patikriyÄ• .

bhesajja magado ceva, bhesajaá¹ƒ moâ€™ sadhaá¹ƒ pyatha ||

<331> kusalÄ• nÄ• mayÄ• rogyaá¹ƒ,

atha kallo nirÄ• mayoti,

naravaggo niá¹-á¹-hito.

4. catubbaá¹‡á¹‡avagga

__khattiyavagga_

<332> kulaá¹ƒ vaá¹ƒso ca santÄ• nÄ• , bhijanÄ• gotta manvayo.

thiyaá¹ƒ santatya tho __vaá¹‡á¹‡Ä• , _ cattÄ• ro khattiyÄ• dayo ||

<333> kulÄ«no sajjano sÄ• dhu,

sabhyo cÄ• yyo mahÄ• kulo.

rÄ• jÄ• bhÅ«pati bhÅ«pÄ• lo, patthivo ca narÄ• dhipo ||

<334> bhÅ«nÄ• tho \Be 29/ jagatipÄ• lo, disampati janÄ• dhipo.

raá¹-á¹-hÄ• dhipo naradevo, bhÅ«mipo bhÅ«bhujo pyatha ||

<335> rÄ• jaÃ±Ã±o khattiyo khattaá¹ƒ, muddhÄ• bhisitta bÄ• hujÄ• .

sabbabhummo cakkavattÄ«, bhÅ«poÃ±Ã±o __maá¹‡á¸• alissaro ||_

<336> pume licchavi vajjÄ« ca, sakyo tu sÄ• kiyo tha ca.

bhaddakaccÄ• nÄ• {bhaddÄ• kaccÄ• nÄ• (á¹-Ä«0) } rÄ• hula, mÄ• tÄ• bimbÄ• yasodhar

<337> koá¹-Ä«naá¹ƒ heá¹-á¹-himantena, sataá¹ƒ yesaá¹ƒ nidhÄ• nagaá¹ƒ.

kahÄ• paá¹‡Ä• naá¹ƒ divasa, vaá¸·aÃ±jo vÄ«satambaá¹‡aá¹ƒ ||

<338> te __khattiyamahÄ• sÄ• lÄ• , _ sÄ«ti koá¹-idhanÄ• ni tu.

nidhÄ• nagÄ• ni divasa, vaá¸·aÃ±jo ca dasambaá¹‡aá¹ƒ ||

<339> yesaá¹ƒ __dvijamahÄ• sÄ• lÄ• , _ tadupaá¸• á¸• he nidhÄ• nage.

vaá¸·aÃ±je ca __gahapati, mahÄ• sÄ• lÄ• _ dhane siyuá¹ƒ ||

<340> mahÄ• matto padhÄ• naÃ±ca, matisajÄ«vo mantinÄ«.

sajÄ«vo sacivÄ• , macco, senÄ• nÄ« tu camÅ«pati ||

<341> nyÄ• sÄ• dÄ«naá¹ƒ vivÄ• dÄ• naá¹ƒ, __akkhadasso_ padaá¹-á¹-hari.

dovÄ• riko patÄ«hÄ• ro, dvÄ• raá¹-á¹-ho dvÄ• rapÄ• lako ||

<342> __anÄ«kaá¹-á¹-ho_ti rÄ• jÅ«naá¹ƒ, aá¹…garakkhagaá¹‡o mato.

kaÃ±cukÄ« sovidallo ca, anujÄ«vÄ« tu sevako ||

<343> ajjhakkho dhikato ceva,

heraÃ±Ã±iko tu nikkhiko.

sadesÄ• nantaro __sattu, mitto_rÄ• jÄ• tato paraá¹ƒ ||

<344> amitto ripu verÄ« ca, sapattÄ• rÄ• ti satvaâ€™ ri. (sattu+ari)

paccatthiko paripanthÄ«, paá¹-ipakkhÄ• hitÄ• paro ||

<345> paccÄ• mitto vipakkho ca, paccanÄ«ka virodhino.

viddesÄ« ca diso diá¹-á¹-ho, thÄ• nurodho nuvattanaá¹ƒ ||

<346> mitto nitthÄ« vayasso ca, sahÄ• yo {suhajjo (á¹-Ä«0) } suhado sakhÄ• .

__sambhatto_ daá¸·hamitto tha, __sandiá¹-á¹-ho_ diá¹-á¹-hamattako ||

<347> caro ca guá¸·hapuriso, pathÄ• vÄ« pathikoâ€™ ddhagÅ«.

dÅ«to tu sandesaharo, gaá¹‡ako tu muhuttiko ||

<348> lekhako \Be 30/ lipikÄ• ro ca, vaá¹‡á¹‡o tu akkharo pyatha.

bhedo daá¹‡á¸• o sÄ• ma dÄ• nÄ• , __nyupÄ• yÄ• _ caturo ime ||

<349> upajÄ• potu bhedo ca, daá¹‡á¸• o tu sÄ• hasaá¹ƒ damo.

<350> sÄ• myaâ€™ macco sakhÄ• koso, duggaÃ±ca vijitaá¹ƒ balaá¹ƒ.

__rajjaá¹…gÄ• nÄ«_ti sattete, siyuá¹ƒ pakatiyo pica ||

<351> pabhÄ• vuâ€™ ssÄ• ha, mantÄ• naá¹ƒ, vasÄ• tisso hi sattiyo.

__pabhÄ• vo_ daá¹‡á¸• ajo tejo,

__patÄ• po_ tu ca kosajo ||

<352> manto ca mantanaá¹ƒ so tu, __catukkaá¹‡á¹‡o_ dvigocaro.

tigocaro tu __chakkaá¹‡á¹‡o, _ rahassaá¹ƒ guyha muccate ||

<353> tÄ«su vivitta vijana, channÄ• , raho raho byayaá¹ƒ.

vissÄ• so tu ca vissambho,

yuttaá¹ƒ tvoâ€™ pÄ• yikaá¹ƒ tisu ||

<354> ovÄ• do cÄ• nusiá¹-á¹-hitthÄ«, pumavajje nusÄ• sanaá¹ƒ.

Ä• á¹‡Ä• ca sÄ• sanaá¹ƒ Ã±eyyaá¹ƒ, uddÄ• naá¹ƒ tu ca bandhanaá¹ƒ ||

<355> Ä• gu vutta {mantu (Katthaci) } maparÄ• dho, karo tu bali muccate.

puá¹‡á¹‡apatto tuá¹-á¹-hidÄ• yo, upadÄ• tu ca pÄ• bhataá¹ƒ ||

<356> tathoâ€™ pÄ• yana mukkoco, paá¹‡á¹‡Ä• kÄ• ro paheá¹‡akaá¹ƒ.

__suá¹…kaá¹ƒ_ tvanitthÄ« gumbÄ• di, deyye thÄ• â€™ yo dhanÄ• gamo ||

<357> Ä• tapattaá¹ƒ tathÄ• chattaá¹ƒ, raÃ±Ã±aá¹ƒ tu hemamÄ• sanaá¹ƒ.

__sÄ«hÄ• sanaá¹ƒ_ atho vÄ• á¸·a, bÄ«janÄ«tthÄ« ca cÄ• maraá¹ƒ ||

<358> khaggo ca chatta muá¹‡hÄ«saá¹ƒ, pÄ• dukÄ• vÄ• labÄ«janÄ«.

ime __kakudhabhaá¹‡á¸• Ä• ni, _ bhavanti paÃ±ca rÄ• junaá¹ƒ ||

<359> bhaddakumbho puá¹‡á¹‡akumbho, bhiá¹…kÄ• ro jaladÄ• yako.

hatthi, ssa, ratha, pattÄ« tu, __senÄ• _ hi caturaá¹…ginÄ« ||

<360> kuÃ±jaro vÄ• raá¹‡o hatthÄ«, mÄ• taá¹…go dvirado gajo.

nÄ• go dvipo ibho dantÄ«,

yÅ«thajeá¹-á¹-ho tu yÅ«thapo ||

<361> kÄ• á¸·Ä• vaka \Be 31/ gaá¹…geyyÄ• , paá¹‡á¸• ara tambÄ• ca piá¹…galo gandho.

maá¹…gala hemoâ€™ posatha,

chaddantÄ• __gajakulÄ• ni_ etÄ• ni ||

<362> kalabho ceva bhiá¹…kotha, pabhinno matta gajjitÄ• .

hatthighaá¹-Ä• tu gajatÄ• , hatthÄ«nÄ« tu kareá¹‡ukÄ• ||

<363> __kumbho_ hatthisiropiá¹‡á¸• Ä• , kaá¹‡á¹‡amÅ«laá¹ƒ tu __cÅ«likÄ• . _

__Ä• sanaá¹ƒ_ khandhadesamhi, pucchamÅ«laá¹ƒ tu __mecako ||_

<364> Ä• lÄ• na mÄ• á¸·hako thambho, nitthÄ«tu nigaá¸·oâ€™ nduko.

saá¹…khalaá¹ƒ tÄ«svatho gaá¹‡á¸• o,

kaá¹-o dÄ• naá¹ƒ tu so mado ||

<365> soá¹‡á¸• o tu dvÄ«su hattho tha,

karaggaá¹ƒ pokkharaá¹ƒ bhave.

majjhamhi bandhanaá¹ƒ __kacchÄ• , kappano_ tu kuthÄ• dayo ||

<366> opavayho rÄ• javayho, sajjito tu ca kappito.

__tomaro_ nitthiyaá¹ƒ pÄ• de, siyÄ• vijjhanakaá¹‡á¹-ako ||

<367> __tuttaá¹ƒ_ tu kaá¹‡á¹‡amÅ«lamhi, matthakamhi tu __aá¹…kuso. _

hatthÄ• roho hatthimeá¹‡á¸• o,

hatthipo hatthigopako ||

<368> __gÄ• maá¹‡Ä«yo_ tu mÄ• taá¹…ga, hayÄ• dyÄ• cariyo bhave.

hayo turaá¹…go turago,

vÄ• ho asso ca sindhavo ||

<369> bhedo __assataro_ tassÄ• ,

__jÄ• niyo_ tu kulÄ«nako.

sukhavÄ• hÄ« __vinÄ«to_ tha,

__kisoro_ hayapotako ||

<370> ghoá¹-ako tu khaá¸·uá¹…ko tha, javano ca javÄ• dhiko.

mukhÄ• dhÄ• naá¹ƒ khalÄ«no vÄ• , __kasÄ• _ tva ssÄ• bhitÄ• á¸·inÄ« ||

<371> __kusÄ• _ tu nÄ• sarajjumhi, vaá¸·avÄ• â€™ ssÄ• khuro saphaá¹ƒ.

puccha manitthÄ« naá¹…guá¹-á¹-haá¹ƒ, vÄ• lahattho ca vÄ• ladhi ||

<372> sandano \Be 32/ ca ratho __phussa, ratho_ tu naraá¹‡Ä• ya so.

cammÄ• vuto ca __veyaggho, _

__deppo_ byagghassa dÄ«pino ||

<373> sivikÄ• yÄ• pyayÄ• naÃ±cÄ• , nitthÄ« tu sakaá¹-o pyaâ€™ naá¹ƒ { (sakaá¹-o pi+ana

cakkaá¹ƒ rathaá¹…ga mÄ• khyÄ• taá¹ƒ, tassanto __nemi_ nÄ• riyaá¹ƒ ||

<374> tammajjhe piá¹‡á¸• ikÄ• __nÄ• bhi, _ kubbaro tu yugandharo.

akkhaggakÄ«le __Ä• á¹‡Ä«_tthÄ«, varutho rathagutyaâ€™ tha ||

<375> __dhuro_ mukhe __rathassaá¹…gÄ• , _ tva kkho pakkharaÄ• dayo.

yÄ• naÃ±ca vÄ• hanaá¹ƒ yoggaá¹ƒ, sabbahatthyÄ• divÄ• hane ||

<376> rathacÄ• rÄ« tu sÅ«to ca, pÄ• jitÄ• ceva sÄ• rathÄ«.

rathÄ• roho ca rathiko,

rathÄ« yodho tu yo bhaá¹-o ||

<377> padÄ• ti pattÄ« tu pume, padago padiko mato.

sannÄ• ho kaá¹…kaá¹-o vammaá¹ƒ, kavaco vÄ• uracchado ||

<378> jÄ• likÄ• tha ca sannaddho, sajjo ca vammiko bhave.

Ä• mukko paá¹-imukko tha, purecÄ• rÄ« purecaro ||

<379> pubbaá¹…gamo puregÄ• mÄ«, mandagÄ• mÄ« tu mantharo.

javano turito vegÄ«, jetabbaá¹ƒ __jeyya_ muccate ||

<380> sÅ«ra vÄ«rÄ• tu vikkanto, sahÄ• yo nucaro samÄ• .

sannaddhappabhutÄ« tÄ«su, pÄ• theyyaá¹ƒ tu ca sambalaá¹ƒ ||

<381> vÄ• hinÄ« dhajinÄ« senÄ• , camÅ« cakkaá¹ƒ balaá¹ƒ tathÄ• .

anÄ«ko vÄ• tha vinyÄ• so,

__byÅ«ho_ senÄ• ya kathyate ||

<382> __hatthÄ«_ dvÄ• dasaposo, ti,

puriso __turago, ratho. _

catuposoti etena, lakkhaá¹‡enÄ• dhamantato ||

<383> __hatthÄ• nÄ«kaá¹ƒ hayÄ• nÄ«kaá¹ƒ, rathÄ• nÄ«kaá¹ƒ_ tayo tayo.

gajÄ• dayo sasatthÄ• tu, __pattÄ• nÄ«kaá¹ƒ_ catujjanÄ• ||

<384> saá¹-á¹-hivaá¹ƒsakalÄ• pesu, \Be 33/ paccekaá¹ƒ saá¹-á¹-hidaá¹‡á¸• isu.

dhÅ«lÄ«katesu senÄ• ya, yantiyÄ• __kkhobhanÄ«_ {akkhobhiá¹‡Ä« (Katthaci) } tthiyaá¹ƒ ||

<385> sampatti sampadÄ• lakkhÄ«, sirÄ« vipatti Ä• padÄ• .

athÄ• vudhaÃ±ca {Ä• yudhantipi pÄ• á¹-ho} hetiâ€™ tthÄ«, satthaá¹ƒ paharaá¹‡aá¹ƒ bhave

<386> muttÄ• mutta mamuttaÃ±ca, pÄ• á¹‡ito muttameva ca.

yantamuttanti sakalaá¹ƒ, __Ä• yudhaá¹ƒ_ taá¹ƒ __catubbidhaá¹ƒ ||_

<387> __muttÄ• mutta_Ã±ca yaá¹-á¹-hyÄ• di, __amuttaá¹ƒ_ churikÄ• dikaá¹ƒ.

__pÄ• á¹‡imuttaá¹ƒ_ tu satyÄ• di, __yantamuttaá¹ƒ_ sarÄ• dikaá¹ƒ ||

<388> issÄ• so dhanu kodaá¹‡á¸• aá¹ƒ, cÄ• po nitthÄ« sarÄ• sanaá¹ƒ.

atho guá¹‡o jiyÄ• jyÄ• tha,

saro patti ca sÄ• yako ||

<389> vÄ• á¹‡o kaá¹‡á¸• a musu dvÄ«su, khurappo {urappo (Katthaci) } tejanÄ• â€™ sana

tÅ«á¹‡Ä«tthiyaá¹ƒ kalÄ• po ca, tÅ«á¹‡o tÅ«á¹‡Ä«ra vÄ• á¹‡adhi ||

<390> pakkho tu vÄ• jo __diddho_ tu, visappito saro bhave.

lakkhaá¹ƒ vejjhaá¹ƒ sarabyaÃ±ca, sarÄ• bhyÄ• so tuâ€™ __pÄ• sanaá¹ƒ ||_

<391> maá¹‡á¸• alaggo tu nettiá¹ƒso, asi khaggo ca sÄ• yako.

__kosi_tthÄ« tabbidhÄ• ne tho, __tharu_ khaggÄ• dimuá¹-á¹-hiyaá¹ƒ ||

<392> kheá¹-akaá¹ƒ phalakaá¹ƒ cammaá¹ƒ, illÄ« tu karapÄ• likÄ• .

churikÄ• satyaâ€™ siputtÄ«, laguá¸·o tu ca muggaro ||

<393> sallo nitthi saá¹…ku pume, vÄ• sÄ« tu tacchanÄ«tthiyaá¹ƒ.

kuá¹-hÄ• rÄ« {kudhÄ• rÄ« (á¹-Ä«0) } tthÄ«pharasuso, á¹-aá¹…ko pÄ• sÄ• á¹‡adÄ• raá¹‡o ||

<394> kaá¹‡ayo bhindivÄ• á¸·o ca, cakkaá¹ƒ kunto gadÄ• tathÄ• .

satyÄ• â€™ dÄ« __satthabhedÄ• _ tha,

koá¹‡oâ€™ sso koá¹-i nÄ• riyaá¹ƒ ||

<395> niyyÄ• naá¹ƒ gamanaá¹ƒ yÄ• trÄ• , paá¹-á¹-hÄ• naÃ±ca gamo gati.

cuá¹‡á¹‡o paá¹ƒsu rajo ceva, dhÅ«lÄ«â€™ tthÄ« reá¹‡u ca dvisu ||

<396> mÄ• gadho \Be 34/ madhuko vutto, vandÄ« tu thutipÄ• á¹-hako.

vetÄ• á¸·iko bodhakaro,

cakkiko tu ca ghaá¹‡á¹-iko ||

<397> ketu dhajo paá¹-Ä• kÄ• ca, kadalÄ« ketanaá¹ƒ pyatha.

yoâ€™ haá¹ƒkÄ• roâ€™ Ã±Ã±amaÃ±Ã±assa, sÄ• â€™ __hamahamikÄ• _ bhave ||

<398> balaá¹ƒ thÄ• mo sahaá¹ƒ satti, __vikkamo_ tvatisÅ«ratÄ• .

raá¹‡e jitassa yaá¹ƒ pÄ• naá¹ƒ, __jayapÄ• na_nti taá¹ƒ mataá¹ƒ ||

<399> saá¹…gÄ• mo sampahÄ• ro cÄ• , nitthiyaá¹ƒ samaraá¹ƒ raá¹‡aá¹ƒ.

Ä• jitthÄ« Ä• havo yuddha, mÄ• yodhanaÃ±ca saá¹ƒyugaá¹ƒ ||

<400> bhaá¹‡á¸• anaá¹ƒ tu vivÄ• do ca, viggaho kalaha medhagÄ• .

mucchÄ• moho tha pasayho,

balakkÄ• ro haá¹-ho bhave ||

<401> __uppÄ• do_ {uppÄ• to (Katthaci) 1027-gÄ• thÄ• passitabbÄ• } bhÅ«tavikati, yÄ• s

Ä«ti tvitthÄ« ajaÃ±Ã±aÃ±ca, upasaggo upaddavo ||

<402> __nibbuddhaá¹ƒ_ {niyuddhaá¹ƒ (Katthaci) } mallayuddhamhi, jayo tu vijayo bhave.

__parÄ• jayo_ raá¹‡e bhaá¹…go, palÄ• yana mapakkamo ||

<403> mÄ• raá¹‡aá¹ƒ hananaá¹ƒ ghÄ• to, nÄ• sanaÃ±ca nisÅ«danaá¹ƒ.

hiá¹ƒsanaá¹ƒ saraá¹‡aá¹ƒ hiá¹ƒsÄ• , vadho sasana ghÄ• tanaá¹ƒ ||

<404> maraá¹‡aá¹ƒ kÄ• lakiriyÄ• , palayo maccu accayo.

nidhano nitthiyaá¹ƒ nÄ• so, kÄ• loâ€™ nto cavanaá¹ƒ bhave ||

<405> tÄ«su peto pareto ca,

mato tha citako cito.

Ä• á¸·ahanaá¹ƒ susÄ• naÃ±cÄ• , nitthiyaá¹ƒ kuá¹‡apo chavo ||

<406> __kabandho_ nitthiyaá¹ƒ deho, sirosuÃ±Ã±o sahakriyo.

atha __sivathikÄ• _ vuttÄ• , susÄ• nasmiÃ±hi Ä• make ||

<407> vandÄ«tthiyaá¹ƒ karamaro, pÄ• á¹‡o tvaâ€™ su pakÄ• sito.

kÄ• rÄ• tu bandhanÄ• gÄ• raá¹ƒ, kÄ• raá¹‡Ä• tu ca yÄ• tanÄ• ||

iti khattiyavaggo.

<408> brahmabandhu \Be 35/ dvijo vippo, brahmÄ• bhovÄ• dÄ« brÄ• hmaá¹‡o.

sottiyo chandaso so tha,

sissaâ€™ ntevÄ• sino pume ||

<409> brahmacÄ• rÄ« gahaá¹-á¹-ho ca, vanappattho ca bhikkhuti.

bhavanti __cattÄ• ro_ ete, __assamÄ• _ punnapuá¹ƒsake ||

<410> carantÄ• saha sÄ«lÄ• dÄ«, __sabrahmacÄ• rino_ mithu.

upajjhÄ• yo upajjhÄ• thÄ• , cariyo nissayadÄ• diko {nissayadÄ• yako (á¹-Ä«0) } ||

<411> upanÄ«yÄ• thavÄ• pubbaá¹ƒ, veda majjhÄ• paye dvijo.

yo saá¹…gaá¹ƒ sarahassaÃ±cÄ• , __cariyo_ brÄ• hmaá¹‡esu so ||

<412> pÄ• rampariya metihyaá¹ƒ, upadeso tatheâ€™ tihÄ• .

yÄ• go tu katu yaÃ±Ã±o tha, __vedÄ«_tthÄ« bhÅ« parikkhatÄ• ||

<413> assamedho ca purisa, medho ceva niraggaá¸·o.

sammÄ• pÄ• so vÄ• japeyya, miti __yÄ• gÄ• mahÄ• _ ime ||

<414> itvijo {iditvijo (á¹-Ä«0) } yÄ• jako cÄ• tha,

sabhyo sÄ• mÄ• jiko pyatha.

parisÄ• sabhÄ• samajjÄ• ca, tathÄ• samiti saá¹ƒsado ||

<415> __catasso parisÄ• _ bhikkhu, bhikkhunÄ« ca upÄ• sakÄ• .

upÄ• sikÄ• yoti imÄ• , thavÄ• __á¹-á¹-ha parisÄ• _ siyuá¹ƒ ||

<416> tÄ• vatiá¹ƒsa, dvija, kkhatta, mÄ• ra, ggahapatissa ca.

samaá¹‡Ä• naá¹ƒ vasÄ• cÄ• tu, mahÄ• rÄ• jika, brahmunaá¹ƒ ||

<417> gÄ• yattippamukhaá¹ƒ __chandaá¹ƒ, _ catuvÄ«saâ€™ kkharaá¹ƒ tu yaá¹ƒ.

vedÄ• na mÄ• dibhÅ«taá¹ƒ sÄ• , __sÄ• vittÄ«_ tipadaá¹ƒ siyÄ• ||

<418> habyapÄ• ke __caru_ mato, __sujÄ• _ tu homadabbiyaá¹ƒ.

paramannaá¹ƒ tu __pÄ• yÄ• so, _ habyaá¹ƒ tu havi kathyate ||

<419> __yÅ«po_ thÅ«á¹‡Ä• yaá¹ƒ nimmantya, dÄ• rumhi __tvaâ€™ raá¹‡Ä«_ dvisu.

gÄ• happaccÄ• â€™ havanÄ«yo, dakkhiá¹‡aggi tayoâ€™ __ggayo ||_

<420> cÄ• go vissajjanaá¹ƒ dÄ• naá¹ƒ, vossaggo cÄ• padesanaá¹ƒ.

vissÄ• á¹‡anaá¹ƒ vitaraá¹‡aá¹ƒ, vihÄ• yitÄ• pavajjanaá¹ƒ ||

<421> paÃ±ca \Be 36/ __mahÄ• pariccÄ• go, _ vutto seá¹-á¹-ha, dhanassa ca.

vasena putta dÄ• rÄ• naá¹ƒ, rajjassaâ€™ á¹…gÄ• na meva ca ||

<422> annaá¹ƒ pÄ• naá¹ƒ gharaá¹ƒ vatthaá¹ƒ, yÄ• naá¹ƒ mÄ• lÄ• vilepanaá¹ƒ.

gandho seyyÄ• padÄ«peyyaá¹ƒ, __dÄ• navatthÅ«_ siyuá¹ƒ dasa ||

<423> matatthaá¹ƒ tadahe dÄ• naá¹ƒ, tÄ«sveta __muddhadehikaá¹ƒ. _

pitudÄ• naá¹ƒ tu __nivÄ• po, saddhaá¹ƒ_ tu taá¹ƒva sÄ• tthato ||

<424> pume atithi Ä• gantu, pÄ• hunÄ• vesikÄ• pyatha.

aÃ±Ã±attha gantu micchanto, __gamiko_ thÄ• ggha magghiyaá¹ƒ ||

<425> __pajjaá¹ƒ_ pÄ• dodakÄ• do tha, sattÄ• â€™ gantvÄ• dayo tisu.

apacityaâ€™ ccanÄ• pÅ«jÄ• , pahÄ• ro bali mÄ• nanÄ• ||

<426> namassÄ• tu namakkÄ• ro, vandanÄ• cÄ• bhivÄ• danaá¹ƒ.

patthanÄ• paá¹‡idhÄ• naÃ±ca, purise paá¹‡idhÄ«rito ||

<427> __ajjhesanÄ• _ tu sakkÄ• ra, pubbaá¹…gamaniyojanaá¹ƒ.

<428> pariyesanÄ• nvesanÄ• , pariyeá¹-á¹-hi gavesanÄ• .

upÄ• sanaá¹ƒ tu sussÅ«sÄ• , sÄ• pÄ• ricariyÄ• bhave ||

<429> mona mabhÄ• sanaá¹ƒ tuá¹‡hÄ«, bhÄ• vo tha paá¹-ipÄ• á¹-i sÄ• .

anukkamo pariyÄ• yo, anupubbyaâ€™ pume kamo ||

<430> tapo ca saá¹ƒyamo sÄ«laá¹ƒ, niyamo tu vataÃ±ca vÄ• .

vÄ«tikkamoâ€™ jjhacÄ• ro tha, viveko puthugattatÄ• ||

<431> khuddÄ• nukhuddakaá¹ƒ __Ä• bhi, samÄ• cÄ• rika_ muccate.

__Ä• dibrahmacariyaá¹ƒ_ tu, tadaÃ±Ã±aá¹ƒ sÄ«la mÄ«ritaá¹ƒ ||

<432> yo pÄ• pehi upÄ• vatto, vÄ• so saddhiá¹ƒ guá¹‡ehi so.

__upavÄ• so_ti viÃ±Ã±eyyo, sabbabhogavivajjito ||

<433> tapassÄ« bhikkhu samaá¹‡o, pabbajito tapodhano.

vÄ• caá¹ƒyamo tu muni ca, tÄ• paso tu isÄ« rito ||

<434> yesaá¹ƒyatindriyagaá¹‡Ä• , __yatayo vasino_ ca te.

sÄ• riputtoâ€™ patisso tu, dhammasenÄ• patÄ« rito ||

<435> kolito moggallÄ• no tha,

__ariyo_ dhigato siyÄ• .

sotÄ• pannÄ• dikÄ• __sekhÄ• , _ nariyo tu puthujjano ||

<436> aÃ±Ã±Ä• \Be 37/ tu arahattaÃ±ca, thÅ«po tu cetiyaá¹ƒ bhave.

dhammabhaá¹‡á¸• Ä• gÄ• riko ca, Ä• nando dve samÄ• tha ca ||

<437> visÄ• khÄ• migÄ• ramÄ• tÄ• , sudattoâ€™ nÄ• thapiá¹‡á¸• iko.

<438> bhikkhupi sÄ• maá¹‡ero ca, sikkhamÄ• nÄ• ca bhikkhunÄ«.

sÄ• maá¹‡erÄ«ti kathitÄ• , paÃ±cete __sahadhammikÄ• ||_

<439> patto ticÄ«varaá¹ƒ kÄ• ya, bandhanaá¹ƒ vÄ• si sÅ«ci ca.

parissÄ• vana miccete, __parikkhÄ• rÄ• â€™ á¹-á¹-ha_ bhÄ• sitÄ• ||

<440> sÄ• maá¹‡ero ca samaá¹‡u, ddeso cÄ• tha digambaro.

aceá¸·ako nigaá¹‡á¹-ho ca, jaá¹-ilo tu jaá¹-Ä• dharo ||

<441> kuá¹-Ä«sakÄ• dikÄ• catu, ttiá¹ƒsa dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo.

iti channavuti ete, __pÄ• saá¹‡á¸• Ä• _ sampakÄ• sitÄ• ||

<442> pavitto payato pÅ«to, cammaá¹ƒ tu ajinaá¹ƒ pyatha.

dantapoá¹‡o dantakaá¹-á¹-haá¹ƒ, vakkalo vÄ• tirÄ«á¹-akaá¹ƒ ||

<443> patto pÄ• titthiyaá¹ƒnitthÄ«, kamaá¹‡á¸• alu tu kuá¹‡á¸• ikÄ• .

athÄ• lambaá¹‡adaá¹‡á¸• asmiá¹ƒ, __kattarayaá¹-á¹-hi_ nÄ• riyaá¹ƒ ||

<444> yaá¹ƒ dehasÄ• dhanÄ• pekkhaá¹ƒ, niccaá¹ƒ kammamayaá¹ƒ __yamo. _

Ä• gantusÄ• dhanaá¹ƒ kammaá¹ƒ, aniccaá¹ƒ __niyamo_ bhave ||

iti brÄ• hmaá¹‡avaggo.

<445> vesso ca vesiyÄ• no tha, jÄ«vanaá¹ƒ vutti jÄ«vikÄ• .

Ä• jÄ«vo vattanaá¹ƒ cÄ• tha, kasikammaá¹ƒ kasitthiyaá¹ƒ ||

<446> vÄ• á¹‡ijjaÃ±ca vaá¹‡ijjÄ• tha, gorakkhÄ• pasupÄ• lanaá¹ƒ.

vessassa __vuttiyo_ tisso, gahaá¹-á¹-hÄ• â€™ gÄ• rikÄ• gihi ||

<447> khettÄ• jÄ«vo kassako tha, khettaá¹ƒ kedÄ• ra muccate.

__leá¸• á¸• uâ€™ _tto mattikÄ• khaá¹‡á¸• o, khaá¹‡ittiâ€™ tthyaâ€™ vadÄ• raá¹‡aá¹ƒ ||

<448> dÄ• ttaá¹ƒ lavitta masitaá¹ƒ { ``asitaâ€™â€™ saddo puá¹ƒnapuá¹ƒsake-1005-gÄ• th
tutta pÄ• janaá¹ƒ.

yottaá¹ƒ tu rajju rasmitthÄ«, phÄ• lo tu kasako bhave ||

<449> naá¹…galaÃ±ca halaá¹ƒ sÄ«ro, Ä«sÄ• naá¹…galadaá¹‡á¸• ako.

__sammÄ• _ tu yugakÄ«lasmiá¹ƒ, sÄ«tÄ• tu halapaddhati ||

<450> muggÄ• dike \Be 38/ __paraá¹‡á¹‡a_Ã±ca, __pubbaá¹‡á¹‡aá¹ƒ_ sÄ• liÄ• dike.

sÄ• li vÄ«hi ca kudrÅ«so, godhumo varako yavo.

kaá¹…gÅ«ti __satta dhaÃ±Ã±Ä• ni, nÄ«vÄ• rÄ• dÄ«_ tu tabbhidÄ• ||

<451> caá¹‡ako ca kaá¸·Ä• yo tha,

siddhattho sÄ• sapo bhave ||

<452> atha kaá¹…gu piyaá¹…guâ€™ tthÄ«, ummÄ• tu atasÄ« bhave.

kiá¹-á¹-haÃ±ca sassaá¹ƒ dhaÃ±Ã±aÃ±ca {viÃ±Ã±eyyaá¹ƒ (á¹-Ä«0) }, vÄ«hi thambakarÄ« {th
rito ||

<453> kaá¹‡á¸• o tu nÄ• á¸·a matha so, __palÄ• laá¹ƒ_ nitthi nipphalo.

bhusaá¹ƒ kaliá¹…garo cÄ• tha, __thuso_ dhaÃ±Ã±attace tha ca ||

<454> setaá¹-á¹-ikÄ• sassarogo,

kaá¹‡o tu kuá¹‡á¸• ako bhave.

khalo ca dhaÃ±Ã±akaraá¹‡aá¹ƒ, __thambo_ {thambho (Katthaci) } gumbo tiá¹‡Ä• dinaá¹ƒ ||

<455> ayoggo musalo nitthÄ«, kullo suppa manitthiyaá¹ƒ.

athoâ€™ ddhanaÃ±ca culliâ€™ tthÄ«, kilaÃ±jo tu kaá¹-o bhave ||

<456> kumbhÄ«â€™ tthÄ« piá¹-haro kuá¹‡á¸• aá¹ƒ, khaá¸·opyuâ€™ kkhali thÄ• lyuâ€™ kh

kolambo cÄ• tha maá¹‡ikaá¹ƒ, bhÄ• á¹‡ako ca araÃ±jaro ||

<457> ghaá¹-o dvÄ«su kuá¹-o nitthÄ«, kumbho kalasa, vÄ• rakÄ• .

__kaá¹ƒso_ bhuÃ±janapatto thÄ• , mattaá¹ƒ patto ca bhÄ• janaá¹ƒ ||

<458> aá¹‡á¸• upakaá¹ƒ cumbaá¹-akaá¹ƒ, sarÄ• vo tu ca mallako.

pume kaá¹-acchudabbiâ€™ tthÄ«, kusÅ«lo koá¹-á¹-ha muccate ||

<459> sÄ• ko anitthiyaá¹ƒ á¸• Ä• ko, siá¹…gÄ«veraá¹ƒtu addakaá¹ƒ.

__mahosadhaá¹ƒ_ tu taá¹ƒ sukkhaá¹ƒ, maricaá¹ƒ tu ca kolakaá¹ƒ ||

<460> sovÄ«raá¹ƒ kaÃ±jiyaá¹ƒ vuttaá¹ƒ, Ä• ranÄ• á¸·aá¹ƒ thusodakaá¹ƒ.

dhaÃ±Ã±ambilaá¹ƒ biá¸·aá¹…go tha, lavaá¹‡aá¹ƒ loá¹‡a muccate ||

<461> sÄ• muddaá¹ƒ sindhavo nitthÄ«, kÄ• á¸·aloá¹‡aá¹ƒ tu ubbhidaá¹ƒ.

biá¸·akaá¹ƒ {biá¸·Ä• la (Katthaci) } ceti paÃ±cete, __pabhedÄ• _ lavaá¹‡assa hi ||

<462> guá¸·o ca phÄ• á¹‡itaá¹ƒ khaá¹‡á¸• o, macchaá¹‡á¸• Ä« sakkharÄ• iti.

ime __ucchuvikÄ• rÄ• _ tha, guá¸·asmiá¹ƒ __visakaá¹‡á¹-akaá¹ƒ ||_

<463> lÄ• jÄ• \Be 39/ siyÄ• â€™ kkhataá¹ƒ cÄ• tha, __dhÄ• nÄ• _ bhaá¹-á¹-hayave bhave

abaddhasattu __mantho_ ca, pÅ«pÄ• â€™ pÅ«pÄ• tu piá¹-á¹-hako ||

<464> bhattakÄ• ro sÅ«pakÄ• ro, sÅ«do Ä• á¸·Ä• riko tathÄ• .

odaniko ca rasako, sÅ«po tu byaÃ±janaá¹ƒ bhave ||

<465> odano vÄ• kuraá¹ƒ bhattaá¹ƒ, bhikkhÄ• cÄ• â€™ nna mathÄ• sanaá¹ƒ.

Ä• hÄ• ro bhojanaá¹ƒ ghÄ• so,

taralaá¹ƒ yÄ• gu nÄ• riyaá¹ƒ ||

<466> khajjaá¹ƒ tu bhojja leyyÄ• ni, peyyanti catudhÄ• â€™ __sanaá¹ƒ. _

nissÄ• vo ca tathÄ• â€™ cÄ• mo,

Ä• lopo kabaá¸·o bhave ||

<467> __maá¹‡á¸• o_ nitthÄ«rasaggasmiá¹ƒ, __vighÄ• so_ bhuttasesake.

vighÄ• sÄ• do ca damako, pipÄ• sÄ• tu ca tassanaá¹ƒ ||

<468> khuddÄ• jighacchÄ• , maá¹ƒsassa, __paá¹-icchÄ• daniyaá¹ƒ_ raso.

udreko ceva uggÄ• ro, sohiccaá¹ƒ titti tappanaá¹ƒ ||

<469> kÄ• maá¹ƒ tviá¹-á¹-haá¹ƒ nikÄ• maÃ±ca, pariyattaá¹ƒ yathacchitaá¹ƒ.

kayavikkayiko sattha, vÄ• hÄ• â€™ paá¹‡ika vÄ• á¹‡ijÄ• ||

<470> vikkayiko tu vikketÄ• ,

kayiko tu ca kÄ• yiko.

uttamaá¹‡á¹‡o ca dhaniko, dhamaá¹‡á¹‡o tu iá¹‡Ä• yiko ||

<471> uddhÄ• ro tu iá¹‡aá¹ƒ vuttaá¹ƒ, mÅ«laá¹ƒ tu pÄ• bhataá¹ƒ bhave.

saccÄ• panaá¹ƒ saccaá¹ƒkÄ• ro, vikkeyyaá¹ƒ paá¹‡iyyaá¹ƒ tisu ||

<472> paá¹-idÄ• naá¹ƒ parivatto, nyÄ• so tÅ«â€™ panidhÄ« rito.

<473> __aá¹-á¹-hÄ• rasantÄ• _ saá¹…khyeyye, saá¹…khyÄ• __ekÄ• dayo_ tisu.

saá¹…khyÄ• ne tu ca saá¹…khyeyye, ekatte __vÄ«satÄ• _dayo.

vaggabhede bahuttepi, tÄ• __Ä• navuti_ nÄ• riyaá¹ƒ ||

<474> sataá¹ƒ sahassaá¹ƒ niyutaá¹ƒ {nahutaá¹ƒ-nayutaá¹ƒ (katthaci) }, lakkhaá¹ƒ koá¹-i pa

koá¹-ipakoá¹-i nahutaá¹ƒ, tathÄ• ninnahutampi ca ||

<475> akkhobhanÄ«tthiyaá¹ƒ \Be 40/ {akkhobhiá¹‡Ä« (Katthaci) } bindu, abbudaÃ±ca nirab

ahahaá¹ƒ ababaá¹ƒ cevÄ• , á¹-aá¹-aá¹ƒ sogandhi kuppalaá¹ƒ ||

<476> kumudaá¹ƒ puá¹‡á¸• arÄ«kaÃ±ca, padumaá¹ƒ kathÄ• nampi ca.

mahÄ• kathÄ• nÄ• â€™ saá¹…khyeyyÄ• , niâ€™ ccetÄ• su satÄ• di ca ||

<477> koá¹-yÄ• dikaá¹ƒ dasaguá¹‡aá¹ƒ, satalakkhaguá¹‡aá¹ƒ kamÄ• .

catutthoâ€™ á¸• á¸• hena __aá¸• á¸• huá¸• á¸• ho, _

tatiyo __á¸• á¸• hatiyo_ tathÄ• ||

<478> aá¸• á¸• hateyyo __diyaá¸• á¸• ho_ tu,

__divaá¸• á¸• ho_ dutiyo bhave.

tulÄ• , pattha, á¹…guli, vasÄ• , tidhÄ• __mÄ• na_ matho siyÄ• ||

<479> cattÄ• ro vihayo __guÃ±jÄ• , _

dve guÃ±jÄ• __mÄ• sako_ bhave.

dve __akkhÄ• _ mÄ• sakÄ• paÃ±ca, kkhÄ• naá¹ƒ __dharaá¹‡a_maá¹-á¹-hakaá¹ƒ ||

<480> __suvaá¹‡á¹‡o_ paÃ±cadharaá¹‡aá¹ƒ, __nikkhaá¹ƒ_ tvanitthi paÃ±ca te.

__pÄ• do_ bhÄ• ge catutthe tha, dharaá¹‡Ä• ni __palaá¹ƒ_ dasa ||

<481> __tulÄ• _ palasataá¹ƒ cÄ• tha, __bhÄ• ro_ vÄ«sati tÄ• tulÄ• .

atho kahÄ• paá¹‡o nitthÄ«, kathyate karisÄ• paá¹‡o ||

<482> __kuá¸• uvo_ pasato eko,

__pattho_ te caturo siyuá¹ƒ.

__Ä• á¸·hako_ caturo patthÄ• , __doá¹‡aá¹ƒ_ vÄ• caturÄ• â€™ á¸·hakaá¹ƒ ||

<483> __mÄ• nikÄ• _ caturo doá¹‡Ä• , __khÄ• rÄ«_tthÄ« catumÄ• nikÄ• .

khÄ• riyo vÄ«sa __vÄ• ho_ tha,

siyÄ• __kumbho_ dasambaá¹‡aá¹ƒ ||

<484> Ä• á¸·hako nitthiyaá¹ƒ tumbho, patthotu nÄ• á¸·i nÄ• riyaá¹ƒ.

vÄ• ho tu sakaá¹-o cekÄ• ,

dasa doá¹‡Ä• tu __ambaá¹‡aá¹ƒ ||_

<485> paá¹-ivÄ«so ca koá¹-á¹-hÄ• so,

aá¹ƒso bhÄ• go dhanaá¹ƒ tu so.

dabbaá¹ƒ vittaá¹ƒ sÄ• pateyyaá¹ƒ, vasvaâ€™ ttho vibhavo bhave ||

<486> __koso \Be 41/ hiraÃ±Ã±a_Ã±ca katÄ• , kataá¹ƒ kaÃ±cana, rÅ«piyaá¹ƒ.

__kuppaá¹ƒ_ tadaÃ±Ã±aá¹ƒ tambÄ• di, __rÅ«piyaá¹ƒ_ dvaya mÄ• hataá¹ƒ ||

<487> suvaá¹‡á¹‡aá¹ƒ kanakaá¹ƒ jÄ• ta, rÅ«paá¹ƒ soá¹‡á¹‡aÃ±ca kaÃ±canaá¹ƒ.

satthuvaá¹‡á¹‡o harÄ« kambu, cÄ• ru hemaÃ±ca hÄ• á¹-akaá¹ƒ ||

<488> tapaniyaá¹ƒ hiraÃ±Ã±aá¹ƒ __ta, bbhedÄ• _ cÄ• mÄ«karampi ca.

sÄ• takumbhaá¹ƒ tathÄ• jambu, nadaá¹ƒ siá¹…gÄ« ca nÄ• riyaá¹ƒ ||

<489> rÅ«piyaá¹ƒ rajataá¹ƒ sajjhu, rÅ«pÄ« sajjhaá¹ƒ atho vasu.

ratanaÃ±ca maá¹‡i dvÄ«su, __puppharÄ• gÄ• _dÄ« tabbhidÄ• ||

<490> suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ muttÄ• , maá¹‡i veá¸·uriyÄ• ni ca.

vajiraÃ±ca pavÄ• á¸·anti, sattÄ• â€™ hu __ratanÄ• niâ€™ _ me ||

<491> lohitaá¹…ko ca paduma, rÄ• go rattamaá¹‡i pyatha.

vaá¹ƒsavaá¹‡á¹‡o veá¸·uriyaá¹ƒ, pavÄ• á¸·aá¹ƒ vÄ• ca viddumo ||

<492> masÄ• ragallaá¹ƒ kabaramaá¹‡i, atha muttÄ• ca muttikaá¹ƒ.

rÄ«ti {rÄ«rÄ« (á¹-Ä«0) } tthÄ« Ä• rakÅ«á¹-o vÄ• , amalaá¹ƒ tvaâ€™ bbhakaá¹ƒ bhave ||

<493> loho nitthÄ« ayo kÄ• á¸·Ä• ,

yasaÃ±ca pÄ• rado raso.

kÄ• á¸·atipu tu sÄ«saÃ±ca, haritÄ• laá¹ƒ tu pÄ«tanaá¹ƒ ||

<494> cinapiá¹-á¹-haÃ±ca sindÅ«raá¹ƒ, atha tÅ«lo tathÄ• picu.

khuddajaá¹ƒ tu madhu khuddaá¹ƒ, madhucchiá¹-á¹-haá¹ƒ tu sitthakaá¹ƒ ||

<495> gopÄ• lo gopa gosaá¹…khyÄ• ,

gomÄ• tu gomiko pyatha.

usabho balÄ«baddho {balibadda (Katthaci) } ca, goá¹‡o govasabho vuso ||

<496> vuddho __jaraggavo_ so tha, dammo vacchataro samÄ• .

dhuravÄ• hÄ« tu dhorayho, __govindo_ dhikato gavaá¹ƒ ||

<497> __vaho_ ca khandhadeso tha, kakudho {kakudo (Katthaci) } kaku vuccate.

atho visÄ• á¹‡aá¹ƒ siá¹…gaÃ±ca, rattagÄ• vÄ« tu rohiá¹‡Ä« ||

<498> gÄ• vÄ« ca siá¹…ginÄ« go ca, __vaÃ±jhÄ• _ tu kathyate __vasÄ• . _

navappasÅ«tikÄ• __dhenu, _ vacchakÄ• mÄ• tu __vacchalÄ• ||_

<499> gaggarÄ« \Be 42/ manthanÄ«tthÄ« dve, sandÄ• naá¹ƒ dÄ• mamuccate.

gomiá¸·ho gomayo nitthÄ«, atho sappi ghataá¹ƒ bhave ||

<500> navuddhaá¹-aá¹ƒ tu __nonÄ«taá¹ƒ, _ damimaá¹‡á¸• aá¹ƒ tu matthu ca,

khÄ«raá¹ƒ duddhaá¹ƒ payo thaÃ±Ã±aá¹ƒ, takkaá¹ƒ tu mathitaá¹ƒ pyatha ||

<501> khÄ«raá¹ƒ dadhi ghataá¹ƒ takkaá¹ƒ, nonÄ«taá¹ƒ paÃ±ca __gorasÄ• . _

urabbho meá¹‡á¸• a mesÄ• ca, uraá¹‡o avi eá¸·ako ||

<502> vasso tvajo chagalako,

oá¹-á¹-ho tu karabho bhave.

gadrabho tu kharo vutto, uraá¹‡Ä« tu ajÄ« ajÄ• ||

iti vessavaggo.

<503> suddoâ€™ ntavaá¹‡á¹‡o vasalo, __saá¹ƒkiá¹‡á¹‡Ä• _ mÄ• gadhÄ• dayo.

__mÄ• gadho_ suddakhattÄ• jo, __uggo_ suddÄ• ya khattajo ||

<504> dvijÄ• khattiyajo __sÅ«to, _ kÄ• rutu sippikopume.

saá¹…ghÄ• totu sajÄ• tÄ«naá¹ƒ, tesaá¹ƒ __seá¹‡Ä«_ dvisuccate ||

<505> tacchako tantavÄ• yo ca, rajako ca nahÄ• pito.

paÃ±camo cammakÄ• roti, __kÄ• ravo_ paÃ±cime siyuá¹ƒ ||

<506> tacchako vaá¸• á¸• hakÄ« mato, palagaá¹‡á¸• o thapatyapi.

rathakÄ• ro tha suvaá¹‡á¹‡a, kÄ• ro nÄ• á¸·indhamo bhave ||

<507> tantavÄ• yo pesakÄ• ro,

mÄ• lÄ• kÄ• ro tu mÄ• liko.

kumbhakÄ• ro kulÄ• lo tha,

tunnavÄ• yo ca sÅ«ciko ||

<508> cammakÄ• ro rathakÄ• ro, kappako tu nahÄ• pito.

raá¹…gÄ• jÄ«vo cittakÄ• ro, pukkuso pupphachaá¸• á¸• ako ||

<509> veno vilÄ«vakÄ• ro ca, naá¸·akÄ• ro samÄ• tayo.

cundakÄ• ro bhamakÄ• ro,

kammÄ• ro lohakÄ• rako ||

<510> ninnejako ca rajako, nettiko udahÄ• rako.

vÄ«á¹‡Ä• vÄ• dÄ« veá¹‡iko tha, usukÄ• roâ€™ suvaá¸• á¸• hakÄ« ||

<511> veá¹‡udhamo \Be 43/ veá¹‡aviko,

pÄ• á¹‡ivÄ• do tu pÄ• á¹‡igho {pÄ• á¹‡iyo (katthaci) }.

pÅ«piyo pÅ«papaá¹‡iyo, soá¹‡á¸• iko majjavikkayÄ« ||

<512> mÄ• yÄ• tu sambarÄ« mÄ• yÄ• , kÄ• ro tu indajÄ• liko.

<513> orabbhikÄ• sÅ«karikÄ• , mÄ• gavikÄ• te ca sÄ• kuá¹‡ikÄ• .

hantvÄ• jÄ«vanteâ€™ á¸·aka, sÅ«kara, miga, pakkhino kamato ||

<514> vÄ• guriko jÄ• liko tha,

bhÄ• ravÄ• ho tu bhÄ• riko.

vetaniko tu bhatako, kammakaro tha kiá¹ƒ karo.

dÄ• so ca ceá¹-ako pesso, bhacco ca paricÄ• riko ||

<515> antojÄ• to dhanakkÄ«to, dÄ• sabyoâ€™ pagato sayaá¹ƒ.

dÄ• sÄ• karamarÄ• nÄ«to, ccevaá¹ƒ te __catudhÄ• _ siyuá¹ƒ ||

<516> adÄ• so tu __bhujisso_ tha,

nÄ«co jammo nihÄ«nako.

nikkosajjo akilÄ• su,

mando tu alaso pyatha ||

<517> sapÄ• ko ceva caá¹‡á¸• Ä• lo, mÄ• taá¹…go sapaco bhave.

tabbhedÄ• milakkhajÄ• tÄ«, __kirÄ• ta, savarÄ• _dayo ||

<518> nesÄ• do luddako byÄ• dho,

migavo tu migabyadho.

sÄ• rameyyo ca sunakho, suno soá¹‡o ca kukkuro ||

<519> svÄ• no suvÄ• no sÄ• á¸·Å«ro,

sÅ«no sÄ• no ca sÄ• pume.

ummattÄ• dita mÄ• panno, __aá¸·akko_ti suno mato ||

<520> sÄ• bandhanaá¹ƒ tu gaddÅ«lo, dÄ«pako tu ca cetako.

bandhanaá¹ƒ gaá¹‡á¹-hi pÄ• so tha, vÄ• gurÄ• {vÄ• karÄ• (Ce á¹-Ä«0) } migabandhanÄ« |

<521> thiyaá¹ƒ kuveá¹‡Ä« kumÄ«naá¹ƒ, Ä• nayo jÄ• la muccate.

Ä• ghÄ• tanaá¹ƒ vadhaá¹-á¹-hÄ• naá¹ƒ, sÅ«nÄ• tu adhikoá¹-á¹-anaá¹ƒ ||

<522> takkaro \Be 44/ mosako coro,

theneâ€™ kÄ• gÄ• riko samÄ• .

theyyaÃ±ca corikÄ• moso,

vemo vÄ• yanadaá¹‡á¸• ako ||

<523> suttaá¹ƒ tantu pume tantaá¹ƒ, __potthaá¹ƒ_ lepyÄ• dikammani.

__paÃ±cÄ• likÄ• potthalikÄ• , _ vatthadantÄ• dinimmitÄ• ||

<524> ugghÄ• á¹-anaá¹ƒ ghaá¹-Ä«yantaá¹ƒ, kÅ«pambubbÄ• hanaá¹ƒ bhave.

maÃ±jÅ«sÄ• peá¸·Ä• piá¹-ako, tvitthiyaá¹ƒ pacchi peá¹-ako ||

<525> byÄ• bhaá¹…gÄ« tvitthiyaá¹ƒ kÄ• jo, __sikkÄ• _ tvatrÄ• â€™ valambanaá¹ƒ.

upÄ• hano vÄ• pÄ• duâ€™ tthÄ«, tabbhedÄ• __pÄ• dukÄ• _ pyatha ||

<526> varattÄ• vaddhikÄ• naddhi, bhastÄ• cammapasibbakaá¹ƒ.

soá¹‡á¹‡Ä• dyÄ• vattanÄ« __mÅ«sÄ• , _

tha kÅ«á¹-aá¹ƒ vÄ• ayoghano ||

<527> __kammÄ• rabhaá¹‡á¸• Ä• _ saá¹‡á¸• Ä• so, muá¹-á¹-hyÄ• â€™ dhikaraá¹‡Ä«tthÄ«

tabbhastÄ• __gaggarÄ«_ nÄ• rÄ«, sattaá¹ƒ tu __pipphalaá¹ƒ_ bhave ||

<528> sÄ• á¹‡o tu nikaso vutto,

Ä• rÄ• tu sÅ«civijjhanaá¹ƒ.

kharo ca kakaco nitthÄ«, __sippaá¹ƒ_ kammaá¹ƒ kalÄ• dikaá¹ƒ ||

<529> paá¹-imÄ• paá¹-ibimbaÃ±ca, bimbo paá¹-inidhÄ«rito.

tÄ«su samo paá¹-ibhÄ• go, sannikÄ• so sarikkhako ||

<530> samÄ• no sadiso tulyo,

saá¹…kÄ• so sannibho nibho.

opamma mupamÄ• naá¹ƒ cu, pamÄ• bhati tu nÄ• riyaá¹ƒ ||

<531> nibbeso vetanaá¹ƒ mÅ«lyaá¹ƒ, jÅ«taá¹ƒ tvanitthi ketavaá¹ƒ.

dhuttoâ€™ kkhadhutto kitavo, jÅ«takÄ• ra, kkhadevino ||

<532> pÄ• á¹-ibhogotu paá¹-ibhÅ«, akkho tu pÄ• sako bhave.

pumevÄ• â€™ __á¹-á¹-hapadaá¹ƒ_ {aá¹-á¹-hÄ• padaá¹ƒ (á¹-Ä«0 Ce) } sÄ• ri, phalake tha pa

<533> __kiá¹‡á¹‡aá¹ƒ_ \Be 45/ tu madirÄ• bÄ«je, __madhu_ madhvÄ• save mataá¹ƒ.

madirÄ• vÄ• ruá¹‡Ä« majjaá¹ƒ, surÄ• bhavo tu merayaá¹ƒ ||

<534> sarako casako nitthÄ«, Ä• pÄ• naá¹ƒ pÄ• namaá¹‡á¸• alaá¹ƒ.

<535> yeâ€™ tra bhÅ«rippayogattÄ• , yogikekasmi mÄ«ritÄ• .

__liá¹…gantarepi_ te Ã±eyyÄ• , __taddhammattÄ• â€™ _Ã±Ã±avuttiyanti ||

iti suddavaggo.

catubbaá¹‡á¹‡avaggo niá¹-á¹-hito.

5. araÃ±Ã±avagga

<536> araÃ±Ã±aá¹ƒ kÄ• nanaá¹ƒ dÄ• yo, gahanaá¹ƒ vipinaá¹ƒ vanaá¹ƒ.

aá¹-avÄ«â€™ tthÄ« mahÄ• raÃ±Ã±aá¹ƒ, tva, __raÃ±Ã±Ä• nÄ«_tthiyaá¹ƒ bhave ||

<537> nagarÄ• nÄ• tidÅ«rasmiá¹ƒ, santehi yo bhiropito.

tarusaá¹‡á¸• o sa __Ä• rÄ• mo, _ tatho __pavana_ muccate ||

<538> sabbasÄ• dhÄ• raá¹‡Ä• â€™ raÃ±Ã±aá¹ƒ, raÃ±Ã±a __muyyÄ• na_ muccate.

Ã±eyyaá¹ƒ tadeva __pamada, vana_ mantepurocitaá¹ƒ ||

<539> panti vÄ«thyÄ• â€™ vali seá¹‡Ä«, pÄ• á¸·i lekhÄ• tu rÄ• ji ca.

pÄ• dapo viá¹-apÄ« rukkho, ago sÄ• lo mahÄ«ruho ||

<540> dumo taru kujo sÄ• khÄ«, __gaccho_ tu khuddapÄ• dapo.

phalanti ye vinÄ• pupphaá¹ƒ, te vuccanti __vanappatÄ« ||_

<541> phalapÄ• kÄ• vasÄ• ne yo,

maratyo __sadhi_ sÄ• bhave.

tÄ«su __vaÃ±cyÄ• _â€™ phalÄ• cÄ• tha, phalino phalavÄ• phalÄ« ||

<542> samphullito tu vikaco, phullo vikasito tisu.

siroâ€™ ggaá¹ƒ sikharo nitthÄ«, sÄ• khÄ• tu kathitÄ• latÄ• ||

<543> dalaá¹ƒ palÄ• saá¹ƒ chadanaá¹ƒ, paá¹‡á¹‡aá¹ƒ pattaá¹ƒ chado pyatha.

pallavo vÄ• kisalayaá¹ƒ, navubbhinne tu __aá¹…kuro ||_

<544> makulaá¹ƒ vÄ• kuá¹-umalo, khÄ• rako tu ca jÄ• lakaá¹ƒ.

kalikÄ• korako nitthÄ«, __vaá¹‡á¹-aá¹ƒ_ pupphÄ• dibandhanaá¹ƒ ||

<545> pasavo \Be 46/ kusumaá¹ƒ pupphaá¹ƒ, __parÄ• go_ pupphajo rajo.

makarando madhu mataá¹ƒ, thavako tu ca gocchako ||

<546> phale tvÄ• â€™ me __salÄ• á¹-u_â€™ tto,

phalaá¹ƒ tu pakka muccate.

__campakaâ€™ mbÄ• _dikusuma, phalanÄ• maá¹ƒ napuá¹ƒsake ||

<547> __mallikÄ• _dÄ« tu kusume, saliá¹…gÄ• __vÄ«hayo_ phale.

jambÅ«â€™ tthÄ« jambavaá¹ƒ jambÅ«, viá¹-apo viá¹-abhÄ«â€™ tthiyaá¹ƒ ||

<548> mÅ«la mÄ• rabbha sÄ• khanto, __khandho_ bhÄ• go tarussa tha.

__koá¹-aro_ nitthiyaá¹ƒ rukkha, cchidde kaá¹-á¹-haá¹ƒ tu dÄ• ru ca ||

<549> bundo mÅ«laÃ±ca pÄ• do tha, saá¹…kuâ€™ tto khÄ• á¹‡unitthiyaá¹ƒ.

karahÄ• á¹-aá¹ƒ tu kando tha, kaá¸·Ä«ro matthako bhave ||

<550> vallarÄ« maÃ±jarÄ« nÄ• rÄ«, vallÄ« tu kathitÄ• latÄ• .

thambho gumbo ca akkhandhe, latÄ• __virÅ«_ patÄ• ninÄ« ||

<551> assattho bodhi ca dvÄ«su, nigrodho tu vaá¹-o bhave.

kabiá¹-á¹-ho ca kapittho ca, yaÃ±Ã±aá¹…go tu udumbaro ||

<552> koviá¸·Ä• ro yugapatto, uddÄ• lo vÄ• taghÄ• tako.

rÄ• jarukkho katamÄ• lÄ«, ndÄ«varo byÄ• dhighÄ• tako ||

<553> dantasaá¹-ho ca jambhÄ«ro, varaá¹‡o tu kareri ca.

kiá¹ƒ suko pÄ• libhaddotha, vaÃ±julo tu ca vetaso ||

<554> ambÄ• á¹-akopÄ«tanako, madhuko tu madhuddumo.

atho guá¸·aphalo pÄ«lu, sobhaÃ±jano ca siggu ca ||

<555> sattapaá¹‡á¹‡i chattapaá¹‡á¹‡o, tiniso tva timuttako.

kiá¹ƒ suko tu palÄ• so tha,

ariá¹-á¹-ho phenilo bhave ||

<556> mÄ• lÅ«ra beluvÄ• billo, punnÄ• go tu ca kesaro.

sÄ• lavo tu ca loddo tha, piyÄ• lo sannakaddu ca ||

<557> likocako tathÄ• â€™ á¹…kolo,

atha guggulu kosiko.

ambo cÅ«to __saho_ tveso,

__sahakÄ• ro_ sugandhavÄ• ||

<558> puá¹‡á¸• arÄ«ko \Be 47/ ca setambo, selu tu bahuvÄ• rako.

sepaá¹‡á¹‡Ä« kÄ• smirÄ« cÄ• tha, kolÄ« ca badarÄ«tthiyaá¹ƒ ||

<559> kolaá¹ƒ cÄ• nitthÄ« badaro, pilakkho pippalÄ«â€™ tthiyaá¹ƒ.

pÄ• á¹-alÄ« kaá¹‡havantÄ• ca, sÄ• dukaá¹‡á¹-o vikaá¹…kato ||

<560> tinduko kÄ• á¸·akkhandho ca, timbarÅ«saka timbarÅ«.

erÄ• vato tu nÄ• raá¹…go, kulako kÄ• katinduko ||

561___. kadambo piyako nÄ«po, bhallÄ« bhallÄ• tako tisu.

jhÄ• vuko piculo cÄ• tha, tilako khurako bhave ||

<562> ciÃ±cÄ• ca tintiá¹‡Ä« cÄ• tha, gaddabhaá¹‡á¸• o kapÄ«tano.

sÄ• loâ€™ ssakaá¹‡á¹‡o sajjo tha,

ajjuno kakudho bhave ||

<563> niculo mucalindo ca, nÄ«po tha piyako tathÄ• .

asano pÄ«tasÄ• lo tha,

golÄ«so jhÄ• á¹-alo bhave ||

<564> khÄ«rikÄ• rÄ• jÄ• yatanaá¹ƒ, kumbhÄ« kumudikÄ• bhave.

yÅ«po {pÅ«go (Katthaci) } tu kamuko cÄ• tha, paá¹-á¹-i lÄ• khÄ• pasÄ• dano ||

<565> iá¹…gudÄ« tÄ• pasataru, bhujapatto tu Ä• bhujÄ«.

picchilÄ• simbalÄ« dvÄ«su, rocano koá¹-asimbalÄ« ||

<566> pakiriyo pÅ«tiko tha, rohÄ« rohitako bhave.

eraá¹‡á¸• o tu ca Ä• maá¹‡á¸• o, atha sattuphalÄ• samÄ« ||

<567> nattamÄ• lo karaÃ±jo tha, khadiro dantadhÄ• vano.

somavakko tu kadaro, sallotu madano bhave ||

<568> athÄ• pi indasÄ• lo ca, sallakÄ« khÄ• rako siyÄ• .

devadÄ• ru bhaddadÄ• ru, campeyyo tu ca campako ||

<569> panaso kaá¹‡á¹-akiphalo, abhayÄ• tu harÄ«takÄ«.

akkho vibhÄ«tako tÄ«su, amatÄ• â€™ malakÄ« tisu ||

<570> labujo likuco cÄ• tha, kaá¹‡ikÄ• ro dumuppalo.

nimboâ€™ riá¹-á¹-ho pucimando, karako tu ca dÄ• á¸·imo ||

<571> saralo \Be 48/ pÅ«tikaá¹-á¹-haÃ±ca, kapilÄ• tu ca siá¹ƒsapÄ• .

sÄ• mÄ• piyaá¹…gu kaá¹…gupi, sirÄ«so tu ca bhaá¹‡á¸• ilo ||

<572> soá¹‡ako dÄ«ghavanto ca,

vakulo tu ca kesaro.

kÄ• kodumbarikÄ• pheggu, nÄ• go tu nÄ• gamÄ• likÄ• ||

<573> asoko vaÃ±julo cÄ• tha, takkÄ• rÄ« vejayantikÄ• .

tÄ• piÃ±cho ca tamÄ• lo tha, kuá¹-ajo girimallikÄ• ||

<574> __indayavo_ phale tassÄ• , ggimantho kaá¹‡ikÄ• bhave.

niguá¹‡á¹-hiâ€™ tthÄ« sinduvÄ• ro, tiá¹‡asuÃ±Ã±aá¹ƒ {tiá¹‡asÅ«laá¹ƒ (á¹-Ä«0) } tu mallikÄ•

<575> sephÄ• likÄ• nÄ«likÄ• tha, apphoá¹-Ä• vanamallikÄ• .

bandhuko jayasumanaá¹ƒ, bhaá¹‡á¸• iko bandhujÄ«vako ||

<576> sumanÄ• jÄ• tisumanÄ• , mÄ• latÄ« jÄ• ti vassikÄ«.

yÅ«thikÄ• mÄ• gadhÄ« cÄ• tha, sattalÄ• navamallikÄ• ||

<577> vÄ• santÄ«, tthÄ« atimutto, karavÄ«roâ€™ ssamÄ• rako.

mÄ• tuluá¹…go bÄ«japÅ«ro, ummatto tu ca mÄ• tulo ||

<578> karamando suseno ca, kundaá¹ƒ tu mÄ• ghya muccate.

devatÄ• so {devatÄ• á¸• o (Ce amarakosa) } tu jÄ«mÅ«to,

thÄ• â€™ milÄ• to mahÄ• sahÄ• ||

<579> atho sereyyako dÄ• sÄ«,

kiá¹ƒ kirÄ• to kuraá¹‡á¹-ako.

ajjuko sitapaá¹‡á¹‡Ä• so, samÄ«raá¹‡o phaá¹‡ijjako ||

<580> japÄ• tu jayasumanaá¹ƒ, karÄ«ro kakaco bhave.

rukkhÄ• danÄ« ca vandÄ• kÄ• , cittako tvaâ€™ ggisaÃ±Ã±ito ||

<581> akko vikÄ«raá¹‡o tasmiá¹ƒ,

tvaâ€™ __á¸·akko_ setapupphake.

pÅ«tilatÄ• gaá¸·ocÄ« ca, mubbÄ• madhurasÄ• pyatha ||

<582> kapikacchu duphasso tha, maÃ±jiá¹-á¹-hÄ• vikasÄ• bhave.

ambaá¹-á¹-hÄ• ca tathÄ• pÄ• á¹-hÄ• , kaá¹-ukÄ• kaá¹-urohiá¹‡Ä« ||

<583> apÄ• maggo \Be 49/ sekhariko, pippalÄ« mÄ• gadhÄ« matÄ• .

gokaá¹‡á¹-ako ca siá¹…ghÄ• á¹-o, kolavallÄ«â€™ bhapippalÄ« ||

<584> golomÄ« tu vacÄ• cÄ• tha, girikaá¹‡yaâ€™ parÄ• jitÄ• .

sÄ«hapucchÄ« paÃ±hipaá¹‡á¹‡Ä«, sÄ• lapaá¹‡á¹‡Ä« tu caâ€™ tthirÄ• . (cathirÄ•) ||

<585> nididdhikÄ• tu byagghÄ« ca, atha nÄ«lÄ« ca nÄ«linÄ«.

jiÃ±juko {jiÃ±jukÄ• (Katthaci) } ceva guÃ±jÄ• tha, satamÅ«lÄ« satÄ• varÄ« ||

<586> mahosadhaá¹ƒ tvaâ€™ tivisÄ• , bÄ• kucÄ« somavallikÄ• .

dÄ• bbÄ« dÄ• ruhaliddÄ• tha, biá¸·aá¹…gaá¹ƒ citrataá¹‡á¸• ulÄ• ||

<587> nuhÄ« ceva mahÄ• nÄ• mo, muddikÄ• tu madhurasÄ• .

athÄ• pi madhukaá¹ƒ yaá¹-á¹-hi, madhukÄ• madhuyaá¹-á¹-hikÄ• {madhulaá¹-á¹-hikÄ• (Ce

<588> vÄ• tiá¹…gaá¹‡o ca bhaá¹‡á¸• Ä• kÄ«, vÄ• ttÄ• kÄ« brahatÄ« pyatha.

nÄ• gabalÄ• ceva jhasÄ• , lÄ• á¹…galÄ« tu ca sÄ• radÄ« ||

<589> rambhÄ• ca kadalÄ« moco, kappÄ• sÄ« badarÄ• bhave.

nÄ• galatÄ• tu tambÅ«lÄ«, aggijÄ• lÄ• tu dhÄ• takÄ« ||

<590> tivutÄ• tipuá¹-Ä• cÄ• tha, sÄ• mÄ• kÄ• á¸·Ä• ca kathyate.

atho siá¹…gÄ« ca usabho, reá¹‡ukÄ• kapiá¸·Ä• bhave ||

<591> hiriveraÃ±ca vÄ• laÃ±ca, rattaphalÄ• tu bimbikÄ• .

seleyyaâ€™ masmapupphaÃ±ca, elÄ• tu bahulÄ• bhave ||

<592> kuá¹-á¹-haÃ±ca byÄ• dhi kathito, vÄ• neyyaá¹ƒ tu kuá¹-annaá¹-aá¹ƒ.

__osadhi_ jÄ• timattamhi, __osadhaá¹ƒ_ sabbaâ€™ majÄ• tiyaá¹ƒ ||

<593> mÅ«laá¹ƒ pattaá¹ƒ kaá¸·Ä«raâ€™ ggaá¹ƒ, kandaá¹ƒ miÃ±jÄ• phalaá¹ƒ tathÄ• .

taco pupphaÃ±ca chattanti, __sÄ• kaá¹ƒ_ dasavidhaá¹ƒ mataá¹ƒ ||

<594> papunnÄ• á¹-o eá¸·agalo,

taá¹‡á¸• uleyyoâ€™ ppamÄ• riso.

jÄ«vanti jÄ«vanÄ« cÄ• tha, madhurako ca jÄ«vako ||

<595> mahÄ• kando ca lasuá¹‡aá¹ƒ, palaá¹‡á¸• u tu sukandako.

paá¹-olo tittako cÄ• tha, bhiá¹…garÄ• jo ca makkavo ||

<596> punannavÄ• \Be 50/ sothaghÄ• tÄ«, vitunnaá¹ƒ sunisaá¹‡á¹‡akaá¹ƒ.

kÄ• ravello tu susavÄ«, tumbyÄ• â€™ lÄ• bu ca lÄ• bu sÄ• ||

<597> eá¸·Ä• lukaÃ±ca kakkÄ• rÄ«, kumbhaá¹‡á¸• o tu ca vallibho.

indavÄ• ruá¹‡Ä« visÄ• lÄ• , vatthukaá¹ƒ vatthuleyyako ||

<598> mÅ«lako nitthiyaá¹ƒ cuccu, tambako ca kalambako.

__sÄ• kabhedÄ• _ kÄ• samadda, jhajjharÄ« phaggavÄ• â€™ dayo ||

<599> saddalo ceva dubbÄ• ca, __golomÄ«_ sÄ• sitÄ• bhave.

gundÄ• ca bhaddamuttaÃ±ca, rasÄ• lo tuâ€™ cchu veá¸·u tu ||

<600> tacasÄ• ro veá¹‡u vaá¹ƒso, pabbaá¹ƒ tu phalu gaá¹‡á¹-hiso.

__kÄ«cakÄ• _ te siyuá¹ƒ veá¹‡Å«, ye nadantyÄ• â€™ niladdhutÄ• ||

<601> naá¸·o ca dhamano poá¹-a, galo tu kÄ• sa mitthi na.

tejano tu saro, mÅ«laá¹ƒ, tÅ«â€™ __sÄ«raá¹ƒ_ bÄ«raá¹‡assa hi ||

<602> kuso varahisaá¹ƒ dabbo, bhÅ«tiá¹‡akaá¹ƒ tu bhÅ«tiá¹‡aá¹ƒ.

ghÄ• so tu yavaso cÄ• tha,

pÅ«go tu kamuko bhave ||

<603> tÄ• lo vibhedikÄ• cÄ• tha, khajjurÄ« sindi vuccati.

<604> hintÄ• la, tÄ• la, khajjÅ«rÄ«, nÄ• likerÄ• tatheva ca.

tÄ• lÄ« ca ketakÄ« nÄ• rÄ«, pÅ«go ca __tiá¹‡apÄ• dapÄ• _ti ||

iti araÃ±Ã±avaggo.

6. araÃ±Ã±Ä• divagga

<605> pabbato giri seloâ€™ ddi, nagÄ• â€™ cala, siluccayÄ• .

sikharÄ« bhÅ«dharotha bbha, pÄ• sÄ• á¹‡Ä• â€™ smoâ€™ palo silÄ• ||

<606> gijjhakÅ«á¹-o ca vebhÄ• ro, vepulloâ€™ sigilÄ« __nagÄ• . _

viÃ±jho paá¹‡á¸• ava vaá¹…kÄ• dÄ«, pubbaselo tu coâ€™ dayo.

mandaro paraseloâ€™ ttho, himavÄ• tu himÄ• calo ||

<607> gandhamÄ• dana kelÄ• sa, cittakÅ«á¹-a sudassanÄ• .

kÄ• lakÅ«á¹-o tikÅ«á¹-Ä• â€™ ssa, pattho tu sÄ• nu nitthiyaá¹ƒ ||

<608> kÅ«á¹-o \Be 51/ vÄ• sikharaá¹ƒ siá¹…gaá¹ƒ, papÄ• to tu taá¹-o bhave.

nitambo kaá¹-ako nitthÄ«, __nijjharo_ pasavoâ€™ mbuno ||

<609> darÄ«â€™ tthÄ« kandaro dvÄ«su, leá¹‡aá¹ƒ tu gabbharaá¹ƒ guhÄ• .

silÄ• pokkharaá¹‡Ä« soá¹‡á¸• Ä«, kuÃ±jaá¹ƒ nikuÃ±ja mitthi na ||

<610> uddha __madhiccakÄ• _ sela, ssÄ• sannÄ• bhÅ«myu __paccakÄ• . _

pÄ• do tuâ€™ pantaselo tha,

__dhÄ• tu_â€™ tto gerikÄ• diko ||

iti selavaggo.

<611> migindo kesarÄ« sÄ«ho, taraccho tu migÄ• dano.

byaggho tu puá¹‡á¸• arÄ«ko tha, saddÅ«lo dÄ«pinÄ«â€™ rito ||

<612> accho ikko ca isso tu,

kÄ• á¸·asÄ«ho iso pyatha.

rohiso rohito cÄ• tha,

gokaá¹‡á¹‡o gaá¹‡i kaá¹‡á¹-akÄ• ||

<613> khagga khaggavisÄ• á¹‡Ä• tu, palÄ• sÄ• do ca gaá¹‡á¸• ako.

byagghÄ• dike __vÄ• á¸·amigo, sÄ• pado_ tha plavaá¹…gamo ||

<614> makkaá¹-o vÄ• naro sÄ• khÄ• , migo kapi valÄ«mukho.

palavaá¹…go, kaá¹‡hatuá¹‡á¸• o,

__gonaá¹…gulo_ {gonaá¹…galo (á¹-Ä«0) } ti so mato ||

<615> siá¹…gÄ• lo {sigÄ• lo (Ce) } jambuko kotthu, bheravo ca sivÄ• pyatha.

biá¸·Ä• ro babbu maÃ±jÄ• ro, koko tu ca vako bhave ||

<616> mahiá¹ƒso {mahiso (Ce) } ca lulÄ• yo tha,

gavajo gavayo samÄ• .

sallo tu sallako thÄ• â€™ ssa,

lomamhi salalaá¹ƒ salaá¹ƒ ||

<617> hariá¹‡o miga sÄ• raá¹…gÄ• , mago ajinayoni ca.

sÅ«karo tu varoho tha,

pelako ca saso bhave ||

<618> eá¹‡eyyo \Be 52/ eá¹‡Ä«migo ca, pampaá¹-ako tu pampako.

vÄ• tamigo tu calanÄ«, mÅ«siko tvÄ• â€™ khu unduro ||

<619> camaro pasado ceva, kuruá¹…go migamÄ• tukÄ• .

ruru raá¹…ku ca nÄ«ko ca, sarabhÄ• dÄ« __migantarÄ• ||_

<620> piyako camÅ«ru kadalÄ«, migÄ• dÄ« __cammayonayo. _

__migÄ• _ tu __pasavo_ sÄ«hÄ• , dayo sabbacatuppadÄ• ||

<621> lÅ«tÄ• tu lÅ«tikÄ• uá¹‡á¹‡a, nÄ• bhi makkaá¹-ako siyÄ• .

vicchiko tvÄ• â€™ á¸·i kathito, sarabÅ« gharagoá¸·ikÄ• ||

<622> godhÄ• kuá¹‡á¸• o pyatho kaá¹‡á¹‡a, jalÅ«kÄ• satapadyatha.

kalandako kÄ• á¸·akÄ• tha, nakulo maá¹…guso bhave ||

<623> kakaá¹‡á¹-ako ca saraá¹-o, kÄ«á¹-o tu puá¸·avo kimi.

pÄ• á¹‡ako cÄ• pyatho uccÄ• ,

liá¹…go lomasapÄ• á¹‡ako ||

<624> vihaá¹…go vihago pakkhÄ«, vihaá¹…gama khagaâ€™ á¹‡á¸• ajÄ• .

sakuá¹‡o ca sakunto vi, pataá¹…go sakuá¹‡Ä« dvijo ||

<625> vakkaá¹…go pattayÄ• no ca, patanto nÄ«á¸·ajo bhave.

tabbhedÄ• vaá¹-á¹-akÄ• jÄ«va, Ã±jÄ«vo cakora tittirÄ• ||

<626> sÄ• á¸·ikÄ• karavÄ«ko ca, ravihaá¹ƒso kukutthako.

kÄ• raá¹‡á¸• avo ca pilavo {bilavo (á¹-Ä«0) }, pokkharasÄ• takÄ• â€™ dayo ||

<627> patattaá¹ƒ pekhuá¹‡aá¹ƒ pattaá¹ƒ, pakkho piÃ±chaá¹ƒ chado garu.

__aá¹‡á¸• aá¹ƒ_ tu pakkhibÄ«je tha, nÄ«á¸·o nitthÄ« kulÄ• vakaá¹ƒ ||

<628> supaá¹‡á¹‡amÄ• tÄ• __vinatÄ• , mithunaá¹ƒ_ thÄ«pumadvayaá¹ƒ.

yugaá¹ƒ tu yugalaá¹ƒ dvandaá¹ƒ, yamakaá¹ƒ yamalaá¹ƒ yamaá¹ƒ ||

<629> samÅ«ho gaá¹‡a saá¹…ghÄ• tÄ• , samudÄ• yo ca saÃ±cayo.

sandoho nivaho ogho, visaro nikaro cayo ||

<630> kÄ• yo khandho samudayo, ghaá¹-Ä• samiti saá¹ƒhati.

rÄ• si puÃ±jo samavÄ• yo, pÅ«go jÄ• taá¹ƒ kadambakaá¹ƒ ||

<631> byÅ«ho \Be 53/ vitÄ• na gumbÄ• ca, kalÄ• po jÄ• la maá¹‡á¸• alaá¹ƒ.

samÄ• nÄ• naá¹ƒ gaá¹‡o __vaggo, _

__saá¹…gho sattho_ tu jantunaá¹ƒ ||

<632> sajÄ• tikÄ• naá¹ƒ tu __kulaá¹ƒ, nikÄ• yo_ tu sadhamminaá¹ƒ.

__yÅ«tho_ nitthÄ« sajÄ• tiya, tiracchÄ• nÄ• namuccate ||

<633> supaá¹‡á¹‡o venateyyo ca, garuá¸·o vihagÄ• dhipo.

parapuá¹-á¹-ho parabhato, kuá¹‡Ä• lo kokilo piko ||

<634> moro mayÅ«ro varahÄ«, nÄ«lagÄ«va sikhaá¹‡á¸• ino.

kalÄ• pÄ« ca sikhÄ« kekÄ«, cÅ«á¸·Ä• tu ca sikhÄ• bhave ||

635_._ sikhaá¹‡á¸• o varahaÃ±ceva, kalÄ• po piÃ±cha mapyatha.

candako mecako cÄ• tha, chappado ca madhubbato ||

<636> madhulÄ«ho madhukaro, madhupo bhamaro ali.

pÄ• rÄ• vato kapoto ca, kakuá¹-o ca pÄ• revato ||

<637> gijjho gaddhotha kulalo, seno byagghÄ«naso pyatha.

tabbhedÄ• sakuá¹‡agghiâ€™ tthÄ«, Ä• á¹-o dabbimukhadvijo ||

<638> uhuá¹…kÄ• ro ulÅ«ko ca, kosiyo vÄ• yasÄ• ri ca.

kÄ• ko tvaâ€™ riá¹-á¹-ho dhaá¹…ko ca, balipuá¹-á¹-ho ca vÄ• yaso ||

<639> kÄ• kolo vanakÄ• ko tha,

lÄ• po laá¹-ukikÄ• pyatha.

vÄ• raá¹‡o hatthiliá¹…go ca, hatthisoá¹‡á¸• avihaá¹…gamo ||

<640> ukkuso kuraro kola, á¹-á¹-hipakkhimhi ca kukkuho.

suvo tu kÄ«ro ca suko, tambacÅ«á¸·o tu kukkuá¹-o ||

<641> vanakukkuá¹-o ca nijjivho, atha koÃ±cÄ• ca kuntanÄ«.

cakkavÄ• ko tu cakkavho, sÄ• raá¹…gotu ca cÄ• tako ||

<642> tuliyo pakkhibiá¸·Ä• lo,

satapatto tu sÄ• raso.

bako tu sukkakÄ• kotha,

balÄ• kÄ• visakaá¹‡á¹-hikÄ• ||

<643> lohapiá¹-á¹-ho tathÄ• kaá¹…ko, khaÃ±jarÄ«á¹-o tu khaÃ±jano.

kalaviá¹…ko tu cÄ• á¹-ako, dindibho tu kikÄ« bhave ||

<644> kÄ• dambo \Be 54/ kÄ• á¸·ahaá¹ƒsotha, sakunto bhÄ• sapakkhini.

dhÅ«myÄ• á¹-o tu kaliá¹…gotha,

dÄ• tyÅ«ho kÄ• á¸·akaá¹‡á¹-hako ||

<645> __khuddÄ• _dÄ« makkhikÄ• bhedÄ• , á¸• aá¹ƒso piá¹…galamakkhikÄ• .

Ä• sÄ• á¹-ikÄ• makkhikÄ• á¹‡á¸• aá¹ƒ, pataá¹…go salabho bhave ||

<646> sÅ«cimukho ca makaso, cÄ«rÄ« tu jhallikÄ• {jhillikÄ• (Katthaci) } tha ca.

jatukÄ• jinapattÄ• tha, haá¹ƒso setacchado bhave ||

<647> te __rÄ• jahaá¹ƒsÄ• _ rattehi, pÄ• datuá¹‡á¸• ehi bhÄ• sitÄ• .

__mallikÄ• â€™ _khyÄ• __dhataraá¹-á¹-hÄ• , _ malÄ«nehyaâ€™ sitehi ca ||

<648> tiraccho tu tiracchÄ• no, tiracchÄ• nagato siyÄ• ti.

iti araÃ±Ã±Ä• divaggo.

7. pÄ• tÄ• lavagga

<649> adhobhuvanaá¹ƒ pÄ• tÄ• laá¹ƒ, nÄ• galoko rasÄ• talaá¹ƒ.

randhaá¹ƒ tu vivaraá¹ƒ chiddaá¹ƒ, kuharaá¹ƒ susiraá¹ƒ bilaá¹ƒ ||

<650> susiâ€™ tthÄ« chiggalaá¹ƒ sobbhaá¹ƒ, sacchidde __susiraá¹ƒ_ tisu.

thiyaá¹ƒ tu kÄ• su Ä• vÄ• á¹-o, sapparÄ• jÄ• tu vÄ• sukÄ« ||

<651> ananto nÄ• garÄ• jÄ• tha, vÄ• hasoâ€™ jagaro bhave.

gonaso tu tiliccho tha,

deá¸• á¸• ubho rÄ• julo bhave ||

<652> __kambaloâ€™ ssataro_ meru, pÄ• de nÄ• gÄ• tha dhammanÄ«.

silutto gharasappo tha, nÄ«lasappo silÄ• bhu ca ||

<653> Ä• siviso bhujaá¹…goâ€™ hi, bhujago ca bhujaá¹…gamo.

sarÄ«sapo phaá¹‡Ä« sappÄ• , lagaddÄ• bhogi pannagÄ• ||

<654> dvijivho urago vÄ• á¸·o, dÄ«gho ca dÄ«ghapiá¹-á¹-hiko.

pÄ• dÅ«daro visadharo, __bhogo_ tu phaá¹‡ino tanu ||

<655> Ä• sÄ«â€™ tthÄ« \Be 55/ sappadÄ• á¹-hÄ• tha, nimmoko kaÃ±cuko samÄ• .

visaá¹ƒ tvaâ€™ nitthÄ« garaá¸·aá¹ƒ, tabbhedÄ• vÄ• __halÄ• halo ||_

<656> __kÄ• á¸·akÅ«á¹-Ä• _dayo cÄ• tha, vÄ• á¸·aggÄ• tyaâ€™ hituá¹‡á¸• iko.

<657> nirayo duggatiâ€™ tthÄ« ca, narako, so __mahÄ• â€™ á¹-á¹-hadhÄ• . _

saÃ±jÄ«vo kÄ• á¸·asutto ca, mahÄ• roruva roruvÄ• .

patÄ• pano avÄ«ciâ€™ tthÄ«, saá¹…ghÄ• to tÄ• pano iti ||

<658> thiyaá¹ƒ __vetaraá¹‡Ä« loha, kumbhÄ«_ tattha jalÄ• sayÄ• .

kÄ• raá¹‡iko nirayapo,

nerayiko tu nÄ• rako ||

<659> aá¹‡á¹‡avo sÄ• garo sindhu, samuddo ratanÄ• karo.

jalanijhuâ€™ dadhi, tassa, bhedÄ• __khÄ«raá¹‡á¹‡avÄ• _dayo ||

<660> __velÄ• â€™ _ssa kÅ«ladeso tha,

Ä• vaá¹-á¹-o salilabbhamo.

thevo tu bindu phusitaá¹ƒ, bhamo tu jalaniggamo ||

<661> Ä• po payo jalaá¹ƒ vÄ• ri, pÄ• nÄ«yaá¹ƒ salilaá¹ƒ dakaá¹ƒ.

aá¹‡á¹‡o nÄ«raá¹ƒ vanaá¹ƒ vÄ• laá¹ƒ, toyaá¹ƒ ambuâ€™ dakaÃ±ca kaá¹ƒ ||

<662> taraá¹…go ca tathÄ• bhaá¹…go, Å«mi vÄ«ci pumitthiyaá¹ƒ.

__ullolo_ tu ca __kallolo, _ mahÄ• vÄ«cÄ«su kathyate ||

<663> jambÄ• lo kalalaá¹ƒ paá¹…ko, cikkhallaá¹ƒ kaddamo pyatha.

pulinaá¹ƒ vÄ• lukÄ• vaá¹‡á¹‡u, marÅ«â€™ ru sikatÄ• bhave ||

<664> __antarÄ«pa_Ã±ca __dÄ«po_ vÄ• , jalamajjhagataá¹ƒ thalaá¹ƒ.

tÄ«raá¹ƒ tu kÅ«laá¹ƒ rodhaÃ±ca, patÄ«raÃ±ca taá¹-aá¹ƒ tisu ||

<665> __pÄ• raá¹ƒ_ paramhi tÄ«ramhi, oraá¹ƒ tvaâ€™ __pÄ• ra_ muccate.

uá¸·umpo {uá¸·upo (Katthaci) } tu plavo kullo, taro ca paccarÄ«â€™ tthiyaá¹ƒ ||

<666> taraá¹‡Ä« tari nÄ• vÄ• ca, kÅ«pako tu ca kumbhakaá¹ƒ.

pacchÄ• bandho goá¹-aviso, kaá¹‡á¹‡adhÄ• ro tu nÄ• viko ||

<667> arittaá¹ƒ kenipÄ• to tha,

potavÄ• ho niyÄ• mako.

__saá¹ƒyattikÄ• _ tu nÄ• vÄ• ya, vÄ• á¹‡ijjamÄ• caranti ye ||

<668> __nÄ• vÄ• yaâ€™ á¹…gÄ• â€™ _ \Be 56/ laá¹…kÄ• ro ca, vaá¹-Ä• kÄ• ro phiyÄ• da

poto pavahanaá¹ƒ vuttaá¹ƒ, doá¹‡i tviâ€™ tthÄ« tathÄ• â€™ mbaá¹‡aá¹ƒ {ammaá¹‡aá¹ƒ (C

<669> gabhÄ«ra ninna gambhÄ«rÄ• , tho __ttÄ• naá¹ƒ_ tabbipakkhake.

agÄ• dhaá¹ƒ tvaâ€™ talamphassaá¹ƒ, anaccho kalusÄ• â€™ vilÄ• ||

<670> accho pasanno vimalo, gabhÄ«rappabhutÄ« tisu.

dhÄ«varo macchiko maccha, bandha kevaá¹-á¹-a jÄ• likÄ• ||

<671> maccho mÄ«no jalacaro, puthulomoâ€™ mbujo jhaso.

rohito magguro siá¹…gÄ«, balajo muÃ±ja pÄ• vusÄ• ||

<672> sattavaá¹…ko savaá¹…ko ca, naá¸·amÄ«no ca gaá¹‡á¸• ako.

susukÄ• sapharÄ« __maccha, ppabhedÄ• _ makarÄ• dayo ||

<673> __mahÄ• macchÄ• _ timi timi, á¹…galo timirapiá¹…galo.

Ä• nando timinando ca, ajjhÄ• roho mahÄ• timi ||

<674> pÄ• sÄ• á¹‡amaccho pÄ• á¹-hÄ«no, vaá¹…ko tu baá¸·iso bhave.

susumÄ• ro {saá¹ƒsumÄ• ro (á¹-Ä«0), suá¹ƒsumÄ• ro (Ce) } tu kumbhÄ«lo,

nakko kummo tu kacchapo ||

<675> kakkaá¹-ako kuá¸·Ä«ro ca, jalÅ«kÄ• tu ca rattapÄ• .

maá¹‡á¸• Å«ko dadduro bheko.

gaá¹‡á¸• uppÄ• do mahÄ«latÄ• ||

<676> atha sippÄ« ca suttiâ€™ tthÄ«, saá¹…khe tu kambuâ€™ nitthiyaá¹ƒ.

khuddasaá¹…khye saá¹…khanakho, jalasutti ca sambuko ||

<677> jalÄ• sayo jalÄ• dhÄ• ro, gambhÄ«ro __rahado_ tha ca.

udapÄ• no pÄ• nakÅ«po, khÄ• taá¹ƒ pokkharaá¹‡Ä«â€™ tthiyaá¹ƒ ||

<678> taá¸·Ä• ko ca saroâ€™ nitthÄ«, vÄ• pÄ« ca sarasÄ«â€™ tthiyaá¹ƒ.

dahoâ€™ mbujÄ• karo cÄ• tha, __pallalaá¹ƒ_ khuddako saro ||

<679> anotatto tathÄ• kaá¹‡á¹‡a, muá¹‡á¸• o ca rathakÄ• rako.

chaddanto ca kuá¹‡Ä• lo ca, vuttÄ• mandÄ• kinÄ«â€™ tthiyaá¹ƒ ||

<680> tathÄ• sÄ«happapÄ• toti, ete __satta mahÄ• sarÄ• . _

Ä• hÄ• vo tu nipÄ• naÃ±cÄ• , khÄ• taá¹ƒ tu devakhÄ• takaá¹ƒ ||

<681> savantÄ« \Be 57/ ninnagÄ• sindhu, saritÄ• Ä• pagÄ• nadÄ«.

bhÄ• gÄ«rathÄ« tu gaá¹…gÄ• tha, sambhedo sindhusaá¹…gamo ||

<682> gaá¹…gÄ• â€™ ciravatÄ« ceva, yamunÄ• sarabhÅ« (sarabÅ« {sarayÅ« (Katthaci) }

imÄ• __mahÄ• nadÄ«_ paÃ±ca, candabhÄ• gÄ• sarassatÄ« {sarasvatÄ« (Ce á¹-Ä«0) } ||

<683> neraÃ±jarÄ• ca kÄ• verÄ«, nammadÄ• dÄ« ca __ninnagÄ• . _

vÄ• rimaggo paá¹‡Ä• lÄ«â€™ tthÄ« {panÄ• á¸·Ä« (á¹-Ä«0) }, pume __candanikÄ• _ tu ca ||

684___. __jambÄ• lÄ« oligallo_ ca, gÄ• madvÄ• ramhi kÄ• suyaá¹ƒ.

saroruhaá¹ƒ satapattaá¹ƒ, aravindaÃ±ca vÄ• rijaá¹ƒ ||

<685> anitthÄ« padumaá¹ƒ paá¹…ke, ruhaá¹ƒ nalina pokkharaá¹ƒ.

muá¸·Ä• lapupphaá¹ƒ kamalaá¹ƒ, bhisapupphaá¹ƒ kusesayaá¹ƒ ||

<686> __puá¹‡á¸• arÄ«kaá¹ƒ_ sitaá¹ƒ, rattaá¹ƒ, __kokanadaá¹ƒ kokÄ• sako. _

kiÃ±jakkho kesaro nitthÄ«, daá¹‡á¸• o tu __nÄ• la_ muccate ||

<687> bhisaá¹ƒ muá¸·Ä• lo nitthÄ« ca, bÄ«jakoso tu kaá¹‡á¹‡ikÄ• .

padumÄ• disamÅ«he tu, bhave __saá¹‡á¸• a_manitthiyaá¹ƒ ||

<688> uppalaá¹ƒ kuvalayaÃ±ca, nÄ«laá¹ƒ tviâ€™ __ndÄ«varaá¹ƒ_ siyÄ• .

setetu __kumuda_Ã±cassa, kando __sÄ• lÅ«ka_ muccate ||

<689> sogandhikaá¹ƒ kallahÄ• raá¹ƒ, dakasÄ«talikaá¹ƒ pyatha.

sevÄ• lo nÄ«likÄ• cÄ• tha, bhisinyaâ€™ mbujinÄ« bhave ||

<690> __sevÄ• lÄ• _ tilabÄ«jaÃ±ca, saá¹…khe ca paá¹‡akÄ• dayoti.

iti pÄ• tÄ• lavaggo.

bhÅ«kaá¹‡á¸• o dutiyo.

3. sÄ• maÃ±Ã±akaá¹‡á¸• a

1. visesyÄ• dhÄ«navagga

<691> visesyÄ• dhÄ«na saá¹ƒkiá¹‡á¹‡Ä• , nekatthehyaâ€™ byayehi ca.

sÄ• â€™ á¹…goâ€™ pÄ• á¹…gehi kathyante, kaá¹‡á¸• e vaggÄ• iha kkamÄ• ||

<692> guá¹‡adabbakriyÄ• saddÄ• , \Be 58/ siyuá¹ƒ sabbe visesanÄ• .

visesyÄ• dhÄ«nabhÄ• vena, visesyasamaliá¹…gino ||

<693> sobhanaá¹ƒ ruciraá¹ƒ sÄ• dhu, manuÃ±Ã±aá¹ƒ cÄ• ru sundaraá¹ƒ.

vaggu manoramaá¹ƒ kantaá¹ƒ, hÄ• rÄ« maÃ±ju ca pesalaá¹ƒ ||

<694> bhaddaá¹ƒ vÄ• maÃ±ca kalyÄ• á¹‡aá¹ƒ, manÄ• paá¹ƒ laddhakaá¹ƒ subhaá¹ƒ.

uttamo pavaro jeá¹-á¹-ho, pamukhÄ• â€™ nuttaro varo ||

<695> mukhyo padhÄ• naá¹ƒ pÄ• mokkho, para maggaÃ±Ã±a muttaraá¹ƒ.

paá¹‡Ä«taá¹ƒ paramaá¹ƒ seyyo, gÄ• maá¹‡Ä« seá¹-á¹-ha sattamÄ• ||

<696> visiá¹-á¹-hÄ• â€™ riya nÄ• geâ€™ ko, sabhaggÄ• mokkha puá¹…gavÄ• .

__sÄ«ha kuÃ±jara saddÅ«lÄ• , _ dÄ« tu samÄ• sagÄ• pume ||

<697> cittaâ€™ kkhi pÄ«tijanana, __mabyÄ• seka masecanaá¹ƒ. _

iá¹-á¹-haá¹ƒ tu subhagaá¹ƒ hajjaá¹ƒ, dayitaá¹ƒ vallabhaá¹ƒ piyaá¹ƒ ||

<698> tucchaÃ±ca rittakaá¹ƒ suÃ±Ã±aá¹ƒ, athÄ• â€™ sÄ• raÃ±ca pheggu ca.

mejjhaá¹ƒ pÅ«taá¹ƒ pavitto tha, aviraddho apaá¹‡á¹‡ako ||

<699> ukkaá¹-á¹-ho ca pakaá¹-á¹-ho tha, nihÄ«no hÄ«na lÄ• makÄ• .

patikiá¹-á¹-haá¹ƒ nikiá¹-á¹-haÃ±ca, ittarÄ• â€™ vajja kucchitÄ• ||

<700> adhamoâ€™ maka gÄ• rayhÄ• ,

malÄ«no tu malÄ«maso.

brahÄ• mahantaá¹ƒ vipulaá¹ƒ, visÄ• laá¹ƒ puthulaá¹ƒ puthu ||

<701> garuâ€™ ru vitthiá¹‡á¹‡a matho, pÄ«naá¹ƒ thÅ«laÃ±ca pÄ«varaá¹ƒ.

thullaÃ±ca vaá¹-haraÃ±cÄ• tha, Ä• citaá¹ƒ nicitaá¹ƒ bhave ||

<702> sabbaá¹ƒ samatta makhilaá¹ƒ, nikhilaá¹ƒ sakalaá¹ƒ tathÄ• .

nissesaá¹ƒ kasiá¹‡Ä• â€™ sesaá¹ƒ, samaggaÃ±ca anÅ«nakaá¹ƒ,

<703> bhÅ«ri pahutaá¹ƒ pacuraá¹ƒ, bhiyyo sambahulaá¹ƒ bahu.

yebhuyyaá¹ƒ bahulaá¹ƒ cÄ• tha, bÄ• hiraá¹ƒ paribÄ• hiraá¹ƒ ||

<704> __parosatÄ• _dÄ« te, yesaá¹ƒ, paraá¹ƒ mattaá¹ƒ satÄ• dito.

parittaá¹ƒ sukhumaá¹ƒ khuddaá¹ƒ, thoka mappaá¹ƒ kisaá¹ƒ tanu ||

705__. cullaá¹ƒ matteâ€™ tthiyaá¹ƒ lesa,

lavÄ• â€™ á¹‡uhi kaá¹‡o pume.

samÄ«paá¹ƒ nikaá¹-Ä• â€™ sanno, pakaá¹-á¹-hÄ• â€™ bhyÄ• sa santikaá¹ƒ ||

<706> avidÅ«raÃ±ca \Be 59/ sÄ• mantaá¹ƒ, sannikaá¹-á¹-ha mupantikaá¹ƒ.

sakÄ• saá¹ƒ antikaá¹ƒ Ã±attaá¹ƒ, dÅ«raá¹ƒ tu vippakaá¹-á¹-hakaá¹ƒ ||

<707> nirantaraá¹ƒ ghanaá¹ƒ sandaá¹ƒ, viraá¸·aá¹ƒ pelavaá¹ƒ tanu.

athÄ• yataá¹ƒ dÄ«gha matho, nittalaá¹ƒ vaá¹-á¹-a vaá¹-á¹-ulaá¹ƒ ||

<708> ucco tu unnato tuá¹…go, udaggo ceva ucchito.

nÄ«co rasso vÄ• mano tha, ajimho paguá¹‡o uju ||

<709> aá¸·Ä• raá¹ƒ vellitaá¹ƒ vaá¹…kaá¹ƒ, kuá¹-ilaá¹ƒ jimha kuÃ±citaá¹ƒ.

dhuvo ca sassato nicco, sadÄ• tana sanantanÄ• ||

<710> __kÅ«á¹-aá¹-á¹-ho_ tveâ€™ karÅ«pena, kÄ• labyÄ• pÄ« pakÄ• sito.

lahu sallahukaá¹ƒ cÄ• tha, saá¹…khyÄ• taá¹ƒ gaá¹‡itaá¹ƒ mitaá¹ƒ ||

<711> tiá¹‡haá¹ƒ tu tikhiá¹‡aá¹ƒ tibbaá¹ƒ, caá¹‡á¸• aá¹ƒ uggaá¹ƒ kharaá¹ƒ bhave.

jaá¹…gamaÃ±ca caraÃ±ceva, tasaá¹ƒ Ã±eyyaá¹ƒ carÄ• caraá¹ƒ ||

<712> kampanaá¹ƒ calanaá¹ƒ cÄ• tha, atiritto tathÄ• â€™ dhiko.

__thÄ• varo_ jaá¹…gamÄ• aÃ±Ã±o, lolaá¹ƒ tu caÃ±calaá¹ƒ calaá¹ƒ ||

<713> taralaÃ±ca purÄ• á¹‡o tu, purÄ• tana sanantanÄ• .

cirantano tha paccaggho, nÅ«tanoâ€™ bhinavo navo ||

<714> kurÅ«raá¹ƒ kaá¹-hinaá¹ƒ daá¸·haá¹ƒ, niá¹-á¹-huraá¹ƒ kakkhaá¸·aá¹ƒ bhave.

anitthyaâ€™ nto pariyanto, panto ca pacchimaâ€™ ntimÄ• ||

<715> jighaÃ±Ã±aá¹ƒ carimaá¹ƒ pubbaá¹ƒ, tvaâ€™ ggaá¹ƒ paá¹-hama mÄ• di so.

patirÅ«po nucchavikaá¹ƒ, atha moghaá¹ƒ niratthakaá¹ƒ ||

<716> byattaá¹ƒ puá¹-a {phuá¹-aá¹ƒ (Ce) } Ã±ca mudu tu, sukumÄ• raÃ±ca komalaá¹ƒ.

__paccakkhaá¹ƒ_ indriyaggayhaá¹ƒ, __apaccakkhaá¹ƒ_ atindriyaá¹ƒ ||

<717> itarÄ• â€™ Ã±Ã±ataro eko, aÃ±Ã±o bahuvidho tu ca.

nÄ• nÄ• rÅ«po ca vividho, abÄ• dhaá¹ƒ tu niraggalaá¹ƒ ||

<718> atheâ€™ kÄ• kÄ« ca ekacco, eko ca ekako samÄ• .

sÄ• dhÄ• raá¹‡aÃ±ca sÄ• maÃ±Ã±aá¹ƒ, sambÄ• dho tu ca saá¹ƒkaá¹-aá¹ƒ ||

<719> vÄ• maá¹ƒ kaá¸·evaraá¹ƒ __sabyaá¹ƒ. apasabyaá¹ƒ_ tu dakkhiá¹‡aá¹ƒ.

paá¹-ikÅ«laá¹ƒ tvaâ€™ pasabyaá¹ƒ, gahanaá¹ƒ kalilaá¹ƒ samÄ• ||

<720> uccÄ• vacaá¹ƒ \Be 60/ bahubhedaá¹ƒ, saá¹ƒkiá¹‡á¹‡Ä• â€™ kiá¹‡á¹‡a saá¹ƒkulÄ• .

katahattho ca kusalo, pavÄ«á¹‡Ä• â€™ bhiÃ±Ã±a sikkhitÄ• ||

<721> nipuá¹‡o ca paá¹-u cheko, cÄ• turo dakkha pesalÄ• .

bÄ• lo dattu jalo mÅ«á¸·ho, mando viÃ±Ã±Å« ca bÄ• liso ||

<722> puÃ±Ã±avÄ• sukatÄ« dhaÃ±Ã±o, mahussÄ• ho mahÄ• dhiti.

mahÄ• taá¹‡ho mahiccho tha, hadayÄ« hadayÄ• lu ca ||

<723> sumano haá¹-á¹-hacitto tha, dummano vimano pyatha.

vadÄ• niyo vadaÃ±Ã±Å« ca, dÄ• nasoá¹‡á¸• o bahuppado ||

<724> khyÄ• to patÄ«to paÃ±Ã±Ä• to,

bhiÃ±Ã±Ä• to pathito suto,

vissuto vidito ceva, pasiddho pÄ• kaá¹-o bhave ||

<725> issaro nÄ• yako sÄ• mÄ«, patÄ«â€™ sÄ• â€™ dhipatÄ« pabhÅ«.

ayyÄ• â€™ dhipÄ• â€™ dhibhÅ« netÄ• ,

ibbho tvaâ€™ á¸• á¸• ho tathÄ• dhanÄ« ||

<726> dÄ• nÄ• raho dakkhiá¹‡eyyo, siniddho tu ca vacchalo.

parikkhako kÄ• raá¹‡iko,

Ä• satto tu ca tapparo ||

<727> kÄ• ruá¹‡iko dayÄ• lupi, sÅ«rato __ussuko_ tu ca.

iá¹-á¹-hatthe uyyuto cÄ• tha, dÄ«ghasutto cirakriyo ||

<728> parÄ• dhÄ«no parÄ• yatto, Ä• yatto tu ca santako.

pariggaho adhÄ«no ca, sacchando tu ca serini ||

<729> anisammakÄ• rÄ« jammo, atitaá¹‡ho tu lolupo.

giddho tu luddho lolo tha,

__kuá¹‡á¹-ho_ mando kriyÄ• su hi ||

<730> kÄ• mayitÄ• tu kamitÄ• , kÄ• mano kÄ• mi kÄ• muko.

soá¹‡á¸• o matto vidheyyo tu,

assavo subbaco samÄ• ||

<731> pagabbho \Be 61/ paá¹-ibhÄ• yutto, bhÄ«sÄ«lo bhÄ«ru bhÄ«ruko.

adhÄ«ro {avÄ«ro (á¹-Ä«0) } kÄ• taro cÄ• tha,

hiá¹ƒsÄ• sÄ«lo ca ghÄ• tuko ||

<732> kodhano rosano {dosano (Ce) } kopÄ«,

caá¹‡á¸• o tvaccantakodhano.

sahano khamano khantÄ• , titikkhavÄ• ca khantimÄ• ||

<733> saddhÄ• yutto tu saddhÄ• lu, dhajavÄ• tu dhajÄ• lu ca {lajjÄ• lutu ca lajjavÄ• (Katth

niddÄ• lu niddÄ• sÄ«lo tha, bhassaro bhÄ• suro bhave ||

<734> naggo digambaroâ€™ vattho, ghasmaro tu ca bhakkhako.

__eá¸·amÅ«go_ tu vattuÃ±ca, sotuá¹ƒ cÄ• â€™ kusalo bhave ||

<735> mukharo dummukhÄ• â€™ baddha, mukhÄ• cÄ• ppiyavÄ• dini.

__vÄ• cÄ• lo_ bahugÄ• rayha, vace vattÄ• tu so vado ||

<736> nijo sako attaniyo,

vimhayoâ€™ cchariyaâ€™ bbhuto.

vihattho byÄ• kulo cÄ• tha,

Ä• tatÄ• yÄ« vadhudyato ||

<737> sÄ«sacchejjamhi __vajjho_ tha, nikato ca saá¹-hoâ€™ nuju.

sÅ«cako pisuá¹‡o kaá¹‡á¹‡e,

japo dhutto tu vaÃ±cako ||

<738> anisamma hi yo kiccaá¹ƒ, puriso vadhabandhanÄ• di mÄ• carati.

avinicchitakÄ• rittÄ• , sokhalu __capalo_ti viÃ±Ã±eyyo ||

<739> khuddo kadariyo thaddha, maccharÄ« kapaá¹‡o pyatha.

akiÃ±cano daliddo ca, dÄ«no niddhana duggatÄ• ||

<740> asambhÄ• vitasampattaá¹ƒ, __kÄ• katÄ• liya_ muccate.

atha yÄ• canako atthÄ«, yÄ• cako ca vanibbako ||

<741> __aá¹‡á¸• ajÄ• _ pakkhisappÄ• dÄ«, narÄ• dÄ« tu __jalÄ• bujÄ• . _

__sedajÄ• _ kimiá¸• aá¹ƒsÄ• dÄ«, devÄ• dÄ« tvoâ€™ __papÄ• tikÄ• ||_

<742> jaá¹‡á¹‡utaggho \Be 62/ jaá¹‡á¹‡umatto, __kappo_ tu kiÃ±cidÅ«nake.

antaggataá¹ƒ bhu pariyÄ• , panna mantogadhoâ€™ gadhÄ• ||

<743> rÄ• dhito sÄ• dhito cÄ• tha, nippakkaá¹ƒ kuthitaá¹ƒ bhave.

Ä• panno tvÄ• â€™ padappatto, vivaso tvavaso bhave ||

<744> nuá¹‡á¹‡o nuttÄ• â€™ tta, khittÄ• ceâ€™, ritÄ• viddhÄ• tha kampito.

dhÅ«to Ä• dhÅ«ta calitÄ• , nisitaá¹ƒ tu ca tejitaá¹ƒ ||

<745> pattabbaá¹ƒ gamma mÄ• pajjaá¹ƒ {Ä• sajjaá¹ƒ (Katthaci) }, pakkaá¹ƒ pariá¹‡ataá¹ƒ s

veá¹-hitaá¹ƒ tu valayitaá¹ƒ, ruddhaá¹ƒ saá¹ƒvuta mÄ• vutaá¹ƒ ||

<746> parikkhittaÃ±ca nivutaá¹ƒ, visaá¹-aá¹ƒ vitthataá¹ƒ tataá¹ƒ.

litto tu diddho gÅ«á¸·ho tu,

gutto puá¹-á¹-ho tu posito ||

<747> lajjito hÄ«á¸·ito cÄ• tha, sanitaá¹ƒ dhanitaá¹ƒ pyatha.

sandÄ• nito sito baddho,

kÄ«lito saá¹ƒyato bhave ||

<748> siddhe nipphanna nibbattÄ• , dÄ• rite bhinna bheditÄ• .

channo tu chÄ• dite cÄ• tha, viddhe chiddita vedhitÄ• ||

<749> Ä• haá¹-o Ä• bhatÄ• â€™ nÄ«tÄ• ,

danto tu damito siyÄ• .

santo tu samito ceva,

puá¹‡á¹‡o tu pÅ«rito bhave ||

<750> apacÄ• yito mahito, pÅ«jitÄ• â€™ rahitoâ€™ ccito.

mÄ• nito cÄ• â€™ pacito ca, tacchitaá¹ƒ tutanÅ«kate ||

<751> santatto dhÅ«pito copa,

carito tu upÄ• sito.

bhaá¹-á¹-haá¹ƒ tu galitaá¹ƒ pannaá¹ƒ, cutaÃ±ca dhaá¹ƒsitaá¹ƒ bhave ||

<752> pÄ«to pamudito haá¹-á¹-ho,

matto tuá¹-á¹-ho tha kantito.

saÃ±chinno lÅ«na dÄ• tÄ• tha,

pasattho vaá¹‡á¹‡ito thuto ||

<753> tintoâ€™ llaâ€™ dda \Be 63/ kilinnoâ€™ nnÄ• , maggitaá¹ƒ pariyesitaá¹ƒ.

anvesitaá¹ƒ gavesitaá¹ƒ, laddhaá¹ƒ tu patta muccate ||

<754> rakkhitaá¹ƒ gopitaá¹ƒ guttaá¹ƒ, tÄ• taá¹ƒ gopÄ• yitÄ• â€™ vitÄ• .

pÄ• litaá¹ƒ atha ossaá¹-á¹-haá¹ƒ, cattaá¹ƒ hÄ«naá¹ƒ samujjhitaá¹ƒ ||

<755> bhÄ• sitaá¹ƒ lapitaá¹ƒ vuttÄ• , bhihitÄ• â€™ khyÄ• ta jappitÄ• .

udÄ«ritaÃ±ca kathitaá¹ƒ, gaditaá¹ƒ bhaá¹‡itoâ€™ ditÄ• ||

<756> avaÃ±Ã±Ä• tÄ• â€™ vagaá¹‡itÄ• , paribhÅ«tÄ• â€™ vamÄ• nitÄ• .

jighacchito tu khudito,

chÄ• to ceva bubhukkhito ||

<757> buddhaá¹ƒ Ã±Ä• taá¹ƒ paá¹-ipannaá¹ƒ, viditÄ• â€™ vagataá¹ƒ mataá¹ƒ.

gilito khÄ• dito bhutto,

bhakkhitoâ€™ jjhohaá¹-Ä• â€™ sitÄ• ||

iti visesyÄ• dhÄ«navaggo.

2. saá¹ƒkiá¹‡á¹‡avagga

<758> Ã±eyyaá¹ƒ liá¹…ga miha kvÄ• pi, paccayatthavasena ca.

kriyÄ• tu kiriyaá¹ƒ kammaá¹ƒ,

santi tu samatho samo.

damo ca damatho danti, __vattaá¹ƒ_ tu suddhakammani.

atho Ä• saá¹…gavacanaá¹ƒ, tÄ«su vuttaá¹ƒ parÄ• yaá¹‡aá¹ƒ ||

<759> bhedo vidÄ• ro phuá¹-anaá¹ƒ, tappanaá¹ƒ tu ca pÄ«á¹‡anaá¹ƒ.

akkosana mabhisaá¹…go,

bhikkhÄ• tu yÄ• canÄ• â€™ tthanÄ• ||

<760> ninnimittaá¹ƒ yadicchÄ• thÄ• â€™, pucchanÄ• nandanÄ• ni ca.

sabhÄ• jana matho Ã±Ä• yo,

nayo phÄ• ti tu vuddhiyaá¹ƒ ||

<761> kilamatho kilamanaá¹ƒ, pasavo tu pasÅ«tiyaá¹ƒ.

ukkaá¹ƒso tvatisayo tha,

jayo ca jayanaá¹ƒ jiti ||

<762> vaso \Be 64/ kanti, byadho vedho,

gaho gÄ• ho varo vuti.

pacÄ• pÄ• ko havo huti {hÅ«bhi (Ce amarakosa) },

vedo vedana mitthi vÄ• ||

<763> jÄ«raá¹‡aá¹ƒ jÄ• ni tÄ• á¹‡aá¹ƒ tu, rakkhaá¹‡aá¹ƒ pamitippamÄ• .

sileso sandhi ca khayo,

tvapacayo ravo raá¹‡o ||

<764> nigÄ• do nigado mÄ• do, mado pasiti bandhanaá¹ƒ.

Ä• karo tviá¹…gitaá¹ƒ iá¹…go,

athaâ€™ tthÄ• pagamo byayo ||

<765> antarÄ• yo ca paccÅ«ho,

vikÄ• ro tu vikatyaâ€™ pi.

pavisileso vidhuraá¹ƒ, upavesanamÄ• sanaá¹ƒ ||

<766> ajjhÄ• sayo adhippÄ• yo, Ä• sayo cÄ• bhisandhi ca.

bhÄ• vo dhimutti chando tha,

doso Ä• dÄ«navo bhave ||

<767> Ä• nisaá¹ƒso guá¹‡o cÄ• tha,

majjhaá¹ƒ vemajjha muccate.

majjhanhiko {majjhantiko (á¹-Ä«0 Ce Ee) } tu majjhanho, vemattaá¹ƒ tu ca nÄ• natÄ• ||

<768> vÄ• jÄ• garo jÄ• gariyaá¹ƒ {jÄ• gariyo (á¹-Ä«0) }, pavÄ• ho tu pavatti ca.

byÄ• so papaÃ±co vitthÄ• ro,

yÄ• mo tu saá¹ƒyamo yamo ||

769___. sambÄ• hanaá¹ƒ maddanaÃ±ca, pasaro tu visappanaá¹ƒ.

santhavo tu paricayo,

melako saá¹…ga saá¹…gamÄ• ||

<770> __sannidhi_ sannikaá¹-á¹-hamhi, vinÄ• so tu adassanaá¹ƒ.

lavo bhilÄ• vo lavanaá¹ƒ,

patthÄ• voâ€™ vasaro samÄ• ||

<771> osÄ• naá¹ƒ \Be 65/ pariyosÄ• naá¹ƒ, ukkaá¹ƒsoâ€™ tisayo bhave {avasÄ• naá¹ƒ sa

sanniveso ca saá¹‡á¹-hÄ• naá¹ƒ, athÄ• â€™ bbhantara mantaraá¹ƒ ||

<772> pÄ• á¹-ihÄ«raá¹ƒ pÄ• á¹-iheraá¹ƒ, pÄ• á¹-ihÄ• riya muccate.

kiccaá¹ƒ tu karaá¹‡Ä«yaÃ±ca, saá¹…khÄ• ro vÄ• sanÄ• bhave ||

<773> pavanaá¹ƒ pava nippÄ• vÄ• , tasaro suttaveá¹-hanaá¹ƒ.

saá¹…kamo duggasaÃ±cÄ• ro, pakkamo tu upakkamo ||

<774> pÄ• á¹-ho nipÄ• á¹-ho nipaá¹-ho, vicayo magganÄ• pume.

Ä• liá¹…ganaá¹ƒ parissaá¹…go, sileso upagÅ«hanaá¹ƒ ||

<775> Ä• lokanaÃ±ca nijjhÄ• naá¹ƒ, ikkhaá¹‡aá¹ƒ dassanaá¹ƒ pyatha.

paccÄ• deso nirasanaá¹ƒ, paccakkhÄ• naá¹ƒ nirÄ• kati ||

<776> vipallÄ• soâ€™ Ã±Ã±athÄ• bhÄ• vo, byattayo viparÄ«yayo.

vipariyÄ• soâ€™ tikkamo, tvaâ€™ tipÄ• to upaccayo ||

iti saá¹ƒkiá¹‡á¹‡avaggo.

3. anekatthavagga

<777> anekatthe pavakkhÄ• mi, gÄ• thÄ• â€™ ddhapÄ• dato kamÄ• .

ettha liá¹…gavisesattha, mekassa punaruttatÄ• ||

<778> __samayo_ samavÄ• ye ca, samÅ«he kÄ• raá¹‡e khaá¹‡e.

paá¹-ivedhe siyÄ• kÄ• le, pahÄ• ne lÄ• bha diá¹-á¹-hisu ||

<779> __vaá¹‡á¹‡o_ saá¹‡á¹-hÄ• na rÅ«pesu, jÄ• ti, cchavÄ«su kÄ• raá¹‡e.

pamÄ• á¹‡e ca pasaá¹ƒsÄ• yaá¹ƒ, akkhare ca yase guá¹‡e ||

<780> uddese pÄ• timokkhassa, paá¹‡á¹‡attiya __muposatho. _

upavÄ• se ca aá¹-á¹-haá¹…ge, uposathadine siyÄ• ||

<781> rathaá¹…ge lakkhaá¹‡e dhammo, racakkeâ€™ svÄ«riyÄ• pathe.

__cakkaá¹ƒ_ sampattiyaá¹ƒ cakka, ratane maá¹‡á¸• ale bale ||

<782> kulÄ• labhaá¹‡á¸• e Ä• á¹‡Ä• ya, mÄ• yudhe dÄ• na rÄ• sisu.

<783> dÄ• nasmiá¹ƒ \Be 66/ __brahmacariya, _ mappamaÃ±Ã±Ä• su sÄ• sane.

methunÄ• ratiyaá¹ƒ veyyÄ• , vacce sadÄ• ratuá¹-á¹-hiyaá¹ƒ.

paÃ±casÄ«lÄ• â€™ riyamaggo, posathaá¹…ga dhitÄ«su {á¹-hitÄ«su (Katthaci) } ca ||

<784> __dhammo_ sabhÄ• ve pariyattipaÃ±Ã±Ä• ,

Ã±Ä• yesu saccappakatÄ«su puÃ±Ã±e.

Ã±eyye guá¹‡Ä• â€™ cÄ• ra samÄ• dhisÅ«pi,

nissattatÄ• â€™ pattisu kÄ• raá¹‡Ä• do ||

<785> __attho_ payojane saddÄ• , bhidheyye vuddhiyaá¹ƒ dhane.

vatthumhi kÄ• raá¹‡e nÄ• se, hite pacchimapabbate ||

<786> yebhuyyatÄ• â€™ byÄ• missesu, visaá¹ƒyoge ca __kevalaá¹ƒ. _

daá¸·hattheâ€™ natireke cÄ• , navasesamhi taá¹ƒ tisu ||

<787> __guá¹‡o_ paá¹-ala rÄ• sÄ«su, Ä• nisaá¹ƒse ca bandhane.

appadhÄ• ne ca sÄ«lÄ• do, sukkÄ• dimhi jiyÄ• ya ca ||

<788> rukkhÄ• do vijjamÄ• ne cÄ• , rahante khandhapaÃ±cake.

__bhÅ«to_ satta mahÄ• bhÅ«tÄ• , manussesu na nÄ• riyaá¹ƒ ||

<789> __vÄ• ccaliá¹…go_ atÄ«tasmiá¹ƒ, jÄ• te patte same mato.

<790> sundare daá¸·hikamme cÄ• , yÄ• cane sampaá¹-icchane.

sajjane sampahaá¹ƒsÄ• yaá¹ƒ, __sÄ• dhvÄ• â€™ _bhidheyyaliá¹…gikaá¹ƒ ||

<791> __anto_ nitthÄ« samÄ«pe cÄ• , vasÄ• ne padapÅ«raá¹‡e.

dehÄ• vayave koá¹-á¹-hÄ• se, nÄ• sa sÄ«mÄ• su lÄ• make ||

<792> nikÄ• ye sandhi sÄ• maÃ±Ã±a, ppasÅ«tÄ«su kule bhave.

visese sumanÄ• yaÃ±ca, __jÄ• ti_ saá¹…khatalakkhaá¹‡e ||

<793> bhavabhede patiá¹-á¹-hÄ• yaá¹ƒ, niá¹-á¹-hÄ• â€™ jjhÄ• sayabuddhisu.

vÄ• saá¹-á¹-hÄ• ne ca gamane, visaá¹-atte {visaratta visadatte} __gatÄ«_ritÄ• ||

<794> phale vipassanÄ• dibba, cakkhu sabbaÃ±Ã±utÄ• su ca.

paccavekkhaá¹‡aÃ±Ä• á¹‡amhi, magge ca __Ã±Ä• á¹‡adassanaá¹ƒ ||_

<795> kammÄ• ruddhana aá¹…gÄ• ra, kapalla dÄ«pikÄ• su ca.

suvaá¹‡á¹‡akÄ• ramÅ«sÄ• yaá¹ƒ, __ukkÄ• _ vege ca vÄ• yuno ||

<796> kesohÄ• raá¹‡a, \Be 67/ jÄ«vita, vuttisu vapane ca vÄ• pasamakaraá¹‡e.

kathane pamuttabhÄ• va, jjhenÄ• do {jjhesanÄ• do (Ce) } __vutta_ mapi tÄ«su ||

<797> gamane vissute cÄ• â€™ va, dhÄ• ritoâ€™ pacitesu ca.

anuyoge kilinne ca, __sutoâ€™ _ bhidheyyaliá¹…giko ||

<798> sotaviÃ±Ã±eyya satthesu, __sutaá¹ƒ_ putte __suto_ siyÄ• .

<799> __kappo_ kÄ• le yuge lese, paÃ±Ã±atti paramÄ• yusu.

sadise tÄ«su samaá¹‡a, vohÄ• ra kappabindusu.

samantattheâ€™ ntarakappÄ• , dike takke vidhimhi ca ||

<800> nibbÄ• na magga virati, sapathe saccabhÄ• site.

tacche cÄ• â€™ riyasaccamhi, diá¹-á¹-hiyaá¹ƒ __sacca_ mÄ«ritaá¹ƒ ||

<801> saÃ±jÄ• tidese hetumhi, vÄ• saá¹-á¹-hÄ• nÄ• â€™ karesu ca.

samosaraá¹‡aá¹-á¹-hÄ• ne cÄ• , __yatanaá¹ƒ_ padapÅ«raá¹‡e ||

<802> __antaraá¹ƒ_ majjha vatthaâ€™ Ã±Ã±a, khaá¹‡oâ€™ kÄ• soâ€™ dhi hetusu.

byavadhÄ• ne vinaá¹-á¹-he ca, bhede chidde manasyaâ€™ pi ||

<803> Ä• rogye __kusalaá¹ƒ_ iá¹-á¹-ha, vipÄ• ke __kusalo_ tathÄ• .

anavajjamhi cheke ca, kathito __vÄ• ccaliá¹…giko ||_

<804> dravÄ• â€™ cÄ• resu vÄ«riye, madhurÄ• dÄ«su pÄ• rade.

siá¹…gÄ• rÄ• do dhÄ• tubhede, kicce sampattiyaá¹ƒ __raso ||_

<805> __bodhi_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e, riyamagge ca nÄ• riyaá¹ƒ.

paÃ±Ã±attiyaá¹ƒ __pumeâ€™ _ ssattha, rukkhamhi purisitthiyaá¹ƒ ||

<806> sevito yena yo niccaá¹ƒ, tatthÄ• pi __visayo_ siyÄ• .

rÅ«pÄ• dike janapade, tathÄ• dese ca gocare ||

<807> __bhÄ• vo_ padatthe sattÄ• ya, madhippÄ• ya kriyÄ• su ca.

sabhÄ• vasmiÃ±ca lÄ«lÄ• yaá¹ƒ, purisiâ€™ tthindriyesu ca ||

<808> __so_ bandhaveâ€™ ttani ca __saá¹ƒ, so_ dhanasmi manitthiyaá¹ƒ.

__sÄ• _ pume sunakhe vutto, ttaniye __so_ tiliá¹…giko ||

<809> __suvaá¹‡á¹‡aá¹ƒ_ kanake vuttaá¹ƒ, __suvaá¹‡á¹‡o_ garuá¸·e tathÄ• .

paÃ±cadharaá¹‡amatte ca, chavi sampattiyampi ca ||

<810> __varo_ \Be 68/ devÄ• dikÄ• {devÄ• dito (Ce) } iá¹-á¹-he, jÄ• mÄ• tari patimhi ca,

uttame __vÄ• ccaliá¹…go_ so, __varaá¹ƒ_ mandappiye byayaá¹ƒ ||

81__1_. makule dhanarÄ• simhi, siyÄ• __kosa_ manitthiyaá¹ƒ.

nettiá¹ƒsÄ• di pidhÄ• ne ca, dhanupaÃ±casatepi ca ||

<812> pitÄ• mahe jine seá¹-á¹-he, brÄ• hmaá¹‡e ca pitÅ«svapi.

__brahmÄ• _ vutto tathÄ• __brahmaá¹ƒ, _ vede tapasi vuccate ||

<813> hatthÄ«naá¹ƒ majjhabandhe ca, pakoá¹-á¹-he kacchabandhane.

mekhalÄ• yaá¹ƒ matÄ• __kacchÄ• , kaccho_ vutto latÄ• ya ca ||

<814> tatheva bÄ• humÅ«lamhi, anÅ«pamhi tiá¹‡epi ca.

<815> __pamÄ• á¹‡aá¹ƒ_ hetu satthesu, mÄ• ne ca saccavÄ• dini.

pamÄ• tari ca niccamhi, mariyÄ• dÄ• ya muccate ||

<816> __sattaá¹ƒ_ dabbaâ€™ ttabhÄ• vesu, pÄ• á¹‡esu ca bale, siyÄ• {bale sakkÄ• (á¹-Ä

sattÄ• yaÃ±ca, jane__satto, _ Ä• satte so tiliá¹…giko ||

<817> semhÄ• do rasarattÄ• do, mahÄ• bhÅ«te pabhÄ• dike.

__dhÄ• tu_ dvÄ«svaâ€™ á¹-á¹-hicakkhÄ• â€™ di, bhvÄ• â€™ dÄ«su gerikÄ• disu ||

<818> amaccÄ• do sabhÄ• ve ca, yoniyaá¹ƒ __pakatÄ«â€™ _ritÄ• .

satvÄ• disÄ• myÄ• â€™ vatthÄ• yaá¹ƒ, paccayÄ• paá¹-hamepi ca ||

<819> __padaá¹ƒ_ á¹-hÄ• ne parittÄ• á¹‡e, nibbÄ• namhi ca kÄ• raá¹‡e.

sadde vatthumhi koá¹-á¹-hÄ• se, pÄ• de tallaÃ±chane mataá¹ƒ ||

<820> lohamuggara meghesu, __ghano, _ tÄ• lÄ• dike __ghanaá¹ƒ,. _

nirantare ca kaá¹-hine, vÄ• ccaliá¹…gika muccate ||

<821> __khuddÄ• _ ca makkhikÄ• bhede, madhumhi __khudda, _ mappake.

adhame kapaá¹‡e cÄ• pi, bahumhi catÅ«su ttisu ||

<822> takke maraá¹‡aliá¹…ge ca, __ariá¹-á¹-haá¹ƒ_ asubhe subhe,.

__ariá¹-á¹-ho_ Ä• save kÄ• ke, nimbe ca pheniladdume ||

<823> mÄ• nabhaá¹‡á¸• e palasate, sadisatte __tulÄ• _ tathÄ• .

gehÄ• naá¹ƒ dÄ• rubandhattha, pÄ«á¹-hikÄ• yaÃ±ca dissati ||

<824> mittakÄ• re \Be 69/ laÃ±jadÄ• ne, bale rÄ• si vipattisu {balarÄ• si vipattisu (Katthaci)

yuddhe ceva paá¹-iÃ±Ã±Ä• yaá¹ƒ, __saá¹…garo_ sampakÄ• sito ||

<825> khandhe bhave nimittamhi, __rÅ«paá¹ƒ_ vaá¹‡á¹‡e ca paccaye.

sabhÄ• va sadda saá¹‡á¹-hÄ• na, rÅ«pajjhÄ• na vapÅ«su ca ||

<826> vatthu kilesa kÄ• mesu, icchÄ• yaá¹ƒ madane rate.

__kÄ• mo, kÄ• maá¹ƒ_ nikÄ• me, cÄ• , nuÃ±Ã±Ä• yaá¹ƒ __kÄ• ma_ mabyayaá¹ƒ ||

<827> __pokkharaá¹ƒ_ padume dehe, vajjabhaá¹‡á¸• amukhepi ca.

sundaratte ca salile, mÄ• taá¹…gakarakoá¹-iyaá¹ƒ ||

<828> rÄ• siniccala mÄ• yÄ• su, dambhÄ• â€™ saccesvaâ€™ yoghane.

girisiá¹…gamhi sÄ«raá¹…ge, yante __kÅ«á¹-a_ manitthiyaá¹ƒ ||

<829> vuddhiyaá¹ƒ janane kÄ• ma, dhÄ• tvÄ• dÄ«mhi ca pattiyaá¹ƒ.

sattÄ• yaÃ±ceva saá¹ƒsÄ• re, __bhavo_ sassatadiá¹-á¹-hiyaá¹ƒ ||

<830> paá¹-ivÄ• kyoâ€™ ttarÄ• saá¹…ge, suâ€™ __ttaraá¹ƒ uttaro_ tisu.

seá¹-á¹-he disÄ• dibhede ca, parasmi muparÄ«â€™ rito ||

<831> __nekkhammaá¹ƒ_ paá¹-hamajjhÄ• ne, pabbajjÄ• yaá¹ƒ vimuttiyaá¹ƒ.

vipassanÄ• ya nissesa, kusalamhi ca dissati ||

<832> __saá¹…khÄ• ro_ saá¹…khate puÃ±Ã±Ä• , bhisaá¹…khÄ• rÄ• dikepi ca.

payoge kÄ• yasaá¹…khÄ• rÄ• , dyaâ€™ bhisaá¹…kharaá¹‡esu ca ||

<833> Ä• rammaá¹‡e ca saá¹ƒsaá¹-á¹-he, vokiá¹‡á¹‡e nissaye tathÄ• .

tabbhÄ• ve cÄ• pyabhidheyya, liá¹…go __sahagato_ bhave ||

<834> tÄ«su __channaá¹ƒ_ patirÅ«pe, chÄ• dite ca nigÅ«hite.

nivÄ• sana pÄ• rupane, raho paÃ±Ã±attiyaá¹ƒ pume ||

<835> buddhasamantacakkhÅ«su, __cakkhu_ paÃ±Ã±Ä• ya mÄ«ritaá¹ƒ.

dhammacakkhumhi ca maá¹ƒsa, dibbacakkhudvayesu ca ||

<836> vÄ• ccaliá¹…go __abhikkanto, _ sundaramhi abhikkame.

abhirÅ«pe khaye vutto, tathevaâ€™ bbhanumodane ||

<837> kÄ• raá¹‡e desanÄ• yaÃ±ca, vÄ• re vevacanepi ca.

pÄ• kÄ• rasmiá¹ƒ {pakÄ• rasmiá¹ƒ (Katthaci) } avasare, __pariyÄ• yo_ kathÄ«yati ||

<838> viÃ±Ã±Ä• á¹‡e \Be 70/ cittakamme ca, vicitte __citta_ muccate.

paÃ±Ã±atti cittamÄ• sesu, __citto, _ tÄ• rantare thiyaá¹ƒ ||

<839> __sÄ• maá¹ƒ_ vedantare sÄ• ntve, taá¹ƒ pÄ«te sÄ• male tisu.

sayamatthe byayaá¹ƒ __sÄ• maá¹ƒ, sÄ• mÄ• _ ca sÄ• rivÄ• yapi ||

<840> pume Ä• cariyÄ• dimhi, __garu_ {guru (Katthaci á¹-Ä«0) } mÄ• tÄ• pitÅ«svapi.

__garu_ tÄ«su mahante ca, dujjarÄ• â€™ lahukesu ca ||

<841> accite vijjamÄ• ne ca, pasatthe sacca sÄ• dhusu.

khinne ca samite ceva, __santo_bhidheyyaliá¹…gikoti ||

iti gÄ• thÄ• anekatthavaggo.

<842> __devo_ visuddhidevÄ• â€™ do, megha maccu nabhesu ca.

athopi taruá¹‡e satte, corepi __mÄ• á¹‡avo_ bhave ||

<843> Ä• di koá¹-á¹-hÄ• sa koá¹-Ä«su, puratoâ€™ __ggaá¹ƒ_vare tÄ«su.

paccanÄ«koâ€™ ttamesvaâ€™ Ã±Ã±e, pacchÄ• bhÄ• ge __paro_ tisu ||

<844> yoni kÄ• ma siriâ€™ ssare, dhammuâ€™ yyÄ• ma yase __bhagaá¹ƒ. _

__uá¸·Ä• ro_ tÄ«su vipule, seá¹-á¹-he ca madhure siyÄ• ||

<845> __sampanno_ tÄ«su sampuá¹‡á¹‡e, madhure ca samaá¹…gini.

__saá¹…khÄ• _ tu Ã±Ä• á¹‡e koá¹-á¹-hÄ• sa, paÃ±Ã±atti gaá¹‡anesu ca ||

<846> __á¹-hÄ• naá¹ƒ_ issariyoâ€™ kÄ• sa, hetÅ«su á¹-hitiyampi ca.

atho mÄ• ne pakÄ• reca, koá¹-á¹-hÄ• seca __vidho_ dvisu ||

<847> paÃ±Ã±oâ€™ pavÄ• sa khantÄ«su, __damo_ indriyasaá¹ƒvare.

Ã±Ä• á¹‡e ca somanasseca, __vedo_ chandasi coâ€™ ccate ||

<848> khandhakoá¹-á¹-hÄ• sa, passÄ• va, magga, hetÅ«su __yoni_ sÄ• {yoni so (á¹-Ä«0)

kÄ• le tu kÅ«le sÄ«mÄ• yaá¹ƒ, __velÄ• _ rÄ• simhi bhÄ• sitÄ• ||

<849> __vohÄ• ro_ sadda paá¹‡á¹‡atti, vaá¹‡ijjÄ• cetanÄ• su ca.

__nÄ• go_ tuâ€™ raga hatthÄ«su, nÄ• garukkhe tathuâ€™ ttame ||

<850> seá¹-á¹-hÄ• â€™ sahÄ• ya saá¹…khyÄ• â€™ Ã±Ã±a,

tulyesveâ€™ __ko_tiliá¹…giko.

rÄ• ge tu __mÄ• naso_ cittÄ• , rahattesu ca __mÄ• nasaá¹ƒ ||_

<851> __mÅ«laá¹ƒ_ \Be 71/ bhe santike mÅ«la, mÅ«le hetumhi pÄ• bhate.

rÅ«pÄ• dyaá¹ƒâ€™ sa pakaá¹‡á¸• esu, __khandho_ rÄ• si guá¹‡esu ca ||

<852> __Ä• rambho_ vÄ«riye kamme, Ä• dikamme vikopane.

atho hadayavatthumhi, citte ca __hadayaá¹ƒ_ ure ||

<853> pacchÄ• tÄ• pÄ• â€™ nubandhesu, rÄ• gÄ• doâ€™ __nusayo_ bhave.

mÄ• taá¹…gamuddhapiá¹‡á¸• e tu, ghaá¹-e __kumbho_ dasambaá¹‡e ||

<854> __parivÄ• ro_ parijane, khaggakose paricchade.

__Ä• lambaro_ tu sÄ• rambhe, bheribhede ca dissati ||

<855> __khaá¹‡o_ kÄ• lavisese ca, nibyÄ• pÄ• raá¹-á¹-hitimhi ca.

kule tvaâ€™ __bhijano_ vutto, uppattibhÅ«miyampi ca ||

<856> __Ä• hÄ• ro_ kabaá¸·Ä«kÄ• rÄ• , hÄ• rÄ• dÄ«su ca kÄ• raá¹‡e.

vissÄ• se yÄ• canÄ• yaÃ±ca, peme ca __paá¹‡ayo_ mato ||

<857> á¹‡Ä• do saddhÄ• , cÄ«varÄ• di, hetvÄ• â€™ dhÄ• resu __paccayo. _

kÄ«á¸·Ä• dibbavihÄ• rÄ• do, __vihÄ• ro_ sugatÄ• laye ||

<858> samatthane mato citte, kaggatÄ• yaá¹ƒ __samÄ• dhi_ ca.

__yogo_ saá¹…gati {saá¹…ge ca (á¹-Ä«0) } kÄ• mÄ• do,

jhÄ• noâ€™ pÄ• yesu yuttiyaá¹ƒ ||

<859> __bhogo_ sappaphaá¹‡aâ€™ á¹…gesu, koá¹-ille bhuÃ±jane dhane.

bhÅ«mibhÄ• ge kilese ca, male cÄ• â€™ __á¹…gaá¹‡a_ muccate ||

<860> dhanÄ• didappe paÃ±Ã±Ä• ya, __abhimÄ• no_ mato tha ca.

__apadeso_ nimitte ca, chale ca kathane mato ||

<861> citte kÄ• ye sabhÄ• ve ca, so __attÄ• _ paramaâ€™ ttani.

atha __gumbo_ ca thambasmiá¹ƒ {thambhasmiá¹ƒ (á¹-Ä«0) }, samÅ«he balasajjane ||

<862> antoghare kusÅ«le ca, __koá¹-á¹-ho_ ntokucchiyaá¹ƒ pyatha.

sopÄ• naá¹…gamhi __uá¹‡hÄ«so, _ makuá¹-e sÄ«saveá¹-hane ||

<863> niyyÄ• se sekhare dvÄ• re, __niyyÅ«ho_ nÄ• gadantake.

atho sikhaá¹‡á¸• e tÅ«á¹‡Ä«re, __kalÄ• po_ nikare mato ||

864__. cÅ«á¸·Ä• saá¹ƒyatakesesu, makuá¹-e __moá¸·i_ ca dvisu.

__saá¹…kho_ tvaâ€™ nitthiyaá¹ƒ kambu, nalÄ• á¹-aâ€™ á¹-á¹-hÄ«su {lalÄ• á¹-aá¹-á¹-hÄ«su

<865> __pakkho_ \Be 72/ kÄ• le bale sÄ• dhye, sakhÄ« vÄ• jesu paá¹…gule.

deseâ€™ á¹‡á¹‡ave pume __sindhu, _ saritÄ• yaá¹ƒ sa nÄ• riyaá¹ƒ ||

<866> gaje __kareá¹‡u_ purise, so hatthiniya mitthiyaá¹ƒ.

ratane __vajiro_ nitthÄ«, maá¹‡ivedhiâ€™ ndahetisu ||

<867> __visÄ• á¹‡aá¹ƒ_ tÄ«su mÄ• taá¹…ga, dante ca pasusiá¹…gake.

koá¹-iyaá¹ƒ tu mato __koá¹‡o, _ tathÄ• vÄ• dittavÄ• dane ||

<868> vaá¹‡ippathe ca nagare, vede ca __nigamo_ tha ca.

vivÄ• dÄ• doâ€™ __dhikaraá¹‡aá¹ƒ, _ siyÄ• â€™ dhÄ• re ca kÄ• raá¹‡e ||

<869> pasumhi vasudhÄ• yaÃ±ca, vÄ• cÄ• do __go_ pumitthiyaá¹ƒ.

harite tu suvaá¹‡á¹‡e ca, vÄ• sudeve __harÄ«â€™ _rito ||

<870> Ä• yatte parivÄ• re ca, bhariyÄ• yaá¹ƒ __pariggaho. _

__uttaá¹ƒso_ tvaâ€™ __vataá¹ƒso_ ca, kaá¹‡á¹‡apÅ«re ca sekhare ||

<871> vijjuyaá¹ƒ vajire cevÄ• , __saniâ€™ _tthipurise pyatha.

koá¹‡e saá¹…khyÄ• visesasmiá¹ƒ, ukkaá¹ƒse __koá¹-i_ nÄ• riyaá¹ƒ ||

<872> cÅ«á¸·Ä• jÄ• lÄ• padhÄ• naâ€™ gga, moracÅ«á¸·Ä• su sÄ• __sikhÄ• . _

sappadÄ• á¹-hÄ• ya __mÄ• sÄ«â€™ _tthÄ«, iá¹-á¹-hassÄ• â€™ sÄ«sanÄ• yapi ||

<873> __vasÄ• _ vilÄ«na telasmiá¹ƒ, vasagÄ• vaÃ±jhagÄ• visu.

abhilÄ• se tu kiraá¹‡e, abhisaá¹…ge __ruciâ€™ _tthiyaá¹ƒ ||

<874> __saÃ±Ã±Ä• _ saÃ±jÄ• nane nÄ• me, cetanÄ• yaÃ±ca dissati.

aá¹ƒse sippe __kalÄ• _ kÄ• le, bhÄ• ge candassa soá¸·ase ||

<875> bÄ«jakose gharakÅ«á¹-e, kaá¹‡á¹‡abhÅ«sÄ• ya __kaá¹‡á¹‡ikÄ• . _

Ä• gÄ• mikÄ• le dÄ«ghatte, pabhÄ• ve ca matÄ• â€™ __yati ||_

<876> __uá¹‡á¹‡Ä• _ mesÄ• dilome, ca, bhÅ«majjhe romadhÄ• tuyaá¹ƒ.

__vÄ• ruá¹‡Ä«_ tvitthiyaá¹ƒ vuttÄ• , naá¹-á¹-akÄ« madirÄ• disu ||

<877> kriyacitte ca karaá¹‡e, __kiriyaá¹ƒ_ kammani __kriyÄ• . _

sunisÄ• yaá¹ƒ tu kaÃ±Ã±Ä• ya, jÄ• yÄ• ya ca __vadhÅ«_ matÄ• ||

<878> pamÄ• á¹‡iâ€™ ssariye __mattÄ• , _ akkharÄ• vayaveâ€™ ppake.

__suttaá¹ƒ_ pÄ• vacane riá¹-á¹-he {siddhe (á¹-Ä«0) }, tante taá¹ƒ supite tisu ||

<879> rÄ• jaliá¹…goâ€™ sabhaá¹…gesu, \Be 73/ rukkhe ca __kakudo_ {kakudho (á¹-Ä«0 (

nimittaâ€™ kkhara sÅ«pesu, __byaÃ±janaá¹ƒ_ cihane pade ||

<880> vohÄ• re jetu micchÄ• yaá¹ƒ, kÄ«á¸·Ä• do cÄ• pi __devanaá¹ƒ. _

bhariyÄ• yaá¹ƒ tu kedÄ• re, sarÄ«re __khetta_ mÄ«ritaá¹ƒ ||

<881> sussÅ«sÄ• yaÃ±ca viÃ±Ã±eyyaá¹ƒ, issÄ• bhyÄ• se pyuâ€™ __pÄ• sanaá¹ƒ. _

__sÅ«laá¹ƒ_ tu nitthiyaá¹ƒ heti, bhede saá¹ƒku rujÄ• su ca ||

<882> __tanti_ vÄ«á¹‡Ä• guá¹‡e, __tantaá¹ƒ, _ mukhyasiddhanta tantusu.

rathÄ• dyaá¹…ge tu ca __yugo, _ kappamhi yugale __yugaá¹ƒ ||_

<883> itthipupphe ca reá¹‡umhi, __rajo_ pakatije guá¹‡e.

nyÄ• sappaá¹‡e tu dÄ• namhi, __niyyÄ• tana_ mudÄ«ritaá¹ƒ ||

<884> garuâ€™ pÄ• yÄ• â€™ vatÄ• resu, __titthaá¹ƒ_ pÅ«tambu diá¹-á¹-hisu.

paá¹‡á¸• ake __joti_ nakkhatta, raá¹ƒsÄ«svaâ€™ ggimhi __joti_ so ||

<885> __kaá¹‡á¸• o_ nitthÄ« sare daá¹‡á¸• e, vagge cÄ• vasare pyatha.

uddhaá¹ƒbÄ• hudvayamÄ• ne {bÄ• hudvayummÄ• ne (Ce Katthaci) }, sÅ«rattepi ca __poris

<886> __uá¹-á¹-hÄ• naá¹ƒ_ poriseâ€™ hÄ• su, nisinnÄ• dyuâ€™ ggame pyatha.

anissayamahÄ«bhÄ• ge, tviâ€™ __rÄ«á¹‡aá¹ƒ_ Å«sare siyÄ• ||

<887> __Ä• rÄ• dhanaá¹ƒ_ sÄ• dhane ca, pattiyaá¹ƒ paritosane.

padhÄ• ne tu ca sÄ• numhi, visÄ• á¹‡e __siá¹…ga_ muccate ||

<888> diá¹-á¹-hÄ• â€™ dimagge Ã±Ä• á¹‡aâ€™ kkhi, kkhaá¹‡a laddhÄ«su __dassanaá¹ƒ.

heme paÃ±casuvaá¹‡á¹‡e ca, __nikkho_ nitthÄ« pasÄ• dhane ||

<889> tithibhede ca sÄ• khÄ• di, phaá¸·umhi __pabba_ muccate.

nÄ• galoke tu __pÄ• tÄ• laá¹ƒ, _ bhÄ• sitaá¹ƒ balavÄ• mukhe ||

<890> kÄ• maje kopaje dose, __byasana_Ã±ca vipattiyaá¹ƒ.

athoâ€™ pakaraá¹‡e siddhi, kÄ• rakesu ca __sÄ• dhanaá¹ƒ ||_

<891> tÄ«svÄ«rito {tÄ«svito (á¹-Ä«0) } dÄ• nasÄ«le, __vadaÃ±Ã±Å«_ vagguvÄ• dini.

__purakkhato_ bhisitte ca, pÅ«jite puratokate ||

<892> __mando_ bhÄ• gyavihÄ«ne cÄ• , ppake mÅ«á¸·hÄ• â€™ paá¹-Å«svapi.

vuddhiyutte samunnaddhe, uppanne __ussitaá¹ƒ_ bhave ||

<893> rathaá¹…geâ€™ __kkho_ \Be 74/ suvaá¹‡á¹‡asmiá¹ƒ, pÄ• sake, __akkha_ mindriye

sassate ca __dhuvo_ tÄ«su, __dhuvaá¹ƒ_ takke ca nicchite ||

<894> hare __sivo, sivaá¹ƒ_ bhadda, mokkhesu, jambuke __sivÄ• . _

senÄ• yaá¹ƒ sattiyaÃ±ceva, thÅ«latte ca __balaá¹ƒ_ bhave ||

<895> saá¹…khyÄ• narakabhedesu, __padumaá¹ƒ_ vÄ• rije pyatha.

devabhede __vasu_ pume, paá¹‡á¸• akaá¹ƒ ratane dhane ||

<896> __nibbÄ• naá¹ƒ_ atthagamane, apavagge siyÄ• tha ca.

setambuje __puá¹‡á¸• arÄ«kaá¹ƒ, _ byagghe rukkhantare pume ||

<897> upahÄ• re __bali_ pume, karasmiá¹ƒcÄ• â€™ surantare.

__sukkaá¹ƒ_ tu sambhave, __sukko, _ dhavale, kusale tisu ||

<898> __dÄ• yo_ dÄ• ne vibhattabba, dhane ca pitunaá¹ƒ vane {dhane (á¹-Ä«0) }.

pabhuttÄ• â€™ yattatÄ• â€™ yattÄ• â€™, bhilÄ• sesu __vaso_ bhave ||

<899> __paribhÄ• sana_ makkose, niyame bhÄ• sane tha ca,

dhanamhi __seá¸·anaá¹ƒ_ yodha, sÄ«hanÄ• damhi dissati ||

<900> __pabhavo_ jÄ• tihetumhi, á¹-hÄ• ne cÄ• dyupaladdhiyaá¹ƒ.

athoâ€™ __tu_ nÄ• ripupphasmiá¹ƒ, hemantÄ• dimhi ca dvisu ||

<901> __karaá¹‡aá¹ƒ_ sÄ• dhakatame, kriyÄ• gattesu indriye.

__tÄ• to_ {tÄ• á¸·o (Ce) } tu kuÃ±cikÄ• yaÃ±ca, tÅ«riyaá¹…ge dumantare ||

<902> pupphe phale ca __pasavo, _ uppÄ• de gabbhamocane.

gÄ• yane gÄ• yake asse, __gandhabbo_ devatÄ• ntare ||

<903> vinÄ• pupphaá¹ƒ phalaggÄ• hi, rukkhe __vanappati. _

Ä• hate hemarajate, __rÅ«piyaá¹ƒ_ rajatepi ca ||

<904> khagÄ• dibandhane __pÄ• so, _ kesapubbo caye pyatha.

__tÄ• rÄ• â€™ _kkhimajjhe nakkhatte, __tÄ• ro_ uccatarassare ||

<905> patte ca lohabhedasmiá¹ƒ, __kaá¹ƒso_ catukahÄ• paá¹‡e.

__majjhimo_ dehamajjhasmiá¹ƒ, majjhabhave ca so tisu ||

<906> __Ä• vesanaá¹ƒ_bhÅ«tÄ• vese, sippasÄ• lÄ• gharesu ca.

sobhÄ• sampattÄ«su __sirÄ«, lakkhÄ«_tthÄ« devatÄ• ya ca ||

<907> __kumÄ• ro_ \Be 75/ yuvarÄ• je ca, khande vutto susumhi ca.

athÄ• â€™ nitthÄ« __pavÄ• á¸·o_ ca, maá¹‡ibhede tathÄ• â€™ á¹…kure ||

<908> __paá¹‡o_ vetana mÅ«lesu, vohÄ• re ca dhane mato.

__paá¹-iggaho_ tu gahaá¹‡e, kathito bhÄ• janantare ||

<909> asubhe ca subhe kamme, __bhÄ• gyaá¹ƒ_ vuttaá¹ƒ dvaye pyatha.

__pipphalaá¹ƒ_ tarubhede ca, vatthacchedanasatthake ||

<910> __apavaggo_ pariccÄ• gÄ• â€™, vasÄ• nesu vimuttiyaá¹ƒ.

__liá¹…gaá¹ƒ_ tu aá¹…gajÄ• tasmiá¹ƒ, pumattÄ• dimhi lakkhaá¹‡e ||

<911> cÄ• ge sabhÄ• ve nimmÄ• ne, __saggo_ jjhÄ• ye divepyatha.

__rohito_ lohite maccha, bhede ceva migantare ||

<912> __niá¹-á¹-hÄ• _ nipphattiyaá¹ƒ cevÄ• , vasÄ• namhi adassane.

__kaá¹‡á¹-ako_ tu sapattasmiá¹ƒ, rukkhaá¹…ge lomahaá¹ƒsane ||

<913> mukhyoâ€™ pÄ• yesu vadane, Ä• dismiá¹ƒ __mukha_ mÄ«ritaá¹ƒ.

__dabbaá¹ƒ_ bhabbe guá¹‡Ä• dhÄ• re, vitte ca budha dÄ• rusu ||

<914> __mÄ• naá¹ƒ_ pamÄ• á¹‡e patthÄ• do, __mÄ• no_ vutto vidhÄ• ya ca.

atho parissame vutto, __vÄ• yÄ• mo_ vÄ«riyepi ca ||

<915> saroruhe __satapattaá¹ƒ, satapatto_ khagantare.

chidde tu chiddavante ca, __susiraá¹ƒ_ tÅ«riyantare ||

<916> ekasmiá¹ƒ sadise sante, __samÄ• naá¹ƒ_ vÄ• ccaliá¹…gikaá¹ƒ.

atho gÄ• rava bhÄ«tÄ«su, saá¹ƒvege __sambhamo_ mato ||

<917> __juá¹‡hÄ• _ candappabhÄ• yaÃ±ca, tadupetanisÄ• ya ca.

__vimÄ• naá¹ƒ_ devatÄ• vÄ• se, sattabhÅ«migharamhi ca ||

<918> mÄ• se __jeá¹-á¹-ho, _ tivuddhÄ• â€™ ti, ppasatthesu ca tÄ«su so.

dhamme ca maá¹…gale __seyyo, _ so pasatthatare tisu ||

<919> Ä• diccÄ• dimhi gahaá¹‡e, nibandhe ca ghare __gaho. _

__kÄ• co_ tu mattikÄ• bhede, sikkÄ• yaá¹ƒ nayanÄ• maye ||

<920> tÄ«su __gÄ• maá¹‡i_ seá¹-á¹-hasmiá¹ƒ, adhipe gÄ• majeá¹-á¹-hake.

__bimbaá¹ƒ_ tu paá¹-ibimbe ca, maá¹‡á¸• ale bimbikÄ• phale ||

<921> bhÄ• janÄ• di parikkhÄ• re, __bhaá¹‡á¸• aá¹ƒ_ mÅ«ladhanepi ca.

__maggo_ tvariyamagge ca, sammÄ• diá¹-á¹-hÄ• dike, pathe ||

<922> __samÄ• _ \Be 76/ vasse, __samo_ kheda, santÄ«su, so nibhe tisu.

cÄ• petvi__ssÄ• sa, _ musuno, __issÄ• so_ khepakamhi ca ||

<923> __bÄ• lo_ tÄ«svÄ• â€™ divayasÄ• , samaá¹…gini apaá¹‡á¸• ite.

__rattaá¹ƒ_ tu soá¹‡ite, tambÄ• , nuratta, raÃ±jite tisu ||

<924> tace kÄ• ye ca __tanvi_tthÄ«, tÄ«svaâ€™ ppe viraá¸·e kise.

utubhede tu __sisiro, _ hime so sÄ«tale tisu ||

<925> __sakkharÄ• _ guá¸·abhede ca, kathalepi ca dissati.

anuggahe tu saá¹…khepe, gahaá¹‡e __saá¹…gaho_ mato ||

<926> dakkhe ca tikhiá¹‡e byatte, rogamutte __paá¹-u_ttisu.

__rÄ• jÄ• _ tu khattiye vutto, naranÄ• the pabhumhi ca ||

<927> __khala_Ã±ca dhaÃ±Ã±akaraá¹‡e, kakke nÄ«ce __khalo_ bhave.

athuâ€™ ppÄ• de __samudayo, _ samÅ«he paccayepi ca ||

<928> brahmacÄ• rÄ« gahaá¹-á¹-hÄ• do, __assamo_ ca tapovane.

bhayaá¹…kare tu kaá¹-hine, __kurÅ«ro_ tÄ«su niddaye ||

<929> __kaniá¹-á¹-ho kaniyo_ tÄ«su, atyappeâ€™ tiyuve pyatha.

sÄ«ghamhi __lahu_ taá¹ƒ, iá¹-á¹-ha, nissÄ• rÄ• â€™ garusuttisu ||

<930> __adharo_ tÄ«svadho hÄ«ne, pume dantacchade pyatha.

__sussusÄ• _ sotu micchÄ• ya, sÄ• pÄ• ricariyÄ• ya ca ||

<931> __hattho_ pÄ• á¹‡imhi ratane, gaá¹‡e soá¹‡á¸• Ä• ya bhantare.

Ä• vÄ• á¹-e udapÄ• ne ca, __kÅ«po_ kumbhe ca dissati ||

<932> Ä• do padhÄ• ne __paá¹-hamaá¹ƒ, pamukha_Ã±ca tiliá¹…gikaá¹ƒ.

vajjabhede ca __vita taá¹ƒ, _ taá¹ƒ vitthÄ• re tiliá¹…gikaá¹ƒ ||

<933> __sÄ• ro_ bale thiraá¹ƒse ca, uttame so tiliá¹…giko.

__bhÄ• ro_ tu khandhabhÄ• rÄ• do, dvisahassapalepi ca ||

<934> mandire rogabhede ca, __khayo_ apacayamhi ca.

__vÄ• á¸·o_ tu sÄ• pade sappe, kurÅ«re so tiliá¹…giko ||

<935> __sÄ• lo_ sajjaddume rukkhe, sÄ• lÄ• gehe ca dissati.

sote tu __savanaá¹ƒ_ vuttaá¹ƒ, yajane sutiyampi ca ||

<936> tÄ«su __pato pareto_ ca, mate ca petayonije.

khyÄ• te tu haá¹-á¹-he viÃ±Ã±Ä• te, __patÄ«taá¹ƒ_ vÄ• ccaliá¹…gikaá¹ƒ ||

<937> adhippÄ• ye \Be 77/ ca Ä• dhÄ• re, __Ä• sayo_ kathito tha ca.

__pattaá¹ƒ_ pakkhe dale, __patto, _ bhÄ• jane so gate tisu ||

<938> kusale __sukataá¹ƒ, _ suá¹-á¹-hu, kate ca __sukato_ tisu.

__tapassÄ«_ tvaâ€™ nukampÄ• yÄ• , rahe vutto tapodhane ||

<939> tÄ«su surÄ• dilolasmiá¹ƒ, __soá¹‡á¸• o_ hatthikare dvisu.

assÄ• dane tu __rasanaá¹ƒ, _ jivhÄ• yaÃ±ca dhanimhi ca ||

<940> __paá¹‡Ä«to_ tÄ«su madhure, uttame vihite pyatha.

aÃ±jase visikhÄ• yaÃ±ca, pantiyaá¹ƒ __vÄ«thi_ nÄ• riyaá¹ƒ ||

<941> pÄ• pasmiá¹ƒ gagane dukkhe, byasane cÄ• â€™ __gha_ muccate.

samÅ«he __paá¹-alaá¹ƒ_ netta, roge vuttaá¹ƒ chadimhi ca ||

<942> __sandhi_ saá¹…ghaá¹-á¹-ane vutto, __sandhiâ€™ _tthi paá¹-isandhiyaá¹ƒ.

sattannaá¹ƒ pÅ«raá¹‡e seá¹-á¹-he, tisante __sattamo_ tisu ||

<943> __ojÄ• _ tu yÄ• panÄ• yaÃ±ca, __ojo_ ditti balesu ca.

atho __nisÄ• manaá¹ƒ_ vuttaá¹ƒ, dassane savanepi ca ||

<944> __gabbho_ kucchiá¹-á¹-hasatte ca, kucchi ovarakesu ca.

khaá¹‡á¸• ane tvaâ€™ __padÄ• na_Ã±ca, itivutte ca kammani ||

<945> cittake rukkhabhede ca, __tilako_ tilakÄ• á¸·ake.

sÄ«lÄ• do __paá¹-ipattiâ€™ _tthÄ«, bodhe patti pavattisu ||

<946> asumhi {Ä• yumhi (á¹-Ä«0), 407-gÄ• thÄ• passitabbÄ• } ca bale __pÄ• á¹‡o, _ satte

__chando_ vase adhippÄ• ye, vedeâ€™ cchÄ• â€™ nuá¹-á¹-hubhÄ• disu ||

<947> kÄ• moghÄ• do, samÅ«hasmiá¹ƒ, __ogho_vege jalassa ca.

__kapÄ• laá¹ƒ_ sirasaá¹-á¹-himhi, ghaá¹-Ä• di sakalepi ca ||

<948> veá¹‡vÄ• disÄ• khÄ• jÄ• lasmiá¹ƒ, laggakese __jaá¹-Ä• â€™ _laye.

__saraá¹‡aá¹ƒ_ tu vadhe gehe, rakkhitasmiÃ±ca rakkhaá¹‡e ||

<949> thiyaá¹ƒ __kantÄ• _ piye, __kanto, _ manuÃ±Ã±e, so tiliá¹…giko.

gavakkhe tu samÅ«he ca, __jÄ• laá¹ƒ_ macchÄ• dibandhane ||

<950> pucchÄ• yaá¹ƒ garahÄ• yaÃ±cÄ• , niyame __kiá¹ƒ_ tiliá¹…gikaá¹ƒ.

sasaddhe tÄ«su nivÄ• pe, __saddhaá¹ƒ, saddhÄ• _ ca paccaye ||

<951> __bÄ«jaá¹ƒ_ \Be 71/ hetumhi aá¹-á¹-hismiá¹ƒ, aá¹…gajÄ• te ca dissati.

__pubbo_ pÅ«yeâ€™ ggato {aggate (á¹-Ä«0) } Ä• do,

so disÄ• do tiliá¹…giko ||

<952> phalacitte hetukate, lÄ• bhe dhaÃ±Ã±Ä• dike __phalaá¹ƒ. _

Ä• gamane tu dÄ«ghÄ• di, nikÄ• yesu ca __Ä• gamo ||_

<953> __santÄ• no_ devarukkhe ca, vutto santatiyaá¹ƒ pyatha.

uttaraviparÄ«te ca, seá¹-á¹-he cÄ• â€™ __nuttaraá¹ƒ_ tisu ||

<954> sattisampattiyaá¹ƒ vutto, kantimatte ca __vikkamo. _

__chÄ• yÄ• _ tu Ä• tapÄ• bhÄ• ve, paá¹-ibimbe pabhÄ• ya ca ||

<955> gimhe __ghammo nidÄ• gho_ ca, uá¹‡he sedajale pyatha.

__kappanaá¹ƒ_ kantane vuttaá¹ƒ, vikappe sajjaneâ€™ tthiyaá¹ƒ ||

<956> __aá¹…gÄ• _ dese bahumhaâ€™ __á¹…gaá¹ƒ, _ aá¹…go dese vapumhaâ€™ á¹…g
vayavahetusu.

devÄ• laye ca thÅ«pasmiá¹ƒ, __cetiyaá¹ƒ_ cetiyaâ€™ ddume ||

<957> __sajjano_ sÄ• dhupurise, __sajjanaá¹ƒ_ kappane pyatha.

__supinaá¹ƒ_ supine sutta, viÃ±Ã±Ä• á¹‡e ta manitthiyaá¹ƒ ||

<958> paccakkhe sannidhÄ• ne ca, __sannidhi_ parikittito.

__bhiyyo_ bahutaratthe so, punarattheâ€™ byayaá¹ƒ bhave ||

<959> visalittasare __diddho, diddho_ litte tiliá¹…giko.

vÄ• se dhÅ«mÄ• disaá¹…khÄ• re, __dhivÄ• so_ sampaá¹-icchane ||

<960> vutto __visÄ• rado_ tÄ«su, suppagabbhe ca paá¹‡á¸• ite.

atha __sitthaá¹ƒ_ madhucchiá¹-á¹-he, vuttaá¹ƒ odanasambhave ||

<961> drave vaá¹‡á¹‡e rasabhede, __kasÄ• yo_ surabhimhi ca.

atho __uggamanaá¹ƒ_ vuttaá¹ƒ, uppattuâ€™ ddhagatÄ«su ca ||

<962> lÅ«khe niá¹-á¹-huravÄ• cÄ• yaá¹ƒ, __pharusaá¹ƒ_ vÄ• ccaliá¹…gikaá¹ƒ.

__pavÄ• ho_ tvaâ€™ mbuvege ca, sandissati pavattiyaá¹ƒ ||

<963> nissaye tappare iá¹-á¹-he, __parÄ• yaá¹‡a_padaá¹ƒ tisu.

kavace vÄ• ravÄ• á¹‡e ca, nimmokepi ca __kaÃ±cuko ||_

<964> lohabhede \Be 79/ mataá¹ƒ __tambaá¹ƒ, tambo_ ratte tiliá¹…giko.

tÄ«su tvaâ€™ __vasitaá¹ƒ_ Ã±Ä• te, avasÄ• nagate mataá¹ƒ ||

<965> bodhane ca padÄ• ne ca, viÃ±Ã±eyyaá¹ƒ __paá¹-ipÄ• danaá¹ƒ. _

sele nijjaladese ca, devatÄ• su __marÅ«â€™ _rito ||

<966> __satthaá¹ƒ_ Ä• yudha ganthesu, lohe, __sattho_ ca saÃ±caye.

jÄ«vikÄ• yaá¹ƒ vivaraá¹‡e, vattane __vutti_ nÄ• riyaá¹ƒ ||

<967> vÄ«riye sÅ«rabhÄ• ve ca, kathÄ«yati __parakkamo. _

atha __kambu_ mato saá¹…khe, suvaá¹‡á¹‡e valayepi ca ||

<968> __saro_ kaá¹‡á¸• e akÄ• rÄ• do, sadde vÄ• pimhiâ€™ nitthiyaá¹ƒ.

dupphasse tikhiá¹‡e tÄ«su, gadrabhe kakace __kharo ||_

<969> surÄ• yuâ€™ paddave kÄ• mÄ• , savÄ• dimhi ca __Ä• savo. _

dehe vutto rathaá¹…ge ca, caturoâ€™ padhisÅ«â€™ __padhi ||_

<970> __vatthuâ€™ _ttaá¹ƒ kÄ• raá¹‡e dabbe, bhÅ«bhede ratanattaye.

__yakkho_ deve mahÄ• rÄ• je, kuverÄ• â€™ nucare nare ||

<971> dÄ• rukkhandhe pÄ«á¹-hikÄ• yaá¹ƒ, Ä• paá¹‡e __pÄ«á¹-ha_ mÄ• sane.

parivÄ• re __parikkhÄ• ro, _ sambhÄ• re ca vibhÅ«sane ||

<972> vohÄ• rasmiÃ±ca á¹-hapane, __paÃ±Ã±attiâ€™ _tthÄ« pakÄ• sane.

__paá¹-ibhÄ• naá¹ƒ_ tu paÃ±Ã±Ä• yaá¹ƒ, upaá¹-á¹-hita girÄ• ya ca ||

<973> vacanÄ• vayave mÅ«le, kathito __hetu_ kÄ• raá¹‡e.

udare tu tathÄ• pÄ• cÄ• , nalasmiá¹ƒ __gahaá¹‡Ä«â€™ _tthiyaá¹ƒ ||

<974> __piyo_ bhattari, jÄ• yÄ• yaá¹ƒ, __piyÄ• , _ iá¹-á¹-he __piyo_ tisu.

yamarÄ• je tu yugaá¸·e, saá¹ƒyame ca __yamo_ bhave ||

<975> muddikassa ca pupphassa, rase khudde __madhÅ«â€™ _ritaá¹ƒ.

ulloce tu ca vitthÄ• re, __vitÄ• naá¹ƒ_ punnapuá¹ƒsake ||

<976> apavagge ca salile, sudhÄ• yaá¹ƒ __amataá¹ƒ_ mataá¹ƒ.

mohe tu timire saá¹…khyÄ• , guá¹‡e __tama_ manitthiyaá¹ƒ ||

<977> khare cÄ• â€™ kÄ• riye tÄ«su, rasamhi purise __kaá¹-u. _

paá¹‡á¸• ake sukate, __puÃ±Ã±aá¹ƒ, _ manuÃ±Ã±e pavane tisu ||

<978> __rukkho_ dumamhi, pharusÄ• , siniddhesu ca so tisu.

uppattiyaá¹ƒ tu hetumhi, saá¹…ge sukke ca __sambhavo ||_

<979> __nimittaá¹ƒ_ \Be 80/ kÄ• raá¹‡e vuttaá¹ƒ, aá¹…gajÄ• te ca laÃ±chane.

__Ä• di_ sÄ«mÄ• pakÄ• resu, samÄ«peâ€™ vayave mato ||

<980> vede ca mantane __manto, mantÄ• _ paÃ±Ã±Ä• ya muccate.

__anayo_ byasane ceva, sandissati vipattiyaá¹ƒ ||

<981> __aruá¹‡o_ raá¹ƒsibhede cÄ• , byattarÄ• ge ca lohite.

__anubandho_ tu pakatÄ• , nivatte nassanakkhare ||

<982> __avatÄ• roâ€™ _vataraá¹‡e, titthamhi vivare pyatha.

__Ä• kÄ• ro_ kÄ• raá¹‡e vutto, saá¹‡á¹-hÄ• ne iá¹…gitepi ca ||

<983> suddittthi tanaye khattÄ• , __uggo, _ tibbamhi so tisu.

__padhÄ• naá¹ƒ_ tu mahÄ• matte, pakatyaâ€™ ggaâ€™ dhitÄ«su ca ||

<984> __kallaá¹ƒ_ pabhÄ• te, niroga, sajjadakkhesu {yuttadakkhesu (Katthaci) } tÄ«su taá¹

__kuhanÄ• _ kÅ«á¹-acariyÄ• yaá¹ƒ, __kuhano_ kuhake tisu ||

<985> __kapoto_ pakkhibhede ca, diá¹-á¹-ho pÄ• rÄ• vate tha ca.

__sÄ• rado_ sÄ• radabbhÅ«te, apagabbhe mato tisu ||

<986> tÄ«su khare ca kaá¹-hine, __kakkaso_ sÄ• hasappiye {sÄ• hasappiye=sÄ• hasa+ap

akÄ• riye tu guyhaá¹…ge, cÄ«re __kopÄ«na_ muccate ||

<987> migabhede paá¹-Ä• kÄ• yaá¹ƒ, moce ca __kadalÄ«â€™ _tthiyaá¹ƒ.

__dakkhiá¹‡Ä• _ dÄ• nabhedasmiá¹ƒ, vÄ• matoâ€™ Ã±Ã±amhi __dakkhiá¹‡o ||_

<988> __dutiyÄ• _ bhariyÄ• yaÃ±ca, dvinnaá¹ƒ pÅ«raá¹‡iyaá¹ƒ matÄ• .

athuppÄ• de siyÄ• __dhÅ«ma, ketu_ vessÄ• narepi ca ||

<989> bhavaniggamane yÄ• ne, dvÄ• re __nissaraá¹‡aá¹ƒ_ siyÄ• .

__niyÄ• mako_ potavÄ• he, tiliá¹…go so niyantari ||

<990> apavagge vinÄ• se ca, __nirodho_ rodhane pyatha.

bhaye __paá¹-ibhayaá¹ƒ_ vuttaá¹ƒ, tiliá¹…gaá¹ƒ taá¹ƒ bhayaá¹ƒkare ||

<991> __piá¹-akaá¹ƒ_ bhÄ• jane vuttaá¹ƒ, tatheva pariyattiyaá¹ƒ.

jarÄ• sithilacammasmiá¹ƒ, udaraá¹…ge matÄ• __vali ||_

<992> __bhinnaá¹ƒ_ vidÄ• riteâ€™ Ã±Ã±asmiá¹ƒ, nissite vÄ• ccaliá¹…gikaá¹ƒ.

upajÄ• pe mato __bhedo, _ visese ca vidÄ• raá¹‡e ||

<993> __maá¹‡á¸• alaá¹ƒ_ \Be 81/ gÄ• masandohe, bimbe paridhirÄ• sisu.

Ä• á¹‡Ä• ya mÄ• game lekhe. __sÄ• sanaá¹ƒ_ anusÄ• sane ||

<994> agge tu __sikharaá¹ƒ_ cÄ• â€™ yo, mayavijjhanakaá¹‡á¹-ake.

guá¹‡ukkaá¹ƒse ca vibhave, __sampatti_ ceva __sampadÄ• ||_

<995> bhÅ«khantÄ«su __khamÄ• , _ yogye, hite sakke {yutte (á¹-Ä«0) 1001-gÄ• thÄ• pas

__addho_ bhÄ• ge pathe kÄ• le, ekaá¹ƒseâ€™ __ddhoâ€™ _byayaá¹ƒ bhave.

atho __karÄ«saá¹ƒ_ vaccasmiá¹ƒ, vuccate caturambaá¹‡e ||

<996> __usabhoâ€™ _sadha go {usabho usabhe (á¹-Ä«0) } seá¹-á¹-he, sÅ«â€™ __sabhaá

setusmiá¹ƒ tanti pantÄ«su, nÄ• riyaá¹ƒ __pÄ• á¸·i_ kathyate ||

<997> __kaá¹-o_ jayeâ€™ tthinimitte, kilaÃ±je so kate tisu.

mahiyaá¹ƒ __jagatÄ«_ vuttÄ• , mandirÄ• lindavatthumhi ||

<998> vitakke mathite __takko, _ tathÄ• sÅ«ciphale mato.

__sudassanaá¹ƒ_ sakkapure, tÄ«su taá¹ƒ duddaseâ€™ tare ||

<999> __dÄ«poâ€™ _ntarÄ«pa pajjota, patiá¹-á¹-hÄ• nibbutÄ«su ca.

baddhanissita setesu, tÄ«su taá¹ƒ mihite __sitaá¹ƒ ||_

<1000> thiyaá¹ƒ __pajÄ• pati_ dÄ• re, brahme mÄ• re sure pume.

vÄ• sudeveâ€™ ntake __kaá¹‡ho, _ so pÄ• pe asite tisu ||

<1001> __upacÄ• ro_ upaá¹-á¹-hÄ• ne, Ä• sanne aÃ±Ã±aropane.

__sakko_ inde janapade, sÄ• kiye, so khame tisu ||

<1002> vajjane __parihÄ• ro_ ca, sakkÄ• re ceva rakkhaá¹‡e.

sotÄ• pannÄ• dike agge, __ariyo_ tÄ«su, dvije pume ||

<1003> __susuko_ susumÄ• re ca, bÄ• lake ca ulÅ«pini.

__indÄ«varaá¹ƒ_ mataá¹ƒ nÄ«lu, ppale uddÄ• lapÄ• dape ||

<1004> __asano_ piyake kaá¹‡á¸• e, bhakkhaá¹‡e khipaneâ€™ __sanaá¹ƒ. _

yugeâ€™ dhikÄ• re {vikÄ• re (á¹-Ä«0) } vÄ«riye, padhÄ• ne cÄ• â€™ ntike __dhuro ||_

<1005> kÄ• á¸·e ca bhakkhite tÄ«su, lavitte __asito_ pume.

__pavÄ• raá¹‡Ä• _ paá¹-ikkhepe, kathitÄ• â€™ jjhesanÄ• ya ca ||

<1006> ummÄ• re \Be 82/ esikatthambhe, __indakhÄ«lo_ mato tha ca.

__potthakaá¹ƒ_ makacivatthe, ganthe lepyÄ• di kammani ||

<1007> __dhaÃ±Ã±aá¹ƒ_ sÄ• lyÄ• dike vuttaá¹ƒ, __dhaÃ±Ã±o_ puÃ±Ã±avati ttisu.

__pÄ• á¹‡i_ hatthe ca satte bhÅ«, saá¹‡hakaraá¹‡iyaá¹ƒ mato ||

<1008> tÄ«su __pÄ«taá¹ƒ_ halidyÄ• bhe, haá¹-á¹-he ca pÄ• yite siyÄ• .

__byÅ«ho_ nibbiddharacchÄ• yaá¹ƒ, balanyÄ• se gaá¹‡e mato ||

<1009> lohitÄ• dimhi lobhe ca, __rÄ• go_ ca raÃ±jane mato.

__padaro_ phalake bhaá¹…ge, pavuddha dariyaá¹ƒ pica ||

<1010> __siá¹…ghÄ• á¹-akaá¹ƒ_ kaserussa, phale, maggasamÄ• game.

bahulÄ• yaÃ±ca kheá¸·amhi, __eá¸·Ä• , _ doseâ€™ __á¸·a_ mÄ«ritaá¹ƒ ||

<1011> __Ä• dhÄ• ro_ cÄ• â€™ dhikaraá¹‡e, pattÄ• dhÄ• reâ€™ lavÄ• lake.

__kÄ• roâ€™ _ gabhede sakkÄ• re, __kÄ• rÄ• _ tu bandhanÄ• laye ||

<1012> __karakÄ• _ meghapÄ• sÄ• á¹‡e, __karako_ kuá¹‡á¸• ikÄ• ya ca.

pÄ• pane ca padÄ• tismiá¹ƒ, gamane __patti_ nÄ• riyaá¹ƒ ||

<1013> __chiddaá¹ƒ randha_Ã±ca __vivaraá¹ƒ, _ susire dÅ«sanepi ca.

__muttÄ• _ tu muttike, __muttaá¹ƒ, _ passÄ• ve, muccite tisu ||

<1014> nisedhe __vÄ• raá¹‡aá¹ƒ, _ hatthi, liá¹…ga hatthÄ«su __vÄ• raá¹‡o. _

__dÄ• naá¹ƒ_ cÄ• ge made suddhe, khaá¹‡á¸• ane lavane khaye ||

<1015> manotose ca nibbÄ• ne, tthaá¹…game __nibbutiâ€™ _tthiyaá¹ƒ.

__negamo_ nigamubbhÅ«te, tathÄ• â€™ paá¹‡opajÄ«vini ||

<1016> haritasmiÃ±ca paá¹‡á¹‡e ca, __palÄ• so_ kiá¹ƒ sukaddume.

__pakÄ• so_ pÄ• kaá¹-etÄ«su, Ä• lokasmiá¹ƒ pume mato ||

<1017> __pakkaá¹ƒ_ phalamhi, taá¹ƒ nÄ• su, mmukhe {nÄ• samukhe (Katthaci) } pariá¹‡at

__piá¹‡á¸• o_ Ä• jÄ«vane dehe, piá¹‡á¸• ane goá¸·ake mato ||

<1018> __vaá¹-á¹-o_ paribbaye kammÄ• , dike, so vaá¹-á¹-ule tisu.

paccÄ• hÄ• re __paá¹-ihÄ• ro, _ dvÄ• re ca dvÄ• rapÄ• lake ||

<1019> nÄ• riyaá¹ƒ __bhÄ«ru_ kathitÄ• , bhÄ«ruke so tiliá¹…giko.

__vikaá¹-aá¹ƒ_ gÅ«thamuttÄ• do, __vikaá¹-o_ vikate tisu ||

<1020> __vÄ• maá¹ƒ_ \Be 83/ sabyamhi, taá¹ƒ cÄ• ru, viparÄ«tesu tÄ«svaâ€™ tha.

saá¹…khyÄ• bhede sarabye ca, cihaá¹‡e __lakkha_ muccate ||

<1021> __seá¹‡Ä«â€™ _tthÄ« samasippÄ«naá¹ƒ, gaá¹‡e cÄ• â€™ valiyaá¹ƒ pica.

sudhÄ• yaá¹ƒ dhÅ«liyaá¹ƒ __cuá¹‡á¹‡o, cuá¹‡á¹‡a_Ã±ca vÄ• sacuá¹‡á¹‡ake ||

<1022> jetabbeâ€™ tippasattheâ€™ ti, vuddhe __jeyyaá¹ƒ_ tisÅ«â€™ ritaá¹ƒ.

takke tu __mathitaá¹ƒ_ hotyÄ• ,

lolite __mathito_ tisu ||

<1023> __abbhutoâ€™ _cchariye tÄ«su, paá¹‡e cevÄ• â€™ __bbhuto_ pume.

__mecako_ pucchamÅ«lamhi, kaá¹‡hepi __mecako_ tisu ||

<1024> __vasavattÄ«_ pume mÄ• re, vasavattÄ• pake tisu.

sambhave cÄ• â€™ __suci_ pume, amejjhe tÄ«su dissati ||

<1025> __accho_ ikke pume vutto, pasannamhi tiliá¹…giko.

baá¸·ise selabhede ca, __vaá¹…ko, _ so kuá¹-ile tisu ||

<1026> kuá¹‡apamhi __chavo_ Ã±eyyo,

lÄ• make so tiliá¹…giko.

sabbasmiá¹ƒ __sakalo_ tÄ«su, addhamhi purise siyÄ• ||

<1027> candaggÄ• hÄ• dike cevu, __ppÄ• do_ uppattiyaá¹ƒ pica.

padussane __padoso_ ca, kathito saá¹ƒvarÄ«mukhe ||

<1028> rudhire __lohitaá¹ƒ_ vuttaá¹ƒ, rattamhi __lohito_ tisu.

uttamaá¹…ge pume __muddhÄ• , muddho_ mÅ«á¸·he tiliá¹…giko ||

<1029> raá¹-á¹-hamhi __vijitaá¹ƒ_ vuttaá¹ƒ, jite ca __vijito_ tisu.

__parittaá¹ƒ_ tu parittÄ• á¹‡e, __paritto_ tÄ«su appake ||

<1030> __kumbhaá¹‡á¸• o_ devabhede ca, dissati vallijÄ• tiyaá¹ƒ.

catutthaá¹ƒse pade __pÄ• do, _ paccantaselaraá¹ƒsisu ||

<1031> __vaá¹…go_ lohantare __vaá¹…gÄ• , _ dese pume bahumhi ca.

kammÄ• rabhaá¹‡á¸• abhede ca, khaá¹-ake __muá¹-á¹-hi_ ca dvisu ||

<1032> __ambaá¹‡aá¹ƒ_ doá¹‡iyaá¹ƒ ceâ€™ kÄ• , dasadoá¹‡appamÄ• á¹‡ake.

adhiá¹-á¹-hitiya mÄ• dhÄ• re, á¹-hÄ• neâ€™ __dhiá¹-á¹-hÄ• na_ muccate ||

<1033> pume __mahesÄ«_ sugate, deviyaá¹ƒ nÄ• riyaá¹ƒ matÄ• .

upaddave __upasaggo, _ dissati pÄ• dikepi ca ||

<1034> __vakkaá¹ƒ_ \Be 84/ koá¹-á¹-hÄ• sabhedasmiá¹ƒ, __vakko_ vaá¹…ke tisuâ€™ cca

__vijjÄ• _ vede ca sippe ca, tivijjÄ• do ca buddhiyaá¹ƒ ||

<1035> samÄ• dhimhi pumeâ€™ __kaggo, _ nÄ• kule vÄ• ccaliá¹…giko.

__pajjaá¹ƒ_ siloke, __pajjoâ€™ _ddhe, __pajjo_ pÄ• dahite tisu ||

<1036> __katako_ rukkhabhedasmiá¹ƒ, __katako_ kittime tisu.

vidheyye __assavo_ tÄ«su, pubbamhÄ« purise siyÄ• ||

<1037> kalyÄ• á¹‡e kathitaá¹ƒ __khemaá¹ƒ, _ tÄ«su laddhattharakkhaá¹‡e.

atho niyojane vuttaá¹ƒ, kÄ• riyepi __payojanaá¹ƒ ||_

<1038> __assattho_ tÄ«su assÄ• sa, ppatte, bodhiddume pume.

tÄ«su __luddo_ kurÅ«re ca, nesÄ• damhi pume siyÄ• ||

<1039> __vilaggo_ tÄ«su laggasmiá¹ƒ, pume majjhamhi dissati.

__aá¸• á¸• ho_ tvanitthiyaá¹ƒ bhÄ• ge, dhanimhi vÄ• ccaliá¹…giko ||

<1040> __kaá¹-á¹-haá¹ƒ_ dÄ• rumhi, taá¹ƒ kicche, gahane kasite tisu.

sasantÄ• ne ca visaye, gocareâ€™ __jjhatta_ muccateti ||

iti addhÄ• nekatthavaggo.

<1041> bhuvane ca jane __loko, _ moretvaggimhi so __sikhÄ«. _

__siloko_ tu yase pajje,

rukkhe tu sÄ• mike __dhavo ||_

<1042> vaá¹-abyÄ• mesu __nigrodho, dhaá¹…ko_ tu vÄ• yase bake.

__vÄ• ro_ tvaâ€™ vasarÄ• â€™ hesu, kucetvabbhe __payodharo ||_

<1043> ucchaá¹…ge lakkhaá¹‡e cÄ• â€™ __á¹…ko, rasmiâ€™ _tthÄ« juti rajjusu.

diá¹-á¹-hoâ€™ bhÄ• sesu __Ä• loko, _

__buddho_ tu paá¹‡á¸• ite jine ||

<1044> sÅ«raá¹ƒâ€™ sÅ«su pume __bhÄ• nÅ«, daá¹‡á¸• o_ tu muggare dame.

devamacchesvaâ€™ __nimiso, pattho_ tu mÄ• nasÄ• nusu ||

<1045> __Ä• taá¹…ko_ roga tÄ• pesu,

__mÄ• taá¹…go_ sapace gaje.

__migo_ pasu kuruá¹…gesu, ulÅ«kiâ€™ ndesu __kosiyo ||_

<1046> __viggaho_ \Be 85/ kalahe kÄ• ye, __puriso_ mÄ• á¹‡avaâ€™ ttasu.

__dÄ• yÄ• do_ bandhave putte, sire __sÄ«saá¹ƒ_ tipumhi ca ||

<1047> balihatthaá¹ƒâ€™ sÅ«su __karo, _ dante vippeâ€™ á¹‡á¸• aje __dvijo. _

__vattaá¹ƒ_ pajjÄ• â€™ nanÄ• â€™ cÄ• re, dhaÃ±Ã±aá¹…ge sukhume __kaá¹‡o ||_

<1048> __thambho_ thÅ«á¹‡a jaá¸·attesu, __sÅ«po_ kummÄ• sa byaÃ±jane.

__gaá¹‡á¸• o_ phoá¹-e kapolamhi, __aggho_ mÅ«lye ca pÅ«jane ||

<1049> __pakÄ• ro_ tulya bhedesu, __sakunto_ bhÄ• sapakkhisu.

bhÄ• gye __vidhi_ vidhÄ• ne ca, sare khagge ca __sÄ• yako ||_

<1050> __sÄ• raá¹…go_ cÄ• take eá¹‡e, __pattÄ«_ tu sarapakkhisu.

sede __pÄ• ko_ vipÄ• ke tha,

bhikkhubhede caye __gaá¹‡o ||_

<1051> __rÄ• si_ puÃ±je ca mesÄ• â€™ do,

asse loá¹‡e ca __sindhavo. _

saá¹ƒvaá¹-á¹-e __palayo_ nÄ• se, __pÅ«go_ kamukarÄ• sisu ||

<1052> amate tu __sudhÄ• _ lepe, __abhikhyÄ• _ nÄ• ma raá¹ƒsisu.

__satti_ sÄ• matthiye satthe, __mahÄ«_ najjantare bhuvi.

__lÄ«lÄ• _ kriyÄ• vilÄ• sesu,

satte tu atraje __pajÄ• ||_

<1053> Ã±Ä• á¹‡e lÄ• bhe __upaladdhi, paveá¹‡Ä«_ kuthaveá¹‡isu.

__pavatti_ vutti vattÄ• su, vetane bharaá¹‡e __bhati ||_

<1054> Ä• cÄ• repi __mariyÄ• dÄ• , bhÅ«ti_ sattÄ• samiddhisu.

soppe pamÄ• de __tandÄ«_ ca, __yÄ• trÄ• _ gamana vuttisu ||

<1055> __nindÄ• _ kucchÄ• â€™ pavÄ• desu, __kaá¹…gu_ dhaÃ±Ã±a piyaá¹…gusu.

mokkhesive same__santi, _ vibhÄ• ge __bhatti_ sevane ||

<1056> icchÄ• yaá¹ƒ jutiyaá¹ƒ __kanti, _ raÃ±jane sÅ«rate __rati. _

gehe __vasati_ vÄ• se tha, nadÄ« senÄ• su __vÄ• hinÄ« ||_

<1057> patthe nÄ• á¸·e ca __nÄ• á¸·iâ€™ _tthÄ«, gaá¹‡e __samiti_ saá¹…game.

__taá¹‡hÄ• _ lobhe pipÄ• sÄ• yaá¹ƒ, magga vuttÄ«su __vattanÄ« ||_

<1058> pÄ• á¹‡yaá¹…ge __nÄ• bhi_ cakkante, yÄ• ce __viÃ±Ã±atti_ Ã±Ä• pane.

__vitti_ tose vedanÄ• yaá¹ƒ, á¹-hÄ• ne tu jÄ«vite __á¹-hiti ||_

<1059> taraá¹…ge \Be 86/ cÄ• â€™ ntare __vÄ«ci, _ dhÄ«ratte dhÄ• raá¹‡e __dhiti. _

__bhÅ«_ bhÅ«miyaÃ±ca bhamuke, sadde vede save __suti ||_

<1060> __gottaá¹ƒ_ nÄ• me ca vaá¹ƒse tha, nagare ca ghare __puraá¹ƒ. _

__okaá¹ƒ_ tu nissaye gehe, __kulaá¹ƒ_ tu gottarÄ• sisu ||

<1061> heme vitte __hiraÃ±Ã±a_Ã±ca, __paÃ±Ã±Ä• á¹‡aá¹ƒ_ tvaâ€™ á¹…ka vuddhisu.

athÄ• â€™ __mbara_Ã±ca khe vatthe, __guyhaá¹ƒ_ liá¹…ge rahasyaâ€™ pi ||

<1062> __tapo_ dhamme vate ceva, pÄ• pe tvÄ• â€™ gumhi __kibbisaá¹ƒ. _

__ratanaá¹ƒ_ maá¹‡i seá¹-á¹-hesu, __vassaá¹ƒ_ hÄ• yana vuá¹-á¹-hisu ||

<1063> __vanaá¹ƒ_ araÃ±Ã±a vÄ• rÄ«su, khÄ«ramhi tu jale __payo. _

__akkharaá¹ƒ_ lipi mokkhesu, __methÅ«naá¹ƒ_ saá¹…game rate ||

<1064> __sotaá¹ƒ_ kaá¹‡á¹‡e payovege, __riá¹-á¹-haá¹ƒ_ pÄ• pÄ• â€™ subhesu ca.

__Ä• gu_ pÄ• pÄ• â€™ parÄ• dhesu, ketumhi cihane __dhajo ||_

<1065> __gopuraá¹ƒ_ dvÄ• ramattepi, __mandiraá¹ƒ_ nagare ghare.

vÄ• ccaliá¹…gÄ• paramito, __byatto_ tu paá¹‡á¸• ite phuá¹-e ||

<1066> __vallabho_ dayiteâ€™ jjhakkhe, jale __thÅ«lo_ mahatyapi.

kurÅ«re bherave __bhÄ«mo, _

__lolo_ tu lolupe cale ||

<1067> __bÄ«bhaccho_ vikate bhÄ«me, komale tikhiá¹‡e __mudu. _

iá¹-á¹-he ca madhure __sÄ• du, _ sÄ• dumhi __madhuro_ piye ||

<1068> site tu suddhe __odÄ• to, dvijivho_ sÅ«cakÄ• â€™ hisu.

sakke __samattho_ sambandhe, __samattaá¹ƒ_ niá¹-á¹-hitÄ• â€™ khile ||

<1069> __suddho_ kevala pÅ«tesu, __jighaÃ±Ã±oâ€™ _ntÄ• â€™ dhamesu ca.

__poá¹‡oâ€™ _panata ninnesu, aÃ±Ã±a nÄ«cesu ceâ€™ __taro ||_

<1070> __suci_ suddhe site pÅ«te, __pesalo_ dakkhacÄ• rusu.

__adhamo_ kucchite Å«ne, appiye pyaâ€™ __liko_ bhave ||

<1071> byÄ• pe asuddhe __saá¹ƒkiá¹‡á¹‡o, bhabbaá¹ƒ_ yogye ca bhÄ• vini.

__sukhumo_ appakÄ• â€™ á¹‡Å«su, __vuddho_ there ca paá¹‡á¸• ite ||

<1072> subhe sÄ• dhumhi __bhaddo_ tha, tyÄ• â€™ do ca vipule __bahu. _

__dhÄ«ro_ budhe dhitimante, __vellitaá¹ƒ_ kuá¹-ile dhute ||

<1073> __visado_ \Be 87/ byatta setesu, __taruá¹‡o_ tu yuve nave.

__yoggaá¹ƒ_ yÄ• ne, khame __yoggo, _

__piá¹‡á¸• itaá¹ƒ_ gaá¹‡ite ghane ||

<1074> budheâ€™ __bhijÄ• to_ kulaje, vuddhoâ€™ rÅ«su __mahallako. _

__kalyÄ• á¹‡aá¹ƒ_ sundare cÄ• pi, __himo_ tu sÄ«talepi ca ||

<1075> lole tu sÄ«ghe __capalo, _ vutte __udita_ muggate.

Ä• ditte gabbite __ditto, piá¹-á¹-haá¹ƒ_ tu cuá¹‡á¹‡itepi ca ||

<1076> vigate vÄ• yite {vÄ• yane (Katthaci) } __vÄ«taá¹ƒ, bhÄ• vitaá¹ƒ_ vaá¸• á¸• hitepi ca

bhajjite patite __bhaá¹-á¹-ho, puá¹-á¹-ho_ pucchita posite ||

<1077> __jÄ• to_ bhÅ«te caye __jÄ• taá¹ƒ, _

__paá¹-ibhÄ• go_ samÄ• â€™ risu.

__sÅ«ro_ vÄ«re ravisÅ«re, __duá¹-á¹-ho_ kuddhe ca dÅ«site ||

<1078> __diá¹-á¹-hoâ€™ _rimhiâ€™ kkhite __diá¹-á¹-ho_ {diá¹-á¹-haá¹ƒ (Katthaci) },

mÅ«á¸·he pote ca __bÄ• liso. _

nindÄ• yaá¹ƒ khepane __khepo, niyamo_ nicchaye vate ||

<1079> salÄ• kÄ• yaá¹ƒ __kuso_ dabbhe,

bÄ• lyÄ• do tu khaye __vayo. _

lepa gabbesvaâ€™ __valepo, aá¹‡á¸• ajo_ mÄ«napakkhisu ||

<1080> bilÄ• le nakule __babbu, mantho_ manthanasattusu.

__vÄ• lo_ keseâ€™ ssÄ• dilome,

__saá¹…ghÄ• to_ ghÄ• tarÄ• sisu ||

<1081> gopagÄ• me rave __ghoso, sÅ«to_ sÄ• rathivandisu.

__mÄ• lyaá¹ƒ_ tu pupphe taddÄ• me, __vÄ• ho_ tu sakaá¹-e haye ||

<1082> khayeâ€™ ccane cÄ• â€™ __pacayo, kÄ• lo_ samaya maccusu.

bhe __tÄ• rakÄ• _ nettamajjhe, __sÄ«mÄ• â€™ _ vadhi, á¹-á¹-hitÄ«su ca ||

<1083> __Ä• bhogo_ puá¹‡á¹‡atÄ• â€™ vajje-

svÄ• â€™ __á¸·iâ€™ _tthÄ« sakhi setusu.

satte thÅ«le tÄ«su __daá¸·ho, latÄ• _ sÄ• khÄ• ya valliyaá¹ƒ ||

<1084> __muttiâ€™ _tthÄ« \Be 88/ mocane mokkhe,

__kÄ• yo_ tu deha rÄ• sisu.

nÄ«ce __puthujjano_ mÅ«á¸·he, __bhattÄ• _ sÄ• mini dhÄ• rake ||

<1085> sikhÄ• , piÃ±chesu __sikhaá¹‡á¸• o, _ satte tvaâ€™ ttani __puggalo. _

__sambÄ• dho_ saá¹ƒkaá¹-e guyhe,

nÄ• se khepe __parÄ• bhavo ||_

<1086> __vacco_ rÅ«pe karÄ«se tha, __jutiâ€™ _tthÄ« kantiraá¹ƒsisu.

<1087> __labbhaá¹ƒ_ yutte ca laddhabbe, khaá¹‡á¸• e paá¹‡á¹‡e __dalaá¹ƒ_ mataá¹ƒ.

__sallaá¹ƒ_ kaá¹‡á¸• e salÄ• kÄ• yaá¹ƒ, sucitte __dhÄ• vanaá¹ƒ_ gate.

bhantatthe __vibbhamo_ hÄ• ve, __mohoâ€™ _vijjÄ• ya mucchane ||

<1088> __sedo_ ghammajale pÄ• ke,

goá¸·e ucchumaye __guá¸·o. _

mitte sahÄ• ye ca __sakhÄ• , vibhÅ«_ niccappabhÅ«su so ||

<1089> khagge kurÅ«re __nettiá¹ƒso, _ parasmiá¹ƒ atra tÄ«svaâ€™ __mu. _

__kalaá¹…koâ€™ _á¹…kÄ• â€™ pavÄ• desu,

dese __janapado_ jane ||

<1090> pajje __gÄ• thÄ• _ vacÄ«bhede, __vaá¹ƒso_ tvaâ€™ nvayaveá¹‡usu.

__yÄ• naá¹ƒ_ rathÄ• do gamane, sarÅ«pasmiá¹ƒ adho __talaá¹ƒ ||_

<1091> __majjho_ vilagge vemajjhe, __pupphaá¹ƒ_ tu kusumoâ€™ tusu.

__sÄ«laá¹ƒ_ sabhÄ• ve subbate, __puá¹…gavo_ usabhe vare ||

<1092> kose khagÄ• dibÄ«jeâ€™ __á¹‡á¸• aá¹ƒ, kuharaá¹ƒ_ gabbhare bile.

nettiá¹ƒse gaá¹‡á¸• ake __khaggo, kadambo_ tu dume caye ||

<1093> bheâ€™ dhenuyaá¹ƒ __rohiá¹‡Ä«â€™ _tthÄ«, __varaá¹…gaá¹ƒ_ yoniyaá¹ƒ sire.

akkose sapathe __sÄ• po, paá¹…kaá¹ƒ_ pÄ• pe ca kaddame ||

<1094> bhogavatyuâ€™ rage __bhogÄ«, ssaro_ tu sivasÄ• misu.

bale pabhÄ• ve __vÄ«riyaá¹ƒ, tejo_ tesu ca dittiyaá¹ƒ ||

<1095> __dhÄ• rÄ• _ santati khaggaá¹…ge, __vÄ• naá¹ƒ_ taá¹‡hÄ• ya sibbane.

__khattÄ• _ sÅ«te paá¹-ihÄ• re, vitti pÄ«á¸·Ä• su __vedanÄ• ||_

<1096> thiyaá¹ƒ \Be 89/ __matiâ€™ _cchÄ• paÃ±Ã±Ä• su, pÄ• pe yuddhe rave __raá¹‡o. _

__lavo_tu binduâ€™ cchedesu, palÄ• leâ€™ {palÄ• se (á¹-Ä«0), palÄ• pe-á¹-Ä« (453-1124)
tisaye __bhusaá¹ƒ ||_

<1097> __bÄ• dhÄ• _ dukkhe nisedhe ca, mÅ«lapadepi __mÄ• tikÄ• . _

__sneho_ teleâ€™ dhikappeme,

gharÄ• â€™ pekkhÄ• su __Ä• layo ||_

<1098> ketusmiá¹ƒ __ketanaá¹ƒ_ gehe, á¹-hÄ• ne __bhÅ«miâ€™ _tthiyaá¹ƒ bhuvi.

lekhye __lekho_ rÄ• ji __lekhÄ• , _ pÅ«jite __bhagavÄ• _ jine ||

<1099> __gadÄ• _ satthe __gado_ roge, nisajjÄ• pÄ«á¹-hesvÄ• â€™ __sanaá¹ƒ. _

__tathÄ• gato_ jine satte,

caye dehe __samussayo ||_

<1100> __bilaá¹ƒ_ koá¹-á¹-hÄ• sa chiddesu, __vajjaá¹ƒ_ dose ca bheriyaá¹ƒ.

kÄ• le dÄ«ghaÃ±jaseâ€™ __ddhÄ• naá¹ƒ, _ Ä• liyaá¹ƒ __setu_ kÄ• raá¹‡e ||

<1101> __okÄ• so_ kÄ• raá¹‡e dese,

__sabhÄ• _ gehe ca saá¹ƒsade.

__yÅ«po_ thambhe ca pÄ• sÄ• de, __ayanaá¹ƒ_ gamane pathe ||

<1102> __akko_ rukkhantare sÅ«re,

__asso_ koá¹‡e hayepi ca.

__aá¹ƒso_ khandhe ca koá¹-á¹-hÄ• se,

jÄ• laá¹ƒ sÅ«svaâ€™ __cci_ no pume ||

<1103> nÄ• sÄ• â€™ sattesvaâ€™ __bhÄ• vo_ tha,

__anna_ modana bhuttisu.

__jÄ«vaá¹ƒ_ pÄ• ne jane __jÄ«vo, _

__ghÄ• so_ tvaâ€™ nne ca bhakkhaá¹‡e ||

<1104> chadaneâ€™ __cchÄ• danaá¹ƒ_ vatthe, __nikÄ• yo_ geharÄ• sisu.

annÄ• do __Ä• misaá¹ƒ_ maá¹ƒse. __dikkhÄ• _ tu yajaneâ€™ ccane ||

<1105> kriyÄ• yaá¹ƒ __kÄ• rikÄ• _ pajje,

__ketu_ tu cihane dhaje.

__kusumaá¹ƒ_ thÄ«raje pupphe, vÄ• nare tu budhe __kavi ||_

<1106> adhare \Be 90/ kharabhe __oá¹-á¹-ho, luddo_ tu luddakepi ca.

__kalusaá¹ƒ_ tvÄ• â€™ vile pÄ• pe, pÄ• pe __kali_ parÄ• jaye ||

<1107> __kantÄ• ro_ vana, duggesu, __caro_ cÄ• ramhi caÃ±cale.

janÄ• vÄ• se gaá¹‡e __gÄ• mo, cammaá¹ƒ_ tu phalake tace ||

<1108> __Ä• modo_ hÄ• sa gandhesu,

__cÄ• ru_ tu kanakepi ca.

sattÄ• yaá¹ƒ __bhavanaá¹ƒ_ gehe, lese tu khalite __chalaá¹ƒ ||_

<1109> __veraá¹ƒ_ pÄ• pe ca paá¹-ighe, __taco_ cammani vakkale.

ucceâ€™ dhirohe __Ä• roho, nettaá¹ƒ_ vatthantaraâ€™ kkhisu ||

<1110> paá¹-ihÄ• re mukhe __dvÄ• raá¹ƒ, _ pete Ã±Ä• te __mato_ tisu.

__mÄ• so_ paraá¹‡á¹‡a kÄ• lesu, __naggo_ tvaâ€™ celakepi ca ||

<1111> dose ghÄ• te ca __paá¹-igho, _ migÄ• do chagale __pasu. _

arÅ«pe cÄ• â€™ vhaye __nÄ• maá¹ƒ, daro_ daratha bhÄ«tisu ||

<1112> yÄ• cane bhojane __bhikkhÄ• , _

bhÄ• re tvaâ€™ tisaye __bharo. _

dabbiâ€™ ndajÄ• yÄ• su __sujÄ• , _ meghe tvaâ€™ __bbhaá¹ƒ_ vihÄ• yase ||

<1113> __modako_ khajjabhedepi, maá¹‡ike ratane __maá¹‡i. _

selÄ• â€™ rÄ• mesu __malayo, _

sabhÄ• vaâ€™ á¹…kesu __lakkhaá¹‡aá¹ƒ ||_

<1114> __havi_ sappimhi hotabbe, __siro_ seá¹-á¹-he ca muddhani.

vicÄ• repi __viveko_ tha, __sikharÄ«_ pabbate dume ||

<1115> __vego_ jave pavÄ• he ca, __saá¹…ku_ tu khilahetisu.

niggahÄ«te kaá¹‡e __bindu, varÄ• ho_ sÅ«kare gaje ||

<1116> nettante cittakeâ€™ __pÄ• á¹…gaá¹ƒ, siddhattho_ sÄ• sape jine.

__hÄ• ro_ muttÄ• guá¹‡e gÄ• he,

__khÄ• rako_ makuá¸·e rase ||

<1117> __accayoâ€™ _ tikkame dose,

selarukkhesvaâ€™ __go nago. _

svappeâ€™ vadhÄ• raá¹‡e __mattaá¹ƒ, apacityaâ€™ _ccane khaye ||

<1118> chiddoâ€™ taraá¹‡esvoâ€™ __tÄ• ro, _

brahme \Be 91/ ca janake __pitÄ• . _

__pitÄ• mahoâ€™ _yyake brahme,

__poto_ nÄ• vÄ• ya bÄ• lake ||

<1119> rukkhe vaá¹‡á¹‡e sune __soá¹‡o, _

sagge tu gagane __divo. _

vatthe gandhe ghare __vÄ• so, cullo_ khudde ca uddhane ||

<1120> __kaá¹‡á¹‡o_ koá¹‡e ca savaá¹‡e,

__mÄ• lÄ• _ pupphe ca pantiyaá¹ƒ.

__bhÄ• go_ bhÄ• gyeâ€™ kadesesu,

__kuá¹-á¹-haá¹ƒ_ rogeâ€™ japÄ• lake ||

<1121> __seyyÄ• _ senÄ• sane sene, cundabhaá¹‡á¸• amhi caâ€™ __bbhamo. _

vatthÄ• dilomaá¹ƒâ€™ __su_ kare, __nipÄ• to_ pataneâ€™ byaye ||

<1122> sÄ• khÄ• yaá¹ƒ __viá¹-apo_ thambhe, __sattu_ khajjantare dise.

__sÄ• miko_ patiâ€™ yiresu, __paá¹-á¹-hÄ• naá¹ƒ_ gati hetusu ||

<1123> rÄ• ge __raá¹…go_ naccaá¹-á¹-hÄ• ne, __pÄ• naá¹ƒ_ peyye ca pÄ«tiyaá¹ƒ.

iá¹‡uâ€™ kkhepesu __uddhÄ• ro, _ ummÄ• re __eá¸·ako_ aje ||

<1124> __pahÄ• ro_ pothane yÄ• me,

__sarado_ hÄ• yanoâ€™ tusu.

kuá¹‡á¸• ikÄ• yÄ• â€™ á¸·hake __tumbo, _

__palÄ• lo_ {palÄ• po (Katthaci) 453-gÄ• thÄ• passitabbÄ• } tu bhusamhi ca ||

<1125> matÄ• â€™ vÄ• á¹-e caye __kÄ• su, panisÄ• _ kÄ• raá¹‡e raho.

__kÄ• so_ poá¹-agale roge,

__doso_ kodhe guá¹‡eâ€™ tare ||

<1126> yutyaâ€™ á¹-á¹-Ä• laâ€™ á¹-á¹-itesvaâ€™ __á¹-á¹-o, _ kÄ«á¸·Ä• yaá¹ƒ kÄ• nane _

uppattiyaá¹ƒ coâ€™ __ppatanaá¹ƒ, uyyÄ• naá¹ƒ_ gamane vane ||

<1127> __vokÄ• ro_ lÄ• make khandhe, mÅ«loâ€™ padÄ• su __pÄ• bhataá¹ƒ. _

__dasÄ• â€™ _ vatthÄ• paá¹-antesu, __kÄ• raá¹‡aá¹ƒ_ ghÄ• ta, hetusu ||

<1128> hatthidÄ• ne \Be 92/ __mado_ gabbe, __ghaá¹-Ä• _ ghaá¹-ana rÄ• sisu.

__upahÄ• roâ€™ _bhihÄ• repi, __cayo_ bandhana rÄ• sisu ||

<1129> __gandho_ thoke ghÄ• yanÄ«ye,

__cÄ• go_ tu dÄ• nahÄ• nisu.

pÄ• ne pamode __pÄ«tiâ€™ _tthÄ«, iá¹‡e __givÄ• _ galepi ca ||

<1130> __patiá¹-á¹-hÄ• _ nissaye á¹-hÄ• ne, balakkÄ• repi __sÄ• hasaá¹ƒ. _

__bhaá¹…go_ bhede paá¹-e __bhaá¹…gaá¹ƒ, chattaá¹ƒ_ tu chavakepi ca ||

<1131> Ã±Ä• á¹‡e bhuvi ca __bhÅ«riâ€™ _ttÄ«, anaá¹…ge __madano_ dume.

pamÄ• taripi __mÄ• tÄ• _ tha, veá¹-huâ€™ á¹‡Ä«sesu __veá¹-hanaá¹ƒ ||_

<1132> __mÄ• riso_ taá¹‡á¸• uleyyeâ€™ yye,

__mokkho_ nibbÄ• na muttisu.

__indoâ€™ _dhipati sakkesvÄ• , __rammaá¹‡aá¹ƒ_ hetu gocare ||

<1133> aá¹…ke __saá¹‡á¹-hÄ• na_ mÄ• kÄ• re,

khette {vappe (pÄ• kÄ• ramÅ«le nettajale usume ca vappo-á¹-Ä«) } vappo taá¹-epi ca.

__sammutyaâ€™ _nuÃ±Ã±Ä• vohÄ• re, svaâ€™ tha lÄ• jÄ• su cÄ• â€™ __kkhataá¹ƒ ||_

<1134> __satraá¹ƒ_ yÄ• ge sadÄ• dÄ• ne,

__somo_ tu osadhiâ€™ ndusu.

__saá¹…ghÄ• to_ yugagehaá¹…ge, __khÄ• ro_ Å«se ca bhasmani ||

<1135> __Ä• tÄ• po_ vÄ«riye tÄ• pe,

bhÄ• ge sÄ«mÄ• ya __odhi_ cÄ• ti ||

iti pÄ• dÄ• nekatthavaggo.

anekatthavaggo niá¹-á¹-hito.

3. sÄ• maÃ±Ã±akaá¹‡á¸• a

4. abyayavagga

<1136> abyayaá¹ƒ vuccate dÄ• ni, cirassaá¹ƒ tu ciraá¹ƒ tathÄ• .

cirena cirarattÄ• ya, saha saddhiá¹ƒ samaá¹ƒ amÄ• ||

<1137> punappunaá¹ƒ \Be 93/ abhiá¹‡haÃ±cÄ• , sakiá¹ƒ cÄ• â€™ bhikkhaá¹‡aá¹ƒ muhuá¹

__vajjane_ tu vinÄ• nÄ• nÄ• , antarena rite puthu ||

<1138> balavaá¹ƒ suá¹-á¹-hu cÄ• â€™ tÄ«vÄ• , __tisaye_ kimuta svaâ€™ ti.

aho tu kiá¹ƒ kimÅ«â€™ dÄ• hu, vikappe kimutoâ€™ da ca ||

<1139> __avhÄ• ne_ bho are ambho,

hambho re jeâ€™ á¹…ga Ä• vuso.

he hare tha kathaá¹ƒ kiá¹ƒsu, nanu kacci nu kiá¹ƒ samÄ• ||

<1140> adhuneâ€™ tarahÄ«â€™ dÄ• ni, sampati aÃ±Ã±adatthu tu.

taggheâ€™ __kaá¹ƒse_ sasakkaÃ±cÄ• , ddhÄ• kÄ• maá¹ƒ jÄ• tu ve have ||

<1141> yÄ• vatÄ• tÄ• vatÄ• yÄ• va, tÄ• va kittÄ• vatÄ• tathÄ• .

ettÄ• vatÄ• ca kÄ«veâ€™ ti, __paricchedatthavÄ• cakÄ• ||_

<1142> yathÄ• tathÄ• yatheveâ€™ vaá¹ƒ, yathÄ• nÄ• ma yathÄ• hi ca.

seyyathÄ• pyeâ€™ vamevaá¹ƒ, vÄ• , tatheva ca yathÄ• pi ca ||

<1143> __evampi_ ca seyyathÄ• pi, nÄ• ma yatharivÄ• â€™ pi ca.

__paá¹-ibhÄ• gatthe_ yathÄ• ca, viya tatharivÄ• â€™ pi ca ||

<1144> saá¹ƒ sÄ• maÃ±ca sayaá¹ƒ cÄ• tha, Ä• ma sÄ• hu lahÅ«â€™ pi ca.

opÄ• yikaá¹ƒ patirÅ«paá¹ƒ, sÄ• dhveâ€™ vaá¹ƒ __sampaá¹-icchane ||_

<1145> yaá¹ƒ taá¹ƒ yato tato yena,

teneâ€™ ti kÄ• raá¹‡e siyuá¹ƒ.

asÄ• kalye tu __cana ci, _ nipphale tu __mudhÄ• _ bhave ||

<1146> kadÄ• ci jÄ• tu tulyÄ• â€™ tha, sabbato ca samantato.

parito ca samantÄ• pi, atha micchÄ• musÄ• bhave ||

<1147> __nisedhe_ na anomÄ• â€™ laá¹ƒ, nahi cetu sace yadi.

anukulye tu __saddha_Ã±ca,

nattaá¹ƒ {rattaá¹ƒ (á¹-Ä«0) } doso __divÄ• _ tvaâ€™ he ||

<1148> Ä«saá¹ƒ kiÃ±ci manaá¹ƒ __appe, sahasÄ• _ tu atakkite.

pure __ggato_ tu __purato, peccÄ• â€™ mutra_bhavantare ||

<1149> __aho \Be 94/ hÄ«_ vimhaye __tuá¹‡hÄ«, _

tu mone thÄ• â€™ vi pÄ• tu ca.

taá¹…khaá¹‡e sajju sapadi, balakkÄ• re __pasayha_ ca ||

<1150> sudaá¹ƒ kho {vo (Katthaci) } assu yagghe ve, hÄ• â€™ dayo __padapÅ«raá¹‡e. _

antarenaâ€™ ntarÄ• anto, __vassaá¹ƒ nÅ«na_ ca nicchaye ||

<1151> Ä• nande __sa_Ã±ca __diá¹-á¹-hÄ• _ tha, virodhakathane __nanu. _

kÄ• mappavedane __kacci, _ usÅ«yopagameâ€™ __tthu_ ca ||

<1152> __evÄ• â€™ _vadhÄ• raá¹‡e Ã±eyyaá¹ƒ, yathÄ• ttaá¹ƒ tu yathÄ• tathaá¹ƒ.

__nÄ«caá¹ƒ_ appe, mahatyuâ€™ __ccaá¹ƒ, _ atha pÄ• to page samÄ• ||

<1153> nicce __sadÄ• sanaá¹ƒ_ {sanÄ• (Katthaci) } __pÄ• yo, _

bÄ• hulye bÄ• hiraá¹ƒ bahi.

bahiddhÄ• bÄ• hirÄ• bÄ• hye, sÄ«ghetu __saá¹‡ikaá¹ƒ_ bhave ||

<1154> __atthaá¹ƒ_ adassane __duá¹-á¹-hu, _ nindÄ• yaá¹ƒ, vandane __namo. _

__sammÄ• suá¹-á¹-hu_ pasaá¹ƒsÄ• yaá¹ƒ, atho sattÄ• ya __matthi_ ca ||

<1155> __sÄ• yaá¹ƒ_ sÄ• yeâ€™ __jja_ atrÄ• â€™ he,

__suve_ tu __sve_ anÄ• gate.

tato pare __parasuve, hiyyo_tu divase gate ||

<1156> yattha yatra yahiá¹ƒcÄ• tha, tattha tatra tahiá¹ƒtahaá¹ƒ.

atho uddhaÃ±ca upari, heá¹-á¹-hÄ• tu ca adho samÄ• ||

<1157> codane __iá¹…gha handÄ• â€™ _tha, Ä• rÄ• dÅ«rÄ• ca Ä• rakÄ• .

parammukhÄ• tu ca raho, sammukhÄ• tvÄ• â€™ vi pÄ• tu ca ||

<1158> __saá¹ƒsayatthamhi_ appeva, appevanÄ• ma nÅ«â€™ ti ca.

__nidassane_ itiâ€™ tthaÃ±ca, evaá¹ƒ, kicche __kathaÃ±ci_ ca ||

<1159> __hÄ• _ khede __sacchi_ paccakkhe,

__dhuvaá¹ƒ_ thireâ€™ vadhÄ• raá¹‡e.

tiro tu tiriyaá¹ƒ cÄ• tha, kucchÄ• yaá¹ƒ __duá¹-á¹-hu kuâ€™ _ccate ||

<1160> __suvatthi_ Ä• siá¹-á¹-hatthamhi, nindÄ• yaá¹ƒ tu __dhÄ«_ {dhi (Katthaci) } kathyat

kuhiÃ±canaá¹ƒ kuhiá¹ƒ kutra, kuttha kattha kahaá¹ƒ kva tha ||

<1161> iheâ€™ dhÄ• â€™ tra \Be 95/ tu etthÄ• â€™ ttha,

atha sabbatra sabbadhi.

kadÄ• kudÄ• canaá¹ƒ cÄ• tha, tadÄ• ni ca tadÄ• samÄ• ||

<1162> Ä• dikamme bhusatthe ca, sambhavoâ€™ tiá¹‡á¹‡a tittisu.

niyogiâ€™ ssariyaâ€™ ppÄ«ti, dÄ• na pÅ«jÄ• â€™ gga, santisu ||

<1163> dassane tappare saá¹…ge, pasaá¹ƒsÄ• , gati, suddhisu.

hiá¹ƒsÄ• , pakÄ• rantoâ€™ bhÄ• va, viyogÄ• â€™ vayavesu ca.

__poâ€™ _pasaggo disÄ• yoge, patthanÄ• , dhitiÄ• disu ||

<1164> __parÄ• _saddo parihÄ• ni, parÄ• jaya gatÄ«su ca.

bhusatthe paá¹-ilomatthe, vikkamÄ• â€™ masanÄ• disu ||

<1165> nissesÄ• â€™ bhÄ• va sanyÄ• sa, bhusattha mokkha rÄ• sisu.

gehÄ• â€™ desoâ€™ pamÄ• hÄ«na, pasÄ• daniggatÄ• â€™ ccaye ||

<1166> dassanoâ€™ sÄ• nanikkhantÄ• , dhobhÄ• gesvaâ€™ vadhÄ• raá¹‡e.

sÄ• mÄ«pye bandhane cheka, ntobhÄ• goâ€™ paratÄ«su ca ||

<1167> pÄ• tubhÄ• ve viyoge ca, nisedhÄ• do __ni_ dissati.

atho nÄ«haraá¹‡e cevÄ• , varaá¹‡Ä• do ca __nÄ«_ siyÄ• ||

<1168> uddhakamma viyoga tta, lÄ• bha titti samiddhisu.

pÄ• tubhÄ• vaâ€™ ccayÄ• bhÄ• va, pabalatte pakÄ• sane.

dakkhaâ€™ ggatÄ• su kathane, sattimokkhÄ• dike __u_ ca ||

<1169> __du_ kucchiteâ€™ sadatthesu, virÅ«patte pyaâ€™ sobhane.

siyÄ• â€™ bhÄ• vÄ• â€™ samiddhÄ«su, kicche cÄ• â€™ nandanÄ• dike ||

<1170> __saá¹ƒ_ samodhÄ• na saá¹…khepa, samantatta samiddhisu.

sammÄ• bhusa saha ppatthÄ• , bhimukhatthesu saá¹…gate.

vidhÄ• ne pabhave pÅ«jÄ• , punappunakriyÄ• disu ||

<1171> vividhÄ• â€™ tisayÄ• â€™ bhÄ• va, bhusattiâ€™ ssariyÄ• â€™ ccaye.

viyoge kalahe pÄ• tu, bhÄ• ve bhÄ• se ca kucchane ||

<1172> dÅ«rÄ• â€™ nabhimukhattesu, mohÄ• â€™ navaá¹-á¹-hitÄ«su ca.

padhÄ• na dakkhatÄ• kheda, sahatthÄ• do __vi_ dissati ||

<1173> viyoge \Be 96/ jÄ• nane cÄ• â€™ dho, bhÄ• ga nicchaya {bhÄ• gaâ€™ nicchaya (b
suddhisu.

Ä«sadatthe paribhave, desa byÄ• pana hÄ• nisu.

vacokriyÄ• ya theyye ca, Ã±Ä• á¹‡appattÄ• dike __ava ||_

<1174> pacchÄ• bhusatta sÄ• disyÄ• , nupacchinnÄ• â€™ nuvattisu.

hÄ«ne ca tatiyatthÄ• â€™ dho, bhÄ• gesvaâ€™ nugate hite.

dese lakkhaá¹‡a viccheâ€™ ttha, mbhÅ«ta bhÄ• gÄ• dike __anu ||_

<1175> samantatthe paricchede, pÅ«jÄ• â€™ liá¹…gana vajjane.

dosakkhÄ• ne nivÄ• sanÄ• , vaÃ±Ã±Ä• â€™ dhÄ• resu bhojane.

soka byÄ• pana tatvesu, lakkhaá¹‡Ä• do siyÄ• __pari ||_

<1176> Ä• bhimukhya visiá¹-á¹-huâ€™ ddha, kammasÄ• ruppavuddhisu.

pÅ«jÄ• â€™ dhika kulÄ• â€™ sacca, lakkhaá¹‡Ä• dimhi cÄ• pyaâ€™ __bhi ||_

<1177> adhikiâ€™ ssara, pÄ• á¹-hÄ• â€™ dhi, á¹-á¹-hÄ• na, pÄ• puá¹‡anesvaâ€™ __dhi.

nicchaye coparittÄ• â€™ dhi, bhavane ca visesane ||

<1178> paá¹-idÄ• nanisedhesu, vÄ• mÄ• â€™ dÄ• nanivattisu.

sÄ• dise paá¹-inidhimhi, Ä• bhimukhyagatÄ«su ca ||

<1179> patibodhe patigate, tathÄ• punakriyÄ• ya ca.

sambhÄ• vane paá¹-iccatthe, __patÄ«_ti lakkhaá¹‡Ä• dike.

__su_ sobhane sukhe sammÄ• , bhusa suá¹-á¹-hu samiddhisu ||

<1180> Ä• bhimukhya, samÄ«pÄ• â€™ di, kammÄ• â€™ liá¹…gana pattisu.

mariyÄ• duâ€™ ddhakammiâ€™ cchÄ• , bandhanÄ• â€™ bhividhÄ«su __Ä• ||_

<1181> nivÄ• sÄ• â€™ vhÄ• na gahaá¹‡a, kiccheâ€™ sattha nivattisu.

appasÄ• dÄ• â€™ si saraá¹‡a, patiá¹-á¹-hÄ• â€™ vimhayÄ• disu ||

<1182> antobhÄ• va bhusattÄ• â€™ ti, saya pÅ«jÄ• svaâ€™ tikkame.

bhÅ«tabhÄ• ve pasaá¹ƒsÄ• yaá¹ƒ, daá¸·hatthÄ• do siyÄ• __ati ||_

<1183> sambhÄ• vane ca garahÄ• , pekkhÄ• su ca samuccaye.

paÃ±he saá¹ƒvaraá¹‡e ceva, Ä• sÄ«satthe __apÄ«â€™ _ritaá¹ƒ ||

<1184> niddese vajjane pÅ«jÄ• , pagate vÄ• raá¹‡epi ca.

padussane ca garahÄ• , corikÄ• â€™ do siyÄ• __apa ||_

<1185> samÄ«papÅ«jÄ• \Be 97/ sÄ• dissa, dosakkhÄ• noâ€™ papattisu.

bhusattoâ€™ pagamÄ• â€™ dhikya, pubbakammanivattisu.

gayhÄ• kÄ• roâ€™ parittesu, __upeâ€™ _tya {upetya=upa+iti}â€™ nasanÄ• â€™ dike ||

<1186> __evaá¹ƒ_ nidassanÄ• â€™ kÄ• ro, pamÄ• su sampahaá¹ƒsane.

upadese ca vacana, paá¹-iggÄ• heâ€™ vadhÄ• raá¹‡e.

garahÄ• yeâ€™ damatthe ca, parimÄ• ne ca pucchane ||

<1187> samuccaye samÄ• hÄ• re, nvÄ• caye ceâ€™ tarÄ«tare.

padapÅ«raá¹‡amatte ca, __ca_saddo avadhÄ• raá¹‡e ||

<1188> __iti_ hetupakÄ• resu, Ä• dimhi cÄ• â€™ vadhÄ• raá¹‡e.

nidassane padatthassa, vipallÄ• se samÄ• pane ||

<1189> samuccaye coâ€™ pamÄ• yaá¹ƒ, saá¹ƒsaye padapÅ«raá¹‡e.

vavatthitavibhÄ• sÄ• yaá¹ƒ, __vÄ• â€™ _vassagge vikappane ||

<1190> bhÅ«sane vÄ• raá¹‡e cÄ• â€™ __laá¹ƒ, _ vuccate pariyattiyaá¹ƒ.

__athoâ€™ thÄ• â€™ _nantarÄ• â€™ rambha, paÃ±hesu padapÅ«raá¹‡e ||

<1191> pasaá¹ƒsÄ• garahÄ• saÃ±Ã±Ä• , sÄ«kÄ• rÄ• do {svÄ«kÄ• ra (á¹-Ä«0) } pi __nÄ• n

nicchaye cÄ• â€™ numÄ• nasmiá¹ƒ, siyÄ• __nÅ«na_ vitakkane ||

<1192> pucchÄ• â€™ vadhÄ• raá¹‡Ä• â€™ nuÃ±Ã±Ä• , sÄ• ntvanÄ• â€™ lapane {santan

__vateâ€™ _kaá¹ƒsa, dayÄ• , hÄ• sa, khedÄ• â€™ lapana, vimhaye ||

<1193> vÄ• kyÄ• rambha, visÄ• desu, __handa_ hÄ• seâ€™ nukampane.

__yÄ• va_ tu __tÄ• va_ sÄ• kalya, mÄ• nÄ• â€™ vadhyaâ€™ vadhÄ• raá¹‡e ||

<1194> pÄ• cÄ«, pura, á¹…gatotthesu, __puratthÄ• _ paá¹-hame pyatha.

pabandhe ca cirÄ• tÄ«te, nikaá¹-Ä• gÄ• mike __purÄ• ||_

<1195> nisedhavÄ• kyÄ• laá¹…kÄ• rÄ• , vadhÄ• raá¹‡apasiddhisu.

__khalvÄ• â€™ _sanne tu __abhito_-

bhimukhoâ€™ bhayatodike ||

<1196> __kÄ• maá¹ƒ_ yadyapisaddatthe, ekaá¹ƒsatthe ca dissati.

atho __pana_ visesasmiá¹ƒ, tatheva padapÅ«raá¹‡e ||

<1197> __hi_ \Be 98/ kÄ• raá¹‡e visesÄ• â€™ va, dhÄ• raá¹‡e padapÅ«raá¹‡e.

__tu_ hetuvajje tatthÄ• â€™ tha, __ku_ pÄ• peâ€™ satthaâ€™ kucchane ||

<1198> __nu_ saá¹ƒsaye ca paÃ±he tha, __nÄ• nÄ• â€™ _ nekattha vajjane.

__kiá¹ƒ_ tu pucchÄ• jigucchÄ• su, __kaá¹ƒ_ tu vÄ• rimhi muddhani ||

<1199> __amÄ• _ sahasamÄ«pe tha, bhede appaá¹-hame __puna. _

__kirÄ• â€™ _nussavÄ• â€™ rucisu, __udÄ• â€™ _pyatthe vikappane ||

<1200> patÄ«cÄ« carime __pacchÄ• , sÄ• mi_ tvaddhe jigucchane.

pakÄ• se sambhave __pÄ• tu, _

aÃ±Ã±oÃ±Ã±e tu raho __mitho ||_

<1201> __hÄ• _ khedasokadukkhesu, khede tvaâ€™ __haha_ vimhaye.

bhiá¹ƒsÄ• pane {hiá¹ƒsÄ• pane (á¹-Ä«0) } __dhÄ«_ {dhi (Katthaci) } nindÄ• yaá¹ƒ, pidhÄ• n

<1202> tuna tvÄ• na tave tvÄ• tuá¹ƒ, dhÄ• so thÄ• kkhattu, meva ca.

to tha tra hiÃ±canaá¹ƒ hiá¹ƒhaá¹ƒ, dhi ha hi dha dhunÄ• rahi ||

<1203> dÄ• ni vodÄ• canaá¹ƒ dÄ• jja, thaá¹ƒ tattaá¹ƒ jjha jju Ä• dayo.

samÄ• so cÄ• â€™ byayÄ«bhÄ• vo,

yÄ• deso cÄ• â€™ byayaá¹ƒ bhaveti ||

iti abyayavaggo.

sÄ• maÃ±Ã±akaá¹‡á¸• o tatiyo.

abhidhÄ• nappadÄ«pikÄ• samattÄ• .

__nigamana_

<1> __saggakaá¹‡á¸• o_ \Be 99/ ca __bhÅ«kaá¹‡á¸• o, _ tathÄ• __sÄ• maÃ±Ã±akaá¹‡á¸•

kaá¹‡á¸• attayÄ• nvitÄ• esÄ• , abhidhÄ• nappadÄ«pikÄ• ||

<2> tidive mahiyaá¹ƒ bhujagÄ• vasathe,

sakalatthasamavhayadÄ«paniâ€™ yaá¹ƒ.

iha yo kusalo matimÄ• sa naro,

paá¹-u hoti mahÄ• munino vacane ||

<3> __parakkamabhujo_ nÄ• ma, bhÅ«pÄ• lo guá¹‡abhÅ«sano.

laá¹…kÄ• ya mÄ• si tejassÄ«, jayÄ« kesarivikkamo ||

<4> vibhinnaá¹ƒ ciraá¹ƒ bhikkhusaá¹…ghaá¹ƒ nikÄ• ya-

ttayasmiÃ±ca kÄ• resi sammÄ• samagge.

sadehaá¹ƒâ€™ va niccÄ• daro dÄ«ghakÄ• laá¹ƒ,

mahagghehi rakkhesi yo paccayehi ||

<5> yena laá¹…kÄ• vihÄ• rehi, gÄ• mÄ• â€™ rÄ• mapurÄ«hi ca.

kittiyÄ• viya sambÄ• dhÄ«, katÄ• khettehi vÄ• pihi ||

<6> yassÄ• â€™ sÄ• dhÄ• raá¹‡aá¹ƒ patvÄ• , nuggahaá¹ƒ sabbakÄ• madaá¹ƒ.

ahampi ganthakÄ• rattaá¹ƒ, patto vibudhagocaraá¹ƒ ||

<7> kÄ• rite tena pÄ• sÄ• da, gopurÄ• divibhÅ«site.

saggakhaá¹‡á¸• eâ€™ va tattoyÄ• , sayasmiá¹ƒ patibimbite ||

<8> __mahÄ• jetavanÄ• â€™ _khyamhi, vihÄ• re sÄ• dhusammate.

sarogÄ• masamÅ«hamhi, vasatÄ• santavuttinÄ• ||

<9> saddhammaá¹-á¹-hitikÄ• mena, __moggallÄ• nena_ dhÄ«matÄ• .

therena racitÄ• esÄ• , __abhidhÄ• nappadÄ«pikÄ• _ti ||

namo tassa bhagavato arahato sammÄ• sambuddhassa.

abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ•

ganthÄ• rambha

yassa \Be 1/ Ã±Ä• á¹‡aá¹ƒ sadÄ• Ã±Ä• á¹‡aá¹ƒ, nÄ• Ã±Ã±eyyÄ• Ã±Ä• á¹‡akaá¹ƒ vinÄ• .

nissesaguá¹‡ayuttassa, tassa natvÄ• mahesino ||

satthantarÄ• samÄ• dÄ• ya, sÄ• raá¹ƒ sabbadharÄ• tathÄ• .

kariyyateâ€™ __bhidhÄ• nappa-dÄ«pakassatthavaá¹‡á¹‡anÄ• ||_

paá¹‡Ä• mÄ• divaá¹‡á¹‡anÄ•

[ka] idhÄ• yaá¹ƒ ganthakÄ• ro paá¹-hamamattano paresampi sammÄ• hitatthanipphÄ• dar
mÄ• cinoti __ ``tathÄ• gatoâ€™â€™ _ccÄ• dinÄ• . tattha __karuá¹‡Ä• karo_ mahÄ• karuá¹
yo __tathÄ• gato_ bhagavÄ• __karopayÄ• taá¹ƒ_ attano hatthagataá¹ƒ __sukhappadaá¹ƒ_
patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ sukhakÄ• raá¹‡aá¹ƒ vÄ• sukhadÄ• yakaá¹ƒ vÄ• __padaá¹ƒ_ ni
__kalisambhave_ dukkhakÄ• raá¹‡abhÅ«te \Be 2/ __bhave_ saá¹ƒsÄ• re __kevaladukkaraá
accantadukkaraá¹ƒ paÃ±cavidhapariccÄ• gÄ• dikaá¹ƒ __karaá¹ƒ_ karonto __paratthaá¹ƒ_ p
katavÄ• , tamedisaá¹ƒ tathÄ• gataá¹ƒ ahaá¹ƒ namÄ• mi.

[kha] yaÃ±ca dhammaá¹ƒ __jarÄ• rujÄ• dimuttÄ• _ jarÄ• rogÄ• dÄ«hi vimuttÄ• __munikuÃ
bhagavanto __apÅ«jayuá¹ƒ_ pÅ«jitavanto, tathÄ• __uttare_ uttame sattÄ• naá¹ƒ vÄ•
saá¹ƒsÄ• ramahoghapakkhandÄ• naá¹ƒ tato uttaraá¹‡asamatthe __yahiá¹ƒ tare_ yasmiá¹ƒ
sammÄ• paá¹-ipajjanavasena Ä• rÅ«á¸·hÄ• __narÄ• narÄ• _ manussÄ• ca devÄ• ca __tiv
kilesakammavipÄ• kavaá¹-á¹-asaá¹…khÄ• tehi tÄ«hi vaá¹-á¹-ehi Ä• kulitaá¹ƒ saá¹ƒsÄ• rama
tiá¹‡á¹‡Ä• , __aghappahaá¹ƒ_ kilesappahÄ• nakaraá¹ƒ, saá¹ƒsÄ• radukkhappahÄ• nakaraá
namÄ• mi.

[ga] __munindorasasÅ«nutaá¹ƒ_ bhagavato ure sambhavadhammadesanÄ• ya ariyabhÄ• v
orasaputtabhÄ• vaá¹ƒ __gataá¹ƒ_ pattaá¹ƒ __nutaá¹ƒ_ kilesakhepanakaá¹ƒ __supuÃ±Ã±ak
puÃ±Ã±atthikÄ• naá¹ƒ puÃ±Ã±abÄ«javiruhanaá¹-á¹-hÄ• naá¹ƒ sukhettabhÅ«taá¹ƒ __bhuva
\Be 3/, sutadharaá¹ƒ vÄ• kilesasavanÄ• bhÄ• vena __assutaá¹ƒ_ apÄ• á¹‡opi pÄ• á¹‡o kar
pÄ• timokkhasaá¹ƒvaro, sova saá¹ƒvaro etassatthÄ«ti __pÄ• á¹‡Ä«katasaá¹ƒvaro, _ taá¹ƒ p
__varaá¹ƒ_ sÄ«lÄ• diguá¹‡ehi sadevakehi lokehi patthanÄ«yaá¹ƒ. ``devÄ• pi tassa pihayant

27} hi vuttaá¹ƒ. __sadÄ• _ sabbasmiá¹ƒ kÄ• le __guá¹‡oghena_ sÄ«lÄ• diguá¹‡asamÅ«her
avicchinnamÄ• nasaá¹ƒ, paripuá¹‡á¹‡acittaá¹ƒ vÄ• __gaá¹‡ampi_ aá¹-á¹-hannaá¹ƒ ariyapu
ahaá¹ƒ namÄ• mÄ«ti evamettha tiá¹‡á¹‡ampi saá¹…khepato atthayojanÄ• daá¹-á¹-habbÄ•

[gha-á¹…a] evaá¹ƒ puÃ±Ã±asampadamÄ• cinitvÄ• kimabhimataá¹ƒ sÄ• dhanÄ«yamiccÄ•
``pakÄ• sissamabhidhÄ• nappadÄ«pikaâ€™â€™ _nti. buddhÄ• dÄ«namabhidhÄ• nÄ• naá¹
paridÄ«panato pakÄ• sanato __ ``abhidhÄ• nappadÄ«pikaâ€™â€™ _nti laddhanÄ• maá¹ƒ
antobhÄ• vena nipphannaá¹ƒ bahibhÄ• vena pakÄ• sissaá¹ƒ. antobhÄ• vassa hi bahibhÄ• v
bhÄ• vitamupapannaá¹ƒ. nanu santeva pubbÄ• cariyÄ• naá¹ƒ
nÄ• maliá¹…gappakÄ• sanÄ• nyamarakosatikaá¹‡á¹• oppalinyÄ• dyabhidhÄ• nasatthÄ• ni,
byÄ• á¹• ivararucicandagomi ruddavÄ• manÄ• divihitÄ• ni ca liá¹…gasatthÄ• ni, tato kimida
``nÄ• maliá¹…gÄ• ni buddhabhÄ• sitassÄ• rahÄ• ni dassayantoâ€™â€™ _ti. etena santesv
yasmÄ• na tesu nÄ• maliá¹…gÄ• ni buddhavacanÄ• nurÅ«pÄ• ni honti \Be 4/, tasmÄ• tada
dassayanto abhidhÄ• nasatthaá¹ƒ pakÄ• sissÄ• mÄ«ti etamatthaá¹ƒ dÄ«peti. namyate abhi
__nÄ• maá¹ƒ, _ saddasatthe __namu_dhÄ• tuvasena. liá¹…gayate ``itthiyamato __Ä• _pac
vibhajjateti, itthÄ• dayo vÄ• nena liá¹…gÄ«yante byaÃ±jÄ«yanteti __liá¹…gaá¹ƒ, _ itthipuma
kimetassa abhidhÄ• nasatthassa karaá¹‡e payojananti pucchÄ• yaá¹ƒ yasmiá¹ƒ sati taá¹ƒ s
taá¹ƒ dassetumÄ• ha __ ``nÄ• maliá¹…gesviâ€™â€™ _ccÄ• di. yato buddhavacane paá¹-u
attho payojanaá¹ƒ, taá¹ƒ icchantÄ«ti __pÄ• á¹-avatthino, _ tesaá¹ƒ pÄ• á¹-avatthÄ«naá¹ƒ so
nÄ• maliá¹…gesu __kosallaá¹ƒ_ kusalatÄ• chekabhÄ• vo buddhavacane mahabbalaá¹ƒ att
hoti, __ato_ tasmÄ• kÄ• raá¹‡Ä• buddhabhÄ• sitassÄ• rahÄ• ni nÄ• maliá¹…gÄ• ni dassa
satthaá¹ƒ pakÄ• sissanti sambandho.

[ca] idÄ• ni satthalahubhÄ• vatthamÄ• ha __ ``bhiyyoâ€™â€™ _ccÄ• di. __bhiyyo_ bÄ• hu
rÅ«pabhedena itthipaccayapumbhÄ• vÄ• dikÄ• riyakatena thÄ«punnapuá¹ƒsakaá¹ƒ Ã±eyya
nÄ• mavisesanassa, nÄ• maparÄ• masisabbanÄ• masaddassa ca Ã±eyyo pakÄ• rantarÄ• l
rÅ«pabhedo yathÄ• --- churikÄ• satyaâ€™ siputti {abhidhÄ• na 392 gÄ• thÄ• }. asi khaggo
391 gÄ• thÄ• }. pÄ• nÄ«yaá¹ƒ salilaá¹ƒ dakanti {abhidhÄ• na 661 gÄ• thÄ• }. nÄ• mavisesa
majjhimÄ• rattÄ«ti {abhidhÄ• na 70 gÄ• thÄ• }. nÄ• maparÄ• masisabbanÄ• masaddassa y
ruci vuttÄ• sÄ• , tvadhikÄ• lÄ• lasÄ• dvisÅ«ti {abhidhÄ• na 163 gÄ• thÄ• }. __sÄ• hacariyo
niyataliá¹…genÄ• vippayogato thÄ«punnapuá¹ƒsakaá¹ƒ Ã±eyyaá¹ƒ. __katthacÄ«_ti yatra rÅ
yathÄ• --- marÄ«ci migataá¹‡hikÄ• {abhidhÄ• na 65 gÄ• thÄ• }. raá¹ƒsimÄ• bhÄ• karo bhÄ
Ä• po payo jalaá¹ƒ vÄ• ri {abhidhÄ• na 661 gÄ• thÄ• }. marÄ«jhÄ• dayo hyabhinnarÅ«pattÄ
sambhÄ• viyantehi niyataliá¹…gehi migataá¹‡hikÄ• bhÄ• karajalÄ• disaddehi sÄ• hacariyen
__Ä• haccavidhÄ• nena_ itthipumanapuá¹ƒsakÄ• naá¹ƒ visesetvÄ• kathanena thÄ«punnap
__kvacÄ«_ti yatra na rÅ«pabhedo liá¹…ganiá¹‡á¹‡ayassa nimittaá¹ƒ, na ca sÄ• hacariyaá¹ƒ
nekameva vÄ• liá¹…gamicchate, taá¹ƒ yathÄ• --- vallarÄ« maÃ±jarÄ« nÄ• rÄ« {abhidhÄ• n
viá¹-abhÄ«tthiyaá¹ƒ {abhidhÄ• na 547 gÄ• thÄ• }. bhÄ«titthÄ« bhayamuttÄ• so {abhidhÄ• na

punnapuá¹ƒsakeccÄ• di {abhidhÄ• na 24 gÄ• thÄ• }.

[cha] idÄ• ni rÅ«pabhedoti liá¹…ganiá¹‡á¹‡ayassa paá¹-ipattihetuko yo bhinnaliá¹…gÄ• naá
takkaraá¹‡apaá¹-isedhena abhinnaliá¹…gÄ• nameva dvando katoti paribhÄ• situmupakkam
``abhinnaliá¹…ginaâ€™â€™ _miccÄ• di. abhinnaliá¹…gÄ«naá¹ƒyeva nÄ• mÄ• naá¹ƒ dvanc
yathÄ• --- vimutyasaá¹…khatadhÄ• tu, suddhinibbutiyo siyunti {abhidhÄ• na 9 gÄ• thÄ• }. n
atha kho ekasesopyabhinnaliá¹…gÄ• naá¹ƒyeva kato, yathÄ• --- naggo digambarÄ• vatthÄ
__sabbadharakate_ pana ``jÄ«mÅ«tÄ• meghapabbatÄ• â€™â€™ iccudÄ• haá¹-aá¹ƒ. nanu
kato, yathÄ• \Be 6/ --- mÄ• tÄ• pitÄ• tu pitaro, puttÄ• tu puttadhÄ«taro {abhidhÄ• na 249
sassu sasurÄ• , bhÄ• tubhagini bhÄ• taroti {abhidhÄ• na 250 gÄ• thÄ• }. ettha hi mÄ• tÄ• c
dhÄ«tÄ• ca puttÄ• , sassu ca sasuro ca sasurÄ• , bhÄ• tÄ• ca bhaginÄ« ca bhÄ• taroti bhi
dassitoti. á¹-hÄ• nantare tesaá¹ƒ bhinnaliá¹…gatÄ• ya dassitattÄ• na doso. tÄ• to tu janako
gÄ• thÄ• }. ammÄ• â€™ mbÄ• jananÄ« mÄ• tÄ• {abhidhÄ• na 244 gÄ• thÄ• }. apaccaá¹ƒ
gÄ• thÄ• }. nÄ• riyaá¹ƒ duhitÄ• dhÄ«tÄ• {abhidhÄ• na 241 gÄ• thÄ• }. jÄ• yÄ• patÄ«naá¹ƒ
tappitÄ• . sasuroti iccÄ• dikaÃ±hi tesaá¹ƒ {abhidhÄ• na 246 gÄ• thÄ• } á¹-hÄ• nantaranti. ta
bhinnaliá¹…gÄ• naá¹ƒ gaá¹‡anapÄ• á¹-ho viya saá¹…karopi na kato. tatra hi saggadisÄ• da
taá¹ƒsambandhÄ• ca sakkavidisÄ• dayo atthÄ• sakasakasambandhasahitÄ• yathÄ• bhidh
sarÅ«papaá¹-ipatyamatthabhidheyyÄ• , tathÄ• tappariyÄ• yasambandhÄ• ni ca yÄ• ni nÄ•
tadabhidhÄ• nÄ• vasare abhidheyyÄ• nÄ«ti sukhenekatreva sakalanÄ• mapaá¹-ipatti sarÅ«
siyÄ• ticcetadatthaá¹ƒ kamo abhyupagamyate, tathÄ• ca satyÄ• vassaá¹ƒ saggÄ• dipariyÄ
harÄ• dyavasare kumÄ• rÄ• dayo abhidheyyÄ• iti kamÄ• nurodhena liá¹…gasaá¹…karo pa
yathÄ• vuttantu kamaá¹ƒ vinÄ• neha saá¹…karo kato, iti pariyÄ• yena itthippakaraá¹‡Ä• dik
yathÄ• sambhavamabhidhÄ• nato, taá¹ƒ yathÄ• --- Ä«ti tvitthÄ« ajaÃ±Ã±aÃ±ca, upasaggo
gÄ• thÄ• }. atra hi ye tiliá¹…gÄ• , te tiliá¹…gÄ• vasare eva nibaddhÄ• , na gaá¹‡anapÄ• á¹-h
uccÄ• raá¹‡avasena, evaá¹ƒ sabbatra yathÄ• sambhavaá¹ƒ nÄ«yate. vuttaÃ±ca ---

``bhedÄ• khyÄ• nÄ• ya \Be 7/ na dvando, nekaseso na saá¹…karo.

katotra bhinnaliá¹…gÄ• na-mavuttÄ• naá¹ƒ kamaá¹ƒ vinÄ• â€™â€™ ti {amara I 4} ||

idÄ• ni liá¹…gavÄ• cakÄ• naá¹ƒ á¹-hÄ• navasenatthesu gamanaá¹ƒ dassetumÄ• ha __ ``liá
__gÄ• thÄ• pÄ• dantamajjhaá¹-á¹-hÄ• _ gÄ• thÄ• naá¹ƒ pÄ• dÄ• naÃ±ca antamajjhaá¹-á¹-h
anekatthaliá¹…gavÄ• cakÄ• ni Ã±Ä• á¹‡adassanÄ• dÄ«ni liá¹…gÄ• ni __pubba_matthaá¹ƒ
gacchanti. __apare_ gÄ• thÄ• pÄ• dÄ• namÄ• diá¹-á¹-hÄ• liá¹…gavÄ• cakÄ• __para_matt
yathÄ• ---

phale vipassanÄ• dibba-cakkhusabbaÃ±Ã±utÄ• su ca.

paccavekkhaá¹‡aÃ±Ä• á¹‡amhi, magge ca __Ã±Ä• á¹‡adassanaá¹ƒ_ {abhidhÄ• na 794 gÄ•

á¹‡Ä• do saddhÄ• cÄ«varÄ• di-hetvÄ• dhÄ• resu __paccayo. _

kÄ«á¸·Ä• dibbavihÄ• rÄ• do, __vihÄ• ro_ sugatÄ• laye {abhidhÄ• na 857 gÄ• thÄ• } ||

khagge kurÅ«re __nettiá¹ƒso, _ parasmiÃ±cÄ• tra tÄ«sva__mu_ {abhidhÄ• na 1089 gÄ• thÄ

kusale __sukataá¹ƒ_ suá¹-á¹-hu-kate ca __sukato_ tisu {abhidhÄ• na 938 gÄ• thÄ• } ||

__samayo_ samavÄ• ye ca, samÅ«he kÄ• raá¹‡e khaá¹‡e.

paá¹-ivedhe siyÄ• kÄ• le, pahÄ• ne lÄ• bhadiá¹-á¹-hisu {abhidhÄ• na 778 gÄ• thÄ• } ||

__kantÄ• ro_ vanaduggesu {abhidhÄ• na 1107 gÄ• thÄ• }.

ettha ca ---

yebhuyyatÄ• byÄ• missesu, visaá¹ƒyoge ca __kevalaá¹ƒ. _

daá¸·hatthenatireke cÄ• -navasesamhi taá¹ƒ tisu {abhidhÄ• na 786 gÄ• thÄ• } ||

samÄ• dhismiá¹ƒ pu__mekaggo-_nÄ• kule vÄ• ccaliá¹…giko {abhidhÄ• na 1035 gÄ• thÄ• }

jaá¸·e __thÅ«lo_ mahatyapi {abhidhÄ• na 1066 gÄ• thÄ• } ccÄ• dÄ«su

gÄ• thÄ• majjhaá¹-á¹-hÄ• naá¹ƒ \Be 8/, pÄ• dantamajjhaá¹-á¹-hÄ• naÃ±ca liá¹…gavÄ• cakÄ
gamanabhÄ• vato ``pubbaá¹ƒ yantÄ«â€™â€™ ti idaá¹ƒ yebhuyyavasena vuttanti daá¹-á¹-ha
gÄ• thÄ• naá¹ƒ majjhantaá¹-á¹-hÄ• pubbaá¹ƒ yanti, gÄ• thÄ• majjhaá¹-á¹-hÄ• , pÄ• dantam
pubbÄ• paraÃ±ca yantÄ«ti yathÄ• lÄ• bhayojanÄ• daá¹-á¹-habbÄ• .

[ja] idÄ• ni visesavidhimhi satthalahubhÄ• vatthaá¹ƒ paribhÄ• sate __ ``pumitthiyaâ€™â€™
pumitthiyaá¹ƒ __ ``dvÄ«sÅ«â€™â€™ _ti padaá¹ƒ Ã±eyyaá¹ƒ, yathÄ• --- asani dvÄ«su {abh
__sabbaliá¹…ge_ liá¹…gattaye __ ``tÄ«sÅ«â€™â€™ _ti padaá¹ƒ Ã±eyyaá¹ƒ, yathÄ• --- sat
seá¹-á¹-heâ€™ tisante sattamo tisu {abhidhÄ• na 942 gÄ• thÄ• }. ettha ca nisiddhaliá¹…gan
``sesaliá¹…gaâ€™â€™ nti Ã±eyyaá¹ƒ {nisiddhaliá¹…ga sesatthaá¹ƒ (amara I 5.) }, yathÄ• -
nitthÄ«ti {abhidhÄ• na 81 gÄ• thÄ• }. atra cekaliá¹…ganisedhabyÄ• khyÄ• nena liá¹…gadva
{ekaliá¹…ganisedhabyÄ• jena liá¹…gadvayÄ• bhidhÄ• namiti (amarakosacintÄ• maá¹‡iá¹-Ä

ganthalÄ• havaá¹ƒ vidhÄ• yedÄ• ni paá¹-ipattilÄ• havatthamÄ• ha __ ``abhidhÄ• nantarÄ•
__abhidhÄ• nantarassa_ aÃ±Ã±assa abhidhÄ• nassa Ä• rambhe sati, __tu_ anto yassa abh
yassa abhidhÄ• nassÄ• ti idaá¹ƒ abhidhÄ• nadvayaÃ±ca Ã±eyyaá¹ƒ. tvantamathÄ• dikaá¹ƒ
sambajjhateti bhÄ• vo. tatra nÄ• mapadaá¹ƒ yathÄ• --- jino sakko tu siddhattho {abhidhÄ• n
cakkapÄ• á¹‡yatha {abhidhÄ• na 16 gÄ• thÄ• }. mahissaro sivo sÅ«lÄ« {abhidhÄ• na 16 gÄ
--- pume tu paá¹‡hi pÄ• saá¹‡i {abhidhÄ• na 277 gÄ• thÄ• }. pume tÅ«tu rajo pupphaá¹ƒ {ab
sÄ• tirokaraá¹‡Ä«pyatha \Be 9/ {abhidhÄ• na 298 gÄ• thÄ• }. punnapuá¹ƒsakamullocaá¹ƒ {
atthapadaá¹ƒ yathÄ• --- udare tu tathÄ• pÄ• cÄ• â€™ nalasmiá¹ƒ gahaá¹‡Ä«tthiyaá¹ƒ {abh
paá¹‡Ä«to tÄ«su madhure, uttame vihitepyatha. aÃ±jase visikhÄ• yaÃ±ca, pantiyaá¹ƒ vÄ«th
940 gÄ• thÄ• }. __atha_saddena catra anantariyatthena sakapariyÄ• yopalakkhaá¹‡ato __a
pubbena sambajjhate. pÄ• á¹‡ako cÄ• pyatho uccÄ• liá¹…go lomasapÄ• á¹‡akoti {abhidhÄ•

[jha] idÄ• ni buddhavacanÄ• namanurÅ«pÄ• nampi pacurappayogÄ• nameva kesaÃ±ci gah
satthantarÄ• pasayhatÄ• vasena ahaá¹ƒkÄ• rapubbikÄ• bhÄ• vaÃ±ca dassetumÄ• ha __ ``
__sogate_ sugatassa vacanabhÅ«te __Ä• game_ piá¹-akattaye, taÃ±hi Ä• gacchanti tividha
Ä• gamoti vuccati. tasmiá¹ƒ bhiyyo payogaá¹ƒ bÄ• hullena payujjateti __payogo, _ taá¹ƒ __
araÃ±Ã±avaggÄ• dÄ«su __nighaá¹‡á¹-uyuttiÃ±ca_ nighaá¹‡á¹-unÄ• make satthe Ä• gataá¹
yuttiÃ±ca __Ä• nÄ«ya_ Ä• netvÄ• nÄ• maliá¹…gaá¹ƒ __kathÄ«yati_ antobhÄ• vena nippha
pakÄ• sÄ«yate. Ä• vibhÄ• vattameva hi jaÃ±Ã±attaá¹ƒ santakÄ• riyakÄ• rino. Ä• sÄ«sÄ• ya
vacanassa vattamÄ• natthavatticchÄ• ya vattamÄ• nattaá¹ƒ, tathÄ• hi loke avassambhÄ• v
bhÄ• vinamappattaá¹ƒ vattamÄ• nattena vÄ• atÄ«tattena vÄ• vattumicchati, taá¹ƒ yathÄ•
mamamapÄ• payeâ€™â€™ ti koci kenacÄ• bhihito santo avassaá¹ƒ taá¹ƒ bhavissatÄ«ti ma
pattaá¹ƒ vÄ• vattumicchati \Be 10/, tatoyeva ``Ä• sÄ«sÄ• yaá¹ƒ bhÅ«tamiva ceâ€™â€™ ti
tadatidesavacanaá¹ƒ paccÄ• khyÄ• yate.

paá¹‡Ä• mÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. saggakaá¹‡á¸• avaá¹‡á¹‡anÄ•

<1> idÄ• ni yasmÄ• abhidheyyattho nÄ• ma paÃ±Ã±attiparamatthatthavasena duvidho, tes
paÃ±Ã±attatthato paramatthatthova seá¹-á¹-ho, tesupi odhiso kilesÄ• naá¹ƒ samucchedapa
yathÄ• kkamaá¹ƒ aá¹-á¹-ha dhammÄ• seá¹-á¹-hÄ• , tatopi nibbÄ• nameva seá¹-á¹-haá¹ƒ, te
dhammÄ• naá¹ƒ sammÄ• sambuddhova seá¹-á¹-ho. vuttaÃ±hi bhagavatÄ• ``virÄ• go seá¹-
dvipadÄ• naÃ±ca cakkhumÄ• â€™â€™ ti {Dhp 273; Nett 125}. ettha hi ``yÄ• vatÄ• , bhikkh
asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti {AN
sabbesampi saá¹…khatÄ• saá¹…khatadhammÄ• naá¹ƒ virÄ• gasaá¹…khÄ• to nibbÄ• name
sammÄ• sambuddho tesaá¹ƒ sabbesampi dhammÄ• naá¹ƒ, devamanussÄ• dibhedÄ• naá¹

seá¹-á¹-hoti ayamattho vutto bhagavatÄ• , tasmÄ• sabbatthaseá¹-á¹-hatthÄ• bhidhÄ• yakÄ•
buddhÄ• tidhÄ• nameva paá¹-hamaá¹ƒ __saggakaá¹‡á¸• assa_ Ä• dimhi patthiyavasena {s
dassetumÄ• ha __ ``buddhoâ€™â€™ _ccÄ• di. tattha __jina_saddantaá¹ƒ sabbabuddhassa
buddhavÄ• ti __buddho, _ sakammakÄ• kattari __ta_paccayo. visiá¹-á¹-hÄ• buddhi assatth
pasaá¹ƒsÄ• yaá¹ƒ yadÄ• dinÄ• __á¹‡a_paccayo. dÄ• nasÄ«lakkhandhÄ• dayo á¹-hÄ• nÄ•
\Be 11/ balÄ• ni yasseti __dasabalo. _ sÄ• sati vinayati satteti __satthÄ• . _ sabbadhammaj
__sabbaÃ±Ã±Å«. _ dvipadÄ• naá¹ƒ, dvipadesu vÄ• uttamo __dvipaduttamo, buddhavaá¹ƒs
nidÄ• nakathÄ• } niddhÄ• raá¹‡alakkhaá¹‡Ä• ya chaá¹-á¹-hiyÄ• samÄ• sassa paá¹-isiddhat
niddhÄ• raá¹‡alakkhaá¹‡Ä• chaá¹-á¹-hÄ« gamyate. kasmÄ• pana so tattha paá¹-isiddhoti?
niddhÄ• raá¹‡alakkhaá¹‡attayassa vikalÄ• bhÄ• vato. kiÃ±cÄ• pi hi tattha chaá¹-á¹-hiyÄ• ye
sattamiyÄ• pana niddhÄ• raá¹‡alakkhaá¹‡Ä• ya vijjamÄ• nattÄ• tassÄ• pi so paá¹-isedhan
rÄ• jÄ• __munindo. _ puÃ±Ã±aÃ±Ä• á¹‡abhÄ• gyÄ• dayo bhagaá¹ƒ nÄ• ma, taá¹ƒyogÄ• _
hitaá¹ƒ yÄ• cati, kilese vÄ• upatÄ• peti, sattesu vÄ• issariyaá¹ƒ karoti, tesaá¹ƒ vÄ• hitaá¹ƒ
__nÄ• tho. _ buddhadhammasamantaÃ±Ä• á¹‡adibbacakkhusaá¹…khÄ• tehi paÃ±cahi cak
__cakkhumÄ• . _ sabbadÄ• byÄ• mappabhÄ• ya kÄ• yato niccharaá¹‡avasena __aá¹…gÄ•
sabbadhammÄ• naá¹ƒ munanato __muni, _ dhammavÄ• desu vÄ• monakaraá¹‡ato __mun

<2> lokÄ• naá¹ƒ, lokesu vÄ• nÄ• tho __lokanÄ• tho. _ attano adhikassa kassacipi uttamap
__anadhivaro, _ sabbapariyantagatattabhÄ• vattÄ• vÄ• natthi etassa ito aÃ±Ã±o adhiko pa
__anadhivaro. _ mahantÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ esanato gavesanato __mahes
etassÄ• ti __mahesi. _ hitaá¹ƒ vinayati anusÄ• satÄ«ti __vinÄ• yako, _ visiá¹-á¹-haá¹ƒ vÄ•
netÄ«ti __vinÄ• yako. _ sabbadhammadassanasÄ«latÄ• ya \Be 12/ ``samantacakkhÅ«â€™
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena samannÄ• gatattÄ• __samantacakkhu. _ sobhanaá¹ƒ gataá
suá¹-á¹-hu apunarÄ• vattiyÄ• gatavÄ• ti __sugato, _ saparasukhasiddhatthaá¹ƒ vÄ• samm
bhÅ«ri bahukÄ• paÃ±Ã±Ä• yassa, anantattÄ• vÄ• bhÅ«risamÄ• paÃ±Ã±Ä• etassÄ• ti _
mahÄ• pathaviyÄ• sadisapaÃ±Ã±otyattho. kilesÄ• dipaÃ±cavidhaá¹ƒ mÄ• raá¹ƒ jitavÄ• ti _

<3> narÄ• naá¹ƒ sÄ«ho seá¹-á¹-ho, parappavÄ• damaddanasahanato vÄ• naro ca so sÄ«
sahatÄ«ti sÄ«ho, niruttinayena pubbavaá¹‡á¹‡Ä• kÄ• rassÄ«kÄ• ro, sÄ«hasadisattÄ• vÄ•
__narasÄ«ho. _ yathÄ• hi sÄ«ho migarÄ• jÄ• catÅ«hi dÄ• á¹-hÄ• hi sabbasatte hiá¹ƒsati a
bhagavÄ• pi sÄ«lapaÃ±Ã±Ä• puÃ±Ã±iddhisaá¹…khÄ• tehi catÅ«hi dhammehi sabbaá¹ƒ lok
opammasaá¹ƒsandanaá¹ƒ. sabbapurisÄ• naá¹ƒ seá¹-á¹-hattÄ• __naravaro, _ narÄ• naá¹ƒ
seá¹-á¹-hattÄ• __naravaro, _ ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ ti {SN a I 2
__nara_saddena sabbe devamanussÄ• saá¹…gahitÄ• . dhammassa rÄ• japavattakattÄ• _
sadevakassa lokassa rÄ• jÄ• jÄ• to, nÄ• dhammatoti __dhammarÄ• jÄ• , _ dhammena rÄ•
dhammapÄ• lako vÄ• rÄ• jÄ• __dhammarÄ• jÄ• . _ munÄ«naá¹ƒ seá¹-á¹-hattÄ• __mahÄ•
__devadevo, _ devÄ• naá¹ƒ adhiko vÄ• devo __devadevo. _ lokÄ• naá¹ƒ garu Ä• cariyo __
garubhÄ• janattÄ• vÄ• __lokagaru. _ dhammassa sÄ• mi yathÄ• vuttanayena __dhammas

sammÄ• sambuddhÄ• \Be 13/ sabbaÃ±Ã±ubhÄ• vaá¹ƒ gatÄ• , tathÄ• ayampi gatoti __tath
gataá¹ƒ Ã±Ä• á¹‡amassÄ• ti __tathÄ• gato_tyÄ• dinÄ• __tathÄ• gata_saddassa atthapapa
I 12; Spk II 3.78; Mp I 1.70; Ud-a 18; It-a 38; Th-a I 3; Bv-a 2 nidÄ• na kathÄ• ; Nidd I-a 14;
1.37; Sv-pá¹- I 7; DN abhi0 á¹-Ä«0 I 7; Ps-pá¹- I 12; Mp-á¹- I 1.170} vuttanayena veditabbo.

<4> sayameva sammÄ• sambuddho bhavati, anaÃ±Ã±abodhitoti __sayambhÅ«. _ sammÄ
sabbadhamme bujjhati abujjhi bujjhissatÄ«ti __sammÄ• sambuddho. _ seá¹-á¹-hapaÃ±Ã±Ä
__varapaÃ±Ã±o. _ satte saá¹ƒsÄ• raá¹‡á¹‡avato nibbÄ• napÄ• raá¹ƒ netÄ«ti __nÄ• yako. _
_ ettha ca samantabhadra, lokaji, chaá¸·abhiÃ±Ã±a, advayavÄ• dÄ«, sirÄ«ghana, akaniá¹-á
(Katthaci) }, dhammacakka, rÄ• gÄ• sani {rÄ• gÄ• ri (Katthaci) }, tisaraá¹‡a, khasama {khaá
khena Ä• kÄ• sena samÄ• tulyÄ• guá¹‡Ä• yassa so (tikaá¹‡á¸• asesaá¹-Ä«kÄ• I 1.8) }, gu
vajira, mettÄ• bala, asama, jitÄ• ri, mahÄ• bodhi, dhammadhÄ• tu, setaketu, khaji, timutti {k
(Katthaci) khena Ä• kÄ• sajjhÄ• nena --- suÃ±Ã±abhÄ• vanÄ• yÄ• ti bhÄ• vo --- jayati saá¹ƒ
kvipa suÃ±Ã±avÄ• dÄ«naá¹ƒ boddhÄ• naá¹ƒ ``suÃ±Ã±aá¹ƒ sabbamevaâ€™â€™ ityÄ• kÄ•
saá¹ƒsÄ• rabhÄ• vajayanato tathÄ• bhÄ• vo (saddakappadduma) }, dasabhÅ«missara, paÃ
sambuddha, sabbadassÄ«, mahÄ• bala, sabbabodha \Be 14/ {sambodhadhamma (Katthaci
araha, dvÄ• dasakkha, vÄ«tarÄ• gÄ• dÄ«nipi anekÄ• ni buddhassa nÄ• mÄ• ni {imÄ• ni pa
amarakosato, tikaá¹‡á¸• asesÄ• bhidhÄ• nato ca gahitÄ• ni}. samantato puÃ±Ã±asambhÄ•
bhadro seá¹-á¹-hoti __samantabhadro_tyÄ• dÄ«ni ca nibbacanÄ• ni veditabbÄ• ni. vuttaÃ±c

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti {Dhs-a 1313; Ud-a 53; P

tattha __uddheyya_nti uddharitabbaá¹ƒ. __api nÄ• masahassato_ti anekehi nÄ• masahass
sabbabuddhanÄ• makathÄ• .

__sakkÄ• _disattakaá¹ƒ amhÄ• kaá¹ƒ buddhassa nÄ• maá¹ƒ. paÃ±camÄ• re jetuá¹ƒ sakko
saddhiá¹ƒ saá¹ƒvÄ• sakaraá¹‡ato vÄ• lokamariyÄ• daá¹ƒ chindituá¹ƒ sakkuá¹‡antÄ«ti sakk
pubbarÄ• jÄ• no, tesaá¹ƒ vaá¹ƒsabhÅ«tattÄ• bhagavÄ• ``sakkoâ€™â€™ ti vuccati. assa c
nidhayo ratanÄ• ni ca uppannÄ• nÄ«ti __siddhattho_ti nÄ• maá¹ƒ kataá¹ƒ, sabbesaá¹ƒ vÄ•
etena hetubhÅ«tenÄ• ti __siddhattho. _ suddhaá¹ƒ odanaá¹ƒ assÄ• ti suddhodano, tassa ap
gotamavaá¹ƒsassa kapilassa munino sissatÄ• ya sakyÄ• gotamÄ• , bhagavÄ• pana gotam
munino apaccaá¹ƒ __gotamo. _

<5> sakyavaá¹ƒsÄ• vatiá¹‡á¹‡o {sakyavaá¹ƒsÄ• pitthiá¹‡á¹‡o (Katthaci) } sakyamuni yo bu
sakyÄ• naá¹ƒ vÄ• seá¹-á¹-hattÄ• __sakyasÄ«ho. _ sakyakulato \Be 15/ jÄ• to muni __saky
sÅ«riyadevaputtassa sotÄ• pannattÄ• bhagavÄ• __Ä• diccabandhÅ«_ti vuccati, Ä• diccas

nibbacanaá¹ƒ katvÄ• . etthapi mÄ• yÄ• devÄ«suta, mahÄ• samaá¹‡a, kalisÄ• sanÄ• dÄ«ni
kalimhi yuge sÄ• sanaá¹ƒ anusÄ• sanaá¹ƒ yassa so, athavÄ• kalimhi pÄ• pe vivÄ• de vÄ•
yassa so (tikaá¹‡á¸• asesaá¹-Ä«kÄ• I 1.11) } gotamapariyÄ• yÄ• ni veditabbÄ• ni.

<6> __mokkhÄ• _dÄ«ni __nibbuti_pariyantÄ• ni chacattÄ• lÄ«sa nÄ• mÄ• ni nibbÄ• nassa
etena vÄ• rÄ• gÄ• dÄ«hÄ«ti __mokkho. _ nirujjhanti ettha rÄ• gÄ• dayoti __nirodho, _ rund
rodho, kileso, so ettha natthÄ«ti __nirodho. _ vÄ• nasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya nikkhan
etena rÄ• gaggiÄ• dikoti __nibbÄ• naá¹ƒ. _ yathÄ• pakatidÄ«po nadÄ«sotena vuyhamÄ• n
evamidampi nibbÄ• naá¹ƒ saá¹ƒsÄ• ramahoghena vuyhamÄ• nÄ• naá¹ƒ patiá¹-á¹-hÄ• ti dÄ
nikkilesÄ• naá¹ƒ vÄ• padÄ«pasadisabhÄ• vakaraá¹‡ato dÄ«po viyÄ• ti __dÄ«po, _ ``nibban
padÄ«poâ€™â€™ ti hi vuttaá¹ƒ, dippati vÄ• ariyÄ• naá¹ƒ Ã±Ä• á¹‡acakkhusseva pakÄ• sa
khayahetuttÄ• __taá¹‡hakkhayo. _ rÄ• gÄ• dÄ«naá¹ƒ paá¹-ipakkhattÄ• , uttamaá¹-á¹-hena
rakkhati apÄ• yÄ• ditoti __tÄ• á¹‡aá¹ƒ. _ nilÄ«yanti ettha saá¹ƒsÄ• rabhayabhÄ«rukÄ• ti __
dÄ«gharassÄ• dikaá¹ƒ rÅ«paá¹ƒ saá¹‡á¹-hÄ• nametassÄ• ti __arÅ«paá¹ƒ, _ appaccayattÄ•
rÄ• gÄ• dÄ«naá¹ƒ santakaraá¹‡attÄ• __santaá¹ƒ. _ rÄ• gakkhayahetubhÄ• vena aviparÄ«t
catusaccapariyÄ• pannattÄ• \Be 16/ vÄ• __saccaá¹ƒ. _ natthi Ä• layo taá¹‡hÄ• etthÄ• ti _

<7> paccayehi na saá¹…karÄ«yateti __asaá¹…khataá¹ƒ. _ sivaá¹ƒ khemabhÄ• vaá¹ƒ karot
saá¹ƒsÄ• rabhÄ«rukehi sevitabbattÄ• vÄ• __sivaá¹ƒ, _ yadÄ• dinÄ• __va_paccayo. natthi
etasmiá¹ƒ vÄ• adhigate puggalassa matanti __amataá¹ƒ. _ passituá¹ƒ sudukkaratÄ• ya __s
uttamehi ariyapuggalehi ayitabbaá¹ƒ gantabbanti __parÄ• yaá¹‡aá¹ƒ, _ parato vÄ• ayitabba
__parÄ• yaá¹‡aá¹ƒ, _ saá¹ƒsÄ• rasabhÄ• vato aÃ±Ã±asabhÄ• vavasena bujjhitabbantyatth
ariyapuggalÄ• naá¹ƒ patiá¹-á¹-hÄ• nattÄ• __parÄ• yaá¹‡aá¹ƒ. _ yena cattÄ• ro maggÄ• od
hiá¹ƒsanti taá¹ƒ dhammaá¹ƒ __saraá¹‡aá¹ƒ, _ ariyÄ• naá¹ƒ vasitagehattÄ• vÄ• __saraá¹‡a
pavÄ• so ca te yattha na santi, taá¹ƒ __anÄ«tikaá¹ƒ, _ satte saá¹ƒsÄ• raá¹ƒ netÄ«ti ``nÄ«tÄ
laddhanÄ• mÄ• ya taá¹‡hÄ• ya abhÄ• vato vÄ• __anÄ«tikaá¹ƒ. _ Ä• savÄ• naá¹ƒ anÄ• ran
niccaá¹-á¹-hena __dhuvaá¹ƒ, _ dhavati vÄ• maggÄ• namÄ• rammaá¹‡abhÄ• vaá¹ƒ gaccha
gatitheriyesÅ«â€™â€™ ti hi __kÄ• tantadhÄ• tu. _ daá¹-á¹-habbasabhÄ• vassa natthitÄ• ya
paccayehi akatattÄ• __akataá¹ƒ. _ sadÄ• vijjamÄ• nattÄ• apalujjanasabhÄ• vaá¹ƒ gaccha
viÃ±Ã±Ä• yatÄ«ti __apalokitaá¹ƒ. _ ``itaá¹ƒ gate ca viÃ±Ã±Ä• teâ€™â€™ ti hi __nÄ• nattha
lokasabhÄ• vena vÄ• viÃ±Ã±Ä• yatÄ«ti lokitaá¹ƒ, tabbhÄ• vÄ• pagamanato __apalokitaá¹ƒ
__nipuá¹‡aá¹ƒ, _ yena vÄ• cattÄ• ro maggÄ• odhiso kilese nissesato punanti sodhenti, taá
kadÄ• cipi yassa anto vinÄ• so atthi, taá¹ƒ __ana_ntaá¹ƒ. kharanti \Be 17/ vinassantÄ«ti kha
yattha na santi, taá¹ƒ __akkharaá¹ƒ, _ kharasaá¹…khÄ• tÄ• naá¹ƒ vÄ• saá¹…khatÄ• naá¹ƒ
__akkharaá¹ƒ. _ ettha ca asaá¹…khatantyÄ• dikÄ• gÄ• thÄ• __rucirÄ• _ nÄ• ma.

<8> sabbadukkhÄ• naá¹ƒ khayakÄ• raá¹‡attÄ• __dukkhakkhayo. _ byÄ• bÄ• dhatÄ«ti byÄ
dukkhasaccaá¹ƒ, tassa bhÄ• vo byÄ• bajjaá¹ƒ, dukkhassa pÄ«á¸·anÄ• dyattho, taá¹ƒ yattha

__abyÄ• bajjaá¹ƒ, _ abyÄ• pajjhantipi pÄ• á¹-ho, tattha byÄ• pajjanti vinassantÄ«ti byÄ• pÄ•
tesaá¹ƒ bhÄ• vo byÄ• pajjhaá¹ƒ, saá¹…khatÄ• naá¹ƒ vinassanabhÄ• vo, taá¹ƒ yattha natthi,
evamattho veditabbo, niruttinayena ca dyassa __jjha_kÄ• ro. kilesakammavipÄ• kavaá¹-á¹-
__vivaá¹-á¹-aá¹ƒ. _ nibbhayaá¹-á¹-hena __khemaá¹ƒ, _ khayanti vÄ• etena rÄ• gaggiÄ• da
saá¹…khÄ• rehi asammissatÄ• ya, visaá¹ƒyogatÄ• ya ca __kevalaá¹ƒ. _ apavajjanti saá¹…k
__apavaggo. _ yasmÄ• rÄ• go vigato, so __virÄ• go. _ padhÄ• nabhÄ• vaá¹ƒ nÄ«taá¹ƒ __p
etasmiá¹ƒ adhigate ariyÄ• naá¹ƒ cutaá¹ƒ cavananti __accutaá¹ƒ. _ ariyehi pajjitabbattÄ• ga
_

<9> cattÄ• ro yogÄ• khayanti etenÄ• ti __yogakkhemo. _ pÄ• reti sakkoti saá¹ƒsÄ• radukk
__pÄ• raá¹ƒ, _ ``saá¹ƒsÄ• radukkhasantÄ• patattassÄ• â€™ laá¹ƒ sametaveâ€™â€™ ti hi
saá¹ƒsÄ• racakkassa arÄ• etasmÄ• ti vÄ• pÄ• raá¹ƒ. kilesehi muccanato __mutti, _ nikÄ•
``sarÄ«rendriyehi attano muttattÄ• muttÄ«â€™â€™ ti vadanti. kilesasamanato __santi. _ vi
etÄ• ya rÄ• gÄ• dimalehÄ«ti __visuddhi_ \Be 18/. sabbasaá¹…khÄ• rÄ• vimuccanato __vim
nissattanijjÄ«vaá¹-á¹-hena, santilakkhaá¹‡adhÄ• raá¹‡ato vÄ• dhÄ• tÅ«ti __asaá¹…khatadh
etÄ• ya rÄ• gÄ• dimalehÄ«ti __suddhi. _ Ä• vuá¹‡oti saá¹ƒsÄ• rato nikkhantumappadÄ• nav
nikkhantattÄ• __nibbuti. _

<10> __khÄ«á¹‡Ä• savÄ• _dicatukkaá¹ƒ arahante. khÄ«á¹‡Ä• Ä• savÄ• yassa so __khÄ«
karaá¹‡Ä«yÄ• bhÄ• vato natthi sikkhÄ• etassÄ• ti __asekkho. _ vigato rÄ• go yasmÄ• ti __
saá¹ƒsÄ• racakkassa are hatavÄ• ti __arahÄ• , _ ``arahaâ€™â€™ ntipi pÄ• á¹-ho.

__devalokÄ• _dipaÃ±cakaá¹ƒ saggassa nÄ• maá¹ƒ. devÄ• naá¹ƒ loko bhavanaá¹ƒ __deva
aja_ gatiyaá¹ƒ, anekatthattÄ• á¹-hitiyaá¹ƒ, ciraá¹ƒ á¹-hiyate asminti aggo, á¹-hÄ• naá¹ƒ, sob
_ puÃ±Ã±ena vÄ• suá¹-á¹-hu ajÄ«yateti __saggo. _ tayo devÄ• dibbantyatreti __tidivo. _ p
hariharabrahmehi byapadeso. tidasÄ• naá¹ƒ devÄ• naá¹ƒ Ä• layo á¹-hÄ• nanti __tidasÄ• lay
``devalokÄ• _dittayaá¹ƒ saggasÄ• maÃ±Ã±assa nÄ• maá¹ƒ, __tidivÄ• _didvayaá¹ƒ tÄ• vatiá
taá¹ƒ __amarakosÄ• _dÄ«su sÄ• maÃ±Ã±asmiá¹ƒyeva dvinnampi gahaá¹‡ato na sÄ• rato p
suraloka, tipiá¹-á¹-hapa {visanti sukatino asmiá¹ƒ iti piá¹-á¹-hapaá¹ƒ pisodarÄ• di tidasÄ• naa
piá¹-á¹-hapadhiti dasasaddalopo (cintÄ• maá¹‡iá¹-Ä«kÄ•) }, avaroha, phalodaya \Be 19/ {ph
udayo diá¹-á¹-hiyogyaá¹-á¹-hÄ• naá¹ƒ (tikaá¹‡á¸• aá¹-Ä«kÄ•) }, mandara, serika, sakkabhav
nabhÄ• dÄ«ni devalokasÄ• maÃ±Ã±Ä• ni idhÄ• nÄ• gatÄ• nipi gahetabbÄ• ni.

11-12__._ __tidasÄ• _dicatuddasakaá¹ƒ devatÄ• sÄ• maÃ±Ã±assa nÄ• maá¹ƒ. jÄ• tÄ«su {j
vuttÄ• su byattipi vuccatÄ«ti byattÄ«naá¹ƒ bahuttÄ• bahuvacananiddeso. jÄ• tisattÄ• vinÄ•
dasÄ• parimÄ• á¹‡Ä• etesanti __tidasÄ• . _ ete hi manussÄ• dayo viya buddhivipariá¹‡Ä•
paÃ±cavÄ«sativassuddesiyÄ• eva uppajjanti santi vinassanti ca. maraá¹‡aá¹ƒ maro, so yes
__amarÄ• . _ dibbanti paÃ±cakÄ• maguá¹‡Ä• dÄ«hi kÄ«á¸·antÄ«ti __devÄ• . _ vibujjhanti n

atÄ«tÄ• nÄ• gatajÄ• tiá¹ƒ vibujjhantÄ«ti vÄ• __vibudhÄ• . _ sudhÄ• bhojanabhuÃ±janasÄ«
samudduá¹-á¹-hÄ• {amatamathanoá¹-á¹-hÄ• (cintÄ• maá¹‡iá¹-Ä«kÄ•) } surÄ• atthi yesaá
vÄ• kÄ«á¸·antÄ«ti __surÄ• , _ sukhena ramantÄ«ti vÄ• __surÄ• . _ dÄ«ghÄ• yukÄ• pi sam
sampattakÄ• le maranti sÄ«lenÄ• ti __marÅ«. _ divo devaloko oko Ä• sayo yesaá¹ƒ te __div
pÄ• tabbassapi sambhavato amataá¹ƒ pivantÄ«ti __amatapÄ• , _ amatosadhaá¹ƒ vÄ• piva
vasanasÄ«lattÄ• __saggavÄ• sino. _ sadÄ• paÃ±cavÄ«sativassuddesiyattÄ• nirÄ• katÄ•
na nimisantÄ«ti __animisÄ• , _ bhamukÄ• niccalaá¹ƒ karontÄ«tyattho. dive vasantÄ«ti __di
__devatÄ• , _ sakatthe __deva_saddato __tÄ• _paccayo, devatÄ• eva __devatÄ• ni, _ sak
``apumeâ€™â€™ ti ettha paá¹-hamasakatthikavasena itthiliá¹…gattaá¹ƒ, dutiyasakatthikava
napuá¹ƒsakaliá¹…gattaá¹ƒ veditabbaá¹ƒ, dutiyasakatthikavaseneva vÄ• dviliá¹…gattaá¹ƒ, t
itthiliá¹…gapakkhe yadÄ• dinÄ• nikÄ• rÄ• deso. __amarakose_ pana ``devatÄ• ni pume vÄ
vuttaá¹ƒ. tassattho --- __devatÄ• ni_saddo vikappena pulliá¹…ge, niccaá¹ƒ napuá¹ƒsaketi. _
``sakatthikÄ• pakatito liá¹…gavacanÄ• ni ativattantÄ«ti punnapuá¹ƒsakattaâ€™â€™ nti {de
tÄ• , sakatthikÄ• api paccayÄ• pakatito liá¹…gavacanÄ• dyativattante, apÄ«ti itthittaá¹ƒ de
paÃ±Ã±Ä• dittÄ• aá¹‡a (cintÄ• maá¹‡iá¹-Ä«kÄ•) } vuttaá¹ƒ. tattha __sakatthikÄ• _ti dutiyas
__pakatito_ti paá¹-hamasakatthikaá¹ƒ. tena vuttaá¹ƒ __ ``punnapuá¹ƒsakattaâ€™â€™ _nti,
__tÄ• _paccayantassa niccaá¹ƒ itthiliá¹…gatÄ• ya itthiliá¹…gattameva vadeyya. supabbÄ• ,
Ä• diteyyÄ• , divisadÄ• , lekhÄ• , aditinandanÄ• , Ä• diccÄ• , ribhavo {vibhavÄ• (Katthaci),
iti tikaá¹‡á¸• e, tato bhavantÄ«ti (cintÄ• maá¹‡iá¹-Ä«kÄ•) } asoppÄ• , amaccÄ• {maraá¹‡aá
matiyaá¹ƒ bhavÄ• maccÄ• ... na maccÄ• amaccÄ• (cintÄ• maá¹‡iá¹-Ä«kÄ•) }, amatÄ• sa
girabbÄ• á¹‡Ä• , dÄ• navÄ• rayo, bindÄ• rakÄ• , pÅ«jiyÄ• , cirÄ• yukÄ• , saggino, nabhosa
sÄ• maÃ±Ã±anÄ• mÄ• neva.

<13> __siddhÄ• _dayo ime __devayoniyo_ devappabhavÄ• devavaá¹ƒsÄ• etesamuppatti
Ä• dikÄ• raá¹‡attÄ• . aá¹‡imÄ• diguá¹‡opetattÄ• sijjhanti etassa yathicchitÄ• atthÄ• ti __si
brÅ«hati kathÄ• , so bhÅ«to \Be 21/, pisÄ• cappabhedo adhomukhÄ• di. vacanattho pana b
etasmÄ• ti __bhÅ«to_ti. gandhaá¹ƒ abbati paribhuÃ±jatÄ«ti __gandhabbo, _ devagÄ• yanÄ
pabhutayo {amara I 55}. nidhayo guyhatÄ«ti __guyhako, _ saÃ±Ã±Ä• yaá¹ƒ ko, maá¹‡ibhad
__yakkha_ pÅ«jÄ• yaá¹ƒ, yakkhÄ«yate pÅ«jÄ«yateti __yakkho, _ kuverÄ• diko. rakkhanti at
__rakkhaso, _ vibhÄ«saá¹‡Ä• di. kumbhappamÄ• á¹‡aá¹‡á¸• atÄ• ya __kumbhaá¹‡á¸• o. _
bhakkhatÄ«ti __pisÄ• co, _ sakuni sakuntiÄ• diko kuverÄ• nucaro, yadÄ• dinÄ• pisitassa p
__sÄ• cÄ• _desabhÄ• vo {pÄ• á¹‡ini VI 3.109; moggallÄ• napaÃ±cikÄ• I 47}. __Ä• di_sado
kinnare ca saá¹…gaá¹‡hÄ• ti. vijjaá¹ƒ guá¸·ikÄ• Ã±janamantÄ• dikaá¹ƒ dharatÄ«ti __vijjÄ• d
khalayantÄ«ti __apasarÄ• , _ ubbasyÄ• dikÄ• suravesiyo {amara I 55}, __apasara_saddas
bahuttaá¹ƒ, byattiyantu tadavayavaá¹ƒ vÄ• sayaá¹ƒ, tathÄ• ca bahuttaá¹ƒva. __vanÄ• di_s
payujjate, kadÄ• ci byattiyaá¹ƒ. tatra yadÄ• jÄ• tiyaá¹ƒ, tadÄ• byattigataá¹ƒ saá¹…khyamÄ
byattiyaá¹ƒ payujjate, tadÄ• taá¹ƒbyattÄ• vayavÄ• naá¹ƒ pÄ• á¹‡ipÄ• dÄ• dÄ«naá¹ƒ bahutt
pavattati. __vana_saddo tu jÄ• tigatekasaá¹…khyÄ• visiá¹-á¹-hadabbÄ• bhidhÄ• nato

dhavÄ• dibyattigatajÄ• tyÄ• bhidhÄ• nato vÄ• ekavacananti __apasara_saddo vÄ• manÄ•
ca, tadaÃ±Ã±esaá¹ƒ pana matena pumitthiyaá¹ƒ vacanadvaye ca daá¹-á¹-habbo. assamukh
naro, kiÃ±ci vÄ• naro, narasadisattÄ• vÄ• __kinnaro. _ etÄ• devayoniyo. gaá¹‡adevatÄ•

``Ä• diccÄ• visu vasavo, tusitÄ• â€™ bhassarÄ• â€™ nilÄ• .

mahÄ• rÄ• jikÄ• sÄ• dhyÄ• ca, ruddÄ• ca gaá¹‡adevatÄ• â€™â€™ ti {amara I 10} ||

__amarakose_ \Be 22/ kathitÄ• ||

tatrÄ• diccÄ• dvÄ• dasakÄ• , visudevÄ• dasa á¹-hitÄ• .

vasavo aá¹-á¹-hasaá¹…khyÄ• tÄ• , chattiá¹ƒsa tusitÄ• matÄ• ||

Ä• bhassarÄ• catusaá¹-á¹-hi, vÄ• tÄ• paá¹‡á¹‡Ä• sekÅ«nakÄ• .

mahÄ• rÄ• jikanÄ• mÄ• yo, dvisataá¹ƒ vÄ«satÄ• dhikÄ• ||

sÄ• dhyÄ• dvÄ• dasa vikhyÄ• tÄ• , ruddÄ• cekÄ• dasa á¹-hitÄ• .

samayantarato etÄ• , viÃ±Ã±eyyÄ• gaá¹‡adevatÄ• ||

<14> __pubbadevÄ• _dicatukkaá¹ƒ asure. pubbaá¹ƒ devÄ• __pubbadevÄ• , _ dutiyÄ• san
__pubbadevÄ• , _ pubbe hyete devapure á¹-hitÄ• , anantaraá¹ƒ sakkÄ• dÄ«hi tato cÄ• litÄ•
__suraripÅ«. _ surÄ• naá¹ƒ paá¹-ipakkhabhÄ• vato __asurÄ• , _ devÄ• viya na suranti na k
__asurÄ• , _ samudduá¹-á¹-hÄ• vÄ• surÄ• devehi abhyupagatÄ• , nÄ• surehÄ«ti natthi su
nikÄ• yantariyÄ• . danunÄ• mÄ• ya mÄ• tuyÄ• apaccaá¹ƒ __dÄ• navÄ• . danu_ nÄ• ma ter
duhitu nÄ• maá¹ƒ. ete pubbadevÄ• dayo sadÄ• __pume_ pulliá¹…ge vattanti. deccÄ• , dete
suradisÄ• , sukkasissÄ• , ditisutÄ• , pubbajÄ• iccÄ• dÄ«nipi asurassa sÄ• maÃ±Ã±anÄ• mÄ

__tabbisesÄ• _ asurappabhedÄ• . surehi saddhiá¹ƒ saá¹…gÄ• matthaá¹ƒ attano balakÄ• y
dadÄ• tÄ«ti pahÄ• rado, so eva __pahÄ• rÄ• do. _ saá¹ƒ pasattho varo jÄ• mÄ• tÄ• yassa
hi sakko jÄ• mÄ• tÄ• {Spk I 1.256}, puÃ±Ã±Ä• harÄ«su vÄ• indriyÄ• ni saá¹ƒvuá¹‡otÄ«ti _
balametassatthÄ«ti balÄ«, atisayabalakÄ• yattÄ• vÄ• balÄ«, so eva __bali, _ ``baliÄ• dayo
samÄ• sepi sandhi natthÄ«ti dÄ«peti. __Ä• di_nÄ• macchasakuá¹‡Ä• dikepi kuÃ±cÄ• dikep

<15> __pitÄ• mahÄ• _dyaá¹-á¹-hakaá¹ƒ brahmani. pitÅ«naá¹ƒ pajÄ• patÄ«naá¹ƒ lokapitÅ«

Ä• maha_paccayo {moggallÄ• na IV 38}. sabbalokÄ• naá¹ƒ pituá¹-á¹-hÄ• niyattÄ• __pitÄ• ,
rakkhatÄ«ti __pitÄ• , ritu_paccayo. mahantasarÄ«ratÄ• ya __brahmÄ• , braha_ vuá¸• á¸• hi
lokÄ• naá¹ƒ Ä«so indo __lokeso. _ kamalasambhavattÄ• __kamalaá¹ƒ, _ padmaá¹ƒ. taá¹ƒ
Ä• sanamuppattiá¹-á¹-hÄ• namassa __kamalÄ• sano. _ hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ
tassa gabbho bhÅ«á¹‡o {guá¹‡o (Katthaci) } __hiraÃ±Ã±agabbho. _ jhÄ• nÄ• diguá¹‡ehi su
__surajeá¹-á¹-ho. _ pajÄ• naá¹ƒ sattÄ• naá¹ƒ pati sÄ• mibhÅ«to __pajÄ• pati, _ pajaá¹ƒ pÄ•
_ attabhÅ«, parameá¹-á¹-hi, sayambhÅ«, caturÄ• nano, dhÄ• tÄ• , kamalayoni, duhiá¹‡o, vi
vidhÄ• tÄ• , vidhi, haá¹ƒsaratho, viriÃ±co, papitÄ• maho iccÄ• dayopi brahmanÄ• mÄ• ni.

16-17__._ __vÄ• sudevÄ• _dipaÃ±cakaá¹ƒ \Be 24/ kaá¹‡he. vasudevassa apaccaá¹ƒ __vÄ•
jÄ«vitaá¹ƒ harati sÄ«lenÄ• ti __hari. _ kaá¹‡haguá¹‡ayogato __kaá¹‡ho. _ kesiá¹ƒ nÄ• ma a
__kesavo, _ Ä«kÄ• rassa __a_kÄ• ro, __hana_ssa ca __vo. _ vuttaÃ±ca ---

``yasmÄ• tayÄ• hato kesÄ«,

tasmÄ• me sÄ• sanaá¹ƒ suá¹‡a.

kesavo nÄ• ma nÄ• mena,

seyyo loke bhavissasÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• yampi} ||

cakkaá¹ƒ pÄ• á¹‡imhi assa __cakkapÄ• á¹‡i. _ visaá¹‡u {piá¹‡hu (Katthaci) }, nÄ• rÄ• yano
dÄ• modaro, mÄ• dhavo, sambhÅ«, deccÄ• ri, puá¹‡á¸• arÄ«kakkho, govindo, garuá¸·addh
maá¹…galo, siá¹…gÄ«, janÄ• ddano, upendo, indÄ• varajo, catubhujo, padmanÄ• bho, mad
devakÄ«nandano, sorÄ«, sirÄ«pati, purisottamo, vanamÄ• lÄ«, balidhaá¹ƒsÄ«, kaá¹ƒsÄ• rÄ
sabbambharo, keá¹-abhaji {keá¹-abhaá¹ƒ jitavÄ• (cintÄ• maá¹‡iá¹-Ä«kÄ•) }, vidhu, sasabin
sirÄ«varÄ• ho, ajito, parapuriso, sirÄ«gabbho, chabindu, ananto, narakaji, kesaro, jÄ• tikÄ«l
purÄ• á¹‡apuriso, nalinesayo, vÄ• su, narÄ• yano, punabbasu, sabbarÅ«po, dharaá¹‡Ä«dha
somagabbho, Ä• didevo, Ä• divarÄ• ho, suvaá¹‡á¹‡abindu, sadÄ• yogÄ«, sanÄ• tano, rÄ• h
kÄ• á¸·anemi, paá¹‡á¸• avo, vaá¸• á¸• hamÄ• no, satÄ• nando, pajÄ• nÄ• tho, suyÄ• munoi
pana pitu nÄ• mÄ• ni vasudevo, Ä• nakadundubhi {amara I 23} iccÄ• dÄ«ni. rathavÄ• ho pa
{tikaá¹‡á¸• asesa I 1.34}. mantÄ« pana pavanabyÄ• dhi nÄ• ma {mantÄ« pavanabyÄ• mi ud
1.35) pavanabyÄ• dhi ... uddhavo iti dve piá¹‡hussa mantino (kaá¹-á¹-Ä«kÄ•) }.

__mahissarÄ• _dichakkaá¹ƒ hare. mahanto issaro vibhÅ«ti etassÄ• ti __mahissaro. _ guá¹-
paramÄ• nandarÅ«pattÄ• nibbikÄ• ro samati bhavatÄ«ti __sivo, _ niruttinayena __a_kÄ• ra
__vo_ ca. evaá¹ƒ sabbattha yadÄ• dinÄ• vÄ• niruttinayena vÄ• saddasiddhi veditabbÄ• ti
__sÅ«lÄ«. _ iá¹-á¹-he pabhavatÄ«ti __issaro, _ issati abhibhavatÄ«ti vÄ• __issaro. _ pasÅ«

pati __pasupati. _ ``pasu migÄ• do chagale, pamathepi pasu pumeâ€™â€™ ti ruddo {rabha
(guá¹‡e) (Katthaci) } visiá¹-á¹-hatamoguá¹‡attÄ• sabbaá¹ƒ haratÄ«ti __haro. vutto_ti kriyÄ•
Ä«so, sabbo, Ä«sÄ• no, saá¹…karo, candasekharo, bhÅ«teso, khaá¹‡á¸• aparasu, girÄ«so,
pamathÄ• dhipo, uggo, kapaddi, sirÄ«kaá¹‡á¹-ho, kÄ• á¸·akaá¹‡á¹-ho, kapÄ• labharo, vÄ• r
virÅ«pakkho, tilocano, sabbaÃ±Ã±Å«, nÄ«lalohito, mÄ• raharo, bhaggo, tyambako, tipuranta
andhakaripu, byomakeso, bhavo, bhÄ«mo, ruddo, umÄ• pati, bhagÄ• lÄ«, kapisaÃ±jano, hÄ
khakuntalo, gopÄ• lako, piá¹…gakkho {vibhaá¹…go (Katthaci) }, kÅ«á¹-akaro, candÄ• pÄ«á
ho, nandivaá¸• á¸• hano, guá¸·Ä• keso {migÅ«ho (Katthaci) }, mihirÄ• á¹‡o, meghavÄ• hano
(Katthaci) }, u, thÄ• á¹‡u {upÄ• á¹‡á¸• o (Katthaci) }, sipiviá¹-á¹-ho, kÄ«lo, dhammavÄ• hano
haranÄ• mÄ• ni.

__kumÄ• rÄ• _dittayaá¹ƒ \Be 26/ harassa putte. __kumÄ• ra_ kÄ«á¸·Ä• yaá¹ƒ, kumÄ• reti k
soá¸·asavassiko, ayaÃ±ca soá¸·asavassiko. ``bÄ• lo ca soá¸·asa bhaveâ€™â€™ ti hi vuttaá
dÄ• navabalanti __khando, á¹‡á¸• a_ssa __ndo. _ sattiá¹ƒpaharaá¹‡avisesaá¹ƒ dharatÄ«ti _
pabhÄ• vussÄ• hamantasaá¹…khÄ• taá¹ƒ vÄ• sattittayaá¹ƒ dharatÄ«ti __sattidharo. amara

``kattikeyyo mahÄ• seno,

sarajÄ• to chaá¸·Ä• nano.

pabbatÄ«nandano khando,

senÄ• nÄ« aggibhÅ« guho ||

bÄ• huleyyo tÄ• rakaji,

visÄ• kho sikhivÄ• hano.

chamÄ• turo sattidharo,

kumÄ• ro koÃ±cadÄ• raá¹‡oâ€™â€™ ti {amara I 41-2} vuttaá¹ƒ ||

18-21__._ __sakkÄ• _dÄ«ni vÄ«sati sakkassa nÄ• mÄ• ni. asure jetuá¹ƒ sakkuá¹‡Ä• tÄ«ti _
dadÄ• tÄ«ti __purindado_ \Be 27/. devÄ• naá¹ƒ rÄ• jÄ• __devarÄ• jÄ• . _ vajiraá¹ƒ pÄ• á¹‡
_ sujÄ• ya asurakaÃ±Ã±Ä• ya pati __sujampati. _ bahÅ«naá¹ƒ devamanussÄ• naá¹ƒ cintita
__sahassakkho. _ mahataá¹ƒ devÄ• naá¹ƒ indo rÄ• jÄ• __mahindo, _ devehi mahitabbo vÄ
mahanto ca so indo cÄ• ti vÄ• __mahindo. _ vajiraá¹ƒ Ä• vudhaá¹ƒ yassa __vajirÄ• vudho,
_tipi pÄ• á¹-ho. vasÅ«ni ratanÄ• ni santyasseti __vÄ• savo. _ dasasatÄ• ni nayanÄ• ni yass

dvinnaá¹ƒ devalokÄ• naá¹ƒ adhipatibhÅ«tattÄ• __tidivÄ• dhibhÅ«. _ surÄ• naá¹ƒ nÄ• tho _
hatthe yassa so __vajirahattho. _ bhÅ«tÄ• naá¹ƒ sattÄ• naá¹ƒ pati __bhÅ«tapati. _ mahitab
maha_ pÅ«jÄ• yaá¹ƒ, __ha_ssa __ghavo. _ kosasaá¹…khÄ• tÄ• ni dhanÄ• ni santi yassa, s
``kosiyagottatÄ• ya kosiyoâ€™â€™ ti ca vadanti. indati paramissariyena yujjateti __indo. _ v
asuraá¹ƒ abhibhavatÄ«ti __vatrabhÅ«. _ pÄ• ko nÄ• mavatrÄ• surassa bhÄ• tÄ• , tassa sÄ•
__pÄ• kasÄ• sano. _ viá¸• aá¹ƒ byÄ• pakaá¹ƒ ojo etassa __viá¸• ojo. _ sunÄ• sÄ«ro, puran
{lekhanaá¹ƒ devÄ• naá¹ƒ usato uttamo (cintÄ• maá¹‡iá¹-Ä«kÄ•) }, divapati, surapati, balÄ•
jambhabhedÄ«, harihayo, namucisÅ«dano, saá¹ƒkandano, meghavÄ• hano, Ä• khaá¹‡á¸• a
parabalaá¹ƒ usÄ• dittÄ• kalaca (cintÄ• maá¹‡iá¹-Ä«kÄ•) }, kosiko, suragÄ• maá¹‡Ä«, nÄ•
iccÄ• dÄ«nipi sakkassa nÄ• mÄ• ni.

__assa_ sakkassa bhariyÄ• __sujÄ• tÄ• _ nÄ• ma. sukhena jÄ• tÄ• , sundarÄ• vÄ• jÄ• ti
pulomajÄ• , sacÄ«, indÄ• nÄ« iccÄ• dÄ«nipi sakkabhariyÄ• ya nÄ• mÄ• ni.

__assa_ sakkassa puraá¹ƒ __masakkasÄ• rÄ• _dayo tayo bhave. mo ca sakko ca masakk
kÄ«á¸·Ä• vasenÄ• ti __masakkasÄ• rÄ• , _ mahissarÄ• dÄ«naá¹ƒ parisÄ• naá¹ƒ, sakkassa
kÄ«á¸·Ä• nubhavanaá¹-á¹-hÄ• nantyatthoti \Be 28/ __cintÄ• maá¹‡ithutiá¹-Ä«kÄ• yaá¹ƒ_ vu
__saá¹…gahaá¹-Ä«kÄ• yaá¹ƒ_ pana ``masakkanti vÄ• vasokanti vÄ• asurapurassa nÄ• m
uttamattÄ• masakkasÄ• ro, vasokasÄ• roti ca vuttaâ€™â€™ nti vuttaá¹ƒ. amarÄ• etissaá¹
__amarÄ• vatÄ«, _ rassassa dÄ«ghatÄ• {pÄ• á¹‡inÄ« VI 3.119}.

__assa_ sakkassa pÄ• sÄ• do __vejayanto_ nÄ• ma. vejayantÄ« paá¹-Ä• kÄ• pasatthÄ• ,
__vejayanto. _

__assa_ sakkassa sabhÄ• __sudhammÄ• _ matÄ• . sobhano dhammo assÄ• ti __sudham

<22> __tassa_ sakkassa ratho vejayanto nÄ• ma. vejayantÄ«nÄ• mÄ• ya paá¹-Ä• kÄ• ya y
sakkassa __sÄ• rathi_ sÅ«to mÄ• talinÄ• ma. matalassa {mÄ• talÄ• ya (Katthaci) } apaccaá
sakkassa gajo erÄ• vaá¹‡o nÄ• ma, irÄ• vaá¹‡o samuddo, tatrajÄ• to __erÄ• vaá¹‡o_ {irÄ•
(erÄ• vato), sese aá¹‡a ... pisodarÄ• dittÄ• á¹‡atte erÄ• vaá¹‡o (cintÄ• maá¹‡iá¹-Ä«kÄ•) }_
silÄ• sanaá¹ƒ paá¹‡á¸• ukambalo nÄ• ma. paá¹‡á¸• uvaá¹‡á¹‡akambalasadisattÄ• __paá¹‡
pÄ• sÄ• á¹‡o eva Ä• sanaá¹ƒ __silÄ• sanaá¹ƒ. _

<23> __tassa_ sakkassa puttÄ• suvÄ«ra, jayantaiccÄ• dayo. atisayena sÅ«rattÄ• __suvÄ
__jayanto. tassa_ sakkassa pokkharaá¹‡Ä« nandÄ• nÄ• ma bhave. nandÄ«yatÄ«ti __nand
padumaá¹ƒ, salilaÃ±ca, tehi sattÄ• naá¹ƒ \Be 29/ manaá¹ƒ attÄ• naá¹ƒ nayatÄ«ti __pokkhar
sundarena aá¹‡á¹‡ena jalena sahitattÄ• pokkharaá¹‡á¹‡Ä«, sÄ• eva __pokkharaá¹‡Ä«. ta
uyyÄ• nÄ• ni __nandanÄ• _dÄ«ni cattÄ• ri. nandayatÄ«ti __nandanaá¹ƒ. _ nÄ• nÄ• dibbaru

__missakaá¹ƒ. _ nÄ• nÄ• latÄ• hi vallÄ«hi cittattÄ• __cittalatÄ• , _ nÄ• nÄ• virÄ• gavaá¹‡á¹
samannÄ• gatattÄ• __cittalatÄ• , _ devatÄ• naá¹ƒ vÄ• cittÄ• sÄ• ettha atthÄ«ti cittÄ• , Ä•
yassa atthi, taá¹ƒ cittalatÄ• . devatÄ• naá¹ƒ vÄ• cittaá¹ƒ lanti gaá¹‡hantÄ«ti cittalÄ• , dibbar
samÅ«ho __cittalatÄ• , _ itthiliá¹…gena tassa vanassa nÄ• maá¹ƒ, yathÄ• ``khuddasikkhÄ•
yattha santi, taá¹ƒ __phÄ• rusakaá¹ƒ. _

<24> __asanyÄ• _dittayaá¹ƒ tassa sakkassa __Ä• yudhaá¹ƒ. _ assate bhujjate lokadhÄ• tu
__asani, _ ayaá¹ƒ __asani_saddo __dvÄ«su_ pumitthiliá¹…gesu vattati. kulimhi sakkassa h
tiá¹-á¹-hatÄ«ti __kulisaá¹ƒ, _ kuli hattho bhujÄ• daloti hi __tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• ase
kuyaá¹ƒ vÄ• pathaviyaá¹ƒ lisati tanu bhavatÄ«ti __kulisaá¹ƒ. vaja_ gatiyaá¹ƒ, vajateva na p
yassa gamanaá¹ƒ kenacÄ«ti __vajiraá¹ƒ, ira_paccayo. vajirasahacaraá¹‡ato __kulisa_sadd
bhiduraá¹ƒ, pavi, satakoá¹-i, suru, sambo, dambholiiccÄ• dÄ«nipi vajirassa nÄ• mÄ• ni. tatra
punnapuá¹ƒsake, __pavi_Ä• dayo pume.

rambhÄ• \Be 30/ ca alambusÄ• ca iccÄ• dikÄ• devitthiyo accharÄ• yo nÄ• mÄ• ti vuttÄ• .
accho nimmalavaá¹‡á¹‡o etÄ• samatthÄ«ti __accharÄ• yo. ``apasarÄ• â€™â€™ _tipi etÄ•
devaputtÄ• naá¹ƒ ratiá¹ƒ bhÄ• venti vaá¸• á¸• hentÄ«ti __rambhÄ• , _ raá¹ƒ kÄ• maggiá¹ƒ b
jÄ• lentÄ«ti vÄ• __rambhÄ• , _ niggahÄ«tÄ• gamo. kÄ• marativasena devaputte attani vas
__alambusÄ• , _ assukÄ• ro. devÄ• naá¹ƒ devaputtÄ• naá¹ƒ, devÄ«bhÅ«tÄ• vÄ• itthiyo __

``paÃ±casikho, hÄ• hÄ• , hÅ«hÅ«â€™â€™ iccÄ• dayo gandhabbÄ• nÄ• ma. paÃ±ca sikh
__paÃ±casikho. _ ``hÄ• â€™â€™ ti ananditaá¹ƒ dhaniá¹ƒ {nindibhaddhaniá¹ƒ (cintÄ• maá¹
__hÄ• hÄ• . _ ``hÅ«â€™â€™ ti gÄ«tavisesasaddaá¹ƒ hÅ«yateti __hÅ«hÅ«. _ gandhaá¹ƒ ab
__gandhabbÄ• , _ gÄ• yanaá¹ƒ vÄ• dhammo etesaá¹ƒ __gandhabbÄ• , mma_ssa __bbo. _

<25> __vimÄ• nÄ• _didvayaá¹ƒ vimÄ• ne. devÄ• namÄ• kÄ• se gamanaá¹ƒ yena taá¹ƒ __
(Katthaci) } mÄ• naá¹ƒ upamÄ• namassa __vimÄ• naá¹ƒ. _ vihe Ä• kÄ• se gacchatÄ«ti __b
__ama_paccayo. ettha ca __vimÄ• nabyamha_saddÄ• dvepi __anitthiyaá¹ƒ_ punnapuá¹ƒs

__pÄ«yusÄ• _dittayaá¹ƒ amate. pÄ«yateti __pÄ«yusaá¹ƒ, _ ``amatapÄ• â€™â€™ ti hi vutt
{uá¹‡Ä• di IV 76 á¹‡vÄ• di 215 suttesu pana ``pÄ«yÅ«saâ€™â€™ miti dissati}. __ ``peyusoâ
na mataá¹ƒ maraá¹‡amanena __amataá¹ƒ. _ sukhena dhayanti pivanti taá¹ƒ iti __sudhÄ• . _
yaÃ±Ã±asesapÄ«yusasalilaghatÄ• dÄ«su napuá¹ƒsake \Be 31/, dhanvantaridevÄ• dÄ«su p
gaá¸·ojhÄ• bhayÄ• malakyÄ• dÄ«su itthiliá¹…geti tÄ«su vattati {amataá¹ƒ yaÃ±Ã±asese ca,
ayÄ• cite ca mokkhe ca, nÄ• dhanvantaridevasu amatÄ• mÄ• gadhÄ«pathyÄ• guá¸·ucyÄ•
77-8) }, taá¹ƒsahacaraá¹‡ato __pÄ«yusa_saddopi tÄ«su liá¹…gesu. __sudhÄ• _saddo pana
niccamitthiliá¹…gova {sudhÄ• lepoâ€™ mataá¹ƒ nuhÄ« (amara 2III 101) }.

__sineru_Ä• dipaÃ±cakaá¹ƒ pabbatarÄ• je. __sinÄ• _ soceyye, sinÄ• ti soceti deveti __sine
hiá¹ƒsÄ• yaá¹ƒ, minÄ• ti hiá¹ƒsati sabbe pabbate attano uccataraá¹-á¹-henÄ• ti __meru, ru_
dvinnaá¹ƒ devalokÄ• naá¹ƒ Ä• dhÄ• ro patiá¹-á¹-hÄ• ti __tidivÄ• dhÄ• ro. _ deve nayatÄ«ti _
upasaggena nÄ• maá¹ƒ vaá¸• á¸• hitaá¹ƒ. hemaddi, ratanasÄ• nu, surÄ• layÄ• dÄ«nipi pabl

<26> __yugandharÄ• _dÄ«ni sinerussa parivÄ• rabhÅ«tÄ• naá¹ƒ sattannaá¹ƒ paribhaá¹‡á¸
candasÅ«riyasaá¹…khÄ• taá¹ƒ yugaá¹ƒ dhÄ• reti tadubbedhamaggacÄ• rittÄ• ti __yugandh
dhÄ• reti tassa nivÄ• saá¹-á¹-hÄ• nattÄ• ti __Ä«sadharo. _ karavÄ«rÄ• assamÄ• rakÄ• ba
__karavÄ«ro, _ ke vÄ• mayÅ«rÄ• ravanti etthÄ• ti __karavÄ«ro, _ ``karavÄ«koâ€™â€™ tip
pacchimoyevattho, karavÄ«kasakuá¹‡Ä• vÄ• bahavo ettha santÄ«ti __karavÄ«ko. _ sudas
ettha santÄ«ti __sudassano, _ sukhena passitabbattÄ• vÄ• __sudassano_ \Be 32/, sundar
etthÄ• ti __sudassano. _ paÃ±cannaá¹ƒ pabbatacakkÄ• naá¹ƒ nemisadisaá¹ƒ katvÄ• attÄ•
__nemindharo, _ nemibhÄ• vena vÄ• dhÄ• retabbo upalakkhetabboti __nemindharo, _ nem
dhÄ• reti yebhuyyenÄ• ti __nemindharo. _ vinatÄ• nÄ• ma supaá¹‡á¹‡amÄ• tÄ• , tassÄ• n
__vinatako_ti __cintÄ• maá¹‡iá¹-Ä«kÄ• . _ vitthiá¹‡á¹‡Ä• vÄ• natÄ• nadiyo etthÄ• ti __vin
sajjadumÄ• bahavo ettha santÄ«ti __assakaá¹‡á¹‡o, _ assakaá¹‡á¹‡asadisakÅ«á¹-attÄ• v
kulÄ• calÄ• _ti ete sineruÄ• dayo aá¹-á¹-ha pabbatÄ• acalasaá¹…khÄ• tÄ• naá¹ƒ pabbatÄ•
pabhavÄ• , ete ca sineruÄ• dayo anupubbasamuggatÄ• , sabbabÄ• hiro cettha assakaá¹‡á

``sudassano karavÄ«ko, Ä«sadharo yugandharo.

nemindharo vinatako, assakaá¹‡á¹‡o giri brahÄ• â€™â€™ ti {J II 22.568} ||

vatvÄ• sineruá¹ƒ parikkhipitvÄ• assakaá¹‡á¹‡o nÄ• ma pabbato patiá¹-á¹-hito, taá¹ƒ parikh
nÄ• ma pabbatoti evamaÃ±Ã±oyevÄ• nukkamo kathito. kiÃ±cÄ• pi kathito, nÄ• mabhedama
nÄ• tthabhedakatoti daá¹-á¹-habbaá¹ƒ.

<27> Ä• kÄ• savÄ• hÄ«gaá¹…gÄ• yaá¹ƒ merusiá¹…gobbhavÄ• yaá¹ƒ __mandÄ• kinyÄ• _
sÄ«lamassÄ• ti __mandÄ• kinÄ«. _ Ä• kÄ• se sandamÄ• nÄ• gaá¹…gÄ• __Ä• kÄ• sagaá¹
__suranadÄ«. suradÄ«ghikÄ• _tipi etissÄ• nÄ• maá¹ƒ.

<28> __koviá¸·Ä• _rÄ• dittayaá¹ƒ \Be 33/ ``phalaharoâ€™â€™ tikhyÄ• te pÄ• ricchattake. I
vidÄ• rayati mÅ«lenÄ• ti __koviá¸·Ä• ro, _ __da_ssa __á¸·o. _ pari samantato chattaá¹ƒ viya
__pÄ• ricchattako. _ pÄ• rino samuddassa jÄ• to apaccaá¹ƒ __pÄ• rijÄ• tako, _ sakatthe __
nimbataru, mandÄ• roiccÄ• dÄ«nipi pÄ• ricchattakassa nÄ• mÄ• ni.

kapparukkho ca santÄ• no ca Ä• dinÄ• mandÄ• ro pÄ• rijÄ• tako ca haricandanaÃ±ca ete
53} devataravo devabhÅ«mÄ«sveva sambhavato. kappo saá¹…kappito attho, tassa rukkho

sambandho, kappaá¹ƒ vÄ• á¹-hito rukkho __kapparukkho. _ tananaá¹ƒ tÄ• no, bhÄ• ve __á
tÄ• no asseti __santÄ• no, _ sirÄ«sarukkho. mandante modante devÄ• anenÄ• ti __mandÄ
harimindaá¹ƒ cadayati sukhayatÄ«ti __haricandanaá¹ƒ. _ ete paÃ±ca devataravo __amarak
__sogata_nayena pana satta devataravo. vuttaÃ±ca ---

``pÄ• á¹-alÄ« simbalÄ« jambÅ«, devÄ• naá¹ƒ pÄ• richattako.

kadambo kapparukkho ca, sirÄ«sena bhavati sattamaâ€™â€™ nti {Dhs-a 584; Sp-á¹- I
1veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• } ||

tattha __pÄ• á¹-alÄ«_ti citrapÄ• á¹-alÄ«, sÄ• asuraloke tiá¹-á¹-hati. tathÄ• __simbalÄ«_ ga
jambudÄ«pe, __pÄ• ricchattako_ tÄ• vatiá¹ƒse, __kadambo_ aparagoyÄ• ne. __kapparukkh
__sirÄ«so_ pubbavideheti. ete satta devÄ• nameva patiá¹-á¹-hÄ• nabhÅ«mÄ«su sambhava

saggavaá¹‡á¹‡anÄ• samattÄ• .

<29> pubbapacchimauttarÄ• disÄ• yathÄ• kkamaá¹ƒ pÄ• cÄ« patÄ«cÄ« udÄ«cÄ« nÄ• ma
ancati ravi yassaá¹ƒ sÄ• __pÄ• cÄ«, na_kÄ• ralopo. pacchÄ• divÄ• vasÄ• ne ancati ravi y
uddhaá¹ƒ ancati ravi yassaá¹ƒ sÄ• __udÄ«cÄ«, _ yassaá¹ƒ vÄ• sÄ«taviyogaá¹ƒ datvÄ• ar
viyogatthavÄ• cako hettha ukÄ• ro, __da_saddo dÄ• nattho. atha vÄ• pancati pubbabhÄ• v
patincati pacchÄ• bhÄ• vamÄ• pajjateti __patÄ«cÄ«. _ udaÃ±cati sÄ«taviyogadÄ• nattamÄ
ca __udÄ«cÄ«_sahacaraá¹‡ato __patÄ«cÄ«_ itthiyaá¹ƒ, __patÄ«cÄ«_sahacaraá¹‡ato __pÄ
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ taá¹ƒtaá¹ƒsahacaraá¹‡abhÄ• vena tassa tassa taá¹ƒtaá¹ƒliá¹…ga
pubbapacchimauttarÄ• ti sabbanÄ• massa vuttamatte pumbhÄ• vo.

__dakkhiá¹‡Ä• _didvayaá¹ƒ dakkhiá¹‡adisÄ• yaá¹ƒ. majjhe apÄ• yaá¹ƒ aÃ±cati yassaá¹ƒ ra
majjhatthoyaá¹ƒ __apa_saddo, yathÄ• ``apadisaâ€™â€™ nti, ``avÄ• cÄ«â€™â€™ tipi pÄ•
adhomukhÄ«bhÄ• ve. avaÃ±cati adhomukhÄ« bhavati yassaá¹ƒ ravi, sÄ• __avÄ• cÄ«. _ ua
karonto yassaá¹ƒ ravi aÃ±cati, sÄ• __avÄ• cÄ«. vidisÄ• _didvayaá¹ƒ disÄ• majjhe. disÄ• hi
disÄ• namanurÅ«pÄ• , anuvattakÄ• vÄ• disÄ• __anudisÄ• . apadisa_ntipi vidisÄ• ya nÄ•
tvaâ€™ padisaá¹ƒ (amara III 6) }.

<30> __erÄ• vatÄ• _dayo \Be 35/ aá¹-á¹-ha gajÄ• pubbÄ• dÄ«naá¹ƒ disÄ• naá¹ƒ rakkhaá¹
puá¹‡á¸• arÄ«kaá¹ƒ nÄ• ma sitambojaá¹ƒ, taá¹ƒsadisavaá¹‡á¹‡atÄ• ya __puá¹‡á¸• arÄ«ko.
__vÄ• mano. _ kuyaá¹ƒ pathaviyaá¹ƒ modate __kumudo. _ aÃ±janavaá¹‡á¹‡atÄ• ya __aÃ±
dantÄ• assa __pupphadanto. _ sabbabhÅ«miyaá¹ƒ caratÄ«ti __sabbabhummo, _ sabbabh
tassÄ• nurÅ«pattÄ• __sabbabhummo. _ sobhanadantÄ• vayavattÄ• __suppatÄ«ko_ {sobh
suppatÄ«ko (Katthaci) }. ``suppatÄ«ko sobhanaá¹…ge, bhave Ä«sÄ• nadisÄ• gajeâ€™â€™

vuttaá¹ƒ. erÄ• vatÄ• dÄ«naá¹ƒ disÄ• naá¹ƒ sambandhakathanaá¹ƒ pÄ• cÄ«vÄ• raá¹‡Ä• din
kareá¹‡uyo pana ---

abbhamu kapilÄ• ceva, piá¹…galÄ• nupamÄ• matÄ• .

tambakaá¹‡á¹‡Ä« subhadantÄ«, aá¹…ganÄ• aÃ±janÄ• vatÄ« {amara III 5} ||

<31> __dhataraá¹-á¹-hÄ• _didvayaá¹ƒ __pubbadisÄ• dhipatideve. _ dhÄ• ritaá¹ƒ raá¹-á¹-ha
__dhataraá¹-á¹-ho, _ rassa __to. _ paÃ±casikhÄ• dÄ«naá¹ƒ gandhabbÄ• naá¹ƒ adhipo nÄ•
kumbhaá¹‡á¸• asÄ• myÄ• _didvayaá¹ƒ dakkhiá¹‡adisÄ• dhipatideve. kumbhaá¹‡á¸• Ä• naá
__kumbhaá¹‡á¸• asÄ• mi. _ viruhanti vuá¸• á¸• hiá¹ƒ virÅ«á¸·himÄ• pajjanti etasmiá¹ƒ kumb
__virÅ«á¸·hako. _ virÅ«á¸·haá¹ƒ vuá¸• á¸• hippattaá¹ƒ vÄ• kaá¹ƒ sukhametassÄ• ti virÅ«á¸
__virÅ«pakkhÄ• _didvayaá¹ƒ pacchimadisÄ• dhipatideve. virÅ«pÄ• ni akkhÄ«ni yassa __vir
vividhasaá¹‡á¹-hÄ• nÄ• ni akkhÄ«ni yassa vÄ• __virÅ«pakkho. _ nÄ• gÄ• naá¹ƒ adhipati _

<32> __yakkhÄ• dhipÄ• _dicatukkaá¹ƒ \Be 36/ kuvere. Ä• á¸·avakÄ• diyakkhÄ• naá¹ƒ adhi
vissavaá¹‡assa apaccaá¹ƒ __vessavaá¹‡o. _ ticaraá¹‡Ä• á¹-á¹-hadÄ• á¹-hÄ• bhayÄ• nakam
sarÄ«ramassa __kuvero. _ khuddenÄ• ssa narayuttÄ• sivikÄ• ratheti naro vÄ• hanamassa
tyambakasakho, yakkharÄ• jo, guyhakesaro, manussadhammÄ• , dhanado, rÄ• jarÄ• jo, dh
ekapiá¹…galo, sirido, puÃ±Ã±ajanessaroiccÄ• dÄ«nipi kuverassa nÄ• mÄ• ni.

__assa_ kuverassa purÄ« ``aá¸·akÄ• , aá¸·akamandÄ• â€™â€™ ti ca vuccati. __alaá¹ƒ_ vi
vibhÅ«sanaá¹ƒ karotÄ«ti alakÄ• , sÄ• eva __aá¸·akÄ• . _ aá¸·akÄ• eva modakaraá¹‡ato _
__a_kÄ• ro, __nÄ• _gamo ca. __kelÄ• so_tipi tassa nÄ• maá¹ƒ, keli payojanaá¹ƒ assa kelo
ca so Ä• so ceti __kelÄ• so, kaá¹‡hasappÄ• _di viya niccaá¹ƒ kammadhÄ• rayo. __assa_ k
Ä• yudhaá¹ƒ gadÄ• , gaá¹ƒ vuccati vajiraá¹ƒ, taá¹ƒ viya dukkhaá¹ƒ dadÄ• tÄ«ti __gadÄ• . im
dhataraá¹-á¹-hÄ• dayo devÄ• kamato pubbÄ• dÄ«naá¹ƒ catuddisÄ• naá¹ƒ __adhipÄ• _ adh
pana ---

``indo aggi pitupati, nerito varuá¹‡oâ€™ nilo.

kuvero Ä«so patayo, pubbÄ• dÄ«naá¹ƒ ime kamÄ• ||

ravi \Be 37/ sukko mahÄ«sÅ«nu, tamo ca bhÄ• nujo vidhu.

budho suraguru ceti, disÄ• dhipÄ• tathÄ• gahÄ• â€™â€™ ti {amara III 3-4} ||

aÃ±Ã±eyeva disÄ• dhipatayo kathitÄ• , __i_ndaravimÄ• dÄ«naÃ±ca disÄ• dhipaccakathan

indadisÄ• ravidisÄ• dinÄ• masÅ«canaphalaá¹ƒ.

33-34__._ __jÄ• tavedÄ• _dyaá¹-á¹-hÄ• rasakaá¹ƒ aggimhi. jÄ• te uppanne vindati ghÄ• tay
andhakÄ• re jÄ• taá¹ƒ vijjamÄ• naá¹ƒ vindati labhati, vidati jÄ• nÄ• ti etenÄ• ti vÄ• __jÄ• ta
jÄ• taá¹ƒ vedo pÄ• kaá¹-o yassa vÄ• so __jÄ• tavedo. _ sikhÄ• vuccati jÄ• lÄ• , tÄ• ya yog
dippatÄ«ti __joti. _ punÄ• tÄ«ti __pÄ• vako, _ á¹‡vu. dahatÄ«ti __dahano. _ ananti pÄ• lent
ala_paccayo. vede hutaá¹ƒ vahati pÄ• payati, sayaá¹ƒ vÄ• labhateti __hutÄ• vaho. _ acci v
yogato __accimÄ• . _ dhÅ«mo ketu dhajo yassÄ• ti __dhÅ«maketu. _ ajati jalamÄ• no kuá¹-
_ i. go raá¹ƒsi etassatthÄ«ti __gini, _ assatthyatthe ini, __agginÄ«_tipi pÄ• á¹-ho, so aggisa
pabhÄ• yassatthi, so __bhÄ• numÄ• . _ tejeti sesabhÅ«topÄ• dÄ• rÅ«pÄ• nÄ«ti __tejo. _ d
__dhÅ«masikho. _ vÄ• yu sakhÄ• assa __vÄ• yusakho. _ dahitvÄ• {dahato (Katthaci) } ga
maggo yassa __kaá¹‡havattanÄ«. _ vissÄ• narassa isino apaccaá¹ƒ __vessÄ• naro. _ huta
bhuÃ±jatÄ«ti __hutÄ• so. _ dhanaÃ±jayo, jalano, Ä• sayÄ• so, rohitasso, sattÄ• cci, sukko,
vibhÄ• vasu, suciiccÄ• dÄ«nipi aggissa nÄ• mÄ• ni.

__sikhÄ• _dittayaá¹ƒ aggijÄ• lÄ• yaá¹ƒ. sinoti nisÄ• nÄ« bhavatÄ«ti __sikhÄ• , ``si_ nisÄ• n
dhÄ• tu, __kha_paccayo. jalatÄ«ti __jÄ• lÄ• . _ accate pujjate aneneti __a_cci. sikhÄ• jÄ• l
itthiyaá¹ƒ, acci pana apume.

<35> dvayaá¹ƒ aggikaá¹‡e {tÄ«su phuliá¹…goâ€™ ggikaá¹‡o (amara I 60) phuliá¹…gÄ• nÄ
III 65) }. vividhÄ• su disÄ• su phullaá¹ƒ gacchatÄ«ti __vipphuliá¹…gaá¹ƒ. _ tathÄ• __phuliá
sabbadharakate_ pana ``phuliá¹ƒ gacchatÄ«ti phuliá¹…goâ€™â€™ ti vuttaá¹ƒ. tikaá¹ƒ chÄ•
malÄ«nakaá¹ƒsavatthÄ• dÄ«naá¹ƒ taá¹ƒ dittiá¹ƒ seti pavattetÄ«ti __bhasmaá¹ƒ, ma_paccay
patati vatthÄ• dÄ«naá¹ƒ malametenÄ• ti __bhasmaá¹ƒ. _ kaá¹ƒsÄ• dÄ«naá¹ƒ sukkabhÄ• va
iá¹-á¹-hi abhilÄ• so sobhanaá¹ƒ etassÄ• atthÄ«ti __seá¹-á¹-hi, _ ``sapakkhako salomakoâ€
__sa_saddassa vijjamÄ• natthattÄ• . malassa saraá¹‡aá¹ƒ karotÄ«ti sÄ• rikÄ• , sÄ• eva __
``saá¸·Ä• yatanaâ€™â€™ ntyÄ• dÄ«su.

<36> dvayaá¹ƒ uá¹‡hachÄ• rikÄ• yaá¹ƒ. uá¹‡hattÄ• kukkuá¹ƒ kucchitaá¹ƒ lÄ• tÄ«ti kukkulo
hatthe, pakoá¹-á¹-he kucchitepi ceâ€™â€™ ti hi __nÄ• natthasaá¹…gahe_ vuttaá¹ƒ. kukkuá
chindati dahatÄ«ti kukkulo, so eva __kukkuá¸·o_ \Be 39/. uá¹‡hameva bhasmaá¹ƒ __uá¹‡ha
tikaá¹ƒ dittakaá¹-á¹-hÄ• dindhane. aá¹…gati hÄ• niá¹ƒ gacchatÄ«ti __aá¹…gÄ• ro, Ä• ra_pa
punnapuá¹ƒsakoyaá¹ƒ. ``alÄ• teâ€™ nitthi kujeâ€™ á¹…gÄ• roâ€™â€™ ti hi __tikaá¹‡á¸• a
329} vuttaá¹ƒ. hÄ• nimeva lÄ• ti, na á¹-hitiá¹ƒ visesaÃ±cÄ• ti __alÄ• taá¹ƒ. _ uddhaá¹ƒ dhÅ«
ummutaá¹ƒ, tadeva __ummukaá¹ƒ. _ paÃ±cakaá¹ƒ kaá¹-á¹-hÄ• dindhane. santamaggiá¹ƒ e
__samidhÄ• . _ edhayatÄ«ti __idhumaá¹ƒ, _ umo. edhayatÄ«ti __idho. _ upÄ• diyate aggine
edhayatÄ«ti __indhanaá¹ƒ. _

<37> paÃ±cakaá¹ƒ Ä• loke. obhÄ• sati dippatÄ«ti __obhÄ• so. _ pakÄ• sati dippatÄ«ti __pa
passati etenÄ• ti __Ä• loko, _ Ä• loketi vÄ• etenÄ• ti __Ä• loko, ``loka, loca_ dassaneâ€™â
dhÄ• tudvayapÄ• á¹-hato. ujjotatÄ«ti __ujjoto, _ andhakÄ• raá¹ƒ viddhaá¹ƒsento jotatÄ«ti vÄ
samantato tapati dippatÄ«ti __Ä• tapo. samÄ• _ti ete paÃ±ca tulyatthÄ• ti bhÄ• vo.

dasakaá¹ƒ vÄ• te. Ä• hÄ• ro viya pÄ• á¹‡abhÅ«topi kadÄ• ci satte mÄ• retÄ«ti mÄ• ruto, so
saá¹…kÄ• rÄ• dikanti __pavano. _ vÄ• yati gacchatÄ«ti __vÄ• yu, _ vÄ• yati vÄ• pupphÄ• (
__vÄ• yu. _ tathÄ• __vÄ• to. _ ananti pÄ• á¹‡antyaneneti __anilo, _ ilo. santaá¹ƒ niccalaá¹ƒ
kampetÄ«ti __samÄ«raá¹‡o, _ samÄ«rituá¹ƒ kampituá¹ƒ sÄ«lamassÄ• ti vÄ• __samÄ«raá¹
__gandhavÄ• ho, _ á¹‡o. __vÄ• yo vÄ• yu_sadiso, ubhayatrÄ• pi __yÄ• _gamo. samantato
__samÄ«ro. _ sadÄ• sabbadÄ• gati yassa __sadÄ• gati. _ sasano, gandhavaho, Ä• sugo,
pavamÄ• no, pabhaÃ±jano iccÄ• dÄ«nipi vÄ• tanÄ• mÄ• ni.

<38> ime cha vakkhamÄ• nÄ• __vÄ• yubhedÄ• _ vÄ• yuvisesÄ• , uddhaá¹ƒ gacchatÄ«ti _
uccÄ• rapassÄ• vÄ• dÄ«naá¹ƒ nÄ«haraá¹‡avasena adhobhÄ• gaá¹ƒ gacchatÄ«ti __adhoga
tiá¹-á¹-hatÄ«ti __kucchiá¹-á¹-ho. _ koá¹-á¹-he ante seti tiá¹-á¹-hatÄ«ti __koá¹-á¹-hÄ• sayo. _
sasanti yena __assÄ• so, _ bahinikkhantavÄ• to. passÄ• soti antopavisanakavÄ• topi ``ass
saá¹…gayhate sahacÄ• ritattÄ• . sabbaá¹…gesu anusarati sÄ«lena sedalohitÄ• disampÄ• c
amarakose_ panÄ• yaá¹ƒ vÄ• to á¹-hÄ• nabyÄ• pÄ• rabhedena paÃ±cadhÄ• kathito {pÄ• á
samÄ• nocodÄ• nabyÄ• nÄ• ca vÄ• yavo sarÄ«raá¹-á¹-hÄ• ime (amara I 67) }, __á¹-Ä«kÄ

``hadaye pÄ• á¹‡o gudeâ€™ pÄ• no, samÄ• no nÄ• bhimajjhaá¹-á¹-ho.

udÄ• no kaá¹‡á¹-hadese tu, byÄ• no sabbaá¹…gasandhisu {hadaye pÄ• á¹‡o gudeâ€™ pÄ
udÄ• no kaá¹‡á¹-hadesaá¹-á¹-ho, byÄ• no sabbasarÄ«rago iti á¹-hÄ• naniá¹‡á¹‡ayo (cintÄ•

tatrapÄ• á¹‡oannappavesÄ• dikaro \Be 41/. apÄ• no muttakarÄ«sasukkavisaá¹-á¹-hikaro. s
annapacanÄ• dikaro. udÄ• no bhÄ• sitagÄ«tÄ• dikaro. byÄ• no sedarattasavanummesanim
{khedaceá¹-á¹-hÄ• ummesanimmesagatyÄ• dikaro (Katthaci) }. pakaá¹-á¹-hena anantyanen
__pÄ• á¹‡o. _ muttÄ• dikaá¹ƒ apanetvÄ• anantyanenÄ• ti __apÄ• no. _ sammÄ• ananti ar
__samÄ• no. _ uddhamanantyanena bhÄ• sitÄ• do sÄ• matthiyajananatoti __udÄ• no. _ vis
sedarattasemhÄ• di {khedaceá¹-á¹-hÄ• di (cintÄ• maá¹‡iá¹-Ä«kÄ•) } sampÄ• danatoti __by
{taá¹ƒbyÄ• pÄ• rÄ• ca yathÄ• --- annappavesanaá¹ƒ muttÄ• -dyussaggoâ€™ nnavipÄ• ca
taá¹ƒbyÄ• pÄ• rÄ• kamÄ• ime (cintÄ• maá¹‡iá¹-Ä«kÄ•) } vuttaá¹ƒ.

<39> dvayaá¹ƒ antopavisanakavÄ• te. Ä• naá¹ƒ vuccati bahinikkhamanavÄ• to, tato apaga
assÄ• sato apagato __passÄ• so. _ dvayaá¹ƒ bahinikkhamanavÄ• te. Ä• dimhi pavatto sÄ•
pÄ• á¹‡antyaneneti Ä• naá¹ƒ, Ä• dimhi pavattaá¹ƒ Ä• naá¹ƒ __Ä• naá¹ƒ, _ ekassÄ• kÄ• ras

<40> __vegakhippÄ• _dayo vÄ• tadhammattena niccappavattikÄ• iti tappakkame {tappakk
uccante. tatra __raya_ntaá¹ƒ vege. sabbatra karaá¹‡asÄ• dhanaá¹ƒ. icchitaá¹-á¹-hÄ• naá¹ƒ
etenÄ• ti __vego. _

``kriyÄ• vÄ• cittamÄ• khyÄ• tuá¹ƒ \Be 42/, ekekattho nidassito.

payogatonugantabbÄ• , anekatthÄ• hi dhÄ• tavoâ€™â€™ ti {candradhÄ• tupÄ• á¹-he} ||

vuttattÄ• __vaja_dhÄ• tu pÄ• puá¹‡anepi pavattati, evaá¹ƒ sabbatra, __a_kÄ• rassa __e. _
__javo, _ rayanti gacchanti etenÄ• ti __rayo. _

__khippÄ• _dinavakaá¹ƒ sÄ«ghe. atha javasÄ«ghÄ• naá¹ƒ ko bhedo? savegagativacanÄ•
tu dhammavacanÄ• , tathÄ• ca ``sÄ«ghaá¹ƒ pacati {passati (Katthaci) }, sÄ«ghaá¹ƒ gaccha
tu ``javaá¹ƒ pacati, javaá¹ƒgacchatÄ«â€™â€™ ti pana payogo. ``vegena gacchati, javena g
tyÄ• dÄ«su kathaá¹ƒ? tatra bhedassa vattumicchitattÄ• na doso. khippati peratÄ«ti __khipp
sayatÄ«ti __sÄ«ghaá¹ƒ, sÄ«_ saye, __gha_paccayo. byuppatti hi yathÄ• kathaÃ±cipi bhava
lokatovÄ• vagantabbÄ• , sabbatrevaá¹ƒ. taratÄ«ti __turitaá¹ƒ. _ laá¹…ghatÄ«ti __lahu, laá¹.
__gha_ssa __ho, _ niggahÄ«talopo, __u_paccayo ca, lahupariyÄ• yo __laghu_saddopyatth
_ u. taratÄ«ti __tuá¹‡á¹‡aá¹ƒ, _ rassa __á¹‡o. _ arati gacchatÄ«ti __araá¹ƒ. _ na vilambÄ«y
__avilambitaá¹ƒ, labi_ avasaá¹ƒsane. tuvaá¹-á¹-ati sayatÄ«ti __tuvaá¹-á¹-aá¹ƒ, _ turitabhÄ•
__tuvaá¹-á¹-aá¹ƒ, rita_lopo.

<41> ariyÄ• sÄ• maÃ±Ã±assa pubbaá¸• á¸• haá¹ƒ santate. ettha ca aá¹-á¹-hasu gaá¹‡esu
tatopare chaggaá¹‡Ä• sa \Be 43/, bha, sa, bha, bha, bhÄ• , aá¹-á¹-hamo go. samantato tan
nÄ• sabhÄ• vena na iccaá¹ƒ na gantabbaá¹ƒ __niccaá¹ƒ, _ nÄ• saá¹ƒ vÄ• na gacchatÄ«ti _
tyÄ• dÄ«su viyÄ• ti etthÄ• pi na doso, tassa __co. _ na viramatÄ«ti __avirataá¹ƒ. _ na Ä• ra
_ samantato, punappunaá¹ƒ vÄ• tanotÄ«ti __santataá¹ƒ. _ na avaramatÄ«ti __anavarataá¹
gacchatÄ«ti __dhuvaá¹ƒ. _ ``dhu gatitheriyesÅ«â€™â€™ ti __kÄ• tanta_dhÄ• tu.

vipulÄ• á¸• á¸• haá¹ƒ atisaye. ettha hi ayugapÄ• de dvÄ• dasamattÄ• , yuge aá¹-á¹-hÄ• ras
paá¹-hame pÄ• de dvÄ• dasamattÄ• , dutiye aá¹-á¹-hÄ• rasa, tatiye dvÄ• dasa, catutthe paÃ
paá¹-hamatatiyesu parihÄ• yanti, tadÄ• yuge adhikÄ• honti, idaá¹ƒ vipulÄ• lakkhaá¹‡aá¹ƒ.
satatÄ• tisayÄ• naá¹ƒ ko bhedo? satataá¹ƒ santati avicchedokriyantarehi abyavadhÄ• naá¹ƒ
ponopuÃ±Ã±aá¹ƒ, pakaá¹-á¹-ho ca. tesu ponopuÃ±Ã±aá¹ƒ kriyÄ• byÄ• vutti, pakaá¹-á¹-ho tu
ukkaá¹ƒsatÄ• . bhÄ• sati sabbesanti __bhusaá¹ƒ, Ä• _ssa __u. _ bhassati adho patatÄ«ti vÄ
adhopatane, __a_ssa __u. _ atisayanaá¹ƒ __atisayo, _ atikkamitvÄ• vÄ• sayanaá¹ƒ pavatta
dahati sabbanti __daá¸·haá¹ƒ, ha_to pubbe __á¸·o, _ dalati vidÄ• rayatÄ«ti vÄ• __daá¸·haá

dahanto lÄ• tÄ«ti vÄ• __daá¸·haá¹ƒ, _ vaá¹‡á¹‡avipariyayo, abhisayo ca daá¸·haÃ±ca atisa
atikkamatÄ«ti __tibbaá¹ƒ, ra_ssa __vo, a_ssa __i. _ eti gacchatÄ«ti eko, so eva __eka_ntaá
atikkamatÄ«ti vÄ• __eka_ntaá¹ƒ. mattato atikkantaá¹ƒ __atimattaá¹ƒ. _ bahuá¹ƒ lÄ• tÄ«ti _
vaá¹‡á¹‡avipariyayo ca __ha_saddo. ativelaá¹ƒ, accatthaá¹ƒ, nibbharaá¹ƒ, nitantaá¹ƒ, gÄ• á
atisaye.

dabbaá¹ƒ satvaá¹ƒ, taá¹ƒviparÄ«te dhammamatte vattamÄ• nÄ• __bÄ• á¸·ha_pariyantÄ•
vinÄ• __paá¹‡á¸• ake_ napuá¹ƒsake vattanti \Be 44/. khippaá¹ƒ bhavati { ``khippa bhavabh
padadvayaá¹ƒ adhikaá¹ƒ viya dissati}, atisayo pulliá¹…go, assa guá¹‡assÄ• tisayo, assa da
``khippaá¹ƒ bhuÃ±jati, satataá¹ƒ juhoti, satataá¹ƒ ramaá¹‡Ä«yoâ€™â€™ iccatra tu kriyÄ• vi
paá¹‡á¸• akattaá¹ƒ. __tesu_ khippÄ• dÄ«su ye __dabbagÄ• _ dabbÄ• bhidhÄ• yino, te __tÄ
liá¹…gaâ€™â€™ nti dassanantaraá¹ƒ. yathÄ• khippÄ• jarÄ• , khippo maccu, khippaá¹ƒ ga
santataá¹ƒ dukkhaá¹ƒ, santato Ä• kÄ• so. atimattÄ• kriyÄ• , atimatto naro, atimattaá¹ƒ pada

42-43__._ dvÄ• dasakaá¹ƒ mÄ• re. haranayanaggidaá¸• á¸• hattÄ• {tinayanaggidaá¸• á¸• h
viggaho sarÄ«rametassa __aviggaho. _ kÄ• mayati raticchaá¹ƒ uppÄ• dayatÄ«ti __kÄ• mo,
siá¹…gÄ• rarÅ«pena pÄ• á¹‡Ä«naá¹ƒ manasi bhavatÄ«ti __manobhÅ«. _ paÃ±cakÄ• magu
lokÄ• naá¹ƒ antaá¹ƒ vinÄ• saá¹ƒ karotÄ«ti __antako. _ vase vatteti sÄ«lenÄ• ti __vasavattÄ
karoti, tena yuttoti vÄ• __pÄ• pimÄ• . _ parato jÄ• yatÄ«ti pajÄ• , acchandikÄ• , tÄ• saá¹ƒ p
kusaladhammesu pamattÄ• , tesameva bandhu __pamattabandhu. _ kaá¹‡hadhammayutta
mÄ• retÄ«ti __mÄ• ro. _ akusaladhamme na muÃ±catÄ«ti __namuci. _ mÄ«naketano, kand
paÃ±casaro, sambarÄ• ri, manasijo, kusumesu \Be 45/, anaÃ±Ã±ajo, pupphadhanvÄ• , ratip
makaraddhajoiccÄ• dÄ«nipi viá¹‡husutassa kÄ• massa nÄ• mÄ• ni.

taá¹‡hÄ• aratÄ« ragÄ• ceti etÄ• tisso __tassa_ mÄ• rassa dhÄ«taro. yo taá¹ƒ passati, taá
__taá¹‡hÄ• , sa_lopo, á¹‡hÄ• ca. paresaá¹ƒ kusaladhammesu aratiá¹ƒ karotÄ«ti __aratÄ«.
__ragÄ• . tassa_ mÄ• rassa hatthÄ« girimekhalo nÄ• ma. sarÄ«ramahantabhÄ• vena girisa
mÄ• rena mamÄ• yanavasena ``ayaá¹ƒ me hatthÄ« mekhalo nÄ• ma hotÅ«â€™â€™ ti kata
mekhaloti samuditanÄ• madvayena ekameva hatthiá¹ƒ vadati, yathÄ• ``vajirÄ• sani, sÄ«tuâ

<44> tikaá¹ƒ yame. pajÄ• saá¹ƒyamanato yamÄ• , maccuppabhutayo assa kiá¹…kÄ• rÄ• ,
tedhÄ• tukesupi Ä• á¹‡Ä• pavattakattÄ• mahanto visayo etassa visayÄ«, á¹‡Ä«, so eva __
lakkhaá¹‡ena na sijjhati, tattha sabbatra ``yadÄ• dinÄ• vÄ• niruttinayena vÄ• saddasiddhi
hi pubbe vuttaá¹ƒ, dukkhajanakattÄ• vÄ• visadisaá¹-á¹-hÄ• naá¹ƒ gacchantÄ«ti vesÄ• , ne
adhipatibhÄ• vena ayati pavattatÄ«ti __vesÄ• yÄ«, _ Ä«. yamÄ• naá¹ƒ rÄ• jÄ• __yamo. _ d
samavattÄ«, kÄ• lo, daá¹‡á¸• adharo, antakoiccÄ• dÄ«nipi yamassa nÄ• mÄ• ni. __assa_ y
tena kira kodhacittena olokitamattena sattÄ• naá¹ƒ sarÄ«rÄ• ni Ä• tape khittaghatapiá¹‡á¸•
vilÄ«yantÄ«ti.

dvayaá¹ƒ \Be 46/ asurabhede. etesaÃ±hi satipi devabhÄ• ve heá¹-á¹-hÄ• nivÄ• sitabhÄ• va
vacanaá¹ƒ, mÄ• rassa pana sattÄ• namanatthakÄ• rakatÄ• sÄ• maÃ±Ã±ena yamena saddh
yuddhÄ• dÄ«su vepitaá¹ƒ kampitaá¹ƒ cittametassa __vepacitti_ {Spk I 1.256}. puá¹‡á¹‡aá¹ƒ
__pulomo, _ pulÄ• mahatÄ« umÄ• kitti, kanti vÄ• yassÄ• ti __pulomo. _
``umÄ• tasÄ«hemavati-haliddÄ• kittikantisÅ«â€™â€™ ti hi __nÄ• natthasaá¹…gahe_ vuttaá
bhariyÄ• ya sujÄ• tÄ• ya pitÄ• . dvayaá¹ƒ kinnare. assamukhanarasarÄ«ratÄ• ya kucchito p
purisasadisoti vÄ• __kimpuriso. _ evaá¹ƒ __kinnaro. _ turaá¹…gavadana, assamukhÄ• dÄ«

45-46__._ addhapajjena Ä• kÄ• sassa nÄ• mÄ• ni. tesaá¹ƒ tesaá¹ƒ vatthÅ«naá¹ƒ antaraá¹ƒ
ettha, anenÄ• ti vÄ• __antalikkhaá¹ƒ, ra_ssa __lo. _ ikkhanaá¹ƒ vÄ• dassanaá¹ƒ ikkhÄ• , t
kÄ• raá¹‡aá¹ƒ __antalikkhaá¹ƒ. _ khanati byavadhÄ• nanti __khaá¹ƒ, _ kvi. sabbagahagÄ• n
maggo __Ä• diccapatho. _ na bhavatÄ«ti __abbhaá¹ƒ. _ gacchantyanena devÄ• ti __gagan
ambate saddÄ• yate atrÄ• ti __ambaraá¹ƒ, _ ro. __haya_ gatimhi, visesena hayati gacchati
ya_ssa __so, _ vigato vÄ• hÄ• so cittassa etthÄ• rammaá¹‡Ä• lÄ• bhatoti __vehÄ• so. _ an
__anilapatho. _ bhusaá¹ƒ kÄ• sante dippante padatthÄ• etenÄ• ti __Ä• kÄ• so, _ na kassat
__Ä• kÄ• so. _ na bhavati \Be 47/ ettha kiÃ±cipi vatthÅ«ti __nabhaá¹ƒ, _ natthi bhÅ«mi etth
_ na bhÄ• yanti pakkhino anena, etthÄ• ti vÄ• __nabhaá¹ƒ. _ vino pakkhino hayanti gaccha
__vehÄ• yasaá¹ƒ, _ aso. tÄ• rÄ• vuccanti nakkhattÄ• dayo, tesaá¹ƒ patho __tÄ• rÄ• patho.
patho __surapatho. _ na haÃ±Ã±ateti __aghaá¹ƒ, hana_ssa __gho. _ anantaá¹ƒ, visaá¹‡upa
Ä• kÄ• sassa nÄ• mÄ• ni.

47-48__._ __meghÄ• dye_kÄ• dasakaá¹ƒ meghe. mehati gharati secatÄ«ti __megho. _ vÄ•
vÄ• ri_saddassa __vo, va_ssa __lo_ {pÄ• á¹‡ini VI 3.109; moggallÄ• napaÃ±cikÄ• I 47; nÄ
dibbanti vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ gacchanti lokÄ• anenÄ• ti __devo. _ pajÄ• naá¹ƒ lokÄ
bhojanaá¹ƒ bhavati etenÄ• ti __pajjunno, _ akÄ• rassukÄ• ro. ambuá¹ƒ udakaá¹ƒ dhÄ• retÄ
lokÄ• naá¹ƒ santÄ• paá¹ƒ hantÄ«ti __ghano, ha_ssa __gho. _ jaladhÄ• raá¹ƒ dhÄ• retÄ«ti _
jÄ«vanaá¹ƒ jalaá¹ƒ mÅ«taá¹ƒ bandhamaneneti __jÄ«mÅ«to, vana_saddalopo, lokÄ• naá¹ƒ
bandhatÄ«ti __jÄ«mÅ«to, vita_lopo, __jÄ«vita_ssa __jÄ«_ Ä• deso vÄ• {pÄ• á¹‡ini VI 3.109
47; nÄ«ti-sutta 1340, 1343}. evaá¹ƒ aÃ±Ã±atra. vÄ• riá¹ƒ vahatÄ«ti __vÄ• rivÄ• ho. _ ambua
_ Ä• paá¹ƒ bharatÄ«ti __abbhaá¹ƒ, _ kvi, __pa_ssa __bo. _

tikaá¹ƒ vuá¹-á¹-hiyaá¹ƒ. vassati siÃ±catÄ«ti __vassaá¹ƒ, vassa_ secane. evaá¹ƒ __vassana

paÃ±cakaá¹ƒ \Be 48/ vijjuyaá¹ƒ. satataá¹ƒ Ä«rati kampatÄ«ti satero, __ta_lopo, so eva __sa
khaá¹‡amattampi na tiá¹-á¹-hatÄ«ti __akkhaá¹‡Ä• . _ kuá¹-ilaá¹ƒ aciraá¹-á¹-hÄ• yitattÄ• virÅ
javatÄ«ti __vijju. _ vijjotatÄ«ti __vijjutÄ• . _ aciraá¹ƒ pabhÄ• yassa __acirappabhÄ• . _

<49> catukkaá¹ƒ meghanÄ• de. meghÄ• naá¹ƒ nÄ• do __meghanÄ• do. _ dhanÄ«yate __d
__dhana_ sadde. gajjanaá¹ƒ __gajjitaá¹ƒ, gajja_ sadde. rasÄ«yate __rasitaá¹ƒ. Ä• di_nÄ• h
napuá¹ƒsakebhÄ• ve to, Ä• dinÄ• svanitadhanitÄ• dayo (cintÄ• maá¹‡iá¹-Ä«kÄ•), Ä• dinÄ•
(byÄ• khyÄ• sudhÄ• á¹-Ä«kÄ•) }. dvayaá¹ƒ sakkadhanumhi. indassa Ä• vudhaá¹ƒ dhanu ca
ca. vÄ• tena khittamambu __vÄ• takkhittambu, _ bindu. sÄ«taá¹ƒ karotÄ«ti __sÄ«karo, _ siÁ
ca_ssa __ko, aro_ ca, vÄ• tavasena vÄ• tato tato saratÄ«ti __sÄ«karo, a_ssa __Ä«, _ majj

<50> tikaá¹ƒ jaladhÄ• rÄ• yaá¹ƒ. vegato jaladhÄ• rÄ• naá¹ƒ saá¹ƒ bhusaá¹ƒ patanaá¹ƒ Ä• s
saratÄ«ti __Ä• sÄ• ro. _ vegaá¹ƒ dhÄ• retÄ«ti __dhÄ• rÄ• . _ adho patatÄ«ti __sampÄ• to, s
{vegato jaladhÄ• rÄ• naá¹ƒ sambhÅ«ya patanaá¹ƒ dhÄ• rÄ• sampÄ• to, sara gatiyaá¹ƒ gha
(cintÄ• maá¹‡iá¹-Ä«kÄ•) }. dvayaá¹ƒ vassopale. karena hatthena gayhupagattÄ• __karakÄ
karotÄ«ti vÄ• __karakÄ• , _ ``vassopale \Be 49/ tu karakÄ• , karakopi ca dissateâ€™â€™ t
kara_saddotra. ``karo vassopale pÄ• á¹‡i-soá¹‡á¸• Ä• paccÄ• yaraá¹ƒsisÅ«â€™â€™ ti __n
ghanato, ghanakÄ• le vÄ• saÃ±jÄ• taá¹ƒ upalaá¹ƒ silÄ• __ghanopalaá¹ƒ. _ duá¹-á¹-hu dina
ayaá¹ƒ __duddina_saddo meghacchannÄ• he vattati, asobhanatthopyatthi __duddina_sadd
vÄ• ccaliá¹…go.

51-52__._ chakkaá¹ƒ tirodhÄ• ne. __dhara_ Ä• varaá¹‡e, __apÄ• _dipubbo. apidharati Ä• v
a_lopo. apadharatÄ«ti __apadhÄ• raá¹‡aá¹ƒ. _ tiro dharati pidahatÄ«ti __tirodhÄ• naá¹ƒ. _ a
__antaradhÄ• naá¹ƒ, _ niggahÄ«talopo. apidharatÄ«ti __apidhÄ• naá¹ƒ. _ ettha ca __apÄ•
Ä• varaá¹‡atthajotakÄ• . chÄ• dayatÄ«ti __chÄ• danaá¹ƒ. _ byavadhÄ• , antaradhiiccÄ• day

sÄ• ddhapajjena candassa nÄ• mÄ• ni. indati nakkhattÄ• naá¹ƒ paramissariyaá¹ƒ karotÄ«ti
hilÄ• dayati sukhayati pajanti __cando. _ nakkhattÄ• naá¹ƒ rÄ• jÄ• __nakkhattarÄ• jÄ• . _ u
vijjatÄ«ti __somo, _ sukhaá¹ƒ abhissavatÄ«ti vÄ• __somo, ma_paccayo. nisaá¹ƒ rattiá¹ƒ ka
raá¹ƒsi etassa __nisÄ• karo. _ andhakÄ• raá¹ƒ usenti dahanti vinÄ• sentÄ«ti osÄ• , raá¹ƒsa
patiá¹-á¹-hahantÄ«ti osadhi, tÄ• rÄ• viseso, tassa Ä«so pati __osadhÄ«so. _ himo sÄ«talo r
__himaraá¹ƒsi. _ saso aá¹…ko lakkhaá¹‡aá¹ƒ yassa __sasaá¹…ko. _ candaá¹ƒ kappÅ«raá¹
__candimÄ• . i_kÄ• rÄ• deso. sasalakkhaá¹‡amettha atthi __sasÄ«_ \Be 50/. sasati vÄ• hia
__sasÄ«, Ä«_paccayo tadupalakkhite tadupacÄ• raá¹ƒ. sÄ«tÄ• raá¹ƒsayo yassatthÄ«ti __s
rattiyÄ• nÄ• tho tadÄ• laá¹…kÄ• rabhÄ• vatoti __nisÄ• nÄ• tho. _ uá¸·Å«naá¹ƒ tÄ• rÄ• naá
mÄ• ti attÄ• naá¹ƒ kappÅ«rena sadisaá¹ƒ karotÄ«ti __mÄ• , mÄ• _saddoyaá¹ƒ pume, taá¹ƒ
uá¸·urÄ• jÄ• dayopi. himaá¹ƒsu, kumudabandhu, vidhu, sudhaá¹ƒsu, subbhaá¹ƒsu, nisÄ• pa
dvijarÄ• jo, sasadharo, nakkhattesoiccÄ• dÄ«nipi candassa nÄ• mÄ• ni.

53-54__._ soá¸·asannaá¹ƒ bhÄ• gÄ• naá¹ƒ pÅ«raá¹‡o __soá¸·asamo_ bhÄ• go candassa k
kalÄ«yate ekÄ• dinÄ• saá¹…khyÄ• yateti __kalÄ• . _ dvayaá¹ƒ candassa sarÄ«re. maÃ±Ã±
__bimbaá¹ƒ. mana_to __va_paccayo, nipÄ• tanÄ• massa __bo, _ assi, __na_ssa __mo, va

anitthiyaá¹ƒ. maá¹‡á¸• ayateti __maá¹‡á¸• alaá¹ƒ, _ alo, itthiyaá¹ƒ maá¹‡á¸• alÄ«, ayaá¹ƒ tÄ
anitthÄ«, maá¹‡á¸• alaá¹ƒ tÄ«su (amara III 15) }.

pÄ• dahÄ«napajjena addhabhÄ• go. asati khepeti samudÄ• yanti __aá¸• á¸• ho, _ to. tathÄ
upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ, ete tayo pume. khaá¹‡á¸• ayati samudÄ• yanti __kh
51/ ubbÄ• hanÄ• dÄ«su thokattÄ• ti __sakalaá¹ƒ, _ alo, __khaá¹‡á¸• asakalÄ• _ vÄ• pume
napuá¹ƒsake. ete ca __aá¸• á¸• hÄ• _dayo tayo asame bhÄ• ge pume, same tu napuá¹ƒsak
vuttaá¹ƒ same bhÄ• geâ€™â€™ ti. khaá¹‡á¸• Ä• didvayaá¹ƒ pana asamepi vattamÄ• naá¹ƒ
``addhaá¹ƒ vuttaá¹ƒ same bhÄ• geâ€™â€™ ti ettha ``aá¸• á¸• haá¹ƒ, upaá¸• á¸• haâ€™â€™
saá¹…gahitaá¹ƒ {asamabhÄ• ge pumÄ• ni, same aá¹ƒse napuá¹ƒsakattaá¹ƒ rÅ«pabhedato,
vÄ• ccaliá¹…go --- addhÄ• sÄ• á¹-Ä«, addhaá¹ƒ vatthaá¹ƒ addho kambalo (cintÄ• maá¹‡iá¹

__pasÄ• dÄ• _dayo cande avassambhÄ• vino, aÃ±Ã±atra tu pÄ• saá¹…gikÄ• iti candapak
sÄ• dayati pasÄ• dayatÄ«ti __pasÄ• do. _ evaá¹ƒ pasanno, so eva __pasannatÄ• . _

tikaá¹ƒ candappabhÄ• yaá¹ƒ. kumudassÄ• yaá¹ƒ vikÄ• so {vikÄ• ro (Katthaci) } __komudÄ«
paá¹-ipÄ• dayatÄ«ti __candikÄ• . _ juti assÄ• tthÄ«ti __juá¹‡hÄ• . ta_ssa __á¹‡o, ha_pacca
jutiá¹ƒ sobhaá¹ƒ nayhati bandhatÄ«ti __juá¹‡hÄ• . _

catukkaá¹ƒ sobhanamatte. kanati dippatÄ«ti __kanti, kana_ dittiyaá¹ƒ, kÄ• mÄ«yatÄ«ti vÄ•
bhÄ• ti dippatÄ«ti __sobhÄ• . _ jotayatÄ«ti __juti. _ chÄ• dayatÄ«ti __chavi. chada_ saá¹ƒva
__da_lopo.

<55> sattakaá¹ƒ lakkhaá¹‡e. kaá¹ƒ attÄ• naá¹ƒ laá¹…kayati hÄ«naá¹ƒ karotÄ«ti __kalaá¹…
aneneti __laÃ±chanaá¹ƒ_ \Be 52/. lakkhyate aneneti __lakkhaá¹ƒ. _ tathÄ• __lakkhaá¹‡aá¹
lakkhyate aneneti __aá¹…ko. _ abhi visesaá¹ƒ jÄ• nÄ• ti etenÄ• ti __abhiÃ±Ã±Ä• á¹‡aá¹ƒ. _
aneneti __cihanaá¹ƒ. ciha_ lakkhaá¹‡e.

sabbÄ• saá¹ƒ sobhÄ• naá¹ƒ majjhe paramÄ• sobhÄ• susamÄ• nÄ• ma, sobhanaá¹ƒ sam
seá¹-á¹-hÄ• sobhÄ• .

<56> guá¹‡e phoá¹-á¹-habbavisese __sÄ«ta_nti napuá¹ƒsakaá¹ƒ bhavati. devadattassa sÄ
sÄ«tÄ• dayo tayo __guá¹‡Ä«liá¹…gÄ• _ guá¹‡ino liá¹…gaá¹ƒ gaá¹‡hanti, taá¹ƒ yathÄ• --- s
sÄ«talaá¹ƒ jalaá¹ƒ, sÄ«talo vÄ• to. uá¹‡hÄ• bhitattehi sevÄ«yatÄ«ti __sÄ«taá¹ƒ, _ tena yutto
gatiyaá¹ƒ, iro, ittaÃ±ca, sÄ«tatthikena sarÄ«yatÄ«ti vÄ• __sisiraá¹ƒ. _ sÄ«taá¹ƒ guá¹‡aá¹ƒ
_

__mahikÄ• _ntaá¹ƒ hime. hiá¹ƒsatÄ«ti __himaá¹ƒ, sa_ssa __mo, _niggahÄ«talopo ca. __tu

hiá¹ƒsatÄ«ti __tuhinaá¹ƒ, _ ino. uparito savatÄ«ti __ussÄ• vo. _ nÄ«haranti nissasantyanen
natthi Ä«hÄ• vÄ• etasmÄ• hetubhÅ«tÄ• ti __nÄ«hÄ• ro, _ Ä• ro. mahÄ«yate rÄ• gÄ«hÄ«t
(cintÄ• maá¹‡iá¹-Ä«kÄ•) } __mahikÄ• , _ á¹‡vu.

<57> chakkaá¹ƒ nakkhatte. punappunaá¹ƒ udayattÄ• na khÄ«yate __nakkhattaá¹ƒ, _ attan
kharati na vinÄ• setÄ«ti vÄ• __nakkhattaá¹ƒ, _ atha \Be 53/ vÄ• __nakkha_ gatiyaá¹ƒ, nak
__nakkhattaá¹ƒ. _ jotati subhÄ• subhanimittaá¹ƒ pakÄ• setÄ«ti __joti, nakkhatta bhaá¹ƒ_sad
napuá¹ƒsake. yathÄ• vuttaá¹ƒ nimittaá¹ƒ bhÄ• ti pakÄ• setÄ«ti __bhaá¹ƒ. _ kattabbaá¹ƒ tara
__tÄ• rÄ• , _ attano vÄ«thiá¹ƒ tÄ• yati arati gacchatÄ«ti vÄ• __tÄ• rÄ• , _ tÄ• reti vÄ• loke
ayaÃ±ca __tÄ• rakÄ• , uá¸·u_ ca ete tayo apume. tarÄ• eva á¹‡vu, __tÄ• rakÄ• _ {tÄ• rÄ•
(Katthaci) }. uccaá¹ƒ lavati {ulayati (Katthaci) } gacchatÄ«ti ulu. so eva __uá¸·u. _ na kevalaa
eva apume, atha kho uá¸·u cÄ• ti __ca_saddattho. uá¸·usahacariyato pakkhe napuá¹ƒsake

58-60__._ __assayujÄ• _dayo __revatyantÄ• _ sattÄ• dhikavÄ«satÄ• rakÄ• nakkhattÄ• nÄ
nakkhattÄ• ni Ä• kÄ• se yathÄ• á¹-hitÄ• ni kamatoyeva ettha kathitÄ• ni, na uppaá¹-ipÄ• á¹-
sattÄ• dhikavÄ«sati nakkhattÄ• â€™â€™ ti. assarÅ«payogato __assayujo. _ yamasadisattÄ
__bharaá¹‡Ä«. _ yu, Ä«. aggisadisattÄ• kantati chindatÄ«ti __kattikÄ• , _ karoti tasmÄ• vÄ
kattikÄ• ya sahitÄ• __sakattikÄ• . _ bharaá¹‡Ä«, rohiá¹‡Ä« vÄ• . kamalasambhavattÄ• kar
__rohiá¹‡Ä«. _ migasÄ«saá¹‡á¹-hÄ• nattÄ• \Be 54/ tÄ• rÄ• puÃ±jo __migasiraá¹ƒ, _ chaá¹-
uttarappadhÄ• nattÄ• napuá¹ƒsakattaá¹ƒ. ruddarasÄ• vaá¹-á¹-hitakodharuddasadisattÄ• ka
__addÄ• . _ punappunaá¹ƒ sattesu hitaá¹ƒ vassatÄ«ti __punabbasu, vassa_ secane. poseti
vÄ• __pusso. _ bhujagasadisattÄ• na silisyate nÄ• liá¹…gyateti __asileso. _

mahÄ«yate kÄ• riyatthikehÄ«ti __maghÄ• _ {mÄ• ghÄ• (Katthaci) }, hassa __gho. _ phalaa
__phaggunÄ«, _ yu, Ä«. __dve_ti pubbaphaggunÄ«, uttaraphaggunÄ« ceti dve. hatthasaá¹‡
tacchakasadisattÄ• vicittaá¹ƒ phalaá¹ƒ dadÄ• tÄ«ti __cittÄ• . _ sobhanÄ• Ä• ti, sÄ• ti vÄ•
subhÄ• subhanti __sÄ• ti_ {svÄ• ti (Katthaci) }, subhÄ• subhaphaladÄ• nato vÄ• __sÄ• ti, `
dÄ• nÄ• vasÄ• nesÅ«â€™â€™ ti hi __nÄ• natthasaá¹…gahe_ vuttaá¹ƒ, ayaá¹ƒ dvÄ«su. vis
__visÄ• khÄ• , _ vividhÄ• vÄ• sakhÄ• mittÄ• yassÄ• sÄ• __visÄ• khÄ• . _ anurÄ• dhaya
subhÄ• subhaphalametÄ• yÄ• ti __anurÄ• dhÄ• . _ guá¹‡ehi sabbÄ• saá¹ƒ vuá¸• á¸• hattÄ•
patiá¹-á¹-hÄ• ti subhÄ• subhaphalametthÄ• ti __mÅ«laá¹ƒ. _ Ä• sÄ• á¸·ho nÄ• ma bhatÄ«na
taá¹ƒsaá¹‡á¹-hÄ• nattÄ• __Ä• sÄ• á¸·hÄ• _ nÄ• ma dve nakkhattÄ• pubbÄ• sÄ• á¸·hautta

savati subhÄ• subhaphalametenÄ• ti __savaá¹‡o, savaá¹‡aá¹ƒ_ vÄ• . dhanamesanti etthÄ
dhanati vÄ• vibhÅ«ti nidhÄ• naá¹ƒ __dhaniá¹-á¹-hÄ• . _ sataá¹ƒ bhisajÄ• ettha, satabhisajÄ
__satabhisajo. _ bhaddo go, tasseva padÄ• ni pÄ• dÄ• assaá¹ƒ __bhaddapadÄ• , _ pubba
uttarabhaddapadÄ• dve, samÅ«ho cesaá¹ƒ catusaá¹…khyÄ• ti bahuvacanaá¹ƒ. rÄ• vuccat
__revatÄ«, _ Ä• kÄ• rasse, revato vÄ• isibhedo, tassa apaccaá¹ƒ __revatÄ«. _

<61> dvayaá¹ƒ \Be 55/ rÄ• huggahe. so vuccati saggo, tattha bhÄ• tÄ«ti __sobbhÄ• nu. _ r
sobhaá¹ƒ jahÄ• petÄ«ti __rÄ• hu. _ tamo, vidhuntudo, candÄ• do, sehikeyotipi rÄ• hussa nÄ

sÅ«ra, canda, aá¹…gÄ• raka, budha, jÄ«va, sukka, asita, rÄ• hu, ketÅ«ti ete sÅ«rÄ• dayo r

mesÄ• diko dvÄ• dasakoá¹-á¹-hÄ• so rÄ• si nÄ• ma. Ä• dinÄ• usabha, methuna, kakkaá¹-á
vicchika, dhanu, makara, kumbha, mÄ«ne saá¹…gaá¹‡hÄ• ti.

dvayaá¹ƒ bhaddapadanakkhattÄ• naá¹ƒ nÄ• maá¹ƒ. poá¹-á¹-ho go {pÄ• á¹-ho bhaddo go (k
pÄ• dÄ• assaá¹ƒ __poá¹-á¹-hapadÄ• . _

62-63__._ pajjadvayena sÅ«riyassa nÄ• mÄ• ni. Ä• bhuso dippatÄ«ti __Ä• dicco, ppa_ssa
sÅ«rabhÄ• vaá¹ƒ janetÄ«ti __sÅ«riyo. _ tathÄ• __sÅ«ro. _ sataá¹ƒ bahavo raá¹ƒsayo yassa
divasaá¹ƒ karotÄ«ti __divÄ• karo, _ divase vÄ• karo \Be 56/ Ä• bhÄ• yassa __divÄ• karo,
sabbakÄ• rakavacano, na tu Ä• dhÄ• ravacano eva. visesena rocate dippateti __verocano.
kumudÄ• naá¹ƒ vÄ• dinaá¹ƒ mÄ• kulyaá¹ƒ karotÄ«ti __dinakaro, _ uá¹‡ho raá¹ƒsi yassa __
karotÄ«ti __pabhaá¹…karo. _

aá¹ƒsuno mÄ• lÄ• , sÄ• yattha atthi __aá¹ƒsumÄ• lÄ«. _ dinÄ• naá¹ƒ pati __dinapati. _ tap
ravanti etena sattÄ• pabhÄ• vittÄ• ti __ravi. _ bhÄ• nu yassa atthÄ«ti __bhÄ• numÄ• . _ raa
__raá¹ƒsimÄ• . _ bhaá¹ƒ Ä• bhaá¹ƒ karoti, tÄ• saá¹ƒ vÄ• Ä• karo uppattiá¹-á¹-hÄ• naá¹ƒ __
dippatÄ«ti __bhÄ• nu. _ devehipi accate pÅ«jÄ«yateti __akko. _ sahassaá¹ƒ bahavo raá¹ƒsa
__sahassaraá¹ƒsi. _ dvÄ• dasattÄ• , pabhÄ• karo, vibhÄ• karo, vikattano {vissakammunÄ•
(cintÄ• maá¹‡iá¹-Ä«kÄ•) }, mattaá¹‡á¸• o, divamaá¹‡i, taraá¹‡i, mitto, citrabhÄ• nu, vibhÄ• v
haá¹ƒso, savitÄ• iccÄ• dÄ«nipi sÅ«riyassa nÄ• mÄ• ni.

<64> pajjena sÅ«riyÄ• dÄ«naá¹ƒ raá¹ƒsippabhÄ• naá¹ƒ nÄ• mÄ• ni. rasanti taá¹ƒ sattÄ• ti
bhÄ• tÄ«ti __Ä• bhÄ• . _ pakÄ• rena bhÄ• tÄ«ti __pabhÄ• . _ dippatÄ«ti __ditti. _ rocate dip
dÄ«dhyati dippatÄ«ti __dÄ«dhiti. _ dippatÄ«ti vÄ• __dÄ«dhiti, pa_ssa __dho, i_kÄ• rÄ• gar
khuddajantavo aneneti __marÄ«ci, _ Ä«ci. asati gacchati disantanti __aá¹ƒsu, _ ussÄ• gam
__marÄ«ci_sahacaraá¹‡ato __dÄ«dhityÄ• _dayo {khalitapÄ• á¹-ho (?), savarasÄ• mÄ« tu a
sarÄ• ri tumbiari susi dÄ«mityattayo thÄ«pumesu iccÄ• ha (cintÄ• maá¹‡iá¹-Ä«kÄ•) } __bhÄ
__maya_ gamanattho \Be 57/ daá¹‡á¸• ako dhÄ• tu {daá¹‡á¸• akappakaraá¹‡e Ä• gatadhÄ•
niruttisÄ• ramaÃ±jusÄ• á¹-Ä«kÄ• yaá¹ƒ 25III 413 piá¹-á¹-hesu passitabbaá¹ƒ}, __kha_pacca
vÄ• __mÄ• _ mÄ• ne, __ukha_ gatyattho daá¹‡á¸• ako dhÄ• tu {daá¹‡á¸• akappakaraá¹‡e
niruttisÄ• ramaÃ±jusÄ• á¹-Ä«kÄ• yaá¹ƒ 25III 413 piá¹-á¹-hesu passitabbaá¹ƒ}, mÄ• ya mÄ•
{mÄ• pasaá¹ƒ gaganaá¹ƒ pamÄ• á¹‡ayaá¹ƒ ukhati gacchatÄ«ti pisodarÄ• di (cintÄ• maá¹‡iá

__kiraá¹‡o. _ kirati timiraá¹ƒ __karo. _

<65> dvayaá¹ƒ Ä• diccamaá¹‡á¸• alotikhyÄ• te uppÄ• tÄ• dijÄ• te raá¹ƒsimaá¹‡á¸• ale. sÅ«
dhÄ«yate __paridhÄ«, _ pari samantato visatÄ«ti __pariveso, _ sÅ«riyaá¹ƒ vÄ• pariveá¹-ha
á¹-ha_ssa __so. _ upasÅ«riyakaá¹ƒ, maá¹‡á¸• alanti dvepi paridhino nÄ• mÄ• ni.

dvayaá¹ƒ marÄ«cikÄ• yaá¹ƒ. marÄ«cisadisatÄ• ya __marÄ«ci. _ migÄ• naá¹ƒ taá¹‡hÄ• pip
jalÄ• bhÄ• sattÄ• sÄ• __migataá¹‡hikÄ• . _

sÅ«riyassa udayato pubbe __uá¹-á¹-hitaraá¹ƒsi_ uggataraá¹ƒsi aruá¹‡o nÄ• ma siyÄ• . aru
gacchatÄ«ti __aruá¹‡o. _ sÅ«rasÅ«to, anÅ«ru, kassapeyyo, kassapi, garuá¸• Ä• ggajotipi a
Ä• kÄ• savaá¹‡á¹‡anÄ• .

66-67__._ catukkaá¹ƒ \Be 58/ kÄ• le. kalyante saá¹…khyÄ• yante Ä• yuppamÄ• á¹‡Ä• dayo
karaá¹‡aá¹ƒ vÄ• kÄ• ro, bhÄ• ve á¹‡o, so eva __kÄ• lo, _ na hi kriyÄ• vinimutto kÄ• lo nÄ•
mahÄ• kÄ• lassa pana sassatabhÄ• vato atÄ«tÄ• divohÄ• ro natthevÄ• ti avayavakÄ• lÄ• n
``kÄ• loâ€™â€™ ti vutto. sattÄ• naá¹ƒ jÄ«vitaá¹ƒ asati khepetÄ«ti __addhÄ• , ta_ssa __dho
__addhÄ• _saddo pume. punappunaá¹ƒ etÄ«ti __samayo. _ vinÄ• saá¹ƒ lÄ• tÄ«ti __velÄ• ,
anehotipi kÄ• lassevanÄ• mÄ• ni.

khaá¹‡Ä• dayo pana __tabbisesÄ• _ tassa kÄ• lassa visesÄ• bhedÄ• . ke te, kittakappam
``khaá¹‡oâ€™â€™ _iccÄ• di. dasahi accharÄ• hi aá¹…guliphoá¹-anehi lakkhito kÄ• lo khaá
hiá¹ƒsÄ• yaá¹ƒ, khaá¹‡otÄ«ti __khaá¹‡o, _ a. dasa khaá¹‡Ä• layo nÄ• ma __bhave_ bhava
vikabhisaá¹…khyÄ• pekkhinopi vÄ• cakÄ• santÄ«ti gamyate. layati gacchati, sattÄ• naá¹ƒ j
ayati gacchatÄ«ti __layo. _ dasa layÄ• khaá¹‡alayo nÄ• ma, khaá¹‡alayÄ• naá¹ƒ samÅ«ha
khaá¹‡alayÄ• muhutto nÄ• ma __siyÄ• _ siyuá¹ƒ vÄ• , ayamanitthÄ«. __huccha_ koá¹-ilye
rattidivase subhÄ• subhadassanatoti __muhutto, _ to, dhÄ• tuyÄ• dimhi __mu_kÄ• rÄ• gam
muhuttÄ• khaá¹‡amuhutto nÄ• ma.

tikaá¹ƒ dine. dibbanti kÄ«á¸·antyasmiá¹ƒ __divaso, _ so. na jahÄ• ti paccÄ• gamanaá¹ƒ __
nibyÄ• pÄ• ranti __dinaá¹ƒ, _ ino, __Ä• _lopo ca, dibbati vÄ• etthÄ• ti __dinaá¹ƒ, va_ssa __
andhakÄ• raá¹ƒ ro (cintÄ• maá¹‡iá¹-Ä«kÄ•) }, vÄ• sarotipi dinassa nÄ• mÄ• ni.

<68> __kalla_ntaá¹ƒ paccÅ«se. pabhÄ• tyasmiá¹ƒ lokoti __pabhÄ• taá¹ƒ. _ tathÄ• __vibhÄ
paccÅ«sati vinÄ• seti timiranti __paccÅ«so. _ kalyante saá¹…khyÄ• yante anena saá¹…khy
ahomukhaá¹ƒ, Å«sotipi paccÅ«sassa nÄ• mÄ• ni.

dvayaá¹ƒ padose. dosÄ• ya rattiyÄ• Ä• rambho __abhidoso. _ dosÄ• ya rattiyÄ• pÄ• ramb

__pÄ• _saddassa pubbanipÄ• to, appadhÄ• narasso ca, atha vÄ• abhidussanti padussanti
abhidoso padoso ca.

tikaá¹ƒ sÄ• yanhe. sÄ• yati dinaá¹ƒ avasÄ• yatÄ«ti __sÄ• yo, _ sÄ• yanto vÄ• dinantaá¹ƒ k
_ punnapuá¹ƒsake. sammÄ• jhÄ• yanti taá¹ƒ __saÃ±jhÄ• , _ (``brahmuno tanu pitÄ• lokas
Ä• gamo nikÄ• yantarikÄ• naá¹ƒ.) \Be 60/ { ( ) etthantare pÄ• á¹-ho adhiko viya dissati} dinÄ
atikkamo, avasÄ• naá¹ƒ vÄ• __dinaccayo. _ dinantotipi tasseva nÄ• maá¹ƒ.

pubbaá¹‡hÄ• paraá¹‡hamajjhanhavasena tividhÄ• saÃ±jhÄ• {amara IV 3}. pubbaÃ±ca taá
__pubbaá¹‡haá¹ƒ. _ aparaÃ±ca taá¹ƒ majjhaÃ±ca taá¹ƒ ahaÃ±ceti __aparaá¹‡haá¹ƒ majjha
samudÄ• yopacÄ• rato ahassekadese __aha_saddoti kammadhÄ• rayo, tÄ• saá¹ƒ tissanna
saÃ±jhamityuccate. samÄ• haraá¹‡aá¹ƒ samÄ• hÄ• ro, ekÄ«bhÄ• vo, so ca bhinnakÄ• lÄ• r
samakÄ• laggahaá¹‡ato ekakÄ• lattÄ• tasmiá¹ƒ abhidheyye digusamÄ• so, tathÄ• hi samÄ
chaá¹-á¹-hiyÄ• yeva bhavitabbanti cintento Ä• cariyo na aÃ±Ã±apadatthasamÄ• so ayanti _
rassattanti saÃ±jhaá¹ƒ. samÄ• hÄ• ro bhÄ• vo tassekattÄ• ekavacanaá¹ƒ, kammavacane tu
samÄ• haá¹-Ä• ti paá¹-hamantÄ• naá¹ƒ samÄ• se sapadatthapÄ• dhÄ• nyÄ• bahuvacanaá

<69> paÃ±cakaá¹ƒ rattiyaá¹ƒ. nisati tanuá¹ƒ karoti sabbabyÄ• pÄ• raá¹ƒ __nisÄ• . _ rajjanti
__rajanÄ«, _ yu, Ä«. rÄ• ti gaá¹‡hÄ• ti abyÄ• pÄ• ranti __ratti, _ti, rajjanti vÄ• ettha __ratti.
paá¹-hamamajjhimapacchimayÄ• mavasena tayo yÄ• mÄ• pahÄ• rÄ• yassÄ• __tiyÄ• mÄ
__saá¹ƒvarÄ«. _ nisÄ«thinÄ«, khaá¹‡adÄ• , khapÄ• , vibhÄ• varÄ«, tamassinÄ«, yÄ• minÄ«
nÄ• mÄ• ni.

__candikÄ• yuttÄ• _ \Be 61/ candappabhÄ• ya yuttÄ• ratti juá¹‡hÄ• nÄ• ma, juá¹‡hÄ• yog
ussanno yassaá¹ƒ sÄ• __tamussannÄ• _ ratti __timisikÄ• _ nÄ• ma, timisaá¹ƒ ussannaá¹ƒ
upadhÄ• ya ittaÃ±ca.

<70> tikaá¹ƒ aá¸• á¸• harattiyaá¹ƒ. majjhimÄ• ratti kammabhÅ«tÄ• ``nisÄ«tho, aá¸• á¸• har
ca vuccati. nissate sayate asmiá¹ƒ __nisÄ«tho. _ aá¸• á¸• haÃ±ca taá¹ƒ ratti cÄ• ti __aá¸• á
rattekadese __ratti_saddo, rattiyÄ• aá¸• á¸• hanti vÄ• __aá¸• á¸• haratto. _ mahatÄ« ca sÄ
__mahÄ• nisÄ• . _

catukkaá¹ƒ andhakÄ• re. andhaá¹ƒ hataá¹ƒ diá¹-á¹-hasattikaá¹ƒ lokaá¹ƒ karotÄ«ti __andhak
__tamo, _ atha vÄ• tamanti Ä• kaá¹…khanti ratiá¹ƒ lokÄ• ettha __tamo, tamu_ Ä• kaá¹…kh
anitthÄ«, taá¹ƒsahacaraá¹‡ato andhakÄ• ropi. timisaá¹ƒ iso, atha vÄ• __timu_ temane, tima
__timisaá¹ƒ. timiraá¹ƒ, _ pubbeva __ira_paccayo.

<71> catuddasannaá¹ƒ rattÄ«naá¹ƒ pÅ«raá¹‡Ä« catuddasÄ«saá¹…khÄ• to kÄ• á¸·apakkho

meghapaá¹-alaÃ±ca aá¸• á¸• haratti ca etehi catÅ«hi samannÄ• gato tamo caturaá¹…gatam

<72> andhaÃ±ca taá¹ƒ tamaÃ±cÄ• ti __andhatamaá¹ƒ, _ yaá¹ƒ lokaá¹ƒ andhakÄ• raá¹ƒ ka
__andhatama_saddo __ghanatame_ bÄ• á¸·hatame vattati.

dvayaá¹ƒ \Be 62/ pahÄ• re. paharÄ«yate bheriyÄ• di atrÄ• ti __pahÄ• ro, _ pume saÃ±Ã±Ä
pÄ• puá¹‡e mo, upayameti vÄ• aho ratti cÄ• nena __yÄ• mo, yami_to __á¹‡o. _ pahÄ• ro e
__yÄ• masaÃ±Ã±ito. _

dutiyÄ• tithi pÄ• á¹-ipado nÄ• ma. paá¹-ipajjate cando khayaá¹ƒ, udayaá¹ƒ vÄ• yassaá¹ƒ _
tatiyÄ• dÄ« tithiyeva, na pÄ• á¹-ipado. tanotÄ«ti __tithi, _ atha vÄ• __tÄ• _ pÄ• lane ithi. __

<73> dvayaá¹ƒ pannarasiyaá¹ƒ, pannarasannaá¹ƒ tithÄ«naá¹ƒ pÅ«raá¹‡Ä« __pannarasÄ«,
pÄ• á¹-ho atthi. dvayaá¹ƒ puá¹‡á¹‡amÄ• yaá¹ƒ tithiyaá¹ƒ. miyyate tithÄ«naá¹ƒ khayo vuá¸• á
cando, puá¹‡á¹‡o ca so mÄ• so cÄ• ti puá¹‡á¹‡amÄ• so, tassÄ• yaá¹ƒ tithi, puá¹‡á¹‡amÄ• s
__puá¹‡á¹‡amÄ• sÄ«. _ puá¹‡á¹‡o mÄ• cando yattha, puá¹‡á¹‡amassÄ• yaá¹ƒ vÄ• tithi _
``puá¹‡á¹‡imÄ• â€™â€™ ti pÄ• á¹-he pana sati candassa puá¹‡á¹‡abhÄ• vo puá¹‡á¹‡o, ter
bhÄ• vapaccayantÄ• tena nibbatte imo dissati, lokÄ• sayattÄ• liá¹…gassa itthiliá¹…gattaá¹
ekakalÄ• hÄ«ne cande sati anumati nÄ• ma, anumaÃ±Ã±ante anugacchante devatÄ• pitÅ«
_ puá¹‡á¹‡e pana cande sÄ• puá¹‡á¹‡amÄ• rÄ• kÄ• nÄ• ma, rÄ• ti dassanÄ• vakÄ• saá¹
sÄ• â€™ numati puá¹‡á¹‡e rÄ• kÄ• nisÄ• kare (amara IV 8) }.

__aparÄ• _ kÄ• á¸·apakkhasambhÅ«tÄ• pannarasÄ« pana amÄ• vasÄ«, amÄ• vÄ• sÄ«tipi
ravicandÄ• yassaá¹ƒ __amÄ• vasÄ«, amÄ• vÄ• sÄ«_ ca dÄ«ghaá¹ƒ katvÄ• , __amÄ• _sac
{dassalÄ• (Katthaci), dissante ravicandÄ• atra, ``gaá¹‡akehÄ«â€™â€™ ti gha (cintÄ• maá
sÅ«riyindusaá¹…gamoti tassÄ• yeva nÄ• mÄ• ni.

<74> saá¹-á¹-highaá¹-ikÄ• hi \Be 63/ lakkhito kÄ• lo ahoratto nÄ• ma. ghaá¹-enti ahorattiyot
aho ca ratti ca __ahoratto, _ pume. adiguttepi ahorattanti napuá¹ƒsakepi. __te_ paÃ±cadasa
nÄ• ma. pacanti pariá¹‡amanti bhÅ«tÄ• nyaneneti __pakkho. _ pubbÄ• parabhÅ«tÄ• __te_
__sukkakÄ• á¸·Ä• _ sukkapakkhakÄ• á¸·apakkhÄ• nÄ• ma. __jotisattha_kkamena sukkapa
kaá¹‡hapakkho aparasaÃ±Ã±ito. tato eva mÄ• savisese loke sakaparapakkhoti {lokepyapar
rÅ«á¸·hÄ«. __suca_ soke, __sukko, _ socanti ettha andhakÄ• rÄ• bhilÄ• sinoti katvÄ• , sÅ«
__sukko. _ kirati sukkanti kÄ• ro, á¹‡o, sova __kÄ• á¸·o, _ kena vÄ• jotinÄ• arati ettha kÄ•
te duve_ sukkakÄ• á¸·apakkhÄ• samuditÄ• __mÄ• so_ nÄ• ma. __masi_ parimÄ• á¹‡e, ka

75-76__._ sÄ• ddhapajjena dvÄ• dasamÄ• sÄ• naá¹ƒ nÄ• mÄ• ni. cittÄ• ya paripuá¹‡á¹‡en

vÄ• mÄ• so __citto_ \Be 64/, saá¹ƒyogantattÄ• na vuddhi, evaá¹ƒ sabbatra.
paripuá¹‡á¹‡enduyuttataá¹ƒtaá¹ƒnakkhattanÄ• mavasena dvÄ• dasannaá¹ƒ mÄ• sÄ• naá¹ƒ
cittamÄ• sÄ• dayo phaggunamÄ• sapariyantÄ• dvÄ• dasa koá¹-á¹-hÄ• sÄ• kamena mÄ• s
jeá¹-á¹-hÄ• , taá¹ƒyogÄ• __jeá¹-á¹-ho. _ asayho ravi atreti __Ä• sÄ• á¸·ho. ya_ssa __á¸·o, _
__sÄ• vaá¹‡o, _ yu. phalantyatra __phagguno, _ yu, __la_ssa __go, a_ssa __u. _ kattikamÄ
nÄ• ma. assayujamÄ• so pubbakattiko nÄ• ma.

<77> dvayaá¹ƒ sÄ• vaá¹‡amÄ• se. antovÄ«thito bahi nikkhamati sÅ«riyo ettha, adhikaraá¹‡
cittamÄ• se. nÄ• nÄ• pupphaphalavicittatÄ• ya lokÄ• naá¹ƒ rammaá¹ƒ karoti, ramanti vÄ• e

<78> __kattikakÄ• á¸·apakkhato_ pacchimakattikato paá¹-á¹-hÄ• ya caturo caturo mÄ• sÄ•
hemantagimhÄ• navassÄ• nasaÃ±Ã±itÄ• utuyo nÄ• ma honti. himÄ• ni ettha santi hemo, s
vanantoâ€™â€™ ti yathÄ• , hinoti vÄ• hÄ• niá¹ƒ gacchati sabbametthÄ• ti __hemanto, ant
girati pÄ«á¸·ayatÄ«ti __gimhÄ• no, _ mÄ• no, __ra_ssa __ho, _ vaá¹‡á¹‡avipariyayo ca. vas
__vassÄ• no_yu. __utuyo dvÄ«sÅ«_ti paccÄ• satyÄ• __utu_saddo eva dvÄ«su, na __hema
__utu_saddo pume vutto {amara IV 20}.

<79> aÃ±Ã±athÄ• pi \Be 65/ utubhedaá¹ƒ dassetuá¹ƒ ariyasÄ• maÃ±Ã±amÄ• ha __ ``hema
atha vÄ• __vuttÄ• nusÄ• rena_ ututtayapabhede vuttavacanassÄ• nusÄ• rena. idaá¹ƒ pana
``kattikakÄ• á¸·apakkhatoâ€™â€™ ti vacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasmÄ• kattikakÄ• á¸
mÄ• sÄ• __kamÄ• _ kamato hemanto, sisiro, vasanto, gimho, vassÄ• no, sarado utÅ«ti cha
punappunaá¹ƒ etÄ«ti katvÄ• , tu, __i_ssa __u. _ sisiraá¹ƒ sÄ«talaá¹ƒ, taá¹ƒyogÄ• __sisiraá
vuddhi, __ma_kÄ• ro padasandhikaro. __vasa_ kantiyaá¹ƒ. vasÄ«yateti __vasanto. _ pupph
{pupphavantattÄ• (Katthaci) } vÄ• vasati kÄ• mo ettha __vasanto. _ sarati pÄ«á¸·ayati asm
__do. _ sÄ• sunakhÄ• ramanti etthÄ• ti vÄ• __sarado, ma_ssa __do. _

80-81__._ tikaá¹ƒ gimhe. usati dahatÄ«ti __uá¹‡ho, _ á¹‡ho, __sa_lopo ca. nidahante yasm
ha_ssa __gho. _ girati \Be 66/ pÄ«á¸·ayatÄ«ti __gimho, _ mo, rassa __ho, _ vaá¹‡á¹‡avipar
vassÄ• notumhi. vassati pavassati etthÄ• ti __vasso, vassÄ• no, pÄ• vuso_ ca. __a_ssa __

vassÄ• nÄ• dikehi tÄ«hi utÅ«hi __dakkhiá¹‡Ä• yanaá¹ƒ_ sÅ«riyassa dakkhiá¹‡adisÄ• gama
__tÄ«hi_ sisiravasantagimhehi __uttarÄ• yanaá¹ƒ_ uttaradisÄ• gamanaá¹ƒ bhavati. __i_ ga
ayanaá¹ƒ. pussasaá¹…kantimÄ• rabbha Ä• sÄ• á¸·haá¹ƒ yÄ• va Ä• diccassa uttarÄ• gati _
Ä• sÄ• á¸·hasaá¹…kantimÄ• rabbha pussaá¹ƒ yÄ• va dakkhiá¹‡Ä• gati __dakkhiá¹‡Ä• yana
ayanadvayaá¹ƒ sampiá¹‡á¸• itaá¹ƒ vasso nÄ• ma. vassanti etthÄ• ti __vasso, _ vassakÄ• le
__vasso, _ ``citto, cakkhudasakaâ€™â€™ nti yathÄ• .

pajjaddhaá¹ƒ vasse. saá¹ƒvasati ettha __saá¹ƒvaccharo, _ charo, __sa_ssa __co, _ ``vacch

tasseva nÄ• maá¹ƒ. natthi itthiliá¹…gattametesu __anitthÄ«. _ paccÄ• satyÄ• __sarado_pi
__hÄ• yano_pi. saradakÄ• lena lakkhito __sarado, _ yathÄ• ``sotadasakaá¹ƒ, vesÄ• khoâ€
__hÄ• yano, _ padatthe vÄ• jahanto ayatÄ«ti __hÄ• yano. _ samayati vikalayati bhÄ• veti _
``samÄ• vasse thÄ«liá¹…go tu, samaá¹ƒ sabbasamÄ• nesÅ«â€™â€™ ti __ruddo. _

sabbasattÄ• naá¹ƒ sabbapÄ• risadattÄ• {sabbapaá¹-ipadattÄ• (Katthaci) } sabbavohÄ• ra
kÄ• lÄ• dhikÄ• rattÄ• parasamaye kathitaá¹ƒ devÄ• naá¹ƒ vassappamÄ• á¹‡ampi idhÄ• ha
manussÄ• naá¹ƒ mÄ• sena pitÅ«naá¹ƒ ahoratto, evaá¹ƒ manussÄ• naá¹ƒ vassena devÄ• n
tatrottarÄ• yanaá¹ƒ devÄ• naá¹ƒ dinaá¹ƒ, ratti pana dakkhiá¹‡Ä• yanaá¹ƒ, devatÄ• naá¹ƒ
saá¹-á¹-hyÄ• dhikÄ• horattisatattayena vassena dvÄ• dasavassasahassÄ• ni devÄ• naá¹ƒ y

``esÄ• \Be 67/ dvÄ• dasasahassÄ«, yugÄ• khyÄ• parikittitÄ• .

etaá¹ƒ sahassaguá¹‡itaá¹ƒ, aho brahmamudÄ• haá¹-aâ€™â€™ nti { ``vedadÄ«pakaganthe

taÃ±ca narÄ• naá¹ƒ catuyugaá¹ƒ dibbasahassadvayena brahmuno dve diveti. kata, tetÄ• ,
catuyugaá¹ƒ. tatra __katayugassa_ manussasaá¹…khyÄ• ya pamÄ• á¹‡aá¹ƒ aá¹-á¹-havÄ«s
sattarasavassalakkhÄ• ni, __tetÄ• ya_ channavutisahassÄ• dhikÄ• ni dvÄ• dasavassalakkh
catusaá¹-á¹-hisahassÄ• dhikÄ• ni aá¹-á¹-havassalakkhÄ• ni, __kalissa_ bÄ• ttiá¹ƒsasahass
vassalakkhÄ• ni. vuttaÃ±ca ---

``suÃ±Ã±aá¹ƒ suÃ±Ã±aá¹ƒ khaá¹ƒ nÄ• gÄ• , karamunisasino.

mÄ• naâ€™ mÄ• do yugassa, tetÄ• ya khaá¹ƒkhaá¹ƒsuÃ±Ã±aá¹ƒ ||

rasanavasÅ«riyÄ• , vassasaá¹…khyÄ• pasiddhÄ• .

suÃ±Ã±aá¹ƒ suÃ±Ã±aá¹ƒ khaá¹ƒ vedÄ• , rasabhujagamiti ||

dvÄ• pare vassasaá¹…khyÄ• , suÃ±Ã±Ä• kÄ• saá¹ƒkhaá¹ƒnetta-.

guá¹‡ajalanidhayo, vassasaá¹…khyÄ• kalisseâ€™â€™ ti ||

piá¹‡á¸• o cesa vÄ«sativassasahassÄ• dhikÄ• ni tecattÄ• lÄ«savassalakkhÄ• ni. vuttaÃ±ca
``khÄ• kÄ• sasuÃ±Ã±ambaradantasÄ• garÄ• catuyugÄ• naá¹ƒ parimÄ• á¹‡asaá¹…gahoâ€
narÄ• naá¹ƒ dve kappÄ• .

tatra aá¹-á¹-ha nÄ• gÄ• , dve karÄ• , satta munayo, eko sasÄ«, cha rasÄ• , dvÄ• dasa sÅ«

jalanidhayo ca. dve nettÄ• ni, tayo guá¹‡Ä• , bÄ• ttiá¹ƒsa dantÄ• , saá¹…khyÄ• ya pasiddhe
gahetabbÄ• . __khÄ• kÄ• sambara_saddÄ• suÃ±Ã±apariyÄ• yÄ• . suÃ±Ã±aÃ±ca gaá¹‡ite
sabbaÃ±cetaá¹ƒ paá¹-iyugaá¹ƒ paá¹-ilomena patthÄ• raye. tatra katayugassa patthÄ• ro yat
yathÄ• --- 1296000 \Be 68/. dvÄ• parassa yathÄ• --- 864000. kalissa yathÄ• --- 432000. ca
yathÄ• --- 4320000. yugÄ• naá¹ƒ paá¹-ipatthÄ• raÃ±ca piá¹‡á¸• assa ca yathÄ• kkamaá¹ƒ a
paá¹-ilomena gaá¹‡aye. taá¹ƒ yathÄ• ---

``ekaá¹ƒ dasa sataÃ±ceva, sahassaâ€™ mayutaá¹ƒ tathÄ• .

lakkhaÃ±ca niyutaÃ±ceva, kamÄ• dasaguá¹‡ottaraâ€™â€™ nti ||

tatra dasasahassÄ• ni ayutaá¹ƒ. dasalakkhÄ• ni niyutaá¹ƒ. taÃ±ca kalidvÄ• paresu natthÄ«
tatra gaá¹‡aye, tadevaá¹ƒ yugÄ• naá¹ƒ, taá¹ƒpiá¹‡á¸• assa ca aá¹…kato pubbavuttÄ• vass
bhavatÄ«ti.

tatra brahmuno dinaá¹ƒ narÄ• naá¹ƒ udayakappo, ratti pana khayakappo. ekasmiÃ±ca brah
catuddasa brahmasutÄ• bhavanti. tatrekassa manvantarassa ekasattatidibbayugÄ• ni pam
mÄ• nusaá¹ƒ catuddasabhi uttaraá¹ƒ {caturÄ• sÄ«tiuttaraá¹ƒ (?) } yugasatadvayaá¹ƒ. tadev
manvantarehi catunavutyuttarÄ• ni navadibbayugasatÄ• ni bhavanti. mÄ• nusaá¹ƒ tu
catuvÄ«satiyugasahassacatukkaá¹ƒ. esaÃ±ca {chasattatyÄ• dhikanavatiá¹ƒsayugasataá¹ƒ (
aá¹-á¹-havÄ«sasahassÄ• dhikasattarasamÄ• nusavassalakkhasaá¹…khyÄ• vÄ• katayugap
bhavanti. tena vuttaá¹ƒ __sÅ«riyasiddhante_ {I 18-19} ---

``yugÄ• naá¹ƒ sattati sekÄ• , manvantaraâ€™ mihoâ€™ ccate.

katassa saá¹…khyÄ• tassante, sandhi vutto jalaplavo ||

sasandhayo te manavo, kappe Ã±eyyÄ• catuddasa.

katappamÄ• á¹‡Ä• kappÄ• do, sandhÄ« paÃ±cadasaá¹-á¹-hitÄ• â€™â€™ ti ||

katayugassa ca pÄ• dena kalino pamÄ• á¹‡aá¹ƒ, pÄ• dadvayena dvÄ• parassa, pÄ• dattay
cakkamiva bhamatÄ«ti paÃ±cadasahi sandhÄ«hi narÄ• naá¹ƒ yugÄ• ni catuvÄ«sati bhavant
yugacakkaá¹ƒ. etÄ• ni ca sasandhicatuddasamanvantarÄ• nyekatopi piá¹‡á¸• itÄ• ni devÄ•
bhavati, narÄ• naá¹ƒ catuyugasahassaá¹ƒ, taÃ±ca brahmuno dinamekaá¹ƒ. aÃ±Ã±o manu a
brahmasutÄ• eva manavo.

<82> paÃ±cakaá¹ƒ khayakappe. kappate jagatÄ« vinassateti kappo. khayanti ettha khayo.

__kappakkhayÄ• . _ saá¹ƒvattate uparamate, vinassate vÄ• jagatÄ« asminti __saá¹ƒvaá¹-á
jÄ• to __yuganto. _ palÄ«yate khÄ«yate yattha lokoti __palayo, _ pume, saÃ±Ã±Ä• yaá¹ƒ á
``kappakkhayo tÅ«â€™â€™ ti pÄ• á¹-haá¹ƒ vatvÄ• dvinnamekÄ• bhidhÄ• nattaá¹ƒ kappen
__taá¹-á¹-Ä«kÄ• ya_ ca na sameti. vuttaÃ±hi tattha ``saá¹ƒvaá¹-á¹-o, palayo, kappo, khayo,
kappantamiccapÄ«â€™â€™ ti {amara IV 22} ca ``paÃ±cakaá¹ƒ khayakappeâ€™â€™ ti ca.

dvayaá¹ƒ kÄ• á¸·akaá¹‡á¹‡iyaá¹ƒ. ninditabbattÄ• na lakkhÄ«yateti __alakkhÄ«. _ attano ni
kÄ• á¸·avaá¹‡á¹‡asadisaá¹ƒ karoti appakÄ• sakattÄ• ti __kÄ• á¸·akaá¹‡á¹‡Ä«, kara_to á¹‡c
dvayaá¹ƒ siriyaá¹ƒ. pasaá¹ƒsitabbattÄ• lakkhÄ«yateti __lakkhÄ«. _ katapuÃ±Ã±ehi sevÄ«y
__sirÄ«, _ ro, Ä« ca.

<83> dvayaá¹ƒ dÄ• navÄ• naá¹ƒ mÄ• tari. __dÄ• _ avakhaá¹‡á¸• ane, dÄ• yatÄ«ti __danu.
mÄ• tari. __ditÄ«_ti asurÄ• nameva vemÄ• tikÄ• mÄ• tÄ• , tassÄ• paá¹-ipakkhabhÄ• vena

<84> __Ä• gu_ntaá¹ƒ \Be 70/ pÄ• pe. pÄ• nti rakkhanti attÄ• namasmÄ• ti __pÄ• paá¹ƒ, pa
duggatiá¹ƒ pÄ• panato vÄ• __pÄ• paá¹ƒ. _ kilyate sithilÄ« kariyyate yeneti __kibbisaá¹ƒ, la
karoti aniá¹-á¹-haphalanti vÄ• __kibbisaá¹ƒ, _ ibbiso. virÅ«pena gacchatÄ«ti __veraá¹ƒ. _ n
__aghaá¹ƒ, hana_ssa __gho, _ sÄ• dhÅ«hi agantabbattÄ• vÄ• __aghaá¹ƒ, hana_ gatiyaá¹
__duccaritaá¹ƒ. _ du ninditaá¹ƒ karaá¹‡amassa __dukkaá¹-aá¹ƒ. _ na punÄ• tÄ«ti __apuÃ±
paá¹-ipakkhaá¹ƒ __akusalaá¹ƒ. _ kaá¹ƒ sukhaá¹ƒ hanatÄ«ti __kaá¹‡haá¹ƒ, _ vaá¹‡á¹‡avipa
__kalusaá¹ƒ, _ uso, kaá¹ƒ vÄ• sukhaá¹ƒ lunanto setÄ«ti __kalusaá¹ƒ. _ du ninditaá¹ƒ itaá¹ƒ
__duritaá¹ƒ. _ agantabbaá¹ƒ gacchati etenÄ• ti __Ä• gu, _ Ä• pÄ«á¸·ayaá¹ƒ gacchatÄ«ti vÄ
kodhamudÄ• á¹-á¹-Ä«sÅ«â€™â€™ ti hi __ekakkharakose_ vuttaá¹ƒ.

85-86__._ chakkaá¹ƒ dhamme. kucchitenÄ• kÄ• rena santÄ• ne sentÄ«ti kusÄ• , rÄ• gÄ• da
__kusalaá¹ƒ. _ sukhaá¹ƒ karoti, sobhanaá¹ƒ vÄ• karaá¹‡amassa __sukataá¹ƒ. _ sukhaá¹ƒ
punÄ• tÄ«ti __puÃ±Ã±aá¹ƒ. _ dharati sabbanti __dhammaá¹ƒ. _ apare panidaá¹ƒ ``puÃ±Ã±
mityekapadaá¹ƒ vadanti, taá¹ƒ __amarakosena_ {amara IV 24} virujjhanato na gahetabbaá¹
caraá¹‡amassa __sucaritaá¹ƒ. _

tikaá¹ƒ \Be 71/ diá¹-á¹-hadhammike. diá¹-á¹-hadhammo nÄ• ma paccakkho attabhÄ• vo, tat
__diá¹-á¹-hadhammikaá¹ƒ. _ ihaloke jÄ• taá¹ƒ __ihalokikaá¹ƒ. _ sandiá¹-á¹-he paccakkhe at
__sandiá¹-á¹-hikaá¹ƒ. _ dvayaá¹ƒ samparÄ• yike. taá¹ƒ vacanatthato suviÃ±Ã±eyyaá¹ƒ.

dvayaá¹ƒ takkÄ• le. tasmiá¹ƒyeva kÄ• le jÄ• taá¹ƒ, nÄ• sannakÄ• lÄ• dÄ«sÅ«ti __takkÄ• la
kÄ• le jÄ• taá¹ƒ __tadÄ• tvaá¹ƒ, _ tvaá¹ƒ, __tadÄ• tta_ntipi pÄ• á¹-ho. dvayaá¹ƒ Ä• yatikÄ•
pacchimo kÄ• lo. Ä• gamissatÄ«ti __Ä• yati, Ä• _pubbo __i_ gatimhi. ettha ca yaá¹ƒ imasmi
dÅ«ramÄ• sannaá¹ƒ vÄ• , taá¹ƒ diá¹-á¹-hadhammikaá¹ƒ. yaá¹ƒ pana imasmiá¹ƒ attabhÄ• ve

dÅ«rataraá¹ƒ, taá¹ƒ __Ä• yati. _

87-88__._ __pamoda_ntaá¹ƒ pÄ• mojje. hasati yenÄ• ti __hÄ• so. _ attÄ• mano yassa atta
attÄ• nÄ• ma na hoti, tassa bhÄ• vo __attamanatÄ• , _ pÄ• mojjaá¹ƒ. pÄ«á¹‡eti tappetÄ«ti
sukhaá¹ƒ etÄ• yÄ• ti __vitti. _ tussanti etÄ• yÄ• ti __tuá¹-á¹-hi, _ taá¹ƒsahacaraá¹‡ato __vitt
taá¹ƒsahacaraá¹‡ato __pÄ«ti_ ca nÄ• riyaá¹ƒ, __attamanatÄ• _ pana niddesato rÅ«pabhed
__Ä• nando. muda_ hÄ• se, __pamudo, Ä• modopi. _ santussanaá¹ƒ __santoso_ \Be 72/. r
sammadÄ• pi_ {sammudo, sammadopi (?) }, __u_kÄ• rassa __a. _ pamoditassa puggalass
__pÄ• mojjaá¹ƒ. _

tikaá¹ƒ sukhe. suá¹-á¹-hu khaá¹‡atÄ«ti __sukhaá¹ƒ, _ kvi. sÄ• dÄ«yati assÄ• dÄ«yatÄ«ti __
sinehatÄ«ti __phÄ• su, _ phusati vÄ• bÄ• dhati dukkhanti __phÄ• su. _ sattakaá¹ƒ kalyÄ• á
bhaddatÄ«ti __bhaddaá¹ƒ. _ pasatthatarattÄ• __seyyo. _ sobhatÄ«ti __sobhaá¹ƒ. khÄ«_ kh
__khemaá¹ƒ, _ mo. kalyaá¹ƒ nirogaá¹ƒ aá¹‡ati gacchati, kalyaá¹ƒ vÄ• hitaá¹ƒ aá¹‡ayati pÄ•
__kalyÄ• á¹‡aá¹ƒ, _ kammani á¹‡o {kammani upapade á¹‡apaccayoti adhippÄ• yo}. __maá
dhaÃ±Ã±aá¹ƒ __maá¹…galaá¹ƒ, _ alo. sameti dukkhanti __sivaá¹ƒ, _ vo.

<89> chakkaá¹ƒ dukkhe. dukkaraá¹ƒ khamanamettha __dukkhaá¹ƒ. kasa_ gamane, kasati
iro, kucchitenÄ• kÄ• rena setÄ«ti vÄ• __kasiraá¹ƒ. kira_ vikkhipane, kirati sukhanti __kiccha
puÃ±Ã±akaraá¹‡icchÄ• yenÄ• ti __kicchaá¹ƒ, _ ``dukkhÅ«panisÄ• saddhÄ• â€™â€™ ti hi
adhigamanatthaá¹ƒ Ä«hÄ• etthÄ• ti __nÄ«gho, ha_ssa __gho, _ atha vÄ• nihantyapuÃ±Ã±
vÄ• __nÄ«gho, _ puÃ±Ã±aá¹ƒ vÄ• na hanti na gacchatÄ«ti __nÄ«gho. _ virÅ«pamasati ye
visiá¹-á¹-haá¹ƒ vÄ• asati khepetÄ«ti __byasanaá¹ƒ. _ na hanti dhaÃ±Ã±anti __aghaá¹ƒ. _ e
yathÄ• vuttaliá¹…gÄ• . __pÄ• papuÃ±Ã±Ä• ni sukhÄ• _di ca __Ä• kicchaá¹ƒ kiccha_ntaá¹ƒ
vattamÄ• nÄ• ni tÄ«su. yathÄ• ---

pÄ• pÄ• utumatÄ« kaÃ±Ã±Ä• , pÄ• po rÄ• jÄ• pyarakkhako.

pÄ• paá¹ƒ byÄ• dhakulaá¹ƒ hiá¹ƒsaá¹ƒ, pÄ• po vippo ca sevako.

puÃ±Ã±aá¹ƒ titthamidaá¹ƒ puÃ±Ã±Ä• , nadÄ« puÃ±Ã±oâ€™ yaâ€™ massamo ||

sukhaá¹ƒ \Be 73/ kÄ• mikulaá¹ƒ dabbaá¹ƒ {sabbaá¹ƒ (?) }, sukho vÄ• so sahÄ• â€™ mbay

sukhÄ• yuvatiâ€™ ricchantÄ«, sukhÄ• ve maghavaggahÄ• {sukhÄ• yuvatikÄ• gahÄ• (K

yadÄ• tu sakatthappadhÄ• naá¹ƒ sukhÄ• dikameva visesyattena vattumicchate, na tu dabb

visesanaá¹ƒ,) { ( ) cintÄ• maá¹‡iá¹-Ä«kÄ• yaá¹ƒ na dissati} tadÄ• rÅ«pabhedottameva liá¹.

``dÄ• liddepi {valittepi (Katthaci) } dhanittepi, vaso parijano sukhaá¹ƒ.

sukhaá¹ƒ sajjanavÄ• so ca, sukhaá¹ƒ santi anuttarÄ• â€™â€™ ti ||

nanu ``dukkaá¹-oyaá¹ƒ byÄ• pÄ• ro, sukataá¹ƒ kammaá¹ƒ, kalusoyaá¹ƒ me byÄ• pÄ• roâ€™
vutti attheveti kiá¹ƒ pÄ• papuÃ±Ã±Ä• nameva gahaá¹‡aá¹ƒ bhavatÄ«ti? vuccate --- ``duá¹-á
suá¹-á¹-hu kataá¹ƒ sukataâ€™â€™ miccevaá¹ƒ kriyÄ• nibandhanÄ• pi tÄ«su vutti sambhav
guá¹‡anibandhanÄ• eva. kalusassapi yadÄ• siá¹-á¹-hapayogesu visesyavutti tiliá¹…gatÄ•
pÄ• paggahaá¹‡aâ€™ matthappadhÄ• naá¹ƒ byÄ• khyÄ• tabbaá¹ƒ.

<90> paÃ±cakaá¹ƒ subhÄ• subhakammamatte. iá¹-á¹-hÄ• niá¹-á¹-havipÄ• kabhÄ• go yatth
subhÄ• subhaphalaá¹ƒ netÄ«ti __niyati, _ti. subhÄ• subhaphalaá¹ƒ bhÄ• jetÄ«ti __bhÄ• go.
iá¹-á¹-hÄ• niá¹-á¹-havibhÄ• gabhÄ• godhÄ«yati etthÄ• ti __bhÄ• gadheyyaá¹ƒ. _ subhÄ• su
__vidhi. _ ayo, subhÄ• vaho, devaá¹ƒ, diá¹-á¹-haá¹ƒiccÄ• dÄ«nipi subhÄ• subhakammamat
jÄ• tiyaá¹ƒ. uppajjanaá¹ƒ __uppatti, _ nippajjanaá¹ƒ __nibbatti, pada_ gatiyaá¹ƒ, __ni_pubb
__bo. _ jananaá¹ƒ __jÄ• ti. _ janÄ«yate __jananaá¹ƒ. _ uddhaá¹ƒ bhavanaá¹ƒ __ubbhavo. _

<91> pajjaá¹ƒ \Be 74/ hetumhi. attano phalaá¹ƒ niminÄ• tÄ«ti __nimittaá¹ƒ, mÄ• _ parimÄ•
karoti phalanti __kÄ• raá¹‡aá¹ƒ. _ tiá¹-á¹-hati phalametthÄ• ti __á¹-hÄ• naá¹ƒ. _ pajjati nipaj
phalametenÄ• ti __padaá¹ƒ, _ visesena jÄ• yateti __bÄ«jaá¹ƒ, _ rassassa dÄ«ghatÄ• . niss
bandhati pavattetÄ«ti __nibandhanaá¹ƒ. _ nidÄ«yate nicchÄ«yate aneneti __nidÄ• naá¹ƒ, _
vÄ• __nidÄ• naá¹ƒ. _ pabhavati phalametasmÄ• ti __pabhavo, _ hinoti gacchati pariá¹‡ama
__hetu, _ tu, hinoti vÄ• patiá¹-á¹-hÄ• ti phalametthÄ• ti __hetu, hi_ patiá¹-á¹-hÄ• yaá¹ƒ. sam
phalanti __sambhavo. _ sinoti phalaá¹ƒ bandhatÄ«ti __setu. _ paá¹-icca phalametasmÄ• et

<92> yaá¹ƒ kÄ• raá¹‡aá¹ƒ __samÄ• sannaá¹ƒ_ Ä• sannataraá¹ƒ phalena, taá¹ƒ padaá¹-á¹-
hetÅ«naá¹ƒ á¹-hÄ• naá¹ƒ __padaá¹-á¹-hÄ• naá¹ƒ, _ yathÄ• ``rÄ• jarÄ• jÄ• â€™â€™ ti. tivi
upÄ• dÄ• nakÄ• raá¹‡aá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ kÄ• raá¹‡akÄ• raá¹‡anti. yathÄ• bÄ
upÄ• dÄ• nakÄ• raá¹‡asaá¹…khÄ• taá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, bhÅ«mijalÄ• di sahakÄ• rÄ«
{kampassa (?) } kÄ• raá¹‡aá¹ƒ jaro, tassa kÄ• raá¹‡aá¹ƒ kaphoâ€™â€™ ti kapho kÄ• raá¹‡
{kampassa (?) }.

tikaá¹ƒ \Be 75/ sarÄ«rÄ• dhipatideve. jÄ«vanti sattÄ• yenÄ• ti __jÄ«vo. _ pÅ«reti nissayass
__puriso, _ iso. atanti satataá¹ƒ gacchanti sattÄ• yenÄ• ti __attÄ• . _ dvayaá¹ƒ
sattarajotamosÄ• myÄ• vatthÄ• yaá¹ƒ. padhÄ«yante palÄ«yante atra guá¹‡Ä• sattarajotam
yu. pakaroti purisopabhogatthaá¹ƒ saddÄ• dikÄ• riyanti __pakati, _ti. moharÄ• gadosÄ• naá

sattarajotamÄ• nÄ«ti saÃ±Ã±Ä• . sato bhÄ• vo __sattaá¹ƒ, _ á¹-hitiparatÄ• . rajjantyatrÄ• ti
saá¹-á¹-hiparatÄ• . tamantyatrÄ• ti __tamo, _ palayaparatÄ• .

<93> pajjena pÄ• á¹‡ino nÄ• mÄ• ni. paá¹‡anti jÄ«vanti sattÄ• yenÄ• ti __pÄ• á¹‡o, _ so y
sarÄ«rasaá¹…khÄ• to kÄ• yo yassatthi, so __sarÄ«rÄ«. _ kammena bhavatÄ«ti __bhÅ«taá
__vÄ• _saddattho. rÅ«pÄ• dÄ«su saÃ±jatÄ«ti __satto, _ nicchandarÄ• gÄ• pi rÅ«á¸·hiyÄ• s
kÄ• yo yassatthÄ«ti __dehÄ«. _ pÅ«retÄ«ti pÅ«ti, pÅ«tisaá¹…khÄ• taá¹ƒ Ä• hÄ• raá¹ƒ gilati
ti_ssa lopo, sattÄ• naá¹ƒ Ä• yuá¹ƒ pÅ«rento gacchatÄ«ti puggo, taá¹ƒ lÄ• ti bhakkhatÄ«ti __
yenÄ• ti jÄ«vaá¹ƒ, tamassatthÄ«ti __jÄ«vo. _ yathÄ• vuttattho pÄ• á¹‡o yassatthÄ«ti __pÄ•
jÄ• tattÄ• __pajÄ• . _ jÄ• yatÄ«ti __jantu, _ tu. kusalÄ• kusalaá¹ƒ janetÄ«ti __jano. _ lujjatÄ
vinÄ• se, __ja_ssa __ko. _ yathÄ• purimakÄ• sattÄ• jÄ• tijarÄ• maraá¹‡aá¹ƒ gacchanti, ta
__tathÄ• gato. _

<94> rÅ«pÄ• dayo \Be 76/ cha cakkhÄ• digayhÄ• dhammÄ• ``gocarÄ• â€™â€™ ti ``Ä• la
``Ä• rammaá¹‡Ä• nÄ«â€™â€™ ti ``Ä• lambaá¹‡Ä• nÄ«â€™â€™ ti ca vuccante. rÅ«payati p
__rÅ«paá¹ƒ. _ sappati uccÄ• rÄ«yatÄ«ti __saddo, sappa_ gatiyaá¹ƒ vÄ• , sappate Ã±Ä• yat
addane, addanaá¹ƒ hiá¹ƒsanaá¹ƒ, yÄ• canaÃ±ca, hiá¹ƒsate abhilasÄ«yate vÄ• __gandho,
vatthuá¹ƒ sÅ«ceti pakÄ• seti ``idamettha atthÄ«â€™â€™ ti pesuÃ±Ã±aá¹ƒ karonto viya hot
taá¹ƒ sattÄ• assÄ• dentÄ«ti __raso. _ phusÄ«yatÄ«ti __phasso. _ gÄ• vo indriyÄ• ni carant
cittacetasikehi Ä• lambÄ«yanteti __Ä• lambÄ• . si_ bandhane vipubbo, visinonti vibandhanti
__visayÄ• . _ Ä• gantvÄ• cittacetasikÄ• ramanti etthÄ• ti __Ä• rammaá¹‡Ä• ni, _ yu. ete __
indriyehi atthyante abhilasÄ«yanteti katvÄ• .

<95> pajjaddhaá¹ƒ sukke. __suca_ soke, socanti etena tadatthikÄ• ti __sukko, _ a. __gu_ s
kittÄ«yateti __goro, _ ro. __si_ sevÄ• yaá¹ƒ, sevÄ«yateti __sito, _ sinoti vÄ• bandhati cittan
avadÄ• yati sabbavaá¹‡á¹‡eti __odÄ• to. dÄ• _ avakhaá¹‡á¸• ane __ava_pubbo. dhÄ• vati
alo. __sita_ vaá¹‡á¹‡e, á¹‡o, __seto_ \Be 77/. paá¸• i gatiyaá¹ƒ, paá¹‡á¸• ati pakÄ• setÄ«ti
aro. suci, visado, ajjunotipi sukkanÄ• mÄ• ni.

chakkaá¹ƒ ratte. __soá¹‡a_ vaá¹‡á¹‡e, á¹‡o, rattuppalavaá¹‡á¹‡o, __ruha_ janane, ito, __la
raÃ±jantyaneneti __ratto, ranja_ raá¹…ge. tambo udumbarasaá¹…khÄ• to lohaviseso, tabba
maÃ±jeá¹-á¹-hÄ• nÄ• ma rattavalli, yÄ• ya hatthidantÄ• divikatiyo rattÄ• bhavanti, tabbaá¹
__maÃ±jeá¹-á¹-ho. rohito_ lohitasamo, a__la_ttameva viseso.

<96> __sÄ• mala_ntaá¹ƒ kaá¹‡he. __nÄ«la_ vaá¹‡á¹‡e, a. kassateti __kaá¹‡ho, kasa_ vile
__asito. _ vaá¹‡á¹‡esu ekakoá¹-á¹-hÄ• sabhÄ• vena kalyateti kÄ• lo, so eva __kÄ• á¸·o. ma
kakkanaá¹ƒ pisanaá¹ƒ, setÄ• dikaá¹ƒ macatÄ«ti __mecako, _ á¹‡vu, assettaá¹ƒ. __sÄ• _ ta
tanukarÄ«yati paá¹-ipakkhavaá¹‡á¹‡ehÄ«ti __sÄ• mo. sÄ• malo_ sÄ• masadiso, __mala_pa

__paá¹‡á¸• u_saddo sitapÄ«te utto, sitapÄ«tasammissitavaá¹‡á¹‡e __paá¹‡á¸• u_saddo vu
``sitapÄ«tasamÄ• yutto, paá¹‡á¸• uvaá¹‡á¹‡o pakittitoâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• V
ekagaá¹‡anaá¹ƒ gacchatÄ«ti __paá¹‡á¸• u, paá¸• i_ gatiyaá¹ƒ, u. hariá¹‡o, paá¹‡á¸• urotipi
paá¹‡á¸• uvaá¹‡á¹‡anÄ• mÄ• ni. __Ä«saá¹ƒpaá¹‡á¸• u_ abyattapaá¹‡á¸• uvaá¹‡á¹‡o __dhÅ
dhÅ«livaá¹‡á¹‡o. __dhÅ«sa_ kantikaraá¹‡e, curÄ• di, aro.

<97> __kiÃ±ciratto_ \Be 78/ abyattarattavaá¹‡á¹‡o __aruá¹‡o_ nÄ• ma, yathÄ• macchassa
madamattassa cakkhurÄ• go (cintÄ• maá¹‡iá¹-Ä«kÄ• V 15) }, sÅ«riyÄ• do taruá¹‡o vutto.

__setalohito_ setarattamisso vaá¹‡á¹‡o pÄ• á¹-alo nÄ• ma, yathÄ• pÄ• á¹-alakusumaá¹ƒ.
_ alo, __paá¹-a_ vibhÄ• jane.

dvikaá¹ƒ pÄ«te. __pÄ• _ pÄ• ne, kammani to, __Ä«_ttaÃ±ca. haliddiyÄ• iva Ä• bhÄ• yass

tikaá¹ƒ tiá¹‡apattÄ• digate vaá¹‡á¹‡e. __lasa_ kantiyaá¹ƒ, atisayena lasyateti __palÄ• so. _
ti pÄ• á¹-he tu rassassa dÄ«ghatÄ• . __hara_ haraá¹‡e, manaá¹ƒ haratÄ«ti __harito, _ ito. i,

<98> nÄ«lapÄ«tasammissavaá¹‡á¹‡e kaá¸·Ä• ro, kapilo ca vattanti. __kala_ saá¹…khyÄ• n
kaá¸·Ä• ro. kaba_ vaá¹‡á¹‡e, ilo, __ba_ssa __po, kapilo. _

__rocanappabhe_ gorocanasadisappabhÄ• yaá¹ƒ piá¹…go, pisaá¹…go ca vattanti. __pabh
dviliá¹…gattameva. __piji_ bhÄ• sattho, __piá¹…go. _ paratra __sa_kÄ• ravaá¹‡á¹‡Ä• gam

kaá¸·Ä• rÄ• dÄ«naá¹ƒ \Be 79/ catunnaá¹ƒ piá¹…galavisesatthavÄ• cakataá¹ƒ dassetvÄ•
piá¹…galasÄ• maÃ±Ã±atthavÄ• cakattampi dassetumÄ• ha __ ``kaá¸·Ä• rÄ• diâ€™â€™ _c
kevalaá¹ƒ __kaá¸·Ä• rÄ• _dayo piá¹…galavisesattheyeva pavattanti, atha kho piá¹…galasÄ•
vattantÄ«ti. vuttaÃ±hi __amarakose_ ``kaá¸·Ä• ro kapilo piá¹…go, pisaá¹…go kaddu piá¹…g
16}. keci pana __kaá¸·Ä• rÄ• _dayo __pisaá¹…ga_pariyantÄ• cattÄ• ro saddÄ• piá¹…gala
vattanti, guá¹‡ini pana vÄ• ccaliá¹…gÄ• ti evaá¹ƒ pacchimena sambandhaá¹ƒ katvÄ• vadan
virujjhanato idha ca ``sukkÄ• dayoâ€™â€™ ti sabbesaá¹ƒyeva gahaá¹‡ato na gahetabbaá¹

<99> tikaá¹ƒ sabale kokilakaá¹‡á¹-hasadise. kalyateti __kalo, masi_ parimÄ• á¹‡e, kammar
__kammÄ• so, la_ssa __mo, _ kalanaá¹ƒ vÄ• kalo, taá¹ƒ masatÄ«ti __kammÄ• so, _ yathÄ
__saba_ gatiyaá¹ƒ, sabatÄ«ti __sabalo, _ alo. ciyyateti __citto, _ ta. __traá¹‡a_paccaye __c
kabburotipi sabalassa nÄ• mÄ• ni.

kaá¹‡hapÄ«tamisse sÄ• vo vutto. __se_ gatimhi, sayatÄ«ti __sÄ• vo, _ avo. kapisotipi __sÄ

kaá¹‡halohitamisse dhÅ«mÄ• bhe pana dhÅ«ma, dhÅ«malÄ• vattanti. dhÅ«mo viyÄ• ti __d
__dhÅ«malo. ete sukkÄ• _dayo __sÄ• va_ntÄ• yadÄ• abhedopacÄ• rÄ• __guá¹‡ini_ guá¹
vÄ• ccaliá¹…gÄ• , yathÄ• sukko haá¹ƒso, sukkÄ• haá¹ƒsÄ« \Be 80/, sukkaá¹ƒ haá¹ƒsakula
__guá¹‡e_ guá¹‡amatte vattanti, tadÄ• pume, yathÄ• haá¹ƒsassa sukko, mayÅ«rassa citto

<100> __lÄ• sana_ntaá¹ƒ nacce. __nata_ gattavinÄ• me, __pabbajjÄ• _dittÄ• __naccÄ• _
naá¹-anaá¹ƒ vÄ• __naccaá¹ƒ, _ sabbatra bhÄ• vasÄ• dhanaá¹ƒ. natÄ«yate __nattanaá¹ƒ. _
lasa_ kantiyaá¹ƒ, lasitabbanti vÄ• __lÄ• sanaá¹ƒ. _

naccaá¹ƒ, vÄ• ditaá¹ƒ, gÄ«taá¹ƒ iti idaá¹ƒ bhoriyattikaá¹ƒ nÄ• á¹-yaá¹ƒ nÄ• metyuccate {am
turaá¹‡ahiá¹ƒsÄ• su. turÄ«yanteneneti __tÅ«riyaá¹ƒ, _ murajÄ• di. tabbhavo saddo toriyo, á
tikaá¹ƒ __toriyattikaá¹ƒ. _ naá¹-assedaá¹ƒ __nÄ• á¹-yaá¹ƒ. _ tatiyassa toriyasÄ• maÃ±Ã±as
nÄ• á¹-akÄ• .

<101> naccaá¹-á¹-hÄ• naá¹ƒ rÄ• jaá¹…gaá¹‡Ä• di __raá¹…go_ nÄ• ma siyÄ• ``ramantÄ•
etthÄ• â€™â€™ ti vÄ• katvÄ• . __sÅ«jhasÅ«canaá¹ƒ_ hatthÄ• dÄ«hi sÅ«citabbassa pakÄ•
sÅ«canaá¹ƒ pakÄ• sanaá¹ƒ __abhinayo_ nÄ• ma ``nayanaá¹ƒ nayo, passantÄ• naá¹ƒ abhin
byaÃ±jakotipi tasseva nÄ• maá¹ƒ.

bharatasatthavuttaaá¹-á¹-huttarasatakaraá¹‡anipphannathirahatthapariyatthakÄ• dinÄ• mal
{vitthÄ• ro bharatamunikate nÄ• á¹-yasatthe catuttha ajjhÄ• ye passitabbo} naccaviseso __a
aá¹…gahÄ• ro_ nÄ• ma ``aá¹…gassa hÄ• ro, vikkhepoâ€™â€™ ti katvÄ• \Be 81/. tikaá¹ƒ n
kattusÄ• dhanaá¹ƒ, ``naccatÄ«ti __naá¹-á¹-akoâ€™â€™ _tyÄ• dinÄ• .

<102> siá¹…gÄ• rÄ• dayo nava rasÄ• __nÄ• á¹-yarasÄ• _ assÄ• danÄ«yattÄ• . yathÄ• hi
nÄ• nÄ• byaÃ±janasaá¹…khatamannaá¹ƒ bhuÃ±jantÄ• rase assÄ• dayanti sumanÄ• puris
tathÄ• nÄ• nÄ• bhinayabyaÃ±jite aá¹…gasattopete á¹-hÄ• yÄ«bhÄ• ve assÄ• dayanti suma
mahÄ• sÄ• miá¹-Ä«kÄ• ya 352 gÄ• thÄ• vaá¹‡á¹‡anÄ• yampi}.

<103> tesu siá¹…gÄ• rasseva sarÅ«paá¹ƒ, pabhedaÃ±ca dassetumÄ• ha __ ``posasseâ€™
saá¹…gamaá¹ƒ __paá¹-icca_ kÄ• raá¹‡aá¹ƒ katvÄ• __posassa_ purisassa yÄ• __pihÄ• _ i
__pose_ ca purise saá¹…gamaá¹ƒ __paá¹-icca_ kÄ• raá¹‡aá¹ƒ katvÄ• itthiyÄ• yÄ• __pihÄ
manovikÄ• raviseso, eso ratikÄ«á¸·Ä• dÄ«naá¹ƒ kÄ• raá¹‡abhÅ«to, ratikÄ«á¸·Ä• dikÄ• raá¹
__siá¹…gÄ• ro_ nÄ• ma. ettha ca itthipurisÄ• naá¹ƒ dassanasavanaphusanavasena vÄ• vi
saÃ±jÄ• tÄ• , so raso nÄ• ma. yaá¹ƒ pana taá¹ƒ kÄ• raá¹‡aá¹ƒ katvÄ• pavattaá¹ƒ gÄ«taá¹ƒ
assÄ• dajanakattÄ• raso nÄ• ma. phalÅ«pacÄ• ravasena pana pihÄ• rasoti vuttÄ• , sabba

<104> uttamÄ• naá¹ƒ \Be 82/ itthipurisÄ• naá¹ƒ pakati saá¹ƒyogaviyogasabhÄ• vo sÄ• ett

bahulanti __uttamapakatippÄ• yo, _ yebhuyyena uttamÄ• naá¹ƒ saá¹ƒyogaviyogappavattaá
nÄ• mÄ• tyattho. itthipurisÄ• naá¹ƒ pihÄ• hetu etassÄ• ti __itthipurisahetuko. _ so siá¹…gÄ
iminÄ• pabhedena duvidho mato. tatra ca ---

vÄ• pivanagehuyyÄ• na-mÄ• lÄ• candanÄ• dayo.

sambhogassa vibhÄ• vÄ• te, ye caÃ±Ã±e lalitaá¹…karÄ• ||

viyogassa tu piyÄ• dassanaá¹ƒ vibhÄ• vo, rasajanako ca vibhÄ• vo. vuttaÃ±ca ---

``jayante ca rasÄ• yena,

sa vibhÄ• vo pakittito.

tesamevÄ• â€™ nubhÄ• voâ€™ yaá¹ƒ,

khyÄ• to kavÄ«hi byaÃ±jakoâ€™â€™ ti ||

saha bhuÃ±janamanubhavanaá¹ƒ __sambhogo. _ viyujjanaá¹ƒ nÄ• nÄ• bhavanaá¹ƒ __viyo
vijjhanaá¹-á¹-hena siá¹…gaá¹ƒ, nÄ• garikabhÄ• vasaá¹…khÄ• tassa kilesasiá¹…gassetaá¹ƒ
siá¹…gaá¹ƒ vÄ• pabhuttaá¹ƒ, taá¹ƒ karoti rÄ• gÄ«sÅ«ti __siá¹…gÄ• ro, _ Ä• ro, kilesasiá¹…
vuttaá¹ƒ. suci, ujjalotipi siá¹…gÄ• rassa nÄ• mÄ• ni.

sokopacayasabhÄ• vo \Be 83/ __karuá¹‡o. _

iá¹-á¹-hanÄ• saá¹…ganÄ• sÄ• ya {iá¹-á¹-hanÄ• sadhanÄ• pÄ• ya (cintÄ• maá¹‡iá¹-Ä«kÄ•)

vadhabandhanatÄ• á¸·anÄ• .

sÄ• paklesopatÄ• pehi,

jÄ• yate karuá¹‡o raso ||

ussÄ• havaddhano __vÄ«ro. _ vibhÄ• vÄ• tassa vinayupatÄ• pabalavikkamÄ• . sa cÄ• yaá
yuddhavÄ«roti tividho.

vimhayopacayasabhÄ• vo __abbhuto. _

pÄ• sÄ• duyyÄ• naselÄ• di-gamanÄ• dibbadassanÄ• .

sabhÄ• vimÄ• namÄ• yenda-jÄ• lasippÄ• didassanÄ• {jÄ• lavijjÄ• didassanÄ• (Katthaci) }.

hadayecchitalÄ• bhehi, vibhÄ• vehissa sambhavo ||

hÄ• sopacayasabhÄ• vo __hÄ• so. _

sÄ• bahitthÄ• savikatÄ• , nepathyÄ• byaá¹…gadassanÄ• .

asambandhakathÄ• lÄ• pÄ• , hÄ• so so kuhakÄ• dibhi ||

bhayopacayasabhÄ• vo __bhayÄ• nako. _

uccabheravasaá¹ƒrÄ• va-yakkhapetÄ• didassanÄ• .

suÃ±Ã±Ä• gÄ• ramahÄ• raÃ±Ã±a-vadhabandhanadassanÄ• ||

tÄ• sÄ• yÄ• saá¹…katobbego, sivolÅ«karuá¹‡Ä• dibhi.

vibhÄ• vehi ca itthÄ«naá¹ƒ, nÄ«cÄ• naÃ±ca bhayÄ• nako ||

samaá¹‡opacayasabhÄ• vo __santo. _

dassanÄ• santavesÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ.

santakÄ• raá¹‡adhammÄ• naá¹ƒ, santo nÄ• ma raso bhave ||

jigucchopacayasabhÄ• vo \Be 84/ __bÄ«bhaccho. _

pÅ«timaá¹ƒsÄ• dikÄ• naá¹ƒ tu, dassanasutikittanÄ• .

vigatehi vibhÄ• vehi, bÄ«bhacco jÄ• yate raso ||

kodhopacayasabhÄ• vo __ruddaá¹ƒ. _

taÃ±ca saá¹…gÄ• mahetukaá¹ƒ, uggakammaupaghÄ• ta-.

musÄ• vÄ• dÄ• dipharusÄ• , vacanÄ• dÄ«hi bhavati ||

etesu ca bÄ«bhaccharuddÄ• ni napuá¹ƒsake, aÃ±me tu pume rÅ«pabhedÄ• . ete ca nava r
__ratanakosa_nayena vuttÄ• . vuttaÃ±hi tattha ---

``siá¹…gÄ• ravÄ«ra bÄ«bhaccha-rudda hÄ• sa bhayÄ• nakÄ• .

karuá¹‡Ä• â€™ bbhuta santÄ• ca, nava nÄ• á¹-yarasÄ• imeâ€™â€™ ti ||

__amarakose_ pana ---

``siá¹…gÄ• ravÄ«ra karuá¹‡Ä• -bbhuta hÄ• sa bhayÄ• nakÄ• .

bÄ«bhaccha ruddÄ• ti rasÄ• â€™â€™ ti {amara 7.17} ||

aá¹-á¹-heva rasÄ• vuttÄ• . atheha navamo santo raso kasmÄ• na vuttoti? vuccate ---

hÄ• so rati ca kÄ• ruÃ±Ã±aá¹ƒ,

kodhussÄ• habhayaá¹ƒ tathÄ• .

jigucchÄ• vimhayo ceti,

á¹-hÄ• yÄ«bhÄ• vÄ• pakittitÄ• ||

á¹-hÄ• yÄ« eva tu rasÄ«bhavatipyÄ• gamo, tasmÄ• pakatiyÄ• aá¹-á¹-hasaá¹…khyattÄ• a
vutto. santaraso cÄ• yaá¹ƒ dhammasiá¹…gÄ• rattÄ• siá¹…gÄ• rarase evÄ• nupaviá¹-á¹-ho
tividho hi siá¹…gÄ• ro. keci pana piyasamÄ• gamÄ• divibhÄ• vajaparamaá¹ƒ vassalyÄ• khy

__rabhaso_pyÄ• ha \Be 85/ ---

``siá¹…gÄ• ra vÄ«ra bÄ«bhaccha-rudda hÄ• sa bhayÄ• nakÄ• .

karuá¹‡Ä• â€™ bbhutasantÄ• ca, vassalyaÃ±ca rasÄ• daseâ€™â€™ ti ||

aÃ±Ã±e tu ---

``siá¹…gÄ• rÄ• nugato hÄ• so,

karuá¹‡o ruddakammajo.

vÄ«rato abbhuto jÄ• to,

bÄ«bhacchÄ• ca bhayÄ• nakoâ€™â€™ ti ---

cattÄ• ro rasÄ• iccÄ• hu.

__bÄ«bhaccha_nti vadha bandhane, cho, abbhÄ• sikÄ• rassa dÄ«gho. __va_ssa __bho, d
ruddo devatÄ• asseti ruddaá¹ƒ. vuttaÃ±ca ---

``siá¹…gÄ• ro haridevohi, hÄ• so pamathadevato.

karuá¹‡o yamadevo tu, ruddo ruddÄ• dhidevatoâ€™â€™ ti {saddakappaddume rodrapadep

ettha ca kÄ• makodhahÄ• sÄ• dikato cittavikÄ• ro __bhÄ• vo_ ``bhÄ• vayati pakÄ• sayati k
katvÄ• . so ca á¹-hÄ• yÄ« byabhicÄ• rÄ« sÄ• ttiko ceti tividho. tatra ---

hÄ• so rati ca kÄ• ruÃ±Ã±aá¹ƒ,

kodhuâ€™ ssÄ• ha bhayaá¹ƒ tathÄ• .

jigucchÄ• vimhayo ceti,

__á¹-hÄ• yÄ«bhÄ• vÄ• _ pakittitÄ• ||

__byabhicÄ• rÄ«_ tu tettiá¹ƒsappabhedÄ• . yathÄ• ---

saá¹…kÄ• gilÄ• ni nibbedo,

tathÄ• issÄ• mado samo.

Ä• lasyaá¹ƒ dÄ«natÄ• cintÄ• ,

moho sati matÄ« dhiti ||

cÄ• palyaá¹ƒ \Be 86/ hariso pÄ«á¸·Ä• ,

Ä• vego jaá¸·atuâ€™ ggatÄ• .

suttaá¹ƒ vitakko tÄ• so ca,

gabbhuâ€™ ssukko visÄ• datÄ• ||

niddÄ• â€™ bahitthÄ• â€™ marisÄ• ,

maraá¹‡aá¹ƒ byÄ• dhireva ca.

apamÄ• ro ca ummÄ• do,

vibodho tiá¹ƒsa tuttarÄ• ||

__sÄ• ttiko_ aá¹-á¹-havidho. yathÄ• ---

thambho sedo ca romaÃ±co,

sarabhedo tu vepathu.

vevaá¹‡á¹‡aâ€™ massupalayÄ• ,

iccete aá¹-á¹-ha __sÄ• ttikÄ• _ti ||

thirattÄ• ekantikattÄ• __á¹-hÄ• yÄ«. byabhicÄ• rÄ«_ anekantikattÄ• . yathÄ• nÄ• á¹-ikÄ• tadupakÄ• rÄ• hÄ• sÄ• dayo byabhicÄ• rino, moharÄ• gadosÄ• eva saá¹…khyabhÄ• sÄ• sattena Ä• sayena nibbatto __sÄ• ttiko. _ bhÄ• vassa bodhako abhinayo __anubhÄ• vo_ ``a pakÄ• sayatÄ«â€™â€™ ti katvÄ• .

tatra __sambhoga_sabhÄ• vo yo __ratyÄ• _khyo bhÄ• vo, tassa locanacÄ• turiyabhamukkhepamihitavibbhamacittaá¹…gahÄ• rivÄ• kyÄ• di anubhÄ• vo. vut

``tassa locanacÄ• tura-bhamukkhepasitavibbhamo.

cittaá¹…gahÄ• rivÄ• kyÄ• di, anubhÄ• vo pakittitoâ€™â€™ ti ||

__viyogassa_ \Be 87/ tu anubhÄ• vo ---

abhilÄ• po tathÄ• cintÄ• ,

tassa saraá¹‡akittanÄ• .

ubbego ca vilÄ• po ca,

ummÄ• do byÄ• dhireva ca.

jaá¸·atÄ• maraá¹‡aÃ±ceva,

dasevettha pakittitÄ• ||

__hÄ• sassa_ tu vikÄ• rakÄ• lÄ• di anubhÄ• vo, yo tu karuá¹‡o.

assusÄ• sehi vevaá¹‡á¹‡a-

thambhagattasatikkhayÄ• .

paridevitasokehi,

abhinayo sasÅ«ribhi ||

karacaraá¹‡avadanavepathugattathambhahadayakampanasukkhoá¹-á¹-hatÄ• lukaá¹‡á¹-he niccamabhinayo.

__ruddassa_ tu bhÅ«kuá¹-yÄ• di anubhÄ• vo.

__vÄ«roâ€™ _bhinÄ«yate cÄ• ga-

vesÄ• rajjÄ• dito tathÄ• .

akkhepasÅ«catÄ• dÄ«hi,

therasorÄ• dito bhave ||

__bÄ«bhacchassa_ tu ---

ayaá¹ƒ pacchÄ• danÄ• byatta-

pÄ• dabÄ• hacchikÅ«lanÄ• .

ubbejanÄ• dÄ«hi mato,

tajjehiâ€™ bhinayo sadÄ• ||

 __abbhutaá¹ƒ_ \Be 88/ pana ---

dantalocanavitthÄ• rÄ• ,

pasÄ• dopasamÄ• dihi.

romaÃ±casedatÄ• sassu,

sÄ• dhuvÄ• dehi dassaye ||

 sÄ• ttikÄ• naá¹ƒ tvaá¹-á¹-hannaá¹ƒ thambhasedaromaÃ±casarabhedavepathuvevaá¹‡á¹‡a
yathÄ• kkamaá¹ƒ nikriyatÄ• , vÄ• ta, ccÄ• sÄ«ta, dobhaggaá¸·Ä• â€™ pÄ• á¹…gapÅ«raá¹‡
locanamajjana, mahipÄ• tÄ• dayo abhinayÄ• .

 evaá¹ƒ byabhicÄ• rÄ«nampi nibbeda, gilÄ• ni, saá¹…kiâ€™ ssÄ• , mada, samÄ• â€™ lasy
sÄ• sa, santÄ• pa, disÄ• valokana, guá¹‡amacchera, bhÄ«ta, á¹…gamaddana, samÄ• dayo

 byabhicÄ• rÄ«su saá¹…kÄ• nÄ• ma Ä• saá¹…kacittatÄ• . gilÄ• ni gelaÃ±Ã±atÄ• . nibbedo
pamÄ• dukkaá¹ƒso. samo khedo. dÄ«natÄ• cetaso dukkhatÄ• . dhiti santoso. hariso cetopa
ruddÄ• cÄ• rÄ• dÄ«hi mukhavikÄ• ro. Ä• vego sambhamo. jaá¸·atÄ• appaá¹-ipatti, uggatÄ•
supanaá¹ƒ. tÄ• so cittakkhobho. ussÄ• ho ussukkaá¹ƒ. visÄ• do khedo. abahitthÄ• Ä• kÄ•
akkhamatÄ• . vibodho viniddatÄ• . sesÄ• papaÃ±cabhayÄ• na vitthÄ• ritÄ• ti. rasavaá¹‡á¹

 <105> silokena vacaso nÄ• mÄ• ni. bhÄ• sitabbanti __bhÄ• sitaá¹ƒ. lapa_ vacane, __lapita
__bhÄ• sÄ• . _ voharÄ«yateti \Be 89/ __vohÄ• ro, hara_ haraá¹‡e __vi_pubbo, __ ``vohÄ•
dhÄ• tu. vuccateti __vacanaá¹ƒ. vaco_pi, manogaá¹‡oyaá¹ƒ. uccateti __utti, _ti. vuccateti __
giá¹‡anti saddÄ• yanti tanti __girÄ• , ge_ sadde, iro, gÄ• yitabbÄ• ti vÄ• __girÄ• . _ vÄ• yat
__vÄ• á¹‡Ä«, _ yu, Ä« ca, paresaá¹ƒ mammavijjhanaá¹-á¹-hena vÄ• á¹‡o viyÄ• ti vÄ• __vÄ
satthakÄ• ro isi, tassesÄ• __bhÄ• ratÄ«. _ kathÄ«yateti __kathitÄ• . _ vuccateti __vacÄ«, _
sarovatÄ«tipi vacaso nÄ• mÄ• ni.

<106> ekamevÄ• khyÄ• tapadaá¹ƒ yattha __ekÄ• khyÄ• to_ savisesanena kÄ• rakapadena
padacayo_ sambandhattho padasamudÄ• yo vÄ• kyaá¹ƒ nÄ• ma siyÄ• , yathÄ• --- vessant
kammaá¹ƒ karoti, puriso gacchati. __Ä• khyÄ• ta_ggahaá¹‡aÃ±cettha kriyÄ• saddopalakkha
kaá¹-aá¹ƒ katavÄ• iccÄ• dÄ«nipi vÄ• kyaá¹ƒ nÄ• ma siyÄ• . __amarakose_ pana --- ``tisyÄ
kriyÄ• vÄ• kÄ• rakÄ• nvitÄ• â€™â€™ ti {amara VI 2} dvÄ«hi lakkhaá¹‡ehi vÄ• kyamÄ• ha.
__tisyÄ• dyantacayo_ tyÄ• disyÄ• dyantapadÄ• naá¹ƒ cayo samÅ«ho sambandhattho vÄ• k
paá¹-hati, odanaá¹ƒ pacati. tathÄ• ca bhÄ• vÄ• khyaá¹ƒ Ä• khyÄ• taá¹ƒ sÄ• byayakÄ• raka
Ä• khyÄ• taá¹ƒ tyÄ• dyantaá¹ƒ sÄ• byayaá¹ƒ vÄ• sakÄ• rakaá¹ƒ vÄ• savisesanaá¹ƒ vÄ• v
__tyÄ• di_ggahaá¹‡aá¹ƒ kriyÄ• saddopalakkhaá¹‡aá¹ƒ, tena devadatto \Be 90/ kaá¹-aá¹ƒ ka
vÄ• kyaá¹ƒ. upalakkhaá¹‡anirapekkhaá¹ƒ aparaá¹ƒ vÄ• kyalakkhaá¹‡amÄ• ha ``kriyÄ• vÄ•
kriyÄ• padaá¹ƒ vÄ• kÄ• rakasambandhaá¹ƒ vÄ• kyaá¹ƒ, yathÄ• --- rÄ• jÄ• gacchati, rÄ• jÄ
sÄ• byayassapi anabyayassapi sabbassa kriyÄ• kÄ• rakapadasamÅ«hassa vÄ• kyattamÄ•

bhayÄ• dÄ«hi yaá¹ƒ dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• __udÄ«raá¹‡aá¹ƒ_ kathanaá¹ƒ ``s
vijjhÄ• â€™â€™ tyÄ• dikaá¹ƒ, taá¹ƒ Ä• meá¸• itaá¹ƒ Ã±eyyaá¹ƒ. __meá¸• i_ ummÄ• dane,
dvattikkhattumuccÄ• raá¹‡e vattati. yathÄ• ``etadeva yadÄ• vÄ• kyaá¹ƒ, Ä• meá¸• ayati vÄ
``harivaá¹ƒseâ€™â€™ ti cintÄ• maá¹‡iá¹-Ä«kÄ• yaá¹ƒ vuttaá¹ƒ}. ``devadattenÄ• meá¸• o ka
iccatrÄ• pyayamevattho, sokÄ• dinÄ• hi ``bhÄ• tÄ• bhÄ• tÄ• â€™â€™ ityuccÄ• rÄ«yate, b
padaá¹ƒ vÄ• kyamhÄ• .

<107> Ä• meá¸• itassa visayaá¹ƒ dassetumÄ• ha __ ``bhayeâ€™â€™ _ccÄ• di. ``sappo sa
__bhaye. _ ``vijjha vijjha, pahara paharÄ• â€™â€™ tyÄ• dÄ«su __kodhe. _ ``sÄ• dhu sÄ• d
__pasaá¹ƒsÄ• yaá¹ƒ. _ ``gaccha gaccha, lunÄ• hi lunÄ• hÄ«â€™â€™ tyÄ• dÄ«su __turite.
tyÄ• dÄ«su __kotÅ«hale. _ ``buddho buddhoti cintayantoâ€™â€™ tyÄ• dÄ«su __acchare. _
abhikkamathÄ• yasmantoâ€™â€™ tyÄ• dÄ«su __hÄ• se. _ ``kahaá¹ƒ ekaputtaka, kahaá¹ƒ
__soke. _ ``aho sukhaá¹ƒ aho sukhaâ€™â€™ ntyÄ• dÄ«su __pasÄ• de. ca_saddo avuttasa
sammÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho \Be 91/ daá¹-á¹-habbo. tattha ``pÄ• po pÄ• poâ€™â€™
``abhirÅ«paka, abhirÅ«pakÄ• â€™â€™ tyÄ• dÄ«su __asammÄ• ne. _ evametesu navasu,
__budho_ paá¹‡á¸• ito __kare_ kareyya yojeyya Ä• meá¸• anaá¹ƒ punappunuccÄ• raá¹‡aá¹
punappunuccÄ• rÄ«yatÄ«ti __Ä• meá¸• ita_nti katvÄ• .

<108> iru, yaju, sÄ• manti tayo vedÄ• siyuá¹ƒ, tatra __iru_saddo __nÄ• rÄ«_ itthiliá¹…go.
iccante devÄ• etÄ• yÄ• ti __iru, _ u, __ca_ssa __ro. _ yajante aneneti __yaju, _ u. __so_ a
mo, soyanti pÄ• pamaneneti __sÄ• maá¹ƒ, _ ossÄ• , __ ``sÄ• _ tanukaraá¹‡Ä• vasÄ• nesÅ«
vidanti dhammametehÄ«ti __vedÄ• . _

__ete eva_ tayo vedÄ• tayÄ« nÄ• ma, tayo avayavÄ• assÄ• ti __tayÄ«. _ ayaá¹ƒ __tayÄ«

itthiliá¹…go. tikaá¹ƒ vede. munÄ• ti jÄ• nÄ• ti dhammaá¹ƒ anenÄ• ti __manto, _ to, __u_ssa
dhammaá¹ƒ etÄ• yÄ• ti __suti. _ itthiyaá¹ƒ __suti_saddo.

<109> vedasatthakÄ• rake dasa isayodassetumÄ• ha __ ``aá¹-á¹-hakoâ€™â€™ _ccÄ• di. a
satthe karotÄ«ti __aá¹-á¹-hako. _ vÄ• maá¹ƒ kalyÄ• á¹‡avacanaá¹ƒ karotÄ«ti __vÄ• mako, _
vÄ• vÄ• mano, so eva __vÄ• mako, na_ssa __ka_kÄ• rattaá¹ƒ katvÄ• . vÄ• mo nÄ• ma ha

``vÄ• maá¹ƒ sabye patÄ«pe {patÄ«peti paá¹-ikÅ«le} ca, daviá¹‡e {daviá¹‡eti dhane} cÄ• tisu

payodhare hare kÄ• me, jaÃ±Ã±Ä• vÄ• maâ€™ mapitthiyaâ€™â€™ nti ||

hi __nÄ• natthasaá¹…gahe. _

aá¹…girasassa isino apaccaá¹ƒ __aá¹…giraso, _ citrasikhaá¹‡á¸• ino apaccaá¹ƒ putto. atha
raso siddhippatto pÄ• rado yassÄ• ti __aá¹…giraso. _ teneva tassa puttaá¹ƒ surÄ• cariyaá¹
vadati. jÄ«vayati raá¹‡e asuranihate deveti __jÄ«vo_ {amara III 24 cintÄ• maá¹‡iá¹-Ä«kÄ• c
bharatÄ«ti __bhagu, _ bhaá¹ƒ vÄ• nakkhattaá¹ƒ gacchati jÄ• nÄ• tÄ«ti __bhagu, _ u. yamaá
paresanti yamado ca so dakkhiá¹‡eyyaggittÄ• aggi ceti __yamadaggi, _ rÄ• massa pitÄ• {
(saddakappaddume) }. vasiá¹-á¹-hassa apaccaá¹ƒ __vÄ• siá¹-á¹-ho. _ bhÄ• radvÄ• jassa ap
kassapassa apaccaá¹ƒ __kassapo. _ vessÄ• mittassa apaccaá¹ƒ __vessÄ• mitto. iti_ ime d
vedÄ• naá¹ƒ __kattÄ• ro_ kÄ• rakÄ• .

<110> vede dassetvÄ• tassa chaá¸·aá¹…gÄ• ni dassetumÄ• ha __ ``kappoâ€™â€™ _ccÄ
__kappo_ ``kappate pabhavatÄ«â€™â€™ ti katvÄ• . sÄ• dhusaddÄ• namanvÄ• khyÄ• yaka
Ä• karÄ«yante pakaticcÄ• dinÄ• Ä• byÄ• pÄ• dyante anena \Be 93/ saddÄ• ti, yu. __jotisat
subhÄ• subhakammaphalajotanakaá¹ƒ. sikkhyante abbhasyante {ajjhayante (Katthaci) } etÄ
a_kÄ• rÄ• divaá¹‡á¹‡Ä• naá¹ƒ á¹-hÄ• nakaraá¹‡apayatanÄ• naá¹ƒ paá¹-ipÄ• dikÄ• . niccha
__nirutti, _ vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyayoccÄ• dikÄ• . chandasi anuá¹-á¹-hubhÄ• di
__chandoviciti, _ etÄ• ni cha vedÄ• naá¹ƒ aá¹…gÄ• nÄ«ti vadanti.

<111> purÄ• vuttanibandhanapÄ• yattÄ• purÄ• vuttaá¹ƒ, tassa pabandho vitthÄ• ro, santÄ
bhÄ• ratayuddhakathÄ• diko __byÄ• sÄ• _dipakato gantho itihÄ• so nÄ• ma, __itiha_saddo
itihÄ• â€™ tthi asminti __itihÄ• so. _

rukkhÄ• dÄ«naá¹ƒ nÄ• mapariyÄ• yehi __nÄ• mappakÄ• sakaá¹ƒ_ ratanamÄ• lÄ• dikaá¹ƒ
__so_timinÄ• __nighaá¹‡á¹-u_saddassa pulliá¹…gattaá¹ƒ dÄ«peti, sabbatrevaá¹ƒ. tattha ta
nissesato ghaá¹-enti rÄ• sÄ«karonti etthÄ• ti __nighaá¹‡á¹-u, _ bindÄ• gamo, vacanÄ«yavÄ
saddaÃ±ca nikhaá¹‡á¸• ati bhindati vibhajja dassetÄ«ti vÄ• nikhaá¹‡á¹-u, so eva __kha_ssa

__nighaá¹‡á¹-Å«_ti vutto. __rukkhÄ• dÄ«naá¹ƒ nÄ• mappakÄ• saka_ntiminÄ• ekekassa att
anekapariyÄ• yanÄ• mappakÄ• sakattaá¹ƒ vuttaá¹ƒ, nidassanamattaÃ±cetaá¹ƒ, anekesaá¹ƒ
ekasaddavacanÄ«yatÄ• pakÄ• sakavasenapi \Be 94/ tassa ganthassa pavattattÄ• {Sv-pá¹-
II 3.59; Sp-á¹- I tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• }.

<112> loke yaá¹ƒ vitaá¹‡á¸• avÄ• dÄ«naá¹ƒ satthaá¹ƒ, taá¹ƒ lokÄ• yatanti viÃ±Ã±eyyaá¹ƒ.
aÃ±Ã±amaÃ±Ã±aviruddhaá¹ƒ, saggamokkhaviruddhaá¹ƒ vÄ• tanonti etthÄ• ti __vitaá¹‡á¸•
viruddhena vÄ• vÄ• dadaá¹‡á¸• ena tÄ• á¸·enti ettha vÄ• dinoti __vitaá¹‡á¸• o, taá¸• i_ tÄ•
nissÄ• ya vÄ• dÄ«naá¹ƒ vÄ• do pavatto, taá¹ƒ tesaá¹ƒ desatopi upacÄ• ravasena vuccati, y
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj
ti {DN II 401; MN I 134; Vibh 204}. __lokÄ• _ti bÄ• lalokÄ• , te ettha Ä• yatanti ussahanti vÄ
vÄ• dassÄ• denÄ• ti __lokÄ• yataá¹ƒ, _ Ä• yatiá¹ƒ hitaá¹ƒ tena loko na yatati na Ä«hatÄ«ti v
taÃ±hi ganthaá¹ƒ nissÄ• ya sattÄ• puÃ±Ã±akriyÄ• ya cittampi na uppÄ• denti.

yo __kavÄ«naá¹ƒ_ paá¹‡á¸• itÄ• naá¹ƒ __hito_ kavittabhogasampattÄ• dipayojanakaro __k
kavÄ«naá¹ƒ kriyÄ• saá¹…khÄ• takappabandhanavidhividhÄ• yako subodhÄ• laá¹…kÄ• rÄ•
nÄ• ma, kiá¹-anti gacchanti kosallaá¹ƒ kavayo bandhanesu etenÄ• ti __keá¹-ubhaá¹ƒ, kiá¹-a
assukÄ• ro, atha vÄ• kiá¹-ati gameti kriyÄ• divibhÄ• gaá¹ƒ, taá¹ƒ vÄ• anavasesena pariyÄ•
pÅ«retÄ«ti __keá¹-ubhaá¹ƒ, ubha, umbha_ pÅ«raá¹‡e.

vacÄ«bhedÄ• dilakkhaá¹‡Ä• \Be 95/ kriyÄ• kappÄ«yati vikappÄ«yati etenÄ• ti __kriyÄ• ka
vaá¹‡á¹‡apadasambandhapadatthÄ• divibhÄ• gato atibahu vikappoti Ä• ha __ ``kriyÄ• kapp
mÅ«lakriyÄ• kappaganthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. so hi mahÄ• visayo satasahassaparimÄ
nayacaritÄ• dipakaraá¹‡aá¹ƒ {nalacaritÄ• dipakaraá¹‡aá¹ƒ (?) }.

<113> upaladdho kenapyattho yassaá¹ƒ sÄ• __upaladdhatthÄ• , _ iti Ä• khyÄ• yikÄ• tyucc
nÄ• yakÄ• nusÄ• sakacaritamassanti, saÃ±Ã±Ä• yaá¹ƒ á¹‡vu.

pabandheneva ca savitthÄ• rena kappanaá¹ƒ yassaá¹ƒ sÄ• __pabandhakappanÄ• , kÄ• d
__kathÄ• . _

atthÄ• bhÅ«mihiraÃ±Ã±Ä• dayo, tatra padhÄ• naá¹ƒ bhÅ«mi itaresaá¹ƒ tappabhavattÄ• , t
upÄ• yabhÅ«taá¹ƒ satthaá¹ƒ __atthasatthaá¹ƒ, _ payÄ• nakyÄ• dipaá¹‡Ä«taá¹ƒ {bahasvatic
(cintÄ• maá¹‡iá¹-Ä«kÄ• VI 5) }, tasmiá¹ƒ __daá¹‡á¸• anÄ«ti_saddo pavatto. sÄ• mÄ• dÄ«na
vadhabandhanÄ• dilakkhaá¹‡o daá¹‡á¸• o, tassa nÄ«ti paá¹‡ayanaá¹ƒ __daá¹‡á¸• anÄ«ti, _
daá¹‡á¸• ena byappadeso, vadhadosabÄ• hulyena pÄ• yaso daá¹‡á¸• assa paá¹‡ayanato,
satthaÃ±ca __daá¹‡á¸• anÄ«ti. _

dvayaá¹ƒ kathÄ• yaá¹ƒ. vutto anuvattanÄ«yo anto parisamatti yassa attano kÄ• riyabhÄ• ga
__vuttanto. _ pavattante kÄ• riyÄ• yassaá¹ƒ __pavatti, _ti. __ca_kÄ• rena vuttaudantÄ• day
vutti atratthÄ«ti assatthyatthe \Be 96/ á¹‡o. uggato anto parisamatti yassa __udanto. _

<114> __adhivacana_ntaá¹ƒ nÄ• me. saÃ±jÄ• nanti etÄ• yÄ• ti __saÃ±Ã±Ä• , _ a. Ä• khyÄ
ahvayate etÄ• yÄ• ti __avhÄ• , hu_ sadde, __vhe_ avhÄ• neti vÄ• dhÄ• tu, a. sammÄ• Ä•
etÄ• yÄ• ti __samaÃ±Ã±Ä• . _ abhidhÄ«yate yena, yu. namyate abbhassate asminti __nÄ•
vÄ• __nÄ• maá¹ƒ. _ ahvÄ• yateti __avhayo, _ kamme yo. nÄ• mameva __nÄ• madheyyaá
(Katthaci) bhÄ• garÅ«panÄ• mehi dheyyo (pÄ• á¹‡ini V 4.36 vÄ•) } sakatthe dheyyo yadÄ•
ettha atthoti dheyyaá¹ƒ, dharÄ«yate uccÄ• riyateti vÄ• dheyyaá¹ƒ, nÄ• mameva dheyyaá¹ƒ
adhÄ«naá¹ƒ vacanaá¹ƒ __adhivacanaá¹ƒ, _ kena adhÄ«naá¹ƒ? atthena. puá¹-á¹-hassa paá
__paá¹-ivÄ• kyaá¹ƒ. _ paá¹-igataá¹ƒ pacchÄ• gataá¹ƒ vÄ• kyaá¹ƒ __paá¹-ivÄ• kyaá¹ƒ. _ utta
yenÄ• ti __uttaraá¹ƒ. _

<115> tikaá¹ƒ pucchÄ• yaá¹ƒ. pucchitabboti __paÃ±ho, _ Ã±Ä• tumicchito hi attho paÃ±ho
pucchane, __ca_ssa __Ã±o, _ __cha_ssa __ho, u_ssa __a, paÃ±ha_ pucchanetipi dhÄ• tu.
anuyuÃ±jitabbo \Be 97/ pucchitabboti __anuyogo. _ pucchanaá¹ƒ, pucchitabbÄ• ti vÄ• __pu
dvÄ«supi bhÄ• vasÄ• dhanampi kattabbameva.

catukkaá¹ƒ nidassane. pakatena sadisaá¹ƒ nidasseti etenÄ• ti __nidassanaá¹ƒ, _ pakatass
vÄ• kyaá¹ƒ. upogghaÃ±Ã±ate {upohaÃ±Ã±ate (?) } paá¹-ipÄ• dÄ«yate anenÄ• ti __upoggh
__hana_dhÄ• tu paá¹-ipÄ• danattho. dassÄ«yate anenÄ• ti __diá¹-á¹-hanto, _ anto, diá¹-á¹-
parisamatti yenÄ• ti __diá¹-á¹-hanto. _ sabbatrÄ• pi vÄ• kammasÄ• dhanampi kattabbaá¹ƒ.
pakatassopapÄ• danÄ• yÄ• ti __udÄ• haraá¹‡aá¹ƒ. _

<116> catukkaá¹ƒ saá¹…khepe. __samÄ• _ti tulyatthÄ• . saá¹…khipÄ«yate ekadesato kath
khipa_ peraá¹‡e. saá¹ƒharÄ«yate saá¹…khepena paccÄ• khyÄ• yate etenÄ• ti __saá¹ƒhÄ•
saá¹…khipÄ«yateti __samÄ• so, asu_ khepane. saá¹…khepena gayhate anenÄ• ti __saá¹…

``tvaá¹ƒ sataá¹ƒ suvaá¹‡á¹‡aá¹ƒ dhÄ• rayasiâ€™â€™ityÄ• dikaá¹ƒ __tucchabhÄ• sanaá¹ƒ
abbhakkhÄ• naá¹ƒ nÄ• ma. asaccena akkhÄ• naá¹ƒ bhÄ• sanaá¹ƒ __abbhakkhÄ• naá¹ƒ. _

<117> dvayaá¹ƒ \Be 98/ vivÄ• dÄ• ya vibhÄ• gavisaye {iá¹‡avÄ• dÄ• divisaye (cintÄ• maá¹
viruddhaá¹ƒ katvÄ• avaharati vadati yanti __vohÄ• ro. _ viruddhaá¹ƒ katvÄ• vadati yanti __
bhÄ• vasÄ• dhanaá¹ƒ vÄ• yujjati. ``musÄ• vÄ• daá¹ƒ vadanto ghorÄ• ni tvaá¹ƒ narakÄ• ni
tyÄ• disarÅ«paá¹ƒ __sapanaá¹ƒ. sapa_ akkose, tho, __sapatho. _

tikaá¹ƒ khyÄ• te. yajati etenÄ• thi __yaso, ja_ssa __so, _ sabbattha yÄ• tÄ«ti vÄ• __yaso,

payasatÄ«ti vÄ• __yaso. _ silokati pattharatÄ«ti __siloko, siloka_ saá¹…ghÄ• te. __kitta_ sa
kathÄ«yateti __kitti, _ i. __samaÃ±Ã±Ä• _ ca khyÄ• te, __saá¹ƒ Ä• _pubbo jÄ• nÄ• ti khyÄ•
abhiÃ±Ã±Ä• to, saá¹…khyÄ• to, vissuto, samaÃ±Ã±Ä• toâ€™â€™ ti __ratanakose_ vuttaá¹
__ghosanÄ• _ nÄ• ma, __ghusa_ sadde, ghusanaá¹ƒ saddanaá¹ƒ ghosanÄ• .

118-119__._ dvayaá¹ƒ paá¹-isadde. ghusanaá¹ƒ ghoso, taá¹ƒ paá¹-igato, dutiyÄ• samÄ• so
paá¹-igato __paá¹-iravo. _ atha \Be 99/ vÄ• ghosassa patirÅ«po __paá¹-ighoso. _ ravassa
__paá¹-iravo. _ paá¹-isuti, paá¹-iddhanÄ«tipi paá¹-isaddassa nÄ• mÄ• ni, vacÄ«mukhaá¹ƒ v
__upaÃ±Ã±Ä• so_ nÄ• ma, __upani_pubbo __Ä• sa_ upavesane, upa paá¹-hamaá¹ƒ purim
á¹-hapanaá¹ƒ __upaÃ±Ã±Ä• so, nya_ssa __Ã±o. _

sattakaá¹ƒ thutiyaá¹ƒ. __kattha_ silÄ• ghÄ• yaá¹ƒ, yu, kathanaá¹ƒ vÄ• asarÅ«padvibhÄ• va
silÄ• gha_ katthane, __silÄ• ghÄ• . _ sÄ«lassa vÄ• sabhÄ• gaguá¹‡assa Ä• hananaá¹ƒ sÄ
katvÄ• __silÄ• ghÄ• . vaá¹‡á¹‡a_ pasaá¹ƒsÄ• yaá¹ƒ, vaá¹‡á¹‡Ä«yateti __vaá¹‡á¹‡anÄ• . n
thu_ abhitthave, ti, __thuti. thoma_ silÄ• ghÄ• yaá¹ƒ, __thomanaá¹ƒ. pa_pubbo __saá¹ƒsa_

__sikhaá¹‡á¸• Ä«naá¹ƒ_ mayÅ«rÄ• naá¹ƒ __nÄ• do_ nadaravo kekÄ• nÄ• ma, __kÄ• _ sa
kammani a, atha vÄ• kÄ• yati, kÄ• yanaá¹ƒ vÄ• kÄ• , ke mayÅ«re pavattÄ• kÄ• __kekÄ•
nÄ• do koÃ±canÄ• do nÄ• ma, koÃ±casakuá¹‡anÄ• dasadiso nÄ• do __koÃ±canÄ• do. _ h
hesÄ• nÄ• ma, __hesa_ abrattasadde, hesanaá¹ƒ __hesÄ• , _ he iti pavattatÄ«ti vÄ• __he

120-121__._ dvayaá¹ƒ pariyÄ• ye. paribyattamatthaá¹ƒ ayanti gacchanti bujjhanti etenÄ• ti
attho punappunaá¹ƒ vuccati \Be 100/ yenÄ• ti __vevacanaá¹ƒ. _ dvayaá¹ƒ sÄ• kacchÄ• yaá
avirodhena kathÄ• __sÄ• kacchÄ• , saá¹ƒkathÄ• _ ca. to, __tha_ssa __co, ta_ssa __cho. _

sÄ• ddhapajjena garahassa nÄ• mÄ• ni. dosakkhÄ• nena vadanaá¹ƒ __upavÄ• do. kusa_
``apakkosoâ€™â€™ ti pÄ• á¹-ho, á¹‡o. vaá¹‡á¹‡o thuti, tassa avadanaá¹ƒ __avaá¹‡á¹‡avÄ
vadanaá¹ƒ __anuvÄ• do. _ janÄ• naá¹ƒ vÄ• do garahaá¹‡aá¹ƒ __janavÄ• do. _ garahaá¹‡e
parivadanaá¹ƒ __parivÄ• do, _ rassassa dÄ«ghatÄ• . ete upavÄ• dÄ• dayo __tulyatthÄ• _ s
visamavuttappabhedesu vattamidaá¹ƒ. __khipa_ peraá¹‡e, khipanaá¹ƒ bahikaraá¹‡aá¹ƒ __k
a, __nindÄ• . _ yathÄ• __upavÄ• dÄ• _dayo garahatthÄ• , __kucchÄ• _dayopi tathÄ• ti __t
avakkhepane, curÄ• di, __kusa_ akkosetimassa vÄ• __pabbajjÄ• _dittÄ• ``kucchÄ• â€™â
__gupa, gopa_ kucchanesu, ``tijagupakitamÄ• nehi khachasÄ• vÄ• â€™â€™ ti cho. __gara
``upavÄ• dÄ• _dayo abbhakkhÄ• natthÄ• , __khepÄ• _dayo nindatthÄ• â€™â€™ ti vadanti,
virujjhanato abbhakkhÄ• natthassa ca vuttattÄ• na gahetabbaá¹ƒ. ete __upavÄ• dÄ• _dayo
vattanti.

vivÄ• dakÄ• massa dubbÄ• do upÄ• rambho, so ca Ä«dise sabbalokacÅ«á¸·Ä• maá¹‡ibhÅ

bhagavato kimidaá¹ƒ kammamucitanti guá¹‡Ä• vikaraá¹‡apubbakopyatthi, bandhakÄ«sutas
nindÄ• pubbakopi upÄ• rambho. tatra yo __nindÄ• pubbo_ sanindo upÄ• rambho, so paribh
paresaá¹ƒ cittassa Ä• rambhanaá¹ƒ vikopanaá¹ƒ __upÄ• rambho. _ dosakkhÄ• nena bhÄ• s

<122> __anariyÄ• naá¹ƒ_ \Be 101/ lÄ• makÄ• naá¹ƒ vohÄ• rato, __ariyÄ• naá¹ƒ_ uttamaja
anariyavohÄ• roti saá¹…khÄ• tÄ• naá¹ƒ adiá¹-á¹-he diá¹-á¹-havÄ• dÄ• dÄ«naá¹ƒ aá¹-á¹-han
__yÄ• _ vÄ• cÄ• lÄ• makajanehi __pavattitÄ• _ vuttÄ• , __vÄ«tikkamadÄ«panÄ«_ ajjhÄ• cA
vÄ• cÄ• ariyajanehi vattabbamariyÄ• dÄ• tikkamattÄ• __abhivÄ• kyaá¹ƒ_ nÄ• ma siyÄ• .

<123> __muhuá¹ƒbhÄ• sÄ• _ bahuso abhidhÄ• naá¹ƒ anulÄ• po nÄ• ma, anu punappunaá
girÄ• _ nippayojanaá¹ƒ ummattÄ• divacanaá¹ƒ palÄ• po, payojanarahito lÄ• po __palÄ• po,

gamanÄ• gamanÄ• disamaye Ä• dimhi bhÄ• sanaá¹ƒ piyavacanaá¹ƒ Ä• lÄ• po, Ä• dimhi lÄ
Ä• pucchÄ• _saddopyatra. dosena patiá¹-á¹-hito pariddavo paridevanaá¹ƒ anusocanaá¹ƒ ati
vividhena, vividhaá¹ƒ vÄ• lÄ• po __vilÄ• po. _ paridevanaá¹ƒ paridevo, so eva __pariddavo

<124> viruddhaá¹ƒ \Be 102/ vacanaá¹ƒ __virodhotti. _ viruddhaá¹ƒ palÄ• po __vippalÄ• po
sandeso, sandissamÄ• no attho, tassotti. yÄ• ya sandiá¹-á¹-ho attho abhidhÄ«yate, sÄ• __s
vÄ• cika_muccate. __vaca_ sandese, sakatthe á¹‡iko, sandiá¹-á¹-hatthÄ• vÄ• cÄ• eva __v

__mithu_ aÃ±Ã±amaÃ±Ã±aá¹ƒ virodharahitaá¹ƒ vacanaá¹ƒ __ ``sambhÄ• sanaá¹ƒ, sallÄ• p
yathÄ• eko brÅ«te ``ajja sobhanaá¹ƒ nakkhattaâ€™â€™ nti, itaropyÄ• ha ``tathevÄ• â€™â

<125> __niá¹-á¹-huraá¹ƒ vÄ• kyaá¹ƒ_ kakkasavacanaá¹ƒ pharusaá¹ƒ nÄ• ma, pare jane us
parusaá¹ƒ, tadeva __pa_ssa __pha_kÄ• raá¹ƒ katvÄ• __pharusaá¹ƒ. _ asavanÄ«yattÄ• na
__niá¹-á¹-huraá¹ƒ, _ uro, yathÄ• ``nÄ• goâ€™â€™ ti. dvayaá¹ƒ kaá¹‡á¹‡asukhavacane. ma
tosetÄ«ti __manuÃ±Ã±aá¹ƒ, Ã±Ä• _ parimÄ• á¹‡atosananisÄ• nesu, assukÄ• ro. hadayaá¹ƒ
__hadayaá¹…gamaá¹ƒ. _

__saá¹ƒkulÄ• _didvayaá¹ƒ __pubbÄ• paravirodhini_ pubbÄ• paraviruddhe vÄ• kye, yathÄ•

yÄ• vajÄ«vamahaá¹ƒ monÄ«, brahmacÄ• rÄ« ca me pitÄ• .

mÄ• tÄ• ca mama vaÃ±jhÄ• si, aputto ca pitÄ• maho ||

saá¹ƒkulanti jaá¸·Ä«bhavantyanenÄ• ti __saá¹ƒkulaá¹ƒ. _ kilissante etthÄ• ti __kiliá¹-á¹-haá

<126> samudÄ• yattharahitaá¹ƒ \Be 103/ dasadÄ• á¸·imÄ• divÄ• kyaá¹ƒ {dasa dÄ• á¹-himÄ

kuá¹‡á¸• aâ€™ majÄ• jinaá¹ƒ palÄ• lapiá¹‡á¸• Ä• (nyÄ• yabhÄ• ssa V 2.10 moggallÄ• nap
asambaddhattÄ• abaddhamiti __kittitaá¹ƒ_ kathitaá¹ƒ, na bajjhate hadayamatrÄ• ti __abad

natthi tathaá¹ƒ saccamatrÄ• ti __vitathaá¹ƒ. _ pharusÄ• dayo vitathasaddaá¹ƒ yÄ• va tiliá¹…

<127> pajjaddhaá¹ƒ saccavacane. __sammÄ• _saddoyaá¹ƒ abyayaá¹ƒ, sabbaliá¹…gavibh
vitathaá¹ƒ __avitathaá¹ƒ. _ santesu sÄ• dhÅ«su bhavaá¹ƒ __saccaá¹ƒ. sata_ sÄ• tacche vÄ
saccaá¹ƒ. __tatha_saddo bhÅ«tapariyÄ• yo, ``tathena maggena yathÄ• tthabhÄ• jinÄ• â€™
(Katthaci) } payogo. tathe sÄ• dhu __tacchaá¹ƒ, _ sÄ• dhvatthe __yo. yathÄ• tatha_saddÄ•
aliá¹…gÄ• . __tabbantÄ• _ saccavacanavantavÄ• cakÄ• __sammÄ• saccaá¹ƒ yathÄ• tath
__avitathÄ• _dayo tÄ«su liá¹…gesu vattanti. __saccaá¹ƒ_saddo tu aliá¹…go. __amarakose_
sacca_saddÄ• nampi tabbati tiliá¹…gattaá¹ƒ vuttaá¹ƒ, yathÄ• --- saccaá¹ƒ tacchaá¹ƒ ritaá¹ƒ
tabbati {amara VI 22}. yathÄ• --- sacco brÄ• hmaá¹‡o, saccÄ• nÄ• rÄ«, saccaá¹ƒ vippakul
sabbaliá¹…gavacanavibhattÄ«su rÅ«pabhedÄ• bhÄ• vÄ• __sammÄ• _saddassa abyayatta
rÅ«pabhedÄ• bhÄ• vÄ• __saccaá¹ƒ_saddassa aliá¹…gattaÃ±ca vuttaá¹ƒ. yathÄ• --- samm
sammÄ• vacanaá¹ƒ. saccaá¹ƒ brÄ• hmaá¹‡o, saccaá¹ƒ nÄ• rÄ«, saccaá¹ƒ vippakulaá¹ƒ. __
sabbatrÄ• pi abyayameva bhavanti. yathÄ• \Be 104/ --- micchÄ• vÄ• cÄ• , micchÄ• vohÄ•
vÄ• cÄ• , musÄ• vohÄ• ro, musÄ• vacanaá¹ƒ.

<128> soá¸·asa saddamattapariyÄ• ye dassetuá¹ƒ upajÄ• tiá¹ƒ __ ``ravoâ€™â€™ _iccÄ• c
__ravo, ru_ sadde. nadanaá¹ƒ nÄ• do, nirattho nÄ• do __ninÄ• do, nada_ abyattasadde. ev
rassattameva viseso. sappati uccÄ• rÄ«yatÄ«ti __saddo. ghusa_ sadde, pÄ• tubhÄ• vo gho
__nÄ• do. dhana_ sadde, dhanÄ«yatÄ«ti __dhani. _ nigghoso ca nÄ• do ca dhani ca __nigg
eva __rÄ• vo. Ä• rÄ• vo_ti upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. tathÄ• __saá¹ƒrÄ• vavir
__ghoso. _ Ä• rÄ• vo ca saá¹ƒrÄ• vo ca virÄ• vo ca ghoso ca Ä• ravo cÄ• ti dvando. __su_
sarati suyyamÄ• nataá¹ƒ gacchatÄ«ti __saro. _ nissanati etenÄ• ti __nissano, sana_ sambh
ca nissano cÄ• ti dvando.

<129> visajjÄ«yate na laggÄ«yate semhÄ• dÄ«hÄ«ti __visaá¹-á¹-ho. _ manitabbanti __maÃ
Ã±Ä• á¹‡e, suá¹‡antÄ• naá¹ƒ vÄ• manaá¹ƒ raÃ±jetÄ«ti __maÃ±ju, _ u, __na ra_lopo. sukh
__viÃ±Ã±eyyo. _ hitasukhanipphÄ• danato sotabboti __savanÄ«yo. _ bahiddhÄ• parisÄ• a
na gacchatÄ«ti __avisÄ• rÄ«_ \Be 105/, tassÄ«latthe á¹‡Ä«, vividhena vÄ• na saratÄ«ti __
chinnassarÄ• naá¹ƒ viya dvedhÄ• na hotÄ«tyattho. vindyate labbhateti __bindu, va_ssa __
ca, vaá¹-á¹-attÄ• vÄ• __bindu, _ imasmiá¹ƒ pakkhe __pabbajjÄ• _dinÄ• rÅ«pasiddhi. paÃ
á¹-hÄ• nagatÄ«naá¹ƒ dÅ«raá¹-á¹-hÄ• nato jÄ• tattÄ• __gambhÄ«ro. _ punappunaá¹ƒ nÄ• c
kriyÄ• bhikkhaÃ±Ã±attÄ• dvittaá¹ƒ, __a_ssa __i, _ niggahÄ«tÄ• gamo, so ettha atthÄ«ti __
bhagavato aá¹-á¹-haá¹…giko saro hoti.

<130> khaggÄ• dÄ«naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ rutaá¹ƒ vassitantyuccate. __ru_ sadde, vassanaá¹ƒ ravanaá¹ƒ __vassitaá¹ƒ. _

__kolÄ• halÄ• _didvayaá¹ƒ bahÅ«hi sambhÅ«ya kate abyattasadde. __kula_ saá¹…ghÄ• te kolanaá¹ƒ kolo, ekÄ«bhÄ• vo, taá¹ƒ Ä• halati vindatÄ«ti __kolÄ• halo. _ karoti hiá¹ƒsati mad halatÄ«ti __kalahalo. hala_ vilekhane.

tikaá¹ƒ gÄ• yane. __ge_ sadde, getabbaá¹ƒ __gÄ«taá¹ƒ gÄ• naá¹ƒ gÄ«tikÄ• _ ca. sabbatra

<131> tantikaá¹‡á¹-hoá¹-á¹-hitÄ• {amara 7.1} usabhÄ• dayo satta sarÄ• . chajjÄ• dayo tay samÅ«hÄ• tyattho. vuttaÃ±ca ``gÄ• mo nÄ• ma sarasamÅ«hassa sandhÄ• naâ€™â€™ nti. ekekassa \Be 106/ sarassa vasena tayo tayo mucchanÄ• katvÄ• ekavÄ«sati mucchanÄ• , samapaÃ±Ã±Ä• sa mucchanÄ• vadanti. tattha hi ekekassa sarassa vasena satta satta muc ekÄ• ti samapaÃ±Ã±Ä• sa mucchanÄ• Ä• gatÄ• , teneva __sakkapaÃ±hasuttasaá¹ƒvaá¹‡á mucchanÄ• mucchitvÄ• â€™â€™ ti {Sv II 345} paÃ±casikhassa vÄ«á¹‡Ä• vÄ• danaá¹ƒ das mohasamussayesu, yu, __mucchanÄ• . _ yathÄ• kamena vÄ«á¹‡Ä• vÄ• dituá¹ƒ sakkÄ• , e mucchanaá¹-á¹-hÄ• nÄ• ni ekÅ«napaÃ±Ã±Ä• sÄ• tyattho. ekekassa sarassa satta satta á¹-h mandatÄ• ravavatthÄ• naá¹ƒ hoti, tena ekÅ«napaÃ±Ã±Ä• sa á¹-hÄ• nÄ• ni. iccetaá¹ƒ __sar

<132> sarÄ• dÄ«naá¹ƒ nÄ• masarÅ«pappabhedaá¹ƒ dassetumÄ• ha __ ``usabhoâ€™â€™ cittaá¹ƒ pavisatÄ«ti __usabho, _ abho, issu ca. __ ``usa_ dÄ• heâ€™â€™ ti vÄ• dhÄ• tvatt usabho viya nadati, tasmÄ• __usabho_ti vuccati. dhÄ«mantehi gÄ«yateti __dhevato, _ vaá

nÄ• saá¹ƒ kaá¹‡á¹-hamuro tÄ• luá¹ƒ,

jivhaá¹ƒ dante ca nissito.

chadhÄ• saÃ±jÄ• yate yasmÄ• ,

tasmÄ• chajjo sa uccate {cintÄ• maá¹‡iá¹-Ä«kÄ• 7.1} ||

gandhaá¹ƒ \Be 107/ lesaá¹ƒ aratÄ«ti gandharo, rassassa dÄ«ghatte gandhÄ• ro cetyaÃ±Ã± (pÄ• á¹‡ini III 137) dÄ«gho (cintÄ• maá¹‡iá¹-Ä«kÄ• 7.1) }, gandhÄ• rÄ• nÄ• ma janapadÄ• __gandhÄ• ro, _ á¹‡o. majjhe layavisese bhavo __majjhimo. _ paÃ±cannampi dhevatÄ• dÄ _ (paÃ±cannaá¹ƒ vÄ• mahÄ• bhÅ«tÄ• naá¹ƒ pÅ«raá¹‡o __paÃ±camo. _) { ( ) etthantare pÄ nissesato sÄ«danti sarÄ• yasminti {yasmÄ• ti (Katthaci) --- sadato adhikaraá¹‡e ghau (cintÄ

}, á¹‡o. ``nisÄ«danti sarÄ• yasmiá¹ƒ, nisÄ• do tena hetunÄ• â€™â€™ ti hi vuttaá¹ƒ. ete sat
kathitÄ• .

133-135__._ usabhÄ• dayo ye nadanti, te dassetumÄ• ha __ ``nadantiâ€™â€™ _ccÄ• di. u
nadanti. tathÄ• dhevataá¹ƒ __turaá¹…gÄ• _ assÄ• , chajjaá¹ƒ __mayÅ«rÄ• _ sikhaá¹‡á¸• i
majjhimaá¹ƒ __koÃ±cÄ• _ sakuá¹‡avisesÄ• , paÃ±camaá¹ƒ __parapuá¹-á¹-hÄ• dÄ«_ kokilÄ
__vÄ• raá¹‡Ä• _ hatthino nadanti. vuttaÃ±ca __nÄ• radamuninÄ• _ ---

``chajjaá¹ƒ \Be 108/ nadati mayÅ«ro, gÄ• vo nadanti usabhaá¹ƒ.

ajo roti ca {ajÄ• vikÄ• tu (Katthaci) } gandhÄ• raá¹ƒ, koÃ±cÄ• nadanti majjhimaá¹ƒ ||

pupphasÄ• dhÄ• rane kÄ• le, kokilo roti paÃ±camaá¹ƒ.

asso tu dhevataá¹ƒ roti, nisÄ• daá¹ƒ roti kuÃ±jaroâ€™â€™ ti ||

mayÅ«rÄ• dayopi sabbe ime sattÄ• samadÄ• {santo (Katthaci) ete ca samadÄ• paÃ±cam
(cintÄ• maá¹‡iá¹-Ä«kÄ• 7.1) } paÃ±camaá¹ƒ nadanti.

chajjo gÄ• mo, majjhimo gÄ• mo, sÄ• dhÄ• raá¹‡o gÄ• moti tayo gÄ• mÄ• . tatra vÄ«á¹‡Ä•
katvÄ• adhobhÄ• gassa ``chajjagÄ• moâ€™â€™ ti saÃ±Ã±Ä• , majjhabhÄ• gassa ``majjhi
``sÄ• dhÄ• raá¹‡agÄ• moâ€™â€™ ti saÃ±Ã±Ä• . kiá¹ƒ pana gÄ• mabhede kÄ• raá¹‡aá¹ƒ?
bhedo, taá¹ƒbhede gÄ• mÄ• nampibhedo. __mÄ• ghaá¹-Ä«kÄ• yaá¹ƒ_ pana sÄ• dhÄ• raá¹
kathito, ekekasmiÃ±ca gÄ• me satta satta mucchanÄ• . idha pana usabhÄ• dÄ«su sattasu s
tisso mucchanÄ• kathitÄ• . kiá¹ƒkÄ• raá¹‡Ä• ? idha manussalokavÄ• danavidhinÄ• , tattha
kathitattÄ• tatheva á¹-hÄ• nÄ• ni satta satteva labbhareti. yathÄ• usabhÄ• dÄ«su tesu yath
paccekaá¹ƒ ekekasmiá¹ƒ sare tisso tisso mucchanÄ• siyuá¹ƒ, tatheva á¹-hÄ• nÄ• nipi satta
labbharetyattho.

<136> sarÄ• naá¹ƒ gÄ• mesu bhinnasutittaá¹ƒ dassetumÄ• ha __ ``tissoâ€™â€™ _iccÄ• d
tÄ• rakalamandavasena tisso sutiyo. dhevatassa sarassa tÄ• ra mandavasena \Be 109/ duv
manda kÄ• kalÄ«vasena catasso. gandhÄ• rassa ca tathÄ• . majjhimassa tÄ• rakala kÄ• ka
kala kÄ• kalÄ«vasena duve. nisÄ• dassa tÄ• rÄ• divasena catasso sutiyo. iccevaá¹ƒ sattasu
sampiá¹‡á¸• itÄ• dvÄ• vÄ«sati sutiyo siyuá¹ƒ. __mÄ• ghaá¹-Ä«kÄ• yaá¹ƒ_ pana aÃ±Ã±athÄ
tattha ---

``catussuti suviÃ±Ã±eyyo, majjhimo majjimaá¹-á¹-hito.

dvissuti cÄ• pi gandhÄ• ro, tissuti usabho tathÄ• ||

chajjo catussuti Ã±eyyo, nisÄ• do dvissutÄ« tathÄ• .

catussuti dhevato tu, paÃ±camo tissutÄ« matoâ€™â€™ ti ||

sabbametaá¹ƒ __nÄ• á¹-akasatthato_ gahetabbaá¹ƒ.

<137> __ ``uccatareâ€™â€™ _tyÄ• dinÄ• sutibhede sarÅ«pato dasseti. __uccatare rave_
tÄ• rayati bodhayatÄ«ti __tÄ• ro. abyatte_ abyattakkhare __madhure_ sutisukhe kalo, __kal
dhanimhi mando. __madi_ thutimodamadamohasupanagatÄ«su. mandayate bujjhatenenÄ•

__tÄ• rÄ• _dayo tayo vÄ• ccaliá¹…gattÄ• tÄ«su. tÄ• ro dhani, tÄ• rÄ• vÄ• á¹‡Ä«, tÄ• raá¹
abyattamadhurasaddo __kalo. _ tatra kale sukhume __kÄ• kalÄ«_saddo, __Ä«_paccayanto
vÄ• á¹‡Ä« __kÄ• kalÄ«_ nÄ• ma, __kÄ• _saddoyamÄ«sattho. __kriyÄ• disamatÄ• _ti
gÄ«tavÄ• ditapÄ• danyÄ• sÄ• dikriyÄ• naá¹ƒ, kÄ• lassa ca samattaá¹ƒ layo nÄ• ma, __laya
__a_paccayo, sabbÄ• bhinayÄ• nampi sÄ• myaá¹ƒ layoti keci.

<138> dvayaá¹ƒ vÄ«á¹‡Ä• yaá¹ƒ. __vi_ janane, to, Ä«á¹‡attaá¹ƒ, __vÄ«á¹‡a_ veá¹-haneti v
vÄ«á¹‡Ä• . __valla_ saá¹ƒvaraá¹‡e, vallate dhanivisesaá¹ƒ, á¹‡vu, __vallakÄ«, _ nadÄ• di. v
vÄ«á¹‡Ä• ya nÄ• maá¹ƒ. vipaÃ±cayatÄ«ti __vipaÃ±cÄ«_ {vipaÃ±cayati vitthÄ• rayatisaddaá
7.3) }, nadÄ• di.

__sÄ• _ vÄ«á¹‡Ä• __sattatantÄ«_ sattahi tantÄ«hi visiá¹-á¹-hÄ• parivÄ• dinÄ« nÄ• ma, pa
__parivÄ• dinÄ«, _ inÄ«. vÄ«á¹‡Ä• dayo cattÄ• ropi vÄ«á¹‡Ä• sÄ• maÃ±Ã±avÄ• cakÄ• icc
catunnampi itthiliá¹…gatthadÄ«pakatÄ• viÃ±Ã±eyyÄ• , tathÄ• pi __amarakosena_ {amara 7
mataá¹ƒ na gahetabbaá¹ƒ.

kaá¹-á¹-hÄ• dÄ«hi doá¹‡isaá¹‡á¹-hÄ• nena kataá¹ƒ vajjabhaá¹‡á¸• aá¹ƒ vÄ«á¹‡Ä• ya pokkh
vaá¸• á¸• heti saddeti __pokkharo, _ kharo, vuddhi, vaá¹‡á¹‡avikÄ• ro ca. __du_ gamane, á
kakubho, pasevakotipi pokkharassa nÄ• mÄ• ni. kaá¹ƒ vÄ• taá¹ƒ kubhati bandhatÄ«ti __kak
__pasevako. _

dvayaá¹ƒ pokkharaveá¹-hake cammani. vÄ«á¹‡Ä• bhÄ• vaá¹ƒ upagacchati yenÄ• ti __upav
pokkharanti __veá¹-hako, _ á¹‡vu.

<139> Ä• tatÄ• dipaÃ±cakaá¹ƒ \Be 111/ paÃ±caá¹…gikatÅ«riyassa nÄ• mÄ• ni.

<140> __cammÄ• vanaddhesu_ cammena bandhanÄ«yesu bheriyÄ• dÄ«su majjhe __talek
yuttaá¹ƒ kumbhathuá¹‡adaddarikÄ• dikaá¹ƒ tÅ«riyaá¹ƒ Ä• tataá¹ƒ nÄ• ma, Ä• tanotÄ«ti __Ä
mahatÄ«Ä• divÄ«á¹‡Ä• visesopi { ``mahatÄ«â€™â€™ ti nÄ• radassa vÄ«á¹‡Ä• (saddakap
``cammÄ• vanaddhesÅ«â€™â€™ ti visesanaá¹ƒ kataá¹ƒ. kumbhasaá¹‡á¹-hÄ• nattÄ• kumb
thunanagarasambhÅ«tattÄ• thunaÃ±ceti kumbhathunaá¹ƒ. tadeva __kumbhathuá¹‡aá¹ƒ, _
kammani á¹‡o. kumbho ca so thuá¹‡o ceti __kumbhathuá¹‡o, thuá¹‡a_ pÅ«raá¹‡eti vÄ• dh
vidÄ• raá¹‡adÄ• hesu, dvebhÄ• vo, __kÄ• _pubbassikÄ• ro ca, daddarasaddaá¹ƒ karotÄ«ti

<141> ubhayatalaá¹ƒ murajÄ• dikaá¹ƒ tÅ«riyaá¹ƒ vitataá¹ƒ nÄ• ma, visesena saddaá¹ƒ tan
sabbavinaddhaá¹ƒ_ sabbapassesu, pubbapacchÄ• bhÄ• gesu ca pariyonaddhaá¹ƒ paá¹‡av
caturassaÄ• lambaragomukhÄ«Ä• dayo Ä• tatavitataá¹ƒ nÄ• ma, ``cammapariyonaddhaá¹ƒ
Ä• tatavitataâ€™â€™ nti hi vuttaá¹ƒ. __paá¹‡a_ byavahÄ• rathutÄ«su, paá¹‡Ä«yatÄ«ti __pa

<142> vaá¹ƒsasaá¹…khÄ• dikaá¹ƒ \Be 112/ susiraá¹ƒ nÄ• ma, randhaá¹ƒ susiraá¹ƒ, taá¹ƒy
sana_ sambhattiyaá¹ƒ, __so, vaá¹ƒso. sama_ upasamakhedesu, kho, __saá¹…kho. _ samm
pÄ«á¸·anato, analasaá¹ƒyogato vÄ• dravÄ«bhÅ«taá¹ƒ puna ghanÄ• yateti __ghanÄ• _khya
kammani á¹‡o, __ha_ssa __gho. _ ghanabhÄ• vena samaá¹ƒ bhavatÄ«ti __sammaá¹ƒ, _ da
__tÄ• á¸·aá¹ƒ, taá¸·a_ tÄ• á¸·ane, sammaÃ±ca taá¹ƒ tÄ• á¸·aÃ±ceti __sammatÄ• á¸·aá¹ƒ. Ä
kaá¹ƒsatÄ• á¸·asilÄ• tÄ• á¸·Ä• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. tattha __sammatÄ• á¸·aá¹ƒ_ nÄ• ma
__kaá¹ƒsatÄ• á¸·aá¹ƒ_ nÄ• ma lohamayaá¹ƒ. silÄ• ya ca ayopaá¹-á¹-ena ca vÄ• danatÄ• á¸

catukkaá¹ƒ Ä• tatÄ• dÄ«naá¹ƒ nÄ• maá¹ƒ. Ä• samantato tujjate tÄ• á¸·Ä«yateti __Ä• tojjaá
mukhavÄ• yunÄ• Ä• tojjanamattheva. vÄ• dayanti dhanayanti tanti __vÄ• dittaá¹ƒ vÄ• ditaÃ
vÄ• dayanti tanti __vajjaá¹ƒ, _ yo.

<143> dvayaá¹ƒ bheriyaá¹ƒ. bhÄ• yanti sattujanÄ• etenÄ• ti __bheri, _ ri. __ubha_ pÅ«raá
``dundaâ€™â€™ iti saddena ubhi yatra sa __dundubhi. _ pumitthiyamete dve {serÄ« thÄ«,
7.6) }. dvayaá¹ƒ mudiá¹…ge. mudaá¹ƒ modaá¹ƒ iá¹…gati gacchati yenÄ• ti __mudiá¹…go. _
__murajo. _

__assa_ \Be 113/ murajassa __bhedÄ• _ visesÄ• Ä• liá¹…gaá¹…kyoddhakÄ• bhavanti. vu

``haritakyÄ• kati tvaá¹…kyo,

yavamajjho tathoâ€™ ddhako.

Ä• liá¹…gyo ceva gopuccho,

Ä• katyÄ• sampakittitoâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• yampi} ||

Ä• liá¹…gyateti __Ä• liá¹…go, _ á¹‡o. ucchaá¹…ke bhavo __akyo. _ uddhaá¹ƒ katvÄ• eker
santo kÄ• yati saddÄ• yatÄ«ti __uddhako, _ uddhasaddoyaá¹ƒ tiliá¹…giko. uggacchatÄ«ti _
__do, _ nerutto. yo tu __upari_pariyÄ• yo __uddhaá¹ƒ_saddo, so abyayameva.

__tiá¹‡avÄ• _dÄ«ni cattÄ• ri paá¹‡avassa nÄ• mÄ• ni. __tanu_ vitthÄ• re, avo, assa __i_tta
__tiá¹‡avo. mÄ• _ mÄ• ne sadde ca, ``á¸• iá¹‡á¸• iâ€™â€™ iti mÄ• yate saddÄ• yateti __á¸

<144> ``Ä• lambaâ€™â€™ iti saddÄ• yateti __Ä• lambaro. _ ``Ä• lambaro tÅ«riyarave, gaj
ti {amara 2III 167} hi __amarakosa nÄ• natthasaá¹…gahesu. _

vÄ«á¹‡Ä• dÄ«naá¹ƒ vÄ• danakaá¹-á¹-hakuá¹-ilÄ• dikaá¹ƒ koá¹‡o, kuá¹‡yate saddÄ• yatene
``daddaâ€™â€™ iti saddaá¹ƒ karotÄ«ti __daddari, _ daddati vÄ• saddavisesena pariá¹‡am
``paá¹-aâ€™â€™ iti saddaá¹ƒ jahÄ• tÄ«ti __paá¹-aho, _ paá¹-aá¹ƒ hantÄ«ti vÄ• __paá¹-aho
kvi. apare __maddalÄ• _dayo bherippabhedÄ• \Be 114/. ``maddaâ€™â€™ iti saddaá¹ƒ lÄ•
Ä• dÄ• ne, a. ``mandalÄ• â€™â€™ tipi pÄ• á¹-ho, mandaá¹ƒ saddaá¹ƒ lÄ• tÄ«ti __mandalÄ
bherippabhedÄ• viÃ±Ã±eyyÄ• .

<145> __janappiye_ janehi piyÄ• yitabbe vimaddoá¹-á¹-he vilepanakuá¹…kumÄ• dÄ«naá¹ƒ
vimaddanobbhÅ«te __parimalo_ bhave, parimajjati pavattayatyÄ• sayanti, a, nerutto, __mal
vÄ• . parimalyate dhÄ• rÄ«yateti, á¹‡o. __vimadda_ggahaá¹‡ena vÄ• pikÅ«pÄ• dino {vimad
nirÄ• so, __jana_ggahaá¹‡ena makkhikÄ• dino. __so_ parimalo gandho __dÅ«ragÄ• mÄ«_
Ä• modo vuccate, Ä• modante anena, á¹‡o. ito paraá¹ƒ __iá¹-á¹-hagandhÄ• _dayo __vissa_
liá¹…gesu vattante.

<146> catukkaá¹ƒ iá¹-á¹-hagandhe. iá¹-á¹-ho gandho __iá¹-á¹-hagandho, _ atha vÄ• iá¹-á¹-
__iá¹-á¹-hagandho. _ suá¹-á¹-hu rabhanti tussantyanenÄ• ti __surabhi, _ i. sundaro gandho
sugandhi_ ca, antassikÄ• rÄ• deso.

dvayaá¹ƒ duggandhe. pÅ«ti gandho assa, pubbe viya ikÄ• rÄ• deso, kammadhÄ• rayasam
kattumicchanti, pakriyÄ• lÄ• ghavatthaá¹ƒ bahubbÄ«hiyeva nyÄ• yoti. duá¹-á¹-hu gandho as
__duggandho, _ tena vuttaá¹ƒ __kaccÄ• yanena_ --- ``kammadhÄ• rayamantatthiyehi bahu
aÃ±Ã±e tu lÄ• ghavaâ€™ manÄ• daramÄ• nÄ• icchanteva mantatthiyaá¹ƒ. duvidho vÄ• v
bahubbÄ«hinÄ• lahu, kammadhÄ• rayamantatthiyenagaru. kiÃ±ca bahubbÄ«hinÄ• atisÄ•
avassaá¹ƒ tappaá¹-ipÄ• danÄ• ya kammadhÄ• rayapubbako mantatthiyeva daá¹-á¹-habbo.

dvayaá¹ƒ citÄ• dhÅ«mÄ• digandhe. __visa_ vippayoge, __so. _ Ä• massa vasÄ• divatthun

__yaá¹ƒ_saddo tassa napuá¹ƒsakattadÄ«pako.

<147> __kuá¹…kumÄ• _dayo cattÄ• ro catujjÄ• tigandho nÄ• ma. __kuka, vaka_ Ä• dÄ• n
__kuá¹…kumaá¹ƒ, _ lohitacandanaá¹ƒ, yaá¹ƒ ``kasmÄ«rajaâ€™â€™ nti vuccati, __kami_ss
__kuá¹…kumaá¹ƒ. yu_ missane, yu, yavanaá¹ƒ, tassa pupphaá¹ƒ __yavanapupphaá¹ƒ, _ de
jÄ• taá¹ƒ pupphanti vÄ• __yavanapupphaá¹ƒ. _ yaá¹ƒ ``lavaá¹…gaâ€™â€™ ntipi vuccati, y
nuhÄ«pupphasamÄ• naá¹ƒ. __tagi_ gatyattho __daá¹‡á¸• ako_ dhÄ• tu, aro, __tagaraá¹ƒ, _
__turukkho, _ kho, __u_ttaÃ±ca, sallakÄ«davo hi ``turukkhoâ€™â€™ ti vutto.

<148> pajjena charasÄ• naá¹ƒ nÄ• mÄ• ni. kaá¹ƒ pÄ• nÄ«yaá¹ƒ sevateti __kasÄ• vo, _ av
savÄ• petÄ«ti __kasÄ• vo_ __su_ \Be 116/ savane. tuvaropi kasÄ• yopi __kasÄ• va_pariyÄ
titto, kaá¹-u. __madhu_ mÄ• dhuriyaá¹ƒ, taá¹ƒyogÄ• __madhuro. _ lunÄ• ti jaá¸·attanti __la
__amba_sadde, aro, __i_ttaá¹ƒ, lattaÃ±ca. __kaá¹-a_ gatiyaá¹ƒ, á¹‡vu, __u_ttaá¹ƒ. ime cha
vuccanti. __tabbati_ dabbe __kasÄ• vÄ• _disaddÄ• __tÄ«su_ liá¹…gesu vattanti.

<149> dvayaá¹ƒ phoá¹-á¹-habbe. phusitabbo __phasso, phoá¹-á¹-habbo_ ca, tabbo, __sa_
__á¹-ho. _ tikaá¹ƒ visayimhi. visayo assa gayhaá¹-á¹-henÄ• tthÄ«ti __visayi. _ ukhati gaccha
__akkhaá¹ƒ, _ ussattaá¹ƒ dvittaÃ±ca, natthi khaá¹ƒ vedanÄ• etthÄ• ti vÄ• __akkhaá¹ƒ, na_
sampayogavasena paÃ±casu indriyesu uppajjanti, javanÄ• dÄ«su eva pana uppajjantÄ«ti ta
tÅ«pacÄ• rÄ• {manindriyesupacÄ• rÄ• (Katthaci) } akkhaá¹ƒ. indo attÄ• , tassa liá¹…gaá¹ƒ
nÄ• â€™ nantarena payojakaá¹ƒ cakkhÄ• dayo byÄ• pÄ• rayante, tasmÄ• atthi attÄ• cakk
cakkhÄ• dikaá¹ƒ liá¹…gamattano bhavatÄ«ti __nikÄ• yantarikÄ• . _ sayaá¹ƒ tikkhamandÄ• c
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ tikkhamandÄ• dibhÄ• vasambhavato tesu indati paramiss
__indriyaá¹ƒ. _

chakkaá¹ƒ nayane. neti attano nissitaá¹ƒ puggalanti __nayanaá¹ƒ, _ yu. __asu_ byÄ• pane
byÄ• pÄ« viya bhavatÄ«ti __akkhi, sa_ssa __ko, _ atha vÄ• __akkha_ byÄ• panadassanes
byÄ• pÄ«bhavati, akkhati vÄ• passati etenÄ• ti \Be 117/ akkhi. netÄ«ti __nettaá¹ƒ. _ locati p
__locanaá¹ƒ. accha_ dassanabyÄ• panesu, i, __acchi. _ cakkhati assÄ• deti rÅ«panti __cak
passatÄ«ti vÄ• __cakkhu. _

<150> paÃ±cakaá¹ƒ sote. suá¹‡Ä• ti etenÄ• ti __sotaá¹ƒ. _ saddo gayhate anenÄ• ti __sad
á¹‡o, __kaá¹‡á¹‡o, _ kaá¹‡á¹‡ati suá¹‡Ä• ti etenÄ• ti vÄ• __kaá¹‡á¹‡o, kaá¹‡á¹‡a_ savane
__savanaá¹ƒ, suti_ ca, yu, ti ca.

catukkaá¹ƒ ghÄ• ne. nasanti etÄ• yÄ• ti __natthu, _ thu, Ä• , __nÄ• sÄ• . _ á¹‡vu, __aka_ c
__nÄ• sikÄ• . ghÄ• _ gandhopÄ• dÄ• ne, ghÄ• yati gandhopÄ• dÄ• naá¹ƒ karotÄ«ti __ghÄ•
vÄ• __ghÄ• naá¹ƒ. _

dvayaá¹ƒ jivhÄ• yaá¹ƒ. jÄ«vati etÄ• yÄ• ti __jivhÄ• , _ ho, __jÄ«va_ pÄ• á¹‡adhÄ• raá¹‡e. j
jÄ«vitaá¹ƒ nÄ• ma, taá¹ƒ avhÄ• yatÄ«ti vÄ• __jivhÄ• , _ vaá¹‡á¹‡alopo. rasanti etÄ• yÄ• ti _
assÄ• dane, rasaá¹ƒ jÄ• nÄ• tÄ«ti vÄ• __rasanÄ• , Ã±Ä• _ssa __nÄ• , nÄ«_ naye vÄ• , a.

<151> pajjaá¹ƒ sarÄ«re. sarati gacchati, saranti vÄ• taá¹ƒ hiá¹ƒsantÄ«ti __sarÄ«raá¹ƒ, _ Ä
bÄ«jasantÄ• ne. vapati kusalÄ• kusalabÄ«jametthÄ• ti __vapu, _ u. gacchati, gaá¹‡hÄ• ti vÄ
\Be 118/ __gattaá¹ƒ, gamu_ gatiyaá¹ƒ, __gaha_ upÄ• dÄ• ne vÄ• . ``attÄ• â€™â€™ ti abhi
bhavanti etasmÄ• ti __attabhÄ• vo. _ vuá¹‡oti saá¹ƒvarati etthÄ• ti __bondi, vu_ saá¹ƒvaraá
niggahÄ«tÄ• gamo. vividhaá¹ƒ gaá¹‡hÄ• ti etthÄ• ti __viggaho. diha_ upacaye, dihati vaá¸·
kusalÄ• kusalanti __dehaá¹ƒ. _ ayaá¹ƒ __deha_saddo __purise_ pulliá¹…gevattati. kucchitÄ
uppattiá¹-á¹-hÄ• nanti __kÄ• yo. tanu_ vitthÄ• re, u, tanu, __tanu_saddoyaá¹ƒ itthiyaá¹ƒ. ett
sambandhitabbo. ``aá¹…genÄ• á¹…gaá¹ƒ tanu ca tanunÄ• gÄ• á¸·hatattena tattaâ€™â€™
__meghadÅ«te_ vuttaá¹ƒ. kaá¸·e retasi varaá¹ƒ __kaá¸·evaraá¹ƒ, _ aluttasamÄ• soyaá¹ƒ.

152-154__._ chakkaá¹ƒ citte. cintetÄ«ti __cittaá¹ƒ. ceto ca, _ nalopo. manati jÄ• nÄ• tÄ«ti _
vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ, _ yu. harati attano Ä• dhÄ• ranti __hadayaá¹ƒ, _ yo, __
eva __mÄ• nasaá¹ƒ, _ sakatthe saá¹‡a.

cuddasa buddhÄ• khyassa guá¹‡assa nÄ• mÄ• ni. jhÄ• yatÄ«ti __dhÄ«, jhe_ cintÄ• yaá¹ƒ,
__dhÄ«, _ dhÄ• retÄ«ti vÄ• __dhÄ«, _ kvi, nadÄ• di, dhÄ« \Be 119/, saá¹…khÄ• resu dhÄ«
__dhÄ«, _ nadÄ• di. paÃ±Ã±Ä• yate etÄ• yÄ• ti __paÃ±Ã±Ä• , _ a. bujjhate tÄ• yÄ• ti __bu
sÄ• saá¹…gamesu, karaá¹‡e a, __mi_ hiá¹ƒsÄ• yaá¹ƒ vÄ• , dho, __medhÄ• . _ manati jÄ• n
__u_ttaá¹ƒ, munÄ• tÄ«ti vÄ• __muti, muna_ Ã±Ä• á¹‡e, ti, muti. __bhÅ«_ sattÄ• yaá¹ƒ, ri, n
bhÅ«saá¹…khÄ• te atthe ramatÄ«ti vÄ• __bhÅ«rÄ«, _ kvi, nadÄ• di. manati jÄ• nÄ• tÄ«ti _
jÄ• nÄ• tÄ«ti __vijjÄ• , pabbajjÄ• _dinÄ• siddhaá¹ƒ. __yu_ missane. yamati missÄ«bhavati
paá¹-imukhaá¹ƒ bhanti upaá¹-á¹-hahanti Ã±eyyÄ• etenÄ• ti __paá¹-ibhÄ• naá¹ƒ, _ yu. na m
_ vÄ«maá¹ƒsÄ• vicayo samupekkhÄ• upaladdhi paá¹-ipatti utticetanÄ• dÄ«nipi buddhinÄ•

__vipassanÄ• _dayo __nepakka_ntÄ• pariyÄ• yÄ• __paÃ±Ã±Ä• bhedÄ• _ paÃ±Ã±Ä• vise
aniccÄ• dikaá¹ƒ saá¹…khÄ• resu passatÄ«ti __vipassanÄ• , _ yu. sammÄ• dassanalakkhaá
duvidhÄ• lokiyalokuttaravasena. tattha purimÄ• chabbisuddhippavattikÄ• le, itarÄ• Ã±Ä• á
labbhati. __Ä• di_pariyÄ• yena __pabhuti_nÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• day
kÄ• riyesu vicÄ• raá¹‡Ä• . __mÄ• na_ vÄ«maá¹ƒsÄ• yaá¹ƒ, so, cittÄ• bhogÄ• di. vicÄ• raya
cara_ saÃ±caye, curÄ• digaá¹‡o, yu. sampajÄ• nÄ• tÄ«ti sampajÄ• no, puggalo, dhammasa
_ tassa bhÄ• vo __sampajaÃ±Ã±aá¹ƒ, nya_ssa __Ã±o, _ dvittaá¹ƒ, taá¹ƒ sÄ• tthakasampaja
catubbidhaá¹ƒ. nissesato pÄ• ceti kusaladhammeti nipako, Ã±Ä• á¹‡Ä« puggalo, tassa bhÄ
dvayaá¹ƒ vedanÄ• yaá¹ƒ. vedayatÄ«ti __vedayitaá¹ƒ, vida_ anubhavane, __curÄ• _dittÄ• â

ca. vedayatÄ«ti __vedanÄ• , _ yu.

<155> paÃ±cakaá¹ƒ \Be 120/ vitakke. __takka_ vitakke. takketi sampayuttadhamme Ä• ran
__takko. vitakko_ti upasaggamattameva viseso. saá¹…kappanti pabhavantyanenÄ• ti __saá
vitakke, __kappa_ sÄ• matthiye vÄ• , bhÅ«vÄ• di, saá¹…kappayanti pabhavantyanenÄ• ti v
vitakke, curÄ• di. __apa_ pÄ• puá¹‡ane, appeti sampayuttadhamme pÄ• peti Ä• rammaá¹‡a
__Å«ha_ vitakke. Å«hantyanenÄ• ti __Å«ho. takkaÅ«ha_saddÄ• cettha ajjhÄ• hÄ• ravÄ• c
ajjhÄ• hÄ• raá¹ƒ nÄ• ma Å«napÅ«raá¹‡atthamadhikappabhedÄ• haraá¹‡aá¹ƒ {madhikopÄ•
}. ``ajjhÄ• hÄ• ro takka Å«hÄ• â€™â€™ ti {amara V 3} hi __amarakose_ vuttaá¹ƒ. dvayaá¹ƒ
gamanattho __daá¹‡á¸• ako_ dhÄ• tu. ayati addhÄ• naá¹ƒ gacchati yenÄ• ti __Ä• yu, _ á¹‡u
i_ gatimhi, á¹‡u, isse, e aya. jÄ«vanti anenÄ• ti __jÄ«vitaá¹ƒ, jÄ«va_ pÄ• á¹‡adhÄ• raá¹‡e.

catukkaá¹ƒ samÄ• dhimhi. nÄ• nÄ• lambaá¹‡avisÄ• raá¹‡Ä• bhÄ• vato ekaá¹ƒ aggaá¹ƒ Ä•
cittaá¹ƒ, __ ``agga_saddo cettha Ä• lambaá¹‡avÄ• cakoâ€™â€™ ti hi __saddhammaá¹-Ä«k
bhÄ• vo __ekaggatÄ• , _ ekaá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ ajati gacchatÄ«ti ekaggaá¹ƒ, tassa
kÄ• macchandaá¹ƒ sametÄ«ti __samatho, _ tho, __samu_ upasame, ``samÄ• dhi kÄ• macc
{Sp (to Vin III) I 11; Dhs-a 160} hi vuttaá¹ƒ. vikkhipanaá¹ƒ nÄ• nÄ• rammaá¹‡aperaá¹‡aá¹ƒ
etthÄ• ti __avikkhepo. _ ekÄ• rammaá¹‡e suá¹-á¹-hu Ä• dhÄ• naá¹ƒ \Be 121/ __samÄ• dhi,
nÄ• nÄ• lambaá¹‡avikkhepavasappavattaá¹ƒ adhisaá¹…khÄ• taá¹ƒ cittabyadhaá¹ƒ sametÄ«

<156> pajjena vÄ«riyassa nÄ• mÄ• ni. __u_ dukkhalÄ• bhaá¹ƒ, uddhaá¹ƒ vÄ• sahati kham
bhuso kÄ• yaá¹ƒ, cittaÃ±ca tÄ• petÄ«ti __Ä• tappo_ {Ä• tÄ• po (?) abhidhÄ• nappadÄ«pikÄ
passitabbaá¹ƒ}, __tapa_ santÄ• pe. lÄ«naá¹ƒ cittaá¹ƒ paggaá¹‡hÄ• ti ukkhipatÄ«ti __pagga
paramatthaá¹ƒ gaá¹‡hÄ• petÄ«ti vÄ• paggaho. __ ``pa_saddo paramatthepÄ«â€™â€™ ti h
vÄ• yamanti yenÄ• ti __vÄ• yÄ• mo, vÄ• yama_ ussÄ• hane, atha vÄ• __vaya_ gamanatth
sabbakÄ• lanti __vÄ• yÄ• mo, _ amo, vÄ• yo viya sadÄ• amati gacchatÄ«ti vÄ• __vÄ• yÄ•
á¹-hÄ• naá¹ƒ akkamatÄ«ti __parakkamo, _ paraá¹ƒ paccanÄ«kabhÅ«taá¹ƒ kosajjaá¹ƒ akkam
padahati yenÄ• ti __padhÄ• naá¹ƒ, _ yu. __daha_ssa __dho, daha_ bhasmÄ«karaá¹‡e {pap
sÄ• dhetabbaá¹ƒ maÃ±Ã±e}. vÄ«re sÄ• dhu, vÄ«rÄ• naá¹ƒ vÄ• kammaá¹ƒ, vidhinÄ• vÄ• A
__vÄ«riyaá¹ƒ, Ä«ra_ gatiyaá¹ƒ, Ä«hati eti vÄ• yÄ• ya subhÄ• subhaphalanti __Ä«hÄ• , Ä«h
vÄ• gatimhi, pacchime __ha_paccayo, uddhaá¹ƒ yanti yenÄ• ti __uyyÄ• mo, _ amo. tiá¹-á¹-
subhÄ• subhaphalanti __dhiti, _ti, __á¹-hÄ• _ gatinivattiyaá¹ƒ.

<157> pajjena vuttapariyÄ• yassa vÄ«riyassa cattÄ• ri aá¹…gÄ• ni dasseti. tacÄ• dÄ«naá¹ƒ
__avasissanaá¹ƒ_ avasesatÄ• maá¹ƒsalohitehi avadhibhÅ«tehi, maá¹ƒsalohitÄ• naá¹ƒ pan
\Be 122/. etÄ• ni cattÄ• ri adhiá¹-á¹-hÄ• navasappavattÄ• ni vÄ«riyassa __aá¹…gÄ• ni_ kÄ•
gamanattho __daá¹‡á¸• ako_ dhÄ• tu. aá¹…gati siddhiá¹ƒ gacchati vÄ«riyaphalametehÄ«ti
pÄ• lane, á¹‡o, __taco. naha_ bandhane Ä• ru. __nhÄ• rÅ«_tipi pÄ• á¹-ho. tattha __na_ntas

asabbappayoge, yu, dvittaá¹ƒ. asati khepeti addhÄ• nanti __aá¹-á¹-hi, _ti, napuá¹ƒsake, ner
tiá¹-á¹-hati etenÄ• ti vÄ• __aá¹-á¹-hi, _ i. __mana_ Ã±Ä• á¹‡e, so, nassa niggahÄ«taá¹ƒ, __
janane, ito, __la_ttaá¹ƒ, __lohitaá¹ƒ. _

<158> asÄ• jhasÄ• dhanepi yassÄ• vasena uyyÄ• mo, sÄ• __adhimattehÄ• _ adhikasatti
u pabalaá¹ƒ dukkarakammaá¹ƒ sahati yÄ• yÄ• ti __ussoá¸·Ä«, saha_ssa __soá¸·ho, _ nadÄ
vÄ• __ussoá¸·Ä«, _ yathÄ• ``padaá¹-á¹-hÄ• naâ€™â€™ nti, Ä• kÄ• rasso, __ha_ssa __á¸·
vÄ• yÄ• mamattepi. dvayaá¹ƒ satiyaá¹ƒ. sarati, saranti vÄ• tÄ• ya, saraá¹‡amattameva vÄ•
pamÄ• daá¹ƒ vÄ• sarati hiá¹ƒsatÄ«ti __sati. _ anu punappunaá¹ƒ sati __anussati, _ upasag
dvepi itthiyaá¹ƒ.

dvayaá¹ƒ lajjÄ• yaá¹ƒ. __laji_ pÄ«á¸·e, __kÄ• tanta_dhÄ• tu. __lajja_ lajjane, moggallÄ• na
pÄ• pÄ• ti __lajjÄ• , _ a. __hirÄ«_ lajjiyaá¹ƒ, i. hiriyati pÄ• pÄ• ti __hirÄ«. samÄ• nÄ• _ tulya
ottappe. ottappati bhÄ• yati pÄ• patoti __ottappaá¹ƒ, tapa_ bhaye __ava_pubbo. pÄ• pato b
__pÄ• pabhÄ«ru, _ puggalo, cittaá¹ƒ vÄ• , tassa bhÄ• vo tathÄ• .

<159> pajjaddhena \Be 123/ upekkhÄ• ya vedanÄ• ya nÄ• mÄ• ni. majjhatte majjhattasabh
__majjhattikÄ• . _ dvinnaá¹ƒ vedanÄ• naá¹ƒ samÄ«pe pavattÄ• ikkhÄ• anubhavananti __u
adukkhÄ• ca sÄ• asukhÄ• ceti __adukkhamasukhÄ• , ma_kÄ• ro padasandhikaro.

dvayaá¹ƒ manasikÄ• re. bhavaá¹…gavasena pavattassa cittassa Ä• bhujanato Ä• vaá¹-á¹-Ä
pÄ• lanajjhohÄ• rattho cettha __bhuja_dhÄ• tu Ä• vaá¹-á¹-anattho __Ä• _pubbattÄ• , idaá¹ƒ
vÄ«thijavanapaá¹-ipÄ• dake sandhÄ• ya vuttaá¹ƒ, cittassÄ• rammaá¹‡e Ä• bhujanaá¹ƒ pava
_ idaá¹ƒ pana Ä• rammaá¹‡apaá¹-ipÄ• dakavasena vuttaá¹ƒ. bhavaá¹…gamanato visadisaá
__manakkÄ• ro, _ karaá¹‡aá¹ƒ vÄ• kÄ• ro, manasmiá¹ƒ kÄ• ro __manakkÄ• ro. _ ettha ca
paá¹-ipÄ• dakÄ• vuttÄ• , pacchimena tu itaro.

dvayaá¹ƒ adhimokkhe. __muca_ mocane, adhimuccanaá¹ƒ ``idamevÄ• â€™â€™ ti sanniá¹
__adhimokkho. _ nicchayanaá¹ƒ niá¹‡á¹‡ayanaá¹ƒ __nicchayo, caya_ gamanattho __daá¹‡
dvittaá¹ƒ, __cha_ttaá¹ƒ, ni bhusaá¹ƒ chedanaá¹ƒ vÄ• __nicchayo, chidi_ dvidhÄ• karaá¹‡e,
__yo, _ asarÅ«padvittaá¹ƒ.

<160> pajjaddhaá¹ƒ dayÄ• yaá¹ƒ. __daya_ dÄ• nagatihiá¹ƒsÄ• rakkhaá¹‡esu. dayati parad
hiá¹ƒsatÄ«ti __dayÄ• , _ a. __kapi_ \Be 124/ calane, anu punappunaá¹ƒ kampeti attÄ• dhÄ•
__anukampÄ• . _ kaá¹ƒ sukhaá¹ƒ rundhatÄ«ti __karuá¹‡Ä• , rudhi_ Ä• varaá¹‡e, __dha_ssa
attÄ• namadhÄ«nametÄ• yÄ• ti __karuá¹‡Ä• , _ yu, Ä• , karuá¹‡Ä• , sÄ• eva __kÄ• ruÃ±Ã
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

pajjaddhaá¹ƒ viratiyaá¹ƒ. __ramu_ uparame __vi_pubbo, viramaá¹‡aá¹ƒ __veramaá¹‡Ä«, _
maá¹‡ati vinÄ• setÄ«ti vÄ• __veramaá¹‡Ä«. _ viramaá¹‡aá¹ƒ __virati, _ti. dÅ«rato viramaá

<161> catukkaá¹ƒ khantiyaá¹ƒ. titikkhanaá¹ƒ khamanaá¹ƒ __titikkhÄ• , tija_ khantiyaá¹ƒ, kh
kattÄ• di, Ä• . khamanaá¹ƒ sahanaá¹ƒ __khanti, _ti. khamate __khamanaá¹ƒ, khamÄ• _ ca,
mettiyaá¹ƒ. __mida_ snehe, mijjati sinehatÄ«ti __mettÄ• , _ ta, Ä• . __metti, _ti. atha vÄ• m
__mettÄ• , metti_ ca.

pajjaddhaá¹ƒ diá¹-á¹-hiyaá¹ƒ. dassÄ«yate __dassanaá¹ƒ, disa_ pekkhane, yu. dassanaá¹ƒ
lÄ• bhe, ti, __laddhi, _ micchÄ• diá¹-á¹-hiyameva. sesÄ• tu ubhayatra. á¹-hitapakkho __sidd
pakkho siddhanto, pubbapakkhaá¹ƒ nirasya siddhapakkhaá¹-á¹-hÄ• pane iti bhÄ• vo (cintÄ•
anto anenÄ• ti viggaho. samantato ayanaá¹ƒ gati __samayo. _

<162> __dohaá¸·a_ntaá¹ƒ taá¹‡hÄ• yaá¹ƒ. __tasa_ pipÄ• sÄ• yaá¹ƒ, yÄ• ya tasanti, sÄ• _
__iá¹‡a_mhi __tasiá¹‡Ä• . eja_ kampane, __ejÄ• _ \Be 125/. saá¹ƒsÄ• rato nissaritumappad
jÄ• lasadisattÄ• __jÄ• linÄ«, _ upamÄ• ne inÄ«. __visa_ pavesane, sabbatra visatÄ• patth
sakatthe á¹‡iko. __chanda_ icchÄ• yaá¹ƒ, chandanaá¹ƒ __chando, _ kattukamyatÄ• pi. tesu
Ä• kulÄ«bhÅ«tattÄ• jaá¹-Ä• viyÄ• ti __jaá¹-Ä• . kamu_ icchÄ• yaá¹ƒ, ti, __nikanti. isu_ icch
__Ä• , Ä• sÄ• . sivu_ tantasantÄ• ne, bhavÄ• dÄ«hi bhavÄ• dayo sibbatÄ«ti __sibbinÄ«, _ a
netÄ«ti __bhavanetti, _ti.

<163> __jhe_cintÄ• yaá¹ƒ, Ä• rammaá¹‡Ä• bhimukhaá¹ƒ jhÄ• yatÄ«ti __abhijjhÄ• , _ Ä• . _
vanati yena so __vanatho, _ tho. __vÄ• _ gatiyaá¹ƒ, vÄ• ti Ä• rammaá¹‡anti __vÄ• naá¹ƒ, _
icchÄ• yaá¹ƒ, lubbhanaá¹ƒ __lobho, _ á¹‡o. __ranja_ rÄ• ge, rajjanaá¹ƒ, rajjanti vÄ• yena s
__laya_ gatiyaá¹ƒ, Ä• punappunaá¹ƒ layatyÄ• rammaá¹‡esÅ«ti __Ä• layo, _ punappunaá¹ƒ
yenÄ• ti vÄ• __Ä• layo. ``layo_ vinÄ• se saá¹ƒsilese, sÄ• mye toriyattikassa ceâ€™â€™ ti
piha_ icchÄ• yaá¹ƒ, curÄ• di, a, pihayati yÄ• yÄ• ti __pihÄ• . _ cittassa nÄ• nÄ• rammaá¹‡e
manaso ratho iva __manoratho, _ mano eva ratho viyÄ• ti vÄ• __manoratho. isu_ icchÄ• ya
__cchÄ• _deso. __lasa_ kantiyaá¹ƒ, abhimukhaá¹ƒ katvÄ• lasati yenÄ• ti __abhilÄ• so, _ á
á¹‡o, __kÄ• mo \Be 126/. duha_ papÅ«raá¹‡e, duhanaá¹ƒ doho, taá¹ƒ lÄ• tÄ«ti __dohaá¸·o,
hadayametenÄ• ti vÄ• __dohaá¸·o, hadaya_ssa __haá¸·o, hala_ kampane dvisaddÅ«papad
vÄ• __dohaá¸·o, _ a, dvissa __do, la_ssa __á¸·o. _ dve hadayÄ• assa paramatthassÄ• ti v
dvissa __do, hadaya_ssa __haá¸·o, da_ssa __á¸·o_ vÄ• , __ya_lopo, icchÄ• visesattepi doh
sÄ• maÃ±Ã±avatticchÄ• ya niddeso.

ataá¹‡hÄ• sabhÄ• vampi ruciá¹ƒ Ä• lambaá¹‡icchÄ• sabhÄ• vasÄ• maÃ±Ã±ena idheva vat
_iccÄ• di. __kaá¹…kha_ icchÄ• yaá¹ƒ, a. __ruca_ rocane, rocanaá¹ƒ kattukÄ• matÄ• , i, __r
ruci. kattukÄ• mateva. __sÄ• _ ruci adhikÄ• lÄ• lasÄ• nÄ• ma, __lasa_ kantiyaá¹ƒ, punapp

lasatÄ«ti __lÄ• lasÄ• , _ dvittaá¹ƒ, assÄ• . ``yÄ• canÄ• yaá¹ƒ mahicchÄ• yaá¹ƒ {taá¹‡hÄ• tin
(cintÄ• maá¹‡iá¹-Ä«kÄ• 7.28) }, ussukke lÄ• lasÄ• dvisÅ«â€™â€™ ti __ruddo. _

<164> tikaá¹ƒ virodhe. pÄ• yena vÄ«resu bhavaá¹ƒ __veraá¹ƒ, _ paá¹-ighapÄ• pesupi. __ru
virujjhanaá¹ƒ __virodho. disa_ appÄ«tiyaá¹ƒ, viddesanaá¹ƒ __viddeso. _

__rosa_ntaá¹ƒ kodhe. __dusa_ appÄ«tiyaá¹ƒ, dussanaá¹ƒ __doso. _ Ä• rammaá¹‡e paá¹-il
__paá¹-ighaá¹ƒ, hana_ hiá¹ƒsÄ• yaá¹ƒ, __paá¹-igha_saddoyaá¹ƒ pulliá¹…ge vÄ• bhavati. _
__kodho. _ Ä• gantvÄ• haÃ±Ã±atÄ«ti __Ä• ghÄ• to. kupa_ kope, kuppatÄ«ti __kopo, _ kop
rusa_ rosane, rusanaá¹ƒ dussanaá¹ƒ __roso. _

dvayaá¹ƒ \Be 127/ parÄ• natthacintane. byÄ• pajjati vinassati cittametenÄ• ti __byÄ• pÄ• d
__pada_ gatimhi. parasampattÄ«su nÄ• bhiramatÄ«ti __anabhirati, ramu_ ramaá¹‡e, ti.

<165> dvayaá¹ƒ upanÄ• he. __naha_ bandhane, punappunaá¹ƒ, upagantvÄ• vÄ• nayhati
bajjhati veramanenÄ• ti __baddhaveraá¹ƒ. _ dvayaá¹ƒ soke. __suca_ soke, á¹‡o, sucanaá¹
__socanaá¹ƒ. _

tikaá¹ƒ rudite. __rudi_ assuvimocane, sabbatra bhÄ• ve to. __kadi_ avhÄ• ne, rodane ca, _
__aá¹‡á¹‡Ä• _dese __ruá¹‡á¹‡aá¹ƒ. _ dvayaá¹ƒ paridevane. devanaá¹ƒ sokena vilÄ• po, pu
devo __paridevo, pariddavo_ ca.

<166> tikaá¹ƒ bhaye cittutrÄ• sasaá¹…khÄ• te. sabbatra bhÄ• vasÄ• dhanaá¹ƒ. __bhÄ«_ b
_ti. __bhayaá¹ƒ, _ á¹‡o. __tasa_ ubbeje, uttasate __uttÄ• so, _ á¹‡o. dvayaá¹ƒ mahati bhay
__bheravaá¹ƒ, _ á¹‡o. mahantaÃ±ca taá¹ƒ bhayajanakattÄ• bhayaÃ±cÄ• ti __mahabbhaya
pÄ• á¹-ho.

<167> pajjaá¹ƒ bhÄ• yitabbasÄ• maÃ±Ã±e. __bherava_saddoyaá¹ƒ sÄ• maÃ±Ã±avÄ• cak
bhÄ• yati yasmÄ• ti __bhiá¹ƒsanaá¹ƒ, _ so, yu, bindÄ• gamo. bhÄ• yati yasmÄ• ti __bhÄ«m
vidÄ• raá¹‡e, darÄ«yatÄ«ti __dÄ• ruá¹‡aá¹ƒ, _ uá¹‡o. bhÄ• yati yasmÄ• ti \Be 128/ __bhay
__anakÄ• _deso. __ghura_ bhÄ«me, ghurati bhiá¹ƒsatÄ«ti __ghoraá¹ƒ, _ á¹‡o. paá¹-ivattati
yasmÄ• ti __paá¹-ibhayaá¹ƒ. _ bhÄ• yati yasmÄ• ti __bhesmaá¹ƒ, sma_paccayo. bhayaá¹ƒ
_ aluttasamÄ• soyaá¹ƒ. ime nava __bheravÄ• _dayo bhayabheravÄ• dihetumhi dabbe vises
tÄ«su liá¹…gesu, sÄ• maÃ±Ã±ena tu napuá¹ƒsake.

<168> dvayaá¹ƒ parÄ• bhyudayÄ• sahane. __issa_ issatthe, __issa_ issÄ• yanti vÄ• dhÄ•
guá¹‡esu vacasÄ• , manasÄ• vÄ• dosÄ• ropanaá¹ƒ karotÄ«ti __issÄ• , _ a. __ussuya_ {us
tikaá¹ƒ macchere. __masu_ Ä• masane, __ccheracchara_paccayÄ• , maccharameva __ma

atha vÄ• __masu_iccetassa pÄ• á¹-ipadikassa __su_ssa __á¹‡a_mhi __ccheraccharÄ• , m

tikaá¹ƒ aÃ±Ã±Ä• á¹‡e. __mÅ«ha_ vecitte, muyhanti tena sampayuttadhammÄ• , sayaá¹ƒ v
vÄ• tanti __moho. vida_ Ã±Ä• á¹‡e, na vidatÄ«ti __avijjÄ• . _ na vijÄ• nÄ• tÄ«ti __aÃ±Ã±Ä•
mÄ• ne. bhÅ«tenÄ• bhÅ«tena vÄ• parato ukkaá¹ƒsakappanena cetaso unnati __mÄ• no, _
masmi sÄ«lavÄ• buddhisampannoâ€™â€™ ti {avehi bhalavÄ• asmi, sÄ«lavÄ• buddhisaá
7.22) }. __mÄ• na_ pÅ«jÄ• yaá¹ƒ, curÄ• di, a. dhÄ• raá¹‡attho __dhÄ• _dhÄ• tu, karotyatth
seyyÄ• dibhÄ• ve attÄ• naá¹ƒ vidadhÄ• ti yÄ• ya sÄ• __vidhÄ• , _ tÄ«su. uddhaá¹ƒ namati
itthiyanti.

<169> dvayaá¹ƒ \Be 129/ uddhacce. __hana_ gatiyaá¹ƒ, uddhaá¹ƒ uddhaá¹ƒ hanati gaccha
__hana_ssa __dho, _ asarÅ«padvittaá¹ƒ, cittaá¹ƒ, uddhatassa bhÄ• vo __uddhaccaá¹ƒ. dh
dhÄ• vati cittametenÄ• ti __uddhavaá¹ƒ, _ a, rasso.

__tÄ• pÄ• _dipaÃ±cakaá¹ƒ kukkucce. __tapa, dhupa_ santÄ• pe, tapati cittametenÄ• ti __t
karotÄ«ti kukkutaá¹ƒ, cittaá¹ƒ, taá¹ƒsamaá¹…gÄ« vÄ• , tassa bhÄ• vo __kukkuccaá¹ƒ. _ pa
__pacchÄ• tÄ• po. _ anu pacchÄ• tapati yena so __anutÄ• po. sara_ gatiyaá¹ƒ, virÅ«pena
cittametenÄ• ti __vippaá¹-isÄ• ro, ta_ssa __á¹-o. _

<170> pajjaá¹ƒ vicikicchÄ• yaá¹ƒ. __likha_ lekhane, manaá¹ƒ vilekhati dvidhÄ• karaá¹‡ava
diha_ upacaye. idha pana __saá¹ƒ_pubbattÄ• saá¹ƒsaye, karaá¹‡e á¹‡o. __sÄ«_ saye, idh
kaá¹…khÄ• yaá¹ƒ, sabbatrevaá¹ƒ. ``kathamidaâ€™â€™ miti kathayati yÄ• ya sÄ• __katha
rogÄ• panayane, __cha_paccayo, dvittÄ• di, vigatÄ• cikicchÄ• Ã±Ä• á¹‡appaá¹-ikÄ• ro etÄ
gatikampanesu, dvidhÄ• ilati cittametenÄ• ti __dveá¸·hakaá¹ƒ, ha_paccayo, sakatthe ko ca
vicikicchÄ• yaá¹ƒ, a, itthiyaá¹ƒ. __saá¹…ka_ saá¹…kÄ• yaá¹ƒ. vividhenÄ• kÄ• rena maÃ±Ã±
mana_ Ã±Ä• á¹‡e, itthiyanti.

<171> tikaá¹ƒ \Be 130/ nÄ«capakatidosasambhÅ«tarÅ«pissariyÄ• dinimittike made, yasmiá
uttaradÄ• nasÄ• darolokanÄ• divimukho puriso jÄ• yate. madopyatra ``katthÅ«rÄ«gabbaret
madohassebhadÄ• nesÅ«â€™â€™ ti {kattari gabbharetesu, mado purisamÄ• nesÅ«ti (niss
mÄ• ne, curÄ• di, a, atha vÄ• __gara_ secane, bo. __mÄ• na_ pÅ«jÄ• yaá¹ƒ, visesato mÄ•
ahaá¹ƒkÄ• re __ahaá¹ƒ_saddo nipÄ• to, __amha_saddopyatra, ``ahaâ€™â€™ miti attÄ• na
__ahaá¹ƒkÄ• ro. _ dvayaá¹ƒ cintÄ• yaá¹ƒ. __cinta_ cintÄ• yaá¹ƒ, a. __jhe_ cintÄ• yaá¹ƒ, jhÄ
dvÄ«supi bhÄ• vasÄ• dhanaá¹ƒ, a. vitakkacintÄ• naá¹ƒ ko bhedo? vitakko tÄ• va vÄ• cÄ• y
``pubbeva kho, gahapati, vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindatÄ«â€™â€™
vuttaá¹ƒ. itarÄ• pana tassÄ• apubbabhÄ• gappavattÄ• pÄ«ti ayametÄ• saá¹ƒ viseso. atha
pakiá¹‡á¹‡akapariyÄ• panno eko cetasikadhammo, itarÄ• pana sabbasÄ• dhÄ• raá¹‡apari
eko cetasikadhammoti ayametÄ• saá¹ƒ viseso.

dvayaá¹ƒ nicchaye. __naya_ gamanattho __daá¹‡á¸• ako_ dhÄ• tu, Ä• rammaá¹‡aá¹ƒ nicc
__niá¹‡á¹‡ayo, na_ssa __á¹‡a_ttaá¹ƒ. atha adhimokkhaniá¹‡á¹‡ayÄ• naá¹ƒ ko bhedo? adhi
ajjhogÄ• hetvÄ• tiá¹-á¹-hati, niá¹‡á¹‡ayo vinicchayamattamevÄ• ti ayametesaá¹ƒ viseso. at
pasÄ• depi sambhavati, itaro pana na tathÄ• ti ayaá¹ƒpyetesaá¹ƒ bhedo \Be 131/. tatra __ni
pavattatÄ«ti dvÄ«supi vutto.

pÄ• dena abhyupagamassa nÄ• mÄ• ni. __pati_pubbo jÄ• nÄ• ti abhyupagame, itthiyaá¹ƒ
suá¹‡oti ca, a, __paá¹-issavo, _ dvÄ«supi bhÄ• vasÄ• dhanaá¹ƒ. saá¹ƒvidÄ• â€™ gÅ«, paá
assavo, saá¹ƒsavo, aá¹…gÄ«kÄ• ro, abhyupagamo, samÄ• dhiiccÄ• dÄ«nipi abhyupagama

<172> chahi padehi anÄ• darassa nÄ• mÄ• ni. __mÄ• na_ pÅ«jÄ• yaá¹ƒ, curÄ• di, __mana
katvÄ• jÄ• nanaá¹ƒ __avamÄ• naá¹ƒ, _ bhÄ• ve yu. yo yenÄ• nÄ• darito, sa tato avassame
aÃ±Ã±atarenÄ• vadhÄ«yateti anÄ• darepi byavadhÄ• nÄ• bhicÄ• rato __tira_saddo antarad
tirodhÄ• nakaraá¹‡aá¹ƒ __tirakkÄ• ro. pari parÄ• _pubbo __bhÅ«_dhÄ• tu avaÃ±Ã±Ä• á¹‡e
sabbatra bhÄ• ve á¹‡o, a ca. __dara_ Ä• dare, Ä• daro sakkÄ• ro, tabbiparÄ«to __anÄ• dar
__parÄ• bhavo. _ avajÄ• nanaá¹ƒ __avaÃ±Ã±Ä• . _

dvayaá¹ƒ ummÄ• de. cittassa vibbhamo bhanti ummÄ• do. __mada_ ummÄ• de, uggatehi,
dosehi madanaá¹ƒ __ummÄ• do. _

<173> __sneha_ntaá¹ƒ \Be 132/ snehe. piyassa bhÄ• vo __pemaá¹ƒ, _ imo, __piya_ssa __
vÄ• pÄ«, pino bhÄ• vo __pemaá¹ƒ, _ imo. __siniha, sniha_ pÄ«tiyaá¹ƒ, bhÄ• ve á¹‡o. dvaya
__pÄ«á¸·a_ vibÄ• dhÄ• yaá¹ƒ, cittassa pÄ«á¸·Ä• __cittapÄ«á¸·Ä• , _ vigatÄ• nÄ«lÄ• disaÃ
saÃ±Ã±Ä• etasmÄ• ti visaÃ±Ã±Ä«, tassa bhÄ• vo __visaÃ±Ã±itÄ• . _

dvayaá¹ƒ pamÄ• de. yena sakko samÄ• no sayaá¹ƒ kattabbaá¹ƒ na karoti, so pamÄ• do, __
pamajjanaá¹ƒ __pamÄ• do, _ á¹‡o. __saja_ visajjanÄ• liá¹…gananimmÄ• nesu. satiyÄ• vis
i_ssa __o. _ apubbavatthuparikkhÄ• tisaye __kotÅ«halÄ• _didvayaá¹ƒ. __tuja_ hiá¹ƒsÄ• ya
tojatÄ«ti __kotÅ«halaá¹ƒ, _ alo, vaá¹‡á¹‡avikÄ• ro ca. __tula_ nikkase, kuá¹ƒ pÄ• paá¹ƒ tula
__kutÅ«halaá¹ƒ, _ a, __ha_kÄ• ravaá¹‡á¹‡Ä• gamo. kotukaá¹ƒ, kutukaÃ±ca etesaá¹ƒ pariy

<174> __vilÄ• sÄ• _dayo __kriyÄ• _ ceá¹-á¹-hÄ• , kiá¹ƒvisiá¹-á¹-hÄ• ? sÄ• kriyÄ• __nÄ• r
itthÄ«naá¹ƒ ratibhÄ• vajÄ• , yÄ• __hÄ• va_saddenoccante. huyante rÄ• gino atrÄ• ti __hÄ•
__Ä• di_nÄ• vicchittipabhutÄ«naá¹ƒ gahaá¹‡aá¹ƒ, tathÄ• hi vuttaá¹ƒ __nÄ• á¹-akaratanako

``lÄ«lÄ• \Be 133/ vilÄ• so vicchitti, vibbhamo kilakiÃ±citaá¹ƒ.

moá¹-á¹-Ä• yitaá¹ƒ kuá¹-á¹-amitaá¹ƒ, vibboko lalitaá¹ƒ tathÄ• ||

vikataÃ±ceti viÃ±Ã±eyyÄ• , dasa thÄ«naá¹ƒ {thÄ«naá¹ƒ ceá¹-á¹-hÄ• (Katthaci) } sabhÄ• va

hÄ• vo ca helÄ• vikkhepa-sammÅ«á¸·hamadakapaá¹‡yaâ€™â€™ nti ||

tatra piyasamÄ«pagamane yo á¹-hÄ• nÄ• sanagamanavilokitesu vikÄ• ro, akasmÄ• ca
kodhamihitacamakkÄ• ramukhavikÅ«á¹‡anaá¹ƒ, so __vilÄ• so, vi_pubbÄ• __lasa_dhÄ• tur
bhamukanettÄ• dikriyÄ• sacivakaracaraá¹‡aá¹…gavinyÄ• so __lalitaá¹ƒ, lala_ vilÄ• se, to. a
kucittavinodanatthaá¹ƒ piyassa yÄ• vesagatidiá¹-á¹-hihasitabhaá¹‡itehÄ• nukati karÄ«yate,
vilÄ• se, __lala_ upasevÄ• yanti vÄ• dhÄ• tvattho, a. surate pavaá¸• á¸• hecchÄ• heá¸·Ä•
hÄ• vakaraá¹‡e, a. madarÄ• gahassajanito vipariyÄ• so __vibbhamo. _ Ä• bharaá¹‡avilepa
piyÄ• parÄ• dhato issÄ• yÄ• nÄ• darena cattÄ• naá¹ƒ sakhÄ«naá¹ƒ payatanena vÄ• raá¹‡a
dvedhÄ• karaá¹‡e, ti. piyena dattaá¹ƒ pÄ«tinibandhanaá¹ƒ svappamapi bhÅ«sanaá¹ƒ vicchi
__kilakiÃ±citÄ• _dayo nÄ• á¹-akasatthÄ• nusÄ• rato {byÄ• khyÄ• sudhÄ• á¹-Ä«kÄ• á¹-Ä«pp

<175> tikaá¹ƒ hasite. __hasa_ hasane, sabbatra bhÄ• vasÄ• dhanaá¹ƒ. so hÄ• so mando s
sitaÃ±cuccate. __miha_ Ä«saá¹ƒhasane. mandassitaá¹ƒ mhitantipi pÄ• á¹-ho, __mhi_ \Be 1
dhÄ• tu, __mhi_ssa, __mihi_ssa vÄ• __syÄ• _deso, __sitaá¹ƒ. _ sabbatra bhÄ• ve to.

Ä«saá¹ƒphullitadantehi, kaá¹-Ä• kkhehi soá¹-á¹-havehi ca.

alakkhitadvijadvÄ• raá¹ƒ, sitamicchanti sÅ«rayo {cintÄ• maá¹‡iá¹-Ä«kÄ• 7.34} ||

dvayaá¹ƒ mahÄ• hasite. __aá¹-a_ gatiyaá¹ƒ, dÅ«ragÄ• mihÄ• so __aá¹-ahÄ• so, _ atikkant
ta_ssa __á¹-o, _ ikÄ• rassattaÃ±ca. sitÄ• tihasitÄ• naá¹ƒ antarÄ• á¸·ikaá¹ƒ __vihasitaá¹ƒ. _

Ä• kuÃ±citakapolaâ€™ kkhaá¹ƒ, sassanaá¹ƒ nissanaá¹ƒ tathÄ• .

patthÄ• votthaá¹ƒ sÄ• nurÄ• gaá¹ƒ, Ä• hu vihasitaá¹ƒ budhÄ• {cintÄ• maá¹‡iá¹-Ä«kÄ• 7.35

dvayaá¹ƒ lomuggame. romÄ• naá¹ƒ aÃ±canaá¹ƒ __romaÃ±co, aÃ±ca_ gamane, á¹‡o. lomÄ
uddhaggabhÄ• vo __lomahaá¹ƒsano. _

<176> __parihÄ• sÄ• _dichakkaá¹ƒ vallabhÄ• dÄ«naá¹ƒ parihÄ• se. parihasantyatrÄ• ti __
paribhavitukÄ• mena hÄ• soti vÄ• __parihÄ• so. du_ parihÄ• se, __du_ anÄ• dareti vÄ• dh
dhÄ• tu. __khiá¸• a_ kÄ«á¸·Ä• yaá¹ƒ, khiá¸• á¸• Ä• , __khiddÄ• _tipi pÄ• á¹-ho, atha vÄ• kh
vÄ• cÄ• , sÄ• etthÄ• ti __khiá¸• á¸• Ä• . kÄ«á¸·a_ pÄ«tiyakÄ«á¸·anesu, __kÄ«á¸·a_ vihÄ• r

__keá¸·i kÄ«á¸·Ä• ca kÄ«á¸·itaÃ±ca. parihÄ• sÄ• _dichakkesupi adhikaraá¹‡asÄ• dhanamp

tikaá¹ƒ \Be 135/ niddÄ• yaá¹ƒ. nipubbo __dÄ• _ supane, a. __supa_ saye, ino, __supinaá¹ƒ
accantaparissamÄ• dikÄ• raá¹‡Ä• sabbaá¹…ganimÄ«lanaá¹ƒ __middhaá¹ƒ. _ mucchÄ• pÄ
kÄ• riyakkhamane, to. medhayati vÄ• middhaá¹ƒ, akammaÃ±Ã±abhÄ• vena vihiá¹ƒ satÄ«ty
__cala_dhÄ• tu mucchÄ• pÄ• ye __pa_pubbo. akkhidalÄ• naá¹ƒ pacalabhÄ• vena ayati pav
á¹‡vu, assittaá¹ƒ.

177-178__._ __ketava_ntaá¹ƒ kÅ«á¹-e. karaá¹‡aá¹ƒ kati, ninditÄ• kati __nikati. aá¹-a_ gam
kucchitenÄ• kÄ• rena aá¹-atÄ«ti __kÅ«á¹-aá¹ƒ. kuá¹-a_ chedaneti vÄ• dhÄ• tu {saddanÄ«ti
``kÅ«á¹-a appasÄ• deâ€™â€™ ti dhÄ• tunÄ• sÄ• dhitaá¹ƒ}. __rabhi_ byÄ• je, byÄ• jo nÄ•
ketave, saá¹-haá¹ƒ, saá¹-hayati na sammÄ• bhÄ• sati yenÄ• ti vÄ• __saá¹-haá¹ƒ. _ kitavas
kitavo nÄ• ma jÅ«takÄ• ro, coro vÄ• , __kita_ nivÄ• se, avo. kapaá¹-o, byÄ• jo, upadhi, kusa
ketavassa nÄ• mÄ• ni.

sattakaá¹ƒ sabhÄ• ve. bhavanaá¹ƒ bhÄ• vo, sassa attano, santo vÄ• saá¹ƒvijjamÄ• no bhÄ
visajjanÄ• liá¹…gananimmÄ• nesu, natthi visajjanametassÄ• ti __nissaggo. rÅ«pa_ pakÄ• s
rÅ«paá¹ƒ __sarÅ«paá¹ƒ. _ karaá¹‡aá¹ƒ bhavanaá¹ƒ kati, paá¹-hamaá¹ƒ kati __pakati. _ yath
sambhÅ«tÄ• , tatheva sabbadÄ• pÄ«tyattho. __sÄ«la_ samÄ• dhimhi, samÄ• dhi niyamo. _
tatheva lakkhitabbanti __lakkhaá¹‡aá¹ƒ, _ yu. tatheva bhavatÄ«ti __bhÄ• vo. _

dvayaá¹ƒ \Be 136/ ussave. __usa_ dÄ• he. kaá¹ƒ usavanti uggirayantyatrÄ• ti __ussavo, _
savanti etthÄ• ti vÄ• __ussavo. chi_ chedane, chindati sokametthÄ• ti __chaá¹‡o. _ yu. __i
pÄ• paÃ±ca chindantÄ• aá¹‡anti saddÄ• yanti etthÄ• ti vÄ• __chaá¹‡o. chi_ chedane. __a
__daá¹‡á¸• ako_ dhÄ• tu.

<179> yathÄ• __sasnehaá¹ƒ_ pakatitilatelÄ• disnehasahitaá¹ƒ dÄ«pakaá¹ƒ pajjotaá¹ƒ dhÄ
atyandhakÄ• ragabbhÄ• dÄ«svapi á¹-hitÄ• ni __khuddakÄ• nyatthajÄ• tÄ• ni_ atisukhumÄ•
sukhaá¹ƒva sampassati, tathÄ• __sasnehaá¹ƒ_ buddhapariyÄ• yÄ• dianekapariyÄ• yasneh
__abhidhÄ• nappadÄ«pikaá¹ƒ_ ganthaá¹ƒ uggahaá¹‡adhÄ• raá¹‡Ä• dinÄ• dhÄ• rento __ja
atthajÄ• tÄ• ni_ nÄ• nÄ• satthesu Ä• gatÄ• ni atigambhÄ«rÄ• ni atthajÄ• tÄ• ni sukhaá¹ƒ sa

iti sakalabyÄ• karaá¹‡amahÄ• vanÄ• saá¹…gaÃ±Ä• á¹‡acÄ• rinÄ• kavikuÃ±jarakesarinÄ•
mahÄ• maccena viracitÄ• yaá¹ƒ abhidhÄ• nappadÄ«pikÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ saggakaá¹‡

saggakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2__._ bhÅ«kaá¹‡á¸• a

1__._ bhÅ«mivaggavaá¹‡á¹‡anÄ•

<180> __idha_ \Be 137/ bhÅ«kaá¹‡á¸• e __sÄ• á¹…gopÄ• á¹…gehi_ bhÅ«myÄ• dÄ«hi das
koá¹-á¹-hÄ• sehi kamato __vaggÄ• _ bhÅ«mivaggÄ• dinÄ• makÄ• vaggÄ• vuccante. sapp
__khÄ• rÄ• _dÄ«ni, aá¹…gÄ• naá¹ƒ upakÄ• rakÄ• ni ca upaá¹…gÄ• ni __addhÄ• _dÄ«ni.

<181> sÄ• ddhapajjena bhÅ«miyÄ• nÄ• mÄ• ni. vasÅ«ni ratanÄ• ni dhÄ• rayatÄ«ti __vasu
__kha_ssa __cho, chamÄ• , _ atha vÄ• __chi_ chedane, sattÄ• namadhopatanaá¹ƒ chinda
itthiyamÄ• ca. bhavantyassaá¹ƒ bhÅ«tÄ• nÄ«ti __bhÅ«mi. bhÅ«_ sattÄ• yaá¹ƒ, mi. __putha
nadÄ• di, Ä«, __putha_ssa __puthu_Ä• dese, vuddhimhi ca kate __puthavÄ«. _ ussuvÄ• de
tu __pathavÄ«, _ imasmiá¹ƒ pakkhe __avÄ• _gamo, atha vÄ• __thava_ gatiyaá¹ƒ, pathava
nadÄ• di, sabbattha pattharatÄ«ti vÄ• __pathavÄ«, thara_ santharaá¹‡e __pa_pubbo, __ra
__puthavÄ«, _ assu.

``madhuno keá¹-abhassÄ• pi, medamaá¹ƒsapariplutÄ• .

tenÄ• yaá¹ƒ medinÄ« devÄ«, vuccate brahmavÄ• dibhÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ

vacanato medayogÄ• __medinÄ«, _ Ä«, inÄ« ca. __mida_ snehane vÄ• , yu, nadÄ• di, iss
pÅ«jÄ• yaá¹ƒ, nadÄ• di. vitthiá¹‡á¹‡attÄ• \Be 138/ __ubbÄ«, _ nadÄ• di, avati bhÅ«tÄ• nÄ«
vasÅ«ni santyassaá¹ƒ __vasumatÄ«. _ gacchanti yassaá¹ƒ lokÄ• , sÄ• __go, _ pumitthiyaá
ettha, kÄ• yati mÄ• ravijayakÄ• leti vÄ• __ku, _ u. vasÅ«ni dhÄ• rayatÄ«ti __vasudhÄ• . _ s
dharayatÄ«ti __dharaá¹‡Ä«, _ yu, nadÄ• di. dharatÄ«ti __dharÄ• , _ itthiyaá¹ƒ Ä• . __gamu_
gacchantyassaá¹ƒ __jagatÄ«, anta_paccayo, __ga_ssa dvittaá¹ƒ, __ja_ttaÃ±ca, __na_lopo,
sattÄ• yaá¹ƒ, ri, nadÄ• di, kvimhi __bhÅ«. _ bhÅ«te satte dharatÄ«ti __bhÅ«taro. ava_ rakk
__avanÄ«. _

<182> khÄ• rÄ• lavaá¹‡arasÄ• mattikÄ• Å«sotyuccate. khÄ• datÄ«ti __khÄ• rÄ• , da_ssa
pamÄ• á¹‡ena yuttÄ• __mattikÄ• . Å«sa_ rujÄ• yaá¹ƒ, __Å«so. _ Å«sayogÄ• __Å«savÄ• ,
__Å«saro. _ dvepi tÄ«su vattante.

__thala_ á¹-hÄ• ne, adhikaraá¹‡e a. kittimaá¹ƒ thalaá¹ƒ, akittimÄ• thalÄ«, nadÄ• di. thaddh
__bhÅ«bhÄ• ge_ bhÅ«mippadese __jaá¹…gala_saddo vattati. tattha nijjalattÄ• kakkhaá¸·a
tikkhasakkharÄ• dividÄ• ragavÄ• dikhuragaá¹‡á¸• uppÄ• davaccÄ• disahitattÄ• lÅ«kho ved
cavanÄ• dhopatanÄ• danesu. jalaá¹ƒ galati ettha, jalena vÄ• galanti etthÄ• ti __jaá¹…galo,
``jaá¹…galo nijjale dese, tiliá¹…go pisite thiyaâ€™â€™ nti {tikaá¹‡á¸• asesa III 3.393} hi __t
la_ssa lopo, niggahÄ«tÄ• gamo ca.

<183> vedena \Be 139/ paÃ±Ã±Ä• ya Ä«hanti etthÄ• ti vedeho. so eva videho, imaá¹ƒ dÄ«
pubbadisÄ• bhÄ• gattÄ• pubbo ca so videho ceti __pubbavideho. _ evamaparuttaresu. gav
__goyÄ• no. _ aparo ca so goyÄ• no ceti __aparagoyÄ• no. _ jambuyÄ• lakkhito, kappaá¹-
vÄ• tappadhÄ• nodÄ«poti __jambudÄ«po. _ dhammatÄ• siddhassa paÃ±casÄ«lassa Ä• nu
mahantametthÄ• ti __kuru, _ kuá¹ƒ pÄ• paá¹ƒ rundhanti etthÄ• ti vÄ• __kuru, _ kvi. __dÄ«p
jalamajjhe dippantÄ«ti dÄ«pÄ• , dippanti ettha saddhammÄ• ti vÄ• dÄ«pÄ• , pamÄ• á¹‡ato
__mahÄ• dÄ«pÄ• . _

<184> __kuru_Ä• dayo ekavÄ«sati __janapadantarÄ• _ janapadavisesÄ• , __Ä• di_nÄ• su
asmÄ• kÄ• dayo ca __pumbahutte_ pulliá¹…ge bahutte ca siyuá¹ƒ. kuru nÄ• ma jÄ• napadi
nivÄ• so ekopi janapado rÅ«á¸·hÄ«saddena ``kurÅ«â€™â€™ ti bahuvacanena vuccati, eva
rundhatÄ«ti kuru, khattiyakumÄ• rÄ• , tesaá¹ƒ nivÄ• so __kurÅ«, _ paccayalopato na vuddh
{pÄ• á¹‡ini I 2.52 IV 2.81 suttesu passitabbaá¹ƒ}. arivijayalokamariyÄ• dÄ• tikkamÄ• dÄ«su
kosaá¹ƒ lanti gaá¹‡hanti, kusalaá¹ƒ pucchantÄ«ti vÄ• __kosalÄ• . _ magena saddhiá¹ƒ dhÄ
kvi, maá¹ƒsesu gijjhantÄ«ti vÄ• __magadhÄ• . gidha_ abhikaá¹…khÄ• yaá¹ƒ. sevanti yenÄ
vi. sivaá¹ƒ karontÄ«ti vÄ• __sivÄ«, _ aÃ±Ã±atthe i. __kala_ sadde, __iá¹…ga_paccayo, kal
tesaá¹ƒ nivÄ• so __kaliá¹…gÄ• , _ uttarÄ• patho { ``jagannÄ• thÄ• pubbabhÄ• ge kaá¹‡hÄ
kaliá¹…gadeso saá¹ƒvuttoâ€™â€™ ityuttadese (thomanidhi) }, kaliá¹ƒ gaá¹‡hantÄ«ti vÄ• __
kalaá¹ƒ madhurasaddaá¹ƒ gÄ• yantÄ«tivÄ• __kaliá¹…gÄ• , _ assittaá¹ƒ, kena sukhena liá¹…
__kaliá¹…gÄ• , liá¹…ga_ gamanattho __daá¹‡á¸• ako_ dhÄ• tu. attanÄ• khÄ• ditaá¹ƒ laÃ±j
puna na vamantÄ«ti __avantÄ«. _ paÃ±cÄ• lassa puttÄ• __paÃ±cÄ• lÄ• . _ vajjetabbÄ• ti _
imeâ€™â€™ tyÄ• dinÄ• pavattavacanamupÄ• dÄ• ya vajjÄ«ti laddhanÄ• mÄ• rÄ• jÄ• no.
__vajjÄ«. _ raá¹-á¹-hassa vÄ• pana taá¹ƒsamaÃ±Ã±Ä• taá¹ƒnivÄ• sirÄ• jakumÄ• ravasena
dhÄ• rentÄ«ti __gandhÄ• rÄ• , _ kittigandhena arantÄ«ti vÄ• __gandhÄ• rÄ• . cita_ ussÄ• l
yuddhakammÄ• dÄ«sÅ«ti __cetayo. _

<185> __vaá¹…ga_ gamanattho __daá¹‡á¸• ako_ dhÄ• tu. visiá¹-á¹-hÄ• ni dehÄ• ni yesaá¹
pubbavidehadÄ«pato Ä• gatattÄ• vÄ• __videhÄ• . oja_ dittiyaá¹ƒ, kambunÄ• sambukena
vohÄ• rakaraá¹‡atoti __kambojÄ• , _ kambukajo ojo balametesanti vÄ• __kambojÄ• . mada
__maddÄ• , _ maá¹ƒ sivaá¹ƒ dadantÄ«ti vÄ• __maddÄ• , _ paÃ±cakÄ• maguá¹‡Ä• dÄ«hi r
hÄ• se. __bhaÃ±ja_ avamaddane, __bhaggÄ• . aá¹…ga_ gamanattho __daá¹‡á¸• ako_ dhÄ
__sÄ«haá¸·Ä• . kÄ• sa_ dittiyaá¹ƒ, sampattiyÄ• kÄ• santÄ«ti __kasmÄ«rÄ• , _ mÄ«ro. __kÄ
__kÄ• sÄ«. paá¸• i_ gatiyaá¹ƒ, __paá¹‡á¸• u, _ u. atha vÄ• kuá¹ƒ pÄ• paá¹ƒ rundhati etthÄ
janapado nissitÄ• naá¹ƒ bahuttÄ• bahuvacanena vuccati. evaá¹ƒ sabbattha.

<186> dvayaá¹ƒ \Be 141/ bhuvane. __luja_ adassane, lujjatÄ«ti __loko, ga_ssa __ko, ja_ss
etthÄ• ti __bhuvanaá¹ƒ, _ yu. jagati, viá¹-á¹-hapÄ• dÄ«nipi bhuvanapariyÄ• yÄ• ni. dvayaá¹ƒ

__disa_ atisajjane, atisajjanaá¹ƒ pabodhanaá¹ƒ, ``ayaá¹ƒ itthannÄ• moâ€™â€™ ti disati apa
sevÄ• yaá¹ƒ, saÃ±Ã±Ä• yaá¹ƒ a, __visayo. _

siá¹-á¹-hÄ• cÄ• rarahito milakkhadeso __kÄ• marÅ«pÄ• _di paccanto nÄ• ma. __milakkha_
milakkhanti abyattavÄ• caá¹ƒ bhÄ• santÄ«ti __milakkhÄ• . _ siá¹-á¹-hÄ• cÄ• ramaggadassa
abhÄ• vÄ• rÄ• gÄ• dimalaá¹ƒ akkhimhi yesanti vÄ• milakkhÄ• , assittaá¹ƒ, tesaá¹ƒ nivÄ• s
__milakkhadeso. _ paccante majjhimadesassa bahiddhÄ• bhÄ• ge jÄ• to __paccanto. _

byavatthÄ• catuvaá¹‡á¹‡Ä• naá¹ƒ, yasmiá¹ƒ dese na vijjate.

milakkhadeso so vutto, majjhabhÅ«mi tato paraá¹ƒ {cintÄ• maá¹‡iá¹-Ä«kÄ• 1I 7} ||

ariyÄ• cÄ• rabhÅ«mittÄ• majjho ca so deso ceti __majjhadeso, _ navayojanasataparikkhep

<187> __salilappÄ• yo_ bahÅ«dako deso anÅ«po nÄ• ma, anugatÄ• Ä• pÄ• atrÄ• ti __an
__u_ttaá¹ƒ, paralopo vÄ• . __kaca_ bandhane, cho, __kacchaá¹ƒ. _ anÅ«padeso ca. abhina
lakkhite harite dese saddalo, __dala_ dittiyaá¹ƒ, bhÄ• ve a. vijjati dalo yattha __saddalo. _

<188> nadiyÄ• Ä• bhatena ambunÄ• udakena jÄ«vanti etthÄ• ti __nadyambujÄ«vano_ de
__nadÄ«mÄ• tiko_ti vuccati, bahubbÄ«himhi ko. vuá¹-á¹-hiyÄ• vassena nipphajjati sassame
__vuá¹-á¹-hinipphajjasassako_ deso devo mÄ• tÄ• assÄ• ti __devamÄ• tiko_ti vuccati, bah
__deva_saddo cettha vuá¹-á¹-himÄ• ha.

<189> __anÅ«pÄ• _dayo __devamÄ• tikÄ• _ntÄ• tÄ«su liá¹…gesu. __candasÅ«rÄ• do_ c
__sassati_saddo __Ä«rito_ kathito. sabbadÄ• saranti gacchantÄ«ti __sassatiyo, sara_ gati
__so, _ti.

__raá¹-ha_ gatiyaá¹ƒ, raá¹-hanti ettha nagarÄ• dayoti __raá¹-á¹-haá¹ƒ, _ to. nÄ• garehi vijin
__vijitaá¹ƒ. _ Ä• á¸·iyaá¹ƒ pavattamÄ• no yo setu, so __purise_ pulliá¹…ge vattati. __si_ bar
bhÅ«sane, i, __Ä• á¸·i, _ tassaá¹ƒ Ä• á¸·iyaá¹ƒ.

nagarapabbatÄ• dino \Be 143/ __upÄ• ntabhÅ«_ samÄ«pabhÅ«mi __parisaro_ parito sara

tikaá¹ƒ vaje. gÄ• vo tiá¹-á¹-hantyatrÄ• ti __goá¹-á¹-haá¹ƒ. kula_ saá¹…khyÄ• ne, gÄ• vo kul
__gokulaá¹ƒ, _ gunnaá¹ƒ kulaá¹ƒ gharanti vÄ• __gokulaá¹ƒ. vaja_ gatiyaá¹ƒ, vajanti yaá¹ƒ
nivÄ• sanatthÄ• yÄ• ti __vajo. _ goá¹-á¹-hÄ• nakaá¹ƒ, goá¹-á¹-hÄ• nantipi vajassa nÄ• mÄ•

<190> silokena maggassa nÄ• mÄ• ni. pathikehi majjate nittiá¹‡aá¹ƒ karÄ«yateti __maggo,

á¹‡o, __ja_ssa __ga_ttaá¹ƒ, pathikehi maggÄ«yateti vÄ• __maggo, magga_ anvesane, ma
etenÄ• ti vÄ• __maggo, _ ``mo sive parisÄ• yaÃ±ceâ€™â€™ ti hi __nÄ• natthasaá¹…gahe
karotÄ«tyattho, kriyÄ• visesanametaá¹ƒ. __pathi_ gatiyaá¹ƒ, curÄ• di, __nÄ• _gamo. pantha
__pantho, _ a, kÄ• ritalopo. pathati yÄ• tyanenÄ• ti __patho. ada_ gamane, adati yattha sÄ•
addhÄ• maggo, __addhÄ• _saddoyaá¹ƒ kÄ• lepi, samabhÄ• gatthavacane tu addhaá¹ƒ, ta
pumanapuá¹ƒsakavasena dviliá¹…go, __rÄ• jÄ• _ditte addhÄ• , a__rÄ• jÄ• _ditte addhaá¹ƒ
__vaja_ gatiyaá¹ƒ, umo, __ja_ssa __á¹-o. pada_ gatiyaá¹ƒ, a, __da_ssa __jo, _ dvittaá¹ƒ, _
gatiyaá¹ƒ, yu, __pada_ gatiyaá¹ƒ, avo, nadÄ• di. __vatta_ vattane, vattanaá¹ƒ gamanÄ• di,
__vattanÄ«. _ kantanadaá¹‡á¸• e punnapuá¹ƒsakaá¹ƒ. pathikehi pÄ• dehi haÃ±Ã±ateti __pa
pÄ• da_saddasamÄ• natthena __pada_saddena niyatappayogato vuttinÄ• siddho, __pada
ti, __hana_ssa __dho, a_lopo. __paddhati_sahacaraá¹‡ato __vattanÄ«, _ taá¹ƒsahacaraá¹‡
itthiyaá¹ƒ.

191-192__._ __tabbhedÄ• _ \Be 144/ tassa maggassa visesÄ• __jaá¹…ghamaggÄ• _dayo
maggo __jaá¹…ghamaggo. _ sakaá¹-ehi gato maggo __sakaá¹-amaggo. te_ jaá¹…ghamagg
vattanti.

ettha ca ``tethÄ• â€™â€™ ti __atha_saddo na vattabbo, ``te cÄ• â€™â€™ ti pana vattabb
pÄ• á¹-he pana sati ``tethÄ• â€™â€™ ti vattabboyeva, tadÄ• ekapadike addhani magge ek
kÄ• tabbÄ• . gacchataá¹ƒ eko asahÄ• yo pÄ• do yassaá¹ƒ, na nisinnasseva yamakoti __eka
niccamÄ«paccayo, __ka_paccaye __ekapadiko, Ä«_ssa rassattaá¹ƒ.

corakaá¹‡á¹-akÄ• didose duggame pathe kantÄ• ro, __pu_nnapuá¹ƒsake, kena pÄ• nÄ«ye
__kantÄ• ro, tara_ taraá¹‡e, corakantÄ• rÄ• dÄ«su panÄ• yaá¹ƒ rÅ«á¸·hivasena vutto, atha
sappaá¹-ibhayattÄ• kantati niccagamanÄ• gamanametthÄ• ti kantÄ• ro, Ä• ro, __nÄ• _gam
gacchantyetthÄ• ti __duggamo. _

<193> dvayaá¹ƒ __paá¹-imagge. _ paá¹-i abhimukhena gantabbo maggo, patho ca __paá¹-
__dÄ«ghamaÃ±jasaá¹ƒ_ atidÅ«ro maggo \Be 145/ addhÄ• nanti vuccate. addhÄ• naá¹ƒ aya
accÄ• yato maggo, yathÄ• ``padaá¹-á¹-hÄ• naâ€™â€™ nti, __ya_lopo.

dvayaá¹ƒ pasattheddhani. sobhano patho, pantho cÄ• ti viggaho. gantabbapathabhÄ• vato
apathaÃ±ca, _ abyayÄ«bhÄ• vasamÄ• so, __a_saddo atra nipÄ• to.

194-196__._ paramÄ• á¹‡Å«naá¹ƒ chattiá¹ƒsa eko aá¹‡u nÄ• ma, aá¹‡utopi aá¹‡utarattÄ•
paramoti __paramÄ• á¹‡u, aá¹‡a_ saddattho __daá¹‡á¸• ako_ dhÄ• tu, u. __te_ aá¹‡avo ch
taá¹ƒ taá¹ƒ attano nissayaá¹ƒ malÄ«nakaraá¹‡avasena jarÄ• petÄ«ti __tajjÄ• rÄ«, jara_ jÄ«
vayohÄ• nimhi vÄ• , a, nadÄ• di. __tÄ• pi_ tajjÄ• riyo chattiá¹ƒsa rathareá¹‡u nÄ• ma, rathÄ

saÃ±caraá¹‡avasena pavatto reá¹‡u __rathareá¹‡u. te_ rathareá¹‡avo chattiá¹ƒsa likkhÄ• n
da_ssane, pakaticakkhunÄ• pi lakkhyateti __likkhÄ• , _ assittaá¹ƒ.

__tÄ• _ \Be 146/ likkhÄ• satta Å«kÄ• nÄ• ma, __Å«kÄ• _ti vuccati sirovattakimi, tappamÄ
satta Å«kÄ• dhaÃ±Ã±amÄ• so nÄ• ma, dhaÃ±Ã±o vÄ«hiyeva parimÄ• á¹‡itabbattÄ• mÄ• s
parimÄ• á¹‡e. __te_ satta dhaÃ±Ã±amÄ• sÄ• aá¹…gulaá¹ƒ nÄ• ma, __aá¹…ga_ gamanatt
pamÄ• á¹‡aá¹ƒ, __uli_paccaye __aá¹…guli, _ karasÄ• khÄ• . __amudvicche_ti aduá¹ƒ dvÄ•
nÄ• ma, kaá¹‡iá¹-á¹-hasahitenaá¹…guá¹-á¹-hena vitthÄ• rÄ«yate, vidhÄ«yateti vÄ• __vidatt
vitthÄ• re. __dhÄ• _ dhÄ• raá¹‡e, ubhayatrÄ• piti, pubbapakkhe tassa __tho, na_ssa __to, t
__dha_ssa __do, ta_ssa __tho, _ asarÅ«padvibhÄ• vo ca. __tÄ• _ duve vidatthÄ« ratanaá¹
kÄ«á¸·Ä• yaá¹ƒ, tano, __ma_lopo. __tÄ• ni_ satteva ratanÄ• ni __yaá¹-á¹-hi_ nÄ• ma, __yat
__á¹-ho, ta_ssa __á¹-o. tÄ• _ vÄ«sati yaá¹-á¹-hiyo __usabhaá¹ƒ_ nÄ• ma, __usa_ dÄ• he, a
usabhanadantaraá¹ƒ usabhaá¹ƒ. usabhÄ• naá¹ƒ asÄ«tippamÄ• á¹‡aá¹ƒ gÄ• vutaá¹ƒ nÄ• m
__gÄ• vutaá¹ƒ. yuja_ samÄ• dhimhi, gonadantarehi gahitappamÄ• á¹‡asamÄ• dhÄ• nantya
__yojanaá¹ƒ_ nÄ• ma, __yuja_ samÄ• dhimhi, yu, ``ettakaá¹ƒ yojanaá¹ƒ nÄ• ma hotÅ«â€™
samÄ• dhÄ• nantyattho.

<197> Ä• ropitÄ• naá¹ƒ Ä• cariyadhanÅ«naá¹ƒ paÃ±casataá¹ƒ koso nÄ• ma, anÄ• ropitÄ•
á¹‡o, kusanaá¹ƒ avhÄ• naá¹ƒ koso, idha pana kosappamÄ• á¹‡attÄ• __koso, _ dvisahassa
pana ---

``catukkÄ• dhivÄ«satiyÄ• \Be 147/, aá¹…gulehi karo bhave.

khyÄ• tamaá¹-á¹-hasahassehi, kosamÄ• naá¹ƒ vibhÄ• vinÄ• â€™â€™ tyuttaá¹ƒ ||

__caturambaá¹‡a_nti caturambaá¹‡avÄ«hibÄ«jajÄ• taropanayogyo bhÅ«mippadeso karÄ«
kasanaropanÄ• dikanti __karÄ«saá¹ƒ, _ Ä«so. caturambaá¹‡abÄ«jajÄ• tÄ• ni ropentyetthÄ•
ambaá¹‡aá¹ƒ ekÄ• dasadoá¹‡amattaá¹ƒ, aÃ±Ã±e pana ``caturambaá¹‡aá¹ƒ catuyaá¹-á¹-hik
nÄ• mÄ• â€™â€™ ti vadanti, taá¹ƒ karÄ«sabbhantarÄ• naá¹ƒ pariyÄ• yabhÄ• vappasaá¹…

pamÄ• á¹‡ato hatthÄ• namaá¹-á¹-havÄ«sappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ abbhantaraá¹ƒ nÄ
antokoá¹-á¹-hÄ• se jÄ• taá¹ƒ, na bahikoá¹-á¹-hÄ• seti __abbhantaraá¹ƒ. _ yattha yattha hi y
vÄ• , tattha tattha samantÄ• aá¹-á¹-havÄ«satihatthappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ tassa tas
á¹-hÄ• naá¹ƒ nÄ• ma. __bhÅ«myÄ• _dittÄ• __bhÅ«mivaggo, _ atha vÄ• aá¹…gÄ• pekkhÄ
padhÄ• nena ca byappadeso bhavatÄ«ti bhÅ«mivaggabyappadeso.

bhÅ«mivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2__._ puravaggavaá¹‡á¹‡anÄ•

<198> chakkaá¹ƒ nagare.

``paá¹-á¹-anaÃ±ca adhiá¹-á¹-hÄ• naá¹ƒ, nagaraá¹ƒ puá¹-abhedanaá¹ƒ.

thiyo pÅ« nagarÄ« pÅ«riyo, á¹-hÄ• nÄ«yaá¹ƒ kabbaá¹-aá¹ƒ puá¹-aâ€™â€™ nti ||

hi silokapariyÄ• yesu __vopÄ• lito. _

``vicittadevÄ• yatanaá¹ƒ \Be 148/, pÄ• sÄ• dÄ• paá¹‡amandiraá¹ƒ.

nagaraá¹ƒ dassaye vidvÄ• , rÄ• jamaggopasobhitaâ€™â€™ nti {cintÄ• maá¹‡iá¹-Ä«kÄ• I 2

nagaralakkhaá¹‡aá¹ƒ. __pu_ pÄ• lane, __pura_ pÄ• laneti ca, punÄ• ti pureti ca rakkhati pa
__puraá¹ƒ, _ ro, a ca, __pura_ aggagamanetipi dhÄ• tvattho. nagÄ• pÄ• sÄ• dÄ• dayo ass
__vÄ• _kÄ• rena __nagara_saddassa pulliá¹…gattaá¹ƒ samuccinoti {nagariyo vÄ• pattanaá
pattanasÄ• hacariyÄ• napuá¹ƒsakattaá¹ƒ. (cintÄ• maá¹‡iá¹-Ä«kÄ• I 2.1) }, __pura_saddass
akutobhayattÄ• á¹-hÄ• nÄ• ya hitaá¹ƒ __á¹-hÄ• nÄ«yaá¹ƒ, _ Ä«yo. paá¹‡ikÄ• naá¹ƒ puá¹-Ä
__puá¹-abhedanaá¹ƒ. _

niccanivÄ• sanaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• itaraá¹ƒ dassetumÄ• ha __ ``thiyaâ€™â€™ _m
etthÄ• ti __rÄ• jaá¹-hÄ• nÄ«, _ yu, nadÄ• di, niccanivÄ• sanaá¹-á¹-hÄ• nepi ``caturÄ• sÄ«tin
kusavatÄ«rÄ• jaá¹-hÄ• nÄ«pamukhÄ• nÄ«â€™â€™ tyÄ• dÄ«su {DN II 263}. dÄ• rukkhandh
parikkhipÄ«yanti etthÄ• ti __khandhÄ• vÄ• ro, _ patthanattho __vara_dhÄ• tu __Ä• _pubba
paÃ±cakaá¹ƒ nagare, ``khandhÄ• vÄ• roâ€™â€™ ti pana ekameva aciranivÄ• sanaá¹-á¹-hÄ

<199> __mÅ«lapurÄ• aÃ±Ã±atra_ mÅ«lapuraá¹ƒ vajjetvÄ• yaá¹ƒ puramatthi
yojanavitthiá¹‡á¹‡apÄ• kÄ• rÄ• diparikkhittaá¹ƒ, taá¹ƒ mÅ«lapurassa taruá¹-á¹-hÄ• niyassa
__sÄ• khÄ• nagaraá¹ƒ_ nÄ• ma.

200-201__._ sÄ• ddhapajjadvayena \Be 149/ mÅ«lapurassa nÄ• mÄ• ni. vÄ• narasÄ«saá¹ƒ
pÄ• sÄ• á¹‡o ettha atthÄ«ti ``vÄ• narasÄ«saâ€™â€™ nti vattabbe __va_ssa __ba_ttaá¹ƒ, v
dÄ«ghaá¹ƒ, __á¹‡a_ttaá¹ƒ, __sa_ssa lopaÃ±ca katvÄ• __ ``bÄ• rÄ• á¹‡asÄ«â€™â€™ _ti v
nivÄ• sanaá¹-á¹-hÄ• nattÄ• __sÄ• vatthi, _ sabbaá¹ƒ dhanamettha atthÄ«ti vÄ• __sÄ• vatt
sÄ• vo, _ dhanavÄ• cako __attha_saddo, i. tikkhattuá¹ƒ visÄ• lÄ«bhÅ«tattÄ• __vesÄ• lÄ«, _
__mathi_ hiá¹ƒsÄ• yaá¹ƒ, ilo, assittaá¹ƒ, __mithilÄ• . _ alaá¹ƒ bhÅ«sanametthÄ• ti __Ä• á¸·a
__á¸·a_ttaÃ±ca. __kusa_ avhÄ• ne, ``khÄ• datha pivathÄ• â€™â€™ tyÄ• dÄ«hi dasahi sad

__kosambÄ«, _ bo, nadÄ• di, kusambarukkhavantatÄ• ya vÄ• __kosambÄ«, _ kusambassa
mÄ• pitattÄ• ti eke {Ud-a 35; Ps-pá¹- I 14; II 284}. uggaá¹ƒ ripuá¹ƒ jayati yattha, sÄ• __ujjen
nadÄ• di. __takka_ Å«he, Å«ho Å«napÅ«raá¹‡aá¹ƒ, takkanaá¹ƒ takko, so sÄ«laá¹ƒ sabhÄ•
__takkasÄ«lÄ• , _ yo hi purisakÄ• rena Å«no, so tattha gantvÄ• tamÅ«naá¹ƒ pÅ«retÄ«ti. __
__campÄ• . _ sÄ• naá¹ƒ dhanÄ• naá¹ƒ Ä• karaá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ sÄ• karo, so eva
saá¹ƒsumÄ• rasaá¹‡á¹-hÄ• no giri etthÄ• ti __saá¹ƒsumÄ• ragiraá¹ƒ, _ saá¹ƒsumÄ• ro gÄ•
vÄ• __saá¹ƒsumÄ• ragiraá¹ƒ, ge_ sadde, iro. rÄ• jÅ«nameva Ä• dhipaccavasena pariggahi
Ä• dikÄ• le kapilanÄ• massa isino nivÄ• sanaá¹-á¹-hÄ• nattÄ• __kapilavatthu, _ pumanapu

sÄ• ko rÄ• jÅ«naá¹ƒ yuddhÄ• dÄ«su satti saÃ±jÄ• tÄ• etthÄ• ti __sÄ• ketaá¹ƒ, _ ``sÄ• ko s
dumadÄ«pantaresu ceâ€™â€™ ti __nÄ• natthasaá¹…gahe. _ saÃ±jÄ• tatthe ito, sÄ• ko nÄ
Ä• dikÄ• le saÃ±jÄ• toti vÄ• __sÄ• ketaá¹ƒ. _ indaá¹ƒ paramissariyabhÄ• vaá¹ƒ pÄ• puá¹‡a
_ indo vÄ• \Be 150/ sakko devarÄ• jÄ• , so patto etthÄ• ti __indapattaá¹ƒ. _ ukkaá¹ƒ dhÄ• n
mÄ• pitakÄ• leti __ukkaá¹-á¹-hÄ• , _ vaá¹‡á¹‡avikÄ• ro. yassa mÄ• pitaá¹-á¹-hÄ• ne pÄ• á¹-
taruá¹‡arukkho atthÄ«ti taá¹ƒ __pÄ• á¹-aliputtakaá¹ƒ, _ atha vÄ• paá¹-ali nÄ• ma eko gÄ• n
ettha vasatiÄ• dikÄ• leti __pÄ• á¹-aliputtakaá¹ƒ. _ cetiyaraá¹-á¹-he uttamattÄ• __cetuttaraá
``jetuttaraâ€™â€™ nti pÄ• á¹-he pana vaá¹‡á¹‡avikÄ• ro, verijayaá¹-á¹-hÄ• nattÄ• jetaÃ±ca
uttaraÃ±ceti vÄ• __jetuttaraá¹ƒ. _ yassa mÄ• pitakÄ• le dÄ«po dippati, taá¹ƒ __saá¹…kassa
dvittaá¹ƒ, sammÄ• kasanti etthÄ• ti vÄ• __saá¹…kassaá¹ƒ, kasa_ vilekhane, yassa mÄ• pi
brÄ• hmaá¹‡Ä• kusahatthaá¹ƒ naraá¹ƒ passitvÄ• mÄ• penti, taá¹ƒ __kusinÄ• raá¹ƒ. Ä• di_
mÄ• dhura (Katthaci) } pÄ• sÄ• á¹‡apurasoá¹‡ikÄ• dayopyanekapuravisesÄ• saá¹…gahitÄ

<202> catukkaá¹ƒ abbhantaragÄ• mamagge. rathassa hitÄ• __racchÄ• , _ pabbajjÄ• di. vi
vikkayena dabbÄ• ni yassaá¹ƒ, sÄ• __visikhÄ• , vi_pubbo __si_ sevÄ• yaá¹ƒ, kho, visanti e
visa_ pavesane, kho. rathassa hitÄ• __rathikÄ• , _ iko. __vÄ«_ gamane, thi, __vÄ«thi. _

__anibbiddhÄ• _ racchantarena majjhe anibbiddhÄ• racchÄ• byÅ«ho nÄ• ma. byÅ«heti sa
gantumappadÄ• navasenÄ• ti __byÅ«ho, Å«ha_ sampiá¹‡á¸• ane __vi_pubbattÄ• . na nibbi
__anibbiddho, vidha_ sampahÄ• re, a. nibbiddhÄ• racchantarena racchÄ• __patho, addhÄ
gamane, patho. __ada_ gamane, ti, addhi.

<203> catukkaá¹ƒ \Be 151/ caccare. catunnaá¹ƒ pathÄ• naá¹ƒ samÄ• hÄ• ro __catukkaá¹ƒ
caro, __ra_ssa __co, caccaraá¹ƒ, _ aá¹…gaá¹‡avÄ• cako cÄ• yaá¹ƒ. dvinnaá¹ƒ, catunnaá¹ƒ
__maggasandhi. siá¹…gha_ ghÄ• yane, Ä• á¹-ako.

dvayaá¹ƒ vappassopari iá¹-á¹-hakÄ• diracite veá¹-hane. __vappaá¹ƒ_ nÄ• ma dugganagare
kÅ«á¹-aá¹ƒ {kuá¹-iá¹ƒ (Katthaci) } katvÄ• gohi, hatthÄ«hi ca vimaddÄ• petvÄ• tiá¹ƒsahattha
pÄ• kÄ• rassa heá¹-á¹-himatalaá¹ƒ, tathÄ• hatthasataá¹ƒ tato uddharitvÄ• paá¹ƒsunÄ• vap

pÄ• kÄ• ranti, pakubbanti tanti __pÄ• kÄ• ro, _ samantato karÄ«yateti vÄ• __pÄ• kÄ• ro, _
saÃ±Ã±Ä• yaá¹ƒ á¹‡o, rassassa dÄ«ghatÄ• . __vu_ saá¹ƒvaraá¹‡e, vuá¹‡otÄ«ti __varaá¹‡o
``sÄ• loâ€™â€™ tipi pÄ• kÄ• rassa nÄ• maá¹ƒ.

dvayaá¹ƒ rÄ• jabhavanasÄ• maÃ±Ã±e. sabbagehÄ• naá¹ƒ visesena pakÄ• sanato __uddÄ
Ä«ssÄ• kÄ• ro. saá¹…gamma karonti tanti __upakÄ• rikÄ• , _ á¹‡vu. ke paccaye thÄ«katÄ•
dÄ«ghaá¹ƒ {kÄ• tanta II 2.65}, __akÄ• _desopi hi ``koâ€™â€™ ti vuccati, yathÄ• devadatto
__ka_paccayo vÄ• .

<204> dvayaá¹ƒ gehÄ• dino mattikeá¹-á¹-hakÄ• dimayabhittiyaá¹ƒ. __kuá¹-a_ chedane, kua
__kuá¹-á¹-aá¹ƒ. bhidi_ dvidhÄ• karaá¹‡e, ti, \Be 152/ __bhitti. _ gunnaá¹ƒ vÄ• cÄ• naá¹ƒ pur
dvÄ• rasamÄ«pe kato koá¹-á¹-hako __dvÄ• rakoá¹-á¹-hako, kusa_ akkose, á¹-hako, __koá¹-

dvayaá¹ƒ indakhÄ«le. __isa_ icchÄ• yaá¹ƒ, __esa_ gavesane vÄ• , iko. indassa sakkassa k
__indakhÄ«lo. _ dvayaá¹ƒ dvÄ• rapassopasÄ• lÄ• yaá¹ƒâ€™ hamyÄ• dipiá¹-á¹-he ca vÄ• ta
atikkamahiá¹ƒsÄ• su, a. __Ä• laka_paccaye __aá¹-á¹-Ä• lako. _

<205> upari mÄ• lÄ• diyuttaá¹ƒ sobhanathambhadvayamubhayato nikhanitvÄ• yaá¹ƒ bahi
toraá¹‡aá¹ƒ. __tura_ vÄ• raá¹‡e, yu, thavantÄ• vÄ• raá¹‡antyatrÄ• ti __toraá¹‡aá¹ƒ, tu_ ab
saddattho, vaá¹‡á¹‡avikÄ• ro. dvÄ• rassa bahi __bahidvÄ• raá¹ƒ. _ pari samantato khaÃ±Ã
dÄ«ghabhÄ• vena yuttÄ• __dÄ«ghikÄ• . _

206-207__._ __saduma_ntaá¹ƒ gehe. __manda_ modanathutijaá¸·attesu, mandante yatthÄ•
sÄ«danti tatthÄ• ti __sadanaá¹ƒ, _ yu. __sada_ \Be 153/ visaraá¹‡agatyÄ• vasÄ• nesu. na g
thambhÄ• dayo, te rÄ• ti gaá¹‡hÄ• tÄ«ti __agÄ• raá¹ƒ. _ rassassa dÄ«ghatte __Ä• gÄ• raá¹
chÄ• dÄ«yateti __nikÄ• yo, ya_mhi __ci_ssa __kÄ• _deso nipÄ• tanÄ• . __lÄ«_ silesane, á¹
__vasa_ nivÄ• se, Ä• vasantyatrÄ• ti __Ä• vÄ• so, _ á¹‡o. __bhÅ«_ sattÄ• yaá¹ƒ, bhavanty
visanti tanti __vesmaá¹ƒ, _ mo. __kita_ nivÄ• se, adhikaraá¹‡e yu, __niketanaá¹ƒ. _ nivisan
yatra, taá¹ƒ __nivesanaá¹ƒ. ghara_ secane, gharati kilesametthÄ• ti __gharaá¹ƒ, _ gayhatÄ•
á¹‡o. __gaha_ssa __gharÄ• _deso. gaá¹‡hÄ• ti purisena Ä• nÄ«taá¹ƒ dhananti __gahaá¹ƒ.
__Ä• vasatho. sara_ gaticintÄ• hiá¹ƒsÄ• su, saranti cintenti ettha subhÄ• subhakammÄ• ni,
sÅ«riyasantÄ• pÄ• dikanti __saraá¹‡aá¹ƒ. si_ sevÄ• yaá¹ƒ, á¹‡o, __patissayo. uca_ samavÄ
gamane, ``itthiyamatiyavo vÄ• â€™â€™ ti a, __sÄ• lÄ• , sara_dhÄ• tumhi sati __la_ttameva
kammani á¹‡o, __cayo. kuá¹-a_ chedane, i. __vasa_ nivÄ• se, ti. upadhassa __e_tte __geh
umo, __sadumaá¹ƒ. _

dvayaá¹ƒ mukharahitadevakulasadise yaÃ±Ã±Ä• yatane. __cita_ pÅ«jÄ• yaá¹ƒ, kammani iy
Ä• yatanti vÄ• yamanti ettha phalakÄ• mÄ• ti __Ä• yatanaá¹ƒ, _ atha vÄ• Ä• yantÄ«ti Ä• yÄ

__Ä• yatanaá¹ƒ, _ phalakÄ• rakantyattho. ettha __tu_saddo samÄ• gatÄ• naá¹ƒ dvinnaá¹ƒ
``cetiyÄ• yatanÄ• ni cÄ• â€™â€™ tipi pÄ• á¹-ho.

<208> dvayaá¹ƒ devÄ• naá¹ƒ, narapatÄ«naÃ±ca iá¹-á¹-hakÄ• dimaye bhavane. aÃ±Ã±ass
nayanamanÄ• nyatrÄ• ti __pÄ• sÄ• do. yu_ \Be 154/ missane, po, dÄ«gho ca, dÄ«ghavidh
__o_ttÄ• bhÄ• vo.

dvayaá¹ƒ rÄ• jato aÃ±Ã±esaá¹ƒ dhanÄ«naá¹ƒ byavahÄ• rakÄ• dÄ«naá¹ƒ bhavane. muá¹‡á
pÄ• sÄ• dassa viyÄ• ti __muá¹‡á¸• acchado, _ dvittaá¹ƒ. __hara_ haraá¹‡e, yo, __ya_mhi _

duggapuradvÄ• re vÄ• , yattha katthaci vÄ• mattikÄ• dimaye gajakumbhamhi yo __yÅ«po_
hatthinakho nÄ• ma, hatthisseva nakho yassÄ• ti __hatthinakho, nakha_saddena vÄ• nakh

<209> supaá¹‡á¹‡assa garuá¸·assa vaá¹…kena pakkhena sadisachadanaá¹ƒ gehaá¹ƒ __s
vaá¹…ka_ gamane. ekapasseyeva chadanato __aá¸• á¸• hayogo. _

ekeneva kÅ«á¹-ena yutto anekakoá¹‡o patissayaviseso mÄ• á¸·o nÄ• ma, vaá¹-á¹-Ä• kÄ• r
__mÄ• _ mÄ• ne, á¸·o, __mÄ• á¸·o. _

caturasso patissayaviseso pÄ• sÄ• do nÄ• ma, Ä• yatacaturassapÄ• sÄ• doti keci.

<210> santehi bhÄ• ti dibbatÄ«ti __sabhÄ• yaá¹ƒ, sabhÄ• _ ca, purime __ya_paccayo, __s
tÅ«bhayatra. maá¹‡á¸• Ä• raviraá¹ƒsayo, te pivati nÄ• sayatÄ«ti __maá¹‡á¸• apo, vÄ• _sac
\Be 155/ pulliá¹…gattaá¹ƒ samuccinoti, janÄ• naá¹ƒ Ä• layo sannipÄ• taá¹-á¹-hÄ• naá¹ƒ __ja
katÄ• sÄ• lÄ• __Ä• sanasÄ• lÄ• . _ paá¹-ikkamanti etthÄ• ti __paá¹-ikkamanaá¹ƒ, kamu_ p
yu.

<211> jinassa vÄ• sabhÅ«taá¹ƒ bhavanaá¹ƒ gandhakuá¹-i nÄ• ma, dibbagandhehi paribhÄ
__gandhakuá¹-i. _

tikaá¹ƒ pÄ• kaá¹-á¹-hÄ• ne. rasÄ• ni santyassaá¹ƒ __rasavatÄ«, _ pacanaá¹ƒ pÄ• ko, tassa
__pÄ• kaá¹-á¹-hÄ• naá¹ƒ. _ mahantÄ• ni bahÅ«ni asitabbÄ• ni santettha __mahÄ• nasaá¹ƒ
vaá¹‡á¹‡avipariyayo.

<212> suvaá¹‡á¹‡akÄ• rÄ• disippÄ«naá¹ƒ kammasÄ• lÄ• Ä• vesanaá¹ƒ. Ä• visantyasmiá¹
__pÄ• namandiraá¹ƒ_ surÄ• pÄ• natthaá¹ƒ katamandiraá¹ƒ soá¹‡á¸• Ä• nÄ• ma, kattabbÄ•
icchitavatthukÄ• raá¹‡Ä• sabbaá¹ƒ deyyadhammaá¹ƒ sanontÄ«ti soá¹‡á¸• Ä• , __sana_ dÄ
assottaá¹ƒ, vaá¹‡á¹‡avikÄ• ro ca, tesaá¹ƒ esÄ• vasati __soá¹‡á¸• Ä• . pÄ• na_saddasanni

surÄ• soá¹‡á¸• Ä• yevidha gahitÄ• . vaccassa gÅ«thassa visajjanaá¹-á¹-hÄ• naá¹ƒ __vacca
visajjanaá¹-á¹-hÄ• nÄ• kuá¹-i __vaccakuá¹-i. _ munÄ«naá¹ƒ isÄ«naá¹ƒ vasanaá¹-á¹-hÄ• na
kodhaá¹ƒ samenti etthÄ• ti __assamo, _ Ä• bhuso samenti ettha rÄ• gÄ• dayoti vÄ• __ass

<213> tikaá¹ƒ \Be 196/ paá¹‡yavikkayasÄ• lÄ• yaá¹ƒ. __paá¹‡a_ byavahÄ• re, paá¹‡itabbÄ
te ettha vikkiá¹‡antÄ«ti paá¹‡yavikkayo, __kÄ«_ dabbavinimaye, so eva sÄ• lÄ• gehanti __
Ä• paá¹‡ayante byavaharante asminti __Ä• paá¹‡o, _ á¹‡o. paá¹‡yÄ• naá¹ƒ vikkayÄ• ya nÄ
__paá¹‡yavÄ«thikÄ• . vasa_ acchÄ• dane, to, udakaá¹ƒ vasitaá¹ƒ acchÄ• danaá¹ƒ katamar
vassottaá¹ƒ, bhaá¹‡á¸• aá¹-á¹-hapanassa sÄ• lÄ• __bhaá¹‡á¸• asÄ• lÄ• . kamu_ padavikkh
__caá¹…kamanaá¹ƒ, caá¹…kamo_ ca, dvittÄ• di.

<214> jalanti etthÄ• ti jantÄ• , __jala_ dittiyaá¹ƒ, anto, ``itthiyamatiyavo vÄ• â€™â€™ ti a, Ä
janetyatra agginti vÄ• jantÄ• , __jana_ janane, anto, sÄ• eva gharaá¹ƒ __jantÄ• gharaá¹ƒ.
__aggisÄ• lÄ• . pÄ• _ pivane, papivantyassanti __papÄ• , _ a. pÄ• nÄ«yaá¹-á¹-hÄ• sÄ• lÄ•
__pÄ• nÄ«yasÄ• likÄ• . _

__gasa_ gamane, bho, __sa_ssa __bo. _ avati rakkhatÄ«ti __ovarako, _ aro, sakatthe ko, a
vÄ• so, tadatthaá¹ƒ agÄ• raá¹ƒ __vÄ• sÄ• gÄ• raá¹ƒ. _ sayati etthÄ• ti sayanÄ«, yu, nadÄ•
__sayaniggahaá¹ƒ. _

<215> catukkaá¹ƒ \Be 157/ rÄ• jitthÄ• gÄ• re, tadatthiyato {tadaá¹-á¹-hiyato (Katthaci) } upa
rÄ• jitthÄ«supi. rÄ• jitthÄ«namagÄ• raá¹ƒ __itthÄ• gÄ• raá¹ƒ. _ avarundhÄ«yante rÄ• jitthiyo
rudha_ Ä• varaá¹‡e. suddhÄ• kÄ• mÄ• pagamattÄ• parisuddhÄ• rakkhakÄ• ante samÄ«p
abbhantare puraá¹ƒ gehaá¹ƒ __antepuraá¹ƒ, _ purassa anteti vÄ• __antepuraá¹ƒ. _ ``antop
pÄ• á¹-ho.

raÃ±Ã±aá¹ƒ rÄ• jÅ«naá¹ƒ __asabbavisayaá¹-á¹-hÄ• naá¹ƒ_ sabbehyasÄ• dhÄ• raá¹‡aá¹-á
nti __mataá¹ƒ_ kathitaá¹ƒ, yaá¹ƒ ``pamadavanaâ€™â€™ nti vuccati, pamadavanaá¹ƒ nÄ• n
vÄ• purasannihitaá¹ƒ vÄ• antepurocitaá¹ƒ, yatra antepurasahito eva rÄ• jÄ• viharati, nÄ• Ä
1IV 3}. pamadÄ• naá¹ƒ vanaá¹ƒ pamadavanaá¹ƒ. nipÄ• tanÄ• __yÄ• _kÄ• rÄ• naá¹ƒ {Ä«kÄ
itthigatÄ• naá¹ƒ rasso kvacÄ«tirasso. kacchassa pakoá¹-á¹-hassa antaraá¹ƒ abbhantaraá¹ƒ
pakoá¹-á¹-haá¹ƒ nÄ• ma abbhantaradvÄ• raá¹ƒ.

<216> dvayaá¹ƒ iá¹-á¹-hakÄ• diracite Ä• rohane. upÄ• nena saha vattateti __sopÄ• no, _ s
napuá¹ƒsakepi. Ä• rÅ«yhate yena taá¹ƒ __Ä• rohanaá¹ƒ, _ yu, __ruha_ janane.

dvayaá¹ƒ kaá¹-á¹-hÄ• diracitÄ• yaá¹ƒ. nicchayena sayanti pÄ• kÄ• rÄ• dikametÄ• yÄ• ti __
á¹‡Ä«, nadÄ• di. uddhamÄ• rohate etÄ• yÄ• ti __adhirohiá¹‡Ä«, sÄ• _saddo dvinnampi itthi

<217> paÃ±cakaá¹ƒ \Be 158/ jÄ• lake. vÄ• taá¹ƒ pivatÄ«ti __vÄ• tapÄ• naá¹ƒ. _ gavaá¹ƒ al
samÄ• santattÄ• a, saÃ±Ã±Ä• saddato pulliá¹…gattaá¹ƒ, __akkhi_ sadde vÄ• , gavaá¹ƒ ak
__jala_ dittiyaá¹ƒ, __jÄ• laá¹ƒ. _ sÄ«harÅ«payuttaá¹ƒ paÃ±jaraá¹ƒ __sÄ«hapaÃ±jaraá¹ƒ. _ A
Ä• tapÄ• naá¹ƒ pavisanaá¹-á¹-hÄ• naá¹ƒ sandhi chiddanti __Ä• lokasandhi, _ Ä• lokÄ«yanti
sandhÄ«ti vÄ• __Ä• lokasandhi. _

dvayaá¹ƒ laá¹…giyaá¹ƒ. __lagi_ gatyattho, a, nadÄ• di. pari punappunaá¹ƒ gamanÄ• gama
__paligho, _ á¹‡o. kapirÅ«pamatthakattÄ• __kapisÄ«so. _ aggaá¸·aá¹ƒ nÄ• ma kavÄ• á¹-al
{kavÄ• á¹-aphalavidhÄ• raá¹‡o (Katthaci) }, tassa thambho __aggaá¸·atthambho, _ ``aggaá¸
daá¹‡á¸• e cÄ• ntakavÄ• á¹-esÅ«â€™â€™ ti __rabhaso, _ itthiyamato __Ä• _paccayo, __ag
vassodakamanenÄ• ti __nibbaá¹ƒ, abba_ gatihiá¹ƒsÄ• su. chaddassa chadanassa koá¹-i he
__chaddakoá¹-i, _ tassaá¹ƒ.

<218> tikaá¹ƒ gehacchadane. chÄ• deti etenÄ• ti __chadanaá¹ƒ, chada_ saá¹ƒvaraá¹‡e, cu
``paá¹-yÄ• dÄ«hyalaâ€™â€™ nti alo. chÄ• deti etenÄ• ti __chaddaá¹ƒ, _ dvittÄ• di.

tikaá¹ƒ \Be 159/ gehaá¹…gaá¹‡e. __aja_ gatimhi, iro, __ajiraá¹ƒ. cara_ gatibhakkhanesu, c
gamane, karaá¹‡Ä• dhikaraá¹‡esu yu, vaá¹‡á¹‡avikÄ• ro, __á¹‡a_ttaá¹ƒ.

paÃ±cakaá¹ƒ gehadvÄ• rato bahipakoá¹-á¹-hake, vÄ«thiyaá¹ƒ dvÄ• rapiá¹‡á¸• ake ca. alind
tvaÃ±Ã±apiá¹‡á¸• akepicchate. paá¹-hamaá¹ƒ hananti gacchanti etthÄ• ti __paghÄ• á¹‡o, p
__ghaá¹‡Ä• _deso. ali sakhÄ• indo etthÄ• ti alindo, ``gehekadese alindo, paghÄ• á¹‡o pag
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1II 12} __amaramÄ• lÄ• yaá¹ƒ. Ä• lindo, _ dÄ«ghÄ• di. padhÄ• naá
gehassa hi catÅ«su mukhesu tadeva padhÄ• naá¹ƒ, yattha sÄ• dhujanÄ• pi Ä• gantukÄ• pi
bandhati pidahati etthÄ• ti __dvÄ• rabandhanaá¹ƒ. _

<219> dvayaá¹ƒ dvÄ• rabÄ• hÄ• yaá¹ƒ. pÄ«á¹-hÄ• ni lohavikatiÄ• dÄ«hi saá¹…ghaá¹-Ä«ya
__pÄ«á¹-hasaá¹…ghÄ• á¹-akaá¹ƒ, _ pÄ«á¹-hehi saá¹…ghaá¹-Ä«yatÄ«ti vÄ• __pÄ«á¹-hasa
ghaá¹-ane. dvibhÄ• gena bÄ• hÄ• sadisattÄ• bÄ• hÄ• , dvÄ• rassa bÄ• hÄ• __dvÄ• rabÄ•
kavÄ• á¹-aâ€™â€™ ntipi dvÄ• rabÄ• hÄ• ya nÄ• mÄ• ni, kaá¹ƒ vÄ• taá¹ƒ pÄ• á¹-ayati, vÄ•
itthiyaá¹ƒ __kapÄ• á¹-Ä«. _

dvayaá¹ƒ gehÄ• dÄ«naá¹ƒ kÅ«á¹-e. __kuá¹-a_ chedane, kammani á¹‡o. __naya_ gamanat
__kaá¹‡á¹‡Ä«kÄ• , _ á¹‡vu, __i_ttaá¹ƒ, __á¹‡a_ttaÃ±ca.

<220> dvayaá¹ƒ \Be 160/ dvÄ• re. dve arantyatrÄ• ti __dvÄ• raá¹ƒ, _ dujjane vÄ• rayantyas
__dvÄ• raá¹ƒ, u_lopo. paá¹-iharanti apanenti etasmÄ• rakkhakÄ• aÃ±Ã±Ä• tanti paá¹-iharo

etasmÄ• ti vÄ• paá¹-iharo, rassassa dÄ«ghatte __paá¹-ihÄ• ro. _

catukkaá¹ƒ ummÄ• re, yaá¹ƒ ``dvÄ• rapiá¹‡á¸• ikÄ• â€™â€™ ti vuccati. __ura_ gatimhi, __
neti pavesenÄ• ti __dehanÄ«, _ ``dehalÄ«â€™â€™ tipi pÄ• á¹-ho, dehaá¹ƒ lÄ• ti pavesenÄ
gatimhi, á¹‡vu. indo eva pÄ• daá¹ƒ khipati etthÄ• ti __indakhÄ«lo, khipa_ peraá¹‡e. __pa_s
gamanaá¹ƒ dadÄ• tÄ«ti indo, dvÄ• raá¹ƒ, tattha á¹-hapito khÄ«lo kaá¹‡á¹-akoti __indakhÄ«l
vegagabhighÄ• tanato hi so khÄ«lo viya hoti.

__thambha_ paá¹-ibandhane, thambho, dhÄ• retÄ«ti vÄ• __thambho, dhara_ dharaá¹‡e, _
vaá¹‡á¹‡avikÄ• ro ca. __thu_ abhitthave, uá¹‡o, yu vÄ• , dhÄ• retÄ«ti vÄ• __thÅ«á¹‡o, _ yu

__aá¸• á¸• hendupÄ• sÄ• á¹‡e_ addhacandÄ• kÄ• re pÄ• sÄ• á¹‡e __paá¹-ikÄ• _saddo va
itthikatÄ• kÄ• rapare ke assittaá¹ƒ. __gaji_ sadde, á¹‡vu, assittaá¹ƒ, bindÄ• gamo ca. __isa
á¹-hako.

<221> __valabhÄ«_ti \Be 161/ cÅ«á¸·Ä• , ``sikhÄ• yaá¹ƒ valabhÄ« cÅ«á¸·eâ€™â€™ ti __ru
sikhÄ• yaá¹ƒ vaá¸·abhiyaá¹ƒ cÅ«á¸·eti ruddo (cintÄ• maá¹‡iá¹-Ä«kÄ• 1II 15) }. tacchÄ• dan
gopÄ• nasÄ« matÄ• . __vaá¹…ke_ti dÄ• ruvisesanaá¹ƒ. gaá¹ƒ vassodakaá¹ƒ, sÅ«riyÄ• diki
vinÄ• sayanti abbhantaramappavesanavasenÄ• ti gopÄ• nÄ• , iá¹-á¹-hakÄ• dayo, tÄ• ni sin
__gopÄ• nasÄ«. _

sodhÄ• digehesu chekapakkhÄ• vÄ• satthaá¹ƒ yo bahi kariya kaá¹-á¹-hekadeso á¹-hapÄ«y
pÄ• layatÄ«ti __kapotapÄ• likÄ• , _ kammani á¹‡vu. __á¹-aki_ nivÄ• sagatÄ«su. vino pakkh
__viá¹-aá¹…ko. _ á¹‡o.

<222> dvayaá¹ƒ kuÃ±cikÄ• chidde. kuÃ±cikÄ• ya vivaraá¹ƒ chiddaá¹ƒ __kuÃ±cikÄ• vivaraá
pavesanaá¹-á¹-hÄ• nabhÅ«to chiggaá¸·o chiddaá¹ƒ __tÄ• á¸·acchiggaá¸·o. _

tikaá¹ƒ kuÃ±cikÄ• yaá¹ƒ. __kuÃ±ca_ koá¹-ilye, á¹‡vu. tÄ• yati rakkhatÄ«ti __tÄ• lo. _ alo, ta
etenÄ• ti vÄ• __tÄ• lo, tala_ patiá¹-á¹-hÄ• yaá¹ƒ. avÄ• purati vivarati yenÄ• ti __avÄ• puraá
saá¹ƒvaraá¹‡e, yu, __va_ssa __po, _ uttaá¹ƒ, upasaggassa dÄ«ghatÄ• ca, ``apÄ• rutÄ• te
dvÄ• rÄ• â€™â€™ ti {DN II 71; MN I 283} vacanato __pura, pÄ• ra_ saá¹ƒvaraá¹‡etipi dhÄ•
__ava_pubbo __vu_ saá¹ƒvaraá¹‡etipi dhÄ• tvatthe pana sati __va_ssa rattaá¹ƒ, upasagga
``apÄ• rutÄ• , saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• â€™â€™ tyÄ• dÄ«su pana __pa_kÄ• ravaá
lÄ• bhe, __i_mhi vedikÄ• , sakatthe ko. itarattha __i_yeva.

<223> __saá¹…ghÄ• á¹-Ä• _dayo __mandiraá¹…gÄ• _ gehaá¹…gavisesÄ• . sammÄ• gha
__saá¹…ghÄ• á¹-o, _ pubbapacchimadakkhiá¹‡uttarÄ• yÄ• mavasena thambhÄ• namupari

pubbapacchimayÄ• mÄ• tayo kaá¹-á¹-hÄ• , dakkhiá¹‡uttarayÄ• mÄ• pana heá¹-á¹-himapa
ukkaá¹-á¹-haparicchedena pana paÃ±casattanavÄ• dayopi. dvinnaá¹ƒ pakkhÄ• naá¹ƒ apata
viyÄ• ti __pakkhapÄ• so. _ tulati saá¹…ghÄ• á¹-esu patiá¹-á¹-hatÄ«ti __tulÄ• , tala_ patiá¹-á
assuttaá¹ƒ, pakkhÄ• naá¹ƒ vÄ• samavÄ• hitabhÄ• vakaraá¹‡ato tulayati minÄ• ti etÄ• yÄ• t

tikaá¹ƒ sammajjaniyaá¹ƒ. __muji_ sodhane, yu. __majja_ saá¹ƒsuddhiyaá¹ƒ, yu. __sudha_
karaá¹‡e yu.

<224> tikaá¹ƒ saá¹…kÄ• rachaá¸• á¸• anappadese. __kaá¹-a_ chaá¸• á¸• anamaddanesu,
__saá¹…kaá¹-Ä«raá¹ƒ, _ Ä«ro, ``saá¹…kaá¹-oâ€™â€™ ti vÄ• saá¹…kÄ• ro vuccati, taá¹ƒ Ä
__saá¹…kaá¹-Ä«raá¹ƒ, Ä«ra_ khepe. saá¹…kÄ• rassa á¹-hÄ• naá¹ƒ __saá¹…kÄ• raá¹-á¹-hÄ
kaá¹-ati \Be 163/ chaá¸• á¸• eti etthÄ• ti __saá¹…kÄ• rakÅ«á¹-aá¹ƒ, _ assÅ«, sakatthe ko.

catukkaá¹ƒ sammajjaniyÄ• nirÄ• kate {nirassate (Katthaci) } thusÄ• dimhi. nÄ• nÄ• vidhe s
rÄ• sÄ«karaá¹‡avasena kacati bandhati etenÄ• ti kaco, so ettha icchitabboti __kacavaro, va
ucchiá¹-á¹-ho kalÄ• po samÅ«ho __uklÄ• po, ka_ssÄ• kÄ• ralopo. nÄ• nÄ• vidhehi tiá¹‡Ä• c
missÄ«karÄ«yateti __saá¹…kÄ• ro, _ á¹‡o. avakarotipyatra. avakarÄ«yate nirassateti, a. ``s
ceva, saá¹…kÄ• roâ€™ vakaro matoâ€™â€™ ti halÄ• yudho. __kasa_ vilekhane, ambu.

<225> __gharÄ• dibhÅ«mi_ gharakhettavihÄ• rÄ• dÄ«naá¹ƒ yo bhÅ«mippadeso vatthu nÄ•
etthÄ• ti __vatthu, _ ratthu. __gasa_ madane, gasanti etthÄ• ti __gÄ• mo, _ mo. saá¹ƒvasan
__saá¹ƒvasatho, _ atho.

__pÄ• kaá¹-o_ khyÄ• to gÄ• mo, so nigamo nÄ• ma, atireko gÄ• mo __nigamo, _ bhusatth

upabhuÃ±jitabbabhogamanussÄ• dÄ«hi ( ) { (ibhyo) (?) } vaá¸• á¸• hito adhiko gÄ• mo niga
``adhibhÅ«â€™â€™ ti __Ä«rito_ kathito, adhiko bhavatÄ«ti __adhibhÅ«. _

<226> dvayaá¹ƒ \Be 164/ gÄ• mÄ• dipariyantabhÄ• ge. __si_ bandhane, mo. paricchinditvÄ
__mariyÄ• dÄ• , pa_ssa __mo. _

dvayaá¹ƒ Ä• bhÄ«rakuá¹-iyaá¹ƒ {ghoso Ä• bhÄ«rapallÄ« siyÄ• (amara 1II 20) }. __ghu_ sa
__ghoso. _ gopÄ• lÄ• naá¹ƒ gÄ• mo __gopÄ• lagÄ• mako, _ sakatthe ko.

puravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. naravaggavaá¹‡á¹‡anÄ•

227-228__._ __porisa_ntÄ• ni manussajÄ• tiyÄ• nÄ• mÄ• ni. mano ussannamassÄ• ti __m
satisÅ«rabhÄ• vabrahmacariyayogyatÄ• diguá¹‡avasena upacitamÄ• nasÄ• ukkaá¹-á¹-hag
jambudÄ«pavÄ• sino sattavisesÄ• . tenÄ• ha bhagavÄ• --- \Be 165/ ``tÄ«hi, bhikkhave, á¹-h
manussÄ• uttarakuruke manusse adhiggaá¹‡hanti deve ca tÄ• vatiá¹ƒse. katamehi tÄ«hi, s
brahmacariyavÄ• soâ€™â€™ ti {AN c 9.21}. tathÄ• hi buddhÄ• bhagavanto paccekabuddh
aggasÄ• vakamahÄ• sÄ• vakacakkavattino ca aÃ±Ã±e ca mahÄ• nubhÄ• vÄ• sattÄ• tatth
samÄ• narÅ«pÄ• ditÄ• ya pana saddhiá¹ƒ parittadÄ«pavÄ• sÄ«hi itaramahÄ• dÄ«pavÄ• sin
paÃ±Ã±Ä• yiá¹ƒsÅ«ti eke, apare pana bhaá¹‡anti ``lobhÄ• dÄ«hi, alobhÄ• dÄ«hi ca sahitass
manussÄ• , ye hi sattÄ• manussajÄ• tikÄ• , tesu visesato lobhÄ• dayo, alobhÄ• dayo ca us
ussadatÄ• ya apÄ• yamaggaá¹ƒ, alobhÄ• dÄ«hi ussadatÄ• ya sugatimaggaá¹ƒ, nibbÄ• nag
lobhÄ• dÄ«hi, alobhÄ• dÄ«hi ca sahitassa manassa ussadatÄ• ya parittadÄ«pavÄ• sÄ«hi sa
catumahÄ• dÄ«pavÄ• sino sattavisesÄ• manussÄ• ti vuccantÄ«â€™â€™ ti. lokiyÄ• pana
manussÄ• ti vadanti, manu nÄ• ma paá¹-hamakappiko lokamariyÄ• dÄ• ya Ä• dibhÅ«to hitÄ
pituá¹-á¹-hÄ• niyo, yo sÄ• sane ``mahÄ• sammatoâ€™â€™ ti vuccati, paccakkhato, paramp
ovÄ• dÄ• nusÄ• saniyaá¹ƒ á¹-hitÄ• tassa puttasadisatÄ• ya manussÄ• ti vuccanti, tato eva
manujÄ• â€™â€™ ti ca voharÄ«yanti, __ussa_paccayo. manuno apaccaá¹ƒ __mÄ• nuso, _
__macco, pabbajjÄ• _dinÄ• vÄ• tyapaccayo, dhÄ• tvantassa lopo ca. tato ``yavataâ€™â€™
manuno apaccaá¹ƒ __mÄ• navo. mÄ• á¹‡avo_pyatra, á¹‡avo. manumhÄ• jÄ• to __manujo
aro. __pusa_ posane, á¹‡o, puretÄ«ti vÄ• __poso. pura_ pÅ«raá¹‡e, so, ussottaá¹ƒ, __ra_l
__pumÄ• , _ __pu_ \Be 166/ pavane, mo, __si_ssÄ• . puretÄ«ti __puriso, poriso_ ca, iso, ra
__pÅ«riso_ ca. ettha ca __manussÄ• _dipaÃ±cakaá¹ƒ itthiyampi vattate, __narÄ• _dayo tu
visiá¹-á¹-haliá¹…gattÄ• . tatra manussa mÄ• nusa manuja mÄ• á¹‡avehi __nadÄ• di_ttÄ• _
__e_ka__sa_kÄ• ralopo, manusÄ«, mÄ• nusÄ«, manujÄ«, mÄ• á¹‡avÄ«. maccÄ• , itthiyam

__viddasu_pariyantaá¹ƒ paá¹‡á¸• ite. paá¹‡á¸• Ä• buddhi saÃ±jÄ• tÄ• assÄ• ti __paá¹‡á¸•
__paá¸• i_ gatiyaá¹ƒ vÄ• , to. bujjhatÄ«ti __budho. _ vidati jÄ• nÄ• tÄ«ti __vidvÄ• , vida_ Ã±
__si_ssÄ• . __bhÅ«_ sattÄ• yaá¹ƒ, atthe vibhÄ• veti pakÄ• seti sÄ«lenÄ• ti __vibhÄ• vÄ«, _
sametÄ«ti __santo, _ to, sundaro anto avasÄ• nametassÄ• ti vÄ• __santo. _ sundarÄ• paÃ
_ kinnÄ• ma na vindatÄ«ti __kovido, _ nerutto, kuá¹ƒ pÄ• paá¹ƒ vindatÄ«ti vÄ• __kovido. _
yassatthÄ«ti so __dhÄ«mÄ• , _ sobhanaá¹ƒ jhÄ• yatÄ«ti __sudhÄ«, jhe_ cintÄ• yaá¹ƒ. __jha
sundarÄ• dhÄ« yassÄ• ti vÄ• __sudhÄ«. kavi_ vaá¹‡á¹‡e, i, itthiyaá¹ƒ kavÄ« ca, __ku_ sa
byaÃ±jayatÄ«ti __byatto, aÃ±ja_ gatiyaá¹ƒ, to. bhujÄ• dÄ«namanto no dvi ca. visiá¹-á¹-ho a
__byatto. cakkha_ dassane, yu, __vicakkhaá¹‡o, _ vicÄ• retÄ«ti vÄ• __vicakkhaá¹‡o, _ ner
etasmÄ• ti __visÄ• rado. _

<229> medhÄ• dhÄ• raá¹‡Ä• mati paÃ±Ã±Ä• yassÄ• ti __medhÄ• vÄ«, _ vÄ«. atisayama
paÃ±Ã±Ä• ya yogato __paÃ±Ã±o. _ visesaá¹ƒ jÄ• nÄ• ti sÄ«lenÄ• ti __viÃ±Ã±Å«, _ rÅ«. __

__viduro_ {vidÅ«o (Katthaci) }. __rÅ«_paccaye __vidÅ«. _ dhÄ«yogÄ• __dhÄ«ro, _ ro.
visiá¹-á¹-hadassanasÄ«latÄ• ya \Be 167/ __vipassÄ«, _ á¹‡Ä«. dosaá¹ƒ jÄ• nÄ• tÄ«ti __dos
bujjhatÄ«ti __buddho, _ to. __du_ gatiyaá¹ƒ, a, ussÄ• vo {du gatiyaá¹ƒ abbo (sÅ«ci) }, __da
dasu.

230-231__._ __mahilÄ• _ntaá¹ƒ itthisÄ• maÃ±Ã±e. __isu_ icchÄ• yaá¹ƒ, to, nadÄ• di. sÄ«m
kesaveso, taá¹ƒyogÄ• __sÄ«mantinÄ«, _ inÄ«. narassÄ• yaá¹ƒ __nÄ• rÄ«, _ idamatthe á¹‡
yassaá¹ƒ, sÄ• __thÄ«. dhÄ• _ dhÄ• raá¹‡e vÄ• , vaá¹‡á¹‡avikÄ• ro, Ä«. __bandha_ bandh
__vadhÄ• _deso ca {á¹‡vÄ• di 3}, __vadhÅ«_saddo suá¹‡isÄ• bhariyÄ• nampi vÄ• cako. __
__i_kÄ• rÄ• gamo ca. __aá¹…ga_ gamanattho, yu, __aá¹…ganÄ• , _ visiá¹-á¹-hanÄ• riyamp
kalyÄ• á¹‡aá¹…ganÄ• rÄ«lakkhaá¹‡opetaá¹ƒ pasatthaá¹ƒ hatthapÄ• dÄ• dikamaá¹…gamas
__aá¹…gÄ• _ kalyÄ• á¹‡e __na_paccayo {moggallÄ• na IV 92}. virÅ«pesupi mado rÄ• gam
visiá¹-á¹-hanÄ• riyaá¹ƒpyatra __pamadÄ• , _ tadÄ• pakaá¹-á¹-ho mado rÅ«pasobhaggajani
__pamadÄ• . _ rÅ«palÄ• vaá¹‡yasampannatÄ• ya __sundarÄ«, _ visiá¹-á¹-hÄ• yampi. kama
kamu_ kantiyaá¹ƒ, to. kantiyogÄ• vÄ• __kantÄ• , _ visiá¹-á¹-hÄ• yampi. ramayati vinodaya
__ramaá¹‡Ä«, _ nandÄ• dÄ«hi yu, nadÄ• di, visiá¹-á¹-hÄ• yampi. __daya_ rakkhaá¹‡e, kam
yassÄ• sÄ• __abalÄ• , _ appatthoyaá¹ƒ __a_kÄ• ro. mÄ• tuyÄ• gÄ• mo viya gÄ• mo yass
mÄ• tÄ• viya gacchatÄ«ti vÄ• __mÄ• tugÄ• mo, gamu_ gamane, á¹‡o, mÄ• tÄ• viya gasa
adane, mo, mÄ• tÄ• viya gÄ• yatÄ«ti vÄ• __mÄ• tugÄ• mo, gÄ• _ sadde, mo. mahÄ« viya
__mahilÄ• , _ mahantesu bahÅ«supi rattacittesu ilati gacchatÄ«ti vÄ• __mahilÄ• , ila_ gam
pÅ«jÄ• yaá¹ƒ vÄ• , iro, __la_ttaá¹ƒ, Ä• , __mahilÄ• . _ mahelÄ• pyatra.

tikaá¹ƒ visiá¹-á¹-hanÄ• riyameva. __lala_ vilÄ• se, nandÄ• dÄ«hi yu. __lala_ icchÄ• yanti __
yu. bhayapakati __bhÄ«ru, bhÄ«_ bhaye, ru, ``bhÄ«ru atte janeâ€™ tthiyaâ€™â€™ nti __ra
__kÄ• minÄ«, _ kÄ• mo siá¹…gÄ• rarÅ«po mado yassÄ• tthÄ«ti inÄ«, sabbatrevaá¹ƒ. vÄ• m
nitambinÄ«, rÄ• mÄ• iccÄ• dÄ«nipi visiá¹-á¹-hanÄ• rÄ«nÄ• mÄ• ni.

dvayaá¹ƒ paá¹-hamavayasi vattamÄ• nÄ• yaá¹ƒ.

aá¹-á¹-havassÄ• bhave gorÄ«, dasavassÄ• tu kaÃ±Ã±akÄ• .

sampatte dvÄ• dase vasse, kumÄ• rÄ«tyaâ€™ bhidhÄ«yate {cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 8}

iha tvabhedopacÄ• renekattaá¹ƒ. aÃ±Ã±e panÄ• hu __ ``kaÃ±Ã±Ä• _saddoyaá¹ƒ pumunÄ•
nivattetÄ«â€™â€™ ti. __kumÄ• ra_ kÄ«á¸·Ä• yaá¹ƒ, curÄ• di, kumÄ• rayatÄ«ti __kumÄ• rÄ
á¹‡vunÄ• vÄ• siddho. kamanÄ«yateti __kaÃ±Ã±Ä• , _ kana_ dittikantigatÄ«su, yo, nyassa

__yuva_saddato \Be 169/ pÄ• á¹-ipadikatoti, yuvati. varitthipariyÄ• yasÄ• maÃ±Ã±epi __yu

pakatyantaramatthÄ«ti. __tara_ taraá¹‡e, yu, __u_ttaá¹ƒ, Ä« ca.

<232> __sÄ• bhisekÄ• _ laddhÄ• bhisekÄ• rÄ• jitthÄ« __mahesÄ«_ nÄ• ma, __maha_ pÅ
tato Ä«, mahatiyo rÄ• jitthiyo Ä«sati abhibhavatÄ«ti vÄ• __mahesÄ«, Ä«sa_ issariye, Ä«. m
rÄ• janÄ• riyo __bhoginiyo_ bhogayogÄ• , Ä«, inÄ« ca. yÄ• nÄ• rÄ« purisassa saá¹…ketaá
abhisÄ• rikÄ• â€™â€™ ti coccate. dhavaá¹ƒ patiá¹ƒ atthayati icchatÄ«ti __dhavatthinÄ«, att
inÄ«, asatÄ«viseso. __sara_ gatiyaá¹ƒ, abhisarati saá¹…ketanti, á¹‡vu.

<233> chakkaá¹ƒ vesiyaá¹ƒ. catusaá¹-á¹-hikalÄ• kusalatÄ• ya, sÄ«larÅ«pÄ• dimattÄ• ya ca
__gaá¹‡ikÄ• , gaá¹‡a_ saá¹…khyÄ• ne, á¹‡vu. veso Ä• kappo, tenÄ• tisobhate, kammavese
atisobhane, icchatthe vÄ• __ya_paccayo. vaá¹‡á¹‡asampannÄ• dÄ• sÄ« __vaá¹‡á¹‡adÄ•
vaá¹‡á¹‡asampannaá¹ƒ keci sÄ• mikÄ• dhanalobhena gaá¹‡ikaá¹ƒ karonti. nagaraá¹ƒ sobh
rÅ«pena upajÄ«vatÄ«ti __rÅ«pÅ«pajÄ«vinÄ«. _ atisayavesayuttatÄ• ya __vesÄ«. _

dvayaá¹ƒ asatÄ«sÄ• maÃ±Ã±e. kulÄ• ni aá¹-ati nÄ• sayatÄ«ti __kulaá¹-Ä• . _ bandhamanu
__bandhakÄ«, _ nadÄ• di.

<234> catukkaá¹ƒ uttamanÄ• riyaá¹ƒ. varo Ä• roho soá¹‡i yassÄ• sÄ• __varÄ• rohÄ• . _ u
_ soá¹‡igÄ• ravena \Be 170/ mattagajo viya bandhanagÄ• minÄ« __mattakÄ• sinÄ«, kasa_
varavaá¹‡á¹‡ayogÄ• __varavaá¹‡á¹‡inÄ«, _ inÄ«.

``sÄ«te sukhoá¹‡hasabbaá¹…gÄ«, gimhe yÄ• sukhasÄ«talÄ• .

bhattu bhattÄ• ca yÄ• nÄ• rÄ«, sÄ• bhave varavaá¹‡á¹‡inÄ«â€™â€™ ti || __ruddo. _

dvayaá¹ƒ akhaá¹‡á¸• itacaritrÄ• yaá¹ƒ. pati sÄ• mikova kamanÄ«yo yassÄ• __patibbatÄ• ,
__patibbatÄ• . asa_ bhuvi, anto, Ä«, Ä• dilopo. sametÄ«ti vÄ• __satÄ«, samu_ upasame, a

dvayaá¹ƒ kÄ• marattarÄ• japuttÄ• dino kulassa niyatapatiyaá¹ƒ. kulÄ• nurÅ«pÄ• itthÄ« __
pÄ• leti rakkhatÄ«ti __kulapÄ• likÄ• , _ á¹‡vu.

<235> dvayaá¹ƒ matabhattikÄ• yaá¹ƒ. vigato dhavo bhattÄ• yassÄ• __vidhavÄ• . _ pati su
__patisuÃ±Ã±Ä• . _

dvayaá¹ƒ atticchÄ• ya patyanvesiniyaá¹ƒ kaÃ±Ã±Ä• yaá¹ƒ. patiá¹ƒ varati gavesatÄ«ti __pat
dutiyÄ• yÄ• lopo. sayameva patiá¹ƒ varatÄ«ti __sayambarÄ• , _ paá¹-hamÄ• yÄ• lopo, __va

catukkaá¹ƒ vijÄ• tÄ• yaá¹ƒ. __vijanÄ«_ gabbhavimokkhane, to, vijÄ• yitthÄ• ti __vijÄ• tÄ• .

jÄ• taá¹ƒ apaccaá¹ƒ putto etissÄ• ti __jÄ• tÄ• paccÄ• . _ pasÅ«tÄ• va __pasÅ«tikÄ• , ka_pa

<236> dvayaá¹ƒ \Be 171/ dÅ«tiyaá¹ƒ. yÄ• pesÄ«yate, sÄ• __dÅ«tÄ«, du_ gamane, ti, __Ä
saÃ±cÄ• rayati yathÄ• bhimatanti, á¹‡vu.

tikaá¹ƒ dÄ• siyaá¹ƒ. du kucchitaá¹ƒ asati bhakkhatÄ«ti __dÄ• sÄ«, _ Ä«, dÄ«yante tÄ• yÄ•
dÄ• ne, so, Ä« ca. __ciá¹-a_ pesane, kammani á¹‡o, Ä«. kuá¹-aá¹ƒ udakakumbhaá¹ƒ dhÄ•
_ á¹‡vu.

dvayaá¹ƒ subhÄ• subhanirÅ«piniyaá¹ƒ saá¹ƒvarikÄ• dimhi. __vara_ gatiyaá¹ƒ, kattari inÄ«.
ikkhaá¹‡aá¹ƒ nirÅ«panaá¹ƒ yassÄ• tthÄ«ti, i, sakatthe ko. ime dve saddÄ• tulyatthÄ• .

yÄ• sayaá¹ƒ khattiyajÄ• ti yassa kassaci bhariyÄ• , sÄ• khattiyÄ• nÄ«, khattiyÄ• ca. khatt
__khattiyÄ• nÄ«, _ Ä• no, Ä«. __á¹‡a_mhi __khattiyÄ• . _

<237> pajjaá¹ƒ aggisakkhipubbakatapÄ• á¹‡igahitÄ• yaá¹ƒ bhariyÄ• yaá¹ƒ, aÃ±Ã±atra tÅ«
yenÄ• ti __dÄ• ro, dara_ vidÄ• raá¹‡e, akattari ca kÄ• rake saÃ±Ã±Ä• yaá¹ƒ á¹‡o. jÄ• yati p
jana_ janane, yo, __jani_ssa __jÄ• _ ca, Ä• , jayatÄ«ti vÄ• __jÄ• yÄ• , ji_ jaye, yo, jissa __j
kala_ saá¹…khyÄ• ne, atto. gharaá¹ƒ netÄ«ti __gharaá¹‡Ä«, á¹‡a_ttaá¹ƒ. bharitabbato __bh
bharaá¹‡e, yo. piyÄ• yitabbato __piyÄ• , pÄ«_ tappanakantÄ«su, yo. pajaá¹ƒ puttaá¹ƒ pÄ• l
pÄ• lane, ti, __Ä• _ttaá¹ƒ, rassattaÃ±ca \Be 172/. dvinnaá¹ƒ pÅ«raá¹‡Ä« __dutiyÄ• . _ paá¹
dutiyÄ• . sÄ• mikassa pÄ• de paricaratÄ«ti __pÄ• daparicÄ• rikÄ• , _ á¹‡vu. patinÄ«, pÄ• á
sahadhamminÄ«tipi tassÄ• yeva nÄ• mÄ• ni.

<238> tikaá¹ƒ sakhiyaá¹ƒ. tesu tesu kiccesu saha khÄ• yati pakÄ• satÄ«ti __sakhÄ«, saha_
pakÄ• sanakathanesu, Ä«. __ala_ bhÅ«sane __Ä• _pubbo, i. vayasÄ• tulyÄ• __vayasÄ• ,
{pÄ• á¹‡ini IV 4.91 sutte yapaccayo dissati}.

jarovuccati corassÄ• miko, tassÄ• yaá¹ƒ __jÄ• rÄ«, _ á¹‡o, Ä«. sÄ• mikaá¹ƒ atikkamma aÃ

<239> __pume tÅ«_ti liá¹…ganto __tu_saddo na pubbaá¹ƒ bhajate. __ara_ gamane, tu, __
jÄ• yatÄ«ti __rajo, _ tilopo. __puppha_ vikasane, __pupphaá¹ƒ. _

tikaá¹ƒ rajassalÄ• yaá¹ƒ. utuyogÄ• __utunÄ«, _ inÄ«. rajayogÄ• __rajassalÄ• , _ salo. pup
__pupphavatÄ«. _ thÄ«dhamminÄ«, avÄ«, atteyÄ«, malinÄ«, utumatÄ«, udakÄ«iccÄ• dÄ«n

tikaá¹ƒ gabbhiniyaá¹ƒ. garu alahuko gabbho kucchi etissÄ• ti __garugabbhÄ• . _ Ä• panno
satto etÄ• yÄ• ti __Ä• pannasattÄ• . _ gabbhayogÄ• __gabbhinÄ«. _

tikaá¹ƒ \Be 173/ yena veá¹-hito gabbho kucchiyaá¹ƒ tiá¹-á¹-hati, tatrÄ• sayeti khyÄ• te. gabb
tiá¹-á¹-hatyatrÄ• ti, á¹‡o. jaraá¹ƒ etÄ«ti __jalÄ• bu. _ u, __ra_ssa __lo, ya_ssa __bo, _ jarÄ•
gatiyaá¹ƒ. kalaá¹ƒ jarataá¹ƒ lÄ• tÄ«ti __kalalo, kala_ saá¹…khyÄ• ne vÄ• , alo.

240-241__._ sattakaá¹ƒ bhattari. __dhÅ«_ kampane, santÄ• saá¹ƒ dhunotÄ«ti __dhavo, _ a
__sÄ• miko, Ä• mi_paccayo, sakatthe ko, __i_paccayo vÄ• , niggahÄ«tassa mo, __a_ssa c
bharaá¹‡e, bharatÄ«ti __bhattÄ• , _ ritu. __kamu_ icchÄ• yaá¹ƒ, to, ``pakkamÄ• dÄ«hi nto c
__pÄ• _ rakkhaá¹‡e, ati, __pati. vara_ icchÄ• yaá¹ƒ, a, __varo. pÄ«_ tappanakantÄ«su, yo.

ratikÄ• raá¹‡attÄ• patino upa __upapati, _ samÄ• se kate abhidhÄ• nato pubbanipÄ• to, a
__upapati. jara_ vayohÄ• nimhi, jÄ«yante anenÄ• ti __jÄ• ro, dÄ• ro_ ca.

sattakaá¹ƒ putte. narake na patantyanena jÄ• tenÄ• ti __apaccaá¹ƒ, pata_ gatiyaá¹ƒ, yo, __
patati na vicchindati vaá¹ƒso \Be 174/ etenÄ• ti vÄ• __apaccaá¹ƒ, _ putte, dhÄ«tari ca nicca
__pÅ«_ pavane. punÄ• ti pitaro tenÄ• ti __putto. _ ``chadÄ• dÄ«hi tatraá¹‡aâ€™â€™ ti to. p
_ attato jÄ• to __atrajo, ``attajoâ€™â€™ _tipi pÄ• á¹-ho. suyateti __suto. su_ abhisave, suá
__suto, _ to, __su_ savane. tanumhÄ• jÄ• to __tanujo, tanayo_ ca, yo, tanoti mudanti vÄ•
sÅ«yateti __sÅ«nu, _ kammani nu, __sÅ«_ pasave.

__puttÄ• _dayo __sÅ«nu_pariyantÄ• dhÄ«tari vattamÄ• nÄ• itthiyaá¹ƒ vattanti. __duhitÄ•
nÄ• riyameva. __duha_ papÅ«raá¹‡e, rÄ• tu, ottÄ• bhÄ• vo, __i_kÄ• rÄ• gamo ca. __dhÄ• _
puttÄ• dayo ca te sÄ• maÃ±Ã±eneva kuá¹‡á¸• agolakÄ• dÄ«naá¹ƒ vÄ• cakÄ• . savaá¹‡á¹‡Ä
sayaá¹ƒ janito suto oraso nÄ• ma. __sajÄ• ta_saddena kuá¹‡á¸• akagolakakhattÄ• dibyava
jÄ• rajo suto __kuá¹‡á¸• Ä• _khyo. mate bhattari jÄ• rajo __golakÄ• _khyo. ariyÄ• suddajo s
{khattÄ• ariyÄ• suddÄ• naá¹ƒ (amara 20.3) }. __Ä• di_nÄ• mÄ• gadhÄ• dÄ«naá¹ƒ gahaá¹‡

``amate jÄ• rajo kuá¹‡á¸• o,

mate bhattari golakoâ€™â€™ ti {amara 1VI 36} ||

``mÄ• gadho suddakhattÄ• joâ€™â€™ ti {abhidhÄ• nu 503 gÄ• thÄ• } ca.

urasÄ• manasÄ• nimmito, __ura_saddÄ• tatiyantÄ• nimmitatthe á¹‡o, niviá¹-á¹-hattÄ• te
urasi bhavoti __vÄ• oraso. _

<242> catukkaá¹ƒpatipatinÄ«naá¹ƒ \Be 175/ yuge, ``dÄ• rÄ• pume bahutte ca, daá¹ƒ kalat
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 38} __amaramÄ• lÄ• , jaá¹ƒ_saddo tvabyayo dÄ• ravacano. ta

dampatÄ«â€™â€™ tipi bhavitabbaá¹ƒ, idha pana kaccÄ• yanamatenodÄ• haá¹-Ä• . jÄ• yÄ•
itarÄ«tarayogadvando. jÄ• yÄ• ca pati ca __jÄ• nipati, _ tathÄ• __jÄ• yampati_Ä• dayo, __
pare jÄ• ni, tudaÃ±ca, jÄ• yaÃ±ca __yadÄ• _dinÄ• .

tikaá¹ƒ napuá¹ƒsake. vigato rÄ• gassavo yasmÄ• __vassavaro. su_ savane, aro. __paá¹‡a
__paá¸• i_ liá¹…gavekalye vÄ• , bhÅ«vÄ• di. na itthÄ« na pumÄ• __napuá¹ƒsakaá¹ƒ, _ niru
__itthipumÄ• naá¹ƒ puá¹ƒsaka_bhÄ• vo, __na_ssa ca pakati. tatiyÄ• pakati, saá¹‡á¸• o, kal
tatiyÄ• pakati tatiyappakÄ• ro, samajÄ• tike itthipurise apekkhitvÄ• tatiyattaá¹ƒ pakÄ• rass
pakati itthÄ«, dutiyÄ• pakati puriso, itarapakati tatiyÄ• pakati.

<243> chakkaá¹ƒ Ã±Ä• timatte, bandhuyeva __bandhavo, _ a, ussÄ• vo. bandhatÄ«ti __ba
jano __sajano. _ samÄ• naá¹ƒ gottaá¹ƒ kulaá¹ƒ assÄ• ti __sagotto, samÄ• na_ssa __sa_bh
kammeti, Ã±Ä• tiyeva __Ã±Ä• tako, a_ttaá¹ƒ, sakatthe ko ca. __su_saddopyatra {sva (amar

dvayaá¹ƒ \Be 176/ sattapurisÄ• vadhikesu nikaá¹-aÃ±Ä• tÄ«su. lohitena sambandho __sÄ•
__sÄ• _deso, pubbanipÄ• to ca, samÄ• naá¹ƒ piá¹‡á¸• adÄ• naá¹ƒ yassa __sapiá¹‡á¸• o, _
sattapurisÄ• vadhikakule (cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 33) }. tikaá¹ƒ pitari. __tÄ• _ pÄ• lane,
janayatÄ«ti __janako, _ á¹‡vu. __pÄ• _ rakkhaá¹‡e, ritu, assittaá¹ƒ.

<244> chakkaá¹ƒ mÄ• tari. __ama_ pÅ«jÄ• yaá¹ƒ, kammani mo, bo ca, __ammÄ• , ambÄ•
yu, nadÄ• di. __mÄ• na_ pÅ«jÄ• yaá¹ƒ, puttaá¹ƒ mÄ• netÄ«ti __mÄ• tÄ• , _ rÄ• tu, pÄ• tÄ«
__mo. _ janetÄ«ti __janetti, _ti. janetÄ«ti __janikÄ• , _ á¹‡vu, __i_ttaá¹ƒ.

appadhÄ• nabhÅ«tÄ• mÄ• tÄ• __upamÄ• tÄ• , _ kumÄ• re dhÄ• retÄ«ti __dhÄ• ti. dhÄ• _
bhariyÄ• ya __bhÄ• tiko_ kaniá¹-á¹-ho ca jeá¹-á¹-ho ca sÄ• lo nÄ• ma, sassa attano esÄ• s
bhÄ• tÄ• __sÄ• lo, _ jÄ• yÄ• ya bhÄ• tari alo. __sara_ gaticintÄ• hiá¹ƒsÄ• su vÄ• , á¹‡o, __
vitakke vÄ• , curÄ• di.

<245> __sÄ• mino_ bhattu bhaginÄ« nanandÄ• nÄ• ma, na nandatÄ«ti __nanandÄ• , a_tt
vibhÄ• sÄ• dhikÄ• rÄ• . __nanda_ samiddhiyaá¹ƒ, bhÅ«vÄ• di.

dvayaá¹ƒ \Be 177/ ayyikÄ• yaá¹ƒ. mÄ• tuyÄ• mÄ• tÄ• __mÄ• tÄ• mahÄ«. _ pitÅ«naá¹ƒ pi
__yadÄ• _dinÄ• , nadÄ• di. __araha_ pÅ«jÄ• yaá¹ƒ, á¹‡vu, __raha_ssa __yo, aya_ gatimhi

mÄ• tuyÄ• bhÄ• tÄ• mÄ• tulo nÄ• ma, mÄ• tuyÄ• bhÄ• tÄ• __mÄ• tulo, _ mÄ• tu bhÄ• t
mÄ• tulassa __pajÄ• pati_ jÄ• yÄ• mÄ• tulÄ• nÄ« nÄ• ma, mÄ• tulassa bhariyÄ• __mÄ• tu
Ä• no, nadÄ• di, atha vÄ• mÄ• tulassa esÄ• __mÄ• tulÄ• nÄ«, _ Ä«, __a_ssa __Ä• no. _

<246> __jÄ• yÄ• patÄ«naá¹ƒ_ dvinnaá¹ƒ __jananÄ«_ mÄ• tÄ• sassu vuttÄ• , __sasa_ gat
tesaá¹ƒ jÄ• yÄ• patÄ«naá¹ƒ pitÄ• pana sasuro nÄ• ma, __sasa_dhÄ• tumhÄ• uro. bhagini
nÄ• ma, bhaginiyÄ• apaccaá¹ƒ __bhÄ• gineyyo, _ á¹‡eyyo.

<247> dvayaá¹ƒ sutassa, sutÄ• ya ca puttesu. __naha_ bandhane, ritu, __nÄ«_ naye vÄ• .
__paputto, tta_lopo, ussattaÃ±ca. sÄ• mibhÄ• tÄ• devaro nÄ• ma, atha vÄ• sÄ• mibhÄ• tÄ
bhÄ• tÄ• devaro nÄ• ma. jeá¹-á¹-ho tu sasuro evoccate. __divu_ kÄ«á¸·Ä• yaá¹ƒ, aro.

dvayaá¹ƒ \Be 178/ dhÄ«tupatimhi. __jana_ janane, ritu, assÄ• ttaá¹ƒ, nassa __mÄ• _deso
pituno pitÄ• __pitÄ• maho. _

<248> __husÄ• _ntÄ• ni padena padena nÄ• mÄ• ni. mÄ• tuyÄ• bhaginÄ« __mÄ• tucchÄ
__pitucchÄ• , _ pitubhaginÄ« pitucchÄ• bhavetyattho.

__pitÄ• maha_saddo na kevalaá¹ƒ janakapitarameva vadati, atha kho janakapitupitÄ• dayo
``papitÄ• mahoâ€™â€™ iccudÄ• haá¹-o. pituno ayyako __payyako, tu_lopo. __su_ savane,
__suá¹‡isÄ• . sa_mhi __husÄ• , ha_ttaá¹ƒ. sabbatra ``itthiyamato Ä• paccayoâ€™â€™ ti Ä
<249> catukkaá¹ƒ ekodare bhÄ• tari. samÄ• nodare á¹-hito __sodariyo, samÄ• na_ssa __s
sagabbho, tatra bhavo __sagabbho, _ á¹‡o. samÄ• nodare jÄ• to __sodaro. _ samÄ• nodar
tulyavacano.

mÄ• tÄ• pitÅ« te dve janÄ• pitaro vuccante. ubhinnampi janakabyappadesaniyatattÄ• abh
pituttamattheva. nanvabhedÄ• jÄ• ti, tassÄ• cobhayatra sattÄ• dekattaá¹ƒ, na ca jÄ• tiyÄ•
liá¹…gasaá¹…khyÄ• bhavanti, adabbattÄ• bahuvacanaá¹ƒ na siyÄ• ti? nesa doso, na hi jÄ
dabbaá¹ƒ, dabbapadatthikassa vÄ• na jÄ• tÄ«ti. kintubhayesaá¹ƒpyubhayapadattho ihÄ• tt
jÄ• tipadatthikassa jÄ• ti padhÄ• nabhÅ«tÄ• dabbaá¹ƒ guá¹‡abhÅ«taá¹ƒ, dabbapadatthikas
jÄ• tivacanicchÄ• yaá¹ƒ dabbe viya liá¹…gasaá¹…khyÄ• vattabbÄ• , tassa ca bahuttÄ• bal
viyÄ• bhedavacanicchÄ• yaá¹ƒ putto ca dhÄ«tÄ• ca puttÄ• vuccante, jaÃ±Ã±attaÃ±hi putta
dhÄ«taripyatthi, vipariyaye tu na bhavatyanabhidhÄ• nato. bhedavacanicchÄ• yaá¹ƒ puttadh

<250> sassu ca sasuro ca sasurÄ• ti vuccante. tadapaccohanasambandhinibandhanÄ• hi
á¹-hito. bhedavacanicchÄ• yaá¹ƒ tu pubbe viya paccatthaá¹ƒ saddaniveso. bhÄ• tÄ• ca bha
vuccante. ekagabbhositattaá¹ƒ bhÄ• tubyappadesaniyataá¹ƒ bhaginiyaá¹ƒpyatthi. tato
ekagabbhositattassÄ• bhedavacanicchÄ• yaá¹ƒ ubho bhÄ• taro vuccante. ettha ca sabbatrÄ
daá¹-á¹-habbo. duvidho hi ekaseso sarÅ«pÄ• sarÅ«pavasena. tatra sarÅ«pekasese bahuva
dvivacanaá¹ƒ, yathÄ• puriso ca puriso ca purisÄ• , nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paÃ
pitÄ• ca pitaroti.

bÄ• lyayobbanavuá¸• á¸• hattÄ• ni tÄ«á¹‡i vayÄ• ni. tatra tikaá¹ƒ bÄ• lye. dvayaá¹ƒ yobban
__bÄ• lattaá¹ƒ, _ ttaá¹ƒ. __tÄ• _paccaye __bÄ• latÄ• . _ á¹‡yamhi __bÄ• lyaá¹ƒ, _ atha vÄ•
balanti assasitapassasitamattena \Be 180/ paá¹‡antÄ«ti __bÄ• lÄ• , _ balyante saá¹ƒvarÄ«y
bala_ saá¹ƒvaraá¹‡e. tesaá¹ƒ bhÄ• vo __bÄ• lattÄ• _di. yuvassa bhÄ• vo __yobbaÃ±Ã±aá¹
á¹‡yo, á¹‡o ca, atha vÄ• __yu_ missane, yu, __u_ssa __uvÄ• _deso, vuddhi. tesaá¹ƒ bhÄ•

<251> ye jarÄ• katÄ• sukkÄ• kesÄ• dayo, te __palitaá¹ƒ_ nÄ• ma siyuá¹ƒ, tesaá¹ƒ vÄ• ya
palitaá¹ƒ nÄ• ma. __paca_ pÄ• ke, ito, __ca_ssa __la_ttaÃ±ca.

dvayaá¹ƒ valipalitÄ• dimati kÄ• yaparipÄ• ke. jÄ«yanti vuá¸• á¸• hÄ• bhavanti assaá¹ƒ __ja
jarÄ• eva __jaratÄ• , _ sakatthe __tÄ• _paccayo. __vissasÄ• _tipi jarÄ• ya nÄ• maá¹ƒ. vise
pÄ• tayatÄ«ti __vissasÄ• . saá¹ƒsatiâ€™ _rayaá¹ƒ pamÄ• dattho, avasaá¹ƒsanattho ca, iha
niggahÄ«talopo, dvittaÃ±ca.

bÄ• lyayobbanavuá¸• á¸• hattÄ• ni pubbe vuttÄ• ni. idÄ• ni tabbatinÄ• mÄ• nyÄ• ha. tatra a
__putha, patha_ vitthÄ• re, uko, __puthuko, pala_ gamane, á¹‡vu, assittaá¹ƒ, dvittaÃ±ca, __
samphasse, ussÄ• ttaá¹ƒ, __chÄ• po. kumÄ• ra_ kÄ«á¸·Ä• yaá¹ƒ, __kumÄ• ro. bala_ pÄ• á
pavane, to, sakatthe ko, __potako, _ itthiyaá¹ƒ __potakÄ«. _ poto, sÄ• vo, sÄ• vako, abbhak
susuiccÄ• dÄ«nipi chÄ• pasÄ• maÃ±Ã±atthÄ• ni.

<252> bÄ• lasÄ• maÃ±Ã±avÄ• cakÄ• ni \Be 181/ dassetvÄ• visesabÄ• lanÄ• mÄ• ni dass
uttÄ• no, uttÄ• naá¹ƒ vÄ• sayatÄ«ti __uttÄ• nasayo. ka_paccaye __uttÄ• naseyyako. _ than
á¸• imbha_saddopyatra.

<253> sattakaá¹ƒ taruá¹‡e.

Ä• soá¸·asÄ• bhave bÄ• lo,

taruá¹‡o tu tato bhave.

vuddho tu sattatyÄ• yumhÄ• ,

tÄ«á¹‡i vayÄ• ni lakkhaye ||

__tara_ taraá¹‡e, uá¹‡o. vayasi yobbane tiá¹-á¹-hatÄ«ti __vayaá¹-á¹-ho, _ to, ``vayo bÄ• lyÄ
yobbanaÃ±ca vayo kvacÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 42} __ruddo, daha_ bha
missane, a, __uvÄ• _deso, __si_ssÄ• kÄ• ro. __sasa_ plutagatimhi, u, assuttaá¹ƒ, susu, __

pÄ• á¹-ipadikassa __susvÄ• _deso. manuno apaccaá¹ƒ mÄ• navo, vaá¹‡á¹‡avikÄ• ro, __na
__mÄ• á¹‡avo. _ kucchÄ• yaá¹ƒ __ka_paccayo, __mÄ• á¹‡avako_ti siddhaá¹ƒ. vuttaÃ±ca -

``apacce kucchite mÅ«á¸·he, manutossaggiko matoâ€™â€™ ti {mahÄ• bhÄ• ssa IV 1.161}

dvayaá¹ƒ sukhavaá¸• á¸• hite kumÄ• re, sukho kumÄ• ro __sukumÄ• ro, kha_lopo, sukhen
__sukhedhito. _ ``sukhocitoâ€™â€™ tipi \Be 182/ pÄ• á¹-ho, sukhaá¹ƒ ucitaá¹ƒ sampiá¹‡á¸
__sukhocito, uca_ samavÄ• ye.

254-255__._ dvipÄ• dena vuá¸• á¸• hassa nÄ• mÄ• ni. Ä• yumahattaá¹ƒ lÄ• tÄ«ti __mahalla
__vaá¸• á¸• ha_ vaá¸• á¸• hane, kattari to, __ta_ssa __á¸• ho, á¸• á¸• ha_ssa __á¸• o, _ ass
gatinivattiyaá¹ƒ, iro, __dha_ssa __tha_ttaá¹ƒ, __i_ssa __e_ttaá¹ƒ. __jara_ vayohÄ• nimhi, k
__innÄ• _deso, dhÄ• tvantalopo, __á¹‡a_ttaÃ±ca, __jiá¹‡á¹‡o, _ sakatthe __ka_mhi __jiá¹‡
yobbanamassÄ• ti __pavayo_tipi vuá¸• á¸• hassa nÄ• maá¹ƒ.

__valina_ntÄ• ni pÄ• dena nÄ• mÄ• ni. tatra tikaá¹ƒ jeá¹-á¹-habhÄ• tari. agge pure kÄ• le, p
jÄ• yatÄ«ti __aggajo, pubbajo_ ca. ayaÃ±ca vuá¸• á¸• ho ayaÃ±ca vuá¸• á¸• ho, ayamimesa
__jeá¹-á¹-ho, vuá¸• á¸• ha_saddÄ• __iá¹-á¹-ha_paccayo, ``vuá¸• á¸• hassa jo iyiá¹-á¹-hesÅ«
__vuá¸• á¸• ha_ssa __jo. a_lope parassÄ• savaá¹‡á¹‡attaá¹ƒ.

tikaá¹ƒ pacchÄ• jÄ• te bhÄ• tari. ayaÃ±ca yuvÄ• ayaÃ±ca yuvÄ• , ayamimesaá¹ƒ visesena
kaniyo_ {kaá¹‡iá¹-á¹-ho kaá¹‡iyo (Katthaci) } ca. __iyiá¹-á¹-he_su __yuva_saddassa __kanÄ
(Katthaci) }. anu pacchÄ• kÄ• le jÄ• to __anujo. _ jaghaÃ±Ã±e pacchÄ• kÄ• le jÄ• to __jagh
pacchÄ• kÄ• le jÄ• to __aparajo_ti dvepyatra.

vali \Be 183/ sithilaá¹ƒ taco cammaá¹ƒ yassa __valittaco, _ dvittaá¹ƒ. vali cammametassatth
ino. __uttÄ• nasayÄ• _dayo __valina_ntÄ• vÄ• ccaliá¹…gattÄ• tÄ«su liá¹…gesu vattanti, y
bÄ• lo, uttÄ• nasayÄ• kumÄ• rÄ«, uttÄ• nasayaá¹ƒ napuá¹ƒsakaá¹ƒ.

<256> paÃ±cakaá¹ƒ matthake. __si_ saye, so, dÄ«gho ca, aá¹…gesu uttamaá¹…gattÄ• __
taá¹ƒ aá¹…gaÃ±cÄ• tipi __uttamaá¹…gaá¹ƒ. _ sÄ«saÃ±ca uttamaá¹…gaÃ±ca __sÄ«sottam
sevanti etenÄ• ti __siro. muda_ tose, dho. __si_ssÄ• kÄ• ro. __masa_ Ä• masane, ttho, sak
parimÄ• á¹‡e vÄ• .

pajjaddhaá¹ƒ kese. ke matthake seti tiá¹-á¹-hatÄ«ti __keso. _ sattamiyÄ• lopo, __kati_ chec
assuttaá¹ƒ. __vala_ saá¹ƒvaraá¹‡e, kammani __á¹‡a_paccayo, __vÄ• lo. _ uttamaá¹…ge sA
__uttamaá¹…garuho. _ muddhani jÄ• yatÄ«ti __muddhajo. _ vÄ• lo ca uttamaá¹…garuho ca
itarÄ«tarayogadvando. cikuro, kacotipyatra. __ci_ cayane, __kura_ sadde, anekatthattÄ• ch

vaá¸• á¸• hamÄ• no cikarÄ«yateti __cikuro, kaca_ bandhane, a.

<257> kusumagabbhÄ• __kesÄ• _ kesacÅ«á¸·Ä• muttikÄ• dinÄ• bahi __saá¹ƒyatÄ• _ sa
katvÄ• dharÄ«yati \Be 184/ bandhÄ«yatÄ«ti __dhammilo, _ kammani ilo. dhammena nÄ• n
samÄ• cÄ• rena ilatÄ«ti vÄ• __dhammilo, ila_ gamane.

dvayaá¹ƒ kumÄ• rÄ• naá¹ƒ sikhÄ• paÃ±cake, cÅ«á¸·attayeti keci. kÄ• kÄ• naá¹ƒ pakkhasa
__kÄ• kapakkho. _ sikhÄ• eva __sikhaá¹‡á¸• ako, _ sakatthe ko. __sikhÄ• sikhaá¹‡á¸• a_s
``sikhaá¹‡á¸• Ä«, sikhÄ« cÄ• â€™â€™ ti moro vutto.

__pÄ• so, hattho_ ca ime dve __kesacaye_ kesapariyÄ• yato pare hutvÄ• kesÄ• naá¹ƒ ka
yathÄ• --- kesapÄ• so kesahattho iccÄ• di. __pÄ• _ rakkhaá¹‡e, pÄ• ti rakkhati avayaveti _
bandhaneti keci, á¹‡o. __hana_ gatiyaá¹ƒ, avayavÄ• nihananti etthÄ• ti __hattho, _ tho, pal

__tÄ• pasÄ• naá¹ƒ_ vatÄ«naá¹ƒ __tahiá¹ƒ_ kesacaye __jaá¹-Ä• _saddo vuccati, __jaá¹-a_
saá¹…ghÄ• te vÄ• , ``itthiyamatiyavo vÄ• â€™â€™ ti a.

<258> positabhattÄ• dÄ«hi yÄ• banjhate, tatra __veá¹‡Ä«, paveá¹‡Ä«_ ca. __vÄ«_ pajane
gabbhavimokkho, __vÄ«_ tantasantÄ• ne vÄ• , á¹‡Ä«. pakkhe paveá¹‡Ä«.

dvayaá¹ƒ sÄ«samajjhaá¹-á¹-hacÅ«á¸·Ä• yaá¹ƒ. __cÅ«á¸·a_ saÃ±codane, __cÅ«á¸·a_ hÄ• v
vuttÄ• . kesapÄ• sÄ«pyatra, nadÄ• di.

nÄ• rÄ«naá¹ƒ \Be 185/ kesamajjhamhi __paddhati_ ujugatamaggo sÄ«mantoti __mato_ ka
__sÄ«manto, sÄ«_ saye vÄ• , anto, majjhe __ma_kÄ• ravaá¹‡á¹‡Ä• gamo.

<259> tikaá¹ƒ lome. __lÅ«_ chedane, vaá¸• á¸• hamÄ• naá¹ƒ lÅ«yateti __lomaá¹ƒ, _ mo. ta
__tanuruhaá¹ƒ, _ a. __ruha_ janane, __rÅ«ha_ pÄ• tubhÄ• ve vÄ• , mo, __ha_lopo, __o_tta
mo, lassa rattaá¹ƒ, __romaá¹ƒ. _ akkhimhi jÄ• taá¹ƒ lomaá¹ƒ pamhaá¹ƒ, pakhumaÃ±coccate
__pamhaá¹ƒ, _ __pa_pubbo __mÄ• _ parimÄ• á¹‡e, __ha_paccayo. akkhino pakkhadvaye
__ka_lopo ca.

__pumamukhe_ purisÄ• naá¹ƒ mukhe vuttaá¹ƒ {pavuá¹-á¹-haá¹ƒ (Katthaci) } lomaá¹ƒ mass
su, __massu. _

tikaá¹ƒ __bha_mumhi. __bhama_ anavaá¹-á¹-hÄ• ne, __Å«, ma_lopo, __bhÅ«. _ umhi __b
bhamuka_sahacaraá¹‡ato __bhamu_ pulliá¹…go.

<260> tikaá¹ƒ nettodake. __khipa_ peraá¹‡e, po, issattaá¹ƒ. nette jÄ• taá¹ƒ jalaá¹ƒ __nettaj
adhopatane, su, __assu. _ nettajalaÃ±ca assu cÄ• ti dvando. __assu_ napuá¹ƒsake.

dvayaá¹ƒ \Be 186/ akkhiputtalikÄ• yaá¹ƒ. nette dissamÄ• nÄ• tÄ• rÄ• __nettatÄ• rÄ• . kaÃ
__a_paccayo, __kaÃ±Ã±Ä• _saddassa __kanÄ«nÄ• _deso, itthikatÄ• kÄ• rapare ke pubbo
{kÄ• tanta II 2.65}, __kanÄ«nikÄ• . _ tÄ• rakÄ• pyatra.

chakkaá¹ƒ mukhavivare, kavayo pana tadupalakkhitepi samudÄ• ye yujjante. __vada_ viya
karaá¹‡e yu. __mu_ bandhane, kho, __o_ttÄ• bhÄ• vo nipÄ• tanÄ• , __mukhaá¹ƒ. sabbadh
dhÄ• tunÄ• mukhanti nipÄ• titaá¹ƒ, __khanu_ avadÄ• raá¹‡e. __tuá¸• i_ toá¸• ane, a. __tan
assuttaá¹ƒ. vadati tenÄ• ti __vattaá¹ƒ, _ to, vuccate anenÄ• ti vÄ• __vattaá¹ƒ. vada_ viyatti
to. __lapa_ vacane, karaá¹‡e yu. Ä• nanti asanti anenÄ• ti __Ä• nanaá¹ƒ, ana_ pÄ• á¹‡ane
__asa_ bhakkhane. karaá¹‡e so.

<261> aá¸• á¸• haá¹ƒ dante. dvÄ«su á¹-hÄ• nesu dvikkhattuá¹ƒ vÄ• jÄ• yateti __dvijo. _ la
__lapanajo. dÄ• _ avakhaá¹‡á¸• ane, dÄ• yati bhakkhamanenÄ• ti __danto, _ anto, __dasa
bhojjamanenÄ• ti __danto, _ anto, dhÄ• tvantalopo. __damu_ damane vÄ• , to. __daá¹ƒsa_
vilikhyate bhakkhamanenÄ• ti __daá¹ƒsano, _ yu. __rada_ vilekhane, yu, __radano. a_mhi

__dantabhedasmiá¹ƒ_ dantavisese __dÄ• á¹-hÄ• _saddo. itthiliá¹…goyaá¹ƒ. __daá¹ƒsa_dh
ca __dÄ• , dÄ• á¹-hÄ• , _ muddhajadutiyoyaá¹ƒ. __akkhikoá¹-Ä«su_ \Be 187/ vÄ• madakkh
__apÄ• á¹…go_ vattati, sarÄ«raá¹…gasaá¹…khÄ• tassa kaá¹‡á¹‡assa apa samÄ«paá¹ƒ __

<262> catukkaá¹ƒ oá¹-á¹-he. dante Ä• varati chÄ• dayatÄ«ti __dantÄ• varaá¹‡aá¹ƒ. usa_ d
``sÄ• disantapucchabhanjahaá¹ƒsÄ• dÄ«hi á¹-á¹-hoâ€™â€™ ti sahÄ• dibyaÃ±janena __á¹-
__oá¹-á¹-ho. _ gadrabhepyayaá¹ƒ. atha vÄ• __usa_ dÄ• he, á¹-á¹-ho, ottadvittÄ• di, ubhaya
Ä«saá¹ƒ kiÃ±ci kÄ• laá¹ƒ dhÄ• reti bhakkhametthÄ• ti __adharo, _ Ä«sattho hyatra __a_kÄ•

``a pume mÄ• dhave Ã±eyyo,

paá¹-isedhe tadabyayaá¹ƒ.

Ä«satthe ca viruddhatthe,

sadisatthe payogatoâ€™â€™ ti || ---

hi __ekakkharakose_ vuttaá¹ƒ. dasane dante chÄ• dayatÄ«ti __dasanacchado. _ ettha kec
heá¹-á¹-himoá¹-á¹-hamevÄ• hu, tesaá¹ƒ vacanaá¹ƒ ``nettantÄ• dharapÄ• á¹‡ipÄ• dayugaleh

mahÄ• kavipayogehi asaá¹ƒsandanato na gahetabbaá¹ƒ.

tikaá¹ƒ kapole. __gaá¸• i_ vadanekadese, a, dhÄ• tuppakriyatthaÃ±hi dhÄ• tupÄ• á¹-havac
kena jalena pÅ«riyateti __kapolo, _ alo, __kapa_ acchÄ• dane vÄ• , olo, __kapolo, _ nadÄ•
adharÄ• adhobhÄ• go __cubukaá¹ƒ_ nÄ• ma, cibukaá¹ƒpyatra. __cibu_ olambake, á¹‡vu, a

<263> dvayaá¹ƒ \Be 188/ gÄ«vÄ• ya purobhÄ• ge. __gala_ adane, karaá¹‡e a, __gila_ gila
__galo, _ issattaá¹ƒ. __kaá¹‡a_ saddattho __daá¹‡á¸• ako_ dhÄ• tu, á¹-ho, __kaá¹‡á¹-ho, _

tikaá¹ƒ ekatthaá¹ƒ. __gÄ• _ sadde, Ä«vo. kaá¹ƒ sÄ«saá¹ƒ dharatÄ«ti __kandharÄ• . _ siraá
__sirodharÄ• , _ siro dhiyyate assanti vÄ• __sirodharÄ• , dhÄ• _ gatinivattiyaá¹ƒ, aro.

suvaá¹‡á¹‡amayo Ä• liá¹…go murajabhedo, tena __sannibhÄ• _ sadisÄ• yÄ• gÄ«vÄ• , sÄ
mahÄ• purisalakkhaá¹‡ametaá¹ƒ. atha vÄ• yÄ• gÄ«vÄ• tÄ«hi lekhÄ• hi __aá¹…kitÄ• _ lak
matÄ• , mahÄ• purisalakkhaá¹‡ametaÃ±ca. kambu vuccati suvaá¹‡á¹‡aá¹ƒ, kambumayena
__kambugÄ«vÄ• , kamba_ saá¹ƒvaraá¹‡e, u, kambu.

<264> tikaá¹ƒ khandhe. __ana_ gatiyaá¹ƒ, so. bhujÄ• naá¹ƒ siro matthakaá¹ƒ __bhujasiro.
dadhÄ• tÄ«ti kandho, so eva __khandho ka_kÄ• rassa __kha_kÄ• rakaraá¹‡avasena, kham
khamu_ sahane, to, __ta_ssa __dho, ma_ssa __no, _ niggahÄ«taá¹ƒ vÄ• \Be 189/. __tassa
majjhaá¹ƒ jattu nÄ• ma, yaá¹ƒ khandhÄ• naá¹ƒ majjhe tiá¹-á¹-hati. __jana_ janane, __jara_
__jattu, taá¹ƒ_ napuá¹ƒsakaá¹ƒ.

dvayaá¹ƒ bÄ• humÅ«le. bÄ• hÅ«naá¹ƒ bhujÄ• naá¹ƒ mÅ«laá¹ƒ __bÄ• humÅ«laá¹ƒ. kaca_
adhobhÄ• gaá¹-á¹-hÄ• naá¹ƒ __passaá¹ƒ_ vuccati, __disa_ pekkhane, __a_paccayo, __dis

<265> tikaá¹ƒ bÄ• humhi. vahati anenÄ• ti vÄ• hu, vÄ• hu eva __bÄ• hu, _ ku {á¹‡vÄ• di 6}
__bhujo. bhuja_ pÄ• lanajjhohÄ• resu. bÄ• hu ca bhujo ceti dvando, ete dve dvÄ«su, itthiya
yÄ• yÄ• ti __bÄ• hÄ• . _ aparosaddopyatra {a pÄ• rosaddopyatra (Katthaci), a paveá¹-á¹-ha

tikaá¹ƒ hatthe. __hasa_ hasane, tho. __hara_ haraá¹‡e vÄ• . nakkhattepyayaá¹ƒ. __kara_
byavahÄ• rathutÄ«su, i. __pÄ• _ rakkhane vÄ• , á¹‡i. karo ca pÄ• á¹‡i ca __karapÄ• á¹‡ayo
sayopyatra.

__pakoá¹-á¹-hanto_ hatthagaá¹‡á¹-hi maá¹‡ibandho nÄ• ma. pakoá¹-á¹-ho nÄ• ma Ä• maá
adhobhÄ• go. maá¹‡ivikatiá¹ƒ bandhati etthÄ• ti __maá¹‡ibandho. kusa_ akkose, á¹-ho, __p

dvayaá¹ƒ bhujamajjhagaá¹‡á¹-himhi. __kapu_ hiá¹ƒsÄ• yaá¹ƒ, aro. __kupparo_tipi pÄ• á¹-h

__kapu_ hiá¹ƒsÄ• yaá¹ƒ, oá¹‡i, kapoá¹‡i, itthiyaá¹ƒ. kaphoá¹‡Ä«pyatra, tattha __pa_ssa __

<266> __pÄ• á¹‡issa_ \Be 190/ pÄ• á¹‡italassa sambandhÄ«naá¹ƒ maá¹‡ibandhakaniá¹-á
__antaraá¹ƒ_ bahiá¹-á¹-hÄ• naá¹ƒ __karabho_ vuccati, yena kumÄ• rakÄ• satthaá¹ƒ katvÄ
paharanti, __kara_ hiá¹ƒsÄ• yaá¹ƒ, abho, __kara_ karaá¹‡e vÄ• .

dvayaá¹ƒ aá¹…gulimatte. karassa pÄ• á¹‡issa sÄ• khÄ• __karasÄ• khÄ• . agi_ gatyattho,
uli. itthiliá¹…goyaá¹ƒ { (nadÄ• di) (Katthaci) }, __aá¹…guli. _

__tÄ• _ aá¹…guliyo paÃ±cappabhedÄ• , yathÄ• --- aá¹…guá¹-á¹-ho tajjanÄ« majjhimÄ• a
kamÄ• siyuá¹ƒ. __aá¹…ga_ gamanattho, assuttaá¹ƒ, agge pure tiá¹-á¹-hatÄ«ti vÄ• __aá¹…
niggahÄ«tÄ• gamo, assuttaÃ±ca. __tajja_ hiá¹ƒsÄ• yaá¹ƒ, tajjeti yÄ• ya, sÄ• __tajjanÄ«, _
tiá¹-á¹-hatÄ«ti __majjhimÄ• . _ natthi nÄ• mamassÄ• ti __anÄ• mikÄ• , _ sakatthe ko. atisay
__kaniá¹-á¹-hÄ• . _ yuvappÄ• naá¹ƒ kana, kaá¹‡a vÄ• iyiá¹-á¹-hesu.

<267> tajjanyÄ• dÄ«hi yute aá¹…guá¹-á¹-he __tate_ pasÄ• rite sati padesÄ• dikÄ• catass
yathÄ• --- tajjanÄ«yute \Be 191/ aá¹…guá¹-á¹-he tate __padeso. disa_ pekkhane. majjhima
tate __tÄ• lo, tala_ patiá¹-á¹-hÄ• yaá¹ƒ. anÄ• mikÄ• sahite aá¹…guá¹-á¹-he tate gokaá¹‡á¹‡
gokaá¹‡á¹‡asadisattÄ• , tappamÄ• á¹‡attÄ• vÄ• __gokaá¹‡á¹‡o, _ atha vÄ• gokaá¹‡á¹‡o
takkaá¹‡á¹‡asadisappamÄ• á¹‡attÄ• __gokaá¹‡á¹‡o, _ tÄ• lo ca gokaá¹‡á¹‡o ca __tÄ• lag
``tÄ• lagokaá¹‡á¹‡avidatthÄ«â€™â€™ ti na vuttaá¹ƒ, kaniá¹-á¹-hÄ• yute aá¹…guá¹-á¹-he ta
vitatthi, vitatthi eva __vidatthi, tanu_ vitthÄ• re, ti, __ta_ssa __tho. vidatthi. _ ``kamÄ• tatoâ€
pÄ• á¹-ho.

__kuÃ±cito_ saá¹…kocito pÄ• á¹‡i __pasatÄ• _khyo, __pa_pubbo __sara_ gatiyaá¹ƒ, to. pa
vitataÃ±jaliyevÄ• yaá¹ƒ kavÄ«hi icchito. sampuá¹-aÃ±jali panÄ• yaá¹ƒ, pasÄ• ritasahitÄ• {p
(Katthaci) } yassa aá¹…guliyo bhavantÄ«ti.

kuÃ±cito ca tataá¹…guá¹-á¹-ho, sapatÄ• koti sammato.

patÄ• kehi tu hatthehi, sampuá¹-aÃ±jali icchito ||

devatÄ• naá¹ƒ garÅ«naÃ±ca, pitÅ«naÃ±ceâ€™ cchito pure.

atthappakaraá¹‡Ä• dÄ«hi, bhedo Ã±eyyo tahiá¹ƒ tahiá¹ƒ ||

yathÄ• jalaÃ±jaliá¹ƒ dadÄ• ti, aÃ±jalinÄ• pivati, devoyaá¹ƒ kataÃ±jaliriti. puá¹-aÃ±jalissa v
vakkhamÄ• nattÄ• idha vitataÃ±jaliyeva.

<268> tikaá¹ƒ sappakoá¹-á¹-he vitatakare. __ramu_ kÄ«á¸·Ä• yaá¹ƒ, tano, __ma_lopo, __ra
maá¹‡ibuddhÄ• dÄ«su ca. __kuka_ Ä• dÄ• ne, u \Be 192/, dvittaá¹ƒ. __hasa_ dhÄ• tumhÄ•
hatthasahitattÄ• vÄ• pakoá¹-á¹-ho __hattho. _

dvayaá¹ƒ sampuá¹-aÃ±jalimhi. karamayo puá¹-o __karapuá¹-o, aÃ±ja_ byattigatikantÄ«su,
karapuá¹-o ca aÃ±jali ceti __karapuá¹-aÃ±jalÄ«. _

dvayaá¹ƒ nakhe. kare jÄ• yati ruhatÄ«ti __karajo. _ natthi khaá¹ƒ indriyaá¹ƒ etthÄ• ti __nak
saÃ±Ã±Ä• saddattÄ• na attaá¹ƒ, avisayattÄ• vÄ• . punabbhavo, kararuho, nakharotipi nak

dvayaá¹ƒ puá¹-aá¹…gulikaretikhyÄ• te muá¹-á¹-himhi. __khaá¹-a_ icchÄ• yaá¹ƒ, á¹‡vu, __k
__da_ssa __á¹-o. mu_ bandhane, ti, __ta_ssa __á¹-ho, _ dvittaá¹ƒ.

<269> __passadvayavitthatÄ• _ passadvayepi vitatÄ• pasÄ• ritÄ• __sahakarÄ• _ sapÄ• á
nÄ• ma, byÄ• mÄ«yate anenÄ• ti __byÄ• mo, vi_pubbo __yÄ• ma_ aÃ±che. __uddhaá¹ƒ_ u
ca tesaá¹ƒ samuditÄ• naá¹ƒ pamÄ• á¹‡asadisaá¹ƒ pamÄ• á¹‡aá¹ƒ yassa tasmiá¹ƒ __uddha
porisa_saddo vattati. __bhuja_saddena sahakarÄ• bhujÄ• gayhate, ekassa __pamÄ• á¹‡a
pamÄ• á¹‡aá¹ƒ __porisaá¹ƒ. purisa_saddo cettha sakarabhujapurisaá¹ƒ vadati, tÄ«su, yath
jalaá¹ƒ, poriso hatthÄ«, porisÄ« yaá¹-á¹-hi.

<270> dvayaá¹ƒ urasi. __usa_ dÄ• he, ro, __sa_lopo, __ara_ gatimhi vÄ• , assukÄ• ro. __h
__ra_ssa __do. _ koá¸·aá¹ƒ {koá¹-á¹-ha (Katthaci) } \Be 193/, bhujantaraá¹ƒ, vakkhotipi uron
uroje. __tanu_ vitthÄ• re, tanoti icchanti __thano, ta_ssa __tho, thana_ devasadde, __thana
__kuca_ saá¹…kocane, __kuco. _ payo khÄ«raá¹ƒ dhÄ• retÄ«ti __payodharo. _ kuco ca pa

__thanaggasmiá¹ƒ_ thanassa agge cÅ«cukaá¹ƒ, napuá¹ƒsake. ``cÅ«cuko so kucÄ• nanaâ€
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 77} tu __ratanakoso, cu_ cavane, uko, dvittaá¹ƒ, dÄ«gho ca, __
gatiyaá¹ƒ vÄ• , uko, __na_lopo, assÅ«kÄ• ro, __cÅ«cukaá¹ƒ. _

dvayaá¹ƒ __piá¹-á¹-he_ kÄ• yassa pacchÄ• bhÄ• ge. __piá¹-a_ saddasaá¹…ghÄ• tesu, to.
vÄ• .

<271> tikaá¹ƒ tanumajjhe. majjhe bhavo __majjho. laga_ saá¹…ge, a. majjhe bhavaá¹ƒ __n
catukkaá¹ƒ udare. __kusa_ akkose, chi, __sa_ssa __co. gaha_ upÄ• dÄ• ne, ani, __Ä«_mh
gaá¹‡hÄ• ti dhÄ• retÄ«ti vÄ• __gahaá¹‡Ä«, _ gabbhÄ• sayasaÃ±Ã±ito mÄ• tukucchippades
yathÄ• bhuttÄ• hÄ• rassa vipÄ• canavasena gaá¹‡hanato achaá¸• á¸• anato __gahaá¹‡Ä«.
uddhaá¹ƒ gacchati vÄ• yu yatrÄ• ti __udaraá¹ƒ. gu_ sadde, abho, dvittÄ• di, __gabbho. _ pi

tundÄ• pyatra.

__kucchisambhave_ kucchiá¹-á¹-he koá¹-á¹-ho, anto cÄ• ti ime dve vattanti, __kusa_ akkos
__ama_ gamanattho, to.

<272> catukkaá¹ƒ \Be 194/ kaá¹-iyaá¹ƒ. __hana_dhÄ• tumhÄ• yu, __ha_ssa dvittaá¹ƒ, __h
__gho_ ca, __jaghanaá¹ƒ. _ nicchayena tamatÄ«ti __nitambo, tamu_dhÄ• tumhÄ• bo. __sA
vassÄ• varaá¹‡esu, kaá¹-yate Ä• varÄ«yate vatthÄ• dÄ«hi __kaá¹-i, _ i, ete dve nÄ• riyaá¹ƒ
__jaghana_saddena itthikaá¹-iyÄ• aggabhÄ• go, __nitamba_saddena itthikaá¹-iyÄ• pacchÄ
kaá¹-isÄ• maÃ±Ã±aá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ, vuttaÃ±ca ``pacchÄ• nitambo thÄ«kaá¹-y
bhaveâ€™â€™ ti {amara 1VI 74}.

<273> __liá¹…ga_ntaá¹ƒ liá¹…gasÄ• maÃ±Ã±e. aá¹…ge sarÄ«re jÄ• yatÄ«ti __aá¹…gajÄ•
sarÄ«ravÄ• cako, aá¹…gametassatthÄ«ti katvÄ• . rahasi á¹-hÄ• ne jÄ• taá¹ƒ aá¹…gaá¹ƒ __
sattamiyÄ• lopo, issattaá¹ƒ, __sa_ssa dvittaÃ±ca. vatthena guyhitabbanti __vatthaguyhaá¹ƒ
karaá¹‡e yu, mihati retomuttÄ• ni yenÄ• ti __mehanaá¹ƒ. ni_pubbo __miha_ secane, to, __r
uttamaá¹…gattÄ• __varaá¹…gaá¹ƒ. vaja_ gatiyaá¹ƒ, assÄ«kÄ• ro, paccayehi vinÄ• jÄ• yat
virahattajotako hyettha __vi_kÄ• ro. __phala_ nipphattiyaá¹ƒ, phalati etena puttanti __phala
``itthÄ«, purisoâ€™â€™ ti vibhÄ• gaá¹ƒ gacchati yenÄ• ti __liá¹…gaá¹ƒ. _ __liá¹…ga_ \Be 1
apÄ• kaá¹-aá¹ƒ aá¹…ganti vÄ• __liá¹…gaá¹ƒ. _ etesu __bÄ«japhala_saddÄ• aá¹‡á¸• epi v

dvayaá¹ƒ purisaliá¹…gapasibbake. __ama_ gamane, á¸• o, __aá¹‡a_saddattho vÄ• , á¸• o,
to. __kusa_ akkose, á¹‡o. __aá¹‡á¸• a_saddo cettha bÄ«jepi, aá¹‡á¸• akosoti samuditampi
``kukkuá¹-acchÄ• pakasseva aá¹‡á¸• akosamhÄ• â€™â€™ ti {Vin III 13, 14} hi vuttaá¹ƒ, __a
1VI 76} aá¹‡á¸• akosoti samuditeneva nÄ• maá¹ƒ vuttaá¹ƒ. ettha ca aá¹‡á¸• assa bÄ«jassa
viggaho kÄ• tabbo.

dvayaá¹ƒ itthiyÄ• aá¹…gajÄ• te. __yu_ missane, adhikaraá¹‡eni, __yoni, _ itthiyaá¹ƒ pume
pumÄ• ca __itthipumaá¹ƒ, _ tasmiá¹ƒ. bhajanti asminti __bhagaá¹ƒ. _ mÄ• ramandira mÄ•

274-275__._ tikaá¹ƒ itthipurisÄ• naá¹ƒ sambhave. sucissa paá¹-ipakkho __asuci, i_kÄ• rant
sambhavaliá¹…go vÄ• . __saá¹ƒ_pubbÄ• __bhÅ«_dhÄ• tumhÄ• a. __saka_ sÄ• matthiyaá
assuttaá¹ƒ, __suca_ soke vÄ• , ko.

dvayaá¹ƒ vaccamagge. punanti anenÄ• ti __pÄ• yu. pÅ«_ pavane, u, Å«ssÄ• yo, __paya_
vaccamanenÄ• ti __pÄ• yu, _ \Be 196/ karaá¹‡e u, ayaá¹ƒ __purise_ pulliá¹…ge vattati. __g
apÄ• naá¹ƒpyatra.

aá¹-á¹-hakaá¹ƒ vacce. __gÅ«tha_ karÄ«sossagge, __gupa_ gopane vÄ• , tho. __kira_ vikir
__karÄ«saá¹ƒ. vara_ varaá¹‡asambhattÄ«su, co, gÅ«thaÃ±ca karÄ«saÃ±ca vaccaÃ±ceti dv
vattanti, niccaá¹ƒ napuá¹ƒsake, pulliá¹…gattaá¹ƒ tesaá¹ƒ katthaciyeva, sabbatra napuá¹ƒsal
bahulantyattho. __mala_ calane, a, __mala_ dhÄ• raá¹‡e vÄ• . __saka_ sattiyaá¹ƒ, __sa_ss
jahyateti __uccÄ• ro, u_pubbo __cara_dhÄ• tu cajane, ukkhipane ca vattati. __miha_ secan
vaá¹‡á¹‡avipariyayo, á¸·attaÃ±ca. avakarÄ«yateti __ukkÄ• ro, _ avassuttaá¹ƒ, __kira_ vikkh
samalaá¹ƒpyatra. __samu_ upasame, alo.

dvayaá¹ƒ mutte. __su_ savane, savanaá¹ƒ sandanaá¹ƒ, curÄ• di, á¹‡o. __muca_ mocane,
__uccate_ kathÄ«yate. __gomutte_ gavaá¹ƒ sambandhini mutte __pÅ«timutta_saddo vattat
taá¹ƒ duggandhabhÄ• vena pÅ«timuttantveva vuccati, yathÄ• ``pÅ«tikÄ• yoâ€™â€™ ti. ass
__chakaá¹‡a_saddo, __saka_ sattiyaá¹ƒ, yu, __sa_ssa __cho. _

<276> nÄ• bhiyÄ• adhobhÄ• go vatthi nÄ• ma, so dvÄ«su. vatthi muttapuá¹-aá¹ƒ. ``muttÄ•
riti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 73} __ratanamÄ• lÄ• . _ vasati muttametthÄ• ti __vatthi, vas
__ta_ssa __tho, tthi_paccayena vÄ• siddhaá¹ƒ. ucchaá¹…gaá¹ƒ aá¹…kaÃ±ca ime dve ubh
vattanti. ussajjati etthÄ• ti __ucchaá¹…gaá¹ƒ, saja_ saá¹…ge, __sa_ssa __cho, _ dvittaá¹ƒ.
gamanattho, a, aá¹…ko, atha vÄ• __aá¹…ka_ lakkhaá¹‡e, a, __aá¹…ko, _ ``ucchaá¹…gaci
__amarakose_ {amara kose 2III 4}.

dvayaá¹ƒ jÄ• á¹‡Å«paribhÄ• ge. __ara_ gamane, u, assÅ«kÄ• ro. __sanja_ saá¹…ge, Ä• s
__satthi, _ thi. Å«ru ca satthi ceti dvando, napuá¹ƒsakepi.

tikaá¹ƒ jÄ• á¹‡umhi, Å«runo pabbaá¹ƒ gaá¹‡á¹-hi __Å«rupabbaá¹ƒ. jana_ janane, á¹‡u. dvit

<277> dvayaá¹ƒ pÄ• dagaá¹‡á¹-himhi. __gupa_ rakkhaá¹‡e pho, sakatthe ko. pÄ• dassa ga
__pÄ• dagaá¹‡á¹-hi. _ ghuá¹-ikÄ• pyatra. __ghuá¹-a_ parivattane, ghuá¹-yate aneneti __ghu

dvayaá¹ƒ pÄ• dassa pacchÄ• bhÄ• ge gopphakassÄ• dho bhÄ• ge. pume tÅ«ti __tva_ntaá
bÄ• dhanaphusanesu, ti, __ta_ssa __á¹‡o, sa_ssa __ho, _ vaá¹‡á¹‡avipariyayo, __á¹‡i_pa
__sa_kÄ• ravaá¹‡á¹‡Ä• game vuddhiyaÃ±ca __pÄ• saá¹‡hi. _ elipyatra, __ila_ gatiyaá¹ƒ, ti

dvayaá¹ƒ pÄ• dagge. pÄ• dassa aggaá¹ƒ __pÄ• daggaá¹ƒ. _ pakaá¹-á¹-haá¹ƒ padaá¹ƒ __p
``papadoâ€™â€™ tipi pÄ• á¹-ho. tikaá¹ƒ pÄ• de. __pada_ gatimhi, á¹‡o, pajjateti __pÄ• do.
a. __cara_mhÄ• karaá¹‡e yu, __caraá¹‡aá¹ƒ, _ idaá¹ƒ pume vikappena, niccaá¹ƒ napuá¹ƒs
__ahi_ gatiyaá¹ƒ. i, __ha_ssa __gho. _

<278> dvayaá¹ƒ \Be 198/ hatthÄ• dyavayave. __aá¹…gi_ gatyattho, a. __ava_pubbo __yu_

apaghanopyatra. __pati_pubbÄ• __i_mhÄ• ko. __apa_pubbÄ• __hani_mhÄ• a, __ghanÄ

dvayaá¹ƒ passaá¹-á¹-himhi. __pÄ• _ rakkhaá¹‡e, su, __á¸·i_kÄ• ravaá¹‡á¹‡Ä• gamo, sakat
aá¸·Ä• game __phÄ• sukÄ• . _ ``pÄ• suá¸·ikÄ• , pÄ• sukÄ• â€™â€™ tipi pÄ• á¹-ho. __phus
__u_paccayÄ• di.

dvayaá¹ƒ aá¹-á¹-himatte. __asu_ khepane, i, __sa_ssa __á¹-á¹-ho, aá¹-á¹-hi, _ idaá¹ƒ __pa
napuá¹ƒsake vattati. __dhÄ• _ dhÄ• raá¹‡e, tu, itthÄ«. kÄ«kasaá¹ƒ, kullaá¹ƒpyatra. __galas
heá¹-á¹-himante jÄ• tamaá¹-á¹-hi __galantaá¹-á¹-hi. aka_ gamane, kho, sakatthe ko.

279-280__._ dvayaá¹ƒ sirasoá¹-á¹-hikhaá¹‡á¸• e. samudite tu __karoá¹-i, _ itthÄ« {amara 1V
sÄ• matthiye, aro, kaá¹ƒ sÄ«saá¹ƒ pÄ• letÄ«ti vÄ• __kapparo, _ rasso, __la_ssa __ra_ttaÃ
\Be 199/, kammÄ• dimhi á¹‡o. ``siroá¹-á¹-himhi kapÄ• loâ€™ thÄ«, ghaá¹-Ä• disakalepiceâ€
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 68}. kapÄ• lo athÄ«ti {anitthÄ«ti attho} chedo. __kapÄ• la_sado
__kaá¸• i_ chede, aro. mahatÄ« sirÄ• __mahÄ• sirÄ• , sirÄ• _ti ca. __si_ bandhane, ro.

tikaá¹ƒ susiravatyaá¹ƒ vÄ• yuvahantasirÄ• yaá¹ƒ. tividhÄ• hi kÄ• yasirÄ• ekÄ• vÄ• yuvah
suttamivÄ• á¹-á¹-hibandhinÄ«, aÃ±Ã±Ä• Ä• hÄ• ravÄ• hinÄ« antakhyÄ• . tatra tatiyena paá
dutiyÄ• ca dÄ«pitÄ• , tatiyÄ• pana parato vakkhati. __naha_ bandhane, aru. __si_ bandha
yu. nadÄ• di, ani vÄ• , __dhamanÄ«. _

tatiyaá¹ƒ dassetumÄ• ha ``rasaggasÄ• â€™â€™ tyÄ• di. rasaá¹ƒ gasatÄ«ti __rasaggasÄ•
netÄ«ti __rasaharaá¹‡Ä«, _ yu, nadÄ• di.

tikaá¹ƒ maá¹ƒse. __mana_ Ã±Ä• á¹‡e, so. __misa_ sadde, __Ä• _pubbo Ä• masane vÄ• . _
palalaá¹ƒ, kabbaá¹ƒpyatra.

dvayaá¹ƒ Ä• tapÄ• dinÄ• sukkhamaá¹ƒse. tiliá¹…gakantÅ«ti __tva_ntaá¹ƒ liá¹…gapadaá¹ƒ
saá¹ƒvaraá¹‡e, Å«ro, itthiyaá¹ƒ ``itthiyamato __Ä• _paccayoâ€™â€™ ti Ä• , __vallÅ«rÄ• . _
__uttattaá¹ƒ. tapa_ santÄ• pe, to.

<281> catukkaá¹ƒ lohite. __ruha_ janane, to, __ito_ vÄ• . runjhate cammenÄ• ti __rudhiraá
vaá¹‡á¹‡e, to. __raÃ±ja_ rÄ• ge, to. asaá¹ƒ, khatajaá¹ƒpyatra {khatÄ• jÄ• yate (cintÄ• maá
tikaá¹ƒ \Be 200/ kheá¸·e. __lÄ• _ Ä• dÄ• ne, alo, itthiyamÄ• , __lala_ icchÄ• yaá¹ƒ vÄ• , itth
gatiyaá¹ƒ, a. __khala_ calane, saÃ±caye vÄ• , á¹‡o, á¸·attaá¹ƒ, khaá¹ƒ vÄ• Ä• kÄ• saá¹ƒ ila
gatiyaá¹ƒ, kammani á¹‡o, __ila_ gatimhi vÄ• , a, isse.

dvayaá¹ƒ pitte. __mÄ• _ parimÄ• á¹‡e, dhu. __mada_ ummÄ• de vÄ• , á¹‡u, __da_ssa __d
__maya_ gatiyaá¹ƒ, á¹‡u. __mÄ• dhumÄ• yu_saddÄ• dve __purise_ pulliá¹…ge. apidadhÄ
__dhÄ• _ pidhÄ• ne, to, __a_lopo, bhujÄ• di, __pittaá¹ƒ, _ napuá¹ƒsake.

dvayaá¹ƒ semhe. __silisa_ silesane, curÄ• di, silisyate atreti __semho, _ mana, __lisa_ssa
vaá¹‡á¹‡avipariyayo. itaratra umo, __silesumo. _ kaphopyatra, kena toyena phÄ• ti vuddhi y
nerutto.

282-283__._ vilÄ«no vibhÅ«to sneho __vasÄ• _tyuccate, __vasa_ nivÄ• se, Ä• . dvayaá¹ƒ a
snehane, á¹‡o. __vapa_ bÄ«jasantÄ• ne, a, __vapÄ• . _ ``vapÄ• vivaramedesÅ«â€™â€™
amarakose_ pana medÄ• dÄ«namekatthatÄ• dÄ«pitÄ• , vuttaÃ±hi tattha ``medo tu vapÄ•
64}.

tikaá¹ƒ candanasuvaá¹‡á¹‡Ä• dyalaá¹…kÄ• rakatasarÄ«rasobhÄ• yaá¹ƒ. __kapu_ sÄ• mat
_ á¹‡o. ``nepacche gehamatte \Be 201/ ca, veso vesyÄ• gahepi {vessagahepi (Katthaci) } ce
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 99} __rabhaso. vasa_ kantiyaá¹ƒ, __visi_ byÄ• pane vÄ• , á¹‡o
pakhyÄ• naá¹ƒ __nepacchaá¹ƒ, patha_ pakhyÄ• ne ghyaá¹‡a. paá¹-ikammaá¹ƒ, pasÄ• dha

chakkaá¹ƒ hÄ• rÄ• dyÄ• bharaá¹‡e. __maá¸• i_ bhÅ«sÄ• yaá¹ƒ, karaá¹‡e yu. __sÄ• dha_ s
__sÄ• á¹-ha_ saá¹…khÄ• ragatÄ«su vÄ• , __pasÄ• á¹-hanaá¹ƒ, _ muddhajadutiyotra. __bh
karaá¹‡eyeva yu. Ä• bhariyyate tanti __Ä• bharaá¹‡aá¹ƒ, bhara_ bharaá¹‡e, kammani yu. a
kariyyateneneti __alaá¹…kÄ• ro, _ á¹‡o. __piá¸·andha_ bhÅ«sane, karaá¹‡e yu. parikkhÄ• n
(Katthaci) }.

dvayaá¹ƒ makuá¹-e. __kira_ vikiraá¹‡e, Ä«á¹-o. __maki_ maá¹‡á¸• ane, uá¹-o. mukuá¹-otipi
anitthÄ«.

dvayaá¹ƒ makuá¹-aggaá¹-á¹-he nÄ• yakamaá¹‡imhi. makuá¹-acÅ«á¸·Ä• yaá¹ƒ cumbitÄ• m
makuá¹-asirasi cumbitÄ• maá¹‡i __siromaá¹‡i. _

<284> dvayaá¹ƒ uá¹‡hÄ«sapaá¹-á¹-e. siraso veá¹-hanaá¹ƒ __siroveá¹-hanaá¹ƒ. u_pubbo __
vaá¹‡á¹‡avikÄ• ro. yaá¹ƒ bahukÄ• laá¹ƒ debyÄ• manussesvapi bhavati, tatra kaá¹‡á¹‡Ä• bh
__kuá¹‡á¸• alÄ• _didvayaá¹ƒ. __kuá¸• i_ dÄ• he, alo. __veá¹-ha_ veá¹-hane, kaá¹‡á¹‡assa
__kaá¹‡á¹‡aveá¹-hanaá¹ƒ, _ muddhajadutiyoyaá¹ƒ.

tikaá¹ƒ tÄ• á¸·akÄ• khye kaá¹‡á¹‡Ä• bharaá¹‡e. kaá¹‡á¹‡Ä• naá¹ƒ bhÅ«sanaá¹ƒ __kaá¹‡á¹
bahulalakkhaá¹‡e á¹‡iko. kaá¹‡á¹‡acchadanaá¹ƒ \Be 202/ pÅ«rati yena so __kaá¹‡á¹‡apÅ«
vibhÅ«sanaá¹ƒ __kaá¹‡á¹‡avibhÅ«sanaá¹ƒ, _ karaá¹‡e yu. tÄ• lapattaá¹ƒpyatra.

<285> dvayaá¹ƒ gÄ«vÄ• bharaá¹‡e. kaá¹‡á¹-hassa bhÅ«sÄ• __kaá¹‡á¹-habhÅ«sÄ• , _ thÄ
__gÄ«veyyaá¹ƒ, _ bhavatthe eyyo, gÄ«vÄ• ya Ä• bharaá¹‡aá¹ƒ vÄ• gÄ«veyyaá¹ƒ, __gÄ«va

dvayaá¹ƒ muttÄ• valiyaá¹ƒ. harÄ«yate mano yena __hÄ• ro. _ muttÄ• naá¹ƒ Ä• vali panti _
hÄ• rÄ• saddopyatra.

catukkaá¹ƒ pakoá¹-á¹-hÄ• bharaá¹‡e. pakoá¹-á¹-ho nÄ• ma kapparassÄ• dhobhÄ• go. __nÄ
__vala_ saá¹ƒvaraá¹‡e, ayo, anitthÄ«, __niyuro_pi. __kaá¹-a_ vasÄ• varaá¹‡agatÄ«su, á¹‡v
harati cittaá¹ƒ yanti __parihÄ• rakaá¹ƒ, _ á¹‡vu. avÄ• pakopyatra.

286-287__._ dvayaá¹ƒ muttÄ• dighaá¹-itavalayavikatyÄ• bharaá¹‡e. __kÄ• _ sadde, __kaá¹
vÄ• , dvittaá¹ƒ, __kaá¹…kaá¹‡aá¹ƒ, kaki_ gatyatthe \Be 203/ vÄ• , yu, __kaki_ lolye vÄ• , ka
__kaá¹…kaá¹‡aá¹ƒ, _ karaá¹‡e yu. karassa bhÅ«sÄ• __karabhÅ«sÄ• , _ thÄ«.

dvayaá¹ƒ khuddaghaá¹‡á¹-ikÄ• yaá¹ƒ. kiá¹ƒ kucchitaá¹ƒ kaá¹‡atÄ«ti __kiá¹…kaá¹‡Ä«, _ na
pÄ• á¹-hantaraá¹ƒ, tadÄ• yadÄ• di. khuddÄ• eva ghaá¹‡á¹-Ä• __khuddaghaá¹‡á¹-ikÄ• , _
calane.

dvayaá¹ƒ aá¹…gulyÄ• bharaá¹‡e. aá¹…guliyaá¹ƒ bhavaá¹ƒ __aá¹…gulÄ«yakaá¹ƒ, _ Ä«yo,
aá¹…gulÄ«namÄ• bharaá¹‡aá¹ƒ __aá¹…gulyÄ• bharaá¹‡aá¹ƒ. _ ummikÄ• pyatra. tamevÄ•
__sÄ• kkhara_makkharavantaá¹ƒ ``muddikÄ• , aá¹…gulimuddÄ• â€™â€™ ti coccate. __mu
_ phalavisesepyayaá¹ƒ. aá¹…guliyaá¹ƒ bhavÄ• muddÄ• __aá¹…gulimuddÄ• . _

dvayaá¹ƒ itthikaá¹-yÄ• bharaá¹‡e. __rasa_ sadde, kattari yu, Ä• , __rasanÄ• . _ sÄ• yeva _
``sÄ• re dhanimhi rasanaá¹ƒ, jivhÄ• yaá¹ƒ rasanÄ• na soâ€™â€™ ti __ruddo. _ mehanass
__mekhalÄ• _ti nirutti, mehanindriyassa mÄ• lÄ• tyattho. kÄ• Ã±cÄ« sattakÄ«, sÄ• rasanaá

ekayaá¹-á¹-hi bhave kÄ• Ã±cÄ«, mekhalÄ• tvaâ€™ á¹-á¹-hayaá¹-á¹-hikÄ• .

rasanÄ• soá¸·asÄ• Ã±eyyÄ• , kalÄ• pÄ• paÃ±cavÄ«sati {kalÄ• po paÃ±cavÄ«sako (cintÄ•

tikaá¹ƒ sovaá¹‡á¹‡e pagaá¹‡á¸• abhÅ«sane. pagaá¹‡á¸• o nÄ• ma kapparassoparibhÄ• go
__yÄ• _gamo. __aá¹…ga_ gamane. do. bÄ• humÅ«lassa, bÄ• humÅ«le vÄ• bhavaá¹ƒ vibh
__bÄ• humÅ«lavibhÅ«sanaá¹ƒ. _

<288> catukkaá¹ƒ itthicaraá¹‡avibhÅ«sane. aá¹…gadÄ• kÄ• raá¹ƒ pÄ• dabhÅ«sanaá¹ƒ __
saddattho, Ä«ro, pÄ• de kaá¹-akaá¹ƒ __pÄ• dakaá¹-akaá¹ƒ. _ Å«naá¹ƒ pÄ• daá¹ƒ pÅ«retÄ«

vaá¹‡á¹‡avipariyayo. pÄ• dakaá¹-ako ca nÅ«puro ceti __kaá¹-aka_saddassa pulliá¹…gepi p
dvandasamÄ• so. tulÄ• koá¹-i, haá¹ƒsakopyatra. __tula_ gatikoá¹-ilye. kuá¹-ilakoá¹-ittÄ• __t
haá¹ƒsagatittÄ• __haá¹ƒsako. _

<289> mukhaphullÄ• dayo alaá¹…kÄ• rappabhedÄ• siyuá¹ƒ. mukhaphullaá¹ƒ nÄ• ma suva
mukhe phullatÄ«ti __mukhaphullaá¹ƒ, phulla_ vikasane, dantÄ• dÄ«su suvaá¹‡á¹‡amayÄ• l
mukhaphullameva. __uá¹‡á¹‡ataá¹ƒ_ suvaá¹‡á¹‡Ä• diracitaá¹ƒ nalÄ• á¹-Ä• bharaá¹‡aá¹ƒ, _
ettha ca mukhaphulluá¹‡á¹‡atÄ• naá¹ƒ visesaá¹ƒ vipariyayenÄ• pÄ«ti vadanti. gÄ• vÄ«naá¹
gatthanaá¹ƒ, ossattaá¹ƒ, tameva uttamattÄ• __uggatthanaá¹ƒ, _ catuyaá¹-á¹-hiko hÄ• rabh
á¹‡vu, dvittaá¹ƒ, assittaÃ±ca, __giá¹…gamakaá¹ƒ, _ bÄ• ttiá¹ƒsayaá¹-á¹-hiko hÄ• rabhedova
addhahÄ• ro, mÄ• á¹‡avako, ekÄ• valÄ«, nakkhattamÄ• lÄ• dayo hÄ• rabhedÄ• ca saá¹…

<290> pajjaá¹ƒ vatthamatte. __cila_ vassane, cilyate acchÄ• dÄ«yateti, á¹‡o, thiyaá¹ƒ __ce
saá¹ƒvaraá¹‡e, __Ä• _pubbo karaá¹‡e, yu. __vasa_ acchÄ• dane, vasyate acchÄ• dÄ«yate
__á¹‡a_mhi __vÄ• so. yu_mhi __vasanaá¹ƒ. ama_ gamane, karaá¹‡e yu, __aá¹ƒsukaá¹ƒ, _
__amba_ sadde, kattari aro. __paá¹-a_ gamane, karaá¹‡e a, sobhanacelepyayaá¹ƒ. __du_
dvittaá¹ƒ, durÅ«paá¹ƒ asati khepatÄ«ti vÄ• __dussaá¹ƒ, _ durÅ«paá¹ƒ asati dÄ«petÄ«ti vÄ•
__asa_ dittiyaá¹ƒ \Be 205/. __cala_ vasane, assottaá¹ƒ, á¸·attaÃ±ca. __saá¹-a_ rujÄ• visara
á¹‡vu.

<291> pajjaá¹ƒ vatthabhede. tatrÄ• didvayaá¹ƒ dukÅ«lakhye vatthe. __khu_ sadde, mo, __
á¹‡o, khumÄ• ya vikÄ• ro __khomaá¹ƒ, _ khumÄ• nÄ• ma atasÄ«, tabbakkalasambhavaá¹ƒ
__kÅ«la_ Ä• varaá¹‡e, dukkhena kulyateti __dukÅ«laá¹ƒ, _ dumehi jÄ• taá¹ƒ kÅ«lanti vÄ• _
``dukÅ«lampi ekaá¹ƒ vatthantaraá¹ƒ, na khomanÄ• maâ€™â€™ nti vadanti. taá¹ƒ ``khomaâ
atasÄ«vasanepi caâ€™â€™, ``khomaâ€™ maá¹-á¹-e dukÅ«lecÄ• â€™â€™ ti __nÄ• natth
{nÄ• natthasaá¹…gaha III 3.295} vuttattÄ• na gahetabbaá¹ƒ. koso nÄ• ma kimigabbho, tato
_ eyyo, ``koseyyaá¹ƒ kimikosotthaâ€™â€™ nti {amara 1VI 111} hi vuttaá¹ƒ. koseyyameva d
paá¹-á¹-uá¹‡á¹‡aá¹ƒ nÄ• ma, vuttaÃ±ca ``paá¹-á¹-uá¹‡á¹‡aá¹ƒ dhotakoseyyaâ€™â€™ nti {a
pattuá¹‡á¹‡antipi pÄ• á¹-hantaraá¹ƒ. paá¹-á¹-uá¹‡á¹‡araá¹-á¹-he jÄ• tattÄ• __paá¹-á¹-uá¹‡á
__kamu_ kantiyaá¹ƒ, kamanÄ«yattÄ• __kambalo, _ raá¹…kunÄ• makassa hariá¹‡avisesas
{rÄ• á¹…kavaá¹ƒ vigaromajaá¹ƒ (amara 1VI 111) }, alo, __vÄ• _gamo ca majjhe. __vÄ• _sa
napuá¹ƒsakattaá¹ƒ samuccinoti. __rallako_pi {amara 1VI 116} kambalapariyÄ• yo. __saá¹‡a
saá¹‡o nÄ• ma thirattaco eko rukkhayoni, yassa tacena kevaá¹-á¹-Ä• dayo jÄ• lÄ• dÄ«ni ka
__sÄ• á¹‡aá¹ƒ, _ vatthaá¹ƒ. migalomÄ• ni koá¹-á¹-etvÄ• sukhumÄ• ni katvÄ• katamambar
kuá¹-a_ chedane, usso, assu, koá¹-umbaraá¹-á¹-hejÄ• tattÄ• vÄ• __koá¹-umbaraá¹ƒ. _ bha
khomÄ• dÄ«ni sabbÄ• ni \Be 206/ ekajjhÄ• ni vomissetvÄ• katavatthaá¹ƒ, __bhanja_ avam
nÄ• ma sÄ• á¹‡aphalaá¹ƒ, tabbikÄ• rattÄ• vatthaá¹ƒ __bhaá¹…gaá¹ƒ, _ vuttaÃ±ca __nÄ• n
sÄ• á¹‡Ä• khyasassepÄ«â€™â€™ ti. __sassa_saddena cettha phalaá¹ƒ vuttaá¹ƒ, ``rukkhÄ•

sassaâ€™â€™ nti {amara 1IV 15} vacanato. bhaá¹…gampi vÄ• kamayamevÄ• ti keci. __va
__Ä• dinÄ• _ kappÄ• sÄ• dayopi gahitÄ• .

292-293__._ catukkaá¹ƒ paridhÄ• nabhÅ«te adhovatthe. adhobhÄ• ge vasÄ«yateti __nivÄ•
adhobhÄ• gassa jotako. __vasa_ acchÄ• dane, kammani yu. bÄ• hulyena antare majjhe bh
Ä«yo. samÄ• naliá¹…gattÄ• dvando. antare bhavaá¹ƒ __antaraá¹ƒ, _ á¹‡o. antare majjhe b
__antaravÄ• sako, _ sakatthe ko. upasaá¹ƒbyÄ• naá¹ƒpyatra {amara 1VI 117}.

paÃ±cakaá¹ƒ uparidhÄ• ne. __vara_ acchÄ• dane, __pa_pubbo, kammani á¹‡o, ubhayatrÄ
uttarasmiá¹ƒ dehabhÄ• ge Ä• sajjateti __uttarÄ• saá¹…go, Ä• _ pubbo __saÃ±ja_ saá¹…ge
pidhÄ«yate bÄ• hulyenÄ• ti, yu. __upasaá¹ƒ_pubbo __vÄ«_ tantasantÄ• ne. uttarasmiá¹ƒ d
vijjamÄ• naá¹ƒ __uttaraá¹ƒ, uttarÄ«ya_Ã±ca, á¹‡o, Ä«yo ca. saá¹ƒbyÄ• naá¹ƒpyatra.

navaá¹ƒ vatthaá¹ƒ ahatanti __mataá¹ƒ_ kathitaá¹ƒ, na haÃ±Ã±ati yaá¹ƒ pÄ• sÄ• á¹‡Ä• dÄ«
tantato aciramÄ• haritaá¹ƒ vatthaá¹ƒ. anÄ• hataá¹ƒ, nippavÄ• á¹‡i, tantakaá¹ƒpyatra. vuttaÃ
nippavÄ• á¹‡i, tantakaÃ±ca navambareâ€™â€™ ti {amara 1VI 112}.

dvayaá¹ƒ \Be 207/ cirakÄ• lattÄ• niddase jiá¹‡á¹‡avatthe. natthi anto dasÄ• yassa __nanta
kucchito paá¹-o __kappaá¹-o, kappa_ vitakke vÄ• , aá¹-o. dvayaá¹ƒ athiravatthe, jiá¹‡á¹‡ava
vatthaá¹ƒ. ``paá¹-aâ€™â€™ iti carati phoá¹-atÄ«ti __paá¹-accaraá¹ƒ, _ paá¹-accarameva __
á¸·attaá¹ƒ.

<294> dvayaá¹ƒ koá¹-ikÄ• disannÄ• he, coá¸·e ca. __kaca_ bandhane, uko, niggahÄ«tÄ• g
vÄ• rayatÄ«ti __vÄ• ravÄ• á¹‡o, _ kammani á¹‡o, abhidhÄ• nato __vÄ• ra_ssa pubbanipÄ•
avayave __dasÄ• _saddo itthÄ«. ``dasÄ• vatyamavatthÄ• yaá¹ƒ, vatthaá¹ƒse bahumhi dvis
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 114} __rabhaso. dÄ• _ chedane, kammani so, rasso.

__uttamaá¹…gamhi_ sÄ«se yo kaÃ±cuko suvaá¹‡á¹‡Ä• dimayo, so ``nÄ• á¸·ipattoâ€™â€™
taá¹ƒsaá¹‡á¹-hÄ• no suvaá¹‡á¹‡Ä• dipaá¹-o nÄ• á¸·ipatto. sÄ«sakaá¹ƒ, siriyaá¹ƒ, sirohantip

<295> tikaá¹ƒ dÄ«ghatte. __Ä• _pubbo __yamu_ uparame, á¹‡o. Ä• bhuso yÄ• ti gacchatÄ
gatipÄ• puá¹‡esu, mo. dÄ«ghassa bhÄ• vo __dÄ«ghatÄ• . ruha_ janane, á¹‡o.

dvayaá¹ƒ \Be 208/ vitthÄ• re. vatthavisaye ``osÄ• roâ€™â€™ ti rÅ«á¸·he. samantato nayha
naha_ bandhane, á¹‡o. vitthÄ• rena saraá¹‡aá¹ƒ visÄ• ro, so eva __visÄ• latÄ• . _

<296> catukkaá¹ƒ cÄ«vare. arahataá¹ƒ dhajo __arahaddhajo, _ rÅ«á¸·hiyÄ• tadaÃ±Ã±acÄ
kasÄ• vena ca rattaá¹ƒ __kÄ• sÄ• yaá¹ƒ, kÄ• sÄ• va_Ã±ca, samÄ• naliá¹…gattÄ• dvando.

vatthakhandhehi cÄ«yateti __cÄ«varaá¹ƒ. _

maá¹‡á¸• alÄ• dayo __tadaá¹…gÄ• ni_ samÅ«habhÅ«tassa cÄ«varassa avayavÄ• ni. __m
__maá¹‡á¸• alaá¹ƒ. _ cÄ«varapariyantoyaá¹ƒ mahÄ• pathaviyÄ• cakkavÄ• á¸·apabbato viy
tiá¹-á¹-hati. vivaá¹-á¹-o nÄ• ma cÄ«varamajjhagatamaggo, so hi visuá¹ƒ visuá¹ƒ vaá¹-á¹-atÄ«
vuccati, __vaá¹-á¹-a_ Ä• vaá¹-á¹-ane. kusi nÄ• ma maggÄ• naá¹ƒ majjhagatavatthakhaá¹‡á
kammani i, __kusi, _ pumitthiyaá¹ƒ.

<297> phalÄ• dÄ«naá¹ƒ yÄ• ni cattÄ• ri santi, etÄ• vatthassa __yoniyo_ kÄ• raá¹‡Ä• ni tat
kappÄ• sikaá¹ƒ vatthaá¹ƒ __phÄ• laá¹ƒ_ nÄ• ma phalavikÄ• rattÄ• , vikÄ• re á¹‡o, tÄ«su. ya
phÄ• lÄ• celÄ«, phÄ• laá¹ƒ vatthaá¹ƒ. khomÄ• dayo pana paá¹-Ä• __tacabbhavÄ• _ tacato

<298> koseyyaá¹ƒ \Be 209/ vatthaá¹ƒ __kimijaá¹ƒ_ nÄ• ma. migalomamayantu __kambala
byavadhÄ• yakapaá¹-e, kaá¹‡á¸• apaá¹-epÄ«ti keci. __samÄ• natthÄ• _ ete dve tulyatthÄ• t
bhÅ«vÄ• di, __ju_ bandhane vÄ• , yu, __anakÄ• _deso, __sÄ• _ itthÄ«. tiro karÄ«yati pidhÄ
__tirokaraá¹‡Ä«, _ yu. patisÄ«rÄ• pyatra. __pati_pubbo __si_ bandhane, ro.

<299> dvayaá¹ƒ uparibandhapaá¹-e, __atha_saddotra liá¹…gÄ• dijotako. uddhaá¹ƒ locate l
__ullocaá¹ƒ, luca_ dassane. candÄ• tape vitanyateti __vitÄ• naá¹ƒ, tanu_ vitthÄ• re, á¹‡o, c
punnapuá¹ƒsakanti __Ä«ritaá¹ƒ_ kathitaá¹ƒ.

dvayaá¹ƒ sinÄ• ne. __naha_ soce, karaá¹‡e yu, __sinÄ• _ soce, karaá¹‡e yu, ``sinÄ• neâ€
padaá¹ƒ. dvayaá¹ƒ kulyÄ• dinÄ• {kuá¹-yÄ• dinÄ• (Katthaci), kujjanÄ• dinÄ• (nissaya), kuá
(cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 121) } aá¹…ganimmalÄ«karaá¹‡e. ubbattÄ«yate visÄ• rÄ«yate
__ubbattanaá¹ƒ, vatu_ vattane, bhÅ«vÄ• di. __majja_ suddhiyaá¹ƒ, yu. __sama_nti dvayam

<300> tikaá¹ƒ nalÄ• á¹-akate cittake. tilakÄ• kati __tilako. _ cittakÄ• kati __cittakaá¹ƒ. ca_k
tamÄ• lapattÄ• kati __tamÄ• lapattaá¹ƒ_ \Be 210/. sÄ• maÃ±Ã±ena visesakaá¹ƒ, ubho __vi
sesadvayaá¹ƒ napuá¹ƒsakaá¹ƒ {amara 1VI 123}.

tikaá¹ƒ candane, __cadi_ hilÄ• dane, hilÄ• danaá¹ƒ sukhÄ• panaá¹ƒ, yu. gandhÄ• naá¹ƒ sÄ
_ gandhayutto sÄ• ro thiraá¹ƒso vÄ• gandhasÄ• ro. malayadÄ«pagirimhi jÄ• yatÄ«ti __mala

<301> tikaá¹ƒ pÄ«tacandane. ``gosÄ«saâ€™â€™ iti pabbate malaye dese jÄ• taá¹ƒ __gos
viya sÄ«tanti vÄ• gosÄ«taá¹ƒ, tadeva __ta_ssa __sa_kÄ• raá¹ƒ katvÄ• __gosÄ«saá¹ƒ. _
tilapaá¹‡á¹‡appamÄ• á¹‡apaá¹‡á¹‡ayuttatÄ• ya __telapaá¹‡á¹‡ikaá¹ƒ. _ manaá¹ƒ haratÄ«ti
__haricandanaá¹ƒ. _ pÄ«tasÄ• ru, susÄ«taá¹ƒpyatra. __gosÄ«sÄ• _dayo tayo pume, napuâ

catukkaá¹ƒ rattacandane. tilapaá¹‡á¹‡appamÄ• á¹‡apaá¹‡á¹‡ayuttatÄ• ya __tilapaá¹‡á¹‡Ä
bhedakaraá¹‡atthaá¹ƒ na vuddhi. pattamaá¹…gamasseti __pattaá¹…gaá¹ƒ, _ khuddapaá¹‡
appadhÄ• napattamiccattho. ``aá¹…gaá¹ƒ gattanti kopÄ• ya-patÄ«kesvappadhÄ• nakeâ€™
raÃ±ja_ rÄ• ge, hetukattari yu. rattavaá¹‡á¹‡atÄ• ya rattaÃ±ca taá¹ƒ candanaÃ±ceti __rattac
pana __ ``gosÄ«sÄ• _dÄ«ni __rattacandana_ntÄ• ni visese vattantÄ«â€™â€™ ti {amara 1V
gosÄ«sassa yathÄ• vuttoyevattho. dhavalaá¹ƒ, susÄ«talaá¹ƒ, candanaá¹ƒ, telapaá¹‡á¹‡ikaá
malayapabbatadesajameva. __hari_ maá¹‡á¸• Å«ko, tadÄ• kÄ• re pabbate jÄ• taá¹ƒ candan
pakkambaphalagandhi pÄ«tavaá¹‡á¹‡aá¹ƒ. __tilapaá¹‡á¹‡Ä«pattaá¹…gÄ• ni_ rattacandana
ekassa candanassa nÄ• mÄ• ni.

dvayaá¹ƒ \Be 211/ rattacandane. atha vÄ• tilapaá¹‡yÄ• dÄ«ni cattÄ• ri lohitacandanasadis
ekassa candanavisesassa nÄ• mÄ• ni. kucandanaá¹ƒpyatra. ``pattaá¹…gaá¹ƒ raÃ±janaá¹ƒ
kucandanaâ€™â€™ nti __ratanamÄ• lÄ• yaá¹ƒ. _

<302> dvayaá¹ƒ vaá¹‡ijÄ• dÄ«naá¹ƒ ``kÄ• á¸·eyÄ• â€™â€™ iti rÅ«á¸·hepÄ«takaá¹-á¹-he. k
anusarati sÄ«lenÄ• ti __kÄ• á¸·Ä• nusÄ• rÄ«, _ kÄ• á¸·avaá¹‡á¹‡ajanakotyattho. kÄ• á¸·aá¹
__ ``kÄ• á¸·Ä«ya_kantu kÄ• á¸·eyaá¹ƒ, vaá¹‡á¹‡adaá¹ƒ kantijÄ• sakaâ€™â€™ nti {jÄ• saka
(cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 126) } __byÄ• á¸• i. _

tikaá¹ƒ agarusÄ• maÃ±Ã±e. __lÅ«_ chedane, ho. lahunÄ• mattÄ• __agaru. ra_ssa __la_tt
vaá¹ƒsikaá¹ƒ, rÄ• jÄ• rahaá¹ƒ, kimijaá¹ƒ, joá¹…gakaá¹ƒpyatra.

asmiá¹ƒ agarumhi kÄ• á¸·e sati ``kÄ• á¸·Ä• garÅ«â€™â€™ tyuccate. mallikÄ• pupphagand
maá¹…galyoccate.

dvayaá¹ƒ sallakÄ«dave. turukkho vutto. __piá¸• i_ saá¹…ghÄ• te, á¹‡vu. sihalo, yÄ• vaá¹‡c

<303> dvayaá¹ƒ miganÄ• bhiyaá¹ƒ. __kattha_ silÄ• ghÄ• yaá¹ƒ, Å«ro, nadÄ• di, sakatthe k
__migamado, _ migo marati yenÄ• ti vÄ• migamaro, so eva __migamado. _

dvayaá¹ƒ \Be 212/ kuá¹-á¹-he. __kuá¹-a_ chedane, á¹-ho, to vÄ• , ``kuá¹-Ä• dÄ«hi á¹-hoâ€™
__kuá¹-á¹-haá¹ƒ, _ rogabhedepi. attano chÄ• yÅ«pagate aje pÄ• letÄ«ti __ajapÄ• lakaá¹ƒ, _
pÄ• kalaá¹ƒ {phÄ• lakÄ« (Katthaci) }, uppalaá¹ƒ, vÄ• ppaá¹ƒpyatra.

dvayaá¹ƒ piá¸• aá¹…ge. rogaá¹ƒ lunanto aá¹…gati gacchatÄ«ti __lavaá¹…go. _ devÄ• naá¹
__devakusumaá¹ƒ. _ sirisaÃ±Ã±aá¹ƒpyatra.

dvayaá¹ƒ kuá¹…kume. kasmÄ«raraá¹-á¹-he jÄ• taá¹ƒ __kasmÄ«rajaá¹ƒ. _ aggisikhaá¹ƒ, va
pÄ«tanaá¹ƒ, rattasaá¹…kocaá¹ƒ, pisunaá¹ƒ, dhÄ«raá¹ƒ lohitacandanaá¹ƒpyatra.

<304> dvayaá¹ƒ dhunake. yakkhehi kato dhÅ«po __yakkhadhÅ«po, _ yakkho devo. sajjaru
__sajjulaso. _ assu, __si_lopo, essattaÃ±ca, sajjassa raso davo sajjulaso, assu, __la_ttaÃ±
pÄ• á¹-ho. rÄ• lo, sabbaraso, bahurÅ«popyatra.

tikaá¹ƒ takkole. __takka_ vitakke, olo. __kula_ saá¹…khyÄ• ne, á¹‡vu. kosayuttaá¹ƒ phalan
__kosaphalaá¹ƒ. _ dvayaá¹ƒ jÄ• tiphale. kosasahitaá¹ƒ jÄ• tiphalametassÄ• ti __jÄ• tikosaá
na kittimanti __jÄ• tiphalaá¹ƒ. _

<305> pajjaddhaá¹ƒ kappÅ«re, ghano hutvÄ• saratÄ«ti __ghanasÄ• ro. _ abbhamiva sitaá
abhidhÄ• nato pubbanipÄ• to, __kappa_ \Be 213/ sÄ• matthiye, Å«ro. candasaÃ±Ã±o, hima

pajjaddhaá¹ƒ lÄ• khÄ• yaá¹ƒ, Ä• bhuso rattaá¹ƒ karotÄ«ti __alattako, la_ttaá¹ƒ, kvi. __yu_
__lÄ• kha_ sosane, a, __lÄ• _ Ä• dÄ• ne vÄ• , kho. __jana_ janane, tu, __na_lopo. dumÄ•

<306> dvayaá¹ƒ saraladdave. siriyÄ• lakkhiyÄ• Ä• vÄ• so __sirivÄ• so. _ saralanÄ• maka
__saraladdavo. _ pÄ• yaso, vakadhÅ«po, siriveá¹-á¹-hopyatra. ``sirivÄ• se paramanne ca, p
pumeâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1VI 129} __ruddo. _ dvayaá¹ƒ aÃ±jane. __aÃ±ju_
yu. __kajja_ byasane. kajjati roganti __kajjalaá¹ƒ, _ alo.

dvayaá¹ƒ gandhagÄ• hÄ• panacuá¹‡á¹‡e, __vasa_ hiá¹ƒsattho, vasati duggandhanti vÄ• s
upasevÄ• yaá¹ƒ vÄ• , __vasa_ nivÄ• se vÄ• . so eva cuá¹‡á¹‡aá¹ƒ. __yuja_ yoge, kamman
__vÄ• sayogo. _ dvayaá¹ƒ vilepanamatte. __vaá¹‡á¹‡a_ vaá¹‡á¹‡akriyÄ• vitthÄ• raguá¹‡av
vaá¹‡á¹‡ayatÄ«ti __vaá¹‡á¹‡akaá¹ƒ. _ á¹‡vu. __lipa_ upadehe. vilepÄ«yateti __vilepanaá¹ƒ

<307> yo gandhamÄ• lyadhÅ«pÄ• dÄ«hi vatthatambulÄ• dÄ«naá¹ƒ saá¹…khÄ• ro, taá¹ƒ ``
__vÄ• sa_ upasevÄ• yaá¹ƒ, vÄ• sÄ«yate saá¹…kharÄ«yateti __vÄ• sanaá¹ƒ, _ yu.

tikaá¹ƒ \Be 214/ pupphadÄ• me. __mÄ• _ mÄ• ne, lo, __mala_ dhÄ• raá¹‡e vÄ• , a. mÄ• lo
gatiyaá¹ƒ, pupphÄ• ni damantyatreti __pupphadÄ• maá¹ƒ, _ pupphÄ• naá¹ƒ rÄ• sikaraá¹‡aa
lavane vÄ• , mo. __amarakose_ pana ``mÄ• lÄ• mÄ• lyÄ• ni muddhani pavattÄ• ya mÄ• lÄ•
135} vadati. __mÄ• lamÄ• lya_saddÄ• pupphepi, ``mÄ• lÄ• mÄ• lyaá¹ƒ pasuneâ€™â€™ ti
dvayaá¹ƒ gandhaggÄ• hite vatthÄ• do. __bhÅ«_ sattÄ• yaá¹ƒ, kammani to, vuddhÄ• di. vÄ•
yanti __vÄ• sitaá¹ƒ, vasa_ nivÄ• se, kamme to, tÄ«su, yathÄ• --- bhÄ• vito paá¹-o, bhÄ• vit
vatthaá¹ƒ. vÄ• sito, vÄ• sitÄ• , vÄ• sitaá¹ƒ vatthaá¹ƒ.

<308> paÃ±cakaá¹ƒ muddhamÄ• lÄ• yaá¹ƒ. __tasi_ alaá¹…kÄ• re, bhÅ«vÄ• di. uddhaá¹ƒ t
sikhÄ• yaá¹ƒ jÄ• to __sekharo, _ ro. muddhaá¹ƒ avati rakkhatÄ«ti __aveá¸·Ä• , ava_ rakkha
``Ä• veá¸·Ä• â€™â€™ tipi pÄ• á¹-ho, dÄ«ghattaá¹ƒ. sekharo ca Ä• veá¸·Ä• cÄ• ti dvando. n
mÄ• lyaá¹ƒ __muddhamÄ• lyaá¹ƒ, _ tasmiá¹ƒ. __ava_pubbo __tasi_ alaá¹…kÄ• re, uddhaá
eva __vaá¹-aá¹ƒsako, _ sakatthe ko, __ta_ssa __á¹-o, _ anekatthattÄ• upasagganipÄ• tÄ•
uddhaá¹ƒbhÄ• vajotako cettha __ava_saddoti tathottaá¹ƒ.

tikaá¹ƒ seyyÄ• yaá¹ƒ. sayantyassaá¹ƒ __seyyÄ• , _ yo. sayantyatreti __sayanaá¹ƒ, sena_Ã
adhikaraá¹‡e yu, isse, __e aya, _ itaratra ettaá¹ƒ, ``vÄ• paro asarÅ«pÄ• â€™â€™ ti alopo

dvayaá¹ƒ \Be 215/ maÃ±ce. __pari_pubbo __aki_ lakkhaá¹‡e, á¹‡o, __i_lopo, __ra_ssa __
dhÄ• raá¹‡occhÄ• yapÅ«janesu, bhÅ«vÄ• di a, sakatthe ko. khaá¹-Ä• pyatra, khaá¹-yate Ä•
sayanatthikehÄ«ti __khaá¹-Ä• , khaá¹-a_ Ä• kaá¹…khÄ• yaá¹ƒ.

<309> dvayaá¹ƒ maÃ±cÄ• dhÄ• re. maÃ±cassa Ä• dhÄ• ro __maÃ±cÄ• dhÄ• ro. _ paá¹-ip
__paá¹-ipÄ• do. _ maÃ±caá¹…ge maÃ±cÄ• vayave __aá¹-ani_saddo itthiyaá¹ƒ, __aá¹-a_ ga
nadÄ• di, rasso.

<310> kuá¸·Ä«rapÄ• dÄ• dayo ime cattÄ• ro __maÃ±cantarÄ• _ maÃ±cabhedÄ• siyuá¹ƒ. t
tassa saá¹‡á¹-hÄ• napÄ• dattÄ• __kuá¸·Ä«rapÄ• do. _ aá¹-aniyaá¹ƒ Ä• hacco, Ä• hacca vÄ
__Ä• haccapÄ• do, _ pubbapakkhe ``riccÄ• â€™â€™ ti yogavibhÄ• gena __ricca_paccayan
tu __tvÄ• _paccayanto, yassa aá¹-anichidde pÄ• do pavisitvÄ• tiá¹-á¹-hati, so Ä• haccapÄ•
Ä• ro, sakatthe ko. yassa pÄ• dacchidde aá¹-ani pavisitvÄ• tiá¹-á¹-hati, so __masÄ• rako. _
ekÄ• baddhÄ• aá¹-ani yassa so __bundikÄ• baddho, _ ekÄ• rassittaá¹ƒ. ettha ca majjhe dv
lakkhaá¹‡aá¹ƒ vipariyayenÄ• pi vadanti.

<311> dvayaá¹ƒ sÄ«sÄ• dhÄ• re. visesena sÄ«saá¹ƒ vahatÄ«ti __bibbohanaá¹ƒ, _ yu, __b
upadhÄ«yate sÄ«sÄ• sanaá¹ƒ karÄ«yateti __upadhÄ• naá¹ƒ, _ yu, __dhÄ• _ dhÄ• raá¹‡e.

tikaá¹ƒ \Be 216/ sÄ• maÃ±Ã±apÄ«á¹-he. __pÄ«á¹-ha_ hiá¹ƒsÄ• saá¹ƒkilesesu, bhÅ«vÄ• di
__ke_ paccaye itthikatÄ• kÄ• re pare pubbo __a_kÄ• ro __i_kÄ• ramÄ• pajjate, __ ``keâ€™
``paccayeâ€™â€™ ti kiá¹ƒ? bakÄ• . ``itthÄ«â€™â€™ ti kiá¹ƒ? pÄ• cakÄ• . ``kataâ€™â€™ i
kammapaccayoyaá¹ƒ, __ta_paccaye pÄ«á¹-haá¹ƒ {moggallÄ• na IV 142 suttampi passitabb
__Ä• sanaá¹ƒ. _

dvayaá¹ƒ uttamÄ• rahapÄ«á¹-he. __kuca_ saá¹ƒpaccanakoá¹-ilyapatithambhavilekhanesu,
kalyÄ• á¹‡aá¹ƒ pÄ«á¹-haá¹ƒ __bhaddapÄ«á¹-haá¹ƒ. _ gajadantÄ• dimayakesamajjaniyampi
pasÄ• dhanÄ«, kaá¹…katikÄ• pyatra. __pÄ«á¹-hantare_ dÄ«ghapÄ«á¹-he __Ä• sandÄ«_ m

visaraá¹‡agatyÄ• vasÄ• nesu, nadÄ• di, bindÄ• gamo ca.

<312> Ä• yÄ• mavitthÄ• ravasena mahanto Ä• sanappabhedo ``kojavoâ€™â€™ ti mato, __
kuyaá¹ƒ pathaviyaá¹ƒ javatÄ«ti vÄ• __kojavo, _ ju gatiyaá¹ƒ. dÄ«ghena lomena yutto Ä• sa
``gonakoâ€™â€™ _ti mato, __gu_ sadde, yu, sakatthe ko, ussottaá¹ƒ.

dvayaá¹ƒ attharaá¹‡e. migalomapuá¹‡á¹‡atÄ• ya jÄ• taá¹ƒ __uá¹‡á¹‡Ä• mayaá¹ƒ. thara_ s
__pÄ• _dipubbova, na kadÄ• cipi __pÄ• _dirahito, Ä• bhuso tharÄ«yateti __attharaá¹‡aá¹ƒ

dvayaá¹ƒ saá¹ƒsibbanacittake. cittarÅ«pamassatthÄ«ti __cittakaá¹ƒ. _ bÄ• hulyena na __i_
saá¹ƒsibbanena saÃ±jÄ• taá¹ƒ cittarÅ«pamassÄ• ti __vÄ• nacittakaá¹ƒ, _ sakatthe ko.

<313> dvayaá¹ƒ \Be 217/ nirantarapupphapaá¹-e. ghanaá¹ƒ sandhibhÅ«taá¹ƒ puppharÅ«pa
__ghanapupphaá¹ƒ. _ paá¹-alametissÄ• tthÄ«ti __paá¹-alikÄ• , _ iko. dvayaá¹ƒ bahumudulo
sevÄ• yaá¹ƒ, sivatthikehi sevÄ«yateti __seto, _ to. __paá¹-a_ gamane, á¹‡vu, __paá¹-ikÄ• ,
addhendupÄ• sÄ• á¹‡epi.

dvÄ«supi pariyantesu yassÄ• dasÄ• santi, sÄ• __uddalomÄ«, _ uditaá¹ƒ dvÄ«su lomaá¹ƒ
__uddalomÄ«, _ issattaá¹ƒ, dvittaÃ±ca. ekasmiá¹ƒ pariyanteyeva dasÄ• yassÄ• __ekantal
pariyante lomaá¹ƒ dasÄ• yassÄ• tthÄ«ti __ekantalomÄ«, _ uddalomÄ« ca ekantalomÄ« cet
``padÄ• naá¹ƒ sandhi vatticchÄ• to, na samÄ• santaragesÅ«â€™â€™ ti vuttepi gÄ• thÄ• bh
visandhi. yattha pana gÄ• thÄ• yampi {agÄ• thÄ• yampi (?) } visandhi ``dhammasaá¹ƒvaá¹
ntiÄ• dimÄ• hÄ• â€™â€™ tyÄ• dÄ«su, tattha kathanti? ``na samÄ• santaraá¹…gesÅ«â€™â
na doso, ``nena niddiá¹-á¹-hamaniccaâ€™â€™ nti hi paribhÄ• sitaá¹ƒ {naghaá¹-itaá¹ƒ anicc
(paribhÄ• sendusekhara 97) }.

<314> __tadeva_ yathÄ• vuttadvayameva soá¸·asannaá¹ƒ itthÄ«naá¹ƒ __naccayoggaá¹ƒ_
yogyaá¹-á¹-hÄ• nabhÅ«taá¹ƒ ``kuttakaâ€™â€™ mityuccate. __hi_ padapÅ«raá¹‡e. ``naccay
pÄ• á¹-ho, tadÄ• bhÄ• vasattamÄ«. karonti \Be 218/ ettha naccanti __kuttakaá¹ƒ, kara_ kar
bhujÄ• di, sakatthe ko.

sÄ«hÄ• dirÅ«pehi vicittarÅ«paá¹ƒ vatthaá¹ƒ, Ä• sanaá¹ƒ vÄ• __vikatikÄ• _ nÄ• ma bhave,
pakativikatisaá¹…khÄ• tÄ• vatthÄ• vasena dvittaá¹ƒ, vatticchÄ• vasena liá¹…gasaá¹…khyÄ
yathÄ• --- manussÄ• yakkhabhattaá¹ƒ ahesuá¹ƒ, sattappakaraá¹‡Ä• ni abhidhammo nÄ• r
rajjaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti. yatra hi pakatiyÄ• vÄ• vikatiyÄ• vÄ• ti dvinnampi vuttatÄ• siyÄ
pakatiyÄ• yeva saá¹…khyaá¹ƒ gaá¹‡hÄ• ti, netarassa tannissitabhÄ• venÄ• ppadhÄ• nato {
passitabbaá¹ƒ}. yadÄ• pana pakatiyÄ• sambandhÄ• dibhÄ• vaá¹ƒ vattumicchati, tadÄ• att
aÃ±Ã±atthassÄ• bhÄ• vÄ• vikatipyuccate vÄ• cakena, yathÄ• --- devadattassa rajjaá¹ƒ pÄ

liá¹…gabhedeneva vuttaá¹ƒ ``cittaá¹ƒ vikatikÄ• bhaveâ€™â€™ ti. vikarÄ«yateti __vikati. _

<315> kaá¹-á¹-issakoseyyasaá¹…khÄ• tÄ• naá¹ƒ dvinnamattharaá¹‡Ä• naá¹ƒ karaá¹‡appa
ariyÄ• sÄ• maÃ±Ã±amÄ• ha __ ``kaá¹-á¹-issaâ€™â€™ _miccÄ• di. kosiyakaá¹-á¹-issamaya
kosiyasuttakaá¹-á¹-issavÄ• kehi pakatamattharaá¹‡aá¹ƒ kaá¹-á¹-issaá¹ƒ nÄ• ma, virÅ«pekas
kaá¹-á¹-issaÃ±ca kaá¹-á¹-issÄ• ni, tehi pakataá¹ƒ attharaá¹‡aá¹ƒ __kaá¹-á¹-issaá¹ƒ. _ kosiya
attharaá¹‡aá¹ƒ __koseyyaá¹ƒ_ nÄ• ma. __ratanapatisibbita_nti idaá¹ƒ dvinnampi visesanaá
__kamÄ• _ kamato ``bhaveâ€™â€™ ti ajjhÄ• haritabbaá¹ƒ. __attharaá¹‡a_saddassÄ• nuá¹
etthÄ• pi ``attharaá¹‡aâ€™â€™ nti \Be 219/ vuttaá¹ƒ, yathÄ• --- suttaá¹ƒ kammanti. ettha c
pÄ• dantattÄ• garÅ«su gaá¹‡hitabbo, teneva hi sattapaÃ±Ã±Ä• samattÄ• paripuá¹‡á¹‡Ä•
paá¹-hamapÄ• de dvÄ• dasamattÄ• , tathÄ• tatiye, dutiye aá¹-á¹-hÄ• rasa, catutthe pannar
sampiá¹‡á¸• itÄ• sattapaÃ±Ã±Ä• samattÄ• honti.

<316> tikaá¹ƒ dÄ«pe. __dÄ«pa_ dittiyaá¹ƒ, divÄ• di. dippatÄ«ti __dÄ«po, _ á¹‡o. ``padÄ«pe
aÃ±Ã±apadanivattanatthaá¹ƒ upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __juti_ dittiyaá¹ƒ, bhÅ

dvayaá¹ƒ Ä• dÄ• se. ``pume tÅ«â€™â€™ ti __tva_ntaá¹ƒ liá¹…gapadaá¹ƒ. Ä• dissate asmi
__Ä• _pubbo __disa_ pekkhane, issÄ• . dippati etthÄ• ti __dappaá¹‡o, _ yu, issattaá¹ƒ. mak

dvayaá¹ƒ cammamayakÄ«á¸·Ä• guá¸·ake. vÄ• sabhavanehi yuvatÄ«hi saha kÄ«á¸·Ä• sam
tappakkamenassÄ• bhidhÄ• naá¹ƒ. __guá¸• i_ vedhane, á¹‡uko, usse, __gudda_ kÄ«á¸·Ä•
__á¹‡á¸• o. kadi_ avhÄ• ne rodane ca, á¹‡uko, __kudda_ kÄ«á¸·Ä• yameva vÄ• , ussattaá¹

dvayaá¹ƒ bÄ«janÄ«matte. __vaá¹-i_ vibhÄ• jane, tÄ• lavaá¹‡á¹-ehi katattÄ• __tÄ• lavaá¹‡á
nÄ• ma bÄ«janÄ• dikaraá¹‡atthaá¹ƒ visuá¹ƒ bhÄ• jito tÄ• lapattÄ• vayavo, __tÄ• lavaá¹‡á¹-
yathÄ• vuttavacanatthayogepi sati saÃ±Ã±Ä• saddattÄ• bÄ«janÄ«sÄ• maÃ±Ã±e pavatti ve
tÄ• lavaá¹‡á¹-ehi katabÄ«janimeva vattumicchati, tadÄ• ekena __tÄ• la_saddena visesetvÄ
``tÄ• latÄ• lavaá¹‡á¹-aâ€™â€™ nti vattabbaá¹ƒ. yathÄ• --- tilassa telaá¹ƒ, sugatassa sugat
vÄ• yunÄ• yojayanti yÄ• ya \Be 220/, sÄ• __bÄ«janÄ«, _ yu, nadÄ• di, __yuja_ yoge, __ya
__vaja_ gatiyaá¹ƒ vÄ• assÄ«. byajanaá¹ƒpyatra.

<317> dvayaá¹ƒ caá¹…koá¹-ake. __kuá¹-a_ chedane, sakatthe ko. __karaá¸• i_ bhÄ• janat
kappÅ«rÄ• disampuá¹-e {sarÅ«pakÄ• disampuá¹-e (Katthaci) }. samuggacchatÄ«ti __samug
saá¹ƒsilesane, bhÅ«vÄ• di, a.

pajjaddhaá¹ƒ methune. gÄ• mavÄ• sÄ«naá¹ƒ dhammo Ä• cÄ• ro __gÄ• madhammo, gÄ• n
vuttÄ• , yathÄ• ``gÄ• mo Ä• gatoâ€™â€™ ti. asataá¹ƒ asappurisÄ• naá¹ƒ dhammo, saddha
__asaddhammo. byaya_ khaye, byayati balametenÄ• ti __byavÄ• yo, _ majjhe __vÄ• _gam

vuá¸• á¸• hi tasmÄ• ti avÄ• yo, atisayo avÄ• yo __byavÄ• yo. _ mithunÄ• naá¹ƒ itthipurisÄ•
Ä• cÄ• ro __methunaá¹ƒ, _ tadaÃ±Ã±esu upacÄ• ro, __ramu_ ramane, bhÄ• ve, karaá¹‡e v

<318> catukkaá¹ƒ vivÄ• he. __vaha_ pÄ• puá¹‡e, á¹‡o. __upa_pubbo __yamu_ uparame,
gahaá¹‡aá¹ƒ __pÄ• á¹‡iggaho. nÄ«_ naye, a. ubbÄ• ho, pÄ• á¹‡ipÄ«á¸·anaá¹ƒpyatra.

dhammakÄ• matthÄ• tayo vaggÄ• vuccante. Ä• gamaniddiá¹-á¹-ho samÄ• cÄ• ro __dham
sukhaá¹ƒ __kÄ• mo. _ sabbopakaraá¹‡aá¹ƒ \Be 221/ __attho. samokkhakÄ• _ mokkhasahit
catubbaggo vuccante. tivaggena visaá¹ƒyutto __mokkho_ nibbÄ• naá¹ƒ. tulyabalehi pana dl
padhÄ• nehi __catubhadra_ {amara 17.57} muccate.

319-320__._ dvayaá¹ƒ khujje. kucchitaá¹ƒ vajjatÄ«ti __khujjo, _ kassa __kho, va_lopo, á¹‡o
nindÄ• yaá¹ƒ, ulo.

tikaá¹ƒ rassasarÄ«re puggale. __rasa_ sadde, so. byÄ• mappamÄ• á¹‡aá¹ƒ na lÄ• tÄ«ti __
ca vÄ• mano ceti dvando. __lakuá¸• i_ vÄ• manatthe, a, sakatthe ko, laku viya ghaá¹-ikÄ• v
vÄ• __lakuá¹‡á¸• ako. _

paÃ±cakaá¹ƒ paá¹…guá¸·ajane. parena aá¹…gatÄ«ti __paá¹…guá¸·o, _ ulo. pÄ«á¹-hena sa
__pÄ«á¹-hasappÄ«, sappa_ gamane, __u_paccaye __paá¹…gu, _ dvÄ«su. chinno gamanÄ
__chinniriyÄ• patho. _ vigatÄ• akkhasadisÄ• jaá¹…ghÄ• yassÄ• ti __pakkho, _ yathÄ• hi
gamanaá¹ƒ na sijjhati, tatheva tassÄ• pi akkhajaá¹…ghÄ• ya bhinnÄ• yÄ• ti opammasaá¹ƒs

dvayaá¹ƒ khaÃ±je. __khaji_ gativekalye, bhÅ«vÄ• di, khaÃ±jatÄ«ti, a. __khoá¸• i_ gatipaá¹-

dvayaá¹ƒ \Be 222/ avÄ• kye. vattumasakkuá¹‡eyyattÄ• migasadisoti __mÅ«go, _ issÅ«. su
__suÃ±Ã±avaco. _

hatthÄ• divaá¹…ko puriso ``kuá¹‡Ä«â€™â€™ tyuccate. kuá¹‡anaá¹ƒ kuá¹‡o hatthÄ• diveka
__kuá¹‡Ä«, _ atha vÄ• __kuá¹‡a_ saá¹…kocane, Ä«, kucchitaá¹ƒ nayatÄ«ti vÄ• __kuá¹‡Ä
kuá¹‡Ä«, pÄ• dena kuá¹‡Ä«â€™â€™ iccÄ• dipayogÄ• . dvayaá¹ƒ apÄ• á¹…gadassane jan
kucchitaá¹ƒ karotÄ«ti __kekaro, _ usse.

<321> dvayaá¹ƒ nikkesasÄ«se. nikkesaá¹ƒ sÄ«sametassa, __khala_ khalane, saÃ±caye ca
khaá¹ƒ tucchaá¹ƒ sÄ«saá¹ƒ lÄ• tÄ«ti __khallÄ• á¹-o, _ á¹-o.

tikaá¹ƒ khuramuá¹‡á¸• asÄ«se. __muá¹‡á¸• a_ khaá¹‡á¸• ane, bhÅ«vÄ• di, a. __bhaá¹‡á¸•
ko, __muá¹‡á¸• ako, _ muá¹‡á¸• ikopyatra.

akkhÄ«naá¹ƒ majjhe ekenÄ• kkhinÄ• suÃ±Ã±o kÄ• á¹‡o nÄ• ma, __kaá¹‡a_ saddagatinim
nimÄ«latÄ«ti __kÄ• á¹‡o, _ taá¹ƒ panassa nimÄ«lanaá¹ƒ ekenevakkhinÄ• . __aá¹-á¹-hakath
ekacchikÄ• á¹‡o, ubhayacchikÄ• á¹‡o vÄ• â€™â€™ ti {Spk I 1.132} vuttaá¹ƒ. __dvayena_ a
__andho_ nÄ• ma, __andha_ dassanÅ«pasaá¹ƒhÄ• re, a.

<322> dvayaá¹ƒ \Be 223/ naá¹-á¹-hasotappasÄ• de. __bandha_ bandhane, iro. __na_lopo.
vikalo yassÄ• ti __sutihÄ«no. _ eá¸·opyatra.

tikaá¹ƒ gilÄ• nasÄ• maÃ±Ã±e. __gila_ hÄ• sakkhaye, yu, byÄ• dhirogosaÃ±jÄ• to yassa __
sÄ• taccagamane, adhikaraá¹‡e, kattari vÄ• uro, __Ä• turo, _ dÄ«ghÄ• di. Ä• mayÄ• vÄ«, v
abbhÄ• ntopyatra.

ummÄ• do vÄ• tÄ• dipakopo rogaviseso, tabbati ummatto, __mada_ ummÄ• de, uggatehi v
__ummÄ• do, _ á¹‡o. __khujjÄ• _dayo __ummatta_ntÄ• vÄ• ccaliá¹…ge yuttatÄ• ya vÄ• co
puriso, khujjÄ• itthÄ«, khujjaá¹ƒ napuá¹ƒsakaá¹ƒ. ummatto puriso, ummattÄ• itthÄ«, umma

<323> navakaá¹ƒ rogamatte. __taki_ kicchajÄ«vane, bhÅ«vÄ• di, Ä• bhuso taá¹…katÄ«ti _
roge, yo, __maya_ gatimhi vÄ• , atha vÄ• __ama_ roge, curÄ• di, Ä• mayati rujjatÄ«ti __Ä•
kÄ• ritalopÄ• bhÄ• vo. __vidha_ vijjhane, vijjhatÄ«ti __byÄ• dhi, _ i, __a_kÄ• ravaá¹‡á¹‡Ä•
vibÄ• dhÄ• yaá¹ƒ vÄ• , tadÄ• __yÄ• _gamo, vividhÄ• vÄ• Ä• dhayo manopÄ«á¸·Ä• yasm
Ä• dhi mÄ• nasÄ« byathÄ• â€™â€™ ti {amara 8.28} hi __amarakose_ vuttaá¹ƒ. rogegado,
bhÄ• tharikaá¹‡hassa, ``Ä• maye cÄ• yudhe gadÄ• â€™â€™ ti hi __nÄ• natthasaá¹…gahe.
itthÄ«. gilÄ• nassa bhÄ• vo __gelaÃ±Ã±aá¹ƒ. kala_ gatisaá¹…khyÄ• nesu, na kalati yena ta
__akallaá¹ƒ, _ lo. __bÄ• dha_ vibÄ• dhÄ• yaá¹ƒ, bhÅ«vÄ• di, a. upatÄ• popyatra.

dvayaá¹ƒ khayaroge, rasÄ• disattadhÄ• tuyo sosayatÄ«ti __soso, susa_ sosane, divÄ• di, a
khayatÄ«ti, a. yakkhÄ• , rÄ• jayakkhÄ• pyatra. __yakkha_ pÅ«jÄ• yaá¹ƒ, curÄ• di.

<324> dvayaá¹ƒ nÄ• saroge. apihitÄ• nÄ• sÄ• anenÄ• ti __pÄ«nÄ• so, pÄ«naso_pi. upas
__nasÄ• _desaá¹ƒ kubbanti {pÄ• á¹‡ini V 4.119}, apissÄ• kÄ• ralopo vaá¹‡á¹‡anÄ• so, rass
yakkhÄ• rÄ• jayakkhÄ• , patÄ«ssÄ• yo tu pÄ«naso, Ä• pÄ«naso patissÄ• yoâ€™â€™ ti __
vejjaganthe imesaá¹ƒ pÄ«nasapatissÄ• yÄ• naá¹ƒ bhedo abhihito ---

Ä• nahyate yassa visussate ca,

kilidyate dhÅ«pati ceva nÄ• sÄ• .

na Ã±Ä• yate gandharase ca jantu,

duá¹-á¹-haá¹ƒ vijaÃ±Ã±Ä• tamapÄ«nasenÄ• ti ||

Ä• naddhÄ• \Be 225/ pihitÄ• nÄ• sÄ• ,

tanusÄ• vappasekinÄ«.

galatÄ• loá¹-á¹-hasoso ca,

nittodo saá¹…khakadvaye.

bhave saro paghÄ• to ca,

patissÄ• yoti lakkhitoti ||

iha tvabhedenottaá¹ƒ. __pati_pubbo __si_dhÄ• tu rujatyattho. nÄ• sikÄ• ya jÄ• to rogo __n

ghÄ• ne pavatto assavo siá¹…ghÄ• nikÄ• nÄ• ma, __siá¹…gha_ Ä• ghÄ• ne, bhÅ«vÄ• di, yu, tattha jÄ• tÄ• __siá¹…ghÄ• nikÄ• . _ Ä• punappunaá¹ƒ savati sandatÄ«ti __assavo, sÅ vaá¹‡amatte. __ara_ gamane, u, __aru, _ napuá¹ƒsakeyeva. __vaá¹‡a_ gattavicuá¹‡á¹‡ane anitthÄ«. dvayaá¹ƒ phoá¹-e. __phuá¹-a_ saá¹ƒsilesane, bhÅ«vÄ• di, __phoá¹-o, _ á¹‡o. __p curÄ• di, á¹‡vu, ``itthiyamato __Ä• _paccayoâ€™â€™ ti Ä• , pÄ«á¸·ako, pÄ«á¸·akÄ• , pÄ«á phoá¹-o.

<325> dvayaá¹ƒ pakkavaá¹‡Ä• dÄ«su saÃ±jÄ• taduggandhavisese. __pubba_ pÅ«raá¹‡e, visaraá¹‡e, duggandhe ca, bhÅ«vÄ• di.

dvayaá¹ƒ lohitanissaraá¹‡aroge. rattassa lohitassa saá¹‡á¹-hÄ• namatikkamitvÄ• saraá¹‡a __rattÄ• tisÄ• ro. _ pakkhandati nissaratÄ«ti __pakkhandikÄ• . kamu_ padavikkhepe. ``itthiy titi. ``pakkamÄ• dÄ«hinto ceâ€™â€™ ti ettha __ca_kÄ• rena __tissa_nti, dhÄ• tvantalopo ca __yadÄ• _dinÄ• parakakÄ• rassa __kho, _ pakkhandikÄ• .

dvayaá¹ƒ \Be 226/ apamÄ• re. saraá¹‡aá¹ƒ sÄ• ro, apagato sÄ• ro yena __apamÄ• ro, sa_ __ma_kÄ• rÄ• gamo. dvayaá¹ƒ pÄ• dabhede. pÄ• dassa phoá¹-o bhedanaá¹ƒ daraá¹‡aá¹ƒ virÅ«po pÄ• do etÄ• ya hetubhÅ«tÄ• yÄ• ti __vipÄ• dikÄ• . _ samÄ• sante ko, pubbÄ• kÄ• vipajjamÄ• no pÄ• do assanti vÄ• __vipÄ• dikÄ• . _

<326> dvayaá¹ƒ vuá¸• á¸• hippattaá¹‡á¸• akosaroge. vuá¸• á¸• hippatto rogo __vuá¸• á¸• h
aá¹‡á¸• aá¹ƒ koso __vÄ• taá¹‡á¸• aá¹ƒ. _ dvayaá¹ƒ thÅ«lapÄ• daroge. ghanÄ• bhÄ• vato si
__sÄ«padaá¹ƒ, _ vaá¹‡á¹‡anÄ• so, dÄ«ghÄ• di. bhÄ• ro pÄ• do yassa, tassa bhÄ• vo __bh

paÃ±cakaá¹ƒ kaá¹‡á¸• uyaá¹ƒ. __kaá¹‡á¸• a_ bhedane, u, dÄ«ghe kaá¹‡á¸• Å«, __vadhÅ«
__kaá¹‡á¸• Å«ti, _ assÅ«, curÄ• dittÄ• __ya_mhi __kaá¹‡á¸• Å«yÄ• , ya_lopÄ• bhÄ• vo. __
theyyakaraá¹‡abyathanesu, bhÅ«vÄ• di, u. __yu_mhi __kaá¹‡á¸• Å«vanaá¹ƒ, _ assÅ«. __u

<327> tikaá¹ƒ kacchuyaá¹ƒ. yÄ• ``khasurogoâ€™â€™ ti vuccati. pÄ• tyattÄ• nanti __pÄ• n
pÄ• mÄ• pyatthi, pulliá¹…go, rÄ• jÄ• di, visesena tacchati kÄ• santi __vitacchikÄ• , taccha_
227/, ``vivacchikÄ• â€™â€™ {viccaccikÄ• (amara 1VI 53) } tipi pÄ• á¹-ho. __vaccha_ parib
bhÅ«vÄ• di. __kaca_ bandhane, u, __ca_ssa __cha_ttaá¹ƒ, dvittÄ• di. tilakÄ• á¸·akantaá¹ƒ
samatthaá¹ƒ. tatra dvayaá¹ƒ sothe. su gativuá¸• á¸• hÄ«su, bhÅ«vÄ• di, tho. __thu_paccaye
ussattaá¹ƒ, __yÄ• _gamo ca. sophopyatra. sokaá¹ƒ phÄ• yati bahulaá¹ƒ karotÄ«ti __sopho,
__phÄ• ya_ssa __pho, _ nerutto.

dvayaá¹ƒ arisaroge. amaá¹…galatÄ• ya du ninditaá¹ƒ nÄ• mamassa __dunnÄ• maá¹ƒ, _ sa
dÄ«ghakosikÄ• yaá¹ƒ dunnÄ• mÄ• , itthÄ«. ari viya sasati hiá¹ƒ satÄ«ti __arisaá¹ƒ, sasa_ h
__ara_ gamane vÄ• , iso. dvayaá¹ƒ vamanaroge. __chadda_ vamane, curÄ• di, á¹‡vu. __va
vamidhupyatra. __chaddikÄ• , vami_ itthiyaá¹ƒ, __vamathu_ pume.

328-329__._ dvayaá¹ƒ paritÄ• pe. __du_ paritÄ• pe, tanÄ• di, thu. paritapanaá¹ƒ santÄ• par
dvayaá¹ƒ tilakÄ• á¸·ake. tilasaá¹‡á¹-hÄ• naá¹ƒ viya jÄ• yatÄ«ti __tilako. _ tilaá¹ƒ viya kÄ• á¸
jÄ• yatÄ«ti __tilakÄ• á¸·ako. _

mahÄ• vireko ``visÅ«cikÄ• â€™â€™ tyuccate. nissesato sucati gacchatÄ«ti __sÅ«cikÄ• . s
bhÅ«vÄ• di. __suca_ soceyye \Be 228/ vÄ• , nissesato socetÄ«ti __visÅ«cikÄ• , _ visesena
vÄ• __visÅ«cikÄ• . _ bahumosaraá¹‡attÄ• mahanto vireko __mahÄ• vireko, rica_ viyojana

bhagandalÄ• dayo satta __Ä• mayantarÄ• _ rogabhedÄ• bhavanti. tatra gudasamÄ«pajo v
itthÄ«. bhagaá¹ƒ yoni, taá¹ƒ dÄ• rayatÄ«ti rÅ«á¸·hÄ«to __a_paccayanto nipÄ• tito. __dara_
bhÅ«vÄ• di, __la_tte __bhagandalÄ• . _ bhagandaropyatra. meho muttameho, so ca bahum
rattameho, sukkameho_tyanekavidho. __miha_ secane, bhÅ«vÄ• di, mihati muttanti __meh
bhÅ«vÄ• di, jaratÄ«ti, a. jaro pasiddho. __kÄ• sa_ saddakucchÄ• yaá¹ƒ, dittiyaÃ±ca, bhÅ«v
__kÄ• so, _ á¹‡o, kucchitaá¹ƒ asatÄ«ti vÄ• __kÄ• so, kuÄ• _pubbo. __sasa_ pÄ• á¹‡ane, s
bhusaá¹ƒ sasanametassatthÄ«ti vÄ• __sÄ• so, kuá¹-a_ chedane, á¹-ho, __kuá¹-á¹-haá¹ƒ. _
tacovikÄ• re. sukke tu __sittaá¹ƒ. sÅ«la_ rujÄ• yaá¹ƒ, bhÅ«vÄ• di, __sÅ«laá¹ƒ. _ viddadhi, a
muttakicchÄ• dayopyanekÄ• rogabhedÄ• .

pajjaddhaá¹ƒ vejje. Ä• yubbedasaá¹…khÄ• taá¹ƒ vijjaá¹ƒ jÄ• nÄ• tÄ«ti __vejjo, _ ``á¹‡a rÄ•
tassedamaÃ±Ã±atthesu cÄ• â€™â€™ ti á¹‡o, __vida_ Ã±Ä• á¹‡e vÄ• , vindatÄ«ti __vejjo, _
bhisajjati cikicchatÄ«ti __bhisakko, _ a, __ja_ssa __ko. _ rogaá¹ƒ harati sÄ«lenÄ• ti __rogah
__hara_saddoyaá¹ƒ kevalopi Ä• nayanÄ• panayanesu vattati ``manoharo, dukkhaharoâ€™
apanayane. __kita_ rogÄ• panayane, bhÅ«vÄ• di. tikicchatÄ«ti __tikicchako, cha_paccayo,
agadakaropyatra, agadaá¹ƒ arogaá¹ƒ pÄ• á¹‡Ä«naá¹ƒ karotÄ«ti __agadakaro, _ kammÄ• d

<330> dvayaá¹ƒ \Be 229/ sallanÄ«haraá¹‡e vejje. kÄ• ye paviá¹-á¹-hasarÄ• disallassa nÄ«
__sallavejjo. _ yathÄ• vuttaá¹ƒ sallaá¹ƒ nÄ«haraá¹‡avasena kantati chindatÄ«ti __sallakatto
dvayaá¹ƒ paá¹-ikÄ• re. tikicchanaá¹ƒ __tikicchÄ• , _ bhÄ• ve a. __pati_pubbo karoti tikicchÄ
ririyÄ• .

catukkaá¹ƒ osadhe. bhisajÄ• namidaá¹ƒ __bhesajjaá¹ƒ, _ á¹‡ya. na vijjate gado yasminti __
bhisajÄ• namidaá¹ƒ __bhesajaá¹ƒ, _ á¹‡o. __usa_ dÄ• he. rogamosÄ• petÄ«ti __osadhaá¹ƒ
nÄ• ma asaá¹ƒyogadabbaá¹ƒ, tehi saá¹ƒyojitaá¹ƒ osadhaá¹ƒ. jÄ• yupyatra. __ji_ jaye, á¹‡u.

<331> tikaá¹ƒ Ä• rogye. anatthakÄ• rakattÄ• kucchitÄ• kÄ• rena sarÄ«re sentÄ«ti kusÄ• ,
chindatÄ«ti __kusalaá¹ƒ. _ Ä• mayassÄ• bhÄ• vo __anÄ• mayaá¹ƒ, _ abyayÄ«bhÄ• vo. aro
kusalÄ• nÄ• mayÄ• rogyanti samÄ• hÄ• radvando. dvayaá¹ƒ anÄ• mayajane. __kala_ gatis
yathÄ• sukhaá¹ƒ sabbiriyÄ• pathesÅ«ti __kallo, _ lo. ``kÄ• laá¹ƒ khamatÄ«ti kalyaá¹ƒ, aroga
kalyoâ€™â€™ ti __aá¹…guttaranikÄ• yaá¹-Ä«kÄ• yaá¹ƒ. _ natthi Ä• mayo yasmiá¹ƒ __nirÄ•
jÄ«vitavutti pasatthÄ• assatthÄ«ti __vutto. _ rogato niggatajane pana ullÄ• gho, __lÄ• gha_
__u_saddoyaá¹ƒ rogavimutyattho. narÄ• dittÄ• , narappadhÄ• nattÄ• ca naravaggo.

naravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catubbaá¹‡á¹‡avaggavaá¹‡á¹‡anÄ•

<332> __santati_pariyantaá¹ƒ vaá¹ƒse. __kula_ santÄ• nabandhÅ«su, bhÅ«vÄ• di, á¹‡o, _
sambhattiyaá¹ƒ, so. __saá¹ƒtanu_ vitthÄ• re, á¹‡o. abhimukhaá¹ƒ janetÄ«ti __abhijano, _ á¹
abhidhÄ• naá¹ƒ, buddhi ca, te tÄ• yatÄ«ti __gottaá¹ƒ. _ gotrampi. gavaá¹ƒ saddaá¹ƒ tÄ• yat
tÄ• _ pÄ• lane. __anu_pubbo __i_ gatiyaá¹ƒ, karaá¹‡e a. __tano_tismÄ• ti, __santati, na_lo

santati pantivitthÄ• ra-gottesu kavibhÄ« matÄ• .

paramparÄ• bhave cÄ• pi, puttakaÃ±Ã±Ä• su santati ||

__khattiyÄ• dayo_ khattiyabrÄ• hmaá¹‡avessasuddÄ• cattÄ• ro __vaá¹‡á¹‡Ä• _ kulÄ• ni b
aÃ±Ã±amaÃ±Ã±amasaá¹…karato vaá¹‡á¹‡etabbato á¹-hapetabbato __vaá¹‡á¹‡Ä• _ti vucca

333-334__._ chakkaá¹ƒ \Be 231/ kulÄ«ne. kulassÄ• paccaá¹ƒ __kulino, _ ino apacce. sobha
saparatthaá¹ƒ sÄ• dhetÄ«ti __sÄ• dhu, sÄ• dha_ saá¹ƒsiddhimhi, u. sabhÄ• yaá¹ƒ sÄ• dhu
__aya_ gatiyaá¹ƒ. ayitabbo upagantabboti __ayyo, _ kammani yo. mahÄ• kulassÄ• paccaá

__bhÅ«bhuja_ntaá¹ƒ rÄ• jasÄ• maÃ±Ã±e. atitejavantatÄ• ya visesena rÄ• jate dibbateti __
bhuyÄ• bhÅ«miyÄ• pati __bhÅ«pati, _ bhuá¹ƒ pÄ• letÄ«ti vÄ• __bhÅ«pati, pÄ• _ rakkhaá
issaro __patthivo, _ á¹‡o, dvittaá¹ƒ, ittaÃ±ca. jagatiá¹ƒ bhÅ«miá¹ƒ pÄ• letÄ«ti __jagatipÄ• lo
disÄ• naá¹ƒ pati __disampati, _ disÄ• , disaá¹-á¹-he vÄ• pÄ• letÄ«ti __disampati, _ rassatta
ca. bhuá¹ƒ bhÅ«miá¹ƒ bhuÃ±jatÄ«ti __bhÅ«bhujo, bhuja_ pÄ• lanajjhoharaá¹‡esu, idha pÄ•
mahikhitopyatra. __khi_ nivÄ• sagatÄ«su, mahiá¹ƒ akhi gatavÄ• mahÄ«khito.

<335> pajjaddhaá¹ƒ muddhÄ• bhisitte jÄ• tikhattiye, ``rÄ• jajacce ca khattiyeâ€™â€™ ti va
khattiyassÄ• paccaá¹ƒ __rÄ• jaÃ±Ã±o, _ Ã±Ã±o \Be 232/ apacce. ``khattiyo tu virÄ• khattaa
rÄ• jaÃ±Ã±advijaliá¹…ganoâ€™â€™ ti __rabhasa, ratanakose_su pariyÄ• yÄ• . khattassÄ•
__iya_paccayo dissate, khettÄ• naá¹ƒ adhipatibhÅ«tattÄ• vÄ• __khattiyo_tiÄ• dikappikarÄ
tappabhavattÄ• pana muddhÄ• bhisittesvapi taá¹ƒsamaÃ±Ã±Ä• , essattaá¹ƒ. khattassÄ• pa
rajjÄ• ropanasamaye dakkhiá¹‡Ä• vaá¹-á¹-asaá¹…khodakena gaá¹…gÄ• nÄ«tena muddhan
abhisittattÄ• __muddhÄ• bhisitto, _ paá¹-hamakhattiyo. tappabhavatÄ• ya pana anabhisittÄ
muddhÄ• bhisittÄ• khyÄ• , yathÄ• --- brahmabÄ• hujassa vaá¹ƒse jÄ• tassÄ• pi brahmabÄ•
__bÄ• hujo_ti hi nikÄ• yantarikÄ• naá¹ƒ laddhi. yasmiá¹ƒ pana rÄ• jini asesÄ• sÄ• mantÄ•
adhissarÄ• khyo {amara 18.2}. saá¹ƒ satto laggo anto yassÄ• sÄ• samantÄ• , savisayÄ• n
ime __sÄ• mantÄ• , _ anantararÄ• jÄ• no.

dvayaá¹ƒ cakkavattini. sabbabhÅ«miyÄ• issaro __sabbabhummo, _ á¹‡yo. puÃ±Ã±opanÄ«
asÄ• dhudamanikÄ• dirÄ• javattaá¹ƒ anutiá¹-á¹-hatÄ«ti __cakkavattÄ«, _ á¹‡Ä«, cakkaratan
attano purato gamayatÄ«ti vÄ• __cakkavattÄ«, _ puÃ±Ã±acakkaá¹ƒ, catucakkaá¹ƒ vÄ• sat
asmiá¹ƒ vattetÄ«ti __cakkavattÄ«, _ cakkaratanuppÄ• danatthaá¹ƒ dvÄ• dasavassacaritaá¹
vattametassatthÄ«ti vÄ• __cakkavattÄ«. _ tattha antojanasmiá¹ƒ balakÄ• ye dhammikÄ• ra
saá¹ƒvidhÄ• naá¹ƒ, khattiyesu, anuyuttesu, brÄ• hmaá¹‡agahapatikesu, negamajÄ• napade
migapakkhÄ«su, adhammakÄ• rapaá¹-ikkhepo, adhanÄ• naá¹ƒ dhanuppÄ• danaá¹ƒ, samaá
paÃ±hapucchananti idaá¹ƒ dasavidhaá¹ƒ cakkavattivattaá¹ƒ, idameva ca gahapatike, pakkh
gahaá¹‡avasena dvÄ• dasavidhampi dÄ«pesu. catÅ«svapi dÄ«pesu Ä• á¹‡Ä• dhammacakk
pavattetÄ«ti vÄ• __cakkavattÄ«. aÃ±Ã±o_ asabbabhummo anavakÄ• so sÄ• manto bhÅ«p
sayamÄ• á¹‡Ä• pavattiá¹-á¹-hÄ• navasena paricchinnasseva maá¹‡á¸• alassa issaro, na sa
__maá¹‡á¸• alissaro_tipi. ettha ca ``sabbabhummo, cakkavattÄ«â€™â€™ ti dvÄ«hi nÄ• me

dÄ«pito, idhÄ• nÄ• gatepi saá¹…gahetvÄ• kathitena __adhissara_padena __ekadÄ«pissar
__maá¹‡á¸• alissara_padena __padesissaro_ rÄ• jÄ• dÄ«pito. atha vÄ• __maá¹‡á¸• alissa
rÄ• jÄ• , sesehi __rÄ• jarÄ• jaÃ±Ã±Ä• _dÄ«hi __bÄ• huja_pariyantehi padesissaro dÄ«pito.

<336> dvayaá¹ƒ rÄ• jabhede. sukhumatÄ• ya lÄ«nÄ• apÄ• kaá¹-Ä• chaviyo yesaá¹ƒ te __
vajjÄ« cÄ• ti dvando. dvayaá¹ƒ sammÄ• sambuddhakule rÄ• jini. purimatarasambhÅ«te sak
__sakyo, _ á¹‡o. sakkopi. sakye bhavo __sÄ• kiyo, _ iyo, __ya_lopo, dÄ«gho ca.

paÃ±cakaá¹ƒ buddhaputtassÄ• yasmato rÄ• hulassa mÄ• tari. __bhadda_ kalyÄ• á¹‡e, sok
kulÄ• cÄ• rarÅ«pÄ• divasena kalyÄ• á¹‡attÄ• __bhaddÄ• . _ kaccassÄ• paccaá¹ƒ __kaccÄ
napuá¹ƒsake putte, puttiyaÃ±ca bhavatÄ«ti. ``rÄ• hu viya candaá¹ƒ mama nikkhamanaá¹ƒ lÄ
puttoti rÄ• huloti nÄ• mena bhavitabbaâ€™â€™ nti manasi katvÄ• ``rÄ• hu jÄ• to, bandhan
pitarÄ• vutto sikkhÄ• kÄ• mo Ä• yasmÄ• rÄ• huloyevettha rÄ• hulo, tassa mÄ• tÄ• __rÄ•
sarÄ«raá¹ƒ, atisayavaá¹‡á¹‡asarÄ«rayuttatÄ• ya __bimbÄ• , vami_dhÄ• tumhÄ• vÄ• \Be 2
yaso vuccati parivÄ• ro, kitti ca, te dhÄ• retÄ«ti __yasodharÄ• , manÄ• di_ttÄ• asso.

337-339__._ yesaá¹ƒ khattiyÄ• naá¹ƒ dhanaá¹ƒ sataá¹ƒ hoti, kÄ«disaá¹ƒ taá¹ƒ dhanaá¹ƒ? _
pathavÄ• dÄ«su nidhÄ• navasena gataá¹ƒ pavattaá¹ƒ, tesaá¹ƒ dhanÄ• naá¹ƒ sataá¹ƒ kahÄ•
kittakappamÄ• á¹‡Ä• naá¹ƒ? koá¹-Ä«naá¹ƒ sataá¹ƒ. kena paricchedena? __heá¹-á¹-himante
heá¹-á¹-himakoá¹-á¹-hÄ• sena, heá¹-á¹-himaparicchedena vÄ• koá¹-Ä«naá¹ƒ sataá¹ƒ hoti. _
divase divase vaá¸·aÃ±jitabbo pana kahÄ• paá¹‡o vÄ«satambaá¹‡amattaá¹ƒ hoti, __te_ kha
``khattiyamahÄ• sÄ• lÄ• â€™â€™ tyuccante. mahanto dhanasÄ• ro yesante __mahÄ• sÄ•
ekÄ• dasadoá¹‡amattaá¹ƒ.

__yesaá¹ƒ_ dvijÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ __nidhÄ• nagÄ• ni_ nidhÄ• navasena pava
honti, divasavaá¸·aÃ±jo pana kahÄ• paá¹‡o dasambaá¹‡amattaá¹ƒ hoti, te dvijÄ• ``dvijama
tyuccante.

nidhÄ• nage, vaá¸·aÃ±je ca dhane tadupaá¸• á¸• he tesaá¹ƒ dvijamahÄ• sÄ• lÄ• naá¹ƒ dha
gahapatimahÄ• sÄ• lÄ• nÄ• ma siyuá¹ƒ, ubhayatrÄ• pi heá¹-á¹-himanteneva dhanaparicch

<340> yo \Be 235/ na hÄ«no, na cukkaá¹-á¹-ho, majjhimÄ• dhikÄ• rabyavaá¹-á¹-hito
rÄ• japuttasenÄ• patimahÄ• kaá¹‡ittharÄ• di, so mahÄ• matto. mahatÄ« mattÄ• paricched
rÅ«pabhedena paá¹-á¹-hÄ• naá¹ƒ klÄ«vaá¹ƒ.

``pakatiyaá¹ƒ mahÄ• matte, paÃ±Ã±Ä• yaá¹ƒ paramattani.

napuá¹ƒsakaá¹ƒ padhÄ• naá¹ƒ taá¹ƒ, ekatte tuâ€™ ttame sadÄ• â€™â€™ ti ||

__rabhaso_ ca. ``mahÄ• matto, paá¹-á¹-hÄ• no cÄ• â€™â€™ ti tu puá¹ƒsakaá¹‡á¸• e vopÄ
tiá¹-á¹-hatÄ«ti __paá¹-á¹-hÄ• naá¹ƒ, _ yu {abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• 983, 1123 g

paÃ±cakaá¹ƒ mantinimhi. matippadhÄ• no sacivo sahÄ• yo. itikattabbatÄ• vadhÄ• raá¹‡aá
__mantinÄ«. _ assatthyatthe inÄ«, atha vÄ• mantena nayatÄ«ti __mantinÄ«, _ atha vÄ• m
nÄ«, manti ca nÄ« cÄ• ti __mantinÄ«. _ ``matisacivamantinÄ«â€™â€™ tipi pÄ• á¹-ho, tadÄ
vÄ• dvando. raÃ±Ã±Ä• saha jÄ«vatÄ«ti __sajÄ«vo. _ sacate samaveto bhavatÄ«ti __saciv
ikÄ• rÄ• gamo ca. sabbakiccesu raÃ±Ã±Ä• mantena amÄ• saha bhavatÄ«ti __amacco, an
__cca_paccayo. sajÄ«vamatte __cÄ• macca_saddo vattati. dvayaá¹ƒ senÄ• patimhi. senaá
camÅ«naá¹ƒ senÄ• naá¹ƒ pati __camÅ«pati. _

<341> __nyÄ• sÄ• dÄ«naá¹ƒ_ \Be 236/ iá¹‡Ä• dÄ• nadÄ• yavibhÄ• gÄ• dÄ«naá¹ƒ __vivÄ•
__upadaá¹-á¹-hari_ upadassite akkhadasso, akkhe vohÄ• re passatÄ«ti __akkhadasso, _ á¹
pucchÄ• vivÄ• ko, paÃ±havivÄ• kopyatra.

pajjaá¸• á¸• haá¹ƒ paá¹-ihÄ• re. dvÄ• re niyutto __dovÄ• riko, _ á¹‡iko, __o_kÄ• rÄ• gamo.
tenÄ• ti __paá¹-ihÄ• ro, _ á¹‡o. dvÄ• re tiá¹-á¹-hatÄ«ti __dvÄ• raá¹-á¹-ho, _ sakatthe ko. __d
dvÄ• raá¹-á¹-hito, dassakopyatra.

<342> rÄ• jÅ«naá¹ƒ aá¹…garakkhagaá¹‡o anÄ«kaá¹-á¹-hoti mato. ``rakkhivaggo tu yo raÃ±
nÄ«kaá¹-á¹-hoâ€™ bhidhÄ«yateâ€™â€™ ti __amaramÄ• lÄ• ya_Ã±ca, anÄ«kena samÅ«he
__anÄ«kaá¹-á¹-ho, _ á¹‡o.

dvayaá¹ƒ mahallake. kaÃ±cukaá¹ƒ coá¸·aá¹ƒ, taá¹ƒyogÄ• __kaÃ±cukÄ«. _ sokaá¹ƒ vindat
lobhe, lo, __ka_lopo. thÄ• pati, sovidopyatra. dvayaá¹ƒ sevake. pabhuno pacchÄ• jÄ«vatÄ«
á¹‡Ä«. __seva_ sevane, bhÅ«, á¹‡vu. atthÄ«pyatra. __attha_ yÄ• canÄ• yaá¹ƒ. atthanamat
__atthÄ«. _

<343> dvayaá¹ƒ \Be 237/ adhikamatte. gÄ• mesu adhikattÄ• adhikÄ• ikkhÄ• anubhavana
issattaá¹ƒ. adhikaá¹ƒ karotÄ«ti __adhikato. _ idaá¹ƒ dvayaá¹ƒ thÄ• yukagopÄ• naá¹ƒ dvinna
ekagÄ• me adhikato __thÄ• yuko, _ bahÅ«su gÄ• mesvadhikato __gopo. _ vuttaÃ±cÄ• __m
gÄ• me, gopo gÄ• mesu bhÅ«risÅ«â€™â€™ ti. {amara 18.7} __ruddenÄ• _pi vuttaá¹ƒ ``gÄ•
goá¹-á¹-hajjhakkhepi vallabhoâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 18.7}.

dvayaá¹ƒ suvaá¹‡á¹‡arajatajjhakkhÄ• naá¹ƒ dvinnampi nÄ• maá¹ƒ. hiraÃ±Ã±aá¹ƒ vuccati a
niyutto __heraÃ±Ã±iko. kana_ dittigatikantÄ«su, __ni_pubbo, kho, nikkho, suvaá¹‡á¹‡Ä• div

__nikkhiko. _ visesato pana suvaá¹‡á¹‡ajjhakkhe bhoriko. __bhÅ«ri_saddo suvaá¹‡á¹‡e, ta
rÅ«pyÄ• jjhakkhenikkhiko, tasmÄ• â€™ yaâ€™ mubhayatrÄ• pi heraÃ±Ã±ikoti sÄ• maÃ±Ã±

``bhoriko kanakÄ• jjhakkho,

rÅ«pyÄ• â€™ jjhakkho tu nikkhikoâ€™â€™ ti {amara 18.7} ||

sassa attano vijigÄ«sabhÅ«tassa desÄ• nantaro samantato maá¹‡á¸• alÄ«bhÅ«to rÄ• jÄ•
ekatthÄ• bhinivesitattÄ• . tato paraá¹ƒ vijigÄ«sabhÅ«myekantariko __mitto_ ekatthakÄ• ritta
arivijigÄ«samittÄ• naá¹ƒ pana maá¹‡á¸• alÄ• naá¹ƒ bahibhÅ«to dÅ«ramaá¹‡á¸• alaá¹-á¹-ho
accantabyavahito balÄ• dhikopi yo nÄ• pakarotyupakÄ• roti vÄ• , sa udÄ• sÄ«no dÅ«ramaá
dÅ«ramaá¹‡á¸• ale \Be 238/ Ä• satÄ«ti __udÄ• sÄ«no, u_pubbo __Ä• sa_ upasevane, yu, a
sattumabhiyuÃ±jamÄ• nassa vijigÄ«sassa sattuhitÄ• ya yo paá¹‡hiá¹ƒ gaá¹‡hati piá¹-á¹-hito
paá¹‡higgÄ• ho. ``paá¹‡hi pacchÄ• padaá¹ƒ vijigÄ«sassÄ• â€™â€™ ti __ratanakose. _ ``p
byÅ«hapiá¹-á¹-heâ€™â€™ ti {tikaá¹‡á¸• asesa III 3.134} __tikaá¹‡á¸• aseso. _ ``paá¹‡hi pa
pÄ• damÅ«lomadiá¹-á¹-hisu. senÄ• piá¹-á¹-he kumbhiyaÃ±ceâ€™â€™ ti tu __nÄ• natthasa

344-345__._ __diá¹-á¹-ha_ntaá¹ƒ ripumhi. mittapaá¹-ipakkhattÄ• __amitto, _ rapatyavaá¹‡á
__ripu, _ u, __i_ttaá¹ƒ, __rapa, lapa, japa, jappa_ vacane vÄ• . veraá¹ƒ virodho yassatthÄ«t
dukkhahetuttÄ• sapatti iva __sapatto, iva_tthe __a_kÄ• rapaccayo. __ara_ gamane, ti, bhÅ
__sada_ sÄ• dane, tu, bhÅ«vÄ• di, __sattu, _ yavÄ• dicuá¹‡á¹‡epi. __ara_ gamane, verama
i. sapattÄ• dÄ«naá¹ƒ catunnaá¹ƒ dvando, ``byaÃ±jano ca visaá¹ƒyogoâ€™â€™ ti sutte __ca
eka__ta_kÄ• rassa lopo ca. patiyamatthanaá¹ƒ paccattho, taá¹ƒyogÄ• __paccatthiko, _ pat
viparÄ«tagamanaá¹ƒ. __pantha_ gatiyaá¹ƒ, curÄ• di. paripantho parissavaá¹-á¹-hÄ• naá¹ƒ,
__paripanthÄ«. _ paá¹-iviruddho pakkho sahÄ• yo __paá¹-ipakkho, _ tathÄ• __vipakkho. na
hiá¹ƒsÄ• yaá¹ƒ ramatÄ«ti {paratÄ«ti (?) } __paro, _ kvi. paá¹-ipakkhabhÄ• vena amati gacch
ama_ gamane, to, dvittaá¹ƒ. natthi etasmÄ• Ä«ti upaddavoti anÄ«to \Be 239/, mitto, tappaá
so eva __paccanÄ«ko, ta_ssa __ko, _ yathÄ• niyako. virodhossatthÄ«ti __virodhÄ«, _ Ä«.
appÄ«tiyaá¹ƒ, divÄ• di. vidussanasÄ«latÄ• ya __viddesÄ«, _ dvittaá¹ƒ, issettaá¹ƒ. dussatÄ«
__ta_paccaye __diá¹-á¹-ho, _ dhÄ• tvantena saha __á¹-á¹-hÄ• _deso. dvesaá¹‡o, duhadayo
abhighÄ• tÄ«pyatra.

dvayaá¹ƒ anukÅ«lane. anurodhanaá¹ƒ __anurodho, _ á¹‡o. __rudha_ Ä• varaá¹‡e. anurÅ«
__anuvattanaá¹ƒ, vatu_ vattane, bhÅ«, yu.

<346> paÃ±cakaá¹ƒ mittasÄ• maÃ±Ã±e. __mida_ snehe, bhÅ«vÄ• di, to, vayasÄ• tulyo __
saÃ±Ã±Ä• yaá¹ƒ __sa_paccayo {yapaccayo (?) pÄ• á¹‡ini IV 4.91 suttaá¹ƒ passitabbaá¹ƒ},
vayatÄ«ti vÄ• __vayaso, vaya_ gamane, __saha_ssa __so_ vaá¹‡á¹‡avipariyayo. saha aya

aya_ gamane, __saha_ssa __sÄ• _bhÄ• vo, yathÄ• sahadhammiko. saha vÄ• hÄ• ni, ayo
_ tipadabahubbÄ«hi, yathÄ• parakkamÄ• dhigatasampadÄ• . atha vÄ• hÄ• ni ca Ä• yo ca
atthi, so __sahÄ• yo, _ ``sapakkhako, salomakoâ€™â€™ tyÄ• dÄ«su viya __sa_saddassa
sundaraá¹ƒ hadayametassÄ• ti suhadayo, __a_lopo, __dya_ssa __jo, _ sova __suhajjo. sah
parisahanaá¹ƒ adussanaá¹ƒ, kho, __ha_lopo, __sakhÄ• , _ rÄ• jÄ• di, samÄ• no khyÄ• to p
ya_lopo, __samÄ• na_ssa \Be 240/ ca __sa_bhÄ• vo. siniddho, sniddho, savayopyatra. sak
mettiyaá¹ƒ vattanti. sakhimhi bhavaá¹ƒ __sakhyaá¹ƒ. _ sattahi padehi avagamyateti __satta
{sattapadÄ«na (amara 18.12) }, ino.

dvayaá¹ƒ abhejjamitte. sabbakÄ• laá¹ƒ bhajatÄ«ti __sambhatto, bhaja_ sevÄ• yaá¹ƒ, bhÅ«
mitto __daá¸·hamitto. _ dvayaá¹ƒ diá¹-á¹-hamattamitte. kiÃ±ci kÄ• laá¹ƒ passitabboti __sanc
saá¹ƒ_saddoyamappattho. __disa_ pekkhane, dassanaá¹ƒ diá¹-á¹-haá¹ƒ, taá¹ƒ mattÄ• pam
__diá¹-á¹-hamattako, _ sakatthe ko.

<347> dvayaá¹ƒ carapurise tÄ• pasÄ• dirÅ«pena caramatte. carati jÄ• nÄ• ti paracakkanti
á¹‡o. __guá¸·hapuriso_ guttapuriso. yathÄ• rahavaá¹‡á¹‡o, paá¹‡idhi, appasapo, phassopy
vÄ• á¹‡ijakasibalaliá¹…gabhikkhukaccÄ• yanÄ• dilesena thÄ• yinicare. itare idhÄ• gatasadi
__yathÄ• rahavaá¹‡á¹‡o_ yathÄ• rahappakÄ• ro. yena paracakkaá¹ƒ sakkÄ• Ã±Ä• tuá¹ƒ ta
paá¹‡idhiyyate Ã±eyyamasmiá¹ƒ __paá¹‡idhi, i. _ apakaá¹-á¹-haá¹ƒ sappati caratÄ«ti __apa
bÄ• dhanaphusanesu, a, __phasso. _

tikaá¹ƒ pathike. pathe gacchatÄ«ti __pathÄ• vÄ«, _ vÄ«, dÄ«gho. iko, __pathiko. _ addhani
sÄ«lenÄ• ti __addhagÅ«. _ addhagopyatra.

dvayaá¹ƒ dÅ«te. __du_ paritÄ• pe, to. sandesaá¹ƒ vÄ• cikaá¹ƒ haratyaneneti {haratÄ«ti (?)

dvayaá¹ƒ \Be 241/ jotisike. gaá¹‡ayatÄ«ti __gaá¹‡ako, _ á¹‡vu. muhuttaá¹ƒ kÄ• lavisesaá¹ƒ
__muhuttiko, vÄ• _ggahaá¹‡ena na vuddhi. saá¹ƒvaccharo, jotisiko, devaÃ±Ã±Å«, mohutto,
kÄ• tantikopyatra. katanto devamattaá¹ƒ, taá¹ƒ jÄ• nÄ• tÄ«ti __kÄ• tantiko. _

<348> dvayaá¹ƒ lekhake. __likha_ lekhane, bhÅ«, á¹‡vu. lipena masyopadesena bhavatÄ«
vaá¹‡á¹‡asaá¹‡á¹-hÄ• no, taá¹ƒ karotÄ«ti __lipikÄ• ro. _ akkharacaá¹‡o, akkharacuÃ±cupya
bhÅ«. __caÃ±cu_ gatiyaá¹ƒ.

melÄ• nandÄ• masimaá¹‡i, melandhu vaá¹‡á¹‡akÅ«pikÄ• .

masijalantu melÄ• ca, pattaÃ±janaá¹ƒ masi dvisu ||

lekhanÄ« vaá¹‡á¹‡atÅ«lÄ« ca, vaá¹‡á¹‡akakkharatÅ«likÄ• .

vaá¹‡á¹‡adÅ«to sotthimukho, lekho vÄ• cikahÄ• rako ||

kÄ• canakitaliko ca, kÄ• canaá¹ƒ tannibandhanaá¹ƒ.

lekhyaá¹-á¹-hÄ• naá¹ƒ ganthakuá¹-i, muddÄ• paccayakÄ• rinÄ« {tikaá¹‡á¸• asesa II 8.27, 2

dvayaá¹ƒ vaá¹‡á¹‡e. vaá¹‡á¹‡Ä«yati pakÄ• sÄ«yati attho yena, so __vaá¹‡á¹‡o, vaá¹‡á¹‡a
na khÄ«yatÄ«ti __akkharo, khara_ vinÄ• se, __khi_ khaye vÄ• , tadÄ• aro. __likhanaá¹ƒ, li
vaá¹‡á¹‡asaá¹‡á¹-hÄ• ne vattanti. __lipilikhi_yo itthiyaá¹ƒ.

bhedÄ• dayo ime caturo upÄ• yÄ• sattuvijayakÄ• raá¹‡Ä• ni. sattuvijayamupagacchanti et
parasmÄ• visilesanaá¹ƒ __bhedo. _

sneharÄ• gÄ• panayanaá¹ƒ \Be 242/, saá¹ƒhÄ• soppÄ• danaá¹ƒ tathÄ• .

santajjanaÃ±ca __bhedo_yaá¹ƒ, viÃ±Ã±Å«hi tividho mato {kÄ• mandakÄ«yanÄ«tisÄ• ra 17.

tatrÄ• yaá¹ƒ tavÄ• nuggatena pavuddho pÄ• sÄ• dataravo viya attÄ• naÃ±cocchindissatÄ«
snehabhattiÃ±cÄ• panayati. abhibhavanaÃ±copÄ• dayati {paddhaÃ±copÄ• dayati (Katthaci
pariyapaccÄ• mittÄ• nuggahaá¹‡assa maraá¹‡amevanto bhavissatÄ«tyevaá¹ƒpakÄ• ramab

vadhotthaggahaá¹‡aÃ±ceva, parikleso tatheva ca.

iti daá¹‡á¸• avidhaÃ±Ã±Å«hi, __daá¹‡á¸• o_pi tividho mato {kÄ• mandakÄ«yanÄ«tisÄ• ra 17

__parikleso_ bandhanatÄ• á¸·anÄ• di.

aÃ±Ã±amaÃ±Ã±opakÄ• rÄ• naá¹ƒ, dassanaá¹ƒ guá¹‡akittanaá¹ƒ.

sambandhassa samakkhÄ• naá¹ƒ, Ä• yatiá¹ƒ sampakÄ• sanaá¹ƒ ||

vÄ• cÄ• pesalayÄ• sÄ• dhu, tavÄ• hamiti cappaá¹‡aá¹ƒ.

iti sÄ• mavidhaÃ±Ã±Å«hi, __sÄ• maá¹ƒ_ paÃ±cavidhaá¹ƒ mataá¹ƒ {kÄ• mandakÄ«yanÄ«tis

``asmiá¹ƒ evaá¹ƒ kate idaá¹ƒ amhÄ• kaá¹ƒ bhavissatÄ«â€™â€™ ti Ä• sÄ• dassanaá¹ƒ __Ä

appaá¹‡amityaá¹…gassa dÄ• naá¹ƒ.

dÄ• naÃ±ca paÃ±cadhÄ• sÄ• rassÄ• sÄ• rassa ca dabbassa gahitassa samappaá¹‡aá¹ƒ,
tathÄ• apubbadÄ• naá¹ƒ, tathÄ• ``amussa dabbaá¹ƒ gaá¹‡hÄ• hi, tatheva bhavissatÄ«â€™
gÄ• happavattanaá¹ƒ, tathÄ• iá¹‡appamocanaÃ±ceti. yathÄ• ha ---

``yo sampattadhanossaggo, uttamamajjhimÄ• dhamo.

patidÄ• naá¹ƒ tathÄ• tassa, gahitassÄ• numodanaá¹ƒ ||

dabbadÄ• naâ€™ mapubbaÃ±ca \Be 243/, sayaá¹ƒ gÄ• happavattanaá¹ƒ.

deyyassa paá¹-imokkho ca, __dÄ• naá¹ƒ_ paÃ±cavidhaá¹ƒ mataâ€™â€™ nti {kÄ• mandakÄ

ete cattÄ• ro upÄ• yÄ• mÄ• yÄ• dÄ«svevantogadhÄ• , tathÄ• hi mÄ• yopekkhÄ• ca daá¹
bhede antogadhaá¹ƒ. keci panÄ• hu

``sÄ• maá¹ƒ dÄ• naÃ±ca bhedo ca, daá¹‡á¸• o ceti catukkakaá¹ƒ.

mÄ• yopekkhindajÄ• laÃ±ca, sattopÄ• yÄ• pakittitÄ• â€™â€™ ti {kÄ• mandakÄ«yanÄ«tisÄ

<349> nÄ• mamattena vuttÄ• naá¹ƒ bhedÄ• dÄ«namidÄ• ni pariyÄ• yÄ• nyÄ• ha. tatra dva
{japo cintanavÄ• cÄ• su (dhÄ• tvatthasaá¹…gaha, 135 gÄ• thÄ•) }, bhÅ«, á¹‡o. __bhidi_ dv

tikaá¹ƒ daá¹‡á¸• e. __daá¹‡á¸• a_ nipÄ• tane, curÄ• di. saho vuccati balaá¹ƒ, tabbhavaá¹ƒ
damanaá¹ƒ __damo, _ dÄ«ghapaá¹-isedho.

<350> sÄ• maá¹ƒ suddavagge, dÄ• naÃ±ca brÄ• hmaá¹‡avagge kathessati. sÄ• myÄ• day
paramparopakÄ• rittÄ• rajjassaá¹…gÄ• ni. pakaá¹-á¹-hamupakubbanti rajjanti pakatiyoti co
__kÄ• mandakÄ«ye_ ---

``sÄ• myaâ€™ maccaÃ±ca raá¹-á¹-haÃ±ca, duggaá¹ƒ koso balaá¹ƒ sakhÄ• .

paramparopakÄ• rÄ«daá¹ƒ, sattaá¹…gaá¹ƒ rajjamuccate {kÄ• mandakÄ«yanÄ«tisÄ• ra IV 1

amaccaraá¹-á¹-haduggÄ• ni \Be 244/, koso daá¹‡á¸• o ca paÃ±camo.

etÄ• pakatiyo vuttÄ• , vijigÄ«sassa rÄ• jino ||

etÄ• paÃ±ca tathÄ• mittaá¹ƒ, sattamo pathavÄ«pati.

sattappakatikaá¹ƒ rajjaá¹ƒ, iccÄ• ha sÅ«rapÅ«jitoâ€™â€™ ti ||

tatra poraseá¹‡Ä«naá¹ƒ padhÄ• nabhÄ• vepi sati __raá¹-á¹-ha_ggahaá¹‡ena, __bala_ggah
gahaá¹‡asiddhanti neha visuá¹ƒ gahaá¹‡aá¹ƒ kataá¹ƒ, __amarakose_ pana dvÄ«hi gahaá¹‡
padhÄ• nattÄ• khyÄ• panatthaá¹ƒ visuá¹ƒ gahitÄ• . vuttaÃ±hi tatra ---

``sÄ• myaâ€™ macco sakhÄ• koso, rajjaduggabalÄ• ni ca.

rajjaá¹…gÄ• ni pakatayo, porÄ• naá¹ƒ seá¹‡iyopi ceâ€™â€™ ti {amara 18.17} ||

esaÃ±ca sÄ• myamaccaraá¹-á¹-haduggakosabalasakhÄ«naá¹ƒ pubbatarassa garuttaá¹ƒ vi
nÄ• maliá¹…gÄ• nusÄ• sane __abhidhÄ• nasatthe_ anupayogato yathÄ• kkamaá¹ƒ garutta
byatikkamenopaÃ±Ã±Ä• so kato.

suvaá¹‡á¹‡Ä• dimayabhaá¹‡á¸• Ä• gÄ• raá¹ƒ __koso, _ pabbatodakarukkhÄ• dÄ«hi dugga
vijitaá¹ƒ_ janapadavatÄ« bhÅ«mi, __balaá¹ƒ_ cakkaá¹ƒ, taÃ±ca molabhataseá¹‡isahÄ• yÄ•
chabbidhaá¹ƒ. tatra kamÄ• gataá¹ƒ __molaá¹ƒ, _ vetanasambandhaá¹ƒ __bhataá¹ƒ, _ poraá
sahÄ• yabhÅ«taá¹ƒ __sahÄ• yo, _ amittabhÅ«taá¹ƒ __amittaá¹ƒ, aá¹-avikaá¹ƒ_ aá¹-avisahÄ
sahajjaá¹ƒ, pÄ• kataá¹ƒ, kittimaÃ±ceti tividhaá¹ƒ. ``liá¹…ge sabhÄ• ve pakati, porÄ• maccÄ•
guá¹‡asÄ• myepÄ«â€™â€™ ti {byÄ• khyÄ• sudhÄ• I 4.29} __ruddo. _

<351> pabhÄ• vÄ• dÄ«naá¹ƒ \Be 245/ vasÄ• sattiyo nÄ• ma tisso bhavanti. __saka_ sattiy
sandhÄ• dÄ«naá¹ƒ, bhedÄ• dÄ«naÃ±ca yÄ• thÄ• vato avaá¹-á¹-hÄ• panaá¹ƒ, taá¹ƒ Ã±Ä• á
sakasampattuppattiyaá¹ƒ kosadaá¹‡á¸• Ä• __pabhÅ«satti, _ tesaá¹ƒyeva pabhuttasampÄ•
vuttaÃ±ca ``kosadaá¹‡á¸• abalaá¹ƒ pabhÅ«sattiâ€™â€™ riti {cintÄ• maá¹‡iá¹-Ä«kÄ• yampi}
ussÄ• haceá¹-á¹-hÄ• __ussÄ• hasatti. _ vuttaÃ±ca ``vikkamabalamussÄ• hasattiâ€™â€™
cintÄ• maá¹‡iá¹-Ä«kÄ• yampi}.

pabhÄ• vÄ• dÄ«naá¹ƒ sakÄ• raá¹‡aá¹ƒ sarÅ«paá¹ƒ dassetumÄ• ha __ ``pabhÄ• voâ€™â€
tadatthiyÄ• balampi daá¹‡á¸• o. tato jÄ• taá¹ƒ yaá¹ƒ tejo, taá¹ƒ pabhÄ• vo. tato jÄ• to yo tej
``pabhÄ• voâ€™â€™ tipi pulliá¹…gena yojanÄ«yaá¹ƒ. pabhavanti tejassino aneneti __pabh
vÄ• bhÄ• vo __pabhÄ• vo. _ koso dhanaá¹ƒ, tato jÄ• to yo tejo, so pabhÄ• vo nÄ• ma. tath
sattÅ«namupakaraá¹‡aá¹ƒ. patapanti tejassino bhavantyaneneti __patÄ• po, _ á¹‡o.

<352> dvayaá¹ƒ mante. mantÄ• vuccati paÃ±Ã±Ä• , sÄ• etasmiá¹ƒ vijjati tÄ• ya nipphÄ• c

atha vÄ• __manta_ guttabhÄ• sane, bhÄ• ve á¹‡o. itaratra bhÄ• ve yu.

so \Be 246/ manto __dvigocaro_ dvinnaá¹ƒ janÄ• naá¹ƒ visayabhÅ«to catukkaá¹‡á¹‡o nÄ• ettha __catukkaá¹‡á¹‡o. _ so manto __tigocaro_ tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ visayabhÅ«to __ manto nÄ• ma catukkaá¹‡á¹‡o vÄ• chakkaá¹‡á¹‡o vÄ• kattabbo, na tato paranti dvinname __amarakose_ pana chakkaá¹‡á¹‡opi paá¹-ikkhitto. vuttaÃ±hi tattha ``achakkaá¹‡á¹‡o, yo ta ti {amara 18.22}.

sabbapÄ• risadattÄ• {sabbapÄ• á¹-hipadattÄ• (Katthaci) } byÄ• karaá¹‡assa sotÅ«naá¹ƒ s paá¹-ubhÄ• vajananatthaá¹ƒ idhÄ• nÄ• gatÄ• pi chagguá¹‡Ä• dayo Ä• netvÄ• kathetabbÄ•

``sabbapÄ• risadaá¹ƒ {sabbapÄ• á¹-ipadaá¹ƒ (Katthaci) } hidaá¹ƒ, sabbasatthaâ€™ mato m

nissÄ«yate kvaci kiÃ±ci, sabbesaâ€™ matra vÄ• dinaâ€™â€™ nti ||

yathÄ• chagguá¹‡Ä• sandhi viggahayÄ• nÄ• sanadvedhÄ• sayÄ• {amara 18.18-9}. tatra tividho kosadaá¹‡á¸• abhÅ«mippadÄ• nahetuko. apahÄ• ralakkhaá¹‡o __viggaho, _ sopi tiv kÅ«á¹-ayuddhaá¹ƒ tuá¹‡hiyuddhanti.

parabyasanatÄ• sapattidesakÄ• lÄ• tyudayÄ• vÄ• payÄ• namattena sÄ• ddhe parasmiá¹ƒ guá¹‡Ä• nurattapakatissa vijigÄ«sassa yÄ• trÄ• __yÄ• naá¹ƒ_ {kÄ• mandakÄ«yanÄ«tisÄ• taÃ±ca viggayhayÄ• naá¹ƒ sandhÄ• yayÄ• naá¹ƒ sambhÅ«yayÄ• naá¹ƒ pasaá¹…gayÄ• naá paÃ±cavidhaá¹ƒ. patiggÄ• hÄ«naá¹ƒ niggayha, sandhÄ• ya, upekkhiya vÄ• yaá¹ƒ yÄ• naá¹ _ yadÄ• na sakkoti, tadÄ• sÄ• mantehi sahekÄ«bhÅ«ya yÄ• naá¹ƒ __sambhÅ«yayÄ• naá¹ aÃ±Ã±asmiá¹ƒ pasaá¹…gato gamanaá¹ƒ __pasaá¹…gayÄ• naá¹ƒ. _

``na maá¹ƒ paro hantuá¹ƒ samattho, nÄ• hampi paraâ€™â€™ miti kÄ• lÄ• dike parikkhitvÄ vaá¸• á¸• hayato á¹-hiti __Ä• sanaá¹ƒ, _ tadapi viggayhÄ• sanasandhÄ• yÄ• sanÄ• dibhede \Be 247/ sattÅ«naá¹ƒ majjhe kÄ• kakkhivÄ• â€™ lakkhitassoâ€™ bhayatra vacanenattano s _ aÃ±Ã±atarena vÄ• balavatarena sandhi, aÃ±Ã±atarena abalena viggaho __dvedhaá¹ƒ. _ sandhÄ• ya yo tena viggaho, sattuneva vÄ• yo sandhiviggahasamudÄ• yahetuko {sattunov sandhiviggahasamudÄ• yahetuno (byÄ• khyÄ• sudhÄ• I 8.18) } duggÄ• sayassa byÄ• pÄ• parasantÄ• namapyobhayavedanÄ• naá¹ƒ ubhayato vutti dvedhamuccate.

``ucchijjamÄ• no ripunÄ• nirupÄ• ya patikriyo. sattihÄ«no samÄ• siyateâ€™â€™ ti {byÄ• k hÄ«nenÄ• Ã±Ã±assa balavatarassa dhammavijayino samÄ• sayanaá¹ƒ {balavatÄ• arinÄ• yaá¹ƒ balavadhammavijayisamÄ• sayanaá¹ƒ (byÄ• khyÄ• sudhÄ• I 8.18) }, tasseva vÄ• ba kosÄ• dippadÄ• nena Ä• sayanaá¹ƒ __Ä• sayo_ vuccate. ete chagguá¹‡Ä• .

yasmiÃ±ca guá¹‡e á¹-hito vijigÄ«so sakkotyattano aá¹-á¹-havaggiyakammÄ• ni pavattayituá
cetÄ• nyupahantuá¹ƒ, guá¹‡amÄ• dhiá¹-á¹-heyya, sÄ• vuá¸• á¸• hi.

kasi vaá¹‡ijjaá¹ƒ patho duggaá¹ƒ, setu kuÃ±jarabandhanaá¹ƒ.

khanyÄ• karadhanÄ• dÄ• naá¹ƒ, suÃ±Ã±Ä• naÃ±ca nivesanaá¹ƒ {kÄ• mandakÄ«yanÄ«tisÄ

ityeso aá¹-á¹-havaggo.

yasmiá¹ƒ vÄ• guá¹‡e á¹-hito sakammÄ• naá¹ƒ __vuá¸• á¸• hi, _ khayaá¹ƒ vÄ• nÄ• bhipas
yasmiá¹ƒ vÄ• guá¹‡e á¹-hito sakammÄ• namupaghÄ• taá¹ƒ passati, tasmiá¹ƒ na tiá¹-á¹-hey
nÄ«tivedÄ«naá¹ƒ tivaggo {amara 18.19}. itaresaá¹ƒ dhammatthakÄ• mÄ• tivaggo.

dvayaá¹ƒ \Be 248/ guyhe. rahasi bhavaá¹ƒ __rahassaá¹ƒ, _ so, rahe vÄ• bhavaá¹ƒ __raha
saá¹ƒvaraá¹‡e, kammani yo. idaá¹ƒ dvayaá¹ƒ tÄ«su. rahasso manto, rahassÄ• vÄ• cÄ• , ra

<353> paÃ±cakaá¹ƒ vijane. __viji_ puthabhÄ• ve, bhÅ«, to ca. __vici_ vivecane, puthubhÄ•
``vivittaá¹ƒ tÄ«su vijane, asaá¹ƒpakkapavittesÅ«â€™â€™ ti __ruddo. _ vigato jano asmÄ• ti
chÄ• detÄ«ti __channo. chada_ saá¹ƒvaraá¹‡e. vittamarahatÄ«ti __raho, raha_ cÄ• ge, ram
_ vaá¹‡á¹‡avikÄ• ro. ``raho nidhuvane cÄ• pi, raho guyhe napuá¹ƒsakaâ€™â€™ nti {byÄ• k
__rabhaso. _ dutiyo __raho_saddo abyayaá¹ƒ. nissalÄ• kÄ• , upÄ• supyatra. nissalÄ• kÄ•

dvayaá¹ƒ vissÄ• se. __sasa_ pÄ• lane, á¹‡o. __sambha_ vissÄ• se. ``vissambho kelikalahe
ceâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• yampi} __ruddo. _

dvayaá¹ƒ nyÄ• ye. __yuja_ samÄ• dhimhi, samÄ• dhi abhyupagamo, to. upagantabbattÄ•
sakatthe iko, opÄ• yikaá¹ƒ, opayikampi {pÄ• á¹‡ini V 4.34 (gaá¹‡a) }, labbhaá¹ƒ, bhajamÄ• n
nyÄ• yaá¹ƒ, Ã±Ä• yaá¹ƒpyatra.

<354> silokaá¹ƒ ovÄ• de. __ava_pubbo __vada_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, bhÄ• ve á¹‡o.
ti, Ä• ssi, __anusiá¹-á¹-hi_ \Be 249/. anusÄ• sate __anusÄ• sanaá¹ƒ. pumavajje_ itthiyaá¹ƒ,
ca ekassevatthassa bhinnaliá¹…gehi tÄ«hi nÄ• mehi kathanaá¹ƒ na kevalaá¹ƒ vÄ• ccaliá¹…
vÄ• cakaliá¹…gopyatthÄ«ti dÄ«panatthaá¹ƒ.

dvayaá¹ƒ Ä• á¹‡Ä• yaá¹ƒ. __Ä• á¹‡a_ pesane, bhÄ• ve a, __Ä• á¹‡Ä• , _ itthÄ«. avavÄ• do
dvayaá¹ƒ bandhane. __dÄ• _ dÄ• ne, bhÄ• ve yu, __dÄ• _ avakhaá¹‡á¸• ane vÄ• , viyogad

355-356__._ dvayaá¹ƒ aparÄ• dhe. apagacchantyanenÄ• ti __Ä• gu, _ á¹‡u, __pa_lopo, ras
napuá¹ƒsake Ä• gu. apagato rÄ• dho yena __aparÄ• dho, rÄ• dha_ saá¹ƒsiddhimhi. dvayaá
vikiraá¹‡e, kattari a, __a_ttaá¹ƒ. __bala_ pÄ• á¹‡ane, i. __kara_sÄ• hacariyato __bali_ pullia
bhÄ• gadheyyopyatra. __bhÄ• gÄ• _sakatthe dheyyo {pÄ• á¹‡ini V 4.36 (vÄ• 0) }, bhÄ• gatt
__bhÄ• gadheyyo, _ iyo.

dvayaá¹ƒ tuá¹-á¹-hidÄ• ye. manorathapuá¹‡á¹‡attÄ• pattabbo bhÄ• go __puá¹‡á¹‡apatto.
sossatthÄ«ti tuá¹-á¹-hÄ«, tena dÄ• tabbo dÄ• yo __tuá¹-á¹-hidÄ• yo, _ Ä• kÄ• rantÄ• namÄ•

chakkaá¹ƒ \Be 250/ pÄ• bhate. tathÄ• hi ---

``hemaá¹ƒ sÄ«hÄ• sanaá¹ƒ vesaá¹ƒ, vuttaá¹ƒ bhaddÄ• sanaá¹ƒ tathÄ• .

upÄ• yanaâ€™ mupaggayhaá¹ƒ, pÄ• bhataÃ±coâ€™ padÄ• thiyaâ€™â€™ nti ||

silokÄ• ddhaá¹ƒ nÄ• ma amaramÄ• lÄ• .

upagantvÄ• dÄ• tabbÄ• ti __upadÄ• , _ a, itthÄ«, taá¹ƒ tamatthaá¹ƒ patthentehi Ä• bharÄ«
__pÄ• bhataá¹ƒ, _ patthanatthajotakoyaá¹ƒ pasaddo. upeyyateti __upÄ• yanaá¹ƒ, i_to yu, u
__upÄ• yanaá¹ƒ. kuca_ saá¹…kocane, á¹‡o, vigato koco yena __ukkoco. _ paá¹‡á¹‡ena sa
Ä• karÄ«yate Ä• nÄ«yateti __paá¹‡á¹‡Ä• kÄ• ro, _ aÃ±Ã±atra upacÄ• rÄ• . pahiá¹‡antyane
gatiyaá¹ƒ, yu, sakatthe ko. padesanaá¹ƒ, upaggayhaá¹ƒ, upahÄ• ropyatra.

gumbÄ• dideyyo gumbaghaá¹-Ä• diko {gumbaghaá¹-Ä• dito (?) } deyyosuá¹…kaá¹ƒ, anitth
jalathalamaggÄ• dÄ«su laddhabbabhÄ• go, tathÄ• ghaá¹-á¹-opi, samÄ• natthÄ• hete. __Ä
saá¹…gaá¹‡hÄ• ti. __suá¹…ka_ gamane, suá¹…kati yena, taá¹ƒ __suá¹…kaá¹ƒ. gamu_ gar
dvayaá¹ƒ gÄ• majanapadÄ• dito laddhabbabhÄ• ge. __aya_ gamane, á¹‡o, __Ä• yo. a_pac
sampattakÄ• le Ä• gamo __dhanÄ• gamo. _

<357> dvayaá¹ƒ chattasÄ• maÃ±Ã±e. Ä• tapato sÅ«riyÄ• lokato tÄ• yatÄ«ti __Ä• tapattaá¹
__chattaá¹ƒ, chada_ \Be 251/ apavÄ• raá¹‡e, to, __traá¹‡a_paccaye chatraá¹ƒ, __hemaá¹ƒ
__raÃ±Ã±aá¹ƒ_ rÄ• jÅ«naá¹ƒ Ä• sanaá¹ƒ __sÄ«hÄ• sanÄ• _khyaá¹ƒ. sÄ«hÄ• katippadhÄ•
Ä• sananti viggaho.

dvayaá¹ƒ cÄ• mare. vÄ• lena katÄ• bÄ«janÄ« __vÄ• labÄ«janÄ«. _ camaro migo tassedaá
cÄ• maraá¹ƒ romaá¹ƒ, gucchakaÃ±cÄ• vacÅ«lakaâ€™â€™ nti {tikaá¹‡á¸• asesa II 8.406} _
pakiá¹‡á¹‡akaá¹ƒpyatra. pakarÄ«yate vikkhipate __pakiá¹‡á¹‡akaá¹ƒ, _ sakatthe ko.

<358> khaggÄ• dayo ime paÃ±ca rÄ• jÅ«naá¹ƒ kakudhabhaá¹‡á¸• Ä• ni bhavanti. __kuka_
vaá¹‡á¹‡avipariyayo. raÃ±Ã±o gamanakÄ• le sadÄ• Ä• dÄ• tabbato kakudhÄ• ni ca tÄ• ni
ceti __kakudhabhaá¹‡á¸• Ä• ni. _

<359> dvayaá¹ƒ puá¹‡á¹‡aghaá¹-e. jalapuá¹‡á¹‡attÄ• bhaddo kalyÄ• á¹‡o kumbho __bha
hemabhÄ• jane. __bhara_ bharaá¹‡e, bharaá¹‡aá¹ƒ dhÄ• raá¹‡aá¹ƒ posanaÃ±ca, dhÄ• raá
__bhiá¹…gÄ• _deso, bharati dadhÄ• ti udakanti __bhiá¹…gÄ• ro, _ Ä• ro. karako, kuá¹‡á¸•

hatthÄ« \Be 252/ ca asso ca ratho ca patti ca, tesaá¹ƒ samÅ«ho hatthissarathapatti caturaá
senÄ• tyuccate, senaá¹…gattÄ• samÄ• hÄ• radvandoyaá¹ƒ. cattÄ• ri aá¹…gÄ• ni yassaá¹ƒ
__caturaá¹…ginÄ«, _ Ä«, inÄ«.

<360> __dantya_ntaá¹ƒ hatthini. kuÃ±jo hanu, danto ca, taá¹ƒyogÄ• __kuÃ±jaro, _ atisaye
jarÄ• petÄ«ti vÄ• __kuÃ±jaro, _ aluttasamÄ• so, kuÃ±je vÄ• girikÅ«á¹-e ramati, koÃ±canÄ
carati, kuá¹ƒ vÄ• pathaviá¹ƒ tadÄ• ghÄ• tena jarayatÄ«ti __kuÃ±jaro. _ vÄ• rayati parabala
nandÄ• dÄ«hi yu. hatthayogÄ• __hatthÄ«. _ mataá¹…gassa isino apaccaá¹ƒ __mÄ• taá¹…
sarÄ«rametassÄ• ti vÄ• __mÄ• taá¹…go, ha na_lopo, assÄ• kÄ• ro ca. dve radÄ• dantÄ•
vilekhane danteâ€™â€™ ti hi __nÄ• natthasaá¹…gahe. gaja_ sadde, gajatÄ«ti, a. nago pab
__nÄ• go, _ á¹‡o. karena, mukhena cÄ• ti dvÄ«hi pivatÄ«ti __dvipo. _ i gamane, bho. danta
saá¹-á¹-hihÄ• yano, dantÄ• valo, anekapo, mataá¹…gajo, karÄ«, thambheramo, padmÄ«, m
dÄ«ghamÄ• ruto, rÄ• jÄ«vo, jalakakkho, nilluro, karaá¹-Ä«, varaá¹…go, suppakaá¹‡á¹‡o icc
nÄ• mÄ• ni. saá¹-á¹-hivassikattÄ• , jÄ• tiyÄ• saá¹-á¹-hivassakÄ• le thÄ• mena hÄ• yanato v

vanakarÄ«naá¹ƒ yo yÅ«thajeá¹-á¹-ho, so sayÅ«thÄ• naá¹ƒ jeá¹-á¹-hattÄ• __yÅ«thajeá¹-á¹-
rakkhatÄ«ti __yÅ«thapo_ti coccate.

<361> kÄ• á¸·Ä• vakÄ• dÄ«ni \Be 253/ etÄ• ni hatthirÄ• jÄ• naá¹ƒ kulÄ• ni. kalambate sad
á¹‡vu, __ma_lopo. gaá¹…gÄ• yaá¹ƒ jÄ• to __gaá¹…geyyo, _ á¹-hÄ• navasena sÄ• saÃ±Ã±
__paá¹‡á¸• aro. _ vaá¹‡á¹‡avasena tambavaá¹‡á¹‡atÄ• ya __tambo. _ piá¹…galavaá¹‡á¹‡a
gandhayuttatÄ• ya __gandho. maá¹…ga_ gamanattho, sobhanagamanayuttatÄ• ya __maá¹
pasaá¹ƒsÄ• yaá¹ƒ vÄ• lo. hemavaá¹‡á¹‡atÄ• ya __hemo. _ uposathakule jÄ• tattÄ• __upo
usatÄ«ti vÄ• __uposatho, _ tho, __usa_ dÄ• he, __upa_pubbo __vasa_ nivÄ• se vÄ• , vas
tithÄ«viseso ca. chabbaá¹‡á¹‡adantatÄ• ya __chaddanto. _ etesaÃ±ca kÄ• á¸·Ä• vako dasa
dhÄ• reti, gaá¹…geyyo dasannaá¹ƒ kÄ• á¸·Ä• vakÄ• naá¹ƒ, evaá¹ƒ yÄ• vachaddantÄ• neta
dasannaá¹ƒ chaddantÄ• naá¹ƒ balaá¹ƒ dhÄ• reti, teneva bhagavÄ• kÄ• á¸·Ä• vakahatthiga
koá¹-isahassabalaá¹ƒ dhÄ• reti, purisagaá¹‡anÄ• ya dasannaá¹ƒ purisakoá¹-isahassÄ• naá

<362> pÄ• do karipote. paÃ±cavassÄ• ni yÄ• va kalabho, __kala_ saá¹…khyÄ• ne, abho, k

_ mÄ• tÄ• pitÅ«hi \Be 254/ bharitabbattÄ• __bhiá¹…ko, bhara_tissa __bhiá¹…ko. _ karisÄ• mattamÄ• taá¹…ge. dÄ• naá¹ƒ pabhinno yassa __pabhinno. _ majjatÄ«ti __matto, mada_ u gajjo, á¹‡yo, mado. so saÃ±jÄ• to yassa __gajjito. _

dvayaá¹ƒ hatthisamÅ«he. hatthÄ«naá¹ƒ samÅ«ho __hatthighaá¹-Ä• . _ gajÄ• naá¹ƒ samÅ« gÄ• majanabandhusahÄ• yÄ• dÄ«hi tÄ• . pÄ• do hatthiniyaá¹ƒ. hatthayogÄ• __hatthinÄ«, _ iru, sakatthe ko. __kareá¹‡ukÄ• _tipi, tadÄ• karayogÄ• kareá¹‡ukÄ• , iá¹‡u. kariá¹‡Ä«, dhe kareá¹‡upyatra.

<363> __hatthisiropiá¹‡á¸• Ä• _ hatthino sirasi dve piá¹‡á¸• Ä• kumbhÄ• khyÄ• . ke sirasi assu, niggahÄ«tÄ• gamo ca. dvinnaá¹ƒ pana kumbhÄ• naá¹ƒ majjhimaá¹ƒ vidu nÄ• ma {am aá¹…kusasaá¹…ghÄ• taá¹ƒ vindatyasminti __vidu, _ pume, u. dvayaá¹ƒ kaá¹‡á¹‡amÅ«le. _ __cÅ«á¸·ikÄ• , cuda_ saÃ±codane vÄ• , codenti ettha __a_á¹…kusÄ• dÄ«hi adantanti __cÅ á¹‡vu.

Ä• sate asminti __Ä• sanaá¹ƒ, _ khandhadeso. khandho eva deso __khandhadeso, _ tasm pucchassa mÅ«laá¹ƒ heá¹-á¹-himabhÄ• go.

<364> tikaá¹ƒ gajabandhanathambhe. Ä• lantyasmiá¹ƒ, anena vÄ• bandhanti __Ä• lÄ• naa bandhanattho __lÄ• _dhÄ• tu. Ä• hananti \Be 255/ bandhantyasmiá¹ƒ, anena vÄ• __Ä• á¸·l __á¸·o, _ vaá¹‡á¹‡avipariyayo ca, á¹‡vu. __thambha_ paá¹-ibandhane. bandhopyatra.

tikaá¹ƒ saá¹…khale. anitthÄ« tÅ«ti __tva_ntaá¹ƒ liá¹…gapadaá¹ƒ. __gala_ secane. nigaá¸·a __nigaá¸·o, _ a, kattusÄ• dhanaá¹ƒ vÄ• . __adi_ bandhane, andatÄ«ti __anduko. _ á¹‡vu, a khalatyanena __saá¹…khalaá¹ƒ, kaá¹-i_ vatthabandhanepi, ``thÄ«kaá¹-Ä«vatthabandhepi, r tisÅ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 18.41} __rabhaso. _ saá¹…khalikÄ• pyatra.

dvayaá¹ƒ gajagaá¹‡á¸• e. __gaá¹‡á¸• a_ vadanekadese, adhÄ• tÅ«nampi dhÄ• tÅ«su pÄ• gaá¹‡á¸• o kapolasÄ• maÃ±Ã±epi. __kaá¹-a_ vassÄ• varaá¹‡esu, a. dvayaá¹ƒ karimadajale mada_ ummÄ• de, karaá¹‡e a.

<365> dvayaá¹ƒ hatthikare. __soá¹‡a_ vaá¹‡á¹‡agatÄ«su, á¸• o, __soá¸• a_ gabbe vÄ• , n dvÄ«su dvepi.

dvayaá¹ƒ soá¹‡á¸• agge. karassa soá¹‡á¸• assa aggaá¹ƒ. __pusa_ posane. kharo, __sa_s __pusa_ vuá¸• á¸• himhi vÄ• , bhÅ«, __pusa_ snehasecanapÅ«raá¹‡esu vÄ• , kiyÄ• di, __p

hatthissa kÄ• yamajjhamhi bandhanarajju kacchÄ• nÄ• ma. __kaca_ bandhane, cho. dÅ«s
nÄ• ma hatthipiá¹-á¹-hattharitacitrakambalaá¹ƒ, so Ä• di yesante __kuthÄ• dayo. _ kuthÄ• d
bhavanti. __kappa_ sÄ• matthiye, sajjanÄ• yaÃ±ca \Be 296/, karaá¹‡e yu. kappanÄ• pi. __k
__kutho, _ tÄ«su. ``napuá¹ƒsakamattharaá¹‡aá¹ƒ, thÄ« paveá¹‡Ä« kuthaá¹ƒ tisÅ«â€™â€™
18.42} hi __vopÄ• lito. _ paveá¹‡Ä«, attharaá¹‡aá¹ƒ, vaá¹‡á¹‡o, paritthomoti ete __kutha_pa

<366> dvayaá¹ƒ rÄ• jÄ• rahe hatthini. rÄ• jÄ• namupagantvÄ• vahitumarahatÄ«ti __opava
rÄ• jÄ• naá¹ƒ vahituá¹ƒ arahatÄ«ti __rÄ• javayho, _ á¹‡yo. dvayaá¹ƒ kappitahatthini. sajjÄ•
yasmiá¹ƒ __sajjito. _ kappÄ• kappanÄ• saÃ±jÄ• tÄ• yasmiá¹ƒ __kappito. _ etasmÄ• yeva
sajjanÄ• kappanÄ• naá¹ƒ pariyÄ• yÄ• ti Ã±eyyÄ• .

hatthino pÄ• de vijjhanakaá¹‡á¹-ako ``tomaroâ€™â€™ tyuccate. tujjateneneti __tomaro, tu
__da_ssa __mo, o_ttaá¹ƒ. veá¹‡ukaá¹ƒpyatra {kotraá¹ƒ veá¹‡ukamÄ• lÄ• naá¹ƒ (amara 18.
pÄ• á¹-ho.

<367> hatthino kaá¹‡á¹‡amÅ«lamhi vijjhanakaá¹‡á¹-ako ``tuttaâ€™â€™ mityuccate. tujjate
to. hatthino matthakamhi vijjhanakaá¹‡á¹-ako ``aá¹…kusoâ€™â€™ tyuccate. aá¹…kate ane
lakkhaá¹‡e, so, assu.

pajjaddhaá¹ƒ \Be 257/ hatthÄ• rohe. __maá¸• i_ bhÅ«sÄ• yaá¹ƒ, hatthiá¹ƒ maá¹‡á¸• ayati r
hatthimaá¹‡á¸• o, sova __hatthimeá¹‡á¸• o, mi_ hiá¹ƒsÄ• yaá¹ƒ vÄ• , á¸• o, niggahÄ«tÄ• ga
rakkhatÄ«ti __hatthipo, _ kammani á¹‡o. hatthiá¹ƒ gopayati rakkhatÄ«ti __hatthigopako. gup
sakatthe ko. Ä• dhoraá¹‡o, nisÄ• dinopyatra.

<368> mÄ• taá¹…gahayÄ• dÄ«naá¹ƒ gamanÄ• dikriyÄ• sikkhÄ• pako Ä• cariyo ``gÄ• maá
gÄ• mo, bhÄ• ve á¹‡o. hatthÄ• dÄ«naá¹ƒ gamanakriyÄ• gÄ• mo, taá¹ƒ neti sikkhÄ• petÄ«ti
aÃ±Ã±akriyÄ• sikkhÄ• panetÅ«pacÄ• rÄ• , gÄ• maá¹ƒ vÄ• hatthÄ• disamÅ«haá¹ƒ netÄ«ti _
sikkhÄ• petÄ«ti __gÄ• maá¹‡Ä«yo, _ sabbatra __na_ssa __á¹‡a_ttaá¹ƒ.

pÄ• dadvayaá¹ƒ asse. __haya_ gatiyaá¹ƒ, a. turaá¹ƒ sÄ«ghaá¹ƒ gacchatÄ«ti __turaá¹…go,
sati __turago. vÄ• ha_ payatane, a. __asa_ bhakkhane, a. sindhÅ«namadÅ«rabhavo janapa
__sindhavo, _ saá¹ƒyogantattÄ• na vuddhi. ghoá¹-ako, pÄ«ti, turaá¹…gamo, vÄ• jÄ«, gandh
asse. __ghuá¹-a_ parivattane, á¹‡vu. pÄ• pÄ• ne, ti. ``pÄ• ne thÄ« pÄ«ti asse soâ€™â€™
__vÄ• jÄ«, _ Ä«. ``esaÃ±ca pubbaá¹ƒ pakkho Ä• si, sa tu devetyatyatthitena __sÄ• lÄ«bhÅ«
payojetvÄ• vajiracheditoâ€™â€™ ti __nikÄ• yantariyÄ• . sapa_ samavÄ• ye, ti, __satti, _ s

<369> __tassa_ \Be 258/ assassa __bhedo_ viseso assataro, assaá¹ƒ taratÄ«ti __assataro
__tara_paccayenÄ• pi siddhaá¹ƒ. padhÄ• nassabhÅ«mibhavo sujÄ• tiko avikÄ• rÄ« kulÄ«na

bhuso kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ jÄ• nÄ• tÄ«ti __Ä• jÄ• nÄ«yo, _ anÄ«yo, __á¹‡ya_paccay
``kiyÄ• dito nÄ• â€™â€™ ti __nÄ• _gamo, __Ä«_kÄ• rÄ• gamo ca {cintÄ• maá¹‡iá¹-Ä«kÄ•
passitabbaá¹ƒ}. kule sambhÅ«to __kulÄ«nako, _ Ä«no, sakatthe ko. saá¹…gÄ• me garusatt
piyo sÄ• mikaá¹ƒ na jahati sukhaá¹ƒ vahanasÄ«lo yo asso, so __vinÄ«ta_saddenoccate. vis
yanti __vinÄ«to. _

dvayaá¹ƒ assapote. __kasa_ gamane, oro, assi, kiÃ±ci saratÄ«ti vÄ• __kisoro, _ bindulopo
bÄ• lattÄ• __hayapotako, _ appatthe ko.

<370> dvayaá¹ƒ athÄ• masse. __ghuá¹-a_ parivattane, á¹‡vu, __ghoá¹-ako, _ assasÄ• ma
gacchatÄ«ti khaluá¹…go, so eva __khaá¸·uá¹…ko, ga_kÄ• rassa __ka_kÄ• raá¹ƒ katvÄ• , ra
á¸·attamuttaÃ±ca, khaá¸·ukotipi. javena sabbesamadhiko asso __javano, _ yu.

dvayaá¹ƒ \Be 259/ kavÄ«tikhyÄ• te mukhabandhane. mukhamÄ• tiá¹-á¹-hatÄ«ti __mukhÄ•
mukhavivare lÄ«no __khalÄ«no. _ ``kavikÄ• tu khalÄ«noti {khalÄ«ne thÄ« (?) }, kaviyaá¹ƒ
kathanaá¹ƒtyapÄ«â€™â€™ ti __rabhaso. _ kavi, kavikÄ• pyatra. __ku_ sadde. i, Ä« ca, sak
napuá¹ƒsakattaá¹ƒ samuccinoti. vuttaÃ±ca __amarakose_ ``kavikÄ• tu khalÄ«noâ€™ nitthÄ

assÄ• bhitÄ• á¸·inÄ« vettavikatÄ• di __kasÄ• _ nÄ• ma. __kasa_ gamane, a, karaá¹‡asÄ•

<371> assassa nÄ• sÄ• gatarajjumhi kusÄ• , __kusa_ silesane. dvayaá¹ƒ assÄ• yaá¹ƒ. __v
á¸·attaá¹ƒ, Ä• , __vaá¸·avÄ• . _ asatÄ«ti __assÄ• , _ ``itthiyamatiyavo vÄ• â€™â€™ ti a, Ä•
vÄ• mÄ«pyatra. dvayaá¹ƒ khure. __khura_ chedane. saá¹ƒ sukhaá¹ƒ pharatyanena __saph
klÄ«ve khuro pumÄ• â€™â€™ ti {amara 18.49} __amarakoso. _

dvayaá¹ƒ pucchamatte. __puccha_ pamÄ• de. na gacchatÄ«ti __naá¹…guá¹-á¹-ho, aá¹…ga
anitthiyaá¹ƒ. lÅ«maá¹ƒpyatra. dvayaá¹ƒ kesavati naá¹…guá¹-á¹-hamatte, na tu hatthino eva.
__vÄ• lahattho, _ yathÄ• kesahattho caye, tathÄ• trÄ• pi. vÄ• lo dhiyyate asminti __vÄ• lad

etthÄ• nÄ• gatÄ• pi assassa dhÄ• rÄ• khyÄ• {dhÄ• vÄ• khyÄ• (Katthaci) } paÃ±ca gatiyo

akkanditaá¹ƒ \Be 260/ dhoritakaá¹ƒ, recitaá¹ƒ vaggitaá¹ƒ plutaá¹ƒ.

gatiyome paÃ±ca dhÄ• rÄ• {dhÄ• vÄ• (Katthaci) }, assÄ• naá¹ƒ viÃ±Ã±unÄ• matÄ• {ama

tattha vitthambhÄ• samÄ• vagati __akkanditaá¹ƒ, kandi_ gatisosanesu, to. tato adhikÄ• ca
__dhoritakaá¹ƒ, dhora_ gaticÄ• turiye, to, sakatthe ko. maá¹‡á¸• alikÄ• yÄ• nena gamanaá¹

viyojanasambajjhanesu, sambajjhanaá¹ƒ missanaá¹ƒ. vegena parikkhitto paricaraá¹‡aá¹ƒ __
gamanattho. turaá¹ƒ samena gamanaá¹ƒ __plutaá¹ƒ, plu_ gatiyaá¹ƒ. taâ€™ duttaâ€™ mass
layo vegÄ«, turitasso bhave kamÄ• â€™â€™ ti.

<372> dvayaá¹ƒ yuddhatthe cakkayuttayÄ• ne. __sanda_ gamane, sandate gamyateneneti
ramateneneti __ratho, _ tho, __ma_lopo. sataá¹…gopyatra. satamaá¹…gÄ• nyassa.

yaá¹ƒ na __raá¹‡Ä• ya_ yuddhatthaá¹ƒ cakkayuttaá¹ƒ yÄ• naá¹ƒ, api tu kÄ«á¸·Ä• bhamanÄ
vuttaÃ±ca __amarakose_ ``ayaá¹ƒ pussaratho cakka-yÄ• naá¹ƒ na samarÄ• ya yaâ€™â€™
pÄ• sane, so, pusanÄ• makena phalavisesena yutto ratho __pussaratho, _ pussanakkhatte
rathoti __pussaratho. _

byagghassa cammÄ• vuto parikkhitto ratho veyyaggho nÄ• ma, byagghassa vikÄ• ro camm
parivuto ratho __veyyaggho, _ á¹‡o, ubhayatrÄ• pi vuá¸• á¸• hÄ• gamo. ``paccattaá¹ƒ {pacc
ayanti \Be 261/ gacchantÄ«ti paccayÄ• â€™â€™ ti vacanatthato paccattameva {paccatthan
bhavanti, yathÄ• kÄ• ritantasmÄ• pi payojakavasena anekakÄ• ritapaccayÄ• . dÄ«pino can
dÄ«pino vikÄ• ro cammaá¹ƒ dÄ«paá¹ƒ, á¹‡o, tena parivuto ratho dÄ«po, á¹‡o.

<373> dvayaá¹ƒ purisayuttayÄ• ne. __si_ sevÄ• yaá¹ƒ. sukhatthikehi sevÄ«yateti __sivikÄ•
__i_ttaá¹ƒ, kitapaccayÄ• hi yebhuyyena kammÄ• dÄ«supi vattanti, kiccapaccayÄ• ca katta
nissayo, tapanÄ«yÄ• dhammÄ• â€™â€™ tyÄ• dÄ«su, mahÄ• padesena vÄ• kitakiccapac
pavatti veditabbÄ• , sivaá¹ƒ karotÄ«ti vÄ• __sivikÄ• , _ iko. yÄ• pyehi adhamehi yÄ• yate n
__yÄ• pyayÄ• naá¹ƒ. _ ``yÄ• pya pÄ• nÄ«yake nindyeâ€™â€™ ti hi __nÄ• natthasaá¹…gah

dvayaá¹ƒ sakaá¹-e. anitthÄ« tÅ«ti __tva_ntaá¹ƒ liá¹…gapadaá¹ƒ. __saka_ sattiyaá¹ƒ, aá¹-o
karaá¹‡asÄ• dhanaá¹ƒ, natthi nÄ• sÄ• yassÄ• ti vÄ• __anaá¹ƒ, sÄ• _lopo, rasso ca. klÄ«v
nitthÄ«tya__marakoso_ {amara 18.52}.

dvayaá¹ƒ cakke. karoti gamanamaneneti __cakkaá¹ƒ, _ dvittaá¹ƒ, cakkÄ• di. rathassa aá¹…
_ tassa cakkassa __anto_ avasÄ• naá¹ƒ nemi, sÄ• __nÄ• riyaá¹ƒ_ itthiyaá¹ƒ. nayati cakkaá
bhÅ«miá¹ƒ phusati, __nÄ«_ naye, mi, __Ä«_paccaye nemÄ« ca. padhipyatra.

<374> __tammajjhe_ \Be 262/ tassa rathassa, cakkassa vÄ• majjhe cakkÄ• kÄ• ro piá¹‡á¸
kaá¹-á¹-hÄ• ni Ä• sajjante. __piá¹‡á¸• ikÄ• _sÄ• hacariyÄ• __nÄ• bhi_ itthÄ«, __Ä«_paccay
kaá¹-á¹-hÄ• ni piá¹‡á¸• etÄ«ti __piá¹‡á¸• ikÄ• , piá¹‡á¸• a_ saá¹…ghÄ• te, a, sakatthe ko. pi
viyÄ• ti __nÄ• bhi. _

rathassa yugakaá¹-á¹-haá¹ƒ yatra Ä• sajjate, sa yugandharo. kuá¹ƒ pathaviá¹ƒ vuá¹‡oti acc

__kubbaro, vu_ saá¹ƒvaraá¹‡e, ro, ussattaá¹ƒ. yugaá¹ƒ dhÄ• retÄ«ti __yugandharo, _ saÃ±
rasso.

akkho sakaá¹-aá¹ƒ, tadavayavo vÄ• , tathÄ• cÄ• hÄ• jayÄ• cariyo ---

``akkho vibhÄ«á¹-ake nimbe, sakaá¹-e ca byavahÄ• re.

rathassÄ• vayave kasse, pÄ• sakepyaâ€™ kkhaâ€™ mindriyeâ€™â€™ ti ||

tassaggagate kÄ«le __Ä• á¹‡Ä«, _ itthÄ«. aá¹‡ipi, ``sÄ«mÄ• ssikkhaggakÄ«lesu, aá¹‡Ä« Ä
ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 18.56} hi __ruddo_ dvidhÄ• paá¹-hati. ``aá¹‡Ä« Ä• á¹‡Ä« ca akk
matÄ• â€™â€™ ti ca __nÄ• natthasaá¹…gahopi. _ assi koá¹‡o. __aá¹‡a_ sadde, á¹‡i. pubb
__ana_ pÄ• á¹‡ane vÄ• , __á¹‡a_ttaá¹ƒ. kaá¹‡á¸• akÄ• disatthehi parirakkhaá¹‡atthaá¹ƒ ka
yo ``rathaguttÄ«â€™â€™ ti khyÄ• to. __vara_ varaá¹‡e, varaá¹‡ametthÄ• varaá¹‡aá¹ƒ, yat
taá¹-á¹-haÃ±ca gopatÄ«ti __rathagutti, _ itthÄ«, ``gutti kÄ• rÄ• gÄ• re vuttÄ• , bhÅ«gate rak
__nÄ• natthasaá¹…gahe. _

<375> rathÄ• dÄ«naá¹ƒ \Be 263/ purobhÄ• gasaá¹…khÄ• te mukhe __dhuro. dhara_ dhÄ•
yÄ• namukhaá¹ƒpyatra. akkhopakkharÄ• dayo rathassa aá¹…gÄ• nÄ• ma. __aka_ gamane
rathacakkÄ• naá¹ƒ antaragato kaá¹-á¹-haviseso. upari karÄ«yateti __upakkharo, _ akkhasso
__amarakose_ pana __upakkhara_saddassa sabbarathÄ• vayavavÄ• cakattaá¹ƒ vuttaá¹ƒ ``
ti {amara 18.55}. ``apakkharoâ€™â€™ tipi pÄ• á¹-ho.

sabbasmiá¹ƒ hatthÄ• dike vÄ• hane __yÄ• nÄ• _dittayaá¹ƒ, sabbatra karaá¹‡asÄ• dhanaá¹
yujjatenenÄ• ti __yoggaá¹ƒ, _ á¹‡yo. pattaá¹ƒ dhoraá¹‡aÃ±cÄ• tra. __pata_ gatiyaá¹ƒ. __dh
etthÄ• pi karaá¹‡asÄ• dhanaá¹ƒ.

<376> catukkaá¹ƒ sÄ• rathimhi. rathena carati sÄ«lenÄ• ti __rathacÄ• rÄ«. _ savati perayat
peraá¹‡e, to. __aja_ gamane. pÄ• jetÄ«ti __pÄ• jitÄ• , _ ritu, dÄ«ghÄ• di. __sara_ gatiyaá¹ƒ
gacchatÄ«ti vÄ• __sÄ• rathi, _ iá¹‡a, aÃ±Ã±atropacÄ• rÄ• . niyantÄ• , yantÄ• , khattÄ• , sa
dakkhiá¹‡attho, rathakuá¹-umbÄ«pyatra.

``niyantÄ• pÄ• jitÄ• yantÄ• , sÅ«to khattÄ• ca sÄ• rathi.

sabyaá¹-á¹-ho dakkhiá¹‡attho ca, saÃ±Ã±Ä• rathakuá¹-umbinoâ€™â€™ ti {amara 18.56-60

vuttaá¹ƒ \Be 264/. atthato sÄ• rathino rathakuá¹-umbÄ« ca nÄ• maá¹ƒ. rathanÄ• yake tu ``r
rathÄ«â€™â€™ ti pacchÄ• vakkhati. __khudi_ saá¹ƒpesane, tu, __da_ssa __to, _ ussattaÃ

tikaá¹ƒ rathe pÄ• jitatarÄ• aÃ±Ã±e yodhÄ• , atra ye ``rathanÄ• yakÄ• â€™â€™ tipyuccant
__rathiko, rathÄ«_ ca. rathena yujjatÄ«ti vÄ• __rathiko, rathÄ«_ ca. rathino, sandanÄ• roho
yodhe. __yudha_ sampahÄ• re, á¹‡o. bhaá¹-ati yujjatÄ«ti __bhaá¹-o, _ a. kvaci yoddhopi.

377-379__._ catukkaá¹ƒ padÄ• tike. padehi atati ajatÄ«ti __padÄ• ti, ata_ sÄ• taccagamane
padatÄ«ti __patti, _ i, dvittaá¹ƒ. padena adatÄ«ti vÄ• __patti, a_lopo, __dassa to, _ ime dve
dve ca pume. padehi gacchatÄ«ti __padago, padiko. _ pÄ• dÄ• tiko, padÄ• jayopyatra {pÄ•
padÄ• jiá¹ƒ (cintÄ• maá¹‡iá¹-Ä«kÄ• 18.66) }.

chakkaá¹ƒ \Be 265/ kavace. __naha_ bandhane, karaá¹‡e á¹‡o. __kaá¹…ka_ gatyattho, aá
__vammaá¹ƒ, vara_ varaá¹‡e, __vara_ icchÄ• yaá¹ƒ vÄ• , mo, __ra_ssa __mo. kaca_ band
__va_kÄ• ravaá¹‡á¹‡Ä• gamo. uro chÄ• dayantyanenÄ• ti __uracchado. vÄ• _saddo dvinna
sampiá¹‡á¸• eti. __jala_ dittiyaá¹ƒ, á¹‡vu. tanuttaá¹ƒ, daá¹ƒsanaá¹ƒ, jagaropyatra. ``jagaro k
sannÄ• ho ca uracchadoâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 18.64 byÄ• khyÄ• sudhÄ• II 8

tikaá¹ƒ katasannÄ• he. cammena sammÄ• naddhavÄ• ti __sannaddho, _ dho. __sajju_ ga
__vammiko. _ daá¹ƒsito, uracchadiko, byÅ«á¸·hakaá¹…kaá¹-o, jagarikopyatra.

dvayaá¹ƒ paridahite vatthÄ• do. __Ä• pati_pubbo __muca_dhÄ• tu paridahane, ubhayattha
``susapacasakato kkhakkÄ• ceâ€™â€™ ti sutte __ca_kÄ• rena __ta_paccayassa __kko, _
apinaddhopyatra. pubbapakkhe apissÄ• kÄ• ralopo.

catukkaá¹ƒ abhicÄ• rapadÄ• timhi. pure caraá¹‡asÄ«lo, sattamiyÄ• alopo ubhayatrÄ• pi. p
pubbaá¹ƒ, pubbe vÄ• gacchatÄ«ti __pubbaá¹…gamo, _ dutiyÄ• yÄ• lopo. purogo, aggesar
purassaro, purogamopyatra.

dvayaá¹ƒ asÄ«ghagÄ• mini. mandaá¹ƒ gacchati sÄ«lenÄ• ti __mandagÄ• mÄ«, _ á¹‡Ä«. _
anekatthattÄ• saá¹ƒkilese ca. saá¹ƒkilissateti __mantharo, _ aro.

tikaá¹ƒ vegini. turameti gacchatÄ«ti __turito, i_ gatiyaá¹ƒ, to. turassi, pajavÄ«, javopyatra. d
jetuyoggatÄ• matte. __ji_ jaye, tabbo, __jetabbaá¹ƒ, _ á¹‡yapaccaye __jeyyaá¹ƒ. _

<380> tikaá¹ƒ \Be 266/ sÅ«re. __sura vÄ«ra_ vikkanteti curÄ• didhÄ• tu. surayati, vÄ«rayat
ca, a, dÄ«ghÄ• di, __kanta_ chedane. __vikkanto. _ dvayaá¹ƒ sahÄ• yamatte. saha eti gacc
sabbatra kattari ca a. __anu_saddo pacchÄ• ttho. __samÄ• _ti ete dve tulyatthÄ• . anuplapo
__sannaddhappabhutÄ« sannaddha_saddÄ• dayo __anucara_ntÄ• tÄ«su.

pÄ• theyyaá¹ƒ nÄ• ma rÄ• jÄ• dÄ«naá¹ƒ yÄ• trÄ• sveva bahulaá¹ƒ pavattatÄ«ti idha taá¹ƒ
__pÄ• theyyaá¹ƒ, _ eyyo. __samba_ maá¹‡á¸• ale, alo, sameti addhÄ• naparissamametenÄ
__bÄ• _gamo ca.

<381> catukkaá¹ƒ senÄ• yaá¹ƒ. vÄ• hayogÄ• __vÄ• hinÄ«. _ dhajayogÄ• __dhajinÄ«. si_
adane, Å«. camati bhÄ«runti __camÅ«. _ putanÄ• , anÄ«kinÄ«, varÅ«thinÄ«pyatra. ettha ca
vÄ• hinÄ« camÅ« senÄ• bhedepi. ``putanÄ• â€™ nÄ«kinÄ« camÅ«, senÄ• senÄ• ntarepi c
``senÄ• pabhede senÄ• yaá¹ƒ, savantyamapi vÄ• hinÄ«â€™â€™ ti __rabhaso_ ca. __cakk
senÄ• yaá¹ƒ, senaá¹…ge ca. __cÄ• á¹‡akye_ tu senÄ• visese anÄ«ko vutto ``tÄ«á¹‡i tikÄ•

asseva \Be 267/ __kÄ• mandakÄ«ye_ vivaraá¹‡aá¹ƒ, yathÄ• ---

``assassa pattiyodhÄ• ye, bhaveyyuá¹ƒ purisÄ• tayo.

iti kappÄ• tu paÃ±cassÄ• , vidheyyÄ• kuÃ±jarassa tu.

pÄ• daá¹…go pÄ• jitÄ• vanto, purisÄ• dasa paÃ±ca ca.

vidhÄ• namiti nÄ• gassa, catukkaá¹ƒ sandanassa ca.

anÄ«kamiti viÃ±Ã±eyya-miti kappÄ• nava dvipÄ• â€™â€™ ti ||

karÄ«yate viggaho yeneti __cakkaá¹ƒ. bala_ saá¹ƒvaraá¹‡e, a. __aá¹‡a_ sadde, iko. __vÄ•
napuá¹ƒsakattaá¹ƒ samuccinoti.

caturaá¹…gabalÄ• ya susannaddhÄ• ya senÄ• ya yuddhatthaá¹ƒ desavidese __vinyÄ• so_
á¹-hapanaá¹ƒ byÅ«ho kathyate. vibhajitvÄ• Å«hanaá¹ƒ á¹-hapanaá¹ƒ __byÅ«ho. _ tabbhed
daá¹‡á¸• abhogamaá¹‡á¸• alÄ• saá¹ƒhatÄ• cattÄ• ro pakatibyÅ«hÄ• . tatra anÄ«kÄ• naá¹ƒ
samatthÄ• namanÄ«kÄ• namanvÄ• vutti aÃ±Ã±oÃ±Ã±ato vutti __bhogo. _ maá¹‡á¸• alarac
sabbato vutti sappasarÄ«ramiva __maá¹‡á¸• alo. _ á¹-hitÄ• namitaretarÄ• saá¹ƒ hatÄ• naá¹
anÄ«kÄ• naá¹ƒ puthuvutti __asaá¹ƒhato. _ taduttaá¹ƒ __kÄ• mandakena_ ---

``tiriyato vutti daá¹‡á¸• Ä• khyÄ• , bhogonvÄ• vuttireva ca.

maá¹‡á¸• alo sabbatovutti, puthuvutti asaá¹ƒhatoâ€™â€™ ti ||

byÅ«hasamaveto eva byÅ«hassekadeso pacchÄ• bhÄ• go __byÅ«hapaá¹‡hi, _ byÅ«hassa
yatra á¹-hito rÄ• jÄ• sasenaá¹ƒ paá¹-iggaá¹‡hati, taá¹ƒ senÄ• ya pacchÄ• dhanusatadvaya

á¹-hitaparisasahitaá¹ƒ anÄ«kaá¹ƒ __ ``paá¹-iggahoâ€™â€™ _tyuccate.

382-383__._ eko \Be 268/ hatthÄ« dvÄ• dasapurisasahito ``eko hatthÄ«â€™â€™ tyuccate,
__adhamantato_ heá¹-á¹-himapariccheda tayo hatthino __hatthÄ• nÄ«kaá¹ƒ_ nÄ• ma, ta
tipurisasahito, eko ca ratho catupurisasahito eko hayo, eko rathoti etena lakkhaá¹‡ena adha
ca tayo rathÄ• ca __hayÄ• nÄ«kaá¹ƒ, rathÄ• nÄ«kaá¹ƒ_ nÄ• ma, tenÄ• ha ``tayo tayo gajÄ
khaggÄ• disatthahatthÄ• __catujjanÄ• _ cattÄ• ro purisÄ• __pattÄ• nÄ«kaá¹ƒ_ nÄ• ma vu
heá¹-á¹-himantatoyevetthÄ• pi paricchedo. __amarakose_ tvaÃ±Ã±athÄ• kathitÄ• ---

``ekakebharathÄ• tyassÄ• , patti paÃ±capadÄ• tikÄ• .

patyaá¹…gehi tiguá¹‡ehi, kamÄ• saÃ±Ã±Ä• yathottaraá¹ƒ ||

senÄ• mukhaá¹ƒ gumbagaá¹‡Ä• , vÄ• hinÄ« putanÄ• camÅ«.

anÄ«kinÄ« ca tÄ• santu, dasa akkhobhinÄ« mataâ€™â€™ nti {amara 18.80-1} ||

tassattho --- tÄ«hi assehi gajenekena rathena ca padÄ• tÄ«bhi ca paÃ±cahi patti nÄ• ma s
patyaá¹…gehi sabbehi gajÄ• dÄ«hi \Be 269/ yathÄ• pubbaá¹ƒ guá¹‡ehi yathottaraá¹ƒ kame
saÃ±Ã±Ä• bhavati. __yathottara_nti vacanena yathÄ• pubbamityatthamÄ• ha, tenedaá¹ƒ v
pattino senÄ• mukhaá¹ƒ. tÄ«hi senÄ• mukhehi gumbo. gumbattayena gaá¹‡o. gaá¹‡attayaá
putanÄ• . putanattayaá¹ƒ camÅ«. camuttayaá¹ƒ anÄ«kinÄ«. tÄ• saá¹ƒ anÄ«kinÄ«naá¹ƒ das

tatra rathÄ• naá¹ƒ saá¹…khyÄ• sattatisahitehi aá¹-á¹-hasatehÄ• dhikÄ• nyekavÄ«satisaha
saá¹…khyÄ• , tathÄ• ca ---

paÃ±casaá¹-á¹-hisahassÄ• ni, chasatÄ• ni daseva tu.

saá¹…khyÄ• tÄ• turaá¹…gÄ• naÃ±hi, vinÄ• rathe turaá¹…game ||

narÄ• naá¹ƒ satasahassaá¹ƒ, sahassÄ• ni naveva ca.

satÄ• ni tÄ«á¹‡i caâ€™ Ã±Ã±Ä• ni, paÃ±Ã±Ä• saÃ±ca padÄ• tayoti {byÄ• khyÄ• sudhÄ• II

<384> heá¹-á¹-himapariccheda senaá¹ƒ dassetvÄ• ukkaá¹-á¹-hapariccheda dassetum
... yantiâ€™â€™ _ccÄ• di. __yantiyÄ• _ yÄ• naá¹ƒ kubbantiyÄ• __senÄ• ya_ kattubhÅ«tÄ•
kesu? saá¹-á¹-hivaá¹ƒsakalÄ• pesu. kittakappamÄ• á¹‡esu? paccekaá¹ƒ saá¹-á¹-hidaá¹‡á¸•
nÄ• ma senÄ• ukkaá¹-á¹-hapariccheda. kenaci khobhetumasakkuá¹‡eyyatÄ• ya __akkh

__khubha_ calane.

<385> catukkaá¹ƒ \Be 270/ sampattiyaá¹ƒ. dhanukkaá¹ƒso sampatti. __pada_ gamane, bhÄ
``itthiyamatiyavo vÄ• â€™â€™ ti a. __lakkha_ dassanaá¹…kesu, Ä«, __lakkhÄ«, sirÄ«_ ca
vuttÄ• , idha dhanukkaá¹ƒsavasena.

dvayaá¹ƒ sampattiviparÄ«tÄ• yaá¹ƒ. virÅ«paá¹ƒ pajjatÄ«ti __vipatti, padi_mhÄ• kattariti. vi
vÄ• __vipatti, _ bhÄ• veti. __Ä• padÄ• _sahacaraá¹‡ato __vipatti_ thiyaá¹ƒ.

catukkaá¹ƒ satthamatte. Ä• dÄ• ya yujjhante yanti __Ä• vudhaá¹ƒ, ya_ssa __vo. Ä• yudhaá
harati jÄ«vitanti __heti, _ti, asse, ralopo, __hana_tivasena vÄ• siddhaá¹ƒ. __sasa_ hiá¹ƒsÄ
atthaá¹ƒpyatra. __asu_ khepane.

386-387__._ saá¹…khepenÄ• yudhaá¹ƒ dassetumÄ• ha. muttÄ• muttaÃ±ca amuttaÃ±ca pÄ
yantamuttaÃ±ceti sakalaá¹ƒ taá¹ƒ Ä• yudhaá¹ƒ catubbidhaá¹ƒ bahÅ«nampi tabbhedÄ• nativ

catunnaá¹ƒ sarÅ«pamÄ• ha __ ``muttÄ• muttaÃ±cÄ• â€™â€™ _di. yaá¹-á¹-hi nÄ• ma satth

``yaá¹-á¹-hi hÄ• ralatÄ• sattha-bhedesu dhanudaá¹‡á¸• akeâ€™â€™ ti hi __nÄ• natthasaá

tadÄ• di \Be 271/ Ä• yudhaá¹ƒ muttaÃ±ca taá¹ƒ amuttaÃ±ceti __muttÄ• muttaá¹ƒ, _ kamma
katÄ• kataá¹ƒ. __churikÄ• _ asiputti, tadÄ• dikaá¹ƒ amuttaá¹ƒ. __yanta_ saá¹…kocane, __y

388-389__._ paÃ±cakaá¹ƒ dhanumhi. usuá¹ƒ asati khipatÄ«ti, kammani á¹‡o, ussi. __dhana
hiá¹ƒsÄ• yaá¹ƒ vÄ• , u, __ha_ssa __dho, dhanu. _ ``dhanu vaá¹ƒsavisuddhopi, nigguá¹‡o k
{hitopadesa kathÄ• mukha 23} pume payogo. ``sarÄ• vÄ• po dhanu itthÄ«, tuá¹‡atÄ• tiá¹‡
{tikaá¹‡á¸• asesa II 8.51} __tikaá¹‡á¸• aseso. _ kiá¹ƒ nÄ• mena daá¹‡á¸• ayatÄ«ti __kodaá¹
nipÄ• tane, kiá¹ƒ nÄ• mena damyatÄ«ti vÄ• __kodaá¹‡á¸• aá¹ƒ, damu_dhÄ• tumhÄ• á¸• o
__kodaá¹‡á¸• aá¹ƒ, du_ paritÄ• pe, á¸• o nipÄ• tito, kuá¹-ilattÄ• vÄ• kucchito daá¹‡á¸• o ya
__kodaá¹‡á¸• aá¹ƒ. capa_ santÄ• pe, a, capo, vaá¹ƒsabhedo, tabbikÄ• ro __cÄ• po, _ á¹‡o
__sarÄ• sanaá¹ƒ. _ kammukampi. kammÄ• ya pabhavatÄ«ti __kammukaá¹ƒ. _

tikaá¹ƒ guá¹‡e. gacchati saro yenÄ• ti __guá¹‡o, ma_ssa __á¹‡o, _ assu, __gu_ sadde vÄ•
__guá¹‡o, _ yu, __á¹‡a_ttaá¹ƒ. __jara_ vayohÄ• nimhi, a, __jiyÄ• _deso. pakkhe __i_kÄ• ra
cÄ• thÄ• â€™â€™ tipi pÄ• á¹-ho, tadÄ• dvayaá¹ƒ \Be 272/ guá¹‡e. mubbÄ«, siÃ±jinÄ«pyat
siÃ±ja_ abyattasadde, inÄ«.

tipÄ• do kaá¹‡á¸• e. __sara_ hiá¹ƒsÄ• yaá¹ƒ. sarantyanenÄ• ti, pume, saÃ±Ã±Ä• yaá¹ƒ á¹‡

taá¹ƒyogÄ• __pattÄ«, _ Ä«. __sÄ• _ tanukaraá¹‡Ä• vasÄ• nesu, divÄ• di, á¹‡vu, __ya_ssÄ
saddÄ• yateneneti __vÄ• á¹‡o, _ á¹‡o, __vaá¹‡a_ sadde. kaá¹‡yateneneti __kaá¹‡á¸• aá¹ƒ
__kaá¹‡á¸• a_ bhede vÄ• . __isa_ gamane, u, issu, __usa_ dÄ• he vÄ• . __khura_ chedane
gacchatÄ«ti khuro, assu, taá¹ƒ pÄ• tÄ«ti __khurappo. tija_ nisÄ• ne, yu. __asa_ khipane, ka
ajimhago, khago, Ä• sugo, kalambo, maggaá¹‡o, ropopyatra. visanto khaá¹‡atÄ«ti __visikho
__magga_ anvesane, yu. __rupa_ vimohane, divÄ• di, a, __ropo. _ ``thÅ«lakheá¸• o vipÄ• á
saropi ceâ€™â€™ ti {tikaá¹‡á¸• asesa II 8.52} __tikaá¹‡á¸• asese. _

paÃ±cakaá¹ƒ kalÄ• pe. __tÅ«á¹‡a_ pÅ«raá¹‡e, curÄ• di, nadÄ• di. ``tÅ«á¹‡o nisaá¹…go tÅ
vÄ• á¹‡adhiâ€™â€™ riti {cintÄ• maá¹‡iá¹-Ä«kÄ• 18.88} __amaramÄ• lÄ• yaá¹ƒ_ puá¹ƒsak
itthiliá¹…gappakaraá¹‡e vutto, idha pana ``tuá¹‡Ä«, tÅ«á¹‡oâ€™â€™ ti dvÄ«su, sarasamÅ«
__kalÄ• po. ira_paccaye __tÅ«á¹‡iro. _ vÄ• á¹‡Ä• sarÄ• dhiyantetreti __vÄ• á¹‡adhi. _ ``tÅ
tÅ«á¹‡ira-nisaá¹…gÄ• vÄ• á¹‡adhi dvisÅ«â€™â€™ tya__marasÄ«he. _

<390> dvayaá¹ƒ vÄ• je, yaá¹ƒ ``kaá¹‡á¸• apattaâ€™â€™ mityuccate. __pata_ gamane, kar
pakkhena katattÄ• vÄ• __pakkho_ \Be 273/. vajatyanenÄ• ti __vÄ• jo, _ á¹‡o. visamapivitth
diddho nÄ• ma. __disa_ appÄ«tiyaá¹ƒ, to. littopyatra.

tikaá¹ƒ vijjhitabbe. vijjhanatthaá¹ƒ lakkhyateti __lakkhaá¹ƒ. _ vijjhitabbanti __vejjhaá¹ƒ, _ á¹‡
__jha_ssa __jjho, _ isse. saro vayati gacchati yasmiá¹ƒ __sarabyaá¹ƒ, _ vassÄ• kÄ• ralopo.
sarÄ• namabhyÄ• sanaá¹ƒ vasÄ«karaá¹‡aá¹ƒ __sarÄ• bhyÄ• so. _ ``byÄ• dhepyupÄ• sanÄ
vÄ• á¹‡Ä• bhyÄ• sepyupÄ• sanaâ€™â€™ nti __ruddo. _ lakkhamupagantvÄ• asanaá¹ƒ kh

<391> paÃ±cakaá¹ƒ khagge. maá¹‡á¸• alaá¹ƒ aggaá¹ƒ yassa. niggato tiá¹ƒsatoâ€™ á¹…gu
khepane, asate khippateti __asi, _ i. __khagga_ khaá¹‡á¸• abhede. sÄ• yako sarepi. candal
kakkhalako, karavÄ• lopyatra. tassa khaggassa pidhÄ• ne __kosi, _ itthÄ«. __kusa_ silesan
khaggachurikÄ• dÄ«naá¹ƒ muá¹-á¹-hiyaá¹ƒ __tharu_saddo. __thara_ satthagatiyaá¹ƒ, u.

<392> tikaá¹ƒ khaggÄ• dÄ«naá¹ƒ satthÄ• naá¹ƒ vÄ• raá¹‡aphalake. __kheá¹-a_ bhakkhane
visÄ• raá¹‡e, á¹‡vu. phalatÄ«ti __phalakaá¹ƒ, _ anitthÄ«. __cara_ gatibhakkhanesu, mo, __
phalampi.

vaá¹‡á¹-Ä• nihÄ• rassÄ• khaggÄ• kati \Be 274/ hatthakuá¹‡á¸• Ä• di __illÄ«, ilÄ«_pi, __ila_
karaá¹ƒ pÄ• layatÄ«ti __karapÄ• likÄ• , _ á¹‡vu.

dvayaá¹ƒ asiputtiyaá¹ƒ. __chura_ chedane, á¹‡vu. __sasu_ hiá¹ƒsÄ• yaá¹ƒ, ti, nadÄ• di. as
asidhenukÄ• pi.

dvayaá¹ƒ vaá¸• á¸• hakÄ«naá¹ƒ muggarehi samÄ• nÄ• kÄ• rÄ• yudhabhede. __laga_ saá¹
muraá¹ƒ giratÄ«ti __muggaro, ra_ssa __go, gira_ niggiraá¹‡e, muccatÄ«ti vÄ• __muggaro,
ghanopi.

<393> dvayaá¹ƒ salle. __sala_ Ä• sugatiyaá¹ƒ, a, __sara_ hiá¹ƒsÄ• yaá¹ƒ vÄ• , lo, __ra_ss
saá¹…kÄ• yaá¹ƒ, u. __sÅ«la_mpi. __sÅ«la_ rujÄ• yaá¹ƒ.

dvayaá¹ƒ vÄ• siyaá¹ƒ. vasa chedanasnehÄ• vahÄ• raá¹‡esu, á¹‡Ä«. __taccha_ tanukaraá¹

dvayaá¹ƒ pharasumhi. chedakattÄ• kucchitÄ• dhÄ• rÄ• yassÄ• ti __kudhÄ• rÄ«. _ kudhÄ
hiá¹ƒsatÄ«ti __pharasu. _ u, __pa_ssa __pho, sa_lopo ca. parasupi, so __parasu_saddo na
parasudhopyatra.

dvayaá¹ƒ pÄ• sÄ• á¹‡avidÄ• raá¹‡e. __á¹-aá¹…ka_ bandhane. __dara_ vidÄ• raá¹‡e. pÄ• s
__pÄ• sÄ• á¹‡adÄ• raá¹‡o, _ yu. pÄ• sÄ• á¹‡adÄ• rakopi.

<394> dvayaá¹ƒ \Be 275/ hatthappamÄ• á¹‡e kaá¹‡aye {kaá¹‡á¸• e (cintÄ• maá¹‡iá¹-Ä«kÄ
cakkapÅ«raá¹‡Ä• divÄ• yuvasena khippate. __kaá¹‡a_ sadde, ayo. bhindanasÄ«latÄ• ya bl
tenÄ• ti vÄ• lo, alo, bhindÄ« ca so vÄ• lo cÄ• ti bhindivÄ• lo, á¸·atte __bhindivÄ• á¸·o, _ rass

cakkÄ• dayo satthabhedÄ• . tatra cakkÄ• kÄ• ro Ä• yudhaviseso __cakkaá¹ƒ. kanta_ cheda
dÄ«ghadaá¹‡á¸• o. __gadÄ• , satti_ ca pasiddhÄ• .

tikaá¹ƒ koá¹‡abhÄ• ge. __kuá¹‡a_ saddopakaraá¹‡esu, __kuá¹‡a_ saá¹…kocane vÄ• , á¹‡
rasso, __asso. kuá¹-a_ koá¹-ille, iá¹‡a.

<395> dvipÄ• daá¹ƒ vijigÄ«sassa yÄ• trÄ• yaá¹ƒ, sabbatra bhÄ• vasÄ• dhanaá¹ƒ. __yÄ• _
yÄ• yate __niyyÄ• naá¹ƒ, _ yu. ``chadÄ• dÄ«hi tatraá¹‡aâ€™â€™ ti traá¹‡a. yÄ• trÄ• , Ä• .
Ä«paccayÄ• bhÄ• vo. __á¹-hÄ• _ gatinivattiyaá¹ƒ, __pa_pubbo yÄ• ne, yu, patiá¹-á¹-hÄ«yat
purecÄ• rimhi __paá¹-á¹-ho. _

paÃ±cakaá¹ƒ dhÅ«lÄ«matte. tathÄ• ca ``paá¹ƒsu khodo mato reá¹‡u, cuá¹‡á¹‡o dhÅ«liâ€™
tya__maramÄ• lÄ• . cuá¹‡á¹‡a_ pisane, __cuá¹‡á¹‡a_ saÃ±cuá¹‡á¹‡ane vÄ• . __paá¹ƒsa_
__rajo, _ manogaá¹‡opi napuá¹ƒsake, taá¹ƒsahacaraá¹‡ato __paá¹ƒsu_pi. ``klivaá¹ƒâ€™ pa
ti \Be 276/ __rabhaso. _ atha vÄ• __cuá¹‡á¹‡arajo_sahacaraá¹‡ato __paá¹ƒsu_ napuá¹ƒsa
__dhÅ«_ kampane vÄ• , li, nadÄ• di. __ri_ gatiyaá¹ƒ, á¹‡u, isse.

<396> vaá¹ƒsakkamavedÄ«vaá¹ƒsathutiá¹ƒ yo kubbati, so __mÄ• gadho. _ tasmiá¹ƒ madh

khattiyÄ• vessasambhavo bhavati, vaá¹ƒsamaggaá¹ƒ thavatÄ«ti __mÄ• gadho, tha_ssa __d
__madhuko, _ á¹‡vu, ggalopo.

vÄ«riyÄ• dithutiá¹ƒ sÄ«lena yo paá¹-hati, so __vandÄ«, _ tassÄ«lÄ• dÄ«su á¹‡Ä«.

yo nisÄ• vasÄ• naá¹ƒ vibhÄ• vento bodhayati, so __vetÄ• á¸·iko, _ vibhÄ• vento tÄ• á¸·asa
__vetÄ• á¸·iko, _ á¹‡iko.

cakkena caranto bahÅ«hi pÄ«á¸·etvÄ• yo paá¹-hati, so __cakkiko, _ ubhayatra caratyatthe
bhÄ• sattho, curÄ• di.

<397> paÃ±cakaá¹ƒ dhaje. __kita_ nivÄ• se, rogÄ• panayane ca, u, kitati apaneti etenÄ• ti
a. uppatatÄ«ti __paá¹-Ä• kÄ• , _ Ä• ko, __paá¹-a_ gatiyaá¹ƒ vÄ• , __paá¹-Ä• kÄ• . _ kena v
vidÄ• rÄ«yateti __kadalÄ«, _ nadÄ• di, chinnabhinnattÄ• \Be 277/ kucchitaá¹ƒ dalaá¹ƒ patta
__kadalÄ«, paá¹-Ä• kÄ• _ sahacaraá¹‡ato itthiyaá¹ƒ. kadalÄ« mocepi. __yu_mhi __ketanaá
__dhaja_sahacaraá¹‡ato __ketu_ punnapuá¹ƒsake. ``paá¹-Ä• kÄ• vejayantÄ« ca, ketanaá¹
tya {amara 18.99} __marakose. _

__aÃ±Ã±amaÃ±Ã±asse_ti ekamapekkhitvÄ• aparassÄ• paraá¹ƒ apekkhitvÄ• aÃ±Ã±assa.
``ahaá¹ƒ ahaâ€™â€™ miti karotÄ«ti __ahamahamikÄ• _ bhave. ``ahaá¹ƒ aggo bhavÄ• mi, a
ti aÃ±Ã±amaÃ±Ã±amatikkamma yodhÄ• naá¹ƒ samagge dhÄ• vanaá¹ƒ, tatra tu __ahaá¹ƒpu
vibhattipatirÅ«pako nipÄ• to, sakatthe __ka_paccaye kate vicchÄ• yaá¹ƒ gamyamÄ• nattÄ•

<398> catukkaá¹ƒ bale. __bala_ pÄ• á¹‡ane, karaá¹‡e a. __dhÄ• _ gatinivattiyaá¹ƒ, karaá¹‡
_ sahatenenÄ• ti __sahaá¹ƒ, _ sahopi. __saka_ sattiyaá¹ƒ, ti. draviá¹‡aá¹ƒ, taro, parakkamo

atisÅ«ratÄ• vikkamo nÄ• ma.

__jaye_ jite sati, kÄ• raá¹‡abhÅ«te vÄ• kataá¹ƒ pÄ• naá¹ƒ __jayapÄ• naá¹ƒ. amarakose_
yaá¹ƒ pÄ• naá¹ƒ, jÄ• te bhÄ• vini vÄ• raá¹‡eâ€™â€™ ti {amara 18.103} vuttaá¹ƒ. tassattho
jÄ«vitasaá¹ƒsayÄ• saá¹ƒhÄ• suppÄ• danatthaá¹ƒ, devatÄ• yÄ• canapubbakaá¹ƒ sajÄ• tiye
yaá¹ƒ pÄ• naá¹ƒ jÄ• te ca raá¹‡e vijayassa sandassanatthaá¹ƒ, taá¹ƒ __vÄ«rapÄ• namu_co

399-400__._ sÄ• á¸• á¸• hapajjaá¹ƒ \Be 278/ yuddhe. __saá¹…gÄ• ma_ yuddhe, curÄ• di, a
pasayhakaraá¹‡e ca. __ara_ gamane, a. __samaraá¹ƒ. raá¹‡a_ sadde, dvepyanitthiyaá¹ƒ. _
__Ä• ji, _ rassanto. Ä• huyyante asmiá¹ƒyodhÄ• , __hu_ sadde, a. __yudha_ sampahÄ• re,
__Ä• yodhanaá¹ƒ, _ yu. __yuja_ yoge, __saá¹ƒyugaá¹ƒ, _ saá¹ƒyuttampi. __bhaá¹‡á¸• a_ p
viggayhanti yujjhantyasmiá¹ƒ __viggaho. _ kalahantyasmiá¹ƒ __kalaho. medha_ medhÄ• hi

jaÃ±Ã±aá¹ƒ, pavidÄ• raá¹‡aá¹ƒ, akkandanaá¹ƒ, saá¹…khyaá¹ƒ, samÄ«kaá¹ƒ, samparÄ• yal
abhisampÄ• to, kalisaá¹ƒ, phoá¹-o, atyÄ• maddoiccÄ• dayopi yuddhe. keci pana ``bhaá¹‡á¸
na yuddheâ€™â€™ ti vadanti, taá¹ƒ ``bhaá¹‡á¸• anaá¹ƒ kavace yuddhe, khalikÄ• repi vatta
__nÄ• natthasaá¹…gahe_ vuttattÄ• na gahetabbaá¹ƒ.

dvayaá¹ƒ mucchÄ• yaá¹ƒ. __muccha_ mohasamussayesu. __muha_ vecitte. tikaá¹ƒ balak
saha_ sattiyaá¹ƒ, á¹‡yo. balino, balena vÄ• karaá¹‡aá¹ƒ __balakkÄ• ro. haá¹-ha_ balakkÄ•

<401> __subhÄ• subhÄ• naá¹ƒ_ phalÄ• naá¹ƒ __sÅ«cikÄ• _ pakÄ• sakÄ• yÄ• bhÅ«tassa
uppatti, sÄ• uppÄ• to. subhÄ• subhaphalaá¹ƒ \Be 279/ pakÄ• sento patati gacchatÄ«ti __u
__ta_saddoâ€™ yaá¹ƒ pubbapadassa, aparapadassa vÄ• liá¹…gamÄ• datte. ``avijjÄ• ca s
avijjÄ• paccayo, viggaho ca taá¹ƒ vÄ• kyaÃ±ceti viggahavÄ• kyaâ€™â€™ ntyÄ• dÄ«su, idh
liá¹…gamÄ• datte. uppÄ• tassa tatra yuddhapakkamenÄ• bhidhÄ• naá¹ƒ.

catukkaá¹ƒ uppÄ• tassa pariyÄ• ye. __i_ gamane, ti, dÄ«ghÄ• di. sabbakÄ• laá¹ƒ na jÄ• ya
á¹‡yo, phalaá¹ƒ na janetÄ«ti vÄ• __ajaÃ±Ã±aá¹ƒ, _ taÃ±hi dhÅ«mo viya aggissa kammaph
karoti, na taá¹ƒ janetÄ«ti __ajaÃ±Ã±aá¹ƒ_ nÄ• ma. upagantvÄ• sajjati pakÄ• setÄ«ti __upa
upagantvÄ• dunotÄ«ti __upaddavo, du_ paritÄ• pe, a. ettha ca __Ä«tyÄ• _dayo janakepi va
jarÄ• dÄ«namupaddavÄ• .

<402> __mallayuddhamhi_ bÄ• huyuddhamhi nibbuddhaá¹ƒ. adhobhÄ• gaá¹ƒ bandhanaá¹
__nibbuddhaá¹ƒ, ya_ssa __bo, _ aÃ±Ã±amaÃ±Ã±assa vedhaá¹ƒ nibbedhentyatreti vÄ• __
to, essu, aÃ±Ã±atropacÄ• rÄ• . dvayaá¹ƒ jayakriyÄ• yaá¹ƒ. __ji_ jaye, ``bhÄ• ve cÄ• â€™â€
yuddhe yo bhaá¹…go, so __parÄ• jayo. parÄ• _pubbo __ji_ yuddhabhaá¹…ge. dvayaá¹ƒ pa
saá¹…gÄ• matoyeva palÄ• yane. parivajjetvÄ• ayanaá¹ƒ gamanaá¹ƒ __palÄ• yanaá¹ƒ. _ a
__apakkamo. _ padÄ• vo, dÄ• vo, sandÄ• vo, viddavo, davo, apayÄ• naá¹ƒpyatra.

<403> pajjaá¹ƒ \Be 280/ mÄ• raá¹‡e. __mara_ pÄ• á¹‡acÄ• ge, sabbattha bhÄ• vasÄ• dha
__mÄ• raá¹‡aá¹ƒ, _ yu. __hana_ hiá¹ƒsÄ• yaá¹ƒ, __á¹‡a_mhi ``hanassa ghÄ• toâ€™â€™ t
adassane. __sÅ«da_ dhÄ• raá¹‡e. __hiá¹ƒsa_ hiá¹ƒsÄ• yaá¹ƒ. __sara_ hiá¹ƒsÄ• yaá¹ƒ, itth
á¹‡a_mhi __hana_ssa __vadhÄ• _deso. __sasa_ hiá¹ƒsÄ• yaá¹ƒ. __yu_mhi __hana_ssa __
nibbarahanaá¹ƒ, nikÄ• raá¹‡aá¹ƒ, pavÄ• sanaá¹ƒ, saÃ±Ã±Ä• panaá¹ƒ, pamathanaá¹ƒ, katha
Ä• rambho, piÃ±jopyatra. __varaha_ bÄ• dhÄ• nyaparibhÄ• sanahiá¹ƒsÄ• dÄ• nesu. __kara
nivÄ• se, papubbo hiá¹ƒsattho. __Ã±Ä• _ mÄ• raá¹‡atosananisÄ• manesu, __pÄ• _gamo, _
viloá¸·ane. __katha_ hiá¹ƒsattho. __jasu_ hiá¹ƒsÄ• yaá¹ƒ, __jasi_ tÄ• á¸·ane vÄ• , curÄ• di.
mÄ• raá¹‡e. __piÃ±ja_ hiá¹ƒsÄ• baladÄ• naniketanesu. ete yathÄ• kkamamidhÄ• nÄ• gatÄ

<404> pajjaá¹ƒ maraá¹‡e. kÄ• lo atÄ«tÄ• di, tassa kiriyÄ• , ``kÄ• lo ghasati bhÅ«tÄ• nÄ«â€

vuttaá¹ƒ. __mara_tito cu, __maccu, vajÄ• _dinÄ• vÄ• tyu. tato __maccu_sadiso dvÄ«su. a
__accayo. dhana_ dhaÃ±Ã±e. kÄ• lassa kiriyattÄ• \Be 281/ __kÄ• lo, _ attabhÄ• vassa ant
__kÄ• lo, _ á¹‡o. amati gacchatÄ«ti __anto. cu_ cavane.

<405> tikaá¹ƒ mate. paraá¹ƒ lokaá¹ƒ eti gacchatÄ«ti __peto, pareto_ ca, to, pubbe ralopo. r
parÄ• su, pattapaÃ±cattopyatra. dvayaá¹ƒ matadahanakaá¹-á¹-harÄ• simhi, yÄ• ``phullÄ«â
yatthÄ• ti __citako, cito_ ca, to. pubbatra sakatthe ko. citÄ• , cityÄ• , citipyatra.

dvayaá¹ƒ susÄ• ne, Ä• gantvÄ• dahanti atra __Ä• á¸·ahanaá¹ƒ. daha_ bhasmÄ«karaá¹‡e,
Ä• á¸·Ä• hana_mpi. chavassa sayanaá¹-á¹-hÄ• naá¹ƒ __susÄ• naá¹ƒ, chava_ssa __su, say
senti atrÄ• ti sÄ• naá¹ƒ, yu, chavassa sÄ• naá¹ƒ __susÄ• naá¹ƒ. chavassa su. _ pituvanam
__kuá¹‡apa_ pÅ«tigandhatthe. kucchitaá¹ƒ netÄ«ti vÄ• __kuá¹‡apo, _ apo, __á¹‡a_ttaá¹ƒ.

<406> asÄ«sakattÄ• __sirosuÃ±Ã±o_ naccanÄ• dikriyÄ• sahitattÄ• __sahakriyo deho_ kÄ
yodhesu sÅ«resu sahassaá¹ƒ katta (khaá¹‡á¸• a) muddhasu tadÄ• vesÄ• kabandho tu eko
kriyÄ• ndhitoâ€™â€™ ti kabandhalakkhaá¹‡aá¹ƒ}, yuddhe sahassapÅ«raá¹‡o kabandho. ``
naccanÄ• dikriyÄ• rahite tÅ«pacÄ• ro. avijjamÄ• nena kena sirasÄ• andho __kabandho, va
avijjamÄ• nassÄ• pi hi kÄ• raá¹‡abhÄ• vo \Be 282/ loke diá¹-á¹-ho, yathÄ• vassena kato su
yathÄ• loke, tathÄ• sÄ• sanepi, yathÄ• anantarapaccayÄ• dÄ«ni.

Ä• makehi kucchitehi apÅ«tigatamatasarÄ«rehi sampuá¹‡á¹‡e Ä• make susÄ• nasmiá¹ƒ si
atthappadhÄ• naniddesena cettha saddo niddiá¹-á¹-ho, yathÄ• ``sato sampajÄ• noâ€™â€™
puggalappadhÄ• naniddesena dhammoti. chavÄ• dhiyyantetra __sivathikÄ• , _ á¹‡vu, __ch
__i_ttaÃ±ca. chavathikÄ• pi.

<407> dvayaá¹ƒ Ä• kaá¸• á¸• hitamanussagavÄ• do. muÃ±canasaÃ±Ã±Ä• ya vandatÄ«ti _
abhivÄ• danathutÄ«su, Ä«, rassopi, __vandi. _ sattÅ«naá¹ƒ karena hatthena maritabbattÄ•
upaggahopi. dvayaá¹ƒ jÄ«vite, __ana_ pÄ• á¹‡ane, pÄ• á¹‡anti anenÄ• ti __pÄ• á¹‡o, _ á¹‡
_ asa bhuvi, u, Ä• supi, __asu_ khubhane vÄ• .

__bandhanÄ• gÄ• raá¹ƒ_ bandhanagehaá¹ƒ kÄ• rÄ• nÄ• ma. karonti hiá¹ƒsanti atra __kÄ•
hiá¹ƒsÄ• yaá¹ƒ. bandhanÄ• layopi. kara hiá¹ƒsÄ• yaá¹ƒ, __yata_ niyyÄ• tane. kÄ• raá¹‡Ä• ,
tibbavedanÄ• pyatra.

khattiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<408> dvipÄ• daá¹ƒ \Be 283/ brÄ• hmaá¹‡e, brahmuno bandhu, brahmÄ• bandhu yassa v
kulÄ• cÄ• rabrÄ• hmaá¹‡abhÄ• vavasena dvikkhattuá¹ƒ jÄ• tattÄ• __dvijo, _ ekaje tÅ«pacÄ

brahmuno apaccaá¹ƒ __brahmÄ• , brÄ• hmaá¹‡o_ ca, __nÄ• _gamo, __á¹‡a_ttaá¹ƒ, dÄ«gh
``bhobhoâ€™â€™ ti vacanaá¹ƒ vadati sÄ«lena, á¹‡Ä«.

dvayaá¹ƒ chandojjhetari. brahmasuttaá¹ƒ adhÄ«te __sottiyo, _ ``nena niddiá¹-á¹-hamanicca
I 2.18 naghaá¹-itaá¹ƒ aniccaá¹ƒ (paribhÄ• sendusekhara 97) } vuttattÄ• vuddhi, __yadÄ• _c
__chanda_saddassa __sottiyÄ• _deso {pÄ• á¹‡ini V 2.84}. chandaá¹ƒ adhÄ«te __chandaso

dvayaá¹ƒ sisse. sotuá¹ƒ icchantÄ«ti __sissÄ• , su_ savane, so, ussi. Ä• cariyassa ante sam
saÃ±Ã±Ä• saddattÄ• sattamiyÄ• alopo.

<409> brahmacÄ• rÄ«Ä• dayo ete caturo janÄ• assamÄ• nÄ• ma bhavanti, __assama_sa
muÃ±jamekhalÄ• diyutto vedajjhÄ• yako brahmacariyÄ• yaá¹ƒ á¹-hito __brahmacÄ• rÄ«. _ v
brahmacariyaá¹ƒ caratÄ«ti, á¹‡Ä«. dhammatthakÄ• mesu á¹-hito paÃ±camahÄ• yaÃ±Ã±akÄ
dÄ• rÄ• \Be 284/ tatra tiá¹-á¹-hantÄ«ti __gahaá¹-á¹-ho. _ gahaá¹-á¹-ho paro tatiyassapi vÄ•
vanekadese, dÅ«ravane vÄ• bhavo __vÄ• napattho, _ assa
bhÅ«miseyyÄ• jaá¹-Ä• jinadhÄ• raá¹‡avanavÄ• sonyahÄ• rabhojitÄ• di dhammo. vÄ• napat
bhÄ• gaá¹ƒ khepayitvÄ• gahitakÄ• sÄ• vadaá¹‡á¸• o bhikkho sabbabhÅ«tesu samo jhÄ• nA
tapasi, khede ca, Ä• sammanti atrÄ• ti, akattari kÄ• rake saÃ±Ã±Ä• yaá¹ƒ á¹‡o. ``assamo b
maá¹-hepi ceâ€™â€™ ti __nÄ• natthasaá¹…gahe. _

<410> sÄ«lÄ• dayo tayo sikkhÄ• dhamme __saha_ ekato carantÄ• __mithu_ aÃ±Ã±amaÃ
brahmacÄ• rÄ«hi saha carantÄ«ti __sabrahmacÄ• rino. _ ``mithÅ«â€™â€™ ti iminÄ• __sa
tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡attaá¹ƒ dÄ«pitaá¹ƒ, tena brahmacÄ• rÄ«nampi sabrahmacÄ• r

dvayaá¹ƒ upasampadÄ• dÄ• yake. manasÄ• upecca sissÄ• naá¹ƒ vajjÄ• vajjaá¹ƒ jhÄ• yat
ca. __jhe_ cintÄ• yaá¹ƒ, á¹‡o, pubbatra __e aya, _ pakkhe rÄ• jÄ• dipakkhepena __upajjhÄ
vedÄ• dipÄ• á¹-hayitÄ• ``upajjhÄ• yo, upajjhÄ• â€™â€™ ti coccate, upecca adhÄ«yate asm

dvayaá¹ƒ nissayadÄ• yake. sissÄ• naá¹ƒ hitaá¹ƒ Ä• caratÄ«ti __Ä• cariyo, _ á¹‡yo. nissaya
kammÄ• dimhi á¹‡vu.

<411> sÄ• sane \Be 285/ Ä• cariyaá¹ƒ dassetvÄ• parasamayepi dassetumÄ• ha __ ``upan
yo __dvijo_ brÄ• hmaá¹‡o yaá¹ƒkiÃ±ci brÄ• hmaá¹‡aá¹ƒ __upanÄ«ya_ attano santikaá¹ƒ Ä•
kappÄ• dichaá¸·aá¹…gikattÄ• __sÄ• á¹…gaá¹ƒ_ saguyhattÄ• __rahassa_Ã±ca __vedaá¹ƒ
paá¹-hamameva kenaci asikkhÄ• piteyeva __ajjhÄ• paye_ sikkhÄ• peyya, so brÄ• hmaá¹‡e
vuccati, Ä• dito cÄ• reti sikkhÄ• petÄ«ti __Ä• cariyo_ti katvÄ• , á¹‡yo. yathÄ• vuttÄ• aÃ±Ã±

<412> pajjaddhaá¹ƒ upadesaparamparÄ• yaá¹ƒ. pare ca pare ca paramparÄ• , pubbÄ• car

__pÄ• rampariyaá¹ƒ. itiha_saddo nipÄ• tasamudÄ• yo. ``itiha pubbÄ• cariyehi vuttamidaâ€™
vacanaá¹ƒ __etihyaá¹ƒ, _ á¹‡yo. __á¹‡a_mhi etihaá¹ƒ. Ä• cariyaá¹ƒ upagantvÄ• dissati ucc
disÄ«_ uccÄ• raá¹‡e, á¹‡o.

tikaá¹ƒ yaÃ±Ã±e. __yaja_ devapÅ«jÄ• saá¹…gahakaraá¹‡adÄ• nadhammesu, yajanaá¹ƒ _
karÄ«yateti __katu, _ tu. __ja_ssa __Ã±Ã±a_tte __yaÃ±Ã±o. _ yÄ• gatthaá¹ƒ mantÄ• dinÄ•
parisaá¹…khatÄ• __bhÅ«_ bhÅ«mi vedi nÄ• ma, Ä«paccaye __vedÄ«_ ca. vindati assaá¹ƒ
vida_ lÄ• bhe, iá¹‡a.

<413> assamedhÄ• dayo \Be 286/ paÃ±ca ``mahÄ• yÄ• gÄ• â€™â€™ tyuccante. porÄ• á¹
purisamedhaá¹ƒ sammÄ• pÄ• saá¹ƒ vÄ• cÄ• peyyanti cattÄ• ri saá¹…gahavatthÅ«ni ahesu
saá¹…gaá¹‡hiá¹ƒsu, tattha nipphannasassato dasamabhÄ• gaggahaá¹‡aá¹ƒ __sassamedh
medhÄ• vitÄ• sassamedhaá¹ƒ nÄ• mÄ• tyattho. mahÄ• yodhÄ• naá¹ƒ chamÄ• sikabhattav
__purisamedhaá¹ƒ_ nÄ• ma, purisassa saá¹…gaá¹‡hane medhÄ• vitÄ• purisamedhaá¹ƒ n
daliddamanussÄ• naá¹ƒ hatthato lekhaá¹ƒ gahetvÄ• tÄ«á¹‡i vassÄ• ni vinÄ• vaá¸• á¸• hiy
sahassadvisahassamattadhanÄ• nuppadÄ• naá¹ƒ __sammÄ• pÄ• saá¹ƒ_ nÄ• ma. taÃ±hi s
bandhitÄ• viya á¹-hapeti, tasmÄ• ``sammÄ• pÄ• saâ€™â€™ nti vuccati. ``tÄ• ta mÄ• tulÄ•
saá¹‡havÄ• cÄ• ya bhaá¹‡anaá¹ƒ __vÄ• cÄ• peyyaá¹ƒ_ nÄ• ma, peyye vajjapiyavacanatÄ•
vatthÅ«hi saá¹…gahitaá¹ƒ raá¹-á¹-haá¹ƒ iddhaÃ±ceva hoti phÄ«taÃ±ca pahÅ«tannapÄ• naá
manussÄ• mudÄ• pamodamÄ• nÄ• ure putte naccentÄ• apÄ• rutagharadvÄ• rÄ• vihara
aggaá¸·Ä• naá¹ƒ abhÄ• vato __niraggaá¸·a_nti vuccati, ayaá¹ƒ porÄ• á¹‡ikapaveá¹‡Ä«, apa
okkÄ• karÄ• jakÄ• le brÄ• hmaá¹‡Ä• imÄ• ni cattÄ• ri saá¹…gahavatthÅ«ni, imaÃ±ca raá¹-
uddhaá¹ƒ mÅ«laá¹ƒ katvÄ• ``assamedhaâ€™â€™ ntiÄ• dike paÃ±ca yaÃ±Ã±e nÄ• ma aka
__brÄ• hmaá¹‡adhammikasutte_ ---

``tesaá¹ƒ Ä• si vipallÄ• so, disvÄ• na aá¹‡unÄ• aá¹‡uá¹ƒ.

te tattha mante ganthetvÄ• , okkÄ• kaá¹ƒ tadupÄ• gamuâ€™â€™ nti {Sn 301, 304} ||

idÄ• ni \Be 287/ tehi parivattetvÄ• á¹-hapitamatthaá¹ƒ dassento __ ``assamedhoâ€™â€™
assaá¹ƒ ettha medhanti vadhantÄ«ti __assamedho. _ purisaá¹ƒ ettha medhanti vadhantÄ«ti
yugacchidde pakkhipitabbadaá¹‡á¸• akaá¹ƒ pÄ• senti khipenti ettha __sammÄ• pÄ• so. _ m
sappimadhÅ«naá¹ƒ ``vÄ• jaâ€™â€™ nti samaÃ±Ã±Ä• , tamettha pivayantÄ«ti __vÄ• japey
sÄ• pateyyassa anigÅ«hitvÄ• niravasesato dinnattÄ• natthi ettha aggaá¸·Ä• ti __niraggaá¸
Ä• gatakkamato atthavaá¹‡á¹‡anÄ• , idhÄ• gatakkamena pana
assamedhapurisamedhaniraggaá¸·asammÄ• pÄ• savÄ• japeyyÄ• naá¹ƒ atthavaá¹‡á¹‡anÄ•

<414> tikaá¹ƒ yÄ• jake. yajanasÄ«lo __idi, _ yassi, __jassa do. _ yajatÄ«ti __ijo, _ a. atha v

utumhi jÄ• te jÄ• yatÄ«ti itthÄ«tujo. ``nÄ• rÄ«tvijoâ€™â€™ tipi pÄ• á¹-ho. ``utujo yÄ• jako ta
pÄ• á¹-ho, sundaro. parasamayaá¹ƒ amanasi katvÄ• pana Ä• cariyena __itidvija_saddo __i
samÄ• natthÄ• ti maÃ±Ã±amÄ• nena ``idi tvijoâ€™â€™ ti vuttaá¹ƒ siyÄ• , __á¹‡vu_mhi yÄ•
passitabbÄ• }.

dvayaá¹ƒ yÄ• gasabhÄ• yaá¹ƒ, aÃ±Ã±asabhÄ• yaÃ±cÄ• rambhake. sabhÄ• yaá¹ƒ sÄ• dhu
janasaá¹…ghÄ• taá¹ƒ samÄ• vasanti Ä• gantvÄ• ekadesÄ« bhavantÄ«ti samÄ• jÄ• , tehi s
__sÄ• mÄ• jiko, _ á¹‡iko. sabhÄ• sado, sabhÄ• tÄ• ropyatra.

paÃ±cakaá¹ƒ sabhÄ• sÄ• maÃ±Ã±e. pari samantato sentyassaá¹ƒ __parisÄ• , si_ sevÄ• ya
__sabhÄ• , ha_lopo, sabbhi bhÄ• tÄ«ti vÄ• __sabhÄ• . _ samajjanti saá¹ƒgacchanti milanty
gamane. samayanti milantyassaá¹ƒ __samiti, i_ gatimhi, itthiyanti. milanamekÄ«bhÄ• vo. sa
sÄ«dantyasmiá¹ƒ __saá¹ƒsado, _ itthinapuá¹ƒsakesu. goá¹-á¹-hÄ«, aá¹-á¹-hÄ• nÄ«pyatra. g
bhavantyassaá¹ƒ __goá¹-á¹-hÄ«. _ Ä• gantvÄ• tiá¹-á¹-hantyassaá¹ƒ __aá¹-á¹-hÄ• nÄ«, _ yu

415-416__._ bhikkhuÄ• dikÄ• imÄ• catasso parisÄ• nÄ• ma. bhikkhanasÄ«latÄ• dÄ«hi bh
tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• â€™â€™ ti {J I 7.59} hi vuttaá¹ƒ. __bhikkha_ yÄ• ca
__bhikkhÅ«. inÄ«_paccaye bhikkhunÄ«, __yo_ssa lopo. ratanattayamupagantvÄ• Ä• sayan
__Ä• sa_ upavesane. __i_tte __upÄ• sikÄ• yo. _ ettha ca pabbajjÄ• sÄ• maÃ±Ã±ato, liá¹…g
sÄ• maá¹‡erÄ• bhikkhÅ«su, sÄ• maá¹‡eriyÄ• dayo, ca bhikkhunÄ«su saá¹…gahitÄ• , tato,
devamanussÄ• dayo itthipurisavasena dve koá¹-á¹-hÄ• se katvÄ• liá¹…gasabhÄ• gavasena
brahmÄ• no pana liá¹…gÄ• bhÄ• vepi purisasaá¹‡á¹-hÄ• nattÄ• purisesu saá¹…gahitÄ• , ta
ubhatobyaÃ±janesu pana \Be 289/ purisaubhatobyaÃ±janaá¹ƒ purisesu, itthiubhatobyaÃ±jan
saá¹…gahitanti veditabbaá¹ƒ.

evaá¹ƒ catÅ«hi koá¹-á¹-hÄ• sehi parisaá¹ƒ dassetvÄ• aá¹-á¹-hahipi dassetumÄ• ha __ ``ath
tassattho --- parisÄ• nÄ• ma aá¹-á¹-ha siyuá¹ƒ, kesaá¹ƒ vasenÄ• â€™ á¹-á¹-ha siyuá¹ƒ? tÄ•
__dvijÄ• naá¹ƒ_ brÄ• hmaá¹‡Ä• naá¹ƒ __khattÄ• naá¹ƒ_ khattiyÄ• naá¹ƒ mÄ• rassa gahapa
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ brahmÅ«naÃ±ca vasenÄ• ti imÄ• cÄ• â€™ á¹-á¹-haparisÄ• p
ca vuttÄ• ti na ettha pubbe viya sabbÄ• saá¹…gahitÄ• , tÄ• vatiá¹ƒsÄ• dikÄ• hi pÄ• kaá¹-a
pana pÄ• kaá¹-avasena, seá¹-á¹-havasena ca vuttÄ• .

<417> gÄ• yatti nÄ• ma yassa catÅ«su pÄ• desu paá¹-ipÄ• daá¹ƒ chaá¸·akkharÄ• ni santi,
utthÄ• dÄ«naá¹ƒ pÄ• yenÄ• nupayogattÄ• gÄ• yattipamukhaá¹ƒ chandaá¹ƒ nÄ• ma. gÄ• ya
e aya. vajjaá¹ƒ chÄ• dayatÄ«ti __chandaá¹ƒ, chada_ saá¹ƒvaraá¹‡e, vuttaÃ±hi __pajjavivek
bhikkhunÄ• ---

``utthaâ€™ maccutthakaá¹ƒ majjhaá¹ƒ, patiá¹-á¹-hÄ• suppatiá¹-á¹-hakÄ• .

pÄ• yo payogabÄ• hyatthÄ• , abhabbattÄ• ca neritÄ• â€™â€™ ti ||

yaá¹ƒ pana catuvÄ«sakkharavantaá¹ƒ, vedÄ• naá¹ƒ Ä• dibhÅ«taÃ±ca gÄ• yatti viya chand
atha kho tipadameva siyÄ• , sÄ• sÄ• vitti nÄ• ma, __sÄ• vitti_saddo gÄ• yattipariyÄ• yopya
mukhaá¹ƒâ€™â€™ {MN II 400; Sn 573}, ``gÄ• yatti tu ca sÄ• vittÄ«â€™â€™ ti ca vuttattÄ•
vuttaá¹ƒ, yathÄ• ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaá¹ƒ \Be 290/ saraá¹‡aá¹ƒ g
saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti. savitussa isino ayaá¹ƒ vÄ• cÄ• __sÄ• vitti, _ iá¹‡a.

<418> habyaá¹ƒ devatÄ• tthamannaá¹ƒ, tassa pÄ• ke tadÄ• dhÄ• re thÄ• lyÄ• dimhi __car
upacÄ• rena habyampi caru, __cara_tismÄ• u, caru pume. ``habyapÄ• ke caru pumÄ• â€™
hya__marakose. homadabbiyaá¹ƒ_ homakammani habyannÄ• dÄ«namuddharaá¹‡atthaá¹ƒ
__sujÄ• , _ itthÄ«, habyannÄ• dÄ«naá¹ƒ sukhaggahaá¹‡atthaá¹ƒ jÄ• yatÄ«ti __sujÄ• . _

dvayaá¹ƒ khÄ«ranne, devannattÄ• paramaá¹ƒ annaá¹ƒ. pÄ• tabbassa, asitabbassa cÄ• ti
sambhavato pÄ• yÄ• so, __Ä• _kÄ• rantÄ• namÄ• yo. pÄ• yasopyatra. dvayaá¹ƒ devanne.
__havi, _ napuá¹ƒsake.

<419> thÅ«á¹‡Ä• yaá¹ƒ yaÃ±Ã±athambhe yÅ«po. beluvo vÄ• khÄ• diro vÄ• . Ä• lambapas
samattayaÃ±Ã±e vÄ• yaá¹ƒ yaá¹-á¹-himÄ• ropayati, sa __yÅ«po_ {yÅ«pa ... yaÃ±Ã±Ä«yap
... yÄ• gasamatticihnatthe thambhe ca (vÄ• cappati) }, __yu_ missane, po, dÄ«ghÄ• di. __th
dÄ«ghÄ• di. yaá¹ƒ kaá¹-á¹-haá¹ƒ kaá¹-á¹-hantarenÄ• â€™ gginipphÄ• danatthaá¹ƒ ghaá¹ƒs
nimmanthyadÄ• rumhi araá¹‡Ä«, __ara_ gamane, aá¹‡i, Ä«mhi __araá¹‡Ä«. _

gÄ• hapaccÄ• dayo \Be 291/ tayo aggayo. gahapatinÄ• saá¹ƒyutto __gÄ• hapacco, _ aggi
taá¹ƒyoniyaá¹ƒrevÄ• havanÄ«yo hutabbaggiÄ• havanamarahatÄ«ti __Ä• havanÄ«yo. _ dak
aÃ±Ã±ayonipi. dakkhiá¹‡aá¹ƒ deyyadhammaá¹ƒ agganti vissajjantyasminti __dakkhiá¹‡aggi
aggÄ«yati dÄ«yatyasminti dÄ• naggaá¹ƒ, ``parivesanaá¹-á¹-hÄ• naâ€™â€™ nti {Mp-á¹- III 9
__aá¹…guttaranikÄ• yaá¹-Ä«kÄ• . _ ettha ca gÄ• hapaccaggÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ vipp
vinÄ• sahetubhÄ• vato aggitÄ• daá¹-á¹-habbÄ• . __sattakanipÄ• taaá¹…guttaranikÄ• yaá¹-á

Ä• hunaá¹ƒ vuccati sakkÄ• ro, Ä• hunaá¹ƒ arahantÄ«ti Ä• huneyyÄ• , mÄ• tÄ• pitaro, mÄ•
bahÅ«pakÄ• ratÄ• ya Ä• hunaá¹ƒ arahanti, tesu vippaá¹-ipajjamÄ• nÄ• puttÄ• nirayÄ• dÄ«
kiÃ±cÄ• pi mÄ• tÄ• pitaro nÄ• nudahanti, anudahamÄ• nassa pana paccayo hotÄ«ti anudah
``Ä• huneyyaggÄ«â€™â€™ ti vuccati. yo mÄ• tugÄ• massa sayanavatthÄ• laá¹…kÄ• rÄ• d
aticaranto mÄ• tugÄ• mo nirayÄ• dÄ«su nibbattati, tasmÄ• sopi purimanayeneva anudahan
``gahapataggÄ«â€™â€™ ti vutto. ``dakkhiá¹‡eyyaggÄ«â€™â€™ ti ettha pana ``dakkhiá¹‡Ä
paccayÄ• , bhikkhusaá¹…gho dakkhiá¹‡eyyo, so gihÄ«naá¹ƒ tÄ«su saraá¹‡esu, paÃ±casu s

mÄ• tÄ• pitupaá¹-á¹-hÄ• ne, dhammikasamaá¹‡abrÄ• hmaá¹‡Å«paá¹-á¹-hÄ• neti evamÄ• d
bahÅ«pakÄ• ro, tasmiá¹ƒ micchÄ• paá¹-ipanno gihÄ« bhikkhusaá¹…ghaá¹ƒ akkositvÄ• nira
sopi purimanayeneva anudahanaá¹-á¹-hena

``dakkhiá¹‡eyyaggÄ«â€™â€™ ti \Be 292/ vutto. kaá¹-á¹-hato nibbatto pÄ• katikova aggi ka
{Mp III 7.46} vutto.

<420> siloko dÄ• ne. __hÄ• _ cÄ• ge, á¹‡o, dvitta__ca_tta__ga_ttÄ• ni, __caja_ hÄ• nimhi
visaggo dÄ• naá¹ƒ, __u_pubbo __saja_ visajje, á¹‡o, pubbe __vÄ• _gamo, __vosaggo. disa
atisajjanaá¹ƒ dÄ• naá¹ƒ, pabodhanaÃ±ca, iha dÄ• naá¹ƒ __padesanaá¹ƒ. saá¹‡a_ dÄ• ne, y
plavanataraá¹‡esu, maccherasotÄ• tikkamanamettha taraá¹‡aá¹ƒ. __hÄ• _ cÄ• ge, curÄ• d
__bhÅ«vÄ• di_mhi pana ``Ä• kÄ• rantÄ• namÄ• yoâ€™â€™ ti Ä• yo, __vihÄ• yitaá¹ƒ. vajja_
bhÄ• vasÄ• dhanaá¹ƒ. upasaggavisesenete dÄ• natthÄ• bhidhÄ• yino. phassanaá¹ƒ, patipÄ

<421> seá¹-á¹-hadhanassa, puttÄ• naá¹ƒ, dÄ• rÄ• naá¹ƒ, rajjassa, aá¹…gÄ• naÃ±ca vasen
vutto. tatra __seá¹-á¹-hadhanaá¹ƒ_ setahatthÄ• diratanaá¹ƒ. __puttÄ• _ orasÄ• , atha vÄ• p
patibbatÄ• piyabhariyÄ• . __rajjaá¹ƒ_ pakatirajjaá¹ƒ, taduá¹-á¹-hito vÄ• Ä• yo. __aá¹…gaá¹
mahantehi uttamapuriseheva kato, mahantÄ• naá¹ƒ vÄ• pariccÄ• go __mahÄ• pariccÄ• go
buddhabhÄ• vatthaá¹ƒ kato pariccÄ• go __mahÄ• pariccÄ• go, _ kÄ• purisehi dukkarattÄ•
pariccÄ• go __mahÄ• pariccÄ• go. _

<422> dÄ• napÄ• ramÄ«Ä• dikÄ• naá¹ƒ \Be 293/ tissannaá¹ƒ pÄ• ramÄ«naá¹ƒ vasena asÄ
dassetvÄ• sÄ• dhÄ• raá¹‡adÄ• navatthuá¹ƒ dassetumÄ• ha __ ``annaá¹ƒ pÄ• naâ€™â€™
pÄ• navajjitaá¹ƒ yaá¹ƒ kiÃ±ci khÄ• danÄ«yÄ• dikaá¹ƒ. __pÄ• naá¹ƒ_ pÄ• tabbaá¹ƒ udakÄ•
antamaso upÄ• hanaá¹ƒ upÄ• dÄ• ya gamanasÄ• dhanaá¹ƒ. __mÄ• lÄ• _ mÄ• lyaá¹ƒ, pupp
chavirÄ• gakaraá¹‡aá¹ƒ, vibhÅ«to sugandho vÄ• . __gandho_ tadaÃ±Ã±agandho. __seyyÄ•
__seyyÄ• _ggahaá¹‡ena cettha Ä• sanampi gahitaá¹ƒ. __padÄ«peyyaá¹ƒ_ padÄ«passa hita
dasa dÄ• navatthÅ« nÄ• ma siyuá¹ƒ. dÄ«yante yÄ• yÄ• ti __dÄ• naá¹ƒ. _ tassa vatthu kÄ• n
uppajjanatoti __dÄ• navatthu, _ dÄ• tabbaá¹ƒ vÄ• dÄ• naá¹ƒ, annÄ• di, tadeva vatthu. etÄ•
dÄ• navatthÅ«ni suttantanayena kathitÄ• ni. vinayÄ• bhidhammanayavasenÄ• pi pana kath
rÅ«pÄ• dichaá¸·Ä• rammaá¹‡adÄ• navasena hi abhidhamme cha dÄ• navatthÅ«ni Ä• gatÄ•
cÄ«varapiá¹‡á¸• apÄ• tabhesajjasenÄ• sanavasena cattÄ• ri Ä• gatÄ• ni. tatthevamÄ• cariy
``suttantanayadÄ• nato vinayadÄ• nameva mahapphalaá¹ƒ, kasmÄ• ? annÄ• didÄ• namatta
dussÄ«lÄ• dikassa dÄ• tabbanti anujÄ• nitvÄ• piá¹‡á¸• apÄ• tÄ• dikappiyavohÄ• ravasena
dÄ• tabbanti anuÃ±Ã±Ä• tattÄ• . sÄ• maÃ±Ã±adÄ• nato hi visesadÄ• nameva mahapphala
abhidhammanayadÄ• nameva mahapphalaá¹ƒ, kasmÄ• ? rÅ«pÄ• dÄ«su paramatthavasene
tatopi atisayadÄ• nattÄ• â€™â€™ ti. mayaá¹ƒ pana suttantanayadÄ• naá¹ƒ vÄ• hotu vinay
yaá¹ƒ khettÄ• ditividhasampadÄ• yuttaá¹ƒ, tameva mahapphalaá¹ƒ karotÄ«ti vadÄ• ma.

<423> __tadahe_ \Be 294/ matadivase matatthaá¹ƒ yaá¹ƒ piá¹‡á¸• apÄ• tajalÄ• Ã±jalyÄ• d
dÄ• naá¹ƒ dehÄ• uddhe bhavaá¹ƒ __uddhadehikaá¹ƒ_ nÄ• ma. pitaraá¹ƒ uddissa jalÄ• Ã±j
__nivÄ• po, vapa_ bÄ«jasantÄ• ne, á¹‡o. kÄ• lapattÄ• diniyamena __rÄ• jamattaá¹‡á¸• avis
vihitaá¹ƒ, __taá¹ƒva_ tameva pitudÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡abhojanÄ• di __saddhaá
dÄ• nassatthÄ«ti, á¹‡o. __satthato_ti hetumhi avadhyatthavatticchÄ• ya paÃ±camÄ«.

<424> catukkaá¹ƒ gehÄ• gate. __ata_ sÄ• taccagamane, ithi, __atithi, _ ``atithi dvÄ«sÅ«â€
__tikaá¹‡á¸• asese_ {tikaá¹‡á¸• asesa II 7.9}. itthiyaá¹ƒ __atithÄ«_ ca. Ä• gacchatÄ«ti __Ä•
Ä• hunaá¹ƒ vuccati gehÄ• gatÄ• naá¹ƒ dÄ• tabbabhattÄ• di, taá¹ƒ paá¹-iggaá¹‡hituá¹ƒ arah
pavesane, Ä• vesanaá¹ƒ Ä• veso, tamarahatÄ«ti __Ä• vesiko. _ atyÄ• gatopyatra. gantumic
dvayaá¹ƒ pÅ«jitapupphadabbakkhatÄ• dimhi. __aggha_ pÅ«jÄ• yaá¹ƒ, a. á¹‡yamhi __agghi
vÄ• tadatthiye iyo.

<425> pÄ• datthe {pÄ• daddhe (Katthaci) } udakÄ• dimhi __pajjaá¹ƒ. _ padassa hitaá¹ƒ __p
__pajja_pariyantÄ• satta saddÄ• tÄ«su liá¹…gesu.

chakkaá¹ƒ \Be 295/ pÅ«jÄ• yaá¹ƒ. __ci_ caye, ti. __acca_ pÅ«jÄ• yaá¹ƒ, yu. __pÅ«ja_ pÅ«
__hara_ haraá¹‡e, __upa_pubbo __hara_ pÅ«jÄ• yaá¹ƒ, á¹‡o, __upahÄ• ro, _ pume. __bal
pÄ• á¹‡anapÅ«jÄ• saá¹ƒvaraá¹‡esu, i, __bali_ dvÄ«su. __mÄ• na_ pÅ«jÄ• yaá¹ƒ, yu. nama
pÅ«jÄ• yaá¹ƒ, itthiyaá¹ƒ a.

<426> catukkaá¹ƒ vandanÄ• yaá¹ƒ. __namassa_ vandane, pubbeva, __namu_ namane vÄ
karaá¹‡aá¹ƒ __namakkÄ• ro, _ á¹‡o. __namo_to chaá¹-á¹-hÄ«lopo, ``lopaÃ±ca tatrÄ• kÄ• ro
__a_kÄ• rÄ• gamo, atha vÄ• namanaá¹ƒ namo, tassa karaá¹‡aá¹ƒ __namakkÄ• ro, raho_s
dvidhÄ• vattati. eko __a_kÄ• ranto saliá¹…go, eko aliá¹…go __o_kÄ• rantoti. __vanda_ abl
__vandanÄ• , na_lope, dÄ«ghe ca __abhivÄ• danaá¹ƒ. _

tikaá¹ƒ patthanÄ• matte. __attha_ yÄ• canÄ• yaá¹ƒ, yu, __patthanÄ• . _ atthanÄ• pi. __á¹-h
__pani_dvayapubbo patthanÄ• yaá¹ƒ, yu, __á¹‡a_ttaá¹ƒ, __dha_ttaá¹ƒ. __i_mhi __paá¹‡idh
pulliá¹…ge. yÄ• canÄ• pyatra.

<427> sakkÄ• rapubbaá¹…gamaá¹ƒ katvÄ• garuÄ• dÄ«naá¹ƒ Ä• rÄ• dhanÄ«yÄ• naá¹ƒ kv
patthanÄ• viseso __ajjhesanÄ• , _ i__sa_ gavesane, __isa_ gatihiá¹ƒsÄ• vadÄ• nesuvÄ• , y
``desetu bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaâ€™â€™ nti {Vin I 8}.

<428> catukkaá¹ƒ \Be 296/ anussaraá¹‡e. __esa_ gavesane, __yÄ• _game __pariyesanÄ•
gavesa_ maggane.

tikaá¹ƒ Ä• rÄ• dhanÄ«yassa cittÄ• nukÅ«le. __Ä• sa_ upavesane, yu, __upÄ• sanaá¹ƒ. su_
__sussÅ«sÄ• , _ ``bhujaghasaharasupÄ• dÄ«hi tumicchatthesÅ«â€™â€™ ti __sa_paccayo
itthÄ«. __cara_tito bhÄ• ve á¹‡yo, __pÄ• ricariyÄ• . _

<429> tikaá¹ƒ tuá¹‡hÄ«bhÄ• ve. munino kammaá¹ƒ __monaá¹ƒ, _ á¹‡o. __tuha_ adane, __
tuá¹‡ho monametassatthÄ«ti tuá¹‡hÄ«, tassa bhÄ• vo __tuá¹‡hÄ«bhÄ• vo, _ atuá¹‡hassa v
__tuá¹‡hÄ«bhÄ• vo, _ atha vÄ• tohatÄ«ti tuá¹‡hÄ«, __tuha_ adane, adanaá¹ƒ hiá¹ƒsÄ• , _
vaá¹‡á¹‡avipariyayo, tuá¹‡hino bhÄ• vo __tuá¹‡hÄ«bhÄ• vo. _

paÃ±cakaá¹ƒ anukkame. patirÅ«pena patanaá¹ƒ __paá¹-ipÄ• á¹-i, pata_ gamane, ubhayatr
__sÄ• _ itthÄ«. anurÅ«po kamo, kamo eva vÄ• __anukkamo. _ pari anatikkamena ayanaá¹
_ pubbassÄ• nurÅ«pÄ• __anupubbÄ«, _ nadÄ• di. ayaá¹ƒ apume. anupubbampi. __kamu_

<430> tikaá¹ƒ sÄ«le. __tapa_ santÄ• pe. kilese tÄ• petÄ«ti __tapo, _ a. __yamu_ uparame
bhÄ• ve á¹‡o \Be 297/. __si_ bandhane, sinoti cittametenÄ• ti __sÄ«laá¹ƒ, _ lo, __sÄ«la_ sa
samÄ• dhÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vo. __sÄ«la_ sam
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ abhyupagamo, aÃ±Ã±atra sÄ«le tupacÄ• rÄ• , atha vÄ• att
tÄ• petÄ«ti __tapo. _ kusaladhammato saá¹ƒyamanaá¹ƒ viramaá¹‡aá¹ƒ __saá¹ƒyamo, _
samÄ• dhÄ• naÃ±cÄ• trÄ• kusaladhammavasenevÄ• ti ayaá¹ƒ aÃ±Ã±atra sÄ«le nibbacana

satthavihito niyamo vataá¹ƒ. ``mantanÄ• yaá¹ƒ paá¹-iÃ±Ã±Ä• yaá¹ƒ, niyamo nicchaye vateâ
taÃ±ca vataá¹ƒ upavÄ• sÄ• dilakkhaá¹‡aá¹ƒ puÃ±Ã±amuccate. ``sÄ«laá¹ƒ cÄ• rittaá¹ƒ
vÄ• rittamupavÄ• sÄ• dipuÃ±Ã±akaâ€™â€™ ntya__maramÄ• lÄ• . Ä• di_nÄ• akkhÄ• ralav
(Katthaci) }. ettha ca __tapÄ• _dayo mukhyavasena kusalasÄ«le vattanti, rÅ«á¸·hÄ«vasena
__niyamÄ• da_yo mukhyavasena akusalasÄ«le vattanti, rÅ«á¸·hÄ«vasena kusalasÄ«leti ay
viseso. __yamu_ uparame. __vatu_ vattane, vattanaÃ±cÄ• tra caraá¹‡aá¹ƒ, samÄ• dhÄ• na
pulliá¹…gepi.

dvayaá¹ƒ mariyÄ• dÄ• tikkame. __kamu_ padavikkhepe, virÅ«po atikka mo __vÄ«tikkamo.
__ajjhÄ• cÄ• ro. _ kÄ• yavivekÄ• dayo tayo ettha __viveko. vica_ vivecane, puthabhÄ• ve c
puthu visuá¹ƒbhÅ«to gaá¹‡Ä• dÄ«hi attÄ• sarÄ«raá¹ƒ mano sabhÄ• vo ca etesanti puthuga
__puthugattatÄ• _ {puthagattatÄ• (Katthaci) } kÄ• yavivekÄ• dayo, majjhe __gÄ• _gamo. ``
evaá¹ƒsarÅ«pÄ• vÄ• amhepi nesaá¹ƒ pakatiâ€™â€™ riti pakatipurisÄ• naá¹ƒ vibhÄ• gena
buddhi, so puthubhÄ• vena yassa, tabbhÄ• vo puthugattatÄ• tyaÃ±Ã±e. aÃ±Ã±ato vilakkhaa
puthugattatÄ• tyaÃ±Ã±e.

<431> khuddÄ• nukhuddakaá¹ƒ \Be 298/ cÅ«á¸·avattaá¹ƒ, mahÄ• vattaÃ±ca, vattapaá¹-ipa

``Ä• bhisamÄ• cÄ• rikaâ€™â€™ mityuccate, abhisamÄ• cÄ• re uttamasamÄ• cÄ• re bhava
__tadaÃ±Ã±aá¹ƒ_ khuddÄ• nukhuddakato aÃ±Ã±aá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«lÄ• dikaá
brahmacariyassÄ• riyamaggassa Ä• dimhi tadatthÄ• ya caritabbattÄ• __Ä• dibrahmacariya

<432> __pÄ• pehi_ akusaladhammehi upÄ• vatto {upÄ• vuto (Katthaci) } anÄ• vuto vigato
vivajjitova hutvÄ• guá¹‡ehi sÄ«lÄ• dÄ«hi saddhiá¹ƒ yo __vÄ• so_ vasanaá¹ƒ thambhanama
ti vijÄ• nitabbo. __vasu_ thambhe, divÄ• di, upavasanaá¹ƒ __upavÄ• so, _ á¹‡o, vigato, upe
__upavÄ• so. _

<433> pajjaddhaá¹ƒ bhikkhumhi. tapo kammamassatthÄ«ti __tapassÄ«, tapÄ• _dito sÄ«, d
bhayadassanasÄ«lo __bhikkhu, _ rÅ«, rasso. sametÄ«ti __samaá¹‡o, _ yu. pabbajÄ• saÃ±
__pabbajito, _ saÃ±jÄ• tatthe ito, seá¹-á¹-hattaá¹ƒ vajatÄ«ti vÄ• \Be 299/ __pabbajito, vaja_
tapokammaá¹ƒ dhanaá¹ƒ yassÄ• ti __tapodhano. _

dvayaá¹ƒ monabbate. vÄ• cato yamatÄ«ti __vÄ• caá¹ƒyamo, _ niggahÄ«tÄ• gamo, rasso c
rasso, ossu. dvayaá¹ƒ Ä• bhusopavÄ• sanabrahmacariyÄ• diyutte. tapoyogÄ• __tÄ• paso,
__isi, isa_ gatiyaá¹ƒ vÄ• , Ã±Ä• á¹‡assa, saá¹ƒsÄ• rassa vÄ• pÄ• raá¹ƒ gamanato __isi, _
pÄ• ramassatthÄ«ti pÄ• rÄ«, brahmaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ kaá¹…khatÄ«ti __pÄ• rikaá¹…khÄ

<434> dvayaá¹ƒ jitindriyagaá¹‡e. yesaá¹ƒ saá¹ƒyatÄ• indriyÄ• naá¹ƒ gaá¹‡Ä• , te yatino, v
yataá¹ƒ indriyasaá¹ƒyamo niccametesamatthÄ«ti __yatino, _ Ä«. yatayopi, __yata_ payatan
pÄ• guá¹‡ye, vaso yesamatthÄ«ti __vasino, _ Ä«.

tikaá¹ƒ dhammasenÄ• patimhi. sÄ• rÄ« nÄ• ma brÄ• hmaá¹‡Ä«, tassÄ• putto __sÄ• riputt
atthasiddhitoti tisso, so, tussi ca. pÅ«jito tisso __upatisso, _ atha vÄ• ``tissoâ€™â€™ ti vÄ•
ti vÄ• ``upatissoâ€™â€™ ti vÄ• daharakÄ• le mÄ• tÄ• pitÅ«hi yadicchÄ• ya gahitaá¹ƒ nÄ•
mÄ• tuvasena, ``dhammasenÄ• patÄ«â€™â€™ ti pana ariyabhÄ• vappatte sammÄ• sambu
kusaladhammÄ• vudhehi kÄ• mÄ• dikÄ• akusaladhammasenÄ• jitÄ• yesaá¹ƒ dhammasen
anekakoá¹-isatasahassasaá¹…khyÄ• bhagavato sÄ• vakasaá¹…ghÄ• , tesaá¹ƒ pati nÄ• ya
_

<435> dvayaá¹ƒ \Be 300/ bhagavato vÄ• mapassaá¹-á¹-he mahÄ• moggallÄ• ne. kule jÄ• y
__kolito. _ moggallibrÄ• hmaá¹‡iyÄ• apaccaá¹ƒ __moggallÄ• no, _ á¹‡Ä• no. dvayaá¹ƒ ariy
hanatÄ«ti araho, so eva __ariyo, ara_ gamane vÄ• , arati adhigacchati maggaphaladhamme
adhigacchitthÄ• ti __adhigato, _ to.

asekkhassa gahitattÄ• ``sotÄ• pannÄ• dikÄ• â€™â€™ ti etthÄ• dinÄ• chaá¸·eva puggalÄ•
sotÄ• pattimaggaá¹-á¹-hÄ• dayo satta sekkhÄ• , eko arahÄ• asekkhÄ• ti siddhaá¹ƒ. tÄ«hi s

__sekkhÄ• , ka_kÄ• ralopena ``sekhÄ• , asekhÄ• â€™â€™ tipyatthi. dvayaá¹ƒ anadhigate.
jano __puthujjano, _ puthu vÄ• nÄ• nÄ• kilese janetÄ«ti __puthujjano. _

<436> dvayaá¹ƒ aggaphale. paá¹-hamamaggÄ• dÄ«hi diá¹-á¹-hamariyÄ• damanatikkamitvÄ
rasso, rÅ«parÄ• gÄ• dÄ«naá¹ƒ vÄ• paÃ±cuddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ o
mariyÄ• dattho cettha __Ä• _kÄ• ro, __Ã±Ä• _ mÄ• raá¹‡atosananisÄ• nesu, itthiyamati a.
__arahattaá¹ƒ, _ bhÄ• ve tto, bhÄ• votra abhidhÄ• nabuddhÄ«naá¹ƒ pavattiyÄ• nimittaá¹ƒ
duvidhaá¹ƒ byuppattipavattinimittavasena. tatra visesehi kriyÄ• pakatipaccayÄ• dÄ«hi uppaj
go_Ä• disaddasarÅ«paá¹ƒ, tassÄ• nimittaá¹ƒ __byuppattinimittaá¹ƒ, _ kriyÄ• pakatipaccayÄ
__go_Ä• disaddasarÅ«paá¹ƒ uppÄ• detÄ«ti __byuppatti, _ sÄ• eva nimittaá¹ƒ, yathÄ• vuttÄ
pavattayati tattha tattha atthe payojayatÄ«ti __pavatti, go_Ä• diko saddo, tassa nimittaá¹ƒ
__pavattinimittaá¹ƒ, _ jÄ• tikriyÄ• guá¹‡adabbanÄ• mÄ• ni. tatra byuppattinimittaá¹ƒ saddas
kÄ• raá¹‡aá¹ƒ, pavattinimittaá¹ƒ pana saddappayojanassa kÄ• raá¹‡anti ayametesaá¹ƒ saá
lakkhaá¹‡aviseso.

dvayaá¹ƒ cetiye. __thu_ abhitthave, po, dÄ«ghÄ• di. __cita_ pÅ«jÄ• yaá¹ƒ, cetitabbaá¹ƒ pÅ
__cetiyaá¹ƒ. _ ettha ca __thÅ«pa_saddo samukhepi, __cetiya_saddo pana mukharahiteyev
``cetiyamÄ• yatane buddha-bimbe coddissapÄ• dapeâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1
__ruddo. _

dvayaá¹ƒ Ä• nande. dhammo pariyatti, sova bhaá¹‡á¸• aá¹ƒ dhanaá¹ƒ sukhadÄ• yakato, ta
á¹-hapanaá¹-á¹-hÄ• naá¹ƒ gehaá¹ƒ, tabbhÄ• ve tiá¹-á¹-hatÄ«ti __dhammabhaá¹‡á¸• Ä• gÄ•
samiddhiyaá¹ƒ. ime dve saddÄ• __samÄ• _ samÄ• natthÄ• .

<437> dvayaá¹ƒ visÄ• khÄ• yaá¹ƒ seá¹-á¹-hidhÄ«tari. vividhÄ• bahukÄ• puttanattapanattÄ
__visÄ• khÄ• . _ migÄ• rassa seá¹-á¹-hino mÄ• tuá¹-á¹-hÄ• niyattÄ• __migÄ• ramÄ• tÄ• . _

dvayaá¹ƒ anÄ• thapiá¹‡á¸• ikaseá¹-á¹-himhi. sundaro attÄ• yassa __sudatto, _ sundaraá¹ƒ
__sudatto, _ idamassa daharakÄ• le \Be 302/ pavattaá¹ƒ nÄ• maá¹ƒ. anÄ• thÄ• naá¹ƒ piá¹‡
__anÄ• thapiá¹‡á¸• iko, _ idamassa kriyÄ• nÄ• maá¹ƒ.

438-439__._ bhikkhuÄ• dayo ete paÃ±ca sahadhammikÄ• . saha ekato dhammaá¹ƒ carantÄ

pattÄ• dayo aá¹-á¹-ha parikkhÄ• rÄ• ukkaá¹-á¹-havasena vuttÄ• , majjhimavasena pana ka
telanÄ• á¸·ipÄ«ti dasa parikkhÄ• rÄ• vattabbÄ• , omakavasena chattampi upÄ• hanÄ• pÄ«
vattabbÄ• .

<440> dvayaá¹ƒ sÄ• maá¹‡ere. samaá¹‡assÄ• paccaá¹ƒ __sÄ• maá¹‡ero. _ samaá¹‡aliá¹.

``samaá¹‡oyaâ€™â€™ nti uddisitabboti __samaá¹‡uddeso. disÄ«_ uccÄ• raá¹‡e.

tikaá¹ƒ acelake. disÄ• eva ambaraá¹ƒ vatthaá¹ƒ, na pakativatthametassa __digambaro, sa
celaá¹ƒ vatthametassa, samÄ• sante ko. catÅ«hi ganthehi bandhanÄ«yattÄ• __nigantho, _
bandhane. dvayaá¹ƒ jaá¹-Ä• vati. jaá¹-aá¹ƒ yassatthi __jaá¹-ilo, _ ilo. jaá¹-aá¹ƒ dhÄ• retÄ«ti

<441> kuá¹-isakÄ• dikÄ• catuttiá¹ƒsa laddhiyo parasamayÄ• namÄ• gamato gahetabbÄ• ,
diá¹-á¹-hiyo brahmajÄ• lasuttantato. __itÄ«_ti parisamÄ• panattho. __eteti_ nidassanattho. e
channavutiladdhiyo taá¹‡hÄ• pÄ• saá¹ƒ, diá¹-á¹-hipÄ• saÃ±ca á¸• enti pavattentÄ«ti __pÄ• s
__sampakÄ• sitÄ• _ kathitÄ• . ``iti channavuti etÄ• â€™â€™ tipi pÄ• á¹-ho.

<442> tikaá¹ƒ sucimhi. __pu_ pavane, to. dvittÄ• di. __yata_ payatane, to. dÄ«ghÄ• di. dva
caritaá¹ƒ tanti __cammaá¹ƒ, cara_timhÄ• mana, __camu_ adane vÄ• , mana. __aja_ gama

dvayaá¹ƒ dantakaá¹-á¹-he. dante punÄ• ti sodheti yenÄ• ti __dantapono, _ yu. dantapoá¹‡c
kaá¹-á¹-haá¹ƒ __dantakaá¹-á¹-haá¹ƒ. _ dvayaá¹ƒ rukkhattace. __vakka_ tace, alo. __tara_ ta
sakatthe ko.

<443> dvayaá¹ƒ bhÄ• janasÄ• maÃ±Ã±e. patati yattha so __patto, pata_ gatiyaá¹ƒ, to. __p

dvayaá¹ƒ \Be 304/ kuá¹‡á¸• ikÄ• yaá¹ƒ. kassa jalassa maá¹‡á¸• o pasannabhÄ• vo kamaá¹
__kamaá¹‡á¸• alu, _ u. __kuá¸• i_ rakkhaá¹‡e, sakatthe ko. kattarassa jiá¹‡á¹‡assa Ä• lamb

<444> __yaá¹ƒ_ ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ tiÄ• di brahmacariyakamma
yÄ• vajÄ«vamavassambhÄ• vena, taá¹ƒ __dehasÄ• dhanÄ• pekkhaá¹ƒ_ sarÄ«reneva sÄ• d
sÄ• dhanaá¹ƒ, ayaá¹ƒ yamo nÄ• ma, __yamu_ uparame.

``sarÄ«rasÄ• dhanÄ• pekkha-niccakammamaye yame.

saá¹ƒyame yamarÄ• je ca, yamake tu yamaá¹ƒ tisÅ«â€™â€™ ti {amara 17.38} ||

__ruddo. _

yaá¹ƒ panÄ• gantunÄ• sukkapakkhÄ• divasena aniccaá¹ƒ niyamitakÄ• lamupavÄ• sÄ• dik
kÄ• lÄ• divasena niyamitabboti __niyamo, yamu_ uparame. ``mantanÄ• yaá¹ƒ paá¹-iÃ±Ã±Ä
vateâ€™â€™ ti __ruddo. _

brÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<445> dvayaá¹ƒ vesse. __visa_ pavesane, so. __iyÄ• na_paccaye __vesiyÄ• no. _ Å«rujo,

paÃ±cakaá¹ƒ \Be 305/ kasiÄ• dijÄ«vikÄ• yaá¹ƒ. __jÄ«va_ pÄ• á¹‡adhÄ• raá¹‡e, yu. sabbat
karaá¹‡etyeke. __vata_ vattane, ti, assu, á¹‡vumhi __jÄ«vikÄ• . _ vuttÄ«naá¹ƒ sarÅ«pappak
kasikamme. kasanaá¹ƒ kasi, sÄ• eva kammaá¹ƒ __kasikammaá¹ƒ. kasa_ vilekhane, i, __ka

<446> dvayaá¹ƒ vÄ• á¹‡ijje. vaá¹‡ijÄ• naá¹ƒ kammaá¹ƒ __vÄ• á¹‡ijjaá¹ƒ, vaá¹‡ijjÄ• _ ca. dv
gunnaá¹ƒ rakkhÄ• __gorakkhÄ• . _ pasÅ«naá¹ƒ gomahiá¹ƒsÄ• dikÄ• naá¹ƒ pÄ• lanaá¹ƒ po
pasupÄ• lanaá¹ƒ vuttaá¹ƒ sarÅ«paá¹ƒ, vuttappakÄ• rÄ• ca iti vessassa __vuttiyo_ vuttikÄ•
kasikammÄ• dippakÄ• rena.

tikaá¹ƒ gihimhi. gahe gehe, paÃ±cakÄ• maguá¹‡e vÄ• bhavavasena tiá¹-á¹-hatÄ«ti __gaha
vasatÄ«ti __agÄ• riko, _ gahametassatthÄ«ti __gihi, _ assi, rasso ca.

<447> dvayaá¹ƒ kasibale. khettenÄ• jÄ«vati. kasatÄ«ti __kassako, _ á¹‡vu. dvayaá¹ƒ khett
khipantyasminti __khettaá¹ƒ, khipa_ peraá¹‡e, to, khittaá¹ƒ tÄ• yatÄ«tipi __khettaá¹ƒ, khi_ n
ta, traá¹‡a, __khettaá¹ƒ, khetraá¹ƒ. kleda, klida_ allabhÄ• ve, __la_lopo, kledÄ«yatÄ«ti __ke
jale sati dÄ• ro vidÄ• raá¹‡amassÄ• ti vÄ• __kedÄ• raá¹ƒ, _ saÃ±Ã±Ä• saddattÄ• sattamiy
vappate yasminti __vÄ• po, _ á¹‡o.

dvayaá¹ƒ \Be 306/ mattikÄ• khaá¹‡á¸• e. __leá¸• á¸• a_ saá¹…ghÄ• te, u, __leá¸• á¸• u. _ p
``leá¸• á¸• avo pumeâ€™â€™ tya {amara 19.12} __marakose. _ dvayaá¹ƒ khaá¹‡ittiyaá¹ƒ. k
__khaá¹‡itti, khanu_ avadÄ• raá¹‡e, ti, __á¹‡a_ttaá¹ƒ, ussi. avadÄ• rÄ«yate yena __avadÄ•
vidÄ• raá¹‡e, yu.

<448> tikaá¹ƒ dÄ• tte. danti lunantyanenÄ• ti __dÄ• ttaá¹ƒ, dÄ• _ lavane, to. dÄ• trampi. __
__lavittaá¹ƒ, asu_ khepane. __asitaá¹ƒ, _ sabbatra karaá¹‡e paccayo.

tikaá¹ƒ pÄ• janadaá¹‡á¸• e. __tuda_ byathane, á¹‡o, __patodo. ta_paccaye __tuttaá¹ƒ. aja_
karaá¹‡e yu, __pÄ• janaá¹ƒ. _ vaá¹‡á¹‡avikÄ• re __pÄ• canaá¹ƒ. _ todanaá¹ƒpyatra.

tikaá¹ƒ rajjuyaá¹ƒ. __yuja_ yoge, to, __yo_ttaá¹ƒ. __rudha_ Ä• varaá¹‡e, ju, ussattaá¹ƒ, par
__rajju_ thiyaá¹ƒ. __rasa_ assÄ• dane, mi, Ä• bandhopyatra.

dvayaá¹ƒ phÄ• le. phÄ• layati pÄ• á¹-ayati bhÅ«mi yena __phÄ• lo, _ á¹‡o. __kasa_ vilekha
``phÄ• lakasakÄ• â€™â€™ ti {byÄ• khyÄ• sudhÄ• II 9.13} __ruddo. _ nirÄ«saá¹ƒ, kÅ«á¹-ak
niggataá¹ƒ __nirÄ«saá¹ƒ. kuá¹-a_ chedane, sakatthe ko, __kÅ«á¹-akaá¹ƒ, _ dÄ«ghÄ• di. __

<449> tikaá¹ƒ naá¹…gale. bhÅ«mÄ«naá¹…gaâ€™ manaá¹…gaá¹ƒ karonto lunÄ• tÄ«ti __n
__sÄ«ro. _ ``sÄ«ro tikkhakare haleâ€™â€™ ti __nÄ• natthasaá¹…gahe. _ \Be 307/ godÄ• r
naá¹…galassa daá¹‡á¸• ake __Ä«sÄ• , Ä«sa_ issariye, __Ä«sÄ• _ nÄ• rÄ«. ``pabhumhi saá
naá¹…galadaá¹‡á¸• akeâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 19.13-4 byÄ• khyÄ• sudhÄ• II

yugakÄ«lake __sammÄ• _saddo, samanti yÄ• ya __sammÄ• , samu_ samane. __halapado
nÄ• ma. ``sÄ«tÄ• naá¹…galalekhÄ• ca, divagaá¹…gÄ• ca jÄ• nakÄ«â€™â€™ ti {tikaá¹‡á¸
__tikaá¹‡á¸• asese. sÄ«_ saye, to, __sÄ«tÄ• _ nÄ• rÄ«.

450-451__._ muggÄ• dike dhaÃ±Ã±avisese __aparanna_saddo, pubbannato aparabhÄ• ge
__aparannaá¹ƒ, aparaá¹‡á¹‡a_Ã±ca. sÄ• liÄ• dike __pubbanna_saddo, aparannassa pubbe
__pubbannaá¹ƒ, pubbaá¹‡á¹‡a_Ã±ca. pubbÄ• parattaÃ±ca nesaá¹ƒ Ä• dikappe sambhavÄ•
daá¹-á¹-habbaá¹ƒ.

sÄ• lyÄ• dayo satta dhaÃ±Ã±Ä• ni. dhÄ• naá¹ƒ posanaá¹ƒ, tatra sÄ• dhÅ«ni __dhaÃ±Ã±Ä•
rattasÄ• li mahÄ• sÄ• lisaá¹-á¹-hikappabhutayo sÅ«kadhaÃ±Ã±avisesÄ• __sÄ• layo_ nÄ• r
paripÄ• kamassa __saá¹-á¹-hiko. sÄ• la_ silÄ• ghÄ• yaá¹ƒ, i, __sÄ• li. _ vahati, brÅ«heti vÄ•
jÄ«vitanti __vÄ«hi, vaha_ pÄ• puá¹‡e, __brÅ«ha_ vuá¸• á¸• hiyaÃ±ca, i, assÄ«, pakkhe __r
308/. koraá¹ƒ rudhiraá¹ƒ dÅ«satÄ«ti __kudrÅ«so, _ govaá¸• á¸• hano, a. vaá¹‡á¹‡avipariyay
parivedhane, umo. __godhumo. _ ``godhÅ«masumano milakkha, bhojanaá¹ƒ pÄ• vaá¹-o ya
varaá¹‡asambhattÄ«su, á¹‡vu, __varako. yu_ missane, a, __yavo. _ kaá¹…gu atisukhumas
sobhanasÄ«sattÄ• kamanÄ«yabhÄ• vaá¹ƒ gacchatÄ«ti __kaá¹…gu, _ u. ``sÄ• mÄ• piyaá¹
__ruddo. tabbhedÄ• _ tesaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ bhedÄ• visesÄ• nÄ«vÄ• rÄ• dayo vucca
tiá¹‡adhaÃ±Ã±Ä• ni, __Ä• di_nÄ• sÄ• mÄ• kÄ• dayo.

dvayaá¹ƒ kaá¸·Ä• ye. __caá¹‡a_ dÄ• ne, á¹‡vu, __caá¹‡ako, _ harimanthakepi. kaá¹ƒ vÄ• t
__kaá¸·Ä• yo, á¸·a_ttaá¹ƒ, kalÄ• yampi. dvayaá¹ƒ sÄ• sapasÄ• maÃ±Ã±e. ``sÄ• sapo tu sar
tantubhoâ€™â€™ ti __tikaá¹‡á¸• aseso_ {II 8.3}. ``pume suddhodanasute, siddhattho setas
__rabhaso. _ siddhÄ• atthÄ• asminti __siddhattho. sÄ• sa_ anusiá¹-á¹-hiyaá¹ƒ, apo. sÄ• s
idha gahaá¹‡aá¹ƒ.

<452> dvayaá¹ƒ kaá¹…guyaá¹ƒ. piyabhÄ• vaá¹ƒ aá¹…gatÄ«ti __piyaá¹…gu. _ dvayaá¹ƒ at
mo, avassu, dvittaá¹ƒ, __ummÄ• . ata_ sÄ• taccagamane, aso, nadÄ• di. khumÄ• pyatra.

catukkaá¹ƒ sasse. __kiá¹-a_ gatiyaá¹ƒ, á¹-ho, kasito sambhÅ«taá¹ƒ vÄ• __kiá¹-á¹-haá¹ƒ, _
kiá¹-á¹-haá¹-á¹-hÄ• ne uppannasassaÃ±hi ``kiá¹-á¹-haâ€™â€™ nti vuccati á¹-hÄ• nÅ«pacÄ•
assi. __sasa_ gatihiá¹ƒsÄ• pÄ• puá¹‡anesu, so. thambo gumbo, taá¹ƒ karotÄ«ti __thambak

dhaÃ±Ã±aá¹ƒpyatra. ``dhaÃ±Ã±aá¹ƒ vÄ«hÄ«su dhaÃ±Ã±ake, dhaÃ±Ã±o puÃ±Ã±avatÄ«rito
vÄ• tÄ• malakÄ«sÅ«â€™â€™ ti hi __nÄ• natthasaá¹…gahe. _

<453> dvayaá¹ƒ \Be 309/ sassÄ• dÄ«naá¹ƒ kaá¹‡á¸• amatte. __kaá¹‡a_ sadde, á¸• o. __na
__nÄ• laá¹ƒ. _ nÄ• á¸·ipi. so eva sassÄ• dikaá¹‡á¸• o nipphalo ce, __palÄ• la_muccate. __p
palÄ• lopi.

dvayaá¹ƒ asÄ• re tucchadhaÃ±Ã±e. __bhasa_ bhasmÄ«karaá¹‡e, assu, __bhusaá¹ƒ_ atisa
ussagge. kena vÄ• tena iá¹…gatÄ«ti __kaliá¹…garo, lÄ• _gamo, aro ca. dhaÃ±Ã±Ä• namev
tusa_ tuá¹-á¹-himhi, __ta_ssa __tho, thuso_ pume. ``dhaÃ±Ã±attace pumÄ• thusoâ€™â€™
tya__marakose. _

<454> dvayaá¹ƒ sassaroge. setavaá¹‡á¹‡akaraá¹‡avasena aá¹-ati hiá¹ƒsatÄ«ti setaá¹-á¹-ik
__setaá¹-á¹-hikÄ• . _ dvayaá¹ƒ taá¹‡á¸• ulakaá¹‡e. __kaá¹‡a_ nimÄ«lane, __kaá¹‡a_ nimÄ«
__kaá¹‡o. kuá¹‡á¸• a_ dÄ• he, sakatthe ko. dvayaá¹ƒ dhaÃ±Ã±amaddanabhÅ«miyaá¹ƒ. __
karonti maddanti asmiá¹ƒ __dhaÃ±Ã±akaraá¹‡aá¹ƒ. _ tiá¹‡Ä• dÄ«naá¹ƒ, sassÄ• naÃ±ca tha
vekalye, __thamba_ paá¹-ibandhe vÄ• . __guha_ saá¹ƒvaraá¹‡e, bo, __ha_ssa __mo. _

<455> dvayaá¹ƒ \Be 310/ musale. ayo aggekoá¹-iyaá¹ƒ yassÄ• ti __ayoggaá¹ƒ. musa_ kha
suppe. kucchitaá¹ƒ lunÄ• tyapanetÄ«ti __kullo. supa_ mÄ• ne, a, saratyaneneti vÄ• __supp
papphoá¹-anaá¹ƒpyatra.

dvayaá¹ƒ uddhane. upari dhÄ«yate thÄ• lyÄ• dikamasminti __uddhanaá¹ƒ, _ uddhÄ• namp
hÄ• vakaraá¹‡e, i, Ä«mhi __cullÄ«. _ adhisayanÄ«, antikÄ• pyatra. __ati adi_ bandhane, an
bhikkhÄ• dikamassanti __antikÄ• , _ á¹‡vu. ``santike sannidhÄ• ne ca, uddhane cÄ• pi antik

kÄ• sÄ• diracito kaá¹-o yena marÄ• vo bandhÄ«yate. marÄ• vo ca vÄ«hyagÄ• raá¹ƒ, ``kusÅ
ca marÄ• vakoâ€™â€™ ti __rabhaso. _ keci marÄ• vameva kaá¹-amÄ• hu, taá¹ƒ na, ``kusÅ
ca kaá¹-o bhaveâ€™â€™ ti __amaramÄ• lÄ• yaá¹ƒ pÄ• danÄ• ma_pakaraá¹‡e bhedena pÄ
kilanaá¹ƒ kilo, tadatthaá¹ƒ jÄ• yatÄ«ti __kilaÃ±jo, _ niggahÄ«tÄ• gamo. __kaá¹-a_ gatiyaá¹ƒ

<456> aá¹-á¹-hakaá¹ƒ thÄ• liyaá¹ƒ. kÄ• mÄ«yatÄ«ti __kumbhÄ«, kamu_ icchÄ• yaá¹ƒ, bho
pathaviyÄ• bhavatÄ«ti vÄ• __kumbhÄ«, _ kena agginÄ• bhaá¹‡atÄ«ti vÄ• __kumbhÄ«, b
kena \Be 311/ jalena umbhÄ«yati pÅ«rÄ«yatÄ«ti vÄ• __kumbhÄ«, ubha ubbha umbha_ pÅ«
__piá¹-ha_ hiá¹ƒsÄ• saá¹ƒkilesesu, aro. __kuá¹‡á¸• a_ dÄ• he. __khala_ soceyye, __á¸·a_t
alo, nadÄ• di, rasso. __a_paccaye __ukhÄ• . thala_ á¹-hÄ• ne, i, __thÄ• li, Ä«_mhi __thÄ• l
lapatÄ«ti __kolambo, _ assottaá¹ƒ, niggahÄ«tÄ• gamo, __ba_ttaÃ±ca, ke aggimhi olambatÄ
avasaá¹ƒsane.

tikaá¹ƒ maá¹‡ike. __mana_ Ã±Ä• á¹‡e, i, __á¹‡a_ttaá¹ƒ, maá¹‡iyeva __maá¹‡ikaá¹ƒ. bhaá¹
sÄ«ghaá¹ƒ jaro assa __araÃ±jaro. _

<457> dvipÄ• daá¹ƒ ghaá¹-e. __ghaá¹-a_ calane, a, nadÄ• dimhi ghaá¹-Ä«, __kuá¹-a_ koá¹
silissatÄ«ti __kalaso, lisa_ silesane, a, issattaá¹ƒ, __kalaso_ tÄ«su. __vara_ vÄ• raá¹‡asam
__kalasa_sahacaraá¹‡ato __vÄ• rako_pi tÄ«su. ``kalaso tu tÄ«sÅ«â€™â€™ tya__marakos

bhuÃ±jitabbanti __bhuÃ±janaá¹ƒ, _ annÄ• di, tassa patto bhÄ• janaá¹ƒ suvaá¹‡á¹‡arajatÄ•
nÄ• ma.

``kaá¹ƒso racchantare mÄ• ne, tejasepi bhave tathÄ• .

pÄ• napatte ca kaá¹ƒsye ca, sobhikkhÄ• su ca kittisÅ«â€™â€™ || ---

tya__jayena_ vuttattÄ• pÄ• napattepi kaá¹ƒso. __kana_ dittigatikantÄ«su, so, __kaá¹ƒso. _
bhÄ• janasÄ• maÃ±Ã±e. __ama_ gatiyaá¹ƒ, atto, amattaá¹ƒ. __bhÄ• ja_ puthakammani, cu

<458> dvayaá¹ƒ \Be 312/ bhÄ• janÄ• dÄ«namÄ• dhÄ• re. antaá¹ƒ samÄ«pamÄ• dheyyass
__aá¹‡á¸• upakaá¹ƒ, nta_ssa__á¹‡á¸• o, ga_ssa ca __ko. cumba_ vadanasaá¹ƒyoge, aá¹-o
dvayaá¹ƒ sarÄ• ve, sarati vuá¸• á¸• hiá¹ƒ gacchatÄ«ti __sarÄ• vo, _ avo. __malla_ dhÄ• raá
vaá¸• á¸• hamÄ• nakopyatra, vaá¸• á¸• hati vitthiá¹‡á¹‡Ä« bhavatÄ«ti __vaá¸• á¸• hamÄ• na

dvayaá¹ƒ bhelabyaÃ±janÄ• dighaá¹-á¹-anopayuttabhaá¹‡á¸• e. __kaá¹-a_ gatiyaá¹ƒ, chu, d
gatiyaá¹ƒ, bo, nadÄ• di, __dabbÄ«, _ rasse __dabbi. _ khajÄ• kÄ• pi, __khaja_ manthane, a
thiyaá¹ƒ. dvayaá¹ƒ dhaÃ±Ã±Ä• dinilaye. __kusa_ silesane, Å«lo. __kusa_ akkose, á¹-ho. dv

<459> dvayaá¹ƒ mÄ• sÄ• disÄ• kamatte, __sÄ• _ tanukaraá¹‡e, á¹‡vu. __á¸• aá¹ƒsa_ khÄ
siggu, haritakampi. __haritÄ• _ sakatthe ko. ``pulliá¹…go sÄ• kamattasmiá¹ƒ, siggu sobhaÃ
{cintÄ• maá¹‡iá¹-Ä«kÄ• 19.34} __rabhaso. _ dvayaá¹ƒ addake. Ä• ddÄ• yaá¹ƒ jÄ• taá¹ƒ __
siá¹…gamiva veraá¹ƒ vapu yassa tameva __siá¹…giveraá¹ƒ. _

yadÄ• sukkhaá¹ƒ, tadÄ• mahosadhÄ• dhyaá¹ƒ, tikkharasattÄ• mahantaá¹ƒ osadhaá¹ƒ. su
visaá¹ƒ, visabhesajjampi. __suá¹-hi_ sosane, i, __suá¹‡á¹-hi, Ä«_paccaye __suá¹‡á¹-hÄ«. _

dvayaá¹ƒ \Be 313/ marÄ«ce. __mara_ pÄ• á¹‡acÄ• ge, co. __kula_ saá¹…khyÄ• ne, á¹‡vu
kaá¹‡haá¹ƒ, usanaá¹ƒ dhammapattanaâ€™â€™ ntya__marasÄ«ho. _

<460> tipÄ• daá¹ƒ kaÃ±jike. suvÄ«raraá¹-á¹-he bhavaá¹ƒ __sovÄ«raá¹ƒ. _ kena jalena aÃ±
__kaÃ±jiyaá¹ƒ. _ Ä• rÄ• naá¹ƒ bhÅ«myakkajÄ• naá¹ƒ vÄ• resu gahitena nÄ• rena jalena jÄ•
``Ä• ro kkhiti suteâ€™ kkaje, nÄ• ro taá¹‡á¸• ulanÄ«resÅ«â€™â€™ ti hi vuttaá¹ƒ, __ra_ssa
jÄ• tamudakaá¹ƒ __thusodakaá¹ƒ, _ thusodakato vÄ• jÄ• taá¹ƒ __thusodakaá¹ƒ. _ dhaÃ±Ã
ambilaá¹ƒ __dhaÃ±Ã±ambilaá¹ƒ. _ vÄ• taá¹ƒ laá¹…kati hÄ«naá¹ƒ karotÄ«ti __bilaá¹…ko, vÄ
laá¹…katÄ«ti vÄ• __bilaá¹…ko. _ kummÄ• so, abhisutaá¹ƒ, avantisomaá¹ƒ, kuÃ±jalaá¹ƒ, ka
jeá¹-á¹-hambu, khadikÄ• pyatra.

dvayaá¹ƒ lavaá¹‡amatte. __lÅ«_ chedane, yu, ossÄ• â€™ navÄ• dese loá¹‡aá¹ƒ.

<461> sÄ• muddÄ• dayo ete paÃ±ca lavaá¹‡assa pabhedÄ• visesÄ• . samuddabhÅ«miya
loá¹‡odakaá¹ƒ sukkhasantanaá¹ƒ sitaá¹ƒ yaá¹ƒ bhavati, taá¹ƒ __sÄ• mudda_lavaá¹‡aá¹ƒ. a
__vasu_ thambhe, iro. sindhudese bhavo __sindhavo, _ á¹‡o. sitasivaá¹ƒ {sÄ«tasivaá¹ƒ (sa
mÄ• á¹‡imanthaá¹ƒ, sindhujampi. sitaá¹ƒ dhavalaá¹ƒ, sivaá¹ƒ kalyÄ• á¹‡aá¹ƒ, kammadhÄ•
sitasivanti vÄ• bandhanaá¹ƒ. maá¹‡imantho pabbato, tatra bhavo, á¹‡o. __kÄ• á¸·aloá¹‡o_
sovaccalavaá¹‡Ä• naá¹ƒ majjhe kÄ• á¸·avaá¹‡á¹‡aá¹ƒ lavaá¹‡aá¹ƒ {tÄ«á¹‡i madhuralavaá¹
(amarakosa, mahesvaraá¹-Ä«kÄ•) }, ``tilakaá¹ƒ tatra mecakeâ€™â€™ ti {madaá¹ƒ sandate
(cintÄ• maá¹‡iá¹-Ä«kÄ• 19.43) madaá¹ƒ mudaá¹ƒ vÄ• sandate ... visodarÄ• di (byÄ• khyÄ
tilakampi. __ubbhidaá¹ƒ_ nÄ• ma romakalavaá¹‡aá¹ƒ, sambharidese kira rumÄ• nÄ• ma la
paviá¹-á¹-haá¹ƒ kaá¹-á¹-hampi acirena vilÄ«ya lavaá¹‡aá¹ƒ bhavati, tabbhavaá¹ƒ romalavaá
kaá¹-á¹-hÄ• dÄ«naá¹ƒ sayaá¹ƒ sabhÄ• vavijahanakarattÄ• bhindituá¹ƒ sakkotÄ«ti __ubbhid
__u_saddo. __bilÄ• laá¹ƒ_ nÄ• ma samuddatÄ«rÄ• sannadesabhavaá¹ƒ mattikaá¹ƒ pÄ• ca
samuddavelÄ• sannadese jÄ• taá¹ƒ __bilÄ• laá¹ƒ, _ essittaá¹ƒ, lo, atha vÄ• __ubbhidaá¹ƒ_
padese bhÅ«mito uggataá¹ƒ lavaá¹‡amattikaá¹ƒ pÄ• cayitvÄ• nipphÄ• ditalavaá¹‡aá¹ƒ. __b
lavaá¹‡abhÅ«miá¹ƒ vidÄ• rayitvÄ• nipphÄ• ditalavaá¹‡aá¹ƒ. __vi_pubbo __dala_ vidÄ• raá
vÄ• __ubbhidaá¹ƒ_ nÄ• ma pÄ• kyaá¹ƒ lavaá¹‡aá¹ƒ. __bilÄ• laá¹ƒ_ nÄ• ma vaccagandhaá

<462> guá¸·Ä• dayo paÃ±ca ucchuno vikÄ• rÄ• . __guá¸·a_ rakkhÄ• yaá¹ƒ, guá¸·o pakkara
to, phÄ• á¹‡itaá¹ƒ guá¸·ato kiÃ±ci thaddhaá¹ƒ. __khaá¹‡á¸• a_ manthe, khaá¹‡á¸• o phÄ• á
ucchuvisesassa rasapÄ• ke khaá¹‡á¸• ayogyasÄ• rabhÅ«te yÄ• guá¸·ikÄ• kÄ• rÄ• jÄ• yat
khaá¹‡á¸• asÄ• lÅ«kaá¹ƒ. ``macchaá¹‡á¸• Ä« tu \Be 315/ pupphaguá¸·Ä• , thaddhapattantu
__rabhaso, _ khaá¹‡á¸• akakkaá¹ƒ phÄ• á¹‡itamiccaÃ±Ã±e. __sara_ hiá¹ƒsÄ• yaá¹ƒ, __kha
yÄ• ``sitÄ• â€™â€™ tipi vuccati, sinoti bandhati taá¹‡haá¹ƒ __sitÄ• . _ sitasakkharetyatra t
sakkharÄ• pamÄ• á¹‡asaá¹‡á¹-hÄ• nattÄ• vÄ• sakkharÄ• . ime ca guá¸·Ä• dayo yathÄ• kk
macchaá¹‡á¸• Ä« phÄ• á¹‡itÄ• khaá¹‡á¸• avikÄ• rÄ• pi. dvayaá¹ƒ guá¸·e. rogÄ• dhikesu vi
kaá¹‡á¹-akaÃ±ca.

<463> dvayaá¹ƒ bhaá¹-á¹-hadhaÃ±Ã±e. __lÄ• ja_ bhassane, bhassanaá¹ƒ bhajjanaá¹ƒ, a.

_ ``tatiyÄ• pakati lÄ• jesvakkhataá¹ƒ tÄ«svaâ€™ hiá¹ƒsiteâ€™â€™ ti __ruddo. _

bhaá¹-á¹-hayave __dhÄ• nÄ• _saddo siyÄ• , ``bahumhi bhaá¹-á¹-hayave dhÄ• nÄ• , thiyaá
ti __rabhaso. dhÄ• _ dhÄ• raá¹‡e, yu.

dvayaá¹ƒ yavÄ• dicuá¹‡á¹‡e. __saca_ samavÄ• ye, __saca_ secane vÄ• , tu. __mantha_ v
pÅ«retÄ«ti __pÅ«po, _ po. __a_kÄ• rayutte __apÅ«po, _ yathÄ• ``lÄ• bu, alÄ• bÅ«â€™â€™
piá¹-á¹-hÄ• naá¹ƒ vikÄ• ro __piá¹-á¹-hako, _ saÃ±Ã±Ä• yaá¹ƒ ko.

<464> chakkaá¹ƒ sÅ«de. bhattaá¹ƒ, sÅ«paÃ±ca karoti akÄ• si karissatÄ«ti __bhattakÄ• ro,
paggharaá¹‡e. savati rasaá¹ƒ paggharÄ• petÄ«ti __sÅ«do, _ do, dÄ«ghÄ• di. __sÅ«da_ pag
aá¸·Ä• ro nÄ• ma sÅ«pÄ• divikati, taá¹ƒ karotÄ«ti __Ä• á¸·Ä• riko. _ odanaá¹ƒ pacatÄ«ti __
karotÄ«ti __rasako. _

dvayaá¹ƒ sÅ«pe. sukhatthÄ• ya pÄ• tabbattÄ• __sÅ«po, _ dÄ«ghÄ• di. visesato bhattaá¹ƒ
yena, taá¹ƒ __byaÃ±janaá¹ƒ, aÃ±ja_ gatiyaá¹ƒ, yu.

<465> paÃ±cakaá¹ƒ {tipÄ• daá¹ƒ (Katthaci) } bhatte. __udi_ savanakledanesu, yu. __vÄ• _
napuá¹ƒsakattaá¹ƒ samuccinoti. __kura_ sadde, __kara_ karaá¹‡e vÄ• , karoti balanti __kur
vikkhipane vÄ• , kirati bubhukkhanti __kuraá¹ƒ, _ issu, __kara_ hiá¹ƒsÄ• yaá¹ƒ vÄ• , ku sad
bhajati yena, bhuÃ±jitabbanti vÄ• __bhattaá¹ƒ, bhaja_ sevÄ• yaá¹ƒ, to. bhakkhitabbÄ• ti __
adane, assi, __bhikkha_ yÄ• cane vÄ• , __bhikkhÄ• _ nÄ• rÄ«. __ada_ bhakkhane, to. __bh
__da_lopo.

catukkaá¹ƒ bhojane, __asa_ bhakkhane, kamme yu. __hara_ haraá¹‡e. Ä• harati balÄ• yÅ«
__bhuja_dhÄ• tumhÄ• yu, bhojanaá¹ƒ. __ghasa_ adane, á¹‡o. andhopyatra, __ada_dhÄ• t
__andhÄ• _deso __nipÄ• tanÄ• . _

dvayaá¹ƒ yÄ• guyaá¹ƒ. __tara_ plavanataraá¹‡esu. tarati plavati byÄ• pÄ«bhavatÄ«ti __tar
taralaá¹ƒ, taralÄ• pi. __yÄ• _ pÄ• puá¹‡e, gu, __yu_ missane vÄ• , gu, ussÄ• . uá¹‡hikÄ• , s
yÄ• gunÄ• mÄ• ni. __sÄ• _ pÄ• ke, yu, __sÄ• á¹‡Ä• . _

<466> khajjÄ• dayo \Be 317/ cattÄ• ro asanabhedÄ• . __khÄ• da_ bhakkhane, kamme to, l
maá¹ƒsÄ• di. __bhojjaá¹ƒ_ annÄ• di. __liha_ assÄ• dane, á¹‡yo, __ha_ssa __yo. leyyaá¹ƒ_
__peyyaá¹ƒ, pÄ• _ pÄ• ne, á¹‡yo, Ä• sse, peyyaá¹ƒ sÅ«pÄ• di.

dvayaá¹ƒ bhattamaá¹‡á¸• e. __su_ savane, visarujapadÄ• dito á¹‡a. __camu_ adane, __Ä•
á¹‡o. mÄ• saropyatra, __masi_ parimÄ• á¹‡e, aro. dvayaá¹ƒ Ä• lope. __lupa_ chedane, __Ä

__ku_ sadde. __kabi_ vaá¹‡á¹‡e vÄ• , alo, á¸·attaá¹ƒ, kena toyena balamassÄ• ti vÄ• __ka

<467> rasÄ• naá¹ƒ sabbarasÄ• naá¹ƒ aggamhi rase __maá¹‡á¸• a_saddo, __maá¹‡á¸• a_
maá¹‡á¸• amanitthiyaâ€™â€™ ntya__marasÄ«ho_ {amara 19.49}. dvayaá¹ƒ bhuttato sese.
__vighÄ• so. _ bhuttato seso bhuttaseso, sova __bhuttasesako, _ sakatthe ko.

dvayaá¹ƒ vighÄ• sÄ• de. vighÄ• saá¹ƒ adatÄ«ti, a, __damu_ damane, á¹‡vu. dvayaá¹ƒ pipÄ
__pipÄ• sÄ• , pÄ• _ pÄ• ne, so, dvittÄ• di. __tasa_ pipÄ• sÄ• yaá¹ƒ, yu.

<468> dvayaá¹ƒ \Be 318/ bhuttumicchÄ• yaá¹ƒ. __khuda_ bubhukkhÄ• yaá¹ƒ, do. ghasitum
adane, icchatthe cho, dvittÄ• di. maá¹ƒsassa raso paá¹-icchÄ• danÄ«yamuccate. __chanda
paá¹-icchÄ• detÄ«ti __paá¹-icchÄ• danÄ«yaá¹ƒ, _ anÄ«yo, __chada_ saá¹ƒvaraá¹‡e vÄ• , n
paá¹-icchÄ• detabbattÄ• __paá¹-icchÄ• danÄ«yaá¹ƒ. _

dvayaá¹ƒ uggÄ• re, __deki_ saddossÄ• hesu, uddhaá¹ƒ dekati gantumussahatÄ«ti __udrek
__ro. _ uddekopi. __gira_ niggiraá¹‡e, issÄ• , __uggÄ• ro. _ pÄ• do tittiyaá¹ƒ. suhito titto, ta
__sohiccaá¹ƒ. tipi_ pÄ«á¹‡ane, ti, bhujÄ• di. __yu_paccaye, issatte ca __tappanaá¹ƒ. _

<469> __yathicchita_ntaá¹ƒ yathicchite. kriyÄ• visesanatÄ• ya cete napuá¹ƒsake, kriyÄ• by
tabbisesanÄ• ni napuá¹ƒsake bhavanti ekattepi, tathÄ• hi kriyÄ• namabyayÄ• naÃ±ca sattÄ
liá¹…gasaá¹…khyÄ• visesopÄ• dÄ• naá¹ƒ natthÄ«ti tabbisesanÄ• nampi sÄ• maÃ±Ã±aliá¹.
sÄ• maÃ±Ã±asaá¹…khyÄ• cekattaá¹ƒ yuttanti, taá¹ƒ yathÄ• --- muduá¹ƒ pacanti, sÄ• duá¹
kriyÄ• sadde tabbisesanassekattameva kriyÄ• visesanÄ• naá¹ƒ kammani dutiyÄ• , sabbo hi
byÄ• pito, muduá¹ƒ pacanti muduá¹ƒ pacanaá¹ƒ kubbantÄ«tyattho, tena mudÄ• dÄ«naÃ±ca
kammattaá¹ƒ. aÃ±Ã±o panÄ• ha \Be 319/ ``sabbe dhÄ• tvatthÄ• bhavatyatthÄ• nugatÄ• , b
katvatthamanubhavantÄ«tyattho. `pacati devadattoâ€™ ti devadattapayutto pÄ• ko bhavati,
bhavati, paá¹-hati pÄ• á¹-ho bhavatÄ«â€™â€™ ti, tammatena paá¹-hamÄ• , mudupacanaá¹
pacatÄ«tyattho. ramaá¹‡Ä«yaá¹ƒ pÄ• to, vimalaá¹ƒ pÄ• to, idamupakumbhaá¹ƒ. __kamu_ k
__kÄ• maá¹ƒ, nikÄ• ma_Ã±ca. __isu_ icchÄ• yaá¹ƒ, to, ``sÄ• disantapuccheâ€™â€™ tyÄ•
__á¹-á¹-ho, iá¹-á¹-haá¹ƒ. pari_pubbo __Ä• pa_ pÄ• puá¹‡ane, to, bhujÄ• di, rasso, __yÄ• _g
nivÄ• raá¹‡e tittiyaá¹ƒ, pariyattaá¹ƒ yathicchiteâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 19.57} _
anatikkamo __yathicchitaá¹ƒ, _ yathÄ• tthe abyayÄ«bhÄ• vo. pakÄ• maá¹ƒpyatra.

dvipÄ• daá¹ƒ vaá¹‡ijake. kayavikkayehi jÄ«vatÄ«ti, iko. satthaá¹ƒ vÄ• á¹‡ijjopajÄ«vÄ«naá¹ƒ
vahati desantaraá¹ƒ pÄ• payatÄ«ti, kammÄ• dimhi á¹‡o. satthavÄ• ho vaá¹‡ijanÄ• yako, taá
á¹‡o. Ä• paá¹‡o kayavikkayavohÄ• ro, taá¹ƒyogÄ• __Ä• paá¹‡iko, _ á¹‡iko. __vaá¹‡a_ sad
paá¹‡yÄ• jÄ«vo, vaá¹‡ijopyatra.

<470> vikkayo nÄ• ma pubbameva attano dhanassa parassa dÄ• naá¹ƒ. __kÄ«_ dabbavin
__vikkayiko. _ vikkiá¹‡Ä• tÄ«ti __vikketÄ• , _ ritu. kayo nÄ• ma parassa dhanaá¹ƒ gahetvÄ•
dÄ• naá¹ƒ. kayena jÄ«vatÄ«ti __kayiko. _ kinÄ• tÄ«ti, á¹‡vu.

dvayaá¹ƒ \Be 320/ dhanappayottari. iá¹‡e uttamo __uttamaá¹‡á¹‡o, _ abhidhÄ• nÄ• pubba
dvittaÃ±ca. dhanaá¹ƒ vuá¸• á¸• hatthaá¹ƒ payojetÄ«ti __dhaniko. _ dvayaá¹ƒ dhanagÄ• hak
__adhamaá¹‡á¹‡o. _ iá¹‡aá¹ƒ gaá¹‡hÄ• tÄ«ti __iá¹‡Ä• yiko, _ Ä• yiko. iá¹‡aá¹ƒ Ä• yati pava
á¹‡vu.

471-472__._ dvayaá¹ƒ iá¹‡e. uddharÄ«yate gayhateti __uddhÄ• ro, u_pubbo __dhara_ti gal
vuá¸• á¸• hiá¹ƒ gacchatÄ«ti __iá¹‡aá¹ƒ, _ yu, __á¹‡a_ttaá¹ƒ. pariyudaÃ±canampi, parito uda
__vutta_nti kriyÄ• padaá¹ƒ. yattakena dhanena lÄ• bho labbhate, tatra mÅ«ladhane mÅ«lÄ•
patiá¹-á¹-hÄ• yaá¹ƒ. paá¹-hamameva Ä• bhataá¹ƒ __pÄ• bhataá¹ƒ. _

dvayaá¹ƒ paá¹-ipÄ• de. ``avassamassidaá¹ƒ kayitabbaâ€™â€™ miti saccassÄ• khyÄ• pan
__saccÄ• panaá¹ƒ, _ saccassa karaÃ±cittabharaá¹‡amiccattho, __sacca_saddÄ• dhÄ• tur
saccassa vÄ• Ä• puá¹‡anaá¹ƒ __saccÄ• panaá¹ƒ, apa_dhÄ• tumhÄ• yu. ``saccÄ• panÄ•
__tikaá¹‡á¸• asese_ {thÄ«kaá¹‡á¸• e (?) } vopÄ• lito. saccaá¹ƒ karoti, saccassa vÄ• karaá
saccaá¹ƒkÄ• ropi. ``klive saccÄ• panaá¹ƒ sacca-á¹…kÄ• ro saccÄ• katitthiyaâ€™â€™ ntya_
dvayaá¹ƒ vikkanÄ«yadabbe. vikkinitabbanti __vikkeyyaá¹ƒ, _ á¹‡yo. __paá¹‡a_ byavahÄ• re

dvayaá¹ƒ \Be 321/ nyÄ• sassappane {nyÄ• sampanne (Katthaci) }. nyÄ• sassa appanaá¹ƒ
paá¹-idÄ• naá¹ƒ. __pati_pubbo __dadÄ• _ti nyÄ• sasampannattho, tathÄ• __pari_pubbo va

dvayaá¹ƒ nyÄ• se. __asu_ khepane. nyassate nikkhipÄ«yateti, á¹‡o. upanidhiyyateti __upa
pume. ``pume upanidhinyÄ• soâ€™â€™ ti {amara 19.81} __amarakose. _

<473> __ekÄ• _dayo __aá¹-á¹-hÄ• rasa_pariyantÄ• saá¹…khyÄ• saddÄ• __saá¹…khyey
liá¹…gesu. saá¹…khyeyyekatte ca ``eko brÄ• hmaá¹‡o, aá¹-á¹-hÄ• rasa brÄ• hmaá¹‡Ä• â€™
bhavati, na tu bhinnÄ• dhikaraá¹‡aá¹ƒ ``brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• dasa ceâ€™â€™ ti. tÄ«
__eka_saddova saliá¹…go, atha kho __aá¹-á¹-hÄ• rasa_pariyantÄ• pÄ«â€™â€™ ti dasseti,
aliá¹…gatÄ• vacanaá¹ƒ liá¹…gavisesÄ• bhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na pana sÄ• maÃ
daá¹-á¹-habbaá¹ƒ. iminÄ• nayena ``atiliá¹…gaá¹ƒ dvivacanaá¹ƒ, tadÄ• khyÄ• tanti vuccatÄ«
daá¹-á¹-habbaá¹ƒ, tena ``puriso gacchati, itthÄ« gacchati, cittaá¹ƒ gacchatÄ«â€™â€™ tyÄ•
__gacchati_saddassa taá¹ƒtaá¹ƒliá¹…gavisesavacanatÄ• , ``gacchatÄ«â€™â€™ tyÄ• dÄ«s
ca daá¹-á¹-habbÄ• . __vÄ«satyÄ• _dayo saá¹…khyÄ• saddÄ• saá¹…khyÄ• ne, saá¹…khye
gavaá¹ƒ vÄ«satÄ«â€™â€™ ti. ekatteti yadÄ• panetÄ• saá¹…khyeyye ekattavisiá¹-á¹-hame

paá¹-ipÄ• dayanti. tadÄ• bhinnasaá¹…khyenÄ• pi samÄ• nÄ• dhikaraá¹‡e ekavacaneyeva
gÄ• voâ€™â€™ ti. yadyekatte, kathaá¹ƒ? dvevÄ«satiyo, tisso vÄ«satiyo, paÃ±casatÄ• nicc
``vaggabhede bahuttepÄ«â€™â€™ ti \Be 322/. vÄ«satyÄ• dÄ«naá¹ƒ vaggÄ• naá¹ƒ bhede v
bahuvacanepi bhavanti. __amarakose_ pana ``saá¹…khyantarassatthe abhidheyyevÄ«saty
taá¹ƒsamÄ• nÄ• dhikaraá¹‡ato bahuvacanÄ• nipi bhavantÄ«â€™â€™ ti {amara 19.83-4} vu
vaggabhedo, tena dvinnampi vohÄ• ramattanÄ• nattaá¹ƒ, na atthanÄ• nattanti daá¹-á¹-habb
navuti_saddamabhibyÄ• petvÄ• __tÄ• _ vÄ«satyÄ• dayo bhinnaliá¹…genÄ• pi samÄ• nÄ•
itthiyaá¹ƒ, yathÄ• vÄ«sati kuá¹‡á¸• Ä• ni. vÄ«satyÄ• dayo vikatasamÄ• hÄ• radvandÄ• . liá
dvandekattanti napuá¹ƒsakattanti vÄ«satyÄ• dayo abyuppannÄ• paramatena, __kaccÄ• ya

474-476__._ satÄ• dÄ«ni asaá¹…khyeyyapariyantÄ• ni catuvÄ«sati á¹-hÄ• nÄ• ni gaá¹‡ana
__dasadasa_saddehi nipphÄ• dito __sata_saddo, tathÄ• __satadasa_saddehi __sahassa_
__niyutaá¹ƒ, ayuta_mpi. __yu_ missane vÄ• , to. __lakkha_ dassanaá¹…kesu, __lakkhaá¹ƒ
__kuá¹-a_ chedane, dasaguá¹‡aá¹ƒ kuá¹-atÄ«ti __koá¹-i. _ upasaggena visesetvÄ• eko gaá
__pakoá¹-Ä«_ti vuccati, dvepi missetvÄ• eko __koá¹-ipakoá¹-Ä«ti. naha_ bandhane, to. Ä•
lÄ• bhe, u, niggahÄ«tÄ• gamo. __aba_ hiá¹ƒsÄ• yaá¹ƒ, gatimhi ca, do, Ä• gamassu. __ahi_
__ava_ rakkhaá¹‡e, vo \Be 323/. __aá¹-a_ gamane, á¹-o. __sogandhika_nti kamalavisesanÄ
vuccati, tathoppalÄ• dinÄ• mehi ekeko gaá¹‡anaviseso. __katha_ vÄ• kyappabandhe, yu,
saá¹…khyÄ• tumasakkuá¹‡eyyatÄ• ya __asaá¹…khyeyyaá¹ƒ. _

nanu saá¹…khyÄ• tumasakkuá¹‡eyyatte sati ekena bhavitabbaá¹ƒ, atha kathameko asaá¹.
asaá¹…khyeyyÄ• niccÄ• dÄ«ni bhedÄ• ni vuttÄ• nÄ«ti? nÄ• yaá¹ƒ doso, tesaá¹ƒ kÄ• ladesÄ
sambhavato. etÄ• su saá¹…khyÄ• su __kamÄ• _ kamena satÄ• dilakkhapariyantaá¹ƒ __das
bhavati. koá¹-yÄ• dikaá¹ƒ asaá¹…khyeyyapariyantaá¹ƒ __satalakkhaguá¹‡aá¹ƒ_ satalakkhe
tasmÄ• ekÄ• lekhÄ• dvisuÃ±Ã±asahitÄ• sataá¹ƒ bhavati, tathÄ• tisuÃ±Ã±asahitÄ• saha
niyutaá¹ƒ, paÃ±casuÃ±Ã±asahitÄ• ekÄ• lekhÄ• lakkhaá¹ƒ bhavati, ekÄ• pana lekhÄ• sa
tathÄ• cuddasasuÃ±Ã±asahitÄ• pakoá¹-i, iminÄ• nayena yÄ• vÄ• saá¹…khyeyyaá¹ƒ netal
ayamekaccÄ• namÄ• cariyÄ• naá¹ƒ mati.

atha vÄ• satÄ• dayo asaá¹…khyeyyapariyantÄ• sabbepi dasaguá¹‡itÄ• kÄ• tabbÄ• , aya
tena hi ``yÄ• va taduttari dasaguá¹‡itaÃ±ceâ€™â€™ ti suttamÄ• ha. atha vÄ• satÄ• dayo la
dasadasaguá¹‡itÄ• , tena ekÄ• lekhÄ• dvibindusahitÄ• sataá¹ƒ bhavati, tathÄ• catupaÃ±c
sahassÄ• dikaá¹ƒ bhavati, ekÄ• lekhÄ• pana dvÄ• dasabindusahitÄ• koá¹-i, tathÄ• ekÅ«n
pakoá¹-Ä«ti yÄ• va asaá¹…khyeyyÄ• ekekasmiá¹ƒ satta satta bindÅ«ni katvÄ• gaá¹‡anÄ•
asaá¹…khyeyyagaá¹‡anavisese paÃ±cacattÄ• lÄ«sÄ• dhikÄ• ni satabindÅ«ni bhavanti, aya

__amarakose_ {amara 19.84} pana ``pantyÄ• satasahassÄ• di, kamÄ• dasaguá¹‡ottaraâ€
--- dasasaá¹…khyÄ• pantÄ«tyuccate \Be 324/, tato Ä• rabbha dasaguá¹‡ottaraá¹ƒ satasaha

viÃ±Ã±eyyaá¹ƒ, taá¹ƒ yathÄ• --- dasasaá¹…khyÄ• ya dasaguá¹‡ottaraá¹ƒ sataá¹ƒ, satÄ• d
sahassaá¹ƒ, sahassÄ• dasaguá¹‡ottaraá¹ƒ ayutaá¹ƒ, ayutÄ• dasaguá¹‡ottaraá¹ƒ lakkhaá¹
dasaguá¹‡ottaraá¹ƒ payutaá¹ƒ, payutÄ• dasaguá¹‡ottaraá¹ƒ koá¹-i, evaá¹ƒ koá¹-iyÄ• abbu
padumaá¹ƒ, padumÄ• khabbo, khabbÄ• mahÄ• katho, tatopi mahÄ• padumaá¹ƒ, tatopi sa
antyaá¹ƒ, antyÄ• majjhaá¹ƒ, majjhÄ• paraddhaá¹ƒ, paraddhÄ• amataá¹ƒ, amatÄ• dasagu
saá¹…khyaÃ±ca vÄ«satimaá¹ƒ á¹-hÄ• naá¹ƒ, asaá¹…khyeyyamito paranti. sabbapÄ• risada
sabbesaá¹ƒpyatra vÄ• dÄ• dassitÄ• .

477-478__._ sÄ• dhikena dvepÄ• dena ``aá¸• á¸• hena catuttho aá¸• á¸• huá¸• á¸• ho, aá¸•
aá¸• á¸• hateyyo cÄ• â€™â€™ ti imaá¹ƒ vacanatthaá¹ƒ dasseti. aá¸• á¸• hÅ«papadena sah
__aá¸• á¸• huá¸• á¸• hÄ• _dyÄ• deso. sÄ• dhikapÄ• dena ``aá¸• á¸• hena dutiyo diyaá¸• á¸•
imaá¹ƒ vacanatthaá¹ƒ dasseti. antaritassÄ• pi __aá¸• á¸• hena_saddassa idhÄ• nuvattanat
abhidhÄ• nantarÄ• bhÄ• vÄ• , sabbatrevaá¹ƒ.

479-480__._ mÄ«yate paricchindÄ«yate yena, taá¹ƒ __mÄ• naá¹ƒ. _ taÃ±ca tulÄ• patthaá¹.
mÄ• niyadabbassa bhavati. __tula_ ummÄ• ne \Be 325/, curÄ• di, __tulÄ• _ itthÄ«. __pada_
gamane, ulo, __aá¹…gulaá¹ƒ, _ ``aá¹…gulÄ«â€™â€™ tipi pÄ• á¹-ho, karasÄ• khÄ• .

cattÄ• ro vÄ«hayo sampiá¹‡á¸• itÄ• ekÄ• va __guÃ±jÄ• _ samagarukÄ• , tathÄ• dve guÃ±
samagarukoti sabbatra nayo netabbo. dve mÄ• sakÄ• __akkho_ nÄ• ma, vibhÄ«á¹-akoti vu
akkhaphalasamÄ• nagarukattÄ• vÄ• __akkho. _ karisopyatra, __kasa_ vilekhane, a, __ri_
akkhÄ• naá¹ƒ paÃ±ca __dharaá¹‡aá¹ƒ_ nÄ• ma, __dhara_tidhÄ• tuyÄ• yu. akkhÄ• namaá
nÄ• ma. paÃ±cadharaá¹‡aá¹ƒ __nikkhaá¹ƒ_ nÄ• ma. __te_ nikkhÄ• paÃ±ca __pÄ• do_ nÄ
vattatÄ«tyekaccÄ• naá¹ƒ mati. yathÄ• vuttÄ• yeva cattÄ• ro vÄ«hayo __guÃ±jÄ• _ nÄ• ma.
dve paÃ±camÄ• sakÄ• dasamÄ• sakÄ• __akkho_ nÄ• ma. akkhÄ• naá¹ƒ aá¹-á¹-hakaá¹ƒ _
paÃ±cadharaá¹‡aá¹ƒ __suvaá¹‡á¹‡o_ nÄ• ma. te paÃ±casuvaá¹‡á¹‡Ä• __nikkhaá¹ƒ_ nÄ•
dittigatikantÄ«su, __ni_pubbo, __na_ssa __kho, nikkho, _ suvaá¹‡á¹‡avikÄ• repi. yassa kas
bhÄ• ge pÄ• do. dasa dharaá¹‡Ä• ni __palaá¹ƒ_ nÄ• ma, __pala_ pathe ca gatimhi.

<481> yassa kassaci vatthuno palasataá¹ƒ __tulÄ• . tula_ ummÄ• ne, __tulÄ• _ nÄ• rÄ«.

gehÄ• naá¹ƒ dÄ• rubandhÄ• ya, piá¹-hikÄ• yaá¹ƒ tulÄ• thiyaá¹ƒ.

mÄ• nabhaá¹‡á¸• e ca sÄ• dise, rÄ• sipalasatesu ca ||

tÄ• \Be 326/ tulÄ• vÄ«sati __bhÄ• ro_ nÄ• ma. __bhara_ dhÄ• raá¹‡aposanesu, á¹‡o. ``b
palÄ• namapi vivadheâ€™â€™ __tyajayo_ {byÄ• khyÄ• sudhÄ• á¹-Ä«kÄ• yampi}. vivadho

rÅ«piyassa karisena kato saá¹ƒvohÄ• rapadattho kahÄ• paá¹‡o nÄ• ma. karisappamÄ• á¹‡
paá¹‡iyo dabbabhedo __kahÄ• paá¹‡o. risa_ssa __hÄ• _deso. __ahÄ• _dese __karisÄ• pa
aÃ±Ã±atrÅ«pacÄ• rÄ• . iti tulÄ• mÄ• naá¹ƒ vuttaá¹ƒ.

<482> patthamÄ• naá¹ƒ dassetumÄ• ha __ ``kuá¸• uvoâ€™â€™ _ccÄ• di. eko pasato __ku
gatiyaá¹ƒ, to, __ra_lopo, __kaá¸• i_ bhede, vo, __kaá¸• i_ssa __kuá¸• u, te_ kuá¸• uvÄ• cat
catupatthÄ• __Ä• á¸·hako, aha_ pÅ«jÄ• yaá¹ƒ, á¹‡vu, á¸·attÄ• di dasaá¹…gulaá¹ƒ, dvÄ• da
mÄ• nampi Ä• á¸·hako. caturo Ä• á¸·hakÄ• __doá¹‡aá¹ƒ_ nÄ• ma, ``caturÄ• á¸·hakaâ€™â
á¹‡o, __duá¹‡a_ gatiyaá¹ƒ, hiá¹ƒsÄ• yaÃ±ca vÄ• , __doá¹‡aá¹ƒ. vÄ• _kÄ• rena __doá¹‡o. _

<483> caturo doá¹‡Ä• __mÄ• nikÄ• , mÄ• na_ pÅ«jÄ• yaá¹ƒ, sakatthe ko, assi. catumÄ• n
mÄ• nikÄ• naá¹ƒ samÅ«ho catumÄ• nikaá¹ƒ \Be 327/ __khÄ• rÄ«_ nÄ• ma, __khara_ vinÄ•
__dasambaá¹‡aá¹ƒ_ dasÄ• dhikasatadoá¹‡amattaá¹ƒ __kumbho_ti ghaá¹-anÄ• mena eko p
``ambaá¹‡aâ€™â€™ ntipi pÄ• á¹-ho.

<484> patthamÄ• navisesÄ• naá¹ƒ labbhamÄ• napariyÄ• ye dassetumÄ• ha __ ``Ä• á¸·hak
kampane, a. dvayaá¹ƒ patthe. __pattha_saddoyaá¹ƒ sÄ• maÃ±Ã±abhedamÄ• nesu pavatta
visesamÄ• navÄ• cako adhippeto. __nala_ ganthe, iá¹‡a.

dvayaá¹ƒ vÄ• he. vahatÄ«ti __vÄ• ho, vaha_ pÄ• puá¹‡ane, á¹‡o.

ambaá¹‡amÄ• naá¹ƒ, pariyÄ• yaá¹ƒ vÄ• dassetumÄ• ha __ ``ekÄ• dasa doá¹‡eâ€™â€™ _
__amba_ sadde vÄ• , iti patthamÄ• naá¹ƒ vuttaá¹ƒ, aá¹…gulamÄ• naá¹ƒ pana aá¹‡vÄ• dyÄ
abhihitaá¹ƒ.

<485> catukkaá¹ƒ bhÄ• ge. __visa_ pavesane, dÄ«ghÄ• di, koá¹-á¹-haá¹ƒ vuccati sarÄ«raá
__koá¹-á¹-hÄ• so. Ä• _ttaá¹ƒ. __ana_ pÄ• á¹‡ane, __ama_ gamane vÄ• , so. bhajÄ«yate se
vaá¹‡á¹-akopyatra. __vaá¹-i_ vibhÄ• jane, á¹‡vu, á¹‡antÄ• vÄ• sakatthe ko.

__vibhava_ntaá¹ƒ dhane. __dhana_ dhaÃ±Ã±e, a. sassa attano ayaá¹ƒ __so, sa_mpi. duiv
sÄ• ramiccattho, ivatthe vo, __vida_ lÄ• bhe, to \Be 328/. sassa dhanassa pati sapati, tasmi
__sÄ• pateyyaá¹ƒ, _ á¹‡eyyo. __vasa_ nivÄ• se, u. __ara_ gamane, tho. __ra_ssa __to. _ v
pabhavantyanenÄ• ti __vibhavo, _ a. hiraÃ±Ã±aá¹ƒ, kosopyatra.

<486> katÄ• kataá¹ƒ kaÃ±canaá¹ƒ, rÅ«piyaÃ±ca missitaá¹ƒ {militaá¹ƒ (Katthaci), militaá¹ƒ p
khÄ«rasvÄ• dhÄ«á¹-Ä«kÄ•) } kosÄ• didvayavÄ• ccaá¹ƒ, tatra piá¹‡á¸• Ä«kataá¹ƒ Ä• bharaá
kammÄ«bhÄ• vamÄ• pÄ• ditaá¹ƒ vÄ• kataá¹ƒ. Ä• karotthaá¹ƒ ajÄ• takammaá¹ƒ cuá¹‡á¹‡Ä
__tadaÃ±Ã±aá¹ƒ_ tehi kaÃ±canarÅ«piyehi aÃ±Ã±aá¹ƒ tejasaá¹ƒ dabbaá¹ƒ tambaá¹ƒ. __Ä•

kaá¹ƒsarÄ«tisÄ«sakÄ• di, yaÃ±cÄ• tejasaá¹ƒ rÄ• japaá¹-á¹-adÄ• ruvisÄ• dikaâ€™ masÄ• ra
kuppaá¹ƒ, __gupa_ rakkhaá¹‡e, guppateti, po, __ka_ttaÃ±ca __ga_ssa.

__dvayaá¹ƒ_ kaÃ±canaá¹ƒ rÅ«piyaÃ±cÄ• hatamuá¹-á¹-hÄ• pitahayavarÄ• hapurisÄ• di rÅ«
tÄ• á¸·itaá¹ƒ dÄ«nÄ• rÄ• dikaá¹ƒ rÅ«piyÄ• khyaá¹ƒ. assÄ• dirÅ«pamassÄ• hatamatthÄ«ti __
Ä• hatapasaá¹ƒsÄ• su, iyo.

487-488__._ __hiraÃ±Ã±a_ntaá¹ƒ suvaá¹‡á¹‡e. sobhano vaá¹‡á¹‡o yassa __suvaá¹‡á¹‡aá
jananaá¹ƒ jÄ• taá¹ƒ, pakaá¹-á¹-haá¹ƒ jÄ• taá¹ƒ __jÄ• tarÅ«paá¹ƒ, _ \Be 329/ pakaá¹-á¹-hatth
{pasaá¹ƒsÄ• yaá¹ƒ rÅ«papaccayo iti subhÅ« (cintÄ• maá¹‡iá¹-Ä«kÄ•) pasaá¹ƒsÄ• yaá¹ƒ rÅ
jÄ• taá¹ƒ rÅ«pamassÄ• ti vÄ• __jÄ• tarÅ«paá¹ƒ. iá¹‡a_ gatiyaá¹ƒ, dittiyaÃ±ca anekatthattÄ«
dittiyÄ• yujjateti __soá¹‡á¹‡aá¹ƒ, _ usso, ``vÄ• paro asarÅ«pÄ• â€™â€™ ti __i_lopo, dvitta
dittiyaá¹ƒ, yu. satthu vaá¹‡á¹‡o viya vaá¹‡á¹‡o yassa. cittamattÄ• naá¹ƒ haratÄ«ti __hari. _
icchÄ• yaá¹ƒ, bu. carati ettha cittaá¹ƒ __cÄ• ru, _ á¹‡u. __hi_ gatiyaá¹ƒ, mo. __haá¹-a_ ditti
tapanaá¹ƒ dÄ• hamarahatÄ«ti __tapaniyo, _ iyo. __hara_ haraá¹‡e, aÃ±Ã±o, assi. __hÄ• _
vÄ• , aÃ±Ã±o, __hirÄ• _deso ca.

cÄ• mÄ«karÄ• dayo cattÄ• ro __tabbhedÄ• _ tassa suvaá¹‡á¹‡assa visesÄ• . cÄ• mÄ« nÄ
taá¹ƒkarattÄ• __cÄ• mÄ«karo, _ atha vÄ• cÄ• mÄ« nÄ• ma aggi. __camu_ adane, á¹‡Ä«,
satakumbhaá¹ƒ paddhakesaravaá¹‡á¹‡aá¹ƒ, tabbaá¹‡á¹‡asadisattÄ• __sÄ• takumbhaá¹ƒ.
mahÄ• jambuyÄ• patiá¹-á¹-hitaá¹-á¹-hÄ• ne nadÄ« jambunadÄ«, tassaá¹ƒ patitehi mahÄ• g
kumbhappamÄ• á¹‡Ä• naá¹ƒ vÄ• phalÄ• naá¹ƒ bÄ«jehi jÄ• taá¹ƒ suvaá¹‡á¹‡aá¹ƒ __jambu
suvaá¹‡á¹‡aá¹ƒ analappabhaá¹ƒ devÄ• laá¹…kÄ• ramatulaá¹ƒ jÄ• yate. taá¹ƒ panÄ• nalam
suvaá¹‡á¹‡asÄ• maÃ±Ã±eva paá¹-hati. siá¹…gÄ« nÄ• ma ekÄ• macchajÄ• ti, tabbaá¹‡á¹‡a
taá¹ƒsaá¹‡á¹-hÄ• nasilÄ• khaá¹‡á¸• ehi jÄ• tatÄ• ya siá¹…gÄ«, __amarakose_ pana cÄ• mÄ
suvaá¹‡á¹‡asÄ• maÃ±Ã±e paá¹-hati, siá¹…gÄ« pana visese. vuttaÃ±hi tattha ``alaá¹…kÄ• r
siá¹…gÄ«kanakamiccayaâ€™â€™ nti {amara 19.96}. tassattho --- kaá¹-akakuá¹‡á¸• alÄ• di
alaá¹…kÄ• rasuvaá¹‡á¹‡assa ``siá¹…gÄ«â€™â€™ ti nÄ• manti. ``siá¹…gÄ«maá¹‡á¸• anas
__ratanakoso. _ suvaá¹‡á¹‡atÄ• ya siá¹…gÄ« ``kanakaâ€™â€™ mityuccate.

<489> paÃ±cakaá¹ƒ rajate. rÅ«payuttatÄ• ya __rÅ«piyaá¹ƒ. raÃ±ja_ rÄ• ge, ato. __saÃ±ja_
__Ã±a_lopo, __sajjhu. _ rÅ«payuttatÄ• ya __rÅ«pÄ«, saÃ±ja_ saá¹…ge, jho, __Ã±a_lopo, _
``rÅ«piyajjhaâ€™â€™ ntipi pÄ• á¹-ho. tadÄ• __iyajjha_paccayena siddhaá¹ƒ. dubbaá¹‡á¹‡
setampi.

Ä• hatasoá¹‡á¹‡arajate, rajate rÅ«piyaá¹ƒ mataá¹ƒ.

rajate ca khaleklivaá¹ƒ, khajjÅ«ro pÄ• dapantare.

setÄ• ca bhatikÄ• yaá¹ƒ tha, klivaá¹ƒ sajjhe site tisu ||

asmajÄ• tiyaá¹ƒ puppharÄ• gÄ• dimhi, muttÄ• vajirÄ• dimhi ca vasvÄ• dittayaá¹ƒ. __vasa_
tanotÄ«ti __ratanaá¹ƒ, _ kammÄ• dimhi á¹‡o, __ti_lopo. ``ratnaá¹ƒ sajÄ• tiseá¹-á¹-hepÄ«â€
{amara 2III 126}, tena gajaseá¹-á¹-ho gajaratanaá¹ƒ, itthiseá¹-á¹-ho itthiratananti. __mana_s
__Ä«_paccaye __maá¹‡Ä«_ ca. puppharÄ• gÄ• dayo vakkhamÄ• nÄ• __tabbhidÄ• _ tassa
raÃ±jetÄ«ti __puppharÄ• go, bhÄ• sassa puppho. _

<490> suvaá¹‡á¹‡Ä• dayo ime satta ratanÄ• nyÄ• hu. __maá¹‡i_ rattamaá¹‡i.

<491> sattaratanÄ• naá¹ƒ labbhamÄ• napariyÄ• ye dassetumÄ• ha __ ``lohitaá¹…goâ€™â
__lohitaá¹…gÄ• _dittayaá¹ƒ rattamaá¹‡iyaá¹ƒ \Be 331/. lohitavaá¹‡á¹‡ena aá¹…gÄ«yateti _
lohitaá¹ƒ aá¹…gaá¹ƒ sarÄ«rametassa vÄ• __lohitaá¹…go. _ padumaÃ±cÄ• tra kokanadaá¹
__padumarÄ• go. _ soá¹‡aratanaá¹ƒ, lohitakopyatra.

dvayaá¹ƒ veá¸·uriye. vaá¹ƒso tacasÄ• ro, tabbaá¹‡á¹‡o maá¹‡i __vaá¹ƒsavaá¹‡á¹‡o. _ veá
__veá¸·uriyo, _ ivatthe iyo, __rÄ• _gamo ca. dvayaá¹ƒ pavÄ• á¸·e. __vala_ saá¹ƒvaraá¹‡e, a
__vÄ• _kÄ• rena pavÄ• á¸·opi. __du_ gamane, __du_ upatÄ• pe vÄ• , mo, dvittaá¹ƒ.

<492> dvayaá¹ƒ kabaramaá¹‡imhi. masÄ• ragirimhi jÄ• taá¹ƒ __masÄ• ragallaá¹ƒ, _ lo, __
sabalo maá¹‡i. dvayaá¹ƒ muttÄ• yaá¹ƒ. __muca_ mocane, tho, muttÄ• eva __muttikaá¹ƒ, _
pakatito liá¹…gavacanÄ• nyativattanteti napuá¹ƒsakattaá¹ƒ. ettha ca ratanapariyÄ• yÄ• naá
kathanaá¹ƒ sattannaá¹ƒ ratanÄ• naá¹ƒ uppattikkamapaá¹‡Ä«takkamÄ• dino abhÄ• vadÄ«pa

dvayaá¹ƒ pittale. __rÄ«_ gamane, ri. rÄ«tipi. ``rÄ«ti pacÄ• re sande ca, lohakiá¹-á¹-Ä• rakÅ«
__ruddo. _ Ä• rasseva kÅ«á¹-o, yassa. dabbasaddopyatra. dvayaá¹ƒ abbhake. __ama_ gam
megho ca, taá¹ƒsaÃ±Ã±akattÄ• __abbhakaá¹ƒ, _ saÃ±Ã±Ä• yaá¹ƒ ko. ``meghambarÄ• bhi
abbhakaâ€™â€™ nti hi vuttaá¹ƒ. girijatu, silÄ• jatupyatra.

<493> tikaá¹ƒ \Be 332/ lohe. __lÅ«_ chedane, ho. __aya_ gamane, manogaá¹‡Ä• di. kÄ• á
__kÄ• á¸·Ä• yasaá¹ƒ. _ satthakaá¹ƒ, tikkhaá¹‡aá¹ƒ, piá¹‡á¸• aá¹ƒ, ayasaá¹ƒ, asmasÄ• ropya
``satthamÄ• yudhalohesÅ«â€™â€™ ti anekattho. ``sÄ• muddalavaá¹‡etikkhaá¹ƒ, visalohÄ•
__rabhaso. paá¹‡á¸• a_ gamane, a. asmassa sÄ• ro. ``kÄ• á¸·Ä• yasaâ€™ mayo lohaá¹ƒ, a
nti tva__maramÄ• lÄ• yaá¹ƒ_ klÄ«vakaá¹‡á¸• aá¹ƒ.

dvayaá¹ƒ capale. __pÄ• ra_ sÄ• matthiye, do, pÄ• rayati sakkoti sabbalohaá¹ƒ kaÃ±canaá¹
rasa_ sadde, aggimhi pakkhitte rasatÄ«ti __raso, _ madhurÄ• dÄ«su ca raso. capalo, sÅ«to

``caÃ±calÄ• dimhi capaloâ€™â€™.

``sÄ• rathimhi rase sÅ«to, pasÅ«te perite tisuâ€™â€™.

``rasendo pÄ• rado vutto, pÄ• ratopi nigadyateâ€™â€™ ti || ---

__tÄ• rapÄ• lo. _

``pÄ• rado siddhadhÄ• tu ca, varabÄ«jaÃ±ca sÅ«takaâ€™â€™ nti || ---

__tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• asesa II 9.34}.

tikaá¹ƒ nÄ• ge. __tipu_ pÄ«á¸·ane, u. __tipu_saddassa setepi pavattanato __kÄ• á¸·a_sad
__kÄ• á¸·atipÅ«_ti vutto, tena __ti_pusaddassadvinnampi vÄ• cakatÄ• daá¹-á¹-habbÄ• tyek
sÄ«sakayogiá¹-á¹-ha-vappÄ• á¹‡i tipu piccaá¹-aâ€™â€™ nti {amara 19.105} __amarakose,
sÄ«sakaraá¹…gesÅ«â€™â€™ ti ca __tikaá¹‡á¸• asesa nÄ• natthasaá¹…gahÄ• _dÄ«su vut
kÄ• á¸·o ca tipu cÄ• ti dveyevatthÄ• bhidhÄ• nÄ• ni. kÄ• á¸·avaá¹‡á¹‡atÄ• ya kÄ• á¸·o. __ti
__tapa_ santÄ• pe vÄ• , u, assittaá¹ƒ. __sÄ«_ saye, __si_ bandhane vÄ• , so. ``seá¹-á¹-hab
klivaá¹ƒ sÄ«sakaraá¹…gesÅ«â€™â€™ ti __rabhaso. _ ``yogiá¹-á¹-haâ€™â€™ mityekaá¹ƒ n
sÄ«samattakaâ€™â€™ nti tva__maramÄ• lÄ• . _

``Ä• rakÅ«á¹-osÄ« rÄ«ti ca, sÄ«sakaá¹ƒ tipu vaddhakaá¹ƒ.

nÄ• gaá¹ƒ mahÄ• malaÃ±ceva, yogiá¹-á¹-hakaâ€™â€™ nti || ---

__byÄ• á¸• i. _

``sÄ«samattaá¹ƒ bahumalaá¹ƒ, yogiá¹-á¹-haá¹ƒ piá¹-á¹-hapiccaá¹-Ä• .

suvaá¹‡á¹‡Ä• disamÄ• luka-mapi sindÅ«rasambhavaâ€™â€™ nti || ---

__tantÄ• tantaraá¹ƒ. _

sete tu raá¹…gavaá¹…gÄ• , te gatyatthÄ• .

``raá¹…gaá¹ƒsurebhaá¹ƒ mudaá¹…gaá¹ƒ, kusumbhaá¹ƒ gÄ• myakuá¹…kumaâ€™â€™ nti

__tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• asesa II 9.34}.

dvayaá¹ƒ haritÄ• le. haritavaá¹‡á¹‡aá¹ƒ alaá¹ƒ __haritÄ• laá¹ƒ, _ byuppattimattametaá¹ƒ. r
tvayaá¹ƒ. pÄ«tiá¹ƒ netÄ«ti __pÄ«tanaá¹ƒ. _ ``piÃ±jaraá¹ƒ pÄ«tanaá¹ƒ tÄ• la-mÄ• laÃ±ca ha
tya__marasÄ«ho_ {amara 19.103}_. _ piÃ±ja_ vaá¹‡á¹‡e, aro. __ala_ bhÅ«sane, alantyane
``haritÄ• lamalaá¹ƒ tÄ• la-vaá¹‡á¹‡akaá¹ƒ naá¹-abhÅ«sanaâ€™â€™ nti tu __mÄ• dhavo. _
godanto naá¹-asaÃ±Ã±akoâ€™â€™ ti __tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• asesa II 9.35}.

<494> dvayaá¹ƒ \Be 334/ sindÅ«re. piá¹-á¹-hena nÄ• gena jÄ• taá¹ƒ piá¹-á¹-haá¹ƒ. cÄ«nad
piá¹-á¹-haá¹ƒ __cÄ«napiá¹-á¹-ha_nti pubbapade uttarapadalopo. __sanda_ savane, Å«ro, a
nÄ• gasambhavaâ€™â€™ ntya__marasÄ«ho_ {amara 19.105}. vasantassavo, rattacuá¹‡á
dvayaá¹ƒ tÅ«le. __tula_ nikase, a. __picu_ maddane, u. picu tuloti samuditaÃ±cassa nÄ• m
picutÅ«lo, makkaá¹-isuttaá¹ƒ takkoá¹-Ä«â€™â€™ ti hi __rabhaso. _

__madhu_saddena khuddajantu, khuddaÃ±coccate. khuddajantavo bhamarÄ• dayo. tatra b
bhÄ• maraá¹ƒ, makkhikÄ• kataá¹ƒ makkhikaá¹ƒ, saraghaÃ±coccate. varaá¹-Ä• kataá¹ƒ vÄ•
puttikanti sabbatraÃ±Ã±atthe á¹‡o. __madhu_ unde, u. __khu_ sadde, do, __khuda_ pipÄ•

dvayaá¹ƒ sitthe. madhÅ«hi khuddajantÅ«hi ucchiá¹-á¹-haá¹ƒ sajjitanti __madhucchiá¹-á¹-ha
visajjanÄ• liá¹…gananimmÄ• nesu. nimmÄ• naá¹ƒ sampiá¹‡á¸• Ä«karaá¹‡aá¹ƒ, to, __jatÄ•
__cho, _ dvittaá¹ƒ, __i_ttaÃ±ca. __sica_ paggharaá¹‡e, tho. sitthameva __sitthakaá¹ƒ. _ ma

<495> tikaá¹ƒ gopÄ• le. gÄ• vo pÄ• leti, pÄ• ti cÄ• ti __gopÄ• lo, gopo_ ca, kammani á¹‡o.
__gosaá¹…khyo, saá¹ƒ_pubbo __khyÄ• _ gaá¹‡ane. goduho, Ä• bhiro, vallavopyatra. dvaya
santÄ«ti __gomÄ• , _ mantu. __ika_paccaye, __mÄ• _game ca __gomiko. _

dvipÄ• daá¹ƒ \Be 335/ balÄ«badde. __usa_ dÄ• he, abho. balaá¹ƒ vaddhayatÄ«ti __balÄ«b
gacchatÄ«ti __goá¹‡o, _ yu, __ma_lopo, asso, __á¹‡a_ttaá¹ƒ. gacchatÄ«ti __go, gamu_ ga

``sagge kare ca vajire, balÄ«badde ca go pumÄ• .

thÄ« sorabheyyinettambu-disÄ• vacanabhÅ«misÅ«â€™â€™ ti || ---

__ruddo. vasa_ nivÄ• se, abho. vassatÄ«ti __vuso, vassa_ secane, á¹‡o, assu, saá¹ƒyogal
anavÄ• ho, sorabheyyopyatra. __ukkha_ secane. anaá¹ƒ sakaá¹-aá¹ƒ vahatÄ«ti __anavÄ• h
tassÄ• paccaá¹ƒ __sorabheyyo, _ á¹‡eyyo.

<496> __so_ go vuddho jaraggavo nÄ• ma. jaraá¹ƒ patto go __jaraggavo, si_mhi __o_ssa

misabÄ• lyayutte kiÃ±ciphuá¹-á¹-hatÄ• ruÃ±Ã±e asampattabalÄ«baddabhÄ• ve vacche. ``va
ti __nÄ• mamÄ• lÄ• . _ damanÄ• raho __dammo, _ mo. __vasa_ nivÄ• se, cho, vacchassÄ
nipÄ• tanÄ• taro {pÄ• á¹‡ini V 3.91 suttaá¹ƒ passitabbaá¹ƒ}. __samÄ• _ti ete dve tulyatthÄ•

dvayaá¹ƒ dhuravÄ• he. dhuraá¹ƒ vahati sÄ«lenÄ• ti __dhuravÄ• hÄ«, _ á¹‡Ä«. dhuraá¹ƒ va
__dhorayho, _ á¹‡o, __va_ssa __yo. _

__gavaá¹ƒ_ gunnaá¹ƒ __adhikato_ jano __govindo, _ gavaá¹ƒ indo __govindo, _ gavaá¹ƒ v
_

<497> vahatyanena \Be 336/ __vaho, _ a. __kuka_ Ä• dÄ• ne, udo, ussattaá¹ƒ, __da_ssa _
kakudho ca. dvayaá¹ƒ siá¹…ge. __visa_ pavesane, yu. __sÄ«_ saye, go, niggahÄ«tÄ• gam
lohitavaá¹‡á¹‡atÄ• ya __rohiá¹‡Ä«, ta_ssa __á¹‡o, _ nadÄ• di.

<498> tikaá¹ƒ gÄ• vÄ«sÄ• maÃ±Ã±e. pumepi gÄ• vÄ«, tadÄ• __yo_ssa __Ä«. _ siá¹…gay
taddhitantÄ• inÄ«. dvayaá¹ƒ aputtikÄ• yaá¹ƒ. __hana_tismÄ• itthiyaá¹ƒ a, __hana_tissa __
niggahÄ«tÄ• gamo, __dha_ssa __jho_ ca, __bandha_ bandhane vÄ• , __vaÃ±jhÄ• . vasa_

__navappasÅ«tikÄ• _ paccagghapasÅ«tÄ• go dhenu nÄ• ma, __dhe_ pÄ• ne, nu. dvayaá
kÄ• mayatÄ«ti __vacchakÄ• mÄ• . _ vacchaá¹ƒ lÄ• tÄ«ti __vacchalÄ• . _ savacchakÄ• yam

<499> dvayaá¹ƒ manthanakumbhikÄ• yaá¹ƒ. ``gaggaâ€™â€™ nti saddaá¹ƒrÄ• tÄ«ti __gag
yassa __manthanÄ«. mantha_ viloá¸·ane, yu, nadÄ• di, dvepi itthÄ«. yatrekasmiá¹ƒ bahupa
bandhÄ«yante, tatra \Be 337/ __sandÄ• nÄ• _didvayaá¹ƒ. __saá¹ƒ_pubbo dÄ• dÄ• ne saá
__dÄ• _ dÄ• ne, mo, __dÄ• maá¹ƒ. _

dvayaá¹ƒ govacce. __miha_ secane, lo. gavaá¹ƒ mÄ«á¸·ho vacco __gomÄ«á¸·ho. _ goto ni
dvepyanitthÄ«. dvayaá¹ƒ ghate. __sappa_ gamane, i, __sappi_ napuá¹ƒsake. __ghara_ sec

<500> taá¹ƒdivasiyÄ• dadhito, duddhÄ• vÄ• samubbhataá¹ƒ ghataá¹ƒ tappakati ca __nav
navadadhyÄ• dÄ«hi nÄ«taá¹ƒ pavattaá¹ƒ __nonÄ«taá¹ƒ, _ vasso. navanÄ«tampi. dvayaá¹ƒ
maá¹‡á¸• aá¹ƒ sÄ• ro __dadhimaá¹‡á¸• aá¹ƒ. masa_ parimÄ• á¹‡e, thu, __sa_ssa __to, ma

catukkaá¹ƒ khÄ«re, __khi_ khaye, Ä«ro. duhyateti __duddhaá¹ƒ, duha_ papÅ«raá¹‡e, to. _
pÄ• tabbanti __payo, _ á¹‡yo, Ä• ssattaá¹ƒ. thanato sambhÅ«taá¹ƒ __thaÃ±Ã±aá¹ƒ. _

dvayaá¹ƒ takke. tÄ«á¹‡i kÄ• ni jalabhÄ• gÄ• ni ettha santÄ«ti __takkaá¹ƒ, _ issattaá¹ƒ, dvitt
viloá¸·ane, to, ``yathÄ• gamamikÄ• roâ€™â€™ ti ikÄ• rÄ• gamo, aÃ±Ã±atra pana ---

``addhodakasamÄ• yuttaá¹ƒ, udassitamudÄ«ritaá¹ƒ.

takkaá¹ƒ tibhÄ• gasaá¹ƒyuttaá¹ƒ, mathitanti gatodakaâ€™â€™ nti || ---

takkamathitÄ• bhedenuttÄ• , gatodakamiti nijjalaá¹ƒ.

``nijjalaá¹ƒ mathitaá¹ƒ siniddhaá¹ƒ, takkantu jalapÄ• dikaá¹ƒ.

udassitaá¹ƒ jaladdhaÃ±ca, sotakhyantu samodakaâ€™â€™ nti || ---

__ratanamÄ• lÄ• . _

<501> khÄ«rÄ• dayo \Be 338/ paÃ±ca goto saÃ±jÄ• tarasÄ• . khÄ«raá¹ƒ navaá¹ƒ, dadhi kh
``khÄ«rajaá¹ƒ dadhimaá¹…galaâ€™â€™ nti hi __ratanÄ• mÄ• lÄ• . dhÄ• _ dhÄ• raá¹‡e. i, c
vÄ• ghataá¹ƒ, nonÄ«taÃ±ca. sabbaseso takkaá¹ƒ, khÄ«ratoyeva vÄ• .

chakkaá¹ƒ eá¸·ake. bÄ• dhiyamÄ• nopi na ravatÄ«ti __urabbho. ru_ sadde, bho. __meá¹‡á
misati paddhate aÃ±Ã±amaÃ±Ã±aá¹ƒ __meso. _ ``saá¹ƒhasane meso, paddhÄ• yaâ€™ ma
__nÄ• natthasaá¹…gahe. _ na raá¹‡atÄ«ti __uraá¹‡o, raá¹‡a_ sadde. __ava_ rakkhaá¹‡e, i
selamesakkÄ• â€™â€™ tya__marasÄ«ho_ {amara 2III 207}. ``ajÄ«â€™â€™ tipi pÄ• á¹-ho.
uá¹‡á¹‡Ä• yupyatra, uá¹‡á¹‡Ä• yogÄ• __uá¹‡á¹‡Ä• yu, _ yu, luhu ubhe ulomasasaddÄ• ca

<502> tikaá¹ƒ aje. __vasa_ nivÄ• se. to, __vasto, _ vattopi. aÃ±Ã±e tu __ ``vasa_ gandhaa
curÄ• dimÄ• hu, __aja_ gamane, na jÄ• yatÄ«ti vÄ• __ajo. _ chindanto gacchatÄ«ti __chag
__gamu_ gamane, á¹‡o, __ma_ssa __lo, _ ossattaá¹ƒ, sakatthe ko, chakalakopi. chÄ• gopy
__vasa_ kantimhi, to, vassottaá¹ƒ, __usa_ \Be 339/ dÄ• he vÄ• , __o_ttÄ• di, __oá¹-á¹-ho, _
__kara_ karaá¹‡e, abho. ``kharabhoâ€™â€™ tyeke paá¹-hanti. kamelako, mayo, mahÄ• á¹.

dvayaá¹ƒ gadrabhe. __gada_tismÄ• rabho, __gadrabho. _ khaá¹ƒ kaá¹‡á¹-havivaraá¹ƒ ma
_ ro. cakkavÄ• , bÄ• leyyo, rÄ• sabhopyatra. cakkayogÄ• , vantu. balayuttattÄ• __bÄ• leyy
dvayaá¹ƒ aviyaá¹ƒ. uraá¹‡assa ayaá¹ƒ __uraá¹‡Ä«. _ avino esÄ• __avÄ«. ajÄ• _saddo eko
``uraá¹‡Ä« tu ajÄ« ajÄ• â€™â€™ tipi pÄ• á¹-haá¹ƒ vatvÄ• tiá¹‡á¹‡ampi __uraá¹‡Ä«_pariyÄ
mate __ajÄ«ajÄ• _saddÄ• pi __uraá¹‡Ä«_pariyÄ• yÄ• atthÄ«ti daá¹-á¹-habbÄ• . atha vÄ• t
__uraá¹‡a_saddassÄ• pi __aja_pariyÄ• yassa sambhavato ``uraá¹‡Ä« tu ajÄ« ajÄ• â€™â€™
anekatthavagge ``ummÄ• re eá¸·ako ajeâ€™â€™ ti {abhidhÄ• na 1124 gÄ• thÄ• }, __uraá¹‡

vessavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<503> tikaá¹ƒ sudde. __sada_ assÄ• dane, do, assu. __antavaá¹‡á¹‡o_ lÄ• makavaá¹‡á¹‡
vasetabbo asucitattÄ• __vasalo, _ alo. yatra yatra vÄ• muttaá¹ƒ karÄ«saá¹ƒ siÃ±catÄ«ti __
jaghaÃ±Ã±ajopyatra. brahmuno jaghaÃ±Ã±aá¹…ge pÄ• de jÄ• to __jaghaÃ±Ã±ajo. _

mÄ• gadhÄ• dayo \Be 340/ sÅ«tapariyantÄ• vijÄ• tiyamÄ• tÄ• pitikattÄ• ubhayavaá¹‡á¹‡o
saá¹ƒkiá¹‡á¹‡ajÄ• tiyo iccattho, bhinnajÄ• tisaá¹ƒsaggo eva hi saá¹…karo. suddena sambar
putto __mÄ• gadho. _ thutikriyÄ• vutti. suddÄ• ya sambandhena khattiyena jÄ• to __uggo, u

<504> brÄ• hmaá¹‡iyÄ• sambandhena khattiyena jÄ• to __sÅ«to, su_ abhibhave, to, dÄ«g

suddÄ• vessahi __karaá¹‡o-mbaá¹-á¹-ho_ vessÄ• dvijÄ• tihi. __mÄ• hiá¹ƒso_ vessÄ• khatt
suddajo.

brÄ• hmaá¹‡Ä«khattajo __sÅ«to, _

tassaá¹ƒ __vedehako_ vesse.

__rathakÄ• ro_ tu mÄ• hiá¹ƒsÄ• ,

karaá¹‡yaá¹ƒ yassa sambhavo.

__caá¹‡á¸• Ä• lo_ nÄ• ma janito,

brÄ• hmaá¹‡Ä«vasalehi yo ||

tatra __karaá¹‡o_ lipilekhanavutti, __ambaá¹-á¹-ho_ vicikicchÄ• vutti.

dvayaá¹ƒ sippini. karoti nimminÄ• ti citralepyÄ• dikanti __kÄ• ru, _ á¹‡u. sippamassatthÄ«ti
sajÄ• tÄ«naá¹ƒ tesaá¹ƒ sippÄ«naá¹ƒ saá¹…ghÄ• to ``seá¹‡Ä«â€™â€™ tyuccate. __si_ sev

<505> tacchakÄ• dayo \Be 341/ ime paÃ±ca __kÄ• ravo_ sippino nÄ• ma siyuá¹ƒ. vuttaÃ±c

``tacchako tantavÄ• yo ca, rajako ca nahÄ• pito.

paÃ±camo cammakÄ• ro ca, kÄ• ravo sippino matÄ• â€™â€™ ti ||

<506> paÃ±cakaá¹ƒ tacchake. __taccha_ tanukaraá¹‡e. tacchati tanuá¹ƒ karotÄ«ti __tacch

vaddhayati chindatÄ«ti __vaddhakÄ«, vaddha_ chedane, curÄ• di, ``chedane cÄ• pi vaddha
__ratanamÄ• lÄ• , _ á¹‡vu. sakatthe Ä«, vaddhakÄ«, vaá¸• á¸• hakÄ«pi. palÄ• dyummÄ• na
chindatÄ«ti __palagaá¹‡á¸• o. gaá¹‡á¸• a_ chedanopalepanasannicayavadanekadesesu. pa
sudhÄ• jÄ«vinyapi. __á¹-hÄ• _ gatinivattiyaá¹ƒ, ti, __pa_kÄ• ravaá¹‡á¹‡Ä• gamo. __á¹-hÄ• _
karotÄ«ti, kammani á¹‡o, __rathakÄ• ro, _ cammakÄ• repi. dvayaá¹ƒ suvaá¹‡á¹‡akÄ• re. nÄ
vinÄ• sayitvÄ• mukhavÄ• yunÄ• aggidÄ«panatthaá¹ƒ nÄ• á¸·iá¹ƒ saddÄ• payatÄ«ti __nÄ•

<507> athoparaá¹ƒ pukkusaá¹ƒyÄ• vapÄ• dena nÄ• maá¹ƒ. __ve_ tantasantÄ• ne, tantaá¹
peraá¹‡apayatanagatÄ«su. pesanaá¹ƒ peso, taá¹ƒ karotÄ«ti, á¹‡o. kuvindopyatra \Be 342/,
__kuvindo. _ mÄ• lÄ• sippayogÄ• , mÄ• lÄ• panayogÄ• vÄ• __mÄ• liko, _ iko.

kuá¹ƒ lalayati icchatÄ«ti __kulÄ• lo, lala_ icchÄ• yaá¹ƒ, á¹‡o. dvayaá¹ƒ sÅ«cikammopajÄ«v
sÅ«civÄ• nakammaá¹ƒ duvidhaá¹ƒ sÅ«canaá¹ƒ, tunnaÃ±cÄ• ti, tatra tunnavÄ• nakammena
_ sÅ«civÄ• nasippayogÄ• __sociko. _

<508> cammaá¹ƒ karoti vikÄ• ramÄ• pÄ• dayatÄ«ti, kammani á¹‡o. pÄ• dukaropyatra. __k
soceyye, __divÄ• _dito nipÄ• tanÄ• __pa_kÄ• rÄ• gamÄ• di, na hÄ• petÄ«ti vÄ• __nahÄ•
paccayo, to, essittaá¹ƒ, saÃ±Ã±Ä• saddattÄ• nassapakati. khurÄ«, muá¹‡á¸• Ä«, divÄ• kitti
__khurÄ«, _ muá¹‡á¸• avÄ• __muá¹‡á¸• Ä«, _ muá¹‡á¸• o, muá¹‡á¸• Ä«, muá¹‡á¸• akoti pa
byÄ• pÄ• ro assa __divÄ• kitti. _ ``caá¹‡á¸• Ä• le tu divÄ• kitti, nahÄ• pitoâ€™â€™ ti __rude

raÃ±jate suttaá¹ƒ rattamÄ• pajjate yasmiá¹ƒ, sa __raá¹…go. _ haritÄ• lamanosilÄ• di, tamÄ
á¹‡o.

puÃ±jaá¹ƒ kasatÄ«ti __pukkuso, _ nipÄ• tanÄ• , atha vÄ• ``puâ€™â€™ iti purisassa nÄ• m
apanetÄ«ti __pukkuso. _ pupphaá¹ƒ vuccati karÄ«saá¹ƒ, kusumaá¹ƒ vÄ• , taá¹ƒ chaá¸• á¸•
__chaá¸• á¸• a_ apanayane.

<509> venÄ• dayo \Be 343/ tayo __samÄ• _ tulyatthÄ• . veá¹‡unÄ• jÄ«vatÄ«ti __veno. á¹‡
__veá¹‡o_pi. veá¹‡uvettÄ• dÄ«naá¹ƒ vikati vilÄ«vÄ• , tehi vilÄ«vaá¹ƒ karotÄ«ti __vilÄ«vakÄ
veá¹‡uvettÄ• dÄ«naá¹ƒyeva vikati, taá¹ƒ karotÄ«ti, kammani á¹‡o. naá¸·ehi vÄ• vilÄ«vaá¹ƒ
__naá¸·akÄ• ro. _

ito paraá¹ƒ soá¹‡á¸• ikaá¹ƒ yÄ• va pÄ• dena nÄ• maá¹ƒ. __cunda_ chedane, saÃ±codane
__bhamu_ anavaá¹-á¹-hÄ• ne, taá¹ƒ karotÄ«ti __bhamakÄ• ro. kara_ karaá¹‡e, mÄ• ro, __k
__lohakÄ• rako. _ Ä• karoá¹-á¹-hitaá¹ƒ {Ä• á¹-avoá¹-á¹-hitaá¹ƒ (Katthaci) } yo lohaá¹ƒ dhami
tatrÄ• pi __lohakÄ• rako. _

<510> rajakassa dve kammÄ• ni celadhovanaá¹ƒ, rajanaÃ±ca. tatra celadhovano __ninneja
suddhiyaá¹ƒ, __niji_ soceyyasocanesu vÄ• . vattharaÃ±janÄ• __rajako. ranja_ raá¹…ge, á¹
_ sakatthe ko, nettiyaá¹ƒ udakanayena niyuttoti vÄ• __nettiko, _ nettiyÄ• mÄ• tikÄ• ya netÄ
iko. udakaá¹ƒ hÄ• retÄ«ti __udahÄ• rako. ka_lopo, á¹‡vu.

vÄ«á¹‡Ä• vÄ• danasÄ«lattÄ• __vÄ«á¹‡Ä• vÄ• di. _ vÄ«á¹‡Ä• vÄ• danasippayogÄ• __veá
vaá¸• á¸• hakÄ« __usuvaá¸• á¸• hakÄ«, _ \Be 344/ etena __vaá¸• á¸• hakÄ«_saddassa sab
vÄ• cakatÄ• dÄ«pitÄ• , tena suvaá¹‡á¹‡avaá¸• á¸• hakÄ«, tantavaá¸• á¸• hakÄ«tyÄ• dayop

<511> veá¹‡uá¹ƒ vaá¹ƒsaá¹ƒ dhamatÄ«ti __veá¹‡udhamo. _ veá¹‡uvÄ• danasippayogÄ• _
pÄ• á¹‡ineva pÄ• á¹‡antare murajÄ• disaddaá¹ƒ uá¹-á¹-hÄ• payati, so __pÄ• á¹‡ivÄ• do. _
__pÄ• á¹‡igho. _ pÄ• á¹‡iyopi. pÄ• á¹‡ivÄ• danasippayogÄ• __pÄ• á¹‡iyo, _ yo.

pÅ«pena jÄ«vatÄ«ti __pÅ«piyo, _ pÅ«po paá¹‡iyo vikkeyyo yassa. pÄ• nÄ• gÄ• raá¹ƒ suá¹
surÄ• soá¹‡á¸• Ä• , taá¹ƒ vikkiá¹‡Ä• tÄ«ti __soá¹‡á¸• iko, _ ``nenaniddiá¹-á¹-hamaniccaâ€™
naghaá¹-Ä«taá¹ƒ aniccaá¹ƒ (paribhÄ• sendusekhara 97) } paribhÄ• sato vuddhi. majjaá¹ƒ vi
maá¹‡á¸• ahÄ• ropyatra, maá¹‡á¸• aá¹ƒ surÄ• sambandhamaggabhÄ• gaá¹ƒ harati uddhara

<512> dvayaá¹ƒ indacÄ• lakhye kapaá¹-e. mayena asurena sure vaÃ±cayituá¹ƒ {calayituá¹
payuttattÄ• mayassa ayaá¹ƒ __mÄ• yÄ• , _ mayo eva sambaro, tassÄ• yaá¹ƒ __sambarÄ«
mÄ• yÄ• kÄ• re. indajÄ• le niyutto __indajÄ• liko. _ pÄ• á¹-ihÄ• rakopi. paá¹-iharati nayanan
á¹‡vu.

<513> ariyÄ• sÄ• maÃ±Ã±aá¹ƒ \Be 345/ orabbhikÄ• dÄ«naá¹ƒ catunnamatthe. ye urabbha
jÄ«vantÄ«ti __orabbhikÄ• . _ sÅ«kare hantvÄ• jÄ«vanti __sÅ«karikÄ• , _ tathÄ• magaá¹ƒ
__mÄ• gavikÄ• . _ sakuá¹‡e pakkhino hantvÄ• jÄ«vanti __sÄ• kuá¹‡ikÄ• , _ iti kamato bha

<514> dvayaá¹ƒ jÄ• like. vÄ• gurÄ• migabandhanajÄ• laá¹ƒ, tÄ• ya caratÄ«ti __vÄ• guriko
Ä• dÄ• ne, aro, Ä• , vÄ• karÄ• , tÄ• ya caratÄ«ti __vÄ• kariko, _ pubbapakkhe __ka_ssa __
dvayaá¹ƒ bhÄ• ravÄ• he. bhÄ• raá¹ƒ vahatÄ«ti, kammani á¹‡o. bhÄ• raá¹ƒ vahatÄ«ti __bhÄ

tikaá¹ƒ vetanopajÄ«vini kiá¹…kare. vetanena jÄ«vatÄ«ti __vetaniko. _ bhato vetanena kÄ«t
_ saÃ±Ã±Ä• yaá¹ƒ vÄ• ko. bhatiá¹ƒ vetanaá¹ƒ bhuÃ±jatÄ«ti vÄ• __bhatako, _ ko, issattaá¹
__kammakaro, kammakÄ• ro_pi.

chakkaá¹ƒ \Be 346/ dÄ• se. kiÃ±ci karotÄ«ti __kiá¹…karo, _ ``ahamajja kiá¹ƒ karissÄ• mÄ«
kattabbakiccayÄ• canattÄ• vÄ• __kiá¹…karo. dÄ• sa_ dÄ• he. dÄ• santetassÄ• ti __dÄ• s
pesÄ«yate sÄ• minÄ• ti ceá¹-o, á¹‡o, sakatthe ko, __ceá¹-ako. pisa_ pesanÄ«ye, á¹‡o, __sa

__bhara_ dhÄ• raá¹‡aposanesu, bharÄ«yatÄ«ti __bhacco, _ ``riccÄ• â€™â€™ tiyogavibhÄ
__ricca_paccayo, ``ramhi ranto rÄ• dinoâ€™â€™ ti ralopo ca, __bhacco. _ paricarati sÄ• m
dÄ• sero, dÄ• seyyo, goppako, niyojjo, abhujissopyatra.

<515> te ca dÄ• sÄ• antojÄ• tÄ• divasena catudhÄ• siyuá¹ƒ. antogehe dÄ• siyÄ• kucchi
dhanena kÄ«to dhanaá¹ƒ datvÄ• dÄ• sabhÄ• vaá¹ƒ gato __dhanakkÄ«to, _ sayameva __d
bhayanivÄ• raá¹‡Ä• dyatthaá¹ƒ dÄ• sabhÄ• vamupagato ca karamarabhÄ• vena Ä• nÄ«to
dÄ• sÄ• catudhÄ• siyunti pakataá¹ƒ.

<516> dvayaá¹ƒ bhujisse. __bhuja_ pÄ• lanajjhohÄ• resu, iso, dvittaá¹ƒ. tikaá¹ƒ nÄ«ce. nih
__nÄ«co, _ á¹‡o, rassassa dÄ«ghatÄ• . __jama_ adane, mo. nicchayena hÄ• niá¹ƒ gacchat
hÄ• _ parihÄ• ne, __i_ gatiyaá¹ƒ, yu, sakatthe ko.

``vivaá¹‡á¹‡o pÄ• paro nÄ«co, pÄ• kito ca puthujjano.

nihÄ«noâ€™ pasado jammo, khullako itaro ca soâ€™â€™ || ---

tya__marakose_ {amara 20.16}. vigato vaá¹‡á¹‡o assamo yassa __vivaá¹‡á¹‡o. _ ``assam
catukkepi maá¹-hepi ceâ€™â€™ ti __nÄ• natthasaá¹…gahe. _ pÄ• paá¹ƒ rÄ• tÄ«ti __pÄ• p
yathÄ• jÄ• tabhÄ• ve bhavo vijjamÄ• no, na tu byÄ• pÄ• roti __pÄ• kito, _ á¹‡o. sajjanehi pu
__puthujjano. _ apakaá¹-á¹-haá¹ƒ sadati gacchatÄ«ti __apasado. _ khudaá¹ƒ lÄ• tÄ«ti khull
khullo eva __khullako. _ itaá¹ƒ kampitaá¹ƒ rÄ• tÄ«ti __itaro. _

dvayaá¹ƒ anÄ• lase. kusÄ«tassa bhÄ• vo kosajjaá¹ƒ, taá¹ƒ yassa natthÄ«ti __nikkosajjo. la
appaá¹ƒ lasatÄ«ti kilÄ• su, á¹‡u, na kilÄ• su __akilÄ• su. manda_ supane, a. na lasati kÄ«á

<517> catukkaá¹ƒ caá¹‡á¸• Ä• le. saá¹ƒ sunakhaá¹ƒ pacatÄ«ti __sapÄ• ko. caá¹‡á¸• a_ ca
mataá¹…gassa apaccaá¹ƒ __mÄ• taá¹…go. cu_ cavane, á¹‡vu, __cavako. _ ``plavakoâ€™
gatiyaá¹ƒ, á¹‡vu.

``caá¹‡á¸• Ä• laplavamÄ• taá¹…gÄ• \Be 348/, divÄ• kittijanaá¹…gamÄ• .

nisÄ• dasapacÄ• ante-vÄ• sÄ« caá¹‡á¸• Ä• lapukkusÄ• â€™â€™ || ---

tya__marakose_ {amara 20.19-20}.

milakkhajÄ• tyÄ• dayo mahÄ• raÃ±Ã±anivÄ• sino __tabbhedÄ• _ tassa caá¹‡á¸• Ä• lassa

gomaá¹ƒsabhakkhako yo tu,

lokabÄ• hyaÃ±ca bhÄ• sate.

sabbÄ• cÄ• ravihÄ«noâ€™ yaá¹ƒ,

milakkhajÄ• ti vuccate {cintÄ• maá¹‡iá¹-Ä«kÄ• 20.20} ||

__milakkha_ abyattasadde. milakkhante abyattaá¹ƒ bhÄ• santeti milakkhÄ• , tesaá¹ƒ jÄ• ti
mayÅ«rapiÃ±chÄ• diparidhÄ• no __kirÄ• to, kira_ vikiraá¹‡e, ato, kiratÄ«ti __kirÄ• to. _ kirat
__savaro. sava_ gatiyaá¹ƒ, aro. __Ä• di_nÄ• __pulindo, pula_ mahatthe, do, __pulindo, _ s
desantarabhÄ• sÄ• nabhiÃ±Ã±o, pulindo savarapariyÄ• yoti keci.

518-519__._ tikaá¹ƒ luddamatte, ayampi milakkhappakÄ• ro. migamacchÄ• dÄ«naá¹ƒ nisÄ•
__nesÄ• do. ludha_ upaghÄ• te \Be 349/, do, __dha_ssa __do, lÅ«_ chedane vÄ• , do, ubh
vijjhatÄ«ti __byÄ• dho, _ rassassa dÄ«ghatÄ• . dvayaá¹ƒ migaludde. mige hantÄ«ti __migav
vijjhatÄ«ti __migabyadho. _

siloko sunakhe. saramÄ• sunÄ«, tassÄ• paccaá¹ƒ __sÄ• rameyyo, _ á¹‡eyyo. sundaraá¹ƒ
suna_ssa vÄ• pÄ• á¹-ipadikassa __unakho, suna_ gatiyaá¹ƒ vÄ• , kho, evaá¹ƒ sabbatra pÄ
dhÄ• tuvasena vÄ• rÅ«pasiddhi veditabbÄ• . __suna_ gatiyaá¹ƒ, __suna_ssa vÄ• __uno. s
__suna_ gatiyaá¹ƒ vÄ• , á¹‡o, __á¹‡a_ttaá¹ƒ, __suna_ssa vÄ• __oá¹‡o. kuka_ Ä• dÄ• ne, u
gatiyaá¹ƒ, __u_ssa __vÄ• _dese __svÄ• no, uvÄ• _dese __suvÄ• no. _ mige sarati hiá¹ƒsa
__ra_ssa __á¸·o. _ dÄ«ghÄ• dimhi __sÅ«no. _ ussÄ• tte __sÄ• no. na_lope ussÄ• tte __sÄ
migadaá¹ƒsako, bhasakopyatra, kule gehe bhavo __koleyyo. _ migaá¹ƒ daá¹ƒsatÄ«ti __mig
bukkatÄ«ti __bhasako, bhasa_ bhaá¹‡ane.

bhesajjÄ• diyogena, nissaggena vÄ• ummattÄ• dibhÄ• vamÄ• panno sunakho ``aá¸·akko,
__ala_ nivÄ• raá¹‡e, kammani á¹‡vu, dvittaá¸·attÄ• ni, __aá¸·akko. _ alakkopi. pakatiá¹ƒ atil
__atisuno. _

<520> __sÄ• dibandhanaá¹ƒ_ sunakhÄ• dibandhanaá¹ƒ rajjÄ• di __gaddÅ«lo_ nÄ• ma. __
dvayaá¹ƒ dÄ«pake. __dÄ«pa_ dittiyaá¹ƒ, á¹‡vu, __ciá¹-a_ pesanÄ«ye, luddena ciá¹-yateti _
sakatthe ko, __á¹‡vu_paccayena vÄ• siddhaá¹ƒ.

tikaá¹ƒ \Be 350/ pÄ• se. __bandha_ bandhane, kattari yu. __gantha_ ganthane, __gantha_
__ntha_ssa __á¹‡á¹-ho. pasa_ bÄ• dhanaphusanesu, kattari á¹‡o. dvayaá¹ƒ vÄ• karÄ• yaá¹
migÄ• dÄ«naá¹ƒ bandhanatthaá¹ƒ katÄ• . __vaka_ Ä• dÄ• ne, aro, itthiyamato Ä• . mige ga

__migaganthanÄ«, _ ``migabandhanÄ«â€™â€™ tipi pÄ• á¹-ho.

<521> dvayaá¹ƒ kumÄ«ne. yatra macchÄ• pavisanteva, na nissaranti, kucchitÄ• veá¹‡Ä«
nadÄ• di. vajjhappattatÄ• ya kucchitÄ• mÄ«nÄ• yasmiá¹ƒ __kumÄ«naá¹ƒ, kamu_ padavikl
macchÄ• dhÄ• nÄ«pyatra, macchÄ• Ä• dhÄ«yante yassaá¹ƒ __macchÄ• dhÄ• nÄ«, _ yu, r
Ä• nÄ«yantenenÄ• ti __Ä• nayo, _ á¹‡o, Ä«sse, e aya. jale hitaá¹ƒ __jÄ• laá¹ƒ, _ á¹‡a.

dvayaá¹ƒ vadhaá¹-á¹-hÄ• ne. Ä• gantvÄ• hananti yasmiá¹ƒ __Ä• ghÄ• tanaá¹ƒ, _ yu, __ha
mÄ• raá¹‡assa á¹-hÄ• naá¹ƒ __vadhaá¹-á¹-hÄ• naá¹ƒ. _ dvayaá¹ƒ adhikoá¹-á¹-ane. sadÄ•
Å«nenÄ• ti __sÅ«nÄ• , suna_ gatiyaá¹ƒ vÄ• , itthiyamati a, dÄ«ghÄ• di. __kuá¹-a_ chedane
__adhikoá¹-á¹-anaá¹ƒ. _

<522> dvipÄ• daá¹ƒ core. taá¹ƒ karotÄ«ti __takkaro, _ theyyatthaá¹ƒ vÄ• takkayatÄ«ti __ta
vitakke, aro. __musa_ \Be 351/ theyye, kattari á¹‡vu. __cura_ theyye, á¹‡o, curÄ• theyyasÄ
__coro, _ á¹‡o. __thena_ coriye, curÄ• di, a. ekaá¹ƒ asahÄ• yaá¹ƒ agÄ• raá¹ƒ gehaá¹ƒ ekÄ
payojanaá¹ƒ yassa __ekÄ• gÄ• riko, _ iko. mosatthino hyekÄ• gÄ• raá¹ƒ payojanaá¹ƒ. __sa
dassupyatra. __daá¹ƒsa_ daá¹ƒsane, su, niggahÄ«talopo.

tikaá¹ƒ theyyakriyÄ• yaá¹ƒ. thenassa kammaá¹ƒ __theyyaá¹ƒ, _ corassa kammaá¹ƒ __corik
bhÄ• ve á¹‡o. __ve_ tantasantÄ• ne, __vemo, _ anitthÄ«. vÄ• yanattho daá¹‡á¸• ako __vÄ•
vÄ• saradaá¹‡á¸• akopi.

<523> tikaá¹ƒ sutte. __suca_ gatiyaá¹ƒ, to. __tanu_ vitthÄ• re, tu, tantu pume, tantapayojan
lepyÄ• dikammani_ lepanÄ• dikriyÄ• yaá¹ƒ __pottha_saddo vattati. __Ä• di_nÄ• potthalikÄ
__pusa_ snehasecanapÅ«raá¹‡esu, bhÄ• ve tho. atha vÄ• __lepyÄ• dikammani_ kammak
__pottha_saddo, tadÄ• kammani tho, __potthaá¹ƒ. _

vatthadantakaá¹-á¹-hasiá¹…gÄ• dipotthalikÄ• yaá¹ƒ __paÃ±cÄ• likÄ• _didvayaá¹ƒ. paÃ±ca
sajÄ«vassevÄ• ti __paÃ±cÄ• likÄ• , _ iko. majjhe lakÄ• rÄ• gamo. potthena vatthena alaá¹…
ala_ bhÅ«sane, á¹‡vu. ``caturo janÄ• potthakamaggahesuâ€™â€™ nti ettha __potthaka_s
__pottha_saddoyeva hi sakatthe __ka_paccayena ``potthakoâ€™â€™ ti vutto. ``puttalikÄ• â
putto viya alaá¹…karÄ«yateti puttalikÄ• , puttikÄ• pyatra.

<524> yaá¹ƒ \Be 352/ __kÅ«pato_ Ä• vÄ• á¹-ato __ambuno_ jalassa __ubbÄ• hanaá¹ƒ_ ud
``ugghÄ• á¹-anaá¹ƒ, ghaá¹-Ä«yantaâ€™â€™ miti coccate. uddhaá¹ƒ ghaá¹-Ä«yati udakanti
__ghaá¹-a_ cetÄ• yaá¹ƒ, ghaá¹-Ä«yeva uddhÄ• dhogamanavasena gamanato __ghaá¹-Ä«y
anto, to vÄ• .

dvayaá¹ƒ maÃ±jusÄ• yaá¹ƒ, yÄ• kaá¹-á¹-hehi karÄ«yati. __mana_ Ã±Ä• á¹‡e, so, jumajjho
215) uá¹‡Ä• divuttiyaá¹ƒ IV 77 sutte ca passitabbaá¹ƒ}, __pela_ gatiyaá¹ƒ, __pe_ pÄ• lane
__peá¸·Ä• , pala_ rakkhaá¹‡e vÄ• , kattari a, asse, __peá¸·Ä• . _ tikaá¹ƒ pacchiyaá¹ƒ. __piá
á¹‡vu, __piá¹-ako, _ vuddhimhi __peá¹-ako. pasa_ pÄ• lane, chi, __pacchi, _ itthiyaá¹ƒ.

<525> dvayaá¹ƒ kÄ• je. vividhaá¹ƒ bhÄ• ramÄ• bhaÃ±janti olambanti yassaá¹ƒ __byÄ• bha
kattari á¹‡o, ekassa __ja_ssa lopo, __kaca_ bandhane vÄ• , adhikaraá¹‡e á¹‡o, __ca_ssa
__atra_ kÄ• je __avalambanaá¹ƒ_ vettÄ• divikati sikkÄ• nÄ• ma. __saka_ sattiyaá¹ƒ, kattar
__sikkÄ• , _ kÄ• jopi.

dvayaá¹ƒ upÄ• hane. upanayhate bandhÄ«yateti __upÄ• hano, _ vaá¹‡á¹‡avipariyayo, rass
__vÄ• _kÄ• rena upÄ• hanaá¹ƒ. pajjate \Be 353/ yÄ• ya __pÄ• du, _ u, __pÄ• du_ itthÄ«, ``
pÄ• á¹‡ihitÄ• padarathÄ«â€™â€™ tipi __tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• asesa II 10.13}_. _
tassupÄ• hanassa bhedÄ• visesÄ• pÄ• dukÄ• nÄ• ma, __pada_ gamane, á¹‡uko, __pÄ•
kaá¹-á¹-hamayÄ• tyeke.

<526> tikaá¹ƒ cammarajjuyaá¹ƒ. __vara_ icchÄ• yaá¹ƒ, __vara_ saá¹ƒvaraá¹‡e vÄ• , chad
__varattÄ• , _ varattaá¹ƒ, varatrÄ• , varatrampi. __vaddha_ vaddhiyaá¹ƒ, sakatthe ko, __va
bandhÄ«yate yÄ• ya __naddhÄ«, naha_ bandhane, to, nadÄ• di.

dvayaá¹ƒ aggidÄ«pane. __bhasa_ bhÄ• sadittÄ«su, dibbate aggi yÄ• ya __bhastÄ• , _ to, t
nadÄ• dino Ä• katigaá¹‡attÄ• Ä«paccayÄ• bhÄ• vo. cammamayaá¹ƒ pasibbakaá¹ƒ __cam
cammapasibbakÄ• pi.

tejase suvaá¹‡á¹‡Ä• dike Ä• vatyate yatra, sÄ• soá¹‡á¹‡Ä• dyÄ• vattanÄ« mÅ«sÄ• nÄ• m
__mÅ«sÄ• , _ dÄ«ghÄ• di. kalÄ• dikaá¹ƒ yÄ• va pÄ• dena nÄ• maá¹ƒ. __kuá¹-a_ chedane,
__kÅ«á¹-aá¹ƒ, _ dÄ«ghÄ• di, __vÄ• _kÄ• rena kÅ«á¹-o. ayaso, ayomayo vÄ• ghano __ayo

<527> kammÄ• rÄ• naá¹ƒ bhaá¹‡á¸• aá¹ƒ __kammÄ• rabhaá¹‡á¸• aá¹ƒ. _ saá¹…gamma á
á¹‡o, niggahÄ«talopo, saá¹‡á¸• Ä• so, yenÄ• dittalohÄ• di \Be 354/ gayhate. dvayaá¹ƒ adho
__muda_ saá¹ƒsagge, thi, __muá¹-á¹-hi, _ itthÄ«. adhikaroti yassaá¹ƒ __adhikaraá¹‡Ä«, _ y

__tabbhastÄ• _ tesaá¹ƒ kammÄ• rÄ• naá¹ƒ bhastÄ• aggidÄ«panÄ« gaggarÄ« nÄ• ma, yÄ
ca nÄ• rÄ«, ``gaggaâ€™â€™ iti saddaá¹ƒ rÄ• tÄ«ti __gaggarÄ«, _ manthaniyampi. dvayaá¹
hiá¹ƒsÄ• yaá¹ƒ, tho. piyampi phÄ• letÄ«ti __pipphalaá¹ƒ, phala_ vidÄ• raá¹‡e.

<528> dvayaá¹ƒ nikase. __sÄ• _ tanukaraá¹‡e, yu, __á¹‡a_ttaá¹ƒ, nikasate parikkhyate su
_ kasopi. sÅ«ciyÄ• nÄ• sÄ• vijjhanaá¹ƒ Ä• rÄ• , __ara_ gamane, Ä• , __Ä• rÄ• , _ cammak

__Ä• rÄ• , _ ``tikaá¹ƒ sÅ«ciyaâ€™â€™ nti keci.

dvayaá¹ƒ kharapatte. kharasamphassatÄ• ya __kharo. _ ``kaâ€™â€™ iti kacati pÄ• á¹-aya
``kakacaá¹ƒ kharapattaÃ±ceâ€™â€™ tya__maramÄ• lÄ• yaá¹ƒ_ napuá¹ƒsakakaá¹‡á¸• aá¹
gÄ«tavajjÄ• dikÄ• vijjÄ• catusaá¹-á¹-hikriyÄ• , tathÄ• Ä• liá¹…ganacumbanÄ• dikÄ• ca ab
catusaá¹-á¹-hikriyÄ• __kalÄ• _saddenoccate. __Ä• di_nÄ• yaá¹ƒ tatra vuttaá¹ƒ kÄ• rukam
sabbampi kalÄ• dikaá¹ƒ __kammaá¹ƒ_ kriyÄ• __sippaá¹ƒ_ nÄ• ma, __sÄ«_ saye, po, __sa
__sippaá¹ƒ. _

529-530__._ patisadisaá¹ƒ \Be 355/ yaá¹ƒ silÄ• dinÄ• patirÅ«pakaá¹ƒ karÄ«yate, tatra __pa
__mÄ• _ mÄ• ne, mÄ• namatra sadisÄ«karaá¹‡aá¹ƒ, kattari, karaá¹‡e vÄ• a, __paá¹-imÄ•
uggiraá¹‡e, bo, __i_ttaá¹ƒ, __paá¹-ibimbaá¹ƒ. dhÄ• _ dhÄ• raá¹‡e, i, __paá¹-inidhi, _ dvÄ«s
paá¹-iyÄ• tanÄ• , paá¹-icchÄ• yÄ• , paá¹-ikatipyatra.

pajjaá¹ƒ sadise, tatra __samÄ• _dayo kevalÄ• api tÄ«su, sadisatthe ca vattanti, __sannikÄ
ca uttarapadÄ«bhÅ«tÄ• , taá¹ƒ yathÄ• --- tena samoâ€™ yaá¹ƒ {taá¹ƒsamoâ€™ yaá¹ƒ (?)
taá¹ƒsannikÄ• so iccÄ• di {amÅ« nibhÄ• dayo uttarapadaá¹-á¹-hÄ• eva sadisavacanÄ• vÄ
``pitunibho putto, mÄ• tunibhÄ• kaÃ±Ã±Ä• , devanibhama- paccaâ€™â€™ miti, byÄ• khyÄ
velambe, a. patirÅ«pakaá¹ƒ bhajatÄ«ti __paá¹-ibhÄ• go, _ á¹‡o, __kÄ• sa_ dittiyaá¹ƒ, a, __s
samÄ• namiva naá¹ƒ dissatÄ«ti __sarikkhako, samÄ• na_ssa __so, di_ssa __ri, sa_ssa __k
__sarikkhako. sama_ velambe, yu, __samÄ• no, _ saha mÄ• nenÄ• ti vÄ• __samÄ• no. _ s
passatÄ«ti __sadiso, samÄ• na_ssa __so. _ paricchedasadhammÄ• tulyÄ• dhiá¹-á¹-hitÄ• y
__tulyo, _ sammitatthe yo, __a_paccaye tulopi. __bhÄ• _ dittiyaá¹ƒ \Be 356/, __sannibho, n
rÅ«pÄ• dayopyatra, yathÄ• pitubhÅ«to, mÄ• turÅ«po.

tikaá¹ƒ upamÄ• ne. upamÄ«yate yena __opammaá¹ƒ, _ mana, __upa_pubbo __mÄ• _ mÄ
_ itthiyamati a, __upamÄ• , _ upamÄ• nopameyyÄ• naá¹ƒ sadhammattepyayaá¹ƒ, vuttaÃ±c
sadhammattaá¹ƒ siyopamÄ• â€™â€™ ti {subodhÄ• laá¹…kÄ• ra 176 gÄ• thÄ• }. ``yenopam
__opammÄ• _dittayaâ€™â€™ ntya__marasÄ«ho_ {byÄ• khyÄ• sudhÄ• II 10.36}.

<531> catukkaá¹ƒ vetane. bharati kammakare yÄ• ya, sÄ• __bhati, _ti. __visa_ peraá¹‡e,
gamanÄ• dÄ«su niyojanaá¹ƒ, karaá¹‡e á¹‡o, __nibbeso, _ nivesopi. __vÄ«_ gamane, tano.
__mÅ«lyaá¹ƒ, mÅ«la_ patiá¹-á¹-hÄ• yaá¹ƒ vÄ• , karaá¹‡e yo.

``kammaÃ±Ã±Ä• tu vidhÄ• bhaccÄ• , bhatayo bhammavetanaá¹ƒ.

bharaá¹‡yaá¹ƒ bharaá¹‡aá¹ƒ mÅ«lyaá¹ƒ, nibbeso paá¹‡amiccapÄ«â€™â€™ || ---

tya__marasÄ«ho_ {amara 20.38-9}.

dvayaá¹ƒ jÅ«te. __ju_ gatijavanesu, to, dÄ«ghÄ• di, __jÅ«taá¹ƒ, juta_ dittiyaá¹ƒ vÄ• , karaá
jÅ«takÄ• rassa kammaá¹ƒ __ketavaá¹ƒ, _ á¹‡o. akkhavatÄ«, paá¹‡opyatra. akkhÄ• pÄ• sa
santÄ«ti, vantu, sabhÄ• vato itthittaá¹ƒ. paá¹‡o aá¹-á¹-o, taá¹ƒyogÄ• __paá¹‡o. _

paÃ±cakaá¹ƒ \Be 357/ jÅ«takÄ• re. dhÄ• vantÄ« atti dhutti, nipÄ• tanÄ• , taá¹ƒyogÄ• __dh
kampane vÄ• , to, rasso, __dhutto, _ sabbakÄ«á¸·Ä• dipasutepyayaá¹ƒ. akkhesu dhutto __a
mariyÄ• damatikkamma kÄ«á¸·Ä• dipasuto hi ``dhuttoâ€™â€™ ti vuccati. kitavaá¹ƒ assatth
nipÄ• tanÄ• , __kita_ nivÄ• se vÄ• , avo. akkhehi jÅ«tehi dibbatÄ«ti __akkhadevÄ«, _ á¹‡Ä«

<532> dvayaá¹ƒ pÄ• á¹-ibhoge, paá¹-ibhuÃ±jati pÄ• layatÄ«ti __pÄ• á¹-ibhogo, bhuja_ pÄ•
paá¹-ibhavatÄ«ti __paá¹-ibhÅ«. _ dvayaá¹ƒ catuvÄ«satipÄ• sake, yena jÅ«takÄ• rÄ• dibbar
gatiyaá¹ƒ, kho, __akkho. pasa_ bÄ• dhanaphusanesu, á¹‡vu. devanopyatra. dibbanti yena _
kÄ«á¸·Ä• yaá¹ƒ, yu.

sÄ• raphalake __aá¹-á¹-hÄ• padaá¹ƒ, _ pume, napuá¹ƒsake vÄ• , aá¹-á¹-hapadÄ• nyassa _
desantare hi caturaá¹…gasseva paá¹-á¹-ikÄ• yaá¹ƒ pÄ• sakajÅ«tampi vattate, saÃ±Ã±Ä• ya
uttarapade rassassa dÄ«ghatÄ• {pÄ• á¹‡ini VI 3.125}. aá¹-á¹-hapadampi. paá¹-á¹-e ito cito
parivattantÄ«ti sÄ• rino, tesaá¹ƒ phalakaá¹ƒ __sÄ• riphalakaá¹ƒ, _ sakatthe ko.

dvayaá¹ƒ abbhute, yena satÄ• dilÄ• bhajÄ• nivasena jÅ«takÄ• rÄ• dÄ«naá¹ƒ jayaparÄ• jay
byavahÄ• re, a, __paá¹‡o, _ panopi. __abbha_ gamane, to, __abhi_ sadde vÄ• , to, asarÅ«

<533> nÄ• nÄ• dabbakate \Be 358/ __madirÄ• bÄ«je_ surÄ• bÄ«je __kiá¹‡á¹‡Ä• , _ kiranti
missÄ«bhavantyassaá¹ƒ __kiá¹‡á¹‡Ä• , _ to. __madhvÄ• save_ madhukapupphakate majje
madhukapupphaá¹ƒ __madhu, _ tappakatattÄ• madhu, madhukatepi majje madhu madhvÄ
mÄ• dhvikampi, advÄ«svidaá¹ƒ.

__surÄ• _ntaá¹ƒ majje. __mada_ ummÄ• de, karaá¹‡e iro. varuá¹‡o nÄ• ma eko jano, tene
diá¹-á¹-hattÄ• varuá¹‡ato jÄ• yatÄ«ti __vÄ• ruá¹‡Ä«, _ á¹‡Ä«, __vara_ patthanÄ• yaá¹ƒ vÄ
nadÄ• di. majjante yena __majjaá¹ƒ, _ vajÄ• dinÄ• yo, __dya_ssa __jjo_ ca. __su_ abhisav
__surÄ• . _ halippiyÄ• , hÄ• lÄ• , gandhottamÄ• , pasannÄ• , irÄ• , kÄ• dambarÄ«pyatra. ha
ruccÄ• __halippiyÄ• . hala_ vilekhane, á¹‡o, __hÄ• lÄ• . i_ gamane, ro, __irÄ• . _ paá¹-ham
pabbate kadambakoá¹-are bhavÄ• __kÄ• dambarÄ«, _ tathÄ• cÄ• gamo ``kadambakoá¹-a
matÄ• â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 20.39}.

dvayaá¹ƒ tÄ• lÄ• dirasaje. Ä• savanti mÄ• napurisamadÄ• dayo yenÄ• ti __Ä• savo. _ mad

á¹‡eyyo, asse, __da_ssa __ro_ ca. sÄ«dhupyatra. majjavisesepi tayamidaá¹ƒ vadanti, vutta

``sÄ«dhuucchurase pakke, apakke Ä• savo bhave.

merayaá¹ƒ dhÄ• takÄ«puppha-guá¸·adhaÃ±Ã±ambiloá¹-á¹-hitaâ€™â€™ nti {cintÄ• maá¹‡iá
II 10.41} ||

<534> dvayaá¹ƒ \Be 359/ pÄ• napatte. __sara_ gatiyaá¹ƒ, á¹‡vu. __sara_ gatihiá¹ƒsÄ• cint
bhakkhane, á¹‡vu, dvayaá¹ƒpyanitthÄ«. sÄ«dhumhi ca __sarako. _

dvayaá¹ƒ pÄ• namaá¹‡á¸• ale. Ä• pivanti saá¹ƒbhÅ«ya pivantyasmiá¹ƒ __Ä• pÄ• naá¹ƒ, _ y
koá¹-á¹-haá¹ƒ __pÄ• namaá¹‡á¸• alaá¹ƒ. _

<535> samattaliá¹…gÄ• saá¹…gahato asampuá¹‡á¹‡ataá¹ƒ pariharati. __atra_ asmiá¹ƒ va
saddÄ• veá¹‡ikamÄ• yÄ• kÄ• racoraakkhadevippabhutayo pume __bhÅ«rippayogattÄ• _ pa
liá¹…ge pume __Ä«ritÄ• _ kathitÄ• , te __taddhammattÄ• _ taá¹ƒyogavasÄ• ekakriyÄ• kÄ•
tato aÃ±Ã±atra itthÄ• dÄ«su vuttiyaá¹ƒ satyaá¹ƒ __liá¹…gantarepi_ itthiliá¹…gÄ• dopi __ney
yathÄ• --- mÄ• yÄ• kÄ• rÄ« itthÄ«, mÄ• yÄ• kÄ• ramidaá¹ƒ kulamiccÄ• di. ye tvayogikÄ•
__mÄ• gadhamÄ• likakumbhakÄ• rÄ• _dayo, te jÄ• tivacanattÄ• __suddÄ• _dayo viya dvÄ

suddavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catubbaá¹‡á¹‡avaggavaá¹‡á¹‡anÄ• samattÄ• .

5. araÃ±Ã±avaggavaá¹‡á¹‡anÄ•

<536> sattakaá¹ƒ \Be 360/ vane. __ara_ gamane, aÃ±Ã±o, __araÃ±Ã±aá¹ƒ. _ kena jalena
__kÄ• nanaá¹ƒ, dÄ• _ avakhaá¹‡á¸• ane, __dÄ• _ chedane vÄ• . adhikaraá¹‡e á¹‡o, ``Ä• kA
__daya_ dÄ• nagatihiá¹ƒ sÄ• dÄ• nesu vÄ• , á¹‡o, __gaha_ upÄ• dÄ• ne {gÄ• hÅ« viloá¸·a
__vapa_ bÄ«janikkhepe, ino, assittaá¹ƒ. __vana_ sambhattisaddesu, kattari a, __vanaá¹ƒ. _
atreti __aá¹-avi, _ i, __Ä«_mhi aá¹-avÄ«.

mahÄ• padumalatÄ• vanaá¹ƒ __mahÄ• raÃ±Ã±aá¹ƒ, _ nadÄ• di, ananto ca, __araÃ±Ã±Ä•

<537> nagarato nÄ• tidÅ«rasmiá¹ƒ á¹-hÄ• ne santehi abhiropito __tarusaá¹‡á¸• o_ pÅ«gap
so ``upavanaâ€™â€™ nti coccate, kittimavanametaá¹ƒ. Ä• ramantyasminti __Ä• rÄ• mo, _
uparopitaá¹ƒ vÄ• vanaá¹ƒ __upavanaá¹ƒ. _

<538> __sabbasÄ• dhÄ• raá¹‡aá¹ƒ_ sabbalokehi sÄ• dhÄ• raá¹‡opabhogaá¹ƒ __raÃ±Ã±a
``upavanaá¹ƒ, uyyÄ• naâ€™â€™ mityuccate, ullokentÄ• \Be 361/ yanti janÄ• etasminti __
Ä• kÄ«á¸·opyatra.

__tadeva_ rÄ• jopavanameva upakÄ• rikÄ• sannihitaá¹ƒ, purasannihitaá¹ƒ vÄ• antepurÄ•
__pamadavanÄ• _khyaá¹ƒ. yatra antepurasahito eva rÄ• jÄ• viharati, nÄ• Ã±Ã±ajanappave
vanaá¹ƒ __pamadavanaá¹ƒ, _ rasso.

539-540__._ sÄ• ntarÄ• á¸·Ä• panti, yathÄ• --- tarupanti, pÄ• sÄ• dapanti, nirantarÄ• á¸·Ä•
paÃ±cakaá¹ƒ pantiyaá¹ƒ. __pana_ byavahÄ• re, thutimhi ca, __panti. vÄ«_ gamane, thi, __
saá¹ƒvaraá¹‡e, i, __Ä• vali. _ Ä• lipi, __ala_dhÄ• tumhÄ• i. __si_ sevÄ• yaá¹ƒ, á¹‡i, __seá
á¸·i, __pÄ• á¸·i, _ sogatepi. dve samÄ• . __likha_ lekhane, a. __rÄ• ja_ dittiyaá¹ƒ, i.

tipÄ• daá¹ƒ rukkhamatte. pÄ• dena mÅ«lena pivatÄ«ti __pÄ• dapo, _ á¹‡o. viá¹-apayogÄ•
varaá¹‡e, a, __ruha_ janane vÄ• , kho, __ha_ssa __ko. na_ gacchatÄ«ti __ago. sala_ gama
sÄ• ravantatÄ• ya vÄ• sÄ• ro, so eva __sÄ• lo, _ aÃ±Ã±atropacÄ• rÄ• . mahiyaá¹ƒ ruhatÄ«
__tara_ taraá¹‡e, u. kuto bhÅ«mito jÄ• yatÄ«ti __kujo, _ aá¹…gÄ• repi. sÄ• khÄ• yogato __

__gamu_ \Be 362/ gamane, á¹‡o, ``gamissanto ccho vÄ• sabbÄ• sÅ«â€™â€™ ti ccho. kh
pÄ• dapo __khuddapÄ• dapo. _ ye rukkhÄ• __pupphaá¹ƒ vinÄ• _ apupphakÄ• phalanti, __
``vanappatÄ«â€™â€™ ti vuccanti, vanÄ• naá¹ƒ pati __vanappati. _ pupphato jÄ• taphalÄ•
vÄ• nappatayo. vanappatimhi bhavÄ• __vÄ• nappatayo. _

<541> yo phalapÄ• kÄ• vasÄ• ne marati, so kadalÄ«dhaÃ±Ã±Ä• diko osadhi nÄ• ma bhav
gloso dittibbÄ• dhÄ«yateâ€™ tra byÄ• khyÄ• sudhÄ• II 4.6}, sÄ• __osadhi, _ i. __sÄ• _sa
itthiliá¹…gattadÄ«pako.

dvayaá¹ƒ utuppattepi phalahÄ«ne. __vana_ yÄ• cane, jho, __vaÃ±jhÄ• , _ vadhati phalanti
vajÄ• _dinÄ• yo, __jha_ssa __jho, _ niggahÄ«tÄ• gamo ca. na vijjati phalametissÄ• ti __ap
tikaá¹ƒ vattamÄ• naphale rukkhÄ• do. phalayogÄ• , ino, vantu, Ä« ca.

<542> catukkaá¹ƒ vikasite. __phulla_ vikasane, kattari to, saÃ±jÄ• tatthe vÄ• ito, __phala_
visaraá¹‡aá¹ƒ vikÄ• so, assu. __kaca_ bandhane, __vi_pubbo vikasane, kattari a \Be 363/.
visiliá¹-á¹-hadalo bhavatÄ«ti vÄ• __vikaco, _ a, __vi_saddo visilesajotako. __kasa_ gamane
aÃ±Ã±amaÃ±Ã±aá¹ƒ visilesato samudÄ• yo ``vikasitoâ€™â€™ tyuccate. phuá¹-opyatra. __

pÄ• do rukkhagge. ``na nÄ• â€™ ggaá¹ƒ sikharaá¹ƒ siroâ€™â€™ ti vopÄ• litavacanato ``si
chaá¹-á¹-hÄ«samÄ• so. siro vutto. __aja_ gamane, go, __aggaá¹ƒ, _ seá¹-á¹-he tÄ«su. __sÄ

vÄ• cÅ«á¸·Ä• , sÄ• viya jÄ• yatÄ«ti __sikharo. _ dvayaá¹ƒ sÄ• khÄ• yaá¹ƒ. __sÄ• kha_ by
samÄ• khyÄ• tÄ• , latÄ• sÄ• khÄ• ca sÄ• khinaâ€™â€™ nti __latÄ• _ nÄ• natthÄ• . __lÄ•

<543> chakkaá¹ƒ patte. dalati vikasatÄ«ti __dalaá¹ƒ, _ a. __lasa_ kantiyaá¹ƒ, pakÄ• rena la
_ á¹‡o. __chada_ saá¹ƒvaraá¹‡e, chÄ• dÄ«yate yena __chadanaá¹ƒ, _ yu. pÅ«rayatÄ«ti __
nipÄ• tanÄ• , __pata_ adhogamane vÄ• , patatyacirena __paá¹‡á¹‡aá¹ƒ, patta_Ã±ca, to, pu
__á¹‡a_mhi __chado. _

dvayaá¹ƒ pattÄ• disaá¹…ghÄ• tavati sÄ• khÄ• ya pabbe. __palla_ gamane, avo. __kisa_ ga
majjhe. dvayaá¹ƒ aá¹…kure. navo eva ubbhito uggato __navubbhinno. aá¹…ka_ lakkhaá¹‡e

<544> pakkaá¹ƒ yÄ• va pÄ• dena nÄ• maá¹ƒ. vikÄ• so mukhapabuddhakalikÄ• yaá¹ƒ maku
ulo, ussattaá¹ƒ, __ca_ssa __ko, makuá¸·aá¹ƒ, _ makuá¸·o vÄ• . __kuá¹-a_ chedane, malo, a
kutumalopi. pupphassa ca phalassa ca pakatibhÅ«te \Be 364/ jÄ• lapatte __khÄ• rakÄ• _dic
vinÄ• se. á¹‡vu. __jala_ dhaÃ±Ã±e, sakatthe ko. __jÄ• lakaá¹ƒ_ napuá¹ƒsake. dvayaá¹ƒ jÄ•
phale ca. __kala_ saá¹…khyÄ• ne, á¹‡vu, __kura_ sadde, á¹‡vu.

__pupphÄ• dibandhanaá¹ƒ_ pupphaphalÄ• naá¹ƒ bandhanaá¹ƒ __vaá¹‡á¹-aá¹ƒ_ nÄ• ma. k
_ vajÄ• di.

<545> tikaá¹ƒ pupphe. __pasu_ pÄ• á¹‡igabbhavimocane, á¹‡o. khapaá¹‡akabhÄ• sÄ• ya
__pasavo. kusa_ akkose, umo, __kasa_ gamane vÄ• , __kÄ• sa_ dittiyaá¹ƒ vÄ• , umo, rass
pupphatÄ«ti, a. __pupphajo_ rajo pupphadhÅ«lÄ« __parÄ• go_ nÄ• ma, __ranja_ raá¹…ge,

madhurapuppharaso makarando nÄ• mÄ• ti mataá¹ƒ. makkhikÄ• ramanti yasmiá¹ƒ __mak
kalikÄ• bhi Ä• kiá¹‡á¹‡e pariá¹‡Ä• yavati. __thu_ abhitthave, á¹‡vu, __thavako. gudha_ pari
__dha_ssa __cho, gocchako. _

546-547__._ __Ä• me_ apakke phale salÄ• á¹-u utto, __salÄ• á¹-a_ bÄ• lyaparibhÄ• sanesu
__salÄ• á¹-u_ \Be 365/. pakkantu phalaá¹ƒ nippariyÄ• yena ``phalaâ€™â€™ mityuccate, ter
phalavohÄ• ro rÅ«á¸·hiyÄ• pavattatÄ«â€™â€™ ti Ã±Ä• tabbo, __phala_ nipphattiyaá¹ƒ, nip
supakkattaá¹ƒ, sukkhe tu phale vÄ• no. tatra salÄ• á¹-u vÄ• nÄ• tÄ«su, yathÄ• salÄ• á¹-u j
mÄ• sÄ• , salÄ• á¹-Å«ni kumbhaá¹‡á¸• Ä• ni, vÄ• nÄ• harÄ«á¹-akÄ«, vÄ• no muggo, vÄ• n

__campakÄ• di_ campakaá¹ƒ karavÄ«raá¹ƒ kadambakaá¹ƒ asokaá¹ƒ kaá¹‡á¹‡ikÄ• raá¹ƒ c
vikÄ• ro, avayavo ceti aÃ±Ã±atthe á¹‡o na bhavati, tadantato pupphassuppatitato, evaá¹ƒ ca
kusumanÄ• mÄ• ni napuá¹ƒsake vattanti, __ambÄ• di_ dÄ• á¸·imaá¹ƒ nÄ• raá¹…gaá¹ƒ Ä• n
pakatyantarameva phale vattate, Ä• malakiyÄ• kuvaliyÄ• badariyÄ• phalaá¹ƒ vikÄ• ro, ava

taddhitopi noppajjate, tadantato phalassuppatitato, evaá¹ƒ ambÄ• dÄ«ni phalanÄ• mÄ• ni n
mallikÄ• dayo kusumepi vattamÄ• nÄ• __saliá¹…gÄ• _ pakatiliá¹…gÄ• abhedopacÄ• rena
jÄ• ti, vanamallikÄ• iccÄ• di. vÄ«hayopyabhedopacÄ• rena phalepi saliá¹…gÄ• , yathÄ• m
muggassa phalaá¹ƒ muggo, evaá¹ƒ yavo, tilo, atasÄ«, kaá¹…gu, dhaÃ±Ã±aá¹ƒ.

tikaá¹ƒ jambuyÄ• phale. tatra yadÄ• lokato phale vutti, tadÄ• __jambu_saddo pakatyanta
yadÄ• na phalavutti, tadÄ• vikÄ• re avayave vÄ• no, __jama_ adane, bÅ«, __jambÅ«, _ pa
jambuyÄ• phalaá¹ƒ __jambuvaá¹ƒ. _ jambu ca. lokato eva phalepi vattamÄ• nÄ• harÄ«á¹-
itthiyaá¹ƒ bhavanti {amara 1IV 18-20}. harÄ«á¹-akiyÄ• phalaá¹ƒ harÄ«á¹-akÄ«, evaá¹ƒ kos
dakkhÄ• , kaá¹‡á¸• akÄ• rikÄ• , sephÄ• likÄ• iccÄ• di, pubbe viya vikÄ• rÄ• vayavatthesu p
assatthÄ• dikaá¹ƒ chakkameva taddhitantaá¹ƒ assatthÄ• dÄ«naá¹ƒ \Be 366/ phale vattamÄ
siyÄ• rÅ«pabhedo, yathÄ• --- assatthassa phalaá¹ƒ __assatthaá¹ƒ, _ veá¹‡uno phalaá¹ƒ _
pilakkhassa phalaá¹ƒ __pilakkhaá¹ƒ, _ nigrodhassa phalaá¹ƒ __nigrodhaá¹ƒ, _ iá¹…gudiyÄ•
__iá¹…gudaá¹ƒ, _ brahatiyÄ• phalaá¹ƒ __brÄ• hataá¹ƒ, _ vidÄ• rÄ« aá¹ƒsumatÄ« gambhar
saliá¹…gÄ• {amara 1IV 18-20}. __pÄ• á¹-alÄ• _saddo pana abhedavatticchÄ• yaá¹ƒ mÅ«le
sabhÄ• vato itthiliá¹…go, bhedavatticchÄ• yaá¹ƒ vikÄ• re avayave vÄ• __á¹‡a_mhi pÄ• á¹-
dvayaá¹ƒ sÄ• khÄ• pallavÄ• disamudÄ• yalakkhaá¹‡e Ä• bhoge, __viá¹-a_ vedhane, __viá¹
__bha_tte __viá¹-abhÄ«, _ nadÄ• di.

<548> __mÅ«lamÄ• rabbha_ mÅ«lato paá¹-á¹-hÄ• ya __sÄ• khanto_ sÄ• khÄ• vadhi tarus
``pakaá¹‡á¸• oâ€™â€™ tipi vuccati, __khanu_ avadÄ• raá¹‡e, dho, __khandho, khÄ• da_ b
``khÄ• dÄ• magamÄ• naá¹ƒ khandhandhagandhÄ• â€™â€™ ti __khandhÄ• _deso, kalopo.

__rukkhacchidde_ rukkhÄ• dÄ«naá¹ƒ vivare __koá¹-aro. kuá¹-a_ chedane, aro, __koá¹-aro,
__kÄ• sa_ dittiyaá¹ƒ, kÄ• sate agginÄ• dippateti __kaá¹-á¹-haá¹ƒ, _ to, __ta_ssa __á¹-á¹-ho
gamane vÄ• , to, __kaá¹-á¹-haá¹ƒ. dara_ vidÄ• raá¹‡e, á¹‡u.

<549> tikaá¹ƒ mÅ«le. __vu_ saá¹ƒvaraá¹‡e, do, niggahÄ«tÄ• gamo, __budha_ gamane vÄ
patiá¹-á¹-hÄ• yaá¹ƒ, á¹‡o, __pÄ• da_saddena \Be 367/ tappariyÄ• yÄ• caraá¹‡atthÄ• sabb
pÄ• dasadisattÄ• __pÄ• do, _ dvayaá¹ƒ chinnassa tarukkhandhassa bhÅ«miá¹-á¹-habhÄ• g
u, __saka_ sattiyaá¹ƒ vÄ• , niggahÄ«tÄ• gamo. __khanu_ avadÄ• raá¹‡e, á¹‡u, __khÄ• á¹‡
thirÄ• yateti __dhuvo, dhu_ gatitheriyesu, a, __uvÄ• _deso.

dvayaá¹ƒ vidÄ• riyÄ• dÄ«naá¹ƒ kande. kuyaá¹ƒ pathaviyaá¹ƒ ruhatÄ«ti __kuruhÄ• á¹-aá¹ƒ,
avhÄ• ne, rodane ca, ``karahÄ• á¹-oâ€™ mbujakande, puppharukkhabhÄ«tesu ceâ€™â€™
dvayaá¹ƒ halÄ• dÄ«naá¹ƒ kalÄ«re. __kala_ saá¹…khyÄ• ne, Ä«ro. __masa_ Ä• masane, th
__matthako. _

<550> dve samÄ• . abhinavaniggatÄ• Ä• yatÄ• sakusumÄ• , kusumasuÃ±Ã±Ä• ca __ma
tadaÃ±Ã±Ä• pi, yathÄ• tÄ• lavallarÄ«, __vala, valla_ saá¹ƒvaraá¹‡e, aro, nadÄ• di. muÃ±ja
ro, nadÄ• di, ussattaÃ±ca, dvepi nÄ• rÄ«. dvayaá¹ƒ latÄ• yaá¹ƒ. __valla_ saá¹ƒvaraá¹‡e, na
``latÄ• patÄ• ninÄ« vallÄ« matakÄ«thÄ• â€™â€™ ti halÄ• yudho.

__akkhandho_ appakkhaá¹‡á¸• o, bahupattatacadaá¹‡á¸• ikÄ• di. yo vÄ• tanupakaá¹‡á¸• c
``thambo, gumboâ€™â€™ ti coccate, __thaka_ saá¹ƒvaraá¹‡e, bo, __ka_ssa __mo. gupa_
__mo. _ patÄ• no sÄ• khÄ• pattacayo, tena yuttÄ• gorakkhÄ• \Be 368/ tambÅ«li dhivusajÄ
latÄ• , sÄ• __vÄ«ru_ nÄ• ma, vividhehi ruhatÄ«ti katvÄ• , kvi, __vÄ«ru, _ dÄ«ghÄ• di, gum

<551> pajje pÄ• dena nÄ• maá¹ƒ. yatra dvayaá¹ƒ ``bodhirukkhoâ€™â€™ ti saÃ±Ã±ite bud
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhaá¹-á¹-hÄ• nabhÅ«te dumarÄ• je, aÃ±Ã±atra tÅ«p
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati etthÄ• ti __assattho, á¹-ha_ssa __tho, _ dvittaá¹ƒ
mÄ• ravijayasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhÄ• dikehi bhagavantaá¹ƒ assÄ• setÄ«
__sÄ• sa_ anusiá¹-á¹-hiyaá¹ƒ, tosane ca vattati, to, rasso. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ b
__bodhi, budha_ avagamane, i, __bodhi, _ dvÄ«su. caladalo, pippalo, kuÃ±jarÄ• sanopi. dv
adhobhÄ• gaá¹ƒ rundhatÄ«ti __nigrodho, _ usso, __gÄ• _gamo ca. __vaá¹-a_ vedhane, va

dvayaá¹ƒ kabiá¹-á¹-he. kavimhi vÄ• nare tiá¹-á¹-hatÄ«ti __kabiá¹-á¹-ho_ {pÄ• yena kapayo t
kapittho (cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 21) } ``vÄ• nare paá¹‡á¸• ite kavÄ«â€™â€™ ti __vopÄ
__kapittho, _ to, __á¹-ha_ssa __tho_ ca. dadhittho, ambilaphalopi. dvayaá¹ƒ udumbare. yaÃ
ekaá¹…gattÄ• __yaÃ±Ã±aá¹…go, dubbÄ«_ hiá¹ƒsÄ• yaá¹ƒ, aro, niggahÄ«tÄ• gamo, ekass
hemaduddhopi.

<552> dvayaá¹ƒ \Be 369/ koviá¸·Ä• re.

``sukapadÄ• ccharo campo,

koviá¸·Ä• ro tu kaÃ±cano.

pubbo sito paro ratto,

yugapattÄ• ubhopiteâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 22} ||

hi __ratanakoso, _ kaÃ±janÄ• lakopyatra. yugaá¹ƒ yamakaá¹ƒ pattamassa.

tipÄ• daá¹ƒ uddÄ• le. __vÄ• taá¹ƒ_ uddÄ• latÄ«ti __uddÄ• lo. _ siá¹…gÄ• rÄ• dÄ«naá¹ƒ sa
rÄ• jÄ• __rÄ• jarukkho, _ vÄ• tarogahanane rÄ• jabhÅ«to rukkho vÄ• __rÄ• jarukkho. _ ka

__katamÄ• lo, _ siá¹…gÄ• rappakÄ• so. indati paramissariyaá¹ƒ karoti vÄ• tahananeti __ind
sakkassa bhariyÄ• ya icchitabbattÄ• vÄ• __indÄ«varo. _ caturaá¹…gulo, Ä• revato, suvaá

<553> dvayaá¹ƒ jambhÄ«re, yassa phalamambilaá¹ƒ hoti. ambilattÄ• dantassa saá¹-ho __
ketavahiá¹ƒsÄ• saá¹ƒkilesesu, a. __jamu_ adane, Ä«ro, __bha_nto ca, __jambha_ gattavin
jambhalo, jambÄ«ropi. dvayaá¹ƒ varaá¹‡e. __vara_ icchÄ• yaá¹ƒ \Be 370/, yu. __kala_ saá
rassanto. varuá¹‡o, tittasÄ• kopi.

dvayaá¹ƒ phalahare. ``ko ayaá¹ƒ, sukoâ€™â€™ ti vimatuppattikarapattakusumatÄ• ya __ki
tatra bhaddo pÄ• ribhaddo, so eva __pÄ• á¸·ibhaddo, _ koviá¸·Ä• ro, taá¹ƒsaá¹‡á¹-hÄ• napa
__pÄ• á¸·ibhaddo. _ dvayaá¹ƒ vidule, yo abbhasamaye pupphati. __vaja_ gamane, ulo. __v
ca, __vi_pubbo __ata_ sÄ• taccagamane vÄ• , aso. vÄ• nÄ«ropi.

<554> dvayaá¹ƒ pÄ«tane, yassa pattaphalÄ• ni ambilÄ• ni, pÅ«gaphalappamÄ• á¹‡aÃ±ca
sallakÄ«rukkhasaá¹‡á¹-hÄ• no ca, so rukkho. __amba_ sadde, aá¹-o, sakatthe ko. __pÄ«_ t
pÄ«tiá¹ƒ vÄ• tanotÄ«ti __pÄ«tano, _ sakatthe ko. dvayaá¹ƒ guá¸·apupphe. __mana_ Ã±Ä•
ca. madhunÄ• mo dumo __madhuddumo. _ dvayaá¹ƒ ``lambÅ«â€™â€™ ti khyÄ• te. guá¸·c
__guá¸·aphalo. pÄ«la_ patitthambhe, u. dvayaá¹ƒ tikkhagandhe. sobhaá¹ƒ janetÄ«ti __sobh
visaÃ±janametena hetubhÅ«tenÄ• ti vÄ• __sobhaÃ±jano. _ vuttaÃ±ca ---

``sirÄ«sapupphassa rasena bhÄ• vitaá¹ƒ,

sahassavÄ• raá¹ƒ marÄ«caá¹ƒ sitavhayaá¹ƒ.

etena samanti visÄ• hi sambhavÄ• ,

kataÃ±janasnehanapÄ• danatthutoâ€™â€™ ti ||

__si_ sevÄ• yaá¹ƒ, viddhavinÄ• sanatthaá¹ƒ sevÄ«teti __siggu, _ gu, thÄ«. cittahÄ• rÄ«, pa
viddhavinÄ• sanopi.

<555> dvayaá¹ƒ \Be 371/ visÄ• latace, yo sarade pupphati pupphaá¹ƒ. sattapaá¹‡á¹‡Ä• ny
pume. chattamiva paá¹‡á¹‡amassa __chattapaá¹‡á¹‡o. _ visamacchadopi, sattapaá¹‡á¹‡at
rathaddume. rathaá¹ƒ tanoti yena __tiniso, _ iso. atipamuccati dÄ• hapittamaneneti __atimu

dvayaá¹ƒ vÄ• tapothe, paá¹ƒ vÄ• taá¹ƒ lunÄ• tÄ«ti __palÄ• so, _ aso. ``patte palÄ• saá¹ƒ s
pÄ«taharitakiá¹ƒ sukeâ€™â€™ ti hi __ruddo. _ vÄ• tapothopi, vÄ• tassa potho __vÄ• tapoth

dvayaá¹ƒ ``putÄ«tiâ€™â€™ khyÄ• te. hatajantupamohasaá¹…khÄ• tÄ• riphalatÄ• ya __ari
__hanti_ssa __á¹-á¹-ho, _ taá¹ƒrogÄ• rivantajanehi icchitabbaphalattÄ• vÄ• __ariá¹-á¹-ho,
__phaá¹‡a_ gatiyaá¹ƒ, ilo, asse.

<556> tikaá¹ƒ siriphale. __mala_ dhÄ• raá¹‡e, Å«ro. __bila_ bhedane, á¹‡uvo, __beluvo. la
saá¹‡á¸• ilyo, selusopi. ``munippabhede mÄ• lÅ«re, saá¹‡á¸• ilyo pÄ• dapantare, naá¹-e bill
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 32} __rabhaso. _

dvayaá¹ƒ \Be 372/ tuá¹…ge. pumanÄ• mo nÄ• go rukkho __punnÄ• go. _ ``punnÄ• ge puri
devavallabhoâ€™â€™ ti {amara 1IV 25} hya__marasÄ«ho, _ dÄ«gho, ``pumassa liá¹…gÄ•
__a_kÄ• ralopo ca. atisayapupphakesaravantatÄ• ya __kesaro, kisa_ tanukaraá¹‡e vÄ• , ar
vÄ• __kesaro, _ ro.

dvayaá¹ƒ loddamatte. __sala_ gamanattho, avo. rattakaphapittasote lunÄ• tÄ«ti __loddo, _
sÄ• varopi. ``sÄ• varo aparÄ• dhe ca, lodde pÄ• pe ca kathyateâ€™â€™ {cintÄ• maá¹‡iá¹-
dvayaá¹ƒ dhanupaá¹-á¹-e phalini. __pÄ«_ pÄ• ne, alo, __Ä«_ssa __iyÄ• _deso. sannakÄ•
__sannakaddu, _ ``sannakaddu cÄ• papaá¹-Ä• , varaá¹‡o tÄ• pasappiyoâ€™â€™ ti {cintÄ•
__kosantare. _

<557> dvayaá¹ƒ ``mhanakÅ«â€™â€™ iti khyÄ• te. likuco nÄ• ma á¸• ahurukkho, tagguá¹‡
saÃ±Ã±Ä• yaá¹ƒ ko. __aá¹…ka_ lakkhaá¹‡e, olo, __aá¹…kolo. _ dvayaá¹ƒ kumbhe. rogaha
garu __guggulu, _ nipÄ• tanÄ• . __kusa_ chedane, á¹‡vu. kumbho, puropi.

``rÄ• sibhede gajamuddhaá¹ƒse,

kumbhakaá¹‡á¹‡asuke ghaá¹-e.

kÄ• muke vÄ• ranÄ• riyaÃ±ca,

kumbho klÄ«vantu vaggulumhÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 34} ||

__rabhaso. pura_ aggagamane, á¹‡o, puro.

dvayaá¹ƒ \Be 373/ ambe. __ama_ gatiyaá¹ƒ, bo, __amba_ sadde vÄ• , a. __cuti_ Ä• secan
cavane vÄ• , to, dÄ«ghÄ• di. rasÄ• lopi, rasaá¹ƒ lÄ• tÄ«ti __rasÄ• lo, _ dÄ«gho. __eso_ am
atisayagandhayutto samÄ• no ``saho, sahakÄ• roâ€™â€™ ti coccate. __saha_ sattiyaá¹ƒ, s
sahatÄ«ti __saho, _ a. sahanaá¹ƒ saho, taá¹ƒ karotÄ«ti __sahakÄ• ro, _ hÄ• vÄ• pamudÄ•
saho, sahaá¹ƒ samudaá¹ƒ karotÄ«ti __sahakÄ• ro. _

<558> dvayaá¹ƒ setambe. __puá¹‡á¸• a_ puá¹‡á¸• ane. __puá¹‡á¸• a_ khaá¹‡á¸• anetyeke
ca. setavaá¹‡á¹‡o ambo __setambo. _ dvayaá¹ƒ bahuvÄ• rake, yassa phalÄ• ni atipicchilÄ•
__sala_ gamanattho vÄ• , u, asse. picchilattÄ• bahÅ«ni vÄ• rÄ«ni yasmiá¹ƒ __bahuvÄ• rak
sÄ«to, uddÄ• lo, kaphalopi.

dvayaá¹ƒ kÄ• smariyaá¹ƒ. sirimantÄ• ni paá¹‡á¹‡Ä• ni yassÄ• __sepaá¹‡á¹‡Ä«, _ nadÄ• d
kasmÄ«radesajattÄ• __kÄ• smarÄ«, kÄ• sa_ dittiyaá¹ƒ vÄ• , maro, nadÄ• di. madhupaá¹‡á
dvayaá¹ƒ sakaá¹‡á¹-akambilaphalarukkhe. sakaá¹‡á¹-akattÄ• kucchitaá¹ƒ lÄ• tÄ«ti __kolÄ«
theriye, aro, nadÄ• di. kuvalÄ«, kakkandhÅ«pi.

<559> dvayaá¹ƒ \Be 374/ tassÄ• koliyÄ• phale. koliyÄ• phalaá¹ƒ __kolaá¹ƒ. _ badariyÄ•
__badaro. _ kuvalaá¹ƒ, phenilaá¹ƒ, sovÄ«rampi. ``sotaÃ±jane tu sovÄ«raá¹ƒ, kaÃ±jike bada
{cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 36} __rabhaso. _ dvayaá¹ƒ assatthakulasambhÅ«te rukkhapÄ•
saÃ±jÄ• tarukkhe. pilaá¹ƒ paraá¹ƒ nissayabhÅ«taá¹ƒ kasatÄ«ti __pilakkho, kasa_ vilekhane
nipÄ• tanÄ• . akhÄ• danÄ«yaphalatÄ• ya virÅ«paá¹ƒ phalamassatthÄ«ti __pipphalÄ«, _ Ä«,

dvayaá¹ƒ toyÄ• divÄ• piniyaá¹ƒ, yassÄ• mÅ«laá¹ƒ mahÄ• paÃ±camÅ«le paviá¹-á¹-haá¹ƒ. _
nadÄ• di, __pÄ• á¹-alÄ«, _ pÄ• á¹-alÄ• pi. kaá¹‡haá¹ƒ pupphavaá¹‡á¹-aá¹ƒ yassÄ• sÄ• __
kÄ• smariyampi. alippiyaá¹ƒ, tambapupphipyatra. dvayaá¹ƒ gandhile. sÄ• duphalatÄ• ya sÄ
kaá¹‡á¹-asahitatÄ• ya kaá¹‡á¹-o ceti __sÄ• dukaá¹‡á¹-o. _ sakaá¹‡á¹-akatÄ• ya attÄ• naá¹ƒ
__vikaá¹…kato, _ dvittaá¹ƒ, niggahÄ«tÄ• gamo ca.

<560> catukkaá¹ƒ tinduke. __tanu_ vitthÄ• re, uko, __da_nto ca. __tidi_ hiá¹ƒsÄ• yaá¹ƒ vÄ
ko. kÄ• á¸·o khandho pakaá¹‡á¸• o yassÄ• ti. __tima_ addabhÄ• ve, Å«so, sakatthe ko, __v
__timbaru. _

dvayaá¹ƒ \Be 375/ tambaphale. irÄ• vatÄ« nadÄ«, paá¹-hamakÄ• le tassÄ• tÄ«re jÄ• to __
vuccati nÄ«raá¹ƒ, taá¹ƒ gacchatÄ«ti __nÄ• raá¹…go. _ dvayaá¹ƒ makkaá¹-atinduke. __kula_
kÄ• kendu, kÄ• kalukopi.

<561> tikaá¹ƒ kadambe. kaá¹ƒ vÄ• taá¹ƒ dametÄ«ti __kadambo, _ bo. pinetÄ«ti __piyako, _
nayati mudaá¹ƒ __nÄ«po, _ po. dvayaá¹ƒ, vidarukkhe, yassa niyyÄ• sena peá¸·Ä• dayo limp
paribhÄ• sanahiá¹ƒsÄ• dÄ• nesu, nadÄ• di, aÃ±Ã±atra to, __ka_nto ca, __bhallÄ• tako, _ tÄ
aggimukhopi.

dvayaá¹ƒ ``pÄ• vusÄ• â€™â€™ iti khyÄ• te. __jhapa_ dÄ• he, á¹‡vu. __pa_ssa __vo. paca
sirimati, yassa phalÄ• ni marÄ«cappamÄ• á¹‡Ä• ni, ambilÄ• ni ca. __tila_ gamane, á¹‡vu. _

<562> dvayaá¹ƒ ambilikÄ• yaá¹ƒ. __ci_ cayane, co, __cica_ Ä• dÄ• nasaá¹ƒvaraá¹‡esu vÄ
ambilarasaá¹ƒ tanotÄ«ti __tintiá¹‡Ä«, _ dvittamittaá¹ƒ, __á¹‡a_ttaÃ±ca, nadÄ• di. dvayaá¹ƒ
setarukkhe. gadrabhaá¹‡á¸• appamÄ• á¹‡aphalattÄ• __gaddabhaá¹‡á¸• o, ra_lopo. __kapi
Ä• gamassa. kandarÄ• lo, pilakkhopi.

tikaá¹ƒ \Be 376/ sÄ• larukkhe. __sala_ gamane, á¹‡o, sÄ• ravantatÄ• ya vÄ• __sÄ• lo. _
assakaá¹‡á¹‡asadisapaá¹‡á¹‡atÄ• ya __assakaá¹‡á¹‡o. sanja_ saá¹…ge, a, __sajja_ adan
nadÄ«sajje. __ajja_ ajjane, uno. __kaka_ lolye, udho. vÄ«rataru, indadumopi.

<563> tikaá¹ƒ mucalinde. __cula_ nimujjane. __mucala_ saá¹…gÄ• te, indo. __nÄ«po_ kad
pÄ«tasÄ• le. __piyako_ kadambepi. __asa_ bhakkhane, yu, pÄ«tapuppho sÄ• lo rukkho __
bandhÅ«kapuppho, jÄ«vakopi.

dvayaá¹ƒ jhÄ• á¹-aliyaá¹ƒ. gÄ• vo lihantÄ«ti __golÄ«so, ha_ssa __so. jhaá¹-a_ saá¹…ghÄ•
pÄ• á¹-alipupphÄ• kÄ• ro dÄ«ghaphalo rukkho. pamokkhopi.

<564> dvayaá¹ƒ rÄ• jÄ• yatane, khÄ«ravantatÄ• ya __khÄ«rikÄ• . _ devarÄ• jassa nivÄ• sa
__rÄ• jÄ• yatanaá¹ƒ, _ piyÄ• lepi. dvayaá¹ƒ kapphale. kucchitena phalena umbhati pÅ«ratÄ
kucchitena modatÄ«ti __kumudikÄ• , _ á¹‡vu.

dvayaá¹ƒ guvÄ• karukkhe, yassa phalena tambÅ«lanÄ• maá¹ƒ jÄ• yati. __pÅ«ja_ pÅ«jÄ• y
kamu_ icchÄ• yaá¹ƒ, hetukattari á¹‡vu. khapuropi. dvayaá¹ƒ lohitalodde. paá¹-á¹-iityÄ• khyÄ
\Be 377/. ``paddhÄ«â€™â€™ tipi pÄ• á¹-ho. asmiá¹ƒ pakkhitte lÄ• khÄ• rattÄ• bhavatÄ«ti
kamukopi.

<565> dvayaá¹ƒ iá¹…gudiyaá¹ƒ, ayaÃ±ca kaá¹‡á¹-akÄ« bÄ• hulyena majjhimadese jÄ• yat
ido, issu, nadÄ• di. tÄ• paso payujjamÄ• naphalakatÄ• ya __tÄ• pasataru. _ dvayaá¹ƒ ``bhu
sundaratace rukkhe, yassa tace mantakkharÄ• ni likhanti. bhujo pÄ• á¹‡i, taá¹ƒsadisapattat
mantalekhakehi Ä• bhujitatacavantatÄ• ya __Ä• bhujÄ«. _ bhÅ«jo, cammÄ«, muduttacopi.

dvayaá¹ƒ simbaliyaá¹ƒ. picchÄ• yogÄ• __picchilÄ• , _ ilo. __samba_ maá¹‡á¸• ale, ali, ass
pÅ«raá¹‡Ä« mocÄ• , thirÄ• yu simbalÄ« dvisÅ«â€™â€™ ti {amara 1IV 46} __amarakoso. _
kaá¹‡á¹-akasahite rukkhe. __ruca_ dittiyaá¹ƒ, hetukattari yu, __kuá¹-a_ koá¹-ilye, kattari á¹‡
asimbali samÄ• nopi simbalisadisÄ• kÄ• radassanato __koá¹-asimbali, _ pume. kasambalo

<566> dvayaá¹ƒ ``kaá¹‡á¹-akaraÃ±jaâ€™â€™ iti khyÄ• te kaá¹‡á¹-akini karaÃ±jagumbe, y
ti vuccati. __kara_ hiá¹ƒsÄ• yaá¹ƒ, __kara_to \Be 378/ ririyÄ• . __pÅ«_ pavane, iko, __to_nt

kalimÄ• rakopi, kalino. dvayaá¹ƒ dÄ• limapupphÄ• kÄ• re pÄ«tanÄ• sakarukkhe. __ruha_ ja
lohitapupphatÄ• ya __rohitako. _

dvayaá¹ƒ eraá¹‡á¸• e. __eraá¸• i_ hiá¹ƒsÄ• yaá¹ƒ. vÄ• taá¹ƒ eraá¹‡á¸• atÄ«ti __eraá¹‡á¸• c
bhÅ«sane, Ä«saá¹ƒpasannatelatÄ• ya vÄ• __Ä• maá¹‡á¸• o, _ Ä• maá¹ƒ vÄ• vÄ• taá¹ƒ, ta
dÄ• _ avakhaá¹‡á¸• ane, __dÄ• _ssa __á¸• o. _ cittako, caÃ±cupi.

``aggisaÃ±Ã±epi cittako, pume eraá¹‡á¸• ake caÃ±cu.

pakkhituá¹‡á¸• e thiyaá¹ƒ matoâ€™â€™ ||

dvayaá¹ƒ sivÄ• rukkhe. sattuyuttaphalatÄ• ya __sattuphalÄ• . _ gaá¹‡á¸• aá¹ƒ sametÄ«ti _
pÄ• ribhaddakepi. garudÄ• ru, pÅ«tikaá¹-á¹-hampi.

<567> dvayaá¹ƒ karaÃ±je. nattaá¹ƒ rattÄ• mÄ• lÄ• yassa. kaá¹ƒ raÃ±jayatÄ«ti __karaÃ±jo
karajopi. dvayaá¹ƒ khadire. __khada_ hiá¹ƒsÄ• yaá¹ƒ, theriye ca. khadanti dantÄ• yenÄ• ti
dantÄ• dhÄ• vanti yena nirogattÄ• ti __dantadhÄ• vano, _ yu, __dhÄ• va_ gatisuddhiyaá¹ƒ
``gÄ• yattÄ« khadire itthÄ«, chandasipi chaá¸·akkhareâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1
4.50} __rabhaso. _ bÄ• lo sukhumo pattasaÃ±Ã±ito tanayo yassa __bÄ• latanayo. _ dvayaá
khadirÄ• dikantu pÄ«tasÄ• re. setavaá¹‡á¹‡atÄ• ya \Be 379/ somo kappÅ«rasadiso vakko v
_ ``somo kuvere pitudevatÄ• yaá¹ƒ, vasuppabhede vasudhÄ• kare ca. dibbosadhÄ« somala
kappÅ«ranÄ«resu ca vÄ• nare cÄ• â€™â€™ ti __nÄ• natthasaá¹…gaho. _ Ä«saá¹ƒ khudda
la_ssa __ro. _ dvayaá¹ƒ piá¹‡á¸• Ä«take. __sala_ gamane, lo. __mada_ ummÄ• de, yu. ``pi
sasano karahÄ• á¹-akoâ€™â€™ tya__marakose_ {amara 1IV 52}.

<568> tikaá¹ƒ indasÄ• le. sÄ• lÄ• naá¹ƒ rukkhÄ• naá¹ƒ indo rÄ• jÄ• __indasÄ• lo, _ dÄ• sÄ
__sirivaá¸• á¸• hakÄ• _disaddo viya adhivacanamattamidaá¹ƒ. indassa sakkassa sÄ• lotipi _
á¹‡vu, nadÄ• di, __sallakÄ«. khara_ chedanavinÄ• sanesu, á¹‡vu.

dvayaá¹ƒ devadÄ• rumhi. devÄ• naá¹ƒ dÄ• ru. bhaddattÄ• __bhaddadÄ• ru. _ sakkapÄ• d
dÄ• ru, pÅ«tikaá¹-á¹-hampi. dvayaá¹ƒ hemapupphake. paá¹-hamakÄ• le campÄ• nagare jÄ•
__ka_paccaye __campako. _

<569> dvayaá¹ƒ panase. __pana_ byavahÄ• re, thutimhi ca, aso. kaá¹‡á¹-akayuttaá¹ƒ phal
__kaá¹‡á¹-akiphalo. _ dvayaá¹ƒ sivÄ• yaá¹ƒ. na vijjate \Be 380/ rogabhayaá¹ƒ, rogabyatho
copayujjamÄ• nÄ• yamassanti __abhayÄ• . _ rogabhayaá¹ƒ harati apanetÄ«ti __harÄ«takÄ
nadÄ• di. harittakÄ«pi. abyathÄ• , putanÄ• , amatÄ• , hemavatÄ«, cetakÄ«, sivÄ• pi.

dvayaá¹ƒ karisaphale. rogaá¹ƒ asati bhakkhatÄ«ti __akkho, _ kho, __sa_ssa __ko. _ rogaá
karotÄ«ti __vibhÄ«tako, _ vibhÄ«á¹-akopi. bhÅ«tÄ• vÄ• so, kaliddumopi, kalissa Ä• sayabh
dvayaá¹ƒ pussaphale. natthi matametissaá¹ƒ hetubhÅ«tÄ• yaá¹ƒ __amatÄ• . mala_ dhÄ• ra
__Ä• malakÄ«. _ vayaá¹-á¹-hÄ• pi. vayo tiá¹-á¹-hati thirÄ«bhavatyetÄ• yÄ• ti __vayaá¹-á¹-h

<570> dvayaá¹ƒ á¸• ahurukkhe. labunÄ• make pabbate jÄ• yatÄ«ti __labujo. _ khuddakatt
kucasaá¹…khÄ• taá¹ƒ phalametassa __likuco, _ nipÄ• tanÄ• . dvayaá¹ƒ pÄ«tapupphe. aga
kaá¹‡iá¹-á¹-haá¹ƒ karotÄ«ti __kaá¹‡ikÄ• ro, á¹-á¹-ha_lopo, padumappamÄ• á¹‡apupphadum

tikaá¹ƒ hiá¹…guniyyÄ• se. __nÄ«_ naye, bo, __mo_nto ca. tittarasattÄ• aribhÄ• ve tiá¹-á¹-
_ puciá¹ƒ kuá¹-á¹-haá¹ƒ maddatÄ«ti __pucimando, _ ittaá¹ƒ, bindÄ• gamo. dhammaseno, m
__mÄ• lako, _ á¹‡vu. dvayaá¹ƒ rattapupphe. __karo_tismÄ• á¹‡vu. __dala_ vidÄ• raá¹‡e, m
dÄ• á¸·imopi.

<571> dvayaá¹ƒ \Be 381/ pÄ«taddume. sarati kÄ• lantaraá¹ƒ __saralo, _ alo. pÅ«tiyeva ka
__pÅ«tikaá¹-á¹-haá¹ƒ, pÅ«timutta_nti yathÄ• . dvayaá¹ƒ picchilÄ• yaá¹ƒ. __kapi_ calane, ilo
anusiá¹-á¹-hiyaá¹ƒ, __sisa_ icchÄ• yaá¹ƒ vÄ• , apo, niggahÄ«tÄ• gamo, __siá¹ƒsapÄ• . _ a

tikaá¹ƒ phaliniyaá¹ƒ. __sÄ• _ tanukaraá¹‡e, mo. piyabhÄ• vaá¹ƒ gacchatÄ«ti __piyaá¹…gu,
gacchatÄ«ti __kaá¹…gu, _ u, nipÄ• tanÄ• . mahilÄ• vhayÄ• , latÄ• , gundÄ• , gandhaphalÄ«
sirÄ«se. sarati rogaá¹ƒ hiá¹ƒsatÄ«ti __sirÄ«so. _ Ä«so, assi. __bhaá¹‡á¸• a_ paribhÄ• sane
ambÄ• á¹-ake, gaddabhaá¹‡á¸• e ca kapÄ«tano.

<572> dvayaá¹ƒ maá¹‡á¸• Å«kapaá¹‡á¹‡e. __suá¹‡a_ gatiyaá¹ƒ, á¹‡vu, dÄ«ghaá¹ƒ phalav
kuá¹-annaá¹-Ä• pi. dvayaá¹ƒ bakule. __vaka_ Ä• dÄ• ne, ulo. kesarayuttapupphatÄ• ya __k

dvayaá¹ƒ malapupphasmiá¹ƒ. kÄ• kÄ• naá¹ƒ udumbaro kÄ• kodumbaro, so eva __kÄ• kod
__phala_ nipphattiyaá¹ƒ, gu, __la_ssa __go. _ dvayaá¹ƒ nÄ• garukkhe. na gacchatÄ«ti __n
nÄ• gÄ• naá¹ƒ mÄ• lÄ• , sÄ• saÃ±jÄ• tÄ• yatra __nÄ• gamÄ• likÄ• . _

<573> dvayaá¹ƒ \Be 382/ asoke. natthi soko yena. __vaja_ gamane, ulo. dvayaá¹ƒ jayÄ• y
taá¹ƒtaá¹ƒrogajayÄ• dikaá¹ƒ karotÄ«ti __takkÄ• rÄ«, _ á¹‡Ä«. visesena jayatÄ«ti __vejayan
sakatthe ko. ``jayÄ• jayantÄ« takkÄ• rÄ«, nÄ• deyÄ« vejayantikÄ• â€™â€™ tya__marakos

dvayaá¹ƒ samuddasamÄ«padesaje sÄ• madale tamÄ• lanÄ• me tarumhi. tÄ• piyaá¹ƒ jÄ• y
aÃ±Ã±atthe cho, bindÄ• gamo, ``tÄ• pÄ« tu saritÄ• ntareâ€™â€™ ti hi __nÄ• natthasaá¹…
alo. dvayaá¹ƒ kuá¹-aje. rogaá¹ƒ chindatÄ«ti __kuá¹-ajo, _ jo. girimhi jÄ• tÄ• mallikÄ• __giri
sakkapariyÄ• yopyatra.

<574> __tassa_ kuá¹-ajassa phale __indayavo. _ indassa sakkassa yavo dhaÃ±Ã±aviseso kaliá¹…gaá¹ƒ, kaddayavampi.

``pÅ«tikaraÃ±ja dhÅ«myÄ• á¹-e, desabhede pumÄ• bhave.

kuá¹-ajassa phale klÄ«vaá¹ƒ, kaliá¹…gaá¹ƒ thÄ« tu nÄ• riyaâ€™â€™ nti {cintÄ• maá¹‡iá¹-Ä

__rabhaso. amaramÄ• lÄ• ya_ntu ``kaliá¹…geâ€™ ndayavo pumÄ• â€™â€™ ti itthikaá¹‡á
__kaliá¹…gÄ• _ itthÄ«, __indayavo_ pumÄ• \Be 383/. dvayaá¹ƒ kaá¹‡ikÄ• rikÄ• yaá¹ƒ. agg
__aggimantho, _ á¹‡o. taá¹ƒ kaá¹-á¹-hehi ghaá¹ƒsiyamÄ• ne aggi uá¹-á¹-hahati. __kaá¹‡a_
jayÄ• pyatra. ``vijaye so jayÄ• duggÄ• , jayantÄ« gaá¹‡ikÄ• rikeâ€™â€™ ti jayÄ• nÄ• nÄ•

dvayaá¹ƒ nigguá¹‡á¸• iyaá¹ƒ. natthi guá¹‡á¸• aá¹ƒ gabbhabandhanametÄ• yÄ• ti __nigguá
sinduá¹ƒ gabbhabandhanaá¹ƒ vÄ• retÄ«ti __sinduvÄ• ro. _ indÄ• nÄ«pyatra. indÄ• nÄ«kara
sinduvÄ• rendanÄ• risu. dvayaá¹ƒ mallikÄ• yaá¹ƒ. tiá¹‡Ä• ni sÅ«lanti yasminti __tiá¹‡asÅ«la
yatra taá¹ƒ jÄ• yati, tatra tiá¹‡Ä• ni rogÄ«ni bhavantÄ«tyattho. ``tiá¹‡asÅ«laá¹ƒ mallikÄ• yaá
ketakÄ«phaleâ€™â€™. mallate dhÄ• rÄ«yate sabbehÄ«ti __mallikÄ• , malla_ dhÄ• raá¹‡e,
sÄ«tabhÄ«ru ca.

<575> dvayaá¹ƒ kaá¹‡hapupphasephÄ• likÄ• yaá¹ƒ. siphÄ• jaá¹-Ä• yassatthi __sephÄ• lik
nÄ«lapupphatÄ• ya __nÄ«likÄ• . _ suvahÄ• , nigguá¹‡á¸• Ä«pi. ``sinduvÄ• repi nigguá¹‡á¸•
ceâ€™â€™ ti ruddo. dvayaá¹ƒ vanamallikÄ• yaá¹ƒ. __phuá¹-a_ vikasane, Ä• bhuso phuá¹-
rassÄ• di.

catukkaá¹ƒ rattapupphe. __bandha_ bandhane, u, sakatthe ko. jayatthaá¹ƒ sumanaá¹ƒ __ja
bhaá¹‡á¸• a_tismÄ• iko, __bhaá¹‡á¸• iko. _ jÄ«vatÄ«ti __jÄ«vako, jÄ«va_ pÄ• á¹‡adhÄ• ra
__jÄ«vaka_saddassa pÄ«tasÄ• lÄ• dÄ«svapi pavattanato bandhu eva jÄ«vako __bandhujÄ
visesetvÄ• vuttaá¹ƒ, samuditena vÄ• nÄ• mamidamekassa. ``bandhu bandhukapupphe ca
bandhaveâ€™â€™ ti vacanato,

``jÄ«vako \Be 384/ pÄ«tasÄ• le ca, khepane vuddhijÄ«vini.

sevini pÄ• á¹‡ake phÄ• ti-kuá¹‡á¸• ike pÄ• dapantareâ€™â€™ ti || ---

vacanato ca ``bandhujÄ«vakoâ€™â€™ ti ettha dve nÄ• mÄ• nipi daá¹-á¹-habbÄ• ni.

<576> paÃ±cakaá¹ƒ sumanÄ• yaá¹ƒ. sundaraá¹ƒ mano yassaá¹ƒ. sugandhattÄ• __jÄ• tisu

__mala_ dhÄ• raá¹‡e, to, nadÄ• di. __jana_ janane, ti. vassakÄ• lasaÃ±jÄ• tapupphatÄ• ya
nadÄ• di.

dvayaá¹ƒ ``campeyyaâ€™â€™ iti khyÄ• te. __yutha_ hiá¹ƒsÄ• yaá¹ƒ, i, sakatthe ko, dÄ«gh
__mÄ• gadhÄ«. _ gaá¹‡ikÄ• , ambaá¹-á¹-hÄ• pi. dvayaá¹ƒ ``devÄ• liâ€™â€™ iti khyÄ• tÄ• y
__sattalÄ• , da_ssa __to, _ satta dalÄ• ni yassÄ• vÄ• __sattalÄ• . _ navÄ• nÅ«tanÄ• mal
navamÄ• likÄ• pi.

<577> dvayaá¹ƒ puá¹‡á¸• ake ``laá¹ƒsvaá¹‡aâ€™â€™ iti khyÄ• te. vasante pupphati __vÄ•
tanotÄ«ti __atimutto, _ nipÄ• tanÄ• . mÄ• dhavÄ«, latÄ• pi. madhumhi citte, vesÄ• khe vÄ•
_

``latÄ• jotimatÄ«pakka-sÄ• khÄ• vallÄ«piyaá¹…gusu.

latÄ• katthÅ«rikÄ• yaÃ±ca, sÄ• dubbÄ• mÄ• dhavÄ«su cÄ• â€™â€™ ti ||

latÄ• \Be 385/ anekatthÄ• . dvayaá¹ƒ karavÄ«re. kucchitaá¹ƒ ravanti assÄ• yena __karavÄ
mÄ• retÄ«ti __assamÄ• rako. _ paá¹-ihÄ• sopi.

dvayaá¹ƒ mÄ• tuluá¹…ge. matto lujjati yena __mÄ• tuluá¹…go, luja_ vinÄ• se. paripuá¹‡á¹‡
__bÄ«japÅ«ro. _ rucakopi, __ruca_ dittiyaá¹ƒ, á¹‡vu. dvayaá¹ƒ dhutture. uggaá¹ƒ majjati yen
ummÄ• de. mÄ• retÄ«ti __mÄ• tulo, _ ulo, __ra_ssa __to. _ ``ummatto kitavo dhutto, dhattÅ
mÄ• tulo madanoâ€™â€™ tya__marakoso_ {amara 1IV 77}.

<578> dvayaá¹ƒ kaá¹‡hapÄ• kaphale. karaá¹ƒ hatthaá¹ƒ maddati kaá¹‡á¹-akena __karama
suá¹-á¹-hu sinotÄ«ti __suseno, si_ bandhane, yu. dvayaá¹ƒ kunde. __kuá¹‡a_ saá¹…kocan
__kuá¹‡a_ saddopakaraá¹‡esu vÄ• . mÄ• ghe bhavaá¹ƒ __mÄ• ghyaá¹ƒ, _ yo, tasmiá¹ƒ kÄ
bhavatÄ«ti tabbhavattena byapadeso.

dvayaá¹ƒ devatÄ• se. devatÄ• Ä• santi yaá¹ƒ __devatÄ• so. _ jÄ«mÅ«takÄ• le saÃ±jÄ• tat
dvayaá¹ƒ sanÄ• mapasiddhe pupphaviá¹-ape. pupphamÄ• suá¹ƒ na milÄ• tamassa bhavatÄ
kÄ• laá¹ƒ sahatÄ«ti __mahÄ• sahÄ• . _

<579> catukkaá¹ƒ \Be 386/ jhiá¹‡á¸• isÄ• maÃ±Ã±e. sirÄ« vattati yena __sereyyako, _ á¹‡e
__dÄ• sÄ«. kira_ vikkiraá¹‡e, Ä• to, dvittaá¹ƒ. __kura_ sadde, á¸• o, sakatthe ko.

dvayaá¹ƒ kaá¹‡á¹-ena, patrena ca site paá¹‡á¹‡Ä• se. __aja_ gamane, uko. sito sukko paá
__sitapaá¹‡á¹‡Ä• so. _ dvayaá¹ƒ appapatte paá¹‡á¹‡Ä• se. __Ä«ra_ kampane, yu. phaá¹‡iá

ya_ssa __ko. _

<580> dvayaá¹ƒ japÄ• kusume. japati yÄ• ya __japÄ• , ju_ javane vÄ• , po, ussattaá¹ƒ. ma
karabhappiye taruvisese __karÄ«rÄ• _didvayaá¹ƒ. __karo_tismÄ• Ä«ro. __kaca_ bandhane
ganthilopi.

dvayaá¹ƒ rukkhoparijÄ• te vijÄ• tiye pallave. rukkhe jÄ• yamÄ• nÄ• taá¹ƒ addati hiá¹ƒsatÄ«
adda_ hiá¹ƒsÄ• yaá¹ƒ, yu, nadÄ• di, __da_lopo. __vanda_ abhivÄ• danathutÄ«su, a, itthiya
dÄ«gho. rukkharuhÄ• , jÄ«vantikÄ• pi. dvayaá¹ƒ cittake. __citi_ hiá¹ƒsÄ• yaá¹ƒ, gandhe ca,
__aggisaÃ±Ã±ito_ti aggipariyÄ• yanÄ• mako. pÄ• á¹-hÄ«pi, pumeâ€™ yaá¹ƒ.

<581> dvayaá¹ƒ \Be 387/ gaá¹‡arÅ«pe. akko sÅ«riyo, tappariyÄ• yanÄ• makattÄ• __akko.
__vikiraá¹‡o, _ yu. assi. akkavho, vasuko, apphoá¹-o, mandÄ• ro, akkapaá¹‡á¹‡opi. ``pume
vanamÄ• lyaparÄ• jiteâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 80} __ruddo. _ mandÄ• ro de
tasmiá¹ƒ akke yo setapupphako, tasmiá¹ƒ __aá¸·akko. _ setapupphatÄ• ya alaá¹ƒbhÅ«to ak
bhÅ«sane, á¸·attaá¹ƒ. patÄ• pasopi. dvayaá¹ƒ chinnaruhÄ• yaá¹ƒ. tittarasattÄ• pÅ«tibhÅ«tÄ
pÅ«_ pavane vÄ• , ti. rogamalaá¹ƒ punÄ• tÄ«ti pÅ«ti, sÄ• eva latÄ• __pÅ«tilatÄ• . guá¸·a_
nadÄ• di. __gara_ secane vÄ• . amatÄ• , madhupaá¹‡á¹‡Ä«pi. madhu iva paá¹‡á¹‡amassÄ
dvayaá¹ƒ dhanuseniyaá¹ƒ, yÄ• pattehi vacÄ• sadisÄ«, tattaco tantadhanuguá¹‡opayutto. m
dhanujiyÄ• ``mubbÄ«â€™â€™ tyuccate, __mubba_ bandhane, a, mubbÄ• . madhurasattÄ«
moraá¹-Ä• pi. __mura_ pavedhane, aá¹-o, __moraá¹-Ä• . _

<582> dvayaá¹ƒ makkaá¹-iyaá¹ƒ. kapÄ«naá¹ƒ vÄ• narÄ• naá¹ƒ kacchuá¹ƒ janetÄ«ti __kapi
dukkhasamphassatÄ• ya __duphasso. _ attaguttÄ• , jaá¸• Ä• , abyaá¹‡á¸• Ä• , kaá¹‡á¸• Å«
sÅ«kasimbipi. ``ayaá¹ƒ \Be 388/ phassena kaá¹‡á¸• uá¹ƒ janayatÄ«â€™â€™ ti yÄ• lokehi p
attanÄ• guttÄ• rakkhitÄ• __attaguttÄ• . _ pÄ• vusÄ• yaá¹ƒ utuyaá¹ƒ eti jÄ• yate, á¹‡o, inÄ
assÄ• __sÅ«kasimbi, _ rassanto. dvayaá¹ƒ maá¹‡á¸• Å«kapaá¹‡á¹‡iyaá¹ƒ. __maja_ suddh
dittiyaá¹ƒ, karaá¹‡e a, rasso. samaá¹…gÄ• , yojanavallÄ«pi. samaá¹…gatÄ«ti __samaá¹…g
yassÄ• __yojanavallÄ«. _

dvayaá¹ƒ vanatittikÄ• yaá¹ƒ. __amba_ sadde, á¹-ho, __ava_ rakkhaá¹‡e vÄ• , niggahÄ«tÄ•
á¹-ho. setÄ• , pÄ• pacelÄ«pi. setarasena yujjateti, a. dvayaá¹ƒ kaá¹-ukarohiá¹‡iyaá¹ƒ. __kaá
vassÄ• varaá¹‡agatÄ«su. u, __kaá¹-u, _ nÄ• rÄ«. kaá¹-ukarasÄ• hutvÄ• ruhatÄ«ti __kaá¹-
janane, yu, nadÄ• di. ``kaá¹-ukarohiá¹‡Ä«â€™â€™ ti samuditena nÄ• mamidaá¹ƒ. kaá¹-uro

<583> dvayaá¹ƒ kharamaÃ±jariyaá¹ƒ ``cacasimaâ€™â€™ iti khyÄ• tÄ• yaá¹ƒ. apamajjanti
__apÄ• maggo, _ dÄ«gho upasaggassa. sikharamassÄ• ti __sekhariko. _ dhÄ• maggavo, v
kharamaÃ±jariyaá¹ƒ, dhÄ• maggavo pume matoâ€™â€™. vimukhaá¹ƒ pupphamassÄ• . dv

phalati kuppati yÄ• ya __pipphalÄ«, _ nadÄ• di. magadhe bhavÄ• __mÄ• gadhÄ«, _ magad
__mÄ• gadhÄ«, _ tatra paá¹-hamuppannattÄ• , bÄ• hulyena vÄ• tatra jÄ• yamÄ• nattÄ• ta
vedehÄ«, kaá¹‡Ä• , kolÄ• pi. vedehÄ• namayaá¹ƒ __vedehÄ«. kaá¹‡Ä• _ nÄ• natthÄ• , vutt
jÄ• jÄ« ceâ€™â€™ ti.

dvayaá¹ƒ \Be 389/ tikaá¹‡á¹-ake. gavaá¹ƒ kaá¹‡á¹-ako __gokaá¹‡á¹-ako, _ pathaviyaá¹ƒ vÄ
__gokaá¹‡á¹-ako. siá¹…gha_ ghÄ• yane, Ä• á¹-o. palaá¹…kasÄ• , sÄ• dukaá¹‡á¹-opi. yuttan
palaá¹…kasÄ• thiyaá¹ƒ. __sÄ• dukaá¹‡á¹-o_ vikaá¹…katepi. dvayaá¹ƒ hatthipipphaliyaá¹ƒ.
taá¹ƒnÄ• mikÄ• vÄ• vallÄ« __kolavalli, _ rasso. ibhÄ• naá¹ƒ hatthÄ«naá¹ƒ pipphalÄ« __ibh
kapivallÄ«, vasiropi. __vasiro_ nÄ• nattho. vasiro apÄ• maggo sÄ• muddalavaá¹‡aá¹ƒ hatth
yaá¹ƒ.

<584> dvayaá¹ƒ chaganthÄ• yaá¹ƒ, yÄ• ``uggagandhÄ• â€™â€™ tipyuccate. gunnaá¹ƒ lo
__golomÄ«, vaca_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, karaá¹‡e a, satapabbikÄ• pi. vacÄ• sukkalol
tatrasukkÄ• ``hemavatÄ«â€™â€™ tyuccate __amarakose_ {amara 1IV 102-3}. dvayaá¹ƒ a
kaá¹‡á¹‡asaá¹‡á¹-hÄ• napupphatÄ• ya kaá¹‡á¹‡Ä«. girimhi jÄ• tÄ• kaá¹‡á¹‡Ä« __girikaá¹‡
__aparÄ• jitÄ• . _

dvayaá¹ƒ kalasiyaá¹ƒ. sÄ«hapucchÄ• kÄ• rakusumamaÃ±jaritÄ• ya __sÄ«hapucchi. _ paÃ
paá¹‡á¹‡aá¹ƒ yassÄ• __paÃ±hipaá¹‡á¹‡Ä«. _ puthupaá¹‡á¹‡Ä«, guhÄ• pi, puthu asiliá¹-á¹-
__puthupaá¹‡á¹‡Ä«. _ gahvare sÄ«hapucchaÃ±ca, thiyaá¹ƒ chamÄ• tuke guho {cintÄ• maá
sÄ• lapaá¹‡á¹‡iyaá¹ƒ. sÄ• lapaá¹‡á¹‡asadisaviá¹-atÄ• ya __sÄ• lapaá¹‡á¹‡Ä«. _ sÄ• laá¹ƒ
paá¹‡á¹‡amassÄ• vÄ• __sÄ• lapaá¹‡á¹‡Ä«. thu_ gatitheriyesu, iro, __thiro. _

<585> dvayaá¹ƒ \Be 390/ kaá¹‡á¹-akÄ• rikÄ• yaá¹ƒ. niddahati kaá¹‡á¹-akamuá¹-á¹-heti __n
bhayakaraá¹‡avasena byagghasadisatÄ• ya __byagghÄ«, _ brahatÄ«, khuddÄ• pi. dvayaá¹
vaá¹‡á¹‡e. nÄ«lavaá¹‡á¹‡atÄ• ya __nÄ«lÄ«, _ nadÄ• di, inÄ«, __nÄ«linÄ«, _ kÄ• á¸·Ä• , tut

kÄ• á¸·Ä• kaá¹‡hativutÄ• yaá¹ƒ, nÄ«lÄ« yojanavallisu.

paá¹‡á¸• e rasaÃ±jane tutthÄ• , sukhumelÄ• ya nÄ«liyaá¹ƒ {cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 94-

dvayaá¹ƒ guÃ±jÄ• yaá¹ƒ. __jaÃ±ja_ yuddhe, uko, assi, __guja_ sadde, a, bindÄ• gamo. nÄ

dume sÄ• rattikÄ• ratta-dalÄ• cÅ«á¸·Ä• maá¹‡Ä« ca sÄ• .

kÄ• kaciÃ±cÄ« tulÄ• bÄ«jaá¹ƒ, kaá¹‡halÄ• ca sikhaá¹‡á¸• inÄ« ||

dvayaâ€™ maheruyaá¹ƒ. ayamaheruicceva khyÄ• takaá¹‡á¹-akavatÄ« bhavati. sataá¹ƒ mÅ
sataá¹ƒ roge Ä• varatÄ«ti __satÄ• varÄ«, vara_ Ä• varaá¹‡icchÄ• su, atha vÄ• ``satÄ• â€™
ti ca dve nÄ• mÄ• ni tassÄ• . ``satamÅ«lÄ« bahusutÄ• -bhÄ«ru indÄ«varÄ« varÄ«â€™â€™
vuttaá¹ƒ.

<586> dvayaá¹ƒ ativisÄ• yaá¹ƒ. mahÄ• vÄ«riyaá¹ƒ osadhaá¹ƒ __mahosadhaá¹ƒ. _ ``lasuá¹
suá¹‡á¹-hiyampi mahosadhaâ€™â€™ nti __ruddo_ \Be 391/. atÄ«va visati bhesajjapayoges
aruá¹‡Ä• , siá¹…gÄ«pi.

``aruá¹‡o kiÃ±cirattakke, saÃ±jhÄ• rÄ• ge anÅ«ruke.

nisadde kapile kuá¹-á¹-he, dabbeva vÄ• ccaliá¹…gikoâ€™â€™ ||

``aruá¹‡Ä• tivisÄ• sÄ• mÄ• , maÃ±jaá¹-á¹-hÄ• tivutÄ• su ca.

usÄ«retivisÄ• yaÃ±ca, siá¹…gimagguravallabhÄ• â€™â€™ ti ||

dvayaá¹ƒ somarÄ• jiyaá¹ƒ. __vaka_ Ä• dÄ• ne, aco, somasamatÄ• ya kÄ• ritÄ• vallikÄ• _
kaá¹‡haphalÄ• , pÅ«tiphalÄ• pi.

dvayaá¹ƒ dÄ• ruhaliddÄ• rukkhe. __dara_ vidÄ• raá¹‡e, bo, __ra_ssa __bo, _ dÄ• bbÄ«, dA
haliddavaá¹‡á¹‡adÄ• rutÄ• ya __dÄ• ruhaliddÄ• , _ haliddÄ• pi. dvayaá¹ƒ biá¸·aá¹…ge. __a
gatyatthÄ• __daá¹‡á¸• akÄ• _ dhÄ• tÅ«, a, á¸·attaá¹ƒ, __biá¸·aá¹…gaá¹ƒ. _ citrÄ• ni taá¹‡á
taá¹‡á¸• ulo, kimisattupi.

<587> dvayaá¹ƒ samantaduddhÄ• yaá¹ƒ, __nuha_ uggiraá¹‡e, nadÄ• di, mahantaá¹ƒ nÄ• r
vajiradumo, guá¸·Ä• pi. dvayaá¹ƒ dakkhÄ• yaá¹ƒ. muduguá¹‡ayogÄ• __muddikÄ• , _ madh
__vejjaganthe_ ``sÄ• du lavaá¹‡atittambilakaá¹-ukasÄ• yakÄ• â€™â€™ iti, taá¹ƒyogÄ• __m
dakkhÄ• pi. tikaá¹ƒ yaá¹-á¹-himadhukÄ• yaá¹ƒ. madhurasatÄ• ya __madhukaá¹ƒ, _ upamÄ•
yaá¹-á¹-hi ca sÄ• madhurasattÄ• madhukÄ• ceti __yaá¹-á¹-himadhukÄ• . _ madhurasabhÄ
__madhulaá¹-á¹-hikÄ• , ra_ssa __lo, _ sakatthe ko ca. ``madhuyaá¹-á¹-hikÄ• â€™â€™ tipi p
``madhukaá¹ƒ klÄ«takaá¹ƒ yaá¹-á¹-hi-madhukaá¹ƒ madhuyaá¹-á¹-hikÄ• â€™â€™ ti {amara

<588> dvayaá¹ƒ \Be 392/ vÄ• tiá¹…gaá¹‡e. vÄ• taharattena gaá¹‡Ä«yateti __vÄ• tiá¹…gaá
paribhÄ• sane, á¹‡vu, nadÄ• di. __á¹-a_kÄ• rakaraá¹‡e bhaá¹‡á¹-Ä• kÄ«pi, brahatiyampi ay

``vÄ• tiá¹…gaá¹‡o tu vÄ• ttÄ• ku,

vÄ• ttÄ• ko sÄ• kaveá¸·u ca.

bhaá¹‡á¸• Ä• kÄ« rÄ• jakumbhaá¹‡á¸• o,

vÄ• ttÄ• kÄ« duppahÄ• sinÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1IV 114} ||

__rabhaso. _ dvayaá¹ƒ brahatiyaá¹ƒ. vÄ• ttaá¹ƒ nirÄ• mayaá¹ƒ karotÄ«ti __vÄ• ttÄ• kÄ«, _
__braha_ vuttiyaá¹ƒ, to, nadÄ• di.

dvayaá¹ƒ gorakkhataá¹‡á¸• ule, vuttaÃ±ca __tantantare_ ``gaá¹…gerukÄ« nÄ• gabalÄ• , ta
gorakkhataá¹‡á¸• ulÄ• â€™â€™ ti. nÄ• gassa balamiva balametissÄ• rogaharaá¹‡attÄ• __
hiá¹ƒsattho, a. dvayaá¹ƒ aggisikhÄ• yaá¹ƒ. naá¹…galasadisamÅ«latÄ• ya __lÄ• á¹…galÄ«,
``naá¹…galÄ«â€™â€™ tipi pÄ• á¹-ho, saradakÄ• le saÃ±jÄ• tattÄ• __sÄ• radÄ«. _

<589> tikaá¹ƒ kadaliyaá¹ƒ. ramanti yassaá¹ƒ __rambhÄ• , _ bho. __kada_ mÄ• raá¹‡e, alo
mocane, á¹‡o. dvayaá¹ƒ kappÄ• siyaá¹ƒ \Be 393/, yassÄ• phalaá¹ƒ kappÄ• saá¹ƒ karoti lok
__kappÄ• sÄ«, karo_tismÄ• pÄ• so, nadÄ• di. __vada_ theriye, aro, samuddantÄ• pi.

samuddantÄ• tu kappÄ• sÄ«, sikkÄ• durÄ• labhÄ• su ca.

kappÄ• sÄ« vanasambhavÄ• ce, bhÄ• radvÄ• jÄ«ti vuccati ||

dvayaá¹ƒ paá¹‡á¹‡alatÄ• yaá¹ƒ. nÄ• galoke jÄ• tÄ• latÄ• __nÄ• galatÄ• . _ tambavaá¹‡á¹
_ assÅ«, nadÄ• di. tambÅ«lassa ayaá¹ƒ vÄ• __tambÅ«lÄ«. _ tambÅ«lavallÄ«, nÄ• gavallÄ«
phalapattacuá¹‡á¹‡Ä• diyogasamÅ«hÄ• naá¹ƒ nÄ• maá¹ƒ, tadatthÄ• vallÄ« tambÅ«lavallÄ«
dvayaá¹ƒ dhÄ• takiyaá¹ƒ, ayaá¹ƒ tambapupphÄ«, majjopayuttÄ• . pupphÄ• sugandhikÄ• d
aggijÄ• lasamÄ• napupphatÄ• ya __aggijÄ• lÄ• . _ atisayaá¹ƒ á¹-hitiá¹ƒ karotÄ«ti __dhÄ• ta

<590> dvayaá¹ƒ sukkativutÄ• yaá¹ƒ. tisso vutÄ• tacarÄ• jiyo yassÄ• __tivutÄ• . _ tisso pu
yassÄ• __tipuá¹-Ä• . _ saralÄ• , tibhaá¹‡á¸• Ä«, rocanÄ«pi {devanÄ«pi (Katthaci) }. dvayaá
__sÄ• _ tanukaraá¹‡e, virecanakaraá¹‡ena kÄ• yaá¹ƒ, rogaÃ±ca sÄ• yatÄ«ti __sÄ• mÄ• . _

``sÄ• mÄ• tu mecake vuddha-dÄ• rake harite nadi.

tikaá¹‡hativutÄ• gundÄ• , sÄ• rivÄ• yaminÄ«su ceâ€™â€™ ti || ---

__rabhaso, kala_ \Be 394/ saá¹…khyÄ• ne, __kara_ karaá¹‡e vÄ• , a, __kÄ• á¸·Ä• . _ thÄ«
kaá¹‡hativutÄ• yaá¹ƒ, nÄ«lÄ«yojanavallisu. masÅ«ravidalÄ• , addhacandÄ• , kÄ• á¸·amesik

dvayaá¹ƒ kukkuá¹-asiá¹…gÄ• yaá¹ƒ. siá¹…gasadisapupphatÄ• ya __siá¹…gÄ«, _ kuá¸·Ä«r
dvayaá¹ƒ reá¹‡ukÄ• khye gandhadabbe, ayaá¹ƒ reá¹‡uketyeva vÄ• á¹‡ijÄ• dÄ«naá¹ƒ khyÄ•
phalaá¹ƒ. __reá¹‡u_ gatisaddesu, á¹‡u, kapilÄ• vuttÄ• . dvijÄ• , hareá¹‡Å«, kontÄ«, bhasm
``hareá¹‡u so kalÄ• yepi, reá¹‡ukÄ• yaá¹ƒ thiyaá¹ƒ bhaveâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ

<591> dvayaá¹ƒ phÄ• lake. hirÄ«nÄ• mikÄ• ya devadhÄ«tÄ• ya sarÄ«rato saÃ±jÄ• tattÄ• _
vÄ• raá¹ƒ, vÄ• rinÄ• makattÄ• vÄ• vÄ• raá¹ƒ, __la_tte __vÄ• laá¹ƒ. _ udÄ«jhaá¹ƒ. kesamb
bhavaá¹ƒ __udÄ«jhaá¹ƒ, _ kesassa ambuno ca yÄ• ni nÄ• mÄ• ni, tÄ• ni sabbÄ• nyassÄ• ti
bimbikÄ• yaá¹ƒ. rattaá¹ƒ pakkaphalamassÄ• . oá¹-á¹-havaá¹‡á¹‡asamÄ• naphalatÄ• ya __b
phalenoá¹-á¹-ho upamÄ«yate. tuá¹‡á¸• ikerÄ«, pilupaá¹‡á¹‡Ä«pi.

dvayaá¹ƒ seleyye, taÃ±ca pÄ• sÄ• á¹‡abhavaá¹ƒ sugandharasadabbaá¹ƒ selajanti khyÄ• ta
bhavaá¹ƒ __seleyyaá¹ƒ, _ á¹‡eyyo. asmano, asmassa vÄ• pupphaá¹ƒ __asmapupphaá¹ƒ, _
dvayaá¹ƒ elÄ• yaá¹ƒ ``phÄ• lÄ• â€™â€™ ti khyÄ• tÄ• yaá¹ƒ. __ila_ gamane, a, isse. bahav
_ bahuroge vÄ• lunÄ• tÄ«ti __bahulÄ• , _ candavÄ• lÄ• pi.

<592> dvayaá¹ƒ \Be 395/ ``kuá¹-á¹-haâ€™â€™ iti khyÄ• te sugandhadabbe. __kuá¹-a_ ced
pathaviyaá¹ƒ tiá¹-á¹-hatÄ«ti vÄ• __kuá¹-á¹-haá¹ƒ. _ byÄ• dhinÄ• makattÄ• __byÄ• dhi, _ ta
bhÄ• suraá¹ƒ kuá¹-á¹-haá¹ƒ, pÄ• ribhÄ• byaá¹ƒ gadÄ• hvayaâ€™â€™ nti {cintÄ• maá¹‡iá¹-
pÄ• kalaá¹ƒ, uppalampi. dvayaá¹ƒ kevattÄ«mutthake. vuttaÃ±ca ---

``paripelavaá¹ƒ plavaá¹ƒ vanyaá¹ƒ, taá¹ƒ kuá¹-annaá¹-asaÃ±Ã±akaá¹ƒ.

jÄ• yate maá¹‡á¸• Å«kÄ• kÄ• raá¹ƒ, sevÄ• ladalasaÃ±cayeâ€™â€™ ti ||

vane pÄ• nÄ«ye jÄ• taá¹ƒ __vÄ• neyyaá¹ƒ, _ á¹‡eyyo, kevattÄ«mutthake paá¹‡á¸• o, soá¹‡
__kuá¹-a_ chedane, __naá¹-a_ avabandhane, __naá¹-a_ naá¹-á¹-ane vÄ• , kuá¹-annaá¹-ant
niggahÄ«tÄ• gamo. dÄ• sapurampi.

phalapÄ• kantalatÄ• di jÄ• timattameva osadhi nÄ• ma, na tu tiphalakakkolÄ• di, __i_pacca
atthabahulattÄ• eva, ekavacanantopi dissate, osadhi itthiyameva. osadhaá¹ƒ sabbamajÄ• t
phalapÄ• kantattÄ• jÄ• tito aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci rogÄ• panayanakaraá¹ƒ, tadosadhamu
osadhijÄ• tisambandhidabbampi jÄ• tivatticchÄ• yaá¹ƒ rogapahÄ«nakriyÄ• hetuttÄ• __osad
paá¹-ipÄ• danatthaá¹ƒ __sabba_ggahaá¹‡aá¹ƒ. __osadha_saddato jÄ• tiyaá¹ƒ á¹‡o. keci pa
``osadhijÄ• timattamosadhaá¹ƒ sabbamajÄ• tiyaâ€™â€™ nti pÄ• á¹-hamavatvÄ• ``osadhij
sabbamajÄ• tiyaâ€™â€™ nti paá¹-hanti. tamidha __osadhiosadha_saddÄ• nameva ekades
saá¹ƒsayÄ• pagamanatthaá¹ƒ visesassa vuttattÄ• na \Be 396/ gahetabbaá¹ƒ, __amarakose

jÄ• timattesu, ajÄ• tyaá¹ƒ sabbamosadhaâ€™â€™ nti {amara 1IV 135}. tattha sakavÄ• dÄ«
Ä• gamavasena vutto.

<593> mÅ«lÄ• dikaá¹ƒ dasavidhaá¹ƒ __sÄ• ka_nti mataá¹ƒ, sakkoti yenÄ• ti katvÄ• . tatra
mÅ«lakÄ• dÄ«naá¹ƒ, __pattaá¹ƒ_ bÄ• kucÄ• dÄ«naá¹ƒ, __kalÄ«raá¹ƒ_ vaá¹ƒsÄ• dÄ«naá¹ƒ
__kandaá¹ƒ_ nÄ«luppalÄ• dÄ«naá¹ƒ, __miÃ±jaá¹ƒ_ tÄ• lÄ• dÄ«naá¹ƒ, __phalaá¹ƒ_ kumbha
mÄ• tuluá¹…gÄ• dÄ«naá¹ƒ, __pupphaá¹ƒ_ vaá¹…gasusenÄ• dÄ«naá¹ƒ, __chattaá¹ƒ_ ahich

<594> dvayaá¹ƒ eá¸·agale. pakÄ• rena dadduá¹ƒ punÄ• tÄ«ti __papunnÄ• á¹-o. pu_ pavan
niggahÄ«tÄ• gamo. eá¸·agaá¹ƒ dadduá¹ƒ lunÄ• tÄ«ti __eá¸·agalo. _ daddugho, cakkamadd
dadduá¹ƒ hantÄ«ti __daddugho, hana_ssa __gho. _ cakkÄ• kÄ• ratÄ• ya cakkaá¹ƒ, daddu,
__cakkamaddako. _ uraá¹‡Ä• khyo mesÄ• khyo. mÄ• risÄ• katiappapattako bhÅ«milaggapa
ca nÄ• ma, taá¹‡á¸• ulato jÄ• yatÄ«ti __taá¹‡á¸• uleyyo, _ á¹‡eyyo. appapattatÄ• ya appo c
mÄ• riso ceti __appamÄ• riso. _

dvayaá¹ƒ \Be 397/ jÄ«vantiyaá¹ƒ, ayaá¹ƒ rattaá¹…gamÄ• risÄ• kati, __jÄ«va_to anto, nadÄ
nadÄ• di. jÄ«vÄ• , jÄ«vanÄ«yÄ• , madhupi. ``heá¹ƒ nu nve nÄ«â€™â€™. dvayaá¹ƒ jÄ«vake
aá¹-á¹-havaggapaviá¹-á¹-ho. aneneva nÄ• mena vÄ• á¹‡ijÄ• naá¹ƒ pasiddho. madhurasatÄ•
jÄ«vÄ• petÄ«ti __jÄ«vako, _ á¹‡vu.

``jÄ«vako siá¹…gako seko,

dÄ«ghÄ• yu kuccasÄ«sako.

rassaá¹…go madhuro sÄ• du,

pÄ• á¹‡ako cirajÄ«vinÄ«â€™â€™ ti ||

__tantantaraá¹ƒ_ {amarakosugghÄ• á¹-anaá¹-Ä«kÄ• yampi aparÄ• ddhaá¹ƒ cintÄ• maá¹‡iâ

<595> dvayaá¹ƒ lasuá¹‡e. yassa mÅ«laá¹ƒ setavaá¹‡á¹‡aá¹ƒ. palaá¹‡á¸• ukandato mahant
_ ambilenekena rasena Å«natÄ• ya __lasuá¹‡aá¹ƒ, la_ttaá¹ƒ, rassattaá¹ƒ, __á¹‡a_ttaÃ±ca,
yu, assu, __á¹‡a_ttaá¹ƒ. mahosadhaá¹ƒ, ariá¹-á¹-haá¹ƒ, rasonopi. dvayaá¹ƒ rattamÅ«le, har
gandhane, u, sundaro kando yassa __sukandako. _ kraá¹‡asvananÄ«.

dvayaá¹ƒ paá¹-ole. __paá¹-a_ gamane, olo, paá¹-uá¹ƒ rasaá¹ƒ lÄ• tÄ«ti vÄ• __paá¹-olo, _ u
__tittako. _ sakatthe ko. kulakaá¹ƒ, paá¹-upi. dvayaá¹ƒ ``bhiá¹…garÄ• jaâ€™â€™ iti khyÄ• t
bhiá¹…go vuccati bhamaro, tabbaá¹‡á¹‡aá¹ƒ katvÄ• tesaá¹ƒ raÃ±jetÄ«ti __bhiá¹…garÄ• jo

ussÄ• , __mÄ• kkavo. _

<596> dvayaá¹ƒ \Be 398/ punannavÄ• yaá¹ƒ, vuddhopi puna navo bhavati yÄ• ya yogitÄ• y
sothaá¹ƒ hantÄ«ti __sothaghÄ• taá¹ƒ, hana_ssa __ghÄ• to. _ dvayaá¹ƒ anÅ«paje sÄ• ke. _
vigataá¹ƒ tunnametassa khÄ• dane __vitunnaá¹ƒ. sada_ visaraá¹‡agatyÄ• vasÄ• nesu, to, _

dvayaá¹ƒ kÄ• ravellake. tittarasatÄ• ya kucchitÄ• kÄ• rena lambatÄ«ti __kÄ• ravello. _ ussÄ
illo, __ku_pubbo __lavi_ avasaá¹ƒsane. __sasu_ hiá¹ƒsÄ• yaá¹ƒ, avo, nadÄ• di, assu. ``he l
tikaá¹ƒ lÄ• buyaá¹ƒ. __tumba_ adane, tumbati hiá¹ƒsati pittanti tumbÄ«, nadÄ• di. __na_pub
avasaá¹ƒsane, u, __ma_lopo, __na_ssa __a_ttaá¹ƒ, __alÄ• bu, _ pÄ• á¹‡iniyÄ• naá¹ƒ {uá¹‡
__lamba_ avasaá¹ƒsane, __Ä• lÄ• bu. _ kÄ• tantikÄ• naá¹ƒ, candÄ• naÃ±cevaá¹ƒ, asmÄ• l
__a_lope __lÄ• bu, _ abhedopacÄ• rena tÄ«á¹‡ipi phalepi itthiliá¹…gÄ• ni, __sÄ• _saddo itt

<597> dvayaá¹ƒ sampuse. iraá¹ƒ vÄ• riá¹ƒ lÄ• ti tabbÄ• hulyatoti __eá¸·Ä• lukaá¹ƒ. _ ``irÄ•
bhÅ«mi-bhÄ• ratÄ«su payujjateâ€™â€™ ti hi \Be 399/ __nÄ• natthasaá¹…gaho. _ thiyaá¹ƒ,
Ä• dÄ• ne, aro, nadÄ• di, ussattaá¹ƒ, kaá¹ƒ vÄ• taá¹ƒ, kaphaÃ±ca karotÄ«ti __kakkarÄ«, _ a
kakaá¸·ipi. dvayaá¹ƒ kumbhaá¹‡á¸• e. kumbhappamÄ• á¹‡aphalatÄ• ya __kumbhaá¹‡á¸• o,
viya á¸• etÄ«ti vÄ• __kumbhaá¹‡á¸• o, _ bindÄ• gamo, __kusa_ chedane vÄ• , aá¹‡á¸• o, _
kaá¹ƒ vÄ• taá¹ƒ umbhetÄ«ti vÄ• __kumbhaá¹‡á¸• o, _ aá¹‡á¸• o. __valla_ saá¹ƒvaraá¹‡e, i
sabbÄ• saá¹ƒ vallijÄ• tÄ«naá¹ƒ bhÄ• ti dibbatÄ«ti vÄ• __vallibho, _ kakkÄ• rÅ«pi.

dvayaá¹ƒ gorakkhakakkariyaá¹ƒ. indassa sakkassa vÄ• ruá¹‡Ä« surÄ• __indavÄ• ruá¹‡Ä«
hiá¹ƒsati kaphapittÄ• dayoti __visÄ• lÄ• . _ ``sarameho kuá¹-á¹-hahari, visÄ• lÄ• kaphapitta
__dabbaguá¹‡e. _ visarati virecati etÄ• yÄ• ti vÄ• __visÄ• lÄ• . _ dvayaá¹ƒ anupasÄ• ke. va
khÄ• raguá¹‡o __vatthu. vasa_ nivÄ• se, ratthu, __vasa_ hiá¹ƒsÄ• yaá¹ƒ vÄ• , vasati kapha
__vatthuleyyako_ti samuditanÄ• maá¹ƒ. __laya_ sÄ• yye, layÄ• peti sabbadoseti __leyyako
so leyyako cÄ• ti __vatthuleyyako. _ ``mauá¹ƒ-heá¹ƒâ€™â€™.

<598> dvayaá¹ƒ mÅ«lake. __á¹‡vu_mhi __mÅ«lako. cacca_ paribhÄ• sanatajjanesu, u, ass
dvayaá¹ƒ kalambuke. __tamu_ kaá¹…khÄ• yaá¹ƒ, á¹‡vu, __ba_nto ca, ke jale lambatÄ«ti __
upodikÄ• pi, udakaá¹ƒ apagatÄ• __upodikÄ• . _

kÄ• samaddajhajjharÄ«maggavÄ• dayo \Be 400/ __sÄ• kabhedÄ• _ sÄ• kavisesÄ• . kÄ• sa
kaco, __jhajjha_ paribhÄ• sanatajjanesu, aro, nadÄ• di, __jhajjharÄ«. _ kanakalÄ• . phaá¹ƒ
__phaggavo, ha_ssa __vo, phaggavo, _ ``pai-teá¹ƒ-khÄ• â€™â€™.

599-600__._ dvayaá¹ƒ dubbÄ• yaá¹ƒ. sundaraá¹ƒ dalaá¹ƒ pattametassa maá¹…galapÄ• á¹-
maá¹…galasaddaá¹ƒ lÄ• nti bhÄ• santi paá¹-hanti brÄ• hmaá¹‡Ä• yenÄ• ti vÄ• __saddalo.

avamaá¹…galaá¹ƒ dubbatÄ«ti __dubbÄ• , _ dunnimittÄ• dayo vÄ• renti yÄ• yÄ• ti vÄ• __du
bhaggavÄ«, anantÄ• , ruhÄ• pi. __sÄ• _ dubbÄ• __sitÄ• _ sukkÄ• ce, golomÄ« nÄ• ma, g
satavÄ«riyÄ• , gaá¹‡á¸• Ä• lÄ«, sakulÄ• kkhakopi.

dvayaá¹ƒ bhaddamutte. __gu_ sadde, do. __muca_ mocane, to, rogaharaá¹‡attÄ• bhadda
__bhaddamuttaá¹ƒ, _ ``nvÄ• -mye-yeá¹ƒ-jÄ«â€™â€™. dvayaá¹ƒ ucchumhi. rasaá¹ƒ lÄ• tÄ«
__isu_ icchÄ• yaá¹ƒ, u, __usa_ dÄ• he vÄ• , u, __sa_ssa __cho, _ pubbatra issu, asarÅ«pa
pume.

catukkaá¹ƒ \Be 401/ vaá¹ƒse. __vÄ«_ gamane, á¸·u, tacova sÄ• ro yassa. __vÄ«_ gamane
__á¹‡a_ttaá¹ƒ, vanati sambhatÄ«ti __vaá¹ƒso. vana_ sambhattiyaá¹ƒ, so, __vasa_ nivÄ• se
niggahÄ«tÄ• gamo. satapabbo, yavaphalo, makkaro, tejanopi, makkaroti paá¹-isevati yena _
saÃ±Ã±Ä• yaá¹ƒ a. tikaá¹ƒ pabbe. __pabba_ pÅ«raá¹‡e, __pabbaá¹ƒ. phala_ visaraá¹‡e, u,
ganthane, i, vaá¹‡á¹‡avikÄ• re __gaá¹‡á¹-hi, so_ pumÄ• .

__aniladdhutÄ• _ anilena kampitÄ• __ye_ veá¹‡Å« kÄ«á¹-Ä• dibhi katarandhatÄ• ya nada
siyuá¹ƒ, __cakÄ«_ Ä• masane, á¹‡vu, pubbÄ• parabyaÃ±janÄ• naá¹ƒ vipariyayo, __kÄ«cak

<601> dvayaá¹ƒ naá¸·e. __nÄ«_ naye, alo, á¸·attaá¹ƒ, __dhama_ saddaggisaá¹ƒyogesu, yu
dvayaá¹ƒ kÄ• se. puá¹-aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaggaá¹ƒ gacchatÄ«ti __poá¹-agalo
dittiyaá¹ƒ, a, ayamanitthÄ«.

dvayaá¹ƒ sare. __tija_ nisÄ• ne, yu. sarantyaneneti __saro. _ pume saÃ±Ã±Ä• yaá¹ƒ a, __s
gundopyatra. __bÄ«raá¹‡assa_ setakusumassa tiá¹‡avisesassa mÅ«laá¹ƒ __usÄ«raá¹ƒ_ nA
__usa_ dÄ• he vÄ• , Ä«ro, pubbasmiá¹ƒ vassu, abhayaá¹ƒ, naladaá¹ƒ, sebyaá¹ƒ, jalÄ• saya
lÄ• majjakampi.

haritakyÄ• bhayÄ• paá¹‡á¸• o, usÄ«re nibbhaye tisu.

jalÄ• sayo jalÄ• dhÄ• re, usÄ«re tu jalÄ• sayaá¹ƒ.

sebyÄ• sevÄ• rahe siyÄ• .

<602> tikaá¹ƒ \Be 402/ kuse, __kusa_ chedane, a, __varaha_ pÄ• dhÄ• nye, paribhÄ• sana
__du_ paritÄ• pe, abbho, __dabbho, _ kutho, pavitrampi.

dvayaá¹ƒ ``gandhakheá¸• aâ€™â€™ iti khyÄ• te tiá¹‡e, vuttaÃ±ca ``bhÅ«tinaá¹ƒ gandhakh
gomayappiyaâ€™â€™ nti. atha rÄ• makappÅ«rato ko assa bhedo. __rÄ• makappÅ«raá¹ƒ_

kappÅ«rasugandhaá¹ƒ. gandhakheá¸• antu ikaá¸• asamÄ• napattaá¹ƒ sÄ• khÄ• sabhÄ• vaá
bhÅ«tinakamuccate, bhÅ«miyaá¹ƒ laggaá¹ƒ tiá¹‡aá¹ƒ __bhÅ«tinakaá¹ƒ, _ nattaá¹ƒ, sakatthe

dvayaá¹ƒ gavÄ• dÄ«naá¹ƒ madanÄ«ye tiá¹‡e, __ghasa_ adane, á¹‡o, __yu_ missane, aso
__pÅ«ja_ pÅ«jÄ• yaá¹ƒ, á¹‡o, __pÅ«go. kamu_ icchÄ• yaá¹ƒ, á¹‡vu. ghoá¹‡á¹-Ä• pi, ``ghoá
badarapÅ«gesÅ«â€™â€™ ti __ruddo. _

<603> dvayaá¹ƒ tÄ• le. __tala_ patiá¹-á¹-hÄ• yaá¹ƒ, curÄ• di, a. vÄ• tÄ• dayo vibhindatÄ«ti

``vÄ• tagho brÅ«hano cÄ• pi, kimihÄ• kuá¹-á¹-hanÄ• sano.

rattapittaharo sÄ• du, tÄ• lo sattaguá¹‡o matoâ€™â€™ ti ||

hi __dabbaguá¹‡o. _ tiá¹‡arÄ• jÄ• pi. dvayaá¹ƒ khajjÅ«riyaá¹ƒ. __khajja_ khajjane, byathan
__sida_ mocane, snehane ca, i, __sanda_ savane vÄ• , i, upÄ• ntassi ca, __sindi. _

<604> hintÄ• lÄ• dayo \Be 403/ satta nissÄ• ratÄ• ya tiá¹‡Ä• ni ca tÄ• ni mÅ«lena jalapÄ• n
ceti __tiá¹‡apÄ• dapÄ• _ vuccanti, __tiá¹‡a_ adane, pamÄ• á¹‡ato tÄ• lato hÄ«no __hintÄ•
rasso ca. nÄ• á¸·i viya jÄ• yatÄ«ti __nÄ• á¸·ikero. _ aÃ±Ã±atthe iro, konto ca, nÄ• á¸·ikero. l
``lÄ• á¹…galÄ« nÄ• á¸·ikere ca, sirapÄ• á¹‡imhi lÄ• á¹…galÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-
saá¹‡á¹-hÄ• nato tÄ• lasadisatÄ• ya __tÄ• á¸·Ä«, _ á¸·attaá¹ƒ, upamÄ• ne Ä«, __taá¸·a_ Ä•
nadÄ• di, __tÄ• á¸·Ä«. kita_ nivÄ• se, rogÄ• panayane ca, á¹‡vu, nadÄ• dittÄ• Ä«, __ketak

araÃ±Ã±avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. araÃ±Ã±Ä• divaggavaá¹‡á¹‡anÄ•

<605> nava pabbatassa nÄ• mÄ• ni. __pabba_ pÅ«raá¹‡e, to. __gira_ niggiraá¹‡e, osadhÄ
_ i. silÄ• naá¹ƒ rÄ• si __selo, _ \Be 404/ silÄ• pacurÄ• santyasmiá¹ƒ vÄ• __selo, sela_ gat
__adda_ gatimhi yÄ• cane ca, bhÅ«vÄ• di, i, __adda_ hiá¹ƒsÄ• yaá¹ƒ vÄ• , curÄ• di. na gac
calatÄ«ti __acalo. _ silÄ• namuccayo ubbedho, thÅ«po vÄ• __siluccayo. _ sikharayogÄ• _
tilakÄ«bhÅ«to. bhuá¹ƒ bhÅ«miá¹ƒ dharatÄ«ti __bhÅ«dharo, _ bhuyÄ• dharÄ«yatÄ«ti vÄ• _
a, __bhÅ«dharo. _ ahÄ• riyo, gottopi, desantaraá¹ƒ netumasakyattÄ• __ahÄ• riyo, _ gavaá
tÄ• yate __gotto. _

paÃ±cakaá¹ƒ silÄ• yaá¹ƒ. __ama_ gatiyaá¹ƒ, bho. __vana, sana_ sambhattiyaá¹ƒ, pasanati
__pÄ• sÄ• á¹‡o, _ nipÄ• tanÄ• , __pasa_ bandhane vÄ• , yu. __asu_ khepane, mo, __asmÄ
vÄ• . __pala_ rakkhaá¹‡e, __upalo, upa_ dehe vÄ• , __ala_paccayo nipÄ• to. __sila_ ucce,

<606> gijjhakÅ«á¹-Ä• dayo tikÅ«á¹-antÄ• ``vaá¹…kÄ• dÄ«â€™â€™ ti ettha __Ä• di_nÄ• n
nagavisesÄ• . gijjhÄ• sakuá¹‡avisesÄ• assa kÅ«á¹-e vasanti, gijjhasadisakÅ«á¹-ayuttatÄ•
_ visesena bhÄ• tÄ«ti __vebhÄ• ro, _ aro. __pula_ mahatte, visesena pulatÄ«ti __vepullo. _
__isigili, _ i. Ä• diccagamanavirodhena viruddhaá¹ƒ jhÄ• yatÄ«ti __viÃ±jho. _ paá¹‡á¸• uvaá
__paá¹‡á¸• avo \Be 405/, paá¹‡á¸• a_ gatiyaá¹ƒ vÄ• , avo. kuá¹-ilatÄ• ya __vaá¹…ko. _ dva
aparaselÄ• pekkhÄ• ya __pubbaselo. _ udayantyasmÄ• sÅ«riyÄ• dayoti __udayo, _ sÅ«riy
__udayo. _

tikaá¹ƒ atthagirimhi. mandayati sÅ«riyo yasmiá¹ƒ __mandaro. _ mandappabho vÄ• arati ya
__mandaro, _ atthaá¹ƒ anupaladdhiá¹ƒ gahanakkhattÄ• naá¹ƒ karotÄ«tyattho, nÄ• madhÄ•
himavati pabbate. himappacuratÄ• ya __himavÄ• , _ himaá¹ƒ vÄ• vamatÄ«ti __himavÄ• , _
sissÄ• . himayutto acalo __himÄ• calo. _

<607> attani saÃ±jÄ• tagandhadabbÄ• naá¹ƒ gandhehi loke madayati, modayatÄ«ti vÄ• __
kelÄ• so vutto. vicittakÅ«á¹-ayuttatÄ• ya __cittakÅ«á¹-o. _ sukhaá¹ƒ dassanaá¹ƒ yassa, yas
_ kÄ• á¸·avaá¹‡á¹‡akÅ«á¹-atÄ• ya __kÄ• á¸·akÅ«á¹-o. _ tÄ«á¹‡i kÅ«á¹-Ä• nyassa __tikÅ«á
pabbatavisesÄ• . __assa_ yathÄ• vuttassa pabbatassa __pattho_ samo bhÅ«mibhÄ• go sÄ
pabbatassa samÄ• ya bhÅ«miyaá¹ƒ pattho sÄ• nu ca bhavantÄ«ti ajjhÄ• haritabbaá¹ƒ. patiá
__pattho, á¹-ha_ssa __tho. sana_ sambhattiyaá¹ƒ, á¹‡u, sambhajÄ«yate sevÄ«yateti __sÄ•

<608> tikaá¹ƒ \Be 406/ siá¹…gassa nÄ• maá¹ƒ. __kuá¹-a_ dÄ• he, kammani á¹‡o, __vÄ• _
ruhatÄ«ti __sikharaá¹ƒ. _ nerutto. sikhaá¹ƒ gacchatÄ«ti __siá¹…gaá¹ƒ, iá¹…ga_ gamanattho
pabbatÄ• dÄ«naá¹ƒ papatanaá¹-á¹-hÄ• nassa nÄ• maá¹ƒ. papatantyasmÄ• , á¹‡o. __pata_
samussaye, __taá¹-o. _

dvayaá¹ƒ pabbatanitambe. __nitambo_ jaghanepi, __kaá¹-a_ vassÄ• varaá¹‡esu, á¹‡vu. pa
__ambuno_ jalassa __pasavo_ pasavanaá¹ƒ nijjharo nÄ• ma, nissaraá¹‡aá¹ƒ __nijjharo, sa
asarÅ«padvittaá¹ƒ. jharopi.

<609> dvayaá¹ƒ kittime akittime, sajale nijjale vÄ• kandare. __dara_ vidÄ• raá¹‡e, a, Ä«, _
jalavÄ• cakamabyayaá¹ƒ, kena darÄ«yate __kandaro, _ Ä• , kandarÄ• . tikaá¹ƒ devakhÄ• ta
__leá¹‡aá¹ƒ, lÄ«_ silesane, yu. gatiá¹ƒ hvayati kuá¹-ilayatÄ«ti __gabbharaá¹ƒ, _ nipÄ• tanÄ
dhÄ• raá¹‡e vÄ• , aro. __guhÅ«_ saá¹ƒvaraá¹‡e, a, __guhÄ• . _

dvayaá¹ƒ silÄ• mayapokkharaá¹‡iyaá¹ƒ. __soá¸• i_ gabbhe, Ä«. __soá¹‡a_ vaá¹‡á¹‡agatis
Ä«. dvayaá¹ƒ pabbatÄ• dÄ«naá¹ƒ gabbharadese latÄ• pallavatiá¹‡Ä• dÄ«hi pihitodare gabb

abyattasadde, karaá¹‡e, á¹‡o, __nikuÃ±jaá¹ƒ ni_pubbo. dvayaá¹ƒpyanitthiyaá¹ƒ. __nikuÃ±ja
pakuÃ±jÄ• dinivattanatthaá¹ƒ.

<610> __selassa_ \Be 407/ pabbatassa uddhaá¹ƒbhÅ«mi __adhiccakÄ• _ nÄ• ma. selassÄ
__upaccakÄ• _ nÄ• ma. atra tehi __upÄ• _disaddehi ccako __yadÄ• _dinÄ• {pÄ• á¹‡ini V 2

mÅ«lapabbatassante parivÄ• retvÄ• á¹-hitÄ• khuddapabbatÄ• __pÄ• dÄ• _ nÄ• ma. tatra
gamyateti, á¹‡o. selassa upanto samÄ«pe pabbato __upantaselo. _

gerikamanosilÄ• haritÄ• lakaá¹-á¹-hinyÄ• dikosabbo eva silÄ• vikÄ• ro ``dhÄ• tÅ«â€™â€™
tu, __dhÄ• tu. _

selavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<611> tikaá¹ƒ sÄ«he. kesaro jaá¹-Ä• , taá¹ƒyogÄ• , Ä«, __kesarÄ«. _ mige hiá¹ƒsatÄ«ti __s
vaá¹‡á¹‡avipariyayo, mige hantuá¹ƒ saá¹ƒvijjamÄ• nÄ• Ä«hÄ• assÄ• ti vÄ• __sÄ«ho, _ sa
paÃ±casso, haripi. mukhamiva caraá¹‡Ä• pyassa karikumbhadÄ• raá¹‡asamatthÄ• ti tehi sa
yassa. harati migeti __hari, _ i. mahÄ• kukkurappamÄ• á¹‡o kukkurÄ• kati kaá¹‡halekhÄ• c
gomanussÄ• dihiá¹ƒsakkhamo rassamukho __taraccho_ nÄ• ma, so ``sunakhabyagghoâ€™
taraá¹‡e, cho, mige adatÄ«ti __migÄ• dano, _ nandÄ• dÄ«hi yu.

dvayaá¹ƒ byagghe. vinihantvÄ• Ä• ghÄ• yatÄ«ti __byaggho, ghÄ• _ gandhopÄ• dÄ• ne, by
dÄ• letÄ«ti __puá¹‡á¸• arÄ«ko, dala_ vidÄ• raá¹‡e, á¹‡vu. __da_ssa __á¸• o, la_ssa __ro, _
__puá¹‡á¸• arÄ«ko. _

``puá¹‡á¸• arÄ«kaá¹ƒ sitamboje,

sitacchatre ca bhesajje.

kosakÄ• rantare byagghe,

so disÄ• vÄ• raá¹‡aggisÅ«â€™â€™ ti || ---

__nÄ• natthasaá¹…gahe. _ vagghopi. dÄ«pinivisaye saddÅ«lo Ä«rito, saratÄ«ti __saddÅ«lo
saddena ulati gacchatÄ«ti vÄ• saddÅ«lo. dÄ«paá¹ƒ taccammaá¹ƒ, taá¹ƒyogÄ• __dÄ«pÄ«,

<612> paÃ±cakaá¹ƒ acche. __asu_ khepane, cho. __ica_ thutiyaá¹ƒ, a, __ikko. _ bhallukop
paribhÄ• sanahiá¹ƒsÄ• dÄ• nesu, á¹‡vu, assu, __Ä«sa_ gatihiá¹ƒsÄ• dÄ• nesu, so, rassÄ•

dvayaá¹ƒ rohite. lohitavaá¹‡á¹‡atÄ• ya __rohiso, _ lohito ca, pubbatra __ta_ssa __so. _ tika
gavassa \Be 409/ kaá¹‡á¹‡o viya yassa kaá¹‡á¹‡oti __gokaá¹‡á¹‡o. _ gaá¹‡ayuttatÄ• ya ga
kaá¹‡á¹-akasadisasiá¹…gatÄ• ya kaá¹‡á¹-ako ceti __gaá¹‡ikaá¹‡á¹-ako, _ samuditanÄ• ma
kaá¹‡á¹-ako ca gaá¹‡ikaá¹‡á¹-akÄ• ti dve nÄ• mÄ• nipi daá¹-á¹-habbÄ• ni, teneva hi ``gaá¹‡
bahuvacananiddeso kato.

613-614__._ catukkaá¹ƒ khagge. siá¹…gaÃ±ca khaggÄ• khyaá¹ƒ, taá¹ƒyogÄ• __khaggo. _
gaá¹‡á¸• akasiá¹…gÄ• si-vuddhabhedesu gaá¹‡á¸• akeâ€™â€™ ti {byÄ• khyÄ• sudhÄ• II
khaggasadisaá¹ƒ visÄ• á¹‡amassa saá¹‡á¹-hÄ• natoti __khaggavisÄ• á¹‡o, _ á¹‡o. ettha __
palÄ• samadatÄ«ti __palÄ• sÄ• do. gaá¹‡á¸• a_ vadanekadese, á¹‡vu, __gaá¹‡á¸• ako. _

byagghÄ• diko sabbopi migabhedo ``vÄ• á¸·amigo, sÄ• padoâ€™â€™ ti coccate. byaggha
hiá¹ƒsanato duá¹-á¹-hatÄ• pÄ• kaá¹-Ä• ti tappamukhatÄ• vuttÄ• . __vala_ saá¹ƒvaraá¹‡e,
vÄ• á¸·o, á¹‡o, vÄ• á¸·o ca so migo ceti __vÄ• á¸·amigo, _ duá¹-á¹-hamigotyattho. ``byaggh
tyÄ• dinÄ• sapanti yenÄ• ti __sÄ• pado, sapa_ akkose, do, dÄ«ghÄ• di.

__plavaá¹…ga_ntaá¹ƒ \Be 410/ makkaá¹-e. plavo gatibhedo, tena gacchatÄ«ti __plavaá¹…
__mara_ pÄ• á¹‡acÄ• ge, aá¹-o, ko canto, __makkaá¹-o. _ naro iva __vÄ• naro, vÄ• _sadd
yuttatthattÄ• samÄ• so. sÄ• khÄ• yaá¹ƒ pasuto migo __sÄ• khÄ• migo. _ gatyatthatÄ• ya k
calane, i, __kapi. _ valÄ« sithilaá¹ƒ cammaá¹ƒ mukhe assa __valÄ«mukho. _ kiso, vanokop
setÄ«ti __kiso, _ ussi. vanamokamÄ• sayo assa __vanoko. _ so makkaá¹-o ce __kaá¹‡hatu
siyÄ• , tadÄ• ``gonaá¹…galoâ€™â€™ ti mato, gunnaá¹ƒ naá¹…galasadisatÄ• ya __gonaá¹

<615> pajjaddhaá¹ƒ siá¹…gÄ• lassa nÄ• maá¹ƒ. __sara_ gatihiá¹ƒsÄ• cintÄ• su, alo. __sar
adane, á¹‡vu, bo canto, assu. __kusa_ akkose, tu, thu vÄ• . bheravayuttatÄ• ya __bheravo,
ravatÄ«ti vÄ• __bheravo. samu_ upasame, ivo, __sivÄ• , _ nÄ• rÄ«, __si_ sevÄ• yaá¹ƒ vÄ•
vaÃ±cakopi, migesu vanapasÅ«su dhutto. brÄ• hmaá¹‡aá¹ƒ vaÃ±cetÄ«ti __vaÃ±cako. _

tikaá¹ƒ biá¸·Ä• re. __bila_ bhedane, aro, á¸·attaá¹ƒ. __babba_ gatiyaá¹ƒ, u. __maja_ suddh
niggahÄ«tÄ• gamo. otu, Ä• khubhujopi. dvayaá¹ƒ koke, ayaá¹ƒ kukkurappamÄ• á¹‡o kapilo
Ä• dÄ• ne. Ä«hÄ• migopi, mige Ä«hati kaá¹…khatÄ«ti, kammani á¹‡o.

<616> dvayaá¹ƒ \Be 411/ mahiá¹ƒse. mahiyaá¹ƒ setÄ«ti __mahiá¹ƒso, _ rasso, niggahÄ«tÄ
icchÄ• yaá¹ƒ, udakaá¹ƒ lalatÄ«ti __lulÄ• yo, _ nipÄ• tanÄ• , ayo, assu ca. go viya vajati jÄ•
go viya ayatÄ«ti __gavayo, samÄ• _ dve tulyatthÄ• .

dvayaá¹ƒ salle. __salla_ Ä• sugatiyaá¹ƒ, a, __sallo, _ sakatthe ko, __sallako_ attano sarÄ«

sunakhaá¹ƒ salati hiá¹ƒsatÄ«ti vÄ• __sallo, sallako_ ca, ayaá¹ƒ sÅ«karasaá¹‡á¹-hÄ• no, sa
__assa_ sallassa lomamhi __salalaá¹ƒ, sala_Ã±ca bhave. __pala, sala, patha_ gatiyaá¹ƒ, a
salalÄ«, thittÄ• bhÄ• ve salalaá¹ƒ, __a_mhi salaá¹ƒ.

<617> paÃ±cakaá¹ƒ mige, harantyanena __hariá¹‡o, hara_ haraá¹‡e yu. __á¹‡a_ttamittaÃ±
pÄ• á¹‡acÄ• ge, a, __ra_ssa __go, i_ttaÃ±ca. sena sunakhena raá¹…gati gacchati palÄ• ya
dÄ«ghÄ• di, __mago, migo_ ca ete dve migamattepi. ajinassopayujjamÄ• nassa yoni, tena
bhÅ«tassÄ• jinassuppattikÄ• raá¹‡attÄ• vÄ• __ajinayoni. _ ayampi migamattepi. kuraá¹…g
pathaviyaá¹ƒ raá¹…gatÄ«ti __kuraá¹…go. _ vÄ• tamayatÄ«ti __vÄ• tÄ• yu, _ u.

dvayaá¹ƒ \Be 412/ sÅ«kare. sundaraá¹ƒ phalaá¹ƒ karotÄ«ti __sÅ«karo. _ vuttaÃ±ca __dabb

``snehanaá¹ƒ brÅ«hanaá¹ƒ vassaá¹ƒ, tathÄ• vÄ• tasamÄ• pahaá¹ƒ.

vÄ• rÄ• haá¹ƒ pisitaá¹ƒ bÄ• lyaá¹ƒ, rocanaá¹ƒ sedanaá¹ƒ garÅ«â€™â€™ ti {dabbaguá¹‡asa

sukhaá¹ƒ karotÄ«ti vÄ• __sÅ«karo. _ sundaro karo yassa vÄ• __sÅ«karo. _ vare Ä• hantÄ
sati Ä• hantabboti vÄ• __varÄ• ho, _ kolo, thaddhalomo, bhÅ«dÄ• ropi. dvayaá¹ƒ sase. __p
__sasa_ plutagatiyaá¹ƒ, a.

<618> dvayaá¹ƒ eá¹‡Ä«mige. eá¹‡iyÄ• migiyÄ• , eá¹‡assa vÄ• apaccaá¹ƒ __eá¹‡eyyo, _
``eá¹‡assa, eá¹‡iyÄ• vÄ• cammÄ• diko eá¹‡eyyoâ€™â€™ ti vacanatthaá¹ƒ katvÄ• . eá¹‡iy
__eá¹‡Ä«migo, i_ gatiyaá¹ƒ, yu, nadÄ• di, anadÄ• ditte eá¹‡o, evametepyuppÄ• ditÄ• . dvay
__paá¹-a_ gamane, á¹‡vu, upasaggante bindÄ• gamo ca. __pabba_ gatiyaá¹ƒ, á¹‡vu, bindÄ

dvayaá¹ƒ vÄ• tamige. gamanena vÄ• tasamo migo __vÄ• tamigo. cala_tismÄ• yu, nadÄ• d
theyye, á¹‡vu, ittaÃ±ca. __Ä• _pubbo __khanu_ avadÄ• raá¹‡e, u, __na_lopo. __unda_ pas

<619> camarÄ• dayo \Be 413/, sarabhÄ• dayo ca __migantarÄ• _ migavisesÄ• . camaro ut
pucchaá¹ƒ cÄ• maraá¹ƒ, __camu_ adane, aro, __camaro, _ thiyaá¹ƒ camarÄ«. __pasado_ d
bandhane, ado. kuyaá¹ƒ raá¹…gatÄ«ti __kuruá¹…go, _ assu, uttÄ• bhÄ• ve __kuraá¹…go. _
mÄ• tuá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«ti __migamÄ• tukÄ• , _ upamÄ• ne ko. __ru_ sadde, ru. ruá
__raá¹…ku, _ u, __á¹‡a_ssa lopo __ra_kÄ• rassa, ussa ca. attÄ• naá¹ƒ nÄ«caá¹ƒ karotÄ«ti
abho, __sarabho. _ aá¹-á¹-hÄ• pado uddhaá¹ƒnayano sÄ«hassÄ• pi hantÄ• , tassa ca pÄ• d
bhavatÄ«ti.

<620> piyakÄ• dayo tayo, __Ä• di_nÄ• kandalÄ«cÄ«nasamÅ«ruÄ• dayo ca cammayonayo
uppattikÄ• raá¹‡attÄ• , ete ca citratanuruhÄ• dayo kambojÄ• dimhi, uttarÄ• pathe ca jÄ• yan

sanÄ• makhyÄ• tÄ• . yathÄ• __miga_saddo vanyapasusÄ• maÃ±Ã±e, visese ca kuraá¹…g
__loha_saddo suvaá¹‡á¹‡Ä• dike tejasasÄ• maÃ±Ã±e, visese ca, tathÄ• __cammayoniajin
migasÄ• maÃ±Ã±e, migavisese ceti tathÄ• vuttÄ• .

__pÄ«_ tappanakantÄ«su, á¹‡vu, __iyÄ• _deso. Å«rumhi atisayacammayuttatÄ• ya __cam
__kadi_ avhÄ• ne, alo, Ä«, kadalÄ« ca so migo ceti __kadalÄ«migo. _

sÄ«hÄ• dayo \Be 414/ yathÄ• vuttÄ• , avuttÄ• ca sabbe catuppadÄ• sattÄ• ``migÄ• , pas
pasavantÄ«ti __pasavo, su_ abhisave, __pasa_ bandhane vÄ• , u.

<621> catukkaá¹ƒ lÅ«tÄ• yaá¹ƒ. __lÅ«_ chedane, to, __lÅ«tÄ• , _ sakatthe iko, __lÅ«tikÄ•
uá¹‡á¹‡Ä• pÄ• yo tantu uá¹‡á¹‡Ä• , sÄ• nÄ• bhiyaá¹ƒ assa __uá¹‡á¹‡anÄ• bhi, _ rasso. m
attano tantumhi gacchatÄ«ti __makkaá¹-ako. _

dvayaá¹ƒ gomayajavicchike. __viccha_ gamane, á¹‡vu, __vicchiko, _ satapadiyampi, Ä• á¸
vicchikanaá¹…gulaá¹ƒ, taá¹ƒyogÄ• __Ä• á¸·i. _ dvayaá¹ƒ gharagodhÄ• yaá¹ƒ. __sara_tism
nissitÄ• godhÄ• __gharagoá¸·ikÄ• , dha_ssa __á¸·o, _ sakatthe ko.

<622> dvayaá¹ƒ godhÄ• yaá¹ƒ. __gudha_ rose, a, __godhÄ• , _ nÄ• rÄ«. __kuá¹‡á¸• a_ dÄ
dvayaá¹ƒ rattapÄ• yaá¹ƒ. kaá¹‡á¹‡assa jalÅ«kÄ• rattapÄ• __kaá¹‡á¹‡ajalÅ«kÄ• . _ sataá¹
__satapadÄ«, pada_saddo pÄ• dattho.

dvayaá¹ƒ kalandake. __kanda_ avhÄ• ne, rodane ca, kandatÄ«ti __kalandako, la_majjho, á
kÄ• á¸·avaá¹‡á¹‡atÄ• ya __kÄ• á¸·akÄ• , _ nÄ• riyaá¹ƒ. dvayaá¹ƒ nakule, natthi kulaá¹ƒ eta
arisappopi. __nakka_ nÄ• sane vÄ• , ulo, __ka_lopo, sappe nÄ• setÄ«ti \Be 415/ __nakulo.
__daá¹‡á¸• ako_ dhÄ• tu, uso.

<623> dvayaá¹ƒ kakaá¹‡á¹-ake. kucchito kaá¹‡á¹-ako assa, ussattaá¹ƒ. sarati dhÄ• vatÄ«ti

catukkaá¹ƒ kÄ«á¹-e. __kÄ«á¹-a_ bandhane, a, __kÄ«á¹-a_ gamane vÄ• , dÄ«ghÄ• di. __pu
á¸·attaá¹ƒ. kucchitaá¹ƒ amati gacchatÄ«ti __kimi, _ i, assittaá¹ƒ. pakÄ• rena anatÄ«ti __pÄ•
__á¹‡a_ttaá¹ƒ.

dvayaá¹ƒ kaá¹‡á¹-alomakÄ«á¹-e. uccaá¹ƒ á¹-hÄ• naá¹ƒ Ä• liá¹…gatÄ«ti __uccÄ• liá¹…go. _
__lomasapÄ• á¹‡ako. _

624-625__._ sÄ• ddhapajjena sakuá¹‡assa nÄ• mÄ• ni. vihe Ä• kÄ• se gacchatÄ«ti __vihaá
Ä• kÄ• sapariyÄ• yo cettha __viha_saddo, __vehÄ• sa_ssa vÄ• __vihÄ• _deso. pakkhayut

khena, khasmiá¹ƒ vÄ• gacchatÄ«ti __khago. _ aá¹‡á¸• ato jÄ• to. sakkoti uddhaá¹ƒ gantunt
sakuá¹‡Ä«_ ca, __saka_ sattiyaá¹ƒ, uá¹‡o, unto, uá¹‡Ä« ca. patanto á¸• ento, pattena vÄ•
__pataá¹…go, _ aparatra __ta_lopo. mÄ• tukucchito, aá¹‡á¸• ato cÄ• ti dvikkhattuá¹ƒ jÄ• ya
uá¸• á¸• anÄ• dÄ«su vakkaá¹ƒ kuá¹-ilaá¹ƒ aá¹…gaá¹ƒ gÄ«vÄ• dikaá¹ƒ etassa, vakkena gam
__vakkaá¹…go. _ pattena yÄ• ti, taá¹ƒ vÄ• yÄ• naá¹ƒ etassa. patati patanto viya Ä• kÄ• sa
nÄ«á¸·e kulÄ• vake jÄ• yatÄ«ti __nÄ«á¸·ajo. _

vaá¹-á¹-akÄ• dayo, pokkharasÄ• takÄ• dayo ca __tabbhedÄ• _ tesaá¹ƒ sakuá¹‡Ä• naá¹ƒ v
vaá¹-á¹-ane, á¹‡vu, __vaá¹-á¹-akÄ• _ nÄ• rÄ«. mayÅ«rappamÄ• á¹‡o tadÄ• katicittapakkho
dakkhiá¹‡apathÄ• dÄ«su jÄ• yate, ``jÄ«vajÄ«vÄ• â€™â€™ ti saddaá¹ƒ karotÄ«ti __jÄ«vaÃ±
ti nirÄ• nunÄ• sikÄ• pi. candikÄ• yuttarattippiyo pakkhÄ« __cakoro, caka_ paritakkane, uro,
__tara_tismÄ• iro, dvittamittaÃ±ca, __tittiro. _

<626> __sala_ gatiyaá¹ƒ, á¹‡iko, á¸·attaá¹ƒ, __sÄ• á¸·ikÄ• , _ nÄ• rÄ«. kalaá¹ƒ ravatÄ«ti __
__la_lopo. __karavÄ«ko, _ yassa saro bhagavato sarena upamÄ«yate, so vuccati ``karavÄ«
ravinÄ• sadiso haá¹ƒso __ravihaá¹ƒso. kusa_ sadde, thako, dvittaá¹ƒ, __kusa_ssa __sa_ss
\Be 417/. karaá¹‡á¸• a_ bhÄ• janatthe, avo, __karaá¹‡á¸• avo, _ jalacaro pakkhÄ«. __bilu_
__avÄ• _deso, __bilavo, _ ``gaá¹‡á¸• aplavoâ€™â€™ ti khyÄ• to rattapakkho mahÄ• pakkh
pokkharassa saÃ±Ã±Ä• yassa __pokkharasÄ• tako, Ã±Ã±a_ssa __to, _ dÄ«gho ca, samuc
__sÄ• da_ assÄ• dane, á¹‡vu, __da_ssa __to, pokkharasÄ• tako. _

<627> sattakaá¹ƒ pakkhe. patanti anenÄ• ti __patattaá¹ƒ, yadÄ• _dinÄ• to, dvittaá¹ƒ. __uk
usse, assu, __pekhuá¹‡aá¹ƒ, á¹‡a_ttaá¹ƒ. __pata_ gamane, to, pÄ• tato tÄ• yatÄ«ti vÄ• __
kho, __tassa ko, pakkho. _ patituá¹ƒ icchati yena __piÃ±chaá¹ƒ, _ nerutto, __pata_ gamane
bindÄ• gamo, assi. chÄ• dyate anena __chado. gira_ niggiraá¹‡e, u, issattaá¹ƒ, __gamu_ ga
__ro. _

pakkhÄ«naá¹ƒ bÄ«je ``auâ€™â€™ iti khyÄ• te __aá¹‡á¸• aá¹ƒ, _ kacchapÄ• dÄ«naá¹ƒ bÄ«
khagÄ• dikose cÄ• â€™â€™ ti __nÄ• natthasaá¹…gahe. aá¸• i_ aá¹‡á¸• atthe, á¹‡o, pesi, k
pesi, ``pesiyaá¹ƒ pattabhede ca, koso pumeva icchitoâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1
pakkhigehe. __nÄ«la_ vaá¹‡á¹‡e, a, á¸·attaá¹ƒ, __nÄ«_ naye vÄ• , ilo. kucchitaá¹ƒ aá¹‡á¸•
lunÄ• tÄ«ti __kulÄ• vakaá¹ƒ, _ á¹‡vu.

<628> dvayaá¹ƒ garuá¸·Ä• naá¹ƒ mÄ• tari. vino pakkhino namanti yaá¹ƒ __vinatÄ• . thÄ«pu
itthipurisÄ• naá¹ƒ dvayaá¹ƒ mithunaá¹ƒ nÄ• ma, saá¹…khyÄ• nassa \Be 418/ saá¹…khyeyy
itthipurisÄ• yeva __mithunaá¹ƒ, mitha_ saá¹…game, uno.

chakkaá¹ƒ yugaá¸·amatte. __yuja_ yoge, a, __yugaá¹ƒ, ala_paccaye __yugaá¸·aá¹ƒ, á¸·atta

__ubha_ pÅ«raá¹‡e, á¹‡o, __dvandÄ• _deso ca, __dvandaá¹ƒ, yamu_ uparame, á¹‡vu, alo
__a_paccaye __yamaá¹ƒ. _

629-631__._ __maá¹‡á¸• ala_ntaá¹ƒ samÅ«he. sammÄ• , visesena ca Å«hate puÃ±jÄ«bhÅ
samaá¹ƒ saha avayavena Å«hati tiá¹-á¹-hatÄ«ti vÄ• __samÅ«ho. gaá¹‡a_ saá¹…khyÄ• ne,
sahÄ• ti __gaá¹‡o. _ saha avayavena gacchatÄ«ti __saá¹…ghÄ• to, hana_ gamane, á¹‡o, s
__samudÄ• yo, dÄ• _gamo, majjhe dÄ«gho. saÃ±cinoti avayavanti __saÃ±cayo, ci_ caye. s
__sandoho, duha_ papÅ«raá¹‡e. nissesato vahati avayavanti __nivaho. _ avayavaá¹ƒ katvÄ
__ogho_ {ucyate ogho uca samavÄ• ye ghau nipÄ• tanÄ• cassa gho (cintÄ• maá¹‡iá¹-Ä«kÄ
yasminti __visaro, _ \Be 419/ aro. avayavaá¹ƒ samÄ«pe karotÄ«ti __nikaro. _ ekekÄ• pekkh
kasaá¹…khÄ• tÄ• avayavÄ• Ä• yanti yasmiá¹ƒ __kÄ• yo, _ atha vÄ• kucchitÄ• naá¹ƒ kesÄ
viya avayavÄ• naá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ kÄ• yoti idha samÅ«ho vutto. antatthena khaá¹
avayavaá¹ƒ dhÄ• retÄ«ti __khandho, _ khÄ• dati avayaveti vÄ• __khandho, _ amajjhadÄ«g
ghaá¹-ane. ghaá¹-anaá¹ƒ rÄ• sibhavanaá¹ƒ, ghaá¹-enti assaá¹ƒ avayavÄ• ti __ghaá¹-Ä• . _
__samiti, _ti. saha avayavena gacchatÄ«ti __saá¹ƒhati, hana_ gatiyaá¹ƒ, ti, nalopo. __rasa_
__puÃ±ja_ kucchÄ• yaá¹ƒ. saha avayavena byÄ• petvÄ• ayatÄ«ti __samavÄ• yo. pÅ«go_
__jÄ• taá¹ƒ, _ to. kaá¹ƒ attÄ• naá¹ƒ detÄ«ti kado, cakkhÄ• diko sarÄ«rÄ• vayavo. kado viya
vakati Ä• dadÄ• tÄ«ti __kadambakaá¹ƒ. _ visesena Å«hantyasmiá¹ƒ avayavÄ• __byÅ«ho.
__vitÄ• naá¹ƒ, _ á¹‡o. __gupa_ rakkhaá¹‡e, bo, __pa_ssa __mo, gumbo, _ gumbampi. kala
rakkhatÄ«ti __kalÄ• po, _ ``kalÄ• soá¸·asamo bhÄ• goâ€™â€™ ti hi vuttattÄ• __kalÄ• _sa
Ã±Ä• yati. __jala_ dittiyaá¹ƒ. jalati avayavenÄ• ti __jÄ• laá¹ƒ. _ avayavena maá¹‡á¸• atÄ«ti
maá¹‡á¸• a_ vibhÅ«sÄ• yaá¹ƒ, alo.

<632> sÄ• ddhapajjena gaá¹‡abhedÄ• vuccante. tatra jÄ• tyÄ• dÄ«hi samÄ• nÄ• naá¹ƒ pÅ
gaá¹‡o vaggo nÄ• ma, yathÄ• \Be 420/ ``bandhuvaggo, kavaggoâ€™â€™ ccÄ• dayo, __va
asamÄ• najÄ• tyÄ• dayoti __vaggo, _ á¹‡o, __jja_ssa __ggo. _ jantÅ«naá¹ƒ samÄ• najÄ• ti
gaá¹‡o ``saá¹…gho, satthoâ€™â€™ ti coccate, yathÄ• ``bhikkhusaá¹…gho, vÄ• á¹‡ijasatth
saá¹ƒhaÃ±Ã±ante nibbisesena Ã±Ä• yante avayavÄ• tasminti __saá¹…gho, _ ro. saranti va
__sattho, _ tho, __ra_ssa __to. _

__sajÄ• tikÄ• naá¹ƒ_ samÄ• najÄ• tikÄ• naá¹ƒ jantÅ«nameva gaá¹‡o kulaá¹ƒ nÄ• ma, yath
gokulaâ€™â€™ miccÄ• dayo. __kula_ saá¹…khyÄ• ne, bandhumhi ca, a, __kulaá¹ƒ. sadha
samÄ• nadhammÄ• nameva jantÅ«naá¹ƒ gaá¹‡o nikÄ• yo nÄ• ma, yathÄ• ``bhikkhunikÄ•
nibbisesena cinoti avayaveti __nikÄ• yo. _

sajÄ• tiyatiracchÄ• nÄ• naá¹ƒyeva gaá¹‡o ``yÅ«thoâ€™â€™ tyuccate, so cÄ• nitthÄ«, yath
migayÅ«thaâ€™â€™ miccÄ• dayo, __yu_ missane, tho, dÄ«ghÄ• di, __yÅ«tho, _ ``gaá¹‡o
samÄ• joÃ±Ã±esaâ€™ muccateâ€™â€™ ti {amara 1V 42 gÄ• thÄ• yaá¹ƒ passitabbaá¹ƒ} id

Ã±Ä• tabbaá¹ƒ.

<633> catukkaá¹ƒ garuá¸·e. kanakarucirattÄ• sobhano paá¹‡á¹‡o pakkho yassa __supaá¹
mÄ• tuyÄ• apaccaá¹ƒ __venateyyo, _ á¹‡eyyo. garaá¹ƒ visadharaá¹ƒ hantÄ«ti __garuá¸·o,
__ha_ssa ca á¸·attaá¹ƒ, vaá¹‡á¹‡avikÄ• ro, garuá¸• o. \Be 421/ pakkhisÄ«ho, uá¸·Å«tÄ«so,
sudhÄ• haro, suvaá¹‡á¹‡apakkho, bhujagÄ• sanopi {tikaá¹‡á¸• asesa I 1.42}.

__pika_ntaá¹ƒ kokile. parena vijÄ• tiyena kÄ• kena positoti __parapuá¹-á¹-ho, pusa_ posan
puá¹-á¹-ho __parabhato, bhara_ dhÄ• raá¹‡aposanesu, to. __kuá¹‡a_ saddopakaraá¹‡esu,
Ä• dÄ• ne, ilo, __kokilo. _ apihito kÄ• yatÄ«ti __piko, api_ antaradhÄ• ne, vaá¹‡á¹‡anÄ• so,

<634> aá¹-á¹-hakaá¹ƒ more. __mura_ saá¹ƒvaraá¹‡e, á¹‡o. __maya_ gatiyaá¹ƒ, Å«ro, mah
__mayÅ«ro, _ dhÄ• tussa atthÄ• tisayena yogoti nerutto. varahaá¹ƒ sikhaá¹‡á¸• o, taá¹ƒyog
gÄ«vÄ• kaá¹‡á¹-ho yassa, bhujaá¹…gabhujopi.

dvayaá¹ƒ mayÅ«ramatthakasikhÄ• yaá¹ƒ. sikhÄ• aggijÄ• lÄ• yaÃ±ca, pubbe vuttÄ• .

635-636__._ catukkaá¹ƒ mayÅ«rakalÄ• pe. sikhaá¹‡á¸• ino ayaá¹ƒ __sikhaá¹‡á¸• o, varaha
paribhÄ• sanahiá¹ƒsÄ• dÄ• nesu ca, karaá¹‡e \Be 422/ a. ko mayÅ«ro lasati yena __kalÄ• p
pÄ«_ tappanakantÄ«su, cho, niggahÄ«tÄ• gamo, rasso ca. dvayaá¹ƒ morassa piÃ±chaá¹-á¹
__cadi_ hilÄ• dane, dittiyaÃ±ca, á¹‡vu. mecako kaá¹‡havaá¹‡á¹‡epi vutto.

__aá¸·ya_ntaá¹ƒ bhamare, cha padÄ• ni assa. madhuá¹ƒ vatayati bhuÃ±jate __madhubbat
anavaá¹-á¹-hÄ• ne, pupphamatthake bhamatÄ«ti __bhamaro, _ aro. __ara_ gamane, i, á¸·a

catukkaá¹ƒ gehavanakapotesu. pÄ• rena sabalena Ä• patatÄ«ti __pÄ• rÄ• pato, _ pÄ• rava
__kampa_ calane vÄ• . oto, parapakkhe __ma_lopo. __kuka_ Ä• dÄ• ne, aá¹-o, ussattamas
ravatÄ«ti __pÄ• revaá¹-o, ru_ sadde, aá¹-o, upasaggassa dÄ«gho, asse, __pÄ• revaá¹-o, _

``pÄ• rÄ• vato ca chejjo ca,

kapoto rattalocano.

pÄ• rÄ• pato kalaravo,

pattÄ« seno sasÄ• danoâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1V 14} || ---

__rabhaso. _

<637> dvayaá¹ƒ gijjhe. __gidha_ abhikaá¹…khÄ• yaá¹ƒ, yo, __jha_ssa __jho, _ asarÅ«pad
vÄ• siddhaá¹ƒ, tathÄ• dhassa __jo. gidha_tismÄ• a, niggahÄ«tÄ• gamo, issattaá¹ƒ, __gar
senasÄ• maÃ±Ã±e. kukkuá¹-Ä• dÄ«naá¹ƒ kulaá¹ƒ lunÄ• ti chindatÄ«ti __kulalo, kula_ santÄ
__se_ gamane, no. sattÄ• naá¹ƒ hiá¹ƒsanato byaggho viya byagghi, satte nÄ• setÄ«ti nÄ• s
samuditanÄ• maá¹ƒ.

sakuá¹‡agghÄ• dayo tayo __tabbhedÄ• _ tassa senassa visesÄ• . sakuá¹‡aá¹ƒ hantÄ«ti __
__aá¹-a_ gamane, á¹‡o. __Ä• á¹-o. _ dabbisadisaá¹ƒ tuá¹‡á¸• aá¹ƒ yassa dvijassa so __dab
``dabbimukhadvijo Ä• á¹-o nÄ• mÄ• â€™â€™ tipyeko attho, tadÄ• dveyeva senabhedÄ• .

<638> catukkaá¹ƒ ulÅ«ke. ``uhuâ€™â€™ nti saddaá¹ƒ karotÄ«ti __uhuá¹…kÄ• ro. _ ``uddh
uddhaá¹ƒkaá¹‡á¹‡oâ€™â€™ ti sampatte niruttinayena __ulÅ«ko_ {ulabhinettethi dahatyulÅ«
niruttama (amarakosugghÄ• á¹-anaá¹-Ä«kÄ• 1V 15) }, ucati samaveti koá¹-aranti vÄ• nipÄ•
yassa amanÄ• patÄ• ya saddena lokÄ• kosanti, so __kosiyo, _ kositabboti katvÄ• , koá¹-ar
_ nerutto, vÄ• yasÄ• naá¹ƒ kÄ• kÄ• naá¹ƒ ari sattu, sakkahvayo, divÄ• ndho vakkanÄ• siko
kÄ• kabhÄ«rÅ«, ratticÄ• rÄ«pi.

__vÄ• yasa_ntaá¹ƒ kÄ• ke. ``kÄ• â€™â€™ iti saddaá¹ƒ kÄ• yatÄ«ti __kÄ• ko. _ riá¹-á¹-haá
tadassa natthi __ariá¹-á¹-ho. dhaá¹…ka_ ghoravÄ• site, a. balinÄ• puá¹-á¹-ho bhato. __vay
__vÄ• yaso, _ sakatthe so, sakiá¹ƒpajo, attaghoso, parabharo, balibhujo, guá¸·hamethunopi
ekavÄ• raá¹ƒpajÄ• \Be 424/ pasÅ«ti yassa. ``kÄ• kaâ€™â€™ iccattÄ• naá¹ƒ ghosayati. vijÄ
bharati.

<639> kÄ• ko viya ulati gacchatÄ«ti __kÄ• koá¸·o, _ á¸·attaá¹ƒ. doá¹‡akÄ• ko, daddhakÄ• l
``bÄ«-lauá¹ƒâ€™â€™ iti khyÄ• te sakuá¹‡e. __lÅ«_ chedane, á¹‡o, __va_ssa __po, lÄ• po,
akatÄ«ti __laá¹-ukikÄ• _ {leá¸• á¸• ukikÄ• (Katthaci) }, á¹‡vu.

tikaá¹ƒ hatthiliá¹…gasakuá¹‡e. vÄ• raá¹‡asadisattÄ• __vÄ• raá¹‡o. _ hatthino liá¹…gaá¹ƒ
soá¹‡á¸• aá¹ƒ yasmiá¹ƒ vijjatÄ«ti __hatthiliá¹…go. _ hatthisoá¹‡á¸• aá¹ƒ yasmiá¹ƒ vijjati, so
vihaá¹…gamo ceti __hatthisoá¹‡á¸• avihaá¹…gamo. _

<640> dvayaá¹ƒ ukkuse. uccaá¹ƒ kosatÄ«ti __ukkuso, kusa_ sadde, a. __kura_ sadde, aro
kolaá¹-á¹-hipakkhimhi ``ubhutaâ€™â€™ iti khyÄ• te pakkhimhi kukkuho. kolaá¹-á¹-hiajjhohÄ
__kolaá¹-á¹-hipakkhÄ«. _ ``kukkuâ€™â€™ iti saddÄ• yatÄ«ti __kukkuho, _ ho, __kuka_ avh

tikaá¹ƒ suve. __su_ savane. manussasaddampi suá¹‡Ä• tÄ«ti __suvo, _ a, __uvÄ• _deso.
karotÄ«ti __kÄ«ro. _ karoti manussasaddanti vÄ• __kÄ«ro. _ a, assÄ«. __suka_ gatiyaá¹ƒ,

suá¹-á¹-hu vÄ• manussasaddaá¹ƒ kÄ• yatÄ«ti __suko. _ dvayaá¹ƒ kukkuá¹-amatte. tambÄ•
kukkuá¹-atÄ«ti __kukkuá¹-o, kuka, vaka_ Ä• dÄ• ne vÄ• , aá¹-o.

<641> dvayaá¹ƒ nijjivhe. natthi jivhÄ• yassa __nijjivho. _ dvayaá¹ƒ koÃ±cÄ• sakuá¹‡e. itthi
mithunÄ• naá¹ƒ nÄ• mÄ• ni. __koÃ±ca_ koá¹-ilyappÄ«bhÄ• vesu, a, __koÃ±cÄ• . kanta_ ch
kuá¹‡á¸• anÄ«pi, __kuá¹‡á¸• a_ dÄ• he.

dvayaá¹ƒ cakkavÄ• ke. cakkena cakkasaddena uccate __cakkavÄ• ko, _ á¹‡o. __vaca_ viy
cakkamiccÄ• vhÄ• yassa, rathaá¹…gÄ• vhayanÄ• makopi, rathaá¹…gaá¹ƒ cakkaá¹ƒ, tassa
nÄ• maá¹ƒ assa __rathaá¹…gÄ• vhayanÄ• mako, _ tena rathaá¹…ganÄ• mo rathacaraá¹‡a

lakkhitalakkhaá¹‡Ä• cÄ• tra, lakkhaá¹‡opacaritavuttiyÄ• , goá¹‡amukhyÄ• ya vÄ• vuttiyÄ•
atthantaraá¹ƒ lakkhyate, sÄ• __lakkhitalakkhaá¹‡Ä• . _ yathÄ• ``rathÄ• vayavÄ• yudhoâ€™
rathÄ• vayavasaddena cakkaá¹ƒ lakkhyate, na tadÄ• kati tannÄ• mo cÄ• yudhaviseso. ``pa
pantisaddena dasakkharaá¹ƒ chando lakkhyate, na dasasaddo, tehi tu Ä• yudharathasadda
``cakkÄ• vayavÄ• yudho, dasarathoâ€™â€™ iti devaviseso, rÄ• javiseso ca lakkhyate, tath
``rathaá¹…gaâ€™â€™ ntyanena rathekadeso lakkhÄ«yate, ``avhÄ• yateâ€™â€™ iccanena
vÄ• kasaddo. tehi ca aÃ±Ã±amaÃ±Ã±asanniveso cakkavÄ• koti pakkhiviseso \Be 426/ lakkh
sukkÄ• dÄ«hi evaá¹ƒgatÄ• goá¹‡Ä« vutti.

dvayaá¹ƒ cÄ• take. ayaá¹ƒ meghajalapÄ• yÄ«, __sara_ hiá¹ƒsÄ• yaá¹ƒ, saraá¹‡aá¹ƒ sÄ• ro
__sÄ• raá¹…go. _ ``cÄ• take hariá¹‡e pume, sÄ• raá¹…go sabale tisÅ«â€™â€™ ti {cintÄ• r
__rabhaso. cata_ yÄ• cane, á¹‡vu, thokakopi, thokaá¹ƒ kaá¹ƒ jalaá¹ƒ Ä«hanÄ«yaá¹-á¹-hena

<642> dvayaá¹ƒ pakkhibiá¸·Ä• le. __tula_ ummÄ• ne, iyo. pakkhayutto biá¸·Ä• lo, ``sÅ«â€™

dvayaá¹ƒ rukkhakÄ«á¹-akhÄ• dake. sataá¹ƒ pattÄ• ni assa. sarati kÄ«á¹-eti __sÄ• raso, _ s

dvayaá¹ƒ kÄ• kehi saddhiá¹ƒ nÄ«á¸·aá¹ƒ katvÄ• vasanake sukkasakuá¹‡e. __vaka_ Ä• dÄ
sukko ca so kÄ• kehi saddhiá¹ƒ nivÄ• sanato, kÄ• kasaá¹‡á¹-hÄ• nattÄ• vÄ• kÄ• ko ceti _

dvayaá¹ƒ visakaá¹‡á¹-hikÄ• yaá¹ƒ. __bala_ pÄ• á¹‡ane, á¹‡vu, dÄ«gho, Ä• ko vÄ• . visasa
kaá¹‡á¹-ho yassÄ• sÄ• __visakaá¹‡á¹-hikÄ• , _ etissÄ• pumo nÄ• ma na vijjati. vuttaÃ±ca

``yathÄ• balÄ• kayonimhi, na vijjati pumo sadÄ• .

meghesu gajjamÄ• nesu, gabbhaá¹ƒ gaá¹‡hanti tÄ• tadÄ• â€™â€™ ti {Ap thera0 I 1.511} |

<643> dvayaá¹ƒ \Be 427/ kaá¹…ke. lohasadiso piá¹-á¹-hi yassa __lohapiá¹-á¹-ho. kaá¹…ka
_

dvayaá¹ƒ pattakaá¹‡á¹-he. khaÃ±jo viya caratÄ«ti __khaÃ±jarÄ«á¹-o, _ Ä«á¹-o. passantÄ• r
janetÄ«ti __khaÃ±jano. khaÃ±ja_ gativekalye vÄ• , yu.

dvayaá¹ƒ gÄ• macÄ• á¹-ake, cÄ• á¹-akamatte vÄ• . kalahaá¹ƒ ravatÄ«ti __kalaviá¹…ko, _ y
lunÄ• tÄ«ti vÄ• __kalaviá¹…ko, _ iko, niggahÄ«tÄ• gamo ca. __caá¹-a_ bhede, á¹‡vu, __cÄ

dvayaá¹ƒ veá¸·uriyacchavilome citrapakkhe ``suvaá¹‡á¹‡acÅ«á¸·eâ€™â€™ ti khyÄ• te. __c
dvittaá¹ƒ, bindÄ• gamo ca. ``kiâ€™â€™ iti saddaá¹ƒ karotÄ«ti __kikÄ«, _ á¹‡Ä«, cÄ• so, div
(amara 1V 16) }.

<644> dvayaá¹ƒ meghasÄ• me ``á¹-Ä«-á¹-auâ€™â€™ iti khyÄ• te. kadambayogÄ• __kÄ•
haá¹ƒso __kÄ• á¸·ahaá¹ƒso, _ kÄ• lahaá¹ƒsopi.

dvayaá¹ƒ \Be 428/ ``á¹…ahe-á¸• oâ€™â€™ iti khyÄ• te sakuá¹‡e. sakunto vutto, ``sakunto
bhÄ• sapakkhÄ«khagesu ceâ€™â€™ ti __nÄ• natthasaá¹…gahe. _ sundarÄ• kÄ• rena pak
bhÄ• sapakkhÄ«, ``bhÄ• santo sundarÄ• kÄ• re, bhÄ• santo bhÄ• sapakkhinÄ«â€™â€™ ti

dvayaá¹ƒ ``nvÄ• -mÄ«-sveâ€™â€™ iti khyÄ• te nÄ«lapakkhini. dhÅ«myaá¹ƒ dhÅ«maá¹ƒ a
__dhÅ«myÄ• á¹-o, _ á¹‡o. kÄ• á¸·avaá¹‡á¹‡atÄ• ya kucchitaá¹ƒ liá¹…gaá¹ƒ yassa. bhiá¹…g

dvayaá¹ƒ jalakukkuá¹-e. __dÄ• _ lavane, ti, dÄ• ti Å«hati ussahatÄ«ti __dÄ• tyÅ«ho, _
khaá¹‡á¸• itaddhaniiccattho. kÄ• le sassamutumhi kaá¹‡á¹-ho kaá¹‡á¸• addhani yassa __kÄ
samÄ• sante ko.

<645> khuddÄ• di madhucchiá¹-á¹-hakarÄ• diko kammabhÅ«to ``makkhikÄ• bhedoâ€™â€
saá¹…ghÄ• te, á¹‡vu, makkhikÄ• , tÄ• saá¹ƒ bhedo __makkhikÄ• bhedo. _ piá¹…galamakk
khyÄ• tÄ• yaá¹ƒ dvayaá¹ƒ. __á¸• aá¹ƒsa_ á¸• aá¹ƒsane, á¸• aá¹ƒso. daá¹ƒsopi, __á¸• aá¹ƒs
piá¹…galamakkhikÄ• tivaá¹‡á¹‡anÄ• maá¹ƒ.

makkhikÄ• ya aá¹‡á¸• aá¹ƒ Ä• sÄ• á¹-ikÄ• nÄ• ma, __saá¹-a_ avayave, á¹‡vu. dvayaá¹ƒ ``
paá¹-aá¹ƒ gacchatÄ«ti __paá¹-aá¹…go, _ pataá¹…gopi, sarati hiá¹ƒsatÄ«ti __salabho, _ abh
__sala_ gamane vÄ• .

<646> dvayaá¹ƒ \Be 429/ ``cheá¹ƒâ€™â€™ iti khyÄ• te, __maka_ pÄ• á¹‡e, aso, __makas
nuhÄ• dÄ«su varaá¹‡akamakkhikÄ• yaá¹ƒ. ``cÄ«rÄ«â€™â€™ ti saddÄ• yatÄ«ti __cÄ«rÄ«,

nadÄ• di, dÄ«ghÄ• di. __jhalla_ sadde, á¹‡vu, __jhallikÄ• . _

dvayaá¹ƒ tÄ• lapattÄ• dyantaresu nilÄ«nÄ• yaá¹ƒ cammapattÄ• yaá¹ƒ. jatu viya __jatukÄ• ``rÄ• maá¹-he jatukaá¹ƒ camma-pattajatukaresu thÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1 ajinaá¹ƒ cammaá¹ƒ pattaá¹ƒ yassÄ• __ajinapattÄ• . _ dvayaá¹ƒ haá¹ƒsasÄ• maÃ±Ã±e. har seto chado pattaá¹ƒ yassa. yathÄ• kathaÃ±ci byuppattÄ«ti vuttattÄ• asetacchadepi, cakkaá cakkassa cakkavÄ• kasseva aá¹…gÄ• ni yassa. mÄ• nasaá¹ƒ saro oko yassa.

<647> ye __rattehi_ lohitehi __pÄ• datuá¹‡á¸• ehi_ caraá¹‡acaÃ±cÅ«hi visiá¹-á¹-hÄ• sitÄ• rÄ• jahaá¹ƒsÄ• nÄ• ma, haá¹ƒsÄ• naá¹ƒ rÄ• jÄ• no __rÄ• jahaá¹ƒsÄ• . _

malÄ«nehi pÄ• datuá¹‡á¸• ehi visiá¹-á¹-hÄ• ye te mallikÄ• khyÄ• , __mala, malla_ dhÄ• ra ``malliko haá¹ƒsabhede ca, tiá¹‡asÅ«le ca mallikeâ€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 1V 2 Ä• khyÄ• _saddena bahubbÄ«hi. __asitehi_ kaá¹‡hehi pÄ• datuá¹‡á¸• ehi visiá¹-á¹-hÄ• ye, dhataraá¹-á¹-hÄ• naá¹ƒ apaccÄ• ni __dhataraá¹-á¹-hÄ• _ti, á¹‡o.

<648> tikaá¹ƒ \Be 430/ tiracchÄ• ne. tiriyaá¹ƒ aÃ±cayatÄ«ti __tiraccho, _ tiriyassa tiro, __a __ccho. yu_mhi __tiracchÄ• no, _ tiracchÄ• noyeva __tiracchÄ• nagataá¹ƒ, _ tabbhÄ• vaá¹ tesu vÄ• gataá¹ƒ antogadhanti __tiracchÄ• nagataá¹ƒ, siyÄ• _ti pakatyÄ• napekkhakriyÄ• p hi karotyattho vÄ• kadÄ• ci pakatyÄ• napekkho bhavati, na pana vikatyÄ• napekkho. tathÄ• bhavati, na panubhayÄ• napekkhoti sabbatrevaá¹ƒ. sÄ«hÄ• divaggo.

araÃ±Ã±Ä• divaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pÄ• tÄ• lavaggavaá¹‡á¹‡anÄ•

649-650__._ catukkaá¹ƒ pÄ• tÄ• le. adharaá¹ƒ bhuvanaá¹ƒ __adhobhuvanaá¹ƒ. _ patanti as alo, majjhe dÄ«gho. nÄ• gÄ• naá¹ƒ loko. rasÄ• ya talaá¹ƒ __rasÄ• talaá¹ƒ. _

__sobbha_ntaá¹ƒ \Be 431/ chiddamatte. __raá¹‡a_ sadde, dho, __na_ttaá¹ƒ, yadÄ• di. __v varo vÄ• raá¹‡aá¹ƒ assa __vivaraá¹ƒ, chidi_ dvidhÄ• karaá¹‡e, do. __kuha_ vimhayane, aro __bila_ bhedane, a. __susa_to i, __susi. _ chinditvÄ• gacchatÄ«ti __chiggalaá¹ƒ, _ yadÄ• c abbhaá¹ƒ Ä• kÄ• saá¹ƒ asmiá¹ƒ __sobbhaá¹ƒ. _

``susiraâ€™â€™ nti chiddasÄ• maÃ±Ã±e yaá¹ƒ napuá¹ƒsakavacanaá¹ƒ, taá¹ƒ __sacchidd yathÄ• ``susiro rukkho, susirÄ• ciÃ±cÄ• , susiraá¹ƒ kaá¹-á¹-haâ€™â€™ nti.

dvayaá¹ƒ bhÅ«michidde. __kÄ• sa_ dittiyaá¹ƒ, u. __ava_ rakkhaá¹‡e, aá¹-o, __Ä• vÄ• á¹-o

sappÄ• naá¹ƒ rÄ• jini. vasu ratanaá¹ƒ yassatthÄ«ti __vÄ• sukÄ«. _

<651> dvayaá¹ƒ nÄ• gÄ• naá¹ƒ rÄ• jini. devehipyassanto nopaladdhoti __ananto, _ sesopi,
sisati kappanteti __seso, a. _

dvayaá¹ƒ ajagare. __vaha_tismÄ• __aso, vÄ• haso. _ ajaá¹ƒ chÄ• gaá¹ƒ gilatÄ«ti __ajaga
lassa __ra_ttaÃ±ca. sayÄ«pi, sayanasÄ«lo __sayÄ«. _

dvayaá¹ƒ gonasasappe ``á¹…Ä• -cveâ€™â€™ iti khyÄ• te. gavasseva nÄ• sÄ• assÄ• ti __
__nÄ• sa_saddassa __naso_ kato {pÄ• á¹‡ini V 4.119}. tilaá¹ƒ icchatÄ«ti __tiliccho, _ tiriyaá
__tiliccho, _ yadÄ• di.

dvayaá¹ƒ \Be 432/ deá¸• á¸• ubhe, yo ``jalasappoâ€™â€™ ti vuccati. deá¸• á¸• unÄ• rÄ• ji
__deá¸• á¸• ubho. _ piá¹-á¹-he rÄ• jiyogÄ• __rÄ• julo, _ ulo, badhirasappepyete.

<652> kambalo ca assataro cÄ• ti ime dve nÄ• gakulÄ• merupÄ• de vasanti.

dvayaá¹ƒ vesmanivuá¹-á¹-hasappe. ``vammanÄ«â€™â€™ tipi pÄ• á¹-ho. ``asuddo gharasa
nibbisatÄ• ya amÄ• ritattÄ• sÄ«layuttaá¹ƒ attÄ• mano yasmiá¹ƒ __silutto, _ assu, rassÄ• d

dvayaá¹ƒ rukkhaggÄ• dÄ«su nivuá¹-á¹-hasappe. nÄ«lo harito sappoti __nÄ«lasappo. _ ``nÄ
hariteâ€™â€™ ti hi __tÄ• rapÄ• lo. _ paá¹-hamakÄ• le silÄ• yaá¹ƒ bhavatÄ«ti __silÄ• bhu. _

653-654__._ __visadhara_ntaá¹ƒ sappamatte. Ä• siyaá¹ƒ visaá¹ƒ etassa __Ä• sÄ«viso, _ Ä
__bhuja_ koá¹-ilye, kuá¹-ilÄ• yamÄ• no gacchatÄ«ti __bhujaá¹…go, _ evaá¹ƒ __bhujago, bh
gamane, i. saranto sappati gacchatÄ«ti __sarÄ«sapo, _ assÄ«, saá¹ƒyogalopo, aluttasamÄ•
bhujaá¹…gabhujaá¹…gamÄ• pi, sabbadharakate pana ``bhusaá¹ƒ, punappunaá¹ƒ vÄ• kuá¹
sarÄ«sapoâ€™â€™ ti vuttaá¹ƒ. phaá¹‡ayogÄ• , Ä«, __phaá¹‡Ä«. sappa_tismÄ• a, bhÅ«mi
sappanaá¹ƒ. araá¹ƒ sÄ«ghaá¹ƒ gacchatÄ«ti __alagaddo, ma_ssa __do, ra_ssa __la_ttaÃ±c
jalasappepyayaá¹ƒ, ``alagaddo jalavÄ• á¸·oâ€™â€™ ti {amara 8.5} hi __amarasÄ«ho. _ bho
taá¹ƒyogÄ• __bhogÄ«. _ pannaá¹ƒ gacchatÄ«ti __pannago, _ pÄ• dehi vÄ• na gacchatÄ«t
assa. urasÄ• gacchatÄ«ti __urago. _ visesena Ä• lÄ• ti gaá¹‡hÄ• ti Ä• yunti __vÄ• á¸·o, la_
gamane vÄ• , alo. dÄ«ghasarÄ«ratÄ• ya __dÄ«gho. _ dÄ«ghÄ• piá¹-á¹-hi yassa, samÄ• se
visaá¹ƒ dharati. cakkÄ«, kuá¹‡á¸• alÄ«, gÅ«á¸·hapÄ• do, cakkhussavo, kÄ• kodaro, dabbÄ«
pavanÄ• sanopi. sirasi cakkayogÄ• __cakkÄ«. _ kuá¹‡á¸• alamiva vapu assatthÄ«ti taá¹ƒyo
cakkhunÄ• suá¹‡otÄ«ti __cakkhussavo. _ kÄ• kodaramiva udaraá¹ƒ assa. dabbigatikattÄ•
karoti bandhatÄ«ti __dabbÄ«karo. _ sÄ• maÃ±Ã±aniddesepi kaá¹‡hasappÄ• diyeva dabbÄ«
gacchatÄ«ti. pavanÄ• sano vÄ• tabhojÄ«.

__phaá¹‡ino_ sappassa __tanu_ kÄ• yo bhogo nÄ• ma. bhujatÄ«ti __bhogo, bhuja_ koá¹-il

655-656__._ dvayaá¹ƒ sappassa dÄ• á¹-hÄ• yaá¹ƒ. asati yena asaá¹ƒ, mukhaá¹ƒ, tasmiá¹ƒ
dÄ• á¹-hÄ• dantuttamÄ• . dvayaá¹ƒ sappassa jiá¹‡á¹‡atace \Be 434/, nimuccate yasmÄ• s
kaÃ±cukasadisattÄ• __kaÃ±cuko. samÄ• _ tulyatthÄ• .

dvayaá¹ƒ visamatte. soá¹‡ipathagataá¹ƒ visati dehanti __visaá¹ƒ, visa_ pavesane. giratÄ«ti
aá¸·o.

halÄ• halo, kÄ• á¸·akÅ«á¹-o, __Ä• di_nÄ• kÄ• kolÄ• dayo ca sattÄ• ti ime nava __tabbhed
vuttaÃ±ca ---

``pume paá¹‡á¸• e ca kÄ• kola-kÄ• á¸·akÅ«á¹-ahalÄ• halÄ• .

soraá¹-á¹-hiko sukkikeyyo, brahmaputto padÄ«pano.

dÄ• rado vacchanÄ• bho ca, visabhedÄ• ime navÄ• â€™â€™ ti {amara 8.10-11} ||

tatra halÄ• halo pume, __vÄ• _kÄ• rena napuá¹ƒsakepi, ``hÄ• lÄ• halaâ€™â€™ nti hi __tik
{tikaá¹‡á¸• asesa I 8.5} dÄ«ghÄ• dipi. tÄ• lapatrasaá¹‡á¹-hÄ• no nÄ«lapatro gothanÄ• katip
assa ca samÄ«pe rukkhÄ• dayo á¸• ayhante. himavati, kikkindÄ• yaá¹ƒ, koá¹…kaá¹‡esu, da
hanatÄ«ti halo, a, __na_ssa __lo, _ halÄ• nampi halo __halÄ• halo, _ majjhadÄ«gho. tiriyale
dvijapadehi yuttaá¹ƒ, tathÄ• gaá¹‡á¹-hibhi byÄ• pitaá¹ƒ bindubhideva yaá¹ƒ ghanatarehi, ta
kÄ• á¸·akÅ«á¹-aá¹ƒ. idaÃ±ca puthumÄ• linÄ• massÄ• surassa soá¹‡itamhÄ• eva asurasam
samuppannassa assattharukkhasadisassa rukkhassa niyyÄ• so, ahicchattamalayakoá¹…ka
coppajjate. vaá¹‡á¹‡ena kÄ• á¸·aÃ±ca taá¹ƒ sattÄ• naá¹ƒ jÄ«vitaharaá¹‡ato lohamuggarasa
__kÄ• á¸·akÅ«á¹-aá¹ƒ. _

brahmaputto tu kapilo, malayaddibhavo kharo.

padÄ«pano tu dahano, rattavaá¹‡á¹‡oâ€™ Ã±janaddijo {cintÄ• maá¹‡iá¹-Ä«kÄ• 8.10-11} ||

darade \Be 435/ bhavo __dÄ• rado, _ suppabhanÄ• mako taá¹ƒdesapasiddho ca. vacchan
ca taá¹ƒsamÄ«pe rukkho na vaddhate, taá¹ƒsamphassavÄ• yu ca jarayati, viÃ±jhÄ• yaá¹ƒ,
evaá¹ƒ visantarÄ• nampi sarÅ«paá¹ƒ Ä• gamato viÃ±Ã±eyyaá¹ƒ.

dvayaá¹ƒ dhanatthaá¹ƒ sappaggÄ• he. vÄ• á¸·aá¹ƒ sappaá¹ƒ gaá¹‡hanasÄ«latÄ• ya __vÄ•

tuá¹‡á¸• ena mukhena dibbatÄ«ti __ahituá¹‡á¸• iko, _ á¹‡iko, ``vÄ• á¸·aggÄ• hoâ€™ hituá¹‡
{amarakose 8.11-gÄ• thÄ• yampi} __amaramÄ• lÄ• . _

<657> tikaá¹ƒ niraye. ayo iá¹-á¹-haphalaá¹ƒ, so niggato asmÄ• ti __nirayo, _ nindito rayo ga
vÄ• __nirayo. _ duá¹-á¹-hÄ• gati __duggati. _ apuÃ±Ã±e netÄ«ti __narako, _ á¹‡vu, __ra_

tesu nirayesu yo ``mahÄ• nirayoâ€™â€™ ti vutto, so aá¹-á¹-hadhÄ• hotÄ«ti taá¹ƒ dasseti _
_ccÄ• dinÄ• silokena. marantÄ• pi kammaphalÄ• nubhavanatthaá¹ƒ punappunaá¹ƒ jÄ«van
yattha niraye nerayikÄ• naá¹ƒ sarÄ«rÄ• ni vaá¸• á¸• hakÄ«naá¹ƒ kÄ• á¸·asuttena saÃ±Ã±Ä•
tacchanti, so __kÄ• á¸·asutto. _ bhusaá¹ƒ, punappunaá¹ƒ vÄ• dukkhitasaddena ravanti asm
ca so roruvo cÄ• ti __mahÄ• roruvo. _ puna ``roruvoâ€™â€™ ti cÅ«á¸·aroruvo vutto. bhusa
asmiá¹ƒ __patÄ• pano, _ ``vÄ«ci taraá¹…ge appe cÄ• â€™â€™ ti __ruddo, _ natthi sukhass
__avÄ«ci, _ ``vÄ«ci sukhataraá¹…gesÅ«â€™â€™ ti __tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• asesa
vÄ«ci sukhaá¹ƒ etthÄ• ti __avÄ«ci. _ samantato Ä• gatehi pabbatehi haÃ±Ã±anti atrÄ• ti __
atra __tÄ• pano, iti_saddo aá¹-á¹-hannaá¹ƒ parisamÄ• panattho.

<658> __tattha_ nirayesu vetaraá¹‡Ä« ca lohakumbhÄ« cÄ• ti ime dve nirayÄ• __jalÄ• say
thiyaá¹ƒ, taraá¹‡Ä« nÄ• vÄ• , sÄ• natthi yassaá¹ƒ __vetaraá¹‡Ä«. _ lohamayÄ• kumbhÄ« _

dvayaá¹ƒ nirayapÄ• le. kÄ• raá¹‡Ä• yÄ• tanÄ• , sÄ• ca tibbavedanÄ• , taá¹ƒ karotÄ«ti __k
nirayagatasatte pÄ• tÄ«ti __nirayapo. _

dvayaá¹ƒ nirayagatasatte. nirayaá¹ƒ gacchatÄ«ti __nerayiko. _ narakaá¹ƒ gacchatÄ«ti __nÄ

<659> __udadhi_ pariyantaá¹ƒ samuddassa nÄ• maá¹ƒ. aá¹‡á¹‡o jalaá¹ƒ, so vÄ• ti gaccha
_ aá¹‡á¹‡o yasmiá¹ƒ vijjatÄ«ti vÄ• __aá¹‡á¹‡avo, _ assatthyatthe vo. sagarehi rÄ• jakumÄ•
__sÄ• garo, _ sÄ• naá¹ƒ dhanÄ• naá¹ƒ Ä• karoti vÄ• __sÄ• garo, ka_ssa __go, sÄ• ga_ sa
sandateti __sindhu, sanda_ savane, yadÄ• di. __udi_ kledane, sammÄ• klidanti candodaye
__samuddo. _ jalÄ• ni, udakÄ• ni ca nidhÄ«yante, dhÄ«yante cÄ• trÄ• ti __jalanidhi, udadhi
__udÄ• _deso.

__tassa_ samuddassa khÄ«raá¹‡á¹‡avo, __Ä• di_nÄ• lavaá¹‡odo, dadhyudo, ghatodo, uc
sÄ• dudako cÄ• ti ime satta mahaá¹‡á¹‡avavisesÄ• bhavanti {byÄ• khyÄ• sudhÄ• I 10.2}.
__khÄ«raá¹‡á¹‡avo. _

<660> __assa_ samuddassa __kÅ«ladeso_ tÄ«radeso velÄ• nÄ• ma, vigacchanti irÄ• yas
cakkamiva __salilÄ• naá¹ƒ_ jalÄ• naá¹ƒ __bhamo_ bhamanaá¹ƒ Ä• vaá¹-á¹-o nÄ• ma, Ä• va
__Ä• vaá¹-á¹-o. _

tikaá¹ƒ bindumhi. __thu_ abhitthave, vo, usse. __vidi_ avayave, u, __bindu. phusa_ phusan
_ pÄ• kÄ• re, gehÄ• dititiyaÃ±ca jalaniggamo __bhamo_ nÄ• ma, __bhamu_ anavaá¹-á¹-hÄ

<661> siloko udake. __Ä• pa_ byÄ• pane, appoti sabbatrÄ• ti __Ä• po. _ pÄ• tabbanti __pa
rasso \Be 438/, __payo. jala_ dhaÃ±Ã±e, a. vÄ• rayati ninnonatanti __vÄ• ri, vara_ nisedhe,
pipÄ• santi vÄ• __vÄ• ri. _ pÄ«yateti __pÄ• nÄ«yaá¹ƒ, _ anÄ«yo. salatÄ«ti __salilaá¹ƒ, sala
__udi_ kledane, á¹‡vu, __u_lopo, dakaá¹ƒ pipÄ• sacchedaá¹ƒ karotÄ«ti vÄ• __dakaá¹ƒ, _ `
dÄ• nacchedadhÄ• tÅ«â€™â€™ ti {ekakkharakosa 20 gÄ• thÄ• } hi __ekakkharakose, _ ras
dvittaá¹ƒ, __ara_ gamane vÄ• , to, __annÄ• _deso, __á¹‡a_ttaá¹ƒ. __nÄ«_ naye, Ä«ro. __v
vanÄ«yate pipÄ• sehÄ«ti __vanaá¹ƒ. vÄ• _ gamane, alo. tÄ• yate pÄ• layateti __toyaá¹ƒ, tÄ
Ä• kÄ• rassottaá¹ƒ. __amba_ sadde, u, __ambu. udi_ pasavanakledanesu, á¹‡vu, __udakaá
__kaá¹ƒ. _ kamalaá¹ƒ, khÄ«rampi, __kamu_ icchÄ• kantÄ«su, alo. __khanu_ hiá¹ƒsÄ• yaá¹
khaye vÄ• , khÄ«raá¹ƒ.

<662> catukkaá¹ƒ taraá¹…ge. taranto gacchati, tÄ«raá¹ƒ vÄ• gacchatÄ«ti __taraá¹…go, _
Ä«ssattaá¹ƒ. sayameva bhijjateti __bhaá¹…go, _ a. __Å«ha_ vitakke, mi, __ha_lopo, __Å«m
assÅ«, __ra_lopo. vimhayaá¹ƒ vicittaá¹ƒ cinotÄ«ti __vÄ«ci, _ i, upasaggassa dÄ«gho, ete dv

ullolo, kallolo cÄ• ti idaá¹ƒ dvayaá¹ƒ mahÄ• vÄ«cÄ«su kathyate, __lola_ ummÄ• dane, ullol
á¹‡o, __ula_ gamane vÄ• , olo, dvittaá¹ƒ. __kalla_ sadde, olo, __kallolo. _

<663> silokaddhaá¹ƒ \Be 439/ kaddame. jalaá¹ƒ balate __jambÄ• lo, _ kammani á¹‡o, __m
__kala_ saá¹…khyÄ• ne, alo. __paca_ vitthÄ• ravacane, kammani á¹‡o. __cikkha_ vacane,
madde, amo, dvittaá¹ƒ.

chakkaá¹ƒ vÄ• lukÄ• yaá¹ƒ. __pula_ mahatthe, ino, __á¸·a_ttaá¹ƒ. __vala_ saá¹ƒvaraá¹‡e,
__vÄ• lukÄ• , _ thÄ«. __vaá¹‡á¹‡a_ sadde, __vaá¹‡á¹‡o. mara_ pÄ• á¹‡acÄ• ge, u, __maru
u, assu, __uru, _ mahantepi, vaá¹‡á¹‡o ca maru ca uru ca __vaá¹‡á¹‡amarÅ«ru. sica_ pagg
__sikatÄ• , _ thÄ«.

<664> jalamajjhagataá¹ƒ talaá¹ƒ kammabhÅ«taá¹ƒ ``antarÄ«paá¹ƒ, dÄ«poâ€™â€™ ti cocc
Ä• pÄ• naá¹ƒ antaragataá¹ƒ __antarÄ«paá¹ƒ, _ Ä• kÄ• rassÄ«. ``antarÄ«yaâ€™â€™ nti vÄ
dvidhÄ• gatÄ• naá¹ƒ Ä• pÄ• naá¹ƒ antare bhavaá¹ƒ __antarÄ«ya_nti viggaho, akÄ• rassÄ«
asmiá¹ƒ hetubhÅ«teti __dÄ«po. va_kÄ• ra__Ä• _kÄ• rÄ• naá¹ƒ lopo, issÄ« ca, __dÄ«po, vÄ

paÃ±cakaá¹ƒ tÄ«rassa nÄ• maá¹ƒ. __pÄ• ra tÄ«ra_ kammasampattiyaá¹ƒ, curÄ• di, a. __k
__rudha_ Ä• varaá¹‡e, __rodhaá¹ƒ. _ aÃ±Ã±apÄ• rÄ• dinivattanatthaá¹ƒ __ ``patÄ«raâ€™â

ussaye, a, thiyaá¹ƒ, taá¹-Ä«.

<665> paramhi \Be 440/ tÄ«rasmiá¹ƒ __pÄ• ra_saddo, so ca napuá¹ƒsake, __pÄ• ra tÄ«ra_
__pÄ• ra_ sÄ• matthiye vÄ• , pÄ• rayati taraá¹…gÄ• dayo vÄ• retunti __pÄ• raá¹ƒ. _ orantu
ntyuccate, avare tÄ«radese bhavaá¹ƒ __oraá¹ƒ, _ á¹‡o. pÄ• rato aÃ±Ã±aá¹ƒ tÄ«raá¹ƒ __ap

paÃ±cakaá¹ƒ uá¸·umpe. uá¸·uto dakato pÄ• ti rakkhati uá¸·upo, soyeva niggahÄ«tÄ• gama
plavati, plavanti anenÄ• ti vÄ• __plavo, plava_ gamane, gamanaá¹ƒ atra jalagamanaá¹ƒ. _
ulati gacchatÄ«ti vÄ• __kullo, _ a, dvittaá¹ƒ. taranti anena __taro, tara_ plavataraá¹‡esu.
gamanÄ• gamanavasena punappunaá¹ƒ jale aranti yÄ• ya, sÄ• __paccarÄ«, _ a, nadÄ• di.

<666> tikaá¹ƒ nÄ• vÄ• yaá¹ƒ. taranti yÄ• ya __taraá¹‡Ä«, _ yu, nadÄ• di, __i_paccaye tari,
nu_ thutiyaá¹ƒ, a, vuá¸• á¸• hÄ• vÄ• desÄ• , __nÄ• vÄ• . _ dvayaá¹ƒ laá¹…kÄ• rathambhe.
__kÅ«pako, a_paccayo vÄ• , tadÄ• sakatthe ko. __kamu_ icchÄ• yaá¹ƒ, bho, sakatthe ko,

dvayaá¹ƒ ``pe seá¹ƒâ€™â€™ iti khyÄ• te. tarassa pacchÄ• bhÄ• ge bandhitabboti __pacch
micchitadisaá¹ƒ aá¹-ati yena __goá¹-aviso, _ iso, __ava_nto ca assottaÃ±ca, __goá¹-aviso.
tamÄ• â€™â€™ iti \Be 441/ khyÄ• te. nÄ• vÄ• ya kaá¹‡á¹‡o viya kaá¹‡á¹‡o, mahanto kenip
pavahaá¹‡apatisavanato, taá¹ƒ dharatÄ«ti, kammani á¹‡o. nÄ• vÄ• ya yutto __nÄ• viko. _

<667> dvayaá¹ƒ nÄ• vÄ• ya gamanopÄ• ye. arati yenÄ• ti __arittaá¹ƒ, _ chadÄ• dÄ«hi tatra
dvittaÃ±ca. ke jale nipÄ• tiyate __kenipÄ• to, _ aluttasamÄ• soyaá¹ƒ.

dvayaá¹ƒ niyÄ• make. poto pavahanaá¹ƒ, taá¹ƒ vÄ• hayatÄ«ti __potavÄ• ho. _ niyacchati p
uparame, __ni_pubbo gamane, á¹‡vu, __niyÄ• mako, _ curÄ• di. niyÄ• makepi.

ye vÄ• á¹‡ijÄ• nÄ• vÄ• ya vÄ• á¹‡ijakammaá¹ƒ Ä• caranti, te saá¹ƒyattikÄ• nÄ• ma, saá¹ƒ
dÄ«pantaragamanaá¹ƒ, traá¹‡a, sÄ• payojanametesaá¹ƒ __saá¹ƒyattikÄ• , _ á¹‡iko, __ra_
__ta_paccayena vÄ• siddhaá¹ƒ. potavÄ• á¹‡ijÄ• pi, poto pavahanaá¹ƒ, tassa vÄ• á¹‡ijÄ• .

<668> laá¹…kÄ• rÄ• dayo, phiyÄ• dayo ca nÄ• vÄ• ya __aá¹…gÄ• _ avayavÄ• . lo indo, ta
_ vaá¹-o vuccati sivaá¹-o, tadÄ• kÄ• ratÄ• ya __vaá¹-Ä• kÄ• ro. _ ``vaá¹-o kamadde \Be 442
__nÄ• natthasaá¹…gaho. phÄ• _ vuá¸• á¸• hiyaá¹ƒ, iyo, __phiyo. _

dvayaá¹ƒ ``talakaâ€™â€™ iti khyÄ• te. __pÅ«_ pavane, to, vuá¸• á¸• hi, pavahati niyÄ• ma
vutta_nti kriyÄ• padaá¹ƒ. dvayaá¹ƒ kaá¹-á¹-hambuvÄ• hiniyaá¹ƒ, __duá¹‡a_ gatihiá¹ƒsÄ• su
__doá¹‡Ä«. _ ambuá¹ƒ neti yena __ambaá¹‡aá¹ƒ, _ ussattaá¹ƒ, __á¹‡a_ttaÃ±ca, __amba_

<669> tikaá¹ƒ gambhÄ«re. __gamu_ gamane, Ä«ro, __bho_nto ca __ma_lopo ca, __gabhÄ
__gambhÄ«ro, _ gacchantÄ• bhÄ• yanti asminti vÄ• __gabhÄ«ro, gambhÄ«ro_ ca. __ni_p
__ma_ssa __no. tabbipakkhato_ gambhÄ«raviparÄ«tato uttÄ• naá¹ƒ nÄ• ma, uggataá¹ƒ tÄ•
__uttÄ• naá¹ƒ, _ agambhÄ«raá¹ƒ.

dvayaá¹ƒ agÄ• dhe. __gÄ• dha_ patiá¹-á¹-hÄ• kaá¹…khÄ• su, ganthe ca, natthi gÄ• dhaá¹ƒ
heá¹-á¹-himatalaá¹ƒ phusati yatra __atalamphassaá¹ƒ. _

tikaá¹ƒ appasanne. natthi acchabhÄ• vo atra __anaccho. _ kalusaá¹ƒ pÄ• pepi vuttaá¹ƒ. __
__Ä• vilo. _ ava_ rakkhaá¹‡e vÄ• , ilo.

<670> tikaá¹ƒ nimmale. __cho_ chedane, na chindati dassananti __accho, _ á¹‡o, sacchop
to, __annÄ• _deso. natthi malaá¹ƒ etasmiá¹ƒ __vimalo. gabhÄ«rappabhutÄ« gabhÄ«rÄ• _d
liá¹…gesu.

paÃ±cakaá¹ƒ \Be 443/ kevaá¹-á¹-e. __dhÄ• _ dhÄ• raá¹‡e, Ä«varo. macche hantvÄ• jÄ«va
macche bandhati jÄ• lenÄ• ti __macchabandho, _ macche vadhatÄ«ti vÄ• __macchabandh
jalaá¹ƒ, tassa Ä«lakkhÄ«, tÄ• ya vaá¹-á¹-o vaá¹-á¹-anaá¹ƒ assatthÄ«ti __kevaá¹-á¹-o. _ keva
niyutto, jÄ• lena hantÄ«ti vÄ• __jÄ• liko, _ dÄ• sopyatra, __dÄ• sa_ dÄ• ne, a, ``dÄ• so kev
ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 10.15} __ruddo. _

671-672__._ __jhasÄ• _ntaá¹ƒ macche. __masa_ Ä• masane, cho, __mara_dhÄ• tuvasena
pÄ• á¹‡acÄ• ge, ino, __ra_lopo. mukhappadese puthÅ«ni lomÄ• ni assa __puthulomo. _ pÄ
macchattÄ• visesato alomakepyassa vutti. __jhasa_ hiá¹ƒsattho __daá¹‡á¸• ako_ dhÄ• tu,
visÄ• ro, sakalÄ«pi, vicitraá¹ƒ sarati anena __visÄ• ro, _ á¹‡o. rohitÄ• dÄ«naá¹ƒ vakkalappÄ
(Katthaci) } taco sakalaá¹ƒ. taá¹ƒyogÄ• , Ä«, __sakalÄ«. _

rohitÄ• dayo, makarÄ• dayo ca macchappabhedÄ• . __ruha_ janane, to, __rohito. _ vipÄ• k
_ vaá¹‡á¹‡avikÄ• ro, majjatÄ«ti vÄ• __magguro, _ Å«ro, __majja_ suddhiyaá¹ƒ, __jja_ssa _
__magguro, _ ``á¹…Ä• khÅ«â€™â€™. siá¹…gayuttatÄ• ya __siá¹…gÄ«, _ á¹‡o, nadÄ• di,
__siá¹…gÄ«, sara_ hiá¹ƒsÄ• yaá¹ƒ, a, __ra_ssa __go, _ assi, niggahÄ«tÄ• gamo, nadÄ• di,
cveâ€™â€™. __bala_ \Be 444/ saá¹ƒvaraá¹‡e, alo, __la_ssa __jo, balajo, _â€™â€™ á¹…a
saddattho, __muÃ±jo. pÅ«_ pavane, uso, vuddhyÄ• vÄ• desÄ• , __pÄ• vuso, _ mahÄ• muk

sattakkhattuá¹ƒ vaá¹…katÄ«ti __sattavaá¹…ko, _ ``á¹…a seâ€™â€™. saha vaá¹…kena, sa
yassa __savaá¹…ko, _ ``á¹…a mveâ€™â€™. naá¸·asaá¹‡á¹-hÄ• no mÄ«no __naá¸·amÄ«n
__kaá¸• i_ sannicayavadanekadesesu, á¹‡vu, __gaá¹‡á¸• ako, _ ``á¹…a mÄ• â€™â€™. __s
__susukÄ• , _ sakattheko, ``á¹…a-pau-á¹-ayeâ€™â€™. sayanato passena pharatÄ«ti __sap

pharaá¹‡e, __sapharÄ«_ dvÄ«su, ``á¹…a khÅ«-mÄ• â€™â€™. pÄ• á¹‡iggahaá¹‡e mukhaá

<673> timiÄ• dayo satta mahÄ• macchÄ• nÄ• ma. __tima_ addabhÄ• ve, timatÄ«ti __timi,
__gira_ niggiraá¹‡e, á¹‡o, __la_ttaá¹ƒ, issattaá¹ƒ. timino galo __timiá¹…galo, _ niggahÄ«tÄ•
piá¹…galatimirasadisatÄ• ya __timirapiá¹…galo. _ Ä• bhuso nandatÄ«ti __Ä• nando, nanda
macche nandayatÄ«ti __timinando. _ ``timindoâ€™â€™ tipi pÄ• á¹-ho, timÄ«naá¹ƒ macchÄ
adhiko Ä• roho yassa __ajjhÄ• roho. _ mahanto timi maccho __mahÄ• timi. _

<674> dvayaá¹ƒ ``á¹…a pheâ€™â€™ iti khyÄ• te. pÄ• sÄ• á¹‡asadisasaá¹‡á¹-hÄ• no mac
paá¹-ha_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, ino \Be 445/, ubhayatra dÄ«gho, __pÄ• á¹-hÄ«no, _ ``
vadanti. dvayaá¹ƒ baá¸·ise. vaá¹…katÄ«ti __vaá¹…ko, vaá¹…ka_ koá¹-ilye. __bala_ saá¹ƒva
á¸·attaá¹ƒ. macchavedhanampi, __vidha_ vidhÄ• ne, bhedane ca, anekatthattÄ• , yu.

tikaá¹ƒ kumbhÄ«le. ``suá¹ƒsumÄ• roâ€™â€™ ti samuditanÄ• maá¹ƒ, sasatÄ«ti susu. susu
mÄ• ro, suá¹ƒsu eva mÄ• ro __suá¹ƒsumÄ• ro. _ kena ubhati pÅ«retÄ«ti kumbho, jalÄ• say
__kumbhÄ«lo, _ kumbhÄ« vÄ• ghaá¹-o, taá¹ƒ lÄ• tÄ«ti __kumbhÄ«lo. _ na kamatÄ«ti __na
saÃ±Ã±Ä• saddattÄ• __na_ssa pakati, __nakka_ nÄ• sane vÄ• , curÄ• di.

dvayaá¹ƒ kacchape. kucchito Å«mi vego assa __kummo, _ ``pakÄ• se vegabhaá¹…gesu, ta
puá¹ƒthiyaâ€™â€™ nti {cintÄ• maá¹‡iá¹-Ä«kÄ• 10.21} __rabhaso, _ ``vege bhaá¹…gappak
vÄ«ciyaâ€™â€™ nti __nÄ• natthasaá¹…gaho. _ kacchena pivatÄ«ti __kacchapo, _ á¹‡o, ka
icchÄ• yaá¹ƒ, aá¹-ho.

<675> dvayaá¹ƒ kakkaá¹-e. kakatÄ«ti __kakkaá¹-ako. _ sakatthe ko, __kuka_ Ä• dÄ• ne vÄ
__kula_ santÄ• ne, bandhumhi ca, Ä«ro, kuá¹ƒ vÄ• pathaviá¹ƒ lunÄ• tÄ«ti __kuá¸·Ä«ro, _ Ä
jalassa Å«kÄ• kimiviseso __jalÅ«kÄ• , _ jalaá¹ƒ okaá¹ƒ gehaá¹ƒ etissÄ• ti vÄ• __jalÅ«kÄ•
samavÄ• ye, á¹‡o, okaá¹ƒ. rattaá¹ƒ rudhiraá¹ƒ pivatÄ«ti __rattapÄ• . _

tikaá¹ƒ \Be 446/ maá¹‡á¸• Å«ke. __maá¹‡á¸• a_ bhÅ«sane, uko, dÄ«gho. __dada_ dÄ• ne,
bhaye, sappato bhÄ• yatÄ«ti __bheko, _ iko, Ä«sse. vassÄ• bhÅ«, sÄ• luro, plavopi. dvayaá
khyÄ• te. gaá¹‡á¸• aá¹ƒ vaccasannicayaá¹ƒ uppÄ• detÄ«ti __gaá¹‡á¸• uppÄ• do. _ mahiyÄ
kiÃ±culukopi. kiÃ±ca culatÄ«ti kiÃ±culuko, uko.

<676> dvayaá¹ƒ muttÄ• phoá¹-e. __sappa_ gamane, i, assi, __sippi, _ thÄ«. __su_ abhisav
dvayaá¹ƒ saá¹…khe. __khanu_ avadÄ• raá¹‡e, kvi, __saá¹…kho. samu_ upasame vÄ• , kh
gacchatÄ«ti __kumbu, _ u, dvepyanitthiyaá¹ƒ.

dvayaá¹ƒ khuddasaá¹…khajÄ• tiyaá¹ƒ. saá¹…khassa nakho iva __saá¹…khanakho. _ dvay
khyÄ• te. jale savatÄ«ti __jalasutti, su_ pasave, tti. samatÄ«ti __sambuko, _ uko, __bo_nto
jalasuttiâ€™ tthÄ«â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• 10.23} __puá¹ƒkaá¹‡á¸• e vopÄ• lito

<677> dvayaá¹ƒ jalÄ• saye. jalÄ• naá¹ƒ Ä• sayo patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ __jalÄ• sayo
majjhe yo gambhÄ«ro \Be 447/ agÄ• dho, so __rahadÄ• _khyo, __hara_ haraá¹‡e, bhÅ«vÄ
__rahado. _

dvayaá¹ƒ udapÄ• ne. udakaá¹ƒ pivanti asmiá¹ƒ, yu, __ka_lopo. pivanti asmiá¹ƒ pÄ• no, so
ku_ sadde, po, dÄ«ghÄ• di, kÅ«po, kena ubhatÄ«ti vÄ• kÅ«po, __bha_ssa __po. _ andhup
dassanupasaá¹…ghÄ• te, curÄ• di, u. dvayaá¹ƒ samacaturassapokkharaá¹‡iyaá¹ƒ. __khanu
__na_lopo, dÄ«ghÄ• di. pokkharaá¹ƒ jalaá¹ƒ, taá¹ƒyogÄ• ano, nadÄ• di, __pokkharaá¹‡Ä«.

<678> tipÄ• dena mahato sadÄ• agÄ• dhajalassa padmaá¹-á¹-hÄ• nassa ca padmasuÃ±Ã
{amara 10.28 gÄ• thÄ• yaá¹ƒ passitabbaá¹ƒ}. __taá¸·a_ Ä• ghÄ• te, __tala_ patiá¹-á¹-hÄ• ya
aparapakkhe á¸·attaá¹ƒ. __sara_ gamane, a, __saro. vapa_ bÄ«janikkhepe, vapanti yÄ• ya
Ä• yatacaturassÄ• yampi. __sara_tismÄ• aso, nadÄ• di, __sarasÄ«. daha_ bhasmÄ«karaá
vÄ• , __dha_ssa __ho. ambujÄ• naá¹ƒ_ paddhÄ• naá¹ƒ __Ä• karo_ uppattiá¹-á¹-hÄ• naá¹ƒ.

khuddako saro ``pallalaâ€™â€™ ntyuccate. yatra vassÄ• su adhikaá¹ƒ jalaá¹ƒ, gimhesu jÄ
sukkhatyeva vÄ• , __palla_ rakkhaá¹‡e, curÄ• di, alo, __pallalaá¹ƒ. _

679-680__._ anotattÄ• dayo \Be 448/ ete satta mahÄ• sarÄ• nÄ• ma. tatra sÅ«riyaraá¹ƒsis
avatapati udakametthÄ• ti __anotatto. _ kaá¹‡á¹‡amuá¹‡á¸• apabbatasamÄ«pattÄ• __kaá¹
karotÄ«ti __rathakÄ• rako, _ yathÄ• kathaÃ±ci ayaá¹ƒ byuppatti nÄ• ma, saÃ±Ã±Ä• pana lo
chabbaá¹‡á¹‡adantavantatÄ• ya chaddanto, nÄ• garÄ• jÄ• , tassa nivÄ• sanaá¹-á¹-hÄ• nas
saro. kuá¹‡Ä• lasakuá¹‡Ä• bahavo yattha santi __kuá¹‡Ä• lo. mandÄ• kinÄ«_ Ä• kÄ• saga
sÄ«hÄ• papatanti asmiá¹ƒ __sÄ«happapÄ• to. _

dvayaá¹ƒ jalappÄ• ye dese kÅ«panikaá¹-e pasupÄ• natthaá¹ƒ patthÄ• rÄ• diracite jalÄ• say
pÄ• nÄ• yÄ• ti __Ä• hÄ• vo, _ á¹‡o, vuá¸• á¸• hÄ• vÄ• deso. nipivanti asmiá¹ƒ __nipÄ• naá¹
aporise devanimmiteti bhÄ• vo, soá¹‡á¸• eiccaÃ±Ã±e. ``akhÄ• to devakhÄ• takoâ€™â€™ ti
__amaramÄ• lÄ• yaá¹ƒ puá¹ƒsakaá¹‡á¸• aá¹ƒ. _

<681> __nadya_ntaá¹ƒ \Be 449/ nadÄ«yaá¹ƒ. savatÄ«ti, anto, nadÄ• di, __savantÄ«. _ nin
gacchatÄ«ti __ninnagÄ• , _ kvi. __sanda_ pasavane, u, assittaá¹ƒ, vaá¹‡á¹‡avikÄ• ro, __sin
ikÄ• rÄ• gamo, __saritÄ• . _ Ä• pÄ• naá¹ƒ nivÄ• so Ä• po, samuddo, á¹‡o, taá¹ƒ gacchatÄ«
abyattasadde, nadatÄ«ti __nadÄ«, _ nadÄ• di, taraá¹…ganÄ«pyatra.

dvayaá¹ƒ gaá¹…gÄ• yaá¹ƒ. bhagÄ«rathena raÃ±Ã±Ä• nibbattitÄ• bhÄ• gÄ«rathÄ«ti lokiyÄ
nÄ• mamattamevetaá¹ƒ tassÄ• ti sanniá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ sabbatra. gacchatÄ«ti __gaa
tipathagatÄ• pi, tayo saggamaccapÄ• tÄ• lapathe gatÄ• __tipathagatÄ• . _ sindhÅ«naá¹ƒ n
sambhedo. sammÄ• bhijjanti asmiá¹ƒ __sambhedo, saá¹ƒ_pubbo __bhidi_ melane, á¹‡o.

<682> gaá¹…gÄ• dikÄ• imÄ• paÃ±ca nadiyo mahÄ• nadÄ« nÄ• ma. aciraá¹ƒ sÄ«ghagam
__aciravatÄ«. yamu_ uparame, uno, yamassa bhaginÄ« vÄ• __yamunÄ• , _ bhaginyatthe u
avadhibhÅ«tÄ• yÄ• ti __sarabhÅ«, sara_ gatihiá¹ƒsÄ• cintÄ• su vÄ• , Å«, __abho_nto ca, _
pÅ«jÄ• yaá¹ƒ, a, nadÄ• di.

candabhÄ• gÄ• dikÄ• \Be 450/ ninnagÄ• paÃ±ca mahÄ• nadito aÃ±Ã±Ä• saá¹ƒ nadÄ«naa
pabbato, tato pabhavatÄ«ti __candabhÄ• gÄ• . _ sarayogÄ• vantu, majjhe __sa_kÄ• rÄ• ga
vanturatrÄ• tisaye.

<683> niddosaá¹ƒ jalaá¹ƒ assaá¹ƒ __neraÃ±jarÄ• , _ yadÄ• di, atha vÄ• neraÃ±jarÄ• nÄ•
taá¹ƒsamÄ• nasaddatÄ• ya ayaá¹ƒ nadÄ« __neraÃ±jarÄ• _ nÄ• ma. nÄ• nÄ• gÄ• hÄ• kulÄ
assÄ• __kÄ• verÄ«, _ nadÄ• di. nammaá¹ƒ sukhaá¹ƒ dadÄ• tÄ«ti __nammadÄ• , _ á¹‡o. _
kaá¹‡á¹-akÄ« kosikÄ«Ä• dikÄ• anekÄ• nadÄ«bhedÄ• saá¹…gahitÄ• .

dvayaá¹ƒ hammiyadevÄ• layÄ• dÄ«su jalamagge. vÄ• rino nikkhamanamaggo __vÄ• rimag
á¸·attaá¹ƒ, __panÄ• á¸·i, _ ayaá¹ƒ itthiyaá¹ƒ, pume ca.

tikaá¹ƒ gÄ• madvÄ• ramhi asucipÅ«tipaá¹…kasampuá¹‡á¹‡Ä• yaá¹ƒ kÄ• suyaá¹ƒ. cittaá¹ƒ
yadÄ• di.

684-685__._ __jamu_ adane, alo, nadÄ• di, __bo_nto ca, á¸·attaá¹ƒ, __jambÄ• á¸·Ä«. _ ava
__oá¸·igallo, lagga_ saá¹…ge, alo, á¸·attaá¹ƒ, assi, __ga_lopo, dvittaÃ±ca. sÄ• ddhapajjena
sarasi ruhatÄ«ti __saroruhaá¹ƒ, _ ro. sataá¹ƒ pattÄ• ni \Be 451/ assa, padmavisesatthepyas
abhedo. araá¹ƒ vindatÄ«ti __aravindaá¹ƒ. pada_ gamane, umo. __padumaá¹ƒ, _ anitthÄ«. p
__paá¹…keruhaá¹ƒ, _ aluttasamÄ• soyaá¹ƒ. __nala_ gandhe, ino, á¸·attaá¹ƒ. __pusa_ vuá¸
vuá¸• á¸• hi, __sa_ssa __ko, _ pokkhare jale jÄ• tanti vÄ• __pokkharaá¹ƒ. _ muá¸·Ä• latopi
__muá¸·Ä• lapupphaá¹ƒ. _ kaá¹ƒ jalaá¹ƒ alayati bhÅ«sayatÄ«ti __kamalaá¹ƒ, ala_ bhÅ«san
pupphatÄ«ti __bhisapupphaá¹ƒ. _ kuse jale seti tiá¹-á¹-hatÄ«ti __kusesayaá¹ƒ, _ ro, aluttasa
tÄ• marasampi, tÄ• maraá¹ƒ jalaá¹ƒ, ``tÄ• maraá¹ƒ ghatamaá¹‡á¹‡o ceâ€™â€™ ti __tantata
tiá¹-á¹-hatÄ«ti __tÄ• marasaá¹ƒ, _ ro.

<686> __sitaá¹ƒ_ setaá¹ƒ kamalaá¹ƒ ``puá¹‡á¸• arÄ«kaâ€™â€™ ntyuccate, __puá¸• i_ kha

iko, __arÄ• _gamo ca, __ma_ssa __po, _ issÄ«kÄ• ro ca, __puá¹‡á¸• arÄ«kaá¹ƒ. _ rattaá¹ƒ
``kokanadaá¹ƒ, kokÄ• sakoâ€™â€™ ti coccate. koke nÄ• dayatÄ«ti __kokanÄ• daá¹ƒ, _ á¹‡
``kokanadaá¹ƒ, kokanudaâ€™â€™ ntipi pÄ• á¹-ho, ke kanati dibbatÄ«ti vÄ• __kokanadaá¹
__kana_ dittikantigatÄ«su, ke kÄ• satÄ«ti __kokÄ• sako, _ á¹‡vu, __kÄ• sa_ dittiyaá¹ƒ.

dvayaá¹ƒ kesare, ke jÄ• yatÄ«ti ki, kamalÄ• di, tasmiá¹ƒ jÄ• yati, jalatÄ«ti vÄ• __kiÃ±jakkh
__la_ssa_ vÄ• __ko, _ niggahÄ«tÄ• gamo, ke saratÄ«ti, a, sattamiyÄ• alopo, dvayamanitth
padmÄ• didaá¹‡á¸• e. daá¹‡á¸• asadisatÄ• ya __daá¹‡á¸• o. nala_ gandhe, á¹‡o.

<687> dvayaá¹ƒ \Be 452/ muá¸·Ä• le. __visa_ peraá¹‡e, __va_ssa __bho, bhisaá¹ƒ, bhÄ• s
Ä• kÄ• rassi. mÅ«le jÄ• yatÄ«ti __muá¸·Ä• lo, _ aÃ±Ã±atthe alo, rassÄ• di, __á¸·a_ttaÃ±ca,
patiá¹-á¹-hÄ• yaá¹ƒ vÄ• , alo, sesaá¹ƒ pubbasadisaá¹ƒ, dvayaá¹ƒpyanitthÄ«.

dvayaá¹ƒ kaá¹‡á¹‡ikÄ• yaá¹ƒ. bÄ«jassa koso Ä• karo __bÄ«jakoso. _ kaá¹‡á¹‡e karÄ«yatÄ
kaá¹‡á¹‡Ä• laá¹…kÄ• ro, taá¹ƒsadisasaá¹‡á¹-hÄ• natÄ• ya __kaá¹‡á¹‡ikÄ• , _ padumÄ• dÄ
vanetyattho. __saá¹‡a_ dÄ• ne, á¸• o, __saá¹‡á¸• aá¹ƒ, _ ``saá¹‡á¸• aá¹ƒ paddhÄ• disaá¹…
bhaveâ€™â€™ ti __nÄ• natthasaá¹…gaho. _

<688> dvayaá¹ƒ padmakumudÄ• disÄ• maÃ±Ã±e, tathÄ• hi padmaá¹ƒ mahoppalaá¹ƒ sitop
uppalaÃ±ca, nÄ«lamindÄ«varanti hiâ€™â€™ iti __byÄ• á¸• i, _ ``uppalaÃ±ca kuvalayaá¹ƒ, n
mataâ€™â€™ nti __bhÄ• guri_ ca, ``romo siti ca nÄ«lo, kuvalayamindÄ«varaÃ±ca nÄ«lamb
__vararuci. _ ``kuvalayadalasÄ• mopyaá¹…gadadhiti paridhÅ« saraâ€™â€™ nti __mÄ• lad
pubbakamatamiha nissÄ«yate. yadyevaá¹ƒ katha__muppala_saddena nÄ«luppalÄ• dÄ«sve
mahoppalÄ• dimhÄ«ti? vuccate --- sÄ• maÃ±Ã±epi dhaÃ±Ã±atte yathÄ• __dhaÃ±Ã±a_sad
pana muggÄ• dÄ«su, evamihÄ• pi. __u_pubbo \Be 453/ __pÄ• _ pÄ• ne, alo, dvittaá¹ƒ, uda
__uppalaá¹ƒ, _ yadÄ• di. kuyÄ• pathaviyÄ• valayaá¹ƒ iva sobhÄ• karattÄ• __kuvalayaá¹ƒ

dvayaá¹ƒ nÄ«luppale. nÄ«lavaá¹‡á¹‡e, a, __nÄ«laá¹ƒ, _ indatÄ«ti indÄ«, nadÄ• di, indÄ« la
__indÄ«varaá¹ƒ, inda_ paramissariye vÄ• , Ä«ro.

asmiá¹ƒ nÄ«luppale sete kumudaá¹ƒ nÄ• ma. kuyaá¹ƒ modate __kumudaá¹ƒ, _ á¹‡o. __ass
sÄ• lÅ«kamuccate. kaá¹ƒ sukhaá¹ƒ dadÄ• tÄ«ti __kando, kanda_ avhÄ• ne vÄ• rodane ca.
__daá¹‡á¸• ako_ dhÄ• tu, uko, dÄ«gho, __sÄ• lÅ«kaá¹ƒ. _

<689> tikaá¹ƒ rattÄ• rattasÄ• maÃ±Ã±e. kamalato aÃ±Ã±atarasmiá¹ƒ jalakusume, na tu rat
yuttaá¹ƒ __sogandhikaá¹ƒ. _ kassa hÄ• raá¹ƒ iva sobhÄ• karattÄ• __kallahÄ• raá¹ƒ, lÄ• _g
sÄ«talaá¹ƒ karotÄ«ti __dakasÄ«talikaá¹ƒ. _

dvayaá¹ƒ sevÄ• le. udakaá¹ƒ sevatÄ«ti __sevÄ• lo, _ alo, __va_kÄ• rÄ• gamo, isse ca. nÄ«
nÄ«la_ vaá¹‡á¹‡e, iko, nÄ«lavaá¹‡á¹‡ayogato vÄ• __nÄ«likÄ• , _ sevalopi, dvayaá¹ƒ padm
ca. naá¸·inÄ« ca paá¹…kajinÄ« visinÄ« ca sarojinÄ« padminÄ«ti pariyÄ• yÄ• . ``padmasaá¹
ti hi pariyÄ• yaá¹ƒ __ratanamÄ• lÄ• yaá¹ƒ mÄ• dhavo, _ visaá¹ƒ samaá¹ƒ, tabbantatÄ• ya _
ambujayogato, ambujÄ• naá¹ƒ samÅ«hato vÄ• __ambujinÄ«. _

<690> tilabÄ«jÄ• dayo \Be 454/ sevÄ• lo nÄ• ma. tatra tilabÄ«jappamÄ• á¹‡aá¹ƒ jalasaá¹‡a
nÄ«lÄ• divaá¹‡á¹‡ayuttaá¹ƒ __tilabÄ«jaá¹ƒ_ nÄ• ma. __saá¹…kho_ nÄ• ma sapatto appaka
ukhÄ• pidhÄ• nÄ• dippamÄ• á¹‡o samÅ«lo eko sevÄ• laviseso. __paá¹‡ako_ nÄ• ma bham
eko sevÄ• laviseso, __paá¹‡a_ saá¹…khÄ• te, á¹‡vu, __paá¹‡ako. _

pÄ• tÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sakalabyÄ• karaá¹‡amahÄ• vanÄ• saá¹…gaÃ±Ä• á¹‡acÄ• rinÄ• kavikuÃ±jarakesarinÄ•
sirimahÄ• caturaá¹…gabalena mahÄ• maccena viracitÄ• yaá¹ƒ abhidhÄ• nappadÄ«pikÄ• va
bhÅ«kaá¹‡á¸• avaá¹‡á¹‡anÄ• samattÄ• .

3. sÄ• maÃ±Ã±akaá¹‡á¸• a

1. visesyÄ• dhÄ«navaggavaá¹‡á¹‡anÄ•

<691> __iha_ vakkhamÄ• ne sÄ• maÃ±Ã±akaá¹‡á¸• e __sÄ• á¹…gopÄ• á¹…gehi_ aá¹…ga
__visesyÄ• dhÄ«nehi_ visesyÄ• yattehi visesanasaddehi sobhanÄ• dÄ«hi __saá¹ƒkiá¹‡á¹‡e
aÃ±Ã±amaÃ±Ã±avijÄ• tiyatthehi dabbakriyÄ• guá¹‡Ä• dÄ«hi __anekatthehi_ samayavaá¹‡á
cirassamÄ• dÄ«hi ca __kamÄ• _ kamato vaggÄ• kathyante, te ca pubbavaggasannissayÄ•
\Be 455/ __devamanussÄ• _dÄ«su visesanabhÄ• vena sambandhÄ• , __kriyÄ• _dayo tu ta
vÄ• cakatÄ• ya, __cirassa_mÄ• dayo taá¹ƒkriyÄ• visesanabhÄ• vena, tatoyeva sÄ• dhÄ• ra
sÄ• maÃ±Ã±akaá¹‡á¸• amidaá¹ƒ.

<692> iha satthe bhiyyo rÅ«pantarÄ• liá¹…gavinicchayo, so atrÄ• pi vagge bhiyyo rÅ«pant
vippaá¹-ipattinirÄ• satthaá¹ƒ byÄ• pakanyÄ• yamÄ• ha __ ``guá¹‡iâ€™â€™ _ccÄ• dinÄ• . ta
sabbe guá¹‡asaddÄ• , dabbasaddÄ• , kriyÄ• saddÄ• ca visesyÄ• dhÄ«nabhÄ• vena hetun
visesanasaddena samaliá¹…gino siyunti, yathÄ• --- sobhanÄ• itthÄ«, sobhano puriso, sobh

693-696__._ __subha_ntaá¹ƒ sobhane. __subha_ sobhane, yu. __ruca_ dittiyaá¹ƒ, iro. __sÄ
u. manaá¹ƒ tosetÄ«ti __manuÃ±Ã±aá¹ƒ. _ Ã±Ä• parimÄ• á¹‡atosananisÄ• manesu, antass
tosetÄ«ti vÄ• __manuÃ±Ã±aá¹ƒ, _ tadÄ• ``mano aÃ±Ã±aâ€™â€™ nti chedo, __Ä• _lopo.
á¹‡vu, carati cittametthÄ• ti __cÄ• ru. _ suá¹-á¹-hu darÄ«yate __sundaraá¹ƒ, dara_ dÄ• raá¹

gamane, u, __vaggu. _ mano ramati asmiá¹ƒ. __kamu_ icchÄ• yaá¹ƒ, to. harati cittaá¹ƒ __h
Ã±Ä• á¹‡e, ju, mano javati yasmiá¹ƒ vÄ• __maÃ±ju, na_lopo. piyasÄ«layuttatÄ• ya __pesal
Ä«ssattaá¹ƒ. __bhadi_ kalyÄ• á¹‡e, do. __vÄ• _ gatiyaá¹ƒ, mo. __kala_ saá¹…khyÄ• ne, yÄ
vaá¸• á¸• hetÄ«ti __manÄ• paá¹ƒ, _ mano appoti yasminti vÄ• __manÄ• paá¹ƒ, Ä• pa_ pÄ•
labhitabbanti __laddhaá¹ƒ, _ to, sakatthe ko. subhatÄ«ti __subhaá¹ƒ, _ sundarena sabhÄ• v
__subhaá¹ƒ. _

__puá¹…gava_ntaá¹ƒ uttame, ubbhuto atyatthaá¹ƒ uttamo, __ubha_saddato ubbhutatthato
uggatatamattÄ• vÄ• __uttamo. vara_ patthanÄ• yaá¹ƒ, __pavaro. iá¹-á¹-ha_paccaye __vuá
__jeá¹-á¹-ho. _ pakaá¹-á¹-haá¹ƒ mukhaá¹ƒ Ä• rambho assa __pamukho. _ natthi uttaro uttar
pamukho ca anuttaro cÄ• ti dvando. a__pÄ• _dipubbe __varo. _ mukhamiva __mukhyo, iva
__padhÄ• naá¹ƒ, _ yu. pamukhabhÄ• ve tiá¹-á¹-hatÄ«ti __pÄ• mokkho, _ ubhayatrÄ• pi vuá
rÄ• tÄ«ti __paraá¹ƒ, _ á¹‡o. ``aggaâ€™â€™ nti jÄ• nitabbanti __aggaÃ±Ã±aá¹ƒ, _ ``aggaâ€
vÄ• __aggaÃ±Ã±aá¹ƒ. uttaro uttama_sadiso. padhÄ• nabhÄ• vaá¹ƒ nÄ«taá¹ƒ __paá¹‡Ä«ta
paraá¹ƒ paccanÄ«kaá¹ƒ mÄ• retÄ«ti __paramaá¹ƒ, _ pakaá¹-á¹-habhÄ• ve ramatÄ«tivÄ• __
iyiá¹-á¹-hesu __pasattha_ssa, __vuá¸• á¸• ha_ssa ca __so, seyyo, seá¹-á¹-ho_ ca, ``kvacÄ•
lutteâ€™â€™ ti isse. gÄ• maá¹ƒ netÄ«ti __gÄ• maá¹‡i, _ ``tassÄ«lÄ• dÄ«su á¹‡Ä« tvÄ• vÄ«
__gÄ• maá¹‡i. _ santatamatÄ• ya __sattamo, santa_to tamo, __santa_ssa ca __so. _ vises
sisa_ visesane, to. __ara_ gamane, á¹‡yo, __i_kÄ• rÄ• gamo, __ariyo. _ natthi aggo yasmÄ
__ga_lopo ca. i gatiyaá¹ƒ, á¹‡vu, isse, __a_lopo ca, __eko, _ sadisarahitatÄ• ya vÄ• ekÄ«b
__eko, _ ko. ussÄ• peti paccanÄ«keti __usabho, usa_ dÄ• he, abho \Be 457/. __aja_ gama
dvittaá¹ƒ, __aggo. _ muca mocane, hÄ«namajjhimabhÄ• vehi muccatÄ«ti __mokkho, _ to, _
mocane vÄ• , a. padhÄ• nabhÄ• vaá¹ƒ gacchatÄ«ti __puá¹…gavo, _ yadÄ• di, pukkhalopya
alo, __sa_ssa __kho, _ asarÅ«padvittaá¹ƒ. ete __cuttamÄ• _dayo samÄ• sagÄ• pi asamÄ•
__amarakose_ pana nÄ• gosabhapuá¹…gavÄ• naá¹ƒ samÄ• sagatteyeva uttamatthavÄ• ca

``uttarasmiá¹ƒ pade byaggha-puá¹…gavoâ€™ sabhakuÃ±jarÄ• .

sÄ«hasaddÅ«lanÄ• gÄ• dyÄ• , pume seá¹-á¹-hatthagocarÄ• â€™â€™ ti {amara 2I 59} ||

tassattho --- __byagghÄ• _dayo kammadhÄ• rayasamÄ• se sati uttarapadÄ«bhÅ«tÄ• seá¹
seá¹-á¹-hatthavÄ• cakÄ• pulliá¹…gÄ• ca bhavanti, yathÄ• ``purisabyaggho, munipuá¹…ga
__sÄ«hÄ• _dayo, __Ä• di_nÄ• __varÄ• hapuá¹‡á¸• arÄ«kadhorayhasovÄ«rÄ• _dayo ca sa
uttarapadabhÅ«tÄ• seá¹-á¹-hatthavÄ• cakÄ• pumeva bhavanti, yathÄ• ``sakyasÄ«ho, kav
purisavarÄ• hoâ€™â€™ iccÄ• di.

<697> cittassa, akkhino ca pÄ«tijanakaá¹ƒ vatthu abyÄ• sekaá¹ƒ, asecanaÃ±ca nÄ• ma, na
nakkharanti nayanamanÄ• ni yasmÄ• ti __abyÄ• sekaá¹ƒ, asecana_Ã±ca, na byÄ• siÃ±can

Ä• gantukabhÅ«tÄ• ni aÃ±Ã±arasÄ• nÄ«ti vÄ• __abyÄ• sekaá¹ƒ, asecana_Ã±ca. á¹‡o, yu

chakkaá¹ƒ iá¹-á¹-he vatthumhi. icchitabbaá¹ƒ, esitabbanti vÄ• __iá¹-á¹-haá¹ƒ, isu_ icchÄ• y
gavesane ca, to. subhattaá¹ƒ gacchatÄ«ti __subhagaá¹ƒ, _ kvi. hadaye sÄ• dhu, hadayassa
_ á¹‡o, __da_ntassa lopo, __dya_ssa __jjo. _ dayitabbaá¹ƒ Ä• dÄ• tabbanti __dayitaá¹ƒ, _ V
saá¹ƒvaraá¹‡e, kammani abho. piyÄ• yitabbanti __piyaá¹ƒ, pÄ«_ tappanakantÄ«su, á¹‡yo, r

<698> tikaá¹ƒ tucche. __tuca_ vinÄ• se, cho. __rica_ viyojanasambajjhanesu, sambajjhana
sakatthe ko. sunassa hitaá¹ƒ __suÃ±Ã±aá¹ƒ, _ yo, __nya_ssa __Ã±Ã±o, suna_ gatiyaá¹ƒ vÄ
__phala_ nipphattiyaá¹ƒ, u, gu vÄ• . pubbatra __go_nto, asse, __pheggu. _

tikaá¹ƒ pavitte. __medha_ hiá¹ƒsÄ• saá¹…gamesu, medhÄ«yate saá¹…gamÄ«yate __mejjh
__jho, _ asarÅ«padvittaá¹ƒ. __pu_ pavane, to, dÄ«ghÄ• di. vuá¸• á¸• hÄ• vÄ• deso, __i_kÄ
aviraddhe. na virajjhatÄ«ti __aviraddho, radha_ hiá¹ƒsÄ• parÄ• dhÄ• pagamanesu, to. ``dha
ceâ€™â€™ ti __ta_ssa __dho. paá¹‡a_ byavahÄ• rathutÄ«su, á¹‡vu, viraddhavohÄ• rena r
__apaá¹‡á¹‡ako. _

699-701__._ dvayaá¹ƒ jÄ• tyÄ• cÄ• rÄ• dinÄ• anindite. __u_pubbo, __pa_pubbo ca __kasa
to, ``sÄ• disantapucchabhanjahaá¹ƒsÄ• dÄ«hi á¹-á¹-hoâ€™â€™ ti sahÄ• dibyaÃ±janena __

__gÄ• rayha_ntaá¹ƒ \Be 459/ jÄ• tyÄ• cÄ• rÄ• dinÄ• nindite. nihÄ«yateti __nihÄ«no, hÄ• _
a__pÄ• _dipubbe __hÄ«no. lama_ nindÄ• yaá¹ƒ, á¹‡vu, __lÄ• mako. kiá¹-a_ gatiyaá¹ƒ, __p
indÄ• yaá¹ƒ, á¹-ho, __patikiá¹-á¹-haá¹ƒ, nikiá¹-á¹-ha_Ã±ca. __ittara_saddo lÄ• makatthavÄ
``jÄ• tyÄ• cÄ• rÄ• dÄ«hi nihÄ«noyaâ€™â€™ nti avaditabboti __avajjo, _ tabbhÄ• vattho cet
viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, á¹‡yo, __dya_ssa __jjo. _ kucchÄ• saÃ±jÄ• tÄ• assa __kucchi
__adhamo, _ ossattaá¹ƒ. __uma_ nindÄ• yaá¹ƒ, kamme a, sakatthe ko, usso, __omako. _ g
garaha_ nindÄ• yaá¹ƒ, á¹‡yo, vaá¹‡á¹‡avipariyayo.

dvayaá¹ƒ malayutte. malayuttatÄ• ya __malÄ«no, _ ino, dÄ«gho. assatthyatthe Ä«, __masa
kaccaraá¹ƒ, maladÅ«sitampi, kucchitaá¹ƒ caratÄ«ti __kaccaraá¹ƒ. _

tipÄ• daá¹ƒ vipule. __braha_ vuddhiyaá¹ƒ, rÄ• jÄ• di, __brahÄ• . maha_ pÅ«jÄ• yaá¹ƒ, anto
__vipulaá¹ƒ. sala_ gamane, __visÄ• laá¹ƒ, _ á¹‡o. __patha_ saá¹…khyÄ• ne, ulo, assu, __p
__puthu. gara_ secane, u, __garu. ara_ gamane, u, assu, __uru. tanu_ vitthÄ• re, to, __iá¹‡
__tho, _ assi, asarÅ«padvittaá¹ƒ, __vitthiá¹‡á¹‡aá¹ƒ. _

__vaá¹-hara_ntaá¹ƒ thÅ«le. __pÄ«_ tappanakantÄ«su, ino. __thÅ«la_ paribrÅ«hane, a. __p
__pÄ«varaá¹ƒ. la_paccaye __thullaá¹ƒ, _ rassÄ• di. __vada_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, va

_ aro, __da_ssa __á¹-ho. _ thÅ«lamupacitamaá¹ƒsavipulÄ• yatamaá¹ƒsÄ• di.

dvayaá¹ƒ sannicite. __Ä• ni_pubbo __ci_ caye, kamme to, __Ä• citaá¹ƒ, nicita_Ã±ca.

<702> siloko \Be 460/ sabbasmiá¹ƒ. saratÄ«ti __sabbaá¹ƒ, _ vo, __ra_ssa ca __vo. saá¹ƒ_
to, __samattaá¹ƒ, _ atha vÄ• __sama tima_ vekallabye, to, __samattaá¹ƒ. _ na khiyatÄ«ti _
__akhilaá¹ƒ, nikhila_Ã±ca tathÄ• . __saka_ sattiyaá¹ƒ, alo, kalÄ• bhi avayavehi saha vattate
_ sesato avasiá¹-á¹-hato niggataá¹ƒ __nissesaá¹ƒ. kasa_ gamane, ino, __á¹‡a_ttaá¹ƒ, __ka
sesaá¹ƒ avasiá¹-á¹-haá¹ƒ __asesaá¹ƒ. _ aggena sikharena saá¹…gataá¹ƒ __samaggaá¹ƒ. _
abhidhÄ• nÄ• . __Å«na_ parihÄ• ne, na Å«naá¹ƒ asmiá¹ƒ __anÅ«nakaá¹ƒ, _ ko.

<703> __bahula_ntaá¹ƒ bahutte, bhÄ• veti vaá¸• á¸• hetÄ«ti __bhÅ«ri, bhÅ«_ sattÄ• yaá¹ƒ
dÄ«ghÄ• di, rassanto, __Ä«_mhi __bhÅ«rÄ«, _ medhÄ• . __pahu_ sattiyaá¹ƒ, to, __u_kÄ• r
sattÄ• yaá¹ƒ vÄ• , rasso. __paci_ vitthÄ• re, uro, __pacuraá¹ƒ. bhÄ«_ bhaye, bhÄ• yati yasm
dvittaá¹ƒ. sampahotÄ«ti __sampahulaá¹ƒ, _ lo. __baha_ vuá¸• á¸• hiyaá¹ƒ, u, __bahu. yebh
bahulatthavÄ• cako pÄ• á¹-ipadiko. bahÅ« atthe lÄ• bhÄ«ti __bahulaá¹ƒ. _

dvayaá¹ƒ bahigate. bahi jÄ• taá¹ƒ __bÄ• hiraá¹ƒ, _ iraá¹‡a.

704-706__._ __yesaá¹ƒ_ \Be 461/ padatthÄ• naá¹ƒ __mattaá¹ƒ_ pamÄ• á¹‡aá¹ƒ satÄ• dito
bhavati, te __parosatÄ• dÄ«. Ä• di_nÄ• parosahassÄ• di. satato paro __parosataá¹ƒ. _ sah
__parosahassaá¹ƒ, _ parassa pubbanipÄ• to abhidhÄ• nÄ• __para_saddÄ• __o_kÄ• rÄ• g
attaá¹ƒ khaá¹‡á¸• itaá¹ƒ __parittaá¹ƒ. sukha_ takriyÄ• yaá¹ƒ, takriyÄ• sukhanaá¹ƒ, umo. __
__khuda_ pipÄ• sÄ• yaá¹ƒ, do, __khuddaá¹ƒ. thuca_ pasÄ• de, á¹‡o. __ala_ bhÅ«sanapari
__la_ssa __po, appaá¹ƒ. kisa_ tanukaraá¹‡e, á¹‡o. __tanu_ vitthÄ• re. __ci_ caye, ulo, dvitt
nÄ«ce pana __cullo. mÄ• _ mÄ• ne, chadÄ• dÄ«hi to. rassÄ• di, __mattÄ• , _ itthiyaá¹ƒ. __
__lÅ«_ chedane, luyateti __lavo, _ a. __aá¹‡a_ gatyattho, u. __kaá¹‡a_ sadde, a, __kaá¹‡o
kaá¹‡o pume, vuttaÃ±ca __amarakose_ ``pume lavalesakaá¹‡Ä• á¹‡avoâ€™â€™ ti {amara

__Ã±atta_ntaá¹ƒ \Be 462/ samÄ«pe. saá¹…gatÄ• Ä• po yasmiá¹ƒ __samÄ«paá¹ƒ, _ Ä• ss
kaá¹-o, __nikaá¹-o, _ natthi kaá¹-o Ä• varaá¹‡aá¹ƒ etassÄ• ti vÄ• __nikaá¹-o. sada_smÄ• t
kaá¹‡á¹-haá¹ƒ samÄ«paá¹ƒ upagataá¹ƒ __upakaá¹-á¹-ho. _ ``kaá¹‡á¹-ho gale sanniá¹-á¹-hÄ
madanapÄ• dapeâ€™â€™ ti hi __nÄ• natthasaá¹…gaho, _ idha pana __kaá¹‡á¹-ha_ssa __
vÄ• . abhyÄ• sÄ«datÄ«ti __abhyÄ• so. _ ``abhyÄ• so tu samÄ«pamhi, pumÄ• abhyasanep
{cintÄ• maá¹‡iá¹-Ä«kÄ• 2I 67} __rabhaso. _ saha antena __santikaá¹ƒ, _ sakatthe iko. vidÅ
__avidÅ«raá¹ƒ. _ saá¹…gataá¹ƒ antaá¹ƒ __sÄ• mantaá¹ƒ, sa_saddassa dÄ«gho, niggahÄ«t
__kaá¹-á¹-ha_saddo samÄ«patthoyevÄ• ti dassanatthaá¹ƒ udÄ• haá¹-aá¹ƒ, __kasa_ vilekha
__sannikaá¹-á¹-haá¹ƒ. _ antikabhÄ• vaá¹ƒ upagataá¹ƒ __upantikaá¹ƒ. _ saha kÄ• sena vatt

dittiyaá¹ƒ. antayogÄ• antikaá¹ƒ, iko. Ã±Ä• yateti __Ã±attaá¹ƒ, _ to, __sakÄ• sa_saddena
saniá¸• asadesasavidhasamariyÄ• dasavesÄ• pi gayhanti. saha niá¸• ena, saha desena, sa
mariyÄ• dÄ• ya, saha vesena vattateti viggaho, byuppattinimittaá¹ƒ, rÅ«á¸·hÄ«saddÄ• pana

dvayaá¹ƒ dÅ«ramatte. dukkhena arati yaá¹ƒ dÅ«raá¹ƒ. __vipa_pubbo __kaá¹-á¹-ha_saddo
__vippakaá¹-á¹-hakaá¹ƒ. _

<707> tikaá¹ƒ ghane, natthi antaraá¹ƒ chiddaá¹ƒ yassa. __hana_tismÄ• a, __ha_ssa __gh
upasame, do, __sandaá¹ƒ. _ pÄ• do viraá¸·e. viramatÄ«ti __viraá¸·aá¹ƒ, _ a, vaá¹‡á¹‡avikÄ
yasmiá¹ƒ __pelavaá¹ƒ, piya_ssa __pe, pili_ gamane vÄ• , avo. __tanu_ appÄ• dÄ«supi.

dvayaá¹ƒ \Be 463/ dÄ«ghe. __yata_ Ä• yatane, __Ä• yataá¹ƒ. i_ gamane vÄ• , to, bhÅ«vÄ•
dÄ«ghÄ• di. __di_ khaye, gho, dÄ«ghÄ• di. tikaá¹ƒ vaá¹-á¹-ale. niggataá¹ƒ talaá¹ƒ asmÄ• ti
vaá¹-á¹-a_ vaá¹-á¹-ane, __vaá¹-á¹-aá¹ƒ, _ latÄ• di. __ula_paccaye __vaá¹-á¹-ulaá¹ƒ. _

<708> __ucchita_ntaá¹ƒ unnate. __ci_ caye, uccinotÄ«ti __ucco, _ a. unnamatÄ«ti __unna
hiá¹ƒsÄ• yaá¹ƒ, phalane ca, a, __tuá¹…go. _ uggataá¹ƒ aggaá¹ƒ assa __udaggo. _ uddhaá
sevÄ• yaá¹ƒ, to, __sa_ssa __cho, _ asarÅ«padvittaá¹ƒ, __ucchito. _ paá¹ƒsupi, pakaá¹-á¹-h
__paá¹ƒsu. _

tikaá¹ƒ vÄ• mane. uddhaá¹ƒ na aÃ±catÄ«ti __nÄ«co, aÃ±ca_ gamane, á¹‡o, __a_kÄ• ra__
__ni_saddo atra nisedhe. __rasa_ sadde, so, __rasso. vÄ• _ gamane, mano, __vÄ• mano.

tikaá¹ƒ ujumhi. na jimhaá¹ƒ kuá¹-ilaá¹ƒ __ajimhaá¹ƒ. _ tasmiá¹ƒ avaá¹…katÄ• ya pakaá¹-á¹
__paguá¹‡o. aja_ gamane, u, assu, __uju. _

<709> chakkaá¹ƒ vaá¹…ke. __ala_dhÄ• tumhÄ• aro, __á¸·a_ttaá¹ƒ. __vela_ gamane, to, c
ilayatÄ«ti vÄ• __vellitaá¹ƒ, _ to, __ila_ gamane. __vaá¹…ka_ koá¹-ilye, a. __kuá¹-a_ cheda
koá¹-ilye vÄ• . __hÄ• _ cÄ• ge, kattari mo, dvittaá¹ƒ, vaá¹‡á¹‡avipariyayÄ• di, __jimhaá¹ƒ. k
vakkampi, __vakka_ gamane.

paÃ±cakaá¹ƒ \Be 464/ dhuve. __dhu_ gatitheriyesu, a, __uvÄ• _deso. sassate nicce bhavo
{abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• }. sadÄ• kÄ• le bhavo __sadÄ• tano. sana_saddo nicc
__sanaá¹ƒ_saddo vÄ• {abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• }, tatra bhavo __sanantano, _ u
pubbe niggahÄ«tÄ• gamo.

<710> ekeneva bhÄ• vÄ• dirÅ«pena kÄ• lassa byÄ• pako nibbÄ• nÄ• kÄ• sÄ• dikÅ«á¹-aá¹
mÄ• yÄ• niccalayantÄ• dÄ«su __kÅ«á¹-aá¹ƒ_ vakkhati {abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ•

__kÅ«á¹-aá¹-á¹-ho, _ pabbato, kÅ«á¹-aá¹-á¹-ho viya sadÄ• tiá¹-á¹-hatÄ«ti __kÅ«á¹-aá¹-á¹-h

dvayaá¹ƒ lahuke. __laá¹…gha_ gati sosanesu, u, __gha_ssa __ha_ttaá¹ƒ, niggahÄ«talopo,
__saá¹ƒ_pubbe, satthika__ka_paccaye ca __sallahukaá¹ƒ. _ tikaá¹ƒ saá¹…khyÄ• te. __khy
saá¹…khyÄ• ne. __mÄ• _ parimÄ• á¹‡e, sabbatra to.

<711> tikaá¹ƒ tikhiá¹‡e. __tija_ nisÄ• ne, ho, vaá¹‡á¹‡avikÄ• ro, __tiá¹‡haá¹ƒ. tija_ nisÄ• n
__kho, á¹‡a_ttaá¹ƒ, __tikhiá¹‡aá¹ƒ. tija_toyeva vo, __ja_ssa __vo, ba_ttaá¹ƒ, __tibbaá¹ƒ. _ t
__caá¹‡á¸• a_ kope, __caá¹‡á¸• aá¹ƒ. ujja_ balapÄ• lanesu, a, __jja_ssa __ggo, uggaá¹ƒ. k
__kharaá¹ƒ. _

catukkaá¹ƒ \Be 465/ jaá¹…game. __gamu_ gamane, dvittÄ• di, __jaá¹…gamaá¹ƒ. cara_ ga
tasati calatÄ«ti __tasaá¹ƒ, tasa_ ubbege, ubbego bhayaá¹ƒ, calanaÃ±ca. __cara_bhismÄ•
__carÄ• caraá¹ƒ, _ abbhÄ• sante vÄ• rÄ• gamo, __carÄ• caraá¹ƒ, _ sabbatra __a_paccay
__iá¹…go, iá¹…ga_ gamane.

712-713__._ dvayaá¹ƒ calanamatte. __kampa_ calane. __cala_ kampane, sabbatra kattari y

dvayaá¹ƒ adhike. atiriccatÄ«ti __atiritto, rica_ viyojanasampaá¹-icchanagatÄ«su, to, bhujÄ•
gacchatÄ«ti __adhiko, i_ gamane, ko.

__jaá¹…gamÄ• _ pÄ• á¹‡ito aÃ±Ã±o thÄ• varo nÄ• ma, tiá¹-á¹-hatÄ«ti __thÄ• varo, á¹-hÄ•
vaá¹‡á¹‡avikÄ• ro, __thÄ• varo, _ á¹-hÄ• varopÄ«tyeke.

catukkaá¹ƒ lole. __lola_ ummÄ• dane. __cala_ kampane, dvittÄ• di, __caÃ±calaá¹ƒ. tara_ p
taraá¹ƒ lÄ• tÄ«ti __taralaá¹ƒ, _ ete calanamattepi.

catukkaá¹ƒ purÄ• á¹‡e. pure bhavo __purÄ• á¹‡o, _ yadÄ• dinÄ• __na_paccayo, __á¹‡a_t
__purÄ• tano, tana_paccayo. __sanaá¹ƒ_saddo \Be 466/ iha sattamyanto purÄ• á¹‡atthe ni
__sanantano, _ pubbe viya __sanaá¹ƒ_saddo vÄ• , tatrÄ• pi pubbe viya niggahÄ«tÄ• gamo
sattamyanto purÄ• á¹‡attho iha gayhate, tatra bhavo __cirantano. _ niggahÄ«talopo __cirak

catukkaá¹ƒ abhinave. patito aggo yassa __paccaggho, ga_ssa __gho, _ bahuko vÄ• aggh
anekatthattÄ• hi upasagganipÄ• tÄ• naá¹ƒ bahukattho ettha __pati_saddo. __nava_saddÄ•
__nu_bhÄ• vo ca. navo eva __abhinavo, nu_ thutiyaá¹ƒ, a, __navo. _

714-715__._ paÃ±cakaá¹ƒ kakkhaá¸·e. kantatÄ«ti __kurÅ«raá¹ƒ, _ Å«ro, __kanta_ssa ca __
hiá¹ƒsÄ• yaá¹ƒ vÄ• , Å«ro, assu. __kaá¹-ha_ kicchajÄ«vane, muddhajadutiyanto dhÄ• tu, in

kathinantipi. __dala_ vidÄ• raá¹‡e, ho, __á¸·attaá¹ƒ, baha_ vuddhimhi vÄ• , __ba_ssa __do
__daá¸·haá¹ƒ daha_ bhasmÄ«karaá¹‡e vÄ• , a, á¸·anto ca. niá¹-á¹-hÄ• tÄ«ti __niá¹-á¹-huraá
gatinivattiyaá¹ƒ, uro. __kakkha_ hasane, alo, á¸·attaá¹ƒ. kaá¹-horaá¹ƒ, jaraá¹-haá¹ƒ, muttima
__kaá¹-ha_ kicchajÄ«vane, oro. __jara_ jÄ«raá¹‡e, bhÅ«vÄ• di, á¹-ho. mutti kathinyaá¹ƒ, taá
__muttimaá¹ƒ. a_paccaye __muttaá¹ƒ. _

sattakaá¹ƒ ante. __ama_ gamane, to, __anto, _ anitthÄ«. __pari_pubbo __pariyanto. pa_pu
bhavo __pacchimo. _ ante bhavo __antimo, _ imo. jaghane sÄ• dhu __jighaÃ±Ã±aá¹ƒ, _ yo
__carimaá¹ƒ, cara_saddÄ• vÄ• imo.

catukkaá¹ƒ \Be 467/ paá¹-hame. __pubba_ pÅ«raá¹‡e, a. aggaá¹ƒ seá¹-á¹-hepi vuttaá¹ƒ. __
vÄ• cÄ• yaá¹ƒ, amo, __patha_ saá¹…khyÄ• ne vÄ• , amo, vaá¹‡á¹‡avikÄ• ro, __paá¹-hama
paá¹-hamaá¹ƒ gaá¹‡hÄ«yateti __Ä• di, _ i, pume, __so_saddo __Ä• di_ssa pulliá¹…gattajot
puratthÄ• pi, bhavatthe imatthÄ• .

dvayaá¹ƒ anucchavike. paá¹-iggahito rÅ«po __patirÅ«po. _ chaviyÄ• anurÅ«paá¹ƒ __anuc
ko.

dvayaá¹ƒ niratthake. __mÅ«ha_ vecitte, a, __ha_ssa __gho. _ natthi attho yassa, sakatthe

<716> dvayaá¹ƒ pÄ• kaá¹-e. visiá¹-á¹-ho attÄ• yassa __byattaá¹ƒ. puá¹-a_ pakÄ• sane, __

tikaá¹ƒ mudumhi. __muda_ modane, u, __muda_ saá¹ƒsagge vÄ• . sobhanaá¹ƒ kumÄ• raá
alo, manto ca.

dvayaá¹ƒ indriyaggayhe. akkhaá¹ƒ indriyaá¹ƒ patigataá¹ƒ nissitaá¹ƒ, akkhena vÄ• patigata
kate samÄ• se __pati_saddassa pubbanipÄ• to abhidhÄ• nato. indriyaá¹ƒ cakkhÄ• dikaá¹ƒ,
__indriyaggayhaá¹ƒ. _

dvayaá¹ƒ apaccakkhe. paccakkhaviparÄ«taá¹ƒ __apaccakkhaá¹ƒ, _ paramÄ• á¹‡vÄ• di. ind
__atindriyaá¹ƒ. _

<717> catukkaá¹ƒ aÃ±Ã±atthe. __itara_saddo pÄ• á¹-ipadiko aÃ±Ã±atthavÄ• cako, __idaá
aÃ±Ã±atthe, __daá¹ƒ_lopo ca \Be 468/. __aÃ±Ã±a_saddÄ• sakatthe taro. eko seá¹-á¹-hepi
pÄ• á¹-ipadiko bhinnattho, na Ã±Ä• yateti vÄ• __aÃ±Ã±o. _

tikaá¹ƒ nÄ• nappakÄ• re. bahavo vidhÄ• pakÄ• rÄ• assa __bahuvidho. _ vicittÄ• vidhÄ•

dvayaá¹ƒ anivÄ• rite. natthi bÄ• dho nisedho yassa __abÄ• dhaá¹ƒ. _ natthi aggaá¸·aá¹ƒ as

<718> catukkaá¹ƒ asahÄ• ye. asahÄ• yatthe __eka_to Ä• kÄ«, cco, ko ca, __ekÄ• kÄ«, eka
__ekako_ vutto. __samÄ• _ tulyatthÄ• .

anekasambandhini __sÄ• dhÄ• raá¹‡Ä• _didvayaá¹ƒ. saha Ä• dhÄ• raá¹‡ena vattatÄ«ti __
thiyaá¹ƒ sÄ• dhÄ• raá¹‡Ä«, sÄ• dhÄ• raá¹‡Ä• ca. samÄ• nameva __sÄ• maÃ±Ã±aá¹ƒ, _ yo

dvayaá¹ƒ appÄ• vakÄ• se. sambÄ• dhate asmiá¹ƒ, ro. __saá¹ƒ_saddÄ• kaá¹-o, yadÄ• di, _
Ä• varaá¹‡ena vattatÄ«ti vÄ• __saá¹…kaá¹-aá¹ƒ, _ sahattho __saá¹ƒ_saddo.

<719> __vÄ• maá¹ƒ kaá¸·evaraá¹ƒ_ vÄ• makÄ• yo sabyaá¹ƒ nÄ• ma. ``sabyaá¹ƒ vÄ• me c
{cintÄ• maá¹‡iá¹-Ä«kÄ• 2I 84} hi __ajayo, sava_ gatiyaá¹ƒ, yo. __dakkhiá¹‡aá¹ƒ_ kaá¸·evar
sabyato apagataá¹ƒ __apasabyaá¹ƒ. _

dvayaá¹ƒ \Be 469/ viparÄ«te. paá¹-ikÅ«lati Ä• varatÄ«ti __paá¹-ikÅ«laá¹ƒ, kÅ«la_ Ä• varaá¹
dakkhiá¹‡epi vuttaá¹ƒ.

duradhigamanto pathaá¹ƒ gahanaá¹ƒ, yathÄ• --- gahanametaá¹ƒ satthaá¹ƒ, dubbivekamico
hantÄ«ti __gahanaá¹ƒ, _ gahaá¹‡ampi, yadÄ• di. __kala_ gamane, ilo, kaliá¹ƒ lÄ• tÄ«ti vÄ•

720-721__._ dvayaá¹ƒ bahuppakÄ• re. uccaÃ±ca taá¹ƒ avacaÃ±ceti __uccÄ• vacaá¹ƒ, _ ka
assa.

tikaá¹ƒ janÄ• dinirantaragate. __saá¹…ka_ saá¹…kÄ• yaá¹ƒ, to. __kira_ pakkhepavikkhipan
__iá¹‡á¹‡Ä• _deso. __saá¹…ka_ saá¹…kÄ• yaá¹ƒ, ulo, __saá¹…kulaá¹ƒ, saá¹ƒ_pubbo __ku

siloko cheke. kato abhyÄ• sito hattho padattho yena __katahattho. kusa_ silesane, alo. pak
assa. abhijÄ• nÄ• ti __abhiÃ±Ã±o. sikkha_ vijjopÄ• dÄ• ne, to. __puá¹‡a_ kammani subhe,
__chidi_ dvidhÄ• karaá¹‡e, kattari a, __da_ssa __ko. cata_ yÄ• cane, uro. __dala_ dittiyaá¹
__ko, dakkha_ vuá¸• á¸• hiyaá¹ƒ vÄ• , a, __dakkha_ vuá¸• á¸• hihiá¹ƒsÄ• gatisÄ«ghesu vÄ•
hiá¹ƒsÄ• baladÄ• naniketanesu, alo, __pesalo. _ katamukho, katÄ«pi, __kata_saddo \Be 47
kataá¹ƒ abyÄ• sitaá¹ƒ mukhaá¹ƒ upÄ• yo anenÄ• ti __katamukho. _ kataá¹ƒ assatthÄ«ti __k

sattakaá¹ƒ bÄ• le. __bala_ pÄ• á¹‡ane, balatÄ«ti __bÄ• lo, _ assÄ• sitapassÄ• sitamattena
paÃ±Ã±Ä• jÄ«vitenÄ• tyattho. __dÄ• _ kucchÄ• yaá¹ƒ gatiyaá¹ƒ vÄ• , tu, dvittaá¹ƒ, rassÄ• c
á¸·attaá¹ƒ. __mÅ«ha_ vecitte, lo, vaá¹‡á¹‡avipariyayo, __mÅ«á¸·ho. manda_ jaá¸·atte. bÄ•
iso. aÃ±Ã±o, yathÄ• jÄ• topi, na jÄ• nÄ• tÄ«ti __aÃ±Ã±o. _ yÄ• diso jÄ• to viveko __yathÄ•

<722> tikaá¹ƒ bhÄ• gyasampanne. puÃ±Ã±aá¹ƒ, sukataÃ±ca yasmiá¹ƒ atthi __puÃ±Ã±avÄ
dhanaá¹ƒ gahaá¹‡aá¹ƒ laddhoti __dhaÃ±Ã±o, _ yo. dvayaá¹ƒ mahÄ• vÄ«riye. __mahÄ• dhi
mahicche. mahÄ• sayopi.

dvayaá¹ƒ bahulahadaye, pasatthahadaye ca. hadayaá¹ƒ bahulaá¹ƒ, pasatthaÃ±ca yassa _
tabbahule Ä«, Ä• lu ca, suhadayopi.

<723> dvayaá¹ƒ haá¹-á¹-hacitte. ``hÄ• samano vikubbÄ• no, pamÄ• no haá¹-á¹-hamÄ• nas
__amarasÄ«ho. _ dvayaá¹ƒ dummane. duá¹-á¹-haá¹ƒ, dukkhitaá¹ƒ vÄ• mano yassa. virÅ«p
antamanopi.

catukkaá¹ƒ \Be 471/ bahuppade. yÄ• cakÄ• naá¹ƒ vadaá¹ƒ vacanaá¹ƒ jÄ• nÄ• tÄ«ti __vadÄ
rÅ« ca, pubbatraÃ±Ã±assa __nÄ• de_so, majjhadÄ«gho ca. dÄ• ne soá¹‡á¸• o pasuto. __s
majjamadetyeke, thÅ«lalakkhopyatra, dÄ• natthaá¹ƒ thÅ«laá¹ƒ lakkhaá¹ƒ assa.

<724> siloko pÄ• kaá¹-amatte. __khyÄ• _ pakÄ• sane, to. __pati_pubbo __i_ gamane, to. a
__patÄ«to. Ã±Ä• _ avabodhane, to, __paÃ±Ã±Ä• to, abhiÃ±Ã±Ä• to_ ca. __patha_ khyÄ• n
__suto, vissuto_ ca, __su_ savane vÄ• , kamme to. __vida_ Ã±Ä• á¹‡e, __vidito. sidhu_ saa
saá¹ƒsiddhiyaá¹ƒ vÄ• . __kaá¹-a_ gatiyaá¹ƒ, dassanaá¹ƒ kaá¹-atÄ«ti __pÄ• kaá¹-o, _ upasa

<725> tipÄ• daá¹ƒ issare. __Ä«sa_ issariye, Ä«satÄ«ti __issaro, _ aro, rassÄ• di, dvittaá¹ƒ.
á¹‡vu, __nÄ• yako. _ saá¹ƒ dhanaá¹ƒ assatthÄ«ti __sÄ• mÄ«, _ dÄ«ghÄ• di, rassante sÄ• n
rassÄ• di, __pati. adhi_pubbe __adhipati. Ä«sa_ issariye, a, __Ä«so. _ pabhavatÄ«ti __pab
__aya_ gamane, yo, __ayyo. _ adhipÄ• tÄ«ti __adhipo, _ ro. adhibhavatÄ«ti __adhibhÅ«, _
__netÄ• . _

tikaá¹ƒ \Be 472/ bahudhane. ibhaá¹ƒ arahatÄ«ti __ibbho, _ vo, vaá¹‡á¹‡avipariyayo. __jhe_
ajjhÄ• yati dhanaá¹ƒ __aá¸• á¸• ho, _ jhassa __á¸• ho, _ asarÅ«padvittaá¹ƒ, rassÄ• di ca. _
__dhanÄ«. _

<726> dvayaá¹ƒ dakkhiá¹‡eyye. dÄ• naá¹ƒ paá¹-iggaá¹‡hituá¹ƒ arahatÄ«ti __dÄ• nÄ• raho
sÄ«ghatthe ca, dakkhanti bhogasampadÄ• dÄ«hi yÄ• ya, sÄ• dakkhiá¹‡Ä• , iá¹‡o, taá¹ƒ ara

dvayaá¹ƒ snehavati. __siniha_ pÄ«tiyaá¹ƒ, dho, __ha_ssa __do, siniddho, _ vaccho sineho
_ lo.

pamÄ• á¹‡iko parikkhako, parikkhate avadhÄ• rayate pamÄ• á¹‡ehi atthanti __parikkhako,

á¹‡vu. kÄ• raá¹‡aá¹ƒ jÄ• nÄ• tÄ«ti __kÄ• raá¹‡iko, _ iko.

dvayaá¹ƒ Ä• satte. __sanja_ saá¹…ge, to. taá¹ƒ taá¹ƒ vatthu paraá¹ƒ padhÄ• naá¹ƒ assa _

<727> tikaá¹ƒ kÄ• ruá¹‡ike. karuá¹‡Ä• sÄ«laá¹ƒ assa __kÄ• ruá¹‡iko. _ dayÄ• karuá¹‡Ä•
Ä• lu. dukkhitesu suá¹-á¹-hu ramatÄ«ti __sÅ«rato, _ upasaggassa dÄ«ghatÄ• .

iá¹-á¹-hatthe \Be 473/ abhimatappayojane uyyuto puggalo ussuko nÄ• ma, uá¹-á¹-hÄ• naá¹
__ussuko, _ hasÄ• dyanuá¹-á¹-heyaá¹ƒ.

yo Ä• lasyÄ• vasÄ• dÄ«hi anutiá¹-á¹-hati, so dÄ«ghasutto, dÄ«ghaÃ±ca taá¹ƒ suttaÃ±ca, ta
__dÄ«ghasuttaá¹ƒ, _ dÄ«ghasuttapariyantikaá¹ƒ kÄ• riyaá¹ƒ karotÄ«ti __dÄ«ghasutto. _ cir
kriyÄ• nuá¹-á¹-hÄ• naá¹ƒ assa.

<728> dvayaá¹ƒ parÄ• yatte, parasmiá¹ƒ, parena vÄ• adhÄ«no __parÄ• dhÄ«no, _ ajhant
paratanto, paravÄ• , attavÄ• pi {nÄ• thavÄ• (amara 2I 26}, tantayatÄ«ti tanto, __tanta_ kuá
paro tanto niyÄ• mako yassa. paro seá¹-á¹-ho nÄ• yako, attÄ• ca atthÄ«ti __paravÄ• , attav

Ä• yattatÄ• matte catukkaá¹ƒ. __yata_ payatane, __Ä• _pubbo avasÄ«bhÄ• ve, to. antena
__santako, _ sakatthe ko. pariggayhate ``sakaâ€™â€™ nti karÄ«yateti __pariggaho. _ adhi
__adhÄ«no. _

sena attanÄ• Ä«ritaá¹ƒ sÄ«laá¹ƒ assÄ• ti __serÄ«, _ tasmiá¹ƒ serini ca __sacchando_ vatt
chando yassatthÄ«ti __sacchando, _ a. savaso, sayaá¹ƒvasÄ«, niravaggahopi.

<729> guá¹‡adose \Be 474/ __anisamma_ anupaparikkhitvÄ• yo karoti, so __jammo, jama

dvayaá¹ƒ atitaá¹‡he. __lubha_ lobhe, a, dvittaá¹ƒ, __bha_ssa __po, lolupo, _ lolubhopi.

tikaá¹ƒ luddhe. __gidha_ abhikaá¹…khÄ• yaá¹ƒ, to. __lubha_ giddhiyaá¹ƒ, to. __lola_ umm
atha mahÄ• taá¹‡hÄ• titaá¹‡hagiddhÄ• naá¹ƒ ko bhedo? mahÄ• taá¹‡ho nÄ• nÄ• rammaá¹
ekasmimpi Ä• rammaá¹‡e anekavÄ• raá¹ƒ, adhikaÃ±ca tasati, giddho pana ubhayathÄ• pÄ

yo kriyÄ• su mando, so __kuá¹‡á¹-ho, kuá¹‡á¹-ha_ paá¹-ighÄ• te, Ä• lasye ca, a.

<730> paÃ±cakaá¹ƒ kÄ• make. __kamu_ icchÄ• yaá¹ƒ, curÄ• di, ritu, __kÄ• mayitÄ• , _ kÄ
__kÄ• mano, _ kamanopi. __á¹‡Ä«_paccaye __kÄ• mÄ«, á¹‡uka_paccaye __kÄ• muko, _ a
__anuko, _ kvi. abhikÄ• mayate __abhiko, _ kvi. atikopi.

dvayaá¹ƒ matte. suá¹‡á¸• Ä• surÄ• , tatra kusalo __soá¹‡á¸• o, _ pÄ• nÄ• gÄ• raá¹ƒ vÄ• s
á¹-hitaá¹ƒ vÄ• __soá¹‡á¸• o. mada_ ummÄ• de \Be 475/, to. ukkaá¹-o, khivopi, madena udd
yadÄ• dinÄ• uto kaá¹-o mattatthe {pÄ• á¹‡ini V 2.29}. __khiva_ made, a.

tikaá¹ƒ vacanakÄ• rini. pavattinivattÄ«su vidhÄ• tuá¹ƒ sakyo __vidheyyo, _ iyyo. Ä• desitaá
suá¹‡otÄ«ti __assavo, _ rassÄ• di, a. sundaraá¹ƒ vaco Ä• cariyÄ• dÄ«naá¹ƒ etasmiá¹ƒ hetu
vinayaggÄ• hÄ«pi, vinayaá¹ƒ vidhipaá¹-isedhavacanaá¹ƒ gahetuá¹ƒ sÄ«lo __vinayaggÄ• hÄ

<731> taá¹…khaá¹‡uppattiÃ±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• , tÄ• ya yutto __pagabbho, _ sÄ«gham
gabbha_ dhÄ• raá¹‡e.

tikaá¹ƒ bhÄ«ruke. bhÄ« bhayaá¹ƒ sÄ«lo yassa __bhÄ«sÄ«lo. _ bhÄ• yatÄ«ti __bhÄ«ru, bhÄ
__ruka_paccaye __bhÄ«ruko, _ sakatthe vÄ• ko.

dvayaá¹ƒ asÅ«re. na vÄ«ro sÅ«ro __avÄ«ro. _ kucchitatarattÄ• __kÄ• taro, ku_ssa __kÄ•

dvayaá¹ƒ hiá¹ƒsÄ• sÄ«le, hananasÄ«lo __hiá¹ƒsÄ• sÄ«lo, ghÄ• tuko, _ uko, __hana_ssa _
hiá¹ƒsopi.

<732> tikaá¹ƒ kodhayutte. __kudha_ kope, kujjhanasÄ«lo __kodhano, _ yu. __dusa_ dose,
\Be 476/, yu. __kupa_ kope, kupatÄ«ti __kopÄ«, _ á¹‡Ä«. amarisanopi, natthi marisanaá¹ƒ k
__amarisano, marisa_ asahane.

dvayaá¹ƒ adhikakodhayutte. caá¹‡á¸• ateti __caá¹‡á¸• o, _ a, __caá¹‡á¸• a_ kope. atirekaá
__accantakodhano. _ accantakopanopi, tadÄ• __kupa_to yu.

paÃ±cakaá¹ƒ khantiyutte. __saha_ khamane, yu. __khamu_ sahane, yu. __tu_mhi __khant
yassatthÄ«ti __titikkhavÄ• . mantu_mhi __khantimÄ• , _ savibhattissa __ntu_ssa __Ä• . _

<733> dvayaá¹ƒ saddhÄ• yutte. __hi_ padapÅ«raá¹‡e. saddhÄ• yassatthÄ«ti __saddhÄ• l
ratanattayÄ• dÄ«su pasÄ• do, taá¹‡hÄ• , Ä• daro ca. dvayaá¹ƒ dhajayutte. cihane ca paá¹-Ä
soá¹‡á¸• ike, __sopho_ pulliá¹…gaá¹ƒ.

dvayaá¹ƒ niddÄ• sÄ«le. niddÄ• eva sÄ«laá¹ƒ yassa so __niddÄ• sÄ«lo. _ dvayaá¹ƒ pabhÄ
__sara_paccayo, rassÄ• di, dvittaÃ±ca, __bhassaro, _ bhÄ• sÄ• rati yassÄ• ti vÄ• __bhas
__sa_ssa dvittÄ• bhÄ• ve __bhÄ• suro, _ assu, __bhÄ• sa_ dittiyaá¹ƒ vÄ• , uro, atha vÄ• d
bhÄ• sÄ• su sabbÄ• su bahÅ«su kathÄ• su ramatÄ«ti __bhassaro, _ kvi, bhÄ• satÄ«ti vÄ•

dvittaÃ±ca, bhÄ• sÄ• su ramatÄ«ti vÄ• __bhÄ• saro, _ kvi, majjharasso, bhÄ• satÄ«ti vÄ• imasmiá¹ƒ pakkhe assuttÄ• bhÄ• vo.

<734> tikaá¹ƒ \Be 477/ nagge. na gacchatÄ«ti __naggo, _ dvittaá¹ƒ, __lagga_ saá¹…ge vÄ laji_ bile vÄ• , á¹‡o, __ja_ssa __go, _ dvittaá¹ƒ. disÄ• eva ambaraá¹ƒ vatthaá¹ƒ etassa, na __digambaro. sa_ssa __go. _ natthi vatthaá¹ƒ etassa, atha vÄ• digambarÄ• vatthÄ• , aÃ±A ete dve naggo nÄ• ma, naggÄ• nÄ• mÄ• ti vÄ• , ``te itthikhyÄ• po, satta pakaraá¹‡Ä• ni ab tyÄ• dÄ«su viya saÃ±Ã±Ä• saÃ±Ã±Ä«saddÄ• naá¹ƒ vacanabhedassÄ• pi sambhavato. nag purimasmiá¹ƒ pakkhe pana sÄ• maÃ±Ã±atÄ• ya ekavacananiddeso.

dvayaá¹ƒ bhakkhake. __ghasa_ adane, maro, __ghasmaro. bhakkha_ adane, á¹‡vu.

vattuá¹ƒ sotuÃ±ca akusalo, vacane savane ca akusalo __eá¸·amÅ«go_ nÄ• ma, eá¸·o badh kammadhÄ• rayo, saá¹-hepi eá¸·amÅ«go.

<735> __mukharÄ• _dayo tayo appiyavÄ• dini. vÄ• jhÄ• vÄ• jhesu mukhaá¹ƒ assatthi, nind mukhaá¹ƒ yassa __dummukho. _ abaddhaá¹ƒ anaggaá¸·aá¹ƒ mukhaá¹ƒ yassa __abaddhan

bahu \Be 478/ ca gÄ• rayhaÃ±ca vaco yassa so __vÄ• cÄ• lo_ nÄ• ma. kucchitÄ• vÄ• cÄ• nindÄ• yaá¹ƒ lo.

dvayaá¹ƒ suvacane. vadatÄ«ti __vattÄ• , _ pasaá¹ƒsÄ• yaá¹ƒ tu. vadatÄ«ti __vado. so_ pa

<736> tikaá¹ƒ attaniye. netabboti niyo, niyo __eva nijo, nÄ«_ naye, á¹‡yo, __ya_ssa __jo, _ jÄ• yatÄ«ti vÄ• __nijo. _ sassa attano ayaá¹ƒ __sako, _ idamatthe ko, so eva vÄ• __sako, á¹‡o. attani jÄ• to __attaniyo, _ aniyo.

tikaá¹ƒ acchariye. __vi_pubbo __maha_ pÅ«jÄ• yaá¹ƒ, bhÅ«vÄ• di, á¹‡yo, mantalopo, __vi gatibhakkhanesu, a, __cara_ssa __cchariyo, _ rassÄ• di ca, __acchariyo. _ na bhavitthÄ• ti asarÅ«padvittaá¹ƒ, rasso ca, abhÅ«topi {saddanÄ«tipadamÄ• lÄ• yaá¹ƒ 340.1 piá¹-á¹-hesu

sokÄ• dÄ«hi itikattabbatÄ• paá¹-ipattisuÃ±Ã±o __vihattho, byÄ• kulo_ ca. vikkhitto hattho y kula_ saá¹…khyÄ• ne __viÄ• _pubbo.

katasannÄ• ho __vadhudyato_ hantumudyato uyyuto Ä• tatÄ• yÄ« nÄ• ma. ``vadhuyyuttoâ __Ä• _pubbo __tÄ• _ pÄ• lane, á¹‡Ä«, dvittaá¹ƒ, Ä• kÄ• rantÄ• namÄ• yo, __Ä• tatÄ• yÄ«.

<737> __sÄ«sacchejjamhi_ \Be 479/ sÄ«sacchedÄ• rahe __vajjho. _ hantabboti __vajjho, h

á¹‡yo, __hana_ssa __vadho, jha_ssa __jho. _ asarÅ«padvittaá¹ƒ, __vajjho. _

tikaá¹ƒ vakkÄ• saye. nikantatÄ«ti __nikato, kanta_ chedane, a, __na_lopo. __saá¹-ha_ keta
yassa __anuju. _

tikaá¹ƒ bhedakÄ• rake. __sÅ«ca_ pesuÃ±Ã±e, á¹‡vu. __pisi_ saÃ±cuá¹‡á¹‡ane, __pisi_ av
__pisuá¹‡o, _ yadÄ• dinÄ• uno, __á¹‡a_ttaá¹ƒ. kaá¹‡á¹‡e japatÄ«ti, aluttasamÄ• so, arucit
__kaá¹‡á¹‡ejapo. _

dvayaá¹ƒ paharaá¹‡asÄ«le. __dhubbÄ«_ hiá¹ƒsÄ• yaá¹ƒ, to, bhujÄ• di. vaÃ±cayate vippala
vaÃ±ca_ gamane.

<738> ariyÄ• sÄ• maÃ±Ã±ena ca bÄ• lapurisassa lakkhaá¹‡amÄ• ha. __hi_ padapÅ«raá¹‡
__jana_pariyÄ• yo cettha __purisa_saddo ``dve mahÄ• purisÄ• abhinikkhantÄ• â€™â€™ t
anupaparikkhitvÄ• vadhabandhanÄ• dikiccaá¹ƒ karoti, so __khalu_ ekantato ``capaloâ€™â
__avinicchitakÄ• rittÄ• _ sammÄ• avinicchitassa kÄ• riyassa karaá¹‡asÄ«lattÄ• . __capa_
santÄ• ne vÄ• , alo, __capalo. _

<739> catukkaá¹ƒ \Be 480/ kadariye. kucchitaá¹ƒ dadÄ• tÄ«ti __khuddo, _ do, __ka_ssa __
samparÄ• yesu khuddaá¹ƒ bubhukkhissÄ• mÄ«ti vÄ• __khuddo, khuda_ bubhukkhÄ• yaá¹
parÄ• nupabhogena atthasaÃ±cayasÄ«lattÄ• kucchito ariyo atthapati __kadariyo, _ adÄ• y
á¹-hÄ• naá¹ƒ aratÄ«ti vÄ• __kadariyo, _ iyo. dÄ• nÄ• dÄ«su namanÄ• bhÄ• vena thaddher
sahitatÄ• ya __thaddhamaccharÄ«, _ Ä«. kucchito paá¹‡o yassa __kapaá¹‡o, _ kipacÄ• no
pacÄ• noti dutiyÄ• samÄ• so. mitaá¹ƒ pacatÄ«ti __mitappaco, _ á¹‡o.

addhaá¹ƒ dalidde. natthi kiÃ±canaá¹ƒ appamattakampi dhanaá¹ƒ yassa __akiÃ±cano. dalid
__dala_ vidÄ• raá¹‡e vÄ• , ido, dvittaá¹ƒ. __dÄ«na_ duggatabhÄ• ve, __dÄ«no, di_ khaye v
assa. ninditaá¹ƒ gamanaá¹ƒ assa __duggato. _

<740> yaá¹ƒ kammaá¹ƒ ``idamahaá¹ƒ uppÄ• dessÄ• mÄ«â€™â€™ ti asambhÄ• vitaá¹ƒ ac
taá¹ƒ ``kÄ• katÄ• lÄ«yaâ€™â€™ ntyuccate. tÄ• lassa idaá¹ƒ phalaá¹ƒ tÄ• laá¹ƒ, kÄ• ko ca t
tehi sadisaá¹ƒ kammaá¹ƒ __kÄ• katÄ• liyaá¹ƒ, _ kÄ• kassa, tÄ• laphalassa uá¸• á¸• anapata

catukkaá¹ƒ yÄ• cake. yÄ• canaá¹ƒ karotÄ«ti __yÄ• canako, _ yÄ• catÄ«ti vÄ• , __yÄ• ca_ y
__attha_ yÄ• canÄ• yaá¹ƒ, atthanaá¹ƒ attho, so assatthÄ«ti __atthÄ«. _ á¹‡vu, yÄ• cako \Be
dhanaá¹ƒ datvÄ• rÄ• jÄ• saggaá¹ƒ gamissatÄ«â€™â€™ tyÄ• dinÄ• dÄ• naphalaá¹ƒ vaá¹‡
__vanibbako, vaá¹‡á¹‡assa vani, vaka_ Ä• dÄ• ne, Ä• dÄ• namettha yÄ• canameva.

<741> __kiÃ±cidÅ«naka_ntaá¹ƒ patipÄ• dena nÄ• maá¹ƒ. pakkhisappamacchÄ• dayo aá¹‡
_ narÄ• dayo pana gabbhÄ• sayasaá¹…khÄ• tajalÄ• buto, tatra vÄ• jÄ• tattÄ• __jalÄ• bujÄ
__Ä• di_nÄ• makasamaá¹…gurÄ• dayo ca sedajÄ• , sedakÄ• raá¹‡attÄ• usmÄ• sedo, tat
__Ä• di_nÄ• brahmanerayikÄ• dayo ca __opapÄ• tikÄ• , _ upagantvÄ• patatÄ«ti upapÄ• t
soá¸·asavassuddesikÄ• diko attabhÄ• vo, so yesamatthi, te __opapÄ• tikÄ• . _

<742> __jaá¹‡á¹‡umatte_ jaá¹‡á¹‡uppamÄ• á¹‡ayutte udakÄ• dimhi __jaá¹‡á¹‡utaggho, _
__jaá¹‡á¹‡utaggho, _ pamÄ• á¹‡atthe taggho, jaá¹‡á¹‡uppamÄ• á¹‡o __jaá¹‡á¹‡umatto, _ p
{moggallÄ• ne IV 47 sutte passitabbaá¹ƒ}, tasmiá¹ƒ.

__kiÃ±cidÅ«nake_ appamattakayutte kappo {pÄ• á¹‡ini V 4.67}, Å«nassa appakatÄ• ya kap
paricchijjatÄ«ti __kappo, kappa_ paricchedane.

catukkaá¹ƒ \Be 482/ pariyÄ• panne. anto gacchatÄ«ti __antaggataá¹ƒ, _ ``lopaÃ±ca tatrÄ•
__a_Ä• gamo, dvittaá¹ƒ. antogatampi. paricchinditvÄ• Ä• pannaá¹ƒ gahitaá¹ƒ __pariyÄ• pa
patiá¹-á¹-hÄ• yaá¹ƒ, anto ogÄ• dhatÄ«ti __antogadhaá¹ƒ, _ rasso, ogÄ• dhatÄ«ti __ogadhaá

<743> dvayaá¹ƒ sÄ• dhite. __rÄ• dha sÄ• dha_ siddhiyaá¹ƒ, kammani to.

dvayaá¹ƒ kuthite. __paca_ pÄ• ke, atÄ«te kattari to, __ta_ssa __kko, ca_lopo. __kutha_ nip

Ä• padaá¹ƒ byasanaá¹ƒ patto Ä• panno nÄ• ma, atipÄ«á¸·anaá¹ƒ Ä• pajjatÄ«ti __Ä• panno
tukodhamudÄ• á¹-á¹-Ä«sÅ«â€™â€™ ti hi __ekakkharakoso_ {ekakkharakosa 14 gÄ• thÄ• }
vipattimhi, patte ca vÄ• ccaliá¹…gikoâ€™â€™ ti __nÄ• natthasaá¹…gaho. _

dvayaá¹ƒ paresamavasagate. natthi vaso Ä• yatto paresaá¹ƒ etasmiá¹ƒ serÄ«bhÅ«teti __vi

<744> chakkaá¹ƒ khitte. __nuda_ peraá¹‡e, __nuda_ khepe vÄ• , to, __ta_ssa __inno. _ an
__nutto. _ nutopi. __asu_ khepane, to, bhujÄ• di, __atto. khipa_ peraá¹‡e, to.

__Ä«ra_ \Be 483/ gatiyaá¹ƒ, kampane ca, ito, __Ä«rito. Ä• _pubbo __vidha_ peraá¹‡e, to, _

catukkaá¹ƒ kampite. __kampa_ calane, __dhÅ«_ vidhunane, kampane ca. __dhÅ«to, Ä• dh
__calito. _ vellito, pekhitopi. __vella_ calanattho. __pekha_ gatyattho, __pekhito. _

dvayaá¹ƒ nisite. __nisi_ nisÄ• ne. __tija_ nisÄ• ne, nisÄ• naá¹ƒ tikkhakaraá¹‡aá¹ƒ, ubhayat

745-746__._ tikaá¹ƒ pattabbe. __pata_ gamane, tabbo. __gamu_ gatiyaá¹ƒ, á¹‡yo, __mya_

__gammaá¹ƒ, _ gamyaá¹ƒ, __dya_ssa __jjo, Ä• pajjaá¹ƒ. _

dvayaá¹ƒ pariá¹‡ate. __paci_no anekatthattÄ• iha pariá¹‡atattho. __namu_ namane, bhÅ«
__samÄ• _ dve tulyatthÄ• .

paÃ±cakaá¹ƒ veá¹-hite. __veá¹-ha_ veá¹-hane. valamiva valayaá¹ƒ, kuá¹‡á¸• alÄ• kÄ• raá¹
__valayitaá¹ƒ, _ nÄ• madhÄ• tu, kÄ• ritantÄ• to. __rudha_ Ä• varaá¹‡e, __ruddhaá¹ƒ. saá¹
saá¹ƒvaraá¹‡e, __saá¹ƒvutaá¹ƒ. _ samantato vutaá¹ƒ __Ä• vutaá¹ƒ, vu_ saá¹ƒvaraá¹‡e, sab

dvayaá¹ƒ \Be 484/ parikhÄ• dinÄ• parikkhitte. pari samantato karÄ«yateti __parikkhittaá¹ƒ,
__vu_ saá¹ƒvaraá¹‡e, __nivutaá¹ƒ. _

tikaá¹ƒ vitthate. __sara_ gatiyaá¹ƒ, to, __ta_ssa __á¹-o, ra_lopo, __visaá¹-aá¹ƒ. tanu_ vitthÄ
__ta_ssa __to, na_lopo, __vitthataá¹ƒ, tataá¹ƒ. _

dvayaá¹ƒ lepanÄ«ye. __lipa_ lepane, __diha_ upalepane, ubhayatrÄ• pi kammani to.

dvayaá¹ƒ guá¸·he. __guha_ saá¹ƒvaraá¹‡e, á¸·o, __guá¸·ho. gupa_ gopane, __gutto. _

dvayaá¹ƒ posanÄ«ye. __pusa_ posane, to, __satÄ• naá¹ƒ á¹-á¹-ho, á¹-á¹-hÄ• _bhÄ• ve __p

<747> dvayaá¹ƒ salajje. __lajja_ pÄ«á¸·e, pÄ«á¸·o lajjÄ• va. __hÄ«á¸·a_ nindÄ• lajjÄ• su, _

dvayaá¹ƒ sadde. __sana dhana_ sadde, __sanitaá¹ƒ, dhanitaá¹ƒ. _

paÃ±cakaá¹ƒ bandhanÄ«ye. sandanaá¹ƒ bandhanaá¹ƒ, taá¹ƒyogÄ• vantu. sandÄ• navanta
_ nÄ• madhÄ• tumhÄ• to, __vantu_lopo. sandÄ• naá¹ƒ sajjÄ• , tamassÄ• ti vÄ• , ito. __si_
bandhane, __baddho. kÄ«la_ bandhane. __yamu_ uparame, __saá¹ƒ_pubbo bandhane, sa
udditaá¹ƒ, sadditampi. __mÅ«_ bandhane. __dÄ• _ avakhaá¹‡á¸• ane. __u saá¹ƒ_pubbo ba
``uddÄ• nantu ca bandhanaâ€™â€™ nti.

<748> tikaá¹ƒ \Be 485/ siddhe. __sidha_ saá¹ƒsiddhimhi. __pada_ gamane, nipubbo siddhi
vattane, vattanaá¹ƒpyatra sijjhanaá¹ƒ __ni_pubbattÄ• .

tikaá¹ƒ vidÄ• rite. __dara bhida_ vidÄ• raá¹‡e, __innÄ• _deso. __bhinnaá¹ƒ. _ aninnÄ• des

dvayaá¹ƒ tiá¹‡Ä• dÄ«hi chÄ• danÄ«ye. __chada_ saá¹ƒvaraá¹‡e, to, __ta_ssa sadhÄ• tvan

tikaá¹ƒ chindite. __vidha_ vedhane. __chidda_ kaá¹‡á¹‡abhede, curÄ• di. __vidha_ vedhan
aparadvaye ca saÃ±jÄ• tatthe ito.

<749> tikaá¹ƒ Ä• nÄ«te. __hara_ haraá¹‡e, __bhara_ dhÄ• raá¹‡aposanesu, __Ä• _pubbo

dvayaá¹ƒ damayutte. __damu_ damane, kattari to. pakkamÄ• dÄ«hi nto. a__ntÄ• _dese __
kammasÄ• dhanopyayaá¹ƒ.

dvayaá¹ƒ sante. __samu_ upasame, kattarito. a__ntÄ• _dese __samito, _ kammasÄ• dhan

dvayaá¹ƒ puá¹‡á¹‡e. __pÅ«ra_ pÅ«raá¹‡e, tarÄ• dÄ«hi iá¹‡á¹‡o, dvÄ«supi kattukammasÄ•

<750> tipÄ• daá¹ƒ \Be 486/ pÅ«jite. __cÄ• ya_ pÅ«jÄ• nisÄ• manesu. __maha_ pÅ«jÄ• yaá
__araha_ pÅ«jÄ• yaá¹ƒ, __arahito. acca_ pÅ«jÄ• yaá¹ƒ. __mÄ• na_ pÅ«jÄ• yaá¹ƒ. __ci_ ca
namassitopi, __namassa_dhÄ• tu pÅ«jÄ• yaá¹ƒ.

dvayaá¹ƒ tacchite dÄ• ruÄ• dimhi. __taccha_ tanukaraá¹‡e, tanukarÄ«yateti __tanÅ«kato, _

<751> dvayaá¹ƒ aggiÄ• dÄ«hi tatte. __tapa dhÅ«pa_ santÄ• pe.

dvayaá¹ƒ rÄ• jÄ• dÄ«naá¹ƒ santike bhajanÄ• divasena upagate. __cara_ gatyattho, __upa
__upÄ• sito. _

addhaá¹ƒ cute. __bhasa_ adhopatane, to. __gaá¸·a_ secane, __gaá¸·itaá¹ƒ. pada_ gaman
cavane, __cu_ gamane vÄ• . __dhaá¹ƒsu_ avasaá¹ƒsane, gatiyaÃ±ca. kannampi, __kanna_

<752> __tuá¹-á¹-ha_ntaá¹ƒ pamudite, __pÄ«_ tappanakantÄ«su. __muda_ hÄ• se. __hasa
vÄ• . __mada_ hÄ• se, __matto. tusa_ pÄ«tiyaá¹ƒ.

catukkaá¹ƒ \Be 487/ chinne. __kanta_ chedane. __chidi_ dvidhÄ• karaá¹‡e. __lÅ«_ chedan
lavane, tu, __dÄ• _ avakhaá¹‡á¸• ane vÄ• . chÄ• tampi. __cho_ chedane, ossÄ• kÄ• ro.

tikaá¹ƒ pasatthe. __saá¹-ha_ thutiyaá¹ƒ, to. __vaá¹‡á¹‡a_ vaá¹‡á¹‡akriyÄ• vitthÄ• raguá¹‡a
abhitthave. Ä«á¸• ito, paá¹‡itopi, __Ä«á¸• a_ thutimhi. __paá¹‡a_ byavahÄ• re, thutimhi ca,

<753> paÃ±cakaá¹ƒ alle, __tima_ addabhÄ• ve niccalepi, pakkamÄ• dÄ«hi nto. __alla_ kle
adda_ gatimhi, yÄ• cane ca, __Ä• _pubbo __dÄ• _ avakhaá¹‡á¸• ane vÄ• , do, __addaá¹ƒ.
__innÄ• _deso. __unda_ kledane, __inno, unno_ vÄ• , sÄ• ddampi. addaguá¹‡ayuttaá¹ƒ ad

__sÄ• ddaá¹ƒ. _

catukkaá¹ƒ gavesite. __magga_ anvesane, curÄ• di. __esa_ gatiyaá¹ƒ, bhÅ«vÄ• di. __gave

dvayaá¹ƒ laddhe. __labha_ pattiyaá¹ƒ. __pa_pubbo __Ä• pa_ byÄ• pane, to, bhujÄ• di, __
bhÄ• vitaá¹ƒ, Ä• sÄ• ditaá¹ƒ, vibhÅ«taÃ±ca.

<754> __pÄ• lita_ntaá¹ƒ rakkhanÄ«ye, __rakkha_ pÄ• lane. __gupa_ gopane, bhujÄ• di. _
Ä• yÄ• _game __gopÄ• yitaá¹ƒ. ava_ rakkhaá¹‡e, __avitaá¹ƒ. _

catukkaá¹ƒ \Be 488/ catte. __saja_ vissagge. __caja_ hÄ• niyaá¹ƒ. __hÄ• _ cÄ• ge, ino, dÄ
ussagge, __samujjhitaá¹ƒ. _ dhÅ«tampi, __dhÅ«_ kampane.

<755> pajjaá¹ƒ bhÄ• site. __bhÄ• sa_ byattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ. __lapa_ byattiyaá¹ƒ vÄ• c
bhÄ• sane, __vuttaá¹ƒ. abhi_pubbo __dhÄ• _ dhÄ• raá¹‡e, to, __dhÄ• _tissa __hi, hi_ gam
khyÄ• _ kathane. __jappa_ byattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ. __Ä«ra_ khepagativacanakampanes
vÄ• kyapabandhe. __gada_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ. __bhaá¹‡a_ bhaá¹‡ane. __vada_ v
vassu, __uditaá¹ƒ. _

<756> catukkaá¹ƒ avamÄ• nite. __Ã±Ä• _ avabodhane. __gaá¹‡a_ saá¹…khyÄ• ne. __bhÅ
pÅ«jÄ• yaá¹ƒ, __mana_ Ã±Ä• á¹‡e vÄ• , __avapari_pubbÄ• ete paribhÅ«te. heá¹-á¹-hÄ• k
maÃ±Ã±atÄ«ti __avaÃ±Ã±ito, avagaá¹‡ito, avamÄ• nito_ ca. paribhavÄ«yati avamÄ• naá¹ƒ
_

catukkaá¹ƒ chÄ• te. __ghasa_ adane, cho, dvittaá¹ƒ. jighacchÄ• saÃ±jÄ• tÄ• yassa __jigh
pipÄ• sÄ• yaá¹ƒ. __chÄ• da_ bhakkhane. __bhuja_ pÄ• lanajjhohÄ• resu, kho, dvittÄ• di, bu
__bubhukkhito. _

<757> chakkaá¹ƒ \Be 489/ Ã±Ä• te. __budha Ã±Ä• _ avagamane. __pada_ gamane, to, __
paá¹-ipannaá¹ƒ. vida_ Ã±Ä• á¹‡e. __gati_ bujhattho. __avagataá¹ƒ. mana_ Ã±Ä• á¹‡e, to, _

addhaá¹ƒ gilite. __gala_ adane, assi, __gilito. khÄ• da_ bhakkhane. __bhuja_ pÄ• lanajjho
adane. __adhiava_pubbo __hara_ haraá¹‡e, to, __ta_ssa __á¹-o, ra_lopo, __ajjhohaá¹-o. as
_ jappito, gasitopi, __jappa_ adane. __gasa_ adane.

visesyÄ• dhÄ«navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹ƒkiá¹‡á¹‡avaggavaá¹‡á¹‡anÄ•

<758> pubbasmiá¹ƒ \Be 490/ kaá¹‡á¸• advaye buddhÄ• dÄ«ni nÄ• mÄ• ni samÄ• natthÄ• n
asmimpi kaá¹‡á¸• e sobhanÄ• dÄ«ni visesananÄ• mÄ• ni, samayÄ• dÄ«nyanekatthÄ• ni, ci
pakaraá¹‡eneva nibaddhÄ• ni, idÄ• ni pana pubbavaggesu vitthÄ• rabhayÄ• ye na nibaddh
taá¹ƒsamayÄ• nupÄ• lanatthaÃ±ca saá¹ƒkiá¹‡á¹‡amÄ• rabhate __ ``Ã±e yyaâ€™â€™ _mic
__ihÄ• pi_ saá¹ƒkiá¹‡á¹‡avaggepi __kvÄ• pi_ katthaci kriyÄ• dÄ«su __paccayatthavasena A
itthiliá¹…gÄ• dibhÄ• vajotakassa sabhÄ• vassa vasena __liá¹…gaá¹ƒ_ itthiliá¹…gÄ• dikaá¹ƒ
bhiyyo rÅ«pantarÄ• dipariggahopi. __ihÄ• _ti ca upalakkhaá¹‡aá¹ƒ, vaggantaresupi paccaya
liá¹…gÄ• dinicchayasambhavato.

kattabbato __kriyÄ• , kara_ karaá¹‡e, á¹‡yo, __i_kÄ• rÄ• __ga_mo, assi, vaá¹‡á¹‡avipariya
__ririya_paccaye kiriyaá¹ƒ, kiriyÄ• pi. __ramma_paccaye __kammaá¹ƒ. _

tikaá¹ƒ cittopasame. __samu_ upasame, ti, __santi. tha_mhi __samatho. __a_mhi __samo.

tikaá¹ƒ kÄ• yopasame. __damu_ upasame. __tha_mhi __damatho. ti_mhi __danti. _ cittopa

suddhakammani vattaá¹ƒ bhavati. __vatta_ vattane, __vatta_ samÄ• dÄ• ne vÄ• __vattaá¹

__Ä• saá¹…gavacanaá¹ƒ_ Ä• sattavacanaá¹ƒ saddasarÅ«paá¹ƒ parÄ• yaá¹‡aá¹ƒ nÄ• ma v
Ä• yanaá¹ƒ Ä• yatto tÄ• á¹‡aá¹ƒ __parÄ• yaá¹‡aá¹ƒ, _ kammÄ• satto iccattho, sÄ• kalyavac
pÄ• raá¹ƒ pariyantaá¹ƒ ayanti gacchanti kassaci anenÄ• ti __pÄ• rÄ• yaá¹‡aá¹ƒ, _ yu, __á¹‡
nÄ• mapÄ• rÄ• yaá¹‡aá¹ƒ, dhÄ• tupÄ• rÄ• yaá¹‡aá¹ƒ.

<759> tikaá¹ƒ \Be 491/ dvidhÄ• bhÄ• ve. __bhidi_ dvidhÄ• karaá¹‡e, á¹‡o. __dara_ vidÄ• n
vikasane, __phuá¹-a_ bhedane vÄ• , yu.

dvayaá¹ƒ tappane. __tapa_ pÄ«á¹‡ane, yu. __pÄ«_ tappane, yu, kiyÄ• di, __na_ssa __á¹‡
__ava_ pÄ• lane, dittiyaÃ±ca anekatthattÄ• .

dvayaá¹ƒ sÄ• pe. __kusa_ avhÄ• ne, bhedane ca, yu. __sanja_ saá¹…ge, __abhisaá¹…go

tikaá¹ƒ yÄ• canÄ• yaá¹ƒ. __bhikkha_ yÄ• cane, yu. __yÄ• ca_ yÄ• cane. __attha_ yÄ• can
gatimhi, yÄ• cane ca.

<760> nimittarahitaá¹ƒ yadicchÄ• nÄ• ma, yÄ• yÄ• icchÄ• adhippÄ• yo __yadicchÄ• _ n

tikaá¹ƒ Ä• pucchane, Ä• pucchanaÃ±ca gamanÄ• gamanÄ• disamaye suhajja bandhavÄ• c

cumbanasvÄ• gatapiyavacanÄ• rogyapucchanagamanÄ• nuÃ±Ã±Ä• dinÄ• Ä• nandanaá¹ƒ
nanda_ samiddhiyaá¹ƒ, __Ä• nandanaá¹ƒ. sabhÄ• ja_ pÄ«tidassanesu, __sabhÄ• ja_ pÄ«ti
__sabhÄ• janaá¹ƒ. _

dvayaá¹ƒ naye. Ã±Ä• yanti yenÄ• ti __Ã±Ä• yo, _ Ä• kÄ• rantÄ• namÄ• yo. nyÄ• yopi, niss
nÄ«_ naye, __ayÄ• _deso, __nayo. _

dvayaá¹ƒ \Be 492/ vuddhimhi. __phÄ• _ vuddhimhi, __phÄ• ya_ vuddhiyaá¹ƒ vÄ• , __ya_lo
nÄ• riyaá¹ƒ. __vaddha_ vaddhane, ti, __da_lopo, dhaá¸• habhahehi dhaá¸• hÄ• ca, assu, _

<761> __kilama_ hÄ• sakkhaye, tho, __kilamatho. yu_mhi __kilamanaá¹ƒ. sÅ«_ pÄ• á¹‡ipa
__pasavo, ti_mhi __pasÅ«ti. _

__kasa_ gatiyaá¹ƒ hiá¹ƒsÄ• yaÃ±ca, niggahÄ«tÄ• gamo, __ukkaá¹ƒso, kasa_ vilekhane vÄ
__bhusÄ• _dayo pamÄ• á¹‡Ä• tisayavasena vuttÄ• , __ukkaá¹ƒso_ guá¹‡Ä• tisayavasena v
ubhayavasenÄ• ti ubhayatra niddiá¹-á¹-hÄ• naá¹ƒ bhedo. tikaá¹ƒ jayane. jayanaá¹ƒ __jayo,
ti_mhi __jiti, _ nÄ• rÄ«.

<762> __bandhana_ntÄ• ni dve dve nÄ• mÄ• ni. __vasa_ kantiyaá¹ƒ. __kamu_ kantiyaá¹ƒ
byathane ca anekatthattÄ• , a, ikÄ• rassa __yÄ• _deso, __byadho, vedho. gaha_ upÄ• dÄ•
gÄ• ho_ ca. __vara_ Ä• varaá¹‡e, __varo. vu_ saá¹ƒvaraá¹‡e, ti, __vuti. paca_ pÄ• ke, itthi
pacanaá¹ƒ __pÄ• ko, _ á¹‡o.

dvayaá¹ƒ Ä• hvÄ• ne. __hu_ dÄ• nÄ• danahabyappadÄ• nesu, á¹‡o, __havo. ti_mhi __huti
__vida_ Ã±Ä• á¹‡e, á¹‡o, __vedo \Be 493/. vida_ vedanÄ• khyÄ• nanivÄ• sesu, curÄ• di, yu
__vedanÄ• _saddassa napuá¹ƒsakattÄ• pekkho.

<763> dvayaá¹ƒ dhanÄ• dijÄ• niyaá¹ƒ. __jara_ vayohÄ• nimhi, yu, __jÄ«raá¹‡aá¹ƒ, _ assÄ
nadÄ• di, rasso, __ha_ssa __jo, jÄ• ni. tÄ• _ pÄ• lane, yu, __á¹‡a_ttaá¹ƒ. dvayaá¹ƒ pamÄ•
__pamiti. a_mhi __pamÄ• . _

dvayaá¹ƒ saá¹ƒyoge. __silisa_ Ä• liá¹…gane. __saá¹ƒ_pubbo __dhÄ• _ dhÄ• raá¹‡e, i, sam
dvayaá¹ƒ khaye. __khi_ khaye, á¹‡o, isse, __e_ aya, __khayo. ci_ caye, __apa_pubbo khay
__ru_ sadde, á¹‡o, vuddhyÄ• deso. __raá¹‡a_ sadde. a, __raá¹‡o. _

<764> __gada_ byattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, á¹‡o, a ca, __nigÄ• do, nigado_ ca. dvayaá¹ƒ m
__mÄ• do, mado_ ca. __si_ bandhane, ti, __siti. _

tikaá¹ƒ Ä• kÄ• re. Ä• karaá¹‡aá¹ƒ __Ä• kÄ• ro, _ anekatthattÄ• mukhavaá¹…kÄ• dyaá¹…g
jÄ• nÄ• tÄ«ti vÄ• yena Ä• kÄ• ro. __iá¹…ga_ gamanattho, to, a ca, __iá¹…gitaá¹ƒ, iá¹…go_
__apagamo_ vinÄ• so __byayo_ nÄ• ma. __byaya_ cittasamussagge.

<765> dvayaá¹ƒ \Be 494/ antarÄ• ye. cutipaá¹-isandhÄ«namantare ayatÄ«ti __antarÄ• yo.
Å«hati pavattatÄ«ti __paccÅ«ho, _ atha vÄ• kÄ• riyasiddhi antaraá¹ƒ byavadhÄ• naá¹ƒ aya
__antarÄ• yo. _ paccÅ«hanti vinihantÄ«ti __paccÅ«ho. _

vikaraá¹‡aá¹ƒ aÃ±Ã±athÄ• bhavananti __vikÄ• ro, vikati ca, kara_ karaá¹‡e, á¹‡o, ti ca.

dvayaá¹ƒ sabhÄ• vavigame. __silisa_ Ä• liá¹…gane, __pavi_pubbo taá¹ƒsabhÄ• vavigame
yasmÄ• ti __vidhuro, _ ``vidhuraá¹ƒ pavisilese, klivaÃ±ca vikale tisÅ«â€™â€™ ti {cintÄ• ma
__rabhaso. vidha_ vidhÄ• ne vÄ• , uro. dvayaá¹ƒ Ä• sane. __visa_ pavesane, __upavesana
__Ä• sanaá¹ƒ. _

<766> tipÄ• daá¹ƒ adhippÄ• ye. cittamadhyÄ• gantvÄ• sayatÄ«ti __ajjhÄ• sayo. _ anamipu
citteti __adhippÄ• yo, _ á¹‡o, __paya_ gamane. citte abhisandhÄ• yatÄ«ti __abhisandhi, _ c
__bhÄ• vo, _ á¹‡o. adhimuccanaá¹ƒ citte adhiá¹-á¹-hÄ• naá¹ƒ __adhimutti, _ nÄ• rÄ«. __cha
vutto.

dvayaá¹ƒ Ä• dÄ«nave. __doso_ paá¹-ighe vutto. Ä• bhuso dÄ«naá¹ƒ vÄ• yati gamayatÄ«ti
duggatabhÄ• ve, vo, __vÄ«_ gamane ca.

<767> dvayaá¹ƒ \Be 495/ Ä• nisaá¹ƒse. __saá¹ƒsa_ hiá¹ƒsÄ• thutÄ«su, __Ä• nisaá¹ƒso_ a
ca, tathÄ• __guá¹‡o. guá¹‡a_ pakÄ• sane, pakÄ• seti kÄ• raá¹‡anti __guá¹‡o, gaá¹‡a_ saá
__guá¹‡o. _ dvayaá¹ƒ majjhe. __maja_ suddhiyaá¹ƒ, jho. __vi_pubbe __vemajjhaá¹ƒ. _

dvayaá¹ƒ taruá¹‡asÅ«riyaá¹-á¹-hÄ• ne. ahassa majjho majjhaho, so eva __majjhanhiko, ha
III 110 suttaá¹ƒ passitabbaá¹ƒ}. ahassa majjho __majjhanho, majjhanto_pi. dvayaá¹ƒ nÄ• na
mattÄ• sadisappamÄ• á¹‡aá¹ƒ etena hetubhÅ«tena __vemattaá¹ƒ. _ nÄ• nameva __nÄ• na
punnapuá¹ƒsake, abyaye tu nÄ• nÄ• .

<768> dvayaá¹ƒ niddÄ• paá¹-ikkhepe. __jÄ• gara_ niddakkhaye, jÄ• garameva __jÄ• gariy
jalÄ• dÄ«namavicchannÄ• yaá¹ƒ santatiyaá¹ƒ. __vaha_tismÄ• á¹‡o, __pavÄ• ho. vatu_ Ä•

tikaá¹ƒ vitthÄ• re. __asu_ khepane, á¹‡o, __byÄ• so. pa_pubbo __paÃ±ca_ vitthÄ• re. __th
__pÄ• _dipubbo ca vitthÄ• re. tikaá¹ƒ saá¹ƒyame. __yamu_ uparame, á¹‡o, __yÄ• mo. _ ita

<769> dvayaá¹ƒ \Be 496/ gattÄ• naá¹ƒ maddane. ``sambÄ• hanoâ€™ á¹…gamaddakoâ€™
__vÄ• ha_ payatane, maddane vÄ• , yu. __madda_ maddane. dvayaá¹ƒ nÄ• nÄ• rammaá¹‡
gamane, á¹‡a. __sappa_ gamane, yu, __visappanaá¹ƒ. _

dvayaá¹ƒ paricaye. __thu_ abhitthave. __ci_ caye. tikaá¹ƒ saá¹…game. __mila_ silesane, á
__melako. sanja_ saá¹…ge, á¹‡o. __saá¹ƒ_pubbÄ• __gami_to a.

<770> __sannikaá¹-á¹-hamhi_ samÄ«pe __sannidhi_saddo, sannidhÄ• naá¹ƒ __sannidhi, _
__nasa_ adassane, á¹‡o. __disa_ pekkhane, yu, dissÄ• deso, issattaá¹ƒ.

tikaá¹ƒ dhaÃ±Ã±Ä• dÄ«naá¹ƒ lavane. __lÅ«_ chedane, a. __á¹‡a_mhi __abhilÄ• vo. yu_ml
khaá¹‡appattiyaá¹ƒ. __pa_pubbo __thu_ abhitthave. __sara_ gamane, __avasaro. samÄ• _

<771> catukkaá¹ƒ \Be 497/ pariyosÄ• ne. __sÄ• _ tanukaraá¹‡e, yu, __osÄ• naá¹ƒ. pari_pu
ukkaá¹ƒsÄ• tisayÄ• pakaá¹-á¹-hepyuttÄ• .

dvayaá¹ƒ saá¹‡á¹-hÄ• ne. __visa_ pavesane, __sanniveso. á¹-hÄ• _ gatinivattiyaá¹ƒ, yu, __
dvayaá¹ƒ abbhantaravÄ• cakaá¹ƒ pÄ• á¹-ipadikaá¹ƒ. atha vÄ• __abhi_ bandhane, aro, dhÄ
abbhantaraá¹ƒ. _ abbhÄ• bhÄ• ve __antaraá¹ƒ. _

<772> tikaá¹ƒ pÄ• á¹-ihÄ• riye. __hi_ gatimhi, paá¹-ito hissa heraá¹‡a hÄ«raá¹‡a, __pÄ• á¹
pÄ• á¹-ihÄ«raá¹ƒ. _ yadÄ• dinÄ• hÄ• riyaÃ±ca, __pÄ• á¹-ihÄ• riyaá¹ƒ, _ atha vÄ• paá¹-ipa
__pÄ• á¹-ihÄ«raá¹ƒ, _ á¹‡o, assÄ«. __e_kÄ• rÄ• dese __pÄ• á¹-iheraá¹ƒ. á¹‡ya_mhi __pÄ•
vihatupakkilesena paccÄ• haritabbaá¹ƒ pavattetabbanti __pÄ• á¹-ihÄ«ra_ntiÄ• dipi kÄ• tabb

dvayaá¹ƒ kattabbamatte. __kara_mhÄ• ricca, __kiccaá¹ƒ, _ avassaá¹ƒ kÄ• tabbepi. __anÄ
__karaá¹‡Ä«yaá¹ƒ. _

dvayaá¹ƒ pupphÄ• dinÄ• udakÄ• dÄ«naá¹ƒ paribhÄ• vane. sundaraá¹ƒ karÄ«yate yenÄ• t
__kharÄ• _deso. __vasa_ nivÄ• se, yu, __vÄ• sanÄ• , _ kilesÄ• dÄ«naá¹ƒ sattivisesepi. sÄ
akusalÄ• pi abyÄ• katÄ• pi, tathÄ• pahÄ• tabbÄ• pi \Be 498/ atthi appahÄ• tabbÄ• pi. tattha
sÄ• pahÄ• tabbÄ• . yÄ• pana akusalÄ• , sÄ• sukhumataratÄ• ya bhagavatoyeva ariyamag
nÄ• Ã±Ã±esaá¹ƒ. evaá¹ƒ sante ariyÄ• nampi apÄ• yÅ«papatti siyÄ• ti? na siyÄ• , sabbesam
apÄ• yÅ«papattihetukÄ• ya vÄ• sanÄ• ya pahÄ«nattÄ• . duvidhÄ• hi akusalÄ• vÄ• sanÄ•
apÄ• yÅ«papattihetubhÅ«tÄ• ca. tattha purimÄ• bhagavatoyeva ariyamaggena pahÄ• tabb
ariyamaggenÄ• ti, tasmÄ• yaá¹ƒ vuttaá¹ƒ ``buddhÄ• va savÄ• sane kilese pajahituá¹ƒ sakk
taá¹ƒ kÄ• yavacÄ«payogahetubhÅ«taá¹ƒ vÄ• sanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, netaranti niá¹-á

<773> tikaá¹ƒ dhaÃ±Ã±Ä• dÄ«naá¹ƒ pÅ«takaraá¹‡e. __pÅ«_ pavane, yu. __a_paccaye __
dvayaá¹ƒ tasare. __tasa_ ubbege, aro. suttena veá¹-hanaá¹ƒ __suttaveá¹-hanaá¹ƒ. _

dvayaá¹ƒ duggasaÃ±cÄ• re. saá¹…kamyate yenÄ• ti __saá¹…kamo. _ saÃ±caranti anenÄ•
saÃ±cÄ• ro __duggasaÃ±cÄ• ro. _ dvayaá¹ƒ paá¹-hamÄ• rambhe. paá¹-hamaá¹ƒ kamo __p

<774> tikaá¹ƒ pÄ• á¹-he. __paá¹-ha_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, á¹‡o, __pÄ• á¹-ho. ni_pub
__nipaá¹-ho. _ dvayaá¹ƒ apaharitÄ• dino vatthuno \Be 499/ anvesane. __ci_ caye, cayanam
__magga_ anvesane, curÄ• di, yu, ete dve apume, saá¹ƒvikkhanaá¹ƒpyatra.

catukkaá¹ƒ Ä• liá¹…gane. __liá¹…ga_ gatyattho. __sanja_ saá¹…ge. __silisa_ Ä• liá¹…gan
yu, parirambhopyatra. __rambha_ sadde.

<775> catukkaá¹ƒ Ä• lokane. __loka_ dassane. __jhe_ cintÄ• yaá¹ƒ. __ikkha_ dassanaá¹…
sabbatra bhÄ• ve yu.

catukkaá¹ƒ nirÄ• karaá¹‡e. __disa_ pekkhane. __asu_ khepane, __nirasanaá¹ƒ. pati Ä• _p
__kara_ karaá¹‡e, itthiyamatiyavo vÄ• , ti.

<776> paÃ±cakaá¹ƒ vipariyaye. __vipari_pubbo __asu_ khepane, á¹‡o, __vipallÄ• so. _ aÃ
bhavanaá¹ƒ __aÃ±Ã±athÄ• bhÄ• vo. vipari_pubbo __aya_ gamane, __vipariyayo. asu_ khe

tikaá¹ƒ atikkame. atikkamanaá¹ƒ __atikkamo. _ atikkamma patanaá¹ƒ __atipÄ• to. aya_ ga

saá¹ƒkiá¹‡á¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anekatthavaggavaá¹‡á¹‡anÄ•

<777> idÄ• ni \Be 500/ saá¹ƒkiá¹‡á¹‡avaggato anantaraá¹ƒ gÄ• thÄ• to, gÄ• thÄ• ya addha
tÄ«hi pakÄ• rehi __anekatthe_ nÄ• natthe __samayÄ• _dike sadde __kamÄ• _ kamato pav
anekatthavagge __ekassa bhÅ«ta_saddÄ• dikassa yÄ• punaruttatÄ• , sÄ•
thÄ«punnapuá¹ƒsakasaá¹…khÄ• taliá¹…gavisesatthaá¹ƒ katÄ• .

<778> samavÄ• yatthÄ• divÄ• cake bahavo __samaya_sadde jÄ• tiyÄ• saá¹…gayha ``sam
kato. tatra ``kÄ• laÃ±ca samayaÃ±ca upÄ• dÄ• yÄ• â€™â€™ tyÄ• dÄ«su {DN I 447} samav
``mahÄ• samayo pavanasmiá¹ƒ, devakÄ• yÄ• samÄ• gatÄ• â€™â€™ tyÄ• dÄ«su samÅ«h
appaá¹-ividdhoâ€™â€™ tyÄ• dÄ«su {MN II 135} kÄ• raá¹‡e. ``ekoyeva ca kho khaá¹‡o ca s
{AN c 8.29} khaá¹‡e okÄ• se. ``abhisamayatthoâ€™â€™ tyÄ• dÄ«su paá¹-ivedhe. ``ekaá¹ƒ

tyÄ• dÄ«su {DN I 1} kÄ• le. ``sammÄ• mÄ• nÄ• bhisamayÄ• â€™â€™ tyÄ• dÄ«su {MN I 2
dhÄ«roâ€™â€™ tyÄ• dÄ«su lÄ• bhe {SN a I 129}. ``samayappavÄ• dake tindukÄ• cireâ€™
diá¹-á¹-hiyaá¹ƒ.

tattha \Be 501/ sahakÄ• rÄ«kÄ• raá¹‡atÄ• ya sannijjhaá¹ƒ sameti samavetÄ«ti __samayo, _
vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ• nanti __samayo, _ samÅ«ho, yathÄ• -
avayavasahÄ• vatthÄ• nameva hi samÅ«hoti. avasesapaccayÄ• naá¹ƒ samÄ• game eti pha
pavattati cÄ• ti __samayo, _ kÄ• raá¹‡aá¹ƒ, yathÄ• ``samudÄ• yoâ€™â€™ ti. sametisamÄ•
maggabrahmacariyaá¹ƒ tadÄ• dhÄ• rapuggalehÄ«ti __samayo, _ khaá¹‡o. abhimukhaá¹ƒ Ã
avagantabboti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo. abhimukhabhÄ• ve
bujjhatÄ«ti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vÄ• vabodho. sameti ettha
satto, sabhÄ• vadhammo vÄ• sahajÄ• tÄ• dÄ«hi, uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ•
atthato abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ viya, karaá¹‡aá¹ƒ viya ca
parikappanÄ• mattasiddhena rÅ«pena voharÄ«yatÄ«ti. samassa nirodhassa yÄ• naá¹ƒ, sam
__samayo, _ pahÄ• naá¹ƒ. samiti saá¹…gati samodhÄ• nanti __samayo, _ paá¹-ilÄ• bho, sa
visaye pavattati, daá¸·haggahaá¹‡abhÄ• vato vÄ• sampayuttÄ• ayanti pavattanti sattÄ• ya
etenÄ• ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojanena hi sattÄ• ativiya bajjhantÄ«ti, eva
tasmiá¹ƒ atthe __samaya_saddassa pavatti veditabbÄ• . __samaya_saddassa atthuddhÄ• n
udÄ• haraá¹‡aá¹ƒ sopasaggo, anupasaggo ca __samaya_saddo samavÄ• yÄ• dyatthavÄ•
evaá¹ƒ sabbatra udÄ• haraá¹‡aá¹ƒ taá¹ƒtadatthÄ• nurÅ«panibbacanÄ• dayo daá¹-á¹-habbÄ

<779> __saá¹‡á¹-hÄ• naá¹ƒ_ dÄ«gharassÄ• di. __rÅ«paá¹ƒ_ rÅ«pÄ• yatanaá¹ƒ, __jÄ• ti_ b
bahicammaá¹ƒ, __pamÄ• á¹‡aá¹ƒ_ mariyÄ• do. __akkharaá¹ƒ_ akÄ• rÄ• di \Be 502/, __yas
__guá¹‡o_ sÄ«lÄ• di, tapaniyepi __vaá¹‡á¹‡o. _

<780> __pÄ• timokkhassa_ bhikkhubhikkhunÄ«naá¹ƒ vasena duvidhassa pÄ• timokkhassa
kareyyÄ• â€™â€™ ti {Vin I 134}. paá¹‡á¹‡attiyaá¹ƒ ``uposatho nÄ• ma nÄ• garÄ• jÄ• â€™â
__upavÄ• so_ vutto. __aá¹-á¹-haá¹…go_ ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iâ€™â€™ Ä• di.
``ajjuposatho pannarasoâ€™â€™ tyÄ• dÄ«su {Vin I 168}.

781-782__._ __rathaá¹…gaá¹ƒ_ cakkadvayaá¹ƒ. __lakkhaá¹‡aá¹ƒ_ cakkalakkhaá¹‡aá¹ƒ. ``n
cakkaâ€™â€™ ntyÄ• dÄ«su {Sn 562} __dhammacakke. uracakkaá¹ƒ_ nÄ• ma khuracakkaá
matthakeâ€™â€™ ti {J I 1.104; I 5.100}. ``catucakkaá¹ƒ navadvÄ• raâ€™â€™ ntyÄ• dÄ«su
__iriyÄ• pathacakke. _ ``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ
catucakkaá¹ƒ vattatÄ«â€™â€™ tyÄ• dÄ«su {AN b IV 131} __sampatticakke. _ ``pitarÄ• pav
anuvattetÄ«â€™â€™ tyÄ• dÄ«su {AN b V 132} __cakkaratane. maá¹‡á¸• alaá¹ƒ_ ``alÄ• tac
``asanivicakkaâ€™â€™ nti {DN III 61; SN a II 162} ca. __balaá¹ƒ_ thÄ• mo. __kulÄ• lo_ kur
bhaá¹‡á¸• e kulÄ• lacakkanti. __Ä• á¹‡Ä• yaá¹ƒ_ ``cakkaá¹ƒ vattayati pÄ• á¹‡Ä«naâ€™â€™

cakkÄ• kÄ• re Ä• yudhe. __dÄ• naá¹ƒ_ deyyadhammo. __rÄ• si_ khandho. saddhagÄ• thÄ

``daá¹‡á¸• akÄ• \Be 503/ caá¹‡á¸• avuá¹-á¹-hyÄ• di, pÄ• dehi chahi tÄ«hi tu.

gÄ• thÄ• ti ca paratthevaá¹ƒ, chandosaÃ±Ã±Ä• pakÄ• sitÄ• ||

anantaroditaá¹ƒ caÃ±Ã±a-metaá¹ƒ sÄ• maÃ±Ã±anÄ• mato.

gÄ• thÄ• icceva niddiá¹-á¹-haá¹ƒ, munindavacane panÄ• â€™â€™ ti {vuttodaya 14-15 gÄ•

<783> ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhijutibalaviriyÅ«papatti,

idaÃ±ca te nÄ• ga mahÄ• vimÄ• naá¹ƒ ||

ahaÃ±ca bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumha.

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhijutibalaviriyÅ«papatti,

idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti {J II 22.1592, 1593, 1595}

imasmiá¹ƒ vidhurapaá¹‡á¸• itajÄ• take __dÄ• nasmiá¹ƒ_ Ä• gato.

``taá¹ƒ kho pana paÃ±casikha brahmacariyaá¹ƒ neva nibbidÄ• ya na virÄ• gÄ• ya yÄ• vade
brahmalokÅ«papattiyÄ• â€™â€™ ti {DN II 329} imasmiá¹ƒ mahÄ• govindasutte __appamaÃ

brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá
suppakÄ• sitaâ€™â€™ nti {DN III 174} \Be 504/ pÄ• sÄ• dikasutte sikkhattayasaá¹…gahe s
``pare abrahmacÄ• rÄ« bhavissanti, mayamettha brahmacÄ• rino bhavissÄ• mÄ• â€™â€™
sallekhasutte __methunÄ• viratiyaá¹ƒ. _

``kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti {Pv 275} || ---

imasmiá¹ƒ aá¹…kurapetavatthumhi __veyyÄ• vacce. _

``mayaÃ±ca bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na miyyareâ€™â€™ ti {J I 10.97} || ---

mahÄ• dhammapÄ• lajÄ• take __sadÄ• ratuá¹-á¹-hiyaá¹ƒ. _

``evaá¹ƒ kho taá¹ƒ, bhikkhave, tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti {Vin
tittirajÄ• take __paÃ±casÄ«le. _

``idaá¹ƒ kho pana paÃ±casikha brahmacariyaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya ... pe ... a
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti {DN II 329} mahÄ• govindasutteyeva __ariyamagge. _

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti {J I 8.75} || ---

nimijÄ• take attadamanavasena kate __aá¹-á¹-haá¹…guposathe. _

``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, caturaá¹…gasamannÄ• gataá¹ƒ brahmacari

sudaá¹ƒ homÄ«â€™â€™ ti {MN I 155} lomahaá¹ƒsasutte dhitisaá¹…khÄ• te __vÄ«riye. _

<784> __sabhÄ• vo_ \Be 505/ aviparÄ«tattho. __pariyatti_ pariyÄ• puá¹‡itabbÄ• vinayÄ• b
__Ã±Ä• yo_ yutti, sappaá¹-ipadÄ• vÄ• maggÄ• dayo. __Ã±eyye_ saá¹…khÄ• ravikÄ• ralak
paÃ±cavidhe Ã±eyye. __nissattatÄ• _ sattasabhÄ• vassa abhÄ• vatÄ• . __Ä• pattiyaá¹ƒ_ ``
nti. ``saha dhammena niggayhÄ• â€™â€™ tyÄ• dÄ«su kÄ• raá¹‡e. __Ä• di_nÄ• samayaÃ±
__dhammo. _

<785> __payojanaá¹ƒ_ phalaá¹ƒ. __saddÄ• bhidheyye_ saddatthe. __vuá¸• á¸• hiyaá¹ƒ_ va
dabbe. __nÄ• se_ vinÄ• se. __pacchimapabbate_ atthagirimhi. nivattivisayuppattisabhÄ• vÄ

<786> __yebhuyyatÄ• _ bÄ• hulyatÄ• . __abyÄ• missaá¹ƒ_ asammissaá¹ƒ. __visaá¹ƒyoge
da_á¸·hasaddassa atthe. __anatireke_ atirekÄ• bhÄ• ve. __anavasesamhi_ sabbasmiá¹ƒ, _
tÄ«su liá¹…gesu.

<787> paá¹-alaá¹ƒ ``diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• â€™â€™ tyÄ• dÄ«su {Vi
anupubbaá¹ƒ jahantÄ«â€™â€™ ti {SN a I 4} rÄ• simhi. ``sataguá¹‡Ä• dakkhiá¹‡Ä• \Be 506
pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ ti {MN III 379} Ä• nisaá¹ƒse. __bandhanaá¹ƒ_ kÄ• magua
visesane. __jiyÄ• ya_ dhanuno.

788-789__._ __rukkhÄ• do_ dumÄ• dimhi. __vijjamÄ• ne_ bhÅ«taguá¹‡e. __arahante_ ``yo
sabhÅ«tapaciniá¹ƒ pacÄ«â€™â€™ ti {J I 2.190}. khandhapaÃ±cake ``bhÅ«tamidaá¹ƒ, sÄ• n
samanupassathÄ• â€™â€™ ti {MN I 401}. __satte_ pÄ• á¹‡imhi. __mahÄ• bhÅ«te_ pathav
devarakkhasÄ• di. vijjamÄ• natthavajjite rukkhÄ• do nÄ• riyaá¹ƒ na bhavati, vijjamÄ• natthe
vÄ• ccaliá¹…go. __patte_ sampatte. __same_ tulyatthe.

<790> __sajjane_ sappurise.

<791> padapÅ«raá¹‡e ``suttanta vanantÄ• â€™â€™ tyÄ• dÄ«su. __dehÄ• vayave_ ``antaa
{Khp 3.dvattiá¹ƒsÄ• kÄ• ra}. deho ca avayavo cÄ• ti eke. koá¹-á¹-hÄ• se ``ayameko antoâ€™
61}. __lÄ• makaá¹ƒ_ nihÄ«nakaá¹ƒ.

<792> __nikÄ• yo_ \Be 507/ sadhammÄ«naá¹ƒ gaá¹‡o. __sandhi_ paá¹-isandhi. __sÄ• ma
__pasÅ«ti_ mÄ• tukucchito nikkhamanaá¹ƒ, __kulaá¹ƒ_ khattiyÄ• dikulaá¹ƒ. __bhavo_ bhav
upÄ• dhi, yassa vasena bhinnesu sabalÄ• dÄ«su abhinnÄ• dhÄ«saddÄ• vattante. __suma
__saá¹…khatalakkhaá¹‡e_ saá¹…khatadhammÄ• naá¹ƒ lakkhaá¹‡e.

<793> __bhavabhedo_ kÄ• mabhavÄ• di. __patiá¹-á¹-hÄ• yaá¹ƒ_ nissaye. __niá¹-á¹-hÄ• _

adhippÄ• yo. __buddhi_ Ã±Ä• á¹‡aá¹ƒ. __vÄ• saá¹-á¹-hÄ• naá¹ƒ_ vasanaá¹-á¹-hÄ• naá¹ƒ. _
visaraá¹‡abhÄ• vo. ``visadattheâ€™â€™ tipi pÄ• á¹-ho, tadÄ• __sada_dhÄ• tussa visaraá¹

<794> __phale_ sotÄ• pattÄ• dike. aniccÄ• dianupassanÄ• __vipassanÄ• _ nÄ• ma. __ma

<795> __kammÄ• ruddhanaá¹ƒ_ kammÄ• rÄ• naá¹ƒ uddhanaá¹ƒ, kammÄ• rÄ• naá¹ƒ yath
aá¹…gÄ• rÄ• naá¹ƒ bhÄ• janaá¹ƒ. __dÄ«pikÄ• _ nÄ• ma madhucchiá¹-á¹-hÄ• dimayÄ• pad
__suvaá¹‡á¹‡akÄ• ramÅ«sÄ• _ mattikamayÄ• ekÄ• bhÄ• janavikati. vÄ• yuno vege ca __
``devadudrabhÄ«â€™â€™ ti vutto.

<796> __kesohÄ• raá¹‡aá¹ƒ_ \Be 508/ kesÄ• naá¹ƒ lavanaá¹ƒ. __jÄ«vitavutti_ jÄ«vitassa v
bÄ«jassa vapanaá¹ƒ. __vÄ• pasamakaraá¹‡aá¹ƒ_ vapitassa bÄ«jassa samakaraá¹‡aá¹ƒ. __
mutti.

797-798__._ __suto vissute_ pÄ• kaá¹-e. __avadhÄ• rite_ upalakkhite. __upacite_ rÄ• sÄ«k
__kilinne_ tinte. __sotaviÃ±Ã±eyyaá¹ƒ_ saddÄ• yatanaá¹ƒ. __satthaá¹ƒ_ saddasatthÄ• di, s
satthaviseso. etesu dvÄ«su atthesu __sutaá¹ƒ_ napuá¹ƒsakaá¹ƒ. putte __suto_ pulliá¹…go,

<799> __yuge_ katÄ• dicatukke. __leso_ anumÄ• naÃ±Ä• á¹‡avisayo. __paÃ±Ã±attiyaá¹ƒ_
__paramÄ• yumhi_ ``kappaá¹ƒ saggamhi \Be 509/ modatÄ«â€™â€™ ti. aÃ±Ã±atra kappÄ•
tÄ«su liá¹…gesu. __samaá¹‡avohÄ• ro_ vinayÄ• gato samaá¹‡Ä• naá¹ƒ vohÄ• ro. __kappa
__samantatte_ samantabhÄ• ve. __antarakappo_ mahÄ• kappassa asÄ«timo bhÄ• go. __Ä
asaá¹…khyeyyamahÄ• kappe saá¹…gaá¹‡hÄ• ti. __takke_ vitakke. __vidhi_ vidhÄ• naá¹ƒ.

<800> __virati_ viratittayaá¹ƒ. __sapatho_ akkoso. __tacche_ tathabhÄ• ve. __ariyasaccan
__diá¹-á¹-hi_ micchÄ• diá¹-á¹-hi.

<801> __saÃ±jÄ• tideso_ ``kambojo assÄ• yatanaâ€™â€™ nti. __vÄ• saá¹-á¹-hÄ• naá¹ƒ_
``devÄ• naá¹ƒ devÄ• yatanaâ€™â€™ nti. __Ä• karo_ti yattha suvaá¹‡á¹‡arajatÄ• dayo upp
__samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ_ bahÅ«naá¹ƒ sannipÄ• taá¹-á¹-hÄ• naá¹ƒ. __padapÅ«raá¹
sippÄ• yatanaâ€™â€™ nti.

<802> __vatthaá¹ƒ_ ambaraá¹ƒ. __aÃ±Ã±o_ yo sako na hoti. __odhi_ mariyÄ• do. __bhed
cittepi.

<803> __vipÄ• ke_ iá¹-á¹-havipÄ• ke __kusalo. _ anavajjÄ• dÄ«su vÄ• ccaliá¹…giko.

<804> __dravo_ \Be 510/ madhvÄ• di. __madhurÄ• dÄ«su_ chasu rasesu. __pÄ• rado_ sÄ

nÄ• á¹-yarase. rasarattamaá¹ƒsamedaá¹-á¹-hisukkaá¹-á¹-himiÃ±javasena satta __dhÄ• tavo
phassÄ• didhammÄ• naá¹ƒ saá¹…ghaá¹-á¹-anÄ• dikicce. __sampatti_ tesaá¹ƒyeva.

<805> __bodhi_saddo Ã±Ä• á¹‡advaye nÄ• riyaá¹ƒ, bodhirÄ• jakumÄ• rÄ• dipaÃ±Ã±attiya
pumitthiyaá¹ƒ.

<806> __yena_ kattubhÅ«tena __yo_ kammabhÅ«to niccasevito, __tatthÄ• pi_ kammabhÅ
anaÃ±Ã±athÄ• bhÄ• vo. __janapade_ kuruÄ• dike. __gocare_ tabbahulÄ• cÄ• re.

<807> __sattÄ• yaá¹ƒ_ vijjamÄ• natÄ• yaá¹ƒ.

<808> bandhave __so_ pume. attani __saá¹ƒ_ napuá¹ƒsake. dhanasmiá¹ƒ __so saá¹ƒ_ an
pume vutto. attaniye __so_ tiliá¹…giko.

<809> __chavisampattiyaá¹ƒ_ \Be 511/ chaviyÄ• sampattiyaá¹ƒ.

<810> __jÄ• mÄ• tÄ• _ dhÄ«tusÄ• miko. __mandappiye_ appapiye __varaá¹ƒ_ abyayaá¹ƒ

<811> __makule_ avikÄ• sasampatte. __nettiá¹ƒsÄ• dipidhÄ• ne_ khaggÄ• dÄ«naá¹ƒ gehe

<812> __pitÄ• maho_ brahmÄ• . __pitÅ«su_ mÄ• tÄ• pitÅ«su. __tathÄ• _ pakkhantare. __

813-814__._ __majjhabandhe_ urobandhane. __pakoá¹-á¹-ho_ kapparassÄ• dhobhÄ• go. _
adhombarassa daá¸habandhanaá¹ƒ. mekhalÄ• yaÃ±cÄ• ti __kacchÄ• _ catÅ«svatthesu. __
bÄ• humÅ«lamhi_ parÅ«á¸hakacchanakhalome, ``kacchehi sedÄ• muÃ±cantÄ«â€™â€™ t

<815> __mÄ• naá¹ƒ_ \Be 512/ tulÄ• patthaá¹…gulÄ«hi. __pamÄ• tari_ pamÄ• á¹‡assa katt

<816> __dabbaá¹ƒ_ dhanaá¹ƒ. __attabhÄ• vo_ paÃ±cakkhandhasamÅ«ho. __pÄ• á¹‡o_ jÄ
catÅ«su __sattaá¹ƒ. sattÄ• yaá¹ƒ_ vijjamÄ• natÄ• yaá¹ƒ __sattÄ• . _ jane __satto. so satta_
laggite tiliá¹…giko.

<817> __semhÄ• do_ tidose. __rasarattÄ• di_ pubbevutto. __pabhÄ• dike_ rÅ«padhÄ• tum
visayadhÄ• tumhi.

<818> amaccÄ• dikÄ• satta pakatiyo vuttÄ• . __sattÄ• disÄ• myavatthÄ• _ sattarajatamab
guá¹‡Ä• naá¹ƒ sÄ• myavatthÄ• . __paccayÄ• á¹‡a_paccayÄ• dito __paá¹-hame_ paá¹-ham
__karo_tyÄ• didhÄ• tumhi.

<819> __parittÄ• á¹‡aá¹ƒ_ \Be 513/ rakkhaá¹‡aá¹ƒ. __vatthumhi_ okÄ• se. __tallaÃ±chana
á¹-hÄ• naá¹ƒ.

<820> __lohamuggare_ lohamaye muggare. __tÄ• á¸·Ä• dike_ sammatÄ• á¸·akaá¹ƒsatÄ• a
kakkhaá¸·e.

<821> __makkhikÄ• _ nÄ«lamakkhikÄ• dikÄ• . tÄ• saá¹ƒ bhedÄ• savisÄ• madhukatÄ• pi
__khuddaá¹ƒ_ appakÄ• dÄ«su catÅ«svatthesu vattamÄ• naá¹ƒ tÄ«su liá¹…gesu. __adhamo
ekacÄ• rÄ«.

<822> __takke_ gorasavisese. __maraá¹‡aliá¹…ge_ maraá¹‡aÃ±Ä• pakalakkhaá¹‡e. asub
catÅ«svatthesu __ariá¹-á¹-haá¹ƒ. Ä• savo_ majjaviseso. __pheá¹‡iladdumo_ ``baá¸• Ä«-yau

<823> gehÄ• naá¹ƒ dÄ• rubandhappayojanaá¹ƒ __pÄ«á¹-hikÄ• _ nÄ• ma. pakkhandadvaya
nissayabhÅ«tÄ• pÄ«á¹-hikÄ• .

<824> __mittÄ• kÄ• re_ \Be 514/ amittassÄ• pi mittasaá¹‡á¹-hÄ• ne. bale, rÄ• simhi, vipatti
rÄ• sÄ«â€™â€™ tipi eke.

<825> __khandhe_ rÅ«pakkhandhe. __bhave_ rÅ«pabhave. __nimittamhi_ kÄ• raá¹‡e. __v

<826> __vatthukilesakÄ• mesÅ«_ti vatthukÄ• makilesakÄ• mesu. __madane_ mÄ• radeva
__nikÄ• me_ icchÄ• rahite __kÄ• maá¹ƒ_ napuá¹ƒsake. anuÃ±Ã±Ä• yaá¹ƒ __kÄ• ma_maby

<827> __vajjabhaá¹‡á¸• amukhe_ vÄ«á¹‡Ä• doá¹‡imukhe. __mÄ• taá¹…gassa_ hatthino _

<828> __rambho_ saá¹-hyaá¹ƒ, ketavantyattho. __asaccaá¹ƒ_ musÄ• . __ayoghanaá¹ƒ_ y
__girisiá¹…gamhi_ giragge. __sÄ«raá¹…ge_ phÄ• laá¹…ge. __yante_ kÅ«á¹-ayante.

<830> __paá¹-ivÄ• kye_ \Be 515/ paá¹-ivacane. __uttarÄ• saá¹…ge_ uparivatthe. seá¹-á¹-h
parasmiá¹ƒ uparismiÃ±ca Ä«rito.

<831> __vimutti_ arahattaphalaá¹ƒ magganibbÄ• nÄ• nipi.

<832> __saá¹…khate_ paccayÄ• bhisaá¹…khate dhamme. puÃ±Ã±Ä• bhisaá¹…khÄ• ro, a
Ä• neÃ±jÄ• bhisaá¹…khÄ• roti __puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• di. payogo_ ussÄ• ho. kÄ• y
cittasaá¹…khÄ• roti __kÄ• yasaá¹…khÄ• rÄ• di. abhisaá¹…kharaá¹‡aá¹ƒ_ abhisaá¹…khara

<833> __tabbhÄ• ve_ diá¹-á¹-hisahagataá¹ƒ.

<834> __patirÅ«pe_ yutte. __chÄ• dite_ tiá¹‡Ä• dÄ«hi. __raho_ suÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ. _
bhikkhu, paÃ±Ã±attiyaá¹ƒyeva pume.

<835> __buddhacakkhu_ \Be 586/ buddhÄ• naá¹ƒ cakkhu. __samantacakkhu_ sabbaÃ±Ã±
heá¹-á¹-hÄ• maggattaye Ã±Ä• á¹‡aá¹ƒ.

<836> __abhikkamo_ abhikkamanÄ«yo.

<837> __vevacanaá¹ƒ_ abhinnattho saddo. __pakÄ• rasmiá¹ƒ_ bhede. __avasaro_ avakÄ•

<838> __cittakammaá¹ƒ_ cittakÄ• rÄ• naá¹ƒ kammaá¹ƒ. __vicitte_ nÄ• nÄ• vidhe. __paÃ±
dhanudharoyeva. __cittamÄ• so_ puá¹‡á¹‡enduyuttena cittena nakkhattena lakkhito mÄ• so
cittanakkhatte. __thiyaá¹ƒ_ nÄ• riyaá¹ƒ.

<839> __sÄ• male_ nÄ«le. __sayamatthe sayaá¹ƒ_saddassa atthe. __sÄ• rivÄ• _ upÄ• sa

<840> __ ``pumeâ€™â€™ _tyÄ• dinÄ• \Be 517/ pubbaddhena __guru_saddassa atthÄ• v
__garu_saddassa, ``ekadesekattamanaÃ±Ã±aá¹ƒveâ€™â€™ ti nyÄ• yena dvinnampi ekatta
gÄ• thÄ• nekatthavagge kathitÄ• . __mahante_ bahutte. __dujjare_ jÄ«rÄ• petumasakkuá¹‡

<841> __accite_ pÅ«jite. __khinne_ kilamathappatte. __samite_ upasamite.

gÄ• thÄ• nekatthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<842> visuddhidevo, sammutidevo, upapattidevo cÄ• ti __visuddhidevÄ• di. nabhaá¹ƒ_ Ä•

taruá¹‡Ä• dÄ«su tÄ«svatthesu __mÄ• á¹‡avo. _

<843> Ä• dyatthÄ• dÄ«su \Be 518/ __aggaá¹ƒ. vare_ seá¹-á¹-he tÄ«su.

__paccanÄ«ko_ sattu. __aÃ±Ã±e_ aÃ±Ã±atthe. __pacchÄ• bhÄ• ge_ ``dhÄ• tuliá¹…gehi p

<844> __yoni_ itthÄ«naá¹ƒ yonimaggo. __kÄ• mo_ icchÄ• . __sirÄ«_ paÃ±Ã±Ä• , puÃ±Ã±
__dhammo_ sÄ«lÄ• di. __uyyÄ• mo_ vÄ«riyaá¹ƒ. __yaso_ parivÄ• ro, kitti ca.

<845> __samaá¹…gini_ samannÄ• gate.

<846> __á¹-hiti_ á¹-hÄ• nakriyÄ• .

<848> __khandhakoá¹-á¹-hÄ• so_ \Be 519/ aá¹‡á¸• ajÄ• dicatukkaá¹ƒ. __passÄ• vamaggo pulliá¹…go. __kÅ«le_ tÄ«re.

<849> __nÄ• gotunÄ• ga_saddo tu. __urage_ sappe, hatthini ca.

<850> __saá¹…khyÄ• _ gaá¹‡anÄ• . ``aÃ±Ã±attheâ€™â€™ tyeke vadanti.

<851> __bhe_ nakkhattavisese. __santike_ samÄ«pe. __mÅ«lamÅ«le_ lobhÄ• dike. __pÄ• sarÄ«rÄ• vayavo. __pakaá¹‡á¸• e_ rukkhÄ• dÄ«naá¹ƒ sarÄ«re.

<852> __kamme_ \Be 520/ kriyÄ• yaá¹ƒ. __vikopanaá¹ƒ_ viddhaá¹ƒsanaá¹ƒ.

<853> __pacchÄ• tÄ• po_ vippaá¹-isÄ• ro. __anubandho_ punappunaá¹ƒ pavattanaá¹ƒ. __ mÄ• taá¹…gassa muddhani piá¹‡á¸• advaye __kumbho. _

<854> __khaggakose_ khaggapidhÄ• ne. __paá¹-icchade_ samantato chÄ• dane. __sÄ• ra

<855> __kÄ• laviseso_ dasaccharakÄ• lo. __nibyÄ• pÄ• raá¹-á¹-hiti_ aciraá¹-á¹-hiti, __acira dasaccharatopi Å«naá¹-á¹-hiti.

__uppattibhÅ«mi_ jÄ• tibhÅ«mi.

<856> __kabaá¸·Ä«kÄ• rÄ• hÄ• rÄ• dÄ«su_ \Be 521/ catÅ«su.

<857> saddhÄ• ya aparappaccaye. __cÄ«varÄ• dÄ«su_ catÅ«su. __Ä• dhÄ• ro_ nissayo.

dibbavihÄ• ro, ariyavihÄ• ro, brahmavihÄ• ro cÄ• ti __dibbavihÄ• rÄ• di. sugatÄ• laye_ bhik

<858> __samattane_ niá¹-á¹-hÄ• yaá¹ƒ. __ca_kÄ• rena niyamÄ• dike saá¹…gaá¹‡hÄ• ti.

__saá¹…ge_ lagge. __kÄ• mÄ• do_ catukke.

<859> __sappaphaá¹‡aá¹…gesÅ«_ti sappassa phaá¹‡e, aá¹…ge ca sarÄ«re. __koá¹-ille_ __bhuÃ±janaá¹ƒ_ bhojanakriyÄ• .

__bhÅ«mibhÄ• ge_ \Be 522/ rÄ• jaá¹…gaá¹‡Ä• dimhi. __kilese_ saá¹ƒkilese. __male_ rÄ•

<860> __dhanÄ• didappe_ti dhanÄ• dike paá¹-icca uppanne dappe.

__nimitte_ kÄ• raá¹‡e. __chale_ saá¹-hye.

<861> __so_ pulliá¹…go. __paramattani_ diá¹-á¹-hÄ«naá¹ƒ gÄ• haladdhe attani. __thambh
thambhe. __balasajjanaá¹ƒ_ yuddhakÄ• le balassa sajjanaá¹ƒ.

<862> __kusÅ«lo_ dhaÃ±Ã±Ä• dÄ«naá¹ƒ gehaá¹ƒ.

__sopÄ• naá¹…gamhi_ sopÄ• nasÄ«se.

<863> __niyyÄ• se_ silese. __sekhare_ sÄ«se. __nÄ• gadantake_ bhittiÄ• dÄ«su pavesite
daá¹‡á¸• e.

__sikhaá¹‡á¸• o_ \Be 523/ piÃ±chaá¹ƒ. __tÅ«á¹‡Ä«re_ usunidhimhi. __nikare_ samÅ«he.

<864> __saá¹ƒyatakesesu_ bandhitakesesu.

__kambu_ jalajantuviseso. __nalÄ• á¹-aá¹-á¹-hi_ nalÄ• á¹-e jÄ• taá¹-á¹-hi. __gopphake_ pÄ

<865> __kÄ• le_ paÃ±cadasÄ«divasaparimÄ• á¹‡e. __sÄ• dhye_ pattasÄ• dhanÄ«ye. __s
pattaá¹ƒ. __paá¹…guá¸·o_ pÄ«á¹-hasampÄ«.

__dese_ desavisese. __aá¹‡á¹‡ave_ samudde, ete pume. __so sindhu_saddo __saritÄ• ya

<866> __kareá¹‡u_saddo __gaje_ hatthimhi, __purise_ pulliá¹…ge vattati. __hatthiniyaá¹ƒ_

__ratane_ ratanavisese. __maá¹‡ivedho_ nÄ• ma yaá¹ƒ loke ``cinaâ€™â€™ iti vuccati. __i

<867> __koá¹-iyaá¹ƒ_ \Be 524/ ante. __vÄ• dittavÄ• dane_ vÄ«á¹‡Ä• divÄ• dittavÄ• danop

``koá¹‡o vajjappabhede ca,

koá¹‡o selaguá¸·e ije.

vÄ«á¹‡Ä• divÄ• danopÄ• ye,

ekadese gatassa ceâ€™â€™ ti || ---

__tikaá¹‡á¸• aseso_ {tikaá¹‡á¸• asesa III 3.125}.

<868> __vaá¹‡ippathe_ vÄ• á¹‡ijÄ• naá¹ƒ vohÄ• rakammapathe. __vede_ vedavisese, vÄ•

__vivÄ• dÄ• do_ ``vivÄ• dÄ• dhikaraá¹‡aâ€™â€™ {Vin IV 394} ntyÄ• dÄ«su. __Ä• dhÄ• ro
__kÄ• raá¹‡e_ ``yatvÄ• dhikaraá¹‡amenaâ€™â€™ nti {Dhs 1354}.

<869> __pasumhi_ goá¹‡e. __vasudhÄ• _ pathavÄ«. __vÄ• cÄ• _ vacanaá¹ƒ. __Ä• dinÄ• _
saggaraá¹ƒsivajiracandajalÄ• dayo gahitÄ• .

__harite_ \Be 525/ sukapattasadise vaá¹‡á¹‡avisese. __vÄ• sudeve_ kaá¹‡he.

<870> __Ä• yatte_ nissaye.

__kaá¹‡á¹‡apÅ«ro_ kaá¹‡á¹‡Ä• laá¹…kÄ• ro. __sekhare_ agge. ete dvinnampi atthÄ• .

<871> __vijjuyaá¹ƒ_ caÃ±calÄ• yaá¹ƒ. __itthipurise_ purisitthiyaá¹ƒ.

__koá¹‡e_ asse. __saá¹…khyÄ• viseso_ ``koá¹-ipakoá¹-Ä«â€™â€™ tyÄ• dÄ«su. __ukkaá¹

<872> __jÄ• lÄ• _ aggijÄ• lÄ• . __aggaá¹ƒ_ koá¹-i.

nÄ• rÄ« __Ä• sÄ«_saddo sappadÄ• á¹-hÄ• yaá¹ƒ. __iá¹-á¹-hassa_ vatthuno __Ä• sÄ«sanÄ
eva.

<873> __vilÄ«natele_ \Be 526/ visaraá¹‡atele. __vasagÄ• _ vasaá¹ƒ gacchantÄ« nÄ• rÄ«.
anavacchÄ• sorabheyÄ«.

__abhilÄ• se_ icchÄ• yaá¹ƒ. __kiraá¹‡e_ raá¹ƒsimhi. __abhisaá¹…ge_ laggane.

<874> __aá¹ƒse_ koá¹-á¹-hÄ• se. __sippe_ nÄ• á¹-akasatthÄ• gate. candassa soá¸·asame

<875> __bÄ«jakose_ varÄ• á¹-ake. __kaá¹‡á¹‡abhÅ«sÄ• yaá¹ƒ_ kaá¹‡á¹‡Ä• laá¹…kÄ• re.

__Ä• gÄ• mikÄ• le_ anÄ• gatakÄ• le. __pabhÄ• vo_ daá¹‡á¸• atejo. saá¹ƒyamepi __Ä• yat

<876> __mesÄ• dilome_ eá¸·akÄ• dÄ«naá¹ƒ lome. __bhÅ«majjhe_ dvinnaá¹ƒ bhÅ«naá¹ƒ r
__romadhÄ• tuyaá¹ƒ_ lome.

__naá¹-á¹-akÄ«_ nÄ• á¹-akitthÄ«. __madirÄ• _ surÄ• .

<877> __kriyacitte_ \Be 527/ vÄ«satividhe kriyacitte. __karaá¹‡e_ karaá¹‡akriyÄ• yaá¹ƒ, et
__kriyaá¹ƒ. _ kammani kattabbe __kriyÄ• _ nÄ• rÄ«.

__suá¹‡isÄ• yaá¹ƒ_ puttassa bhariyÄ• yaá¹ƒ. __kaÃ±Ã±Ä• yaá¹ƒ_ anibbiddhÄ• yaá¹ƒ. __jÄ
bhariyÄ• sÄ• maÃ±Ã±e.

<878> __issariyaá¹ƒ_ pabhutÄ• . __akkharÄ• vayave_ garuakkharÄ• naá¹ƒ avayave.

__pÄ• vacane_ buddhavacane. __siddhe_ siddhante. __tante_ suttamaye. __supite_ niddÄ

<879> __rÄ• jaliá¹…gaá¹ƒ_ khaggÄ• di. __usabhaá¹…go_ usabhÄ• vayavo. __rukkhe_ ruk
guyhaá¹…gaá¹ƒ. __cihane_ lakkhaá¹‡e. __pade_ vibhatyante.

<880> __vohÄ• re_ \Be 528/ vÄ• á¹‡ijakamme. __kÄ«á¸·Ä• do_ kÄ«á¸·Ä• dimhi. __Ä• di_n
saá¹…gahitÄ• .

__sarÄ«re_ sarÄ«rÄ• dhideve.

<881> __sussÅ«sÄ• yaá¹ƒ_ sotumicchÄ• yaá¹ƒ. __issÄ• tyÄ• se_ sarÄ• bhyÄ• se. hiá¹ƒsa

__hetibhede_ Ä• vudhabhede. __saá¹…ku_ khÄ• á¹‡uviseso.

<882> __vÄ«á¹‡Ä• guá¹‡o_ vÄ«á¹‡Ä• yajiyÄ• . __tantaá¹ƒ tanta_saddo. __mukhyaá¹ƒ_ pa
udÄ• haraá¹‡aá¹ƒ. __tantu_ suttaá¹ƒ.

rathanaá¹…galÄ• dÄ«naá¹ƒ aá¹…ge __rathÄ• dyaá¹…ge. kappamhi_ katÄ• dike.

<883> __itthipupphaá¹ƒ_ itthÄ«naá¹ƒ utu. __reá¹‡u_ dhÅ«lÄ«. __pakatije guá¹‡e_ tiá¹‡á¹‡a
dutiye guá¹‡e.

__nyÄ• sappaá¹‡e_ á¹-hapitassa dhanassa dÄ• ne. __dÄ• namhi_ tadaÃ±Ã±assa dÄ• ne.

<884> __guru_ \Be 529/ Ä• cariyÄ• di. __upÄ• yo_ hetu. __avatÄ• ro_ otaraá¹‡aá¹-á¹-hÄ• pavittajalaá¹ƒ. __diá¹-á¹-hi_ buddhadassanÄ• aÃ±Ã±adassanaá¹ƒ. Ä• gamepi __titthaá¹ƒ. _

__joti_saddo nakkhattaraá¹ƒsÄ«su __paá¹‡á¸• ake_ napuá¹ƒsake. aggimhi tu __so_ pumÄ

<885> ``iti sandhikappe paá¹-hamo kaá¹‡á¸• oâ€™â€™ tyÄ• dÄ«su vagge. avasarepi, __a

atha bÄ• hudvayassa uddhaá¹ƒ mÄ• ne. __sÅ«ratte_ sÅ«rabhÄ• ve.

<886> __porisaá¹ƒ_ purisakÄ• ro. __Ä«hÄ• _ vÄ«riyaá¹ƒ. __nisinnÄ• dyuggamo_ nisinnÄ•

__anissayamahÄ«bhÄ• ge_ lokanissayabhÅ«tÄ• naá¹ƒ tarupabbatanagarÄ• dÄ«naá¹ƒ abh suÃ±Ã±amahÄ«koá¹-á¹-hÄ• se. ``irÄ«á¹‡aá¹ƒ Å«sare suÃ±Ã±eâ€™â€™ ti {medinÄ«kosa 1 Å«sare_ Å«savati á¹-hÄ• ne.

<887> sÄ• dhanatthÄ• dÄ«su \Be 530/ __Ä• rÄ• dhanaá¹ƒ. _ rÄ• dhanaá¹ƒpyatra. ``pattiya rÄ• dhanaá¹ƒ tosanepi ceâ€™â€™ ti __tikaá¹‡á¸• aseso. _

__sÄ• numhi_ pabbatassa same bhÅ«bhÄ• ge. __visÄ• á¹‡e_ mÄ• taá¹…gadante, pasÅ«n

<888> __diá¹-á¹-haá¹ƒ_ rÅ«pÄ• rammaá¹‡aá¹ƒ. __Ä• dimaggo_ sotÄ• pattimaggo. __Ã±Ä• __akkhi_ cakkhu. __ikkhanaá¹ƒ_ olokanaá¹ƒ. __laddhi_ gÄ• ho.

suvaá¹‡á¹‡o paÃ±cadharaá¹‡aá¹ƒ. __paÃ±casuvaá¹‡á¹‡o_ nikkho. __pasÄ• dhanaá¹ƒ_ al

<889> __tithibhede hora_satthÄ• gate aniá¹-á¹-hasammate tithimhi. __sÄ• khÄ• diphaá¸·u gaá¹‡á¹-himhi. pÅ«raá¹‡epi __pabbaá¹ƒ. _

__balavÄ• mukho_ yatra plavÄ• dayo sÄ«ghasotena Ä• kaá¸• á¸• hitvÄ• pavesiyanti.

<890> __kÄ• maje_ \Be 531/ taá¹‡hÄ• je surÄ• pÄ• nÄ• dike. __dose_ aparÄ• dhe. __kopa __vipattiyaá¹ƒ_ vinÄ• se.

__upakaraá¹‡aá¹ƒ_ kulÄ• lÄ• dÄ«naá¹ƒ daá¹‡á¸• acakkÄ• di. __siddhi_ nipphatti. __kÄ• ra

<891> __dÄ• nasÄ«le_ dÄ• napakatike ca. __vagguvÄ• dini_ madhuravÄ• dini ca __vadaÃ paá¹-á¹-hÄ• ya __ussita_pariyanto tÄ«su vutto. __abhisitte_ muddhÄ• bhisitte rÄ• jini.

<892> __bhÄ• gyavihÄ«ne_ apuÃ±Ã±e. __appake_ abahuke. __mÅ«á¸·he_ bÄ• le. __apaá
jagatiyaÃ±ca __mando. vuddhiyutte_ vaá¸• á¸• hanayutte. __samunnaddhe_ anÄ«ce __uss
``bhÄ• sitaâ€™â€™ ntipi pÄ• á¹-ho.

<893> __rathaá¹…ge_ rathÄ• vayave. __suvaá¹‡á¹‡asmiá¹ƒ_ palassa catutthabhÄ• ge. __
catuvÄ«satippamÄ• á¹‡e, tiá¹ƒsappamÄ• á¹‡e vÄ• \Be 532/. hatthidantÄ• divikatiyaá¹ƒ tÄ«
cakkhÄ• dindriye __akkhaá¹ƒ. _

__sassate_ nicce. __takke_ vitakke. __nicchite_ vinicchite.

<894> __hare_ mahissare __sivo, bhadde_ kalyÄ• á¹‡e. __mokkhe_ nibbÄ• ne ca __sivaá
__sivÄ• . _

__sattiyaá¹ƒ_ thÄ• me. __thÅ«latte_ thÅ«labhÄ• ve.

<895> __saá¹…khyÄ• bhedo_ uppalapuá¹‡á¸• arÄ«kÄ• naá¹ƒ majjhe gaá¹‡anÄ• . __narak
nibbattoâ€™â€™ tyÄ• dÄ«su. __vÄ• rije_ kakkasanÄ• á¸·e kamale.

__devabhede_ti

``Ä• po dhuvo ca somo ca,

dhavo cevÄ• â€™ niloâ€™ nalo.

paccÅ«so ca pabhÄ• so ca,

aá¹-á¹-hete vasavo matÄ• â€™â€™ ti {cintÄ• maá¹‡iá¹-Ä«kÄ• I 10} || ---

kathite devavisese. __ratane_ ratanasÄ• maÃ±Ã±e, dhane ca, __paá¹‡á¸• akaá¹ƒ_ napuá¹

<896> __atthagamane_ \Be 533/ vinÄ• sagamane. __apavagge_ sabbakilesÄ• naá¹ƒ khay

__setambuje_ setakamale. __rukkhantare_ ``puá¹‡á¸• arÄ«kaâ€™â€™ iti khyÄ• te dumavi

``puá¹‡á¸• arÄ«kaá¹ƒ sitamboje, setacchatte ca bhesajje.

kosakÄ• rantare byagghe, so disÄ• vÄ• raá¹‡aggisÅ«â€™â€™ ti || ---

__nÄ• natthasaá¹…gaho. _

<897> __upahÄ• re_ pÅ«jÄ• dyatthaá¹ƒ Ä• bhate vatthumhi. __karasmiá¹ƒ_ khettÄ• disam
__asurantare_ balinÄ• make asure.

__sambhave_ itthipurisasambhave asucimhi __sukkaá¹ƒ. dhavale_ sete __sukko, kusale_
``puÃ±Ã±aá¹ƒ dhammamanitthiyaâ€™â€™ nti ettha __dhamma_saddassa anitthibhÄ• vass
vutto.

<898> __vibhattabbadhane_ vibhajitabbadhane. __pitÅ«naá¹ƒ dhane_ petÄ• naá¹ƒ mÄ• tÄ
vibhajitabbadhane ca.

pabhuno \Be 534/ puggalassa bhÄ• vo __pabhuttaá¹ƒ, _ tathÄ• Ä• yattassa bhÄ• vo __Ä•
__abhilÄ• so_ icchÄ• .

<899> __dhanimhi_ saddamatte. __yodhasÄ«hanÄ• damhi_ yodhÄ• naá¹ƒ abhÄ«tanÄ• de

<900> __Ä• dyupaladdhiyaá¹ƒ_ paá¹-hamasaÃ±jÄ• te vatthumhi.

<901> __sÄ• dhakatame_ kattuto aÃ±Ã±esaá¹ƒ kriyÄ• sÄ• dhakatame karaá¹‡akÄ• rake, k
ca. __indriye_ cakkhÄ• dike.

__kuÃ±cikÄ• yaá¹ƒ_ apÄ• puraá¹‡e. __tÅ«riyaá¹…ge_ sammatÄ• á¸·Ä• dike.

<902> __uppÄ• de_ janane. __gabbhamocane_ puttavijÄ• yane.

__asse_ assamatte.

<903> pupphaá¹ƒvinÄ• \Be 535/ __phalaggÄ• hirukkhe_ assatthÄ• do, rukkhamatte ca __
upaá¹-á¹-hÄ• pite varÄ• hapurisÄ• dirÅ«pe ca, rajatamatte ca __rÅ«piyaá¹ƒ. _

<904> __kesa_saddo pubbo yassa __pÄ• sa_saddassa so __kesapubbo. caye_ samÅ«he
``kesapÄ• soâ€™â€™ ti, kesakalÄ• potyattho.

akkhimajjhe yÄ• ``sÅ«lÄ• â€™â€™ ti vuttÄ• . __nakkhatte_ sattavÄ«satividhe, tadaÃ±Ã±e
__uccatarassare_ uccatare sadde __tÄ• ro. _

<905> __patte_ bhÄ• janasÄ• maÃ±Ã±e, bhuÃ±janapatte ca. __lohabhedasmiá¹ƒ_ ayotam
__dehamajjhaá¹ƒ_ udaraá¹ƒ.

<906> __vese_ saá¹‡á¹-hÄ• ne. __sippasÄ• lÄ• _ sippÄ«naá¹ƒ sÄ• lÄ• .

__sampatti_ \Be 536/ dhanÄ• disampatti tivaggasampatti ca. lakkhiyÄ• katapuÃ±Ã±ehi sev
itthiviseso. __devatÄ• _ sirÄ«nÄ• mikÄ• ekÄ• devadhÄ«tÄ• .

<907> __yuvarÄ• jÄ• _ pitari devaá¹…gate rÄ• jabhÄ• vÄ• raho rÄ• japutto. __khande_ ha
taruá¹‡o.

__maá¹‡ibhede_ yo loke ``santÄ• â€™â€™ ti vuccati. __aá¹…kure_ rukkhÄ• dÄ«naá¹ƒ aá¹

<908> __vetanaá¹ƒ_ kammakÄ• rehi labhitabbadhanaá¹ƒ. mÅ«__laá¹ƒ_ mÅ«ladhanaá¹ƒ. _

__bhÄ• janantaraá¹ƒ_ yena kheá¸·Ä• dyasuciá¹ƒ paá¹-iggaá¹‡hÄ• ti.

<909> asubhe ca kamme subhe ca kamme __dvayepi_ kamme cÄ• ti tÄ«svatthesu bhÄ• g

__tarubhede_ assatthe.

<910> __vimuttiyaá¹ƒ_ \Be 537/ nibbÄ• ne.

``ayaá¹ƒ pumÄ• â€™â€™ ti jÄ• nanassa kÄ• raá¹‡abhÄ• vo __pumattaá¹ƒ, _ tadÄ• dimhi.

<911> __ajjhÄ• ye_ paricchede. __dive_ devaloke.

<912> __sapattasmiá¹ƒ_ amitte. __rukkhaá¹…ge_ rukkhÄ• vayave.

<913> __mukhye_ padhÄ• ne. __upÄ• ye_ hetumhi. __vadane_ lapane. __Ä• dismiá¹ƒ_ pa

__bhabbe_ vimuttÄ• rahe, bhavitabbe ca. __guá¹‡Ä• dhÄ• re_ guá¹‡assa nissaye. __vitte_
paá¹‡á¸• ite. __dÄ• ru_ dÄ• rukkhandho.

<914> __patthÄ• do_ pattho, tulÄ• , aá¹…gulÄ«ti patthÄ• di. __vidhÄ• ya_ unnatiyaá¹ƒ. __

<915> __saroruhe_ kamale. __khagantare_ rukkhakimikhÄ• dakasakuá¹‡e. __tÅ«riyantare

<916> __saá¹ƒvege_ ubbege, vimhaye ca.

<917> __tadupetanisÄ• ya_ candappabhÄ• ya yuttarattiyaá¹ƒ.

<918> __mÄ• se_ tatiyamÄ• se. ativuddhe ca atipasatthe ca.

<919> __nibandhe_ balakkÄ• re ``balaggahoâ€™â€™ tyÄ• dÄ«su.

__mattikÄ• bhedo_ nÄ«lÄ• divaá¹‡á¹‡ayuttakittimamattikÄ• . __sikkÄ• yaá¹ƒ_ udakakumbh
cakkhurogavisese.

<920> __maá¹‡á¸• ale_ \Be 539/ parimaá¹‡á¸• ale. bimbikÄ• latÄ• jÄ• ti, tassÄ• phale ca

<921> __pathe_ aÃ±jase.

<922> __santi_ nibbÄ• naá¹ƒ. __nibhe_ sadise.

__cÄ• pe_ dhanumhi __issÄ• saá¹ƒ. usuno_ sarassa __khepakamhi_ perake __issÄ• so. _

<923> __bÄ• la_saddo tÄ«su. kutratthesu? __Ä• divayasÄ• _ paá¹-hamavayena __samaá¹
__apaá¹‡á¸• ite_ mÅ«á¸·he ca.

__soá¹‡ite_ lohite. __tambaá¹ƒ_ udumbaraá¹ƒ. __anuratto_ anurÄ• gayutto puggalo. __raÃ
raá¹…garaÃ±jitaá¹ƒ.

<924> __viraá¸·e_ nirantare. __kise_ athÅ«le. __hime_ tuhine.

<925> __guá¸·abhedo_ \Be 540/ yo loke ``sakkharÄ• â€™â€™ ti vuccati. __kaá¹-hale_ silÄ

<926> __tikhiá¹‡e_ tikkhe. __byatte_ cheke. __rogamutte_ niroge.

__khattiye_ muddhÄ• bhisitte. __naranÄ• the_ tadaÃ±Ã±asmiá¹ƒ. __pabhumhi_ issare.

<927> __dhaÃ±Ã±akaraá¹‡aá¹ƒ_ dhaÃ±Ã±amaddanaá¹-á¹-hÄ• naá¹ƒ. __kakke_ nahÄ• na
setepi __khalo. _

<928> brahmacÄ• rÄ« ca gahaá¹-á¹-ho ca vÄ• nappattho ca bhikkhu cÄ• ti __brahmacÄ• r
piyasÄ«le.

__kaá¹-hine_ kakkhaá¸·e. __niddaye_ nikkaruá¹‡e.

<929> kaniá¹-á¹-ho \Be 541/ ca kaniyo cÄ• ti ete tÄ«su. kutratthesu? atyappe, atiyuvepi.

iá¹-á¹-he, nissÄ• re ca agarumhi cÄ• ti etesvatthesu tÄ«su.

<930> adhobhÄ• ge ca hÄ«ne ca. __dantacchade_ dantÄ• varaá¹‡e.

__pÄ• ricariyÄ• yaá¹ƒ_ upaá¹-á¹-hÄ• ke.

<931> __ratane_ dvividatthike. __gaá¹‡e_ samÅ«he yathÄ• ``kesahatthoâ€™â€™ ti. __sc
__bhantaraá¹ƒ_ terasamanakkhattaá¹ƒ.

__Ä• vÄ• á¹-e_ kÄ• suyaá¹ƒ. __udapÄ• naá¹ƒ_ andhu, yatra jalaá¹ƒ ghaá¹-iyantena uddhar

<932> paá¹-hamaá¹ƒ pamukhaÃ±cÄ• ti idaá¹ƒ abhidhÄ• nadvayaá¹ƒ Ä• dimhi padhÄ• ne v

__vajjabhedo_ ubhayatalaá¹ƒ tÅ«riyaá¹ƒ.

<933> __thiraá¹ƒso_ \Be 542/ thirakoá¹-á¹-hÄ• so.

__khandhabhÄ• ro_ khandhena vahitabbo bhÄ• ro. __Ä• di_nÄ• kaá¹-ibhÄ• rÄ• dayo gahi
vÄ«satitulÄ• bhÄ• ro, tasmÄ• __ ``dvisahassapaleâ€™â€™ _ti vuttaá¹ƒ.

<934> __mandire_ gehe. __rogabhede_ khayaroge. __apacayamhi_ viddhaá¹ƒsane, vinÄ•

__sÄ• pade_ byagghÄ• dike duá¹-á¹-hamige. __sappe_ urage. __kurÅ«re_ kakkhaá¸·e.

<935> __sajjadume_ assakaá¹‡á¹‡arukkhe. __rukkhe_ rukkhamatte.

__sote_ kaá¹‡á¹‡e. __yajane_ pÅ«jane. __sutiyaá¹ƒ_ savanakriyÄ• yaá¹ƒ.

<936> peto \Be 543/ ca paretocÄ• ti ime __mate_ kÄ• laá¹…kate ca __petayonije_ petayon

__khyÄ• te_ pÄ• kaá¹-e. __haá¹-á¹-he_ pahaá¹-á¹-he.

<937> __adhippÄ• ye_ ajjhÄ• saye.

__pakkhe_ sakuá¹‡Ä• dÄ«naá¹ƒ pakkhe. __dale_ rukkhÄ• dÄ«naá¹ƒ chade. __bhÄ• jane_
ti idaá¹ƒ ``bhÄ• janeâ€™â€™ ti imassa visesanaá¹ƒ. __sogate_ sugatassa santake bhÄ• ja

<938> __suá¹-á¹-hukate_ sammÄ• kate kammani.

__anukampÄ• yÄ• rahe_ dukkhitasatte.

<939> __dhanimhi_ \Be 544/ sadde.

<940> __vihite_ vidhÄ• tabbe.

__aÃ±jase_ magge. __visikhÄ• _ racchÄ• . __pantiyaá¹ƒ_ pÄ• á¸·iyaá¹ƒ.

<941> __gagane_ Ä• kÄ• se. __byasane_ vipattiyaá¹ƒ.

__nettaroge_ cakkhurogavisese. __chadimhi_ gehÄ• dÄ«naá¹ƒ chadane.

<942> __saá¹…ghaá¹-á¹-ane_ dvinnaá¹ƒ antarabhÅ«te. puna __sandhÄ«_ti padapÅ«raá¹‡
__atisante_ atisamite.

<943> __yÄ• panÄ• _ \Be 545/ yÄ• panakÄ• rako kabaá¸·Ä«kÄ• rÄ• hÄ• raraso. __ditti_ ja

<944> __kucchi_ udaraá¹ƒ. __ovarako_ gehaviseso.

__khaá¹‡á¸• ane_ chedane. __itivutte ca kammanÄ«_ti ``iti evaá¹ƒ mayÄ• pubbe caritaâ€™
subhÄ• subhakamme. ``ativatte ca kammanÄ«â€™â€™ tipi pÄ• á¹-ho, atÄ«takÄ• le pavatta

<945> __cittake_ nalÄ• á¹-e katakÄ• á¸·Ä• dibindumhi __rukkhabhede_ marÄ«cappamÄ• â
ambilasÅ«paá¹ƒ pacanti. __tilakÄ• á¸·ake_ taá¹ƒtaá¹ƒsarÄ«rÄ• vayave saÃ±jÄ• tatilasaá¹‡â

__bodhe_ bujjhane. __patti_ lÄ• bho, pÄ• puá¹‡aÃ±ca.

<946> __Ä• yumhi_ jÄ«vite. __hadayaá¹…gÄ• nile_ urogamavÄ• te.

__vase_ \Be 546/ Ä• yattatÄ• yaá¹ƒ. __vede_ catubbidhavede. __icchÄ• _ Ä• rammaá¹‡ic

<947> __sirasaá¹-á¹-himhi_ siraso aá¹-á¹-himhi. __ghaá¹-Ä• disakale_ ghaá¹-Ä• dikhaá¹‡á¸

<948> __veá¹‡vÄ• disÄ• khÄ• jÄ• lasmi_nti veá¹‡uÄ• dÄ«naÃ±ca aÃ±Ã±amaÃ±Ã±asaá¹ƒ
tÄ• pasÄ• dÄ«naá¹ƒ laggakese. __Ä• laye_ taá¹‡hÄ• yaá¹ƒ.

__vadhe_ mÄ• raá¹‡e. __rakkhitasmiá¹ƒ_ kammani, kattari ca.

<949> __thiyaá¹ƒ_ itthiyaá¹ƒ. __piye_ sÄ• mike. __manuÃ±Ã±e_ manaso tosanajanake. __

<950> __kiá¹ƒ_ saddo pucchanatthÄ• dÄ«su saliá¹…go. vikappatthÄ• dÄ«su tu abyayaá¹ƒ

__sasaddhe_ \Be 547/ saddhÄ• ya sahite. __nivÄ• pe_ petÄ• dÄ«naá¹ƒ kattabbapÅ«jÄ• dÄ
__saddhÄ• . _

<951> __aá¹-á¹-hismiá¹ƒ_ ``panasabÄ«jaá¹ƒ tÄ• labÄ«jaâ€™â€™ ntyÄ• dÄ«su. sukke ca _

__pÅ«ye_ pakkavaá¹‡asaÃ±jÄ• te. __aggato_ purato. __disÄ• do_ sÅ«riyuggamanadisÄ• y
Ä• dibhÅ«tÄ• , ``disÄ• â€™â€™ ti vÄ• disÄ• viseso. __Ä• di_nÄ• pubbajÄ• dÄ«naá¹ƒ gah

<952> __Ä• gamane_ asantuppattikriyÄ• yaá¹ƒ. __dÄ«ghÄ• dinikÄ• yasmiá¹ƒ_ dÄ«ghanikÄ

<953> __devarukkho_ sirÄ«so. __santatiyaá¹ƒ_ vaá¹ƒse.

__uttaraviparÄ«te_ aseá¹-á¹-he, imasmiá¹ƒ atthe __na_kÄ• ro paá¹-isedhattho. __seá¹-á¹-h
atthe paá¹-isedhatthova __na_kÄ• ro. ``anu uttaraâ€™â€™ nti chedo ca viÃ±Ã±eyyo.

<954> __sattisampattiyaá¹ƒ_ \Be 548/ pabhÄ• vÄ• dÄ«hi sattÄ«hi sampattiyaá¹ƒ. __kantim
sÅ«ravÄ«riyesupi __vikkamo. _

__paá¹-ibimbe_ patirÅ«pake. __pabhÄ• yaá¹ƒ_ Ä• loke.

<955> ghammo nidÄ• gho cÄ• ti dve abhidhÄ• nÄ• ni. __sedajale_ kÄ• yato mutte.

__kantane_ chedane. __vikappe_ vitakke. __sajjane_ hatthÄ• dÄ«naá¹ƒ sajjane.

<956> __deso_ desaviseso. __aá¹…ga_saddo puá¹ƒbahutte. ``bahumhÄ«â€™â€™ tipi pÄ
desetyattho. __vapumhi_ sarÄ«re __aá¹…gaá¹ƒ. _ avayave hetumhi ca __aá¹…gaá¹ƒ. _

__ ``aá¹…gaá¹ƒ_ gattantikopÄ• ya-patikesvaâ€™ ppadhÄ• nake.

aá¹…gadesavisesamhi, aá¹…gÄ• sambodhaneâ€™ byayaâ€™â€™ nti || ---

__nÄ• natthasaá¹…gahe. _

__cetiyadume_ pÅ«jetabbabhÅ«te rukkhe assatthÄ• do.

<957> __sÄ• dhupurise_ \Be 549/ sappurise. __kappane_ hatthÄ• dÄ«naá¹ƒ kappane. ``sa
kappanÄ• yaâ€™â€™ nti __nÄ• natthasaá¹…gaho. _

__supane_ niddÄ• yaá¹ƒ. __sutte_ ajÄ• garite. __viÃ±Ã±Ä• á¹‡e_ suttassa viÃ±Ã±Ä• á¹‡e
supinavacanaá¹ƒ. dassane ca __supinaá¹ƒ. _

<958> __paccakkhe_ sammukhe. __sannidhÄ• ne_ payoge, vidhÄ• ne ca. __bhiyyo_sadd

<959> __visalittasare_ visena lepitasare __diddho_ pumÄ• . __litte_ lepitabbasÄ• maÃ±Ã±

__vÄ• se_ vasane. __dhÅ«mÄ• disaá¹…khÄ• re_ gandhacuá¹‡á¹‡adhÅ«mÄ• dinÄ• abhis
paá¹-iggahaá¹‡e.

<960> __suppagabbhe_ vacanasÅ«re.

__madhucchiá¹-á¹-he_ madane, yena dÄ«pampi jÄ• lenti. __odanasambhave_ bhuttodana
odanabindumhi.

<961> __surabhimhi_ \Be 550/ sugandhe.

uppattiyaá¹ƒ uddhaá¹…gamane ca __uggamanaá¹ƒ. _

<962> __lÅ«khe_ samale, kakkhaá¸·e ca. __niá¹-á¹-huravÄ• cÄ• yaá¹ƒ_ akaá¹‡á¹‡asukhav

__ambuvege_ ambuno udakassa vege sote.

<963> __tappare_ tappadhÄ• ne. __kavace_ uracchade. __vÄ• ravÄ• á¹‡e_ cammamaye
sappÄ• naá¹ƒ jiá¹‡á¹‡acammani.

<965> __padÄ• ne_ dÄ• ne. __sele_ pabbate.

<966> __lohe_ \Be 551/ kÄ• á¸·Ä• yase satthaá¹ƒ. __saÃ±caye_ samÅ«he sattho. yathÄ• tyÄ• di. __vattane_ pavattane.

<967> __valaye_ kaá¹-ake.

<968> __kaá¹‡á¸• e_ vÄ• á¹‡e. __vÄ• pimhi_ dÄ«ghikÄ• dikÄ• yaá¹ƒ. __dupphasse_ dukk kharapatte.

<969> __surÄ• ya_ kÄ• dambariyaá¹ƒ, yÄ• ya pÄ«tÄ• ya mattÄ• sattÄ• anÄ• gamanÄ«ya __rathaá¹…ge_ cakke. kÄ• mupadhiÄ• dÄ«su catÅ«su upadhÄ«su ca __upadhi, _ anitthÄ«

<970> __dabbe_ \Be 552/ dhanÄ• dike. __bhÅ«bhedo_ vatthÄ• di. __mahÄ• rÄ• je_ catÅ« mahÄ• rÄ• je. __nare_ satte.

<971> __Ä• paá¹‡e_ kayavikkayaá¹-á¹-hÄ• ne. __sambhÄ• re_ upakaraá¹‡e. ``ratho sÄ«la cakkavÄ«riyoâ€™â€™ ti {SN c V 4} ettha alaá¹…kÄ• ro __ ``parikkhÄ• roâ€™â€™ _ti vutto

<972> __vohÄ• rasmiá¹ƒ_ rathasakaá¹-Ä• divohÄ• re. __upaá¹-á¹-hitagirÄ• _ saddato attha

<973> __vacanÄ• vayave_ti vÄ• kyÄ• vayave. hetudÄ• haraá¹‡Ä• diyuttassa sambandhatt __mÅ«le_ lobhÄ• dike. __kÄ• raá¹‡e_ lobhÄ• dito aÃ±Ã±asmiá¹ƒ kÄ• raá¹‡e. __pÄ• cÄ• na bhuttapÄ• cane kammajatejasmiá¹ƒ. rogabhedepi __gahaá¹‡Ä«. _

<974> __saá¹ƒyame_ \Be 553/ cakkhÄ• dindriyasaá¹ƒyame.

<975> __muddikassa_ rukkhassa rase ca. __pupphassa_ sabbassa pupphassa rase ca. __ __madhu_ punnapuá¹ƒsakaá¹ƒ.

``madhu khudde jale khÄ«re, majje puppharase madhu.

racche citte vasante ca, jÄ«vasÄ• ke madhuddumeâ€™â€™ ti || ---

__nÄ• natthasaá¹…gahe. _

__ulloce_ti seyyÄ• dÄ«naá¹ƒ uparibhÄ• ge rajopÄ• tanivÄ• raá¹‡atthaá¹ƒ á¹-hapite dussam

<976> __apavagge_ nibbÄ• ne. __sudhÄ• yaá¹ƒ_ devatÄ• naá¹ƒ bhojane.

``amataá¹ƒ yaÃ±Ã±asesasmiá¹ƒ, pÄ«yÅ«se salile ghate.

ayÄ• cite ca mokkhe ca, dhanvantarisudhÄ• sisu.

amato amatÄ• sivÄ• -gaá¸·o jhÄ• malakÄ«su ceâ€™â€™ ti {medinÄ«kosa 1VI 77-8 gÄ• th

__nÄ• natthasaá¹…gahe_ vuttaá¹ƒ. __mohe_ avijjÄ• yaá¹ƒ. __timire_ andhakÄ• re. __saá¹
__guá¹‡e_ tatiye guá¹‡e.

<977> __khare_ \Be 554/ pharuse. __akÄ• riye_ akattabbe. __purise_ pulliá¹…ge. __sukat
__puÃ±Ã±aá¹ƒ paá¹‡á¸• ake_ napuá¹ƒsake. __pavane_ pÅ«te.

<978> __asiniddho_ sukkho. __saá¹…ge_ lagge.

<979> __laÃ±chane_ paá¹-ibimbe. __sÄ«mÄ• _ mariyÄ• do. __pakÄ• ro_ tulyo.

<980> __mantane_ catukkaá¹‡á¹‡Ä• dike. __byasane_ bhogabyasanÄ• dike. __vipattiyaá¹

<981> __raá¹ƒsibhedo_ \Be 555/ pubbe udayato sÅ«riyassa raá¹ƒsiviseso. __abyattarÄ• g
ratte.

__pakatÄ• nivatte_ pakatito anivattane. ``pakatiyaÃ±ca anivattane cÄ• â€™â€™ tipi attho.
vinÄ• sanakkhare. __nassa_ adassane akkhare.

``anubandho pakatyÄ• do, dosuppÄ• de vinassare.

susumukhyÄ• nusÄ• resu, pakatassÄ• â€™ nuvattaneâ€™â€™ ti {amara 2III 98 gÄ• thÄ• y

__nÄ• natthasaá¹…gahe. _

<982> __avataraá¹‡e_ otaraá¹‡e. __titthasmiá¹ƒ_ nadyÄ• dÄ«naá¹ƒ titthe. __vivare_ vivara
sÄ«sacalanÄ• dike.

<983> __khattÄ• _ khattiyato saÃ±jÄ• te __suddithitanaye_ suddithiyÄ• putte ca. __tibba
__so_ uggo. __aggo_ seá¹-á¹-ho. __dhiti_ vÄ«riyaá¹ƒ.

<984> __pabhÄ• te_ paccÅ«se. __niroge_ rogamutte. __sajje_ saá¹…gate, Ä• dhÄ• repi c
saá¹…gatepi ceâ€™â€™ ti __nÄ• natthasaá¹…gahe. dakkho_ cheko. yuttepi kallaá¹ƒ. __kÅ

saá¹-hacariyÄ• yaá¹ƒ.

<985> __pakkhibhedo_ pÄ• rÄ• vatappamÄ• á¹‡o pakkhÄ«. yasmiá¹ƒ gehe palinÄ• patite __pÄ• rÄ• vate_ kalarave.

__saradabbhÅ«te_ saradakÄ• le sambhÅ«te. __appagabbhe_ kÄ• taravacane.

<986> __kaá¹-hine_ kakkhaá¸·e. __sÄ• haso_ balakkÄ• ro. __appiye_ amanÄ• pe. __cÄ«r __cÄ«raá¹ƒ. _

<987> __migabhede_ \Be 557/ kukkurappamÄ• á¹‡e mige. __paá¹-Ä• kÄ• yaá¹ƒ_ dhaje. __kadalÄ« Ä«_kÄ• ranto. __dakkhiá¹‡Ä• _ kammaphalaá¹ƒ saddahitvÄ• dÄ• tabbaá¹ƒ dÄ•

<988> __uppÄ• te_ bhÅ«tavikatiyaá¹ƒ. __vessÄ• nare_ aggimhi.

<989> __potavÄ• he_ talakavÄ• he. __niyantari_ pÄ• jitari.

<990> __rodhane_ Ä• varaá¹‡e.

<991> __bhÄ• jane_ vilÄ«vamayÄ• dike. __pariyatti_ pariyÄ• puá¹‡anaá¹ƒ sikkhanaá¹ƒ, pa sikkhitabbÄ• . __jarÄ• sithilacammasmiá¹ƒ_ jarÄ• ya kÄ• raá¹‡abhÅ«tÄ• ya sithilacammani. udaracammarÄ• jiyaá¹ƒ.

<992> vidÄ• ritÄ• dÄ«su \Be 558/ tÄ«supi vÄ• ccaliá¹…gikaá¹ƒ. __upajÄ• pe_ catutthopÄ•

<993> __gÄ• masandohe_ gÄ• masamÅ«he. __paridhi_ pariveso sÅ«riyÄ• digehaá¹ƒ. __Ä vÄ• citalekhe.

<994> __ayomayavijjhanakaá¹‡á¹-ako_ sÅ«jhÄ• divijjhanaá¹ƒ. __guá¹‡ukkaá¹ƒse_ guá¹‡Ä sampatti, sampadÄ• ti ca abhidhÄ• nadvayaá¹ƒ.

<995> __bhÅ«_ pathavÄ«. yogyÄ• dÄ«su tÄ«svatthesu tÄ«su. __yogye_ anucchavike. __y a_ddhasaddo __bhÄ• ge_ samabhÄ• ge, asamabhÄ• ge ca. tatra same __addhaá¹ƒ. _ itara __pathe_ magge __addhÄ• _ pume. kÄ• lepi __addhÄ• _ pume. __ekaá¹ƒse_ nicchaye. ca vuttaá¹ƒ.

<996> __usabhe_ gavasatajeá¹-á¹-hake gave. seá¹-á¹-hesu ca __usabho. _ vÄ«sayaá¹-á¹- tanti_ buddhavacanaá¹ƒ. __panti_ Ä• á¸·i.

<997> __itthinimitte_ itthiyÄ• aá¹…gajÄ• te. __kilaÃ±je_ vilÄ«vamaye. __so kaá¹-a_saddo

``kaá¹-o soá¹‡ikriyÄ• kÄ• re,

kilaÃ±jeâ€™ tisaye sive.

samaye gajagaá¹‡á¸• e ca,

kaá¹-Ä• vippaliyaá¹ƒ matÄ• â€™â€™ ti {medinÄ«kosa 1I 3} || ---

__vopÄ• lito. _ ``samaye ca kriyÄ• kÄ• re, kilaÃ±je ca sare kaá¹-oâ€™â€™ ti __tikaá¹‡á¸• a
III 3.93}_. _ mandirÄ• lindavatthuni_ gehassa Ä• lindabhÄ• ge vatthumhi.

<998> __mathite_ gorasavisese. __sÅ«ciphale_ ambilapattaphale. __duddasetare_ passitu

<999> __antarÄ«paá¹ƒ_ \Be 560/ jalamajjhathalaá¹ƒ. __pajjoto_ padÄ«po. __bandho_ sam
Ä«saá¹ƒhasite.

<1000> __thiyaá¹ƒ_ itthisÄ• maÃ±Ã±e. itthiliá¹…geti vÄ• attho. __dÄ• re_ bhariyÄ• yaá¹ƒ.
devatÄ• visese vÄ• . __vÄ• sudeve_ nÄ• rÄ• yane. __antake_ vasavattini. __asite_ kÄ• á¸·a

<1001> __upaá¹-á¹-hÄ• ne_ pÄ• ricariyÄ• yaá¹ƒ, sevane ca. __aÃ±Ã±aropane_ abhaá¹ƒsa
taá¹ƒsabhÄ• varopane. __sakko sakka_saddo. __inde_ devarÄ• je __sakko. _ janapade __
tÄ«su.

<1002> vajjanatthÄ• dÄ«su tÄ«su __parihÄ• ro. _ paÃ±havissajjanepi __parihÄ• ro. dvije_
__ariyo. _

<1003> __suá¹ƒsumÄ• re_ \Be 561/ nakke. __ulÅ«pini_ caá¹‡á¸• amacchavisese. __uddÄ•
phalÄ• ni atipicchalÄ• ni.

<1004> __piyake_ pÄ«tasÄ• le. __kaá¹‡á¸• e_ sare. khipane __asanaá¹ƒ. asu_ khepane. _
__vikÄ• ro_ vikati. __antike_ samÄ«pe.

<1005> __lavitte_ dÄ• tte. __ajjhesanÄ• _ sakkÄ• rapubbikÄ• Ä• yÄ• canÄ• .

<1006> __makacivatthe_ yaá¹ƒ loke ``cakkÅ«â€™â€™ ti vuccati, ``sÄ• á¹‡avatthaâ€™â€™

saddasatthÄ• dike. __lepyÄ• dikammani_ cittakÄ• rÄ• dÄ«hi katarÅ«pe.

<1007> __puÃ±Ã±avati_ \Be 562/ puggale. __bhÅ«saá¹‡hakaraá¹‡iyaá¹ƒ_ sudhÄ• lepakÄ•

<1008> __pÄ• yite_ pÄ• tabbe, ``vÄ• yiteâ€™â€™ tipi pÄ• á¹-ho. ``dayiteâ€™â€™ tipi kva

<1009> __lohitÄ• dimhi_ vaá¹‡á¹‡avisese. __raÃ±jane_ ``mukharÄ• goâ€™â€™ tyÄ• dÄ«s
mahÄ• dariyaá¹ƒ.

<1010> __kaserussa phale_ sakaá¹‡á¹-akassa phale. __maggasamÄ• game_ caccare. __
``phÄ• lÄ• tÄ«â€™â€™ iti khyÄ• te. dose tu __eá¸·a_mÄ«ritaá¹ƒ.

<1011> __adhikaraá¹‡e_ \Be 563/ adhikaraá¹‡akÄ• rake. __pattÄ• dhÄ• ro_ bhÄ• janassa
tarusekatthaá¹ƒ tarumÅ«lavicite sobbhajalÄ• dhÄ• re. __agabhedo_ rukkhabhedo, so ca ma
temiyarÄ• jakumÄ• rakÄ• le bhuttarukkho. tatra __kÄ• rÄ• _ itthÄ«. __kÄ• ro_pi sakkÄ• re,
__kÄ• rÄ• _yeva.

<1012> __meghapÄ• sÄ• á¹‡e_ ghanopale. __kuá¹‡á¸• ikÄ• yaá¹ƒ_ bhiá¹…gÄ• re. __padÄ

<1013> __chiddÄ• _dÄ«ni tÄ«á¹‡i abhidhÄ• nÄ• ni susire ca __dÅ«sane_ aparÄ• dhe ca tÄ
muccitabbe.

<1014> __hatthiliá¹…ge_ hatthisaá¹‡á¹-hÄ• nasakuá¹‡e. __made_ nÄ• gamade.

<1015> __atthaá¹…game_ \Be 564/ vinÄ• se. __nigamubbhÅ«te_ nigamesaÃ±jÄ• tavatthu
Ä• paá¹‡ena jÄ«vitavuttiyaá¹ƒ kattari.

<1016> __haritasmiá¹ƒ_ sukapattavaá¹‡á¹‡e. __paá¹‡á¹‡e_ chadamatte.

<1017> __phalamhi_ rukkhÄ• dÄ«naá¹ƒ phalamatte. __taá¹ƒ pakka_vacanaá¹ƒ. __nÄ• sar
pariá¹‡ate ca tÄ«su.

__Ä• jÄ«vane_ jÄ«vitavuttiyaá¹ƒ. __piá¹‡á¸• ane_ rÄ• sikaraá¹‡e. __goá¸·ake_ vaá¹-á¹-ale.

<1018> __paribbaye_ vetane. __kammÄ• dike_ kammavaá¹-á¹-avipÄ• kavaá¹-á¹-akilesava
bubbuá¸·asaá¹‡á¹-hÄ• ne. __paccÄ• hÄ• re_ paá¹-ivacanÄ• hÄ• re.

<1019> __vikate_ \Be 565/ vikatiyaá¹ƒ, virÅ«pe vÄ• .

<1020> __sabyamhi_ adakkhiá¹‡e. __cÄ• ru_ manuÃ±Ã±aá¹ƒ. __sarabye_ sarena vijjhitab
lakkhaá¹‡e.

<1021> __samasippÄ«naá¹ƒ_ samÄ• nasippÄ«naá¹ƒ gaá¹‡e __seá¹‡Ä«_ itthÄ«. __Ä• vaá
__sudhÄ• yaá¹ƒ_ lepe. __dhÅ«liyaá¹ƒ_ rajasi. __vÄ• sacuá¹‡á¹‡ake_ vÄ• sayoggacuá¹‡á¹‡

<1022> __atipasatthe_ pasatthassa jo, __ativuá¸• á¸• he_ vuá¸• á¸• hassa. __takke_ goras
kriyÄ• padaá¹ƒ.

<1023> __paá¹‡e_ jÅ«takÄ• rÄ• dÄ«naá¹ƒ kammani. __kaá¹‡he_ kÄ• á¸·e.

<1024> __sambhave_ \Be 566/ sukke. __amejjhe_ apavitte.

<1025> __ikke_ bahulome kÄ• á¸·amige. __baá¸·ise_ macchavedhane. __selabhede_ vaá

<1026> __kuá¹‡apamhi_ matakÄ• ye. __addhamhi_ samaddhabhÄ• ge, tenÄ• ha __ ``puri
ca yebhuyyappavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ, tenÄ• ha ``vÄ• khaá¹‡á¸• aá¹ƒ sakalaá¹ƒ pur

<1027> __saá¹ƒvarÄ«mukhe_ rattiyÄ• Ä• dimhi.

<1030> __devabhedo_ \Be 567/ kumbhaá¹‡á¸• o nÄ• ma yakkho. __vallijÄ• tiyaá¹ƒ_ yassÄ
ukkhalippamÄ• á¹‡Ä• ni honti. __catutthaá¹ƒse_ catutthabhÅ«te koá¹-á¹-hÄ• se. __pade_ c
pabbatapÄ• de.

<1031> __lohantare_ setalohe. __bahumhi_ bahuvacane. __kammÄ• rabhaá¹‡á¸• abhede
__khaá¹-ake_ kuÃ±cikapÄ• á¹‡imhi.

<1032> __doá¹‡iyaá¹ƒ_ kaá¹-á¹-hamaye dhaÃ±Ã±amÄ• nike. __adhiá¹-á¹-hitiyaá¹ƒ_ upariá
á¹-hÄ• namatte.

<1034> koá¹-á¹-hÄ• sabhedasmiá¹ƒ \Be 568/ ``vakkaá¹ƒ hadayaâ€™â€™ ntyÄ• dÄ«su {M
dibbacakkhupubbenivÄ• sÄ• nussatiÄ• savakkhayasaá¹…khÄ• tÄ• tisso vijjÄ• , __Ä• di_nÄ
__buddhiyaá¹ƒ_ Ã±Ä• á¹‡e.

<1035> __anÄ• kule_ Ä• kularahite. __siloke_ anuá¹-á¹-hubhÄ• do. __addhe_ bhÄ• ge. tÄ

<1036> __rukkhabhedasmiá¹ƒ_ udakappasÄ• danaphale. __kittime_ karaá¹‡ena nipphatte

vacanaggÄ• hini. __pubbamhi_ pÅ«ye.

<1037> __laddhattharakkhaá¹‡e_ \Be 569/ laddhassa dhanÄ• dikassa atthassa rakkhaá¹‡e
__kÄ• riye_ phale.

<1038> __assÄ• sappatte_ laddhassÄ• se. __bodhidume_ amhÄ• kaá¹ƒ bhagavato bodhi
kakkhaá¸·akÄ• rake. __nesÄ• damhi_ migamacchÄ• diludde.

<1039> __laggasmiá¹ƒ_ saá¹…ge. __majjhamhi_ udare. __bhÄ• ge_ asamaddhabhÄ• ge.

<1040> __gahane_ saá¹…kare. __sasantÄ• ne_ attano niyakajjhattasantÄ• ne. visayagoca

gÄ• thÄ• ddhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<1041> __bhuvane_ \Be 570/ kÄ• mabhavÄ• dike. __jane_ pÄ• á¹‡imhi. __yase_ kittiyaá¹ƒ
anuá¹-á¹-hubhÄ• do. __rukkhe_ rukkhabhede.

<1042> __vaá¹-o_ vaá¹-arukkho. __vÄ• yase_ kÄ• ke. __bake_ setapatte. __avasaro_ ava
__kuce_ nÄ• rithane. __abbhe_ meghe.

<1043> __ucchaá¹…ge_ pallaá¹…koparibhÄ• ge. __lakkhaá¹‡e_ Ã±Ä• pake.

__diá¹-á¹-hobhÄ• sesu_ dassane, obhÄ• se cÄ• ti atthesu.

<1044> __sÅ«raá¹ƒsÅ«su_ sÅ«riye, kiraá¹‡e ca. __dame_ damane. __mÄ• naá¹ƒ_ mÄ• na

<1045> __tÄ• po_ \Be 571/ sÅ«riyasantÄ• po. __sapace_ caá¹‡á¸• Ä• le, saá¹ƒ sunakhaá¹
catuppado. __kuruá¹…go_ ajinayoni. __ulÅ«ko_ koá¹-arasakuá¹‡o. __indo_ sakko. ``mahin
guggululÅ«ka-palaggÄ• hesu kosiyoâ€™â€™ ti __amarasÄ«ho. _

<1046> __mÄ• á¹‡avo_ macco. __attÄ• _ sarÄ«rÄ• dhipatidevatÄ• . __sire_ uttamaá¹…ge

<1047> __bali_ bhÄ• gadeyyo. __hattho_ pÄ• á¹‡i. __aá¹ƒsu_ bhÄ• . __dante_ rade. __vip
__aá¹‡á¸• aje_ aá¹‡á¸• asaÃ±jÄ• te. __pajje_ anuá¹-á¹-hubhÄ• do. __Ä• nanaá¹ƒ_ mukhaá
asÄ«timahÄ• vattÄ• di. __dhaÃ±Ã±aá¹…ge_ bhinnataá¹‡á¸• ule. __sukhume_ aá¹‡umhi. ``
hi __amarasÄ«hena_ sukhumapariyÄ• yo __kaá¹‡o_ vutto.

<1048> __thÅ«á¹‡Ä• _ \Be 572/ gehÄ• dÄ«naá¹ƒ padhÄ• nadÄ• ru. __jaá¸·attaá¹ƒ_ mÅ«á¸
mÄ• savikati. __byaÃ±janaá¹ƒ_ tadaÃ±Ã±abyaÃ±janaá¹ƒ. __phoá¹-o_ nÄ• ma yasmiá¹ƒ pÅ
natthi. __kapolo_ nÄ• ma mukhacÅ«á¸·ikÄ• naá¹ƒ antaraá¹-á¹-hÄ• naá¹ƒ. __mÅ«lye_ mÅ«l

<1049> bhÄ• sapakkhÄ« ca pakkhÄ« ca __bhÄ• sapakkhino, _ tesu, ``sakunto pakkhibhed
vihaá¹…gameâ€™â€™ ti hi ``bhÄ• santaá¹ƒ sundarÄ• kÄ• re, bhÄ• santo bhÄ• sapakkhinÄ
``sakunto bhÄ• sapakkhinÄ«â€™â€™ tipi pÄ• á¹-ho. __bhÄ• gye_ subhÄ• subhÄ• vahe kar

<1050> yo Ä• kÄ• saá¹ƒ abbhuggantvÄ• puna otaritvÄ• udakabbhantare macche gaá¹‡hÄ
__cÄ• tako_ nÄ• ma. __eá¹‡e_ eá¹‡Ä«migakhyÄ• te. __saro_ kaá¹‡á¸• o. __sede_ sedane
pacanaá¹ƒ. bhikkhubhede ``gaá¹‡apÅ«rakoâ€™â€™ tyÄ• dÄ«su. __caye_ samÅ«he.

<1051> __puÃ±je_ \Be 573/ piá¹‡á¸• e. meso usabho methunaá¹ƒ kakkaá¹-o sÄ«ho kaÃ±Ã
makaro kumbho mÄ«noti __mesÄ• di. loá¹‡e_ lavaá¹‡uttame. __saá¹ƒvaá¹-á¹-e_ vinÄ• sak
tambÅ«laphalarukkhe.

<1052> __amate_ devatÄ• bhojane. __lepe_ suddhasakkharacuá¹‡á¹‡Ä• dimaye. __satthe
satthavisese. __najjantare_ti gaá¹…gÄ• yamunÄ• aciravatÄ« sarabhÅ« mahÄ«ti paÃ±casu
mahÄ• nadiyaá¹ƒ. __bhuvi_ pathaviyaá¹ƒ. __kriyÄ• _ nÄ• rÄ«siá¹…gÄ• rabhÄ• vajÄ• kriyÄ
tadaÃ±Ã±ajo. __atraje_ putte.

<1053> __kutho_ hatthipiá¹-á¹-hattharaá¹‡aá¹ƒ. __veá¹‡Ä«_ nÄ• rÄ«naá¹ƒ kesakalÄ• po. `
kuthayoâ€™â€™ ti hi __vopÄ• lito. _ ``paveá¹‡Ä« kulaveá¹‡Ä«sÅ«â€™â€™ tipi kvaci pÄ• a
\Be 574/. __vuttÄ• _ vuttanto. __vetane_ kammena laddhabbe. __bharaá¹‡e_ posane, dhÄ•

<1054> __mariyÄ• da_saddo dvÄ«su. __sattÄ• _ vijjamÄ• natÄ• . __samiddhi_ sampatti. _
__vutti_ jÄ«vitavutti.

<1055> __kucchÄ• _ garahÄ• . __apavÄ• do_ avaá¹‡á¹‡avÄ• do, abhÅ«tÄ• kkhÄ• nampi.
sÄ«saá¹ƒ aá¹…guá¹-á¹-happamÄ• á¹‡aá¹ƒ dÄ«ghaÃ±ca. __piyaá¹…gu_ gandhadabbaá¹ƒ.
kalyÄ• á¹‡e.

<1056> __raÃ±jane_ kÄ• sÄ• yÄ• diraÃ±jane. __sÅ«rate_ methune. __vÄ• se_ vasanakriy

<1057> __patthe_ mÄ• natumbe. __nÄ• á¸·e_ uppalÄ• dÄ«naá¹ƒ nÄ• á¸·e. __pipÄ• sÄ• ya
bhavanaá¹ƒ.

<1058> __pÄ• á¹‡yaá¹…ge_ \Be 575/ saá¹…khanÄ• bhiyaá¹ƒ. __cakkante_ cakkassa ante

``nÄ• bhi pÄ• á¹‡yaá¹…gaá¹…ge khette, cakkantacakkavattisu.

nÄ• bhi padhÄ• ne katthÅ«ri-maá¹ƒse ca kvaci kittitoâ€™â€™ ti || ---

__vopÄ• lito. _

<1059> __antare_ti dvinnaá¹ƒ antare. ``vÄ«ci sukhataraá¹…gesÅ«â€™â€™ ti __vopÄ• lito
``dhÄ«ratteâ€™â€™ tipi pÄ• á¹-ho, soyevattho. __save_ savane.

<1060> __nissaye_ Ä• dhÄ• re.

<1061> __vitte_ dhane. __aá¹…ko_ lakkhaá¹‡aá¹ƒ. __buddhi_ Ã±Ä• á¹‡aá¹ƒ. __khe_ Ä• k

<1062> __vate_ \Be 576/ titthiyasamÄ• cÄ• re. __Ä• gumhi_ aparÄ• dhe. __maá¹‡i_ silÄ•
vÄ• ratanaviseso idha __maá¹‡i_ nÄ• ma. __hÄ• yane_ saá¹ƒvacchare. __vuá¹-á¹-hi_ vass

<1063> __lipi a_kÄ• rÄ• dÄ«naá¹ƒ sannivesaviseso. __mokkho_ nibbÄ• naá¹ƒ. __rate_ sÅ

<1064> pÄ• pe ca asubhe ca __riá¹-á¹-haá¹ƒ. _ ariá¹-á¹-haá¹ƒpyatra, tabbhÄ• ve tatra __a_
Ä• dÄ«navo. __ketumhi_ paá¹-Ä• kÄ• yaá¹ƒ. __cihane_ lakkhaá¹‡e. ``dhajo soá¹‡á¸• ikales
cihaneâ€™â€™ ti __vopÄ• lito. _

<1065> __dvÄ• ramattepi_ bahidvÄ• repi. ito paraá¹ƒ ye anekatthÄ• vuccante, te vÄ• ccali
pÄ• kaá¹-e.

<1066> __ajjhakkhe_ \Be 577/ adhikate. __jaá¸·e_ aÃ±Ã±Ä• á¹‡e. __lolupe_ atitaá¹‡he. __

<1067> __vikate_ virÅ«pe. __komalaá¹ƒ_ akaá¹-hinaá¹ƒ. __atikhiá¹‡o_ kuá¹‡á¹-ho.

<1068> __site_ sete. __sÅ«cako_ pesuÃ±Ã±akÄ• rako. __ahi_ sappo. __sakke_ khame. ``
pana sattiyuttetyattho. __sambandhe_ avippayoge. __akhile_ sakale.

<1069> __kevalaá¹ƒ_ asammissaá¹ƒ. __anto_ avasÄ• naá¹ƒ. __adhamo_ nihÄ«no. __paá
__ninno_ thalapaá¹-ipakkho.

<1070> __suddhe_ \Be 578/ aÃ±Ã±ena asammissite. __pÅ«te_ mejjhe.

<1071> __byÄ• pe_ byÄ• pite. __bhÄ• vini_ anÄ• gate vatthumhi. __there_ jiá¹‡á¹‡e.

<1072> __bahu_saddo ``ekasmiá¹ƒ, dvÄ«su ca na pavattatÄ«â€™â€™ tyÄ• dÄ«suyeva pa
``tyÄ• doâ€™â€™ _ti vadati. ``ekavacanaá¹ƒ, bahuvacanaâ€™â€™ nti vuttattÄ• pana dvÄ
vattateva. Ä• cariyena vÄ• parasamayavacanÄ• ni manasi katvÄ• ``tyÄ• doâ€™â€™ ti vut
vacanaá¹ƒ ekavacanaá¹ƒ dvivacanaá¹ƒ bahuvacananti. sabbapÄ• risadattÄ• hi byÄ• karaá
katthaci kathÄ«yante.

dhÄ« vuccati paÃ±Ã±Ä• , sÄ• yassa atthi, sa __dhÄ«ro, _ budho. dhÄ• naá¹ƒ vÄ• dhÄ«, s
__dhÄ«ro, _ dhitimanto. __dhute_ cale.

<1073> __yÄ• ne_ \Be 579/ hatthÄ• diyÄ• ne __yoggaá¹ƒ. _ khame pana __yoggo. _

<1074> __vuá¸• á¸• he_ Ä• yuvuá¸• á¸• he. __kulaje_ kulÄ«ne. __vuddho_ Ä• yuvuá¸• á¸•

<1075> __vutte_ vattabbe. __uggate_ uddhaá¹ƒgate. __Ä• ditte_ agyÄ• dÄ«hi, __gabbite_

<1076> __vigate_ vigatarÄ• ge. __vÄ• yane_ vÄ«te paá¹-e. __bhajjite_ dhaÃ±Ã±Ä• dike. _

<1077> __caye_ \Be 580/ samÅ«he. __samo_ tulyo. __ari_ sattu. ``samÄ• disÅ«â€™â€™
akÄ• tare sÅ«re. __ravisÅ«ro_ti ravisÅ«riyo ``sÅ«roâ€™â€™ ti vutto. __kuddhe_ kodhasahi

<1078> __arimhi_ sattumhi __diá¹-á¹-ho. _ ikkhitepi __diá¹-á¹-ho. pote_ bÄ• lake. __vate_
vatakamme.

<1079> __salÄ• kÄ• yaá¹ƒ_ kusÄ• vahÄ• re. __dabbe_ varahisatiá¹‡e. __khaye_ udayabb
__vayo_ ``visayuttannabhuttÄ• naá¹ƒ, vayÄ• naá¹ƒ maraá¹‡aá¹ƒ bhaveâ€™â€™ tyÄ• dÄ«s

<1080> __biá¸·Ä• le_ \Be 581/ majjÄ• re. __nakule_ ahisattumhi. __manthano_ khÄ«raman
taá¹‡á¸• ulavikatikhajjaviseso. __assÄ• dilome_ assÄ• dÄ«naá¹ƒ lome. __ghÄ• to_ maraá¹‡

<1081> __gopagÄ• me_ gopÄ• lÄ• naá¹ƒ gÄ• me. __rave_ sadde. __sÄ• rathi_ pÄ• jitÄ• .

``sÄ• rathimhi ticchake ca, pasute veditepi ca.

khattiyÄ• brÄ• hmaá¹‡iyÄ• jepi, visÅ«to pÄ• davandisÅ«â€™â€™ ti || ---

__vopÄ• lito. pupphe_ suttÄ• dinÄ• asaá¹…khate. __taddÄ• me_ pupphadÄ• me suttÄ• di
ane. __haye_ asse.

<1082> __accane_ pÅ«jÄ• yaá¹ƒ. __bhe_ nakkhatte. __nettamajjhe_ ``sÅ«lÄ• â€™â€™ ti

<1083> __puá¹‡á¹‡atÄ• _ \Be 582/ paripuá¹‡á¹‡atÄ• . __avajjaá¹ƒ_ doso. manakkÄ• repi _
itthÄ«. __sakhÄ«_ vayasÄ• . __setu_ jalavÄ• raá¹‡o, nadyÄ• dimaggo ca. __satte_ sattiyutt
``daá¸·ho thÅ«le bhuse satte, pagÄ• á¸·hepi daá¸·he matoâ€™â€™ ti __vopÄ• lito. _

<1084> __mokkhe_ nibbÄ• ne, arahattaphalepi. __sÄ• mini_ patimhi. __dhÄ• rake_ti dhÄ•
tattha. posakepi __bhattÄ• . _

<1085> __sikhÄ• _ cÅ«á¸·Ä• . __piÃ±chaá¹ƒ_ pucchaá¹ƒ. __attani_ ``saá¹…ghikaá¹ƒ pugg
__khepe_ nindÄ• yaá¹ƒ.

<1086> __rÅ«pe_ vaá¹‡á¹‡e. __karÄ«se_ gÅ«the.

<1087> __khaá¹‡á¸• e_ \Be 583/ sakale. __paá¹‡á¹‡e_ rukkhÄ• dÄ«naá¹ƒ paá¹‡á¹‡e. __ka
vaá¹‡opayuttÄ• . sucino bhÄ• vo __sucittaá¹ƒ, _ tasmiá¹ƒ. __gate_ gamanakriyÄ• yaá¹ƒ. __
gatisuddhiyaâ€™â€™ nti hi dhÄ• tupÄ• á¹-ho. __hÄ• vo_ itthÄ«naá¹ƒ siá¹…gÄ• rabhÄ• vaj
aÃ±Ã±Ä• á¹‡e. __mucchane_ visaÃ±Ã±ibhÄ• ve.

<1088> __ghammajalaá¹ƒ_ kÄ• ye uá¹‡hena saÃ±jÄ• tajalaá¹ƒ. __pÄ• ke_ paccane. __goa
khyÄ• te mattikÄ• guá¸·ake. __ucchumaye_ ucchurasasaÃ±jÄ• te. __mitte_ piyamitte, mitta
atthacare. __pabhÅ«_ adhipati. __so_ pulliá¹…go.

<1089> __kurÅ«re_ kakkhaá¸·akammante. __parasmiá¹ƒ_ paraá¹-á¹-hÄ• ne, paraloke vÄ•
vÄ• . __aá¹…ko_ cihanaá¹ƒ. aparÄ• dhe nÄ• á¹-akaparicchedepi __aá¹…ko. apavÄ• do_ lo
``bhave janapado dese, jane janapadepi ceâ€™â€™ ti __vopÄ• lito. _

<1090> __pajje_ \Be 584/ siloke. __vacÄ«bhede_ byattavÄ• cÄ• yaá¹ƒ. __anvaye_ santÄ•
samÄ• nabhÄ• ve. adhobhÄ• ge ca __talaá¹ƒ. _

<1091> __vilagge_ kÄ• yamajjhe. __vemajjhe_ majjhasÄ• maÃ±Ã±e. __kusumaá¹ƒ_ pasav
__subbate_ sundare vate.

<1092> __kose_ liá¹…gapasibbake. __gabbhare_ guhÄ• yaá¹ƒ. __bile_ kipillikÄ• dÄ«naá¹ƒ
khaggavisÄ• á¹‡e. __kadambe_ ``thinaâ€™â€™ iti khyÄ• te. __dume_ rukkhe. __caye_ sa

<1093> __bhe_ nakkhattabhede. __dhenuyaá¹ƒ_ siá¹…giniyaá¹ƒ. __yoniyaá¹ƒ_ itthÄ«naá¹
sÄ«se.

<1094> __bhogÄ«_saddo \Be 585/ bhogavati puggale, urage ca. __sivo_ mahissaro. __bal
tejasi. ``vÄ«riyaá¹ƒ sukke pabhÄ• ve, tejo sÄ• matthiyesvapÄ«â€™â€™ ti __vopÄ• lito. teja
yathÄ• vuttesupi dvÄ«svatthesu, dittiyaÃ±ca vattati.

<1095> __santati_ Ä• dhÄ• ro. __khaggaá¹…ge_ khaggassa tikhiá¹‡Ä• vayave. __sÅ«te_
vacanahÄ• re. __ ``vida_ lÄ• bheâ€™â€™ ti dhÄ• tvatthato __vitti. pÄ«á¸·Ä• _ vibÄ• dhÄ• .

<1096> __rave_ sadde. __palÄ• se_ nittaá¹‡á¸• ulavÄ«himhi.

<1097> __rukkhe_ ambaá¹-á¹-harukkhe. parasamaye pana __bÄ• dhÄ• . adhikappeme_ at

<1098> __ketumhi_ \Be 586/ dhaje. __lekhye_ likhitabbe lekhe. rÄ• jiyaá¹ƒ tu __lekhÄ• . _

<1099> __satthe_ Ä• vudhabhede. __satte_ pÄ• á¹‡imhi. __caye_ samÅ«he.

<1100> __Ä• á¸·iyaá¹ƒ_ nadÄ«magge, jaladhÄ• raá¹‡e ca.

<1101> __saá¹ƒsade_ sabhÄ• ye. __ayana_saddo gamane, pathe ca vattati.

<1102> __rukkhantare_ \Be 587/ gaá¹‡adume. __sÅ«re_ sÅ«riye. __koá¹‡e_ vidisÄ• yaá¹ƒ
__asso. khandhe_ bhujasire. __acci_saddo __jÄ• lÄ• yaá¹ƒ_ aggijÄ• lÄ• yaá¹ƒ. __aá¹ƒsum
aá¹ƒsumhi vattati. so ca __no pume_ pulliá¹…ge na vattati.

<1103> __abhÄ• va_saddo __nÄ• se_ vijjamÄ• nassa nÄ• se. __asatta_saddo avijjamÄ• n
bhuÃ±janakriyÄ• . __pÄ• á¹‡e_ Ä• yumhi __jÄ«vaá¹ƒ. jane_ pÄ• á¹‡avati __jÄ«vo. _

<1104> __chadane_ gahÄ• dÄ«naá¹ƒ chadane. __rÄ• si_ puÃ±jo, sahadhammÄ«naá¹ƒ ga

``nikÄ• yo nilaye lakkhye, saá¹ƒhatÄ• naá¹ƒ samuccaye.

ekattha bhÄ• jini vase, paramattani vuccateâ€™â€™ ti || ---

__vopÄ• lito. yajane_ devapÅ«jÄ• yaá¹ƒ. __accane_ pÅ«jÄ• matte. __dikkha_ muá¹‡á¸• iy

<1105> karaá¹‡aá¹ƒ \Be 588/ kÄ• ro, so eva __kÄ• rikÄ• , _ kriyÄ• , sakatthe á¹‡iko. pajjep
__cihane_ lakkhaá¹‡e. __thÄ«raje_ itthÄ«naá¹ƒ utumhi. __pupphe_ sumane. __vÄ• nare_ r

<1106> __adhare_ dantÄ• varaá¹‡e. __kharabhe_ ``ka-la-auâ€™â€™ iti khyÄ• te. lobhapu
anacche.

<1107> __caramhi_ guttapurise.

<1108> hÄ• so ca gandho ca __hÄ• sagandhÄ• , _ tesu. __gandho_tra dÅ«ragÄ• mÄ«. ka
calane, saÃ±caye ca, to, __khalito. _

<1109> __vakkale_ \Be 589/ rukkhattace. __adhirohe_ Ä• rohanakriyÄ• yaá¹ƒ. __vatthanta
vatthaá¹ƒ, yaá¹ƒ cÄ«nadese saÃ±jÄ• taá¹ƒ.

<1110> __paá¹-ihÄ• re_ ``á¸• a-gÄ• â€™â€™ iti khyÄ• te. __mukhe_ bhattÄ• dÄ«naá¹ƒ pa
paralokaá¹ƒ gate. __aparaá¹‡á¹‡aá¹ƒ_ muggÄ• di. __kÄ• lo_ tiá¹ƒsarattidivaparicchinno.

<1111> __dose_ kodhe. __ghÄ• te_ mÄ• raá¹‡e. __migÄ• do_ catuppade. __chagale_ aje
__avhaye_ saÃ±Ã±Ä• yaá¹ƒ. __darathe_ kÄ• yacittasambhÅ«te santÄ• pe. __bhÄ«ti_ bhay

<1112> __bhÄ• re_ khandhabhÄ• rÄ• dike. __sujÄ• _saddo __dabbiyaá¹ƒ_ kaá¹-acchuyaá
bhariyÄ• yaÃ±ca. __vihÄ• yase_ Ä• kÄ• se.

<1113> __maá¹‡ike_ \Be 590/ mahati udakabhÄ• jane. __ratane_ asmavikÄ• re ratanasÄ•
candanapabbato. __Ä• rÄ• me_ pupphÄ• rÄ• mÄ• diÄ• rÄ• me.

``malayo dese selaá¹…gapabbatantare, malayÄ• tivutÄ• yaÃ±cÄ• â€™â€™ ti __vopÄ• lito.

<1114> __sappimhi_ ghate, tadaÃ±Ã±e hotabbe ca __havi. _

``rahasi ca vicÄ• re ca, viveko jaladoá¹‡iyaâ€™â€™ nti __vopÄ• lito. _

<1115> __pavÄ• he_ jalappavÄ• he.

``vego jave pavÄ• he ca, mahÄ• kÄ• laphalepi ceâ€™â€™ ti {medinÄ«kosa III 24} __vopÄ•
aá¹‡ukhÄ• á¹‡umhi. __kaá¹‡e_ appe.

<1116> __nettante_ \Be 591/ cakkhukoá¹‡e. __cittake_ tilake.

``apÄ• á¹…gaá¹ƒ aá¹…gahÄ«ne ca, nettante tilakepi ceâ€™â€™ ti {medinÄ«kosa III 28} __
suttabandhamuttÄ• yaá¹ƒ. gahaá¹‡aá¹ƒ __gÄ• ho, _ tasmiá¹ƒ. __makuá¸·e_ apupphite. __r

<1117> ago, nago cÄ• ti dve abhidhÄ• nÄ• ni selarukkhesu vattanti. __svappe_ suá¹-á¹-hu
__avadhÄ• raá¹‡e_ ``namanamattaâ€™â€™ ntyÄ• dÄ«su. __accane_ pÅ«jÄ• yaá¹ƒ.

<1118> __chidde_ dose. __otaraá¹‡aá¹ƒ_ jalatitthÄ• dÄ«su avataraá¹‡aá¹ƒ. __ayyake_ pit

<1119> __rukkhe_ \Be 592/ khaggaphale. __sune_ sunakhe. __gandhe_ adhivÄ• sanagan

<1120> __koá¹‡e_ asse. __savane_ sote. __pantiyaá¹ƒ_ vÄ«thiyaá¹ƒ. __bhÄ• gyaá¹ƒ_ pu
tatiyabhÄ• gÄ• di. __ajapÄ• lake_ pokkhare. ``kuá¹-á¹-haá¹ƒ roge sugandhe cÄ• â€™â€™ t

<1121> __senÄ• sane_ vihÄ• rÄ• dike. __sene_ pÄ«á¹-hÄ• dike. __cundabhaá¹‡á¸• amhi_
``bhamoâ€™ mbuniggame bhaá¹‡á¸• i, cundÄ• khye sippiyantakeâ€™â€™ ti __nÄ• natthas
__aá¹ƒsu_saddo vatthÄ• dÄ«naá¹ƒ lome, __kare_ kiraá¹‡amatte ca. __abyaye pa_kÄ• rÄ•

<1122> __khajjantare_ \Be 593/ sÅ«karavaccasaá¹‡á¹-hÄ• ne dhaÃ±Ã±avikÄ• re. __dise_
__ariyo_ adhipati.

<1123> __rÄ• ge_ kasÄ• yÄ• dike rÄ• ge.

``raá¹…go dÄ• ne khale rÄ• ge, tacche raá¹…gaá¹ƒ tipumhi ceâ€™â€™ ti __vopÄ• lito. pey
__pÄ«tiyaá¹ƒ_ pivanakriyÄ• yaá¹ƒ. ``rakkhaá¹‡e pÄ«tiyaá¹ƒ pÄ• naâ€™â€™ nti __vopÄ• lit
__uddhÄ• ro. ummÄ• re_ dvÄ• rummÄ• re. __eá¸·aka_saddassa ajassÄ• pi vÄ• cakattÄ• `

<1124> paharaá¹‡aá¹ƒ __pahÄ• ro, _ pothanaá¹ƒ. paharati etthÄ• ti __pahÄ• ro, _ yÄ• mo
__kuá¹‡á¸• ikÄ• yaá¹ƒ_ ``kayÄ• â€™â€™ iti khyÄ• tÄ• yaá¹ƒ. __Ä• á¸·hake_ catupatthappa
taá¹‡á¸• ulattace.

<1125> __Ä• vÄ• á¹-e_ \Be 594/ kÅ«pe. __caye_ samÅ«he ca. __kÄ• su_ sÄ• , kÄ• raá¹‡e

``bhave upanisÄ• dhamme, vedantepi rahasyampÄ«â€™â€™ ti __vopÄ• lito. poá¹-agale_
khyÄ• te. __guá¹‡etare_ avajje.

<1126> __yutte_ ``aá¹-á¹-aá¹ƒ vinicchinÄ• tÄ«â€™â€™ tyÄ• dÄ«su. __aá¹-á¹-Ä• le_ ``gopu

saá¹ƒyuttaâ€™â€™ miccÄ• dÄ«su. __aá¹-á¹-ite_ ``aá¹-á¹-assaraá¹ƒkarotÄ«â€™â€™ tyÄ• d
__aá¹-á¹-a_ atikkamahiá¹ƒsÄ• sÅ«ti dhÄ• tvattho. __kÄ• nane_ vane. __uppattiyaá¹ƒ_ janan

<1127> __lÄ• make_ nihÄ«ne. __khandhe_ rÅ«pÄ• dike. __mÅ«laá¹ƒ_ mÅ«ladhanaá¹ƒ. __
avatthÄ• yaá¹ƒ, paá¹-assa ante ca __dasÄ• . ghÄ• to_ mÄ• raá¹‡aá¹ƒ.

<1128> __gabbe_ \Be 595/ mÄ• ne. __ghaá¹-anaá¹ƒ_ silesakaraá¹‡aá¹ƒ. __rÄ• si_ puÃ±jo
__abhihÄ• re_ pÅ«jÄ• yaá¹ƒ. __bandhane_ ``pÄ• kÄ• racayoâ€™â€™ tyÄ• dÄ«su.

<1129> __thoke_ appake. dÄ• ne, hÄ• niyaÃ±ca __cÄ• go. _ gÄ«vÄ• , galo cÄ• ti dve abhi
``iá¹‡e gÄ«vÄ• galepi cÄ• â€™â€™ tipi pÄ• á¹-ho. __gale_ kaá¹‡á¹-he.

<1130> daá¹‡á¸• epi __sÄ• hasaá¹ƒ. paá¹-e_ vatthavisese __bhaá¹…gaá¹ƒ. _ sÄ• á¹‡Ä• d
vatthaá¹ƒ ``bhaá¹…gaâ€™â€™ nti vuttaá¹ƒ. __chavake_ kaá¸·evare.

<1131> __anaá¹…ge_ mÄ• re. __dume_ karahÄ• á¹-ake.

``madano \Be 596/ mÄ• radhuttara-vasantadumasitthakeâ€™â€™ ti __vopÄ• lito. pamÄ• ta
uá¹‡hÄ«se ca __veá¹-hanaá¹ƒ. _

<1132> __taá¹‡á¸• uleyye_ tilaphalasÄ• ke. __ayye_ sÄ• mini. __mutti_ muccanaá¹ƒ.

<1133> __aá¹…ke_ lakkhaá¹‡e. __Ä• kÄ• re_ sÄ«sacalanÄ• dike. __vappe_ vappanÄ«yab
__vappo, _ pÄ• kÄ• ramÅ«le, nettajale, usume ca __vappo. _ anuÃ±Ã±Ä• yaá¹ƒ, vohÄ• re d
__akkhata_saddo __lÄ• jÄ• su_ dhaÃ±Ã±avikatÄ«su napuá¹ƒsake.

<1134> __yÄ• ge_ devapÅ«jÄ• yaá¹ƒ, sadÄ• dÄ• ne ca __satraá¹ƒ. sasu_ hiá¹ƒsÄ• yaá¹ƒ,
osadhimhi, cande ca __somo. _

``somo kuvere pitudevatÄ• yaá¹ƒ,

vasuppabhede vasudhÄ• kare ca.

dibbosadhisÄ• malatÄ• samÄ«ra-

kappÅ«ranÄ«resu ca vÄ• nare cÄ• â€™â€™ ti || ---

__vopÄ• lito \Be 597/. yugagehaá¹…ge_ti pubbÄ• parÄ• yÄ• mavasena thambhÄ• naá¹ƒ u

gehÄ• vayave. dakkhiá¹‡uttarÄ• yÄ• mavasena á¹-hapite gehaá¹…ge __saá¹…ghÄ• á¹-o. _

gÄ• thÄ• pÄ• davaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anekatthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. abyayavaggavaá¹‡á¹‡anÄ•

1136-1137__._ __cirassÄ• _dayo cattÄ• ro ciratthakÄ• . cirÄ• ya, cirÄ• cÄ• tra. __sahÄ• _d
__punappuna_mÄ• dayo paÃ±ca punappunatthÄ• . __vinÄ• _dayo paÃ±ca vajjanatthÄ• .

<1138> balavaá¹ƒ \Be 598/ suá¹-á¹-hu atÄ«va kimuta su ati ete cha atisayatthe. pasaá¹ƒsÄ
_ paÃ±hepi __kimuta. _ Ä• ho kiá¹ƒ kimu udÄ• hu kimuta uda ete cha __vikappe_ vitakke. ta
dÄ«ghÄ• di. ``diá¹-á¹-ho Ä• ho udÄ• hu ca, vikappatthe vibhÄ• vaneâ€™â€™ ti hi __bhÄ• g
puriso. __ruddo_ tu rassÄ• dimÄ• ha ``issarepyadhikepi ca, vikappevimhayepyahoâ€™â€™
kimÄ• yaá¹ƒ khÄ• á¹‡u, kimu puriso. __uda_saddo rassÄ• di. dhÅ«moyamoda kÄ• potaá¹ƒ,
__kiÃ±ca_saddopi vikappe. __kimuta_saddo atisayeti vutto.

<1139> bho are ambho hambho re je aá¹…ga Ä• vuso he hare ete dasa avhÄ• ne. __haá¹ƒ
kiá¹ƒsu nanu kacci nu kiá¹ƒ ete cha __samÄ• _ samÄ• natthÄ• .

<1140> adhunÄ• , etarahi, idÄ• ni, sampati cÄ• ti cattÄ• ro __idÄ• nÄ«_tyatthe. aÃ±Ã±adat
addhÄ• kÄ• maá¹ƒ jÄ• tu ve have ete aá¹-á¹-ha __ekaá¹ƒse_ ekaá¹ƒsatthe.

<1141> __yÄ• vatÄ• _dayo \Be 599/ satta paricchedavÄ• cakÄ• . tatra yÄ• vatÄ• , yÄ• vÄ•
aniyamaparicchedatthavÄ• cakÄ• . tÄ• vatÄ• , tÄ• va, ettÄ• vatÄ• ti niyamaparicchedatthav
kÄ«veti paricchedapucchanatthavÄ• cakÄ• .

1142-1143__._ yathÄ• tathÄ• yatheva evaá¹ƒ yathÄ• nÄ• ma yathÄ• hi seyyathÄ• pi evam
evampi seyyathÄ• pi nÄ• ma yathariva yathÄ• ca viya tathariva iccete sattarasa __paá¹-ibh
bhavanti.

<1144> saá¹ƒ, sÄ• maá¹ƒ, sayaÃ±ceti tayo sayamiccatthe. Ä• ma sÄ• hu lahu opÄ• yikaá¹ƒ
ete satta sampaá¹-icchanatthe. Ä• mantÄ• pyatra.

<1145> __ya_mÄ• dayo \Be 600/ cha kÄ• raá¹‡atthesiyuá¹ƒ. __cana_saddo, cisaddo cÄ• t
asakalatthe. kadÄ• canaá¹ƒ, kadÄ• cÄ«tyÄ• di payogo. __mudhÄ• _saddo __nipphale_ pha
amÅ«lepi ca __mudhÄ• . _

<1146> __jÄ• tu_saddo ekaá¹ƒsepi. sabbato, samantato, parito, samantÄ• cÄ• ti cattÄ• ro

<1147> na a no mÄ• alaá¹ƒ nahi iccete cha nisedhe. ce, sace, yadÄ«ti tayo yadyatthe. __s
anukÅ«latthe. nattaá¹ƒ doso ca rajanÄ«yamiccatthe. __divÄ• _saddo __ahe_ ahanÄ«tyatthe

<1148> Ä«saá¹ƒ \Be 601/, kiÃ±ci, manaá¹ƒ iccete appatthe. __atakkite_ avitakkite. balakkÄ
_ aggato, purato ca pureiccatthe. __pecca amutra_saddÄ• bhavantare.

<1149> aho ca hi cÄ• ti ete vimhaye. vikappepi __aho. _ sammodepi hi. __tuá¹‡hÄ«_saddo
Ä• vi, pÄ• tu ca pÄ• kaá¹-atthe. __sajju sapadi_saddÄ• taá¹…khaá¹‡etyatthe.

<1150> sudaá¹ƒ kho assu yagghe ve __hÄ• dayo_ hakÄ• rÄ• dayo ca padapÅ«raá¹‡e siyu
cÄ• ti ete abbhantareiccatthe. avassaá¹ƒ, nÅ«na ca nicchayatthe.

<1151> __saá¹ƒ_saddo __diá¹-á¹-hÄ• _saddo Ä• nandatthe. samupajo, saá¹ƒpyatra. __kÄ
akkhÄ• ne kacci jÄ«vati te mÄ• tÄ• \Be 602/, mamedamabhimatamiccatthe. __usÅ«yopaga

``kÄ• mÄ• numatiyaá¹ƒ kÄ• mo,

usÅ«yopagamepi cÄ• â€™â€™ ti __ruddo. _

usÅ«yopagamÄ• nuÃ±Ã±Ä• á¹‡epicÄ• yaá¹ƒ attho dissate.

1152-1153__._ __yathÄ• tta_nti saccaá¹ƒ. tathassa anatikkamo __yathÄ• tathaá¹ƒ, _ yathÄ
__tatha_saddoyaá¹ƒ __bhÅ«ta_pariyÄ• yo. __sadÄ• _saddo, __sanaá¹ƒ_saddo cÄ• ti nicce
bÄ• hulyaÃ±ca samÄ• . paÃ±cakaá¹ƒ bÄ• hye. __saá¹‡ikaá¹ƒ_saddo asÄ«ghe.

<1154> sammÄ• , suá¹-á¹-hÅ«ti dve abhidhÄ• nÄ• ni.

<1155> __sÄ• yaá¹ƒ sÄ• ye_ \Be 603/ sÄ• yanhe. __atrÄ• he_ti imasmiá¹ƒ ahani __ajja_sa

<1156> __yatthÄ• _dayo tayo aniyamaá¹-á¹-hÄ• nÄ• divÄ• cakÄ• . __tatthÄ• _dayo niyama

<1157> sammukhÄ• , Ä• vi, pÄ• tu ca samÄ• natthÄ• .

<1158> __appevÄ• _dayo tayo saá¹ƒsayatthamhi. __iti itthaá¹ƒ evaá¹ƒ_saddÄ• nidassane
__kathaÃ±ci_saddo kicchatthe.

<1159> __khedo_ \Be 604/ khinnatÄ• . paccakkhe __sacchi_saddo. thire, avadhÄ• raá¹‡e
tiriyaá¹ƒ_saddÄ• samÄ• . __duá¹-á¹-huku_saddÄ• kucchÄ• yaá¹ƒ.

<1160> Ä• siá¹-á¹-hatthamhi __suvatthi. dhi_saddo nindÄ• yaá¹ƒ. __kuhiÃ±canÄ• _dayo sa
á¹-hÄ• nÄ• dipucchanatthÄ• .

<1161> iha idha atra ettha attha ete okÄ• satthÄ• divÄ• cakÄ• . sabbasmiá¹ƒ kÄ• lÄ• dike _
kismiá¹ƒ kÄ• le __kadÄ• . _ kasmiá¹ƒ kÄ• le __kudÄ• canaá¹ƒ. _

1162-1163__._ vibhatyantanÄ• masarÄ• khyÄ• tapatirÅ«pake abyaye dassetvÄ• tadaÃ±Ã±
``Ä• dikammeâ€™â€™ _iccÄ• di. tatra vibhatyantapatirÅ«pakaá¹ƒ yathÄ• --- ``cirassaá¹ƒ, c
cireniâ€™â€™ ccÄ• di. nÄ• mapatirÅ«pakaá¹ƒ yathÄ• --- ``Ä• ma, sÄ• hu, lahu, opÄ• yikaâ
sarapatirÅ«pakaá¹ƒ yathÄ• --- ``aâ€™â€™ iccÄ• di. Ä• khyÄ• tapatirÅ«pakaá¹ƒ yathÄ• ---

__sambhavo_ pabhavo. __udiá¹‡á¹‡e_ pavuddhe vaá¸• á¸• hane. __tisa_ pÄ«á¹‡ane, ti, __
__agge_ uttame. __tappare_ tappadhÄ• ne. __saá¹…ge_ laggane. __pakÄ• re_ sadise, bho
pakkhitte. __viyoge_ pavÄ• se. __avayave_ padese. __dhitiyaá¹ƒ_ vÄ«riye padhÄ• ne. ete c
dhÄ• tusaá¹ƒyogatthÄ• vÄ• nÄ• masaá¹ƒyogatthÄ• vÄ• bhavanti. asaá¹ƒyogassa pana n
paramatthasmiá¹ƒ, pÄ• tu vÄ• tesu pÄ• bhaveâ€™â€™ ti __ekakkharakose_ {ekakkharako

<1164> __vikkamo_ padhÄ• naá¹ƒ.

1165-1167__._ __sanyÄ• se_ nikkhitte. __mokkho_ nibbÄ• naá¹ƒ. __rÄ• si_ nikaro. __gehe
Ä• cikkhanaá¹ƒ. __upamÄ• ya_ sannibhe. __accayo_ atikkamo. __sÄ• mÄ«pye_ samÄ«pab
upasamo. __nÄ«haraá¹‡aá¹ƒ_ apanayanaá¹ƒ. __Ä• varaá¹‡aá¹ƒ_ nÄ«varaá¹‡aá¹ƒ {Ä• hara
}.

<1168> __uddhakamme_ uyyÄ• ne. __viyoge_ uppÄ• site. __atthalÄ• bho_ uppatti. __pab
__dakkhaggatÄ• sÅ«_ti dakkhabhÄ• ve, aggabhÄ• ve ca. sattiyaá¹ƒ, __mokkhe_ nibbÄ• ne

<1169> du ca abhÄ• ve dussÄ«lo, duppaÃ±Ã±o. __asamiddhiyaá¹ƒ_ dubbhikkhaá¹ƒ. __an

<1170> __samantattasamiddhÄ«sÅ«_ti samantabhÄ• ve, samiddhiyaÃ±ca. __saá¹…gate_
__pabhavo_ sambhavo. __punappunakriyÄ• _ punappunakaraá¹‡aá¹ƒ.

1171-1172__._ __atisayo_ atra adhimattaá¹ƒ. __bhusattho_ samantattho, tena __samanta_
__bhusa_saddo atthÄ«ti veditabbo. __issariyo_ pabhÅ«ti. __accaye_ atikkame. __kalahe_ V

__bhÄ• se_ kathane, ``bhÄ• sÄ• yÄ• â€™â€™ tipi pÄ• á¹-ho. __kucchane_ kucchÄ• yaá¹ƒ.
__moho_ vimati. __padhÄ• ne_ visiá¹-á¹-he. __dakkhatÄ• _ chekatÄ• . __khede_ parissam

<1173> __jÄ• nane_ avagate. __adhobhÄ• ge_ avaá¹ƒsire. __anicchaye_ aniá¹‡á¹‡aye. __
deso ca byÄ• panaÃ±ca hÄ• ni cÄ• ti dvando. __vacokriyÄ• ya_ vacanakriyÄ• yaá¹ƒ. __the
pattiÄ• dike ca.

<1174> pacchÄ• tthe anucaro. bhusatthe anuggato. sadise anurÅ«po. anuvattiyaá¹ƒ anveti
sÄ• riputtaá¹ƒ paÃ±Ã±avanto. tatiyatthe nadimanvavasitÄ• bÄ• rÄ• á¹‡asÄ«. dese, lakkhaá
itthambhÅ«te, bhÄ• gÄ• dike ca __anu. _ lakkhaá¹‡e rukkhaâ€™ manu vijjotate cando. vicc
rukkhamanu tiá¹-á¹-hati. itthambhÅ«te sÄ• dhu devadatto mÄ• taraâ€™ manu. bhÄ• ge yad

<1175> Ä• liá¹…gane \Be 608/ parissajati. dosakkhÄ• ne paribhÄ• setvÄ• . nivÄ• sane vatt
__avaÃ±Ã±o_ paribhavo. Ä• dhÄ• re bhojane soke byÄ• pane. __tatve_ sabhÄ• ve. __lakkh
lakkhaá¹‡avicchÄ• itthambhÅ«tabhÄ• ge.

<1176> visiá¹-á¹-he abhidhammo. uddhakamme sÄ• ruppe vuddhiyaá¹ƒ pÅ«jÄ• yaá¹ƒ adhi
lakkhaá¹‡Ä• dimhi catubbidhe { `abhirabhÄ• ge (pÄ• .I 4.91) â€™ ti abhissa bhÄ• gavajjites
kammappavacanÄ«yasaÃ±Ã±Ä• vuttÄ• (rÅ«pasiddhi-kÄ• rakataá¹‡á¸• e) }.

<1177> adhike issare __pÄ• á¹-he_ uccÄ• raá¹‡e, adhiá¹-á¹-hÄ• ne pÄ• puá¹‡ane nicchaye
__bhaá¹-ane_ bhattiyaá¹ƒ visesane ca __adhi. _

1178-1179__._ __vÄ• mÄ• dÄ• ne_ \Be 609/ iti pÄ• á¹-he vÄ• me paá¹-ilome, Ä• dÄ• ne ga
__paá¹-inidhimhi_ mukhyasadise buddhasmÄ• pati. __paá¹-ibÄ• dhe_ nivattane. __paá¹-ic
ti padassa atthe. __lakkhaá¹‡Ä• dike_ catubbidhe.

1180-1181__._ samÄ«pe Ä• dikammani mariyÄ• de uddhakammani icchÄ• yaá¹ƒ bandhane
Ä«satthe nivattiyaÃ±ca appasÄ• de Ä• sÄ«sane saraá¹‡e vÄ• kyasaraá¹‡e __Ä• _ evaá¹ƒ a
patiá¹-á¹-hÄ• yaá¹ƒ, vimhayÄ• dÄ«su ca __Ä• . _

<1182> __bhÅ«tabhÄ• ve_ \Be 610/ atÄ«to.

<1183> __sambhÄ• vane_ api dibbesu kÄ• mesu, ratiá¹ƒ so nÄ• dhigacchati {Dhp 187}.
__sambhÄ• vana_madhikatthavacanena aÃ±Ã±atra sattiyÄ• avighÄ• to. __saá¹ƒvaraá¹‡e_

1184-1185__._ __apagato_ apeto. __upapattiyaá¹ƒ_ yuttiyaá¹ƒ upekkhÄ• . __Ä• dhikye_ up
__pubbakammani_ buddhopakkamaá¹ƒ kilesacchedo. __gayhÄ• kÄ• re_ paccupaá¹-á¹-hÄ•

upapanno. __anasane_ upavÄ• so.

<1186> __upadese_ \Be 611/ evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaá¹ƒ evaá¹ƒ hotu. __idamatthe idaá¹ƒ_saddassa atthe.

<1187> __samuccaye_ kevalasamuccaye ---

cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• {J II 22.551} ||

__samÄ• hÄ• re_ cakkhu ca sotaÃ±ca cakkhusotaá¹ƒ. __anvÄ• cayo_ ekaá¹ƒ padhÄ• nabh appadhÄ• nabhÄ• vena vacanaá¹ƒ, tasmiá¹ƒ. sÄ«laá¹ƒ rakkhÄ• hi, dÄ• naÃ±ca dehi. __itar brÄ• hmaá¹‡o ca samaá¹‡abrÄ• hmaá¹‡Ä• . tatra kevalasamuccayo ca anvÄ• cayo ca sam samÄ• seyeva.

<1188> __pakÄ• ro_ tulyo, bhedo ca. __padatthassa vipallÄ• se_ goti ayamÄ• heti. __sam pariniá¹-á¹-hÄ• pane.

<1189> pajjaá¹ƒ \Be 612/ __vÄ• _saddassatthe. vavatthitavibhÄ• sÄ• yaá¹ƒ vÄ• paro asar __á¹-hÄ• _ gatinivattiyaá¹ƒ, to, __á¹-hÄ• _tissa tho, asarÅ«padvittaÃ±ca. vavatthitÄ• niyam __vavatthitavibhÄ• sÄ• . _ avassaggeti __ava_pubbo __saja_ vissajjanÄ• liá¹…gananimmÄ

<1190> __bhÅ«sane_ alaá¹…kÄ• re. __vÄ• raá¹‡e_ nivÄ• raá¹‡e. __pariyatti_ pariyÄ• puá __alaá¹ƒ. atho atha_saddÄ• anantarÄ• dÄ«su catÅ«su atthesu siyuá¹ƒ.

<1191> pasaá¹ƒsÄ• dÄ«su tÄ«su. __svÄ«kÄ• re_ paá¹-iÃ±Ã±Ä• á¹‡e. __Ä• di_nÄ• pakÄ• catthe nÄ• masaddo. avadhÄ• raá¹‡amevattho.

<1192> __anuÃ±Ã±Ä• _ anumati. __santÄ• naá¹ƒ_ anunayo. __Ä• lapanaá¹ƒ_ sambodhar __dayÄ• yaá¹ƒ_ karuá¹‡Ä• yaá¹ƒ __hÄ• se_ \Be 613/ pahÄ• se __khede_ parissame Ä• lap siyÄ• .

<1193> __vÄ• kyÄ• rambhe_ ``handa vadÄ• mi teâ€™â€™ ti. __visÄ• de_ khede. __yÄ• v __yÄ• vatÄ• va_saddÄ• __sÄ• kalye_ niravasese. yÄ• vadatthaá¹ƒ tÄ• va gahitaá¹ƒ. __mÄ pamÄ• á¹‡amariyÄ• dÄ• -vadhÄ• raá¹‡atthakaá¹ƒ mataâ€™â€™ miti __bhÄ• guri. avadhim

<1194> __puratthÄ• _saddo __pÄ• ciyaá¹ƒ_ disÄ• yaá¹ƒ iccatthe, __puratthe_ vakkhamÄ•

iccatthe ca __paá¹-hamepi_ Ä• dimhi vattati. __pabandhe_ vÄ• kyaracanÄ• yaá¹ƒ vÄ• kyap
cirantare atÄ«tabhÅ«te. __nikaá¹-e_ sannihite. __Ä• gÄ• mike_ anÄ• gate.

<1195> __khalu_saddo nisedhe __vÄ• kyÄ• laá¹…kÄ• re_ vÄ• kyabhÅ«sÄ• yaá¹ƒ __avadh
vattati. __abhito_saddo Ä• sanne abhimukhe ubhayato iccatthe \Be 614/, __Ä• di_nÄ• sÄ«
vattati. __Ä• sanne_ abhitoyaá¹ƒ nadÄ«. __abhimukhe_ abhitova tÄ• tÄ• . __ubhayato_icca
__sÄ«ghe_ abhito adhÄ«yitvÄ• . __sÄ• kalye_ abhito vanaá¹ƒ daá¸• á¸• haá¹ƒ.

<1196> __yadyapisaddatthe_ anuggahaá¹‡agarahatthe. __ekaá¹ƒsatthe_ avitathatthe. ath
visesasmiá¹ƒ atthe, padapÅ«raá¹‡atthe ca siyÄ• .

<1197> __hi_saddo kÄ• raá¹‡Ä• dÄ«su catÅ«su atthesu vattati. __tu_saddo pana tattha ca
hetuvajje tike atthe vattati. __ku_saddo pÄ• pe Ä«satthe __kucchane_ jigucchÄ• yaÃ±ca.

<1198> nukÄ• ro saá¹ƒsaye, paÃ±he ca. __nÄ• nÄ• _saddo anekatthe, vajjane ca. __kiá¹ƒ
jigucchÄ• yaÃ±ca, abyayo. tiliá¹…go ca, niyame tu tiliá¹…gova. __vÄ• rimhi_ udake. __mud
__kaá¹ƒ_ sukhepi, vuttaÃ±ca __nÄ• natthasaá¹…gahe_ ---

``ko \Be 615/ brahmattÄ• nÄ«lakkesu, samÄ• ne sabbanÄ• mike.

pÄ• vake ca mayÅ«re ca, sukhasÄ«sajalesu kaâ€™â€™ nti ||

<1199> __amÄ• _saddo sahatthe, samÄ«patthe ca, amÄ• vÄ• sÄ«, amÄ• gato ca. __puna
__apaá¹-hame_ puna dadÄ• ti. __kira_saddo __anussave_ anukkamena savane, aruciyaÃ±
paÃ±he. __vikappane_ atthantarassa vikappane ca.

<1200> __pacchÄ• _saddo __patÄ«ciyaá¹ƒ_ disÄ• yaá¹ƒ. __carime_ anÄ• gate kÄ• le. __s
bhÄ• ge, __jigucchane_ nindÄ• yaÃ±ca. addhe bhÄ• ge sÄ• mi vuttaá¹ƒ, jigucchanepi tadev
pakÄ• sanÄ«ye, __sambhave_ uppattiyaÃ±ca. __mitho_saddo aÃ±Ã±oÃ±Ã±eiccatthe, raho

<1201> __hÄ• _saddo khede, soke, dukkhe ca. __ahaha_saddo khede, __vimhaye_ abbhu
hiá¹ƒsÄ• pane, nindÄ• yaÃ±ca. __tiriyaá¹ƒ tiro_saddÄ• pidhÄ• ne vattanti. tiriyaá¹ƒ katvÄ•
tirokatvÄ• vÄ• .

1202-1203__._ saá¹…khyÄ• tÄ• saá¹…khyÄ• tatthÄ• naá¹ƒ \Be 616/ upasagganipÄ• tasaá¹
pasiddhe pacurappayoge ekacce vÄ• dassetvÄ• tadaÃ±Ã±epi saá¹…khepanayena dasset
ettha ca __tunÄ• _disaddehi __jju_pariyantehi tadantÄ• va gahitÄ• , na hi kevalÄ• naá¹ƒ ete
sambhavati. tassattho --- __tuna_paccayanto ca tathÄ• tvÄ• na tave tvÄ• tuá¹ƒ dhÄ• so th

tra hiÃ±canaá¹ƒ hiá¹ƒ haá¹ƒ dhi ha __ya_kÄ• rato hiá¹ƒdha dhunÄ• rahi dÄ• ni, __kiá¹ƒ_sm
dÄ• jjathaá¹ƒ thattaá¹ƒ jjhajjupaccayanto ca abyayÄ«bhÄ• vasamÄ• so ca __tunÄ• _dÄ«naá
abyayaá¹ƒ nÄ• ma bhaveti. payogo yathÄ• --- ``kÄ• tuna, katvÄ• na, kÄ• tave, katvÄ• , kÄ•
sabbathÄ• , catukkhattuá¹ƒ, sabbato, sabbattha, sabbatra, kuhiÃ±canaá¹ƒ, kuhiá¹ƒ, kuhaá¹ƒ
yahiá¹ƒ, idha, adhunÄ• , etarahi, idÄ• ni, kva, kudÄ• canaá¹ƒ, kadÄ• , ajja, kathaá¹ƒ, aÃ±Ã±
ekajjhaá¹ƒ, sajju, upanagaraá¹ƒ, antopÄ• sÄ• daá¹ƒ, abhivandiyaâ€™â€™ iccÄ• di. idaá¹ƒ
abyayÄ• naá¹ƒ saá¹…khepalakkhaá¹‡aá¹ƒ.

``sadisaá¹ƒ \Be 617/ tÄ«su liá¹…gesu, sabbÄ• su ca vibhattisu.

vacanesu ca sabbesu, yaá¹ƒ na byeti tadabyayaâ€™â€™ nti ||

abyayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sakalabyÄ• karaá¹‡amahÄ• vanÄ• saá¹…gaÃ±Ä• á¹‡acÄ• rinÄ• kavikuÃ±jarakesarinÄ•
sirimahÄ• caturaá¹…gabalena mahÄ• maccena viracitÄ• yaá¹ƒ abhidhÄ• nappadÄ«pikÄ• va
sÄ• maÃ±Ã±akaá¹‡á¸• avaá¹‡á¹‡anÄ• samattÄ• .

nigamanavaá¹‡á¹‡anÄ•

<1> __ ``saggakaá¹‡á¸• o cÄ• â€™â€™ _tyÄ• dinÄ• abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ kapA
kaá¹‡á¸• attayena samaá¹…gitÄ• dÄ«pitÄ• .

<2> __ ``tidiveâ€™â€™ _tyÄ• dinÄ• toá¹-akena tassÄ• payojanaá¹ƒ kathitaá¹ƒ. tassattho
__tidive_ devaloke, brahmaloke ca __mahiyaá¹ƒ_ manussaloke, __bhujagÄ• vasathe_ nÄ•
á¹-hÄ• nesu sannihitÄ• naá¹ƒ \Be 618/ __sakalatthÄ• naá¹ƒ_ sabbesaá¹ƒ abhidheyyÄ• naá
abhidhÄ• nassa __dÄ«paniyaá¹ƒ_ pakÄ• saniyaá¹ƒ __iha_ abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ
__kusalo_ cheko hoti, __sa_ naro __mahÄ• munino_ sammÄ• sambuddhassa __vacane_ s
vacane __paá¹-u_ cheko hoti, paá¹-uttÄ• yeva __matimÄ• _ nÄ• ma hotÄ«ti.

3-9__._ idÄ• ni yassa raÃ±Ã±o vihÄ• re vasitvÄ• ayaá¹ƒ gantho viracito, tassa
nÄ• maguá¹‡anivÄ• sakaraá¹‡appakÄ• ravihÄ• raguá¹‡anÄ• mÄ• dÄ«ni dassetvÄ• attano
gÄ• thÄ• vuttÄ• .

tatra \Be 619/ dutiyÄ• bhujaá¹…gappayÄ• taá¹ƒ nÄ• ma. tÄ• saá¹ƒ ayaá¹ƒ sambandhÄ• dh
--- yo __parakkamabhujo_ nÄ• ma __bhÅ«pÄ• lo_ rÄ• jÄ• kÄ• resi, rakkhesÄ«ti ca iminÄ•
rÄ• jÄ• ? __guá¹‡abhÅ«sano_ saddhÄ• diguá¹‡Ä• laá¹…kÄ• radharo. __tejassÄ«_ tejoyutto
__kesarivikkamo_ kesarasÄ«ho viya sÅ«raguá¹‡ayutto, vÄ«riyavÄ• ca. sa kattha nivÄ• sÄ«

__laá¹…kÄ• yamÄ• si_ laá¹…kÄ• nÄ• make dÄ«pe nivÄ• sanasÄ«lo. __ciraá¹ƒ_ cirakÄ• laá
vibhinnaá¹ƒ __nikÄ• yattayasmiá¹ƒ_ nikÄ• yattayaá¹ƒ bhikkhusaá¹…ghaá¹ƒ __sammÄ• _ na
samaggaá¹ƒ kÄ• resi, kÄ• ritantoyaá¹ƒ karotÄ«ti kammiko, tathÄ• __sadehaá¹ƒva_ attano k
hutvÄ• dÄ«ghakÄ• laá¹ƒ mahagghehi __ca_ paccayehi taá¹ƒ nikÄ• yattayaá¹ƒ rakkhesi.

tathÄ• __yena_ raÃ±Ã±Ä• yathÄ• __kittiyÄ• _ attano saddhÄ• dikittiyÄ• karaá¹‡abhÅ«tÄ
nivÄ• sanaá¹-á¹-hÄ• nabhÅ«tÄ• kammabhÅ«tÄ• __sambÄ• dhÄ«katÄ• _ saá¹…kaá¹-Ä«ka
gÄ• mehi Ä• rÄ• mehi khettehi vÄ• pÄ«hi ca laá¹…kÄ• sambÄ• dhÄ«katÄ• .

tathÄ• __yassa_ raÃ±Ã±o sabbakÄ• madadaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ anuggah
ahaá¹ƒ __vibudhagocaraá¹ƒ_ paá¹‡á¸• itavisayaá¹ƒ ganthakÄ• rattaá¹ƒ patto, __tena_ raÃ±
pÄ• sÄ• dagopurÄ• divibhÅ«site, __saggakaá¹‡á¸• e_ devalokassa kaá¹‡á¸• asadise, __sa
sÄ• dusalilÄ• sayasamannÄ• gate, __paá¹-ibimbite_ bhagavato nivÄ• sanaá¹-á¹-hÄ• najeta
paá¹-ibimbabhÅ«te, __sÄ• dhusammate_ sÄ• dhuvihÄ• roti sammate, sÄ• dhÅ«hi vÄ• sam
salilÄ• sayabhikkhÄ• cÄ• rayuttagÄ• masamÅ«hasamannÄ• gate mahÄ• jetavanÄ• khyamh
kubbatÄ• __santavuttinÄ• _ santacÄ• rinÄ• \Be 620/ saddhammaá¹-á¹-hitikÄ• mena __dhÄ
atisayaÃ±Ä• á¹‡ayuttena __moggallÄ• nena_ sammÄ• sambuddhassa dutiyaaggasÄ• vaka
mahÄ• moggallÄ• nassa nÄ• madheyyena therena esÄ• abhidhÄ• nappadÄ«pikÄ• racitÄ•

nigamanakathÄ•

yadyatra \Be 621/ dosoá¹‡upamÄ• á¹‡asambhavo,

guá¹‡Ä«su vÄ«dhimpi tathÄ• vigÄ• hate.

yathÄ• jalaá¹ƒ bhojanampi jantuvÄ• ,

catuppado vÄ• pyacaro kaá¹‡aá¹‡yapi ||

asampavedidassanÄ• ya bhÄ• site,

guá¹‡o ca doso ca sadÄ• vivijjare.

tato budhÄ• me navadhÄ• natÄ• bhavaá¹ƒ,

khamantu dosaá¹ƒ guá¹‡ataá¹ƒ nayantu vÄ• ||

yo sÄ«hasÅ«ro sitakuÃ±jarindo,

rÄ• jÄ• dhirÄ• jÄ• ahu tambadÄ«pe.

dubbÄ• ranÄ• gÄ• dijito narindo,

sukantabhÄ«mÄ• diguá¹‡opapanno ||

tannÄ• madheyyo tadanubbÄ• dajÄ• to,

saddhÄ• diyutto catusetibhindo.

nÄ• gÄ• dithÄ• mo atiduppasayho,

uá¸·Ä• rapaÃ±Ã±o dhitimÄ• yasassÄ« ||

tenÄ• hamaccantamanuggahÄ«to,

anaÃ±Ã±asÄ• dhÄ• raá¹‡asaá¹…gahena.

saá¹…khepatokÄ• simimaá¹ƒ visuddhi-

saá¹ƒvaá¹‡á¹‡anaá¹ƒ sotuhitaá¹ƒ subodhaá¹ƒ ||

rÄ• jÄ• pajaá¹ƒ rakkhatu sappajaá¹ƒva,

dhammaÃ±ca lokÄ• pi samÄ• carantu.

pÅ«rentu atthÄ• supakappitÄ• ca,

kÄ• lena devopi pavassatÅ«ti ||

abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• niá¹-á¹-hitÄ• .

Adhamma Dana / pesala02.htmAdhamma Däna

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Giving things to others is a way to develop kindness and generosity. It helps to remove attachment if done with the right intention, and should be cultivated as a constant habit by all good people. If the recipient is a virtuous bhikkhu who is free from attachment to the gift, then an ordinary act of charity becomes a noble way of honouring the Buddha.

However, not all offering of gifts is meritorious, some things should not be offered because they corrupt the virtue of the recipient. For example, weapons, alcohol, poisons, sexual favours, foolish entertainments and shows, though they may be pleasing to some, should not be given as they help the recipient to make unwholesome kamma. Giving gifts of money to laypeople is usually meritorious, but giving bribes is not.

This article aims to show that offering money to bhikkhus is not only prohibited by the Buddha, but is also a demeritorious deed with bad results for the donor. If money is given to a bhikkhu’s lay attendant, while inviting the bhikkhu to accept allowable requisites, then this is allowable and is, of course, a meritorious deed.

The Jivaka Sutta in the Majjhima Nikäya is about the eating of meat by bhikkhus. There, the Buddha says that bhikkhus may eat meat, provided they have not seen, heard, or suspected that the animal was killed specifically to offer meat to the Sangha. If an animal has been slaughtered to offer alms, then it is an offence of wrong-doing for a bhikkhu to accept it. The donor makes "much demerit" (bahum apuññam) in five ways:

1. By ordering the animal to be fetched he makes much demerit.

2. While the animal is being fetched it suffers, so he makes much demerit.

3. By ordering the animal to be slaughtered he makes much demerit.

4. While the animal is being slaughtered it suffers, so he makes much demerit.

5. By offering what is not allowable, he makes much demerit.

I quote the relevant passage from the Pali text: "Yampi so

Tathägatam vä tathägatasävakam vä akappiyena äsädeti, iminä pañcamena thänena bahum apuññam pasavati." (Jivaka Sutta, Majjhima Pannasa, Majjhima Nikäya). "Also, whoever offers to the Tathägata or to the Tathägata's disciple what is not allowable, in this fifth case makes much demerit." The meaning of "äsädeti" is "invite to accept", not "give", so one makes much demerit even if a scrupulous bhikkhu refuses the gift.

Accepting such unsuitable meat is a minor offence of wrong-doing for bhikkhus; but to accept money is a relatively major offence of Nissaggiya Päcittiyä. So, offering money to bhikkhus is much more demeritorious than offering unallowable meat.

Some may say, "How could the donor possibly make demerit, since to give away one's hard-earned money is a generous act." However, by the same reasoning, giving away one's own meat is also generous. Please reflect for a while on how a virtuous bhikkhu feels when invited to accept money. He may feel insulted, or at least embarrassed, since if he refuses the gift offered, he may offend the donor. The situation is really difficult in the midst of the Sangha. If all the bhikkhus accept the money except for him, he will really be put on the spot. If he accepts, he falls into an offence; if he refuses, all of the other monks and the donor will be embarrassed. Is it a meritorious deed to embarrass virtuous bhikkhus and to tempt them to break their morality? Surely not!

Think again about what should happen after the money has been received. If a scrupulous bhikkhu realises his error later, he has to forfeit the money. Money must be forfeited to the Sangha, not to an individual. So he must give trouble to at least four bhikkhus. If a lay person is present, the bhikkhu who receives the forfeited money should give it to him; he can then do with it what he likes, but he must not use it for the benefit of the offending bhikkhu. If there is no lay person present, the Sangha must appoint a 'money disposer' who is impartial. He must then throw it outside the monastery compound, without noticing where it falls. The money may then be eaten by vermin, blown away, or picked up by some lucky passer-by. All this trouble even for 5 dollars!

Some say that if a donor offers money, the bhikkhu should tell the donor to give it to an attendant, but this is also an offence. "Whatever monk accepts money, gets another to accept it for him, or consents to its deposit for his use, is guilty of an offence requiring confession with forfeiture." He can only say, "We do not accept money, we only accept requisites that are allowable and at the proper time." If the

donor then asks if there is any attendant who looks after his needs, the bhikkhu can point him out. Then, the donor can give the money to the attendant. However, the money remains the property of the donor; it does not belong to the bhikkhu nor to the attendant. If the attendant does not provide the bhikkhu's needs he can inform the donor of this, but he must not coerce the attendant into buying what he wants. If he does so, he will again fall into an offence requiring confession with forfeiture (of the improperly acquired goods).

If the donor asks what should be done with the money after the bhikkhu refuses it, the bhikkhu can explain the vinaya rule, but he should not tell the donor what to do with the money.

Do you still think that giving money to bhikkhus is a meritorious deed? If so, then surely it should be encouraged. However, if it is indeed demeritorious, then the practice should not be tolerated, just as the giving of alcohol, live chickens or other unsuitable gifts is not tolerated.

19th January 2000

After School Special (Ben's Mom catches him in odd situation with his teacher)
byZIP CODE©

Ben sat at his desk with his head down in the middle of an empty classroom. He was in trou
why. It was already half an hour after school had been let out and he was still in his last peri
just sighed tiredly and waited. He was waiting for when Mrs. Darien would allow him to go. H
understand why she gave him detention. It was the last day of his senior year and at the las
the bell rang, she said to him, "Ben? Please stay in your seat."

He did what she asked but was very confused. She explained to him that he had a detentior
be done before he could leave for the year. As the other students were leaving he heard the
and 'uummmms' as if he were in deep shit. But Ben was a good student, he never did anyth
warranted a detention. He hardly ever spoke, being as shy as he was. He had asked Mrs. D
for, but she dismissed it like he should've remembered. Ben slowly dropped his backpack do
sat back down. He had wanted to say goodbye to those friends on his bus route before grad
not all of those riding were seniors.

Ben's head was resting on his arms, which were folded, across his desk. He quietly peeked
the classroom. There at the head of the class was Mrs. Darien. Her thirty-five year old body
her desk typing on her laptop. Her soft brown eyes darted across the screen above the rim o
sound of her fingers pecking away at the keyboard was the only sound that echoed throughc

Ben put his head back down and breathed a sigh of irritation. He started tapping his foot on
The tapping started softly, then began to increase.

Mrs. Darien eyes wandered up from her computer screen and landed on the young man.

Tap, tap, tap, TAP, TAP, TAP.

She stopped her typing and addressed her student.

"Ben!"

Ben's head snapped to attention. His tapping ceased.

"Yeah?" Ben asked.

"Your foot."

"Sorry." He said after a short hesitation.

She looked at him for a moment, then put her face back down to the computer screen. Her f
again.

"Your mom's on her way isn't she?"

"Uh-huh. I called her."

"Good." Mrs. Darien said with a hidden irk to her voice.

Ben just stared back at the young teacher. Her long brown hair was rolled up on the back of
few loose strands hanging around. She was a woman who didn't need to work hard to look g
a mess when she woke up and still be sexy. The glasses she wore added a brainy taboo to
had the guys in her class talking.

He took a moment to look down below the desk and watched as her long legs crossed. She
look at. It was too bad she was his teacher and -

"Is your mom still mad at me Ben?" Mrs. Darien asked not looking up from the screen.

And his mom's best friend. Well, sort of. They had sort of a falling out a couple of weeks ago
been around much. Her first name was Stephanie, but since she was his teacher, both her a
discouraged first name reference. So to Ben, she was Mrs. Darien. Much like referring to his
never call his mom by her first name, which was Ashley. The titles were not up for negotiatio
brought it up.

Ben finally answered her question, "I...I don't know. I don't even know what you two were up

Mrs. Darien rolled her pretty eyes, "Oh. Phuh. It's the same old stuff Ben. Rehashed melodra
high school days. That's all. Your mother just overreacts."

Sarcastically Ben replied, "Tell me about it."

His mom and Mrs. Darien were former cheerleaders together at this very school, and very cl
were thirteen, or something like that, when they first met. They had a lot in common, such as
ability to attract the opposite sex. They're both in peak physical condition, and still love to da

the differences were that Mrs. Darien was a brunette, and his mother was a blonde. Another
Mrs. Darien was the book smart one who ended up with a teaching degree, while his mother
girl who ended up pregnant at age sixteen.

Ben stared down at her legs again. He really liked it when she rubbed her calves together. S
steady, Ben expected to see a fire start. She was extremely enticing to look at, and Ben love
mother's best friend had always been one of his fantasies growing up.

In mid sentence, Mrs. Darien stopped typing to rub her eyes. She was getting tired and was
Ben that his detention could have an early ending. She yawned. Her mouth opened wide an
briefly. As her eyelids opened she focused in on the eighteen-year-old senior in the middle o

His head was still down but his eyes peered over his arms and were blatantly staring down a

Mrs. Darien noticed and her breath caught in her throat. She knew that men found her attrac
that a guy would be staring at her body was no big shocker. But the fact that her best friend'
staring sort of caught her off guard. She knew Ben. Ben didn't just come right out and stare
bodies. He was too shy. He was just a kid at heart. She didn't think that Ben had ever been
kid' she thought to herself.

He didn't realize that she was aware of his staring. She decided to just give him a little taste
eyes so very much wanted to see. She figured this was the last day of his high school caree
leaves here he'll be entering the world of adulthood, so why not just tease the boy a little. Sh
into any trouble for "accidentally" exposing herself a little bit. Mrs. Darien was pretty sure Be
tell. Besides, it was something that she had always fantasized about. Playing around with a
actually playing was kind of kinky. She missed the old days when she was in high school. Sh
delight in torturing the high school boys together. It was their special gift to the school. They
school cock teasers, and they loved the title.

Mrs. Darien continued to type, only now she uncrossed her legs and re-crossed them toward
kid. Her face never came up from the computer screen as she slowly started to rub her legs
flexed her leg muscles slightly, just enough to cause the curves to gain in dimension.

Ben gulped as his teacher's legs rubbed back and forth seductively.

She then uncrossed her legs and opened them. Her thighs were open so he could see up he
her black panties.

Ben's eyelids stretched open and he scooted around nervously in his seat. He couldn't belie
Darien was unknowingly showing him her panties. He felt the arousal start to build. The stirr
made him dizzy. This was his mom's friend. His teacher. He didn't know how to react. He wa
relaxing.

"So what are your plans this summer Ben?" She asked without looking up.

His eyes went to her beautiful face.

"Umm…I don't know yet." He said timidly.

"You gonna pick up chicks? Party? That sort of thing?" She smirked.

Ben's face drooped.

"Nah."

She looked up at him and gave him a sympathetic look, "Awwwe."

Ben grimaced.

Mrs. Darien backed away from her desk and stood. She walked over to the chalkboard. The
chemistry notes on the board. She picked up an eraser and began to wipe it clean. Her back
and she continued to talk to him.

Ben watched the lovely creature at the board as she made tiny circles with the eraser.

Mrs. Darien made it a point to spend as much time at the board as possible. She wanted he
enjoy her backside. The short black skirt hugged her hips tightly and she spread her legs sh
apart. The skirt came down to mid thigh and she swayed slightly. She put the other hand on
nonchalant way, as if resting her shoulder.

"Soooo, Ben. What do you plan to do with your life now that you're graduating?" Her fingers
bottom.

Ben's legs pressed up and together. He slid one of his books down into his lap in order to hi
that was forming. Again he gulped and stared at the tight fabric that engulfed her round form
scratched the thin material with her painted fingernails. Ben's stomach did somersaults.

"I…was thinking about college. I don't know." Ben couldn't think straight.

"College is good. What do you plan to study?" She moved down the board closer to where B

"Uh…I want to be a…a…"

"An…astronaut?" She turned her head to him and smiled. It was one of those groin-numbing her bottom teeth. Those perfect brown, doe eyes shined through the lens of her glasses and loose strands of brown hair fell down in her face and she blew on them softly.

"Uh…yeah."

She giggled, "Well…good. I'm glad you have ambitions."

She was almost finished when the eraser dropped out of her hand. It fell down in front of her took a deep breath and faced forward. This is what she had been waiting for. The ultimate c man. She started to lean over at the waist.

Ben pressed the book hard into his lap as his teacher bent down to pick up the eraser.

She purposely kept her legs straight and extended her arm. Her other hand gently rubbed d caressed the back of her thigh. She stayed in that position a little longer than was necessary care. She enjoyed teasing young Ben. It was something she had never done to him before. had known him, it never even crossed her mind. Finally she slowly stood up and went back t

Ben shivered with excitement as Mrs. Darien's exquisite body slid back up into a standing po her small hand never left her rearend.

Mrs. Darien could feel his eyes burning holes into her skirt. It was like she could feel the hea from his teenage hormones. It was making her hot and she started to perspire. Casually she unbuttoned the top two buttons of her blouse. This exposed part of her black bra and enoug grown man cry. She turned towards Ben and put her hands on her hips.

She smiled, "You have any questions for me Ben?"

Ben raised an eyebrow, "About what?"

"About anything silly. College?" Her smile was hypnotic.

Ben shrugged, "I don't know. What do you know about college?"

This made Mrs. Darien laugh. She walked over to Ben, pulled out a chair, and sat in front of
she crossed her legs for the young boy. She also crossed her arms underneath her tits whic
lift, exposing more of her cleavage.

Ben felt the lump form in his throat as Mrs. Darien's nipples pressed against her blouse. He
nervous, especially now with her hot body sitting so close to him. He adjusted the book in hi
couldn't see the tent in his shorts.

"You know Ben, I am a teacher. I did go to college. I think I know a few things." She smirked
tension in his body. She laughed on the inside as she watched his roaming eyes jump back
legs to her chest. It was evident that he was having some trouble controlling their activity. Th
stay locked in their sockets.

"Socializing." Ben stated.

"What?" Mrs. Darien asked confused.

"I want to know about socializing with people in college. Tell me about it."

Mrs. Darien paused for a minute. Her brain was obviously processing what Ben had asked h

"You mean like…frats or something? How to make friends?" She looked at quizzically, "Is th
Ben?"

Ben shrugged, "Sure. I don't know. I'm just not very good at it."

She smiled coyly at his honesty. She thought it was a cute and endearing quality.

"Jeez Ben, I thought you were going to ask something difficult. I am Mrs. Socialite. I know ho
people."

"Really?"

"Well sure. You know me Ben. Have you ever seen me shy with people?"

"No."

"No. It comes naturally to me." She uncrossed her legs, alternated, then crossed them agair
open them enough to give Ben a close up shot of her panty-covered pussy.

"So…I…" Ben stuttered and then fell silent. He could see every thing between her thighs. He
and tan. And the black lingerie that covered up her most intimate area. She was driving him
she didn't realize she was doing it.

His stuttering made Mrs. Darien giggle, "You okay Ben? Cat got your tongue?"

"Naw…I mean…I'm fine." Again he adjusted his legs so he could relieve the increasing pres
That was the power women had over men. Embarrassment. An erection is like an alarm sys
arousal to the world. And women like Mrs. Darien knew exactly how to trigger them.

"You seem a little uncomfortable Ben. Why don't you stand up and stretch?" She smirked kn
wanted him to do.

"No!" He blurted out, "I mean…I'm fine." Ben struggled for the right words. He couldn't talk. T
on his mind was Mrs. Darien's extraordinary body sitting two feet in front of him.

She took the game to the next level, "Oh come on Ben. Stand up."

Mrs. Darien stood up before the nervous teenager and grabbed his arms. She pulled him up
Frightened that he was about to expose himself to her, he held the book in place in front of h

"There you go Ben. Just because you have detention doesn't mean you have to be uncomfo
directly in front of the scared boy and looked down at the chemistry book he was holding.

"What are you doing Ben?"

His eyes shot open and his arms tensed. He followed her beautiful eyes down to the book.

"Nothing…I…nothing…" Ben stammered.

Mrs. Darien looked at Ben's face. She smiled at him. Ben smiled back and did his best to ke
her. It was difficult because now her cleavage was just inches away from him.

The two of them stood facing each other for about a minute not saying anything. Ben studie
pretty woman's face. Every curve and dimple of her cheeks made Ben want to cry. She was
he wanted to stare at her until the end of time.

Without warning the book slipped out of his hands and fell on the floor. It's spine crashed ag
and bounced back behind Mrs. Darien.

Ben closed his eyes and breathed heavily. He couldn't move.

"Oh!" Mrs. Darien exclaimed as the book smacked the ground. She looked down behind her
slowly, "I'll get it Ben."

And for the second time in the past twenty minutes, Mrs. Darien did what all males ache for.
deliciously perfect form over at the waist, and didn't bend her knees. Only this time, this sizz
directly in front of him.

Mrs. Darien took great delight in her venomous teasing of her young student. She bent dow
to pick up the eraser. She wanted to give Ben ample time to stare at her round butt. She wa
ass. She had spent lots of time working out, sculpting her ass to a perfect shape. The best p
was already blessed with a flawless figure. Not much exercising was needed to improve on
body.

Ben's breathing quickened and he hiccuped. He opened his eyes to absolute heaven. Mrs. D
under his nose only inches from his shorts. If she backed up just slightly her skirt would bum
Or if he moved in slightly he'd press into her. This was becoming more than he could take. T
unlike anything he'd ever experienced before.

Mrs. Darien grabbed onto the book and smiled. She didn't want to stand up yet. This was too
she turned her head to see what her little friend was doing. Her head went to the side and lo
face.

Ben tore his eyes away from her tight behind and looked down at her.

Mrs. Darien bit her bottom lip and Ben's jaw dropped. His eyes were struggling to stay open
though he could pass out at any moment.

She didn't say anything. Instead she took one step backwards and pressed her skirt-covered

throbbing erection. It was just a small bump, but it sent jolts of electricity through his body.

"Sorry Ben." As she said this she started to rub her ass into his straining cock ever so lightly
want to make this a hardcore situation. Just a small massage that would drive Ben wild. Just
would encourage Ben to tell stories to his teenage friends. Yet not enough to get her into tro

"Uh…Uh…Mrs. Darien…" Ben sighed. His hands trembled at his sides. He wanted to grab h
and hold her there at his cock. He was sweating now as her ass gently brushed against his

She bit harder on her lower lip and closed her eyes. She knew she had to stand up now, oth
was going to get out of hand and it would be all her fault. Instead of listening to her morals s
back into him a little harder.

"I've got your book here, Ben…" She stated the obvious with a breathless voice.

"Uh-huh…" Ben agreed. Carefully he nudged his cock into the skirt, applying a tiny pressure

"Ah-HEM!!" A Voice came from the doorway of the classroom.

Faster than lightning, Mrs. Darien was upright and five feet away from the student. Her hear
wild fire through the Arizona Forrest. Goosebumps cascaded her shoulders and forearms. S
and made it look as if everything was perfectly normal, with little success. She had been cau
student, and she knew it. As calmly and as professional as possible, she turned to the doorw

Ben was still standing there with his legs shaking. His arms continued to shiver at his sides.
was pounding, and the anxiety of the whole situation was unbearable. Ben couldn't move. H
continued to jut out from his body, causing a hurtful pressure in his balls. Cautiously he turne
in the doorway. When he saw the woman standing there he whispered apprehensively. "Mo

"Ashley…I…" Mrs. Darien was at a loss for words. Her best friend had just walked in and wit
rubbing Ben. She didn't know how to react, or what the hell to say. She was stunned. She co
filling her tanned cheeks and her teeth began rattling fearfully. Clenching her jaw tightly, she
inconspicuously reached up and flipped the opening of her blouse shut.

Mrs. Darien tried breaking the uncomfortable silence, "Ash…what…what's going on? You ha

"I did." Ben's mother stood in the doorway with one hand on her hip. She looked like the typi
had caught her kids playing with matches. The anger was painted across her face and it was

answers.

Ben's Mom continued, "You know it would've been better if I didn't have to leave early to pic
detention. Detention? What the fuck Stephanie?"

"What do you mean?" Mrs. Darien played the innocent. "He had to stay for a detention befor
Otherwise he won't graduate. I don't make the rules Ashley. I just enforce them."

"Ha!" Ben's Mom cracked up. "And what rule were you enforcing just now? Huh?"

Mrs. Darien opened her mouth to speak, but fell short. She just stood there and kept her mo

"And what exactly do you teach Steph? ASSademics?" Ashley chided.

Mrs. Darien looked away. She was embarrassed and didn't want to give Ashley the satisfact
her. Unfortunately Ben's Mom had succeeded. So Mrs. Darien crossed her arms to her ches

Ben, on the other hand, stood rigid as ever just watching the exchange. He was getting fidge
leave.

The two grown women stood there like prissy teenagers playing a staring contest. Neither o
break the silence. Mrs. Darien had her professional pride to uphold, and Ashley had her mot
femmes were the same in that regard and they'd been this way since their teenage days. It
they were both used to and their lives have always been a competition.

Finally, Ben's Mom spoke, "Is this your idea of proving me wrong? By seducing my son? By

"Excuse me?!" Mrs. Darien suddenly broke her muteness.

"Oh you know exactly what I'm talking about Steph!" Ashley's eyes were wide with resolve.
face expressed everything.

Mrs. Darien rolled her eyes, "Ashley…lock the damn door."

"Why?"

"If you're going to bring up personal stuff, I don't want the whole damn faculty hearing."

"Fine." Ashley stepped completely into the classroom, shut the door and locked it. She grabl
and gave it a good hard tug. It stayed locked. "There. Happy?"

Ben felt that his presence was an intrusion on this argument. It was obviously none of his bu
wanted to get out of there.

"I think I'm gonna go." He started to walk towards the door.

"You're not going anywhere." Ben's mother told him straight out.

Ben froze.

As she looked at Ben, she couldn't help but notice the enormous bulge in the front of his par
her. Ben's erect penis looked like it was bursting through the zipper. For some reason, Ashle
tingle surge through her legs. She didn't know why. The irate mother couldn't explain it. Ashl
at the whole situation. She looked at her son and thought about what she had seen when sh
in. She saw her best friend, Ben's teacher, bent over and rubbing her tight ass into his groin
about that for a moment. 'His…hard…long…bulging…' The strange thoughts penetrated her
It was weird for Ashley to think about her son's penis. She's never done that before. She chi
'What am I thinking?'

Mrs. Darien was getting frustrated, "Come on Ash. The kid doesn't need to hear this. Why do
him go?"

"Oh! And all this time I thought you wanted him to stay. You perverted sex fiend." Ashley stru

"Whoa! What are you talking about?" Mrs. Darien played dumb. She knew where this was h

"Don't give me that shit. I saw you rubbing that fine ass of yours all over his penis."

Mrs. Darien gulped.

Ben's erection begun gaining strength again at the mention of Mrs. Darien's butt. And when
'penis' in reference to him…it made Ben feel a little bizarre.

Ben's Mom continued, "The other day you told me that you could seduce any man you want
circumstances. Is this what you meant?"

Mrs. Darien stood still and silent. She recalled the conversation that had broken up their frie
about this very subject. She didn't know why it was such a big deal, it was just talk. She had
that seducing the forbidden was a challenge but not impossible. Then Ashley came back wit
forbidden, and that you shouldn't go after some people." For instance married men. Mrs. Da
this pissed Ashley off to no end. To Ashley it was a respect thing. That you should respect a
matter what. Respect the partner of the married man. Don't hurt people for the sake of your
self-satisfaction. Just because you could seduce a married guy, doesn't mean you should.

Anyway, that was the thing that disturbed Ashley. She was so mad at Stephanie Darien for e
she would do something like that. And just to prove that she could. Ashley saw this as disres
her that she didn't feel comfortable hanging around with someone who would do something
stopped talking. It had been a few weeks and this was the first time they've seen each other

Mrs. Darien was getting tired of this exchange. "I don't think this is the same thing Ashley. B
married."

"He's my son. And basically your nephew. What were you thinking? He could be your son fo
Ashley lectured her former friend.

"Only if I got knocked up when I was sixteen!" Mrs. Darien countered.

"Fuck You Stephanie!!"

"Fuck You!!" Mrs. Darien shouted back.

Ben couldn't believe this conversation was taking place in front of him. He couldn't believe h
Darien were yelling at each other this way. This whole thing made his already stomach do fli

Mrs. Darien looked over to where Ben was standing. She looked at his nervous face and sta
body. Her eyes traced down his chest all the way to the delightful package between his legs
to get into those shorts and free the monster that was inside. It still pressed on the zipper ac
free.

Ben's Mom followed Stephanie's eyes and found them locking onto her son's erect penis. It
inside the jean shorts but she could tell it was big. Her own skin started to crawl as she gaze
hidden hardon. She started feeling that strange feeling again where she wanted to know wh
shorts. The way his pants were pushing out, it made the shorts look too small. 'Oh God…wh
She thought to herself. 'Why am I thinking about my son's cock?…I don't know!…His…long.

Ben stared at the floor and didn't notice the two sets of eyes boring into him. Even their silen
catch his attention. He just stood there aimlessly with his fingers gripping the sides of his pa

Mrs. Darien looked away from Ben's crotch and back up to her friend. She was shocked. He
surprised the living daylights out of her. Ashley was looking at her own son's tented shorts. '
Ashley was glaring at Ben's cock, and from the sparkle in her eye…she was enjoying it.

The student stood silently; unaware as to the several thoughts about him that floated about t

Ashley began to feel heat coming from inside her body. No matter how hard she concentrate
her legs smoldered. It scared her. Stephanie too was consumed with a heat that wouldn't ce
overwhelmed by urges to ravish the young kid and scratch the itch amid her thighs. As the b
formed on her face she looked up at Ashley. She walked over to her best friend's ear and wh

"You want him, don't you Ash?"

Ashley was jolted out of her trance and turned her eyes slightly to the side and looked at Ste

"What?!" The mother sounded disgusted.

"You want your son. Admit it." Stephanie smirked at her.

Ashley was getting flushed. She shook her head, but her eyes were saying something else e
headed mother was feeling something. But there was no way she was going to admit it.

"No. I don't know what you're talking about."

Mrs. Darien continued, "I'm talking about forbidden flesh, Ash. I'm talking about seducing yo
talking doing what you really want to do. Come on. Just like in the old days. You remember."

Ashley timidly nodded her head, "Of course I remember. Don't try and change the subject St
So now you're trying to confuse me and get out of trouble."

Steph's eyes widened, "Confuse you? That sounds like an admission of guilt! You do want h

"SSsshhhh…I…" Ashley quivered, "You're crazy. There's no way I would do that."

Stephanie knew she was making progress. The aura of sex was filling the room quickly and
Once the aura caught a hold of you, you become helpless to its pull. It was just going to take
convincing, but not much. She could see the sweat forming on Ashley's forehead. It matted
pretty blonde head. It was a sure-fire sign that Ashley was getting enticed.

Stephanie walked back behind her friend and rested her chin on her shoulder, "Look at him
good, long look."

Ben was yawning. He was focusing on the floor in front of him as the two women studied hi

"He's so young Ash. So young and strong. Can't you see it Ash?"

"He's my son. I don't know what you're implying."

"Quite simply that he's ready to grow up now. Who's going to help him do it Ash? Who's goi
bitch to take care of that hard rocket between his legs? You're his mother Ash. Who better t
Stephanie was very persuasive when it came to matters of the flesh. As her chin sat upon A
could feel the twitching every time her son's cock was mentioned.

"He's a shy boy Ash. Sooo very shy and sweet. He doesn't know how to do it himself. We ca
to a person in need. That's why I was helping him. But now that you're here…" She trailed o

"I can't. He's…he's…what about Don?" Ashley's heart was pounding so hard she could hea

"What Don don't know won't hurt him." Stephanie squeezed Ashley's ass softly.

Ashley squeaked, "Aahh!"

"SSSssshhh…" Stephanie hushed her, "Remember the old days Ash?"

The sexually excited mother nodded, "Uh-huh…"

"Yeah you remember…" Stephanie blew onto her ear. Ashley sighed as the hand on her as
circles.

Ashley's breathing started to increase heavily. She was still shaking her head, but her legs b
The degree of fear crossed her face, and yet the symptom of lust was taking over. She was
didn't know how to control it.

"No, I can't." Ashley said.

"But you want to, don't you Ash?" Stephanie stood waiting for an answer. She was on a roll. her legs was heating up. In the beginning she just wanted to tease the boy, but now it seem nor Ashley was going to leave this room without getting what their bodies desired.

"I…I…" Ashley searched for the right thing to say. The sight of her aroused son stuck in a ho two aroused women was stifling her motherly instincts. On the outside she was his mother, b she was a lust crazed female with a pussy that needed servicing. Normally in an aroused sta simply go home and fuck her husband Don. But her best friend was egging her on like they w again. It was pushing her over the limit.

"Come on Ash. You need this. We need this. Your son…needs this. Don't think. You're think think…hot…naked…hard…forbidden…sex. I know you want it." Stephanie was persistent, a Ashley's firm behind, it was not hard to persuade her. It was getting to a point that neither or ladies would be able to get along with out something hard up their pussies. So much stimula just thinking about the young lad.

"He's…my son. Oh God. What are doing to me Steph?" Ashley's struggling was becoming a feel the wetness moistening her pussy. She was close to giving in. Extremely close.

Stephanie slid her hand down her best friend's arm and held onto her hand. Their fingers int Stephanie pulled her over to the oblivious boy. They walked over to him like they were on a exploration. One friend, Stephanie, the confident one, while Ashley being the reluctant follow went along with her as her arm was tugged in Ben's direction.

Ben suddenly looked up as the two women were in front of him. He had zoned out complete taken back when he saw the females in front of him. He opened his mouth and started to sp

"Mom? When are we leaving?" It was suddenly brought to his attention just how reddish and faces were. He looked at Mrs. Darien. She was again biting her lower lip and stared at him t frames of her glasses. He was confused. Why was she looking at him that way? It didn't mak going to get him into trouble with his mom. So he turned his attention to his mother.

"Mom?" Ben asked.

"Oh god…Ben…I…" Ashley felt like she was running a fever.

Ben watched her face turn red. She looked like she was burning up, but she wasn't mad. It s
the anger had leaked from her body and replaced with something else entirely. Only he coul
eyelids looked heavy, but she didn't look sleepy. Her mouth was open slightly and she was b
However she was not out of breath.

"Mom…what's wrong?" Ben asked of his mother.

Ashley felt a bead of sweat drop from her face onto her shirt. That suddenly made her aware
were hard and sticking out of her shirt. She wore no bra and now it was apparent.

Both women came right up to his body and stood in front of him. They looked into his eyes w
expressions. Their close proximity was bringing a strange feeling in the pit of his stomach.

With a delayed reaction, Ashley looked at her son and said, "Nothings wrong…I…we're not

Ben took a step back. Mrs. Darien and his Mom walked closer. So Ben took another step ba
closed the gap. Ben walked backwards until he slammed into the chalkboard.

"Owwe!" Ben exclaimed as he rubbed the back of his head.

Both his teacher and mother walked so close that they pressed their bodies into his and con
his eyes. Ben was frightened. He stood their exchanging glances with them and felt as their
brushed past his face.

"Are you okay Ben? You hurt yourself?" Mrs. Darien puffed out her lower lip in sympathy. "A

"Huh?" The boy felt loopy.

Suddenly Ben felt hands on his chest. He looked down and saw that Mrs. Darien was lightly
her nails.

"Mrs. Darien?" Ben asked in puzzlement.

"Sshhhhhhhhhhh…let me ask you a question Ben. Can I ask you a question?"

The lump in Ben's throat eased down his gullet slowly as her deep sensuous voice spoke to

She continued, "Have you ever thought about us naked?"

His head bumped into the chalkboard again. He didn't reach up to rub it this time. He just sto
wide-eyed and looked deep into the eyes of his teacher. Ben didn't answer her question.

Mrs. Darien smirked, "I'll ask again. Have you ever thought about myself and your Mom nak
know…in the nude?" She leaned in and kissed the corner of his mouth softly.

"Ummm…Mom?" Ben jerked his head when he felt Mrs. Darien's hot lips press against his f

Ashley answered him, "Ben?" She paused then asked, "Have you?"

"I…I…Mom…this is…uh…Mrs. Darien?" He looked at the ceiling.

As soon as his head rotated upwards he felt two sets of lips start to slowly kiss his neck. The
of his Mom and teacher's lips on his skin sent shivers to his cock. It pressed even harder tha
zipper. He then felt four hands caressing his midsection. His Mom was massaging his chest
reaching around his back.

"Answer my question Ben." Mrs. Darien insisted. She extended her tongue and began lickin
brought his head back down to her level. He looked at her with a frightened expression. He
far with any girl before. And the fact that it was two women, one being his teacher and the o
mom was twisting his world upside-down. Mrs. Darien noticed his virginal apprehension and
She couldn't believe this was happening.

Ben's teacher began to make out with him "Hhmmm….Ben….hhhmmmm…" Mrs. Darien hu
student.

Ashley started to suck on his ear lobe and continued to her feel up of her son. She reached
him and grabbed onto his butt. She squeezed his cheek and pulled herself into him tightly. S
cock pressing through their clothes and she was relishing in it.

Ben fidgeted with fright as he felt his Mom's hand on his ass. His mouth was busy swallowin
tongue that he didn't notice that her hand was also roaming down his back to the other chee
hand was there and she too squeezed and pulled herself into his body.

"Uhhhh…Mom…ooohhh…Mrs. Darien…" Ben moaned in between breaths.

"Yes son?" Ashley brought her face around to her son's as he broke the kiss with his teache following was his Mom's tongue into his mouth. Nervously Ben did the same for her that he teacher. Their tongues and lips were swallowing everything the other would give. His mom v type when she kissed.

"Hhhmmm…hhhmmmm…oh God Ben…hhmmmm…" The sound of his Mom's erotic, breath

"Ben? Why don't you answer my question? Huh?" Mrs. Darien was not giving up. She loved Especially this one. She could make this kid do or say anything with the right motivation. Sh made out with his Mom and looked down between their pressing bodies. Then she thought

She took her hand and slid it down his chest. She slid it all the way down the waist of his sh unbuttoning him or unzipping his fly she slid her hand right into his pants and into his boxers grasped his throbbing member in her hand and squeezed it hard.

He broke away from his Mom's lips, "AAAaahhh! Holy shit! Mrs. Darien!" Ben practically yell wrapped around his cock and started to pump madly. His cock was still locked away and it h she started to jack him with little room to move in. Her fingers jerked up and down his foresk squashed the head of his cock into the front of his jeans.

"Ooohh…fuck…oh God…Mrs. Darien…" Ben groaned.

"All in good time. First answer my question." She continued her hand job of the trembling bo

Ashley grabbed Ben's face and brought it back to her lips, "I wasn't finished." Again she sho into his quivering mouth. All the while he moaned into his Mom's face as Mrs. Darien shook with her hand.

"Uhhhh…Mom…hhmm…"

The heated mother's head was reeling. She sucked her son's tongue and was overwhelmed had to stop this and stop soon. But her hip was rubbing against the side of Ben's cock as it and forth by her best friend. The sensations were sending electric currents to her pussy.

Mrs. Darien asked again, "Have you ever thought about us naked, Ben?"

"This is too much!" Ben broke away from his Mom's mouth. He leaned his head back and ag ceiling. " I can't…Uhh…take this…Ooohh…"

His Mom pouted as her tongue slipped from his mouth. His grunting at what Stephanie was
shudder. Her own hand was clawing the center of his chest like a cat in heat. Her breathing
She looked down at his pants. The crotch was jumping up and down with every jerk of Steph
couldn't stand to watch any longer. Ashley slid her own hand into his shorts grabbed the bas
penis. She started to jack him along with her best friend, "Oh you'll take it Ben."

"Mom! OH GOD!"

The two older women shook their hands wildly up and down his engorged shaft. His body je
against the chalkboard sending chalk dust everywhere. He hit his head several times. Mrs. D
at the forbidden situation they were in. She looked at her friend's face. Ashley wasn't smiling
filled eyes said it all. She was in a seventh heaven of pure excitement. Ashley looked like a
robot with no emotion except ultimate desire. The muscles on her arms flexed as it extended
shorts.

"Come on Ben. Tell us." Ashley asked her young boy.

"I…I…" Ben stuttered.

"Have you ever wanted to see us in the buff?" Mrs. Darien asked again. Her wrist was gettin
waistband digging into her skin. However she did not relent. She continued to squeeze and
between her fingers maliciously. And she did not plan on stopping until she got her answer.

"I…can't…this is…ooohhh fuck…I…" Ben was standing on his tiptoes. He had to grab hold
for support; otherwise he was going to fall over.

Ashley began to blow on her son's straining neck and pressed her hips against his vibrating
tell us, we might stop. Have you or have you not, ever wanted, to see us with not clothes on

"YES!!! FUCKING SHIT YES!!!"

Mrs. Darien laughed, "Yes what, Ben?" She began a rigorous attack. She pulled on his cock
Ashley smirked at this and joined her friend. Both women showed now mercy as they shook
foreskin like mad, horny, bitches.

"Yes!…I have…wanted to see you naked! Ooohh God…this is…ooohh fuck….Mom…Mrs. D

"Both of us?" Stephanie giggled.

"Uh…HUH!…OOOooohhh…" Ben felt faint.

Mrs. Darien pulled her hand out of his pants. Ashley followed suit and they both took a step
increasingly aroused boy. Ben felt relief, fear, and anticipation all at the same time. He thoug
would explode.

"We don't want you coming too early." Mrs. Darien stated as she started to undress. She loo
who all of a sudden looked to be having an attack of conscience. Her face turned a faint whi
at her son's knob practically breaking through the metal tangs.

"What have I done?" Ashley asked her self with shame. "Oh God…what have I done?"

"Ashley…it's fine." Stephanie's blouse fell to the floor.

"NO…it's not fine…holy shit…" She started hyperventilating. She saw the panic and excitem
suddenly thought about apologizing profusely. "Oh Ben…honey…I…"

Stephanie didn't want this to stop now and there's no way she was going to let Ashley spoil i
think quickly. She walked over to Ben and unbuttoned his shorts. She turned her head to se

"I…God Ben, can you ever…oh shit…what am I doing?" Ashley asked again.

Stephanie then unzipped the kid's fly and the jean shorts fell around his ankles. The only thi
stiff pole in was the pair of boxer shorts. When she reached inside his boxers, both of Ben's
hers.

"Wait!" Ben was truly scared. He yanked her hand away.

"Awwe, Ben." His teacher kissed his neck, "What is it?"

"I…I…don't know."

"Yes you do." She brought her mouth up to his.

"It's just…" He hesitated then said, "What if I'm not…" He gulped, "Not…a good size."

She bit her lip and blushed, "Oh God Ben…you have no idea do you?" Her tongue entered h
when his tongue entered hers.

She broke away, "Poor Ben. All pent up and nothing to fuck." She gently brought her hand u
his chest. As done earlier, she started to slide it downwards.

Ben felt her hand moving in the same manner as before. He took a quick intake of breath.

"Sorry, Ben. Need to do this again. Need to temp your mother into staying."

Stephanie felt his chest heave up and down. It was getting heavier and heavier as she once
into his boxers.

"Uuhhh…God…" Ben moaned as Mrs. Darien grasped his cock and aimed it out the openin
fabric parted as his cock slid through. He moaned as the material ran down the length. His c
air and sprouted out before his Mom.

Ashley's eyes popped open and looked down at the hardon in front of her.

"Oh God, what am I doing?" Ashley asked herself breathlessly. She suddenly dropped to he

"Mom?" The nervousness returned ten fold as he witnessed his mother inch closer to his pri

Suddenly her mouth opened, but she didn't talk. He saw the glistening of her lips and the mo
out and touch the head of his penis. She immediately started to lick the head with reckless a

"Oooh Mom!…Mom…oh Mom…" Ben uttered softly.

The sound of her son moaning for her was hypnotizing. She then placed her lips over his he
slide down until her nose touched his firm stomach. Without thinking about it she started to b
down ferociously on his cock. Every time she came up she sucked on it like a dirt devil. Eve
down she dragged her tongue on the underside. Her tongue licked up as she sucked on him

"Oooohh Mom…Oohh Mom…Oohhh fuck Mom…" Ben was yelling to his mom. Every time h
throat he shivered.

Mrs. Darien finished undressing herself while her friend kept her mouth occupied. She threw
a pile including her black lingerie. The only thing she had on was her thigh high stockings ar

As his mother sucked him like crazy, he looked up to see Mrs. Darien. She stood before him
male student's fantasy. An extremely hot teacher, that he's fantasized about many times, sta
completely naked. Her hair up in a bun and her glasses slightly fogged from her body heat. I
came up and straddled his Mom's back. She inched closer to him rubbing her naked pussy i
bobbing head. Every time his Mom bobbed up, Mrs. Darien gasped at the contact to her pus

"Uhhh…oh Ash…suck him good…Uhh…oh yeah…" She stood before him and put her hand
into him and pressed her hardened nipples into his chest and dry humped his AB muscles.

"Ben?" She was inches away from his face.

"Ohhhh…fuck…Uhhhh…fuck…Mom…" His eyes closed as his Mom was doing unbelievable

Mrs. Darien spoke again, "Ben?" He opened his eyes and looked at the teacher. "How do yo

There was a pause as another sensation racked his body, but he finally responded, "Fine…
God…fine…"

Mrs. Darien did her trade mark bottom lip bite and smirked, "Just fine, Ben? Sounds more th

"UUUUuhhhhhh! Oh fucking fuck! Mom…soooo fucking….fine!" Ben was again straining up

Mrs. Darien clasped the back of his head and brought it back down to eye level. "I'm sorry B

"Uuhhh…" Ben moaned, "For…what?"

"For making you serve detention." She brought her finger up to his open mouth and traced h
Sweat was pouring down his face and it was difficult for her to stay inside the lines. "Do you
Ben?"

"Uuuhhh…oohhhhh…Mom….your mouth….ooooooohhhhh…" Ben couldn't concentrate as
sucked on his raging hardon.

"Ben, you're not answering me again." Mrs. Darien made sad face at the boy. She teased hi
feel guilty.

"What?…Oohh! Uhhh!"

"I said…do you forgive me for making you serve detention?" She milked it for all she was wo
nipples up and down his chest and kissed the side of his mouth again. "I don't think I could s
didn't forgive me."

"…..Oooohhh…Mom…mouth warm…uhhhhh…Mom…sucking…"

"Come on Ben." She closed her lips over his and proceeded to make out with him. As they s
tongues with each other, Ben wrapped his arms around her naked backside and held the pe
ass.

"HHHhmm!!" Mrs. Darien was a little shocked by his boldness. But she went with it and enjo
touching her. She loved it when his fingers dug into her flesh. He was like a kid in a candy st
when he spread them open and pulled her up and into his body. This forced her up on her ti
closed her eyes and continued to dry hump him as his young, strong hands pulled them toge

The sight was amazing. If anyone were to walk into the room they would see a student press
chalkboard. His clothed 34-year-old blonde-headed mother knelt in front of him sucking on h
naked brunette teacher straddling the blonde's head, and pressing her tits and crotch into th
making out with him.

After several minutes in this position, Mrs. Darien broke the kiss and got off of Ashley. Ben w
moaning as his Mom, unfinished in her task, sucked her son with a renewed fierceness.

"Ooohhh Mom…ooohhh Mom….God..ooohhh…" Ben held the back of his mother's head as
forth, dragging her wet lips up and down his prick. Ashley's head twisted all around giving he
range of pleasure on all sides of his prick.

"Come on Ash. Give the boy a break." Ben watched as Mrs. Darien bent down and lifted his
onto her feet.

"Nooooo!" Ashley whined as she was torn from the treat she wasn't finished eating.

Stephanie laughed. "Relax Ashley. Shit, I've never seen you like this. It's okay. We're not do

Ashley's breathing was rapid and deep. Her hot and seductive eyes were staring her son in
anxious waiting.

"Mom? I…I…oh God…I…" Ben saw the look in his Mom's face and it scared him. This whol
at once. His mother was craving his cock like it was the best thing she'd ever had in her mou
know how to handle it. His teacher, Mrs. Darien, was obviously up to something. She had to
wasn't over yet, and he believed her. He didn't know what to do. His own breathing became
in Mrs. Darien's eyes. His heart was beating out of his chest and he felt like passing out.

Ashley started to struggle away from her best friend's hold. She was desperately trying to ge
son's rigid shaft. Stephanie thought this was unbelievable. Her plan had worked better than
She had tempted her friend with the forbidden fruit of her son's cock, and Ashley went for it
fact she practically had to subdue Ashley from breaking away and returning to her blowjob.

"Relax Ash!" Stephanie giggled, "You'll get more of that, soon. Just relax. First let's get you
Ashley stood there silently and with lustful expression. She stared her son down like a preda
prey. Stephanie began to remove Ashley's top. She grabbed the bottom and lifted it up reve
tits.

"No bra Ash?" Stephanie asked. She brought the shirt up but stopped. She struggled to get
to no avail. "Hey Ash, lift your arms baby." Slowly the horny mother lifted her arms and allow
remove the shirt. Ashley's tits were so firm and perky; she hardly needed a bra. Her nipples
sticking out towards the eyes of her son. Next, Stephanie removed Ashley's business slacks
down her incredible legs.

Ben felt a throbbing in his head as his Mom's cotton panties came into view. Her pussy lips
cotton and were easy to see. A small triangle of blonde hair was trimmed neatly above her li
mouth water.

Stephanie then placed her fingers in the waist of Ashley's cotton panties and pulled them do

Ben about had a heart attack. His legs started to buckle and he began sliding down the wall

"Oh no you don't" Stephanie ran over to the collapsing boy and put an arm over her shoulde

Ben's Mom walked over to her slipping child and put his other arm over her own shoulder.

Together the women lifted the young boy up and dragged him over to Mrs. Darien's chair. H
to sit up. He scooted up in the chair and leaned his head back. His collapsing eyelids opene
the two incredible women, naked, horny, and standing before him looking down at his tall sta

Stephanie looked at Ashley, "Who's going first Ash?"

Ben's Mom didn't answer. She just stood before her son and breathed heavily. Her pert tits j
down as her new motherly urges kicked into overdrive.

"Ash? You wanna flip for it?"

Ashley looked from her son to her friend. "Do you really have to ask?"

With that Ashley took a step forward and straddled her son in the chair. Grabbing hold of his
pulled herself forward into position above his steel rod. She kept her legs on the ground for l
and lowered herself onto him.

Ben held each side of her firm belly and stared tiredly at her tits in front of him.

Her small, tight pussy lips spread as they touched the head of his cock and slid down his sh

"UUUUUhhhhh…Ben…baby…oh shit! OOOohhh!" Ashley yelled as she sunk all the way do

"Mom…I…oh God…Mom…this isn't right…Oohhh!" Ben uttered weakly as his Mom started

"I…OHHH…

The sensations flooded his body. She rocked him up and down in the chair causing it to squ
wheels.

"OOOooohhhhh…fuck…..Ben Fucking Damn It!…Sooo Good!" The chair slid back against t
head. But Ashley didn't notice, nor did she care. The only feeling she was interested in was
when her son's enormous cock slid in and out of her pussy.

Stephanie leaned over and started to suck on one of Ashley's nipples. Then she turned her
Ben's tongue.

"Oohhh…Mrs. Darien…Uuhhhh…fuck…Mom….Oohh Mrs. Darien…" Ben was in utter pleas
as his Mom sprung herself up and down on his cock like a pogo stick. She was possessed.
could do this non-stop forever.

"Ben…hahhhaa…oh fuck Ben…uahhhh…oooohhhhh…Ben…" Ashley groaned and moaned

"Mom…ohhhhh…Mom…so tight…fucking tight Mom…"

"Call me Mommy…OOOoohhh Ben…call me Mommy…" Ashley instructed her son.

"Oh God Mommy….Ughhh…so tight…Mommy…sooooo tight….." Ben obeyed his Mother.

Stephanie stood idly by and watched chair with the fucking mother and son. The sight was t
began to frig herself wildly. Her two fingers inserted into her pussy and she began a fierce s
clit.

"Oh you two…soooo fucking hot Ash…fuck Ben hard…fuck him hard and fast Ash…" Steph
mother as she started to lightly spank her clit. As she watched Ashley heed her advice and p
Ben's prick, Stephanie's spanking increased.

Ben was huffing loudly and turned his head to the masturbating teacher. The sight of her ge
Mom fucked him hard was sending extra signals of arousal to his brain. At first he couldn't te
signal was instructing, but soon figured it out. He held tightly to his Mom's bouncing ass so s
fall off as she jumped up and down. Then he leaned his head over to the self-pleasuring tea

"Ooohhh…Mrs. Darien…sooooo nice…uuuhhhh…Mrs. Darien…"

She kept up her pussy spanking and looked lustfully down at the young boy. She wasn't sur
but it looked as though he was falling out of the chair. That wasn't surprising, by the way tha
fucking him, but something told her that wasn't it.

She inched closer to his head.

"Ooohhh…Mrs. Darien…soooo smooth…uhhh God Mrs. Darien…soooo nice and smooth…

When she got closer to the moaning teenager, she realized that her pussy was level with his
loudly when she realized she was going to get a little relief, not by her own hand. She straig
upwards and spread her pussy with two fingers. She reached his awaiting mouth as he exte
the lust crazed boy proceeding in licking her pussy with his head arched to side. She ran he
his hair and leaned her head back.

"OOOOoooooohhhhhh Ben!!"

Mrs. Darien was impressed. This kid was in the middle of the fuck of the century. Yet he still
courage, will, and energy to lick her pussy.

Stephanie moaned as his tongue began flicking her clit, "Oh..OH..oh…OH…Ben..fuck…oh..

Meanwhile Ashley was reaching down between herself and her son and started spanking he
massive shaft penetrated her. Ashley had been transformed into the Energizer Bunny and w
bunny as well. Stephanie was stunned the kid hadn't come yet. She hoped she would get a
before the night was over. The janitors should be around a little later to clean the rooms. Tha
a little concerned, because the janitors had keys. Also, the school hallway echoed a lot. She
no one could hear the intense incestuous threesome going on in her classroom. Thoughts o
flashed through her head briefly. But then she was brought out of it by the teenage tongue th
her insides.

"OH! Ben…OH..UH…fuck Ben…your tongue…UH…uh…" Stephanie moaned as his tongue

Ashley watched as her son tongue fucked her best friend and it only caused her to fuck him
she had in her, she fucked and fucked until her eyes rolled back into head. Her husband had
on this bad before. Despite her son's nervousness and shyness, Ashley promised herself sh
him again…and again…and again. She was going to force him if she had to. This was too in
turkey. She'd have to cut down in stride, and in smaller installments. Only Ashley knew that
going to be abused until she died from it.

Ashley reached down and grabbed hold of the base of his cock. She bounced harder and bu
fist with every hump.

"Oh God Ben…shit…OOOoooohhh…My God…Uhhhh…Aahhh…OH…I'm cumming Ben…"

This got Ben's attention and he brought his face out of Mrs. Darien's pussy and looked up at
let go of his base and took his face in her hands. She leaned down and began to make out w

"HHhhmmm…Oh Ben…baby…I'm cuuummmiiiinnnnggggg…call me Mommy!…"

"Mommy…..ohhhhh Mommy…sooooo tight…soooo warm….Mommy…..oh God Mommy….'
mother rode his cock like a cowgirl.

"Here it comes….Uh…almost…Benny…ohhhhh fuck…here it is…" Ashley warned.

Stephanie leaned down again and took Ashley's nipple between her teeth. Lightly, she starte

"AAAAAAAAAAaaaaaaaaaaahhhhhhhhhhhhhhhh…..BBBBEEENNNNNNYYYY……" Ashley exploded with orgasmic fire. Her orgasm racked her body and she shook like she required a

Ashley hadn't called him 'Benny' since he was a child. This encouraged him more, "Mommy warm…….OH shit Mommy, soooo wet and tight….Uhhh…" Ben seemed almost surprised th face was painted red from blushing that his Mom had a tremendous climax while riding his e his face made Mrs. Darien giggle.

After Ashley's orgasm subsided, she slowly started to lift herself off of her son's still erect co were shaky. She had to push herself off by using Ben's shoulders for leverage.

Stephanie helped by holding her up under the arms and lifted.

As her incredibly wet and tight pussy slid off his cock, Ben groaned when the head of his dic air of the room.

He sighed loudly, "Aaaaahhhh…"

Stephanie heard his moan and turned to look at him. She couldn't believe her good fortune. standing tall. Like a The Leaning Tower of Pisa. Always standing sideways, but never falling best friend up and sat her on the edge of the desk. Ashley sat her tender ass down on the e direction in which her son sat on the chair.

Ashley's tired face looked at her son and breathed heavily in his direction. Her face was bee wetness was leaking onto Stephanie's desk. Ben watched her looking back at him with utter surreal. He didn't know what to say to her. His Mom. His absolutely fine ass mother with a m make a Hoover jealous.

As Ben stared into her eyes, a smooth tanned pussy suddenly blocked his view. He looked u Darien looking down upon him. And yes, once again, she was biting her lower lip seductively world to spin out of control.

"Ben? You're not finished are you?" She asked teasingly. "You wanna stop now?"

"God…Mrs. Darien…you…I…" He didn't know what he was trying to say. Just the sight of he in stockings and those glasses gave Ben the fantasy of the brainy girl that turned out to be a

disguise.

"I tell you what Ben. This is your last day of high school. You're 18 now. And I feel horrible fo
stay after school. So now I'm going to make it up to you. You know how, Ben?"

Ben sat there silently. His cock aching for relief.

Mrs. Darien smiling wildly, "I'm…going to fuck your brains out Ben. What do you think?"

Again Ben said nothing.

The naked teacher rolled her eyes playfully, "Jeez Ben. You're not much of a talker. I hope y
college. That's the key to socializing, you know?"

Ben shook his head in agreement.

"That's okay. I have ways of making you talk. I never would've made it in college had I not kn
Especially the teachers." She giggled to herself with that little white lie. She knew this kid wa
something most kids only dream about. Stephanie never actually got the opportunity to fuck
teachers. There were a few that she wanted to, but opportunity never came a knocking.

"I'm going to give you a choice now, Ben." She stood there before him and spread her legs s
fuck you by riding in front like you're Mom did? Or?" Then she spun around with her back to
you this way. Either way…I'm going to screw that nice prick of yours till you're empty." She s
who was leaning back on her arms, legs hanging off the desk watching the show. Ashley wa
from her incestuous fuckfest. Stephanie knew she looked like she could go a few more roun
right now she was beat.

Stephanie turned her head back to Ben. She wiggled her perfectly round ass in Ben's face. I
to her tan cheeks. She giggled and clenched them together to get his attention.

Ben snapped his head back up to her smiling face. He had a glossy look in his eyes that tolc
she needed to know.

"I'll take it, you want it this way."

Ben's wobbly head shook somewhat in the way of a nod.

Stephanie took a step back towards Ben and straddled his waist. She put her legs on either
and pressed her ass up against his chin. Ben leaned over and started to suck on the small c
Stephanie kept eye contact with Ashley all the way back. When she felt Ben's lips on her ba

"Whoa! Ben, that tickles." Then she looked down between her legs. "Still hard?" He was still
Again she made eye contact with her best friend. The friend she had a falling out with. The f
wouldn't talk to her. The friend who caught her seducing Ben. And…the friend that fucked th
own son.

Stephanie slowly started to lower herself down onto Ben's hot pole. Her legs bent and her pu
around the head of his cock.

"OH!" Stephanie gasped. Her pussy was achy and tenderer than she thought.

"Mrs. Darien…ooooooohhhhh…fuck…fuck…fuck…oh God…." The boy was almost incoherer
with both hands. He held her tight and squeezed her cheeks as she teased his prick with he
up and down a few times, just taking the head in, then popping back up.

"OH…AHhh…oh Ben…it's like rock…" Her breathing became short and heavy during her di
Ashley sitting spread eagle on the desk before her. "OH Ash…he's sooo hard…sooooo fuck
few more times as his head crowned her pussy lips. Her lips wrapped around his head like a
stayed like that for a minute and just moaned her excitement for what was to come. Again sl
her best friend. "Ashley…he's sooooo warm….soooooooo fucking hard…" She made sure As
"soooo…forbidden."

Stephanie looked over her shoulder at the boy with cock of steel. "Ben…don't die on me…"

Ben weakly shook his head.

"AAAAAAaahhhhh FUCK YEAH!" Stephanie yelled as her pussy lips slid down his length an

"Oh God…Mrs. Darien…no more…I can't…oh God…" Ben said dazed.

"Oh yes you will…Ben…Ughh!" She stated with conviction as her pussy muscles squeezed
Here we go."

Ben whimpered, "No…"

At that she rose up the length of his shaft and then dropped back down quickly. Stephanie c
stickiness from Ashley's orgasm, and it made her want the kid more. With both hands, she r
clasped Ben's knees. With this new support she began a rigorous springing up and down on

"OOOHhhh Bennnnn….Sooo Hard……soooo strong…..so hard Ben…" Stephanie exclaime
and down. Her unbelievable ass slid up and down his stomach. He looked down at her chee
gasped at the sight alone. He couldn't break his gaze away. The young boy couldn't do anyt
for dear life. Her ass was perfect for hanging onto in this situation. She did all the work, and
to sit there and enjoy.

"AH…AH…OH…UH…AH…BEN…AH…GOD…FUCK…BEN…AH…" Stephanie's eyes shu
Ben's cock slammed into her. Her arms were pushing off on his knees so forcefully that she
together. As the teenager's legs came together, suddenly his cock grew an entire inch and e
Stephanie's incredibly tight pussy. Stephanie moaned her delighted anguish as his elongate
her.

"AAAAHhahha! Fuck Ben…Ohhh…your cock grew…Fucking Shit!!!" She yelled again. "Ohh
…keep…ahhhh…your legs together….FUCK!!"

On the desk, Ashley looked over at her best friend who was getting it good from her shy son
mother watched as her son's erection increased in size. Her eyes widened and once again h
quick. She whimpered at the thought of riding him again. She reached down and began to ru

"Ohhhh my God Ben!…What the Fuck!…SOOOO hard…soooo good…" Sweat poured dow
over Ben's legs.

Ben hopelessly moaned his own pleasure, "Aaah…Ohhh shit…Mrs. Darien…tight…I can't d
much….Ahhh fucking…OHHhh…God Mrs. Darien…"

"Don't give up on me Ben!" The sexy vixen yelled over her shoulder at the young boy below
"Hmmmmmm…Ben….don't give up on me….OOOhhhh fuck me Ben…"

"I…I…I don't know…I…ooohhhh sooo tight….soooo good…" Ben pleaded for help.

Stephanie saw the despair in his eyes and let go of one of his knees. She reached behind h
behind his neck. She drew him forward and turned to the side slightly. There she shoved he
his mouth. Ben started sucking on it like a hungry puppy who hadn't been fed for days. "The
go…Ohhhh…soooo good…don't give up on me Ben…Aaahhh!…" Stephanie continued her

position. "Keep…your…knees…AAAhhh…together…OOOhh!"

Ashley watched as Stephanie curved her springing form around to allow him access to her f
tits. Ashley kept a steady rhythm in her own masturbating as she watched her son suck on S

"Kept it coming…..OOOohh…Uhhhhh…Ben…soooo good…Ben…fucking good…" Stephan
looked like he was going to black out at any second, but the pleasure he was in right now w
follow him into the dream world. He would be erect for weeks, even if he went into a coma. T
in a coma with a permanent hardon gave Ashley enough inspiration to rub her clit even hard

Ben nursed on Stephanie's nipple like it was a life saving elixir. Every time his teacher went
cock, his lips would suck on it harder to keep it in his mouth.

"Ohhh Fuck…fuck…fuck…Ben…Ohhh…God…Ahhhh…" Stephanie bounced harder and ha
sorry Ben…" She moaned into his ear. "I'm sorry…Aahhh…oHHhh…fuck Ben…"

"Mrs. Darien…oooahhhhh…" Ben responded with little energy.

"AaAaaahhaaa…Oohh…OH! Soooo Sorry Ben…Aha!…Sorry about the…ohOHOH..detenti

Ben heard her say this and dropped her nipple from his lips. For some reason, this apology
sparked some ancient reserve buried deep into the boy's psyche. The word "detention" cour
like electricity. He suddenly remembered that it was the "detention" that got him into this situ
first place. Hearing her apologize for it while she fucked his cock triggered a reserve battery
that made him feel completely energized again.

"….Ooohhh Mrs. Darien….fuck…sorry…." Ben slowly started to come back.

Mrs. Darien turned to face forward again, "YES Ben! I'm…AAHHH…soooo sorry…"

Ben spoke a little louder, "You're….sorry?…Aahhh…"

"YES! I'm…sorry…AAAhhh…"

While Mrs. Darien continued to ride up and down furiously, Ben reached up under her arms
palms over his teacher's jiggling tits. He grabbed them hard and pulled her body back agains
pressure on the opposite side of her pussy.

"AAHH GOD!!" Stephanie reached for the arm rests as her leverage was thrown off. She su
and from this angle continued her pushing off.

Ben began to ravage her tits and squeeze them roughly.

"OHHH BEN…my GOD…AHHH…OHHH…" She looked up at the desk and saw her friend r
pussy at a ridiculous pace. "OH ASHLEY!!…He's hurting me soooo good!!…Ssooo fucking g
moaned as the boy beneath her pulled and pinched her nipples.

Ben was so occupied with mauling her tit flesh that his knees began to spread apart. Stepha
and got freaked.

"NO! BEN!…Ohhh…Aahhh…keep your knees….OH GOD…aahhhHHH…OHHhh…together
together herself because of Ben's newly found strength. "OH please…Oohhhh…Ahahhhh…

From where Ashley was sitting she suddenly noticed the anguish in her best friend's face. S
from her voice when she shouted for him to keep his legs together.

Stephanie looked over as Ashley, who had slowed her finger fucking. They both looked into
Stephanie could barely breathe. Ashley squinted at her and saw she needed help.

Immediately after their look, Ashley jumped up from the desk and walked over to the fucking
restored, horny mother looked down at her son's spreading knees and thought fast. As quick
shaky legs she straddled Ben's knees and sat on them.

Ben felt the added pressure and looked underneath the arm of the teacher fucking him. The
mother sitting on him. His intense stimulation surged through his cock to point he thought he
explode.

"Oh God Ash!!…he's soooo good…sooo hard…help please..AAAHHhhh..Oohh Ashley!" Ste

With that Ashley squeezed her own legs which brought Ben's knees together.

"AAHHHH FUCK ME!!" Stephanie shouted as Ben's cock once again grew an inch. The size

At this new movement, Ben let go his hold of Mrs. Darien's tits. Stephanie fell forward and w
around Ashley in a giant bear hug.

Ben reached around the shivering teacher and clasped hold his mother's firm bottom.

"Uhhhh!" Ashley yelped.

The teenager pulled both women together and he pressed himself up against Mrs. Darien's

"OOooohh Ash…help me…almost there…help me…Ohhh.." Stephanie again begged her fri
wearing down and she hadn't even come yet. In order to help her out Ashley began lifting ar
friend on Ben's cock as fast as she could.

"Ben…" Ashley got her son's attention, "Push up and down on her ass. She needs to come."

Ben didn't want to let go of his mother, so he started banging his hips up in the air, which ca
Darien bounce harder.

"Oohhhh…Ash…Aahhh…please…ooooohhhhh soooo good…" Stephanie moaned as both A
up and down on his cock.

"Mrs. Darien…sooo tight…" Ben said as his grip on his mother's sweaty body became increa
hold.

Suddenly Ben felt the pressure in his balls. He felt the numb and sensual tingle coming from
cock. As his teacher's slick pussy slid up and down his pole he was pretty damn sure it was

Stephanie whispered into her best friend's ear. "I'm…Oohhh…cuming…soon…Aahhh…just

"OOH!!" Ben said, "I…I'm gonna cum!!"

Ashley's face lit up. She pushed Stephanie back up and looked straight into her face, "Okay
You have to do this!"

Stephanie bounced as best she could and started to cry, "I…Ohh..can't…Aahhh…Sssooo fu
hard Ash…Uuhhh…can't…."

"Yes you will!" And with that, Ashley reached down and grasped the base of her son's wet, s
squeezed extremely hard.

"AAAhhhhh MOM!!" Ben shouted.

With her other hand she started to flick Stephanie's clit with her index finger.

"OH FUCK ASH! OH! OH! AH!" She cried out with every flick.

The stimulation coming from Ashley's hands drove both Stephanie and Ben to increase thei
blowout. Literally.

The mother squeezed tighter and tighter on her boy's cock and jacked him fast and furiously

"MOM…damn…oh fuck Mom…ohhhhh…Mrs. Darien…..sooooo good…" Ben shouted.

Ashley took this opportunity to start rubbing her exposed pussy against her son's knees. Sh
forth as she listened to the incredible orgasmic sounds fill the room. She too whimpered and
legs spread her pussy apart and sawed across it lengthways.

"OH! AH! OH! FUCK! BEN! FUCK ME! OH!" Stephanie couldn't hold it anylonger,
"AAAAAAHhhhhhhhhhhhhhhhh…….OHHHHHH FFFFUUUUCCCCCKKKKKK!!!!!"

With the added warmth to his cock from Mrs. Darien's orgasm, Ben finally let go. Ashley felt
build in the base and decided to warn her friend.

"OH god Steph!" Ashley exclaimed as her eyes widened, "This is gonna be big!" She then le
cock.

"OOOOOOOOhhhhhhhh FUCKING SHITTTT!!!" Ben shot out a load that warmed Stephanie

"Oh god Ash! Your little boy is filling me up!" Stephanie's eyes sunk as she relished in the fe
cum splashing out like a hose all over her insides.

"OOoooohhhhhh…..Mrs. Darien….oh fuck…..soooooo damn tight…….ohhhhh Mom……sh

"I know." Ashley whined as her pussy slid back and forth on his leg. Ben's head fell backwar
off his spray canon in the small, tight hole of his teacher. As soon as he finished completely
blackness overwhelm his head and he was almost certain he was going to pass out. The da
eyes. He watched as the smooth, tan, and sweaty backside of Mrs. Darien fuzzed away to n
feel the warmth of his Mom's wonderful ass cheeks in his hands so he knew he didn't pass o
thirty seconds later his eyes came back into focus.

When everything became clear he noticed that Mrs. Darien had once again twisted around t
was still buried deep in her pussy. She had her arm wrapped around his neck and was smirl
lovely overbite. Still sitting on his knees was his blonde bombshell of a Mom. She too was lo
a look that could melt butter.

Ben looked down and noticed that his Mom was slowly rubbing her pussy up and down his l
tingle.

"Am I forgiven, Ben?" Mrs. Darien asked the young boy breathlessly.

Ben was lost in a sea of pleasure. He could only stare at the two women and think. The only
think about was the fact that they had incredible pussies and his cock was in them both. His
Darien. And his unbelievably tight Mom. He fucked his Mom. She had sucked his cock. Harc

"Ben?" His Mom asked trying to rouse the kid from his delirious state. "Your teacher is askin
question."

"Huh?" Ben finally asked.

This made Stephanie laugh. She turned to her friend, "You know it's funny. Your son talks m
fucked than any other time."

Ashley laughed too. "Never raises his hand in class…nothing."

"Well…" Both Ashley and Stephanie shared a cryptic look. They both had this smile and lool
had Ben reeling with curiosity.

Ashley turned to her son and said, "I guess there's only one way to get you to answer our qu

Stephanie agreed, "I guess so." She then slowly stood up from Ben's erection. "You'll be soc
the time we're done with you, Ben."

"Mom?" He had the same shy and curious stare on his face as he did earlier as he watched
over to the desk.

"Just a second Hun."

Stephanie spoke up, "Hey Ash!"

"Yeah?"

"Remember what we did for our senior graduation? You know? With that guy from the drama

Ashley's face lit up, "Oh hell yeah!"

Ben watched as his Mom followed his teacher. They both stood with their asses to him and l
desk. Then they did something that Ben never would never forget. The two women stuck the
air and reached behind them. Then they spread their cheeks open exposing their pussies ar
assholes. His Mom and Mrs. Darien turned their heads back to the graduating senior and sta
high school cheerleaders.

Ashley looked at her son, "Go ahead baby. Four holes. One hard cock. You do the math."

Stephanie laughed, "Hey, this is chemistry class!"

Ashley responded, "How would I know. I'm just a dumb blonde who got knocked up at 16!"

Again the two grown women laughed like teenage nymphs.

"Oh yeah, I forgot. Anyway…" She bit her lip at Ben, "Four holes, One hard cock. Let's see w
chemical reactions we can get."

Ben's heart began beating so fast that it felt like a fist punching his chest from the inside.

His Mom looked at him and winked, "Consider this your Graduation Gift."

Angler's Delights Ch. 01 (Fishing couple discovers camp mates)
byLong Strongdaily©

This is not a story just about Atlantic Salmon fishing, it's a factual remembrance of happenin unbridled passions of the girl I love!! (names have been changed).

* * * * *

My wife, Virginia, and I had been driving continuously for over eighteen hours in a mad dash favorite Atlantic Salmon river for the season's opening day. The biggest obstacle that remain Kurley's Mountain! Commencing at near sea level, Kurley's Mountain Highway climbed the s mountain to over fifteen hundred feet above sea level. Climbing a distance of slightly less th kilometers, with the last kilometer having the highest grade incline, the engine of our fully loa wheel drive howled in protest as we neared the mountain summit! We had arrived at the foo Mountain just slightly before daybreak. I geared down to second gear, as recommended on the long assent ahead! We reached the mountain top just as the sun's shimmering rays pee trees cresting the mountain! There was a "look-off rest site" atop the mountain where we pa snack and to enjoy the beautiful sun rise! The sun was a blazon red!

"We'll have rain within the next forty-eight hours! I hope it doesn't destroy the fishing!"

I anxiously noted to Virginia as she nodded her head in agreement. I was genuinely concern rains would spell disaster for our fishing trip! We had planned this trip the moment our last o year ended. This trip was an annual pilgrimage for us! Having rested for some forty-five min descent down the mountain into the valley below. From the mountain top we would be ten ki head of a river that meandered some eighty kilometers through the most breathtaking moun scenery that the Lord had bestowed anywhere upon this earth. It often occurred to me that p Lord hadn't been satisfied with His work so saw it necessary to place into this river the most his marine creatures, the "Atlantic Salmon!"

I sincerely believe that it was at this point that He created man, such as myself, to behold his works! If the Lord needed reassurance that His creations here measured up to our highest e assured the votes of Virginia and I. Certainly I would often ask myself why such a magnifice existed outside heaven itself! Whatever my curiosity as to the reasons why, there it was, the magnificent "Atlantic Salmon Rivers" on earth! It was to be mine for two glorious weeks to w to enjoy to the fullest. I would be putting my finest steel, fur and feather creations against the most magnificent fish in all creation, "Atlantic Salmon!"

Atlantic salmon are born in freshwater rivers, grow for one year or so, then travel down strea
salt waters of the North Atlantic. There he would spend several years, grow into adulthood, a
to the exact spot to where he was born in the river. There he would spawn and give birth to a
Having done so, he would again commence another journey to the North Atlantic, with all it's
and tribulations, to prove once again the powers of its creator and its indeterminable prowes
predestination of being the greatest sport fish on earth. The Atlantic Salmon is the only fish i
Genera with the genes permitting it to return to and from the ocean numerous times. Return
origin and give birth to a new generation on each visit, unlike its cousins whose return to the
spells certain death, each to live and have the opportunity to spawn but once, then die.

Our accommodation was located at the estuary of the river. Here it flowed into the cold vastn
Atlantic. Our timing was such that we would commence fishing at the river's place of origin a
various favorite fishing spots until we arrived at our lodge. It seemed strange how quickly we
weariness, the eighteen hours of steady driving, and fish all day till darkness, without a murm
tiredness. It's amazing what the expectation of a good days fishing will do for one's mind, bo
drug, legal or otherwise, could ever be prescribed to bring on such a high. It allows one to be
oblivious to all and every possible torment, all except that is, the torment of the challenge pr
Atlantic Salmon itself. This, the sport of kings!

Parking at our first fishing spot, Virginia prepared an early morning breakfast on the riverban
fishing as much as she enjoyed just being out in the wide-open spaces. We enjoyed a heart
eggs, pan fries, hot coffee and toast. We cleaned the dishware and immediately began asse
gear. First the rod, reel and line and then chest waders, fly vest and we were ready for a day
water levels were disappointing! It was evident that it hadn't rained for some time and perhap
blazon sunrise was a good omen after all! It was still not yet fully daylight! The first light of da
to spread its rays on this side of the valley. I cautiously, and carefully, viewed the entire strea
dim light before attempting my first cast to where I knew salmon should be. I entered the wa
first cast of the season and of this trip! Both sides of the stream were enclosed by high stand
ideally located to snag any backcast should one lose a moments attentiveness as to what ex

I was using a nine foot Orvis graphite rod with a number nine line and nine foot, six pound, t
had attached a fly creation of my own making. I always liked this fly, having had much succe
only for salmon, but for sea and brown trout, as well as speckled. On some occasions I foun
with it an entire day. My creation is a copy of the Bomber, except, I dye my own deer hair in
brown, mid and dark brown. Both colors are equally effective! However I have found that day
day, watercolor and sometimes water levels, do require a change from one shade to the oth
mid-brown dye. I attain the desired color shades by varying the period of time I leave the dee
dye and the time it's allow to "fix". I use either pure vinegar, or a mix of vinegar and water, to

What you want to attain is two shades of brown dark hair, one dark and one mid-brown.

Another important factor is hook size. For Salmon I use sizes two to twelve, for trout I use m twelve. Although I would never be without sizes ten, fourteen and sixteen. For hackle I use G various browns, tied Palmer style. The heads are usually black. I have never had a need to t color, and I will "sometimes" but "definitely not always" experiment with a colored "butts", us green being best. Another well held secret of mine, till now at least, is that I also tie these flie weighted version. I tell the difference by adding a dot of red varnish on the head. I often imm creations in my own fly floatant mixture of paraffin wax and solvent. The air temperature I'll b will dictate its formulation. This concoction gives off a noticeable concentric covering of wax when the fly hits the water. Whatever this does to the fish, it is at this moment that the fly is t deadliest! It's an offering that the fish cannot seem to resist.

My first cast of this trip was cast at a forty-five degree angle across and down stream. I mad and bounced my fly against the far side of the riverbank. I allowed the fly to swing mid-strea beginning my retrieve. I immediately felt the sudden pull of a salmon as he struck my fly, the Disappointed, but no less determined now that I knew there were fish in the pool, I continue chalked my loss of my first salmon of the season to "buck fever". The excuse eased my pair if nothing else. The sun now began to crown the mountain behind me and shortly would hit t

The sky was cloudless, not one of my favorite type days for salmon fishing. I prefer a cloudy Just as these thoughts were passing through my head a beautiful, ten to twelve pound, salm into the air in the same spot as where I hooked the first salmon. I didn't hesitate! I placed my perfectly and exactly to where I wanted it. It made a slow swing and, just as it was about to s the salmon was upon it. He ran, as the reel spun in protest, for about twenty feet or so, then reeled in, looked at the fly, and to my amazement the very tip of the hook was missing. I had hook after the first fish struck, as I would normally do, after all it was a brand-new fly! No mis however, it was broken. I could only explain it by suggesting that it had to have had been a d In any event, two beautiful Atlantic salmon had survived to fight yet another day. Hopefully w thought! Unfortunately that was how my first day of this trip started and ended. I did raise a f that evening, but no takers. To plagiarize one famous quote, I thought: "Better two fish hook no fish hooked at all!" That night the thought of not having a good nights sleep was definitely question! I set the clock for a five a.m. wake-up call! Within minutes we were both asleep.

The next morning I awoke and left for the river, leaving Virginia fast asleep. The plan was fo till ten a.m. come back to the lodge and we would have breakfast. Afterwards I would rest till and then we would both head to the river for a quiet evenings fishing. We planned to stay at sunset. The following morning was less than ideal. It had rained heavily overnight; the water

and was discolored. The day proved to be a "lodged lodge day", i.e., a day fit for activities ot
fishing. Perhaps like reading and sleeping, or other such activity which may raise ones enthu
type of sport! We both did, however, enjoy a very relaxed day which tended to lift our spirits
challenges to be had during the following days. That evening we enjoyed the lodge's special
Fishermen's Seafood Special". The meal consisted of seafood chowder, a combination of se
fishes, baked potato or fries, and garnishes. One order, in fact, should have had been suffici
two very hungry fishermen. Combined with more than sufficient wine, it was a truly a feast.

The lodge, located on a bluff over looking the river, had a large screened porch. From there
river from ample, yet low keyed, lighting in place on the surrounding terraced embankment a
moonlight sky. While the weather had been rather miserable all day, late evening saw the sk
with large clouds breaking, from time to time, the brightness of a glorious full moon. I knew f
came, if not tomorrow, then the next day, or as soon the rains run off rescinded its hold on th
level, that I would be the most fortunate salmon fisherman on the face of the earth. I would b
of ideal fishing conditions for several days. My anticipation would not permit me settle down
sleep. Instead we ordered a bottle of our favorite beverage and, with some anxiety, sit the ni
necessary, on the porch. There we would enjoy the fresh country air, the views to be had an
to get lost amongst the vastness of country odors and noises!

We spent several hours quietly enjoying and cherishing every second of our time there. "Thi
are made of!" I said to myself over and over again throughout the evening. It was two a.m. b
to turn in for the day. The next morning at about seven o'clock, we both headed for the river,
the waters would still be high and perhaps somewhat colored. I was surprised the waters we
its levels lower than I had anticipated. We would not bother to fish and decided to have brea
river's edge. Today it was fried sausage; pancakes and camp fired home brewed coffee! It ju
better than that! That's what I though at least. However the best was yet to be! After breakfa
that we would travel further up river where I had a few "secret fishing spots" I would check o
the further up river we went the better the chances of the water being clear and lower. It was
over the narrow dirt road, freshly awash after the heavy rains. Thanks for the four-wheel driv
invented them!" I thought to myself. The drive from the main highway to my fishing hole took
It was rough going all the way! The point from where we had to stop to the river's edge was
twenty minutes or so.

"The chances of anyone being here under these conditions are second to none, and second
the rains started!" I said to Virginia. That is what I thought anyway!

We assembled our gear and headed for the river! The path to the river led to a high embank
overlooked the river. At the bottom of this embankment was a grass clearing of some fifty fe

extended down river some several hundred yards. The sight from the hilltop was always a fa
mine. I would sit there and survey the river and, as sometimes happened, the chance to obs
breaking in the waters below. The scene was always a welcome sight! This time however I v
thought the trees from our observation point on the hilltop we could see what appeared to be
the field below. I at first became suspect of my eyesight! "No one ever camped here before!"
loudly.

I had difficulty swallowing the lump it bought to my throat. In over twenty years visiting this "h
had never seen anyone here whom I didn't know and, I thought to myself again, they would
camp here. In fact the number of people that I knew who would stop by this site would only c
intermittently, and these I could count on two fingers. My suspicions and imagination were n
me, conjuring up all types of evil scenarios! Who might have discovered this spot! What mig
secret fishing hole! Not wanting to turn back, we moved quietly down the steep bank, makin
necessary for fear of frightening off whoever may be camped there!

"Poachers no doubt!" as my imagination went into overdrive! "If we catch them we'll report th
authorities!" I thought. Reaching the end of the pathway, and to our left, we observed two ge
on a fallen tree. The spring floods probably washed it here as no such large trees were in th
They were obviously having breakfast as the aroma of bacon, eggs and coffee permeated th
not seen us, nor did we have a clear vision of them to permit us to identify them. I whispered
that I would speak loud and attract their attention, which is exactly what happened. They turn
our presence, and invited us over. That was a great start from my perspective at least. As w
became evident that the two gentlemen were black and, as we introduced ourselves, judgin
were not from within this province!

This relieved my anxieties but not my curiosity as to how they arrived at this spot. "Hi! They
This is my wife, Virginia!"

"Glad to meet you Sir! Glad to meet you Mam! I'm Allen and this is my brother Alex!"

"Glad to meet you!" Virginia responded.

"Looks like you two are going fishing, Sir! Are you?"

"Yes we are! Are you here to fish?"

"No! We're just a couple of tourists who got lost and found our way here by canoe from up ri
planning to stay here till the river drops before heading down stream"

"We had planned to be back at out lodge by yesterday! The rains changed that on us, so he

Their explanation made my entire day worthwhile! "Care for a coffee and something to eat! V
food!"

"No thanks! We ate a short while ago! Your generosity is greatly appreciated though! Maybe

Then we heard a loud splash when a salmon jumped in the center of the river!

"Something must be chasing that fish! He's been doing that all morning! What would be afte
that?" Allen inquired. I laughed as I explained the fish's action to Allen and Alex laughed upo
explanation. "That's how much we know about fishing!"

"I guess Virginia and I will see if we can accommodate that fish's desire for some action!" I r
Virginia and I headed toward the river. "Maybe we'll see you both later! Have a safe trip dow
you!" they replied in unison.

On our way to the river, Virginia commented that Allen and Alex were two very nice gentlem
it was to meet them here! I agreed! Virginia and I stood on the river's edge observing and an
whereabouts' of the salmon that had breached earlier. Several minutes later, up he came!

"He would weigh at least twenty pounds or more!" I suggested Virginia try her luck first. Virg
herself in the middle of the river and commenced fishing. Satisfied she had sufficient line ou
first cast. It was as near picture perfect as any cast could be. After several casts however, s
success in attracting any attention!

"Let me change your fly!" I recommended to my wife!

Virginia retrieved her line and I tied on one of my own "killer recipes", as we like to call some
concoctions. Virginia returned to her earlier position and cast to what we hoped would be a v
the very first pass a salmon came flying into the air just missing the fly!

"Did you strike him! Did you strike him!" I anxiously asked.

"No! He missed it completely!"

"Place you fly exactly where you did the last time! If you didn't hit him he'll come back for it! I

taker!"

It took several casts before she got the fly exactly to where the fish rose. This time there was just the tip of Virginia's fishing rod bending, the sound of her reel at it screeched in protest as struck and made its first run! In high water the fish had both the current and water level in his salmon ran some seventy yards or more on his first drive to free himself from Virginia's offer gained some line back as the salmon sulked at the bottom of the river near the far bank whe deepest!

The battle continued from some twenty minutes, both Virginia and the salmon loosing a little little, in their tug of war. The salmon then headed up stream at a terrific rate of speed. The re from friction generated by its protest to the pulling of this denizen from the deep. It then turne headed, just as fast, down stream. This time however Virginia was able to restrict its movem of the stream! There it sulked once more! Another twenty minutes passed as the two tested strength, each exchanging gains and losses, time and time again! Forty-five minutes passed that neither the salmon, nor Virginia, were going to surrender. Both were, by this time, totally salmon made three more consecutive jumps, each a little lesser in effort from the one previo

"He's about to surrender!" I told Virginia.

"He better! I can't hold out much longer! My arm is aching!"

"I can't remember ever having a salmon on this long!" Virginia said anxiously!

"Stay with him! He's almost ready to give up! I'm going ashore to get my camera! Will you be

"Yes! I think so! Should I move closer to the bank!"

"Yes! But give me time to get a few picture first!" "O.K.!"

I reached the riverbank and was surprised to see Allen and Alex standing there observing th seen the whole episode and were eager as Virginia and I to see itsuccessfully concluded.

"That's how it's done! That's exciting ain't it!" Allen remarked. "It sure is!" I gleefully replied.

I searched my fly vest for my miniature thirty-five millimeter camera as Virginia, by this time, to where we had entered the water. Her line had been retrieved back to the fly line. I knew th would land the first fish of this trip. I began shooting pictures as she attempted to hand tail th

Virginia had succeeded and, with a broad smile of accomplishment, held the salmon up, wit
to behold. It was a magnificent salmon, weighing twenty-three pounds and as silver as coul
doubt in my mind this salmon had entered the river and didn't stop till he had reached this s
enjoined battle was one in which there would be no losers! Virginia, having had removed the
the fish for all to see and photograph, placed him back in the water, head into the current, a
regain its composure and strength and freedom! It didn't take long! The salmon made a swi
such a force that it sent water flying into the air and Virginia on her backside in the river! She
ready for such a quick recovery and with such strength. It surprised her completely; she just
it! We all laughed at her a she splashed in the water to regain her footing. Once on her feet
somewhat embarrassed, especially since she now noticed the two black gentlemen there a
embarrassment as much as I.

Being a good sport and regaining her composure, Virginia joined the laughter. I now wanted
short distance and around a sharp bend to fish a second hole which, in the past; I had some
time. She concurred and I was on my way! I entered the water and proceeded down river. A
from the shore. I had no concern with the situation, i.e., Virginia being alone, especially with
on the shore. Virginia and I kept a whistle as part of our safety gear so we could signal each
ever arose a problem. Besides I would be only a few hundred yards or so from her.

Virginia had entered the water as I began the short journey down to the next pool. Reaching
had successfully hooked her first fish, she began to peel out her fly line and fish the same s
she previously fished. Virginia fished for twenty minutes or so, then retrieved her line and ch
She made several casts with the new offering and was soon in battle with her second fish o
salmon was significantly smaller than the first, was a worthy adversary nonetheless.

The salmon made several jumps when first hooked and embarked upon a familiar embattle
to surrender for some thirty minutes. Landing the salmon in the same spot as the first, it was
same fate as his bigger brother. Virginia was now exhausted from two consecutive battle en
finned adversaries! She then returned to the riverbank to rest awhile. Neither Allen nor Alex
be seen. She surmised they had gone back to their campsite. Thirsty after all the mornings
retrieved a pop from the back pocket of her flyvest and decided to go up stream to the pool'
fish. Having no luck she felt that perhaps a change of flies might attract some attention. Virg
the riverbank to change her fly and observe the waters for some sign of a salmon. While cha
Virginia, for some unknown reason, idle curiosity or perhaps a woman's intuition, peered thr
observe where the camp site was. Nothing was visible but her senses told her that there wa
woods. Her curiosity impelled her to crawl further up the embankment so as to get a better
hadn't prepared herself for what she was about to witness!

Virginia could now clearly see the camp. She had not however initially noticed that between one of the brothers, stood relieving himself of too much drink. She was less than twenty feet Alex! Virginia immediately became concerned that he may have had seen her! She didn't da inquisitiveness and imagination began to suppress her concerns! She began to be aroused huge black manhood exposed so near her! She had never seen a black cock before! This w concerns of being discovered were now preceded by her voyeurism. From that point on the she would later relate to her husband. Alex had, for reasons unknown, began to attain an er

She watched with some trepidation, yet carnal lust, as his manhood attained such stature as witnessed, or imagined, in her entire life. As Alex's' cock reached its total erection state, he l masturbate! This sight was now causing her face to blush while, at the same time, the feelin loins began its tell tale signs of arousal. She gently touched herself there as if to assure her that they would not be neglected. Alex was by now at his peak of arousal and about to explo this by his gyrations and his mummers of expectancy! His excitement took its toll on her as s massage her now swollen pussy! She continued to be aroused by the sight before her!

Alex had an orgasm and blew his load as he let out a loud moan! He stood there for some ti sometimes shaking, his massive black cock as it went limp in his grasp! He then returned his proper place, turned and headed back to the camp! His lust was, for now at least, satisfied! in relief that she had not been seen! She was left however very horny from what she had wit been unable to have her own orgasm. She sighed with relief at not having been seen and re

Antiquity of TantricismAntiquity of Tantricism
By Chintaharan Chakravarti

The Indian Historical Quarterly

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Whatever be the age of the Tantras and however varying may be the views regarding their authority(l) it will be seen that rites closely similar to those that are found in these works have in many cases a hoary antiquity. In fact some of them in one form or other seem to have come down from primitive times and are known to be prevalent even in the present days among people with a primitive culture not in the least affected by modern civilisation and culture. And many of them almost seem to have a universal character being popular among peoples distantly situated and having no cultural or ethnic affinity. It is true that we miss in these the philosophy and spiritual significance, associated at least in a later stage with Tantricism in India, but still the close outward similarity would naturally induce one to put them under the same class or type and that not quite erroneously. In the present paper an attempt has been made to put together some references to Tantricism among ancient peoples--specially in admittedly old literary works. It will be shown that Tantricism--if not the Tantras --had a long history of un-interrupted popularity in India.

Tantricism-its universal character--its prevalence among primitive peoples

Thus the parallels of Tantric Satkarmas (the six magical rites), the use of charms and amulets, the revolting rites(2) of the Kaulas, use of intoxicating drugs for producing ecstasy, the belief in the efficacy of mantras consisting sometimes of apparently unmeaning syllables are found among various primitive peoples. As a matter of fact some of these constituted essential parts of primitive religion all the world over.

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1. An account of these will be found in a separate paper by the present author entitled Controversy regarding the Authority of the Tantras to be published in the K.B. Pathak Commemoration Volume.

2. The antiquity of this aspect of Tantric worship is found to have been dealt with ill full detail by Mr.M. Bose in his recently published work the Post-Caitanya Sahajiya Cult of Bengal (Calcutta University 1930), pp.98ff.

The practice of what is called sympathetic magic is known to have been very widely prevalent in old days. It was by this means that various attempts were made to acquire control over other persons.(1)

Enemies were destroyed or injured with the help of imitative magic. "Perhaps the most familiar application of the principle that like produces like is" says Dr. Frazer, "the attempt which has been made by many peoples in many ages to injure or destory an

enemy by injuring or destroying an image of him."(2)

"The use of small figures of wax or other plastic materials fashioned with incantations in the likeness of some enemy and then pierced with nails and pins, or melted before the fire, that their human counterpart may by these means be made to suffer all kinds of torment" is known to have been prevalent among Semetic peoples.(3) It was considered more effective to obtain some portion of the victim's nails or hair.....as an additional connection whereby the wax figures may be brought into still closer affinity with its prototype." It has been supposed by Dr. J. J. Modi that injunctions contained in the Vendidad of the Iranians to bury nails and hair to avoid future calamities was due to the prevalence of similar customs among them.(4) As a matter of fact the Persian Zarthus-t-nameh relates how the enemies of Zoroaster accused him of sorcery by secretly placing hair, nails and such other impurities in his room and got him imprisoned for sorcery. This clearly points to the use of these things as instruments of magic.

The use of charms and amulets is known to have been a very wide-spread custom among primitive peoples of different ages and lands.(5) Rings were used with the object of preventing the entrance of evil spirits into the body.(6)

We have long and nauseating accounts of rank and unmixed sensualism forming part of religious observances in many a land. These

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1 Principles of Sociology-Spencer, I, pp, 262ff.

2 Golden Bough--Dr. J. G. Frazer, London, 1900, vol.

I, pp.10 ff.

3 Semitic Magic: Its origin and development--R, Campbell Thomson, pp. 142-143.

4 Journal of the Anthropological Society of Bombay, vol. viii, pp. 557ff.

5 Encyclopaedia of Religion and Ethics, vol. iii, pp. 392ff.

6 Golden Bough--Frazer, vol. I, pp. 402ff.

undoubtedly give a rude shock to the modern civilised notions of religion and morality.

Impure and revolting practices having religious significance clustered round the worship of Pan in Greece and later Rome as also in the islands of the southern Pacific Ocean. (1)

Sex-worship was practised frankly and openly by primitive people all the world over and it is supposed that with the advance of civilisation the worship came to be carried on by means of symbolism. And many of the religious practices even now are traced to an idea of the deification of the sex. "This worship has been shown to be so general and wide-spread that it is to be regarded as part of the general evolution of the human mind; it seems to be indigenous with the race rather than an isolated or exceptional circumstance."(2)

E. H. Hartland in a detailed and informative article(3) on Phallism deals with the subject in a

sympathetic tone. He shows how sex worship forms a part of the history of religion and how it is found to exist in different countries among peoples belonging to different strata of culture.

Wall has gone so far as to find traces, direct or indirect, of sexworship in almost all kinds of religious practices. "All religions are based on sex," says he, "some like the ancient Egyptian, Greek and Roman or the modern Brahmanic worship of Siva more coarsely so, according to modern civilised thought; others like the Christian religion more obscurely so."(4)

The use of wine and various other intoxicating drugs is supposed to have been one of the various means adopted by primitive peoples with a view to produce ecstasy and other morbid exaltation for religious ends.(5) Different kinds of bodily exercises resembling the muaras, asanas and nyasas of the Tantras, were also undertaken for this purpose.(6)

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1 Sex-worship and Symbolism of Primitive Races--Brown, pp. 27-28.

2 Ibid., pp. 23, 29-30.

3 Encyclopaedia of Religion and Ethics, vol. ix, pp. 815-31.

4 Sex and Sex-worship-Wall, p. 2.

5 Primitive Culture--Tylor, third edition, London, vol. II, pp. 41off., 416ff.

6 Ibid., pp. 419ff.

The power of the word is believed to be very marked in all systems of magic. Sometimes names of inexplicable and perhaps esoteric character are used. This is said to be in accordance with the well-known rule that in magic a mysterious name is the most potent of all.(1)

There was this belief in the efficacy of words among ancient Iranians too. "Peculiar words" says Geiger, "were thought peculiarly eficacious in certain cases and regarded as a counter charm able to repel the attacks of evil spirits."(2)

It is thus abundantly clear that rites similar to many of those prescribed in the Tantras were quite well-known among primitive peoples of all countries. What we have got to determine at present is when and how it was that these rites were first introduced into India and were accepted by the Indian Aryans as part of their elaborate religious observances.

According to some scholars, some at least of these or similar rites were known to the Dravidian and other Non-Aryan peoples of India from whom they were borrowed by the Aryans and systematised in the Tantras.

Tantricism in pre-historic India

Traces of some aspects of Tantricism are suspected to be found in India as early as the Pre-historic period. Thus, Bruce Foote is said to have met with objects supposed by him to be Phalli among the Neolithic remains brought to light by him in the Deccan.(3)

According to Prof. Shama Sastri, the Tantra form of worship may be traced back in India as early as the first millennium B.C. Thus, he seeks to show that the symbols which admittedly old coins (supposed to be earlier than even the 6th or 7th century B.C.) bear and of which no satisfactory explanation could be suggested by Western scholars(4) are nothing but Tantric hieroglyphics. These, lie shows,

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1. Keith--Religion and Philosophy of the Veda and Upanishads, anishads, P. 393.
2. Geiger-Civilisation of Eastern Iranians in Ancient times, p, 16.
3. Foote--Collection of Indian Pre-historic and Proto-historic Antiquities, Madras, 1916, pp. 20, 61, 139; K. R. Subranian--Origin of Saivism and its History in the Tamil Land, Madras, 1929, p. 23. See also P. T. Srinivasa Iyengar--Stone Age in India (Madras University).
4. J.A.S.B., vol. iv, p. 628.

are the origin Of the Devanagari alphabets. He is also of opinion that though some of the Tantras are comparatively modern they undoubtedly embody old tradition.(1) The Tantric Upanisads like the Tripuropanisad, he says, containing the description of Tantra hieroglyphics only reproduce a tradition of bygone ages.(2)

Tantricism in the Vedas

Elements of the various Tantra rites are distinctly traceable in the Vedic times, though there is a great controversy among scholars of old as

regards the question whether Tantras had a Vedic origin or not. It is not only in the Atharvaveda--one of the latest of the Vedic samhitas--that we meet with these elements. They are to be found even in the earliest of the Vedic works, e.g., the Rgveda as also in other parts of the Vedic literature. Tantricism as a system may not have been developed at that time. But many of the rites that went to constitute the system at a later time are found scattered in the different parts of the Vedic literature in their crudest forms.

Of course many of the practices which were fully developed in the Tantras and Yoga philosophy are absent in the Vedic period. The elaborate rules concerning the regulation of breath and the high importance attached to it Yoga have scarcely any trace ill the Vedas. Nor is there any clear reference in the Vedic literature to the various sitting postures mentioned in the Tantras.(3)

The upholders of the Tantras have however gone to the extent of attempting to demonstrate the Vedic origin of everything found in the Tantras. They had therefore to resort occasionally to considerable twisting and far-fetchedness to find traces of various rites connected with Tantricism in the Vedas.

The general view is that the Tantras originated from the Saubhagya-kanda of the Atharva-Veda. Some of the Tantra works are found to record this in definite terms. The Kalikularnava Tantra has got two lines in the beginning stating "Now Devi says in the Atharvana Samhita."(4) This in fact identifies this work as an Atharvana-samhita, thus clearly hinting at the close connection of the Atharvaveda with this Tantra.

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1. Ind. Ant., 1906, pp. 277ff.
2. Ind. Ant., 1906, pp, 274-276.
3. Keith, op. cit., p. 401.
4. H.P.S., Nep., I, p. 160.

The Rudrayamala (chap. xvii) calls Mahadevi Atharvaveda-sak hini, and Buddhesvari though curiously the worship of the goddess is, in the same breath, definitely put down as Veda-bahiskrta or un-vedic.

In the opinion of the great scholar Bhaskara Raya, the Tantras came as a sequel to the Upanisad section of the Vedas as the Srauta sutras and Dharma Samhitas were to the first portion of the Vedic literature.(1) The tantric Upanisads(2) (e.g. Kaula, Rudra, etc.) are supposed to maintain the direct connection of the Vedas with the tantras.

The Yantra-Cintamani(3) of Damodara is eulogised in the beginning of the work as being the quintessence of the Atharvaveda. The followers of the Pancaratra system of Vaisnavism trace the origin of the system to an unknown Vedic school called the ekayana sakha (Kalpataruparimala under Brahma Sutra, II. 2. 42).

According to the Kularnava tantra (II. 10) even Kaula cites--which have been the object of abject criticism at the hands of various scholars ancient or modern--are represented as being the essence of the Vedas. In fact Kulasastra has been described as Vedatmaka (II. 85) or Vedic in spirit. Vedic authorities are also cited (II. 140-141) in justification of Kaula rites.

Attempts have been made to trace tantric mantras consisting of seemingly unmeaning monosyllabic sounds in the Vedas.(4) The practice of worshipping symbolical diagrams (yantras, cakras) of the tantras has also been traced to the Vedas (e.g. Atharvaveda, Taittiriya Aranyaka).(5) Laksmidhara in his commentary on verse 32 of the Saundaryalahari of Sankara has quoted extracts from the Taittiriya Brahmana and Aranyaka and explained them as having reference to Srividya.(6)

Even if one feels disinclined to set much value on the above views of the advocates of tantricism as being biassed it must be admitted

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1. Setubandha, A.S.S, p.5.
2. For these see the Minor Upanisads published by the Adyar Library, Madras.
3. A Ms. of this work is in the Bangiya Sahitya Parisat--see beginning of Pithika II.
4. Commentary of Natananda Natha on the Kamakala vilasa--p. 13 of Arthur Avalon's edition.
5. R. Shamasastri, Ind. Ant., 1906, pp. 262-267.
6. Govt, Oriental Library Series, Mysore, pp. 100-109.

that any disinterested scholar is sure to find at least the elements of tantricism in the Vedas. In fact the ground for the growth of tantricism was almost ready at the time of the Vedas.

Thus traces of monosyllabic and seemingly unmeaning mantras on the importance of which the

Tantras lay definite emphasis are really met with in the Vedic literature. 'The use of harsh words like phat says Prof. Keith 'is mentioned possibly as early as the Rgveda'.(1) The Taittiriya Aranyaka (iv. 27) mentions a distinct tantric charm which according to Sayana pertains to Abhicara rites. This charm consists of words like Khat, Phat, Kat, etc. Phat is also found mentioned in the Vajasaneyi Samhita (vii. 3).

Symbolising in terms of the letters of the alphabet may also be clearly traced in the Hinkaropasana and Orikaropasana found in the Upanisads (Cf. Chandogya Upanisad).

Sensualism in connection with religious rites is also met with in the Vedas. It is found to be frequently referred to in the Satapatha Brahmana symbolically. According to the Aitareya Aranyaka (II. 3. 7. 3) neither the seed of man nor the blood of woman should be despised as they are forms of Aditya and Agni respectively. Vamadevya Upasana may be cited as an instance in point.(2)

There are other Vedic rites as well, which though on the face of them, have nothing to do with sex worship, have been interpreted in that light.(3)

The use of liquor for sacrificial purposes in Vedic times was not unknown, Spirituous liquor was offered in tile Sautramani sacrifice to Indra, Asvin and Sarasvati.(4) It was also used in the Vajapeya sacrifice.(5) Besides, the intoxicating effect of Soma juice is also quite well-known. The effect of the drinking of soma juice is "mada" or intoxication (Rg. II. 19. I).

The use of the juice expressly for getting

intoxicated led Eggeling to make the statement with reference to the Atiratra sacrifice that `it partook largely of the character of a regular nocturnal carousal'. (6)

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1. Keith, op. cit. P. 356.
2. Chandogya Upanisad, II, 13, I-2.
3. Satapatha Brahmana, I. 1, 18, 20, 21 etc.
4. Ibid., v. 4, 5, 19ff.
5. Ibid., V. 1, 2, 10-19.
6. Ibid., S.B.E. vol. xli, Introduction, p. xvii.

Various were the animals sacrificed in Vedic sacrifices. Man, horse, bull, ram and he-goat are mentioned in this connection.(1) Horses were killed in the Asvamedha. It is curious that bulls that were held sacred in later times were not exempted. And these are known to have been sacrificed in the Gomedha and Sulagava. And the meat was taken at least in some cases at the end of the sacrifice. Even provision was made for taking beef.(2) Human beings are said to have been killed along with other animals in the Sarvamedha or All-Animals-Sacrifice. Self-immolation was practised in the Sarva-yajna.

Phallism is supposed by some to be as old as the Rgveda (vii. 21, 3, 5) where the Asuras are referred to as sisnadevas or those that regard phallus as deities. But the meaning of the term is not free from doubt.(3)

The beginnings of the worship of female deities--the Sakti cult-- an important characteristic of the tantra form of worship is also traced in the

Vedas.

Traces of some of the Sat-karmas of the Tantras are also distinctly met with in different parts of the Vedic literature. Two hymns of the Rgveda (x.145, 159) explicitly refer to the practice of removing co-wives and thereby attaining supreme sway over the husband. The Apastamba Grhya Sutra (ix. 5-8, 9) in explaining the application of these hymns has also made this quite clear. Another hymn (Rg. x. 162) is nothing but a curative spell intended to drive away disease. Hymns like i. 191 and vii. 750 are charms which are intended to serve as antedotes against poison and those like vi. 52 and vii. 104 are charms which aim at putting away demons and have therefore some similarity with marana or destructive practice of the Tantras. Such practices were also known at the times of the Vajasaneyi Samhita (vii. 3), Katyayana Srauta Sutra (ix.4,39) and Taittiriya Aranyaka (iv. 27).

The 'Taittiriya Samhita (ii.3,9,I) prescribes a sacrifice called Samgrahani by which persons can be won over to one's side. Sayana in explaining the significance of the term has stated how by this sacrifice one could bring under one's control the prominent persons of the

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1. Satapatha Brahmana, S. B.E., vol. xli, pp. I65f.
2. Asvalayana Grhya Sutra, iv. 8, 34.
3. Muir, Sanskrit texts, vol. iv, pp. 354ff.

family or the village as also wives, sisters and

mothers, who thus brought under control, wait upon him.

The Taittiriya Brahmana (ii. 3, 10) relates how Sita, daughter of Prajapati, resorted to a sorcery practice to win the heart of Soma. These practices are undoubtedly similar to Vasikarana of the Tantras.

The rites of the Atharvaveda again more than those of any other Veda have in many cases a close and striking similarity to those of the Tantras. The contents of the Atharvaveda are primarily magic, charm and sorcery, which also form not an insignificant part of the Tantras. And Bloomfield's arrangement of the hymns of the Atharvaveda into fourteen classes in accordance with their subject matter(1) as also the applications of them as noted in the Kausika Sutra reveal how a large portion of its contents has its analogue in the Tantras. Thus the abhicara, strikarma, sammanasya, paustika and other sorcery rites of which we get indications in the Atharvaveda are quite common in the Tantras.

Some of the Atharvanic practices of witchcraft are almost identical with similar practices of the Tantras. Some of the hymns of the Atharvaveda are recited with a view to excite love in the heart of a woman. The most important symbolical practice which is to accompany the recital of such a hymn (AV. iii. 25) is thus described in the Kausika Sutra (35. 28): "By means of darbhyusa bow, with a bowstring made of hemp, an arrow whose barb is a thorn, whose plume is derived from an owl and whose shaft is made of black ala wood, the lover pierces the heart of the pictorial representation of a woman."(2) The Tantras are also found to prescribe the same practice with an identical object in view.

The use of protective amulets also seems to have been quite popular at the time of the Atharvaveda. (AV. ii. II, viii. 5, x, 6; Kausika Sutra 19, 22, 27; 42, 22-43. I).

Tantricism in Buddhist Literature

Various revolting and mystic practices that seem to have been observed by different religious sects for spiritual uplift in and previous to the time of the Buddha, are referred to in Buddhist canonical works in Pali. Some of these practices are apparently tantric in character.

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1. Atharvaveda-Grundriss Series--pp. 57ff.
2. Ind. Ant. 1906, pp. 270ff.

Thus the Buddhist canonical texts in Pali in several places refer to systems of thought and rituals which are apparently of the Tantra type but for the name. Buddha mentions the panca-kama-guna-dittha-dhamma-nibbana-vada(1) which is explained as an opinion according to which the soul attains Nirvana through the full indulgence of the five pleasures of the sense.(2) Some at least of the Buddhist and Brahmanic tantric scholars were exactly of the view referred to by the Buddha as an establishsd doctrine upheld by a section of the people in his time.

The Majjhima Nikaya (Culladhammasamaduna Sutta --vol. I, p.305) sets forth the views of a class of Sramanas and Brahmanas according to whom no fault would attach to acts of lust. It is described how

these people took pleasure in the company of youthful female ascetics. Of course it is not clear from the text as to whether these ascetics like the later day tantrics took part in sensual enjoyment with a desire for religious merit. The Kathavatthu(3) however throws some welcome light on this point in that it refers to Maithuna (sensual enjoyment) as dharma which probably means a religious act.

The use of skulls etc. by a class of people like later day followers of tantricism was known at this time as is testified to by a passage in the Cullavagga(4) which refers to a Bhikkhu "who had taken upon himself to wear or use nothing except what he could procure from dust-heaps or cemeteries" and who "went on his rounds for alms carrying a bowl made out of a skull."

That this was the usual practice with a certain class of persons is testified to by the statement of the people that saw him--'How

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1. Dialogues of the Buddha--II, 49, 50.

2. Barua--A History of Pre-Bddhisticc Indian Philosophy--p. 337

3. Kathavatthu, xxiii. I-2: Ekadhippayena methuno dhammo sevitabbo. Arhantanam vannena amanussa methunam dhammam patisevanti, I am indebted for these references to Prof. Barua's paper on Maskari Gosala's early life (Calcutta Review, June 1927, PP. 362-63).

4. V. 10, 2--S.B.E. vol. XX--p.89. For this as also for some other references from Buddhist literature I am indebted to Dr. Benoytost Bhattacharya who has incidentally dealt with the history of Tantricism

among the Buddhists in his Introduction to Sadhana-mala (Vol. II) and in his paper A Peep into Vajrayana (Annals of the Bhandarkar Oriental Research Institute--Vol. X).

can the Sakyaputtiya Samanas carry about bowls made out of skulls as the devil-worshippers (Pisacillika) do.'

That cemeteries were resorted to by some seekers after religious merit is also clear from the Majjhima Nikaya. Buddha himself in his early days is here stated to have stayed in a cemetery with charred bones as his pillow.(l)

Magical rites like the sat-karmas of the tantras are also known to have some amount of popularity at that time. We learn from the Tevijjia Sutta that there were some Sramanas and Brahmanas who lived by teaching spells for preserving the body and for warding off wounds. We are further told that some Sramanas and Brahmanas lived by teaching spells to procure prosperity or to cause adversity, to remove sterility, to produce dumbness, locked-jaw, deformity or deafness.(2) Further still we are told how some lived by teaching rituals for imparting virility and rendering impotent by prescribing medicines.(3)

The Brahmajala Sutta refers to the practice of drawing blood from one's knee as a sacrifice to the gods(4) and of using charms to make people lucky or unlucky.(5) It is from the same sutta that we learn that there were certain gods debauched by pleasure(6) and that there were recluses or Brahmanas who thought that full enjoyment and possession of the pleasures

of sense lead to Nirvana.(7)

Tantricism in Jaina Literature

In the Jaina canonical works in Prakrt too we meet with traces of Tantricism. In the Sthananga Sutra (iv. 4) Mahavira refers to the Saya-vadins who are supposed to have been sensulists.(8) The Uttaradhyayana. Sutra has reference to curative spells.(9) The Sutrakrtanga

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1. Majjhima, I, 79 --Further Dialogues of the Buddha--Lord Chalmers, vol. I, p.35.
2. Buddhist Suttas--Translated by Rhys Davids--S.B.E. xi. p. 196, 199.
3. Ibid., pp. 199-200.
4. Brahmajala Sutta, 21--Dialogues of the Buddha --Rhys Davids p.17.
5. Ibid., P. 23.
6. Ibid., p. 32.
7 Ibid, p. 50.
8. Barua--A History of Pre-Buddhistic Indian Philosophy, pp. 196, 197, 337
9. S.B.E.--XLV P.103.

(II. 2) mentions men who practise incantations (atharvani) and conjuring, the art to make one happy or miserable.(1)

Tantricism in Dharmasastra, Puranas, etc.

Detractors of Tantra rites are inclined to read the denunciation of Tantricism in early Dharmasutras and Samhitas like those of Apastamba, Manu,

Yajnavalkaya etc. (See introductory portions of Apararka's commentary on yajnavalkya). Commentators interpret paritcular sutras of the Brahma Sutra (II. 2. 34) as having reference to Tantricism e.g. Saivas, Pancaratras, etc.

The efficacy of mantra and drugs for the attainment of perfection has been mentioned by Patanjali in his Yogasutra (iv. I).

Many a Purana work of which the dates have not been definitely ascertained refer to the tantras generally or to particular tantra rites. Puranas like Devi, Kalika and Linga explicitly deal with tantra worship. In the Padma Purana (Svarga Khanda, chapter xxvii) and Kalikapurana (chapter liv) are found elaborate descriptions of sat cakras of the tantras. Kurma and some other Puranas, however, are found to decry the tantras. There are many passages in the Mahabharata too showing that Siva was already venerated under the emblem of the phallus when the epic was composed. The use of wine and meat in the worship of the river-goddess Ganga is mentioned in the Ramayana (Ayodhya Kanda--LII. 89).

Tantricism in early secular works

Secular works--some of which are evidently quite early--are also found incidentally to refer to tantra rites confirming their high popularity and wide prevalence. We shall refer to only a few of these.

Various charms and incantations for the stupefication of beings are described in the Arthasastra of Kautilya (xiv. 3). Here we get reference to the offering of sacrifices in cremation grounds on the 14th day of the dark half of the month. Of deities to whom oblations were made mention

may be made of such queer names Amila, Kimila, Vayujara etc.

The Lalitavistara(2) (chapter xii) refers to the Buddha's surpassing

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1. Jainasutras--S.B.E. --XLV p. 366.
2. Bibliotheca Indica edition, p.179.

knowledge in nigama along with other branches of learning. In chapter xvii it incidentally throws light on some of the religious practices of the time of the Buddha.(1) Though the sense is not quite clear it seems to refer to the use of well-scrutinised mantras and the use of wine and meat for religious purposes, The carrying of skulls and Khatvangas is also referred to. Nikumbha-sadhana as one of the practices for the attainment of salvation is mentioned. And we learn from it that the worship of gods and goddesses (Matr, Devi, Katyayani) was offered at pasture lands and cemeteries.

The tantric goddess Kali is represented by Asvaghosa as having been known in the time of the Buddha. Thus we read in the Chinese translation of Asvahosa's Buddhacarita:(2)

"Now, Mara had an aunt-attendant whose name was Ma-kia-ka-li (Maha Kali), 1084, who held a skull dish in her hands, and stood in front of Bodhisattva, and with every kind of winsome gesture, tempted him to lust, 1085."

The attendants of Mara who attacked Buddha are

stated to have carried weapons similar to those possessed by Sivaite gods (e.g. Trisula, Khatvanga).(3) It is thus quite clear that at least a little before the time of Asvaghosa (circa 1st century A.D.) Tantric deities were quite well-known.

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1. Lalitavistara, p.312-13.
2. S.B.E. vol.xix, p.153. In the published Sanskrit text the goddess is called Meghakali (xiii, 49).
3. Buddhacarita--xiii. 21. 26.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

apadÄ• na-aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

vanditvÄ• \Be I 1/ \Ne I 1/ \Ee 1/ sirasÄ• seá¹-á¹-haá¹ƒ, buddhamappaá¹-ipuggalaá¹ƒ.

Ã±eyyasÄ• garamuttiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹ƒsÄ• rasÄ• garaá¹ƒ ||

tatheva paramaá¹ƒ santaá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

bhavÄ• bhavakaraá¹ƒ suddhaá¹ƒ, dhammaá¹ƒ sambuddhapÅ«jitaá¹ƒ ||

tatheva anaghaá¹ƒ saá¹…ghaá¹ƒ, asaá¹…gaá¹ƒ saá¹…ghamuttamaá¹ƒ.

uttamaá¹ƒ dakkhiá¹‡eyyÄ• naá¹ƒ, santindriyamanÄ• savaá¹ƒ ||

katena \Ne I 2/ tassa etassa, paá¹‡Ä• mena visesato.

ratanattaye visesena, visesassÄ• darena me ||

therehi dhÄ«radhÄ«rehi, Ä• gamaÃ±Ã±Å«hi viÃ±Ã±ubhi.

``apadÄ• naá¹-á¹-hakathÄ• bhante, kÄ• tabbÄ• â€™â€™ ti visesato ||

punappunÄ• dareneva, yÄ• citohaá¹ƒ yasassibhi.

tasmÄ• haá¹ƒ sÄ• padÄ• nassa, apadÄ• nassasesato ||

visesanayadÄ«passa, dÄ«pissaá¹ƒ piá¹-akattaye.

yathÄ• pÄ• á¸·inayeneva, atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ subhaá¹ƒ ||

kena \Be I 2/ kattha kadÄ• cetaá¹ƒ, bhÄ• sitaá¹ƒ dhammamuttamaá¹ƒ.

kimatthaá¹ƒ bhÄ• sitaÃ±cetaá¹ƒ, etaá¹ƒ vatvÄ• vidhiá¹ƒ tato ||

nidÄ• nesu kosallatthaá¹ƒ, sukhuggahaá¹‡adhÄ• raá¹‡aá¹ƒ.

tasmÄ• taá¹ƒ taá¹ƒ vidhiá¹ƒ vatvÄ• , pubbÄ• paravisesitaá¹ƒ ||

purÄ• \Ee 2/ sÄ«haá¸·abhÄ• sÄ• ya, porÄ• á¹‡aá¹-á¹-hakathÄ• ya ca.

á¹-hapitaá¹ƒ taá¹ƒ na sÄ• dheti, sÄ• dhÅ«naá¹ƒ icchiticchitaá¹ƒ ||

tasmÄ• tamupanissÄ• ya, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

vivajjetvÄ• viruddhatthaá¹ƒ, visesatthaá¹ƒ pakÄ• sayaá¹ƒ.

visesavaá¹‡á¹‡anaá¹ƒ seá¹-á¹-haá¹ƒ, karissÄ• matthavaá¹‡á¹‡ananti ||

nidÄ• nakathÄ•

__ ``kena_ \Ne I 3/ __kattha kadÄ• cetaá¹ƒ, bhÄ• sitaá¹ƒ dhammamuttamaâ€™â€™ _nti c
``karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ _nti ca paá¹-iÃ±Ã±Ä• tattÄ• sÄ• panÄ• yaá¹ƒ apac
dÅ«renidÄ• naá¹ƒ, avidÅ«renidÄ• naá¹ƒ, santikenidÄ• nanti imÄ• ni tÄ«á¹‡i nidÄ• nÄ• ni da
ye naá¹ƒ suá¹‡anti, tehi samudÄ• gamato paá¹-á¹-hÄ• ya viÃ±Ã±Ä• tattÄ• yasmÄ• suá¹-á¹
tasmÄ• naá¹ƒ tÄ• ni nidÄ• nÄ• ni dassetvÄ• va vaá¹‡á¹‡ayissÄ• ma.

tattha Ä• dito tÄ• va tesaá¹ƒ nidÄ• nÄ• naá¹ƒ paricchedo veditabbo. dÄ«paá¹…karapÄ• dar
katÄ• bhinÄ«hÄ• rassa mahÄ• sattassa yÄ• va vessantarattabhÄ• vÄ• cavitvÄ• tusitapure
kathÄ• maggo __dÅ«renidÄ• naá¹ƒ_ nÄ• ma. tusitabhavanato pana cavitvÄ• yÄ• va bodhi
tÄ• va pavatto kathÄ• maggo __avidÅ«renidÄ• naá¹ƒ_ nÄ• ma. __santikenidÄ• naá¹ƒ_ pan
tasmiá¹ƒ tasmiá¹ƒyeva á¹-hÄ• ne labbhatÄ«ti.

1. dÅ«renidÄ• nakathÄ•

tatridaá¹ƒ __dÅ«renidÄ• naá¹ƒ_ nÄ• ma --- ito kira kappasatasahassÄ• dhikÄ• naá¹ƒ catun
matthake __amaravatÄ«_ nÄ• ma nagaraá¹ƒ ahosi. tattha __sumedho_ \Be I 3/ nÄ• ma brÄ
ubhato sujÄ• to mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• kulaparivaá
anupakuá¹-á¹-ho jÄ• tivÄ• dena, abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡

so aÃ±Ã±aá¹ƒ kammaá¹ƒ akatvÄ• brÄ• hmaá¹‡asippameva uggaá¹‡hi. tassa daharakÄ• le
kÄ• lamakaá¹ƒsu. athassa rÄ• sivaá¸• á¸• hako amacco Ä• yapotthakaá¹ƒ Ä• haritvÄ•
suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• dibharite gabbhe vivaritvÄ• ``ettakaá¹ƒ te, kumÄ• ra, mÄ•
pitu santakaá¹ƒ, ettakaá¹ƒ ayyakapayyakÄ• naâ€™â€™ nti yÄ• va sattamÄ• kulaparivaá¹-á
``etaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ ti Ä• ha. __sumedhapaá¹‡á¸• ito_ cintesi --- ``imaá¹ƒ dha
mayhaá¹ƒ pitupitÄ• mahÄ• dayo paralokaá¹ƒ gacchantÄ• ekakahÄ• paá¹‡ampi gahetvÄ• n
gamanakÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, so raÃ±Ã±o Ä• rocetvÄ• \Ee 3/ n
mahÄ• janassa dÄ• naá¹ƒ datvÄ• tÄ• pasapabbajjaá¹ƒ pabbaji. imassa panatthassa Ä• vib
á¹-hÄ• ne sumedhakathÄ• kathetabbÄ• \Ne I 4/. sÄ• panesÄ• kiÃ±cÄ• pi buddhavaá¹ƒse
gÄ• thÄ• bandhena pana Ä• gatattÄ• na suá¹-á¹-hu pÄ• kaá¹-Ä• , tasmÄ• taá¹ƒ antarantar
vacanehi saddhiá¹ƒ kathessÄ• ma.

sumedhakathÄ•

kappasatasahassÄ• dhikÄ• naÃ±hi catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake dasahi sa
``amaravatÄ«â€™â€™ ti ca ``amaraâ€™â€™ nti ca laddhanÄ• maá¹ƒ nagaraá¹ƒ ahosi, yaa
vuttaá¹ƒ ---

``kappe ca satasahasse, caturo ca asaá¹…khiye.

amaraá¹ƒ nÄ• ma nagaraá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ.

dasahi saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaâ€™â€™ nti || (Bv II 1-2).

tattha __dasahi saddehi avivitta_nti hatthisaddena assasaddena rathasaddena bherisadden
vÄ«á¹‡Ä• saddena gÄ«tasaddena saá¹…khasaddena sammasaddena tÄ• á¸·asaddena ``as
ti dasamena saddenÄ• ti \Be I 4/ imehi dasahi saddehi avivittaá¹ƒ ahosi. tesaá¹ƒ pana sadd
gahetvÄ• ---

``hatthisaddaá¹ƒ assasaddaá¹ƒ, bherisaá¹…kharathÄ• ni ca.

khÄ• datha pivatha ceva, annapÄ• nena ghositaâ€™â€™ nti || ---

buddhavaá¹ƒse (Bv II 3-5) imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ---

``nagaraá¹ƒ sabbaá¹…gasampannaá¹ƒ, sabbakammamupÄ• gataá¹ƒ.

sattaratanasampannaá¹ƒ, nÄ• nÄ• janasamÄ• kulaá¹ƒ.

samiddhaá¹ƒ devanagaraá¹ƒva, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaá¹ƒ ||

``nagare amaravatiyÄ• , sumedho nÄ• ma brÄ• hmaá¹‡o.

anekakoá¹-isannicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

``ajjhÄ• yako \Ne I 5/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gatoâ€™â€™ ti || --- vuttaá¹ƒ.

athekadivasaá¹ƒ \Ee 4/ so sumedhapaá¹‡á¸• ito uparipÄ• sÄ• davaratale rahogato hutvÄ• p
nisinno evaá¹ƒ cintesi --- ``punabbhave, paá¹‡á¸• ita, paá¹-isandhiggahaá¹‡aá¹ƒ nÄ• ma du
nibbattanibbattaá¹-á¹-hÄ• ne sarÄ«rassa bhedanaá¹ƒ, ahaÃ±ca jÄ• tidhammo, jarÄ• dhamm
maraá¹‡adhammo, evaá¹ƒbhÅ«tena mayÄ• ajÄ• tiá¹ƒ ajaraá¹ƒ abyÄ• dhiá¹ƒ amaraá¹‡aá¹ƒ
sÄ«talaá¹ƒ amatamahÄ• nibbÄ• naá¹ƒ pariyesituá¹ƒ vaá¹-á¹-ati. avassaá¹ƒ bhavato muccitv
maggena bhavitabbaâ€™â€™ nti. tena vuttaá¹ƒ ---

``rahogato nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

dukkho punabbhavo nÄ• ma, sarÄ«rassa ca bhedanaá¹ƒ ||

``jÄ• tidhammo jarÄ• dhammo, byÄ• dhidhammo sahaá¹ƒ tadÄ• .

ajaraá¹ƒ amaraá¹ƒ khemaá¹ƒ, pariyesissÄ• mi nibbutiá¹ƒ ||

``yaá¹ƒnÅ«nimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

``atthi hehiti so maggo, na so sakkÄ• na hetuye.

pariyesissÄ• mi taá¹ƒ maggaá¹ƒ, bhavato parimuttiyÄ• â€™â€™ ti ||

tato \Be I 5/ uttaripi evaá¹ƒ cintesi --- ``yathÄ• hi loke dukkhassa paá¹-ipakkhabhÅ«taá¹ƒ su
atthi, evaá¹ƒ bhave sati tappaá¹-ipakkhena vibhavenÄ• pi bhavitabbaá¹ƒ. yathÄ• ca uá¹‡he
vÅ«pasamabhÅ«taá¹ƒ sÄ«talampi atthi, evaá¹ƒ rÄ• gaggiÄ• dÄ«naá¹ƒ vÅ«pasamena nibbÄ
nÄ• ma pÄ• passa lÄ• makassa dhammassa paá¹-ipakkhabhÅ«to kalyÄ• á¹‡o anavajjabhÅ«

pÄ• pikÄ• ya jÄ• tiyÄ• sati sabbajÄ• tikhepanato ajÄ• tisaá¹…khÄ• tena nibbÄ• nenÄ• pi bl
vuttaá¹ƒ ---

``yathÄ• pi dukkhe vijjante, sukhaá¹ƒ nÄ• mapi vijjati.

evaá¹ƒ bhave vijjamÄ• ne, vibhavopicchitabbako ||

``yathÄ• pi \Ne I 6/ uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• nampicchitabbakaá¹ƒ ||

``yathÄ• pi pÄ• pe vijjante, kalyÄ• á¹‡amapi vijjati.

evameva jÄ• ti vijjante, ajÄ• tipicchitabbakaâ€™â€™ nti ||

 aparampi \Ee 5/ cintesi --- ``yathÄ• nÄ• ma gÅ«tharÄ• simhi nimuggena purisena dÅ«ratov
paÃ±cavaá¹‡á¹‡apadumasaÃ±channaá¹ƒ mahÄ• taá¸·Ä• kaá¹ƒ disvÄ• `katarena nu kho m
taá¹ƒ taá¸·Ä• kaá¹ƒ gavesituá¹ƒ yuttaá¹ƒ. yaá¹ƒ tassa agavesanaá¹ƒ, na so taá¸·Ä• kassa d
evaá¹ƒ kilesamaladhovane amatamahÄ• nibbÄ• nataá¸·Ä• ke vijjante yaá¹ƒ tassa agavesan
amatamahÄ• nibbÄ• nataá¸·Ä• kassa doso, purisasseva doso. yathÄ• ca corehi samparivÄ
vijjamÄ• nepi sace na palÄ• yati, na so maggassa doso, purisasseva doso. evameva kilesel
gahitassa purisassa vijjamÄ• neyeva nibbÄ• nagÄ• mimhi sive magge maggassa agavesan
purisasseva doso. yathÄ• ca byÄ• dhipÄ«á¸·ito puriso vijjamÄ• ne byÄ• dhitikicchake vejje
gavesitvÄ• byÄ• dhiá¹ƒ na tikicchÄ• peti, na so vejjassa doso, purisasseva doso. evameva
kilesabyÄ• dhipÄ«á¸·ito kilesavÅ«pasamamaggakovidaá¹ƒ vijjamÄ• nameva Ä• cariyaá¹ƒ na
kilesavinÄ• sakassa Ä• cariyassa dosoâ€™â€™ ti. tena vuttaá¹ƒ ---

``yathÄ• \Be I 6/ gÅ«thagato puriso, taá¸·Ä• kaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso taá¸·Ä• kassa so ||

``evaá¹ƒ kilesamaladhove, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·e ||

``yathÄ• arÄ«hi pariruddho, vijjante gamanampathe.

na palÄ• yati so puriso, na doso aÃ±jasassa so ||

``evaá¹ƒ kilesapariruddho, vijjamÄ• ne sive pathe.

na gavesati taá¹ƒ maggaá¹ƒ, na doso sivamaÃ±jase ||

``yathÄ• pi \Ne I 7/ byÄ• dhito puriso, vijjamÄ• ne tikicchake.

na tikicchÄ• peti taá¹ƒ byÄ• dhiá¹ƒ, na doso so tikicchake ||

``evaá¹ƒ kilesabyÄ• dhÄ«hi, dukkhito paripÄ«á¸·ito.

na gavesati taá¹ƒ Ä• cariyaá¹ƒ, na doso so vinÄ• yakeâ€™â€™ ti ||

aparampi \Ee 6/ cintesi --- ``yathÄ• maá¹‡á¸• anakajÄ• tiko puriso kaá¹‡á¹-he Ä• sattaá¹ƒ
chaá¸• á¸• etvÄ• sukhaá¹ƒ gaccheyya, evaá¹ƒ mayÄ• pi imaá¹ƒ pÅ«tikÄ• yaá¹ƒ chaá¸• á¸•
nibbÄ• nanagaraá¹ƒ pavisitabbaá¹ƒ. yathÄ• ca naranÄ• riyo ukkÄ• rabhÅ«miyaá¹ƒ uccÄ• r
ucchaá¹…gena vÄ• Ä• dÄ• ya, dussantena vÄ• veá¹-hetvÄ• gacchanti, jigucchamÄ• nÄ•
chaá¸• á¸• etvÄ• gacchanti, evaá¹ƒ mayÄ• pi imaá¹ƒ pÅ«tikÄ• yaá¹ƒ anapekkhena chaá¸• a
amatanibbÄ• nanagaraá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati. yathÄ• ca nÄ• vikÄ• nÄ• ma jajjaraá¹ƒ n
chaá¸• á¸• etvÄ• gacchanti, evaá¹ƒ ahampi imaá¹ƒ navahi vaá¹‡amukhehi paggharantaá¹ƒ
anapekkho nibbÄ• napuraá¹ƒ pavisissÄ• mi. yathÄ• ca puriso nÄ• nÄ• ratanÄ• ni Ä• dÄ• ya
gacchanto attano ratananÄ• sabhayena te chaá¸• á¸• etvÄ• khemaá¹ƒ maggaá¹ƒ gaá¹‡hÄ•
ratanavilopakacorasadiso. sacÄ• haá¹ƒ ettha taá¹‡haá¹ƒ karissÄ• mi, ariyamaggakusaladha
nassissati, tasmÄ• mayÄ• imaá¹ƒ corasadisaá¹ƒ kÄ• yaá¹ƒ chaá¸• á¸• etvÄ• amatamahÄ•
vaá¹-á¹-atÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

``yathÄ• pi \Be I 7/ kuá¹‡apaá¹ƒ puriso, kaá¹‡á¹-he baddhaá¹ƒ jigucchiya.

mocayitvÄ• na gaccheyya, sukhÄ« serÄ« sayaá¹ƒvasÄ« ||

``tathevimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apasaÃ±cayaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

``yathÄ• uccÄ• raá¹-á¹-hÄ• namhi, karÄ«saá¹ƒ naranÄ• riyo.

chaá¸• á¸• ayitvÄ• na gacchanti, anapekkhÄ• anatthikÄ• ||

``evamevÄ• haá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, vaccaá¹ƒ katvÄ• yathÄ• kuá¹-iá¹ƒ ||

``yathÄ• pi \Ne I 8/ jajjaraá¹ƒ nÄ• vaá¹ƒ, paluggaá¹ƒ udagÄ• hiniá¹ƒ.

sÄ• mÄ« chaá¸• á¸• etvÄ• gacchanti, anapekkhÄ• anatthikÄ• ||

``evamevÄ• haá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, navacchiddaá¹ƒ dhuvassavaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, jiá¹‡á¹‡anÄ• vaá¹ƒva sÄ• mikÄ• ||

``yathÄ• pi \Ee 7/ puriso corehi, gacchanto bhaá¹‡á¸• amÄ• diya.

bhaá¹‡á¸• acchedabhayaá¹ƒ disvÄ• , chaá¸• á¸• ayitvÄ• na gacchati ||

``evameva ayaá¹ƒ kÄ• yo, mahÄ• corasamo viya.

pahÄ• yimaá¹ƒ gamissÄ• mi, kusalacchedanÄ• bhayÄ• â€™â€™ ti ||

evaá¹ƒ sumedhapaá¹‡á¸• ito nÄ• nÄ• vidhÄ• hi upamÄ• hi imaá¹ƒ nekkhammÅ«pasaá¹ƒhit
sakanivesane aparimitabhogakkhandhaá¹ƒ heá¹-á¹-hÄ• vuttanayena kapaá¹‡addhikÄ• dÄ«
mahÄ• dÄ• naá¹ƒ datvÄ• vatthukÄ• me ca kilesakÄ• me ca pahÄ• ya amaranagarato nikkh
__dhammikaá¹ƒ_ nÄ• ma pabbataá¹ƒ nissÄ• ya assamaá¹ƒ katvÄ• tattha paá¹‡á¹‡asÄ• laÅ
paÃ±cahi nÄ«varaá¹‡adosehi vajjitaá¹ƒ ``evaá¹ƒ samÄ• hite citteâ€™â€™ tiÄ• dinÄ• nayen
kÄ• raá¹‡aguá¹‡ehi samupetaá¹ƒ abhiÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ balaá¹ƒ Ä• harituá¹ƒ tasmi
navadosasamannÄ• gataá¹ƒ sÄ• á¹-akaá¹ƒ pajahitvÄ• , dvÄ• dasaguá¹‡asamannÄ• gataá¹
isipabbajjaá¹ƒ pabbaji. evaá¹ƒ pabbajito aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ taá¹ƒ paá¹‡á¹‡a
dasaguá¹‡asamannÄ• gataá¹ƒ rukkhamÅ«laá¹ƒ upagantvÄ• sabbaá¹ƒ dhaÃ±Ã±avikatiá¹ƒ
hutvÄ• nisajjaá¹-á¹-hÄ• nacaá¹…kamanavaseneva \Be I 8/ padhÄ• naá¹ƒ padahanto sattÄ•
aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ paÃ±cannaÃ±ca abhiÃ±Ã±Ä• naá¹ƒ lÄ• bhÄ« ahosi. e
abhiÃ±Ã±Ä• balaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ ---

``evÄ• haá¹ƒ cintayitvÄ• na, nekakoá¹-isataá¹ƒ dhanaá¹ƒ.

nÄ• thÄ• nÄ• thÄ• naá¹ƒ datvÄ• na, himavantamupÄ• gamiá¹ƒ ||

``himavantassÄ• vidÅ«re, dhammiko nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

``caá¹…kamaá¹ƒ \Ne I 9/ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaá¹ƒ.

aá¹-á¹-haguá¹‡asamupetaá¹ƒ, abhiÃ±Ã±Ä• balamÄ• hariá¹ƒ ||

``sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gataá¹ƒ.

vÄ• kacÄ«raá¹ƒ nivÄ• sesiá¹ƒ, dvÄ• dasaguá¹‡amupÄ• gataá¹ƒ ||

``aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaá¹ƒ.

upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gataá¹ƒ ||

``vÄ• pitaá¹ƒ \Ee 8/ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

``tatthappadhÄ• naá¹ƒ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• bala pÄ• puá¹‡iâ€™â€™ nti ||

tattha __ ``assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• â€™â€™ _ti imÄ• ya
sumedhapaá¹‡á¸• itena assamapaá¹‡á¹‡asÄ• lacaá¹…kamÄ• sahatthÄ• mÄ• pitÄ• viya v
mahÄ• sattaÃ±hi ``himavantaá¹ƒ ajjhogÄ• hetvÄ• ajja dhammikapabbataá¹ƒ pavisissatÄ«â
vissakammadevaputtaá¹ƒ Ä• mantesi --- ``tÄ• ta, ayaá¹ƒ sumedhapaá¹‡á¸• ito `pabbajissÄ•
etassa vasanaá¹-á¹-hÄ• naá¹ƒ mÄ• pehÄ«â€™â€™ ti. so tassa vacanaá¹ƒ sampaá¹-icchitv
suguttaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ, manoramaá¹ƒ caá¹…kamaÃ±ca mÄ• pesi. bhagavÄ• pana
nipphannaá¹ƒ taá¹ƒ assamapadaá¹ƒ sandhÄ• ya ``sÄ• riputta, tasmiá¹ƒ dhammikapabbate

``assamo \Be I 9/ sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• .

caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaâ€™â€™ â€™ nti || ---

Ä• ha. tattha __sukato mayha_nti suá¹-á¹-hu kato mayÄ• . __paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ
paá¹‡á¹‡acchadanasÄ• lÄ• pi me sumÄ• pitÄ• ahosi.

__paÃ±cadosavivajjita_nti paÃ±cime caá¹…kamadosÄ• nÄ• ma thaddhavisamatÄ• , antoru
I 10/, atisambÄ• dhatÄ• , ativisÄ• latÄ• ti. thaddhavisamabhÅ«mibhÄ• gasmiÃ±hi caá¹…kam
rujjanti, phoá¹-Ä• uá¹-á¹-hahanti, cittaá¹ƒ ekaggataá¹ƒ na labhati, kammaá¹-á¹-hÄ• naá¹ƒ vi
mudusamatale pana phÄ• suvihÄ• raá¹ƒ Ä• gamma kammaá¹-á¹-hÄ• naá¹ƒ sampajjati. tasm
eko dosoti veditabbo. caá¹…kamassa anto vÄ• majjhe vÄ• koá¹-iyaá¹ƒ vÄ• rukkhe sati pa
caá¹…kamantassa nalÄ• á¹-aá¹ƒ vÄ• sÄ«saá¹ƒ vÄ• paá¹-ihaÃ±Ã±atÄ«ti antorukkhatÄ• du
tiá¹‡alatÄ• digahanacchanne caá¹…kame caá¹…kamanto andhakÄ• ravelÄ• yaá¹ƒ uragÄ• d
mÄ• reti, tehi vÄ• daá¹-á¹-ho dukkhaá¹ƒ Ä• pajjatÄ«ti gahanacchannatÄ• tatiyo doso. atisa
vitthÄ• rato ratanike vÄ• aá¸• á¸• haratanike vÄ• caá¹…kamantassa paricchede pakkhalitv
bhijjantÄ«ti atisambÄ• dhatÄ• catuttho doso. ativisÄ• le caá¹…kame caá¹…kamantassa citt
ekaggataá¹ƒ na labhatÄ«ti ativisÄ• latÄ• paÃ±camo doso. puthulato pana diyaá¸• á¸• harat
ratanamattaá¹ƒ anucaá¹…kamaá¹ƒ dÄ«ghato saá¹-á¹-hihatthaá¹ƒ mudutalaá¹ƒ samavippaki
caá¹…kamaá¹ƒ vaá¹-á¹-ati __cetiyagiri_mhi dÄ«pappasÄ• dakamahÄ• __mahinda_ttherass
tÄ• disaá¹ƒ taá¹ƒ ahosi. tenÄ• ha --- ``caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivaj

__aá¹-á¹-haguá¹‡asamupeta_nti aá¹-á¹-hahi samaá¹‡asukhehi upetaá¹ƒ. aá¹-á¹-himÄ• ni sa
dhanadhaÃ±Ã±apariggahÄ• bhÄ• vo, anavajjapiá¹‡á¸• apÄ• tapariyesanabhÄ• vo, nibbutap
raá¹-á¹-haá¹ƒ pÄ«á¸·etvÄ• dhanasÄ• raá¹ƒ vÄ• sÄ«sakahÄ• paá¹‡Ä• dÄ«ni vÄ• gaá¹‡har
raá¹-á¹-hapÄ«á¸·anakilesÄ• bhÄ• vo, upakaraá¹‡esu nicchandarÄ• gabhÄ• vo, coravilope n
rÄ• jarÄ• jamahÄ• mattehi asaá¹ƒsaá¹-á¹-habhÄ• vo, catÅ«su disÄ• su appaá¹-ihatabhÄ• vo
hoti --- ``yathÄ• tasmiá¹ƒ assame vasantena sakkÄ• honti imÄ• ni aá¹-á¹-ha sukhÄ• ni vind
aá¹-á¹-haguá¹‡asamupetaá¹ƒ taá¹ƒ assamaá¹ƒ mÄ• pesiâ€™â€™ nti.

__abhiÃ±Ã±Ä• balamÄ• hari_nti pacchÄ• tasmiá¹ƒ assame vasanto kasiá¹‡aparikammaá¹
samÄ• pattÄ«naÃ±ca uppÄ• danatthÄ• ya aniccato ca dukkhato ca vipassanaá¹ƒ Ä• rabhitv
vipassanÄ• balaá¹ƒ Ä• hariá¹ƒ. yathÄ• tasmiá¹ƒ vasanto taá¹ƒ balaá¹ƒ Ä• harituá¹ƒ sakkom
abhiÃ±Ã±atthÄ• ya vipassanÄ• balassa anucchavikaá¹ƒ katvÄ• mÄ• pesinti attho.

__sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gata_nti etthÄ• yaá¹ƒ anupubbikathÄ• .
kuá¹-ileá¹‡acaá¹…kamÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ pupphÅ«pagaphalÅ«pagarukkhasaÃ±cha
madhurasalilÄ• sayaá¹ƒ apagatavÄ• á¸·amigabhiá¹ƒsanakasakuá¹‡aá¹ƒ pavivekakkhamaá¹
alaá¹…katacaá¹…kamassa ubhosu antesu Ä• lambanaphalakaá¹ƒ saá¹ƒvidhÄ• ya nisÄ«dan
samatalaá¹ƒ muggavaá¹‡á¹‡asilaá¹ƒ mÄ• petvÄ• anto paá¹‡á¹‡asÄ• lÄ• ya \Ne I 11/
jaá¹-Ä• maá¹‡á¸• alavÄ• kacÄ«ratidaá¹‡á¸• akuá¹‡á¸• ikÄ• dike tÄ• pasaparikkhÄ• re maá¹
pÄ• nÄ«yaghaá¹-apÄ• nÄ«yasaá¹…khapÄ• nÄ«yasarÄ• vÄ• ni, aggisÄ• lÄ• yaá¹ƒ aá¹…gÄ•
yaá¹ƒ yaá¹ƒ pabbajitÄ• naá¹ƒ upakÄ• rÄ• ya saá¹ƒvattati, taá¹ƒ sabbaá¹ƒ mÄ• petvÄ• paá¹
--- ``ye keci pabbajitukÄ• mÄ• ime parikkhÄ• re gahetvÄ• pabbajantÅ«â€™â€™ ti akkharÄ
gate vissakammadevaputte sumedhapaá¹‡á¸• ito himavantapÄ• de girikandarÄ• nusÄ• rena

phÄ• sukaá¹-á¹-hÄ• naá¹ƒ olokento nadÄ«nivattane vissakammanimmitaá¹ƒ sakkadattiyaá¹
disvÄ• caá¹…kamanakoá¹-iá¹ƒ gantvÄ• padavaá¸·aÃ±jaá¹ƒ apassanto ``dhuvaá¹ƒ pabbajit
pariyesitvÄ• kilantarÅ«pÄ• Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ \Ee 10/ pavisitvÄ• nisinnÄ• b
cintetvÄ• thokaá¹ƒ Ä• gametvÄ• ``ativiya cirÄ• yanti, jÄ• nissÄ• mÄ«â€™â€™ ti paá¹‡á¹‡a
anto pavisitvÄ• ito cito ca olokento mahÄ• bhittiyaá¹ƒ akkharÄ• ni vÄ• cetvÄ• ``mayhaá¹ƒ
ime gahetvÄ• pabbajissÄ• mÄ«â€™â€™ ti attanÄ• nivatthapÄ• rutaá¹ƒ sÄ• á¹-akayugaá¹ƒ
``sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tatthÄ• â€™â€™ ti. evaá¹ƒ paviá¹-á¹-ho ahaá¹ƒ, sÄ• riputta, tassa
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ sÄ• á¹-akaá¹ƒ pajahiá¹ƒ.

__navadosamupÄ• gata_nti \Be I 11/ sÄ• á¹-akaá¹ƒ pajahanto nava dose disvÄ• pajahinti
tÄ• pasapabbajjaá¹ƒ pabbajitÄ• naÃ±hi sÄ• á¹-akasmiá¹ƒ nava dosÄ• upaá¹-á¹-hahanti. ma
parapaá¹-ibaddhatÄ• ya uppajjanabhÄ• vo eko, paribhogena lahuá¹ƒ kilissanabhÄ• vo eko,
ca rajitabbo ca hoti, paribhogena jÄ«raá¹‡abhÄ• vo eko, jiá¹‡á¹‡assa hi tunnaá¹ƒ vÄ• agga
kÄ• tabbaá¹ƒ hoti, puna pariyesanÄ• ya durabhisambhavabhÄ• vo eko, tÄ• pasapabbajjÄ•
paccatthikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vo eko, yathÄ• hi naá¹ƒ paccatthikÄ• na gaá¹‡ha
paribhuÃ±jantassa vibhÅ«sanaá¹-á¹-hÄ• nabhÄ• vo eko, gahetvÄ• vicarantassa khandhabh

__vÄ• kacÄ«raá¹ƒ nivÄ• sesi_nti tadÄ• haá¹ƒ, sÄ• riputta, ime nava dose disvÄ• sÄ• á¹-ak
nivÄ• sesiá¹ƒ, muÃ±jatiá¹‡aá¹ƒ hÄ«raá¹ƒ hÄ«raá¹ƒ katvÄ• ganthetvÄ• kataá¹ƒ vÄ• kacÄ«r
nivÄ• sanapÄ• rupanatthÄ• ya Ä• diyinti attho.

__dvÄ• dasa guá¹‡amupÄ• gata_nti dvÄ• dasahi Ä• nisaá¹ƒsehi samannÄ• gataá¹ƒ. vÄ• k
Ä• nisaá¹ƒsÄ• --- appagghaá¹ƒ sundaraá¹ƒ kappiyanti ayaá¹ƒ tÄ• va eko Ä• nisaá¹ƒso, sah
ayaá¹ƒ dutiyo, paribhogena saá¹‡ikaá¹ƒ kilissati, dhoviyamÄ• nepi papaÃ±co natthÄ«ti ayaá
jiá¹‡á¹‡epi sibbitabbÄ• bhÄ• vo catuttho, puna pariyesantassa sukhena karaá¹‡abhÄ• vo \N
tÄ• pasapabbajjÄ• ya sÄ• ruppabhÄ• vo chaá¹-á¹-ho, paccatthikÄ• naá¹ƒ nirupabhogabhÄ•
vibhÅ«sanaá¹-á¹-hÄ• nÄ• bhÄ• vo aá¹-á¹-hamo, dhÄ• raá¹‡e sallahukabhÄ• vo navamo, cÄ
dasamo, vÄ• kuppattiyÄ• dhammikaanavajjabhÄ• vo ekÄ• dasamo, vÄ• kacÄ«re naá¹-á¹-h
dvÄ• dasamoti.

__aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• laka_nti kathaá¹ƒ pajahiá¹ƒ?
varasÄ• á¹-akayugaá¹ƒ omuÃ±canto cÄ«varavaá¹ƒse laggitaá¹ƒ anojapupphadÄ• masadisa
gahetvÄ• nivÄ• setvÄ• tassÅ«pari aparaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• kacÄ«raá¹ƒ pa
punnÄ• gapupphasantharasadisaá¹ƒ sakhuraá¹ƒ ajinacammaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• jaá¹-
paá¹-imuÃ±citvÄ• cÅ«á¸·Ä• ya \Ee 11/ saddhiá¹ƒ niccalabhÄ• vakaraá¹‡atthaá¹ƒ sÄ• rasÅ«
muttÄ• jÄ• lasadisÄ• ya sikkÄ• ya pavÄ• á¸·avaá¹‡á¹‡aá¹ƒ kuá¹‡á¸• ikaá¹ƒ odahitvÄ• tÄ«s
kÄ• jaá¹ƒ Ä• dÄ• ya ekissÄ• kÄ• jakoá¹-iyÄ• kuá¹‡á¸• ikaá¹ƒ, ekissÄ• aá¹…kusapacchitida
khÄ• rikÄ• jaá¹ƒ aá¹ƒse katvÄ• dakkhiá¹‡ena hatthena kattaradaá¹‡á¸• aá¹ƒ gahetvÄ• paá

saá¹-á¹-hihatthe mahÄ• caá¹…kame aparÄ• paraá¹ƒ caá¹…kamanto attano vesaá¹ƒ oloketv
matthakaá¹ƒ patto, sobhati vata me pabbajjÄ• , buddhapaccekabuddhÄ• dÄ«hi sabbehi dhÄ
thomitÄ• ayaá¹ƒ pabbajjÄ• nÄ• ma, pahÄ«naá¹ƒ me gihibandhanaá¹ƒ, nikkhantosmi nekkh
uttamapabbajjÄ• , karissÄ• mi samaá¹‡adhammaá¹ƒ, labhissÄ• mi maggaphalasukhaâ€™â
khÄ• rikÄ• jaá¹ƒ otÄ• retvÄ• caá¹…kamavemajjhe muggavaá¹‡á¹‡asilÄ• paá¹-á¹-e suvaá¹‡
divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamayaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• b
kaá¹-á¹-hattharikÄ• ya nipanno sarÄ«raá¹ƒ utuá¹ƒ gÄ• hÄ• petvÄ• balavapaccÅ«se pabujjh
Ä• vajjesi --- ``ahaá¹ƒ gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ disvÄ• amitabhogaá¹ƒ anantayasaá¹ƒ
pavisitvÄ• nekkhammagavesako hutvÄ• pabbajito. ito dÄ• ni paá¹-á¹-hÄ• ya pamÄ• dacÄ•
vaá¹-á¹-ati, paviveka Ã±hi pahÄ• ya vicarantaá¹ƒ micchÄ• vitakkamakkhikÄ• khÄ• danti, idÄ
vivekamanubrÅ«hetuá¹ƒ vaá¹-á¹-ati, ahaÃ±hi gharÄ• vÄ• saá¹ƒ palibodhato disvÄ• nikkhan
paá¹‡á¹‡asÄ• lÄ• , beluvapakkavaá¹‡á¹‡Ä• paribhaá¹‡á¸• akatÄ• bhÅ«mi, rajatavaá¹‡á¹‡A
kapotapÄ• davaá¹‡á¹‡aá¹ƒ paá¹‡á¹‡acchadanaá¹ƒ, vicittattharaá¹‡avaá¹‡á¹‡o bidalamaÃ±c
vasanaá¹-á¹-hÄ• naá¹ƒ, na etto atirekatarÄ• viya me gehasampadÄ• paÃ±Ã±Ä• yatÄ«â€™
vicinanto aá¹-á¹-ha dose passi.

paá¹‡á¹‡asÄ• laparibhogasmiÃ±hi aá¹-á¹-ha Ä• dÄ«navÄ• --- mahÄ• samÄ• rambhena da
karaá¹‡apariyesanabhÄ• vo eko Ä• dÄ«navo, tiá¹‡apaá¹‡á¹‡amattikÄ• su patitÄ• su tÄ• saá
á¹-hapetabbatÄ• ya nibaddhajagganabhÄ• vo dutiyo, senÄ• sanaá¹ƒ nÄ• ma mahallakassa
vuá¹-á¹-hÄ• piyamÄ• nassa \Ne I 13/ cittekaggatÄ• na hotÄ«ti uá¹-á¹-hÄ• panÄ«yabhÄ• vo
sÄ«tuá¹‡hÄ• dipaá¹-ighÄ• tena kÄ• yassa sukhumÄ• lakaraá¹‡abhÄ• vo catuttho \Be I 13/,
yaá¹ƒkiÃ±ci pÄ• paá¹ƒ sakkÄ• kÄ• tunti garahÄ• paá¹-icchÄ• danabhÄ• vo paÃ±camo, ``m
pariggahakaraá¹‡abhÄ• vo chaá¹-á¹-ho, gehassa atthibhÄ• vo nÄ• mesa sadutiyakavÄ• so
Å«kÄ• maá¹…gulagharagoá¸·ikÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• ya bahusÄ• dhÄ• raá¹‡ab
aá¹-á¹-ha Ä• dÄ«nave disvÄ• mahÄ• satto paá¹‡á¹‡asÄ• laá¹ƒ pajahi. tenÄ• ha --- ``aá¹-á¹-
pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaâ€™â€™ nti.

__upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gata_nti channaá¹ƒ paá¹-ikkhipitvÄ•
rukkhamÅ«laá¹ƒ upagatosmÄ«ti vadati. tatrime dasa guá¹‡Ä• --- appasamÄ• rambhatÄ• e
upagamanamattakameva hi tattha hotÄ«ti. appaá¹-ijagganatÄ• dutiyo, taÃ±hi sammaá¹-á¹-h
paribhogaphÄ• sukaá¹ƒ hotiyeva. anuá¹-á¹-hÄ• panÄ«yabhÄ• vo tatiyo. garahaá¹ƒ nappaá¹-
pÄ• paá¹ƒ karonto lajjatÄ«ti garahÄ• ya appaá¹-icchannabhÄ• vo catuttho. abbhokÄ• savÄ•
santhambhetÄ«ti kÄ• yassa asanthambhanabhÄ• vo paÃ±camo, pariggahakaraá¹‡Ä• bhÄ•
gehÄ• layapaá¹-ikkhepo sattamo. bahusÄ• dhÄ• raá¹‡e gehe viya ``paá¹-ijaggissÄ• mi naá¹
nÄ«haraá¹‡akÄ• bhÄ• vo aá¹-á¹-hamo, vasantassa sappÄ«tikabhÄ• vo navamo, rukkhamÅ«
gatagataá¹-á¹-hÄ• ne sulabhatÄ• ya anapekkhabhÄ• vo dasamoti ime dasaguá¹‡e disvÄ• m
vadati.

imÄ• ni hi ettakÄ• ni kÄ• raá¹‡Ä• ni sallakkhetvÄ• mahÄ• satto punadivase bhikkhÄ• ya gÄ
sampattagÄ• me manussÄ• mahantena ussÄ• hena bhikkhaá¹ƒ adaá¹ƒsu. so bhattakiccaá
Ä• gamma nisÄ«ditvÄ• cintesi --- ``nÄ• haá¹ƒ `Ä• hÄ• raá¹ƒ labhÄ• mÄ«â€™ ti pabbajito, s
mÄ• namadapurisamade vaá¸• á¸• heti, Ä• hÄ• ramÅ«lakassa ca dukkhassa anto natthi, ya
vÄ• pitaropitadhaÃ±Ã±anibbattakaá¹ƒ Ä• hÄ• raá¹ƒ pajahitvÄ• pavattaphalabhojano bhave
paá¹-á¹-hÄ• ya tathÄ• katvÄ• ghaá¹-ento vÄ• yamanto sattÄ• habbhantareyeva aá¹-á¹-ha s
abhiÃ±Ã±Ä• yo nibbattesi. tena vuttaá¹ƒ ---

``vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

``tatthappadhÄ• naá¹ƒ \Be I 14/ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• bala pÄ• puá¹‡iâ€™â€™ nti ||

dÄ«paá¹…karo buddho

evaá¹ƒ \Ne I 14/ abhiÃ±Ã±Ä• balaá¹ƒ patvÄ• sumedhatÄ• pase samÄ• pattisukhena vÄ«ti
nÄ• ma satthÄ• loke udapÄ• di. tassa paá¹-isandhijÄ• tibodhi dhammacakkappavattanesu s
dasasahassilokadhÄ• tu \Ee 13/ saá¹…kampi sampakampi sampavedhi, mahÄ• viravaá¹ƒ ra
pubbanimittÄ• ni pÄ• turahesuá¹ƒ. sumedhatÄ• paso samÄ• pattisukhena vÄ«tinÄ• mento r
tÄ• ni nimittÄ• ni addasa. tena vuttaá¹ƒ ---

``evaá¹ƒ me siddhippattassa, vasÄ«bhÅ«tassa sÄ• sane.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako ||

``uppajjante ca jÄ• yante, bujjhante dhammadesane.

caturo nimitte nÄ• ddasaá¹ƒ, jhÄ• naratisamappitoâ€™â€™ ti ||

tasmiá¹ƒ kÄ• le __dÄ«paá¹…kara_dasabalo catÅ«hi khÄ«á¹‡Ä• savasatasahassehi parivut
caramÄ• no __rammaá¹ƒ_ nÄ• ma nagaraá¹ƒ patvÄ• __sudassana_mahÄ• vihÄ• re paá¹-iv
``dÄ«paá¹…karo kira samaá¹‡issaro paramÄ• bhisambodhiá¹ƒ patvÄ• pavattavaradhamma
caramÄ• no amhÄ• kaá¹ƒ rammanagaraá¹ƒ patvÄ• sudassanamahÄ• vihÄ• re paá¹-ivasatÄ
sappinavanÄ«tÄ• dÄ«ni ceva bhesajjÄ• ni vatthacchÄ• danÄ• ni ca gÄ• hÄ• petvÄ• gandha
yena dhammo, yena saá¹…gho, tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ• hutvÄ• satthÄ• ra

gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• ekamantaá¹ƒ nisinnÄ• dhammadesanaá¹ƒ sutvÄ• svÄ• t
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu.

te punadivase mahÄ• dÄ• naá¹ƒ sajjetvÄ• nagaraá¹ƒ alaá¹…karitvÄ• dasabalassa Ä• gan
udakabhinnaá¹-á¹-hÄ• nesu paá¹ƒsuá¹ƒ pakkhipitvÄ• samaá¹ƒ bhÅ«mitalaá¹ƒ katvÄ• rajat
vÄ• lukaá¹ƒ Ä• kiranti, lÄ• je ceva pupphÄ• ni ca vikiranti, nÄ• nÄ• virÄ• gehi vatthehi dhaja
kadaliyo ceva puá¹‡á¹‡aghaá¹-apantiyo ca patiá¹-á¹-hÄ• penti. tasmiá¹ƒ kÄ• le sumedhatÄ•
Ä• kÄ• saá¹ƒ uggantvÄ• , tesaá¹ƒ manussÄ• naá¹ƒ uparibhÄ• gena Ä• kÄ• sena gacchanto
disvÄ• ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti \Be I 15/ Ä• kÄ• sato oruyha ekamantaá¹ƒ á¹-
``ambho, kassa tumhe idha visamaá¹ƒ maggaá¹ƒ alaá¹…karothÄ• â€™â€™ ti? tena vuttaá¹

``paccantadesavisaye \Ne I 15/, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

``ahaá¹ƒ tena samayena, nikkhamitvÄ• sakassamÄ• .

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

``vedajÄ• taá¹ƒ \Ee 14/ janaá¹ƒ disvÄ• , tuá¹-á¹-hahaá¹-á¹-haá¹ƒ pamoditaá¹ƒ.

orohitvÄ• na gaganÄ• , manusse pucchi tÄ• vade ||

`` `tuá¹-á¹-hahaá¹-á¹-ho pamudito, vedajÄ• to mahÄ• jano.

kassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaâ€™â€™ â€™ nti ||

manussÄ• Ä• haá¹ƒsu --- ``bhante sumedha, na tvaá¹ƒ jÄ• nÄ• si, dÄ«paá¹…karo dasabal
sambodhiá¹ƒ patvÄ• pavattavaradhammacakko cÄ• rikaá¹ƒ caramÄ• no amhÄ• kaá¹ƒ naga
sudassanamahÄ• vihÄ• re paá¹-ivasati. mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ nimantayimha, tasse
Ä• gamanamaggaá¹ƒ alaá¹…karomÄ• â€™â€™ ti. atha sumedhatÄ• paso cintesi --- ``budd
dullabhaá¹ƒ, pageva buddhuppÄ• do, mayÄ• pi imehi manussehi saddhiá¹ƒ dasabalassa ma
vaá¹-á¹-atÄ«â€™â€™ ti. so te manusse Ä• ha --- ``sace, bho, tumhe etaá¹ƒ maggaá¹ƒ budd
mayhampi ekaá¹ƒ okÄ• saá¹ƒ detha, ahampi tumhehi saddhiá¹ƒ maggaá¹ƒ alaá¹…karissÄ•
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ``sumedhatÄ• paso iddhimÄ• â€™â€™ ti jÄ• nan
sallakkhetvÄ• --- ``tvaá¹ƒ imaá¹ƒ á¹-hÄ• naá¹ƒ alaá¹…karohÄ«â€™â€™ ti adaá¹ƒsu. sume
pÄ«tiá¹ƒ gahetvÄ• cintesi --- ``ahaá¹ƒ imaá¹ƒ okÄ• saá¹ƒ iddhiyÄ• alaá¹…karituá¹ƒ pahom
maá¹ƒ paritosessati, ajja mayÄ• kÄ• yaveyyÄ• vaccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti

tasmiá¹ƒ padese pakkhipi.

tassa tasmiá¹ƒ padese aniá¹-á¹-hiteyeva dÄ«paá¹…karadasabalo mahÄ• nubhÄ• vÄ• naá¹
khÄ«á¹‡Ä• savÄ• naá¹ƒ catÅ«hi satasahassehi parivuto devatÄ• su dibbagandhamÄ• lÄ• d
dibbaturiyehi vajjantÄ• su dibbasaá¹…gÄ«tesu pavattentesu manussesu mÄ• nusakehi gan
\Be I 16/ ca pÅ«jayantesu anopamÄ• ya buddhalÄ«lÄ• ya manosilÄ• tale vijambhamÄ• no s
alaá¹…katapaá¹-iyattaá¹ƒ maggaá¹ƒ paá¹-ipajji. sumedhatÄ• paso akkhÄ«ni ummÄ«letvÄ•
Ä• gacchantassa dasabalassa dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ as
16/ anuraÃ±jitaá¹ƒ byÄ• mappabhÄ• ya samparivÄ• ritaá¹ƒ maá¹‡ivaá¹‡á¹‡agaganatale nÄ
Ä• veá¸·Ä• veá¸·abhÅ«tÄ• ceva yugaá¸·ayugaá¸·abhÅ«tÄ• ca chabbaá¹‡á¹‡aghanabuddh
rÅ«pasobhaggappattaá¹ƒ attabhÄ• vaá¹ƒ oloketvÄ• --- ``ajja mayÄ• dasabalassa jÄ«vitapa
vaá¹-á¹-ati, mÄ• bhagavÄ• kalalaá¹ƒ akkami, maá¹‡iphalakasetuá¹ƒ \Ee 15/ pana akkaman
khÄ«á¹‡Ä• savasatasahassehi mama piá¹-á¹-hiá¹ƒ maddamÄ• no gacchatu, taá¹ƒ me bhavi
sukhÄ• yÄ• â€™â€™ ti kese mocetvÄ• ajinacammajaá¹-Ä• maá¹‡á¸• alavÄ• kacÄ«rÄ• ni k
pattharitvÄ• maá¹‡iphalakasetu viya kalalapiá¹-á¹-he nipajji. tena vuttaá¹ƒ ---

``te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, `buddho loke anuttaro.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako.

tassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™ ||

``buddhotivacanaá¹ƒ sutvÄ• na, pÄ«ti uppajji tÄ• vade.

buddho buddhoti kathayanto, somanassaá¹ƒ pavedayiá¹ƒ ||

``tattha á¹-hatvÄ• vicintesiá¹ƒ, tuá¹-á¹-ho saá¹ƒviggamÄ• naso.

`idha bÄ«jÄ• ni ropissaá¹ƒ, khaá¹‡o ve mÄ• upaccagÄ• â€™ ||

``yadi buddhassa sodhetha, ekokÄ• saá¹ƒ dadÄ• tha me.

ahampi sodhayissÄ• mi, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ ||

``adaá¹ƒsu te mamokÄ• saá¹ƒ, sodhetuá¹ƒ aÃ±jasaá¹ƒ tadÄ• .

buddho buddhoti cintento, maggaá¹ƒ sodhemahaá¹ƒ tadÄ• ||

``aniá¹-á¹-hite mamokÄ• se, dÄ«paá¹…karo mahÄ• muni.

catÅ«hi satasahassehi, chaá¸·abhiÃ±Ã±ehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, paá¹-ipajji aÃ±jasaá¹ƒ jino ||

``paccuggamanÄ• \Be I 17/ vattanti, vajjanti bheriyo bahÅ«.

Ä• moditÄ• naramarÅ«, sÄ• dhukÄ• raá¹ƒ pavattayuá¹ƒ ||

``devÄ• \Ne I 17/ manusse passanti, manussÄ• pi ca devatÄ• .

ubhopi te paÃ±jalikÄ• , anuyanti tathÄ• gataá¹ƒ ||

``devÄ• dibbehi turiyehi, manussÄ• mÄ• nusehi ca.

ubhopi te vajjayantÄ• , anuyanti tathÄ• gataá¹ƒ ||

``dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

``dibbaá¹ƒ candanacuá¹‡á¹‡aÃ±ca, varagandhaÃ±ca kevalaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

``campakaá¹ƒ salalaá¹ƒ nÄ«paá¹ƒ, nÄ• gapunnÄ• gaketakaá¹ƒ.

disodisaá¹ƒ ukkhipanti, bhÅ«mitalagatÄ• narÄ• ||

``kese muÃ±citvÄ• haá¹ƒ tattha, vÄ• kacÄ«raÃ±ca cammakaá¹ƒ.

kalale pattharitvÄ• na, avakujjo nipajjahaá¹ƒ ||

``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittha, hitÄ• ya me bhavissatÄ«â€™â€™ ti ||

so \Ee 16/ pana kalalapiá¹-á¹-he nipannakova puna akkhÄ«ni ummÄ«letvÄ• dÄ«paá¹…kar
sampassamÄ• no evaá¹ƒ cintesi --- ``sace ahaá¹ƒ iccheyyaá¹ƒ, sabbakilese jhÄ• petvÄ• sa
rammanagaraá¹ƒ paviseyyaá¹ƒ, aÃ±Ã±Ä• takavesena pana me kilese jhÄ• petvÄ• nibbÄ• n
yaá¹ƒnÅ«nÄ• haá¹ƒ dÄ«paá¹…karadasabalo viya paramÄ• bhisambodhiá¹ƒ patvÄ• dhamm
saá¹ƒsÄ• rasÄ• garÄ• uttÄ• retvÄ• pacchÄ• parinibbÄ• yeyyaá¹ƒ, idaá¹ƒ mayhaá¹ƒ patirÅ
dhamme samodhÄ• netvÄ• buddhabhÄ• vÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• nipajji. tena vutt

``pathaviyaá¹ƒ nipannassa, evaá¹ƒ me Ä• si cetaso.

`icchamÄ• no ahaá¹ƒ ajja, kilese jhÄ• paye mama ||

`` `kiá¹ƒ \Be I 18/ \Ne I 18/ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevake ||

`` `kiá¹ƒ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

`` `iminÄ• me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

`` `saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakaâ€™â€™ â€™ nti ||

yasmÄ• pana buddhattaá¹ƒ patthentassa ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti ||

manussattabhÄ• vasmiá¹ƒyeva hi á¹-hatvÄ• buddhattaá¹ƒ patthentassa patthanÄ• samijjh
supaá¹‡á¹‡assa vÄ• devatÄ• ya vÄ• sakkassa vÄ• patthanÄ• no samijjhati. manussattab
á¹-hitasseva patthanÄ• samijjhati, itthiyÄ• vÄ• paá¹‡á¸• akanapuá¹ƒsakaubhatobyaÃ±jana

samijjhati. purisassapi tasmiá¹ƒ attabhÄ• ve arahattappattiyÄ• hetusampannasseva patthan
itarassa. hetusampannassÄ• pi jÄ«vamÄ• nabuddhasseva santike patthentasseva patthanÄ
buddhe cetiyasantike vÄ• bodhimÅ«le vÄ• patthentassa na samijjhati. buddhÄ• naá¹ƒ sant
pabbajjÄ• liá¹…ge á¹-hitasseva samijjhati, no gihiliá¹…ge á¹-hitassa. pabbajitassapi \Ee 17/
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattilÄ• bhinoyeva samijjhati, na imÄ• ya guá¹‡asamp
guá¹‡asampannenapi yena attano jÄ«vitaá¹ƒ buddhÄ• naá¹ƒ pariccattaá¹ƒ hoti, tasseva imi
adhikÄ• rasampannassa samijjhati, na itarassa. adhikÄ• rasampannassÄ• pi yassa buddhal
mahanto chando ca ussÄ• ho ca vÄ• yÄ• mo ca pariyeá¹-á¹-hi ca, tasseva samijjhati, na itar

tatridaá¹ƒ \Be I 19/ \Ne I 19/ chandamahantatÄ• ya opammaá¹ƒ --- sace hi evamassa yo
sakalacakkavÄ• á¸·agabbhaá¹ƒ ekodakÄ«bhÅ«taá¹ƒ attano bÄ• hubalena uttaritvÄ• pÄ• ra
buddhattaá¹ƒ pÄ• puá¹‡Ä• ti. yo vÄ• pana sakalacakkavÄ• á¸·agabbhaá¹ƒ veá¸·ugumbasa
madditvÄ• padasÄ• gacchanto pÄ• raá¹ƒ gantuá¹ƒ samattho, so buddhattaá¹ƒ pÄ• puá¹‡Ä
sakalacakkavÄ• á¸·agabbhaá¹ƒ sattiyo Ä• koá¹-etvÄ• nirantaraá¹ƒ sattiphalasamÄ• kiá¹‡á¹
pÄ• raá¹ƒ gantuá¹ƒ samattho, so buddhattaá¹ƒ pÄ• puá¹‡Ä• ti. yo vÄ• pana sakalacakkavÄ
vÄ«taccitaá¹…gÄ• rabharitaá¹ƒ pÄ• dehi maddamÄ• no pÄ• raá¹ƒ gantuá¹ƒ samattho, so bu
yo etesu ekampi attano dukkaraá¹ƒ na maÃ±Ã±ati, ``ahaá¹ƒ etampi taritvÄ• vÄ• gantvÄ• v
gamissÄ• mÄ«â€™â€™ ti evaá¹ƒ mahantena chandena ca ussÄ• hena ca vÄ• yÄ• mena c
hoti, etasseva patthanÄ• samijjhati, na itarassa. tasmÄ• sumedhatÄ• paso ime aá¹-á¹-ha d
buddhabhÄ• vÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• nipajji.

dÄ«paá¹…karopi bhagavÄ• Ä• gantvÄ• sumedhatÄ• pasassa sÄ«sabhÄ• ge á¹-hatvÄ• m
ugghÄ• á¹-ento viya paÃ±cavaá¹‡á¹‡apasÄ• dasampannÄ• ni akkhÄ«ni ummÄ«letvÄ• kala
sumedhatÄ• pasaá¹ƒ disvÄ• ``ayaá¹ƒ tÄ• paso buddhattÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• ni
etassa patthanÄ• , udÄ• hu noâ€™â€™ ti anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pesetvÄ• upadhÄ•
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni atikkamitvÄ• ayaá¹ƒ gotamo nÄ
ti Ã±atvÄ• á¹-hitakova parisamajjhe byÄ• kÄ• si --- ``passatha no tumhe imaá¹ƒ uggatapaá¹
kalalapiá¹-á¹-he nipannaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ayaá¹ƒ buddhattÄ• ya a
nipanno, samijjhissati imassa patthanÄ• . ayaÃ±hi ito kappasatasahassÄ• dhikÄ• naá¹ƒ catu
asaá¹…khayeyyÄ• naá¹ƒ matthake gotamo nÄ• ma buddho bhavissati. tasmiá¹ƒ panassa at
nagaraá¹ƒ nivÄ• so bhavissati, mÄ• yÄ• \Ee 18/ nÄ• ma devÄ« mÄ• tÄ• , suddhodano nÄ•
upatisso nÄ• ma thero, dutiyasÄ• vako kolito nÄ• ma, buddhupaá¹-á¹-hÄ• ko Ä• nando nÄ•
therÄ«, dutiyasÄ• vikÄ• uppalavaá¹‡á¹‡Ä• \Be I 20/ nÄ• ma therÄ« bhavissati. ayaá¹ƒ pari
mahÄ• bhinikkhamanaá¹ƒ katvÄ• mahÄ• padhÄ• naá¹ƒ padahitvÄ• nigrodharukkhamÅ«le
neraÃ±jarÄ• ya tÄ«re paribhuÃ±jitvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha assattharukkhamÅ«le
vuttaá¹ƒ ---

``dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

ussÄ«sake maá¹ƒ á¹-hatvÄ• na, idaá¹ƒ vacanamabravi ||

`` `passatha \Ne I 20/ imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

aparimeyye ito kappe, buddho loke bhavissati ||

`` `ahu kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

`` `ajapÄ• larukkhamÅ«le, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

`` `neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

`` `tato padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

assattharukkhamÅ«lamhi, bujjhissati mahÄ• yaso ||

`` `imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

`` `anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissati taá¹ƒ jinaá¹ƒ ||

`` `khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

bodhi tassa bhagavato, assatthoti pavuccatÄ«â€™â€™ â€™ ti || (Bv II 60-68).

taá¹ƒ sutvÄ• sumedhatÄ• paso --- ``mayhaá¹ƒ kira patthanÄ• samijjhissatÄ«â€™â€™ ti s
mahÄ• jano dÄ«paá¹…karadasabalassa vacanaá¹ƒ sutvÄ• ``sumedhatÄ• paso kira buddha
haá¹-á¹-hatuá¹-á¹-ho \Be I 21/ ahosi. evaÃ±cassa ahosi --- ``yathÄ• nÄ• ma manussÄ• nad
\Ne I 21/ titthena uttarituá¹ƒ asakkontÄ• heá¹-á¹-hÄ• titthena \Ee 19/ uttaranti, evameva ma
dÄ«paá¹…karadasabalassa sÄ• sane maggaphalaá¹ƒ alabhamÄ• nÄ• anÄ• gate yadÄ• tv
sammukhÄ• maggaphalaá¹ƒ sacchikÄ• tuá¹ƒ samatthÄ• bhaveyyÄ• mÄ• â€™â€™ ti patth
dÄ«paá¹…karadasabalopi bodhisattaá¹ƒ pasaá¹ƒsitvÄ• aá¹-á¹-hapupphamuá¹-á¹-hÄ«hi pÅ«
katvÄ• pakkÄ• mi. tepi catusatasahassasaá¹…khÄ• khÄ«á¹‡Ä• savÄ• bodhisattaá¹ƒ gand
padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. devamanussÄ• pana tatheva pÅ«jetvÄ• vanditvÄ•

bodhisatto sabbesaá¹ƒ paá¹-ikkantakÄ• le sayanÄ• vuá¹-á¹-hÄ• ya ``pÄ• ramiyo vicinissÄ•
puppharÄ• simatthake pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. evaá¹ƒ nisinne bodhisatte saka
devatÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• ``ayya sumedhatÄ• pasa, porÄ• á¹‡akabodhisattÄ• naá
`pÄ• ramiyo vicinissÄ• mÄ• â€™ ti nisinnakÄ• le yÄ• ni pubbanimittÄ• ni nÄ• ma paÃ±Ã±Ä•
pÄ• tubhÅ«tÄ• ni, nissaá¹ƒsayena tvaá¹ƒ buddho bhavissasi. mayametaá¹ƒ jÄ• nÄ• ma `yas
paÃ±Ã±Ä• yanti, ekantena so buddho hotiâ€™, tvaá¹ƒ attano vÄ«riyaá¹ƒ daá¸·haá¹ƒ katvÄ•
bodhisattaá¹ƒ nÄ• nappakÄ• rÄ• hi thutÄ«hi abhitthaviá¹ƒsu. tena vuttaá¹ƒ ---

``idaá¹ƒ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

``ukkuá¹-á¹-hisaddÄ• vattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassÄ« sadevakÄ• ||

``yadimassa lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

``evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

``dÄ«paá¹…karo \Be I 22/ \Ne I 22/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittetvÄ• , dakkhiá¹‡aá¹ƒ pÄ• damuddhari ||

``ye tatthÄ• suá¹ƒ jinaputtÄ• , sabbe padakkhiá¹‡amakaá¹ƒsu maá¹ƒ.

narÄ• nÄ• gÄ• ca gandhabbÄ• , abhivÄ• detvÄ• na pakkamuá¹ƒ ||

``dassanaá¹ƒ \Ee 20/ me atikkante, sasaá¹…ghe lokanÄ• yake.

haá¹-á¹-hatuá¹-á¹-hena cittena, Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• ||

``sukhena sukhito homi, pÄ• mojjena pamodito.

pÄ«tiyÄ• ca abhissanno, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

``pallaá¹…kena nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`vasÄ«bhÅ«to ahaá¹ƒ jhÄ• ne, abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gato ||

`` `dasasahassilokamhi, isayo natthi me samÄ• .

asamo iddhidhammesu, alabhiá¹ƒ Ä«disaá¹ƒ sukhaá¹ƒâ€™ ||

``pallaá¹…kÄ• bhujane mayhaá¹ƒ, dasasahassÄ• dhivÄ• sino.

mahÄ• nÄ• daá¹ƒ pavattesuá¹ƒ, dhuvaá¹ƒ buddho bhavissasi ||

``yÄ• pubbe bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje.

nimittÄ• ni padissanti, tÄ• ni ajja padissare ||

``sÄ«taá¹ƒ byÄ• pagataá¹ƒ hoti, uá¹‡haÃ±ca upasammati.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

``dasasahassÄ« lokadhÄ• tÅ«, nissaddÄ• honti nirÄ• kulÄ• .

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

``mahÄ• vÄ• tÄ• \Ne I 23/ na vÄ• yanti, na sandanti savantiyo.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

``thalajÄ• dakajÄ• pupphÄ• , sabbe pupphanti tÄ• vade.

tepajja pupphitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

``latÄ• vÄ• yadi vÄ• rukkhÄ• , phalabhÄ• rÄ• honti tÄ• vade.

tepajja phalitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

``Ä• kÄ• saá¹-á¹-hÄ• \Be I 23/ ca bhÅ«maá¹-á¹-hÄ• , ratanÄ• jotanti tÄ• vade.

tepajja ratanÄ• jotanti, dhuvaá¹ƒ buddho bhavissasi ||

``mÄ• nusakÄ• ca dibbÄ• ca, turiyÄ• vajjanti tÄ• vade.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

``vicittapupphÄ• gaganÄ• , abhivassanti tÄ• vade.

tepi ajja pavassanti, dhuvaá¹ƒ buddho bhavissasi ||

``mahÄ• samuddo Ä• bhujati, dasasahassÄ« pakampati.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

``nirayepi dasasahasse, aggÄ« nibbanti tÄ• vade.

tepajja nibbutÄ• aggÄ«, dhuvaá¹ƒ buddho bhavissasi ||

``vimalo hoti sÅ«riyo, sabbÄ• dissanti tÄ• rakÄ• .

tepi ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

``anovaá¹-á¹-hena udakaá¹ƒ, mahiyÄ• ubbhijji tÄ• vade.

tampajjubbhijjate mahiyÄ• , dhuvaá¹ƒ buddho bhavissasi ||

``tÄ• rÄ• gaá¹‡Ä• \Ne I 24/ virocanti, nakkhattÄ• gaganamaá¹‡á¸• ale.

visÄ• khÄ• \Ee 21/ candimÄ• yuttÄ• , dhuvaá¹ƒ buddho bhavissasi ||

``bilÄ• sayÄ• darÄ«sayÄ• , nikkhamanti sakÄ• sayÄ• .

tepajja Ä• sayÄ• chuddhÄ• , dhuvaá¹ƒ buddho bhavissasi ||

``na hoti arati sattÄ• naá¹ƒ, santuá¹-á¹-hÄ• honti tÄ• vade.

tepajja sabbe santuá¹-á¹-hÄ• , dhuvaá¹ƒ buddho bhavissasi ||

``rogÄ• tadupasammanti, jighacchÄ• ca vinassati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

``rÄ• go tadÄ• tanu hoti, doso moho vinassati.

tepajja vigatÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

``bhayaá¹ƒ tadÄ• na bhavati, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

``rajo \Be I 24/ nuddhaá¹ƒsati uddhaá¹ƒ, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

``aniá¹-á¹-hagandho pakkamati, dibbagandho pavÄ• yati.

sopajja vÄ• yati gandho, dhuvaá¹ƒ buddho bhavissasi ||

``sabbe devÄ• padissanti, á¹-hapayitvÄ• arÅ«pino.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

``yÄ• vatÄ• nirayÄ• nÄ• ma, sabbe dissanti tÄ• vade.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

``kuá¹-á¹-Ä• \Ne I 25/ kavÄ• á¹-Ä• selÄ• ca, na hontÄ• varaá¹‡Ä• tadÄ• .

Ä• kÄ• sabhÅ«tÄ• tepajja, dhuvaá¹ƒ buddho bhavissasi ||

``cutÄ« ca upapatti ca, khaá¹‡e tasmiá¹ƒ na vijjati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

``daá¸·haá¹ƒ paggaá¹‡ha vÄ«riyaá¹ƒ, mÄ• nivatta abhikkama.

mayampetaá¹ƒ vijÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasÄ«â€™â€™ ti || (Bv II 70-107).

bodhisatto dÄ«paá¹…karadasabalassa ca dasasahassacakkavÄ• á¸·adevatÄ• naÃ±ca vaca saÃ±jÄ• tussÄ• ho hutvÄ• cintesi --- ``buddhÄ• nÄ• ma amoghavacanÄ• , natthi buddhÄ• aÃ±Ã±athattaá¹ƒ. yathÄ• hi Ä• kÄ• se khittaleá¸• á¸• ussa patanaá¹ƒ dhuvaá¹ƒ, jÄ• tassa m sÅ«riyuggamanaá¹ƒ, Ä• sayÄ• nikkhantasÄ«hassa sÄ«hanÄ• danadanaá¹ƒ, garugabbhÄ• dhuvaá¹ƒ avassambhÄ• vÄ«, evameva buddhÄ• naá¹ƒ vacanaá¹ƒ nÄ• ma dhuvaá¹ƒ amogh bhavissÄ• mÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

``buddhassa \Ee 22/ vacanaá¹ƒ sutvÄ• , dasasahassÄ«na cÅ«bhayaá¹ƒ.

tuá¹-á¹-hahaá¹-á¹-ho pamodito, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

``advejjhavacanÄ• buddhÄ• , amoghavacanÄ• jinÄ• .

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

``yathÄ• khittaá¹ƒ nabhe leá¸• á¸• u, dhuvaá¹ƒ patati bhÅ«miyaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

``yathÄ• pi \Be I 25/ sabbasattÄ• naá¹ƒ, maraá¹‡aá¹ƒ dhuvasassataá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• \Ne I 26/ rattikkhaye patte, sÅ«riyuggamanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• nikkhantasayanassa, sÄ«hassa nadanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• Ä• pannasattÄ• naá¹ƒ, bhÄ• ramoropanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataâ€™â€™ nti || (Bv II 108-114).

so ``dhuvÄ• haá¹ƒ buddho bhavissÄ• mÄ«â€™â€™ ti evaá¹ƒ katasanniá¹-á¹-hÄ• no buddh
--- ``kahaá¹ƒ nu kho buddhakÄ• rakÄ• dhammÄ• , kiá¹ƒ uddhaá¹ƒ, udÄ• hu adho, disÄ• vic
sakalaá¹ƒ dhammadhÄ• tuá¹ƒ vicinanto porÄ• á¹‡akabodhisattehi Ä• sevitanisevitaá¹ƒ paá¹
disvÄ• evaá¹ƒ attÄ• naá¹ƒ ovadi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya paá¹-h
pÅ«reyyÄ• si. yathÄ• hi nikkujjito udakakumbho nissesaá¹ƒ katvÄ• udakaá¹ƒ vamatiyeva, n
dhanaá¹ƒ vÄ• yasaá¹ƒ vÄ• puttadÄ• raá¹ƒ vÄ• aá¹…gapaccaá¹…gaá¹ƒ vÄ• anoloketvÄ•
icchiticchitaá¹ƒ nissesaá¹ƒ katvÄ• dadamÄ• no bodhimÅ«le nisÄ«ditvÄ• buddho bhavissas
dÄ• napÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``handa buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, anuciá¹‡á¹‡aá¹ƒ mahÄ• pathaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ paá¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

dÄ• napÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi kumbho sampuá¹‡á¹‡o, yassa kassaci adhokato.

vamatevudakaá¹ƒ nissesaá¹ƒ, na tattha parirakkhati ||

``tatheva \Be I 26/ \Ne I 27/ yÄ• cake disvÄ• , hÄ«namukkaá¹-á¹-hamajjhime.

dadÄ• hi dÄ• naá¹ƒ nissesaá¹ƒ, kumbho viya adhokatoâ€™â€™ ti || (Bv II 115-119).

athassa \Ee 23/ ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarim
sÄ«lapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya sÄ
pÅ«reyyÄ• si. yathÄ• hi camarÄ« migo nÄ• ma jÄ«vitaá¹ƒ anoloketvÄ• attano vÄ• lameva
paá¹-á¹-hÄ• ya jÄ«vitampi anoloketvÄ• sÄ«lameva rakkhamÄ• no buddho bhavissasÄ«â€™
sÄ«lapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, dutiyaá¹ƒ sÄ«lapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ dutiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

sÄ«lapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi camarÄ« vÄ• laá¹ƒ, kismiÃ±ci paá¹-ilaggitaá¹ƒ.

upeti maraá¹‡aá¹ƒ tattha, na vikopeti vÄ• ladhiá¹ƒ ||

``tatheva catÅ«su bhÅ«mÄ«su, sÄ«lÄ• ni paripÅ«raya.

parirakkha sadÄ• sÄ«laá¹ƒ, camarÄ« viya vÄ• ladhiâ€™â€™ nti || (Bv II 120-124).

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
nekkhammapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ•
pÅ«reyyÄ• si. yathÄ• hi ciraá¹ƒ bandhanÄ• gÄ• re vasamÄ• no puriso na tattha sinehaá¹ƒ

ukkaá¹‡á¹-hatiyeva, avasitukÄ• mo hoti, evameva tvampi sabbabhave bandhanÄ• gÄ• rasa
I 28/ ukkaá¹‡á¹-hito muccitukÄ• mo hutvÄ• nekkhammÄ• bhimukhova hohi. evaá¹ƒ buddho
tatiyaá¹ƒ nekkhammapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na \Be I 27/ hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, tatiyaá¹ƒ nekkhammapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ tatiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

nekkhammapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• andughare puriso, ciravuttho dukhaá¹-á¹-ito.

na tattha rÄ• gaá¹ƒ janeti, muttimeva gavesati ||

``tatheva tvaá¹ƒ sabbabhave, passa andugharaá¹ƒ viya.

nekkhammÄ• bhimukho hohi, bhavato parimuttiyÄ• â€™â€™ ti || (Bv II 125-129).

athassa \Ee 24/ ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarim
catutthaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito p
paÃ±Ã±Ä• pÄ• ramimpi pÅ«reyyÄ• si. hÄ«namajjhimukkaá¹-á¹-hesu kaÃ±ci avajjetvÄ• sabb
upasaá¹…kamitvÄ• paÃ±haá¹ƒ puccheyyÄ• si. yathÄ• hi piá¹‡á¸• apÄ• tiko bhikkhu hÄ«nÄ
avajjetvÄ• paá¹-ipÄ• á¹-iyÄ• piá¹‡á¸• Ä• ya caranto khippaá¹ƒ yÄ• panaá¹ƒ labhati, evaá¹ƒ
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanto buddho bhavissasÄ«â€™â€™ ti catutthaá¹ƒ paÃ
katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto \Ne I 29/ tadÄ• dakkhiá¹ƒ, catutthaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ catutthaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi bhikkhu bhikkhanto, hÄ«namukkaá¹-á¹-hamajjhime.

kulÄ• ni na vivajjento, evaá¹ƒ labhati yÄ• panaá¹ƒ ||

``tatheva \Be I 28/ tvaá¹ƒ sabbakÄ• laá¹ƒ, paripucchaá¹ƒ budhaá¹ƒ janaá¹ƒ.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv II 130-

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
vÄ«riyapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya v
pÅ«reyyÄ• si, yathÄ• hi sÄ«ho migarÄ• jÄ• sabbiriyÄ• pathesu daá¸·havÄ«riyo hoti, evaá¹
sabbiriyÄ• pathesu daá¸·havÄ«riyo anolÄ«navÄ«riyo samÄ• no buddho bhavissasÄ«â€™â€
vÄ«riyapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, paÃ±camaá¹ƒ vÄ«riyapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ paÃ±camaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

vÄ«riyapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi \Ee 25/ sÄ«ho migarÄ• jÄ• , nisajjaá¹-á¹-hÄ• nacaá¹…kame.

alÄ«navÄ«riyo hoti, paggahitamano sadÄ• ||

``tatheva \Ne I 30/ tvaá¹ƒ sabbabhave, paggaá¹‡ha vÄ«riyaá¹ƒ daá¸·haá¹ƒ.

vÄ«riyapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv II 135-139

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
khantipÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya kh
pÅ«reyyÄ• si, sammÄ• nanepi avamÄ• nanepi khamova bhaveyyÄ• si. yathÄ• hi pathaviya
asucimpi, na tena pathavÄ« sinehaá¹ƒ paá¹-ighaá¹ƒ karoti, khamati sahati adhivÄ• setiyeva
sammÄ• nanepi avamÄ• nanepi khamova samÄ• no buddho bhavissasÄ«â€™â€™ ti chaá¹
daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto \Be I 29/ tadÄ• dakkhiá¹ƒ, chaá¹-á¹-hamaá¹ƒ khantipÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ chaá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhamÄ• naso, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi pathavÄ« nÄ• ma, sucimpi asucimpi ca.

sabbaá¹ƒ sahati nikkhepaá¹ƒ, na karoti paá¹-ighaá¹ƒ tayÄ• ||

``tatheva tvampi sabbesaá¹ƒ, sammÄ• nÄ• vamÄ• nakkhamo.

khantipÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv II 140-144).

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
saccapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya sa
pÅ«reyyÄ• si, asaniyÄ• matthake patamÄ• nÄ• yapi dhanÄ• dÄ«naá¹ƒ atthÄ• ya chandÄ•
sampajÄ• namusÄ• vÄ• daá¹ƒ nÄ• ma mÄ• bhÄ• si. yathÄ• hi osadhÄ« tÄ• rakÄ• nÄ• ma
jahitvÄ• aÃ±Ã±Ä• ya vÄ«thiyÄ• \Ne I 31/ na gacchati, sakavÄ«thiyÄ• va gacchati, evameva
musÄ• vÄ• daá¹ƒ nÄ• ma avadantoyeva buddho bhavissasÄ«â€™â€™ ti sattamaá¹ƒ sacca
adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na \Ee 26/ hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, sattamaá¹ƒ saccapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ sattamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhavacano, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi osadhÄ« nÄ• ma, tulÄ• bhÅ«tÄ• sadevake.

samaye utuvasse vÄ• , na vokkamati vÄ«thito ||

``tatheva tvampi saccesu, mÄ• vokkamasi vÄ«thito.

saccapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv II 145-149).

athassa \Be I 30/ ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttari
aá¹-á¹-hamaá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, t
adhiá¹-á¹-hÄ• napÄ• ramimpi pÅ«reyyÄ• si, yaá¹ƒ adhiá¹-á¹-hÄ• si, tasmiá¹ƒ adhiá¹-á¹-hÄ• n
yathÄ• hi pabbato nÄ• ma sabbÄ• su disÄ• su vÄ• tehi pahaá¹-o na kampati na calati, attan
tiá¹-á¹-hati, evameva tvampi attano adhiá¹-á¹-hÄ• ne niccalo hontova buddho bhavissasÄ«â
adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto \Ne I 32/ tadÄ• dakkhiá¹ƒ, aá¹-á¹-hamaá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ aá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha tvaá¹ƒ acalo hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

na kampati bhusavÄ• tehi, sakaá¹-á¹-hÄ• neva tiá¹-á¹-hati ||

``tatheva tvampi adhiá¹-á¹-hÄ• ne, sabbadÄ• acalo bhava.

adhiá¹-á¹-hÄ• napÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv I

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
mettÄ• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya r
pÅ«reyyÄ• si, hitesupi ahitesupi ekacitto bhaveyyÄ• si. yathÄ• hi udakaá¹ƒ nÄ• ma pÄ• paj
kalyÄ• á¹‡ajanassapi sÄ«tabhÄ• vaá¹ƒ ekasadisaá¹ƒ katvÄ• \Ee 27/ pharati, evameva tvam
mettacittena ekacittova honto buddho bhavissasÄ«â€™â€™ ti navamaá¹ƒ mettÄ• pÄ• rami
adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, navamaá¹ƒ mettÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ \Be I 31/ tvaá¹ƒ navamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

mettÄ• ya asamo hohi, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi \Ne I 33/ udakaá¹ƒ nÄ• ma, kalyÄ• á¹‡e pÄ• pake jane.

samaá¹ƒ pharati sÄ«tena, pavÄ• heti rajomalaá¹ƒ ||

``tatheva tvampi hitÄ• hite, samaá¹ƒ mettÄ• ya bhÄ• vaya.

mettÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv II 155-159

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
upekkhÄ• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• y
pÅ«reyyÄ• si, sukhepi dukkhepi majjhattova bhaveyyÄ• si. yathÄ• hi pathavÄ« nÄ• ma suc

majjhattÄ• va hoti, evameva tvampi sukhadukkhesu majjhattova honto buddho bhavissasÄ«
upekkhÄ• pÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ dasamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tulÄ• bhÅ«to daá¸·ho hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi pathavÄ« nÄ• ma, nikkhittaá¹ƒ asuciá¹ƒ suciá¹ƒ.

upekkhati ubhopete, kopÄ• nunayavajjitÄ• ||

``tatheva tvampi sukhadukkhe, tulÄ• bhÅ«to sadÄ• bhava.

upekkhÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || (Bv II 160-1

tato \Ee 28/ cintesi --- ``imasmiá¹ƒ loke bodhisattehi pÅ«retabbÄ• bodhiparipÄ• canÄ• bud
ettakÄ• yeva \Ne I 34/, dasa pÄ• ramiyo á¹-hapetvÄ• aÃ±Ã±e natthi. imÄ• pi dasa pÄ• rami
natthi, heá¹-á¹-hÄ• pathaviyampi, puratthimÄ• dÄ«su disÄ• supi natthi, mayhaá¹ƒyeva pana
patiá¹-á¹-hitÄ• â€™â€™ ti. evaá¹ƒ tÄ• saá¹ƒ hadaye patiá¹-á¹-hitabhÄ• vaá¹ƒ disvÄ• sabbÄ
adhiá¹-á¹-hÄ• ya \Be I 32/ punappunaá¹ƒ sammasanto anulomapaá¹-ilomaá¹ƒ sammasati, p
pÄ• peti, Ä• dimhi gahetvÄ• pariyantaá¹ƒ pÄ• peti, majjhe gahetvÄ• ubhato koá¹-iá¹ƒ pÄ• p
koá¹-Ä«su gahetvÄ• majjhaá¹ƒ pÄ• petvÄ• osÄ• peti. bÄ• hirakabhaá¹‡á¸• apariccÄ• go __
aá¹…gapariccÄ• go __dÄ• naupapÄ• ramÄ«_ nÄ• ma, jÄ«vitapariccÄ• go __dÄ• naparama
pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samattiá¹ƒsa pÄ• ramiyo tela
viya mahÄ• meruá¹ƒ matthaá¹ƒ katvÄ• cakkavÄ• á¸·amahÄ• samuddaá¹ƒ Ä• luá¸·ento viya
pÄ• ramiyo sammasantassa dhammatejena catunahutÄ• dhikadviyojanasatasahassabahalÄ
hatthinÄ• akkantanaá¸·akalÄ• po viya, pÄ«á¸·iyamÄ• naá¹ƒ ucchuyantaá¹ƒ viya ca mahÄ• v
saá¹…kampi sampakampi sampavedhi. kulÄ• lacakkaá¹ƒ viya telayantacakkaá¹ƒ viya ca pa

``ettakÄ• yeva te loke, ye dhammÄ• bodhipÄ• canÄ• .

taduddhaá¹ƒ natthi aÃ±Ã±atra, daá¸·haá¹ƒ tattha patiá¹-á¹-haha ||

``ime dhamme sammasato, sabhÄ• varasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampatha ||

``calati ravati pathavÄ«, ucchuyantaá¹ƒva pÄ«á¸·itaá¹ƒ.

telayante yathÄ• cakkaá¹ƒ, evaá¹ƒ kampati medanÄ«â€™â€™ ti || (Bv II 165-167).

mahÄ• pathaviyÄ• kampamÄ• nÄ• ya rammanagaravÄ• sino saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ
mahÄ• sÄ• lÄ• viya mucchitÄ• papatiá¹ƒsu. ghaá¹-Ä• dÄ«ni kulÄ• labhÄ• janÄ• ni pavaá¹-
paharantÄ• ni cuá¹‡á¹‡avicuá¹‡á¹‡Ä• ni ahesuá¹ƒ. mahÄ• jano bhÄ«tatasito satthÄ• raá¹ƒ
``kiá¹ƒ nu kho bhagavÄ• nÄ• gÄ• vaá¹-á¹-o ayaá¹ƒ, bhÅ«tayakkhadevatÄ• su aÃ±Ã±atarÄ•
etaá¹ƒ jÄ• nÄ• ma, apica kho sabbopi ayaá¹ƒ mahÄ• jano upadduto, kiá¹ƒ nu kho imassa lo
bhavissati, udÄ• hu kalyÄ• á¹‡aá¹ƒ, kathetha no etaá¹ƒ kÄ• raá¹‡aâ€™â€™ nti Ä• ha. atha
sutvÄ• ``tumhe \Be I 33/ mÄ• bhÄ• yatha, mÄ• cintayittha, natthi vo itonidÄ• naá¹ƒ bhayaa
`sumedhapaá¹‡á¸• ito \Ne I 35/ anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™ ti byÄ•
pÄ• ramiyo sammasati, tassa sammasantassa viloá¸·entassa dhammatejena sakaladasasah
ekappahÄ• rena kampati ceva ravati cÄ• â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

``yÄ• vatÄ• parisÄ• Ä• si, buddhassa parivesane.

pavedhamÄ• nÄ• sÄ• tattha, mucchitÄ• sesi bhÅ«miyÄ• ||

``ghaá¹-Ä• nekasahassÄ• ni, kumbhÄ«naÃ±ca satÄ• bahÅ«.

saÃ±cuá¹‡á¹‡amathitÄ• tattha, aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-itÄ• ||

``ubbiggÄ• tasitÄ• bhÄ«tÄ• , bhantÄ• byathitamÄ• nasÄ• .

mahÄ• janÄ• samÄ• gamma, dÄ«paá¹…karamupÄ• gamuá¹ƒ ||

``kiá¹ƒ bhavissati lokassa, kalyÄ• á¹‡amatha pÄ• pakaá¹ƒ.

sabbo upadduto loko, taá¹ƒ vinodehi cakkhuma ||

``tesaá¹ƒ tadÄ• saÃ±Ã±Ä• pesi, dÄ«paá¹…karo mahÄ• muni.

vissatthÄ• hotha mÄ• bhÄ• tha, imasmiá¹ƒ pathavikampane ||

``yamahaá¹ƒ ajja byÄ• kÄ• siá¹ƒ, `buddho loke bhavissatiâ€™.

eso sammasati dhammaá¹ƒ, pubbakaá¹ƒ jinasevitaá¹ƒ ||

``tassa sammasato dhammaá¹ƒ, buddhabhÅ«miá¹ƒ asesato.

tenÄ• yaá¹ƒ kampitÄ• pathavÄ«, dasasahassÄ« sadevakeâ€™â€™ ti || (Bv II 168-174).

mahÄ• jano tathÄ• gatassa vacanaá¹ƒ sutvÄ• haá¹-á¹-hatuá¹-á¹-ho mÄ• lÄ• gandhavilepan
nikkhamitvÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• mÄ• lÄ• gandhÄ• dÄ«hi pÅ«jetvÄ• vandit
rammanagarameva pÄ• visi. bodhisattopi dasa pÄ• ramiyo sammasitvÄ• vÄ«riyaá¹ƒ daá¸·h
nisinnÄ• sanÄ• vuá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``buddhassa \Ne I 36/ vacanaá¹ƒ sutvÄ• , mano nibbÄ• yi tÄ• vade.

sabbe maá¹ƒ upasaá¹…kamma, punÄ• pi abhivandisuá¹ƒ ||

``samÄ• diyitvÄ• \Be I 34/ buddhaguá¹‡aá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

dÄ«paá¹…karaá¹ƒ namassitvÄ• , Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• â€™â€™ ti || (Bv II 175-1

atha \Ee 30/ bodhisattaá¹ƒ Ä• sanÄ• vuá¹-á¹-hahantaá¹ƒ sakaladasasahassacakkavÄ• á¸·a
dibbehi mÄ• lÄ• gandhehi pÅ«jetvÄ• vanditvÄ• ``ayya sumedhatÄ• pasa, tayÄ• ajja dÄ«p
pÄ• damÅ«le mahatÄ« patthanÄ• patthitÄ• , sÄ• te anantarÄ• yena samijjhatu, mÄ• te bh
vÄ• ahosi, sarÄ«re appamattakopi rogo mÄ• uppajjatu, khippaá¹ƒ pÄ• ramiyo pÅ«retvÄ• s
paá¹-ivijjha. yathÄ• pupphÅ«pagaphalÅ«pagarukkhÄ• samaye pupphanti ceva phalanti ca,
samayaá¹ƒ anatikkamitvÄ• khippaá¹ƒ sambodhimuttamaá¹ƒ phusassÅ«â€™â€™ tiÄ• dÄ«m
payirudÄ• haá¹ƒsu. evaÃ±ca payirudÄ• hitvÄ• attano attano devaá¹-á¹-hÄ• nameva agama
abhitthavito --- ``ahaá¹ƒ dasa pÄ• ramiyo pÅ«retvÄ• kappasatasahassÄ• dhikÄ• naá¹ƒ catu
matthake buddho bhavissÄ• mÄ«â€™â€™ ti vÄ«riyaá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• y
himavantameva agamÄ• si. tena vuttaá¹ƒ ---

``dibbaá¹ƒ mÄ• nusakaá¹ƒ pupphaá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

samokiranti pupphehi, vuá¹-á¹-hahantassa Ä• sanÄ• ||

``vedayanti ca te sotthiá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

mahantaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, taá¹ƒ labhassu yathicchitaá¹ƒ ||

``sabbÄ«tiyo vivajjantu, soko rogo vinassatu.

mÄ• te bhavantvantarÄ• yÄ• , phusa khippaá¹ƒ bodhimuttamaá¹ƒ ||

``yathÄ• pi samaye patte, pupphanti pupphino dumÄ• .

tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ena pupphasu ||

``yathÄ• \Ne I 37/ ye keci sambuddhÄ• , pÅ«rayuá¹ƒ dasa pÄ• ramÄ«.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, pÅ«raya dasa pÄ• ramÄ« ||

``yathÄ• ye keci sambuddhÄ• , bodhimaá¹‡á¸• amhi bujjhare.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, bujjhassu jinabodhiyaá¹ƒ ||

``yathÄ• \Be I 35/ ye keci sambuddhÄ• , dhammacakkaá¹ƒ pavattayuá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammacakkaá¹ƒ pavattaya ||

``puá¹‡á¹‡amÄ• ye yathÄ• cando, parisuddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡amano, viroca dasasahassiyaá¹ƒ ||

``rÄ• humutto yathÄ• sÅ«riyo, tÄ• pena atirocati.

tatheva lokÄ• muccitvÄ• , viroca siriyÄ• tuvaá¹ƒ ||

``yathÄ• \Ee 31/ yÄ• kÄ• ci nadiyo, osaranti mahodadhiá¹ƒ.

evaá¹ƒ sadevakÄ• lokÄ• , osarantu tavantike ||

``tehi thutappasattho so, dasa dhamme samÄ• diya.

te dhamme paripÅ«rento, pavanaá¹ƒ pÄ• visÄ« tadÄ• â€™â€™ ti || (Bv II 177-187).

sumedhakathÄ• niá¹-á¹-hitÄ• .

rammanagaravÄ• sinopi kho nagaraá¹ƒ pavisitvÄ• buddhappamukhassa bhikkhusaá¹…gha
satthÄ• tesaá¹ƒ dhammaá¹ƒ desetvÄ• mahÄ• janaá¹ƒ saraá¹‡Ä• dÄ«su patiá¹-á¹-hapetvÄ
uddhampi yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hanto sabbaá¹ƒ buddhakiccaá¹ƒ katvÄ• anukkamena a
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ buddhavaá¹ƒ
vitthÄ• retabbaá¹ƒ. vuttaÃ±hi tattha ---

``tadÄ• \Ne I 38/ te bhojayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

upagacchuá¹ƒ saraá¹‡aá¹ƒ tassa, __dÄ«paá¹…karassa_ satthuno ||

``saraá¹‡agamane kaÃ±ci, nivesesi tathÄ• gato.

kaÃ±ci paÃ±casu sÄ«lesu, sÄ«le dasavidhe paraá¹ƒ ||

``kassaci deti sÄ• maÃ±Ã±aá¹ƒ, caturo phalamuttame.

kassaci asame dhamme, deti so paá¹-isambhidÄ• ||

``kassaci \Be I 36/ varasamÄ• pattiyo, aá¹-á¹-ha deti narÄ• sabho.

tisso kassaci vijjÄ• yo, chaá¸·abhiÃ±Ã±Ä• pavecchati ||

``tena yogena janakÄ• yaá¹ƒ, ovadati mahÄ• muni.

tena vitthÄ• rikaá¹ƒ Ä• si, lokanÄ• thassa sÄ• sanaá¹ƒ ||

``mahÄ• hanÅ«sabhakkhandho, dÄ«paá¹…karasanÄ• mako.

bahÅ« jane tÄ• rayati, parimoceti duggatiá¹ƒ ||

``bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• , satasahassepi yojane.

khaá¹‡ena upagantvÄ• na, bodheti taá¹ƒ mahÄ• muni ||

``paá¹-hamÄ• bhisamaye buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye nÄ• tho, navutikoá¹-imabodhayi ||

``yadÄ• ca devabhavanamhi, buddho dhammamadesayi.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

``sannipÄ• tÄ• tayo Ä• suá¹ƒ, dÄ«paá¹…karassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

``puna \Ne I 39/ \Ee 32/ nÄ• radakÅ«á¹-amhi, pavivekagate jine.

khÄ«á¹‡Ä• savÄ• vÄ«tamalÄ• , samiá¹ƒsu satakoá¹-iyo ||

``yamhi kÄ• le mahÄ• vÄ«ro, sudassanasiluccaye.

navutikoá¹-isahassehi, pavÄ• resi mahÄ• muni ||

``ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

antalikkhamhi caraá¹‡o, paÃ±cÄ• bhiÃ±Ã±Ä• su pÄ• ragÅ« ||

``dasavÄ«sasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayÄ• , gaá¹‡anato asaá¹…khiyÄ• ||

``vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ ahÅ« tadÄ• .

dÄ«paá¹…karassa bhagavato, sÄ• saraá¹ƒ suvisodhitaá¹ƒ ||

``cattÄ• ri \Be I 37/ satasahassÄ• ni, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

dÄ«paá¹…karaá¹ƒ lokaviduá¹ƒ parivÄ• renti sabbadÄ• ||

``ye keci tena samayena, jahanti mÄ• nusaá¹ƒ bhavaá¹ƒ.

appattamÄ• nasÄ• sekhÄ• , garahitÄ• bhavanti te ||

``supupphitaá¹ƒ pÄ• vacanaá¹ƒ, arahantehi tÄ• dibhi.

khÄ«á¹‡Ä• savehi vimalehi, upasobhati sabbadÄ• ||

``nagaraá¹ƒ rammavatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

sumedhÄ• nÄ• ma janikÄ• , dÄ«paá¹…karassa satthuno ||

``dasavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, tayo pÄ• sÄ• damuttamÄ• ||

``tÄ«á¹‡i \Ne I 40/ satasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

padumÄ• nÄ• ma sÄ• nÄ• rÄ«, usabhakkhandho atrajo ||

``nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• ne padahÄ« jino ||

``padhÄ• nacÄ• raá¹ƒ caritvÄ• na, abujjhi mÄ• nasaá¹ƒ muni.

brahmunÄ• yÄ• cito santo, dÄ«paá¹…karo mahÄ• muni ||

``vatti cakkaá¹ƒ mahÄ• vÄ«ro, nandÄ• rÄ• me sirÄ«ghare.

nisinno sirÄ«samÅ«lamhi, akÄ• si titthiyamaddanaá¹ƒ ||

``sumaá¹…galo ca tisso ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• gato nÄ• mupaá¹-á¹-hÄ• ko, dÄ«paá¹…karassa satthuno ||

sunandÄ• ca ``nandÄ• ceva sunandÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pipphalÄ«ti pavuccati ||

``tapussabhallikÄ• nÄ• ma, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

sirimÄ• koá¹‡Ä• upaá¹-á¹-hikÄ• , dÄ«paá¹…karassa satthuno ||

``asÄ«tihatthamubbedho, dÄ«paá¹…karo mahÄ• muni.

sobhati dÄ«parukkhova, sÄ• larÄ• jÄ• va phullito ||

``pabhÄ• \Be I 38/ vidhÄ• vati tassa, samantÄ• dvÄ• dasa yojane.

satasahassavassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``jotayitvÄ• na saddhammaá¹ƒ, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• aggikhandhova, nibbuto so sasÄ• vako ||

``sÄ• \Ne I 41/ ca iddhi so ca yaso, tÄ• ni ca pÄ• desu cakkaratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ti ||

``dÄ«paá¹…karo jino satthÄ• , nandÄ• rÄ• mamhi nibbuto.

tatthetassa jinathÅ«po, chattiá¹ƒsubbedhayojanoâ€™â€™ ti || (Bv III 1-31).

koá¹‡á¸• aÃ±Ã±o buddho

dÄ«paá¹…karassa pana bhagavato aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ•
satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasannipÄ• te
koá¹-isahassaá¹ƒ \Ee 33/, tatiye navutikoá¹-iyo. tadÄ• bodhisatto vijitÄ• vÄ« nÄ• ma cakkav
koá¹-isatasahassassa buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• s
bhavissatÄ«â€™â€™ ti byÄ• karitvÄ• dhammaá¹ƒ desesi. so satthu dhammakathaá¹ƒ sutv
pabbaji. so tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ• aá¹-á¹-ha samÄ• pattiyo ca paÃ±ca abhiÃ±Ã±Ä
aparihÄ«najjhÄ• no brahmaloke nibbatti. koá¹‡á¸• aÃ±Ã±abuddhassa pana rammavatÄ« nÄ

khattiyo pitÄ• , sujÄ• tÄ• nÄ• ma devÄ« mÄ• tÄ• , bhaddo ca subhaddo ca dve aggasÄ• va
nÄ• mupaá¹-á¹-hÄ• ko, tissÄ• ca upatissÄ• ca dve aggasÄ• vikÄ• , sÄ• lakalyÄ• á¹‡irukkh
aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ«raá¹ƒ, vassasatasahassaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ

``dÄ«paá¹…karassa aparena, koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• yako.

anantatejo amitayaso, appameyyo durÄ• sadoâ€™â€™ ||

tassa aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒ kappeyeva cattÄ•
__maá¹…galo, sumano, revato, ___sobhito_ti. __maá¹…galassa_ bhagavato tÄ«su sÄ• vak
paá¹-hamasannipÄ• te koá¹-isatasahassaá¹ƒ \Be I 39/ bhikkhÅ« ahesuá¹ƒ, dutiye koá¹-isata
navuá¹-ikoá¹-iyo. vemÄ• tikabhÄ• tÄ• kirassa Ä• nandakumÄ• ro nÄ• ma navutikoá¹-isaá¹…
dhammassavanatthÄ• ya satthu santikaá¹ƒ agamÄ• si. satthÄ• tassa anupubbikathaá¹ƒ ka
parisÄ• ya saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• tesaá¹ƒ kulaputtÄ• naá
olokento iddhimayapattacÄ«varassa \Ne I 42/ upanissayaá¹ƒ disvÄ• dakkhiá¹‡ahatthaá¹ƒ p
bhikkhavoâ€™â€™ ti Ä• ha. sabbe taá¹…khaá¹‡aÃ±Ã±eva iddhimayapattacÄ«varadharÄ•
Ä• kappasampannÄ• hutvÄ• satthÄ• raá¹ƒ vanditvÄ• parivÄ• rayiá¹ƒsu. ayamassa tatiyo s

yathÄ• pana aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ samantÄ• asÄ«tihatthappamÄ• á¹‡Ä• yeva sa
tassa. tassa pana bhagavato sarÄ«rappabhÄ• niccakÄ• laá¹ƒ dasasahassilokadhÄ• tuá¹ƒ p
rukkhapathavÄ«pabbatasamuddÄ• dayo antamaso ukkhaliyÄ• dÄ«ni upÄ• dÄ• ya suvaá¹‡á
ahesuá¹ƒ. Ä• yuppamÄ• á¹‡aá¹ƒ panassa navutivassasahassÄ• ni ahosi. ettakaá¹ƒ kÄ• laá
pabhÄ• ya virocituá¹ƒ nÄ• sakkhiá¹ƒsu, rattindivaparicchedo na paÃ±Ã±Ä• yittha. divÄ• sÅ«
niccaá¹ƒ buddhÄ• lokeneva vicariá¹ƒsu. sÄ• yaá¹ƒ pupphitakusumÄ• naá¹ƒ pÄ• to ca ravan
loko rattindivaparicchedaá¹ƒ sallakkhesi.

kiá¹ƒ pana aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ ayamÄ• nubhÄ• vo natthÄ«ti? no natthi. tepi hi Ä•
dasasahassilokadhÄ• tuá¹ƒ \Ee 34/ vÄ• tato vÄ• bhiyyo Ä• bhÄ• ya phareyyuá¹ƒ. maá¹…g
pubbapatthanÄ• vasena aÃ±Ã±esaá¹ƒ byÄ• mappabhÄ• viya sarÄ«rappabhÄ• niccameva
pharitvÄ• aá¹-á¹-hÄ• si. so kira bodhisattacariyacaraá¹‡akÄ• le vessantarasadise attabhÄ•
vaá¹…kapabbatasadise pabbate vasi. atheko kharadÄ• á¹-hiko nÄ• ma yakkho mahÄ• puris
sutvÄ• brÄ• hmaá¹‡avaá¹‡á¹‡ena upasaá¹…kamitvÄ• mahÄ• sattaá¹ƒ dve dÄ• rake yÄ• c
brÄ• hmaá¹‡a, puttakeâ€™â€™ ti vatvÄ• haá¹-á¹-hapahaá¹-á¹-ho udakapariyantaá¹ƒ mahÄ
dÄ• rake adÄ• si. yakkho caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-ha
mahÄ• sattassa mulÄ• lakalÄ• paá¹ƒ viya dÄ• rake \Be I 40/ khÄ• di. mahÄ• purisassa yakk
vivaá¹-amatte aggijÄ• laá¹ƒ viya lohitadhÄ• raá¹ƒ uggiramÄ• naá¹ƒ tassa mukhaá¹ƒ disvÄ• p
domanassaá¹ƒ na uppajji. ``sudinnaá¹ƒ vata me dÄ• naâ€™â€™ nti cintayato panassa sarÄ
pÄ«tisomanassaá¹ƒ udapÄ• di. so ``imassa me dÄ• nassa nissandena anÄ• gate iminÄ• va

nikkhamantÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si. tassa taá¹ƒ patthanaá¹ƒ nissÄ• ya buddhabh
nikkhamitvÄ• ettakaá¹ƒ á¹-hÄ• naá¹ƒ phariá¹ƒsu.

aparampissa pubbacariyaá¹ƒ atthi. so kira bodhisattakÄ• le ekassa buddhassa cetiyaá¹ƒ di
buddhassa mayÄ• jÄ«vitaá¹ƒ pariccajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti daá¹‡á¸• akadÄ«pikÄ•
sakalasarÄ«raá¹ƒ veá¹-hÄ• petvÄ• ratanamattamakuá¸·aá¹ƒ satasahassagghanikaá¹ƒ suva
pÅ«rÄ• petvÄ• tattha sahassavaá¹-á¹-iyo jÄ• letvÄ• taá¹ƒ sÄ«senÄ• dÄ• ya sakalasarÄ«ra
padakkhiá¹‡aá¹ƒ karonto sakalarattiá¹ƒ \Ne I 43/ vÄ«tinÄ• meti. evaá¹ƒ yÄ• va aruá¹‡uggam
vÄ• yamantassÄ• pissa lomakÅ«pamattampi usumaá¹ƒ na gaá¹‡hi. padumagabbhaá¹ƒ pav
dhammo hi nÄ• mesa attÄ• naá¹ƒ rakkhantaá¹ƒ rakkhati. tenÄ• ha bhagavÄ• ---

``dhammo have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti ||

imassapi \Ee 35/ kammassa nissandena tassa bhagavato sarÄ«robhÄ• so dasasahassiloka
aá¹-á¹-hÄ• si.

tadÄ• amhÄ• kaá¹ƒ bodhisatto suruci nÄ• ma brÄ• hmaá¹‡o hutvÄ• ``satthÄ• raá¹ƒ nimam
upasaá¹…kamitvÄ• madhuradhammakathaá¹ƒ sutvÄ• ``sve mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡ha
``brÄ• hmaá¹‡a, kittakehi te bhikkhÅ«hi atthoâ€™â€™ ti? ``kittakÄ• pana vo, bhante, pariv
Ä• ha. tadÄ• satthu paá¹-hamasannipÄ• toyeva hoti, tasmÄ• ``koá¹-isatasahassaâ€™â€™
sabbehipi saddhiá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. satthÄ• adhivÄ• sesi.
nimantetvÄ• gehaá¹ƒ gacchanto cintesi --- ``ahaá¹ƒ ettakÄ• naá¹ƒ \Be I 41/ bhikkhÅ«naá¹ƒ
yÄ• gubhattavatthÄ• dÄ«ni dÄ• tuá¹ƒ sakkomi, nisÄ«danaá¹-á¹-hÄ• naá¹ƒ pana kathaá¹ƒ bh

tassa sÄ• cintÄ• caturÄ• sÄ«tiyojanasahassamatthake á¹-hitassa devaraÃ±Ã±o paá¹‡á¸•
uá¹‡habhÄ• vaá¹ƒ janesi. sakko ``ko nu kho maá¹ƒ imamhÄ• á¹-hÄ• nÄ• cÄ• vetukÄ• moâ
olokento mahÄ• purisaá¹ƒ disvÄ• ``suruci nÄ• ma brÄ• hmaá¹‡o buddhappamukhaá¹ƒ bhik
nisÄ«danaá¹-á¹-hÄ• natthÄ• ya cintesi, mayÄ• pi tattha gantvÄ• puÃ±Ã±akoá¹-á¹-hÄ• saá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti vaá¸• á¸• hakivaá¹‡á¹‡aá¹ƒ nimminitvÄ• vÄ• sipharasuhattho mah
pÄ• turahosi. ``atthi nu kho kassaci bhatiyÄ• kattabbakiccaâ€™â€™ nti Ä• ha. mahÄ• puris
kammaá¹ƒ karissasÄ«â€™â€™ ti Ä• ha. ``mama ajÄ• nanasippaá¹ƒ nÄ• ma natthi, gehaá¹ƒ
yaá¹ƒ kÄ• reti, tassa taá¹ƒ kÄ• tuá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. ``tena hi mayhaá¹ƒ kammaá¹
ayyÄ• â€™â€™ ti? ``svÄ• tanÄ• ya me koá¹-isatasahassabhikkhÅ« nimantitÄ• . tesaá¹ƒ nis
karissasÄ«â€™â€™ ti? ``ahaá¹ƒ nÄ• ma kareyyaá¹ƒ sace me bhatiá¹ƒ dÄ• tuá¹ƒ sakkhissa
``sakkhissÄ• mi, tÄ• tÄ• â€™â€™ ti. ``sÄ• dhu karissÄ• mÄ«â€™â€™ ti gantvÄ• ekaá¹ƒ pa
dvÄ• dasaterasayojanappamÄ• á¹‡o padeso \Ne I 44/ kasiá¹‡amaá¹‡á¸• alaá¹ƒ viya samata

á¹-hÄ• ne sattaratanamayo maá¹‡á¸• apo uá¹-á¹-hahatÅ«â€™â€™ ti cintetvÄ• olokesi. tÄ•
bhinditvÄ• maá¹‡á¸• apo uá¹-á¹-hahi. tassa sovaá¹‡á¹‡amayesu thambhesu rajatamayÄ• g
rajatamayesu sovaá¹‡á¹‡amayÄ• , maá¹‡imayesu thambhesu pavÄ• á¸·amayÄ• , pavÄ• á¸·
sattaratanamayesu thambhesu sattaratanamayÄ• ghaá¹-akÄ• ahesuá¹ƒ. tato ``maá¹‡á¸• a
kiá¹…kaá¹‡ikajÄ• laá¹ƒ olambatÅ«â€™â€™ ti olokesi. saha olokaneneva \Ee 36/ jÄ• laá¹ƒ o
mandavÄ• teritassa paÃ±caá¹…gikasseva tÅ«riyassa madhurasaddo niccharati. dibbasaá¹.
ahosi. ``antarantarÄ• gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni olambantÅ«â€™â€™ ti cintentass
``koá¹-isatasahassasaá¹…khÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• sanÄ• ni ca Ä• dhÄ• rakÄ• ni ca p
uá¹-á¹-hahantÅ«â€™â€™ ti cintesi, tÄ• vadeva uá¹-á¹-hahiá¹ƒsu. ``koá¹‡e koá¹‡e ekekÄ• u
uá¹-á¹-hahantÅ«â€™â€™ ti cintesi, udakacÄ• á¹-iyo uá¹-á¹-hahiá¹ƒsu.

so \Be I 42/ ettakaá¹ƒ mÄ• petvÄ• brÄ• hmaá¹‡assa santikaá¹ƒ gantvÄ• ``ehi, ayya, tava
mayhaá¹ƒ bhatiá¹ƒ dehÄ«â€™â€™ ti Ä• ha. mahÄ• puriso gantvÄ• maá¹‡á¸• apaá¹ƒ oloke
sakalasarÄ«raá¹ƒ paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-aá¹ƒ ahosi. athassa n
etadahosi --- ``nÄ• yaá¹ƒ maá¹‡á¸• apo manussabhÅ«tena kato, mayhaá¹ƒ pana ajjhÄ• say
Ä• gamma addhÄ• sakkabhavanaá¹ƒ uá¹‡haá¹ƒ bhavissati. tato sakkena devaraÃ±Ã±Ä• a
bhavissatÄ«â€™â€™ ti. ``na kho pana me yuttaá¹ƒ evarÅ«pe maá¹‡á¸• ape ekadivasaá¹ƒy
sattÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti cintesi. bÄ• hirakadÄ• naÃ±hi tattakampi samÄ• naá¹
tuá¹-á¹-hiá¹ƒ kÄ• tuá¹ƒ na sakkoti, alaá¹…katasÄ«saá¹ƒ pana chinditvÄ• aÃ±jitaakkhÄ«ni u
hadayamaá¹ƒsaá¹ƒ vÄ• ubbaá¹-á¹-etvÄ• dinnakÄ• le bodhisattÄ• naá¹ƒ cÄ• gaá¹ƒ nissÄ•
amhÄ• kampi hi bodhisattassa sivirÄ• jajÄ• take devasikaá¹ƒ paÃ±cakahÄ• paá¹‡asatasaha
dvÄ• resu nagaramajjhe ca dÄ• naá¹ƒ dentassa taá¹ƒ dÄ• naá¹ƒ cÄ• gatuá¹-á¹-hiá¹ƒ uppÄ•
panassa brÄ• hmaá¹‡avaá¹‡á¹‡ena Ä• gantvÄ• sakko devarÄ• jÄ• akkhÄ«ni yÄ• ci, tadÄ•
dadamÄ• nasseva hÄ• so uppajji, kesaggamattampi cittaá¹ƒ aÃ±Ã±athattaá¹ƒ nÄ• hosi. eva
bodhisattÄ• naá¹ƒ titti nÄ• ma natthi. tasmÄ• sopi mahÄ• puriso ``sattÄ• haá¹ƒ mayÄ•
koá¹-isatasahassasaá¹…khÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â
maá¹‡á¸• ape nisÄ«dÄ• petvÄ• sattÄ• haá¹ƒ gavapÄ• naá¹ƒ nÄ• ma adÄ• si. __gavapÄ• n
khÄ«rassa pÅ«retvÄ• uddhanesu Ä• ropetvÄ• ghanapÄ• kapakke khÄ«re thoke taá¹‡á¸• u
pakkamadhusakkaracuá¹‡á¹‡asappÄ«hi abhisaá¹…khatabhojanaá¹ƒ vuccati. manussÄ• yev
nÄ• sakkhiá¹ƒsu. devÄ• pi ekantarikÄ• hutvÄ• parivisiá¹ƒsu. dvÄ• dasaterasayojanappam
bhikkhÅ« gaá¹‡hituá¹ƒ nappahosiyeva \Ee 37/, te pana \Ne I 45/ bhikkhÅ« attano Ä• nubhÄ
pariyosÄ• nadivase pana sabbabhikkhÅ«naá¹ƒ pattÄ• ni dhovÄ• petvÄ• bhesajjatthÄ• ya
sappinavanÄ«tatelamadhuphÄ• á¹‡itÄ• naá¹ƒ pÅ«retvÄ• ticÄ«varehi saddhiá¹ƒ adÄ• si, sa
laddhacÄ«varasÄ• á¹-akÄ• satasahassagghanikÄ• ahesuá¹ƒ.

satthÄ• anumodanaá¹ƒ karonto --- ``ayaá¹ƒ puriso evarÅ«paá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ• si
bhavissatÄ«â€™â€™ ti upadhÄ• rento --- ``anÄ• gate kappasatasahassÄ• dhikÄ• naá¹ƒ \B
asaá¹…khyeyyÄ• naá¹ƒ matthake gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti disvÄ• n

``tvaá¹ƒ ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ atikkamitvÄ• gotamo nÄ• ma buddho bhavissasÄ«â€™
byÄ• karaá¹‡aá¹ƒ sutvÄ• ``ahaá¹ƒ kira buddho bhavissÄ• mi, ko me gharÄ• vÄ• sena attho
cintetvÄ• tathÄ• rÅ«paá¹ƒ sampattiá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viya pahÄ• ya satthu santike p
buddhavacanaá¹ƒ uggaá¹‡hitvÄ• abhiÃ±Ã±Ä• yo ca samÄ• pattiyo ca nibbattetvÄ• Ä• yup
nibbatti.

maá¹…galo buddho

__maá¹…galassa_ pana bhagavato nagaraá¹ƒ uttaraá¹ƒ nÄ• ma ahosi, pitÄ• pi uttaro nÄ•
uttarÄ• nÄ• ma devÄ«, sudevo ca dhammaseno ca dve aggasÄ• vakÄ• , pÄ• lito nÄ• mupa
ca dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ«raá¹ƒ a
vassasahassÄ• ni á¹-hatvÄ• parinibbute pana tasmiá¹ƒ ekappahÄ• reneva dasa cakkavÄ•
ekandhakÄ• rÄ• ni ahesuá¹ƒ. sabbacakkavÄ• á¸·esu manussÄ• naá¹ƒ mahantaá¹ƒ Ä• roda

``koá¹‡á¸• aÃ±Ã±assa aparena, maá¹…galo nÄ• ma nÄ• yako.

tamaá¹ƒ loke nihantvÄ• na, dhammokkamabhidhÄ• rayÄ«â€™â€™ ti || (Bv V 1).

sumano buddho

evaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ andhakÄ• raá¹ƒ katvÄ• parinibbutassa tassa bhagavat
nÄ• ma satthÄ• loke udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ•
ahesuá¹ƒ. dutiye kaÃ±canapabbatamhi navutikoá¹-isahassÄ• ni, tatiye asÄ«tikoá¹-isahassÄ
atulo nÄ• ma nÄ• garÄ• jÄ• ahosi mahiddhiko mahÄ• nubhÄ• vo. so ``buddho uppannoâ€™
Ã±Ä• tisaá¹…ghaparivuto nÄ• gabhavanÄ• nikkhamitvÄ• koá¹-isatasahassabhikkhuparivÄ
bhagavato dibbatÅ«riyehi upahÄ• raá¹ƒ kÄ• retvÄ• \Ee 38/ mahÄ• dÄ• naá¹ƒ pavattetvÄ•
datvÄ• saraá¹‡esu patiá¹-á¹-hÄ• si. sopi naá¹ƒ satthÄ• ``anÄ• gate buddho bhavissatÄ«â€
bhagavato nagaraá¹ƒ mekhalaá¹ƒ nÄ• ma ahosi, sudatto nÄ• ma \Be I 44/ rÄ• jÄ• pitÄ• , si
saraá¹‡o ca bhÄ• vitatto ca dve aggasÄ• vakÄ• , udeno nÄ• mupaá¹-á¹-hÄ• ko, soá¹‡Ä• ca
aggasÄ• vikÄ• , nÄ• garukkho bodhi, navutihatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi, navutiyeva
Ä• yuppamÄ• á¹‡aá¹ƒ ahosi.

``maá¹…galassa aparena, sumano nÄ• ma nÄ• yako.

sabbadhammehi asamo, sabbasattÄ• namuttamoâ€™â€™ ti || (Bv VI 1).

revato buddho

tassa aparabhÄ• ge __revato_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ
gaá¹‡anÄ• natthi, dutiye koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, tathÄ• tatiye. tadÄ• bodhis
brÄ• hmaá¹‡o hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya sirasi
tassa satthuno kilesappahÄ• ne vaá¹‡á¹‡aá¹ƒ sutvÄ• uttarÄ• saá¹…gena pÅ«jaá¹ƒ akÄ• si
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa pana bhagavato nagaraá¹ƒ sudhaÃ±Ã±avatÄ« n
khattiyo, mÄ• tÄ• vipulÄ• nÄ• ma, varuá¹‡o ca brahmadevo ca dve aggasÄ• vakÄ• , samb
bhaddÄ• ca subhaddÄ• ca dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, sarÄ«raá¹ƒ asÄ«tihat
saá¹-á¹-hi vassasahassÄ• nÄ«ti.

``sumanassa aparena, revato nÄ• ma nÄ• yako.

anÅ«pamo asadiso, atulo uttamo jinoâ€™â€™ ti || (Bv 7.1).

sobhito buddho

tassa aparabhÄ• ge __sobhito_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannip
koá¹-isataá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhis
brÄ• hmaá¹‡o hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya buddh
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si. sopi naá¹ƒ ``buddho bhavissatÄ«â€™â€™
bhagavato nagaraá¹ƒ sudhammaá¹ƒ nÄ• ma ahosi, pitÄ• sudhammo nÄ• ma rÄ• jÄ• , mÄ•
asamo ca sunetto ca dve aggasÄ• vakÄ• , anomo nÄ• mupaá¹-á¹-hÄ• ko, nakulÄ• ca sujÄ•
nÄ• garukkho bodhi \Be I 45/, aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi, n
Ä• yuppamÄ• á¹‡anti.

``revatassa \Ee 39/ aparena, sobhito nÄ• ma nÄ• yako.

samÄ• hito santacitto, asamo appaá¹-ipuggaloâ€™â€™ ti || (Bv 8.1).

anomadassÄ« buddho

tassa aparabhÄ• ge ekaá¹ƒ asaá¹…khayeyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒ kappe tayo budd
__anomadassÄ«, padumo, ___nÄ• rado_ti. __anomadassissa_ bhagavato tayo sÄ• vakasa
bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye satta, tatiye cha. tadÄ• bodhisatto eko yakkhasen
mahiddhiko mahÄ• nubhÄ• vo, anekakoá¹-isatasahassÄ• naá¹ƒ yakkhÄ• naá¹ƒ adhipati. so
sutvÄ• Ä• gantvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si.
buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. anomadassissa pana bhagavato candavatÄ« n
nÄ• ma rÄ• jÄ• pitÄ• , yasodharÄ• nÄ• ma mÄ• tÄ• devÄ«, nisabho ca anomo ca dve agg
nÄ• mupaá¹-á¹-hÄ• ko, sundarÄ« ca sumanÄ• ca dve aggasÄ• vikÄ• , ajjunarukkho bodhi,

aá¹-á¹-hapaÃ±Ã±Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yuppan

``sobhitassa aparena, sambuddho dvipaduttamo.

anomadassÄ« amitayaso, tejassÄ« duratikkamoâ€™â€™ ti || (Bv 9.1).

padumo buddho

tassa aparabhÄ• ge __padumo_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannip
koá¹-isatasahassaá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye tÄ«á¹‡i satasahassÄ• ni, tatiye agÄ• make
mahÄ• vanasaá¹‡á¸• avÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ dve satasahassÄ• ni. tadÄ• bodhisatt
nirodhasamÄ• pattiá¹ƒ samÄ• pannaá¹ƒ disvÄ• pasannacitto vanditvÄ• padakkhiá¹‡aá¹ƒ k
tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• sattÄ• haá¹ƒ buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ avijal
gocarÄ• ya apakkamitvÄ• jÄ«vitapariccÄ• gaá¹ƒ katvÄ• bhagavantaá¹ƒ payirupÄ• samÄ• n
sattÄ• haccayena nirodhÄ• vuá¹-á¹-hito sÄ«haá¹ƒ \Be I 46/ oloketvÄ• ``bhikkhusaá¹…ghep
saá¹…ghaá¹ƒ vandissatÄ«â€™â€™ ti ``bhikkhusaá¹…gho Ä• gacchatÅ«â€™â€™ ti cintesi.
Ä• gamiá¹ƒsu. sÄ«hopi bhikkhusaá¹…ghe cittaá¹ƒ pasÄ• deti. satthÄ• tassa manaá¹ƒ oloke
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. padumassa pana bhagavato campakaá¹ƒ \Ee 40/ nÄ•
rÄ• jÄ• pitÄ• , mÄ• tÄ• asamÄ• nÄ• ma devÄ«, sÄ• lo ca upasÄ• lo ca dve aggasÄ• vakÄ
rÄ• mÄ• ca surÄ• mÄ• ca dve aggasÄ• vikÄ• , soá¹‡arukkho nÄ• ma bodhi, aá¹-á¹-hapaá¹
sarÄ«raá¹ƒ ahosi, Ä• yu vassasatasahassanti.

``anomadassissa aparena, sambuddho dvipaduttamo.

padumo nÄ• ma nÄ• mena, asamo appaá¹-ipuggaloâ€™â€™ ti || (bu0 va0 10.1).

nÄ• rado buddho

tassa aparabhÄ• ge __nÄ• rado_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasann
koá¹-isatasahassaá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-isahassÄ• ni, tatiye asÄ«tikoá¹-
bodhisatto isipabbajjaá¹ƒ pabbajitvÄ• paÃ±casu abhiÃ±Ã±Ä• su aá¹-á¹-hasu ca samÄ• patt
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• lohitacandanena pÅ«
``anÄ• gate buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa pana bhagavato dhaÃ±Ã±av
sudevo nÄ• ma khattiyo pitÄ• , anomÄ• nÄ• ma mÄ• tÄ• devÄ«, bhaddasÄ• lo ca jitamitto
vÄ• seá¹-á¹-ho nÄ• mupaá¹-á¹-hÄ• ko, uttarÄ• ca phaggunÄ« ca dve aggasÄ• vikÄ• , mahÄ
sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ ahosi, navuti vassasahassÄ• ni Ä• yÅ«ti.

``padumassa aparena, sambuddho dvipaduttamo.

nÄ• rado nÄ• ma nÄ• mena, asamo appaá¹-ipuggaloâ€™â€™ ti || (Bv 1I 1).

padumuttaro buddho

nÄ• radabuddhassa \Ne I 49/ pana aparabhÄ• ge ito satasahassakappamatthake ekasmiá¹
nÄ• ma buddho udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• . paá¹-hame sannipÄ• te k
ahesuá¹ƒ, dutiye \Be I 47/ vebhÄ• rapabbate navutikoá¹-isahassÄ• ni, tatiye asÄ«tikoá¹-isah
bodhisatto jaá¹-ilo nÄ• ma mahÄ• raá¹-á¹-hiyo hutvÄ• buddhappamukhassa bhikkhusaá¹…
adÄ• si. sopi naá¹ƒ satthÄ• ``anÄ• gate buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. padu
kÄ• le titthiyÄ• nÄ• ma nÄ• hesuá¹ƒ. sabbadevamanussÄ• \Ee 41/ buddhameva saraá¹‡a
haá¹ƒsavatÄ« nÄ• ma ahosi, pitÄ• Ä• nando nÄ• ma khattiyo, mÄ• tÄ• sujÄ• tÄ• nÄ• ma
aggasÄ• vakÄ• , sumano nÄ• mupaá¹-á¹-hÄ• ko, amitÄ• ca asamÄ• ca dve aggasÄ• vikÄ•
aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• samantato dvÄ• dasayoja
vassasatasahassaá¹ƒ Ä• yÅ«ti.

``nÄ• radassa aparena, sambuddho dvipaduttamo.

padumuttaro nÄ• ma jino, akkhobho sÄ• garÅ«pamoâ€™â€™ ti || (Bv 1II 1).

sumedho buddho

tassa aparabhÄ• ge tiá¹ƒsa kappasahassÄ• ni atikkamitvÄ• __sumedho_ ca __sujÄ• to_ c
buddhÄ• nibbattiá¹ƒsu. __sumedhassÄ• _pi tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannip
koá¹-isataá¹ƒ khÄ«á¹‡Ä• savÄ• ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ
nÄ• ma mÄ• á¹‡avo hutvÄ• nidahitvÄ• á¹-hapitaá¹ƒyeva asÄ«tikoá¹-idhanaá¹ƒ vissajjetvÄ•
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• dhammaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-h
naá¹ƒ ``anÄ• gate buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. sumedhassa bhagavato su
ahosi, sudatto nÄ• ma rÄ• jÄ• pitÄ• , mÄ• tÄ• pi sudattÄ• nÄ• ma devÄ«, saraá¹‡o ca sab
sÄ• garo nÄ• mupaá¹-á¹-hÄ• ko, rÄ• mÄ• ca surÄ• mÄ• ca dve aggasÄ• vikÄ• , mahÄ• nÄ
aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ ahosi, Ä• yu navuti vassasahassanti.

``padumuttarassa \Ne I 50/ aparena, sumedho nÄ• ma nÄ• yako.

durÄ• sado uggatejo, sabbalokuttamo munÄ«â€™â€™ ti || (Bv 1III 1).

sujÄ• to buddho

tassa \Be I 48/ aparabhÄ• ge __sujÄ• to_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• va
paá¹-hamasannipÄ• te saá¹-á¹-hi bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye paÃ±Ã±Ä• saá¹
tadÄ• bodhisatto cakkavattirÄ• jÄ• hutvÄ• ``buddho uppannoâ€™â€™ ti sutvÄ• upasaá¹.
buddhappamukhassa bhikkhusaá¹…ghassa saddhiá¹ƒ sattahi ratanehi catumahÄ• dÄ«para
pabbaji. sakalaraá¹-á¹-havÄ• sino raá¹-á¹-huppÄ• daá¹ƒ gahetvÄ• Ä• rÄ• mikakiccaá¹ƒ sÄ•
\Ee 42/ bhikkhusaá¹…ghassa niccaá¹ƒ mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. sopi naá¹ƒ satthÄ• ``an
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato nagaraá¹ƒ sumaá¹…galaá¹ƒ nÄ• ma
pitÄ• , pabhÄ• vatÄ« nÄ• ma mÄ• tÄ• , sudassano ca sudevo ca dve aggasÄ• vakÄ• , nÄ•
ca nÄ• gasamÄ• lÄ• ca dve aggasÄ• vikÄ• , mahÄ• veá¸·urukkho bodhi. so kira mandacch
niggatÄ• hi mahÄ• sÄ• khÄ• hi morapiÃ±chakalÄ• po viya virocittha. tassa bhagavato sarÄ«
paá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ ahosi, Ä• yu navuti vassasahassanti.

``tattheva maá¹‡á¸• akappamhi, sujÄ• to nÄ• ma nÄ• yako.

sÄ«hahanÅ«sabhakkhandho, appameyyo durÄ• sadoâ€™â€™ ti || (Bv 1IV 1).

piyadassÄ« buddho

tassa aparabhÄ• ge ito aá¹-á¹-hÄ• rasakappasatamatthake ekasmiá¹ƒ kappe __piyadassÄ«
___dhammadassÄ«_ti tayo buddhÄ• nibbattiá¹ƒsu. __piyadassissa_pi bhagavato tayo sÄ•
koá¹-isatasahassaá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ•
nÄ• ma mÄ• á¹‡avo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹…gato hutvÄ• satthu dhammadesan
koá¹-isatasahassadhanapariccÄ• gena saá¹…ghÄ• rÄ• maá¹ƒ kÄ• retvÄ• saraá¹‡esu ca sÄ
naá¹ƒ satthÄ• ``aá¹-á¹-hÄ• rasakappasataccayena buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ
nÄ• ma nagaraá¹ƒ ahosi, pitÄ• sudinno nÄ• ma rÄ• jÄ• , mÄ• tÄ• candÄ• nÄ• ma, pÄ• lito
51/ aggasÄ• vakÄ• , sobhito nÄ• mupaá¹-á¹-hÄ• ko, sujÄ• tÄ• ca dhammadinnÄ• ca dve a
bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, navuti vassasahassaá¹ƒ Ä• yÅ«ti.

``sujÄ• tassa \Be I 49/ aparena, sayambhÅ« lokanÄ• yako.

durÄ• sado asamasamo, piyadassÄ« mahÄ• yasoâ€™â€™ ti || (Bv 1V 1).

atthadassÄ« buddho

tassa aparabhÄ• ge __atthadassÄ«_ nÄ• ma bhagavÄ• udapÄ• di. tassÄ• pi tayo sÄ• vak
aá¹-á¹-hanavuti bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye aá¹-á¹-hÄ• sÄ«tisatasahassÄ• ni,
bodhisatto susÄ«mo nÄ• ma mahiddhiko tÄ• paso hutvÄ• devalokato mandÄ• ravapupphac
satthÄ• raá¹ƒ pÅ«jesi, sopi naá¹ƒ ``anÄ• gate buddho \Ee 43/ bhavissatÄ«â€™â€™ ti byÄ•

sobhanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, sÄ• garo nÄ• ma rÄ• jÄ• pitÄ• , sudassanÄ• nÄ• ma
dve aggasÄ• vakÄ• , abhayo nÄ• mupaá¹-á¹-hÄ• ko, dhammÄ• ca sudhammÄ• ca dve ag
sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• samantato sabbakÄ• laá¹ƒ yoja
aá¹-á¹-hÄ• si, Ä• yu vassasatasahassanti.

``tattheva maá¹‡á¸• akappamhi, atthadassÄ« narÄ• sabho.

mahÄ• tamaá¹ƒ nihantvÄ• na, patto sambodhimuttamaâ€™â€™ nti || (Bv 1VI 1).

dhammadassÄ« buddho

tassa aparabhÄ• ge __dhammadassÄ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• va
koá¹-isataá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhis
devarÄ• jÄ• hutvÄ• dibbagandhapupphehi ca dibbatÅ«riyehi ca pÅ«jaá¹ƒ akÄ• si, sopi naá
buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato saraá¹‡aá¹ƒ nÄ• ma nagaraá
rÄ• jÄ• , mÄ• tÄ• sunandÄ• nÄ• ma devÄ«, padumo ca phussadevo ca dve aggasÄ• vakÄ
khemÄ• ca sabbanÄ• mÄ• ca dve aggasÄ• vikÄ• , rattaá¹…kurarukkho \Ne I 52/ bodhi, ``b
vuccati, sarÄ«raá¹ƒ panassa asÄ«tihatthubbedhaá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

``tattheva maá¹‡á¸• akappamhi, dhammadassÄ« mahÄ• yaso.

tamandhakÄ• raá¹ƒ vidhamitvÄ• , atirocati sadevakeâ€™â€™ ti || (Bv 17.1).

siddhattho buddho

tassa \Be I 50/ aparabhÄ• ge ito catunavutikappamatthake ekasmiá¹ƒ kappe ekova __siddh
sammÄ• sambuddho udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ•
ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhisatto uggatejo abhiÃ±Ã±
maá¹…galo nÄ• ma tÄ• paso hutvÄ• mahÄ• jambuphalaá¹ƒ Ä• haritvÄ• tathÄ• gatassa ad
paribhuÃ±jitvÄ• ``catunavutikappamatthake buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. ta
vebhÄ• raá¹ƒ nÄ• ma ahosi, pitÄ• jayaseno nÄ• ma rÄ• jÄ• , mÄ• tÄ• suphassÄ• nÄ• ma
aggasÄ• vakÄ• , revato nÄ• mupaá¹-á¹-hÄ• ko, sÄ«valÄ• ca surÄ• mÄ• ca dve aggasÄ• v
bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

``dhammadassissa aparena, siddhattho lokanÄ• yako.

nihanitvÄ• tamaá¹ƒ sabbaá¹ƒ, sÅ«riyo abbhuggato yathÄ• â€™â€™ ti || (Bv 18.1).

tisso buddho

tassa aparabhÄ• ge ito dvÄ• navutikappamatthake __tisso ___phusso_ti ekasmiá¹ƒ kappe
__tissassa_ bhagavato tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ• te bhikkhÅ«naá¹ƒ
navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhisatto mahÄ• bhogo mahÄ• yaso sujÄ• to r
isipabbajjaá¹ƒ pabbajitvÄ• mahiddhikabhÄ• vaá¹ƒ patvÄ• ``buddho uppannoâ€™â€™ ti su
dibbamandÄ• ravapadumapÄ• ricchattakapupphÄ• ni Ä• dÄ• ya catuparisamajjhe gacchant
pÅ«jesi, Ä• kÄ• se pupphavitÄ• naá¹ƒ akÄ• si. sopi naá¹ƒ satthÄ• ``ito dvenavutikappamatt
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, p
khattiyo, mÄ• tÄ• padumÄ• nÄ• ma devÄ«, brahmadevo ca udayo ca dve aggasÄ• vakÄ•
phussÄ• ca sudattÄ• ca dve aggasÄ• vikÄ• , asanarukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihat
vassasatasahassaá¹ƒ Ä• yÅ«ti.

``siddhatthassa aparena, asamo appaá¹-ipuggalo.

anantatejo amitayaso, tisso lokagganÄ• yakoâ€™â€™ ti || (Bv 19.1).

phusso buddho

tassa \Be I 51/ aparabhÄ• ge __phusso_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• va
paá¹-hamasannipÄ• te saá¹-á¹-hi bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye paá¹‡á¹‡Ä• sa,
bodhisatto vijitÄ• vÄ« nÄ• ma khattiyo hutvÄ• mahÄ• rajjaá¹ƒ pahÄ• ya satthu santike pabb
piá¹-akÄ• ni uggahetvÄ• mahÄ• janassa dhammakathaá¹ƒ kathesi, sÄ«lapÄ• ramiÃ±ca pÅ«
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato kÄ• si nÄ• ma nagaraá¹ƒ ahosi, jayas
sirimÄ• nÄ• ma mÄ• tÄ• , surakkhito ca dhammaseno ca dve aggasÄ• vakÄ• , sabhiyo nÄ•
upacÄ• lÄ• ca dve aggasÄ• vikÄ• , Ä• malakarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä
navuti vassasahassÄ• ni Ä• yÅ«ti.

``tattheva \Ee 45/ maá¹‡á¸• akappamhi, ahu satthÄ• anuttaro.

anÅ«pamo asamasamo, phusso lokagganÄ• yakoâ€™â€™ ti || (Bv 20.1).

vipassÄ« buddho

tassa aparabhÄ• ge ito ekanavutikappe __vipassÄ«_ nÄ• ma bhagavÄ• udapÄ• di. tassÄ•
paá¹-hamasannipÄ• te aá¹-á¹-hasaá¹-á¹-hi bhikkhusatasahassaá¹ƒ ahosi, dutiye ekasatasah
asÄ«tisahassÄ• ni. tadÄ• bodhisatto mahiddhiko mahÄ• nubhÄ• vo atulo nÄ• ma nÄ• garÄ
sattaratanakhacitaá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ mahÄ• pÄ«á¹-haá¹ƒ bhagavato adÄ• si. sopi na

buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato bandhumatÄ« nÄ• ma nagara
rÄ• jÄ• pitÄ• , bandhumatÄ« nÄ• ma mÄ• tÄ• , khaá¹‡á¸• o ca tisso ca dve aggasÄ• vakÄ•
candÄ• ca candamittÄ• ca dve aggasÄ• vikÄ• , pÄ• á¹-alirukkho bodhi, sarÄ«raá¹ƒ asÄ«tih
sarÄ«rappabhÄ• sadÄ• satta yojanÄ• ni pharitvÄ• aá¹-á¹-hÄ• si, asÄ«ti vassasahassÄ• ni

``phussassa ca aparena, sambuddho dvipaduttamo.

vipassÄ« nÄ• ma nÄ• mena, loke uppajji cakkhumÄ• â€™â€™ ti || (Bv 2I 1).

sikhÄ« buddho

tassa \Be I 52/ aparabhÄ• ge ito ekattiá¹ƒ sakappe __sikhÄ« ca vessabhÅ«_cÄ• ti dve budd
__sikhissÄ• _pi bhagavato tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ• te bhikkhusata
asÄ«tisahassÄ• ni, tatiye sattatisahassÄ• ni. tadÄ• bodhisatto arindamo nÄ• ma rÄ• jÄ• hu
bhikkhusaá¹…ghassa sacÄ«varaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattaratanapaá¹-imaá¹‡
datvÄ• hatthippamÄ• á¹‡aá¹ƒ katvÄ• kappiyabhaá¹‡á¸• aá¹ƒ adÄ• si. sopi naá¹ƒ satthÄ• `
buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa pana bhagavato aruá¹‡avatÄ« nÄ• ma n
khattiyo pitÄ• , pabhÄ• vatÄ« nÄ• ma mÄ• tÄ• , abhibhÅ« ca sambhavo ca dve aggasÄ• va
nÄ• mupaá¹-á¹-hÄ• ko, sakhilÄ• ca padumÄ• ca dve aggasÄ• vikÄ• , puá¹‡á¸• arÄ«karukk
sattatihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• yojanattayaá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si, sat
Ä• yÅ«ti.

``vipassissa \Ee 46/ aparena, sambuddho dvipaduttamo.

sikhivhayo Ä• si jino, asamo appaá¹-ipuggaloâ€™â€™ ti || (Bv 2II 1).

vessabhÅ« buddho

tassa \Ne I 55/ aparabhÄ• ge __vessabhÅ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ
paá¹-hamasannipÄ• te asÄ«ti bhikkhusahassÄ• ni ahesuá¹ƒ, dutiye sattati, tatiye saá¹-á¹-hi.
sudassano nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa sacÄ«vara
santike pabbajitvÄ• Ä• cÄ• raguá¹‡asampanno buddharatane cittÄ«kÄ• rapÄ«tibahulo aho
ekattiá¹ƒ sakappe buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tassa pana bhagavato anom
suppatÄ«to nÄ• ma rÄ• jÄ• pitÄ• , yasavatÄ« nÄ• ma mÄ• tÄ• , soá¹‡o ca uttaro ca dve ag
nÄ• mupaá¹-á¹-hÄ• yo, rÄ• mÄ• ca surÄ• mÄ• ca dve aggasÄ• vikÄ• , sÄ• larukkho bodhi
saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, saá¹-á¹-hi vassasahassÄ• ni Ä• yÅ«ti.

``tattheva maá¹‡á¸• akappamhi, asamo appaá¹-ipuggalo.

vessabhÅ« nÄ• ma nÄ• mena, loke uppajji so jinoâ€™â€™ ti || (Bv 2III 1).

kakusandho buddho

tassa \Be I 53/ aparabhÄ• ge imasmiá¹ƒ kappe cattÄ• ro buddhÄ• nibbattÄ• __kakusandh
amhÄ• kaá¹ƒ bhagavÄ• _ti. __kakusandhassa_ bhagavato ekova sÄ• vakasannipÄ• to, tatt
bhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto khemo nÄ• ma rÄ• jÄ• hutvÄ• buddhapp
sapattacÄ«varaá¹ƒ mahÄ• dÄ• naÃ±ceva aÃ±janÄ• dibhesajjÄ• ni ca datvÄ• satthu dhamm
naá¹ƒ satthÄ• ``buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. kakusandhassa pana bhagava
ahosi, aggidatto nÄ• ma brÄ• hmaá¹‡o pitÄ• , visÄ• khÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ•
aggasÄ• vakÄ• , buddhijo nÄ• mupaá¹-á¹-hÄ• ko, sÄ• mÄ• ca campÄ• ca dve aggasÄ• vik
sarÄ«raá¹ƒ cattÄ• lÄ«sahatthubbedhaá¹ƒ ahosi, cattÄ• lÄ«sa vassasahassÄ• ni Ä• yÅ«ti.

``vessabhussa aparena, sambuddho dvipaduttamo.

kakusandho nÄ• ma nÄ• mena, appameyyo durÄ• sadoâ€™â€™ ti || (Bv 2IV 1).

koá¹‡Ä• gamano buddho

tassa \Ne I 56/ \Ee 47/ aparabhÄ• ge __koá¹‡Ä• gamano_ nÄ• ma satthÄ• udapÄ• di. tass
sÄ• vakasannipÄ• to, tattha tiá¹ƒsa bhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto pabbat
amaccagaá¹‡aparivuto satthu santikaá¹ƒ gantvÄ• dhammadesanaá¹ƒ sutvÄ• buddhappam
nimantetvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• pattuá¹‡á¹‡acÄ«napaá¹-akoseyyakambaladuk
suvaá¹‡á¹‡apaá¹-ikaÃ±ca datvÄ• satthu santike pabbaji. sopi naá¹ƒ satthÄ• ``buddho bhav
byÄ• kÄ• si. tassa bhagavato sobhavatÄ« nÄ• ma nagaraá¹ƒ ahosi, yaÃ±Ã±adatto nÄ• ma
nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , bhiyyaso ca uttaro ca dve aggasÄ• vakÄ• , sotthijo nÄ• m
uttarÄ• ca dve aggasÄ• vikÄ• , udumbararukkho bodhi, sarÄ«raá¹ƒ tiá¹ƒsahatthubbedhaá¹ƒ
vassasahassÄ• ni Ä• yÅ«ti.

``kakusandhassa aparena, sambuddho dvipaduttamo.

koá¹‡Ä• gamano nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabhoâ€™â€™ ti || (Bv 2V 1).

kassapo buddho

tassa \Be I 54/ aparabhÄ• ge __kassapo_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi ekova sÄ•
vÄ«sati bhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto jotipÄ• lo nÄ• ma mÄ• á¹‡avo hutv

pÄ• ragÅ« bhÅ«miyaÃ±ceva antalikkhe ca pÄ• kaá¹-o ghaá¹-ikÄ• rassa kumbhakÄ• rassa m
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammakathaá¹ƒ sutvÄ• pabbajitvÄ• Ä• raddhavÄ«riyo
vattÄ• vattasampattiyÄ• buddhasÄ• sanaá¹ƒ sobhesi. sopi naá¹ƒ satthÄ• ``buddho bhavis
tassa bhagavato jÄ• tanagaraá¹ƒ bÄ• rÄ• á¹‡asÄ« nÄ• ma ahosi, brahmadatto nÄ• ma brÄ•
nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , tisso ca bhÄ• radvÄ• jo ca dve aggasÄ• vakÄ• , sabbami
ca uruveá¸·Ä• ca dve aggasÄ• vikÄ• , nigrodharukkho bodhi, sarÄ«raá¹ƒ vÄ«satihatthubbe
vassasahassÄ• ni Ä• yÅ«ti.

``koá¹‡Ä• gamanassa aparena, sambuddho dvipaduttamo.

kassapo nÄ• ma gottena, dhammarÄ• jÄ• pabhaá¹…karoâ€™â€™ ti || (Bv 2VI 1).

yasmiá¹ƒ \Ne I 57/ \Ee 48/ pana kappe dÄ«paá¹…karadasabalo udapÄ• di, tasmiá¹ƒ aÃ±Ã±
tesaá¹ƒ santike bodhisattassa byÄ• karaá¹‡aá¹ƒ natthi, tasmÄ• te idha na dassitÄ• . aá¹-á¹
taá¹‡haá¹…karato paá¹-á¹-hÄ• ya sabbepi buddhe dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ ---

``taá¹‡haá¹…karo medhaá¹…karo, athopi saraá¹‡aá¹…karo.

dÄ«paá¹…karo ca sambuddho, koá¹‡á¸• aÃ±Ã±o dvipaduttamo ||

``maá¹…galo ca sumano ca, revato sobhito muni.

anomadassÄ« padumo, nÄ• rado padumuttaro ||

``sumedho ca sujÄ• to ca, piyadassÄ« mahÄ• yaso.

atthadassÄ« dhammadassÄ«, siddhattho lokanÄ• yako ||

``tisso phusso ca sambuddho, vipassÄ« sikhÄ« vessabhÅ«.

kakusandho koá¹‡Ä• gamano, kassapo cÄ• pi nÄ• yako ||

``ete ahesuá¹ƒ sambuddhÄ• , vÄ«tarÄ• gÄ• samÄ• hitÄ• .

sataraá¹ƒsÄ«va uppannÄ• , mahÄ• tamavinodanÄ• .

jalitvÄ• aggikhandhÄ• va, nibbutÄ• te sasÄ• vakÄ• â€™â€™ ti ||

gotamo buddho

tattha \Be I 55/ amhÄ• kaá¹ƒ bodhisatto dÄ«paá¹…karÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• buddh
karonto kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni Ä• gato. kassapassa pa
á¹-hapetvÄ• imaá¹ƒ sammÄ• sambuddhaá¹ƒ aÃ±Ã±o buddho nÄ• ma natthi. iti __dÄ«paá¹.
buddhÄ• naá¹ƒ_ santike laddhabyÄ• karaá¹‡o pana bodhisatto yenena ---

``manussattaá¹ƒ \Ne I 58/ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

ime aá¹-á¹-ha dhamme samodhÄ• netvÄ• dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• re
vicinÄ• mi ito citoâ€™â€™ ti ussÄ• haá¹ƒ katvÄ• ``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá
\Ee 49/ dÄ• napÄ• ramitÄ• dayo buddhakÄ• rakadhammÄ• diá¹-á¹-hÄ• , pÅ«rentoyeva yÄ•
Ä• gacchanto ca ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisattÄ• naá¹ƒ Ä• nisaá¹ƒsÄ• saá¹ƒv

``evaá¹ƒ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi ||

``avÄ«cimhi nuppajjanti, tathÄ• lokantaresu ca.

nijjhÄ• mataá¹‡hÄ• khuppipÄ• sÄ• , na honti kÄ• lakaÃ±jikÄ• ||

``na honti khuddakÄ• pÄ• á¹‡Ä• , uppajjantÄ• pi duggatiá¹ƒ.

jÄ• yamÄ• nÄ• manussesu, jaccandhÄ• na bhavanti te ||

``sotavekallatÄ• natthi, na bhavanti mÅ«gapakkhikÄ• .

itthibhÄ• vaá¹ƒ na gacchanti, ubhatobyaÃ±janapaá¹‡á¸• akÄ• ||

``na bhavanti pariyÄ• pannÄ• , bodhiyÄ• niyatÄ• narÄ• .

muttÄ• Ä• nantarikehi, sabbattha suddhagocarÄ• ||

``micchÄ• diá¹-á¹-hiá¹ƒ na sevanti, kammakiriyadassanÄ• .

vasamÄ• nÄ• pi saggesu, asaÃ±Ã±aá¹ƒ nupapajjare ||

``suddhÄ• vÄ• sesu devesu, hetu nÄ• ma na vijjati.

nekkhammaninnÄ• sappurisÄ• , visaá¹ƒyuttÄ• bhavÄ• bhave.

caranti lokatthacariyÄ• yo, pÅ«renti sabbapÄ• ramÄ«â€™â€™ ti ||

te \Be I 56/ \Ne I 59/ Ä• nisaá¹ƒse adhigantvÄ• va Ä• gato. pÄ• ramiyo pÅ«rentassa cassa
saá¹…khabrÄ• hmaá¹‡akÄ• le, dhanaÃ±cayarÄ• jakÄ• le, mahÄ• sudassanarÄ• jakÄ• le, m
nimimahÄ• rÄ• jakÄ• le, candakumÄ• rakÄ• le, visayhaseá¹-á¹-hikÄ• le, sivirÄ• jakÄ• le, ves
dÄ• napÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena p
---

``bhikkhÄ• ya upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«â€™â€™ ti || (Cp 1.tassuddÄ• na) ---

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __dÄ• napÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• m
sÄ«lavanÄ• garÄ• jakÄ• le, campeyyanÄ• garÄ• jakÄ• le, bhÅ«ridattanÄ• garÄ• jakÄ• le, ch
jayaddisarÄ• japuttakÄ• le, alÄ«nasattukumÄ• rakÄ• leti sÄ«lapÄ• ramitÄ• ya pÅ«ritattabhÄ
parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa saá¹…khapÄ• lajÄ• take ---

``sÅ«lehi vijjhayantopi, koá¹-á¹-iyantopi sattibhi.

bhojaputte na kuppÄ• mi, esÄ• me sÄ«lapÄ• ramÄ«â€™â€™ ti || (Cp 2.91) ---

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __sÄ«lapÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• ma
somanassakumÄ• rakÄ• le, hatthipÄ• lakumÄ• rakÄ• le, ayogharapaá¹‡á¸• itakÄ• leti mahÄ
nekkhammapÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekant
cÅ«á¸·asutasomajÄ• take ---

``mahÄ• rajjaá¹ƒ hatthagataá¹ƒ, kheá¸·apiá¹‡á¸• aá¹ƒva chaá¸• á¸• ayiá¹ƒ.

cajato na hoti lagganaá¹ƒ, esÄ• me nekkhammapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ nissaá¹…gatÄ• ya rajjaá¹ƒ chaá¸• á¸• etvÄ• nikkhamantassa __nekkhammapÄ• ran
jÄ• tÄ• . tathÄ• vidhurapaá¹‡á¸• itakÄ• le, mahÄ• govindapaá¹‡á¸• itakÄ• le, kuddÄ• lapaá
arakapaá¹‡á¸• itakÄ• le, bodhiparibbÄ• jakakÄ• le, mahosadhapaá¹‡á¸• itakÄ• leti paÃ±Ã±Ä
pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa sattubhastajÄ•

``paÃ±Ã±Ä• ya \Be I 57/ \Ne I 60/ vicinantohaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ mocayiá¹ƒ dukhÄ• .

paÃ±Ã±Ä• ya me samo natthi, esÄ• me paÃ±Ã±Ä• pÄ• ramÄ«â€™â€™ ti || ---

antobhastagataá¹ƒ sappaá¹ƒ dassentassa __paÃ±Ã±Ä• pÄ• ramitÄ• _ paramatthapÄ• ramÄ
vÄ«riyapÄ• ramitÄ• dÄ«nampi pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ek
mahÄ• janakajÄ• take ---

``atÄ«radassÄ« jalamajjhe, hatÄ• sabbeva mÄ• nusÄ• .

cittassa aÃ±Ã±athÄ• natthi, esÄ• me vÄ«riyapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ mahÄ• samuddaá¹ƒ tarantassa __vÄ«riyapÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ•

``acetanaá¹ƒva koá¹-á¹-ente, tiá¹‡hena pharasunÄ• mamaá¹ƒ.

kÄ• sirÄ• je na kuppÄ• mi, esÄ• me khantipÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ \Ee 51/ acetanabhÄ• vena viya mahÄ• dukkhaá¹ƒ adhivÄ• sentassa __khantipÄ• ra
nÄ• ma jÄ• tÄ• . mahÄ• sutasomajÄ• take ---

``saccavÄ• caá¹ƒ anurakkhanto, cajitvÄ• mama jÄ«vitaá¹ƒ.

mocesiá¹ƒ ekasataá¹ƒ khattiye, esÄ• me saccapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ jÄ«vitaá¹ƒ cajitvÄ• saccamanurakkhantassa __saccapÄ• ramitÄ• _ paramatthapÄ•
mÅ«gapakkhajÄ• take ---

``mÄ• tÄ• pitÄ• na me dessÄ• , napi dessaá¹ƒ mahÄ• yasaá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vatamadhiá¹-á¹-hahiâ€™â€™ nti || (Cp 3.65)

evaá¹ƒ jÄ«vitampi cajitvÄ• vataá¹ƒ adhiá¹-á¹-hahantassa __adhiá¹-á¹-hÄ• napÄ• ramitÄ• _
jÄ• tÄ• . suvaá¹‡á¹‡asÄ• majÄ• take ---

``na \Ne I 61/ maá¹ƒ koci uttasati, napihaá¹ƒ bhÄ• yÄ• mi kassaci.

mettÄ• balenupatthaddho, ramÄ• mi pavane tadÄ• â€™â€™ ti || (Cp 3.113) ---

evaá¹ƒ jÄ«vitampi anoloketvÄ• mettÄ• yantassa __mettÄ• pÄ• ramitÄ• _ paramatthapÄ• ra
lomahaá¹ƒsajÄ• take ---

``susÄ• ne \Be I 58/ seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upanidhÄ• yahaá¹ƒ.

gÄ• maá¹‡á¸• alÄ• upÄ• gantvÄ• , rÅ«paá¹ƒ dassentinappakaâ€™â€™ nti || (Cp 3.119) ---

evaá¹ƒ gÄ• madÄ• rakesu niá¹-á¹-hubhanÄ• dÄ«hi ceva mÄ• lÄ• gandhÅ«pahÄ• rÄ• dÄ«hi
upekkhaá¹ƒ anativattentassa __upekkhÄ• pÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• ma jÄ•
vitthÄ• rato panesa attho cariyÄ• piá¹-akato gahetabboti. evaá¹ƒ pÄ• ramiyo pÅ«retvÄ• ves
---

``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124) ---

evaá¹ƒ \Ee 52/ mahÄ• pathavikampanÄ• dÄ«ni mahÄ• puÃ±Ã±Ä• ni karitvÄ• Ä• yupariyos
nibbatti. iti dÄ«paá¹…karapÄ• damÅ«lato paá¹-á¹-hÄ• ya yÄ• va ayaá¹ƒ tusitapure nibbatti,
__dÅ«renidÄ• naá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

dÅ«renidÄ• nakathÄ• niá¹-á¹-hitÄ• .

2. avidÅ«renidÄ• nakathÄ•

tusitapure \Ne I 62/ vasanteyeva pana bodhisatte buddhakolÄ• halaá¹ƒ nÄ• ma udapÄ• di. I
kolÄ• halÄ• ni_ mahantÄ• ni uppajjanti kappakolÄ• halaá¹ƒ, buddhakolÄ• halaá¹ƒ, cakkavat
``vassasatasahassaccayena kappuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti lokabyÅ«hÄ• n
muttasirÄ• vikiá¹‡á¹‡akesÄ• rudamukhÄ• assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavatthan
virÅ«pavesadhÄ• rino hutvÄ• manussapathe vicarantÄ• evaá¹ƒ Ä• rocenti --- ``mÄ• risÄ• ,
vassasatasahassaccayena kappuá¹-á¹-hÄ• naá¹ƒ bhavissati, ayaá¹ƒ loko vinassissati, mah

ayaÃ±ca mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• uá¸• á¸• ayhissanti vinassissanti, yÄ• v
bhavissati, mettaá¹ƒ mÄ• risÄ• , bhÄ• vetha, karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaá¹ƒ mÄ• risÄ
\Be I 59/ upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yino hothÄ•
__kappakolÄ• halaá¹ƒ_ nÄ• ma. ``vassasahassaccayena pana sabbuÃ±Ã±ubuddho loke up
lokapÄ• ladevatÄ• ``ito, mÄ• risÄ• , vassasahassaccayena sabbaÃ±Ã±ubuddho loke uppaj
ugghosentiyo Ä• hiá¹‡á¸• anti. idaá¹ƒ __buddhakolÄ• halaá¹ƒ_ nÄ• ma. ``vassasatassaccay
uppajjissatÄ«â€™â€™ ti devatÄ• yo ``ito mÄ• risÄ• vassasataccayena cakkavattirÄ• jÄ• lo
ugghosentiyo Ä• hiá¹‡á¸• anti. idaá¹ƒ __cakkavattikolÄ• halaá¹ƒ_ nÄ• ma. imÄ• ni tÄ«á¹‡i k
honti.

tesu buddhakolÄ• halasaddaá¹ƒ sutvÄ• sakaladasasahassacakkavÄ• á¸·adevatÄ• ekato s
satto buddho bhavissatÄ«â€™â€™ ti Ã±atvÄ• taá¹ƒ upasaá¹…kamitvÄ• Ä• yÄ• canti. Ä• y
uppannesu Ä• yÄ• canti. tadÄ• pana sabbÄ• pi tÄ• ekekacakkavÄ• á¸·e
cÄ• tumahÄ• rÄ• jasakkasuyÄ• masantusitasunimmitavasavattimahÄ• brahmehi \Ee 53/ sa
sannipatitvÄ• tusitabhavane bodhisattassa santikaá¹ƒ gantvÄ• ``mÄ• risa, tumhehi dasa pA
sakkasampattiá¹ƒ, na mÄ• rabrahmacakkavattisampattiá¹ƒ patthentehi pÅ«ritÄ• , lokanittha
sabbaÃ±Ã±utaá¹ƒ patthentehi pÅ«ritÄ• , so vo dÄ• ni kÄ• lo, mÄ• risa, buddhattÄ• ya, sama
buddhattÄ• yÄ• â€™â€™ ti yÄ• ciá¹ƒsu.

atha mahÄ• satto devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adatvÄ• va kÄ• ladÄ«padesakulajanettiÄ
__paÃ±camahÄ• vilokanaá¹ƒ_ nÄ• ma vilokesi. tattha ``kÄ• lo nu kho, akÄ• lo nu khoâ€™â
vilokesi. tattha vassasatasahassato uddhaá¹ƒ vaá¸• á¸• hitaÄ• yukÄ• lo kÄ• lo nÄ• ma na h
63/ hi sattÄ• naá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• ni na paÃ±Ã±Ä• yanti. buddhÄ• naÃ±ca dhammac
nÄ• ma natthi. tesaá¹ƒ ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti kathentÄ• naá¹ƒ ``kiá¹ƒ n
ti neva sotabbaá¹ƒ na saddhÄ• tabbaá¹ƒ maÃ±Ã±anti, tato abhisamayo na hoti, tasmiá¹ƒ as
sÄ• sanaá¹ƒ hoti. tasmÄ• so akÄ• lo. vassasatato Å«naÄ• yukÄ• lopi kÄ• lo nÄ• ma na hot
ussannakilesÄ• honti, ussannakilesÄ• naÃ±ca dinno ovÄ• do \Be I 60/ ovÄ• daá¹-á¹-hÄ• ne
daá¹‡á¸• arÄ• ji viya khippaá¹ƒ vigacchati. tasmÄ• sopi akÄ• lo. vassasatasahassato pana
heá¹-á¹-hÄ• , vassasatato paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• yukÄ• lo kÄ• lo nÄ• ma. tadÄ• ca va
mahÄ• satto ``nibbattitabbakÄ• loâ€™â€™ ti kÄ• laá¹ƒ passi.

tato dÄ«paá¹ƒ vilokento saparivÄ• re cattÄ• ro dÄ«pe oloketvÄ• ``tÄ«su dÄ«pesu buddhÄ
jambudÄ«peyeva nibbattantÄ«â€™â€™ ti dÄ«paá¹ƒ passi.

tato ``jambudÄ«po nÄ• ma mahÄ• , dasayojanasahassaparimÄ• á¹‡o, katarasmiá¹ƒ nu kho
nibbattantÄ«â€™â€™ ti okÄ• saá¹ƒ vilokento majjhimadesaá¹ƒ passi. majjhimadeso nÄ• ma
gajaá¹…galaá¹ƒ nÄ• ma nigamo, tassa parena mahÄ• sÄ• lÄ• , tato parÄ• paccantimÄ• ja
puratthimadakkhiá¹‡Ä• ya disÄ• ya sallavatÄ« nÄ• ma nadÄ«, tato parÄ• paccantimÄ• jan

dakkhiá¹‡Ä• ya disÄ• ya setakaá¹‡á¹‡ikaá¹ƒ nÄ• ma nigamo, tato parÄ• paccantimÄ• jana
pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• hmaá¹‡agÄ• mo, tato parÄ• paccantimÄ
uttarÄ• ya disÄ• ya usÄ«raddhajo nÄ• ma pabbato, tato parÄ• paccantimÄ• janapadÄ• , o
vinaye (Vin I 259) vutto padeso \Ee 54/. so Ä• yÄ• mato tÄ«á¹‡i yojanasatÄ• ni, vitthÄ• rato
parikkhepato nava yojanasatÄ• nÄ«ti etasmiá¹ƒ padese buddhÄ• , paccekabuddhÄ• , aggas
mahÄ• sÄ• vakÄ• , cakkavattirÄ• jÄ• no, aÃ±Ã±e ca mahesakkhÄ• khattiyabrÄ• hmaá¹‡ag
idaÃ±cettha kapilavatthu nÄ• ma nagaraá¹ƒ, tattha mayÄ• nibbattitabbanti niá¹-á¹-haá¹ƒ ag

tato kulaá¹ƒ vilokento ``buddhÄ• nÄ• ma vessakule vÄ• suddakule vÄ• na nibbattanti. lok
khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• ti dvÄ«suyeva kulesu nibbattanti. idÄ• ni ca khattiya
lokasammataá¹ƒ, tattha nibbattissÄ• mi. suddhodano nÄ• ma rÄ• jÄ• me pitÄ• bhavissatÄ

tato \Be I 61/ \Ne I 64/ mÄ• taraá¹ƒ vilokento ``buddhamÄ• tÄ• nÄ• ma lolÄ• surÄ• dhuttÄ
kappasatasahassaá¹ƒ pana pÅ«ritapÄ• ramÄ« jÄ• tito paá¹-á¹-hÄ• ya akhaá¹‡á¸• apaÃ±cas
mahÄ• mÄ• yÄ• nÄ• ma devÄ« edisÄ«, ayaá¹ƒ me mÄ• tÄ• bhavissati. kittakaá¹ƒ panassÄ
mÄ• sÄ• naá¹ƒ upari satta divasÄ• nÄ«â€™â€™ ti passi.

iti imaá¹ƒ paÃ±camahÄ• vilokanaá¹ƒ viloketvÄ• ``kÄ• lo me, mÄ• risÄ• , buddhabhÄ• vÄ• y
saá¹…gahaá¹ƒ karonto paá¹-iÃ±Ã±aá¹ƒ datvÄ• ``gacchatha, tumheâ€™â€™ ti tÄ• devatÄ
parivuto tusitapure nandanavanaá¹ƒ pÄ• visi. sabbadevalokesu hi nandanavanaá¹ƒ atthiyev
``ito cuto sugatiá¹ƒ gaccha, ito cuto sugatiá¹ƒ gacchÄ• â€™â€™ ti pubbe katakusalakammo
vicaranti. so evaá¹ƒ devatÄ• hi kusalaá¹ƒ sÄ• rayamÄ• nÄ• hi parivuto tattha vicarantoyeva
deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi.

tassa Ä• vibhÄ• vatthaá¹ƒ ayaá¹ƒ anupubbikathÄ• --- tadÄ• kira kapilavatthunagare Ä• sÄ
saá¹…ghuá¹-á¹-haá¹ƒ ahosi, mahÄ• jano nakkhattaá¹ƒ kÄ«á¸·ati. mahÄ• mÄ• yÄ• pi devÄ«
sattamadivasato paá¹-á¹-hÄ• ya vigatasurÄ• pÄ• naá¹ƒ mÄ• lÄ• gandhavibhÅ«tisampannaá
anubhavamÄ• nÄ• sattame divase pÄ• tova uá¹-á¹-hÄ• ya gandhodakena nhÄ• yitvÄ• catt
vissajjetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• varabhojanaá¹ƒ bh
adhiá¹-á¹-hÄ• ya alaá¹…katapaá¹-iyattaá¹ƒ sirigabbhaá¹ƒ pavisitvÄ• sirisayane nipannÄ• n
imaá¹ƒ supinaá¹ƒ addasa --- cattÄ• ro kira naá¹ƒ mahÄ• rÄ• jÄ• no sayaneneva saddhiá¹ƒ u
netvÄ• saá¹-á¹-hiyojanike manosilÄ• tale \Ee 55/ sattayojanikassa mahÄ• sÄ• larukkhassa
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ deviyo Ä• gantvÄ• deviá¹ƒ anotattadahaá¹ƒ net
manussamalaharaá¹‡atthaá¹ƒ nhÄ• petvÄ• dibbavatthaá¹ƒ nivÄ• sÄ• petvÄ• gandhehi vilim
piá¸·andhÄ• petvÄ• tato avidÅ«re eko rajatapabbato atthi, tassa anto kanakavimÄ• naá¹ƒ a
pÄ• cÄ«nasÄ«sakaá¹ƒ dibbasayanaá¹ƒ paÃ±Ã±Ä• petvÄ• nipajjÄ• pesuá¹ƒ. atha bodhisatt
tato avidÅ«re eko suvaá¹‡á¹‡apabbato atthi, tattha vicaritvÄ• tato oruyha rajatapabbataá¹ƒ
uttaradisato Ä• gamma rajatadÄ• mavaá¹‡á¹‡Ä• ya soá¹‡á¸• Ä• ya setapadumaá¹ƒ gahetvÄ

kanakavimÄ• naá¹ƒ \Be I 62/ pavisitvÄ• mÄ• tusayanaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ kat
phÄ• letvÄ• kucchiá¹ƒ paviá¹-á¹-hasadiso ahosÄ«ti. evaá¹ƒ uttarÄ• sÄ• á¸·hanakkhattena p

punadivase pabuddhÄ• devÄ« taá¹ƒ supinaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• catusaá¹-á¹-him
\Ne I 65/ pakkosÄ• petvÄ• gomayaharitÅ«palittÄ• ya lÄ• jÄ• dÄ«hi katamaá¹…galasakkÄ•
Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• tattha nisinnÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ sappimadhusak
varapÄ• yÄ• sassa suvaá¹‡á¹‡arajatapÄ• tiyo pÅ«retvÄ• suvaá¹‡á¹‡arajatapÄ• tÄ«hiyeva
aÃ±Ã±ehi ca ahatavatthakapilagÄ• vidÄ• nÄ• dÄ«hi te santappesi. atha nesaá¹ƒ sabbakÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ supinaá¹ƒ Ä• rocÄ• petvÄ• ``kiá¹ƒ bhavissatÄ«â€™â€™ ti pucchi. br
``mÄ• cintayi, mahÄ• rÄ• ja, deviyÄ• te kucchimhi gabbho patiá¹-á¹-hito, so ca kho purisag
putto te bhavissati, so sace agÄ• raá¹ƒ ajjhÄ• vasissati, rÄ• jÄ• bhavissati cakkavattÄ«. sac
pabbajissati, buddho bhavissati loke vivaá¹-acchadoâ€™â€™ ti.

bodhisattassa pana mÄ• tukucchimhi paá¹-isandhiggahaá¹‡akkhaá¹‡eyeva ekappahÄ• ren
lokadhÄ• tu saá¹…kampi sampakampi sampavedhi. __dvattiá¹ƒsa pubbanimittÄ• ni_ pÄ• tu
cakkavÄ• á¸·asahassesu appamÄ• á¹‡o obhÄ• so phari. tassa taá¹ƒ siriá¹ƒ daá¹-á¹-hukÄ• n
paá¹-ilabhiá¹ƒsu, badhirÄ• saddaá¹ƒ suá¹‡iá¹ƒsu, mÅ«gÄ• samÄ• lapiá¹ƒsu, khujjÄ• ujuga
padasÄ• gamanaá¹ƒ paá¹-ilabhiá¹ƒsu, bandhanagatÄ• sabbasattÄ• andubandhanÄ• dÄ«h
aggÄ« nibbÄ• yiá¹ƒsu, pettivisayesu khuppipÄ• sÄ• vÅ«pasamiá¹ƒsu, tiracchÄ• nÄ• naá¹ƒ
sabbasattÄ• naá¹ƒ rogo vÅ«pasami, sabbasattÄ• piyaá¹ƒvadÄ• ahesuá¹ƒ, madhurenÄ• kÄ
vÄ• raá¹‡Ä• gajjiá¹ƒsu, sabbatÅ«riyÄ• ni sakaá¹ƒ sakaá¹ƒ ninnÄ• daá¹ƒ muÃ±ciá¹ƒsu, agha
manussÄ• naá¹ƒ hatthÅ«pagÄ• dÄ«ni Ä• bharaá¹‡Ä• ni viraviá¹ƒsu, sabbÄ• disÄ• vippasa
sattÄ• naá¹ƒ sukhaá¹ƒ uppÄ• dayamÄ• no mudusÄ«talo vÄ• to vÄ• yi, akÄ• lamegho vassi,
ubbhijjitvÄ• vissandi, pakkhino Ä• kÄ• sagamanaá¹ƒ vijahiá¹ƒsu, nadiyo asandamÄ• nÄ• a
madhurodako ahosi, sabbatthakameva paÃ±cavaá¹‡á¹‡ehi padumehi \Be I 63/ saÃ±channa
thalajajalajÄ• dÄ«ni sabbapupphÄ• ni pupphiá¹ƒsu, rukkhÄ• naá¹ƒ khandhesu khandhapadu
sÄ• khÄ• padumÄ• ni, latÄ• su latÄ• padumÄ• ni pupphiá¹ƒsu, ghanasilÄ• talÄ• ni bhinditvÄ
hutvÄ• daá¹‡á¸• apadumÄ• ni nÄ• ma nikkhamiá¹ƒsu, Ä• kÄ• se olambakapadumÄ• ni nÄ•
pupphavassÄ• ni vassiá¹ƒsu. Ä• kÄ• se dibbatÅ«riyÄ• ni vajjiá¹ƒsu, sakaladasasahassÄ« lo
vissaá¹-á¹-hamÄ• lÄ• guá¸·o viya, uppÄ«á¸·etvÄ• baddhamÄ• lÄ• kalÄ• po viya, alaá¹…kat
viya ca ekamÄ• lÄ• mÄ• linÄ« vipphurantavÄ• á¸·abÄ«janÄ« pupphadhÅ«pagandhaparivÄ•
ahosi.

evaá¹ƒ gahitapaá¹-isandhikassa bodhisattassa paá¹-isandhiggahaá¹‡akÄ• lato paá¹-á¹-hÄ•
bodhisattamÄ• tuyÄ• \Ne I 66/ ca upaddavanivÄ• raá¹‡atthaá¹ƒ khaggahatthÄ• cattÄ• ro d
gaá¹‡hiá¹ƒsu. bodhisattassa mÄ• tuyÄ• purisesu rÄ• gacittaá¹ƒ nuppajji, lÄ• bhaggayasagg
sukhinÄ« akilantakÄ• yÄ• . bodhisattaÃ±ca antokucchigataá¹ƒ vippasanne maá¹‡iratane Ä•
passati. yasmÄ• ca bodhisattena vasitakucchi nÄ• ma cetiyagabbhasadisÄ• hoti, na sakkÄ

Ä• vasituá¹ƒ vÄ• paribhuÃ±jituá¹ƒ vÄ• , tasmÄ• bodhisattamÄ• tÄ• sattÄ• hajÄ• te bodhis
tusitapure nibbatti. yathÄ• ca aÃ±Ã±Ä• itthiyo dasamÄ• se appatvÄ• pi atikkamitvÄ• pi nisi
vijÄ• yanti, na evaá¹ƒ bodhisattamÄ• tÄ• . sÄ• pana bodhisattaá¹ƒ dasamÄ• se kucchinÄ•
vijÄ• yati. ayaá¹ƒ __bodhisattamÄ• tudhammatÄ• _.

mahÄ• mÄ• yÄ• pi devÄ« pattena telaá¹ƒ viya dasamÄ• se kucchinÄ• bodhisattaá¹ƒ pariha
Ã±Ä• tigharaá¹ƒ gantukÄ• mÄ• suddhodanamahÄ• rÄ• jassa Ä• rocesi --- ``icchÄ• mahaá¹
devadahanagaraá¹ƒ gantuâ€™â€™ nti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•
devadahanagarÄ• maggaá¹ƒ samaá¹ƒ kÄ• retvÄ• kadalipuá¹‡á¹‡aghaá¹-adhajapaá¹-Ä• kÄ
alaá¹…kÄ• rÄ• petvÄ• deviá¹ƒ sovaá¹‡á¹‡asivikÄ• ya nisÄ«dÄ• petvÄ• amaccasahassena
parivÄ• rena pesesi. dvinnaá¹ƒ pana nagarÄ• naá¹ƒ antare ubhayanagaravÄ• sÄ«nampi lun
maá¹…galasÄ• lavanaá¹ƒ atthi. tasmiá¹ƒ samaye mÅ«lato paá¹-á¹-hÄ• ya yÄ• va aggasÄ• k
ekapÄ• liphullaá¹ƒ ahosi, sÄ• khantarehi \Be I 64/ ceva pupphantarehi ca paÃ±cavaá¹‡á¹‡Ä
nÄ• nappakÄ• rÄ• ca sakuá¹‡asaá¹…ghÄ• madhurassarena vikÅ«jantÄ• vicaranti. sakala
cittalatÄ• vanasadisaá¹ƒ, mahÄ• nubhÄ• vassa raÃ±Ã±o susajjitaÄ• pÄ• namaá¹‡á¸• alaá¹ƒ
disvÄ• sÄ• lavane kÄ«á¸·itukÄ• matÄ• udapÄ• di. amaccÄ• deviá¹ƒ gahetvÄ• sÄ• lavana
maá¹…galasÄ• lamÅ«laá¹ƒ upagantvÄ• sÄ• lasÄ• khaá¹ƒ gaá¹‡hitukÄ• mÄ• ahosi, sÄ• las
oá¹‡amitvÄ• deviyÄ• hatthasamÄ«paá¹ƒ upagaÃ±chi. sÄ• hatthaá¹ƒ pasÄ• retvÄ• sÄ• kh
deviyÄ• kammajavÄ• tÄ• caliá¹ƒsu, athassÄ• sÄ• á¹‡iá¹ƒ parikkhipÄ• petvÄ• mahÄ• janc
gahetvÄ• tiá¹-á¹-hamÄ• nÄ• ya eva cassÄ• gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. taá¹…khaá¹‡a
visuddhacittÄ• mahÄ• brahmÄ• no suvaá¹‡á¹‡ajÄ• laá¹ƒ Ä• dÄ• ya sampattÄ• . te tena suv
sampaá¹-icchitvÄ• mÄ• tu purato á¹-hatvÄ• ``attamanÄ• , devi, hohi, mahesakkho te putto
Ä• haá¹ƒsu.

yathÄ• pana aÃ±Ã±e sattÄ• mÄ• tukucchito nikkhamantÄ• paá¹-ikÅ«lena asucinÄ• makk
bodhisatto. so pana dhammÄ• sanato otaranto dhammakathiko viya, nisseá¹‡ito otaranto pu
dve ca pÄ• de pasÄ• retvÄ• á¹-hitakova mÄ• tukucchisambhavena \Ne I 67/ kenaci asucinÄ
kÄ• sikavatthe nikkhittamaá¹‡iratanaá¹ƒ viya jotento mÄ• tukucchito nikkhami. evaá¹ƒ sante
bodhisattamÄ• tuyÄ• ca sakkÄ• ratthaá¹ƒ Ä• kÄ• sato dve udakadhÄ• rÄ• nikkhamitvÄ• b
bodhisattamÄ• tuyÄ• ca sarÄ«re utuá¹ƒ gÄ• hÄ• pesuá¹ƒ.

atha naá¹ƒ suvaá¹‡á¹‡ajÄ• lena paá¹-iggahetvÄ• á¹-hitÄ• naá¹ƒ brahmÄ• naá¹ƒ hatthato c
maá¹…galasammatÄ• ya sukhasamphassÄ• ya ajinappaveá¹‡iyÄ• gaá¹‡hiá¹ƒsu, tesaá¹ƒ h
dukÅ«lacumbaá¹-akena gaá¹‡hiá¹ƒsu, manussÄ• naá¹ƒ hatthato muccitvÄ• pathaviyaá¹ƒ p
puratthimadisaá¹ƒ olokesi, anekÄ• ni cakkavÄ• á¸·asahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahesuá¹
gandhamÄ• lÄ• dÄ«hi pÅ«jayamÄ• nÄ• ``mahÄ• purisa, idha tumhehi sadiso aÃ±Ã±o natth
\Ee 58/ Ä• haá¹ƒsu. evaá¹ƒ catasso disÄ• \Be I 65/, catasso anudisÄ• ca heá¹-á¹-hÄ• , upa
anuviloketvÄ• attanÄ• sadisaá¹ƒ kaÃ±ci adisvÄ• ``ayaá¹ƒ uttarÄ• disÄ• â€™â€™ ti sattap

mahÄ• brahmunÄ• setacchattaá¹ƒ dhÄ• rayamÄ• nena, suyÄ• mena vÄ• á¸·abÄ«janiá¹ƒ, a
sesarÄ• jakakudhabhaá¹‡á¸• ahatthÄ• hi anugammamÄ• no. tato sattamapade á¹-hito ``agg
tiÄ• dikaá¹ƒ Ä• sabhiá¹ƒ vÄ• caá¹ƒ nicchÄ• rento sÄ«hanÄ• daá¹ƒ nadi.

bodhisatto hi tÄ«su attabhÄ• vesu mÄ• tukucchito nikkhantamattova vÄ• caá¹ƒ nicchÄ• res
vessantarattabhÄ• ve, imasmiá¹ƒ attabhÄ• ve cÄ• ti. mahosadhattabhÄ• ve kirassa mÄ• tuk
sakko devarÄ• jÄ• Ä• gantvÄ• candanasÄ• raá¹ƒ hatthe á¹-hapetvÄ• gato. so taá¹ƒ muá¹-
nikkhanto. atha naá¹ƒ mÄ• tÄ• ``tÄ• ta, kiá¹ƒ gahetvÄ• Ä• gatosÄ«â€™â€™ ti pucchi. ``os
iti osadhaá¹ƒ gahetvÄ• Ä• gatattÄ• ``osadhadÄ• rakoâ€™â€™ tvevassa nÄ• maá¹ƒ akaá¹
cÄ• á¹-iyaá¹ƒ pakkhipiá¹ƒsu, Ä• gatÄ• gatÄ• naá¹ƒ andhabadhirÄ• dÄ«naá¹ƒ tadeva sabbar
ahosi. tato ``mahantaá¹ƒ idaá¹ƒ osadhaá¹ƒ, mahantaá¹ƒ idaá¹ƒ osadhaâ€™â€™ nti uppann
``mahosadhoâ€™â€™ tvevassa nÄ• maá¹ƒ jÄ• taá¹ƒ. vessantarattabhÄ• ve pana mÄ• tuku
dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• va ``atthi nu kho, amma, kiÃ±ci gehasmiá¹ƒ, dÄ• naá¹ƒ d
nikkhami. athassa mÄ• tÄ• ``sadhane kule nibbattosi, tÄ• tÄ• â€™â€™ ti puttassa hatthaá¹
katvÄ• sahassatthavikaá¹ƒ á¹-hapÄ• pesi. imasmiá¹ƒ pana attabhÄ• ve imaá¹ƒ sÄ«hanÄ• d
bodhisatto tÄ«su attabhÄ• vesu mÄ• tukucchito nikkhantamattova vÄ• caá¹ƒ nicchÄ• resi. y
paá¹-isandhiggahaá¹‡akkhaá¹‡e tathÄ• jÄ• tikkhaá¹‡epissa dvattiá¹ƒsa pubbanimittÄ• ni pÄ
pana samaye amhÄ• kaá¹ƒ bodhisatto lumbinÄ«vane jÄ• to, tasmiá¹ƒyeva samaye __rÄ• hu
__Ä• nandatthero_ \Ne I 68/, _channo_ amacco, __kÄ• á¸·udÄ• yÄ«_ amacco, __kaá¹‡á¸• a
__mahÄ• bodhirukkho, _ catasso __nidhikumbhiyo_ ca jÄ• tÄ• . tattha ekÄ• nidhikumbhÄ«
aá¸• á¸• hayojanappamÄ• á¹‡Ä• , ekÄ• tigÄ• vutappamÄ• á¹‡Ä• , ekÄ• yojanappamÄ• á¹‡
eva ahosÄ«ti. ime __satta sahajÄ• tÄ• _ nÄ• ma.

ubhayanagaravÄ• sino \Be I 66/ bodhisattaá¹ƒ gahetvÄ• kapilavatthunagarameva agamaá
ca ``kapilavatthunagare suddhodanamahÄ• rÄ• jassa \Ee 59/ putto jÄ• to, ayaá¹ƒ kumÄ• ro
buddho bhavissatÄ«â€™â€™ ti tÄ• vatiá¹ƒsabhavane haá¹-á¹-hatuá¹-á¹-hÄ• devasaá¹…gh
pavattentÄ• kÄ«á¸·iá¹ƒsu. tasmiá¹ƒ samaye suddhodanamahÄ• rÄ• jassa kulÅ«pako aá¹-á
__kÄ• ladevalo_ nÄ• ma tÄ• paso bhattakiccaá¹ƒ katvÄ• divÄ• vihÄ• ratthÄ• ya tÄ• vatiá¹ƒ
divÄ• vihÄ• raá¹ƒ nisinno tÄ• devatÄ• tathÄ• kÄ«á¸·amÄ• nÄ• disvÄ• ``kiá¹ƒ kÄ• raá¹‡Ä
tuá¹-á¹-hamÄ• nasÄ• kÄ«á¸·atha, mayhampetaá¹ƒ kÄ• raá¹‡aá¹ƒ kathethÄ• â€™â€™ ti pu
``mÄ• risa, suddhodanamahÄ• rÄ• jassa putto jÄ• to, so bodhimaá¹‡á¸• e nisÄ«ditvÄ• bud
pavattessati, `tassa anantaá¹ƒ buddhalÄ«á¸·aá¹ƒ daá¹-á¹-huá¹ƒ, dhammaÃ±ca sotuá¹ƒ lacc
kÄ• raá¹‡ena tuá¹-á¹-hÄ• mhÄ• â€™â€™ ti. tÄ• paso tÄ• saá¹ƒ vacanaá¹ƒ sutvÄ• khippaá
rÄ• janivesanaá¹ƒ pavisitvÄ• paÃ±Ã±attÄ• sane nisinno ``putto kira te, mahÄ• rÄ• ja, jÄ• to
nti Ä• ha. rÄ• jÄ• alaá¹…katapaá¹-iyattaá¹ƒ kumÄ• raá¹ƒ Ä• harÄ• petvÄ• tÄ• pasaá¹ƒ van
bodhisattassa pÄ• dÄ• parivattitvÄ• tÄ• pasassa jaá¹-Ä• su patiá¹-á¹-hahiá¹ƒsu. bodhisatta
vanditabbayuttako nÄ• ma aÃ±Ã±o natthi. sace hi ajÄ• nantÄ• bodhisattassa sÄ«saá¹ƒ tÄ•
á¹-hapeyyuá¹ƒ, sattadhÄ• tassa muddhÄ• phaleyya. tÄ• paso ``na me attÄ• naá¹ƒ nÄ• set

uá¹-á¹-hÄ• yÄ• sanÄ• bodhisattassa aÃ±jaliá¹ƒ paggahesi. rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ disv

tÄ• paso atÄ«te cattÄ• lÄ«sa kappe, anÄ• gate cattÄ• lÄ«sÄ• ti asÄ«ti kappe anussarati. b
lakkhaá¹‡asampattiá¹ƒ disvÄ• ``bhavissati nu kho buddho, udÄ• hu noâ€™â€™ ti Ä• vajjet
``nissaá¹ƒsayena buddho bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``acchariyapuriso ayaâ€™â€™
``ahaá¹ƒ imaá¹ƒ acchariyapurisaá¹ƒ buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ labhissÄ• mi nu kho, r
``na labhissÄ• mi, antarÄ• yeva kÄ• laá¹ƒ katvÄ• buddhasatenapi buddhasahassenapi gan
asakkuá¹‡eyye arÅ«pabhave nibbattissÄ• mÄ«â€™â€™ ti disvÄ• ``evarÅ«paá¹ƒ nÄ• ma a
buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ na labhissÄ• mi, mahatÄ« vata me jÄ• ni bhavissatÄ«â€™

manussÄ• \Be I 67/ \Ne I 69/ disvÄ• ``amhÄ• kaá¹ƒ ayyo idÄ• neva hasitvÄ• puna parodi
nu kho, bhante, amhÄ• kaá¹ƒ ayyaputtassa koci antarÄ• yo bhavissatÄ«â€™â€™ ti taá¹ƒ p
antarÄ• yo, nissaá¹ƒsayena buddho bhavissatÄ«â€™â€™ ti. ``atha kasmÄ• , bhante, parod
``evarÅ«paá¹ƒ purisaá¹ƒ buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ na labhissÄ• mi, `mahatÄ« vata m
attÄ• naá¹ƒ anusocanto rodÄ• mÄ«â€™â€™ ti Ä• ha. tato so ``kiá¹ƒ nu kho me Ã±Ä• takes
daá¹-á¹-huá¹ƒ labhissatÄ«â€™â€™ ti upadhÄ• rento attano bhÄ• gineyyaá¹ƒ nÄ• lakadÄ• r
bhaginiyÄ• gehaá¹ƒ gantvÄ• ``kahaá¹ƒ te putto nÄ• lakoâ€™â€™ ti? ``atthi gehe, ayyÄ• â
naâ€™â€™ nti pakkosÄ• petvÄ• attano santikaá¹ƒ Ä• gataá¹ƒ kumÄ• raá¹ƒ Ä• ha --- ``tÄ•
kule putto jÄ• to, buddhaá¹…kuro eso, paÃ±catiá¹ƒsa vassÄ• ni atikkamitvÄ• buddho bhavi
daá¹-á¹-huá¹ƒ labhissasi, ajjeva pabbajÄ• hÄ«â€™â€™ ti. sattÄ• sÄ«tikoá¹-idhane kule nibb
maá¹ƒ mÄ• tulo anatthe niyojessatÄ«â€™â€™ ti cintetvÄ• tÄ• vadeva antarÄ• paá¹‡ato kÄ
mattikÄ• pattaÃ±ca Ä• harÄ• petvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni
uttamapuggalo, taá¹ƒ uddissa mayhaá¹ƒ pabbajjÄ• â€™â€™ ti bodhisattÄ• bhimukhaá¹ƒ aÃ
paÃ±capatiá¹-á¹-hitena vanditvÄ• pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• aá¹ƒsakÅ«á¹-e olagge
pavisitvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. so paramÄ• bhisambodhippattaá¹ƒ tathÄ• gataá¹
nÄ• lakapaá¹-ipadaá¹ƒ kathÄ• petvÄ• puna himavantaá¹ƒ pavisitvÄ• arahattaá¹ƒ patvÄ• u
paá¹-ipanno satteva mÄ• se Ä• yuá¹ƒ pÄ• letvÄ• ekaá¹ƒ suvaá¹‡á¹‡apabbataá¹ƒ nissÄ• ya
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

bodhisattampi kho paÃ±camadivase sÄ«saá¹ƒ nhÄ• petvÄ• ``nÄ• maggahaá¹‡aá¹ƒ gaá¹‡h
rÄ• jabhavanaá¹ƒ catujjÄ• tiyagandhehi vilimpetvÄ• lÄ• japaÃ±camakÄ• ni pupphÄ• ni vikir
sampÄ• detvÄ• tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹…gate aá¹-á¹-hasataá¹ƒ brÄ• hmaá¹‡e r
nisÄ«dÄ• petvÄ• subhojanaá¹ƒ bhojÄ• petvÄ• mahÄ• sakkÄ• raá¹ƒ katvÄ• ``kiá¹ƒ nu kho
lakkhaá¹‡Ä• ni pariggahÄ• pesuá¹ƒ. tesu ---

``rÄ• mo \Be I 68/ dhajo lakkhaá¹‡o cÄ• pi mantÄ«, yaÃ±Ã±o subhojo suyÄ• mo sudatto.

ete tadÄ• aá¹-á¹-ha ahesuá¹ƒ brÄ• hmaá¹‡Ä• , chaá¸·aá¹…gavÄ• mantaá¹ƒ viyÄ• kariá¹ƒs

ime aá¹-á¹-heva brÄ• hmaá¹‡Ä• __lakkhaá¹‡apariggÄ• hakÄ• _ ahesuá¹ƒ. paá¹-isandhigga
pariggahito \Ne I 70/. tesu satta janÄ• dve aá¹…guliyo ukkhipitvÄ• dvidhÄ• naá¹ƒ byÄ• ka
lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasissati, rÄ• jÄ• bhavissati cakkavatt
buddho bhavissatÄ«â€™â€™ ti sabbaá¹ƒ cakkavattiraÃ±Ã±o sirivibhavaá¹ƒ Ä• cikkhiá¹ƒsu.
gottato koá¹‡á¸• aÃ±Ã±o \Ee 61/ nÄ• ma mÄ• á¹‡avo bodhisattassa varalakkhaá¹‡asampat
agÄ• ramajjhe á¹-hÄ• nakÄ• raá¹‡aá¹ƒ natthi, ekantenesa vivaá¹-acchado buddho bhavissa
aá¹…guliá¹ƒ ukkhipitvÄ• ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ byÄ• kÄ• si. ayaÃ±hi katÄ• dhikÄ• ro p
paÃ±Ã±Ä• ya itare satta jane abhibhavitvÄ• imehi lakkhaá¹‡ehi samannÄ• gatassa bodhisa
ekantabuddhabhÄ• vasaá¹…khÄ• taá¹ƒ ekameva gahiá¹ƒ addasa, tasmÄ• ekaá¹ƒ aá¹…gu
byÄ• kÄ• si. athassa nÄ• maá¹ƒ gaá¹‡hantÄ• sabbalokassa atthasiddhikarattÄ• __ ``siddh
akaá¹ƒsu.

atha kho te brÄ• hmaá¹‡Ä• attano attano gharÄ• ni gantvÄ• putte Ä• mantayiá¹ƒsu --- ``tÄ
suddhodanamahÄ• rÄ• jassa puttaá¹ƒ sabbaÃ±Ã±utaá¹ƒ pattaá¹ƒ mayaá¹ƒ sambhÄ• veyyÄ
kumÄ• re sabbaÃ±Ã±utaá¹ƒ patte tassa sÄ• sane pabbajeyyÄ• thÄ• â€™â€™ ti. te sattapi j
á¹-hatvÄ• yathÄ• kammaá¹ƒ gatÄ• , koá¹‡á¸• aÃ±Ã±amÄ• á¹‡avoyeva pana arogo ahosi. s
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbajitvÄ• anakkamena uruvelaá¹ƒ gantvÄ• ``ra
bhÅ«mibhÄ• go, alaá¹ƒ vatidaá¹ƒ padhÄ• natthikassa kulaputtassa padhÄ• nÄ• yÄ• â€™â€
tattha vÄ• saá¹ƒ upagate ``mahÄ• puriso pabbajitoâ€™â€™ ti sutvÄ• tesaá¹ƒ brÄ• hmaá¹‡
upasaá¹…kamitvÄ• evamÄ• ha --- ``siddhatthakumÄ• ro kira \Be I 69/ pabbajito, so nissaá¹
bhavissati. sace tumhÄ• kaá¹ƒ pitaro arogÄ• assu, ajja nikkhamitvÄ• pabbajeyyuá¹ƒ. sace
etha, mayaá¹ƒ taá¹ƒ mahÄ• purisaá¹ƒ anupabbajissÄ• mÄ• â€™â€™ ti. te sabbe ekacchan
tesu tayo janÄ• na pabbajiá¹ƒsu, koá¹‡á¸• aÃ±Ã±abrÄ• hmaá¹‡aá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ•
pabbajiá¹ƒsu. te paÃ±capi janÄ• __paÃ±cavaggiya_ttherÄ• nÄ• ma jÄ• tÄ• .

tadÄ• pana suddhodanarÄ• jÄ• --- ``kiá¹ƒ disvÄ• mayhaá¹ƒ putto pabbajissatÄ«â€™â€™
pubbanimittÄ• nÄ«â€™â€™ ti. ``kataraÃ±ca kataraÃ±cÄ• â€™â€™ ti? ``jarÄ• jiá¹‡á¹‡aá¹ƒ,
pabbajitaâ€™â€™ nti. rÄ• jÄ• ``ito paá¹-á¹-hÄ• ya evarÅ«pÄ• naá¹ƒ mama puttassa santik
adattha, mayhaá¹ƒ puttassa buddhabhÄ• vena kammaá¹ƒ natthi, ahaá¹ƒ mama puttaá¹ƒ
dvisahassadÄ«paparivÄ• rÄ• naá¹ƒ, catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ, issariyÄ• dhipaccaá
karontaá¹ƒ chattiá¹ƒsayojanaparimaá¹‡á¸• alÄ• ya parisÄ• ya parivutaá¹ƒ gaganatale vicara
passitukÄ• moâ€™â€™ ti. evaÃ±ca pana vatvÄ• imesaá¹ƒ catuppakÄ• rÄ• naá¹ƒ nimittÄ•
62/ cakkhupathe Ä• gamananivÄ• raá¹‡atthaá¹ƒ catÅ«su disÄ• su gÄ• vute gÄ• vute Ä• rak
divasaÃ±ca maá¹…galaá¹-á¹-hÄ• ne sannipatitesu asÄ«tiyÄ• Ã±Ä• tikulasahassesu ekame
paá¹-ijÄ• ni --- ``ayaá¹ƒ buddho vÄ• hotu rÄ• jÄ• vÄ• , mayaá¹ƒ ekametaá¹ƒ puttaá¹ƒ dass

bhavissati, khattiyasamaá¹‡agaá¹‡eheva parivÄ• rito vicarissati. sacepi rÄ• jÄ• bhavissati,
purakkhataparivÄ• rito vicarissatÄ«â€™â€™ ti. rÄ• jÄ• pi bodhisattassa uttamarÅ«pasampa
dhÄ• tiyo paccupaá¹-á¹-hÄ• pesi. bodhisatto mahantena parivÄ• rena mahantena sirisobhag

athekadivasaá¹ƒ raÃ±Ã±o __vappamaá¹…galaá¹ƒ_ nÄ• ma ahosi. taá¹ƒ divasaá¹ƒ sakalan
alaá¹…karonti, sabbe dÄ• sakammakarÄ• dayo ahatavatthanivatthÄ• gandhamÄ• lÄ• dipaa
sannipatanti, raÃ±Ã±o kammante naá¹…galasahassaá¹ƒ yojayanti, tasmiá¹ƒ pana divase
ekenÅ«naaá¹-á¹-hasatanaá¹…galÄ• ni saddhiá¹ƒ balibaddarasmiyottehi rajataparikkhatÄ• n
Ä• lambananaá¹…galaá¹ƒ pana rattasuvaá¹‡á¹‡aparikkhataá¹ƒ hoti. balibaddÄ• naá¹ƒ siá¹.
suvaá¹‡á¹‡aparikkhatÄ• va honti. rÄ• jÄ• mahÄ• parivÄ• rena nikkhamanto \Be I 70/ puttaá
kammantaá¹-á¹-hÄ• ne eko jamburukkho bahalapalÄ• so sandacchÄ• yo ahosi. tassa heá¹-
paÃ±Ã±Ä• petvÄ• upari suvaá¹‡á¹‡atÄ• rakakhacitavitÄ• naá¹ƒ bandhÄ• petvÄ• sÄ• á¹‡ip
Ä• rakkhaá¹ƒ á¹-hapetvÄ• rÄ• jÄ• sabbÄ• laá¹…kÄ• raá¹ƒ alaá¹…karitvÄ• amaccagaá¹‡a
naá¹…galakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ agamÄ• si. tattha rÄ• jÄ• suvaá¹‡á¹‡anaá¹…galaá¹ƒ g
ekenÅ«naaá¹-á¹-hasatarajatanaá¹…galÄ• ni, kassakÄ• sesanaá¹…galÄ• ni. te tÄ• ni gahet
rÄ• jÄ• pana orato vÄ• pÄ• raá¹ƒ gacchati, pÄ• rato vÄ• oraá¹ƒ Ä• gacchati.

etasmiá¹ƒ á¹-hÄ• ne mahÄ• sampatti ahosi. bodhisattaá¹ƒ parivÄ• retvÄ• nisinnÄ• dhÄ• ti
passÄ• mÄ• â€™â€™ ti antosÄ• á¹‡ito bahi nikkhantÄ• . bodhisatto ito cito ca olokento kaÃ
uá¹-á¹-hÄ• ya pallaá¹…kaá¹ƒ Ä• bhujitvÄ• Ä• nÄ• pÄ• ne pariggahetvÄ• paá¹-hamajjhÄ• n
khajjabhojjantare vicaramÄ• nÄ• thokaá¹ƒ cirÄ• yiá¹ƒsu. sesarukkhÄ• naá¹ƒ chÄ• yÄ• vÄ«
jamburukkhassa chÄ• yÄ• parimaá¹‡á¸• alÄ• hutvÄ• aá¹-á¹-hÄ• si. dhÄ• tiyo ``ayyaputto e
sÄ• á¹‡iá¹ƒ ukkhipitvÄ• anto pavisamÄ• nÄ• bodhisattaá¹ƒ sayane pallaá¹…kena nisinnaá
\Ee 63/ disvÄ• gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ --- ``deva, kumÄ• ro evaá¹ƒ nisinno, aÃ±Ã±
chÄ• yÄ• vÄ«tivattÄ• , jamburukkhassa pana chÄ• yÄ• parimaá¹‡á¸• alÄ• á¹-hitÄ• â€™â€
pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• ``ayaá¹ƒ te, tÄ• ta, dutiyavandanÄ• â€™â€™ ti puttaá¹ƒ vandi.

atha \Ne I 72/ anukkamena bodhisatto soá¸·asavassuddesiko jÄ• to. rÄ• jÄ• bodhisattassa
anucchavike tayo pÄ• sÄ• de kÄ• resi --- ekaá¹ƒ navabhÅ«mikaá¹ƒ, ekaá¹ƒ sattabhÅ«mikaa
paÃ±cabhÅ«mikaá¹ƒ, cattÄ• lÄ«sasahassÄ• ca nÄ• á¹-akitthiyo upaá¹-á¹-hÄ• pesi. bodhisa
accharÄ• saá¹…ghaparivuto alaá¹…katanÄ• á¹-akitthÄ«hi parivuto nippurisehi tÅ«riyehi pari
mahÄ• sampattiá¹ƒ anubhavanto utuvÄ• rena tÄ«su pÄ• sÄ• desu vihÄ• si. rÄ• hulamÄ• tÄ
ahosi.

tassevaá¹ƒ mahÄ• sampattiá¹ƒ anubhavantassa ekadivasaá¹ƒ Ã±Ä• tisaá¹…ghassa abbha
--- ``siddhattho kÄ«á¸·Ä• pasutova vicarati, na kiÃ±ci sippaá¹ƒ sikkhati, saá¹…gÄ• me paccu
karissatÄ«â€™â€™ ti? rÄ• jÄ• bodhisattaá¹ƒ pakkosÄ• petvÄ• \Be I 71/ ``tÄ• ta, tava Ã±Ä
sippaá¹ƒ asikkhitvÄ• kÄ«á¸·Ä• pasutova vicaratÄ«â€™ ti vadanti, ettha kiá¹ƒ sattu pattakÄ•

ti? ``deva, mama sippaá¹ƒ sikkhanakiccaá¹ƒ natthi, nagare mama sippadassanatthaá¹ƒ bhe
sattame divase Ã±Ä• takÄ• naá¹ƒ sippaá¹ƒ dassessÄ• mÄ«â€™â€™ â€™ ti. rÄ• jÄ• tathÄ
akkhaá¹‡avedhivÄ• lavedhidhanuggahe sannipÄ• tÄ• petvÄ• mahÄ• janassa majjhe aÃ±Ã±
asÄ• dhÄ• raá¹‡aá¹ƒ Ã±Ä• takÄ• naá¹ƒ dvÄ• dasavidhaá¹ƒ sippaá¹ƒ dassesi. taá¹ƒ __sarab
Ä• gatanayeneva veditabbaá¹ƒ. tadÄ• tassa Ã±Ä• tisaá¹…gho nikkaá¹…kho ahosi.

athekadivasaá¹ƒ bodhisatto uyyÄ• nabhÅ«miá¹ƒ gantukÄ• mo sÄ• rathiá¹ƒ Ä• mantetvÄ• `
Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• mahÄ• rahaá¹ƒ uttamarathaá¹ƒ sabbÄ•
kumudapattavaá¹‡á¹‡e cattÄ• ro maá¹…galasindhave yojetvÄ• bodhisattassa paá¹-ivedesi
devavimÄ• nasadisaá¹ƒ rathaá¹ƒ abhiruhitvÄ• uyyÄ• nÄ• bhimukho agamÄ• si. devatÄ• ``
abhisambujjhanakÄ• lo Ä• sanno, pubbanimittaá¹ƒ dassessÄ• mÄ• â€™â€™ ti ekaá¹ƒ deva
khaá¹‡á¸• adantaá¹ƒ palitakesaá¹ƒ vaá¹…kaá¹ƒ obhaggasarÄ«raá¹ƒ daá¹‡á¸• ahatthaá¹ƒ pa
dassesuá¹ƒ. taá¹ƒ bodhisatto ceva sÄ• rathi ca passanti. tato bodhisatto, ``samma, ko nÄ• r
kesÄ• pissa na yathÄ• aÃ±Ã±esaâ€™â€™ nti mahÄ• padÄ• ne (DN II 45) Ä• gatanayena s
vacanaá¹ƒ sutvÄ• ``dhiratthu vata, bho, jÄ• ti \Ee 64/, yatra hi nÄ• ma jÄ• tassa jarÄ• paÃ±
saá¹ƒviggahadayo tatova paá¹-inivattitvÄ• pÄ• sÄ• dameva abhiruhi. rÄ• jÄ• ``kiá¹ƒ kÄ• ra
khippaá¹ƒ paá¹-inivattÄ«â€™â€™ ti pucchi. ``jiá¹‡á¹‡apurisaá¹ƒ disvÄ• , devÄ• â€™â€™ ti.
pabbajissatÄ«ti Ä• haá¹ƒsu, kasmÄ• maá¹ƒ nÄ• setha, sÄ«ghaá¹ƒ puttassa nÄ• á¹-akÄ• ni
anubhavanto \Ne I 73/ pabbajjÄ• ya satiá¹ƒ na karissatÄ«â€™â€™ ti vatvÄ• Ä• rakkhaá¹ƒ
sabbadisÄ• su addhayojane addhayojane Ä• rakkhaá¹ƒ á¹-hapesi.

punekadivasaá¹ƒ bodhisatto tatheva uyyÄ• naá¹ƒ gacchanto devatÄ• bhinimmitaá¹ƒ byÄ• d
purimanayeneva pucchitvÄ• saá¹ƒviggahadayo nivattitvÄ• pÄ• sÄ• daá¹ƒ \Be I 72/ abhiruh
heá¹-á¹-hÄ• vuttanayeneva saá¹ƒvidahitvÄ• puna vaá¸• á¸• hetvÄ• samantÄ• tigÄ• vutap
á¹-hapesi. aparampi ekadivasaá¹ƒ bodhisatto tatheva uyyÄ• naá¹ƒ gacchanto devatÄ• bhini
disvÄ• purimanayeneva pucchitvÄ• saá¹ƒviggahadayo puna nivattitvÄ• pÄ• sÄ• daá¹ƒ abl
heá¹-á¹-hÄ• vuttanayeneva saá¹ƒvidahitvÄ• puna vaá¸• á¸• hetvÄ• samantato yojanappar
á¹-hapesi. aparaá¹ƒ panekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchanto tatheva devatÄ• bhinimmitaá
supÄ• rutaá¹ƒ pabbajitaá¹ƒ disvÄ• ``ko nÄ• meso sammÄ• â€™â€™ hi sÄ• rathiá¹ƒ pucchi
buddhuppÄ• dassa abhÄ• vÄ• pabbajitaá¹ƒ vÄ• pabbajitaguá¹‡e vÄ• na jÄ• nÄ• ti, devatÄ
nÄ• mÄ• yaá¹ƒ, devÄ• â€™â€™ ti vatvÄ• pabbajjÄ• ya guá¹‡e vaá¹‡á¹‡esi. bodhisatto pab
taá¹ƒ divasaá¹ƒ uyyÄ• naá¹ƒ agamÄ• si. dÄ«ghabhÄ• á¹‡akÄ• panÄ• hu --- ``cattÄ• ripi nir
disvÄ• agamÄ• sÄ«â€™â€™ ti.

so tattha divasabhÄ• gaá¹ƒ kÄ«á¸·itvÄ• maá¹…galapokkharaá¹‡iyaá¹ƒ nhÄ• yitvÄ• atthaá
maá¹…galasilÄ• paá¹-á¹-e nisÄ«di attÄ• naá¹ƒ alaá¹…kÄ• rÄ• petukÄ• mo, athassa paricÄ•
nÄ• nÄ• vaá¹‡á¹‡Ä• ni dussÄ• ni nÄ• nappakÄ• rÄ• Ä• bharaá¹‡avikatiyo mÄ• lÄ• gandha
parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. tasmiá¹ƒ khaá¹‡e sakkassa nisinnÄ• sanaá¹ƒ uá¹‡haá¹ƒ ah

imamhÄ• á¹-hÄ• nÄ• cÄ• vetukÄ• mosÄ«â€™â€™ ti upadhÄ• rento bodhisattassa alaá¹…
vissakammaá¹ƒ Ä• mantesi --- ``samma vissakamma, siddhatthakumÄ• ro ajja aá¸• á¸• hara
mahÄ• bhinikkhamanaá¹ƒ nikkhamissati, ayamassa pacchimo alaá¹…kÄ• ro, tvaá¹ƒ uyyÄ• r
dibbÄ• laá¹…kÄ• rehi alaá¹…karohÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itv
taá¹…khaá¹‡aÃ±Ã±eva \Ee 65/ bodhisattaá¹ƒ upasaá¹…kamitvÄ• tasseva kappakasadiso h
bodhisattassa sÄ«saá¹ƒ veá¹-hesi. bodhisatto hatthasamphasseneva ``nÄ• maá¹ƒ manusso
aÃ±Ã±Ä• si. veá¹-hanena veá¹-hitamatte sÄ«se moá¸·iyaá¹ƒ maá¹‡iratanÄ• kÄ• rena dussa
puna veá¹-hentassa dussasahassanti dasakkhattuá¹ƒ veá¹-hentassa dasa dussasahassÄ• r
``sÄ«saá¹ƒ khuddakaá¹ƒ, dussÄ• ni bahÅ«ni \Be I 73/, kathaá¹ƒ abbhuggatÄ• nÄ«â€™â€™
sabbamahantaá¹ƒ Ä• malakapupphappamÄ• á¹‡aá¹ƒ, avasesÄ• ni kadambakapupphappan
bodhisattassa sÄ«saá¹ƒ kiÃ±jakkhagavacchitaá¹ƒ viya kuyyakapupphaá¹ƒ ahosi.

athassa sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itassa sabbatÄ• lÄ• vacaresu sakÄ• ni sakÄ• r
dassayantesu, brÄ• hmaá¹‡esu ``jayanandÄ• â€™â€™ tiÄ• divacanehi, sutamaá¹…galikÄ•
maá¹…galavacanatthutighosehi sambhÄ• ventesu sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹
tasmiá¹ƒ samaye ``rÄ• hulamÄ• tÄ• puttaá¹ƒ vijÄ• tÄ• â€™â€™ ti sutvÄ• suddhodanamah
tuá¹-á¹-hiá¹ƒ nivedethÄ• â€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡i. bodhisatto taá¹ƒ sutvÄ• ``rÄ• hu
jÄ• taâ€™â€™ nti Ä• ha. rÄ• jÄ• ``kiá¹ƒ me putto avacÄ• â€™â€™ ti pucchitvÄ• taá¹ƒ vac
paá¹-á¹-hÄ• ya me nattÄ• __ `rÄ• hulakumÄ• roâ€™ _tveva nÄ• ma hotÅ«â€™â€™ ti Ä• h

bodhisattopi kho rathavaraá¹ƒ Ä• ruyha atimahantena yasena atimanoramena sirisobhagge
tasmiá¹ƒ samaye __kisÄ• gotamÄ«_ nÄ• ma khattiyakaÃ±Ã±Ä• uparipÄ• sÄ• davaratalaga
kurumÄ• nassa bodhisattassa rÅ«pasiriá¹ƒ disvÄ• pÄ«tisomanassajÄ• tÄ• imaá¹ƒ udÄ• na

``nibbutÄ• nÅ«na sÄ• mÄ• tÄ• , nibbuto nÅ«na so pitÄ• .

nibbutÄ• nÅ«na sÄ• nÄ• rÄ«, yassÄ• yaá¹ƒ Ä«diso patÄ«â€™â€™ ti || (Dhs-a nidÄ• nakat

bodhisatto taá¹ƒ sutvÄ• cintesi --- ``ayaá¹ƒ evamÄ• ha --- `evarÅ«paá¹ƒ attabhÄ• vaá¹ƒ pa
hadayaá¹ƒ nibbÄ• yati, pitu hadayaá¹ƒ nibbÄ• yati, pajÄ• patiyÄ• hadayaá¹ƒ nibbÄ• yatÄ«â
nibbute hadayaá¹ƒ nibbutaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti. athassa kilesesu virattamanassa e
``rÄ• gaggimhi nibbute nibbutaá¹ƒ nÄ• ma hoti, dosaggimhi nibbute nibbutaá¹ƒ nÄ• ma hoti,
nibbutaá¹ƒ nÄ• ma hoti, mÄ• nadiá¹-á¹-hiÄ• dÄ«su sabbakilesadarathesu nibbutesu nibbuta
``ayaá¹ƒ me sussavanaá¹ƒ sÄ• veti, ahaÃ±hi nibbÄ• naá¹ƒ gavesanto vicarÄ• mi, ajjeva ma
chaá¸• á¸• etvÄ• nikkhamma pabbajitvÄ• nibbÄ• naá¹ƒ gavesituá¹ƒ vaá¹-á¹-ati, ayaá¹ƒ imis
hotÅ«â€™â€™ ti \Be I 74/ kaá¹‡á¹-hato omuÃ±citvÄ• kisÄ• gotamiyÄ• satasahassagghan
sÄ• ``siddhatthakumÄ• ro mayi paá¹-ibaddhacitto hutvÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesetÄ«â€
ahosi.

bodhisattopi \Ne I 75/ mahantena sirisobhaggena attano pÄ• sÄ• daá¹ƒ abhiruhitvÄ• sirisa
ca naá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• naccagÄ«tÄ• dÄ«su susikkhitÄ• devaka
rÅ«pasobhaggappattÄ• nÄ• á¹-akitthiyo nÄ• nÄ• tÅ«riyÄ• ni gahetvÄ• samparivÄ• retvÄ•
naccagÄ«tavÄ• ditÄ• ni payojayiá¹ƒsu. bodhisatto kilesesu virattacittatÄ• ya naccÄ• dÄ«su
niddaá¹ƒ okkami. tÄ• pi itthiyo ``yassatthÄ• ya mayaá¹ƒ naccÄ• dÄ«ni payojema, so niddaá
kimatthaá¹ƒ kilamissÄ• mÄ• â€™â€™ ti gahitagahitÄ• ni tÅ«riyÄ• ni ajjhottharitvÄ• nipajjiá
gandhatelappadÄ«pÄ• jhÄ• yanti. bodhisatto pabujjhitvÄ• sayanapiá¹-á¹-he pallaá¹…kena
itthiyo tÅ«riyabhaá¹‡á¸• Ä• ni avattharitvÄ• niddÄ• yantiyo --- ekaccÄ• paggharitakheá¸·Ä•
ekaccÄ• dante khÄ• dantiyo, ekaccÄ• kÄ• kacchantiyo, ekaccÄ• vippalapantiyo, ekaccÄ•
apagatavatthÄ• pÄ• kaá¹-abÄ«bhacchasambÄ• dhaá¹-á¹-hÄ• nÄ• . so tÄ• saá¹ƒ taá¹ƒ vipp
bhiyyosomattÄ• ya kÄ• mesu virattacitto ahosi. tassa alaá¹…katapaá¹-iyattaá¹ƒ sakkabhava
mahÄ• talaá¹ƒ vividhanÄ• nÄ• kuá¹‡apabharitaá¹ƒ Ä• makasusÄ• naá¹ƒ viya upaá¹-á¹-hÄ•
Ä• dittagehasadisÄ• khÄ• diá¹ƒsu --- ``upaddutaá¹ƒ vata, bho, upassaá¹-á¹-haá¹ƒ vata, bho
pavattesi, ativiyassa pabbajjÄ• ya cittaá¹ƒ nami.

so ``ajjeva mayÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti sayan
dvÄ• rasamÄ«paá¹ƒ gantvÄ• ``ko etthÄ• â€™â€™ ti Ä• ha. ummÄ• re sÄ«saá¹ƒ katvÄ• ni
ayyaputta, channoâ€™â€™ ti Ä• ha. ``ajjÄ• haá¹ƒ mahÄ• bhinikkhamanaá¹ƒ nikkhamitukÄ•
kappehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhu, devÄ• â€™â€™ ti assabhaá¹‡á¸• akaá¹ƒ gahetv
gandhatelappadÄ«pesu jalantesu sumanapaá¹-á¹-avitÄ• nassa heá¹-á¹-hÄ• ramaá¹‡Ä«ye b
kaá¹‡á¸• akaá¹ƒ assarÄ• jÄ• naá¹ƒ disvÄ• ``ajja mayÄ• imameva kappetuá¹ƒ vaá¹-á¹-atÄ«
kappesi. so kappiyamÄ• nova aÃ±Ã±Ä• si ``ayaá¹ƒ kappanÄ• ativiya gÄ• á¸·hÄ• , aÃ±Ã±es
uyyÄ• nakÄ«á¸·Ä• digamanakÄ• le \Ee 67/ kappanÄ• viya na hoti \Be I 75/, mayhaá¹ƒ ayya
mahÄ• bhinikkhamanaá¹ƒ nikkhamitukÄ• mo bhavissatÄ«â€™â€™ ti. tato tuá¹-á¹-hamÄ• na
saddo sakalanagaraá¹ƒ pattharitvÄ• gaccheyya. devatÄ• pana naá¹ƒ sannirumbhitvÄ• na

bodhisattopi kho channaá¹ƒ pesetvÄ• va ``puttaá¹ƒ tÄ• va passissÄ• mÄ«â€™â€™ ti cintet
uá¹-á¹-hÄ• ya rÄ• hulamÄ• tuyÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• gabbhadvÄ• raá¹ƒ vivari
gandhatelappadÄ«po jhÄ• yati, rÄ• hulamÄ• tÄ• sumanamallikÄ• dÄ«naá¹ƒ pupphÄ• naá¹ƒ
abhippakiá¹‡á¹‡e sayane puttassa matthake hatthaá¹ƒ á¹-hapetvÄ• niddÄ• yati. bodhisatto
á¹-hapetvÄ• á¹-hitakova \Ne I 76/ oloketvÄ• ``sacÄ• haá¹ƒ deviyÄ• hatthaá¹ƒ apanetvÄ• n
gaá¹‡hissÄ• mi, devÄ« pabujjhissati, evaá¹ƒ me gamanantarÄ• yo bhavissati, buddho hutvÄ
passissÄ• mÄ«â€™â€™ ti pÄ• sÄ• datalato otari. yaá¹ƒ pana jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ
rÄ• hulakumÄ• ro hotÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ sesaá¹-á¹-hakathÄ• su natthi, tasmÄ• id

evaá¹ƒ bodhisatto pÄ• sÄ• datalÄ• otaritvÄ• assasamÄ«paá¹ƒ gantvÄ• evamÄ• ha --- ``t
ajja ekarattiá¹ƒ maá¹ƒ tÄ• raya, ahaá¹ƒ taá¹ƒ nissÄ• ya buddho hutvÄ• sadevakaá¹ƒ lokaá¹

ti. tato ullaá¹…ghitvÄ• kaá¹‡á¸• akassa piá¹-á¹-hiá¹ƒ abhiruhi. kaá¹‡á¸• ako gÄ«vato paá¹-á
aá¹-á¹-hÄ• rasahattho hoti, tadanucchavikena ubbedhena samannÄ• gato thÄ• majavasamp
dhotasaá¹…khasadiso. so sace haseyya vÄ• padasaddaá¹ƒ vÄ• kareyya, saddo sakalana
devatÄ• attano Ä• nubhÄ• vena tassa yathÄ• na koci suá¹‡Ä• ti, evaá¹ƒ hasitasaddaá¹ƒ sa
akkamanaakkamanapadavÄ• re hatthatalÄ• ni upanÄ• mesuá¹ƒ. bodhisatto assavarassa pi
assassa vÄ• ladhiá¹ƒ gÄ• hÄ• petvÄ• aá¸• á¸• harattasamaye mahÄ• dvÄ• rasamÄ«paá¹ƒ
mama putto yÄ• ya kÄ• yaci velÄ• ya nagaradvÄ• raá¹ƒ vivaritvÄ• nikkhamituá¹ƒ na sakkhi
dvÄ• rakavÄ• á¹-esu ekekaá¹ƒ purisasahassena vivaritabbaá¹ƒ kÄ• resi. bodhisatto pana th
hatthigaá¹‡anÄ• ya koá¹-isahassahatthÄ«naá¹ƒ balaá¹ƒ dhÄ• resi, purisagaá¹‡anÄ• ya das
\Be I 76/ balaá¹ƒ dhÄ• resi. so cintesi --- ``sace dvÄ• raá¹ƒ na vivariyyati, ajja kaá¹‡á¸• akas
nisinnova vÄ• ladhiá¹ƒ gahetvÄ• á¹-hitena channena saddhiá¹ƒyeva kaá¹‡á¸• akaá¹ƒ Å«ruh
aá¹-á¹-hÄ• rasahatthubbedhaá¹ƒ \Ee 68/ pÄ• kÄ• raá¹ƒ uppatitvÄ• atikkamissÄ• mÄ«â€™â
``sace dvÄ• raá¹ƒ na vivariyyati, ahaá¹ƒ attano sÄ• mikaá¹ƒ ayyaputtaá¹ƒ khandhe nisÄ«dÄ
dakkhiá¹‡ena hatthena kucchiyaá¹ƒ parikkhipanto upakacchantare katvÄ• pÄ• kÄ• raá¹ƒ up
atikkamissÄ• mÄ«â€™â€™ ti. kaá¹‡á¸• akopi cintesi --- ``sace dvÄ• raá¹ƒ na vivariyyati, ah
piá¹-á¹-he yathÄ• nisinnameva channena vÄ• ladhiá¹ƒ gahetvÄ• á¹-hitena saddhiá¹ƒyeva u
uppatitvÄ• atikkamissÄ• mÄ«â€™â€™ ti. sace dvÄ• raá¹ƒ na vivareyya, yathÄ• cintitameva
aÃ±Ã±ataro sampÄ• deyya. dvÄ• re pana adhivatthÄ• devatÄ• dvÄ• raá¹ƒ vivari.

tasmiá¹ƒyeva khaá¹‡e __mÄ• ro_ pÄ• pimÄ• ``bodhisattaá¹ƒ nivattessÄ• mÄ«â€™â€™ ti
--- ``mÄ• risa, mÄ• nikkhami, ito te sattame divase cakkaratanaá¹ƒ pÄ• tubhavissati,
dvisahassaparittadÄ«paparivÄ• rÄ• naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ rajjaá¹ƒ kÄ• re
ti. ``kosi tvaâ€™â€™ nti? ``ahaá¹ƒ vasavattÄ«â€™â€™ ti. ``mÄ• ra, jÄ• nÄ• mahaá¹ƒ mayh
pÄ• tubhÄ• vaá¹ƒ, anatthikohaá¹ƒ \Ne I 77/ rajjena, dasasahassilokadhÄ• tuá¹ƒ unnÄ• detv
bhavissÄ• mÄ«â€™â€™ ti Ä• ha. mÄ• ro ``ito dÄ• ni te paá¹-á¹-hÄ• ya kÄ• mavitakkaá¹ƒ v
vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• cintitakÄ• le jÄ• nissÄ• mÄ«â€™â€™ ti otÄ• rÄ• pekkho chÄ• yÄ

bodhisattopi hatthagataá¹ƒ cakkavattirajjaá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viya anapekkho chaá¸•
sakkÄ• rena nagarÄ• nikkhami. Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• ya uttarÄ• sÄ• á¸·hanakkhatte v
puna nagaraá¹ƒ apaloketukÄ• mo jÄ• to. evaÃ±ca panassa citte uppannamatteyeva --- ``ma
nivattetvÄ• olokanakammaá¹ƒ kataâ€™â€™ nti vadamÄ• nÄ• viya mahÄ• pathavÄ« kulÄ•
parivatti. bodhisatto nagarÄ• bhimukho á¹-hatvÄ• nagaraá¹ƒ oloketvÄ• tasmiá¹ƒ pathavipp
kaá¹‡á¸• akanivattanacetiyaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• gantabbamaggÄ• bhimukhaá¹ƒ kaá
mahantena sakkÄ• rena uá¸·Ä• rena sirisobhaggena. tadÄ• kirassa devatÄ• purato saá¹-á
dhÄ• rayiá¹ƒsu, pacchato saá¹-á¹-hi \Be I 77/, dakkhiá¹‡apassato saá¹-á¹-hi, vÄ• mapassato
devatÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ aparimÄ• á¹‡Ä• ukkÄ• dhÄ• rayiá¹ƒsu. aparÄ
nÄ• gasupaá¹‡á¹‡Ä• dayo ca dibbehi gandhehi mÄ• lÄ• hi cuá¹‡á¹‡ehi dhÅ«pehi pÅ«jayam

pÄ• ricchattakapupphehi ceva mandÄ• ravapupphehi ca ghanameghavuá¹-á¹-hikÄ• le dhÄ•
nirantaraá¹ƒ ahosi, dibbÄ• ni saá¹ƒgÄ«tÄ• ni pavattiá¹ƒsu \Ee 69/, samantato aá¹-á¹-ha tÅ«r
tÅ«riyÄ• nÄ«ti aá¹-á¹-hasaá¹-á¹-hi tÅ«riyasatasahassÄ• ni pavattayiá¹ƒsu. tesaá¹ƒ saddo sa
meghadhanitakÄ• lo viya, yugandharakucchiyaá¹ƒ sÄ• garanigghosakÄ• lo viya ca vattati.

iminÄ• sirisobhaggena gacchanto bodhisatto ekaratteneva tÄ«á¹‡i rajjÄ• ni atikkamma tiá¹
anomÄ• nadÄ«tÄ«raá¹ƒ pÄ• puá¹‡i. kiá¹ƒ pana asso tato paraá¹ƒ gantuá¹ƒ na sakkotÄ«ti? n
ekaá¹ƒ cakkavÄ• á¸·agabbhaá¹ƒ nÄ• bhiyÄ• á¹-hitacakkassa nemivaá¹-á¹-iá¹ƒ maddanto vi
purepÄ• tarÄ• sameva Ä• gantvÄ• attano sampÄ• ditaá¹ƒ bhattaá¹ƒ bhuÃ±jituá¹ƒ samattho
devanÄ• gasupaá¹‡á¹‡Ä• dÄ«hi Ä• kÄ• se á¹-hatvÄ• ossaá¹-á¹-hehi gandhamÄ• lÄ• dÄ«hi
saÃ±channasarÄ«raá¹ƒ Ä• kaá¸• á¸• hitvÄ• gandhamÄ• lÄ• jaá¹-aá¹ƒ chindantassa atipapa
tiá¹ƒsayojanamattameva agamÄ• si. atha bodhisatto nadÄ«tÄ«re á¹-hatvÄ• channaá¹ƒ puc
nadÄ«â€™â€™ ti? ``anomÄ• nÄ• ma, devÄ• â€™â€™ ti. ``amhÄ• kampi pabbajjÄ• anom
ghaá¹-á¹-ento assassa saÃ±Ã±aá¹ƒ adÄ• si. asso ca uppatitvÄ• aá¹-á¹-husabhavitthÄ• rÄ•
aá¹-á¹-hÄ• si.

bodhisatto \Ne I 78/ assapiá¹-á¹-hito oruyha rajatapaá¹-á¹-asadise vÄ• á¸·ukÄ• puline á¹-ha
Ä• mantesi --- ``samma channa, tvaá¹ƒ mayhaá¹ƒ Ä• bharaá¹‡Ä• ni ceva kaá¹‡á¸• akaÃ±ca
pabbajissÄ• mÄ«â€™â€™ ti. ``ahampi, deva, pabbajissÄ• mÄ«â€™â€™ ti. bodhisatto ``na
gaccheva tvaâ€™â€™ nti tikkhattuá¹ƒ paá¹-ibÄ• hitvÄ• Ä• bharaá¹‡Ä• ni ceva kaá¹‡á¸• ak
cintesi --- ``ime mayhaá¹ƒ kesÄ• samaá¹‡asÄ• ruppÄ• na honti, aÃ±Ã±o bodhisattassa kes
natthÄ«â€™â€™ ti. tato ``sayameva khaggena chindissÄ• mÄ«â€™â€™ ti dakkhiá¹‡ena ha
vÄ• mahatthena moá¸·iyÄ• saddhiá¹ƒ cÅ«á¸·aá¹ƒ gahetvÄ• chindi. kesÄ• dvaá¹…gulamat
Ä• vaá¹-á¹-amÄ• nÄ• sÄ«saá¹ƒ \Be I 78/ allÄ«yiá¹ƒsu. tesaá¹ƒ yÄ• vajÄ«vaá¹ƒ tadeva pam
tadanurÅ«paá¹ƒ, puna kesamassuohÄ• raá¹‡akiccaá¹ƒ nÄ• ma nÄ• hosi. bodhisatto saha n
``sacÄ• haá¹ƒ sambuddho bhavissÄ• mi, Ä• kÄ• se tiá¹-á¹-hatu. no ce, bhÅ«miyaá¹ƒ patatÅ
khipi. sÄ• cÅ«á¸·Ä• yojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ abbhuggantvÄ• Ä• kÄ• se aá¹-á
dibbacakkhunÄ• oloketvÄ• yojaniyaratanacaá¹…koá¹-akena sampaá¹-icchitvÄ• tÄ• vatiá¹ƒ
__cÅ«á¸·Ä• maá¹‡icetiyaá¹ƒ_ nÄ• ma patiá¹-á¹-hÄ• pesi.

``chetvÄ• na \Ee 70/ moá¸·iá¹ƒ varagandhavÄ• sitaá¹ƒ, vehÄ• yasaá¹ƒ ukkhipi sakyapuá¹…

sahassanetto sirasÄ• paá¹-iggahi, ratanacaá¹…koá¹-avarena vÄ• savoâ€™â€™ ti || (Ps I 2

puna bodhisatto cintesi --- ``imÄ• ni kÄ• sikavatthÄ• ni mayhaá¹ƒ na samaá¹‡asÄ• ruppÄ•
kassapabuddhakÄ• le purÄ• á¹‡asahÄ• yako ghaá¹-ikÄ• ramahÄ• brahmÄ• ekaá¹ƒ buddha
mittabhÄ• vena cintesi --- ``ajja me sahÄ• yako mahÄ• bhinikkhamanaá¹ƒ nikkhanto, samaá
gahetvÄ• gacchissÄ• mÄ«â€™â€™ ti.

``ticÄ«varaÃ±ca patto ca, vÄ• sÄ« sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhÅ«noâ€™â€™ ti || ---

ime aá¹-á¹-ha parikkhÄ• re Ä• haritvÄ• adÄ• si. bodhisato arahaddhajaá¹ƒ nivÄ• setvÄ• utt
gaá¹‡hitvÄ• ``channa, tvaá¹ƒ mama vacanena mÄ• tÄ• pitÅ«naá¹ƒ Ä• rogyaá¹ƒ vadehÄ«â€
channo bodhisattaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. kaá¹‡á¸• ako pana ch
mantayamÄ• nassa bodhisattassa vacanaá¹ƒ suá¹‡antova ``natthi dÄ• ni mayhaá¹ƒ puna sA
cintetvÄ• cakkhupathaá¹ƒ \Ne I 79/ vijahanto sokaá¹ƒ adhivÄ• setuá¹ƒ asakkonto hadayena
katvÄ• tÄ• vatiá¹ƒsabhavane kaá¹‡á¸• ako nÄ• ma devaputto hutvÄ• nibbatti. channassa p
ahosi, kaá¹‡á¸• akassa pana kÄ• lakiriyÄ• ya dutiyena sokena pÄ«á¸·ito rodanto paridevant

bodhisatto \Be I 79/ pabbajitvÄ• tasmiá¹ƒyeva padese __anupiyaá¹ƒ_ nÄ• ma ambavanaá
sattÄ• haá¹ƒ pabbajjÄ• sukhena vÄ«tinÄ• metvÄ• ekadivaseneva tiá¹ƒsayojanamaggaá¹ƒ p
pÄ• visi. pavisitvÄ• ca sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya cari. sakalanagaraá¹ƒ bodhisattassa r
dhanapÄ• lake paviá¹-á¹-he rÄ• jagahaá¹ƒ viya ca, asurinde paviá¹-á¹-he devanagaraá¹ƒ viy
agamÄ• si. rÄ• japurisÄ• gantvÄ• ``deva, evarÅ«po nÄ• ma satto nagare piá¹‡á¸• Ä• ya ca
nÄ• go vÄ• supaá¹‡á¹‡o vÄ• asuko nÄ• ma esoâ€™ ti na jÄ• nÄ• mÄ• â€™â€™ ti Ä• roce
á¹-hatvÄ• mahÄ• purisaá¹ƒ disvÄ• acchariyabbhutacitto purise Ä• á¹‡Ä• pesi --- ``gacchath
vÄ«maá¹ƒsatha, sace amanusso bhavissati, nagarÄ• nikkhamitvÄ• antaradhÄ• yissati, sac
Ä• kÄ• sena gacchissati, sace nÄ• go bhavissati, pathaviyaá¹ƒ nimujjitvÄ• gamissati, sace
yathÄ• laddhaá¹ƒ bhikkhaá¹ƒ paribhuÃ±jissatÄ«â€™â€™ ti.

mahÄ• purisopi kho missakabhattaá¹ƒ saá¹ƒharitvÄ• ``alaá¹ƒ me ettakaá¹ƒ yÄ• panÄ• yÄ•
paviá¹-á¹-hadvÄ• reneva nagarÄ• nikkhamitvÄ• __paá¹‡á¸• ava_pabbatacchÄ• yÄ• yaá¹ƒ
Ä• hÄ• raá¹ƒ paribhuÃ±jituá¹ƒ Ä• raddho. athassa antÄ• ni parivattitvÄ• mukhena nikkhama
ahesuá¹ƒ. tato so tena attabhÄ• vena evarÅ«passa Ä• hÄ• rassa cakkhunÄ• pi adiá¹-á¹-hap
paá¹-ikÅ«lÄ• hÄ• rena aá¹-á¹-Ä«yamÄ• nopi evaá¹ƒ attanÄ• eva attÄ• naá¹ƒ ovadi --- ``sidd
sulabhaannapÄ• ne kule tivassikagandhasÄ• libhojanaá¹ƒ nÄ• naggarasehi bhuÃ±janaá¹-á¹
paá¹ƒsukÅ«likaá¹ƒ disvÄ• `kadÄ• nu kho ahampi evarÅ«po hutvÄ• piá¹‡á¸• Ä• ya caritvÄ•
nu kho me so kÄ• loâ€™ ti cintetvÄ• nikkhanto, idÄ• ni kinnÄ• metaá¹ƒ karosÄ«â€™â€™ t
ovaditvÄ• nibbikÄ• ro hutvÄ• Ä• hÄ• raá¹ƒ paribhuÃ±ji.

rÄ• japurisÄ• taá¹ƒ pavattiá¹ƒ disvÄ• gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• dÅ«tavaca
nikkhamitvÄ• bodhisattassa santikaá¹ƒ gantvÄ• iriyÄ• pathasmiá¹ƒyeva pasÄ«ditvÄ• bodh
issariyaá¹ƒ niyyÄ• tesi. bodhisatto ``mayhaá¹ƒ, mahÄ• rÄ• ja, vatthukÄ• mehi vÄ• kilesakÄ
ahaá¹ƒ paramÄ• bhisambodhiá¹ƒ patthayanto nikkhantoâ€™â€™ ti Ä• ha. rÄ• jÄ• anekapp

tassa cittaá¹ƒ alabhitvÄ• ``addhÄ• tvaá¹ƒ buddho bhavissasi \Be I 80/, buddhabhÅ«tena pa
mama vijitaá¹ƒ Ä• gantabbaâ€™â€™ nti paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi. ayamettha saá¹…khepo,
kittayissÄ• mi, yathÄ• pabbaji cakkhumÄ• â€™â€™ ti imaá¹ƒ __pabbajjÄ• suttaá¹ƒ_ (Sn 4
aá¹-á¹-hakathÄ• ya oloketvÄ• veditabbo.

bodhisattopi kho raÃ±Ã±o paá¹-iÃ±Ã±aá¹ƒ datvÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no Ä•
udakaÃ±ca rÄ• maputtaá¹ƒ upasaá¹…kamitvÄ• samÄ• pattiyo nibbattetvÄ• ``nÄ• yaá¹ƒ ma
samÄ• pattibhÄ• vanaá¹ƒ analaá¹…karitvÄ• sadevakassa lokassa attano thÄ• mavÄ«riyasa
mahÄ• padhÄ• naá¹ƒ padahitukÄ• mo uruvelaá¹ƒ gantvÄ• ``ramaá¹‡Ä«yo vatÄ• yaá¹ƒ bhÅ
vÄ• saá¹ƒ upagantvÄ• mahÄ• padhÄ• naá¹ƒ padahi. tepi kho koá¹‡á¸• aÃ±Ã±appamukhÄ•
gÄ• manigamarÄ• jadhÄ• nÄ«su bhikkhÄ• ya carantÄ• tattha bodhisattaá¹ƒ sampÄ• puá¹‡
mahÄ• padhÄ• naá¹ƒ padahantaá¹ƒ ``idÄ• ni buddho bhavissati, idÄ• ni buddho bhavissatÄ
pariveá¹‡asammajjanÄ• dikÄ• ya vattapaá¹-ipattiyÄ• upaá¹-á¹-hahamÄ• nÄ• santikÄ• vaca
kho ``koá¹-ippattaá¹ƒ dukkarakÄ• rikaá¹ƒ karissÄ• mÄ«â€™â€™ ti ekatilataá¹‡á¸• ulÄ• dÄ«
sabbasopi Ä• hÄ• rupacchedanaá¹ƒ akÄ• si. devatÄ• pi lomakÅ«pehi ojaá¹ƒ upasaá¹ƒharan

athassa tÄ• ya nirÄ• hÄ• ratÄ• ya paramakasirappattatÄ• ya suvaá¹‡á¹‡avaá¹‡á¹‡opi kÄ• y
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni paá¹-icchannÄ• ni ahesuá¹ƒ. appekadÄ• Ä• nÄ• pÄ
mahÄ• vedanÄ• bhitunno visaÃ±Ã±Ä«bhÅ«to caá¹…kamanakoá¹-iyaá¹ƒ patati. atha naá¹ƒ e
samaá¹‡o gotamoâ€™â€™ ti vadanti. ekaccÄ• ``vihÄ• rotveveso arahataâ€™â€™ nti ca Ä
``kÄ• laá¹…katoâ€™â€™ ti saÃ±Ã±Ä• ahosi, tÄ• gantvÄ• suddhodanamahÄ• rÄ• jassa Ä
putto kÄ• laá¹…katoâ€™â€™ ti. ``mama putto buddho hutvÄ• kÄ• laá¹…kato, ahutvÄ• â€™
nÄ• sakkhi, padhÄ• nabhÅ«miyaá¹ƒyeva patitvÄ• kÄ• laá¹…katoâ€™â€™ ti. idaá¹ƒ sutvÄ•
saddahÄ• mi, mama \Be I 81/ puttassa bodhiá¹ƒ appatvÄ• kÄ• lakiriyÄ• nÄ• ma natthÄ«â€
``kasmÄ• pana rÄ• jÄ• na saddahatÄ«â€™â€™ ti? kÄ• ladevalatÄ• pasavandÄ• panadiva
pÄ• á¹-ihÄ• riyÄ• naá¹ƒ diá¹-á¹-hattÄ• .

puna bodhisatte saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• uá¹-á¹-hite tÄ• devatÄ• gantvÄ• ``arogo te,
puttoâ€™â€™ ti Ä• rocesuá¹ƒ. rÄ• jÄ• ``jÄ• nÄ• mahaá¹ƒ mama puttassa amaraá¹‡abhÄ•
mahÄ• sattassa chabbassÄ• ni dukkarakÄ• rikaá¹ƒ karontasseva Ä• kÄ• se gaá¹‡á¹-hikaraa
``ayaá¹ƒ \Ne I 81/ dukkarakÄ• rikÄ• nÄ• ma bodhÄ• ya maggo na hotÄ«â€™â€™ ti oá¸·Ä•
Ä• hÄ• retuá¹ƒ gÄ• manigamesu piá¹‡á¸• Ä• ya caritvÄ• Ä• hÄ• raá¹ƒ Ä• hari. athassa
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni pÄ• katikÄ• ni ahesuá¹ƒ, kÄ• yopi suvaá¹‡á¹‡avaá¹
bhikkhÅ« ``ayaá¹ƒ chabbassÄ• ni dukkarakÄ• rikaá¹ƒ \Ee 73/ karontopi sabbaÃ±Ã±utaá¹ƒ p
nÄ• sakkhi, idÄ• ni gÄ• manigamÄ• dÄ«su piá¹‡á¸• Ä• ya caritvÄ• oá¸·Ä• rikaá¹ƒ Ä• hÄ• ra
sakkhissati, bÄ• huliko esa padhÄ• navibbhanto, sÄ«saá¹ƒ nhÄ• yitukÄ• massa ussÄ• vabi
etassa santikÄ• visesatakkanaá¹ƒ, kiá¹ƒ no iminÄ• â€™â€™ ti mahÄ• purisaá¹ƒ pahÄ• ya
pattacÄ«varaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gantvÄ• __isipatanaá¹ƒ_ pavis

tena kho pana samayena uruvelÄ• yaá¹ƒ senÄ• nigame senÄ• nikuá¹-umbikassa gehe nibb
dÄ• rikÄ• vayappattÄ• ekasmiá¹ƒ nigrodharukkhe patthanaá¹ƒ akÄ• si --- ``sacÄ• haá¹ƒ sa
gantvÄ• paá¹-hamagabbhe puttaá¹ƒ labhissÄ• mi, anusaá¹ƒvaccharaá¹ƒ te satasahassapa
karissÄ• mÄ«â€™â€™ ti. tassÄ• sÄ• patthanÄ• samijjhi. sÄ• mahÄ• sattassa dukkarakÄ
chaá¹-á¹-he vasse paripuá¹‡á¹‡e visÄ• khÄ• puá¹‡á¹‡amÄ• yaá¹ƒ balikammaá¹ƒ kÄ• tukÄ•
dhenusahassaá¹ƒ laá¹-á¹-himadhukavane carÄ• petvÄ• , tÄ• saá¹ƒ khÄ«raá¹ƒ paÃ±ca dhen
khÄ«raá¹ƒ aá¸• á¸• hatiyÄ• ni ca satÄ• nÄ«ti evaá¹ƒ yÄ• va soá¸·asannaá¹ƒ dhenÅ«naá¹ƒ k
pivanti, tÄ• va khÄ«rassa bahalataÃ±ca madhurataÃ±ca ojavantataÃ±ca patthayamÄ• nÄ•
akÄ• si. sÄ• visÄ• khÄ• puá¹‡á¹‡amadivase ``pÄ• tova balikammaá¹ƒ karissÄ• mÄ«â€™â€
paccuá¹-á¹-hÄ• ya tÄ• aá¹-á¹-ha dhenuyo duhÄ• pesi. vacchakÄ• dhenÅ«naá¹ƒ \Be I 82/ th
Ä• gamaá¹ƒsu, thanamÅ«le pana navabhÄ• janesu upanÄ«tamattesu attano dhammatÄ• ya
taá¹ƒ acchariyaá¹ƒ disvÄ• sujÄ• tÄ• sahattheneva khÄ«raá¹ƒ gahetvÄ• navabhÄ• jane pa
aggiá¹ƒ katvÄ• pacituá¹ƒ Ä• rabhi.

tasmiá¹ƒ pÄ• yÄ• se paccamÄ• ne mahantÄ• mahantÄ• pubbuá¸·Ä• uá¹-á¹-hahitvÄ• dak
saÃ±caranti. ekaphusitampi bahi na uppatati, uddhanato appamattakopi dhÅ«mo na uá¹-á¹-
cattÄ• ro lokapÄ• lÄ• Ä• gantvÄ• uddhane Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu, mahÄ• brahmÄ• c
alÄ• tÄ• ni samÄ• nento aggiá¹ƒ jÄ• lesi. devatÄ• dvisahassadÄ«paparivÄ• resu catÅ«su m
devamanussÄ• naá¹ƒ upakappanaojaá¹ƒ attano devÄ• nubhÄ• vena daá¹‡á¸• akabaddhaá¹
madhuá¹ƒ gaá¹‡hamÄ• nÄ• viya saá¹ƒharitvÄ• tattha pakkhipiá¹ƒsu \Ee 74/. aÃ±Ã±esu hi
kabaá¸·e ojaá¹ƒ pakkhipiá¹ƒsu, sambodhippattadivase ca parinibbÄ• nadivase ca ukkhaliyaá
\Ne I 82/. sujÄ• tÄ• ekadivaseyeva tattha attano pÄ• kaá¹-Ä• ni anekÄ• ni acchariyÄ• ni dis
nÄ• ma dÄ• siá¹ƒ Ä• mantesi --- ``amma puá¹‡á¹‡e, ajja amhÄ• kaá¹ƒ devatÄ• ativiya pasa
evarÅ«paá¹ƒ acchariyaá¹ƒ nÄ• ma na diá¹-á¹-hapubbaá¹ƒ, vegena gantvÄ• devaá¹-á¹-hÄ•
ti. sÄ• ``sÄ• dhu, ayyeâ€™â€™ ti tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• turitaturitÄ• rukkh

bodhisattopi kho tasmiá¹ƒ rattibhÄ• ge paÃ±ca mahÄ• supine (AN b V 196) disvÄ• parigga
``nissaá¹ƒsayaá¹ƒ ajjÄ• haá¹ƒ buddho bhavissÄ• mÄ«â€™â€™ ti katasanniá¹-á¹-hÄ• no tas
katasarÄ«rapaá¹-ijaggano bhikkhÄ• cÄ• rakÄ• laá¹ƒ Ä• gamayamÄ• no pÄ• tova Ä• gantvÄ
attano pabhÄ• ya sakalaá¹ƒ rukkhamÅ«laá¹ƒ obhÄ• sayamÄ• no. atha kho sÄ• puá¹‡á¹‡Ä•
bodhisattaá¹ƒ rukkhamÅ«le pÄ• cÄ«nalokadhÄ• tuá¹ƒ olokayamÄ• naá¹ƒ nisinnaá¹ƒ, sarÄ«
pabhÄ• hi sakalarukkhaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. disvÄ• nassÄ• etadahosi --- ``ajja a
rukkhato oruyha sahattheneva balikammaá¹ƒ sampaá¹-icchituá¹ƒ nisinnÄ• maÃ±Ã±eâ€™â
vegena Ä• gantvÄ• sujÄ• tÄ• ya etamatthaá¹ƒ Ä• rocesi.

sujÄ• tÄ• \Be I 83/ tassÄ• vacanaá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• nasÄ• hutvÄ• ``ajja dÄ• ni p
jeá¹-á¹-hadhÄ«tuá¹-á¹-hÄ• ne tiá¹-á¹-hÄ• hÄ«â€™â€™ ti dhÄ«tu anucchavikaá¹ƒ sabbÄ• la

pana buddhabhÄ• vaá¹ƒ pÄ• puá¹‡anadivase satasahassagghanikÄ• ekÄ• suvaá¹‡á¹‡apÄ
tasmÄ• sÄ• ``suvaá¹‡á¹‡apÄ• tiyaá¹ƒ pÄ• yÄ• saá¹ƒ pakkhipissÄ• mÄ«â€™â€™ ti cittaá¹
satasahassagghanikaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ nÄ«harÄ• petvÄ• tattha pÄ• yÄ• saá¹ƒ pak
Ä• vajjesi. sabbo pÄ• yÄ• so padumapattato udakaá¹ƒ viya vattitvÄ• pÄ• tiyaá¹ƒ patiá¹-á¹-h
ekapÄ• tipÅ«ramattova ahosi. sÄ• taá¹ƒ pÄ• tiá¹ƒ aÃ±Ã±Ä• ya pÄ• tiyÄ• paá¹-ikujjitvÄ• od
sayaá¹ƒ sabbÄ• laá¹…kÄ• rehi attabhÄ• vaá¹ƒ alaá¹…karitvÄ• taá¹ƒ pÄ• tiá¹ƒ attano sÄ«se
Ä• nubhÄ• vena nigrodharukkhamÅ«laá¹ƒ gantvÄ• bodhisattaá¹ƒ disvÄ• balavasomanassa
ti saÃ±Ã±Ä• ya diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya onatonatÄ• gantvÄ• sÄ«sato pÄ•
suvaá¹‡á¹‡abhiá¹…gÄ• rena gandhapupphavÄ• sitaá¹ƒ udakaá¹ƒ gahetvÄ• bodhisattaá¹ƒ
ghaá¹-ikÄ• ramahÄ• brahmunÄ• dinno mattikÄ• patto ettakaá¹ƒ kÄ• laá¹ƒ bodhisattaá¹ƒ av
adassanaá¹ƒ gato, bodhisatto pattaá¹ƒ apassanto dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• udaka
75/. sujÄ• tÄ• saheva pÄ• tiyÄ• pÄ• yÄ• saá¹ƒ mahÄ• purisassa hatthe á¹-hapesi, mahÄ•
Ä• kÄ• raá¹ƒ sallakkhetvÄ• ``ayya, mayÄ• tumhÄ• kaá¹ƒ pariccattÄ• , taá¹ƒ gaá¹‡hitvÄ• y
vanditvÄ• ``yathÄ• mayhaá¹ƒ manoratho nipphanno, evaá¹ƒ tumhÄ• kampi nipphajjatÅ«â€
satasahassagghanikampi suvaá¹‡á¹‡apÄ• tiá¹ƒ purÄ• á¹‡akapaá¹‡á¹‡aá¹ƒ viya pariccajitvÄ

bodhisattopi kho nisinnaá¹-á¹-hÄ• nÄ• vuá¹-á¹-hÄ• ya rukkhaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ•
neraÃ±jarÄ• ya tÄ«raá¹ƒ gantvÄ• anekesaá¹ƒ bodhisattasatasahassÄ• naá¹ƒ abhisambujjh
nhÄ• naá¹-á¹-hÄ• naá¹ƒ __supatiá¹-á¹-hitaá¹ƒ_ nÄ• ma atthi, tassÄ• tÄ«re pÄ• tiá¹ƒ á¹-hape
supatiá¹-á¹-hitatitthe otaritvÄ• nhatvÄ• anekabuddhasatasahassÄ• naá¹ƒ nivÄ• sanaá¹ƒ an
puratthÄ• bhimukho nisÄ«ditvÄ• ekaá¹-á¹-hitÄ• lapakkappamÄ• á¹‡e ekÅ«napaá¹‡á¹‡Ä• sa
appodakamadhupÄ• yÄ• saá¹ƒ paribhuÃ±ji. soyevassa buddhabhÅ«tasa sattasattÄ• haá¹ƒ
I 84/ ekÅ«napaá¹‡á¹‡Ä• sadivasÄ• ni Ä• hÄ• ro ahosi. ettakaá¹ƒ kÄ• laá¹ƒ aÃ±Ã±o Ä• hÄ•
mukhadhovanaá¹ƒ, na sarÄ«ravaá¸·aÃ±jo, jhÄ• nasukhena phalasamÄ• pattisukhena ca vÄ
pÄ• yÄ• saá¹ƒ bhuÃ±jitvÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• ``sacÄ• haá¹ƒ ajja buddho bha
paá¹-isotaá¹ƒ gacchatu, no ce bhavissÄ• mi, anusotaá¹ƒ gacchatÅ«â€™â€™ ti vatvÄ• nad
sotaá¹ƒ chindamÄ• nÄ• nadÄ«majjhaá¹ƒ gantvÄ• majjhaá¹-á¹-hÄ• neneva javasampanno
asÄ«tihatthamattaá¹-á¹-hÄ• naá¹ƒ paá¹-isotaá¹ƒ gantvÄ• ekasmiá¹ƒ Ä• vaá¹-á¹-e nimujjitvÄ
__kÄ• á¸·anÄ• garÄ• ja_bhavanaá¹ƒ gantvÄ• tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ paribhogapÄ• ti
ravaá¹ƒ kÄ• rayamÄ• nÄ• paharitvÄ• tÄ• saá¹ƒ sabbaheá¹-á¹-himÄ• hutvÄ• aá¹-á¹-hÄ• si
saddaá¹ƒ sutvÄ• ``hiyyo eko buddho nibbatti, puna ajja eko nibbattoâ€™â€™ ti vatvÄ• ane
vadamÄ• no uá¹-á¹-hÄ• si. tassa kira mahÄ• pathaviyÄ• ekayojanatigÄ• vutappamÄ• á¹‡aâ
Ä• rohanakÄ• lo ajja vÄ• hiyyo vÄ• sadiso ahosi.

bodhisattopi nadÄ«tÄ«ramhi supupphitasÄ• lavane divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• yanhasan
vaá¹‡á¹-ato muccanakÄ• le devatÄ• hi alaá¹…katena aá¹-á¹-hÅ«sabhavitthÄ• rena maggen
bodhirukkhÄ• bhimukho pÄ• yÄ• si. nÄ• gayakkhasupaá¹‡á¹‡Ä• dayo dibbehi gandhapupph
dibbasaá¹ƒgÄ«tÄ• dÄ«ni pavattayiá¹ƒsu, dasasahassÄ« lokadhÄ• tu ekagandhÄ• ekamÄ•

tasmiá¹ƒ samaye __sotthiyo_ nÄ• ma tiá¹‡ahÄ• rako tiá¹‡aá¹ƒ Ä• dÄ• ya paá¹-ipathe Ä• ga
76/ Ä• kÄ• raá¹ƒ Ã±atvÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo adÄ• si. bodhisatto tiá¹‡aá¹ƒ gahetv
Ä• ruyha dakkhiá¹‡adisÄ• bhÄ• ge uttarÄ• bhimukho aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e dakkh
osÄ«ditvÄ• heá¹-á¹-hÄ• avÄ«cisampattaá¹ƒ viya ahosi. uttaracakkavÄ• á¸·aá¹ƒ ullaá¹…ghi
bhavaggappattaá¹ƒ viya ahosi. bodhisatto ``idaá¹ƒ sambodhipÄ• puá¹‡anaá¹-á¹-hÄ• naá¹ƒ n
maÃ±Ã±eâ€™â€™ ti padakkhiá¹‡aá¹ƒ \Ne I 84/ karonto pacchimadisÄ• bhÄ• gaá¹ƒ gantvÄ
aá¹-á¹-hÄ• si, tato pacchimacakkavÄ• á¸·aá¹ƒ osÄ«ditvÄ• heá¹-á¹-hÄ• avÄ«cisampattaá¹ƒ
puratthimacakkavÄ• á¸·aá¹ƒ ullaá¹…ghitvÄ• upari bhavaggappattaá¹ƒ viya ahosi. á¹-hitaá¹-
kirassa nemivaá¹-á¹-ipariyante akkantaá¹ƒ nÄ• bhiyÄ• patiá¹-á¹-hitamahÄ• sakaá¹-acakkaá
onatunnatÄ• \Be I 85/ ahosi. bodhisatto ``idampi sambodhipÄ• puá¹‡anaá¹-á¹-hÄ• naá¹ƒ na
ti padakkhiá¹‡aá¹ƒ karonto uttaradisÄ• bhÄ• gaá¹ƒ gantvÄ• dakkhiá¹‡Ä• bhimukho aá¹-á¹-h
uttaracakkavÄ• á¸·aá¹ƒ osÄ«ditvÄ• heá¹-á¹-hÄ• avÄ«cisampattaá¹ƒ viya ahosi, dakkhiá¹‡a
ullaá¹…ghitvÄ• upari bhavaggappattaá¹ƒ viya ahosi. bodhisatto ``idampi sambodhipÄ• puá¹
bhavissati maÃ±Ã±eâ€™â€™ ti padakkhiá¹‡aá¹ƒ karonto puratthimadisÄ• bhÄ• gaá¹ƒ gant
aá¹-á¹-hÄ• si. puratthimadisÄ• bhÄ• ge pana sabbabuddhÄ• naá¹ƒ pallaá¹…kaá¹-á¹-hÄ• na
chambhati, na kampati. bodhisatto ``idaá¹ƒ sabbabuddhÄ• naá¹ƒ avijahitaá¹ƒ acalaá¹-á¹-hÄ
kilesapaÃ±jaraviddhaá¹ƒsanaá¹-á¹-hÄ• naâ€™â€™ nti Ã±atvÄ• tÄ• ni tiá¹‡Ä• ni agge gahe
cuddasahattho pallaá¹…ko ahosi. tÄ• nipi kho tiá¹‡Ä• ni tathÄ• rÅ«pena saá¹‡á¹-hÄ• nena s
yathÄ• rÅ«paá¹ƒ sukusalo cittakÄ• ro vÄ• potthakÄ• ro vÄ• Ä• likhitumpi samattho natthi. I
bodhikkhandhaá¹ƒ piá¹-á¹-hito katvÄ• puratthÄ• bhimukho daá¸·hamÄ• naso hutvÄ• ---

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatu.

upasussatu nissesaá¹ƒ, sarÄ«re maá¹ƒsalohitaá¹ƒ || (AN a II 5; MN II 184) ---

`na tvevÄ• haá¹ƒ sammÄ• sambodhiá¹ƒ appatvÄ• imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mÄ«â
asanisatasannipÄ• tenapi abhejjarÅ«paá¹ƒ aparÄ• jitapallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di.

tasmiá¹ƒ samaye mÄ• ro pÄ• pimÄ• --- ``siddhatthakumÄ• ro mayhaá¹ƒ vasaá¹ƒ atikkamitu
atikkamituá¹ƒ dassÄ• mÄ«â€™â€™ ti mÄ• rabalassa santikaá¹ƒ gantvÄ• etamatthaá¹ƒ Ä•
ghosÄ• petvÄ• mÄ• rabalaá¹ƒ Ä• dÄ• ya nikkhami. sÄ• mÄ• rasenÄ• mÄ• rassa purato d
ca vÄ• mato ca dvÄ• dasayojanÄ• , pacchato cakkavÄ• á¸·apariyantaá¹ƒ katvÄ• á¹-hitÄ• , u
\Ee 77/ hoti, yassÄ• unnadantiyÄ• unnÄ• dasaddo yojanasahassato paá¹-á¹-hÄ• ya pathav
sÅ«yati. atha mÄ• ro devaputto diyaá¸• á¸• hayojanasatikaá¹ƒ __girimekhalaá¹ƒ_ nÄ• ma ha
bÄ• husahassaá¹ƒ mÄ• petvÄ• nÄ• nÄ• vudhÄ• ni aggahesi. avasesÄ• yapi mÄ• raparisÄ•
ekasadisaá¹ƒ Ä• vudhaá¹ƒ gaá¹‡hantÄ• nÄ• hesuá¹ƒ. nÄ• nÄ• vaá¹‡á¹‡Ä• nÄ• nappakÄ•
gaá¹‡hantÄ• bodhisattaá¹ƒ ajjhottharamÄ• nÄ• Ä• gamaá¹ƒsu.

dasasahassacakkavÄ• á¸·adevatÄ• \Be I 86/ pana mahÄ• sattassa thutiyo vadamÄ• nÄ• á
devarÄ• jÄ• vijayuttarasaá¹…khaá¹ƒ dhamamÄ• no aá¹-á¹-hÄ• si. so kira saá¹…kho vÄ«sa
vÄ• taá¹ƒ gÄ• hÄ• petvÄ• dhamiyamÄ• no cattÄ• ro mÄ• se saddaá¹ƒ karitvÄ• nissaddo h
atirekapadasatena vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡entova aá¹-á¹-hÄ• si, mahÄ• brahmÄ• setacchatt
aá¹-á¹-hÄ• si. mÄ• rabale pana bodhimaá¹‡á¸• aá¹ƒ upasaá¹…kamante tesaá¹ƒ ekopi á¹-hÄ
sammukhasammukhaá¹-á¹-hÄ• neneva palÄ• yiá¹ƒsu. kÄ• á¸·o nÄ• ma nÄ• garÄ• jÄ• pi pa
paÃ±cayojanasatikaá¹ƒ maÃ±jerikanÄ• gabhavanaá¹ƒ gantvÄ• ubhohi hatthehi mukhaá¹ƒ p
devarÄ• jÄ• pi vijayuttarasaá¹…khaá¹ƒ piá¹-á¹-hiyaá¹ƒ katvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-
mahÄ• brahmÄ• setacchattaá¹ƒ koá¹-iyaá¹ƒ gahetvÄ• brahmalokameva agamÄ• si. ekade
nÄ• ma nÄ• hosi. mahÄ• puriso pana ekakova nisÄ«di.

mÄ• ropi attano parisaá¹ƒ Ä• ha --- ``tÄ• tÄ• , suddhodanaputtena siddhatthena sadiso aÃ±
mayaá¹ƒ sammukhÄ• yuddhaá¹ƒ dÄ• tuá¹ƒ na sakkhissÄ• ma, pacchÄ• bhÄ• gena dassÄ•
tÄ«á¹‡i passÄ• ni oloketvÄ• sabbadevatÄ• naá¹ƒ palÄ• tattÄ• suÃ±Ã±Ä• ni addasa. puna
ajjhottharamÄ• naá¹ƒ disvÄ• ``ayaá¹ƒ ettako jano maá¹ƒ ekakaá¹ƒ sandhÄ• ya mahantaá¹ƒ
imasmiá¹ƒ á¹-hÄ• ne mayhaá¹ƒ mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• aÃ±Ã±o vÄ• koci
pÄ• ramiyova mayhaá¹ƒ dÄ«gharattaá¹ƒ puá¹-á¹-haparijanasadisÄ• . tasmÄ• mayÄ• pÄ• r
pÄ• ramisattheneva paharitvÄ• imaá¹ƒ balakÄ• yaá¹ƒ viddhaá¹ƒsetuá¹ƒ vaá¹-á¹-atÄ«â€™â
Ä• vajjamÄ• no nisÄ«di.

atha kho mÄ• ro devaputto --- ``vÄ• teneva siddhatthaá¹ƒ palÄ• pessÄ• mÄ«â€™â€™ ti __
samuá¹-á¹-hÄ• pesi. taá¹…khaá¹‡aÃ±Ã±eva puratthimÄ• dibhedÄ• vÄ• tÄ• samuá¹-á¹-hahi
addhayojanayojanadviyojanatiyojanappamÄ• á¹‡Ä• ni pabbatakÅ«á¹-Ä• ni padÄ• letvÄ• va
uddhaá¹ƒmÅ«lÄ• ni \Ee 78/ katvÄ• samantÄ• gÄ• manigame cuá¹‡á¹‡avicuá¹‡á¹‡e kÄ• tu
puÃ±Ã±atejena vihatÄ• nubhÄ• vÄ• bodhisattaá¹ƒ patvÄ• bodhisattassa cÄ«varakaá¹‡á¹‡
nÄ• sakkhiá¹ƒsu. tato --- ``udakena \Be I 87/ naá¹ƒ ajjhottharitvÄ• mÄ• ressÄ• mÄ«â€™â€
samuá¹-á¹-hÄ• pesi. tassÄ• nubhÄ• vena uparÅ«pari satapaá¹-alasahassapaá¹-alÄ• dibhed
vassiá¹ƒsu. vuá¹-á¹-hidhÄ• rÄ• vegena pathavÄ« chiddÄ• vachiddÄ• ahosi \Ne I 86/. vanar
uparibhÄ• gena mahÄ• megho Ä• gantvÄ• mahÄ• sattassa cÄ«vare ussÄ• vabindugahaá¹
tato __pÄ• sÄ• á¹‡avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. mahantÄ• ni mahantÄ• ni pabbatakÅ«á
pajjalantÄ• ni Ä• kÄ• senÄ• gantvÄ• bodhisattaá¹ƒ patvÄ• dibbamÄ• lÄ• guá¸·abhÄ• vaá¹
__paharaá¹‡avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. ekatodhÄ• rÄ• ubhatodhÄ• rÄ• asisattikhura
pajjalantÄ• Ä• kÄ• senÄ• gantvÄ• bodhisattaá¹ƒ patvÄ• dibbapupphÄ• ni ahesuá¹ƒ. tato _
samuá¹-á¹-hÄ• pesi. kiá¹ƒsukavaá¹‡á¹‡Ä• aá¹…gÄ• rÄ• Ä• kÄ• senÄ• gantvÄ• bodhisatta
hutvÄ• vikiriá¹ƒsu. tato __kukkuá¸·avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. accuá¹‡ho aggivaá¹‡á¹
Ä• kÄ• senÄ• gantvÄ• bodhisattassa pÄ• damÅ«le candanacuá¹‡á¹‡aá¹ƒ hutvÄ• nipatati.
samuá¹-á¹-hÄ• pesi. atisukhumÄ• vÄ• lukÄ• dhÅ«mÄ• yantÄ• pajjalantÄ• Ä• kÄ• senÄ• g
dibbapupphÄ• ni hutvÄ• nipatiá¹ƒsu. tato __kalalavassaá¹ƒ_ samuá¹-á¹-hÄ• pesi, taá¹ƒ kala

pajjalantaá¹ƒ Ä• kÄ• senÄ• gantvÄ• bodhisattassa pÄ• damÅ«le dibbavilepanaá¹ƒ hutvÄ•
bhiá¹ƒsetvÄ• siddhatthaá¹ƒ palÄ• pessÄ• mÄ«â€™â€™ ti __andhakÄ• raá¹ƒ_ samuá¹-á¹-h
caturaá¹…gasamannÄ• gataá¹ƒ andhakÄ• raá¹ƒ viya mahÄ• tamaá¹ƒ hutvÄ• bodhisattaá¹ƒ
viya andhakÄ• raá¹ƒ antaradhÄ• yi.

evaá¹ƒ so mÄ• ro imÄ• hi navahi
vÄ• tavassapÄ• sÄ• á¹‡apaharaá¹‡aaá¹…gÄ• rakukkuá¸·avÄ• lukÄ• kalalandhakÄ• ravuá¹-
palÄ• petuá¹ƒ asakkonto --- ``kiá¹ƒ, bhaá¹‡e, tiá¹-á¹-hatha, imaá¹ƒ siddhatthakumÄ• raá¹ƒ g
palÄ• pethÄ• â€™â€™ ti attano parisaá¹ƒ Ä• á¹‡Ä• petvÄ• sayampi girimekhalassa hatthin
cakkÄ• vudhaá¹ƒ Ä• dÄ• ya bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``siddhattha, uá¹-á¹-hehi eta
tuyhaá¹ƒ pÄ• puá¹‡Ä• ti, mayhaá¹ƒ esa pÄ• puá¹‡Ä• tÄ«â€™â€™ ti Ä• ha. mahÄ• satto tas
``mÄ• ra, neva tayÄ• dasa pÄ• ramiyo pÅ«ritÄ• , na upapÄ• ramiyo, na paramatthapÄ• ram
mahÄ• pariccÄ• gÄ• pariccattÄ• , na Ã±Ä• tatthacariyÄ• , na lokatthacariyÄ• , na buddhatth
tÄ• \Ee 79/ mayÄ• yeva pÅ«ritÄ• , tasmÄ• nÄ• yaá¹ƒ pallaá¹…ko tuyhaá¹ƒ pÄ• puá¹‡Ä• ti,
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

mÄ• ro \Be I 88/ kuddho kodhavegaá¹ƒ asahanto mahÄ• purisassa cakkÄ• vudhaá¹ƒ vissaj
pÄ• ramiyo Ä• vajjentasseva uparibhÄ• ge mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-hÄ• si. taá¹ƒ
cakkÄ• vudhaá¹ƒ aÃ±Ã±adÄ• kuddhena vissaá¹-á¹-haá¹ƒ ekagghanapÄ• sÄ• á¹‡atthambh
chindantaá¹ƒ gacchati. idÄ• ni pana tasmiá¹ƒ mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• á¹-hite avasesÄ•
siddhattho pallaá¹…kato vuá¹-á¹-hÄ• ya palÄ• yissatÄ«â€™â€™ ti mahantamahantÄ• ni se
tÄ• nipi mahÄ• purisassa dasa pÄ• ramiyo Ä• vajjentassa mÄ• lÄ• guá¸·abhÄ• vaá¹ƒ Ä• pa
devatÄ• \Ne I 87/ cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-hitÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• sÄ«
``naá¹-á¹-ho vata, bho, siddhatthakumÄ• rassa rÅ«paggappatto attabhÄ• vo, kiá¹ƒ nu kho s
olokenti.

tato bodhisatto ``pÅ«ritapÄ• ramÄ«naá¹ƒ bodhisattÄ• naá¹ƒ sambujjhanadivase pattapallaá
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• á¹-hitaá¹ƒ mÄ• raá¹ƒ Ä• ha --- ``mÄ• ra, tuyhaá¹ƒ dÄ• r
sakkhÄ«â€™â€™ ti. mÄ• ro ``ime ettakÄ• va janÄ• sakkhinoâ€™â€™ ti mÄ• rabalÄ• bhim
tasmiá¹ƒ khaá¹‡e mÄ• raparisÄ• ya ``ahaá¹ƒ sakkhi, ahaá¹ƒ sakkhÄ«â€™â€™ ti pavattasa
pathaviundriyanasaddasadiso ahosi. atha mÄ• ro mahÄ• purisaá¹ƒ Ä• ha --- ``siddhattha, tu
dinnabhÄ• ve ko sakkhÄ«â€™â€™ ti. mahÄ• puriso ``tuyhaá¹ƒ tÄ• va dÄ• nassa dinnabhÄ
mayhaá¹ƒ pana imasmiá¹ƒ á¹-hÄ• ne sacetano koci sakkhi nÄ• ma natthi, tiá¹-á¹-hatu tÄ• va
dinnadÄ• naá¹ƒ, vessantarattabhÄ• ve pana á¹-hatvÄ• mayhaá¹ƒ sattasatakamahÄ• dÄ• n
acetanÄ• pi ayaá¹ƒ ghanamahÄ• pathavÄ« sakkhÄ«â€™â€™ ti cÄ«varagabbhantarato dak
``vessantarattabhÄ• ve á¹-hatvÄ• mayhaá¹ƒ sattasatakamahÄ• dÄ• nassa dinnabhÄ• ve tv
ti mahÄ• pathaviyÄ• bhimukhaá¹ƒ hatthaá¹ƒ pasÄ• resi. mahÄ• pathavÄ« ``ahaá¹ƒ te tadÄ•
viravasatena viravasahassena viravasatasahassena mÄ• rabalaá¹ƒ avattharamÄ• nÄ• viya

tato mahÄ• purise ``dinnaá¹ƒ te, siddhattha, mahÄ• dÄ• naá¹ƒ uttamadÄ• naâ€™â€™ nti v
diyaá¸• á¸• hayojanasatiko girimekhalahatthÄ« jaá¹‡á¹‡ukehi pathaviyaá¹ƒ patiá¹-á¹-hÄ• si,
disÄ• vidisÄ• palÄ• yiá¹ƒsu, dve ekamaggena gatÄ• nÄ• ma natthi, sÄ«sÄ• bharaá¹‡Ä• ni
I 89/ chaá¸• á¸• etvÄ• sammukhasammukhadisÄ• hiyeva palÄ• yiá¹ƒsu. tato devasaá¹…gh
disvÄ• ``mÄ• rassa parÄ• jayo jÄ• to, siddhatthakumÄ• rassa jayo jÄ• to, jayapÅ«jaá¹ƒ kari
devatÄ• devatÄ• naá¹ƒ, nÄ• gÄ• nÄ• gÄ• naá¹ƒ, supaá¹‡á¹‡Ä• supaá¹‡á¹‡Ä• naá¹ƒ, brah
gandhamÄ• lÄ• dihatthÄ• mahÄ• purisassa santikaá¹ƒ bodhipallaá¹…kaá¹ƒ Ä• gamaá¹ƒsu.

evaá¹ƒ gatesu pana tesu ---

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• devagaá¹‡Ä• mahesino ||

``jayo \Ne I 88/ hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• nÄ• gagaá¹‡Ä• mahesino ||

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• supaá¹‡á¹‡asaá¹…ghÄ• pi mah

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• brahmagaá¹‡Ä• mahesinoâ€™

avasesÄ• dasasu cakkavÄ• á¸·asahassesu devatÄ• mÄ• lÄ• gandhavilepanehi pÅ«jayam
vadamÄ• nÄ• aá¹-á¹-haá¹ƒsu. evaá¹ƒ dharamÄ• neyeva sÅ«riye mahÄ• puriso mÄ• rabala
patamÄ• nehi bodhirukkhaá¹…kurehi rattapavÄ• á¸·adalehi viya pÅ«jiyamÄ• no paá¹-hamay
anussaritvÄ• majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ• me paá¹-iccasan
athassa dvÄ• dasapadikaá¹ƒ paccayÄ• kÄ• raá¹ƒ vaá¹-á¹-avivaá¹-á¹-avasena anulomapaá¹-
dasasahassÄ« lokadhÄ• tu udakapariyantaá¹ƒ katvÄ• dvÄ• dasakkhattuá¹ƒ saá¹…kampi.

mahÄ• purise \Be I 90/ pana dasasahassilokadhÄ• tuá¹ƒ unnÄ• detvÄ• aruá¹‡uggamanav
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 81/ paá¹-ivijjhante sakalÄ• dasasahassÄ« lokadhÄ• tu
ahosi. pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ ussÄ• pitÄ• naá¹ƒ dhajÄ• naá¹ƒ paá¹-
pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ paharanti, tathÄ• pacchimacakkavÄ• á¸·amukha

ussÄ• pitÄ• naá¹ƒ dhajÄ• naá¹ƒ paá¹-Ä• kÄ• pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ p
dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ ussÄ• pitÄ• naá¹ƒ dhajÄ• naá¹ƒ paá¹-Ä• kÄ•
uttaracakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ paharanti, uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ
dhajÄ• naá¹ƒ paá¹-Ä• kÄ• dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ paharanti, pathavita
dhajÄ• naá¹ƒ paá¹-Ä• kÄ• brahmalokaá¹ƒ Ä• hacca aá¹-á¹-haá¹ƒsu, brahmaloke baddhÄ• r
pathavitale patiá¹-á¹-hahiá¹ƒsu, dasasahassesu cakkavÄ• á¸·esu pupphÅ«pagÄ• rukkhÄ•
phalÅ«pagÄ• rukkhÄ• phalapiá¹‡á¸• ibhÄ• rasahitÄ• ahesuá¹ƒ. khandhesu khandhapadu
sÄ• khÄ• padumÄ• ni, latÄ• su latÄ• padumÄ• ni, Ä• kÄ• se olambakapadumÄ• ni, ghanasi
satapattÄ• ni hutvÄ• daá¹‡á¸• akapadumÄ• ni uá¹-á¹-hahiá¹ƒsu. dasasahassÄ« lokadhÄ• t
vissaá¹-á¹-hamÄ• lÄ• guá¸·Ä• viya susanthatapupphasanthÄ• ro viya ca pupphÄ• bhikiá¹‡á
cakkavÄ• á¸·antaresu aá¹-á¹-hayojanasahassÄ• lokantarikanirayÄ• sattasÅ«riyappabhÄ• h
ekobhÄ• sÄ• ahesuá¹ƒ. caturÄ• sÄ«tiyojanasahassagambhÄ«ro mahÄ• samuddo \Ne I 89/
pavattiá¹ƒsu, jaccandhÄ• rÅ«pÄ• ni passiá¹ƒsu, jÄ• tibadhirÄ• saddaá¹ƒ suá¹‡iá¹ƒsu, jÄ• t
gacchiá¹ƒsu, andubandhanÄ• dÄ«ni chijjitvÄ• patiá¹ƒsu.

evaá¹ƒ aparimÄ• á¹‡ena sirivibhavena pÅ«jiyamÄ• no mahÄ• puriso anekappakÄ• resu ac
sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhitvÄ• sabbabuddhehi avijahitaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

iti \Be I 91/ tusitabhavanato paá¹-á¹-hÄ• ya yÄ• va ayaá¹ƒ bodhimaá¹‡á¸• e sabbaÃ±Ã±utap
á¹-hÄ• naá¹ƒ __avidÅ«renidÄ• naá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

avidÅ«renidÄ• nakathÄ• niá¹-á¹-hitÄ• .

3. santikenidÄ• nakathÄ•

__ ``santikenidÄ• naá¹ƒ_ \Ne I 90/ \Ee 82/ pana `ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™. `vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• r
tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• neyeva labbhatÄ«â€™â€™ ti vuttaá¹ƒ. kiÃ±cÄ• pi evaá¹ƒ vuttaá¹ƒ

Ä• dito paá¹-á¹-hÄ• ya evaá¹ƒ veditabbaá¹ƒ --- udÄ• naÃ±hi udÄ• netvÄ• jayapallaá¹…ke n
etadahosi --- ``ahaá¹ƒ kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni imassa pa
sandhÄ• viá¹ƒ, ettakaá¹ƒ me kÄ• laá¹ƒ imasseva pallaá¹…kassa kÄ• raá¹‡Ä• alaá¹…katas
dinnaá¹ƒ, suaÃ±jitÄ• ni akkhÄ«ni hadayamaá¹ƒsaÃ±ca uppÄ• á¹-evÄ• dinnaá¹ƒ, jÄ• lÄ«kur
kaá¹‡hÄ• jinakumÄ• risadisÄ• dhÄ«taro, maddÄ«devisadisÄ• bhariyÄ• yo ca paresaá¹ƒ dÄ
pallaá¹…ko jayapallaá¹…ko thirapallaá¹…ko, ettha me nisinnassa saá¹…kappÄ• paripuá¹‡á
vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti anekakoá¹-isatasahassasamÄ• pattiyo samÄ• pajjanto sa
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``atha kho bhagavÄ• sattÄ• haá¹ƒ ekapallaá¹…kena nisÄ«di
vimuttisukhapaá¹-isaá¹ƒvedÄ«â€™â€™ ti (Vin I 1; Ud 1).

atha ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ ``ajjÄ• pi nÅ«na siddhatthassa kattabbakiccaá¹ƒ atthi, p
Ä• layaá¹ƒ na vijahatÄ«â€™â€™ ti parivitakko udapÄ• di. satthÄ• devatÄ• naá¹ƒ parivitakk
vitakkavÅ«pasamatthaá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ dasses
katapÄ• á¹-ihÄ• riyaÃ±ca Ã±Ä• tisamÄ• game katapÄ• á¹-ihÄ• riyaÃ±ca pÄ• thikaputtasam
sabbaá¹ƒ kaá¹‡á¸• ambarukkhamÅ«le katayamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ ahosi.

evaá¹ƒ satthÄ• iminÄ• pÄ• á¹-ihÄ• riyena devatÄ• naá¹ƒ vitakkaá¹ƒ vÅ«pasametvÄ• palla
pÄ• cÄ«nanissite uttaradisÄ• bhÄ• ge á¹-hatvÄ• ``imasmiá¹ƒ vata \Be I 92/ me pallaá¹…ke
paá¹-ividdhaâ€™â€™ nti cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÅ«ritÄ• naa
balÄ• dhigamaá¹-á¹-hÄ• naá¹ƒ pallaá¹…kaá¹ƒ bodhirukkhaÃ±ca animisehi akkhÄ«hi olokaya
vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __animisacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. atha satthÄ• pall
á¹-hitaá¹-á¹-hÄ• nassa ca antarÄ• caá¹…kamaá¹ƒ mÄ• petvÄ• puratthimapacchimato Ä• y
caá¹…kamanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi. taá¹ƒ á¹-hÄ• naá¹ƒ __ratanacaá¹…kamacetiyaa

catutthe pana sattÄ• he bodhito pacchimuttaradisÄ• bhÄ• ge devatÄ• ratanagharaá¹ƒ mÄ•
\Ne I 91/ pallaá¹…kena nisÄ«ditvÄ• abhidhammapiá¹-akaá¹ƒ visesato cettha anantanayasa
vicinanto \Ee 83/ sattÄ• haá¹ƒ vÄ«tinÄ• mesi. Ä• bhidhammikÄ• panÄ• hu --- ``ratanghara
sattaratanamayaá¹ƒ gehaá¹ƒ, sattannaá¹ƒ pana pakaraá¹‡Ä• naá¹ƒ sammasitaá¹-á¹-hÄ• na
vuccatÄ«â€™â€™ ti. yasmÄ• panettha ubhopete pariyÄ• yena yujjanti, tasmÄ• ubhayamp
paá¹-á¹-hÄ• ya pana taá¹ƒ á¹-hÄ• naá¹ƒ __ratanagharacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. evaá¹ƒ
cattÄ• ri sattÄ• hÄ• ni vÄ«tinÄ• metvÄ• paÃ±came sattÄ• he bodhirukkhamÅ«lÄ• yena aja
tatrÄ• pi dhammaá¹ƒ vicinanto vimuttisukhaÃ±ca paá¹-isaá¹ƒvedento nisÄ«di.

tasmiá¹ƒ samaye mÄ• ro pÄ• pimÄ• ``ettakaá¹ƒ kÄ• laá¹ƒ anubandhanto otÄ• rÄ• pekkhop
addasaá¹ƒ, atikkantodÄ• ni esa mama vasaâ€™â€™ nti domanassappatto mahÄ• magge n
cintento bhÅ«miyaá¹ƒ soá¸·asa lekhÄ• Ä• kaá¸• á¸• hi --- ``ahaá¹ƒ eso viya dÄ• napÄ• ram
iminÄ• sadiso na jÄ• toâ€™â€™ ti ekaá¹ƒ lekhaá¹ƒ Ä• kaá¸• á¸• hi. tathÄ• ``ahaá¹ƒ eso vi
... nekkhammapÄ• ramiá¹ƒ, paÃ±Ã±Ä• pÄ• ramiá¹ƒ, vÄ«riyapÄ• ramiá¹ƒ, khantipÄ• ramiá¹ƒ

adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ, mettÄ• pÄ• ramiá¹ƒ, upekkhÄ• pÄ• ramiá¹ƒ na pÅ«resiá¹ƒ, te
jÄ• toâ€™â€™ ti dasamaá¹ƒ lekhaá¹ƒ Ä• kaá¸• á¸• hi. tathÄ• ``ahaá¹ƒ eso viya asÄ• dhÄ•
indriyaparopariyattaÃ±Ä• á¹‡assa paá¹-ivedhÄ• ya upanissayabhÅ«tÄ• dasa pÄ• ramiyo na
sadiso na jÄ• toâ€™â€™ ti ekÄ• dasamaá¹ƒ lekhaá¹ƒ Ä• kaá¸• á¸• hi. tathÄ• ``ahaá¹ƒ eso
Ä• sayÄ• nusayaÃ±Ä• á¹‡assa ... pe ... mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa, yamak
anÄ• varaá¹‡aÃ±Ä• á¹‡assa, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ivedhÄ• ya upanissayab
na pÅ«resiá¹ƒ, tenamhi iminÄ• sadiso na jÄ• toâ€™â€™ ti soá¸·asamaá¹ƒ lekhaá¹ƒ Ä• kaá
kÄ• raá¹‡ehi mahÄ• magge soá¸·asa lekhÄ• Ä• kaá¸• á¸• hitvÄ• nisÄ«di.

tasmiÃ±ca samaye taá¹‡hÄ• , arati, ragÄ• cÄ• ti tisso mÄ• radhÄ«taro (SN a I 161) ``pitÄ•
kahaá¹ƒ nu kho etarahÄ«â€™â€™ ti olokayamÄ• nÄ• taá¹ƒ domanassappattaá¹ƒ bhÅ«miá
disvÄ• pitu santikaá¹ƒ gantvÄ• ``kasmÄ• , tÄ• ta, tvaá¹ƒ dukkhÄ« dummanoâ€™â€™ ti pu
mahÄ• samaá¹‡o mayhaá¹ƒ vasaá¹ƒ atikkanto, ettakaá¹ƒ kÄ• laá¹ƒ olokento otÄ• ramassa
tenamhi dukkhÄ« dummanoâ€™â€™ ti. ``yadi evaá¹ƒ mÄ• cintayittha, mayametaá¹ƒ attano
Ä• gamissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. ``na sakkÄ• , ammÄ• , esa kenaci vase kÄ• tuá¹
patiá¹-á¹-hito esa purisoâ€™â€™ ti. ``tÄ• ta, mayaá¹ƒ itthiyo nÄ• ma, idÄ• neva naá¹ƒ rÄ• g
Ä• nessÄ• ma, tumhe mÄ• cintayitthÄ• â€™â€™ ti \Ne I 92/ vatvÄ• bhagavantaá¹ƒ upasaá
samaá¹‡a \Ee 84/, paricÄ• remÄ• â€™â€™ ti Ä• haá¹ƒsu. bhagavÄ• neva tÄ• saá¹ƒ vacan
ummÄ«letvÄ• olokesi, anuttare upadhisaá¹…khaye vimuttiyÄ• vivekasukhaÃ±Ã±eva anubh

puna mÄ• radhÄ«taro ``uccÄ• vacÄ• kho purisÄ• naá¹ƒ adhippÄ• yÄ• , kesaÃ±ci kumÄ• ri
paá¹-hamavaye á¹-hitÄ• su, kesaÃ±ci majjhimavaye á¹-hitÄ• su, kesaÃ±ci pacchimavaye á¹
mayaá¹ƒ nÄ• nappakÄ• rehi rÅ«pehi palobhetvÄ• gaá¹‡heyyÄ• mÄ• â€™â€™ ti ekamekÄ•
sakaá¹ƒ sakaá¹ƒ attabhÄ• vaá¹ƒ abhinimminitvÄ• kumÄ• rikÄ• , avijÄ• tÄ• , sakiá¹ƒvijÄ• tÄ
majjhimitthiyo, mahitthiyo ca hutvÄ• chakkhattuá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``pÅ
paricÄ• remÄ• â€™â€™ ti Ä• haá¹ƒsu. tampi bhagavÄ• na manasÄ• kÄ• si, yathÄ• taá¹ƒ
vimutto. keci panÄ• cariyÄ• vadanti --- ``tÄ• mahitthibhÄ• vena upagatÄ• disvÄ• bhagavÄ
khaá¹‡á¸• adantÄ• palitakesÄ• hontÅ«â€™ ti adhiá¹-á¹-hÄ• sÄ«â€™â€™ ti. taá¹ƒ na gahe
evarÅ«paá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ akÄ• si. bhagavÄ• pana ``apetha tumhe, kiá¹ƒ disvÄ• ev
evarÅ«paá¹ƒ nÄ• ma avÄ«tarÄ• gÄ• dÄ«naá¹ƒ purato kÄ• tuá¹ƒ vaá¹-á¹-ati. tathÄ• gatassa
pahÄ«no, moho pahÄ«noâ€™â€™ ti attano kilesappahÄ• naá¹ƒ Ä• rabbha ---

``yassa \Be I 94/ jitaá¹ƒ nÄ• vajÄ«yati, jitamassa noyÄ• ti koci loke.

taá¹ƒ buddhamanantagocaraá¹ƒ, apadaá¹ƒ kena padena nessatha ||

``yassa jÄ• linÄ« visattikÄ• , taá¹‡hÄ• natthi kuhiÃ±ci netave.

taá¹ƒ buddhamanantagocaraá¹ƒ, apadaá¹ƒ kena padena nessathÄ• â€™â€™ ti || (Dhp 179

imÄ• dhammapade buddhavagge dve gÄ• thÄ• vadanto dhammaá¹ƒ desesi. tÄ• ``saccaá
`arahaá¹ƒ sugato loke, na rÄ• gena suvÄ• nayoâ€™â€™ â€™ tiÄ• dÄ«ni (SN a I 161) vatvÄ
Ä• gamiá¹ƒsu.

bhagavÄ• pi tattheva sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• tato __mucalindamÅ«laá¹ƒ_ agamÄ•
sattÄ• havaddalikÄ• ya uppannÄ• ya sÄ«tÄ• dipaá¹-ibÄ• hanatthaá¹ƒ mucalindena nÄ• ma
bhogehi parikkhitto asambÄ• dhÄ• ya gandhakuá¹-iyaá¹ƒ viharanto viya vimuttisukhaá¹ƒ pa
sattÄ• haá¹ƒ \Ne I 93/ vÄ«tinÄ• metvÄ• rÄ• jÄ• yatanaá¹ƒ upasaá¹…kamitvÄ• tatthapi vim
paá¹-isaá¹ƒvediyamÄ• noyeva sattÄ• haá¹ƒ vÄ«tinÄ• mesi. ettÄ• vatÄ• satta sattÄ• hÄ• ni
neva mukhadhovanaá¹ƒ, na sarÄ«rapaá¹-ijagganaá¹ƒ \Ee 85/, na Ä• hÄ• rakiccaá¹ƒ ahosi, j
ca vÄ«tinÄ• mesi.

athassa tasmiá¹ƒ sattasattÄ• hamatthake ekÅ«napaÃ±Ã±Ä• satime divase tattha nisinnass
dhovissÄ• mÄ«â€™â€™ ti cittaá¹ƒ udapÄ• di. sakko devÄ• namindo agadaharÄ«takaá¹ƒ Ä
paribhuÃ±ji, tenassa sarÄ«ravaá¸·aÃ±jo ahosi. athassa sakkoyeva nÄ• galatÄ• dantakaá¹-á
mukhadhovanodakaÃ±ca adÄ• si. satthÄ• taá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• va anotatt
dhovitvÄ• tattheva rÄ• jÄ• yatanamÅ«le nisÄ«di.

tasmiá¹ƒ samaye __tapussa bhallikÄ• _ nÄ• ma dve vÄ• á¹‡ijÄ• paÃ±cahi sakaá¹-asatehi _
majjhimadesaá¹ƒ gacchantÄ• pubbe attano Ã±Ä• tisÄ• lohitÄ• ya devatÄ• ya sakaá¹-Ä• ni
Ä• hÄ• rasampÄ• dane ussÄ• hitÄ• manthaÃ±ca \Be I 95/ madhupiá¹‡á¸• ikaÃ±ca Ä• dÄ• y
bhante, bhagavÄ• imaá¹ƒ Ä• hÄ• raá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti satthÄ• ra
bhagavÄ• pÄ• yÄ• sapaá¹-iggahaá¹‡adivaseyeva pattassa antarahitattÄ• ``na kho tathÄ• g
paá¹-iggaá¹‡hanti, kimhi nu kho ahaá¹ƒ paá¹-iggaá¹‡heyyaâ€™â€™ nti cintesi. athassa citta
disÄ• hi cattÄ• ro mahÄ• rÄ• jÄ• no indanÄ«lamaá¹‡imaye patte upanÄ• mesuá¹ƒ, bhagavÄ
muggavaá¹‡á¹‡aselamaye cattÄ• ro patte upanÄ• mesuá¹ƒ. bhagavÄ• catunnampi mahÄ•
saddhÄ• nurakkhaá¹‡atthÄ• ya cattÄ• ropi patte paá¹-iggahetvÄ• uparÅ«pari á¹-hapetvÄ•
adhiá¹-á¹-hÄ• si. cattÄ• ropi mukhavaá¹-á¹-iyaá¹ƒ paÃ±Ã±Ä• yamÄ• nalekhÄ• hutvÄ• majj
upagamiá¹ƒsu. bhagavÄ• tasmiá¹ƒ paccagghe selamaye patte Ä• hÄ• raá¹ƒ paá¹-iggahetv
anumodanaá¹ƒ akÄ• si. te dve bhÄ• taro vÄ• á¹‡ijÄ• buddhaÃ±ca dhammaÃ±ca saraá¹‡aá
upÄ• sakÄ• ahesuá¹ƒ. atha nesaá¹ƒ ``ekaá¹ƒ no, bhante, paricaritabbaá¹-á¹-hÄ• naá¹ƒ deth
vadantÄ• naá¹ƒ dakkhiá¹‡ahatthena attano sÄ«saá¹ƒ parÄ• masitvÄ• kesadhÄ• tuyo adÄ•
dhÄ• tuyo suvaá¹‡á¹‡asamuggassa anto pakkhipitvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

sammÄ• sambuddho pana tato vuá¹-á¹-hÄ• ya puna ajapÄ• lanigrodhameva gantvÄ• nigro
tattha nisinnamattasseva attanÄ• adhigatadhammassa gambhÄ«rataá¹ƒ paccavekkhantass

Ä• ciá¹‡á¹‡o --- ``kicchena adhigato kho myÄ• yaá¹ƒ dhammoâ€™â€™ ti paresaá¹ƒ adeset
udapÄ• di. atha kho __brahmÄ• sahampati_ ``nassati vata bho loko, vinassati vata \Ee 86/
dasahi cakkavÄ• á¸·asahassehi sakkasuyÄ• masantusitanimmÄ• narativasavattimahÄ• bra
santikaá¹ƒ Ä• gantvÄ• ``desetu, bhante, bhagavÄ• dhammaâ€™â€™ ntiÄ• dinÄ• nayena

satthÄ• tassa paá¹-iÃ±Ã±aá¹ƒ datvÄ• ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ d
``Ä• á¸·Ä• ro paá¹‡á¸• ito, so imaá¹ƒ dhammaá¹ƒ khippaá¹ƒ Ä• jÄ• nissatÄ«â€™â€™ ti citta
olokento tassa sattÄ• hakÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• udakaá¹ƒ Ä• vajjesi. tassÄ• pi
abhidosakÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• ``bahÅ«pakÄ• rÄ• kho me paÃ±cavaggiyÄ• b
Ä• rabbha manasi katvÄ• ``kahaá¹ƒ nu kho te etarahi viharantÄ«â€™â€™ ti Ä• vajjento ``b
96/ isipatane migadÄ• yeâ€™â€™ ti Ã±atvÄ• katipÄ• haá¹ƒ bodhimaá¹‡á¸• asÄ• mantÄ• y
viharitvÄ• ``Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• dhammacakkaá¹ƒ
pakkhassa cÄ• tuddasiyaá¹ƒ paccÅ«sasamaye paccuá¹-á¹-hÄ• ya pabhÄ• tÄ• ya rattiyÄ• k
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ paá¹-ipanno antarÄ• magge __upakaá¹ƒ_ nÄ• ma Ä• jÄ«va
buddhabhÄ• vaá¹ƒ Ä• cikkhitvÄ• taá¹ƒ divasameva sÄ• yanhasamaye isipatanaá¹ƒ sampÄ

paÃ±cavaggiyÄ• tathÄ• gataá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• ``ayaá¹ƒ Ä• vuso, sam
paccayabÄ• hullÄ• ya Ä• vattitvÄ• paripuá¹‡á¹‡akÄ• yo pÄ«á¹‡indriyo suvaá¹‡á¹‡avaá¹‡á¹
vandanÄ• dÄ«ni na karissÄ• ma, mahÄ• kulappasuto kho panesa Ä• sanÄ• bhihÄ• raá¹ƒ an
paÃ±Ã±Ä• pessÄ• mÄ• â€™â€™ ti katikaá¹ƒ akaá¹ƒsu. bhagavÄ• sadevakassa lokassa ci
Ã±Ä• á¹‡ena ``kiá¹ƒ nu kho ime cintayiá¹ƒsÅ«â€™â€™ ti Ä• vajjetvÄ• cittaá¹ƒ aÃ±Ã±Ä• si.
sabbadevamanussesu anodissakavasena pharaá¹‡asamatthaá¹ƒ mettacittaá¹ƒ saá¹…khipit
mettacittena phari. te bhagavatÄ• mettacittena saá¹ƒphuá¹-á¹-hÄ• tathÄ• gate upasaá¹…k
saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• paccuggantvÄ• abhivÄ• danÄ• dÄ«ni sabbakiccÄ• ni akaá¹
panassa ajÄ• nantÄ• kevalaá¹ƒ nÄ• mena ca Ä• vusovÄ• dena ca samudÄ• cariá¹ƒsu.

atha ne bhagavÄ• --- ``mÄ• , bhikkhave, tathÄ• gataá¹ƒ nÄ• mena ca Ä• vusovÄ• dena ca
bhikkhave, tathÄ• gato sammÄ• sambuddhoâ€™â€™ ti attano buddhabhÄ• vaá¹ƒ Ã±Ä• pe
nisinno uttarÄ• sÄ• á¸·hanakkhattayoge vattamÄ• ne aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi pa
Ä• mantetvÄ• tiparivaá¹-á¹-aá¹ƒ dvÄ• dasÄ• kÄ• raá¹ƒ chaÃ±Ä• á¹‡avijambhanaá¹ƒ anutta
__dhammacakkappavattanasuttantaá¹ƒ_ (Vin I 13 Ä• dayo; SN c V 1081) desesi. tesu koá¹
desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesento suttapariyosÄ• ne aá¹-á¹-hÄ• rasahi brahmakoá
sotÄ• pattiphale patiá¹-á¹-hÄ• si. satthÄ• tattheva vassaá¹ƒ upagantvÄ• punadivase vappa
vihÄ• reyeva nisÄ«di, sesÄ• \Ne I 95/ cattÄ• ropi piá¹‡á¸• Ä• ya cariá¹ƒsu. vappatthero pub
sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i \Be I 97/. etenevupÄ• yena punadivase bhaddiyattheraá¹ƒ, p
mahÄ• nÄ• mattheraá¹ƒ, punadivase assajittheranti sabbe sotÄ• pattiphale patiá¹-á¹-hÄ• pe
pakkhassa paÃ±capi there sannipÄ• tetvÄ• __anattalakkhaá¹‡asuttantaá¹ƒ_ (Vin I 20 Ä• da
desanÄ• pariyosÄ• ne paÃ±capi therÄ• arahatte patiá¹-á¹-hahiá¹ƒsu. atha satthÄ• __yasas

upanissayaá¹ƒ disvÄ• taá¹ƒ rattibhÄ• ge nibbijjitvÄ• gehaá¹ƒ pahÄ• ya nikkhantaá¹ƒ ``ehi y
pakkositvÄ• tasmiá¹ƒyeva rattibhÄ• ge sotÄ• pattiphale, punadivase arahatte patiá¹-á¹-hÄ•
sahÄ• yake __catupaÃ±Ã±Ä• sajane_ ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• arahattaá¹ƒ p

evaá¹ƒ loke ekasaá¹-á¹-hiyÄ• arahantesu jÄ• tesu satthÄ• vuá¹-á¹-havasso pavÄ• retvÄ•
cÄ• rikaâ€™â€™ nti saá¹-á¹-hibhikkhÅ« disÄ• su pesetvÄ• sayaá¹ƒ uruvelaá¹ƒ gacchanto
kappÄ• sikavanasaá¹‡á¸• e tiá¹ƒsa__bhaddavaggiyakumÄ• re_ vinesi. tesu sabbapacchima
anÄ• gÄ• mÄ« ahosi. tepi sabbe ehibhikkhubhÄ• veneva pabbÄ• jetvÄ• disÄ• su pesetvÄ•
aá¸• á¸• huá¸• á¸• hapÄ• á¹-ihÄ• riyasahassÄ• ni dassetvÄ• uruvelakassapÄ• dayo sahass
__tebhÄ• tikajaá¹-ile_ vinetvÄ• ehibhikkhubhÄ• vena pabbÄ• jetvÄ• gayÄ• sÄ«se nisÄ«dÄ
__Ä• dittapariyÄ• yadesanÄ• ya_ (Vin I 54) arahatte patiá¹-á¹-hÄ• petvÄ• tena arahantasah
``bimbisÄ• raraÃ±Ã±o dinnapaá¹-iÃ±Ã±aá¹ƒ mocessÄ• mÄ«â€™â€™ ti rÄ• jagahanagarÅ«
agamÄ• si. rÄ• jÄ• uyyÄ• napÄ• lassa santikÄ• ``satthÄ• Ä• gatoâ€™â€™ ti sutvÄ• dvÄ•
brÄ• hmaá¹‡agahapatikehi parivuto satthÄ• raá¹ƒ upasaá¹…kamitvÄ• cakkavicittatalesu
suvaá¹‡á¹‡apaá¹-á¹-avitÄ• naá¹ƒ viya pabhÄ• samudayaá¹ƒ vissajjentesu tathÄ• gatassa pA
ekamantaá¹ƒ nisÄ«di saddhiá¹ƒ parisÄ• ya.

atha kho tesaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ etadahosi --- ``kiá¹ƒ nu kho mahÄ• sama
brahmacariyaá¹ƒ carati, udÄ• hu uruvelakassapo mahÄ• samaá¹‡eâ€™â€™ ti. bhagavÄ• t
cetoparivitakkamaÃ±Ã±Ä• ya uruvelakassapaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kimeva \Be I 98/ \Ee 88/ disvÄ• uruvelavÄ• si, pahÄ• si aggiá¹ƒ kisakovadÄ• no.

pucchÄ• mi taá¹ƒ kassapa etamatthaá¹ƒ, kathaá¹ƒ pahÄ«naá¹ƒ tava aggihuttaâ€™â€™ nti

theropi bhagavato adhippÄ• yaá¹ƒ viditvÄ• ---

``rÅ«pe \Ne I 96/ ca sadde ca atho rase ca, kÄ• mitthiyo cÄ• bhivadanti yaÃ±Ã±Ä• .

etaá¹ƒ malantÄ« upadhÄ«su Ã±atvÄ• , tasmÄ• na yiá¹-á¹-he na hute araÃ±jiâ€™â€™ nti ||

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• attano sÄ• vakabhÄ• vappakÄ• sanatthaá¹ƒ tathÄ• gatassa pÄ•
á¹-hapetvÄ• ``satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti vatvÄ• eka
yÄ• va sattatÄ• lappamÄ• á¹‡aá¹ƒ sattakkhattuá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• oruyha tat
ekamantaá¹ƒ nisÄ«di. taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• mahÄ• jano ``aho mahÄ• nubhÄ• v
thÄ• magatadiá¹-á¹-hiko nÄ• ma `arahÄ• â€™ ti maÃ±Ã±amÄ• no uruvelakassapopi diá¹-á¹
tathÄ• gatena damitoâ€™â€™ ti satthu guá¹‡akathaá¹ƒyeva kathesi. bhagavÄ• ``nÄ• haá¹
uruvelakassapaá¹ƒ damemi, atÄ«tepi esa mayÄ• damitoâ€™â€™ ti vatvÄ• imissÄ• aá¹-á¹

__mahÄ• nÄ• radakassapajÄ• takaá¹ƒ_ (J II 22.1153 Ä• dayo) kathetvÄ• cattÄ• ri saccÄ• r
ekÄ• dasahi nahutehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si, ekanahutaá¹ƒ upÄ• sakat
rÄ• jÄ• satthu santike nisinnoyeva paÃ±ca assÄ• sake pavedetvÄ• saraá¹‡aá¹ƒ gantvÄ• s
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pakkami.

punadivase yehi ca bhagavÄ• hiyyo diá¹-á¹-ho, yehi ca adiá¹-á¹-ho, te sabbepi rÄ• jagahav
aá¹-á¹-hÄ• rasakoá¹-isaá¹…khÄ• manussÄ• tathÄ• gataá¹ƒ daá¹-á¹-hukÄ• mÄ• pÄ• tova r
laá¹-á¹-hivanuyyÄ• naá¹ƒ agamaá¹ƒsu. tigÄ• vuto maggo nappahosi, sakalalaá¹-á¹-hivanuyy
phuá¹-aá¹ƒ ahosi. mahÄ• jano dasabalassa rÅ«pasobhaggappattaá¹ƒ attabhÄ• vaá¹ƒ passa
nÄ• sakkhi. vaá¹‡á¹‡abhÅ«mi nÄ• mesÄ• . evarÅ«pesu hi á¹-hÄ• nesu bhagavato lakkhaá¹
I 99/ sabbÄ• pi rÅ«pakÄ• yasirÄ« vaá¹‡á¹‡etabbÄ• . evaá¹ƒ rÅ«pasobhaggappattaá¹ƒ dasa
passamÄ• nena mahÄ• janena nirantaraá¹ƒ phuá¹-e uyyÄ• ne ca gamanamagge ca ekabhi
nÄ• hosi. taá¹ƒ divasaá¹ƒ kira bhagavato bhattaá¹ƒ chinnaá¹ƒ \Ee 89/ bhaveyya, tasmÄ• ``t
ti sakkassa nisinnÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajjamÄ• no taá¹ƒ kÄ• raá¹
mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• buddhadhammasaá¹…ghapaá¹-isaá¹ƒyuttÄ•
purato otaritvÄ• devÄ• nubhÄ• vena okÄ• saá¹ƒ katvÄ• ---

``danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``mutto \Ne I 97/ muttehi ... pe ... ||

``tiá¹‡á¹‡o tiá¹‡á¹‡ehi ... pe ... ||

``santo santehi ... pe ... rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``dasavÄ• so dasabalo, dasadhammavidÅ« dasabhi cupeto.

so dasasataparivÄ• ro, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• â€™â€™ ti || (Vin I 58) ---

imÄ• hi gÄ• thÄ• hi satthu vaá¹‡á¹‡aá¹ƒ vadamÄ• no purato pÄ• yÄ• si. tadÄ• mahÄ• jano
disvÄ• ``ativiya abhirÅ«po vatÄ• yaá¹ƒ mÄ• á¹‡avako, na kho pana amhehi diá¹-á¹-hapubb
``kuto ayaá¹ƒ mÄ• á¹‡avako, kassa vÄ• ayaâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• mÄ• á¹‡avo

``yo dhÄ«ro sabbadhi danto, suddho appaá¹-ipuggalo.

arahaá¹ƒ sugato loke, tassÄ• haá¹ƒ paricÄ• rakoâ€™â€™ ti || --- gÄ• thamÄ• ha.

satthÄ• \Be I 100/ sakkena katokÄ• saá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• bhikkhusahassaparivu
rÄ• jÄ• buddhappamukhassa saá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• ``ahaá¹ƒ, bhante, tÄ
na sakkhissÄ• mi, velÄ• ya vÄ• avelÄ• ya vÄ• bhagavato santikaá¹ƒ Ä• gamissÄ• mi, laá¹-
atidÅ«re, idaá¹ƒ pana amhÄ• kaá¹ƒ veá¸·uvanuyyÄ• naá¹ƒ nÄ• tidÅ«raá¹ƒ naccÄ• sannaá¹ƒ
buddhÄ• rahaá¹ƒ senÄ• sanaá¹ƒ. idaá¹ƒ me, bhante, bhagavÄ• paá¹-iggaá¹‡hÄ• tÅ«â€™â
pupphagandhavÄ• sitaá¹ƒ maá¹‡ivaá¹‡á¹‡aá¹ƒ udakamÄ• dÄ• ya veá¸·uvanuyyÄ• naá¹ƒ pa
udakaá¹ƒ pÄ• tesi. tasmiá¹ƒ Ä• rÄ• me paá¹-iggahiteyeva ``buddhasÄ• sanassa mÅ«lÄ• ni
mahÄ• pathavÄ« kampi. jambudÄ«patalasmiÃ±hi á¹-hapetvÄ• veá¸·uvanaá¹ƒ aÃ±Ã±aá¹ƒ n
gahitasenÄ• sanaá¹ƒ nÄ• ma natthi. tambapaá¹‡á¹‡idÄ«pepi á¹-hapetvÄ• mahÄ• vihÄ• raá
kampetvÄ• gahitasenÄ• sanaá¹ƒ nÄ• ma natthi. satthÄ• veá¸·uvanÄ• rÄ• maá¹ƒ paá¹-igga
katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhikkhusaá¹…ghaparivuto veá¸·uvanaá¹ƒ agamÄ• si \Ee 90/

tasmiá¹ƒ kho pana samaye sÄ• riputto ca moggallÄ• no cÄ• ti dve paribbÄ• jakÄ• rÄ• jaga
amataá¹ƒ pariyesamÄ• nÄ• . tesu sÄ• riputto assajittheraá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ
pasannacitto payirupÄ• sitvÄ• ``ye dhammÄ• hetuppabhavÄ• â€™â€™ tiÄ• digÄ• thaá¹ƒ
sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya attano sahÄ• yakassa moggallÄ• nassapi tameva
sotÄ• pattiphale patiá¹-á¹-hahi. te ubhopi __saÃ±cayaá¹ƒ_ oloketvÄ• attano parisÄ• ya sad
santike pabbajiá¹ƒsu. tesu moggallÄ• no sattÄ• hena arahattaá¹ƒ pÄ• puá¹‡i, sÄ• riputto aá
te satthÄ• aggasÄ• vakaá¹-á¹-hÄ• ne á¹-hapesi. sÄ• riputtattherena ca arahattaá¹ƒ pattadiv
akÄ• si.

tathÄ• gate pana tasmiÃ±Ã±eva veá¸·uvanuyyÄ• ne viharante suddhodanamahÄ• rÄ• jÄ•
dukkarakÄ• rikaá¹ƒ caritvÄ• paramÄ• bhisambodhiá¹ƒ patvÄ• pavattavaradhammacakko r
veá¸·uvane viharatÄ«â€™â€™ ti sutvÄ• aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ Ä• mantesi --- ``ehi bha
purisasahassaparivÄ• ro rÄ• jagahaá¹ƒ gantvÄ• mama vacanena `pitÄ• te suddhodanama
ti vatvÄ• mama puttaá¹ƒ gaá¹‡hitvÄ• ehÄ«â€™â€™ ti Ä• ha. so \Be I 101/ ``evaá¹ƒ, devÄ•
vacanaá¹ƒ sirasÄ• sampaá¹-icchitvÄ• purisasahassaparivÄ• ro khippameva saá¹-á¹-hiyoja
dasabalassa catuparisamajjhe nisÄ«ditvÄ• dhammadesanÄ• velÄ• yaá¹ƒ vihÄ• raá¹ƒ pÄ• v
raÃ±Ã±Ä• pahitasÄ• sanaâ€™â€™ nti parisapariyante á¹-hito satthu dhammadesanaá¹ƒ su
saddhiá¹ƒ purisasahassena arahattaá¹ƒ patvÄ• pabbajjaá¹ƒ yÄ• ci. bhagavÄ• ``etha bhikk
pasÄ• resi. sabbe taá¹…khaá¹‡aÃ±Ã±eva iddhimayapattacÄ«varadharÄ• saá¹-á¹-hivassika
arahattaá¹ƒ pattakÄ• lato paá¹-á¹-hÄ• ya pana ariyÄ• nÄ• ma majjhattÄ• va hontÄ«ti, so ra
dasabalassa na kathesi. rÄ• jÄ• --- ``neva gato Ä• gacchati, na sÄ• sanaá¹ƒ suyyatÄ«â€™
tvaá¹ƒ gacchÄ• â€™â€™ ti eteneva niyÄ• mena aÃ±Ã±aá¹ƒ amaccaá¹ƒ pesesi. sopi gantv
parisÄ• ya arahattaá¹ƒ patvÄ• tuá¹‡hÄ« ahosi. puna rÄ• jÄ• ``ehi bhaá¹‡e, tvaá¹ƒ gaccha,
eteneva niyÄ• mena aparepi satta amacce pesesi. te sabbe nava purisasahassaparivÄ• rÄ•
kiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• tuá¹‡hÄ«bhÅ«tÄ• tattheva vihariá¹ƒsu.

rÄ• jÄ• sÄ• sanamattampi Ä• haritvÄ• Ä• cikkhantaá¹ƒ alabhitvÄ• cintesi --- ``ettakÄ• pi ja
sÄ• sanamattampi na paccÄ• hariá¹ƒsu, ko nu \Ee 91/ kho me sÄ• sanaá¹ƒ karissatÄ«â€™
olokento __kÄ• á¸·udÄ• yiá¹ƒ_ addasa. so kira raÃ±Ã±o sabbatthasÄ• dhako abbhantariko
bodhisattena saddhiá¹ƒ ekadivase jÄ• to sahapaá¹ƒsukÄ«á¸·ako sahÄ• yo. atha naá¹ƒ rÄ• j
kÄ• á¸·udÄ• yi, ahaá¹ƒ mama puttaá¹ƒ daá¹-á¹-hukÄ• mo navapurisasahassaparivÄ• rena n
ekopi Ä• gantvÄ• sÄ• sanamattaá¹ƒ Ä• rocento nÄ• ma \Ne I 99/ natthi. dujjÄ• no kho pana
jÄ«vamÄ• noyevÄ• haá¹ƒ puttaá¹ƒ daá¹-á¹-hukÄ• mo. sakkhissasi nu kho me puttaá¹ƒ dass
``sakkhissÄ• mi, deva, sace pabbajituá¹ƒ labhissÄ• mÄ«â€™â€™ ti. ``tÄ• ta, tvaá¹ƒ pabbaji
mayhaá¹ƒ puttaá¹ƒ dassehÄ«â€™â€™ ti. so ``sÄ• dhu, devÄ• â€™â€™ ti raÃ±Ã±o sÄ• sar
gantvÄ• satthu dhammadesanÄ• velÄ• ya parisapariyante á¹-hito dhammaá¹ƒ sutvÄ• sapa
ehibhikkhubhÄ• vena pabbajitvÄ• vihÄ• si.

satthÄ• \Be I 102/ buddho hutvÄ• paá¹-hamaá¹ƒ antovassaá¹ƒ isipatane vasitvÄ• vuá¹-á¹
uruvelaá¹ƒ gantvÄ• tattha tayo mÄ• se vasanto tebhÄ• tikajaá¹-ile vinetvÄ• bhikkhusahass
phussamÄ• sapuá¹‡á¹‡amÄ• yaá¹ƒ rÄ• jagahaá¹ƒ gantvÄ• dve mÄ• se vasi. ettÄ• vatÄ• b
paÃ±ca mÄ• sÄ• jÄ• tÄ• , sakalo hemanto atikkanto. kÄ• á¸·udÄ• yittherassa Ä• gatadivasa
vÄ«tivattÄ• . thero phagguá¹‡amÄ• sapuá¹‡á¹‡amÄ• yaá¹ƒ cintesi --- ``atikkanto dÄ• ni hem
anuppatto, manussehi sassÄ• dÄ«ni uddharitvÄ• sammukhasammukhaá¹-á¹-hÄ• nehi mag
haritatiá¹‡asaÃ±channÄ• pathavÄ«, supupphitÄ• vanasaá¹‡á¸• Ä• , paá¹-ipajjanakkhamÄ•
Ã±Ä• tisaá¹…gahaá¹ƒ kÄ• tuâ€™â€™ nti. atha bhagavantaá¹ƒ upasaá¹…kamitvÄ• ---

``aá¹…gÄ• rino dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippahÄ• ya.

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra bhÄ• gÄ« rasÄ• naá¹ƒ ... pe ... || (Th

``nÄ• tisÄ«taá¹ƒ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• munÄ«â€™â€™ ti || ---

saá¹-á¹-himattÄ• hi gÄ• thÄ• hi dasabalassa kulanagaragamanavaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡esi.
``kiá¹ƒ nu kho, udÄ• yi, madhurassarena gamanavaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡esÄ«â€™â€™ ti Ä•
pitÄ• suddhodanamahÄ• rÄ• jÄ• tumhe passitukÄ• mo, karotha Ã±Ä• takÄ• naá¹ƒ saá¹…g
karissÄ• mi Ã±Ä• takÄ• naá¹ƒ saá¹…gahaá¹ƒ, bhikkhusaá¹…ghassa Ä• rocehi, gamiyavatta
paripÅ«ressantÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti thero tesaá¹ƒ Ä• rocesi.

bhagavÄ• aá¹…gamagadhavÄ• sÄ«naá¹ƒ kulaputtÄ• naá¹ƒ dasahi sahassehi, kapilavatthu
sahassehÄ«ti sabbeheva vÄ«satisahassehi khÄ«á¹‡Ä• savabhikkhÅ«hi parivuto rÄ• jagahÄ

100/ divase yojanaá¹ƒ gacchati. ``rÄ• jagahato saá¹-á¹-hiyojanaá¹ƒ kapilavatthuá¹ƒ dvÄ«hi r
pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti aturitacÄ• rikaá¹ƒ pakkÄ• mi. theropi ``bhagavato nikkhanta
Ä• rocessÄ• mÄ«â€™â€™ ti vehÄ• saá¹ƒ abbhuggantvÄ• raÃ±Ã±o nivesane pÄ• turahosi.
tuá¹-á¹-hacitto mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• \Be I 103/ attano paá¹-iyÄ• ditassa
pattaá¹ƒ pÅ«retvÄ• adÄ• si. thero uá¹-á¹-hÄ• ya gamanÄ• kÄ• raá¹ƒ dassesi. ``nisÄ«ditvÄ•
``satthu santikaá¹ƒ gantvÄ• bhuÃ±jissÄ• mi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kahaá¹ƒ pana, tÄ
``vÄ«satisahassabhikkhuparivÄ• ro tumhÄ• kaá¹ƒ dassanatthÄ• ya cÄ• rikaá¹ƒ nikkhanto, m
tuá¹-á¹-hamÄ• naso Ä• ha --- ``tumhe imaá¹ƒ paribhuÃ±jitvÄ• yÄ• va mama putto imaá¹ƒ na
tÄ• vassa itova piá¹‡á¸• apÄ• taá¹ƒ pariharathÄ• â€™â€™ ti. thero adhivÄ• sesi. rÄ• jÄ• th
pattaá¹ƒ gandhacuá¹‡á¹‡ena ubbaá¹-á¹-etvÄ• uttamassa bhojanassa pÅ«retvÄ• ``tathÄ• g
therassa hatthe patiá¹-á¹-hÄ• pesi. thero sabbesaá¹ƒ passantÄ• naá¹ƒyeva pattaá¹ƒ Ä• kÄ•
vehÄ• saá¹ƒ abbhuggantvÄ• piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• satthu hatthe á¹-hapesi. satth
eteneva upÄ• yena thero divase divase piá¹‡á¸• apÄ• taá¹ƒ Ä• hari. satthÄ• pi antarÄ• mag
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji. theropi bhattakiccÄ• vasÄ• ne divase divase ``ajja bhagavÄ
ajja ettakaâ€™â€™ nti buddhaguá¹‡apaá¹-isaá¹ƒyuttÄ• ya ca kathÄ• ya sakalaá¹ƒ rÄ• jaku
vinÄ• yeva satthari saÃ±jÄ• tappasÄ• daá¹ƒ akÄ• si. teneva naá¹ƒ bhagavÄ• ``etadaggaá¹
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kulappasÄ• dakÄ• naá¹ƒ yadidaá¹ƒ kÄ• á¸·udÄ• yÄ«â€™â
á¹-hapesi.

sÄ• kiyÄ• pi kho anuppatte bhagavati ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-haá¹ƒ passissÄ• mÄ• a
bhagavato vasanaá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• ``nigrodhasakkassa Ä• rÄ• mo ran
tattha sabbaá¹ƒ paá¹-ijagganavidhiá¹ƒ kÄ• retvÄ• gandhapupphahatthÄ• paccuggamanaá¹
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ite daharadahare nÄ• garadÄ• rake ca nÄ• garadÄ• rik
pahiá¹‡iá¹ƒsu, tato rÄ• jakumÄ• re ca rÄ• jakumÄ• rikÄ• yo ca, tesaá¹ƒ anantarÄ• sÄ• maá
pÅ«jayamÄ• nÄ• bhagavantaá¹ƒ gahetvÄ• nigrodhÄ• rÄ• mameva agamaá¹ƒsu. tattha bha
vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto paÃ±Ã±attavarabuddhÄ• sane nisÄ«di \Ee 93/. sÄ•
mÄ• natthaddhÄ• , te ``siddhatthakumÄ• ro amhehi daharataro, amhÄ• kaá¹ƒ kaniá¹-á¹-ho,
nattÄ• â€™â€™ ti cintetvÄ• daharadahare rÄ• jakumÄ• re Ä• haá¹ƒsu --- ``tumhe vandatha
piá¹-á¹-hito nisÄ«dissÄ• mÄ• â€™â€™ ti.

tesu \Be I 104/ evaá¹ƒ avanditvÄ• nisinnesu bhagavÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ•
vandanti, handa dÄ• ni te vandÄ• pessÄ• mÄ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutth
tato vuá¹-á¹-hÄ• ya \Ne I 101/ Ä• kÄ• saá¹ƒ abbhuggantvÄ• tesaá¹ƒ sÄ«se pÄ• dapaá¹ƒsua
kaá¹‡á¸• ambarukkhamÅ«le yamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. n
disvÄ• Ä• ha --- ``bhante, tumhÄ• kaá¹ƒ jÄ• tadivase kÄ• ladevalassa vandanatthaá¹ƒ upan
parivattetvÄ• brÄ• hmaá¹‡assa matthake patiá¹-á¹-hite disvÄ• pi ahaá¹ƒ tumhÄ• kaá¹ƒ pÄ•
paá¹-hamavandanÄ• . vappamaá¹…galadivase ca jambucchÄ• yÄ• ya sirisayane nipannÄ•
aparivattanaá¹ƒ disvÄ• pi pÄ• de vandiá¹ƒ, ayaá¹ƒ me dutiyavandanÄ• . idÄ• ni pana imaá¹

pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pi ahaá¹ƒ tumhÄ• kaá¹ƒ pÄ• de vandÄ• mi, ayaá¹ƒ me tatiyavan
vandite bhagavantaá¹ƒ avanditvÄ• á¹-hÄ• tuá¹ƒ samattho nÄ• ma ekasÄ• kiyopi nÄ• hosi,

iti bhagavÄ• Ã±Ä• tayo vandÄ• petvÄ• Ä• kÄ• sato otaritvÄ• paÃ±Ã±attÄ• sane nisÄ«di.
Ã±Ä• tisamÄ• gamo ahosi, sabbe ekaggacittÄ• hutvÄ• nisÄ«diá¹ƒsu. tato mahÄ• megho p
tambavaá¹‡á¹‡aá¹ƒ udakaá¹ƒ heá¹-á¹-hÄ• viravantaá¹ƒ gacchati, temitukÄ• mova temeti, a
ekabindumattampi na patati. taá¹ƒ disvÄ• sabbe acchariyabbhutacittÄ• jÄ• tÄ• ``aho acch
abbhutaâ€™â€™ nti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• ``na idÄ• neva mayhaá¹ƒ Ã
pokkharavassaá¹ƒ vassati, atÄ«tepi vassÄ«â€™â€™ ti imissÄ• aá¹-á¹-huppattiyÄ• __vess
22.1655 Ä• dayo) kathesi. dhammakathaá¹ƒ sutvÄ• sabbe uá¹-á¹-hÄ• ya vanditvÄ• pakkar
rÄ• jamahÄ• matto vÄ• ``sve amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• ga

satthÄ• punadivase vÄ«satibhikkhusahassaparivuto kapilavatthuá¹ƒ piá¹‡á¸• Ä• ya pÄ• vis
nimantesi, na pattaá¹ƒ vÄ• aggahesi. bhagavÄ• indakhÄ«le á¹-hitova Ä• vajjesi --- ``kathaá
pubbabuddhÄ• kulanagare piá¹‡á¸• Ä• ya cariá¹ƒsu, kiá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• issarajanÄ•
udÄ• hu sapadÄ• nacÄ• rikaá¹ƒ cariá¹ƒsÅ«â€™â€™ ti? tato ekabuddhassapi uppaá¹-ipÄ• á
adisvÄ• ``mayÄ• pi dÄ• ni ayameva tesaá¹ƒ vaá¹ƒso paggahetabbo, Ä• yatiÃ±ca mama sÄ
anusikkhantÄ• piá¹‡á¸• acÄ• rikavattaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti koá¹-iyaá¹ƒ niviá¹-á
sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya cari. ``ayyo kira siddhatthakumÄ• ro piá¹‡á¸• Ä• ya caratÄ«â
dvibhÅ«mikatibhÅ«mikÄ• dÄ«su pÄ• sÄ• desu sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• mahÄ• jano d

rÄ• hulamÄ• tÄ• pi devÄ« --- ``ayyaputto kira imasmiá¹ƒyeva nagare mahantena rÄ• jÄ• nu
suvaá¹‡á¹‡asivikÄ• dÄ«hi vicaritvÄ• idÄ• ni kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yavatthan
piá¹‡á¸• Ä• ya carati, sobhati nu khoâ€™â€™ ti sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokayamÄ•
nÄ• nÄ• virÄ• gasamujjalÄ• ya \Ne I 102/ sarÄ«rappabhÄ• ya nagaravÄ«thiyo obhÄ• setvÄ
byÄ• mappabhÄ• parikkhepasamupabyÅ«á¸·hÄ• ya asÄ«tÄ• nubyaÃ±janappabhÄ• sitÄ• ya
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itÄ• ya anopamÄ• ya buddhasiriyÄ• vir
uá¹‡hÄ«sato paá¹-á¹-hÄ• ya yÄ• va pÄ• datalÄ• ---

``siniddhanÄ«lamudukuÃ±citakeso, sÅ«riyanimmalatalÄ• bhinalÄ• á¹-o.

yuttatuá¹…gamudukÄ• yatanÄ• so, raá¹ƒsijÄ• lavikasito narasÄ«hoâ€™â€™ ti || ---

evamÄ• dikÄ• hi dasahi __narasÄ«hagÄ• thÄ• hi_ abhitthavitvÄ• ``tumhÄ• kaá¹ƒ putto piá
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• saá¹ƒviggahadayo hatthena sÄ• á¹-akaá¹ƒ saá¹‡á¸• apento turi
vegena gantvÄ• bhagavato purato á¹-hatvÄ• Ä• ha --- ``kinnu kho, bhante, amhe lajjÄ• pet
piá¹‡á¸• Ä• ya caratha, kiá¹ƒ `ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ na sakkÄ• bhattaá¹ƒ laddhuâ€
karitthÄ• â€™â€™ ti? ``vaá¹ƒsacÄ• rittametaá¹ƒ, mahÄ• rÄ• ja, amhÄ• kaâ€™â€™ nti. ``na

vaá¹ƒso nÄ• ma mahÄ• sammatakhattiyavaá¹ƒso, ettha ca ekakhattiyopi bhikkhÄ• carako n
``ayaá¹ƒ, mahÄ• rÄ• ja, khattiyavaá¹ƒso nÄ• ma tava vaá¹ƒso. amhÄ• kaá¹ƒ pana `dÄ«paá¹
... kassapoâ€™ ti ayaá¹ƒ buddhavaá¹ƒso nÄ• ma. ete ca aÃ±Ã±e ca anekasahassasaá¹…k
jÄ«vikaá¹ƒ kappesuâ€™â€™ nti antaravÄ«thiyaá¹ƒ á¹-hitova ---

``uttiá¹-á¹-he \Be I 106/ nappamajjeyya, dhammaá¹ƒ sucaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti || (Dhp 168) ---

imaá¹ƒ \Ee 95/ gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne rÄ• jÄ• sotÄ• pattiphale patiá¹-á¹-hÄ

``dhammaÃ±care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti || (Dhp 169) ---

imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• sakadÄ• gÄ• miphale patiá¹-á¹-hÄ• si, __mahÄ• dhammapÄ• laj
sutvÄ• anÄ• gÄ• miphale patiá¹-á¹-hÄ• si, maraá¹‡asamaye setacchattassa heá¹-á¹-hÄ• s
arahattaá¹ƒ pÄ• puá¹‡i. araÃ±Ã±avÄ• sena padhÄ• nÄ• nuyogakiccaá¹ƒ raÃ±Ã±o nÄ• hosi.
sacchikatvÄ• yeva pana bhagavato pattaá¹ƒ gahetvÄ• saparisaá¹ƒ bhagavantaá¹ƒ mahÄ• p
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisi. bhattakiccapariyosÄ• ne sabbaá¹ƒ itt
bhagavantaá¹ƒ vandi \Ne I 103/ á¹-hapetvÄ• rÄ• hulamÄ• taraá¹ƒ. sÄ• pana ``gaccha, ayy
ti parijanena vuccamÄ• nÄ• pi ``sace mayhaá¹ƒ guá¹‡o atthi, sayameva mama santikaá¹ƒ a
Ä• gatameva naá¹ƒ vandissÄ• mÄ«â€™â€™ ti vatvÄ• na agamÄ• si.

bhagavÄ• rÄ• jÄ• naá¹ƒ pattaá¹ƒ gÄ• hÄ• petvÄ• dvÄ«hi aggasÄ• vakehi saddhiá¹ƒ rÄ• ja
gantvÄ• ``rÄ• jadhÄ«tÄ• yathÄ• ruci vandamÄ• nÄ• na kiÃ±ci vattabbÄ• â€™â€™ ti vatvÄ
vegenÄ• gantvÄ• gopphakesu gahetvÄ• pÄ• dapiá¹-á¹-hiyaá¹ƒ sÄ«saá¹ƒ parivattetvÄ• ya
rÄ• jÄ• rÄ• jadhÄ«tÄ• ya bhagavati sinehabahumÄ• nÄ• diguá¹‡asampattiá¹ƒ kathesi --- ``
`tumhehi kÄ• sÄ• yÄ• ni vatthÄ• ni nivÄ• sitÄ• nÄ«â€™ ti sutvÄ• tato paá¹-á¹-hÄ• ya kÄ• s
tumhÄ• kaá¹ƒ ekabhattikabhÄ• vaá¹ƒ sutvÄ• ekabhattikÄ• va jÄ• tÄ• , tumhehi mahÄ• saya
sutvÄ• paá¹-á¹-ikÄ• maÃ±cakeyeva nipannÄ• , tumhÄ• kaá¹ƒ mÄ• lÄ• gandhÄ• dÄ«hi virat
viratamÄ• lÄ• gandhÄ• va jÄ• tÄ• , attano Ã±Ä• takehi `mayaá¹ƒ paá¹-ijaggissÄ• mÄ• â€™
ekaÃ±Ä• takampi na olokesi, evaá¹ƒ guá¹‡asampannÄ• me, bhante, dhÄ«tÄ• â€™â€™ ti.
ayaá¹ƒ idÄ• ni tayÄ• rakkhiyamÄ• nÄ• rÄ• jadhÄ«tÄ• paripakke Ã±Ä• á¹‡e attÄ• naá¹ƒ ra
anÄ• rakkhÄ• pabbatapÄ• de vicaramÄ• nÄ• aparipakkepi Ã±Ä• á¹‡e attÄ• naá¹ƒ rakkhÄ«
__candakinnarÄ«jÄ• takaá¹ƒ_ (J I 14.18 Ä• dayo) kathetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ•

punadivase \Be I 107/ pana __nandassa_ rÄ• jakumÄ• rassa abhisekagehappavesanavivÄ

tassa gehaá¹ƒ gantvÄ• kumÄ• raá¹ƒ pattaá¹ƒ gÄ• hÄ• petvÄ• pabbÄ• jetukÄ• mo maá¹…g
pakkÄ• mi. __janapadakalyÄ• á¹‡Ä«_ kumÄ• raá¹ƒ gacchantaá¹ƒ disvÄ• ``tuvaá¹-aá¹ƒ kho
Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• olokesi. so bhagavantaá¹ƒ
gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ avisahamÄ• no vihÄ• raá¹ƒyeva agamÄ• si. taá¹ƒ anicchа
pabbÄ• jesi. iti bhagavÄ• kapilavatthuá¹ƒ gantvÄ• tatiyadivase nandaá¹ƒ pabbÄ• jesi.

sattame divase rÄ• hulamÄ• tÄ• pi kumÄ• raá¹ƒ alaá¹…karitvÄ• bhagavato santikaá¹ƒ pes
etaá¹ƒ vÄ«satisahassasamaá¹‡aparivutaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ brahmarÅ«pavaá¹‡á
te pitÄ• , etassa mahantÄ• nidhayo ahesuá¹ƒ tyassa nikkhamanakÄ• lato paá¹-á¹-hÄ• ya na
dÄ• yajjaá¹ƒ yÄ• cÄ• hi --- `ahaá¹ƒ, tÄ• ta, kumÄ• ro abhisekaá¹ƒ patvÄ• cakkavattÄ« bhav
dhanaá¹ƒ me dehi. sÄ• miko hi putto pitusantakassÄ• â€™â€™ â€™ ti. kumÄ• ro ca bhaga
pitusinehaá¹ƒ labhitvÄ• haá¹-á¹-hacitto ``sukhÄ• te, samaá¹‡a, chÄ• yÄ• â€™â€™ ti vatvÄ
bahuá¹ƒ attano anurÅ«paá¹ƒ vadanto aá¹-á¹-hÄ• si. bhagavÄ• katabhattakicco anumodana
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. kumÄ• ropi ``dÄ• yajjaá¹ƒ me, samaá¹‡a, dehi, dÄ• yajja
ti bhagavantaá¹ƒ anubandhi. na bhagavÄ• kumÄ• raá¹ƒ nivattÄ• pesi, parijanopi bhagavatÄ
nivattetuá¹ƒ nÄ• sakkhi. iti so bhagavatÄ• saddhiá¹ƒ Ä• rÄ• mameva agamÄ• si.

tato bhagavÄ• cintesi --- ``yaá¹ƒ ayaá¹ƒ pitusantakaá¹ƒ dhanaá¹ƒ icchati, taá¹ƒ vaá¹-á¹-Ä•
savighÄ• taá¹ƒ, handassa me bodhimaá¹‡á¸• e paá¹-iladdhaá¹ƒ sattavidhaá¹ƒ ariyadhanaá¹
lokuttaradÄ• yajjassa naá¹ƒ sÄ• mikaá¹ƒ karomÄ«â€™â€™ ti Ä• yasmantaá¹ƒ sÄ• riputtaá¹
sÄ• riputta, rÄ• hulaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. thero taá¹ƒ pabbÄ• jesi. pabbajite ca pan
adhimattaá¹ƒ dukkhaá¹ƒ uppajji, taá¹ƒ adhivÄ• setuá¹ƒ asakkonto bhagavantaá¹ƒ upasaá¹…
bhante, ayyÄ• mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ na pabbÄ• jeyyuâ€™â€™ nti
tassa varaá¹ƒ datvÄ• punekadivase rÄ• janivesane katabhattakicco ekamantaá¹ƒ nisinnena
tumhÄ• kaá¹ƒ dukkarakÄ• rikakÄ• le ekÄ• devatÄ• maá¹ƒ upasaá¹…kamitvÄ• `putto te kÄ
vacanaá¹ƒ asaddahanto `na mayhaá¹ƒ putto sambodhiá¹ƒ appatvÄ• kÄ• laá¹ƒ karotÄ«â€™
paá¹-ikkhipiâ€™â€™ nti vutte ``tumhe idÄ• ni kiá¹ƒ saddahissatha, ye tumhe pubbepi aá¹-á¹
`putto te matoâ€™ ti vutte na saddahitthÄ• â€™â€™ ti imissÄ• aá¹-á¹-huppattiyÄ• __mahÄ
kathesi. kathÄ• pariyosÄ• ne rÄ• jÄ• anÄ• gÄ• miphale patiá¹-á¹-hahi.

iti bhagavÄ• pitaraá¹ƒ tÄ«su phalesu patiá¹-á¹-hÄ• petvÄ• bhikkhusaá¹…ghaparivuto puna
gantvÄ• sÄ«tavane vihÄ• si. tasmiá¹ƒ \Ee 97/ samaye anÄ• thapiá¹‡á¸• iko gahapati paÃ±c
bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya rÄ• jagahaá¹ƒ gantvÄ• attano piyasahÄ• yakassa seá¹-á¹-hino g
buddhassa bhagavato uppannabhÄ• vaá¹ƒ sutvÄ• balavapaccÅ«se devatÄ• nubhÄ• vena
upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya, dutiye divase bu
mahÄ• dÄ• naá¹ƒ datvÄ• sÄ• vatthiá¹ƒ Ä• gamanatthÄ• ya satthu paá¹-iÃ±Ã±aá¹ƒ gahetvÄ
paÃ±cacattÄ• lÄ«sayojanaá¹-á¹-hÄ• ne satasahassaá¹ƒ datvÄ• yojanike yojanike vihÄ• raá
koá¹-isanthÄ• rena aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi kiá¹‡itvÄ• navakammaá¹ƒ paá¹-á

dasabalassa gandhakuá¹-iá¹ƒ kÄ• resi, taá¹ƒ parivÄ• retvÄ• asÄ«tiyÄ• mahÄ• therÄ• naá¹
ekasannivesane Ä• vÄ• se ekakuá¹-ikadvikuá¹-ikahaá¹ƒsavaá¹-á¹-akadÄ«gharassasÄ• lÄ• n
sesasenÄ• sanÄ• ni pokkharaá¹‡icaá¹…kamanarattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni cÄ•
aá¹-á¹-hÄ• rasakoá¹-iparicc Ä• gena ramaá¹‡Ä«ye bhÅ«mibhÄ• ge manoramaá¹ƒ vihÄ• raá¹
Ä• gamanatthÄ• ya dÅ«taá¹ƒ pÄ• hesi. satthÄ• tassa vacanaá¹ƒ sutvÄ• mahÄ• bhikkhusa
nikkhamitvÄ• anupubbena sÄ• vatthinagaraá¹ƒ pÄ• puá¹‡i.

mahÄ• seá¹-á¹-hipi \Ne I 105/ kho vihÄ• ramahaá¹ƒ sajjetvÄ• tathÄ• gatassa jetavanaá¹ƒ p
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ katvÄ• alaá¹…katapaá¹-iyatteheva paÃ±cahi kur
so saparivÄ• ro paÃ±cavaá¹‡á¹‡avatthasamujjalÄ• ni paÃ±ca dhajasatÄ• ni gahetvÄ• dasa
tesaá¹ƒ pacchato mahÄ• subhaddÄ• cÅ«á¸·asubhaddÄ• ti dve seá¹-á¹-hidhÄ«taro paÃ±cah
puá¹‡á¹‡aghaá¹-e gahetvÄ• nikkhamiá¹ƒsu, tÄ• saá¹ƒ pacchato seá¹-á¹-hibhariyÄ•
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• paÃ±cahi mÄ• tugÄ• masatehi saddhiá¹ƒ puá¹‡á¹‡
sabbesaá¹ƒ pacchato mahÄ• seá¹-á¹-hi \Be I 109/ ahatavatthanivattho ahatavatthanivattheh
seá¹-á¹-hisatehi saddhiá¹ƒ bhagavantaá¹ƒ abbhuggaÃ±chi. bhagavÄ• imaá¹ƒ upÄ• sakapar
mahÄ• bhikkhusaá¹…ghaparivuto attano sarÄ«rappabhÄ• ya suvaá¹‡á¹‡arasasekasiÃ±can
kurumÄ• no anantÄ• ya buddhalÄ«lÄ• ya aparimÄ• á¹‡Ä• ya buddhasiriyÄ• jetavanavihÄ•

atha naá¹ƒ anÄ• thapiá¹‡á¸• iko Ä• pucchi --- ``kathÄ• haá¹ƒ, bhante, imasmiá¹ƒ vihÄ• re p
``tena hi, gahapati, imaá¹ƒ vihÄ• raá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa bhikkhusaá¹…
patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti mahÄ• seá¹-á¹-hi suvaá¹‡á¹‡
dasabalassa hatthe udakaá¹ƒ pÄ• tetvÄ• ``imaá¹ƒ jetavanavihÄ• raá¹ƒ \Ee 98/ Ä• gatÄ• nÄ
buddhappamukhassa bhikkhusaá¹…ghassa dammÄ«â€™â€™ ti adÄ• si. satthÄ• vihÄ• raá
karonto ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

``vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

``dadeyya \Ne I 106/ ujubhÅ«tesu, vippasannena cetasÄ• .

te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295) ---

vihÄ• rÄ• nisaá¹ƒsaá¹ƒ kathesi. anÄ• thapiá¹‡á¸• iko dutiyadivasato paá¹-á¹-hÄ• ya vihÄ• ra
visÄ• khÄ• ya vihÄ• ramaho catÅ«hi mÄ• sehi niá¹-á¹-hito, anÄ• thapiá¹‡á¸• ikassa \Be I 11
mÄ• sehi niá¹-á¹-hÄ• si. vihÄ• ramahepi aá¹-á¹-hÄ• raseva koá¹-iyo pariccÄ• gaá¹ƒ agamaá
vihÄ• re catupaá¹‡á¹‡Ä• sakoá¹-isaá¹…khaá¹ƒ dhanaá¹ƒ pariccaji.

atÄ«te pana vipassissa bhagavato kÄ• le punabbasumitto nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡iá¹
kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne yojanappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi.
sirivaá¸• á¸• ho nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡aphÄ• lasanthÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyev
tigÄ• vutappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. vessabhussa bhagavato kÄ• le
suvaá¹‡á¹‡ahatthipadasanthÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne aá¸• á¸• hayojanap
saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. kakusandhassa bhagavato kÄ• le accuto nÄ• ma seá¹-á¹-h
suvaá¹‡á¹‡iá¹-á¹-hakÄ• santhÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne gÄ• vutappamÄ• á
kÄ• resi. koá¹‡Ä• gamanassa bhagavato kÄ• le uggo nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡akaccha
tasmiá¹ƒyeva á¹-hÄ• ne aá¸• á¸• hagÄ• vutappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• res
sumaá¹…galo nÄ• ma seá¹-á¹-hi \Ee 99/ suvaá¹‡á¹‡ayaá¹-á¹-hisanthÄ• rena kiá¹‡itvÄ• tas
soá¸·asakarÄ«sappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. amhÄ• kaá¹ƒ pana bhag
nÄ• ma seá¹-á¹-hi kahÄ• paá¹‡akoá¹-isanthÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne aá¹-
saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. idaá¹ƒ kira á¹-hÄ• naá¹ƒ sabbabuddhÄ• naá¹ƒ avijahitaá¹-á

iti mahÄ• bodhimaá¹‡á¸• e sabbaÃ±Ã±utappattito yÄ• va mahÄ• parinibbÄ• namaÃ±cÄ• y
bhagavÄ• vihÄ• si, idaá¹ƒ __santikenidÄ• naá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

santikenidÄ• nakathÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• niá¹-á¹-hitÄ• .

therÄ• padÄ• naá¹ƒ

1. buddhavaggo

abbhantaranidÄ• navaá¹‡á¹‡anÄ•

<5> á¹• 21 ``atha \Be I 111/ \Ne I 107/ buddhÄ• padÄ• nÄ• ni, suá¹‡Ä• tha suddhamÄ• nas

tiá¹ƒsapÄ• ramisampuá¹‡á¹‡Ä• , dhammarÄ• jÄ• asaá¹…khiyÄ• â€™â€™ ti || ---

ettha __athÄ• _ti adhikÄ• rantarÅ«padassanatthe nipÄ• tapadaá¹ƒ, vibhattiyuttÄ• yuttanipÄ
vibhattiyuttanipÄ• tapadaá¹ƒ. atha vÄ• ---

``adhikÄ• re maá¹…gale ceva, nipphannatthevadhÄ• raá¹‡e.

anantarepagamane, atha-saddo pavattatiâ€™â€™ ||

tathÄ• hi ---

``adhikiccaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, adhiatthaá¹ƒ vibhÄ• sati.

seá¹-á¹-hajeá¹-á¹-hakabhÄ• vena, adhikÄ• ro vidhÄ«yateâ€™â€™ ti || ---

vuttattÄ• buddhÄ• naá¹ƒ samattiá¹ƒsapÄ• ramidhammÄ• naá¹ƒ adhikiccato, seá¹-á¹-hajeá¹
atha-saddena yuttamapadÄ• nÄ• nÄ«ti. tividhabodhisattÄ• naá¹ƒ pÅ«jÄ• maá¹…galasabhÄ
pÅ«janeyyÄ• naá¹ƒ, etaá¹ƒ maá¹…galamuttamaâ€™â€™ nti vacanato (Khp 5.3; Sn 262) m
atha-saddena yuttamapadÄ• nÄ• nÄ«ti \Ne I 108/. buddhÄ• dÄ«naá¹ƒ bhagavantÄ• naá¹ƒ s
arahattamaggena nipphannato nipphannaá¹-á¹-hena atha-saddena yuttamapadÄ• nÄ• nÄ«t
arahattamaggÄ• dikusalato aÃ±Ã±akusalÄ• naá¹ƒ abhÄ• vato avadhÄ• raá¹‡aá¹-á¹-hena ni
atha-saddena yuttamapadÄ• nÄ• nÄ«ti. khuddakapÄ• á¹-hasaá¹…gahÄ• nantaraá¹ƒ saá¹…
atha-saddena yuttamapadÄ• nÄ• nÄ«ti. ito khuddakapÄ• á¹-hato paá¹-á¹-hÄ• yÄ• ti apagam
yuttamapadÄ• nÄ• nÄ«ti.

__buddho_ti ettha bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti buddho, sabbaÃ±
sabbadassÄ• vitÄ• ya buddho, anaÃ±Ã±aneyyatÄ• ya buddho, visavitÄ• ya \Be I 112/ budd
khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho, nirupakkilesasaá¹…khÄ• tena buddho, pabbajjÄ•
adutiyaá¹-á¹-hena buddho, taá¹‡hÄ• pahÄ• naá¹-á¹-hena buddho, ekÄ• yanamaggaá¹ƒ gato
sammÄ• sambodhiá¹ƒ abhisambuddhoti buddho, abuddhivihatattÄ• buddhipaá¹-ilÄ• bhÄ•
bodhoti anatthantarametaá¹ƒ. yathÄ• nÄ«lÄ• divaá¹‡á¹‡ayogato paá¹-o ``nÄ«lo paá¹-o, ratt
vuccati, evaá¹ƒ buddhaguá¹‡ayogato buddho. atha vÄ• ``bodhiâ€™â€™ vuccati catÅ«su m
Ã±Ä• á¹‡ena sakaladiyaá¸• á¸• hasahassakilesÄ• rigaá¹‡e khepetvÄ• nibbÄ• nÄ• dhigama

ti vuccati. tena sampayutto samaá¹…gÄ«puggalo buddho. teneva Ã±Ä• á¹‡ena paccekabud
nibbÄ• namadhigacchati. buddhÄ• naá¹ƒ pana catÅ«su asaá¹…khyeyyesu kappasatasahas
bodhiÃ±Ä• á¹‡assÄ• dhigatattÄ• ca
indriyaparopariyattaÃ±Ä• á¹‡amahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡ayamakapÄ• á¹-ihÄ«r
anÄ• varaá¹‡aÄ• sayÄ• nusayÄ• diasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ samadhigatattÄ• c
asaá¹…khyeyyÄ• sattanikÄ• ye dhammÄ• mataá¹ƒ pÄ• yetvÄ• nibbÄ• nassa pÄ• panato c
buddhÄ• namevÄ• dhikabhÄ• vato tesameva sambuddhÄ• naá¹ƒ apadÄ• naá¹ƒ kÄ• raá¹‡a
duvidhaá¹ƒ kusalÄ• kusalavasena. paccekabuddhÄ• pana na tathÄ• kÄ• tuá¹ƒ samatthÄ•
saá¹…gahaá¹ƒ karontÄ• pi ---

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

pÅ«rentu cittasaá¹…kappÄ• , cando pannaraso yathÄ• ||

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

pÅ«rentu cittasaá¹…kappÄ• , maá¹‡i jotiraso yathÄ• â€™â€™ ti || (Sv II 95 pubbÅ«panissay
1.192; Dhp-a I sÄ• mÄ• vatÄ«vatthu) ---

imÄ• hi \Ne I 109/ dvÄ«hiyeva gÄ• thÄ• hi dhammaá¹ƒ desenti. desentÄ• pi asaá¹…khyeyya
sakkuá¹‡anti, tasmÄ• na sabbaÃ±Ã±ubuddhasadisÄ• hutvÄ• pÄ• á¹-iekkaá¹ƒ visuá¹ƒ bud
tesaá¹ƒ apadÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ __paccekabuddhÄ• padÄ• naá¹ƒ_.

ciraá¹ƒ \Be I 113/ á¹-hitÄ• ti \Ee 101/ therÄ• . atha vÄ• thiratarasÄ«lÄ• cÄ• ramaddavÄ• di
therÄ• . atha vÄ• thiravarasÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanaguá¹-
thiratarasaá¹…khÄ• tapaá¹‡Ä«tÄ• nuttarasantinibbÄ• namadhigatÄ• ti therÄ• , therÄ• naá¹ƒ
__therÄ• padÄ• nÄ• ni_. tathÄ• tÄ• diguá¹‡ehi yuttÄ• ti therÄ«, therÄ«naá¹ƒ apadÄ• nÄ• n
buddhÄ• padÄ• ne paÃ±ceva apadÄ• nÄ• ni, paÃ±ceva suttantÄ• . tenÄ• hu porÄ• á¹‡Ä• -

``paÃ±ceva apadÄ• nÄ• ni, paÃ±ca suttÄ• ni yassa ca.

idaá¹ƒ buddhÄ• padÄ• nanti, paá¹-hamaá¹ƒ anulomatoâ€™â€™ ti ||

paccekabuddhÄ• padÄ• nepi paÃ±ceva apadÄ• nÄ• ni, paÃ±ceva suttantÄ• . tenÄ• hu por

``paÃ±ceva apadÄ• nÄ• ni, paÃ±ca suttÄ• ni yassa ca.

idaá¹ƒ paccekabuddhÄ• padÄ• nanti, dutiyaá¹ƒ anulomatoâ€™â€™ ti ||

therÄ• padÄ• nesu dasÄ• dhikapaÃ±casatÄ• padÄ• nÄ• ni, vaggato ekapaÃ±Ã±Ä• sa vagg

``paÃ±casatadasapadÄ• nÄ• ni, ekapaÃ±Ã±Ä• sa vaggato.

idaá¹ƒ therÄ• padÄ• nanti, tatiyaá¹ƒ anulomatoâ€™â€™ ti ||

therÄ«apadÄ• nesu cattÄ• lÄ«saá¹ƒ apadÄ• nÄ• ni, vaggato caturo vaggÄ• . tenÄ• hu porÄ

``cattÄ• lÄ«saá¹ƒpadÄ• nÄ• ni, catuvaggÄ• ni yassa ca.

idaá¹ƒ therÄ«padÄ• nanti, catutthaá¹ƒ anulomatoâ€™â€™ ti ||

__apadÄ• na_nti ettha apadÄ• na-saddo kÄ• raá¹‡agahaá¹‡aapagamanapaá¹-ipÄ• á¹-iakk
esa ``khattiyÄ• naá¹ƒ apadÄ• naá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ apadÄ• naâ€™â€™ ntiÄ• dÄ«su
khattiyÄ• naá¹ƒ \Ne I 110/ kÄ• raá¹‡aá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ kÄ• raá¹‡anti attho. ``upÄ• s
ntiÄ• dÄ«su gahaá¹‡e dissati, saá¹ƒsuá¹-á¹-hu gahaá¹‡anti attho. ``vÄ• á¹‡ijÄ• naá¹ƒ apadÄ
apadÄ• naâ€™â€™ ntiÄ• dÄ«su apagamane dissati, tato tato tesaá¹ƒ apagamananti attho.
114/ bhikkhu sapadÄ• nacÄ• ravasena piá¹‡á¸• Ä• ya caratÄ«â€™â€™ tiÄ• dÄ«su paá¹-ipÄ
gharapaá¹-ipÄ• á¹-iyÄ• caratÄ«ti attho. ``apagatÄ• ime sÄ• maÃ±Ã±Ä• , apagatÄ• ime bra
apadÄ• netÄ«â€™â€™ tiÄ• dÄ«su akkosane dissati, akkosati paribhÄ• satÄ«ti \Ee 102/ attl
dissati. tasmÄ• buddhÄ• naá¹ƒ apadÄ• nÄ• ni buddhÄ• padÄ• ni, buddhakÄ• raá¹‡Ä• nÄ«t
gaá¹…gÄ• vÄ• lukÅ«pamÄ• naá¹ƒ anekesaá¹ƒ buddhÄ• naá¹ƒ dÄ• napÄ• ramitÄ• disamatt
daá¹-á¹-habbaá¹ƒ. atha adhikÄ• rÄ• dÄ«su yuttaapadÄ• nÄ• ni suddhamÄ• nasÄ• suá¹‡Ä•

tattha __suddhamÄ• nasÄ• _ti arahattamaggaÃ±Ä• á¹‡ena diyaá¸• á¸• hakilesasahassaá¹ƒ
suddhamÄ• nasÄ• parisuddhacittÄ• suddhahadayÄ• paÃ±casatÄ• khÄ«á¹‡Ä• savÄ• ima
suá¹‡Ä• tha, ohitasotÄ• manasi karothÄ• ti attho.

ettha pana ``apadÄ• nÄ• nÄ«â€™â€™ ti avatvÄ• paccekabuddhÄ• padÄ• natherÄ• padÄ•
``atha buddhÄ• padÄ• nÄ• nÄ«â€™â€™ ti vacanaá¹ƒ khandhayamakaÄ• yatanadhÄ• tusad
vijjamÄ• nesupi padhÄ• navasena Ä• divasena ca ``mÅ«layamakaâ€™â€™ nti vacanaá¹ƒ v
terasasaá¹…ghÄ• disesadveaniyatatiá¹ƒsanissaggiyesu vijjamÄ• nesupi padhÄ• navasena
``pÄ• rÄ• jikakaá¹‡á¸• oâ€™â€™ ti vacanaá¹ƒ viya ca idhÄ• pi padhÄ• navasena Ä• divase
daá¹-á¹-habbaá¹ƒ.

``sammÄ• sambuddhÄ• padÄ• nÄ• nÄ«â€™â€™ ti vattabbe ``vaá¹‡á¹‡Ä• gamo ... pe ... pa
niruttinayena vÄ• ``tesu vuddhilopÄ• gamavikÄ• raviparÄ«tÄ• desÄ• cÄ• â€™â€™ ti sutte

__sammÄ• _tinipÄ• tapadassa, sayaá¹ƒsaddatthavÄ• cakassa __sa_-ntiupasaggapadassa
kitantavÄ• cÄ«buddhasaddameva gahetvÄ• gÄ• thÄ• bandhasukhatthaá¹ƒ ``buddhÄ• padÄ
sammÄ• sambuddhÄ• padÄ• nÄ• nÄ«ti attho.

iti visuddhajanavilÄ• siniyÄ• apadÄ• na-aá¹-á¹-hakathÄ• ya

abbhantaranidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. buddhaapadÄ• navaá¹‡á¹‡anÄ•

idÄ• ni \Be I 115/ \Ne I 111/ abbhantaranidÄ• nÄ• nantaraá¹ƒ apadÄ• naá¹-á¹-hakathaá¹ƒ k

``sapadÄ• naá¹ƒ apadÄ• naá¹ƒ, vicitranayadesanaá¹ƒ.

yaá¹ƒ khuddakanikÄ• yasmiá¹ƒ, saá¹…gÄ• yiá¹ƒsu mahesayo.

tassa dÄ• ni anuppatto, atthasaá¹ƒvaá¹‡á¹‡anÄ• kkamoâ€™â€™ ti ||

tattha \Ee 103/ yaá¹ƒ apadÄ• naá¹ƒ tÄ• va ``sakalaá¹ƒ buddhavacanaá¹ƒ ekavimuttirasaâ€
ekarase saá¹…gahaá¹ƒ gacchati, dhammavinayavasena dvidhÄ• saá¹…gahe dhamme saá¹
paá¹-hamamajjhimapacchimabuddhavacanesu majjhimabuddhavacane saá¹…gahaá¹ƒ gac
vinayÄ• bhidhammasuttantapiá¹-akesu suttantapiá¹-ake saá¹…gahaá¹ƒ gacchati,
dÄ«ghanikÄ• yamajjhimasaá¹ƒyuttaaá¹…guttarakhuddakanikÄ• yesu paÃ±casu khuddakan
suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbh
navasu sÄ• sanaá¹…gesu gÄ• thÄ• ya saá¹…gahitaá¹ƒ.

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dvesahassÄ• ni bhikkhuto.

caturÄ• sÄ«tisahassÄ• ni, yeme dhammÄ• pavattinoâ€™â€™ ti || ---

evaá¹ƒ vuttacaturÄ• sÄ«tisahassadhammakkhandhesu katipayadhammakkhandhasaá¹…ga

idÄ• ni taá¹ƒ apadÄ• naá¹ƒ dassento __ ``tiá¹ƒsapÄ• ramisampuá¹‡á¹‡Ä• , dhammarÄ• jÄ•
tattha dasapÄ• ramitÄ• va pacchimamajjhimukkaá¹-á¹-havasena
dasapÄ• ramÄ«dasaupapÄ• ramÄ«dasaparamatthapÄ• ramÄ«naá¹ƒ vasena samattiá¹ƒsap
puá¹‡á¹‡Ä• sampuá¹‡á¹‡Ä• samannÄ• gatÄ• samaá¹…gÄ«bhÅ«tÄ• ajjhÄ• pannÄ• saá¹
__tiá¹ƒsapÄ• ramisampuá¹‡á¹‡Ä• _. sakalalokattayavÄ• sine sattanikÄ• ye
mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• saá¹…khÄ• tÄ• hi catÅ«hi brahmavihÄ• rasamÄ• patt

vÄ• ekacittabhÄ• vena attano ca kÄ• ye raÃ±jenti allÄ«yÄ• pentÄ«ti rÄ• jÄ• no, dhammena
itthambhÅ«tÄ• buddhÄ• . dasasataá¹ƒ sahassaá¹ƒ dasasahassaá¹ƒ satasahassaá¹ƒ dasas
koá¹-ippakoá¹-i nahutaá¹ƒ ninnahutaá¹ƒ akkhobhiá¹‡i bindu abbudaá¹ƒ nirabbudaá¹ƒ ahaha
aá¹-aá¹-aá¹ƒ sogandhikaá¹ƒ uppalaá¹ƒ kumudaá¹ƒ puá¹‡á¸• arikaá¹ƒ padumaá¹ƒ \Ne I 112/
mahÄ• kathÄ• naá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ vasena __asaá¹…khiyÄ• _ saá¹…khÄ• rahitÄ
niruddhÄ• abbhatthaá¹ƒ gatÄ• ti adhippÄ• yo.

<6> tesu \Be I 116/ atÄ«tabuddhesu katÄ• dhikÄ• raÃ±ca attanÄ• bodhisattabhÅ«tena cak
katasambhÄ• raÃ±ca Ä• nandattherena puá¹-á¹-ho bhagavÄ• __ ``sambodhiá¹ƒ buddhasea
_ntiÄ• dimÄ• ha. bho Ä• nanda, mama apadÄ• naá¹ƒ suá¹‡ohÄ«ti adhippÄ• yo. Ä• nanda, a
bodhisambhÄ• rapÅ«raá¹‡akÄ• le cakkavattirÄ• jÄ• hutvÄ• seá¹-á¹-hÄ• naá¹ƒ pasaá¹-á¹-h
paá¹-ividdhacatusaccÄ• naá¹ƒ buddhÄ• naá¹ƒ sambodhiá¹ƒ catusaccamaggaÃ±Ä• á¹‡aá¹ƒ
sirasÄ• abhivÄ• dayeti sambandho \Ee 104/. __sasaá¹…ghe_ sÄ• vakasaá¹…ghasahite __
buddhe dasahi aá¹…gulÄ«hi ubhohi hatthapuá¹-ehi __namassitvÄ• _ vanditvÄ• __sirasÄ• _
Ä• darena thomanaá¹ƒ katvÄ• paá¹‡Ä• maá¹ƒ karomÄ«ti attho.

<7> __yÄ• vatÄ• buddhakhettesÅ«_ti dasasahassacakkavÄ• á¸·esu buddhakhettesu, __Ä
__bhÅ«maá¹-á¹-hÄ• _ bhÅ«mitalagatÄ• , veá¸·uriyÄ• dayo satta __ratanÄ• asaá¹…khiyÄ• _
__yÄ• vatÄ• _ yattakÄ• , __vijjanti_. tÄ• ni sabbÄ• ni __manasÄ• _ cittena __samÄ• hare, _
adhiá¹-á¹-hahitvÄ• Ä• harissÄ• mÄ«ti attho, mama pÄ• sÄ• dassa sÄ• mantÄ• rÄ• siá¹ƒ ka

<8> __tattha rÅ«piyabhÅ«miya_nti tasmiá¹ƒ anekabhÅ«mimhi pÄ• sÄ• de rÅ«piyamayaá¹ƒ
nimmitanti attho. __ahaá¹ƒ ratanamayaá¹ƒ_ sattahi ratanehi nimmitaá¹ƒ anekasatabhÅ«mik
ubbiddhaá¹ƒ_ uggataá¹ƒ __nabhamuggataá¹ƒ_ Ä• kÄ• se jotamÄ• naá¹ƒ __mÄ• payi_nti at

<9> tameva pÄ• sÄ• daá¹ƒ vaá¹‡á¹‡ento __ ``vicittathambhaâ€™â€™ _ntyÄ• dimÄ• ha. vi
masÄ• ragallÄ• divaá¹‡á¹‡ehi thambhehi ussÄ• pitaá¹ƒ __sukataá¹ƒ_ suá¹-á¹-hu kataá¹ƒ lal
Ä• rohapariá¹‡Ä• havasena suá¹-á¹-hu __vibhattaá¹ƒ_ anekakoá¹-isatagghanatoraá¹‡animn
punapi kiá¹ƒ visiá¹-á¹-haá¹ƒ? __kanakamayasaá¹…ghÄ• á¹-aá¹ƒ_ suvaá¹‡á¹‡ehi katatulÄ• s
yuttaá¹ƒ, tattha ussÄ• pitakontehi ca chattehi ca __maá¹‡á¸• itaá¹ƒ_ sobhitaá¹ƒ pÄ• sÄ• dar

<10> punapi pÄ• sÄ• dasseva sobhaá¹ƒ vaá¹‡á¹‡ento __ ``paá¹-hamÄ• veá¸·uriyÄ• bhÅ«
anekasatabhÅ«mipÄ• sÄ• dassa __subhÄ• _ iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• \Be I 117/ __a
valÄ• hakapaá¹-alasadisÄ• __vimalÄ• _ nimmalÄ• veá¸·uriyamaá¹‡imayÄ• nÄ«lavaá¹‡á¹‡
ahosÄ«ti attho. jalajanaá¸·inapadumehi __Ä• kiá¹‡á¹‡Ä• _ samaá¹…gÄ«bhÅ«tÄ• varÄ• ya
__kaÃ±canabhÅ«miyÄ• _ suvaá¹‡á¹‡abhÅ«miyÄ• va sobhatÄ«ti attho.

<11> tasseva \Ne I 113/ pÄ• sÄ• dassa __kÄ• ci bhÅ«mi pavÄ• á¸·aá¹ƒsÄ• _ pavÄ• á¸·ako

__pavÄ• á¸·avaá¹‡á¹‡Ä• , _ kÄ• ci bhÅ«mi __lohitakÄ• _ lohitavaá¹‡á¹‡Ä• , kÄ• ci bhÅ«mi
__indagopakavaá¹‡á¹‡Ä• bhÄ• _ rasmiyo niccharamÄ• nÄ• , kÄ• ci bhÅ«mi dasa __disÄ•

<12> tasmiá¹ƒyeva pÄ• sÄ• de __niyyÅ«hÄ• _ niggatapamukhasÄ• lÄ• ca __suvibhattÄ•
koá¹-á¹-hÄ• sato visuá¹ƒ visuá¹ƒ katÄ• __sÄ«hapaÃ±jarÄ• _ sÄ«hadvÄ• rÄ• \Ee 105/ ca.
vedikÄ• valayehi jÄ• lakavÄ• á¹-ehi ca __manoramÄ• _ manaallÄ«yanakÄ• __gandhÄ• vea
olambantÄ«ti attho.

<13> tasmiá¹ƒyeva pÄ• sÄ• de __sattaratanabhÅ«sitÄ• _ sattaratanehi sobhitÄ• kÅ«á¹-Ä•
__nÄ«lÄ• _ nÄ«lavaá¹‡á¹‡Ä• , __pÄ«tÄ• _ pÄ«tavaá¹‡á¹‡Ä• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• , __l
rattavaá¹‡á¹‡Ä• , __odÄ• tÄ• _ odÄ• tavaá¹‡á¹‡Ä• setavaá¹‡á¹‡Ä• , __suddhakÄ• á¸·akÄ•
__kÅ«á¹-Ä• gÄ• ravarÅ«petÄ• _ kÅ«á¹-Ä• gÄ• ravarehi kaá¹‡á¹‡ikakÅ«á¹-Ä• gÄ• ravarehi
attho.

<14> tasmiá¹ƒyeva pÄ• sÄ• de __olokamayÄ• _ uddhammukhÄ• __padumÄ• _ supupphit
sÄ«habyagghÄ• dÄ«hi vÄ• á¸·amigagaá¹‡ehi ca haá¹ƒsakoÃ±camayÅ«rÄ• dipakkhisamÅ«h
attho. atiucco hutvÄ• nabhamuggatattÄ• nakkhattatÄ• rakÄ• hi Ä• kiá¹‡á¹‡o __candasÅ«r
__maá¹‡á¸• ito_ so pÄ• sÄ• doti attho.

<15> so eva cakkavattissa pÄ• sÄ• do __hemajÄ• lena_ suvaá¹‡á¹‡ajÄ• lena __saÃ±chan
soá¹‡á¹‡akiá¹…kaá¹‡ikÄ• yuto_ suvaá¹‡á¹‡akiá¹…kaá¹‡ikajÄ• lehi yuto samannÄ• gatoti at
manallÄ«yanakÄ• __soá¹‡á¹‡amÄ• lÄ• _ suvaá¹‡á¹‡apupphapantiyo __vÄ• tavegena_ vÄ•
saddaá¹ƒ karontÄ«ti attho.

<16> __maÃ±jeá¹-á¹-hakaá¹ƒ_ \Be I 118/ maÃ±jiá¹-á¹-havaá¹‡á¹‡aá¹ƒ, __lohitakaá¹ƒ_ lohit
__pÄ«takaá¹ƒ_ pÄ«tavaá¹‡á¹‡aá¹ƒ, __haripiÃ±jaraá¹ƒ_ jambonadasuvaá¹‡á¹‡avaá¹‡á¹‡aá
dhajaá¹ƒ __nÄ• nÄ• raá¹…gehi_ anekehi vaá¹‡á¹‡ehi, __sampÄ«taá¹ƒ_ raÃ±jitaá¹ƒ dhajaá
pÄ• sÄ• de ussÄ• pitaá¹ƒ. __dhajamÄ• linÄ«_ti liá¹…gavipallÄ• savasena vuttaá¹ƒ, dhajam
attho.

<17> tasmiá¹ƒ pÄ• sÄ• de attharaá¹‡Ä• dayo vaá¹‡á¹‡ento __ ``na naá¹ƒ bahÅ«â€™â€™
pÄ• sÄ• daá¹ƒ \Ne I 114/ bahÅ«hi avijjamÄ• naá¹ƒ nÄ• ma natthÄ«ti attho, __nÄ• nÄ• saya
attharaá¹‡ehi vicittÄ• sobhitÄ• maÃ±capÄ«á¹-hÄ• disayanÄ• __anekasatÄ• _ anekasatas
__phalikÄ• _ phalikamaá¹‡imayÄ• phalikÄ• hi katÄ• , __rajatÄ• mayÄ• _ rajatehi katÄ• , __
katÄ• , __lohitaá¹…gÄ• _ rattajÄ• timaá¹‡Ä«hi katÄ• , __masÄ• ragallamayÄ• _ kabaravaá
__saá¹‡hakÄ• sikasanthatÄ• _ saá¹‡hehi sukhumehi kÄ• sikavatthehi atthatÄ• .

<18> __pÄ• vurÄ• _ti pÄ• vuraá¹‡Ä• . kÄ«disÄ• ? __kambalÄ• _ lomasuttehi katÄ• , __duk

__cÄ«nÄ• _ cÄ«napaá¹-ehi katÄ• , __pattuá¹‡á¹‡Ä• _ pattuá¹‡á¹‡adese jÄ• tapaá¹-ehi katÄ
paá¹‡á¸• uvaá¹‡á¹‡Ä• , __vicittattharaá¹‡aá¹ƒ_ anekehi attharaá¹‡ehi pÄ• vuraá¹‡ehi ca vic
sayanaá¹ƒ, __manasÄ• _ cittena, __ahaá¹ƒ paÃ±Ã±apesi_nti attho.

<19> tadeva pÄ• sÄ• daá¹ƒ vaá¹‡á¹‡ento __ ``tÄ• su tÄ• sveva bhÅ«mÄ«sÅ«â€™â€™ _ti
__ratanakÅ«á¹-alaá¹…kata_nti ratanamayakÅ«á¹-ehi ratanakaá¹‡á¹‡ikÄ• hi alaá¹…kataá¹ƒ
__maá¹‡iverocanÄ• ukkÄ• _ti verocanamaá¹‡Ä«hi rattamaá¹‡Ä«hi katÄ• , __ukkÄ• _ daá¹‡
sutiá¹-á¹-hare_ti Ä• kÄ• se suá¹-á¹-hu dhÄ• rayantÄ• gaá¹‡hantÄ• anekasatajanÄ• suá¹-á
attho.

<20> puna tadeva pÄ• sÄ• daá¹ƒ vaá¹‡á¹‡ento __ ``sobhanti esikÄ• thambhÄ• â€™â€™ _
__esikÄ• thambhÄ• _ nÄ• ma nagaradvÄ• re sobhanatthÄ• ya nikhÄ• tÄ• \Be I 119/ thamb
__kaÃ±canatoraá¹‡Ä• _ suvaá¹‡á¹‡amayÄ• , __jambonadÄ• _ jambonadasuvaá¹‡á¹‡amay
khadirarukkhasÄ• ramayÄ• ca __rajatamayÄ• _ ca toraá¹‡Ä• sobhanti, esikÄ• ca toraá¹‡Ä
sobhayantÄ«ti attho.

<21> tasmiá¹ƒ pÄ• sÄ• de __suvibhattÄ• anekÄ• sandhÄ«_ kavÄ• á¹-ehi ca aggaá¸·ehi ca
sandhiparikkhepÄ• sobhayantÄ«ti attho, __ubhato_ti tassa pÄ• sÄ• dassa ubhosu passesu
anekehi padumehi anekehi ca uppalehi, __saá¹ƒyutÄ• _ puá¹‡á¹‡Ä• taá¹ƒ pÄ• sÄ• daá¹ƒ s

22-23__._ evaá¹ƒ pÄ• sÄ• dassa sobhaá¹ƒ vaá¹‡á¹‡etvÄ• ratanamayaá¹ƒ pÄ• sÄ• daÃ±ca
__ ``atÄ«te sabbabuddhe cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __atÄ«te_ti atikkante vigate
__sasaá¹…ghe_ sÄ• vakasamÅ«hasahite, __sabbe lokanÄ• yake_ buddhe sabhÄ• vena pa
saá¹‡á¹-hÄ• nena ca, __sasÄ• vake_ sÄ• vakasahite, __buddhe nimminitvÄ• _ yena dvÄ• r
\Ne I 115/, __tena dvÄ• rena pavisitvÄ• sasÄ• vakÄ• sabbe buddhÄ• sabbasoá¹‡á¹‡amay
__pÄ«á¹-he nisinnÄ• ariyamaá¹‡á¸• alÄ• _ ariyasamÅ«hÄ• ahesunti attho.

24-25__._ __etarahi_ vattamÄ• ne kÄ• le __anuttarÄ• _ uttaravirahitÄ• __ye_ ca __buddhÄ
saá¹ƒvijjanti, te ca __paccekabuddhe anekasate sayambhÅ«_ sayameva bhÅ«te aÃ±Ã±Ä• c
khandhakilesÄ• bhisaá¹…khÄ• ramaccudevaputtamÄ• rehi aparÄ• jite, jayamÄ• panne sant
mayhaá¹ƒ pÄ• sÄ• daá¹ƒ atÄ«takÄ• le ca vattamÄ• nakÄ• le ca, __sabbe buddhÄ• samÄ•
Ä• ruhiá¹ƒsÅ«ti attho.

<26> __ye dibbÄ• _ divi bhavÄ• dibbÄ• devaloke jÄ• tÄ• , __ye_ ca __bahÅ« kapparukkh
manusse jÄ• tÄ• ye ca bahÅ« kapparukkhÄ• atthi, tato __sabbaá¹ƒ dussaá¹ƒ samÄ• hantv
Ä• haritvÄ• tecÄ«varÄ• ni kÄ• retvÄ• te paccekabuddhe ticÄ«varehi __acchÄ• demÄ«_ti s

<27> evaá¹ƒ \Be I 120/ ticÄ«varehi acchÄ• detvÄ• pÄ• rupÄ• petvÄ• tesaá¹ƒ nisinnÄ• naá

__sampannaá¹ƒ_ madhuraá¹ƒ __khajjaá¹ƒ_ khÄ• ditabbaá¹ƒ pÅ«vÄ• di kiÃ±ci, madhuraá¹ƒ
Ä• hÄ• raÃ±ca, madhuraá¹ƒ __sÄ• yanÄ«yaá¹ƒ_ lehanÄ«yaÃ±ca, __sampannaá¹ƒ_ madhu
aá¹-á¹-hapÄ• naÃ±ca, __bhojanaá¹ƒ_ bhuÃ±jitabbaá¹ƒ Ä• hÄ• raÃ±ca, __subhe_ sundare _
saá¹ƒ_ suá¹-á¹-hu __pÅ«retvÄ• adÄ• siá¹ƒ_ paá¹-iggahÄ• pesinti attho.

<28> __sabbe te ariyamaá¹‡á¸• alÄ• _ sabbe te ariyasamÅ«hÄ• , __dibbacakkhu samÄ• h
dibbacakkhusamaá¹…gino hutvÄ• maá¹-á¹-hÄ• kilesehi rahitattÄ• siliá¹-á¹-hÄ• sobhamÄ•
ticÄ«varehi samaá¹…gÄ«bhÅ«tÄ• madhurasakkharÄ• hi ca telena ca madhuphÄ• á¹‡itehi
annena ca mayÄ• __tappitÄ• _ appitÄ• paripÅ«ritÄ• ahesunti attho.

<29> te evaá¹ƒ santappitÄ• ariyamaá¹‡á¸• alÄ• __ratanagabbhaá¹ƒ_ sattahi ratanehi nim
__pavisitvÄ• guhÄ• sayÄ• _ guhÄ• yaá¹ƒ sayamÄ• nÄ• , __kesarÄ«va_ kesarasÄ«hÄ• iva
maÃ±ce, __sÄ«haseyyamakappayuá¹ƒ_ yathÄ• sÄ«ho migarÄ• jÄ• dakkhiá¹‡apassena sa
dakkhiá¹‡ahatthaá¹ƒ sÄ«sÅ«padhÄ• naá¹ƒ katvÄ• vÄ• mahatthaá¹ƒ ujukaá¹ƒ á¹-hapetvÄ•
katvÄ• niccalo sayati, evaá¹ƒ seyyaá¹ƒ kappayuá¹ƒ kariá¹ƒsÅ«ti attho.

<30> te evaá¹ƒ sÄ«haseyyaá¹ƒ kappetvÄ• __sampajÄ• nÄ• _ satisampajaÃ±Ã±asampann
suá¹-á¹-hu uá¹-á¹-hahitvÄ• __sayane pallaá¹…kamÄ• bhujuá¹ƒ_ Å«rubaddhÄ• sanaá¹ƒ kar

<31> __gocaraá¹ƒ_ \Ne I 116/ __sabbabuddhÄ• na_nti sabbesaá¹ƒ atÄ«tÄ• nÄ• gatÄ• naá
Ä• rammaá¹‡abhÅ«taá¹ƒ __jhÄ• naratisamappitÄ• _ jhÄ• naratiyÄ• saá¹ƒ suá¹-á¹-hu appitÄ
attho, __aÃ±Ã±e dhammÄ• ni desentÄ«_ti tesu paccekabuddhesu aÃ±Ã±e ekacce dhamme
__iddhiyÄ• _ paá¹-hamÄ• dijjhÄ• nakÄ«á¸·Ä• ya __kÄ«á¸·anti_ \Ee 108/ ramanti.

<32> __aÃ±Ã±e_ ekacce __abhiÃ±Ã±Ä• _ paÃ±ca abhiÃ±Ã±Ä• yo __vasibhÄ• vitÄ• _ vas
abhiÃ±Ã±Ä• su Ä• vajjanasamÄ• pajjanavuá¹-á¹-hÄ• naadhiá¹-á¹-hÄ• napaccavekkhaá¹‡as
vasÄ«bhÄ• vaá¹ƒ itÄ• gatÄ• pattÄ• abhiÃ±Ã±Ä• yo \Be I 121/, __appenti_ samÄ• pajjanti.
__anekasahassiyo vikubbanÄ• ni_ ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko
iddhivikubbanÄ• ni __vikubbanti_ karontÄ«ti attho.

<33> __buddhÄ• pi buddhe_ti evaá¹ƒ sannipatitesu paccekabuddhesu sabbaÃ±Ã±utaÃ±Ã±
Ä• rammaá¹‡abhÅ«taá¹ƒ paÃ±haá¹ƒ buddhÄ• buddhe __pucchantÄ«_ti attho. te buddhÄ•
__gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ_ sukhumaá¹ƒ, __á¹-hÄ• naá¹ƒ_ kÄ• raá¹‡aá¹ƒ, __paÃ±Ã±Ä•
niravasesato bujjhanti.

<34> tadÄ• mama pÄ• sÄ• de sannipatitÄ• __sÄ• vakÄ• _pi __buddhe_ paÃ±haá¹ƒ __pu
paÃ±haá¹ƒ __pucchanti, te_ buddhÄ• ca sÄ• vakÄ• ca __aÃ±Ã±amaÃ±Ã±aá¹ƒ_ paÃ±haá
__byÄ• karonti_ vissajjenti.

<35> puna te sabbe ekato dassento __ ``buddhÄ• paccekabuddhÄ• cÄ• â€™â€™ _tiÄ• c
sammÄ• sambuddhÄ• , __paccekabuddhÄ• _ ca __sÄ• vakÄ• _ ca sissÄ• __paricÄ• rakÄ•
sakÄ• ya __ratiyÄ• _ ramamÄ• nÄ• sallÄ«nÄ• mama __pÄ• sÄ• de abhiramantÄ«_ti attho

<36> evaá¹ƒ tasmiá¹ƒ vejayantapÄ• sÄ• de paccekabuddhÄ• naá¹ƒ Ä• cÄ• rasampattiá¹ƒ c
Ä• nubhÄ• vaá¹ƒ dassento so tilokavijayo cakkavattirÄ• jÄ• __ ``chattÄ• tiá¹-á¹-hantu ratan
tattha __ratanÄ• _ sattaratanamayÄ• , __chattÄ• kaÃ±canÄ• veá¸·apantikÄ• _ suvaá¹‡á¹‡a
__tiá¹-á¹-hantu. muttÄ• jÄ• laparikkhittÄ• _ muttÄ• jÄ• lehi parivÄ• ritÄ• , __sabbe_ chattÄ•
muddhani, __dhÄ• rentÅ«_ti cintitamatteyeva chattÄ• pÄ• tubhÅ«tÄ• hontÄ«ti attho.

<37> __soá¹‡á¹‡atÄ• rakacittitÄ• _ suvaá¹‡á¹‡atÄ• rakÄ• hi daddallamÄ• nÄ• __celavitÄ•
\Ne I 117/. __vicittÄ• _ anekavaá¹‡á¹‡Ä• , __malyavitatÄ• _ pupphapatthaá¹-Ä• , __sabbe_
__matthake_ nisÄ«danaá¹-á¹-hÄ• nassa uparibhÄ• ge __dhÄ• rentÅ«_ti attho.

38-40__._ __malyadÄ• mehi_ anekasugandhapupphadÄ• mehi __vitatÄ• _ parikiá¹‡á¹‡Ä• ,
candanakuá¹…kumatagarÄ• disugandhadÄ• mehi, __sobhitÄ• _ pokkharaá¹‡Ä«ti samband
pattuá¹‡á¹‡acÄ«nÄ• dianagghadussadÄ• mehi, __parikiá¹‡á¹‡Ä• _ sattaratanadÄ• mehi bh
pokkharaá¹‡Ä«, __pupphÄ• bhikiá¹‡á¹‡Ä• _ \Ee 109/ campakasaá¸·alasogandhikÄ• disuga
suá¹-á¹-hu vicittÄ• sobhitÄ• . punarapi kiá¹ƒ bhÅ«tÄ• pokkharaá¹‡Ä«? surabhigandhasuga
vÄ• sitÄ• . samantato __gandhapaÃ±caá¹…gulalaá¹…katÄ• _ paÃ±cahi aá¹…gulehi limpita
__hemacchadanachÄ• ditÄ• _ suvaá¹‡á¹‡achadanehi suvaá¹‡á¹‡avitÄ• nehi chÄ• ditÄ• , p
pokkharaá¹‡iyo padumehi ca uppalehi ca suá¹-á¹-hu santhatÄ• patthaá¹-Ä• suvaá¹‡á¹‡arÅ
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• , __khÄ• yantu, padmareá¹‡urajuggatÄ• _ padumareá¹‡Å«hi dhÅ«
pokkharaá¹‡iyo sobhantÅ«ti attho.

<41> mama vejayanta__pÄ• sÄ• dassa samantato pÄ• dapÄ• _ campakÄ• dayo rukkhÄ• _
puppharukkhÄ• . __saya_meva __pupphÄ• muÃ±citvÄ• _ vigaá¸·itvÄ• __gantvÄ• bhavan
pÄ• sÄ• dassa upari karontÅ«ti attho.

<42> __tattha_ tasmiá¹ƒ mama vejayantapÄ• sÄ• de __sikhino_ mayÅ«rÄ• __naccantÅ«,
devatÄ• haá¹ƒsÄ• , __pakÅ«jare_ saddaá¹ƒ karontu, __karavÄ«kÄ• ca_ madhurasaddÄ• k
gÄ«tavÄ• kyaá¹ƒ karontu, apare anuttÄ• ca __dijasaá¹…ghÄ• _ pakkhino samÅ«hÄ• pÄ• s
madhuraravaá¹ƒ ravantÅ«ti attho.

<43> __pÄ• sÄ• dassa samantako sabbÄ• _ Ä• tatavitatÄ• dayo __bheriyo vajjantu_ haÃ±
anekatantiyo __vÄ«á¹‡Ä• rasantu_ saddaá¹ƒ karontu, __sabbÄ• _ anekappakÄ• rÄ• __sa
samantato __vattantu_ pavattantu gÄ• yantÅ«ti attho.

44-5__._ __yÄ• vatÄ• _ yattake á¹-hÄ• ne __buddhakhettamhi_ dasasahassicakkavÄ• á¸·e
jotisampannÄ• _ pabhÄ• sampannÄ• __acchinnÄ• mahantÄ• _ samantato __ratanÄ• may
__soá¹‡á¹‡apallaá¹…kÄ• _ suvaá¹‡á¹‡apallaá¹…kÄ• __tiá¹-á¹-hantu, _ pÄ• sÄ• dassa sam
padÄ«padhÄ• raá¹‡Ä• telarukkhÄ• __jalantu_ \Ne I 118/, padÄ«pehi pajjalantu, __dasasal
dasasahassÄ«naá¹ƒ paramparÄ• dasasahassiyo __ekapajjotÄ• _ ekapadÄ«pÄ• viya __bh

<46> naccagÄ«tesu \Be I 123/ \Ee 110/ chekÄ• __gaá¹‡ikÄ• _ naccitthiyo ca __lÄ• sikÄ• _
__pÄ• sÄ• dassa samantato naccantu, accharÄ• gaá¹‡Ä• _ devitthisamÅ«hÄ• naccantu, _
anekavaá¹‡á¹‡Ä• nÄ• nÄ• raá¹…gamaá¹‡á¸• alÄ• pÄ• sÄ• dassa samantato naccantu, __
attho.

<47> tadÄ• ahaá¹ƒ tilokavijayo nÄ• ma cakkavattirÄ• jÄ• hutvÄ• sakalacakkavÄ• á¸·e __
__pabbatagge_ himavantacakkavÄ• á¸·apabbatÄ• dÄ«naá¹ƒ agge sinerÅ«pabbatamuddhar
__vicittaá¹ƒ_ anekavaá¹‡á¹‡avicittaá¹ƒ __paÃ±cavaá¹‡á¹‡ikaá¹ƒ_ nÄ«lapÄ«tÄ• dipaÃ±cava
dhajaá¹ƒ ussÄ• pemÄ«_ti attho.

<48> __narÄ• _ lokantarÄ• narÄ• ca nÄ• galokato __nÄ• gÄ• ca_ devalokato __gandhab
upentu_ upagacchantu, __te_ narÄ• dayo __namassantÄ• _ mama namakkÄ• raá¹ƒ karont
katahatthapuá¹-Ä• mama vejayantaá¹ƒ __pÄ• sÄ• daá¹ƒ parivÄ• rayu_nti attho.

<49> evaá¹ƒ so tilokavijayo cakkavattirÄ• jÄ• pÄ• sÄ• dassa ca attano ca Ä• nubhÄ• vaá¹
attanÄ• sampattikatapuÃ±Ã±aphalaá¹ƒ samÄ• dapento __ ``yaá¹ƒ kiÃ±ci kusalaá¹ƒ kamma
__yaá¹ƒ kiÃ±ci kusalakamma_saá¹…khÄ• taá¹ƒ __kiriyaá¹ƒ kattabbaá¹ƒ_ atthi, taá¹ƒ sabba
__kÄ• yena_ vÄ• __vÄ• cÄ• ya_ vÄ• __manasÄ• _ vÄ• tÄ«hi dvÄ• rehi __kataá¹ƒ tidase
tÄ• vatiá¹ƒsabhavane uppajjanÄ• rahaá¹ƒ katanti attho.

<50> puna samÄ• dapento __ ``ye sattÄ• saÃ±Ã±inoâ€™â€™ _tiÄ• dimÄ• ha. tattha __ye
vÄ• brahmÄ• no vÄ• __saÃ±Ã±ino_ saÃ±Ã±Ä• sahitÄ• __atthi, ye ca sattÄ• asaÃ±Ã±ino
sattÄ• santi, __te sabbe_ sattÄ• __mayhaá¹ƒ_ mayÄ• __kataá¹ƒ puÃ±Ã±aphalaá¹ƒ, bhÄ•
hontÅ«ti attho.

<51> punapi samÄ• dapento bodhisatto __ ``yesaá¹ƒ kataâ€™â€™ _ntiÄ• dimÄ• ha. mayÄ
naranÄ• gagandhabbadevehi __suviditaá¹ƒ_ Ã±Ä• taá¹ƒ, tesaá¹ƒ __mayÄ• dinnaá¹ƒ puÃ±
kate puÃ±Ã±e dinnabhÄ• vaá¹ƒ __ye_ narÄ• dayo __na jÄ• nanti, devÄ• gantvÄ• _ tesaá¹ƒ
Ä• rocayunti attho.

<52> __sabbalokamhi_ \Be I 124/ \Ne I 119/ __ye sattÄ• _ Ä• hÄ• ranissitÄ• __jÄ«vanti, _

__manuÃ±Ã±aá¹ƒ bhojanaá¹ƒ sabbaá¹ƒ mama cetasÄ• _ mama cittena __labhantu, _ mam
attho.

<53> __manasÄ• _ pasannena cittena yaá¹ƒ __dÄ• naá¹ƒ mayÄ• dinnaá¹ƒ_ tasmiá¹ƒ dÄ•
Ä• vahiá¹ƒ_ uppÄ• desiá¹ƒ. __sabbasambuddhÄ• _ ca \Ee 111/ __paccekÄ• _ paá¹-iekkÄ•
cakkavattiraÃ±Ã±Ä• __pÅ«jitÄ• _.

<54> __sukatena tena kammena_ saddahitvÄ• katena kusalakammena, __cetanÄ• paá¹‡i
katapatthanÄ• hi ca, __mÄ• nusaá¹ƒ dehaá¹ƒ_ manussasarÄ«raá¹ƒ, __jahitvÄ• _ chaá¸• á¸
tÄ• vatiá¹ƒsaá¹ƒ_ devalokaá¹ƒ __agacchiá¹ƒ_ agamÄ• siá¹ƒ, suttappabuddho viya tattha up

<55> tato tilokavijayo cakkavattirÄ• jÄ• kÄ• laá¹…kato, tato paá¹-á¹-hÄ• ya Ä• gate __duve
__pajÄ• nÄ• mi devatte_ devattabhÄ• ve __mÄ• nuse_ manussattabhÄ• ve ca, tato jÄ• tidv
aÃ±Ã±aá¹ƒ upapattiá¹ƒ __na jÄ• nÄ• mi_ na passÄ• mi, __manasÄ• _ cittena __patthanÄ•
patthitapatthanÄ• phalanti attho.

<56> __devÄ• naá¹ƒ adhiko homÄ«_ti yadi devesu jÄ• to, Ä• yuvaá¹‡á¹‡abalatejehi devÄ•
seá¹-á¹-ho ahosinti attho. yadi manussesu jÄ• to, __manujÄ• dhipo_ manussÄ• naá¹ƒ adhip
tathÄ• rÄ• jabhÅ«to abhirÅ«pena rÅ«pasampattiyÄ• ca lakkhaá¹‡ena Ä• rohapariá¹‡Ä• hÄ
__sampanno_ sampuá¹‡á¹‡o uppannuppanna__bhave paÃ±Ã±Ä• ya_ paramatthajÄ• nana
mayÄ• sadiso koci natthÄ«ti attho.

<57> mayÄ• katapuÃ±Ã±asambhÄ• rena puÃ±Ã±aphalena uppannuppannabhave __seá¹-
madhuraá¹ƒ __vividhaá¹ƒ_ anekappakÄ• raá¹ƒ __bhojana_Ã±ca __anappakaá¹ƒ_ bahusatt
anekappakÄ• rÄ• ni pattuá¹‡á¹‡akoseyyÄ• di__vatthÄ• ni_ ca __nabhÄ• _ Ä• kÄ• sato __m
__khippaá¹ƒ_ sÄ«ghaá¹ƒ __upenti_ upagacchanti.

58-66__._ __pathabyÄ• _ \Be I 125/ pathaviyÄ• __pabbate_ ca __Ä• kÄ• se_ ca __udake_
yattha yattha __hatthaá¹ƒ pasÄ• remi_ nikkhipÄ• mi, tato tato __dibbÄ• bhakkhÄ• _ dibbÄ•
santikaá¹ƒ __upenti_ upagacchanti, pÄ• tubhavantÄ«ti attho. tathÄ• yathÄ• kkamaá¹ƒ __sa
candanÄ• dayo __gandhÄ• _ \Ne I 120/. sabbe __yÄ• nÄ• _ vÄ• hanÄ• . __sabbe_ campak
pupphÄ• . sabbe __alaá¹…kÄ• rÄ• _ Ä• bharaá¹‡Ä• . __sabbÄ• _ dibbakaÃ±Ã±Ä• . sabbe
pÅ«pÄ• dayo __khajjÄ• _ khÄ• ditabbÄ• __maá¹ƒ_ mama santikaá¹ƒ __upenti_ upagaccha

67-68__._ __sambodhivarapattiyÄ• _ti uttamacatumaggaÃ±Ä• á¹‡apattiyÄ• pÄ• puá¹‡anat
uttamadÄ• naá¹ƒ kataá¹ƒ pÅ«ritaá¹ƒ, tena uttamadÄ• nena \Ee 112/ selasaá¹…khÄ• taá¹ƒ _
ekaninnÄ• daá¹ƒ karonto __bahalaá¹ƒ giraá¹ƒ_ puthulaá¹ƒ ghosaá¹ƒ __gajjento, sadevakaá
manussadevalokaá¹ƒ __hÄ• sayanto_ somanassappattaá¹ƒ karonto __loke_ sakalalokattay

ahaá¹ƒ bhavÄ• mÄ«_ti attho.

<69> __disÄ• dasavidhÄ• loke_ti cakkavÄ• á¸·aloke dasavidhÄ• dasakoá¹-á¹-hÄ• sÄ• di
koá¹-á¹-hÄ• se __yÄ• yato_ yÄ• yantassa gacchantassa __antakaá¹ƒ natthÄ«_ti attho, cakk
mayÄ• gatagataá¹-á¹-hÄ• ne disÄ• bhÄ• ge vÄ• __buddhakhettÄ• _ buddhavisayÄ• __as

<70> __pabhÄ• pakittitÄ• _ti tadÄ• cakkavattirÄ• jakÄ• le __mayhaá¹ƒ_ pabhÄ• cakkarat
pabhÄ• Ä• lokÄ• __yamakÄ• _ yugaá¸·ayugaá¸·Ä• hutvÄ• __raá¹ƒsivÄ• hanÄ• _ raá¹ƒsia
pÄ• kaá¹-Ä• , __etthantare_ dasasahassicakkavÄ• á¸·antare __raá¹ƒsijÄ• laá¹ƒ_ raá¹ƒsisan
bahutaro __bhave_ ahosÄ«ti attho.

<71> __ettake lokadhÄ• tumhÄ«_ti dasasahassicakkavÄ• á¸·esu __sabbe janÄ• maá¹ƒ pa
__sabbe_ devÄ• __yÄ• va brahmanivesanÄ• _ yÄ• va brahmalokÄ• __maá¹ƒ anuvattantu

<72> __visiá¹-á¹-hamadhunÄ• denÄ• _ti \Be I 126/ visaá¹-á¹-hena madhurena nÄ• dena, __
amatabheriá¹ƒ devadundubhiá¹ƒ pahariá¹ƒ, __etthantare_ etasmiá¹ƒ dasasahassicakkavÄ•
janÄ• _ mana __madhuraá¹ƒ giraá¹ƒ_ saddaá¹ƒ __suá¹‡antu_ manasi karontu.

<73> __dhammameghena vassante_ dhammadesanÄ• mayena nÄ• dena
tabbohÄ• raparamatthagambhÄ«ramadhurasukhumatthavasse vassante vassamÄ• ne sam
bhikkhubhikkhunÄ«Ä• dayo __anÄ• savÄ• _ nikkilesÄ• __hontu_ bhavantu. __yettha pacch
rÄ• sibhÅ«tesu catÅ«su parisasattesu ye sattÄ• pacchimakÄ• guá¹‡avasena heá¹-á¹-hima
__sotÄ• pannÄ• bhavantÅ«_ti adhippÄ• yo.

<74> tadÄ• \Ne I 121/ tilokavijayacakkavattirÄ• jakÄ• le __dÄ• tabbakaá¹ƒ_ dÄ• tabbayutta
katvÄ• , __asesato_ nissesena, __sÄ«laá¹ƒ_ sÄ«lapÄ• ramiá¹ƒ, __pÅ«retvÄ• nekkhamme_
__pÄ• ramiá¹ƒ_ koá¹-iá¹ƒ patvÄ• , __uttamaá¹ƒ sambodhiá¹ƒ_ catumaggaÃ±Ä• á¹‡aá¹ƒ, __

<75> __paá¹‡á¸• ite_ paÃ±Ã±avante medhÄ• vino __paripucchitvÄ• _ ``kiá¹ƒ, bhante, katta
kattabbaá¹ƒ? kiá¹ƒ kusalaá¹ƒ? kiá¹ƒ akusalaá¹ƒ? kiá¹ƒ katvÄ• saggamokkhadvayassa bhÄ•
pucchitvÄ• , evaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ pÅ«retvÄ• ti \Ee 113/ attho. __katvÄ• vÄ«riyam
seá¹-á¹-haá¹ƒ á¹-hÄ• nanisajjÄ• dÄ«su avicchinnaá¹ƒ vÄ«riyaá¹ƒ katvÄ• , vÄ«riyapÄ• ramiá
sakalaviruddhajanehi kataanÄ• darÄ• dhivÄ• sanÄ• __khantiyÄ• pÄ• ramiá¹ƒ_ koá¹-iá¹ƒ __
pÅ«retvÄ• __uttamaá¹ƒ sambodhiá¹ƒ_ uttamaá¹ƒ sambuddhattaá¹ƒ __patto_ bhavÄ• mi bh

<76> __katvÄ• daá¸·hamadhiá¹-á¹-hÄ• na_nti ``mama sarÄ«rajÄ«vitesu vinassantesupi pu
viramissÄ• mÄ«â€™â€™ ti acalavasena daá¸·haá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ katvÄ• ``
musÄ• vÄ• daá¹ƒ na kathessÄ• mÄ«â€™â€™ ti saccapÄ• ramitÄ• ya koá¹-iá¹ƒ __pÅ«riya_

averÄ• â€™â€™ tiÄ• dinÄ• mettÄ• pÄ• ramitÄ• ya koá¹-iá¹ƒ patvÄ• __uttamaá¹ƒ sambodh

<77> sajÄ«vakÄ• jÄ«vakavatthÅ«naá¹ƒ __lÄ• bhe_ ca tesaá¹ƒ __alÄ• bhe_ ca kÄ• yikacet __dukkhe_ ca sÄ• darajanehi kate, __sammÄ• ne_ \Be I 127/ ceva omÄ• ne, __ca sabbatth upekkhÄ• pÄ• ramiá¹ƒ pÅ«retvÄ• __uttamaá¹ƒ sambodhiá¹ƒ patto_ pÄ• puá¹‡eyyanti attho

<78> __kosajjaá¹ƒ_ kusÄ«tabhÄ• vaá¹ƒ, __bhayato_ bhayavasena ``apÄ• yadukkhabhÄ• g akosajjaá¹ƒ akusÄ«tabhÄ• vaá¹ƒ alÄ«navuttiá¹ƒ, __vÄ«riyaá¹ƒ khemato_ khemavasena ``ni __disvÄ• _ Ã±atvÄ• __Ä• raddhavÄ«riyÄ• hotha_ bhavatha. __esÄ• buddhÄ• nusÄ• sanÄ anusiá¹-á¹-hi.

<79> __vivÄ• daá¹ƒ bhayato disvÄ• _ti vivÄ• daá¹ƒ kalahaá¹ƒ bhayato disvÄ• ``apÄ• yabh Ã±atvÄ• __avivÄ• daá¹ƒ_ vivÄ• dato viramaá¹‡aá¹ƒ ``nibbÄ• nappattÄ«â€™â€™ ti, __khem __samaggÄ• _ ekaggacittÄ• __sakhilÄ• _ siliá¹-á¹-hÄ• mettÄ• ya dhuragatÄ• ya sobhamÄ __esÄ• _ kathÄ• mantanÄ• udÄ«raá¹‡Ä• buddhÄ• naá¹ƒ __anusÄ• sanÄ«_ ovÄ• dadÄ• n

<80> __pamÄ• daá¹ƒ_ á¹-hÄ• nanisajjÄ• dÄ«su sativippavÄ• sena viharaá¹‡aá¹ƒ __bhayat ``nibbattanibbattaá¹-á¹-hÄ• nesu dukkhitadurÅ«paappannapÄ• natÄ• disaá¹ƒvattanakaá¹ƒ \ apÄ• yÄ• digamanaÃ±cÄ• â€™â€™ ti __disvÄ• _ Ã±atvÄ• , __appamÄ• daá¹ƒ_ sabbakiriyÄ __khemato_ vaá¸• á¸• hito ``nibbÄ• nasampÄ• puá¹‡anaâ€™â€™ nti __disvÄ• _ paccakkha maggaá¹ƒ_ sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• sati sammÄ• samÄ• dhÄ«ti aá¹-á¹-haavayavaá¹ƒ sammÄ• sambodhiyÄ• \Ee 114/ __bhÄ• vetha_ vaá¸• á¸• hetha manasi karotha, __esÄ• _ kathÄ• bhÄ• sanÄ• udÄ«raá¹‡Ä buddhÄ• naá¹ƒ anusiá¹-á¹-hÄ«ti attho.

<81> __samÄ• gatÄ• bahÅ« buddhÄ• _ti anekasatasahassasaá¹…khyÄ• paccekabuddhÄ __sabbaso_ sabbappakÄ• rena __arahantÄ• _ ca khÄ«á¹‡Ä• savÄ• anekasatasahassÄ• s buddhe ca __arahante_ ca __vandamÄ• ne_ vandanÄ• rahe __namassatha_ aá¹…gapacca vandatha.

<82> __evaá¹ƒ_ iminÄ• mayÄ• vuttappakÄ• rena __acintiyÄ• _ cintetuá¹ƒ asakkuá¹‡eyyÄ buddhadhammÄ• _ti buddhehi desitÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ... pe ... aá¹-á¹-haá¹… paÃ±cakkhandhÄ• , hetupaccayo Ä• rammaá¹‡apaccayotiÄ• dayo dhammÄ• , buddhÄ• naá cintetuá¹ƒ asakkuá¹‡eyyÄ• , __acintiye_ cintÄ• visayÄ• tikkante __pasannÄ• naá¹ƒ_ devam devamanussasampattinibbÄ• nasampattisaá¹…khÄ• to cintetuá¹ƒ asakkuá¹‡eyyo saá¹…khy

iti ettÄ• vatÄ• ca yathÄ• addhÄ• nagÄ• mino ``maggaá¹ƒ no Ä• cikkhÄ• â€™â€™ ti puá¹- dakkhiá¹‡aá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte tena maggena gÄ• manigamarÄ• jadhÄ• nÄ«s

niá¹-á¹-hÄ• petvÄ• puna muÃ±citena aparena vÄ• mamaggena gatÄ• pi gÄ• manigamÄ• d
niá¹-á¹-hÄ• penti, evameva buddhÄ• padÄ• naá¹ƒ kusalÄ• padÄ• navasena niá¹-á¹-hÄ• pet
akusalÄ• padÄ• navasena vitthÄ• retuá¹ƒ idaá¹ƒ paÃ±hakammaá¹ƒ ---

``dukkaraÃ±ca abbhakkhÄ• naá¹ƒ, abbhakkhÄ• naá¹ƒ punÄ• paraá¹ƒ.

abbhakkhÄ• naá¹ƒ silÄ• vedho, sakalikÄ• pi ca vedanÄ• ||

``nÄ• á¸·Ä• giri sattacchedo, sÄ«sadukkhaá¹ƒ yavakhÄ• danaá¹ƒ.

piá¹-á¹-hidukkhamatÄ«sÄ• ro, ime akusalakÄ• raá¹‡Ä• â€™â€™ ti ||

attha paá¹-hamapaÃ±he --- __dukkara_nti chabbassÄ• ni dukkarakÄ• rikÄ• . atÄ«te kassap
I 123/ bodhisatto jotipÄ• lo nÄ• ma brÄ• hmaá¹‡amÄ• á¹‡avo hutvÄ• nibbatto brÄ• hmaá¹‡
appasanno tassa bhagavato pilotikakammanissandena ``kassapo bhagavÄ• â€™â€™ ti sut
samaá¹‡assa bodhi, bodhi paramadullabhÄ• â€™â€™ ti \Ee 115/ Ä• ha. so tena kammanis
narakÄ• didukkhamanubhavitvÄ• tasseva bhagavato anantaraá¹ƒ teneva laddhabyÄ• karaa
jÄ• tisaá¹ƒsÄ• raá¹ƒ khepetvÄ• pariyosÄ• ne vessantarattabhÄ• vaá¹ƒ patvÄ• tato cuto tus
devatÄ• yÄ• canena tato cavitvÄ• sakyakule nibbatto Ã±Ä• á¹‡assa paripÄ• kattÄ• sakalaj
anomÄ• nadÄ«tÄ«re sunisitenÄ• sinÄ• samakuá¹-akesakalÄ• paá¹ƒ chinditvÄ• brahmunÄ
saá¹‡á¹-hÄ• nakÄ• le padumagabbhe nibbatte aá¹-á¹-ha parikkhÄ• re paá¹-iggahetvÄ• pab
bodhiÃ±Ä• á¹‡adassanassa tÄ• va aparipakkattÄ• \Be I 129/ buddhabhÄ• vÄ• ya maggÄ•
uruvelajanapade ekÄ• hÄ• raekÄ• lopaekapuggalaekamaggaekÄ• sanabhojanavasena aá¹-
nimmaá¹ƒsarudhirapetarÅ«pasadisasarÄ«ro __padhÄ• nasutte_ (Sn 427 Ä• dayo) vuttanay
mahÄ• vÄ«riyaá¹ƒ dukkarakÄ• rikaá¹ƒ akÄ• si. so imaá¹ƒ dukkarakÄ• rikaá¹ƒ ``sambodhiyÄ
cintetvÄ• gÄ• manigamarÄ• jadhÄ• nÄ«su paá¹‡Ä«tÄ• hÄ• raá¹ƒ paribhuÃ±jitvÄ• pÄ«á¹‡i
paripuá¹‡á¹‡advattiá¹ƒsamahÄ• purisalakkhaá¹‡o kamena bodhimaá¹‡á¸• amupagantvÄ• p
jÄ• toti.

``avacÄ• haá¹ƒ jotipÄ• lo, sugataá¹ƒ kassapaá¹ƒ tadÄ• .

kuto nu bodhi muá¹‡á¸• assa, bodhi paramadullabhÄ• ||

``tena kammavipÄ• kena, acariá¹ƒ dukkaraá¹ƒ bahuá¹ƒ.

chabbassÄ• nuruvelÄ• yaá¹ƒ, tato bodhimapÄ• puá¹‡iá¹ƒ ||

``nÄ• haá¹ƒ etena maggena, pÄ• puá¹‡iá¹ƒ bodhimuttamaá¹ƒ.

kummaggena gavesissaá¹ƒ, pubbakammena vÄ• rito ||

``puÃ±Ã±apÄ• paparikkhÄ«á¹‡o, sabbasantÄ• pavajjito.

asoko anupÄ• yÄ• so, nibbÄ• yissamanÄ• savoâ€™â€™ ti || (Ap thera I 39.92-95).

dutiyapaÃ±he --- __abbhakkhÄ• na_nti abhi akkhÄ• naá¹ƒ paribhÄ• sanaá¹ƒ. atÄ«te kira b
124/ jÄ• to apÄ• kaá¹-o appasiddho munÄ• á¸·i nÄ• ma dhutto hutvÄ• paá¹-ivasati. tadÄ• n
surabhi \Ee 116/ nÄ• ma paccekabuddho kenaci karaá¹‡Ä«yena tassa samÄ«paá¹-á¹-hÄ• n
disvÄ• va ``dussÄ«lo pÄ• padhammo ayaá¹ƒ samaá¹‡oâ€™â€™ tiÄ• dinÄ• abbhÄ• cikkhi.
narakÄ• dÄ«su anekavassasahassÄ• ni dukkhamanubhavitvÄ• imasmiá¹ƒ pacchimattabhÄ
paá¹-hamataraá¹ƒ bhagavato tusitabhavane vasanasamaye ca pÄ• kaá¹-Ä• hutvÄ• sakala
dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo dÄ«petvÄ• vicaranti, tadÄ• tusitapurÄ• cavitvÄ• sakyarÄ• jaku
buddho jÄ• to. titthiyÄ• sÅ«riyuggamane khajjopanakÄ• viya vihatalÄ• bhasakkÄ• rÄ• bha
bandhitvÄ• vicaranti. tasmiá¹ƒ samaye rÄ• jagahaseá¹-á¹-hi gaá¹…gÄ• ya jÄ• laá¹ƒ bandhi
rattacandanaghaá¹-ikaá¹ƒ disvÄ• amhÄ• kaá¹ƒ gehe candanÄ• ni bahÅ«ni, imaá¹ƒ bhamaá
bhamakÄ• rehi \Be I 130/ pattaá¹ƒ likhÄ• petvÄ• veá¸·uparamparÄ• ya laggetvÄ• ``ye imaá
Ä• gantvÄ• gaá¹‡hanti, tesaá¹ƒ bhattiko bhavissÄ• mÄ«â€™â€™ ti bheriá¹ƒ carÄ• pesi.

tadÄ• titthiyÄ• ``naá¹-á¹-hamhÄ• dÄ• ni naá¹-á¹-hamhÄ• dÄ• nÄ«â€™â€™ ti mantetvÄ•
sakaparisaá¹ƒ evamÄ• ha --- ``ahaá¹ƒ veá¸·usamÄ«paá¹ƒ gantvÄ• Ä• kÄ• se ullaá¹…ganÄ
chavadÄ• rumayaá¹ƒ pattaá¹ƒ paá¹-icca mÄ• iddhiá¹ƒ karothÄ• â€™ ti maá¹ƒ khandhe gah
tathÄ• gantvÄ• tathÄ• akaá¹ƒsu.

tadÄ• piá¹‡á¸• olabhÄ• radvÄ• jo ca moggallÄ• no ca tigÄ• vute selapabbatamatthake á¹-h
piá¹‡á¸• apÄ• tagaá¹‡hanatthÄ• ya cÄ«varaá¹ƒ pÄ• rupantÄ• taá¹ƒ kolÄ• halaá¹ƒ suá¹‡iá¹
piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ ``tvaá¹ƒ Ä• kÄ• sena gantvÄ• taá¹ƒ pattaá¹ƒ gaá¹‡hÄ• hÄ«â
tumheyeva bhagavatÄ• iddhimantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapitÄ• , tumheva gaá¹‡ha
``mayÄ• Ä• á¹‡atto tvameva gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• á¹‡atto attanÄ• á¹-hitaá¹ƒ tigÄ•
pÄ• datale laggetvÄ• ukkhaliyÄ• pidhÄ• naá¹ƒ viya sakalarÄ• jagahanagaraá¹ƒ chÄ• desi,
phaá¸·ikapabbate Ä• vutaá¹ƒ rattasuttamiva taá¹ƒ theraá¹ƒ passitvÄ• ``bhante bhÄ• radvÄ•
rakkhathÄ• â€™â€™ ti ugghosayiá¹ƒsu, bhÄ«tÄ• suppÄ• dÄ«ni sÄ«se akaá¹ƒsu. tadÄ• th
á¹-hitaá¹-á¹-hÄ• ne vissajjetvÄ• iddhiyÄ• gantvÄ• taá¹ƒ pattaá¹ƒ aggahesi, tadÄ• nagarav
mahÄ• kolÄ• halamakaá¹ƒsu.

bhagavÄ• veá¸·uvanÄ• rÄ• me nisinno taá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ eso saddoâ€™â€™
``bhÄ• radvÄ• jena, bhante, pattassa gahitattÄ• santuá¹-á¹-hÄ• nagaravÄ• sino ukkuá¹-á¹-

ti \Ee 117/ Ä• ha. tadÄ• bhagavÄ• Ä• yatiá¹ƒ parÅ«pavÄ• damocanatthaá¹ƒ taá¹ƒ pattaá¹ƒ
aÃ±janupapisanaá¹ƒ katvÄ• \Ne I 125/ bhikkhÅ«naá¹ƒ dÄ• pesi, dÄ• petvÄ• ca pana ``na,
kÄ• tabbÄ• , yo kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 252 thokaá¹ƒ visadisaá¹
paÃ±Ã±Ä• pesi.

tato titthiyÄ• ``samaá¹‡ena kira gotamena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá
nÄ• tikkamanti, mayaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ• â€™â€™ ti tattha tattha rÄ•
kolÄ• halamakaá¹ƒsu. atha rÄ• jÄ• bimbisÄ• ro taá¹ƒ sutvÄ• bhagavato santikaá¹ƒ gantvÄ
nisinno bhagavantamevamÄ• ha \Be I 131/ --- ``titthiyÄ• , bhante, `iddhipÄ• á¹-ihÄ• riyaá¹ƒ
ugghosentÄ«â€™â€™ ti. ``ahampi, mahÄ• rÄ• ja, karissÄ• mÄ«â€™â€™ ti. ``nanu, bhante
sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€™ nti. ``tameva, mahÄ• rÄ• ja, pucchissÄ• mi, tavuyyÄ
khÄ• dantÄ• naá¹ƒ `ettako daá¹‡á¸• oâ€™ ti daá¹‡á¸• aá¹ƒ á¹-hapento tavÄ• pi ekato katvÄ
mayhaá¹ƒ, bhante, daá¹‡á¸• oâ€™â€™ ti. ``evaá¹ƒ, mahÄ• rÄ• ja, na mayhaá¹ƒ sikkhÄ• pa
atthÄ«â€™â€™ ti. ``kattha, bhante, pÄ• á¹-ihÄ• riyaá¹ƒ bhavissatÄ«â€™â€™ ti? ``sÄ• vatth
kaá¹‡á¸• ambarukkhamÅ«le, mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu, bhante, taá¹ƒ passissÄ
``kaá¹‡á¸• ambarukkhamÅ«le kira pÄ• á¹-ihÄ• riyaá¹ƒ bhavissatÄ«â€™â€™ ti sutvÄ• naga
chedÄ• pesuá¹ƒ, nÄ• garÄ• mahÄ• aá¹…gaá¹‡aá¹-á¹-hÄ• ne maÃ±cÄ• timaÃ±caá¹ƒ aá¹-á¹
sakalajambudÄ«pavÄ• sino rÄ• sibhÅ«tÄ• puratthimadisÄ• yameva dvÄ• dasayojanÄ• ni p
sesadisÄ• supi tadanurÅ«penÄ• kÄ• rena sannipatiá¹ƒsu.

bhagavÄ• pi kÄ• le sampatte Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• siyaá¹ƒ pÄ• tova kattabbakiccaá¹ƒ
á¹-hÄ• naá¹ƒ gantvÄ• nisÄ«di. tasmiá¹ƒ khaá¹‡e kaá¹‡á¸• o nÄ• ma uyyÄ• napÄ• lo kipillika
ambaphalaá¹ƒ disvÄ• ``sacÄ• haá¹ƒ imaá¹ƒ raÃ±Ã±o dadeyyaá¹ƒ, kahÄ• paá¹‡Ä• disÄ• ra
upanÄ• mite pana idhalokaparalokesu sampatti bhavissatÄ«â€™â€™ ti bhagavato upanÄ•
paá¹-iggahetvÄ• Ä• nandattheraá¹ƒ Ä• á¹‡Ä• pesi --- ``imaá¹ƒ phalaá¹ƒ madditvÄ• pÄ• na
tathÄ• akÄ• si. bhagavÄ• ambarasaá¹ƒ pivitvÄ• ambaá¹-á¹-hiá¹ƒ uyyÄ• napÄ• lassa datvÄ
Ä• ha. so vÄ• lukaá¹ƒ viyÅ«hitvÄ• taá¹ƒ ropesi, Ä• nandatthero kuá¹‡á¸• ikÄ• ya udakaá¹ƒ
ambaá¹…kuro uá¹-á¹-hahitvÄ• mahÄ• janassa passantasseva sÄ• khÄ• viá¹-apapupphaph
paÃ±Ã±Ä• yittha. patitaá¹ƒ ambaphalaá¹ƒ khÄ• dantÄ• sakalajambudÄ«pavÄ• sino khayaá

atha bhagavÄ• puratthimacakkavÄ• á¸·ato yÄ• va pacchimacakkavÄ• á¸·aá¹ƒ, tÄ• va imas
mahÄ• merumuddhani ratanacaá¹…kamaá¹ƒ mÄ• petvÄ• anekaparisÄ• hi sÄ«hanÄ• daá¹ƒ
__dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena mahÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ katvÄ•
vippakÄ• raá¹ƒ pÄ• petvÄ• pÄ• á¹-ihÄ«rÄ• vasÄ• ne purimabuddhÄ• ciá¹‡á¹‡avasena \Ne
gantvÄ• tattha vassaá¹ƒvuá¹-á¹-ho nirantaraá¹ƒ temÄ• saá¹ƒ \Be I 132/ abhidhammaá¹ƒ de
mÄ• tuppamukhÄ• naá¹ƒ anekadevatÄ• naá¹ƒ sotÄ• pattimaggÄ• dhigamanaá¹ƒ katvÄ• , v
katvÄ• anekadevabrahmagaá¹‡aparivuto saá¹…kassapuradvÄ• raá¹ƒ oruyha lokÄ• nuggah
lÄ• bhasakkÄ• ro jambudÄ«pamajjhottharamÄ• no paÃ±camahÄ• gaá¹…gÄ• viya ahosi.

atha titthiyÄ• parihÄ«nalÄ• bhasakkÄ• rÄ• dukkhÄ« dummanÄ• pattakkhandhÄ• adhom
tesaá¹ƒ upÄ• sikÄ• ciÃ±camÄ• á¹‡avikÄ• nÄ• ma ativiya rÅ«paggappattÄ• te tathÄ• nisin
evaá¹ƒdukkhÄ« dummanÄ• nisinnÄ• â€™â€™ ti pucchi. ``kiá¹ƒ pana tvaá¹ƒ, bhagini, appo
``kiá¹ƒ, bhanteâ€™â€™ ti? ``bhagini, samaá¹‡assa gotamassa uppÄ• dakÄ• lato paá¹-á¹-h
hatalÄ• bhasakkÄ• rÄ• , nagaravÄ• sino amhe na kiÃ±ci maÃ±Ã±antÄ«â€™â€™ ti. ``mayÄ
nti? ``tayÄ• samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ uppÄ• detuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
bhÄ• roâ€™â€™ ti vatvÄ• tattha ussÄ• haá¹ƒ karontÄ« vikÄ• le jetavanavihÄ• raá¹ƒ gantv
vasitvÄ• pÄ• to nagaravÄ• sÄ«naá¹ƒ gandhÄ• dÄ«ni gahetvÄ• bhagavantaá¹ƒ vandanatth
viya nikkhantÄ• , ``kattha sayitÄ• â€™â€™ ti puá¹-á¹-hÄ• ``kiá¹ƒ tumhÄ• kaá¹ƒ mama sayit
vatvÄ• pakkÄ• mi. sÄ• kamena gacchante kÄ• le pucchitÄ• ``samaá¹‡enÄ• haá¹ƒ gotame
sayitvÄ• nikkhantÄ• â€™â€™ ti Ä• ha. taá¹ƒ bÄ• laputhujjanÄ• saddahiá¹ƒsu, paá¹‡á¸• itÄ
saddahiá¹ƒsu. ekadivasaá¹ƒ sÄ• dÄ• rumaá¹‡á¸• alaá¹ƒ udare bandhitvÄ• upari rattapaá¹-
sarÄ• jikÄ• ya parisÄ• ya dhammadesanatthÄ• ya nisinnaá¹ƒ bhagavantaá¹ƒ evamÄ• ha ---
dhammaá¹ƒ desesi, tuyhaá¹ƒ paá¹-icca uppannadÄ• rakagabbhiniyÄ• mayhaá¹ƒ lasuá¹‡am
vicÄ• resÄ«â€™â€™ ti? ``tathÄ• bhÄ• vaá¹ƒ, bhagini, tvaÃ±ceva pajÄ• nÄ• si, ahaÃ±cÄ• â
methunasaá¹ƒsaggasamayaá¹ƒ dveyeva jÄ• nanti, na aÃ±Ã±eâ€™â€™ ti Ä• ha.

tasmiá¹ƒ khaá¹‡e sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. s
taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• dve devaputte Ä• á¹‡Ä• pesi --- ``tumhesu eko mÅ«sikavaá¹‡
dÄ• rumaá¹‡á¸• alassa bandhanaá¹ƒ chindatu, eko vÄ• tamaá¹‡á¸• alaá¹ƒ samuá¹-á¹-hÄ• p
uddhaá¹ƒ khipatÅ«â€™â€™ ti. te gantvÄ• tathÄ• akaá¹ƒsu. dÄ• rumaá¹‡á¸• alaá¹ƒ patam
pÄ• dapiá¹-á¹-hiá¹ƒ bhindi. dhammasabhÄ• yaá¹ƒ sannipatitÄ• puthujjanÄ• sabbe ``are, du
evarÅ«passa lokattayasÄ• mino \Be I 133/ evarÅ«paá¹ƒ abbhakkhÄ• naá¹ƒ akÄ• sÄ«â€™â
ekekamuá¹-á¹-hipahÄ• raá¹ƒ datvÄ• sabhÄ• ya nÄ«hariá¹ƒsu, dassanÄ• tikkantÄ• ya patha
khaá¹‡e avÄ«cito jÄ• lÄ• uá¹-á¹-hahitvÄ• kuladattikena \Ne I 127/ rattakambaleneva taá¹ƒ
pakkhipi, bhagavato lÄ• bhasakkÄ• ro atirekataro ahosi. tena vuttaá¹ƒ ---

``sabbÄ• bhibhussa buddhassa, nando nÄ• mÄ• si sÄ• vako.

taá¹ƒ abbhakkhÄ• ya niraye, ciraá¹ƒ saá¹ƒsaritaá¹ƒ mayÄ• ||

``dasavassasahassÄ• ni, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

manussabhÄ• vaá¹ƒ laddhÄ• haá¹ƒ, abbhakkhÄ• naá¹ƒ bahuá¹ƒ labhiá¹ƒ ||

``tena kammÄ• vasesena, ciÃ±camÄ• á¹‡avikÄ• mamaá¹ƒ.

abbhÄ• cikkhi abhÅ«tena, janakÄ• yassa aggatoâ€™â€™ ti || (Ap thera I 39.70-72).

tatiyapaÃ±he --- __abbhakkhÄ• na_nti abhi akkhÄ• naá¹ƒ akkosanaá¹ƒ. atÄ«te kira bodhisa
uppanno munÄ• á¸·i nÄ• ma dhutto hutvÄ• dujjanasaá¹ƒsaggabalena surabhiá¹ƒ nÄ• ma p
pÄ• padhammo ayaá¹ƒ bhikkhÅ«â€™â€™ ti akkosi. so tena akusalena vacÄ«kammena bal
paccitvÄ• imasmiá¹ƒ pacchimattabhÄ• ve dasapÄ• ramitÄ• saá¹ƒsiddhibalena buddho jÄ• t
ahosi. puna titthiyÄ• ussÄ• hajÄ• tÄ• --- ``kathaá¹ƒ nu kho samaá¹‡assa gotamassa ayasa
ti dukkhÄ« dummanÄ• nisÄ«diá¹ƒsu. tadÄ• sundarÄ« nÄ• mekÄ• paribbÄ• jikÄ• te upasa
tuá¹‡hÄ«bhÅ«te kiÃ±ci avadante disvÄ• ``kiá¹ƒ mayhaá¹ƒ dosoâ€™â€™ ti pucchi. ``samaá
viheá¹-hiyamÄ• ne tvaá¹ƒ appossukkÄ• viharissasi, idaá¹ƒ tava dosoâ€™â€™ ti. ``evamah
karissÄ• mÄ«â€™â€™ ti? ``tvaá¹ƒ samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ uppÄ• detuá¹ƒ
``sakkhissÄ• mi, ayyÄ• â€™â€™ ti vatvÄ• tato paá¹-á¹-hÄ• ya vuttanayena diá¹-á¹-hadiá¹-á
gotamena ekagandhakuá¹-iyaá¹ƒ sayitvÄ• nikkhantÄ• â€™â€™ ti vatvÄ• akkosati paribhÄ
``passatha, bho, samaá¹‡assa gotamassa kammaâ€™â€™ nti akkosanti paribhÄ• santi. vu

``munÄ• á¸·i \Ee 120/ nÄ• mahaá¹ƒ dhutto, pubbe aÃ±Ã±Ä• su jÄ• tisu.

paccekabuddhaá¹ƒ surabhiá¹ƒ, abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

``tena \Be I 134/ \Ne I 128/ kammavipÄ• kena, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

bahÅ« vassasahassÄ• ni, dukkhaá¹ƒ vedesi vedanaá¹ƒ ||

``tena kammÄ• vasesena, idha pacchimake bhave.

abbhakkhÄ• naá¹ƒ mayÄ• laddhaá¹ƒ, sundarikÄ• ya kÄ• raá¹‡Ä• â€™â€™ ti || (Ap thera I

catutthapaÃ±he --- __abbhakkhÄ• naá¹ƒ_ abhi visesena akkosanaá¹ƒ paribhÄ• sanaá¹ƒ. a
brÄ• hmaá¹‡akule uppanno bahussuto bahÅ«hi sakkato pÅ«jito tÄ• pasapabbajjaá¹ƒ pabba
vanamÅ«laphalÄ• hÄ• ro bahumÄ• á¹‡ave mante vÄ• cento vÄ• saá¹ƒ kappesi. eko
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattilÄ• bhÄ« tÄ• paso tassa santikaá¹ƒ agamÄ• si. s
taá¹ƒ adÅ«sakaá¹ƒ isiá¹ƒ ``kÄ• mabhogÄ« kuhako ayaá¹ƒ isÄ«â€™â€™ ti abbhÄ• cikkhi, a
``ayaá¹ƒ isi evarÅ«po anÄ• cÄ• rakoâ€™â€™ ti. tepi tatheva akkosiá¹ƒsu paribhÄ• siá¹ƒsu.
akusalakammavipÄ• kena vassasahassÄ• ni niraye dukkhamanubhavitvÄ• imasmiá¹ƒ pacc
lÄ• bhaggayasaggappatto Ä• kÄ• se puá¹‡á¹‡acando viya pÄ• kaá¹-o jÄ• to. tatheva titthiyÄ
asantuá¹-á¹-hÄ• punapi sundariyÄ• abbhakkhÄ• naá¹ƒ kÄ• retvÄ• surÄ• dhutte pakkosÄ•
``tumhe sundariá¹ƒ mÄ• retvÄ• jetavanadvÄ• rasamÄ«pe mÄ• lÄ• kacavarena chÄ• dethÄ
tathÄ• kariá¹ƒsu. tato titthiyÄ• ``sundariá¹ƒ na passÄ• mÄ• â€™â€™ ti raÃ±Ã±o Ä• rocesu

``pariyesathÄ• â€™â€™ ti Ä• ha. te attanÄ• pÄ• titaá¹-á¹-hÄ• nato gahetvÄ• maÃ±cakaá¹
dassetvÄ• ``passatha, bho, samaá¹‡assa gotamassa sÄ• vakÄ• naá¹ƒ kammaâ€™â€™ nt
sakalanagare avaá¹‡á¹‡aá¹ƒ ugghosentÄ• vicariá¹ƒsu. sundariá¹ƒ Ä• makasusÄ• ne aá¹-á
``sundarimÄ• rake pariyesathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. tadÄ• dhuttÄ• suraá¹ƒ pivitvÄ•
mÄ• resi, tvaá¹ƒ mÄ• resÄ«â€™â€™ ti kalahaá¹ƒ kariá¹ƒsu. rÄ• japurisÄ• te dhutte gahetv
rÄ• jÄ• ``kiá¹ƒ, bhaá¹‡e, tumhehi sundarÄ« mÄ• ritÄ• â€™â€™ ti? ``Ä• ma, devÄ• â€™â€
ti? ``titthiyehi, devÄ• â€™â€™ ti. rÄ• jÄ• titthiye Ä• harÄ• petvÄ• bandhÄ• petvÄ• ``gacch
avaá¹‡á¹‡atthÄ• ya amhehi sayameva sundarÄ« mÄ• rÄ• pitÄ• , bhagavÄ• tassa sÄ• vakÄ
ugghosathÄ• â€™â€™ ti Ä• ha. te tathÄ• akaá¹ƒsu \Be I 135/. sakalanagaravÄ• sino nikka
titthiye ca dhutte ca mÄ• rÄ• petvÄ• chaá¸• á¸• Ä• peti \Ee 121/. tato bhagavato bhiyyosom
vaá¸• á¸• hi. tena vuttaá¹ƒ ---

``brÄ• hmaá¹‡o \Ne I 129/ sutavÄ• Ä• siá¹ƒ, ahaá¹ƒ sakkatapÅ«jito.

mahÄ• vane paÃ±casate, mante vÄ• cemi mÄ• á¹‡ave ||

``tatthÄ• gato isi bhÄ«mo, paÃ±cÄ• bhiÃ±Ã±o mahiddhiko.

taÃ±cÄ• haá¹ƒ Ä• gataá¹ƒ disvÄ• , abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

``tatohaá¹ƒ avacaá¹ƒ sisse, kÄ• mabhogÄ« ayaá¹ƒ isi.

mayhampi bhÄ• samÄ• nassa, anumodiá¹ƒsu mÄ• á¹‡avÄ• ||

``tato mÄ• á¹‡avakÄ• sabbe, bhikkhamÄ• naá¹ƒ kule kule.

mahÄ• janassa Ä• haá¹ƒsu, kÄ• mabhogÄ« ayaá¹ƒ isi ||

``tena kammavipÄ• kena, paÃ±cabhikkhusatÄ• ime.

abbhakkhÄ• naá¹ƒ labhuá¹ƒ sabbe, sundarikÄ• ya kÄ• raá¹‡Ä• â€™â€™ ti || (Ap thera I 39.

paÃ±came paÃ±he --- __silÄ• vedho_ti Ä• hatacitto silaá¹ƒ pavijjhi. atÄ«te kira bodhisatto c
kaniá¹-á¹-habhÄ• tÄ• ca ekapituputtÄ• ahesuá¹ƒ. te pitu accayena dÄ• se paá¹-icca kalaha
aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhÄ• ahesuá¹ƒ. bodhisatto attano balavabhÄ• vena kaniá¹-á¹-ha
tassupari pÄ• sÄ• á¹‡aá¹ƒ pavijjhesi. so tena kammavipÄ• kena narakÄ• dÄ«su anekavass
dukkhamanubhavitvÄ• imasmiá¹ƒ pacchimattabhÄ• ve buddho jÄ• to. devadatto rÄ• hulaku
serivÄ• á¹‡ijakÄ• le bodhisattena saddhiá¹ƒ vÄ• á¹‡ijo ahosi, te ekaá¹ƒ paá¹-á¹-anagÄ• maá

ekavÄ«thiá¹ƒ gaá¹‡hÄ• hi, ahampi ekavÄ«thiá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti dvepi paviá¹-á¹-
paviá¹-á¹-havÄ«thiyaá¹ƒ jiá¹‡á¹‡aseá¹-á¹-hibhariyÄ• ca nattÄ• ca dveyeva ahesuá¹ƒ, tesaá
suvaá¹‡á¹‡athÄ• lakaá¹ƒ malaggahitaá¹ƒ bhÄ• janantare á¹-hapitaá¹ƒ hoti, taá¹ƒ suvaá¹‡á¹
ajÄ• nantÄ« ``imaá¹ƒ thÄ• lakaá¹ƒ gahetvÄ• piá¸·andhanaá¹ƒ dethÄ• â€™â€™ ti Ä• ha. so
lekhaá¹ƒ kaá¸• á¸• hitvÄ• suvaá¹‡á¹‡athÄ• lakabhÄ• vaá¹ƒ Ã±atvÄ• ``thokaá¹ƒ datvÄ• ga
cintetvÄ• gato. atha bodhisattaá¹ƒ dvÄ• rasamÄ«paá¹ƒ Ä• gataá¹ƒ disvÄ• ``nattÄ• , ayye \
kacchapuá¹-aá¹ƒ \Ee 122/ piá¸·andhanaá¹ƒ dethÄ• â€™â€™ ti. sÄ• taá¹ƒ pakkosÄ• petvÄ•
thÄ• lakaá¹ƒ datvÄ• ``imaá¹ƒ gahetvÄ• mayhaá¹ƒ nattÄ• ya kacchapuá¹-aá¹ƒ piá¸·andhana
bodhisatto taá¹ƒ gahetvÄ• suvaá¹‡á¹‡athÄ• lakabhÄ• vaá¹ƒ Ã±atvÄ• ``tena vaÃ±citÄ• â€™
pasibbakÄ• ya á¹-hapitaaá¹-á¹-hakahÄ• paá¹‡e avasesabhaá¹‡á¸• aÃ±ca \Ne I 130/ datvÄ•
piá¸·andhanaá¹ƒ kumÄ• rikÄ• ya hatthe piá¸·andhÄ• petvÄ• agamÄ• si. so vÄ• á¹‡ijo punÄ
tvaá¹ƒ na gaá¹‡hittha, mayhaá¹ƒ putto idaÃ±cidaÃ±ca datvÄ• taá¹ƒ gahetvÄ• gatoâ€™â€™
hadayena phÄ• litena viya dhÄ• vitvÄ• anubandhi. bodhisatto nÄ• vaá¹ƒ Ä• ruyha pakkhan
palÄ• yi mÄ• palÄ• yÄ«â€™â€™ ti vatvÄ• ``nibbattanibbattabhave taá¹ƒ nÄ• setuá¹ƒ sama
patthanaá¹ƒ akÄ• si.

so patthanÄ• vasena anekesu jÄ• tisatasahassesu aÃ±Ã±amaÃ±Ã±aá¹ƒ viheá¹-hetvÄ• ima
nibbattitvÄ• kamena bhagavati sabbaÃ±Ã±utaá¹ƒ patvÄ• rÄ• jagahe viharante anuruddhÄ•
santikaá¹ƒ gantvÄ• pabbajitvÄ• jhÄ• nalÄ• bhÄ« hutvÄ• pÄ• kaá¹-o bhagavantaá¹ƒ varaá
bhikkhusaá¹…gho piá¹‡á¸• apÄ• tikÄ• dÄ«ni terasa dhutaá¹…gÄ• ni samÄ• diyatu, sakalo b
hotÅ«â€™â€™ ti. bhagavÄ• na anujÄ• ni. devadatto veraá¹ƒ bandhitvÄ• parihÄ«najjhÄ• n
ekadivasaá¹ƒ vebhÄ• rapabbatapÄ• de á¹-hitassa bhagavato upari á¹-hito pabbatakÅ«á¹-aá
Ä• nubhÄ• vena aparo pabbatakÅ«á¹-o taá¹ƒ patamÄ• naá¹ƒ sampaá¹-icchi. tesaá¹ƒ ghaá¹-
papaá¹-ikÄ• Ä• gantvÄ• bhagavato pÄ• dapiá¹-á¹-hiyaá¹ƒ pahari. tena vuttaá¹ƒ ---

``vemÄ• tubhÄ• taraá¹ƒ pubbe, dhanahetu haniá¹ƒ ahaá¹ƒ.

pakkhipiá¹ƒ giriduggasmiá¹ƒ, silÄ• ya ca apiá¹ƒsayiá¹ƒ ||

``tena kammavipÄ• kena, devadatto silaá¹ƒ khipi.

aá¹…guá¹-á¹-haá¹ƒ piá¹ƒsayÄ« pÄ• de, mama pÄ• sÄ• á¹‡asakkharÄ• â€™â€™ ti || (Ap th

chaá¹-á¹-hapaÃ±he --- __sakalikÄ• vedho_ti sakalikÄ• ya ghaá¹-á¹-anaá¹ƒ. atÄ«te kira bod
nibbatto daharakÄ• le mahÄ• vÄ«thiyaá¹ƒ kÄ«á¸·amÄ• no vÄ«thiyaá¹ƒ piá¹‡á¸• Ä• ya caran
disvÄ• ``ayaá¹ƒ muá¹‡á¸• ako samaá¹‡o kuhiá¹ƒ gacchatÄ«â€™â€™ ti pÄ• sÄ• á¹‡asakali
pÄ• dapiá¹-á¹-hiyaá¹ƒ khipi \Be I 137/. pÄ• dapiá¹-á¹-hicammaá¹ƒ chinditvÄ• ruhiraá¹ƒ nikkh
pÄ• pakammena anekavassasahassÄ• ni niraye mahÄ• dukkhaá¹ƒ anubhavitvÄ• buddhab

123/ pÄ• dapiá¹-á¹-hiyaá¹ƒ pÄ• sÄ• á¹‡asakalikaghaá¹-á¹-anena ruhiruppÄ• daá¹ƒ labhi. ter

``purehaá¹ƒ \Ne I 131/ dÄ• rako hutvÄ• , kÄ«á¸·amÄ• no mahÄ• pathe.

paccekabuddhaá¹ƒ disvÄ• na, magge sakalikaá¹ƒ khipiá¹ƒ ||

``tena kammavipÄ• kena, idha pacchimake bhave.

vadhatthaá¹ƒ maá¹ƒ devadatto, abhimÄ• re payyojayÄ«â€™â€™ ti || (Ap thera I 39.80-81).

sattamapaÃ±he --- __nÄ• á¸·Ä• girÄ«_ti dhanapÄ• lako hatthÄ« mÄ• raá¹‡atthÄ• ya pesito
hatthigopako hutvÄ• nibbatto hatthiá¹ƒ Ä• ruyha vicaramÄ• no mahÄ• pathe paccekabuddh
Ä• gacchati ayaá¹ƒ muá¹‡á¸• akoâ€™â€™ ti Ä• hatacitto khilajÄ• to hatthinÄ• Ä• sÄ• desi.
anekavassasahassÄ• ni dukkhaá¹ƒ anubhavitvÄ• pacchimattabhÄ• ve buddho jÄ• to. deva
sahÄ• yaá¹ƒ katvÄ• ``tvaá¹ƒ, mahÄ• rÄ• ja, pitaraá¹ƒ ghÄ• tetvÄ• rÄ• jÄ• hohi, ahaá¹ƒ bu
bhavissÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• petvÄ• ekadivasaá¹ƒ raÃ±Ã±o anuÃ±Ã±Ä• tÄ• ya ha
tumhe nÄ• á¸·Ä• giriá¹ƒ soá¸·asasurÄ• ghaá¹-e pÄ• yetvÄ• bhagavato piá¹‡á¸• Ä• ya caraá
ti hatthigopake Ä• á¹‡Ä• pesi. sakalanagaraá¹ƒ mahÄ• kolÄ• halaá¹ƒ ahosi, ``buddhanÄ• ge
passissÄ• mÄ• â€™â€™ ti ubhato rÄ• javÄ«thiyaá¹ƒ maÃ±cÄ• timaÃ±caá¹ƒ bandhitvÄ• pÄ
katasarÄ«rapaá¹-ijaggano bhikkhusaá¹…ghaparivuto rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.
vuttaniyÄ• meneva nÄ• á¸·Ä• giriá¹ƒ vissajjesuá¹ƒ. so vÄ«thicaccarÄ• dayo vidhamento Ä•
dÄ• rakaá¹ƒ gahetvÄ• vÄ«thito vÄ«thiá¹ƒ gacchati, hatthÄ« taá¹ƒ itthiá¹ƒ disvÄ• anubandh
``nÄ• á¸·Ä• giri, na taá¹ƒ hanatthÄ• ya pesito, idhÄ• gacchÄ• hÄ«â€™â€™ ti Ä• ha. so taá¹
bhagavantÄ• bhimukho dhÄ• vi. bhagavÄ• aparimÄ• á¹‡esu cakkavÄ• á¸·esu anantasattes
ekasmiá¹ƒyeva nÄ• á¸·Ä• girimhi phari. so bhagavato mettÄ• ya phuá¹-o \Be I 138/ nibbhayo
pÄ• damÅ«le nipati. bhagavÄ• tassa matthake hatthaá¹ƒ á¹-hapesi. tadÄ• devabrahmÄ• d
acchariyabbhutajÄ• tacittÄ• pupphaparÄ• gÄ• dÄ«hi pÅ«jesuá¹ƒ. sakalanagare jaá¹‡á¹‡uka
ahesuá¹ƒ. rÄ• jÄ• ``pacchimadvÄ• re dhanÄ• ni nagaravÄ• sÄ«naá¹ƒ hontu, puratthimadvÄ
rÄ• jabhaá¹‡á¸• Ä• gÄ• re hontÅ«â€™â€™ ti bheriá¹ƒ carÄ• pesi. sabbe tathÄ• kariá¹ƒsu.
dhanapÄ• lo nÄ• ma ahosi. bhagavÄ• veá¸·uvanÄ• rÄ• maá¹ƒ agamÄ• si. tena vuttaá¹ƒ ---

``hatthÄ• roho pure Ä• siá¹ƒ, paccekamunimuttamaá¹ƒ.

piá¹‡á¸• Ä• ya vicarantaá¹ƒ taá¹ƒ, Ä• sÄ• desiá¹ƒ gajenahaá¹ƒ ||

``tena \Ne I 132/ kammavipÄ• kena, bhanto nÄ• á¸·Ä• girÄ« gajo.

giribbaje puravare, dÄ• ruá¹‡o samupÄ• gamÄ«â€™â€™ ti || (Ap thera I 39.82-83).

aá¹-á¹-hamapaÃ±he --- __satthacchedo_ti satthena gaá¹‡á¸• aphÄ• lanaá¹ƒ kuá¹-hÄ• rÄ• y
kira bodhisatto paccantadese rÄ• jÄ• ahosi. so dujjanasaá¹ƒsaggavasena paccantadese vÄ
sÄ• hasiko ekadivasaá¹ƒ khaggahattho pattikova nagare vicaranto nirÄ• parÄ• dhe jane kha
so tena pÄ• pakammavipÄ• kena bahÅ«ni vassasahassÄ• ni niraye paccitvÄ• tiracchÄ• nÄ
pakkÄ• vasesena pacchimattabhÄ• ve buddhabhÅ«topi heá¹-á¹-hÄ• vuttanayena devadatte
khittapÄ• sÄ• á¹‡asakkhalikapahÄ• rena uá¹-á¹-hitagaá¹‡á¸• o ahosi. jÄ«vako mettacittena
phÄ• lesi. vericittassa devadattassa ruhiruppÄ• dakammaá¹ƒ anantarikaá¹ƒ ahosi, mettacitta
gaá¹‡á¸• aphÄ• lanaá¹ƒ puÃ±Ã±ameva ahosi. tena vuttaá¹ƒ ---

``rÄ• jÄ• haá¹ƒ pattiko Ä• siá¹ƒ, sattiyÄ• purise haniá¹ƒ.

tena kammavipÄ• kena, niraye paccisaá¹ƒ bhusaá¹ƒ ||

``kammuno tassa sesena, idÄ• ni sakalaá¹ƒ mama.

pÄ• de chaviá¹ƒ pakappesi, na hi kammaá¹ƒ vinassatÄ«â€™â€™ ti || (Ap thera I 39.84-85).

navame paÃ±he --- __ ``sÄ«sadukkha_nti sÄ«sÄ• bÄ• dho sÄ«savedanÄ• . atÄ«te kira bod
kevaá¹-á¹-o hutvÄ• nibbatti. so ekadivasaá¹ƒ kevaá¹-á¹-apurisehi \Be I 139/ saddhiá¹ƒ
macchamÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ gantvÄ• macche mÄ• rente disvÄ• tattha somanassaá
tatheva somanassaá¹ƒ uppÄ• dayiá¹ƒsu. so tena akusalakammena caturÄ• pÄ• ye dukkhan
pacchimattabhÄ• ve tehi purisehi saddhiá¹ƒ sakyarÄ• jakule nibbattitvÄ• kamena buddhatta
sÄ«sÄ• bÄ• dhaá¹ƒ paccanubhosi. te ca sakyarÄ• jÄ• no __dhammapadaá¹-á¹-hakathÄ• ya
viá¸• aá¸• Å«bhavatthu) vuttanayena viá¸• aá¸• Å«bhasaá¹…gÄ• me sabbe vinÄ• saá¹ƒ pÄ•

``ahaá¹ƒ kevaá¹-á¹-agÄ• masmiá¹ƒ, ahuá¹ƒ kevaá¹-á¹-adÄ• rako.

macchake ghÄ• tite disvÄ• , janayiá¹ƒ somanassakaá¹ƒ ||

``tena \Ne I 133/ kammavipÄ• kena, sÄ«sadukkhaá¹ƒ ahÅ« mama.

sabbe sakkÄ• ca haÃ±Ã±iá¹ƒsu, yadÄ• hani viá¹-aá¹-Å«bhoâ€™â€™ ti || (Ap thera I 39.86

dasamapaÃ±he --- __yavakhÄ• dana_nti veraÃ±jÄ• yaá¹ƒ yavataá¹‡á¸• ulakhÄ• danaá¹ƒ. a
aÃ±Ã±atarasmiá¹ƒ kule nibbatto jÄ• tivasena ca andhabÄ• labhÄ• vena ca phussassa bhag
madhurannapÄ• ne sÄ• libhojanÄ• dayo ca bhuÃ±jamÄ• ne disvÄ• ``are muá¹‡á¸• akasam
sÄ• libhojanaá¹ƒ bhuÃ±jathÄ• â€™â€™ ti akkosi. so tena akusalakammavipÄ• kena anekav

dukkhamanubhavitvÄ• imasmiá¹ƒ pacchimattabhÄ• ve kamena buddhattaá¹ƒ patvÄ• lokas
gÄ• manigamarÄ• jadhÄ• nÄ«su caritvÄ• ekasmiá¹ƒ samaye veraÃ±jabrÄ• hmaá¹‡agÄ• m
pucimandarukkhamÅ«laá¹ƒ pÄ• puá¹‡i. veraÃ±jabrÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…ka
bhagavantaá¹ƒ jinituá¹ƒ asakkonto sotÄ• panno hutvÄ• ``bhante, idheva vassaá¹ƒ upagantu
ti Ä• rocesi. bhagavÄ• tuá¹‡hÄ«bhÄ• vena adhivÄ• sesi. atha punadivasato paá¹-á¹-hÄ• ya
sakalaveraÃ±jabrÄ• hmaá¹‡agÄ• mavÄ• sÄ«naá¹ƒ mÄ• rÄ• vaá¹-á¹-anaá¹ƒ akÄ• si. piá¹‡á¸
mÄ• rÄ• vaá¹-á¹-anavasena ekopi kaá¹-acchubhikkhÄ• mattaá¹ƒ dÄ• tÄ• nÄ• hosi. bhagav
bhikkhusaá¹…ghaparivuto punÄ• gaÃ±chi. tasmiá¹ƒ evaá¹ƒ Ä• gate tattheva nivuá¹-á¹-hÄ•
divasaá¹ƒ dÄ• naá¹ƒ datvÄ• tato paá¹-á¹-hÄ• ya bhagavantaá¹ƒ paÃ±casatabhikkhuparivÄ•
paÃ±cannaá¹ƒ assasatÄ• naá¹ƒ bhattato vibhÄ• gaá¹ƒ katvÄ• yavaá¹ƒ koá¹-á¹-etvÄ• bhikk
pakkhipiá¹ƒsu \Be I 140/. sakalassa sahassacakkavÄ• á¸·adevatÄ• sujÄ• tÄ• ya pÄ• yÄ• sa
pakkhipiá¹ƒsu. bhagavÄ• paribhuÃ±ji \Ee 126/, evaá¹ƒ temÄ• saá¹ƒ yavaá¹ƒ paribhuÃ±ji. te
mÄ• rÄ• vaá¹-á¹-ane vigate pavÄ• raá¹‡Ä• divase veraÃ±jo brÄ• hmaá¹‡o saritvÄ• mahÄ•
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• vanditvÄ• khamÄ• p

``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sayiá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• layo ||

``tena kammavipÄ• kena, temÄ• saá¹ƒ khÄ• ditaá¹ƒ yavaá¹ƒ.

nimantito brÄ• hmaá¹‡ena, veraÃ±jÄ• yaá¹ƒ vasiá¹ƒ tadÄ• â€™â€™ ti || (Ap thera I 39.88-8

ekÄ• dasamapaÃ±he \Ne I 134/ --- __piá¹-á¹-hidukkha_nti piá¹-á¹-hiÄ• bÄ• dho. atÄ«te kira
gahapatikule nibbatto thÄ• masampanno kiÃ±ci rassadhÄ• tuko ahosi. tena samayena eko
sakalajambudÄ«pe gÄ• manigamarÄ• jadhÄ• nÄ«su mallayuddhe vattamÄ• ne purise pÄ• t
bodhisattassa vasananagaraá¹ƒ patvÄ• tasmimpi jane pÄ• tetvÄ• gantumÄ• raddho. tadÄ•
vasanaá¹-á¹-hÄ• ne esa jayaá¹ƒ patvÄ• gacchatÄ«â€™â€™ ti tattha nagaramaá¹‡á¸• alam
mayÄ• saddhiá¹ƒ yujjhitvÄ• gacchÄ• ti. so hasitvÄ• ``ahaá¹ƒ mahante purise pÄ• tesiá¹ƒ,
vÄ• manako mama ekahatthassÄ• pi nappahotÄ«â€™â€™ ti appoá¹-etvÄ• naditvÄ• Ä• ga
hatthaá¹ƒ parÄ• masiá¹ƒsu, bodhisatto taá¹ƒ ukkhipitvÄ• Ä• kÄ• se bhamitvÄ• bhÅ«miyaá
khandhaá¹-á¹-hiá¹ƒ bhinditvÄ• pÄ• tesi. sakalanagaravÄ• sino ukkuá¹-á¹-hiá¹ƒ karontÄ• ap
vatthÄ• bharaá¹‡Ä• dÄ«hi bodhisattaá¹ƒ pÅ«jesuá¹ƒ. bodhisatto taá¹ƒ mallayodhaá¹ƒ ujuá¹
khandhaá¹-á¹-hiá¹ƒ ujukaá¹ƒ katvÄ• ``gaccha ito paá¹-á¹-hÄ• ya evarÅ«paá¹ƒ mÄ• karosÄ•
uyyojesi. so tena kammavipÄ• kena nibbattanibbattabhave sarÄ«rasÄ«sÄ• di dukkhamanub
pacchimattabhÄ• ve buddhabhÅ«topi piá¹-á¹-hirujÄ• didukkhamanubhosi. tasmÄ• kadÄ• ci
sÄ• riputtamoggallÄ• ne ``ito paá¹-á¹-hÄ• ya dhammaá¹ƒ desethÄ• â€™â€™ ti vatvÄ• saya
paÃ±Ã±Ä• petvÄ• sayati, kammapilotikaá¹ƒ nÄ• ma buddhamapi na muÃ±cati. vuttaÃ±heta

``nibbuddhe \Be I 141/ vattamÄ• namhi, mallaputtaá¹ƒ niheá¹-hayiá¹ƒ.

tena kammavipÄ• kena, piá¹-á¹-hidukkhaá¹ƒ ahÅ« mamÄ• â€™â€™ ti || (Ap thera I 39.90).

dvÄ• dasamapaÃ±he \Ee 127/ --- __atisÄ• ro_ti lohitapakkhandikÄ• virecanaá¹ƒ. atÄ«te kir
gahapatikule nibbatto vejjakammena jÄ«vikaá¹ƒ kappesi. so ekaá¹ƒ seá¹-á¹-hiputtaá¹ƒ roger
tikicchanto bhesajjaá¹ƒ katvÄ• tikicchitvÄ• tassa deyyadhammadÄ• ne pamÄ• damÄ• gam
vamanavirecanaá¹ƒ akÄ• si. seá¹-á¹-hi bahudhanaá¹ƒ adÄ• si. so tena kammavipÄ• kena ni
lohitapakkhandikÄ• bÄ• dhena vicchito ahosi. imasmimpi pacchimattabhÄ• ve parinibbÄ• na
kammÄ• raputtena pacitasÅ«karamaddavassa sakalacakkavÄ• á¸·adevatÄ• hi pakkhittadibl
bhuttakkhaá¹‡e lohitapakkhandikÄ• virecanaá¹ƒ ahosi. koá¹-isatasahassÄ• naá¹ƒ hatthÄ«na
khayamagamÄ• si. bhagavÄ• visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ kusinÄ• rÄ• yaá¹ƒ parinibbÄ•
á¹-hÄ• nesu nisÄ«danto pipÄ• sito pÄ• nÄ«yaá¹ƒ pivitvÄ• mahÄ• dukkhena \Ne I 135/ kusin
paccÅ«sasamaye parinibbÄ• yi. kammapilotikaá¹ƒ evarÅ«paá¹ƒ lokattayasÄ• mimpi na vijah

``tikicchako ahaá¹ƒ Ä• siá¹ƒ, seá¹-á¹-hiputtaá¹ƒ virecayiá¹ƒ.

tena kammavipÄ• kena, hoti pakkhandikÄ• mamÄ• ti ||

``evaá¹ƒ jino viyÄ• kÄ• si, bhikkhusaá¹…ghassa aggato.

sabbÄ• bhiÃ±Ã±Ä• balappatto, anotatte mahÄ• sareâ€™â€™ ti || (Ap thera I 39.91, 96).

evaá¹ƒ paá¹-iÃ±Ã±Ä• tapaÃ±hÄ• naá¹ƒ, mÄ• tikÄ• á¹-hapanavasena akusalÄ• padÄ• naá¹
vuttaá¹ƒ __itthaá¹ƒ suda_nti itthaá¹ƒ iminÄ• pakÄ• rena heá¹-á¹-hÄ• vuttanayena. sudanti
padapÅ«raá¹‡atthe Ä• gato. __bhagavÄ• _ bhÄ• gyasampanno pÅ«ritapÄ• ramimahÄ• satt

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti || ---

evamÄ• diguá¹‡ayutto devÄ• tidevo sakkÄ• tisakko brahmÄ• tibrahmÄ• buddhÄ• tibuddho
__attano buddhacariyaá¹ƒ_ buddhakÄ• raá¹‡aá¹ƒ \Be I 142/ __sambhÄ• vayamÄ• no_ pÄ•
__buddhÄ• padÄ• niyaá¹ƒ nÄ• ma_ buddhakÄ• raá¹‡apakÄ• sakaá¹ƒ nÄ• ma __dhammapa
__abhÄ• sittha_ kathesÄ«ti.

iti visuddhajanavilÄ• siniyÄ• apadÄ• na-aá¹-á¹-hakathÄ• ya

buddhaapadÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• samattÄ• .

II paccekabuddhaapadÄ• navaá¹‡á¹‡anÄ•

 tato \Ne I 136/ \Ee 128/ anantaraá¹ƒ apadÄ• naá¹ƒ saá¹…gÄ• yanto ``paccekabuddhÄ• pa
bhagavatÄ• kattha paÃ±Ã±attaâ€™â€™ nti puá¹-á¹-ho __ ``atha paccekabuddhÄ• padÄ• n
Ä• ha. tesaá¹ƒ apadÄ• nattho heá¹-á¹-hÄ• vuttoyeva.

 <83> ``suá¹‡Ä• thÄ• â€™â€™ ti vuttapadaá¹ƒ uppattinibbattivasena pakÄ• sento __ ``tath
vasantaâ€™â€™ _ntiÄ• dimÄ• ha. tattha jetakumÄ• rassa nÄ• mavasena tathÄ• saÃ±Ã±ite
iriyÄ• pathavihÄ• rehi dibbabrahmaariyavihÄ• rehi vÄ• __vasantaá¹ƒ_ viharantaá¹ƒ yathÄ•
buddhÄ• samattiá¹ƒsapÄ• ramiyo pÅ«retvÄ• Ä• gatÄ• , tathÄ• amhÄ• kampi bhagavÄ• Ä
__tathÄ• gataá¹ƒ_ jetavane vasantanti sambandho. __vedehamunÄ«_ti vedeharaá¹-á¹-he j
putto vedehiputto. monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, tena ito gato pavattoti muni. vedehiputto
``vedehiputtamunÄ«â€™â€™ ti vattabbe ``vaá¹‡á¹‡Ä• gamoâ€™â€™ tiÄ• dinÄ• niruttinay
putta-saddassa ca lopaá¹ƒ katvÄ• ``vedehamunÄ«â€™â€™ ti vuttaá¹ƒ. ``etadaggaá¹ƒ, bhi
bhikkhÅ«naá¹ƒ satimantÄ• naá¹ƒ dhitimantÄ• naá¹ƒ gatimantÄ• naá¹ƒ bahussutÄ• naá¹ƒ up
Ä• nandoâ€™â€™ ti (AN a I 219-223) etadagge á¹-hapito Ä• yasmÄ• Ä• nando __nataá¹…
hutvÄ• ``bhante, __paccekabuddhÄ• nÄ• ma_ kÄ«disÄ• __hontÄ«â€™â€™ _ti __apucch
paccekabuddhÄ• __kehi hetubhi_ kehi kÄ• raá¹‡ehi __bhavanti_ uppajjanti. __vÄ«rÄ• _ti b

84-85__._ tato paraá¹ƒ vissajjitÄ• kÄ• raá¹ƒ dassento __ ``tadÄ• ha sabbaÃ±Ã±uvaro mahe
sabbaá¹ƒ atÄ«tÄ• dibhedaá¹ƒ hatthÄ• malakaá¹ƒ viya jÄ• nÄ• tÄ«ti \Be I 143/ sabbaÃ±Ã±Å
uttamo ceti __sabbaÃ±Ã±uvaro_. mahantaá¹ƒ sÄ«lakkhandhaá¹ƒ, samÄ• dhikkhandhaá¹ƒ,
vimuttikkhandhaá¹ƒ, mahantaá¹ƒ vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ esati gavesatÄ«ti _
madhurena sarena __tadÄ• _ tasmiá¹ƒ pucchitakÄ• le __Ä• ha_ kathesÄ«ti sambandho. bh
paccekabuddhÄ• __pubbabuddhesu_ pubbesu atÄ«tabuddhesu __katÄ• dhikÄ• rÄ• _ kata
aladdhamokkhÄ• _ appattanibbÄ• nÄ• . __te_ sabbe paccekabuddhÄ• __dhÄ«rÄ• idha_ i
__saá¹ƒvegamukhena_ ekapuggalaá¹ƒ padhÄ• naá¹ƒ katvÄ• paccekabuddhÄ• jÄ• tÄ• ti a
suá¹-á¹-hu tikkhapaÃ±Ã±Ä• . __vinÄ• pi buddhehi_ buddhÄ• naá¹ƒ ovÄ• dÄ• nusÄ• sanÄ«h
appamattakenapi __Ä• rammaá¹‡ena_ \Ee 129/ __paccekabodhiá¹ƒ_ paá¹-iekkaá¹ƒ bodhiá
bodhiá¹ƒ __anupÄ• puá¹‡anti_ paá¹-ivijjhanti.

 <86> __sabbamhi_ \Ne I 137/ __lokamhi_ sakalasmiá¹ƒ lokattaye __mamaá¹ƒ á¹-hapetvÄ•
__pacekabuddhehi samova_ sadiso eva __natthi, tesaá¹ƒ mahÄ• munÄ«naá¹ƒ_ paccekabu
vaá¹‡á¹‡aá¹ƒ_ imaá¹ƒ guá¹‡aá¹ƒ __padesamattaá¹ƒ_ saá¹…khepamattaá¹ƒ __ahaá¹ƒ_ tum
sÄ• dhukaá¹ƒ __vakkhÄ• mi_ kathessÄ• mÄ«ti attho.

<87> anÄ• cariyakÄ• hutvÄ• __sayameva buddhÄ• naá¹ƒ_ attanÄ• va paá¹-ividdhÄ• naá¹
__mahÄ• isÄ«naá¹ƒ madhÅ«vakhuddaá¹ƒ_ khuddakamadhupaá¹-alaá¹ƒ iva __sÄ• dhÅ«ni_
udÄ• navacanÄ• ni __anuttaraá¹ƒ_ uttaravirahitaá¹ƒ __bhesajaá¹ƒ_ osadhaá¹ƒ nibbÄ• naá¹
__sabbe_ tumhe __supasannacittÄ• _ suppasannamanÄ• __suá¹‡Ä• tha_ manasi karothÄ

88-89__._ __paccekabuddhÄ• naá¹ƒ samÄ• gatÄ• na_nti rÄ• sibhÅ«tÄ• naá¹ƒ uppannÄ• na
ariá¹-á¹-ho, upariá¹-á¹-ho, tagarasikhi, yasassÄ«, sudassano, piyadassÄ«, gandhÄ• ro, piá¹-
nitho, tatho, sutavÄ• , bhÄ• vitatto, sumbho, subho, methulo, aá¹-á¹-hamo, sumedho, anÄ«g
hiá¹…gu, hiá¹…go, dvejÄ• lino, aá¹-á¹-hako, kosalo, subÄ• hu, upanemiso, nemiso, santacit
virajo, paá¹‡á¸• ito, kÄ• lo, upakÄ• lo, vijito, jito, aá¹…go, paá¹…go, guttijjito, passÄ«, jahÄ«
dukkhamÅ«laá¹ƒ, aparÄ• jito, sarabhaá¹…go, lomahaá¹ƒso \Be I 144/, uccaá¹…gamÄ• yo, a
mÄ• nacchido, bandhumÄ• , tadÄ• dhimutto, vimalo, ketumÄ• , kotumbaraá¹…go, mÄ• taá¹
accutagÄ• mi, byÄ• mako, sumaá¹…galo, dibbilo cÄ• tiÄ• dÄ«naá¹ƒ paccekabuddhasatÄ• n
__paramparaá¹ƒ_ paccekaá¹ƒ __byÄ• karaá¹‡Ä• ni_ yo ca __Ä• dÄ«navo yaÃ±ca virÄ• gav
anallÄ«yanakÄ• raá¹‡aá¹ƒ __yathÄ• ca_ yena kÄ• raá¹‡ena __bodhiá¹ƒ anupÄ• puá¹‡iá¹ƒ
paccakkhaá¹ƒ kariá¹ƒsu. __sarÄ• gavatthusÅ«_ti suá¹-á¹-hu allÄ«yitabbavatthÅ«su vatthukÄ
__virÄ• gasaÃ±Ã±Ä«_ virattasaÃ±Ã±avanto __rattamhi lokamhi_ allÄ«yanasabhÄ• valoke _
anallÄ«yanamanÄ• __hitvÄ• papaÃ±ce_ti rÄ• go papaÃ±caá¹ƒ doso papaÃ±caá¹ƒ sabbak
papaÃ±casaá¹…khÄ• te kilese hitvÄ• __jiya phanditÄ• nÄ«_ti phanditÄ• ni dvÄ• saá¹-á¹-hi
jinitvÄ• __tatheva_ tena kÄ• raá¹‡ena evaá¹ƒ __bodhiá¹ƒ anupÄ• puá¹‡iá¹ƒsu_ paccekabo
kariá¹ƒsÅ«ti attho.

90-91__._ __sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• a_nti tajjanaphÄ• lanavadhabandhanaa
__tesaá¹ƒ_ sabbasattÄ• naá¹ƒ antare __aÃ±Ã±ataraá¹ƒ_ kaÃ±ci eka__mpi_ sattaá¹ƒ __avi
aviheá¹-hayanto adukkhÄ• pento __mettena cittena_ ``sabbe sattÄ• sukhitÄ• hontÅ«â€™â
cetasÄ• __hitÄ• nukampÄ«_ hitena anukampanasabhÄ• vo. atha vÄ• __sabbesu bhÅ«tes
__sabbesÅ«_ti sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyan
__bhÅ«tesÅ«_ti bhÅ«tÄ• vuccanti tasÄ• ca thÄ• varÄ• ca. yesaá¹ƒ \Ne I 138/ tasiá¹‡Ä• ta
yesaÃ±ca bhayabheravÄ• appahÄ«nÄ• , te tasÄ• . kiá¹ƒ kÄ• raá¹‡Ä• vuccanti tasÄ• ? tasa
bhÄ• yanti santÄ• saá¹ƒ Ä• pajjanti, taá¹ƒ kÄ• raá¹‡Ä• vuccanti tasÄ• . yesaá¹ƒ tasiá¹‡Ä• t
yesaÃ±ca bhayabheravÄ• pahÄ«nÄ• , te thÄ• varÄ• . kiá¹ƒ kÄ• raá¹‡Ä• vuccanti thÄ• varÄ
uttasanti na paritasanti na bhÄ• yanti na santÄ• saá¹ƒ Ä• pajjanti, taá¹ƒ kÄ• raá¹‡Ä• vuccan

tayo daá¹‡á¸• Ä• --- kÄ• yadaá¹‡á¸• o, vacÄ«daá¹‡á¸• o, manodaá¹‡á¸• oti. tividhaá¹ƒ kÄ•
kÄ• yadaá¹‡á¸• o, catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ vacÄ«daá¹‡á¸• o, tividhaá¹ƒ manoduc
sabbesu sakalesu bhÅ«tesu sattesu taá¹ƒ tividhaá¹ƒ daá¹‡á¸• aá¹ƒ nidhÄ• ya nidahitvÄ• on
nikkhipitvÄ• \Be I 145/ paá¹-ippassambhetvÄ• hiá¹ƒsanatthaá¹ƒ agahetvÄ• ti sabbesu bhÅ

daá¹‡á¸• aá¹ƒ. __aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesa_nti ekamekampi sattaá¹ƒ pÄ• á¹‡in
daá¹‡á¸• ena vÄ• satthena vÄ• anduyÄ• vÄ• rajjuyÄ• vÄ• aviheá¹-hayanto, sabbepi sat
leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• anduyÄ• vÄ• rajjuyÄ• vÄ• aviheá¹-
aÃ±Ã±atarampi tesaá¹ƒ. __na puttamiccheyya kuto sahÄ• ya_nti __nÄ• _ti paá¹-ikkhepo. __
atrajo putto, khettajo, dinnako, antevÄ• siko putto. __sahÄ• ya_nti sahÄ• yo vuccati yena sa
phÄ• su, gamanaá¹ƒ phÄ• su, á¹-hÄ• naá¹ƒ phÄ• su, nisajjÄ• phÄ• su, Ä• lapanaá¹ƒ phÄ•
samullapanaá¹ƒ phÄ• su. na puttamiccheyya kuto sahÄ• yanti puttampi na iccheyya na sÄ•
pihayeyya nÄ• bhijappeyya, kuto mittaá¹ƒ vÄ• sandiá¹-á¹-haá¹ƒ vÄ• sambhattaá¹ƒ vÄ• sa
sÄ• diyeyya pattheyya pihayeyya abhijappeyyÄ• ti na puttamiccheyya kuto sahÄ• yaá¹ƒ. __
khaggavisÄ• á¹‡akappo_ti \Ee 131/ so paccekasambuddho pabbajjÄ• saá¹…khÄ• tena eko
taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko, ekantavÄ«tarÄ• goti eko, ekantavÄ«tadosoti eko, eka
ekantanikkilesoti eko, ekÄ• yanamaggaá¹ƒ gatoti eko, eko anuttaraá¹ƒ paccekasambodhiá¹

kathaá¹ƒ so paccekasambuddho pabbajjÄ• saá¹…khÄ• tena eko? so hi paccekasambuddh
gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• , puttadÄ• rapalibodhaá¹ƒ chinditvÄ• , Ã±Ä• tipalibo
mittÄ• maccapalibodhaá¹ƒ, sannidhipalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ• retvÄ• k
acchÄ• detvÄ• agÄ• rasmÄ• nikkhamma anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±canabhÄ• vaá
viharati iriyati vattati pÄ• leti yapeti yÄ• petÄ«ti evaá¹ƒ so paccekasambuddho pabbajjÄ• sa

kathaá¹ƒ \Ne I 139/ so paccekasambuddho adutiyaá¹-á¹-hena eko? so evaá¹ƒ pabbajito sa
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghos
manussarÄ• hasseyyakÄ• ni paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko tiá¹-á¹-hati, eko gacchati,
seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko paá¹-ikkamati, eko raho \Be I
caá¹…kamati, eko carati viharati iriyati vattati pÄ• leti yapeti yÄ• petÄ«ti evaá¹ƒ so adutiyaá

kathaá¹ƒ so paccekasambuddho taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko? so eko adutiyo app
viharanto mahÄ• padhÄ• naá¹ƒ padahanto mÄ• raá¹ƒ sasenakaá¹ƒ namuciá¹ƒ kaá¹‡haá¹ƒ
taá¹‡hÄ• jÄ• liniá¹ƒ visaritaá¹ƒ visattikaá¹ƒ pajahi vinodesi byantiá¹ƒ akÄ• si anabhÄ• vaá¹ƒ

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti || (It 15, 105; Nidd I 191) ---

evaá¹ƒ so paccekasambuddho taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko.

kathaá¹ƒ so paccekasambuddho ekantavÄ«tarÄ• goti eko? rÄ• gassa pahÄ«nattÄ• ekanta
pahÄ«nattÄ• ekantavÄ«tadosoti eko, mohassa pahÄ«nattÄ• ekantavÄ«tamohoti eko, kiles
ekantanikkilesoti eko, evaá¹ƒ so paccekasambuddho ekantavÄ«tarÄ• goti eko.

kathaá¹ƒ so paccekasambuddho ekÄ• yanamaggaá¹ƒ gatoti \Ee 132/ eko? ekÄ• yanamagg
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo.

``ekÄ• yanaá¹ƒ \Ne I 140/ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 384; Ni

evaá¹ƒ so ekÄ• yanamaggaá¹ƒ gatoti eko.

kathaá¹ƒ so paccekasambuddho eko anuttaraá¹ƒ paccekasambodhiá¹ƒ abhisambuddhoti e
maggesu Ã±Ä• á¹‡aá¹ƒ (Nidd I 191; Nidd II khaggavisÄ• á¹‡asuttaniddesa 121). paÃ±Ã±Ä•
paÃ±Ã±Ä• balaá¹ƒ \Be I 147/ dhammavicayasambojjhaá¹…go vÄ«maá¹ƒsÄ• vipassanÄ• s
paccekasambuddho tena paccekabodhiÃ±Ä• á¹‡ena ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™
saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti bujjhi, ``sabbe dhammÄ• anattÄ• â€™â€™ ti bujjhi. `
saá¹…khÄ• rÄ• â€™â€™ ti bujjhi, ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti bu
nÄ• marÅ«paâ€™â€™ nti bujjhi, ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti bujj
phassoâ€™â€™ ti bujjhi, ``phassapaccayÄ• vedanÄ• â€™â€™ ti bujjhi, ``vedanÄ• paccay
``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti bujjhi, ``upÄ• dÄ• napaccayÄ• bhavoâ€™â
jÄ• tÄ«â€™â€™ ti bujjhi, ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti bujjhi. ``avijjÄ• nirod
saá¹…khÄ• ranirodhoâ€™â€™ ti bujjhi, ``saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodhoâ€
``bhavanirodhÄ• jÄ• tinirodhoâ€™â€™ ti bujjhi, ``jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€
dukkhaâ€™â€™ nti bujjhi, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti bujjhi, ``ayaá¹ƒ dukkhanir
``ayaá¹ƒ dukkhanirodhagÄ• minipaá¹-ipadÄ• â€™â€™ ti bujjhi. ``ime Ä• savÄ• â€™â€™ ti
Ä• savasamudayoâ€™â€™ ti bujjhi ... pe ... ``paá¹-ipadÄ• â€™â€™ ti bujjhi, ``ime dhammÄ
bujjhi, ``ime dhammÄ• pahÄ• tabbÄ• â€™â€™ ti bujjhi, ``ime dhammÄ• sacchikÄ• tabbÄ•
dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti bujjhi. channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudaya
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca bujjhi, paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ san
nissaraá¹‡aÃ±ca bujjhi, catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ
nissaraá¹‡aÃ±ca bujjhi, ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadham
bujjhi.

atha vÄ• yaá¹ƒ bujjhitabbaá¹ƒ anubujjhitabbaá¹ƒ paá¹-ibujjhitabbaá¹ƒ sambujjhitabbaá¹ƒ a

phassitabbaá¹ƒ sacchikÄ• tabbaá¹ƒ, sabbaá¹ƒ taá¹ƒ tena paccekabodhiÃ±Ä• á¹‡ena bujjhi
sambujjhi \Ne I 141/ adhigaÃ±chi phassesi sacchÄ• kÄ• sÄ«ti, evaá¹ƒ so paccekasambuddh
paccekasambodhiá¹ƒ abhisambuddhoti eko.

__care_ti aá¹-á¹-ha cariyÄ• yo (Nidd II khaggavisÄ• á¹‡asuttaniddesa 121) --- iriyÄ• pathac
Ä• yatanacariyÄ• , saticariyÄ• , samÄ• dhicariyÄ• , Ã±Ä• á¹‡acariyÄ• , maggacariyÄ• , patti
iriyÄ• pathacariyÄ• ti catÅ«su iriyÄ• pathesu, Ä• yatanacariyÄ• ti chasu ajjhattikabÄ• hiresu
saticariyÄ• ti catÅ«su satipaá¹-á¹-hÄ• nesu, samÄ• dhicariyÄ• ti catÅ«su jhÄ• nesu, Ã±Ä• á
ariyasaccesu, maggacariyÄ• ti catÅ«su ariyamaggesu, patticariyÄ• ti catÅ«su \Be I 148/ sÄ•
lokatthacariyÄ• ti tathÄ• gatesu arahantesu sammÄ• sambuddhesu, padesato paccekasam

iriyÄ• pathacariyÄ• ca paá¹‡idhisampannÄ• naá¹ƒ, Ä• yatanacariyÄ• ca indriyesu guttadv
appamÄ• davihÄ• rÄ«naá¹ƒ, samÄ• dhicariyÄ• ca adhicittamanuyuttÄ• naá¹ƒ, Ã±Ä• á¹‡aca
maggacariyÄ• ca sammÄ• paá¹-ipannÄ• naá¹ƒ, patticariyÄ• ca adhigataphalÄ• naá¹ƒ, loka
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ, padesato paccekasambu
sÄ• vakÄ• naá¹ƒ. imÄ• aá¹-á¹-ha cariyÄ• yo.

aparÄ• pi aá¹-á¹-ha cariyÄ• yo --- adhimuccanto saddhÄ• ya carati, paggaá¹‡hanto vÄ«riye
upaá¹-á¹-hapento satiyÄ• carati, avikkhepaá¹ƒ karonto samÄ• dhinÄ• carati, pajÄ• nanto p
vijÄ• nanto viÃ±Ã±Ä• á¹‡acariyÄ• ya carati, evaá¹ƒ paá¹-ipannassa kusalÄ• dhammÄ• Ä•
carati. evaá¹ƒ paá¹-ipanno visesamadhigacchatÄ«ti visesacariyÄ• ya carati. imÄ• aá¹-á¹-ha

aparÄ• pi aá¹-á¹-ha cariyÄ• yo --- dassanacariyÄ• ca sammÄ• diá¹-á¹-hiyÄ• , abhiniropana
sammÄ• saá¹…kappassa, pariggahacariyÄ• ca sammÄ• vÄ• cÄ• ya, samuá¹-á¹-hÄ• nacar
vodÄ• nacariyÄ• ca sammÄ• Ä• jÄ«vassa, paggahacariyÄ• ca sammÄ• vÄ• yÄ• massa, u
sammÄ• satiyÄ• , avikkhepacariyÄ• ca sammÄ• samÄ• dhissa. imÄ• aá¹-á¹-ha cariyÄ• yo

__khaggavisÄ• á¹‡akappo_ti yathÄ• khaggassa nÄ• ma visÄ• á¹‡aá¹ƒ ekameva hoti, adut
paccekasambuddho takkappo tassadiso tappaá¹-ibhÄ• go. yathÄ• atiloá¹‡aá¹ƒ vuccati loá¹
\Ne I 142/ vuccati tittakappo, atimadhuraá¹ƒ vuccati madhurakappo, atiuá¹‡haá¹ƒ vuccati ag
vuccati himakappo, mahÄ• udakakkhandho \Ee 134/ vuccati samuddakappo, mahÄ• bhiÃ±Ã
satthukappoti. evameva so paccekasambuddho khaggavisÄ• á¹‡akappo, khaggavisÄ• á¹‡a
khaggavisÄ• á¹‡apaá¹-ibhÄ• go eko adutiyo muttabandhano sammÄ• loke carati viharati iri
yapeti yÄ• petÄ«ti eko care khaggavisÄ• á¹‡akappo. tenÄ• hu paccekasambuddhÄ• ---

``sabbesu \Be I 149/ bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi te

na puttamiccheyya kuto sahÄ• yaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

``saá¹ƒsaggajÄ• tassa bhavanti snehÄ• , snehanvayaá¹ƒ dukkhamidaá¹ƒ pahoti.

Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no. eko care khaggavisÄ• á¹‡akappo ||

``mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto.

etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``vaá¹ƒso visÄ• lova yathÄ• visatto, puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒse kaá¸·Ä«rova asajjamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``migo araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ gacchati gocarÄ• ya.

viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``Ä• mantanÄ• hoti sahÄ• yamajjhe, vÄ• se ca á¹-hÄ• ne gamane cÄ• rikÄ• ya.

anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``khiá¸• á¸• Ä• ratÄ« hoti sahÄ• yamajjhe, puttesu pemaá¹ƒ vipulaÃ±ca hoti.

piyavippayogaá¹ƒ vijigucchamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``cÄ• tuddiso \Be I 150/ \Ee 135/ appaá¹-igho ca hoti, santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappo ||

``dussaá¹…gahÄ• \Ne I 143/ pabbajitÄ• pi eke, atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• .

appossukko paraputtesu hutvÄ• , eko care khaggavisÄ• á¹‡akappo ||

``oropayitvÄ• gihibyaÃ±janÄ• ni, saÃ±chinnapatto yathÄ• koviá¸·Ä• ro.

chetvÄ• na vÄ«ro gihibandhanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

``sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ridhÄ«raá¹ƒ.

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

``no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ridhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

``addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ, seá¹-á¹-hÄ• samÄ• sevitabbÄ• sahÄ• yÄ

ete aladdhÄ• anavajjabhojÄ«, eko care khaggavisÄ• á¹‡akappo ||

``disvÄ• suvaá¹‡á¹‡assa pabhassarÄ• ni, kammÄ• raputtena suniá¹-á¹-hitÄ• ni.

saá¹…ghaá¹-á¹-amÄ• nÄ• ni duve bhujasmiá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

``evaá¹ƒ \Be I 151/ dutÄ«yena sahÄ• mamassa, vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• .

etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ.

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||

``Ä«tÄ« \Ee 136/ ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±ca metaá¹ƒ.

etaá¹ƒ bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||

``sÄ«taÃ±ca uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ, vÄ• tÄ• tape á¸• aá¹ƒsasarÄ«sape ca.

sabbÄ• nipetÄ• ni abhibbhavitvÄ• , eko care khaggavisÄ• á¹‡akappo ||

``nÄ• gova \Ne I 144/ yÅ«thÄ• ni vivajjayitvÄ• , saÃ±jÄ• takhandho padumÄ« uá¸·Ä• ro.

yathÄ• bhirantaá¹ƒ viharaá¹ƒ araÃ±Ã±e, eko care khaggavisÄ• á¹‡akappo ||

``aá¹-á¹-hÄ• nataá¹ƒ saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye sÄ• mayikaá¹ƒ vimuttiá¹ƒ.

Ä• diccabandhussa vaco nisamma, eko care khaggavisÄ• á¹‡akappo ||

``diá¹-á¹-hÄ«visÅ«kÄ• ni upÄ• tivatto, patto niyÄ• maá¹ƒ paá¹-iladdhamaggo.

uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappo ||

``nillolupo \Be I 152/ nikkuho nippipÄ• so, nimmakkha niddhantakasÄ• vamoho.

nirÄ• sayo sabbaloke bhavitvÄ• , eko care khaggavisÄ• á¹‡akappo ||

``pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visame niviá¹-á¹-haá¹ƒ.

sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

``bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha, mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ• navantaá¹ƒ.

aÃ±Ã±Ä• ya atthÄ• ni vineyya kaá¹…khaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

``khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukhaÃ±ca loke, analaá¹…karitvÄ• anapekkhamÄ• no.

vibhÅ«saá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«, eko care khaggavisÄ• á¹‡akappo ||

``puttaÃ±ca \Ee 137/ dÄ• raá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ, dhanÄ• ni dhaÃ±Ã±Ä• ni ca bandh

hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

``saá¹…go eso parittamettha sokhyaá¹ƒ, appassÄ• do dukkhamevettha bhiyyo.

gaá¸·o eso iti Ã±atvÄ• matimÄ• , eko care khaggavisÄ• á¹‡akappo ||

``sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni, jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ«,

aggÄ«va daá¸• á¸• haá¹ƒ anivattamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``okkhittacakkhÅ« \Be I 153/ \Ne I 145/ na ca pÄ• dalolo, guttindriyo rakkhitamÄ• nasÄ• no.

anavassuto apariá¸• ayhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``ohÄ• rayitvÄ• gihibyaÃ±janÄ• ni, saÃ±channapatto yathÄ• pÄ• richatto.

kÄ• sÄ• yavattho abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappo ||

``rasesu gedhaá¹ƒ akaraá¹ƒ alolo, anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«.

kule kule appaá¹-ibaddhacitto, eko care khaggavisÄ• á¹‡akappo ||

``pahÄ• ya paÃ±cÄ• varaá¹‡Ä• ni cetaso, upakkilese byapanujja sabbe.

anissito chejja sinehadosaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

``vipiá¹-á¹-hikatvÄ• na sukhaÃ±ca dukkhaá¹ƒ, pubbeva somanassadomanassaá¹ƒ.

laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

``Ä• raddhavÄ«riyo paramatthapattiyÄ• , alÄ«nacitto akusÄ«tavutti.

daá¸·hanikkamo thÄ• mabalÅ«papanno, eko care khaggavisÄ• á¹‡akappo ||

``paá¹-isallÄ• naá¹ƒ \Ee 138/ jhÄ• namariÃ±camÄ• no, dhammesu niccaá¹ƒ anudhammacÄ

Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesu, eko care khaggavisÄ• á¹‡akappo ||

``taá¹‡hakkhayaá¹ƒ \Be I 154/ patthayamappamatto, aneá¸·amÅ«go sutavÄ• satÄ«mÄ• .

saá¹…khÄ• tadhammo niyato padhÄ• navÄ• , eko care khaggavisÄ• á¹‡akappo ||

``sÄ«hova saddesu asantasanto, vÄ• tova jÄ• lamhi asajjamÄ• no.

padumaá¹ƒva toyena alimpamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``sÄ«ho yathÄ• dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya cÄ• rÄ«.

sevetha pantÄ• ni senÄ• sanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

``mettaá¹ƒ \Ne I 146/ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ• l

sabbena lokena avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

``rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni.

asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ• á¹‡akappo ||

``bhajanti sevanti ca kÄ• raá¹‡atthÄ• , nikkÄ• raá¹‡Ä• dullabhÄ• ajja mittÄ• .

attatthapaÃ±Ã±Ä• asucÄ«manussÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __sabbesu bhÅ«tesÅ«_ti khaggavisÄ• á¹‡apaccekabuddhÄ• padÄ• nasuttaá¹ƒ. kÄ• catubbidhÄ• uppatti --- attajjhÄ• sayato, parajjhÄ• sayato, aá¹-á¹-huppattito, pucchÄ• vasito khaggavisÄ• á¹‡asuttassa avisesena pucchÄ• vasito uppatti. visesena pana yasmÄ• ettha 155/ tena paccekabuddhena puá¹-á¹-hena vuttÄ• , kÄ• ci apuá¹-á¹-hena attanÄ• adhigatam 139/ udÄ• naá¹ƒyeva udÄ• nentena, tasmÄ• kÄ• yaci gÄ• thÄ• ya pucchÄ• vasito, kÄ• yac tattha yÄ• ayaá¹ƒ avisesena pucchÄ• vasito uppatti, sÄ• Ä• dito pabhuti evaá¹ƒ veditabbÄ

ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. atha kho Ä• yasmato Ä• nandassa r paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``buddhÄ• naá¹ƒ patthanÄ• ca a tathÄ• sÄ• vakÄ• naá¹ƒ, paccekabuddhÄ• naá¹ƒ na dissati, yaá¹ƒnÅ«nÄ• haá¹ƒ bhagavant puccheyyaâ€™â€™ nti? so paá¹-isallÄ• nÄ• vuá¹-á¹-hito bhagavantaá¹ƒ upasaá¹…kamitvÄ pucchi. athassa bhagavÄ• pubbayogÄ• vacarasuttaá¹ƒ abhÄ• si ---

``paÃ±cime, Ä• nanda, Ä• nisaá¹ƒsÄ• pubbayogÄ• vacare diá¹-á¹-heva dhamme paá¹-ikacc ce diá¹-á¹-heva dhamme paá¹-ikacceva aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, atha maraá¹‡akÄ• le aÃ±Ã devaputto samÄ• no aÃ±Ã±aá¹ƒ Ä• rÄ• dheti. atha buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve khi kÄ• le paccekasambuddho hotÄ«â€™â€™ ti.

evaá¹ƒ vatvÄ• puna Ä• ha ---

``paccekasambuddhÄ• \Ne I 147/ nÄ• ma, Ä• nanda, abhinÄ«hÄ• rasampannÄ• pubbayog paccekabuddhabuddhasÄ• vakÄ• naá¹ƒ sabbesaá¹ƒ patthanÄ• ca abhinÄ«hÄ• ro ca icchita

so Ä• ha --- ``buddhÄ• naá¹ƒ, bhante, patthanÄ• kÄ«va ciraá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. bu heá¹-á¹-himaparicchedena cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca, majjhimap asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca, uparimaparicchedena soá¸·asa asaá¹…khyey ca bhedÄ• paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikÄ• naá¹ƒ vasena Ã±Ä• tabbÄ• . pa hoti, paÃ±Ã±Ä• tikkhÄ• . saddhÄ• dhikÄ• naá¹ƒ paÃ±Ã±Ä• majjhimÄ• hoti, saddhÄ• tikkh saddhÄ• paÃ±Ã±Ä• mandÄ• hoti, vÄ«riyaá¹ƒ tikkhanti. appatvÄ• pana cattÄ• ri asaá¹…kh

kappasatasahassaÃ±ca divase divase vessantaradÄ• nasadisaá¹ƒ dÄ• naá¹ƒ dentopi tadan
Ä• cinantopi antarÄ• \Be I 156/ buddho bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kasmÄ• ?
na gaá¹‡hÄ• ti, vepullaá¹ƒ nÄ• pajjati, paripÄ• kaá¹ƒ na gacchatÄ«ti. yathÄ• nÄ• ma
timÄ• sacatumÄ• sapaÃ±camÄ• saccayena nipphajjanakaá¹ƒ sassaá¹ƒ taá¹ƒ taá¹ƒ kÄ• laá¹
satakkhattuá¹ƒ sahassakkhattuá¹ƒ keá¸·Ä• yantopi udakena siÃ±cantopi antarÄ• pakkhena
nipphÄ• dessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kasmÄ• ? sassaá¹ƒ gabbhaá¹ƒ na gaá¹‡hÄ
nÄ• pajjati, paripÄ• kaá¹ƒ na gacchatÄ«ti. evamevaá¹ƒ appatvÄ• cattÄ• ri asaá¹…khyeyyÄ•
antarÄ• buddho bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. tasmÄ• yathÄ• vuttameva \Ee 1
pÄ• ramipÅ«raá¹‡aá¹ƒ kÄ• tabbaá¹ƒ Ã±Ä• á¹‡aparipÄ• katthÄ• ya. ettakenÄ• pi ca kÄ• lena
abhinÄ«hÄ• rakaraá¹‡e aá¹-á¹-ha sampattiyo icchitabbÄ• . ayaÃ±hi ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatiâ€™â€™ || (Bv II 59).

__abhinÄ«hÄ• ro_ti mÅ«lapaá¹‡idhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. tattha __manussatta_nti
manussajÄ• tiyÄ• avasesajÄ• tÄ«su devajÄ• tiyampi á¹-hitassa paá¹‡idhi na ijjhati, tattha á
buddhattaá¹ƒ patthayantena dÄ• nÄ• dÄ«ni puÃ±Ã±akammÄ• ni katvÄ• manussattaá¹ƒyev
á¹-hatvÄ• paá¹‡idhi kÄ• tabbo. evaÃ±hi samijjhati. __liá¹…gasampattÄ«_ti purisabhÄ• vo.
mÄ• tugÄ• manapuá¹ƒsakaubhatobyaÃ±janakÄ• naÃ±hi manussajÄ• tiyaá¹ƒ á¹-hitÄ• namp
á¹-hitena pana buddhattaá¹ƒ patthentena dÄ• nÄ• dÄ«ni puÃ±Ã±akammÄ• ni katvÄ• purisa
tattha á¹-hatvÄ• \Ne I 148/ paá¹‡idhi kÄ• tabbo. evaÃ±hi samijjhati. __hetÅ«_ti arahattassa
yo hi tasmiá¹ƒ attabhÄ• ve vÄ• yamanto arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ samattho, tassa paá¹‡
itarassa yathÄ• sumedhapaá¹‡á¸• itassa. so hi dÄ«paá¹…karapÄ• damÅ«le pabbajitvÄ• te
pÄ• puá¹‡ituá¹ƒ samattho ahosi. __satthÄ• radassana_nti buddhÄ• naá¹ƒ sammukhÄ• dass
aÃ±Ã±athÄ• yathÄ• sumedhapaá¹‡á¸• itassa. so hi dÄ«paá¹…karaá¹ƒ sammukhÄ• disvÄ•
__pabbajjÄ• _ti anagÄ• riyabhÄ• vo. so ca kho sÄ• sane vÄ• kammavÄ• dikiriyavÄ• ditÄ• p
vaá¹-á¹-ati yathÄ• sumedhapaá¹‡á¸• itassa. so hi sumedho nÄ• ma tÄ• paso hutvÄ• paá¹‡
__guá¹‡asampattÄ«_ti jhÄ• nÄ• diguá¹‡apaá¹-ilÄ• bho \Be I 157/. pabbajitassapi hi guá¹‡as
itarassa yathÄ• sumedhapaá¹‡á¸• itassa. so hi paÃ±cÄ• bhiÃ±Ã±o ca aá¹-á¹-hasamÄ• patt
paá¹‡idhesi. __adhikÄ• ro_ti adhikakÄ• ro, pariccÄ• goti attho. jÄ«vitÄ• dipariccÄ• gaÃ±hi k
ijjhati, no itarassa yathÄ• sumedhapaá¹‡á¸• itassa. so hi ---

``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittha, hitÄ• ya me bhavissatÄ«â€™â€™ ti || (Bv II 53).

evaá¹ƒ \Ee 141/ attapariccÄ• gaá¹ƒ katvÄ• paá¹‡idhesi. __chandatÄ• _ti kattukamyatÄ• . s
tassa ijjhati paá¹‡idhi. sÄ• ca sace koci vadeyya ``ko cattÄ• ri asaá¹…khyeyyÄ• ni kappasa
paccitvÄ• buddhattaá¹ƒ icchatÄ«â€™â€™ ti. taá¹ƒ sutvÄ• yo ``ahaâ€™â€™ nti vattuá¹ƒ us
veditabbÄ• . tathÄ• yadi koci vadeyya ``ko sakalacakkavÄ• á¸·aá¹ƒ vÄ«taccikÄ• naá¹ƒ aá¹.
akkamitvÄ• buddhattaá¹ƒ icchati, ko sakalacakkavÄ• á¸·aá¹ƒ sattisÅ«lehi Ä• kiá¹‡á¹‡aá¹ƒ a
buddhattaá¹ƒ icchati, ko sakalacakkavÄ• á¸·aá¹ƒ samatittikaá¹ƒ udakapuá¹‡á¹‡aá¹ƒ uttaritv
icchati, ko sakalacakkavÄ• á¸·aá¹ƒ nirantaraá¹ƒ veá¸·ugumbasaÃ±channaá¹ƒ maddanto atik
icchatÄ«â€™â€™ ti, taá¹ƒ sutvÄ• yo ``ahaâ€™â€™ nti vattuá¹ƒ ussahati, tassa balavatÄ«t
ca kattukamyatÄ• chandena samannÄ• gato sumedhapaá¹‡á¸• ito paá¹‡idhesÄ«ti.

evaá¹ƒ samiddhÄ• bhinÄ«hÄ• ro ca bodhisatto imÄ• ni aá¹-á¹-hÄ• rasa abhabbaá¹-á¹-hÄ• n
pabhuti na jaccandho hoti na jaccapadhiro, na ummattako, na eá¸·amugo, na pÄ«á¹-hasapp
milakkhesu uppajjati, na dÄ• siyÄ• kucchimhi nibbattati, na niyatamicchÄ• diá¹-á¹-hiko hoti,
parivattati, na paÃ±cÄ• nantariyakammÄ• ni karoti, na kuá¹-á¹-hÄ« hoti, na tiracchÄ• nayoni
pacchimattabhÄ• vo hatthito adhikattabhÄ• vo hoti, na khuppipÄ• sikanijjhÄ• mataá¹‡hikape
kÄ• lakaÃ±cikÄ• suresu, na avÄ«ciniraye, na lokantarikesu uppajjati. kÄ• mÄ• vacaresu par
rÅ«pÄ• vacaresu na asaÃ±Ã±Ä«bhave, na suddhÄ• vÄ• sesu uppajjati, na arÅ«pabhavesu,
saá¹…kamati.

yÄ• \Be I 158/ cimÄ• ussÄ• ho ca ummaá¹…go ca avatthÄ• naÃ±ca hitacariyÄ• cÄ• ti cat
samannÄ• gato hoti. tattha ---

``ussÄ• ho vÄ«riyaá¹ƒ vuttaá¹ƒ, ummaá¹…go paÃ±Ã±Ä• pavuccati.

avatthÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, hitacariyÄ• mettÄ• bhÄ• vanÄ• â€™â€™ ti || ---

veditabbÄ• . ye ca ime nekkhammajjhÄ• sayo, pavivekajjhÄ• sayo, alobhajjhÄ• sayo, adosa
nissaraá¹‡ajjhÄ• sayoti cha ajjhÄ• sayÄ• bodhiparipÄ• kÄ• ya saá¹ƒvattanti, yehi samannÄ
nekkhammajjhÄ• sayÄ• \Ee 142/ ca bodhisattÄ• kÄ• mesu dosadassÄ• vino, pavivekajjhÄ
saá¹…gaá¹‡ikÄ• ya dosadassÄ• vino, alobhajjhÄ• sayÄ• ca bodhisattÄ• lobhe dosadassÄ
bodhisattÄ• dose dosadassÄ• vino, amohajjhÄ• sayÄ• ca bodhisattÄ• mohe dosadassÄ•
bodhisattÄ• sabbabhavesu dosadassÄ• vinoti vuccanti, tehi ca samannÄ• gato hoti.

paccekabuddhÄ• naá¹ƒ pana kÄ«va ciraá¹ƒ patthanÄ• vaá¹-á¹-atÄ«ti? paccekabuddhÄ• na
kappasatasahassaÃ±ca, tato oraá¹ƒ na sakkÄ• , pubbe vuttanayenevettha kÄ• raá¹‡aá¹ƒ ve
kÄ• lena paccekabuddhattaá¹ƒ patthayato abhinÄ«hÄ• rakaraá¹‡e paÃ±ca sampattiyo icchi

``manussattaá¹ƒ liá¹…gasampatti, vigatÄ• savadassanaá¹ƒ.

adhikÄ• ro ca chandatÄ• , ete abhinÄ«hÄ• rakÄ• raá¹‡Ä• â€™â€™ ||

tattha \Ne I 150/ __vigatÄ• savadassana_nti buddhapaccekabuddhabuddhasÄ• vakÄ• naá
attho. sesaá¹ƒ vuttanayameva.

atha ``sÄ• vakÄ• naá¹ƒ patthanÄ• kittakaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? dvinnaá¹ƒ aggasÄ•
asaá¹…khyeyyaá¹ƒ kappasatasahassaÃ±ca, asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ kappasatasaha
mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• kassa puttassa cÄ• ti, tato oraá¹ƒ na sakkÄ• , tattha kÄ• n
imesaá¹ƒ pana sabbesampi adhikÄ• ro ca chandatÄ• ti dvaá¹…gasamannÄ• gatoyeva abhi

evaá¹ƒ imÄ• ya patthanÄ• ya iminÄ• ca abhinÄ«hÄ• rena yathÄ• vuttappabhedaá¹ƒ kÄ• la
buddhÄ• loke uppajjantÄ• khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• uppajjanti, paccekabud
khattiyabrÄ• hmaá¹‡agahapatikulÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ, aggasÄ• vakÄ• \Be I 159/ pa
khattiyabrÄ• hmaá¹‡akulesveva. sabbabuddhÄ• saá¹ƒvaá¹-á¹-amÄ• ne kappe na uppajjant
uppajjanti, tathÄ• paccekabuddhÄ• . te pana buddhÄ• naá¹ƒ uppajjanakÄ• le na uppajjanti.
bujjhanti, pare ca bodhenti. paccekabuddhÄ• sayameva bujjhanti, na pare bodhenti. atthara
paá¹-ivijjhanti, na dhammarasaá¹ƒ. na hi te lokuttaradhammaá¹ƒ paÃ±Ã±attiá¹ƒ Ä• ropetvÄ•
mÅ«gena diá¹-á¹-hasupino viya vanacarakena nagare sÄ• yitabyaÃ±janaraso viya ca nesaá
143/ hoti. sabbaá¹ƒ iddhisamÄ• pattipaá¹-isambhidÄ• pabhedaá¹ƒ pÄ• puá¹‡anti. guá¹‡avis
buddhÄ• naá¹ƒ heá¹-á¹-hÄ• sÄ• vakÄ• naá¹ƒ upari honti, na aÃ±Ã±e pabbÄ• jetvÄ• Ä• bhi
``cittasallekho kÄ• tabbo, vosÄ• naá¹ƒ nÄ• pajjitabbaâ€™â€™ nti iminÄ• uddesena uposat
uposathoti vacanamattena vÄ• , uposathaá¹ƒ karontÄ• ca gandhamÄ• dane maÃ±jÅ«sakan
sannipatitvÄ• karontÄ«ti. evaá¹ƒ bhagavÄ• Ä• yasmato Ä• nandassa paccekabuddhÄ• naá
patthanaÃ±ca abhinÄ«hÄ• raÃ±ca kathetvÄ• idÄ• ni imÄ• ya patthanÄ• ya iminÄ• ca abhin
paccekabuddhe kathetuá¹ƒ __ ``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aâ€™â€™ _ntiÄ• d
khaggavisÄ• á¹‡asuttaá¹ƒ abhÄ• si. ayaá¹ƒ tÄ• va avisesena pucchÄ• vasito khaggavisÄ• á

idÄ• ni visesena vattabbÄ• . tattha imissÄ• tÄ• va gÄ• thÄ• ya evaá¹ƒ uppatti veditabbÄ•
paccekabuddho paccekabodhisattabhÅ«miá¹ƒ ogÄ• hanto dve asaá¹…khyeyyÄ• ni kappasa
pÅ«retvÄ• kassapassa bhagavato sÄ• sane pabbajitvÄ• Ä• raÃ±Ã±iko hutvÄ• gatapaccÄ•
samaá¹‡adhammaá¹ƒ akÄ• si. etaá¹ƒ kira vattaá¹ƒ aparipÅ«retvÄ• paccekabodhiá¹ƒ pÄ• p
151/. kiá¹ƒ panetaá¹ƒ __gatapaccÄ• gatavattaá¹ƒ_ nÄ• ma? haraá¹‡apaccÄ• haraá¹‡anti. ta
hoti, tathÄ• kathessÄ• ma.

idha ekacco bhikkhu harati na paccÄ• harati, ekacco paccÄ• harati na harati, ekacco neva
paccÄ• harati, ekacco harati ca paccÄ• harati ca. tattha yo bhikkhu pageva vuá¹-á¹-hÄ• ya

cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ katvÄ• bodhirukkhe udakaá¹ƒ Ä• siÃ±citvÄ• p
pÄ• nÄ«yamÄ• á¸·e á¹-hapetvÄ• Ä• cariyavattaá¹ƒ upajjhÄ• yavattaá¹ƒ katvÄ• dveasÄ«ti k
mahÄ• vattÄ• ni samÄ• dÄ• ya vattati. so sarÄ«raparikammaá¹ƒ katvÄ• senÄ• sanaá¹ƒ pav
bhikkhÄ• cÄ• ravelÄ• , tÄ• va vivittÄ• sane vÄ«tinÄ• metvÄ• velaá¹ƒ \Be I 160/ Ã±atvÄ• ni
bandhitvÄ• uttarÄ• saá¹…gaá¹ƒ katvÄ• saá¹…ghÄ• á¹-iá¹ƒ khandhe karitvÄ• pattaá¹ƒ aá¹
kammaá¹-á¹-hÄ• naá¹ƒ manasi karonto cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• cetiyaÃ±ca bodhiÃ±ca
cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ Ä• dÄ• ya gÄ• maá¹ƒ piá¹‡á¸• Ä• ya \Ee 144/ pavisati. ev
lÄ• bhÄ« bhikkhu puÃ±Ã±avÄ• upÄ• sakehi sakkato garukato upaá¹-á¹-hÄ• kakule vÄ• pa
paá¹-ikkamitvÄ• upÄ• sakehi taá¹ƒ taá¹ƒ paÃ±haá¹ƒ pucchiyamÄ• no tesaá¹ƒ paÃ±havissa
dhammadesanÄ• vikkhepena ca taá¹ƒ manasikÄ• raá¹ƒ chaá¸• á¸• etvÄ• nikkhamati. vihÄ•
paÃ±haá¹ƒ puá¹-á¹-ho katheti, dhammaá¹ƒ bhaá¹‡ati, taá¹ƒ taá¹ƒ byÄ• pÄ• raÃ±ca Ä• pajja
purimayÄ• mampi majjhimayÄ• mampi evaá¹ƒ bhikkhÅ«hi saddhiá¹ƒ papaÃ±cetvÄ• kÄ• ya
pacchimayÄ• mepi sayati, neva kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. ayaá¹ƒ vuccati __ ``h
paccÄ• haratÄ«â€™â€™ _ti.

yo pana byÄ• dhibahulo hoti, bhuttÄ• hÄ• ro paccÅ«sasamaye na sammÄ• pariá¹‡amati. p
yathÄ• vuttaá¹ƒ vattaá¹ƒ kÄ• tuá¹ƒ na sakkoti kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasi kÄ• tuá¹ƒ
khajjakaá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• bhattaá¹ƒ vÄ• patthayamÄ• no kÄ• lasseva pattacÄ«vara
tattha yÄ• guá¹ƒ vÄ• khajjakaá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• bhattaá¹ƒ vÄ• laddhÄ• pattaá¹ƒ nÄ
niá¹-á¹-hÄ• petvÄ• paÃ±Ã±attÄ• sane nisinno kammaá¹-á¹-hÄ• naá¹ƒ manasi karitvÄ• vise
vihÄ• raá¹ƒ Ä• gantvÄ• teneva manasikÄ• rena viharati. ayaá¹ƒ vuccati __ ``paccÄ• harati
edisÄ• hi bhikkhÅ« yÄ• guá¹ƒ pivitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• buddhasÄ• sane ar
gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• , sÄ«haá¸·adÄ«peyeva tesu tesu gÄ• mesu Ä• sanasÄ• lÄ• y
yattha bhikkhÅ« nisinnÄ• yÄ• guá¹ƒ pivitvÄ• arahattaá¹ƒ appattÄ• .

yo pana pamÄ• davihÄ• rÄ« hoti nikkhittadhuro, sabbavattÄ• ni bhinditvÄ•
paÃ±cavidhacetokhilavinibandhanabaddhacitto \Ne I 152/ viharanto kammaá¹-á¹-hÄ• namar
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• gihÄ«hi saddhiá¹ƒ kathÄ• papaÃ±cena papaÃ±cito tuc
vuccati __ ``neva harati na paccÄ• haratÄ«â€™â€™ _ti.

yo pana pageva vuá¹-á¹-hÄ• ya purimanayeneva sabbavattÄ• ni paripÅ«retvÄ• yÄ• va bhil
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. kammaá¹-á¹-hÄ• naá¹ƒ n
sabbatthakaÃ±ca pÄ• rihÄ• riyaÃ±ca. tattha sabbatthakaá¹ƒ nÄ• ma mettÄ• ca maraá¹‡Ä•
atthayitabbaá¹ƒ icchitabbanti ``sabbatthakaâ€™â€™ nti vuccati. mettÄ• nÄ• ma Ä• vÄ• sÄ•
icchitabbÄ• . Ä• vÄ• sesu \Be I 161/ hi mettÄ• vihÄ• rÄ« bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piy
\Ee 145/ asaá¹…ghaá¹-á¹-ho viharati. devatÄ• su mettÄ• vihÄ• rÄ« devatÄ• hi rakkhitagopit
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«su mettÄ• vihÄ• rÄ« tehi mamÄ• yito sukhaá¹ƒ viharati. gÄ• n
sabbattha bhikkhÄ• cariyÄ• dÄ«su manussehi sakkato garukato sukhaá¹ƒ viharati. maraá¹‡

jÄ«vitanikantiá¹ƒ pahÄ• ya appamatto viharati.

yaá¹ƒ pana sadÄ• pariharitabbaá¹ƒ cariyÄ• nukÅ«lena gahitaá¹ƒ. taá¹ƒ dasÄ• subhakasiá¹
aÃ±Ã±ataraá¹ƒ, catudhÄ• tuvavatthÄ• nameva vÄ• , taá¹ƒ sadÄ• pariharitabbato rakkhitabl
``pÄ• rihÄ• riyaâ€™â€™ _nti vuccati, mÅ«lakammaá¹-á¹-hÄ• nantipi tadeva. atthakÄ• mÄ•
pabbajitvÄ• dasapi vÄ«sampi tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi satampi ekato v
katvÄ• viharanti --- ``Ä• vuso, tumhe na iá¹‡aá¹-á¹-Ä• na bhayaá¹-á¹-Ä• na jÄ«vikÄ• pakat
muccitukÄ• mÄ• panettha pabbajitÄ• . tasmÄ• gamane uppannakilese gamaneyeva nigga
sayane uppannakilese sayaneyeva niggaá¹‡hathÄ• â€™â€™ ti.

te evaá¹ƒ katikavattaá¹ƒ katvÄ• bhikkhÄ• cÄ• raá¹ƒ gacchantÄ•
aá¸• á¸• hausabhausabhaaá¸• á¸• hagÄ• vutagÄ• vutantaresu pÄ• sÄ• á¹‡Ä• honti, tÄ• ya
manasikarontÄ• va gacchanti. sace kassaci gamane kileso uppajjati, so tattheva naá¹ƒ nigg
asakkonto tiá¹-á¹-hati, athassa pacchato Ä• gacchantopi tiá¹-á¹-hati. so ``ayaá¹ƒ bhikkhu tuy
vitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ te etaâ€™â€™ nti attÄ• naá¹ƒ paá¹-icodetvÄ• vipa
tattheva ariyabhÅ«miá¹ƒ okkamati. tathÄ• asakkonto nisÄ«dati. athassa pacchato Ä• gacch
soyeva nayo ariyabhÅ«miá¹ƒ okkamituá¹ƒ asakkontopi taá¹ƒ kilesaá¹ƒ vikkhambhetvÄ• kar
manasikarontova gacchati \Ne I 153/, na kammaá¹-á¹-hÄ• navippayuttena cittena pÄ• daá¹ƒ
paá¹-inivattitvÄ• purimapadeseyeva tiá¹-á¹-hati. __Ä• lindakavÄ• sÄ« mahÄ• phussadevatt

so kira ekÅ«navÄ«sativassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«rento evaá¹ƒ vihÄ• si. manus
kasantÄ• ca vapantÄ• ca maddantÄ• ca kammÄ• ni karontÄ• ca theraá¹ƒ tathÄ• gaccha
punappunaá¹ƒ nivattitvÄ• \Be I 162/ gacchati, kiá¹ƒ nu kho maggamÅ«á¸·ho, udÄ• hu kiÃ±c
samullapanti. so taá¹ƒ anÄ• diyitvÄ• \Ee 146/ kammaá¹-á¹-hÄ• nayuttena citteneva samaá¹
vÄ«sativassabbhantare arahattaá¹ƒ pÄ• puá¹‡i. arahattapattadivaseyevassa caá¹…kamana
devatÄ• aá¹…gulÄ«hi dÄ«paá¹ƒ ujjÄ• letvÄ• aá¹-á¹-hÄ• si, cattÄ• ropi mahÄ• rÄ• jÄ• no sa
ca sahampati upaá¹-á¹-hÄ• naá¹ƒ Ä• gamiá¹ƒsu. taÃ±ca obhÄ• saá¹ƒ disvÄ• vanavÄ• sÄ«
dutiyadivase pucchi --- ``rattibhÄ• ge Ä• yasmato santike obhÄ• so ahosi, kiá¹ƒ soâ€™â€™
karonto ``obhÄ• so nÄ• ma dÄ«pobhÄ• sopi hoti maá¹‡iobhÄ• sopÄ«â€™â€™ ti evamÄ• d
tumheâ€™â€™ ti nibaddho ``Ä• mÄ• â€™â€™ ti paá¹-ijÄ• nitvÄ• Ä• rocesi.

__kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero_ viya ca. sopi kira gatapaccÄ• ga
``paá¹-hamaá¹ƒ tÄ• va bhagavato mahÄ• padhÄ• naá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti satta va
adhiá¹-á¹-hÄ• si, puna soá¸·asa vassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• arahattaá¹ƒ
kammaá¹-á¹-hÄ• namanuyuttacitteneva pÄ• daá¹ƒ uddharanto vippayuttena cittena uddhaá¹
gÄ• masamÄ«paá¹ƒ gantvÄ• ``gÄ• vÄ« nu kho pabbajito nu khoâ€™â€™ ti Ä• saá¹…kanÄ
saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ gahetvÄ• gÄ• madvÄ• raá¹ƒ patvÄ• kacchakant
gaá¹‡á¸• Å«saá¹ƒ katvÄ• gÄ• maá¹ƒ pavisati ``bhikkhaá¹ƒ vÄ• dÄ• tuá¹ƒ vandituá¹ƒ vÄ• u

`dÄ«ghÄ• yukÄ• hothÄ• â€™ ti vacanamattenÄ• pi mÄ• me kammaá¹-á¹-hÄ• navikkhepo
``ajja, bhante, kiá¹ƒ sattamÄ«, udÄ• hu aá¹-á¹-hamÄ«â€™â€™ ti divasaá¹ƒ pucchanti, udak
sace divasapucchakÄ• na honti, nikkhamanavelÄ• yaá¹ƒ gÄ• madvÄ• re niá¹-á¹-hubhitvÄ•

sÄ«haá¸·adÄ«pe __kalambatitthavihÄ• re vassÅ«pagatÄ• paÃ±Ã±Ä• sa bhikkhÅ«_ viya ca
vassÅ«panÄ• yikauposathadivase katikavattaá¹ƒ akaá¹ƒsu --- ``arahattaá¹ƒ appatvÄ• na aÅ
Ä• lapissÄ• mÄ• â€™â€™ ti. gÄ• maÃ±ca piá¹‡á¸• Ä• ya pavisantÄ• gÄ• madvÄ• re udaka
divase pucchite udakaá¹ƒ gilitvÄ• Ä• rocesuá¹ƒ, apucchite gÄ• madvÄ• re niá¹-á¹-hubhitvÄ•
tattha manussÄ• niá¹-á¹-hubhanaá¹-á¹-hÄ• naá¹ƒ disvÄ• jÄ• niá¹ƒsu --- ``ajja eko Ä• gato,
154/. evaÃ±ca cintesuá¹ƒ --- ``kiá¹ƒ nu kho ete amheheva saddhiá¹ƒ na sallapanti \Be I 163/
aÃ±Ã±amaÃ±Ã±ampi, yadi aÃ±Ã±amaÃ±Ã±ampi na sallapanti, addhÄ• vivÄ• dajÄ• tÄ• bh
aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• pessÄ• mÄ• â€™â€™ ti. sabbe vihÄ• raá¹ƒ agamaá¹ƒsu. tatt
vassaá¹ƒ upagatesu dve bhikkhÅ« ekokÄ• se nÄ• ddasaá¹ƒsu. tato tesu yo cakkhumÄ• pu
bho, kalahakÄ• rakÄ• naá¹ƒ \Ee 147/ vasanokÄ• so Ä«diso hoti, susammaá¹-á¹-haá¹ƒ cetiya
bodhiyaá¹…gaá¹‡aá¹ƒ, sunikkhittÄ• sammajjaniyo, sÅ«paá¹-á¹-hapitaá¹ƒ pÄ• nÄ«yaparibho
nivattÄ• . tepi bhikkhÅ« antovasseyeva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ•
visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resuá¹ƒ.

evaá¹ƒ kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero viya kalambatitthavihÄ• re v
ca kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto gÄ• masamÄ«paá¹ƒ gantvÄ
vÄ«thiyo sallakkhetvÄ• yattha surÄ• soá¹‡á¸• adhuttÄ• dayo kalahakÄ• rakÄ• caá¹‡á¸• ah
taá¹ƒ vÄ«thiá¹ƒ paá¹-ipajjati. tattha ca piá¹‡á¸• Ä• ya caranto na turitaturito javena gacchati,
javanapiá¹‡á¸• apÄ• tikadhutaá¹…gaá¹ƒ nÄ• ma natthi, visamabhÅ«mibhÄ• gappattaá¹ƒ pa
niccalo hutvÄ• gacchati. anugharaá¹ƒ paviá¹-á¹-ho ca dÄ• tukÄ• maá¹ƒ vÄ• adÄ• tukÄ• ma
tadanurÅ«paá¹ƒ kÄ• laá¹ƒ Ä• gamento bhikkhaá¹ƒ gahetvÄ• patirÅ«pe okÄ• se nisÄ«ditvÄ•
manasikaronto Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ•
akkhabbhaÃ±janavaá¹‡Ä• lepanaputtamaá¹ƒsÅ«pamÄ• vasena paccavekkhanto aá¹-á¹-haá
Ä• hÄ• reti neva davÄ• ya na madÄ• ya ... pe ... bhuttÄ• vÄ« ca udakakiccaá¹ƒ katvÄ• muh
vinodetvÄ• yathÄ• purebhattaá¹ƒ, evaá¹ƒ pacchÄ• bhattaá¹ƒ, purimayÄ• maá¹ƒ pacchimay
manasi karoti. ayaá¹ƒ vuccati __ ``harati ca paccÄ• harati cÄ• â€™â€™ _ti. evametaá¹ƒ ha
gatapaccÄ• gatavattanti vuccati.

etaá¹ƒ pÅ«rento yadi upanissayasampanno hoti, paá¹-hamavaye eva arahattaá¹ƒ pÄ• puá¹
pÄ• puá¹‡Ä• ti, atha majjhimavaye pÄ• puá¹‡Ä• ti. no ce majjhimavaye pÄ• puá¹‡Ä• ti, atha
pÄ• puá¹‡Ä• ti. no ce maraá¹‡asamaye pÄ• puá¹‡Ä• ti, atha devaputto hutvÄ• pÄ• puá¹‡Ä
pÄ• puá¹‡Ä• ti, atha paccekasambuddho hutvÄ• parinibbÄ• ti. no ce paccekasambuddho h
buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve \Be I 164/ khippÄ• bhiÃ±Ã±o hoti seyyathÄ• pi thero bA
seyyathÄ• pi thero sÄ• riputtoti.

ayaá¹ƒ pana paccekabodhisatto kassapassa bhagavato sÄ• sane pabbajitvÄ• Ä• raÃ±Ã±ik
vassasahassÄ• ni etaá¹ƒ gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• kÄ• laá¹ƒ katvÄ• kÄ• mÄ• va
cavitvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ aggahesi. kus
gabbhasaá¹‡á¹-hÄ• naá¹ƒ jÄ• nanti. sÄ• ca tÄ• saá¹ƒ aÃ±Ã±atarÄ• \Ee 148/, tasmÄ• esÄ
gabbhapatiá¹-á¹-hÄ• naá¹ƒ raÃ±Ã±o nivedesi. dhammatÄ• esÄ• , yaá¹ƒ puÃ±Ã±avante satt
gabbhaparihÄ• raá¹ƒ labhati. tasmÄ• rÄ• jÄ• tassÄ• gabbhaparihÄ• raá¹ƒ adÄ• si. sÄ• ta
kiÃ±ci ajjhohariuá¹ƒ labhati, nÄ• tisÄ«taá¹ƒ nÄ• ccambilaá¹ƒ nÄ• tiloá¹‡aá¹ƒ nÄ• tikaá¹-uka
accuá¹‡he hi mÄ• tarÄ• ajjhohaá¹-e gabbhassa lohakumbhivÄ• so viya hoti, atisÄ«te lokant
accambilaloá¹‡akaá¹-ukatittakesu bhuttesu satthena phÄ• letvÄ• ambilÄ• dÄ«hi sittÄ• ni viy
tibbavedanÄ• ni honti. aticaá¹…kamanaá¹-á¹-hÄ• nanisajjasayanatopi naá¹ƒ nivÄ• renti ``ku
saÃ±calanadukkhaá¹ƒ mÄ• ahosÄ«â€™â€™ ti. mudukattharaá¹‡atthatÄ• ya bhÅ«miyÄ• c
kÄ• tuá¹ƒ labhati, vaá¹‡á¹‡agandhÄ• disampannaá¹ƒ sÄ• duá¹ƒ sappÄ• yaá¹ƒ annapÄ• naá
pariggahetvÄ• va naá¹ƒ caá¹…kamÄ• penti nisÄ«dÄ• penti vuá¹-á¹-hÄ• penti.

sÄ• evaá¹ƒ parihariyamÄ• nÄ• gabbhaparipÄ• kakÄ• le sÅ«tigharaá¹ƒ pavisitvÄ• paccÅ«
pakkatelamadditamanosilÄ• piá¹‡á¸• isadisaá¹ƒ dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡Å«petaá¹ƒ. ta
alaá¹…katapaá¹-iyattaá¹ƒ raÃ±Ã±o dassesuá¹ƒ, rÄ• jÄ• tuá¹-á¹-ho chasaá¹-á¹-hiyÄ• dhÄ• t
sabbasampattÄ«hi vaá¸• á¸• hamÄ• no nacirasseva viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. soá¸·asavass
rajjena abhisiÃ±ci, vividhanÄ• á¹-akÄ• hi ca upaá¹-á¹-hÄ• pesi. abhisitto rÄ• japutto rajjaá¹ƒ
brahmadatto, sakalajambudÄ«pe vÄ«satiyÄ• nagarasahassesu. jambudÄ«pe kira pubbe ca
nagarasatasahassÄ• ni ahesuá¹ƒ, tÄ• ni parihÄ• yantÄ• ni saá¹-á¹-hi ahesuá¹ƒ, tato parihÄ•
sabbaparihÄ• yanakÄ• le pana vÄ«satisahassÄ• ni honti. ayaÃ±ca brahmadatto sabbaparih
\Be I 165/ vÄ«sati nagarasahassÄ• ni ahesuá¹ƒ vÄ«sati pÄ• sÄ• dasahassÄ• ni, vÄ«sati hat
assasahassÄ• ni, vÄ«sati rathasahassÄ• ni, vÄ«sati pattisahassÄ• ni, vÄ«sati itthisahassÄ•
nÄ• á¹-akitthiyo ca, vÄ«sati amaccasahassÄ• ni.

so mahÄ• rajjaá¹ƒ kÄ• rayamÄ• noyeva kasiá¹‡aparikammaá¹ƒ katvÄ• paÃ±ca abhiÃ±Ã±Ä
nibbattesi. yasmÄ• pana abhisittaraÃ±Ã±Ä• nÄ• ma avassaá¹ƒ aá¹-á¹-akaraá¹‡e nisÄ«dita
ekadivasaá¹ƒ pageva pÄ• tarÄ• saá¹ƒ bhuÃ±jitvÄ• vinicchayaá¹-á¹-hÄ• ne nisÄ«di. tattha u
akaá¹ƒsu, so ``ayaá¹ƒ saddo samÄ• pattiyÄ• upakkilesoâ€™â€™ ti pÄ• sÄ• datalaá¹ƒ abhi
149/ appemÄ«â€™â€™ ti nisinno nÄ• sakkhi appetuá¹ƒ rajjavikkhepena samÄ• patti parihÄ
cintesi --- ``kiá¹ƒ rajjaá¹ƒ varaá¹ƒ, udÄ• hu samaá¹‡adhammoâ€™â€™ ti? tato ``rajjasukhaa
anekÄ• dÄ«navaá¹ƒ, samaá¹‡adhammasukhaá¹ƒ pana vipulaá¹ƒ anekÄ• nisaá¹ƒsaá¹ƒ uttar
Ã±atvÄ• aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi ``imaá¹ƒ rajjaá¹ƒ dhammena samena an
adhammakÄ• raá¹ƒ kÄ• resÄ«â€™â€™ ti sabbaá¹ƒ tassa niyyÄ• tetvÄ• pÄ• sÄ• daá¹ƒ abh
vÄ«tinÄ• mesi, na koci upasaá¹…kamituá¹ƒ labhati aÃ±Ã±atra
mukhadhovanadantakaá¹-á¹-hadÄ• yakabhattanÄ«hÄ• rakÄ• dÄ«hi.

tato addhamÄ• samatte vÄ«tikkante mahesÄ« pucchi --- ``rÄ• jÄ• uyyÄ• nagamanabalada
na dissati, kuhiá¹ƒ gatoâ€™â€™ ti? tassÄ• tamatthaá¹ƒ Ä• rocesuá¹ƒ. sÄ• amaccassa pÄ
paá¹-icchite ahampi paá¹-icchitÄ• homi, etu mayÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappetÅ«â€
thaketvÄ• ``asavanÄ«yametaâ€™â€™ nti paá¹-ikkhipi. sÄ• punapi dvattikkhattuá¹ƒ pesetv
santajjÄ• pesi ``yadi na karosi, á¹-hÄ• nÄ• pi taá¹ƒ cÄ• vemi. jÄ«vitÄ• pi taá¹ƒ voropemÄ«â€
``mÄ• tugÄ• mo nÄ• ma daá¸·hanicchayo, kadÄ• ci evampi kÄ• rÄ• peyyÄ• â€™â€™ ti. eka
saddhiá¹ƒ sirisayane saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• puÃ±Ã±avatÄ« sukhasamphassÄ• , so t
tattha abhikkhaá¹‡aá¹ƒ saá¹…kitasaá¹…kitova agamÄ• si. anukkamena attano gharasÄ• mi
pavisitumÄ• raddho.

tato \Be I 166/ rÄ• jamanussÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• na saddah
Ä• rocesuá¹ƒ, tato rÄ• jÄ• nilÄ«no sayameva disvÄ• sabbe amacce sannipÄ• tÄ• petvÄ• A
rÄ• jÄ• parÄ• dhiko hatthacchedaá¹ƒ arahati, pÄ• dacchedaá¹ƒ arahatÄ«â€™â€™ ti yÄ• va
sabbakammakÄ• raá¹‡Ä• ni niddisiá¹ƒsu. rÄ• jÄ• ``etassa vadhabandhanatÄ• á¸·ane mayh
jÄ«vitÄ• voropane pÄ• á¹‡Ä• tipÄ• to bhaveyya, dhanaharaá¹‡e adinnÄ• dÄ• naá¹ƒ bhavey
imaá¹ƒ mama rajjÄ• nikkaá¸• á¸• hathÄ• â€™â€™ ti Ä• ha. amaccÄ• taá¹ƒ nibbisayaá¹ƒ a
dhanasÄ• raÃ±ca puttadÄ• raÃ±ca gahetvÄ• paravisayaá¹ƒ agamÄ• si. tattha rÄ• jÄ• sutv
pucchi. ``deva, icchÄ• mi taá¹ƒ upaá¹-á¹-hÄ• tuâ€™â€™ nti. so taá¹ƒ sampaá¹-icchi. amacc
laddhavissÄ• so taá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- ``mahÄ• rÄ• ja \Ee 150/, amakkhikaá¹ƒ m
khÄ• danto natthÄ«â€™â€™ ti. rÄ• jÄ• ``kiá¹ƒ etaá¹ƒ uppaá¹‡á¸• etukÄ• mo bhaá¹‡atÄ«â€
antaraá¹ƒ labhitvÄ• punapi suá¹-á¹-hutaraá¹ƒ vaá¹‡á¹‡etvÄ• avoca. rÄ• jÄ• ``kiá¹ƒ etaâ€™
``bÄ• rÄ• á¹‡asirajjaá¹ƒ, devÄ• â€™â€™ ti. rÄ• jÄ• ``kiá¹ƒ maá¹ƒ netvÄ• mÄ• retukÄ• mos
deva, evaá¹ƒ avaca, yadi na saddahasi, manusse pesehÄ«â€™â€™ ti. so manusse pesesi.
khaá¹‡itvÄ• raÃ±Ã±o sayanaghare uá¹-á¹-hahiá¹ƒsu.

rÄ• jÄ• \Ne I 157/ disvÄ• ``kissa Ä• gatatthÄ• â€™â€™ ti pucchi. ``corÄ• mayaá¹ƒ, mahÄ
tesaá¹ƒ dhanaá¹ƒ dÄ• petvÄ• ``mÄ• puna evaá¹ƒ akatthÄ• â€™â€™ ti ovaditvÄ• vissajjes
raÃ±Ã±o Ä• rocesuá¹ƒ. so punapi dvattikkhattuá¹ƒ tatheva vÄ«maá¹ƒsitvÄ• ``sÄ«lavÄ• rÄ•
caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ• sÄ«mantare ekaá¹ƒ nagaraá¹ƒ upagamma tattha a
``nagaraá¹ƒ vÄ• me dehi, yuddhaá¹ƒ vÄ• â€™â€™ ti. so brahmadattassa raÃ±Ã±o tamatth
``Ä• á¹‡Ä• petu, deva, `kiá¹ƒ yujjhÄ• mi, udÄ• hu nagaraá¹ƒ demÄ«â€™â€™ â€™ ti. rÄ• jÄ
nagaraá¹ƒ datvÄ• idhÄ• gacchÄ• â€™â€™ ti pesesi. so tathÄ• akÄ• si. paá¹-irÄ• jÄ• pi taá
avasesanagaresupi tatheva dÅ«taá¹ƒ pesesi. tepi amaccÄ• tatheva brahmadattassa Ä• roc
yujjhitabbaá¹ƒ, idhÄ• gantabbaâ€™â€™ nti vuttÄ• bÄ• rÄ• á¹‡asiá¹ƒ Ä• gamaá¹ƒsu.

tato amaccÄ• brahmadattaá¹ƒ Ä• haá¹ƒsu --- ``mahÄ• rÄ• ja, tena saha yujjhamÄ• â€™â€
pÄ• á¹‡Ä• tipÄ• to bhavissatÄ«â€™â€™ ti vÄ• resi. amaccÄ• \Be I 167/ ``mayaá¹ƒ, mahÄ•

gahetvÄ• idheva Ä• nessÄ• mÄ• â€™â€™ ti nÄ• nÄ• upÄ• yehi rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• p
gantumÄ• raddhÄ• . rÄ• jÄ• ``sace sattamÄ• raá¹‡appaharaá¹‡avilumpanakammaá¹ƒ na k
bhaá¹‡ati. amaccÄ• ``na, deva, karoma, bhayaá¹ƒ dassetvÄ• palÄ• pemÄ• â€™â€™ ti cat
sannayhitvÄ• ghaá¹-esu dÄ«pe pakkhipitvÄ• rattiá¹ƒ gacchiá¹ƒsu. paá¹-irÄ• jÄ• taá¹ƒ diva
bÄ• rÄ• á¹‡asisamÄ«pe nagaraá¹ƒ gahetvÄ• idÄ• ni kinti rattiá¹ƒ sannÄ• haá¹ƒ mocÄ• petv
saddhiá¹ƒ balakÄ• yena. tato amaccÄ• brahmadattarÄ• jÄ• naá¹ƒ Ä• dÄ• ya paá¹-iraÃ±Ã±c
sabbaghaá¹-ehi dÄ«pe nÄ«harÄ• petvÄ• ekapajjotaá¹ƒ katvÄ• ukkuá¹-á¹-hiá¹ƒ akaá¹ƒsu. p
mahÄ• balakÄ• yaá¹ƒ disvÄ• bhÄ«to attano rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• \Ee 151/ ``u
madhuá¹ƒ khÄ• dÄ• hÄ«â€™â€™ ti mahÄ• saddaá¹ƒ akÄ• si. tathÄ• dutiyopi tatiyopi. paá¹
paá¹-ibujjhitvÄ• bhayaá¹ƒ santÄ• saá¹ƒ Ä• pajji. ukkuá¹-á¹-hisatÄ• ni pavattiá¹ƒsu. so ``para
saddahitvÄ• amittahatthaá¹ƒ pattomhÄ«â€™â€™ ti sabbarattiá¹ƒ taá¹ƒ taá¹ƒ vippalapitvÄ•
rÄ• jÄ• , uparodhaá¹ƒ na kareyya gantvÄ• khamÄ• pemÄ«â€™â€™ ti cintetvÄ• rÄ• jÄ• na
jaá¹‡á¹‡ukehi patiá¹-á¹-hahitvÄ• ``khama, mahÄ• rÄ• ja, mayhaá¹ƒ aparÄ• dhaâ€™â€™ nt
ovaditvÄ• ``uá¹-á¹-hehi, khamÄ• mi teâ€™â€™ ti Ä• ha. so raÃ±Ã±Ä• evaá¹ƒ vuttamatteye
ahosi. bÄ• rÄ• á¹‡asiraÃ±Ã±o samÄ«peyeva janapade rajjaá¹ƒ labhi. te aÃ±Ã±amaÃ±Ã±aá

atha brahmadatto dvepi senÄ• sammodamÄ• nÄ• ekato á¹-hitÄ• disvÄ• ``mamevekassa
mahÄ• janakÄ• ye khuddakamakkhikÄ• ya pivanamattampi lohitabindu na uppannaá¹ƒ, aho
sattÄ• sukhitÄ• hontu, averÄ• hontu, abyÄ• pajjÄ• hontÅ«â€™â€™ ti \Ne I 158/ mettÄ• jh
pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasitvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ sacchikatvÄ•
maggaphalasukhena sukhitaá¹ƒ hatthikkhandhe nisinnaá¹ƒ amaccÄ• paá¹‡ipÄ• taá¹ƒ katvÄ
``yÄ• nakÄ• lo, mahÄ• rÄ• ja, vijitabalakÄ• yassa sakkÄ• ro kÄ• tabbo, parÄ• jitabalakÄ• ya
dÄ• tabboâ€™â€™ ti. so Ä• ha --- ``nÄ• haá¹ƒ, bhaá¹‡e, rÄ• jÄ• , paccekabuddho nÄ• mÄ•
bhaá¹‡ati, na edisÄ• paccekabuddhÄ• hontÄ«â€™â€™ ti. ``kÄ«disÄ• , bhaá¹‡e, paccekab
``paccekabuddhÄ• nÄ• ma dvaá¹…gulakesamassÅ« aá¹-á¹-haparikkhÄ• rayuttÄ• bhavant
dakkhiá¹‡ahatthena \Be I 168/ sÄ«saá¹ƒ parÄ• masi, tÄ• vadeva gihiliá¹…gaá¹ƒ antaradhÄ•
pÄ• turahosi. dvaá¹…gulakesamassu aá¹-á¹-haparikkhÄ• rasamannÄ• gato vassasatikatthe
catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• hatthikkhandhato vehÄ• saá¹ƒ abbhuggantvÄ• padum
vanditvÄ• ``kiá¹ƒ, bhante, kammaá¹-á¹-hÄ• naá¹ƒ, kathaá¹ƒ adhigatosÄ«â€™â€™ ti pucchi
mettÄ• jhÄ• nakammaá¹-á¹-hÄ• naá¹ƒ ahosi, taÃ±ca vipassanaá¹ƒ vipassitvÄ• adhigato, ta
udÄ• nagÄ• thaÃ±ca byÄ• karaá¹‡agÄ• thaÃ±ca imaá¹ƒyeva gÄ• thaá¹ƒ abhÄ• si __ ``sabb
daá¹‡á¸• aâ€™â€™ _nti.

tattha __sabbesÅ«_ti anavasesesu. __bhÅ«tesÅ«_ti sattesu. ayamettha saá¹…khepo \Ee 1
ratanasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vakkhÄ• ma. __nidhÄ• yÄ• _ti nikkhipitvÄ• . __daá¹‡á¸• a_
kÄ• yavacÄ«manodaá¹‡á¸• aá¹ƒ, kÄ• yaduccaritÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. kÄ• yad
daá¹‡á¸• aá¹ƒ, bÄ• dheti anayabyasanaá¹ƒ pÄ• petÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ vacÄ«duccarit
paharaá¹‡adaá¹‡á¸• o eva vÄ• daá¹‡á¸• o, taá¹ƒ nidhÄ• yÄ• tipi vuttaá¹ƒ hoti. __aviheá¹-ha

__aÃ±Ã±atarampÄ«_ti yaá¹ƒkiÃ±ci ekampi. __tesa_nti tesaá¹ƒ sabbabhÅ«tÄ• naá¹ƒ. __na
khettajo, dinnako, antevÄ• sikoti imesu catÅ«su puttesu yaá¹ƒkiÃ±ci puttaá¹ƒ na iccheyya. _
sahÄ• yaá¹ƒ pana iccheyyÄ• ti kuto eva etaá¹ƒ.

__eko_ti pabbajjÄ• saá¹…khÄ• tena eko, adutiyaá¹-á¹-hena eko, taá¹‡hÄ• ya pahÄ• naá¹-á
ekantavigatakilesoti eko, eko paccekasambodhiá¹ƒ abhisambuddhoti eko. samaá¹‡asahass
vattamÄ• no gihisaá¹ƒyojanassa chinnattÄ• eko, evaá¹ƒ __pabbajjÄ• saá¹…khÄ• tena_ ek
gacchati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko iriyati vattatÄ«ti evaá¹ƒ __adutiyaá¹-á¹-h

``taá¹‡hÄ• dutiyo \Ne I 159/ puriso, dÄ«ghamaddhÄ• nasaá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti || (It 15, 105; Nidd I 191; Nidd
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107) ---

evaá¹ƒ \Be I 169/ __taá¹‡hÄ• pahÄ• naá¹-á¹-hena_ eko. sabbakilesÄ• ssa pahÄ«nÄ• ucchi
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti evaá¹ƒ __ekantavigatakileso_ti ek
sayambhÅ« sÄ• maá¹ƒyeva paccekasambodhiá¹ƒ abhisambuddhoti evaá¹ƒ __eko paccekas
eko.

__care_ti yÄ• imÄ• aá¹-á¹-ha cariyÄ• yo. seyyathidaá¹ƒ --- paá¹‡idhisampannÄ• naá¹ƒ ca
iriyÄ• pathacariyÄ• , indriyesu guttadvÄ• rÄ• naá¹ƒ chasu ajjhattikÄ• yatanesu Ä• yatanaca
appamÄ• davihÄ• rÄ«naá¹ƒ catÅ«su satipaá¹-á¹-hÄ• nesu saticariyÄ• , adhicittamanuyuttÄ•
samÄ• dhicariyÄ• , buddhisampannÄ• naá¹ƒ catÅ«su ariyasaccesu Ã±Ä• á¹‡acariyÄ• , sam
ariyasaccesu maggacariyÄ• , adhigatapphalÄ• naá¹ƒ catÅ«su sÄ• maÃ±Ã±aphalesu pattica
buddhÄ• naá¹ƒ sabbasattesu lokatthacariyÄ• , tattha padesato paccekabuddhabuddhasÄ• v
``cariyÄ• ti aá¹-á¹-ha cariyÄ• yo iriyÄ• pathacariyÄ• â€™â€™ ti (Paá¹-is I 197; III 28) vitthÄ•
samannÄ• gato bhaveyyÄ• ti attho. atha vÄ• yÄ• imÄ• adhimuccanto saddhÄ• ya carati, p
carati, upaá¹-á¹-hahanto satiyÄ• carati, avikkhitto samÄ• dhinÄ• carati, pajÄ• nanto paÃ±Ã
vijÄ• nanto viÃ±Ã±Ä• á¹‡ena carati, evaá¹ƒ paá¹-ipannassa kusalÄ• dhammÄ• Ä• yatantÄ
Ä• yatanacariyÄ• ya carati, evaá¹ƒ paá¹-ipanno visesaá¹ƒ adhigacchatÄ«ti visesacariyÄ• ya
197; III 28) evaá¹ƒ aparÄ• pi aá¹-á¹-ha cariyÄ• yo vuttÄ• , tÄ• hipi samannÄ• gato bhaveyyÄ
__khaggavisÄ• á¹‡akappo_ti ettha khaggavisÄ• á¹‡aá¹ƒ nÄ• ma khaggamigasiá¹…gaá¹ƒ. k
vitthÄ• rato maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ pakÄ• sayissÄ• ma, idha panÄ• yaá¹ƒ ``sa
sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• â€™â€™ ti evamÄ• dÄ«su (MN I 260) viya paá¹-ib

khaggavisÄ• á¹‡akappoti khaggavisÄ• á¹‡asadisoti vuttaá¹ƒ hoti. ayaá¹ƒ tÄ• vettha padato

adhippÄ• yÄ• nusandhito \Ne I 160/ pana evaá¹ƒ veditabbo --- yvÄ• yaá¹ƒ vuttappakÄ• ro
pavattiyamÄ• no ahito hoti, taá¹ƒ tesu appavattanena tappaá¹-ipakkhabhÅ«tÄ• ya mettÄ• ya
ca sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, nihitadaá¹‡á¸• attÄ• eva ca yathÄ• anihita
bhÅ«tÄ• ni \Be I 170/ daá¹‡á¸• ena vÄ• satthena vÄ• pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ
aviheá¹-hayaá¹ƒ, aÃ±Ã±atarampi tesaá¹ƒ imaá¹ƒ mettÄ• kammaá¹-á¹-hÄ• namÄ• gamma y
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡agataá¹ƒ taÃ±ca tadanusÄ• reneva tadaÃ±Ã±aÃ±ca
imaá¹ƒ paccekabodhiá¹ƒ adhigatomhÄ«ti ayaá¹ƒ tÄ• va adhippÄ• yo.

ayaá¹ƒ pana anusandhi --- evaá¹ƒ vutte te amaccÄ• Ä• haá¹ƒsu --- ``idÄ• ni, bhante, kuhiá
ti? tato tena ``pubbe paccekabuddhÄ• kattha vasantÄ«â€™â€™ ti Ä• vajjetvÄ• Ã±atvÄ• ``
ti vutte puna Ä• haá¹ƒsu --- ``amhe dÄ• ni, bhante, pajahatha na icchathÄ• â€™â€™ ti. atha
``na puttamiccheyyÄ• â€™â€™ ti sabbaá¹ƒ. tatrÄ• dhippÄ• yo --- ahaá¹ƒ idÄ• ni atrajÄ• dÄ
iccheyyaá¹ƒ, kuto pana tumhÄ• disaá¹ƒ sahÄ• yaá¹ƒ. tasmÄ• tumhesupi yo mayÄ• saddhi
hotuá¹ƒ icchati, so eko care khaggavisÄ• á¹‡akappo. atha vÄ• tehi ``amhe dÄ• ni, bhante,
icchathÄ• â€™â€™ ti vutte so paccekasambuddho ``na puttamiccheyya kuto sahÄ• yaâ€™
yathÄ• vuttenatthena ekacariyÄ• ya guá¹‡aá¹ƒ disvÄ• pamudito pÄ«tisomanassajÄ• to ima
``eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti. evaá¹ƒ vatvÄ• pekkhamÄ• nasseva mahÄ•
gandhamÄ• danaá¹ƒ agamÄ• si.

gandhamÄ• dano nÄ• ma himavati cÅ«á¸·akÄ• á¸·apabbataá¹ƒ mahÄ• kÄ• á¸·apabbataá¹ƒ
candagabbhaá¹ƒ sÅ«riyagabbhaá¹ƒ suvaá¹‡á¹‡apassaá¹ƒ himavantapabbatanti satta pabb
nandamÅ«lakaá¹ƒ nÄ• ma pabbhÄ• raá¹ƒ paccekabuddhÄ• naá¹ƒ vasanokÄ• so, tisso ca g
maá¹‡iguhÄ• , rajataguhÄ• ti \Ee 154/. tattha maá¹‡iguhÄ• dvÄ• re maÃ±jÅ«sako nÄ• ma r
yojanaá¹ƒ vitthÄ• rena. so yattakÄ• ni udake vÄ• thale vÄ• pupphÄ• ni, sabbÄ• ni tÄ• ni p
paccekabuddhÄ• gamanadivase. tassÅ«parito sabbaratanamÄ• á¸·o hoti. tattha sammajjan
chaá¸• á¸• eti, samakaraá¹‡avÄ• to sabbaratanamayavÄ• lukaá¹ƒ samaá¹ƒ karoti, siÃ±cana
Ä• netvÄ• udakaá¹ƒ siÃ±cati, sugandhakaraá¹‡avÄ• to himavantato sabbesaá¹ƒ sugandha
ocinakavÄ• to pupphÄ• ni ocinitvÄ• pÄ• teti, santharakavÄ• to sabbattha santharati. sadÄ•
\Be I 171/ Ä• sanÄ• ni honti, yesu paccekabuddhuppÄ• dadivase, uposathadivase ca sabbe
sannipatitvÄ• nisÄ«danti. ayaá¹ƒ tattha pakati. ayaá¹ƒ paccekabuddho tattha gantvÄ• paÃ
nisÄ«dati. tato sace tasmiá¹ƒ kÄ• le aÃ±Ã±epi paccekabuddhÄ• saá¹ƒvijjanti, tepi taá¹…kh
paÃ±Ã±attÄ• sanesu nisÄ«danti. nisÄ«ditvÄ• ca kiÃ±cideva samÄ• pattiá¹ƒ samÄ• pajjitvÄ
saá¹…ghatthero adhunÄ• gatapaccekabuddhaá¹ƒ sabbesaá¹ƒ anumodanatthÄ• ya ``kathan
kammaá¹-á¹-hÄ• naá¹ƒ pucchati, tadÄ• pi so tameva attano udÄ• nabyÄ• karaá¹‡agÄ• thaá
Ä• yasmatÄ• Ä• nandena puá¹-á¹-ho tameva gÄ• thaá¹ƒ bhÄ• sati. Ä• nandopi saá¹…gÄ«t
paccekasambodhiabhisambuddhaá¹-á¹-hÄ• ne, maÃ±jÅ«sakamÄ• á¸·e, Ä• nandena pucchi

catukkhattuá¹ƒ bhÄ• sitÄ• hotÄ«ti.

paá¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<92> __saá¹ƒsaggajÄ• tassÄ• _ti gÄ• thÄ• kÄ• uppatti? ayampi paccekabodhisatto kassa
vÄ«sati vassasahassÄ• ni purimanayeneva samaá¹‡adhammaá¹ƒ karonto kasiá¹‡aparikam
jhÄ• naá¹ƒ nibbattetvÄ• nÄ• marÅ«paá¹ƒ vavatthapetvÄ• lakkhaá¹‡asammasanaá¹ƒ katvÄ
brahmaloke nibbatti. so tato cuto bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• kucchimhi uppajji
vaá¸• á¸• hamÄ• no yato pabhuti ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti visesaá¹ƒ aÃ±Ã±
itthÄ«naá¹ƒ hatthe na ramati \Ee 155/, ucchÄ• dananhÄ• panamaá¹‡á¸• anÄ• dimattampi na
eva posenti. thaÃ±Ã±apÄ• yanakÄ• le dhÄ• tiyo kaÃ±cukaá¹ƒ paá¹-imuÃ±citvÄ• purisavese
itthÄ«naá¹ƒ gandhaá¹ƒ ghÄ• yitvÄ• saddaá¹ƒ vÄ• sutvÄ• rodati, viÃ±Ã±utaá¹ƒ pattopi itthi
icchati. tena taá¹ƒ __anitthigandho_tveva saÃ±jÄ• niá¹ƒsu.

tasmiá¹ƒ soá¸·asavassuddesike jÄ• te rÄ• jÄ• ``kulavaá¹ƒsaá¹ƒ saá¹‡á¹-hapessÄ• mÄ«â€™
anurÅ«pÄ• kaÃ±Ã±Ä• yo Ä• netvÄ• aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi ``kumÄ• raá
upÄ• yena taá¹ƒ ramÄ• petukÄ• mo tassa avidÅ«re sÄ• á¹‡ipÄ• kÄ• raá¹ƒ parikkhipÄ• petv
kumÄ• ro gÄ«tavÄ• ditasaddaá¹ƒ sutvÄ• ``kasseso saddoâ€™â€™ ti Ä• ha. amacco ``tave
nÄ• á¹-akitthÄ«naá¹ƒ saddo, puÃ±Ã±avantÄ• naá¹ƒ Ä«disÄ• ni nÄ• á¹-akÄ• ni honti. abhiran
tvaâ€™â€™ nti Ä• ha. kumÄ• ro amaccaá¹ƒ daá¹‡á¸• ena tÄ• á¸·Ä• petvÄ• nikkaá¸• á¸• hÄ
rÄ• jÄ• kumÄ• rassa mÄ• tarÄ• saha gantvÄ• kumÄ• raá¹ƒ khamÄ• petvÄ• puna amacca
atinippÄ«á¸·iyamÄ• no seá¹-á¹-hasuvaá¹‡á¹‡aá¹ƒ datvÄ• suvaá¹‡á¹‡akÄ• re Ä• á¹‡Ä• pesi
karothÄ• â€™â€™ ti. te vissakammunÄ• nimmitasadisaá¹ƒ sabbÄ• laá¹…kÄ• ravibhÅ«sita
dassesuá¹ƒ. kumÄ• ro disvÄ• vimhayena sÄ«saá¹ƒ cÄ• letvÄ• mÄ• tÄ• pitÅ«naá¹ƒ pesesi
162/ itthiá¹ƒ labhissÄ• mi, gaá¹‡hissÄ• mÄ«â€™â€™ ti. mÄ• tÄ• pitaro ``amhÄ• kaá¹ƒ putto
tena saha katapuÃ±Ã±Ä• kÄ• ci dÄ• rikÄ• loke uppannÄ• bhavissatÄ«â€™â€™ ti taá¹ƒ su
Ä• ropetvÄ• amaccÄ• naá¹ƒ appesuá¹ƒ --- ``gacchatha, Ä«disiá¹ƒ dÄ• rikaá¹ƒ gavesathÄ• a
soá¸·asamahÄ• janapade vicarantÄ• taá¹ƒ taá¹ƒ gÄ• maá¹ƒ gantvÄ• udakatitthÄ• dÄ«su y
passanti, tattha tattha devataá¹ƒ viya suvaá¹‡á¹‡arÅ«paá¹ƒ á¹-hapetvÄ• nÄ• nÄ• pupphava
pÅ«jaá¹ƒ katvÄ• vitÄ• naá¹ƒ bandhitvÄ• ekamantaá¹ƒ tiá¹-á¹-hanti ``yadi kenaci evarÅ«pÄ•
bhavissati, so kathaá¹ƒ samuá¹-á¹-hÄ• pessatÄ«â€™â€™ ti? etenupÄ• yena aÃ±Ã±atra ma
Ä• hiá¹‡á¸• itvÄ• taá¹ƒ ``khuddakaraá¹-á¹-haâ€™â€™ nti avamaÃ±Ã±amÄ• nÄ• tattha paá
nivattiá¹ƒsu.

tato nesaá¹ƒ etadahosi --- ``maddaraá¹-á¹-hampi tÄ• va gacchÄ• ma, mÄ• no bÄ• rÄ• á¹‡a
puna pesesÄ«â€™â€™ ti maddaraá¹-á¹-he sÄ• galanagaraá¹ƒ agamaá¹ƒsu. sÄ• galanagar
tassa dhÄ«tÄ• soá¸·asavassuddesikÄ• abhirÅ«pÄ• ahosi. tassÄ• vaá¹‡á¹‡adÄ• siyo nhÄ
gacchanti. tattha amaccehi á¹-hapitaá¹ƒ taá¹ƒ suvaá¹‡á¹‡arÅ«paá¹ƒ \Ee 156/ dÅ«ratova dis

udakatthÄ• ya pesetvÄ• rÄ• japuttÄ« sayameva Ä• gatÄ• â€™â€™ ti bhaá¹‡antiyo samÄ«
sÄ• minÄ«, amhÄ• kaá¹ƒ sÄ• minÄ« ito abhirÅ«patarÄ• â€™â€™ ti Ä• haá¹ƒsu. amaccÄ•
upasaá¹…kamitvÄ• anurÅ«pena nayena dÄ• rikaá¹ƒ yÄ• ciá¹ƒsu. sopi adÄ• si. te bÄ• rÄ•
``laddhÄ• , deva, kumÄ• rikÄ• , sÄ• maá¹ƒ Ä• gacchatha, udÄ• hu amheva Ä• nemÄ• â€™
janapadapÄ«á¸·Ä• bhavissati, tumheva naá¹ƒ Ä• nethÄ• â€™â€™ ti pesesi.

amaccÄ• pi dÄ• rikaá¹ƒ gahetvÄ• nagarÄ• nikkhamitvÄ• kumÄ• rassa pÄ• hesuá¹ƒ --- ``
suvaá¹‡á¹‡arÅ«pasadisÄ• kumÄ• rikÄ• â€™â€™ ti. kumÄ• ro sutvÄ• va rÄ• gena abhibhÅ
parihÄ• yi. so dÅ«taparamparÄ• ya pesesi --- ``sÄ«ghaá¹ƒ Ä• netha, sÄ«ghaá¹ƒ Ä• nethÄ•
ekarattivÄ• sena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• bahinagare á¹-hitÄ• raÃ±Ã±o pesesuá¹ƒ --- ``aj
noâ€™â€™ ti. rÄ• jÄ• ``seá¹-á¹-hakulÄ• Ä• nÄ«tÄ• dÄ• rikÄ• , maá¹…galakiriyaá¹ƒ katvÄ
pavesessÄ• ma, uyyÄ• naá¹ƒ tÄ• va naá¹ƒ nethÄ• â€™â€™ ti Ä• ha. te tathÄ• akaá¹ƒsu. s
kumÄ• rikÄ• yÄ• nugghÄ• á¹-ena ubbÄ• á¸·hÄ• addhÄ• naparissamena uppannavÄ• taro
rattibhÄ• ge kÄ• lamakÄ• si. amaccÄ• ``sakkÄ• rÄ• paribhaá¹-á¹-hamhÄ• â€™â€™ ti pari
ca ``kulavaá¹ƒso vinaá¹-á¹-hoâ€™â€™ ti parideviá¹ƒsu. sakalanagaraá¹ƒ kolÄ• halaá¹ƒ aho
sutamatteyeva mahÄ• soko udapÄ• di.

tato kumÄ• ro sokassa mÅ«laá¹ƒ khanituá¹ƒ Ä• raddho. so evaá¹ƒ cintesi --- ``ayaá¹ƒ soko
ajÄ• tassa hoti, jÄ• tassa pana hoti. tasmÄ• jÄ• tiá¹ƒ paá¹-icca soko. jÄ• ti pana kiá¹ƒ paá¹-
paá¹-icca jÄ• tÄ«â€™â€™ ti. evaá¹ƒ pubbabhÄ• vanÄ• nubhÄ• vena yoniso manasikaronto
paá¹-iccasamuppÄ• daá¹ƒ disvÄ• puna anulomaÃ±ca saá¹…khÄ• re sammasanto tattheva
sacchÄ• kÄ• si. amaccÄ• taá¹ƒ maggaphalasukhena sukhitaá¹ƒ santindriyaá¹ƒ santamÄ• n
paá¹‡ipÄ• taá¹ƒ katvÄ• Ä• haá¹ƒsu --- ``mÄ• soci, deva, mahanto jambudÄ«po, aÃ±Ã±aá¹
kaÃ±Ã±aá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti. so Ä• ha --- ``na socÄ• mi, nissoko paccekabuddh
sabbaá¹ƒ vuttapurimagÄ• thÄ• sadisameva á¹-hapetvÄ• gÄ• thÄ• vaá¹‡á¹‡anaá¹ƒ.

gÄ• thÄ• vaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- __saá¹ƒsaggajÄ• tassÄ• _ti jÄ• tasaá
dassanasavanakÄ• yasamullapanasambhogasaá¹ƒsaggavasena paÃ±cavidho saá¹ƒsaggo.
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thivasena uppannarÄ• go __dassanasaá¹ƒsaggo_ \Ee 157/ nÄ• m
kÄ• á¸·adÄ«ghavÄ• pÄ« gÄ• me piá¹‡á¸• Ä• ya carantaá¹ƒ kalyÄ• á¹‡avihÄ• ravÄ• sidÄ«gh
disvÄ• paá¹-ibaddhacittÄ• kenaci upÄ• yena taá¹ƒ alabhitvÄ• kÄ• laá¹…katÄ• kuá¹-umbiy
nivÄ• sanacoá¸·akhaá¹‡á¸• aá¹ƒ disvÄ• ``evarÅ«paá¹ƒ vatthaá¹ƒ dhÄ• riniyÄ• nÄ• ma sad
nÄ• labhiâ€™â€™ nti phalitahadayo kÄ• laá¹…kato. so eva daharo ca nidassanaá¹ƒ.

parehi \Be I 174/ pana kathiyamÄ• naá¹ƒ rÅ«pÄ• disampattiá¹ƒ attanÄ• vÄ• hasitalapitagÄ
sotaviÃ±Ã±Ä• á¹‡avÄ«thivasena uppannarÄ• go __savanasaá¹ƒsaggo_ nÄ• ma. tatrÄ• pi g
paÃ±cahi kumÄ• rikÄ• hi saddhiá¹ƒ padumassaraá¹ƒ gantvÄ• nhatvÄ• mÄ• laá¹ƒ Ä• ropet
saddaá¹ƒ sutvÄ• Ä• kÄ• sena gacchanto kÄ• marÄ• gena visesÄ• parihÄ• yitvÄ• byasana

paÃ±caggaá¸·aleá¹‡avÄ• sÄ« tissadaharo nidassanaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ aá¹…gaparÄ• masanena uppannarÄ• go __kÄ• yasaá¹ƒsaggo_ nÄ• r
rÄ• jadhÄ«tÄ• cettha nidassanaá¹ƒ. mahÄ• vihÄ• re kira daharabhikkhu dhammaá¹ƒ bhÄ•
rÄ• jÄ• pi aggamahesiyÄ• rÄ• jadhÄ«tÄ• ya ca saddhiá¹ƒ agamÄ• si. tato rÄ• jadhÄ«tÄ• ya
Ä• gamma balavarÄ• go uppanno, tassa daharassÄ• pi. taá¹ƒ disvÄ• rÄ• jÄ• sallakkhetvÄ
parikkhipÄ• pesi. te aÃ±Ã±amaÃ±Ã±aá¹ƒ parÄ• masitvÄ• Ä• liá¹…giá¹ƒsu. puna sÄ• á¹‡ipÄ
dvepi kÄ• laá¹…kateyeva addasaá¹ƒsÅ«ti.

aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lapanasamullapanavasena uppannarÄ• go pana __samullapanasa
bhikkhunÄ«hi \Ne I 164/ saddhiá¹ƒ paribhogakaraá¹‡e uppannarÄ• go __sambhogasaá¹ƒsa
pÄ• rÄ• jikappatto bhikkhu ca bhikkhunÄ« ca nidassanaá¹ƒ. maricavaá¹-á¹-inÄ• mamahÄ• v
duá¹-á¹-hagÄ• maá¹‡iabhayarÄ• jÄ• mahÄ• dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• ubhatosaá¹…gha
uá¹‡hayÄ• guyÄ• dinnÄ• ya saá¹…ghanavakasÄ• maá¹‡erÄ« anÄ• dhÄ• rakassa saá¹…gh
dantavalayaá¹ƒ datvÄ• samullapanamakÄ• si. te ubhopi upasampajjitvÄ• saá¹-á¹-hivassÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ samullapanena pubbasaÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• tÄ• vadeva saÃ±jÄ
vÄ«tikkamitvÄ• pÄ• rÄ• jikÄ• ahesunti. evaá¹ƒ paÃ±cavidhe saá¹ƒsagge yena kenaci saá¹
__bhavati sneho, _ purimarÄ• gapaccayo balavarÄ• go uppajjati. tato __snehanvayaá¹ƒ duk
snehaá¹ƒ anugacchantaá¹ƒ \Ee 158/ sandiá¹-á¹-hikasamparÄ• yikaá¹ƒ sokaparidevÄ• dinÄ•
dukkhaá¹ƒ pahoti pabhavati jÄ• yati.

apare ``Ä• rammaá¹‡e cittassa vossaggo saá¹ƒsaggoâ€™â€™ ti bhaá¹‡anti. tato sneho, sn
evamatthappabhedaá¹ƒ imaá¹ƒ aá¸• á¸• hagÄ• thaá¹ƒ vatvÄ• so paccekabuddho Ä• ha ---
snehanvayaá¹ƒ sokÄ• didukkhaá¹ƒ pahoti, tameva snehaá¹ƒ anugatassa dukkhassa mÅ«la
adhigatoâ€™â€™ ti.

evaá¹ƒ \Be I 175/ vutte te amaccÄ• Ä• haá¹ƒsu --- ``amhehi dÄ• ni, bhante, kiá¹ƒ kattabbaÃ
Ä• ha --- ``tumhe vÄ• aÃ±Ã±ataro vÄ• imamhÄ• dukkhÄ• muccitukÄ• mo, so sabbopi __A
pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ _ti. ettha ca yaá¹ƒ taá¹ƒ ``sneha
pahotÄ«â€™â€™ ti vuttaá¹ƒ, tadeva sandhÄ• ya ``Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• n
veditabbaá¹ƒ. atha vÄ• yathÄ• vuttena saá¹ƒsaggena `saá¹ƒsaggajÄ• tassa bhavati sneho,
dukkhamidaá¹ƒ pahotiâ€™, evaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkham
sambandhitvÄ• catutthapÄ• do pubbe vuttanayeneva snehavasena vuttoti veditabbo. tato p
purimagÄ• thÄ• ya vuttasadisamevÄ• ti.

saá¹ƒsaggagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<93> __mitte suhajje_ti kÄ• uppatti? ayaá¹ƒ paccekabodhisatto purimagÄ• thÄ• ya vuttana

bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• rento paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• ``kiá¹ƒ samaá¹‡
varaâ€™â€™ nti vÄ«maá¹ƒsitvÄ• amaccÄ• naá¹ƒ rajjaá¹ƒ niyyÄ• tetvÄ• samaá¹‡adhamm
samena karothÄ• â€™â€™ ti vuttÄ• pi laÃ±jaá¹ƒ gahetvÄ• adhammena karonti. te laÃ±jaá
165/ parÄ• jayantÄ• ekadÄ• aÃ±Ã±ataraá¹ƒ rÄ• javallabhaá¹ƒ parÄ• jesuá¹ƒ. so raÃ±Ã±o
pavisitvÄ• sabbaá¹ƒ Ä• rocesi. rÄ• jÄ• dutiyadivase sayaá¹ƒ vinicchayaá¹-á¹-hÄ• naá¹ƒ ag
--- ``amaccÄ• , deva, sÄ• mike asÄ• mike karontÄ«â€™â€™ ti uccÄ• saddaá¹ƒ karontÄ• m
atha rÄ• jÄ• vinicchayaá¹-á¹-hÄ• nÄ• vuá¹-á¹-hÄ• ya pÄ• sÄ• daá¹ƒ abhiruhitvÄ• samÄ• p
tena saddena vikkhittacitto na sakkoti appetuá¹ƒ. so ``kiá¹ƒ me rajjena, samaá¹‡adhammo v
rajjasukhaá¹ƒ pahÄ• ya puna samÄ• pattiá¹ƒ nibbattetvÄ• pubbe vuttanayeneva vipassitvÄ
sacchÄ• kÄ• si. kammaá¹-á¹-hÄ• naÃ±ca pucchito imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha \Ee 159/ mettÄ• yanavasena __mittÄ• _. suhadayabhÄ• vena __suhajjÄ• _. keci eka
honti na suhajjÄ• . keci gamanÄ• gamanaá¹-á¹-hÄ• nanisajjÄ• samullÄ• pÄ• dÄ«su, hadaya
honti, na mittÄ• . keci tadubhayavasena suhajjÄ• ceva mittÄ• ca honti. te duvidhÄ• agÄ• r
anagÄ• riyÄ• ca. tattha agÄ• riyÄ• tividhÄ• honti upakÄ• ro samÄ• nasukhadukkho anuka
atthakkhÄ• yino eva. te catÅ«hi aá¹…gehi samannÄ• gatÄ• honti. yathÄ• ha ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi upakÄ• ro mitto suhado veditabbo. pamattaá¹ƒ rak
sÄ• pateyyaá¹ƒ rakkhati, bhÄ«tassa saraá¹‡aá¹ƒ hoti, uppannesu kiccakaraá¹‡Ä«yesu tadd
anuppadetiâ€™â€™ (DN III 261).

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi samÄ• nasukhadukkho mitto suhado veditabbo. g
guyhamassa parigÅ«hati, Ä• padÄ• su na vijahati, jÄ«vitaá¹ƒpissa atthÄ• ya pariccattaá¹ƒ h

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi anukampako mitto suhado veditabbo. abhavenass
nandati, avaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ nivÄ• reti, vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ pas

tathÄ• \Ne I 166/ ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi atthakkhÄ• yÄ« mittÄ• suhado veditabbo. pÄ• pÄ
niveseti, assutaá¹ƒ sÄ• veti, saggassa maggaá¹ƒ Ä• cikkhatÄ«â€™â€™ ti (DN III 263).

tesvidha agÄ• riyÄ• adhippetÄ• , atthato pana sabbepi yujjanti. te __mitte suhajje anukamp
anudayamÄ• no, tesaá¹ƒ sukhaá¹ƒ upasaá¹ƒharitukÄ• mo dukkhaá¹ƒ apaharitukÄ• mo ca.

__hÄ• peti attha_nti diá¹-á¹-hadhammikasamparÄ• yikaparamatthavasena tividhaá¹ƒ, tathÄ
attatthaparatthaubhayatthavasenÄ• pi tividhaá¹ƒ atthaá¹ƒ laddhavinÄ• sanena aladdhÄ• nu
hÄ• peti vinÄ• seti. __paá¹-ibaddhacitto_ti ``ahaá¹ƒ imaá¹ƒ vinÄ• na jÄ«vÄ• mi, esa me gat
parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ attÄ• naá¹ƒ nÄ«ce \Be I 177/ á¹-hÄ• ne á¹-hapentopi paá¹
maá¹ƒ vinÄ• na jÄ«vanti, ahaá¹ƒ tesaá¹ƒ gati, ahaá¹ƒ tesaá¹ƒ parÄ• yaá¹‡aâ€™â€™ nti ev
á¹-hÄ• ne á¹-hapentopi paá¹-ibaddhacitto hoti. idha pana evaá¹ƒ paá¹-ibaddhacitto adhippet
etaá¹ƒ atthahÄ• panabhayaá¹ƒ, attano samÄ• pattihÄ• niá¹ƒ sandhÄ• yÄ• ha. __santhave_
taá¹‡hÄ• diá¹-á¹-himittasanthavavasena. tattha aá¹-á¹-hasatapabhedÄ• pi taá¹‡hÄ• taá¹‡hÄ
dvÄ• saá¹-á¹-hibhedÄ• pi diá¹-á¹-hi diá¹-á¹-hisanthavo, paá¹-ibaddhacittatÄ• ya \Ee 160/ mit
mittasanthavo. tesu so idha adhippeto. tena hissa samÄ• patti parihÄ«nÄ• . tenÄ• ha --- ``et
santhave pekkhamÄ• no ahaá¹ƒ adhigatoâ€™â€™ ti. sesaá¹ƒ vuttasadisamevÄ• ti.

mittasuhajjagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<94> __vaá¹ƒso visÄ• lo_ti kÄ• uppatti? pubbe kira kassapassa bhagavato sÄ• sane tayo
pabbajitvÄ• vÄ«sati vassasahassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• devaloke uppa
jeá¹-á¹-hako bÄ• rÄ• á¹‡asirÄ• jakule nibbatto, itare dve paccantarÄ• jakulesu. te ubhopi ka
uggahetvÄ• rajjaá¹ƒ pahÄ• ya pabbajitvÄ• anukkamena paccekabuddhÄ• hutvÄ• nandan
ekadivasaá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• ya ``mayaá¹ƒ kiá¹ƒ kammaá¹ƒ katvÄ• imaá¹ƒ lokut
anuppattÄ• â€™â€™ ti Ä• vajjetvÄ• paccavekkhamÄ• nÄ• kassapabuddhakÄ• le attano a
``tatiyo kuhiâ€™â€™ nti Ä• vajjentÄ• bÄ• rÄ• á¹‡asirajjaá¹ƒ kÄ• rentaá¹ƒ disvÄ• \Ne I 167
``so pakatiyÄ• va appicchatÄ• diguá¹‡asamannÄ• gato hoti, amhÄ• kaá¹ƒyeva ovÄ• dako v
pÄ• pagarahÄ«, handa, naá¹ƒ Ä• rammaá¹‡aá¹ƒ dassetvÄ• Ä• rocemÄ• â€™â€™ ti okÄ• s
sabbÄ• laá¹…kÄ• ravibhÅ«sitaá¹ƒ uyyÄ• naá¹ƒ gacchantaá¹ƒ disvÄ• Ä• kÄ• senÄ• gantvÄ
aá¹-á¹-haá¹ƒsu. mahÄ• jano atitto rÄ• jadassanena rÄ• jÄ• naá¹ƒ ulloketi. tato rÄ• jÄ• ``atth
dassane byÄ• pÄ• raá¹ƒ na karotÄ«â€™â€™ ti olokento paccekabuddhe addakkhi. saha da
uppajji. so hatthikkhandhÄ• oruyha santena Ä• cÄ• rena upasaá¹…kamitvÄ• ``bhante, kiá¹
pucchi. te ``mayaá¹ƒ, mahÄ• rÄ• ja, asajjamÄ• nÄ• nÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu \Be I
etassa ko atthoâ€™â€™ ti? ``alagganattho, mahÄ• rÄ• jÄ• â€™â€™ ti. tato veá¸·ugumbaá¹
``seyyathÄ• pi, mahÄ• rÄ• ja, imaá¹ƒ veá¸·ugumbaá¹ƒ sabbaso mÅ«lakhandhasÄ• khÄ• nu
á¹-hitaá¹ƒ asihattho puriso mÅ«le chetvÄ• Ä• viÃ±chanto na sakkuá¹‡eyya uddharituá¹ƒ, ev
bahi ca jaá¹-Ä• ya jaá¹-ito Ä• sattavisatto tattha vilaggo. seyyathÄ• pi vÄ• panassa vemajjh
vaá¹ƒsakaá¸·Ä«ro asaÃ±jÄ• tasÄ• khattÄ• kenaci alaggova á¹-hito, sakkÄ• ca pana agge v
uddharituá¹ƒ, evameva mayaá¹ƒ katthaci asajjamÄ• nÄ• sabbÄ• disÄ• gacchÄ• mÄ• â€™
catutthajjhÄ• naá¹ƒ \Ee 161/ samÄ• pajjitvÄ• passato eva raÃ±Ã±o Ä• kÄ• sena nandamÅ«

tato rÄ• jÄ• cintesi --- ``kadÄ• nu kho ahampi evaá¹ƒ asajjamÄ• no bhaveyyaâ€™â€™ nti
vipassanto paccekabodhiá¹ƒ sacchÄ• kÄ• si. purimanayeneva kammaá¹-á¹-hÄ• naá¹ƒ pucc

tattha __vaá¹ƒso_ti veá¸·u. __visÄ• lo_ti vitthiá¹‡á¹‡o. __va_-kÄ• ro avadhÄ• raá¹‡attho, __
ayaá¹ƒ, sandhivasena ettha __e_-kÄ• ro naá¹-á¹-hÄ• . tassa parapadena sambandho. taá¹ƒ
__yathÄ• _ti paá¹-ibhÄ• ge. __visatto_ti laggo jaá¹-ito saá¹ƒsibbito. __puttesu dÄ• resu cÄ•
puttadhÄ«tubhariyÄ• su. __yÄ• apekkhÄ• _ti yÄ• taá¹‡hÄ• yo sineho. __vaá¹ƒsakkaá¸·Ä«
vaá¹ƒsakaá¸·Ä«ro viya alaggamÄ• no. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• vaá¹ƒso visÄ• lo visatto e
dÄ• resu ca yÄ• apekkhÄ• , sÄ• pi evaá¹ƒ tÄ• ni vatthÅ«ni, saá¹ƒsibbitvÄ• á¹-hitattÄ• visa
tÄ• ya apekkhÄ• ya apekkhavÄ• visÄ• lo vaá¹ƒso viya visattoti evaá¹ƒ apekkhÄ• ya Ä• dÄ«
apekkhaá¹ƒ maggaÃ±Ä• á¹‡ena chindanto ayaá¹ƒ vaá¹ƒsakaá¸·Ä«rova rÅ«pÄ• dÄ«su vÄ•
kÄ• mabhavÄ• dÄ«su vÄ• diá¹-á¹-hÄ• dÄ«su vÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena asajja
adhigatoti. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ.

vaá¹ƒsakkaá¸·Ä«ragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<95> __migo_ \Ne I 168/ __araÃ±Ã±amhÄ«_ti kÄ• uppatti? eko kira bhikkhu kassapassa b
yogÄ• vacaro kÄ• laá¹ƒ katvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ seá¹-á¹-hikule uppanno \Be I 179/ aá¸•
mahÄ• bhoge. so subhago ahosi, tato paradÄ• riko hutvÄ• kÄ• laá¹…kato niraye nibbatto ta
pakkÄ• vasesena seá¹-á¹-hibhariyÄ• ya kucchimhi itthÄ« hutvÄ• paá¹-isandhiá¹ƒ gaá¹‡hi. n
sattÄ• naá¹ƒ gattÄ• ni uá¹‡hÄ• ni honti. tena seá¹-á¹-hibhariyÄ• á¸• ayhamÄ• nena udarena
gabbhaá¹ƒ dhÄ• retvÄ• kÄ• lena dÄ• rikaá¹ƒ vijÄ• yi. sÄ• jÄ• tadivasato pabhuti mÄ• tÄ• p
sesabandhuparijanÄ• naÃ±ca dessÄ• ahosi. vayappattÄ• ca yamhi kule dinnÄ• , tatthÄ• p
dessÄ• va ahosi appiyÄ• amanÄ• pÄ• . atha nakkhatte ghosite seá¹-á¹-hiputto tÄ• ya saddh
anicchanto vesiá¹ƒ Ä• netvÄ• kÄ«á¸·ati. sÄ• taá¹ƒ dÄ• sÄ«naá¹ƒ santikÄ• sutvÄ• seá¹-á¹
upasaá¹…kamitvÄ• nÄ• nappakÄ• rehi anunayitvÄ• ca Ä• ha --- ``ayyaputta, itthÄ« nÄ• ma
rÄ• jÅ«naá¹ƒ kaniá¹-á¹-hÄ• hoti, cakkavattino vÄ• dhÄ«tÄ• , tathÄ• pi sÄ• mikassa pesana
anÄ• lapante sÅ«le Ä• ropitÄ• viya dukkhaá¹ƒ paá¹-isaá¹ƒvedeti. sace ahaá¹ƒ anuggahÄ• n
anuggahetabbÄ• , no ce, vissajjetabbÄ• . attano Ã±Ä• tikulaá¹ƒ gamissÄ• mÄ«â€™â€™ ti.
bhadde, mÄ• soci kÄ«á¸·anasajjÄ• hohi, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti Ä• ha
tÄ• vattakena sallÄ• pamattena ussÄ• hajÄ• tÄ• ``sve nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â
paá¹-iyÄ• deti. seá¹-á¹-hiputto dutiyadivase anÄ• rocetvÄ• va kÄ«á¸·anaá¹-á¹-hÄ• naá¹ƒ gat
pesessati, idÄ• ni pesessatÄ«â€™â€™ ti maggaá¹ƒ olokentÄ« nisinnÄ• ussÅ«raá¹ƒ disvÄ•
paccÄ• gantvÄ• ``seá¹-á¹-hiputto gatoâ€™â€™ ti Ä• rocesuá¹ƒ. sÄ• taá¹ƒ sabbaá¹ƒ paá¹-i
yÄ• naá¹ƒ abhiruhitvÄ• uyyÄ• naá¹ƒ gantuá¹ƒ Ä• raddhÄ• .

atha nandamÅ«lakapabbhÄ• re paccekasambuddho sattame divase nirodhÄ• vuá¹-á¹-hÄ•

nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• anotattadahe mukhaá¹ƒ dhovitvÄ• ``kattha ajj
carissÄ• mÄ• â€™â€™ ti Ä• vajjento taá¹ƒ seá¹-á¹-hidhÄ«taraá¹ƒ disvÄ• ``mayi imissÄ• sa
taá¹ƒ kammaá¹ƒ parikkhayaá¹ƒ gamissatÄ«â€™â€™ ti Ã±atvÄ• pabbhÄ• rasamÄ«pe saá¹-
á¹-hatvÄ• pattacÄ«varamÄ• dÄ• ya abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ•
paá¹-ipathe oruyha bÄ• rÄ• á¹‡asiá¹ƒ abhimukho agamÄ• si. taá¹ƒ disvÄ• va dÄ• siyo seá¹-
Ä• rocesuá¹ƒ. sÄ• yÄ• nÄ• oruyha sakkaccaá¹ƒ vanditvÄ• pattaá¹ƒ sabbarasasampanner
pÅ«retvÄ• padumapupphena paá¹-icchÄ• detvÄ• heá¹-á¹-hÄ• pi padumapupphaá¹ƒ katvÄ•
gahetvÄ• paccekabuddhassa hatthe pattaá¹ƒ datvÄ• vanditvÄ• pupphakalÄ• pahatthÄ• p
``bhante, yathÄ• idaá¹ƒ pupphaá¹ƒ, evÄ• haá¹ƒ yattha yattha upapajjÄ• mi, tattha tattha ma
bhaveyyaá¹ƒ manÄ• pÄ• â€™â€™ ti. evaá¹ƒ patthetvÄ• dutiyampi patthesi --- ``bhante, du
169/, taá¹ƒ anupagamma padumapupphe eva paá¹-isandhi bhaveyyÄ• â€™â€™ ti. tatiyamp
jeguccho mÄ• tugÄ• mo, cakkavattidhÄ«tÄ• pi paravasaá¹ƒ gacchati. tasmÄ• ahaá¹ƒ itthibh
bhaveyyaâ€™â€™ nti. catutthampi patthesi --- ``bhante, imaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ atikh
tumhehi pattaá¹ƒ amataá¹ƒ pÄ• puá¹‡eyyaâ€™â€™ nti. evaá¹ƒ caturo paá¹‡idhÄ« katvÄ• t
pÅ«jetvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• ``pupphasadiso eva me gandho ceva vaá¹‡á¹
imaá¹ƒ paÃ±camaá¹ƒ paá¹‡idhiá¹ƒ akÄ• si.

tato paccekabuddho pattaÃ±ca pupphakalÄ• paÃ±ca gahetvÄ• Ä• kÄ• se á¹-hatvÄ• ---

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• â€™â€™ ti || ---

imÄ• ya \Ee 163/ gÄ• thÄ• ya seá¹-á¹-hidhÄ«tÄ• ya anumodanaá¹ƒ katvÄ• ``seá¹-á¹-hidhÄ«
passatÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• Ä• kÄ• sena nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ
passantiyÄ• mahatÄ« pÄ«ti uppajji. bhavantare kataá¹ƒ akusalaá¹ƒ kammaá¹ƒ anokÄ• satÄ
ciÃ±cambiladhotatambalohabhÄ• janamiva suddhÄ• jÄ• tÄ• . tÄ• vadevassÄ• patikule Ã±Ä
tuá¹-á¹-ho. ``kiá¹ƒ karomÄ• â€™â€™ ti piyavacanÄ• ni ca paá¹‡á¹‡Ä• kÄ• rÄ• ni ca pesesi.
--- ``seá¹-á¹-hidhÄ«taraá¹ƒ sÄ«ghaá¹ƒ Ä• netha, ahaá¹ƒ vissaritvÄ• uyyÄ• naá¹ƒ Ä• gatoâ€
naá¹ƒ ure vilittacandanaá¹ƒ viya Ä• muttamuttÄ• hÄ• raá¹ƒ viya pupphamÄ• lÄ• viya ca piy
tattha yÄ• vatÄ• yukaá¹ƒ issariyabhogayuttasukhaá¹ƒ anubhavitvÄ• kÄ• laá¹ƒ katvÄ• puris
padumapupphe uppajji. so devaputto gacchantopi padumapupphagabbhe eva gacchati, tiá¹
sayantopi padumapupphagabbheyeva sayati. ``mahÄ• padumadevaputtoâ€™â€™ ti ca naá
181/ so tena iddhÄ• nubhÄ• vena anulomapaá¹-ilomaá¹ƒ cha devaloke eva saá¹ƒsarati.

tena ca samayena bÄ• rÄ• á¹‡asiraÃ±Ã±o vÄ«sati itthisahassÄ• ni honti. tÄ• su ekÄ• pi pu
rÄ• jÄ• naá¹ƒ viÃ±Ã±Ä• pesuá¹ƒ --- ``deva, kulavaá¹ƒsÄ• nupÄ• lako putto icchitabbo, atraje
kulavaá¹ƒsadharo hotÄ«â€™â€™ ti. atha rÄ• jÄ• ``á¹-hapetvÄ• mahesiá¹ƒ avasesÄ• itthiy

dhammanÄ• á¹-akaá¹ƒ karothÄ• â€™â€™ ti yathÄ• kÄ• maá¹ƒ bahi carÄ• pesi, tathÄ• pi pu
Ä• haá¹ƒsu --- ``mahÄ• rÄ• ja, mahesÄ« nÄ• ma puÃ±Ã±ena ca paÃ±Ã±Ä• ya ca sabbaitth
mahesiyÄ• kucchimhi puttaá¹ƒ labheyyÄ• â€™â€™ ti. rÄ• jÄ• mahesiyÄ• \Ne I 170/ etam
--- ``mahÄ• rÄ• ja, yÄ• itthÄ« sÄ«lavatÄ« saccavÄ• dinÄ«, sÄ• puttaá¹ƒ labheyya, hirottap
puttoâ€™â€™ ti pÄ• sÄ• daá¹ƒ abhiruhitvÄ• paÃ±ca sÄ«lÄ• ni samÄ• diyitvÄ• punappuna
rÄ• jadhÄ«tÄ• ya paÃ±ca sÄ«lÄ• ni Ä• vajjentiyÄ• puttapatthanÄ• citte uppannamatte sakk

atha sakko Ä• vajjento etamatthaá¹ƒ viditvÄ• --- ``sÄ«lavatiyÄ• rÄ• jadhÄ«tÄ• ya puttavar
Ä• kÄ• senÄ• gantvÄ• deviyÄ• sammukhe á¹-hito ``kiá¹ƒ varesi, devÄ«â€™â€™ ti? ``putta
``dammi te, devi, puttaá¹ƒ, mÄ• cintayÄ«â€™â€™ ti vatvÄ• devalokaá¹ƒ gantvÄ• ``atthi n
khÄ«á¹‡Ä• yukoâ€™â€™ ti Ä• vajjento ``ayaá¹ƒ mahÄ• padumo uparidevalokaá¹ƒ gantukÄ
Ã±atvÄ• tassa vimÄ• naá¹ƒ gantvÄ• ``tÄ• ta mahÄ• paduma, manussalokaá¹ƒ gacchÄ• hÄ
evaá¹ƒ, mahÄ• rÄ• ja, bhaá¹‡a, jegucchito manussalokoâ€™â€™ ti \Ee 164/. ``tÄ• ta, tvaá¹
katvÄ• idhÅ«papanno, tattheva á¹-hatvÄ• pÄ• ramiyo pÅ«retabbÄ• , gaccha, tÄ• tÄ• â€™â
gabbhavÄ• so, na sakkomi tattha vasituâ€™â€™ nti. ``tÄ• ta, te gabbhavÄ• so natthi, tathÄ
kammamakÄ• si, yathÄ• padumagabbheyeva nibbattissasi, gaccha, tÄ• tÄ• â€™â€™ ti pu
adhivÄ• sesi.

so devalokÄ• cavitvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o uyyÄ• ne silÄ• paá¹-á¹-apokkharaá¹‡iyaá¹ƒ
taÃ±ca rattiá¹ƒ paccÅ«sasamaye mahesÄ« supinantena \Be I 182/ vÄ«satiitthisahassapariv
silÄ• paá¹-á¹-apokkharaá¹‡iyaá¹ƒ padumagabbhe puttaá¹ƒ laddhÄ• viya ahosi. sÄ• pabhÄ
rakkhamÄ• nÄ• tattha gantvÄ• ekaá¹ƒ padumapupphaá¹ƒ addasa, taá¹ƒ neva tÄ«re hoti n
dassaneneva cassÄ• tattha puttasineho uppajji. sÄ• sayaá¹ƒ eva otaritvÄ• taá¹ƒ pupphaá
gahitamatteyeva pattÄ• ni vikasiá¹ƒsu. tattha suvaá¹‡á¹‡apaá¹-imaá¹ƒ viya dÄ• rakaá¹ƒ ado
me laddhoâ€™â€™ ti saddaá¹ƒ nicchÄ• resi. mahÄ• jano sÄ• dhukÄ• rasahassÄ• ni pavatt
sutvÄ• ``kattha laddhoâ€™â€™ ti pucchitvÄ• laddhokÄ• saá¹ƒ sutvÄ• ``uyyÄ• naÃ±ca po
amhÄ• kaá¹ƒyeva, tasmÄ• amhÄ• kaá¹ƒ khette jÄ• tattÄ• khettajo nÄ• mÄ• yaá¹ƒ puttoâ€™
pavesetvÄ• vÄ«satisahassaitthiyo dhÄ• tikiccaá¹ƒ kÄ• resi. yÄ• yÄ• kumÄ• rassa ruciá¹ƒ
patthitaá¹ƒ khÄ• danÄ«yaá¹ƒ khÄ• dÄ• peti, sÄ• sÄ• sahassaá¹ƒ labhati. sakalabÄ• rÄ• á¹
kumÄ• rassa paá¹‡á¹‡Ä• kÄ• rasahassÄ• ni pesesi. kumÄ• ro taá¹ƒ taá¹ƒ atinetvÄ• ``imaá¹
bhuÃ±jÄ• â€™â€™ ti vuccamÄ• no bhojanena ubbÄ• á¸·ho ukkaá¹‡á¹-hito hutvÄ• gopurad
lÄ• khÄ• guá¸·akena kÄ«á¸·ati.

tadÄ• \Ne I 171/ aÃ±Ã±ataro paccekabuddho bÄ• rÄ• á¹‡asiá¹ƒ nissÄ• ya isipatane vasati
vuá¹-á¹-hÄ• ya senÄ• sanavattasarÄ«raparikammamanasikÄ• rÄ• dÄ«ni sabbakiccÄ• ni kat
vuá¹-á¹-hito ``ajja kattha bhikkhaá¹ƒ gahessÄ• mÄ«â€™â€™ ti Ä• vajjento kumÄ• rassa sa
pubbe kiá¹ƒ kammaá¹ƒ karÄ«â€™â€™ ti vÄ«maá¹ƒsanto ``mÄ• disassa piá¹‡á¸• apÄ• taá¹
patthesi, tattha tisso siddhÄ• , ekÄ• tÄ• va na sijjhati, tassa upÄ• yena Ä• rammaá¹‡aá¹ƒ d

bhikkhÄ• cÄ• ravasena kumÄ• rassa santikaá¹ƒ agamÄ• si. kumÄ• ro taá¹ƒ disvÄ• ``samaá
tampi `imaá¹ƒ khÄ• da, imaá¹ƒ bhuÃ±jÄ• â€™ ti vadeyyuâ€™â€™ nti Ä• ha. so ekavacaner
senÄ• sanaá¹ƒ agamÄ• si. kumÄ• ro parijanaá¹ƒ Ä• ha --- ``ayaá¹ƒ samaá¹‡o mayÄ• vuttam
kho mamÄ• â€™â€™ ti. so tehi ``pabbajitÄ• nÄ• ma na kodhaparÄ• yaá¹‡Ä• honti, parena
dinnaá¹ƒ, tena yÄ• pentÄ«â€™â€™ ti vuccamÄ• nepi \Ee 165/ ``duá¹-á¹-ho evarÅ«po nÄ• n
khamÄ• pessÄ• mi naâ€™â€™ nti mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocetvÄ• hatthiá¹ƒ abhiruhitvÄ•
isipatanaá¹ƒ gantvÄ• migayÅ«thaá¹ƒ disvÄ• pucchi --- ``kinnÄ• meteâ€™â€™ ti? ``ete, sÄ
ti. ``etesaá¹ƒ `imaá¹ƒ khÄ• datha, imaá¹ƒ bhuÃ±jatha, imaá¹ƒ sÄ• yathÄ• â€™ ti vatvÄ• paá
atthÄ«â€™â€™ ti? ``natthi, sÄ• mi, yattha tiá¹‡odakaá¹ƒ sulabhaá¹ƒ tattha vasantÄ«â€™â€

kumÄ• ro ``yathÄ• ime arakkhiyamÄ• nÄ• va yattha icchanti, tattha vasanti, kadÄ• nu kho
vaseyyaâ€™â€™ nti etaá¹ƒ Ä• rammaá¹‡aá¹ƒ aggahesi. paccekabuddhopi tassa Ä• gamam
caá¹…kamanaÃ±ca sammajjitvÄ• maá¹-á¹-haá¹ƒ katvÄ• ekadvattikkhattuá¹ƒ caá¹…kamitvÄ
divÄ• vihÄ• rokÄ• saÃ±ca paá¹‡á¹‡asÄ• laÃ±ca sammajjitvÄ• maá¹-á¹-haá¹ƒ katvÄ• pavis
nikkhamanapadanikkhepaá¹ƒ adassetvÄ• aÃ±Ã±atra agamÄ• si. kumÄ• ro tattha gantvÄ•
maá¹-á¹-hakataá¹ƒ disvÄ• ``vasati maÃ±Ã±e ettha so paccekabuddhoâ€™â€™ ti parijanen
--- ``pÄ• topi so samaá¹‡o dussati, idÄ• ni hatthiassÄ• dÄ«hi attano okÄ• saá¹ƒ akkantaá¹ƒ
suá¹-á¹-hutaraá¹ƒ dusseyya, idheva tumhe tiá¹-á¹-hathÄ• â€™â€™ ti hatthikkhandhÄ• oruy
paviá¹-á¹-ho vattasÄ«sena susammaá¹-á¹-hokÄ• se padanikkhepaá¹ƒ disvÄ• ``so dÄ• nÄ•
caá¹…kamanto na vaá¹‡ijjÄ• dikammaá¹ƒ cintesi, addhÄ• yaá¹ƒ attano hitameva cintesi ma
pasannamÄ• naso caá¹…kamaá¹ƒ abhiruhitvÄ• dÅ«rÄ«kataputhuvitakko gantvÄ• pÄ• sÄ•
saÃ±jÄ• taekaggo hutvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• vipassanto paccekabodhiÃ±Ä• á¹
purimanayeneva purohitena kammaá¹-á¹-hÄ• naá¹ƒ pucchito gaganatale nisinno imaá¹ƒ gÄ•

tattha __migo_ti dve migÄ• --- eá¹‡Ä«migo ca pasadamigo ca. apica sabbesaá¹ƒ Ä• raÃ±Ã
catuppadÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. idha pana pasadamigo adhippetoti vadanti. __ara
gÄ• mÅ«pacÄ• raÃ±ca á¹-hapetvÄ• avasesaá¹ƒ araÃ±Ã±aá¹ƒ, idha pana uyyÄ• naá¹ƒ adh
``uyyÄ• namhÄ«â€™â€™ ti vuttaá¹ƒ hoti. __yathÄ• _ti paá¹-ibhÄ• ge. __abaddho_ti rajjuba
etena vissatthacariyaá¹ƒ dÄ«peti. __yenicchakaá¹ƒ gacchati vocarÄ• yÄ• _ti yena yena disÄ
gantumicchati, tena \Ee 166/ tena disÄ• bhÄ• gena gocarÄ• ya gacchati. vuttampi cetaá¹ƒ b

``seyyathÄ• pi \Be I 184/, bhikkhave, Ä• raÃ±Ã±ako migo araÃ±Ã±e pavane caramÄ• no vis
tiá¹-á¹-hati, vissattho nisÄ«dati, vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa hetu? anÄ• pÄ• thag
luddassa, evameva kho, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ•
viharati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu antamakÄ• si mÄ• raá¹ƒ apadaá¹ƒ, vadhitvÄ• n
adassanaá¹ƒ gato pÄ• pimatoâ€™â€™ ti (MN I 287; Nidd II khaggavisÄ• á¹‡asuttaniddesa

__serita_nti sacchandavuttitaá¹ƒ aparÄ• yattataá¹ƒ vÄ• , idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• mig

abaddho yenicchakaá¹ƒ gacchati gocarÄ• ya, tathÄ• kadÄ• nu kho ahampi taá¹‡hÄ• bandh
gaccheyyanti. __viÃ±Ã±Å«_ paá¹‡á¸• ito naro seritaá¹ƒ pekkhamÄ• no eko careti.

migoaraÃ±Ã±agÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<96> __Ä• mantanÄ• hotÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira mahÄ• upaá¹-á¹-h
upasaá¹…kamiá¹ƒsu. tesu eko amacco ``deva, sotabbaá¹ƒ atthÄ«â€™â€™ ti ekamantaá¹ƒ
uá¹-á¹-hÄ• yÄ• sanÄ• agamÄ• si. puna eko mahÄ• upaá¹-á¹-hÄ• ne nisinnaá¹ƒ yÄ• ci, eko
assapiá¹-á¹-hiyaá¹ƒ nisinnaá¹ƒ, eko suvaá¹‡á¹‡arathe nisinnaá¹ƒ, eko sivikÄ• ya nisÄ«ditvÄ
gacchantaá¹ƒ yÄ• ci. rÄ• jÄ• tato orohitvÄ• agamÄ• si. aparo janapadacÄ• rikaá¹ƒ gaccha
vacanaá¹ƒ sutvÄ• hatthikkhandhato oruyha ekamantaá¹ƒ agamÄ• si. evaá¹ƒ so tehi nibbinn
issariyena vaá¸• á¸• hanti. tesu eko gantvÄ• rÄ• jÄ• naá¹ƒ Ä• ha --- ``asukaá¹ƒ nÄ• ma, ma
mayhaá¹ƒ dehÄ«â€™â€™ ti. rÄ• jÄ• taá¹ƒ ``itthannÄ• mo bhuÃ±jatÄ«â€™â€™ ti bhaá¹‡at
anÄ• diyitvÄ• ``gacchÄ• mahaá¹ƒ taá¹ƒ janapadaá¹ƒ gahetvÄ• bhuÃ±jÄ• mÄ«â€™â€™ ti
puna ubhopi raÃ±Ã±o santikaá¹ƒ Ä• gantvÄ• aÃ±Ã±amaÃ±Ã±assa \Ne I 173/ dosaá¹ƒ Ä• r
tosetuâ€™â€™ nti tesaá¹ƒ lobhe Ä• dÄ«navaá¹ƒ disvÄ• vipassanto paccekabodhiá¹ƒ sacc
imaá¹ƒ udÄ• naá¹ƒ abhÄ• si.

tassattho \Be I 185/ --- sahÄ• yamajjhe á¹-hitassa divÄ• seyyasaá¹…khÄ• te __vÄ• se_ ca,
mahÄ• upaá¹-á¹-hÄ• nasaá¹…khÄ• te __á¹-hÄ• ne_ ca, uyyÄ• nagamanasaá¹…khÄ• te __g
janapadacÄ• rikasaá¹…khÄ• tÄ• ya __cÄ• rikÄ• ya_ ca, ``idaá¹ƒ me suá¹‡a, idaá¹ƒ me deh
tathÄ• tathÄ• Ä• mantanÄ• hoti, tasmÄ• ahaá¹ƒ tattha nibbijjitvÄ• yÄ• yaá¹ƒ ariyajanase
ekantasukhÄ• , evaá¹ƒ santepi \Ee 167/ lobhÄ• bhibhÅ«tehi sabbakÄ• purisehi anabhipatth
__anabhijjhitaá¹ƒ_ paresaá¹ƒ avasavattanena bhabbapuggalavasena __seritaÃ±ca pekkhan
Ä• rabhitvÄ• anukkamena paccekabodhiá¹ƒ adhigatosmi. sesaá¹ƒ vuttanayamevÄ• ti.

Ä• mantanÄ• gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<97> __khiá¸• á¸• Ä• ratÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira ekaputtakabrahmadat
tassa ekaputtako piyo ahosi manÄ• po pÄ• á¹‡asamo, rÄ• jÄ• sabbairiyÄ• pathesu puttaka
ekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchanto taá¹ƒ á¹-hapetvÄ• gato. kumÄ• ropi taá¹ƒ divasaá¹ƒy
mato. amaccÄ• ``puttasinehena raÃ±Ã±o hadayampi phaleyyÄ• â€™â€™ ti anÄ• rocetvÄ•
uyyÄ• ne surÄ• madena matto puttaá¹ƒ neva sarati, tathÄ• dutiyadivasepi nhÄ• nabhojana
nisinno saritvÄ• ``puttaá¹ƒ me Ä• nethÄ• â€™â€™ ti Ä• ha. tassa anurÅ«pena vidhÄ• nena
Ä• rocesuá¹ƒ. tato sokÄ• bhibhÅ«to nisinno evaá¹ƒ yoniso manasÄ• kÄ• si --- ``imasmiá¹ƒ s
imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ ti. evaá¹ƒ anukkamena anulomapaá¹-ilomaá¹ƒ
sammasanto paccekasambodhiá¹ƒ sacchÄ• kÄ• si. sesaá¹ƒ saá¹ƒsaggagÄ• thÄ• vaá¹‡á¹‡a
á¹-hapetvÄ• gÄ• thÄ• yatthavaá¹‡á¹‡anaá¹ƒ.

atthavaá¹‡á¹‡anÄ• pana --- __khiá¸• á¸• Ä• _ti kÄ«á¸·anÄ• . sÄ• duvidhÄ• hoti kÄ• yikÄ•
kÄ• yikÄ• nÄ• ma hatthÄ«hipi kÄ«á¸·anti, assehipi rathehipi dhanÅ«hipi tharÅ«hipÄ«ti evam
gÄ«taá¹ƒ silokabhaá¹‡anaá¹ƒ mukhabheriÄ• lambarabherÄ«ti evamÄ• di. __ratÄ«_ti paÃ±c
__vipula_nti yÄ• va aá¹-á¹-himiÃ±jaá¹ƒ ahacca á¹-hÄ• nena sakalattabhÄ• vabyÄ• pakaá¹ƒ.
I 186/. anusandhiyojanÄ• pi cettha saá¹ƒsaggagÄ• thÄ• ya vuttanayeneva veditabbÄ• , tato

khiá¸• á¸• Ä• ratigÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<98> __cÄ• tuddiso_ti \Ne I 174/ kÄ• uppatti? pubbe kira kassapassa bhagavato sÄ• sane
paccekabodhisattÄ• pabbajitvÄ• vÄ«sati vassasahassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«r
tato cavitvÄ• tesaá¹ƒ jeá¹-á¹-hako bÄ• rÄ• á¹‡asirÄ• jÄ• ahosi, sesÄ• pÄ• katikarÄ• jÄ• no
kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hitvÄ• rajjaá¹ƒ pahÄ• ya pabbajitvÄ• anukkamena \Ee 168
nandamÅ«lakapabbhÄ• re vasantÄ• ekadivasaá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• ya vaá¹ƒsakk
vuttanayeneva attano kammaÃ±ca sahÄ• yaÃ±ca Ä• vajjetvÄ• Ã±atvÄ• bÄ• rÄ• á¹‡asiraÃ
dassetuá¹ƒ okÄ• saá¹ƒ gavesanti. so ca rÄ• jÄ• tikkhattuá¹ƒ rattiyÄ• ubbijjati, bhÄ«to vissa
mahÄ• tale dhÄ• vati. purohitena kÄ• lasseva vuá¹-á¹-hÄ• ya sukhaseyyaá¹ƒ pucchitopi ``ku
sukhaâ€™â€™ nti sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi. purohitopi ``ayaá¹ƒ rogo na sakkÄ•
virecanÄ• dinÄ• bhesajjakammena vinetuá¹ƒ, mayhaá¹ƒ pana khÄ• danÅ«pÄ• yo uppanno
``rajjahÄ• nijÄ«vitantarÄ• yÄ• dÄ«naá¹ƒ pubbanimittaá¹ƒ etaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti
suá¹-á¹-hutaraá¹ƒ ubbejetvÄ• ``tassa vÅ«pasamanatthaá¹ƒ ettake ca ettake ca hatthiassara
hiraÃ±Ã±asuvaá¹‡á¹‡aÃ±ca dakkhiá¹‡aá¹ƒ datvÄ• yaÃ±Ã±o yajitabboâ€™â€™ ti yaÃ±Ã±a

tato paccekabuddhÄ• anekÄ• ni pÄ• á¹‡asahassÄ• ni yaÃ±Ã±atthÄ• ya sampiá¹‡á¸• iyam
kate dubbodhaneyyo bhavissati, handa naá¹ƒ paá¹-ikacceva gantvÄ• pekkhÄ• mÄ• â€™â€
vaá¹ƒsakkaá¸·Ä«ragÄ• thÄ• yaá¹ƒ vuttanayena Ä• gantvÄ• piá¹‡á¸• Ä• ya caramÄ• nÄ• rÄ
agamaá¹ƒsu. rÄ• jÄ• sÄ«hapaÃ±jare á¹-hito rÄ• jaá¹…gaá¹‡aá¹ƒ olokayamÄ• no te addakk
sineho uppajji. tato te pakkosÄ• petvÄ• Ä• kÄ• satale paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ•
katabhattakicce ``ke tumheâ€™â€™ ti pucchi. ``mayaá¹ƒ, mahÄ• rÄ• ja, cÄ• tuddisÄ• nÄ•
cÄ• tuddisÄ• ti imassa ko atthoâ€™â€™ ti? ``catÅ«su disÄ• su katthaci \Be I 187/ kutoci bh
vÄ• amhÄ• kaá¹ƒ natthi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``bhante, tumhÄ• kaá¹ƒ taá¹ƒ bhayaá¹
hotÄ«â€™â€™ ti? ``mayaá¹ƒ, mahÄ• rÄ• ja, mettaá¹ƒ bhÄ• vema, karuá¹‡aá¹ƒ bhÄ• vema.
bhÄ• vema. tena no taá¹ƒ bhayaá¹ƒ na hotÄ«â€™â€™ ti vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• atta
agamaá¹ƒsu.

tato rÄ• jÄ• cintesi --- ``ime samaá¹‡Ä• `mettÄ• dibhÄ• vanÄ• ya bhayaá¹ƒ na hotÄ«â€™
pana anekasahassapÄ• á¹‡avadhaá¹ƒ vaá¹‡á¹‡ayanti, kesaá¹ƒ nu kho vacanaá¹ƒ saccaâ€™
--- ``samaá¹‡Ä• suddhena asuddhaá¹ƒ dhovanti, brÄ• hmaá¹‡Ä• pana asuddhena asuddh

asuddhena asuddhaá¹ƒ dhovituá¹ƒ, pabbajitÄ• naá¹ƒ eva vacanaá¹ƒ saccaâ€™â€™ nti. so
hontÅ«â€™â€™ tiÄ• dinÄ• nayena mettÄ• dayo cattÄ• ropi brahmavihÄ• re bhÄ• vetvÄ• h
175/ amacce Ä• á¹‡Ä• pesi --- ``sabbe pÄ• á¹‡e muÃ±catha, sÄ«tÄ• ni pÄ• nÄ«yÄ• ni pivan
khÄ• dantu, sÄ«to ca vÄ• to tesaá¹ƒ upavÄ• yatÅ«â€™â€™ ti \Ee 169/. te tathÄ• akaá¹ƒsu

tato rÄ• jÄ• ``kalyÄ• á¹‡amittÄ• naá¹ƒ vacanena pÄ• pakammato muttomhÄ«â€™â€™ ti ta
paccekabodhiá¹ƒ sacchÄ• kÄ• si. amaccehi ca bhojanavelÄ• yaá¹ƒ ``bhuÃ±ja, mahÄ• rÄ• ja
``nÄ• haá¹ƒ rÄ• jÄ• â€™â€™ ti purimanayeneva sabbaá¹ƒ vatvÄ• imaá¹ƒ udÄ• nabyÄ• kan

tattha __cÄ• tuddiso_ti catÅ«su disÄ• su yathÄ• sukhavihÄ• rÄ«, ``ekaá¹ƒ disaá¹ƒ pharitvÄ
tiÄ• dinÄ• vÄ• nayena brahmavihÄ• rabhÄ• vanÄ• ya pharitÄ• catasso disÄ• assa santÄ«
disÄ• su katthaci satte vÄ• saá¹…khÄ• re vÄ• bhayena na paá¹-ihanatÄ«ti __appaá¹-igho.
dvÄ• dasavidhassa santosassa vasena santussako ca. __itarÄ«tarenÄ• _ti uccÄ• vacena pa
sahitÄ• achambhÄ«_ti ettha parissayanti kÄ• yacittÄ• ni, parihÄ• penti vÄ• tesaá¹ƒ sampa
paá¹-icca sayantÄ«ti parissayÄ• , bÄ• hirÄ• naá¹ƒ sÄ«habyagghÄ• dÄ«naá¹ƒ abbhantarÄ• p
kÄ• yacittupaddavÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. te parissaye adhivÄ• sanakhantiyÄ• ca v
sahatÄ«ti parissayÄ• naá¹ƒ sahitÄ• . thaddhabhÄ• vakarabhayÄ• bhÄ• vena achambhÄ«. k
cattÄ• ro samaá¹‡Ä• , evaá¹ƒ itarÄ«tarena paccayena santussamÄ• no ettha paá¹-ipattipad
á¹-hito catÅ«su disÄ• su mettÄ• dibhÄ• vanÄ• ya cÄ• tuddiso, sattasaá¹…khÄ• resu \Be I 1
paá¹-ihananabhayÄ• bhÄ• vena appaá¹-igho ca hoti. so cÄ• tuddisattÄ• vuttappakÄ• rÄ• na
appaá¹-ighattÄ• achambhÄ« ca hotÄ«ti evaá¹ƒ paá¹-ipattiguá¹‡aá¹ƒ disvÄ• yoniso paá¹-ipa
adhigatomhÄ«ti. atha vÄ• te samaá¹‡Ä• viya santussamÄ• no itarÄ«tarena vuttanayena cÄ
evaá¹ƒ cÄ• tuddisabhÄ• vaá¹ƒ patthayanto yoniso paá¹-ipajjitvÄ• adhigatomhi. tasmÄ• aÃ±
á¹-hÄ• naá¹ƒ patthayanto cÄ• tuddisatÄ• ya parissayÄ• naá¹ƒ sahitÄ• appaá¹-ighatÄ• ya ca
khaggavisÄ• á¹‡akappoti. sesaá¹ƒ vuttanayamevÄ• ti.

cÄ• tuddisagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<99> __dussaá¹…gahÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira aggamahesÄ« kÄ• la
sokadivasesu ekadivasaá¹ƒ amaccÄ• ``rÄ• jÅ«naá¹ƒ nÄ• ma tesu tesu kiccesu aggamahes
icchitabbÄ• , sÄ• dhu devo aÃ±Ã±ampi deviá¹ƒ Ä• netÅ«â€™â€™ ti yÄ• ciá¹ƒsu. rÄ• jÄ• ``
jÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. te pariyesantÄ• sÄ• mantarajje rÄ• jÄ• mato \Ee 170/, tass
sÄ• ca gabbhinÄ« ahosi, amaccÄ• ``ayaá¹ƒ raÃ±Ã±o anurÅ«pÄ• â€™â€™ ti Ã±atvÄ• taá¹
nÄ• ma manussÄ• naá¹ƒ amanÄ• pÄ• hoti. sace Ä• gametha, yÄ• va vijÄ• yÄ• mi, evaá¹ƒ
pariyesathÄ• â€™â€™ ti Ä• ha. te raÃ±Ã±opi etamatthaá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• ``gabbhi
ti Ä• ha. te Ä• nesuá¹ƒ. rÄ• jÄ• taá¹ƒ abhisiÃ±citvÄ• sabbaá¹ƒ mahesiyÄ• bhogaá¹ƒ adÄ•
nÄ• nÄ• vidhehi paá¹‡á¹‡Ä• kÄ• rehi saá¹…gaá¹‡hÄ• ti. sÄ• kÄ• lena puttaá¹ƒ vijÄ• yi. rÄ•
viya sabbiriyÄ• pathesu aá¹…ke ca ure ca katvÄ• viharati. tadÄ• deviyÄ• parijanÄ• cintes

ativiya saá¹…gaá¹‡hÄ• ti, kumÄ• re ativissÄ• saá¹ƒ karoti, handa, naá¹ƒ paribhindissÄ• mÄ

tato kumÄ• raá¹ƒ Ä• haá¹ƒsu --- ``tvaá¹ƒ, tÄ• ta, amhÄ• kaá¹ƒ raÃ±Ã±o putto, na imassa ra
vissÄ• saá¹ƒ Ä• pajjÄ«â€™â€™ ti. atha kumÄ• ro ``ehi puttÄ• â€™â€™ ti raÃ±Ã±Ä• vucca
Ä• kaá¸• á¸• hiyamÄ• nopi pubbe \Be I 189/ viya rÄ• jÄ• naá¹ƒ na allÄ«yati. rÄ• jÄ• ``kiá¹ƒ
vÄ«maá¹ƒsanto taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``ete mayÄ• saá¹…gahitÄ• pi paá¹-ikkÅ«lavuttinc
nibbijjitvÄ• rajjaá¹ƒ pahÄ• ya pabbajito. ``rÄ• jÄ• pabbajitoâ€™â€™ ti amaccaparijanÄ• pi
saparijano rÄ• jÄ• pabbajitopi manussÄ• paá¹‡Ä«te paccaye upanenti, rÄ• jÄ• paá¹‡Ä«te
yathÄ• vuá¸• á¸• haá¹ƒ dÄ• pesi. tattha ye sundaraá¹ƒ labhanti, te tussanti. itare ujjhÄ• yant
pariveá¹‡Ä• dÄ«ni sammajjantÄ• sabbakiccÄ• ni karonti, lÅ«khabhattaá¹ƒ jiá¹‡á¹‡avatthaÃ
so tampi Ã±atvÄ• ``ime yathÄ• vuá¸• á¸• haá¹ƒ dÄ«yamÄ• nÄ• pi ujjhÄ• yanti, aho dussaá¹
pattacÄ«varamÄ• dÄ• ya ekova araÃ±Ã±aá¹ƒ pavisitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• pacce
tattha Ä• gatehi ca kammaá¹-á¹-hÄ• naá¹ƒ pucchito imaá¹ƒ gÄ• thamabhÄ• si. sÄ• atthato
yojanÄ• --- dussaá¹…gahÄ• pabbajitÄ• pi eke, ye asantosÄ• bhibhÅ«tÄ• , tathÄ• vidhÄ• e
gharamÄ• vasantÄ• . etÄ• haá¹ƒ dussaá¹…gahabhÄ• vaá¹ƒ jigucchanto vipassanaá¹ƒ Ä• ra
purimanayeneva veditabbanti.

dussaá¹…gahagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<100> __oropayitvÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira cÄ• tumÄ• sikabrahmadatto
paá¹-hame mÄ• se uyyÄ• naá¹ƒ gato. tattha ramaá¹‡Ä«ye bhÅ«mibhÄ• ge nÄ«laghanapatta
koviá¸·Ä• rarukkhaá¹ƒ \Ee 171/ \Ne I 177/ disvÄ• ``koviá¸·Ä• ramÅ«le mama sayanaá¹ƒ paÄ
vatvÄ• uyyÄ• ne kÄ«á¸·itvÄ• sÄ• yanhasamayaá¹ƒ tattha seyyaá¹ƒ kappesi. puna gimhÄ•
uyyÄ• naá¹ƒ gato, tadÄ• koviá¸·Ä• ro pupphito hoti, tadÄ• pi tatheva akÄ• si. punapi gimhÄ
gato, tadÄ• koviá¸·Ä• ro saÃ±chinnapatto sukkharukkho viya hoti, tadÄ• pi rÄ• jÄ• adisvÄ•
pubbaparicayena tattheva seyyaá¹ƒ Ä• á¹‡Ä• pesi. amaccÄ• jÄ• nantÄ• pi raÃ±Ã±o Ä• á¹‡
paÃ±Ã±Ä• pesuá¹ƒ. so uyyÄ• ne kÄ«á¸·itvÄ• sÄ• yanhasamaye tattha seyyaá¹ƒ kappento t
ayaá¹ƒ pubbe saÃ±channapatto maá¹‡imayo viya abhirÅ«padassano ahosi, tato maá¹‡ivaá
á¹-hapitapavÄ• á¸·aá¹…kurasadisehi pupphehi \Be I 190/ sassirikadassano ahosi,
muttajÄ• lasadisavÄ• likÄ• kiá¹‡á¹‡o cassa heá¹-á¹-hÄ• bhÅ«mibhÄ• go bandhanÄ• pavutt
rattakambalasanthato viya ahosi. so nÄ• majja sukkharukkho viya sÄ• khÄ• mattÄ• vaseso
upahato koviá¸·Ä• roâ€™â€™ ti cintetvÄ• ``anupÄ• diá¹‡á¹‡ampi tÄ• ya jarÄ• ya haÃ±Ã±a
upÄ• diá¹‡á¹‡aâ€™â€™ nti aniccasaÃ±Ã±aá¹ƒ paá¹-ilabhi. tadanusÄ• reneva sabbasaá¹…
vipassantova ``aho vatÄ• hampi saÃ±chinnapatto koviá¸·Ä• ro viya apagatagihibyaÃ±jano b
patthayamÄ• no anupubbena tasmiá¹ƒ sayanatale dakkhiá¹‡ena passena nipannoyeva vipa
sacchÄ• kÄ• si. tato gamanakÄ• le amaccehi ``kÄ• lo, deva, gantuâ€™â€™ nti vutte ``nÄ• l
vatvÄ• purimanayeneva imaá¹ƒ gÄ• thamabhÄ• si.

tattha __oropayitvÄ• _ti apanetvÄ• . __gihibyaÃ±janÄ• nÄ«_ti
kesamassuodÄ• tavatthÄ• laá¹…kÄ• ramÄ• lÄ• gandhavilepanaputtadÄ• radÄ• sidÄ• sÄ• d
byaÃ±jayanti, tasmÄ• ``gihibyaÃ±janÄ• nÄ«â€™â€™ ti vuccanti. __saÃ±chinnapatto_ti pat
maggaÃ±Ä• á¹‡ena chinditvÄ• . __vÄ«ro_ti maggavÄ«riyena samannÄ• gato. __gihibandha
kÄ• mÄ• hi gihÄ«naá¹ƒ bandhanÄ• ni. ayaá¹ƒ tÄ• va padattho. ayaá¹ƒ pana adhippÄ• yo --
oropayitvÄ• gihibyaÃ±janÄ• ni saÃ±chinnapatto yathÄ• koviá¸·Ä• ro bhaveyyaâ€™â€™ nt
vipassanaá¹ƒ Ä• rabhitvÄ• adhigatoti. sesaá¹ƒ purimanayeneva veditabbanti.

koviá¸·Ä• ragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggo niá¹-á¹-hito.

101-2__._ __sace_ \Ne I 178/ __labhethÄ• _ti kÄ• uppatti? pubbe kira kassapassa bhagava
paccekabodhisattÄ• pabbajitvÄ• vÄ«sati vassasahassÄ• ni \Ee 172/ gatapaccÄ• gatavatta
uppannÄ• . tato cavitvÄ• tesaá¹ƒ jeá¹-á¹-hako bÄ• rÄ• á¹‡asiraÃ±Ã±o putto, kaniá¹-á¹-ho pu
te ekadivasaá¹ƒyeva paá¹-isandhiá¹ƒ gahetvÄ• ekadivasameva mÄ• tu kucchito nikkhamitv
sahÄ• yakÄ• ahesuá¹ƒ. purohitaputto paÃ±Ã±avÄ• ahosi. so rÄ• japuttaá¹ƒ Ä• ha --- ``sam
pituno accayena rajjaá¹ƒ labhissasi, ahaá¹ƒ purohitaá¹-á¹-hÄ• naá¹ƒ, susikkhitena ca rajjaá¹
sakkÄ• , ehi sippaá¹ƒ uggaá¹‡hissÄ• mÄ• â€™â€™ ti. tato ubhopi yaÃ±Ã±opacitÄ• hutvÄ•
caramÄ• nÄ• paccantajanapadagÄ• maá¹ƒ gatÄ• . taÃ±ca gÄ• maá¹ƒ paÃ±ca paccekabud
pavisiá¹ƒsu. tattha manussÄ• paccekabuddhe disvÄ• ussÄ• hajÄ• tÄ• Ä• sanÄ• ni paÃ±Ã
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• upanÄ• metvÄ• pÅ«jenti. tesaá¹ƒ etadahosi ---
uccÄ• kulikÄ• nÄ• ma natthi, api ca panime manussÄ• yadi icchanti, amhÄ• kaá¹ƒ bhikkha
na denti, imesaá¹ƒ pana pabbajitÄ• naá¹ƒ evarÅ«paá¹ƒ sakkÄ• raá¹ƒ karonti, addhÄ• ete k
handa, nesaá¹ƒ santike sippaá¹ƒ uggaá¹‡hÄ• mÄ• â€™â€™ ti. te manussesu paá¹-ikkantes
``yaá¹ƒ, bhante, tumhe sippaá¹ƒ jÄ• nÄ• tha, taá¹ƒ amhehi sikkhÄ• pethÄ• â€™â€™ ti yÄ•
sakkÄ• apabbajitena sikkhituâ€™â€™ nti Ä• haá¹ƒsu. te pabbajjaá¹ƒ yÄ• citvÄ• pabbajiá¹
paccekabuddhÄ• ``evaá¹ƒ vo nivÄ• setabbaá¹ƒ, evaá¹ƒ pÄ• rupitabbaâ€™â€™ ntiÄ• dinÄ•
Ä• cikkhitvÄ• ``imassa sippassa ekÄ«bhÄ• vÄ• bhirati nipphatti, tasmÄ• ekeneva nisÄ«dita
caá¹…kamitabbaá¹ƒ, ekena á¹-hÄ• tabbaá¹ƒ, ekena sayitabbaâ€™â€™ nti pÄ• á¹-iyekkaá¹
tato te attano attano paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nisÄ«diá¹ƒsu. purohitaputto nisinnakÄ•
cittasamÄ• dhÄ• naá¹ƒ laddhÄ• jhÄ• naá¹ƒ paá¹-ilabhi. rÄ• japutto muhutteneva ukkaá¹‡á¹
Ä• gato. so taá¹ƒ disvÄ• ``kiá¹ƒ, sammÄ• â€™â€™ ti pucchi. ``ukkaá¹‡á¹-hitomhÄ«â€™â€
nisÄ«dÄ• â€™â€™ ti. so tattha muhuttaá¹ƒ nisÄ«ditvÄ• Ä• ha --- ``imassa kira, samma, sip
nipphattÄ«â€™â€™ ti? purohitaputto ``evaá¹ƒ, samma, tena hi tvaá¹ƒ attano nisinnokÄ• sa
uggaá¹‡hissÄ• mi imassa sippassa nipphattiâ€™â€™ nti Ä• ha. so gantvÄ• punapi muhutta
purimanayeneva tikkhattuá¹ƒ Ä• gato.

tato naá¹ƒ purohitaputto tatheva uyyojetvÄ• tasmiá¹ƒ gate cintesi --- ``ayaá¹ƒ attano ca kar
mama ca, idhÄ• bhikkhaá¹‡aá¹ƒ Ä• gacchatÄ«â€™â€™ ti. so paá¹‡á¹‡asÄ• lato nikkhamm
itaro attano paá¹‡á¹‡asÄ• lÄ• yeva nisinno punapi muhuttakeneva ukkaá¹‡á¹-hito tassa san
179/ Ä• gantvÄ• \Ee 173/ ito cito ca maggantopi taá¹ƒ adisvÄ• cintesi --- ``yo gahaá¹-á¹-ha
paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya Ä• gatopi maá¹ƒ daá¹-á¹-huá¹ƒ na labhati, so dÄ• ni mayi Ä
adÄ• tukÄ• mo apakkami. aho are, citta, na lajjasi, yaá¹ƒ maá¹ƒ catukkhattuá¹ƒ idhÄ• nesi,
vattissÄ• mi, aÃ±Ã±adatthu taá¹ƒyeva mama vase vattÄ• pessÄ• mÄ«â€™â€™ ti attano se
vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchikatvÄ• Ä• kÄ• sena nandamÅ«lakapab
araÃ±Ã±aá¹ƒ pavisitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchikatvÄ• tatthev
manosilÄ• tale nisÄ«ditvÄ• pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ imÄ• udÄ• nagÄ• thÄ• yo a

tattha __nipaka_nti pakatinipakaá¹ƒ paá¹‡á¸• itaá¹ƒ kasiá¹‡aparikammÄ• dikusalaá¹ƒ. __sÄ
appanÄ• vihÄ• rena vÄ• upacÄ• rena vÄ• samannÄ• gataá¹ƒ. __dhÄ«ra_nti dhitisampann
dhitisampadÄ• vuttÄ• . idha pana dhitisampannamevÄ• ti attho. dhiti nÄ• ma asithilaparakk
ca nhÄ• ru cÄ• â€™â€™ ti (MN II 184; AN a II 5; Nidd I 196) evaá¹ƒ pavattavÄ«riyassetaá¹ƒ
dhikkatapÄ• potipi dhÄ«ro. __rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• yÄ• _ti yathÄ• pakati
raá¹-á¹-haá¹ƒ anatthÄ• vahaâ€™â€™ nti Ã±atvÄ• rajjaá¹ƒ pahÄ• ya eko carati, evaá¹ƒ bÄ•
care. atha vÄ• __rÄ• jÄ• va raá¹-á¹-ha_nti yathÄ• sutasomo rÄ• jÄ• raá¹-á¹-haá¹ƒ vijitaá¹ƒ
yathÄ• ca mahÄ• janako rÄ• jÄ• , evaá¹ƒ eko carÄ«ti ayampi tassa attho. sesaá¹ƒ vuttÄ• n
na vitthÄ• ritanti.

sahÄ• yagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<103> __addhÄ• pasaá¹ƒsÄ• mÄ• _ti imissÄ• gÄ• thÄ• ya yÄ• va Ä• kÄ• satale paÃ±Ã±a
nisajjÄ• , tÄ• va cÄ• tuddisagÄ• thÄ• ya uppattisadisÄ• eva uppatti. ayaá¹ƒ pana viseso ---
rattiyÄ• tikkhattuá¹ƒ ubbijji, na tathÄ• ayaá¹ƒ, nevassa yaÃ±Ã±o paccupaá¹-á¹-hito ahosi. s
paÃ±Ã±attesu Ä• sanesu paccekabuddhe nisÄ«dÄ• petvÄ• ``ke tumheâ€™â€™ ti pucchi. `
anavajjabhojino nÄ• mÄ• â€™â€™ ti. ``bhante \Be I 193/, anavajjabhojinoti imassa ko attho
vÄ• asundaraá¹ƒ vÄ• laddhÄ• nibbikÄ• rÄ• bhuÃ±jÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. taá
``yaá¹ƒnÅ«nÄ• haá¹ƒ ime upaparikkheyyaá¹ƒ `edisÄ• vÄ• no vÄ• â€™â€™ â€™ ti? taá¹ƒ
bilaá¹…gadutiyena parivisi. taá¹ƒ paccekabuddhÄ• amataá¹ƒ viya nibbikÄ• rÄ• bhuÃ±jiá¹ƒ
paá¹-iÃ±Ã±Ä• tattÄ• ekadivasaá¹ƒ nibbikÄ• rÄ• \Ne I 180/ honti, puna sve jÄ• nissÄ• mÄ«â
nimantesi. dutiyadivasepi tathevÄ• kÄ• si. tepi tatheva paribhuÃ±jiá¹ƒsu. atha rÄ• jÄ• ``sun
vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti punapi nimantetvÄ• dve divase mahÄ• sakkÄ• raá¹ƒ katv
khÄ• danÄ«yena bhojanÄ«yena parivisi. tepi tatheva nibbikÄ• rÄ• paribhuÃ±jitvÄ• raÃ±Ã±
pakkamiá¹ƒsu. rÄ• jÄ• acirapakkantesu tesu ``anavajjabhojino ete, aho vatÄ• hampi anavaj
nti cintetvÄ• mahÄ• rajjaá¹ƒ pahÄ• ya pabbajjaá¹ƒ samÄ• dÄ• ya vipassanaá¹ƒ Ä• rabhitvÄ
maÃ±jÅ«sakarukkhamÅ«le paccekabuddhÄ• naá¹ƒ majjhe attano Ä• rammaá¹‡aá¹ƒ vibhÄ•

padatthato uttÄ• nameva. kevalaá¹ƒ pana __sahÄ• yasampada_nti ettha asekhehi sÄ«lÄ• c
sahÄ• yÄ• eva sahÄ• yasampadÄ• ti veditabbÄ• .

ayaá¹ƒ panettha yojanÄ• --- yÄ• ayaá¹ƒ vuttÄ• sahÄ• yasampadÄ• , taá¹ƒ sahÄ• yasamp
_ ekaá¹ƒseneva thomemÄ• ti vuttaá¹ƒ hoti. kathaá¹ƒ? __seá¹-á¹-hÄ• samÄ• sevitabbÄ• sa
sÄ«lÄ• dÄ«hi seá¹-á¹-he sevamÄ• nassa sÄ«lÄ• dayo dhammÄ• anuppannÄ• uppajjanti, u
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡anti. same sevamÄ• nassa aÃ±Ã±amaÃ±Ã±aá¹ƒ sÄ• dhÄ
vinodanena ca laddhÄ• na parihÄ• yanti. ete pana sahÄ• yake seá¹-á¹-he ca same ca alad
kuhanÄ• dimicchÄ• jÄ«vaá¹ƒ pahÄ• ya dhammena samena uppannaá¹ƒ bhojanaá¹ƒ bhuÃ±
paá¹-ighÄ• nunayaá¹ƒ anuppÄ• dento anavajjabhojÄ« hutvÄ• atthakÄ• mo kulaputto eko ca
ahampi evaá¹ƒ caranto imaá¹ƒ sampattiá¹ƒ adhigatomhÄ«ti.

addhÄ• pasaá¹ƒsÄ• gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<104> __disvÄ• suvaá¹‡á¹‡assÄ• _ti kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asiyaá¹ƒ r
divÄ• seyyaá¹ƒ upagato ahosi, santike cassa \Be I 194/ vaá¹‡á¹‡adÄ• sÄ« gosÄ«tacandana
ekabÄ• hÄ• ya ekaá¹ƒ suvaá¹‡á¹‡avalayaá¹ƒ, ekabÄ• hÄ• ya dve. tÄ• ni saá¹…ghaá¹-á¹-en
saá¹…ghaá¹-á¹-ati. rÄ• jÄ• taá¹ƒ disvÄ• ``evameva gaá¹‡avÄ• se saá¹…ghaá¹-á¹-anÄ• , e
asaá¹…ghaá¹-á¹-anÄ• â€™â€™ ti cintetvÄ• punappunaá¹ƒ dÄ• siá¹ƒ olokesi. tena ca sama
sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• devÄ« taá¹ƒ bÄ«jayantÄ« á¹-hitÄ• hoti. sÄ• ``vaá¹‡á¹‡ad
maÃ±Ã±e rÄ• jÄ• â€™â€™ ti cintetvÄ• taá¹ƒ dÄ• siá¹ƒ uá¹-á¹-hÄ• petvÄ• sayameva pisitu
ubhosu bÄ• hÄ• su aneke suvaá¹‡á¹‡avalayÄ• , te saá¹…ghaá¹-á¹-ayantÄ• mahÄ• saddaá
atisuá¹-á¹-hutaraá¹ƒ nibbindo dakkhiá¹‡apassena nipannoyeva vipassanaá¹ƒ Ä• rabhitvÄ•
sacchÄ• kÄ• si. taá¹ƒ anuttarasukhena sukhitaá¹ƒ nipannaá¹ƒ candanahatthÄ• devÄ« upas
\Ne I 181/, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. so ``apehi, mÄ• Ä• limpÄ• hÄ«â€™â€™ ti Ä•
mahÄ• rÄ• jÄ• â€™â€™ ti? so ``nÄ• haá¹ƒ, rÄ• jÄ• â€™â€™ ti. evametesaá¹ƒ kathÄ• sallÄ
upasaá¹…kamiá¹ƒsu, tehipi mahÄ• rÄ• javÄ• dena Ä• lapito ``nÄ• haá¹ƒ, bhaá¹‡e, rÄ• jÄ• â
paá¹-hamagÄ• thÄ• ya vuttasadisameva.

ayaá¹ƒ pana gÄ• thÄ• vaá¹‡á¹‡anÄ• __ --- _ tattha __disvÄ• _ti oloketvÄ• . __suvaá¹‡á¹‡a
``valayÄ• nÄ«â€™â€™ ti pÄ• á¹-haseso. sÄ• vasesapadattho hi ayaá¹ƒ attho. __pabhassar
jutimantÄ• nÄ«ti vuttaá¹ƒ hoti. sesaá¹ƒ uttÄ• napadatthameva. ayaá¹ƒ pana yojanÄ• --- disv
suvaá¹‡á¹‡assa valayÄ• ni ``gaá¹‡avÄ• se sati saá¹…ghaá¹-á¹-anÄ• , ekavÄ• se asaá¹…gh
cintetvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• adhigatomhÄ«ti. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

suvaá¹‡á¹‡avalayagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<105> __evaá¹ƒ dutiyenÄ• _ti kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ• daharo

Ä• á¹‡Ä• pesi --- ``deviá¹ƒ gahetvÄ• rajjaá¹ƒ pariharatha, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™
``mahÄ• rÄ• ja, arÄ• jakaá¹ƒ rajjaá¹ƒ amhehi na sakkÄ• rakkhituá¹ƒ sÄ• mantarÄ• jÄ• no Ä
ekopi putto uppajjati, tÄ• va Ä• gamehÄ«â€™â€™ ti saÃ±Ã±Ä• pesuá¹ƒ. muducitto rÄ• jÄ•
gabbhaá¹ƒ gaá¹‡hi. rÄ• jÄ• puna te Ä• á¹‡Ä• pesi --- ``devÄ« gabbhinÄ«, puttaá¹ƒ jÄ• taá¹
rajjaá¹ƒ pariharatha, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti. amaccÄ• \Be I 195/ ``dujjÄ• naá
yaá¹ƒ devÄ« puttaá¹ƒ vÄ• vijÄ• yissati, dhÄ«taraá¹ƒ vÄ• ti, tÄ• va vijÄ• yanakÄ• laá¹ƒ Ä• g
rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pesuá¹ƒ. atha sÄ• puttaá¹ƒ vijÄ• yi. tadÄ• pi rÄ• jÄ• tatheva amac
punapi rÄ• jÄ• naá¹ƒ --- ``Ä• gamehi, mahÄ• rÄ• ja, yÄ• va paá¹-ibalo hotÄ«â€™â€™ ti bah
saÃ±Ã±Ä• pesuá¹ƒ. tato kumÄ• re paá¹-ibale jÄ• te amacce sannipÄ• tÄ• petvÄ• ``paá¹-iba
abhisiÃ±citvÄ• paá¹-ipajjathÄ• â€™â€™ ti amaccÄ• naá¹ƒ okÄ• saá¹ƒ adatvÄ• antarÄ• pa
sabbaparikkhÄ• re Ä• harÄ• petvÄ• antepure eva pabbajitvÄ• mahÄ• janako viya nikkham
nÄ• nappakÄ• raá¹ƒ paridevamÄ• no rÄ• jÄ• naá¹ƒ anubandhi. so rÄ• jÄ• yÄ• va attano raj
kattaradaá¹‡á¸• ena lekhaá¹ƒ Ä• kaá¸• á¸• hitvÄ• --- ``ayaá¹ƒ lekhÄ• nÄ• tikkamitabbÄ• â€
mahÄ• jano lekhÄ• ya sÄ«saá¹ƒ katvÄ• bhÅ«miyaá¹ƒ nipanno paridevamÄ• no ``tuyhaá¹ƒ
kiá¹ƒ karissatÄ«â€™â€™ ti kumÄ• raá¹ƒ lekhaá¹ƒ atikkamÄ• pesi. kumÄ• ro ``tÄ• ta, tÄ• tÄ
182/ rÄ• jÄ• naá¹ƒ sampÄ• puá¹‡i. rÄ• jÄ• kumÄ• raá¹ƒ disvÄ• ``etaá¹ƒ mahÄ• janaá¹ƒ pa
kiá¹ƒ dÄ• ni ekaá¹ƒ dÄ• rakaá¹ƒ parihituá¹ƒ na sakkhissaâ€™â€™ nti kumÄ• raá¹ƒ gahet
paviá¹-á¹-ho, tattha pubbapaccekabuddhehi vasitapaá¹‡á¹‡asÄ• laá¹ƒ disvÄ• vÄ• saá¹ƒ ka

tato kumÄ• ro varasayanÄ• dÄ«su kataparicayo tiá¹‡asanthÄ• rake vÄ• rajjumaÃ±cake vÄ
sÄ«tavÄ• tÄ• dÄ«hi phuá¹-á¹-ho samÄ• no --- ``sÄ«taá¹ƒ tÄ• ta uá¹‡haá¹ƒ tÄ• ta makasÄ•
chÄ• tomhi tÄ• ta, pipÄ• sitomhi tÄ• tÄ• â€™â€™ ti vadati. rÄ• jÄ• taá¹ƒ saÃ±Ã±Ä• pentoy
divÄ• pissa piá¹‡á¸• Ä• ya caritvÄ• bhattaá¹ƒ upanÄ• mesi, kumÄ• ro missakabhattaá¹ƒ ka
acchÄ• dentampi taá¹ƒ jighacchÄ• vasena bhuÃ±jamÄ• no katipÄ• haccayena uá¹‡he á¹-ha
rÄ• jÄ• pana paá¹-isaá¹…khÄ• nabalena nibbikÄ• ro bhuÃ±jati. tato so kumÄ• raá¹ƒ saÃ±Ã
tÄ• ta, paá¹‡Ä«tÄ• hÄ• ro labbhati, tattha gacchÄ• mÄ• â€™â€™ ti. kumÄ• ro ``Ä• ma, tÄ•
purakkhatvÄ• Ä• gatamaggeneva nivatti. kumÄ• ramÄ• tÄ• pi devÄ« ``na dÄ• ni rÄ• jÄ• ku
ciraá¹ƒ vasissati, katipÄ• heneva nivattissatÄ«â€™â€™ ti cintetvÄ• raÃ±Ã±Ä• \Be I 196/ k
likhitaá¹-á¹-hÄ• neyeva vatiá¹ƒ kÄ• rÄ• petvÄ• vÄ• saá¹ƒ kappesi. rÄ• jÄ• tassÄ• vatiyÄ•
te, tÄ• ta, mÄ• tÄ• nisinnÄ• , gacchÄ• hÄ«â€™â€™ ti pesesi. yÄ• va so taá¹ƒ á¹-hÄ• naá¹ƒ
udikkhanto aá¹-á¹-hÄ• si --- ``mÄ• heva naá¹ƒ koci viheá¹-heyyÄ• â€™â€™ ti. kumÄ• ro mA
agamÄ• si.

Ä• rakkhapurisÄ• kumÄ• raá¹ƒ Ä• gacchantaá¹ƒ disvÄ• deviyÄ• Ä• rocesi. devÄ« vÄ«sat
paccuggantvÄ• paá¹-iggahesi. raÃ±Ã±o ca pavattiá¹ƒ pucchi. ``pacchato Ä• gacchatÄ«â€™
pesesi. rÄ• jÄ• pi tÄ• vadeva sakavasanaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. manussÄ• rÄ• jÄ• na
devÄ« nirÄ• sÄ• va hutvÄ• puttaá¹ƒ gahetvÄ• nagaraá¹ƒ gantvÄ• rajje abhisiÃ±ci. rÄ• jÄ•
vasanaá¹-á¹-hÄ• ne nisinno vipassitvÄ• paccekabodhiá¹ƒ patvÄ• maÃ±jÅ«sakarukkhamÅ«

imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si. sÄ• atthato uttÄ• nÄ• eva.

ayaá¹ƒ panetthÄ• dhippÄ• yo --- yvÄ• yaá¹ƒ ekena dutiyena kumÄ• rena sÄ«tuá¹‡hÄ• dÄ«
taá¹ƒ saÃ±Ã±Ä• pentassa mama __vÄ• cÄ• bhilÄ• po_ tasmiá¹ƒ sinehavasena __abhisajjan
imaá¹ƒ na pariccajÄ• mi, tato Ä• yatimpi tatheva hessati, yathÄ• \Ee 177/ idÄ• ni, __evaá¹ƒ
vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• _. ``ubhayampetaá¹ƒ antarÄ• yakaraá¹ƒ visesÄ• dhigan
I 183/ __bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no_ taá¹ƒ chaá¸• á¸• etvÄ• yoniso paá¹-ipajjitvÄ•
paccekabodhimadhigatomhÄ«ti. sesaá¹ƒ vuttanayamevÄ• ti.

Ä• yatibhayagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<106> __kÄ• mÄ• hi citrÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira seá¹-á¹-hiputto dahar
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhi. tassa tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikÄ• tayo pÄ• sÄ• c
sabbasampattÄ«hi devakumÄ• ro viya paricÄ• reti. atha so daharova samÄ• no ``pabbajissA
Ä• pucchi, te naá¹ƒ nivÄ• renti. so tatheva nibandhati. punapi naá¹ƒ mÄ• tÄ• pitaro ``tvaá¹ƒ,
dukkarÄ• pabbajjÄ• , khuradhÄ• rÄ• ya upari caá¹…kamanasadisÄ• â€™â€™ ti nÄ• nappa
tatheva nibandhati. te cintesuá¹ƒ --- ``sacÄ• yaá¹ƒ pabbajati, amhÄ• kaá¹ƒ domanassaá¹ƒ h
nivÄ• rema, etassa domanassaá¹ƒ hoti. apica amhÄ• kaá¹ƒ domanassaá¹ƒ hotu, mÄ• ca et
anujÄ• niá¹ƒsu. tato so sabbaá¹ƒ parijanaá¹ƒ paridevamÄ• naá¹ƒ anÄ• diyitvÄ• isipatanaá¹
paccekabuddhÄ• naá¹ƒ santike pabbaji. tassa uá¸·Ä• rasenÄ• sanaá¹ƒ na pÄ• puá¹‡Ä• ti, m
attharitvÄ• sayi. so varasayane kataparicayo sabbarattiá¹ƒ atidukkhito ahosi. pabhÄ• te sar
katvÄ• pattacÄ«varamÄ• dÄ• ya paccekabuddhehi saddhiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tattha
aggapiá¹‡á¸• aÃ±ca labhanti, navakÄ• yaá¹ƒkiÃ±cideva Ä• sanalÅ«khaá¹ƒ bhojanaÃ±ca. s
atidukkhito ahosi. so katipÄ• haá¹ƒyeva kiso dubbaá¹‡á¹‡o hutvÄ• nibbijji, yathÄ• taá¹ƒ ap
samaá¹‡adhamme. tato mÄ• tÄ• pitÅ«naá¹ƒ dÅ«taá¹ƒ pesetvÄ• uppabbaji. so katipÄ• haá¹
pabbajitukÄ• mo ahosi, tato dutiyampi pabbajitvÄ• punapi uppabbaji. tatiyavÄ• re pana pab
paá¹-ipanno vipassitvÄ• paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ vatvÄ•
majjhe imameva byÄ• karaá¹‡agÄ• thampi abhÄ• si.

tattha __kÄ• mÄ• _ti dve kÄ• mÄ• vatthukÄ• mo ca kilesakÄ• mo ca. tattha vatthukÄ• mo
piyarÅ«pÄ• diÄ• rammaá¹‡adhammo, kilesakÄ• mo nÄ• ma sabbo rÄ• gappabhedo. idha p
rÅ«pÄ• dianekappakÄ• ravasena __citrÄ• _. lokassÄ• davasena __madhurÄ• _ \Ee 178/. bA
ramÄ• pentÄ«ti __manoramÄ• . virÅ«parÅ«penÄ• _ti vividhena rÅ«pena, anekavidhena sab
hi rÅ«pÄ• divasena citrÄ• , rÅ«pÄ• dÄ«supi nÄ«lÄ• divasena vividharÅ«pÄ• . evaá¹ƒ tena te
tathÄ• assÄ• daá¹ƒ dassetvÄ• __mathenti cittaá¹ƒ, _ pabbajjÄ• ya abhiramituá¹ƒ na dentÄ
184/ pÄ• kaá¹-ameva. nigamanampi dvÄ«hi tÄ«hi vÄ• padehi yojetvÄ• purimagÄ• thÄ• su

kÄ• magÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<107> __Ä«tÄ« cÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira raÃ±Ã±o gaá¹‡á¸• o udapÄ•
vaá¸• á¸• hanti. vejjÄ• ``satthakammena vinÄ• phÄ• su na hotÄ«â€™â€™ ti bhaá¹‡anti \B
abhayaá¹ƒ datvÄ• satthakammaá¹ƒ kÄ• rÄ• pesi. te taá¹ƒ phÄ• letvÄ• pubbalohitaá¹ƒ nÄ«
vaá¹‡aá¹ƒ pilotikena bandhiá¹ƒsu. lÅ«khamaá¹ƒsÄ• hÄ• resu ca naá¹ƒ sammÄ• ovadiá¹ƒsu
kisasarÄ«ro ahosi, gaá¹‡á¸• o cassa milÄ• yi. so phÄ• sukasaÃ±Ã±Ä« hutvÄ• siniddhÄ• hÄ
saÃ±jÄ• tabalo visayeyeva paá¹-isevi, tassa gaá¹‡á¸• o purimasabhÄ• vameva sampÄ• puá
tikkhattuá¹ƒ satthakammaá¹ƒ kÄ• rÄ• petvÄ• vejjehi parivajjito nibbinditvÄ• mahÄ• rajjaá¹ƒ
araÃ±Ã±aá¹ƒ pavisitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• sattahi vassehi paccekabodhiá¹ƒ sacch
udÄ• nagÄ• thaá¹ƒ bhÄ• sitvÄ• nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si.

tattha etÄ«ti __Ä«ti, _ Ä• gantukÄ• naá¹ƒ akusalabhÄ• gÄ«naá¹ƒ byasanahetÅ«naá¹ƒ etaá
kÄ• maguá¹‡Ä• pi ete anekabyasanÄ• vahaá¹-á¹-hena anatthÄ• naá¹ƒ sannipÄ• taá¹-á¹-her
asuciá¹ƒ paggharati, uddhumÄ• taparipakkaparibhinno hoti. tasmÄ• ete kilesÄ• sucipaggha
uppÄ• dajarÄ• bhaá¹…gehi uddhumÄ• taparipakkaparibhinnabhÄ• vato ca __gaá¹‡á¸• o_. u
anatthaá¹ƒ janento abhibhavati ajjhottharatÄ«ti attho, rÄ• gagaá¹‡á¸• Ä• dÄ«nametamadhiv
kÄ• maguá¹‡Ä• pete aviditanibbÄ• natthÄ• vahahetutÄ• ya sabbupaddavakammaparivatthu
kilesÄ• turabhÄ• vaá¹ƒ janentÄ• sÄ«lasaá¹…khÄ• taá¹ƒ Ä• rogyaá¹ƒ loluppaá¹ƒ vÄ• uppÄ
Ä• rogyaá¹ƒ vilumpanti, tasmÄ• iminÄ• Ä• rogyavilumpanaá¹-á¹-hena \Ee 179/ __rogo_.
abbhantaramanupaviá¹-á¹-haá¹-á¹-hena pana antotudanaá¹-á¹-hena ca dunnÄ«haraá¹‡Ä«ya
diá¹-á¹-hadhammikasamparÄ• yikabhayÄ• vahanato __bhayaá¹ƒ_. me etanti __metaá¹ƒ_. s
nigamanampi vuttanayeneva veditabbanti.

Ä«tigÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<108> __sÄ«taÃ±cÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira sÄ«tÄ• lukabrahmadatto nA
pabbajitvÄ• araÃ±Ã±e tiá¹‡akuá¹-ikÄ• ya viharati. tasmiÃ±ca padese sÄ«te sÄ«taá¹ƒ, uá¹‡h
daá¹‡hameva hoti abbhokÄ• sattÄ• padesassa. gocaragÄ• me bhikkhÄ• yÄ• vadatthaá¹ƒ
dullabhaá¹ƒ, vÄ• tÄ• tapaá¸• aá¹ƒsasarÄ«sapÄ• pi bÄ• dhenti. tassa etadahosi --- ``ito \Be
aá¸• á¸• hayojanamatte sampanno padeso, tattha sabbepi ete parissayÄ• natthi, yaá¹ƒnÅ«
gaccheyyaá¹ƒ, phÄ• sukaá¹ƒ viharantena sakkÄ• sukhamadhigantuâ€™â€™ nti? tassa pu
nÄ• ma na paccayagiddhÄ• honti, evarÅ«paÃ±ca cittaá¹ƒ attano vase vattÄ• penti, na citta
nÄ• haá¹ƒ gamissÄ• mÄ«â€™â€™ ti evaá¹ƒ paccavekkhitvÄ• na agamÄ• si. evaá¹ƒ yÄ• va
paccavekkhitvÄ• nivattesi. tato tattheva satta vassÄ• ni vasitvÄ• sammÄ• paá¹-ipajjamÄ•
sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ bhÄ• sitvÄ• nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ

tattha __sÄ«taÃ±cÄ• _ti sÄ«taá¹ƒ duvidhaá¹ƒ abbhantaradhÄ• tukkhobhapaccayaÃ±ca
bÄ• hiradhÄ• tukkhobhapaccayaÃ±ca, tathÄ• uá¹‡hampi. __á¸• aá¹ƒsÄ• _ti piá¹…galamak

dÄ«ghajÄ• tikÄ• sarantÄ• gacchanti. sesaá¹ƒ pÄ• kaá¹-ameva. nigamanampi vuttanayene

sÄ«tÄ• lukagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<109> __nÄ• govÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ• vÄ«sati
kÄ• laá¹…kato niraye vÄ«sati vassÄ• ni eva paccitvÄ• , himavantappadese hatthiyoniyaá¹ƒ
saÃ±jÄ• takkhandho padumavaá¹‡á¹‡asakalasarÄ«ro uá¸·Ä• ro yÅ«thapati mahÄ• nÄ• go a
obhaggobhaggasÄ• khÄ• bhaá¹…gÄ• ni hatthichÄ• pÄ• va khÄ• danti, ogÄ• hepi naá¹ƒ hat
sabbaá¹ƒ pÄ• lileyyakanÄ• gasseva ahosi. so yÅ«thÄ• nibbijjitvÄ• pakkÄ• mi. tato naá¹ƒ p
yÅ«thÄ• anubandhanti, evaá¹ƒ yÄ• vatatiyaá¹ƒ pakkantampi anubandhiá¹ƒsuyeva. tato cint
nattako bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• reti, yaá¹ƒnÅ«nÄ• haá¹ƒ attano purimajÄ• tiyÄ• u
tatra so maá¹ƒ rakkhissatÄ«â€™â€™ ti. tato rattiyaá¹ƒ niddupagate yÅ«the yÅ«thaá¹ƒ pahÄ
pÄ• visi. uyyÄ• napÄ• lo disvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``hatthiá¹ƒ gahessÄ• mÄ«â€™
hatthÄ« rÄ• jÄ• nameva abhimukho gacchati. rÄ• jÄ• ``maá¹ƒ abhimukho etÄ«â€™â€™ ti
aá¹-á¹-hÄ• si. tato hatthÄ« ``vijjheyyÄ• pi maá¹ƒ esoâ€™â€™ ti mÄ• nusikÄ• ya vÄ• cÄ• ya
vijjha, ahaá¹ƒ te ayyakoâ€™â€™ ti Ä• ha. rÄ• jÄ• ``kiá¹ƒ bhaá¹‡asÄ«â€™â€™ ti sabbaá¹ƒ
narake ca hatthiyoniyaÃ±ca pavattiá¹ƒ sabbaá¹ƒ \Be I 200/ Ä• rocesi. rÄ• jÄ• ``sundaraá¹ƒ
bhiá¹ƒsÄ• pehÄ«â€™â€™ ti hatthino vaá¹-á¹-aÃ±ca Ä• rakkhake ca hatthibhaá¹‡á¸• e ca up

athekadivasaá¹ƒ \Ne I 186/ rÄ• jÄ• hatthikkhandhavaragato ``ayaá¹ƒ vÄ«sati vassÄ• ni rajj
paccitvÄ• pakkÄ• vasesena tiracchÄ• nayoniyaá¹ƒ uppanno, tatthÄ• pi gaá¹‡asaá¹ƒvÄ• sa
idhÄ• gatosi, aho dukkhova gaá¹‡asaá¹ƒvÄ• so, ekÄ«bhÄ• vo eva pana sukhoâ€™â€™ ti c
Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchÄ• kÄ• si. taá¹ƒ lokuttarasukhena sukhitaá¹ƒ amaccÄ•
paá¹‡ipÄ• taá¹ƒ katvÄ• ``yÄ• nakÄ• lo, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• haá¹ƒsu. tato ``nÄ• h
purimanayeneva imaá¹ƒ gÄ• thamabhÄ• si. sÄ• padatthato pÄ• kaá¹-Ä• eva.

ayaá¹ƒ panettha adhippÄ• yayojanÄ• --- sÄ• ca kho yuttivaseneva, na anussavavasena. y
ariyakantesu sÄ«lesu dantattÄ• adantabhÅ«miá¹ƒ nÄ• gacchatÄ«ti vÄ• , sarÄ«ramahantat
kudÄ• ssu nÄ• mÄ• hampi ariyakantesu sÄ«lesu dantattÄ• adantabhÅ«miá¹ƒ nÄ• gamane
itthattaá¹ƒ anÄ• gamanena ca guá¹‡asarÄ«ramahantatÄ• ya vÄ• nÄ• go bhaveyyaá¹ƒ. yath
vivajjayitvÄ• _ ekacariyasukhena __yathÄ• bhirantaá¹ƒ viharaá¹ƒ araÃ±Ã±e eko care khagg
kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ gaá¹‡aá¹ƒ vivajjetvÄ• ekavihÄ• rasukhena yathÄ• bhiran
attano yathÄ• yathÄ• sukhaá¹ƒ, tathÄ• tathÄ• yattakaá¹ƒ vÄ• icchÄ• mi, tattakaá¹ƒ araÃ±
khaggavisÄ• á¹‡akappo eko careyyanti attho. yathÄ• cesa susaá¹‡á¹-hitakkhandhamahant
_ kudÄ• ssu nÄ• mÄ• hampi \Ee 181/ evaá¹ƒ asekhasÄ«lakkhandhamahantatÄ• ya saÃ±jÄ•
cesa padumasadisagattatÄ• ya vÄ• , padumakule uppannatÄ• ya vÄ• __padumÄ«, _ kudÄ
padumasadisaujukatÄ• ya vÄ• , ariyajÄ• tipadume uppannatÄ• ya vÄ• padumÄ« bhaveyya
thÄ• mabalÄ• dÄ«hi __uá¸·Ä• ro, _ kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ parisuddhakÄ• yasan

sÄ«lasamÄ• dhinibbedhikapaÃ±Ã±Ä• dÄ«hi vÄ• uá¸·Ä• ro bhaveyyanti. evaá¹ƒ cintento vip
paccekabodhiá¹ƒ adhigatomhÄ«ti.

nÄ• gagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<110> __aá¹-á¹-hÄ• nata_nti \Be I 201/ kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira putto dah
pabbajitukÄ• mo mÄ• tÄ• pitaro yÄ• ci. mÄ• tÄ• pitaro naá¹ƒ nivÄ• renti. so nivÄ• riyamÄ• r
``pabbajissÄ• mÄ«â€™â€™ ti. tato pubbe vuttaseá¹-á¹-hiputtaá¹ƒ viya sabbaá¹ƒ vatvÄ• an
``pabbajitvÄ• ca uyyÄ• neyeva vasitabbaâ€™â€™ nti paá¹-ijÄ• nÄ• pesuá¹ƒ, so tathÄ• ak
vÄ«satisahassanÄ• á¹-akitthiparivutÄ• uyyÄ• naá¹ƒ gantvÄ• puttaá¹ƒ yÄ• guá¹ƒ pÄ• yetvÄ
khÄ• dÄ• petvÄ• yÄ• va majjhanhikasamayÄ• tena saddhiá¹ƒ samullapitvÄ• nagaraá¹ƒ pa
Ä• gantvÄ• taá¹ƒ bhojetvÄ• attanÄ• pi bhuÃ±jitvÄ• divasaá¹ƒ tena saddhiá¹ƒ \Ne I 187/ sa
sÄ• yanhasamayaá¹ƒ paá¹-ijagganakapurise á¹-hapetvÄ• nagaraá¹ƒ pavisati. so evaá¹ƒ rat
viharati.

tena kho pana samayena Ä• diccabandhu nÄ• ma paccekabuddho nandamÅ«lakapabbhÄ•
addasa --- ``ayaá¹ƒ kumÄ• ro pabbajituá¹ƒ asakkhi, jaá¹-aá¹ƒ chindituá¹ƒ na sakkotÄ«â€™â
Ä• vajji --- ``attano dhammatÄ• ya nibbijjissati nu kho, noâ€™â€™ ti. atha ``dhammatÄ• ya
bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``tassa Ä• rammaá¹‡aá¹ƒ dassessÄ• mÄ«â€™â€™ ti puri
Ä• gantvÄ• uyyÄ• ne aá¹-á¹-hÄ• si. rÄ• japarisÄ• disvÄ• ``paccekabuddho Ä• gato, mahÄ
rÄ• jÄ• ``idÄ• ni me putto paccekabuddhena saddhiá¹ƒ anukkaá¹‡á¹-hito vasissatÄ«â€™â€
paccekabuddhaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahitvÄ• tattheva vÄ• saá¹ƒ yÄ• citvÄ•
paá¹‡á¹‡asÄ• lÄ• divÄ• vihÄ• racaá¹…kamÄ• disabbaá¹ƒ kÄ• retvÄ• vÄ• sesi. so tattha va
labhitvÄ• kumÄ• raá¹ƒ pucchi --- ``kosi tvaâ€™â€™ nti? ``ahaá¹ƒ pabbajitoâ€™â€™ ti. ``pa
Ä«disÄ• hontÄ«â€™â€™ ti. atha ``bhante, kÄ«disÄ• honti, kiá¹ƒ \Ee 182/ mayhaá¹ƒ ananu
``tvaá¹ƒ attano ananucchavikaá¹ƒ na pekkhasi, nanu te mÄ• tÄ• vÄ«satisahassitthÄ«ti sadd
Ä• gacchantÄ« uyyÄ• naá¹ƒ avivittaá¹ƒ karoti, pitÄ• cassa mahatÄ• balakÄ• yena sÄ• yan
sakalaá¹ƒ rattiá¹ƒ, pabbajitÄ• nÄ• ma tava sadisÄ• na honti, Ä«disÄ• pana hontÄ«â€™â€
iddhiyÄ• himavante aÃ±Ã±ataraá¹ƒ vihÄ• raá¹ƒ dassesi. so tattha paccekabuddhe Ä• lamb
á¹-hite ca caá¹…kamante ca rajanakakammasÅ«cikammÄ• dÄ«ni karonte ca disvÄ• Ä• ha
pabbajjÄ• ca tumhehi anuÃ±Ã±Ä• tÄ• â€™â€™ ti \Be I 202/? ``Ä• ma, pabbajjÄ• anuÃ±Ã±
paá¹-á¹-hÄ• ya samaá¹‡Ä• nÄ• ma attano nissaraá¹‡aá¹ƒ kÄ• tuá¹ƒ, padesaÃ±ca icchitaá¹
labhanti, ettakaá¹ƒva vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• Ä• kÄ• se á¹-hatvÄ• __aá¹-á¹-hÄ• na
saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye sÄ• mayikaá¹ƒ vimutti_nti imaá¹ƒ upaá¸• á¸• hugA
dissamÄ• noyeva Ä• kÄ• sena nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si. evaá¹ƒ gate pacce
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nipajji. Ä• rakkhapurisopi ``sayito kumÄ• ro, idÄ• ni kuhiá¹ƒ
pamatto niddaá¹ƒ okkami. so tassa pamattabhÄ• vaá¹ƒ Ã±atvÄ• pattacÄ«varamÄ• dÄ• ya
á¹-hito vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchikatvÄ• paccekabuddhaá¹-á¹-hÄ

``kathamadhigataâ€™â€™ nti pucchito Ä• diccabandhunÄ• vuttaá¹ƒ upaá¸• á¸• hagÄ• thaá
abhÄ• si.

tassattho --- __aá¹-á¹-hÄ• na ta_nti aá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, akÄ• raá¹‡aá¹ƒ tanti vuttaá¹ƒ ho
kato ``ariyasaccÄ• na \Ne I 188/ dassanaâ€™â€™ ntiÄ• dÄ«su (Khp 5.11; Sn 270) viya. __
gaá¹‡Ä• bhiratassa. __ya_nti kÄ• raá¹‡avacanametaá¹ƒ ``yaá¹ƒ hirÄ«yati hirÄ«yitabbenÄ• â
viya. __phassaye_ti adhigacche. __sÄ• mayikaá¹ƒ vimutti_nti lokiyasamÄ• pattiá¹ƒ. sÄ• hi
paccatthikehi vimuccanato ``sÄ• mayikÄ• vimuttÄ«â€™â€™ ti vuccati. taá¹ƒ sÄ• mayikaá¹ƒ
aá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, na taá¹ƒ kÄ• raá¹‡aá¹ƒ vijjati saá¹…gaá¹‡ikÄ• ratassa, yena kÄ• raá
phassaye iti etaá¹ƒ Ä• diccabandhussa paccekabuddhassa vaco nisamma saá¹…gaá¹‡ikÄ•
paá¹-ipajjanto adhigatomhÄ«ti Ä• ha. sesaá¹ƒ vuttanayamevÄ• ti.

aá¹-á¹-hÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggo niá¹-á¹-hito.

<111> __diá¹-á¹-hÄ«visÅ«kÄ• nÄ«_ti \Ee 183/ kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡as
--- ``yathÄ• sÄ«tÄ• dÄ«naá¹ƒ paá¹-ighÄ• takÄ• ni uá¹‡hÄ• dÄ«ni atthi, atthi nu kho evaá¹ƒ
vaá¹-á¹-apaá¹-ighÄ• takaá¹ƒ vivaá¹-á¹-aá¹ƒ, noâ€™â€™ ti? so amacce pucchi --- ``vivaá¹-á¹
ti? te ``jÄ• nÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ taâ€™â€™ nti? t
tiÄ• dinÄ• nayena sassatucchedaá¹ƒ kathesuá¹ƒ. rÄ• jÄ• ``ime na jÄ• nanti, sabbepime dia
\Be I 203/ sayameva tesaá¹ƒ vilomataÃ±ca ayuttataÃ±ca disvÄ• ``vaá¹-á¹-apaá¹-ighÄ• taka
atthi, taá¹ƒ gavesitabbaâ€™â€™ nti cintetvÄ• rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto pa
sacchÄ• kÄ• si. imaÃ±ca udÄ• nagÄ• thaá¹ƒ abhÄ• si paccekabuddhÄ• naá¹ƒ majjhe byÄ•

tassattho --- __diá¹-á¹-hÄ«visÅ«kÄ• nÄ«_ti dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni. tÄ• ni hi magga
visÅ«kaá¹-á¹-hena vijjhanaá¹-á¹-hena vilomaá¹-á¹-hena ca visÅ«kÄ• ni, evaá¹ƒ diá¹-á¹-hiyÄ•
diá¹-á¹-hi eva vÄ• visÅ«kÄ• ni diá¹-á¹-hivisÅ«kÄ• ni. __upÄ• tivatto_ti dassanamaggena atil
niyÄ• ma_nti avinipÄ• tadhammatÄ• ya sambodhiparÄ• yaá¹‡atÄ• ya ca niyatabhÄ• vaá¹ƒ a
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ vÄ• paá¹-hamamagganti. ettÄ• vatÄ• paá¹-hamamag
paá¹-ilÄ• bho ca vutto. idÄ• ni __paá¹-iladdhamaggo_ti iminÄ• sesamaggapaá¹-ilÄ• bhaá¹ƒ
__uppannaÃ±Ä• á¹‡omhÄ«_ti uppannapaccekabodhiÃ±Ä• á¹‡o amhi. etena phalaá¹ƒ dasse
idaá¹ƒ saccanti na netabbo. etena sayambhutaá¹ƒ dasseti, patte vÄ• paccekabodhiÃ±Ä• á¹
aÃ±Ã±aneyyatÄ• ya abhÄ• vÄ• sayaá¹ƒvasitaá¹ƒ. samathavipassanÄ• ya vÄ• __diá¹-á¹-hi
Ä• dimaggena __niyÄ• maá¹ƒ patto, _ sesehi __paá¹-iladdhamaggo, phalaÃ±Ä• á¹‡ena upp
sabbaá¹ƒ attanÄ• va adhigatoti __anaÃ±Ã±aneyyo_ti. sesaá¹ƒ vuttanayeneva veditabbanti.

diá¹-á¹-hÄ«visÅ«kagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<112> __nillolupo_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira sÅ«do antarabhattaá¹ƒ pacit
manuÃ±Ã±adassanaá¹ƒ sÄ• durasaá¹ƒ ``appeva nÄ• ma me rÄ• jÄ• dhanamanuppÄ• deyy
gandheneva bhottukamyataá¹ƒ janesi, mukhe kheá¸·aá¹ƒ uppÄ• deti. paá¹-hamakabaá¸·e p
sattarasaharaá¹‡isahassÄ• ni amateneva phusitÄ• ni \Ee 184/ ahesuá¹ƒ. sÅ«do ``idÄ• ni m
dassatÄ«â€™â€™ ti cintesi. rÄ• jÄ• pi ``sakkÄ• rÄ• raho sÅ«doâ€™â€™ ti cintesi, ``rasaá¹
sakkarontaá¹ƒ maá¹ƒ pÄ• pako kittisaddo abbhuggaccheyya `lolo ayaá¹ƒ rÄ• jÄ• rasagaruk
abhaá¹‡i. evaá¹ƒ yÄ• va bhojanapariyosÄ• naá¹ƒ, tÄ• va sÅ«do ``idÄ• ni dassati, idÄ• ni da
rÄ• jÄ• pi avaá¹‡á¹‡abhayena na kiÃ±ci abhaá¹‡i. tato sÅ«do \Be I 204/ ``natthi maÃ±Ã±e i
jivhÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti. dutiyadivase asÄ• durasaá¹ƒ upanÄ• mesi. rÄ• jÄ• bhu
bho, ajja sÅ«doâ€™â€™ ti jÄ• nantopi pubbe viya paccavekkhitvÄ• avaá¹‡á¹‡abhayena na
sÅ«do ``rÄ• jÄ• neva sundaraá¹ƒ nÄ• sundaraá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti cintetvÄ• sabbaá
gahetvÄ• kiÃ±cideva pacitvÄ• raÃ±Ã±o deti. rÄ• jÄ• ``aho vata lobho, ahaá¹ƒ nÄ• ma vÄ«
bhuÃ±janto imassa lobhena bhattamattampi na labhÄ• mÄ«â€™â€™ ti nibbijjitvÄ• rajjaá¹ƒ
vipassanto paccekabodhiá¹ƒ sacchÄ• kÄ• si. purimanayeneva imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __nillolupo_ti alolupo. yo hi rasataá¹‡hÄ• bhibhÅ«to hoti, so bhusaá¹ƒ luppati punapp
tena ``lolupoâ€™â€™ ti vuccati. tasmÄ• esa taá¹ƒ paá¹-ikkhipanto ``nillolupoâ€™â€™ ti Ä•
kiÃ±cÄ• pi yassa tividhaá¹ƒ kuhanavatthu natthi, so ``nikkuhoâ€™â€™ ti vuccati. imissÄ• p
manuÃ±Ã±abhojanÄ• dÄ«su vimhayamanÄ• pajjanato nikkuhoti ayamadhippÄ• yo. __nippi
pipÄ• sÄ• , tassÄ• abhÄ• vena nippipÄ• so, sÄ• durasalobhena bhottukamyatÄ• virahitoti a
paraguá¹‡avinÄ• sanalakkhaá¹‡o makkho, tassa abhÄ• vena nimmakkho. attano gihikÄ• le
guá¹‡amakkhanÄ• bhÄ• vaá¹ƒ sandhÄ• yÄ• ha. __niddhantakasÄ• vamoho_ti ettha rÄ• gÄ
tÄ«á¹‡Ä«ti cha dhammÄ• yathÄ• sambhavaá¹ƒ appasannaá¹-á¹-hena \Ne I 190/ sakabhÄ•
parabhÄ• vaá¹ƒ gaá¹‡hÄ• panaá¹-á¹-hena kasaá¹-aá¹-á¹-hena ca ``kasÄ• vÄ• â€™â€™ ti v

``tattha katame tayo kasÄ• vÄ• ? rÄ• gakasÄ• vo, dosakasÄ• vo, mohakasÄ• vo. ime tayo k
aparepi tayo kasÄ• vÄ• ? kÄ• yakasÄ• vo, vacÄ«kasÄ• vo, manokasÄ• voâ€™â€™ ti (Vibh

tesu mohaá¹ƒ á¹-hapetvÄ• paÃ±cannaá¹ƒ kasÄ• vÄ• naá¹ƒ tesaÃ±ca sabbesaá¹ƒ mÅ«lab
niddhantakasÄ• vamoho. tiá¹‡á¹‡aá¹ƒ eva vÄ• kÄ• yavacÄ«manokasÄ• vÄ• naá¹ƒ mohass
niddhantakasÄ• vamoho. itaresu nillolupatÄ• dÄ«hi \Be I 205/ rÄ• gakasÄ• vassa, nimmakk
185/ niddhantabhÄ• vo siddho eva. __nirÄ• sayo_ti nittaá¹‡ho. __sabbaloke bhavitvÄ• _ti sa
dvÄ• dasasu vÄ• Ä• yatanesu bhavavibhavataá¹‡hÄ• virahito hutvÄ• ti attho. sesaá¹ƒ vutta
atha vÄ• tayopi pÄ• de vatvÄ• __eko care_ti eko carituá¹ƒ sakkuá¹‡eyyÄ• ti evampettha s

nillolupagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<113> __pÄ• paá¹ƒ sahÄ• ya_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto manusse koá¹-á¹-hÄ• gÄ• rato purÄ• á¹‡adhaÃ±Ã±Ä• d
disvÄ• ``kiá¹ƒ, bhaá¹‡e, idaâ€™â€™ nti amacce pucchi. amaccÄ• ``idÄ• ni, mahÄ• rÄ• ja,
uppajjissanti, tesaá¹ƒ okÄ• saá¹ƒ kÄ• tuá¹ƒ ime manussÄ• purÄ• á¹‡adhaÃ±Ã±Ä• dÄ«ni ch
Ä• haá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ, bhaá¹‡e, itthÄ• gÄ• rabalakÄ• yÄ• dÄ«naá¹ƒ vattaá¹ƒ paripuá¹
``Ä• ma, mahÄ• rÄ• ja, paripuá¹‡á¹‡aâ€™â€™ nti. ``tena hi, bhaá¹‡e, dÄ• nasÄ• laá¹ƒ kÄ•
mÄ• imÄ• ni dhaÃ±Ã±Ä• ni anupakÄ• rÄ• ni vinassantÅ«â€™â€™ ti. tato naá¹ƒ aÃ±Ã±atar
``mahÄ• rÄ• ja, natthi dinnaâ€™â€™ nti Ä• rabbha yÄ• va ``bÄ• le ca paá¹‡á¸• ite ca sandh
dukkhassantaá¹ƒ karissantÄ«â€™â€™ ti vatvÄ• nivÄ• resi. rÄ• jÄ• dutiyampi tatiyampi koa
disvÄ• tatheva Ä• á¹‡Ä• pesi. sopi tatiyampi naá¹ƒ ``mahÄ• rÄ• ja, dattupaÃ±Ã±attaá¹ƒ yad
ntiÄ• dÄ«ni vatvÄ• nivÄ• resi. so ``are, ahaá¹ƒ attano santakampi na labhÄ• mi dÄ• tuá¹ƒ, l
pÄ• pasahÄ• yehÄ«â€™â€™ ti nibbinno rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccek
pÄ• pasahÄ• yaá¹ƒ garahanto imaá¹ƒ udÄ• nagÄ• thamÄ• ha.

tassÄ• yaá¹ƒ \Ne I 191/ saá¹…khepattho --- yvÄ• yaá¹ƒ dasavatthukÄ• ya pÄ• padiá¹-á¹-hiy
pÄ• po, paresampi anatthaá¹ƒ passatÄ«ti anatthadassÄ«, kÄ• yaduccaritÄ• dimhi ca visame
atthakÄ• mo kulaputto __pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visame niv
seve_ti attano vasena taá¹ƒ na seveyya. yadi pana parassa vaso hoti, kiá¹ƒ sakkÄ• kÄ• tur
__pasuta_nti pasaá¹-aá¹ƒ, diá¹-á¹-hivasena tattha tattha lagganti attho. __pamatta_nti kÄ• n
vossaá¹-á¹-hacittaá¹ƒ, kusalabhÄ• vanÄ• rahitaá¹ƒ vÄ• . taá¹ƒ \Be I 206/ evarÅ«paá¹ƒ sahÄ
na bhaje na payirupÄ• se, aÃ±Ã±adatthu eko care khaggavisÄ• á¹‡akappoti.

pÄ• pasahÄ• yagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<114> __bahussuta_nti kÄ• uppatti? pubbe kira kassapassa bhagavato sÄ• sane aá¹-á¹-ha
pabbajitvÄ• gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• devaloke uppannÄ• tiÄ• di sabbaá¹ƒ anav
vuttasadisameva. ayaá¹ƒ pana viseso --- paccekabuddhe nisÄ«dÄ• petvÄ• rÄ• jÄ• Ä• ha -
Ä• haá¹ƒsu --- ``mayaá¹ƒ, mahÄ• rÄ• ja, bahussutÄ• nÄ• mÄ• â€™â€™ ti. rÄ• jÄ• ``ahaá¹
tittiá¹ƒ na gacchÄ• mi, handa, nesaá¹ƒ santike vicitranayadhammadesanaá¹ƒ sossÄ• mÄ«â
dakkhiá¹‡odakaá¹ƒ datvÄ• parivisitvÄ• bhattakiccapariyosÄ• ne saá¹…ghattherassa santik
``dhammakathaá¹ƒ, bhante, kathethÄ• â€™â€™ ti Ä• ha. so ``sukhito hotu, mahÄ• rÄ• ja, r
vatvÄ• uá¹-á¹-hito. rÄ• jÄ• ``ayaá¹ƒ na bahussuto, dutiyo bahussuto bhavissati, sve tassa
vicitradhammadesanaá¹ƒ sossÄ• mÄ«â€™â€™ ti svÄ• tanÄ• ya nimantesi. evaá¹ƒ yÄ• va s
gacchati, tÄ• va nimantesi, te sabbepi ``dosakkhayo hotu, mohakkhayo, gatikkhayo, bhavak
upadhikkhayo, taá¹‡hakkhayo hotÅ«â€™â€™ ti evaá¹ƒ ekekapadaá¹ƒ visesetvÄ• sesaá¹ƒ
uá¹-á¹-hahiá¹ƒsu.

tato rÄ• jÄ• --- ``ime `bahussutÄ• mayaâ€™ nti bhaá¹‡anti, na ca tesaá¹ƒ vicitrakathÄ• , k

nti tesaá¹ƒ vacanatthaá¹ƒ upaparikkhitumÄ• raddho. atha ``rÄ• gakkhayo hotÅ«â€™â€™ ti
khÄ«á¹‡e dosopi mohopi aÃ±Ã±ataraÃ±Ã±atarepi kilesÄ• khÄ«á¹‡Ä• hontÄ«â€™â€™ ti Ã
``nippariyÄ• yabahussutÄ• ime samaá¹‡Ä• . yathÄ• pi hi purisena mahÄ• pathaviá¹ƒ vÄ• Ä
niddisantena na aá¹…gulimattova padeso niddiá¹-á¹-ho hoti. api ca kho pana sakalapathavÄ
niddiá¹-á¹-hÄ• honti. evaá¹ƒ imehi ekekaá¹ƒ atthaá¹ƒ niddisantehi aparimÄ• á¹‡Ä• atthÄ•
hontÄ«â€™â€™ ti. tato so ``kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ bahussuto bhavissÄ• mÄ«â
tathÄ• rÅ«paá¹ƒ bahussutabhÄ• vaá¹ƒ patthento \Be I 207/ rajjaá¹ƒ pahÄ• ya pabbajitvÄ• v
sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thamabhÄ• si.

tatthÄ• yaá¹ƒ saá¹…khepattho --- __bahussuta_nti duvidho bahussuto tÄ«su piá¹-akesu att
pariyattibahussuto ca, maggaphalavijjÄ• bhiÃ±Ã±Ä• paá¹-ivedhako \Ee 187/ paá¹-ivedhabah
__dhammadharo_. uá¸·Ä• rehi pana kÄ• yavacÄ«manokammehi samannÄ• gato __uá¸·Ä• r
muttapaá¹-ibhÄ• no ca yuttamuttapaá¹-ibhÄ• no ca __paá¹-ibhÄ• navÄ• _. pariyattiparipucch
tividho paá¹-ibhÄ• navÄ• veditabbo. yassa hi pariyatti paá¹-ibhÄ• ti, so pariyattipaá¹-ibhÄ• r
atthaÃ±ca Ã±Ä• á¹‡aÃ±ca lakkhaá¹‡aÃ±ca á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±ca paripucchantassa
paripucchÄ• paá¹-ibhÄ• navÄ• . yassa maggÄ• dayo paá¹-ividdhÄ• honti, so adhigamapaá
evarÅ«paá¹ƒ __bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ•
tassÄ• nubhÄ• vena attatthaparatthaubhayatthabhedato vÄ• diá¹-á¹-hadhammikasamparÄ•
anekappakÄ• rÄ• ni __aÃ±Ã±Ä• ya atthÄ• ni, _ tato ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddh
18; SN a II 20) kaá¹…khÄ• á¹-á¹-hÄ• niyesu __vineyya kaá¹…khaá¹ƒ_ vicikicchaá¹ƒ vinetvÄ
katasabbakicco __eko care khaggavisÄ• á¹‡akappo_ti.

bahussutagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<115> __khiá¸• á¸• aá¹ƒ rati_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira vibhÅ«sakabrahmad
yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• bhuÃ±jitvÄ• nÄ• nÄ• vidhavibhÅ«sanehi attÄ• naá¹ƒ vibhÅ«
sakalaá¹ƒ sarÄ«raá¹ƒ disvÄ• yaá¹ƒ na icchati, taá¹ƒ apanetvÄ• aÃ±Ã±ena vibhÅ«sanena v
ekadivasaá¹ƒ evaá¹ƒ karontassa bhattavelÄ• majjhanhikÄ• sampattÄ• . vippakatavibhÅ«si
sÄ«saá¹ƒ veá¹-hetvÄ• bhuÃ±jitvÄ• divÄ• seyyaá¹ƒ upagaÃ±chi. punapi uá¹-á¹-hahitvÄ• ta
oggato. evaá¹ƒ dutiyadivasepi tatiyadivasepi. athassa evaá¹ƒ maá¹‡á¸• anappasutassa piá¹
tassa etadahosi --- ``aho re, ahaá¹ƒ sabbathÄ• mena vibhÅ«santopi imasmiá¹ƒ kappake vib
lobhaá¹ƒ uppÄ• desiá¹ƒ, lobho ca nÄ• mesa apÄ• yagamanÄ«yo \Be I 208/ dhammo, handÄ
niggaá¹‡hÄ• mÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sa
udÄ• nagÄ• thamabhÄ• si.

tattha __khiá¸• á¸• Ä• _ ca __rati_ ca pubbe vuttÄ• va. __kÄ• masukha_nti vatthukÄ• masu
sukhassa visayÄ• dibhÄ• vena ``sukhaâ€™â€™ nti vuccanti. yathÄ• ha --- ``atthi rÅ«paá¹ƒ
sukhÄ• nupatitaâ€™â€™ nti \Ne I 193/ (SN b III 60). evametaá¹ƒ khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ•

okÄ• saloke __analaá¹…karitvÄ• _ alanti akatvÄ• , etaá¹ƒ tappakanti vÄ• sÄ• rabhÅ«tanti \
aggahetvÄ• . __anapekkhamÄ• no_ti tena analaá¹…karaá¹‡ena anapekkhaá¹‡asÄ«lo apihÄ
__vibhÅ«saá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«_ti tattha vibhÅ«tÄ• duvidhÄ• --- agÄ• rikav
anagÄ• rikavibhÅ«sÄ• ca. sÄ• á¹-akaveá¹-hanamÄ• lÄ• gandhÄ• divibhÅ«sÄ• agÄ• rikavil
pattamaá¹‡á¸• anÄ• divibhÅ«sÄ• anagÄ• rikavibhÅ«sÄ• . vibhÅ«sÄ• eva vibhÅ«saá¹-á¹-hÄ
vibhÅ«saá¹-á¹-hÄ• nÄ• tividhÄ• ya viratiyÄ• virato. avitathavacanato saccavÄ• dÄ«ti evam

vibhÅ«saá¹-á¹-hÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<116> __puttaÃ±ca_ \Be I 209/ __dÄ• ra_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira raÃ±Ã±
abhisitto rajjaá¹ƒ kÄ• resi. so paá¹-hamagÄ• thÄ• ya vuttapaccekabodhisatto viya rajjasiriá¹ƒ
ekadivasaá¹ƒ cintesi --- ``ahaá¹ƒ rajjaá¹ƒ kÄ• rento bahÅ«naá¹ƒ dukkhaá¹ƒ karomi, kiá¹ƒ me
iminÄ• pÄ• pena, handa, sukhamuppÄ• demÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya pabbajitvÄ• v
sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha __dhanÄ• nÄ«_ti muttÄ• maá¹‡iveá¸·uriyasaá¹…khasilÄ• pavÄ• á¸·arajatajÄ• tarÅ«p
__dhaÃ±Ã±Ä• nÄ«_ti sÄ• livÄ«hiyavagodhumakaá¹…guvarakakudrÅ«sakappabhedÄ• ni sa
__bandhavÄ• nÄ«_ti Ã±Ä• tibandhugottabandhumittabandhusippabandhuvasena catubbidh
sakasakaodhivasena á¹-hitÄ• niyeva. sesaá¹ƒ vuttanayamevÄ• ti.

puttadÄ• ragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<117> __saá¹…go eso_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira pÄ• dalolabrahmadatto nÄ
pÄ• tova yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• bhuÃ±jitvÄ• tÄ«su pÄ• sÄ• desu tividhÄ• ni nÄ• á¹-
nÄ• ma nÄ• á¹-akÄ• pubbarÄ• jato Ä• gataá¹ƒ, anantararÄ• jato Ä• gataá¹ƒ, attano kÄ• le u
ekadivasaá¹ƒ pÄ• tova daharanÄ• á¹-akapÄ• sÄ• daá¹ƒ gato. tÄ• nÄ• á¹-akitthiyo ``rÄ• jÄ•
ti sakkassa devÄ• namindassa accharÄ• yo viya atimanoharaá¹ƒ naccagÄ«tavÄ• ditaá¹ƒ pa
``anacchariyametaá¹ƒ daharÄ• naâ€™â€™ nti asantuá¹-á¹-ho hutvÄ• majjhimanÄ• á¹-akap
nÄ• á¹-akitthiyo tatheva akaá¹ƒsu. so tatthapi tatheva asantuá¹-á¹-ho hutvÄ• mahallakanÄ•
\Ne I 194/, tÄ• pi tatheva \Ee 189/ akaá¹ƒsu. rÄ• jÄ• dve tayo rÄ• japarivaá¹-á¹-e atÄ«tÄ• n
mahallakabhÄ• vena aá¹-á¹-hikÄ«á¸·anasadisaá¹ƒ naccaá¹ƒ disvÄ• gÄ«taÃ±ca amadhuraá
daharanÄ• á¹-akapÄ• sÄ• daá¹ƒ, puna majjhimanÄ• á¹-akapÄ• sÄ• danti evampi vicaritvÄ•
cintesi --- ``imÄ• nÄ• á¹-akitthiyo sakkaá¹ƒ devÄ• namindaá¹ƒ accharÄ• yo viya maá¹ƒ ram
sabbathÄ• mena naccagÄ«tavÄ• ditaá¹ƒ payojesuá¹ƒ. svÄ• haá¹ƒ katthaci asantuá¹-á¹-ho lo
ca nÄ• mesa apÄ• yagamanÄ«yo dhammo, handÄ• haá¹ƒ lobhaá¹ƒ niggaá¹‡hÄ• mÄ«â€™â
vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tassattho --- __saá¹…go eso_ti attano upabhogaá¹ƒ niddisati. so hi sajjanti tattha pÄ• á¹‡in

paviá¹-á¹-ho hatthÄ« viyÄ• ti saá¹…go. __parittamettha sokhya_nti ettha paÃ±cakÄ• maguá
viparÄ«tasaÃ±Ã±Ä• ya uppÄ• detabbato kÄ• mÄ• vacaradhammapariyÄ• pannato vÄ• lÄ•
parittaá¹ƒ, vijjuppabhÄ• ya obhÄ• sitanaccadassanasukhaá¹ƒ iva ittaraá¹ƒ, tÄ• vakÄ• likanti
__appassÄ• do dukkhamevettha bhiyyo_ti ettha ca yvÄ• yaá¹ƒ ``yaá¹ƒ kho, bhikkhave, ime
paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• doâ€™â€™ ti (M
``ko ca, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo, idha, bhikkhave, kulaputto yena sippaá¹-á¹-
kappeti, yadi muddÄ• ya yadi gaá¹‡anÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• (MN I 167) nayene
upanidhÄ• ya appo udakabindumatto hoti, atha kho dukkhameva bhiyyo bahu, catÅ«su sam
tena vuttaá¹ƒ ``appassÄ• do dukkhamevettha \Be I 210/ bhiyyoâ€™â€™ ti. __gaá¸·o eso_ti
Ä• kaá¸• á¸• hanavasena baá¸·iso viya eso, yadidaá¹ƒ paÃ±cakÄ• maguá¹‡Ä• . __iti Ã±atvÄ
jÄ• nitvÄ• buddhimÄ• paá¹‡á¸• ito puriso sabbametaá¹ƒ pahÄ• ya __eko care khaggavisÄ

saá¹…gagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<118> __sandÄ• layitvÄ• nÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira anivattabrahmadat
saá¹…gÄ• maá¹ƒ otiá¹‡á¹‡o ajinitvÄ• aÃ±Ã±aá¹ƒ vÄ• kiccaá¹ƒ Ä• raddho aniá¹-á¹-hapetvÄ
naá¹ƒ evaá¹ƒ \Ee 190/ saÃ±jÄ• niá¹ƒsu. so ekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchati. tena ca sar
uá¹-á¹-hÄ• si. so aggi sukkhÄ• ni ceva haritÄ• ni ca tiá¹‡Ä• dÄ«ni dahanto anivattamÄ• no e
taá¹ƒ disvÄ• tappaá¹-ibhÄ• ganimittaá¹ƒ uppÄ• desi. ``yathÄ• yaá¹ƒ davaá¸• Ä• ho, evamev
satte dahanto anivattamÄ• no gacchati mahÄ• dukkhaá¹ƒ uppÄ• dento, kudÄ• ssu nÄ• mÄ•
nivattanatthaá¹ƒ ayaá¹ƒ aggi viya ariyamaggaÃ±Ä• á¹‡agginÄ• \Ne I 195/ kilese dahanto ar
gaccheyyaâ€™â€™ nti? tato muhuttaá¹ƒ gantvÄ• kevaá¹-á¹-e addasa nadiyaá¹ƒ macche g
jÄ• lantare paviá¹-á¹-ho eko mahÄ• maccho jÄ• laá¹ƒ bhetvÄ• palÄ• yi. te ``maccho jÄ• laá
saddamakaá¹ƒsu. rÄ• jÄ• tampi vacanaá¹ƒ sutvÄ• tappaá¹-ibhÄ• ganimittaá¹ƒ uppÄ• desi
ariyamaggaÃ±Ä• á¹‡ena taá¹‡hÄ• diá¹-á¹-hijÄ• laá¹ƒ bhetvÄ• asajjamÄ• no gaccheyyaâ€™
pabbajitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchÄ• kÄ• si, imaÃ±ca udÄ• na

tassÄ• dutiyapÄ• de __jÄ• la_nti suttamayaá¹ƒ vuccati. __ambÅ«_ti udakaá¹ƒ, tattha carat
macchassetaá¹ƒ adhivacanaá¹ƒ. salile ambucÄ• rÄ« __salilambucÄ• rÄ«_. tasmiá¹ƒ nadÄ«
gataambucÄ• rÄ«vÄ• ti vuttaá¹ƒ hoti. tatiyapÄ• de __daá¸• á¸• ha_nti daá¸• á¸• haá¹-á¹-hÄ•
daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ puna na nivattati, na tattha bhiyyo Ä• gacchati, evaá¹ƒ maggaÃ
daá¸• á¸• hakÄ• maguá¹‡aá¹-á¹-hÄ• naá¹ƒ anivattamÄ• no tattha bhiyyo anÄ• gacchantoti v
vuttanayamevÄ• ti.

sandÄ• lagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<119> __okkhittacakkhÅ«_ti \Be I 211/ kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira cakkhulolabr
pÄ• dalolabrahmadatto viya nÄ• á¹-akadassanaá¹ƒ anuyutto hoti. ayaá¹ƒ pana viseso --- so

tattha gacchati. ayaá¹ƒ taá¹ƒ taá¹ƒ nÄ• á¹-akaá¹ƒ disvÄ• atÄ«va abhinanditvÄ• nÄ• á¹-aka
taá¹‡haá¹ƒ vaá¸• á¸• hento vicarati. so kira nÄ• á¹-akadassanatthaá¹ƒ Ä• gataá¹ƒ aÃ±Ã±ata
kuá¹-umbiyabhariyaá¹ƒ disvÄ• rÄ• gaá¹ƒ uppÄ• desi. tato saá¹ƒvegaá¹ƒ Ä• pajjitvÄ• puna
taá¹‡haá¹ƒ vaá¸• á¸• hento apÄ• yaparipÅ«rako bhavissÄ• mi, handa, naá¹ƒ niggaá¹‡hÄ• m
vipassanto paccekabodhiá¹ƒ sacchikatvÄ• attano purimapaá¹-ipattiá¹ƒ garahanto tappaá¹-ip
imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha \Ee 191/ __okkhittacakkhÅ«_ti heá¹-á¹-hÄ• khittacakkhu, sattagÄ«vaá¹-á¹-hikÄ• ni pa
á¹-hapetvÄ• parivajjanagahetabbadassanatthaá¹ƒ yugamattaá¹ƒ pekkhamÄ• noti vuttaá¹ƒ h
hanukaá¹-á¹-hinÄ• hadayaá¹-á¹-hiá¹ƒ saá¹…ghaá¹-á¹-ento. evaÃ±hi okkhittacakkhutÄ• na s
__na ca pÄ• dalolo_ti ekassa dutiyo, dvinnaá¹ƒ tatiyoti evaá¹ƒ gaá¹‡amajjhaá¹ƒ pavisitukÄ•
kaá¹‡á¸• Å«yamÄ• napÄ• do viya abhavanto, dÄ«ghacÄ• rikaanivattacÄ• rikavirato. __gutti
idha manindriyassa visuá¹ƒ vuttattÄ• vuttÄ• vasesavasena ca gopitindriyo. __rakkhitamÄ• n
eva mÄ• nasÄ• naá¹ƒ, taá¹ƒ rakkhitamassÄ• ti \Ne I 196/ rakkhitamÄ• nasÄ• no. yathÄ• kil
rakkhitacittoti vuttaá¹ƒ hoti. __anavassuto_ti imÄ• ya paá¹-ipattiyÄ• tesu tesu Ä• rammaá¹‡
kilesaanvassavavirahito. __apariá¸• ayhamÄ• no_ti kilesaggÄ«hi apariá¸• ayhamÄ• no. bah
ajjhattaá¹ƒ apariá¸• ayhamÄ• no. sesaá¹ƒ vuttanayamevÄ• ti.

okkhittacakkhugÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<120> __ohÄ• rayitvÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±opi cÄ• tumÄ• sika
catumÄ• se catumÄ• se uyyÄ• nakÄ«á¸·aá¹ƒ gacchati. so ekadivasaá¹ƒ gimhÄ• naá¹ƒ majjh
uyyÄ• nadvÄ• re pattasaÃ±channaá¹ƒ pupphÄ• laá¹…katasÄ• khÄ• viá¹-apaá¹ƒ pÄ• ricchat
pupphaá¹ƒ gahetvÄ• uyyÄ• naá¹ƒ pÄ• visi. tato ``raÃ±Ã±Ä• aggapupphaá¹ƒ gahitaâ€™â€
hatthikkhandhe á¹-hito ekameva pupphaá¹ƒ aggahesi. etenevupÄ• yena sabbo \Be I 212/ ba
pupphehi anassÄ• dentÄ• pattampi gaá¹‡hiá¹ƒsu. so rukkho nippattapuppho khandhamatto
sÄ• yanhasamaye uyyÄ• nÄ• nikkhamanto taá¹ƒ disvÄ• ``kiá¹ƒ kato ayaá¹ƒ rukkho, mamÄ
maá¹‡ivaá¹‡á¹‡asÄ• khantaresu pavÄ• á¸·asadisapupphÄ• laá¹…kato ahosi, idÄ• ni nippatt
cintento tasseva avidÅ«re apupphitarukkhaá¹ƒ saÃ±channapalÄ• saá¹ƒ addasa. disvÄ• cas
rukkho pupphabharitasÄ• khattÄ• bahujanassa lobhanÄ«yo ahosi, tena muhutteneva \Ee 1
ayaá¹ƒ panaÃ±Ã±o alobhanÄ«yattÄ• tatheva á¹-hito. idaÃ±cÄ• pi rajjaá¹ƒ pupphitarukkho v
bhikkhubhÄ• vo pana apupphitarukkho viya alobhanÄ«yo. tasmÄ• yÄ• va idampi ayaá¹ƒ ru
tÄ• va ayamaÃ±Ã±o saÃ±channapatto yathÄ• pÄ• ricchattako, evaá¹ƒ kÄ• sÄ• vena saÃ±c
nti. so rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ

tattha __kÄ• sÄ• yavattho abhinikkhamitvÄ• _ti imassa pÄ• dassa gehÄ• nikkhamitvÄ• kÄ
hutvÄ• ti evamattho veditabbo. sesaá¹ƒ vuttanayeneva sakkÄ• viÃ±Ã±Ä• tunti na vitthÄ• rit

pÄ• ricchattakagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggo niá¹-á¹-hito.

<121> __rasesÅ«_ti \Ne I 197/ kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ• uyyÄ•
silÄ• paá¹-á¹-apokkharaá¹‡iyaá¹ƒ kÄ«á¸·ati. tassa sÅ«do sabbamaá¹ƒsÄ• naá¹ƒ rasaá¹ƒ ga
susaá¹…khataá¹ƒ amatakappaá¹ƒ antarabhattaá¹ƒ pacitvÄ• upanÄ• mesi. so tattha gedhar
adatvÄ• attanÄ• va bhuÃ±ji. udakaá¹ƒ kÄ«á¸·anto ativikÄ• le nikkhanto sÄ«ghaá¹ƒ sÄ«gha
saddhiá¹ƒ pubbe bhuÃ±jati, na tesaá¹ƒ kaÃ±ci sari. atha pacchÄ• paá¹-isaá¹…khÄ• naá¹ƒ u
pÄ• paá¹ƒ kataá¹ƒ, yvÄ• yaá¹ƒ rasataá¹‡hÄ• bhibhÅ«to sabbajanaá¹ƒ vissaritvÄ• ekakova
rasataá¹‡haá¹ƒ niggaá¹‡hÄ• mÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto pac
attano purimapaá¹-ipattiá¹ƒ garahanto tappaá¹-ipakkhaguá¹‡adÄ«pikaá¹ƒ imaá¹ƒ udÄ• nagÄ

tattha \Be I 213/ __rasesÅ«_ti ambilamadhuratittakakaá¹-ukaloá¹‡akhÄ• rikakasÄ• vÄ• dibh
__gedhaá¹ƒ akara_nti giddhiá¹ƒ akaronto, taá¹‡haá¹ƒ anuppÄ• dentoti vuttaá¹ƒ hoti. __alolo
sÄ• yissÄ• mi, idaá¹ƒ sÄ• yissÄ• mÄ«â€™â€™ ti evaá¹ƒ rasavisesesu anÄ• kulo. __anaÃ±
posetabbakasaddhivihÄ• rikÄ• divirahito. kÄ• yasandhÄ• raá¹‡amattena santuá¹-á¹-hoti vutt
pubbe uyyÄ• ne rasesu gedhakaraá¹‡asÄ«lo aÃ±Ã±aposÄ« Ä• siá¹ƒ, evaá¹ƒ ahutvÄ• yÄ• y
rasesu gedhaá¹ƒ karoti, taá¹ƒ \Ee 193/ taá¹‡haá¹ƒ hitvÄ• Ä• yatiá¹ƒ taá¹‡hÄ• mÅ«lakassa a
attabhÄ• vassÄ• nibbattÄ• panena anaÃ±Ã±aposÄ«ti vuttaá¹ƒ hoti. atha vÄ• atthabhaÃ±jan
``aÃ±Ã±eâ€™â€™ ti vuccanti, tesaá¹ƒ aposanena anaÃ±Ã±aposÄ«ti ayamettha attho. __sa
avokkammacÄ• rÄ« anupubbacÄ• rÄ«, gharapaá¹-ipÄ• á¹-iá¹ƒ achaá¸• á¸• etvÄ• aá¸• á¸• h
nirantaraá¹ƒ piá¹‡á¸• Ä• ya pavisamÄ• noti attho. __kule kule appaá¹-ibaddhacitto_ti khattiy
katthaci kilesavasena alaggacitto, candopamo niccanavako hutvÄ• ti attho. sesaá¹ƒ vuttana

rasagedhagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<122> __pahÄ• ya paÃ±cÄ• varaá¹‡Ä• nÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã
paá¹-hamajjhÄ• nalÄ• bhÄ« ahosi. so jhÄ• nÄ• nurakkhaá¹‡atthaá¹ƒ rajjaá¹ƒ pahÄ• ya pabb
paccekabodhiá¹ƒ patvÄ• attano paá¹-ipattisampadaá¹ƒ dÄ«pento imaá¹ƒ udÄ• nagÄ• thaá¹
tattha __paÃ±cÄ• varaá¹‡Ä• nÄ«_ti paÃ±ca nÄ«varaá¹‡Ä• ni eva, tÄ• ni __uragasutte_ (Sn
vuttÄ• ni. tÄ• ni pana yasmÄ• abbhÄ• dayo viya candasÅ«riye ceto Ä• varanti, tasmÄ• ``Ä
ti vuttÄ• ni. tÄ• ni upacÄ• rena vÄ• appanÄ• ya vÄ• __pahÄ• ya_ vijahitvÄ• ti attho \Ne I 1
upagamma cittaá¹ƒ vibÄ• dhente akusaladhamme, __vatthopamÄ• dÄ«su_ (MN I 70 Ä• day
__byapanujjÄ• _ti panuditvÄ• , vipassanÄ• maggena pajahitvÄ• ti attho. __sabbe_ti anavas
samathavipassanÄ• sampanno paá¹-hamamaggena diá¹-á¹-hinissayassa pahÄ«nattÄ• __a
tedhÄ• tukaá¹ƒ \Be I 214/ __sinehadosaá¹ƒ, _ taá¹‡hÄ• rÄ• ganti vuttaá¹ƒ hoti. sineho eva h

sinehadosoti vutto. sesaá¹ƒ vuttanayamevÄ• ti.

Ä• varaá¹‡agÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<123> __vipiá¹-á¹-hikatvÄ• nÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• j
ahosi. sopi jhÄ• nÄ• nurakkhaá¹‡atthaá¹ƒ rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccek
attano paá¹-ipattisampadaá¹ƒ dÄ«pento imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha __vipiá¹-á¹-hikatvÄ• nÄ• _ti piá¹-á¹-hito katvÄ• , chaá¸• á¸• etvÄ• vijahitvÄ• ti attho \
__sukhaÃ±ca dukkha_nti kÄ• yikaá¹ƒ sÄ• tÄ• sÄ• taá¹ƒ. __somanassadomanassa_nti ceta
__upekkha_nti catutthajjhÄ• nupekkhaá¹ƒ. __samatha_nti catutthajjhÄ• nasamÄ• dhiá¹ƒ ev
paÃ±canÄ«varaá¹‡avitakkavicÄ• rapÄ«tisukhasaá¹…khÄ• tehi navahi paccanÄ«kadhamme
niddhantasuvaá¹‡á¹‡amiva vigatÅ«pakkilesanti attho.

ayaá¹ƒ pana yojanÄ• --- vipiá¹-á¹-hikatvÄ• na sukhaÃ±ca dukkhaÃ±ca pubbeva, paá¹-ham
dukkhaá¹ƒ tatiyajjhÄ• nÅ«pacÄ• reyeva sukhanti adhippÄ• yo. puna Ä• dito vuttaá¹ƒ __ca_
``somanassaá¹ƒ domanassaÃ±ca vipiá¹-á¹-hikatvÄ• na pubbevÄ• â€™â€™ ti adhikÄ• ro. te
catutthajjhÄ• nÅ«pacÄ• re, domanassaÃ±ca dutiyajjhÄ• nÅ«pacÄ• reyevÄ• ti dÄ«peti. etÄ•
pahÄ• naá¹-á¹-hÄ• nÄ• ni. nippariyÄ• yato pana dukkhassa paá¹-hamajjhÄ• naá¹ƒ, domana
sukhassa tatiyajjhÄ• naá¹ƒ, somanassassa catutthajjhÄ• naá¹ƒ pahÄ• naá¹-á¹-hÄ• naá¹ƒ. y
jhÄ• naá¹ƒ upasampajja viharati etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â
V 510) sabbaá¹ƒ __aá¹-á¹-hasÄ• liniyÄ• _ dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a
pubbevÄ• ti tÄ«su paá¹-hamajjhÄ• nÄ• dÄ«su dukkhadomanassasukhÄ• ni vipiá¹-á¹-hikatvÄ
somanassaá¹ƒ vipiá¹-á¹-hikatvÄ• imÄ• ya paá¹-ipadÄ• ya laddhÄ• nupekkhaá¹ƒ samathaá¹
sesaá¹ƒ vuttanayamevÄ• ti.

vipiá¹-á¹-higÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<124> __Ä• raddhavÄ«riyo_ti \Be I 215/ \Ne I 199/ kÄ• uppatti? aÃ±Ã±ataro kira paccanta
sahassayodhabalakÄ• yo rajjena khuddako, paÃ±Ã±Ä• ya mahanto ahosi. so ekadivasaá¹ƒ
rajjena, paÃ±Ã±avatÄ• pana sakkÄ• sakalajambudÄ«paá¹ƒ gahetuâ€™â€™ nti cintetvÄ•
pÄ• hesi --- ``sattÄ• habbhantare me rajjaá¹ƒ vÄ• detu yuddhaá¹ƒ vÄ• â€™â€™ ti. tato so
sannipÄ• tÄ• petvÄ• Ä• ha --- ``mayÄ• tumhe anÄ• pucchÄ• yeva sÄ• hasaá¹ƒ kammaá¹ƒ
pesitaá¹ƒ, kiá¹ƒ kÄ• tabbaâ€™â€™ nti? te Ä• haá¹ƒsu --- ``sakkÄ• , mahÄ• rÄ• ja, so dÅ«to
sakkÄ• , gato bhavissatÄ«â€™â€™ ti. ``yadi evaá¹ƒ vinÄ• sitamhÄ• tayÄ• , tena hi dukkha
marituá¹ƒ, handa, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• marÄ• ma, attÄ• naá¹ƒ pahari
visaá¹ƒ khÄ• dÄ• mÄ• â€™â€™ ti. evaá¹ƒ etesu ekameko \Ee 195/ maraá¹‡ameva saá¹ƒva
me imehi, atthi, bhaá¹‡e, mayhaá¹ƒ yodhÄ• â€™â€™ ti Ä• ha. atha ``ahaá¹ƒ mahÄ• rÄ• ja

yodhoâ€™â€™ ti yodhasahassaá¹ƒ uá¹-á¹-hahi.

rÄ• jÄ• ``ete upaparikkhissÄ• mÄ«â€™â€™ ti mahantaá¹ƒ citakaá¹ƒ sajjÄ• petvÄ• Ä• ha
sÄ• hasaá¹ƒ kataá¹ƒ, taá¹ƒ me amaccÄ• paá¹-ikkosanti, svÄ• haá¹ƒ citakaá¹ƒ pavisissÄ• m
pavisissati, kena mayhaá¹ƒ jÄ«vitaá¹ƒ pariccattaâ€™â€™ nti? evaá¹ƒ vutte paÃ±casatÄ• y
``mayaá¹ƒ, mahÄ• rÄ• ja, pavisissÄ• mÄ• â€™â€™ ti. tato rÄ• jÄ• itare paÃ±casate Ä• ha
kiá¹ƒ karissathÄ• â€™â€™ ti? te Ä• haá¹ƒsu --- ``nÄ• yaá¹ƒ, mahÄ• rÄ• ja, purisakÄ• ro, itt
mahÄ• rÄ• jena paá¹-iraÃ±Ã±o dÅ«to pesito, te mayaá¹ƒ tena raÃ±Ã±Ä• saddhiá¹ƒ yujjhitv
tato rÄ• jÄ• ``pariccattaá¹ƒ tumhehi mama jÄ«vitaâ€™â€™ nti caturaá¹…giniá¹ƒ senaá¹ƒ s
yodhasahassena parivuto gantvÄ• rajjasÄ«mÄ• ya nisÄ«di.

sopi paá¹-irÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``are, so khuddakarÄ• jÄ• mama dÄ• sassÄ• p
dussitvÄ• sabbaá¹ƒ balakÄ• yaá¹ƒ Ä• dÄ• ya yujjhituá¹ƒ nikkhami. khuddakarÄ• jÄ• taá¹ƒ
balakÄ• yaá¹ƒ Ä• ha --- ``tÄ• tÄ• , tumhe na bahukÄ• , sabbe sampiá¹‡á¸• itvÄ• asicamma
raÃ±Ã±o purato ujukaá¹ƒ eva gacchathÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. athassa \Be I 21
bhinditvÄ• antaramadÄ• si. te taá¹ƒ rÄ• jÄ• naá¹ƒ jÄ«vaggÄ• haá¹ƒ gahetvÄ• attano raÃ±Ã
mÄ• ressÄ• mÄ«â€™â€™ ti Ä• gacchantassa adaá¹ƒsu. paá¹-irÄ• jÄ• taá¹ƒ abhayaá¹ƒ yÄ
datvÄ• sapathaá¹ƒ kÄ• rÄ• petvÄ• attano vase katvÄ• tena saha aÃ±Ã±aá¹ƒ rÄ• jÄ• naá¹
rajjasÄ«mÄ• ya á¹-hatvÄ• pesesi --- ``rajjaá¹ƒ vÄ• me detu yuddhaá¹ƒ vÄ• â€™â€™ ti. so
I 200/ na sahÄ• mÄ«â€™â€™ ti rajjaá¹ƒ niyyÄ• desi. etenupÄ• yena sabbe rÄ• jÄ• no gahe
bÄ• rÄ• á¹‡asirÄ• jÄ• nampi aggahesi.

so ekasatarÄ• japarivuto sakalajambudÄ«parajjaá¹ƒ anusÄ• santo cintesi --- ``ahaá¹ƒ pubb
somhi idÄ• ni attano Ã±Ä• á¹‡asampattiyÄ• sakalajambudÄ«pamaá¹‡á¸• alassa issaro rÄ•
Ã±Ä• á¹‡aá¹ƒ lokiyavÄ«riyasampayuttaá¹ƒ, neva nibbidÄ• ya na virÄ• gÄ• ya saá¹ƒvattati, y
Ã±Ä• á¹‡ena lokuttaradhammaá¹ƒ gaveseyyaâ€™â€™ nti. tato bÄ• rÄ• á¹‡asiraÃ±Ã±o rajja
sakajanapadeyeva á¹-hapetvÄ• sabbaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ
sacchikatvÄ• attano vÄ«riyasampattiá¹ƒ dÄ«pento imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha Ä• raddhaá¹ƒ vÄ«riyaá¹ƒ assÄ• ti __Ä• raddhavÄ«riyo_. etena attano mahÄ• vÄ«riya
vuccati nibbÄ• naá¹ƒ, paramatthassa patti paramatthapatti, tassÄ• __paramatthapattiyÄ• _
pattabbaá¹ƒ \Ee 196/ phalaá¹ƒ dasseti. __alÄ«nacitto_ti etena vÄ«riyÅ«patthambhÄ• naá¹ƒ
alÄ«nataá¹ƒ dasseti. __akusÄ«tavuttÄ«_ti etena á¹-hÄ• nacaá¹…kamÄ• dÄ«su kÄ• yassa a
__daá¸·hanikkamo_ti etena ``kÄ• maá¹ƒ taco ca nhÄ• ru cÄ• â€™â€™ ti (MN II 184; AN a I
pavattaá¹ƒ padahanavÄ«riyaá¹ƒ dasseti, yaá¹ƒ taá¹ƒ anupubbasikkhÄ• dÄ«su padahanto ``
paramatthasaccaá¹ƒ sacchikarotÄ«â€™â€™ ti vuccati. atha vÄ• etena maggasampayuttaá
daá¸·haÃ±ca bhÄ• vanÄ• pÄ• ripÅ«rigatattÄ• , nikkamo ca sabbaso paá¹-ipakkhÄ• nikkhan
taá¹ƒsamaá¹…gÄ«puggalopi daá¸·ho nikkamo assÄ• ti ``daá¸·hanikkamoâ€™â€™ ti vuccat

maggakkhaá¹‡e kÄ• yathÄ• mena ca Ã±Ä• á¹‡abalena ca upapanno. atha vÄ• thÄ• mabhÅ
thiraÃ±Ä• á¹‡abalÅ«papannoti vuttaá¹ƒ hoti. etena tassa vÄ«riyassa vipassanÄ• Ã±Ä• á¹‡a
yogapadhÄ• nabhÄ• vaá¹ƒ sÄ• dheti. pubbabhÄ• gamajjhimaukkaá¹-á¹-havÄ«riyavasena vÄ
sesaá¹ƒ vuttanayamevÄ• ti.

Ä• raddhavÄ«riyagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<125> __paá¹-isallÄ• na_nti kÄ• uppatti? imissÄ• gÄ• thÄ• ya Ä• varaá¹‡agÄ• thÄ• ya viy
viseso. atthavaá¹‡á¹‡anÄ• ya panassÄ• __paá¹-isallÄ• na_nti tehi tehi sattasaá¹…khÄ• reh
sallÄ• naá¹ƒ, ekamantasevitÄ• ekÄ«bhÄ• vo kÄ• yavivekoti attho. __jhÄ• na_nti paccanÄ«
Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• nato ca cittaviveko vuccati. tattha aá¹-á¹-ha samÄ• patt
nÄ«varaá¹‡Ä• dipaccanÄ«kajhÄ• panato kasiá¹‡Ä• diÄ• rammaá¹‡Å«panijjhÄ• nato ca ``jhÄ
vipassanÄ• maggaphalÄ• ni sattasaÃ±Ã±Ä• dipaccanÄ«kajhÄ• panato lakkhaá¹‡Å«panijjhÄ
vuccati. idha pana Ä• rammaá¹‡Å«panijjhÄ• nameva adhippetaá¹ƒ. evametaá¹ƒ paá¹-isallÄ•
__ariÃ±camÄ• no_ ajahamÄ• no anissajjamÄ• no. __dhammesÅ«_ti vipassanÅ«pagesu pa
__nicca_nti satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ. __anudhammacÄ• rÄ«_ti te dhamme Ä•
anugataá¹ƒ vipassanÄ• dhammaá¹ƒ caramÄ• no. atha vÄ• dhammesÅ«ti ettha dhammÄ• t
dhammÄ• naá¹ƒ anulomo dhammoti anudhammo, vipassanÄ• yetaá¹ƒ adhivacanaá¹ƒ. tatth
anudhammacÄ• rÄ«â€™â€™ ti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ \Ee 197/ vibhattibya
vuttaá¹ƒ siyÄ• . __Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesÅ«_ti tÄ• ya anudhammacÄ• ritÄ• sa
aniccÄ• kÄ• rÄ• didosaá¹ƒ tÄ«su bhavesu samanupassanto evaá¹ƒ imÄ• ya
kÄ• yacittavivekasikhÄ• pattavipassanÄ• saá¹…khÄ• tÄ• ya paá¹-ipadÄ• ya adhigatoti vatta
yojanÄ• veditabbÄ• .

paá¹-isallÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<126> __taá¹‡hakkhaya_nti \Be I 218/ kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ•
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karoti. tassa sarÄ«rasobhÄ• ya Ä• vajjitahadayÄ• sattÄ• purat
nivattitvÄ• tameva ullokenti, pacchato gacchantÄ• pi, ubhohi passehi gacchantÄ• pi. pakati
buddhadassane puá¹‡á¹‡acandasamuddarÄ• jadassane ca atitto loko. atha aÃ±Ã±atarÄ• k
uparipÄ• sÄ• dagatÄ• sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokayamÄ• nÄ• aá¹-á¹-hÄ• si. rÄ• jÄ
paá¹-ibaddhacitto hutvÄ• amaccaá¹ƒ Ä• á¹‡Ä• pesi --- ``jÄ• nÄ• hi tÄ• va, bhaá¹‡e, `ayaá¹ƒ
asÄ• mikÄ• vÄ• â€™â€™ â€™ ti? so Ã±atvÄ• ``sasÄ• mikÄ• , devÄ• â€™â€™ ti Ä• roces
vÄ«satisahassanÄ• á¹-akitthiyo devaccharÄ• yo viya maá¹ƒ eva ekaá¹ƒ abhiramÄ• penti, so
atussitvÄ• parassa itthiyÄ• taá¹‡haá¹ƒ uppÄ• desiá¹ƒ. sÄ• uppannÄ• apÄ• yameva Ä• ka
taá¹‡hÄ• ya Ä• dÄ«navaá¹ƒ disvÄ• ``handa, naá¹ƒ niggaá¹‡hÄ• mÄ«â€™â€™ ti rajjaá¹ƒ pa
paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha __taá¹‡hakkhaya_nti nibbÄ• naá¹ƒ, evaá¹ƒ diá¹-á¹-hÄ• dÄ«navÄ• ya vÄ• taá¹‡hÄ• y
__appamatto_ti sÄ• taccakÄ• rÄ«, sakkaccakÄ• rÄ«. __aneá¸·amÅ«go_ti alÄ• lÄ• mukho. a
paá¹‡á¸• ito byattoti vuttaá¹ƒ hoti. hitasukhasampÄ• pakaá¹ƒ sutamassa atthÄ«ti __sutavÄ•
vuttaá¹ƒ \Ne I 202/ hoti. __satÄ«mÄ• _ti cirakatÄ• dÄ«naá¹ƒ anussaritÄ• . __saá¹…khÄ• tad
dhammÅ«paparikkhÄ• ya pariÃ±Ã±Ä• tadhammo. __niyato_ti ariyamaggena niyatabhÄ• vap
sammappadhÄ• navÄ«riyasampanno. uppaá¹-ipÄ• á¹-iyÄ• esa pÄ• á¹-ho yojetabbo. evame
samannÄ• gato niyÄ• masampÄ• pakena padhÄ• nena padhÄ• navÄ• , tena padhÄ• nena
arahattappattiyÄ• saá¹…khÄ• tadhammo. arahÄ• hi puna saá¹…khÄ• tabbÄ• bhÄ• vato ``
vuccati. yathÄ• ha --- ``ye \Ee 198/ ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idh
II ajitamÄ• á¹‡avapucchÄ• niddesa 7). sesaá¹ƒ vuttanayamevÄ• ti.

taá¹‡hakkhayagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<127> __sÄ«hovÄ• _ti \Be I 219/ kÄ• uppatti? aÃ±Ã±atarassa kira bÄ• rÄ• á¹‡asiraÃ±Ã±o
pageva uá¹-á¹-hÄ• ya uyyÄ• naá¹ƒ gacchanto antarÄ• magge yÄ• nÄ• oruyha udakaá¹-á¹-h
dhovissÄ• mÄ«â€™â€™ ti. tasmiÃ±ca padese sÄ«hÄ« sÄ«hapotakaá¹ƒ janetvÄ• gocarÄ•
disvÄ• ``sÄ«hapotako, devÄ• â€™â€™ ti Ä• rocesi. rÄ• jÄ• ``sÄ«ho kira kassaci na bhÄ• y
upaparikkhituá¹ƒ bheriÄ• dÄ«ni Ä• koá¹-Ä• pesi, sÄ«hapotako taá¹ƒ saddaá¹ƒ sutvÄ• pi tath
yÄ• vatatiyaá¹ƒ Ä• koá¹-Ä• pesi. so tatiyavÄ• re sÄ«saá¹ƒ ukkhipitvÄ• sabbaá¹ƒ parisaá¹ƒ
atha rÄ• jÄ• ``yÄ• vassa mÄ• tÄ• nÄ• gacchati, tÄ• va gacchÄ• mÄ• â€™â€™ ti vatvÄ• g
``tadahujÄ• topi sÄ«hapotako na santasati na bhÄ• yati, kudÄ• ssu nÄ• mÄ• hampi taá¹‡hÄ
chaá¸• á¸• etvÄ• na santaseyyaá¹ƒ na bhÄ• yeyyaâ€™â€™ nti? so taá¹ƒ Ä• rammaá¹‡aá¹
kevaá¹-á¹-ehi macche gahetvÄ• sÄ• khÄ• su bandhitvÄ• pasÄ• rite jÄ• le vÄ• taá¹ƒ asaá¹.
disvÄ• tasmiá¹ƒ nimittaá¹ƒ aggahesi --- ``kudÄ• ssu nÄ• mÄ• hampi taá¹‡hÄ• diá¹-á¹-himoh
evaá¹ƒ asajjamÄ• no gaccheyyaâ€™â€™ nti?

atha uyyÄ• naá¹ƒ gantvÄ• silÄ• paá¹-á¹-apokkharaá¹‡iyÄ• tÄ«re nisinno vÄ• tabbhÄ• hatÄ
udakaá¹ƒ phusitvÄ• vÄ• tavigame puna yathÄ• á¹-hÄ• ne á¹-hitÄ• ni udakena anupalittÄ• n
aggahesi --- ``kudÄ• ssu nÄ• mÄ• hampi yathÄ• etÄ• ni udake jÄ• tÄ• ni udakena anupalitt
loke jÄ• to lokena anupalitto tiá¹-á¹-heyyaâ€™â€™ nti. so punappunaá¹ƒ ``yathÄ• sÄ«ho vA
asantasantena asajjamÄ• nena anupalittena bhavitabbaâ€™â€™ nti cintetvÄ• rajjaá¹ƒ pah
vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha \Ne I 203/ __sÄ«ho_ti cattÄ• ro sÄ«hÄ• --- tiá¹‡asÄ«ho, paá¹‡á¸• usÄ«ho, kÄ• á¸·as
tesaá¹ƒ kesarasÄ«ho aggamakkhÄ• yati. so idha adhippeto. __vÄ• to_ puratthimÄ• divasen
rattasetÄ• divasena. tesu yo koci vÄ• to yaá¹ƒ kiÃ±ci padumaÃ±ca vaá¹-á¹-atiyeva. tattha ya
attasinehena hoti, attasineho \Be I 220/ ca nÄ• ma taá¹‡hÄ• lepo, sopi diá¹-á¹-hisampayutte
diá¹-á¹-hivippayuttena vÄ• lobhena hoti, sopi \Ee 199/ ca taá¹‡hÄ• yeva. sajjanaá¹ƒ pana ta

upaparikkhÄ• divirahitassa mohena hoti, moho ca avijjÄ• . tattha samathena taá¹‡hÄ• ya pa
avijjÄ• ya. tasmÄ• samathena attasinehaá¹ƒ pahÄ• ya __sÄ«hova saddesu_ aniccadukkhÄ
vipassanÄ• ya mohaá¹ƒ pahÄ• ya __vÄ• tova jÄ• lamhi_ khandhÄ• yatanÄ• dÄ«su __asajja
lobhasampayuttadiá¹-á¹-hiÃ±ca pahÄ• ya, __padumaá¹ƒva toyena_ sabbabhavabhogalobhe
samathassa sÄ«laá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, samatho samÄ• dhissa, samÄ• dhi vipassanÄ•
siddhesu tayo khandhÄ• siddhÄ• va honti. tattha sÄ«lakkhandhena sÅ«ro hoti. so sÄ«hova
Ä• ghÄ• tavatthÅ«su kujjhitukÄ• matÄ• ya na santasati, paÃ±Ã±Ä• kkhandhena paá¹-ividdh
khandhÄ• didhammabhede na sajjati, samÄ• dhikkhandhena vÄ«tarÄ• go padumaá¹ƒva toy
samathavipassanÄ• hi sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhehi ca yathÄ• sambhavaá¹ƒ taá¹
akusalamÅ«lÄ• naá¹ƒ pahÄ• navasena asantasanto asajjamÄ• no alippamÄ• no ca veditab

sÄ«hÄ• digÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<128> __sÄ«ho yathÄ• _ti kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ• paccantaá
gÄ• mÄ• nugÄ• mimaggaá¹ƒ chaá¸• á¸• etvÄ• ujuá¹ƒ aá¹-avimaggaá¹ƒ gahetvÄ• mahatiyÄ
samayena aÃ±Ã±atarasmiá¹ƒ pabbatapÄ• de sÄ«ho bÄ• lasÅ«riyÄ• tapaá¹ƒ tappamÄ• no n
rÄ• japurisÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• ``sÄ«ho kira na santasatÄ«â€™â€™ ti bherip
kÄ• rÄ• pesi, sÄ«ho tatheva nipajji. dutiyampi kÄ• rÄ• pesi, sÄ«ho tatheva nipajji. tatiyampi
``sÄ«ho mama paá¹-isattu atthÄ«â€™â€™ ti catÅ«hi pÄ• dehi suppatiá¹-á¹-hitaá¹ƒ patiá¹-á¹
nadi. taá¹ƒ sutvÄ• hatthÄ• rohÄ• dayo hatthiÄ• dÄ«hi orohitvÄ• tiá¹‡agahanÄ• ni paviá¹-á¹
disÄ• vidisÄ• palÄ• tÄ• . raÃ±Ã±o hatthÄ«pi rÄ• jÄ• naá¹ƒ gahetvÄ• vanagahanÄ• ni potha
rÄ• jÄ• taá¹ƒ sandhÄ• retuá¹ƒ asakkonto rukkhasÄ• khÄ• ya olambitvÄ• pathaviá¹ƒ patitvÄ
gacchanto paccekabuddhÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡i. tattha paccekabuddh
saddamassutthÄ• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kassa saddaá¹ƒ, bhan
I 204/ bherisaá¹…khÄ• dÄ«naá¹ƒ, pacchÄ• sÄ«hassÄ• â€™â€™ ti \Ee 200/. ``na bhÄ• yitth
mayaá¹ƒ, mahÄ• rÄ• ja, kassaci saddassa bhÄ• yÄ• mÄ• â€™â€™ ti. ``sakkÄ• pana, bhan
kÄ• tuâ€™â€™ nti? ``sakkÄ• , mahÄ• rÄ• ja, sace pabbajissasÄ«â€™â€™ ti. ``pabbajÄ• m
pabbÄ• jetvÄ• pubbe vuttanayeneva Ä• bhisamÄ• cÄ• rikaá¹ƒ sikkhÄ• pesuá¹ƒ. sopi pubbe
paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha sahanÄ• ca hananÄ• ca sÄ«ghajavattÄ• ca __sÄ«ho_. kesarasÄ«hova idha adhipp
atthÄ«ti __dÄ• á¹-habalÄ«. pasayha abhibhuyyÄ• _ti ubhayaá¹ƒ __cÄ• rÄ«_-saddena saha
abhibhuyyacÄ• rÄ«_ti. tattha pasayha niggahetvÄ• caraá¹‡ena pasayhacÄ• rÄ«, abhibhavi
vasÄ«katvÄ• caraá¹‡ena abhibhuyyacÄ• rÄ«. svÄ• yaá¹ƒ kÄ• yabalena pasayhacÄ• rÄ«, te
sace koci vadeyya --- ``kiá¹ƒ pasayha abhibhuyya cÄ• rÄ«â€™â€™ ti, tato __migÄ• na_nti s
upayogatthe katvÄ• ``mige pasayha abhibhuyya cÄ• rÄ«â€™â€™ ti paá¹-ivattabbaá¹ƒ. __p
__senÄ• sanÄ• nÄ«_ti vasanaá¹-á¹-hÄ• nÄ• ni. sesaá¹ƒ vuttanayeneva sakkÄ• jÄ• nitunti n

dÄ• á¹-habalÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<129> __mettaá¹ƒ upekkha_nti kÄ• uppatti? aÃ±Ã±ataro kira rÄ• jÄ• mettÄ• dijhÄ• nalÄ• ``jhÄ• nasukhantarÄ• yo rajjaâ€™â€™ nti jhÄ• nÄ• nurakkhaá¹‡atthaá¹ƒ rajjaá¹ƒ pahÄ• ya paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha ``sabbe sattÄ• sukhitÄ• bhavantÅ«â€™â€™ tiÄ• dinÄ• nayena hitasukhÅ«panayan vata imamhÄ• dukkhÄ• mucceyyuâ€™â€™ ntiÄ• dinÄ• nayena ahitadukkhÄ• panayanak vata bhonto sattÄ• , modanti sÄ• dhu suá¹-á¹-hÅ«â€™â€™ tiÄ• dinÄ• nayena hitasukhÄ• v ``paÃ±Ã±Ä• yissanti sakena kammenÄ• â€™â€™ ti sukhadukkhaajjhupekkhanatÄ• __upek pana uppaá¹-ipÄ• á¹-iyÄ• mettaá¹ƒ vatvÄ• upekkhÄ• \Be I 222/ vuttÄ• , muditÄ• ca pacch catassopi etÄ• attano paccanÄ«kadhammehi vimuttattÄ• vimuttiyo. tena vuttaá¹ƒ --- ``mett karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ• leâ€™â€™ ti.

tattha \Ee 201/ __Ä• sevamÄ• no_ti tisso tikacatukkajjhÄ• navasena, upekkhaá¹ƒ catutthajj bhÄ• vayamÄ• no \Ne I 205/. __kÄ• le_ti mettaá¹ƒ Ä• sevitvÄ• tato vuá¹-á¹-hÄ• ya karuá¹‡a muditaá¹ƒ, tato itarato vÄ• nippÄ«tikajjhÄ• nato vuá¹-á¹-hÄ• ya upekkhaá¹ƒ Ä• sevamÄ• no Ä• sevamÄ• noâ€™â€™ ti vuccati, Ä• sevituá¹ƒ vÄ• phÄ• sukakÄ• le. __sabbena lokena a sabbena sattalokena avirujjhamÄ• no. mettÄ• dÄ«naÃ±hi bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ« virodhibhÅ«to paá¹-igho vÅ«pasammati. tena vuttaá¹ƒ --- ``sabbena lokena avirujjhamÄ• no saá¹…khepo, vitthÄ• ro pana mettÄ• dikathÄ• __aá¹-á¹-hasÄ• liniyÄ• _ dhammasaá¹…gah 251) vuttÄ• . sesaá¹ƒ vuttasadisamevÄ• ti.

appamaÃ±Ã±Ä• gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<130> __rÄ• gaÃ±ca dosaÃ±cÄ• _ti kÄ• uppatti? rÄ• jagahaá¹ƒ kira nissÄ• ya mÄ• taá¹… viharati sabbapacchimo paccekabuddhÄ• naá¹ƒ. atha amhÄ• kaá¹ƒ bodhisatte uppanne dev pÅ«janatthÄ• ya Ä• gacchantiyo taá¹ƒ disvÄ• ``mÄ• risÄ• , mÄ• risÄ• , buddho loke uppann nirodhÄ• vuá¹-á¹-hahanto taá¹ƒ sutvÄ• attano jÄ«vitakkhayaá¹ƒ disvÄ• himavante mahÄ• paccekabuddhÄ• naá¹ƒ parinibbÄ• naá¹-á¹-hÄ• naá¹ƒ. tattha Ä• kÄ• sena gantvÄ• pubbe p aá¹-á¹-hisaá¹…ghÄ• taá¹ƒ papÄ• te pakkhipitvÄ• silÄ• tale nisÄ«ditvÄ• imaá¹ƒ udÄ• nagÄ•

tattha rÄ• gadosamohÄ• uragasutte vuttÄ• va. __saá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• maggena sandÄ• layitvÄ• . __asantasaá¹ƒ jÄ«vitasaá¹…khayamhÄ«_ti jÄ«vitasaá¹…khayo paribhedo. tasmiÃ±ca jÄ«vitasaá¹…khaye jÄ«vitanikantiyÄ• pahÄ«nattÄ• asantasanti. ettÄ \Be I 223/ nibbÄ• nadhÄ• tuá¹ƒ attano dassetvÄ• gÄ• thÄ• pariyosÄ• ne anupÄ• disesÄ• y parinibbÄ• yÄ«ti.

jÄ«vitasaá¹…khayagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<131> __bhajantÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ• Ä• digÄ•
phÄ«taá¹ƒ rajjaá¹ƒ samanusÄ• sati. tassa kharo Ä• bÄ• dho uppajji, dukkhÄ• vedanÄ• pav
vÄ«satisahassitthiyo \Ee 202/ taá¹ƒ parivÄ• retvÄ• hatthapÄ• dasambÄ• hanÄ• dÄ«ni karo
dÄ• nÄ• yaá¹ƒ rÄ• jÄ• jÄ«vissati, handa, mayaá¹ƒ attano saraá¹‡aá¹ƒ gavesÄ• mÄ• â€™â
\Ne I 206/ raÃ±Ã±o santikaá¹ƒ gantvÄ• upaá¹-á¹-hÄ• naá¹ƒ yÄ• ciá¹ƒsu. te tattha upaá¹-á¹-
labhanti. rÄ• jÄ• Ä• bÄ• dhÄ• vuá¹-á¹-hahitvÄ• pucchi --- ``itthannÄ• mo ca itthannÄ• mo
taá¹ƒ pavattiá¹ƒ sutvÄ• va sÄ«saá¹ƒ cÄ• letvÄ• tuá¹‡hÄ« ahosi. tepi amaccÄ• ``rÄ• jÄ• vu
sutvÄ• tattha kiÃ±ci alabhamÄ• nÄ• paramena pÄ• rijuÃ±Ã±ena pÄ«á¸·itÄ• punadeva Ä•
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. tena ca raÃ±Ã±Ä• ``kuhiá¹ƒ, tÄ• tÄ• , tumhe gatÄ• â€™â€™
``devaá¹ƒ dubbalaá¹ƒ disvÄ• Ä• jÄ«vikabhayenamhÄ• asukaá¹ƒ nÄ• ma janapadaá¹ƒ gatÄ
cÄ• letvÄ• cintesi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ tameva Ä• bÄ• dhaá¹ƒ dassessaá¹ƒ, kiá¹ƒ puna
noâ€™â€™ ti? so pubbe rogena phuá¹-á¹-ho viya bÄ• á¸·haá¹ƒ vedanaá¹ƒ dassento gilÄ• n
samparivÄ• retvÄ• pubbasadisameva sabbaá¹ƒ akaá¹ƒsu. tepi amaccÄ• tatheva puna bah
pakkamiá¹ƒsu. evaá¹ƒ rÄ• jÄ• yÄ• vatatiyaá¹ƒ sabbaá¹ƒ pubbasadisaá¹ƒ akÄ• si, tepi tathe
catutthampi te Ä• gate disvÄ• rÄ• jÄ• --- ``aho! ime dukkaraá¹ƒ akaá¹ƒsu, ye maá¹ƒ byÄ• c
anapekkhÄ• pakkamiá¹ƒsÅ«â€™â€™ ti nibbinno rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto
sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha __bhajantÄ«_ti sarÄ«rena allÄ«yantÄ• payirupÄ• santi. __sevantÄ«_ti aÃ±jalikamm
kiá¹ƒkÄ• rapaá¹-issÄ• vitÄ• ya ca paricaranti. kÄ• raá¹‡aá¹ƒ attho etesanti __kÄ• raá¹‡atthÄ
sevanÄ• ya ca nÄ• Ã±Ã±aá¹ƒ kÄ• raá¹‡amatthi, attho eva nesaá¹ƒ kÄ• raá¹‡aá¹ƒ, atthahetu
__nikkÄ• raá¹‡Ä• _ \Be I 224/ __dullabhÄ• ajja mittÄ• _ti ``ito kiÃ±ci lacchÄ• mÄ• â€™â€™
attapaá¹-ilÄ• bhakÄ• raá¹‡ena nikkÄ• raá¹‡Ä• , kevalaá¹ƒ ---

``upakÄ• ro ca yo mitto, yo mitto sukhadukkhako.

atthakkhÄ• yÄ« ca yo mitto, yo mitto anukampakoâ€™â€™ ti || (DN III 265) ---

evaá¹ƒ vuttena ariyena mittabhÄ• vena samannÄ• gatÄ• dullabhÄ• ajja mittÄ• . __attaá¹-á
á¹-hitÄ• etesaá¹ƒ paÃ±Ã±Ä• . attÄ• nameva oloketi, na aÃ±Ã±anti attho. ``attatthapaÃ±Ã±Ä
tassa attano atthameva oloketi, na paratthanti attho. ``diá¹-á¹-hatthapaÃ±Ã±Ä• â€™â€™ ti a
porÄ• á¹‡apÄ• á¹-ho, tassa sampati diá¹-á¹-heyeva atthe etesaá¹ƒ paÃ±Ã±Ä• \Ee 203/, na
diá¹-á¹-hadhammikatthaá¹ƒyeva oloketi, na samparÄ• yikatthanti vuttaá¹ƒ hoti. __asucÄ«_ti
kÄ• yavacÄ«manokammena samannÄ• gatÄ• .

__khaggavisÄ• á¹‡akappo_ti \Ne I 207/ khaggena rukkhÄ• dayo chindanto viya sakasiá¹…

cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kurumÄ• no vicaratÄ«ti khaggavisÄ• á¹‡o. visasadisÄ• Ä• á¹‡Ä•
viyÄ• ti khaggaá¹ƒ. khaggaá¹ƒ visÄ• á¹‡aá¹ƒ yassa migassa soyaá¹ƒ migo khaggavisÄ• á¹‡
kappo khaggavisÄ• á¹‡akappo. khaggavisÄ• á¹‡asadiso paccekabuddho __eko_ adutiyo as
vatteyya yapeyya yÄ• peyyÄ• ti attho.

<132> __visuddhasÄ«lÄ• _ti visesena suddhasÄ«lÄ• , catupÄ• risuddhiyÄ• suddhasÄ«lÄ•
suá¹-á¹-hu visuddhapaÃ±Ã±Ä• , rÄ• gÄ• divirahitattÄ• parisuddhamaggaphalapaá¹-isambhi
__samÄ• hitÄ• _ti __saá¹ƒ_ suá¹-á¹-hu Ä• hitÄ• , santike á¹-hapitacittÄ• . __jÄ• gariyÄ• nuy
jÄ• garo, niddÄ• tikkamoti attho. jÄ• garassa bhÄ• vo jÄ• gariyaá¹ƒ, jÄ• gariye anuyuttÄ• jÄ
__vipassakÄ• _ti ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti visesena passanasÄ«lÄ• , vipa
viharantÄ«ti attho. __dhammavisesadassÄ«_ti dasakusaladhammÄ• naá¹ƒ \Be I 225/ catus
navalokuttaradhammassa vÄ• visesena passanasÄ«lÄ• . __maggaá¹…gabojjhaá¹…gagate
maggaá¹…gehi satisambojjhaá¹…gÄ• dÄ«hi bojjhaá¹…gehi gate sampayutte ariyadhamme.
jaÃ±Ã±Ä• , jÄ• nantÄ• ti attho.

<133> __suÃ±Ã±atÄ• ppaá¹‡ihitaÃ±cÄ• nimitta_nti anattÄ• nupassanÄ• vasena suÃ±Ã±ata
dukkhÄ• nupassanÄ• vasena appaá¹‡ihitavimokkhaÃ±ca, aniccÄ• nupassanÄ• vasena anin
__Ä• sevayitvÄ• _ti vaá¸• á¸• hetvÄ• . __ye_ katasambhÄ• rÄ• __dhÄ«rÄ• _ janÄ• __jinas
sÄ• vakabhÄ• vaá¹ƒ __na vajanti_ na pÄ• puá¹‡anti, te dhÄ«rÄ• katasambhÄ• rÄ• __saya
__paccekajinÄ• _ paccekabuddhÄ• __bhavanti_.

<134> kiá¹ƒ bhÅ«tÄ• ? __mahantadhammÄ• _ pÅ«ritamahÄ• sambhÄ• rÄ• __bahudhamm
anekadhammasabhÄ• vasarÄ«rÄ• . punapi kiá¹ƒ bhÅ«tÄ• ? __cittissarÄ• _ cittagatikÄ• jhÄ
__sabbadukkhoghatiá¹‡á¹‡Ä• _ sakalasaá¹ƒsÄ• raoghaá¹ƒ tiá¹‡á¹‡Ä• atikkantÄ• __udagg
kodhamÄ• nÄ• dikilesavirahitattÄ• somanassacittÄ• santamanÄ• ti attho. __paramatthada
paÃ±cakkhandhadvÄ• dasÄ• yatanadvattiá¹ƒsÄ• kÄ• rasaccapaá¹-iccasamuppÄ• dÄ• divas
uttamatthaá¹ƒ dassanasÄ«lÄ• . acalÄ• bhÄ«taá¹-á¹-hena __sÄ«hopamÄ• _ sÄ«hasadisÄ• t
__khaggavisÄ• á¹‡akappÄ• _ khaggavisÄ• á¹‡amigasiá¹…gasadisÄ• gaá¹‡asaá¹…gaá¹‡ik

<135> __santindriyÄ• _ti cakkhundriyÄ• dÄ«naá¹ƒ sakasakÄ• rammaá¹‡e appavattanato s
208/. __santamanÄ• _ti santacittÄ• , nikkilesabhÄ• vena santasabhÄ• vacittasaá¹…kappÄ•
suá¹-á¹-hu ekaggacittÄ• . __paccantasattesu patippacÄ• rÄ• _ti paccantajanapadesu sattes
paticaraá¹‡asÄ«lÄ• . __dÄ«pÄ• parattha idha vijjalantÄ• _ti sakalalokÄ• nuggahakaraá¹‡en
vijjalantÄ• dÄ«pÄ• padÄ«pasadisÄ• ti attho. __paccekabuddhÄ• satataá¹ƒ hitÄ• me_ti im
sabbakÄ• laá¹ƒ sakalalokahitÄ• ya paá¹-ipannÄ• ti attho.

<136> __pahÄ«nasabbÄ• varaá¹‡Ä• _ \Be I 226/ __janindÄ• _ti te paccekabuddhÄ• janÄ•
kÄ• macchandanÄ«varaá¹‡Ä• dÄ«naá¹ƒ sabbesaá¹ƒ paÃ±cÄ• varaá¹‡Ä• naá¹ƒ pahÄ«nattÄ

__ghanakaÃ±canÄ• bhÄ• _ti rattasuvaá¹‡á¹‡ajambonadasuvaá¹‡á¹‡apabhÄ• sadisaÄ• bh
__nissaá¹ƒsayaá¹ƒ lokasudakkhiá¹‡eyyÄ• _ti ekantena lokassa sudakkhiá¹‡Ä• ya aggadÄ•
arahÄ• yuttÄ• , nikkilesattÄ• sundaradÄ• napaá¹-iggahaá¹‡Ä• rahÄ• ti attho. __paccekabu
paccekaÃ±Ä• á¹‡Ä• dhigamÄ• buddhÄ• satataá¹ƒ niccakÄ• laá¹ƒ appitÄ• suhitÄ• paripua
nirÄ• hÄ• rÄ• pi nirodhasamÄ• pattiphalasamÄ• pattivasena paripuá¹‡á¹‡Ä• ti attho.

<137> patiekÄ• visuá¹ƒ sammÄ• sambuddhato visadisÄ• aÃ±Ã±e asÄ• dhÄ• raá¹‡abudd
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``upasaggÄ• nipÄ• tÄ• ca, paccayÄ• ca ime tayo.

nekenekatthavisayÄ• , iti neruttikÄ• bravuâ€™â€™ nti || ---

vuttattÄ• patisaddassa ekaupasaggatÄ• pati padhÄ• no hutvÄ• sÄ• mibhÅ«to anekesaá¹ƒ
Ä• hÄ• raá¹ƒ paá¹-iggahetvÄ• saggamokkhassa pÄ• puá¹‡anato. tathÄ• hi annabhÄ• rass
paá¹-iggahetvÄ• passantasseva bhuÃ±jitvÄ• devatÄ• hi sÄ• dhukÄ• raá¹ƒ dÄ• petvÄ• tada
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ pÄ• petvÄ• koá¹-isaá¹…khadhanuppÄ• danena ca, khadiraá¹…gÄ
1.khadiraá¹…gÄ• rajÄ• takavaá¹‡á¹‡anÄ•) mÄ• rena nimmitakhadiraá¹…gÄ• rakÅ«popariu
madditvÄ• bodhisattena dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahetvÄ• tassa passantassev
somanassuppÄ• danena ca, padumavatÄ«aggamahesÄ«puttÄ• naá¹ƒ mahÄ• janakaraÃ±Ã
gandhamÄ• danato Ä• kÄ• sena Ä• gamma dÄ• napaá¹-iggahaá¹‡ena mahÄ• janakabodhis
somanassuppÄ• danena ca, tathÄ• abuddhuppÄ• de chÄ• takabhaye sakalajambudÄ«pe u
chÄ• takabhayaá¹ƒ paá¹-icca pÅ«retvÄ• rakkhite saá¹-á¹-hisahassakoá¹-á¹-hÄ• gÄ• re vÄ«
nikhÄ• tadhaÃ±Ã±Ä• ni ca cÄ• á¹-isahassesu pÅ«ritadhaÃ±Ã±Ä• ni \Ne I 209/ ca khepetvÄ•
mattikÄ• hi madditvÄ• limpitadhaÃ±Ã±Ä• ni ca khepetvÄ• tadÄ• nÄ• á¸·imattamevÄ• vasi
bhuÃ±jitvÄ• ajja marissÄ• mÄ• â€™â€™ ti \Be I 227/ cittaá¹ƒ uppÄ• detvÄ• sayantassa ga
paccekabuddho Ä• gantvÄ• gehadvÄ• re aá¹-á¹-hÄ• si. seá¹-á¹-hi taá¹ƒ disvÄ• pasÄ• daá¹
pariccajamÄ• no paccekabuddhassa patte okiri. paccekabuddho vasanaá¹-á¹-hÄ• naá¹ƒ gan
passantasseva seá¹-á¹-hissa paÃ±capaccekabuddhasatehi saha paribhuÃ±ji. tadÄ• bhattap
pidahitvÄ• á¹-hapesuá¹ƒ.

niddamokkantassa seá¹-á¹-hino chÄ• tatte uppanne so vuá¹-á¹-hahitvÄ• bhariyaá¹ƒ Ä• ha
Ä• cÄ• makabhattamattaá¹ƒ olokehÄ«â€™â€™ ti. susikkhitÄ• sÄ• ``sabbaá¹ƒ dinnaá¹ƒ na
ukkhaliyÄ• pidhÄ• naá¹ƒ vivari. sÄ• ukkhali taá¹…khaá¹‡eva sumanapupphamakuá¸·asadi
pÅ«ritÄ• ahosi. sÄ• ca seá¹-á¹-hi ca santuá¹-á¹-hÄ• sayaÃ±ca sakalagehavÄ• sino ca sak
bhuÃ±jiá¹ƒsu. dabbiyÄ• gahitagahitaá¹-á¹-hÄ• naá¹ƒ puna pÅ«ritaá¹ƒ. sakalasaá¹-á¹-hisaha
sugandhasÄ• liyo pÅ«resuá¹ƒ. sakalajambudÄ«pavÄ• sino seá¹-á¹-hissa gehatoyeva dhaÃ±
sukhitÄ• jÄ• tÄ• . evamÄ• dÄ«su anekasattanikÄ• yesu sukhotaraá¹‡aparipÄ• lanasaggam

buddhoti paccekabuddho. __paccekabuddhÄ• naá¹ƒ subhÄ• sitÄ• nÄ«_ti paccekabuddhehi
suá¹-á¹-hu bhÄ• sitÄ• ni kathitÄ• ni vacanÄ• ni. __caranti lokamhi sadevakamhÄ«_ti devalo
caranti pavattantÄ«ti attho. __sutvÄ• tathÄ• ye na karonti bÄ• lÄ• _ti tathÄ• rÅ«paá¹ƒ pacc
subhÄ• sitavacanaá¹ƒ ye bÄ• lÄ• janÄ• na karonti na manasi karonti, __te_ bÄ• lÄ• __dul
__punappunaá¹ƒ_ uppattivasena __caranti_ pavattanti, dhÄ• vantÄ«ti attho.

<138> __paccekabuddhÄ• naá¹ƒ subhÄ• sitÄ• nÄ«_ti suá¹-á¹-hu bhÄ• sitÄ• ni caturÄ• pÄ•
bhÄ• sitÄ• ni vacanÄ• ni. kiá¹ƒ bhÅ«tÄ• ni? __avassavantaá¹ƒ_ pagghantaá¹ƒ khuddaá¹ƒ m
madhuravacanÄ• nÄ«ti attho. __ye paá¹-ipattiyuttÄ• _ paá¹‡á¸• itajanÄ• pi paá¹-ipattÄ«su v
pavattantÄ• tathÄ• rÅ«paá¹ƒ madhuravacanaá¹ƒ sutvÄ• vacanakarÄ• bhavanti, te paá¹‡á
__saccadasÄ• _ catusaccadassino __sapaÃ±Ã±Ä• _ paÃ±Ã±Ä• sahitÄ• bhavantÄ«ti attho.

<139> __paccekabuddhehi_ \Be I 228/ __jinehi bhÄ• sitÄ• _ti kilese jinanti jiniá¹ƒsÅ«ti jinÄ•
paccekabuddhehi vuttÄ• bhÄ• sitÄ• kathitÄ• . __kathÄ• uá¸·Ä• rÄ• _ ojavantÄ• pÄ• kaá¹-
kathÄ• __sakyasÄ«hena_ sakyarÄ• javaá¹ƒsasÄ«hena gotamena tathÄ• gatena __abhinik
210/ __naruttamena_ narÄ• naá¹ƒ uttamena seá¹-á¹-hena __pakÄ• sitÄ• _ pÄ• kaá¹-Ä«katÄ
kimatthanti Ä• ha __ ``dhammavijÄ• nanatthaâ€™â€™ _nti. navalokuttaradhammaá¹ƒ vises

<140> __lokÄ• nukampÄ• ya imÄ• ni tesa_nti lokÄ• nukampatÄ• ya lokassa anukampaá¹ƒ
gÄ• thÄ• yo. tesaá¹ƒ __paccekabuddhÄ• naá¹ƒ vikubbitÄ• ni_ visesena kubbitÄ• ni bhÄ• sit
__saá¹ƒvegasaá¹…gamativaá¸• á¸• hanattha_nti paá¹‡á¸• itÄ• naá¹ƒ saá¹ƒvegavaá¸• á¸• ha
asaá¹…gavaá¸• á¸• hanatthaá¹ƒ ekÄ«bhÄ• vavaá¸• á¸• hanatthaÃ±ca mativaá¸• á¸• hanatth
paÃ±Ã±Ä• vaá¸• á¸• hanatthaÃ±ca __sayambhusÄ«hena_ anÄ• cariyakena hutvÄ• sayam
sÄ«hena abhÄ«tena gotamena sammÄ• sambuddhena imÄ• ni vacanÄ• ni __pakÄ• sitÄ• n
vivaritÄ• uttÄ• nÄ«katÄ• ti attho. __itÄ«_ti parisamÄ• panatthe nipÄ• to.

iti visuddhajanavilÄ• siniyÄ• apadÄ• na-aá¹-á¹-hakathÄ• ya

paccekabuddhÄ• padÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• samattÄ• .

3-1. sÄ• riputtattheraapadÄ• navaá¹‡á¹‡anÄ•

tadanantaraá¹ƒ \Ne I 211/ therÄ• padÄ• nasaá¹…gahagÄ• thÄ• yo saá¹ƒvaá¹‡á¹‡etuá¹ƒ __
suá¹‡Ä• thÄ• â€™â€™ _ti Ä• ha. __atha-apadÄ• na_-saddÄ• namattho heá¹-á¹-hÄ• vuttov
panÄ• yaá¹ƒ kÄ• lathirapaÃ±Ã±attinÄ• madheyyajeá¹-á¹-hÄ• dÄ«su anekesu atthesu vattati
``therovassikÄ• ni pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• nÄ«â€™â€™ tiÄ• dÄ«su (DN II 379; MN I 1
cirakÄ• laá¹ƒ ovassikÄ• nÄ«ti attho. ``theropi tÄ• va mahÄ• â€™â€™ iccÄ• dÄ«su thire thira

ayamÄ• yasmÄ• mahallakoâ€™â€™ tiÄ• dÄ«su paÃ±Ã±attiyaá¹ƒ \Be I 229/, lokapaÃ±Ã±a
phussattheroâ€™â€™ tiÄ• dÄ«su \Ee 207/ nÄ• madheyye, evaá¹ƒ katanÄ• moti attho. ``the
puttesÅ«â€™â€™ tiÄ• dÄ«su jeá¹-á¹-he, jeá¹-á¹-ho kumÄ• roti attho. idha panÄ• yaá¹ƒ kÄ•
tasmÄ• ciraá¹ƒ kÄ• laá¹ƒ á¹-hitoti thero, thiratarasÄ«lÄ• cÄ• ramaddavÄ• diguá¹‡Ä• bhiyutt
thero ca thero ceti therÄ• , therÄ• naá¹ƒ apadÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ __therÄ• padÄ• naá¹
suá¹‡Ä• thÄ• ti sambandho. __himavantassa avidÅ«re, lambako nÄ• ma pabbato_tiÄ• di Ä•
apadÄ• naá¹ƒ, tassÄ• yasmato mahÄ• moggallÄ• nattherassa ca vatthu evaá¹ƒ veditabbaá

atÄ«te kira ito kappato satasahassakappÄ• dhike ekaasaá¹…khyeyyamatthake Ä• yasmÄ•
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattitvÄ• nÄ• mena saradamÄ• á¹‡avo nÄ• ma ahosi. m
gahapatimahÄ• sÄ• lakule nibbattitvÄ• nÄ• mena sirivaá¸• á¸• hanakuá¹-umbiko nÄ• ma ah
sahapaá¹ƒsukÄ«á¸·anasahÄ• yÄ• ahesuá¹ƒ. tesu saradamÄ• á¹‡avo pitu accayena kulasa
paá¹-ipajjitvÄ• ekadivasaá¹ƒ rahogato cintesi --- ``imesaá¹ƒ sattÄ• naá¹ƒ maraá¹‡aá¹ƒ nÄ•
mayÄ• ekaá¹ƒ pabbajjaá¹ƒ upagantvÄ• vimokkhamaggo gavesitabboâ€™â€™ ti sahÄ• ya
ahaá¹ƒ pabbajitukÄ• mo. kiá¹ƒ tvaá¹ƒ pabbajituá¹ƒ sakkhissasÄ«â€™â€™ ti vatvÄ• tena ``
vutte ``hotu ahameva pabbajissÄ• mÄ«â€™â€™ ti ratanakoá¹-á¹-hÄ• gÄ• rÄ• ni vivarÄ• pe
mahÄ• dÄ• naá¹ƒ datvÄ• pabbatapÄ• daá¹ƒ gantvÄ• isipabbajjaá¹ƒ pabbaji. tassa pabbaji
pabbajitÄ• catusattatisahassamattÄ• brÄ• hmaá¹‡aputtÄ• ahesuá¹ƒ. so paÃ±ca abhiÃ±Ã±
samÄ• pattiyo nibbattetvÄ• tesampi jaá¹-ilÄ• naá¹ƒ kasiá¹‡aparikammaá¹ƒ Ä• cikkhi. te sab
aá¹-á¹-ha ca samÄ• pattiyo nibbattisuá¹ƒ.

tena samayena anomadassÄ« nÄ• ma sammÄ• sambuddho loke uppajjitvÄ• pavattitavara
saá¹ƒsÄ• ramahoghato tÄ• retvÄ• ekadivasaá¹ƒ saradatÄ• pasassa ca antevÄ• sikÄ• naÃ±
\Be I 230/ adutiyo pattacÄ«varamÄ• dÄ• ya Ä• kÄ• sena gantvÄ• ``buddhabhÄ• vaá¹ƒ me j
passantasseva Ä• kÄ• sato otaritvÄ• pathaviyaá¹ƒ patiá¹-á¹-hÄ• si. saradatÄ• paso satthu s
mahÄ• purisalakkhaá¹‡Ä• ni upadhÄ• retvÄ• ``sabbaÃ±Ã±ubuddhoyevÄ• yaâ€™â€™ nti n
paccuggamanaá¹ƒ katvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. nisÄ«di bhagavÄ• paÃ±
satthu santike ekamantaá¹ƒ nisÄ«di.

tasmiá¹ƒ samaye tassa antevÄ• sikÄ• catusattatisahassamattÄ• jaá¹-ilÄ• paá¹‡Ä«tapaá¹
ojavantÄ• ni phalÄ• phalÄ• ni gahetvÄ• Ä• gatÄ• satthÄ• raá¹ƒ disvÄ• saÃ±jÄ• tapasÄ• d
nisinnÄ• kÄ• raá¹ƒ oloketvÄ• ``Ä• cariya, mayaá¹ƒ pubbe `tumhehi mahantataro koci natthÄ
ayaá¹ƒ pana puriso tumhehi mahantataro maÃ±Ã±eâ€™â€™ ti Ä• haá¹ƒsu. kiá¹ƒ vadetha, t
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhaá¹ƒ sineruá¹ƒ samaá¹ƒ kÄ• tuá¹ƒ icchatha, sa
tulaá¹ƒ mÄ• karitthÄ• ti. atha te tÄ• pasÄ• Ä• cariyassa vacanaá¹ƒ sutvÄ• ``yÄ• va mahÄ•
purisuttamoâ€™â€™ ti sabbeva pÄ• desu nipatitvÄ• satthÄ• raá¹ƒ vandiá¹ƒsu.

atha te Ä• cariyo Ä• ha --- ``tÄ• tÄ• , satthu anucchaviko no deyyadhammo natthi, satthÄ•

idhÄ• gato, handa, mayaá¹ƒ deyyadhammaá¹ƒ yathÄ• balaá¹ƒ dassÄ• ma. tumhehi yaá¹ƒ y
phalÄ• phalaá¹ƒ Ä• bhataá¹ƒ, taá¹ƒ taá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• harÄ• petvÄ• hatthe
tathÄ• gatassa patte patiá¹-á¹-hÄ• pesi. satthÄ• rÄ• phalÄ• phale paá¹-iggahitamatte devat
pakkhipiá¹ƒsu. tÄ• paso udakampi sayameva parissÄ• vetvÄ• adÄ• si. tato bhojanakiccaá¹
satthari nisinne sabbe antevÄ• sike pakkosÄ• petvÄ• satthu santike sÄ• raá¹‡Ä«yaá¹ƒ kath
satthÄ• ``dve aggasÄ• vakÄ• bhikkhusaá¹…ghena saddhiá¹ƒ Ä• gacchantÅ«â€™â€™ ti ci
satasahassakhÄ«á¹‡Ä• savaparivÄ• rÄ• aggasÄ• vakÄ• Ä• gantvÄ• bhagavantaá¹ƒ vand

tato saradatÄ• paso antevÄ• sike Ä• mantesi --- ``tÄ• tÄ• , satthu bhikkhusaá¹…ghassa ca
kÄ• tabbÄ• , tasmÄ• pupphÄ• ni Ä• harathÄ• â€™â€™ ti. te tÄ• vadeva iddhiyÄ• vaá¹‡á¹‡
Ä• haritvÄ• buddhassa yojanappamÄ• á¹‡aá¹ƒ pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ, ubhi
tigÄ• vutaá¹ƒ \Be I 231/, sesabhikkhÅ«naá¹ƒ aá¸• á¸• hayojanikÄ• dibhedaá¹ƒ, saá¹…ghana
paÃ±Ã±Ä• pesuá¹ƒ. evaá¹ƒ paÃ±Ã±attesu Ä• sanesu saradatÄ• paso tathÄ• gatassa purato
mayhaá¹ƒ anuggahatthÄ• ya imaá¹ƒ pupphÄ• sanaá¹ƒ atiruhathÄ• â€™â€™ ti Ä• ha. nisÄ«
213/. satthari nisinne dve aggasÄ• vakÄ• sesabhikkhÅ« ca attano attano pattÄ• sane nisÄ«
``tesaá¹ƒ mahapphalaá¹ƒ hotÅ«â€™â€™ ti nirodhaá¹ƒ samÄ• pajji. satthu samÄ• pannabhÄ
aggasÄ• vakÄ• pi sesabhikkhÅ«pi nirodhaá¹ƒ samÄ• pajjiá¹ƒsu. tÄ• paso sattÄ• haá¹ƒ niran
pupphacchattaá¹ƒ dhÄ• rento aá¹-á¹-hÄ• si. itare vanamÅ«laphalaá¹ƒ paribhuÃ±jitvÄ• sesa
aá¹-á¹-haá¹ƒsu. satthÄ• sattÄ• hassa accayena nirodhato vuá¹-á¹-hahitvÄ• aggasÄ• vakaá
Ä• mantesi --- ``tÄ• pasÄ• naá¹ƒ pupphÄ• sanÄ• numodanaá¹ƒ karohÄ«â€™â€™ ti. thero s
á¹-hatvÄ• tesaá¹ƒ pupphÄ• sanÄ• numodanaá¹ƒ \Ee 209/ akÄ• si. tassa desanÄ• vasÄ• ne
aggasÄ• vakaá¹ƒ anomattheraá¹ƒ Ä• mantesi --- ``tvampi imesaá¹ƒ dhammaá¹ƒ desehÄ«â€
buddhavacanaá¹ƒ sammasitvÄ• tesaá¹ƒ dhammaá¹ƒ kathesi. dvinnampi desanÄ• ya dham
satthÄ• buddhavisaye á¹-hatvÄ• dhammadesanaá¹ƒ Ä• rabhi. desanÄ• vasÄ• ne á¹-hapet
sabbepi catusattatisahassajaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. satthÄ• te ``etha bhikkha
pasÄ• resi. te tÄ• vadeva antarahitatÄ• pasavesÄ• aá¹-á¹-haparikkhÄ• radharÄ• saá¹-á¹-h
ahesuá¹ƒ.

saradatÄ• paso pana ``aho vatÄ• hampi ayaá¹ƒ nisabhatthero viya anÄ• gate ekassa budd
bhaveyyaâ€™â€™ nti desanÄ• kÄ• le uppannaparivitakkatÄ• ya aÃ±Ã±avihito hutvÄ• mag
nÄ• sakkhi. atha satthÄ• raá¹ƒ vanditvÄ• tathÄ• paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• ananta
samijjhanabhÄ• vaá¹ƒ disvÄ• ``ito kappasatasahassÄ• dhikaá¹ƒ ekaá¹ƒ asaá¹…khyeyyaá¹
nÄ• ma sammÄ• sambuddhassa aggasÄ• vako sÄ• riputto nÄ• ma bhavissatÄ«â€™â€™ ti
bhikkhusaá¹…ghaparivÄ• ro Ä• kÄ• saá¹ƒ pakkhandi. saradatÄ• pasopi sahÄ• yassa sirivaá
``samma, mayÄ• anomadassissa bhagavato pÄ• damÅ«le anÄ• gate uppajjanakassa gotam
aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthitaá¹ƒ, tvampi tassa dutiyasÄ• vakaá¹-á¹-hÄ• naá¹ƒ \Be
sirivaá¸• á¸• ho taá¹ƒ upadesaá¹ƒ sutvÄ• attano nivesanadvÄ• re aá¹-á¹-hakarÄ«samattaá¹
kÄ• retvÄ• lÄ• japaÃ±camÄ• ni pupphÄ• ni vikiritvÄ• nÄ«luppalacchadanaá¹ƒ maá¹‡á¸• ap

paÃ±Ã±Ä• petvÄ• bhikkhÅ«nampi Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• mahantaá¹ƒ sakkÄ• rasa
satthÄ• raá¹ƒ nimantÄ• petvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• buddhappamul
mahÄ• rahehi vatthehi acchÄ• detvÄ• dutiyasÄ• vakabhÄ• vÄ• ya paá¹‡idhÄ• naá¹ƒ akÄ• s
samijjhanabhÄ• vaá¹ƒ disvÄ• vuttanayena byÄ• karitvÄ• bhattÄ• numodanaá¹ƒ katvÄ• pa
haá¹-á¹-hapahaá¹-á¹-ho yÄ• vajÄ«vaá¹ƒ kusalakammaá¹ƒ katvÄ• dutiyacittavÄ• re kÄ• mÄ•
saradatÄ• paso cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• brahmaloke nibbatti.

tato \Ne I 214/ paá¹-á¹-hÄ• ya tesaá¹ƒ ubhinnampi antarÄ• kammaá¹ƒ na kathitaá¹ƒ. amhÄ
uppattito puretarameva saradatÄ• paso rÄ• jagahassa avidÅ«re upatissÄ• gÄ• me rÅ«pasÄ
kucchimhi \Ee 210/ paá¹-isandhiá¹ƒ gaá¹‡hi. taá¹ƒdivasamevassa sahÄ• yopi rÄ• jagahasse
moggaliyÄ• brÄ• hmaá¹‡iyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. tasmÄ• moggallÄ• no m
puttoti moggallÄ• no. moggaligottena jÄ• toti vÄ• moggallÄ• no. atha vÄ• mÄ• tukumÄ• rik
vuttaá¹ƒ --- ``mÄ• uggali mÄ• uggalÄ«â€™â€™ ti vacanamupÄ• dÄ• ya ``muggalÄ«â€™â
muggaliyÄ• puttoti moggallÄ• no. atha vÄ• sotÄ• pattimaggÄ• dimaggassa lÄ• bhe Ä• dÄ•
samatthoti moggallÄ• noti. tÄ• ni kira dve kulÄ• ni yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• Ä• b
tesaá¹ƒ dvinnaá¹ƒ ekadivasameva gabbhaparihÄ• ramadaá¹ƒsu. dasamÄ• saccayena jÄ• tA
dhÄ• tiyo paá¹-á¹-hapesuá¹ƒ. nÄ• maggahaá¹‡adivase rÅ«pasÄ• rÄ«brÄ• hmaá¹‡iyÄ• putt
jeá¹-á¹-hakulassa puttattÄ• __upatisso_ti nÄ• maá¹ƒ kariá¹ƒsu. itarassa kolitagÄ• me jeá¹-á
__kolito_ti nÄ• maá¹ƒ kariá¹ƒsu. te ubhopi mahatÄ• parivÄ• rena vaá¸• á¸• hantÄ• vuddhim
pÄ• raá¹ƒ agamaá¹ƒsu.

athekadivasaá¹ƒ \Be I 233/ te rÄ• jagahe giraggasamajjaá¹ƒ passantÄ• mahÄ• janaá¹ƒ sam
Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• yoniso ummujjantÄ• ``sabbepime oraá¹ƒ vassasatÄ•
pavisantÄ«â€™â€™ ti saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• ``amhehi mokkhadhammo pariyesitab
ekÄ• pabbajjÄ• laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti nicchayaá¹ƒ katvÄ• paÃ±camÄ• á¹‡av
saÃ±cayassa paribbÄ• jakassa santike pabbajiá¹ƒsu. tesaá¹ƒ pabbajitakÄ• lato paá¹-á¹-hÄ•
lÄ• bhaggayasaggappatto ahosi. te katipÄ• heneva sabbaá¹ƒ saÃ±cayassa samayaá¹ƒ pari
adisvÄ• tato nibbijjitvÄ• tattha tattha paá¹‡á¸• itasammate samaá¹‡abrÄ• hmaá¹‡e paÃ±ha
puá¹-á¹-hÄ• na sampÄ• denti. aÃ±Ã±adatthu teyeva tesaá¹ƒ paÃ±haá¹ƒ vissajjenti. evaá¹ƒ
pariyesantÄ• katikaá¹ƒ akaá¹ƒsu --- ``amhesu yo paá¹-hamaá¹ƒ amataá¹ƒ adhigacchati, so
Ä• rocetÅ«â€™â€™ ti.

tena ca samayena amhÄ• kaá¹ƒ satthari paá¹-hamÄ• bhisambodhiá¹ƒ patvÄ• pavattitavara
uruvelakassapÄ• dike sahassajaá¹-ile dametvÄ• rÄ• jagahe viharante ekadivasaá¹ƒ upatiss
paribbÄ• jakÄ• rÄ• maá¹ƒ gacchanto Ä• yasmantaá¹ƒ assajittheraá¹ƒ rÄ• jagahe piá¹‡á¸• Ä
mayÄ• evarÅ«po Ä• kappasampanno pabbajito diá¹-á¹-hapubbo, santadhammena nÄ• ma
saÃ±jÄ• tapasÄ• do paÃ±haá¹ƒ pucchituá¹ƒ Ä• yasmantaá¹ƒ udikkhanto piá¹-á¹-hito piá¹-á¹-
laddhapiá¹‡á¸• apÄ• to paribhuÃ±jituá¹ƒ patirÅ«paá¹ƒ okÄ• saá¹ƒ gato. paribbÄ• jako attano

\Ne I 215/ paÃ±Ã±Ä• petvÄ• adÄ• si. bhattakiccapariyosÄ• ne \Ee 211/ cassa attano kuá¹‡
evaá¹ƒ so Ä• cariyavattaá¹ƒ katvÄ• katabhattakiccena therena saddhiá¹ƒ paá¹-isanthÄ• raá
te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™â€™ ti pucchi. thero sammÄ• samb
``kiá¹ƒ vÄ• dÄ« panÄ• yasmato satthÄ• â€™â€™ ti puá¹-á¹-ho ``imassa sÄ• sanassa gamb
ti attano navakabhÄ• vaá¹ƒ pavedetvÄ• saá¹…khepavasena cassa sÄ• sanadhammaá¹ƒ ka
hetuppabhavÄ• â€™â€™ ti (Vin I 60; Ap thera I 1.286) gÄ• thamÄ• ha. paribbÄ• jako paá¹-
sahassanayasampanne sotÄ• pattimaggaphale patiá¹-á¹-hahi. itaraá¹ƒ padadvayaá¹ƒ sotÄ•
gÄ• thÄ• pariyosÄ• ne pana sotÄ• panno hutvÄ• uparivisese apavattante ``bhavissati ettha
sallakkhetvÄ• \Be I 234/ theraá¹ƒ Ä• ha --- ``mÄ• , bhante, upari dhammadesanaá¹ƒ vaá¸•
alaá¹ƒ, kahaá¹ƒ amhÄ• kaá¹ƒ satthÄ• vasatÄ«â€™â€™ ti? ``veá¸·uvaneâ€™â€™ ti. ``bhar
ahaá¹ƒ mayhaá¹ƒ sahÄ• yassa katapaá¹-iÃ±Ã±aá¹ƒ mocetvÄ• taá¹ƒ gahetvÄ• Ä• gamissÄ
paÃ±capatiá¹-á¹-hitena vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• theraá¹ƒ uyyojetvÄ• paribbÄ• ja

kolitaparibbÄ• jako taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• ``mukhavaá¹‡á¹‡o na aÃ±Ã±a
amataá¹ƒ adhigataá¹ƒ bhavissatÄ«â€™â€™ ti tenevassa visesÄ• dhigamaá¹ƒ sambhÄ• vet
sopissa ``Ä• vuso, amatamadhigataâ€™â€™ nti paá¹-ijÄ• nitvÄ• tameva gÄ• thaá¹ƒ abhÄ•
sotÄ• pattiphale patiá¹-á¹-hahitvÄ• Ä• ha --- ``kahaá¹ƒ no satthÄ• â€™â€™ ti? ``veá¸·uvane
Ä• vuso, Ä• yÄ• ma, satthÄ• raá¹ƒ passissÄ• mÄ• â€™â€™ ti. upatisso sabbakÄ• lampi Ä•
saÃ±cayassa satthu guá¹‡e pakÄ• setvÄ• tampi satthu santikaá¹ƒ netukÄ• mo ahosi. so lÄ
antevÄ• sikabhÄ• vaá¹ƒ anicchanto ``na sakkomi cÄ• á¹-i hutvÄ• udakasiÃ±canaá¹ƒ hotuâ€
anekehi kÄ• raá¹‡ehi taá¹ƒ saÃ±Ã±Ä• petuá¹ƒ asakkontÄ• attano ovÄ• de vattamÄ• nehi a
antevÄ• sikehi saddhiá¹ƒ veá¸·uvanaá¹ƒ agamaá¹ƒsu. satthÄ• te dÅ«ratova Ä• gacchante
sÄ• vakayugaá¹ƒ bhavissati, aggaá¹ƒ bhaddayugaâ€™â€™ nti vatvÄ• tesaá¹ƒ parisÄ• ya
desetvÄ• arahatte patiá¹-á¹-hÄ• petvÄ• ehibhikkhubhÄ• vena upasampadaá¹ƒ adÄ• si. yat
aggasÄ• vakÄ• nampi iddhimayapattacÄ«varaá¹ƒ Ä• gatameva. uparimaggattayakiccaá¹ƒ p
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa mahantatÄ• ya.

tesu Ä• yasmÄ• mahÄ• moggallÄ• no pabbajitato sattame divase magadharaá¹-á¹-he kalla
karonto thinamiddhe okkamante satthÄ• rÄ• \Ee 212/ saá¹ƒvejito thinamiddhaá¹ƒ vinodetvÄ
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ \Ne I 216/ suá¹‡anto eva uparimaggattayaá¹ƒ adhigantvÄ• s
matthakaá¹ƒ pÄ• puá¹‡i. Ä• yasmÄ• sÄ• riputto pabbajjÄ• ya addhamÄ• saá¹ƒ atikkamitvÄ
rÄ• jagahe sÅ«karakhataleá¹‡e viharanto attano bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• ja
vedanÄ• pariggahasuttante (MN II 201 Ä• dayo) desiyamÄ• ne desanÄ• nusÄ• rena Ã±Ä• â
vaá¸• á¸• hitaá¹ƒ bhattaá¹ƒ bhuÃ±janto viya sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa matthakaá¹ƒ
aggasÄ• vakÄ• naá¹ƒ satthu samÄ«pe eva sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ matthakaá¹ƒ

evaá¹ƒ pattasÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡o Ä• yasmÄ• sÄ• riputto ``kena kammena ayaá¹
Ä• vajjento taá¹ƒ Ã±atvÄ• pÄ«tisomanassavasena udÄ• naá¹ƒ udÄ• nento ``himavantassa

tena vuttaá¹ƒ ---

<141> á¹• 21 ``himavantassa avidÅ«re, lambako nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• â€™â€™ ti ||

tattha __himavantassÄ• _ti himo assa atthÄ«ti himavÄ• , tassa himavantassa __avidÅ«re_
himÄ• layapaá¹-ibaddhavanehi attho. __lambako nÄ• ma ___pabbato_ti evaá¹ƒnÄ• mako p
sukato mayha_nti tasmiá¹ƒ lambake pabbate mayhaá¹ƒ mamatthÄ• ya kato assamo araÃ±Â
assamo. natthi paviá¹-á¹-hÄ• naá¹ƒ samo parissamo etthÄ• ti vÄ• assamo, so itthambhÅ«to
kato, rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nakuá¹-imaá¹‡á¸• apÄ• divasena sundarenÄ• kÄ• ren
__paá¹‡á¹‡asÄ• lÄ• _ti usÄ«rapabbajÄ• dÄ«hi paá¹‡á¹‡ehi chÄ• ditÄ• nivasanapaá¹‡á¹‡as

<142> á¹• 21 ``uttÄ• nakÅ«lÄ• nadikÄ• , supatitthÄ• manoramÄ• .

susuddhapulinÄ• kiá¹‡á¹‡Ä• , avidÅ«re mamassamaá¹ƒâ€™â€™ ||

tattha __uttÄ• nakÅ«lÄ• _ti agambhÄ«rÄ• nadÄ«. __supatitthÄ• _ti sundarapatitthÄ• . __m
manÄ• pÄ• . __susuddhapulinÄ• kiá¹‡á¹‡Ä• _ti suá¹-á¹-hu dhavalamuttÄ• dalasadisavÄ• lu
attho. sÄ• itthambhÅ«tÄ• __nadikÄ• _ kunnadÄ« __mamassamaá¹ƒ_ mayhaá¹ƒ assamass
attho. ``assamaâ€™â€™ nti ca sattamyatthe upayogavacananti veditabbaá¹ƒ.

<143> á¹• 21 ``asakkharÄ• \Ne I 217/ \Ee 213/ apabbhÄ• rÄ• , sÄ• du appaá¹-igandhikÄ•

sandatÄ« nadikÄ• tattha, sobhayantÄ• mamassamaá¹ƒâ€™â€™ ||

tattha \Be I 236/ __asakkharÄ• _ti ``pulinÄ• kiá¹‡á¹‡Ä• â€™â€™ ti vuttattÄ• asakkharÄ• s
__apabbhÄ• rÄ• _ti pabbhÄ• ravirahitÄ• , agambhÄ«rakÅ«lÄ• ti attho. __sÄ• du appaá¹-iga
duggandharahitÄ• mayhaá¹ƒ assamapadaá¹ƒ sobhayantÄ« __nadikÄ• _ khuddakanadÄ« _

<144> á¹• 21 ``kumbhÄ«lÄ• makarÄ• cettha, susumÄ• rÄ• ca kacchapÄ• .

sandati nadikÄ• tattha, sobhayantÄ• mamassamaá¹ƒâ€™â€™ ||

tattha __kumbhÄ«la_macchÄ• __makara_macchÄ• ca __susumÄ• rÄ• _ caá¹‡á¸• amacc
__ettha_ etissaá¹ƒ nadiyaá¹ƒ kÄ«á¸·antÄ• ahesunti sambandho. mamassamaá¹ƒ sobhayan
__sandati_ pavattatÄ«ti sambandho.

<145> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

vaggaá¸·Ä• papatÄ• yantÄ• , sobhayanti mamassamaá¹ƒâ€™â€™ ||

__pÄ• á¹-hÄ«na_macchÄ• ca __pÄ• vusÄ• macchÄ• _ ca __balaja_macchÄ• ca __muÃ±
__vaggaá¸·a_macchÄ• ca ete sabbe macchajÄ• tikÄ• ito cito ca __papatÄ• yantÄ• _ nadiy
mama assamapadaá¹ƒ sobhayantÄ«ti attho.

<146> á¹• 21 ``ubho kÅ«lesu nadiyÄ• , pupphino phalino dumÄ• .

ubhato abhilambantÄ• , sobhayanti mamassamaá¹ƒâ€™â€™ ||

tattha __ubho kÅ«lesÅ«_ti tassÄ• nadiyÄ• ubhosu passesu dhuva__pupphino_ dhuva__p
abhilambantÄ• _ nadiyÄ• ubho tÄ«re heá¹-á¹-hÄ• onamantÄ• mama assamaá¹ƒ sobhayan

<147> á¹• 21 ``ambÄ• sÄ• lÄ• ca tilakÄ• , pÄ• á¹-alÄ« sinduvÄ• rakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• mama assameâ€™â€™ ||

tattha \Ne I 218/ __ambÄ• _ti madhupiá¹‡á¸• iambÄ• ca __sÄ• la_rukkhÄ• ca __tilaka_ruk
__pÄ• á¹-ali_rukkhÄ• ca __sinduvÄ• raka_rukkhÄ• ca ete rukkhÄ• niccakÄ• laá¹ƒ __pupp
dibbÄ• gandhÄ• iva mama assame sugandhÄ• __sampavanti_ samantato pavÄ• yantÄ«ti

<148> á¹• 21 ``campakÄ• \Be I 237/ saá¸·alÄ• nÄ«pÄ• , nÄ• gapunnÄ• gaketakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• mama assameâ€™â€™ ||

tattha __campaka_rukkhÄ• ca __saá¸·ala_rukkhÄ• ca suvaá¹‡á¹‡avaá¹-á¹-alasadisapupp
__nÄ• ga_rukkhÄ• ca __punnÄ• ga_rukkhÄ• ca sugandhayantÄ• __ketaka_rukkhÄ• ca e
gandhÄ• riva mama assame __pupphitÄ• _ phullitÄ• __sampavanti_ sugandhaá¹ƒ suá¹-á¹-

<149> á¹• 21 asokÄ• ca ``adhimuttÄ• asokÄ• ca, bhaginÄ«mÄ• lÄ• ca pupphitÄ• .

aá¹…kolÄ• bimbijÄ• lÄ• ca, pupphitÄ• mama assameâ€™â€™ ||

tattha pupphitÄ• __adhimuttaka_rukkhÄ• ca pupphitÄ• __asoka_rukkhÄ• ca pupphitÄ• _
pupphitÄ• __aá¹…kolÄ• _ ca pupphitÄ• __bimbijÄ• lÄ• _ ca ete rukkhÄ• mama assame p
sambandho.

<150> á¹• 21 ``ketakÄ• kandali ceva, godhukÄ• tiá¹‡asÅ«likÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒâ€™â€™ ||

tattha __ketakÄ• _ti sugandhaketakagacchÄ• ca. __kandali_rukkhÄ• ca __godhuka_rukkl
__tiá¹‡asÅ«lika_gacchÄ• ca ete sabbe rukkhajÄ• tikÄ• dibbagandhaá¹ƒ pavÄ• yamÄ• nÄ•
sobhayantÄ«ti attho.

<151> á¹• 21 ``kaá¹‡ikÄ• rÄ• kaá¹‡á¹‡ikÄ• ca, asanÄ• ajjunÄ• bahÅ«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒâ€™â€™ ||

ete kaá¹‡ikÄ• rÄ• dayo rukkhÄ• mama assamaá¹ƒ sakalaá¹ƒ sobhayantÄ• dibbagandhaá

<152> á¹• 21 ``punnÄ• gÄ• \Ne I 219/ giripunnÄ• gÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒâ€™â€™ ||

punnÄ• gÄ• dayo rukkhÄ• dibbagandhaá¹ƒ pavÄ• yamÄ• nÄ• mama assamaá¹ƒ sobhaya

<153> á¹• 21 ``uddÄ• lakÄ• \Ee 215/ ca kuá¹-ajÄ• , kadambÄ• vakulÄ• bahÅ«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒâ€™â€™ ||

uddÄ• lakÄ• dayo \Be I 238/ rukkhÄ• dibbagandhaá¹ƒ vÄ• yamÄ• nÄ• mama assamaá¹ƒ

<154> á¹• 21 ``Ä• á¸·akÄ• isimuggÄ• ca, kadalimÄ• tuluá¹…giyo.

gandhodakena saá¹ƒvaá¸• á¸• hÄ• , phalÄ• ni dhÄ• rayanti teâ€™â€™ ||

tattha ete Ä• á¸·akÄ• dayo gacchÄ• candanÄ• disugandhagandhodakena vaá¸• á¸• hitvÄ•
mama assamaá¹ƒ sobhayantÄ«ti attho.

<155> á¹• 21 ``aÃ±Ã±e pupphanti padumÄ• , aÃ±Ã±e jÄ• yanti kesarÄ«.

aÃ±Ã±e opupphÄ• padumÄ• , pupphitÄ• taá¸·Ä• ke tadÄ• â€™â€™ ||

tattha __aÃ±Ã±e pupphanti ___padumÄ• _ti mama assamassa avidÅ«re taá¸·Ä• ke aÃ±Ã±
ekacce __kesarÄ«_ padumÄ• __jÄ• yanti_ nibbattanti, ekacce padumÄ• __opupphÄ• _ vi

<156> á¹• 21 ``gabbhaá¹ƒ gaá¹‡hanti padumÄ• , niddhÄ• vanti muá¸·Ä• liyo.

siá¹…ghÄ• á¹-ipattamÄ• kiá¹‡á¹‡Ä• , sobhanti taá¸·Ä• ke tadÄ• â€™â€™ ||

tattha __gabbhaá¹ƒ gaá¹‡hanti ___padumÄ• _ti tadÄ• tÄ• pasena hutvÄ• mama vasanas
taá¸·Ä• kabbhantare makuá¸·apupphÄ• dayo gaá¹‡hanti. __muá¸·Ä• liyo_ padumamÅ«lÄ•
kaddamabbhantarato hatthidÄ• á¹-hÄ• viya gacchantÄ«ti attho. pattapupphamÄ• kiá¹‡á¹‡Ä
siá¹…ghÄ• á¹-iyo sobhayantÄ«ti attho.

<157> á¹• 21 ``nayitÄ• \Ne I 220/ ambagandhÄ« ca, uttalÄ« bandhujÄ«vakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• taá¸·Ä• ke tadÄ• â€™â€™ ||

__tadÄ• _ mama vasanasamaye taá¸·Ä• kassa samÄ«pe __nayitÄ• _ ca gacchÄ• __amba
nÄ• ma gacchÄ• ca __bandhujÄ«vakÄ• _ ca ete sabbe \Ee 216/ gacchÄ• __pupphitÄ• _ p
taá¸·Ä• kaá¹ƒ sobhayantÄ«ti attho.

<158> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

saá¹ƒgulÄ• maggurÄ• ceva, vasanti taá¸·Ä• ke tadÄ• â€™â€™ ||

__tadÄ• _ \Be I 239/ mama vasanasamaye nibbhÄ«tÄ• pÄ• á¹-hÄ«nÄ• dayo macchÄ• __

<159> á¹• 21 ``kumbhÄ«lÄ• susumÄ• rÄ• ca, tantigÄ• hÄ• ca rakkhasÄ• .

oguhÄ• ajagarÄ• ca, vasanti taá¸·Ä• ke tadÄ• â€™â€™ ||

__tadÄ• _ mama vasanasamaye mama assamasamÄ«pe __taá¸·Ä• ke_ ete kumbhÄ«lÄ• c
nirÅ«paddavÄ• vasantÄ«ti sambandho.

<160> á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

kokilÄ• sukasÄ• á¸·ikÄ• , upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

tattha mama assamasamÄ«pe saraá¹ƒ nissÄ• ya __pÄ• revatÄ• _pakkhÄ« ca __ravihaá¹ƒ

cakkavÄ• ka_pakkhÄ« ca __kokilÄ• _pakkhÄ« ca __suka_pakkhÄ« ca __sÄ• á¸·ikÄ• _pakk
jÄ«vantÄ«ti sambandho.

<161> á¹• 21 ``kukutthakÄ• kuá¸·Ä«rakÄ• , vane pokkharasÄ• takÄ• .

dindibhÄ• suvapotÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

tattha __kukutthakÄ• _ti evaá¹ƒnÄ• mikÄ• pakkhÄ« ca. __kuá¸·Ä«rakÄ• _ti evaá¹ƒnÄ• mik
__pokkharasÄ• takÄ• _ \Ne I 221/ pakkhÄ« ca __dindibhÄ• _ pakkhÄ« ca __suvapotÄ• _ pa
taá¹ƒ mama assamasamÄ«pe saraá¹ƒ nissÄ• ya jÄ«vantÄ«ti sambandho.

<162> á¹• 21 ``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, kokilÄ• tambacÅ«á¸·akÄ• .

pammakÄ• jÄ«vaá¹ƒjÄ«vÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

sabbe ete haá¹ƒsÄ• dayo pakkhino taá¹ƒ saraá¹ƒ upanissÄ• ya jÄ«vanti jÄ«vikaá¹ƒ pÄ• len

<163> á¹• 21 ``kosikÄ• \Ee 217/ poá¹-á¹-hasÄ«sÄ• ca, kurarÄ• senakÄ• bahÅ«.

mahÄ• kÄ• á¸·Ä• ca sakuá¹‡Ä• , upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

tattha __kosikÄ• _ ca pakkhÄ« __poá¹-á¹-hasÄ«sÄ• _ ca pakkhÄ« __kurarÄ• _ ca pakkhÄ«
__mahÄ• kÄ• á¸·Ä• _ ca pakkhÄ« thale __bahÅ«_ pakkhino taá¹ƒ saraá¹ƒ tassa sarassa sa
kappentÄ«ti attho.

<164> á¹• 21 ``pasadÄ• \Be I 240/ ca varÄ• hÄ• ca, camarÄ• gaá¹‡á¸• akÄ• bahÅ«.

rohiccÄ• sukapotÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

tattha pasadÄ• dayo ete migÄ• __taá¹ƒ saraá¹ƒ_ tasmiá¹ƒ sarasamÄ«pe, bhummatthe upa
paripÄ• lentÄ• viharantÄ«ti attho.

<165> á¹• 21 ``sÄ«habyagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• .

tidhÄ• pabhinnamÄ• taá¹…gÄ• , upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

ete sÄ«hÄ• dayo catuppadÄ• sarasamÄ«pe upaddavarahitÄ• jÄ«vantÄ«ti sambandho.

<166> á¹• 21 ``kinnarÄ• vÄ• narÄ• ceva, athopi vanakammikÄ• .

cetÄ• ca luddakÄ• ceva, upajÄ«vanti taá¹ƒ saraá¹ƒâ€™â€™ ||

ettha \Ne I 222/ ete evaá¹ƒnÄ• mikÄ• kinnarÄ• dayo sattÄ• tasmiá¹ƒ sarasamÄ«pe vasan

<167> á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhukekÄ• sumÄ• riyo.

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, avidÅ«re mamassamaá¹ƒâ€™â€™ ||

tattha ete tindukÄ• dayo rukkhÄ• dhuvaá¹ƒ hemantagimhavassÄ• nasaá¹…khÄ• te kÄ• lat
á¹-hÄ• ne madhuraphalÄ• ni dhÄ• rentÄ«ti sambandho.

<168> á¹• 21 ``kosambÄ• saá¸·alÄ• nimbÄ• , sÄ• duphalasamÄ• yutÄ• .

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, avidÅ«re mamassamaá¹ƒâ€™â€™ ||

tattha ete kosambÄ• dayo rukkhÄ• sÄ• raphalÄ• madhuraphalÄ• uttamaphalÄ• __samÄ
samaá¹…gÄ«bhÅ«tÄ• niccaá¹ƒ phaladhÄ• rino mama assamasamÄ«pe sobhantÄ«ti attho.

<169> á¹• 21 ``harÄ«takÄ• \Ee 218/ Ä• malakÄ• , ambajambuvibhÄ«takÄ• .

kolÄ• bhallÄ• takÄ• billÄ• , phalÄ• ni dhÄ• rayanti teâ€™â€™ ||

te harÄ«takÄ• dayo rukkhÄ• mama assamasamÄ«pe jÄ• tÄ• niccaá¹ƒ phalÄ• ni dhÄ• ray

<170> á¹• 21 ``Ä• luvÄ• \Be I 241/ ca kaá¸·ambÄ• ca, biá¸·Ä• lÄ«takkaá¸·Ä• ni ca.

jÄ«vakÄ• sutakÄ• ceva, bahÅ«kÄ• mama assameâ€™â€™ ||

ete Ä• luvÄ• dayo mÅ«laphalÄ• khuddÄ• madhurasÄ• mama assamasamÄ«pe bahÅ« sa

<171> á¹• 21 ``assamassÄ• vidÅ«ramhi, taá¸·Ä• kÄ• suá¹ƒ sunimmitÄ• .

acchodakÄ• sÄ«tajalÄ• , supatitthÄ• manoramÄ• â€™â€™ ||

tattha __assamassÄ• vidÅ«ramhi_ assamassa samÄ«pe __sunimmitÄ• _ suá¹-á¹-hu Ä• roh
I 223/ nimmitÄ• __acchodakÄ• _ vippasannodakÄ• __sÄ«tajalÄ• _ sÄ«todakÄ• __supatitt

__manoramÄ• _ somanassakarÄ• taá¸·Ä• kÄ• __Ä• suá¹ƒ_ ahesunti attho.

<172> á¹• 21 ``padumuppalasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamÄ• yutÄ• .

mandÄ• lakehi saÃ±channÄ• , dibbagandhopavÄ• yatiâ€™â€™ ||

tattha padumehi ca uppalehi ca __saÃ±channÄ• _ paripuá¹‡á¹‡Ä• __puá¹‡á¸• arÄ«kehi sa
__mandÄ• lakehi_ ca __saÃ±channÄ• _ gahanÄ«bhÅ«tÄ• taá¸·Ä• kÄ• dibbagandhÄ• ni u
attho.

<173> á¹• 21 ``evaá¹ƒ sabbaá¹…gasampanne, pupphite phalite vane.

sukate assame ramme, viharÄ• mi ahaá¹ƒ tadÄ• â€™â€™ ||

tattha __evaá¹ƒ sabbaá¹…gasampanne_ti abbehi nadikÄ• diavayavehi sampanne paripuá¹
gahanÄ«bhÅ«te __vane sukate_ ramaá¹‡Ä«ye __assame_ araÃ±Ã±Ä• vÄ• se __tadÄ• _ tÄ
viharÄ• mÄ«ti attho.

ettÄ• vatÄ• \Ee 219/ assamasampattiá¹ƒ dassetvÄ• idÄ• ni attano sÄ«lÄ• diguá¹‡asampa

<174> á¹• 21 ``sÄ«lavÄ• vatasampanno, jhÄ• yÄ« jhÄ• narato sadÄ• .

paÃ±cÄ• bhiÃ±Ã±Ä• balappatto, suruci nÄ• ma tÄ• pasoâ€™â€™ ti || --- Ä• ha.

tattha \Be I 242/ __sÄ«lavÄ• _ti jhÄ• nasampayuttacatupÄ• risuddhisÄ«lasadisehi paÃ±cah
attho. __vatasampanno_ti ``ito paá¹-á¹-hÄ• ya gharÄ• vÄ• saá¹ƒ paÃ±ca kÄ• maguá¹‡e vÄ•
vatasamÄ• dÄ• nena sampanno. __jhÄ• yÄ«_ti lakkhaá¹‡Å«panijjhÄ• naÄ• rammaá¹‡Å«pa
__jhÄ• narato_ti etesu jhÄ• nesu rato allÄ«no __sadÄ• _ sampuá¹‡á¹‡o. __paÃ±cÄ• bhiÃ±
iddhividhadibbasotaparacittavijÄ• nanapubbenivÄ• sÄ• nussatidibbacakkhusaá¹…khÄ• tÄ•
visesapaÃ±Ã±Ä• hi balasampanno, paripuá¹‡á¹‡oti attho. nÄ• mena __suruci nÄ• ma_ tÄ•
sambandho.

ettakena \Ne I 224/ attano guá¹‡asampattiá¹ƒ dassetvÄ• parisasampattiá¹ƒ dassento ---

<175> á¹• 21 ``catuvÄ«sasahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahuá¹ƒ.

sabbe maá¹ƒ brÄ• hmaá¹‡Ä• ete, jÄ• timanto yasassinoâ€™â€™ ti || --- Ä• dimÄ• ha.

tattha ete sabbe catuvÄ«satisahassabrÄ• hmaá¹‡Ä• mayhaá¹ƒ sissÄ• __jÄ• timanto_ jÄ• parivÄ• rasampannÄ• maá¹ƒ upaá¹-á¹-hahunti sambandho.

<176> á¹• 21 ``lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe.

padakÄ• veyyÄ• karaá¹‡Ä• , sadhamme pÄ• ramiá¹ƒ gatÄ• â€™â€™ ||

tattha __lakkhaá¹‡e_ti lakkhaá¹‡asatthe. sabbalokiyÄ• naá¹ƒ itthipurisÄ• naá¹ƒ ``imehi lakk samannÄ• gatÄ• dukkhitÄ• bhavanti, imehi sukhitÄ• bhavantÄ«â€™â€™ ti lakkhaá¹‡aá¹ƒ gantho lakkhaá¹‡aá¹ƒ, tasmiá¹ƒ lakkhaá¹‡e ca. __itihÄ• se_ti ``itiha Ä• sa itiha Ä• sÄ• â€™â vuttavacanapaá¹-idÄ«pake ganthe. lakkhaá¹‡e ca itihÄ• se ca __pÄ• ramiá¹ƒ_ pariyosÄ• na rukkhapabbatÄ• dÄ«naá¹ƒ nÄ• mappakÄ• sakaganthaá¹ƒ ``nighaá¹‡á¸• Å«â€™â€™ ti vucc kiriyÄ• kappavikappÄ• naá¹ƒ kavÄ«naá¹ƒ upakÄ• rako gantho. nighaá¹‡á¸• uyÄ• saha vatt keá¹-ubhena saha vattatÄ«ti sakeá¹-ubhaá¹ƒ, tasmiá¹ƒ sanighaá¹‡á¸• usakeá¹-ubhe vedatta \Ee 220/ sambandho. __padakÄ• _ti nÄ• mapadasamÄ• sataddhitÄ• khyÄ• takitakÄ• dipad __veyyÄ• karaá¹‡Ä• ni_ candapÄ• á¹‡inÄ«yakalÄ• pÄ• dibyÄ• karaá¹‡e chekÄ• . __sadhar dhamme brÄ• hmaá¹‡adhamme vedattaye pÄ• ramiá¹ƒ pariyosÄ• naá¹ƒ gatÄ• pattÄ• ti att

<177> á¹• 21 ``uppÄ• tesu nimittesu, lakkhaá¹‡esu ca kovidÄ• .

pathabyÄ• bhÅ«mantalikkhe, mama sissÄ• susikkhitÄ• â€™â€™ ||

tattha ukkÄ• pÄ• tabhÅ«mikampÄ• dikesu __uppÄ• tesu_ ca subhanimittÄ• subhanimittesu itthilakkhaá¹‡apurisalakkhaá¹‡amahÄ• purisalakkhaá¹‡esu ca __kovidÄ• _ chekÄ• . pathav sakalaloke ca __antalikkhe_ Ä• kÄ• se cÄ• ti sabbattha mama sissÄ• susikkhitÄ• .

<178> á¹• 21 ``appicchÄ• \Ne I 225/ nipakÄ• ete, appÄ• hÄ• rÄ• alolupÄ• .

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , parivÄ• renti maá¹ƒ sadÄ• â€™â€™ ||

tattha __appicchÄ• _ti appakenÄ• pi yÄ• pentÄ• . __nipakÄ• _ti nepakkasaá¹…khÄ• tÄ• ya __appÄ• hÄ• rÄ• _ti ekÄ• hÄ• rÄ• ekabhattikÄ• ti attho. __alolupÄ• _ti lolupataá¹‡hÄ• ya a __lÄ• bhÄ• lÄ• bhenÄ• _ti lÄ• bhena alÄ• bhena ca __santuá¹-á¹-hÄ• _ somanassÄ• ete m niccakÄ• laá¹ƒ maá¹ƒ __parivÄ• renti_ upaá¹-á¹-hahantÄ«ti attho.

<179> á¹• 21 ``jhÄ• yÄ« jhÄ• naratÄ• dhÄ«rÄ• , santacittÄ• samÄ• hitÄ• .

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayantÄ• , parivÄ• renti maá¹ƒ sadÄ• â€™â€™ ||

tattha __jhÄ• yÄ«_ti lakkhaá¹‡Å«panijjhÄ• naÄ• rammaá¹‡Å«panijjhÄ• nehi samannÄ• gat
__jhÄ• naratÄ• _ti tesu ca jhÄ• nesu ratÄ• allÄ«nÄ• . __dhÄ«rÄ• _ti dhitisampannÄ• . __sa
vÅ«pasantamanÄ• . __samÄ• hitÄ• _ti ekaggacittÄ• . __Ä• kiÃ±caÃ±Ã±a_nti nippalibodhab
icchantÄ• . itthambhÅ«tÄ• me sissÄ• sadÄ• maá¹ƒ parivÄ• rentÄ«ti sambandho.

<180> á¹• 21 ``abhiÃ±Ã±Ä• pÄ• ramippattÄ• , pettike gocare ratÄ• .

antalikkhacarÄ• dhÄ«rÄ• , parivÄ• renti maá¹ƒ sadÄ• â€™â€™ ||

tattha __abhiÃ±Ã±Ä• pÄ• ramippattÄ• _ti paÃ±casu abhiÃ±Ã±Ä• su pÄ• ramiá¹ƒ pariyosÄ•
__pettike gocare ratÄ• _ti buddhÄ• nuÃ±Ã±Ä• tÄ• ya aviÃ±Ã±attiyÄ• \Be I 244/ laddhe Ä• h
__antalikkhacarÄ• _ti \Ee 221/ antalikkhena Ä• kÄ• sena gacchantÄ• Ä• gacchantÄ• cÄ• t
thirabhÅ«tÄ• sÄ«habyagghÄ• diparissaye acchambhitasabhÄ• vÄ• ti attho. evaá¹ƒbhÅ«tÄ•
parivÄ• rentÄ«ti attho.

<181> á¹• 21 ``saá¹ƒvutÄ• chasu dvÄ• resu, anejÄ• rakkhitindriyÄ• .

asaá¹ƒsaá¹-á¹-hÄ• ca te dhÄ«rÄ• , mama sissÄ• durÄ• sadÄ• â€™â€™ ||

tattha cakkhÄ• dÄ«su chasu dvÄ• resu rÅ«pÄ• dÄ«su chasu Ä• rammaá¹‡esu __saá¹ƒvutÄ
rakkhitagopitadvÄ• rÄ• ti attho. __anejÄ• _ nittaá¹‡hÄ• __rakkhitindriyÄ• _ gopitacakkhÄ• c
__asaá¹ƒsaá¹-á¹-hÄ• _ Ã±Ä• tÄ«hi \Ne I 226/ gahaá¹-á¹-hehi amissÄ«bhÅ«tÄ• ti attho. __du
Ä• sadÄ• , Ä• sÄ• detuá¹ƒ ghaá¹-á¹-etuá¹ƒ asakkuá¹‡eyyÄ• ayoggÄ• ti attho.

<182> á¹• 21 ``pallaá¹…kena nisajjÄ• ya, á¹-hÄ• nacaá¹…kamanena ca.

vÄ«tinÄ• menti te rattiá¹ƒ, mama sissÄ• durÄ• sadÄ• â€™â€™ ||

tattha mama sissÄ• __pallaá¹…kena_ Å«rubaddhÄ• sanena seyyaá¹ƒ vihÄ• ya nisajjÄ• ya
ca sakalaá¹ƒ rattiá¹ƒ visesena __atinÄ• menti_ atikkÄ• mentÄ«ti sambandho.

<183> á¹• 21 ``rajanÄ«ye na rajjanti, dussanÄ«ye na dussare.

mohanÄ«ye na muyhanti, mama sissÄ• durÄ• sadÄ• â€™â€™ ||

te itthambhÅ«tÄ• mama sissÄ• tÄ• pasÄ• __rajanÄ«ye_ rajjitabbe vatthusmiá¹ƒ __na rajj
uppÄ• denti. __dussanÄ«ye_ dussitabbe dosaá¹ƒ uppÄ• detuá¹ƒ yutte vatthumhi __na duss

__mohanÄ«ye_ mohituá¹ƒ yutte vatthumhi __na muyhanti_ mohaá¹ƒ na karonti, paÃ±Ã±Ä•
attho.

<184> á¹• 21 ``iddhiá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• te, vattanti niccakÄ• likaá¹ƒ.

pathaviá¹ƒ te pakampenti, sÄ• rambhena durÄ• sadÄ• â€™â€™ ||

te mama sissÄ• ``ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hotÄ«â€™â€™ t
iddhivikubbanaá¹ƒ niccakÄ• likaá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• vattantÄ«ti \Be I 245/ sambandho
udakepi pathaviá¹ƒ nimminitvÄ• iriyÄ• pathaá¹ƒ pakampentÄ«ti attho. __sÄ• rambhena_ yu
kalahakaraá¹‡ena na Ä• sÄ• detabbÄ• ti attho.

<185> á¹• 21 ``kÄ«á¸·amÄ• nÄ• \Ee 222/ ca te sissÄ• , kÄ«á¸·anti jhÄ• nakÄ«á¸·itaá¹ƒ.

jambuto phalamÄ• nenti, mama sissÄ• durÄ• sadÄ• â€™â€™ ||

te mama sissÄ• __kÄ«á¸·amÄ• nÄ• _ paá¹-hamajjhÄ• nÄ• dikÄ«á¸·aá¹ƒ kÄ«á¸·anti laá¸·an
__jambuto_ \Ne I 227/ __phalamÄ• nentÄ«_ti himavantamhi satayojanubbedhajamburukkha
jambuphalaá¹ƒ iddhiyÄ• gantvÄ• Ä• nentÄ«ti attho.

<186> á¹• 21 ``aÃ±Ã±e gacchanti goyÄ• naá¹ƒ, aÃ±Ã±e pubbavidehakaá¹ƒ.

aÃ±Ã±e ca uttarakuruá¹ƒ, esanÄ• ya durÄ• sadÄ• â€™â€™ ||

tesaá¹ƒ mama sissÄ• naá¹ƒ antare __aÃ±Ã±e_ ekacce __goyÄ• naá¹ƒ_ aparagoyÄ• naá¹ƒ
__pubbavidehakaá¹ƒ_ dÄ«paá¹ƒ gacchanti, ekacce __uttarakuruá¹ƒ_ dÄ«paá¹ƒ gacchanti, t
á¹-hÄ• nesu __esanÄ• ya_ gavesanÄ• ya paccayapariyesanÄ• ya gacchantÄ«ti sambandho

<187> á¹• 21 ``purato pesenti khÄ• riá¹ƒ, pacchato ca vajanti te.

catuvÄ«sasahassehi, chÄ• ditaá¹ƒ hoti ambaraá¹ƒâ€™â€™ ||

te mama sissÄ• Ä• kÄ• sena gacchamÄ• nÄ• __khÄ• riá¹ƒ_ tÄ• pasaparikkhÄ• rabharitaá
paá¹-hamaá¹ƒ abhimukhaÃ±ca taá¹ƒ pesetvÄ• sayaá¹ƒ tassa pacchato gacchantÄ«ti attho.
catuvÄ«sasahassehi tÄ• pasehi __ambaraá¹ƒ_ Ä• kÄ• satalaá¹ƒ __chÄ• ditaá¹ƒ_ paá¹-icch

<188> á¹• 21 ``aggipÄ• kÄ« anaggÄ« ca, dantodukkhalikÄ• pi ca.

asmena koá¹-á¹-itÄ• keci, pavattaphalabhojanÄ• â€™â€™ ||

tattha __keci_ ekacce mama sissÄ• __aggipÄ• kÄ«_ phalÄ• phalapaá¹‡á¹‡Ä• dayo pacitv
__anaggÄ«_ aggÄ«hi apacitvÄ• Ä• makameva khÄ• danti, ekacce dantikÄ• dantehiyeva ta
khÄ• danti. ekacce __udukkhalikÄ• _ udukkhalehi koá¹-á¹-etvÄ• khÄ• danti. ekacce __asm
pÄ• sÄ• á¹‡ena koá¹-á¹-etvÄ• khÄ• danti. ekacce sayaá¹ƒ patitaphalÄ• hÄ• rÄ• ti sambandh

<189> á¹• 21 ``udakorohaá¹‡Ä• \Be I 246/ keci, sÄ• yaá¹ƒ pÄ• to sucÄ«ratÄ• .

toyÄ• bhisecanakarÄ• , mama sissÄ• durÄ• sadÄ• â€™â€™ ||

durÄ• sadÄ• mama sissÄ• keci __sucÄ«ratÄ• _ suddhikÄ• mÄ• sÄ• yaá¹ƒ pÄ• to ca __u
attho. keci __toyÄ• bhisecanakarÄ• _ udakena attani abhisiÃ±canakarÄ• ti attho.

<190> á¹• 21 ``parÅ«á¸·hakacchanakhalomÄ• \Ne I 228/ \Ee 223/, paá¹…kadantÄ• rajass

gandhitÄ• sÄ«lagandhena, mama sissÄ• durÄ• sadÄ• â€™â€™ ||

tattha te durÄ• sadÄ• mama sissÄ• __kacchesu_ ubhayakacchesu ca hatthapÄ• desu ca
dÄ«ghanakhalomÄ• ti attho. khurakammarahitattÄ• amaá¹‡á¸• itÄ• apasÄ• dhitÄ• ti adhipp
iá¹-á¹-hakacuá¹‡á¹‡akhÄ«rapÄ• sÄ• á¹‡acuá¹‡á¹‡Ä• dÄ«hi dhavalamakatattÄ• malaggahit
__rajassirÄ• _ti telamakkhanÄ• dirahitattÄ• dhÅ«lÄ«hi makkhitasÄ«sÄ• ti attho. __gandhitÄ
jhÄ• nasamÄ• dhisamÄ• pattÄ«hi sampayuttasÄ«lena samaá¹…gÄ«bhÅ«tattÄ• lokiyasÄ«la
sugandhÄ«bhÅ«tÄ• ti attho. __mama sissÄ• durÄ• sadÄ• _ti imehi vuttappakÄ• raguá¹‡ehi
Ä• sÄ• detuá¹ƒ ghaá¹-á¹-etuá¹ƒ asakkuá¹‡eyyÄ• mama sissÄ• ti sambandho.

<191> á¹• 21 ``pÄ• tova sannipatitvÄ• , jaá¹-ilÄ• uggatÄ• panÄ• .

lÄ• bhÄ• lÄ• bhaá¹ƒ pakittetvÄ• , gacchanti ambare tadÄ• â€™â€™ ||

tattha __pÄ• tova sannipatitvÄ• _ti sattamyatthe topaccayo, pÄ• tarÄ• sakÄ• leyeva mama
attho. __uggatÄ• panÄ• _ pÄ• kaá¹-atapÄ• patthaá¹-atapÄ• __jaá¹-ilÄ• _ jaá¹-Ä• dhÄ• rinc
__lÄ• bhÄ• lÄ• bhaá¹ƒ pakittetvÄ• _ khuddake ca mahante ca lÄ• bhe pÄ• kaá¹-e katvÄ• _
__ambare_ Ä• kÄ• satale gacchantÄ«ti sambandho.

<192> puna tesaá¹ƒ yeva guá¹‡e pakÄ• sento __etesaá¹ƒ pakkamantÄ• na_ntiÄ• dimÄ• ha
__pakkamantÄ• naá¹ƒ_ gacchantÄ• naá¹ƒ __etesaá¹ƒ_ tÄ• pasÄ• naá¹ƒ vÄ• kacÄ«rajanito
__muditÄ• honti devatÄ• _ti evaá¹ƒ mahÄ• saddaá¹ƒ pavattetvÄ• gacchantÄ• naá¹ƒ ajinac

santuá¹-á¹-hÄ• ``sÄ• dhu sÄ• dhu, ayyÄ• â€™â€™ ti somanassajÄ• tÄ• devatÄ• __mudit
sambandho.

<193> __disodisa_nti te isayo __antalikkhacarÄ• _ Ä• kÄ• sacÄ• rino dakkhiá¹‡Ä• disÄ• nu
gacchantÄ«ti sambandho. __sake balenupatthaddhÄ• _ti attano sarÄ«rabalena vÄ• jhÄ• na
__yadicchakaá¹ƒ_ yattha yattha gantukÄ• mÄ• , tattha tattheva gacchantÄ«ti sambandho.

<194> puna tesamevÄ• nubhÄ• vaá¹ƒ pakÄ• sento __pathavÄ«kampakÄ• ete_tiÄ• dimÄ•
icchÄ• cÄ• rÄ• __pathavÄ«kampakÄ• _ medanÄ«saÃ±calanajÄ• tikÄ• __nabhacÄ• rino_ A
I 229/ uggatatejÄ• patthaá¹-atejÄ• __duppasahÄ• _ pasayha abhibhavitvÄ• pavattituá¹ƒ a
duppasahÄ• . __sÄ• garova akhobhiyÄ• _ti aÃ±Ã±ehi akhobhiyo anÄ• luá¸·ito sÄ• garo iva
akhobhiyÄ• kampetuá¹ƒ asakkuá¹‡eyyÄ• hontÄ«ti sambandho.

<195> __á¹-hÄ• nacaá¹…kamino kecÄ«_ti tesaá¹ƒ mama sissÄ• naá¹ƒ antare ekacce isayo
á¹-hÄ• niriyÄ• pathacaá¹…kamaniriyÄ• pathasampannÄ• , ekacce isayo __nesajjikÄ• _ \Ee
nisajjiriyÄ• pathasampannÄ• , ekacce isayo __pavattabhojanÄ• _ sayaá¹ƒpatitapaá¹‡á¹‡Ä•
yuttattÄ• durÄ• sadÄ• ti sambandho.

<196> te sabbe thomento __mettÄ• vihÄ• rino_tiÄ• dimÄ• ha. tattha ``aparimÄ• á¹‡esu cak
sattÄ• sukhÄ« hontÅ«â€™â€™ tiÄ• dinÄ• sinehalakkhaá¹‡Ä• ya mettÄ• ya pharitvÄ• viha
pavattentÄ«ti __mettÄ• vihÄ• rino_ ete mama sissÄ• ti attho. sabbe te isayo __sabbapÄ• á¹
sattÄ• naá¹ƒ __hitesÄ«_ hitagavesakÄ• . __anattukkaá¹ƒsakÄ• _ attÄ• naá¹ƒ na ukkaá¹ƒsa
kaÃ±ci puggalaá¹ƒ __na vambhenti_ nÄ«caá¹ƒ katvÄ• na maÃ±Ã±antÄ«ti attho.

<197> te mama sissÄ• sÄ«lasamÄ• dhisamÄ• pattiguá¹‡ayuttattÄ• sÄ«harÄ• jÄ• iva __a
__gajarÄ• jÄ• iva_ hatthirÄ• jÄ• viya __thÄ• mavÄ• _ sarÄ«rabalajhÄ• nabalasampannÄ•
__durÄ• sadÄ• _ ghaá¹-á¹-etumasakkuá¹‡eyyÄ• mama santike Ä• gacchantÄ«ti sambandh

<198> tato \Be I 248/ attano Ä• nubhÄ• vassa dassanalesena pakÄ• sento __vijjÄ• dharÄ•
mantasajjhÄ• yÄ• divijjÄ• dharÄ• ca rukkhapabbatÄ• dÄ«su vasantÄ• bhummadevatÄ• ca
__nÄ• gÄ• _ ca __gandhabba_devÄ• ca caá¹‡á¸• Ä• __rakkhasÄ• _ ca __kumbhaá¹‡á¸• A
icchiticchitanimmÄ• nasamatthÄ• __garuá¸·Ä• _ ca taá¹ƒ saraá¹ƒ upajÄ«vantÄ«ti samband
samÄ«pe vasantÄ«ti attho.

<199> punapi tesaá¹ƒyeva attano sissatÄ• pasÄ• naá¹ƒ guá¹‡e vaá¹‡á¹‡ento __te jaá¹-Ä•
khÄ• ribharitÄ• _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthameva. __khÄ• ribhÄ• ra_nti uda
tÄ• pasaparikkhÄ• raá¹ƒ.

<207> punapi attano guá¹‡e pakÄ• sento __uppÄ• te supine cÄ• pÄ«_tiÄ• dimÄ• ha. tattha
230/ nipphattiá¹ƒ gatattÄ• nakkhattapÄ• á¹-he ca chekattÄ• ``imassa rÄ• jakumÄ• rassa up
subhaá¹ƒ asubhaâ€™â€™ nti uppÄ• talakkhaá¹‡e ca supine ca pavattiá¹ƒ pucchitena ``idaá
idaá¹ƒ asubhaâ€™â€™ nti supinanipphattikathane ca sabbesaá¹ƒ itthipurisÄ• naá¹ƒ hatthap
suá¹-á¹-hu sikkhito sakalajambudÄ«pe pavattamÄ• naá¹ƒ mantapadaá¹ƒ lakkhaá¹‡amantak
ahaá¹ƒ tadÄ• mama tÄ• pasakÄ• le dhÄ• remÄ«ti sambandho.

<208> attano byÄ• karaá¹‡aá¹ƒ buddhaguá¹‡apubbaá¹…gamaá¹ƒ pakÄ• sento __anomada
omakanti anomaá¹ƒ. maá¹ƒsacakkhudibbacakkhusamantacakkhudhammacakkhubuddhaca
passanaá¹ƒ dassanaá¹ƒ nÄ• ma, anomaá¹ƒ dassanaá¹ƒ yassa bhagavato so bhagavÄ• __
bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi __bhagavÄ• _ lokassa jeá¹-á¹-haseá¹-á¹-hattÄ• __lo
Ä• sabhoti tayo gavajeá¹-á¹-hakÄ• . tattha gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á
gavasatasahassajeá¹-á¹-hako Ä• sabho, narÄ• naá¹ƒ Ä• sabho __narÄ• sabho_ paá¹-ividdh
vivekakÄ• mo_ ekÄ«bhÄ• vaá¹ƒ icchanto __himavantaá¹ƒ_ himÄ• layapabbataá¹ƒ upÄ• ga

<209> __ajjhogÄ• hetvÄ• himavanta_nti himavantasamÄ«paá¹ƒ ogÄ• hetvÄ• pavisitvÄ• ti
uttÄ• natthameva.

210-1__._ __jalitaá¹ƒ_ \Be I 249/ jalamÄ• naá¹ƒ indÄ«varapupphaá¹ƒ iva, __hutÄ• sanaá¹ƒ
__Ä• dittaá¹ƒ_ Ä• bhÄ• yutaá¹ƒ aggikkhandhaá¹ƒ iva, __gagane_ Ä• kÄ• se jotamÄ• naá¹ƒ
phullaá¹ƒ sÄ• larÄ• jaá¹ƒ iva, nisinnaá¹ƒ lokanÄ• yakaá¹ƒ addasanti sambandho.

<213> devÄ• naá¹ƒ devo devadevo, taá¹ƒ __devadevaá¹ƒ_ disvÄ• na tassa __lakkhaá¹‡aá
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asaÃ±jÄ• nanakÄ• raá¹‡aá¹ƒ. ``buddho nu kho na vÄ• b
__upadhÄ• rayiá¹ƒ_ vicÄ• resiá¹ƒ. __cakkhumaá¹ƒ_ paÃ±cahi cakkhÅ«hi cakkhumantaá¹ƒ j
passÄ• mÄ«ti sambandho.

<214> __caraá¹‡uttame_ uttamapÄ• datale __sahassÄ• rÄ• ni_ cakkalakkhaá¹‡Ä• ni dissa
tÄ• ni lakkhaá¹‡Ä• ni disvÄ• tathÄ• gate __niá¹-á¹-haá¹ƒ gacchiá¹ƒ_ sanniá¹-á¹-hÄ• naá¹ƒ a
Ä• sinti attho. sesaá¹ƒ uttÄ• natthameva.

<218> __sayambhÅ«_ sayameva bhÅ«tÄ• . __amitodaya_ amitÄ• naá¹ƒ aparimÄ• á¹‡Ä• n
uá¹-á¹-hÄ• naá¹-á¹-hÄ• na \Ne I 231/, idaá¹ƒ padadvayaá¹ƒ Ä• lapanameva. __imaá¹ƒ lokaá
__saá¹ƒ_ suá¹-á¹-hu __uddharasi_ saá¹ƒsÄ• rato uddharitvÄ• nibbÄ• nathalaá¹ƒ pÄ• pesÄ
tava dassanaá¹ƒ __Ä• gamma_ Ä• gantvÄ• __kaá¹…khÄ• sotaá¹ƒ_ vicikicchÄ• mahoghaá
sambandho.

<219> bhagavantaá¹ƒ thomento tÄ• paso __tuvaá¹ƒ satthÄ• _tiÄ• dimÄ• ha. tattha, bhante

sadevakassa lokassa __satthÄ• _ Ä• cariyo uttamaá¹-á¹-hena tvameva __ketu_ ucco, sakal
tvameva __dhajo, _ lokattaye uggatattÄ• tvameva __yÅ«po_ ussÄ• pitathambhasadiso, __
sabbasattÄ• naá¹ƒ tvameva __parÄ• yaá¹‡o_ uttamagamanÄ«yaá¹-á¹-hÄ• naá¹ƒ tvameva \
patiá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ lokassa mohandhakÄ• ravidhamanato tvameva __dÄ«po_ telap
dvipadÄ• naá¹ƒ devabrahmamanussÄ• naá¹ƒ uttamo seá¹-á¹-hoti sambandho.

<220> puna bhagavantaá¹ƒyeva thomento __sakkÄ• samudde udaka_ntiÄ• dimÄ• ha. tatt
caturÄ• sÄ«tiyojanasahassagambhÄ«re samudde udakaá¹ƒ Ä• á¸·hakena \Be I 250/ __pam
bhaveyya, bhante, sabbaÃ±Ã±u tava Ã±Ä• á¹‡aá¹ƒ ``ettakaá¹ƒ pamÄ• á¹‡aâ€™â€™ nti __
sakkÄ• ti attho.

<221> __tulamaá¹‡á¸• ale_ tulapaÃ±jare á¹-hapetvÄ• __pathaviá¹ƒ_ medaniá¹ƒ dhÄ• retu
sabbaÃ±Ã±u tava Ã±Ä• á¹‡aá¹ƒ dhÄ• retuá¹ƒ na tu eva sakkÄ• ti sambandho.

<222> bhante, sabbaÃ±Ã±u __Ä• kÄ• so_ sakalantalikkhaá¹ƒ rajjuyÄ• vÄ• aá¹…gulena v
tava pana Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡Ä• kÄ• saá¹ƒ na tu eva __pametave_ minituá¹ƒ sakkÄ• ti

<223> __mahÄ• samudde udaka_nti caturÄ• sÄ«tiyojanasahassagambhÄ«re sÄ• gare __a
catunahutÄ• dhikadviyojanasatasahassabahalaá¹ƒ __akhilaá¹ƒ pathavi_Ã±ca __jahe_ jahey
kareyya buddhassa Ã±Ä• á¹‡aá¹ƒ __upÄ• dÄ• ya_ gahetvÄ• tuleyya samaá¹ƒ kareyya. __u
yujjare_ na yojeyyuá¹ƒ. Ã±Ä• á¹‡ameva adhikanti attho.

<224> __cakkhuma_ paÃ±cahi cakkhÅ«hi cakkhumanta, Ä• lapanametaá¹ƒ. saha devehi p
sÄ• mivacanaá¹ƒ. sadevake lokasmiá¹ƒ antare __yesaá¹ƒ_ yattakÄ• naá¹ƒ sattÄ• naá¹ƒ citt
tattakÄ• sacittakÄ• sattÄ• tava Ã±Ä• á¹‡amhi __antojÄ• lagatÄ• _ Ã±Ä• á¹‡ajÄ• lasmiá¹ƒ
sambandho, Ã±Ä• á¹‡ajÄ• lena sabbasatte passasÄ«ti attho.

<225> bhante \Ne I 232/, __sabbaÃ±Ã±u_ sabbadhammajÄ• nanaka, tvaá¹ƒ __yena Ã±Ä•
sakalaá¹ƒ uttamaá¹ƒ __bodhiá¹ƒ_ nibbÄ• naá¹ƒ __patto_ adhigato __asi_ bhavasi, tena Ã±
aÃ±Ã±atitthiye __maddasÄ«_ abhibhavasÄ«ti sambandho.

<226> tena tÄ• pasena thomitÄ• kÄ• raá¹ƒ pakÄ• sentÄ• dhammasaá¹…gÄ• hakÄ• therÄ
Ä• haá¹ƒsu. tattha __imÄ• gÄ• thÄ• _ti ettakÄ• hi gÄ• thÄ• hi __thavitvÄ• na_ thomanaá¹ƒ
nÄ• ma tÄ• paso __sesaá¹-á¹-hakathÄ• su_ (Mp I 1.189-190; Dhp-a I sÄ• riputtattheravatth
``saradamÄ• á¹‡avoâ€™â€™ ti Ä• gato. so aá¹-á¹-hakathÄ• nayato pÄ• á¹-hoyeva pamÄ• a
ajjhÄ• sayo nibbÄ• nÄ• layo assÄ• ti __suruci_. sarati gacchati indriyadamanÄ• ya \Be I 251
iti dvayampi tasseva nÄ• maá¹ƒ. so surucitÄ• paso ajinacammaá¹ƒ pattharitvÄ• na pathaviy
accÄ• sannÄ• dayo cha nisajjadose vajjetvÄ• sarado nisÄ«dÄ«ti attho.

<227> tattha nisinno tÄ• paso tassa bhagavato Ã±Ä• á¹‡ameva thomento __cullÄ• sÄ«tisa
227/. tattha __cullÄ• sÄ«tisahassÄ• nÄ«_ti caturÄ• sÄ«tisahassÄ• ni, __girirÄ• jÄ• _ merup
__mahaá¹‡á¹‡ave_ sÄ• gare __ajjhogÄ• á¸·ho_ adhiogÄ• á¸·ho paviá¹-á¹-ho, __tÄ• vadeva
caturÄ• sÄ«tisahassÄ• ni __accuggato_ atiuggato idÄ• ni pavuccatÄ«ti sambandho.

<228> __tÄ• va accuggato_ tathÄ• atiuggato neru, so mahÄ• neru __Ä• yato_ uccato ca v
mahanto nerurÄ• jÄ• koá¹-isatasahassiyo saá¹…khÄ• á¹‡ubhedena __cuá¹‡á¹‡ito_ cuá¹‡á

<229> bhante, sabbaÃ±Ã±u tava Ã±Ä• á¹‡aá¹ƒ lakkhe á¹-hapiyamÄ• namhi Ã±Ä• á¹‡e sata
satasahassaá¹ƒ vÄ• ekekaá¹ƒ binduá¹ƒ katvÄ• á¹-hapite tadeva mahÄ• nerussa cuá¹‡á¹‡a
tava Ã±Ä• á¹‡aá¹ƒ __pametave_ pamÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ eva na sakkÄ• ti sambandho.

<230> __sukhumacchikena_ sukhumacchiddena jÄ• lena yo sakalamahÄ• samudde udaka
parikkhaá¹ƒ kareyya, evaá¹ƒ parikkhite ye keci pÄ• á¹‡Ä• udake jÄ• tÄ• sabbe te antojÄ• l
bhaveyyunti attho.

<231> tamupameyyaá¹ƒ \Ne I 233/ dassento __tatheva hÄ«_tiÄ• dimÄ• ha. tattha yathÄ• u
antojÄ• lagatÄ• honti, tatheva __mahÄ• vÄ«ra_ mahÄ• bodhiadhigamÄ• ya vÄ«riyakara. y
__titthiyÄ• _ micchÄ• titthakarÄ• __diá¹-á¹-higahanapakkhandÄ• _ diá¹-á¹-hisaá¹…khÄ• ta
__parÄ• mÄ• sena_ sabhÄ• vato parato Ä• masanalakkhaá¹‡Ä• ya diá¹-á¹-hiyÄ• __mohitÄ

<232> tava \Be I 252/ __suddhena_ nikkilesena Ã±Ä• á¹‡ena __anÄ• varaá¹‡adassinÄ• _
Ä• varaá¹‡arahitadassanasÄ«lena __ete_ sabbe titthiyÄ• __antojÄ• lagatÄ• _ Ã±Ä• á¹‡ajÄ
tathevÄ• ti sambandho. __Ã±Ä• á¹‡aá¹ƒ te nÄ• tivattare_ti tava Ã±Ä• á¹‡aá¹ƒ te titthiyÄ• n

<233> evaá¹ƒ vuttathomanÄ• vasÄ• ne bhagavato attano byÄ• karaá¹‡Ä• rabbhaá¹ƒ dasse
samaye_tiÄ• dimÄ• ha. tattha yasmiá¹ƒ samaye tÄ• paso bhagavantaá¹ƒ thomesi, tasmiá¹ƒ
saá¹…khyÄ• tikkantaparivÄ• ratÄ• ya mahÄ• yaso anomadassÄ« bhagavÄ• kilesamÄ• rÄ•
samÄ• dhimhÄ• _ appitasamÄ• dhito vuá¹-á¹-hahitvÄ• sakalajambudÄ«paá¹ƒ dibbacakkhu

234-5__._ tassa anomadassissa bhagavato __munino_ monasaá¹…khÄ• tena Ã±Ä• á¹‡ena
sÄ• vako __santacittehi_ vÅ«pasantakilesamÄ• nasehi tÄ• dÄ«hi iá¹-á¹-hÄ• niá¹-á¹-hesu ak
__tÄ• dibhi_ khÄ«á¹‡Ä• savehi __suddhehi_ parisuddhakÄ• yakammÄ• diyuttehi chaá¸·abh
lokadhammehi akampanasabhÄ• vehi satasahassehi parivuto buddhassa cittaá¹ƒ, __aÃ±Ã±
lokanÄ• yakaá¹ƒ __upesi, _ tÄ• vadeva samÄ«paá¹ƒ agamÄ• sÄ«ti sambandho.

<236> te \Ee 228/ tathÄ• Ä• gatÄ• samÄ• nÄ• __tattha_ bhagavato samÄ«pe. __antalikk

bhagavantaá¹ƒ padakkhiá¹‡aá¹ƒ akaá¹ƒsu. te sabbe __paÃ±jalikÄ• _ namassamÄ• nÄ• Ä•
__otaruá¹ƒ_ orohiá¹ƒsÅ«ti sambandho.

<237> puna byÄ• karaá¹‡adÄ• nassa pubbabhÄ• gakÄ• raá¹‡aá¹ƒ pakÄ• sento __sitaá¹ƒ
sabbaá¹ƒ uttÄ• natthameva.

<241> __yo maá¹ƒ pupphenÄ• _ti yo tÄ• paso mayi cittaá¹ƒ pasÄ• detvÄ• anekapupphena
\Ne I 234/ me __anu_ punappunaá¹ƒ __thavi_ thomesi, __tamaha_nti taá¹ƒ tÄ• pasaá¹ƒ aha
pÄ• kaá¹-aá¹ƒ karissÄ• mi, __mama bhÄ• sato_ bhÄ• santassa vacanaá¹ƒ __suá¹‡otha_ sa
karotha.

<250> __pacchime_ \Be I 253/ __bhavasampatte_ti byÄ• karaá¹‡aá¹ƒ dadamÄ• no bhagav
pariyosÄ• nabhÅ«te bhave sampatte sati. __manussattaá¹ƒ_ manussajÄ• tiá¹ƒ __gamissati
uppajjissatÄ«ti attho. rÅ«pasÄ• radhanasÄ• ravayasÄ• rakulasÄ• rabhogasÄ• rapuÃ±Ã±as
sÄ• ravantatÄ• ya sÄ• rÄ« nÄ• ma brÄ• hmaá¹‡Ä« kucchinÄ• dhÄ• rayissati.

<253> byÄ• karaá¹‡amÅ«lamÄ• rabhi __aparimeyye ito kappe_ti. ettha dvinnaá¹ƒ aggasÄ•
asaá¹…khyeyyaá¹ƒ kappasatasahassaÃ±ca pÄ• ramÄ« pÅ«ritÄ• , tathÄ• pi gÄ• thÄ• bandh
upÄ• dÄ• ya evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

<254> ``sÄ• riputtoti nÄ• mena, hessati aggasÄ• vakoâ€™â€™ ti byÄ• karaá¹‡amadÄ• si,
thomento so bhagavÄ• __ayaá¹ƒ bhÄ• gÄ«rathÄ«_tiÄ• dimÄ• ha. gaá¹…gÄ• , yamunÄ• , s
imÄ• saá¹ƒ paÃ±cannaá¹ƒ gaá¹…gÄ• naá¹ƒ antare ayaá¹ƒ bhÄ• gÄ«rathÄ« nÄ• ma paá¹-ha
pabhÄ• vitÄ• _ himavantato Ä• gatÄ• anotattadahato pabhavÄ• , __mahodadhiá¹ƒ_ mahÄ•
pÄ• puá¹‡anti, __mahÄ• samuddaá¹ƒ_ mahÄ• sÄ• garaá¹ƒ __appeti_ upagacchati yathÄ• ,
__sake tÄ«su visÄ• rado_ attano kule pavattamÄ• nesu tÄ«su vedesu visÄ• rado apakkhali
patthaá¹-aÃ±Ä• á¹‡o. __paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• _ attano sÄ• vakaÃ±Ä• á¹‡assa
__pÄ• á¹‡ine_ sabbasatte __tappayissati_ santappessati suhittabhÄ• vaá¹ƒ karissatÄ«ti att

<257> __himavantamupÄ• dÄ• yÄ• _ti himÄ• layapabbataá¹ƒ Ä• diá¹ƒ katvÄ• __mahodad
udakabhÄ• raá¹ƒ __sÄ• garaá¹ƒ_ pariyosÄ• naá¹ƒ katvÄ• __etthantare_ etesaá¹ƒ dvinnaá
majjhe __yaá¹ƒ pulinaá¹ƒ_ yattakÄ• vÄ• lukarÄ• si atthi, __gaá¹‡anÄ• to_ gaá¹‡anavasena
saá¹…khyÄ• tikkantaá¹ƒ \Ee 229/.

<258> __tampi sakkÄ• asesenÄ• _ti taá¹ƒ pulinampi nisesena __saá¹…khÄ• tuá¹ƒ_ sakkÄ
gaá¹‡anÄ• yathÄ• hotÄ«ti sambandho. tathÄ• sÄ• riputtassa paÃ±Ã±Ä• ya __anto_ pariy
bhavissatÄ«ti attho.

<259> __lakkhe ... pe ... _ \Be I 254/ \Ne I 235/ __bhavissatÄ«ti lakkhe_ Ã±Ä• á¹‡alakkhe Ã
ekasmiá¹ƒ kale __á¹-hapiyamÄ• namhi_ á¹-hapite sati gaá¹…gÄ• ya vÄ• lukÄ• __khÄ«ye_
attho.

<260> __mahÄ• samudde_ti caturÄ• sÄ«tiyojanasahassagambhÄ«re catumahÄ• sÄ• gare
taraá¹…garÄ• sayo __gaá¹‡anÄ• to asaá¹…khiyÄ• _ saá¹…khyÄ• virahitÄ• yathÄ• honti, t
paÃ±Ã±Ä• ya __anto_ pariyosÄ• naá¹ƒ __na hessati_ na bhavissatÄ«ti sambandho.

<261> so evaá¹ƒ paÃ±Ã±avÄ• sÄ• riputto gotamagottattÄ• __gotamaá¹ƒ_ sakyakule jeá¹-
sakyapuá¹…gavaá¹ƒ sambuddhaá¹ƒ __Ä• rÄ• dhayitvÄ• _ vattapaá¹-ipattisÄ«lÄ• cÄ• rÄ• dA
__paÃ±Ã±Ä• ya_ sÄ• vakaÃ±Ä• á¹‡assa __pÄ• ramiá¹ƒ_ pariyosÄ• naá¹ƒ gantvÄ• tassa b
sambandho.

<262> so evaá¹ƒ aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patto sakyaputtena bhagavatÄ• iá¹-á¹-hÄ•
akampiyasabhÄ• vena pavattitaá¹ƒ pÄ• kaá¹-aá¹ƒ kataá¹ƒ __dhammacakkaá¹ƒ_ saddhamm
avinassamÄ• naá¹ƒ dhÄ• ressati. __dhammavuá¹-á¹-hiyo_ dhammadesanÄ• saá¹…khÄ• tÄ
pakÄ• sento vivaranto vibhajanto uttÄ• nÄ«karonto pavattissatÄ«ti attho.

<263> gotamo sakyapuá¹…gavo bhagavÄ• etaá¹ƒ sabbaá¹ƒ __abhiÃ±Ã±Ä• ya_ visesena
__bhikkhusaá¹…ghe_ ariyapuggalamajjhe nisÄ«ditvÄ• __aggaá¹-á¹-hÄ• ne_ sakalapaÃ±Ã±
uccaá¹-á¹-hÄ• ne á¹-hapessatÄ«ti sambandho.

<264> evaá¹ƒ so laddhabyÄ• karaá¹‡o somanassappatto pÄ«tisomanassavasena udÄ• na
sukataá¹ƒ kamma_ntiÄ• dimÄ• ha. tattha __aho_ti vimhayatthe nipÄ• to. anomadassissa bh
__sukataá¹ƒ_ suá¹-á¹-hu kataá¹ƒ saddahitvÄ• kataá¹ƒ __kammaá¹ƒ_ puÃ±Ã±akoá¹-á¹-hÄ•
acinteyyÄ• nubhÄ• vanti attho. __yassa_ bhagavato __ahaá¹ƒ kÄ• raá¹ƒ_ puÃ±Ã±asambhÄ
sakalaguá¹‡agaá¹‡e __pÄ• ramiá¹ƒ_ pariyosÄ• naá¹ƒ __gato_ paramaá¹ƒ koá¹-iá¹ƒ sampat
vimhayoti sambandho.

<265> __aparimeyye_ti \Be I 255/ saá¹…khyÄ• tikkantakÄ• lasmiá¹ƒ kataá¹ƒ kusalakamma
imasmiá¹ƒ pacchimattabhÄ• ve __phalaá¹ƒ_ vipÄ• kaá¹ƒ dassesi. __sumutto_ suá¹-á¹-hu vi
khitto \Ee 230/ saravego iva ahaá¹ƒ tena puÃ±Ã±aphalena kilese __jhÄ• payiá¹ƒ_ jhÄ• pesi

<266> attano \Ne I 236/ eva vÄ«riyaá¹ƒ pakÄ• sento __asaá¹…khata_ntiÄ• dimÄ• ha. tatth
saá¹…khataá¹ƒ, paccayehi samÄ• gamma na katanti attho. taá¹ƒ asaá¹…khataá¹ƒ nibbÄ• n
kilesakÄ• lussiyÄ• bhÄ• vena __acalaá¹ƒ_ katasambhÄ• rÄ• naá¹ƒ patiá¹-á¹-haá¹-á¹-hena _
pariyesanto __sabbe titthiye_ sakale titthakare diá¹-á¹-huppÄ• dake puggale __vicinaá¹ƒ_ u
__esÄ• haá¹ƒ_ eso ahaá¹ƒ __bhave_ kÄ• mabhavÄ• dike bhave __saá¹ƒsariá¹ƒ_ paribbhar

267-8__._ attano adhippÄ• yaá¹ƒ pakÄ• sento __yathÄ• pi byÄ• dhito poso_tiÄ• dimÄ• ha. byÄ• dhinÄ• pÄ«á¸·ito __poso_ puriso osadhaá¹ƒ pariyeseyya yathÄ• , tathÄ• ahaá¹ƒ asaá padaá¹ƒ nibbÄ• naá¹ƒ gavesanto __abbokiá¹‡á¹‡aá¹ƒ_ avicchinnaá¹ƒ nirantaraá¹ƒ, __paÃ± jÄ• tipaÃ±casatesu attabhÄ• vesu isipabbajjaá¹ƒ pabbajinti sambandho.

<271> __kutitthe saÃ±cariá¹ƒ aha_nti lÄ• make titthe gamanamagge ahaá¹ƒ saÃ±cariá¹ƒ.

<272> __sÄ• ratthiko poso_ sÄ• ragavesÄ« puriso. __kadaliá¹ƒ chetvÄ• na phÄ• laye_ti ka dvedhÄ• phÄ• leyya. __na tattha sÄ• raá¹ƒ vindeyyÄ• _ti phÄ• letvÄ• ca pana tattha kadal vindeyya na labheyya, so puriso sÄ• rena __rittako_ tucchoti sambandho.

<273> yathÄ• kadalikkhandho sÄ• rena __ritto_ tuccho, __tatheva_ tathÄ• eva loke __titth nÄ• nÄ• diá¹-á¹-higatikÄ• bahujjanÄ• asaá¹…khatena nibbÄ• nena __rittÄ• _ tucchÄ• ti sa nipÄ• tamattaá¹ƒ.

<274> __pacchimabhave_ pariyosÄ• najÄ• tiyaá¹ƒ __brahmabandhu_ brÄ• hmaá¹‡akule jÄ __mahÄ• bhogaá¹ƒ chaá¸• á¸• etvÄ• nÄ• _ti mahantaá¹ƒ bhogakkhandhaá¹ƒ \Be I 256/ khe chaá¸• á¸• etvÄ• , __anagÄ• riyaá¹ƒ_ kasivÄ• á¹‡ijjÄ• dikammavirahitaá¹ƒ tÄ• pasapabbajja paá¹-ipajjinti attho.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• samattÄ• .

275-7__._ __ajjhÄ• yako ... pe ... muniá¹ƒ mone samÄ• hita_nti monaá¹ƒ vuccati Ã±Ä• á¹‡a samannÄ• gato muni, tasmiá¹ƒ mone sammÄ• Ä• hitaá¹ƒ á¹-hapitaá¹ƒ samÄ• hitaá¹ƒ cittan pÄ• paá¹ƒ na karotÄ«ti nÄ• go, assajitthero, taá¹ƒ mahÄ• nÄ• gaá¹ƒ suá¹-á¹-hu \Ee 231/ ph yathÄ• virocamÄ• nanti attho.

278-281__._ __disvÄ• me ... pe ... _ \Ne I 237/ __pucchituá¹ƒ amataá¹ƒ pada_nti uttÄ• natt

<282> __vÄ«thintare_ti vÄ«thiantare __anuppattaá¹ƒ_ sampattaá¹ƒ upagataá¹ƒ taá¹ƒ thera samÄ«paá¹ƒ gantvÄ• ahaá¹ƒ pucchinti sambandho.

<284> __kÄ«disaá¹ƒ te mahÄ• vÄ«rÄ• _ti sakaladhitipurisasÄ• sane arahantÄ• namantare dhammacakkapavattane, arahattappattamahÄ• vÄ«ra, anujÄ• taparivÄ• rabahulatÄ• ya __r kÄ«disaá¹ƒ __sÄ• sanaá¹ƒ dhammaá¹ƒ_ dhammadesanÄ• saá¹…khÄ• taá¹ƒ sÄ• sananti sa mayhaá¹ƒ __sÄ• dhu_ bhaddakaá¹ƒ sÄ• sanaá¹ƒ __kathayassu_ kathehÄ«ti attho.

<285> tato kathitÄ• kÄ• raá¹ƒ dassento __so me puá¹-á¹-ho_tiÄ• dimÄ• ha. tattha __so_ti a
__puá¹-á¹-ho_ ``sÄ• sanaá¹ƒ kÄ«disaâ€™â€™ nti kathito sabbaá¹ƒ kathaá¹ƒ kathesi. sabba
satthagambhÄ«ratÄ• ya __gambhÄ«raá¹ƒ_ desanÄ• dhammapaá¹-ivedhagambhÄ«ratÄ• ya
paramatthasaccavibhÄ• vitÄ• divasena __nipuá¹‡aá¹ƒ padaá¹ƒ_ nibbÄ• naá¹ƒ taá¹‡hÄ• sal
vinÄ• sakaraá¹ƒ sabbassa saá¹ƒsÄ• radukkhassa __apanudanaá¹ƒ_ khepanakaraá¹ƒ dham

<286> tena kathitÄ• kÄ• raá¹ƒ dassento __ye dhammÄ• _tiÄ• dimÄ• ha. __hetuppabhavÄ•
jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• , __ye dhammÄ• _ ye sappaccayÄ•
saá¹ƒvijjanti upalabhantÄ«ti \Be I 257/ sambandho. __tesaá¹ƒ_ dhammÄ• naá¹ƒ __hetuá¹ƒ_
__Ä• ha_ kathesi. __tesaÃ±ca yo nirodho_ti tesaá¹ƒ hetudhammÄ• naá¹ƒ yo nirodho nirujjh
__evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡o_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• diguá¹‡aparivÄ• ramahan
viddhaá¹ƒsitapÄ• pattÄ• ca mahÄ• samaá¹‡o bhagavÄ• evaá¹ƒvÄ• dÄ« hetuvÅ«pasaman

<287> tato vuttadhammaá¹ƒ sutvÄ• attanÄ• paccakkhakatappakÄ• raá¹ƒ dassento __soh
uttÄ• nameva.

<289> __eseva dhammo yaditÄ• vadevÄ• _ti sacepi ito uttariá¹ƒ natthi, ettakameva idaá¹ƒ
pattabbaá¹ƒ. tathÄ• eso eva dhammoti attho. __paccabyatha_ paá¹-ividdhatha tumhe asok
nibbÄ• naá¹ƒ. amhehi nÄ• ma idaá¹ƒ padaá¹ƒ bahukehi kappanahutehi adiá¹-á¹-hameva ab

<290> __yvÄ• haá¹ƒ_ \Ne I 238/ \Ee 232/ __dhammaá¹ƒ gavesanto_ti yo ahaá¹ƒ dhammaá
pariyesanto __kutitthe_ kucchitatitthe ninditabbatitthe __saÃ±cariá¹ƒ_ paribbhaminti attho. _
anuppatto_ti so pariyesitabbo attho mayÄ• anuppatto sampatto, idÄ• ni pana __me_ mayha
appamÄ• dena bhavituá¹ƒ kÄ• loti attho.

<291> ahaá¹ƒ assajinÄ• therena __tosito_ katasomanasso, __acalaá¹ƒ_ niccalaá¹ƒ nibbÄ•
pÄ• puá¹‡itvÄ• __sahÄ• yakaá¹ƒ_ kolitamÄ• á¹‡avaá¹ƒ __gavesanto_ pariyesanto assama

<292> __dÅ«ratova mamaá¹ƒ disvÄ• _ti assamapadato dÅ«ratova Ä• gacchantaá¹ƒ mama
mama sahÄ• yo á¹-hÄ• nanisajjÄ• diiriyÄ• pathehi __sampanno_ samaá¹…gÄ«bhÅ«to __id
__abravi_ kathesÄ«ti attho.

<293> bho sahÄ• ya, __pasannamukhanettÄ• si_ pasannehi sobhanehi daddallamÄ• nehi
munibhÄ• vo iva te __dissati_ paÃ±Ã±Ä• yati. itthambhÅ«to tvaá¹ƒ __amatÄ• dhigato_ ama
asi, __kacci accutaá¹ƒ_ nibbÄ• na__padaá¹ƒ_ adhigato adhigacchÄ«ti pucchÄ• mÄ«ti attho

<294> __subhÄ• nurÅ«po_ \Be I 258/ __Ä• yÄ• sÄ«_ti subhassa pasannavaá¹‡á¹‡assa an
Ä• gacchasi. __Ä• neÃ±jakÄ• rito viyÄ• _ti tomarÄ• dÄ«hi kÄ• rito Ä• neÃ±jo hatthÄ« viya _

susikkhito iva bÄ• hitapÄ• pattÄ• , __brÄ• hmaá¹‡a dantadamatho_ sikkhitasikkho nibbÄ• n
pucchi.

<295> tena puá¹-á¹-ho __amataá¹ƒ mayÄ• _tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthameva.

<299> __apariyositasaá¹…kappo_ti ``anÄ• gate ekassa buddhassa aggasÄ• vako bhaveyy
patthitapatthanÄ• ya koá¹-iá¹ƒ appattasaá¹…kappoti attho. __kutitthe_ agantabbamagge __
paribbhamiá¹ƒ. bhante gotama, lokajeá¹-á¹-ha tava dassanaá¹ƒ __Ä• gamma_ patvÄ• , __m
patthanÄ• __pÅ«rito_ arahattamaggÄ• dhigamena sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa pÄ• p
adhippÄ• yo.

<300> __pathaviyaá¹ƒ_ \Ne I 239/ __patiá¹-á¹-hÄ• yÄ• _ti pathaviyaá¹ƒ nibbattÄ• __samay
__pupphanti_ vikasanti, __dibbagandhÄ• _ sugandhÄ• suá¹-á¹-hu __pavanti_ pavÄ• yanti,
devamanusse __tosenti_ somanassayutte karonti yathÄ• .

<301> __tathevÄ• haá¹ƒ mahÄ• vÄ«rÄ• _ti mahÄ• vÄ«riyavantasakyakulapasutamahÄ• pa
__patiá¹-á¹-hÄ• ya_ ahaá¹ƒ patiá¹-á¹-hahitvÄ• \Ee 233/ __pupphituá¹ƒ_ arahattamaggaÃ±Ä
__samayaá¹ƒ_ kÄ• laá¹ƒ __esÄ• mi_ gavesÄ• mi tathevÄ• ti sambandho.

<302> __vimuttipuppha_nti sabbakilesehi vimuccanato vimocanato vÄ• vimutti arahattapha
pupphaá¹ƒ __esanto_ gavesento, taÃ±ca kho __bhavasaá¹ƒsÄ• ramocanaá¹ƒ_ kÄ• mabhav
gamanaá¹ƒ bhavasaá¹ƒsÄ• raá¹ƒ, tato mocanaá¹ƒ bhavasaá¹ƒsÄ• ramocanaá¹ƒ. __vimuttip
vimuccanaá¹ƒ vimuccanti vÄ• katasambhÄ• rÄ• etÄ• yÄ• ti vimutti, aggaphalaá¹ƒ. pupphai
etenÄ• ti pupphaá¹ƒ. vimutti eva pupphaá¹ƒ vimuttipupphaá¹ƒ. labhanaá¹ƒ lÄ• bho, vimuttipu
vimuttipupphalÄ• bho. tena vimuttipupphalÄ• bhena adhigamanena __sabbapÄ• á¹‡inaá¹ƒ_
somanassaá¹ƒ pÄ• pemÄ«ti attho.

<303> __ ``yÄ• vatÄ• _ \Be I 259/ __buddhakhettamhÄ«â€™â€™ _tiÄ• dÄ«su __cakkhum
cakkhumanta yattake á¹-hÄ• ne ratanasuttÄ• dÄ«naá¹ƒ parittÄ• naá¹ƒ Ä• á¹‡Ä• Ä• nubhÄ•
satasahassakoá¹-icakkavÄ• á¸·asaá¹…khÄ• te buddhakhette __á¹-hapetvÄ• na mahÄ• mur
vajjetvÄ• avasesesu sattesu aÃ±Ã±o koci __tava puttassa_ tuyhaá¹ƒ puttena mayÄ• __pa
natthÄ«ti sambandho. sesaá¹ƒ uttÄ• nameva.

<308> __paá¹-ipannÄ• _ti catumaggasamaá¹…gino ca __phalaá¹-á¹-hÄ• _ arahattaphale á
phalasamaá¹…gino_ heá¹-á¹-himehi tÄ«hi phalehi samannÄ• gatÄ• ca ete aá¹-á¹-ha ariyab
nibbÄ• naá¹ƒ __Ä• sÄ«sakÄ• _ gavesakÄ• , __taá¹ƒ_ paÃ±Ã±avantaá¹ƒ __parivÄ• renti sa
bhajanti payirupÄ• santÄ«ti attho.

<310> kÄ• yavedanÄ• cittadhammÄ• nupassanÄ• saá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ satipa
chekÄ• satisambojjhaá¹…gÄ• dÄ«naá¹ƒ sattannaá¹ƒ sambojjhaá¹…gÄ• naá¹ƒ __bhÄ• van
allÄ«nÄ• .

314

__._ __uá¸·urÄ• jÄ• va_ \Ne I 240/ tÄ• rakarÄ• jÄ• iva ca sobhasi.

<315> rukkhapabbataratanasattÄ• dayo dhÄ• retÄ«ti dharaá¹‡Ä«, dharaá¹‡iyaá¹ƒ ruhÄ• s
cÄ• ti __dharaá¹‡Ä«ruhÄ• _ rukkhÄ• . pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya __ruhanti_ vaá¸• á¸• h
virÅ«á¸·hiá¹ƒ Ä• pajjanti. __vepullataá¹ƒ_ vipulabhÄ• vaá¹ƒ paripÅ«rabhÄ• vaá¹ƒ __pÄ• pua
kamena __phalaá¹ƒ dassayanti_ phaladhÄ• rino honti.

317-9__._ punapi bhagavantameva thomento __sindhu sarassatÄ«_tiÄ• dimÄ• ha. tattha si
sarassatÄ« nÄ• ma gaá¹…gÄ• ca nandiyagaá¹…gÄ• ca candabhÄ• gÄ• gaá¹…gÄ• ca ga
nÄ• ma gaá¹…gÄ• ca sarabhÅ« nÄ• ma gaá¹…gÄ• ca mahÄ« nÄ• ma gaá¹…gÄ• ca. __s
__etÄ• saá¹ƒ_ gaá¹…gÄ• naá¹ƒ __sÄ• garova_ samuddo eva __sampaá¹-icchati_ \Ee 234/
tadÄ• etÄ• sabbagaá¹…gÄ• __purimaá¹ƒ nÄ• maá¹ƒ_ sindhuvÄ• digaá¹…gÄ• tyÄ• dikaá¹
nÄ• mapaÃ±Ã±attivohÄ• raá¹ƒ __jahanti_ chaá¸• á¸• enti __sÄ• garoteva_ sÄ• garo iti eva
bhavati yathÄ• . __tatheva_ tathÄ• eva __ime_ \Be I 260/ __catubbaá¹‡á¹‡Ä• _
khattiyabrÄ• hmaá¹‡avessasuddasaá¹…khÄ• tÄ• cattÄ• ro kulÄ• __tavantike_ tava antike
pattakÄ• sÄ• yacÄ«varadhÄ• rino paricarantÄ• __purimaá¹ƒ nÄ• maá¹ƒ_ khattiyÄ• dinÄ• m
__jahanti_ cajanti, __buddhaputtÄ• ti_ buddhassa orasÄ• ti __Ã±Ä• yare_ pÄ• kaá¹-Ä• bha

320-4__._ __cando_ candamaá¹‡á¸• alo abbhÄ• mahikÄ• rajo dhumo rÄ• hÅ«ti paÃ±cahi
__vimalo_ vigatamalo nimmalo, __Ä• kÄ• sadhÄ• tuyÄ• _ Ä• kÄ• sagabbhe __gacchaá¹ƒ_
tÄ• rakasamÅ«he Ä• bhÄ• ya maddamÄ• no loke __atirocati_ daddallati yathÄ• . __tatheva
....

325-7__._ __udake jÄ• tÄ• _ udake saá¹ƒvaá¸• á¸• hÄ• kumudÄ• mandÄ• lakÄ• ca __bah
udakena kaddamakalalena ca __upalimpanti_ allÄ«yanti yathÄ• , tatheva __bahukÄ• sattÄ
loke __jÄ• tÄ• _ saá¹ƒvaá¸• á¸• hÄ• rÄ• gena ca dosena ca __aá¹-á¹-itÄ• _ bandhitÄ• __vi
kumudaá¹ƒ yathÄ• viruhati saÃ±jÄ• yati. __kesarÄ«_ti padumaá¹ƒ.

329-30__._ __rammake mÄ• se_ti kattikamÄ• se ``komudiyÄ• cÄ• tumÄ• siniyÄ• â€™â€™
padumapupphÄ• dayo __bahÅ«_ pupphÄ• __pupphanti_ vikasanti, __taá¹ƒ mÄ• saá¹ƒ_ ta
nÄ• tivattanti vÄ• rijÄ• ti sambandho. __samayo pupphanÄ• ya so_ti so kattikamÄ• so pupp
kÄ• loti \Ne I 241/ attho. yathÄ• pupphanti tatheva tvaá¹ƒ, sakyaputta, __pupphito_ vikasito

vimuttiyÄ• _ti te tuyhaá¹ƒ sissÄ• katasambhÄ• rÄ• bhikkhÅ« vimuttiyÄ• arahattaphalaÃ±Ä
yathÄ• vÄ• rijaá¹ƒ padumaá¹ƒ pupphanasamayaá¹ƒ nÄ• tikkamati, tathÄ• te sÄ• sanaá¹ƒ
__nÄ• tivattanti_ nÄ• tikkamantÄ«ti attho.

333-4__._ __yathÄ• pi selo himavÄ• _ti himavÄ• nÄ• ma selamayapabbato. __sabbapÄ• á
byÄ• dhitÄ• naá¹ƒ sattÄ• naá¹ƒ __osadho_ osadhavanto sabbanÄ• gÄ• naá¹ƒ sabbaasurÄ•
agÄ• rabhÅ«to yathÄ• , tatheva tvaá¹ƒ, mahÄ• vÄ«ra, sabbapÄ• á¹‡inaá¹ƒ jarÄ• byÄ• dhim
osadho viya. yathÄ• so himavÄ• nÄ• gÄ• dÄ«naá¹ƒ Ä• layo, tathÄ• \Be I 261/ tevijjÄ• ya
iddhiyÄ• ca __pÄ• ramiá¹ƒ_ pariyosÄ• naá¹ƒ __gatÄ• _ pattÄ• tuvaá¹ƒ nissÄ• ya vasantÄ«
vÄ• upari vÄ• upamÄ• upameyyavasena gÄ• thÄ• naá¹ƒ sambandhanayÄ• suviÃ±Ã±eyyÄ

<342> __Ä• sayÄ• nusayaá¹ƒ Ã±atvÄ• _ti ettha Ä• sayoti ajjhÄ• sayo cariyÄ• , anusayoti th
rÄ• gacarito, ayaá¹ƒ dosacarito, ayaá¹ƒ mohacaritoâ€™â€™ tiÄ• dinÄ• \Ee 235/ Ä• sayaÃ±
kilesapavattiÃ±ca jÄ• nitvÄ• ti attho. __indriyÄ• naá¹ƒ balÄ• bala_nti saddhindriyÄ• dÄ«naá
indriyÄ• naá¹ƒ tikkhindriyo mudindriyo svÄ• kÄ• ro dvÄ• kÄ• ro suviÃ±Ã±Ä• payo duviÃ±Ã±
jÄ• nitvÄ• . __bhabbÄ• bhabbe viditvÄ• nÄ• _ti ``mayÄ• desitaá¹ƒ dhammaá¹ƒ paá¹-ivijjhitu
samattho, ayaá¹ƒ puggalo abhabboâ€™â€™ ti viditvÄ• paccakkhaá¹ƒ katvÄ• , bhante, sab
cÄ• tuddÄ«pikamahÄ• megho viya dhammadesanÄ• sÄ«hanÄ• dena abhÄ«tanÄ• dena __
ekaninnÄ• daá¹ƒ karosi.

343-4__._ __cakkavÄ• á¸·apariyantÄ• _ti samantÄ• cakkavÄ• á¸·agabbhaá¹ƒ pÅ«retvÄ• p
evaá¹ƒ nisinnÄ• __nÄ• nÄ• diá¹-á¹-hÄ«_ anekadassanagÄ• hino vivadamÄ• nÄ• dveá¸·ha
tesaá¹ƒ __vimaticchedanÄ• ya_ dubuddhichindanatthÄ• ya __sabbesaá¹ƒ_ sattÄ• naá¹ƒ __
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• __opammakusalo_ upamÄ• upameyyesu dakkho tvaá¹ƒ, muni, __
ekeneva paÃ±hakathanena sakalacakkavÄ• á¸·agabbhe nisinnÄ• naá¹ƒ pÄ• á¹‡Ä«naá¹ƒ __
__chindasi_ nikkaá¹…khaá¹ƒ karotÄ«ti attho.

<345> __upadisasadisehevÄ• _ti ettha udakassa upari dissanti pÄ• kaá¹-Ä• hontÄ«ti upad
sadisÄ• upadisasadisÄ• , manussÄ• . yathÄ• hi upadisÄ• sevÄ• lÄ• udakaá¹ƒ adissamÄ•
tassupari pattharitvÄ• á¹-hitÄ• honti, tathÄ• __vasudhÄ• _ pathavÄ« tehi upadisasadisehi
nirantaraá¹ƒ pattharitvÄ• á¹-hitehi pÅ«ritÄ• bhaveyya. te sabbeva pathaviá¹ƒ pÅ«retvÄ• á¹
__paÃ±jalikÄ• _ sirasi aÃ±jaliá¹ƒ paggahitÄ• __kittayuá¹ƒ lokanÄ• yakaá¹ƒ_ lokanÄ• yakas
katheyyuá¹ƒ.

<346> __te_ \Be I 262/ sabbe devamanussÄ• __kappaá¹ƒ vÄ• _ sakalaá¹ƒ kappaá¹ƒ __kit
kathentÄ• pi __nÄ• nÄ• vaá¹‡á¹‡ehi_ nÄ• nappakÄ• rehi guá¹‡ehi kittayuá¹ƒ. tathÄ• pi te sa
guá¹‡apamÄ• á¹‡aá¹ƒ kathetuá¹ƒ __na pappeyyuá¹ƒ_ na sampÄ• puá¹‡eyyuá¹ƒ na sakkuá
tathÄ• gato_ sammÄ• sambuddho aparimeyyo guá¹‡Ä• tireko. etena guá¹‡amahantataá¹ƒ

<347> __sakena thÄ• mena_ attano balena heá¹-á¹-hÄ• upamÄ• upameyyavasena __jino
kittito_ thomito yathÄ• ahosi, evameva sabbe devamanussÄ• kappakoá¹-Ä«pi kappakoá¹-i
pakittayuá¹ƒ_ katheyyunti attho.

<348> punapi guá¹‡Ä• naá¹ƒ appamÄ• á¹‡ataá¹ƒ dÄ«petuá¹ƒ __sace hi koci devo vÄ• _tiÄ
parikaá¸• á¸• heyyÄ• _ti mahÄ• samudde pÅ«ritaudakaá¹ƒ \Ee 236/ samantato Ä• kaá¸• á¸•
__vighÄ• taá¹ƒ_ dukkhameva __labheyya_ pÄ• puá¹‡eyyÄ• ti attho.

<350> __vattemi jinasÄ• sana_nti jinena bhÄ• sitaá¹ƒ sakalaá¹ƒ piá¹-akattayaá¹ƒ vattemi p
attho. __dhammasenÄ• patÄ«_ti dhammena paÃ±Ã±Ä• ya bhagavato catuparisasaá¹…khÄ
dhammasenÄ• pati. __sakyaputtassa_ bhagavato sÄ• sane __ajja_ imasmiá¹ƒ vattamÄ• na
jeá¹-á¹-haputto viya sakalaá¹ƒ buddhasÄ• sanaá¹ƒ pÄ• lemÄ«ti attho.

352-3__._ attano saá¹ƒsÄ• raparibbhamaá¹ƒ dassento __yo koci manujo bhÄ• ra_ntiÄ• dim
mÄ• nuso __bhÄ• raá¹ƒ_ sÄ«sabhÄ• raá¹ƒ __matthake_ sÄ«se á¹-hapetvÄ• __dhÄ• reyya
so manujo tena __bhÄ• rena dukkhito_ pÄ«á¸·ito atibhÅ«to __assa_ bhaveyya. bhÄ• ro bha
bhÄ• rito. __tathÄ• _ tena pakÄ• rena ahaá¹ƒ rÄ• gaggidosaggimohaggisaá¹…khÄ• tehi tÄ«
__giriá¹ƒ uddharito yathÄ• _ mahÄ• merupabbataá¹ƒ uddharitvÄ• ukkhipitvÄ• sÄ«se á¹-ha
bhavasaá¹ƒsÄ• ruppattibhÄ• rena, __bharito_ dukkhito bhavesu __saá¹ƒsariá¹ƒ_ paribbham

<354> __oropito_ \Be I 263/ \Ne I 243/ __ca me bhÄ• ro_ti idÄ• ni pabbajitakÄ• lato paá¹-á
mayÄ• oropito nikkhitto. __bhavÄ• ugghÄ• á¹-itÄ• mayÄ• _ti sabbe nava bhavÄ• mayÄ•
__sakyaputtassa_ bhagavato sÄ• sane yaá¹ƒ __karaá¹‡Ä«yaá¹ƒ_ kattabbaá¹ƒ maggapaá¹-
kilesaviddhaá¹ƒsanakammaá¹ƒ atthi, taá¹ƒ sabbaá¹ƒ mayÄ• katanti attho.

<355> puna attano visesaá¹ƒ dassento __yÄ• vatÄ• buddhakhettamhÄ«_tiÄ• dimÄ• ha. ta
dasasahassacakkavÄ• á¸·asaá¹…khÄ• te buddhakhette __sakyapuá¹…gavaá¹ƒ_ sakyakula
á¹-hapetvÄ• avasesasattesu kocipi paÃ±Ã±Ä• ya __me_ mayÄ• samo natthÄ«ti dÄ«peti. t
paÃ±Ã±Ä• ya, sadiso me na vijjatÄ«â€™â€™ ti.

<356> puna attano Ä• nubhÄ• vaá¹ƒ pakÄ• sento __samÄ• dhimhÄ«_tyÄ• dimÄ• ha. taá¹ƒ

<360> __jhÄ• navimokkhÄ• nakhippapaá¹-ilÄ• bhÄ«_ti paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ jhÄ•
``vimokkhaâ€™â€™ nti saá¹…khaá¹ƒ gatÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ lokuttaravimokkhÄ• naÃ
pÄ• puá¹‡Ä• tÄ«ti attho.

<362> evaá¹ƒ mahÄ• nubhÄ• vassÄ• pi attano sabrahmacÄ• rÄ«su gÄ• ravabahumÄ• nat

__uddhatavisovÄ• _tiÄ• dimÄ• ha. tattha __uddhataviso_ uppÄ• á¹-itaghoraviso sappo iva _
chinditasiá¹…go usabho iva ahaá¹ƒ idÄ• ni __nikkhittamÄ• nadappova_ chaá¸• á¸• itagottar
__gaá¹‡aá¹ƒ_ saá¹…ghassa santikaá¹ƒ __garugÄ• ravena_ Ä• darabahumÄ• nena __upem

<363> idÄ• ni \Ee 237/ attano paÃ±Ã±Ä• ya mahattataá¹ƒ pakÄ• sento __yadirÅ«pinÄ«_tiÄ
mahatÄ« paÃ±Ã±Ä• arÅ«pinÄ« samÄ• nÄ• yadi rÅ«pinÄ« bhaveyya, tadÄ• me mama paÃ
pathavissarÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ __sameyya_ samÄ• bhaveyyÄ• ti adhippÄ• yo. evaá¹ƒ a
mahattabhÄ• vaá¹ƒ dassetvÄ• tato pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena pubbe kammaá¹ƒ
__anomadassissÄ• _tiÄ• dimÄ• ha. tattha anomadassissa bhagavato mayÄ• katÄ• ya Ã±Ä
mama paÃ±Ã±Ä• mahattanti attho.

<364> __pavattitaá¹ƒ_ \Be I 264/ __dhammacakka_nti ettha cakka-saddo panÄ• yaá¹ƒ ``ca
ntiÄ• dÄ«su vÄ• hane vattati. ``pavattite ca pana bhagavatÄ• dhammacakkeâ€™â€™ tiÄ•
\Ne I 244/ desanÄ• yaá¹ƒ. ``cakkaá¹ƒ vattaya sabbapÄ• á¹‡inaâ€™â€™ ntiÄ• dÄ«su (J I 7.
dÄ• namayapuÃ±Ã±akiriyÄ• yaá¹ƒ. ``cakkaá¹ƒ vatteti ahorattaâ€™â€™ ntiÄ• dÄ«su iriyÄ• p
posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ tiÄ• dÄ«su (J I 1.104; I 5.103) khuracakke ``
cakkÄ• nubhÄ• vena vattanakoâ€™â€™ tiÄ• dÄ«su (It 22; DN I 258) ratanacakke. idha pan
__tÄ• dinÄ• _ tÄ• diguá¹‡asamannÄ• gatena __sakyaputtena_ gotamasambuddhena __pav
piá¹-akattayasaá¹…khÄ• taá¹ƒ __dhammacakkaá¹ƒ_ ahaá¹ƒ __sammÄ• _ aviparÄ«tena __
desemi desanaá¹ƒ karomi. __idaá¹ƒ_ anuvattanaá¹ƒ desitassa anugantvÄ• pacchÄ• desan
katÄ• ya Ã±Ä• á¹‡athomanÄ• ya phalanti sambandho.

<365> tato sappurisÅ«panissayayonisomanasikÄ• rÄ• dipuÃ±Ã±aphalaá¹ƒ dassento __mÄ
pÄ• piccho_tiÄ• dimÄ• ha. tattha __pÄ• piccho_ lÄ• makÄ• ya icchÄ• ya samannÄ• gato pÄ
á¹-hÄ• nanisajjÄ• dÄ«su vattapaá¹-ivattakaraá¹‡e __kusÄ«to_ ca jhÄ• nasamÄ• dhimaggab
ca ganthadhuravipassanÄ• dhuravirahitattÄ• __appassuto_ ca Ä• cariyupajjhÄ• yÄ• dÄ«su
__anÄ• cÄ• ro_ ca puggalo __kadÄ• ci_ kÄ• le __katthaci_ á¹-hÄ• ne __me_ mayÄ• saha
mÄ• bhavatÅ«ti sambandho.

<366> __bahussuto_ti pariyattipaá¹-ivedhavasena duvidho bahussuto ca puggalo. __medh
paÃ±Ã±Ä• ya samannÄ• gato ca. __sÄ«lesu susamÄ• hito_ti
catupÄ• risuddhisÄ«lamaggasampayuttasÄ«laaá¹-á¹-haá¹…guposathasÄ«lÄ• dÄ«su suá¹-á
__cetosamathÄ• nuyutto_ti cittassa ekÄ«bhÄ• vamanuyutto ca puggalo. __api muddhani tiá
puggalo mayhaá¹ƒ muddhani sirasi api tiá¹-á¹-hatÅ«ti attho.

<367> attano laddhaphalÄ• nisaá¹ƒsaá¹ƒ vatvÄ• tatthaÃ±Ã±e niyojento __taá¹ƒ vo vadÄ•
taá¹ƒ suviÃ±Ã±eyyameva.

368-9__._ __yamaha_nti \Be I 265/ \Ee 238/ yaá¹ƒ assajittheraá¹ƒ ahaá¹ƒ __paá¹-hamaá¹ƒ_
sotÄ• pattimaggapaá¹-ilÄ• bhena sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ kilesÄ• naá¹ƒ pahÄ«nattÄ
__ahuá¹ƒ_ ahosi, __so_ assajitthero __me_ mayhaá¹ƒ __Ä• cariyo_ lokuttaradhammasikkh
savanÄ• ya anusÄ• sanena ajja dhammasenÄ• pati ahuá¹ƒ. __sabbattha_ sabbesu guá¹‡es
pariyosÄ• naá¹ƒ patto __anÄ• savo_ nikkileso viharÄ• mi.

<370> attano \Ne I 245/ Ä• cariye sagÄ• ravaá¹ƒ dassento __yo me Ä• cariyo_tiÄ• dimÄ• h
satthu sÄ• vako __me_ mayhaá¹ƒ Ä• cariyo __Ä• si_ ahosi, so thero __yassaá¹ƒ disÄ• yaá
vasati, ahaá¹ƒ taá¹ƒ disÄ• bhÄ• gaá¹ƒ __ussÄ«samhi_ sÄ«suparibhÄ• ge karomÄ«ti samba

<371> tato attano á¹-hÄ• nantarappattabhÄ• vaá¹ƒ dassento __mama kamma_ntiÄ• dimÄ•
__sakyapuá¹…gavo_ sakyakulaketu sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena mama pubbe katakamm
bhikkhusaá¹…ghamajjhe nisinno __aggaá¹-á¹-hÄ• ne_ aggasÄ• vakaá¹-á¹-hÄ• ne maá¹ƒ á¹

<374> atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibh
catasso paá¹-isambhidÄ• ca, tÄ• saá¹ƒ bhedo __paá¹-isambhidÄ• magge_ (Paá¹-is I 76; Vi
catumaggacatuphalavasena vÄ• rÅ«pÄ• rÅ«pajhÄ• navasena vÄ• aá¹-á¹-ha vimokkhÄ• s
iddhividhÄ• dayo cha abhiÃ±Ã±Ä• yo ca __sacchikatÄ• _ paccakkhaá¹ƒ katÄ• . __kataá¹ƒ b
buddhassa anusiá¹-á¹-hi ovÄ• dasaá¹…khÄ• taá¹ƒ sÄ• sanaá¹ƒ kataá¹ƒ arahattamaggaÃ±Ä

__itthaá¹ƒ suda_nti ettha __ittha_nti nidassanatthe nipÄ• to, iminÄ• pakÄ• renÄ• ti attho. t
sakalasÄ• riputtÄ• padÄ• naá¹ƒ nidasseti. __suda_nti padapÅ«raá¹‡e nipÄ• to. __Ä• yasmÄ
garugÄ• ravÄ• dhivacanaá¹ƒ. __sÄ• riputto_ti mÄ• tu nÄ• mavasena katanÄ• madheyyo the
sakalÄ• \Be I 266/ sÄ• riputtattherÄ• padÄ• nagÄ• thÄ• yo abhÄ• si kathesi. __iti_saddo pa
sakalaá¹ƒ sÄ• riputtÄ• padÄ• naá¹ƒ niá¹-á¹-hitanti attho.

sÄ• riputtattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-2. mahÄ• moggallÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ•

__anomadassÄ«_ \Ne I 246/ __bhagavÄ• _tyÄ• dikaá¹ƒ Ä• yasmato moggallÄ• nattherassa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
\Ee 239/ bhagavato kÄ• letiÄ• di sÄ• riputtattherassa dhammasenÄ• patino vatthumhi vuttan
pabbajitadivasato paá¹-á¹-hÄ• ya sattame divase magadharaá¹-á¹-he kallavÄ• lagÄ• makaá
samaá¹‡adhammaá¹ƒ karonto thinamiddhe okkamante satthÄ• rÄ• ``moggallÄ• na, mÄ• tu
tiÄ• dinÄ• saá¹ƒvejito thinamiddhaá¹ƒ vinodetvÄ• bhagavatÄ• vuccamÄ• naá¹ƒ dhÄ• tuka
eva vipassanÄ• paá¹-ipÄ• á¹-iyÄ• uparimaggattayaá¹ƒ adhigantvÄ• aggaphalakkhaá¹‡e sÄ
pÄ• puá¹‡i.

<375> evaá¹ƒ dutiyasÄ• vakabhÄ• vaá¹ƒ patvÄ• Ä• yasmÄ• mahÄ• moggallÄ• natthero a
somanassavasena pubbacariyaá¹ƒ apadÄ• naá¹ƒ pakÄ• sento __anomadassÄ« bhagavÄ•
alÄ• makaá¹ƒ dassanaá¹ƒ passanaá¹ƒ assÄ• ti anomadassÄ«. tassa hi
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itasarÄ«rattÄ• sakalaá¹ƒ divasaá¹ƒ sak
saá¹ƒvaccharaá¹ƒ saá¹ƒvaccharasatasahassampi passantÄ• naá¹ƒ devamanussÄ• naá¹ƒ a
anomaá¹ƒ alÄ• makaá¹ƒ nibbÄ• naá¹ƒ dassanasÄ«loti vÄ• ``anomadassÄ«â€™â€™ ti lado
kÄ• raá¹‡ehi bhagavÄ• . __lokajeá¹-á¹-ho_ti sakalasattalokassa jeá¹-á¹-ho padhÄ• no. Ä• sa
narÄ• naá¹ƒ Ä• sabho __narÄ• sabho_. so lokajeá¹-á¹-ho narÄ• sabho anomadassÄ« bhag
devasamÅ«hehi parivÄ• rito. himavantamhi vihÄ• sÄ«ti sambandho.

<376> yadÄ• \Be I 267/ dutiyasÄ• vakabhÄ• vÄ• ya dutiyavÄ• re patthanaá¹ƒ akÄ• si, tadÄ
ahaá¹ƒ nÄ• garÄ• jÄ• hutvÄ• nibbatto ahosinti attho. tena vuttaá¹ƒ --- ``varuá¹‡o nÄ• ma n
ahaá¹ƒ tadÄ• â€™â€™ ti. __kÄ• marÅ«pÄ«_ti yadicchitakÄ• manimmÄ• nasÄ«lo. __vikubb
iddhivikubbanaá¹ƒ karomi. __mahodadhinivÄ• saha_nti maÃ±jerikÄ• nÄ• gÄ• , bhÅ«migatÄ
nÄ• gÄ• , gaá¹…gÄ• vaheyyÄ• nÄ• gÄ• , sÄ• muddikÄ• nÄ• gÄ• ti imesaá¹ƒ nÄ• gÄ• naá¹
mahodadhimhi samudde nivÄ• siá¹ƒ, vÄ• saá¹ƒ kappesinti attho.

<377> __saá¹…gaá¹‡iyaá¹ƒ gaá¹‡aá¹ƒ hitvÄ• _ti niccaparivÄ• rabhÅ«taá¹ƒ sakaparivÄ• ra
vinÄ• hutvÄ• \Ne I 247/. __tÅ«riyaá¹ƒ paá¹-á¹-hapesaha_nti ahaá¹ƒ tÅ«riyaá¹ƒ paá¹-á¹-hap
attho. __sambuddhaá¹ƒ parivÄ• retvÄ• _ti anomadassisambuddhaá¹ƒ samantato sevamÄ•
nÄ• gamÄ• á¹‡avikÄ• __vÄ• desuá¹ƒ_ dibbavÄ• dehi gÄ«tÄ• vÄ• kyÄ• dÄ«hi vÄ• desuá¹ƒ
tadÄ• ti attho.

<378> __vajjamÄ• nesu tÅ«resÅ«_ti manussanÄ• gatÅ«riyesu paÃ±caá¹…gikesu vajjamÄ•
tÅ«rÄ• ni vajjayu_nti cÄ• tumahÄ• rÄ• jikÄ• devÄ• dibbatÅ«riyÄ• ni vajjiá¹ƒsu vÄ• desunti
saddaá¹ƒ sutvÄ• nÄ• _ti ubhinnaá¹ƒ devamanussÄ• naá¹ƒ bherisaddaá¹ƒ sutvÄ• . tilokagar
__sampabujjhatha_ jÄ• nÄ• ti suá¹‡Ä• tÄ«ti attho.

<379> __nimantetvÄ• na sambuddha_nti sasÄ• vakasaá¹…ghaá¹ƒ sambuddhaá¹ƒ svÄ• ta
__sakabhavana_nti attano nÄ• gabhavanaá¹ƒ upÄ• gamiá¹ƒ. gantvÄ• ca __Ä• sanaá¹ƒ pa
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nakuá¹-imaá¹‡á¸• apasayananisÄ«danaá¹-á¹-hÄ• nÄ• ni pa
attho. __kÄ• lamÄ• rocayiá¹ƒ aha_nti evaá¹ƒ katapubbavidhÄ• no ahaá¹ƒ ``kÄ• lo, bhante,
bhattaâ€™â€™ nti kÄ• laá¹ƒ Ä• rocayiá¹ƒ viÃ±Ã±Ä• pesiá¹ƒ.

<380> __khÄ«á¹‡Ä• savasahassehÄ«_ti tadÄ• so bhagavÄ• arahantasahassehi parivuto
obhÄ• sento me bhavanaá¹ƒ __upÄ• gami_ sampattoti attho.

<381> attano \Be I 268/ bhavanaá¹ƒ paviá¹-á¹-haá¹ƒ bhagavantaá¹ƒ bhojanÄ• kÄ• raá¹ƒ da
mahÄ• vÄ«ra_ntiÄ• dimÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva.

<386> __okkÄ• kakulasambhavo_ti okkÄ• karaÃ±Ã±o paramparÄ• gatarÄ• jakule uppanno
pÄ• kaá¹-arÄ• jakule uppanno vÄ• __gottena_ gottavasena gotamo nÄ• ma satthÄ• manu

<388> __so pacchÄ• pabbajitvÄ• nÄ• _ti so nÄ• garÄ• jÄ• pacchÄ• pacchimabhave __ku
__codito_ uyyojito sÄ• sane pabbajitvÄ• gotamassa bhagavato dutiyo aggasÄ• vako hessa

<389> __Ä• raddhavÄ«riyo_ti á¹-hÄ• nanisajjÄ• dÄ«su iriyÄ• pathesu vÄ«riyavÄ• . __pahit
pesitacitto \Ne I 248/. __iddhiyÄ• pÄ• ramiá¹ƒ gato_ti ``etadaggaá¹ƒ, bhikkhave, mama sÄ•
bhikkhÅ«naá¹ƒ iddhimantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• moggallÄ• noâ€™â€™ ti (AN a I 180,
adhiá¹-á¹-hÄ• niddhivikubbaniddhikammavipÄ• kajiddhiÄ• dÄ«su pÄ• ramiá¹ƒ pariyosÄ• na
__sabbÄ• save_ti __Ä• _ samantato savanato pavattanato ``Ä• savÄ• â€™â€™ ti laddhanÄ
kÄ• mabhavadiá¹-á¹-hiavijjÄ• dhamme sabbe __pariÃ±Ã±Ä• ya_ samantato aÃ±Ã±Ä• ya jÄ
nikkileso. __nibbÄ• yissatÄ«_ti kilesakhandhaparinibbÄ• nena nibbÄ• yissatÄ«ti sambandh

<390> evaá¹ƒ thero attano puÃ±Ã±avasena laddhabyÄ• karaá¹‡aá¹ƒ vatvÄ• puna pÄ• pac
__pÄ• pamittopanissÄ• yÄ• _tiÄ• dimÄ• ha. tattha __pÄ• pamitte_ pÄ• pake lÄ• make mitte
tehi saá¹ƒsaggo hutvÄ• ti attho.

tatrÄ• yamanupubbÄ« kathÄ• --- ekasmiá¹ƒ \Ee 241/ samaye titthiyÄ• sannipatitvÄ• mant
``jÄ• nÄ• thÄ• vuso, kena kÄ• raá¹‡ena samaá¹‡assa gotamassa lÄ• bhasakkÄ• ro mahÄ•
jÄ• nÄ• maâ€™â€™. ``tumhe pana na jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma, jÄ• nÄ• maâ€™â
bhikkhuá¹ƒ nissÄ• ya uppanno \Be I 269/. so hi devalokaá¹ƒ gantvÄ• devatÄ• hi katakamm
manussÄ• naá¹ƒ kathesi --- ``idaá¹ƒ nÄ• ma katvÄ• evarÅ«paá¹ƒ sampattiá¹ƒ labhantÄ«â€
nibbattÄ• nampi kammaá¹ƒ pucchitvÄ• Ä• gantvÄ• manussÄ• naá¹ƒ kathesi --- ``idaá¹ƒ nÄ
dukkhaá¹ƒ anubhavantÄ«â€™â€™ ti. manussÄ• tassa kathaá¹ƒ sutvÄ• mahantaá¹ƒ lÄ• bh
taá¹ƒ mÄ• retuá¹ƒ sakkhissÄ• ma, so lÄ• bhasakkÄ• ro amhÄ• kaá¹ƒ nibbattissati, attheso u
hutvÄ• ``yaá¹ƒkiÃ±ci katvÄ• taá¹ƒ mÄ• ressÄ• mÄ• â€™â€™ ti attano upaá¹-á¹-hÄ• ke sa
kahÄ• paá¹‡asahassaá¹ƒ labhitvÄ• purisaghÄ• take core pakkosÄ• petvÄ• ``mahÄ• mogg
gotamassa sÄ• vako kÄ• á¸·asilÄ• yaá¹ƒ vasati, tumhe tattha gantvÄ• taá¹ƒ mÄ• rethÄ• â€
sahassaá¹ƒ adaá¹ƒsu. corÄ• dhanalÄ• bhena sampaá¹-icchitvÄ• ``theraá¹ƒ mÄ• ressÄ• m
vasanaá¹-á¹-hÄ• naá¹ƒ parivÄ• resuá¹ƒ. thero tehi parikkhittabhÄ• vaá¹ƒ Ã±atvÄ• kuÃ±cika
pakkÄ• mi. corÄ• taá¹ƒ divasaá¹ƒ theraá¹ƒ adisvÄ• punekadivasaá¹ƒ tassa vasanaá¹-á¹-hÄ
thero Ã±atvÄ• kaá¹‡á¹‡ikÄ• maá¹‡á¸• alaá¹ƒ bhinditvÄ• Ä• kÄ• saá¹ƒ pakkhandi. evaá¹ƒ t
majjhimamÄ• sepi theraá¹ƒ gahetuá¹ƒ nÄ• sakkhiá¹ƒsu. pacchimamÄ• se pana sampatte th
Ä• kaá¸• á¸• hanabhÄ• vaá¹ƒ Ã±atvÄ• na apagacchi. corÄ• taá¹ƒ paharantÄ• taá¹‡á¸• ula

karontÄ• bhindiá¹ƒsu. atha naá¹ƒ ``matoâ€™â€™ ti saÃ±Ã±Ä• ya ekasmiá¹ƒ gumbapiá¹-á¹

thero \Ne I 249/, ``satthÄ• raá¹ƒ passitvÄ• vanditvÄ• va parinibbÄ• yissÄ• mÄ«â€™â€™ ti
jhÄ• naveá¹-hanena veá¹-hetvÄ• Ä• kÄ• sena satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ var
parinibbÄ• yissÄ• mÄ«â€™â€™ ti Ä• ha. ``parinibbÄ• yissasi, moggallÄ• nÄ• â€™â€™ ti?
``kattha gantvÄ• parinibbÄ• yissasÄ«â€™â€™ ti? ``kÄ• á¸·asilÄ• padesaá¹ƒ, bhanteâ€™â€
moggallÄ• na, mayhaá¹ƒ dhammaá¹ƒ kathetvÄ• yÄ• hi. tÄ• disassa hi me sÄ• vakassa na
ti. so ``evaá¹ƒ karissÄ• mi, bhanteâ€™â€™ ti satthÄ• raá¹ƒ vanditvÄ• Ä• kÄ• saá¹ƒ uppatit
parinibbÄ• nadivase nÄ• nappakÄ• rÄ• iddhiyo katvÄ• dhammaá¹ƒ kathetvÄ• satthÄ• raá
kÄ• á¸·asilÄ• padesaá¹ƒ gantvÄ• parinibbÄ• yi. ``theraá¹ƒ kira corÄ• mÄ• resuâ€™â€™ nt
sakalajambudÄ«pe patthari.

rÄ• jÄ• \Be I 270/ ajÄ• tasattu core pariyesanatthÄ• ya \Ee 242/ carapurise payojesi. tesu
suraá¹ƒ pivantesu maddesu eko ekassa piá¹-á¹-hiá¹ƒ paharitvÄ• pÄ• tesi. so taá¹ƒ santajjen
tvaá¹ƒ, kasmÄ• me piá¹-á¹-hiá¹ƒ paharitvÄ• pÄ• tesi, kiá¹ƒ pana, are duá¹-á¹-hacora, tayÄ•
mahÄ• moggallÄ• natthero paá¹-hamaá¹ƒ pahatoâ€™â€™ ti Ä• ha. ``kiá¹ƒ pana tvaá¹ƒ may
pahatabhÄ• vaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti? evaá¹ƒ etesaá¹ƒ ``mayÄ• pahato, mayÄ• p
sutvÄ• te carapurisÄ• sabbe te core gahetvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• te core pak
``tumhehi thero mÄ• ritoâ€™â€™ ti? ``Ä• ma, devÄ• â€™â€™ ti. ``kehi tumhe uyyojitÄ• â€
devÄ• â€™â€™ ti. rÄ• jÄ• paÃ±casate naggasamaá¹‡e gÄ• hÄ• petvÄ• paÃ±casatehi cor
nÄ• bhipamÄ• á¹‡esu Ä• vÄ• á¹-esu nikhaá¹‡Ä• petvÄ• palÄ• lehi paá¹-icchÄ• detvÄ• agg
jhÄ• mabhÄ• vaá¹ƒ jÄ• nitvÄ• ayanaá¹…galehi kasÄ• petvÄ• sabbe khaá¹‡á¸• Ä• khaá¹‡á
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``mahÄ• moggallÄ• natthero att
pattoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisi
``imÄ• ya nÄ• ma, bhanteâ€™â€™ ti vutte ``moggallÄ• nassa, bhikkhave, imasseva attabh
maraá¹‡aá¹ƒ, pubbe pana tena katakammassa anurÅ«pamevÄ• â€™â€™ ti vatvÄ• ``kiá¹ƒ
pubbakammaâ€™â€™ nti puá¹-á¹-ho taá¹ƒ vitthÄ• retvÄ• kathesi.

atÄ«te, bhikkhave, bÄ• rÄ• á¹‡asiyaá¹ƒ eko kulaputto sayameva koá¹-á¹-anapacanÄ• dÄ«r
paá¹-ijaggi. athassa mÄ• tÄ• pitaro ``tÄ• ta, tvaá¹ƒ ekakova gehe ca araÃ±Ã±e ca kammaá¹
ekaá¹ƒ te kumÄ• rikaá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti vatvÄ• ``ammatÄ• tÄ• , yÄ• va tumhe
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti tena paá¹-ikkhittÄ• pi punappunaá¹ƒ yÄ• citvÄ• kumÄ•
katipÄ• hameva te upaá¹-á¹-hahitvÄ• pacchÄ• tesaá¹ƒ dassanamapi anicchantÄ« --- ``na s
mÄ• tÄ• pitÅ«hi saddhiá¹ƒ ekaá¹-á¹-hÄ• ne vasituâ€™â€™ nti ujjhÄ• yitvÄ• tasmiá¹ƒ attano
tassa bahigatakÄ• le makacivÄ• kakhaá¹‡á¸• Ä• ni ca yÄ• gupheá¹‡ake ca gahetvÄ• tattha
tenÄ• gantvÄ• ``kiá¹ƒ idaâ€™â€™ nti puá¹-á¹-hÄ• ``imesaá¹ƒ \Be I 271/ mahallakaandhÄ•
sabbaá¹ƒ gehaá¹ƒ kiliá¹-á¹-hÄ• karontÄ• vicaranti, na sakkÄ• etehi saddhiá¹ƒ ekaá¹-á¹-hÄ
evaá¹ƒ tÄ• ya punappunaá¹ƒ kathiyamÄ• nÄ• ya evarÅ«popi pÅ«ritapÄ• ramÄ« satto mÄ• t

``hotu, jÄ• nissÄ• mi nesaá¹ƒ kattabbakammaâ€™â€™ nti te bhojetvÄ• ``ammatÄ• tÄ• , as
tumhÄ• kaá¹ƒ \Ee 243/ Ã±Ä• takÄ• Ä• gamanaá¹ƒ paccÄ• sÄ«santi, tattha gamissÄ• mÄ• â
Ä• ropetvÄ• Ä• dÄ• ya gacchanto aá¹-avimajjhaá¹ƒ pattakÄ• le ``tÄ• ta, rasmiyo gaá¹‡hath
daá¹‡á¸• asaÃ±Ã±Ä• ya gamissanti, imasmiá¹ƒ á¹-hÄ• ne corÄ• vasanti, ahaá¹ƒ otaritvÄ•
hatthe rasmiyo datvÄ• otaritvÄ• gacchanto saddaá¹ƒ parivattetvÄ• corÄ• naá¹ƒ uá¹-á¹-hita
mÄ• tÄ• pitaro saddaá¹ƒ sutvÄ• ``corÄ• uá¹-á¹-hitÄ• â€™â€™ ti saÃ±Ã±Ä• ya ``tÄ• ta, cor
mayaá¹ƒ, tvaá¹ƒ attÄ• nameva rakkhÄ• hÄ«â€™â€™ ti Ä• haá¹ƒsu. so mÄ• tÄ• pitaro virav
koá¹-á¹-etvÄ• mÄ• retvÄ• aá¹-aviyaá¹ƒ khipitvÄ• paccÄ• gami.

satthÄ• idaá¹ƒ tassa pubbakammaá¹ƒ kathetvÄ• ``bhikkhave, moggallÄ• no ettakaá¹ƒ kan
anekavassasatasahassÄ• ni niraye paccitvÄ• tÄ• va pakkÄ• vasesena attabhÄ• vasate eva
saá¹ƒcuá¹‡á¹‡o maraá¹‡aá¹ƒ patto, evaá¹ƒ moggallÄ• nena attano kammÄ• nurÅ«pameva
paÃ±cahi corasatehi saddhiá¹ƒ paÃ±catitthiyasatÄ• nipi mama puttaá¹ƒ appaduá¹-á¹-haá¹ƒ
maraá¹‡aá¹ƒ labhiá¹ƒsu. appaduá¹-á¹-hesu hi padussanto dasahi kÄ• raá¹‡ehi anayabyasan
pÄ• puá¹‡Ä• tiyevÄ• â€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imÄ• gÄ•

``yo daá¹‡á¸• ena adaá¹‡á¸• esu, appaduá¹-á¹-hesu dussati.

dasannamaÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, khippameva nigacchati ||

``vedanaá¹ƒ pharusaá¹ƒ jÄ• niá¹ƒ, sarÄ«rassa va bhedanaá¹ƒ.

garukaá¹ƒ vÄ• pi Ä• bÄ• dhaá¹ƒ, cittakkhepaá¹ƒ va pÄ• puá¹‡e ||

``rÄ• jato vÄ• upasaggaá¹ƒ, abbhakkhÄ• naá¹ƒ va dÄ• ruá¹‡aá¹ƒ.

parikkhayaá¹ƒ va Ã±Ä• tÄ«naá¹ƒ, bhogÄ• naá¹ƒ va pabhaá¹…gunaá¹ƒ ||

``athavassa \Be I 272/ \Ne I 251/ agÄ• rÄ• ni, aggi á¸• ahati pÄ• vako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti || (Dhp 137-140).

<393> __pavivekamanuyutto_ti pakÄ• rena vivekaá¹ƒ ekÄ«bhÄ• vaá¹ƒ anuyutto yojito yutta
__samÄ• dhibhÄ• vanÄ• rato_ti paá¹-hamajjhÄ• nÄ• dibhÄ• vanÄ• ya rato allÄ«no ca. __sa
__pariÃ±Ã±Ä• ya_ jÄ• nitvÄ• pajahitvÄ• , __anÄ• savo_ nikkileso viharÄ• mÄ«ti sambandh

<394> idÄ• ni \Ee 244/ attano puÃ±Ã±asambhÄ• ravasena pubbacaritassa phalaá¹ƒ dasse
sugambhÄ«ra_ntiÄ• dimÄ• ha.

tatrÄ• yamanupubbÄ«kathÄ• --- __buddhena codito_ti sammÄ• sambuddhena codito uyyo
pekkhato_ti mahato bhikkhusaá¹…ghassa passantassa. __migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ, p
pubbÄ• rÄ• me visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya kÄ• ritaá¹ƒ sahassatthambhapaá¹-imaá
attano pÄ• daá¹…guá¹-á¹-hena kampesiá¹ƒ. ekasmiÃ±hi samaye pubbÄ• rÄ• me yathÄ• vu
sambahulÄ• navakatarÄ• bhikkhÅ« uparipÄ• sÄ• de nisinnÄ• satthÄ• rampi acintetvÄ• ti
kathetumÄ• raddhÄ• . taá¹ƒ sutvÄ• bhagavÄ• te saá¹ƒvejetvÄ• attano dhammadesanÄ• y
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• nattheraá¹ƒ Ä• mantesi --- ``passasi tvaá¹ƒ, moggallÄ• n
tiracchÄ• nakathamanuyutteâ€™â€™ ti taá¹ƒ sutvÄ• thero satthu ajjhÄ• sayaá¹ƒ Ã±atvÄ•
Ä• pokasiá¹‡Ä• rammaá¹‡aá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``pÄ• sA
udakaá¹ƒ hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya pÄ• sÄ• damatthake thupikaá¹ƒ pÄ• daá¹…gua
onamitvÄ• ekena passena aá¹-á¹-hÄ• si. punapi pahari, aparenapi passena aá¹-á¹-hÄ• si. t
saá¹ƒviggÄ• pÄ• sÄ• dassa patanabhayena tato nikkhamitvÄ• bhagavato samÄ«pe aá¹-á¹
ajjhÄ• sayaá¹ƒ oloketvÄ• dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• tesu keci sotÄ• pattiphale patiá
sakadÄ• gÄ• miphale, keci anÄ• gÄ• miphale, keci arahattaphale patiá¹-á¹-hahiá¹ƒsu. svÄ•
pÄ• sÄ• dakampanasuttena dÄ«petabbo.

__vejayantapÄ• sÄ• da_nti \Be I 273/ so vejayantapÄ• sÄ• do tÄ• vatiá¹ƒsabhavane yojana
anekasahassaniyyÅ«hakÅ«á¹-Ä• gÄ• rapaá¹-imaá¹‡á¸• ito devÄ• surasaá¹…gÄ• me asure
nagaramajjhe á¹-hite uá¹-á¹-hito vijayantena nibbattattÄ• ``vejayantoâ€™â€™ ti laddhanÄ•
sandhÄ• yÄ• ha --- ``vejayantapÄ• sÄ• daâ€™â€™ nti, tampi ayaá¹ƒ thero pÄ• daá¹…guá¹
samaye bhagavantaá¹ƒ \Ne I 252/ pubbÄ• rÄ• me viharantaá¹ƒ sakko devarÄ• jÄ• upasaá¹
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ pucchi. tassa bhagavÄ• vissajjesi. so taá¹ƒ sutvÄ• attama
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• attano devalokameva gato. athÄ• yasmÄ• mahÄ
``ayaá¹ƒ sakko bhagavantaá¹ƒ upasaá¹…kamitvÄ• evarÅ«paá¹ƒ gambhÄ«ranibbÄ• napaá¹
pucchi, bhagavatÄ• ca paÃ±ho vissajjito, kiá¹ƒ nu kho jÄ• nitvÄ• gato, udÄ• hu ajÄ• nitvÄ•
yaá¹ƒnÅ«nÄ• haá¹ƒ devalokaá¹ƒ gantvÄ• tamatthaá¹ƒ jÄ• neyyaâ€™â€™ nti? so tÄ• vade
gantvÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ tamatthaá¹ƒ pucchi. sakko dibbasampattiyÄ• pamatt
thero tassa saá¹ƒvegajananatthaá¹ƒ vejayantapÄ• sÄ• daá¹ƒ pÄ• daá¹…guá¹-á¹-hena kamp

``yo vejayantapÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi.

iddhibalenupatthaddho, saá¹ƒvejesi ca devatÄ• â€™â€™ ti || (MN I 513).

ayaá¹ƒ panattho --- cÅ«á¸·ataá¹‡hÄ• saá¹…khayavimuttisuttena (MN I 390 Ä• dayo) dÄ«pe
heá¹-á¹-hÄ• vuttoyeva. ``sakkaá¹ƒ so paripucchatÄ«â€™â€™ ti (MN I 513) yathÄ• vuttame
taá¹‡hÄ• saá¹…khayavimuttipucchaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha --- ``apÄ• vuso, jÄ• n
taá¹‡hakkhayavimuttiyoâ€™â€™ ti? tassa sakko viyÄ• kÄ• si. idaá¹ƒ therena pÄ• sÄ• daka

saá¹ƒviggahadayena pamÄ• daá¹ƒ pahÄ• ya yoniso manasi karitvÄ• paÃ±hassa byÄ• kata
satthÄ• rÄ• desitaniyÄ• meneva hi so tadÄ• kathesi. tenÄ• ha --- ``paÃ±haá¹ƒ puá¹-á¹-ho y
I 513). tattha __sakkaá¹ƒ so paripucchatÄ«_ti sakkaá¹ƒ devarÄ• jaá¹ƒ mahÄ• moggallÄ• na
desitÄ• ya taá¹‡hÄ• saá¹…khayavimuttiyÄ• sammadeva gahitabhÄ• vaá¹ƒ pucchi. atÄ«tatt
vattamÄ• navacanaá¹ƒ. __apÄ• vuso, jÄ• nÄ• sÄ«_ti Ä• vuso, api jÄ• nÄ• si, kiá¹ƒ jÄ• nÄ• s
__taá¹‡hakkhayavimuttiyo_ti (MN I 513) taá¹‡hÄ• saá¹…khayavimuttiyo satthÄ• rÄ• tuyhaá
\Be I 274/ jÄ• nÄ• sÄ«â€™â€™ ti pucchati. taá¹‡hakkhayavimuttiyoti vÄ• taá¹‡hÄ• saá¹…k
desanaá¹ƒ pucchati.

__brahmÄ• na_nti mahÄ• brahmÄ• naá¹ƒ. __sudhammÄ• yÄ• bhito sabha_nti (MN I 513) s
brahmaloke sudhammÄ• sabhÄ• , na tÄ• vatiá¹ƒsabhavane. sudhammÄ• sabhÄ• virahito c
te, Ä• vuso, sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahÅ«â€™â€™ ti imaá¹ƒ brahmalokaá¹ƒ u
natthi koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• . satthu idhÄ• gamanato pubbe yÄ• tuyhaá¹ƒ
ajjÄ• pi idÄ• nipi sÄ• diá¹-á¹-hi na vigatÄ• ti? __passasi vÄ«tivattantaá¹ƒ_ \Ne I 253/ __brah
pabhassara_nti brahmaloke vÄ«tipatantaá¹ƒ mahÄ• kappinamahÄ• kassapÄ• dÄ«hi sÄ• va
tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nisinnassa sasÄ• vakassa bhagavato okÄ• saá¹ƒ passasÄ«
bhagavÄ• brahmaloke sudhammÄ• ya sabhÄ• ya sannipatitvÄ• sannisinnassa ``atthi nu kh
brÄ• hmaá¹‡o vÄ• evaá¹ƒmahiddhiko, so idha Ä• gantuá¹ƒ sakkuá¹‡eyyÄ• â€™â€™ ti \Ee
cittamaÃ±Ã±Ä• ya tattha gantvÄ• brahmuno matthake Ä• kÄ• se nisinno tejodhÄ• tuá¹ƒ sam
muÃ±canto mahÄ• moggallÄ• nÄ• dÄ«naá¹ƒ Ä• gamanaá¹ƒ cintesi. saha cintanena tepi tatt
vanditvÄ• satthu ajjhÄ• sayaá¹ƒ Ã±atvÄ• tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• paccekadisÄ• su
vissajjesuá¹ƒ. sakalabrahmaloko ekobhÄ• so ahosi. satthÄ• brahmuno kallacittataá¹ƒ Ã±atv
catusaccapakÄ• sanaá¹ƒ dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne anekÄ• ni brahmasaha
patiá¹-á¹-hahiá¹ƒsu. taá¹ƒ sandhÄ• ya codento __ajjÄ• pi te, Ä• vuso, sÄ• diá¹-á¹-hÄ«_ti gÄ
panattho bakabrahmasuttena (SN a I 175) dÄ«petabbo. vuttaá¹ƒ hetaá¹ƒ (SN a I 176) ---

``ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä•
samayena aÃ±Ã±atarassa brahmuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá
vÄ• brÄ• hmaá¹‡o vÄ• yo idha Ä• gaccheyyÄ• â€™ ti. atha kho bhagavÄ• tassa brahmun
cetoparivitakkamaÃ±Ã±Ä• ya seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• h
pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya; evameva jetavane antarahito tasmiá¹ƒ brahmalo
bhagavÄ• tassa brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ•

``atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi `kahaá¹ƒ nu kho bhagavÄ• etara
kho Ä• yasmÄ• mahÄ• moggallÄ• no bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhena atikk
uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disvÄ• na seyy
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya; evam
tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no puratthimaá¹

brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nÄ«cata

``atha \Ne I 254/ kho Ä• yasmato mahÄ• kassapassa etadahosi --- `kahaá¹ƒ nu kho bhagav
ti? addasa kho Ä• yasmÄ• mahÄ• kassapo bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhena
brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disv
balavÄ• puriso ... pe ... evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. at
mahÄ• kassapo dakkhiá¹‡aá¹ƒ disaá¹ƒ nissÄ• ya tassa brahmuno uparivehÄ• saá¹ƒ pallaá¹
samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato.

``atha kho Ä• yasmato mahÄ• kappinassa etadahosi \Ee 247/ --- `kahaá¹ƒ nu kho bhagavÄ•
addasa kho Ä• yasmÄ• mahÄ• kappino bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhena at
brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disv
balavÄ• puriso ... pe ... evameva jetavane antarahito tasmiá¹ƒ brahmaloke \Be I 276/ pÄ• tu
Ä• yasmÄ• mahÄ• kappino pacchimaá¹ƒ disaá¹ƒ nissÄ• ya tassa brahmuno uparivehÄ• sa
tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato.

``atha kho Ä• yasmato anuruddhassa etadahosi --- `kahaá¹ƒ nu kho bhagavÄ• etarahi viha
Ä• yasmÄ• anuruddho bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhena atikkantamÄ• nusa
uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disvÄ• na seyy
... pe ... evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho Ä• yasm
disaá¹ƒ nissÄ• ya tassa brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ s
bhagavatoâ€™â€™.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ brahmÄ• naá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si

``ajjÄ• pi te Ä• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraâ€™â€™ nti ||

``na \Ne I 255/ me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu.

passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

svÄ• haá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassatoâ€™â€™ ti ||

``atha kho bhagavÄ• taá¹ƒ brahmÄ• naá¹ƒ saá¹ƒvejetvÄ• seyyathÄ• pi nÄ• ma balavÄ• p
tasmiá¹ƒ brahmaloke antarahito jetavane pÄ• turahosi. atha kho so brahmÄ• aÃ±Ã±ataraá¹
Ä• mantesi --- `ehi tvaá¹ƒ, mÄ• risa, yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kam

Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ evaá¹ƒ vadehi --- ``atthi nu kho, mÄ• risa moggall
bhagavato sÄ• vakÄ• evaá¹ƒmahiddhikÄ• evaá¹ƒmahÄ• nubhÄ• vÄ• seyyathÄ• pi bhavaá
anuruddhoâ€™â€™ ti? `evaá¹ƒ, mÄ• risÄ• â€™ ti kho so brahmapÄ• risajjo tassa brahmun
mahÄ• moggallÄ• no tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• mogg
`atthi nu kho, mÄ• risa moggallÄ• na, aÃ±Ã±epi tassa bhagavato sÄ• vakÄ• evaá¹ƒmahidd
seyyathÄ• pi bhavaá¹ƒ moggallÄ• no kassapo kappino anuruddhoâ€™ ti \Ee 248/? atha kho
taá¹ƒ brahmapÄ• risajjaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``tevijjÄ• iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ ti ||

``atha kho so brahmapÄ• risajjo Ä• yasmato mahÄ• moggallÄ• nassa bhÄ• sitaá¹ƒ abhinan
brahmÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ brahmÄ• naá¹ƒ etadavoca --- `Ä• y
evamÄ• ha ---

`` `tevijjÄ• iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ â€™ ti || ---

idamavoca so brahmapÄ• risajjo. attamano ca so brahmÄ• tassa brahmapÄ• risajjassa bhÄ
I 176).

idaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``ayaá¹ƒ panattho bakabrahmasuttena dÄ«petabboâ€™â€™

__mahÄ• neruno_ \Ne I 256/ __kÅ«á¹-a_nti (MN I 513) kÅ«á¹-asÄ«sena sakalameva sineru
__vimokkhena apassayÄ«_ti (MN I 513) jhÄ• navimokkhena nissayena abhiÃ±Ã±Ä• yena p
__vana_nti (MN I 513) jambudÄ«paá¹ƒ. so hi vanabÄ• hullatÄ• ya ``vanaâ€™â€™ nti vutto.
``jambumaá¹‡á¸• assa issaroâ€™â€™ ti. __pubbavidehÄ• na_nti (MN I 513) pubbavidehaá
attho. __ye ca bhÅ«misayÄ• narÄ• _ti (MN I 513) bhÅ«misayÄ• narÄ• nÄ• ma aparagoyÄ
te hi gehÄ• bhÄ• vato ``bhÅ«misayÄ• â€™â€™ ti vuttÄ• . tepi sabbe apassayÄ«ti samband
nandopanandadamanena dÄ«petabbo --- ekasmiá¹ƒ kira samaye anÄ• thapiá¹‡á¸• iko gaha
dhammadesanaá¹ƒ sutvÄ• ``sve, bhante, paÃ±cahi bhikkhusatehi saddhiá¹ƒ mayhaá¹ƒ geh
gaá¹‡hathÄ• â€™â€™ ti nimantetvÄ• pakkÄ• mi. taá¹ƒdivasaÃ±ca bhagavato paccÅ«sasa
olokentassa nandopanando nÄ• ma \Be I 278/ nÄ• garÄ• jÄ• Ã±Ä• á¹‡amukhe Ä• pÄ• thaá
nÄ• garÄ• jÄ• mayhaá¹ƒ Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchati, kiá¹ƒ nu kho bhaviss
saraá¹‡agamanassa upanissayaá¹ƒ disvÄ• ``ayaá¹ƒ micchÄ• diá¹-á¹-hiko tÄ«su ratanesu a
micchÄ• diá¹-á¹-hiko vimoceyyÄ• â€™â€™ ti Ä• vajjento mahÄ• moggallÄ• nattheraá¹ƒ ado

sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä• nanda, p
bhikkhusatÄ• naá¹ƒ Ä• rocehi --- `tathÄ• gato devacÄ• rikaá¹ƒ gacchatÄ«â€™â€™ â€™ ti.
nandopanandassa Ä• pÄ• nabhÅ«miá¹ƒ sajjayiá¹ƒsu. so dibbaratanapallaá¹…ke \Ee 249/ d
dhÄ• riyamÄ• no tividhanÄ• á¹-akehi ceva nÄ• gaparisÄ• ya ca parivuto dibbabhÄ• janesu u
olokayamÄ• no nisinno hoti. atha kho bhagavÄ• yathÄ• nÄ• garÄ• jÄ• passati, tathÄ• kat
vimÄ• namatthakeneva paÃ±cahi bhikkhusatehi saddhiá¹ƒ tÄ• vatiá¹ƒsadevalokÄ• bhimukh

tena kho pana samayena nandopanandassa nÄ• garÄ• jassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ di
``ime hi nÄ• ma muá¹‡á¸• asamaá¹‡akÄ• amhÄ• kaá¹ƒ uparibhavanena devÄ• naá¹ƒ tÄ• v
pavisantipi nikkhamantipi, na dÄ• ni ito paá¹-á¹-hÄ• ya imesaá¹ƒ amhÄ• kaá¹ƒ matthake pÄ
okirantÄ• naá¹ƒ gantuá¹ƒ dassÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• ya sinerupÄ• daá¹ƒ gantvÄ• t
sineruá¹ƒ sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• upari phaá¹‡aá¹ƒ katvÄ• tÄ• vatiá¹ƒsabha
phaá¹‡ena pariggahetvÄ• adassanaá¹ƒ gamesi.

atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo bhagavantaá¹ƒ etadavoca --- ``pubbe, bhante, imasm
sineruá¹ƒ passÄ• mi, sineruparibhaá¹‡á¸• aá¹ƒ passÄ• mi, tÄ• vatiá¹ƒsaá¹ƒ passÄ• mi, veja
vejayantassa \Ne I 257/ pÄ• sÄ• dassa uparidhajaá¹ƒ passÄ• mi. ko nu kho, bhante, hetu ko
neva sineruá¹ƒ passÄ• mi ... pe ... na vejayantassa pÄ• sÄ• dassa uparidhajaá¹ƒ passÄ• m
raá¹-á¹-hapÄ• la, nandopanando nÄ• ma nÄ• garÄ• jÄ• tumhÄ• kaá¹ƒ kupito sineruá¹ƒ satt
parikkhipitvÄ• upari phaá¹‡ena paá¹-icchÄ• detvÄ• andhakÄ• raá¹ƒ katvÄ• á¹-hitoâ€™â€™
bhanteâ€™â€™ ti. na bhagavÄ• naá¹ƒ anujÄ• ni. atha kho Ä• yasmÄ• bhaddiyo, Ä• yasm
bhikkhÅ« uá¹-á¹-hahiá¹ƒsu. bhagavÄ• anujÄ• ni.

avasÄ• ne \Be I 279/ mahÄ• moggallÄ• natthero --- ``ahaá¹ƒ, bhante, damemi naâ€™â€™
moggallÄ• nÄ• â€™â€™ ti bhagavÄ• anujÄ• ni. thero attabhÄ• vaá¹ƒ vijahitvÄ• mahantaá
abhinimminitvÄ• nandopanandaá¹ƒ cuddasakkhattuá¹ƒ bhogehi parikkhipitvÄ• tassa phaá¹
phaá¹‡aá¹ƒ á¹-hapetvÄ• sinerunÄ• saddhiá¹ƒ abhinippÄ«á¸·esi. nÄ• garÄ• jÄ• dhÅ«mÄ• y
sarÄ«re dhÅ«mo atthi, mayhampi atthÄ«â€™â€™ ti dhÅ«mÄ• yi. nÄ• garÄ• jassa dhÅ«mo
pana dhÅ«mo nÄ• garÄ• jaá¹ƒ bÄ• dhati. tato nÄ• garÄ• jÄ• pajjali, theropi ``na tuyhaá¹ƒye
mayhampi atthÄ«â€™â€™ ti pajjali. nÄ• garÄ• jassa tejo theraá¹ƒ na bÄ• dhati, therassa pa
bÄ• dhati. nÄ• garÄ• jÄ• --- ``ayaá¹ƒ maá¹ƒ sinerunÄ• abhinippÄ«á¸·etvÄ• dhÅ«mÄ• yati
cintetvÄ• ``bho, tuvaá¹ƒ kosÄ«â€™â€™ ti paá¹-ipucchi. ``ahaá¹ƒ kho, nanda, moggallÄ• no
attano bhikkhubhÄ• vena tiá¹-á¹-hÄ• hÄ«â€™â€™ ti.

thero taá¹ƒ attabhÄ• vaá¹ƒ vijahitvÄ• tassa dakkhiá¹‡akaá¹‡á¹‡asotena pavisitvÄ• vÄ• ma
nikkhami, vÄ• makaá¹‡á¹‡asotena pavisitvÄ• dakkhiá¹‡akaá¹‡á¹‡asotena nikkhami. tathÄ•
pavisitvÄ• vÄ• manÄ• sasotena \Ee 250/ nikkhami, vÄ• manÄ• sasotena pavisitvÄ• dakkh
tato nÄ• garÄ• jÄ• mukhaá¹ƒ vivari, thero mukhena pavisitvÄ• antokucchiyaá¹ƒ pÄ• cÄ«ne

caá¹…kamati. bhagavÄ• --- ``moggallÄ• na, manasi karohi, mahiddhiko nÄ• goâ€™â€™ ti
bhante, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuâ
susamÄ• raddhÄ• , tiá¹-á¹-hatu, bhante, nandopanando, ahaá¹ƒ nandopanandasadisÄ• naâ
sahassampi dameyyaâ€™â€™ ntiÄ• dimÄ• ha.

nÄ• garÄ• jÄ• cintesi --- ``pavisanto tÄ• va me na diá¹-á¹-ho, nikkhamanakÄ• le dÄ• ni naâ
pakkhipitvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti cintetvÄ• ``nikkhamatha, bhante, mÄ• maá¹ƒ a
caá¹…kamanto bÄ• dhayitthÄ• â€™â€™ ti Ä• ha. thero nikkhamitvÄ• bahi aá¹-á¹-hÄ• si. nÄ
ti \Ne I 258/ disvÄ• nÄ• savÄ• taá¹ƒ vissajji, thero catutthajjhÄ• naá¹ƒ samÄ• pajji, lomakÅ«
cÄ• letuá¹ƒ nÄ• sakkhi. avasesÄ• bhikkhÅ« kira Ä• dito paá¹-á¹-hÄ• ya sabbapÄ• á¹-ihÄ• ri
sakkuá¹‡eyyuá¹ƒ, imaá¹ƒ pana á¹-hÄ• naá¹ƒ patvÄ• evaá¹ƒ khippanisantino \Be I 280/ hutv
sakkhissantÄ«ti nesaá¹ƒ bhagavÄ• nÄ• garÄ• jadamanaá¹ƒ nÄ• nujÄ• ni.

nÄ• garÄ• jÄ• ``ahaá¹ƒ imassa samaá¹‡assa nÄ• savÄ• tena lomakÅ«pampi cÄ• letuá¹ƒ n
samaá¹‡oâ€™â€™ ti cintesi. thero attabhÄ• vaá¹ƒ vijahitvÄ• supaá¹‡á¹‡arÅ«paá¹ƒ abhinin
supaá¹‡á¹‡avÄ• taá¹ƒ dassento nÄ• garÄ• jÄ• naá¹ƒ anubandhi. nÄ• garÄ• jÄ• taá¹ƒ attab
mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• ``bhante, tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gacchÄ•
pÄ• de vandi. thero ``satthÄ• , nanda, Ä• gato, ehi gamissÄ• mÄ• â€™â€™ ti nÄ• garÄ• jÄ•
katvÄ• gahetvÄ• bhagavato santikaá¹ƒ agamÄ• si. nÄ• garÄ• jÄ• bhagavantaá¹ƒ vanditvÄ
saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti Ä• ha. bhagavÄ• ``sukhÄ« hohi, nÄ• garÄ• jÄ• â€™
bhikkhusaá¹…ghaparivuto anÄ• thapiá¹‡á¸• ikassa nivesanaá¹ƒ agamÄ• si.

anÄ• thapiá¹‡á¸• iko ``kiá¹ƒ, bhante, atidivÄ•  Ä• gatatthÄ• â€™â€™ ti Ä• ha. ``moggallÄ•
ca saá¹…gÄ• mo ahosÄ«â€™â€™ ti. ``kassa pana, bhante, jayo, kassa parÄ• jayoâ€™â€™
nandassa parÄ• jayoâ€™â€™ ti. anÄ• thapiá¹‡á¸• iko ``adhivÄ• setu me, bhante, bhagavÄ•
ekapaá¹-ipÄ• á¹-iyÄ• bhattaá¹ƒ sattÄ• haá¹ƒ therassa sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™
buddhappamukhÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ mahÄ• sakkÄ• raá¹ƒ akÄ• si.
``nandopanandadamanena dÄ«petabboâ€™â€™ ti.

ekasmiÃ±hi samaye pubbÄ• rÄ• me visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya kÄ• ritasahassag
bhagavati viharante ... pe ... saá¹ƒvejesi ca devatÄ• ti. tena vuttaá¹ƒ ---

``dharaá¹‡impi sugambhÄ«raá¹ƒ, bahalaá¹ƒ duppadhaá¹ƒsiyaá¹ƒ.

vÄ• maá¹…guá¹-á¹-hena khobheyyaá¹ƒ, iddhiyÄ• pÄ• ramiá¹ƒ gatoâ€™â€™ ti ||

tattha __iddhiyÄ• pÄ• ramiá¹ƒ gato_ti vikubbaniddhiÄ• diiddhiyÄ• \Ee 251/ pariyosÄ• naá¹

<395> __asmimÄ• na_nti ahamasmi paÃ±Ã±Ä• sÄ«lasamÄ• dhisampannotiÄ• di asmimÄ•
akkhÄ• mÄ«ti attho. tadeva dÄ«pento __mÄ• no mayhaá¹ƒ na vijjatÄ«_ti Ä• ha. __sÄ• maá
sÄ• maá¹‡ere Ä• diá¹ƒ \Be I 281/ katvÄ• sakale bhikkhusaá¹…ghe __garucittaá¹ƒ_ gÄ• rav
Ä• darabahumÄ• naá¹ƒ ahaá¹ƒ karomÄ«ti attho.

<396> __aparimeyye ito kappe_ti ito amhÄ• kaá¹ƒ uppannakappato antarakappÄ• dÄ«hi ap
ekaasaá¹…khyeyyassa upari satasahassakappamatthaketi attho. __yaá¹ƒ kammamabhinÄ«
padaá¹ƒ puÃ±Ã±asampattiá¹ƒ pÅ«resiá¹ƒ. __tÄ• haá¹ƒ bhÅ«mimanuppatto_ti ahaá¹ƒ taá¹ƒ
Ä• savakkhayasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ patto asmi amhÄ«ti attho.

<397> atthapaá¹-isambhidÄ• dayo catasso paá¹-isambhidÄ• sotÄ• pattimaggÄ• dayo aá¹-
iddhividhÄ• dayo cha abhiÃ±Ã±Ä• yo __me_ mayÄ• __sacchikatÄ• _ paccakkhaá¹ƒ katÄ•
ovÄ• dÄ• nusÄ• sanÄ«saá¹…khÄ• taá¹ƒ __sÄ• sanaá¹ƒ_ mayÄ• __kataá¹ƒ_ sÄ«lapaá¹-ipa
pariyosÄ• pitanti attho.

__ittha_nti iminÄ• pakÄ• rena heá¹-á¹-hÄ• vuttakkamena. evaá¹ƒ so ekasseva anomadas
dvikkhattuá¹ƒ byÄ• karaá¹‡aá¹ƒ labhi. kathaá¹ƒ? heá¹-á¹-hÄ• vuttanayena seá¹-á¹-hi hutvÄ
santike laddhabyÄ• karaá¹‡o tato cuto sÄ• muddike nÄ• gabhavane nibbatto tasseva bhaga
dÄ«ghÄ• yukabhÄ• vena upahÄ• raá¹ƒ katvÄ• nimantetvÄ• bhojetvÄ• mahÄ• pÅ«jaá¹ƒ ak
byÄ• karaá¹‡aá¹ƒ kathesi. __suda_nti padapÅ«raá¹‡e nipÄ• to. __Ä• yasmÄ• _ti piyavacan
garugÄ• ravÄ• dhivacanaá¹ƒ. mahÄ• moggallÄ• natthero imÄ• apadÄ• nagÄ• thÄ• yo __ab
parisamÄ• panatthe nipÄ• to.

mahÄ• moggallÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-3. mahÄ• kassapattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarassa_ \Be I 282/ \Ne I 260/ __bhagavato_tyÄ• dikaá¹ƒ Ä• yasmato mahÄ• ka
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
upacinanto padumuttarabhagavato kÄ• le haá¹ƒsavatÄ«nagare vedeho nÄ• ma asÄ«tikoá¹-
so buddhamÄ• mako, dhammamÄ• mako, saá¹…ghamÄ• mako, upÄ• sako hutvÄ• viharan
\Ee 252/ subhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya gandhapupphÄ• d
gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di.

tasmiÃ±ca khaá¹‡e satthÄ• mahÄ• nisabhattheraá¹ƒ nÄ• ma tatiyasÄ• vakaá¹ƒ ``etadagga
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhutavÄ• dÄ• naá¹ƒ yadidaá¹ƒ nisabhoâ€™â€™ ti etadag
sutvÄ• pasanno dhammakathÄ• vasÄ• ne mahÄ• jane uá¹-á¹-hÄ• ya gate satthÄ• raá¹ƒ va
bhikkhaá¹ƒ adhivÄ• sethÄ• â€™â€™ ti nimantesi. ``mahÄ• kho, upÄ• saka, bhikkhusaá¹…

bhanteâ€™â€™ ti? ``aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaâ€™â€™ nti. ``bhante, ekaá¹ƒ
asesetvÄ• mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. satthÄ• adhivÄ• sesi. upÄ• sak
Ã±atvÄ• gehaá¹ƒ gantvÄ• mahÄ• dÄ• naá¹ƒ sajjetvÄ• punadivase satthu kÄ• laá¹ƒ Ä• roc
pattacÄ«varamÄ• dÄ• ya bhikkhusaá¹…ghaparivuto upÄ• sakassa gharaá¹ƒ gantvÄ• paÃ±
dakkhiá¹‡odakÄ• vasÄ• ne yÄ• guÄ• dÄ«ni sampaá¹-icchanto bhattavissaggaá¹ƒ akÄ• si. u
nisÄ«di.

tasmiá¹ƒ antare __mahÄ• nisabhatthero_ piá¹‡á¸• Ä• ya caranto tameva vÄ«thiá¹ƒ paá¹-ipa
uá¹-á¹-hÄ• ya gantvÄ• theraá¹ƒ vanditvÄ• ``pattaá¹ƒ, bhante, dethÄ• â€™â€™ ti Ä• ha. the
``bhante, idheva pavisatha, satthÄ• pi gehe nisinnoâ€™â€™ ti. ``na vaá¹-á¹-issati, upÄ• sak
therassa pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• tassa pÅ«retvÄ• adÄ• si. tato theraá¹ƒ anugantv
nisÄ«ditvÄ• evamÄ• ha --- ``mahÄ• nisabhatthero, bhante, `satthÄ• pi gehe nisinnoâ€™ ti v
icchi. atthi nu kho etassa tumhÄ• kaá¹ƒ guá¹‡ehi atirekaguá¹‡oâ€™â€™ ti? buddhÄ• naÃ±c
nÄ• ma natthi, tasmÄ• satthÄ• evamÄ• ha --- ``upÄ• saka, mayaá¹ƒ bhikkhaá¹ƒ Ä• gamay
bhikkhu na evaá¹ƒ nisÄ«ditvÄ• bhikkhaá¹ƒ \Be I 283/ udikkhati. mayaá¹ƒ gÄ• mantasenÄ• s
araÃ±Ã±eyeva vasati. mayaá¹ƒ channe vasÄ• ma, so abbhokÄ• seyeva vasatÄ«â€™â€™ t
ayaÃ±cetassa guá¹‡oâ€™â€™ ti mahÄ• samuddaá¹ƒ pÅ«rayamÄ• no viya tassa guá¹‡aá¹ƒ

upÄ• sakopi \Ne I 261/ pakatiyÄ• jalamÄ• nadÄ«po telena Ä• sitto viya suá¹-á¹-hutaraá¹ƒ p
--- ``kiá¹ƒ mayhaá¹ƒ aÃ±Ã±Ä• ya sampattiyÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ anÄ• gate ekassa budd
dhutavÄ• dÄ• naá¹ƒ aggabhÄ• vatthÄ• ya patthanaá¹ƒ karissÄ• mÄ«â€™â€™ ti. so punapi
niyÄ• mena satta divase mahÄ• dÄ• naá¹ƒ datvÄ• sattame divase buddhappamukhassa m
ticÄ«varÄ• ni datvÄ• satthu \Ee 253/ pÄ• damÅ«le nipajjitvÄ• evamÄ• ha --- ``yaá¹ƒ me, bh
dÄ• naá¹ƒ dentassa mettaá¹ƒ kÄ• yakammaá¹ƒ mettaá¹ƒ vacÄ«kammaá¹ƒ mettaá¹ƒ manok
iminÄ• haá¹ƒ na aÃ±Ã±aá¹ƒ devasampattiá¹ƒ vÄ• sakkamÄ• rabrahmasampattiá¹ƒ vÄ• pa
anÄ• gate ekassa buddhassa santike mahÄ• nisabhattherena pattaá¹-á¹-hÄ• nantaraá¹ƒ pÄ
terasadhutaá¹…gadharÄ• naá¹ƒ aggabhÄ• vassa adhikÄ• ro hotÅ«â€™â€™ ti. satthÄ• ``m
patthitaá¹ƒ, samijjhissati nu kho, noâ€™â€™ ti olokento samijjhanabhÄ• vaá¹ƒ disvÄ• Ä• h
á¹-hÄ• naá¹ƒ patthitaá¹ƒ, anÄ• gate satasahassakappÄ• vasÄ• ne gotamo nÄ• ma buddho
tatiyasÄ• vako mahÄ• kassapatthero nÄ• ma bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. taá¹ƒ su
dve kathÄ• nÄ• ma natthÄ«â€™â€™ ti punadivase pattabbaá¹ƒ viya taá¹ƒ sampattiá¹ƒ ama
yÄ• vatÄ• yukaá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• dÄ• ya rakkhitvÄ• nÄ• nappakÄ• ra
kÄ• laá¹ƒkatvÄ• sagge nibbatti.

tato paá¹-á¹-hÄ• ya devamanussesu sampattiá¹ƒ anubhavanto ito ekanavutikappe vipassis
bandhumatÄ«nagaraá¹ƒ upanissÄ• ya kheme migadÄ• ye viharante devalokÄ• cavitvÄ• a
parijiá¹‡á¹‡abrÄ• hmaá¹‡akule nibbatti. tasmiÃ±ca kÄ• le vipassÄ« bhagavÄ• sattame saá
kathesi, mahantaá¹ƒ kolÄ• halaá¹ƒ ahosi. sakalajambudÄ«pe devatÄ• ``satthÄ• dhammaá

Ä• rocesuá¹ƒ. brÄ• hmaá¹‡o taá¹ƒ sÄ• sanaá¹ƒ assosi. tassa nivÄ• sanasÄ• á¹-ako ekoyev
pÄ• rupanaá¹ƒ pana dvinnampi ekameva. so sakalanagare ``ekasÄ• á¹-akabrÄ• hmaá¹‡oâ€
so brÄ• hmaá¹‡o kenacideva kiccena brÄ• hmaá¹‡Ä• naá¹ƒ sannipÄ• te sati brÄ• hmaá¹‡iá
taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• gacchati, brÄ• hmaá¹‡Ä«naá¹ƒ sannipÄ• te sati sayaá¹ƒ gehe
taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• gacchati. tasmiá¹ƒ pana divase so brÄ• hmaá¹‡iá¹ƒ Ä• ha --- `
rattiá¹ƒ dhammaá¹ƒ suá¹‡issasi, udÄ• hu divÄ• â€™â€™ ti? ``sÄ• mi, ahaá¹ƒ mÄ• tugÄ• m
sotuá¹ƒ na sakkomi, divÄ• sossÄ• mÄ«â€™â€™ ti taá¹ƒ brÄ• hmaá¹‡aá¹ƒ gehe á¹-hapetvÄ
upÄ• sikÄ• hi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinnÄ
upÄ• sikÄ• hi saddhiá¹ƒ agamÄ• si. atha brÄ• hmaá¹‡o taá¹ƒ gehe á¹-hapetvÄ• taá¹ƒ vatth
gato.

tasmiÃ±ca \Ne I 262/ samaye satthÄ• parisamajjhe alaá¹…katadhammÄ• sane nisinno citt
Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya sineruá¹ƒ manthaá¹ƒ katvÄ• sÄ• garaá¹ƒ nimmanthe
kathesi. brÄ• hmaá¹‡assa parisapariyantena \Ee 254/ nisinnassa dhammaá¹ƒ suá¹‡antassa
sakalasarÄ«raá¹ƒ pÅ«rayamÄ• nÄ• paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajji. so pÄ• rutavatthaá¹ƒ
``dasabalassa dassÄ• mÄ«â€™â€™ ti cintesi. athassa Ä• dÄ«navasahassaá¹ƒ dassayamÄ
``brÄ• hmaá¹‡iyÄ• tuyhaÃ±ca ekameva vatthaá¹ƒ, aÃ±Ã±aá¹ƒ kiÃ±ci pÄ• rupanaá¹ƒ nÄ• m
vicarituá¹ƒ na sakkomÄ«â€™â€™ ti sabbathÄ• pi adÄ• tukÄ• mo ahosi. athassa nikkhante
tatheva pÄ«ti uppajji. so tatheva cintetvÄ• tatheva adÄ• tukÄ• mo ahosi. athassa majjhime
pacchimayÄ• mepi tatheva pÄ«ti uppajji. tadÄ• so maccheraá¹ƒ jinitvÄ• vatthaá¹ƒ saá¹…gl
pÄ• damÅ«le á¹-hapesi. tato vÄ• mahatthaá¹ƒ Ä• bhujitvÄ• dakkhiá¹‡ena hatthena apphoá
jitaá¹ƒ meâ€™â€™ ti tikkhattuá¹ƒ nadi.

tasmiá¹ƒ samaye bandhumÄ• rÄ• jÄ• dhammÄ• sanassa pacchato antosÄ• á¹‡iyaá¹ƒ nisi
raÃ±Ã±o ca nÄ• ma ``jitaá¹ƒ meâ€™â€™ ti saddo amanÄ• po hoti. rÄ• jÄ• purisaá¹ƒ Ä• á¹
etaá¹ƒ puccha --- `kiá¹ƒ so vadatÄ«â€™â€™ â€™ ti? brÄ• hmaá¹‡o tenÄ• gantvÄ• pucchit
hatthiyÄ• nÄ• dÄ«ni Ä• ruyha asicammÄ• dÄ«ni gahetvÄ• parasenaá¹ƒ \Be I 285/ jinanti, n
ahaá¹ƒ pana pacchato Ä• gacchantassa kÅ«á¹-agoá¹‡assa muggarena sÄ«saá¹ƒ bhinditvÄ
maccheracittaá¹ƒ jinitvÄ• pÄ• rutavatthaá¹ƒ dasabalassa adÄ• siá¹ƒ, taá¹ƒ me jitaá¹ƒ macc
nti Ä• ha. so Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``amhe, bhaá¹‡e, das
jÄ• nÄ• ma, brÄ• hmaá¹‡o jÄ• nÄ• tÄ«â€™â€™ ti tassa pasÄ«ditvÄ• vatthayugaá¹ƒ peses
cintesi --- ``rÄ• jÄ• mayhaá¹ƒ tuá¹‡hÄ« nisinnassa paá¹-hamaá¹ƒ kiÃ±ci adatvÄ• satthu gu
adÄ• si, satthu guá¹‡e paá¹-icca idaá¹ƒ uppannaá¹ƒ, satthuyeva anucchavikaâ€™â€™ nti ta
dasabalassa adÄ• si. rÄ• jÄ• ``kiá¹ƒ brÄ• hmaá¹‡ena kataâ€™â€™ nti pucchitvÄ• ``tampi
tathÄ• gatasseva dinnaâ€™â€™ nti sutvÄ• aÃ±Ã±Ä• nipi dve vatthayugÄ• ni pesesi, so tÄ
rÄ• jÄ• `aÃ±Ã±Ä• nipi cattÄ• rÄ«â€™ ti evaá¹ƒ vatvÄ• yÄ• va evaá¹ƒ dvattiá¹ƒsa vatthayu
brÄ• hmaá¹‡o ``idaá¹ƒ vaá¸• á¸• hetvÄ• vaá¸• á¸• hetvÄ• gahaá¹‡aá¹ƒ viya hotÄ«â€™â€™
brÄ• hmaá¹‡iyÄ• ekanti dve vatthayugÄ• ni gahetvÄ• , tiá¹ƒsa yugÄ• ni tathÄ• gatasseva a

ca so satthu vissÄ• siko jÄ• to.

atha taá¹ƒ rÄ• jÄ• ekadivasaá¹ƒ sÄ«tasamaye satthu santike dhammaá¹ƒ suá¹‡antaá¹ƒ dis
satasahassagghanakaá¹ƒ \Ee 255/ \Ne I 263/ attano pÄ• rutaá¹ƒ rattakambalaá¹ƒ datvÄ• Ä
paá¹-á¹-hÄ• ya imaá¹ƒ pÄ• rupitvÄ• dhammaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti. so ``kiá¹ƒ me imi
pÅ«tikÄ• ye upanÄ«tenÄ• â€™â€™ ti cintetvÄ• antogandhakuá¹-iyaá¹ƒ tathÄ• gatassa ma
katvÄ• agamÄ• si. athekadivasaá¹ƒ rÄ• jÄ• pÄ• tova vihÄ• raá¹ƒ gantvÄ• antogandhakuá
nisÄ«di. tasmiá¹ƒ khaá¹‡e chabbaá¹‡á¹‡Ä• buddharasmiyo kambale paá¹-ihaÃ±Ã±anti, kar
rÄ• jÄ• ullokento saÃ±jÄ• nitvÄ• Ä• ha --- ``amhÄ• kaá¹ƒ, bhante, esa kambalo, amhehi ek
dinnoâ€™â€™ ti. ``tumhehi, mahÄ• rÄ• ja, brÄ• hmaá¹‡o pÅ«jito, brÄ• hmaá¹‡ena mayaá¹
``brÄ• hmaá¹‡o yuttaá¹ƒ aÃ±Ã±Ä• si, na mayaâ€™â€™ nti pasÄ«ditvÄ• yaá¹ƒ manussÄ• r
sabbaá¹ƒ aá¹-á¹-haá¹-á¹-hakaá¹ƒ katvÄ• sabbaá¹-á¹-hakaá¹ƒ nÄ• ma dÄ• naá¹ƒ datvÄ• pu
sopi ``aá¹-á¹-haá¹-á¹-hakaá¹ƒ nÄ• ma catusaá¹-á¹-hi hotÄ«â€™â€™ ti catusaá¹-á¹-hisalÄ• k
upaá¹-á¹-hapetvÄ• yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ rakkhitvÄ• tato cuto sagge

puna \Be I 286/ tato cuto imasmiá¹ƒ kappe bhagavato koá¹‡Ä• gamanassa bhagavato kass
antare bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbiyakule nibbatto. so vaá¸• á¸• himanvÄ• ya gharÄ• vÄ•
araÃ±Ã±e jaá¹…ghavihÄ• raá¹ƒ vicarati. tasmiÃ±ca samaye paccekabuddho nadÄ«tÄ«re cÄ
anuvÄ• te appahonte saá¹…gharitvÄ• á¹-hapetumÄ• raddho. so taá¹ƒ disvÄ• ``kasmÄ• , b
á¹-hapethÄ• â€™â€™ ti Ä• ha. ``anuvÄ• to nappahotÄ«â€™â€™ ti. ``iminÄ• , bhante, karot
uttarisÄ• á¹-akaá¹ƒ datvÄ• ``nibbattanibbattaá¹-á¹-hÄ• ne me kÄ• ci hÄ• ni mÄ• hotÅ«â€™

gharepissa bhaginiyÄ• saddhiá¹ƒ bhariyÄ• ya kalahaá¹ƒ karontiyÄ• paccekabuddho piá¹‡
bhaginÄ« paccekabuddhassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• tassa bhariyaá¹ƒ sandhÄ• ya --- `
yojanasate parivajjeyyaâ€™â€™ nti patthanaá¹ƒ á¹-hapesi. sÄ• gehaá¹…gaá¹‡e á¹-hitÄ• s
dinnabhattaá¹ƒ esa mÄ• bhuÃ±jatÅ«â€™â€™ ti pattaá¹ƒ gahetvÄ• bhattaá¹ƒ chaá¸• á¸• et
adÄ• si. itarÄ• disvÄ• ``bÄ• le, maá¹ƒ tÄ• va akkosa vÄ• pahara vÄ• , evarÅ«passa pana
pÅ«ritapÄ• ramissa paccekabuddhassa pattato bhattaá¹ƒ chaá¸• á¸• etvÄ• kalalaá¹ƒ dÄ• tu
Ä• ha. athassa bhariyÄ• ya paá¹-isaá¹…khÄ• naá¹ƒ uppajji. sÄ• ``tiá¹-á¹-hatha, bhanteâ€™
chaá¸• á¸• etvÄ• pattaá¹ƒ dhovitvÄ• gandhacuá¹‡á¹‡ena ubbaá¹-á¹-etvÄ• paá¹‡Ä«tabhatt
pÅ«retvÄ• upari Ä• sittena padumagabbhavaá¹‡á¹‡ena sappinÄ• vijjotamÄ• naá¹ƒ \Ee 256
hatthe á¹-hapetvÄ• ``yathÄ• ayaá¹ƒ piá¹‡á¸• apÄ• to obhÄ• sajÄ• to, evaá¹ƒ obhÄ• sajÄ• t
hotÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si. paccekabuddho anumoditvÄ• Ä• kÄ• saá¹ƒ pakkhar
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cutÄ• \Ne I 264/ sagge nibbattiá¹ƒsu. puna tato cavitvÄ•
kassapasammÄ• sambuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ asÄ«tikoá¹-ivibhavasampanne kule
seá¹-á¹-hino dhÄ«tÄ• hutvÄ• nibbatti, tassa vayappattassa tameva seá¹-á¹-hidhÄ«taraá¹ƒ A
pubbe aniá¹-á¹-havipÄ• kassa pÄ• pakammassa Ä• nubhÄ• vena patikulaá¹ƒ paviá¹-á¹-ham
paá¹-á¹-hÄ• ya sakalaá¹ƒ gehaá¹ƒ ugghÄ• á¹-itavaccakÅ«po viya duggandhaá¹ƒ jÄ• taá¹ƒ. K

gandhoâ€™â€™ ti pucchitvÄ• ``seá¹-á¹-hikaÃ±Ã±Ä• yÄ• â€™â€™ ti sutvÄ• ``nÄ«haratha
kulagharaáƒ pesesi. sÄ• teneva nÄ«hÄ• rena sattasu á¹-hÄ• nesu paá¹-inivatti.

tena \Be I 287/ samayena kassapadasabalo parinibbÄ• yi. tassa satasahasagghanikÄ• hi s
yojanubbedhaáƒ cetiyaáƒ Ä• rabhiáƒsu. tasmiáƒ cetiye kariyamÄ• ne sÄ• seá¹-á¹-hidhÄ
sattasu á¹-hÄ• nesu paá¹-inivattÄ• , kiáƒ me jÄ«vitenÄ• â€™â€™ ti attano Ä• bharaá¹‡abh
suvaá¹‡á¹‡iá¹-á¹-hakaáƒ kÄ• resi ratanÄ• yataáƒ vidatthivitthiá¹‡á¹‡aáƒ caturaá¹…gulubb
haritÄ• lamanosilÄ• piá¹‡á¸• aáƒ gahetvÄ• aá¹-á¹-ha uppalapupphahatthake Ä• dÄ• ya ce
gatÄ• . tasmiÃ±ca khaá¹‡e ekÄ• iá¹-á¹-hakÄ• panti parikkhipitvÄ• Ä• gacchamÄ• nÄ• gha
hoti. seá¹-á¹-hidhÄ«tÄ• vaá¸• á¸• hakiáƒ Ä• ha ``imaáƒ me iá¹-á¹-hakaáƒ ettha á¹-hapeth
bhaddake, kÄ• le Ä• gatÄ• si, sayameva á¹-hapehÄ«â€™â€™ ti. sÄ• Ä• ruyha telena harit
yojetvÄ• tena bandhanena iá¹-á¹-hakaáƒ patiá¹-á¹-hapetvÄ• upari aá¹-á¹-hahi uppalapupp
katvÄ• vanditvÄ• ``nibbattanibbattaá¹-á¹-hÄ• ne me kÄ• yato candanagandho vÄ• yatu, mu
patthanaáƒ katvÄ• cetiyaáƒ vanditvÄ• padakkhiá¹‡aáƒ katvÄ• gehaáƒ agamÄ• si.

tasmiáƒyeva khaá¹‡e sÄ• yassa seá¹-á¹-hiputtassa paá¹-hamaáƒ gehaáƒ nÄ«tÄ• , tassa
udapÄ• di. nagarepi nakkhattaáƒ saá¹…ghuá¹-á¹-haáƒ hoti. so upaá¹-á¹-hÄ• ke Ä• ha ``idh
seá¹-á¹-hidhÄ«tÄ• kuhiâ€™â€™ nti? ``kulagehe, sÄ• mÄ«â€™â€™ ti. ``Ä• netha naáƒ, na
kÄ«á¸·issÄ• mÄ«â€™â€™ ti. te gantvÄ• taáƒ vanditvÄ• á¹-hitÄ• . ``kiáƒ, tÄ• tÄ• , Ä• gata
puá¹-á¹-hÄ• tassÄ• taáƒ pavattiáƒ Ä• cikkhiáƒsu. ``tÄ• tÄ• , mayÄ• Ä• bharaá¹‡abhaá¹‡
pÅ«jitaáƒ, Ä• bharaá¹‡aáƒ me natthÄ«â€™â€™ ti. te gantvÄ• seá¹-á¹-hiputtassa Ä• roces
piá¸·andhanaáƒ labhissatÄ«â€™â€™ ti. te taáƒ Ä• nayiáƒsu. tassÄ• saha gehapavesane
candanagandho ceva uppalagandho \Ee 257/ ca vÄ• yi. seá¹-á¹-hiputto taáƒ pucchi --- ``bh
paá¹-hamaáƒ duggandho vÄ• yi, idÄ• ni pana te sarÄ«rato candanagandho, mukhato uppa
kimetaâ€™â€™ nti? sÄ• Ä• dito paá¹-á¹-hÄ• ya attanÄ• katakammaáƒ Ä• rocesi. seá¹-á¹-
buddhasÄ• sanaâ€™â€™ nti pasÄ«ditvÄ• yojanikaáƒ suvaá¹‡á¹‡acetiyaáƒ kambalakaÃ±
paá¹-icchÄ• detvÄ• tattha tattha rathacakkapamÄ• á¹‡ehi suvaá¹‡á¹‡apadumehi alaá¹…ka
olambakÄ• honti.

so tattha yÄ• vatÄ• yukaáƒ á¹-hatvÄ• tato cuto sagge nibbattitvÄ• , puna tato cavitvÄ• bÄ
yojanamatte á¹-hÄ• ne aÃ±Ã±atarasmiáƒ amaccakule \Be I 288/ nibbatti. bhariyÄ• panass
rÄ• jakule jeá¹-á¹-harÄ• jadhÄ«tÄ• hutvÄ• nibbatti. tesu vayappattesu kumÄ• rassa vasana
saá¹…ghuá¹-á¹-haáƒ. so mÄ• taraáƒ Ä• ha --- ``amma, sÄ• á¹-akaáƒ me dehi, nakkhattaá
ti. sÄ• dhotavatthaáƒ nÄ«haritvÄ• adÄ• si. ``amma, thÅ«lamidaâ€™â€™ nti Ä• ha. sÄ• a
adÄ• si. so tampi paá¹-ikkhipi. atha naáƒ mÄ• tÄ• Ä• ha --- ``tÄ• ta, yÄ• dise gehe mayaá¹
sukhumatarassa paá¹-ilÄ• bhÄ• ya puÃ±Ã±aâ€™â€™ nti. ``tena hi labhanaá¹-á¹-hÄ• naáƒ
``putta, ahaáƒ ajjeva tuyhaáƒ bÄ• rÄ• á¹‡asinagararajjapaá¹-ilÄ• bhaáƒ icchÄ• mÄ«â€™â€™
vanditvÄ• ``gacchÄ• mi, ammÄ• â€™â€™ ti. ``gaccha, tÄ• tÄ• â€™â€™ ti. so pana puÃ±Ã

bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• uyyÄ• ne maá¹…galasilÄ• paá¹-á¹-e sasÄ«saá¹ƒ pÄ• rupitvÄ• r
bÄ• rÄ• á¹‡asiraÃ±Ã±o kÄ• laá¹…katassa sattamo divaso hoti.

amaccÄ• raÃ±Ã±o sarÄ«rakiccaá¹ƒ katvÄ• rÄ• jaá¹…gaá¹‡e nisÄ«ditvÄ• mantayiá¹ƒsu --
atthi, putto natthi, arÄ• jakaá¹ƒ rajjaá¹ƒ nassissati, ko rÄ• jÄ• bhavituá¹ƒ arahatÄ«â€™â€™
tvaá¹ƒ hohÄ«â€™â€™ ti. purohito Ä• ha --- ``bahuá¹ƒ oloketuá¹ƒ na vaá¹-á¹-ati, phussarath
vissajjessÄ• mÄ• â€™â€™ ti. te kumudavaá¹‡á¹‡e cattÄ• ro sindhave yojetvÄ• paÃ±cavid
setacchattaÃ±ca tasmiá¹ƒ á¹-hapetvÄ• rathaá¹ƒ vissajjetvÄ• pacchato tÅ«riyÄ• ni paggaá¹
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• uyyÄ• nÄ• bhimukho agamÄ• si. ``paricayena uyyÄ• nÄ
nivattemÄ• â€™â€™ ti keci Ä• haá¹ƒsu. purohito ``mÄ• nivattayitthÄ• â€™â€™ ti Ä• ha. ra
padakkhiá¹‡aá¹ƒ katvÄ• Ä• ruhanasajjo hutvÄ• aá¹-á¹-hÄ• si. purohito pÄ• rupanakaá¹‡á¹
pÄ• datalÄ• ni olokento ``tiá¹-á¹-hatu ayaá¹ƒ dÄ«po, dvisahassaparittadÄ«pavÄ• resu catÅ«
rajjaá¹ƒ kÄ• retuá¹ƒ yuttoâ€™â€™ ti vatvÄ• ``tÅ«riyÄ• ni paggaá¹‡hathÄ• â€™â€™ ti tikkh
paggaá¹‡hÄ• peti.

atha kumÄ• ro mukhaá¹ƒ vivaritvÄ• olokento ``kena kammena Ä• gatatthÄ• â€™â€™ ti Ä•
rajjaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. ``rÄ• jÄ• vo kahaâ€™â€™ nti? ``devattaá¹ƒ gato, sÄ•
divasÄ• atikkantÄ• â€™â€™ ti \Ee 258/? ``ajja sattamo divasoâ€™â€™ ti. ``putto vÄ• dhÄ
\Ne I 266/? ``dhÄ«tÄ• atthi, deva, putto natthÄ«â€™â€™ ti. ``tena hi karissÄ• mi rajjaâ€™â
abhisekamaá¹‡á¸• apaá¹ƒ \Be I 289/ kÄ• retvÄ• rÄ• jadhÄ«taraá¹ƒ sabbÄ• laá¹…kÄ• rehi a
Ä• netvÄ• kumÄ• rassa abhisekaá¹ƒ akaá¹ƒsu. athassa katÄ• bhisekassa satasahassaggh
upanayiá¹ƒsu. so ``kimidaá¹ƒ, tÄ• tÄ• â€™â€™ ti Ä• ha. ``nivÄ• sanavatthaá¹ƒ, devÄ• â€™
thÅ«laâ€™â€™ nti? ``manussaparibhogavatthesu ito mudutaraá¹ƒ natthi, devÄ• â€™â€™ t
evarÅ«paá¹ƒ nivÄ• sesÄ«â€™â€™ ti? ``Ä• ma, devÄ• â€™â€™ ti. ``na maÃ±Ã±e puÃ±Ã±a
``suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ Ä• haratha, labhissÄ• mi vatthaâ€™â€™ nti suvaá¹‡á¹‡abh
uá¹-á¹-hÄ• ya hatthe dhovitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• hatthena udakaá¹ƒ gahetvÄ• pu
abbhukkiri. ghanapathaviá¹ƒ bhinditvÄ• aá¹-á¹-ha kapparukkhÄ• uá¹-á¹-hahiá¹ƒsu. puna u
dakkhiá¹‡apacchimauttaradisÄ• yanti evaá¹ƒ catÅ«su disÄ• su abbhukkiri. sabbadisÄ• su a
katvÄ• dvattiá¹ƒsa kapparukkhÄ• uá¹-á¹-hahiá¹ƒsu. so ekaá¹ƒ dibbadussaá¹ƒ nivÄ• setvÄ•
``nandaraÃ±Ã±o vijite suttakantikÄ• itthiyo `mÄ• suttaá¹ƒ kantiá¹ƒsÅ«â€™ ti evaá¹ƒ bheriá
ti vatvÄ• chattaá¹ƒ ussÄ• petvÄ• alaá¹…katapaá¹-iyatto hatthikkhandhavaragato nagaraá¹
abhiruyha mahÄ• sampattiá¹ƒ anubhavi.

evaá¹ƒ gacchante kÄ• le devÄ« raÃ±Ã±o sampattiá¹ƒ disvÄ• ``aho vata tapassÄ«â€™â€™
dassesi. ``kimidaá¹ƒ, devÄ«â€™â€™ ti puá¹-á¹-hÄ• ``atimahatÄ«, deva, te sampatti, atÄ«te
saddahitvÄ• katakalyÄ• á¹‡assa phalaá¹ƒ, idÄ• ni anÄ• gatassa paccayaá¹ƒ puÃ±Ã±aá¹ƒ r
kassa dassÄ• ma, sÄ«lavanto natthÄ«ti. ``asuÃ±Ã±o, deva, jambudÄ«po arahantehi; tumhe
ahaá¹ƒ arahante lacchÄ• mÄ«â€™â€™ ti Ä• ha. punadivase rÄ• jÄ• pÄ• cÄ«nadvÄ• re dÄ

uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya uparipÄ• sÄ• de puratthÄ• bhimukhÄ• urena nipajjitv
arahanto atthi, sve Ä• gantvÄ• amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti Ä• ha. tas
nÄ• hesuá¹ƒ, taá¹ƒ sakkÄ• raá¹ƒ kapaá¹‡ayÄ• cakÄ• naá¹ƒ adaá¹ƒsu.

punadivase dakkhiá¹‡advÄ• re sajjetvÄ• tatheva dakkhiá¹‡eyyaá¹ƒ nÄ• lattha, punadivase
tatheva. uttaradvÄ• re sajjitadivasena pana deviyÄ• tatheva nimantentiyÄ• \Be I 290/ hima
padumavatiyÄ• puttÄ• naá¹ƒ paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ jeá¹-á¹-hako mah
Ä• mantesi --- ``mÄ• risÄ• , nandarÄ• jÄ• tumhe nimanteti, adhivÄ• setha tassÄ• â€™â€™
punadivase anotattadahe mukhaá¹ƒ dhovitvÄ• Ä• kÄ• senÄ• gantvÄ• uttaradvÄ• re otariá¹
gantvÄ• ``paÃ±casatÄ• , deva, paccekabuddhÄ• Ä• gatÄ• â€™â€™ ti raÃ±Ã±o Ä• rocesu
gantvÄ• vanditvÄ• paccekabuddhe pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• tatra nesaá¹ƒ dÄ• naá¹ƒ d
267/ rÄ• jÄ• saá¹…ghattherassa, devÄ« saá¹…ghanavakassa pÄ• damÅ«le nipatitvÄ• ``ay
kilamissanti, mayaÃ±ca puÃ±Ã±ena na parihÄ• yissÄ• mÄ«, amhÄ• kaá¹ƒ yÄ• vajÄ«vaá¹ƒ i
dethÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• uyyÄ• ne paÃ±ca paá¹‡á¹‡asÄ• lÄ• satÄ• n
sabbÄ• kÄ• rena nivÄ• sanaá¹-á¹-hÄ• nÄ• ni sampÄ• detvÄ• tattha vasÄ• pesuá¹ƒ.

evaá¹ƒ kÄ• le gacchante raÃ±Ã±o paccante kupite rÄ• jÄ• ``ahaá¹ƒ paccantaá¹ƒ vÅ«pasan
paccekabuddhesu mÄ• pamajjÄ• â€™â€™ ti deviá¹ƒ ovaditvÄ• gato. tasmiá¹ƒ anÄ• gatey
Ä• yusaá¹…khÄ• rÄ• khÄ«á¹‡Ä• . mahÄ• padumapaccekabuddho tiyÄ• marattiá¹ƒ jhÄ• na
aruá¹‡uggamanasamaye Ä• lambanaphalakaá¹ƒ Ä• lambitvÄ• á¹-hitakova anupÄ• disesÄ•
parinibbÄ• yi. etenupÄ• yena sesÄ• pÄ«ti sabbeva parinibbutÄ• . punadivase devÄ« paccek
nisÄ«danaá¹-á¹-hÄ• nÄ• ni sajjetvÄ• pupphÄ• ni vikiritvÄ• dhÅ«paá¹ƒ vÄ• setvÄ• tesaá¹ƒ
nisinnÄ• Ä• gamanaá¹ƒ adisvÄ• purise pesesi --- ``gacchatha, tÄ• tÄ• , jÄ• nÄ• tha kiá¹ƒ a
nti? te gantvÄ• mahÄ• padumassa paá¹‡á¹‡asÄ• lÄ• ya dvÄ• raá¹ƒ vivaritvÄ• tattha taá¹ƒ
gantvÄ• Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ disvÄ• vanditvÄ• ``kÄ• lo, bhanteâ€™
parinibbutasarÄ«raá¹ƒ kiá¹ƒ kathessati, te ``niddÄ• yati maÃ±Ã±eâ€™â€™ ti vatvÄ• piá¹-á¹
parÄ• masitvÄ• pÄ• dÄ• naá¹ƒ sÄ«talatÄ• ya ceva thaddhatÄ• ya ca parinibbutabhÄ• vaá¹
gantvÄ• tatheva Ã±atvÄ• puna tatiyassÄ• ti evaá¹ƒ sabbepi parinibbutabhÄ• vaá¹ƒ Ã±atvÄ
Ä• gamiá¹ƒsu. ``kahaá¹ƒ, tÄ• tÄ• , paccekabuddhÄ• â€™â€™ ti puá¹-á¹-hÄ• ``parinibbutÄ•
devÄ« kandantÄ« rodantÄ« nikkhamitvÄ• nÄ• garehi saddhiá¹ƒ \Be I 291/ tattha gantvÄ• s
kÄ• retvÄ• paccekabuddhÄ• naá¹ƒ sarÄ«rakiccaá¹ƒ kÄ• retvÄ• dhÄ• tuyo gÄ• hÄ• petvÄ•

rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato paccuggamanaá¹ƒ Ä• gataá¹ƒ deviá¹ƒ pucc
paccekabuddhesu na pamajjasi, nirogÄ• ca ayyÄ• â€™â€™ ti? ``parinibbutÄ• , devÄ• â€™
cintesi --- ``evarÅ«pÄ• nampi paá¹‡á¸• itÄ• naá¹ƒ maraá¹‡aá¹ƒ uppajjati, amhÄ• kaá¹ƒ kuto
nagaraá¹ƒ apavisitvÄ• uyyÄ• nameva gantvÄ• jeá¹-á¹-haputtaá¹ƒ pakkosÄ• petvÄ• tassa
sayaá¹ƒ samaá¹‡apabbajjaá¹ƒ pabbaji. devÄ«pi ``raÃ±Ã±e pabbajite ahaá¹ƒ kiá¹ƒ karissÄ•
uyyÄ• ne pabbaji. dvepi jhÄ• naá¹ƒ bhÄ• vetvÄ• tato cutÄ• brahmaloke nibbattiá¹ƒsu.

tesu \Ee 260/ tattheva vasantesu amhÄ• kaá¹ƒ satthÄ• loke uppajjitvÄ• pavattitavaradham
I 268/ rÄ• jagahaá¹ƒ pÄ• puá¹‡i. satthari tattha paá¹-ivasante ayaá¹ƒ pippalimÄ• á¹‡avo ma
mahÄ• titthabrÄ• hmaá¹‡agÄ• me kapilabrÄ• hmaá¹‡assa bhariyÄ• ya kucchimhi nibbatto.
maddaraá¹-á¹-he sÄ• galanagare kosiyagottabrÄ• hmaá¹‡assa bhariyÄ• ya kucchimhi nibba
vaá¸• á¸• hamÄ• nÄ• naá¹ƒ pippalimÄ• á¹‡avassa vÄ«satime, bhaddÄ• ya soá¸·asame vay
oloketvÄ• ``tÄ• ta, tvaá¹ƒ vayappatto, kulavaá¹ƒsaá¹ƒ patiá¹-á¹-hapetuá¹ƒ yuttoâ€™â€™ ti
nippÄ«á¸·iyiá¹ƒsu. mÄ• á¹‡avo Ä• ha --- ``mayhaá¹ƒ sotapathe evarÅ«paá¹ƒ kathaá¹ƒ mÄ•
tumhe dharatha, tÄ• va paá¹-ijaggissÄ• mi, tumhÄ• kaá¹ƒ accayena nikkhamitvÄ• pabbajis
katipÄ• haá¹ƒ atikkamitvÄ• puna kathayiá¹ƒsu. sopi puna paá¹-ikkhipi. tato paá¹-á¹-hÄ• ya
kathetiyeva.

mÄ• á¹‡avo ``mÄ• taraá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti rattasuvaá¹‡á¹‡assa nikkhas
suvaá¹‡á¹‡akÄ• rehi itthirÅ«pakaá¹ƒ kÄ• retvÄ• tassa majjanaghaá¹-á¹-anÄ• dikammapariy
nivÄ• setvÄ• suvaá¹‡á¹‡asampannehi pupphehi ceva nÄ• nÄ• laá¹…kÄ• rehi ca alaá¹…kÄ
Ä• rammaá¹‡aá¹ƒ labhanto gehe vasissÄ• mi, alabhanto na vasissÄ• mÄ«â€™â€™ ti. paá¹
--- ``mayhaá¹ƒ putto puÃ±Ã±avÄ• dinnadÄ• no katÄ• bhinÄ«hÄ• ro pubbe puÃ±Ã±Ä• ni ka
etena saha katapuÃ±Ã±Ä• suvaá¹‡á¹‡arÅ«pakapaá¹-ibhÄ• gÄ• bhavissatÄ«â€™â€™ ti. a
pakkosÄ• petvÄ• sabbabhogehi \Be I 292/ santappetvÄ• suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathe Ä•
tÄ• tÄ• , yattha amhehi jÄ• tigottabhogÄ• disamÄ• nakule evarÅ«paá¹ƒ dÄ• rikaá¹ƒ passath
suvaá¹‡á¹‡arÅ«pakaá¹ƒ saccÄ• kÄ• raá¹ƒ katvÄ• dethÄ• â€™â€™ ti uyyojesi.

te ``amhÄ• kaá¹ƒ nÄ• ma etaá¹ƒ kammaâ€™â€™ nti nikkhamitvÄ• ``kattha labhissÄ• ma,
itthÄ• gÄ• raá¹ƒ, maddaraá¹-á¹-haá¹ƒ gamissÄ• mÄ• â€™â€™ ti maddaraá¹-á¹-he sÄ• gala
taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ nhÄ• natitthe á¹-hapetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha b
bhaddaá¹ƒ nhÄ• petvÄ• alaá¹…karitvÄ• sayaá¹ƒ nhÄ• yituá¹ƒ udakatitthaá¹ƒ gantvÄ• suv
``kissÄ• yaá¹ƒ \Ee 261/ avinÄ«tÄ• idhÄ• gantvÄ• á¹-hitÄ• â€™â€™ ti piá¹-á¹-hipasse paha
suvaá¹‡á¹‡arÅ«pakaá¹ƒ Ã±atvÄ• ``ayyadhÄ«tÄ• meti saÃ±Ã±aá¹ƒ uppÄ• desi, ayaá¹ƒ par
nivÄ• sanapaá¹-iggahitÄ• yapi asadisÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ te brÄ• hmaá¹‡Ä• ``
sÄ• midhÄ«tÄ• â€™â€™ ti pucchiá¹ƒsu. sÄ• ``imÄ• ya suvaá¹‡á¹‡apaá¹-imÄ• ya sataguá¹
ayyadhÄ«tÄ• abhirÅ«patarÄ• â€™â€™, tathÄ• hi ``appadÄ«pepi dvÄ• dasahatthe gabbhe
tamaá¹ƒ vidhamatÄ«â€™â€™ ti Ä• ha. ``tena hi tassÄ• mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ gac
suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathe Ä• ropetvÄ• taá¹ƒ dhÄ• tiá¹ƒ anugantvÄ• kosiyagottassa gh
Ä• gamanaá¹ƒ Ä• rocayiá¹ƒsu.

brÄ• hmaá¹‡o \Ne I 269/ paá¹-isanthÄ• raá¹ƒ katvÄ• ``kuto Ä• gatatthÄ• â€™â€™ ti pucch
mahÄ• titthagÄ• me kapilabrÄ• hmaá¹‡assa gharato iminÄ• nÄ• ma kÄ• raá¹‡ena Ä• gatan
``sÄ• dhu, tÄ• tÄ• , amhehi samajÄ• tigottavibhavo so brÄ• hmaá¹‡o, dassÄ• ma dÄ• rikaâ€

gaá¹‡hi. te kapilabrÄ• hmaá¹‡assa sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu --- ``laddhÄ• no bhaddÄ• n
jÄ• nÄ• thÄ• â€™â€™ ti. taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• pippalimÄ• á¹‡avassa Ä• rocayiá¹ƒsu `
pippalimÄ• á¹‡avo ``ahaá¹ƒ `na labhissantÄ«â€™ ti cintesiá¹ƒ, ime `laddhÄ• â€™ ti pesenti
paá¹‡á¹‡aá¹ƒ pesessÄ• mÄ«â€™â€™ ti rahogato paá¹‡á¹‡aá¹ƒ likhi ``bhaddÄ• attano jÄ•
patiá¹ƒ labhatu, ahaá¹ƒ nikkhamitvÄ• pabbajissÄ• mi, mÄ• pacchÄ• vippaá¹-isÄ• rinÄ« ah
``asukassa kira maá¹ƒ dÄ• tukÄ• mÄ• â€™â€™ ti sutvÄ• rahogatÄ• paá¹‡á¹‡aá¹ƒ likhi ---
jÄ• tigottabhogÄ• nurÅ«paá¹ƒ \Be I 293/ dÄ• rikaá¹ƒ labhatu, ahaá¹ƒ pabbajissÄ• mi, mÄ•
bhavÄ• hÄ«â€™â€™ ti. dvepi paá¹‡á¹‡Ä• ni antarÄ• magge samÄ• gacchiá¹ƒsu. ``idaá¹ƒ k
``pippalimÄ• á¹‡avena bhaddÄ• ya pahitaâ€™â€™ nti. ``idaá¹ƒ kassÄ• â€™â€™ ti? ``bhad
pahitaâ€™â€™ nti ca vutte te dvepi vÄ• cetvÄ• ``passatha dÄ• rakÄ• naá¹ƒ kammaâ€™â€
chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ taá¹ƒsamÄ• naá¹ƒ paá¹‡á¹‡aá¹ƒ likhitvÄ• ito etto ca pesesuá
kumÄ• rikÄ• ya ca sadisaá¹ƒ paá¹‡á¹‡aá¹ƒ lokassÄ• darahitamevÄ• ti anicchamÄ• nÄ• nan
ahosi.

taá¹ƒdivasameva pippalimÄ• á¹‡avopi bhaddaá¹ƒ ekaá¹ƒ pupphadÄ• maá¹ƒ gaá¹‡hÄ• pesi
á¹-hapesi. ubhopi bhuttasÄ• yamÄ• sÄ• sayanaá¹ƒ Ä• ruhituá¹ƒ Ä• rabhiá¹ƒsu. tesu mÄ• á
sayanaá¹ƒ Ä• ruhi, bhaddÄ• vÄ• mapassena abhiruhitvÄ• Ä• ha --- ``yassa passe pupphÄ
rÄ• gacittaá¹ƒ uppannanti vijÄ• nissÄ• ma, imaá¹ƒ pupphadÄ• maá¹ƒ na allÄ«yitabbaâ€™â
aÃ±Ã±amaÃ±Ã±aá¹ƒ sarÄ«rasamphassabhayena sakalarattiá¹ƒ niddaá¹ƒ anokkamantÄ• va
hasitamattampi nÄ• kaá¹ƒsu. te lokÄ• misena asaá¹ƒsaá¹-á¹-hÄ• yÄ• va mÄ• tÄ• pitaro dha
avicÄ• retvÄ• tesu kÄ• laá¹…katesu vicÄ• rayiá¹ƒsu. mahatÄ« mÄ• á¹‡avassa sampatti. ek
ubbaá¹-á¹-etvÄ• chaá¸• á¸• etabbaá¹ƒ suvaá¹‡á¹‡acuá¹‡á¹‡aá¹ƒ eva magadhanÄ• á¸·iyÄ•
dvÄ• dasanÄ• á¸·imattaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati. yantabaddhÄ• ni saá¹-á¹-hi mahÄ• taá¸·Ä
dvÄ• dasayojaniko, anurÄ• dhapurappamÄ• á¹‡Ä• cuddasagÄ• mÄ• , cuddasa hatthÄ• nÄ
cuddasa rathÄ• nÄ«kÄ• ni.

so ekadivasaá¹ƒ alaá¹…kataassaá¹ƒ Ä• ruyha mahÄ• janaparivuto kammantaá¹-á¹-hÄ• naá
á¹-hito naá¹…galehi chinnaá¹-á¹-hÄ• nato kÄ• kÄ• dayo sakuá¹‡e gaá¹‡á¸• uppÄ• dÄ• dike
khÄ• dante disvÄ• ``tÄ• tÄ• , ime kiá¹ƒ khÄ• dantÄ«â€™â€™ ti pucchi. ``gaá¹‡á¸• uppÄ• d
katapÄ• paá¹ƒ \Ne I 270/ kassa hotÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ, ayyÄ• â€™â€™ ti. so ci
katapÄ• paá¹ƒ mayhaá¹ƒ hoti, kiá¹ƒ me karissati sattaasÄ«tikoá¹-idhanaá¹ƒ, dvÄ• dasayojan
karissati, kiá¹ƒ yantabaddhÄ• ni taá¸·Ä• kÄ• ni, kiá¹ƒ cuddasa gÄ• mÄ• ni, sabbametaá¹ƒ bl
niyyÄ• tetvÄ• nikkhamma pabbajissÄ• mÄ«â€™â€™ ti.

bhaddÄ• \Be I 294/ kÄ• pilÄ• nÄ« tasmiá¹ƒ khaá¹‡e antaravatthusmiá¹ƒ tayo tilakumbhe pa
parivutÄ• nisinnÄ• kÄ• ke tilapÄ• á¹‡ake khÄ• damÄ• ne disvÄ• ``ammÄ• , kiá¹ƒ ime khÄ
``pÄ• á¹‡ake, ayyeâ€™â€™ ti. ``akusalaá¹ƒ kassa hotÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ, ayye
``mayhaá¹ƒ catuhatthaá¹ƒ vatthaá¹ƒ nÄ• á¸·ikodanamattaÃ±ca laddhuá¹ƒ vaá¹-á¹-ati, yadi p

akusalaá¹ƒ mayhaá¹ƒ hoti, bhavasahassenapi vaá¹-á¹-ato sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkÄ•
Ä• gatamatteyeva sabbaá¹ƒ tassa niyyÄ• tetvÄ• nikkhamma pabbajissÄ• mÄ«â€™â€™ ti.

mÄ• á¹‡avo Ä• gantvÄ• nhatvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• rahe pallaá¹…ke nisÄ«d
anucchavikabhojanaá¹ƒ upanayiá¹ƒsu. dvepi bhuÃ±jitvÄ• parijane nikkhante rahogatÄ• ph
nisÄ«diá¹ƒsu. tato mÄ• á¹‡avo bhaddaá¹ƒ Ä• ha --- ``bhadde, imaá¹ƒ gharaá¹ƒ Ä• gacchant
dhanamÄ• harasÄ«â€™â€™ ti? ``paÃ±capaá¹‡á¹‡Ä• sa sakaá¹-asahassÄ• ni, ayyÄ• â€™â
imasmiá¹ƒ ghare sattÄ• sÄ«ti koá¹-iyo yantabaddhÄ• ni saá¹-á¹-hi taá¸·Ä• kÄ• nÄ«ti evamÄ
taá¹ƒ sabbaá¹ƒ tuyheva niyyÄ• temÄ«â€™â€™ ti. ``tumhe pana kuhiá¹ƒ gacchatha, ayyÄ• â
pabbajissÄ• mÄ«â€™â€™ ti. ``ayya, ahampi tumhÄ• kaá¹ƒ Ä• gamanaá¹ƒ olokayamÄ• nÄ•
pabbajissÄ• mÄ«â€™â€™ ti. tesaá¹ƒ Ä• dittapaá¹‡á¹‡akuá¹-i viya tayo bhavÄ• upaá¹-á¹-ha
``pabbajissÄ• mÄ• â€™â€™ ti vatvÄ• antarÄ• paá¹‡ato kÄ• sÄ• yarasapÄ«tÄ• ni cÄ«varÄ
Ä• harÄ• petvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kese ohÄ• retvÄ• ``ye loke arahanto atthi, te uddiss
ti pabbajitvÄ• thavikÄ• su patte pakkhipitvÄ• aá¹ƒse laggetvÄ• pÄ• sÄ• dato otariá¹ƒsu. g
kammakÄ• resu ca na koci saÃ±jÄ• ni.

atha \Ee 263/ ne brÄ• hmaá¹‡agÄ• mato nikkhamitvÄ• dÄ• sagÄ• madvÄ• rena gacchante
dÄ• sagÄ• mavÄ• sino saÃ±jÄ• niá¹ƒsu. te rodantÄ• pÄ• desu patitvÄ• ``kiá¹ƒ amhe anÄ•
Ä• haá¹ƒsu. ``mayaá¹ƒ, bhaá¹‡e, `tayo bhavÄ• Ä• dittapaá¹‡á¹‡asÄ• lÄ• viyÄ• â€™ ti pab
ekekaá¹ƒ bhujissaá¹ƒ karoma, vassasatampi nappahoti. tumheva tumhÄ• kaá¹ƒ sÄ«saá¹ƒ d
jÄ«vathÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ rodantÄ• naá¹ƒyeva pakkamiá¹ƒsu.

thero \Be I 295/ \Ne I 271/ purato gacchanto nivattitvÄ• olokento cintesi --- ``ayaá¹ƒ bhadd
sakalajambudÄ«pagghanikÄ• itthÄ« mayhaá¹ƒ pacchato Ä• gacchati, á¹-hÄ• naá¹ƒ kho pa
kocideva evaá¹ƒ cinteyya `ime pabbajitÄ• pi vinÄ• bhavituá¹ƒ na sakkonti, ananucchavikaá
evaá¹ƒ koci pÄ• pakena manasÄ• padÅ«setvÄ• apÄ• yapÅ«rako bhaveyya, imaá¹ƒ pahÄ•
vaá¹-á¹-atÄ«â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• purato gacchanto dvedhÄ• pathaá¹ƒ disvÄ•
aá¹-á¹-hÄ• si. bhaddÄ• pi Ä• gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ Ä• ha --- ``bhadd
mama pacchato Ä• gacchantiá¹ƒ disvÄ• `ime pabbajitÄ• pi vinÄ• bhavituá¹ƒ na sakkontÄ«
paduá¹-á¹-hacitto mahÄ• jano apÄ• yapÅ«rako bhaveyya. imasmiá¹ƒ dvedhÄ• pathe tvaá¹ƒ
gamissÄ• mÄ«â€™â€™ ti. ``Ä• ma, ayya, mÄ• tugÄ• mo `pabbajitÄ• naá¹ƒ palibodho, pabb
ti amhÄ• kaá¹ƒ dosaá¹ƒ dasseyyuâ€™â€™ nti tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«s
paÃ±capatiá¹-á¹-hitena vanditvÄ• dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ paggayh
``satasahassakappapamÄ• á¹‡e addhÄ• ne kato mittasanthavo ajja bhijjati, tumheva dakkhi
dakkhiá¹‡amaggo vaá¹-á¹-ati, mayaá¹ƒ mÄ• tugÄ• mÄ• nÄ• ma vÄ• majÄ• tikÄ• , amhÄ• k
ti vanditvÄ• maggaá¹ƒ paá¹-ipajji. tesaá¹ƒ dvedhÄ• bhÅ«takÄ• le ayaá¹ƒ mahÄ• pathavÄ«
cakkavÄ• á¸·asinerupabbatÄ• dayo dhÄ• retuá¹ƒ sakkontÄ«pi tumhÄ• kaá¹ƒ guá¹‡e dhÄ• re
vadantÄ« viya viravamÄ• nÄ• akampittha. Ä• kÄ• se asanisaddo viya pavatti, cakkavÄ• á¸·

sammÄ• sambuddhopi veá¸·uvanamahÄ• vihÄ• re kuá¹-iyaá¹ƒ nisinno pathavÄ«kampanas
pathavÄ« kampatÄ«â€™â€™ ti Ä• vajjento ``pippalimÄ• á¹‡avo ca bhaddÄ• ca kÄ• pilÄ• n
sampattiá¹ƒ pahÄ• ya pabbajitÄ• , tesaá¹ƒ viyogaá¹-á¹-hÄ• ne ubhinnaá¹ƒ guá¹‡abalena ay
mayÄ• pi etesaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti gandhakuá¹-ito nikkha
pattacÄ«varamÄ• dÄ• ya asÄ«timahÄ• theresu kaÃ±ci anÄ• pucchÄ• tigÄ• vutamaggaá¹ƒ
rÄ• jagahassa ca nÄ• landÄ• ya ca antare \Ee 264/ bahuputtanigrodhamÅ«le pallaá¹…kaá¹
nisinno pana aÃ±Ã±atarapaá¹ƒsukÅ«liko viya anisÄ«ditvÄ• buddhavesaá¹ƒ gahetvÄ• asÄ«
vissajjento nisÄ«di. iti tasmiá¹ƒ khaá¹‡e paá¹‡á¹‡acchattasakaá¹-acakkakÅ«á¹-Ä• gÄ• rÄ• c
buddharaá¹ƒsiyo ito \Be I 296/ cito ca vippharantiyo vidhÄ• vantiyo candasahassasÅ«riyasa
viya kurumÄ• nÄ• taá¹ƒ vanantaraá¹ƒ ekobhÄ• saá¹ƒ akaá¹ƒsu. dvattiá¹ƒsamahÄ• purisala
samujjalatÄ• rÄ• gaá¹‡ena viya gaganaá¹ƒ, supupphitakamalakuvalayena viya salilaá¹ƒ var
nigrodharukkhassa khandho pakatiyÄ• seto hoti, pattÄ• ni nÄ«lÄ• ni pakkÄ• ni rattÄ• ni. tas
nigrodho suvaá¹‡á¹‡avaá¹‡á¹‡ova ahosi.

mahÄ• kassapatthero \Ne I 272/ taá¹ƒ disvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ satthÄ• bhavissati, im
pabbajitoâ€™â€™ ti diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya onato gantvÄ• tÄ«su á¹-hÄ• n
me, bhante, bhagavÄ• , sÄ• vakohamasmi, satthÄ• me, bhante, bhagavÄ• , sÄ• vakohama
Ä• ha. atha naá¹ƒ bhagavÄ• Ä• ha --- ``kassapa, sace tvaá¹ƒ imaá¹ƒ nipaccakÄ• raá¹ƒ mah
sÄ• pi dhÄ• retuá¹ƒ na sakkuá¹‡eyya. tathÄ• gatassa pana evaá¹ƒ guá¹‡amahantataá¹ƒ jÄ•
nipaccakÄ• ro mayhaá¹ƒ lomampi cÄ• letuá¹ƒ na sakkoti. nisÄ«da, kassapa, dÄ• yajjaá¹ƒ te
athassa bhagavÄ• tÄ«hi ovÄ• dehi upasampadaá¹ƒ adÄ• si. datvÄ• ca bahuputtanigrodha
pacchÄ• samaá¹‡aá¹ƒ katvÄ• maggaá¹ƒ paá¹-ipajji. satthu sarÄ«raá¹ƒ dvattiá¹ƒsamahÄ• p
mahÄ• kassapassa sattamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ, so kaÃ±cananÄ• v
padÄ• nupadikaá¹ƒ anugaÃ±chi. satthÄ• thokaá¹ƒ maggaá¹ƒ gantvÄ• maggÄ• okkamma
nisajjÄ• kÄ• raá¹ƒ dassesi. thero ``satthÄ• nisÄ«ditukÄ• moâ€™â€™ ti Ã±atvÄ• attano pa
saá¹…ghÄ• á¹-iá¹ƒ catugguá¹‡aá¹ƒ katvÄ• paÃ±Ã±apesi.

satthÄ• tattha nisÄ«ditvÄ• hatthena cÄ«varaá¹ƒ parimajjanto ``mudukÄ• kho tyÄ• yaá¹ƒ,
saá¹…ghÄ• á¹-Ä«â€™â€™ ti Ä• ha (SN a II 154). so ``satthÄ• me saá¹…ghÄ• á¹-iyÄ• muc
pÄ• rupitukÄ• mo bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``pÄ• rupatu, bhante, bhagavÄ• saá¹…
``kiá¹ƒ tvaá¹ƒ pÄ• rupissasi, kassapÄ• â€™â€™ ti? ``tumhÄ• kaá¹ƒ nivÄ• sanaá¹ƒ labhanto
bhanteâ€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, kassapa, imaá¹ƒ paribhogajiá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«
sakkhissasi, mayÄ• hi imassa paá¹ƒsukÅ«lassa gahitadivase udakapariyantaá¹ƒ \Ee 265/ k
kampi, imaá¹ƒ buddhaparibhogajiá¹‡á¹‡acÄ«varaá¹ƒ \Be I 297/ nÄ• ma na sakkÄ• parittagu
paá¹-ibalenevidaá¹ƒ paá¹-ipattipÅ«raá¹‡asamatthena jÄ• tipaá¹ƒsukÅ«likena dhÄ• retuá¹ƒ v
vatvÄ• therena saddhiá¹ƒ cÄ«varaá¹ƒ parivattesi.

evaá¹ƒ cÄ«varaá¹ƒ parivattetvÄ• therassa cÄ«varaá¹ƒ bhagavÄ• pÄ• rupi, satthu cÄ«vara
khaá¹‡e acetanÄ• pi ayaá¹ƒ mahÄ• pathavÄ« ``dukkaraá¹ƒ, bhante, akattha, attano pÄ• rut
parivattitapubbaá¹ƒ nÄ• ma nÄ• hosi, ahaá¹ƒ tumhÄ• kaá¹ƒ guá¹‡aá¹ƒ dhÄ• retuá¹ƒ na sak
udakapariyantaá¹ƒ katvÄ• kampi. theropi ``laddhaá¹ƒ me buddhÄ• naá¹ƒ paribhogacÄ«vara
uttari kattabbaâ€™â€™ nti unnatiá¹ƒ akatvÄ• satthu santikeyeva terasa dhutaguá¹‡e samÄ
sattadivasamattaá¹ƒ puthujjano ahosi. aá¹-á¹-hame divase saha paá¹-isambhidÄ• hi arahatt
naá¹ƒ satthÄ• ``kassapo, bhikkhave, candÅ«pamo kulÄ• ni upasaá¹…kamati, apakasseva l
niccanavako \Ne I 273/ kulesu appagabbhoâ€™â€™ ti (SN a II 146) evamÄ• dinÄ• pasaá¹
ariyagaá¹‡amajjhe nisinno ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá
yadidaá¹ƒ mahÄ• kassapoâ€™â€™ ti (AN a I 188, 191) dhutavÄ• dÄ• naá¹ƒ aggaá¹-á¹-hÄ•

<398> evaá¹ƒ bhagavatÄ• etadaggaá¹-á¹-hÄ• ne á¹-hapito Ä• yasmÄ• mahÄ• kassapo m
attano pubbakammaá¹ƒ saritvÄ• somanassavasenaá¹ƒ pubbacaritÄ• padÄ• naá¹ƒ pakÄ• s
bhagavato_tiÄ• dimÄ• ha. tattha __padumuttarassÄ• _ti tassa kira bhagavato mÄ• tukucchi
paá¹-á¹-hÄ• ya pÄ• dÄ• naá¹ƒ nikkhepanasamaye akkantakkantapÄ• de satasahassapattÄ
uá¹-á¹-hahiá¹ƒsu. tasmÄ• ssa taá¹ƒ nÄ• maá¹ƒ ahosi. sakalasattanikÄ• yesu ekekena satas
puÃ±Ã±assa sataguá¹‡apuÃ±Ã±Ä• naá¹ƒ katattÄ• bhagavatoti attho. __lokajeá¹-á¹-hassa t
padhÄ• nabhÅ«tassa iá¹-á¹-hÄ• niá¹-á¹-hesu akampiyabhÄ• vaá¹ƒ pattattÄ• tÄ• dino. __nib
sattalokassa paá¹-isaraá¹‡abhÅ«te bhagavati khandhaparinibbÄ• nena parinibbute, adassa
__pÅ«jaá¹ƒ kubbanti santhuno_ti sadevakassa lokassa sÄ• sanato ``satthÄ• â€™â€™ ti lad
sÄ• dhukÄ«á¸·aá¹ƒ kÄ«á¸·antÄ• pÅ«jaá¹ƒ karontÄ«ti sambandho.

<399> __aggiá¹ƒ_ \Be I 298/ __cinantÄ« janatÄ• _ti janasamÅ«hÄ• Ä• á¸·Ä• hanatthÄ• ya
karontÄ• Ä• samantato moditÄ• santuá¹-á¹-hÄ• pakÄ• rena moditÄ• santuá¹-á¹-hÄ• pÅ«
__tesu_ \Ee 266/ __saá¹ƒvegajÄ• tesÅ«_ti tesu janasamÅ«hesu saá¹ƒvegappattesu utrÄ• s
mayhaá¹ƒ __pÄ«ti_ hÄ• so __udapajjatha_ pÄ• tubhavÄ«ti attho.

<400> __Ã±Ä• timitte samÄ• netvÄ• _ti mama bandhusahÄ• ye samÄ• netvÄ• rÄ• siá¹ƒ ka
__parinibbuto_ adassanaá¹ƒ agamÄ• sÄ«ti idaá¹ƒ vacanaá¹ƒ __abraviá¹ƒ_ kathesinti samba
karomase_ti __handÄ• _ti vossaggatthe nipÄ• to, tena kÄ• raá¹‡ena mayaá¹ƒ sabbe samÄ
attho. __se_ti nipÄ• to.

<401> __sÄ• dhÅ«ti te paá¹-issutvÄ• _ti te mama Ã±Ä• timittÄ• sÄ• dhu iti sundaraá¹ƒ bha
paá¹-isuá¹‡itvÄ• mama vacanaá¹ƒ sampaá¹-ichitvÄ• __me_ mayhaá¹ƒ __bhiyyo_ atirekaá
__janiá¹ƒsu_ uppÄ• desunti attho.

<402> tato \Ne I 274/ attano katapuÃ±Ã±asaÃ±cayaá¹ƒ dassento __buddhasmiá¹ƒ lokanÄ•
satahatthaá¹ƒ __uggataá¹ƒ_ ubbiddhaá¹ƒ diyaá¸• á¸• hahatthasataá¹ƒ vitthataá¹ƒ, __vimÄ•

uggataá¹ƒ agghiyaá¹ƒ, __sukataá¹ƒ_ sundarÄ• kÄ• rena kataá¹ƒ, __katvÄ• _ kÄ• retvÄ• ca
puÃ±Ã±arÄ• siá¹ƒ __kÄ• hÄ• siá¹ƒ_ akÄ• sinti sambandho.

<403> __katvÄ• na agghiyaá¹ƒ tatthÄ• _ti tasmiá¹ƒ cetiyapÅ«janaá¹-á¹-hÄ• ne __tÄ• lapan
__cittitaá¹ƒ_ sobhitaá¹ƒ agghiyaá¹ƒ __katvÄ• na_ kÄ• retvÄ• ca __sakaá¹ƒ cittaá¹ƒ_ attano
__cetiyaá¹ƒ pÅ«jayuttama_nti uttamaá¹ƒ buddhadhÄ• tunidhÄ• pitaá¹ƒ cetiyaá¹ƒ pÅ«jayinti

<404> tassa cetiyassa mahimaá¹ƒ dassento __aggikkhandhovÄ• _tiÄ• dimÄ• ha. tattha __
jalamÄ• no aggikkhandhova aggirÄ• si iva taá¹ƒ cetiyaá¹ƒ sattahi ratanehi jalati __phullito_
sÄ• larukkharÄ• jÄ• iva Ä• kÄ• se __indalaá¹-á¹-hÄ«va_ indadhanu iva ca __catuddisÄ• _
vijjotatÄ«ti sambandho.

<405> __tattha_ \Be I 299/ __cittaá¹ƒ pasÄ• detvÄ• _ti tasmiá¹ƒ jotamÄ• nadhÄ• tugabbha
pasÄ• detvÄ• somanassaá¹ƒ katvÄ• tena cittappasÄ• dena __bahuá¹ƒ_ anekappakÄ• raá
__katvÄ• na_ ``dhÄ• tugabbhe ca sÄ• sane ca ettakÄ• ni puÃ±Ã±Ä• ni mayÄ• katÄ• nÄ«â€
__saritvÄ• na_ kÄ• laá¹ƒkatvÄ• __tidasaá¹ƒ_ tÄ• vatiá¹ƒsabhavanaá¹ƒ suttappabuddho viy
jÄ• toti sambandho.

<406> attano uppannadevaloke laddhasampattiá¹ƒ dassento __sahassayutta_ntiÄ• dimÄ•
sindhavasahassayojitaá¹ƒ dibbarathaá¹ƒ \Ee 267/ adhiá¹-á¹-hito. sattahi bhÅ«mÄ«hi __saá¹
uggataá¹ƒ __ubbiddhaá¹ƒ_ uccaá¹ƒ mayhaá¹ƒ __bhavanaá¹ƒ_ vimÄ• naá¹ƒ ahosÄ«ti attho.

<407> tasmiá¹ƒ vimÄ• ne __sabbasovaá¹‡á¹‡amayÄ• _ sakalasovaá¹‡á¹‡amayÄ• ni kÅ«á
ahesunti attho. __sakatejena_ attano Ä• nubhÄ• vena sabbÄ• dasa disÄ• __pabhÄ• sayaá
vijjotantÄ«ti sambandho.

<408> tasmiá¹ƒ mayhaá¹ƒ pÄ• tubhÅ«tavimÄ• ne aÃ±Ã±epi __niyyÅ«hÄ• _ pamukhasÄ• l
bhÅ«tÄ• ? __lohitaá¹…gamayÄ• _ rattamaá¹‡imayÄ• tadÄ• tepi niyyÅ«hÄ• catasso disÄ•
jotantÄ«ti sambandho.

<410> __sabbe__ \Ne I 275/ __deve_ sakalachadevaloke deve __abhibhomi_ abhibhavÄ•
katassa puÃ±Ã±akammassa idaá¹ƒ phalanti attho.

<411> tato manussasampattiá¹ƒ dassento __saá¹-á¹-hikappasahassamhÄ«_tiÄ• dimÄ• ha.
heá¹-á¹-hÄ• saá¹-á¹-hisahassakappamatthake __cÄ• turanto_ catumahÄ• dÄ«pavanto __vi
paccatthikaá¹ƒ vijitavanto ahaá¹ƒ ubbiddho nÄ• ma cakkavattÄ« rÄ• jÄ• hutvÄ• __pathavi
kÄ• resinti sambandho.

412-4__._ __tatheva bhaddake kappe_ti paÃ±cabuddhapaá¹-imaá¹‡á¸• itattÄ• bhaddake n
__tiá¹ƒsakkhattuá¹ƒ_ tiá¹ƒsajÄ• tiyÄ• catudÄ«pamhi issaro padhÄ• no cakkaratanÄ• dÄ«hi
ratanehi sampanno samaá¹…gÄ«bhÅ«to __sakakammÄ• bhiraddho_ attano kamme dasa r
cakkavattÄ« rÄ• jÄ• __amhÄ«_ ahosinti sambandho. attano cakkavattikÄ• le anubhÅ«tasa
``tatthÄ• pi bhavanaá¹ƒ mayhaâ€™â€™ ntiÄ• dimÄ• ha. __tattha_ tasmiá¹ƒ cakkavattirajjan
mama pÄ• sÄ• daá¹ƒ __indalaá¹-á¹-hÄ«va uggataá¹ƒ_ Ä• kÄ• se á¹-hitavijjotamÄ• nÄ• vijju
sattabhÅ«mikÄ• dibhedehi uccaá¹ƒ __Ä• yÄ• mato_ dÄ«ghato ca uccato ca catuvÄ«satiyoja
dvÄ• dasayojanaá¹ƒ ahosÄ«ti sambandho. sabbesaá¹ƒ janÄ• naá¹ƒ manaá¹ƒ allÄ«nabhÄ•
nagaraá¹ƒ ahosÄ«ti attho. daá¸·hehi dvÄ• dasahatthehi vÄ• tiá¹ƒsahatthehi vÄ• uccehi pÄ•
sampannanti dasseti.

415-20__._ __tadaá¸• á¸• hakaá¹ƒ_ tato aá¸• á¸• hakaá¹ƒ aá¸• á¸• hatiyasatayojananti attho
paá¹‡á¹‡avÄ«satÄ«_ti vÄ«satiÄ• paá¹‡apakkhittaá¹ƒ nirantaraá¹ƒ vÄ«thiparicchedanti attho
__brÄ• hmaÃ±Ã±akulasambhÅ«to_ti brÄ• hmaá¹‡akule sujÄ• to. sesaá¹ƒ vuttanayattÄ• su

mahÄ• kassapattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-4. anuruddhattheraapadÄ• navaá¹‡á¹‡anÄ•

__sumedhaá¹ƒ_ \Ne I 276/ \Ee 268/ __bhagavantÄ• ha_ntiÄ• dikaá¹ƒ Ä• yasmato anuruddh
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le vibhavasampanne kuá¹-umbikakule nibbatti. vayappatto e
gantvÄ• satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• rÄ• ekaá¹ƒ bhikkhuá¹ƒ dibbacakkhu
á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ dÄ• naá¹ƒ patthetvÄ• satasahassabhikkhuparivÄ• ras
mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattame divase bhagavato bhikkhusaá¹…ghassa ca uttamÄ•
paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• pissa anantarÄ• yena samijjhanabhÄ• vaá¹ƒ disvÄ• ``an
sammÄ• sambuddhassa sÄ• sane dibbacakkhukÄ• naá¹ƒ aggo bhavissatÄ«â€™â€™ ti byÄ
karonto satthari parinibbute sattayojanike kanakathÅ«pe \Be I 301/ bahukaá¹ƒsapÄ• tiyo dÄ
dÄ«pakapallikÄ• hi ca ``dibbacakkhuÃ±Ä• á¹‡assa upanissayo hotÅ«â€™â€™ ti uá¸·Ä• raá
evaá¹ƒ yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto kassapassa bha
kuá¹-umbikagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinibbute niá¹-á¹-hite yojanike k
bahukaá¹ƒsapÄ• tiyo sappimaá¹‡á¸• assa pÅ«retvÄ• majjhe ca ekekaá¹ƒ guá¸·apiá¹‡á¸• aá
mukhavaá¹-á¹-iyÄ• mukhavaá¹-á¹-iá¹ƒ phusÄ• pento cetiyaá¹ƒ parikkhipÄ• pesi. attanÄ• ga
sappimaá¹‡á¸• assa pÅ«retvÄ• sahassavaá¹-á¹-iyo jÄ• lÄ• petvÄ• sÄ«se á¹-hapetvÄ• sab
anupariyÄ• yi.

evaá¹ƒ tasmimpi attabhÄ• ve yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devaloke nibbattitvÄ• tatth
á¹-hatvÄ• tato cuto anuppanne buddhe bÄ• rÄ• á¹‡asiyaá¹ƒyeva duggatakule nibbatti, ``an

nÄ• maá¹ƒ ahosi. so sumanaseá¹-á¹-hissa nÄ• ma gehe kammaá¹ƒ karonto jÄ«vati. ekadiva
nÄ• ma paccekabuddhaá¹ƒ nirodhasamÄ• pattito vuá¹-á¹-hÄ• ya gandhamÄ• danapabbatat
bÄ• rÄ• á¹‡asÄ«nagaradvÄ• re otaritvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• nagare piá¹‡á¸• Ä• ya c
pasannamÄ• naso pattaá¹ƒ gahetvÄ• attano atthÄ• ya á¹-hapitaá¹ƒ bhÄ• gabhattaá¹ƒ patte
paccekabuddhassa dÄ• tukÄ• mo Ä• rabhi. bhariyÄ• pissa attano bhÄ• gabhattaÃ±ca tatthe
paccekabuddhassa hatthe á¹-hapesi. paccekabuddho taá¹ƒ gahetvÄ• anumodanaá¹ƒ katvÄ
sumanaseá¹-á¹-hissa chatte adhivatthÄ• devatÄ• --- ``aho dÄ• naá¹ƒ, paramadÄ• naá¹ƒ, u
suppatiá¹-á¹-hitaâ€™â€™ nti mahÄ• saddena anumodi. taá¹ƒ sutvÄ• sumanaseá¹-á¹-hi ---
anumoditaá¹ƒ idameva uttamadÄ• naâ€™â€™ nti \Ee 269/ cintetvÄ• tattha pattiá¹ƒ yÄ• ci.
pattiá¹ƒ adÄ• si. tena pasannacitto sumanaseá¹-á¹-hi tassa sahassaá¹ƒ datvÄ• ``ito paá¹-á¹
sahatthena kammakaraá¹‡akiccaá¹ƒ natthi, patirÅ«paá¹ƒ gehaá¹ƒ katvÄ• niccaá¹ƒ vasÄ• h

yasmÄ• \Ne I 277/ nirodhasamÄ• pattito vuá¹-á¹-hitassa paccekabuddhassa dinnapiá¹‡á¸•
uá¸·Ä• ravipÄ• ko hoti, tasmÄ• sumanaseá¹-á¹-hi raÃ±Ã±o santikaá¹ƒ gacchanto taá¹ƒ gah
pana taá¹ƒ Ä• daravasena olokesi. seá¹-á¹-hi --- ``mahÄ• rÄ• ja, ayaá¹ƒ oloketabbayuttoyev
I 302/ tadÄ• tena katakammaá¹ƒ attanÄ• pissa sahassadinnabhÄ• vaÃ±ca kathesi. taá¹ƒ su
tussitvÄ• sahassaá¹ƒ datvÄ• ``asukasmiá¹ƒ á¹-hÄ• ne gehaá¹ƒ katvÄ• vasÄ• hÄ«â€™â€™
Ä• á¹‡Ä• pesi. tassa taá¹ƒ á¹-hÄ• naá¹ƒ sodhÄ• pentassa mahantÄ• mahantÄ• nidhikumb
disvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• sabbaá¹ƒ dhanaá¹ƒ uddharÄ• petvÄ• rÄ• sikataá¹ƒ dis
imasmiá¹ƒ nagare kassa gehe atthÄ«â€™â€™ ti pucchi. ``na kassaci, devÄ• â€™â€™ ti. ``
imasmiá¹ƒ nagare mahÄ• dhanaseá¹-á¹-hi nÄ• ma hotÅ«â€™â€™ ti taá¹ƒ divasameva tass
ussÄ• pesi.

so seá¹-á¹-hi hutvÄ• yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• devaloke nibbatto, dÄ«
saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato uppajjanakakÄ• le kapilavatthunagare sukkodanasa
gaá¹‡hi. tassa jÄ• tassa __anuruddho_ti nÄ• maá¹ƒ akaá¹ƒsu. so mahÄ• nÄ• masakkassa l
cÅ«á¸·apitu putto paramasukhumÄ• lo mahÄ• puÃ±Ã±o ahosi. suvaá¹‡á¹‡apÄ• tiyaá¹ƒyeva
athassa mÄ• tÄ• ekadivasaá¹ƒ ``mama putto natthÄ«ti padaá¹ƒ na jÄ• nÄ• ti, taá¹ƒ jÄ• nÄ•
cintetvÄ• ekaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ tucchakaá¹ƒyeva aÃ±Ã±Ä• ya suvaá¹‡á¹‡apÄ• tiyÄ
antarÄ• magge devatÄ• taá¹ƒ, dibbapÅ«vehi pÅ«resuá¹ƒ. evaá¹ƒ mahÄ• puÃ±Ã±o tiá¹‡á¹‡
tÄ«su pÄ• sÄ• desu alaá¹…katanÄ• á¹-akitthÄ«hi parivuto devo viya mahÄ• sampattiá¹ƒ an

amhÄ• kampi bodhisatto tasmiá¹ƒ samaye tusitapurÄ• cavitvÄ• suddhodanamahÄ• rÄ• ja
nibbattitvÄ• anukkamena vuddhippatto ekÅ«natiá¹ƒsa vassÄ• ni agÄ• ramajjhe vasitvÄ• m
nikkhamitvÄ• anukkamena paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡o bodhimaá¹‡á¸• e satta
isipatane migadÄ• ye dhammacakkaá¹ƒ pavattetvÄ• lokÄ• nuggahaá¹ƒ karonto rÄ• jagaha
vihÄ• si. tadÄ• suddhodanamahÄ• rÄ• jÄ• --- ``putto kira me \Ee 270/ rÄ• jagahaá¹ƒ anupp
mama puttaá¹ƒ Ä• nethÄ• â€™â€™ ti sahassasahassaparivÄ• re dasa amacce pesesi. te s

pabbajiá¹ƒsu. tesu udÄ• yittherena cÄ• rikÄ• gamanaá¹ƒ Ä• yÄ• cito bhagavÄ• vÄ«satisah
rÄ• jagahato nikkhamitvÄ• \Be I 303/ kapilavatthupuraá¹ƒ gantvÄ• Ã±Ä• tisamÄ• game an
dassetvÄ• pÄ• á¹-ihÄ• riyavicittaá¹ƒ dhammadesanaá¹ƒ kathetvÄ• mahÄ• janaá¹ƒ amatap
pattacÄ«varamÄ• dÄ• ya nagaradvÄ• re á¹-hatvÄ• ``kiá¹ƒ nu kho kulanagaraá¹ƒ Ä• gatÄ• r
Ä• ciá¹‡á¹‡aâ€™â€™ nti Ä• vajjamÄ• no ``sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ Ä• ci
sapadÄ• naá¹ƒ \Ne I 278/ piá¹‡á¸• Ä• ya carati. rÄ• jÄ• ``putto te piá¹‡á¸• Ä• ya caratÄ«â€™
turitaturito Ä• gantvÄ• antaravÄ«thiyaá¹ƒ dhammaá¹ƒ sutvÄ• attano nivesanaá¹ƒ pavesetv
sakkÄ• rasammÄ• naá¹ƒ akÄ• si. bhagavÄ• tattha kattabbaá¹ƒ Ã±Ä• tisaá¹…gahaá¹ƒ katvÄ
pabbÄ• jetvÄ• nacirasseva kapilavatthunagarato mallaraá¹-á¹-he cÄ• rikaá¹ƒ caramÄ• no a
pÄ• puá¹‡i.

tasmiá¹ƒ samaye suddhodanamahÄ• rÄ• jÄ• sÄ• kiyagaá¹‡aá¹ƒ sannipÄ• tetvÄ• Ä• ha ---
ajjhÄ• vasissa, rÄ• jÄ• abhavissa cakkavattÄ« sattaratanasampanno khattiyagaá¹‡aparivÄ
rÄ• hulakumÄ• ro khattiyagaá¹‡ena saddhiá¹ƒ taá¹ƒ parivÄ• retvÄ• acarissa, tumhepi etam
pana mama putto buddho jÄ• to, khattiyÄ• vÄ• ssa parivÄ• rÄ• hontu, tumhe ekekakulato e
dethÄ• â€™â€™ ti. evaá¹ƒ vutte ekappahÄ• reneva dveasÄ«tisahassakhattiyakumÄ• rÄ• p

tasmiá¹ƒ samaye mahÄ• nÄ• mo sakko kuá¹-umbasÄ• miko, so attano kaniá¹-á¹-haá¹ƒ anu
upasaá¹…kamitvÄ• etadavoca --- ``etarahi, tÄ• ta anuruddha, abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä
bhagavantaá¹ƒ pabbajitaá¹ƒ anupabbajanti, amhÄ• kaÃ±ca kulÄ• natthi koci agÄ• rasmÄ•
tena hi tvaá¹ƒ vÄ• pabbajÄ• hi, ahaá¹ƒ vÄ• pabbajissÄ• mÄ«â€™â€™ ti. taá¹ƒ sutvÄ• anu
akatvÄ• attasattamo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. tassa pabbajjÄ• nukkamo saa
II 330 Ä• dayo) Ä• gatoyeva. evaá¹ƒ anupiyaá¹ƒ gantvÄ• pabbajitesu pana tesu tasmiá¹ƒye
bhaddiyatthero arahattaá¹ƒ pÄ• puá¹‡i, anuruddhatthero dibbacakkhuá¹ƒ nibbattesi, devada
samÄ• pattiyo nibbattesi, Ä• nandatthero sotÄ• pattiphale patiá¹-á¹-hÄ• si, bhagutthero ca k
arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ sabbesampi therÄ• naá¹ƒ \Ee 271/ attano attano Ä• g
pubbapatthanÄ• bhinÄ«hÄ• ro Ä• vi bhavissati. ayaá¹ƒ anuruddhatthero dhammasenÄ• pat
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• cetiyaraá¹-á¹-he pÄ• cÄ«navaá¹ƒsadÄ• yaá¹ƒ gantvÄ• sa
mahÄ• purisavitakke vitakkesi, aá¹-á¹-hame kilamati. satthÄ• ``anuruddho aá¹-á¹-hame mah
kilamatÄ«â€™â€™ ti Ã±atvÄ• ``tassa saá¹…kappaá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti tattha ga
paÃ±Ã±attavarabuddhÄ• sane nisinno aá¹-á¹-hamaá¹ƒ mahÄ• purisavitakkaá¹ƒ pÅ«retvÄ•
catupaccayasantosabhÄ• vanÄ• rÄ• mapaá¹-imaá¹‡á¸• itaá¹ƒ mahÄ• ariyavaá¹ƒsapaá¹-ipad
uppatitvÄ• bhesakalÄ• vanameva gato.

thero tathÄ• gate gatamatteyeva tevijjo mahÄ• khÄ«á¹‡Ä• savo hutvÄ• ``satthÄ• mayhaá¹
Ä• gantvÄ• aá¹-á¹-hamaá¹ƒ mahÄ• purisavitakkaá¹ƒ pÅ«retvÄ• adÄ• si, so ca me manorat
buddhÄ• naá¹ƒ dhammadesanaá¹ƒ attano ca paá¹-ivedhadhammaá¹ƒ Ä• rabbha imÄ• udÄ

``mama \Ne I 279/ saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami ||

``yadÄ• me ahu saá¹…kappo, tato uttari desayi.

nippapaÃ±carato buddho, nippapaÃ±camadesayi ||

``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Th 901-903).

atha naá¹ƒ aparabhÄ• ge satthÄ• jetavane mahÄ• vihÄ• re viharanto ``dibbacakkhukÄ• na aggoâ€™â€™ ti (AN a I 192) aggaá¹-á¹-hÄ• ne á¹-hapesi.

<421> evaá¹ƒ so bhagavato santikÄ• dibbacakkhukÄ• naá¹ƒ aggaá¹-á¹-hÄ• naá¹ƒ labhitvÄ saritvÄ• somanassavasena pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __sumedhaá¹ƒ bhagav sundarÄ• upaá¹-á¹-hÄ• panapaÃ±Ã±Ä• maggaphalapaÃ±Ã±Ä• vipassanÄ• paÃ±Ã±Ä• ca medhÄ• yassa bhagavato so sumedho, taá¹ƒ __sumedhaá¹ƒ_ bhÄ• gyasampannattÄ• __b __jeá¹-á¹-haá¹ƒ_ seá¹-á¹-haá¹ƒ padhÄ• nabhÅ«taá¹ƒ saá¹ƒsÄ• rato paá¹-hamaá¹ƒ niggataá purecÄ• rikaá¹ƒ __vÅ«pakaá¹-á¹-haá¹ƒ_ vivekabhÅ«taá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• mato ahaá¹ƒ addasanti sambandho.

<422> sabbadhammÄ• naá¹ƒ \Be I 305/ sayameva buddhattÄ• __sambuddhaá¹ƒ, upagant attho. __aÃ±jaliá¹ƒ paggahetvÄ• nÄ• _ti dasaá¹…gulipuá¹-aá¹ƒ muddhani katvÄ• ti attho. se

<430> __divÄ• rattiÃ±ca passÄ• mÄ«_ti tadÄ• devaloke ca manussaloke ca uppannakÄ• samantato yojanaá¹ƒ passÄ• mÄ«ti attho.

<431> __sahassalokaá¹ƒ Ã±Ä• á¹‡enÄ• _ti paÃ±Ã±Ä• cakkhunÄ• sahassacakkavÄ• á¸·aá sÄ• sane_ti idÄ• ni gotamassa bhagavato sÄ• sane. __dÄ«padÄ• nassa_ dÄ«papÅ«jÄ• ya dibbacakkhuá¹ƒ anuppatto paá¹-iladdho uppÄ• desinti attho.

anuruddhattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-5. puá¹‡á¹‡amantÄ• á¹‡iputtattheraapadÄ• navaá¹‡á¹‡anÄ•

__ajjhÄ• yako_ \Ne I 280/ __mantadharo_tiÄ• dikaá¹ƒ Ä• yasmato puá¹‡á¹‡assa mantÄ• á¹

ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato uppattito puretarameva haá¹ƒsavatÄ«nagare brÄ• hmaá¹‡amah
anukkamena viÃ±Ã±utaá¹ƒ patto. aparabhÄ• ge padumuttare bhagavati uppajjitvÄ• bodhan
desente heá¹-á¹-hÄ• vuttanayena mahÄ• janena saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• parisapari
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-ha
anÄ• gate evarÅ«pena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• desanÄ• vasÄ• ne uá
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• nimantetvÄ• heá¹-á¹-hÄ• vuttanayena mahÄ• sakkÄ• ra
evamÄ• ha --- ``bhante, ahaá¹ƒ iminÄ• adhikÄ• rena na aÃ±Ã±aá¹ƒ sampattiá¹ƒ patthemi,
sattamadivasamatthake tumhehi dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapito, evaá¹
buddhassa sÄ• sane dhammakathikÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ•
oloketvÄ• tassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ disvÄ• ``anÄ• gate \Be I 306/ kappasa
nÄ• ma buddho uppajjissati, tassa sÄ• sane pabbajitvÄ• tvaá¹ƒ dhammakathikÄ• naá¹ƒ agg
byÄ• kÄ• si.

so yÄ• vatÄ• yukaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• tato cuto kappasatasahassaá¹ƒ puÃ±
devamanussesu saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le kapilavatthunagarassa avid
brÄ• hmaá¹‡agÄ• me brÄ• hmaá¹‡amahÄ• sÄ• lakule aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheras
__puá¹‡á¹‡o_ti nÄ• maá¹ƒ akaá¹ƒsu. so satthari abhisambodhiá¹ƒ patvÄ• pavattitavaradha
rÄ• jagahaá¹ƒ upanissÄ• ya viharante aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa santike pabbajitvÄ•
padhÄ• namanuyuÃ±janto sabbaá¹ƒ pabbajitakiccaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• ``dasabala
gamissÄ• mÄ«â€™â€™ ti mÄ• tulattherena saddhiá¹ƒ satthu santikaá¹ƒ Ä• gantvÄ• kapila
ohiyitvÄ• yoniso manasikÄ• re kammaá¹ƒ karonto nacirasseva vipassanaá¹ƒ ussukkÄ• pet

tassa \Ne I 281/ pana puá¹‡á¹‡attherassa santike pabbajitÄ• kulaputtÄ• paÃ±casatÄ• ahe
dasakathÄ• vatthÅ«hi ovadi. tepi sabbe dasakathÄ• vatthÅ«hi ovaditÄ• tassa ovÄ• de á¹-ha
pÄ• puá¹‡itvÄ• attano pabbajitakiccaá¹ƒ matthakappattaá¹ƒ Ã±atvÄ• upajjhÄ• yaá¹ƒ upasa
``bhante, mayaá¹ƒ pabbajitakiccassa matthakaá¹ƒ pattÄ• , dasannaÃ±ca kathÄ• vatthÅ«naa
no dasabalaá¹ƒ passituâ€™â€™ nti, thero tesaá¹ƒ vacanaá¹ƒ sutvÄ• cintesi --- ``mayhaá¹ƒ
dasakathÄ• vatthulÄ• bhitaá¹ƒ satthÄ• jÄ• nÄ• ti. ahaá¹ƒ dhammaá¹ƒ desento dasakathÄ•
desemi, mayi ca gacchante sabbepime bhikkhÅ« maá¹ƒ parivÄ• retvÄ• gacchissanti, evaá¹
gantvÄ• ayuttaá¹ƒ dasabalaá¹ƒ passituá¹ƒ, ime tÄ• va dasabalaá¹ƒ passituá¹ƒ gacchantÅ«
evamÄ• ha --- ``Ä• vuso, tumhe purato gantvÄ• dasabalaá¹ƒ passatha, mama vacanena ta
ahampi tumhÄ• kaá¹ƒ gatamaggena Ä• gacchissÄ• mÄ«â€™â€™ ti. tepi therÄ• sabbe das
jÄ• tibhÅ«miraá¹-á¹-havÄ• sino sabbe khÄ«á¹‡Ä• savÄ• sabbe dasakathÄ• vatthulÄ• bhinc
acchinditvÄ• theraá¹ƒ vanditvÄ• anupubbena cÄ• rikaá¹ƒ carantÄ• saá¹-á¹-hiyojanamagga
rÄ• jagahe veá¸·uvanamahÄ• vihÄ• raá¹ƒ gantvÄ• dasabalassa pÄ• de vanditvÄ• ekaman
Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«h
bhagavÄ• tehi saddhiá¹ƒ ``kacci, bhikkhave, khamanÄ«yaâ€™â€™ ntiÄ• dinÄ• nayena ma

katvÄ• ``kuto ca tumhe, bhikkhave, Ä• gatatthÄ• â€™â€™ ti pucchitvÄ• puna tehi ``jÄ• tibh
``ko nu kho, bhikkhave, jÄ• tibhÅ«miyaá¹ƒ jÄ• tibhÅ«makÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sabrahma
sambhÄ• vito `attanÄ• ca appiccho appicchakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™â€™ â€
dasakathÄ• vatthulÄ• bhiá¹ƒ bhikkhuá¹ƒ pucchi. tepi ``puá¹‡á¹‡o nÄ• ma, bhante, Ä• yasmÄ
Ä• rocayiá¹ƒsu.

tesaá¹ƒ kathaá¹ƒ sutvÄ• Ä• yasmÄ• sÄ• riputto theraá¹ƒ dassanakÄ• mo ahosi. atha satth
agamÄ• si. puá¹‡á¹‡attheropi dasabalassa tattha Ä• gatabhÄ• vaá¹ƒ sutvÄ• ``satthÄ• raá¹ƒ
gantvÄ• antogandhakuá¹-iyaá¹ƒyeva tathÄ• gataá¹ƒ sampÄ• puá¹‡i. satthÄ• tassa dhamm
sutvÄ• dasabalaá¹ƒ vanditvÄ• paá¹-isallÄ• natthÄ• ya andhavanaá¹ƒ gantvÄ• aÃ±Ã±atara
divÄ• vihÄ• raá¹ƒ nisÄ«di. sÄ• riputtattheropi tassÄ• gamanaá¹ƒ sutvÄ• sÄ«sÄ• nulokiko ga
sallakkhetvÄ• tasmiá¹ƒ rukkhamÅ«le nisinnakaá¹ƒ upasaá¹…kamitvÄ• therena saddhiá¹ƒ s
visuddhikkamaá¹ƒ \Ee 274/ (MN I 257) pucchi. sopissa pucchitapucchitaá¹ƒ byÄ• karonto ra
ativiya cittaá¹ƒ Ä• rÄ• dhesi. te aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ samanumodiá¹ƒsu.

<434> atha naá¹ƒ satthÄ• aparabhÄ• ge bhikkhusaá¹…ghassa majjhe nisinno theraá¹ƒ ``e
I 282/, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammakathikÄ• naá¹ƒ yadidaá¹ƒ puá¹‡á¹‡o
etadagge á¹-hapesi. so pubbakammaá¹ƒ saritvÄ• somanassavasena pubbacaritÄ• padÄ• n
__ajjhÄ• yako_tiÄ• dimÄ• ha. tattha __ajjhÄ• yako_ti anekabrÄ• hmaá¹‡Ä• naá¹ƒ vÄ• cetÄ•
mantÄ• naá¹ƒ dhÄ• retÄ• ti attho, vedasaá¹…khÄ• tassa catutthavedassa sajjhÄ• yanasava
dhÄ• retÄ• ti vuttaá¹ƒ hoti. __tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti iruvedayajuvedasÄ• mavedasaá¹…
vedÄ• naá¹ƒ Ã±Ä• á¹‡ena dhÄ• retabbatÄ• ``vedoâ€™â€™ ti laddhanÄ• mesu tÄ«su veda
gatoti attho \Be I 308/. __purakkhatomhi sissehÄ«_ti mama niccaparivÄ• rabhÅ«tehi sissehi
__upagacchiá¹ƒ naruttama_nti narÄ• naá¹ƒ uttamaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamiá¹ƒ, s
sesaá¹ƒ suviÃ±Ã±eyyameva.

<438> __abhidhammanayaÃ±Ã±Å«ha_nti ahaá¹ƒ tadÄ• tassa buddhassa kÄ• le abhidham
__kathÄ• vatthuvisuddhiyÄ• _ti kathÄ• vatthuppakaraá¹‡e visuddhiyÄ• cheko, appicchasan
dasasu kathÄ• vatthÅ«su vÄ• cheko, tÄ• ya kathÄ• vatthuvisuddhiyÄ• __sabbesaá¹ƒ_ yati
__viÃ±Ã±Ä• petvÄ• na_ bodhetvÄ• na __anÄ• savo_ nikkileso __viharÄ• mi_ vÄ• saá¹ƒ kap

<439> __ito paÃ±casate kappe_ti ito paÃ±cabuddhapaá¹-imaá¹‡á¸• itato bhaddakappato p
__suppakÄ• sakÄ• _ suá¹-á¹-hu pÄ• kaá¹-Ä• cakkaratanÄ• di sattahi ratanehi sampannÄ•
__issarÄ• _ padhÄ• nÄ• __caturo_ cattÄ• ro cakkavattirÄ• jÄ• no ahesunti attho. sesaá¹ƒ v

puá¹‡á¹‡amantÄ• á¹‡iputtattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-6. upÄ• littheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare_ \Ne I 283/ __haá¹ƒsavatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato upÄ• littherassa apadÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le haá¹ƒsavatÄ«nagare vibhavasampanne brÄ• hmaá¹‡akule nibbatto. ekad
dhammakathaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ \Ee 275/ ekaá¹ƒ bhikkhuá¹ƒ vinayadharÄ• naá¹ƒ
á¹-hapentaá¹ƒ disvÄ• satthu adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi

so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ
__upÄ• lÄ«_tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto anuruddhÄ• dÄ«naá¹ƒ channaá¹ƒ kh
hutvÄ• tathÄ• gate anupiyambavane viharante pabbajjÄ• ya nikkhamantehi chahi khattiyeh
pabbaji. tassa pabbajjÄ• vidhÄ• naá¹ƒ pÄ• á¸·iyaá¹ƒ (Vin II 330 Ä• dayo) Ä• gatameva. so p
\Be I 309/ hutvÄ• satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ``mayhaá¹ƒ, bhante, ara
anujÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. ``bhikkhu araÃ±Ã±e vasantassa ekameva dhuraá¹ƒ vaá
santike vasantassa vipassanÄ• dhuraÃ±ca ganthadhuraÃ±ca paripÅ«ressatÄ«â€™â€™ ti. s
sampaá¹-icchitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. s
sakalaá¹ƒ vinayapiá¹-akaá¹ƒ uggaá¹‡hÄ• pesi. so aparabhÄ• ge bhÄ• rukacchavatthuá¹ƒ aj
kumÄ• rakassapavatthunti imÄ• ni tÄ«á¹‡i vatthÅ«ni vinicchini. satthÄ• ekekasmiá¹ƒ vinicch
datvÄ• tayo vinicchaye aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-h

<441> evaá¹ƒ so etadaggaá¹-á¹-hÄ• naá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• soma
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nagare haá¹ƒsavatiyÄ• _tiÄ• dimÄ• ha. tattha __
haá¹ƒsÄ• vaá¹-á¹-aÄ• kÄ• rena vati pÄ• kÄ• raparikkhepo yasmiá¹ƒ nagare, taá¹ƒ nagaraá¹
anekasaá¹…khÄ• haá¹ƒsÄ• taá¸·Ä• kapokkharaá¹‡Ä«sarapallalÄ• dÄ«su nivasantÄ• ito c
etthÄ• ti __haá¹ƒsavatÄ«, _ tassÄ• haá¹ƒsavatiyÄ• . __sujÄ• to nÄ• ma brÄ• hmaá¹‡o_ti su
``akkhitto anupakuá¹-á¹-hoâ€™â€™ ti vacanato agarahito hutvÄ• jÄ• toti attho. __asÄ«tikoá
asÄ«tikoá¹-idhanarÄ• siko __pahÅ«tadhanadhaÃ±Ã±avÄ• _ asaá¹…khyeyyadhanadhaÃ±Ã±
ahosinti sambandho.

<442> punapi \Ne I 284/ tasseva mahantabhÄ• vaá¹ƒ dassento __ajjhÄ• yako_tiÄ• dimÄ• h
paresaá¹ƒ vedattayÄ• diá¹ƒ vÄ• cetÄ• . __mantadharo_ti mantÄ• vuccati paÃ±Ã±Ä• ,
athabbanavedabyÄ• karaá¹‡Ä• dijÄ• nanapaÃ±Ã±avÄ• ti attho. __tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ
iruvedayajuvedasÄ• mavedasaá¹…khÄ• tÄ• naá¹ƒ \Ee 276/ tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pariy
__lakkhaá¹‡e_ti lakkhaá¹‡asatthe, buddhapaccekabuddhacakkavattiitthipurisÄ• naá¹ƒ hatth
dissamÄ• nalakkhaá¹‡apakÄ• sanakaganthe cÄ• ti attho. __itihÄ• se_ti ``itiha Ä• sa itiha Ä•
porÄ• á¹‡akathÄ• ppakÄ• sake ganthe. __sadhamme_ti sakadhamme brÄ• hmaá¹‡adhamm
koá¹-iá¹ƒ gato pattoti attho.

<443> __paribbÄ• jÄ• _ti ye nigaá¹‡á¹-hasÄ• vakÄ• , te sabbe nÄ• nÄ• diá¹-á¹-hikÄ• tadÄ

carantÄ«ti sambandho.

<445> yÄ• va \Be I 310/ yattakaá¹ƒ kÄ• laá¹ƒ jino nuppajjati, tÄ• va tattakaá¹ƒ kÄ• laá¹ƒ bu
natthÄ«ti attho.

<446> __accayena ahoratta_nti aho ca ratti ca ahorattaá¹ƒ, bahÅ«naá¹ƒ saá¹ƒvaccharÄ• n
attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

<454> __mantÄ• á¹‡iputto_ti mantÄ• á¹‡Ä«nÄ• mÄ• ya kappakadhÄ«tuyÄ• putto, mÄ• sa
divasapuá¹‡á¹‡atÄ• ya __puá¹‡á¹‡o_ti laddhanÄ• moti attho. tassa satthussa sÄ• vako __h
sambandho.

<455> __evaá¹ƒ kittayi so buddho_ti __so_ padumuttaro bhagavÄ• __evaá¹ƒ_ iminÄ• pak
sundarÄ• kÄ• rena somanassadÄ• yakaá¹ƒ __kittayi_ byÄ• karaá¹‡amadÄ• sÄ«ti attho. __s
sakalajanasamÅ«haá¹ƒ sÄ• dhukaá¹ƒ __hÄ• sayanto_ somanassaá¹ƒ karonto __sakaá¹ƒ b
__dassayanto_ pÄ• kaá¹-aá¹ƒ karontoti sambandho.

<456> tato anantaraá¹ƒ attano Ä• nubhÄ• vaá¹ƒ aÃ±Ã±Ä• padesena dassento __kataÃ±jal
tasmiá¹ƒ buddhuppÄ• dato purimakÄ• le sunandaá¹ƒ tÄ• pasaá¹ƒ kataÃ±jalipuá¹-Ä• sabbe
sambandho. __buddhe kÄ• raá¹ƒ karitvÄ• nÄ• _ti evaá¹ƒ so sabbajanapÅ«jitopi samÄ• no `
mÄ• naá¹ƒ akatvÄ• \Ne I 285/ buddhasÄ• sane adhikaá¹ƒ kiccaá¹ƒ katvÄ• attano __gatiá¹
parisuddhamakÄ• sÄ«ti attho.

<457> __sutvÄ• na munino vaca_nti tassa sammÄ• sambuddhassa vÄ• caá¹ƒ, gÄ• thÄ• ba
rassaá¹ƒ katvÄ• ``vacaâ€™â€™ nti vuttaá¹ƒ. ``anÄ• gatamhi addhÄ• ne gotamo nÄ• ma n
bhavissatÄ«â€™â€™ ti imaá¹ƒ munino vacanaá¹ƒ sutvÄ• __yathÄ• _ yena pakÄ• rena got
tathÄ• tena pakÄ• rena __kÄ• raá¹ƒ_ adhikakiccaá¹ƒ puÃ±Ã±asambhÄ• raá¹ƒ __kassÄ• m
__saá¹…kappo_ cetanÄ• manasikÄ• ro __ahu_ ahosÄ«ti sambandho.

<458> __evÄ• haá¹ƒ cintayitvÄ• nÄ• _ti ``ahaá¹ƒ kÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti evaá¹
cintayiá¹ƒ mamÄ• _ti ``mayÄ• kÄ«disaá¹ƒ puÃ±Ã±aá¹ƒ kattabbaá¹ƒ nu khoâ€™â€™ ti kiriy
cintayinti attho. __kyÄ• haá¹ƒ kammaá¹ƒ Ä• carÄ• mÄ«_ti ahaá¹ƒ \Be I 311/ kÄ«disaá¹ƒ puÃ
pÅ«remi nu khoti \Ee 277/ attho. __puÃ±Ã±akkhette anuttare_ti uttaravirahite sakalapuÃ±Ã±
ratanattayeti attho.

<459> __ayaÃ±ca pÄ• á¹-hiko bhikkhÅ«_ti ayaá¹ƒ bhikkhu sarabhaÃ±Ã±avasena ganthapÄ
``pÄ• á¹-hikoâ€™â€™ ti laddhanÄ• mo bhikkhu. buddhasÄ• sane sabbesaá¹ƒ pÄ• á¹-hÄ«na
antare vinaye ca __agganikkhitto_ aggo iti á¹-hapito. taá¹ƒ á¹-hÄ• naá¹ƒ tena bhikkhunÄ•

pattaá¹-á¹-hÄ• nantaraá¹ƒ ahaá¹ƒ __patthaye_ patthemÄ«ti attho.

<460> tato paraá¹ƒ attano puÃ±Ã±akaraá¹‡Å«pÄ• yaá¹ƒ dassento __idaá¹ƒ me amitaá¹ƒ b
mayhaá¹ƒ __amitaá¹ƒ_ pamÄ• á¹‡avirahitaá¹ƒ bhogarÄ• siá¹ƒ __akkhobhaá¹ƒ_ khobhetuá¹
__sÄ• garÅ«pamaá¹ƒ_ sÄ• garasadisaá¹ƒ __tena bhogena_ tÄ• disena dhanena buddhass
sambandho. sesaá¹ƒ uttÄ• natthameva.

<474> bhikkhusaá¹…ghe nisÄ«ditvÄ• sambuddho tena suá¹-á¹-hu mÄ• pitaá¹ƒ kÄ• ritaá¹ƒ
paá¹-iggahetvÄ• tassÄ• rÄ• massÄ• nisaá¹ƒsadÄ«pakaá¹ƒ idaá¹ƒ vacanaá¹ƒ __abravi_ kat

<475> kathaá¹ƒ? __yo so_ti yo saá¹…ghÄ• rÄ• madÄ• yako tÄ• paso __sumÄ• pitaá¹ƒ_
kuá¹-ileá¹‡amaá¹‡á¸• apapÄ• sÄ• dahammiyapÄ• kÄ• rÄ• dinÄ• suá¹-á¹-hu sajjitaá¹ƒ saá¹.
__pÄ• dÄ• si_ pa-kÄ• rena somanassasampayuttacittena \Ne I 286/ adÄ• si. __tamahaá¹ƒ
tÄ• pasaá¹ƒ ahaá¹ƒ pÄ• kaá¹-aá¹ƒ karissÄ• mi, uttÄ• niá¹ƒ karissÄ• mÄ«ti attho. __suá¹‡Ä•
bhÄ• santassa mayhaá¹ƒ vacanaá¹ƒ suá¹‡Ä• tha, ohitasotÄ• avikkhittacittÄ• manasi karot

<476> tena dinnÄ• rÄ• massa phalaá¹ƒ dassento __hatthÄ« assÄ• rathÄ• pattÄ«_tiÄ• din
suviÃ±Ã±eyyameva.

<477> __saá¹…ghÄ• rÄ• massidaá¹ƒ phala_nti idaá¹ƒ Ä• yatiá¹ƒ anubhavitabbasampattisa
iá¹-á¹-haphalaá¹ƒ saá¹…ghÄ• rÄ• madÄ• nassa phalaá¹ƒ vipÄ• kanti attho.

<478> __chaá¸·Ä• sÄ«tisahassÄ• nÄ«_ti \Be I 312/ chasahassÄ• ni asÄ«tisahassÄ• ni __s
alaá¹…katÄ• sajjitÄ• __nÄ• riyo_ itthiyo __vicittavatthÄ• bharaá¹‡Ä• _ti vicittehi anekarÅ«p
Ä• bharaá¹‡ehi ca samannÄ• gatÄ• . __Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• _ti olambitamuttÄ• hÄ
attho.

<479> tÄ• saá¹ƒ itthÄ«naá¹ƒ rÅ«pasobhÄ• tisayaá¹ƒ vaá¹‡á¹‡ento __Ä• á¸·Ä• rapamhÄ• _
Ä• á¸·Ä• rÄ• ni mahantÄ• ni akkhÄ«ni maá¹‡iguá¸·asadisÄ• ni yÄ• saá¹ƒ itthÄ«naá¹ƒ tÄ• Ä
mandalocanÄ• ti attho. __hasulÄ• _ hÄ• sapakati, lÄ«lÄ• vilÄ• sÄ• ti attho. __susaÃ±Ã±Ä• _
sundarasaÃ±Ã±itabbasarÄ«rÄ• vayavÄ• . __tanumajjhimÄ• _ti khuddakaudarapadesÄ• . se

<484> __tassa_ \Ee 278/ __dhammesu dÄ• yÄ• do_ti tassa gotamassa bhagavato dhamm
dhammakoá¹-á¹-hÄ• sabhÄ• gÄ«. __oraso_ti urasi jÄ• to, sithiladhanitÄ• didasavidhabyaÃ±
kaá¹‡á¹-hatÄ• luoá¹-á¹-hÄ• dipaÃ±caá¹-á¹-hÄ• ne ghaá¹-á¹-etvÄ• desitadhammaá¹ƒ sutvÄ•
sotÄ• pattimaggÄ• dimaggapaá¹-ipÄ• á¹-iyÄ• sabbakilese khepetvÄ• arahatte á¹-hitabhÄ•
attho. __dhammanimmito_ti dhammena samena adaá¹‡á¸• ena asatthena nimmito pÄ• kaá
__upÄ• li nÄ• ma nÄ• menÄ• _ti kiÃ±cÄ• pi so mÄ• tu nÄ• mena mantÄ• á¹‡iputtanÄ• mo,

pabbajitattÄ• khattiyÄ• naá¹ƒ upasamÄ«pe allÄ«no yutto kÄ• yacittehi samaá¹…gÄ«bhÅ«to
sÄ• vako __hessati_ bhavissatÄ«ti attho.

<485> __vinaye pÄ• ramiá¹ƒ patvÄ• _ti vinayapiá¹-ake koá¹-iá¹ƒ pariyosÄ• naá¹ƒ patvÄ• p
__á¹-hÄ• nÄ• á¹-á¹-hÄ• ne ca kovido_ti kÄ• raá¹‡Ä• kÄ• raá¹‡e ca dakkho chekoti attho. __
jinena \Ne I 287/ vuttÄ• nusÄ• saniá¹ƒ jinassa piá¹-akattayaá¹ƒ vÄ• canasavanacintanadhÄ•
dhÄ• rento, sallakkhentoti attho. __viharissatinÄ• savo_ti nikkileso catÅ«hi iriyÄ• pathehi ap
attabhÄ• vaá¹ƒ harissati pavattessatÄ«ti attho.

<487> __aparimeyyupÄ• dÄ• yÄ• _ti \Be I 313/ anekasatasahasse Ä• diá¹ƒ katvÄ• . __patt
``gotamassa bhagavato sÄ• sane vinayadharÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti tuyhaá¹ƒ
icchÄ• mÄ«ti attho. __so me attho_ti so etadaggaá¹-á¹-hÄ• nantarasaá¹…khÄ• to attho me
__sabbasaá¹ƒyojanakkhayo_ti sabbesaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ khayo mayÄ• anuppattoti s
adhigatanti attho.

<488> rÄ• jadaá¹‡á¸• ena __tajjito_ pÄ«á¸·ito __sÅ«lÄ• vuto_ sÅ«le Ä• vuto Ä• vuá¹‡ito __
__sÄ• taá¹ƒ_ madhurasukhaá¹ƒ __avindanto_ nÄ• nubhavanto __parimuttiá¹ƒva_ parimoca
sambandho.

489-90__._ __mahÄ• vÄ«ra_ vÄ«rÄ• namantare vÄ«ruttama ahaá¹ƒ __bhavadaá¹‡á¸• ena_
pÄ«á¸·ito __kammasÅ«lÄ• vuto_ kusalÄ• kusalakammasÅ«lasmiá¹ƒ Ä• vuto __santo_ saá¹
__pipÄ• sÄ• vedanÄ• ya_ pipÄ• sÄ• turabhÄ• vena __aá¹-á¹-ito_ abhibhÅ«to dukkhÄ• pito
madhuraá¹ƒ sukhaá¹ƒ __na vindÄ• mi_ na labhÄ• mi. rÄ• gaggidosaggimohaggisaá¹…khÄ•
narakaggikappuá¹-á¹-hÄ• naggidukkhaggisaá¹…khÄ• tehi vÄ• tÄ«hi aggÄ«hi á¸• ayhanto _
parimuccanupÄ• yaá¹ƒ __gavesÄ• mi_ pariyesÄ• mi tathevÄ• ti sambandho. yathÄ• rÄ• ja
parimuttiá¹ƒ gavesati, tathÄ• ahaá¹ƒ bhavadaá¹‡á¸• appatto parimuttiá¹ƒ gavesÄ• mÄ«ti sa

491-2__._ puna saá¹ƒsÄ• rato mocanaá¹ƒ upamopameyyavasena dassento __yathÄ• _ \Ee
tattha visena sappavisena Ä• samantato daá¹ƒsÄ«yittha daá¹-á¹-ho hotÄ«ti __visÄ• do, _ s
atha vÄ• visaá¹ƒ halÄ• halavisaá¹ƒ adati gilatÄ«ti __visÄ• do, _ visakhÄ• dakoti attho. yo p
tÄ• disena visena paripÄ«á¸·ito, tassa visassa vighÄ• tÄ• ya vinÄ• sÄ• ya upÄ• yanaá¹ƒ up
osadhaá¹ƒ __gaveseyya_ pariyeseyya, taá¹ƒ gavesamÄ• no __visaghÄ• takaá¹ƒ_ visanÄ•
__passeyya_ dakkheyya. so taá¹ƒ attano diá¹-á¹-haá¹ƒ osadhaá¹ƒ pivitvÄ• __visamhÄ• _ v
parimocanakÄ• raá¹‡Ä• sukhÄ« __assa_ bhaveyya yathÄ• ti sambandho.

<493> __tathevÄ• ha_nti \Be I 314/ yathÄ• yena pakÄ• rena so naro visahato, savisena sa
visakhÄ• dako \Ne I 288/ vÄ• osadhaá¹ƒ pivitvÄ• sukhÄ« bhaveyya, tatheva tena pakÄ• re
__saá¹ƒ_ suá¹-á¹-hu pÄ«á¸·ito. __saddhammÄ• gadamesaha_nti ahaá¹ƒ saddhammasaá¹…

pariyesantoti attho.

494-5__._ __dhammÄ• gadaá¹ƒ gavesanto_ti saá¹ƒsÄ• radukkhavisassa vinÄ• sÄ• ya dhar
__addakkhiá¹ƒ sakyasÄ• sana_nti sakyavaá¹ƒsapabhavassa gotamassa sÄ• sanaá¹ƒ sadda
sabbosadhÄ• naá¹ƒ ta_nti sabbesaá¹ƒ osadhÄ• naá¹ƒ antare taá¹ƒ sakyasÄ• sanasaá¹…kh
uttamanti attho. __sabbasallavinodana_nti rÄ• gasallÄ• dÄ«naá¹ƒ sabbesaá¹ƒ sallÄ• naá¹ƒ
vÅ«pasamakaraá¹ƒ __dhammosadhaá¹ƒ_ dhammasaá¹…khÄ• taá¹ƒ osadhaá¹ƒ pivitvÄ• __
sakalasaá¹ƒsÄ• radukkhavisaá¹ƒ __samÅ«haniá¹ƒ_ nÄ• sesinti sambandho. __ajarÄ• mara
samÅ«hanitvÄ• ajaraá¹ƒ jarÄ• virahitaá¹ƒ amaraá¹ƒ maraá¹‡avirahitaá¹ƒ __sÄ«tibhÄ• vaá¹
rÄ• gapariá¸·Ä• hÄ• divirahitattÄ• sÄ«talabhÅ«taá¹ƒ nibbÄ• naá¹ƒ ahaá¹ƒ __phassayiá¹ƒ_
sambandho.

<496> puna kilesatamassa upamaá¹ƒ dassento __yathÄ• bhÅ«taá¹-á¹-ito_tiÄ• dimÄ• ha. t
pakÄ• rena __bhÅ«taá¹-á¹-ito_ bhÅ«tena yakkhena aá¹-á¹-ito pÄ«á¸·ito __poso_ puriso __b
yakkhaggÄ• hena __pÄ«á¸·ito_ dukkhito __bhÅ«tasmÄ• _ yakkhaggÄ• hato __parimuttiyÄ•
gaveseyya.

<497> taá¹ƒ gavesamÄ• no ca bhÅ«tavijjÄ• ya suá¹-á¹-hu __kovidaá¹ƒ_ chekaá¹ƒ bhÅ«tav
bhÅ«tavejjo __tassa_ yakkhaggahitassa purisassa Ä• vesabhÅ«taá¹ƒ __vihane_ vinÄ• seyy
saha Ä• yatiá¹ƒ anÄ• sevakaá¹ƒ katvÄ• __vinÄ• saye_ viddhaá¹ƒseyyÄ• ti sambandho.

<498> __mahÄ• vÄ«ra_ vÄ«ruttama __tamaggÄ• hena_ kilesandhakÄ• raggÄ• hena pÄ«á
pakÄ• reneva __tamato_ kilesandhakÄ• rato __parimuttiyÄ• _ mocanatthÄ• ya __Ã±Ä• á¹‡
gavesÄ• mÄ«ti sambandho.

<499> atha \Be I 315/ \Ee 280/ tadanantaraá¹ƒ __kilesatamasodhanaá¹ƒ_ kilesandhakÄ• ra
addasanti attho. __so_ sakyamuni __me_ mayhaá¹ƒ __tamaá¹ƒ_ andhakÄ• raá¹ƒ kilesatimi
__bhÅ«takaá¹ƒ_ yakkhaggahitaá¹ƒ iva __vinodesi_ dÅ«rÄ« akÄ• sÄ«ti sambandho.

<500> so ahaá¹ƒ evaá¹ƒ vimutto __saá¹ƒsÄ• rasotaá¹ƒ_ saá¹ƒsÄ• rapavÄ• haá¹ƒ __saá¹ƒ
chedesiá¹ƒ, __taá¹‡hÄ• sotaá¹ƒ_ taá¹‡hÄ• mahoghaá¹ƒ __nivÄ• rayiá¹ƒ_ niravasesaá¹ƒ ap
__bhavaá¹ƒ ugghÄ• á¹-ayiá¹ƒ sabba_nti \Ne I 289/ kÄ• mabhavÄ• dikaá¹ƒ sabbaá¹ƒ navabh
vinÄ• sesinti attho. mÅ«lato vinÄ• sento bhÅ«tavejjo iva mÅ«lato ugghÄ• á¹-ayinti samband

<501> tato nibbÄ• napariyesanÄ• ya upamaá¹ƒ dassento __yathÄ• _tiÄ• dimÄ• ha. tattha g
gilatÄ«ti __garuá¸·o_. garuá¹ƒ vÄ• nÄ• gaá¹ƒ lÄ• ti Ä• dadÄ• tÄ«ti __garuá¸·o, _ garuá¸·arÄ
sakagocaraá¹ƒ pannagaá¹ƒ pakÄ• rena parahatthaá¹ƒ na gacchatÄ«ti __pannago_ti laddha
gahaá¹‡atthÄ• ya __opatati_ avapatati, __samantÄ• _ samantato __yojanasataá¹ƒ_ satayo

__mahÄ• saraá¹ƒ_ mahÄ• samuddaá¹ƒ attano pakkhavÄ• tehi __vikkhobheti_ Ä• loá¸·eti ya

<502> __so_ supaá¹‡á¹‡o vihaá¹…gamo vehÄ• sagamanasÄ«lo __pannagaá¹ƒ_ nÄ• maá
olambetvÄ• __viheá¹-hayaá¹ƒ_ tattha tattha vividhena heá¹-hanena heá¹-hento __Ä• dÄ• y
__yena kÄ• maá¹ƒ_ yattha gantukÄ• mo, tattha __pakkamati_ gacchatÄ«ti sambandho.

<503> bhante mahÄ• vÄ«ra, yathÄ• garuá¸·o __balÄ«_ balavÄ• pannagaá¹ƒ gahetvÄ• pa
__asaá¹…khataá¹ƒ_ paccayehi akataá¹ƒ nibbÄ• naá¹ƒ __gavesanto_ paá¹-ipattipÅ«raá¹‡av
sakaladiyaá¸• á¸• hakilesasahasse __vikkhÄ• layiá¹ƒ_ visesena samucchedappahÄ• nena s

<504> yathÄ• garuá¸·o pannagaá¹ƒ gahetvÄ• bhuÃ±jitvÄ• viharati, tathÄ• ahaá¹ƒ __dha
uttamadhammaá¹ƒ __diá¹-á¹-ho_ passanto etaá¹ƒ __santipadaá¹ƒ_ nibbÄ• napadaá¹ƒ __an
maggaphalehi __Ä• dÄ• ya_ gahetvÄ• vaá¸·aÃ±jetvÄ• viharÄ• mÄ«ti sambandho.

<505> idÄ• ni \Be I 316/ nibbÄ• nassa dullabhabhÄ• vaá¹ƒ dassento __Ä• sÄ• vatÄ« nÄ• n
sabbesaá¹ƒ devÄ• naá¹ƒ Ä• sÄ• icchÄ• etissaá¹ƒ latÄ• yaá¹ƒ atthÄ«ti __Ä• sÄ• vatÄ«_ nÄ
anekavicittÄ• hi latÄ• hi gahanÄ«bhÅ«te vane uyyÄ• ne __jÄ• tÄ• _ nibbattÄ• ti attho. __tas
__vassasahassena_ vassasahassaccayena __ekaá¹ƒ phalaá¹ƒ nibbattate_ ekaá¹ƒ phalaá¹ƒ

<506> __taá¹ƒ devÄ• _ti taá¹ƒ Ä• sÄ• vatiá¹ƒ lataá¹ƒ __tÄ• va dÅ«raphalaá¹ƒ_ tattakaá¹ƒ c
phalaá¹ƒ gaá¹‡hantaá¹ƒ saá¹ƒvijjamÄ• naá¹ƒ \Ee 281/ __devÄ• _ tÄ• vatiá¹ƒsadevatÄ• __p
sÄ• Ä• sÄ• vatÄ« nÄ• ma __latuttamÄ• _ latÄ• naá¹ƒ antare uttamalatÄ• evaá¹ƒ devÄ• na

<507> __satasahassupÄ• dÄ• yÄ• _ti \Ne I 290/ satasahassasaá¹ƒvaccharaá¹ƒ Ä• diá¹ƒ ka
munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, bhante, muni Ã±Ä• á¹‡avanta sabbaÃ±Ã±u, ahaá
paricare payirupÄ• sÄ• mi. __sÄ• yaá¹ƒpÄ• taá¹ƒ namassÄ• mÄ«_ti sÄ• yanhasamayaÃ±ca
dvikkhattuá¹ƒ namassÄ• mi paá¹‡Ä• maá¹ƒ karomi. __yathÄ• devÄ• _ tÄ• vatiá¹ƒsÄ• devÄ
sÄ• yaá¹ƒpÄ• taÃ±ca payirupÄ• santÄ«ti sambandho.

<508> __avaÃ±jhÄ• pÄ• ricariyÄ• _ti yasmÄ• buddhadassanahetu nibbÄ• nappatti ahosi,
vattapaá¹-ipattikiriyÄ• avaÃ±jhÄ• atucchÄ• __namassanÄ• _ paá¹‡Ä• makiriyÄ• ca __am
__dÅ«rÄ• gataá¹ƒ_ dÅ«rato saá¹ƒsÄ• raddhÄ• nato Ä• gatampi, __santaá¹ƒ_ saá¹ƒvijjamÄ
buddhuppÄ• dakkhaá¹‡o __na virÄ• dhayi_ nÄ• tikkami, maá¹ƒ atikkamitvÄ• na gatoti attho

<509> buddhadassanahetu nibbÄ• nappatto ahaá¹ƒ Ä• yatiá¹ƒ uppajjanakabhave mama pa
upaparikkhanto na passÄ• mÄ«ti sambandho. __nirÅ«padhi_ khandhÅ«padhikilesÅ«padhÄ
sabbakilesehi vinÄ• bhÅ«to __upasanto_ kilesapariá¸·Ä• hÄ• bhÄ• vena santamÄ• naso ca

<510> puna attano buddhadassanÄ• ya upamaá¹ƒ dassento __yathÄ• pi padumaá¹ƒ nÄ• r
__sÅ«riyaraá¹ƒsena_ sÅ«riyaraá¹ƒsisamphassena yathÄ• padumaá¹ƒ nÄ• ma \Be I 317/ ap
__mahÄ• vÄ«ra_ vÄ«ruttama ahaá¹ƒ tathÄ• eva __buddharaá¹ƒsena_ buddhena bhagavat
desitadhammaraá¹ƒsippabhÄ• vena pupphitoti attho.

511-12__._ puna buddhadassanena nibbÄ• nadassanaá¹ƒ dÄ«pento __yathÄ• balÄ• kÄ• _
__balÄ• kayonimhi_ balÄ• kajÄ• tiyaá¹ƒ __sadÄ• _ sabbasmiá¹ƒ kÄ• le __pumÄ• _ puriso y
avijjamÄ• ne kathaá¹ƒ balÄ• kÄ• naá¹ƒ gabbhaggahaá¹‡aá¹ƒ hotÄ«ti ce? meghesu __gajjan
meghagajjanaá¹ƒ sutvÄ• __tÄ• _ balÄ• kiniyo __sadÄ• _ sabbakÄ• le __gabbhaá¹ƒ gaá¹‡h
attho. __yÄ• va_ yattakaá¹ƒ kÄ• laá¹ƒ__ megho na gajjati_ megho saddaá¹ƒ na karoti, tÄ• v
__ciraá¹ƒ_ cirakÄ• lena __gabbhaá¹ƒ_ aá¹‡á¸• aá¹ƒ dhÄ• renti. __yadÄ• _ yasmiá¹ƒ kÄ• le
pakÄ• rena gajjitvÄ• vassati vuá¹-á¹-hidhÄ• raá¹ƒ paggharati, tadÄ• tasmiá¹ƒ kÄ• le __bhÄ
gabbhadhÄ• raá¹‡ato __parimuccanti_ aá¹‡á¸• aá¹ƒ pÄ• tentÄ«ti attho.

<513> tato paraá¹ƒ upameyyasampadaá¹ƒ dassento __padumuttarabuddhassÄ• _tiÄ• dim
__dhammameghena_ vohÄ• raparamatthadesanÄ• saá¹…khÄ• tameghena __gajjato_ gajja
__dhammameghassa saddena_ \Ne I 291/ ghosÄ• nusÄ• rena ahaá¹ƒ tadÄ• __dhammaga
dÄ• nasÄ«lÄ• dipuÃ±Ã±asambhÄ• ragabbhaá¹ƒ __agaá¹‡hiá¹ƒ_ gahesiá¹ƒ tathÄ• ti samba

<514> __satasahassupÄ• dÄ• ya_ kappasatasahassaá¹ƒ Ä• diá¹ƒ katvÄ• __puÃ±Ã±agabl
dÄ• nasÄ«lÄ• dipuÃ±Ã±asambhÄ• raá¹ƒ ahaá¹ƒ __dharemi_ pÅ«remi. yÄ• va __dhammam
buddhena na desÄ«yati, tÄ• va ahaá¹ƒ __bhÄ• rato_ saá¹ƒsÄ• ragabbhabhÄ• rato __nappa
bhavÄ• mÄ«ti sambandho.

<515> bhante, __sakyamuni_ sakyavaá¹ƒsappabhava __yadÄ• _ yasmiá¹ƒ kÄ• le suddhod
__ramme_ ramaá¹‡Ä«ye __kapilavatthave_ kapilavatthunÄ• make nagare tuvaá¹ƒ dhamma
tadÄ• tasmiá¹ƒ kÄ• le ahaá¹ƒ __bhÄ• rato_ saá¹ƒsÄ• ragabbhabhÄ• rato __parimucciá¹ƒ_

<516> tato paraá¹ƒ attanÄ• adhigate maggaphale dassento __suÃ±Ã±ata_ntiÄ• dimÄ• ha
attaattaniyÄ• dÄ«naá¹ƒ abhÄ• vato __suÃ±Ã±ataá¹ƒ_ vimokkhaÃ±ca rÄ• gadosamohasabb
__animittaá¹ƒ_ vimokkhaÃ±ca \Be I 318/ taá¹‡hÄ• paá¹‡idhissa abhÄ• vato, __appaá¹‡ihita
ariyamaggaá¹ƒ adhigaÃ±chiá¹ƒ bhÄ• vesinti sambandho. __caturo ca phale sabbe_ti cattÄ•
sabbÄ• ni sacchi akÄ• sinti attho. __dhammevaá¹ƒ vijaá¹-ayiá¹ƒ aha_nti ahaá¹ƒ evaá¹ƒ sab
gahanaá¹ƒ vijaá¹-ayiá¹ƒ viddhaá¹ƒsesinti attho.

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• samattÄ• .

<517> tato paraá¹ƒ attanÄ• adhigatavisesameva dassento __aparimeyyupÄ• dÄ• yÄ• _tiÄ

parimeyyoti __aparimeyyo, _ saá¹ƒvaccharagaá¹‡anavasena pametuá¹ƒ saá¹…khÄ• tuá¹ƒ
aparimeyyaá¹ƒ kappaá¹ƒ __upÄ• dÄ• ya_ Ä• diá¹ƒ katvÄ• __tava sÄ• sanaá¹ƒ_ tuyhaá¹ƒ s
bhagavato sÄ• sane vinayadharÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti evaá¹ƒ patthemi. atÄ«
patthesinti attho. __so me attho_ti so patthanÄ• saá¹…khÄ• to attho __me_ mayÄ• __anup
attho. anuttaraá¹ƒ __santipadaá¹ƒ_ nibbÄ• naá¹ƒ anuppattaá¹ƒ adhigatanti sambandho.

<518> so ahaá¹ƒ adhigatattÄ• __vinaye_ vinayapiá¹-ake __pÄ• ramiá¹ƒ patto_ pariyosÄ• n
pÄ• á¹-hiko isÄ«_ti yathÄ• padumuttarassa bhagavato sÄ• sane vinayadharÄ• naá¹ƒ aggo
pÄ• kaá¹-o \Ne I 292/ ahosi, tathevÄ• hanti attho. __na me samasamo atthÄ«_ti vinayadhÄ•
mayÄ• samasamo samÄ• no aÃ±Ã±o na atthÄ«ti attho. __sÄ• sanaá¹ƒ_ ovÄ• dÄ• nusÄ• s
__dhÄ• remi_ pÅ«remÄ«ti attho.

<519> punapi attano visesaá¹ƒ dassento __vinaye khandhake cÄ• pÄ«_tiÄ• dimÄ• ha. tatth
ubhatovibhaá¹…ge. __khandhake_ti mahÄ• vaggacÅ«á¸·avagge. __tikacchede cÄ• _ti
tikasaá¹…ghÄ• disesatikapÄ• cittiyÄ• dike ca. __paÃ±came_ti parivÄ• re ca. __ettha_ etasm
vinayapiá¹-ake mayhaá¹ƒ __vimati_ dveá¸·hakaá¹ƒ __natthi_ na saá¹ƒvijjati. __akkhare_ti
vinayapiá¹-akapariyÄ• panne a-kÄ• rÄ• dike akkhare. __byaÃ±jane_ti ka-kÄ• rÄ• dike byaÃ
saá¹ƒsayo natthÄ«ti sambandho.

<520> __niggahe_ \Be I 319/ __paá¹-ikamme cÄ• _ti pÄ• pabhikkhÅ«naá¹ƒ niggahe ca sÄ•
parivÄ• sadÄ• nÄ• dike paá¹-ikamme ca __á¹-hÄ• nÄ• á¹-á¹-hÄ• ne_ ca kÄ• raá¹‡e ca akÄ•
attho. __osÄ• raá¹‡e_ ca tajjanÄ«yÄ• dikammassa paá¹-ippassaddhivasena osÄ• raá¹‡e pa
__vuá¹-á¹-hÄ• pane_ ca Ä• pattito vuá¹-á¹-hÄ• pane nirÄ• pattikaraá¹‡e ca chekoti samband
pÄ• ramiá¹ƒ gato_ti sabbasmiá¹ƒ vinayakamme pariyosÄ• naá¹ƒ patto, dakkho chekoti attho

<521> __vinaye khandhake cÄ• pÄ«_ti vuttappakÄ• re vinaye ca khandhake ca, __padaá¹ƒ
__nikkhipitvÄ• _ paá¹-á¹-hapetvÄ• . __ubhato viniveá¹-hetvÄ• _ti vinayato khandhakato cÄ•
vijaá¹-etvÄ• nayaá¹ƒ Ä• haritvÄ• . __rasato_ti kiccato. __osareyyaá¹ƒ_ osÄ• raá¹‡aá¹ƒ karo

<522> __niruttiyÄ• ca kusalo_ti ``rukkho paá¹-o kumbho mÄ• lÄ• cittaâ€™â€™ ntiÄ• dÄ«
__atthÄ• natthe ca kovido_ti atthe vaá¸• á¸• hiyaá¹ƒ anatthe hÄ• niyaÃ±ca kovido dakkhoti a
mayÄ• natthÄ«_ti vinayapiá¹-ake sakale vÄ• piá¹-akattaye mayÄ• anaÃ±Ã±Ä• taá¹ƒ avidit
natthÄ«ti attho. __ekaggo satthu sÄ• sane_ti buddhasÄ• sane ahameva eko vinayadharÄ• n
uttamoti attho.

<523> __rÅ«padakkhe ahaá¹ƒ ajjÄ• _ti ajja etarahi kÄ• le __sakyaputtassa_ bhagavato __s
rÅ«padakkhe rÅ«padassane vinayavinicchayadassane __sabbaá¹ƒ kaá¹…khaá¹ƒ_ sakalaá¹
vinÄ• semÄ«ti sambandho. __chindÄ• mi sabbasaá¹ƒsaya_nti ``ahosiá¹ƒ nu kho ahamatÄ«

ntiÄ• dikaá¹ƒ (MN I 18; SN a II 20; Nidd I 174) \Ne I 293/ kÄ• lattayaá¹ƒ Ä• rabbha uppanna
soá¸·asavidhaá¹ƒ kaá¹…khaá¹ƒ chindÄ• mi vÅ«pasamemi sabbaso viddhaá¹ƒsemÄ«ti attho

<524> __padaá¹ƒ anupadaÃ±cÄ• pÄ«_ti padaá¹ƒ pubbapadaÃ±ca anupadaá¹ƒ parapadaÃ
ekekamakkharaÃ±ca __byaÃ±janaá¹ƒ_ sithiladhanitÄ• didasavidhaá¹ƒ \Ee 284/ byaÃ±janav
tena samayenÄ• tiÄ• dike nidÄ• ne ca. __pariyosÄ• ne_ti nigamane. __sabbattha kovido_ti
chekoti attho.

<525> tato \Be I 320/ paraá¹ƒ bhagavatoyeva guá¹‡e pakÄ• sento __yathÄ• pi rÄ• jÄ• bala
yathÄ• __balavÄ• _ thÄ• mabalasampanno senÄ• balasampanno vÄ• rÄ• jÄ• , __paraá¹ƒ
senaá¹ƒ __niggaá¹‡hitvÄ• _ nissesato gahetvÄ• palÄ• petvÄ• vÄ• , __tape_ tapeyya santa
__vijinitvÄ• na saá¹…gÄ• ma_nti saá¹…gÄ• maá¹ƒ parasenÄ• ya samÄ• gamaá¹ƒ yuddhaá
jayaá¹ƒ patvÄ• . __nagaraá¹ƒ tattha mÄ• paye_ti tattha tasmiá¹ƒ vijitaá¹-á¹-hÄ• ne nagaraá¹
pÄ• sÄ• dahammiyÄ• divibhÅ«sitaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ mÄ• paye kÄ• rÄ• peyyÄ• ti a

<526> __pÄ• kÄ• raá¹ƒ parikhaÃ±cÄ• pÄ«_ti tattha mÄ• pitanagare pÄ• kÄ• raá¹ƒ
sudhÄ• dhavalaiá¹-á¹-hakÄ• mayapÄ• kÄ• raÃ±ca kÄ• rayeti sambandho. __parikhaÃ±cÄ•
udakaparikhaá¹ƒ, sukkhaparikhaÃ±ca api kÄ• raye. __esikaá¹ƒ dvÄ• rakoá¹-á¹-haka_nti nag
ussÄ• pitaesikÄ• thambhaÃ±ca mahantaá¹ƒ koá¹-á¹-hakaÃ±ca catubhÅ«makÄ• didvÄ• rako
__aá¹-á¹-Ä• lake ca vividhe_ti catubhÅ«makÄ• dibhede atiuccaaá¹-á¹-Ä• lake ca vividhe nÄ
__kÄ• raye_ kÄ• rÄ• peyyÄ• ti sambandho.

<527> __siá¹…ghÄ• á¹-akaá¹ƒ caccaraÃ±cÄ• _ti na kevalaá¹ƒ pÄ• kÄ• rÄ• dayo kÄ• raye,
catumaggasandhiÃ±ca caccaraá¹ƒ antarÄ• vÄ«thiÃ±ca kÄ• rayeti sambandho. __suvibhatta
vibhattaá¹ƒ vibhÄ• gato koá¹-á¹-hÄ• savantaá¹ƒ antarÄ• paá¹‡aá¹ƒ anekÄ• paá¹‡asahassa
__kÄ• rayeyya sabhaá¹ƒ tatthÄ• _ti tasmiá¹ƒ mÄ• pitanagare sabhaá¹ƒ dhammÄ• dhikaraá¹
__atthÄ• natthavinicchayaá¹ƒ_ vaá¸• á¸• hiÃ±ca avaá¸• á¸• hiÃ±ca vinicchayakaraá¹‡atthaá
kÄ• rayeti sambandho.

<528> __nigghÄ• tatthaá¹ƒ amittÄ• na_nti paá¹-irÄ• jÅ«naá¹ƒ paá¹-ibÄ• hanatthaá¹ƒ. __chi
jÄ• nitu_nti dosaÃ±ca adosaÃ±ca jÄ• nituá¹ƒ. __balakÄ• yassa rakkhÄ• yÄ• _ti hatthiassara
balakÄ• yassa senÄ• samÅ«hassa \Ne I 294/ Ä• rakkhaá¹‡atthÄ• ya __so_ nagarasÄ• mikc
senÄ• patiá¹ƒ senÄ• nÄ• yakaá¹ƒ mahÄ• mattaá¹ƒ __á¹-hapeti_ á¹-hÄ• nantare patiá¹-á¹-ha

<529> __Ä• rakkhatthÄ• ya_ \Be I 321/ __bhaá¹‡á¸• assÄ• _ti jÄ• tarÅ«parajatamuttÄ• ma
Ä• rakkhaá¹‡atthÄ• ya samantato gopanatthÄ• ya __me_ mayhaá¹ƒ __bhaá¹‡á¸• aá¹ƒ mÄ•
__nidhÄ• nakusalaá¹ƒ_ rakkhaá¹‡e kusalaá¹ƒ chekaá¹ƒ __naraá¹ƒ_ \Ee 285/ purisaá¹ƒ __b
bhaá¹‡á¸• arakkhantaá¹ƒ so rÄ• jÄ• bhaá¹‡á¸• Ä• gÄ• re á¹-hapetÄ«ti sambandho.

<530> __mamatto hoti yo raÃ±Ã±o_ti yo paá¹‡á¸• ito raÃ±Ã±o mamatto mÄ• mako pakkha
ca icchatÄ«_ti assa raÃ±Ã±o vuddhiÃ±ca virÅ«á¸·hiá¹ƒ yo icchati kÄ• meti, __tassa_ itthaml
paá¹‡á¸• itassa rÄ• jÄ• __adhikaraá¹‡aá¹ƒ_ vinicchayÄ• dhipaccaá¹ƒ deti __mittassa_ mitta
paá¹-ipajjitunti sambandho.

<531> __uppÄ• tesÅ«_ti ukkÄ• pÄ• tadisÄ• á¸• Ä• hÄ• diuppÄ• tesu ca. __nimittesÅ«_ti m
nimittaá¹ƒ subhaá¹ƒ, idaá¹ƒ nimittaá¹ƒ asubhaâ€™â€™ nti evaá¹ƒ nimittajÄ• nanasatthesu
cÄ• _ti itthipurisÄ• naá¹ƒ hatthapÄ• dalakkhaá¹‡ajÄ• nanasatthesu ca __kovidaá¹ƒ_ chekaá
anekesaá¹ƒ sissÄ• naá¹ƒ byÄ• karaá¹‡avÄ• cakaá¹ƒ __mantadharaá¹ƒ_ vedattayasaá¹…kh
paá¹‡á¸• itaá¹ƒ so rÄ• jÄ• __porohicce_ purohitaá¹-á¹-hÄ• nantare á¹-hapetÄ«ti sambandho

<532> __etehaá¹…gehi sampanno_ti etehi vuttappakÄ• rehi aá¹…gehi avayavehi sampann
``khattiyoâ€™â€™ ti __pavuccati_ kathÄ«yatÄ«ti sambandho. __sadÄ• rakkhanti rÄ• jÄ• n
amaccÄ• sadÄ• sabbakÄ• laá¹ƒ taá¹ƒ rÄ• jÄ• naá¹ƒ rakkhanti gopenti. kimiva? __cakkavÄ
dukkhappattaá¹ƒ sakaÃ±Ä• tiá¹ƒ rakkhanto cakkavÄ• ko pakkhÄ« ivÄ• ti attho.

<533> __tatheva tvaá¹ƒ mahÄ• vÄ«rÄ• _ti vÄ«ruttama, yathÄ• so rÄ• jÄ• senÄ• paccÄ• d
nagaradvÄ• raá¹ƒ thaketvÄ• paá¹-ivasati, tatheva tuvaá¹ƒ __hatÄ• mitto_ nihatapaccatthiko
__sadevakassa lokassa_ saha devehi pavattamÄ• nassa lokassa __dhammarÄ• jÄ• _ dhar
dasapÄ• ramitÄ• dhammaparipÅ«raá¹‡ena rÄ• jabhÅ«tattÄ• ``dhammarÄ• jÄ• â€™â€™ ti
sambandho.

<534> __titthiye nÄ«haritvÄ• nÄ• _ti dhammarÄ• jabhÄ• vena paá¹-ipakkhabhÅ«te sakalati
nissesena haritvÄ• nibbisevanaá¹ƒ katvÄ• __sasenakaá¹ƒ dhÄ• raÃ±cÄ• pi_ senÄ• ya sah
nÄ«haritvÄ• \Ne I 295/. __tamandhakÄ• raá¹ƒ_ __vidhamitvÄ• _ti \Be I 322/ tamasaá¹…kh
vidhamitvÄ• viddhaá¹ƒsetvÄ• . __dhammanagaraá¹ƒ_ sattatiá¹ƒsabodhipakkhiyadhammas
khandhÄ• yatanadhÄ• tupaá¹-iccasamuppÄ• dabalabojjhaá¹…gagambhÄ«ranayasamantap
vÄ• nagaraá¹ƒ __amÄ• payi_ nimmini patiá¹-á¹-hÄ• pesÄ«ti attho.

<535> __sÄ«laá¹ƒ pÄ• kÄ• rakaá¹ƒ tatthÄ• _ti tasmiá¹ƒ patiá¹-á¹-hÄ• pite dhammanagare d
pÄ• kÄ• raá¹ƒ. __Ã±Ä• á¹‡aá¹ƒ te dvÄ• rakoá¹-á¹-haka_nti te tuyhaá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÄ• sayÄ• nusayaÃ±Ä• á¹‡aanÄ• gataá¹ƒsaÃ±Ä• á¹‡aatÄ«taá¹ƒ
dvÄ• rakoá¹-á¹-hakanti attho. __saddhÄ• te esikÄ• vÄ«rÄ• _ti, bhante, asithilaparakkama t
dÄ«paá¹…karapÄ• damÅ«lato pabhuti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡akÄ• raá¹‡Ä• saddahana
ussÄ• pitaalaá¹…kÄ• raalaá¹…katathambhoti \Ee 286/ attho. __dvÄ• rapÄ• lo ca saá¹ƒvaro
chadvÄ• rikasaá¹ƒvaro rakkhÄ• varaá¹‡agutti dvÄ• rapÄ• lo dvÄ• rarakkhakoti attho.

<536> __satipaá¹-á¹-hÄ• namaá¹-á¹-Ä• la_nti te tuyhaá¹ƒ catusatipaá¹-á¹-hÄ• naaá¹-á¹-Ä• l
__paÃ±Ã±Ä• te caccaraá¹ƒ mune_ti, bhante, mune Ã±Ä• á¹‡avanta te tuyhaá¹ƒ pÄ• á¹-ihÄ
caccaraá¹ƒ maggasamodhÄ• naá¹ƒ nagaravÄ«thÄ«ti attho. __iddhipÄ• daÃ±ca siá¹…ghÄ•
chandavÄ«riyacittavÄ«maá¹ƒsasaá¹…khÄ• tÄ• cattÄ• ro iddhipÄ• dÄ• siá¹…ghÄ• á¹-aá¹ƒ
sumÄ• pita_nti sattatiá¹ƒsabodhipakkhiyadhammasaá¹…khÄ• tÄ• ya vÄ«thiyÄ• suá¹-á¹-hu
dhammanagaranti attho.

<537> __suttantaá¹ƒ abhidhammaÃ±cÄ• _ti tava tuyhaá¹ƒ ettha dhammanagare suttantaá¹
__kevalaá¹ƒ_ sakalaá¹ƒ suttageyyÄ• dikaá¹ƒ navaá¹…gaá¹ƒ buddhavacanaá¹ƒ __dhammas
dhammÄ• dhikaraá¹‡asÄ• lÄ• ti attho.

<538> __suÃ±Ã±ataá¹ƒ animittaÃ±cÄ• _ti anattÄ• nupassanÄ• vasena paá¹-iladdhaá¹ƒ suÃ
aniccÄ• nupassanÄ• vasena paá¹-iladdhaá¹ƒ animittavihÄ• raÃ±ca. __vihÄ• raÃ±cappaá¹‡i
dukkhÄ• nupassanÄ• vasena paá¹-iladdhaá¹ƒ appaá¹‡ihitavihÄ• raÃ±ca. __Ä• neÃ±jaÃ±cÄ
catusÄ• maÃ±Ã±aphalasaá¹…khÄ• taá¹ƒ Ä• neÃ±javihÄ• raÃ±ca. __nirodho cÄ• _ti sabbad
__esÄ• dhammakuá¹-Ä« tavÄ• _ti esÄ• sabbanavalokuttaradhammasaá¹…khÄ• tÄ• tava
vasanagehanti attho.

<539> __paÃ±Ã±Ä• ya_ \Be I 323/ __aggo nikkhitto_ti paÃ±Ã±Ä• vasena paÃ±Ã±avantÄ• n
nikkhitto á¹-hapito thero __paá¹-ibhÄ• ne_ ca paÃ±Ã±Ä• ya kattabbe kicce, yuttamuttapaá¹-
cheko __nÄ• mena sÄ• riputto_ti pÄ• kaá¹-o __tava_ tuyhaá¹ƒ dhammasenÄ• pati tayÄ• de
piá¹-akattayadhammasamÅ«hassa dhÄ• raá¹‡ato pati padhÄ• no hutvÄ• senÄ• kiccaá¹ƒ ka

<540> __cutÅ«papÄ• takusalo_ti \Ne I 296/ bhante muni, __cutÅ«papÄ• te_ cutiyÄ• upapa
__iddhiyÄ• pÄ• ramiá¹ƒ gato_ti ``ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko ho
238; Paá¹-is I 102) vuttÄ• ya iddhippabhedÄ• ya pÄ• ramiá¹ƒ pariyosÄ• naá¹ƒ gato patto nÄ
moggallÄ• natthero __porohicco_ tava tuyhaá¹ƒ purohitoti sambandho.

<541> __porÄ• á¹‡akavaá¹ƒsadharo_ti bhante mune, Ã±Ä• á¹‡avantaá¹ƒ porÄ• á¹‡assa va
paramparajÄ• nanako vÄ• __uggatejo_ pÄ• kaá¹-atejo, __durÄ• sado_ \Ee 287/ Ä• sÄ• det
asakkuá¹‡eyyoti attho. __dhutavÄ• diguá¹‡enaggo_ti tecÄ«varikaá¹…gÄ• dÄ«ni terasa dhut
ovadatÄ«ti dhutavÄ• dÄ«guá¹‡ena dhutaá¹…gaguá¹‡ena aggo seá¹-á¹-ho mahÄ• kassapat
__akkhadasso_ vohÄ• rakaraá¹‡e padhÄ• noti attho.

<542> __bahussuto dhammadharo_ti bhante mune, bahÅ«naá¹ƒ caturÄ• sÄ«tidhammakkh
bhagavatÄ• bhikkhusaá¹…ghato ca uggahitattÄ• bahussuto anekesaá¹ƒ chasatasahassas
Ä• gamadhammÄ• naá¹ƒ satipaá¹-á¹-hÄ• nÄ• dÄ«naÃ±ca paramatthadhammÄ• naá¹ƒ dhÄ
__sabbapÄ• á¹-hÄ« ca sÄ• sane_ti buddhasÄ• sane sabbesaá¹ƒ pÄ• á¹-hÄ«naá¹ƒ paá¹-han

bhikkhÅ«naá¹ƒ aggo seá¹-á¹-hoti sabbapÄ• á¹-hÄ« nÄ• mena Ä• nando nÄ• ma thero. __dh
tuyhaá¹ƒ dhammassa piá¹-akattayadhammabhaá¹‡á¸• assa Ä• rakkho rakkhako pÄ• lako, d
attho.

<543> __ete_ \Be I 324/ sabbe atikkammÄ• _ti __bhagavÄ• _ bhagyavÄ• sammÄ• sambu
mahÄ• nubhÄ• vepi there atikkamma vajjetvÄ• mamaá¹ƒyeva __pamesi_ pamÄ• á¹‡aá¹ƒ a
__vinicchayaá¹ƒ me pÄ• dÄ• sÄ«_ti vinayaÃ±Ã±Å«hi paá¹‡á¸• itehi desitaá¹ƒ pakÄ• sitaá¹ƒ
dosavicÄ• raá¹‡aá¹ƒ me mayhaá¹ƒ bhagavÄ• __pÄ• dÄ• si_ pakÄ• rena adÄ• si, mayhame

<544> __yo koci vinaye paÃ±ha_nti yo koci bhikkhu buddhasÄ• vako vinayanissitaá¹ƒ paÃ±
__tattha_ tasmiá¹ƒ pucchitapaÃ±he __me_ mayhaá¹ƒ __cintanÄ• _ vimati kaá¹…khÄ• natth
eva pucchitaá¹ƒ atthaá¹ƒ ahaá¹ƒ kathemÄ«ti sambandho.

<545> __yÄ• vatÄ• buddhakhettamhÄ«_ti yÄ• vatÄ• yattake á¹-hÄ• ne buddhassa Ä• á¹‡
I 297/ sammÄ• sambuddhaá¹ƒ á¹-hapetvÄ• __vinaye_ vinayapiá¹-ake vinayavinicchayakara
sadiso natthi, ahameva aggo, __bhiyyo_ mamÄ• dhiko kuto bhavissatÄ«ti sambandho.

<546> __bhikkhusaá¹…ghe nisÄ«ditvÄ• _ bhikkhusaá¹…ghamajjhe nisinno gotamo bhagav
sÄ«hanÄ• daá¹ƒ karoti. kathaá¹ƒ? __vinaye_ ubhatovibhaá¹…ge, __khandhakesu_ mahÄ•
ca-saddena parivÄ• re, __upÄ• lissa_ upÄ• linÄ• __samo_ sadiso natthÄ«ti evaá¹ƒ gajjati.

<547> __yÄ• vatÄ• _ti yattakaá¹ƒ __buddhabhaá¹‡itaá¹ƒ_ buddhena desitaá¹ƒ __navaá¹…
suttageyyÄ• disatthusÄ• sanaá¹ƒ satthunÄ• pakÄ• sitaá¹ƒ sabbaá¹ƒ __vinayogadhaá¹ƒ_ ta
antopaviá¹-á¹-haá¹ƒ vinayamÅ«lakaá¹ƒ iccevaá¹ƒ __passino_ passantassa.

<548> __mama kammaá¹ƒ saritvÄ• nÄ• _ti gotamo __sakyapuá¹…gavo_ sakyavaá¹ƒsappa
mayhaá¹ƒ pubbapatthanÄ• kammaá¹ƒ atÄ«taá¹ƒsaÃ±Ä• á¹‡ena __saritvÄ• na_ paccakkhat
\Ee 288/ gato ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadhar
upÄ• lÄ«â€™â€™ ti (AN a I 219, 228) maá¹ƒ etadagge á¹-hÄ• ne á¹-hapesÄ«ti sambandho

<549> __satasahassupÄ• dÄ• yÄ• _ti satasahassakappe Ä• diá¹ƒ katvÄ• yaá¹ƒ imaá¹ƒ á¹-
patthesiá¹ƒ, so __me_ attho mayÄ• __anuppatto_ adhigato paá¹-iladdho vinaye __pÄ• ram
pattoti attho.

<550> __sakyÄ• naá¹ƒ_ \Be I 325/ sakyavaá¹ƒsarÄ• jÅ«naá¹ƒ __nandijanano_ somanassa
kappako __Ä• siá¹ƒ_ ahosiá¹ƒ, __taá¹ƒ jÄ• tiá¹ƒ_ taá¹ƒ kulaá¹ƒ taá¹ƒ yoniá¹ƒ __vijahitvÄ• _
chaá¸• á¸• etvÄ• __mahesino_ sammÄ• sambuddhassa __putto jÄ• to_ sakyaputtoti saá¹…

sÄ• sanadhÄ• raá¹‡atoti attho.

<551> tato paraá¹ƒ attano dÄ• sakule nibbattanÄ• padÄ• naá¹ƒ dassento __ito dutiyake ka
__ito_ bhaddakappato heá¹-á¹-hÄ• dutiye kappe nÄ• mena aÃ±jaso nÄ• ma khattiyo eko rÄ
saá¹…khyÄ• tikkantatejo __amitayaso_ pamÄ• á¹‡Ä• tikkantaparivÄ• ro __mahaddhano_ a
__bhÅ«mipÄ• lo_ pathavÄ«pÄ• lako rakkhako ahosÄ«ti sambandho.

<552> __tassa raÃ±Ã±o_ti tassa tÄ• disassa rÄ• jino putto ahaá¹ƒ candano nÄ• ma __khat
ahosinti sambandho. so ahaá¹ƒ jÄ• timadena ca yasamadena ca bhogamadena ca __upatth
attho.

<553> __nÄ• gasatasahassÄ• nÄ«_ti \Ne I 298/ satasahassahatthino __mÄ• taá¹…gÄ• _ n
pabhinnÄ• _ akkhikaá¹‡á¹‡akosasaá¹…khÄ• tehi tÄ«hi á¹-hÄ• nehi pabhinnÄ• madagaá¸·it
__sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• _ sabbehi hatthÄ• laá¹…kÄ• rehi alaá¹…katÄ• __sadÄ• _
parivÄ• rentÄ«ti sambandho.

<554> __sabalehi paretoha_nti tadÄ• tasmiá¹ƒ kÄ• le ahaá¹ƒ sabalehi attano senÄ• baleh
uyyÄ• naá¹ƒ __gantukÄ• mako_ icchanto sirikaá¹ƒ nÄ• ma __nÄ• gaá¹ƒ_ hatthiá¹ƒ __Ä• ru
nikkhaminti sambandho.

<555> __caraá¹‡ena ca sampanno_ti sÄ«lasaá¹ƒvarÄ• dipannarasacaraá¹‡adhammena sa
pihitacakkhÄ• dichadvÄ• ro susaá¹ƒvuto_ suá¹-á¹-hu rakkhitakÄ• yacitto devalo nÄ• ma__ s
paccekasambuddho, __mama_ mayhaá¹ƒ __purato_ sammukhe __Ä• gacchi_ pÄ• puá¹‡Ä

<556> __pesetvÄ• _ \Be I 326/ __sirikaá¹ƒ nÄ• ga_nti taá¹ƒ Ä• gataá¹ƒ paccekabuddhaá¹ƒ
nÄ• ma nÄ• gaá¹ƒ abhimukhaá¹ƒ pesetvÄ• buddhaá¹ƒ __Ä• sÄ• dayiá¹ƒ_ ghaá¹-á¹-esiá¹ƒ
saÃ±jÄ• takopo so_ti tato tasmÄ• mayÄ• atÄ«va pÄ«á¸·etvÄ• pesitattÄ• so hatthinÄ• go
__padaá¹ƒ_ attano pÄ• daá¹ƒ __nuddharate_ na uddharati, niccalova hotÄ«ti attho.

<557> __nÄ• gaá¹ƒ duá¹-á¹-hamanaá¹ƒ disvÄ• _ti duá¹-á¹-hamanaá¹ƒ kuddhacittaá¹ƒ nÄ•
__buddhe_ paccekabuddhe __kopaá¹ƒ akÄ• siá¹ƒ_ dosaá¹ƒ uppÄ• desinti attho. __vihesay
devalaá¹ƒ paccekasambuddhaá¹ƒ vihesayitvÄ• viheá¹-hetvÄ• ahaá¹ƒ uyyÄ• naá¹ƒ agamÄ

<558> __sÄ• taá¹ƒ tattha na vindÄ• mÄ«_ti tasmiá¹ƒ Ä• sÄ• dane sÄ• taá¹ƒ na vindÄ• mi.
madhuraá¹ƒ sukhaá¹ƒ na labhÄ• mÄ«ti attho. __siro pajjalito yathÄ• _ti siro mama sÄ«saá¹
pajjalamÄ• naá¹ƒ viya hotÄ«ti attho. __pariá¸·Ä• hena á¸• ayhÄ• mÄ«_ti paccekabuddhe ko
pacchÄ• nutÄ• papariá¸·Ä• hena á¸• ayhÄ• mi uá¹‡hacitto homÄ«ti attho.

<559> __sasÄ• garantÄ• _ti teneva pÄ• pakammabalena sasÄ• garantÄ• sÄ• garapariyos
mayhaá¹ƒ __Ä• dittÄ• viya_ jalitÄ• viya hoti khÄ• yatÄ«ti attho. __pitu santikupÄ• gammÄ•
ahaá¹ƒ attano pitu raÃ±Ã±o santikaá¹ƒ __upÄ• gamma_ upagantvÄ• idaá¹ƒ vacanaá¹ƒ __a

<560> __Ä• sÄ«visaá¹ƒva_ \Ne I 299/ __kupita_nti Ä• sÄ«visaá¹ƒ sabbaá¹ƒ kupitaá¹ƒ kudd
aggikkhandhaá¹ƒ iva __mattaá¹ƒ_ tidhÄ• pabhinnaá¹ƒ __dantiá¹ƒ_ dantavantaá¹ƒ __kuÃ±ja
hatthiá¹ƒ iva ca Ä• gataá¹ƒ yaá¹ƒ paccekabuddhaá¹ƒ __sayambhuá¹ƒ_ sayameva buddhab
__Ä• sÄ• dayiá¹ƒ_ ghaá¹-á¹-esinti sambandho.

<561> __Ä• sÄ• dito mayÄ• buddho_ti so paccekabuddho mayÄ• Ä• sÄ• dito ghaá¹-á¹-ito
ghaá¹-á¹-etuá¹ƒ asakkuá¹‡eyyattÄ• ghoro, __uggatapo_ pÄ• kaá¹-atapo __jino_ paÃ±ca m
evaá¹ƒguá¹‡asampanno \Be I 327/ paccekabuddho mayÄ• ghaá¹-á¹-itoti attho. __purÄ• sa
tasmiá¹ƒ paccekabuddhe kataanÄ• darena sabbe mayaá¹ƒ vinassÄ• ma vividhenÄ• kÄ• ren
bhavÄ• mÄ• ti attho. __khamÄ• pessÄ• ma taá¹ƒ muni_nti taá¹ƒ paccekabuddhaá¹ƒ muniá¹
khamÄ• pessÄ• mÄ• ti sambandho.

<562> __no ce taá¹ƒ nijjhÄ• pessÄ• mÄ• _ti __attadantaá¹ƒ_ damitacittaá¹ƒ __samÄ• hitaá
paccekabuddhaá¹ƒ no ce nijjhÄ• pessÄ• ma khamÄ• pessÄ• ma. __orena sattadivasÄ• _ s
sattadivase anatikkamitvÄ• sampuá¹‡á¹‡aá¹ƒ raá¹-á¹-haá¹ƒ me sabbaá¹ƒ __vidhamissati_

<563> __sumekhalo kosiyo cÄ• _ti ete sumekhalÄ• dayo cattÄ• ro rÄ• jÄ• no isayo __Ä• s
anÄ• daraá¹ƒ katvÄ• __saraá¹-á¹-hakÄ• _ saha raá¹-á¹-hajanapadavÄ• sÄ«hi duggatÄ• vi

<564> __yadÄ• _ \Ee 290/ __kuppanti isayo_ti yadÄ• yasmiá¹ƒ kÄ• le __saÃ±Ã±atÄ• _ kÄ
saÃ±Ã±atÄ• santÄ• __brahmacÄ• rino_ uttamacÄ• rino seá¹-á¹-hacÄ• rino isayo __kuppan
tadÄ• sasÄ• garaá¹ƒ sapabbataá¹ƒ sadevakaá¹ƒ lokaá¹ƒ vinÄ• sentÄ«ti sambandho.

<565> __tiyojanasahassamhÄ«_ti tesaá¹ƒ isÄ«naá¹ƒ Ä• nubhÄ• vaá¹ƒ Ã±atvÄ• te khamÄ•
aparÄ• dhaá¹ƒ __desanatthÄ• ya_ pakÄ• sanatthÄ• ya tiyojanasahassappamÄ• á¹‡e pades
sambandho. __sayambhuá¹ƒ upasaá¹…kami_nti sayambhuá¹ƒ paccekabuddhaá¹ƒ upasaá¹
attho.

<566> __allavatthÄ• _ti mayÄ• saddhiá¹ƒ rÄ• sibhÅ«tÄ• sabbe janÄ• allavatthÄ• udaken
tintavatthauttarÄ• saá¹…gÄ• __allasirÄ• _ tintakesÄ• __paÃ±jalÄ«katÄ• _ muddhani kataa
paccekamunino \Ne I 300/ __pÄ• de_ pÄ• dasamÄ«pe __nipatitvÄ• _ nipajjitvÄ• __idaá¹ƒ v
tvaá¹ƒ, mahÄ• vÄ«rÄ• â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ abravuá¹ƒ kathesunti attho.

<567> __mahÄ• vÄ«ra_ vÄ«ruttama bhante paccekabuddha, mayÄ• tumhesu aÃ±Ã±Ä• á¹

khamassu tvaá¹ƒ vinodehi, mÄ• manasi karohÄ«ti attho \Be I 328/. __jano_ janasamÅ«ho _
__abhi_ visesena yÄ• cati. __pariá¸·Ä• haá¹ƒ_ dosamohehi katacittadukkhapariá¸·Ä• haá¹ƒ
tanuá¹ƒ karohi, __no_ amhÄ• kaá¹ƒ __raá¹-á¹-haá¹ƒ_ sakalaraá¹-á¹-hajanapadavÄ• sino __
vinÄ• sehÄ«ti attho.

<568> __sadevamÄ• nusÄ• sabbe_ti sabbe mÄ• nusÄ• sadevÄ• __sadÄ• navÄ• _ pahÄ
__sarakkhasÄ• ayomayena kÅ«á¹-ena_ mahÄ• muggarena __sadÄ• _ sabbakÄ• laá¹ƒ __r
__bhindeyyuá¹ƒ_ padÄ• leyyuá¹ƒ.

<569> tato paraá¹ƒ buddhÄ• naá¹ƒ khamitabhÄ• vaÃ±ca kopÄ• bhÄ• vaÃ±ca pakÄ• sento
saá¹‡á¹-hÄ• tÄ«_tiÄ• dimÄ• ha. tattha yathÄ• udake aggi __na saá¹‡á¹-hÄ• ti_ na patiá¹-á¹
__sele_ silÄ• maye pabbate na viruhati, yathÄ• __agade_ osadhe __kimi_ pÄ• á¹‡ako na s
__kopo_ cittappakopo dummanatÄ• __buddhe_ paá¹-ividdhasacce paccekabuddhe __na jÄ

<570> punapi buddhÄ• naá¹ƒ Ä• nubhÄ• vaá¹ƒ pakÄ• sento __yathÄ• ca bhÅ«mÄ«_tiÄ• c
__bhÅ«mi_ pathavÄ« __acalÄ• _ niccalÄ• , tathÄ• buddho acaloti attho. yathÄ• __sÄ• gar
__appameyyo_ pametuá¹ƒ pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ asakkuá¹‡eyyo, tathÄ• buddho appa
__Ä• kÄ• so_ aphuá¹-á¹-hÄ• kÄ• so __anantako_ pariyosÄ• narahito, __evaá¹ƒ_ tathÄ• bu
Ä• loá¸·etuá¹ƒ asakkuá¹‡eyyoti attho.

<571> tato paraá¹ƒ paccekabuddhassa khamanavacanaá¹ƒ dassento __sadÄ• _ \Ee 291/ _
mahÄ• vÄ«rÄ• _tiÄ• dimÄ• ha. tattha __mahÄ• vÄ«rÄ• _ uttamavÄ«riyavantÄ• buddhÄ• _
``tapoâ€™â€™ ti laddhanÄ• mena vÄ«riyena samannÄ• gatÄ• __khantÄ• _ ca khantiyÄ• c
paresaá¹ƒ aparÄ• dhaá¹ƒ khamitÄ• sahitÄ• __sadÄ• _ sabbakÄ• laá¹ƒ bhavantÄ«ti samba
khamitÄ• naÃ±cÄ• _ti tesaá¹ƒ buddhÄ• naá¹ƒ khantÄ• naá¹ƒ khantiyÄ• yuttÄ• naá¹ƒ kham
parÄ• parÄ• dhakhamitÄ• naá¹ƒ sahitÄ• naÃ±ca __gamanaá¹ƒ_ chandÄ• dÄ«hi agatigama

<572> iti \Be I 329/ \Ne I 301/ idaá¹ƒ vacanaá¹ƒ vatvÄ• __sambuddho_ paccekasambuddh
sattÄ• naá¹ƒ uppannadÄ• haá¹ƒ __vinodayaá¹ƒ_ vinodayanto __mahÄ• janassa purato_ sa
mahato janakÄ• yassa sammukhato __tadÄ• _ tasmiá¹ƒ kÄ• le __nabhaá¹ƒ_ Ä• kÄ• saá¹ƒ _
attho.

<573> __tena kammenahaá¹ƒ dhÄ«rÄ• _ti dhÄ«ra dhitisampanna ahaá¹ƒ __tena kammena
anÄ• darakammena imasmiá¹ƒ pacchimattabhave __hÄ«nattaá¹ƒ_ lÄ• makabhÄ• vaá¹ƒ rÄ•
kappakakammakaraá¹‡ajÄ• tiá¹ƒ __ajjhupÄ• gato_ sampattoti attho. __samatikkamma taá¹
parÄ• yattajÄ• tiá¹ƒ __saá¹ƒ_ suá¹-á¹-hu atikkamma atikkamitvÄ• . __pÄ• visiá¹ƒ abhayaá¹ƒ
nibbÄ• napuraá¹ƒ nibbÄ• namahÄ• nagaraá¹ƒ pÄ• visiá¹ƒ paviá¹-á¹-ho Ä• sinti attho.

<574> __tadÄ• pi maá¹ƒ mahÄ• vÄ«rÄ• _ti vÄ«ruttama __tadÄ• pi_ tasmiá¹ƒ paccekabudd
sayambhÅ« paccekabuddho __pariá¸·Ä• haá¹ƒ_ Ä• sÄ• danahetu uppannaá¹ƒ kÄ• yacittad
__á¸• ayhamÄ• naá¹ƒ_ tato eva pacchÄ• nutÄ• pena kukkuccena á¸• ayhamÄ• naá¹ƒ santa
__susaá¹‡á¹-hitaá¹ƒ_ dosaá¹ƒ dosato dassane suá¹-á¹-hu saá¹‡á¹-hitaá¹ƒ disvÄ• khamÄ• p
adhivÄ• sesÄ«ti sambandho.

<575> __ajjÄ• pi maá¹ƒ mahÄ• vÄ«rÄ• _ti vÄ«ruttama, ajjÄ• pi tuyhaá¹ƒ samÄ• gamakÄ• l
rÄ• gaggidosaggimohaggisaá¹…khÄ• tehi vÄ• nirayaggipetaggisaá¹ƒsÄ• raggisaá¹…khÄ• t
__á¸• ayhamÄ• naá¹ƒ_ dukkhamanubhavantaá¹ƒ maá¹ƒ bhagavÄ• __sÄ«tibhÄ• vaá¹ƒ_ do
santakÄ• yacittasaá¹…khÄ• taá¹ƒ sÄ«tibhÄ• vaá¹ƒ nibbÄ• nameva vÄ• __apÄ• payi_ samp
vuttappakÄ• re te tayo aggÄ« __nibbÄ• pesi_ vÅ«pasamesÄ«ti sambandho.

<576> evaá¹ƒ attano hÄ«nÄ• padÄ• naá¹ƒ bhagavato dassetvÄ• idÄ• ni aÃ±Ã±epi tassa s
``yesaá¹ƒ sotÄ• vadhÄ• natthÄ«â€™â€™ tiÄ• dimÄ• ha. tattha __yesaá¹ƒ_ tumhÄ• kaá¹ƒ _
avadhÄ• naá¹ƒ á¹-hapanaá¹ƒ __atthi_ vijjati, te tumhe __bhÄ• sato_ sÄ• santassa mama va
__suá¹‡Ä• tha_ manasi karotha. __atthaá¹ƒ tumhaá¹ƒ pavakkhÄ• mÄ«_ti __yathÄ• _ yena
diá¹-á¹-haá¹ƒ __padaá¹ƒ_ nibbÄ• naá¹ƒ, tathÄ• tena pakÄ• rena nibbÄ• nasaá¹…khÄ• taá¹
pavakkhÄ• mÄ«ti sambandho.

<577> taá¹ƒ \Be I 330/ dassento __sayambhuá¹ƒ taá¹ƒ vimÄ• netvÄ• _tiÄ• dimÄ• ha. tattha
bhÅ«taá¹ƒ ariyÄ• ya jÄ• tiyÄ• jÄ• taá¹ƒ santacittaá¹ƒ samÄ• hitaá¹ƒ paccekabuddhaá¹ƒ vim
katvÄ• __tena kammena_ \Ne I 302/ katenÄ• kusalena __ajja_ imasmiá¹ƒ vattamÄ• nakÄ•
parÄ• yattajÄ• tiyaá¹ƒ kappakajÄ• tiyaá¹ƒ __jÄ• to_ nibbatto __amhi_ bhavÄ• mi.

<578> __mÄ• vo khaá¹‡aá¹ƒ virÄ• dhethÄ• _ti buddhuppÄ• dakkhaá¹‡aá¹ƒ vo tumhe mÄ•
karotha, __hi_ saccaá¹ƒ __khaá¹‡Ä• tÄ«tÄ• _ buddhuppÄ• dakkhaá¹‡aá¹ƒ atÄ«tÄ• atikkan
``mayaá¹ƒ alakkhikÄ• dummedhÄ• bhavÄ• mÄ• â€™â€™ ti evaá¹ƒ socantÄ«ti attho. __sa
vuá¸• á¸• hiyaá¹ƒ __vÄ• yameyyÄ• tha_ vÄ«riyaá¹ƒ karotha. __vo_ tumhehi __khaá¹‡o_ bu
__paá¹-ipÄ• dito_ nipphÄ• dito pattoti attho.

<579> tato paraá¹ƒ saá¹ƒsÄ• ragatÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ upamÄ• upameyyavasena das
vamana_ntiÄ• dimÄ• ha. __ekaccÄ• naá¹ƒ_ kesaÃ±ci puggalÄ• naá¹ƒ __vamanaá¹ƒ_ uddh
__virecanaá¹ƒ_ adhopaggharaá¹‡aá¹ƒ __eke_ ekaccÄ• naá¹ƒ halÄ• halaá¹ƒ __visaá¹ƒ_ mu
ekaccÄ• naá¹ƒ puggalÄ• naá¹ƒ __osadhaá¹ƒ_ rakkhanupÄ• yaá¹ƒ bhagavÄ• evaá¹ƒ paá¹-i
sambandho.

<580> __vamanaá¹ƒ paá¹-ipannÄ• na_nti paá¹-ipannÄ• naá¹ƒ maggasamaá¹…gÄ«naá¹ƒ v

saá¹ƒsÄ• rachaá¸• á¸• anaá¹ƒ saá¹ƒsÄ• ramocanaá¹ƒ bhagavÄ• akkhÄ• sÄ«ti sambandho.
á¹-hitÄ• naá¹ƒ virecanaá¹ƒ saá¹ƒsÄ• rapaggharaá¹‡aá¹ƒ akkhÄ• si. __phalalÄ• bhÄ«naá¹ƒ_
á¹-hitÄ• naá¹ƒ nibbÄ• naosadhaá¹ƒ akkhÄ• si. __gavesÄ«naá¹ƒ_ manussadevanibbÄ• nasa
pariyesantÄ• naá¹ƒ puÃ±Ã±akhettabhÅ«taá¹ƒ saá¹…ghaá¹ƒ akkhÄ• sÄ«ti sambandho.

<581> __sÄ• sanena viruddhÄ• na_nti sÄ• sanassa paá¹-ipakkhÄ• naá¹ƒ halÄ• halaá¹ƒ ku
akkhÄ• sÄ«ti sambandho. __yathÄ• Ä• sÄ«viso_ti assaddhÄ• naá¹ƒ katapÄ• pÄ• naá¹ƒ pu
dukkhÄ• vahanato Ä• sÄ«visasadisaá¹ƒ yathÄ• Ä• sÄ«viso diá¹-á¹-hamattena bhasmakara
attanÄ• daá¹-á¹-haá¹ƒ naraá¹ƒ __jhÄ• peti_ á¸• ayhati dukkhÄ• peti. __taá¹ƒ naraá¹ƒ_ taá¹
katapÄ• paá¹ƒ naraá¹ƒ halÄ• halavisaá¹ƒ evaá¹ƒ jhÄ• peti catÅ«su apÄ• yesu á¸• ayhati so

<582> __sakiá¹ƒ_ \Be I 331/ __pÄ«taá¹ƒ halÄ• hala_nti visaá¹ƒ halÄ• halaá¹ƒ pÄ«taá¹ƒ sal
293/ jÄ«vitaá¹ƒ __uparundhati_ nÄ• seti. __sÄ• sanena_ sÄ• sanamhi __virajjhitvÄ• _ apar
__kappakoá¹-imhi_ koá¹-isaá¹…khye kappepi __á¸• ayhati_ nijjhÄ• yatÄ«ti attho.

<583> evaá¹ƒ assaddhÄ• naá¹ƒ puggalÄ• naá¹ƒ phalavipÄ• kaá¹ƒ dassetvÄ• idÄ• ni budd
dassento \Ne I 303/ __khantiyÄ• _tiÄ• dimÄ• ha. tattha yo buddho vamanÄ• dÄ«ni akkhÄ• s
khamanena ca __avihiá¹ƒsÄ• ya_ sattÄ• naá¹ƒ avihiá¹ƒsanena ca __mettacittavatÄ• ya_ ca
__sadevakaá¹ƒ_ saha devehi vattamÄ• naá¹ƒ lokaá¹ƒ __tÄ• reti_ atikkamÄ• peti nibbÄ• pet
buddhÄ• vo tumhehi __avirÄ• dhiyÄ• _ virujjhituá¹ƒ na sakkuá¹‡eyyÄ• , buddhasÄ• sane p

<584> lÄ• bhe ca alÄ• bhe ca __na sajjanti_ na bhajanti na lagganti. __sammÄ• nane_ Ä•
__vimÄ• nane_ anÄ• darakaraá¹‡e ca acalÄ• pathavÄ«sadisÄ• buddhÄ• bhavanti, __tasm
tumhehi __na virodhiyÄ• _ na virodhetabbÄ• virujjhituá¹ƒ asakkuá¹‡eyyÄ• ti attho.

<585> buddhÄ• naá¹ƒ majjhattataá¹ƒ dassento __devadatte_tiÄ• dimÄ• ha. tattha vadhakÄ
__samako_ samamÄ• naso __muni_ buddhamunÄ«ti attho.

<586> __etesaá¹ƒ paá¹-igho natthÄ«_ti etesaá¹ƒ buddhÄ• naá¹ƒ paá¹-igho caá¹‡á¸• ikkaá¹
na saá¹ƒvijjati. __rÄ• gomesaá¹ƒ na vijjatÄ«_ti imesaá¹ƒ buddhÄ• naá¹ƒ rÄ• gopi rajjanaá¹ƒ
vijjati, na upalabbhati, tasmÄ• kÄ• raá¹‡Ä• , vadhakassa ca orasassa cÄ• ti sabbesaá¹ƒ __
hotÄ«ti sambandho.

<587> punapi buddhÄ• naá¹ƒyeva Ä• nubhÄ• vaá¹ƒ dassento __panthe disvÄ• na kÄ• sÄ•
__mÄ«á¸·hamakkhitaá¹ƒ_ gÅ«thasammissaá¹ƒ __kÄ• sÄ• vaá¹ƒ_ kasÄ• vena rajitaá¹ƒ cÄ«
ariyÄ• naá¹ƒ dhajaá¹ƒ parikkhÄ• raá¹ƒ, __panthe_ magge chaá¸• á¸• itaá¹ƒ __disvÄ• na_ pa
katvÄ• _ dasaá¹…gulisamodhÄ• naá¹ƒ aÃ±jalipuá¹-aá¹ƒ sirasi katvÄ• \Be I 332/ __sirasÄ•
isiddhajaá¹ƒ_ arahattaddhajaá¹ƒ buddhapaccekabuddhasÄ• vakadÄ«pakaá¹ƒ cÄ«varaá¹ƒ n

pÅ«jetabbanti attho.

<588> __abbhatÄ«tÄ• _ti abhi atthaá¹…gatÄ• nibbutÄ• . __ye ca buddhÄ• vattamÄ• nÄ• __anÄ• gatÄ• _ ajÄ• tÄ• abhÅ«tÄ• anibbattÄ• apÄ• tubhÅ«tÄ• ca ye buddhÄ• . __dhajen isiddhajena cÄ«varena ete buddhÄ• sujjhanti visuddhÄ• bhavanti sobhanti. __tasmÄ• _ ten buddhÄ• __namassiyÄ• namassitabbÄ• _ vanditabbÄ• ti attho. ``etaá¹ƒ namassiyaâ€™â€ isiddhajaá¹ƒ namassitabbanti attho.

<589> tato \Ee 294/ paraá¹ƒ attano guá¹‡aá¹ƒ dassento __satthukappa_ntiÄ• dimÄ• ha. tat buddhasadisaá¹ƒ \Ne I 304/ __suvinayaá¹ƒ_ sundaravinayaá¹ƒ sundarÄ• kÄ• rena dvÄ• rat cittena ahaá¹ƒ __dhÄ• remi_ savanadhÄ• raá¹‡Ä• dinÄ• paccavekkhÄ• mÄ«ti attho. __vina __namassamÄ• no_ vandamÄ• no vinaye Ä• daraá¹ƒ kurumÄ• no __viharissÄ• mi sabbadÄ kappemÄ«ti attho.

<590> __vinayo Ä• sayo mayha_nti vinayapiá¹-akaá¹ƒ mayhaá¹ƒ okÄ• sabhÅ«taá¹ƒ savanadhÄ• raá¹‡amanasikaraá¹‡auggahaparipucchÄ• pavattanavasena okÄ• sabhÅ«taá¹ á¹-hÄ• nacaá¹…kama_nti vinayo mayhaá¹ƒ savanÄ• dikiccakaraá¹‡ena á¹-hitaá¹-á¹-hÄ• naÃ caá¹…kamanaá¹-á¹-hÄ• naÃ±ca. __kappemi vinaye vÄ• sa_nti vinayapiá¹-ake vinayatantiÄ savanadhÄ• raá¹‡apavattanavasena vÄ• saá¹ƒ sayanaá¹ƒ kappemi karomi. __vinayo mama mayhaá¹ƒ gocaro Ä• hÄ• ro bhojanaá¹ƒ niccaá¹ƒ dhÄ• raá¹‡amanasikaraá¹‡avasenÄ• ti att

<591> __vinaye pÄ• ramippatto_ti sakale vinayapiá¹-ake pÄ• ramiá¹ƒ pariyosÄ• naá¹ƒ patt kovido_ti pÄ• rÄ• jikÄ• disattÄ• pattikkhandhÄ• naá¹ƒ samathe vÅ«pasame ca vuá¹-á¹-hÄ• adhikaraá¹‡asamathe vÄ• ---

``vivÄ• daá¹ƒ anuvÄ• daÃ±ca, Ä• pattÄ• dhikaraá¹‡aá¹ƒ tathÄ• .

kiccÄ• dhikaraá¹‡aÃ±ceva, caturÄ• dhikaraá¹‡Ä• matÄ• â€™â€™ ti || ---

vuttÄ• dhikaraá¹‡esu ca ---

``sammukhÄ• \Be I 333/ sativinayo, amÅ«á¸·hapaá¹-iÃ±Ã±Ä• karaá¹‡aá¹ƒ.

yebhuyya tassapÄ• piyya, tiá¹‡avatthÄ• rako tathÄ• â€™â€™ ti || ---

evaá¹ƒ vuttesu ca sattasu adhikaraá¹‡asamathesu atikovido chekoti attho. __upÄ• li taá¹ƒ n mahÄ• vÄ«ra, catÅ«su asaá¹…khyeyyesu kappasatasahassesu sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ __satthuno_ devamanussÄ• naá¹ƒ anusÄ• sakassa __taá¹ƒ_ tava __pÄ• de_ pÄ• dayuge u

paá¹‡Ä• maá¹ƒ karotÄ«ti attho.

<592> so ahaá¹ƒ pabbajitvÄ• sambuddhaá¹ƒ __namassamÄ• no_ paá¹‡Ä• maá¹ƒ kurumÄ
bhagavatÄ• desitassa navalokuttaradhammassa __sudhammataá¹ƒ_ sundaradhammabhÄ
namassamÄ• no gÄ• mato gÄ• maá¹ƒ __purato punaá¹ƒ_ nagarato nagaraá¹ƒ vicarissÄ• m

<593> __kilesÄ• _ \Ne I 305/ __jhÄ• pitÄ• mayha_nti mayÄ• paá¹-ividdhaarahattamaggaÃ
cittasantÄ• nagatÄ• sabbe diyaá¸• á¸• hasahassasaá¹…khÄ• kilesÄ• \Ee 295/ jhÄ• pitÄ•
viddhaá¹ƒsitÄ• . __bhavÄ• sabbe samÅ«hatÄ• _ti kÄ• mabhavÄ• dayo sabbe nava bhavÄ•
suá¹-á¹-hu Å«hatÄ• khepitÄ• viddhaá¹ƒsitÄ• . __sabbÄ• savÄ• parikkhÄ«á¹‡Ä• _ti kÄ• mÃ
diá¹-á¹-hÄ• savo, avijjÄ• savoti sabbe cattÄ• ro Ä• savÄ• parikkhÄ«á¹‡Ä• parisamantato k
__idÄ• ni_ imasmiá¹ƒ arahattappattakÄ• le __punabbhavo_ punuppattisaá¹…khÄ• to bhavo
attho.

<594> uttari somanassavasena udÄ• naá¹ƒ udÄ• nento __svÄ• gata_ntiÄ• dimÄ• ha. tattha
uttamabuddhassa __santike_ samÄ«pe ekanagare vÄ• mama Ä• gamanaá¹ƒ __svÄ• gataá
sundarÄ• gamanaá¹ƒ __vata_ ekantena __Ä• si_ ahosÄ«ti sambandho. __tisso vijjÄ• _ti
pubbenivÄ• sadibbacakkhuÄ• savakkhayavijjÄ• __anuppattÄ• _ sampattÄ• , paccakkhaá¹ƒ
buddhassa sÄ• sana_nti buddhena bhagavatÄ• desitaá¹ƒ anusiá¹-á¹-hi sÄ• sanaá¹ƒ kataá¹
vattapaá¹-ipattiá¹ƒ pÅ«retvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karitvÄ• arahattamaggaÃ±Ä•
sampÄ• ditanti attho.

<595> __paá¹-isambhidÄ• catasso_ti atthapaá¹-isambhidÄ• dayo catasso paÃ±Ã±Ä• yo sa
katÄ• . __vimokkhÄ• pi ca aá¹-á¹-hime_ti cattÄ• ri \Be I 334/ maggaÃ±Ä• á¹‡Ä• ni cattÄ• ri p
aá¹-á¹-ha vimokkhÄ• saá¹ƒsÄ• rato muccanÅ«pÄ• yÄ• sacchikatÄ• ti sambandho. __chaá

``iddhividhaá¹ƒ dibbasotaá¹ƒ, cetopariyaÃ±Ä• á¹‡akaá¹ƒ.

pubbenivÄ• saÃ±Ä• á¹‡aÃ±ca, dibbacakkhÄ• savakkhayaâ€™â€™ nti || ---

imÄ• cha abhiÃ±Ã±Ä• sacchikatÄ• paccakkhaá¹ƒ katÄ• . imesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ sac
sÄ• sanaá¹ƒ katanti attho.

__ittha_nti iminÄ• heá¹-á¹-hÄ• vuttappakÄ• rena. __suda_nti padapÅ«raá¹‡amatte nipÄ• t
__thero_ti thirasÄ«lÄ• diguá¹‡ayutto sÄ• vako imÄ• pubbacaritÄ• padÄ• nadÄ«pikÄ• gÄ• t
kathayitthÄ• ti attho.

upÄ• littheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-7. aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarasambuddha_ntiÄ• dikaá¹ƒ \Ne I 306/ Ä• yasmato aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã
kira purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare gahapatimahÄ• sÄ• lakule nibbattit
ekadivasaá¹ƒ satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ attano
296/ paá¹-ividdhadhammarattaÃ±Ã±Å«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayan
patthento satasahassabhikkhuparivÄ• rassa bhagavato sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pava
akÄ• si. satthÄ• pissa anantarÄ• yataá¹ƒ disvÄ• bhÄ• viniá¹ƒ sampattiá¹ƒ byÄ• kÄ• si. so y
karonto satthari parinibbute cetiye patiá¹-á¹-hÄ• piyamÄ• ne antocetiye ratanagharaá¹ƒ kÄ•
parivÄ• retvÄ• sahassaratanagghikÄ• ni ca kÄ• resi.

so evaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• devamanussesu saá¹ƒsaranto vipassissa bha
nÄ• ma kuá¹-umbiko hutvÄ• aá¹-á¹-hakarÄ«samatte khette sÄ• ligabbhaá¹ƒ phÄ• letvÄ• ga
asambhinnakhÄ«rapÄ• yÄ• saá¹ƒ sampÄ• detvÄ• tattha madhusappisakkarÄ• dayo pakkhi
saá¹…ghassa adÄ• si. sÄ• ligabbhaá¹ƒ phÄ• letvÄ• gahitagahitaá¹-á¹-hÄ• naá¹ƒ \Be I 335/
puthukaggaá¹ƒ nÄ• ma adÄ• si. lÄ• yane lÄ• yanaggaá¹ƒ, veá¹‡ikaraá¹‡e veá¹‡aggaá¹ƒ, ka
kalÄ• paggaá¹ƒ, khalaggaá¹ƒ, bhaá¹‡á¸• aggaá¹ƒ, minaggaá¹ƒ koá¹-á¹-hagganti evaá¹ƒ eka
aggadÄ• naá¹ƒ adÄ• si, tampi sassaá¹ƒ atirekataraá¹ƒ sampannaá¹ƒ ahosi.

evaá¹ƒ yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto devaloke nibbattitvÄ• devesu ca ma
amhÄ• kaá¹ƒ bhagavato uppattito puretarameva kapilavatthunagarassa avidÅ«re doá¹‡avat
brÄ• hmaá¹‡agÄ• me brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. tassa __koá¹‡á¸• aÃ±Ã±o_ti
ahosi. so vayappatto tayo vede uggahetvÄ• lakkhaá¹‡amantesu ca pÄ• raá¹ƒ agamÄ• si. te
bodhisatto tusitapurato cavitvÄ• kapilavatthupure suddhodanamahÄ• rÄ• jassa gehe nibba
nÄ• maggahaá¹‡adivase aá¹-á¹-huttarasatesu brÄ• hmaá¹‡esu upanÄ«tesu ye aá¹-á¹-ha br
lakkhaá¹‡apariggahaá¹‡atthaá¹ƒ mahÄ• talaá¹ƒ upanÄ«tÄ• . so tesu sabbanavako hutvÄ•
lakkhaá¹‡anipphattiá¹ƒ disvÄ• ``ekaá¹ƒsena ayaá¹ƒ buddho bhavissatÄ«â€™â€™ ti niá¹-á
mahÄ• sattassa abhinikkhamanaá¹ƒ udikkhanto vicarati.

bodhisattopi \Ne I 307/ kho mahatÄ• parivÄ• rena vaá¸• á¸• hamÄ• no anukkamena vuddh
gantvÄ• ekÅ«natiá¹ƒsatime vasse mahÄ• bhinikkhamanaá¹ƒ nikkhamanto anomÄ• nadÄ«t
uruvelaá¹ƒ gantvÄ• padhÄ• naá¹ƒ padahi. tadÄ• koá¹‡á¸• aÃ±Ã±o mÄ• á¹‡avo mahÄ• sat
lakkhaá¹‡apariggÄ• hakabrÄ• hmaá¹‡Ä• naá¹ƒ puttehi vappamÄ• á¹‡avÄ• dÄ«hi saddhiá¹ƒ
pabbajitvÄ• anukkamena bodhisattassa santikaá¹ƒ upasaá¹…kamitvÄ• chabbassÄ• ni taá
oá¸·Ä• rikÄ• hÄ• raparibhogena nibbinno apakkamitvÄ• isipatanaá¹ƒ agamÄ• si. atha kho b

oá¸·Ä• rikÄ• hÄ• raparibhogena laddhakÄ• yabalo vesÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ bodhiruk
nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• abhisambuddho hutvÄ• sattas
bodhimaá¹‡á¸• eyeva vÄ«tinÄ• metvÄ• paÃ±cavaggiyÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ã±
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ isipatanaá¹ƒ gantvÄ• tesaá¹ƒ dhammacakkapavattanas
c V 1081) kathesi. desanÄ• pariyosÄ• ne koá¹‡á¸• aÃ±Ã±atthero \Be I 336/ aá¹-á¹-hÄ• rasa
saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. atha paÃ±camiyaá¹ƒ pakkhassa anattalakkhaá¹
I 20 Ä• dayo; SN b III 59) arahattaá¹ƒ sacchÄ• kÄ• si.

<596> evaá¹ƒ so arahattaá¹ƒ patvÄ• ``kiá¹ƒ kammaá¹ƒ katvÄ• ahaá¹ƒ lokuttarasukhaá¹ƒ a
upadhÄ• rento attano pubbakammaá¹ƒ paccakkhato Ã±atvÄ• somanassavasena pubbacar
dassento __padumuttarasambuddha_ntiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• vuttoyeva. __lo
vinÄ• yaka_nti sakalassa sattalokassa jeá¹-á¹-haá¹ƒ padhÄ• nanti attho. visesena veneyyas
saá¹ƒsÄ• rasÄ• garassa paratÄ«raá¹ƒ amatamahÄ• nibbÄ• naá¹ƒ neti sampÄ• petÄ«ti __vi
__buddhabhÅ«mimanuppatta_nti buddhassa bhÅ«mi patiá¹-á¹-hÄ• naá¹-á¹-hÄ• nanti buddh
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ anuppatto paá¹-ividdhoti buddhabhÅ«mimanuppatto,
buddhabhÅ«mimanuppattaá¹ƒ, sabbaÃ±Ã±utappattaá¹ƒ buddhabhÅ«tanti attho. __paá¹-han
paá¹-hamaá¹ƒ vesÄ• khapuá¹‡á¹‡amiyÄ• rattiyÄ• paccÅ«sasamaye buddhabhÅ«taá¹ƒ pac
addakkhinti attho.

<597> __yÄ• vatÄ• bodhiyÄ• mÅ«le_ti yattakÄ• bodhirukkhasamÄ«pe yakkhÄ• __samÄ
__sambuddhaá¹ƒ_ buddhabhÅ«taá¹ƒ taá¹ƒ buddhaá¹ƒ __paÃ±jalÄ«katÄ• _ dasaá¹…gulisan
sirasi á¹-hapetvÄ• __vandanti_ namassantÄ«ti sambandho.

<598> __sabbe devÄ• tuá¹-á¹-hamanÄ• _ti buddhabhÅ«taá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• te sab
Ä• kÄ• se saÃ±carantÄ«ti \Ne I 308/ sambandho. __andhakÄ• ratamonudo_ti ativiya andha
khepano ayaá¹ƒ buddho anuppattoti attho.

<599> __tesaá¹ƒ hÄ• saparetÄ• na_nti hÄ• sehi pÄ«tisomanassehi samannÄ• gatÄ• naá¹ƒ
mahÄ• nÄ• do_ mahÄ• ghoso __avattatha_ pavattati, sammÄ• sambuddhasÄ• sane \Ee 29
jhÄ• payissÄ• mÄ• ti sambandho.

<600> __devÄ• naá¹ƒ giramaÃ±Ã±Ä• yÄ• _ti vÄ• cÄ• ya thutivacanena saha udÄ«ritaá¹ƒ d
haá¹-á¹-ho __haá¹-á¹-hena cittena_ somanassasahagatena cittena __Ä• dibhikkhaá¹ƒ_ paá¹
buddhabhÅ«tassa ahaá¹ƒ adÄ• sinti sambandho.

<602> __sattÄ• haá¹ƒ_ \Be I 337/ abhinikkhammÄ• _ti mahÄ• bhinikkhamanaá¹ƒ nikkhami
katvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ arahattamaggaÃ±Ä• á¹‡asaá¹…kh
adhigaÃ±chiá¹ƒ ahanti attho. __idaá¹ƒ me paá¹-hamaá¹ƒ bhatta_nti idaá¹ƒ bhattaá¹ƒ sarÄ«r

__brahmacÄ• rissa_ uttamacÄ• rissa __me_ mayhaá¹ƒ iminÄ• devaputtena paá¹-hamaá¹ƒ

<603> __tusitÄ• hi idhÄ• gantvÄ• _ti tusitabhavanato idha manussaloke Ä• gantvÄ• __yo
bhikkhaá¹ƒ __upÄ• nayi_ adÄ• si, __taá¹ƒ_ devaputtaá¹ƒ __kittayissÄ• mi_ kathessÄ• mi pA
__bhÄ• sato_ bhÄ• santassa mama vacanaá¹ƒ suá¹‡Ä• thÄ• ti sambandho. ito paraá¹ƒ anu
vaá¹‡á¹‡ayissÄ• ma.

<607> __tidasÄ• _ti tÄ• vatiá¹ƒsabhavanÄ• . __agÄ• rÄ• _ti attano uppannabrÄ• hmaá¹‡ag
pabbajitvÄ• cha saá¹ƒvaccharÄ• ni dukkarakÄ• rikaá¹ƒ karontena bodhisattena saha vasiss

<608> __tato sattamake vasse_ti tato pabbajitakÄ• lato paá¹-á¹-hÄ• ya sattame saá¹ƒvaccl
kathessatÄ«_ti chabbassÄ• ni dukkarakÄ• rikaá¹ƒ katvÄ• sattamasaá¹ƒvacchare buddho h
isipatane migadÄ• ye dhammacakkapavattanasuttantadesanÄ• ya dukkhasamudayanirodha
catusaccaá¹ƒ kathessatÄ«ti attho. __koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• menÄ• _ti nÄ• mena go
nÄ• ma. __paá¹-hamaá¹ƒ sacchikÄ• hitÄ«_ti paÃ±cavaggiyÄ• namantare paá¹-hamaá¹ƒ Ä•
sotÄ• pattimaggaÃ±Ä• á¹‡aá¹ƒ sacchikÄ• hiti paccakkhaá¹ƒ karissatÄ«ti attho.

<609> __nikkhantenÄ• nupabbaji_nti \Ne I 309/ nikkhantena bodhisattena saha nikkhamitv
tathÄ• anupabbajitvÄ• mayÄ• __padhÄ• naá¹ƒ_ vÄ«riyaá¹ƒ __sukataá¹ƒ_ suá¹-á¹-hu kata
katanti attho. __kilese jhÄ• panatthÄ• yÄ• _ti kilese sosanatthÄ• ya viddhaá¹ƒsanatthÄ• ya
agÄ• rassa ahitaá¹ƒ kasivaá¹‡ijjÄ• dikammavirahitaá¹ƒ sÄ• sanaá¹ƒ __pabbajiá¹ƒ_ paá¹-ipa

<610> __abhigantvÄ• na_ \Be I 338/ \Ee 299/ __sabbaÃ±Ã±Å«_ti sabbaá¹ƒ atÄ«tÄ• nÄ• ga
saá¹…khÄ• ravikÄ• ralakkhaá¹‡anibbÄ• napaÃ±Ã±attisaá¹…khÄ• taá¹ƒ Ã±eyyaá¹ƒ vÄ• jÄ•
satta loke buddho __migÄ• raÃ±Ã±aá¹ƒ_ migadÄ• ya vihÄ• raá¹ƒ abhigantvÄ• upasaá¹…k
sacchikatena __iminÄ• _ sotÄ• pattimaggaÃ±Ä• á¹‡ena __amatabheriá¹ƒ_ amatamahÄ• ni
dassesÄ«ti attho.

<611> __so dÄ• nÄ«_ti so ahaá¹ƒ paá¹-hamaá¹ƒ sotÄ• panno idÄ• ni arahattamaggaÃ±Ä•
vÅ«pasantasabhÄ• vaá¹ƒ __padaá¹ƒ_ pajjitabbaá¹ƒ pÄ• puá¹‡itabbaá¹ƒ, __anuttaraá¹ƒ_ ut
patto adhigatoti attho. __sabbÄ• save pariÃ±Ã±Ä• yÄ• _ti kÄ• mÄ• savÄ• dayo sabbe Ä• sa
pahÄ• napariÃ±Ã±Ä• ya pajahitvÄ• __anÄ• savo_ nikkileso __viharÄ• mi_ iriyÄ• pathavihÄ
__paá¹-isambhidÄ• catasso_tyÄ• dayo gÄ• thÄ• yo vuttatthÄ• yeva.

atha naá¹ƒ satthÄ• aparabhÄ• ge jetavanamahÄ• vihÄ• re bhikkhusaá¹…ghamajjhe paÃ±Å
paá¹-hamaá¹ƒ paá¹-ividdhadhammabhÄ• vaá¹ƒ dÄ«pento ``etadaggaá¹ƒ, bhikkhave, mama
rattaÃ±Ã±Å«naá¹ƒ yadidaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±oâ€™â€™ ti (AN a I 188) etadagg
aggasÄ• vakehi attani kariyamÄ• naá¹ƒ paramanipaccakÄ• raá¹ƒ, gÄ• mantasenÄ• sane Ä•

pariharitukÄ• mo, vivekÄ• bhiratiyÄ• viharitukÄ• mo ca attano santikaá¹ƒ upagatÄ• naá¹ƒ
gahaá¹-á¹-hapabbajitÄ• naá¹ƒ paá¹-isanthÄ• rakaraá¹‡ampi papaÃ±caá¹ƒ maÃ±Ã±amÄ• no
himavantaá¹ƒ pavisitvÄ• chaddantehi nÄ• gehi upaá¹-á¹-hiyamÄ• no chaddantadahatÄ«re
evaá¹ƒ tattha vasantaá¹ƒ theraá¹ƒ ekadivasaá¹ƒ sakko devarÄ• jÄ• upasaá¹…kamitvÄ• va
``sÄ• dhu me, bhante, ayyo dhammaá¹ƒ desetÅ«â€™â€™ ti. thero tassa catusaccagabbha
suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttaá¹ƒ nÄ• nÄ• nayavicittaá¹ƒ amatogadhaá¹ƒ buddhalÄ«lÄ• ya
sakko attano pasÄ• daá¹ƒ pavedento ---

``esa \Ne I 310/ bhiyyo pasÄ«dÄ• mi, sutvÄ• dhammaá¹ƒ mahÄ• rasaá¹ƒ.

virÄ• go desito dhammo, anupÄ• dÄ• ya sabbasoâ€™â€™ ti || (Th 673) ---

thutiá¹ƒ \Be I 339/ akÄ• si. thero chaddantadahatÄ«re dvÄ• dasa vassÄ• ni vasitvÄ• upaka
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• parinibbÄ• naá¹ƒ anujÄ• nÄ• petvÄ• tattheva gantvÄ• p

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-8. piá¹‡á¸• olabhÄ• radvÄ• jattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro_ \Ee 300/ __nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato piá¹‡á¸• olabhÄ• radvÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le sÄ«hayoniyaá¹ƒ nibbattitvÄ• pabbatapÄ• de guhÄ• yaá¹ƒ vihÄ• si. bhaga
kÄ• tuá¹ƒ gocarÄ• ya pakkantakÄ• le tassa sayanaguhaá¹ƒ pavisitvÄ• nirodhaá¹ƒ samÄ• p
gocaraá¹ƒ gahetvÄ• nivatto guhadvÄ• re á¹-hatvÄ• bhagavantaá¹ƒ disvÄ• haá¹-á¹-hatuá¹-
jalajathalajapupphehi pÅ«jaá¹ƒ katvÄ• cittaá¹ƒ pasÄ• dento bhagavato Ä• rakkhaá¹‡atthÄ•
apanetuá¹ƒ tÄ«su velÄ• su sÄ«hanÄ• daá¹ƒ nadanto buddhagatÄ• ya satiyÄ• aá¹-á¹-hÄ• s
evaá¹ƒ sattÄ• haá¹ƒ pÅ«jesi. bhagavÄ• ``sattÄ• haccayena nirodhÄ• vuá¹-á¹-hahitvÄ• vaá
upanissayoâ€™â€™ ti tassa passantasseva Ä• kÄ• saá¹ƒ pakkhanditvÄ• vihÄ• rameva ga

sÄ«ho buddhaviyogadukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkonto kÄ• laá¹ƒ katvÄ• haá¹ƒsavatÄ•
nibbattitvÄ• vayappatto nagaravÄ• sÄ«hi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• satthu dhammade
sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ pavattetvÄ• yÄ
aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhagavato kÄ• le kosambiyaá¹
putto hutvÄ• nibbatti. __bhÄ• radvÄ• jo_tissa nÄ• maá¹ƒ ahosi. so vayappato tayo vede ug
mÄ• á¹‡avakasatÄ• ni mante vÄ• cento mahagghasabhÄ• vena ananurÅ«pÄ• cÄ• rattÄ• \B
rÄ• jagahaá¹ƒ gantvÄ• bhagavato bhikkhusaá¹…ghassa ca lÄ• bhasakkÄ• raá¹ƒ disvÄ• sÄ
amattaÃ±Ã±Å« hutvÄ• viharati. satthÄ• rÄ• upÄ• yena mattaÃ±Ã±utÄ• ya patiá¹-á¹-hÄ• pe
paá¹-á¹-hapetvÄ• nacirasseva chaá¸·abhiÃ±Ã±o ahosi. chaá¸·abhiÃ±Ã±o pana hutvÄ• bha

``yaá¹ƒ sÄ• vakehi pattabbaá¹ƒ, taá¹ƒ mayÄ• anuppattaâ€™â€™ nti, bhikkhusaá¹…ghe ca
kaá¹…khÄ• atthi, so maá¹ƒ pucchatÅ«â€™â€™ ti sÄ«hanÄ• daá¹ƒ nadi. tena taá¹ƒ bhagav
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sÄ«hanÄ• dikÄ• naá¹ƒ yadidaá¹ƒ piá¹‡á
a I 188, 195) etadagge á¹-hapesi.

<613> evaá¹ƒ etadaggaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• pubbe katapuÃ±Ã±asambhÄ• raá¹ƒ saritv
puÃ±Ã±akammÄ• padÄ• naá¹ƒ vibhÄ• vento __padumuttaro_tiÄ• dimÄ• ha. tassattho heá¹-
himavantassÄ• _ti himÄ• layapabbatato pubbadisÄ• bhÄ• geti attho. __cittakÅ«á¹-e_ \Ee 30
ahaá¹ƒ sÄ«ho migarÄ• jÄ• hutvÄ• himavantapabbatasamÄ«pe vasÄ• mi, tadÄ• padumutt
osadhehi, anekehi ca ratanehi cittavicittatÄ• ya cittakÅ«á¹-e cittapabbatasikhare vasÄ«ti sar

<614> __abhÄ«tarÅ«po tatthÄ• si_nti abhÄ«tasabhÄ• vo nibbhayasabhÄ• vo migarÄ• jÄ•
__catukkamo_ti catÅ«hi disÄ• hi kamo gantuá¹ƒ samattho. __yassa saddaá¹ƒ suá¹‡itvÄ• nÄ
sÄ«hanÄ• daá¹ƒ sutvÄ• __bahujjanÄ• _ bahusattÄ• __vikkhambhanti_ visesena khambha

<615> __suphullaá¹ƒ padumaá¹ƒ gayhÄ• _ti bhagavati pasÄ• dena supupphitapadumapup
__narÄ• sabhaá¹ƒ_ narÄ• naá¹ƒ Ä• sabhaá¹ƒ uttamaá¹ƒ seá¹-á¹-haá¹ƒ sambuddhaá¹ƒ upag
attho. __vuá¹-á¹-hitassa samÄ• dhimhÄ• _ti nirodhasamÄ• pattito vuá¹-á¹-hitassa buddhass
abhiropayiá¹ƒ pÅ«jesinti attho.

<616> __catuddisaá¹ƒ namassitvÄ• _ti catÅ«su disÄ• su namassitvÄ• __sakaá¹ƒ cittaá¹ƒ_
__pasÄ• detvÄ• _ Ä• darena patiá¹-á¹-hapetvÄ• __sÄ«hanÄ• daá¹ƒ_ abhÄ«tanÄ• daá¹ƒ __

<617> tato \Be I 341/ buddhena dinnabyÄ• karaá¹‡aá¹ƒ pakÄ• sento __padumuttaro_tiÄ• c
uttÄ• natthameva.

<618> __vadataá¹ƒ seá¹-á¹-ho_ti ``mayaá¹ƒ buddhÄ• , mayaá¹ƒ buddhÄ• â€™â€™ ti vada
aÃ±Ã±atitthiyÄ• naá¹ƒ seá¹-á¹-ho uttamo buddho Ä• gatoti sambandho. tassa Ä• gatassa bh
__sossÄ• ma_ suá¹‡issÄ• mÄ• ti attho.

<619> __tesaá¹ƒ_ \Ne I 312/ __hÄ• saparetÄ• na_nti hÄ• sehi somanassehi paretÄ• naá¹ƒ
samannÄ• gatÄ• naá¹ƒ tesaá¹ƒ devamanussÄ• naá¹ƒ. __lokanÄ• yako_ti lokassa nÄ• yako
saddaá¹ƒ_ mayhaá¹ƒ sÄ«hanÄ• daá¹ƒ __pakittesi_ pakÄ• sesi kathesi, __dÄ«ghadassÄ«_
__mahÄ• muni_ munÄ«namantare mahanto muni. sesagÄ• thÄ• suviÃ±Ã±eyyameva.

<622> nÄ• mena padumo nÄ• ma cakkavattÄ« hutvÄ• catusaá¹-á¹-hiyÄ• jÄ• tiyÄ• __issa
rajjaá¹ƒ kÄ• rayissatÄ«ti attho.

<623> __kappasatasahassamhÄ«_ti sÄ• myatthe bhummavacanaá¹ƒ, kappasatasahassÄ•

<624> __pakÄ• site pÄ• vacane_ti tena gotamena bhagavatÄ• piá¹-akattaye pakÄ• site de
__brahmabandhu bhavissatÄ«_ti tadÄ• gotamassa bhagavato kÄ• le ayaá¹ƒ sÄ«ho migarÄ
nibbattissatÄ«ti attho. __brahmaÃ±Ã±Ä• abhinikkhammÄ• _ti brÄ• hmaá¹‡akulato nikkham
sÄ• sane pabbajissatÄ«ti sambandho.

<625> __padhÄ• napahitatto_ti vÄ«riyakaraá¹‡atthaá¹ƒ pesitacitto. upadhisaá¹…khÄ• tÄ• r
kilesÄ• naá¹ƒ abhÄ• vena __nirupadhi_. kilesadarathÄ• naá¹ƒ abhÄ• vena __upasanto. sab
__pariÃ±Ã±Ä• ya_ pahÄ• ya __anÄ• savo_ nikkileso __nibbÄ• yissati_ khandhaparinibbÄ•
attho.

<626> __vijane pantaseyyamhÄ«_ti janasambÄ• dharahite dÅ«rÄ• raÃ±Ã±asenÄ• saneti a
__vÄ• á¸·amigasamÄ• kule_ti kÄ• á¸·asÄ«hÄ• dÄ«hi caá¹‡á¸• amigasaá¹…gehi Ä• kule saá
vuttatthamevÄ• ti.

piá¹‡á¸• olabhÄ• radvÄ• jattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-9. khadiravaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__gaá¹…gÄ• __ \Be I 342/ \Ne I 313/ __bhÄ• gÄ«rathÄ« nÄ• mÄ• _tiÄ• dikaá¹ƒ Ä• yasmat
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par
upacinanto padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare titthanÄ• vikakule nibba
payÄ• gatitthe titthanÄ• vÄ• ya kammaá¹ƒ karonto ekadivasaá¹ƒ sasÄ• vakasaá¹…ghaá¹ƒ b
upagataá¹ƒ disvÄ• pasannamÄ• naso nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ yojetvÄ• mahantena pA
pÄ• petvÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ satthÄ• rÄ• Ä• raÃ±Ã±akÄ• naá¹ƒ bhikkhÅ«naá¹ƒ a
á¹-hapiyamÄ• naá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• bhagavato bhikkhusaá¹…g
pavattetvÄ• paá¹‡idhÄ• naá¹ƒ akÄ• si. bhagavÄ• tassa patthanÄ• ya avaÃ±jhabhÄ• vaá¹ƒ

so tato paá¹-á¹-hÄ• ya puÃ±Ã±Ä• ni upacinanto devamanussesu saá¹ƒsaranto ubhayasam
imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he nÄ• lakagÄ• me rÅ«pasÄ• riyÄ• nÄ• ma brA
taá¹ƒ vayappattaá¹ƒ mÄ• tÄ• pitaro gharabandhanena bandhitukÄ• mÄ• hutvÄ• tassa Ä• r
sÄ• riputtattherassa pabbajitabhÄ• vaá¹ƒ sutvÄ• ``mayhaá¹ƒ jeá¹-á¹-habhÄ• tÄ• ayyo upat
chaá¸• á¸• etvÄ• pabbajito, tena vantaá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ kathÄ• haá¹ƒ anubhavissÄ•
jÄ• tasaá¹ƒvego pÄ• saá¹ƒ anupagacchamÄ• namigo viya Ã±Ä• take vaÃ±cetvÄ• hetusam
bhikkhÅ«naá¹ƒ santikaá¹ƒ gantvÄ• dhammasenÄ• patino kaniá¹-á¹-habhÄ• vaá¹ƒ nivedetvA
chandaá¹ƒ Ä• rocesi. bhikkhÅ« taá¹ƒ pabbÄ• jetvÄ• paripuá¹‡á¹‡avÄ«sativassaá¹ƒ upasan
niyojesuá¹ƒ. so kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• khadiravanaá¹ƒ pavisitvÄ• vissamanto gh

Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• nacirasseva chaá¸·abhiÃ±Ã±o arahÄ• ahosi. so arah
dhammasenÄ• patiÃ±ca vandituá¹ƒ senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ
sÄ• vatthiá¹ƒ patvÄ• jetavanaá¹ƒ pavisitvÄ• satthÄ• raá¹ƒ dhammasenÄ• patiÃ±ca vanditv
vihÄ• si. atha naá¹ƒ satthÄ• ariyagaá¹‡amajjhe \Ee 303/ nisinno Ä• raÃ±Ã±akÄ• naá¹ƒ bhik
á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• raÃ±Ã±a
revatoâ€™â€™ ti (AN a I 198, 203).

<628> evaá¹ƒ \Be I 343/ etadaggaá¹-á¹-hÄ• naá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ•
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __gaá¹…gÄ• bhÄ• gÄ«rathÄ«_tiÄ• dimÄ• ha. tatth
ghosaá¹ƒ kurumÄ• nÄ• gacchatÄ«ti gaá¹…gÄ• . atha vÄ• go vuccati pathavÄ«, tasmiá¹ƒ g
anotattadahaá¹ƒ \Ne I 314/ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gataá¹-á¹-hÄ• ne __Ä• vaá
pabbatamatthakena gataá¹-á¹-hÄ• ne __bahalagaá¹…gÄ• _ti ca tiracchÄ• napabbataá¹ƒ vijj
__umaá¹…gagaá¹…gÄ• _ti ca tato bahalapabbataá¹ƒ paharitvÄ• paÃ±cayojanaá¹ƒ Ä• kÄ•
__Ä• kÄ• sagaá¹…gÄ• _ti ca tassÄ• patitaá¹-á¹-hÄ• naá¹ƒ bhinditvÄ• jÄ• taá¹ƒ paÃ±ca yoj
bhinditvÄ• tattha pana paÃ±caá¹…guli viya paÃ±ca dhÄ• rÄ• hutvÄ• gaá¹…gÄ• yamunÄ•
paÃ±ca nÄ• mÄ• hutvÄ• jambudÄ«paá¹ƒ paÃ±ca bhÄ• gaá¹ƒ paÃ±ca koá¹-á¹-hÄ• saá¹ƒ k
koá¹-á¹-hÄ• se itÄ• gatÄ• pavattÄ• ti bhÄ• gÄ«rathÄ«. gaá¹…gÄ• ca sÄ• bhÄ• gÄ«rathÄ«
``bhÄ• gÄ«rathÄ« gaá¹…gÄ• â€™â€™ ti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ pubbacari
daá¹-á¹-habbaá¹ƒ. __himavantÄ• pabhÄ• vitÄ• ti_ satte hiá¹ƒsati sÄ«tena hanati matheti Ä•
assa atthÄ«ti himavÄ• , tato himavantato paá¹-á¹-hÄ• ya pabhÄ• vitÄ• pavattÄ• sandamÄ•
__kutitthe nÄ• viko Ä• si_nti tassÄ• gaá¹…gÄ• ya caá¹‡á¸• asotasamÄ• panne visamatitthe
nÄ• viko Ä• siá¹ƒ ahosinti attho. __orime ca tariá¹ƒ aha_nti sampattasampattamanusse pÄ•
tÄ«raá¹ƒ ahaá¹ƒ tariá¹ƒ tÄ• resinti attho.

<629> __padumuttaro nÄ• yako_ti dvipadÄ• naá¹ƒ uttamo satte nibbÄ• naá¹ƒ nÄ• yako pÄ
mama puÃ±Ã±asampattiá¹ƒ nipphÄ• dento. __vasÄ«satasahassehi_ khÄ«á¹‡Ä• savasatas
tarituá¹ƒ titthaá¹ƒ pattoti sambandho.

<630> __bahÅ« nÄ• vÄ• samÄ• netvÄ• _ti sampattaá¹ƒ taá¹ƒ sammÄ• sambuddhaá¹ƒ dis
saá¹…khataá¹ƒ kataá¹ƒ nipphÄ• ditaá¹ƒ bahÅ« nÄ• vÄ• yo samÄ• netvÄ• dve dve nÄ• vÄ•
upari maá¹‡á¸• apachadanaá¹ƒ katvÄ• __narÄ• sabhaá¹ƒ_ padumuttarasambuddhaá¹ƒ __
attho.

<631> __Ä• gantvÄ• na_ \Be I 344/ __ca sambuddho_ti evaá¹ƒ saá¹…ghaá¹-itÄ• ya nÄ• vÄ
304/ __taÃ±ca nÄ• vakaá¹ƒ_ nÄ• vamuttamaá¹ƒ Ä• ruhÄ«ti sambandho. __vÄ• rimajjhe á¹-
nÄ• vamÄ• rÅ«á¸·ho satthÄ• gaá¹…gÄ• jalamajjhe á¹-hito samÄ• no imÄ• somanassapaá¹
kathesÄ«ti sambandho.

<632> __yo so tÄ• resi sambuddha_nti yo so nÄ• viko gaá¹…gÄ• sotÄ• ya sambuddhaá¹ƒ
anÄ• sava_nti na kevalameva sambuddhaá¹ƒ tÄ• resi, anÄ• savaá¹ƒ nikkilesaá¹ƒ saá¹…gha
__tena cittapasÄ• denÄ• _ti tena nÄ• vÄ• pÄ• janakÄ• le uppannena somanassasahagatac
kÄ• masaggesu __ramissati_ dibbasampattiá¹ƒ anubhavissatÄ«ti attho.

<633> __nibbattissati_ \Ne I 315/ __te byamha_nti devaloke uppannassa __te_ tuyhaá¹ƒ __
__sukataá¹ƒ_ suá¹-á¹-hu nibbattaá¹ƒ __nÄ• vasaá¹‡á¹-hitaá¹ƒ_ nÄ• vÄ• saá¹‡á¹-hÄ• naá¹ƒ
pÄ• tubhavissatÄ«ti attho. __Ä• kÄ• se pupphachadana_nti nÄ• vÄ• ya uparimaá¹‡á¸• apak
sabbadÄ• gatagataá¹-á¹-hÄ• ne Ä• kÄ• se pupphachadanaá¹ƒ dhÄ• rayissatÄ«ti sambandh

<634> __aá¹-á¹-hapaÃ±Ã±Ä• sakappamhÄ«_ti ito puÃ±Ã±akaraá¹‡akÄ• lato paá¹-á¹-hÄ• y
aá¹-á¹-hapaá¹‡á¹‡Ä• sakappaá¹ƒ atikkamitvÄ• nÄ• mena tÄ• rako nÄ• ma cakkavattÄ« kha
dÄ«pesu issaro __vijitÄ• vÄ«_ jitavanto bhavissatÄ«ti sambandho. sesagÄ• thÄ• uttÄ• natt

<637> __revato nÄ• ma nÄ• menÄ• _ti revatÄ«nakkhattena jÄ• tattÄ• ``revatoâ€™â€™ ti
brÄ• hmaá¹‡aputtabhÅ«to __bhavissati_ brÄ• hmaá¹‡akule uppajjissatÄ«ti attho.

<639> __nibbÄ• yissatinÄ• savo_ti nikkileso khandhaparinibbÄ• nena nibbÄ• yissati.

<640> __vÄ«riyaá¹ƒ me dhuradhorayha_nti evaá¹ƒ padumuttarena bhagavatÄ• byÄ• kato
pÄ• ramitÄ• koá¹-iá¹ƒ patvÄ• __me_ mayhaá¹ƒ vÄ«riyaá¹ƒ asithilavÄ«riyaá¹ƒ dhuradhorayh
dhurÄ• dhÄ• raá¹ƒ yogehi khemassa nibbhayassa nibbÄ• nassa adhivÄ• hanaá¹ƒ \Be I 345
__dhÄ• remi antimaá¹ƒ deha_nti idÄ• nÄ• haá¹ƒ sammÄ• sambuddhasÄ• sane pariyosÄ• n

so aparabhÄ• ge attano jÄ• tagÄ• maá¹ƒ gantvÄ• ``cÄ• lÄ• , upacÄ• lÄ• , sÄ«sÅ«pacÄ• lÄ
bhaginÄ«naá¹ƒ putte ``cÄ• lÄ• , upacÄ• lÄ• , sÄ«sÅ«pacÄ• lÄ• â€™â€™ ti tayo bhÄ• giney
kammaá¹-á¹-hÄ• ne niyojesi. te kammaá¹-á¹-hÄ• naá¹ƒ anuyuttÄ• vihariá¹ƒsu.

tasmiÃ±ca samaye therassa kocideva Ä• bÄ• dho uppanno, taá¹ƒ sutvÄ• sÄ• riputtatthero
gilÄ• napucchanaá¹ƒ \Ee 305/ adhigamapucchanaÃ±ca karissÄ• mÄ«â€™â€™ ti upagaÃ±c
dhammasenÄ• patiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• tesaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ sa
__cÄ• le_tigÄ• thaá¹ƒ abhÄ• sittha. tattha __cÄ• le upacÄ• le sÄ«sÅ«pacÄ• le_ti tesaá¹ƒ Ä•
upacÄ• lÄ• , sÄ«sÅ«pacÄ• lÄ• ti hi itthiliá¹…gavasena laddhanÄ• mÄ• tayo dÄ• rakÄ• pab
``cÄ• lÄ«, upacÄ• lÄ«, sÄ«sÅ«pacÄ• lÄ«ti tesaá¹ƒ nÄ• mÄ• nÄ«â€™â€™ ti ca vadanti. yad
tiÄ• dinÄ• Ä• mantanaá¹ƒ kataá¹ƒ, taá¹ƒ dassento __ ``patissatÄ• nu kho viharathÄ• â€™â€™
kÄ• raá¹‡aá¹ƒ Ä• ha --- ``Ä• gato vo vÄ• laá¹ƒ viya vedhÄ«â€™â€™ ti. __patissatÄ• _ti pati
__kho_ti avadhÄ• raá¹‡e. __Ä• gato_ti Ä• gaÃ±chi. __vo_ti tumhÄ• kaá¹ƒ. __vÄ• laá¹ƒ viya

ayaÃ±hettha saá¹…khepattho --- tikkhajavananibbedhikapaÃ±Ã±atÄ• ya vÄ• lavedhirÅ«po s
mÄ• tulatthero Ä• gato, tasmÄ• samaá¹‡asaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• satisampajaÃ±Ã
yathÄ• dhigate vihÄ• re appamattÄ• bhavathÄ• ti.

taá¹ƒ sutvÄ• te sÄ• maá¹‡erÄ• dhammasenÄ• patissa paccuggamanÄ• divattaá¹ƒ katvÄ•
paá¹-isanthÄ• ravelÄ• yaá¹ƒ nÄ• tidÅ«re samÄ• dhiá¹ƒ samÄ• pajjitvÄ• nisÄ«diá¹ƒsu. dhan
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• te sÄ• maá¹‡ere upasaá¹…ka
kÄ• lapariccheddassa katattÄ• there upasaá¹…kamante uá¹-á¹-hahitvÄ• vanditvÄ• aá¹-á¹-h
``katarakataravihÄ• rena viharathÄ• â€™â€™ ti pucchitvÄ• tehi ``imÄ• ya imÄ• yÄ• â€™â€
vinento --- ``mayhaá¹ƒ bhÄ• tiko saccavÄ• dÄ« vata \Be I 346/ dhammassa anudhammacÄ•
pasaá¹ƒsanto pakkÄ• mi. sesamettha uttÄ• natthamevÄ• ti.

khadiravaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3-10. Ä• nandattheraapadÄ• navaá¹‡á¹‡anÄ•

__Ä• rÄ• madvÄ• rÄ• nikkhammÄ• _tiÄ• dikaá¹ƒ Ä• yasmato Ä• nandattherassa apadÄ• r
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le haá¹ƒsavatÄ«nagare satthu vemÄ• tikabhÄ• tÄ• hutvÄ• nibbatti. __sumano_tissa nA
nandarÄ• jÄ• nÄ• ma. so attano puttassa sumanakumÄ• rassa vayappattassa haá¹ƒsavatÄ
á¹-hÄ• ne bhoganagaraá¹ƒ adÄ• si. so kadÄ• ci \Ee 306/ kadÄ• ci Ä• gantvÄ• satthÄ• raÃ±
rÄ• jÄ• satthÄ• raÃ±ca satasahassaparimÄ• á¹‡aá¹ƒ bhikkhusaá¹…ghaÃ±ca sayameva sa
aÃ±Ã±esaá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ na deti.

tena samayena paccanto kupito ahosi. kumÄ• ro tassa kupitabhÄ• vaá¹ƒ raÃ±Ã±o anÄ• roc
vÅ«pasamesi. taá¹ƒ sutvÄ• rÄ• jÄ• tuá¹-á¹-hamÄ• naso ``varaá¹ƒ te tÄ• va dammi, gaá¹‡h
kumÄ• ro ``satthÄ• raá¹ƒ bhikkhusaá¹…ghaÃ±ca temÄ• saá¹ƒ upaá¹-á¹-hahanto jÄ«vitaá¹ƒ
icchÄ• mÄ«â€™â€™ ti Ä• ha. ``etaá¹ƒ na sakkÄ• , aÃ±Ã±aá¹ƒ vadehÄ«â€™â€™ ti. ``deva
nÄ• ma natthi, etaá¹ƒ me dehi, na mayhaá¹ƒ aÃ±Ã±enattho, sace satthÄ• anujÄ• nÄ• ti, dir
I 317/ ``satthu cittaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gato. tena ca samayena bhag
paviá¹-á¹-ho hoti. so bhikkhÅ« upasaá¹…kamitvÄ• ``ahaá¹ƒ, bhante, bhagavantaá¹ƒ dassan
maâ€™â€™ nti. bhikkhÅ« ``sumano nÄ• ma thero satthu upaá¹-á¹-hÄ• ko, tassa santikaá¹ƒ
Ä• haá¹ƒsu. so therassa santikaá¹ƒ gantvÄ• ``satthÄ• raá¹ƒ, bhante, dassethÄ• â€™â€™ t
passantasseva pathaviyaá¹ƒ nimujjitvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``rÄ• japutto, b
dassanÄ• ya Ä• gatoâ€™â€™ ti Ä• ha. ``tena hi bhikkhu bahi Ä• sanaá¹ƒ \Be I 347/ paÃ±Ã±
punapi buddhÄ• sanaá¹ƒ gahetvÄ• antogandhakuá¹-iyaá¹ƒ nimujjitvÄ• tassa passantassa
pÄ• tubhavitvÄ• gandhakuá¹-ipariveá¹‡e Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi. kumÄ• ro taá¹ƒ disvÄ
bhikkhÅ«â€™â€™ ti cittaá¹ƒ uppÄ• desi.

bhagavÄ• pi gandhakuá¹-ito nikkhamitvÄ• paÃ±Ã±attÄ• sane nisÄ«di. rÄ• japutto satthÄ• n
paá¹-isanthÄ• raá¹ƒ katvÄ• ``ayaá¹ƒ, bhante, thero tumhÄ• kaá¹ƒ sÄ• sane vallabho maÃ±Ã
kumÄ• ra, vallabhoâ€™â€™ ti. ``kiá¹ƒ katvÄ• , bhante, esa vallabhoâ€™â€™ ti? ``dÄ• nÄ•
katvÄ• â€™â€™ ti. ``bhagavÄ• , ahampi ayaá¹ƒ thero viya anÄ• gate buddhasÄ• sane valla
buddhappamukhassa saá¹…ghassa sattÄ• haá¹ƒ khandhÄ• vÄ• re bhattaá¹ƒ datvÄ• sattan
santikÄ• tumhÄ• kaá¹ƒ temÄ• saá¹ƒ paá¹-ijagganavaro laddho, temÄ• saá¹ƒ me vassÄ• vÄ
vatvÄ• satthu adhivÄ• sanaá¹ƒ viditvÄ• saparivÄ• raá¹ƒ bhagavantaá¹ƒ gahetvÄ• yojane y
bhikkhusaá¹…ghassa ca vasanÄ• nucchavike vihÄ• re kÄ• retvÄ• tattha tattha vasÄ• pento
vasanaá¹-á¹-hÄ• nasamÄ«pe satasahassena kÄ«te sobhananÄ• make uyyÄ• ne satasahas
pavesÄ• petvÄ• ---

``satasahassena me kÄ«taá¹ƒ, satasahassena kÄ• ritaá¹ƒ.

sobhanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ, paá¹-iggaá¹‡ha mahÄ• munÄ«â€™â€™ ti || ---

udakaá¹ƒ \Ee 307/ pÄ• tesi. so vassÅ«panÄ• yikadivase satthu mahÄ• dÄ• naá¹ƒ pavattetv
dÄ• naá¹ƒ dadeyyÄ• thÄ• â€™â€™ ti puttadÄ• re amacce ca dÄ• ne kiccakaraá¹‡e ca niyo
vasanaá¹-á¹-hÄ• nasamÄ«peyeva vasanto evaá¹ƒ attano vasanaá¹-á¹-hÄ• ne satthÄ• raá¹ƒ
upakaá¹-á¹-hÄ• ya pana pavÄ• raá¹‡Ä• ya gÄ• maá¹ƒ pavisitvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• n
satthu bhikkhusaá¹…ghassa ca pÄ• damÅ«le ticÄ«vare á¹-hapetvÄ• vanditvÄ• ``bhante, y
khandhÄ• vÄ• rato paá¹-á¹-hÄ• ya puÃ±Ã±aá¹ƒ kataá¹ƒ, na taá¹ƒ sakkasampattiÄ• dÄ«naá
ahampi sumanatthero viya anÄ• gate ekassa \Ne I 318/ buddhassa upaá¹-á¹-hÄ• ko vallabh
patthanaá¹ƒ akÄ• si. satthÄ• tassa anantarÄ• yataá¹ƒ disvÄ• byÄ• karitvÄ• pakkÄ• mi.

so \Be I 348/ tasmiá¹ƒ buddhuppÄ• de vassasatasahassaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato para
uá¸·Ä• rÄ• ni puÃ±Ã±akammÄ• ni upacinitvÄ• devamanussesu saá¹ƒsaranto kassapabhag
viÃ±Ã±utaá¹ƒ patvÄ• ekassa therassa piá¹‡á¸• Ä• ya carato pattaggahaá¹‡atthaá¹ƒ uttaras
pÅ«jaá¹ƒ akÄ• si. puna sagge nibbattitvÄ• tato cuto bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• aá¹-á¹-h
bhojetvÄ• attano maá¹…galuyyÄ• ne aá¹-á¹-ha paá¹‡á¹‡asÄ• lÄ• yo kÄ• retvÄ• tesaá¹ƒ ni
sabbaratanamayapÄ«á¹-he ceva maá¹‡iÄ• dhÄ• rake ca paá¹-iyÄ• detvÄ• dasavassasahas
etÄ• ni pÄ• kaá¹-Ä• ni.

kappasatasahassaá¹ƒ pana tattha tattha bhave puÃ±Ã±Ä• ni upacinanto amhÄ• kaá¹ƒ bodh
tusitapure nibbattitvÄ• tato cuto amitodanasakkassa gehe nibbattitvÄ• sabbe Ã±Ä• take Ä•
__Ä• nando_tveva nÄ• maá¹ƒ labhi. so anukkamena vayappatto katÄ• bhinikkhamane sam
pavattitavaradhammacakke paá¹-hamaá¹ƒ kapilavatthuá¹ƒ gantvÄ• tato nikkhamante bhaga
parivÄ• ratthaá¹ƒ pabbajituá¹ƒ nikkhamantehi bhaddiyÄ• dÄ«hi saddhiá¹ƒ nikkhamitvÄ• bha

pabbajitvÄ• Ä• yasmato puá¹‡á¹‡assa mantÄ• á¹‡iputtassa santike dhammakathaá¹ƒ sutvÄ
patiá¹-á¹-hahi.

tena ca samayena bhagavato paá¹-hamabodhiyaá¹ƒ vÄ«sativassÄ• ni anibaddhÄ• upaá¹-á
nÄ• gasamÄ• lo pattacÄ«varaá¹ƒ gahetvÄ• vicarati, ekadÄ• nÄ• gito, ekadÄ• upavÄ• no,
cundo samaá¹‡uddeso, ekadÄ• sÄ• gato, ekadÄ• meghiyo, te yebhuyyena satthu cittaá¹ƒ
athekadivasaá¹ƒ bhagavÄ• gandhakuá¹-ipariveá¹‡e paÃ±Ã±attavarabuddhÄ• sane \Ee 308
nisinno bhikkhÅ« Ä• mantesi --- ``ahaá¹ƒ, bhikkhave, idÄ• ni mahallako ekacce bhikkhÅ« `in
gacchÄ• mÄ«â€™ ti vutte aÃ±Ã±ena maggena gacchanti, ekacce mayhaá¹ƒ pattacÄ«varaá
mayhaá¹ƒ nibaddhupaá¹-á¹-hÄ• kaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ vijÄ• nathÄ• â€™â€™ ti. taá¹ƒ su
dhammasaá¹ƒvego udapÄ• di. athÄ• yasmÄ• sÄ• riputto uá¹-á¹-hÄ• ya bhagavantaá¹ƒ van
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ bhagavÄ• paá¹-ikkhipi. etenupÄ• yena mal
katvÄ• sabbe mahÄ• sÄ• vakÄ• ``ahaá¹ƒ upaá¹-á¹-hahissÄ• mi \Be I 349/, ahaá¹ƒ upaá¹-á
uá¹-á¹-hahiá¹ƒsu á¹-hapetvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ. tepi bhagavÄ• paá¹-ikkhipi.

Ä• nando \Ne I 319/ pana tuá¹‡hÄ«yeva nisÄ«di. atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu --- ``Ä• v
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti. ``yÄ• citvÄ• laddhupaá¹-á¹-hÄ• na
sace ruccati, satthÄ• sayameva vakkhatÄ«â€™â€™ ti. atha bhagavÄ• --- ``na, bhikkhave,
ussÄ• hetabbo, sayameva jÄ• nitvÄ• maá¹ƒ upaá¹-á¹-hahissatÄ«â€™â€™ ti Ä• ha. tato bh
Ä• nanda, satthÄ• raá¹ƒ upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti Ä• haá¹ƒs
me, bhante, bhagavÄ• attanÄ• laddhaá¹ƒ paá¹‡Ä«taá¹ƒ cÄ«varaá¹ƒ na dassati, paá¹‡Ä«ta
dassati, ekagandhakuá¹-iyaá¹ƒ vasituá¹ƒ na dassati, nimantanaá¹ƒ gahetvÄ• na gamissati,
bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti Ä• ha. ``ettake guá¹‡e labhato satthu up
bhÄ• roâ€™â€™ ti upavÄ• damocanatthaá¹ƒ ime cattÄ• ro paá¹-ikkhepÄ• , ``sace, bhante,
nimantanaá¹ƒ gamissati, sacÄ• haá¹ƒ desantarato Ä• gatÄ• gate tÄ• vadeva dassetuá¹ƒ lab
uppajjati, tÄ• vadeva bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchituá¹ƒ labhÄ• mi, sace bhag
dhammaá¹ƒ puna mayhaá¹ƒ byÄ• karissasi, evÄ• haá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ•
santike anuggahaá¹ƒ na labhatÄ«â€™â€™ ti upavÄ• damocanatthaÃ±ceva
dhammabhaá¹‡á¸• Ä• gÄ• rikabhÄ• vaparipÅ«raá¹‡atthaÃ±ca imÄ• catasso yÄ• canÄ• ti in
nibaddhupaá¹-á¹-hÄ• ko ahosi. tasseva á¹-hÄ• nantarassa atthÄ• ya kappasatasahassaá¹ƒ
phalaá¹ƒ pÄ• puá¹‡i.

so upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ laddhadivasato paá¹-á¹-hÄ• ya dasabalaá¹ƒ duvidhena
dantakaá¹-á¹-hena hatthapÄ• daparikammena piá¹-á¹-hiparikammena gandhakuá¹-ipariveá¹
evamÄ• dÄ«hi kiccehi upaá¹-á¹-hahanto --- ``imÄ• ya nÄ• ma velÄ• ya satthu idaá¹ƒ nÄ• ma
idaá¹ƒ nÄ• ma kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti divasabhÄ• gaá¹ƒ santikÄ• vacaro hutvÄ•
daá¹‡á¸• adÄ«pikaá¹ƒ gahetvÄ• gandhakuá¹-ipariveá¹‡aá¹ƒ navavÄ• re anupariyÄ• yati \Ee
paá¹-ivacanadÄ• nÄ• ya, thinamiddhavinodanatthaá¹ƒ. atha naá¹ƒ satthÄ• jetavane ariyaga

anekapariyÄ• yena pasaá¹ƒsitvÄ• bahussutÄ• naá¹ƒ satimantÄ• naá¹ƒ gatimantÄ• naá¹ƒ d
upaá¹-á¹-hÄ• kÄ• naÃ±ca bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi.

evaá¹ƒ \Be I 350/ satthÄ• rÄ• paÃ±casu á¹-hÄ• nesu etadagge á¹-hapito catÅ«hi acchariya
samannÄ• gato satthu dhammakosÄ• rakkho ayaá¹ƒ mahÄ• thero sekhova samÄ• no satth
vuttanayena bhikkhÅ«hi samuttejito devatÄ• ya ca saá¹ƒvejito ``sveyeva ca dÄ• ni dhamma
kho pana metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• yaá¹ƒ sekho sakaraá¹‡Ä«yo asekhehi therehi saddhi
sannipÄ• taá¹ƒ gantuâ€™â€™ nti saÃ±jÄ• tussÄ• ho vipassanaá¹ƒ paá¹-á¹-hapetvÄ• bahu
kammaá¹ƒ karonto caá¹…kame vÄ«riyasamataá¹ƒ alabhitvÄ• tato vihÄ• raá¹ƒ pavisitvÄ• s
sayitukÄ• mo \Ne I 320/ kÄ• yaá¹ƒ Ä• vaá¹-á¹-esi. apattaÃ±ca sÄ«saá¹ƒ bimbohanaá¹ƒ, pÄ•
muttamattÄ• , ekasmiá¹ƒ antare anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucci, chaá¸·abhiÃ±Ã±

<644> evaá¹ƒ chaá¸·abhiÃ±Ã±Ä• diguá¹‡apaá¹-imaá¹‡á¸• ito upaá¹-á¹-hÄ• kÄ• diguá¹‡ehi
attano pubbakammaá¹ƒ saritvÄ• somanassavasena pubbacaritÄ• padÄ• naá¹ƒ dassento _
nikkhammÄ• _tiÄ• dimÄ• ha. tattha __Ä• rÄ• madvÄ• rÄ• _ti sabbasattÄ• naá¹ƒ dhammade
nikkhamitvÄ• bahidvÄ• rasamÄ«pe katamaá¹‡á¸• apamajjhe supaÃ±Ã±attavarabuddhÄ• sa
__mahÄ• muni_ sammÄ• sambuddho. __vassanto amataá¹ƒ vuá¹-á¹-hi_nti dhammadesanÄ
dhammavassaá¹ƒ vassanto. __nibbÄ• pesi mahÄ• jana_nti mahÄ• janassa cittasantÄ• naga
vÅ«pasamesi, mahÄ• janaá¹ƒ nibbÄ• nÄ• matapÄ• nena santiá¹ƒ sÄ«tibhÄ• vaá¹ƒ pÄ• pes

<645> __satasahassaá¹ƒ te dhÄ«rÄ• _ti parivÄ• rasampattiá¹ƒ dassento Ä• ha. chahi abhi
iddhividhÄ• diÃ±Ä• á¹‡akoá¹-á¹-hÄ• sehi samannÄ• gatÄ• anekasatasahassacakkavÄ• á¸·
samatthÄ• hi iddhÄ«hi samannÄ• gatattÄ• __mahiddhikÄ• _te dhÄ«rÄ• satasahassakhÄ«
anapÄ• yinÄ«_ti katthaci anapagatÄ• chÄ• yÄ• iva taá¹ƒ sambuddhaá¹ƒ padumuttaraá¹ƒ b
parivÄ• retvÄ• dhammaá¹ƒ suá¹‡antÄ«ti attho.

<646> __hatthikkhandhagato Ä• si_nti tadÄ• bhagavato dhammadesanÄ• samaye ahaá¹ƒ
__Ä• siá¹ƒ_ ahosinti attho. __setacchattaá¹ƒ_ \Ee 310/ __varuttama_nti patthetabbaá¹ƒ utta
mama matthake dhÄ• rayanto hatthipiá¹-á¹-he \Be I 351/ nisinnoti sambandho. __sucÄ• rurÄ
sundaraá¹ƒ cÄ• ruá¹ƒ manohararÅ«pavantaá¹ƒ dhammaá¹ƒ desiyamÄ• naá¹ƒ sambuddhaá
santuá¹-á¹-hi somanassaá¹ƒ __udapajjatha_ uppajjatÄ«ti attho.

<647> __oruyha hatthikkhandhamhÄ• _ti taá¹ƒ bhagavantaá¹ƒ nisinnaá¹ƒ disvÄ• hatthipiá
orohitvÄ• __narÄ• sabhaá¹ƒ_ naravasabhaá¹ƒ __upagacchiá¹ƒ_ samÄ«paá¹ƒ gatoti attho.
ratanabhÅ«sitaá¹ƒ me mayhaá¹ƒ chattaá¹ƒ buddhaseá¹-á¹-hassa matthake dhÄ• rayinti sam

<648> __mama saá¹…kappamaÃ±Ã±Ä• yÄ• _ti mayhaá¹ƒ pasÄ• dena uppannaá¹ƒ saá¹…
mahantabhÅ«to so padumuttaro bhagavÄ• . __taá¹ƒ kathaá¹ƒ á¹-hapayitvÄ• nÄ• _ti taá¹ƒ a

dhammakathaá¹ƒ á¹-hapetvÄ• mama byÄ• karaá¹‡atthÄ• ya imÄ• gÄ• thÄ• __abhÄ• sath

<649> kathanti \Ne I 321/ ce? __yo so_tiÄ• dimÄ• ha. soá¹‡á¹‡Ä• laá¹…kÄ• rabhÅ«sitaá¹ƒ
rÄ• jakumÄ• ro me matthake dhÄ• resÄ«ti sambandho. __tamahaá¹ƒ kittayissÄ• mÄ«_ti taá
kittayissÄ• mi pÄ• kaá¹-aá¹ƒ karissÄ• mi. __suá¹‡otha mama bhÄ• sato_ti bhÄ• santassa m
ohitasotÄ• manasi karothÄ• ti attho.

<650> __ito gantvÄ• ayaá¹ƒ poso_ti ayaá¹ƒ rÄ• jakumÄ• ro ito manussalokato cuto tusitaá
__Ä• vasissati_ tattha viharissati. tattha accharÄ• hi purakkhato parivÄ• rito tusitabhavanas
anubhossatÄ«ti sambandho.

<651> __catuttiá¹ƒsakkhattu_nti tusitabhavanato cavitvÄ• tÄ• vatiá¹ƒsabhavane uppanno
devindo devarajjaá¹ƒ karissatÄ«ti sambandho. __balÄ• dhipo aá¹-á¹-hasata_nti tÄ• vatiá¹ƒs
manussaloke uppanno __balÄ• dhipo_ caturaá¹…giniyÄ• senÄ• ya __adhipo_ padhÄ• no a
padesarÄ• jÄ• hutvÄ• __vasudhaá¹ƒ_ anekaratanavaraá¹ƒ pathaviá¹ƒ __Ä• vasissati_ put
attho.

<652> __aá¹-á¹-hapaÃ±Ã±Ä• sakkhattu_nti aá¹-á¹-hapaÃ±Ã±Ä• sajÄ• tÄ«su cakkavattÄ« r
__mahiyÄ• _ sakalajambudÄ«papathaviyÄ• __vipulaá¹ƒ_ asaá¹…khyeyyaá¹ƒ padesarajjaá

<654> __sakyÄ• naá¹ƒ_ \Be I 352/ __kulaketussÄ• _ti sakyarÄ• jÅ«naá¹ƒ kulassa dhajabh
bhavissatÄ«ti attho.

<655> __Ä• tÄ• pÄ«_ti vÄ«riyavÄ• . __nipako_ti nepakkasaá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya
bahussutabhÄ• vesu piá¹-akattayadhÄ• raá¹‡esu __kovido_ \Ee 311/ cheko. __nivÄ• tavutti
__athaddho_ kÄ• yapÄ• gabbiyÄ• dithaddhabhÄ• vavirahito __sabbapÄ• á¹-hÄ«_ sakalapiá
sambandho.

<656> __padhÄ• napahitatto so_ti so Ä• nandatthero vÄ«riyakaraá¹‡Ä• ya pesitacitto. __u
rÄ• gÅ«padhidosÅ«padhimohÅ«padhÄ«hi virahito, sotÄ• pattimaggena pahÄ• tabbakilesÄ•
santakÄ• yacitto.

<657> __santi Ä• raÃ±Ã±akÄ• _ti araÃ±Ã±e bhavÄ• mahÄ• vane jÄ• tÄ• . __saá¹-á¹-hihÄ•
hÄ• yanabalÄ• \Ne I 322/. __tidhÄ• pabhinnÄ• _ti akkhikaá¹‡á¹‡akosasaá¹…khÄ• tehi tÄ«
__mÄ• taá¹…gÄ• _ti mÄ• taá¹…gahatthikule jÄ• tÄ• . __Ä«sÄ• dantÄ• _ti rathÄ«sÄ• sadisa
rÄ• javÄ• hanÄ• . kuÃ±jarasaá¹…khÄ• tÄ• nÄ• gÄ• hatthirÄ• jÄ• no santi saá¹ƒvijjanti yath
satasahassasaá¹…khyÄ• khÄ«á¹‡Ä• savasaá¹…khÄ• tÄ• paá¹‡á¸• itÄ• mahiddhikÄ• ara
arahantanÄ• gÄ• buddhanÄ• garÄ• jassa. __na honti paá¹‡idhimhi te_ti te paá¹‡idhimhi tÄ

sabbe te bhayabhÄ«tÄ• sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asamatthÄ• ti attho. sesaá¹ƒ vu
uttÄ• natthamevÄ• ti.

Ä• nandattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

ettÄ• vatÄ• paá¹-hamÄ• buddhavaggavaá¹‡á¹‡anÄ• samattÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

apadÄ• na-aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

therÄ• padÄ• naá¹ƒ

2. sÄ«hÄ• saniyavaggo

1. sÄ«hÄ• sanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Be II 1/ \Ne II 1/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato sÄ«hÄ• sanadÄ
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto siddh
vibhavasampanne saddhÄ• sampanne ekasmiá¹ƒ kule nibbatto, dharamÄ• ne bhagavati de
bhagavati uppannattÄ• viÃ±Ã±utaá¹ƒ patto bhagavato sÄ• rÄ«rikacetiyaá¹ƒ disvÄ• ``aho m
dharamÄ• ne kÄ• le asampattoâ€™â€™ ti cintetvÄ• cetiye cittaá¹ƒ pasÄ• detvÄ• somanas
devatÄ• nimmitasadisaá¹ƒ dhammÄ• sane sÄ«hÄ• sanaá¹ƒ kÄ• retvÄ• jÄ«vamÄ• nakabud
tassupari gehampi dibbavimÄ• namiva kÄ• resi, pÄ• daá¹-á¹-hapanapÄ• dapÄ«á¹-hampi kÄ
dÄ«padhÅ«papupphagandhÄ• dÄ«hi anekavidhaá¹ƒ pÅ«jaá¹ƒ katvÄ• tato cuto devaloke ni
aparÄ• paraá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• manussesu cakkavattisampattiá¹ƒ \Be II 2/
anubhavitvÄ• saá¹…khyÄ• tikkantaá¹ƒ padesarajjasampattiÃ±ca anubhavitvÄ• kassapass
pabbajitvÄ• samaá¹‡adhammaá¹ƒ katvÄ• etthantare devamanussesu saá¹ƒsaranto \Ee 31
ekasmiá¹ƒ vibhavasampanne kule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthu dhammadesanaá
paá¹-iladdhasaddho pabbajitvÄ• laddhÅ«pasampado kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gha
arahattaá¹ƒ pÄ• puá¹‡i.

<1> evaá¹ƒ pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassaá¹ƒ uppÄ• det
pakÄ• sento __nibbute lokanÄ• thamhÄ«_tiÄ• dimÄ• ha. tattha lokassa nÄ• tho padhÄ• not
lokattayasÄ• mÄ«ti attho. lokanÄ• the siddhatthamhi nibbuteti sambandho. __vitthÄ• rite pÄ
piá¹-akattaye vitthÄ• rite patthaá¹-e pÄ• kaá¹-eti attho. __bÄ• hujaÃ±Ã±amhi sÄ• sane_ti sik
buddhasÄ• sane anekasatasahassakoá¹-ikhÄ«á¹‡Ä• savasaá¹…khÄ• tehi bahujanehi Ã±Ä•

2-3__._ __pasannacitto sumano_ti tadÄ• ahaá¹ƒ buddhassa dharamÄ• nakÄ• le asampatto
cavitvÄ• manussalokaá¹ƒ upapanno tassa bhagavato sÄ• rÄ«rikadhÄ• tucetiyaá¹ƒ disvÄ•
saddhÄ• sampayuttamano sundaramano ``aho mamÄ• gamanaá¹ƒ svÄ• gamanaâ€™â€™
nibbÄ• nÄ• dhigamÄ• ya ekaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• l
bhagavantaá¹ƒ uddissa hiraÃ±Ã±asuvaá¹‡á¹‡aratanÄ• dÄ«hi alaá¹…karitvÄ• va sÄ«hÄ• sa
pÄ• daá¹-á¹-hapanatthÄ• ya pÄ• dapÄ«á¹-haÃ±ca kÄ• resi. sÄ«hÄ• sanassa atemanatthÄ•
tena vuttaá¹ƒ --- __ ``sÄ«hÄ• sanamakÄ• sahaá¹ƒ ... pe ... gharaá¹ƒ tattha akÄ• sahaâ€™â
cittappasÄ• denÄ• _ti dharamÄ• nassa viya bhagavato sÄ«hÄ• sanaá¹ƒ mayÄ• kataá¹ƒ, te
__tusitaá¹ƒ upapajjaha_nti tusitabhavane upapajjinti attho.

<4> __Ä• yÄ• mena catubbÄ«sÄ• _ti tatrupapannassa devabhÅ«tassa sato mayhaá¹ƒ suka
pÄ• tubhÅ«taá¹ƒ Ä• yÄ• mena uccato catubbÄ«sayojanaá¹ƒ __vitthÄ• rena_ tiriyato catudda
nibbattikkhaá¹‡eyeva __Ä• si_ ahosÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

<9> __catunnavute_ \Be II 3/ \Ne II 3/ __ito kappe_ti ito kappato catunavute kappe yaá¹ƒ ka
akÄ• siá¹ƒ, tadÄ• tato paá¹-á¹-hÄ• ya puÃ±Ã±abalena kaÃ±ci duggatiá¹ƒ nÄ• bhijÄ• nÄ• m
duggatÄ«ti attho.

<10> __tesattatimhito kappe_ti ito kappato tesattatikappe. __indanÄ• mÄ• tayo janÄ• _ti in
cakkavattirÄ• jÄ• no ekasmiá¹ƒ kappe tÄ«su jÄ• tÄ«su indo nÄ• ma cakkavattÄ« rÄ• jÄ• ah
__dvesattatimhito_ \Ee 313/ __kappe_ti ito dvesattatikappe. sumananÄ• makÄ• tayo janÄ•
cakkavattirÄ• jÄ• no ahesuá¹ƒ.

<11> __samasattatito kappe_ti ito kappato anÅ«nÄ• dhike sattatime kappe __varuá¹‡anÄ•
cakkavattÄ«ti evaá¹ƒnÄ• makÄ• tayo __cakkavattirÄ• jÄ• no_ cakkaratanasampannÄ• cat
attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

sÄ«hÄ• sanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. ekatthambhikattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato ekatthambhadÄ• yakatherassa apadÄ

katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
vanakammiko hutvÄ• ekasmiá¹ƒ vibhavasampanne kule nibbatto. tasmiá¹ƒ samaye sabbe
ekacchandÄ• ``bhagavato upaá¹-á¹-hÄ• nasÄ• laá¹ƒ karomÄ• â€™â€™ ti dabbasambhÄ•
upÄ• sakaá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ ekaá¹ƒ thambhaá¹ƒ dethÄ• â€™â€™ ti yÄ• ciá¹ƒsu. s
``tumhe mÄ• cintayitthÄ• â€™â€™ ti te sabbe uyyojetvÄ• ekaá¹ƒ sÄ• ramayaá¹ƒ thambha
tesaá¹ƒyeva adÄ• si. so teneva somanassajÄ• to tadeva mÅ«laá¹ƒ katvÄ• aÃ±Ã±Ä• ni dÄ•
tato cuto devaloke nibbatto aparÄ• paraá¹ƒ chasu kÄ• mÄ• vacaresu dibbasampattiyo anub
aggacakkavattisampattiá¹ƒ anekavÄ• raá¹ƒ anubhavitvÄ• asaá¹…khyeyyaá¹ƒ padesarajjas
imasmiá¹ƒ buddhuppÄ• de saddhÄ• sampanne ekasmiá¹ƒ \Be II 4/ kule nibbatto mÄ• tÄ• pi
santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• laddhÅ«pasampado kammaá
manasikaronto nacirasseva arahÄ• ahosi.

<13> so \Ne II 4/ evaá¹ƒ pattaarahatto attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to p
pakÄ• sento __siddhatthassÄ• _tiÄ• dimÄ• ha. tattha siddhatthassa __bhagavato_ bhagyas
sammÄ• sambuddhassa. __mahÄ• pÅ«gagaá¹‡o_ti mahÄ• upÄ• sakasamÅ«ho __ahu_ ah
te buddha_nti ``buddhaá¹ƒ saraá¹‡aâ€™â€™ nti gatÄ• bhajiá¹ƒsu jÄ• niá¹ƒsu vÄ• te upÄ•
saddahanti_ buddhaguá¹‡aá¹ƒ attano cittasantÄ• ne á¹-hapentÄ«ti attho.

<14> __sabbe saá¹…gamma mantetvÄ• _ti sabbe samÄ• gamma sannipatitvÄ• mantetvÄ
ekacchandÄ• hutvÄ• __mÄ• á¸·aá¹ƒ_ upaá¹-á¹-hÄ• nasÄ• laá¹ƒ satthuno atthÄ• ya __kub
dabbasambhÄ• resu ekatthambhaá¹ƒ alabhantÄ• __brahÄ• vane_ mahÄ• vane vicinantÄ«

<15> __tehaá¹ƒ_ \Ee 314/ __araÃ±Ã±e disvÄ• nÄ• _ti ahaá¹ƒ te upÄ• sake araÃ±Ã±e disv
__upagamma_ samÄ«paá¹ƒ gantvÄ• __aÃ±jaliá¹ƒ paggahetvÄ• na_ dasaá¹…gulisamodhÄ
ahaá¹ƒ __gaá¹‡aá¹ƒ_ upÄ• sakasamÅ«haá¹ƒ ``tumhe imaá¹ƒ vanaá¹ƒ kimatthaá¹ƒ Ä• gatat
tasmiá¹ƒ kÄ• le paripucchinti sambandho.

<16> __te_ sÄ«lavanto upÄ• sakÄ• __me_ mayÄ• puá¹-á¹-hÄ• ``mÄ• á¸·aá¹ƒ mayaá¹ƒ k
amhehi na labbhatÄ«â€™â€™ ti __viyÄ• kaá¹ƒsu_ visesena kathayiá¹ƒsÅ«ti sambandho.

<17> __mamaá¹ƒ_ mayhaá¹ƒ ekatthambhaá¹ƒ detha, ahaá¹ƒ taá¹ƒ dassÄ• mi satthuno sar
Ä• harissÄ• mi, __te_ bhavanto thambhaharaá¹‡e __appossukkÄ• _ ussÄ• harahitÄ• bhav

<24> __yaá¹ƒ yaá¹ƒ yonupapajjÄ• mÄ«_ti yaá¹ƒ yaá¹ƒ yoniá¹ƒ devattaá¹ƒ atha mÄ• nusaá
bhummatthe vÄ• upayogavacanaá¹ƒ, yasmiá¹ƒ yasmiá¹ƒ devaloke vÄ• manussaloke vÄ• t
uttÄ• natthamevÄ• ti.

ekatthambhikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. nandattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarassa_ \Be II 5/ \Ne II 5/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato nandatthera
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le haá¹ƒsavatÄ«nagare ekasmiá¹ƒ kule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto bh
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ indriyesu guttadvÄ• rÄ• naá¹ƒ aggaá¹-á¹-hÄ• n
sayaá¹ƒ taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthento bhagavato bhikkhusaá¹…ghassa ca pÅ«jÄ• sak
pavattetvÄ• ``ahaá¹ƒ, bhante, anÄ• gate tumhÄ• disassa buddhassa evarÅ«po sÄ• vako b
paá¹‡idhÄ• naá¹ƒ akÄ• si.

so tato paá¹-á¹-hÄ• ya devamanussesu saá¹ƒsaranto atthadassissa bhagavato kÄ• le dha
mahanto kacchapo hutvÄ• nibbatto ekadivasaá¹ƒ satthÄ• raá¹ƒ nadiá¹ƒ tarituá¹ƒ tÄ«re á¹-
bhagavantaá¹ƒ tÄ• retukÄ• mo satthu pÄ• damÅ«le nipajji. satthÄ• tassa ajjhÄ• sayaá¹ƒ Ã±
abhiruhi. so haá¹-á¹-hatuá¹-á¹-ho vegena sotaá¹ƒ chindanto sÄ«ghataraá¹ƒ paratÄ«raá¹ƒ pÄ
anumodanaá¹ƒ vadanto bhÄ• viniá¹ƒ sampattiá¹ƒ kathetvÄ• pakkÄ• mi.

so tena puÃ±Ã±akammena sugatÄ«suyeva saá¹ƒsaranto \Ee 315/ imasmiá¹ƒ buddhuppÄ•
suddhodanamahÄ• rÄ• jassa aggamahesiyÄ• mahÄ• pajÄ• patigotamiyÄ• kucchimhi nibb
Ã±Ä• tisaá¹…ghaá¹ƒ nandayanto jÄ• toti __ ``nandoâ€™â€™ _tveva nÄ• maá¹ƒ akaá¹ƒsu.
pavattitavaradhammacakko lokÄ• nuggahaá¹ƒ karonto anukkamena kapilavatthuá¹ƒ gantvÄ
pokkharavassaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• vessantarajÄ• takaá¹ƒ (J II 22.1655 Ä• dayo)
piá¹‡á¸• Ä• ya paviá¹-á¹-ho ``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™ ti (Dhp 168) gÄ• thÄ• y
patiá¹-á¹-hÄ• petvÄ• nivesanaá¹ƒ gantvÄ• ``dhammaÃ±care sucaritaâ€™â€™ nti (Dhp 16
mahÄ• pajÄ• patiá¹ƒ sotÄ• pattiphale rÄ• jÄ• naá¹ƒ sakadÄ• gÄ• miphale patiá¹-á¹-hÄ• pet
nandakumÄ• rassa abhisekagehapavesanaÄ• vÄ• hamaá¹…galesu vattamÄ• nesu piá¹‡á¸•
nandakumÄ• rassa hatthe pattaá¹ƒ datvÄ• maá¹…galaá¹ƒ vatvÄ• tassa hatthato pattaá¹ƒ
gato \Be II 6/, taá¹ƒ pattahatthaá¹ƒ vihÄ• raá¹ƒ Ä• gataá¹ƒ anicchamÄ• naá¹ƒyeva pabbÄ• j
tathÄ• pabbÄ• jitattÄ• yeva anabhiratiyÄ• pÄ«á¸·itaá¹ƒ Ã±atvÄ• upÄ• yena tassa taá¹ƒ an
yoniso paá¹-isaá¹…khÄ• ya vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• p
bhagavantaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- ``yaá¹ƒ me, bhante, bhagavÄ• pÄ• á¹-ib
accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya \Ne II 6/ kakuá¹-apÄ• dÄ• naá¹ƒ, muÃ±cÄ• mahaá
etasmÄ• paá¹-issavÄ• â€™â€™ ti. bhagavÄ• pi ``yadeva te, nanda, anupÄ• dÄ• ya Ä• sav
tadÄ• haá¹ƒ mutto etasmÄ• paá¹-issavÄ• â€™â€™ ti Ä• ha. athassa bhagavÄ• savisesaá
Ã±atvÄ• taá¹ƒ guá¹‡aá¹ƒ vibhÄ• vento ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ b
guttadvÄ• rÄ• naá¹ƒ yadidaá¹ƒ nandoâ€™â€™ ti (AN a I 219, 230) indriyesu guttadvÄ• rab
á¹-hapesi. thero hi ``indriyÄ• saá¹ƒvaraá¹ƒ nissÄ• ya imaá¹ƒ vippakÄ• raá¹ƒ patto, tamahaá
niggaá¹‡hissÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to balavahirottappo tattha ca katÄ• dhikÄ• ratt

ukkaá¹ƒsapÄ• ramiá¹ƒ agamÄ• si.

<27> evaá¹ƒ so etadaggaá¹-á¹-hÄ• naá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• soman
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __padumuttarassa bhagavato_tiÄ• dimÄ• ha. __vat
khomaraá¹-á¹-he jÄ• taá¹ƒ vatthaá¹ƒ bhagavati cittappasÄ• dena gÄ• ravabahumÄ• nena m
khomavatthaá¹ƒ dinnanti attho. __sayambhussÄ• _ti \Ee 316/ sayameva bhÅ«tassa jÄ• tass
nibbattassa. __mahesino_ti mahante sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adas
mahesi, tassa mahesino sayambhussa cÄ«varatthÄ• ya khomavatthaá¹ƒ mayÄ• dinnanti sa

<28> __taá¹ƒ me buddho viyÄ• kÄ• sÄ«_ti ettha __ta_nti sÄ• myatthe upayogavacanaá¹ƒ,
dÄ• naphalaá¹ƒ visesena akÄ• si kathesi buddhoti attho. __jalajuttamanÄ• mako_ti padumu
``jalaruttamanÄ• yakoâ€™â€™ tipi pÄ• á¹-ho, tassa jalamÄ• nÄ• naá¹ƒ devabrahmÄ• naá¹
attho. __iminÄ• vatthadÄ• nenÄ• _ti iminÄ• vatthadÄ• nassa nissandena tvaá¹ƒ anÄ• gate
suvaá¹‡á¹‡avaá¹‡á¹‡o bhavissasi.

<29> __dve_ \Be II 7/ __sampattiá¹ƒ anubhotvÄ• _ti dibbamanussasaá¹…khÄ• tÄ• dve sa
__kusalamÅ«lehi codito_ti kusalÄ• vayavehi kusalakoá¹-á¹-hÄ• sehi codito pesito, ``tvaá¹ƒ i
satthu kulaá¹ƒ pasavÄ• hÄ«â€™â€™ ti pesito viyÄ• ti attho. ``gotamassa bhagavato kaniá¹-
bhavissasÄ«â€™â€™ ti byÄ• kÄ• sÄ«ti sambandho.

<30> __rÄ• garatto sukhasÄ«lo_ti kilesakÄ• mehi ratto allÄ«no kÄ• yasukhacittasukhÄ• nu
gedhamÄ• yuto_ti vatthukÄ• mesu gedhasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya Ä• yuto yojitoti atth
tadÄ• tva_nti yasmÄ• kÄ• mesu gedhito, __tadÄ• _ tasmÄ• \Ne II 7/ tvaá¹ƒ attano bhÄ• tu
pabbajjÄ• ya uyyojito tassa santike pabbajissasÄ«ti sambandho.

<31> __pabbajitvÄ• na tvaá¹ƒ tatthÄ• _ti tasmiá¹ƒ gotamassa bhagavato sÄ• sane tvaá¹ƒ p
__kusalamÅ«lena_ mÅ«labhÅ«tena puÃ±Ã±asambhÄ• rena __codito_ bhÄ• vanÄ• yaá¹ƒ n
__pariÃ±Ã±Ä• ya_ jÄ• nitvÄ• pajahitvÄ• anÄ• mayo niddukkho __nibbÄ• yissasi_ adassan
apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gamissasÄ«ti attho.

<32> __satakappasahassamhÄ«_ti ito kappato pubbe satakappÄ• dhike sahassame kappa
cakkavattirÄ• jÄ• no ahesunti attho. __saá¹-á¹-hi kappasahassÄ• nÄ«_ti kappasahassÄ• ni
heá¹-á¹-hÄ• ekasmiá¹ƒ kappe cattÄ• ro janÄ• upaceá¸·Ä• nÄ• ma cakkavattirÄ• jÄ• no ca
attho.

<33> __paÃ±cakappasahassamhÄ«_ti paÃ±cakappÄ• dhike sahassame kappamhi ceá¸·Ä•
cakkavattirÄ• jÄ• no sattahi ratanehi sampannÄ• samaá¹…gÄ«bhÅ«tÄ•
jambudÄ«paaparagoyÄ• nauttarakurupubbavidehadÄ«pasaá¹…khÄ• te \Ee 317/ __catudÄ«

ahesunti attho. sesaá¹ƒ vuttanayamevÄ• ti.

nandattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. cÅ«á¸·apanthakattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro_ \Be II 8/ __nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato cÅ«á¸·apanthakattheras
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le yadettha aá¹-á¹-huppattivasena vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakanipÄ• te ma
(Th 510 Ä• dayo) vuttameva. ayaá¹ƒ pana viseso --- mahÄ• panthakatthero arahattaá¹ƒ pat
phalasamÄ• pattisukhena vÄ«tinÄ• mento cintesi --- ``kathaá¹ƒ nu kho sakkÄ• cÅ«á¸·apant
patiá¹-á¹-hÄ• petuâ€™â€™ nti. so attano ayyakaá¹ƒ dhanaseá¹-á¹-hiá¹ƒ upasaá¹…kamitvÄ•
mahÄ• seá¹-á¹-hi \Ne II 8/, anujÄ• nÄ• tha, ahaá¹ƒ cÅ«á¸·apanthakaá¹ƒ pabbÄ• jeyyaâ€™â
bhanteâ€™â€™ ti. thero taá¹ƒ pabbÄ• jesi. so dasasu sÄ«lesu patiá¹-á¹-hito bhÄ• tu santike

``padumaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ, pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ, tapantamÄ• diccamivantalikkheâ€™â€™ ti || (SN

gÄ• thaá¹ƒ uggaá¹‡hanto catÅ«hi mÄ• sehi uggahetuá¹ƒ nÄ• sakkhi, gahitampi hadaye na t
mahÄ• panthako, ``cÅ«á¸·apanthaka, tvaá¹ƒ imasmiá¹ƒ sÄ• sane abhabbo, catÅ«hi mÄ• se
na sakkosi, pabbajitakiccaá¹ƒ pana tvaá¹ƒ kathaá¹ƒ matthakaá¹ƒ pÄ• pessasi, nikkhama ito
paá¹‡Ä• miko dvÄ• rakoá¹-á¹-hakasamÄ«pe rodamÄ• no aá¹-á¹-hÄ• si.

tena ca samayena satthÄ• jÄ«vakambavane viharati. atha jÄ«vako purisaá¹ƒ pesesi --- ``g
bhikkhusatehi saddhiá¹ƒ satthÄ• raá¹ƒ nimantehÄ«â€™â€™ ti. tena ca samayena Ä• yasm
bhattuddesako hoti. so ``paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ bhikkhaá¹ƒ paá¹-icchathÄ• â€™
``cÅ«á¸·apanthakaá¹ƒ á¹-hapetvÄ• sesÄ• naá¹ƒ paá¹-icchÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ s
bhiyyosomattÄ• ya domanassappatto ahosi. satthÄ• tassa cittakkhedaá¹ƒ Ã±atvÄ• ``cÅ«á¸
upÄ• yena bujjhissatÄ«â€™â€™ ti \Ee 318/ tassa avidÅ«raá¹-á¹-hÄ• ne attÄ• naá¹ƒ dassetv
rodasÄ«â€™â€™ ti pucchi. ``bhÄ• tÄ• maá¹ƒ, bhante, paá¹‡Ä• metÄ«â€™â€™ ti Ä• ha. ``
sÄ• sane \Be II 9/ tuyhaá¹ƒ pabbajjÄ• , ehi imaá¹ƒ gahetvÄ• `rajoharaá¹‡aá¹ƒ, rajoharaá¹‡a
karohÄ«â€™â€™ ti iddhiyÄ• suddhaá¹ƒ coá¸·akkhaá¹‡á¸• aá¹ƒ abhisaá¹…kharitvÄ• adÄ•
coá¸·akkhaá¹‡á¸• aá¹ƒ ``rajoharaá¹‡aá¹ƒ, rajoharaá¹‡aâ€™â€™ nti hatthena parimajjanto n
parimajjantassa kiliá¹-á¹-hadhÄ• tukaá¹ƒ jÄ• taá¹ƒ, puna parimajjantassa ukkhaliparipuÃ±ch
so Ã±Ä• á¹‡aparipÄ• kattÄ• evaá¹ƒ cintesi --- ``idaá¹ƒ coá¸·akkhaá¹‡á¸• aá¹ƒ pakatiyÄ• pa
upÄ• diá¹‡á¹‡akasarÄ«raá¹ƒ nissÄ• ya kiliá¹-á¹-haá¹ƒ aÃ±Ã±athÄ• jÄ• taá¹ƒ, tasmÄ• anicc
cittampÄ«â€™â€™ ti khayavayaá¹ƒ paá¹-á¹-hapetvÄ• tasmiá¹ƒyeva nimitte jhÄ• nÄ• ni nib

katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. a
tepiá¹-akaá¹ƒ paÃ±cÄ• bhiÃ±Ã±Ä• ca Ä• gamiá¹ƒsu.

satthÄ• ekÅ«nehi paÃ±cabhikkhusatehi saddhiá¹ƒ gantvÄ• jÄ«vakassa nivesane paÃ±Ã±
cÅ«á¸·apanthako pana attano bhikkhÄ• ya appaá¹-icchitattÄ• eva na gato. jÄ«vako yÄ• gua
Ä• rabhi. satthÄ• hatthena pattaá¹ƒ pidahi. ``kasmÄ• , bhante, na gaá¹‡hathÄ• â€™â€™ ti
bhikkhu atthi, jÄ«vakÄ• â€™â€™ ti. so purisaá¹ƒ pesesi --- ``gaccha, bhaá¹‡e, vihÄ• re nisi
gahetvÄ• ehÄ«â€™â€™ ti. cÅ«á¸·apanthakattheropi rÅ«pena kiriyÄ• ya ca ekampi ekena a
nimminitvÄ• nisÄ«di. so puriso vihÄ• re bhikkhÅ«naá¹ƒ bahubhÄ• vaá¹ƒ disvÄ• gantvÄ• j
``imasmÄ• bhikkhusaá¹…ghÄ• vihÄ• re bhikkhusaá¹…gho bahutaro, pakkositabbaá¹ƒ ayy
jÄ«vako satthÄ• raá¹ƒ pucchi --- ``ko nÄ• mo, bhante, vihÄ• re nisinno bhikkhÅ«â€™â€™ ti
nÄ• ma, jÄ«vakÄ• â€™â€™ ti. ``gaccha, bhaá¹‡e, `cÅ«á¸·apanthako nÄ• ma kataroâ€™ ti
Ä• nehÄ«â€™â€™ ti. so vihÄ• raá¹ƒ gantvÄ• ``cÅ«á¸·apanthako nÄ• ma kataro, bhanteâ€
cÅ«á¸·apanthako, ahaá¹ƒ cÅ«á¸·apanthakoâ€™â€™ ti ekappahÄ• rena bhikkhusahassamp
taá¹ƒ pavattiá¹ƒ jÄ«vakassa Ä• rocesi jÄ«vako paá¹-ividdhasaccattÄ• ``iddhimÄ• maÃ±Ã±
Ã±atvÄ• ``gaccha, bhaá¹‡e, paá¹-hamaá¹ƒ kathentaá¹ƒ ayyameva `tumhe satthÄ• pakkos
cÄ«varakaá¹‡á¹‡e gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. so vihÄ• raá¹ƒ gantvÄ• tathÄ• akÄ• si
antaradhÄ• yiá¹ƒsu. so theraá¹ƒ gahetvÄ• agamÄ• si.

satthÄ• \Be II 10/ tasmiá¹ƒ khaá¹‡e yÄ• guÃ±ca khajjakÄ• dibhedaÃ±ca paá¹-iggaá¹‡hi. ka
Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ Ä• á¹‡Ä• pesi ``anumodanaá¹ƒ karohÄ«â€™â€™ ti. s
sineruá¹ƒ gahetvÄ• \Ee 319/ mahÄ• samuddaá¹ƒ manthento viya tepiá¹-akaá¹ƒ buddhavac
ajjhÄ• sayaá¹ƒ gaá¹‡hanto anumodanaá¹ƒ akÄ• si. dasabale bhattakiccaá¹ƒ katvÄ• vihÄ• r
kathÄ• udapÄ• di `aho buddhÄ• naá¹ƒ Ä• nubhÄ• vo, yatra hi nÄ• ma cattÄ• ro mÄ• se ek
asakkontampi lahukena khaá¹‡eneva evaá¹ƒ mahiddhikaá¹ƒ akaá¹ƒsÅ«â€™ ti, tathÄ• hi jÄ
bhagavÄ• `evaá¹ƒ cÅ«á¸·apanthakassa cittaá¹ƒ samÄ• hitaá¹ƒ, vÄ«thipaá¹-ipannÄ• vipass
yathÄ• nisinnoyeva attÄ• naá¹ƒ dassetvÄ• , `panthaka, nevÄ• yaá¹ƒ pilotikÄ• kiliá¹-á¹-hÄ•
pana aÃ±Ã±opi ariyassa vinaye saá¹ƒkileso rajoâ€™ ti dassento ---

``rÄ• go rajo na ca pana reá¹‡u vuccati, rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• bhikkhavo, viharanti te vigatarajassa sÄ• sane ||

``doso rajo ... pe ... vigatarajassa sÄ• sane ||

``moho \Ne II 10/ rajo ... pe ... vigatarajassa sÄ• saneâ€™â€™ ti || (Nidd I 209; Nidd II
udayamÄ• á¹‡avapucchÄ• niddesa 74) ---

imÄ• tisso gÄ• thÄ• yo abhÄ• si. gÄ• thÄ• pariyosÄ• ne cÅ«á¸·apanthako sahapaá¹-isambl
pÄ• puá¹‡Ä«ti. satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• Ä• gantvÄ• bu
vadetha, bhikkhaveâ€™â€™ ti pucchitvÄ• ``imaá¹ƒ nÄ• ma, bhanteâ€™â€™ ti vutte ``bhik
idÄ• ni mayhaá¹ƒ ovÄ• de á¹-hatvÄ• lokuttharadÄ• yajjaá¹ƒ laddhaá¹ƒ, pubbe pana lokiyad
nti vatvÄ• tehi yÄ• cito cÅ«á¸·aseá¹-á¹-hijÄ• takaá¹ƒ (J I 1.4) kathesi. aparabhÄ• ge naá¹ƒ s
ariyagaá¹‡aparivuto dhammÄ• sane nisinno manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminantÄ• naá
cetovivaá¹-á¹-akusalÄ• naÃ±ca aggaá¹-á¹-hÄ• ne á¹-hapesi.

<35> evaá¹ƒ so pattaetadaggaá¹-á¹-hÄ• no attano pubbakammaá¹ƒ saritvÄ• pÄ«tisomana
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. tattha p
vuttatthameva. __gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho_ \Be II 11/ __so_ti so padumuttaro nÄ• ma
mahatÄ• bhikkhusamÅ«hato vÅ«pakaá¹-á¹-ho visuá¹ƒ bhÅ«to vivekaá¹ƒ upagato. __tadÄ•
__himavante_ himÄ• layapabbatasamÄ«pe __vasi_ vÄ• saá¹ƒ kappesi, catÅ«hi iriyÄ• pathe

<36> __ahampi ... pe ... tadÄ• _ti yadÄ• so bhagavÄ• himavantaá¹ƒ upagantvÄ• vasi, tad
himavantasamÄ«pe kataassame __Ä• _ samantato kÄ• yacittapÄ«á¸·Ä• saá¹…khÄ• tÄ• pa
__assamo_ti laddhanÄ• me araÃ±Ã±Ä• vÄ• se vasÄ• mÄ«ti sambandho. __acirÄ• gataá¹ƒ
mahÄ• vÄ«riyavantaá¹ƒ __lokanÄ• yakaá¹ƒ_ padhÄ• naá¹ƒ taá¹ƒ bhagavantaá¹ƒ upesinti sa
upÄ• gaminti attho.

<37> __pupphacchattaá¹ƒ gahetvÄ• nÄ• _ti evaá¹ƒ upagacchanto ca padumuppalapupphÄ
pupphamayaá¹ƒ chattaá¹ƒ gahetvÄ• __narÄ• sabhaá¹ƒ_ narÄ• naá¹ƒ seá¹-á¹-haá¹ƒ bhagav
__upagacchiá¹ƒ_ samÄ«paá¹ƒ gatosmÄ«ti attho. __samÄ• dhiá¹ƒ samÄ• pajjanta_nti rÅ«pÄ
samÄ• pajjantaá¹ƒ appetvÄ• nisinnassa antarÄ• yaá¹ƒ ahaá¹ƒ akÄ• sinti sambandho.

<38> __ubho hatthehi paggayhÄ• _ti taá¹ƒ susajjitaá¹ƒ pupphacchattaá¹ƒ dvÄ«hi hatthehi u
II 11/ bhagavato adÄ• sinti sambandho. __paá¹-iggahesÄ«_ti taá¹ƒ mayÄ• dinnaá¹ƒ puppha
bhagavÄ• sampaá¹-icchi, sÄ• daraá¹ƒ sÄ• diyÄ«ti attho.

<41> __satapattachattaá¹ƒ paggayhÄ• _ti ekekasmiá¹ƒ padumapupphe satasatapattÄ• naá
padumapupphehi chÄ• ditaá¹ƒ pupphacchattaá¹ƒ pakÄ• rena Ä• darena gahetvÄ• tÄ• pasc
__tamahaá¹ƒ kittayissÄ• mÄ«_ti taá¹ƒ tÄ• pasaá¹ƒ ahaá¹ƒ kittayissÄ• mi pÄ• kaá¹-aá¹ƒ kari
__bhÄ• sato_ bhÄ• samÄ• nassa vacanaá¹ƒ suá¹‡otha manasi karotha.

<42> __paÃ±cavÄ«satikappÄ• nÄ«_ti iminÄ• pupphacchattadÄ• nena paÃ±cavÄ«sativÄ•
hutvÄ• devarajjaá¹ƒ karissatÄ«ti sambandho. __catuttiá¹ƒsatikkhattuÃ±cÄ• _ti catuttiá¹ƒsat
cakkavattÄ« rÄ• jÄ• bhavissati.

<43> __yaá¹ƒ_ \Be II 12/ __yaá¹ƒ yoni_nti manussayoniÄ• dÄ«su yaá¹ƒ yaá¹ƒ jÄ• tiá¹ƒ __s
upapajjati. tattha tattha yoniyaá¹ƒ __abbhokÄ• se_ suÃ±Ã±aá¹-á¹-hÄ• ne __patiá¹-á¹-hantaá
á¹-hitaá¹ƒ vÄ• padumaá¹ƒ __dhÄ• rayissati_ upari chÄ• dayissatÄ«ti attho.

<45> __pakÄ• site pÄ• vacane_ti tena bhagavato sakalapiá¹-akattaye pakÄ• site dÄ«pite _
manussajÄ• tiá¹ƒ __labhissati_ upapajjissati. __manomayamhi kÄ• yamhÄ«_ti manena jhÄ•
manomayo, yathÄ• cittaá¹ƒ pavattati, tathÄ• kÄ• yaá¹ƒ pavatteti cittagatikaá¹ƒ karotÄ«ti \E
manomaye kÄ• yamhi so tÄ• paso cÅ«á¸·apanthako nÄ• ma hutvÄ• uttamo aggo bhavissa
vuttattÄ• uttÄ• nattÄ• ca suviÃ±Ã±eyyameva.

<52> __sariá¹ƒ kokanadaá¹ƒ aha_nti ahaá¹ƒ bhagavato nimmitacoá¸·akaá¹ƒ parimajjanto k
sarinti attho. __tattha cittaá¹ƒ vimucci me_ti tasmiá¹ƒ kokanade padume mayhaá¹ƒ cittaá¹ƒ
tato ahaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡inti sambandho.

<53> ahaá¹ƒ manomayesu cittagatikesu kÄ• yesu __sabbattha_ sabbesu __pÄ• ramiá¹ƒ_
pattoti sambandho. sesaá¹ƒ vuttanayamevÄ• ti.

cÅ«á¸·apanthakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. pilindavacchattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Ne II 12/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato pilindavacchattherassa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le haá¹ƒsavatÄ«nagare mahÄ• bhogakule nibbatto heá¹-á¹-hÄ• vuttanayena
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ devatÄ• naá¹ƒ piyamanÄ• pabhÄ• vena aggaá¹
taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tato cuto devamanus
sumedhassa bhagavato kÄ• le kulagehe nibbatto. parinibbute bhagavati tassa thÅ«paá¹ƒ pÄ
mahÄ• dÄ• naá¹ƒ pavattetvÄ• tato cavitvÄ• devamanussesu ubhayasampattiyo \Be II 13/ a
buddhe cakkavattÄ« rÄ• jÄ• hutvÄ• mahÄ• janaá¹ƒ paÃ±casÄ«lesu patiá¹-á¹-hÄ• petvÄ• s
anuppanneyeva amhÄ• kaá¹ƒ bhagavati sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, __pilind
__vaccho_ti gottaá¹ƒ. so aparabhÄ• ge __pilindavaccho_ti paÃ±Ã±Ä• yittha. saá¹ƒsÄ• re pa
paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• cÅ«á¸·agandhÄ• raá¹ƒ nÄ• ma vijjaá¹ƒ sÄ• dhetvÄ•
paracittavidÅ« ca hutvÄ• rÄ• jagahe lÄ• bhaggayasaggapatto paá¹-ivasati.

atha amhÄ• kaá¹ƒ bhagavÄ• abhisambuddho hutvÄ• anukkamena rÄ• jagahaá¹ƒ upagato
buddhÄ• nubhÄ• vena tassa sÄ• vijjÄ• na sampajjati, attano kiccaá¹ƒ na sÄ• dheti. so cint
panetaá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ `yattha mahÄ• gandhÄ• ravij
cÅ«á¸·agandhÄ• ravijjÄ• na sampajjatÄ«â€™ ti samaá¹‡assa pana gotamassa Ä• gatakÄ•

mama vijjÄ• sampajjati, nissaá¹ƒsayaá¹ƒ samaá¹‡o gotamo mahÄ• gandhÄ• ravijjaá¹ƒ jÄ• taá¹ƒ payirupÄ• sitvÄ• tassa santike taá¹ƒ vijjaá¹ƒ pariyÄ• puá¹‡eyyaâ€™â€™ nti. so bhag upasaá¹…kamitvÄ• etadavoca --- ``ahaá¹ƒ, mahÄ• samaá¹‡a, tava santike ekaá¹ƒ vijjaá¹ƒ okÄ• saá¹ƒ me karohÄ«â€™â€™ ti. ``tena hi mama santike pabbajÄ• hÄ«â€™â€™ ti Ä• ha pabbajjÄ• â€™â€™ ti maÃ±Ã±amÄ• no pabbaji. tassa bhagavÄ• dhammaá¹ƒ kathetvÄ• c kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. so upanissayasampannatÄ• ya nacirasseva vipassanaá¹ƒ p pÄ• puá¹‡i.

<55> yÄ• pana purimajÄ• tiyaá¹ƒ tassovÄ• de á¹-hatvÄ• sagge nibbattÄ• devatÄ• , tÄ• k tasmiá¹ƒ saÃ±jÄ• tabahumÄ• nÄ• sÄ• yaá¹ƒ pÄ• taá¹ƒ theraá¹ƒ payirupÄ• sitvÄ• gacchan devatÄ• naá¹ƒ ativiya piyamanÄ• pabhÄ• vena aggabhÄ• ve á¹-hapesi ``etadaggaá¹ƒ, bhikk bhikkhÅ«naá¹ƒ \Ne II 13/ devatÄ• naá¹ƒ piyamanÄ• pÄ• naá¹ƒ yadidaá¹ƒ pilindavacchoâ€™ evaá¹ƒ so pattaaggaá¹-á¹-hÄ• no attano pubbakammaá¹ƒ anussaritvÄ• pÄ«tisomanassava pakÄ• sento __nibbute lokanÄ• thamhÄ«_tiÄ• dimÄ• ha.

tattha \Be II 14/ kÄ• marÅ«pÄ• rÅ«palokassa nÄ• tho padhÄ• noti __lokanÄ• tho_. medhÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aanÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dayo, sundarÄ• , pasaá¹-á¹-hÄ• vÄ• ca so puggalo cÄ• ti __aggapuggalo, _ tasmiá¹ƒ sumedhe lokanÄ• yake aggapuggale khan satÄ«ti sambandho. __pasannacitto sumano_ti saddhÄ• ya pasÄ• ditacitto somanassena su sumedhassa bhagavato __thÅ«papÅ«jaá¹ƒ_ cetiyapÅ«jaá¹ƒ akÄ• sinti attho.

<56> __ye ca khÄ«á¹‡Ä• savÄ• tatthÄ• _ti tasmiá¹ƒ samÄ• game ye ca khÄ«á¹‡Ä• savÄ• __chaá¸·abhiÃ±Ã±Ä• _ chahi abhiÃ±Ã±Ä• hi samannÄ• gatÄ• __mahiddhikÄ• _ mahantehi __te_ sabbe khÄ«á¹‡Ä• save ahaá¹ƒ tattha __samÄ• netvÄ• _ suá¹-á¹-hu Ä• darena Ä• net sakalasaá¹…ghassa dÄ• tabbabhattaá¹ƒ __akÄ• siá¹ƒ_ tesaá¹ƒ bhojesinti attho.

<57> __upaá¹-á¹-hÄ• ko tadÄ• ahÅ«_ti tadÄ• mama saá¹…ghabhattadÄ• nakÄ• le sumed nÄ• ma upaá¹-á¹-hÄ• kasÄ• vako ahu ahosÄ«ti attho. so sÄ• vako mayhaá¹ƒ pÅ«jÄ• sakkÄ Ä• nisaá¹ƒsaá¹ƒ kathesÄ«ti attho.

<58> __tena cittappasÄ• denÄ• _ti tena thÅ«papÅ«jÄ• karaá¹‡avasena uppannena \Ee 32 dibbavimÄ• naá¹ƒ __upapajjiá¹ƒ_ upagato asmÄ«ti attho, tattha nibbattomhÄ«ti vuttaá¹ƒ hot __chaá¸·Ä• sÄ«tisahassÄ• nÄ«_ti tasmiá¹ƒ vimÄ• ne cha asÄ«tisahassÄ• ni devaccharÄ• y __ramiá¹ƒsu_ ramÄ• pesunti sambandho.

<59> __mameva anuvattantÄ«_ti __tÄ• _ accharÄ• yo __sabbakÄ• mehi_ dibbehi rÅ«pÄ• upaá¹-á¹-hahantiyo mamaá¹ƒ eva anuvattanti mama vacanaá¹ƒ anukaronti __sadÄ• _ nicca suviÃ±Ã±eyyamevÄ• ti.

pilindavacchattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. rÄ• hulattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarassa_ \Be II 15/ \Ne II 14/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato rÄ• hulatthe
ayampi Ä• yasmÄ• purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panis
upacinanto padumuttarassa bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satth
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-ha
á¹-hÄ• nantaraá¹ƒ patthento senÄ• sanavisodhanavijjotanÄ• dikaá¹ƒ uá¸·Ä• raá¹ƒ puÃ±Ã±a
akÄ• si. so tato cavitvÄ• devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• in
amhÄ• kaá¹ƒ bodhisattaá¹ƒ paá¹-icca yasodharÄ• ya deviyÄ• kucchimhi nibbattitvÄ• __rÄ•
mahatÄ• khattiyaparivÄ• rena vaá¸• á¸• hi. tassa pabbajjÄ• vidhÄ• naá¹ƒ khandhake (Vin I
pabbajitvÄ• satthu santike anekehi suttapadehi suladdhovÄ• do paripakkaÃ±Ä• á¹‡o vipass
arahattaá¹ƒ pÄ• puá¹‡i. arahÄ• pana hutvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• aÃ±Ã±

``ubhayeneva sampanno, rÄ• hulabhaddoti maá¹ƒ vidÅ«.

yaÃ±camhi putto buddhassa, yaÃ±ca dhammesu cakkhumÄ• ||

``yaÃ±ca me Ä• savÄ• khÄ«á¹‡Ä• , yaÃ±ca natthi punabbhavo.

arahÄ• dakkhiá¹‡eyyomhi, tevijjo amataddaso ||

``kÄ• mandhÄ• jÄ• lapacchannÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhunÄ• bandhÄ• , macchÄ• va kuminÄ• mukhe ||

``taá¹ƒ kÄ• maá¹ƒ ahamujjhitvÄ• , chetvÄ• mÄ• rassa bandhanaá¹ƒ.

samÅ«laá¹ƒ taá¹‡hamabbuyha, sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti || (Th 295-298).

catasso gÄ• thÄ• abhÄ• si. tattha \Ee 324/ __ubhayeneva sampanno_ti jÄ• tisampadÄ• p
ubhayasampattiyÄ• pi sampanno samannÄ• gato. __rÄ• hulabhaddoti maá¹ƒ vidÅ«_ti ``rÄ•
sabrahmacÄ• rino \Ne II 15/ saÃ±jÄ• nanti. tassa hi jÄ• tasÄ• sanaá¹ƒ sutvÄ• bodhisattena
bandhanaá¹ƒ jÄ• taâ€™â€™ nti vuttavacanaá¹ƒ upÄ• dÄ• ya suddhodanamahÄ• rÄ• jÄ• ``
16/ gaá¹‡hi. tattha Ä• dito pitarÄ• vuttapariyÄ• yameva gahetvÄ• Ä• ha --- ``rÄ• hulabhado
ti. __bhaddo_ti pasaá¹ƒsÄ• vacanameva. aparabhÄ• ge satthÄ• taá¹ƒ sikkhÄ• kÄ• mabhÄ•

``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ y
I 209).

<68> evaá¹ƒ so pattaetadaggaá¹-á¹-hÄ• no attano pubbakammaá¹ƒ saritvÄ• somanassajÄ
pakÄ• sento __padumuttarassa bhagavato_tiÄ• dimÄ• ha. __sattabhÅ«mimhi pÄ• sÄ• de_t
janetÄ«ti pÄ• sÄ• do. uparÅ«pari á¹-hitÄ• satta bhÅ«miyo yasmiá¹ƒ pÄ• sÄ• de soyaá¹ƒ sa
sattabhÅ«mimhi pÄ• sÄ• de. __Ä• dÄ• saá¹ƒ santhariá¹ƒ aha_nti Ä• dÄ• satalaá¹ƒ nipphÄ•
bhagavato tÄ• dino ahaá¹ƒ santharaá¹ƒ adÄ• siá¹ƒ, santharitvÄ• pÅ«jesinti attho.

<69> __khÄ«á¹‡Ä• savasahassehÄ«_ti arahantasahassehi parikiá¹‡á¹‡o parivuto. __dvipa
sÄ• mi narÄ• sabho mahÄ• muni gandhakuá¹-iá¹ƒ tehi saha __upÄ• gami_ pÄ• visÄ«ti attho

<70> __virocento gandhakuá¹-i_nti taá¹ƒ gandhakuá¹-iá¹ƒ sobhayamÄ• no devÄ• naá¹ƒ de
Ä• sabho __narÄ• sabho_ jeá¹-á¹-ho satthÄ• bhikkhusaá¹…ghamajjhe nisÄ«ditvÄ• imÄ• b
__abhÄ• satha_ kathesÄ«ti sambandho.

<71> __yenÄ• yaá¹ƒ jotitÄ• seyyÄ• _ti yena upÄ• sakena ayaá¹ƒ pÄ• sÄ• dasaá¹…khÄ• tA
pajjalitÄ• . __Ä• dÄ• sova_ kaá¹ƒsalohamayaá¹ƒ Ä• dÄ• satalaá¹ƒ iva suá¹-á¹-hu samaá¹ƒ k
upÄ• sakaá¹ƒ __kittayissÄ• mi_ pÄ• kaá¹-aá¹ƒ karissÄ• mÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyya

<81> __aá¹-á¹-hÄ• nametaá¹ƒ yaá¹ƒ tÄ• dÄ«_ti yaá¹ƒ yena kÄ• raá¹‡ena tÄ• dÄ« iá¹-á¹-hÄ
akampiyasabhÄ• vattÄ• tÄ• dÄ« __agÄ• re_ gharÄ• vÄ• se __ratiá¹ƒ_ allÄ«nabhÄ• vaá¹ƒ
kÄ• raá¹‡aá¹ƒ aá¹-á¹-hÄ• naá¹ƒ akÄ• raá¹‡anti attho.

<82> __nikkhamitvÄ• _ \Be II 17/ __agÄ• rasmÄ• _ti gharÄ• vÄ• sato nikkhamitvÄ• taá¹ƒ t
__subbato_ susikkhito pabbajissati. __rÄ• hulo nÄ• ma_ \Ee 325/ __nÄ• menÄ• _ti suddhod
\Ne II 16/ kumÄ• rassa jÄ• tasÄ• sanaá¹ƒ sutvÄ• pitarÄ• siddhatthena, ``rÄ• hu jÄ• to, ban
vuttanÄ• mattÄ• rÄ• hulo nÄ• mÄ• ti attho. ``yathÄ• candasÅ«riyÄ• naá¹ƒ vimÄ• napabhÄ
rÄ• hu asurindo upeti gacchati, evamevÄ• yaá¹ƒ mama abhinikkhamanapabbajjÄ• dÄ«naá¹
jÄ• toâ€™â€™ ti adhippÄ• yena, ``rÄ• hu jÄ• toti Ä• hÄ• â€™â€™ ti daá¹-á¹-habbaá¹ƒ. __a
tÄ• diso upanissayasampanno vipassanÄ• yaá¹ƒ yuttappayutto arahÄ• khÄ«á¹‡Ä• savo bh

<83> __kikÄ«va aá¹‡á¸• aá¹ƒ rakkheyyÄ• _ti aá¹‡á¸• aá¹ƒ bÄ«jaá¹ƒ rakkhamÄ• nÄ• kikÄ«
sÄ«laá¹ƒ rakkheyya, __cÄ• marÄ« viya vÄ• ladhi_nti vÄ• laá¹ƒ rakkhamÄ• nÄ• kaá¹‡á¸• ak
bhindanabhayena anÄ• kaá¸• á¸• hitvÄ• maramÄ• nÄ• cÄ• marÄ« viya jÄ«vitampi paricca
rakkheyya. __nipako sÄ«lasampanno_ti nepakkaá¹ƒ vuccati paÃ±Ã±Ä• , tena nepakkena sa
khaá¹‡á¸• achiddÄ• dibhÄ• vaá¹ƒ apÄ• petvÄ• rakkhaá¹‡ato sÄ«lasampanno bhavissatÄ«t
byÄ• karaá¹‡amakÄ• si. so evaá¹ƒ pattaarahattaphalo ekadivasaá¹ƒ vivekaá¹-á¹-hÄ• ne nis

__evaá¹ƒ rakkhiá¹ƒ mahÄ• munÄ«_tiÄ• dimÄ• ha. taá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

rÄ• hulattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. upasenavaá¹…gantaputtattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaraá¹ƒ bhagavanta_ntiÄ• dikaá¹ƒ Ä• yasmato upasenavaá¹…gantaputtatthera
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• vayappatto satthu santikaá¹ƒ
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ samantapÄ• sÄ• dikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne
adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de nÄ• lakagÄ• me rÅ«pasÄ• rÄ« br
__upaseno_tissa nÄ• maá¹ƒ ahosi. so vayappatto tayo vede uggaá¹‡hitvÄ• satthu santike
paá¹-iladdhasaddho pabbajitvÄ• upasampadÄ• ya ekavassiko ``ariyagabbhaá¹ƒ vaá¸• á¸• h
kulaputtaá¹ƒ attano santike upasampÄ• detvÄ• tena saddhiá¹ƒ satthu santikaá¹ƒ gato. satth
avassikassa bhikkhuno saddhivihÄ• rikabhÄ• vaá¹ƒ sutvÄ• ``atilahuá¹ƒ kho tvaá¹ƒ, moghap
Ä• vattoâ€™â€™ ti (Vin I 75) garahito ``idÄ• nÄ• haá¹ƒ yadi parisaá¹ƒ nissÄ• ya satthÄ• rÄ«
pana nissÄ• ya \Ee 326/ satthu \Ne II 17/ pasÄ• daá¹ƒ karissÄ• mÄ«â€™â€™ ti vipassanÄ•
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. arahÄ• pana hutvÄ• sayampi sabbe dhutaá¹…gadhar
aÃ±Ã±epi tadatthÄ• ya samÄ• dapesi, tena naá¹ƒ bhagavÄ• samantapÄ• sÄ• dikÄ• naá¹ƒ
aparena samayena kosambiyaá¹ƒ kalahe uppanne bhikkhusaá¹…ghe ca dvidhÄ• bhÅ«te ek
parivajjitukÄ• mena ``etarahi kho kalaho uppanno, bhikkhusaá¹…gho ca dvidhÄ• bhÅ«to, ka
paá¹-ipajjitabbaâ€™â€™ nti puá¹-á¹-ho vivekavÄ• sato paá¹-á¹-hÄ• ya tassa paá¹-ipattiá¹ƒ k
tassa bhikkhuno ovÄ• dadÄ• nÄ• padesena attano tathÄ• paá¹-ipannabhÄ• vaá¹ƒ dÄ«pent

<86> so evaá¹ƒ pattaetadaggaá¹-á¹-hÄ• no attano pubbakammaá¹ƒ saritvÄ• somanassava
pakÄ• sento __padumuttaraá¹ƒ bhagavanta_ntiÄ• dimÄ• ha. __pabbhÄ• ramhi nisÄ«danta_
onamitanti pabbhÄ• raá¹ƒ vivekakÄ• maá¹ƒ vanamajjhe sayaá¹ƒjÄ• tapabbatapabbhÄ• re n
bhagavantaá¹ƒ ahaá¹ƒ __upagacchiá¹ƒ_ samÄ«paá¹ƒ gatoti attho.

<87> __kaá¹‡ikÄ• rapuppha disvÄ• _ti tathÄ• upagacchanto tasmiá¹ƒ padese supupphitaá
__vaá¹‡á¹-e chetvÄ• nahaá¹ƒ tadÄ• _ti tasmiá¹ƒ tathÄ• gatassa diá¹-á¹-hakÄ• le taá¹ƒ pupp
vaá¹‡á¹-asmiá¹ƒ chetvÄ• na chinditvÄ• na. __alaá¹…karitvÄ• chattamhÄ«_ti tena pupphen
__buddhassa abhiropayi_nti pabbhÄ• re nisinnassa buddhassa muddhani akÄ• sinti attho.

<88> __piá¹‡á¸• apÄ• taÃ±ca_ \Be II 19/ __pÄ• dÄ• si_nti tasmiá¹ƒyeva nisinnassa bhagav
pakÄ• rena adÄ• siá¹ƒ bhojesinti attho. __paramannaá¹ƒ subhojana_nti sundarabhojanasaá
uttamÄ• hÄ• raá¹ƒ. __buddhena navame tatthÄ• _ti tasmiá¹ƒ vivekaá¹-á¹-hÄ• ne buddhena

__samaá¹‡e_ samitapÄ• pe khÄ«á¹‡Ä• savabhikkhÅ« bhojesinti attho.

__yaá¹ƒ vadanti sumedho_ti yaá¹ƒ gotamasammÄ• sambuddhaá¹ƒ __bhÅ«ripaÃ±Ã±aá¹ƒ_
__sumedhaá¹ƒ_ sundaraá¹ƒ sabbaÃ±Ã±utÄ• dipaÃ±Ã±avantaá¹ƒ. sumedho iti sundarapaÃ±
ito kappato satasahasse kappe eso gotamo sammÄ• sambuddho bhavissatÄ«ti sambandho

upasenavaá¹…gantaputtattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. raá¹-á¹-hapÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarassa_ \Ee 327/ \Ne II 18/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato raá¹-á¹-hapÄ
ayampÄ• yasmÄ• purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissa
padumuttarassa bhagavato uppattito puretarameva haá¹ƒsavatÄ«nagare gahapatimahÄ• sÄ
vayappatto pitu accayena gharÄ• vÄ• se patiá¹-á¹-hito ratanakoá¹-á¹-hÄ• gÄ• rakammikena
vaá¹ƒsÄ• nugataá¹ƒ dhanaá¹ƒ disvÄ• ``imaá¹ƒ ettakaá¹ƒ dhanarÄ• siá¹ƒ mayhaá¹ƒ pituayy
saddhiá¹ƒ gahetvÄ• gantuá¹ƒ nÄ• sakkhiá¹ƒsu, mayÄ• pana gahetvÄ• gantuá¹ƒ vaá¹-á¹-a
kapaá¹‡addhikÄ• dÄ«naá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ• si. so abhiÃ±Ã±Ä• lÄ• bhiá¹ƒ ekaá¹ƒ tÄ
devalokÄ• dhipacce niyojito yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto devaloke nibbatt
anubhavanto tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto manussaloke bhinnaá¹ƒ raá¹-á¹-
samatthassa kulassa ekaputtako hutvÄ• nibbatti. tena samayena padumuttaro bhagavÄ• lo
pavattitavaradhammacakko veneyyasatte nibbÄ• namahÄ• nagarasaá¹…khÄ• taá¹ƒ khema
kulaputto anukkamena viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ
dhammaá¹ƒ desentaá¹ƒ disvÄ• pasannacitto parisapariyante nisÄ«di.

tena \Be II 20/ kho pana samayena satthÄ• ekaá¹ƒ bhikkhuá¹ƒ saddhÄ• pabbajitÄ• naá¹ƒ a
so taá¹ƒ disvÄ• pasannamÄ• naso satasahassabhikkhuparivutassa bhagavato sattÄ• haá¹ƒ
á¹-hÄ• naá¹ƒ patthesi. satthÄ• anantarÄ• yena samijjhanabhÄ• vaá¹ƒ disvÄ• ``ayaá¹ƒ anÄ
sammÄ• sambuddhassa sÄ• sane saddhÄ• pabbajitÄ• naá¹ƒ aggo bhavissatÄ«â€™â€™ ti
bhikkhusaá¹…ghaÃ±ca vanditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. so yÄ• vatÄ• yukaá¹ƒ
devamanussesu saá¹ƒsaranto ito dvenavute kappe phussassa bhagavato kÄ• le satthu vem
satthÄ• raá¹ƒ upaá¹-á¹-hahantesu tesaá¹ƒ puÃ±Ã±akiriyÄ• su sahÄ• yakiccaá¹ƒ akÄ• si. eva
bahuá¹ƒ kusalaá¹ƒ upacinitvÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de ku
thullakoá¹-á¹-hikanigame raá¹-á¹-hapÄ• laseá¹-á¹-hino gehe nibbatti, tassa bhinnaá¹ƒ raá¹-á
sandhÄ• retuá¹ƒ samatthakule nibbattattÄ• __raá¹-á¹-hapÄ• lo_ti vaá¹ƒsÄ• nugatameva nÄ
parivÄ• rena vaá¸• á¸• hanto anukkamena yobbanappatto mÄ• tÄ• pitÅ«hi patirÅ«pena dÄ•
328/ ca yase patiá¹-á¹-hÄ• pito dibbasampattisadisasampattiá¹ƒ paccanubhoti.

atha \Ne II 19/ bhagavÄ• kururaá¹-á¹-he janapadacÄ• rikaá¹ƒ caranto thullakoá¹-á¹-hikaá¹ƒ
sutvÄ• raá¹-á¹-hapÄ• lo kulaputto satthÄ• raá¹ƒ upasaá¹…kamitvÄ• satthu santike dhamm
paá¹-iladdhasaddho pabbajitukÄ• mo sattÄ• haá¹ƒ bhattacchedaá¹ƒ katvÄ• kicchena kasire
anujÄ• nÄ• petvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• citvÄ• satthu Ä• á¹‡
pabbajitvÄ• yonisomanasikÄ• rena kammaá¹ƒ karonto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arah
arahattaá¹ƒ pana patvÄ• satthÄ• raá¹ƒ anujÄ• nÄ• petvÄ• mÄ• tÄ• pitaro passituá¹ƒ thulla
tattha sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caranto pitu nivesane Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ
viya paribhuÃ±janto pitarÄ• nimantito svÄ• tanÄ• ya adhivÄ• setvÄ• dutiyadivase pitu nive
paribhuÃ±jitvÄ• alaá¹…katapaá¹-iyatte itthÄ• gÄ• rajane upagantvÄ• ``kÄ«disÄ• nÄ• ma t
yÄ• saá¹ƒ tvaá¹ƒ hetu brahmacariyaá¹ƒ carasÄ«â€™â€™ tiÄ• dÄ«ni (MN II 301) vatvÄ• pa
Ä• raddhe tassÄ• dhippÄ• yaá¹ƒ viparivattetvÄ• aniccatÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ dhammaá

``passa \Be II 21/ cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

``passa cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hiá¹ƒ tacena onaddhaá¹ƒ, saha vatthehi sobhati ||

``alattakakatÄ• pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``aá¹-á¹-hÄ• padakatÄ• kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``aÃ±janÄ«va navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``odahi \Ee 329/ migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, kandante migabandhake ||

``chinno \Ne II 20/ pÄ• so migavassa, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, socante migaluddakeâ€™â€™ ti || (MN II 302; Th 769-7

imÄ• gÄ• thÄ• yo abhÄ• si. imÄ• gÄ• thÄ• vatvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• raÃ±Ã±
maá¹…galasilÄ• paá¹-á¹-e nisÄ«di. therassa kira pitÄ• sattasu dvÄ• rakoá¹-á¹-hakesu agga
Ä• á¹‡Ä• pesi ``nikkhamituá¹ƒ mÄ• detha, kÄ• sÄ• yÄ• ni apanetvÄ• setakÄ• ni nivÄ• sÄ•
Ä• kÄ• sena agamÄ• si. atha rÄ• jÄ• korabyo therassa tattha nisinnabhÄ• vaá¹ƒ sutvÄ• ta
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ``idha, bho raá¹-á¹-hapÄ• l
byÄ• dhipÄ• rijuÃ±Ã±aá¹ƒ vÄ• jarÄ• bhogaÃ±Ä• tipÄ• rijuÃ±Ã±aá¹ƒ vÄ• patto pabbajati, tv
pÄ• rijuÃ±Ã±aá¹ƒ anupagato eva kasmÄ• pabbajasÄ«â€™â€™ ti pucchi. athassa thero ``u
atÄ• á¹‡o loko anabhissaro, asaraá¹‡o loko sabbaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ, Å«no loko
ti (MN II 305) imesaá¹ƒ catunnaá¹ƒ dhammuddesÄ• naá¹ƒ attanÄ• viditabhÄ• vaá¹ƒ kathetv
anugÄ«tiá¹ƒ kathento ---

``passÄ• mi \Be II 22/ loke sadhane manusse, laddhÄ• na vittaá¹ƒ na dadanti mohÄ• .

luddhÄ• dhanaá¹ƒ sannicayaá¹ƒ karonti, bhiyyova kÄ• me abhipatthayanti ||

``rÄ• jÄ• pasayhappathaviá¹ƒ vijetvÄ• , sasÄ• garantaá¹ƒ mahimÄ• vasanto.

oraá¹ƒ samuddassa atittarÅ«po, pÄ• raá¹ƒ samuddassapi patthayetha ||

``rÄ• jÄ• ca aÃ±Ã±e ca bahÅ« manussÄ• , avÄ«tataá¹‡hÄ• maraá¹‡aá¹ƒ upenti.

Å«nÄ• va hutvÄ• na jahanti dehaá¹ƒ, kÄ• mehi lokamhi na hatthi titti ||

``kandanti \Ee 330/ naá¹ƒ Ã±Ä• tÄ« pakiriya kese, `aho vatÄ• no amarÄ• â€™ ti cÄ• hu.

vatthena naá¹ƒ pÄ• rutaá¹ƒ nÄ«haritvÄ• , citaá¹ƒ samodhÄ• ya tato á¸• ahanti ||

``so á¸• ayhati sÅ«lehi tujjamÄ• no, ekena vatthena pahÄ• ya bhoge.

na mÄ«yamÄ• nassa bhavanti tÄ• á¹‡Ä• , Ã±Ä• tÄ« ca mittÄ• atha vÄ• sahÄ• yÄ• ||

``dÄ• yÄ• dakÄ• \Ne II 21/ tassa dhanaá¹ƒ haranti, satto pana gacchati yena kammaá¹ƒ.

na mÄ«yamÄ• naá¹ƒ dhanamanveti kiÃ±ci, puttÄ• ca dÄ• rÄ• ca dhanaÃ±ca raá¹-á¹-haá¹ƒ

``na dÄ«ghamÄ• yuá¹ƒ labhate dhanena, na cÄ• pi vittena jaraá¹ƒ vihanti.

appaá¹ƒ hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• , asassataá¹ƒ vippariá¹‡Ä• madhammaá¹ƒ ||

``aá¸• á¸• hÄ• \Be II 23/ daliddÄ• ca phusanti phassaá¹ƒ, bÄ• lo ca dhÄ«ro ca tatheva phu

bÄ• lo hi bÄ• lyÄ• vadhitova seti, dhÄ«ro ca no vedhati phassaphuá¹-á¹-ho ||

``tasmÄ• hi paÃ±Ã±Ä• va dhanena seyyÄ• , yÄ• ya vosÄ• namidhÄ• dhigacchati.

abyositattÄ• hi bhavÄ• bhavesu, pÄ• pÄ• ni kammÄ• ni karoti mohÄ• ||

``upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ, saá¹ƒsÄ• ramÄ• pajjaparamparÄ• ya.

tassappapaÃ±Ã±o abhisaddahanto, upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ ||

``coro \Ee 331/ yathÄ• sandhimukhe gahÄ«to, sakammunÄ• haÃ±Ã±ati pÄ• padhammo.

evaá¹ƒ pajÄ• pecca paramhi loke, sakammunÄ• haÃ±Ã±ati pÄ• padhammo ||

``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ.

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• ja ||

``dumapphalÄ• nÄ«va patanti mÄ• á¹‡avÄ• , daharÄ• ca vuá¸• á¸• hÄ• ca sarÄ«rabhedÄ•

etampi disvÄ• na pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyo ||

``saddhÄ• yÄ• haá¹ƒ pabbajito, upeto jinasÄ• sane.

avaÃ±jhÄ• mayhaá¹ƒ pabbajjÄ• , anaá¹‡o bhuÃ±jÄ• mi bhojanaá¹ƒ ||

``kÄ• me Ä• dittato disvÄ• , jÄ• tarÅ«pÄ• ni satthato.

gabbhÄ• vokkantito dukkhaá¹ƒ, nirayesu mahabbhayaá¹ƒ ||

``etamÄ• dÄ«navaá¹ƒ \Be II 24/ \Ne II 22/ Ã±atvÄ• , saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• .

sohaá¹ƒ viddho tadÄ• santo, sampatto Ä• savakkhayaá¹ƒ ||

``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

``yassatthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti || (Th 776-793) ---

imÄ• gÄ• thÄ• avoca. evaá¹ƒ thero raÃ±Ã±o korabyassa dhammaá¹ƒ desetvÄ• satthu sar
aparabhÄ• ge ariyagaá¹‡amajjhe nisinno theraá¹ƒ saddhÄ• pabbajitÄ• naá¹ƒ aggaá¹-á¹-hÄ•

97-8__._ evaá¹ƒ \Ee 332/ so thero pattaetadaggaá¹-á¹-hÄ• no pubbakammaá¹ƒ saritvÄ• so
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __padumuttarassa bhagavato_tiÄ• dimÄ• ha. __var
bhagavato rÅ«pakÄ• ye pasÄ«ditvÄ• varo uttamo seá¹-á¹-ho __Ä«sÄ• danto_ rathÄ«sÄ• sa
bhÄ• ravaho rÄ• jÄ• raho vÄ• . __setacchattopasobhito_ti hatthikkhandhe ussÄ• pitasetacc
sobhamÄ• no. punapi kiá¹ƒ visiá¹-á¹-ho varanÄ• go? __sakappano_ hatthÄ• laá¹…kÄ• rasa
buddhappamukhassa bhikkhusaá¹…ghassa vasanatthÄ• ya Ä• rÄ• maá¹ƒ vihÄ• raá¹ƒ __ak

<99> __catupaÃ±Ã±Ä• sasahassÄ• nÄ«_ti tasmiá¹ƒ kÄ• rÄ• pite vihÄ• rabbhantare catupa
ca ahaá¹ƒ akÄ• rayiá¹ƒ kÄ• resinti attho. __mahoghadÄ• naá¹ƒ karitvÄ• nÄ• _ti sabbaparikk
mahoghasadisaá¹ƒ mahÄ• dÄ• naá¹ƒ sajjetvÄ• __mahesino_ munino niyyÄ• desinti attho.

<100> __anumodi mahÄ• vÄ«ro_ti caturÄ• saá¹…khyeyyasatasahassesu kappesu abbocc
vÄ«riyena mahÄ• vÄ«ro __sayambhÅ«_ sayameva bhÅ«to jÄ• to laddhasabbaÃ±Ã±utaÃ±Ã
__anumodi_ vihÄ• rÄ• numodanaá¹ƒ akÄ• si. __sabbe jane hÄ• sayanto_ti sakalÄ• nantÄ•
hÄ• sayanto santuá¹-á¹-he \Be II 25/ __kurumÄ• no_ amatanibbÄ• napaá¹-isaá¹ƒyuttaá¹ƒ ca
__desesi_ pakÄ• sesi vivari vibhaji uttÄ• nÄ« akÄ• sÄ«ti attho.

<101> __taá¹ƒ_ \Ne II 23/ __me viyÄ• kÄ• sÄ«_ti taá¹ƒ mayhaá¹ƒ katapuÃ±Ã±aá¹ƒ balaá¹ƒ
akÄ• si. __jalajuttamanÄ• mako_ti jale jÄ• taá¹ƒ jalajaá¹ƒ padumaá¹ƒ, padumuttaranÄ• mak
``jalanuttamanÄ• yakoâ€™â€™ tipi pÄ• á¹-ho. tattha attano pabhÄ• ya jalantÄ«ti jalanÄ• ,
candimasÅ«riyadevabrahmÄ• no, tesaá¹ƒ jalanÄ• naá¹ƒ uttamoti jalanuttamo. sabbasattÄ•
nÄ• yako, sambhÄ• ravante satte nibbÄ• naá¹ƒ neti pÄ• petÄ«ti vÄ• nÄ• yako, jalanuttamo
__jalanuttamanÄ• yako. bhikkhusaá¹…ghe nisÄ«ditvÄ• _ti bhikkhusaá¹…ghassa majjhe nis
abhÄ• satha_ pÄ• kaá¹-aá¹ƒ katvÄ• kathesÄ«ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

raá¹-á¹-hapÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. sopÄ• kattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbhÄ• raá¹ƒ sodhayantassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sopÄ• kattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
333/ kÄ• le aÃ±Ã±atarassa kuá¹-umbikassa putto hutvÄ• nibbatti. ekadivasaá¹ƒ satthÄ• raá
bÄ«japÅ«raphalÄ• ni satthu upanesi, paribhuÃ±ji bhagavÄ• tassÄ• nukampaá¹ƒ upÄ• dÄ•
saá¹…ghe ca abhippasanno salÄ• kabhattaá¹ƒ paá¹-á¹-hapetvÄ• saá¹…ghuddesavasena ti
yÄ• vatÄ• yukaá¹ƒ khÄ«rabhattaá¹ƒ adÄ• si. so tehi puÃ±Ã±ehi aparÄ• paraá¹ƒ devamanus
ekadÄ• manussayoniyaá¹ƒ nibbatto ekassa paccekabuddhassa khÄ«rabhattaá¹ƒ adÄ• si.

evaá¹ƒ tattha tattha puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva paribbhamanto imasmiá¹ƒ buddh
purimakammanissandena sÄ• vatthiyaá¹ƒ aÃ±Ã±atarÄ• ya duggatitthiyÄ• kucchimhi paá¹-i
dasamÄ• se kucchinÄ• pariharitvÄ• paripakke gabbhe vijÄ• yanakÄ• le vijÄ• yituá¹ƒ asakk
bahuvelaá¹ƒ matÄ• viya nipajji. Ã±Ä• takÄ• ``matÄ• â€™â€™ ti saÃ±Ã±Ä• ya susÄ• naá¹
\Be II 26/ devatÄ• nubhÄ• vena vÄ• tavuá¹-á¹-hiyÄ• uá¹-á¹-hitÄ• ya aggiá¹ƒ adatvÄ• pakka
pacchimabhavikattÄ• devatÄ• nubhÄ• veneva arogo hutvÄ• mÄ• tukucchito nikkhami. mÄ
manussarÅ«penupagamma taá¹ƒ gahetvÄ• susÄ• nagopakassa gehe á¹-hapetvÄ• katipÄ•
Ä• hÄ• rena posesi. tato paraá¹ƒ susÄ• nagopako attano puttaá¹ƒ katvÄ• vaá¸• á¸• hesi. so
vaá¸• á¸• hento tassa puttena suppiyena nÄ• ma dÄ• rakena saddhiá¹ƒ kÄ«á¸·anto vicari. ta
jÄ• tasaá¹ƒvaá¸• á¸• habhÄ• vato __sopÄ• ko_ti samaÃ±Ã±Ä• ahosi.

athekadivasaá¹ƒ sattavassikaá¹ƒ taá¹ƒ bhagavÄ• paccÅ«savelÄ• yaá¹ƒ Ã±Ä• á¹‡ajÄ• laá¹
veneyyabandhave olokento Ã±Ä• á¹‡ajÄ• lassa antogataá¹ƒ disvÄ• susÄ• naá¹-á¹-hÄ• naá
pubbahetunÄ• codiyamÄ• no pasannamÄ• naso satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditv
dhammaá¹ƒ kathesi. so dhammaá¹ƒ sutvÄ• pabbajjaá¹ƒ yÄ• citvÄ• pitarÄ• ``anuÃ±Ã±Ä• t
satthu santikaá¹ƒ Ä• nesi. tassa pitÄ• satthÄ• raá¹ƒ vanditvÄ• ``imaá¹ƒ dÄ• rakaá¹ƒ pabbÄ
anujÄ• ni, taá¹ƒ pabbÄ• jetvÄ• bhagavÄ• mettÄ• bhÄ• vanÄ• ya niyojesi. so mettÄ• kamm
susÄ• ne viharanto nacirasseva mettÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸•
sacchÄ• kÄ• si. arahÄ• hutvÄ• pi aÃ±Ã±esaá¹ƒ sosÄ• nikabhikkhÅ«naá¹ƒ mettÄ• bhÄ• var
``yathÄ• pi ekaputtasmiâ€™â€™ _nti (Th 33) gÄ• thaá¹ƒ abhÄ• si. idaá¹ƒ \Ee 334/ vuttaá¹ƒ
ekaputtake piye manÄ• pe mÄ• tÄ• pitÄ• ca kusalÄ« ekantahitesÄ« bhaveyya, evaá¹ƒ pura
disÄ• su kÄ• mabhavÄ• dibhedesu vÄ• sabbesu bhavesu daharÄ• dibhedÄ• su sabbÄ• su
sattesu ekantahitesitÄ• ya kusalÄ« bhaveyya ``mitto, udÄ• sino, paccatthikoâ€™â€™ ti sÄ«
sambhedavasena sabbattha ekarasaá¹ƒ mettaá¹ƒ bhÄ• veyyÄ• ti imaá¹ƒ pana gÄ• thaá¹ƒ v
evaá¹ƒ mettaá¹ƒ bhÄ• veyyÄ• tha, ye te bhagavatÄ• `sukhaá¹ƒ supatÄ«â€™ tiÄ• dinÄ• (A
4.6) ekÄ• dasa mettÄ• nisaá¹ƒsÄ• ca vuttÄ• , ekaá¹ƒsena tesaá¹ƒ bhÄ• gino bhavathÄ• â€

<112> evaá¹ƒ \Be II 27/ so pattaphalÄ• dhigamo attano katapuÃ±Ã±aá¹ƒ paccavekkhitvÄ• pubbacaritÄ• padÄ• naá¹ƒ dassento __pabbhÄ• raá¹ƒ sodhayantassÄ• _tiÄ• dimÄ• ha. tatt silÄ• pabbatassa vivekaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ pabbajitÄ• nurÅ«pattÄ• iá¹-á¹-hakapÄ• kÄ• dvÄ• rakavÄ• á¹-aá¹ƒ yojetvÄ• bhikkhÅ«naá¹ƒ vasanatthÄ• ya adÄ• si, pakÄ• rena bharo p sodhayantassa mama santikaá¹ƒ siddhattho nÄ• ma bhagavÄ• __Ä• gacchi_ pÄ• puá¹‡i.

<113> __buddhaá¹ƒ upagataá¹ƒ disvÄ• _ti evaá¹ƒ mama santikaá¹ƒ Ä• gataá¹ƒ disvÄ• __ iá¹-á¹-hÄ• niá¹-á¹-hesu akampiyasabhÄ• vattÄ• tÄ• diguá¹‡ayuttassa __lokajeá¹-á¹-hassa_ tiá¹‡apaá¹‡á¹‡Ä• disantharaá¹ƒ kaá¹-á¹-hattharaá¹ƒ __paÃ±Ã±Ä• petvÄ• _ niá¹-á¹-hÄ• petv pupphamayaá¹ƒ Ä• sanaá¹ƒ ahaá¹ƒ adÄ• siá¹ƒ.

<114> __pupphÄ• sane_ \Ne II 25/ __nisÄ«ditvÄ• _ti tasmiá¹ƒ paÃ±Ã±atte pupphÄ• sane r siddhattho bhagavÄ• . __mamaÃ±ca gatimaÃ±Ã±Ä• yÄ• _ti mayhaá¹ƒ gatiá¹ƒ Ä• yatiá¹ƒ up jÄ• nitvÄ• __aniccataá¹ƒ_ aniccabhÄ• vaá¹ƒ __udÄ• hari_ kathesi.

<115> __aniccÄ• vata saá¹…khÄ• rÄ• _ti vata ekantena saá¹…khÄ• rÄ• paccayehi same sabbe sappaccayadhammÄ• hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• . __uppÄ• davayadham vinassanasabhÄ• vÄ• __uppajjitvÄ• _ pÄ• tubhavitvÄ• ete saá¹…khÄ• rÄ• __nirujjhanti_ __tesaá¹ƒ vÅ«pasamo sukho_ti tesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ visesena upasamo sukho, te nibbÄ• nameva ekantasukhanti attho.

<116> __idaá¹ƒ vatvÄ• na sabbaÃ±Ã±Å«_ti sabbadhammajÄ• nanako bhagavÄ• lokÄ• na narÄ• naá¹ƒ Ä• sabho padhÄ• no vÄ«ro idaá¹ƒ aniccapaá¹-isaá¹ƒyuttaá¹ƒ \Ee 335/ dhamma kathetvÄ• __ambare_ Ä• kÄ• se haá¹ƒsarÄ• jÄ• iva __nabhaá¹ƒ_ Ä• kÄ• saá¹ƒ abbhugga

<117> __sakaá¹ƒ diá¹-á¹-hiá¹ƒ_ attano laddhiá¹ƒ khantiá¹ƒ ruciá¹ƒ ajjhÄ• sayaá¹ƒ __jahitvÄ __bhÄ• vayÄ• niccasaÃ±Ã±aha_nti anicce aniccanti pavattasaÃ±Ã±aá¹ƒ ahaá¹ƒ bhÄ• vayiá akÄ• siá¹ƒ. __tattha kÄ• laá¹ƒ kato aha_nti tattha tissaá¹ƒ jÄ• tiyaá¹ƒ tato jÄ• tito ahaá¹ƒ kÄ

<118> __dve_ \Be II 28/ __sampattÄ« anubhotvÄ• _ti manussasampattidibbasampattisaá¹. anubhavitvÄ• . __sukkamÅ«lena codito_ti purÄ• á¹‡akusalamÅ«lena, mÅ«labhÅ«tena kusa __pacchime bhave sampatte_ti pariyosÄ• ne bhave sampatte pÄ• puá¹‡ite. __sapÄ• kayon pacitabhattaá¹ƒ sapÄ• kaá¹ƒ yoniá¹ƒ upÄ• gamiá¹ƒ. yassa kulassa attano pacitabhattaá¹ƒ a abhuÃ±janÄ«yaá¹ƒ, tasmiá¹ƒ caá¹‡á¸• Ä• lakule nibbattosmÄ«ti attho. atha vÄ• sÄ• vucca sunakhocchiá¹-á¹-habhattabhuÃ±janakacaá¹‡á¸• Ä• lakule jÄ• toti attho. sesaá¹ƒ uttÄ• natt

sopÄ• kattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. sumaá¹…galattheraapadÄ• navaá¹‡á¹‡anÄ•

__Ä• hutiá¹ƒ_ \Ne II 26/ __yiá¹-á¹-hukÄ• mo_tiÄ• dikaá¹ƒ Ä• yasmato sumaá¹…galattheras
ayampÄ• yasmÄ• purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissa
piyadassissa bhagavato kÄ• le rukkhadevatÄ• hutvÄ• nibbatti. so ekadivasaá¹ƒ satthÄ• ra
á¹-hitaá¹ƒ disvÄ• somanassappatto apphoá¹-esi. so tena puÃ±Ã±ena devamanussesu saá¹
buddhuppÄ• de sÄ• vatthiyÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ gÄ• make tÄ• disena kammanis
tassa __sumaá¹…galo_ti nÄ• maá¹ƒ ahosi. so vayappatto khujjakÄ• sitanaá¹…galakuddÄ•
jÄ«vikaá¹ƒ kappesi. so ekadivasaá¹ƒ raÃ±Ã±Ä• pasenadinÄ• kosalena bhagavato bhikkhu
pavattiyamÄ• ne dÄ• nÅ«pakaraá¹‡Ä• ni gahetvÄ• Ä• gacchantehi manussehi saddhiá¹ƒ d
bhikkhÅ«naá¹ƒ sakkÄ• rasammÄ• naá¹ƒ disvÄ• ``ime samaá¹‡Ä• sakyaputtiyÄ• sukhuma
bhuÃ±jitvÄ• nivÄ• tesu senÄ• sanesu viharanti, yaá¹ƒnÅ«nÄ• hampi pabbajeyyaâ€™â€™
mahÄ• theraá¹ƒ upasaá¹…kamitvÄ• attano pabbajÄ• dhippÄ• yaá¹ƒ nivedesi. so taá¹ƒ karu
kammaá¹-á¹-hÄ• naá¹ƒ \Ee 336/ Ä• cikkhi. so araÃ±Ã±e \Be II 29/ viharanto ekakavihÄ• re
hutvÄ• vibbhamitukÄ• mo Ã±Ä• tigÄ• maá¹ƒ gacchanto antarÄ• magge kacchaá¹ƒ bandhit
kiliá¹-á¹-havatthanivatthe samantato rajokiá¹‡á¹‡asarÄ«re vÄ• tÄ• tapena sussante khettaá¹
disvÄ• ``mahantaá¹ƒ vatime sattÄ• jÄ«vikanimittaá¹ƒ dukkhaá¹ƒ paccanubhavantÄ«â€™â€
paá¹-ilabhi. Ã±Ä• á¹‡assa paripÄ• kagatattÄ• cassa yathÄ• gahitaá¹ƒ kammaá¹-á¹-hÄ• naá
aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ upagantvÄ• vivekaá¹ƒ labhitvÄ• yonisomanasikaronto vip
maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹‡i.

<124> evaá¹ƒ so pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassavasena p
pakÄ• sento __Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• moha_ntiÄ• dimÄ• ha. tattha __Ä• huti_nti annapÄ•
pÅ«jÄ• sakkÄ• rÅ«pakaraá¹‡aá¹ƒ. __yiá¹-á¹-hukÄ• mo_ti yajitukÄ• mo, dÄ• naá¹ƒ dÄ• tukÄ
__paá¹-iyÄ• detvÄ• na bhojana_nti Ä• hÄ• raá¹ƒ paá¹-iyÄ• detvÄ• nipphÄ• detvÄ• . __brÄ•
paá¹-iggÄ• hake suddhapabbajite pariyesanto. __visÄ• le mÄ• á¸·ake á¹-hito_ti
parisuddhapaá¹‡á¸• arapulinatalÄ• bhirÄ• me vipule mÄ• á¸·ake á¹-hito.

125-7__._ __athaddasÄ• siá¹ƒ sambuddha_ntiÄ• dÄ«su __mahÄ• yasaá¹ƒ_ mahÄ• parivÄ•
sakalasattalokaá¹ƒ __vinetÄ• naá¹ƒ_ visesena netÄ• raá¹ƒ nibbÄ• nasampÄ• pakaá¹ƒ __sa
anÄ• cariyakaá¹ƒ \Ne II 27/ __aggapuggalaá¹ƒ_ seá¹-á¹-hapuggalaá¹ƒ bhagavantaá¹ƒ bhag
__jutimantaá¹ƒ_ nÄ«lapÄ«tÄ• dipabhÄ• sampannaá¹ƒ sÄ• vakehi __purakkhataá¹ƒ_ parivÄ
sÅ«riyamiva __rocantaá¹ƒ_ sobhamÄ• naá¹ƒ __rathiyaá¹ƒ_ vÄ«thiyaá¹ƒ paá¹-ipannakaá¹ƒ
nÄ• ma __sambuddhaá¹ƒ_ addasinti sambandho. __aÃ±jaliá¹ƒ paggahetvÄ• nÄ• _ti bandha
__sakaá¹ƒ cittaá¹ƒ_ attano cittaá¹ƒ __pasÄ• dayiá¹ƒ_ itthambhÅ«tassa bhagavato guá¹‡e p
pasannamakÄ• sinti attho. __manasÄ• va nimantesi_nti cittena pavÄ• resiá¹ƒ. __Ä• gaccha
pÅ«jÄ• raho muni bhagavÄ• mama nivesanaá¹ƒ Ä• gacchatu.

<128> __mama saá¹…kappamaÃ±Ã±Ä• yÄ• _ti mayhaá¹ƒ cittasaá¹…kappaá¹ƒ Ã±atvÄ• _
uttaravirahito satthÄ• __khÄ«á¹‡Ä• savasahassehi_ arahantasahassehi \Be II 30/ parivuto
mayhaá¹ƒ gehadvÄ• raá¹ƒ __upÄ• gami_ sampÄ• puá¹‡i.

<129> tassa sampattassa satthuno evaá¹ƒ namakkÄ• ramakÄ• siá¹ƒ. __purisÄ• jaÃ±Ã±a_
seá¹-á¹-ha, mama namakkÄ• ro __te_ tuyhaá¹ƒ __atthu_ bhavatu. __purisuttama_ purisÄ•
adhikaguá¹‡avisiá¹-á¹-ha __te_ tuyhaá¹ƒ mama namakkÄ• ro atthu. __pÄ• sÄ• daá¹ƒ_ pas
nivesanaá¹ƒ \Ee 337/ abhiruhitvÄ• __sÄ«hÄ• sane_ uttamÄ• sane nisÄ«datanti Ä• yÄ• cint

<130> __danto dantaparivÄ• ro_ti sayaá¹ƒ dvÄ• rattayena danto tathÄ• dantÄ• hi
bhikkhubhikkhunÄ«upÄ• sakaupÄ• sikÄ• saá¹…khÄ• tÄ• hi catÅ«hi parisÄ• hi parivÄ• rito.
varo_ti sayaá¹ƒ tiá¹‡á¹‡o saá¹ƒsÄ• rato uttiá¹‡á¹‡o nikkhanto tÄ• rayataá¹ƒ tÄ• rayantÄ• na
visiá¹-á¹-hapuggalÄ• naá¹ƒ varo uttamo bhagavÄ• mamÄ• rÄ• dhanena pÄ• sÄ• daá¹ƒ abh
uttamÄ• sane __nisÄ«di_ nisajjaá¹ƒ kappesi.

<131> __yaá¹ƒ me atthi sake gehe_ti attano gehe yaá¹ƒ Ä• misaá¹ƒ __paccupaá¹-á¹-hitaá¹
rÄ• sikataá¹ƒ atthi. __tÄ• haá¹ƒ buddhassa pÄ• dÄ• si_nti buddhassa buddhappamukhassa
pÄ• dÄ• siá¹ƒ pa-kÄ• rena Ä• darena vÄ• adÄ• sinti attho. __pasanno sehi pÄ• á¹‡ibhÄ«_t
passannacitto gahetvÄ• pÄ• dÄ• sinti attho.

<132> __pasannacitto_ pasÄ• ditamanasaá¹…kappo sumano sundaramano. __vedajÄ• to
__kataÃ±jalÄ«_ sirasi á¹-hapitaaÃ±jalipuá¹-o __buddhaseá¹-á¹-haá¹ƒ namassÄ• mi_ seá¹-á
paá¹‡Ä• maá¹ƒ karomÄ«ti attho. __aho buddhassuá¸·Ä• ratÄ• _ti paá¹-ividdhacatusaccassa
mahantabhÄ• vo aho acchariyanti attho.

<133> __aá¹-á¹-hannaá¹ƒ_ \Ne II 28/ __payirÅ«pÄ• sata_nti payirupÄ• santÄ• naá¹ƒ __bhu
aá¹-á¹-hannaá¹ƒ ariyapuggalÄ• naá¹ƒ antare __khÄ«á¹‡Ä• savÄ• _ arahantova bahÅ«ti atth
Ä• nubhÄ• vo_ti eso Ä• kÄ• sacaraá¹‡aummujjananimujjanÄ• diÄ• nubhÄ• vo tuyheva tuyh
nÄ• Ã±Ã±esaá¹ƒ. __saraá¹‡aá¹ƒ taá¹ƒ upemaha_nti taá¹ƒ itthambhÅ«taá¹ƒ tuvaá¹ƒ saraá¹‡
parÄ• yananti upemi gacchÄ• mi jÄ• nÄ• mi vÄ• ti attho.

<134> lokajeá¹-á¹-ho \Be II 31/ narÄ• sabho piyadassÄ« bhagavÄ• bhikkhusaá¹…ghamajjh
byÄ• karaá¹‡agÄ• thÄ• abhÄ• satha kathesÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

sumaá¹…galattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

dutiyassa sÄ«hÄ• sanavaggassa vaá¹‡á¹‡anÄ• samattÄ• .

3. subhÅ«tivaggo

1. subhÅ«tittheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ \Ne II 29/ Ä• yasmato subhÅ«tittherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto ito k
anuppanneyeva padumuttare bhagavati lokanÄ• the haá¹ƒsavatÄ«nagare \Ee 338/ aÃ±Ã±a
brÄ• hmaá¹‡amahÄ• sÄ• lassa ekaputtako hutvÄ• nibbatti, tassa __nandamÄ• á¹‡avo_ti n
vayappatto tayo vede uggaá¹‡hitvÄ• tattha sÄ• raá¹ƒ apassanto attano parivÄ• rabhÅ«tehi
mÄ• á¹‡avasahassehi saddhiá¹ƒ pabbatapÄ• de isipabbajjaá¹ƒ pabbajitvÄ• aá¹-á¹-ha samÄ
ca nibbattesi. antevÄ• sikÄ• nampi kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. tepi nacirasseva jhÄ•

tena ca samayena padumuttaro bhagavÄ• loke uppajjitvÄ• haá¹ƒsavatÄ«nagaraá¹ƒ upani
ekadivasaá¹ƒ paccÅ«sasamaye lokaá¹ƒ volokento nandatÄ• pasassa antevÄ• sikajaá¹-ilÄ•
nandatÄ• pasassa ca dvÄ«haá¹…gehi samannÄ• gatassa sÄ• vakaá¹-á¹-hÄ• nantarassa pa
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• pubbaá¹‡hasamaye pattacÄ«varamÄ• dÄ• ya aÃ±Ã±aá¹ƒ
ekacaro nandatÄ• pasassa antevÄ• sikesu phalÄ• phalatthÄ• ya gatesu ``buddhabhÄ• vaá¹
passantasseva nandatÄ• pasassa Ä• kÄ• sato otaritvÄ• pathaviyaá¹ƒ patiá¹-á¹-hÄ• si. nand
buddhÄ• nubhÄ• vaÃ±ceva lakkhaá¹‡apÄ• ripÅ«riÃ±ca disvÄ• lakkhaá¹‡amante sammasit
samannÄ• gato nÄ• ma agÄ• raá¹ƒ ajjhÄ• vasanto rÄ• jÄ• hoti cakkavattÄ«, pabbajanto lok
sabbaÃ±Ã±Å« buddho hoti, ayaá¹ƒ purisÄ• jÄ• nÄ«yo nissaá¹ƒsayaá¹ƒ buddhoâ€™â€™ ti
paÃ±capatiá¹-á¹-hitena vanditvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. nisÄ«di bhagavÄ
nandatÄ• pasopi attano anucchavikaá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. tasmi
catucattÄ• lÄ«sasahassajaá¹-ilÄ• paá¹‡Ä«tapaá¹‡Ä«tÄ• ni ojavantÄ• ni phalÄ• phalÄ• ni ga
santikaá¹ƒ sampattÄ• buddhÄ• naÃ±ceva Ä• cariyassa ca nisinnÄ• kÄ• raá¹ƒ oloketvÄ• Ä
mayaá¹ƒ `imasmiá¹ƒ loke tumhehi mahantataro natthÄ«â€™ ti vicarÄ• ma, ayaá¹ƒ pana pur
maÃ±Ã±eâ€™â€™ ti. nandatÄ• paso --- ``tÄ• tÄ• \Ne II 30/, kiá¹ƒ vadetha, tumhe sÄ• sape
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhaá¹ƒ sineruá¹ƒ upametuá¹ƒ icchatha, sabbaÃ±Å
maá¹ƒ upamitthÄ• â€™â€™ ti Ä• ha. atha te tÄ• pasÄ• --- ``sace ayaá¹ƒ orako abhavissa,
evaá¹ƒ upamaá¹ƒ Ä• hareyya. yÄ• va mahÄ• vatÄ• yaá¹ƒ purisÄ• jÄ• nÄ«yoâ€™â€™ ti pÄ
vandiá¹ƒsu. atha te Ä• cariyo Ä• ha --- ``tÄ• tÄ• , amhÄ• kaá¹ƒ buddhÄ• naá¹ƒ anucchaviko
bhagavÄ• ca bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ idhÄ• gato, tasmÄ• mayaá¹ƒ yathÄ• balaá¹ƒ dey
yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ phalÄ• phalaá¹ƒ Ä• bhataá¹ƒ, taá¹ƒ taá¹ƒ Ä• harathÄ• â€™â€™
dhovitvÄ• sayaá¹ƒ \Ee 339/ tathÄ• gatassa patte patiá¹-á¹-hÄ• pesi. satthÄ• rÄ• phalÄ• ph
devatÄ• dibbojaá¹ƒ pakkhipiá¹ƒsu. tÄ• paso udakampi sayameva parissÄ• vetvÄ• adÄ• si.
niá¹-á¹-hÄ• petvÄ• nisinne satthari sabbe antevÄ• sike pakkositvÄ• satthu santike sÄ• raá¹
kathento nisÄ«di. satthÄ• ``bhikkhusaá¹…gho Ä• gacchatÅ«â€™â€™ ti cintesi. satthu citta
satasahassamattÄ• khÄ«á¹‡Ä• savÄ• Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• aá¹-á¹-haá¹ƒsu

atha nandatÄ• paso antevÄ• sike Ä• mantesi --- ``tÄ• tÄ• , buddhÄ• naá¹ƒ nisinnÄ• sanamp
samaá¹‡asatasahassassapi Ä• sanaá¹ƒ natthi. tumhehi ajja uá¸·Ä• raá¹ƒ bhagavato bhikkhu
sakkÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, pabbatapÄ• dato vaá¹‡á¹‡agandhasampannÄ• ni pupph
Ä• ha. acinteyyattÄ• iddhivisayassa te muhutteneva vaá¹‡á¹‡agandharasasampannÄ• ni p
buddhÄ• naá¹ƒ yojanappamÄ• á¹‡aá¹ƒ pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ. aggasÄ• vak
sesabhikkhÅ«naá¹ƒ \Be II 33/ aá¸• á¸• hayojanÄ• dibhedaá¹ƒ, saá¹…ghanavakassa usabha
evaá¹ƒ paÃ±Ã±attesu Ä• sanesu nandatÄ• paso tathÄ• gatassa purato aÃ±jaliá¹ƒ paggayha
amhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya imaá¹ƒ pupphÄ• sanaá¹ƒ Ä• ruyha nisÄ«d
bhagavÄ• pupphÄ• sane. evaá¹ƒ nisinne satthari satthu Ä• kÄ• raá¹ƒ Ã±atvÄ• bhikkhÅ« at
nisÄ«diá¹ƒsu. nandatÄ• paso mahantaá¹ƒ pupphacchattaá¹ƒ gahetvÄ• tathÄ• gatassa matt
satthÄ• ``tÄ• pasÄ• naá¹ƒ ayaá¹ƒ sakkÄ• ro mahapphalo hotÅ«â€™â€™ ti nirodhasamÄ• p
samÄ• pannabhÄ• vaá¹ƒ Ã±atvÄ• bhikkhÅ«pi samÄ• pattiá¹ƒ samÄ• pajjiá¹ƒsu. tathÄ• gate
samÄ• pajjitvÄ• nisinne antevÄ• sikÄ• bhikkhÄ• cÄ• rakÄ• le sampatte vanamÅ«laphalÄ•
sesakÄ• le buddhÄ• naá¹ƒ aÃ±jaliá¹ƒ paggayha aá¹-á¹-haá¹ƒsu. nandatÄ• paso pana bhikk
pupphacchattaá¹ƒ dhÄ• rentoyeva sattÄ• haá¹ƒ pÄ«tisukheneva vÄ«tinÄ• mesi.

satthÄ• nirodhato vuá¹-á¹-hÄ• ya araá¹‡avihÄ• riaá¹…gena dakkhiá¹‡eyyaá¹…gena cÄ• ti
samannÄ• gataá¹ƒ ekaá¹ƒ sÄ• vakaá¹ƒ ``isigaá¹‡assa pupphÄ• sanÄ• numodanaá¹ƒ karoh
cakkavattiraÃ±Ã±o santikÄ• paá¹-iladdhamahÄ• lÄ• bho mahÄ• yodho viya tuá¹-á¹-hamÄ•
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ sammasitvÄ• \Ne II 31/ anumodanamakÄ• si. tassa desan
dhammaá¹ƒ desesi. satthu desanÄ• vasÄ• ne sabbepi catucattÄ• lÄ«sasahassatÄ• pasÄ•
satthÄ• --- ``etha bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. tesaá¹ƒ tÄ• vadeva kesamass
340/. aá¹-á¹-ha parikkhÄ• rÄ• sarÄ«re paá¹-imukkÄ• va ahesuá¹ƒ. te saá¹-á¹-hivassikather
parivÄ• rayiá¹ƒsu. nandatÄ• paso pana vikkhittacittatÄ• ya visesaá¹ƒ nÄ• dhigaÃ±chi. tassa
araá¹‡avihÄ• rittherassa dhammaá¹ƒ sotuá¹ƒ Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya --- ``aho va
buddhassa sÄ• sane iminÄ• sÄ• vakena laddhaguá¹‡aá¹ƒ labheyyaâ€™â€™ nti cittaá¹ƒ u
maggaphalapaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi. tathÄ• gataá¹ƒ pana vanditvÄ• aÃ±jaliá¹
evamÄ• ha --- ``bhante, yena bhikkhunÄ• isigaá¹‡assa pupphÄ• sanÄ• numodanÄ• katÄ•
sÄ• saneâ€™â€™ ti? ``araá¹‡avihÄ• riaá¹…gena ca dakkhiá¹‡eyyaá¹…gena ca etadaggaá
bhikkhÅ«â€™â€™ ti. ``bhante, yvÄ• yaá¹ƒ mayÄ• sattÄ• haá¹ƒ pupphacchattaá¹ƒ dhÄ• re
kato, tena adhikÄ• rena aÃ±Ã±aá¹ƒ sampattiá¹ƒ na patthemi, anÄ• gate pana ekassa buddh
viya dvÄ«haá¹…gehi samannÄ• gato sÄ• vako bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ• si.

satthÄ• ``samijjhissati nu kho imassa tÄ• pasassa patthanÄ• â€™â€™ ti anÄ• gataá¹ƒsaÃ
olokento kappasatasahassaá¹ƒ atikkamitvÄ• samijjhanakabhÄ• vaá¹ƒ disvÄ• , ``tÄ• pasa, n
moghaá¹ƒ bhavissati, anÄ• gate kappasatasahassaá¹ƒ atikkamitvÄ• gotamo nÄ• ma buddh
samijjhissatÄ«â€™â€™ ti dhammakathaá¹ƒ kathetvÄ• bhikkhusaá¹…ghaparivuto Ä• kÄ• sa

yÄ• va cakkhupathaá¹ƒ na samatikkamati, tÄ• va satthu bhikkhusaá¹…ghassa ca aÃ±jaliá¹ƒ
so aparabhÄ• ge kÄ• lena kÄ• laá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡it
kÄ• laá¹ƒ katvÄ• brahmaloke nibbatto. tato pana cuto aparÄ• nipi paÃ±ca jÄ• tisatÄ• ni pab
ahosi, kassapasammÄ• sambuddhakÄ• lepi pabbajitvÄ• Ä• raÃ±Ã±ako hutvÄ• gatapaccÄ
kira vattaá¹ƒ aparipÅ«retvÄ• mahÄ• sÄ• vakabhÄ• vaá¹ƒ pÄ• puá¹‡antÄ• nÄ• ma natthi, g
Ä• gamaá¹-á¹-hakathÄ• su vuttanayeneva veditabbaá¹ƒ. so vÄ«sativassasahassÄ• ni gatap
kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsadevaloke nibbatti.

evaá¹ƒ so tÄ• vatiá¹ƒsabhavane aparÄ• paraá¹ƒ uppajjanavasena dibbasampattiá¹ƒ anubh
manussaloke anekasatakkhattuá¹ƒ cakkavattirÄ• jÄ• padesarÄ• jÄ• ca hutvÄ• uá¸·Ä• raá
anubhavitvÄ• amhÄ• kaá¹ƒ bhagavato uppannakÄ• le sÄ• vatthiyaá¹ƒ sumanaseá¹-á¹-hiss
\Ee 341/ kaniá¹-á¹-ho hutvÄ• nibbatti. __subhÅ«tÄ«_tissa nÄ• maá¹ƒ ahosi.

tena \Ne II 32/ ca samayena amhÄ• kaá¹ƒ bhagavÄ• loke uppajjitvÄ• pavattitavaradhamm
rÄ• jagahaá¹ƒ gantvÄ• tattha veá¸·uvanapaá¹-iggahaá¹‡Ä• dinÄ• lokÄ• nuggahaá¹ƒ karon
sÄ«tavane vihÄ• si. tadÄ• anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi sÄ• vatthiyaá¹ƒ uá¹-á¹-hÄ• nakaá
attano sahÄ• yassa rÄ• jagahaseá¹-á¹-hino gehaá¹ƒ gantvÄ• buddhuppÄ• daá¹ƒ sutvÄ• sa
viharantaá¹ƒ upasaá¹…kamitvÄ• paá¹-hamadassaneneva sotÄ• pattiphale patiá¹-á¹-hÄ• ya
sÄ• vatthiá¹ƒ Ä• gamanatthÄ• ya yÄ• citvÄ• tato paÃ±cacattÄ• lÄ«sayojane magge yojane
satasahassapariccÄ• gena vihÄ• re patiá¹-á¹-hÄ• petvÄ• sÄ• vatthiyaá¹ƒ aá¹-á¹-hakarÄ«sa
kumÄ• rassa uyyÄ• nabhÅ«miá¹ƒ koá¹-isanthÄ• rena kiá¹‡itvÄ• tattha bhagavato vihÄ• raá
vihÄ• ramahadivase ayaá¹ƒ subhÅ«tikuá¹-umbiko anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hinÄ• saddh
suá¹‡anto saddhaá¹ƒ paá¹-ilabhitvÄ• pabbaji. so upasampanno dve mÄ• tikÄ• paguá¹‡Ä•
kathÄ• petvÄ• araÃ±Ã±e samaá¹‡adhammaá¹ƒ karonto mettÄ• jhÄ• naá¹ƒ nibbattetvÄ• ta
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i.

so dhammaá¹ƒ desento yasmÄ• satthÄ• rÄ• desitaniyÄ• mena anodissakaá¹ƒ katvÄ• des
araá¹‡avihÄ• rÄ«naá¹ƒ aggo nÄ• ma jÄ• to. yasmÄ• ca piá¹‡á¸• Ä• ya caranto ghare ghare
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya bhikkhaá¹ƒ paá¹-iggaá¹‡hÄ• ti ``evaá¹ƒ dÄ• yakÄ• naá¹ƒ m
bhavissatÄ«â€™â€™ ti, tasmÄ• dakkhiá¹‡eyyÄ• naá¹ƒ aggo nÄ• ma jÄ• to. tena naá¹ƒ bha
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ araá¹‡avihÄ• rÄ«naá¹ƒ dakkhiá¹‡eyyÄ•
subhÅ«tÄ«â€™â€™ ti (AN a I 198, 201) dvayaá¹…gasamannÄ• gate aggaá¹-á¹-hÄ• ne á¹-h
attanÄ• pÅ«ritapÄ• ramÄ«naá¹ƒ phalassa matthakaá¹ƒ arahattaá¹ƒ patvÄ• loke abhiÃ±Ã±
bahujanahitÄ• ya janapadacÄ• rikaá¹ƒ caranto anupubbena rÄ• jagahaá¹ƒ agamÄ• si.

rÄ• jÄ• bimbisÄ• ro therassa Ä• gamanaá¹ƒ sutvÄ• upasaá¹…kamitvÄ• vanditvÄ• ``idhe
vasanaá¹-á¹-hÄ• naá¹ƒ vo karissÄ• mÄ«â€™â€™ ti vatvÄ• pakkanto vissari. thero senÄ• s
vÄ«tinÄ• mesi. therassÄ• nubhÄ• vena devo na vassati. manussÄ• avuá¹-á¹-hitÄ• ya upad

ukkuá¹-á¹-hiá¹ƒ akaá¹ƒsu. rÄ• jÄ• ``kena nu kho kÄ• raá¹‡ena devo na vassatÄ«â€™â€™
abbhokÄ• savÄ• sena maÃ±Ã±e na vassatÄ«â€™â€™ ti cintetvÄ• tassa paá¹‡á¹‡akuá¹-iá
bhante, paá¹‡á¹‡akuá¹-iyaá¹ƒ vasathÄ• â€™â€™ ti vatvÄ• vanditvÄ• pakkÄ• mi. thero kuá
tiá¹‡asanthÄ• rake pallaá¹…kena nisÄ«di. tadÄ• devo thokaá¹ƒ \Ee 342/ thokaá¹ƒ phusÄ• y
anupavecchati. atha thero lokassa avuá¹-á¹-hikabhayaá¹ƒ vidhamitukÄ• mo \Be II 36/ attano
ajjhattikabÄ• hiravatthukassa \Ne II 33/ parissayassa abhÄ• vaá¹ƒ pavedento ``channÄ• m
1) gÄ• thamÄ• ha. tassattho theragÄ• thÄ• yaá¹ƒ vuttoyeva.

kasmÄ• panete mahÄ• therÄ• attano guá¹‡e pakÄ• sentÄ«ti? iminÄ• dÄ«ghena addhunÄ
paramagambhÄ«raá¹ƒ ativiya santaá¹ƒ paá¹‡Ä«taá¹ƒ attanÄ• adhigatalokuttaradhammaá¹ƒ
pÄ«tivegasamussÄ• hitaudÄ• nadÄ«panatthaá¹ƒ sÄ• sanassa niyyÄ• nikabhÄ• vavibhÄ• va
attano guá¹‡e pakÄ• senti. yathÄ• taá¹ƒ lokanÄ• tho bodhaneyyÄ• naá¹ƒ ajjhÄ• sayavasen
bhikkhave, tathÄ• gato catuvesÄ• rajjavisÄ• radoâ€™â€™ tiÄ• dinÄ• (AN c 10.21; MN 1. 1
attano guá¹‡e pakÄ• seti. evamayaá¹ƒ therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• pi ahosÄ

<1> evaá¹ƒ so pattaarahattaphalo pattaetadaggaá¹-á¹-hÄ• no ca attano pubbakammaá¹ƒ s
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. tattha __
himÄ• layapabbatassa __avidÅ«re_ Ä• sanne samÄ«pe pabbatapÄ• de manussÄ• naá¹ƒ g
saÃ±caraá¹‡aá¹-á¹-hÄ• neti attho. __nisabho nÄ• ma pabbato_ti pabbatÄ• naá¹ƒ jeá¹-á¹-ha
selamayapabbato ahosÄ«ti sambandho. __assamo sukato mayha_nti tattha pabbate mayha
araÃ±Ã±Ä• vÄ• so suá¹-á¹-hu kato. kuá¹-irattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• navatiparikkhepÄ
katoti attho. __paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• _ti paá¹‡á¹‡ehi chÄ• ditÄ• sÄ• lÄ• mayhaá¹
suá¹-á¹-hu mÄ• pitÄ• niá¹-á¹-hÄ• pitÄ• ti attho.

<2> __kosiyo nÄ• ma nÄ• menÄ• _ti mÄ• tÄ• pitÅ«hi katanÄ• madheyyena kosiyo nÄ• ma
ghoratapo. __ekÄ• kiyo_ aÃ±Ã±esaá¹ƒ abhÄ• vÄ• ahaá¹ƒ eva eko. __adutiyo_ dutiyatÄ• p
jaá¹-Ä• dhÄ• rÄ« tÄ• paso __tadÄ• _ tasmiá¹ƒ kÄ• le __nisabhe_ pabbate __vasÄ• mi_ viha

<3> __phalaá¹ƒ mÅ«laÃ±ca paá¹‡á¹‡aÃ±ca, na bhuÃ±jÄ• mi ahaá¹ƒ tadÄ• _ti tadÄ• tasmi
vasanakÄ• le tiá¹‡á¸• ukÄ• diphalaá¹ƒ muá¸·Ä• lÄ• dimÅ«laá¹ƒ, kÄ• rapaá¹‡á¹‡Ä• dipaá¹‡á
ocinitvÄ• na bhuÃ±jÄ• mÄ«ti attho. evaá¹ƒ sati kathaá¹ƒ jÄ«vatÄ«ti taá¹ƒ dassento __pavat
\Ee 343/ Ä• ha. tattha __pavattaá¹ƒ_ sayameva jÄ• taá¹ƒ __supÄ• taá¹ƒ_ attano dhammatÄ
paá¹‡á¹‡Ä• dikaá¹ƒ nissÄ• ya Ä• hÄ• raá¹ƒ katvÄ• ahaá¹ƒ __tÄ• vade_ tasmiá¹ƒ kÄ• le __
kappemÄ«ti sambandho. ``pavattapaá¹‡á¸• upaá¹‡á¹‡Ä• nÄ«â€™â€™ ti \Ne II 34/ vÄ• pÄ
patitÄ• ni __paá¹‡á¸• upaá¹‡á¹‡Ä• ni rukkhapattÄ• ni_ upanissÄ• ya jÄ«vÄ• mÄ«ti attho.

<4> __nÄ• haá¹ƒ kopemi Ä• jÄ«va_nti ahaá¹ƒ jÄ«vitaá¹ƒ cajamÄ• nopi pariccÄ• gaá¹ƒ kuru
phalamÅ«lÄ• diÄ• hÄ• rapariyesanÄ• ya sammÄ• Ä• jÄ«vaá¹ƒ na kopemi na nÄ• semÄ«ti

citta_nti sakaá¹ƒ cittaá¹ƒ attano manaá¹ƒ appicchatÄ• ya santuá¹-á¹-hiyÄ• ca Ä• rÄ• dhemi
anesana_nti vejjakammadÅ«takammÄ• divasena anesanaá¹ƒ ayuttapariyesanaá¹ƒ vivajjem

<5> __rÄ• gÅ«pasaá¹ƒhitaá¹ƒ citta_nti yadÄ• yasmiá¹ƒ kÄ• le mama rÄ• gena sampayutta
tadÄ• sayameva attanÄ• yeva paccavekkhÄ• mi Ã±Ä• á¹‡ena paá¹-ivekkhitvÄ• vinodemi.
ahaá¹ƒ ekasmiá¹ƒ kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e aggo samÄ• hito taá¹ƒ rÄ• gacittaá¹ƒ d

<6> __rajjase rajjanÄ«ye cÄ• _ti rajjanÄ«ye allÄ«yitabbe rÅ«pÄ• rammaá¹‡Ä• divatthusmiá
bhavasi. __dussanÄ«ye ca dussase_ti dÅ«sitabbe dosakaraá¹‡avatthusmiá¹ƒ dÅ«sako asi.
cÄ• _ti mohitabbe mohakaraá¹‡avatthusmiá¹ƒ moyhasi mÅ«á¸·ho asi bhavasi. tasmÄ• tuva
araÃ±Ã±avÄ• sato __nikkhamassu_ apagacchÄ• hÄ«ti evaá¹ƒ attÄ• naá¹ƒ damemÄ«ti sam

<24> __timbarÅ«sakavaá¹‡á¹‡Ä• bho_ti suvaá¹‡á¹‡atimbarÅ«sakavaá¹‡á¹‡Ä• bho, jambo
attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

subhÅ«tittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. upavÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro_ \Be II 38/ __nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato upavÄ• nattherassa apa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le daliddakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto bhagavati parinibbute tassa
manussadevanÄ• gagaruá¸·akumbhaá¹‡á¸• ayakkhagandhabbehi sattaratanamaye sattayo
sudhotaá¹ƒ attano uttarasÄ• á¹-akaá¹ƒ veá¸·agge laggetvÄ• Ä• bandhitvÄ• dhajaá¹ƒ katvÄ
gahetvÄ• abhisammatako \Ee 344/ \Ne II 35/ nÄ• ma yakkhasenÄ• pati devehi cetiyapÅ«jÄ
á¹-hapito adissamÄ• nakÄ• yo taá¹ƒ Ä• kÄ• se dhÄ• rento cetiyaá¹ƒ tikkhattuá¹ƒ padakkhiá
disvÄ• bhiyyosomattÄ• ya pasannamÄ• naso hutvÄ• tena puÃ±Ã±akammena devamanus
buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• __upavÄ• no_ti laddhanÄ•
jetavanapaá¹-iggahaá¹‡e buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pabbajitvÄ•
arahattaá¹ƒ patvÄ• chaá¸·abhiÃ±Ã±o ahosi. yadÄ• bhagavato aphÄ• su ahosi, tadÄ• ther
tathÄ• rÅ«paá¹ƒ pÄ• nakaÃ±ca bhesajjaá¹ƒ bhagavato upanÄ• mesi. tenassa satthuno rogo
anumodanaá¹ƒ akÄ• si.

<52> evaá¹ƒ so pattaarahattaphalo adhigataetadaggaá¹-á¹-hÄ• no attano pubbakammaá¹ƒ
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. tattha s
lokiyalokuttaradhammÄ• naá¹ƒ __pÄ• ragÅ«_ pariyosÄ• naá¹ƒ nibbÄ• naá¹ƒ gato patto __p
jitapaÃ±camÄ• ro bhagavÄ• aggikkhandho iva chabbaá¹‡á¹‡Ä• buddharaá¹ƒsiyo __jalitvÄ
dhammapajjotena obhÄ• setvÄ• __sambuddho_ suá¹-á¹-hu buddho avijjÄ• niddÅ«pagatÄ•

kilesaniddÄ• ya paá¹-ibuddho vikasitanettapaá¹…kajo __parinibbuto_ khandhaparinibbÄ• ne
gatoti sambandho.

<57> __jaá¹…ghÄ• _ti cetiyakaraá¹‡akÄ• le upacinitabbÄ• naá¹ƒ iá¹-á¹-hakÄ• naá¹ƒ á¹-hap
nibandhiyamÄ• nasopÄ• napanti.

<88> __sudhotaá¹ƒ_ \Be II 39/ __rajakenÄ• ha_nti vatthadhovakena purisena suá¹-á¹-hu dh
suvisuddhakataá¹ƒ, __uttareyyapaá¹-aá¹ƒ mama_ uttarasÄ• á¹-akaá¹ƒ ahaá¹ƒ veá¸·agge lag
ukkhipiá¹ƒ, __ambare_ Ä• kÄ• se ussÄ• pesinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

upavÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. tisaraá¹‡agamaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare bandhumatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato tisaraá¹‡agamaniyattherassa apadÄ• n
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
bandhumatÄ«nagare kulagehe nibbattitvÄ• andhamÄ• tÄ• pitaro upaá¹-á¹-hÄ• si. so ekadiv
mÄ• tÄ• pitaro upaá¹-á¹-hahanto pabbajituá¹ƒ na labhÄ• mi, yaá¹ƒnÅ«nÄ• haá¹ƒ tÄ«á¹‡i sa
gaá¹‡hissÄ• mi \Ne II 36/, evaá¹ƒ duggatito mocessÄ• mÄ«â€™â€™ ti nisabhaá¹ƒ nÄ• ma
aggasÄ• vakaá¹ƒ upasaá¹…kamitvÄ• tÄ«á¹‡i saraá¹‡Ä• ni gaá¹‡hi. so tÄ• ni vassasatasah
kammena tÄ• vatiá¹ƒsabhavane nibbatto, tato paraá¹ƒ devamanussesu saá¹ƒsaranto ubhay
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthinagare mahÄ• sÄ• lakule nibbatto viÃ±Ã±utaá¹ƒ patto
parivuto ekaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ agamÄ• si. tattha eko khÄ«á¹‡Ä• savatthero tassa d
saraá¹‡Ä• ni adÄ• si. so tÄ• ni gahetvÄ• pubbe attano rakkhitÄ• ni saraá¹‡Ä• ni saritvÄ• v
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. taá¹ƒ arahattappattaá¹ƒ bhagavÄ• upasampÄ• d

<106> so arahattappatto upasampanno hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanas
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nagare bandhumatiyÄ• _tiÄ• dimÄ• ha. tattha __
ahaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• ko bharako bandhumatÄ«nagare ahosinti samban

<108> __tamandhakÄ• rapihitÄ• _ti \Be II 40/ mohandhakÄ• rena pihitÄ• chÄ• ditÄ• . __tiv
rÄ• gaggidosaggimohaggisaá¹…khÄ• tehi tÄ«hi aggÄ«hi á¸• ayhare á¸• ayhanti sabbe sattÄ

<114> __aá¹-á¹-ha hetÅ« labhÄ• maha_nti aá¹-á¹-ha kÄ• raá¹‡Ä• ni sukhassa paccayabhÅ
ahanti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

tisaraá¹‡agamaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. paÃ±casÄ«lasamÄ• dÄ• niyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare candavatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato paÃ±casÄ«lasamÄ• dÄ• niyattherassa a
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le ekasmiá¹ƒ kule nibbatto purimabhave katÄ• kusalakammÄ• nurÅ«pena da
appannapÄ• nabhojano paresaá¹ƒ bhatiá¹ƒ katvÄ• jÄ«vanto saá¹ƒsÄ• re Ä• dÄ«navaá¹ƒ Ã
pabbajjaá¹ƒ alabhamÄ• no anomadassissa bhagavato sÄ• vakassa nisabhattherassa santik
samÄ• diyi. dÄ«ghÄ• yukakÄ• le uppannattÄ• vassasatasahassÄ• ni sÄ«laá¹ƒ paripÄ• lesi
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ mahÄ• bhogakule r
samÄ• diyante disvÄ• attano sÄ«laá¹ƒ saritvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹

<134> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to udÄ• navasena pubbacaritÄ•
37/ __nagare candavatiyÄ• _tiÄ• dimÄ• ha. __bhatako_ \Ee 346/ __Ä• sahaá¹ƒ tadÄ• _ti ta
puÃ±Ã±akaraá¹‡akÄ• le ahaá¹ƒ bhatako bhatiyÄ• kammakÄ• rako Ä• siá¹ƒ ahosiá¹ƒ. __pa
paresaá¹ƒ kammakaraá¹‡e Ä• yutto yojito okÄ• sÄ• bhÄ• vena saá¹ƒsÄ• rato muccanatthÄ
labhÄ• mi.

<135> __mahandhakÄ• rapihitÄ• _ti mahantehi kilesandhakÄ• rehi pihitÄ• saá¹ƒvutÄ• tha
á¸• ayhare_ti narakaggipetaggisaá¹ƒsÄ• raggisaá¹…khÄ• tehi tÄ«hi \Be II 41/ aggÄ«hi á¸• a
upÄ• yena kena kÄ• raá¹‡ena visaá¹ƒyutto bhaveyyanti attho.

<136> __deyyadhammo_ annapÄ• nÄ• didÄ• tabbayuttakaá¹ƒ vatthu mayhaá¹ƒ natthi, tas
dukkhito __bhatako_ bhatiyÄ• jÄ«vanako __yaá¹ƒnÅ«nÄ• haá¹ƒ paÃ±casÄ«laá¹ƒ rakkheyy
paÃ±casÄ«laá¹ƒ samÄ• diyitvÄ• paripÅ«rento yaá¹ƒnÅ«na rakkheyyaá¹ƒ sÄ• dhukaá¹ƒ bha
paripÄ• leyyanti attho.

<148> __svÄ• haá¹ƒ yasamanubhavi_nti so ahaá¹ƒ devamanussesu mahantaá¹ƒ yasaá¹ƒ
sÄ«lÄ• naá¹ƒ vÄ• hasÄ• Ä• nubhÄ• venÄ• ti attho. kappakoá¹-impi tesaá¹ƒ sÄ«lÄ• naá¹ƒ p
ekakoá¹-á¹-hÄ• sameva __kittaye_ pÄ• kaá¹-aá¹ƒ kareyyanti attho. sesaá¹ƒ suviÃ±Ã±eyyam

paÃ±casÄ«lasamÄ• dÄ• niyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. annasaá¹ƒsÄ• vakattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato annasaá¹ƒsÄ• vakatthe
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto piá¹‡á¸• Ä• ya carantaá¹ƒ
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡abyÄ• mappabhÄ• maá¹‡á¸• alopasobhitaá¹ƒ bhagavant

bhagavantaá¹ƒ nimantetvÄ• gehaá¹ƒ netvÄ• varaannapÄ• nena santappetvÄ• sampavÄ•
cittappasÄ• dena tato cuto devaloke nibbattitvÄ• dibbasampattiá¹ƒ anubhavitvÄ• tato cavit
nibbattitvÄ• manussasampattiá¹ƒ anubhavitvÄ• tato aparÄ• paraá¹ƒ devamanussasampatt
buddhuppÄ• de ekasmiá¹ƒ kule nibbatto sÄ• sane pasÄ«ditvÄ• pabbajitvÄ• vipassanaá¹ƒ
pÄ• puá¹‡i. so pubbe katapuÃ±Ã±anÄ• mavasena __annasaá¹ƒsÄ• vakatthero_ti pÄ• kaá¹-

155-6__._ so \Be II 42/ \Ne II 38/ aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanass
iminÄ• puÃ±Ã±asambhÄ• rÄ• nubhÄ• vena pattaá¹ƒ arahattaâ€™â€™ nti attano pubbacar
pakÄ• sento __suvaá¹‡á¹‡avaá¹‡á¹‡a_ntiÄ• dimÄ• ha \Ee 347/. tattha suvaá¹‡á¹‡assa vaá
bhagavato soyaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡o, taá¹ƒ __suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá
__gacchantaá¹ƒ antarÄ• paá¹‡e_ti vessÄ• naá¹ƒ Ä• paá¹‡apantÄ«naá¹ƒ antaravÄ«thiyaá¹ƒ
__kaÃ±canagghiyasaá¹ƒkÄ• sa_nti suvaá¹‡á¹‡atoraá¹‡asadisaá¹ƒ __bÄ• ttiá¹ƒsavaralakkha
dvattiá¹ƒsavaralakkhaá¹‡ehi sampannaá¹ƒ __lokapajjotaá¹ƒ_ sakalalokadÄ«pabhÅ«taá¹ƒ __
pamÄ• á¹‡avirahitaá¹ƒ __anopamaá¹ƒ_ upamÄ• virahitaá¹ƒ __jutindharaá¹ƒ_ pabhÄ• dhÄ•
nÄ«lapÄ«tÄ• dichabbaá¹‡á¹‡abuddharaá¹ƒsiyo dhÄ• rakaá¹ƒ siddhatthaá¹ƒ disvÄ• __para
__alatthaá¹ƒ_ alabhinti sambandho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

annasaá¹ƒsÄ• vakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. dhÅ«padÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato dhÅ«padÄ• yakattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
kulagehe nibbatto siddhatthe bhagavati cittaá¹ƒ pasÄ• detvÄ• tassa bhagavato gandhakuá
candanÄ• garukÄ• á¸·Ä• nusÄ• riÄ• dinÄ• katehi anekehi dhÅ«pehi dhÅ«papÅ«jaá¹ƒ akÄ•
manussesu ca ubhayasampattiyo anubhavanto nibbattanibbattabhave pÅ«janÄ«yo hutvÄ•
ekasmiá¹ƒ kulagehe nibbatto puÃ±Ã±asambhÄ• rÄ• nubhÄ• vena sÄ• sane pabbajitvÄ• vip
arahattaá¹ƒ patvÄ• katadhÅ«papÅ«jÄ• puÃ±Ã±attÄ• nÄ• mena __dhÅ«padÄ• yakatthero_
pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
__siddhatthassa bhagavato_tiÄ• dimÄ• ha. siddho paripuá¹‡á¹‡o sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
payojanaá¹ƒ yassa bhagavato soyaá¹ƒ siddhattho, tassa __siddhatthassa bhagavato_ bhag
lokajeá¹-á¹-hassa sakalalokuttamassa __tÄ• dino_ iá¹-á¹-hÄ• niá¹-á¹-hesu \Be II 43/ tÄ• disa
acalasabhÄ• vassÄ• ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

dhÅ«padÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. pulinapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassissa_ \Ne II 39/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato pulinapÅ«jakattherassa apa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kule nibbatto sÄ• sane pasannacitto cetiyaá¹…gaá¹‡abodhiyaá
purÄ• á¹‡avÄ• lukaá¹ƒ apanetvÄ• navaá¹ƒ muttÄ• dalasadisapaá¹‡á¸• arapulinaá¹ƒ okiritvÄ
tena kammena so devaloke nibbatto tattha dibbehi ratanehi vijjotamÄ• ne anekayojane kana
dibbasampattiá¹ƒ anubhavitvÄ• tato cuto manussaloke sattaratanasampanno cakkavattÄ« r
manussasampattiá¹ƒ anubhavitvÄ• aparÄ• paraá¹ƒ saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• d
kule nibbatto sÄ• sane pasanno pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ
katapuÃ±Ã±anÄ• masadisena nÄ• mena __pulinapÅ«jakatthero_ti pÄ• kaá¹-o.

<165> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ da
bhagavato_tiÄ• dimÄ• ha. tattha vividhaá¹ƒ passatÄ«ti vipassÄ«, vivicca passatÄ«ti vÄ• vip
attatthaparatthÄ• dibhede atthe passatÄ«ti vÄ• vipassÄ«, vividhe vohÄ• raparamatthÄ• dib
vipassÄ«, tassa __vipassissa bodhiyÄ• pÄ• daputtame_ uttame bodhirukkhamaá¹‡á¸• alan
__purÄ• á¹‡apulinaá¹ƒ_ vÄ• lukaá¹ƒ chaá¸• á¸• etvÄ• suddhaá¹ƒ paá¹‡á¸• araá¹ƒ pulinaá¹ƒ
sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

pulinapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. uttiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dikaá¹ƒ \Be II 44/ Ä• yasmato uttiyattherassa apadÄ• n
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
candabhÄ• gÄ• nadiyaá¹ƒ susumÄ• ro hutvÄ• nibbatto nadÄ«tÄ«raá¹ƒ upagataá¹ƒ bhagav
pÄ• raá¹ƒ netukÄ• mo tÄ«rasamÄ«peyeva nipajji. bhagavÄ• tassa anukampÄ• ya piá¹-á¹-h
tuá¹-á¹-ho udaggo pÄ«tivegena mahussÄ• ho hutvÄ• sotaá¹ƒ chindanto sÄ«ghena javena b
nesi. bhagavÄ• tassa cittappasÄ• daá¹ƒ Ã±atvÄ• ``ayaá¹ƒ ito cuto devaloke nibbattissati \N
paá¹-á¹-hÄ• ya sugatÄ«suyeva saá¹ƒsaranto ito catunnavutikappe amataá¹ƒ pÄ• puá¹‡issat
pakkÄ• mi.

so tathÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±a
hutvÄ• nibbatti, __uttiyo_tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto ``amataá¹ƒ pariyesissÄ•
paribbÄ• jako hutvÄ• ekadivasaá¹ƒ bhagavantaá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ•
paá¹-iladdhasaddho hutvÄ• sÄ• sane pabbajitvÄ• sÄ«ladiá¹-á¹-hÄ«naá¹ƒ avisodhitattÄ• vi
asakkonto aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ visesaá¹ƒ nibbattetvÄ• aÃ±Ã±aá¹ƒ byÄ• karontaá¹ƒ disv
upasaá¹…kamitvÄ• saá¹…khepena ovÄ• daá¹ƒ yÄ• ci. satthÄ• pi tassa \Ee 349/, ``tasmÄ•
visodhehÄ«â€™â€™ tiÄ• dinÄ• (SN c V 382) saá¹…khepeneva ovÄ• daá¹ƒ adÄ• si. so sat
vipassanaá¹ƒ Ä• rabhi. tassa Ä• raddhavipassakassa Ä• bÄ• dho uppajji. uppanne Ä• bÄ• d

vÄ«riyÄ• rambhavatthuá¹ƒ Ã±atvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i

<169> evaá¹ƒ so katasambhÄ• rÄ• nurÅ«pena pattaarahattaphalo attano pubbakammaá¹ƒ
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dimÄ• ha. tatth
parisuddhapaá¹‡á¸• arapulinatalehi ca pabhÄ• sampannapasannamadhurodakaparipuá¹‡á¹
candappabhÄ• kiraá¹‡asassirÄ«kÄ• bhÄ• nadamÄ• nÄ• saddaá¹ƒ kurumÄ• nÄ• gacchatÄ
candabhÄ• gÄ• nadiyÄ• tÄ«re susumÄ• ro ahosinti sambandho. tattha \Be II 45/ __susumÄ
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karonto mÄ• retÄ«ti susumÄ• ro, caá¹‡á¸• amaccho kumbhÄ
__sabhojanapasutoha_nti ahaá¹ƒ sabhojane sakagocare pasuto byÄ• vaá¹-o. __nadÄ«tittha
bhagavato Ä• gamanakÄ• le ahaá¹ƒ nadÄ«titthaá¹ƒ agacchiá¹ƒ pattomhi.

<170> __siddhattho tamhi samaye_ti tasmiá¹ƒ mama titthagamanakÄ• le siddhattho bhaga
sabbasattesu jeá¹-á¹-ho seá¹-á¹-ho __sayambhÅ«_ sayameva bhÅ«to jÄ• to buddhabhÅ«to
taritukÄ• mo nadÄ«tÄ«raá¹ƒ upÄ• gami.

<172> __pettikaá¹ƒ visayaá¹ƒ mayha_nti mayhaá¹ƒ pitupitÄ• mahÄ• dÄ«hi paramparÄ• nÄ
sampattasampattamahÄ• nubhÄ• vÄ• naá¹ƒ taraá¹‡anti attho.

<173> __mama_ \Ne II 41/ __uggajjanaá¹ƒ sutvÄ• _ti mayhaá¹ƒ uggajjanaá¹ƒ Ä• rÄ• dhana
bhagavÄ• abhiruhÄ«ti sambandho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

uttiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. ekaÃ±jalikattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡a_ntiÄ• dikaá¹ƒ Ä• yasmato ekaÃ±jalikattherassa apadÄ• naá¹ƒ. ay
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto ratanattaye pasanno piá¹‡á¸• Ä• ya carant
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso aÃ±jaliá¹ƒ paggahetvÄ• aá¹-á¹-hÄ• si. so tena pu
saá¹ƒsaranto sabbattha pÅ«janÄ«yo hutvÄ• ubhayasampattiyo anubhavitvÄ• \Ee 350/ ima
vibhavasampanne kule nibbattitvÄ• sÄ• sane pasÄ«ditvÄ• pabbajitvÄ• vipassanaá¹ƒ vaá¸
patiá¹-á¹-hÄ• si. pubbe katapuÃ±Ã±avasena __ekaÃ±jalikatthero_ti pÄ• kaá¹-o.

<180> so attano pubbakammaá¹ƒ saritvÄ• taá¹ƒ hatthatale Ä• malakaá¹ƒ viya disvÄ• udÄ
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __suvaá¹‡á¹‡avaá¹‡á¹‡a_ntiÄ• dimÄ• ha. __vipass
vÄ• á¹‡ije kantÄ• rÄ• vahati tÄ• retÄ«ti satthavÄ• ho \Be II 46/. vÄ• á¸·akantÄ• rÄ• coá¸·ak
dubbhikkhakantÄ• rÄ• nirudakakantÄ• rÄ• yakkhakantÄ• rÄ• appabhakkhakantÄ• rÄ• ca
nittÄ• reti khemantabhÅ«miá¹ƒ pÄ• petÄ«ti attho. ko so? vÄ• á¹‡ijajeá¹-á¹-hako. satthavÄ• h

bhagavÄ• satthavÄ• ho. tathÄ• hi so tividhaá¹ƒ bodhiá¹ƒ patthayante katapuÃ±Ã±asambhÄ
jarÄ• kantÄ• rÄ• byÄ• dhikantÄ• rÄ• maraá¹‡akantÄ• rÄ• sokaparidevadukkhadomanassu
saá¹ƒsÄ• rakantÄ• rÄ• ca tÄ• reti uttÄ• reti patÄ• reti nittÄ• reti nibbÄ• nathalaá¹ƒ pÄ• petÄ
ca so aggo seá¹-á¹-ho padhÄ• no cÄ• ti satthavÄ• haggo, taá¹ƒ __satthavÄ• haggaá¹ƒ_ vipa
sambandho. __naravaraá¹ƒ vinÄ• yaka_nti narÄ• naá¹ƒ antare asithilaparakkamoti naravÄ«
katapuÃ±Ã±asambhÄ• re satte neti nibbÄ• napuraá¹ƒ pÄ• petÄ«ti vinÄ• yako, taá¹ƒ.

<181> __adantadamanaá¹ƒ tÄ• di_nti rÄ• gadosamohÄ• dikilesasampayuttattÄ• kÄ• yava
dametÄ«ti adantadamano, taá¹ƒ. iá¹-á¹-hÄ• niá¹-á¹-hesu akampiyatÄ• diguá¹‡ayuttoti tÄ• dÄ
__mahÄ• vÄ• diá¹ƒ mahÄ• mati_nti sakasamayaparasamayavÄ• dÄ«naá¹ƒ antare attanÄ•
mahÄ• vÄ• dÄ« \Ne II 42/, mahatÄ« pathavisamÄ• nÄ• merusamÄ• nÄ• ca mati yassa so
mahÄ• matiá¹ƒ_ sambuddhanti iminÄ• tulyÄ• dhikaraá¹‡aá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyamevÄ

ekaÃ±jalikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. khomadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare bandhumatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato khomadÄ• yakattherassa apadÄ• naá¹
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
ekasmiá¹ƒ kulagehe nibbatto vayappatto sÄ• sane abhippasanno ratanattayamÄ• mako vipa
dhammaá¹ƒ sutvÄ• pasannamÄ• naso khomadussena pÅ«jaá¹ƒ akÄ• si. so tadeva mÅ«laá
puÃ±Ã±Ä• ni katvÄ• tato devaloke nibbatto. chasu \Ee 351/ devesu aparÄ• paraá¹ƒ dibbasu
anubhavitvÄ• tato cavitvÄ• manussaloke cakkavattiÄ• dianekavidhamanussasampattiá¹ƒ a
puÃ±Ã±asambhÄ• re imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto vayappatto satthu santik
paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahattaá¹ƒ p
katapuÃ±Ã±anÄ• mena __khomadÄ• yakatthero_ti pÄ• kaá¹-o.

<184> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ da
bandhumatiyÄ• _tiÄ• dimÄ• ha. tattha bandhu vuccati Ã±Ä• tako, te bandhÅ« yasmiá¹ƒ nag
saá¹…ghaá¹-itÄ• vasanti, taá¹ƒ nagaraá¹ƒ ``bandhumatÄ«â€™â€™ ti vuccati. __ropemi bÄ
dÄ• nasÄ«lÄ• dipuÃ±Ã±abÄ«jasampattiá¹ƒ ropemi paá¹-á¹-hapemÄ«ti attho.

khomadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

tatiyassa subhÅ«tivaggassa vaá¹‡á¹‡anÄ• samattÄ• .

catubhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kuá¹‡á¸• adhÄ• navaggo

1. kuá¹‡á¸• adhÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ•

__sattÄ• haá¹ƒ_ \Ne II 43/ __paá¹-isallÄ«na_ntiÄ• dikaá¹ƒ Ä• yasmato kuá¹‡á¸• adhÄ• natt
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbatto vuttanayena bha
dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡ha
á¹-hapentaá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• tadanurÅ«paá¹ƒ puÃ±Ã±aá¹ƒ ka
ekadivasaá¹ƒ padumuttarassa bhagavato nirodhasamÄ• pattito vuá¹-á¹-hÄ• ya nisinnassa
manosilÄ• cuá¹‡á¹‡apiÃ±jaraá¹ƒ mahantaá¹ƒ kadaliphalakaá¹‡á¹‡ikaá¹ƒ upanesi, taá¹ƒ bha
paribhuÃ±ji. so tena puÃ±Ã±akammena ekÄ• dasakkhattuá¹ƒ devesu devarajjaá¹ƒ kÄ• resi.
ahosi cakkavattÄ«.

so \Be II 48/ evaá¹ƒ aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto ka
bhummadevatÄ• hutvÄ• nibbatti. dÄ«ghÄ• yukabuddhÄ• naÃ±ca nÄ• ma na anvaddhamÄ
vipassissa bhagavato chabbassantare chabbassantare uposatho ahosi, kassapadasabalo p
chaá¹-á¹-he mÄ• se pÄ• timokkhaá¹ƒ osÄ• resi, tassa pÄ• timokkhassa osÄ• raá¹‡akÄ• le c
bhikkhÅ« ``uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti gacchanti. ayaá¹ƒ bhummadevatÄ• cinte
\Ee 352/ bhikkhÅ«naá¹ƒ metti ativiya daá¸·hÄ• , kiá¹ƒ nu kho bhedake sati bhijjeyya, na bhij
tesaá¹ƒ okÄ• saá¹ƒ olokayamÄ• nÄ• tesaá¹ƒ avidÅ«re gacchati.

atheko thero ekassa hatthe pattacÄ«varaá¹ƒ datvÄ• sarÄ«ravaá¸·aÃ±janatthaá¹ƒ udakaph
gantvÄ• dhotahatthapÄ• do hutvÄ• gumbasamÄ«pato nikkhamati. bhummadevatÄ• tassa
uttamarÅ«pÄ• itthÄ« hutvÄ• kese vidhunitvÄ• saá¹ƒvidhÄ• ya bandhantÄ« viya piá¹-á¹-hiy
puÃ±chamÄ• nÄ• viya sÄ• á¹-akaá¹ƒ saá¹ƒvidhÄ• ya nivÄ• sayamÄ• nÄ• viya ca hutvÄ• t
gumbato nikkhantÄ• \Ne II 44/. ekamante á¹-hito sahÄ• yakatthero taá¹ƒ kÄ• raá¹‡aá¹ƒ disv
``naá¹-á¹-ho dÄ• ni me iminÄ• bhikkhunÄ• saddhiá¹ƒ dÄ«gharattÄ• nugato sineho, sacÄ• h
jÄ• neyyaá¹ƒ, ettakaá¹ƒ kÄ• laá¹ƒ iminÄ• saddhiá¹ƒ vissÄ• saá¹ƒ na kareyyaâ€™â€™ nti c
naá¹ƒ ``gaá¹‡hÄ• hÄ• vuso, tuyhaá¹ƒ pattacÄ«varaá¹ƒ, tÄ• disena pÄ• pena saddhiá¹ƒ ekan
ti Ä• ha. taá¹ƒ kathaá¹ƒ sutvÄ• tassa lajjibhikkhuno hadayaá¹ƒ tikhiá¹‡asattiá¹ƒ gahetvÄ• v
tato naá¹ƒ Ä• ha --- ``Ä• vuso, kinnÄ• metaá¹ƒ vadasi, ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ dukkaá¹-
jÄ• nÄ• mi, tvaá¹ƒ pana maá¹ƒ ajja `pÄ• poâ€™ ti vadasi, kiá¹ƒ te diá¹-á¹-hanti, kiá¹ƒ aÃ±Ã±
kiá¹ƒ tvaá¹ƒ evaá¹ƒvidhena alaá¹…katapaá¹-iyattena mÄ• tugÄ• mena saddhiá¹ƒ ekaá¹-á¹-h
nikkhantoâ€™â€™ ti? ``natthetaá¹ƒ, Ä• vuso, mayhaá¹ƒ, nÄ• haá¹ƒ evarÅ«paá¹ƒ mÄ• tugÄ
tassa yÄ• vatatiyaá¹ƒ kathentassÄ• pi itaro thero kathaá¹ƒ asaddahitvÄ• attanÄ• diá¹-á¹-ha
bhÅ«tattaá¹ƒ katvÄ• gaá¹‡hanto tena saddhiá¹ƒ ekamaggena agantvÄ• aÃ±Ã±ena magge
itaropi bhikkhu aÃ±Ã±ena maggena satthu santikaá¹ƒyeva gato.

tato \Be II 49/ bhikkhusaá¹…ghassa uposathÄ• gÄ• raá¹ƒ pavisanavelÄ• ya so bhikkhu taá
disvÄ• saÃ±jÄ• nitvÄ• ``imasmiá¹ƒ uposathagge evarÅ«po nÄ• ma pÄ• pabhikkhu atthi, nÄ
uposathaá¹ƒ karissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• bahi aá¹-á¹-hÄ• si. atha bhummadevat
kammaá¹ƒ kataâ€™â€™ nti mahallakaupÄ• sakavaá¹‡á¹‡ena tassa santikaá¹ƒ gantvÄ• ---
imasmiá¹ƒ á¹-hÄ• ne á¹-hitoâ€™â€™ ti Ä• ha. ``upÄ• saka, imaá¹ƒ uposathaggaá¹ƒ eko pÄ
`ahaá¹ƒ tena saddhiá¹ƒ uposathaá¹ƒ na karomÄ«â€™ ti bahi á¹-hitomhÄ«â€™â€™ ti. ``bha
gaá¹‡hatha, parisuddhasÄ«lo esa bhikkhu, tumhehi diá¹-á¹-hamÄ• tugÄ• mo nÄ• ma ahaá¹ƒ
vÄ«maá¹ƒsanatthÄ• ya \Ee 353/ `daá¸·hÄ• nu kho imesaá¹ƒ therÄ• naá¹ƒ metti, no daá¸·hÄ
bhijjanÄ• bhijjanabhÄ• vaá¹ƒ olokentena taá¹ƒ kammaá¹ƒ kataâ€™â€™ nti. ``ko pana tvaá¹
``ahaá¹ƒ ekÄ• bhummadevatÄ• , bhanteâ€™â€™ ti. devaputto kathentoyeva dibbÄ• nubhÄ
pÄ• damÅ«le patitvÄ• ``mayhaá¹ƒ, bhante, khamatha, therassa eso doso natthi, uposathaá
theraá¹ƒ yÄ• citvÄ• uposathaggaá¹ƒ pavesesi. so thero uposathaá¹ƒ tÄ• va ekaá¹-á¹-hÄ• n
mittasanthavavasena pana puna tena saddhiá¹ƒ na ekaá¹-á¹-hÄ• ne vasi. imassa therassa
aparabhÄ• ge cuditakatthero pana vipassanÄ• ya kammaá¹ƒ karonto arahattaá¹ƒ pÄ• puá¹‡

bhummadevatÄ• tassa kammassa nissandena ekaá¹ƒ buddhantaraá¹ƒ apÄ• yato na mucc
kÄ• laá¹ƒ manussattaá¹ƒ Ä• gacchati, aÃ±Ã±ena yena kenaci kato doso tasseva upari patat
bhagavato uppannakÄ• le sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, __dhÄ• namÄ• á¹‡av
akaá¹ƒsu. so vayappatto tayo vede uggaá¹‡hitvÄ• mahallakakÄ• le satthu dhammadesana
paá¹-iladdhasaddho sÄ• sane pabbaji. tassa upasampannadivasato paá¹-á¹-hÄ• ya ekÄ• a
tasmiá¹ƒ gÄ• maá¹ƒ pavisante saddhiá¹ƒyeva pavisati, nikkhamante nikkhamati, vihÄ• raá¹ƒ
pavisati, tiá¹-á¹-hantepi tiá¹-á¹-hatÄ«ti evaá¹ƒ niccÄ• nubandhÄ• paÃ±Ã±Ä• yati. thero taá¹ƒ
pana purimakammassa nissandena sÄ• aÃ±Ã±esaá¹ƒ upaá¹-á¹-hÄ• si.

gÄ• me \Be II 50/ yÄ• gubhikkhaá¹ƒ dadamÄ• nÄ• itthiyo, ``bhante, ayaá¹ƒ eko yÄ• guuá¸·
imissÄ• amhÄ• kaá¹ƒ sahÄ• yikÄ• yÄ• â€™â€™ ti parihÄ• saá¹ƒ karonti. therassa mahatÄ
naá¹ƒ sÄ• maá¹‡erÄ• ceva daharabhikkhÅ« ca parivÄ• retvÄ• ``dhÄ• no koá¹‡á¸• o jÄ• toâ
karonti. athassa teneva kÄ• raá¹‡ena __kuá¹‡á¸• adhÄ• no thero_ti nÄ• maá¹ƒ jÄ• taá¹ƒ. so
samuá¹-á¹-hÄ• ya tehi kariyamÄ• naá¹ƒ keá¸·iá¹ƒ sahituá¹ƒ asakkonto ummÄ• daá¹ƒ gahetv
tumhÄ• kaá¹ƒ upajjhÄ• yo koá¹‡á¸• o, Ä• cariyo koá¹‡á¸• oâ€™â€™ ti vadati. atha naá¹ƒ sa
``kuá¹‡á¸• adhÄ• no, bhante, daharasÄ• maá¹‡erehi saddhiá¹ƒ evaá¹ƒ pharusavÄ• caá¹ƒ va
taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ, dhÄ• na, daharasÄ• maá¹‡erehi saddhiá¹ƒ p
vadasÄ«â€™â€™ ti pucchi. tena ``saccaá¹ƒ bhagavÄ• â€™â€™ ti vutte --- ``kasmÄ• evaá
``bhante, nibaddhaá¹ƒ vihesaá¹ƒ sahituá¹ƒ asakkonto evaá¹ƒ kathemÄ«â€™â€™ ti \Ee 354
katakammaá¹ƒ yÄ• vajjadivasÄ• jÄ«rÄ• petuá¹ƒ na sakkosi, puna evaá¹ƒ pharusavÄ• caá¹ƒ
vatvÄ• Ä• ha ---

``mÄ• voca pharusaá¹ƒ kaÃ±ci, vuttÄ• paá¹-ivadeyyu taá¹ƒ.

dukkhÄ• hi sÄ• rambhakathÄ• , paá¹-idaá¹‡á¸• Ä• phuseyyu taá¹ƒ ||

``sace neresi attÄ• naá¹ƒ, kaá¹ƒso upahato yathÄ• .

esa pattosi nibbÄ• naá¹ƒ, sÄ• rambho te na vijjatÄ«â€™â€™ ti || (Dhp 133-134) ---

imaÃ±ca pana tassa therassa mÄ• tugÄ• mena saddhiá¹ƒ vicaraá¹‡abhÄ• vaá¹ƒ kosalaraÃ±
``gacchatha, bhaá¹‡e, naá¹ƒ vÄ«maá¹ƒsathÄ• â€™â€™ ti pesetvÄ• sayampi mandeneva p
santikaá¹ƒ gantvÄ• ekamante olokento aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e thero sÅ«cikammaa
sÄ• pi itthÄ« avidÅ«re á¹-hÄ• ne á¹-hitÄ• viya paÃ±Ã±Ä• yati.

rÄ• jÄ• \Ne II 46/ taá¹ƒ disvÄ• ``atthi taá¹ƒ kÄ• raá¹‡aâ€™â€™ nti tassÄ• á¹-hitaá¹-á¹-hÄ•
tasmiá¹ƒ Ä• gacchante therassa vasanapaá¹‡á¹‡asÄ• laá¹ƒ paviá¹-á¹-hÄ• viya ahosi. rÄ• jÄ
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ pavisitvÄ• sabbattha olokento adisvÄ• ``nÄ• yaá¹ƒ mÄ• tugÄ• mo
kammavipÄ• koâ€™â€™ ti saÃ±Ã±aá¹ƒ katvÄ• paá¹-hamaá¹ƒ therassa samÄ«pena gacch
kÄ• raá¹‡assa abhÅ«tabhÄ• vaá¹ƒ Ã±atvÄ• paá¹‡á¹‡asÄ• lato nikkhamitvÄ• theraá¹ƒ vand
nisinno ``kacci, bhante, piá¹‡á¸• akena na kilamathÄ• â€™â€™ ti pucchi. thero ``vaá¹-á¹-ati
ti Ä• ha. ``jÄ• nÄ• mahaá¹ƒ, bhante, ayyassa kathaá¹ƒ, evarÅ«penupakkilesena saddhiá¹ƒ c
ke nÄ• ma pasÄ«dissanti, ito paá¹-á¹-hÄ• ya vo katthaci gamanakiccaá¹ƒ natthi. ahaá¹ƒ cat
upaá¹-á¹-hahissÄ• mi, tumhe yonisomanasikÄ• re mÄ• pamajjitthÄ• â€™â€™ ti vatvÄ• nib
paá¹-á¹-hapesi. thero rÄ• jÄ• naá¹ƒ upatthambhakaá¹ƒ labhitvÄ• bhojanasappÄ• yena ekag
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tato paá¹-á¹-hÄ• ya sÄ• itthÄ« antaradhÄ• yi.

tadÄ• mahÄ• subhaddÄ• ugganagare micchÄ• diá¹-á¹-hikule vasamÄ• nÄ• ``satthÄ• ma
uposathaá¹…gaá¹ƒ adhiá¹-á¹-hÄ• ya nirÄ• magandhÄ• hutvÄ• uparipÄ• sÄ• datale á¹-hitÄ
aá¹-á¹-hatvÄ• dasabalassa matthake vitÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hantu, dasabalo imÄ• ya sa
bhikkhusatehi saddhiá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hatÅ«â€™â€™ ti saccakiriyaá¹ƒ katvÄ
sumanapupphamuá¹-á¹-hiyo vissajjesi. pupphÄ• ni gantvÄ• dhammadesanÄ• velÄ• ya satt
aá¹-á¹-haá¹ƒsu. satthÄ• taá¹ƒ sumanapupphavitÄ• naá¹ƒ disvÄ• citteneva subhaddÄ• ya b
punadivase aruá¹‡e uá¹-á¹-hite \Ee 355/ Ä• nandattheraá¹ƒ Ä• ha --- ``Ä• nanda, mayaá¹ƒ a
bhikkhÄ• cÄ• raá¹ƒ gamissÄ• ma, puthujjanÄ• naá¹ƒ adatvÄ• ariyÄ• naá¹ƒyeva salÄ• kaá¹
bhikkhÅ«naá¹ƒ Ä• rocesi --- ``Ä• vuso, satthÄ• ajja dÅ«raá¹ƒ bhikkhÄ• cÄ• raá¹ƒ gamissati
gaá¹‡hantu, ariyÄ• va salÄ• kaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti. kuá¹‡á¸• adhÄ• natthero --- ``Ä
nti paá¹-hamaá¹ƒyeva hatthaá¹ƒ pasÄ• resi. Ä• nando ``satthÄ• tÄ• disÄ• naá¹ƒ bhikkhÅ«n
ariyÄ• naá¹ƒyeva dÄ• petÄ«â€™â€™ ti vitakkaá¹ƒ uppÄ• detvÄ• gantvÄ• satthu Ä• rocesi
salÄ• kaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. thero cintesi --- ``sace kuá¹‡á¸• adhÄ• nassa salÄ• kÄ

satthÄ• paá¹-ibÄ• heyya, bhavissati ettha kÄ• raá¹‡aâ€™â€™ nti ``kuá¹‡á¸• adhÄ• nassa s
ti gamanaá¹ƒ abhinÄ«hari. kuá¹‡á¸• adhÄ• no tassa purÄ• gamanÄ• eva abhiÃ±Ã±Ä• pÄ•
samÄ• pajjitvÄ• iddhiyÄ• Ä• kÄ• se á¹-hatvÄ• ``Ä• harÄ• vuso Ä• nanda, satthÄ• maá¹ƒ j
paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantaá¹ƒ na satthÄ• vÄ• retÄ«â€™â€™ ti hatthaá¹ƒ pasÄ
satthÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ imasmiá¹ƒ sÄ• sane paá¹-hamaá¹ƒ salÄ•
aggaá¹-á¹-hÄ• ne á¹-hapesi. yasmÄ• \Be II 52/ ayaá¹ƒ thero rÄ• jÄ• naá¹ƒ upatthambhaá¹ƒ
sappÄ• yÄ• hÄ• rapaá¹-ilÄ• bhena \Ne II 47/ samÄ• hitacitto vipassanÄ• ya kammaá¹ƒ karo
chaá¸·abhiÃ±Ã±o ahosi. evaá¹ƒbhÅ«tassÄ• pi imassa therassa guá¹‡e ajÄ• nantÄ• ye puth
paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hati, kiá¹ƒ nu kho etaâ€™â€™ nti vimatiá¹ƒ uppÄ• denti. te
vimatividhamanatthaá¹ƒ thero Ä• kÄ• saá¹ƒ abbhuggantvÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dasse
aÃ±Ã±aá¹ƒ byÄ• karonto ``paÃ±ca chindeâ€™â€™ ti gÄ• thaá¹ƒ abhÄ• si.

<1> evaá¹ƒ so pÅ«ritapuÃ±Ã±asambhÄ• rÄ• nurÅ«pena arahÄ• hutvÄ• pattaetadaggaá¹-
saritvÄ• somanassavasena pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __sattÄ• haá¹ƒ paá¹-is
satthÄ• haá¹ƒ sattadivasaá¹ƒ nirodhasamÄ• pattivihÄ• rena paá¹-isallÄ«naá¹ƒ vivekabhÅ«ta
uttÄ• natthamevÄ• ti.

kuá¹‡á¸• adhÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. sÄ• gatattheraapadÄ• navaá¹‡á¹‡anÄ•

__sobhito nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sÄ• gatattherassa apadÄ• naá¹ƒ.
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
356/ kÄ• le ekasmiá¹ƒ brÄ• hmaá¹‡akule nibbatto sabbasippesu nipphattiá¹ƒ patto nÄ• men
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhed
padako veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo. so ekadivasaá¹ƒ p
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asiriyÄ• sobhamÄ• naá¹ƒ uyyÄ• nadvÄ• rena gacchanta
pasannamÄ• naso anekehi upÄ• yehi anekehi guá¹‡avaá¹‡á¹‡ehi thomanaá¹ƒ akÄ• si. bha
``anÄ• gate gotamassa bhagavato sÄ• sane sÄ• gato nÄ• ma sÄ• vako bhavissatÄ«â€™â€
tato paá¹-á¹-hÄ• ya puÃ±Ã±Ä• ni karonto yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto devaloke r
kappasatasahassadevamanussesu ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ
nibbatto. tassa mÄ• tÄ• pitaro \Be II 53/ somanassaá¹ƒ vaá¸• á¸• hento sujÄ• to Ä• gatoti __
kariá¹ƒsu. so sÄ• sane pasÄ«ditvÄ• pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá

<17> evaá¹ƒ so puÃ±Ã±asambhÄ• rÄ• nurÅ«pena pattaarahattaphalo attano pubbakamma
II 48/ pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __sobhito nÄ• ma nÄ• menÄ• _tiÄ• dimÄ• ha
puÃ±Ã±asambhÄ• rassa paripÅ«raá¹‡asamaye nÄ• mena sobhito nÄ• ma brÄ• hmaá¹‡o ab

<21> __vipathÄ• uddharitvÄ• nÄ• _ti viruddhapathÄ• kumaggÄ• , uppathÄ• vÄ• uddhari
Ä• cikkhase_ti, bhante, sabbaÃ±Ã±u tuvaá¹ƒ pathaá¹ƒ sappurisamaggaá¹ƒ nibbÄ• nÄ• dhig
kathesi desesi vibhaji uttÄ• niá¹ƒ akÄ• sÄ«ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

sÄ• gatattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. mahÄ• kaccÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaranÄ• thassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato kaccÄ• nattherassa apadÄ• naá¹ƒ. a
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le gahapatimahÄ• sÄ• lakulagehe nibbattetvÄ• vuddhippatto ekadivasaá¹ƒ satthu santi
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajant
á¹-hapentaá¹ƒ \Ee 357/ disvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthento dÄ• nÄ• dÄ«ni p
devamanussesu saá¹ƒsaranto sumedhassa bhagavato kÄ• le vijjÄ• dharo hutvÄ• Ä• kÄ• s
ekasmiá¹ƒ vanasaá¹‡á¸• e nisinnaá¹ƒ disvÄ• pasannamÄ• naso kaá¹‡ikÄ• rapupphehi pÅ«

so tena puÃ±Ã±akammena aparÄ• paraá¹ƒ sugatÄ«suyeva parivattetvÄ• kassapadasabal
kulaghare nibbattitvÄ• parinibbute bhagavati suvaá¹‡á¹‡acetiyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ da
suvaá¹‡á¹‡iá¹-á¹-hakÄ• ya pÅ«jaá¹ƒ katvÄ• ``bhagavÄ• mayhaá¹ƒ nibbattanibbattaá¹-á¹-h
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ hotÅ«â€™â€™ ti pattharaá¹ƒ akÄ• si. tato yÄ• vajÄ«vaá¹ƒ kusala
buddhantaraá¹ƒ devamanussesu \Be II 54/ saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de ujjeniy
caá¹‡á¸• apajjotassa purohitassa gehe nibbatti, tassa nÄ• maggahaá¹‡adivase mÄ• tÄ• pita
suvaá¹‡á¹‡avaá¹‡á¹‡o attano nÄ• maá¹ƒ gahetvÄ• Ä• gatoâ€™â€™ ti __kaÃ±canamÄ• á¹
vuddhimanvÄ• ya tayo vede uggaá¹‡hitvÄ• pitu accayena purohitaá¹-á¹-hÄ• naá¹ƒ labhi. so
__kaccÄ• no_ti paÃ±Ã±Ä• yittha.

rÄ• jÄ• caá¹‡á¸• apajjoto buddhuppÄ• daá¹ƒ sutvÄ• , ``Ä• cariya, tvaá¹ƒ tattha gantvÄ• sa
idhÄ• nehÄ«â€™â€™ ti \Ne II 49/ pesesi. so attaá¹-á¹-hamo satthu santikaá¹ƒ upagato. tass
desesi. desanÄ• pariyosÄ• ne so sattahi janehi saddhiá¹ƒ sahapaá¹-isambhidÄ• hi arahatte
satthÄ• ``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. te tÄ• vadeva dvaá¹…gulamatta
iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya ahesuá¹ƒ. evaá¹ƒ thero sada
``bhante, rÄ• jÄ• pajjoto tumhÄ• kaá¹ƒ pÄ• de vandituá¹ƒ dhammaÃ±ca sotuá¹ƒ icchatÄ«â€
satthÄ• ``tvaá¹ƒyeva bhikkhu tattha gaccha, tayi gatepi rÄ• jÄ• pasÄ«dissatÄ«â€™â€™ ti
attaá¹-á¹-hamo tattha gantvÄ• rÄ• jÄ• naá¹ƒ pasÄ• detvÄ• avantÄ«su sÄ• sanaá¹ƒ patiá¹-a
santikameva gato.

<31> evaá¹ƒ so pattaarahattaphalo ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ saá
vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kaccÄ• noâ€™â€™ ti (AN a I 188

etadaggaá¹-á¹-hÄ• naá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• pubbacaritÄ• padÄ• naá
__padumuttaranÄ• thassÄ• _tiÄ• dimÄ• ha. tattha __padumaá¹ƒ nÄ• ma cetiya_nti padume
padumÄ• kÄ• rehi katattÄ• vÄ• bhagavato vasanagandhakuá¹-ivihÄ• rova pÅ«janÄ«yabhÄ
``gotamakacetiyaá¹ƒ, Ä• á¸·avakacetiyaâ€™â€™ nti vutte tesaá¹ƒ yakkhÄ• naá¹ƒ nivasanaá
pÅ«janÄ«yaá¹-á¹-hÄ• nattÄ• \Ee 358/ cetiyanti vuccati, evamidaá¹ƒ bhagavato vasanaá¹-á¹
vuccati, na dhÄ• tunidhÄ• yakacetiyanti veditabbaá¹ƒ. na hi aparinibbutassa bhagavato sarÄ
abhÄ• vÄ• dhÄ• tucetiyaá¹ƒ akari. __silÄ• sanaá¹ƒ kÄ• rayitvÄ• _ti tassÄ• padumanÄ• mik
pupphÄ• dhÄ• ratthÄ• ya heá¹-á¹-hÄ• phalikamayaá¹ƒ silÄ• sanaá¹ƒ kÄ• retvÄ• . __suvaá¹
silÄ• sanaá¹ƒ jambonadasuvaá¹‡á¹‡ena abhivisesena lepayiá¹ƒ chÄ• desinti attho.

<32> __ratanÄ• mayaá¹ƒ_ \Be II 55/ sattahi ratanehi kataá¹ƒ chattaá¹ƒ __paggayha_ mudd
vÄ• á¸·abÄ«janiÃ±ca setapavaracÄ• mariÃ±ca paggayha buddhassa abhiropayiá¹ƒ. __lokal
sakalalokabandhusadisassa tÄ• diguá¹‡asamaá¹…gissa buddhassa dhÄ• resinti attho. sesa

mahÄ• kaccÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. kÄ• á¸·udÄ• yittheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato kÄ• á¸·udÄ• yittherassa apadÄ• naá¹
katÄ• dhikÄ• ro \Ne II 50/ tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacin
bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbatto satthu dhammadesanaá¹ƒ suá¹‡a
bhikkhuá¹ƒ kulappasÄ• dakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ
katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi.

so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bodhisat
paá¹-isandhiggahaá¹‡adivase kapilavatthusmiá¹ƒyeva amaccagehe paá¹-isandhiá¹ƒ gaá¹‡h
ekadivasaá¹ƒyeva jÄ• toti taá¹ƒ divasaá¹ƒyeva naá¹ƒ dukÅ«lacumbaá¹-ake nipajjÄ• petvÄ•
upaá¹-á¹-hÄ• natthÄ• ya nayiá¹ƒsu. bodhisattena hi saddhiá¹ƒ bodhirukkho, rÄ• hulamÄ• tÄ
Ä• rohanahatthÄ«, assakaá¹‡á¸• ako, Ä• nando, channo, kÄ• á¸·udÄ• yÄ«ti ime satta ekadi
nÄ• ma ahesuá¹ƒ. athassa nÄ• maggahaá¹‡adivase sakalanagarassa udaggacittadivase jÄ
nÄ• maá¹ƒ akaá¹ƒsu. thokaá¹ƒ kÄ• á¸·adhÄ• tukattÄ• pana __kÄ• á¸·udÄ• yÄ«_ti paÃ±Ã±Ä
saddhiá¹ƒ kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·anto vuddhiá¹ƒ agamÄ• si.

aparabhÄ• ge lokanÄ• the mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anukkamena sabbaÃ±
pavattitavaradhammacakke rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane viharante suddhodana
sutvÄ• \Ee 359/ purisasahassaparivÄ• raá¹ƒ ekaá¹ƒ \Be II 56/ amaccaá¹ƒ ``puttaá¹ƒ me idh
pesesi. so dhammadesanÄ• velÄ• yaá¹ƒ satthu santikaá¹ƒ gantvÄ• parisapariyante á¹-hito
saparivÄ• ro arahattaá¹ƒ pÄ• puá¹‡i. atha ne satthÄ• ``etha, bhikkhavoâ€™â€™ ti hatthaá¹

taá¹…khaá¹‡aÃ±Ã±eva iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya ahes
paá¹-á¹-hÄ• ya pana ariyÄ• majjhattÄ• va honti. tasmÄ• raÃ±Ã±Ä• pahitasÄ• sanaá¹ƒ das
``neva gato Ä• gacchati, na sÄ• sanaá¹ƒ suyyatÄ«â€™â€™ ti aparaá¹ƒ amaccaá¹ƒ purisasa
tathÄ• paá¹-ipanne aparampi pesesÄ«ti evaá¹ƒ navahi purisasahassehi saddhiá¹ƒ nava am
arahattaá¹ƒ patvÄ• tuá¹‡hÄ« ahesuá¹ƒ.

atha rÄ• jÄ• cintesi --- ``ettakÄ• janÄ• mayi sinehÄ• bhÄ• vena dasabalassa idhÄ• gama
kathayiá¹ƒsu, ayaá¹ƒ kho udÄ• yi dasabalena samavayo, sahapaá¹ƒsukÄ«á¸·iko, mayi ca si
pesessÄ• mÄ«â€™â€™ ti taá¹ƒ pakkosÄ• petvÄ• , ``tÄ• ta, tvaá¹ƒ purisasahassaparivÄ• ro
dasabalaá¹ƒ idhÄ• nehÄ«â€™â€™ ti vatvÄ• pesesi. so pana gacchanto ``sacÄ• haá¹ƒ, dev
evÄ• haá¹ƒ bhagavantaá¹ƒ idhÄ• nessÄ• mÄ«â€™â€™ ti vatvÄ• ``yaá¹ƒ kiÃ±ci katvÄ• ma
vutto rÄ• jagahaá¹ƒ gantvÄ• satthu dhammadesanavelÄ• yaá¹ƒ parisapariyante á¹-hito dha
\Ne II 51/ arahattaá¹ƒ patvÄ• ehibhikkhubhÄ• ve patiá¹-á¹-hÄ• si. arahattaá¹ƒ pana patvÄ•
dasabalassa kulanagaraá¹ƒ gantuá¹ƒ kÄ• lo, vasante pana upagate pupphite vanasaá¹‡á¸•
haritatiá¹‡asaÃ±channÄ• ya bhÅ«miyÄ• gamanakÄ• lo bhavissatÄ«â€™â€™ ti kÄ• laá¹ƒ p
satthu kulanagaraá¹ƒ gantuá¹ƒ gamanamaggavaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡ento ---

``aá¹…gÄ• rino dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippahÄ• ya.

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra bhÄ• gÄ« rathÄ• naá¹ƒ ||

``dumÄ• ni phullÄ• ni manoramÄ• ni, samantato sabbadisÄ• pavanti.

pattaá¹ƒ pahÄ• ya phalamÄ• sasÄ• nÄ• , kÄ• lo ito pakkamanÄ• ya vÄ«ra ||

``nevÄ• tisÄ«taá¹ƒ \Be II 57/ \Ee 360/ na panÄ• tiuá¹‡haá¹ƒ, sukhÄ• utu addhaniyÄ• bhada

passantu taá¹ƒ sÄ• kiyÄ• koá¸·iyÄ• ca, pacchÄ• mukhaá¹ƒ rohiniyaá¹ƒ tarantaá¹ƒ ||

``Ä• sÄ• ya kasate khettaá¹ƒ, bÄ«jaá¹ƒ Ä• sÄ• ya vappati.

Ä• sÄ• ya vÄ• á¹‡ijÄ• yanti, samuddaá¹ƒ dhanahÄ• rakÄ• .

yÄ• ya Ä• sÄ• ya tiá¹-á¹-hÄ• mi, sÄ• me Ä• sÄ• samijjhatu || (Th 527-530).

``nÄ• tisÄ«taá¹ƒ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• muni || (Mp I 1.225).

``punappunaÃ±ceva vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati devarÄ• jÄ• .

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

``punappunaá¹ƒ yÄ• canakÄ• caranti, punappunaá¹ƒ dÄ• nappatÄ« dadanti.

punappunaá¹ƒ dÄ• nappatÄ« daditvÄ• , punappunaá¹ƒ saggamupenti á¹-hÄ• naá¹ƒ ||

``vÄ«ro \Ne II 52/ have sattayugaá¹ƒ puneti, yasmiá¹ƒ kule jÄ• yati bhÅ«ripaÃ±Ã±o.

maÃ±Ã±Ä• mahaá¹ƒ sakkati devadevo, tayÄ• hi jÄ• to muni saccanÄ• mo ||

``suddhodano nÄ• ma pitÄ• mahesino, buddhassa mÄ• tÄ• pana mÄ• yanÄ• mÄ• .

yÄ• bodhisattaá¹ƒ parihariya kucchinÄ• , kÄ• yassa bhedÄ• tidivamhi modati ||

``sÄ• gotamÄ« kÄ• lakatÄ• ito cutÄ• , dibbehi kÄ• mehi samaá¹…gibhÅ«tÄ• .

sÄ• modati kÄ• maguá¹‡ehi paÃ±cahi, parivÄ• ritÄ• devagaá¹‡ehi tehÄ«â€™â€™ ti || (Th

imÄ• \Be II 58/ gÄ• thÄ• abhÄ• si. tattha __aá¹…gÄ• rino_ti aá¹…gÄ• rÄ• ni viyÄ• ti aá¹…
rattapavÄ• á¸·avaá¹‡á¹‡Ä• ni rukkhÄ• naá¹ƒ pupphaphalÄ• ni, tÄ• ni etesaá¹ƒ santÄ«ti \Ee
abhilohitakusumakisalayehi aá¹…gÄ• ravuá¹-á¹-hisamparikiá¹‡á¹‡Ä• viyÄ• ti attho. __dÄ• r
__dumÄ• _ti rukkhÄ• . __bhadante_ti bhaddaá¹ƒ ante etassÄ• ti, ``bhadanteâ€™â€™ ti eka
katvÄ• vuccati. guá¹‡avisesayutto, guá¹‡avisesayuttÄ• naÃ±ca aggabhÅ«to satthÄ• . tasm
Ä• lapanameva, paccattavacanaÃ±cetaá¹ƒ ekÄ• rantaá¹ƒ ``sugate paá¹-ikamme sukhe dukl
viya. idha pana sambodhanaá¹-á¹-he daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ, ``bhadanteti Ä• lapan
``bhaddasaddena samÄ• natthaá¹ƒ padantaramekaâ€™â€™ nti keci. phalÄ• ni esantÄ«ti _
sacetanakiriyaá¹ƒ Ä• ha. evaá¹ƒ therena yÄ• cito bhagavÄ• tattha gamane bahÅ«naá¹ƒ vis
vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto rÄ• jagahato aturitacÄ• rikÄ• vasena kapilavatthug
thero iddhiyÄ• kapilavatthuá¹ƒ gantvÄ• raÃ±Ã±o purato Ä• kÄ• se á¹-hitova adiá¹-á¹-hapub
raÃ±Ã±Ä• ``kosi tvaâ€™â€™ nti pucchito ``amaccaputtaá¹ƒ tayÄ• bhagavato santikaá¹ƒ p
jÄ• nÄ• si, tvaá¹ƒ evaá¹ƒ pana jÄ• nÄ• hÄ«â€™â€™ ti dassento ---

``buddhassa puttomhi asayhasÄ• hino, aá¹…gÄ«rasassappaá¹-imassa tÄ• dino.

pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsi sakka, dhammena me gotama ayyakosÄ«â€™â€™ ti || (Th 5

gÄ• thamÄ• ha.

tattha \Ne II 53/ __buddhassa puttomhÄ«_ti sabbaÃ±Ã±ubuddhassa orassa putto amhi. __a
abhisambodhito pubbe á¹-hapetvÄ• mahÄ• bodhisattaá¹ƒ aÃ±Ã±ehi sahituá¹ƒ vahituá¹ƒ as
sakalassa bodhisambhÄ• rassa mahÄ• kÄ• ruá¹‡ikÄ• dhikÄ• rassa ca sahanato vahanato,
abhibhavituá¹ƒ asakkuá¹‡eyyattÄ• asayhÄ• naá¹ƒ paÃ±cannaá¹ƒ mÄ• rÄ• naá¹ƒ sahanato
Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• divibhÄ• gÄ• vabodhanena yathÄ• rahaá¹ƒ veneyyÄ• na
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi anusÄ• sanÄ«saá¹…khÄ• tassa aÃ±Ã±ehi
59/ sahanato, tattha vÄ• sÄ• dhukÄ• ribhÄ• vato asayhasÄ• hino. __aá¹…gÄ«rasassÄ• _ti
aá¹…gÄ«katasÄ«lÄ• disampattikassa. aá¹…gamaá¹…gehi niccharaá¹‡akaobhÄ• sassÄ• ti a
siddhatthoti dve nÄ• mÄ• ni pitarÄ• yeva gahitÄ• nÄ«â€™â€™ ti vadanti. __appaá¹-imassÄ
iá¹-á¹-hÄ• niá¹-á¹-hesu tÄ• dilakkhaá¹‡appattiyÄ• \Ee 362/ __tÄ• dino. pitupitÄ• mayhaá¹ƒ
ariyajÄ• tivasena mayhaá¹ƒ pitu sammÄ• sambuddhassa lokavohÄ• rena tvaá¹ƒ pitÄ• asi.
rÄ• jÄ• naá¹ƒ Ä• lapati. __dhammenÄ• _ti sabhÄ• vena ariyajÄ• ti lokiyajÄ• tÄ«ti dvinnaá¹ƒ
sabhÄ• vasamodhÄ• nena. __gotamÄ• _ti rÄ• jÄ• naá¹ƒ gottena Ä• lapati. __ayyakosÄ«_ti
``buddhassa puttomhÄ«â€™â€™ tiÄ• diá¹ƒ vadanto thero aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

evaá¹ƒ pana attÄ• naá¹ƒ jÄ• nÄ• petvÄ• haá¹-á¹-hatuá¹-á¹-hena raÃ±Ã±Ä• mahÄ• rahe pa
attano paá¹-iyÄ• ditassa nÄ• naggarasabhojanassa pattaá¹ƒ pÅ«retvÄ• dinne gamanÄ• kÄ
bhante, gantukÄ• mattha, bhuÃ±jathÄ• â€™â€™ ti ca vutte, ``satthu santikaá¹ƒ gantvÄ• bh
``kahaá¹ƒ pana satthÄ• â€™â€™ ti? ``vÄ«satisahassabhikkhuparivÄ• ro tumhÄ• kaá¹ƒ dass
paá¹-ipannoâ€™â€™ ti. ``tumhe imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jatha, aÃ±Ã±aá¹ƒ bhaga
mama putto imaá¹ƒ nagaraá¹ƒ sampÄ• puá¹‡Ä• ti, tÄ• vassa ito piá¹‡á¸• apÄ• taá¹ƒ harathA
bhattakiccaá¹ƒ katvÄ• raÃ±Ã±o parisÄ• ya ca dhammaá¹ƒ kathetvÄ• satthu Ä• gamanato
sakalarÄ• janivesanaá¹ƒ ratanattaye abhippasannaá¹ƒ karonto sabbesaá¹ƒ passantÄ• naá¹
Ä• haritabbabhattapuá¹‡á¹‡aá¹ƒ pattaá¹ƒ Ä• kÄ• se vissajjetvÄ• sayampi vehÄ• saá¹ƒ abb
upanÄ• metvÄ• satthu hatthe á¹-hapesi. satthÄ• taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji. eva
saá¹-á¹-hiyojanamagge divase divase yojanaá¹ƒ gacchantassa bhagavato rÄ• jagehatoyeva
Ä• haritvÄ• adÄ• si. atha naá¹ƒ bhagavÄ• ``ayaá¹ƒ mayhaá¹ƒ pituno sakalanivesanaá¹ƒ pa
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ kulappasÄ• dakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
ti (AN a I 219, 225) kulappasÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi.

48-9__._ evaá¹ƒ so katapuÃ±Ã±asambhÄ• rÄ• nurÅ«pena arahattaá¹ƒ patvÄ• pattaetadag
pubbakammaá¹ƒ \Ne II 54/ saritvÄ• somanassavasena pubbacaritÄ• padÄ• naá¹ƒ \Be II 60
__padumuttarassa buddhassÄ• _tiÄ• dimÄ• ha. __addhÄ• naá¹ƒ paá¹-ipannassÄ• _ti apara
dÅ«ramaggaá¹ƒ paá¹-ipajjantassa. __carato cÄ• rikaá¹ƒ tadÄ• _ti antomaá¹‡á¸• alaá¹ƒ majj
bahimaá¹‡á¸• alanti tÄ«á¹‡i maá¹‡á¸• alÄ• ni tadÄ• cÄ• rikaá¹ƒ carato carantassa __padum

__suphullaá¹ƒ_ suá¹-á¹-hu phullaá¹ƒ pabodhitaá¹ƒ __gayha_ gahetvÄ• na kevalameva pad
__mallikaá¹ƒ_ vikasitaá¹ƒ ahaá¹ƒ gayha ubhohi hatthehi gahetvÄ• pÅ«resinti sambandho. _
gahetvÄ• nÄ• _ti paramaá¹ƒ uttamaá¹ƒ seá¹-á¹-haá¹ƒ madhuraá¹ƒ sabbasupakkaá¹ƒ sÄ• lic
__adÄ• siá¹ƒ_ bhojesinti attho.

<97> __sakyÄ• naá¹ƒ_ \Ee 363/ __nandijanano_ti sakyarÄ• jakulÄ• naá¹ƒ bhagavato Ã±Ä•
Ä• rohapariá¹‡Ä• harÅ«payobbanavacanÄ• lapanasampattiyÄ• nandaá¹ƒ tuá¹-á¹-hiá¹ƒ jane
__Ã±Ä• tibandhu bhavissatÄ«_ti Ã±Ä• to pÄ• kaá¹-o bandhu bhavissati. sesaá¹ƒ suviÃ±Ã±e

kÄ• á¸·udÄ• yittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. mogharÄ• jattheraapadÄ• navaá¹‡á¹‡anÄ•

__atthadassÄ« tu bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato mogharÄ• jattherassa apadÄ• naá¹ƒ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthu santike dhammaá¹ƒ s
ekaá¹ƒ bhikkhuá¹ƒ lÅ«khacÄ«varadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• taá
Ä• kaá¹…khanto paá¹‡idhÄ• naá¹ƒ katvÄ• tattha tattha bhave puÃ±Ã±Ä• ni karonto atthada
brÄ• hmaá¹‡akule nibbattitvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu nipphattiá¹ƒ gato ekadiv
bhagavantaá¹ƒ bhikkhusaá¹…ghaparivutaá¹ƒ rathiyaá¹ƒ gacchantaá¹ƒ disvÄ• pasannamÄ•
vanditvÄ• sirasi aÃ±jaliá¹ƒ katvÄ• ``yÄ• vatÄ• rÅ«pino satthÄ• â€™â€™ tiÄ• dÄ«hi chahi
bhÄ• janaá¹ƒ pÅ«retvÄ• madhuá¹ƒ upanesi. satthÄ• taá¹ƒ paá¹-iggahetvÄ• anumodanaá¹
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto kassapabhagavato kÄ• le kaá¹-á¹-havÄ•
hutvÄ• nibbatto tena satthu Ä• nayanatthÄ• ya \Be II 61/ pesito satthu santikaá¹ƒ gantvÄ•
paá¹-iladdhasaddho pabbajitvÄ• vÄ«sativassasahassÄ• ni samaá¹‡adhammaá¹ƒ katvÄ• ta
sugatÄ«suyeva parivattento imasmiá¹ƒ buddhuppÄ• de brÄ• hmaá¹‡akule nibbattitvÄ• __m
bÄ• varÄ«yabrÄ• hmaá¹‡assa \Ne II 55/ santike uggahitasippo saá¹ƒvegajÄ• to tÄ• pasapal
tÄ• pasasahassaparivÄ• ro ajitÄ• dÄ«hi saddhiá¹ƒ satthu santikaá¹ƒ pesito tesaá¹ƒ pannara
pucchitvÄ• vissajjanapariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹ƒ pana patvÄ• sattha
rajanalÅ«khanti visesena tividhenapi lÅ«khena samannÄ• gataá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhÄ• re
lÅ«khacÄ«varadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi.

<64> evaá¹ƒ \Ee 364/ so paá¹‡idhÄ• nÄ• nurÅ«pena arahattaphalaá¹ƒ patvÄ• attano pubb
pubbakammÄ• padÄ• naá¹ƒ pakÄ• sento __atthadassÄ« tu bhagavÄ• _tiÄ• dimÄ• ha. taá¹ƒ

<73> __puá¹-akaá¹ƒ pÅ«rayitvÄ• nÄ• _ti puá¹-akaá¹ƒ vuccati vÄ• rakaá¹ƒ, ghaá¹-aá¹ƒ vÄ•
niddosaá¹ƒ makkhikaá¹‡á¸• avirahitaá¹ƒ khuddamadhunÄ• ghaá¹-aá¹ƒ pÅ«retvÄ• taá¹ƒ ub
pakÄ• rena Ä• darena gahetvÄ• __mahesino_ bhagavato upanesinti sambandho. sesaá¹ƒ

mogharÄ• jattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. adhimuttattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato adhimuttattherassa apadÄ• naá¹ƒ (T
adhimuttattheragÄ• thÄ• vaá¹‡á¹‡anÄ•). ayampi purimabuddhesu katÄ• dhikÄ• ro tattha ta
vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto atthadassimhi lokanÄ• the parinibbute e
nibbatto ratanattaye pasanno bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• ucchÅ«hi maá¹‡á¸• apaá¹
pavattetvÄ• pariyosÄ• ne santipadaá¹ƒ paá¹‡idhesi. so tato cuto devesu ca manussesu ca
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto sÄ• sane pasÄ«ditv
patiá¹-á¹-hitattÄ• __adhimuttatthero_ti pÄ• kaá¹-o.

<84> evaá¹ƒ \Be II 62/ katasambhÄ• ravasena arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nibbute lokanÄ• thamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ s

adhimuttattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. lasuá¹‡adÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ \Ne II 56/ Ä• yasmato lasuá¹‡adÄ• yakattherassa a
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• se Ä• dÄ
pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavantaá¹ƒ nissÄ• ya vane vasanto bahÅ«ni
vanamÅ«laphalaÃ±ca khÄ• danto vihÄ• si. so bahÅ«ni lasuá¹‡Ä• ni kÄ• jenÄ• dÄ• ya manu
dÄ• naá¹ƒ datvÄ• buddhappamukhassa bhikkhusaá¹…ghassa bhesajjatthÄ• ya datvÄ• ga
puÃ±Ã±Ä• ni katvÄ• teneva puÃ±Ã±abalena devamanussesu saá¹ƒsaranto ubhayasampatt
imasmiá¹ƒ buddhuppÄ• de uppanno paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ \Ee 365
arahattaá¹ƒ patto pubbakammavasena __lasuá¹‡adÄ• yakatthero_ti pÄ• kaá¹-o.

<89> attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ•
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. tattha himÄ• layapabbatassa pariyosÄ• ne manus
saÃ±caraá¹‡aá¹-á¹-hÄ• ne yadÄ• vipassÄ« bhagavÄ• udapÄ• di, tadÄ• ahaá¹ƒ tÄ• paso a
__lasuá¹‡aá¹ƒ upajÄ«vÄ• mÄ«_ti rattalasuá¹‡aá¹ƒ ropetvÄ• tadeva gocaraá¹ƒ katvÄ• jÄ«v
tena vuttaá¹ƒ ``lasuá¹‡aá¹ƒ mayhabhojanaâ€™â€™ nti.

<90> __khÄ• riyo pÅ«rayitvÄ• nÄ• _ti tÄ• pasabhÄ• janÄ• ni lasuá¹‡ena pÅ«rayitvÄ• kÄ• j
__saá¹…ghÄ• rÄ• maá¹ƒ_ saá¹…ghassa vasanaá¹-á¹-hÄ• naá¹ƒ hemantÄ• dÄ«su tÄ«su kÄ

iriyÄ• pathehi vasanavihÄ• raá¹ƒ __agacchiá¹ƒ_ agamÄ• sinti attho. __haá¹-á¹-ho haá¹-á¹-h
santuá¹-á¹-ho somanassayuttacittena saá¹…ghassa lasuá¹‡aá¹ƒ adÄ• sinti attho.

<91> __vipassissa ... pe ... _ \Be II 63/ __niratassaha_nti narÄ• naá¹ƒ aggassa seá¹-á¹-has
bhagavato sÄ• sane nirato nissesena rato ahanti sambandho. __saá¹…ghassa ... pe ... mod
saá¹…ghassa lasuá¹‡adÄ• naá¹ƒ datvÄ• __saggamhi_ suá¹-á¹-hu aggasmiá¹ƒ devaloke Ä•
anubhavamÄ• no modiá¹ƒ, santuá¹-á¹-ho bhavÄ• mÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ•

lasuá¹‡adÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. Ä• yÄ• gadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Ne II 57/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato Ä• yÄ• gadÄ• yakatthe
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato parinibbutakÄ• le ekasmiá¹ƒ kulagehe nibbatto sÄ• sane pasanno vaá¸• á¸• hak
atimanoharaá¹ƒ dÄ«ghaá¹ƒ bhojanasÄ• laá¹ƒ kÄ• rÄ• petvÄ• bhikkhusaá¹…ghaá¹ƒ nimant
bhojetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• cittaá¹ƒ pasÄ• desi. so yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä•
saá¹ƒsaranto ubhayasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbat
pabbajitvÄ• ghaá¹-ento vÄ• yamanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• na cirasseva arahatta
katapuÃ±Ã±avasena __Ä• yÄ• gatthero_ti pÄ• kaá¹-o.

<94> evaá¹ƒ so katapuÃ±Ã±asambhÄ• ravasena arahattaá¹ƒ patvÄ• attanÄ• pubbe katak
somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nibbute lokanÄ• thamhÄ«_tiÄ•
__vadataá¹ƒ_ ``mayaá¹ƒ buddhÄ• â€™â€™ ti vadantÄ• naá¹ƒ antare __vare_ \Ee 366/ utta
parinibbuteti attho. __haá¹-á¹-ho haá¹-á¹-hena cittenÄ• _ti saddhatÄ• ya haá¹-á¹-hapahaá¹-á
somanassayuttacittatÄ• ya pahaá¹-á¹-hena cittena __uttamaá¹ƒ thÅ«paá¹ƒ_ seá¹-á¹-haá¹ƒ c
paá¹‡Ä• mayinti attho.

<95> __vaá¸• á¸• hakÄ«hi kathÄ• petvÄ• _ti ``bhojanasÄ• lÄ• ya pamÄ• á¹‡aá¹ƒ kittakaâ€™
kathÄ• petvÄ• ti attho. __mÅ«laá¹ƒ datvÄ• nahaá¹ƒ tadÄ• _ti tadÄ• tasmiá¹ƒ kÄ• le ahaá¹ƒ
tesaá¹ƒ vaá¸• á¸• hakÄ«naá¹ƒ mÅ«laá¹ƒ datvÄ• __Ä• yÄ• gaá¹ƒ_ \Be II 64/ Ä• yataá¹ƒ dÄ«
santuá¹-á¹-ho somanassacittena kÄ• rapesahaá¹ƒ kÄ• rÄ• pesiá¹ƒ ahanti attho. sesaá¹ƒ suv

<97> __Ä• yÄ• gassa idaá¹ƒ phala_nti bhojanasÄ• ladÄ• nassa idaá¹ƒ vipÄ• kanti attho.

Ä• yÄ• gadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. dhammacakkikattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato dhammacakkikattherassa apadÄ• naá
II 58/ katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinant
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhippatto puttadÄ• rehi vaá¸• á¸• hito vib
so ratanattaye pasanno saddhÄ• jÄ• to dhammasabhÄ• yaá¹ƒ dhammÄ• sanassa piá¹-á¹-hi
kÄ• retvÄ• pÅ«jesi. so tena puÃ±Ã±akammena devamanussesu nibbattaá¹-á¹-hÄ• nesu sa
cakkavattisampattiÃ±ca anubhavitvÄ• kamena imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulag
saÃ±jÄ• tasaddho pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahattaá¹ƒ pat
katakusalanÄ• masadisanÄ• mena __dhammacakkikatthero_ti pÄ• kaá¹-o jÄ• to ahosi.

<102> so puÃ±Ã±asambhÄ• rÄ• nurÅ«pena pattaarahattaphalo attano pubbakammaá¹ƒ sa
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __siddhatthassa bhagavato_tiÄ• dimÄ• ha. __sÄ«h
bhagavato nisinnassa sammukhÄ• buddhÄ• sanassa abhimukhaá¹-á¹-hÄ• neti attho, __dha
mayÄ• dhammacakkÄ• kÄ• rena ubhato sÄ«harÅ«paá¹ƒ dassetvÄ• majjhe Ä• dÄ• sasadis
dhammacakkaá¹ƒ á¹-hapitaá¹ƒ pÅ«jitaá¹ƒ. kiá¹ƒ bhÅ«taá¹ƒ? viÃ±Ã±Å«hi medhÄ• vÄ«hi ``at
__vaá¹‡á¹‡itaá¹ƒ_ thomitaá¹ƒ sukataá¹ƒ dhammacakkanti sambandho.

<103> __cÄ• ruvaá¹‡á¹‡ova_ \Be II 65/ __sobhÄ• mÄ«_ti suvaá¹‡á¹‡avaá¹‡á¹‡o iva sobhÄ
attho. ``catuvaá¹‡á¹‡ehi sobhÄ• mÄ«â€™â€™ tipi pÄ• á¹-ho, tassa khattiyabrÄ• hmaá¹‡ave
catÅ«hi vaá¹‡á¹‡ehi __sobhÄ• mi_ virocÄ• mÄ«ti attho. __sayoggabalavÄ• hano_ti suvaá¹‡
senÄ• patimahÄ• mattÄ• dÄ«hi sevakehi balehi ca hatthiassarathasaá¹…khÄ• tehi vÄ• han
__bahujjanÄ• _ bahavo manussÄ• __anuyantÄ• _ mamÄ• nuvattantÄ• __niccaá¹ƒ_ niccak
sambandho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

dhammacakkikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. kapparukkhiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato kapparukkhiyattherassa apadÄ• naá¹
purimabuddhesu katÄ• dhikÄ• ro tesu tesu bhavesu nibbÄ• nÄ• dhigamÅ«pÄ• yabhÅ«tÄ• n
siddhatthassa bhagavato kÄ• le vibhavasampanne ekasmiá¹ƒ kule nibbatto mahaddhano m
satthari pasanno sattahi ratanehi vicittaá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ kapparukkhaá¹ƒ kÄ• retvÄ
bhagavato cetiyassa sammukhe á¹-hapetvÄ• pÅ«jesi. so evarÅ«paá¹ƒ puÃ±Ã±aá¹ƒ katvÄ•
tato cuto sugatÄ«suyeva saá¹ƒsaranto kamena imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulag
patto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• ratanattaye pasanno dhammaá¹ƒ sutvÄ• paá¹-il
Ä• rÄ• dhetvÄ• pabbajito nacirasseva arahattaá¹ƒ patvÄ• pubbe katakusalanÄ• mena __k
pÄ• kaá¹-o ahosi.

<108> so evaá¹ƒ pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassavasena p
pakÄ• sento __siddhatthassa bhagavato_tiÄ• dimÄ• ha. __thÅ«paseá¹-á¹-hassa sammukhÄ
dhÄ• tunihitathÅ«passa cetiyassa sammukhaá¹-á¹-hÄ• ne __vicittadusse_ anekavaá¹‡á¹‡eh
cittena manohare cinapaá¹-á¹-asomÄ• rapaá¹-á¹-Ä• dike dusse \Be II 66/. __lagetvÄ• _ olag
__á¹-hapesiá¹ƒ_ ahaá¹ƒ patiá¹-á¹-hapesinti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

kapparukkhiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

catutthavaggavaá¹‡á¹‡anÄ• samattÄ• .

5. upÄ• livaggo

1. bhÄ• gineyyupÄ• littheraapadÄ• navaá¹‡á¹‡anÄ•

__khÄ«á¹‡Ä• savasahassehÄ«_tiÄ• dikaá¹ƒ \Ne II 60/ Ä• yasmato upÄ• littherassa bhÄ• g
apadÄ• naá¹ƒ. eso hi thero purimabuddhesu katÄ• dhikÄ• ro \Ee 368/ tasmiá¹ƒ tasmiá¹ƒ bh
padumuttarassa bhagavato kÄ• le ekasmiá¹ƒ kule nibbatto vuddhimanvÄ• ya gharÄ• vÄ• se
pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattilÄ• bhÄ« hu
kappesi. tasmiá¹ƒ samaye padumuttaro bhagavÄ• vivekakÄ• mo himavantaá¹ƒ pÄ• visi. tÄ
puá¹‡á¹‡acandamiva virocamÄ• naá¹ƒ dÅ«ratova disvÄ• pasannamÄ• naso ajinacammaá¹
paggayha vanditvÄ• á¹-hitakova dasanakhasamodhÄ• naÃ±jaliá¹ƒ sirasi patiá¹-á¹-hapetvÄ•
anekehi thutivacanehi bhagavantaá¹ƒ thomesi. taá¹ƒ sutvÄ• bhagavÄ• --- ``ayaá¹ƒ tÄ• pas
nÄ• ma bhagavato sÄ• sane pabbajitvÄ• vinaye tikhiá¹‡apaÃ±Ã±Ä• naá¹ƒ aggo bhavissatÄ
byÄ• karaá¹‡amadÄ• si. so yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• aparihÄ«najjhÄ• no brahmaloke n
devamanussesu saá¹ƒsaranto sampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kapilav
bhÄ• gineyyo hutvÄ• nibbatti. so kamena vuddhippatto mÄ• tulassa upÄ• littherasa santike
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahÄ• ahos
samÄ«pe vasitattÄ• vinayapaÃ±he tikhiá¹‡aÃ±Ä• á¹‡o ahosi. atha bhagavÄ• ``etadaggaá¹
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayapaÃ±he tikhiá¹‡apaÃ±Ã±Ä• naá¹ƒ bhikkhÅ«naá¹ƒ ya
bhÄ• gineyyupÄ• lÄ«â€™â€™ ti taá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapesi.

<1> so \Be II 67/ evaá¹ƒ etadaggaá¹-á¹-hÄ• naá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ•
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __khÄ«á¹‡Ä• savasahassehÄ«_tiÄ• dimÄ• ha. tatth
savanti pavattantÄ«ti Ä• savÄ• . kÄ• mÄ• savÄ• dayo cattÄ• ro Ä• savÄ• , te khÄ«á¹‡Ä• so
yehi teti khÄ«á¹‡Ä• savÄ• , teyeva sahassÄ• khÄ«á¹‡Ä• savasahassÄ• , tehi khÄ«á¹‡Ä• sa
__pareto_ parivuto __lokanÄ• yako_ lokassa nibbÄ• napÄ• panako vivekaá¹ƒ anuyutto paá¹
gacchateti sambandho.

<2> __ajinena nivatthoha_nti ahaá¹ƒ ajinamigacammena paá¹-icchanno, ajinacammavasan
__tidaá¹‡á¸• aparidhÄ• rako_ti kuá¹‡á¸• ikaá¹-á¹-hapanatthÄ• ya tidaá¹‡á¸• aá¹ƒ gahetvÄ•
bhikkhusaá¹…ghena paribyÅ«á¸·haá¹ƒ parivÄ• ritaá¹ƒ lokanÄ• yakaá¹ƒ addasanti samband
pÄ• kaá¹-amevÄ• ti.

bhÄ• gineyyupÄ• littheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. soá¹‡akoá¸·ivisattheraapadÄ• navaá¹‡á¹‡anÄ•

__anomadassissa_ \Ee 369/ __munino_tiÄ• dikaá¹ƒ Ä• yasmato koá¸·ivisattherassa apadÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vayappatto puttadÄ• rehi vaá¸• á¸• hito vibha
caá¹…kamanatthÄ• ya sobhanaá¹ƒ caá¹…kamaá¹ƒ kÄ• retvÄ• sudhÄ• parikammaá¹ƒ kÄ•
vijjotamÄ• naá¹ƒ katvÄ• dÄ«padhÅ«papupphÄ• dÄ«hi sajjetvÄ• bhagavato niyyÄ• detvÄ•
bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tenÄ• hÄ• rena pÅ«jesi. so evaá¹ƒ yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä
devaloke nibbatto. tattha pÄ• á¸·iyÄ• vuttanayena dibbasampattiá¹ƒ anubhavitvÄ• antarÄ•
taá¹ƒ sabbaá¹ƒ pÄ• á¸·iyÄ• vuttÄ• nusÄ• rena veditabbaá¹ƒ. pacchimabhave pana koliyarÄ
koá¹-iagghanakassa kaá¹‡á¹‡apiá¸·andhanassa dhÄ• ritattÄ• __koá¹-ikaá¹‡á¹‡o_ti, __kuá¹
pÄ• kaá¹-o ahosi. so bhagavati pasanno \Be II 68/ dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho
vaá¸• á¸• hetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i.

<25> so arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• p
__anomadassissa munino_tiÄ• dimÄ• ha. tattha __anomadassissÄ• _ti anomaá¹ƒ alÄ• mak
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itattÄ• byÄ• mappabhÄ• maá¹‡á¸• alop
Ä• rohapariá¹‡Ä• hena samannÄ• gatattÄ• ca dassanÄ«yaá¹ƒ sarÄ«raá¹ƒ yassa bhagavat
anomadassissa muninoti attho. __tÄ• dino_ti iá¹-á¹-hÄ• niá¹-á¹-hesu akampiyasabhÄ• vassa
katvÄ• _ti \Ne II 62/ sudhÄ• ya avalittaá¹ƒ katvÄ• dÄ«padhÅ«papupphadhajapaá¹-Ä• kÄ• d
caá¹…kamaá¹ƒ __kÄ• rayiá¹ƒ_ akÄ• sinti attho. sesagÄ• thÄ• naá¹ƒ attho pÄ• á¸·iyÄ• anus

<35> parivÄ• rasampattidhanasampattisaá¹…khÄ• taá¹ƒ yasaá¹ƒ dhÄ• retÄ«ti yasodharo, s
sattasattaticakkavattirÄ• jÄ• no yasodharanÄ• mena ekanÄ• makÄ• ti sambandho.

<52> __aá¹…gÄ«raso_ti aá¹…gato sarÄ«rato niggatÄ• rasmi yassa so aá¹…gÄ«raso, cha
pÄ• pÄ• cÄ• ravasena vÄ• caturÄ• pÄ• yaá¹ƒ na gacchatÄ«ti nÄ• go, mahanto pÅ«jito ca s
sesaá¹ƒ uttÄ• natthamevÄ• ti.

koá¸·ivisattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. kÄ• á¸·igodhÄ• puttabhaddiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarasambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato bhaddiyassa kÄ• á¸·igodhÄ• puttatth
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
padumuttarassa bhagavato kÄ• le vibhavasampanne ekasmiá¹ƒ kule nibbatto vuddhippatto
nagaravÄ• sino puÃ±Ã±Ä• ni karonte disvÄ• sayampi puÃ±Ã±Ä• ni kÄ• tukÄ• mo \Be II 69/
bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• thÅ«lapaá¹-alikÄ• dianekÄ• ni mahÄ• rahÄ• ni sayanÄ•
nisinne bhagavati sasaá¹…ghe paá¹‡Ä«tenÄ• hÄ• rena bhojetvÄ• mahÄ• dÄ• naá¹ƒ adÄ•
puÃ±Ã±Ä• ni katvÄ• devamanussesu ubhayasampattiyo anubhavitvÄ• aparabhÄ• ge imas
kÄ• á¸·igodhÄ• ya nÄ• ma deviyÄ• putto hutvÄ• nibbatti. so viÃ±Ã±utaá¹ƒ patto
Ä• rohapariá¹‡Ä• hahatthapÄ• darÅ«pasampattiyÄ• bhaddattÄ• ca kÄ• á¸·igodhÄ• ya dev
kÄ• á¸·igodhÄ• putto_ti pÄ• kaá¹-o. satthari pasÄ«ditvÄ• mÄ• tÄ• pitaro Ä• rÄ• dhetvÄ• pa
ahosi.

<54> so arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• p
__padumuttarasambuddha_ntiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva. __mettacitta_
nandati sabbasatteti mettÄ• , mettÄ• ya sahagataá¹ƒ cittaá¹ƒ mettacittaá¹ƒ, taá¹ƒ yassa bha
mettacitto, taá¹ƒ mettacittaá¹ƒ. __mahÄ• muni_nti sakalabhikkhÅ«naá¹ƒ mahantattÄ• mahÄ
padumuttaraá¹ƒ sambuddhanti \Ne II 63/ sambandho. __janatÄ• sabbÄ• _ti sabbo janakÄ•
attho. __sabbalokagganÄ• yaka_nti sakalalokassa aggaá¹ƒ seá¹-á¹-haá¹ƒ nibbÄ• nassa nay
padumuttarasambuddhaá¹ƒ janatÄ• __upeti_ samÄ«paá¹ƒ gacchatÄ«ti sambandho.

<55> __sattukaÃ±ca baddhakaÃ±cÄ• _ti baddhasattuabaddhasattusaá¹…khÄ• taá¹ƒ __Ä•
bhattapÅ«pakhajjabhojjayÄ• guÄ• dayo yÄ• vakÄ• likattÄ• __Ä• misaá¹ƒ_ pÄ• nabhojanaÃ
anuttare satthuno dadantÄ«ti sambandho.

<58> __Ä• sanaá¹ƒ buddhayuttaka_nti buddhayoggaá¹ƒ buddhÄ• rahaá¹ƒ buddhÄ• nuccha
Ä• sananti attho. sesaá¹ƒ nayÄ• nuyogena suviÃ±Ã±eyyamevÄ• ti.

kÄ• á¸·igodhÄ• puttabhaddiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. sanniá¹-á¹-hÄ• pakattheraapadÄ• navaá¹‡á¹‡anÄ•

__araÃ±Ã±e_ \Be II 70/ __kuá¹-ikaá¹ƒ katvÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sanniá¹-á¹-hÄ• pak
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharabandhanena
gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ disvÄ• vatthukÄ• makilesakÄ• me pahÄ• ya himavantassa a
araÃ±Ã±avÄ• saá¹ƒ kappesi. tasmiá¹ƒ kÄ• le padumuttaro bhagavÄ• vivekakÄ• matÄ• ya t

atha so tÄ• paso bhagavantaá¹ƒ disvÄ• pasannamÄ• naso vanditvÄ• nisÄ«danatthÄ• ya ti
paÃ±Ã±Ä• petvÄ• adÄ• si. tattha nisinnaá¹ƒ bhagavantaá¹ƒ anekehi madhurehi tiá¹‡á¸• uk
santappesi. so tena puÃ±Ã±akammena tato cuto devesu ca manussesu ca aparÄ• paraá¹ƒ
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto saddhÄ• sampanno
vaá¸• á¸• hetvÄ• nacirasseva arahÄ• ahosi. khuragge arahattaphalappattiyaá¹ƒ viya niruss
santipadasaá¹…khÄ• te nibbÄ• ne suá¹-á¹-hu á¹-hitattÄ• __sanniá¹-á¹-hÄ• pakatthero_ti pÄ

<70> arahÄ• pana hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ
__araÃ±Ã±e kuá¹-ikaá¹ƒ katvÄ• _tiÄ• dimÄ• ha. tattha __araÃ±Ã±e_ti sÄ«habyagghÄ• dÄ«
\Ne II 64/ na rajjanti na ramanti na allÄ«yantÄ«ti araÃ±Ã±aá¹ƒ, tasmiá¹ƒ araÃ±Ã±e. __kuá¹-i
tiá¹‡acchadanakuá¹-ikaá¹ƒ katvÄ• pabbatantare __vasÄ• mi_ vÄ• saá¹ƒ kappesinti attho. lÄ
yasena ca ayasena ca santuá¹-á¹-ho vihÄ• sinti sambandho.

<72> __jalajuttamanÄ• maka_nti jale jÄ• taá¹ƒ jalajaá¹ƒ, padumaá¹ƒ, jalajaá¹ƒ uttamaá¹ƒ ja
jalajuttamena samÄ• naá¹ƒ nÄ• maá¹ƒ yassa so jalajuttamanÄ• mako, taá¹ƒ jalajuttamanÄ•
sesaá¹ƒ pÄ• á¸·inayÄ• nuyogena suviÃ±Ã±eyyamevÄ• ti.

sanniá¹-á¹-hÄ• pakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. paÃ±cahatthiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__sumedho_ \Be II 71/ __nÄ• ma sambuddho_tiÄ• dikaá¹ƒ Ä• yasmato paÃ±cahatthiyatthe
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• ratanattaye pasanno v
paÃ±cauppalahatthÄ• ni Ä• nesuá¹ƒ. so tehi paÃ±cauppalahatthehi vÄ«thiyaá¹ƒ caramÄ• na
bhagavantaá¹ƒ pÅ«jesi. tÄ• ni gantvÄ• Ä• kÄ• se vitÄ• naá¹ƒ hutvÄ• chÄ• yaá¹ƒ kurumÄ•
gacchiá¹ƒsu. so taá¹ƒ disvÄ• somanassajÄ• to pÄ«tiyÄ• phuá¹-á¹-hasarÄ«ro yÄ• vajÄ«vaá
anussaritvÄ• tato cuto devaloke nibbatto aparÄ• paraá¹ƒ saá¹ƒsaranto imasmiá¹ƒ buddhup
nibbatto viÃ±Ã±utaá¹ƒ patto saddhÄ• jÄ• to pabbajitvÄ• \Ee 372/ vipassanaá¹ƒ vaá¸• á¸• he
ahosi. katakusalanÄ• mena __paÃ±cahatthiyatthero_ti pÄ• kaá¹-o.

<77> so attano pubbakammaá¹ƒ saritvÄ• paccakkhato paÃ±Ã±Ä• ya diá¹-á¹-hapubbacaritÄ
__sumedho nÄ• ma sambuddho_tiÄ• dimÄ• ha. tattha __sumedho_ti sundarÄ• medhÄ•
catusaccapaá¹-ivedhapaá¹-isambhidÄ• dayo paÃ±Ã±Ä• yassa so bhagavÄ• sumedho sam
antaravÄ«thiyaá¹ƒ gacchatÄ«ti sambandho. __okkhittacakkhÅ«_ti adhokhittacakkhu. __mita
pamÄ• á¹‡aá¹ƒ Ã±atvÄ• bhaá¹‡anasÄ«lo, pamÄ• á¹‡aá¹ƒ jÄ• nitvÄ• dhammaá¹ƒ desesÄ«
suviÃ±Ã±eyyamevÄ• ti.

paÃ±cahatthiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. padumacchadaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Ne II 65/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato padumacchadaniyatthe
purimabuddhesu katapuÃ±Ã±asambhÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni pu
vipassissa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto ratanattaye p
vipassissa bhagavato citakaá¹ƒ padumapupphehi pÅ«jesi. so teneva \Be II 72/ cittappasÄ• c
á¹-hatvÄ• tato sugatÄ«suyeva saá¹ƒsaranto dibbasampattiá¹ƒ manussasampattiÃ±cÄ• ti dv
anekakkhattuá¹ƒ anubhavitvÄ• imasmiá¹ƒ amhÄ• kaá¹ƒ sammÄ• sambuddhakÄ• le ekasm
viÃ±Ã±utaá¹ƒ patto satthari pasÄ«ditvÄ• sÄ• sane pabbajito ghaá¹-ento vÄ• yamanto nacir
tassa rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«su tattha tattha viharantassa vihÄ• ro padum
tena so __padumacchadaniyatthero_ti pÄ• kaá¹-o.

<83> attano pubbakammaá¹ƒ saritvÄ• somanassavasena pubbacaritÄ• padÄ• naá¹ƒ pakÄ
lokanÄ• thamhÄ«_tiÄ• dimÄ• ha. tattha __nibbute_ti khandhaparinibbÄ• nena parinibbute s
sammÄ• sambuddhassa sarÄ«re citamÄ• niyamÄ• ne citake Ä• ropite suphullaá¹ƒ padumal
citakaá¹ƒ __Ä• ropayiá¹ƒ_ pÅ«jesinti attho. sesagÄ• thÄ• su heá¹-á¹-hÄ• vuttanayattÄ• utt

padumacchadaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. sayanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato sayanadÄ• yakattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
\Ee 373/ aÃ±Ã±atarasmiá¹ƒ kule nibbatto viÃ±Ã±utaá¹ƒ patto satthari pasÄ«ditvÄ•
hatthidaá¹‡á¸• asuvaá¹‡á¹‡Ä• dÄ«hi sayanatthÄ• ya maÃ±caá¹ƒ kÄ• retvÄ• anagghehi vici
bhagavantaá¹ƒ pÅ«jesi. so bhagavÄ• tassÄ• nukampÄ• ya paá¹-iggahetvÄ• anubhavi. so
dibbamanussasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nib
satthu sÄ• sane pasanno pabbajitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• nacirasseva arahÄ• aho
__sayanadÄ• yakatthero_ti pÄ• kaá¹-o.

<88> so \Ne II 66/ ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbac
pakÄ• sento __siddhatthassa bhagavato_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ pÄ• á¸·inayÄ• nusÄ

sayanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. caá¹…kamanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__atthadassissa_ \Be II 73/ __munino_tiÄ• dikaá¹ƒ Ä• yasmato caá¹…kamanadÄ• yakatthe
ayampÄ• yasmÄ• purimabuddhesu katÄ• dhikÄ• ro tesu tesu bhavesu vivaá¹-á¹-Å«panissa
atthadassissa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto satthari pa
uccavatthukaá¹ƒ sudhÄ• parikammakataá¹ƒ rajatarÄ• sisadisaá¹ƒ sobhamÄ• naá¹ƒ caá¹…k
muttadalasadisaá¹ƒ setapulinaá¹ƒ attharitvÄ• bhagavato adÄ• si. paá¹-iggahesi bhagavÄ• ,
paá¹-iggahetvÄ• ca pana sukhaá¹ƒ kÄ• yacittasamÄ• dhiá¹ƒ appetvÄ• ``ayaá¹ƒ anÄ• gate
sÄ• vako bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. so tena puÃ±Ã±akammena devamanussesu
sampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhipp
sÄ• sane pabbajitvÄ• nacirasseva arahattaá¹ƒ patvÄ• katapuÃ±Ã±anÄ• mena __caá¹…ka
ahosi.

<93> so ekadivasaá¹ƒ attanÄ• pubbe katapuÃ±Ã±akammaá¹ƒ saritvÄ• somanassajÄ• to p
pakÄ• sento __atthadassissa munino_tiÄ• dimÄ• ha. tattha __atthadassissÄ• _ti atthaá¹ƒ pa
virÅ«á¸·hiá¹ƒ nibbÄ• naá¹ƒ dakkhati passatÄ«ti atthadassÄ«, atha vÄ• atthaá¹ƒ nibbÄ• naá
jÄ• nanasÄ«loti atthadassÄ«, tassa atthadassissa munino monena Ã±Ä• á¹‡ena samannÄ•
manallÄ«naá¹ƒ bhÄ• vanÄ«yaá¹ƒ manasi kÄ• tabbaá¹ƒ caá¹…kamaá¹ƒ kÄ• resinti samband
vuttanayÄ• nusÄ• reneva suviÃ±Ã±eyyamevÄ• ti.

caá¹…kamanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. subhaddattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro_ \Ee 374/ __lokavidÅ«_tiÄ• dikaá¹ƒ Ä• yasmato subhaddattherassa apadÄ
purimabuddhesu katÄ• dhikÄ• ro \Ne II 67/ tattha tattha bhave nibbÄ• nÄ• dhigamanatthÄ•
padumuttarassa bhagavato kÄ• le vibhavasampanne \Be II 74/ saddhÄ• sampanne ekasmia
viÃ±Ã±utaá¹ƒ patvÄ• gharabandhanena baddho ratanattaye pasanno parinibbÄ• namaÃ±c
bhagavantaá¹ƒ disvÄ• sannipatitÄ• dasasahassacakkavÄ• á¸·adevatÄ• yo ca disvÄ• pasa
nigguá¹‡á¸• ikeá¹-akanÄ«lakÄ• sokÄ• sitÄ• dianekehi sugandhapupphehi pÅ«jesi. so tena p
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cavitvÄ• tusitÄ• dÄ«su dibbasampattiyo anubhavitvÄ• ta
manussasampattiyo anubhavitvÄ• nibbattanibbattaá¹-á¹-hÄ• nesu ca sugandhehi pupphehi
pana buddhuppÄ• de ekasmiá¹ƒ vibhavasampanne kule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto kÄ
yÄ• va buddhassa bhagavato parinibbÄ• nakÄ• lo tÄ• va aladdhabuddhadassano bhagavat
nipannakÄ• leyeva pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. pubbe katapuÃ±Ã±anÄ• mena __s

<101> so attano pubbakammaá¹ƒ saritvÄ• somanassavasena pubbacaritÄ• padÄ• naá¹ƒ p
lokavidÅ«_tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthameva. __suá¹‡Ä• tha mama bhÄ• sato ... pe ...
idaá¹ƒ parinibbÄ• namaÃ±ce nipannova padumuttaro bhagavÄ• byÄ• kÄ• si.

paÃ±camabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• samattÄ• .

<115> so attano paá¹-ipattiá¹ƒ dassento __pubbakammena saá¹ƒyutto_tiÄ• dimÄ• ha. __el
__susamÄ• hito_ti suá¹-á¹-hu samÄ• hito, santakÄ• yacittoti attho. __buddhassa oraso putto
hadayena niggataovÄ• dÄ• nusÄ• saniá¹ƒ sutvÄ• pattaarahattaphaloti attho. __dhammajor
kammaá¹-á¹-hÄ• nadhammato jÄ• to ariyÄ• ya jÄ• tiyÄ• sunimmito suá¹-á¹-hu nippphÄ• dit
attho.

<116> __dhammarÄ• jaá¹ƒ upagammÄ• _ti dhammena sabbasattÄ• naá¹ƒ rÄ• jÄ• naá¹ƒ is
upagantvÄ• samÄ«paá¹ƒ gantvÄ• ti attho. __apucchiá¹ƒ paÃ±hamuttama_nti uttamaá¹ƒ
khandhÄ• yatanadhÄ• tusaccasamuppÄ• dÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ paÃ±haá¹ƒ apucchinti a
__ca me paÃ±ha_nti eso amhÄ• kaá¹ƒ bhagavÄ• me mayhaá¹ƒ paÃ±haá¹ƒ kathayanto byÄ
upÄ• nayÄ«_ti anupÄ• disesanibbÄ• nadhÄ• tusaá¹…khÄ• taá¹ƒ dhammasotaá¹ƒ dhammap
attho.

<118> __jalajuttamanÄ• yako_ti \Be II 75/ padumuttaranÄ• mako ma-kÄ• rassa ya-kÄ• raá
__nibbÄ• yi_ \Ne II 68/ __anupÄ• dÄ• no_ti upÄ• dÄ• ne paÃ±cakkhandhe aggahetvÄ• nib
agamÄ• si, manussalokÄ• dÄ«su katthacipi apatiá¹-á¹-hitoti attho. __dÄ«pova telasaá¹…kha
vaá¹-á¹-itelÄ• naá¹ƒ saá¹…khayÄ• abhÄ• vÄ• padÄ«po iva nibbÄ• yÄ«ti sambandho.

<119> __sattayojanikaá¹ƒ Ä• sÄ«_ti tassa parinibbutassa padumuttarassa bhagavato ratan
sattayojanubbedhaá¹ƒ Ä• si ahosÄ«ti attho. __dhajaá¹ƒ tattha apÅ«jesi_nti tattha tasmiá¹ƒ c
sabbato bhaddaá¹ƒ sabbaso manoramaá¹ƒ dhajaá¹ƒ pÅ«jesinti attho.

<120> __kassapassa ca buddhassÄ• _ti padumuttarassa bhagavato kÄ• lato paá¹-á¹-hÄ• y
saá¹ƒsarato me mayhaá¹ƒ oraso putto tisso nÄ• ma kassapassa sammÄ• sambuddhassa a
buddhasÄ• sane dÄ• yÄ• do Ä• si ahosÄ«ti sambandho.

<121> __tassa hÄ«nena manasÄ• _ti tassa mama puttassa tissassa aggasÄ• vakassa hÄ«
cittena __abhaddakaá¹ƒ_ asundaraá¹ƒ ayuttakaá¹ƒ ``antako pacchimoâ€™â€™ ti __vÄ• ca
kathesinti attho. __tena kammavipÄ• kenÄ• _ti tena arahantabhakkhÄ• nasaá¹…khÄ• tassa
__pacchime addasaá¹ƒ jina_nti pacchime pariyosÄ• ne parinibbÄ• nakÄ• le mallÄ• naá¹ƒ u
parinibbÄ• namaÃ±ce nipannaá¹ƒ jinaá¹ƒ jitasabbamÄ• raá¹ƒ amhÄ• kaá¹ƒ gotamasammÄ•
attho. ``pacchÄ• me Ä• si bhaddakaâ€™â€™ ntipi pÄ• á¹-ho. tassa __pacchÄ• _ tassa bha
nibbÄ• nÄ• sannakÄ• le __me_ mayhaá¹ƒ __bhaddakaá¹ƒ_ sundaraá¹ƒ catusaccapaá¹-ivijjh
attho.

<122> __pabbÄ• jesi mahÄ• vÄ«ro_ti mahÄ• vÄ«riyo sabbasattahito karuá¹‡Ä• yutto jitam
upavattane sÄ• lavane pacchime sayane parinibbÄ• namaÃ±ce sayitova maá¹ƒ pabbÄ• jes

<123> __ajjeva_ \Be II 76/ __dÄ• ni pabbajjÄ• _ti ajja eva bhagavato parinibbÄ• nadivasey
tathÄ• ajja eva upasampadÄ• , ajja eva dvipaduttamassa sammukhÄ• parinibbÄ• naá¹ƒ ah
suviÃ±Ã±eyyamevÄ• ti.

subhaddattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. cundattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa_ \Ee 376/ \Ne II 69/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato cundatterass
purimabuddhesu katapuÃ±Ã±asambhÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni pu
siddhatthassa bhagavato kÄ• le vibhavasampanne kule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satth
sattaratanamayaá¹ƒ suvaá¹‡á¹‡agghiyaá¹ƒ kÄ• retvÄ• sumanapupphehi chÄ• detvÄ• bhag
pupphÄ• ni Ä• kÄ• saá¹ƒ samuggantvÄ• vitÄ• nÄ• kÄ• rena aá¹-á¹-haá¹ƒsu. atha naá¹ƒ bh
nÄ• ma bhagavato sÄ• sane cundo nÄ• ma sÄ• vako bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. s
devaloke upapanno kamena chasu kÄ• mÄ• vacaradevesu sukhaá¹ƒ anubhavitvÄ• manuss
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de brÄ• hmaá¹‡akule rÅ«pasÄ• riyÄ• putto sÄ• riput
hutvÄ• nibbatti. tassa viÃ±Ã±utaá¹ƒ pattassa Ä• rohapariá¹‡Ä• harÅ«pavayÄ• naá¹ƒ sunda
cakÄ• raá¹ƒ katvÄ• __cundo_ti nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto gharÄ• vÄ• se Ä• dÄ«
Ä• nisaá¹ƒsaá¹ƒ disvÄ• bhÄ• tuttherassa santike pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetv
pÄ• puá¹‡i.

<125> so pattaarahattaphalo ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ
pakÄ• sento __siddhatthassa bhagavato_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.
uttÄ• natthÄ• yeva.

<128> __vitiá¹‡á¹‡akaá¹…kho sambuddho_ti visesena maggÄ• dhigamena vicikicchÄ• ya
vitiá¹‡á¹‡akaá¹…kho asaá¹ƒsayo sambuddho. __tiá¹‡á¹‡oghehi purakkhato_ti kÄ• moghÄ•
oghÄ• naá¹ƒ tiá¹‡á¹‡attÄ• atikkantattÄ• oghatiá¹‡á¹‡ehi \Be II 77/ khÄ«á¹‡Ä• savehi purak
attho. byÄ• karaá¹‡agÄ• thÄ• uttÄ• natthÄ• yeva.

<139> __upaá¹-á¹-hahiá¹ƒ mahÄ• vÄ«ra_nti uttamatthassa nibbÄ• nassa __pattiyÄ• _ pÄ•
kappasatasahassÄ• dhikesu caturÄ• saá¹…khyeyyesu kappesu pÄ• ramiyo pÅ«rentena kat
buddhaá¹ƒ upaá¹-á¹-hahiá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ akÄ• sinti attho. __aÃ±Ã±e ca pesale bahÄ
buddhaá¹ƒ upaá¹-á¹-hahiá¹ƒ, pesale piyasÄ«le sÄ«lavante aÃ±Ã±e ca bahuaggappatte sÄ•
__bhÄ• taraá¹ƒ_ sÄ• riputtatheraÃ±ca upaá¹-á¹-hahinti sambandho.

<140> __bhÄ• taraá¹ƒ_ \Ne II 70/ __me upaá¹-á¹-hahitvÄ• _ti mayhaá¹ƒ bhÄ• taraá¹ƒ upaá
vattapaá¹-ivattaá¹ƒ katvÄ• tassa parinibbutakÄ• le bhagavato paá¹-hamaá¹ƒ parinibbutattÄ
gahetvÄ• pattamhi okiritvÄ• lokajeá¹-á¹-hassa \Ee 377/ narÄ• naá¹ƒ Ä• sabhassa buddhas
adÄ• sinti attho.

<141> __ubho hatthehi paggayhÄ• _ti taá¹ƒ mahÄ• dinnaá¹ƒ dhÄ• tuá¹ƒ so bhagavÄ• atta
pakÄ• rena gahetvÄ• taá¹ƒ dhÄ• tuá¹ƒ saá¹ƒsuá¹-á¹-hu dassayanto __aggasÄ• vakaá¹ƒ_ s
pakÄ• sesÄ«ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

cundattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• samattÄ• .

6. bÄ«janivaggo

1. vidhÅ«panadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ \Ne II 71/ Ä• yasmato vidhÅ«panadÄ• yakatthera
purimajinavaresu pÅ«ritapuÃ±Ã±asambhÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• n
padumuttarassa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto vibhava
bhagavati pasanno gimhakÄ• le suvaá¹‡á¹‡arajatamuttÄ• maá¹‡imayaá¹ƒ bÄ«janiá¹ƒ kÄ• r
tena puÃ±Ã±akammena devesu ca manussesu ca saá¹ƒsaranto \Be II 78/ dve sampattiyo a
amhÄ• kaá¹ƒ sammÄ• sambuddhassa uppannakÄ• le ekasmiá¹ƒ kulagehe nibbatto gharaba
Ä• dÄ«navaá¹ƒ disvÄ• pabbajjÄ• ya ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• saddhÄ• sampanno sÄ• sa
vaá¸• á¸• hetvÄ• nacirasseva arahÄ• ahosi.

<1> so ``kena mayÄ• puÃ±Ã±akammena ayaá¹ƒ lokuttarasampatti laddhÄ• â€™â€™ ti att
taá¹ƒ paccakkhato Ã±atvÄ• pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __padumuttarabuddha
heá¹-á¹-hÄ• vuttatthameva. __bÄ«janikÄ• mayÄ• dinnÄ• _ti visesena santÄ• payantÄ• na
nibbÄ• penti sÄ«talaá¹ƒ vÄ• taá¹ƒ janetÄ«ti bÄ«janÄ«, bÄ«janÄ«yeva bÄ«janikÄ• , sÄ• sat
vijjotamÄ• nÄ• bÄ«janikÄ• mayÄ• kÄ• rÄ• petvÄ• dinnÄ• ti attho.

vidhÅ«panadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. sataraá¹ƒsittheraapadÄ• navaá¹‡á¹‡anÄ•

__ucciyaá¹ƒ selamÄ• ruyhÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sataraá¹ƒsittherassa apadÄ• naá¹ƒ

katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ patto sakkaá¹-abyÄ• karaá¹‡e vedattaye ca
gharÄ• vÄ• saá¹ƒ \Ne II 72/ pahÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• h
kappesi. tasmiá¹ƒ \Ee 378/ samaye padumuttaro bhagavÄ• vivekakÄ• matÄ• ya uccaá¹ƒ ek
jalitaggikkhanto viya nisÄ«di. taá¹ƒ tathÄ• nisinnaá¹ƒ bhagavantaá¹ƒ disvÄ• tÄ• paso soma
paggayha anekehi kÄ• raá¹‡ehi thomesi. so tena puÃ±Ã±akammena tato cuto chasu kÄ• m
dibbasampattiá¹ƒ anubhavitvÄ• tato manussaloke sataraá¹ƒsÄ« nÄ• ma cakkavattÄ« rÄ• jÄ
sampattiá¹ƒ anekakkhattuá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe
pubbapuÃ±Ã±asambhÄ• ravasena Ã±Ä• á¹‡assa paripakkattÄ• sattavassikova pabbajitvÄ•

8-9__._ so \Be II 79/ ``ahaá¹ƒ kena kammena sattavassikova santipadaá¹ƒ anuppattosmÄ«â
pubbakammaá¹ƒ Ã±Ä• á¹‡ena paccakkhato disvÄ• somanassajÄ• to pubbacaritÄ• padÄ• r
__ucciyaá¹ƒ selamÄ• ruyhÄ• _tiÄ• dimÄ• ha. tattha __ucciya_nti uccaá¹ƒ selamayaá¹ƒ pabb
padumuttaroti sambandho. __pabbatassÄ• vidÅ«ramhÄ«_ti bhagavato nisinnassa pabbatas
attho. __brÄ• hmaá¹‡o mantapÄ• ragÅ«_ti mantasaá¹…khÄ• tassa vedattayassa pÄ• raá¹ƒ
eko brÄ• hmaá¹‡oti attho, aÃ±Ã±aá¹ƒ viya attÄ• naá¹ƒ niddisati ayaá¹ƒ mantapÄ• ragÅ«ti. _
mahÄ• vÄ«ra_nti tasmiá¹ƒ pabbate nisinnaá¹ƒ vÄ«ravantaá¹ƒ jinaá¹ƒ, kiá¹ƒ visiá¹-á¹-haá¹ƒ?
sakalachakÄ• mÄ• vacarabrahmadevÄ• naá¹ƒ atidevaá¹ƒ __narÄ• sabhaá¹ƒ_ narÄ• naá¹ƒ
__lokanÄ• yakaá¹ƒ_ sakalasattalokaá¹ƒ nayantaá¹ƒ nibbÄ• naá¹ƒ pÄ• pentaá¹ƒ ahaá¹ƒ __a
dasanakhasamodhÄ• naÃ±jalipuá¹-aá¹ƒ sirasi muddhani __paggahetvÄ• na_ patiá¹-á¹-hape
suá¹-á¹-huá¹ƒ thomesinti sambandho.

<12> __abhÄ• sathÄ• _ti ``yenÄ• yaá¹ƒ aÃ±jalÄ« dinno ... pe ... arahÄ• so bhavissatÄ«â€
sesaá¹ƒ uttÄ• natthamevÄ• ti.

sataraá¹ƒsittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. sayanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sayanadÄ• yakattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
II 73/ kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hap
satthu dhammadesanaá¹ƒ sutvÄ• satthari pasanno dantasuvaá¹‡á¹‡arajatamuttamaá¹‡ima
kÄ• rÄ• petvÄ• cÄ«napaá¹-á¹-akambalÄ• dÄ«ni attharitvÄ• sayanatthÄ• ya bhagavato adÄ
anuggahaá¹ƒ karonto tattha sayi \Ee 379/. so tena puÃ±Ã±akammena devamanussesu saá¹
Ä• kÄ• sagamanasukhaseyyÄ• disukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de vibhav
nibbattitvÄ• viÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• satthu dhammadesanaá¹ƒ sutvÄ• pasannamÄ•
nacirasseva arahÄ• ahosi.

<20> so \Be II 80/ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• n
__padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

<21> __sukhette bÄ«jasampadÄ• _ti yathÄ• tiá¹‡akacavararahite kaddamÄ• disampanne
sÄ• duphalÄ• ni nipphÄ• denti, evameva rÄ• gadosÄ• didiyaá¸• á¸• hasahassakilesasaá¹…
suddhasantÄ• ne puÃ±Ã±akkhette vuttadÄ• nÄ• ni appÄ• nipi samÄ• nÄ• ni mahapphalÄ• n
suviÃ±Ã±eyyamevÄ• ti.

sayanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. gandhodakiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato gandhodakiyattherassa apadÄ• naá¹
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le kulagehe nibbatto parinibbute bhagavati nagaravÄ• sino bodhipÅ«jaá¹ƒ kurumÄ• ne
candanakappurÄ• garuÄ• dimissakasugandhodakena pÅ«retvÄ• bodhirukkhaá¹ƒ abhisiÃ±c
mahÄ• dhÄ• rÄ• hi pavassi. tadÄ• so asanivegena kÄ• laá¹ƒ kato. teneva puÃ±Ã±akamme
á¹-hito ``aho buddho, aho dhammoâ€™â€™ tiÄ• digÄ• thÄ• yo abhÄ• si. evaá¹ƒ so devama
anubhavitvÄ• sabbapariá¸·Ä• havippamutto nibbattanibbattaá¹-á¹-hÄ• ne sÄ«tibhÄ• vamup
buddhuppÄ• de kulagehe \Ne II 74/ nibbatto viÃ±Ã±utaá¹ƒ patto satthari pasanno pabbajitvÄ
Ä• rabhitvÄ• vipassanto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. pubbe katapuÃ±Ã±ena __gan
pÄ• kaá¹-o ahosi.

<25> so ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pad
__padumutarassÄ• _tiÄ• dimÄ• ha. taá¹ƒ vuttatthameva. __mahÄ• bodhimaho ahÅ«_ti mah
ahosÄ«ti attho. __vicittaá¹ƒ ghaá¹-amÄ• dÄ• yÄ• _ti anekehi cittakammasuvaá¹‡á¹‡akamm
gandhodakapuá¹‡á¹‡aá¹ƒ ghaá¹-aá¹ƒ gahetvÄ• ti attho \Be II 81/. __gandhodakamadÄ• sah
adÄ• siá¹ƒ, ahaá¹ƒ gandhodakena abhisiÃ±cinti attho.

<26> __nhÄ• nakÄ• le_ \Ee 380/ __ca bodhiyÄ• _ti bodhiyÄ• pÅ«jÄ• karaá¹‡asamayeti att
uttÄ• natthamevÄ• ti.

gandhodakiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. opavayhattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato opavayhattherassa apadÄ• naá¹ƒ. ay

katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
pÄ• tubhÅ«te ekasmiá¹ƒ vibhavasampannakule nibbatto vuddhimanvÄ• ya mahaddhano ma
vasamÄ• no sÄ• sane pasanno satthari pasÄ• dabahumÄ• no Ä• jÄ• nÄ«yena sindhavena
``buddhÄ• dÄ«naá¹ƒ samaá¹‡Ä• naá¹ƒ hatthiassÄ• dayo na kappanti, kappiyabhaá¹‡á¸• aá
cintetvÄ• taá¹ƒ agghÄ• petvÄ• tadagghanakena kahÄ• paá¹‡ena kappiyaá¹ƒ kappÄ• sikak
cÄ«varaá¹ƒ kappÅ«ratakkolÄ• dikaá¹ƒ bhesajjaparikkhÄ• raÃ±ca adÄ• si. so tena puÃ±Ã±a
á¹-hatvÄ• tato cuto devesu ca manussesu ca hatthiassÄ• dianekavÄ• hanasampanno sukh
buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto saddhÄ• sampanno sÄ• s
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggapaá¹-ipÄ• á¹-iyÄ•
katapuÃ±Ã±asambhÄ• ravasena __opavayhatthero_ti pÄ• kaá¹-o ahosi.

<33> so ``kena nu kho kÄ• raá¹‡ena idaá¹ƒ mayÄ• santipadaá¹ƒ adhigataâ€™â€™ nti upa
II 75/ Ã±Ä• á¹‡ena paccakkhato Ã±atvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ udÄ•
__padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. taá¹ƒ vuttatthameva. __Ä• jÄ• nÄ«yamadÄ• sa
uttamajÄ• tisindhavaá¹ƒ ahaá¹ƒ adÄ• siá¹ƒ pÅ«jesinti attho.

<35> __sapattabhÄ• ro_ti sassa attano pattÄ• ni aá¹-á¹-ha parikkhÄ• rÄ• ni bhÄ• rÄ• ni yas
aá¹-á¹-haparikkhÄ• rayuttoti attho.

<36> __khamanÄ«yamadÄ• saha_nti \Be II 82/ khamanÄ«yayoggaá¹ƒ cÄ«varÄ• dikappiya

<40> __carimo_ti pariyosÄ• no koá¹-ippatto bhavoti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

opavayhattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. saparivÄ• rÄ• sanattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato saparivÄ• rÄ• sanattherassa apadÄ•
katÄ• dhikÄ• ro tattha \Ee 381/ tattha bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upac
bhagavato kÄ• le vibhavasampanne kulagehe nibbatto vuddhippatto saddhÄ• jÄ• to sÄ• sar
saddahanto nÄ• naggarasabhojanena bhagavato piá¹‡á¸• apÄ• taá¹ƒ adÄ• si, datvÄ• ca pa
bhojanatthÄ• ya nisinnÄ• sanaá¹ƒ jÄ• tisumanamallikÄ• dÄ«hi alaá¹…kari. bhagavÄ• ca bh
tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto anekavidhaá¹ƒ sampattiá¹ƒ anubhav
vibhavasampanne kulagehe nibbatto vuddhimanvÄ• ya saddho pasanno pabbajitvÄ• na cir

<43> so evaá¹ƒ pattasantipado ``kena nu kho puÃ±Ã±ena idaá¹ƒ santipadaá¹ƒ anuppattaâ€
upadhÄ• rento pubbakammaá¹ƒ disvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ•
__padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. taá¹ƒ vuttatthameva. __piá¹‡á¸• apÄ• taá¹ƒ adÄ

laddhÄ• naá¹ƒ piá¹‡á¸• Ä• naá¹ƒ kabaá¸·aá¹ƒ kabaá¸·aá¹ƒ katvÄ• pÄ• tabbato khÄ• ditabb
taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhagavato adÄ• siá¹ƒ, bhagavantaá¹ƒ bhojesinti attho.

<44> __akittayi_ \Ne II 76/ __piá¹‡á¸• apÄ• ta_nti mayÄ• dinnapiá¹‡á¸• apÄ• tassa guá¹‡a
pakÄ• sesÄ«ti attho.

<48> __saá¹ƒvuto pÄ• timokkhasmi_nti pÄ• timokkhasaá¹ƒvarasÄ«lena saá¹ƒvuto pihito pa
__indriyesu ca paÃ±casÅ«_ti cakkhundriyÄ• dÄ«su paÃ±casu \Be II 83/ indriyesu rÅ«pÄ• dÄ
indriyasaá¹ƒvarasÄ«laÃ±ca gopitoti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

saparivÄ• rÄ• sanattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. paÃ±cadÄ«pakattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato paÃ±cadÄ«pakattherassa apadÄ• na
katÄ• dhikÄ• ro uppannuppannabhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinant
kÄ• le kulagehe nibbatto vuddhimanvÄ• ya gharÄ• vÄ• se vasanto bhagavato dhammaá¹ƒ s
patiá¹-á¹-hito saddho pasanno mahÄ• janehi bodhipÅ«jaá¹ƒ kayiramÄ• naá¹ƒ disvÄ• sayam
dÄ«paá¹ƒ jÄ• letvÄ• pÅ«jesi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto cal
anubhavitvÄ• sabbattheva uppannabhave jalamÄ• no jotisampannavimÄ• nÄ• dÄ«su vasit
ekasmiá¹ƒ vibhavasampanne kulagehe nibbatto vuddhippatto saddhÄ• jÄ• to pabbajitvÄ• n
dÄ«papÅ«jÄ• nissandena __dÄ«pakatthero_ti pÄ• kaá¹-o.

<50> so \Ee 382/ ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbac
__padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. taá¹ƒ vuttatthameva. __ujudiá¹-á¹-hi ahosaha_n
micchÄ• diá¹-á¹-hiá¹ƒ chaá¸• á¸• etvÄ• uju avaá¹…kaá¹ƒ nibbÄ• nÄ• bhimukhaá¹ƒ pÄ• puá
attho.

<51> __padÄ«padÄ• naá¹ƒ pÄ• dÄ• si_nti ettha pakÄ• rena dibbati jotatÄ«ti padÄ«po, tass
padÄ«padÄ• naá¹ƒ, taá¹ƒ adÄ• siá¹ƒ padÄ«papÅ«jaá¹ƒ akÄ• sinti attho. sesaá¹ƒ sabbattha

paÃ±cadÄ«pakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. dhajadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ \Be II 84/ \Ne II 77/ Ä• yasmato dhajadÄ• yakatth
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthari pasÄ«ditvÄ• sun

dhajaá¹ƒ kÄ• rÄ• petvÄ• dhajapÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena uppannuppann
pÅ«janiyo ahosi. aparabhÄ• ge imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vu
vaá¸• á¸• hitvÄ• mahÄ• bhogo yasavÄ• saddhÄ• jÄ• to satthari pasanno gharÄ• vÄ• saá¹ƒ
arahÄ• ahosi.

<57> so pattaarahattaphalo pubbakammaá¹ƒ saritvÄ• somanassajÄ• to attano pubbacaritÄ
__padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. tassattho pubbe vuttoyeva. __haá¹-á¹-ho haá¹-á
somanassasahagatacittayuttattÄ• haá¹-á¹-ho paripuá¹‡á¹‡arÅ«pakÄ• yo saddhÄ• sampayu
cittena santuá¹-á¹-hena cittenÄ• ti attho. __dhajamÄ• ropayiá¹ƒ aha_nti dhunÄ• ti kampati c
taá¹ƒ dhajaá¹ƒ Ä• ropayiá¹ƒ veá¸·agge laggetvÄ• pÅ«jesinti attho.

58-9__._ __patitapattÄ• ni gaá¹‡hitvÄ• _ti patitÄ• ni bodhipattÄ• ni gahetvÄ• ahaá¹ƒ bahi c
__antosuddhaá¹ƒ bahisuddha_nti anto cittasantÄ• nanÄ• makÄ• yato ca bahi cakkhusotÄ•
__adhi_ visesena __muttaá¹ƒ_ kilesato vimuttaá¹ƒ anÄ• savaá¹ƒ sambuddhaá¹ƒ viya samm
__avandiá¹ƒ_ paá¹‡Ä• mamakÄ• sinti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

dhajadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. padumattheraapadÄ• navaá¹‡á¹‡anÄ•

__catusaccaá¹ƒ pakÄ• sento_tiÄ• dikaá¹ƒ Ä• yasmato padumattherassa apadÄ• naá¹ƒ. ay
katakusalasambhÄ• ro padumuttaramuninÄ• \Ee 383/ dhammapajjote jotamÄ• ne ekasmiá
gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• \Be II 85/ bhogasampannoti pÄ• kaá¹-o. so satthari pa
saddhiá¹ƒ dhammaá¹ƒ suá¹‡anto dhajena saha padumakalÄ• paá¹ƒ gahetvÄ• aá¹-á¹-hÄ• s
padumakalÄ• paá¹ƒ Ä• kÄ• samukkhipiá¹ƒ, taá¹ƒ \Ne II 78/ acchariyaá¹ƒ disvÄ• ativiya som
yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• jÄ«vitapariyosÄ• ne sagge nibbatto dhajamiva chakÄ• m
ca dibbasampattimanubhavitvÄ• manussesu ca cakkavattisampattimanubhavitvÄ• imasmi
vibhavasampanne saddhÄ• sampanne ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya sad
pabbajitvÄ• nacirasseva arahÄ• hutvÄ• katapuÃ±Ã±anÄ• mena __padumatthero_ti pÄ• k

<67> attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ•
pakÄ• sento_tiÄ• dimÄ• ha. tattha __sacca_nti tathaá¹ƒ avitathaá¹ƒ aviparÄ«taá¹ƒ saccaá¹
dukkhasamudayanirodhamaggavasena cattÄ• ri saccÄ• ni samÄ• haá¹-Ä• nÄ«ti catusaccaá
pakÄ• sento loke pÄ• kaá¹-aá¹ƒ karontoti attho. __varadhammappavattako_ti uttamadhamm
attho. __amataá¹ƒ vuá¹-á¹-hi_nti amatamahÄ• nibbÄ• navuá¹-á¹-hidhÄ• raá¹ƒ pavassanto p
lokaá¹ƒ temento sabbakilesapariá¸·Ä• haá¹ƒ nibbÄ• pento dhammavassaá¹ƒ vassatÄ«ti att

<68> __sadhajaá¹ƒ padumaá¹ƒ gayhÄ• _ti dhajena saha ekato katvÄ• padumaá¹ƒ paduma

__aá¸• á¸• hakose á¹-hito aha_nti ubho ukkhipitvÄ• á¹-hito ahanti attho. sesaá¹ƒ sabbattha

padumattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. asanabodhiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__jÄ• tiyÄ• sattavassoha_ntiÄ• dikaá¹ƒ Ä• yasmato asanabodhiyattherassa apadÄ• naá¹ƒ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto tissa
aÃ±Ã±atarasmiá¹ƒ kulagehe nibbatto vuddhippatto sukhappatto sÄ• sane pasanno \Be II 86
gahetvÄ• tato vuá¹-á¹-hitabodhitaruá¹‡e gahetvÄ• bodhiá¹ƒ ropesi, yathÄ• na vinassati tat
udakÄ• siÃ±canÄ• dikammena rakkhitvÄ• pÅ«jesi. so tena puÃ±Ã±ena devamanussesu sa
buddhuppÄ• de kulagehe nibbatto paripakkasambhÄ• rattÄ• \Ee 384/ sattavassikova samÄ
arahattaá¹ƒ pÄ• puá¹‡i, purÄ• katapuÃ±Ã±anÄ• mena __asanabodhiyatthero_ti pÄ• kaá¹-o.

<78> so \Ne II 79/ pubbasambhÄ• ramanussaritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
sattavassoha_ntiÄ• dimÄ• ha. tattha __jÄ• tiyÄ• _ti mÄ• tugabbhato nikkhantakÄ• lato paá¹
sattavasso paripuá¹‡á¹‡asarado ahaá¹ƒ lokanÄ• yakaá¹ƒ tissaá¹ƒ bhagavantaá¹ƒ addasant
__pasannacitto sumano_ti pakÄ• rena pasannaanÄ• luá¸·itaavikampitacitto, sumano sunda
somanassasahagatacittoti attho.

<79> __tissassÄ• haá¹ƒ bhagavato_ti tikkhattuá¹ƒ jÄ• toti tisso, so mÄ• tugabbhato, manus
paÃ±cakkhandhato ca mutto hutvÄ• jÄ• to nibbatto buddho jÄ• toti attho. tassa tissassa bh
lokajeá¹-á¹-hassa asanabodhiá¹ƒ uttamaá¹ƒ ropayinti sambandho.

<80> __asano nÄ• madheyyenÄ• _ti nÄ• mapaÃ±Ã±attiyÄ• nÄ• masaÃ±Ã±Ä• ya asano n
attho. __dharaá¹‡Ä«ruhapÄ• dapo_ti vallirukkhapabbatagaá¹…gÄ• sÄ• garÄ• dayo dhÄ• re
pathavÄ«, tassaá¹ƒ ruhati patiá¹-á¹-hahatÄ«ti dharaá¹‡Ä«ruho, pÄ• dena pivatÄ«ti pÄ• dapo
mÅ«lena siÃ±citodakaá¹ƒ pivati Ä• porasaá¹ƒ sinehaá¹ƒ dhÄ• retÄ«ti attho. dharaá¹‡Ä«ruho
dharaá¹‡Ä«ruhapÄ• dapo, taá¹ƒ uttamaá¹ƒ asanaá¹ƒ bodhiá¹ƒ paÃ±ca vassÄ• ni __paricari

<81> __pupphitaá¹ƒ pÄ• dapaá¹ƒ disvÄ• _ti taá¹ƒ mayÄ• positaá¹ƒ asanabodhirukkhaá¹ƒ
accharayoggabhÅ«tapupphattÄ• __abbhutaá¹ƒ_ lomahaá¹ƒsakaraá¹‡aá¹ƒ disvÄ• __sakaá
attano kammaá¹ƒ __pakittento_ pakÄ• rena kathayanto buddhaseá¹-á¹-hassa santikaá¹ƒ ag
sabbattha uttÄ• natthamevÄ• ti.

asanabodhiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

chaá¹-á¹-havaggavaá¹‡á¹‡anÄ• samattÄ• .

7. sakacintaniyavaggo

1. sakacintaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__pavanaá¹ƒ_ \Ne II 80/ __kÄ• nanaá¹ƒ disvÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sakacintaniyatthe
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya tassa bhagavato Ä• yupan
dharamÄ• naá¹ƒ bhagavantaá¹ƒ apÄ• puá¹‡itvÄ• parinibbutakÄ• le isipabbajjaá¹ƒ pabbajitv
vivekaá¹ƒ ramaá¹‡Ä«yaá¹ƒ ekaá¹ƒ vanaá¹ƒ patvÄ• tatthevekÄ• ya kandarÄ• ya pulinacetiya
saÃ±Ã±aá¹ƒ katvÄ• sadhÄ• tukasaÃ±Ã±aÃ±ca katvÄ• vanapupphehi pÅ«jetvÄ• namassa
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto dvÄ«su aggaá¹ƒ aggasampattiá¹ƒ aggaÃ
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vibhavasampanno s
pasÄ«ditvÄ• pabbajitvÄ• arahÄ• chaá¸·abhiÃ±Ã±o ahosi.

<1> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ
disvÄ• _tiÄ• dimÄ• ha. tattha __pavana_nti pakÄ• rena vanaá¹ƒ patthaá¹-aá¹ƒ vitthiá¹‡á¹‡aá
pavanaá¹ƒ. __kÄ• nanaá¹ƒ_ avakucchitaá¹ƒ Ä• nanaá¹ƒ avahanaá¹ƒ satataá¹ƒ
sÄ«habyagghayakkharakkhasamaddahatthiassasupaá¹‡á¹‡auragehi vihaá¹…gagaá¹‡asadd
bahalanti kÄ• nanaá¹ƒ, taá¹ƒ kÄ• nanasaá¹…khÄ• taá¹ƒ pavanaá¹ƒ manussasaddavirahitat
nissaddanti attho. __anÄ• vila_nti na Ä• vilaá¹ƒ upaddavarahitanti attho. __isÄ«naá¹ƒ anuci
buddhapaccekabuddhaarahantakhÄ«á¹‡Ä• savasaá¹…khÄ• tÄ• naá¹ƒ isÄ«naá¹ƒ anuciá¹‡á
__Ä• hutÄ«naá¹ƒ_ \Be II 88/ __paá¹-iggaha_nti Ä• hunaá¹ƒ vuccati pÅ«jÄ• sakkÄ• raá¹ƒ pa
attho.

<2> __thÅ«paá¹ƒ katvÄ• na veá¸·unÄ• _ti veá¸·upesikÄ• hi cetiyaá¹ƒ katvÄ• ti attho. __nÄ•
samokiri_nti campakÄ• dÄ«hi anekehi pupphehi samokiriá¹ƒ pÅ«jesinti attho. __sammukhÄ
II 81/ sajÄ«vamÄ• nassa sambuddhassa sammukhÄ• iva __nimmitaá¹ƒ_ uppÄ• ditaá¹ƒ cet
__vandiá¹ƒ_ paá¹‡Ä• mamakÄ• sinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

sakacintaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. avopupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__vihÄ• rÄ• abhinikkhammÄ• _tiÄ• dikaá¹ƒ Ä• yasmato avopupphiyattherassa apadÄ• naá
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sikh
kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto saddhÄ• sampanno dhammaá¹ƒ sutvÄ• somanassap
hatthehi gahetvÄ• buddhassa upari abbhukkiri. so tena puÃ±Ã±ena devamanussesu saá¹ƒ

saggasampattiÃ±ca cakkavattisampattiÃ±ca anubhavitvÄ• sabbattha pÅ«jito imasmiá¹ƒ bu
kulagehe nibbato vuddhippatto sÄ• sane pasÄ«ditvÄ• pabbajitvÄ• nacirasseva arahÄ• ah
kÄ• sati dippatÄ«ti Ä• kÄ• so, tasmiá¹ƒ Ä• kÄ• se pupphÄ• naá¹ƒ avakiritattÄ• __avopupph

<7> evaá¹ƒ pattasantipado attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ
__vihÄ• rÄ• abhinikkhammÄ• _tiÄ• dimÄ• ha. tattha __vihÄ• rÄ• _ti visesena harati catÅ«h
attabhÄ• vaá¹ƒ Ä• harati pavatteti etthÄ• ti vihÄ• ro, tasmÄ• vihÄ• rÄ• __abhi_ visesena _
__abbhuá¹-á¹-hÄ• si ca caá¹…kame_ti caá¹…kamanatthÄ• ya saá¹-á¹-hiratane caá¹…kame
abhiruhÄ«ti attho. __catusaccaá¹ƒ_ \Be II 89/ __pakÄ• sento_ti tasmiá¹ƒ caá¹…kame caá¹…
dukkhasamudayanirodhamaggasaccasaá¹…khÄ• taá¹ƒ catusaccaá¹ƒ pakÄ• sento pÄ• kaá¹
nibbÄ• naá¹ƒ desento vibhajanto uttÄ• nÄ«karonto tasmiá¹ƒ caá¹…kameti sambandho.

<8> __sikhissa giramaÃ±Ã±Ä• ya, buddhaseá¹-á¹-hassa tÄ• dino_ti seá¹-á¹-hassa tÄ• digu
buddhassa giraá¹ƒ saddaá¹ƒ ghosaá¹ƒ aÃ±Ã±Ä• ya jÄ• nitvÄ• . __nÄ• nÄ• pupphaá¹ƒ gahe
nÄ• gapunnÄ• gÄ• dianekÄ• ni pupphÄ• ni gahetvÄ• Ä• haritvÄ• . __Ä• kÄ• samhi samoki
muddhani Ä• kÄ• se okiriá¹ƒ pÅ«jesiá¹ƒ.

<9> __tena kammena dvipadindÄ• _ti dvipadÄ• naá¹ƒ devabrahmamanussÄ• naá¹ƒ inda p
narÄ• naá¹ƒ \Ne II 82/ Ä• sabhabhÅ«ta. __pattomhi acalaá¹ƒ á¹-hÄ• na_nti tumhÄ• kaá¹ƒ sa
á¹-hÄ• naá¹ƒ nibbÄ• naá¹ƒ patto amhi bhavÄ• mi. __hitvÄ• jayaparÄ• jaya_nti dibbamanus
jayaÃ±ca caturÄ• pÄ• yadukkhasaá¹…khÄ• taá¹ƒ parÄ• jayaÃ±ca hitvÄ• chaá¸• á¸• etvÄ•
sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

avopupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samatto.

3. paccÄ• gamaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__sindhuyÄ• nadiyÄ• tÄ«re_tiÄ• dikaá¹ƒ Ä• yasmato paccÄ• gamaniyattherassa apadÄ• n
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
sindhuyÄ• gaá¹…gÄ• ya samÄ«pe cakkavÄ• kayoniyaá¹ƒ nibbatto pubbasambhÄ• rayuttat
sevÄ• lameva bhakkhayanto carati. tasmiá¹ƒ samaye vipassibhagavÄ• sattÄ• nuggahaá¹ƒ
tasmiá¹ƒ khaá¹‡e so cakkavÄ• ko vijjotamÄ• naá¹ƒ \Ee 387/ bhagavantaá¹ƒ disvÄ• pasann
sÄ• larukkhato sÄ• lapupphaá¹ƒ chinditvÄ• Ä• gamma pÅ«jesi. so teneva cittappasÄ• dena
aparÄ• paraá¹ƒ chakÄ• mÄ• vacarasampattiá¹ƒ anubhavitvÄ• tato cuto manussaloke uppa
cakkavattisampattiÄ• dayo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe \E
viÃ±Ã±utaá¹ƒ patto pubbacaritavasena satthari pasanno pabbajitvÄ• nacirasseva arahÄ• a
bhagavantaá¹ƒ disvÄ• katthaci gantvÄ• pupphamÄ• haritvÄ• pÅ«jitattÄ• pubbapuÃ±Ã±an
__paccÄ• gamaniyatthero_ti pÄ• kaá¹-o.

<13> attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ•
tÄ«re_tiÄ• dimÄ• ha. sÄ«ti saddaá¹ƒ kurumÄ• nÄ• dhunÄ• ti kampatÄ«ti sindhu, nadati sad
nadi. __cakkavÄ• ko ahaá¹ƒ tadÄ• _ti cakkaá¹ƒ sÄ«ghaá¹ƒ gacchantaá¹ƒ iva udake vÄ• tha
sÄ«ghaá¹ƒ vÄ• ti gacchatÄ«ti cakkavÄ• ko. tadÄ• vipassiá¹ƒ bhagavantaá¹ƒ dassanakÄ• le
attho. __suddhasevÄ• labhakkhoha_nti aÃ±Ã±agocaraamissattÄ• suddhasevÄ• lameva kh
__pÄ• pesu ca susaÃ±Ã±ato_ti pubbavÄ• sanÄ• vasena pÄ• pakaraá¹‡e suá¹-á¹-hu saÃ±Ã
susikkhito.

<14> __addasaá¹ƒ_ \Ne II 83/ __virajaá¹ƒ buddha_nti rÄ• gadosamohavirahitattÄ• virajaá¹
buddhaá¹ƒ addasaá¹ƒ addakkhiá¹ƒ. __gacchantaá¹ƒ anilaÃ±jase_ti anilaÃ±jase Ä• kÄ• sapa
buddhaá¹ƒ. __tuá¹‡á¸• ena_ mayhaá¹ƒ mukhatuá¹‡á¸• ena __tÄ• laá¹ƒ_ sÄ• lapupphaá¹ƒ _
__vipassissÄ• bhiropayiá¹ƒ_ vipassissa bhagavato pÅ«jesinti attho. sesaá¹ƒ suviÃ±Ã±eyyan

paccÄ• gamaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. parappasÄ• dakattheraapadÄ• navaá¹‡á¹‡anÄ•

__usabhaá¹ƒ pavaraá¹ƒ vÄ«ra_ntiÄ• dikaá¹ƒ Ä• yasmato parappasÄ• dakattherassa apadÄ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
brÄ• hmaá¹‡akule nibbatto tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« itihÄ• sapaÃ±camÄ• naá¹ƒ
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ lokÄ• yatamahÄ• purisalakh
__selabrÄ• hmaá¹‡o_ti pÄ• kaá¹-o siddhatthaá¹ƒ bhagavantaá¹ƒ disvÄ• dvattiá¹ƒsamahÄ•
asÄ«tianubyaÃ±janehi cÄ• ti sayaá¹ƒ sobhamÄ• naá¹ƒ disvÄ• pasannamÄ• naso anekehi l
\Ee 388/ upamÄ• hi thomanaá¹ƒ pakÄ• sesi. so tena puÃ±Ã±akammena devaloke sakkamÄ
kÄ• mÄ• vacarasampattiyo anubhavitvÄ• manussesu cakkavattisampattiá¹ƒ anubhavitvÄ•
vibhavasampanne ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto satthari pasÄ«disvÄ• p
catupaá¹-isambhidÄ• chaá¸·abhiÃ±Ã±appatto mahÄ• khÄ«á¹‡Ä• savo ahosi, buddhassa thu
cittappasÄ• dakaraá¹‡ato __parappasÄ• dakatthero_ti pÄ• kaá¹-o.

<20> ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
pavaraá¹ƒ vÄ«ra_ntiÄ• dimÄ• ha. tattha __usabha_nti vasabho nisabho visabho Ä• sabhoti
jeá¹-á¹-hapuá¹…gavÄ• . tattha gavasatajeá¹-á¹-hako vasabho, gavasahassajeá¹-á¹-hako nis
gavasatasahassajeá¹-á¹-hako visabho, gavakoá¹-isatasahassajeá¹-á¹-hako Ä• sabhoti ca ya
karontÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• bahussutÄ• attano attano paÃ±Ã±Ä• vasena thutiá¹ƒ
sabbÄ• kÄ• rena thutiá¹ƒ kÄ• tuá¹ƒ samattho ekopi natthi. appameyyo hi buddho. vuttaÃ±he

``buddhopi \Ne II 84/ buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ, kappampi ce aÃ±Ã±amabhÄ• s

khÄ«yetha kappo ciradÄ«ghamantare, vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ t
425; Ud-a 53) ---

Ä• dikaá¹ƒ. ayampi brÄ• hmaá¹‡o mukhÄ• rÅ«á¸·havasena ekapasÄ«danavasena ``Ä• sabl
``usabhaâ€™â€™ ntiÄ• dimÄ• ha. varitabbo patthetabboti varo. anekesu kappasatasahass
mahantaá¹ƒ sÄ«lakkhandhÄ• dikaá¹ƒ esati gavesatÄ«ti mahesÄ«, taá¹ƒ __mahesiá¹ƒ_ bud
kilesakhandhamÄ• rÄ• dayo mÄ• re jitavÄ• ti vijitÄ• vÄ«, taá¹ƒ __vijitÄ• vinaá¹ƒ_ sambuddh
vaá¹‡á¹‡o iva vaá¹‡á¹‡o yassa sambuddhassa so suvaá¹‡á¹‡avaá¹‡á¹‡o, taá¹ƒ __suvaá¹‡á
sambuddhaá¹ƒ disvÄ• ko nÄ• ma satto nappasÄ«datÄ«ti.

parappasÄ• dakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. bhisadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__vessabhÅ«_ \Be II 92/ __nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato bhisadÄ• yakatth
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le himavantasmiá¹ƒ hatthiyoniyaá¹ƒ nibbatto tasmiá¹ƒ paá¹-ivasati. tasmiá¹ƒ
bhagavÄ• vivekakÄ• mo himavantamagamÄ• si. taá¹ƒ disvÄ• so hatthinÄ• go pasannamÄ
gahetvÄ• bhagavantaá¹ƒ bhojesi. so tena puÃ±Ã±akammena hatthiyonito cuto devaloke up
kÄ• mÄ• vacarasampattiyo anubhavitvÄ• manussattamÄ• gato manussesu cakkavattisamp
imasmiá¹ƒ buddhuppÄ• de mahÄ• bhoge aÃ±Ã±atarasmiá¹ƒ kule nibbatto pubbavÄ• sanÄ•
pabbajitvÄ• nacirasseva arahÄ• ahosi, so pubbe katakusalanÄ• mena __bhisadÄ• yakatth

<29> so attano pubbakammaá¹ƒ saritvÄ• pubbacaritÄ• padÄ• naá¹ƒ dassento __vessabhÅ
tattha __vessabhÅ«_ti vessaá¹ƒ bhunÄ• ti atikkamatÄ«ti vessabhÅ«. atha vÄ• vesse vÄ• á
kÄ• marÄ• gÄ• dike vÄ• kusalÄ• dikamme vÄ• vatthukÄ• makilesakÄ• me vÄ• bhunÄ• ti
vessabhÅ«, so nÄ• mena vessabhÅ« nÄ• ma bhagavÄ• . __isÄ«naá¹ƒ tatiyo ahÅ«_ti kusala
``vipassÄ«, sikhÄ«, vessabhÅ«â€™â€™ ti vuttattÄ• tatiyo isi tatiyo bhagavÄ• ahu ahosÄ«t
vanamoggayhÄ• _ti kÄ• nanasaá¹…khÄ• taá¹ƒ vanaá¹ƒ ogayha ogahetvÄ• pÄ• visÄ«ti atth

<30> __bhisamuá¸·Ä• laá¹ƒ gaá¹‡hitvÄ• _ti dvipadacatuppadÄ• naá¹ƒ chÄ• takaá¹ƒ bhisati
bhisaá¹ƒ, ko so? padumakando, bhisaÃ±ca muá¸·Ä• laÃ±ca bhisamuá¸·Ä• laá¹ƒ, taá¹ƒ bhisa
attho.

<31> __karena ca parÄ• maá¹-á¹-ho_ti taá¹ƒ mayÄ• dinnadÄ• naá¹ƒ, __vessabhÅ«varabu
vessabhunÄ• karena hatthatalena parÄ• maá¹-á¹-ho katasamphasso ahosi. __sukhÄ• haá¹
tena kutottari_nti tena sukhena \Be II 93/ samaá¹ƒ sukhaá¹ƒ nÄ• bhijÄ• nÄ• mi, tato uttariá¹

adhikaá¹ƒ sukhaá¹ƒ kutoti attho. sesaá¹ƒ nayÄ• nusÄ• rena suviÃ±Ã±eyyanti.

bhisadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. sucintitattheraapadÄ• navaá¹‡á¹‡anÄ•

__giriduggacaro Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato sucintitattherassa apadÄ• naá¹ƒ. ayampi p
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto atth
himavantappadese nesÄ• dakule uppanno migasÅ«karÄ• dayo vadhitvÄ• khÄ• danto vihar
lokÄ• nuggahaá¹ƒ sattÄ• nuddayataÃ±ca paá¹-icca himavantamagamÄ• si. tadÄ• so nesÄ•
pasannamÄ• naso attano khÄ• danatthÄ• ya Ä• nÄ«taá¹ƒ varamadhuramaá¹ƒsaá¹ƒ adÄ• s
tassÄ• nukampÄ• ya, taá¹ƒ bhuÃ±jitvÄ• anumodanaá¹ƒ vatvÄ• pakkÄ• mi. so teneva puÃ±
somanassena tato cuto sugatÄ«su saá¹ƒsaranto cha kÄ• mÄ• vacarasampattiyo anubhavitv
cakkavattisampattiÄ• dayo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto satt
nacirasseva arahÄ• ahosi.

<36> catupaá¹-isambhidÄ• paÃ±cÄ• bhiÃ±Ã±Ä• dibhedaá¹ƒ patvÄ• attano pubbakammaá
86/ pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __giriduggacaro Ä• si_ntiÄ• dimÄ• ha. girati sac
so? silÄ• paá¹ƒsumayapabbato, duá¹-á¹-hu dukkhena gamanÄ«yaá¹ƒ duggaá¹ƒ, girÄ«hi du
duggamoti attho. tasmiá¹ƒ giridugge pabbatantare caro caraá¹‡asÄ«lo Ä• siá¹ƒ ahosiá¹ƒ. __
abhi visesena jÄ• to nibbatto kesarÄ«va kesarasÄ«ho iva giriduggasmiá¹ƒ carÄ• mÄ«ti atth

<40> __giriduggaá¹ƒ pavisiá¹ƒ aha_nti ahaá¹ƒ tadÄ• tena maá¹ƒsadÄ• nena pÄ«tisomana
pÄ• visiá¹ƒ. sesaá¹ƒ uttÄ• natthamevÄ• ti.

sucintitattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. vatthadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__pakkhijÄ• to_ \Be II 94/ __tadÄ• Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato vatthadÄ• yakattheras
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le supaá¹‡á¹‡ayoniyaá¹ƒ nibbatto gandhamÄ• danapabbataá¹ƒ gacchantaá
disvÄ• pasannamÄ• naso supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vijahitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡aá¹
dibbavatthaá¹ƒ Ä• dÄ• ya bhagavantaá¹ƒ pÅ«jesi. sopi bhagavÄ• paá¹-iggahetvÄ• anumo
teneva somanassena vÄ«tinÄ• metvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto devaloke nib
saá¹ƒsaranto puÃ±Ã±Ä• ni anubhavitvÄ• tato manussesu manussasampattinti sabbattha m
vatthÄ• bharaá¹‡aá¹ƒ laddhaá¹ƒ, tato uppannuppannabhave vatthacchÄ• yÄ• ya gatagataá
buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto satthari pasÄ«ditvÄ• pab

chaá¸·abhiÃ±Ã±appattakhÄ«á¹‡Ä• savo ahosi, pubbe katapuÃ±Ã±anÄ• mena __vatthadÄ•

<45> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pak
Ä• si_ntiÄ• dimÄ• ha. tattha __pakkhijÄ• to_ti pakkhandati upalavati sakuá¹‡o etenÄ• ti pak
atthÄ«ti pakkhÄ«, pakkhiyoniyaá¹ƒ jÄ• to nibbattoti attho. __supaá¹‡á¹‡o_ti sundaraá¹ƒ paá
yassa so supaá¹‡á¹‡o, vÄ• taggÄ• hasuvaá¹‡á¹‡avaá¹‡á¹‡ajalamÄ• napattamahÄ• bhÄ• ro
__garuá¸·Ä• dhipo_ti nÄ• ge gaá¹‡hanatthÄ• ya garuá¹ƒ bhÄ• raá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ giá¸·a
garuá¸·Ä• naá¹ƒ adhipo rÄ• jÄ• ti garuá¸·Ä• dhipo, virajaá¹ƒ buddhaá¹ƒ addasÄ• hanti samb

vatthadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. ambadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__anomadassÄ« bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato ambadÄ• yakattherassa apadÄ• naá
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto ano
vÄ• narayoniyaá¹ƒ \Be II 95/ nibbatto himavante kapirÄ• jÄ• hutvÄ• paá¹-ivasati. tasmiá¹ƒ
bhagavÄ• tassÄ• nukampÄ• ya himavantamagamÄ• si. atha so kapirÄ• jÄ• bhagavantaá¹
sumadhuraá¹ƒ ambaphalaá¹ƒ khuddamadhunÄ• adÄ• si. atha bhagavÄ• tassa passantass
paribhuÃ±jitvÄ• anumodanaá¹ƒ vatvÄ• pakkÄ• mi. atha so somanassasampannahadayo te
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto devaloke nibbatto aparÄ• paraá¹ƒ tattha dibbasukha
ca manussasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de vibhavasampanne ekasm
pasÄ«ditvÄ• pabbajitvÄ• nacirasseva chaá¸·abhiÃ±Ã±appatto ahosi. pubbapuÃ±Ã±anÄ• m
pÄ• kaá¹-o.

<53> so aparabhÄ• ge attanÄ• katakusalabÄ«jaá¹ƒ disvÄ• somanassajÄ• to attano pubba
__anomadassÄ« bhagavÄ• _tiÄ• dimÄ• ha. __mettÄ• ya aphari loke, appamÄ• á¹‡e nirÅ«p
appamÄ• á¹‡e satte ``sukhÄ« hontÅ«â€™â€™ tiÄ• dinÄ• nirupadhi upadhivirahitaá¹ƒ katvÄ
aphari patthari vaá¸• á¸• hesÄ«ti attho.

<54> __kapi ahaá¹ƒ tadÄ• Ä• si_nti tadÄ• tassÄ• gamanakÄ• le kapirÄ• jÄ• ahosinti atth

ambadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. sumanattheraapadÄ• navaá¹‡á¹‡anÄ•

__sumano_ \Ne II 88/ __nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sumanattherassa ap
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le mÄ• lÄ• kÄ• rassa kulagehe nibbatto vuddhimanvÄ• ya saddhÄ• jÄ• to bh

sumanamÄ• lÄ• muá¹-á¹-hiyo gahetvÄ• ubhohi \Ee 392/ hatthehi pÅ«jesi. so tena puÃ±Ã±e
sampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhim
vaá¸• á¸• hitvÄ• sumananÄ• mena \Be II 96/ pÄ• kaá¹-o satthari pasÄ«ditvÄ• pabbajito na

<62> so arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to attano pubbac
__sumano nÄ• ma nÄ• menÄ• _tiÄ• dimÄ• ha. sundaraá¹ƒ manaá¹ƒ cittaá¹ƒ yassa so suma
yutto nÄ• mena sumano nÄ• ma mÄ• lÄ• kÄ• ro tadÄ• ahaá¹ƒ ahosiá¹ƒ.

<63> __sikhino lokabandhuno_ti sikhÄ• muddhÄ• kÄ• satÄ«ti sikhÄ«. atha vÄ• sampayu
viddhaá¹ƒsetÄ«ti sikhÄ«, kÄ• sÄ• ? aggisikhÄ• , aggisikhÄ• viya sikhÄ• ya dippanato sikhÄ
jotati pÄ• kaá¹-Ä• hoti, sikhÄ« pattatiá¹‡akaá¹-á¹-hapalÄ• sÄ• dike dahati, evamayampi bha
nÄ«lapÄ«tÄ• diraá¹ƒsÄ«hi jotati sakalalokasannivÄ• se pÄ• kaá¹-o hoti. sakasantÄ• nagata
viddhaá¹ƒseti jhÄ• petÄ«ti vohÄ• ranÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ, tassa
bandhuÃ±Ä• takoti lokabandhu, tassa sikhino lokabandhuno bhagavato sumanapupphaá¹ƒ
attho.

sumanattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. pupphacaá¹…koá¹-iyattheraapadÄ• navaá¹‡á¹‡anÄ•

__abhÄ«tarÅ«paá¹ƒ sÄ«haá¹ƒ vÄ• _tiÄ• dikaá¹ƒ Ä• yasmato pupphacaá¹…koá¹-iyatteras
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto mahÄ• vibhavasampann
pasannÄ• kÄ• raá¹ƒ dassento suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ anojapupphamocinitvÄ• caá¹…ko
bhagavantaá¹ƒ pÅ«jetvÄ• ``bhagavÄ• \Ne II 89/, imassa nissandena nibbattanibbattaá¹-á¹-
suvaá¹‡á¹‡avaá¹‡á¹‡o pÅ«janÄ«yo hutvÄ• nibbÄ• naá¹ƒ pÄ• puá¹‡eyyaâ€™â€™ nti patth
puÃ±Ã±akammena devamanussesu nibbatto sabbattha pÅ«jito \Be II 97/ suvaá¹‡á¹‡avaá¹‡
aparabhÄ• ge imasmiá¹ƒ buddhuppÄ• de vibhavasampanne ekasmiá¹ƒ kulagehe nibbatto v
pasÄ«ditvÄ• pabbajito vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahÄ• ahosi.

68-9__._ so \Ee 393/ pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to
pakÄ• sento __abhÄ«tarÅ«paá¹ƒ sÄ«haá¹ƒ vÄ• _tiÄ• dimÄ• ha. tattha __sÄ«ha_nti dvipada
abhibhavati ajjhottharatÄ«ti sÄ«ho, abhÄ«tarÅ«po abhÄ«tasabhÄ• vo, taá¹ƒ abhÄ«tarÅ«paá
nisinnaá¹ƒ pÅ«jesinti sambandho. pakkhÄ«naá¹ƒ aggaá¹ƒ garuá¸·arÄ• jaá¹ƒ iva __pavaraá¹
byaggharÄ• jaá¹ƒ iva abhi visesena jÄ• taá¹ƒ sabbasÄ«hÄ• naá¹ƒ visesaá¹ƒ kesarasÄ«haá
__sikhiá¹ƒ_ sammÄ• sambuddhaá¹ƒ. kiá¹ƒ bhÅ«taá¹ƒ? anejaá¹ƒ nikkilesaá¹ƒ khandhamÄ•
nisinnaá¹ƒ sikhinti sambandho. __mÄ• raá¹‡Ä• nagga_nti sabbakilesÄ• naá¹ƒ mÄ• raá¹‡e s
seá¹-á¹-haá¹ƒ kilese mÄ• rentÄ• naá¹ƒ paccekabuddhabuddhasÄ• vakÄ• naá¹ƒ vijjamÄ• nÄ

__bhikkhusaá¹…ghapurakkhataá¹ƒ_ parivÄ• ritaá¹ƒ parivÄ• retvÄ• nisinnaá¹ƒ sikhinti samb

<70> __caá¹…koá¹-ake á¹-hapetvÄ• nÄ• _ti uttamaá¹ƒ anojapupphaá¹ƒ karaá¹‡á¸• ake pÅ
seá¹-á¹-haá¹ƒ __samokiriá¹ƒ_ pÅ«jesinti attho.

pupphacaá¹…koá¹-iyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

sattamavaggavaá¹‡á¹‡anÄ• samattÄ• .

8. nÄ• gasamÄ• lavaggo

1. nÄ• gasamÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ•

__Ä• pÄ• á¹-aliá¹ƒ_ \Ne II 90/ __ahaá¹ƒ puppha_ntiÄ• dikaá¹ƒ Ä• yasmato nÄ• gasamÄ• la
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ saá¹‡á
tathÄ• rÅ«pasajjanasaá¹ƒsaggassa \Be II 98/ alÄ• bhena satthari dharamÄ• nakÄ• le
dassanasavanapÅ«jÄ• kammamakaritvÄ• parinibbutakÄ• le tassa bhagavato sÄ• rÄ«rikadh
katacetiyamhi cittaá¹ƒ pasÄ• detvÄ• pÄ• á¹-alipupphaá¹ƒ pÅ«jetvÄ• somanassaá¹ƒ uppÄ•
á¹-hatvÄ• teneva somanassena tato kÄ• laá¹ƒ kato tusitÄ• dÄ«su chasu devalokesu sukha
manussesu manussasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbat
nÄ• garukkhapallavakomaá¸·asadisasarÄ«rattÄ• __nÄ• gasamÄ• lo_ti mÄ• tÄ• pitÅ«hi kata
pabbajitvÄ• nacirasseva arahÄ• ahosi.

<1> so \Ee 394/ pacchÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ•
__Ä• pÄ• á¹-aliá¹ƒ ahaá¹ƒ puppha_ntiÄ• dimÄ• ha. tattha __Ä• pÄ• á¹-ali_nti Ä• samantato
pÄ• á¹-alipupphaá¹ƒ gahetvÄ• ahaá¹ƒ thÅ«pamhi __abhiropesiá¹ƒ_ pÅ«jesinti attho. __ujjh
sabbanagaravÄ• sÄ«naá¹ƒ vandanapÅ«janatthÄ• ya mahÄ• pathe nagaramajjhe vÄ«thiyaá
iá¹-á¹-hakakammasudhÄ• kammÄ• dÄ«hi nipphÄ• ditanti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttan
suviÃ±Ã±eyyamevÄ• ti.

nÄ• gasamÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. padasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__akkantaÃ±ca padaá¹ƒ disvÄ• _tiÄ• dikaá¹ƒ Ä• yasmato padasaÃ±Ã±akattherassa apadÄ
\Ne II 91/ katÄ• dhikÄ• ro uppannuppannabhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni up
kÄ• le ekasmiá¹ƒ saddhÄ• sampanne upÄ• sakagehe nibbatto viÃ±Ã±utaá¹ƒ patto ratanatta

anukampÄ• ya dassitaá¹ƒ padacetiyaá¹ƒ disvÄ• pasanno lomahaá¹-á¹-hajÄ• to vandanapÅ
teneva sukhette sukatena puÃ±Ã±ena tato cuto sagge nibbatto tattha dibbasukhamanubhav
manussesu jÄ• to manussasampattiá¹ƒ sabbamanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de vi
vuddhimanvÄ• ya saddhÄ• jÄ• to \Be II 99/ pabbajitvÄ• nacirasseva arahÄ• ahosi, purÄ• k
__padasaÃ±Ã±akatthero_ti pÄ• kaá¹-o.

<5> so ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• pubbacaritÄ• padÄ• naá¹ƒ pakÄ• se
disvÄ• _tiÄ• dimÄ• ha. tattha __akkanta_nti akkamitaá¹ƒ dassitaá¹ƒ. sabbabuddhÄ• naá¹ƒ s
caturaá¹…gulopariyeva gamanaá¹ƒ, ayaá¹ƒ pana tassa saddhÄ• sampannataá¹ƒ Ã±atvÄ• `
padacetiyaá¹ƒ dassesi, tasmÄ• so tasmiá¹ƒ pasÄ«ditvÄ• vandanapÅ«janÄ• disakkÄ• rama
sabbattha uttÄ• natthamevÄ• ti.

padasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. buddhasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__dumagge paá¹ƒsukÅ«lika_ntiÄ• dikaá¹ƒ Ä• yasmato buddhasaÃ±Ã±akattherassa apadÄ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto tissa
ekasmiá¹ƒ kulagehe \Ee 395/ nibbatto vuddhippatto saddhÄ• jÄ• to dumagge laggitaá¹ƒ bha
paá¹ƒsukÅ«lacÄ«varaá¹ƒ disvÄ• pasannamÄ• naso ``arahaddhajaâ€™â€™ nti cintetvÄ•
vandanapÅ«janÄ• disakkÄ• ramakÄ• si. so tena puÃ±Ã±akammena devamanussasampatti
buddhuppÄ• de vibhavasampanne ekasmiá¹ƒ kulagehe nibbatto saddhÄ• jÄ• to pabbajitvÄ•

<9> so pattaarahattÄ• dhigamo attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbac
__dumagge paá¹ƒsukÅ«lika_ntiÄ• dimÄ• ha. tattha dhunÄ• ti kampatÄ«ti dumo. duhati pÅ«
dumo, dumassa aggo koá¹-Ä«ti dumaggo, tasmiá¹ƒ dumagge. paá¹ƒsumiva paá¹-ikkÅ«labh
ulati gacchatÄ«ti paá¹ƒsukÅ«laá¹ƒ, paá¹ƒsukÅ«lameva paá¹ƒsukÅ«likaá¹ƒ, satthuno \Ne II 9
dumagge laggitaá¹ƒ disvÄ• ahaá¹ƒ aÃ±jaliá¹ƒ paggahetvÄ• taá¹ƒ paá¹ƒsukÅ«laá¹ƒ __avan
attho. __ta_nti nipÄ• tamattaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

buddhasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. bhisÄ• luvadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__kÄ• nanaá¹ƒ_ \Be II 100/ __vanamoggayhÄ• _tiÄ• dikaá¹ƒ Ä• yasmato bhisÄ• luvadÄ• y
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
vipassissa bhagavato kÄ• le himavantassa samÄ«pe araÃ±Ã±Ä• vÄ• se vasanto vanamÅ«l
vivekavasenÄ• gataá¹ƒ vipassiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso paÃ±cabhisÄ•

cittaá¹ƒ pasÄ• detuá¹ƒ passantasseva paribhuÃ±ji. so tena cittappasÄ• dena kÄ• laá¹ƒ katv
sampattimanubhavitvÄ• pacchÄ• manussasampattiÃ±ca anubhavitvÄ• imasmiá¹ƒ buddhu
nibbatto vibhavasampattiá¹ƒ patto taá¹ƒ pahÄ• ya sÄ• sane pabbajito nacirasseva arahattaá

<13> so tato attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ
vanamoggayhÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva. __vasÄ• mi vipine aha_
vasÄ• mÄ«ti sambandho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

bhisÄ• luvadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

chaá¹-á¹-habhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ekasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__khaá¹‡á¸• o_ \Ee 396/ __nÄ• mÄ• si nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato ekasaÃ±Ã±ak
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto ratanattaye pasannamÄ• naso tass
nÄ• ma aggasÄ• vakaá¹ƒ bhikkhÄ• ya caramÄ• naá¹ƒ disvÄ• saddahitvÄ• piá¹‡á¸• apÄ• ta
\Ne II 93/ devamanussasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹
nibbatto viÃ±Ã±utaá¹ƒ patto satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajit
ahosi. so ekadivasaá¹ƒ piá¹‡á¸• apÄ• tassa saÃ±Ã±aá¹ƒ manasikaritvÄ• paá¹-iladdhavises
__ekasaÃ±Ã±akatthero_ti pÄ• kaá¹-o.

<18> so \Be II 101/ aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubb
pakÄ• sento __khaá¹‡á¸• o nÄ• mÄ• si nÄ• menÄ• _tiÄ• dimÄ• ha. tattha tassa aggasÄ• va
khaá¹‡á¸• itattÄ• __khaá¹‡á¸• o_ti nÄ• maá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

ekasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. tiá¹‡asantharadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato tiá¹‡asantharadÄ• yakattherassa apad
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto buddhuppÄ• dato pageva uppannattÄ• gha
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavantassa avidÅ«re ekaá¹ƒ saraá¹ƒ nissÄ• ya paá¹-iva
tisso bhagavÄ• tassÄ• nukampÄ• ya Ä• kÄ• sena agamÄ• si. atha kho so tÄ• paso Ä• kÄ•
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso tiá¹‡aá¹ƒ lÄ• yitvÄ• tiá¹‡asantharaá¹ƒ katvÄ• ni
bahumÄ• nÄ• darena paÃ±capatiá¹-á¹-hitena vanditvÄ• paá¹-ikuá¹-iko hutvÄ• pakkÄ• mi. s

tato cavitvÄ• devamanussesu saá¹ƒsaranto anekavidhasampattiá¹ƒ anubhavitvÄ• imasmiá
kulagehe nibbatto vuddhippatto satthari pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi.

<22> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva. __mahÄ• jÄ• ta
ettha pÄ• nÄ«yatthikÄ• dvipadacatuppadÄ• dayo sattÄ• ti saraá¹ƒ, atha vÄ• saranti ettha r
saraá¹ƒ, mahanto \Ee 397/ ca so sayameva jÄ• tattÄ• saro ceti mahÄ• jÄ• tassaro. anotatta
apÄ• kaá¹-anÄ• mattÄ• ``mahÄ• jÄ• tassaroâ€™â€™ ti vuttoti daá¹-á¹-habbo. __satapatteh
__saÃ±channo_ti ekekasmiá¹ƒ pupphe satasatapattÄ• naá¹ƒ vasena satapatto, satapattase
saÃ±channo gahanÄ«bhÅ«toti attho. __nÄ• nÄ• sakuá¹‡amÄ• layo_ti aneke haá¹ƒsakukkua
ekato kuá¹‡anti saddaá¹ƒ karontÄ«ti sakuá¹‡Ä• ti laddhanÄ• mÄ• naá¹ƒ pakkhÄ«naá¹ƒ Ä• l
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

tiá¹‡asantharadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. sÅ«cidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__tiá¹ƒsakappasahassamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato sÅ«cidÄ• yakattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sum
ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya bhagavato cÄ«varakammaá¹ƒ kÄ• tuá¹ƒ pa
puÃ±Ã±ena devamanussesu puÃ±Ã±amanubhavitvÄ• vicaranto uppannuppannabhave tikk
imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthari pasÄ«di
tikkhapaÃ±Ã±atÄ• ya khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i.

<30> so aparabhÄ• ge puÃ±Ã±aá¹ƒ paccavekkhanto taá¹ƒ disvÄ• somanassajÄ• to pubba
__tiá¹ƒsakappasahassamhÄ«_tiÄ• dimÄ• ha. antarantaraá¹ƒ panettha suviÃ±Ã±eyyameva.

<31> __paÃ±casÅ«cÄ« mayÄ• dinnÄ• _ti ettha sÅ«cati chiddaá¹ƒ karoti vijjhatÄ«ti sÅ«ci, p
paÃ±casÅ«cÄ« mayÄ• dinnÄ• ti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

sÅ«cidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. pÄ• á¹-alipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato pÄ• á¹-alipupphiyatther
purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le ekasmiá¹ƒ \Be II 103/ kulagehe seá¹-á¹-hiputto hutvÄ• nibbatto vuddhippa
kusalÄ• kusalaÃ±Ã±Å« satthari pasÄ«ditvÄ• pÄ• á¹-alipupphaá¹ƒ gahetvÄ• satthu pÅ«jesi

bahudhÄ• \Ne II 95/ sukhasampattiyo anubhavanto devamanussesu saá¹ƒsaranto imasmiá
nibbatto vuddhimanvÄ• ya satthari pasanno pabbajitvÄ• nacirasseva arahÄ• ahosi.

<36> so aparabhÄ• ge \Ee 398/ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbac
__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dimÄ• ha. tattha __antarÄ• paá¹‡e_ti Ä• sa
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dikaá¹ƒ bhaá¹‡á¸• aá¹ƒ paá¹‡enti vikkiá¹‡anti pattharanti etthÄ• ti Ä
Ä• paá¹‡assa antaraá¹ƒ vÄ«thÄ«ti antarÄ• paá¹‡aá¹ƒ, tasmiá¹ƒ antarÄ• paá¹‡e. __suvaá¹‡
kaÃ±canagghiyasaá¹ƒkÄ• saá¹ƒ dvattiá¹ƒsavaralakkhaá¹‡aá¹ƒ sambuddhaá¹ƒ disvÄ• pÄ•
attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

pÄ• á¹-alipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. á¹-hitaÃ±jaliyattheraapadÄ• navaá¹‡á¹‡anÄ•

__migaluddo pure Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato á¹-hitaÃ±jaliyattherassa apadÄ• naá¹ƒ.
katÄ• dhikÄ• ro tattha tatthuppannabhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinar
purÄ• katena ekena kammacchiddena nesÄ• dayoniyaá¹ƒ nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto
nesÄ• dakammena araÃ±Ã±e vÄ• saá¹ƒ kappesi. tasmiá¹ƒ samaye tisso bhagavÄ• tassÄ•
agamÄ• si. so taá¹ƒ dvattiá¹ƒsavaralakkhaá¹‡ehi asÄ«tÄ• nubyaÃ±janabyÄ• mappabhÄ• hi
disvÄ• somanassajÄ• to paá¹‡Ä• maá¹ƒ katvÄ• gantvÄ• paá¹‡á¹‡asanthare nisÄ«di. tasm
asani pati, tato maraá¹‡asamaye buddhamanussaritvÄ• punaÃ±jalimakÄ• si. so tena puÃ±
katakusalattÄ• akusalavipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• sagge nibbatto kÄ• mÄ• vacarasampa
manussasampattiyo ca anubhavitvÄ• aparabhÄ• ge imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ
vuddhimanvÄ• ya purÄ• katavÄ• sanÄ• ya satthari pasÄ«ditvÄ• pabbajito nacirasseva arah

<42> so \Be II 104/ tato paraá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbac
pakÄ• sento __migaluddo pure Ä• si_ntiÄ• dimÄ• ha. tattha __migaluddo_ti migÄ• naá¹ƒ m
migaluddo. miganti sÄ«ghaá¹ƒ vÄ• tavegena gacchanti dhÄ• vantÄ«ti migÄ• , tesaá¹ƒ migÄ
dÄ• ruá¹‡o lobhÄ«ti migaluddo. so ahaá¹ƒ __pure_ bhagavato dassanasamaye migaluddo
\Ne II 96/. __araÃ±Ã±e kÄ• nane_ti arati gacchati migasamÅ«ho etthÄ• ti araÃ±Ã±aá¹ƒ, ath
rajjanti tattha vivekÄ• bhiratÄ• buddhapaccekabuddhÄ• dayo \Ee 399/ mahÄ• sÄ• rappattÄ
kÄ• kucchitÄ• kÄ• rena vÄ• bhayÄ• nakÄ• kÄ• rena vÄ• nadanti saddaá¹ƒ karonti, Ä• nar
tasmiá¹ƒ araÃ±Ã±e kÄ• nane migaluddo pure Ä• sinti sambandho. __tattha addasaá¹ƒ sam
araÃ±Ã±e upagataá¹ƒ sambuddhaá¹ƒ addasaá¹ƒ addakkhinti attho. dassanaá¹ƒ pure ahosi
manodvÄ• rÄ• nusÄ• rena cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ purecÄ• rikaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡as
attho.

<44> __tato me asanÄ«pÄ• to_ti Ä• samantato sananto gajjanto patatÄ«ti asani, asaniyÄ•

asanÄ«pÄ• to, devadaá¹‡á¸• oti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

á¹-hitaÃ±jaliyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. tipadumiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato tipadumiyattherassa apadÄ• naá¹ƒ. a
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le haá¹ƒsavatiyaá¹ƒ mÄ• lÄ• kÄ• rakulagehe nibbatto vuddhippatto mÄ• lÄ• kÄ• rakam
ekadivasaá¹ƒ anekavidhÄ• ni jalajathalajapupphÄ• ni gahetvÄ• raÃ±Ã±o santikaá¹ƒ gantuk
``rÄ• jÄ• imÄ• ni tÄ• va pupphÄ• ni disvÄ• pasanno sahassaá¹ƒ vÄ• dhanaá¹ƒ gÄ• mÄ• d
lokanÄ• thaá¹ƒ pana pÅ«jetvÄ• nibbÄ• nÄ• matadhanaá¹ƒ labhÄ• mi, kiá¹ƒ me etesu sunda
``bhagavantaá¹ƒ \Be II 105/ pÅ«jetvÄ• saggamokkhasampattiyo nipphÄ• detuá¹ƒ vaá¹-á¹-a
vaá¹‡á¹‡avantaá¹ƒ atÄ«va rattapupphattayaá¹ƒ gahetvÄ• pÅ«jesi. tÄ• ni gantvÄ• Ä• kÄ• s
pattharitvÄ• aá¹-á¹-haá¹ƒsu. nagaravÄ• sino acchariyabbhutacittajÄ• tÄ• celukkhepasahas
taá¹ƒ disvÄ• bhagavÄ• anumodanaá¹ƒ akÄ• si. so tena puÃ±Ã±ena devamanussesu samp
buddhuppÄ• de gahapatikule nibbatto vuddhimanvÄ• ya satthari pasÄ«ditvÄ• dhammaá¹ƒ
pabbajitvÄ• nacirasseva arahÄ• ahosi.

<48> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pak
97/ __nÄ• ma jino_tiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• vuttova. __sabbadhammÄ• na pÄ•
navalokuttaradhammÄ• naá¹ƒ pÄ• raá¹ƒ nibbÄ• naá¹ƒ gato paccakkhaá¹ƒ katoti attho. __da
sayaá¹ƒ kÄ• yavÄ• cÄ• dÄ«hi \Ee 400/ danto etadagge á¹-hapitehi sÄ• vakehi parivutoti att
sambandhavasena uttÄ• natthamevÄ• ti.

tipadumiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

aá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• samattÄ• .

9. timiravaggo

1. timirapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dikaá¹ƒ \Ne II 98/ Ä• yasmato timirapupphiyattherassa
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
siddhatthassa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhippatto gharÄ• vÄ• saá
kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajit
samÄ«pe vasati, vivekakÄ• matÄ• ya himavantaá¹ƒ gantvÄ• nisinnaá¹ƒ siddhatthaá¹ƒ bhag

tassa guá¹‡aá¹ƒ pasÄ«ditvÄ• timirapupphaá¹ƒ gahetvÄ• pÅ«jesi. so tena puÃ±Ã±ena deve
106/ sampattimanubhavanto saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe
satthari pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi.

<1> so aparabhÄ• ge pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá
__candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• vuttova. __anubhotaá
Ä• sanne vasanabhÄ• vena sabbattha rammabhÄ• vena gaá¹…gÄ• to heá¹-á¹-hÄ• sotÄ• n
tattha tattha vasÄ• mÄ«ti attho. __nisinnaá¹ƒ samaá¹‡aá¹ƒ disvÄ• _ti samitapÄ• pattÄ• sos
samaá¹‡asaá¹…khÄ• taá¹ƒ sammÄ• sambuddhaá¹ƒ disvÄ• ti attho.

<2> __evaá¹ƒ cintesahaá¹ƒ tadÄ• _ti ayaá¹ƒ bhagavÄ• sayaá¹ƒ tiá¹‡á¹‡o sabbasatte tÄ• r
uttÄ• reti sayaá¹ƒ kÄ• yadvÄ• rÄ• dÄ«hi damito ayaá¹ƒ bhagavÄ• pare dameti.

<3> sayaá¹ƒ __assattho_ assÄ• sampatto, kilesapariá¸·Ä• hato mutto sabbasatte assÄ• se
Ä• pÄ• peti. sayaá¹ƒ __santo_ santakÄ• yacitto paresaá¹ƒ santakÄ• yacittaá¹ƒ pÄ• peti. say
saá¹ƒsÄ• rato muccito pare saá¹ƒsÄ• rato mocayissati. so ayaá¹ƒ bhagavÄ• sayaá¹ƒ __nib
paresampi kilesaggÄ«hi nibbÄ• pessatÄ«ti ahaá¹ƒ tadÄ• evaá¹ƒ cintesinti attho.

<4> __gahetvÄ• timirapuppha_nti sakalaá¹ƒ vanantaá¹ƒ nÄ«lakÄ• á¸·araá¹ƒsÄ«hi andhakÃ
khÄ• yatÄ«ti \Ne II 99/ timiraá¹ƒ pupphaá¹ƒ taá¹ƒ gahetvÄ• kaá¹‡á¹‡ikÄ• vaá¹‡á¹-aá¹ƒ gahe
sÄ«sassa upari Ä• kÄ• se __okiriá¹ƒ_ pÅ«jesinti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

timirapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. gatasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__jÄ• tiyÄ• _ \Ee 401/ __sattavassoha_ntiÄ• dikaá¹ƒ Ä• yasmato gatasaÃ±Ã±akattherassa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ \Be II 107/ kulagehe nibbatto purÄ• katavÄ• sanÄ• vasena sad
sattavassikakÄ• leyeva pabbajito bhagavato paá¹‡Ä• makaraá¹‡eneva pÄ• kaá¹-o ahosi. so
nÄ«lamaá¹‡ippabhÄ• ni naá¹…galakasitaá¹-á¹-hÄ• ne uá¹-á¹-hitasattapupphÄ• ni gahetvÄ•
yÄ• vatÄ• yukaá¹ƒ samaá¹‡adhammaá¹ƒ katvÄ• tena puÃ±Ã±ena devamanussesu saá¹ƒsa
ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto satthari pasÄ«ditvÄ• pabbajito nacirassev

<10> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
sattavassoha_ntiÄ• dimÄ• ha. tattha __jÄ• tiyÄ• sattavasso_ti mÄ• tugabbhato nikkhantakÃ
paripuá¹‡á¹‡asattavassikoti attho. __pabbajiá¹ƒ anagÄ• riya_nti agÄ• rassa hitaá¹ƒ Ä• gÄ•
kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ natthi Ä• gÄ• riyanti anagÄ• riyaá¹ƒ, buddhasÄ• sane pabbajiÃ

<12> __sugatÄ• nugataá¹ƒ magga_nti buddhena gataá¹ƒ maggaá¹ƒ. atha vÄ• sugatena de
dhammÄ• nudhammapaá¹-ipattipÅ«raá¹‡avasena __haá¹-á¹-hamÄ• naso_ tuá¹-á¹-hacitto p
sabbattha uttÄ• natthamevÄ• ti.

gatasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. nipannaÃ±jalikattheraapadÄ• navaá¹‡á¹‡anÄ•

__rukkhamÅ«le_ \Ne II 100/ __nisinnoha_ntiÄ• dikaá¹ƒ Ä• yasmato nipannaÃ±jalikattheras
purimabuddhesu katÄ• dhikÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni
kÄ• le kulagehe nibbatto vuddhippatto pabbajitvÄ• rukkhamÅ«likaá¹…gaá¹ƒ pÅ«rayamÄ• n
tasmiá¹ƒ samaye kharo Ä• bÄ• dho uppajji, tena pÄ«á¸·ito paramakÄ• ruÃ±Ã±appatto ahosi
kÄ• ruÃ±Ã±ena tattha agamÄ• si. atha so nipannakova uá¹-á¹-hituá¹ƒ asakkonto sirasi aÃ±ja
paá¹‡Ä• maá¹ƒ akÄ• si. so tato cuto tusitabhavane uppanno tattha sampattimanubhavitvÄ•
kÄ• mÄ• vacarasampattiyo anubhavitvÄ• \Be II 108/ imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ
vuddhippatto satthari pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi, purÄ• katapuÃ±Ã±
__nipannaÃ±jalikatthero_ti pÄ• kaá¹-o.

<16> so aparabhÄ• ge attano puÃ±Ã±asampattiyo oloketvÄ• somanassajÄ• to \Ee 402/ pu
pakÄ• sento __rukkhamÅ«le nisinnoha_ntiÄ• dimÄ• ha. tattha ruhati paá¹-iruhati uddhamud
tassa rukkhassa mÅ«le samÄ«peti attho. __byÄ• dhito paramena cÄ• _ti paramena adhiker
byÄ• dhinÄ• rogena byÄ• dhito, byÄ• dhinÄ• ahaá¹ƒ samannÄ• gatoti attho. __paramakÄ•
adhikaá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ dÄ«nabhÄ• vaá¹ƒ dukkhitabhÄ• vaá¹ƒ pattomhi araÃ±Ã±e kÄ• n

<20> __paÃ±cevÄ• suá¹ƒ mahÄ• sikhÄ• _ti sirasi piá¸·andhanatthena sikhÄ• vuccati cÅ«á
jotamÄ• naá¹ƒ makuá¹-aá¹ƒ tassa atthÄ«ti sikho, cakkavattino ekanÄ• makÄ• paÃ±ceva ca
attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

nipannaÃ±jalikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. adhopupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__abhibhÅ« nÄ• ma so bhikkhÅ«_tiÄ• dikaá¹ƒ Ä• yasmato adhopupphiyattherassa apadÄ•
katÄ• dhikÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sikhis
kÄ• le kulagehe nibbatto vuddhippatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• aparabhÄ• ge k
taá¹ƒ pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattilÄ• bh
patvÄ• himavantasmiá¹ƒ paá¹-ivasati. tassa sikhissa bhagavato abhibhÅ« nÄ• ma aggasÄ•

himavantamagamÄ• si. atha so tÄ• paso taá¹ƒ aggasÄ• vakattheraá¹ƒ disvÄ• therassa á¹-h
pabbatassa heá¹-á¹-hÄ• talato sugandhÄ• ni vaá¹‡á¹‡asampannÄ• ni satta pupphÄ• ni gah
tassÄ• numodanamakÄ• si. sopi tÄ• paso sakassamaá¹ƒ agamÄ• si. tattha ekena ajagaren
aparihÄ«najjhÄ• no \Be II 109/ teneva upaddavena upadduto kÄ• laá¹ƒ katvÄ• brahmaloka
brahmasampattiá¹ƒ chakÄ• mÄ• vacarasampattiÃ±ca anubhavitvÄ• manussesu manussas
buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhippatto bhagavato dhammaá¹ƒ sutvÄ•
nacirasseva arahÄ• ahosi. so aparabhÄ• ge attano katapuÃ±Ã±anÄ• mena __adhopupphiy

<22> so ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__abhibhÅ« nÄ• ma so bhikkhÅ«_tiÄ• dimÄ• ha. tattha sÄ«lasamÄ• dhÄ«hi pare abhibhava
khandhamÄ• rÄ• dimÄ• re \Ee 403/ abhibhavati ajjhottharatÄ«ti vÄ• abhibhÅ«, sasantÄ• na
abhibhavati viheseti viddhaá¹ƒsetÄ«ti vÄ• abhibhÅ«. bhikkhanasÄ«lo yÄ• canasÄ«loti bhikk
chinnabhinnapaá¹-adharoti vÄ• bhikkhu. abhibhÅ« nÄ• ma aggasÄ• vako so bhikkhÅ«ti att
aggasÄ• vakoti sambandho.

<27> __ajagaro maá¹ƒ pÄ«á¸·esÄ«_ti tathÄ• rÅ«paá¹ƒ sÄ«lasampannaá¹ƒ jhÄ• nasampan
katapÄ• pena verena ca mahanto ajagarasappo pÄ«á¸·esi. so teneva upaddavena upaddut
katvÄ• brahmalokaparÄ• yaá¹‡o Ä• si. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

adhopupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. raá¹ƒsisaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbate himavantamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato raá¹ƒsisaÃ±Ã±akattherassa apadÄ• n
katÄ• dhikÄ• ro tesu tesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
bhagavato kÄ• le kulagehe nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ•
gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• ajinacammadharo himavanta
samaye vipassÄ« bhagavÄ• himavantamagamÄ• si. atha so tÄ• paso tamupagataá¹ƒ bhag
bhagavato \Be II 110/ sarÄ«rato nikkhantachabbaá¹‡á¹‡abuddharaá¹ƒsÄ«su pasÄ«ditvÄ• a
paÃ±caá¹…gena namakkÄ• ramakÄ• si. so teneva puÃ±Ã±ena ito cuto tusitÄ• dÄ«su dibba
aparabhÄ• ge manussasampattiyo ca anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe n
gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• tatthÄ• dÄ«navaá¹ƒ disvÄ• gehaá¹ƒ pahÄ• ya pabbaj

<30> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
himavantamhÄ«_tiÄ• dimÄ• ha. tattha __pabbate_ti pakÄ• rena brÅ«hati vaá¸• á¸• hetÄ«ti p
himavanto, himavanto ca so pabbato cÄ• ti himavantapabbato. himavantapabbateti vattabb
gÄ• thÄ• vacanasukhatthaá¹ƒ ``pabbate himavantamhÄ«â€™â€™ ti vuttaá¹ƒ. tasmiá¹ƒ him

kappesiá¹ƒ pure ahanti sambandho. sesaá¹ƒ sabbattha nayÄ• nusÄ• rena uttÄ• namevÄ• ti

raá¹ƒsisaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. dutiyaraá¹ƒsisaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbate_ \Ee 404/ __himavantamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato dutiyaraá¹ƒsisaÃ±Ã±aka
purimabuddhesu katakusalo uppannuppannabhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni
bhagavato kÄ• le kulagehe nibbatto vuddhippatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• tatth
pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavantapabbate vasanto vÄ• kacÄ«ranivasan
tasmiá¹ƒ samaye so phussaá¹ƒ bhagavantaá¹ƒ taá¹ƒ padesaá¹ƒ sampattaá¹ƒ disvÄ• tassa
nikkhantachabbaá¹‡á¹‡abuddharaá¹ƒsiyo ito cito vidhÄ• vantiyo daá¹‡á¸• adÄ«pikÄ• nikkha
tasmiá¹ƒ pasanno aÃ±jaliá¹ƒ paggahetvÄ• vanditvÄ• cittaá¹ƒ pasÄ• detvÄ• teneva pÄ«tis
tusitÄ• dÄ«su nibbatto tattha cha kÄ• mÄ• vacarasampattiyo ca anubhavitvÄ• aparabhÄ• g
103/ ca \Be II 111/ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto vuddhippatt
pabbajitvÄ• nacirasseva arahÄ• ahosi.

<35> so aparabhÄ• ge pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• na
himavantamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

dutiyaraá¹ƒsisaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. phaladÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbate himavantamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato phaladÄ• yakattherassa apadÄ• naá¹
katakusalasambhÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinan
kÄ• le ekasmiá¹ƒ kulagehe nibbatto sukhappatto taá¹ƒ sabbaá¹ƒ pahÄ• ya tÄ• pasapabbajja
kharÄ• jinacammadhÄ• rÄ« hutvÄ• viharati. tasmiÃ±ca samaye phussaá¹ƒ bhagavantaá¹ƒ
pasannamÄ• naso madhurÄ• ni phalÄ• ni gahetvÄ• bhojesi. so teneva kusalena devalokÄ•
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya sa
pabbajitvÄ• nacirasseva arahÄ• ahosi.

<39> so aparabhÄ• ge attano pubbakammaá¹ƒ anussaritvÄ• pubbacaritÄ• padÄ• naá¹ƒ pa
himavantamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthame

phaladÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. saddasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbate himavantamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato saddasaÃ±Ã±akattherassa apadÄ• na
katÄ• dhikÄ• ro tattha \Ee 405/ tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacin
kÄ• le ekasmiá¹ƒ kulagehe \Be II 112/ nibbatto vuddhippatto saddhÄ• jÄ• to tÄ• pasapabbaj
himavantamhi araÃ±Ã±Ä• vÄ• se vasanto attano anukampÄ• ya upagatassa bhagavato dha
104/ cittaá¹ƒ pasÄ• detvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• t
kÄ• mÄ• vacarasampattiyo ca manussesu manussasampattiyo ca anubhavitvÄ• imasmiá¹ƒ
kulagehe nibbatto vuddhimanvÄ• ya saddhÄ• jÄ• to pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• he

<43> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
himavantamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

saddasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. bodhisiÃ±cakattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassissa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato bodhisiÃ±cakattherassa apadÄ• naá¹ƒ. a
katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vi
kulagehe nibbatto sÄ• sane pabbajitvÄ• vattapaá¹-ipattiyÄ• sÄ• sanaá¹ƒ sobhayanto mahÄ
kurumÄ• ne disvÄ• anekÄ• ni pupphÄ• ni sugandhodakÄ• ni ca gÄ• hÄ• petvÄ• pÅ«jesi. s
nibbatto cha kÄ• mÄ• vacarasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe
saddhÄ• jÄ• to pabbajitvÄ• nacirasseva arahÄ• ahosi.

<46> so arahÄ• hutvÄ• jhÄ• naphalasukhena vÄ«tinÄ• metvÄ• pubbakammaá¹ƒ saritvÄ•
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __vipassissa bhagavato_tiÄ• dimÄ• ha. tattha vises
nibbÄ• naá¹ƒ passatÄ«ti vipassÄ«, visesena bhabbÄ• bhabbajane passatÄ«ti vÄ• vipassÄ«
passanadakkhanasÄ«loti vÄ• vipassÄ«, tassa vipassissa bhagavato mahÄ• bodhimaho \Be
tatrÄ• pi __mahÄ• bodhÄ«_ti bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ, tamettha nisin
paá¹-ivijjhatÄ«ti kaá¹‡ikÄ• rapÄ• daparukkhopi bodhicceva vuccati, mahito ca so devabrahm
mahÄ• bodhi, mahato buddhassa bhagavato bodhÄ«ti vÄ• mahÄ• bodhi, tassa __maho_ p
sabbattha uttÄ• natthamevÄ• ti.

bodhisiÃ±cakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. padumapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__pokkharavanaá¹ƒ_ \Ee 406/ \Ne II 105/ __paviá¹-á¹-ho_tiÄ• dikaá¹ƒ Ä• yasmato paduma
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par

upacinanto phussassa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya pa
pokkharaá¹‡iá¹ƒ pavisitvÄ• bhisamuá¸·Ä• le khÄ• danto pokkharaá¹‡iyÄ• avidÅ«re gaccha
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso tato padumÄ• ni ocinitvÄ• Ä• kÄ• se ukkhipitvÄ•
pupphÄ• ni Ä• kÄ• se vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-haá¹ƒsu. so bhiyyosomattÄ• ya pasannam
vattapaá¹-ipattisÄ• ro samaá¹‡adhammaá¹ƒ pÅ«retvÄ• tato cuto tusitabhavanamalaá¹ƒ kur
uppajjitvÄ• kamena cha kÄ• mÄ• vacarasampattiyo ca manussasampattiyo ca anubhavitvÄ
kulagehe nibbatto vuddhippatto saddhÄ• jÄ• to pabbajitvÄ• nacirasseva arahÄ• ahosi.

<51> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__pokkharavanaá¹ƒ paviá¹-á¹-ho_tiÄ• dimÄ• ha. tattha pakÄ• rena naá¸·adaá¹‡á¸• apattÄ•
pokkharÄ• naá¹ƒ samuá¹-á¹-hitaá¹-á¹-hena samÅ«hanti pokkharavanaá¹ƒ, padumagacchas
majjhaá¹ƒ paviá¹-á¹-ho ahanti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

padumapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

navamavaggavaá¹‡á¹‡anÄ• samattÄ• .

10. sudhÄ• vaggo

1. sudhÄ• piá¹‡á¸• iyattheraapadÄ• navaá¹‡á¹‡anÄ•

__pÅ«jÄ• rahe_ \Be II 114/ \Ne II 106/ __pÅ«jayato_tiÄ• dikaá¹ƒ Ä• yasmato sudhÄ• piá¹‡á
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par
upacinanto siddhatthassa bhagavato kÄ• le bhagavati dharamÄ• ne puÃ±Ã±aá¹ƒ kÄ• tumas
tassa dhÄ• tuá¹ƒ nidahitvÄ• cetiye karÄ«yamÄ• ne sudhÄ• piá¹‡á¸• amadÄ• si. so tena pu
paá¹-á¹-hÄ• ya etthantare caturÄ• pÄ• yamadisvÄ• devamanussasampattiyo anubhavitvÄ•
ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthari pasÄ«ditvÄ• pabbajito nacirass

1-2__._ so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to attano pubbac
__pÅ«jÄ• rahe_tiÄ• dimÄ• ha. tattha pÅ«jÄ• rahÄ• nÄ• ma
buddhapaccekabuddhaariyasÄ• vakÄ• cariyupajjhÄ• yamÄ• tÄ• pitugaruÄ• dayo, tesu pÅ«j
mÄ• lÄ• dipadumavatthÄ• bharaá¹‡acatupaccayÄ• dÄ«hi \Ee 407/ __pÅ«jayato_ pÅ«jayant
puÃ±Ã±akoá¹-á¹-hÄ• saá¹ƒ sahassasatasahassÄ• divasena saá¹…khyaá¹ƒ kÄ• tuá¹ƒ kenac
sakkÄ• ti attho. na kevalameva dharamÄ• ne buddhÄ• dayo pÅ«jayato, parinibbutassÄ• pi b
cetiyapaá¹-imÄ• bodhiÄ• dÄ«supi eseva nayo.

<3> taá¹ƒ dÄ«petuá¹ƒ __catunnamapi dÄ«pÄ• na_ntiÄ• dimÄ• ha. tattha __catunnamapi d
jambudÄ«paaparagoyÄ• nauttarakurupubbavidehasaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ dÄ«pÄ

dvisahassaparittadÄ«pÄ• naÃ±ca ekato katvÄ• sakalacakkavÄ• á¸·agabbhe __issaraá¹ƒ_ c
attho. __ekissÄ• pÅ«janÄ• yeta_nti dhÄ• tugabbhe cetiye katÄ• ya ekissÄ• pÅ«jÄ• ya __e
sattaratanÄ• dikaá¹ƒ sakalaá¹ƒ dhanaá¹ƒ. __kalaá¹ƒ nÄ• gghati soá¸·asi_nti cetiye katapÅ«
soá¸·asakkhattuá¹ƒ vibhattassa soá¸·asamakoá¹-á¹-hÄ• sassa na agghatÄ«ti attho.

<4> __siddhatthassa ... pe ... _ \Be II 115/ __phalitantare_ti narÄ• naá¹ƒ aggassa seá¹-á¹-h
bhagavato __cetiye_ \Ne II 107/ dhÄ• tugabbhamhi sudhÄ• kamme karÄ«yamÄ• ne paricch
vemajjhe, atha vÄ• pupphadÄ• naá¹-á¹-hÄ• nÄ• naá¹ƒ antare phalantiyÄ• mayÄ• sudhÄ•
sambandho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sudhÄ• piá¹‡á¸• iyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. sucintikattheraapadÄ• navaá¹‡á¹‡anÄ•

__tissassa lokanÄ• thassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sucintikattherassa apadÄ• naá¹ƒ. ay
katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su nibbÄ• nÄ• dhigamÄ• ya puÃ±Ã±aá¹ƒ upacinitvÄ• tis
kulagehe nibbatto vuddhimanvÄ• ya satthari pasÄ«ditvÄ• satthu nisÄ«danatthÄ• ya parisu
kaá¹-á¹-hamayamanagghapÄ«á¹-hamadÄ• si. so tena puÃ±Ã±akammena sugatisukhamanu
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya sa
nacirasseva arahÄ• ahosi.

<8> so pattaarahattaphalo pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ
lokanÄ• thassÄ• _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

sucintikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. aá¸• á¸• haceá¸·akattheraapadÄ• navaá¹‡á¹‡anÄ•

__tissassÄ• haá¹ƒ_ \Ee 408/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato aá¸• á¸• haceá¸·akatth
thero purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã
bhagavato kÄ• le ekenÄ• kusalena kammena duggatakulagehe nibbatto vuddhimanvÄ• ya s
pasannamÄ• naso cÄ«varatthÄ• ya aá¸• á¸• habhÄ• gaá¹ƒ ekaá¹ƒ dussamadÄ• si. so \Be I
kÄ• laá¹ƒ katvÄ• sagge nibbatto cha kÄ• mÄ• vacarasampattimanubhavitvÄ• tato cuto ma
aggabhÅ«taá¹ƒ cakkavattisampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ
nibbatto vuddhippatto satthu dhammadesanaá¹ƒ sutvÄ• pasannamÄ• naso pabbajitvÄ• na

<14> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__tissassÄ• haá¹ƒ bhagavato_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

aá¸• á¸• haceá¸·akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. sÅ«cidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__kammÄ• rohaá¹ƒ pure Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato sÅ«cidÄ• yakattherassa apadÄ• n
katÄ• dhikÄ• ro antarantarÄ• kusalabÄ«jÄ• ni pÅ«rento vipassissa bhagavato kÄ• le antara
kammacchiddena kammÄ• rakule nibbatto vuddhimanvÄ• ya sakasippesu nipphattiá¹ƒ patto
sutvÄ• pasannamÄ• naso cÄ«varasibbanatthÄ• ya sÅ«cidÄ• namadÄ• si, tena puÃ±Ã±ena
aparabhÄ• ge manussesu uppanno cakkavattÄ• dayo sampattiyo ca anubhavanto uppannu
vajÄ«raÃ±Ä• á¹‡o ahosi. so kamena imasmiá¹ƒ buddhuppÄ• de nibbatto vuddhippatto maha
tikkhapaÃ±Ã±o ahosi. so ekadivasaá¹ƒ satthu dhammadesanaá¹ƒ sutvÄ• dhammÄ• nusÄ•
nisinnÄ• saneyeva arahÄ• ahosi.

<19> so arahÄ• samÄ• no attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ
__kammÄ• rohaá¹ƒ pure Ä• si_ntiÄ• dimÄ• ha. tattha __kammÄ• ro_ti ayokammalohakamm
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ Ä• pajjatÄ«ti kammÄ• ro, pubbe puÃ±Ã±akaraá¹‡akÄ• le kammÄ• n
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sÅ«cidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. gandhamÄ• liyattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa_ \Be II 117/ \Ee 409/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato gandhamÄ• li
ayampi purimabuddhesu \Ne II 109/ katÄ• dhikÄ• ro siddhatthassa bhagavato kÄ• le kulage
mahÄ• bhogo ahosi. so satthari pasÄ«ditvÄ• candanÄ• garukappÅ«rakassaturÄ• dÄ«ni an
vaá¸• á¸• hetvÄ• satthu gandhathÅ«paá¹ƒ kÄ• resi. tassupari sumanapupphehi chÄ• desi, l
aá¹-á¹-haá¹…ganamakkÄ• raá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu samp
buddhuppÄ• de vibhavasampanne ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthari p
nacirasseva arahÄ• ahosi.

<24> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__siddhatthassa bhagavato_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

gandhamÄ• liyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. tipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__migaluddo pure Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato tipupphiyattherassa apadÄ• naá¹ƒ. ayan
katÄ• dhikÄ• ro antarÄ• kenaci akusalacchiddena vipassissa bhagavato kÄ• le nesÄ• daku
araÃ±Ã±e viharati. tadÄ• vipassissa bhagavato pÄ• á¹-alibodhiá¹ƒ sampuá¹‡á¹‡apattapalla
nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ disvÄ• tÄ«hi pupphehi pÅ«jetvÄ• purÄ• á¹‡apattaá¹ƒ chaá
sammukhÄ• viya pÄ• á¹-alimahÄ• bodhiá¹ƒ vandi. so tena puÃ±Ã±ena tato cuto devaloke u
dibbasampattiá¹ƒ aparÄ• paraá¹ƒ anubhavitvÄ• tato cuto manussesu jÄ• to tattha cakkavat
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya sa
paá¹-iladdhasomanassahadayo gehaá¹ƒ pahÄ• ya pabbajitvÄ• nacirasseva arahÄ• ahosi.

<31> so \Be II 118/ evaá¹ƒ siddhippatto attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to
pakÄ• sento __migaluddo pure Ä• si_ntiÄ• dimÄ• ha. tattha maraá¹‡Ä• ya gacchati pÄ• puá
magayamÄ• no ihati pavattatÄ«ti migo, migÄ• naá¹ƒ mÄ• raá¹‡e luddo lobhÄ« gedhoti miga
puÃ±Ã±akaraá¹‡asamaye kÄ• nanasaá¹…khÄ• te mahÄ• araÃ±Ã±e migaluddo Ä• sinti sam
disvÄ• _ti tattha pakÄ• rena talena rattavaá¹‡á¹‡ena bhavatÄ«ti pÄ• á¹-ali \Ne II 110/, puppl
rattavaá¹‡á¹‡atÄ• ya pÄ• á¹-alÄ«ti vohÄ• ro, pattÄ• naá¹ƒ haritatÄ• ya haritaá¹ƒ nÄ«lavaá¹‡
pÄ• á¹-alibodhiá¹ƒ disvÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

tipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. madhupiá¹‡á¸• ikattheraapadÄ• navaá¹‡á¹‡anÄ•

__vivane kÄ• nane disvÄ• _tiÄ• dikaá¹ƒ Ä• yasmato madhupiá¹‡á¸• ikattherassa apadÄ• n
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
nesÄ• dayoniyaá¹ƒ nibbatto mahÄ• araÃ±Ã±e paá¹-ivasati. tadÄ• vivekÄ• bhiratiyÄ• samp
bhagavantaá¹ƒ disvÄ• samÄ• dhito vuá¹-á¹-hitassa tassa sumadhuraá¹ƒ madhumadÄ• si. t
vanditvÄ• pakkÄ• mi. so teneva puÃ±Ã±ena sampattiá¹ƒ anubhavanto devamanussesu saá
buddhuppÄ• de kulagehe nibbatto vuddhippatto satthari pasÄ«ditvÄ• pabbajito nacirasseva

<37> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
kÄ• nane disvÄ• _tiÄ• dimÄ• ha. tattha __vivane_ti visesena vanaá¹ƒ patthaá¹-aá¹ƒ vivanaá
hatthiassarathasaddehi bherisaddehi ca vatthukÄ• makilesakÄ• mehi ca vigataá¹ƒ byÄ• pag
kÄ• nanasaá¹…khÄ• te mahÄ• araÃ±Ã±e vivaneti sambandho. __osadhiá¹ƒva virocanta_nt
icchiticchitaá¹ƒ nipphÄ• detÄ«ti osadhaá¹ƒ. ojÄ• nibbattikÄ• raá¹‡aá¹ƒ paá¹-icca yÄ• ya tÄ•
uddharanti gaá¹‡hantÄ«ti sÄ• osadhi. osadhitÄ• rakÄ• \Be II 119/ iva virocantÄ«ti vattabbe
gÄ• thÄ• bandhasukhatthaá¹ƒ ``osadhiá¹ƒva virocantaâ€™â€™ nti ca vuttaá¹ƒ. sesaá¹ƒ sab

madhupiá¹‡á¸• ikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. senÄ• sanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato senÄ• sanadÄ• yakattherassa apadÄ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
II 111/ kÄ• le kulagehe nibbatto vuddhippatto satthari pasÄ«ditvÄ• attano vasanaá¹-á¹-hÄ•
sampattassa bhagavato paá¹‡Ä• maá¹ƒ katvÄ• paá¹‡á¹‡asantharaá¹ƒ santharitvÄ• adÄ• s
nisinnaá¹-á¹-hÄ• nassa samantato bhittiparicchedaá¹ƒ katvÄ• pupphapÅ«jamakÄ• si. so ter
devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de
satthari pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi.

<45> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to attano pubbacar
__siddhatthassa bhagavato_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ

senÄ• sanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. veyyÄ• vaccakarattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassissa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato veyyÄ• vaccakarattherassa apadÄ• naá¹
heá¹-á¹-hÄ• vuttaniyÄ• meneva daá¹-á¹-habbÄ• .

veyyÄ• vaccakarattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. buddhupaá¹-á¹-hÄ• kattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassissa_ \Be II 120/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato buddhupaá¹-á¹-hÄ• katthe
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le saá¹…khadhamakakule nibbatto vuddhimanvÄ• ya attano sippe saá¹…kha
niccakÄ• laá¹ƒ bhagavato saá¹…khaá¹ƒ dhametvÄ• saá¹…khasaddeneva pÅ«jesi. so tena
saá¹ƒsaranto sabbattha pÄ• kaá¹-o mahÄ• ghoso mahÄ• nÄ• dÄ« madhurassaro ahosi, ima
pÄ• kaá¹-akule nibbatto vuddhippatto __madhurassaro_ti pÄ• kaá¹-o, satthari pasÄ«ditvÄ•
arahÄ• ahosi, aparabhÄ• ge madhurassarattheroti pÄ• kaá¹-o.

<51> so \Ne II 112/ ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubba
pakÄ• sento __vipassissa bhagavato_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttameva. __ahosi
saá¹ƒ suá¹-á¹-hu khananto gacchatÄ«ti saá¹…kho, samuddajalapariyante caramÄ• no gacc
taá¹ƒ saá¹…khaá¹ƒ dhamati ghosaá¹ƒ karotÄ«ti saá¹…khadhamako, sohaá¹ƒ saá¹…khadha
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

buddhupaá¹-á¹-hÄ• kattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

dasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

11. bhikkhadÄ• yivaggo

1. bhikkhÄ• dÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ_ \Ee 412/ \Ne II 113/ __sambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato
apadÄ• naá¹ƒ. ayampi purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«pa
upacinanto siddhatthassa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya
saddhÄ• jÄ• to vihÄ• rato nikkhamitvÄ• piá¹‡á¸• Ä• ya caramÄ• naá¹ƒ siddhatthaá¹ƒ bhaga
pasannamÄ• naso Ä• hÄ• ramadÄ• si. bhagavÄ• taá¹ƒ paá¹-iggahetvÄ• anumodanaá¹ƒ va
teneva kusalena yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• Ä• yupariyosÄ• ne devaloke nibbatto tattha c
anubhavitvÄ• manussesu ca manussasampattimanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de
saddhÄ• jÄ• to pabbajitvÄ• nacirasseva arahÄ• ahosi.

<1> so aparabhÄ• ge attano pubbakammaá¹ƒ anussaritvÄ• somanassajÄ• to pubbacaritÄ•
__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vutta
abhinikkhanta_nti pakÄ• rena varitabbaá¹ƒ patthetabbanti pavaraá¹ƒ, rammabhÅ«tato vivek
abhi visesena nikkhantanti attho. __vÄ• nÄ• nibbÄ• namÄ• gata_nti vÄ• naá¹ƒ vuccati taá¹
nibbÄ• naá¹ƒ, vÄ• nanÄ• maá¹ƒ taá¹‡haá¹ƒ padhÄ• naá¹ƒ katvÄ• sabbakilese pahÄ• ya ni

<2> __kaá¹-acchubhikkhaá¹ƒ datvÄ• nÄ• _ti karatalena gahetabbÄ• dabbi kaá¹-acchu, bhi
bhikkhÄ• , abhi visesena khÄ• ditabbÄ• bhakkhitabbÄ• ti vÄ• bhikkhÄ• , kaá¹-acchunÄ• g
kaá¹-acchubhikkhÄ• , dabbiyÄ• bhattaá¹ƒ datvÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• natthan

bhikkhÄ• dÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. Ã±Ä• á¹‡asaÃ±Ã±ikattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ_ \Ne II 114/ __sambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato Ã±Ä• á¹
apadÄ• naá¹ƒ. kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vi
puÃ±Ã±Ä• ni upacinanto siddhatthassa bhagavato kÄ• le kulagehe nibbatto vuddhimanvÄ•
saddhammassavane sÄ• daro sÄ• layo bhagavato dhammadesanÄ• nusÄ• rena Ã±Ä• á¹‡a
bhagavato Ã±Ä• á¹‡e pasanno paÃ±caá¹…gaá¹-á¹-haá¹…ganamakkÄ• ravasena paá¹‡Ä•
cuto devalokesu uppanno tattha cha kÄ• mÄ• vacare dibbasampattimanubhavanto tato cavi
tatthaggabhÅ«tÄ• cakkavattisampadÄ• dayo \Ee 413/ anubhavitvÄ• imasmiá¹ƒ \Be II 122/

vibhavasampanne ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthari pasÄ«ditvÄ• pal
ahosi.

<7> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pad
__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dimÄ• ha. taá¹ƒ vuttatthameva. __nisabhÄ•
gavasatasahassajeá¹-á¹-ho nisabho, nisabho ca so Ä• jÄ• niyo seá¹-á¹-ho uttamo ceti nisab
nisabhÄ• jÄ• niyo, tatheva bhagavÄ• ti attho. lokavisayasaÃ±Ã±Ä• taá¹ƒ paÃ±Ã±attivasena
anupameyyo hi bhagavÄ• . sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

Ã±Ä• á¹‡asaÃ±Ã±ikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. uppalahatthiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__tivarÄ• yaá¹ƒ nivÄ• sÄ«ha_ntiÄ• dikaá¹ƒ Ä• yasmato uppalahatthakattherassa apadÄ• n
katakusalo tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto siddhatth
mÄ• lÄ• kÄ• rakule nibbatto vuddhimanvÄ• ya mÄ• lÄ• kÄ• rakammena anekÄ• ni pupphÄ•
athekadivasaá¹ƒ pupphÄ• ni gahetvÄ• caranto bhagavantaá¹ƒ ratanagghikamiva caramÄ•
rattuppalakalÄ• pena pÅ«jesi. so tato cuto teneva puÃ±Ã±ena sugatÄ«su puÃ±Ã±amanubha
buddhuppÄ• de kulagehe nibbatto vuddhimanvÄ• ya saddhÄ• jÄ• to pabbajitvÄ• nacirasse

<13> so \Ne II 115/ aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubb
pakÄ• sento __tivarÄ• yaá¹ƒ nivÄ• sÄ«ha_ntiÄ• dimÄ• ha. tattha __tivarÄ• _ti tÄ«hi vÄ• reh
paá¹-icchannaá¹ƒ nagaraá¹ƒ, tassaá¹ƒ tivarÄ• yaá¹ƒ nivÄ• sÄ«, vasanasÄ«lo nivÄ• sanaá¹-
ahanti attho. __ahosiá¹ƒ mÄ• liko tadÄ• _ti tadÄ• nibbÄ• natthÄ• ya puÃ±Ã±asambhÄ• rak
mÄ• lÄ• kÄ• rova pupphÄ• ni kayavikkayaá¹ƒ katvÄ• jÄ«vanto ahosinti attho.

<14> __pupphahatthamadÄ• saha_nti \Be II 123/ siddhatthaá¹ƒ bhagavantaá¹ƒ disvÄ• upp
pÅ«jesinti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

uppalahatthakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. padapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhatthassa_ \Ee 414/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato padapÅ«jakattherassa a
purimabuddhesu katÄ• dhikÄ• ro siddhatthassa bhagavato kÄ• le kulagehe nibbatto vuddhi
sumanapupphena pÄ• damÅ«le pÅ«jesi. so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto
imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthari pasÄ«di
vaá¸• á¸• hetvÄ• arahattaphale patiá¹-á¹-hÄ• si.

<19> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__siddhatthassa bhagavato_tiÄ• dimÄ• ha. __jÄ• tipupphamadÄ• saha_nti jÄ• tisumanapup
vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ sumanasaddassa lopaá¹ƒ katvÄ• vuttaá¹ƒ. tattha jÄ
vikasamÄ• noyeva sumanaá¹ƒ janÄ• naá¹ƒ somanassaá¹ƒ karotÄ«ti sumanaá¹ƒ, pupphana
pupphaá¹ƒ, sumanaÃ±ca taá¹ƒ pupphaÃ±cÄ• ti sumanapupphaá¹ƒ, tÄ• ni sumanapupphÄ•
ahaá¹ƒ pÅ«jesinti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

padapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. muá¹-á¹-hipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__sudassano_ \Ne II 116/ __nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato muá¹-á¹-hipuppl
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le mÄ• lÄ• kÄ• rakule nibbatto vuddhimanvÄ• ya sakasippe
ekadivasaá¹ƒ \Be II 124/ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso jÄ• tisumanapupphÄ• n
pÄ• damÅ«le okiritvÄ• pÅ«jesi. so tena kusalasambhÄ• rena devamanussesu saá¹ƒsaranto
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto vuddhippatto pubbavÄ• sanÄ•
pabbajito nacirasseva arahÄ• ahosi.

14-25__._ so aparabhÄ• ge attano pubbakammaá¹ƒ anussaritvÄ• somanassajÄ• to pubbac
__sudassano nÄ• ma nÄ• menÄ• _tiÄ• dimÄ• ha. tattha __sudassano_ti
Ä• rohapariá¹‡Ä• harÅ«pasaá¹‡á¹-hÄ• nayobbaÃ±Ã±asobhanena sundaro dassanoti sudas
mÄ• lÄ• kÄ• ro hutvÄ• jÄ• tisumanapupphehi padumuttaraá¹ƒ bhagavantaá¹ƒ pÅ«jesinti att
uttÄ• namevÄ• ti.

muá¹-á¹-hipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. udakapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ_ \Ee 415/ __sambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato udakapÅ«
ayampi purimajinavaresu pÅ«ritakusalasaÃ±cayo tattha tattha bhave vivaá¹-á¹-Å«panissayÄ
paripÅ«riyamÄ• no pudumuttarassa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto vuddhim
jÄ• nanto padumuttarassa bhagavato Ä• kÄ• se gacchato nikkhantachabbaá¹‡á¹‡abuddhar
hatthehi udakaá¹ƒ gahetvÄ• pÅ«jesi. tena pÅ«jitaá¹ƒ udakaá¹ƒ rajatabubbulaá¹ƒ viya Ä• kÄ
abhippasanno teneva somanassena tusitÄ• dÄ«su nibbatto dibbasampattiyo anubhavitvÄ•
manussasampattiyo ca anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto viÃ±Ã±
pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi.

<29> so \Ne II 117/ aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubb
pakÄ• sento __suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• v
jalita_nti ghataá¹ƒ vuccati sappi, ghatassa Ä• sanaá¹ƒ Ä• dhÄ• ranti ghatÄ• sanaá¹ƒ, aggi, a
bhuÃ±jatÄ«ti ghatÄ• sanaá¹ƒ \Be II 125/, aggiyeva. yathÄ• ghate Ä• sitte aggimhi aggisikhÄ
evaá¹ƒ aggikkhandhaá¹ƒ iva jalamÄ• naá¹ƒ bhagavantanti attho. __Ä• dittaá¹ƒva hutÄ• san
pÅ«jÄ• sakkÄ• re, hutassa pÅ«jÄ• sakkÄ• rassa Ä• sananti hutÄ• sanaá¹ƒ, jalamÄ• naá¹ƒ s
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi byÄ• mappabhÄ• maá¹‡á¸• alehi vijjotamÄ• naá¹ƒ su
sambuddhaá¹ƒ __anilaÃ±jase_ Ä• kÄ• se gacchantaá¹ƒ addasanti sambandho. sesaá¹ƒ sal

udakapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. naá¸·amÄ• liyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato naá¸·amÄ• liyattherassa apadÄ• naá
katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su vivaá¹-á¹-Å«panissayÄ• ni kusalakammÄ• ni upacinan
kÄ• le kulagehe nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• kÄ• me Ä•
pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavante vasanto tatthÄ• gataá¹ƒ bhagavanta
tiá¹‡asantharaá¹ƒ santharitvÄ• tattha nisinnassa bhagavato naá¸·amÄ• lehi bÄ«janiá¹ƒ katv
paá¹-iggahesi bhagavÄ• tassÄ• nukampÄ• ya, anumodanaÃ±ca akÄ• si. so tena puÃ±Ã±en
uppannuppannabhave pariá¸·Ä• hasantÄ• pavivajjito kÄ• yacittacetasikasukhappatto aneka
imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya pubbavÄ• sanÄ•
pabbajitvÄ• nacirasseva arahÄ• ahosi.

<36> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttameva.

<37> __naá¸·amÄ• laá¹ƒ gahetvÄ• nÄ• _ti naá¸·ati asÄ• ro nissÄ• ro hutvÄ• veá¸·uvaá¹ƒsa
jÄ• toti naá¸·o, naá¸·assa mÄ• lÄ• \Be II 126/ pupphaá¹ƒ naá¸·amÄ• laá¹ƒ, tena naá¸·amÄ•
kÄ• resinti sambandho \Ne II 118/. bÄ«jissati janissati vÄ• to anenÄ• ti bÄ«janÄ«, taá¹ƒ bÄ«
upanÄ• mesiá¹ƒ, paá¹-iggahesinti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

naá¸·amÄ• liyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

sattamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• samattÄ• .

8. Ä• sanupaá¹-á¹-hÄ• hakattheraapadÄ• navaá¹‡á¹‡anÄ•

__kÄ• nanaá¹ƒ vanamoggayhÄ• _tiÄ• dikaá¹ƒ Ä• yasmato Ä• sanupaá¹-á¹-hÄ• hakatthera
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le kulagehe nibbatto gharÄ• vÄ• saá¹ƒ vasanto tattha dosaá¹ƒ disvÄ• gharÄ
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavante vasanto tattha sampattaá¹ƒ bhagavantaá¹ƒ dis
adÄ• si, tattha nisinnaá¹ƒ bhagavantaá¹ƒ mÄ• lÄ• kalÄ• paá¹ƒ gahetvÄ• pÅ«jetvÄ• taá¹ƒ p
pakkÄ• mi. so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto nibbattanibbattabhave uccak
so kÄ• lantarena imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto vuddhimanvÄ• ya satthari pa
nacirasseva arahÄ• ahosi.

<47> so arahÄ• samÄ• no attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ
__kÄ• nanaá¹ƒ vanamoggayhÄ• _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttatthamev

Ä• sanupaá¹-á¹-hÄ• hakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. biá¸·Ä• lidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato biá¸·Ä• lidÄ• yakattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pad
kÄ• le kulagehe \Be II 127/ nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ vasanto tatthÄ• d
disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavante vasanto at
Ä• luvÄ• dÄ«hi yÄ• pento vasati. tadÄ• padumuttaro bhagavÄ• tassa anukampÄ• ya taá¹ƒ
119/. taá¹ƒ disvÄ• pasanno vanditvÄ• biá¸·Ä• liyo gahetvÄ• patte okiri. taá¹ƒ tathÄ• gato t
somanassuppÄ• dayanto paribhuÃ±ji. so tena kammena tato cuto devamanussesu ubhayas
imasmiá¹ƒ buddhuppÄ• de kulagehe nibbattitvÄ• vuddhimanvÄ• ya satthari pasanno sÄ• s
arahÄ• ahosi.

<53> so aparabhÄ• ge attano kusalakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ•
Ä• luvakarambhÄ• dayo tesaá¹ƒ tesaá¹ƒ kandajÄ• tÄ«naá¹ƒ nÄ• mÄ• nevÄ• ti.

biá¸·Ä• lidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. reá¹‡upÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddha_ntiÄ• dikaá¹ƒ Ä• yasmato reá¹‡upÅ«jakatthera
purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le kulagehe nibbatto vuddhimanvÄ• ya satthari pasanno viÃ±Ã±utaá¹ƒ patto
vijjotamÄ• naá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso nÄ• gapupphakesaraá¹ƒ gahetv

anumodanamakÄ• si.

62-3__._ so tena puÃ±Ã±ena tato cuto devamanussesu saá¹ƒsaranto ubhayasampattiyo an
uppannuppannabhave sabbattha pÅ«jito imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto viÃ±
pubbavÄ• sanÄ• balena satthari pasanno sÄ• sane pabbajito nacirasseva arahÄ• hutvÄ• c
pubbakammaá¹ƒ disvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __suvaá
sambuddha_ntiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva. __sataraá¹ƒsiá¹ƒva bhÄ• á¹
satappamÄ• á¹‡Ä• raá¹ƒsi pabhÄ• yassa sÅ«riyassa \Be II 128/ so sataraá¹ƒsi, gÄ• thÄ• b
sataraá¹ƒsÄ«ti vuttaá¹ƒ, anekasatassa anekasatasahassaraá¹ƒsÄ«ti attho. bhÄ• á¹‡u vucca
pabhÄ• yassa so bhÄ• á¹‡umÄ• , bhÄ• á¹‡umasaá¹…khÄ• taá¹ƒ sÅ«riyaá¹ƒ iva vipassiá¹ƒ
sakesaraá¹ƒ nÄ• gapupphaá¹ƒ gahetvÄ• __abhiropayiá¹ƒ_ pÅ«jesinti attho. sesaá¹ƒ uttÄ• r

reá¹‡upÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

ekÄ• dasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

12. mahÄ• parivÄ• ravaggo

1. mahÄ• parivÄ• rakattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassÄ«_ \Ee 418/ \Ne II 120/ __nÄ• ma bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato mahÄ• pa
apadÄ• naá¹ƒ. ayampi purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«pa
upacinanto vipassissa bhagavato uppannasamaye yakkhayoniyaá¹ƒ nibbatto anekayakkhas
ekasmiá¹ƒ khuddakadÄ«pe dibbasukhamanubhavanto viharati. tasmiÃ±ca dÄ«pe cetiyÄ• bh
tattha bhagavÄ• agamÄ• si. atha so yakkhasenÄ• dhipati taá¹ƒ bhagavantaá¹ƒ tattha gatab
dibbavatthÄ• ni gahetvÄ• gantvÄ• bhagavantaá¹ƒ vanditvÄ• dibbavatthehi pÅ«jesi, sapari
so tena puÃ±Ã±akammena tato cuto devaloke nibbattitvÄ• tattha cha kÄ• mÄ• vacarasukha
manussesu aggacakkavattiÄ• disukhamanubhavitvÄ• aparabhÄ• ge imasmiá¹ƒ buddhuppÄ
viÃ±Ã±utaá¹ƒ patto satthari pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi.

1-2__._ so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• p
__vipassÄ« nÄ• ma bhagavÄ• _tiÄ• dimÄ• ha. tattha visesaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹
satipaá¹-á¹-hÄ• nÄ• dayo sattatiá¹ƒsabodhipakkhiyadhamme passatÄ«ti vÄ• vipassÄ«, vivi
anekappakÄ• re bodhaneyyasatte visuá¹ƒ visuá¹ƒ passatÄ«ti vÄ• vipassÄ«, so vipassÄ« bh
dÄ«pe pÅ«janÄ«yaá¹-á¹-hÄ• naá¹ƒ vihÄ• ramagamÄ• sÄ«ti attho. sesaá¹ƒ sabbattha uttÄ•

mahÄ• parivÄ• rakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. sumaá¹…galattheraapadÄ• navaá¹‡á¹‡anÄ•

__atthadassÄ« jinavaro_tiÄ• dikaá¹ƒ Ä• yasmato sumaá¹…galattherassa apadÄ• naá¹ƒ. ay
katÄ• dhikÄ• ro \Ne II 121/ tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upac
bhagavato kÄ• le ekasmiá¹ƒ taá¸·Ä• kasamÄ«pe rukkhadevatÄ• hutvÄ• nibbatti. tasmiá¹ƒ
nikkhamitvÄ• nahÄ• yitukÄ• mo tassa taá¸·Ä• kassa tÄ«raá¹ƒ gantvÄ• tattha nhatvÄ• eka
viya sÅ«riyo viya suvaá¹‡á¹‡abimbaá¹ƒ viya aá¹-á¹-hÄ• si. atha so devaputto somanassajÄ•
thomanamakÄ• si, attano dibbagÄ«tatÅ«riyehi \Ee 419/ upahÄ• raÃ±ca akÄ• si. so tena puÃ
sampattiyo anubhavitvÄ• aparabhÄ• ge imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto viÃ±Ã
pasÄ«ditvÄ• pabbajitvÄ• nacirasseva arahÄ• ahosi.

<11> so pacchÄ• pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ p
jinavaro_tiÄ• dimÄ• ha. tattha paramatthaá¹ƒ nibbÄ• naá¹ƒ dakkhati passatÄ«ti atthadassÄ«
sabbasattÄ• naá¹ƒ caturÄ• riyasaccasaá¹…khÄ• taá¹ƒ atthapayojanaá¹ƒ dassanasÄ«loti att
jinÄ• ti jinissatÄ«ti jino. varitabbo patthetabbo sabbasattehÄ«ti varo, atthadassÄ« jino ca so
atthadassÄ« jinavaro. __lokajeá¹-á¹-ho_ti lujjati palujjatÄ«ti loko, lokÄ«yati passÄ«yati buddh
pÄ• rappattoti vÄ• loko, loko ca loko ca loko cÄ• ti loko. ekasesasamÄ• savasena ``lokÄ• â
``lokoâ€™â€™ ti vutto. lokassa jeá¹-á¹-ho lokajeá¹-á¹-ho, so lokajeá¹-á¹-ho narÄ• sabhoti at
sabbattha uttÄ• namevÄ• ti.

sumaá¹…galattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. saraá¹‡agamaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__ubhinnaá¹ƒ_ \Be II 130/ __devarÄ• jÅ«nantyÄ• _dikaá¹ƒ Ä• yasmato saraá¹‡agamaniyat
purimabuddhesu katÄ• dhikÄ• ro uppannuppannabhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±
bhagavati uppanne ayaá¹ƒ himavante devarÄ• jÄ• hutvÄ• nibbatti, tasmiá¹ƒ aparena yakkh
saá¹…gÄ• matthÄ• ya upaá¹-á¹-hite dve anekayakkhasahassaparivÄ• rÄ• phalakÄ• vudhÄ
samupabyÅ«á¸·hÄ• ahesuá¹ƒ. tadÄ• padumuttaro bhagavÄ• tesu sattesu kÄ• ruÃ±Ã±aá¹
gantvÄ• saparivÄ• rÄ• naá¹ƒ dvinnaá¹ƒ devarÄ• jÅ«naá¹ƒ dhammaá¹ƒ desesi. tadÄ• te sa
chaá¸• á¸• etvÄ• bhagavantaá¹ƒ gÄ• ravabahumÄ• nena vanditvÄ• saraá¹‡amagamaá¹ƒ s
saraá¹‡amagamÄ• si. so tena puÃ±Ã±ena \Ne II 122/ devamanussesu saá¹ƒsaranto ubhaya
imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto vuddhimanvÄ• ya satthari pasanno pabbajitvÄ

<20> so aparabhÄ• ge pubbakusalaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá
devarÄ• jÅ«na_ntiÄ• dimÄ• ha. tattha sucilomakharalomaÄ• á¸·avakakumbhÄ«rakuverÄ• d
apÄ• kaá¹-Ä• dve yakkharÄ• jÄ• no aÃ±Ã±Ä• padesena dassento ``ubhinnaá¹ƒ devarÄ• jÅ

__saá¹…gÄ• mo samupaá¹-á¹-hito_ti \Ee 420/ saá¹ƒ suá¹-á¹-hu gÄ• mo kalahatthÄ• ya upa
saá¹…gÄ• mo saá¹ƒ suá¹-á¹-hu upaá¹-á¹-hito, ekaá¹-á¹-hÄ• ne upagantvÄ• á¹-hitoti attho. _
samupabyÅ«á¸·ho_ti saá¹ƒ suá¹-á¹-hu upasamÄ«pe rÄ• sibhÅ«toti attho.

<21> __saá¹ƒvejesi mahÄ• jana_nti tesaá¹ƒ rÄ• sibhÅ«tÄ• naá¹ƒ yakkhÄ• naá¹ƒ Ä• kÄ• se
catusaccadhammadesanÄ• ya saá¹ƒ suá¹-á¹-hu vejesi, Ä• dÄ«navadassanena gaá¹‡hÄ• pe
attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

saraá¹‡agamaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. ekÄ• saniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__varuá¹‡o_ \Be II 131/ __nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato ekÄ• saniyatthera
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le varuá¹‡o nÄ• ma devarÄ• jÄ• hutvÄ• nibbatti. so bhagavantaá¹ƒ disvÄ•
gandhamÄ• lÄ• dÄ«hi gÄ«tavÄ• ditehi ca upaá¹-á¹-hayamÄ• no saparivÄ• ro pÅ«jesi. tato a
parinibbute tassa mahÄ• bodhirukkhaá¹ƒ buddhadassanaá¹ƒ viya sabbatÅ«riyatÄ• á¸·Ä• va
upahÄ• ramakÄ• si. so tena puÃ±Ã±ena tato kÄ• laá¹…katvÄ• nimmÄ• naratidevaloke upp
devasampattimanubhavitvÄ• manussesu ca manussabhÅ«to cakkavattisampattiá¹ƒ anubha
kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthu sÄ• sane pabbajitvÄ• nacirasseva arahÄ• a

<31> so pacchÄ• sakakammaá¹ƒ saritvÄ• taá¹ƒ tathato Ã±atvÄ• somanassajÄ• to pubba
\Ne II 123/ __varuá¹‡o nÄ• ma nÄ• menÄ• _tiÄ• dimÄ• ha. tattha yadÄ• ahaá¹ƒ sambodha
pÅ«jesiá¹ƒ, tadÄ• varuá¹‡o nÄ• ma devarÄ• jÄ• ahosinti sambandho.

<34> __dharaá¹‡Ä«ruhapÄ• dapa_nti ettha rukkhalatÄ• pabbatasattharatanÄ• dayo dhÄ• r
ruhati patiá¹-á¹-hahatÄ«ti dharaá¹‡Ä«ruho. pÄ• dena pivatÄ«ti pÄ• dapo, siÃ±citasiÃ±citoda
pivati rukkhakkhandhasÄ• khÄ• viá¹-apehi Ä• porasaá¹ƒ patthariyatÄ«ti attho, taá¹ƒ dharaá¹
bodhirukkhanti sambandho.

<35> __sakakammÄ• bhiraddho_ti attano kusalakammena abhiraddho pasanno uttame bo
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

ekÄ• saniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. suvaá¹‡á¹‡apupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassÄ«_ \Be II 132/ __nÄ• ma bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato suvaá¹‡á¹‡apupphi

apadÄ• naá¹ƒ. ayampi purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«pa
upacinanto vipassissa bhagavato kÄ• le ekasmiá¹ƒ á¹-hÄ• ne bhÅ«maá¹-á¹-hakadevaputto
bhagavato dhammaá¹ƒ sutvÄ• pasannamÄ• naso catÅ«hi suvaá¹‡á¹‡apupphehi pÅ«jesi. t
suvaá¹‡á¹‡avitÄ• naá¹ƒ hutvÄ• chÄ• desuá¹ƒ, suvaá¹‡á¹‡apabhÄ• ca buddhassa sarÄ«ra
mahÄ• obhÄ• so ahosi. so atirekataraá¹ƒ pasanno sakabhavanaá¹ƒ gatopi saratiyeva. so te
tusitabhavanÄ• disugatÄ«suyeva saá¹ƒsaranto dibbasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ
nibbatto viÃ±Ã±utaá¹ƒ patto satthu dhammadesanaá¹ƒ sutvÄ• sÄ• sane uraá¹ƒ datvÄ• pab
ahosi.

<40> so aparabhÄ• ge pubbakammaá¹ƒ saritvÄ• somanassajÄ• to attano pubbacaritÄ• pa
nÄ• ma bhagavÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

<44> __pÄ• mojjaá¹ƒ janayitvÄ• nÄ• _ti balavapÄ«tiá¹ƒ uppÄ• detvÄ• ``pÄ• mojjaá¹ƒ Ä• m
124/ pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassÄ• â€™â€™ tiÄ• dÄ«su (Dhs 9, 86; Nidd
sakabhÄ• vaá¹ƒ uppÄ• detvÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

suvaá¹‡á¹‡apupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. citakapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__vasÄ• mi rÄ• jÄ• yatane_tiÄ• dikaá¹ƒ Ä• yasmato citakapÅ«jakattherassa apadÄ• naá¹ƒ
katÄ• dhikÄ• ro tato paraá¹ƒ uppannuppannabhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le rÄ• jÄ• yatanarukkhadevatÄ• hutvÄ• nibbatto antarantarÄ• devatÄ• hi s
133/ sutvÄ• pasanno bhagavati parinibbute saparivÄ• ro gandhadÄ«padhÅ«papupphabher
bhagavato Ä• á¸·ahanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• dÄ«pÄ• dÄ«ni pÅ«jetvÄ• anekehi tÅ«riyeh
pÅ«jesi. tato paá¹-á¹-hÄ• ya sakabhavanaá¹ƒ upaviá¹-á¹-hopi bhagavantameva saritvÄ• sa
teneva puÃ±Ã±ena tena cittappasÄ• dena rÄ• jÄ• yatanato kÄ• laá¹ƒ kato tusitÄ• dÄ«su nib
anubhavitvÄ• tato manussesu manussasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ•
viÃ±Ã±utaá¹ƒ patto bhagavati uppannacittappasÄ• do bhagavato sÄ• sane pabbajitvÄ• nac

<49> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
rÄ• jÄ• yatane_tiÄ• dimÄ• ha. __rÄ• jÄ• yatane_ti \Ee 422/ devarÄ• jÅ«naá¹ƒ Ä• yatanaá¹ƒ
rukkhassa nÄ• madheyyo vÄ• . __parinibbute bhagavatÄ«_ti parisamantato kiÃ±ci anavase
khandhaparinibbÄ• nakÄ• le parinibbÄ• nasamaye parinibbÄ• nappattassa sikhino lokaban

<50> __citakaá¹ƒ agamÄ• saha_nti candanÄ• garudevadÄ• rukappÅ«ratakkolÄ• disugandh
citaá¹ƒ, citameva citakaá¹ƒ, buddhagÄ• ravena citakaá¹ƒ pÅ«janatthÄ• ya citakassa samÄ«
attho. tattha gantvÄ• katakiccaá¹ƒ dassento __tÅ«riyaá¹ƒ tattha vÄ• detvÄ• _tiÄ• dimÄ• ha

suviÃ±Ã±eyyamevÄ• ti.

citakapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. buddhasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__yadÄ• _ \Ne II 125/ __vipassÄ« lokaggo_tiÄ• dikaá¹ƒ Ä• yasmato buddhasaÃ±Ã±akatthe
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ bhÅ«maá¹-á¹-hakavimÄ• ne devaputto hutvÄ• nibbatti. tadÄ•
Ä• yusaá¹…khÄ• raá¹ƒ vossajji. atha sakaladasasahassilokadhÄ• tu sasÄ• garapabbatÄ• p
devaputtassa bhavanampi kampittha. tasmiá¹ƒ khaá¹‡e so devaputto \Be II 134/ saá¹ƒsayaj
pathavÄ«kampÄ• ya nibbattÄ«â€™â€™ ti cintetvÄ• buddhassa Ä• yusaá¹…khÄ• ravossajj
domanassaá¹ƒ uppÄ• desi. tadÄ• vessavaá¹‡o mahÄ• rÄ• jÄ• Ä• gantvÄ• ``mÄ• cintayitt
devaputto tato cuto tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ pahÄ• ya pabbajitvÄ• nacirasseva arahÄ• ahosi.

<57> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
vipassÄ« lokaggo_tiÄ• dimÄ• ha. __Ä• yusaá¹…khÄ• ramossajjÄ«_ti Ä• samantato yunoti
saá¹…khÄ• ro rÄ• sibhÄ• vo Ä• yusaá¹…khÄ• ro, taá¹ƒ Ä• yusaá¹…khÄ• raá¹ƒ ossajji paric
Ä• yusaá¹…khÄ• ravossajjane. jalamekhalÄ• sÄ• garodakamekhalÄ• sahitÄ• sakaladasasa
kampitthÄ• ti sambandho.

<58> __otataá¹ƒ vitthataá¹ƒ mayha_nti mayhaá¹ƒ bhavanaá¹ƒ otataá¹ƒ vitthataá¹ƒ cittaá¹ƒ
suparisuddhaá¹ƒ __cittaá¹ƒ_ anekehi \Ee 423/ sattahi ratanehi vicittaá¹ƒ sobhamÄ• naá¹ƒ _
pakÄ• rena kampitthÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

buddhasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. maggasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarabuddhassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato maggasaÃ±Ã±akattherassa apadÄ•
katÄ• dhikÄ• ro tato oraá¹ƒ tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upa
bhagavato kÄ• le himavante devaputto hutvÄ• nibbatto araÃ±Ã±aá¹ƒ gantvÄ• maggamÅ«a
126/ gavesantÄ• naá¹ƒ tassa sÄ• vakÄ• naá¹ƒ bhojetvÄ• maggaá¹ƒ Ä• cikkhi. so tena puÃ
devamanussasampattimanubhavitvÄ• uppannuppannabhave sabbattha amÅ«á¸·ho saÃ±Ã
buddhuppÄ• de kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• se anallÄ«no pabbajitvÄ•

<66> so \Be II 135/ aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubb

pakÄ• sento __padumuttarabuddhassÄ• _tiÄ• dimÄ• ha. __sÄ• vakÄ• vanacÄ• rino_ti bha
Ä• darena suá¹‡antÄ«ti sÄ• vakÄ• , atha vÄ• bhagavato desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹
suá¹‡antÄ«ti sÄ• vakÄ• . vanacÄ• rino vane vicaraá¹‡akÄ• sÄ• vakÄ• __vippanaá¹-á¹-hÄ•
mahÄ• araÃ±Ã±e __andhÄ• va_ cakkhuvirahitÄ• va __anusuyyare_ vicarantÄ«ti sambandh
uttÄ• namevÄ• ti.

maggasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. paccupaá¹-á¹-hÄ• nasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__atthadassimhi sugate_tiÄ• dikaá¹ƒ Ä• yasmato paccupaá¹-á¹-hÄ• nasaÃ±Ã±akattherassa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le yakkhayoniyaá¹ƒ nibbatto bhagavati dharamÄ• ne dassanassa aladdhattÄ
mahÄ• sokappatto vihÄ• si. tadÄ• hissa bhagavato sÄ• gato nÄ• ma aggasÄ• vako anusÄ•
sÄ• rÄ«rikadhÄ• tupÅ«jÄ• bhagavati dharamÄ• ne katapÅ«jÄ• viya cittappasÄ• davasÄ• n
vatvÄ• ``thÅ«paá¹ƒ karohÄ«â€™â€™ ti niyojito thÅ«paá¹ƒ kÄ• resi, taá¹ƒ pÅ«jetvÄ• tato c
sakkacakkavattisampattimanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ ekasmi
viÃ±Ã±utaá¹ƒ \Ee 424/ patto satthari pasÄ«ditvÄ• pabbajitvÄ• nacirasseva arahÄ• ahosi.

<72> so aparabhÄ• ge attano puÃ±Ã±akammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ•
__atthadassimhi sugate_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttameva. __yakkhayoniá¹ƒ upa
attano sakÄ• saá¹ƒ sampattasampatte khÄ• dantÄ• yanti gacchantÄ«ti yakkhÄ• , yakkhÄ•
yakkhayoni, yakkhayoniyaá¹ƒ nibbattoti attho.

<73> __dulladdhaá¹ƒ_ \Ne II 127/ __vata me Ä• sÄ«_ti me mayÄ• laddhayasaá¹ƒ dulladdh
satthuno sakkÄ• raá¹ƒ akatattÄ• virÄ• dhetvÄ• laddhanti attho. __duppabhÄ• ta_nti duá¹-á
pabhÄ• taá¹ƒ rattiyÄ• pabhÄ• takaraá¹‡aá¹ƒ, mayhaá¹ƒ na suá¹-á¹-huá¹ƒ pabhÄ• tanti atth
duuá¹-á¹-hitaá¹ƒ, sÅ«riyassa uggamanaá¹ƒ mayhaá¹ƒ duuggamananti attho. sesaá¹ƒ sabba

paccupaá¹-á¹-hÄ• nasaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. jÄ• tipÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__jÄ• yaá¹ƒ tassa vipassissÄ• _tiÄ• dikaá¹ƒ Ä• yasmato jÄ• tipÅ«jakattherassa apadÄ• naa
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto nakkhattapÄ• á¹-hakehi vipassibodhisattassa vuttalak
sutvÄ• ``ayaá¹ƒ kira kumÄ• ro buddho hutvÄ• sakalalokassa aggo seá¹-á¹-ho sutvÄ• sabb
uddharissatÄ«â€™â€™ ti sutvÄ• taá¹ƒ bhagavantaá¹ƒ kumÄ• rakÄ• leyeva buddhassa viya

kamena kumÄ• rakÄ• laá¹ƒ rÄ• jakumÄ• rakÄ• laá¹ƒ rajjakÄ• lanti kÄ• lattayamatikkamma b
katvÄ• tato cuto tusitÄ• dÄ«su nibbatto dibbasukhamanubhavitvÄ• pacchÄ• manussesu
cakkavattÄ• dimanussasukhamanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto
bhagavati pasanno pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahÄ• ahosi.

<82> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
tassa vipassissÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

<84> __nemittÄ• naá¹ƒ suá¹‡itvÄ• nÄ• _ti ettha nimittaá¹ƒ kÄ• raá¹‡aá¹ƒ sukhadukkhappat
nemittÄ• , tesaá¹ƒ nemittÄ• naá¹ƒ nakkhattapÄ• á¹-hakÄ• naá¹ƒ \Ee 425/ vacanaá¹ƒ suá¹‡it
sabbattha uttÄ• namevÄ• ti.

jÄ• tipÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

dvÄ• dasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

13. sereyyavaggo

1. sereyyakattheraapadÄ• navaá¹‡á¹‡anÄ•

__ajjhÄ• yako_ \Be II 137/ \Ne II 128/ __mantadharo_tiÄ• dikaá¹ƒ Ä• yasmato sereyyakatth
ayampi purimajinavaresu katÄ• dhikÄ• ro tato paresu attabhÄ• vasahassesu vivaá¹-á¹-Å«pa
upacinanto vipassissa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• ti
pÄ• raá¹ƒ gantvÄ• itihÄ• sÄ• disakalabrÄ• hmaá¹‡adhammesu koá¹-ippatto ekasmiá¹ƒ diva
á¹-hito bhagavantaá¹ƒ disvÄ• pasannamÄ• naso sereyyapupphaá¹ƒ gahetvÄ• Ä• kÄ• se k
pupphÄ• ni Ä• kÄ• se vitÄ• naá¹ƒ hutvÄ• sattÄ• haá¹ƒ á¹-hatvÄ• pacchÄ• antaradhÄ• yiá
disvÄ• atÄ«va pasannamÄ• naso teneva pÄ«tisomanassena kÄ• laá¹ƒ katvÄ• tusitÄ• dÄ«
dibbasukhamanubhavitvÄ• tato manussasukhamanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de
viÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• pubbavÄ• sanÄ• balena satthari pasanno pabbajitvÄ• nacira

<1> so aparabhÄ• ge purÄ• katakusalaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
mantadharo_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

<3> __sereyyakaá¹ƒ gahetvÄ• nÄ• _ti sirise bhavaá¹ƒ jÄ• tipupphaá¹ƒ sereyyaá¹ƒ, sereyya
sereyyakaá¹ƒ gahetvÄ• nÄ• ti sambandho. bhagavati pasanno jÄ• tisumanamakuá¸·acampa
patiá¹-á¹-hapetvÄ• pÅ«jetuá¹ƒ kÄ• laá¹ƒ natthitÄ• ya tattha sampattaá¹ƒ taá¹ƒ sereyyakaá¹
pÅ«jesinti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sereyyakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. pupphathÅ«piyattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ \Be II 138/ Ä• yasmato pupphathÅ«piyattherassa ap
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
vipassibuddhassa bhagavato kÄ• le \Ne II 129/ brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ pa
nipphattiá¹ƒ patto tattha sÄ• raá¹ƒ apassanto gehaá¹ƒ pahÄ• ya himavantaá¹ƒ pavisitvÄ• a
paÃ±casissasahassehi saddhiá¹ƒ paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha \Ee 426/ samÄ• pattiyo ni
kukkuranÄ• mapabbatasamÄ«pe paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• paá¹-ivasati. tadÄ• buddh
sissehi saha buddhassa santikaá¹ƒ gantukÄ• mo kenaci byÄ• dhinÄ• pÄ«á¸·ito paá¹‡á¹‡as
sissasantikÄ• buddhassÄ• nubhÄ• vaá¹ƒ lakkhaá¹‡aÃ±ca sutvÄ• pasannamÄ• naso himav
campakÄ• sokatilakakeá¹-akÄ• dyaneke pupphe Ä• harÄ• petvÄ• thÅ«paá¹ƒ katvÄ• buddh
katvÄ• brahmalokÅ«pago ahosi. atha te sissÄ• tassa Ä• á¸·ahanaá¹ƒ katvÄ• buddhasanti
pavattiá¹ƒ Ä• rocesuá¹ƒ. atha bhagavÄ• buddhacakkhunÄ• oloketvÄ• anÄ• gataá¹ƒsaÃ±Ä
pÄ• kaá¹-Ä«karaá¹‡amakÄ• si. so aparabhÄ• ge imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ
patto pubbavÄ• sanÄ• balena satthari pasanno pabbajitvÄ• nacirasseva arahÄ• ahosi.

<10> atha so attano pubbakusalaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva. __kukkuro nÄ•
sikharaá¹ƒ kukkurÄ• kÄ• rena sunakhÄ• kÄ• rena saá¹‡á¹-hitattÄ• ``kukkurapabbatoâ€™â€
samÄ«pe paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• paÃ±catÄ• pasasahassehi saha vasamÄ• noti attho.
sabbaá¹ƒ uttÄ• natthamevÄ• ti.

pupphathÅ«piyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. pÄ• yasadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho_tiÄ• dikaá¹ƒ Ä• yasmato pÄ• yasadÄ• yakattherassa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le ekasmiá¹ƒ \Be II 139/ vibhavasampanne kulagehe nibbatto viÃ±Ã±utaá¹ƒ
vasanto hatthiassadhanadhaÃ±Ã±asattaratanÄ• divibhavasampanno saddhÄ• sampanno ka
sahassamattÄ• suvaá¹‡á¹‡apÄ• tiyo kÄ• retvÄ• tasmiá¹ƒ khÄ«rapÄ• yasasahassassa pÅ«
simbalivanaá¹ƒ agamÄ• si. tasmiá¹ƒ samaye vipassÄ« bhagavÄ• chabbaá¹‡á¹‡araá¹ƒsiyo
caá¹…kamaá¹ƒ mÄ• petvÄ• caá¹…kamati. so pana seá¹-á¹-hi taá¹ƒ acchariyaá¹ƒ disvÄ• at
á¹-hapetvÄ• vanditvÄ• Ä• rocesi paá¹-iggahaá¹‡Ä• ya. atha bhagavÄ• anukampaá¹ƒ upÄ•
paá¹-iggahetvÄ• ca pana tassa \Ne II 130/ somanussuppÄ• danatthaá¹ƒ sahassamattehi bh
paribhuÃ±ji, tadavasesaá¹ƒ anekasahassabhikkhÅ« paribhuÃ±jiá¹ƒsu. so tena puÃ±Ã±ena s

imasmiá¹ƒ buddhuppÄ• de \Ee 427/ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto saddhÄ• jÄ• to p
arahÄ• ahosi.

<26> so aparabhÄ• ge attano kusalaá¹ƒ paccavekkhamÄ• no taá¹ƒ saritvÄ• somanassajÄ
pakÄ• sento __suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttan

<28> __caá¹…kamaá¹ƒ susamÄ• rÅ«á¸·ho_ti cadinanto padavikkhepaá¹ƒ karonto kamati g
caá¹…kamassa padavikkhepassa Ä• dhÄ• rabhÅ«tapathavipadeso caá¹…kamaá¹ƒ nÄ• mÄ
visesena Ä• rÅ«á¸·hoti sambandho. __ambare anilÄ• yane_ti varÄ«yati chÄ• diyati anenÄ•
ambaraá¹ƒ, setavatthasadisaá¹ƒ Ä• kÄ• santi attho. natthi nilÄ«yanaá¹ƒ gopanaá¹ƒ etthÄ• ti
yanti gacchanti anena iddhimantoti Ä• yanaá¹ƒ, anilaÃ±ca taá¹ƒ Ä• yanaÃ±ceti anilÄ• yanaá
anilÄ• yane caá¹…kamaá¹ƒ mÄ• payinti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

pÄ• yasadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. gandhodakiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nisajja pÄ• sÄ• davare_tiÄ• dikaá¹ƒ Ä• yasmato gandhodakiyattherassa apadÄ• naá¹ƒ. a
katÄ• dhikÄ• ro tattha tattha bhave nibbÄ• nÅ«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipas
seá¹-á¹-hikule nibbatto \Be II 140/ viÃ±Ã±utaá¹ƒ patvÄ• mahaddhano mahÄ• bhogo dibbasu
manussasukhamanubhavanto ekasmiá¹ƒ divase pÄ• sÄ• davare nisinno hoti. tadÄ• bhagav
vÄ«thiyÄ• vicarati, taá¹ƒ vicaramÄ• naá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso gantv
bhagavantaá¹ƒ osiÃ±camÄ• no pÅ«jesi. so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto
ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• sena anallÄ«no satthu santike
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahÄ• ahos

<35> so aparabhÄ• ge attano pubbakusalaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pac
pÄ• sÄ• davare_tiÄ• dimÄ• ha. tattha __pÄ• sÄ• do_ti pasÄ• daá¹ƒ somanassaá¹ƒ janeti up
131/, mÄ• lÄ• kammacittakammasuvaá¹‡á¹‡akammÄ• dyanekavicittaá¹ƒ disvÄ• tattha pavi
pasÄ• daá¹ƒ janayatÄ«ti attho. pÄ• sÄ• do \Ee 428/ ca so patthetabbaá¹-á¹-hena varo cÄ• t
pÄ• sÄ• davare nisajja nisÄ«ditvÄ• vipassiá¹ƒ jinavaraá¹ƒ addasanti sambandho. sesaá¹ƒ s

gandhodakiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. sammukhÄ• thavikattheraapadÄ• navaá¹‡á¹‡anÄ•

__jÄ• yamÄ• ne vipassimhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato sammukhÄ• thavikattherassa apad

katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
brÄ• hmaá¹‡akule nibbatto sattavassikakÄ• leyeva sakasippe nipphattiá¹ƒ patto gharÄ• vÄ•
vasanto vipassimhi bodhisatte uppanne sabbabuddhÄ• naá¹ƒ lakkhaá¹‡Ä• ni vedattaye diss
rÄ• jappamukhassa janakÄ• yassa vipassÄ«bodhisattassa lakkhaá¹‡aÃ±ca buddhabhÄ• va
mÄ• nasaá¹ƒ nibbÄ• pesi, anekÄ• ni ca thutivacanÄ• ni nivedesi. so tena kusalakammena c
anubhavitvÄ• manussesu ca cakkavattisampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• c
viÃ±Ã±utaá¹ƒ patto saddhÄ• jÄ• to pabbajitvÄ• nacirasseva arahÄ• ahosi. katakusalanÄ• r
__sammukhÄ• thavikatthero_ti pÄ• kaá¹-o.

<41> so \Be II 141/ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
__jÄ• yamÄ• ne vipassimhÄ«_tiÄ• dimÄ• ha. __vipassimhi_ sammÄ• sambuddhe __jÄ• yan
nikkhante ahaá¹ƒ pÄ• tubhÅ«taá¹ƒ __nimittaá¹ƒ_ kÄ• raá¹‡aá¹ƒ buddhabhÄ• vassa hetuá¹ƒ
anekÄ• ni acchariyÄ• ni pÄ• kaá¹-Ä• ni akÄ• sinti attho. sesaá¹ƒ vuttanayÄ• nusÄ• rena suv

sammukhÄ• thavikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. kusumÄ• saniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare dhaÃ±Ã±avatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato kusumÄ• saniyattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto vipa
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ patto mahaddhano mahÄ• bhog
pÄ• raá¹ƒ gato brÄ• hmaá¹‡asippesu koá¹-ippatto sakaparasamayakusalo mÄ• tÄ• pitaro pA
uppalakalÄ• pe attano samÄ«pe á¹-hapetvÄ• nisinno bhikkhusaá¹…ghaparivutaá¹ƒ vipassi
Ä• gacchantaá¹ƒ disvÄ• nÄ«lapÄ«tÄ• dighanabuddharasmiyo \Ee 429/ ca disvÄ• pasanna
paÃ±Ã±Ä• petvÄ• tattha tÄ• ni pupphÄ• ni santharitvÄ• bhagavantaá¹ƒ tattha nisÄ«dÄ• pe
atthÄ• ya paá¹-iyattÄ• ni sabbÄ• ni khÄ• danÄ«yabhojanÄ«yÄ• ni gahetvÄ• saparivÄ• raá¹
santappento bhojesi. bhojanÄ• vasÄ• ne ekaá¹ƒ uppalahatthaá¹ƒ adÄ• si. tena somanassaj
bhagavÄ• pi anumodanaá¹ƒ katvÄ• pakÄ• mi. so tena puÃ±Ã±ena devamanussesu dve sa
buddhuppÄ• de sÄ• vatthiyaá¹ƒ vibhavasampanne ekasmiá¹ƒ kule nibbatto viÃ±Ã±utaá¹ƒ pa
vaá¸• á¸• hito kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya pabbajito nacir

<65> so aparabhÄ• ge pubbe katakusalaá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡ena saritvÄ• somanas
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nagare dhaÃ±Ã±avatiyÄ• _tiÄ• dimÄ• ha. dhaÃ±Ã
khattiyabrÄ• hmaá¹‡agahapatimahÄ• sÄ• lÄ• naá¹ƒ anekesaá¹ƒ kulÄ• naá¹ƒ Ä• karattÄ• d
muttÄ• maá¹‡iÄ• disattaratanÄ• naá¹ƒ \Be II 142/ sattavidhadhaÃ±Ã±Ä• naá¹ƒ upabhogapa
dhaÃ±Ã±avatÄ«, atha vÄ• dhaÃ±Ã±Ä• naá¹ƒ buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• naá
Ä• rÄ• mavihÄ• rÄ• dÄ«naá¹ƒ Ä• karattÄ• dhaÃ±Ã±avatÄ«, tassÄ• __dhaÃ±Ã±avatiyÄ• _
upabhogaparibhogatthikÄ• janÄ• ti nagaraá¹ƒ, na gacchatÄ«ti vÄ• nagaá¹ƒ, rÄ• jayuvarÄ•

vasanaá¹-á¹-hÄ• naá¹ƒ. nagaá¹ƒ rÄ• ti Ä• dadÄ• ti gaá¹‡hÄ• tÄ«ti nagaraá¹ƒ, rÄ• jÄ• dÄ«na
vasanaá¹-á¹-hÄ• nasamÅ«habhÅ«taá¹ƒ pÄ• kÄ• raparikhÄ• dÄ«hi parikkhittaá¹ƒ paricchinn
nÄ• mÄ• ti attho. __nagare_ yadÄ• ahaá¹ƒ vipassissa bhagavato santike byÄ• karaá¹‡aá¹ƒ
dhaÃ±Ã±avatiyÄ• nagare brÄ• hmaá¹‡o ahosinti sambandho. sesaá¹ƒ sabbattha uttÄ• nam

kusumÄ• saniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. phaladÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__ajjhÄ• yako mantadharo_tiÄ• dikaá¹ƒ Ä• yasmato phaladÄ• yakattherassa apadÄ• naá¹ƒ
katÄ• dhikÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padu
brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• vedattayÄ• disakasippesu pÄ• rappatto an
brÄ• hmaá¹‡asahassÄ• niá¹ƒ \Ne II 133/ pÄ• mokkho Ä• cariyo sakasippÄ• naá¹ƒ pariyosÄ
sÄ• raá¹ƒ apassanto \Ee 430/ gharÄ• vÄ• saá¹ƒ pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• himav
kÄ• retvÄ• saha sissehi vÄ• saá¹ƒ kappesi, tasmiá¹ƒ samaye padumuttaro bhagavÄ• bhikk
tassÄ• nukampÄ• ya taá¹ƒ padesaá¹ƒ sampÄ• puá¹‡i. tÄ• paso bhagavantaá¹ƒ disvÄ• pas
puá¹-ake nikkhipitvÄ• rukkhagge laggitÄ• ni madhurÄ• ni padumaphalÄ• ni madhunÄ• sah
somanassuppÄ• danatthaá¹ƒ passantasseva paribhuÃ±jitvÄ• Ä• kÄ• se á¹-hito phaladÄ• n
pakkÄ• mi.

<75> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ•
vibhavasampanne ekasmiá¹ƒ kulagehe nibbatto sattavassikoyeva arahattaá¹ƒ patvÄ• pubb
II 143/ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __ajjhÄ• yako ma
ajjheti cintetÄ«ti ajjhÄ• yi, ajjhÄ• yiyeva ajjhÄ• yako. ettha hi akÄ• ro ``paá¹-isedhe vuddhita
akÄ• ro virahappakeâ€™â€™ ti evaá¹ƒ vuttesu dasasu atthesu tabbhÄ• ve vattati. sissÄ• n
savanadhÄ• raá¹‡Ä• divasena hitaá¹ƒ ajjheti cinteti sajjhÄ• yaá¹ƒ karotÄ«ti __ajjhÄ• yako, _
Ä• cariyassa santike uggahitaá¹ƒ sabbaá¹ƒ mantaá¹ƒ manena dhÄ• reti pavattetÄ«ti __man
vedÄ• na pÄ• ragÅ«_ti vedaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, vedena veditabbÄ• bujjhitabbÄ• ti ve
iruvedayajuvedasÄ• mavedasaá¹…khÄ• tÄ• tayo ganthÄ• , tesaá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹ƒ
pattoti pÄ• ragÅ«. sesaá¹ƒ pÄ• kaá¹-amevÄ• ti

phaladÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. Ã±Ä• á¹‡asaÃ±Ã±ikattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbate himavantamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato Ã±Ä• á¹‡asaÃ±Ã±ikattherassa apadÄ
katÄ• dhikÄ• ro tasmiá¹ƒ tasmiá¹ƒ uppannuppanne bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã
bhagavato kÄ• le kulagehe nibbatto vuddhippatto gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabb

himavantassa avidÅ«re pabbatantare paá¹‡á¹‡asÄ• laá¹ƒ \Ee 431/ kÄ• retvÄ• paÃ±cÄ• bh
nibbattetvÄ• \Ne II 134/ vasanto ekadivasaá¹ƒ parisuddhaá¹ƒ paá¹‡á¸• araá¹ƒ pulinatalaá¹ƒ
parisuddhÄ• buddhÄ• , Ä«disaá¹ƒva parisuddhaá¹ƒ buddhaÃ±Ä• á¹‡aâ€™â€™ nti buddha
thomesi ca.

<84> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ•
ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• sÄ• sane pabbajitvÄ• nacirasseva arah
katapuÃ±Ã±aá¹ƒ anussaritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento ``p
tiÄ• dimÄ• ha. __pulinaá¹ƒ sobhanaá¹ƒ disvÄ• _ti paripuá¹‡á¹‡akataá¹ƒ viya pulÄ• kÄ• rena
pavattaá¹ƒ á¹-hitanti pulinaá¹ƒ, sobhanaá¹ƒ \Be II 144/ vÄ• lukaá¹ƒ disvÄ• seá¹-á¹-haá¹ƒ bu
attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

Ã±Ä• á¹‡asaÃ±Ã±ikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. gaá¹‡á¹-hipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho_tiÄ• dikaá¹ƒ Ä• yasmato gaá¹‡á¹-hipupphiyatthera
purimabuddhesu katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su katapuÃ±Ã±asaÃ±cayo vipassissa b
kulagehe nibbatto upabhogaparibhogehi anÅ«no ekadivasaá¹ƒ vipassiá¹ƒ bhagavantaá¹ƒ s
pasannamÄ• naso lÄ• jÄ• paÃ±camehi pupphehi pÅ«jesi. so teneva cittappasÄ• dena yÄ•
devaloke nibbatto dibbasampattiá¹ƒ anubhavitvÄ• aparabhÄ• ge manussesu manussasam
imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto saddhÄ• jÄ• to pabbajitvÄ• nacira

<91> so ekadivasaá¹ƒ pubbe katapuÃ±Ã±aá¹ƒ saritvÄ• somanassajÄ• to ``iminÄ• kusale
pattoâ€™â€™ ti pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __suvaá¹‡á¹‡avaá¹‡á¹‡o sambud
heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthamevÄ• ti.

gaá¹‡á¹-hipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. padumapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ \Ne II 135/ Ä• yasmato padumapÅ«jakattherassa a
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• sakasippe nipphattiá¹ƒ
apassanto buddhuppattito puretaraá¹ƒ \Ee 432/ uppannattÄ• ovÄ• dÄ• nusÄ• sanaá¹ƒ alab
pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• himavantassa avidÅ«re gotamakaá¹ƒ \Be II 145/ nÄ•
assamaá¹ƒ kÄ• retvÄ• paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• jhÄ• na

padumuttaro bhagavÄ• buddho hutvÄ• satte saá¹ƒsÄ• rato uddharanto tassÄ• nukampÄ• t
tÄ• paso bhagavantaá¹ƒ disvÄ• pasannamÄ• naso sakasisse samÄ• netvÄ• tehi padumap
so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasm
sÄ• vatthiyaá¹ƒ kulagehe nibbatto saddho pasanno pabbajitvÄ• nacirasseva arahÄ• ahosi.

<97> so attano puÃ±Ã±akammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ p
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. __gotamo nÄ• ma pabbato_ti anekesaá¹ƒ yakkha
adhiá¹-á¹-hÄ• navasena gotamassa bhavanattÄ• gotamoti pÄ• kaá¹-o ahosi. pavattati tiá¹-á
__nÄ• garukkhehi saÃ±channo_ti ruhati tiá¹-á¹-hatÄ«ti rukkho. atha vÄ• pathaviá¹ƒ khanant
rukkho, nÄ• nÄ• anekappakÄ• rÄ• campakakappÅ«ranÄ• gaagarucandanÄ• dayo rukkhÄ•
nÄ• nÄ• rukkhehi saÃ±channo parikiá¹‡á¹‡o gotamo pabbatoti sambandho. __mahÄ• bhÅ«
jÄ• yanti uppajjanti vaá¸• á¸• hanti cÄ• ti bhÅ«tÄ• , mahantÄ• ca te bhÅ«tÄ• cÄ• ti mahÄ•
gaá¹‡o samÅ«hoti mahÄ• bhÅ«tagaá¹‡o, mahÄ• bhÅ«tagaá¹‡assa Ä• layo patiá¹-á¹-hÄ• ti

<98> __vemajjhamhi ca tassÄ• sÄ«_ti tassa gotamassa pabbatassa vemajjhe abbhantare
nipphÄ• dito katoti attho. sesaá¹ƒ uttÄ• namevÄ• ti.

padumapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

terasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

14. sobhitavaggo

1. sobhitattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro_ \Be II 146/ \Ne II 136/ __nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato sobhitather
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ•
ekadivasaá¹ƒ \Ee 433/ satthÄ• rÄ• dhamme desiyamÄ• ne somanassena pasannamÄ• nas
teneva somanassena kÄ• laá¹ƒ katvÄ• devesu nibbatto tattha dibbasukhaá¹ƒ anubhavitvÄ•
manussasukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibb
pabbajitvÄ• nacirasseva chaá¸·abhiÃ±Ã±o arahÄ• ahosi.

<1> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pad
__padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suvi

sobhitattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. sudassanattheraapadÄ• navaá¹‡á¹‡anÄ•

__vitthatÄ• ya nadÄ«tÄ«re_tiÄ• dikaá¹ƒ Ä• yasmato sudassanattherassa apadÄ• naá¹ƒ. ay
katÄ• dhikÄ• ro tattha tattha bhave katapuÃ±Ã±Å«pacayo sikhissa bhagavato kÄ• le kulage
gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• vasanto vitthatÄ• ya nÄ• ma gaá¹…gÄ• ya samÄ«pe p
tassÄ• tÄ«re nisinnaá¹ƒ jalamÄ• naaggisikhaá¹ƒ iva sikhiá¹ƒ sammÄ• sambuddhaá¹ƒ disvÄ
ketakÄ«pupphaá¹ƒ vaá¹‡á¹-eneva chinditvÄ• pÅ«jento evamÄ• ha --- ``bhante, yena Ã±Ä•
mahÄ• nubhÄ• vo sabbaÃ±Ã±ubuddho jÄ• to, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ ahaá¹ƒ pÅ«jemÄ«â€™â€
anumodanamakÄ• si. so tena puÃ±Ã±ena devamanussesu jÄ• to ubhayasampattiyo anubha
ekasmiá¹ƒ kulagehe nibbatto satthari pasanno pabbajitvÄ• nacirasseva arahÄ• ahosi.

<10> \Be II 147/ so \Ne II 137/ attano katakusalaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ
pakÄ• sento __vitthatÄ• ya nadÄ«tÄ«re_tiÄ• dimÄ• ha. tattha __vitthatÄ• yÄ• _ti vittharati p
hotÄ«ti vitthatÄ• , nadanti saddaá¹ƒ karonti itÄ• gatÄ• pavattÄ• ti nadÄ«, nadiá¹ƒ tarantÄ•
tiá¹‡á¹‡Ä• nÄ• ma hontÄ«ti tÄ«raá¹ƒ, tassÄ• vitthatÄ• ya nadiyÄ• tÄ«re tÄ«rasamÄ«peti a
pupphitaá¹ƒ disvÄ• _ti kucchitÄ• kÄ• rena gaá¹‡hantÄ• naá¹ƒ hatthaá¹ƒ kaá¹‡á¸• ako chind
ketassa esÄ• ketakÄ«pupphaá¹ƒ, taá¹ƒ disvÄ• vaá¹‡á¹-aá¹ƒ chinditvÄ• ti sambandho.

<11> __sikhino lokabandhuno_ti sikhÄ« vuccati aggi, sikhÄ«sadisÄ• nÄ«lapÄ«tÄ• dibhedÄ
chabbaá¹‡á¹‡aghanaraá¹ƒsiyo yassa so sikhÄ«, lokassa sakalalokattayassa bandhu Ã±Ä• t
sikhino lokabandhuno ketakÄ«pupphaá¹ƒ \Ee 434/ vaá¹‡á¹-e chinditvÄ• pÅ«jesinti samban
uttÄ• natthamevÄ• ti.

sudassanattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. candanapÅ«janakattheraapadÄ• navaá¹‡á¹‡anÄ•

__candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dikaá¹ƒ Ä• yasmato candanapÅ«janakattherassa apad
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto atth
himavante candabhÄ• gÄ• nadiyÄ• samÄ«pe kinnarayoniyaá¹ƒ nibbatto pupphabhakkho pu
candanaagaruÄ• dÄ«su gandhavibhÅ«sito himavante bhummadevatÄ• viya uyyÄ• nakÄ«á
anubhavanto vÄ• saá¹ƒ kappesi. tadÄ• atthadassÄ« bhagavÄ• tassÄ• nukampÄ• ya himav
oruyha saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• nisÄ«di. so kinnaro taá¹ƒ bhagavantaá¹ƒ vijjo
nisinnaá¹ƒ disvÄ• pasannamÄ• naso sugandhacandanena pÅ«jesi. tassa bhagavÄ• anum

<17> so tena puÃ±Ã±ena tena somanassena yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto deval
cha kÄ• mÄ• vacarasampattiyo anubhavitvÄ• manussesu cakkavattirajjapadesarajjasampa
148/ imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto pabbajitvÄ• nacirass

attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dimÄ• ha. tattha candaá¹ƒ manaá¹ƒ ruciá¹ƒ ajjhÄ• saya cando. candamaá¹‡á¸• alena pasannanimmalodakena ubhosu passesu muttÄ• dalasadisas II 138/ ca samannÄ• gatattÄ• candena bhÄ• gÄ• sadisÄ• ti candabhÄ• gÄ• , tassÄ• cand samÄ«peti attho. sesaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyamevÄ• ti.

candanapÅ«janakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

aá¹-á¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• samattÄ• .

4. pupphacchadaniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__sunando nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato pupphacchadaniyattherassa apa katÄ• dhikÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padu brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• sakasippesu nipphattiá¹ƒ patto mahÄ• bh ahosi. ekadivasaá¹ƒ so ``sakalajambudÄ«pe ime yÄ• cakÄ• nÄ• ma `ahaá¹ƒ dÄ• naá¹ƒ na vattuá¹ƒ mÄ• labhantÅ«â€™â€™ ti mahÄ• dÄ• naá¹ƒ sajjesi. tadÄ• padumuttaro bhagavÄ gacchati. brÄ• hmaá¹‡o taá¹ƒ disvÄ• pasannacitto sakasisse pakkosÄ• petvÄ• pupphÄ• ni ukkhipitvÄ• pÅ«jesi. tÄ• ni sakalanagaraá¹ƒ chÄ• detvÄ• satta divasÄ• ni aá¹-á¹-haá¹ƒsu.

<26> so tena puÃ±Ã±akammena devamanussesu sukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ budd ekasmiá¹ƒ kulagehe nibbatto saddhÄ• jÄ• to pabbajitvÄ• khuraggeyeva arahattaá¹ƒ patvÄ• saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __sunando nÄ• ma nÄ• heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyamevÄ• ti.

pupphacchadaniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. rahosaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ \Be II 149/ Ä• yasmato rahosaÃ±Ã±akattherassa ap purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• buddhasuÃ±Ã±akÄ• le majjhimadese brÄ• hmaá¹‡akule nibbatto vuddhimanvÄ• ya sakasip sÄ• raá¹ƒ apassanto kevalaá¹ƒ udaraá¹ƒ pÅ«retvÄ• kodhamadamÄ• nÄ• dayo akusaleyeva himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ \Ne II 139/ pabbajitvÄ• anekatÄ• pasasatapariv assamaá¹ƒ mÄ• petvÄ• tÄ«á¹‡i vassasahassÄ• ni himavanteyeva vasamÄ• no ``ahaá¹ƒ et Ä• cariyoti sammato garuá¹-á¹-hÄ• niyo garukÄ• tabbo vandanÄ«yo, Ä• cariyo me natthÄ«â sabbe sisse sannipÄ• tetvÄ• buddhÄ• naá¹ƒ abhÄ• ve nibbÄ• nÄ• dhigamÄ• bhÄ• vaá¹ƒ p vivekaá¹-á¹-hÄ• neva nisinno buddhassa sammukhÄ• nisinno viya buddhasaÃ±Ã±aá¹ƒ mar

buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ uppÄ• detvÄ• sÄ• lÄ• yaá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• brahmaloke nibbatti.

<34> so tattha jhÄ• nasukhena ciraá¹ƒ vasitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibba sattavassiko pabbajitvÄ• khuraggeyeva arahattaá¹ƒ patvÄ• chaá¸·abhiÃ±Ã±o hutvÄ• pubb pubbakammaá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. __vasabho nÄ• ma pabbato_ti himavantapabbata uccatarabhÄ• vena seá¹-á¹-hatarabhÄ• vena vasabhoti saá¹…khaá¹ƒ gato pabbatoti attho. s uttÄ• natthamevÄ• ti.

rahosaÃ±Ã±akattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. campakapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__kaá¹‡ikÄ• raá¹ƒva_ \Ee 436/ __jotanta_ntiÄ• dikaá¹ƒ Ä• yasmato campakapupphiyatther purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r bhagavato kÄ• le brÄ• hmaá¹‡akule \Be II 150/ nibbatto vuddhippatto sakasippesu nipphatti sÄ• raá¹ƒ apassanto gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• vananta bhagavantaá¹ƒ uddissa sissehi Ä• nÄ«tehi campakapupphehi pÅ«jesi. bhagavÄ• anumoda kusalena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddh viÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• pubbavÄ• sanÄ• balena gharÄ• vÄ• se anallÄ«no pabbajitvÄ

<41> so aparabhÄ• ge attano pubbapuÃ±Ã±akammaá¹ƒ saritvÄ• somanassajÄ• to pubba __kaá¹‡ikÄ• raá¹ƒva jotanta_ntiÄ• dimÄ• ha. tattha __kaá¹‡ikÄ• ra_nti sakalapattapalÄ• sÄ pupphagahaá¹‡asamaye kaá¹‡á¹‡ikÄ• baddho hutvÄ• pupphamakuá¸·Ä• naá¹ƒ gahaá¹‡ato kaá¹‡ikÄ• ro, ``kaá¹‡á¹‡ikÄ• roâ€™â€™ ti vattabbe niruttinayena ekassa pubba á¹‡a-kÄ• ra ``kaá¹‡ikÄ• raâ€™â€™ nti \Ne II 140/ vuttanti daá¹-á¹-habbaá¹ƒ. taá¹ƒ pupphitaá¹ƒ kaá¹‡ikÄ jotantaá¹ƒ buddhaá¹ƒ addasanti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

campakapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. atthasandassakattheraapadÄ• navaá¹‡á¹‡anÄ•

__visÄ• lamÄ• á¸·e Ä• sÄ«no_tiÄ• dikaá¹ƒ Ä• yasmato atthasandassakattherassa apadÄ• katÄ• dhikÄ• ro anekesu attabhÄ• vesu katapuÃ±Ã±Å«pacayo padumuttarassa bhagavato l vuddhimanvÄ• ya sakasippesu nipphattiá¹ƒ patto tattha sÄ• raá¹ƒ apassanto gehaá¹ƒ pahÄ ramaá¹‡Ä«ye á¹-hÄ• ne paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• paá¹-ivasati, tadÄ• sattÄ• nukampÄ• y padumuttarabhagavantaá¹ƒ disvÄ• pasannamÄ• naso paÃ±caá¹…gasamannÄ• gato vandi

tena puÃ±Ã±ena yÄ• vatÄ• yukaá¹ƒ katvÄ• kÄ• laá¹…katvÄ• brahmalokÅ«pago ahosi. so
buddhuppÄ• de kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto satthu dhammadesanaá¹ƒ sutvÄ• pa
arahattaá¹ƒ pÄ• puá¹‡i.

<47> so \Be II 151/ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
__visÄ• lamÄ• á¸·e Ä• sÄ«no_tiÄ• dimÄ• ha. tattha \Ee 437/ __visÄ• lamÄ• á¸·e_ti visÄ• laá
vitthiá¹‡á¹‡aá¹ƒ mahantaá¹ƒ mÄ• á¸·aá¹ƒ visÄ• lamÄ• á¸·aá¹ƒ, tasmiá¹ƒ visÄ• lamÄ• á¸·e _
lokanÄ• yakaá¹ƒ addasanti sambandho. tesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

atthasandassakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. ekapasÄ• daniyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nÄ• rado iti me nÄ• ma_ntiÄ• dikaá¹ƒ Ä• yasmato ekapasÄ• daniyattherassa apadÄ• na
katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su katakusalo atthadassissa bhagavato kÄ• le brÄ• hmaá
pÄ• kaá¹-o hutvÄ• viÃ±Ã±utaá¹ƒ patvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya pabbajitvÄ• vasanto
dhammadesanaá¹ƒ sutvÄ• pasannamÄ• naso aÃ±jaliá¹ƒ paggayha ativiya pÄ«tisomanassa
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• teneva somanassena kÄ• laá¹ƒ katvÄ• devesu nibbatto tattha
anubhavitvÄ• manussesu uppanno tattha sampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ
nibbatto vuddhippatto satthari pasÄ«ditvÄ• pabbajito nacirasseva arahÄ• ahosi.

<55> so \Ne II 141/ aparabhÄ• ge attano katakusalakammaá¹ƒ saritvÄ• somanassajÄ• to p
pakÄ• sento __nÄ• rado iti me nÄ• ma_ntiÄ• dimÄ• ha. tattha __nÄ• rado_ti jÄ• tivasena su
dhÅ«li malaá¹ƒ etassÄ• ti nÄ• rado, ja-kÄ• rassa da-kÄ• raá¹ƒ katvÄ• nÄ• radoti kuladattika
__kesavo_ti kisavacchagotte jÄ• tattÄ• kesavo nÄ• radakesavo iti maá¹ƒ janÄ• __vidÅ«_ j
pÄ• kaá¹-amevÄ• ti.

ekapasÄ• daniyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. sÄ• lapupphadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__migarÄ• jÄ• _ \Be II 152/ __tadÄ• Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato sÄ• lapupphadÄ• yak
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave katakusalasaÃ±cayo kenaci kammaccl
sÄ«hayoniyaá¹ƒ nibbatto anekasÄ«haparivÄ• ro vihÄ• si. tadÄ• sikhÄ« bhagavÄ• tassÄ• r
agamÄ• si. sÄ«ho taá¹ƒ upagataá¹ƒ disvÄ• pasannamÄ• naso sÄ• khÄ• bhaá¹…gena saka
pÅ«jesi. bhagavÄ• tassa anumodanaá¹ƒ akÄ• si.

<60> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ•

ekasmiá¹ƒ kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthari pasanno pabbajitvÄ• arahattaá
pubbakammaá¹ƒ \Ee 438/ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sent
Ä• si_ntiÄ• dimÄ• ha. tattha maraá¹‡aá¹ƒ gacchantÄ«ti migÄ• , atha vÄ• ghÄ• saá¹ƒ magg
migÄ• naá¹ƒ rÄ• jÄ• migarÄ• jÄ• . sakalacatuppadÄ• naá¹ƒ rÄ• jabhÄ• ve satipi gÄ• thÄ• b
katvÄ• migarÄ• jÄ• ti vuttaá¹ƒ. yadÄ• bhagavantaá¹ƒ disvÄ• sapupphaá¹ƒ sÄ• lasÄ• khaá
tadÄ• ahaá¹ƒ migarÄ• jÄ• ahosinti attho.

<62> __sakosaá¹ƒ pupphamÄ• hari_nti sakaá¹‡á¹‡ikaá¹ƒ sÄ• lapupphaá¹ƒ Ä• hariá¹ƒ pÅ«j
uttÄ• natthamevÄ• ti.

sÄ• lapupphadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. piyÄ• laphaladÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__parodhako_ \Ne II 142/ __tadÄ• Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato piyÄ• laphaladÄ• yakat
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le nesÄ• dakule nibbatto himavante ekasmiá¹ƒ pabbhÄ• re mige vadhitvÄ• ,
tasmiá¹ƒ kÄ• le tattha gataá¹ƒ sikhiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso sÄ• yaá¹ƒ
kaÃ±ci deyyadhammaá¹ƒ apassanto madhurÄ• ni \Be II 153/ piyÄ• laphalÄ• ni uccinitvÄ• a
paribhuÃ±ji. so nesÄ• do buddhÄ• rammaá¹‡Ä• ya pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-á¹-hasarÄ«
mÅ«laphalÄ• hÄ• ro nacirasseva kÄ• laá¹ƒ katvÄ• devaloke nibbatti.

<66> so tattha dibbasampattiyo anubhavitvÄ• manussesu ca anekavidhasampattiyo anubh
buddhuppÄ• de gahapatikule nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetv
gehaá¹ƒ pahÄ• ya satthu santike pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva a
kataphaladÄ• nakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• se
Ä• si_ntiÄ• dimÄ• ha. tattha yadÄ• ahaá¹ƒ piyÄ• laphalaá¹ƒ datvÄ• cittaá¹ƒ pasÄ• desiá¹ƒ
Ä• sinti sambandho. __parodhako_ti parasattarodhako vihesako. ``pararodhakoâ€™â€™ ti
ra-kÄ• rassa lopaá¹ƒ katvÄ• ``parodhakoâ€™â€™ ti vuttaá¹ƒ.

<69> __paricÄ• riá¹ƒ vinÄ• yaka_nti taá¹ƒ nibbÄ• napÄ• pakaá¹ƒ satthÄ• raá¹ƒ, ``bhante \E
paribhuÃ±jathÄ• â€™â€™ ti pavÄ• riá¹ƒ nimantesiá¹ƒ Ä• rÄ• dhesinti attho. sesaá¹ƒ suviÃ±

piyÄ• laphaladÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

cuddasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

15. chattavaggo

1. atichattiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__parinibbute_ \Ne II 143/ __bhagavatÄ«_tiÄ• dikaá¹ƒ Ä• yasmato atichattiyattherassa apa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le ekasmiá¹ƒ kulagehe nibbatto dharamÄ• nassa bhagavato adiá¹-á¹-hattÄ•
mama parihÄ• nÄ«â€™â€™ ti cintetvÄ• ``mama jÄ• tiá¹ƒ saphalaá¹ƒ karissÄ• mÄ«â€™â€
chattÄ• dhichattaá¹ƒ kÄ• retvÄ• tassa bhagavato sarÄ«radhÄ• tuá¹ƒ nihitadhÄ• tugabbhaá
pupphacchattaá¹ƒ kÄ• retvÄ• tameva dhÄ• tugabbhaá¹ƒ \Be II 154/ pÅ«jesi. so teneva puÃ
saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de gahapatikule nib
satthari pasanno pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vÄ• yamanto nacirasseva a

<1> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ
bhagavatÄ«_tiÄ• dimÄ• ha. tattha __chattÄ• tichatta_nti chÄ• diyati saá¹ƒvariyati Ä• tapÄ• c
chattassa atichattaá¹ƒ chattassa upari katachattaá¹ƒ chattÄ• tichattaá¹ƒ, chattassa uparÅ«p
__thÅ«pamhi abhiropayi_nti thÅ«piyati rÄ• sikarÄ«yatÄ«ti thÅ«po, atha vÄ• thÅ«pati thirabl
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjamÄ• no patiá¹-á¹-hÄ• tÄ«ti thÅ«po, tasmiá¹ƒ thÅ«pamhi ma
uparÅ«pari á¹-hapanavasena abhi visesena Ä• ropayiá¹ƒ pÅ«jesinti attho.

<2> __pupphacchadanaá¹ƒ katvÄ• nÄ• _ti vikasitehi sugandhehi anekehi phupphehi chada
katvÄ• pÅ«jesinti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

atichattiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. thambhÄ• ropakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Ne II 144/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato thambhÄ• ropakatther
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato \Ee 440/ kÄ• le kulagehe nibbatto saddho pasanno parinibbute bhagavati tassa b
dhÄ• tugabbhamÄ• á¸·ake thambhaá¹ƒ nikhanitvÄ• dhajaá¹ƒ Ä• ropesi. bahÅ«ni jÄ• tisuma
nisseá¹‡iyÄ• Ä• rohitvÄ• pÅ«jesi.

<5> so yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• kÄ• laá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto ubha
sabbattha pÅ«jito imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kulagehe nibbatto daharakÄ• lato p
baddhasaddho pabbajitvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patto \Be II 155/ attano pu
somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nibbute lokanÄ• thamhÄ«_tiÄ•
lokanÄ• thamhÄ«_ti sakalalokassa nÄ• the padhÄ• nabhÅ«te paá¹-isaraá¹‡e ca satthari kha
nibbutadÄ«pasikhÄ• viya adassanaá¹ƒ gateti attho. __dhammadassÄ«narÄ• sabhe_ti catu

dhammadassÄ«, atha vÄ• satipaá¹-á¹-hÄ• nÄ• dike sattatiá¹ƒsabodhipakkhiyadhamme das
dhammadassÄ«, narÄ• naá¹ƒ Ä• sabho pavaro uttamoti narÄ• sabho, dhammadassÄ« ca s
dhammadassÄ«narÄ• sabho, tasmiá¹ƒ dhammadassÄ«narÄ• sabhe. __Ä• ropesiá¹ƒ dhajaá
thambhaá¹ƒ nikhanitvÄ• tattha dhajaá¹ƒ Ä• ropesiá¹ƒ bandhitvÄ• á¹-hapesinti attho.

<6> __nisseá¹‡iá¹ƒ mÄ• payitvÄ• nÄ• _ti nissÄ• ya taá¹ƒ iá¹‡anti gacchanti Ä• rohanti upa
nisseá¹‡iá¹ƒ mÄ• payitvÄ• kÄ• retvÄ• bandhitvÄ• thÅ«paseá¹-á¹-haá¹ƒ samÄ• ruhinti sam
gahetvÄ• nÄ• _ti jÄ• yamÄ• nameva janÄ• naá¹ƒ sundaraá¹ƒ manaá¹ƒ karotÄ«ti jÄ• tisuma
pupphaá¹ƒ ``jÄ• tisumanapupphaâ€™â€™ nti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ suma
``jÄ• tipupphaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ jÄ• tisumanapupphaá¹ƒ gahetvÄ• ganthitvÄ• th
Ä• ropetvÄ• pÅ«jesinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

thambhÄ• ropakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. vedikÄ• rakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Ne II 145/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato vedikÄ• rakattherassa
purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le vibhavasampanne ekasmiá¹ƒ kule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• gharÄ•
nibbute satthari pasanno tassa cetiye valayaá¹ƒ kÄ• resi, sattahi ratanehi paripÅ«retvÄ• ma
so \Ee 441/ tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto anekesu jÄ• tisatasahassesu p
mahÄ• bhogo ubhayasukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto
vÄ• yamanto nacirasseva arahÄ• ahosi.

<10> so \Be II 156/ ekadivasaá¹ƒ attano pubbe katakusalaá¹ƒ saritvÄ• somanassajÄ• to pu
pakÄ• sento __nibbute lokanÄ• thamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.
piyaá¹ƒ somanassÄ• kÄ• raá¹ƒ dassanaá¹ƒ yassa so piyadassÄ«,
Ä• rohapariá¹‡Ä• hadvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tÄ• nubyaÃ±janabyÄ• mappab
mahÄ• janappasÄ• daá¹ƒ janayanÄ• kÄ• radassanoti attho. narÄ• naá¹ƒ uttamoti naruttamo
ceti piyadassÄ«naruttamo, tasmiá¹ƒ piyadassÄ«naruttame nibbute dhÄ• tugabbhamhi mutta
sambandho. pupphÄ• dhÄ• ratthÄ• ya pariyosÄ• ne vedikÄ• valayaá¹ƒ akÄ• sinti attho.

<11> __maá¹‡Ä«hi parivÄ• retvÄ• _ti maá¹‡ati jotati pabhÄ• satÄ«ti maá¹‡i, atha vÄ• janÄ
somanassaá¹ƒ karonto ito gato pavattoti maá¹‡i, jÄ• tiraá¹…gamaá¹‡iveá¸·uriyamaá¹‡iÄ• dÄ
katavedikÄ• valayaá¹ƒ parivÄ• retvÄ• uttamaá¹ƒ mahÄ• pÅ«jaá¹ƒ akÄ• sinti attho. sesaá¹ƒ

vedikÄ• rakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. saparivÄ• riyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato saparivÄ• riyattherassa apadÄ• naá¹ƒ
katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto pa
146/ kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto mahaddhano mahÄ• bhogo ahosi. atha pa
parinibbute mahÄ• jano tassa dhÄ• tuá¹ƒ nidahitvÄ• mahantaá¹ƒ cetiyaá¹ƒ kÄ• retvÄ• pÅ«
upÄ• sako tassupari candanasÄ• rena cetiyagharaá¹ƒ karitvÄ• mahÄ• pÅ«jaá¹ƒ akÄ• si. so
devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de
vuddhimanvÄ• ya kusalaá¹ƒ katvÄ• saddhÄ• ya sÄ• sane pabbajitvÄ• nacirasseva arahÄ•

15-8__._ so \Be II 157/ aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pu
pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. tattha \Ee 442/ __omatta_nti lÄ• ma
dukkhitabhÄ• vaá¹ƒ vÄ• na passÄ• mi na jÄ• nÄ• mi, na diá¹-á¹-hapubbo mayÄ• nÄ«cabh
pÄ• kaá¹-amevÄ• ti.

saparivÄ• riyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. umÄ• pupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute lokamahite_tiÄ• dikaá¹ƒ Ä• yasmato umÄ• pupphiyattherassa apadÄ• naá¹ƒ. aya
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sidd
kulagehe nibbatto vuddhippatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• vasanto nibbutassa bh
vattamÄ• ne indanÄ«lamaá¹‡ivaá¹‡á¹‡aá¹ƒ umÄ• pupphaá¹ƒ gahetvÄ• pÅ«jesi. so tena pu
saá¹ƒsaranto dibbamÄ• nusasampattiyo anubhavitvÄ• uppannuppannabhave bahulaá¹ƒ nÄ
vibhavasampanno ahosi. so imasmiá¹ƒ buddhuppÄ• de vibhavasampanne ekasmiá¹ƒ kulag
patvÄ• saddhÄ• jÄ• to pabbajito nacirasseva arahattaá¹ƒ pÄ• puá¹‡i.

<21> so pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sen
vuttaá¹ƒ. tattha __lokamahite_ti lokehi mahito pÅ«jitoti lokamahito, tasmiá¹ƒ lokamahite sidd
bhagavati parinibbuteti sambandho. __Ä• hutÄ«naá¹ƒpaá¹-iggahe_ti Ä• hutino vuccanti pÅ«
Ä• hutÄ«naá¹ƒ paá¹-iggahetuá¹ƒ arahatÄ«ti Ä• hutÄ«naá¹ƒpaá¹-iggaho, aluttakitantasamÄ•
Ä• hutÄ«naá¹ƒpaá¹-iggahe bhagavati parinibbuteti attho.

<22> __umÄ• puppha_nti \Ne II 147/ uddhamuddhaá¹ƒ nÄ«lapabhaá¹ƒ muÃ±camÄ• naá¹ƒ
umÄ• pupphaá¹ƒ, taá¹ƒ umÄ• pupphaá¹ƒ gahetvÄ• cetiye pÅ«jaá¹ƒ akÄ• sinti attho. sesaá

umÄ• pupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. anulepadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__anomadassÄ«munino_tiÄ• dikaá¹ƒ \Be II 158/ Ä• yasmato anulepadÄ• yakattherassa ap
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le kulagehe nibbatto mahaddhano mahÄ• bhogo tassa bhagavato bodhirukk
kÄ• retvÄ• sudhÄ• kammaÃ±ca kÄ• retvÄ• vÄ• lukasantharaá¹‡aá¹ƒ daddaá¸·hamÄ• naá
tena puÃ±Ã±ena sukhappatto uppannuppannabhave rajatavimÄ• narajatageharajatapÄ• sÄ
sukhamanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• s
vipassanamanuyutto nacirasseva arahÄ• ahosi.

<26> so aparabhÄ• ge ``kiá¹ƒ nu kho kusalaá¹ƒ katvÄ• mayÄ• ayaá¹ƒ viseso adhigatoâ€™
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena paá¹-ipÄ• á¹-iyÄ• anussaritvÄ• pubbe katakusalaá¹ƒ
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __anomadassÄ«munino_tiÄ• dimÄ• ha. tattha anom
dassanÄ«yaá¹ƒ sarÄ«raá¹ƒ yassa so anomadassÄ«,
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tÄ• nubyaÃ±janabyÄ• mappabhÄ• samujjalavirÄ• j
attho. __sudhÄ• ya piá¹‡á¸• aá¹ƒ datvÄ• nÄ• _ti bodhighare vedikÄ• valayaá¹ƒ kÄ• retvÄ•
sudhÄ• lepanaá¹ƒ katvÄ• ti attho. __pÄ• á¹‡ikammaá¹ƒ akÄ• saha_nti sÄ• rakaá¹-á¹-hena p
pÄ• á¹‡Ä«hi maá¹-á¹-hakammaá¹ƒ akÄ• sinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

anulepadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. maggadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__uttaritvÄ• na nadika_ntiÄ• dikaá¹ƒ Ä• yasmato maggadÄ• yakattherassa apadÄ• naá¹ƒ.
II 148/ katÄ• dhikÄ• ro anekesu bhavesu nibbÄ• nÄ• dhigamatthÄ• ya puÃ±Ã±Ä• ni upacina
kÄ• le lokasammate kule nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá¹ƒ vasanto ekadivasaá¹
nadiá¹ƒ uttaritvÄ• vanantaraá¹ƒ gacchantaá¹ƒ disvÄ• pasannamÄ• naso ``idÄ• ni mayÄ• k
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• kudÄ• laÃ±ca piá¹-akaÃ±ca \Be II 159/ Ä• dÄ•
samaá¹ƒ katvÄ• vÄ• lukaá¹ƒ okiritvÄ• bhagavato pÄ• de vanditvÄ• , ``bhante, iminÄ• mag
nibbattanibbattaá¹-á¹-hÄ• ne pÅ«janÄ«yo bhaveyyaá¹ƒ, nibbÄ• naÃ±ca pÄ• puá¹‡eyyaâ€™
bhagavÄ• ``yathÄ• dhippÄ• yaá¹ƒ samijjhatÅ«â€™â€™ ti anumodanaá¹ƒ vatvÄ• pakkÄ• n

32-3__._ so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto sabbattha pÅ«jito ahosi. imasm
pÄ• kaá¹-e ekasmiá¹ƒ kule nibbatto satthari pasanno pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• h
arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ paccakkhato Ã±atvÄ• somanassajÄ• to pubba
__uttaritvÄ• na nadika_ntiÄ• dimÄ• ha. tattha nadati saddaá¹ƒ karoti gacchatÄ«ti nadÄ«, na
nadikaá¹ƒ uttaritvÄ• atikkamitvÄ• ti attho. __kudÄ• lapiá¹-akamÄ• dÄ• yÄ• _ti \Ee 444/ ku v
vidÄ• lane padÄ• lane chindane alanti kudÄ• laá¹ƒ, piá¹-akaá¹ƒ vuccati paá¹ƒsuvÄ• likÄ• div

tÄ• lapaá¹‡á¹‡avettalatÄ• dÄ«hi katabhÄ• janaá¹ƒ, kudÄ• laÃ±ca piá¹-akaÃ±ca kudÄ• lapiá
gahetvÄ• ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

maggadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. phalakadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__yÄ• nakÄ• ro pure Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato phalakadÄ• yakattherassa apadÄ• na
katÄ• dhikÄ• ro anekesu attabhÄ• vesu katapuÃ±Ã±asambhÄ• ro siddhatthassa bhagavato
nibbatto ratanattaye pasanno candanena Ä• lambanaphalakaá¹ƒ katvÄ• bhagavato adÄ• s
akÄ• si.

<37> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto sabbattha kÄ• le cittasukhapÄ«á¹
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthu dh
saÃ±jÄ• tappasÄ• do pabbajitvÄ• vÄ• yamanto nacirasseva saha paá¹-isambhidÄ• hi araha
attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento
Ä• si_ntiÄ• dimÄ• ha. tattha __yÄ• nakÄ• ro_ti yanti etena icchiticchitaá¹-á¹-hÄ• nanti yÄ• n
yÄ• nakÄ• ro, pure buddhadassanasamaye ahaá¹ƒ yÄ• nakÄ• ro Ä• siá¹ƒ ahosinti attho. __
katvÄ• _ti candati pariá¸·Ä• haá¹ƒ vÅ«pasametÄ«ti candanaá¹ƒ. atha vÄ• candanti sugandh
sarÄ«raá¹ƒ vilimpanti etenÄ• ti candanaá¹ƒ, taá¹ƒ Ä• lambanaphalakaá¹ƒ katvÄ• . __lokaba
bandhu Ã±Ä• tibhÅ«toti lokabandhu, tassa lokabandhuno satthussa adÄ• sinti attho. sesaá¹

phalakadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. vaá¹-aá¹ƒsakiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__sumedho nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato vaá¹-aá¹ƒsakiyattherassa apadÄ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sum
kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• tattha Ä• dÄ«na
pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• mahÄ• vane vihÄ• si. tasmiá¹ƒ samaye sumedh
taá¹ƒ vanaá¹ƒ sampÄ• puá¹‡i. atha so tÄ• paso bhagavantaá¹ƒ \Ee 445/ disvÄ• pasannam
saá¸·alapupphaá¹ƒ gahetvÄ• vaá¹-aá¹ƒsakÄ• kÄ• rena ganthetvÄ• bhagavato pÄ• damÅ«
tassa cittappasÄ• datthÄ• ya anumodanamakÄ• si. so tena puÃ±Ã±ena devamanussesu sa
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de vibhavasampanne kule jÄ• to vuddhimanvÄ• ya s
nacirasseva arahÄ• ahosi.

<43> so aparabhÄ• ge pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• na
nÄ• menÄ• _tiÄ• di vuttaá¹ƒ. __vivekamanubrÅ«hanto_ti janÄ• kiá¹‡á¹‡ataá¹ƒ pahÄ• ya jan

anubrÅ«hanto vaá¸• á¸• hento bahulÄ«karonto mahÄ• vanaá¹ƒ ajjhogÄ• hi pÄ• visÄ«ti attho
uttÄ• natthamevÄ• ti.

vaá¹-aá¹ƒsakiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. pallaá¹…kadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__sumedhassa_ \Be II 161/ \Ne II 150/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato pallaá¹…kad
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro anekesu bhavesu nibbÄ• nÄ• dhig
sumedhassa bhagavato kÄ• le gahapatikule nibbatto vuddhimanvÄ• ya mahÄ• bhogasampa
dhammaá¹ƒ sutvÄ• tassa satthuno sattaratanamayaá¹ƒ pallaá¹…kaá¹ƒ kÄ• retvÄ• mahant
puÃ±Ã±ena devamanussesu saá¹ƒsaranto sabbattha pÅ«jito ahosi. so anukkamena imasmi
vibhavasampanne ekasmiá¹ƒ kule nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-ha
dhammadesanaá¹ƒ sutvÄ• pasanno pabbajitvÄ• nacirasseva arahattaá¹ƒ patvÄ• pubbe ka
__pallaá¹…kadÄ• yakatthero_ti pÄ• kaá¹-o ahosi. heá¹-á¹-hÄ• viya uparipi pubbe katapuÃ±
nÄ• mÄ• ni evameva veditabbÄ• ni.

<47> so ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__sumedhassa bhagavato_tiÄ• dimÄ• ha. __pallaá¹…ko hi mayÄ• dinno_ti pallaá¹…kaá¹ƒ
yattha upavÄ«santi nisÄ«danti, so pallaá¹…koti vuccati, so pallaá¹…ko sattaratanamayo ma
attho. __sauttarasapacchado_ti saha uttaracchadena saha pacchadena sauttarasapacchad
bandhitvÄ• Ä• sanaá¹ƒ uttamavatthehi acchÄ• detvÄ• ti attho. sesaá¹ƒ pÄ• kaá¹-amevÄ• ti

pallaá¹…kadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

pannarasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

16. bandhujÄ«vakavaggo

1. bandhujÄ«vakattheraapadÄ• navaá¹‡á¹‡anÄ•

__candaá¹ƒva_ \Ee 446/ \Ne II 151/ __vimalaá¹ƒ suddha_ntiÄ• dikaá¹ƒ Ä• yasmato bandhu
apadÄ• naá¹ƒ. ayampÄ• yasmÄ• purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave viva
puÃ±Ã±Ä• ni upacinanto sikhissa bhagavato kÄ• le kulagehe nibbatto \Be II 162/ viÃ±Ã±uta
saá¹‡á¹-hapetvÄ• vasanto sikhissa bhagavato rÅ«pakÄ• yasampattiá¹ƒ disvÄ• pasannam
gahetvÄ• bhagavato pÄ• damÅ«le pÅ«jesi. bhagavÄ• tassa cittappasÄ• davaá¸• á¸• hana
yÄ• vatÄ• yutaá¹ƒ á¹-hatvÄ• teneva puÃ±Ã±ena devaloke nibbatto cha kÄ• mÄ• vacarasan
ca cakkavattiÄ• disampattiyo anubhavitvÄ• imassa amhÄ• kaá¹ƒ sammÄ• sambuddhassa

nibbatto rÅ«paggayasaggappatto satthu dhammadesanaá¹ƒ sutvÄ• saddhÄ• jÄ• to gehaá¹
arahattaá¹ƒ pÄ• puá¹‡i.

<1> so pubbenivÄ• saÃ±Ä• á¹‡ena pubbe katakusalakammaá¹ƒ anussaritvÄ• somanassaj
pakÄ• sento __candaá¹ƒva vimalaá¹ƒ suddha_ntiÄ• dimÄ• ha. tattha __candaá¹ƒva vimalaá
mahikÄ• , dhumo, rajo, rÄ• hÅ«ti imehi upakkilesamalehi vimuttaá¹ƒ candaá¹ƒ iva
diyaá¸• á¸• hasahassupakkilesamalÄ• naá¹ƒ pahÄ«nattÄ• vimalaá¹ƒ nikkilesattÄ• suddhaá
sambuddhanti sambandho. kilesakaddamÄ• naá¹ƒ abhÄ• vena __anÄ• vilaá¹ƒ_. nandÄ«bh
parisamantato khÄ«á¹‡attÄ• __nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ loke_ti lokatta
uttiá¹‡á¹‡aá¹ƒ atikkantaá¹ƒ. __visattika_nti visattikaá¹ƒ vuccati taá¹‡hÄ• , nittaá¹‡hanti attho

<2> __nibbÄ• payantaá¹ƒ janata_nti dhammavassaá¹ƒ vassanto janataá¹ƒ janasamÅ«haá¹
nibbÄ• payantaá¹ƒ vÅ«pasamentaá¹ƒ. sayaá¹ƒ saá¹ƒsÄ• rato __tiá¹‡á¹‡aá¹ƒ, _ sabbasatte
__tÄ• rayantaá¹ƒ_ atikkamentaá¹ƒ catunnaá¹ƒ saccÄ• naá¹ƒ munanato jÄ• nanato __muniá
sambandho. __vanasmiá¹ƒ jhÄ• yamÄ• na_nti Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡Å«pan
cintentaá¹ƒ cittena bhÄ• ventaá¹ƒ vanamajjheti attho. __ekaggaá¹ƒ_ \Ne II 152/ ekaggacitta
suá¹-á¹-hu Ä• rammaá¹‡e Ä• hitaá¹ƒ á¹-hapitacittaá¹ƒ sikhiá¹ƒ muniá¹ƒ disvÄ• ti sambandho

<3> __bandhujÄ«vakapupphÄ• nÄ«_ti bandhÅ«naá¹ƒ Ã±Ä• tÄ«naá¹ƒ jÄ«vakaá¹ƒ jÄ«vitani
hadayamaá¹ƒsalohitaá¹ƒ bandhujÄ«vakaá¹ƒ hadayamaá¹ƒsalohitasamÄ• navaá¹‡á¹‡aá¹ƒ p
bandhujÄ«vakapupphaá¹ƒ gahetvÄ• sikhino lokabandhuno pÅ«jesinti attho. sesaá¹ƒ uttÄ• n

bandhujÄ«vakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. tambapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__parakammÄ• yane_ \Be II 163/ \Ee 447/ __yutto_tiÄ• dikaá¹ƒ Ä• yasmato tambapupphiya
ayampi Ä• yasmÄ• purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«paniss
upacinanto piyadassissa bhagavato kÄ• le kenaci pure katena akusalakammena duggataku
paresaá¹ƒ kammaá¹ƒ katvÄ• bhatiyÄ• jÄ«vikaá¹ƒ kappesi. so evaá¹ƒ dukkhena vasanto pa
katvÄ• maraá¹‡abhayena palÄ• yitvÄ• vanaá¹ƒ pÄ• visi. tattha gataá¹-á¹-hÄ• ne pÄ• á¹-ali
sammajjitvÄ• ekasmiá¹ƒ rukkhe tambavaá¹‡á¹‡aá¹ƒ pupphaá¹ƒ disvÄ• taá¹ƒ sabbaá¹ƒ kaá
bodhipÅ«jaá¹ƒ akÄ• si. tattha cittaá¹ƒ pasÄ• detvÄ• vanditvÄ• pallaá¹…kamÄ• bhujitvÄ• n
te manussÄ• padÄ• nupadikaá¹ƒ anubandhitvÄ• tattha agamaá¹ƒsu. so te disvÄ• bodhiá¹
bhayÄ• nake gÄ«riduggapapÄ• te patitvÄ• mari.

<7> so bodhipÅ«jÄ• ya anussaritattÄ• teneva pÄ«tisomanassena tÄ• vatiá¹ƒsÄ• dÄ«su up
kÄ• mÄ• vacarasampattiá¹ƒ anubhavitvÄ• manussesu ca cakkavattiÄ• disampattiá¹ƒ anubh

buddhuppÄ• de vibhavasampanne kule nibbatto vuddhippatto satthu dhammadesanaá¹ƒ su
pabbajitvÄ• nacirasseva arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• t
pakÄ• sento __parakammÄ• yane yutto_tiÄ• dimÄ• ha. tattha paresaá¹ƒ kammÄ• ni paraka
karaá¹‡e vÄ• hane dhÄ• raá¹‡e yutto yojito ahosinti attho. sesaá¹ƒ pÄ• kaá¹-amevÄ• ti.

tambapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. vÄ«thisammajjakattheraapadÄ• navaá¹‡á¹‡anÄ•

__udentaá¹ƒ_ \Ne II 153/ __sataraá¹ƒsiá¹ƒ vÄ• _tiÄ• dikaá¹ƒ Ä• yasmato vÄ«thisammajjaka
ayampi purimabuddhesu katÄ• dhikÄ• ro anekesu jÄ• tisatesu katapuÃ±Ã±asaÃ±cayo sikhi
nibbatto gharÄ• vÄ• saá¹ƒ vasanto nagaravÄ• sÄ«hi saddhiá¹ƒ vÄ«thiá¹ƒ sajjetvÄ• nÄ«yan
disvÄ• pasannamÄ• naso vÄ«thiá¹ƒ samaá¹ƒ katvÄ• dhajaá¹ƒ tattha ussÄ• pesi.

<15> so \Be II 164/ teneva puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo a
buddhuppÄ• de ekasmiá¹ƒ kule nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthu dhammadesanaá¹ƒ s
bahumÄ• nahadayo pabbajitvÄ• laddhÅ«pasampado nacirasseva arahÄ• hutvÄ• attano p
paccakkhato jÄ• nitvÄ• pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __udentaá¹ƒ sataraá¹ƒsiá¹
448/ udentaá¹ƒ uggacchantaá¹ƒ sataraá¹ƒsiá¹ƒ satapabhaá¹ƒ. __sataraá¹ƒsÄ«_ti desanÄ• s
anekasatasahassapabhaá¹ƒ sÅ«riyaá¹ƒ ivÄ• ti attho. __pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹‡uma_nt
saá¹ƒkucitapabhaá¹ƒ bhÄ• á¹‡umaá¹ƒ pabhÄ• vantaá¹ƒ candamaá¹‡á¸• alaá¹ƒ iva sambud
suviÃ±Ã±eyyamevÄ• ti.

vÄ«thisammajjakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. kakkÄ• rupupphapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__devaputto ahaá¹ƒ santo_tiÄ• dikaá¹ƒ Ä• yasmato kakkÄ• rupupphapÅ«jakattherassa apa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave katapuÃ±Ã±asaÃ±cayo sikhissa bhaga
bhummaá¹-á¹-hakadevaputto hutvÄ• nibbatto sikhiá¹ƒ sammÄ• sambuddhaá¹ƒ disvÄ• dibb
pÅ«jesi.

<21> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ekatiá¹ƒsakappabbhantare ubhaya
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthari pas
nacirasseva arahÄ• hutvÄ• attano pubbakammaá¹ƒ paccakkhato Ã±atvÄ• somanassajÄ•
pakÄ• sento __devaputto ahaá¹ƒ santo_tiÄ• dimÄ• ha. tattha dibbanti kÄ«á¸·anti paÃ±cahi
devÄ• , devÄ• naá¹ƒ putto, devo eva vÄ• putto __devaputto, _ ahaá¹ƒ devaputto \Ne II 154
dibbaá¹ƒ kakkÄ• rupupphaá¹ƒ __paggayha_ pakÄ• rena, gahetvÄ• sikhissa bhagavato __a

attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

kakkÄ• rupupphapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. mandÄ• ravapupphapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__devaputto \Be II 165/ __ahaá¹ƒ santo_tiÄ• dikaá¹ƒ Ä• yasmato mandÄ• ravapupphapÅ«j
ayampi thero purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• n
sikhissa bhagavato kÄ• le bhummaá¹-á¹-hakadevaputto hutvÄ• nibbatto sikhiá¹ƒ bhagavant
pasannamÄ• naso dibbamandÄ• ravapupphehi pÅ«jesi.

<25> so tena puÃ±Ã±enÄ• tiÄ• dikaá¹ƒ sabbaá¹ƒ anantarattherassa apadÄ• navaá¹‡á¹‡an
veditabbanti.

mandÄ• ravapupphapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. kadambapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato kadambapupphiyattherassa apadÄ• na
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sam
ekasmiá¹ƒ \Ee 449/ kule nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá¹ƒ vasanto tattha Ä• dÄ«
gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavantasamÄ«pe kukkuá¹-
katvÄ• vihÄ• si. so tattha satta paccekabuddhe disvÄ• pasannamÄ• naso pupphitaá¹ƒ kad
paccekabuddhe pÅ«jesi. tepi ``icchitaá¹ƒ patthitaâ€™â€™ ntiÄ• dinÄ• anumodanaá¹ƒ akaâ

<30> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ•
sÄ• vatthiyaá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya satthu dhammadesanaá¹ƒ sutvÄ• paá
nacirasseva arahÄ• hutvÄ• pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padA
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. taá¹ƒ vuttatthameva. __kukkuá¹-o nÄ• ma pabbat
kukkuá¹-acÅ«á¸·Ä• kÄ• rena pabbatakÅ«á¹-Ä• naá¹ƒ vijjamÄ• nattÄ• kukkuá¹-oti saá¹…kha
hutvÄ• patiá¹-á¹-hahatÄ«ti pabbato. __tamhi pabbatapÄ• damhÄ«_ti tasmiá¹ƒ pabbatasamA
vasantÄ«_ti satta paccekabuddhÄ• tasmiá¹ƒ kukkuá¹-apabbatapÄ• de paá¹‡á¹‡asÄ• lÄ• ya

<31> __dÄ«parÄ• jaá¹ƒva_ \Be II 166/ __uggata_nti dÄ«pÄ• naá¹ƒ rÄ• jÄ• dÄ«parÄ• jÄ• ,
jalamÄ• nÄ• naá¹ƒ tÄ• rakÄ• naá¹ƒ rÄ• jÄ• candoti attho. atha vÄ• sabbesu
jambudÄ«papubbavidehaaparagoyÄ• nauttarakurusaá¹…khÄ• tesu catÅ«su dÄ«pesu dvisa
Ä• lokapharaá¹‡ato cando dÄ«parÄ• jÄ• ti vuccati, taá¹ƒ nabhe uggataá¹ƒ candaá¹ƒ iva __p
kadambarukkhaá¹ƒ disvÄ• tato pupphaá¹ƒ ocinitvÄ• ubhohi hatthehi __paggayha_ pakÄ• n

paccekabuddhe __samokiriá¹ƒ_ suá¹-á¹-hu okiriá¹ƒ, Ä• darena pÅ«jesinti attho. sesaá¹ƒ utt

kadambapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. tiá¹‡asÅ«lakattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato tiá¹‡asÅ«lakattherassa apadÄ• naá¹ƒ. purimajinavaresu katapuÃ±Ã±asambhÄ• ro uppannuppannabhave kusalÄ• ni upacinanto si kulagehe nibbatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• tattha dosaá¹ƒ disvÄ• taá¹ƒ pahÄ• pabbajitvÄ• vasanto himavantasamÄ«pe bhÅ«tagaá¹‡e nÄ• ma pabbate vasantaá¹ƒ ekata sikhiá¹ƒ sambuddhaá¹ƒ disvÄ• pasannamÄ• naso tiá¹‡asÅ«lapupphaá¹ƒ gahetvÄ• pÄ• da anumodanaá¹ƒ akÄ• si.

<35> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• sÄ• vatthiyaá¹ƒ vibhavasampanne \Ee 450/ ekasmiá¹ƒ kule nibbatto vuddhimanvÄ• ya sÄ• upanissayasampannattÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡itvÄ• pubbakammaá¹ƒ saritv pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. __bhÅ«ta bhÅ«tagaá¹‡Ä• naá¹ƒ devayakkhasamÅ«hÄ• naá¹ƒ Ä• vÄ• sabhÅ«tattÄ• bhavanasadisatt \Ne II 156/ ca bhÅ«tagaá¹‡o nÄ• ma pabbato, tasmiá¹ƒ __eko_ adutiyo __jino_ jitamÄ• ro b dibbabrahmaariyairiyÄ• pathavihÄ• rehi viharatÄ«ti attho.

<36> __ekÅ«nasatasahassaá¹ƒ \Be II 167/, kappaá¹ƒ na vinipÄ• tiko_ti tena tiá¹‡asÅ«lapupphapÅ«jÄ• karaá¹‡aphalena nirantaraá¹ƒ ekÅ«nasatasahassakappÄ• naá¹ƒ caturÄ• pÄ• yavinimutto saggasampattibhavameva upapannoti attho. sesaá¹ƒ suviÃ±Ã±eyy

tiá¹‡asÅ«lakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. nÄ• gapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__suvaccho nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato nÄ• gapupphiyattherassa apadÄ purimajinanisabhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã± padumuttarabhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto vuddhippatto vedattayÄ• dÄ«su s patvÄ• tattha sÄ• raá¹ƒ adisvÄ• himavantaá¹ƒ pavisitvÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ vÄ«tinÄ• mesi. tasmiá¹ƒ samaye padumuttaro bhagavÄ• tassÄ• nukampÄ• ya tattha agam bhagavantaá¹ƒ disvÄ• lakkhaá¹‡asatthesu chekattÄ• bhagavato lakkhaá¹‡arÅ«pasampatti aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. Ä• kÄ• sato anotiá¹‡á¹‡attÄ• pÅ«jÄ• sakkÄ• re akateye atha so tÄ• paso sasisso nÄ• gapupphaá¹ƒ ocinitvÄ• tena pupphena bhagavato gatadisÄ•

<39> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavanto s
buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibbatto vuddhimanvÄ• ya saddhÄ• sampanno pa
sÄ• sanaá¹ƒ sobhayamÄ• no nacirasseva arahÄ• hutvÄ• ``kena nu kho kusalakammena m
laddhÄ• â€™â€™ ti atÄ«takammaá¹ƒ saranto pubbakammaá¹ƒ paccakkhato Ã±atvÄ• saÃ±
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __suvaccho nÄ• ma nÄ• menÄ• _tiÄ• dimÄ• ha. tat
sundaro ca so vaccho ceti __suvaccho_. nÄ• mena suvaccho nÄ• ma brÄ• hmaá¹‡o __mar
vedattayÄ• disakalamantasatthe \Ee 451/ koá¹-ippattoti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttana
uttÄ• natthamevÄ• ti.

nÄ• gapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. punnÄ• gapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__kÄ• nanaá¹ƒ_ \Be II 168/ \Ne II 157/ __vanamogayhÄ• _tiÄ• dikaá¹ƒ Ä• yasmato punnÄ•
apadÄ• naá¹ƒ. ayampi purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«pa
upacinanto phussassa bhagavato kÄ• le nesÄ• dakule nibbatto mahÄ• vanaá¹ƒ paviá¹-á¹-h
supupphitapunnÄ• gapupphaá¹ƒ disvÄ• hetusampannattÄ• buddhÄ• rammaá¹‡apÄ«tivase
pupphaá¹ƒ saha kaá¹‡á¹‡ikÄ• hi ocinitvÄ• vÄ• lukÄ• hi cetiyaá¹ƒ katvÄ• pÅ«jesi.

<46> so tena puÃ±Ã±ena dvenavutikappe nirantaraá¹ƒ devamanussasampattiyoyeva anub
buddhuppÄ• de sÄ• vatthiyaá¹ƒ vibhavasampanne kule nibbatto vuddhimanvÄ• ya pubbavÄ
pabbajitvÄ• vÄ• yamanto nacirasseva arahÄ• hutvÄ• pubbe katakusalaá¹ƒ saritvÄ• soma
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __kÄ• nanaá¹ƒ vanamogayhÄ• _tiÄ• dimÄ• ha. taá
uttÄ• natthamevÄ• ti.

punnÄ• gapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. kumudadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato kumudadÄ• yakattherassa apadÄ• naá
katÄ• dhikÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padu
himavantassa Ä• sanne mahante jÄ• tassare kukuttho nÄ• ma pakkhÄ« hutvÄ• nibbatto ke
samÄ• nopi pubbe katasambhÄ• rena buddhisampanno puÃ±Ã±Ä• puÃ±Ã±esu cheko sÄ«la
ahosi. tasmiá¹ƒ samaye padumuttaro bhagavÄ• Ä• kÄ• senÄ• gantvÄ• tassa samÄ«pe ca
bhagavantaá¹ƒ disvÄ• pasannacitto kumudapupphaá¹ƒ á¸• aá¹ƒsitvÄ• bhagavato pÄ• dam
somanassuppÄ• danatthaá¹ƒ paá¹-iggahetvÄ• anumodanamakÄ• si.

<51> so \Be II 169/ tena puÃ±Ã±ena devamanussesu ubhayasampattisukhaá¹ƒ anubhavitv

sÄ• vatthiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ kule nibbatto vuddhimanvÄ• ya mahaddhano mahÄ• bho
dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• nacirasseva arahÄ• hutvÄ• a
paccakkhato Ã±atvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __himavan
__padumuppalasaÃ±channo_ti \Ee 452/ \Ne II 158/ ettha satapattehi sampuá¹‡á¹‡o setapad
nÄ«larattasetuppalÄ• ni ca padumuppalÄ• ni tehi saÃ±channo gahanÄ«bhÅ«to sampuá¹‡á¹
sambandho. __puá¹‡á¸• arÄ«kasamotthaá¹-o_ti puá¹‡á¸• arÄ«kehi rattapadumehi otthaá¹-o
sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

kumudadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

soá¸·asamavaggavaá¹‡á¹‡anÄ• samattÄ• .

17. supÄ• ricariyavaggo

1. supÄ• ricariyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumo_ \Ne II 159/ __nÄ• ma nÄ• menÄ• _tiÄ• dikaá¹ƒ Ä• yasmato supÄ• ricariyatther
purimamunipuá¹…gavesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni pu
padumuttarassa bhagavato kÄ• le yakkhayoniyaá¹ƒ nibbatto himavati yakkhasamÄ• gamaá
devayakkhagandhabbanÄ• gÄ• naá¹ƒ dhammadesanaá¹ƒ sutvÄ• pasannamÄ• naso ubho
namassi ca. so tena puÃ±Ã±ena tato cuto upari devaloke uppanno tattha dibbasukhaá¹ƒ an
cakkavatiÄ• disampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ gahapa
mahaddhano mahÄ• bhogo ratanattaye pasanno satthu dhammadesanaá¹ƒ sutvÄ• saddhÄ
arahattaá¹ƒ pÄ• puá¹‡i.

<1> so ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pad
nÄ• ma nÄ• menÄ• _tiÄ• dimÄ• ha. tattha \Be II 170/ __padumo_ti yassa pÄ• danikkhepasa
padumaá¹ƒ uggantvÄ• pÄ• datalaá¹ƒ sampaá¹-icchati, tena saÃ±Ã±Ä• á¹‡ena so bhagavÄ
idha padumuttaro bhagavÄ• adhippeto. so bhagavÄ• __pavanÄ• _ vasanavihÄ• rÄ• __ab
pavisitvÄ• dhammaá¹ƒ desetÄ«ti sambandho.

__yakkhÄ• naá¹ƒ samayo_ti devÄ• naá¹ƒ samÄ• gamo __Ä• si_ ahosÄ«ti attho. __ajjhÄ• p
desanÄ• kÄ• le adhiapekkhiá¹ƒsu, visesena passanasÄ«lÄ• ahesunti attho. sesaá¹ƒ pÄ• ka

supÄ• ricariyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. kaá¹‡averapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__siddhattho_ \Ne II 160/ __nÄ• ma bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato kaá¹‡averapupph
ayampi purimabuddhesu katÄ• dhikÄ• ro siddhatthassa bhagavato kÄ• le suddakule nibbatt
raÃ±Ã±o antepurapÄ• lako ahosi. tasmiá¹ƒ samaye siddhattho bhagavÄ• bhikkhusaá¹…gha
paá¹-ipajji. atha so antepurapÄ• lako caramÄ• naá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• n
kaá¹‡averapupphena bhagavantaá¹ƒ pÅ«jetvÄ• namassamÄ• no aá¹-á¹-hÄ• si. so tena puÃ
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kule nibbattitvÄ• vuddhippatto satthu
paá¹-iladdhasaddho pabbajitvÄ• nacirasseva arahÄ• ahosi.

<7> so pattaaggaphalo pubbe katakusalaá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso pubbacaritÄ•
__siddhattho nÄ• ma bhagavÄ• _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttattÄ• uttÄ

kaá¹‡averapupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. khajjakadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__tissassa kho bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato khajjakadÄ• yakattherassa apadÄ• naá
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto tissa
II 171/ suddakule nibbatto bhagavantaá¹ƒ disvÄ• pasannamÄ• naso ambajambuÄ• dimane
nÄ• á¸·ikeraá¹ƒ pÅ«vakhajjakaÃ±ca adÄ• si. bhagavÄ• tassa pasÄ• davaá¸• á¸• hanatthÄ•
so tena puÃ±Ã±ena sugatisampattiyoyeva anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• va
viÃ±Ã±utaá¹ƒ patvÄ• satthu dhammadesanaá¹ƒ sutvÄ• saÃ±jÄ• tasaddho pasÄ• dabahum
vattapaá¹-ipattiyÄ• sÄ• sanaá¹ƒ sobhento sÄ«lÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito nacirasse

<13> so pubbakammaá¹ƒ saranto ``pubbe mayÄ• sukhette kusalaá¹ƒ kataá¹ƒ sundaraâ€™
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __tissassa kho bhagavato_tiÄ• dimÄ• ha. tattha tiss
dadamÄ• no jÄ• toti mÄ• tÄ• pitÅ«hi katanÄ• mavasena tisso. atha vÄ• tÄ«hi \Ne II 161/ sa
ovadanto hetusampannapuggale saggamokkhadvaye patiá¹-á¹-hÄ• pento buddho jÄ• toti tis
bhagehi yuttoti bhagavÄ• , tassa __tissassa bhagavato_ pubbe ahaá¹ƒ phalaá¹ƒ adÄ• sinti
__nÄ• á¸·ikeraÃ±ca pÄ• dÄ• si_nti nÄ• á¸·ikÄ• kÄ• rena pavattaá¹ƒ phalaá¹ƒ nÄ• á¸·ikeraá¹
attho. __khajjakaá¹ƒ abhisammata_nti khÄ• ditabbaá¹ƒ khajjakaá¹ƒ abhi visesena madhusa
\Ee 454/ katvÄ• nipphÄ• ditaá¹ƒ sundaraá¹ƒ madhuranti sammataá¹ƒ Ã±Ä• taá¹ƒ abhisamm
adÄ• sinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

khajjakadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. desapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__atthadassÄ« tu bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato desapÅ«jakattherassa apadÄ• naá¹

katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto atth
kulagehe nibbatto vuddhimanvÄ• ya saddho pasanno buddhamÄ• mako dhammamÄ• mak
atthadassÄ« bhagavÄ• bhikkhusaá¹…ghaparivuto cando viya sÅ«riyo viya ca Ä• kÄ• sena
bhagavato gatadisÄ• bhÄ• gaá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jento aÃ±jaliá¹ƒ paggayha nam

<18> so \Be II 172/ tena puÃ±Ã±ena devaloke nibbatto saggasampattiá¹ƒ anubhavitvÄ• m
manussasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kule nibbatto vu
upabhogaparibhogasampanno satthu dhammadesanaá¹ƒ sutvÄ• pasannamÄ• naso gharÄ
vattasampanno nacirasseva arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassaj
pakÄ• sento __atthadassÄ« tu bhagavÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.
pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaâ€™â€™ nti (Nidd II pÄ• rÄ• yanatthutigÄ•
pariyÄ• yassa vuttattÄ• anilassa vÄ• tassa aÃ±jasaá¹ƒ gamanamaggoti anilaÃ±jasaá¹ƒ, ta
Ä• kÄ• seti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

desapÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. kaá¹‡ikÄ• rachattiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__vessabhÅ«_ \Ne II 162/ __nÄ• ma sambuddho_tiÄ• dikaá¹ƒ Ä• yasmato kaá¹‡ikÄ• racha
ayampi thero purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• n
vessabhussa bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto saddhÄ• sampanno a
vessabhÅ« bhagavÄ• vivekakÄ• mo mahÄ• vanaá¹ƒ pavisitvÄ• nisÄ«di. atha sopi upÄ• sa
tattha gantvÄ• bhagavantaá¹ƒ aggikkhandhaá¹ƒ viya jalamÄ• naá¹ƒ nisinnaá¹ƒ disvÄ• pas
kaá¹‡ikÄ• rapupphaá¹ƒ ocinitvÄ• chattaá¹ƒ katvÄ• bhagavato nisinnaá¹-á¹-hÄ• ne vitÄ• na
bhagavato Ä• nubhÄ• vena sattÄ• haá¹ƒ amilÄ• taá¹ƒ hutvÄ• tatheva aá¹-á¹-hÄ• si. bhagav
nirodhasamÄ• pattiÃ±ca samÄ• pajjitvÄ• vihÄ• si \Ee 455/, so taá¹ƒ acchariyaá¹ƒ disvÄ• s
bhagavantaá¹ƒ vanditvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. bhagavÄ• samÄ• pattito vuá¹
agamÄ• si.

<23> so tena puÃ±Ã±ena devamanussesu sampattiyo anubhavitvÄ• imasmiá¹ƒ buddhupp
nibbatto vuddhimanvÄ• ya saddhÄ• sampanno satthu \Be II 173/ dhammadesanaá¹ƒ sutvÄ•
pabbajitvÄ• vattapaá¹-ipattiyÄ• jinasÄ• sanaá¹ƒ sobhento nacirasseva arahÄ• hutvÄ• atta
saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __vessabhÅ« nÄ• ma sa
__vessabhÅ«_ti vesse vessajane bhunÄ• ti abhibhavatÄ«ti vessabhÅ«. atha vÄ• vesse pa
ajjhottharatÄ«ti __vessabhÅ«_. sÄ• maá¹ƒyeva bujjhitÄ• saccÄ• nÄ«ti sambuddho, nÄ• me
sambuddhoti attho. __divÄ• vihÄ• rÄ• ya munÄ«_ti dibbati pakÄ• seti taá¹ƒ taá¹ƒ vatthuá¹ƒ
divÄ• . sÅ«riyuggamanato paá¹-á¹-hÄ• ya yÄ• va atthaá¹…gamo, tÄ• va paricchinnakÄ• lo,
iriyÄ• pathehi pavattanaá¹ƒ vihÄ• ro, divÄ• ya vihÄ• ro divÄ• vihÄ• ro, tassa divÄ• vihÄ• rÄ•

narÄ• sabho buddhamuni mahÄ• vanaá¹ƒ __ogÄ• hitvÄ• _ pavisitvÄ• ti attho. sesaá¹ƒ uttÄ•

kaá¹‡ikÄ• rachattiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. sappidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__phusso_ \Ne II 163/ __nÄ• mÄ• tha bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sappidÄ• yakatt
purimabuddhesu katÄ• dhikÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni
bhagavato kÄ• le kulagehe nibbatto ahosi. tadÄ• bhagavÄ• bhikkhusaá¹…ghaparivuto vÄ«
upÄ• sakassa gehadvÄ• raá¹ƒ sampÄ• puá¹‡i. atha so upÄ• sako bhagavantaá¹ƒ disvÄ• p
pattapÅ«raá¹ƒ sappitelaá¹ƒ adÄ• si, bhagavÄ• anumodanaá¹ƒ katvÄ• pakkÄ• mi. so tenev
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto tena puÃ±Ã±ena devaloke uppanno tattha dibbasukh
manussesu ca nibbatto uppannuppannabhave sappitelamadhuphÄ• á¹‡itÄ• dimadhurÄ• hÄ
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ ekasmiá¹ƒ kule nibbatto vuddhipp
satthu dhammadesanaá¹ƒ sutvÄ• pasannamÄ• naso pabbajitvÄ• vattasampanno nacirass

<28> so attano pubbakammaá¹ƒ saritvÄ• jÄ• tasomanasso pubbacaritÄ• padÄ• naá¹ƒ pak
bhagavÄ• _tiÄ• dimÄ• ha. tattha __phusso_ti \Be II 174/ \Ee 456/ phussanakkhattayogena j
katanÄ• madheyyena phusso. atha vÄ• nibbÄ• naá¹ƒ phusi passi sacchi akÄ• sÄ«ti __phus
samatiá¹ƒsapÄ• ramitÄ• sattatiá¹ƒsabodhipakkhiyadhamme sakale ca tepiá¹-ake pariyattidh
aÃ±Ã±Ä• sÄ«ti __phusso_. bhaggavÄ• bhagyavÄ• yuttotiÄ• dipuÃ±Ã±akoá¹-á¹-hÄ• sasam
Ä• hutÄ«naá¹ƒ paá¹-iggaho_ti Ä• hutino vuccanti pÅ«jÄ• sakkÄ• rÄ• , tesaá¹ƒ Ä• hutÄ«naá
arahatÄ«ti Ä• hutÄ«naá¹ƒ paá¹-iggaho. mahÄ• janaá¹ƒ nibbÄ• pento vÄ«ro phusso nÄ• ma
tadÄ• gacchateti sambandho. sesaá¹ƒ pÄ• kaá¹-amevÄ• ti.

sappidÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. yÅ«thikÄ• pupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dikaá¹ƒ Ä• yasmato yÅ«thikÄ• pupphiyattherassa apad
purimamunindesu katÄ• dhikÄ• ro anekesu ca jÄ• tisatesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã
phussasseva bhagavato kÄ• le suddakule nibbatto vuddhippatto candabhÄ• gÄ• ya nadiyÄ•
kenacideva karaá¹‡Ä«yena anusotaá¹ƒ caramÄ• no phussaá¹ƒ bhagavantaá¹ƒ nhÄ• yitukÄ•
jalamÄ• naá¹ƒ disvÄ• somanassajÄ• to tattha jÄ• taá¹ƒ yÅ«thikÄ• pupphaá¹ƒ ocinitvÄ• bha
bhagavÄ• tassa anumodanamakÄ• si.

<33> so tattha tena puÃ±Ã±akoá¹-á¹-hÄ• sena devamanussesu saá¹ƒsaranto ubhayasamp
buddhuppÄ• de kulagehe nibbatto vuddhippatto bhagavato dhammadesanaá¹ƒ sutvÄ• pas

vattapaá¹-ipattiyÄ• sÄ• sanaá¹ƒ sobhento nacirasseva arahÄ• hutvÄ• attano pubbakamm
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __candabhÄ• gÄ• nadÄ«tÄ«re_tiÄ• dimÄ• ha. taá¹ƒ

yÅ«thikÄ• pupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. dussadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__tivarÄ• yaá¹ƒ_ \Be II 175/ __pure ramme_tiÄ• dikaá¹ƒ Ä• yasmato dussadÄ• yakattheras
ayampÄ• yasmÄ• purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«paniss
upacinanto siddhatthassa bhagavato kÄ• le rÄ• jakule nibbatto vuddhippattakÄ• le yuvarÄ•
pÄ• kaá¹-o ekaá¹ƒ janapadaá¹ƒ labhitvÄ• tatrÄ• dhipatibhÅ«to sakalajanapadavÄ• sino
dÄ• napiyavacanaatthacariyÄ• samÄ• natthatÄ• saá¹…khÄ• tehi catÅ«hi saá¹…gahavatthÅ
samaye siddhattho bhagavÄ• taá¹ƒ janapadaá¹ƒ sampÄ• puá¹‡i. atha so yuvarÄ• jÄ• paá¹
labhitvÄ• tattha sukhumavatthena bhagavantaá¹ƒ pÅ«jesi. bhagavÄ• taá¹ƒ vatthaá¹ƒ hatth
Ä• kÄ• saá¹ƒ pakkhandi. tampi vatthaá¹ƒ bhagavantameva anubandhi. atha so yuvarÄ• jÄ•
atÄ«va pasanno aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. bhagavato sampattasampattaá¹-á¹-hÄ•
acchariyaá¹ƒ disvÄ• acchariyabbhutacittÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-haá¹ƒsu. bhagavÄ•
yuvarÄ• jÄ• teneva kusalakammena tato cuto devaloke uppanno tattha dibbasampattiá¹ƒ a
cakkavattiÄ• disampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de vibhavasampanne eka
viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• ratanattaye pasanno bhagavato dh
paá¹-iladdhasaddho pabbajitvÄ• vÄ• yamanto nacirasseva arahÄ• ahosi.

<38> so \Ne II 165/ ekadivasaá¹ƒ attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubba
pakÄ• sento __tivarÄ• yaá¹ƒ pure ramme_tiÄ• dimÄ• ha. tattha tivaranÄ• make nagare ram
hutvÄ• siddhatthaá¹ƒ bhagavantaá¹ƒ vatthena pÅ«jesinti attho. sesaá¹ƒ suviÃ±Ã±eyyamev

dussadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. samÄ• dapakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare bandhumatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato samÄ• dapakattherassa apadÄ• naá¹ƒ
purimabuddhÄ• naá¹ƒ santike katakusalasambhÄ• ro anekesu bhavesu vivaá¹-á¹-Å«paniss
vipassissa bhagavato \Be II 176/ kÄ• le kulagehe nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá
puÃ±Ã±Ä• ni karonto vasamÄ• no saddho pasanno bahÅ« upÄ• sake sannipÄ• tetvÄ• gaá
``mÄ• á¸·akaá¹ƒ karissÄ• mÄ• â€™â€™ ti te sabbe samÄ• dapetvÄ• ekaá¹ƒ mÄ• á¸·akaá¹
paá¹‡á¸• arapulinaá¹ƒ okiritvÄ• bhagavato niyyÄ• desi. so tena puÃ±Ã±ena devaloke uppa
kÄ• mÄ• vacarasampattiyo anubhavitvÄ• manussesu ca cakkavattiÄ• disampattiyo anubha
kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto bhagavati pasanno dhammaá¹ƒ sutvÄ• pasannamÄ•

pabbajitvÄ• sÄ«lasampanno vattasampanno nacirasseva arahattaá¹ƒ pÄ• puá¹‡i.

<44> so aparabhÄ• ge attano katakusalaá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso pubbacaritÄ• __nagare bandhumatiyÄ• _tiÄ• dimÄ• ha. tattha bandhanti Ã±Ä• tigottÄ• divasena ekasamb sakalanagaravÄ• sinoti bandhÅ«, bandhÅ« etasmiá¹ƒ vijjantÄ«ti bandhumatÄ«, tassÄ• ban nagare mahÄ• pÅ«gagaá¹‡o upÄ• sakasamÅ«ho ahosÄ«ti attho. __mÄ• á¸·aá¹ƒ kassÄ• ma gaá¹‡hÄ• ti sampattasampattajanÄ• naá¹ƒ cittanti mÄ• á¸·aá¹ƒ, atha vÄ• sampattayatigaá¹ vivekakaraá¹‡e alanti mÄ• á¸·aá¹ƒ, mÄ• á¸·ameva mÄ• á¸·akaá¹ƒ, bhikkhusaá¹…ghassa ph mÄ• á¸·akaá¹ƒ karissÄ• mÄ• ti attho. sesaá¹ƒ pÄ• kaá¹-amevÄ• ti.

samÄ• dapakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. paÃ±caá¹…guliyattheraapadÄ• navaá¹‡á¹‡anÄ•

__tisso_ \Ne II 166/ __nÄ• mÄ• si bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato paÃ±caá¹…guliyatth purimabuddhesu katÄ• dhikÄ• re tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r bhagavato kÄ• le ekasmiá¹ƒ kule nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hap pasanno vÄ«thito vihÄ• raá¹ƒ paá¹-ipannaá¹ƒ bhagavantaá¹ƒ disvÄ• jÄ• tisumanÄ• dianek candanÄ• dÄ«ni ca vilepanÄ• ni gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gato pupphehi bhagavantaá¹ƒ bhagavato sarÄ«re paÃ±caá¹…gulikaá¹ƒ katvÄ• vanditvÄ• pakkÄ• mi.

<50> so \Be II 177/ tena puÃ±Ã±ena devamanussesu ubhayasampattiyo anubhavitvÄ• ima vibhavasampanne ekasmiá¹ƒ kule nibbattitvÄ• vuddhimanvÄ• ya satthu dhammadesanaá¹ƒ pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahÄ• hutvÄ• pubbakammaá¹ƒ ``imaá¹ƒ nÄ• ma kusalakammaá¹ƒ katvÄ• Ä«disaá¹ƒ lokuttarasampattiá¹ƒ pattomhÄ«â€™â pakÄ• sento __tisso nÄ• mÄ• si bhagavÄ• _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamev

paÃ±caá¹…guliyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

sattarasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

18. kumudavaggo

1. kumudamÄ• liyattheraapadÄ• navaá¹‡á¹‡anÄ•

__pabbate_ \Ne II 167/ __himavantamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato kumudamÄ• liyatthera purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r bhagavato kÄ• le himavantapabbatasamÄ«pe jÄ• tassarassa Ä• sanne rakkhaso hutvÄ• ni

bhagavantaá¹ƒ tattha upagataá¹ƒ disvÄ• pasannamÄ• naso kumudapupphÄ• ni ocinitvÄ• bhagavÄ• anumodanaá¹ƒ katvÄ• pakkÄ• mi.

<1> so tena puÃ±Ã±ena tato cavitvÄ• devalokaá¹ƒ upapanno cha kÄ• mÄ• vacarasampatt manussesu ca cakkavattiÄ• disampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de kulageh ratanattaye pasanno pabbajitvÄ• vÄ• yamanto brahmacariyapariyosÄ• naá¹ƒ arahattaá¹ƒ p saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __pabbate himavantamh __tatthajo rakkhaso Ä• si_nti tasmiá¹ƒ jÄ• tassarasamÄ«pe jÄ• to nibbatto rakkhaso pararu niddayo ghorarÅ«po bhayÄ• nakasabhÄ• vo mahÄ• balo mahÄ• thÄ• mo kakkhaá¸·o yakkh

__kumudaá¹ƒ_ \Be II 178/ __pupphate tatthÄ• _ti tasmiá¹ƒ mahÄ• sare sÅ«riyaraá¹ƒsiyÄ• makuá¸·itaá¹ƒ kuÃ±citÄ• kÄ• rena nippabhaá¹ƒ avaá¹‡á¹‡aá¹ƒ hotÄ«ti ``kumudaâ€™â€™ n pupphate vikasatÄ«ti attho. __cakkamattÄ• ni jÄ• yare_ti tÄ• ni pupphÄ• ni rathacakkapamÄ jÄ• yantÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

kumudamÄ• liyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. nisseá¹‡idÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__koá¹‡á¸• aÃ±Ã±assa_ \Ne II 168/ __bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato nisseá¹‡idÄ• ya ayampi purimajinavaresu katÄ• dhikÄ• ro anekÄ• su jÄ• tÄ«su vivaá¹-á¹-Å«panissayÄ• ni pu koá¹‡á¸• aÃ±Ã±assa bhagavato kÄ• le vaá¸• á¸• hakikule nibbatto saddho pasanno bhagav pasannamÄ• naso bhagavato vasanapÄ• sÄ• dassÄ• rohanatthÄ• ya sÄ• rakaá¹-á¹-hamaya ussÄ• petvÄ• á¹-hapesi. bhagavÄ• tassa pasÄ• dasaá¹ƒvaá¸• á¸• hanatthÄ• ya passantas so atÄ«va pasanno teneva pÄ«tisomanassena kÄ• laá¹ƒ katvÄ• devaloke nibbatto tattha di anubhavitvÄ• manussesu jÄ• yamÄ• no nisseá¹‡idÄ• nanissandena uccakule nibbatto mar imasmiá¹ƒ buddhuppÄ• de ekasmiá¹ƒ kule nibbatto satthu dhammadesanaá¹ƒ sutvÄ• sadd nacirasseva arahÄ• ahosi.

<9> so attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ bhagavato_tiÄ• dimÄ• ha. tattha __koá¹‡á¸• aÃ±Ã±assÄ• _ti kucchito hutvÄ• á¸• eti pavatta lÄ• makasatto, koá¹‡á¸• ato aÃ±Ã±oti koá¹‡á¸• aÃ±Ã±o, alÄ• mako uttamapurisoti attho. ath koá¹‡á¸• aÃ±Ã±agotte uppannattÄ• ``koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti \Ee 460/ gottavasena ta koá¹‡á¸• aÃ±Ã±assa. sesaá¹ƒ pÄ• kaá¹-amevÄ• ti.

nisseá¹‡idÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. rattipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ•

__migaluddo_ \Be II 179/ __pure Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato rattipupphiyattherassa ap
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le nesÄ• dakule uppanno migavadhÄ• ya araÃ±Ã±e vicaramÄ• no tassa kÄ•
vipassiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso pupphitaá¹ƒ rattikaá¹ƒ nÄ• ma puppha
vaá¹‡á¹-ena ocinitvÄ• somanassacittena pÅ«jesi. bhagavÄ• anumodanaá¹ƒ katvÄ• pakkÄ

<13> so teneva puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ
kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto ratanattaye pasanno satthu dhammadesanaá¹ƒ sutvÄ
\Ne II 169/ disvÄ• pabbajitvÄ• nacirasseva arahattaá¹ƒ patto attano pubbakammaá¹ƒ sarit
mayÄ• katakusalaá¹ƒ sundaraâ€™â€™ nti somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pa
Ä• si_ntiÄ• dimÄ• ha. tattha migÄ• naá¹ƒ luddo sÄ• hasiko mÄ• rakoti migaluddo, migesu v
nesÄ• do Ä• siá¹ƒ pureti attho.

<14> __rattikaá¹ƒ pupphitaá¹ƒ disvÄ• _ti padumapupphÄ• dÄ«ni anekÄ• ni pupphÄ• ni sÅ«
pupphanti rattiyaá¹ƒ makuá¸·itÄ• ni honti. jÄ• tisumanamallikÄ• dÄ«ni anekÄ• ni pupphÄ• ni
pupphanti no divÄ• . tasmÄ• rattiyaá¹ƒ pupphanato rattipupphanÄ• makÄ• ni anekÄ• ni sug
kuá¹-ajapupphÄ• ni ca gahetvÄ• pÅ«jesinti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

rattipupphiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. udapÄ• nadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__vipassino bhagavato_tiÄ• dikaá¹ƒ Ä• yasmato udapÄ• nadÄ• yakattherassa apadÄ• naá
purimamunivaresu katÄ• dhikÄ• ro anekesu bhavesu katapuÃ±Ã±asaÃ±cayo vipassissa bh
180/ nibbatto vuddhippatto ``pÄ• nÄ«yadÄ• naá¹ƒ mayÄ• dÄ• tabbaá¹ƒ, taÃ±ca nirantaraá¹
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ekaá¹ƒ kÅ«paá¹ƒ khanÄ• petvÄ• udakasampattakÄ• le i
thiraá¹ƒ katvÄ• tattha uá¹-á¹-hitena udakena puá¹‡á¹‡aá¹ƒ taá¹ƒ udapÄ• naá¹ƒ vipassissa b
bhagavÄ• pÄ• nÄ«yadÄ• nÄ• nisaá¹ƒsadÄ«pakaá¹ƒ anumodanaá¹ƒ akÄ• si \Ee 461/. so te
saá¹ƒsaranto nibbattanibbattaá¹-á¹-hÄ• ne pokkharaá¹‡Ä«udapÄ• napÄ• nÄ«yÄ• disampan
buddhuppÄ• de ekasmiá¹ƒ kule nibbatto vuddhimanvÄ• ya saddho pasanno pabbajitvÄ• na

<18> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__vipassino bhagavato_tiÄ• dimÄ• ha. tattha __udapÄ• no kato mayÄ• _ti udakaá¹ƒ pivanti
kÅ«papokkharaá¹‡Ä«taá¸·Ä• kÄ• nametaá¹ƒ adhivacanaá¹ƒ. so udapÄ• no kÅ«po vipassiss
khanitoti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

udapÄ• nadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. sÄ«hÄ• sanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nibbute_ \Ne II 170/ __lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato sÄ«hÄ• sanadÄ• yaka
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave nibbÄ• nÄ• dhigamatthÄ• ya katapuÃ±
bhagavato kÄ• le gahapatikule nibbatto viÃ±Ã±utaá¹ƒ patto satthu dhammadesanaá¹ƒ sutvÄ
tasmiá¹ƒ bhagavati parinibbute sattahi ratanehi khacitaá¹ƒ sÄ«hÄ• sanaá¹ƒ kÄ• rÄ• petvÄ•
bahÅ«hi mÄ• lÄ• gandhadhÅ«pehi ca pÅ«jesi.

<21> so tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ•
buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibbatto vuddhippatto gharÄ• vÄ• saá¹ƒ vasanto
sutvÄ• pasannamÄ• naso Ã±Ä• tivaggaá¹ƒ pahÄ• ya pabbajito nacirasseva arahÄ• hutvÄ•
pubbÅ«pacitakusalasambhÄ• raá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso pubbacaritÄ• padÄ• na
lokanÄ• thamhÄ«_tiÄ• dimÄ• ha. tattha __sÄ«hÄ• sanamadÄ• saha_nti sÄ«harÅ«pahiraÃ±
Ä• sanaá¹ƒ sÄ«hÄ• sanaá¹ƒ, sÄ«hassa vÄ• abhÄ«tassa bhagavato nisinnÄ• rahaá¹ƒ, sÄ«h
uttamaá¹ƒ Ä• sananti sÄ«hÄ• sanaá¹ƒ, taá¹ƒ ahaá¹ƒ adÄ• siá¹ƒ, bodhirukkhaá¹ƒ pÅ«jesinti
suviÃ±Ã±eyyamevÄ• ti.

sÄ«hÄ• sanadÄ• yakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. maggadattikattheraapadÄ• navaá¹‡á¹‡anÄ•

__anomadassÄ« bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato maggadattikattherassa apadÄ• naá¹ƒ
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto ano
bhagavato kÄ• le kulagehe nibbatto vuddhimanvÄ• ya gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ•
bhagavantaá¹ƒ Ä• kÄ• se caá¹…kamantaá¹ƒ pÄ• duddhÄ• re pÄ• duddhÄ• racaá¹…kaman
vikiraá¹‡aá¹ƒ acchariyaÃ±ca disvÄ• pasannamÄ• naso pupphÄ• ni Ä• kÄ• se ukkhipi, tÄ• n
aá¹-á¹-haá¹ƒsu.

<26> so tena puÃ±Ã±ena sugatÄ«suyeva saá¹ƒsaranto sabbattha pÅ«jito sukhaá¹ƒ anubha
buddhuppÄ• de ekasmiá¹ƒ kule nibbatto kamena yobbaÃ±Ã±aá¹ƒ pÄ• puá¹‡itvÄ• saddhÄ•
\Ne II 171/ nacirasseva arahattaá¹ƒ patto caá¹…kamanassa pÅ«jitattÄ• __maggadattikatthe
pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __anom
__diá¹-á¹-hadhammasukhatthÄ• yÄ• _ti imasmiá¹ƒ attabhÄ• ve caá¹…kamanena sarÄ«rasa
attho. __abbhokÄ• samhi caá¹…kamÄ«_ti abbhokÄ• se aá¹…gaá¹‡aá¹-á¹-hÄ• ne caá¹…kam
padasaÃ±cÄ• raá¹ƒ akÄ• sÄ«ti attho.

__uddhate pÄ• de pupphÄ• nÄ«_ti caá¹…kamantena pÄ• de uddhate padumuppalÄ• dÄ«n

caá¹…kame vikiriá¹ƒsÅ«ti attho. __sobhaá¹ƒ muddhani tiá¹-á¹-hare_ti buddhassa \Be II 182/
sobhayamÄ• nÄ• tÄ• ni tiá¹-á¹-hantÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

maggadattikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. ekadÄ«piyattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttarassa munino_tiÄ• dikaá¹ƒ Ä• yasmato ekadÄ«piyattherassa apadÄ• naá¹ƒ. a
purimajinaseá¹-á¹-hesu katakusalasambhÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• r
padumuttarassa bhagavato kÄ• le gahapatikule nibbatto vuddhippatto saddho pasanno bha
ekapadÄ«paá¹ƒ pÅ«jesi, thÄ• varaá¹ƒ katvÄ• niccamekapadÄ«papÅ«janatthÄ• ya telavaá¹
tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto sabbattha jalamÄ• no pasannacakkhuko ub
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ vibhavasampanne ekasmiá¹ƒ kule nibbatto viÃ±
pasanno pabbajitvÄ• nacirasseva arahattaá¹ƒ patto dÄ«papÅ«jÄ• ya laddhavisesÄ• dhigan
pÄ• kaá¹-o.

<30> so aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• pa
__padumuttarassa munino_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

ekadÄ«piyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. maá¹‡ipÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ•

__orena_ \Ee 463/ \Ne II 172/ __himavantassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato maá¹‡ipÅ«jakatt
ayampi thero purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• r
padumuttarassa bhagavato kÄ• le ekasmiá¹ƒ kule nibbatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapet
disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavantaorabhÄ• ge
paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• vasanto vivekakÄ• matÄ• ya tassÄ• nukampÄ• ya ca tattha
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso maá¹‡ipallaá¹…kaá¹ƒ \Be II 183/ bhagavato pÅ«j
pasÄ• davaá¸• á¸• hanatthÄ• ya tattha nisÄ«di. so bhiyyosomattÄ• ya pasanno nibbÄ• nÄ•
akÄ• si. bhagavÄ• anumodanaá¹ƒ vatvÄ• pakkÄ• mi. so tena puÃ±Ã±ena devamanussesu
sukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ vibhavasampanne kule
vasanto ekadivasaá¹ƒ satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• r

<34> so ekadivasaá¹ƒ attanÄ• katakusalaá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso pubbacaritÄ•
__orena himavantassÄ• _tiÄ• dimÄ• ha. tattha __orenÄ• _ti himavantassa aparaá¹ƒ bhÄ• g
bhummatthe karaá¹‡avacanaá¹ƒ, orasmiá¹ƒ disÄ• bhÄ• geti attho. __nadikÄ• sampavattath
apÄ• kaá¹-anÄ• madheyyÄ• ekÄ• nadÄ« saá¹ƒsuá¹-á¹-hu pavattÄ• nÄ« vahÄ• nÄ« sandan

cÄ• nupakhettamhÄ«_ti tassÄ• nadiyÄ• anupakhettamhi tÄ«rasamÄ«peti attho. __sayamb
ahaá¹ƒ maá¹‡ipallaá¹…kaá¹ƒ pÅ«jesiá¹ƒ, tadÄ• anÄ• cariyako hutvÄ• sayameva buddhabl
viharatÄ«ti attho.

<35> __maá¹‡iá¹ƒ paggayha pallaá¹…ka_nti __maá¹‡i_nti cittaá¹ƒ Ä• rÄ• dheti somanassa
vÄ• mÄ• ti pamÄ• á¹‡aá¹ƒ karoti Ä• bharaá¹‡anti maá¹‡i, atha vÄ• marantÄ• pi rÄ• jayuva
pariccajanti tadatthÄ• ya saá¹…gÄ• maá¹ƒ karontÄ«ti maá¹‡i, taá¹ƒ maá¹‡iá¹ƒ maá¹‡imayaa
manoramaá¹ƒ __sÄ• dhu cittaá¹ƒ_ suá¹-á¹-hu vicittaá¹ƒ paggayha gahetvÄ• buddhaseá¹-á¹
pÅ«jesinti attho. sesaá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

maá¹‡ipÅ«jakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. tikicchakattheraapadÄ• navaá¹‡á¹‡anÄ•

__nagare_ \Ne II 173/ __bandhumatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato tikicchakattherassa apa
purimajinavaresu katÄ• dhikÄ• ro \Ee 464/ tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni pu
vipassissa bhagavato kÄ• le bandhumatÄ«nagare vejjakule nibbatto bahussuto susikkhito v
184/ bahÅ« rogino tikicchanto vipassissa bhagavato upaá¹-á¹-hÄ• kassa asokanÄ• matthera
tena puÃ±Ã±ena devamanussesu aparÄ• paraá¹ƒ sukhaá¹ƒ anubhavanto nibbattanibbattab
suvaá¹‡á¹‡avaá¹‡á¹‡asarÄ«ro ahosi.

<39> so imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ gahapatikule nibbatto vuddhimanvÄ• y
patto arogo sukhito vibhavasampanno ratanattaye pasanno satthu dhammadesanaá¹ƒ sutvÄ
gharÄ• vÄ• saá¹ƒ pahÄ• ya pabbajitvÄ• nacirasseva arahÄ• hutvÄ• pubbakammaá¹ƒ sari
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __nagare bandhumatiyÄ• _tiÄ• dimÄ• ha. taá¹ƒ sab
uttÄ• natthamevÄ• ti.

tikicchakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. saá¹…ghupaá¹-á¹-hÄ• kattheraapadÄ• navaá¹‡á¹‡anÄ•

__vessabhumhi bhagavatÄ«_tiÄ• dikaá¹ƒ Ä• yasmato saá¹…ghupaá¹-á¹-hÄ• kattherassa ap
purimabuddhesu katakusalasambhÄ• ro anekesu bhavesu vivaá¹-á¹-Å«panissayÄ• ni puÃ±
bhagavato kÄ• le tassÄ• rÄ• mikassa putto hutvÄ• nibbatto viÃ±Ã±utaá¹ƒ patvÄ• saddho p
Ä• rÄ• mikakammaá¹ƒ karonto sakkaccaá¹ƒ saá¹…ghaá¹ƒ upaá¹-á¹-hÄ• si. so teneva kusal
saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ g
vuddhippatto vibhavasampanno sukhappatto pÄ• kaá¹-o satthu dhammadesanaá¹ƒ sutvÄ•
vattasampanno sÄ• sanaá¹ƒ sobhayamÄ• no vipassanaá¹ƒ vaá¸• á¸• hento nacirasseva sal

arahattaá¹ƒ patto chaá¸·abhiÃ±Ã±o pubbe katakusalakammavasena __saá¹…ghupaá¹-á¹-hÄ
ahosi.

<45> so \Ne II 174/ ekadivasaá¹ƒ ``pubbe mayÄ• kiá¹ƒ nÄ• ma kammaá¹ƒ katvÄ• ayaá¹ƒ
laddhÄ• â€™â€™ ti attano pubbakammaá¹ƒ saritvÄ• paccakkhato jÄ• nitvÄ• somanassajÄ
pÄ• kaá¹-aá¹ƒ karonto __vessabhumhi bhagavatÄ«_tiÄ• dimÄ• ha. tattha __ahosÄ• rÄ• mik
vessabhussa bhagavato sÄ• sane Ä• rÄ• miko ahosinti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttanay
suviÃ±Ã±eyyamevÄ• ti.

saá¹…ghupaá¹-á¹-hÄ• kattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

aá¹-á¹-hÄ• rasamavaggavaá¹‡á¹‡anÄ• samattÄ• .

19. kuá¹-ajapupphiyavaggo

1-10. kuá¹-ajapupphiyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

ito \Ee 465/ \Ne II 175/ parampi ekÅ«navÄ«satimavagge Ä• gatÄ• naá¹ƒ imesaá¹ƒ kuá¹-aja
dasannaá¹ƒ therÄ• naá¹ƒ apubbaá¹ƒ natthi. tesaÃ±hi therÄ• naá¹ƒ purimabuddhÄ• naá¹ƒ sa
katapuÃ±Ã±asambhÄ• rÄ• naá¹ƒ vasena pÄ• kaá¹-anÄ• mÄ• ni ceva nivÄ• sanagarÄ• dÄ«
veditabbÄ• nÄ«ti taá¹ƒ sabbaá¹ƒ apadÄ• naá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

ekÅ«navÄ«satimavaggavaá¹‡á¹‡anÄ• samattÄ• .

20. tamÄ• lapupphiyavaggo

1-10. tamÄ• lapupphiyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

vÄ«satime \Ne II 176/ vagge paá¹-hamattherÄ• padÄ• naá¹ƒ uttÄ• nameva.

<6> dutiyattherÄ• padÄ• ne __yaá¹ƒ dÄ• yavÄ• siko isÄ«_ti isipabbajjaá¹ƒ pabbajitvÄ• var
__dÄ• yavÄ• siko isÄ«_ti saá¹…khaá¹ƒ gato, attano anukampÄ• ya taá¹ƒ vanaá¹ƒ upagatas
vasanamaá¹‡á¸• apacchÄ• danatthÄ• ya yaá¹ƒ tiá¹‡aá¹ƒ, taá¹ƒ __lÄ• yati_ chindatÄ«ti attho
anekehi khuddakadaá¹‡á¸• akehi maá¹‡á¸• apaá¹ƒ katvÄ• taá¹ƒ tiá¹‡ena chÄ• detvÄ• __s
ahaá¹ƒ __adÄ• siá¹ƒ_ pÅ«jesinti attho.

<8> __sattÄ• haá¹ƒ dhÄ• rayuá¹ƒ tatthÄ• _ti taá¹ƒ maá¹‡á¸• apaá¹ƒ tattha á¹-hitÄ• devama
nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinnassa __satthuno dhÄ• rayuá¹ƒ_ dhÄ• resunti

uttÄ• natthamevÄ• ti.

tatiyattherassa \Be II 186/ apadÄ• ne __khaá¹‡á¸• aphulliyatthero_ti ettha __khaá¹‡á¸• a_n
jiá¹‡á¹‡attÄ• chinnabhinnaá¹-á¹-hÄ• naá¹ƒ, __phulla_nti kaá¹-á¹-hÄ• naá¹ƒ jiá¹‡á¹‡aá¹-á¹-h
kaá¹‡á¹‡akitamahicchattakÄ• dipupphanaá¹ƒ, khaá¹‡á¸• aÃ±ca phullaÃ±ca khaá¹‡á¸• aphu
khaá¹‡á¸• aphullÄ• naá¹ƒ paá¹-isaá¹…kharaá¹‡aá¹ƒ punappunaá¹ƒ thirakaraá¹‡anti
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aá¹ƒ. imassa pana therassa sambhÄ• rapÅ«raá¹‡ak
cetiye chinnabhinnaá¹-á¹-hÄ• ne sudhÄ• piá¹‡á¸• aá¹ƒ makkhetvÄ• thirakaraá¹‡aá¹ƒ
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aá¹ƒ nÄ• ma. tasmÄ• so khaá¹‡á¸• aphulliyo theroti
tatiyaá¹ƒ.

<17> catutthattherassÄ• padÄ• ne __raÃ±Ã±o baddhacaro aha_nti raÃ±Ã±o paricÄ• rako k

<19> __jalajuttamanÄ• mino_ti \Ee 466/ jale udake jÄ• taá¹ƒ jalajaá¹ƒ, kiá¹ƒ taá¹ƒ padumaá
samÄ• nanÄ• mattÄ• \Ne II 177/ padumuttarassa bhagavatoti attho. uttamapadumanÄ• ma
catutthaá¹ƒ.

paÃ±camaá¹ƒ uttÄ• natthameva.

<28> chaá¹-á¹-he __nagare dvÄ• ravatiyÄ• _ti mahÄ• dvÄ• ravÄ• tapÄ• nakavÄ• á¹-aphala
vatipÄ• kÄ• raá¹-á¹-Ä• lagopurakaddamodakaparikhÄ• hi ca sampannaá¹ƒ nagaranti dvÄ• r
vatiÃ±ca padhÄ• naá¹ƒ katvÄ• nagarassa upalakkhitattÄ• ``dvÄ• ravatÄ« nagaraâ€™â€™
dvÄ• ravatiyÄ• _ti vuttaá¹ƒ. mÄ• lÄ• vaccho pupphÄ• rÄ• mo mama ahosÄ«ti attho.

<31> __te kisalayÄ• _ti te asokapallavÄ• . chaá¹-á¹-haá¹ƒ.

sattamaá¹-á¹-hamanavamÄ• ni uttÄ• natthÄ• neva. dasamepi apubbaá¹ƒ natthÄ«ti.

vÄ«satimavaá¹‡á¹‡anÄ• samattÄ• .

21-23. kaá¹‡ikÄ• rapupphiyÄ• divaggo

1-30. kaá¹‡ikÄ• rapupphiyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

ito \Ne II 178/ paraá¹ƒ sabbattha anuttÄ• napadavaá¹‡á¹‡anaá¹ƒ karissÄ• ma. ekavÄ«satim
tevÄ«satime ca vagge sabbesaá¹ƒ therÄ• naá¹ƒ sayaá¹ƒkatena puÃ±Ã±ena laddhanÄ• mÄ•
nÄ• nattaá¹ƒ tesaá¹ƒ byÄ• karaá¹‡adÄ• yakÄ• naá¹ƒ buddhÄ• naá¹ƒ nÄ• mÄ• ni \Be II 187/
vuttanayattÄ• sabbÄ• nipi uttÄ• nÄ• neva. apadÄ• nagÄ• thÄ• namattho ca nayÄ• nuyoger

24. udakÄ• sanavaggo

1-10.udakÄ• sanadÄ• yakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

catuvÄ«satime \Ne II 179/ vagge paá¹-hamadutiyÄ• padÄ• nÄ• ni uttÄ• nÄ• neva.

<9> tatiyÄ• padÄ• ne __aruá¹‡avatiyÄ• nagare_ti Ä• samantato Ä• lokaá¹ƒ karonto uá¹‡a
so tasmiá¹ƒ vijjatÄ«ti aruá¹‡avatÄ«, tasmiá¹ƒ nagare Ä• lokaá¹ƒ karonto sÅ«riyo uggacchat
sesanagaresupi sÅ«riyuggamane vijjamÄ• nepi visesavacanaá¹ƒ sabbacatuppadÄ• naá¹ƒ \
sati mahiyaá¹ƒ sayatÄ«ti mahiá¹ƒsoti vacanaá¹ƒ viya rÅ«á¸·hivasena vuttanti veditabbaá¹ƒ.
pÄ• kÄ• rapÄ• sÄ• dahammiyÄ• dÄ«su suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• disattaratanapabh
pabhÄ• vatÄ« aruá¹‡avatÄ« nÄ• ma, tasmiá¹ƒ aruá¹‡avatiyÄ• nagare, __pÅ«piko_ pÅ«pav
ahosinti attho.

<14> catutthÄ• padÄ• ne __tivarÄ• yaá¹ƒ pure ramme_ti tÄ«hi pÄ• kÄ• rehi parivÄ• ritÄ• p
khajjabhojjÄ• diupabhogavatthÄ• bharaá¹‡Ä• dinaccagÄ«tÄ• dÄ«hi ramaá¹‡Ä«yanti ramma
nagare __ramme_ naá¸·akÄ• ro ahaá¹ƒ ahosinti sambandho.

paÃ±camÄ• padÄ• naá¹ƒ uttÄ• natthameva.

<23> chaá¹-á¹-hÄ• padÄ• ne __vaá¹‡á¹‡akÄ• ro ahaá¹ƒ tadÄ• _ti nÄ«lapÄ«tarattÄ• divaá¹
raÃ±jetÄ«ti vaá¹‡á¹‡akÄ• ro. vattharajako hutvÄ• cetiye vatthehi acchÄ• danasamaye nÄ•
raÃ±jesinti attho.

<27> sattamÄ• padÄ• ne __piyÄ• laá¹ƒ pupphitaá¹ƒ disvÄ• _ti supupphitaá¹ƒ piyÄ• larukkh
khipiá¹ƒ_ \Ne II 180/ __aha_nti ahaá¹ƒ __migaluddo_ nesÄ• do hutvÄ• piyÄ• lapupphaá¹ƒ
gatamagge khipiá¹ƒ pÅ«jesinti attho.

<30> aá¹-á¹-hamÄ• padÄ• ne \Be II 188/ __sake sippe apatthaddho_ti attano takkabyÄ• ka
apatthaddho patiá¹-á¹-hito cheko ahaá¹ƒ kÄ• nanaá¹ƒ __agamaá¹ƒ_ gato __sambuddhaá¹ƒ
vanantare gacchantaá¹ƒ vipassiá¹ƒ sambuddhaá¹ƒ passitvÄ• . __ambayÄ• gaá¹ƒ adÄ• saha
adÄ• sinti attho.

<33> navamÄ• padÄ• ne __jagatÄ« kÄ• ritÄ• mayha_nti atthadassissa bhagavato sarÄ«ra
chinnabhinnaÄ• lindapupphÄ• dhÄ• nasaá¹…khÄ• tÄ• jagati mayÄ• kÄ• ritÄ• kÄ• rÄ• pitÄ

dasamÄ• padÄ• naá¹ƒ uttÄ• natthamevÄ• ti.

catuvÄ«satimavaggavaá¹‡á¹‡anÄ• samattÄ• .

25. tuvaradÄ• yakavaggo

1-10. tuvaradÄ• yakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

<1> paÃ±cavÄ«satime \Ee 468/ \Ne II 181/ vagge paá¹-hamÄ• padÄ• ne __bharitvÄ• tuvar
tuvaraaá¹-á¹-hiá¹ƒ muggakalayasadisaá¹ƒ tuvaraá¹-á¹-hiá¹ƒ bhajjitvÄ• pupphetvÄ• bhÄ• ja
__saá¹…ghassa_ vanamajjhogÄ• hakassa __adadiá¹ƒ_ adÄ• sinti attho.

4-5__._ dutiyÄ• padÄ• ne __dhanuá¹ƒ advejjhaá¹ƒ katvÄ• nÄ• _ti migÄ• dÄ«naá¹ƒ mÄ• raá
sannayhitvÄ• caramÄ• no __kesaraá¹ƒ ogataá¹ƒ disvÄ• _ti supupphitaá¹ƒ khuddakasaraá¹
abhiropesi_nti ahaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• vanaá¹ƒ sampattassa tissassa bhagavato abhi
attho.

9-10__._ tatiyÄ• padÄ• ne __jalakukkuá¹-o_ti jÄ• tassare caramÄ• nakukkuá¹-o. __tuá¹‡á¸•
padumapupphaá¹ƒ mukhatuá¹‡á¸• ena á¸• aá¹ƒsitvÄ• Ä• kÄ• sena gacchantassa __tissass
pÅ«jesinti attho.

<14> catutthÄ• padÄ• ne __viravapupphamÄ• dÄ• yÄ• _ti vividhaá¹ƒ ravati saddaá¹ƒ karot
saddakaraá¹‡avelÄ• yaá¹ƒ vikasanato ``viravaâ€™â€™ nti laddhanÄ• maá¹ƒ pupphasamÅ«
siddhatthassa __buddhassa abhiropayiá¹ƒ_ pÅ«jesinti attho.

<17> paÃ±camÄ• padÄ• ne __kuá¹-igopako_ti senÄ• sanapÄ• lako. __kÄ• lena kÄ• laá¹ƒ
sampattasampattakÄ• lÄ• nukÄ• le dhÅ«pesiá¹ƒ, dhÅ«pena sugandhaá¹ƒ akÄ• sinti \Be II 1
bhagavato gandhakuá¹-ikÄ• lÄ• nusÄ• ridhÅ«pena dhÅ«pesiá¹ƒ vÄ• sesinti attho.

chaá¹-á¹-hasattamÄ• padÄ• nÄ• ni uttÄ• natthÄ• neva.

<27> aá¹-á¹-hamÄ• padÄ• ne \Ne II 182/ __satta sattalipupphÄ• nÄ«_ti sattalisaá¹…khÄ• t
sÄ«senÄ• dÄ• ya vessabhussa bhagavato __abhiropesiá¹ƒ_ pÅ«jesinti attho.

<31> navamÄ• padÄ• ne __bimbijÄ• lakapupphÄ• nÄ«_ti rattaá¹…kuravakapupphÄ• ni sid
attho.

<35> dasamÄ• padÄ• ne __uddÄ• lakaá¹ƒ gahetvÄ• nÄ• _ti jÄ• tassare vihaá¹…gasobbhe
ocinitvÄ• kakusandhassa bhagavato pÅ«jesinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

paÃ±cavÄ«satimavaggavaá¹‡á¹‡anÄ• samattÄ• .

26. thomakavaggo

1-10. thomakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

 chabbÄ«satime \Ee 469/ \Ne II 183/ vagge paá¹-hamÄ• padÄ• naá¹ƒ uttÄ• nameva.

5-6__._ dutiyÄ• padÄ• ne __vijahitvÄ• devavaá¹‡á¹‡a_nti devatÄ• sarÄ«raá¹ƒ vijahitvÄ• c
manussasarÄ«raá¹ƒ nimminitvÄ• ti attho. __adhikÄ• raá¹ƒ kattukÄ• mo_ti adhikakiriyaá¹ƒ pu
kattukÄ• mo devaro nÄ• ma ahaá¹ƒ devarÄ• jÄ• bhariyÄ• ya saha buddhaseá¹-á¹-hassa sÄ
imasmiá¹ƒ manussaloke __Ä• gamiá¹ƒ_ Ä• gatoti attho. __tassa bhikkhÄ• mayÄ• dinnÄ• _
yo nÄ• mena __devalo_ nÄ• ma sÄ• vako ahosi, tassa sÄ• vakassa mayÄ• vippasannena
piá¹‡á¸• apÄ• to dinnoti attho.

9-10__._ tatiyÄ• padÄ• ne __Ä• nando nÄ• ma sambuddho_ti Ä• nandaá¹ƒ tuá¹-á¹-hiá¹ƒ jan
paccekabuddhoti attho. __amanussamhi kÄ• nane_ti amanussapariggahe kÄ• nane mahÄ•
anupÄ• disesanibbÄ• nadhÄ• tuyÄ• \Be II 190/ antaradhÄ• yi, adassanaá¹ƒ agamÄ• sÄ«ti
jhÄ• pesi_nti ahaá¹ƒ devalokÄ• idhÄ• gantvÄ• tassa bhagavato sarÄ«raá¹ƒ tattha araÃ±Ã±
akÄ• sinti attho.

 catutthapaÃ±camÄ• padÄ• nÄ• ni uttÄ• nÄ• neva.

 <20> chaá¹-á¹-hÄ• padÄ• ne __ahosiá¹ƒ candano nÄ• mÄ• _ti nÄ• mena paá¹‡á¹‡attivase
__sambuddhassatrajo_ti paccekasambuddhabhÅ«tato pubbe tassa atrajo putto ahaá¹ƒ. __e
ekaá¹ƒ upÄ• hanayugaá¹ƒ mayÄ• dinnaá¹ƒ. __bodhiá¹ƒ sampajja me tuva_nti tena upÄ• ha
sÄ• vakabodhiá¹ƒ tuvaá¹ƒ sampajja nipphÄ• dehÄ«ti attho.

23-24__._ sattamÄ• padÄ• ne \Ne II 184/ __maÃ±jarikaá¹ƒ karitvÄ• nÄ• _ti maÃ±jeá¹-á¹-hip
haritacaá¹…koá¹-akaá¹ƒ gahetvÄ• __rathiyaá¹ƒ_ vÄ«thiyÄ• paá¹-ipajjiá¹ƒ ahaá¹ƒ tathÄ• p
__bhikkhusaá¹…ghapurakkhataá¹ƒ_ bhikkhusaá¹…ghena parivutaá¹ƒ __samaá¹‡Ä• naggaa
bhikkhÅ«naá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ sammÄ• sambuddhaá¹ƒ addasanti sambandho. __bu
ca pana taá¹ƒ pupphaá¹ƒ ubhohi hatthehi __paggayha_ ukkhipitvÄ• buddhassa phussassa
pÅ«jesinti attho.

28-29__._ aá¹-á¹-hamÄ• padÄ• ne __aloá¹‡apaá¹‡á¹‡abhakkhomhÄ«_ti khÄ«rapaá¹‡á¹‡Ä•
Ä• haritvÄ• loá¹‡avirahitÄ• ni paá¹‡á¹‡Ä• ni pacitvÄ• bhakkhÄ• mi, aloá¹‡apaá¹‡á¹‡abhak

bhavÄ• mÄ«ti attho. __niyamesu ca saá¹ƒvuto_ti niyamasaÃ±Ã±itesu pÄ• á¹‡Ä• tipÄ• tÄ• v
niccapaÃ±casÄ«lesu saá¹ƒvuto pihitoti attho. __pÄ• tarÄ• se anuppatte_ti purebhattakÄ• le
upagacchi ma_nti mama samÄ«paá¹ƒ siddhattho bhagavÄ• upagaÃ±chi sampÄ• puá¹‡i. __
pÄ• dÄ• si_nti ahaá¹ƒ taá¹ƒ aloá¹‡apaá¹‡á¹‡aá¹ƒ tassa buddhassa adÄ• sinti attho.

navamÄ• padÄ• naá¹ƒ uttÄ• nameva.

37-38__._ dasamÄ• padÄ• ne __sikhinaá¹ƒ sikhinaá¹ƒ yathÄ• _ti sarÄ«rato nikkhantachabb
__obhÄ• sayantaá¹ƒ_ jalantaá¹ƒ sikhÄ«naá¹ƒ sikhÄ«bhagavantaá¹ƒ sikhÄ«naá¹ƒ yathÄ• ja
viya. __aggajaá¹ƒ pupphamÄ• dÄ• yÄ• _ti aggajanÄ• makaá¹ƒ pupphaá¹ƒ gahetvÄ• __buc
__abhiropayiá¹ƒ_ pÅ«jesinti attho.

chabbÄ«satimavaggavaá¹‡á¹‡anÄ• samattÄ• .

27. padumukkhipavaggo

1-10. Ä• kÄ• sukkhipiyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

1-2__._ sattavÄ«satime \Be II 191/ \Ne II 185/ vagge paá¹-hamÄ• padÄ• ne __jalajagge duv
jÄ• te agge uppalÄ• dayo dve pupphe gahetvÄ• buddhassa samÄ«paá¹ƒ gantvÄ• ekaá¹ƒ p
__nikkhipiá¹ƒ_ pÅ«jesiá¹ƒ, ekaá¹ƒ pupphaá¹ƒ Ä• kÄ• se khipinti attho.

dutiyÄ• padÄ• naá¹ƒ pÄ• kaá¹-ameva.

<10> tatiyÄ• padÄ• ne __bodhiyÄ• pÄ• daputtame_ti uttame bodhipÄ• dape. __aá¸• á¸• ha
tasmiá¹ƒ bodhimÅ«le aá¸• á¸• hacandÄ• kÄ• rena mayÄ• anekapupphÄ• ni pÅ«jitÄ• nÄ«ti
__dharaá¹‡Ä«ruhapÄ• dape_ti rukkhapabbataratanÄ• dayo dhÄ• retÄ«ti dharaá¹‡Ä«, patha
patiá¹-á¹-hahatÄ«ti dharaá¹‡Ä«ruho, pÄ• dasaá¹…khÄ• tena mÅ«lena udakaá¹ƒ pivati khan
patthariyatÄ«ti pÄ• dapo, dharaá¹‡Ä«ruho ca so pÄ• dapo ceti dharaá¹‡Ä«ruhapÄ• dapo, ta
dharaá¹‡Ä«ruhapÄ• dape pupphaá¹ƒ mayÄ• pÅ«jitanti attho.

catutthÄ• padÄ• naá¹ƒ uttÄ• natthameva.

18-19__._ paÃ±camÄ• padÄ• ne __himavantassÄ• vidÅ«re_ti himavantassa Ä• sanne. __r
rukkhalatÄ• gumbÄ• bhÄ• vÄ• kevalaá¹ƒ dabbatiá¹‡Ä• disaÃ±channattÄ• romaso nÄ• ma
pabbatapÄ• damhÄ«_ti \Ee 471/ tasmiá¹ƒ pabbatapariyante. __samaá¹‡o bhÄ• vitindriyo_ti
vÅ«pasantakileso samaá¹‡o vaá¸• á¸• hitaindriyo, rakkhitacakkhundriyÄ• diindriyoti attho. at
vaá¸• á¸• hitaindriyo vaá¸• á¸• hitasaddhindriyÄ• diindriyoti attho. tassa samaá¹‡assa ahaá¹

gahetvÄ• adÄ• sinti attho.

chaá¹-á¹-hasattamaá¹-á¹-hamanavamadasamÄ• padÄ• nÄ• ni uttÄ• natthÄ• nevÄ• ti.

sattavÄ«satimavaggavaá¹‡á¹‡anÄ• samattÄ• .

28. suvaá¹‡á¹‡abibbohanavaggo

1-10. suvaá¹‡á¹‡abibbohaniyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

aá¹-á¹-havÄ«satime \Ne II 186/ vagge paá¹-hamÄ• padÄ• naá¹ƒ uttÄ• nameva.

<5> dutiyÄ• padÄ• ne __manomayena kÄ• yenÄ• _ti yathÄ• cittavasena pavattakÄ• yenÄ

<10> tatiyÄ• padÄ• ne \Be II 192/ __mahÄ• samuddaá¹ƒ nissÄ• yÄ• _ti mahÄ• sÄ• garÄ• s
antare pabbataleá¹‡eti attho. siddhattho bhagavÄ• vivekakÄ• matÄ• ya __vasati_ paá¹-ivas
__paccuggantvÄ• nakÄ• saha_nti ahaá¹ƒ tassa bhagavato paá¹-iuggantvÄ• samÄ«paá¹ƒ g
akÄ• sinti attho. __caá¹…koá¹-akamadÄ• saha_nti siddhatthassa bhagavato ahaá¹ƒ puppha
kadambaá¹ƒ adÄ• siá¹ƒ pÅ«jesinti attho.

<14> catutthÄ• padÄ• ne __akakkasacittassÄ• thÄ• _ti apharusacittassa, __atha_-saddo p

<19> paÃ±camÄ• padÄ• ne __udumbare vasantassÄ• _ti udumbararukkhamÅ«le rukkhacc
bhagavato. __niyate paá¹‡á¹‡asanthare_ti niyÄ• mite paá¹-ibaddhe paá¹‡á¹‡asanthare sÄ•
nisinnassa. __vutthokÄ• so mayÄ• dinno_ti vivittokÄ• se maá¹‡á¸• apadvÄ• rÄ• dÄ«hi pihit
sampÄ• ditoti attho.

<24> chaá¹-á¹-hÄ• padÄ• ne __potthadÄ• naá¹ƒ mayÄ• dinna_nti potthavaá¹-á¹-iá¹ƒ potth
kataá¹ƒ sÄ• á¹-akaá¹ƒ visamaá¹ƒ gophÄ• sukena ghaá¹ƒsitvÄ• nimmitaá¹ƒ suttaá¹ƒ gahetv
nisÄ«danatthÄ• ya vÄ• bhÅ«mattharaá¹‡atthÄ• ya vÄ• sÄ• á¹-akaá¹ƒ vÄ• yÄ• petvÄ• taá
ratanattayassa dinnanti attho.

<27> sattamÄ• padÄ• ne __candabhÄ• gÄ• nadÄ«tÄ«re_ti candabhÄ• gÄ• ya nÄ• ma nad
bhummavacanaá¹ƒ \Ne II 187/. __anusota_nti sotassa anu heá¹-á¹-hÄ• gaá¹…gaá¹ƒ \Ee 47
ahanti attho. __satta mÄ• luvapupphÄ• ni, citamÄ• ropayiá¹ƒ aha_nti ahaá¹ƒ mÄ• luvapupp
gahetvÄ• citake vÄ• lukarÄ• simhi vÄ• lukÄ• hi thÅ«paá¹ƒ katvÄ• pÅ«jesinti attho.

31-32__._ aá¹-á¹-hamÄ• padÄ• ne __mahÄ• sindhu sudassanÄ• _ti sundaradassanasunda

suá¹-á¹-hu manoharÄ• mahÄ• sindhu nÄ• ma vÄ• rinadÄ« ahosi. __tattha_ tissaá¹ƒ sindhu
__sappabhÄ• saá¹ƒ_ pabhÄ• ya sahitaá¹ƒ __sudassanaá¹ƒ_ sundararÅ«paá¹ƒ __paramopa
yuttaá¹ƒ samaá¹…gÄ«bhÅ«taá¹ƒ vÄ«tarÄ• gaá¹ƒ ahaá¹ƒ addasanti attho. __disvÄ• haá¹ƒ v
``evarÅ«paá¹ƒ bhayÄ• nakaá¹ƒ himavantaá¹ƒ kathaá¹ƒ sampattoâ€™â€™ ti vimhitaajjhÄ• s
attho. __Ä• luvaá¹ƒ tassa pÄ• dÄ• si_nti tassa arahato ahaá¹ƒ pasannamÄ• naso Ä• luvaka
adÄ• sinti attho.

navamadasamÄ• padÄ• nÄ• ni uttÄ• nÄ• nevÄ• ti.

aá¹-á¹-havÄ«satimavaggavaá¹‡á¹‡anÄ• samattÄ• .

29. paá¹‡á¹‡adÄ• yakavaggo

1-10. paá¹‡á¹‡adÄ• yakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

1-2__._ ekÅ«natiá¹ƒsatime \Ne II 188/ vagge paá¹-hamÄ• padÄ• ne __paá¹‡á¹‡abhojanabh
khÄ«rapaá¹‡á¹‡Ä• dibhojanassa bhuÃ±janatthÄ• ya paá¹‡á¹‡asÄ• lÄ• ya nisinno __amhi_ l
__upaviá¹-á¹-haÃ±ca maá¹ƒ santa_nti paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ upaviá¹-á¹-haá¹ƒ santaá¹ƒ vi
__upÄ• gacchi mahÄ• isÄ«_ti mahante sÄ«lÄ• dikhandhe esanato mahÄ• isi. __lokapajjoto
bhagavÄ• upagacchi, mama samÄ«paá¹ƒ agamÄ• sÄ«ti attho. __nisinnassa paá¹‡á¹‡asan
paá¹‡á¹‡asanthare nisinnassa khÄ• danatthÄ• ya seditaá¹ƒ __paá¹‡á¹‡aá¹ƒ_ mayÄ• dinna

5-7__._ dutiyÄ• padÄ• ne sinerusamasantoso dharaá¹‡Ä«samasÄ• diso siddhattho bhagav
__vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• _ti nirodhasamÄ• pattito vuá¹-á¹-hahitvÄ• visuá¹ƒ hutv
mamupaá¹-á¹-hito_ti bhikkhÄ• cÄ• ravelÄ• ya ``ajja mama yo koci kiÃ±ci dÄ• naá¹ƒ dadÄ• t
nti cintetvÄ• nisinnassa mama santikaá¹ƒ samÄ«paá¹ƒ upaá¹-á¹-hito samÄ«pamÄ• gatoti a
pe ... phÄ• rusakaphalÄ• ni cÄ• _ti evaá¹ƒ sabbaá¹ƒ taá¹ƒ phalaá¹ƒ sabbalokÄ• nukampino
mahesissa_ mayÄ• vippasannena cetasÄ• dinnanti attho.

11-12__._ tatiyÄ• padÄ• ne \Ee 473/ __sÄ«haá¹ƒ yathÄ• vanacara_nti vane caramÄ• naá¹
caramÄ• naá¹ƒ siddhatthaá¹ƒ bhagavantanti sambandho. __nisabhÄ• jÄ• niyaá¹ƒ yathÄ• _t
Ä• sabhoti cattÄ• ro gavajeá¹-á¹-hakÄ• . tesu gavasatassa jeá¹-á¹-hako vasabho, gavasaha
nisabho, gavasatasahassassa jeá¹-á¹-hako visabho, gavakoá¹-isatasahassassa \Be II 194/ j
idha pana Ä• sabho ``nisabhoâ€™â€™ ti vutto, Ä• jÄ• nÄ«yaá¹ƒ abhÄ«taá¹ƒ niccalaá¹ƒ usa
__kakudhaá¹ƒ vilasantaá¹ƒvÄ• _ti pupphapallavehi sobhamÄ• naá¹ƒ kakudharukkhaá¹ƒ iva
Ä• sabhaá¹ƒ uttamaá¹ƒ Ä• gacchantaá¹ƒ siddhatthaá¹ƒ bhagavantaá¹ƒ disvÄ• saddhÄ• ya
cetasÄ• paccuggamanaá¹ƒ akÄ• sinti attho.

catutthÄ• padÄ• nÄ• dÄ«ni dasamÄ• vasÄ• nÄ• ni suviÃ±Ã±eyyÄ• nevÄ• ti.

ekÅ«natiá¹ƒsatimavaggavaá¹‡á¹‡anÄ• samattÄ• .

30. citakapÅ«jakavaggo

1-10. citakapÅ«jakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

1-2__._ tiá¹ƒsatime \Ne II 189/ vagge paá¹-hamÄ• padÄ• ne __Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mol
kÄ• retukÄ• mo ahaá¹ƒ. __nÄ• nÄ• pupphaá¹ƒ samÄ• nayi_nti nÄ• nÄ• anekavidhaá¹ƒ car
suá¹-á¹-hu Ä• nayiá¹ƒ, rÄ• siá¹ƒ akÄ• sinti attho. __sikhino lokabandhuno_ti sakalalokattaya
sikhissa bhagavato parinibbutassa citakaá¹ƒ Ä• á¸·Ä• hanacitakaá¹ƒ dÄ• rurÄ• siá¹ƒ jalanta
taÃ±ca mayÄ• rÄ• sÄ«kataá¹ƒ pupphaá¹ƒ __okiriá¹ƒ_ pÅ«jesinti attho.

6-7__._ dutiyÄ• padÄ• ne __ajinuttaravÄ• sano_ti ajinamigacammaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
acchÄ• danoti attho. __abhiÃ±Ã±Ä• paÃ±ca nibbattÄ• _ti iddhividhÄ• dayo paÃ±ca abhiÃ±
nibbattÄ• uppÄ• ditÄ• nipphÄ• ditÄ• . __candassa parimajjako_ti candamaá¹‡á¸• alassa s
phuá¹-á¹-ho ahosinti attho. __vipassiá¹ƒ lokapajjota_nti sakalalokattaye padÄ«pasadisaá¹ƒ
bhagavantaá¹ƒ mama santikaá¹ƒ __abhigataá¹ƒ_ visesena sampattaá¹ƒ Ä• gataá¹ƒ. __disv
pÄ• ricchattakapupphÄ• nÄ«_ti devalokato pÄ• ricchattakapupphÄ• ni Ä• haritvÄ• vipassis
chattÄ• kÄ• rena ahaá¹ƒ dhÄ• resinti attho.

11-13__._ tatiyÄ• padÄ• ne __putto mama pabbajito_ti mayhaá¹ƒ putto saddhÄ• ya pabbaji
tadÄ• _ti tasmiá¹ƒ pabbajitakÄ• le kÄ• sÄ• yanivattho \Ee 474/, na bÄ• hirakapabbajjÄ• ya
\Be II 195/ ca buddhattaá¹ƒ sampatto_ti so mayhaá¹ƒ putto catÅ«su buddhesu sÄ• vakabud
suá¹-á¹-hu patto, arahattaá¹ƒ pattoti attho. __nibbuto lokapÅ«jito_ti sakalalokehi katasakkÄ•
khandhaparinibbÄ• nena parinibbutoti attho. __vicinanto sakaá¹ƒ putta_nti ahaá¹ƒ tassa gat
sakaá¹ƒ puttaá¹ƒ vicinanto pacchato agamaá¹ƒ, anugato asmÄ«ti attho. __nibbutassa maha
sÄ«lakkhandhÄ• dÄ«hi yuttattÄ• mahantassa tassa mama puttassa arahato Ä• dahanaá¹-á
citakaá¹-á¹-hÄ• naá¹ƒ ahaá¹ƒ agamÄ• sinti attho. __paggayha aÃ±jaliá¹ƒ tatthÄ• _ti tasmiá¹
\Ne II 190/ aÃ±jaliá¹ƒ dasaá¹…gulisamodhÄ• naá¹ƒ paggahetvÄ• sirasi katvÄ• ahaá¹ƒ __c
dahanadÄ• rurÄ• siá¹ƒ __vanditvÄ• _ paá¹‡Ä• maá¹ƒ katvÄ• __setacchattaÃ±ca paggayhÄ
dhavalacchattaÃ±ca paggayha ukkhipitvÄ• ahaá¹ƒ __Ä• ropesiá¹ƒ_ patiá¹-á¹-hapesinti atth

17-18__._ catutthÄ• padÄ• ne __anuggatamhi Ä• dicce_ti sÅ«riye anuggate anuá¹-á¹-hite p
__pasÄ• do vipulo ahÅ«_ti rogapÄ«á¸·itassa mayhaá¹ƒ cittappasÄ• do vipulo atireko buddh
ahosi. mahesino __buddhaseá¹-á¹-hassa_ lokamhi __pÄ• tubhÄ• vo_ pÄ• kaá¹-abhÄ• vo ah
__ghosamassosahaá¹ƒ tatthÄ• _ti tasmiá¹ƒ pÄ• tubhÄ• ve sati ``ahaá¹ƒ gilÄ• no buddho up

assosiá¹ƒ. __na ca passÄ• mi taá¹ƒ jina_nti taá¹ƒ jitapaÃ±camÄ• raá¹ƒ sammÄ• sambuddh
bÄ• á¸·hagilÄ• nattÄ• gantvÄ• passituá¹ƒ na sakkomÄ«ti attho. __maraá¹‡aÃ±ca anuppatt
anuppatto, Ä• sannamaraá¹‡o hutvÄ• ti attho. __buddhasaÃ±Ã±amanussari_nti buddhotinÄ
buddhÄ• rammaá¹‡aá¹ƒ manasi akÄ• sinti attho.

21-23__._ paÃ±camÄ• padÄ• ne __Ä• rÄ• madvÄ• rÄ• nikkhammÄ• _ti Ä• rÄ• madvÄ• rat
attho. __gosÄ«saá¹ƒ santhataá¹ƒ mayÄ• _ti tasmiá¹ƒ nikkhamanadvÄ• ramagge ``bhagavat
pÄ• dÄ• mÄ• kaddamaá¹ƒ akkamantÅ«â€™â€™ ti akkamanatthÄ• ya gosÄ«saá¹-á¹-hiá¹ƒ
__anubhomi sakaá¹ƒ kamma_nti attano gosÄ«saattharaá¹‡akammassa balena Ä• jÄ• nÄ«y
sÄ«ghavÄ• hanÄ• dÄ«ni vipÄ• kaphalÄ• ni anubhomÄ«ti attho. __aho_ \Be II 196/ \Ee 475/
__sukhette_ saá¹…ghe mayÄ• suá¹-á¹-hu kataá¹ƒ kÄ• raá¹ƒ appakampi kiccaá¹ƒ mahapph
uttamakiccaá¹ƒ aho vimhayanti attho. yathÄ• tiá¹‡adosÄ• divirahitesu khettesu vappitaá¹ƒ s
mahapphalaá¹ƒ deti, evameva rÄ• gadosÄ• didosarahite parisuddhakÄ• yavacÄ«samÄ• cÄ
gosÄ«saattharaá¹‡akammaá¹ƒ mayÄ• kataá¹ƒ, idaá¹ƒ mahapphalaá¹ƒ detÄ«ti vuttaá¹ƒ hoti
kalamagghatÄ«_ti aÃ±Ã±aá¹ƒ bÄ• hirasÄ• sane kataá¹ƒ kammaá¹ƒ saá¹…ghe __katassa kÄ
kalaá¹ƒ soá¸·asiá¹ƒ kalaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ na agghatÄ«ti sambandho.

chaá¹-á¹-hasattamaá¹-á¹-hamanavamadasamÄ• padÄ• nÄ• ni uttÄ• nÄ• nevÄ• ti.

tiá¹ƒsatimavaggavaá¹‡á¹‡anÄ• samattÄ• .

31. padumakesaravaggo

1-10. padumakesariyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

1-2__._ ekatiá¹ƒsatime \Ne II 191/ vagge paá¹-hamÄ• padÄ• ne __isisaá¹…ghe ahaá¹ƒ pub
bodhisambhÄ• rapÅ«raá¹‡akÄ• le isisaá¹…ghe paccekabuddhaisisamÅ«he tesaá¹ƒ samÄ«
mÄ• taá¹…gahatthikule vÄ• raá¹‡o caá¹‡á¸• ahatthÄ« ahosinti sambandho. manussÄ• dayo
atha vÄ• vÄ• cÄ• ya ravati koÃ±canÄ• daá¹ƒ nadatÄ«ti __vÄ• raá¹‡o. mahesÄ«naá¹ƒ pasÄ
paccekabuddhamahesÄ«naá¹ƒ pasÄ• dena. __paccekajinaseá¹-á¹-hesu, dhutarÄ• gesu tÄ•
niccalesu paccekabuddhesu __padmakesaraá¹ƒ_ padumareá¹‡uá¹ƒ __okiriá¹ƒ_ avasiÃ±cin

dutiyatatiyÄ• padÄ• nÄ• ni uttÄ• nÄ• ni.

13-16__._ catutthÄ• padÄ• ne __mahÄ• bodhimaho ahÅ«_ti vipassissa bhagavato catumag
``bodhÄ«â€™â€™ ti laddhanÄ• massa rukkhassa pÅ«jÄ• ahosÄ«ti attho. __rukkhaá¹-á¹-ha
bodhipÅ«jÄ• samaye sannipatitassa mahÄ• janassa sambuddho lokajeá¹-á¹-ho narÄ• sabho
á¹-hito viya paÃ±Ã±Ä• yatÄ«ti attho. __bhagavÄ• tamhi samaye_ti tasmiá¹ƒ bodhipÅ«jÄ• ka

__bhikkhusaá¹…ghapurakkhato_ bhikkhusaá¹…ghena parivuto. __vÄ• cÄ• sabhimudÄ«raya
mudusiliá¹-á¹-hamadhurauttamaghosaá¹ƒ udÄ«rayaá¹ƒ kathayanto nicchÄ• rento catusacca
attho. __saá¹ƒkhittena_ \Be II 197/ __ca desento_ti veneyyapuggalajjhÄ• sayÄ• nurÅ«pena
vitthÄ• rena ca desayÄ«ti attho. __vivaá¹-á¹-acchado_ti rÄ• go \Ee 476/ chadanaá¹ƒ, doso c
chadanaá¹ƒ, sabbakilesÄ• chadanÄ• â€™â€™ ti evaá¹ƒ vuttÄ• chadanÄ• vivaá¹-Ä• uggh
anenÄ• ti vivaá¹-á¹-acchado, sambuddho. taá¹ƒ mahÄ• janaá¹ƒ desanÄ• vasena __nibbÄ• p
vÅ«pasamesÄ«ti attho. __tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• nÄ• _ti tassa bhagavato desent

<20> paÃ±camÄ• padÄ• ne \Ne II 192/ __phalahattho apekkhavÄ• _ti vipassiá¹ƒ bhagavan
phalÄ• ni gahetvÄ• apekkhavÄ• aturito saá¹‡ikaá¹ƒ assamaá¹ƒ gaÃ±chinti attho.

chaá¹-á¹-hasattamÄ• padÄ• nÄ• ni uttÄ• nÄ• neva.

<40> aá¹-á¹-hamÄ• padÄ• ne __niá¹-á¹-hite navakamme cÄ• _ti sÄ«mÄ• ya navakamme n
__anulepamadÄ• saha_nti anupacchÄ• sudhÄ• lepaá¹ƒ adÄ• siá¹ƒ, sudhÄ• ya lepÄ• pesin

navamadasamÄ• padÄ• nÄ• ni uttÄ• nÄ• niyevÄ• ti.

ekatiá¹ƒsamavaggavaá¹‡á¹‡anÄ• samattÄ• .

32. Ä• rakkhadÄ• yakavaggo

1-10. Ä• rakkhadÄ• yakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

bÄ• ttiá¹ƒsatimavagge \Ne II 193/ paá¹-hamadutiyatatiyÄ• padÄ• nÄ• ni suviÃ±Ã±eyyÄ• ne

<16> catutthÄ• padÄ• ne __jalajaggehi okiri_nti jalajehi uttamehi uppalapadumÄ• dÄ«hi pu
pÅ«jesinti attho.

paÃ±camÄ• padÄ• naá¹ƒ uttÄ• nameva.

26-27__._ chaá¹-á¹-hÄ• padÄ• ne __cetiyaá¹ƒ uttamaá¹ƒ nÄ• ma, sikhino lokabandhuno_ti
Ã±Ä• takassa sikhissa bhagavato uttamaá¹ƒ cetiyaá¹ƒ. __irÄ«á¹‡e_ janasaÃ±caravirahite _
kolÄ• halavirahite mahÄ• araÃ±Ã±e ahosÄ«ti sambandho. __andhÄ• hiá¹‡á¸• Ä• mahaá¹ƒ t
maggamÅ«á¸·habhÄ• vena andho, na cakkhunÄ• \Be II 198/ andho, ahaá¹ƒ Ä• hiá¹‡á¸• Ä•
attho. __pavanÄ• nikkhamantenÄ• _ti mahÄ• vanato nikkhamantena mayÄ• __sÄ«hÄ• sa
vÄ• bhagavato Ä• sanaá¹ƒ diá¹-á¹-hanti attho. __ekaá¹ƒsaá¹ƒ aÃ±jaliá¹ƒ katvÄ• _ti ekaá¹ƒs
katvÄ• sirasi aÃ±jaliá¹ƒ á¹-hapetvÄ• ti attho. __santhaviá¹ƒ lokanÄ• yaka_nti sakalalokattay

nibbÄ• naá¹ƒ pÄ• pentaá¹ƒ thomitaá¹ƒ thutiá¹ƒ akÄ• sinti attho.

<34> sattamÄ• padÄ• ne \Ee 477/ __sudassano mahÄ• vÄ«ro_ti sundaradassano dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asampannasarÄ«rattÄ• manoharadassano mahÄ• vÄ«ri sambandho. __vasatigharamuttame_ti uttame vihÄ• re vasatÄ«ti attho.

aá¹-á¹-hamanavamadasamÄ• padÄ• nÄ• ni uttÄ• nÄ• nevÄ• ti.

bÄ• ttiá¹ƒsatimavaggavaá¹‡á¹‡anÄ• samattÄ• .

33. umÄ• pupphiyavaggo

1-10. umÄ• pupphiyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

tettiá¹ƒsatime \Ne II 194/ vagge paá¹-hamadutiyatatiyacatutthapaÃ±camachaá¹-á¹-hÄ• padÄ

<55> sattamÄ• padÄ• ne __samayaá¹ƒ agamÄ• saha_nti samÅ«haá¹ƒ samÄ• gamaá¹-á¹-h

<62> __abbudanirabbudÄ• nÄ«_ti ``pakoá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ abbudaá¹ƒ, abbu nirabbudaâ€™â€™ nti vuttattÄ• Ä• yunÄ• abbudanirabbudÄ• ni gatamahÄ• Ä• yuvantÄ• khattiyÄ• aá¹-á¹-ha aá¹-á¹-ha hutvÄ• kappÄ• naá¹ƒ paÃ±cavÄ«sasahassamhi __Ä• siá¹ƒsu aá¹-á¹-hamanavamadasamÄ• padÄ• nÄ• ni pÄ• kaá¹-Ä• nevÄ• ti.

tettiá¹ƒsatimavaggavaá¹‡á¹‡anÄ• samattÄ• .

34-38. gandhodakÄ• divaggo

1-50. gandhadhÅ«piyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

catutiá¹ƒsatimavaggapaÃ±catiá¹ƒsatimavaggachattiá¹ƒsatimavaggasattatiá¹ƒsatimavaggaa \Be II 199/ \Ne II 195/ uttÄ• natthÄ• yeva.

ekÅ«nacattÄ• lÄ«samavaggepi paá¹-hamÄ• padÄ• nÄ• dÄ«ni aá¹-á¹-hamÄ• padÄ• nantÄ•

39. avaá¹-aphalavaggo

9. soá¹‡akoá¹-ivÄ«sattheraapadÄ• navaá¹‡á¹‡anÄ•

navamÄ• padÄ• ne \Ne II 196/ pana __vipassino pÄ• vacane_tiÄ• dikaá¹ƒ Ä• yasmato soá
apadÄ• naá¹ƒ. ayampi thero purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-
upacinanto vipassissa bhagavato kÄ• le mahÄ• vibhave seá¹-á¹-hikule nibbatto vuddhippatt
upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• satthu dhammadesanaá¹ƒ sutvÄ• pasannamÄ
caá¹…kamanaá¹-á¹-hÄ• ne sudhÄ• ya parikammaá¹ƒ kÄ• retvÄ• ekaÃ±ca leá¹‡aá¹ƒ kÄ• re
leá¹‡abhÅ«miyÄ• santharitvÄ• upari vitÄ• naÃ±ca katvÄ• cÄ• tuddisassa saá¹…ghassa n
mahÄ• dÄ• naá¹ƒ datvÄ• paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• anumodanaá¹ƒ akÄ• si. so te
saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ kappe parinibbute kassapadasab
bhagavati bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto gaá¹…gÄ• tÄ«re p
vasantaá¹ƒ ekaá¹ƒ paccekabuddhaá¹ƒ temÄ• saá¹ƒ catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-
vuá¹-á¹-havasso paripuá¹‡á¹‡aparikkhÄ• ro gandhamÄ• danameva agamÄ• si. sopi kulaput
puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhagavato
aggaseá¹-á¹-hissa gehe paá¹-isandhiá¹ƒ gaá¹‡hi. tassa paá¹-isandhiggahaá¹‡akÄ• lato paá
mahÄ• bhogakkhandho abhivaá¸• á¸• hi. tassa mÄ• tukucchito nikkhamanadivase sakalana
mahÄ• lÄ• bhasakkÄ• rasammÄ• no ahosi, tassa pubbe paccekabuddhassa satasahassagg
suvaá¹‡á¹‡avaá¹‡á¹‡o sukhumÄ• lataro ca attabhÄ• vo ahosi, tenassa __soá¹‡o_ti nÄ• ma
mahatÄ• parivÄ• rena abhivaá¸• á¸• hi. tassa hatthapÄ• datalÄ• ni bandhujÄ«vakapupphav
satavÄ• raá¹ƒ vihatakappÄ• saá¹ƒ viya mudusamphasso ahosi. pÄ• datalesu
maá¹‡ikuá¹‡á¸• alÄ• vaá¹-á¹-avaá¹‡á¹‡alomÄ• ni jÄ• yiá¹ƒsu. vayappattassa tassa tiá¹‡á¹‡a
tayo pÄ• sÄ• de kÄ• rÄ• petvÄ• nÄ• á¹-akitthiyo upaá¹-á¹-hÄ• pesuá¹ƒ. so tattha mahatiá¹ƒ
devakumÄ• ro viya paá¹-ivasati.

atha amhÄ• kaá¹ƒ bhagavati sabbaÃ±Ã±utaá¹ƒ patvÄ• pavattitavaradhammacakke rÄ• jag
bimbisÄ• raraÃ±Ã±Ä• pakkosÄ• pito tehi asÄ«tiyÄ• gÄ• mikasahassehi saddhiá¹ƒ rÄ• jaga
197/ santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho mÄ• tÄ• pitaro anujÄ• nÄ
pabbajitvÄ• laddhÅ«pasampado satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• janasaá¹
479/ sÄ«tavane vihÄ• si. so tattha vasanto ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹ƒ, na ca sakk
adhigantuá¹ƒ, kÄ• yaá¹ƒ kilametvÄ• pi samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€
á¹-hÄ• nacaá¹…kamameva adhiá¹-á¹-hÄ• ya padhÄ• namanuyuÃ±janto pÄ• datalesu phoá
ajjhupekkhitvÄ• daá¸·haá¹ƒ vÄ«riyaá¹ƒ karonto accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ nibba
``evaá¹ƒ ahaá¹ƒ vÄ• yamantopi maggaphalÄ• ni nibbattetuá¹ƒ na sakkomi, kiá¹ƒ me pabbaj
bhoge ca bhuÃ±jÄ• mi, puÃ±Ã±Ä• ni ca karissÄ• mÄ«â€™â€™ ti cintesi. atha satthÄ• tass
tattha gantvÄ• vÄ«á¹‡opamovÄ• dena (Vin I 243) ovaditvÄ• vÄ«riyasamatÄ• yojanavidhiá
kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• gijjhakÅ«á¹-aá¹ƒ gato. soá¹‡opi kho satthu santikÄ• ovÄ
vÄ«riyasamataá¹ƒ yojetvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• arahatte patiá¹-á¹-hÄ• si.

<49> so arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• p
__vipassino pÄ• vacane_tiÄ• dimÄ• ha. tattha __vipassÄ«_ti visesena, vividhaá¹ƒ vÄ• pass

__pÄ• vacane_ti pakÄ• rena vuccatÄ«ti pÄ• vacanaá¹ƒ, piá¹-akattayaá¹ƒ. tassa vipassino ta
attho. __leá¹‡a_nti linante nilÄ«yante etthÄ• ti leá¹‡aá¹ƒ vihÄ• raá¹ƒ. __bandhumÄ• rÄ• jad
kulaparamparÄ• ya vasena aÃ±Ã±amaÃ±Ã±aá¹ƒ sambajjhantÄ«ti bandhÅ«, Ã±Ä• takÄ• . te
bandhumÄ• , bandhu assa atthÄ«ti \Be II 201/ vÄ• bandhumÄ• . rÄ• jÅ«naá¹ƒ vasanaá¹-á¹-
bandhumÄ• ca sÄ• rÄ• jadhÄ• nÄ« ceti bandhumÄ• rÄ• jadhÄ• nÄ«, tassÄ• bandhumÄ•
katanti sambandho. sesamettha uttÄ• natthamevÄ• ti.

soá¹‡akoá¹-ivÄ«sattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. pubbakammapilotikabuddhaapadÄ• navaá¹‡á¹‡anÄ•

<64> dasamÄ• padÄ• ne __anotattasarÄ• sanne_ti pabbatakÅ«á¹-ehi paá¹-icchannattÄ• c
santÄ• pehi otattaá¹ƒ uá¹‡haá¹ƒ udakaá¹ƒ ettha natthÄ«ti anotatto. saranti gacchanti pabha
etasmÄ• mahÄ• nadiyoti saro. sÄ«hamukhÄ• dÄ«hi nikkhantÄ• mahÄ• nadiyo tikkhattuá¹ƒ
katvÄ• nikkhantanikkhantadisÄ• bhÄ• gena saranti gacchantÄ«ti attho. anotatto ca so saro
anotattasaro \Ee 480/. tassa Ä• sannaá¹ƒ samÄ«paá¹-á¹-hÄ• nanti anotattasarÄ• sannaá¹ƒ,
anotattasarÄ• sanne, samÄ«peti attho. __ramaá¹‡Ä«ye_ti devadÄ• navagandhabbakinnaro
ramitabbaá¹ƒ allÄ«yitabbanti ramaá¹‡Ä«yaá¹ƒ, tasmiá¹ƒ ramaá¹‡Ä«ye. __silÄ• tale_ti ekagg
attho. __nÄ• nÄ• ratanapajjote_ti padumarÄ• gaveá¸·uriyÄ• dinÄ• nÄ• anekehi ratanehi paj
__nÄ• nÄ• gandhavanantare_ti nÄ• nappakÄ• rehi candanÄ• garukappÅ«ratamÄ• latilakÄ•
anekehi sugandhapupphehi gahanÄ«bhÅ«tavanantare silÄ• taleti sambandho.

<65> guá¹‡amahantatÄ• ya saá¹…khyÄ• mahantatÄ• ya ca __mahatÄ• bhikkhusaá¹…ghe
__lokanÄ• yako_ lokattayasÄ• misammÄ• sambuddho tattha silÄ• sane nisinno attano pubb
visesena pÄ• kaá¹-amakÄ• sÄ«ti attho. sesamettha heá¹-á¹-hÄ• buddhÄ• padÄ• ne (Ap the
uttÄ• natthattÄ• ca suviÃ±Ã±eyyameva. buddhÄ• padÄ• ne antogadhampi idhÄ• padÄ• ne
kammasaá¹ƒsÅ«cakattÄ• vaggasaá¹…gahavasena dhammasaá¹…gÄ• hakattherÄ• saá¹…

pubbakammapilotikabuddhaapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

ekÅ«nacattÄ• lÄ«samavaggavaá¹‡á¹‡anÄ• samattÄ• .

40. pilindavacchavaggo

1. pilindavacchattheraapadÄ• navaá¹‡á¹‡anÄ•

cattÄ• lÄ«samavagge \Be II 202/ \Ne II 199/ apadÄ• ne __nagare haá¹ƒsavatiyÄ• _tiÄ• dika
pilindavacchattherassa apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha

vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato kÄ• le haá¹
nibbatto mahaddhano mahÄ• bhogo ahosi. so koá¹-isannicitadhanarÄ• siá¹ƒ oloketvÄ• rah
sabbadhanaá¹ƒ mayÄ• sammÄ• gahetvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ``b
bhikkhusaá¹…ghassa sabbaparikkhÄ• radÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti sann
chattasatasahassaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaparibhogaparikkhÄ• rÄ• nipi satasahassavase
bhagavantaá¹ƒ nimantetvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ
dÄ• naá¹ƒ datvÄ• pariyosÄ• nadivase nibbÄ• nÄ• dhigamaá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ
jÄ«vitapariyosÄ• ne devaloke nibbatto cha kÄ• mÄ• vacare dibbasampattiyo anubhavitvÄ•
cakkavattiÄ• disampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de brÄ• hmaá¹‡akule nibb
nipphattiá¹ƒ patto gottavasena __pilindavaccho_ti pÄ• kaá¹-o ahosi.

<1> so ekadivasaá¹ƒ satthu santike dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabba
hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to udÄ• navasena taá¹ƒ pakÄ• ser
haá¹ƒsavatiyÄ• _tiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• vuttova. __Ä• siá¹ƒ dovÄ• riko aha_r
haá¹ƒsavatÄ«nagare raÃ±Ã±o gehadvÄ• re dvÄ• rapÄ• lako Ä• siá¹ƒ ahosinti attho. __akkh
raÃ±Ã±o vallabhattÄ• aÃ±Ã±ehi khobhetuá¹ƒ cÄ• letuá¹ƒ asakkuá¹‡eyyaá¹ƒ amitaá¹ƒ apar
mama ghare __sannicitaá¹ƒ_ rÄ• sÄ«kataá¹ƒ ahosÄ«ti attho.

<3> __bahÅ« medhigatÄ• bhogÄ• _ti anekÄ• bhogÄ• me mayÄ• adhigatÄ• pattÄ• paá¹
satthavÄ• siÄ• dÄ«naá¹ƒ parikkhÄ• rÄ• naá¹ƒ nÄ• mÄ• ni nayÄ• nuyogena suviÃ±Ã±eyyÄ•
ca suviÃ±Ã±eyyÄ• nevÄ• ti.

pilindavacchattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

dutiyatatiyacatutthapaÃ±camÄ• padÄ• nÄ• ni uttÄ• nÄ• nevÄ• ti.

6. bÄ• kulattheraapadÄ• navaá¹‡á¹‡anÄ•

chaá¹-á¹-hÄ• padÄ• ne \Be II 203/ __himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ bÄ• kulatthera
thero atÄ«te ito kappasatasahassÄ• dhikassa asaá¹…khyeyyassa matthake anomadassiss
puretarameva brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto tayo vede uggaá¹‡hitvÄ• tattha s
``samparÄ• yikatthaá¹ƒ gavesissÄ• mÄ«â€™â€™ ti isipabbajjaá¹ƒ pabbajitvÄ• pabbatapÄ•
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ« hutvÄ• viharanto buddhuppÄ•
gantvÄ• dhammaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-hito satthu vÄ• tÄ• bÄ• dhe uppanne ara
taá¹ƒ vÅ«pasametvÄ• taá¹ƒ puÃ±Ã±aá¹ƒ Ä• rogyatthÄ• ya pariá¹‡Ä• metvÄ• tato cuto bra
asaá¹…khyeyyaá¹ƒ devamanussesu saá¹ƒsaranto padumuttarabuddhakÄ• le haá¹ƒsavatÄ«
viÃ±Ã±utaá¹ƒ patvÄ• satthu dhammadesanaá¹ƒ sutvÄ• \Ee 482/ satthÄ• raá¹ƒ ekaá¹ƒ bhik
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayaá¹ƒ taá¹ƒ á¹-hÄ• nantaraá¹ƒ Ä• kaá¹…khanto

yÄ• vajÄ«vaá¹ƒ kusalakammaá¹ƒ upacinitvÄ• sugatÄ«suyeva saá¹ƒsaranto vipassissa bha
puretarameva bandhumatÄ«nagare brÄ• hmaá¹‡akule nibbatto sabbasippesu nipphattiá¹ƒ p
apassanto isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• lÄ• bhÄ« hutvÄ• pabbatapÄ• d
sutvÄ• satthu santikaá¹ƒ gantvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ tiá¹‡apupph
vÅ«pasametvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto brahmaloke nibbattitvÄ• tat
devamanussesu saá¹ƒsaranto kassapassa bhagavato kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe
vasanto ekaá¹ƒ jiá¹‡á¹‡aá¹ƒ vinassamÄ• naá¹ƒ mahÄ• vihÄ• raá¹ƒ disvÄ• tattha uposathÄ
Ä• vasathaá¹ƒ kÄ• rÄ• petvÄ• tattha bhikkhusaá¹…ghassa sabbaá¹ƒ bhesajjaá¹ƒ paá¹-iyÄ
kusalaá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhag
kosambiyaá¹ƒ seá¹-á¹-hikule nibbatti.

so \Ne II 201/ mÄ• tukucchito nikkhamitvÄ• dhÄ• tÄ«hi arogabhÄ• vÄ• ya yamunÄ• yaá¹ƒ
hatthato muccitvÄ• macchena gilito ahosi. kevaá¹-á¹-Ä• taá¹ƒ macchaá¹ƒ jÄ• lÄ• ya gahet
seá¹-á¹-hibhariyÄ• ya vikkiá¹‡iá¹ƒsu. sÄ• taá¹ƒ gahetvÄ• phÄ• layamÄ• nÄ• pubbe katapu
II 204/ dÄ• rakaá¹ƒ disvÄ• ``putto me laddhoâ€™â€™ ti gahetvÄ• posesi. so janakehi mÄ
pavattiá¹ƒ sutvÄ• Ä• gantvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ putto, detha no puttaâ€™â€™ nti anu
``ubhayesampi sÄ• dhÄ• raá¹‡o hotÅ«â€™â€™ ti dvinnaá¹ƒ kulÄ• naá¹ƒ dÄ• yÄ• dabhÄ• v
á¹-hapitattÄ• __bÄ• kulo_ti laddhanÄ• mo vayappatto mahÄ• sampattiá¹ƒ anubhavanto dvÄ
ekekasmiá¹ƒ chamÄ• saá¹ƒ chamÄ• saá¹ƒ vasati. te attano vÄ• re sampatte nÄ• vÄ• saá¹…
tatrÅ«pari ratanamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• paÃ±caá¹…gikatÅ«riye nipphÄ• detvÄ• kum
ubhayanagaramajjhaá¹-á¹-hÄ• naá¹ƒ gaá¹…gÄ• ya Ä• gacchanti, aparaseá¹-á¹-himanussÄ•
á¹-hÄ• naá¹ƒ gantvÄ• kumÄ• raá¹ƒ tattha Ä• ropetvÄ• gacchanti. so evaá¹ƒ vaá¸• á¸• ham
__ubhayaseá¹-á¹-hiputto_ti pÄ• kaá¹-o. satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• paá
pabbajitvÄ• sattÄ• haá¹ƒ vÄ• yamanto aá¹-á¹-hame divase saha paá¹-isambhidÄ• ya araha

<386> so arahÄ• hutvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ•
__himavantassÄ• vidÅ«re_tiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• vuttova. apadÄ• napÄ• á¸•
arahattaá¹ƒ patvÄ• vimuttisukhena viharanto saá¹-á¹-hivassasatÄ• yuko hutvÄ• parinibbÄ•

bÄ• kulattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. girimÄ• nandattheraapadÄ• navaá¹‡á¹‡anÄ•

sattamÄ• padÄ• ne __bhariyÄ• me kÄ• laá¹…katÄ• _tiÄ• dikaá¹ƒ Ä• yasmato girimÄ• nan
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le kulagehe nibbatto vayappatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapetvÄ• vasan
putte ca kÄ• laá¹…kate sokasallasamappito araÃ±Ã±aá¹ƒ pavisitvÄ• pavattaphalabhojano
sumedho bhagavÄ• tassÄ• nukampÄ• ya tattha gantvÄ• dhammaá¹ƒ desetvÄ• sokasallaa

dhammaá¹ƒ sutvÄ• pasannamÄ• naso sugandhapupphehi bhagavantaá¹ƒ pÅ«jetvÄ• paÃ±
sirasi aÃ±jaliá¹ƒ katvÄ• abhitthavi.

so \Be II 205/ tena puÃ±Ã±ena devamanussesu saá¹ƒsaranto ubhayattha sukhaá¹ƒ anubha
buddhuppÄ• de rÄ• jagahe bimbisÄ• raraÃ±Ã±o purohitassa putto hutvÄ• nibbatti, __girimÄ
ahosi. so viÃ±Ã±utaá¹ƒ patvÄ• satthu rÄ• jagahÄ• gamane buddhÄ• nubhÄ• vaá¹ƒ disvÄ•
samaá¹‡adhammaá¹ƒ karonto katipayaá¹ƒ divasaá¹ƒ gÄ• makÄ• vÄ• se vasitvÄ• satthÄ• r
agamÄ• si. bimbisÄ• ramahÄ• rÄ• jÄ• tassa Ä• gamanaá¹ƒ sutvÄ• taá¹ƒ upasaá¹…kamitv
ahaá¹ƒ catÅ«hi paccayehi upaá¹-á¹-hahÄ• mÄ«â€™â€™ ti sampavÄ• retvÄ• gatopi bahuki
abbhokÄ• seyeva vasatÄ«â€™â€™ ti. devatÄ• therassa temanabhayena vassadhÄ• raá¹ƒ
avassanakÄ• raá¹‡aá¹ƒ upadhÄ• retvÄ• Ã±atvÄ• therassa kuá¹-ikaá¹ƒ kÄ• rÄ• pesi. thero
senÄ• sanasappÄ• yalÄ• bhena cittasamÄ• dhÄ• naá¹ƒ labhitvÄ• vÄ«riyasamataá¹ƒ yojetv
arahattaá¹ƒ pÄ• puá¹‡i.

<419> so arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso pub
pakÄ• sento __bhariyÄ• me kÄ• laá¹…katÄ• _tiÄ• dimÄ• ha. taá¹ƒ bhagavato nivedanaÃ±c
maggaá¹ƒ phalÄ• dhigamÄ• padÄ• naÃ±ca pÄ• á¹-hÄ• nusÄ• rena suviÃ±Ã±eyyamevÄ• ti.

girimÄ• nandattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

aá¹-á¹-hamanavamadasamÄ• padÄ• nÄ• ni \Ee 484/ uttÄ• natthÄ• nevÄ• ti.

cattÄ• lÄ«samavaggavaá¹‡á¹‡anÄ• samattÄ• .

41. metteyyavaggo

1. tissametteyyattheraapadÄ• navaá¹‡á¹‡anÄ•

<1> ekacattÄ• lÄ«same \Ne II 203/ vagge paá¹-hamÄ• padÄ• ne __pabbhÄ• rakÅ«á¹-aá¹ƒ
tissametteyyattherassa apadÄ• naá¹ƒ. tattha tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• padumuttara
ajinacammaá¹ƒ nisÄ«danatthÄ• ya dinnameva nÄ• naá¹ƒ. sesaá¹ƒ apadÄ• napÄ• á¸·iyÄ• s

2. puá¹‡á¹‡akattheraapadÄ• navaá¹‡á¹‡anÄ•

<29> dutiyÄ• padÄ• ne \Be II 206/ __pabbhÄ• rakÅ«á¹-aá¹ƒ nissÄ• yÄ• _tiÄ• dikaá¹ƒ Ä• ya
apadÄ• naá¹ƒ. tattha himavante yakkhasenÄ• pati hutvÄ• parinibbutassa paccekabuddhas
nÄ• nattaá¹ƒ. sesaá¹ƒ pÄ• á¹-hÄ• nusÄ• rena suviÃ±Ã±eyyameva.

<45> tatiyÄ• padÄ• ne __himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato mettaguttheras
himavantasamÄ«pe asokapabbate so tÄ• paso hutvÄ• paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasanto su
pattaá¹ƒ gahetvÄ• sappipÅ«raá¹‡aá¹ƒ viseso. sesaá¹ƒ puÃ±Ã±aphalÄ• ni ca suviÃ±Ã±eyyÄ
attho ca pÄ• kaá¹-oyeva.

<72> catutthÄ• padÄ• ne __gaá¹…gÄ• bhÄ• gÄ«rathÄ« nÄ• mÄ• _tiÄ• dikaá¹ƒ Ä• yasmat
tatrÄ• pi brÄ• hmaá¹‡o hutvÄ• bhÄ• gÄ«rathÄ«gaá¹…gÄ• ya taramÄ• ne bhikkhÅ« disvÄ•
kÄ• rÄ• petvÄ• buddhappamukhassa bhikkhusaá¹…ghassa niyyÄ• ditabhÄ• voyeva viseso
puÃ±Ã±aphalaparidÄ«panagÄ• thÄ• naá¹ƒ attho nayÄ• nusÄ• rena suviÃ±Ã±eyyova.

<100> paÃ±camÄ• padÄ• ne __himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato upasivatt
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ pahÄ• ya isipabb
204/ himavante padumuttaraá¹ƒ bhagavantaá¹ƒ disvÄ• tiá¹‡asantharaá¹ƒ santharitvÄ• tatt
sÄ• lapupphapÅ«jaá¹ƒ akÄ• sÄ«ti ayaá¹ƒ viseso, sesamuttÄ• nameva.

<161> chaá¹-á¹-hÄ• padÄ• ne __migaluddo pure Ä• si_ntiÄ• dikaá¹ƒ Ä• yasmato nandakat
kira padumuttarassa bhagavato \Ee 485/ kÄ• le karavikasakuá¹‡o hutvÄ• madhurakÅ«jitaá
padakkhiá¹‡aá¹ƒ akÄ• si. aparabhÄ• ge mayÅ«ro hutvÄ• aÃ±Ã±atarassa paccekabuddhas
pasannamÄ• naso divasassa tikkhattuá¹ƒ madhurena vassitaá¹ƒ vassi. evaá¹ƒ tattha tattha
amhÄ• kaá¹ƒ bhagavato kÄ• le sÄ• vatthiyaá¹ƒ kulagehe nibbatto __nandako_ti laddhanÄ•
\Be II 207/ sutvÄ• pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. so a
pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __miga
tattha paccekabuddhassa maá¹‡á¸• apaá¹ƒ katvÄ• padumapupphehi chadanameva viseso

<183> sattamÄ• padÄ• ne __pabbhÄ• rakÅ«á¹-aá¹ƒ nissÄ• yÄ• _tiÄ• dikaá¹ƒ Ä• yasmato h
tatthÄ• pi isipabbajjaá¹ƒ pabbajitvÄ• himavante vasanto piyadassiá¹ƒ bhagavantaá¹ƒ upaga
ratanamayaá¹ƒ pÄ«á¹-haá¹ƒ attharitvÄ• aá¹-á¹-hÄ• si. tattha nisinnassa kumbhamattaá¹ƒ ja
adÄ• si. bhagavÄ• tassa cittappasÄ• datthÄ• ya taá¹ƒ phalaá¹ƒ paribhuÃ±ji. ettakameva vis

<224> aá¹-á¹-hamÄ• padÄ• ne __rÄ• jÄ• si vijayo nÄ• mÄ• _tiÄ• dikaá¹ƒ Ä• yasmato todey
__rÄ• jÄ• si vijayo nÄ• mÄ• _ti daharakÄ• lato paá¹-á¹-hÄ• ya sabbasaá¹…gÄ• mesu jinato
janaá¹ƒ raÃ±janato allÄ«yanato vijayo nÄ• ma rÄ• jÄ• ahosÄ«ti attho. __ketumatÄ«puruttam
dhajapaá¹-Ä• kÄ• . atha vÄ• nagarasobhanatthÄ• ya nagaramajjhe ussÄ• pitaratanatoraá¹-
ussÄ• pitÄ• sobhayamÄ• nÄ• assÄ• atthÄ«ti ketumatÄ«. pÅ«reti dhanadhaÃ±Ã±ehi sabba
ketumatÄ« ca sÄ• puraÃ±ca seá¹-á¹-haá¹-á¹-hena uttamaÃ±ceti ketumatÄ«puruttamaá¹ƒ, ta
ketumatÄ«puruttame. __sÅ«ro vikkamasampanno_ti abhÄ«to vÄ«riyasampanno vijayo nÄ•
sambandho. itthaá¹ƒ \Ee 486/ bhÅ«taá¹ƒ puraÃ±ca sabbavatthuvÄ• hanaÃ±ca chaá¸• á¸• et

isipabbajjaá¹ƒ pabbajitvÄ• vasanto sumedhabhagavantaá¹ƒ disvÄ• somanassaá¹ƒ uppÄ• d
pÅ«jÄ• karaá¹‡ameva viseso.

<276> navamÄ• padÄ• ne __nagare haá¹ƒsavatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato jatukaá¹‡á¹‡
205/. tattha seá¹-á¹-hiputto hutvÄ• suvaá¹‡á¹‡apÄ• sÄ• de vasanabhÄ• vo ca paÃ±cahi kÄ
hutvÄ• vasanabhÄ• vo ca sabbadesavÄ• sÄ«naá¹ƒ sabbasippaviÃ±Ã±Å«naÃ±ca Ä• gantv

<330> dasamÄ• padÄ• ne __himavantassÄ• vidÅ«re_tiÄ• dikaá¹ƒ Ä• yasmato udenatthera
himavantasamÄ«pe padumapabbataá¹ƒ nissÄ• ya tÄ• pasapabbajjaá¹ƒ \Be II 208/ pabbajitv
bhagavato padumapupphaá¹ƒ gahetvÄ• pÅ«jitabhÄ• vova viseso. sesaá¹ƒ sabbattha uttÄ•

ekacattÄ• lÄ«samavaggavaá¹‡á¹‡anÄ• samattÄ• .

42. bhaddÄ• livaggo

1-10. bhaddÄ• littheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

bÄ• cattÄ• lÄ«samavagge \Ne II 206/ paá¹-hamÄ• padÄ• naÃ±ca dutiyÄ• padÄ• naÃ±ca ta
suviÃ±Ã±eyyameva.

<106> catutthÄ• padÄ• ne __nagare bandhumatiyÄ• _tiÄ• dikaá¹ƒ Ä• yasmato madhumaá
tattha __sÅ«kariko_ti sÅ«karamaá¹ƒsaá¹ƒ vikkiá¹‡itvÄ• jÄ«vikaá¹ƒ kappento. __ukkoá¹-aka
pihakapapphÄ• samaá¹ƒsaá¹ƒ pacitvÄ• madhumaá¹ƒsamhi __okiriá¹ƒ_ pakkhipiá¹ƒ. tena m
bhikkhusaá¹…ghassa datvÄ• tena puÃ±Ã±akammena imasmiá¹ƒ buddhuppÄ• de arahattaa

nÄ• gapallavattherassa paÃ±camÄ• padÄ• nampi ekadÄ«piyattherassa chaá¹-á¹-hÄ• padÄ
ucchaá¹…gapupphiyattherassa sattamÄ• padÄ• nampi yÄ• gudÄ• yakattherassa aá¹-á¹-har
patthodanadÄ• yakattherassa navamÄ• padÄ• nampi maÃ±cadÄ• yakattherassa dasamÄ•
suviÃ±Ã±eyyamevÄ• ti.

bÄ• cattÄ• lÄ«samavaggavaá¹‡á¹‡anÄ• samattÄ• .

43-48. sakiá¹ƒsammajjakÄ• divaggo

1-60. sakiá¹ƒsammajjakattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

tecattÄ• lÄ«samavagge \Ee 487/ \Ne II 207/ sabbatherÄ• padÄ• nÄ• ni uttÄ• nÄ• neva. kev
nÄ• manÄ• nattaá¹ƒ puÃ±Ã±anÄ• nattaÃ±ca viseso.

catucattÄ• lÄ«same vaggepi sabbÄ• ni apadÄ• nÄ• ni pÄ• kaá¹-Ä• neva. kevalaá¹ƒ puÃ±Ã
viseso.

<1> paÃ±cacattÄ• lÄ«samavagge paá¹-hamÄ• padÄ• ne __kakusandho mahÄ• vÄ«ro_tiÄ•
vibhÄ«á¹-akamiÃ±jiyattherassa apadÄ• naá¹ƒ.

<2> tattha \Be II 209/ __bÄ«jamiÃ±jamadÄ• saha_nti vibhÄ«á¹-akaphalÄ• ni phÄ• letvÄ• b
madhusakkarÄ• hi yojetvÄ• kakusandhassa bhagavato adÄ• sinti attho. dutiyÄ• padÄ• nÄ•
suviÃ±Ã±eyyÄ• neva, therÄ• naá¹ƒ nÄ• manÄ• nattÄ• dÄ«nipi pÄ• á¹-hÄ• nusÄ• rena vedit

<1> chacattÄ• lÄ«same vagge paá¹-hamÄ• padÄ• ne __jagatiá¹ƒ kÄ• rayiá¹ƒ aha_nti uttam
Ä• á¸·indaá¹ƒ ahaá¹ƒ kÄ• rayinti attho. sesÄ• ni dutiyÄ• padÄ• nÄ• dÄ«ni sabbÄ• nipi uttÄ•

sattacattÄ• lÄ«same vagge paá¹-hamÄ• padÄ• nÄ• dÄ«ni pÄ• á¸·ianusÄ• rena suviÃ±Ã±ey

aá¹-á¹-hacattÄ• lÄ«same vagge paá¹-hamadutiyÄ• padÄ• nÄ• ni uttÄ• nÄ• neva.

<30> tatiyÄ• padÄ• ne __kosiyo nÄ• ma bhagavÄ• _ti kosiyagotte jÄ• tattÄ• kosiyo nÄ• m
attho. __cittakÅ«á¹-e_ti cittakÅ«á¹-akelÄ• sakÅ«á¹-asÄ• nukÅ«á¹-Ä• dÄ«su anotattadahaá¹
á¹-hitapabbatakÅ«á¹-esu nÄ• nÄ• ratanaosadhÄ• dÄ«hi vicitte cittakÅ«á¹-apabbate so pacc

catutthapaÃ±camÄ• padÄ• nÄ• ni uttÄ• nÄ• neva.

<56> chaá¹-á¹-hÄ• padÄ• ne __kusaá¹-á¹-hakamadÄ• saha_nti
pakkhikabhattauposathikabhattadhurabhattasalÄ• kabhattÄ• dÄ«su kusapaá¹‡á¹‡avasena
aá¹-á¹-hasalÄ• kabhattaá¹ƒ ahaá¹ƒ adÄ• sinti attho.

<61> sattamÄ• padÄ• ne __sobhito nÄ• ma sambuddho_ti
Ä• rohapariá¹‡Ä• hadvattiá¹ƒsamahÄ• purisalakkhaá¹‡abyÄ• mappabhÄ• dÄ«hi sobhamÄ•
sammÄ• sambuddhoti attho.

<66> aá¹-á¹-hamÄ• padÄ• ne \Ee 488/ __takkarÄ• yaá¹ƒ vasÄ« tadÄ• _ti taá¹ƒ dasapuÃ±Ã
janÄ• paá¹-ivasanti etthÄ• ti takkarÄ• , rÄ• jadhÄ• nÄ«. tissaá¹ƒ takkarÄ• yaá¹ƒ, tadÄ• vas

<72> navamÄ• padÄ• ne \Be II 210/ __pÄ• nadhiá¹ƒ sukataá¹ƒ gayhÄ• _ti upÄ• hanayugaa
nipphÄ• ditaá¹ƒ gahetvÄ• ti attho. dasamÄ• padÄ• naá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

aá¹-á¹-hacattÄ• lÄ«samavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

49. paá¹ƒsukÅ«lavaggo

1-10. paá¹ƒsukÅ«lasaÃ±Ã±akattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

ekÅ«napaÃ±Ã±Ä• samavagge \Ne II 209/ paá¹-hamÄ• padÄ• naá¹ƒ suviÃ±Ã±eyyameva.

<14> dutiyÄ• padÄ• ne __adhiccuppattikÄ• buddhÄ• _ti adhiccena akÄ• raá¹‡ena uppattik
devabrahmamÄ• rÄ• dÄ«hi upadesadÄ• yakehi rahitÄ• sayambhÅ«Ã±Ä• á¹‡ena uppannÄ•

<16> __odumbarikapupphaá¹ƒ vÄ• _ti udumbararukkhe pupphaá¹ƒ dullabhaá¹ƒ dullabhupp
sasakaá¹ƒ yathÄ• _ti candamaá¹‡á¸• ale sasalekhÄ• ya rÅ«paá¹ƒ dullabhaá¹ƒ yathÄ• . __v
khÄ«ra_nti kÄ• kÄ• naá¹ƒ niccaá¹ƒ rattindivaá¹ƒ khuddÄ• pÄ«á¸·itabhÄ• vena khÄ«raá¹ƒ du
dullabhaá¹ƒ lokanÄ• yakaá¹ƒ caturÄ• saá¹…khyeyyaá¹ƒ vÄ• aá¹-á¹-hÄ• saá¹…khyeyyaá¹ƒ
vÄ• kappasatasahassaá¹ƒ pÄ• ramiyo pÅ«retvÄ• buddhabhÄ• vato dullabho lokanÄ• yako

<30> tatiyÄ• padÄ• ne __madhuá¹ƒ bhisehi savatÄ«_ti pokkharamadhupadumakesarehi sa
sappiá¹ƒ muá¸·Ä• libhÄ«_ti khÄ«raÃ±ca sappirasaÃ±ca padumamuá¸·Ä• lehi __savati_ pag
mama santakaá¹ƒ buddho paá¹-iggaá¹‡hatÅ«ti attho.

catutthapaÃ±camachaá¹-á¹-hÄ• padÄ• nÄ• ni uttÄ• nÄ• neva.

<119> sattamÄ• padÄ• ne __cattÄ• lÄ«sadijÄ• pi cÄ• _ti dvikkhattuá¹ƒ jÄ• tÄ• ti dijÄ• . kum
uá¹-á¹-hitadantÄ• naá¹ƒ patitattÄ• puna uá¹-á¹-hitadantÄ• dijÄ• , te ca dantÄ• . byÄ• karaá
nidÄ• nakathÄ• yaá¹ƒ vuttameva.

aá¹-á¹-hamÄ• padÄ• naá¹ƒ uttÄ• namevÄ• ti.

<171> navamÄ• padÄ• ne \Ee 489/ __tadÄ• haá¹ƒ mÄ• á¹‡avo Ä• si_nti yadÄ• sumedhap
santikÄ• byÄ• karaá¹‡aá¹ƒ labhi, tadÄ• ahaá¹ƒ megho nÄ• ma brÄ• hmaá¹‡amÄ• á¹‡avo
sumedhatÄ• pasena saha isipabbajjaá¹ƒ \Ne II 210/ pabbajitvÄ• sikkhÄ• padesu sikkhito ke
saá¹ƒsaá¹-á¹-ho saá¹ƒsaggadosena pÄ• pavitakkÄ• divasaá¹ƒ gato mÄ• tughÄ• takammava
aggijÄ• lÄ• didukkhamanubhavitvÄ• tato cuto samudde timiá¹…galamahÄ• maccho hutvÄ•
gacchantaá¹ƒ mahÄ• nÄ• vaá¹ƒ gilitukÄ• mo gato. disvÄ• maá¹ƒ vÄ• á¹‡ijÄ• bhÄ«tÄ• ``ah
saddamakaá¹ƒsu. atha mahÄ• maccho pubbavÄ• sanÄ• vasena buddhagÄ• ravaá¹ƒ uppÄ•
vibhavasampanne brÄ• hmaá¹‡akule nibbatto saddho pasanno satthu dhammadesanaá¹ƒ s
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡itvÄ• divasassa tikkhattuá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ

vandati. tadÄ• bhagavÄ• ``ciraá¹ƒ dhammarucÄ«â€™â€™ ti maá¹ƒ Ä• ha.

<184> atha so thero ``suciraá¹ƒ satapuÃ±Ã±alakkhaá¹‡aâ€™â€™ ntiÄ• dÄ«hi gÄ• thÄ• hi
satapuÃ±Ã±alakkhaá¹‡adhara gotama. __patipubbena visuddhapaccaya_nti pubbe dÄ«paá
paripuá¹‡á¹‡apÄ• ramÄ«paccayasambhÄ• ro suá¹-á¹-hu ciraá¹ƒ kÄ• laá¹ƒ mayÄ• na diá¹-á
__ahamajjasupekkhana_nti ajja imasmiá¹ƒ divase ahaá¹ƒ supekkhanaá¹ƒ sundaradassanaá
vÄ• __nirupamaá¹ƒ viggahaá¹ƒ_ upamÄ• rahitasarÄ«raá¹ƒ gotamaá¹ƒ __vata_ ekantena _
attho.

185-186__._ __suciraá¹ƒ vihatatamo mayÄ• _ti visesena hatatamo viddhaá¹ƒsitamoho tvaá
ciraá¹ƒ thomitoti attho. __sucirakkhena nadÄ« visositÄ• _ti esÄ• taá¹‡hÄ• nadÄ« sundarara
visesena sositÄ• , abhabbuppattikatÄ• tayÄ• ti attho. __suciraá¹ƒ amalaá¹ƒ visodhita_nti su
dÄ«ghena addhunÄ• amalaá¹ƒ nibbÄ• naá¹ƒ visesena sodhitaá¹ƒ, suá¹-á¹-hu kataá¹ƒ adhig
__nayanaá¹ƒ Ã±Ä• á¹‡amayaá¹ƒ mahÄ• mune. cirakÄ• lasamaá¹…gito_ti mahÄ• mune ma
nayanaá¹ƒ dibbacakkhuá¹ƒ cirakÄ• laá¹ƒ samadhigato sampatto tvanti attho. __avinaá¹-á¹-h
ahaá¹ƒ puna antaraá¹ƒ antarÄ• bhave majjhe parinaá¹-á¹-ho \Ee 490/ parihÄ«no ahosinti att
__punarajjasamÄ• gato tayÄ• _ti ajja imasmiá¹ƒ kÄ• le tayÄ• saddhiá¹ƒ punapi samÄ• gato
attho. __na hi nassanti katÄ• ni gotamÄ• _ti gotama sabbaÃ±Ã±ubuddha, tayÄ• saddhiá¹ƒ
\Be II 212/ na hi nassanti yÄ• va khandhaparinibbÄ• nÄ• na vinÄ• bhavissantÄ«ti attho. se

dhammaruciyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

dasamÄ• padÄ• naá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

ekÅ«napaÃ±Ã±Ä• samavaggavaá¹‡á¹‡anÄ• samattÄ• .

50-53. kiá¹…kaá¹‡ipupphÄ• divaggo

1-40. kiá¹…kaá¹‡ipupphiyattheraapadÄ• nÄ• divaá¹‡á¹‡anÄ•

paÃ±Ã±Ä• samavagge \Ne II 211/ ca ekapaÃ±Ã±Ä• samavagge ca dvepaÃ±Ã±Ä• samavag
sabbÄ• ni apadÄ• nÄ• ni uttÄ• nÄ• nevÄ• ti.

54. kaccÄ• yanavaggo

1. mahÄ• kaccÄ• yanattheraapadÄ• navaá¹‡á¹‡anÄ•

catupaÃ±Ã±Ä• samavagge \Ne II 212/ paá¹-hamÄ• padÄ• ne __padumuttaro nÄ• ma jino_t

mahÄ• kaccÄ• yanattherassa apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tatth
vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato kÄ• le gaha
nibbattitvÄ• vuddhippatto ekadivasaá¹ƒ satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• rÄ• s
vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapiyamÄ• naá¹ƒ ekaá¹ƒ bhikk
á¹-hÄ• nantaraá¹ƒ patthento paá¹‡idhÄ• naá¹ƒ katvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ•
sumedhassa bhagavato kÄ• le vijjÄ• dharo hutvÄ• Ä• kÄ• sena gacchanto ekasmiá¹ƒ vana
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso kaá¹‡ikÄ• rapupphehi pÅ«jaá¹ƒ akÄ• si.

so tena puÃ±Ã±ena aparÄ• paraá¹ƒ sugatÄ«suyeva parivattento kassapadasabalassa kÄ•
kulagehe nibbattitvÄ• parinibbute bhagavati suvaá¹‡á¹‡acetiyakammaá¹-á¹-hÄ• ne satasah
suvaá¹‡á¹‡iá¹-á¹-hakÄ• ya pÅ«jaá¹ƒ katvÄ• ``imassa nissandena nibbattanibbattaá¹-á¹-hÄ•
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ hotÅ«â€™â€™ ti \Be II 213/ patthanaá¹ƒ akÄ• si. tato yÄ• vajÄ«v
katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de
caá¹‡á¸• apajjotassa purohitagehe nibbatti, tassa nÄ• maggahaá¹‡adivase mÄ• tÄ• ``mayh
suvaá¹‡á¹‡avaá¹‡á¹‡o, attano nÄ• maá¹ƒ gahetvÄ• Ä• gatoâ€™â€™ ti __kaÃ±canamÄ• á
vuddhimanvÄ• ya tayo vede uggaá¹‡hitvÄ• pitu accayena purohitaá¹-á¹-hÄ• naá¹ƒ labhi. so
__kaccÄ• yano_ti paÃ±Ã±Ä• yittha. atha rÄ• jÄ• caá¹‡á¸• apajjoto buddhuppÄ• daá¹ƒ sutvA
gantvÄ• satthÄ• raá¹ƒ idhÄ• nethÄ• â€™â€™ ti pesesi. so attaá¹-á¹-hamo satthu santikaá¹
dhammaá¹ƒ desesi, desanÄ• pariyosÄ• ne sattahi janehi saddhiá¹ƒ saha paá¹-isambhidÄ• h

<1> so evaá¹ƒ pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubb
213/ pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthame
bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. te tÄ• vadeva dvaá¹…gulamattakesamassuiddh
vassasaá¹-á¹-hikattherÄ• viya ahesuá¹ƒ. evaá¹ƒ thero sadatthaá¹ƒ nipphÄ• detvÄ• , ``bhan
tumhÄ• kaá¹ƒ pÄ• de vandituá¹ƒ dhammaÃ±ca sotuá¹ƒ icchatÄ«â€™â€™ ti Ä• rocesi. satth
tattha gaccha, tayi gate rÄ• jÄ• pasÄ«dissatÄ«â€™â€™ ti Ä• ha. thero satthu Ä• á¹‡Ä• ya
gantvÄ• rÄ• jÄ• naá¹ƒ pasÄ• detvÄ• avantÄ«su sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• petvÄ• puna sa
attano pubbapatthanÄ• vasena kaccÄ• yanappakaraá¹‡aá¹ƒ mahÄ• niruttippakaraá¹‡aá¹ƒ n
pakaraá¹‡attayaá¹ƒ saá¹…ghamajjhe byÄ• kÄ• si. atha santuá¹-á¹-hena bhagavatÄ• ``etad
sÄ• vakÄ• naá¹ƒ saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ yadida
(AN a I 188, 197) etadaggaá¹-á¹-hÄ• ne á¹-hapito aggaphalasukhena vihÄ• sÄ«ti.

mahÄ• kaccÄ• yanattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. vakkalittheraapadÄ• navaá¹‡á¹‡anÄ•

dutiyÄ• padÄ• ne \Be II 214/ __ito satasahassamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato vakkalithera

thero purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbatto viÃ±Ã±utaá¹ƒ pa
gacchantehi upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dhammaá¹
ekaá¹ƒ bhikkhuá¹ƒ \Ee 492/ saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapitaá¹ƒ disvÄ•
á¹-hÄ• nantaraá¹ƒ patthento sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa mahÄ
paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• tassa anantarÄ• yaá¹ƒ disvÄ• byÄ• kari.

so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhagava
brÄ• hmaá¹‡akule nibbatti, tassa __vakkalÄ«_ti nÄ• maá¹ƒ kariá¹ƒsu. tattha __kalÄ«_ti
aparÄ• dhatilakÄ• á¸·akÄ• didosassa adhivacanaá¹ƒ. niddhantasuvaá¹‡á¹‡apiá¹‡á¸• asadis
kali doso assÄ• ti va-kÄ• rÄ• gamaá¹ƒ katvÄ• vakkalÄ«ti vuccati. so vuddhippatto tayo ved
brÄ• hmaá¹‡asippesu nipphattiá¹ƒ gato, satthÄ• raá¹ƒ disvÄ• rÅ«pakÄ• yasampattidassane
saddhiá¹ƒyeva vicarati. ``agÄ• ramajjhe vasanto niccakÄ• laá¹ƒ satthu dassanaá¹ƒ na labhis
214/ satthu santike pabbajitvÄ• á¹-hapetvÄ• bhojanakÄ• laá¹ƒ sarÄ«rakiccakÄ• laÃ±ca ses
sakkÄ• dasabalaá¹ƒ passituá¹ƒ, tattha á¹-hito aÃ±Ã±aá¹ƒ kiccaá¹ƒ pahÄ• ya bhagavantaá¹
satthÄ• tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamento bahukÄ• laá¹ƒ tasmiá¹ƒ rÅ«padassaner
punekadivasaá¹ƒ --- ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena? yo kho, vakkali,
so maá¹ƒ passati; yo maá¹ƒ passati, so dhammaá¹ƒ passati. dhammaÃ±hi, vakkali, passant
ti (SN b III 87) Ä• ha. satthari evaá¹ƒ vadantepi thero satthu dassanaá¹ƒ pahÄ• ya aÃ±Ã±att
sakkoti. tato satthÄ• , ``nÄ• yaá¹ƒ bhikkhu saá¹ƒvegaá¹ƒ alabhitvÄ• bujjhissatÄ«â€™â€™ t
--- ``apehi, vakkalÄ«â€™â€™ ti theraá¹ƒ paá¹‡Ä• mesi. so satthÄ• rÄ• paá¹‡Ä• mito satthu
asakkonto --- ``kiá¹ƒ mayhaá¹ƒ jÄ«vitena, yohaá¹ƒ satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ na labhÄ• m
gijjhakÅ«á¹-e pabbate papÄ• taá¹-á¹-hÄ• naá¹ƒ \Be II 215/ abhiruhi? satthÄ• tassa taá¹ƒ pa
``ayaá¹ƒ bhikkhu mama santikÄ• assÄ• saá¹ƒ alabhanto maggaphalÄ• naá¹ƒ upanissayaá¹
attÄ• naá¹ƒ dassetvÄ• obhÄ• saá¹ƒ vissajjento ---

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381) --

gÄ• thaá¹ƒ vatvÄ• ``ehi, vakkalÄ«â€™â€™ ti (Dhp-a II 381) hatthaá¹ƒ pasÄ• resi. thero ``d
`ehÄ«â€™ ti avhÄ• yanampi laddhaâ€™â€™ nti balavapÄ«tisomanassaá¹ƒ uppÄ• detvÄ•
attano gamanabhÄ• vaá¹ƒ ajÄ• nitvÄ• va satthu sammukhe \Ee 493/ Ä• kÄ• se pakkhanditv
á¹-hitoyeva satthÄ• rÄ• vuttagÄ• thÄ• yo Ä• vajjento Ä• kÄ• seyeva pÄ«tiá¹ƒ vikkhambhetv
arahattaá¹ƒ pÄ• puá¹‡Ä«ti aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ (Mp I 1.208) dhammapadavaá
381 vakkalittheravatthu) Ä• gataá¹ƒ.

idha pana evaá¹ƒ veditabbaá¹ƒ --- ``kiá¹ƒ te, vakkalÄ«â€™â€™ tiÄ• dinÄ• satthÄ• rÄ• ova

viharanto vipassanaá¹ƒ paá¹-á¹-hapesi, tassa saddhÄ• ya balavabhÄ• vato eva vipassanÄ• bhagavÄ• taá¹ƒ Ã±atvÄ• kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• adÄ• si. so puna vipassanaá¹ nÄ• sakkhiyeva. athassa Ä• hÄ• ravekallena vÄ• tÄ• bÄ• dho uppajji, taá¹ƒ vÄ• tÄ• bÄ• dhe bhagavÄ• tattha gantvÄ• pucchanto ---

``vÄ• tarogÄ• bhinÄ«to \Ne II 215/ tvaá¹ƒ, viharaá¹ƒ kÄ• nane vane.

paviddhagocare lÅ«khe, kathaá¹ƒ bhikkhu karissasÄ«â€™â€™ ti || (Th 350) ---

Ä• ha. taá¹ƒ sutvÄ• thero ---

``pÄ«tisukhena vipulena, pharamÄ• no samussayaá¹ƒ.

lÅ«khampi abhisambhonto, viharissÄ• mi kÄ• nane ||

``bhÄ• vento satipaá¹-á¹-hÄ• ne, indriyÄ• ni balÄ• ni ca.

bojjhaá¹…gÄ• ni ca bhÄ• vento, viharissÄ• mi kÄ• nane ||

``Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sahite disvÄ• , viharissÄ• mi kÄ• nane ||

``anussaranto \Be II 216/ sambuddhaá¹ƒ, aggaá¹ƒ dantaá¹ƒ samÄ• hitaá¹ƒ.

atandito rattindivaá¹ƒ, viharissÄ• mi kÄ• naneâ€™â€™ ti || (Th 351-354) ---

catasso gÄ• thÄ• yo abhÄ• si. tÄ• saá¹ƒ attho theragÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ (Th-a II 3 thero vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i.

<28> so arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacarit __ito satasahassamhÄ«_tiÄ• dimÄ• ha. tattha __ito_ti kakusandhÄ• dÄ«naá¹ƒ uppannabha kappasatasahassamatthaketi attho.

<29> __padumÄ• kÄ• ravadano_ti supupphitapadumasassirÄ«kamukho. __padumapattakk setapadumapupphapaá¹‡á¹‡asadisaakkhÄ«ti attho.

<30> __padumuttaragandhovÄ• _ti padumagandhamukhoti attho.

<31> __andhÄ• naá¹ƒ_ \Ee 494/ __nayanÅ«pamo_ti cakkhuvirahitÄ• naá¹ƒ sattÄ• naá¹ƒ na
sabbasattÄ• naá¹ƒ \Ne II 216/ paÃ±Ã±Ä• cakkhÄ• dicakkhudÄ• yakoti attho. __santaveso_t
santairiyÄ• patho. __guá¹‡anidhÄ«_ti guá¹‡Ä• naá¹ƒ nidhi, sabbaguá¹‡agaá¹‡Ä• naá¹ƒ nidh
attho. __karuá¹‡Ä• matiÄ• karo_ti sÄ• dhÅ«naá¹ƒ cittakampanasaá¹…khÄ• tÄ• ya karuá¹‡Ä
atthÄ• natthaminanapariccchinnamatiyÄ• ca Ä• karo Ä• dhÄ• rabhÅ«to.

<32> __brahmÄ• surasuraccito_ti brahmehi ca asurehi ca devehi ca accito pÅ«jitoti attho.

<33> __madhurena rutena cÄ• _ti karavÄ«karutamadhurena saddena sakalaá¹ƒ janaá¹ƒ ra
__santhavÄ« sÄ• vakaá¹ƒ saka_nti attano sÄ• vakaá¹ƒ madhuradhammadesanÄ• ya santha

<34> __saddhÄ• dhimutto_ti saddahanasaddhÄ• ya sÄ• sane adhimutto patiá¹-á¹-hitoti atth
dassanalÄ• laso_ti mayhaá¹ƒ dassane byÄ• vaá¹-o tapparo.

<35> __taá¹ƒ_ \Be II 217/ __á¹-hÄ• namabhirocayi_nti taá¹ƒ saddhÄ• dhimuttaá¹-á¹-hÄ• na
icchiá¹ƒ patthesinti attho.

<40> __pÄ«tamaá¹-á¹-hanivÄ• sana_nti siliá¹-á¹-hasuvaá¹‡á¹‡avaá¹‡á¹‡avatthe nivatthanti
__hemayaÃ±Ã±opacitaá¹…ga_nti suvaá¹‡á¹‡apÄ• maá¹…galaggitagattanti attho.

47-48__._ __nonÄ«tasukhumÄ• laá¹ƒ ma_nti navanÄ«tamiva mudutaluá¹‡ahatthapÄ• daá¹
asokapallavapattakomalamiva mudukanti attho. __pisÄ• cÄ«bhayatajjitÄ• _ti tadÄ• evaá¹ƒb
aÃ±Ã±Ä• pisÄ• cÄ« ekÄ• rakkhasÄ« bhayena tajjesi bhiá¹ƒsÄ• pesÄ«ti attho. tadÄ• __ma
pÄ• damÅ«le maá¹ƒ __sÄ• yesuá¹ƒ_ nipajjÄ• pesuá¹ƒ. __dÄ«namÄ• nasÄ• _ bhÄ«tacittÄ•
dÄ• rakaá¹ƒ te dadÄ• ma, imassa __saraá¹‡aá¹ƒ_ patiá¹-á¹-hÄ• hotu nÄ• tha nÄ• yakÄ• ti

<49> __tadÄ• paá¹-iggahi so ma_nti so bhagavÄ• tadÄ• tasmiá¹ƒ mama mÄ• tuyÄ• dinn
jÄ• layuttena saá¹…khÄ• lakena cakkalakkhaá¹‡Ä• dÄ«hi \Ee 495/ lakkhitena __mudukoma
visuddhena hatthatalena maá¹ƒ aggahesÄ«ti attho.

<52> __sabbapÄ• ramisambhÅ«ta_nti \Ne II 217/ sabbehi dÄ• napÄ• ramitÄ• dÄ«hi sambh
__nÄ«lakkhinayanaá¹ƒ varaá¹ƒ_ puÃ±Ã±asambhÄ• rajaá¹ƒ uttamanÄ«laakkhivantaá¹ƒ. __s
sabbena subhena vaá¹‡á¹‡ena saá¹‡á¹-hÄ• nena Ä• kiá¹‡á¹‡aá¹ƒ gahanÄ«bhÅ«taá¹ƒ __rÅ
hatthapÄ• dasÄ«sÄ• dirÅ«paá¹ƒ disvÄ• ti attho, tittiá¹ƒ apatto viharÄ• mi ahanti sambandho

<61> __tadÄ• maá¹ƒ caraá¹‡antago_ti tasmiá¹ƒ mayhaá¹ƒ arahattaá¹ƒ pattakÄ• le sÄ«lÄ•
caraá¹‡adhammÄ• naá¹ƒ antago, pariyosÄ• nappatto paripÅ«rakÄ• rÄ«ti attho. ``maraá¹‡an

tassa maraá¹‡assa antaá¹ƒ nibbÄ• naá¹ƒ pattoti attho. saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹ƒ p
atha satthÄ• bhikkhusaá¹…ghamajjhe nisinno ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ•
yadidaá¹ƒ, vakkalÄ«â€™â€™ ti (AN a I 198, 208) maá¹ƒ etadaggaá¹-á¹-hÄ• ne á¹-hapesÄ«
suviÃ±Ã±eyyamevÄ• ti.

vakkalittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. mahÄ• kappinattheraapadÄ• navaá¹‡á¹‡anÄ•

__padumuttaro_ \Be II 218/ __nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato kappinattherassa apad
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthu santi
suá¹‡anto satthÄ• rÄ• ekaá¹ƒ bhikkhuá¹ƒ ovÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapitaá¹ƒ
katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi.

so tattha yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto bÄ• rÄ• á¹‡asito
pesakÄ• ragÄ• me jeá¹-á¹-hapesakÄ• ragehe nibbatto tadÄ• sahassamattÄ• paccekabudd
vasitvÄ• vassike cattÄ• ro mÄ• se janapade vasanti. te ekavÄ• raá¹ƒ bÄ• rÄ• á¹‡asiyÄ• av
``senÄ• sanaá¹ƒ karaá¹‡atthÄ• ya hatthakammaá¹ƒ yÄ• cathÄ• â€™â€™ ti raÃ±Ã±o santik
pahiá¹‡iá¹ƒsu. tadÄ• pana raÃ±Ã±o vappamaá¹…galaá¹ƒ ahosi. so ``paccekabuddhÄ• \Ee
sutvÄ• nikkhamitvÄ• Ä• gatakÄ• raá¹‡aá¹ƒ pucchitvÄ• ``ajja, bhante, okÄ• so natthi sve a
vappamaá¹…galaá¹ƒ \Ne II 218/, tatiyadivase karissÄ• mÄ• â€™â€™ ti vatvÄ• paccekabud
paccekabuddhÄ• ``aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ pavisissÄ• mÄ• â€™â€™ ti pakkamiá¹ƒsu.

tasmiá¹ƒ samaye jeá¹-á¹-hapesakÄ• rassa bhariyÄ• kenacideva karaá¹‡Ä«yena bÄ• rÄ• á¹
paccekabuddhe disvÄ• vanditvÄ• , ``kiá¹ƒ, bhante, avelÄ• ya ayyÄ• Ä• gatÄ• â€™â€™ ti p
paá¹-á¹-hÄ• ya kathesuá¹ƒ. taá¹ƒ sutvÄ• saddhÄ• sampannÄ• buddhisampannÄ• itthÄ« ``
bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimantesi. ``bahukÄ• mayaá¹ƒ, bhaginÄ«â€™â€™ ti.
``sahassamattÄ• , bhaginÄ«â€™â€™ ti. ``bhante, imasmiá¹ƒ no gÄ• me sahassamattÄ• va
bhikkhaá¹ƒ dassati, bhikkhaá¹ƒ adhivÄ• setha, ahameva vo vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• rÄ•
paccekabuddhÄ• adhivÄ• sesuá¹ƒ.

sÄ• gÄ• maá¹ƒ pavisitvÄ• ugghosesi --- ``ammatÄ• tÄ• , ahaá¹ƒ sahassamatte paccekabu
ayyÄ• naá¹ƒ nisÄ«danaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidahatha, yÄ• gubhattÄ• dÄ«ni sampÄ• deth
maá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• punadivase paccekabudd
khÄ• danÄ«yena bhojanÄ«yena parivisitvÄ• bhattakiccapariyosÄ• ne tasmiá¹ƒ gÄ• me sab
Ä• dÄ• ya tÄ• hi saddhiá¹ƒ paccekabuddhe vanditvÄ• temÄ• saá¹ƒ vasanatthÄ• ya paá¹-iÃ
ugghosesi --- ``ammatÄ• tÄ• , ekekakulato ekekapuriso vÄ• sipharasuÄ• dÄ«ni gahetvÄ• a

dabbasambhÄ• re Ä• haritvÄ• ayyÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ karotÅ«â€™â€™ ti. gÄ
sutvÄ• ekeko ekekaá¹ƒ katvÄ• saddhiá¹ƒ rattidivÄ• á¹-á¹-hÄ• nehi paá¹‡á¹‡asÄ• lasahass
attano attano paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ upagataá¹ƒ paccekabuddhaá¹ƒ ``ahaá¹ƒ sakkaccaá¹
ahaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti vatvÄ• upaá¹-á¹-hahiá¹ƒsu. sÄ• va
``attano attano paá¹‡á¹‡asÄ• lÄ• ya vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ cÄ
sajjethÄ• â€™â€™ ti samÄ• dapetvÄ• ekekassa sahassa sahassamÅ«laá¹ƒ cÄ«varaá¹ƒ dÄ
vuá¹-á¹-havassÄ• anumodanaá¹ƒ katvÄ• pakkamiá¹ƒsu. gÄ• mavÄ• sinopi idaá¹ƒ puÃ±Ã±
tÄ• vatiá¹ƒsadevaloke nibbattitvÄ• gaá¹‡adevatÄ• nÄ• ma ahesuá¹ƒ.

te tattha dibbasampattiá¹ƒ anubhavitvÄ• kassapasammÄ• sambuddhakÄ• le kuá¹-umbikag
jeá¹-á¹-hakapesakÄ• ro jeá¹-á¹-hakakuá¹-umbikassa putto ahosi. bhariyÄ• pissa ekassa jeá¹
dhÄ«tÄ• ahosi. sesÄ• naá¹ƒ bhariyÄ• yo sesakuá¹-umbikÄ• naá¹ƒ dhÄ«taro \Ee 497/ ahesu
vayappattÄ• parakulaá¹ƒ gacchantiyo tesaá¹ƒ tesaá¹ƒyeva gehÄ• ni agamaá¹ƒsu. athekadi
dhammassavane saá¹…ghuá¹-á¹-he ``satthÄ• dhammaá¹ƒ desessatÄ«â€™â€™ ti sutvÄ•
``dhammaá¹ƒ sossÄ• mÄ• â€™â€™ ti \Ne II 219/ bhariyÄ• hi saddhiá¹ƒ vihÄ• raá¹ƒ agama
vihÄ• ramajjhaá¹ƒ paviá¹-á¹-hakkhaá¹‡e vassaá¹ƒ vassi. yesaá¹ƒ kulÅ«pakÄ• vÄ• Ã±Ä• tis
te tesaá¹ƒ pariveá¹‡Ä• dÄ«ni pavisiá¹ƒsu. te pana tathÄ• rÅ«pÄ• naá¹ƒ natthitÄ• ya katthac
avisahantÄ• vihÄ• ramajjheyeva aá¹-á¹-haá¹ƒsu. atha ne jeá¹-á¹-hakakuá¹-umbiko Ä• ha ---
amhÄ• kaá¹ƒ vippakÄ• raá¹ƒ, kulaputtehi nÄ• ma ettakena lajjituá¹ƒ yuttaâ€™â€™ nti. ``ayy
ti? ``mayaá¹ƒ vissÄ• sikaá¹-á¹-hÄ• nassa abhÄ• vena imaá¹ƒ vippakÄ• raá¹ƒ pattÄ• , sabbe
pariveá¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ ti. ``sÄ• dhu, ayyÄ• â€™â€™ ti jeá¹-á¹-hako sahassa
paÃ±ca satÄ• ni. itthiyo aá¸• á¸• hateyyÄ• ni aá¸• á¸• hateyyÄ• ni satÄ• ni. te taá¹ƒ dhanaá¹
sahassakÅ«á¹-Ä• gÄ• raparivÄ• raá¹ƒ satthu vasanatthÄ• ya mahÄ• pariveá¹‡aá¹ƒ nÄ• ma
navakammassa mahantatÄ• ya dhane appahonte pubbe dinnadhanato puna upaá¸• á¸• hÅ«
niá¹-á¹-hite pariveá¹‡e vihÄ• ramahaá¹ƒ karontÄ• buddhappamukhassa bhikkhusaá¹…ghas
datvÄ• vÄ«satiyÄ• bhikkhusahassÄ• naá¹ƒ cÄ«varÄ• ni sajjayiá¹ƒsu.

jeá¹-á¹-hakakuá¹-umbikassa pana bhariyÄ• attano paÃ±Ã±Ä• ya á¹-hitÄ• ahaá¹ƒ tehi sama
atirekataraá¹ƒ katvÄ• ``satthÄ• raá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti anojapupphavaá¹‡á¹‡ena
saddhiá¹ƒ anojapupphacaá¹…koá¹-akaá¹ƒ gahetvÄ• satthÄ• raá¹ƒ anojapupphehi pÅ«jetvÄ
pÄ• damÅ«le á¹-hapetvÄ• , ``bhante, nibbattanibbattaá¹-á¹-hÄ• ne anojapupphavaá¹‡á¹‡aá
anojÄ• tveva ca nÄ• maá¹ƒ hotÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si. satthÄ• ``evaá¹ƒ hotÅ«â
akÄ• si. te sabbepi yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cutÄ• devaloke nibbattiá¹ƒsu. te imas
devalokÄ• cavitvÄ• jeá¹-á¹-hako kukkuá¹-avatÄ«nagare rÄ• jakule nibbattitvÄ• viÃ±Ã±utaa
mahÄ• kappinarÄ• jÄ• nÄ• ma ahosi. sesÄ• amaccakulesu nibbattiá¹ƒsu. jeá¹-á¹-hakassa
sÄ• kalanagare rÄ• jakule nibbatti anojapupphavaá¹‡á¹‡amevassÄ• sarÄ«raá¹ƒ ahosi, tena
nÄ• maá¹ƒ akaá¹ƒsu, sÄ• vayappattÄ• mahÄ• kappinaraÃ±Ã±o gehaá¹ƒ gantvÄ• __anojÄ

sesitthiyopi amaccakulesu nibbattitvÄ• vayappattÄ• tesaá¹ƒyeva amaccaputtÄ• naá¹ƒ \Ee
te sabbepi raÃ±Ã±o sampattisadisaá¹ƒ sampattiá¹ƒ anubhaviá¹ƒsu. yadÄ• hi rÄ• jÄ• alaá¹.
hatthiá¹ƒ abhiruhitvÄ• vicarati, tadÄ• pi te tatheva vicaranti. tasmiá¹ƒ assena vÄ• rathena v
tatheva vicaranti. evaá¹ƒ te ekato hutvÄ• katÄ• naá¹ƒ puÃ±Ã±Ä• naá¹ƒ balena ekatova sam
raÃ±Ã±o pana vÄ• lo, vÄ• lavÄ• hano, puppho, pupphavÄ• hano, supattoti paÃ±ceva assÄ•
supattaá¹ƒ assaá¹ƒ sayaá¹ƒ Ä• rohati, itare cattÄ• ro asse assÄ• rohÄ• naá¹ƒ sÄ• sanÄ• ha
rÄ• jÄ• te pÄ• tova bhojetvÄ• ``gacchatha \Ne II 220/, bhaá¹‡e, dve vÄ• tÄ«á¹‡i vÄ• yojan
buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• uppannabhÄ• vaá¹ƒ sutvÄ• mayhaá¹
Ä• rocethÄ• â€™â€™ ti pesesi. te catÅ«hi dvÄ• rehi nikkhamitvÄ• dve tÄ«á¹‡i yojanÄ• ni Ä
sÄ• sanaá¹ƒ alabhitvÄ• va paccÄ• gamiá¹ƒsu.

athekadivasaá¹ƒ rÄ• jÄ• supattaá¹ƒ Ä• ruhitvÄ• amaccasahassaparivuto uyyÄ• naá¹ƒ gac
paÃ±casatamatte vÄ• á¹‡ijake nagaraá¹ƒ pavisante disvÄ• ``ime addhÄ• nakilantÄ• , addh
bhaddakaá¹ƒ sÄ• sanaá¹ƒ sossÄ• mÄ«â€™â€™ ti te pakkosÄ• petvÄ• ``kuto Ä• gatatthÄ•
ito vÄ«satiyojanasatamatthake sÄ• vatthi nÄ• ma nagaraá¹ƒ, tato Ä• gatamhÄ• â€™â€™ ti.
sÄ• sanaá¹ƒ uppannaâ€™â€™ nti. ``deva, aÃ±Ã±aá¹ƒ kiÃ±ci natthi, sammÄ• sambuddho u
tÄ• vadeva balavapÄ«tiyÄ• phuá¹-á¹-hasarÄ«ro kiÃ±ci sallakkhetuá¹ƒ asakkonto muhuttaá¹
``tÄ• tÄ• , kiá¹ƒ vadethÄ• â€™â€™ ti pucchi. ``buddho, deva, uppannoâ€™â€™ ti. rÄ• jÄ•
vÄ«tinÄ• metvÄ• catutthavÄ• re ``kiá¹ƒ vadetha, tÄ• tÄ• â€™â€™ ti pucchitvÄ• ``buddho u
``tÄ• tÄ• , sukhasÄ• sanasavanÄ• ya satasahassaá¹ƒ vo dammÄ«â€™â€™ ti vatvÄ• ``apa
tÄ• tÄ• â€™â€™ ti pucchi. ``atthi, deva, dhammo uppannoâ€™â€™ ti. rÄ• jÄ• tampi sutvÄ
vÄ«tinÄ• metvÄ• catutthavÄ• re ``dhammo uppannoâ€™â€™ ti vutte --- ``idhÄ• pi vo satas
vatvÄ• ``aparampi kiÃ±ci sÄ• sanaá¹ƒ atthi, tÄ• tÄ• â€™â€™ ti pucchi. ``atthi, deva, saá¹…
rÄ• jÄ• tampi sutvÄ• tatheva tayo vÄ• re vÄ«tinÄ• metvÄ• catutthavÄ• re ``saá¹…gho upp
``idhÄ• pi vo satasahassaá¹ƒ dammÄ«â€™â€™ ti vatvÄ• amaccasahassaá¹ƒ oloketvÄ• , ``
karissÄ• mÄ• â€™â€™ ti pucchi. ``deva, tumhe kiá¹ƒ karissathÄ• â€™â€™ ti? ``ahaá¹ƒ, tÄ
dhammo uppanno saá¹…gho uppannoâ€™ ti sutvÄ• na puna nivattissÄ• mi, bhagavantaá¹
santike pabbajissÄ• mÄ«â€™â€™ ti. ``mayampi, deva, tumhehi saddhiá¹ƒ pabbajissÄ• mÄ
suvaá¹‡á¹‡apaá¹-á¹-e \Ee 499/ akkharÄ• ni likhÄ• petvÄ• vÄ• á¹‡ijakÄ• naá¹ƒ datvÄ• ``ima
detha, sÄ• tumhÄ• kaá¹ƒ tÄ«á¹‡i satasahassÄ• ni dassati, evaÃ±ca pana naá¹ƒ vadeyyÄ•
issariyaá¹ƒ vissaá¹-á¹-haá¹ƒ, yathÄ• sukhaá¹ƒ sampattiá¹ƒ paribhuÃ±jÄ• hÄ«â€™ ti, sace p
nti pucchati, `satthÄ• raá¹ƒ uddissa pabbajissÄ• mÄ«â€™ ti vatvÄ• gatoti Ä• roceyyÄ• thÄ
attano attano bhariyÄ• naá¹ƒ tatheva \Be II 222/ sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu. rÄ• jÄ• vÄ• á¹
assaá¹ƒ abhiruyha amaccasahassaparivuto taá¹ƒkhaá¹‡aÃ±Ã±eva nikkhami.

satthÄ• pi taá¹ƒdivasaá¹ƒ paccÅ«sakÄ• le lokaá¹ƒ volokento mahÄ• kappinarÄ• jÄ• naá¹ƒ s
``ayaá¹ƒ \Ne II 221/ mahÄ• kappino vÄ• á¹‡ijakÄ• naá¹ƒ santikÄ• tiá¹‡á¹‡aá¹ƒ ratanÄ• naá
tesaá¹ƒ vacanaá¹ƒ tÄ«hi satasahassehi pÅ«jetvÄ• rajjaá¹ƒ pahÄ• ya amaccasahassaparivu

pabbajitukÄ• mo sve nikkhamissati, so saparivÄ• ro saha paá¹-isambhidÄ• hi arahattaá¹ƒ pA
paccuggamanaá¹ƒ karissÄ• mÄ«â€™â€™ ti punadivase cakkavattÄ« viya khuddakagÄ• ma
paccuggacchanto sayameva pattacÄ«varamÄ• dÄ• ya vÄ«sayojanasataá¹ƒ maggaá¹ƒ pacc
tÄ«re nigrodharukkhamÅ«le chabbaá¹‡á¹‡abuddharasmiyo vissajjetvÄ• nisÄ«di. rÄ• jÄ• pi
patvÄ• ``kÄ• nÄ• mÄ• yaâ€™â€™ nti pucchi. ``aparacchÄ• nÄ• ma, devÄ• â€™â€™ ti. ``
tÄ• tÄ• â€™â€™ ti? ``gambhÄ«rato gÄ• vutaá¹ƒ, puthulato dve gÄ• vutÄ• ni, devÄ• â€™â€
vÄ• uá¸·umpo vÄ• â€™â€™ ti? ``natthi, devÄ• â€™â€™ ti. ``nÄ• vÄ• dÄ«ni olokente amhe
maraá¹‡aá¹ƒ. ahaá¹ƒ nibbematiko hutvÄ• tÄ«á¹‡i ratanÄ• ni uddissa nikkhanto, tesaá¹ƒ me
udakaá¹ƒ udakaá¹ƒ viya mÄ• hotÅ«â€™ ti ratanattayassa guá¹‡aá¹ƒ Ä• vajjetvÄ• `itipi so b
sammÄ• sambuddhoâ€™â€™ â€™ ti buddhaguá¹‡aá¹ƒ anussaranto saparivÄ• ro assasah
sindhavÄ• piá¹-á¹-hipÄ• sÄ• á¹‡e viya pakkhandiá¹ƒsu. khurÄ• naá¹ƒ aggaá¹-á¹-hÄ• neva t

so taá¹ƒ uttaritvÄ• purato gacchanto aparampi nadiá¹ƒ disvÄ• ``ayaá¹ƒ kÄ• nÄ• mÄ• â€™
``nÄ«lavÄ• hÄ• nÄ• ma, devÄ• â€™â€™ ti. ``kimassÄ• parimÄ• á¹‡aâ€™â€™ nti? ``gamb
aá¸• á¸• hayojanaá¹ƒ, devÄ• â€™â€™ ti. sesaá¹ƒ purimasadisameva. taá¹ƒ pana nadiá¹ƒ d
bhagavatÄ• dhammoâ€™â€™ ti dhammÄ• nussatiá¹ƒ anussaranto pakkhandi. tampi atikka
nadiá¹ƒ disvÄ• ``ayaá¹ƒ kÄ• nÄ• mÄ• â€™â€™ ti pucchi. ``candabhÄ• gÄ• \Ee 500/ nÄ• n
parimÄ• á¹‡aâ€™â€™ nti? ``gambhÄ«ratopi puthulatopi yojanaá¹ƒ, devÄ• â€™â€™ ti. sesa
pana nadiá¹ƒ disvÄ• ``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ ti saá¹…gh
223/ pakkhandi. tampi nadiá¹ƒ atikkamitvÄ• gacchanto satthu sarÄ«rato nikkhantÄ• chabb
nigrodharukkhassa sÄ• khÄ• viá¹-apapalÄ• sÄ• ni obhÄ• sayamÄ• nÄ• disvÄ• cintesi --- ``
na sÅ«riyassa, na devamÄ• rabrÄ• hmaá¹‡asupaá¹‡á¹‡anÄ• gÄ• naá¹ƒ aÃ±Ã±atarassa, ac
Ä• gacchanto sammÄ• sambuddhena diá¹-á¹-ho bhavissÄ• mÄ«â€™â€™ ti. so tÄ• vadeva
onatasarÄ«ro rasmiyÄ• nusÄ• rena satthÄ• raá¹ƒ upasaá¹…kamitvÄ• manosilÄ• rase nimu
anto pÄ• visi. so satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di saddhiá¹ƒ amaccasahasser
anupubbiá¹ƒ kathaá¹ƒ kathesi. desanÄ• pariyosÄ• ne saparivÄ• ro rÄ• jÄ• sotÄ• pattiphale

atha \Ne II 222/ sabbe uá¹-á¹-hahitvÄ• pabbajjaá¹ƒ yÄ• ciá¹ƒsu. satthÄ• ``Ä• gamissati nu
kulaputtÄ• naá¹ƒ iddhimayapattacÄ«varaâ€™â€™ nti upadhÄ• rento ``ime kulaputtÄ• pacc
cÄ«varasahassaá¹ƒ adaá¹ƒsu, kassapabuddhakÄ• le vÄ«satiyÄ• bhikkhusahassÄ• naá¹ƒ v
adaá¹ƒsu, anacchariyaá¹ƒ imesaá¹ƒ kulaputtÄ• naá¹ƒ iddhimayapattacÄ«varÄ• gamanaâ€™
dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• ``etha, bhikkhavo, caratha brahmacariyaá¹ƒ sammÄ• du
antakiriyÄ• yÄ• â€™â€™ ti Ä• ha. te tÄ• vadeva aá¹-á¹-haparikkhÄ• radharÄ• vassasaá¹-á
vehÄ• saá¹ƒ abbhuggantvÄ• paccorohitvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di

te pana vÄ• á¹‡ijakÄ• rÄ• jagehaá¹ƒ gantvÄ• deviyÄ• raÃ±Ã±Ä• pahitasÄ• sanaá¹ƒ Ä• r
``Ä• gacchantÅ«â€™â€™ ti vutte pavisitvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha ne devÄ« p
kiá¹ƒkÄ• raá¹‡Ä• Ä• gatatthÄ• â€™â€™ ti? ``mayaá¹ƒ raÃ±Ã±Ä• tumhÄ• kaá¹ƒ santikaá¹ƒ

satasahassÄ• ni dethÄ• â€™â€™ ti. ``bahuá¹ƒ, bhaá¹‡e, bhaá¹‡atha, kiá¹ƒ tumhehi raÃ±Ã±
kismiá¹ƒ vo rÄ• jÄ• pasanno ettakaá¹ƒ dhanaá¹ƒ dÄ• petÄ«â€™â€™ ti? ``devi, na aÃ±Ã±a
pana sÄ• sanaá¹ƒ Ä• rocayimhÄ• â€™â€™ ti. ``sakkÄ• pana, tÄ• tÄ• , mayhampi taá¹ƒ Ä•
devÄ«â€™â€™ ti suvaá¹‡á¹‡abhiá¹…gÄ• rena mukhaá¹ƒ vikkhÄ• letvÄ• ``devi, buddho lok
taá¹ƒ sutvÄ• pÄ«tiyÄ• phuá¹-á¹-hasarÄ«rÄ• tikkhattuá¹ƒ kiÃ±ci asallakkhetvÄ• catutthavÄ
uppannoâ€™â€™ ti sutvÄ• ``kiá¹ƒ, tÄ• tÄ• , imasmiá¹ƒ pade raÃ±Ã±Ä• dinnaâ€™â€™ nti
devÄ«â€™â€™ ti. ``tÄ• tÄ• , ananucchavikaá¹ƒ raÃ±Ã±Ä• kataá¹ƒ evarÅ«paá¹ƒ sÄ• sanaá
tumhÄ• kaá¹ƒ satasahassadadamÄ• nena, ahaá¹ƒ vo mama duggatapaá¹‡á¹‡Ä• kÄ• re tÄ«
aparaá¹ƒ kiÃ±ci tumhehi Ä• rocitaâ€™â€™ nti? te idaÃ±ca idaÃ±cÄ• ti itarÄ• nipi dve sÄ• s
purimanayeneva tayo tayo vÄ• re asallakkhetvÄ• catutthacatutthavÄ• re tÄ«á¹‡i tÄ«á¹‡i sa
evaá¹ƒ te sabbÄ• ni dvÄ• dasasatasahassÄ• ni labhiá¹ƒsu.

atha ne devÄ« pucchi --- ``rÄ• jÄ• kahaá¹ƒ, tÄ• tÄ• â€™â€™ ti? ``devi, rÄ• jÄ• `satthÄ• ra
pabbajissÄ• mÄ«â€™ ti vatvÄ• gatoâ€™â€™ ti. ``mayhaá¹ƒ tena kiá¹ƒ sÄ• sanaá¹ƒ dinnaâ
issariyaá¹ƒ tumhÄ• kaá¹ƒ vissaá¹-á¹-haá¹ƒ, `tumhe kira yathÄ• sukhaá¹ƒ sampattiá¹ƒ anubh
``amaccÄ• pana kuhiá¹ƒ, tÄ• tÄ• â€™â€™ ti? ``tepi raÃ±Ã±Ä• saddhiá¹ƒ `pabbajissÄ• mÄ
ti. sÄ• tesaá¹ƒ bhariyÄ• yo pakkosÄ• petvÄ• , ``ammÄ• , tumhÄ• kaá¹ƒ sÄ• mikÄ• raÃ±Ã±
ti gatÄ• , tumhe kiá¹ƒ karissathÄ• â€™â€™ ti? ``kiá¹ƒ pana tehi amhÄ• kaá¹ƒ sÄ• sanaá¹ƒ
``tehi kira attano sampatti tumhÄ• kaá¹ƒ vissaá¹-á¹-hÄ• `tumhe kira sampattiá¹ƒ yathÄ• suk
paribhuÃ±jathÄ• â€™â€™ â€™ ti. ``tumhe pana, devi, kiá¹ƒ \Ne II 223/ karissathÄ• â€™â€™
tÄ• va rÄ• jÄ• magge á¹-hito tÄ«hi satasahassehi tÄ«á¹‡i ratanÄ• ni pÅ«jetvÄ• kheá¸·apiá¹
sampattiá¹ƒ pahÄ• ya `pabbajissÄ• mÄ«â€™ ti nikkhanto, mayÄ• pi tiá¹‡á¹‡aá¹ƒ ratanÄ• na
navahi satasahassehi pÅ«jitÄ• ni, na kho panesÄ• sampatti nÄ• ma raÃ±Ã±oyeva dukkhÄ•
raÃ±Ã±Ä• chaá¸• á¸• itakheá¸·apiá¹‡á¸• aá¹ƒ jaá¹‡á¹‡ukehi bhÅ«miyaá¹ƒ patiá¹-á¹-hahitvÄ•
mayhaá¹ƒ sampattiyÄ• attho, satthÄ• raá¹ƒ uddissa pabbajissÄ• mÄ«â€™â€™ ti. ``devi, m
pabbajissÄ• mÄ• â€™â€™ ti. ``sace sakkotha, sÄ• dhÅ«â€™â€™ ti. ``sakkoma, devÄ«â€™
ti rathasahassaá¹ƒ yojÄ• petvÄ• rathaá¹ƒ Ä• ruyha tÄ• hi saddhiá¹ƒ nikkhamitvÄ• antarÄ•
disvÄ• yathÄ• raÃ±Ã±Ä• paá¹-hamaá¹ƒ pucchitÄ• , tatheva pucchitvÄ• sabbaá¹ƒ pavattiá
gatamaggaá¹ƒ olokethÄ• â€™â€™ ti vatvÄ• ``sindhavÄ• naá¹ƒ padavalaÃ±jaá¹ƒ na passÄ
``tÄ«á¹‡i ratanÄ• ni uddissa nikkhantosmÄ«â€™â€™ ti saccakiriyaá¹ƒ karitvÄ• tiá¹‡á¹‡aá¹ƒ
anussaritvÄ• gato bhavissati \Ee 502/, ahampi tÄ«á¹‡i ratanÄ• ni uddissa nikkhantÄ• , tesa
``idaá¹ƒ udakaá¹ƒ udakaá¹ƒ viya mÄ• hotÅ«â€™â€™ ti tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡e
rathasahassaá¹ƒ \Be II 225/ pesesi. udakaá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡asadisaá¹ƒ ahosi, cakkÄ
aggaá¹-á¹-hÄ• neva temiá¹ƒsu. eteneva upÄ• yena itarÄ• dvepi nadiyo uttariá¹ƒsu.

satthÄ• tÄ• saá¹ƒ Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• yathÄ• tÄ• attano santike nisinne sÄ• mik
tathÄ• adhiá¹-á¹-hÄ• si. devÄ«pi Ä• gacchantÄ« satthu sarÄ«rato nikkhantÄ• rasmiyo disv
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• pucchi --- ``bhante, ma

uddissa nikkhamitvÄ• gato, kahaá¹ƒ nu kho so, amhÄ• kaá¹ƒ taá¹ƒ dassethÄ• â€™â€™ ti.
naá¹ƒ passissathÄ• â€™â€™ ti. tÄ• sabbÄ• pi haá¹-á¹-hatuá¹-á¹-hÄ• ``idheva kira nisinnÄ
passissÄ• mÄ• â€™â€™ ti nisÄ«diá¹ƒsu. satthÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi. anojÄ• de
saddhiá¹ƒ sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. mahÄ• kappino thero tÄ• saá¹ƒ desiyamÄ• naá¹ƒ
saparivÄ• ro saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tasmiá¹ƒ khaá¹‡e satthÄ• tÄ
dassesi. tÄ• saÃ±hi Ä• gatakkhaá¹‡eyeva attano sÄ• mike kÄ• sÄ• vadhare muá¹‡á¸• asÄ«
bhaveyya, maggaphalaá¹ƒ nibbattetuá¹ƒ sakkÄ• na bhaveyya. tasmÄ• acalasaddhÄ• ya p
paá¹-á¹-hÄ• ya tÄ• saá¹ƒ te bhikkhÅ« arahattappatte dassesi. tÄ• pi te disvÄ• paÃ±capatiá
``bhante, tumhÄ• kaá¹ƒ pabbajitakiccaá¹ƒ matthakappattaâ€™â€™ nti vatvÄ• satthÄ• raá¹
á¹-hatvÄ• pabbajjaá¹ƒ yÄ• ciá¹ƒsu.

evaá¹ƒ vutte satthÄ• uppalavaá¹‡á¹‡Ä• ya theriyÄ• Ä• gamanaá¹ƒ cintesi. sÄ• satthu cint
Ä• kÄ• senÄ• gantvÄ• \Ne II 224/ tÄ• sabbÄ• itthiyo gahetvÄ• Ä• kÄ• sena bhikkhunupas
sabbÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. satthÄ• bhikkhusahassaá¹ƒ Ä• dÄ• ya Ä
agamÄ• si. tatra sudaá¹ƒ Ä• yasmÄ• mahÄ• kappino rattiá¹-á¹-hÄ• nÄ• dÄ«su ``aho sukha
udÄ• naá¹ƒ udÄ• nento vicarati. bhikkhÅ« bhagavato Ä• rocesuá¹ƒ --- ``bhante, mahÄ• kap
sukhaâ€™ nti udÄ• naá¹ƒ udÄ• nento vicarati, attano rajjasukhaá¹ƒ Ä• rabbha udÄ• neti ma
taá¹ƒ pakkosÄ• petvÄ• --- ``saccaá¹ƒ kira tvaá¹ƒ, kappina, kÄ• masukhaá¹ƒ Ä• rabbha udÄ
``bhagavÄ• me, bhante, taá¹ƒ Ä• rabbha udÄ• nabhÄ• vaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ Ä• rabbha u
jÄ• nÄ• tÄ«â€™â€™ ti. atha satthÄ• --- ``na, bhikkhave, mama putto kÄ• masukhaá¹ƒ rajja
udÄ• naá¹ƒ udÄ• neti, puttassa \Be II 226/ pana me dhammaá¹ƒ carato dhammapÄ«ti nÄ• n
amatamahÄ• nibbÄ• naá¹ƒ \Ee 503/ Ä• rabbha evaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ ti
desento imaá¹ƒ gÄ• thamÄ• ha ---

``dhammapÄ«ti sukhaá¹ƒ seti, vippasannena cetasÄ• .

ariyappavedite dhamme, sadÄ• ramati paá¹‡á¸• itoâ€™â€™ ti || (Dhp 79).

athekadivasaá¹ƒ satthÄ• bhikkhÅ« Ä• mantesi --- ``kacci, bhikkhave, kappino bhikkhÅ«naâ
desetÄ«â€™â€™ ti? ``appossukko, bhante, diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto v
detÄ«â€™â€™ ti. satthÄ• theraá¹ƒ pakkosÄ• petvÄ• --- ``saccaá¹ƒ kira tvaá¹ƒ, kappina, a
ovÄ• damattampi na desÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``brÄ• hmaá¹‡a
paá¹-á¹-hÄ• ya upagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ desehÄ«â€™â€™ ti. ``sÄ• dhu
bhagavato vacanaá¹ƒ sirasÄ• sampaá¹-icchitvÄ• ekovÄ• deneva samaá¹‡asahassaá¹ƒ ara
naá¹ƒ satthÄ• paá¹-ipÄ• á¹-iyÄ• attano sÄ• vake á¹-hÄ• nantare á¹-hapento ``etadaggaá¹ƒ
sÄ• vakÄ• naá¹ƒ bhikkhuovÄ• dakÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kappinoâ€™â€™ ti (AN a I 21

<66> evaá¹ƒ thero pattaarahattaphalo attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to p

pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. __udito ajaá¹-Ä• kÄ• se_ti sakalÄ•
pÄ• kaá¹-abhÅ«to. __saradambare_ saradakÄ• le Ä• kÄ• se __ravÄ«va_ sÅ«riyo ivÄ• ti att

<70> __akkhadasso tadÄ• Ä• si_nti tasmiá¹ƒ padumuttarassa bhagavato kÄ• le sÄ• radas
pÄ• kaá¹-o ahosinti attho.

<71> __sÄ• vakassa_ \Ne II 225/ __katÄ• vino_ti tassa bhagavato __me manaá¹ƒ_ mama
tosayantassa sÄ• vakassa ovÄ• dakassa guá¹‡aá¹ƒ pakÄ• sayato aggaá¹-á¹-hÄ• ne á¹-hap
sÄ• taccakiccayuttassa vacanaá¹ƒ sutvÄ• ti sambandho.

<73> __haá¹ƒsasamabhÄ• go_ti \Be II 227/ haá¹ƒsasadisagÄ• mi. __haá¹ƒsadundubhiniss
dundubhibherisaddasadisavacano ``etaá¹ƒ mahÄ• mattaá¹ƒ passatha, bhikkhavoâ€™â€™

<74> __samuggatatanÅ«ruha_nti suá¹-á¹-hu uggatalomaá¹ƒ uddhaggalomaá¹ƒ, udagyama
__jÄ«mÅ«tavaá¹‡á¹‡a_nti muttaphalasamÄ• navaá¹‡á¹‡aá¹ƒ sundarasarÄ«rapabhanti \Ee
__pÄ«á¹‡aá¹ƒsa_nti paripuá¹‡á¹‡aá¹ƒ aá¹ƒsaá¹ƒ. __pasannanayanÄ• nana_nti pasannaak

<75> __katÄ• vino_ti katÄ• dhikÄ• rassa etadagge á¹-hitassa bhikkhuno á¹-hÄ• naá¹ƒ so e
pahaá¹-á¹-hacittatÄ• ya patthetÄ«ti sambandho.

<81> __sataso anusÄ• siyÄ• _ti dhammena samena vacanena kÄ• raá¹‡avasena anusÄ•
__bÄ• rÄ• á¹‡asiyamÄ• sanne_ti bÄ• rÄ• á¹‡asiyÄ• samÄ«pe pesakÄ• ragÄ• me. __jÄ• to
tantavÄ• yajÄ• tiyÄ• pesakÄ• rakule jÄ• toti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

mahÄ• kappinattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. dabbamallaputtattheraapadÄ• navaá¹‡á¹‡anÄ•

catutthÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato dabbamallaputtat
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
bhagavato kÄ• le haá¹ƒsavatÄ«nagare seá¹-á¹-hiputto hutvÄ• jÄ• to vibhavasampanno aho
dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakÄ
á¹-hapentaá¹ƒ disvÄ• pasannamÄ• naso buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ niman
datvÄ• sattÄ• haccayena bhagavato pÄ• damÅ«le nipatitvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ patthesi.
samijjhanabhÄ• vaá¹ƒ Ã±atvÄ• byÄ• kÄ• si. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tato cuto
dibbasampattiá¹ƒ anubhavitvÄ• tato cuto \Ne II 226/ vipassissa bhagavato kÄ• le ekasmiá¹
asappurisasaá¹ƒsaggena tassa sÄ• vakaá¹ƒ bhikkhuá¹ƒ arahÄ• ti jÄ• nantopi abbhÅ«tena a
sÄ• vakÄ• naá¹ƒ khÄ«rasalÄ• kabhattaá¹ƒ adÄ• si. so yÄ• vatÄ• yukaá¹ƒ \Be II 228/ puÃ±Ã

saá¹ƒsaranto ubhayasampattiyo anubhavitvÄ• kassapadasabalassa kÄ• le kulagehe nibbat
pabbajito parinibbute bhagavati sakalaloke kolÄ• hale jÄ• te satta bhikkhavo pabbajito pacc
vanamajjhe ekaá¹ƒ pabbataá¹ƒ abhiruhitvÄ• ``jÄ«vitÄ• sÄ• orohantu nirÄ• layÄ• nisÄ«dar
pÄ• tesuá¹ƒ. tesaá¹ƒ ovÄ• dadÄ• yako jeá¹-á¹-hakatthero satthÄ• habbhantare arahÄ• aho
anÄ• gÄ• mÄ«, itare paÃ±ca parisuddhasÄ«lÄ• tato cutÄ• devaloke nibbattÄ• . tattha ekaá
dibbasukhaá¹ƒ anubhavitvÄ• \Ee 505/ imasmiá¹ƒ buddhuppÄ• de pukkusÄ• ti (MN III 342),
bÄ• hiyo (Ud 10), kumÄ• rakassapoti (MN I 249) ime cattÄ• ro tattha tattha nibbattiá¹ƒsu. ay
mallaraá¹-á¹-he anupiyanagare nibbatti. tasmiá¹ƒ mÄ• tukucchito anikkhanteyeva mÄ• tÄ•
tassÄ• sarÄ«raá¹ƒ jhÄ• panatthÄ• ya citakasmiá¹ƒ Ä• ropetvÄ• kumÄ• raá¹ƒ dabbantare p
dabbe patitattÄ• __dabbo mallaputto_ti pÄ• kaá¹-o ahosi. aparabhÄ• ge pubbasambhÄ• ra
kammaá¹-á¹-hÄ• namanuyutto nacirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡

atha naá¹ƒ satthÄ• majjhattabhÄ• vena Ä• nubhÄ• vasampannabhÄ• vena ca bhikkhÅ«na
bhattuddesane ca niyojesi. sabbo ca bhikkhusaá¹…gho taá¹ƒ samannesi. taá¹ƒ vinayakhan
Ä• gatameva. aparabhÄ• ge thero ekassa varasalÄ• kadÄ• yakassa salÄ• kabhattaá¹ƒ mett
bhikkhÅ«naá¹ƒ uddisi. te haá¹-á¹-hatuá¹-á¹-hÄ• ``sve mayhaá¹ƒ muggaghatamadhumissak
bhuÃ±jissÄ• mÄ• â€™â€™ ti ussÄ• hajÄ• tÄ• ahesuá¹ƒ. so pana upÄ• sako tesaá¹ƒ vÄ• ra
Ä• á¹‡Ä• pesi --- ``ye, je, bhikkhÅ« sve idha Ä• gamissanti, te kaá¹‡Ä• jakena bilaá¹…gadu
parivisÄ• hÄ«â€™â€™ ti. sÄ• pi tatheva te bhikkhÅ« Ä• gate koá¹-á¹-hakapamukhe nisÄ«d
bhikkhÅ« anattamanÄ• kopena taá¹-ataá¹-Ä• yantÄ• there Ä• ghÄ• taá¹ƒ bandhitvÄ• ``ma
amhÄ• kaá¹ƒ amadhurabhattaá¹ƒ dÄ• petuá¹ƒ esova niyojesÄ«â€™â€™ ti dukkhÄ« dumma
mettiyÄ• nÄ• ma bhikkhunÄ« ``kiá¹ƒ, bhante, dummanÄ• â€™â€™ ti pucchi. te, ``bhagini,
229/ mallaputtena viheá¹-hiyamÄ• ne ajjhupekkhasÄ«â€™â€™ ti Ä• haá¹ƒsu. ``kiá¹ƒ, bhant
kÄ• tuâ€™â€™ nti? ``tassa dosaá¹ƒ Ä• ropehÄ«â€™â€™ ti. sÄ• tattha tattha therassa abh
taá¹ƒ sutvÄ• bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. atha bhagavÄ• dabbaá¹ƒ mallaputtaá¹ƒ p
``saccaá¹ƒ kira tvaá¹ƒ, dabba, mettiyÄ• ya bhikkhuniyÄ• vippakÄ• ramakÄ• sÄ«â€™â€™ t
bhante, bhagavÄ• jÄ• nÄ• tÄ«â€™â€™ ti. ``na kho, dabba \Ne II 227/, dabbÄ• evaá¹ƒ nibb
kÄ• rakabhÄ• vaá¹ƒ vÄ• akÄ• rakabhÄ• vaá¹ƒ vÄ• vadehÄ«â€™â€™ ti. ``akÄ• rako ahaá
``mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• setvÄ• te bhikkhÅ« anuyuÃ±jathÄ• â€™â€™ ti Ä• ha. upÄ•
bhikkhÅ« taá¹ƒ bhikkhuniá¹ƒ uppabbÄ• jetvÄ• mettiyabhÅ«majake bhikkhÅ« anuyuÃ±jitvÄ•
sÄ• bhikkhunÄ«â€™â€™ ti vutte bhagavato ekamatthaá¹ƒ Ä• rocesuá¹ƒ. bhagavÄ• mettiy
bhikkhÅ«naá¹ƒ amÅ«lakasaá¹…ghÄ• disesaá¹ƒ paÃ±Ã±apesi.

tena ca samayena dabbatthero bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±Ä• pento veá¸·uvana
aá¹-á¹-hÄ• rasamahÄ• vihÄ• re sabhÄ• ge bhikkhÅ« pesento rattibhÄ• ge andhakÄ• re aá¹.
tenevÄ• lokena aniddhimante bhikkhÅ« pesesi. evaá¹ƒ therassa senÄ• sanapaÃ±Ã±Ä• pan
jÄ• te satthÄ• ariyagaá¹‡amajjhe dabbattheraá¹ƒ á¹-hÄ• nantare á¹-hapento ``etadaggaá¹ƒ
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakÄ• naá¹ƒ yadidaá¹ƒ dabbo malla

etadagge á¹-hapesi.

<108> thero attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ
nÄ• ma jino_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttatthameva. ito ekanavute kapp
loke uppajjÄ«ti sambandho.

<125> __duá¹-á¹-hacitto_ti dÅ«sitacitto asÄ• dhusaá¹…gamena apasannacittoti attho. __up
tassÄ• _ti tassa bhagavato khÄ«á¹‡Ä• savaá¹ƒ sÄ• vakaá¹ƒ upavadiá¹ƒ, upari abhÅ«taá¹ƒ
abbhakkhÄ• naá¹ƒ akÄ• sinti attho.

<132> __dundubhiyo_ti \Be II 230/ dunduá¹ƒ iti saddÄ• yanato dundubhisaá¹…khÄ• tÄ• bh
saddaá¹ƒ kariá¹ƒsu. __samantato asaniyo_ti sabbadisÄ• bhÄ• gato asane vinÄ• sane niyutt
devadaá¹‡á¸• Ä• bhayÄ• vahÄ• phaliá¹ƒsÅ«ti sambandho.

<133> __ukkÄ• patiá¹ƒsu nabhasÄ• _ti Ä• kÄ• sato aggikkhandhÄ• ca patiá¹ƒsÅ«ti attho.
dissatÄ«_ti dhÅ«marÄ• jisahito aggikkhandho ca dissati paÃ±Ã±Ä• yatÄ«ti attho. sesaá¹ƒ s

dabbamallaputtattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. kumÄ• rakassapattheraapadÄ• navaá¹‡á¹‡anÄ•

paÃ±camÄ• padÄ• ne \Ne II 228/ __ito satasahassamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato kumÄ•
ayaá¹ƒ kira padumuttarassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto viÃ±Ã±utaá¹ƒ pat
santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ cittakathikÄ• naá¹ƒ aggaá¹-
disvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthento \Ee 507/ paá¹‡idhÄ• naá¹ƒ katvÄ• tada
karonto yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto devamanussesu saá¹ƒsaranto ubhayasamp
kassapassa bhagavato kÄ• le kulagehe nibbatto tassa bhagavato sÄ• sane pabbajitvÄ• sa
sugatÄ«suyeva saá¹ƒsaranto dibbasukhaá¹ƒ mÄ• nusasukhaÃ±ca anubhavitvÄ• imasmiá¹
ekissÄ• seá¹-á¹-hidhÄ«tÄ• ya kucchimhi nibbatto. sÄ• kira kumÄ• rikÄ• kÄ• leyeva pabbaj
yÄ• citvÄ• pabbajjaá¹ƒ alabhamÄ• nÄ• patikulaá¹ƒ gantvÄ• gabbhaá¹ƒ gaá¹‡hitvÄ• taá¹ƒ
Ä• rÄ• dhetvÄ• pabbajjaá¹ƒ anujÄ• nÄ• pessÄ• mÄ«â€™â€™ ti cintesi. sÄ• sÄ• mikaá¹ƒ

``sace imassa kÄ• yassa, anto bÄ• hirako siyÄ• .

daá¹‡á¸• aá¹ƒ nÅ«na gahetvÄ• na, kÄ• ke soá¹‡e nivÄ• rayeâ€™â€™ ti || (Vism I 122) ---

Ä• dinÄ• sarÄ«rassa dosaá¹ƒ dassentÄ« taá¹ƒ Ä• rÄ• dhesi.

sÄ• \Be II 231/ sÄ• mikena anuÃ±Ã±Ä• tÄ• gabbhinibhÄ• vaá¹ƒ ajÄ• nantÄ« devadattapa
pabbaji. tassÄ• gabbhinibhÄ• vaá¹ƒ disvÄ• bhikkhuniyo devadattaá¹ƒ pucchiá¹ƒsu. so ``as
sÄ• ``nÄ• haá¹ƒ devadattaá¹ƒ uddissa pabbajitÄ• , bhagavantaá¹ƒ uddissa pabbajitÄ• â€™
gantvÄ• dasabalaá¹ƒ pucchi. satthÄ• upÄ• littheraá¹ƒ paá¹-icchÄ• pesi. thero sÄ• vatthina
visÄ• khaÃ±ca upÄ• sikaá¹ƒ pakkosÄ• petvÄ• sarÄ• jikÄ• ya parisÄ• ya taá¹ƒ vinicchinanto
arogÄ• pabbajjÄ• â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• satthÄ• ``sÄ• dhu suvinicchitaá¹ƒ upÄ•
therassa sÄ• dhukÄ• raá¹ƒ adÄ• si.

sÄ• bhikkhunÄ« suvaá¹‡á¹‡abimbasadisaá¹ƒ puttaá¹ƒ vijÄ• yi. taá¹ƒ rÄ• jÄ• pasenadi kos
``dÄ• rakapariharaá¹‡aá¹ƒ bhikkhunÄ«naá¹ƒ palibodhoâ€™â€™ ti dhÄ• tÄ«naá¹ƒ dÄ• petv
nÄ• maá¹ƒ kariá¹ƒsu \Ne II 229/. aparabhÄ• ge alaá¹…karitvÄ• satthu santikaá¹ƒ netvÄ• p
pabbajitattÄ• pana bhagavatÄ• ``kassapaá¹ƒ pakkosatha, idaá¹ƒ phalaá¹ƒ vÄ• khÄ• danÄ
dethÄ• â€™â€™ ti vutte ``katarakassapassÄ• â€™â€™ ti ``kumÄ• rakassapassÄ• â€™â€™
raÃ±Ã±Ä• posÄ• vanÄ«yaputtattÄ• ca vuddhakÄ• lepi __kumÄ• rakassapo_tveva paÃ±Ã±

so pabbajitakÄ• lato paá¹-á¹-hÄ• ya vipassanÄ• ya kammaá¹ƒ karoti, buddhavacanaÃ±ca u
saddhiá¹ƒ pabbatamatthake samaá¹‡adhammaá¹ƒ katvÄ• anÄ• gÄ• mÄ« hutvÄ• suddhÄ•
``vipassanÄ• ya mukhaá¹ƒ dassetvÄ• \Ee 508/ maggaphaluppattiyÄ• upÄ• yaá¹ƒ karissÄ•
abhisaá¹…kharitvÄ• andhavane vasantassa therassa ``ime paÃ±he satthÄ• raá¹ƒ pucchey
tato so te paÃ±he bhagavantaá¹ƒ pucchi. bhagavÄ• pissa vissajjesi. thero bhagavatÄ• kath
uggaá¹‡hitvÄ• vipassanaá¹ƒ gabbhaá¹ƒ gÄ• hÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i.

<150> so arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacar
__ito satasahassamhÄ«_tiÄ• dimÄ• ha. tattha yaá¹ƒ heá¹-á¹-hÄ• vuttanayaÃ±ca uttÄ• natth
vaá¹‡á¹‡ayissÄ• ma. anuttÄ• napadameva vaá¹‡á¹‡ayissÄ• ma.

<169> __Ä• pannasattÄ• me mÄ• tÄ• _ti mayhaá¹ƒ mÄ• tÄ• garugabbhÄ• gabbhinÄ« pa

<173> __vammikasadisaá¹ƒ_ \Be II 232/ __kÄ• ya_nti sarÄ«raá¹ƒ nÄ• ma vammikasadisaá
ca chiddÄ• vachiddo gharagoá¸·ikaupacikÄ• dÄ«naá¹ƒ Ä• sayo, evameva ayaá¹ƒ kÄ• yo na
__buddhena_ bhagavatÄ• __desitaá¹ƒ_ pakÄ• sitaá¹ƒ taá¹ƒ sutvÄ• me cittaá¹ƒ Ä• save ag
vimucci, arahatte patiá¹-á¹-hÄ• sÄ«ti attho. aparabhÄ• ge tattha tattha bhikkhÅ«naá¹ƒ
vicittadhammakathikabhÄ• vaá¹ƒ sutvÄ• satthÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vak
cittakathikÄ• naá¹ƒ yadidaá¹ƒ kumÄ• rakassapoâ€™â€™ ti (AN a I 209, 217) etadagge á¹-h

kumÄ• rakassapattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. bÄ• hiyattheraapadÄ• navaá¹‡á¹‡anÄ•

chaá¹-á¹-hÄ• padÄ• ne \Ne II 230/ __ito satasahassamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato bÄ• hi
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par
upacinanto padumuttarassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto brÄ• hmaá¹‡asipp
vedaá¹…gesu anavayo ekadivasaá¹ƒ satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto pas
ekaá¹ƒ bhikkhuá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• taá¹ƒ
sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• sattÄ• l
pÄ• damÅ«le nipanno ``bhagavÄ• , bhante, ito sattame divase yaá¹ƒ bhikkhuá¹ƒ khippÄ• bh
aggaá¹-á¹-hÄ• ne á¹-hapesi, so viya ahampi anÄ• gate ekassa buddhassa sÄ• sane khippÄ
bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ• si \Ee 509/. bhagavÄ• anÄ• gataá¹ƒsaÃ±Ä• á¹‡en
Ã±atvÄ• ``anÄ• gate gotamassa bhagavato sÄ• sane pabbajitvÄ• khippÄ• bhiÃ±Ã±Ä• naá
byÄ• kÄ• si. so yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto devaloke nibbatto tattha c
anubhavitvÄ• puna manussesu cakkavattiÄ• disampattiyo anekakappakoá¹-isatesu anubha
kÄ• le ekasmiá¹ƒ kule nibbatto, bhagavati parinibbute pabbajito yadÄ• sÄ• sane osakkamÄ
catunnaá¹ƒ parisÄ• naá¹ƒ ajjhÄ• cÄ• raá¹ƒ \Be II 233/ disvÄ• saá¹ƒvegappattÄ• araÃ±Ã±a
sÄ• sanassa antaradhÄ• naá¹ƒ na hoti, tÄ• va attano patiá¹-á¹-haá¹ƒ karissÄ• mÄ• â€™â€™
vanditvÄ• tattha araÃ±Ã±e ekaá¹ƒ pabbataá¹ƒ disvÄ• ``jÄ«vitasÄ• layÄ• nivattantu, nirÄ•
abhiruhantÅ«â€™â€™ ti nisseá¹‡iá¹ƒ bandhitvÄ• sabbe taá¹ƒ pabbataá¹ƒ abhiruyha nissea
samaá¹‡adhammaá¹ƒ kariá¹ƒsu. tesu saá¹…ghatthero ekarattÄ• tikkamena arahattaá¹ƒ pÄ•
nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• mukhaá¹ƒ dhovitvÄ• uttarakuruto piá¹‡á¸• apA
bhikkhÅ« Ä• ha --- ``Ä• vuso, imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jathÄ• â€™â€™ ti. te Ä• ha
amhehi evaá¹ƒ katikÄ• katÄ• `yo paá¹-hamaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡Ä• ti, tenÄ• bhataá¹
avasesÄ• paribhuÃ±jantÅ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™ ti. ``tena hi sa
visesaá¹ƒ nibbattessÄ• ma, sayaá¹ƒ Ä• haritvÄ• bhuÃ±jissÄ• mÄ• â€™â€™ ti na icchiá¹ƒs

dutiyadivase dutiyatthero anÄ• gÄ• mÄ« hutvÄ• tatheva piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• it
evamÄ• haá¹ƒsu --- ``kiá¹ƒ panÄ• vuso, katikÄ• katÄ• , `mahÄ• therena Ä• bhataá¹ƒ piá¹‡á
anutherena Ä• bhataá¹ƒ bhuÃ±jissÄ• mÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™
231/ viya mayampi visesaá¹ƒ nibbattetvÄ• attano attano purisakÄ• rena bhuÃ±jituá¹ƒ sakko
bhuÃ±jissÄ• mÄ• â€™â€™ ti na icchiá¹ƒsu. tesu arahattappattatthero parinibbÄ• yi, dutiyo a
nibbatti, itare paÃ±ca visesaá¹ƒ nibbattetuá¹ƒ asakkontÄ• sussitvÄ• sattame divase kÄ• la
nibbattiá¹ƒsu. tattha dibbasukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de tato cavitvÄ•
tesu eko pukkusÄ• ti rÄ• jÄ• ahosi, eko gandhÄ• raraá¹-á¹-he takkasilÄ• yaá¹ƒ kumÄ• raka
dÄ• rucÄ«riyo, eko dabbo mallaputto, eko sabhiyo paribbÄ• jakoti. tesu \Ee 510/ ayaá¹ƒ bÄ•
suppÄ• rakapaá¹-á¹-ane vÄ• á¹‡ijakule nibbatto vÄ• á¹‡ijakamme nipphattiá¹ƒ gato mahadd
suvaá¹‡á¹‡abhÅ«miá¹ƒ gacchantehi vÄ• á¹‡ijehi saddhiá¹ƒ nÄ• vamÄ• ruyha videsaá¹ƒ gac
bhinnÄ• ya nÄ• vÄ• ya sesesu macchakacchapabhakkhesu jÄ• tesu ekoyeva avasiá¹-á¹-ho
vÄ• yamanto sattame divase suppÄ• rakapaá¹-á¹-anatÄ«raá¹ƒ okkami. tassa nivÄ• sanapÄ•

aÃ±Ã±aá¹ƒ kiÃ±ci apassanto sukkhakaá¹-á¹-hadaá¹‡á¸• ake vÄ• kehi \Be II 234/ paliveá¹-he
pÄ• rupitvÄ• ca devakulato kapÄ• laá¹ƒ gahetvÄ• suppÄ• rakapaá¹-á¹-anaá¹ƒ agamÄ• si.
yÄ• gubhattÄ• dÄ«ni datvÄ• ``ayaá¹ƒ eko arahÄ• â€™â€™ ti sambhÄ• vesuá¹ƒ. so vatthes
nivÄ• semi, pÄ• rupÄ• mi vÄ• , lÄ• bhasakkÄ• ro me parihÄ• yissatÄ«â€™â€™ ti tÄ• ni paá
parihari.

athassa ``arahÄ• , arahÄ• â€™â€™ ti bahÅ«hi sambhÄ• viyamÄ• nassa evaá¹ƒ cetaso pa
loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ahaá¹ƒ tesaá¹ƒ aÃ±Ã±ataroâ€™
kuhanakammena jÄ«vikaá¹ƒ kappeti.

kassapadasabalassa sÄ• sane sattasu janesu pabbataá¹ƒ Ä• ruyha samaá¹‡adhammaá¹ƒ
hutvÄ• suddhÄ• vÄ• sabrahmaloke nibbattitvÄ• attano brahmasampattiá¹ƒ olokento Ä• ga
pabbatamÄ• ruyha samaá¹‡adhammaá¹ƒ karaá¹‡aá¹-á¹-hÄ• naá¹ƒ disvÄ• sesÄ• naá¹ƒ nib
ekassa parinibbutabhÄ• vaá¹ƒ itaresaÃ±ca paÃ±cannaá¹ƒ kÄ• mÄ• vacaradevaloke nibbatt
kÄ• lÄ• nukÄ• laá¹ƒ Ä• vajjesi ``imasmiá¹ƒ pana kÄ• le kahaá¹ƒ nu kho teâ€™â€™ ti Ä• vaj
suppÄ• rakapaá¹-á¹-anaá¹ƒ nissÄ• ya kuhanakammena jÄ«vitaá¹ƒ kappentaá¹ƒ disvÄ• ``na
pubbe samaá¹‡adhammaá¹ƒ karonto atiukkaá¹-á¹-habhÄ• vena arahatÄ• pi Ä• bhataá¹ƒ piá
aparibhuÃ±jitvÄ• idÄ• ni udarahetu anÄ• rahÄ• va samÄ• no arahattaá¹ƒ paá¹-ijÄ• nitvÄ• l
dasabalassa uppannabhÄ• vaá¹ƒ na jÄ• nÄ• ti, gacchÄ• mi naá¹ƒ saá¹ƒvejetvÄ• buddhupp
ti khaá¹‡eneva brahmalokato otaritvÄ• suppÄ• rakapaá¹-á¹-ane rattibhÄ• gasamanantare d
pÄ• turahosi. so \Ne II 232/ attano vasanaá¹-á¹-hÄ• ne obhÄ• saá¹ƒ disvÄ• bahi nikkhamitv
disvÄ• aÃ±jaliá¹ƒ paggayha ``ke tumheâ€™â€™ ti pucchi. ``ahaá¹ƒ tumhÄ• kaá¹ƒ porÄ• á¹
anÄ• gÄ• miphalaá¹ƒ patvÄ• brahmaloke nibbatto, amhÄ• kaá¹ƒ sabbajeá¹-á¹-hako arahÄ•
pana paÃ±cajanÄ• \Ee 511/ devaloke nibbattÄ• . svÄ• haá¹ƒ dÄ• ni taá¹ƒ imasmiá¹ƒ á¹-hÄ•
jÄ«vikaá¹ƒ kappentaá¹ƒ disvÄ• damituá¹ƒ Ä• gatoâ€™â€™ ti vatvÄ• idaá¹ƒ kÄ• raá¹‡aá¹ƒ
bÄ• hiya, arahÄ• nÄ• pi arahattamaggaá¹ƒ vÄ• samÄ• panno, sÄ• pi te paá¹-ipadÄ• natth
assa arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€™ ti. athassa satthu uppannabhÄ• vaá¹ƒ
\Be II 235/ Ä• cikkhitvÄ• ``satthu santikaá¹ƒ gacchÄ• â€™â€™ ti taá¹ƒ uyyojetvÄ• brahma

bÄ• hiyo pana Ä• kÄ• se á¹-hatvÄ• kathentaá¹ƒ mahÄ• brahmÄ• naá¹ƒ oloketvÄ• cintesi
mayÄ• kataá¹ƒ, anarahaá¹ƒ arahÄ• ahanti cintesiá¹ƒ, ayaÃ±ca maá¹ƒ `na tvaá¹ƒ arahÄ• ,
vÄ• samÄ• pannÄ• sÄ«â€™ ti vadati, atthi nu kho loke aÃ±Ã±o arahÄ• â€™â€™ ti. atha na
carahi sadevake loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• â€™â€™ ti. ath
``atthi, bÄ• hiya, uttaresu janapadesu sÄ• vatthi nÄ• ma nagaraá¹ƒ, tattha so bhagavÄ• eta
sammÄ• sambuddho. so hi, bÄ• hiya, bhagavÄ• arahÄ• ceva arahattÄ• ya ca dhammaá¹ƒ
rattibhÄ• ge devatÄ• ya kathaá¹ƒ sutvÄ• saá¹ƒviggamÄ• naso taá¹ƒkhaá¹‡aá¹ƒyeva suppÄ
ekarattivÄ• sena sÄ• vatthiá¹ƒ agamÄ• si, gacchanto ca pana devatÄ• nubhÄ• vena buddh
vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ atikkamitvÄ• sÄ• vatthiá¹ƒ anuppatto, tasmiá¹ƒ khaá¹‡e s

piá¹‡á¸• Ä• ya paviá¹-á¹-ho hoti. so jetavanaá¹ƒ pavisitvÄ• abbhokÄ• se caá¹…kamante sa
--- ``kuhiá¹ƒ etarahi satthÄ• â€™â€™ ti? bhikkhÅ« ``sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á
``tvaá¹ƒ pana kuto Ä• gatosÄ«â€™â€™ ti pucchiá¹ƒsu. ``suppÄ• rakÄ• Ä• gatomhÄ«â€™â
nikkhantosÄ«â€™â€™ ti? ``hiyyo sÄ• yanhasamaye nikkhantomhÄ«â€™â€™ ti. ``dÅ«ratop
dhovitvÄ• telena makkhetvÄ• thokaá¹ƒ vissamÄ• hi, Ä• gatakÄ• le satthÄ• raá¹ƒ dakkhissa
``ahaá¹ƒ, bhante, satthu vÄ• attano vÄ• jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, katthaci aá¹-á¹-
ekaratteneva vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ Ä• gato, satthÄ• raá¹ƒ passitvÄ• va vissamis
evaá¹ƒ vatvÄ• taramÄ• narÅ«po sÄ• vatthiá¹ƒ pavisitvÄ• bhagavantaá¹ƒ anopamÄ• ya bu
``cirassaá¹ƒ vata me gotamo sammÄ• sambuddho diá¹-á¹-hoâ€™â€™ ti diá¹-á¹-haá¹-á¹-hÄ•
onatasarÄ«ro gantvÄ• antaravÄ«thiyaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• gopphakesu da
evamÄ• ha --- ``desetu, bhante bhagavÄ• , dhammaá¹ƒ, desetu \Ne II 233/ sugato dhamma
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. atha naá¹ƒ satthÄ• ``akÄ• lo kho tÄ• va, b
paviá¹-á¹-hamhÄ• piá¹‡á¸• Ä• yÄ• â€™â€™ ti paá¹-ikkhipi.

taá¹ƒ \Be II 236/ sutvÄ• bÄ• hiyo, ``bhante, saá¹ƒsÄ• re saá¹ƒsarantena kabaá¸·Ä«kÄ• rÄ•
tumhÄ• kaá¹ƒ vÄ• mayhaá¹ƒ vÄ• jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, desetu me, bhante bh
sugato dhammaâ€™â€™ nti puna yÄ• ci. satthÄ• dutiyampi tatheva paá¹-ikkhipi. evaá¹ƒ ki
diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya sakalasarÄ«raá¹ƒ pÄ«tiyÄ• nirantaraá¹ƒ ajjhotthaá¹-aá¹ƒ
dhammaá¹ƒ sutvÄ• pi na sakkhissati paá¹-ivijjhituá¹ƒ, majjhattupekkhÄ• ya tÄ• va tiá¹-á¹-hat
vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ Ä• gatassapi cassa daratho balavÄ• sopi tÄ• va paá¹-ippa
tasmÄ• dvikkhattuá¹ƒ paá¹-ikkhipitvÄ• tatiyaá¹ƒ yÄ• cito antaravÄ«thiyaá¹ƒ á¹-hitova ``tasm
evaá¹ƒ sikkhitabbaá¹ƒ, diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissatÄ«â€™â€™ tiÄ• dinÄ• (Ud 1
anekapariyÄ• yena dhammaá¹ƒ desesi. so satthu dhammaá¹ƒ suá¹‡antoyeva sabbÄ• save
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

<178> so arahattaá¹ƒ pattakkhaá¹‡eyeva pubbakammaá¹ƒ saritvÄ• saÃ±jÄ• tasomanasso
pakÄ• sento __ito satasahassamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ•
anuttÄ• napadavaá¹‡á¹‡anameva karissÄ• ma.

<181> __hasanaá¹ƒ paccavekkhaá¹‡a_nti paripuá¹‡á¹‡asomanassajÄ• taá¹ƒ paccavekkha
atikomalanti attho.

<182> __hemayaÃ±Ã±opacitaá¹…ga_nti suvaá¹‡á¹‡asuttayaÃ±Ã±opacitasuttaavayavaá¹ƒ
__palambabimbatamboá¹-á¹-ha_nti olambitabimbaphalasadisaá¹ƒ rattavaá¹‡á¹‡aá¹ƒ oá¹-á¹-
attho. __setatiá¹‡hasamaá¹ƒ dija_nti sunisitatikhiá¹‡aayalohaghaá¹ƒsanena ghaá¹ƒsitvÄ• s
samadantanti attho.

<183> __pÄ«tisamphullitÄ• nana_nti pÄ«tiyÄ• suá¹-á¹-hu phullitaá¹ƒ vikasitaá¹ƒ Ä• nanaá¹

Ä• dÄ• satalasadisamukhavantanti attho.

<184> __khippÄ• bhiÃ±Ã±assa bhikkhuno_ti khippaá¹ƒ desanÄ• ya samugghÄ• á¹-itakkha
Ã±Ä• tuá¹ƒ samatthassa bhikkhunoti attho.

<186> __saggaá¹ƒ_ \Ee 513/ \Ne II 234/ __agaá¹ƒ sabhavanaá¹ƒ yathÄ• _ti attano gehaá¹
agamÄ• sinti attho.

<196> __na_ \Be II 237/ __tvaá¹ƒ upÄ• yamaggaÃ±Ã±Å«_ti tvaá¹ƒ nibbÄ• nÄ• dhigamÅ«p
ahosÄ«ti attho.

<200> __satthuno sadÄ• jina_nti sadÄ• sabbakÄ• laá¹ƒ jinaá¹ƒ jinanto parÄ• jitakopo satt
__vimalÄ• nanaá¹ƒ_ Ä• dÄ• satalasadisamukhaá¹ƒ __passissÄ• mi_ passituá¹ƒ nikkhamÄ•
apucchiá¹ƒ kuhiá¹ƒ lokanandano_ti kuhiá¹ƒ á¹-hÄ• ne lokapasÄ• dakaro satthÄ• ti dije brÄ•
apucchinti attho.

<201> __sasova khippaá¹ƒ munidassanussuko_ti munidassane tathÄ• gatadassane ussuk
khippaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti attho.

<202> __tuvaá¹-aá¹ƒ gantvÄ• _ti sÄ«ghaá¹ƒ gantvÄ• . __piá¹‡á¸• atthaá¹ƒ apihÄ• gidha_n
paá¹-icca apihaá¹ƒ apagatapihaá¹ƒ agidhaá¹ƒ nittaá¹‡haá¹ƒ.

<203> __alolakkha_nti ito cito ca anolokayamÄ• naá¹ƒ uttame sÄ• vatthinagare piá¹‡á¸• Ä
adakkhinti sambandho. __sirÄ«nilayasaá¹…kÄ• sa_nti siriyÄ• lakkhaá¹‡Ä• nubyaÃ±janaso
saá¹…kÄ• saá¹ƒ jalamÄ• natoraá¹‡asadisaá¹ƒ. __ravidittiharÄ• nana_nti vijjotamÄ• nasÅ«ri
vijjotamÄ• namukhamaá¹‡á¸• alaá¹ƒ.

<204> __kupathe vippanaá¹-á¹-hassÄ• _ti kucchitapathe sopaddavamagge mÅ«á¸·hassa n
__saraá¹‡aá¹ƒ hohi_ patiá¹-á¹-hÄ• hohi. __gotamÄ• _ti bhagavantaá¹ƒ gottena Ä• lapati.

<218> __na tattha sukkÄ• jotantÄ«_ti sukkapabhÄ• sampannÄ• jotamÄ• naosadhitÄ• rak
nappabhÄ• santi. sesaá¹ƒ uttÄ• natthameva. so evaá¹ƒ pubbacaritÄ• padÄ• naá¹ƒ pakÄ• se
bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• ci. ``paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaâ€™â€™ nti ca puá¹
paripuá¹‡á¹‡aâ€™â€™ nti Ä• ha. atha naá¹ƒ satthÄ• ``tena hi pattacÄ«varaá¹ƒ pariyesÄ• h
pakkÄ• mi. so kira vÄ«sativassasahassÄ• ni samaá¹‡adhammaá¹ƒ karonto ``bhikkhunÄ• n
labhitvÄ• aÃ±Ã±aá¹ƒ anoloketvÄ• \Ne II 235/ sayameva paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™
ekabhikkhussÄ• pi pattena vÄ• cÄ«varena vÄ• saá¹…gahaá¹ƒ nÄ• kÄ• si, ``na tenassa \B
pattacÄ«varaá¹ƒ uppajjissatÄ«â€™â€™ ti Ã±atvÄ• bhagavÄ• ehibhikkhubhÄ• vena pabba

pattacÄ«varaá¹ƒ pariyesamÄ• nameva saá¹…kÄ• raá¹-á¹-hÄ• nato coá¸·akkhaá¹‡á¸• Ä• ni s
pubbaveriko amanusso ekissÄ• taruá¹‡avacchÄ• ya gÄ• viyÄ• sarÄ«re adhimuccitvÄ• vÄ
jÄ«vitakkhayaá¹ƒ pÄ• pesi. satthÄ• piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco sambahulehi b
nikkhamanto bÄ• hiyassa sarÄ«raá¹ƒ saá¹…kÄ• raá¹-á¹-hÄ• ne patitaá¹ƒ disvÄ• ``gaá¹‡hat
bÄ• hiyaá¹ƒ dÄ• rucÄ«riyanti ekasmiá¹ƒ gehadvÄ• re á¹-hatvÄ• maÃ±cakaá¹ƒ Ä• harÄ• pe
nagaradvÄ• rato nÄ«haritvÄ• jhÄ• petvÄ• dhÄ• tuyo gahetvÄ• thÅ«paá¹ƒ karothÄ• â€™â

te bhikkhÅ« dhÄ• tuá¹ƒ mahÄ• pathe thÅ«paá¹ƒ kÄ• retvÄ• satthÄ• raá¹ƒ upasaá¹…kamit
Ä• rocesuá¹ƒ. tato saá¹…ghamajjhe kathÄ• udapÄ• di --- ``tathÄ• gato bhikkhusaá¹…ghena
kÄ• resi, dhÄ• tuyo ca gÄ• hÄ• petvÄ• cetiyaá¹ƒ kÄ• rÄ• pesi, kataramaggo nu kho tena sa
kho so, bhikkhu nu khoâ€™â€™ ti. satthÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• ``patiá¹-á¹-hito,
dÄ• rucÄ«riyo arahattoâ€™â€™ ti upari dhammadesanaá¹ƒ vaá¸• á¸• heti. tassa parinibbuta
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹
dÄ• rucÄ«riyoâ€™â€™ ti (AN a I 209, 216) etadagge á¹-hapesi.

atha naá¹ƒ bhikkhÅ« pucchiá¹ƒsu --- ``tumhe, bhante, `bÄ• hiyo dÄ• rucÄ«riyo arahattaá¹ƒ
kadÄ• so arahattaá¹ƒ pattoâ€™â€™ ti? ``mama dhammaá¹ƒ sutakÄ• le, bhikkhaveâ€™â€™
tumhehi dhammo kathitoâ€™â€™ ti? ``bhikkhÄ• ya carantena antaravÄ«thiyaá¹ƒ á¹-hitenÄ•
bhante, tumhehi antaravÄ«thiyaá¹ƒ á¹-hatvÄ• kathitadhammo; kathaá¹ƒ so tÄ• vattakena vi
nibbattesÄ«â€™â€™ ti? atha ne satthÄ• , ``bhikkhave, mama dhammaá¹ƒ `appaá¹ƒâ€™ vÄ
cintayittha. anekÄ• nipi hi anatthapadasaá¹ƒhitÄ• ni gÄ• thÄ• sahassÄ• ni na seyyo, atthani
gÄ• thÄ• padaá¹ƒ seyyoâ€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desent

``sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«â€™â€™ ti || (Dhp 101) ---

desanÄ• pariyosÄ• ne \Be II 239/ \Ne II 236/ caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dh

bÄ• hiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. mahÄ• koá¹-á¹-hikattheraapadÄ• navaá¹‡á¹‡anÄ•

sattamÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato mahÄ• koá¹-á¹-hi
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ
upacinanto padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare mahÄ• bhogakule \Ee 5
patto mÄ• tÄ• pitÅ«naá¹ƒ accayena kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• gharÄ• vÄ• saá¹ƒ vas
padumuttarassa bhagavato dhammadesanÄ• kÄ• le haá¹ƒsavatÄ«nagaravÄ• sino gandhan

dhammo yena saá¹…gho, tanninne tappoá¹‡e tappabbhÄ• re gacchante disvÄ• tehi saddhi
upasaá¹…kamitvÄ• , satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ paá¹-isambhidÄ• ppattÄ• naá¹ƒ agga
disvÄ• ``ayaá¹ƒ imasmiá¹ƒ sÄ• sane paá¹-isambhidÄ• ppattÄ• naá¹ƒ aggo, yaá¹ƒnÅ«nÄ• h
ayaá¹ƒ viya paá¹-isambhidÄ• ppattÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti cintetvÄ• satthu de
vuá¹-á¹-hitÄ• ya parisÄ• ya bhagavantaá¹ƒ upasaá¹…kamitvÄ• , ``bhante, sve mayhaá¹ƒ ge
gaá¹‡hathÄ• â€™â€™ ti nimantesi. satthÄ• adhivÄ• sesi. so bhagavantaá¹ƒ abhivÄ• detvÄ
sakanivesanaá¹ƒ gantvÄ• sabbarattiá¹ƒ buddhassa ca bhikkhusaá¹…ghassa ca nisajjaá¹-á
gandhamÄ• lÄ• dÄ«hi alaá¹…karitvÄ• khÄ• danÄ«yabhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ•
sakanivesane bhikkhusatasahassaparivÄ• raá¹ƒ satthÄ• raá¹ƒ vividhayÄ• gukhajjakaparivÄ
gandhasÄ• libhojanaá¹ƒ bhojÄ• petvÄ• bhattakiccapariyosÄ• ne cintesi --- ``mahantaá¹ƒ kh
patthemi, na pana yuttaá¹ƒ mayÄ• ekadivasameva dÄ• naá¹ƒ datvÄ• taá¹ƒ á¹-hÄ• nantara
anupaá¹-ipÄ• á¹-iyÄ• sattÄ• haá¹ƒ dÄ• naá¹ƒ datvÄ• patthessÄ• mÄ«â€™â€™ ti. so tenev
mahÄ• dÄ• naá¹ƒ datvÄ• bhattakiccapariyosÄ• ne dussakoá¹-á¹-hÄ• gÄ• raá¹ƒ vivarÄ• pet
ticÄ«varappahonakaá¹ƒ sukhumavatthaá¹ƒ buddhassa pÄ• damÅ«le á¹-hapetvÄ• bhikkhus
datvÄ• tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• , ``bhante, yo so bhikkhu tumhehi ito sattame div
paá¹-isambhidÄ• ppattÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapito, ahampi so bhikkhu viya anÄ• g
buddhassa sÄ• sane pabbajitvÄ• paá¹-isambhidÄ• ppattÄ• naá¹ƒ aggo bhaveyyaâ€™â€™
nipajjitvÄ• patthanaá¹ƒ akÄ• si. satthÄ• tassa samijjhanabhÄ• vaá¹ƒ Ã±atvÄ• ``anÄ• gate
kappasatasahassamatthake gotamo nÄ• ma buddho loke uppajjissati, tassa sÄ• sane tava
samijjhissatÄ«â€™â€™ ti \Ne II 237/ byÄ• kÄ• si. so tattha yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni
devasampattiá¹ƒ anubhavitvÄ• aparÄ• paraá¹ƒ devamanussesu paribbhami.

evaá¹ƒ so devamanussesu saá¹ƒsaranto tattha tattha bhave puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• n
buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lakule \Ee 516/ nibbatti, __koá¹-á
akaá¹ƒsu. kasmÄ• mÄ• tuyÄ• vÄ• ayyakapayyakÄ• dÄ«naá¹ƒ vÄ• nÄ• maá¹ƒ aggahetvÄ
attano paÃ±Ã±avantatÄ• ya vedaá¹…gesu satakkaparatakkesu sanighaá¹‡á¸• ukeá¹-ubhes
sakalabyÄ• karaá¹‡esu ca chekabhÄ• vena ca diá¹-á¹-hadiá¹-á¹-he jane mukhasattÄ«hi koá
pakkoá¹-á¹-hento vitudanto vicaratÄ«ti anvatthanÄ• maá¹ƒ kariá¹ƒsÅ«ti veditabbaá¹ƒ. so vay
uggahetvÄ• brÄ• hmaá¹‡asippe nipphattiá¹ƒ patto ekadivasaá¹ƒ satthu santikaá¹ƒ gantvÄ•
paá¹-iladdhasaddho pabbajitvÄ• upasampannakÄ• lato paá¹-á¹-hÄ• ya vipassanÄ• ya kam
paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• paá¹-isambhidÄ• su ciá¹‡á¹‡avasÄ« hutvÄ• abhÄ«
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchantopi dasabalaá¹ƒ upasaá¹…kamitvÄ• paá¹-isambh
evamayaá¹ƒ thero tattha katÄ• dhikÄ• ratÄ• ya tattha ciá¹‡á¹‡avasÄ«bhÄ• vena ca paá¹-isa
jÄ• to. atha naá¹ƒ satthÄ• mahÄ• vedallasuttaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• paá¹-isambhid
aggaá¹-á¹-hÄ• ne á¹-hapesi, ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«na
paá¹-isambhidÄ• ppattÄ• naá¹ƒ yadidaá¹ƒ mahÄ• koá¹-á¹-hikoâ€™â€™ ti (AN a I 209, 218)

<221> so aparena samayena vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento somanassajÄ• to attano

pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttan

__itthaá¹ƒ_ \Be II 241/ __sudamÄ• yasmÄ• mahÄ• koá¹-á¹-hiko_ti ettha __suda_nti nidass
__Ä• yasmÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ, yathÄ• taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• noti

mahÄ• koá¹-á¹-hikattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. uruvelakassapattheraapadÄ• navaá¹‡á¹‡anÄ•

aá¹-á¹-hamÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato uruvelakassa
ayampi \Ne II 238/ purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissa
upacinanto padumuttarassa bhagavato kÄ• le kulagehe nibbatto vayappatto satthu santike
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ mahÄ• parivÄ• rÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ
á¹-hÄ• nantaraá¹ƒ patthento mahÄ• dÄ• naá¹ƒ datvÄ• paá¹‡idhÄ• naá¹ƒ akÄ• si. bhagavÄ•
517/ disvÄ• ``anÄ• gate gotamabuddhassa sÄ• sane mahÄ• parivÄ• rÄ• naá¹ƒ aggo bhavis
tattha yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• devamanussesu saá¹ƒsaranto
phussassa bhagavato vemÄ• tikakaniá¹-á¹-habhÄ• tÄ• hutvÄ• nibbatto, aÃ±Ã±epissa dve
ahesuá¹ƒ. te tayo buddhappamukhabhikkhusaá¹…ghaá¹ƒ nimantetvÄ• paramÄ• ya pÅ«jÄ•
kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhagavato uppattito puretara
brÄ• hmaá¹‡akule tayo bhÄ• taro hutvÄ• nibbattÄ• gottavasena tayopi __kassapÄ• _ti eva
tayo vayappattÄ• tayo vede uggaá¹‡hiá¹ƒsu. tesaá¹ƒ jeá¹-á¹-habhÄ• tikassa paÃ±camÄ• á
majjhimassa tÄ«á¹‡i, kaniá¹-á¹-hassa dve, te attano ganthesu sÄ• raá¹ƒ olokentÄ• diá¹-á¹-h
atthaá¹ƒ disvÄ• pabbajjaá¹ƒ rocesuá¹ƒ. tesu jeá¹-á¹-habhÄ• tÄ• attano parivÄ• rena saddh
isipabbajjaá¹ƒ pabbajitvÄ• __uruvelakassapo_ nÄ• ma jÄ• to, majjhimo gaá¹…gÄ• nadÄ«va
__nadÄ«kassapo_ nÄ• ma jÄ• to, kaniá¹-á¹-ho gayÄ• sÄ«se pabbajito __gayÄ• kassapo_ n
isipabbajjaá¹ƒ pabbajitvÄ• tattha tattha vasantesu bahÅ«naá¹ƒ divasÄ• naá¹ƒ accayena am
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• \Be II 242/ paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
pavattetvÄ• paÃ±cavaggiyatthere arahatte patiá¹-á¹-hÄ• petvÄ• yasakulaputtappamukhe p
sahÄ• yake vinetvÄ• saá¹-á¹-hi arahante ``caratha, bhikkhave, cÄ• rikaâ€™â€™ nti (Vin I 3
tiá¹ƒsabhaddavaggiye vinetvÄ• uruvelakassapassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vasan
pavisitvÄ• tattha gatanÄ• gadamanÄ• dÄ«hi aá¸• á¸• huá¸• á¸• hasahassehi pÄ• á¹-ihÄ• riy
saparivÄ• raá¹ƒ vinetvÄ• pabbÄ• jesi. tassa pabbajjÄ• vidhÄ• naÃ±ca iddhipÄ• á¹-ihÄ• riya
nadÄ«kassapassa apadÄ• naá¹-á¹-hakathÄ• yaá¹ƒ Ä• vi bhavissati. tassa pabbajitabhÄ• va
bhÄ• taro saparisÄ• Ä• gantvÄ• satthu santike pabbajiá¹ƒsu. sabbeva te iddhimayapattacÄ
ahesuá¹ƒ. satthÄ• taá¹ƒ samaá¹‡asahassaá¹ƒ Ä• dÄ• ya gayÄ• sÄ«saá¹ƒ gantvÄ• piá¹-á¹-
Ä• dittapariyÄ• yadesanÄ• ya (Vin I 54) te sabbe arahatte patiá¹-á¹-hÄ• pesi.

<251> so evaá¹ƒ arahattaá¹ƒ patvÄ• somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ p

nÄ• ma jino_tiÄ• dimÄ• ha. anuttÄ• napadameva \Ee 518/ vaá¹‡á¹‡ayissÄ• ma.

<268> __so_ \Ne II 239/ __ca sabbaá¹ƒ tamaá¹ƒ hantvÄ• _ti so phusso bhagavÄ•
rÄ• gadosamohÄ• dikilesandhakÄ• raá¹ƒ viddhaá¹ƒsetvÄ• . __vijaá¹-etvÄ• mahÄ• jaá¹-a_n
diyaá¸• á¸• hasahassehi kilesagaá¹‡ehi mahÄ• byÄ• kulaá¹ƒ jaá¹-aá¹ƒ __vijaá¹-etvÄ• _ pad
attho. __sadevakaá¹ƒ_ devalokasahitaá¹ƒ sakalaá¹ƒ lokasannivÄ• saá¹ƒ__tappayanto_ san
__amataá¹ƒ vuá¹-á¹-hiá¹ƒ_ mahÄ• nibbÄ• navuá¹-á¹-hidhÄ• raá¹ƒ __vassate_ paggharÄ• p

<269> __tadÄ• hi bÄ• rÄ• á¹‡asiya_nti ``bÄ• rasa manussÄ• â€™â€™ tiÄ• dÄ«su viya bÄ
purÄ• , himavantato isayo ca paccekamunisaá¹…khÄ• tÄ• isayo ca gandhamÄ• danato Ä•
otaranti pavisantÄ«ti bÄ• rÄ• á¹‡asÄ«, atha vÄ• sammÄ• sambuddhasaá¹…khÄ• tÄ• naá¹ƒ
dhammacakkapavattanatthÄ• ya otaraá¹-á¹-hÄ• naá¹ƒ nagaraá¹ƒ liá¹…gavipallÄ• saá¹ƒ kat
bÄ• rÄ• á¹‡asÄ«ti vuccati, tissaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ.

<273> __nikkhittasatthaá¹ƒ_ \Be II 243/ __paccanta_nti chaá¸• á¸• itasatthaá¹ƒ pÄ• titaÄ• v
paccantajanapadaá¹ƒ nibbisevanaá¹ƒ __katvÄ• punarupaccata_nti punarapi taá¹ƒ nagaraá
sampattÄ• ti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

uruvelakassapattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. rÄ• dhattheraapadÄ• navaá¹‡á¹‡anÄ•

<296> navamÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato rÄ• dhatth
sabbaá¹ƒ pÄ• á¹-hÄ• nusÄ• rena nayÄ• nucintanena viÃ±Ã±Å«hi suviÃ±Ã±eyyameva. keva

rÄ• dhattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

dasamaá¹ƒ mogharÄ• jattheraapadÄ• naá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

catupaÃ±Ã±Ä• samavaggavaá¹‡á¹‡anÄ• samattÄ• .

55. bhaddiyavaggo

1. lakuá¹‡á¸• akabhaddiyattheraapadÄ• navaá¹‡á¹‡anÄ•

paÃ±capaÃ±Ã±Ä• samavagge \Ee 519/ \Ne II 240/ paá¹-hamÄ• padÄ• ne __padumuttaro n
lakuá¹‡á¸• akabhaddiyattherassa apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro t
vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato kÄ• le haá¹

mahÄ• bhogakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthu dhammaá¹ƒ suá¹‡anto nisinno sa
bhikkhuá¹ƒ maÃ±jussarÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ á¹-
buddhappamukhassa bhikkhusaá¹…ghassa sappisakkharÄ• dimadhurarasasammissaá¹ƒ m
bhante, anÄ• gate ayaá¹ƒ bhikkhu viya ekassa buddhassa sÄ• sane maÃ±jussarÄ• naá¹ƒ a
paá¹‡idhÄ• naá¹ƒ akÄ• si. bhagavÄ• tassa anantarÄ• yaá¹ƒ disvÄ• byÄ• karitvÄ• pakkÄ•

so \Be II 244/ yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto ubhay
phussabhagavato kÄ• le citrakokilo hutvÄ• nibbatto rÄ• juyyÄ• nato madhuraá¹ƒ ambaphal
gacchanto satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso ``dassÄ• mi buddhassÄ• â€™â€™ ti cit
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• pattaá¹ƒ gahetvÄ• nisÄ«di. kokilo dasabalassa patte ambapakkaa
tassa somanassuppÄ• danatthaá¹ƒ tassa passantasseva taá¹ƒ paribhuÃ±ji. atha so kokilo p
pÄ«tisukhena sattÄ• haá¹ƒ vÄ«tinÄ• mesi. teneva puÃ±Ã±akammena uppannuppannabhav
kassapasammÄ• sambuddhakÄ• le vaá¸• á¸• hakikule nibbattetvÄ• jeá¹-á¹-hakavaá¸• á¸• h
parinibbute bhagavati tassa sarÄ«radhÄ• tuyo nidahituá¹ƒ sattayojanappamÄ• á¹‡e thÅ«pe
``yojanÄ• vaá¹-á¹-aá¹ƒ yojanubbedhaá¹ƒ karomÄ• â€™â€™ ti. te sabbe tassa vacane aá¹-á
appamÄ• á¹‡assa buddhassa orappamÄ• á¹‡aá¹ƒ cetiyaá¹ƒ kÄ• resi, tena kammena nibbat
hÄ«nappamÄ• á¹‡o ahosi. so amhÄ• kaá¹ƒ bhagavato kÄ• le kulagehe nibbattitvÄ• atirassa
suvaá¹‡á¹‡apaá¹-imÄ• viya sundarasarÄ«ratÄ• ya ca __lakuá¹‡á¸• akabhaddiyo_ti paÃ±Ã±
satthu dhammadesanaá¹ƒ \Ne II 241/ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• bahussuto d
madhurena sarena paresaá¹ƒ dhammaá¹ƒ kathesi.

athekasmiá¹ƒ ussavadivase ekena brÄ• hmaá¹‡ena saddhiá¹ƒ rathena gacchantÄ« ekÄ• g
dantavidaá¹ƒsakaá¹ƒ hasi. thero tassÄ• dantaá¹-á¹-hike nimittaá¹ƒ gahetvÄ• jhÄ• naá¹ƒ up
pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anÄ• gÄ• mÄ« ahosi, so abhiá¹‡haá¹ƒ
ekadivasaá¹ƒ \Ee 520/ Ä• yasmatÄ• dhammasenÄ• patinÄ• ovadiyamÄ• no anusÄ• siyam
ekacce bhikkhÅ« ca sÄ• maá¹‡erÄ• ca tassa arahattappattabhÄ• vaá¹ƒ ajÄ• nanto kaá¹‡á¹
sÄ«se bÄ• hÄ• ya hatthapÄ• dÄ• dÄ«su vÄ• gahetvÄ• cÄ• letvÄ• kÄ«á¸·antÄ• viheá¹-hes
``mÄ• , bhikkhave, mama puttaá¹ƒ viheá¹-hethÄ• â€™â€™ ti Ä• ha. tato paá¹-á¹-hÄ• ya taá
jÄ• nitvÄ• na viheá¹-hesuá¹ƒ.

<12> so \Be II 245/ arahÄ• hutvÄ• saÃ±jÄ• tasomanasso attano pubbacaritÄ• padÄ• naá¹
nÄ• ma jino_tiÄ• dimÄ• ha. __maÃ±junÄ• bhinikÅ«jaha_nti madhurena pemaniyena sarena
nicchÄ• resiá¹ƒ ahanti attho. sesamettha suviÃ±Ã±eyyamevÄ• ti.

lakuá¹‡á¸• akabhaddiyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. kaá¹…khÄ• revatattheraapadÄ• navaá¹‡á¹‡anÄ•

<34> dutiyÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato kaá¹…khÄ• re
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto, taá¹ƒ sabbaá¹ƒ pÄ• á¹-hÄ• n
suviÃ±Ã±eyyamevÄ• ti.

kaá¹…khÄ• revatattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. sÄ«valittheraapadÄ• navaá¹‡á¹‡anÄ•

tatiyÄ• padÄ• ne \Ne II 242/ __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato sÄ«valitt
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
padumuttarassa bhagavato kÄ• le kulagehe nibbatto heá¹-á¹-hÄ• vuttanayena vihÄ• raá¹ƒ
pariyante á¹-hito dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ lÄ• bhÄ«naá¹ƒ ag
á¹-hapentaá¹ƒ disvÄ• ``mayÄ• pi anÄ• gate evarÅ«pena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
sattÄ• haá¹ƒ buddhappamukhassa bhikkhasaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• , ``bhan
aÃ±Ã±aá¹ƒ sampattiá¹ƒ patthemi, anÄ• gate pana ekassa buddhassa sÄ• sane ahampi tum
á¹-hapitabhikkhu viya lÄ• bhÄ«naá¹ƒ aggo bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ• si. satth
disvÄ• ``ayaá¹ƒ te patthanÄ• anÄ• gate gotamassa buddhassa santike samijjhissatÄ«â€™
pakkÄ• mi. so kulaputto yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu ubhayasampatt
\Be II 246/ bhagavato \Ee 521/ kÄ• le bandhumatÄ«nagarato avidÅ«re ekasmiá¹ƒ gÄ• make
bandhumatÄ«nagaravÄ• sino raÃ±Ã±Ä• saddhiá¹ƒ sÄ• kacchitvÄ• dasabalassa dÄ• naá¹ƒ

ekadivasaá¹ƒ sabbe ekato hutvÄ• dÄ• naá¹ƒ dentÄ• ``kiá¹ƒ nu kho amhÄ• kaá¹ƒ dÄ• nag
1.207; Th-a I 59 sÄ«valittheragÄ• thÄ• vaá¹‡á¹‡anÄ•) olokentÄ• madhuÃ±ca guá¸·adadhiÃ
``yato kutoci Ä• harissÄ• mÄ• â€™â€™ ti janapadato nagarapavisanamaggesu purise á¹-ha
attano gÄ• mato guá¸·adadhivÄ• rakaá¹ƒ gahetvÄ• ``kiÃ±cideva Ä• harissÄ• mÄ«â€™â€™
``mukhaá¹ƒ dhovitvÄ• dhotahatthapÄ• do pavisissÄ• mÄ«â€™â€™ ti phÄ• sukaá¹-á¹-hÄ• n
naá¹…galasÄ«sappamÄ• á¹‡aá¹ƒ nimmakkhikadaá¹‡á¸• akamadhuá¹ƒ disvÄ• ``puÃ±Ã±en
gahetvÄ• nagaraá¹ƒ pÄ• visi. nÄ• garehi á¹-hapitapuriso taá¹ƒ disvÄ• , ``mÄ• risa, kassa im
pucchi. ``na kassaci, sÄ• mi, vikkÄ• yikaá¹ƒ me idaâ€™â€™ nti. ``tena hi imaá¹ƒ kahÄ• paá
madhuÃ±ca guá¸·adadhiÃ±ca dehÄ«â€™â€™ ti.

so cintesi --- ``idaá¹ƒ me na bahuá¹ƒ agghati, ayaÃ±ca ekappahÄ• reneva bahuá¹ƒ deti, vÄ
ti. tato naá¹ƒ Ä• ha --- ``nÄ• haá¹ƒ ekakahÄ• paá¹‡ena demÄ«â€™â€™ ti. ``yadi evaá¹ƒ dv
dehÄ«â€™â€™ ti. ``dvÄ«hipi na demÄ«â€™â€™ ti. etenupÄ• yena vaá¸• á¸• hetvÄ• yÄ• v
cintesi --- ``atiaÃ±chituá¹ƒ na vaá¹-á¹-ati, hotu tÄ• va iminÄ• kattabbakammaá¹ƒ pucchissÄ
243/. atha naá¹ƒ Ä• ha --- ``na idaá¹ƒ bahuagghanakaá¹ƒ, tvaá¹ƒ pana bahuá¹ƒ desi, kena k
gaá¹‡hasÄ«â€™â€™ ti. ``idha, bho, nagaravÄ• sino raÃ±Ã±Ä• saddhiá¹ƒ paá¹-ivirujjhitvÄ•

vipassisammÄ• sambuddhassa dÄ• naá¹ƒ dentÄ• idaá¹ƒ dvayaá¹ƒ dÄ• nagge apassantÄ•
idaá¹ƒ dvayaá¹ƒ na labhissanti, nÄ• garÄ• naá¹ƒ parÄ• jayo bhavissati. tasmÄ• sahassaá¹ƒ
ti. ``kiá¹ƒ panetaá¹ƒ nÄ• garÄ• naá¹ƒ eva vaá¹-á¹-ati, udÄ• hu aÃ±Ã±esampi dÄ• tuá¹ƒ vaá¹
``yassa kassaci dÄ• tuá¹ƒ avÄ• ritametaâ€™â€™ nti. ``atthi pana koci nÄ• garÄ• naá¹ƒ dÄ•
dÄ• tÄ• â€™â€™ ti? ``natthi, sammÄ• â€™â€™ ti. ``imesaá¹ƒ me dvinnaá¹ƒ sahassaggha
ti? ``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ ti. ``tena hi gaccha, nÄ• garÄ• naá¹ƒ Ä• rocehi --- `eko p
deti, tumhehi saddhiá¹ƒ sahattheneva dÄ• tukÄ• mo, tumhe imesaá¹ƒ dvinnaá¹ƒ kÄ• raá¹‡Ä
ti. ``tvaá¹ƒ imasmiá¹ƒ dÄ• ne jeá¹-á¹-hakabhÄ• gassa \Be II 247/ kÄ• yasakkhÄ« hohÄ«â€™
pana kulaputto gÄ• mato paribbayatthaá¹ƒ gahitakahÄ• paá¹‡ena paÃ±cakaá¹-ukaá¹ƒ gahe
522/ dadhito kaÃ±ciyaá¹ƒ vÄ• hetvÄ• tattha madhupaá¹-alaá¹ƒ pÄ«á¸·etvÄ• paÃ±cakaá¹-u
paduminipatte pakkhipitvÄ• taá¹ƒ saá¹ƒvidahitvÄ• Ä• dÄ• ya dasabalassa avidÅ«re nisÄ«d
Ä• hariyamÄ• nassa sakkÄ• rassa antare attano pattavÄ• raá¹ƒ olokento okÄ• saá¹ƒ Ã±atv
``bhante, ayaá¹ƒ me duggatasakkÄ• ro, imaá¹ƒ me anukampaá¹ƒ paá¹-icca paá¹-iggaá¹‡hat
tassÄ• nukampaá¹ƒ paá¹-icca catumahÄ• rÄ• jehi dattiyena selamayapattena taá¹ƒ paá¹-igg
aá¹-á¹-hasaá¹-á¹-hiyÄ• bhikkhusatasahassassa diyyamÄ• naá¹ƒ na khÄ«yati, evaá¹ƒ adhiá

so kulaputto niá¹-á¹-hitabhattakiccaá¹ƒ bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno Ä• b
bhante bhagavÄ• , ajja bandhumatÄ«nagaravÄ• sÄ«hi tumhÄ• kaá¹ƒ sakkÄ• ro Ä• hariyam
nibbattanibbattabhave lÄ• bhaggayasaggappatto bhaveyyaâ€™â€™ nti. satthÄ• ``evaá¹ƒ h
vatvÄ• tassa ca nagaravÄ• sÄ«naÃ±ca bhattÄ• numodanaá¹ƒ katvÄ• pakkÄ• mi. so kulap
katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de suppavÄ• sÄ• ya rÄ• jadh
paá¹-isandhiá¹ƒ gaá¹‡hi. tassa paá¹-isandhiggahaá¹‡akÄ• lato paá¹-á¹-hÄ• ya sÄ• yaá¹ƒ pÄ
paÃ±capaá¹‡á¹‡Ä• kÄ• rasatÄ• ni suppavÄ• sÄ• ya upanÄ«yanti. athassa sÄ• puÃ±Ã±avÄ
bÄ«japacchiá¹ƒ phusÄ• pentÄ« aá¹-á¹-hÄ• si. ekekabÄ«jato salÄ• kasataá¹ƒ salÄ• kasahas
ekekakarÄ«sakhettato paá¹‡á¹‡Ä• sampi saá¹-á¹-hipi sakaá¹-apamÄ• á¹‡Ä• ni uppajjanti.
koá¹-á¹-hapÅ«raá¹‡akÄ• lepissÄ• koá¹-á¹-hadvÄ• raá¹ƒ hatthena phusantiyÄ• rÄ• jadhÄ«t
gaá¹‡hantÄ• naá¹ƒ gahitagahitaá¹ƒ puna pÅ«rati. paripuá¹‡á¹‡abhattakumbhitopi ``rÄ• jadh
nti vatvÄ• yassa kassaci dentÄ• naá¹ƒ yÄ• va na ukkaá¸• á¸• hanti, na tÄ• va bhattaá¹ƒ kh
kucchigateyeva satta vassÄ• ni atikkamiá¹ƒsu.

gabbhe \Ne II 244/ pana paripakke sattÄ• haá¹ƒ mahÄ• dukkhaá¹ƒ anubhosi. sÄ• sÄ• mika
maraá¹‡Ä• jÄ«vamÄ• nÄ• dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti satthu santikaá¹ƒ \Be II 248/
imaá¹ƒ pavattiá¹ƒ satthu Ä• rocetvÄ• satthÄ• raá¹ƒ nimantehi, yaÃ±ca satthÄ• vadati, taá¹
upalakkhetvÄ• Ä• gantvÄ• mayhaá¹ƒ kathehÄ«â€™â€™ ti. so gantvÄ• tassÄ• sÄ• sanaá
bhante, koá¸·iyadhÄ«tÄ• pÄ• de vandatÄ«â€™â€™ ti. satthÄ• tassÄ• anukampaá¹ƒ paá¹
suppavÄ• sÄ• koá¸·iyadhÄ«tÄ• arogÄ• , arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«â€™â€™ ti Ä• ha. s
vanditvÄ• attano gÄ• mÄ• bhimukho \Ee 523/ pÄ• yÄ• si. tassa pure Ä• gamanÄ• yeva sup
dhammakaraá¹‡ato udakaá¹ƒ viya gabbho nikkhami, parivÄ• retvÄ• nisinnajano assumukh

haá¹-á¹-hatuá¹-á¹-hova tassÄ• sÄ• mikassa tuá¹-á¹-hisÄ• sanaá¹ƒ Ä• rocetuá¹ƒ agamÄ• si.
disvÄ• --- ``dasabalena kathitakathÄ• nipphannÄ• bhavissati maÃ±Ã±eâ€™â€™ ti cintesi
kathaá¹ƒ rÄ• jadhÄ«tÄ• ya kathesi. rÄ• jadhÄ«tÄ• tayÄ• nimantitaá¹ƒ jÄ«vabhattameva ma
bhavissati, gaccha sattÄ• haá¹ƒ dasabalaá¹ƒ nimantehÄ«ti. so tathÄ• akÄ• si. sattÄ• haá¹ƒ
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒsu. so dÄ• rako Ã±Ä• tÄ«naá¹ƒ santatt
sÄ«talabhÄ• vaá¹ƒ kurumÄ• no jÄ• toti, __sÄ«vali_tveva nÄ• maá¹ƒ kariá¹ƒsu. so satta vass
jÄ• takÄ• lato paá¹-á¹-hÄ• ya sabbakammakkhamo ahosi. dhammasenÄ• pati sÄ• riputtatth
saddhiá¹ƒ kathÄ• sallÄ• pamakÄ• si. satthÄ• pi imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``yomaá¹ƒ palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ• raá¹ƒ mohamaccagÄ• .

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 414; Sn 643).

atha naá¹ƒ thero evamÄ• ha --- ``kiá¹ƒ pana tayÄ• evarÅ«paá¹ƒ dukkhaá¹ƒ anubhavitvÄ•
vaá¹-á¹-atÄ«â€™â€™ ti? ``labhanto pabbajeyyaá¹ƒ, bhanteâ€™â€™ ti. suppavÄ• sÄ• taá¹
kathentaá¹ƒ disvÄ• --- ``kiá¹ƒ nu kho me putto dhammasenÄ• patinÄ• kathetÄ«â€™â€™ ti
pucchi --- ``mayhaá¹ƒ putto tumhehi saddhiá¹ƒ kiá¹ƒ katheti, bhanteâ€™â€™ ti? attanÄ•
anubhuttagabbhavÄ• sadukkhaá¹ƒ kathetvÄ• --- ``tumhehi anuÃ±Ã±Ä• to pabbajissÄ• mÄ«
bhante, pabbÄ• jetha naâ€™â€™ nti. thero taá¹ƒ vihÄ• raá¹ƒ netvÄ• tacapaÃ±cakakamma
pabbÄ• jento, ``sÄ«vali \Be II 249/, tuyhaá¹ƒ aÃ±Ã±ena ovÄ• dena kammaá¹ƒ natthi, tayÄ•
anubhuttadukkhameva paccavekkhÄ• hÄ«â€™â€™ ti. ``bhante, pabbajjÄ• yeva tumhÄ• ka
sakkÄ• kÄ• tuá¹ƒ, tamahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. so pana paá¹-hamakesavaá¹-á¹-i
oropitakkhaá¹‡eyeva sotÄ• pattiphale patiá¹-á¹-hÄ• si, dutiyÄ• ya oropitakkhaá¹‡e sakadÄ•
anÄ• gÄ• miphale patiá¹-á¹-hÄ• si. sabbesaá¹ƒyeva kesÄ• naá¹ƒ oropanaÃ±ca arahattapha
apacchÄ• ahosi.

atha \Ee 524/ bhikkhusaá¹…ghe kathÄ• udapÄ• di --- ``aho evaá¹ƒ puÃ±Ã±avÄ• pi thero s
saá¹ƒvaccharÄ• ni mÄ• tugabbhe vasitvÄ• satta divasÄ• ni mÅ«á¸·hagabbhe vasÄ«â€™â€
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• --- ``imÄ•
--- ``na, bhikkhave, iminÄ• kulaputtena imÄ• ya jÄ• tiyÄ• katakammaâ€™â€™ nti vatvÄ• a
atÄ«te, bhikkhave, buddhuppÄ• dato puretarameva esa kulaputto bÄ• rÄ• á¹‡asiyaá¹ƒ rÄ• j
accayena rajje patiá¹-á¹-hÄ• ya vibhavasampanno pÄ• kaá¹-o ahosi. tadÄ• eko paccantarÄ
gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• nagaraá¹ƒ uparundhitvÄ• khandhÄ• vÄ• raá¹ƒ kÄ
mÄ• tuyÄ• saddhiá¹ƒ samÄ• nacchando hutvÄ• sattÄ• haá¹ƒ khandhÄ• vÄ• ranagare catÄ
nikkhamantÄ• naá¹ƒ pavisantÄ• naÃ±ca dvÄ• ramÅ«á¸·haá¹ƒ ahosi. atha migadÄ• yavihÄ•
rÄ• jÄ• sutvÄ• dvÄ• raá¹ƒ vivarÄ• pesÄ«ti. paccantarÄ• jÄ• pi palÄ• yi. so tena kammavipÄ

dukkhamanubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jakule nibbattopi mÄ• tuyÄ• saddhiá
dukkhamanubhavi. tassa pana pabbajitakÄ• lato paá¹-á¹-hÄ• ya bhikkhusaá¹…ghassa cattÄ
uppajjanti. evaá¹ƒ ettha vatthu samuá¹-á¹-hitaá¹ƒ.

aparabhÄ• ge satthÄ• sÄ• vatthiá¹ƒ agamÄ• si. thero bhagavantaá¹ƒ abhivÄ• detvÄ• , ``bh
puÃ±Ã±abalaá¹ƒ vÄ«maá¹ƒsissÄ• mi, paÃ±cabhikkhusatÄ• ni dethÄ• â€™â€™ ti. ``gaá¹‡ha
paÃ±casate bhikkhÅ« gahetvÄ• himavantÄ• bhimukhaá¹ƒ gacchanto aá¹-avimaggaá¹ƒ gac
diá¹-á¹-hanigrodhe adhivatthÄ• devatÄ• satta divasÄ• ni dÄ• naá¹ƒ adÄ• si. iti so ---

``nigrodhaá¹ƒ paá¹-hamaá¹ƒ passi, dutiyaá¹ƒ paá¹‡á¸• avapabbataá¹ƒ.

tatiyaá¹ƒ aciravatiyaá¹ƒ, catutthaá¹ƒ varasÄ• garaá¹ƒ ||

``paÃ±camaá¹ƒ \Be II 250/ himavantaá¹ƒ so, chaá¹-á¹-haá¹ƒ chaddantupÄ• gami.

sattamaá¹ƒ gandhamÄ• danaá¹ƒ, aá¹-á¹-hamaá¹ƒ atha revataâ€™â€™ nti || (Mp I 1.207; Th
sÄ«valittheragÄ• thÄ• vaá¹‡á¹‡anÄ•) ---

sabbaá¹-á¹-hÄ• nesu \Ne II 246/ satta satta divasÄ• neva dÄ• naá¹ƒ adaá¹ƒsu. gandhamÄ•
nÄ• gadattadevarÄ• jÄ• sattasu divasesu ekadivasaá¹ƒ khÄ«rapiá¹‡á¸• apÄ• taá¹ƒ adÄ• si
sappipiá¹‡á¸• apÄ• taá¹ƒ adÄ• si. atha naá¹ƒ \Ee 525/ bhikkhusaá¹…gho Ä• ha --- ``Ä• vuso
dhenuyo duyhamÄ• nÄ• paÃ±Ã±Ä• yanti, na dadhinimmathanaá¹ƒ, kuto te, devarÄ• ja, idaâ
``bhante, kassapadasabalassa kÄ• le khÄ«rasalÄ• kabhattadÄ• nassetaá¹ƒ phalaâ€™â€™

aparabhÄ• ge satthÄ• khadiravaniyarevatattherassa paccuggamanaá¹ƒ akÄ• si. kathaá¹ƒ?
satthÄ• raá¹ƒ Ä• ha --- ``bhante, mayhaá¹ƒ kira kaniá¹-á¹-habhÄ• tÄ• revato pabbajito, so a
gantvÄ• naá¹ƒ passissÄ• mÄ«â€™â€™ ti. bhagavÄ• revatassa Ä• raddhavipassakabhÄ•
paá¹-ikkhipitvÄ• tatiyavÄ• re yÄ• cito arahattappattabhÄ• vaá¹ƒ Ã±atvÄ• --- sÄ• riputta, ah
bhikkhÅ«naá¹ƒ Ä• rocehÄ«ti. thero bhikkhÅ« sannipÄ• tÄ• petvÄ• --- ``Ä• vuso, satthÄ• cÄ
gantukÄ• mÄ• Ä• gacchantÅ«â€™â€™ ti sabbesaá¹ƒyeva Ä• rocesi. dasabalassa cÄ• rika
ohiyyamÄ• nakabhikkhÅ« nÄ• ma appakÄ• honti, ``satthu suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«
madhuradhammakathaá¹ƒ vÄ• suá¹‡issÄ• mÄ• â€™â€™ ti yebhuyyena gantukÄ• mÄ• ba
mahÄ• bhikkhusaá¹…ghaparivÄ• ro ``revataá¹ƒ passissÄ• mÄ• â€™â€™ ti nikkhanto.

athekasmiá¹ƒ padese Ä• nandatthero dvedhÄ• pathaá¹ƒ patvÄ• bhagavantaá¹ƒ pucchi ---
á¹-hÄ• ne dvedhÄ• patho, kataramaggena bhikkhusaá¹…gho gacchatÅ«â€™â€™ ti? ``kata
ti? ``bhante, ujumaggo tiá¹ƒsayojaniko amanussapatho. parihÄ• ramaggo pana saá¹-á¹-hiyo
subhikkhoâ€™â€™ ti. ``Ä• nanda, sÄ«vali, amhehi saddhiá¹ƒ Ä• gatoâ€™â€™ ti? ``Ä• ma,

``tena hi saá¹…gho ujumaggameva gacchatu, sÄ«valissa puÃ±Ã±aá¹ƒ vÄ«maá¹ƒsissÄ• mÄ
bhikkhusaá¹…ghaparivÄ• ro sÄ«valittherassa puÃ±Ã±avÄ«maá¹ƒsanatthaá¹ƒ tiá¹ƒsayojana
1.203).

maggaá¹ƒ \Be II 251/ abhiruhanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya devasaá¹…gho yojane yoja
mÄ• petvÄ• buddhappamukhassa bhikkhusaá¹…ghassa vasanatthÄ• ya vihÄ• re paá¹-iyÄ•
pesitakammakÄ• rÄ• viya hutvÄ• yÄ• gukhajjakÄ• dÄ«ni gahetvÄ• --- ``kahaá¹ƒ, ayyo sÄ«
gacchanti. thero sakkÄ• rasammÄ• naá¹ƒ gÄ• hÄ• petvÄ• satthu santikaá¹ƒ gacchati. satth
saddhiá¹ƒ paribhuÃ±ji. iminÄ• va niyÄ• mena satthÄ• sakkÄ• raá¹ƒ anubhavanto devasikaá
tiá¹ƒsayojanikaá¹ƒ kantÄ• raá¹ƒ atikkamma khadiravaniyarevatattherassa \Ee 526/ vasanaá
thero satthu Ä• gamanaá¹ƒ Ã±atvÄ• attano \Ne II 247/ vasanaá¹-á¹-hÄ• ne buddhappamuk
pahonakavihÄ• re dasabalassa gandhakuá¹-iá¹ƒ rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni ca i
tathÄ• gatassa paccuggamanaá¹ƒ gato. satthÄ• alaá¹…katapaá¹-iyattena maggena vihÄ• r
tathÄ• gate gandhakuá¹-iá¹ƒ paviá¹-á¹-he bhikkhÅ« vassaggena pattasenÄ• sanÄ• ni pavisi
Ä• hÄ• rassÄ• â€™â€™ ti aá¹-á¹-havidhaá¹ƒ pÄ• nakaá¹ƒ Ä• hariá¹ƒsu. satthÄ• saá¹…ghe
iminÄ• niyÄ• meneva tathÄ• gatassa sakkÄ• rasammÄ• naá¹ƒ anubhavantasseva addham

athekacce ukkaá¹‡á¹-hitabhikkhÅ« ekasmiá¹ƒ á¹-hÄ• ne nisÄ«ditvÄ• kathaá¹ƒ uppÄ• dayiá
`mayhaá¹ƒ aggasÄ• vakassa kaniá¹-á¹-habhÄ• tÄ• â€™ ti vatvÄ• evarÅ«paá¹ƒ navakammi
Ä• gato, imassa vihÄ• rassa santike jetavanavihÄ• ro vÄ• veá¸·uvanavihÄ• rÄ• dayo vÄ• k
bhikkhu evarÅ«passa navakammassa kÄ• rako, kiá¹ƒ nÄ• ma samaá¹‡adhammaá¹ƒ karissa
cintesi --- ``mayi idha ciraá¹ƒ vasante idaá¹ƒ á¹-hÄ• naá¹ƒ Ä• kiá¹‡á¹‡aá¹ƒ bhavissati, Ä• ra
bhikkhÅ« pavivekatthikÄ• honti, revatassa phÄ• suvihÄ• ro na bhavissatÄ«â€™â€™ ti. tato
divÄ• á¹-á¹-hÄ• naá¹ƒ gato. theropi ekakova caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaa
pÄ• sÄ• á¹‡aphalake nisinno satthÄ• raá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• paccuggant

atha naá¹ƒ satthÄ• pucchi --- ``revata, idaá¹ƒ vÄ• á¸·amigaá¹-á¹-hÄ• naá¹ƒ, caá¹‡á¸• Ä• na
saddaá¹ƒ sutvÄ• kiá¹ƒ karosÄ«â€™â€™ ti? ``tesaá¹ƒ me, bhante, saddaá¹ƒ suá¹‡ato araÃ
uppannÄ• â€™â€™ ti. satthÄ• imasmiá¹ƒ á¹-hÄ• ne revatattherassa paÃ±cahi gÄ• thÄ• sa
nÄ• ma kathetvÄ• punadivase avidÅ«raá¹-á¹-hÄ• ne piá¹‡á¸• Ä• ya \Be II 252/ caritvÄ• rev
yehi bhikkhÅ«hi therassa avaá¹‡á¹‡o kathito, tesaá¹ƒ kattarayaá¹-á¹-hiupÄ• hanatelanÄ• á¸
pamussanabhÄ• vamakÄ• si. te attano parikkhÄ• ratthÄ• ya nivattÄ• Ä• gatamaggeneva ga
sallakkhetuá¹ƒ na sakkonti. paá¹-hamaÃ±hi te alaá¹…katapaá¹-iyattena maggena gantvÄ• ,
visamamaggena gacchantÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne ukkuá¹-ikaá¹ƒ nisÄ«dantÄ• jaá¹
gumbe ca gacche ca kaá¹‡á¸• ake ca maddantÄ• attanÄ• vasitasabhÄ• gaá¹-á¹-hÄ• naá¹ƒ
khadirakhÄ• á¹‡uke laggitaá¹ƒ attano chattaá¹ƒ saÃ±jÄ• nanti, upÄ• hanaá¹ƒ kattarayaá¹-á¹
saÃ±jÄ• nanti. te tasmiá¹ƒ samaye ``iddhimÄ• ayaá¹ƒ \Ee 527/ bhikkhÅ«â€™â€™ ti Ã±atvÄ
parikkhÄ• ramÄ• dÄ• ya ``dasabalassa paá¹-iyattasakkÄ• ro nÄ• ma evarÅ«po hotÄ«â€™â

purato Ä• gate bhikkhÅ«, visÄ• khÄ• upÄ• sikÄ• , attano gehe nisinnakÄ• le pucchi --- ``m
kho, bhante, revatassa vasanaá¹-á¹-hÄ• naâ€™â€™ nti? ``manÄ• paá¹ƒ, upÄ• sike,
nandavanacittalatÄ• vanapaá¹-ibhÄ• gaá¹ƒ taá¹ƒ senÄ• sanaâ€™â€™ nti. atha tesaá¹ƒ pac
--- ``manÄ• paá¹ƒ, ayyÄ• , revatassa vasanaá¹-á¹-hÄ• naâ€™â€™ nti? ``mÄ• puccha, upÄ
ayuttaá¹-á¹-hÄ• naá¹ƒ, etaá¹ƒ ujjaá¹…galasakkharapÄ• sÄ• á¹‡avisamakhadiravanaá¹ƒ eva
vasatÄ«â€™â€™ ti.

visÄ• khÄ• purimÄ• naá¹ƒ pacchimÄ• naÃ±ca bhikkhÅ«naá¹ƒ kathaá¹ƒ sutvÄ• , ``kesaá¹ƒ
pacchÄ• bhattaá¹ƒ gandhamÄ• laá¹ƒ Ä• dÄ• ya dasabalassa upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• v
satthÄ• raá¹ƒ pucchi --- ``bhante, revatattherassa vasanaá¹-á¹-hÄ• naá¹ƒ ekacce ayyÄ• vaa
nindanti, kimetaá¹ƒ, bhanteâ€™â€™ ti? ``visÄ• khe, ramaá¹‡iyaá¹ƒ vÄ• hotu mÄ• vÄ• , ya
ariyÄ• naá¹ƒ cittaá¹ƒ ramati, tadeva á¹-hÄ• naá¹ƒ ramaá¹‡iyaá¹ƒ nÄ• mÄ• â€™â€™ ti vatvÄ

``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaâ€™â€™ nti || (Dhp 98; Th 991; SI

aparabhÄ• ge bhagavÄ• ariyagaá¹‡amajjhe nisinno theraá¹ƒ ``etadaggaá¹ƒ, bhikkhave, ma
bhikkhÅ«naá¹ƒ lÄ• bhÄ«naá¹ƒ yadidaá¹ƒ, sÄ«valÄ«â€™â€™ ti (AN a I 198, 207) etadagge

<54> athÄ• yasmÄ• sÄ«valitthero arahattaá¹ƒ patvÄ• pattaetadaggaá¹-á¹-hÄ• no attano p
somanassajÄ• to pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento \Be II 253/ __padumuttaro nÄ• ma
anuttÄ• natthapadavaá¹‡á¹‡anameva karissÄ• ma.

<55> __sÄ«laá¹ƒ tassa asaá¹…kheyya_nti tassa padumuttarassa bhagavato sÄ«laá¹ƒ asaa

``nava koá¹-isahassÄ• ni, asÄ«tisatakoá¹-iyo.

paÃ±Ã±Ä• sasatasahassÄ• ni, chattiá¹ƒsÄ• ca punÄ• pare ||

``ete saá¹ƒvaravinayÄ• , sambuddhena pakÄ• sitÄ• .

peyyÄ• lamukhena niddiá¹-á¹-hÄ• , sikkhÄ• vinayasaá¹ƒvareâ€™â€™ ti || (Vism I 20; Paá¹-i

evaá¹ƒ vuttasikkhÄ• padÄ• ni bhikkhÅ«naá¹ƒ sÄ• vakapaÃ±Ã±attivasena vuttÄ• ni. bhagava
__asaá¹…kheyyameva_ \Ne II 249/ saá¹ƒkhÄ• tuá¹ƒ gaá¹‡etuá¹ƒ \Ee 528/ asakkuá¹‡eyyant
__samÄ• dhivajirÅ«pamo_ yathÄ• vajiraá¹ƒ indanÄ«lamaá¹‡iveá¸·uriyamaá¹‡iphalikamasÄ

vijjhati chiddÄ• vachiddaá¹ƒ karoti, evameva padumuttarassa bhagavato lokuttaramaggasan
paá¹-ipakkhapaccanÄ«kadhamme vijjhati bhindati samucchindatÄ«ti attho. __asaá¹…kheyy
tassa buddhassa cattÄ• ri saccÄ• ni sattatiá¹ƒsabodhipakkhiyadhamme saá¹…khatÄ• saá¹.
paá¹-ivijjhituá¹ƒ samatthaá¹ƒ sayambhÅ«Ã±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diÃ±Ä• á¹
_ atÄ«tÄ• nÄ• gatapaccuppannÄ• dibhedena saá¹ƒkhÄ• virahitanti attho. __vimutti ca anop
vimuttattÄ• sotÄ• pattiphalÄ• dikÄ• catasso vimuttiyo anupamÄ• upamÄ• rahitÄ• ``imÄ•
upametuá¹ƒ na sakkÄ• ti attho. sesaá¹ƒ uttÄ• natthamevÄ• ti.

sÄ«valittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. vaá¹…gÄ«sattheraapadÄ• navaá¹‡á¹‡anÄ•

catutthÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato vaá¹…gÄ«sattheı
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le haá¹ƒsavatÄ«nagare mahÄ• bhogakule nibbatto vuddhippatto dhammaá¹ƒ
gacchantehi nagaravÄ• sÄ«hi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto satthÄ
paá¹-ibhÄ• navantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• satthu adhikÄ• rakamm
anÄ• gate paá¹-ibhÄ• navantÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti patthanaá¹ƒ katvÄ• satt
kusalaá¹ƒ katvÄ• devamanussesu ubhayasampattiyo anubhavitvÄ• imasmiá¹ƒ buddhuppÄ
brÄ• hmaá¹‡akule nibbattitvÄ• mÄ• tu paribbÄ• jikÄ• bhÄ• vena aparabhÄ• ge paribbÄ• jal
ca laddhanÄ• mo tayo vede uggaá¹‡hitvÄ• tato Ä• cariyaá¹ƒ Ä• rÄ• dhetvÄ• chavasÄ«sajÄ
sikkhitvÄ• chavasÄ«saá¹ƒ nakhena Ä• koá¹-etvÄ• --- ``ayaá¹ƒ satto asukayoniyaá¹ƒ nibbat

brÄ• hmaá¹‡Ä• ``ayaá¹ƒ amhÄ• kaá¹ƒ jivikÄ• ya maggoâ€™â€™ ti vaá¹…gÄ«saá¹ƒ gahet
vicariá¹ƒsu. vaá¹…gÄ«so tivassamatthake matÄ• nampi sÄ«saá¹ƒ Ä• harÄ• petvÄ• nakher
satto asukayoniyaá¹ƒ nibbattoâ€™â€™ ti vatvÄ• mahÄ• janassa kaá¹…khÄ• cchedanattha
attano \Ne II 250/ attano gatiá¹ƒ kathÄ• peti. tena tasmiá¹ƒ mahÄ• jano \Ee 529/ abhippasÄ«
nissÄ• ya mahÄ• janassa hatthato satampi sahassampi labhati. brÄ• hmaá¹‡Ä• vaá¹…gÄ«
vicariá¹ƒsu. vaá¹…gÄ«so satthu guá¹‡e sutvÄ• satthÄ• raá¹ƒ upasaá¹…kamitukÄ• mo ahos
gotamo mÄ• yÄ• ya taá¹ƒ Ä• vaá¹-á¹-essatÄ«â€™â€™ ti paá¹-ikkhipiá¹ƒsu.

vaá¹…gÄ«so tesaá¹ƒ vacanaá¹ƒ anÄ• diyitvÄ• , satthu santikaá¹ƒ gantvÄ• , paá¹-isanthÄ• n
nisÄ«di. satthÄ• taá¹ƒ pucchi --- ``vaá¹…gÄ«sa, kiÃ±ci sippaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti? ``A
chavasÄ«samantaá¹ƒ nÄ• mekaá¹ƒ jÄ• nÄ• mi, tena tivassamatthake matÄ• nampi sÄ«saá
nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. atha satthÄ• tassa ekaá¹ƒ niraye nibbatta
manussesu, ekaá¹ƒ devesu, ekaá¹ƒ parinibbutassa sÄ«saá¹ƒ Ä• harÄ• petvÄ• dassesi. so
Ä• koá¹-etvÄ• , ``bho gotama, ayaá¹ƒ satto niraye nibbattoâ€™â€™ ti Ä• ha. sÄ• dhu vaá¹…
diá¹-á¹-haá¹ƒ, ``ayaá¹ƒ satto kuhiá¹ƒ nibbattoâ€™â€™ ti pucchi. ``manussalokeâ€™â€™ ti.

nti? ``devalokeâ€™â€™ ti. tiá¹‡á¹‡annampi nibbattaá¹-á¹-hÄ• naá¹ƒ kathesi. parinibbutassa
Ä• koá¹-ento neva \Be II 255/ antaá¹ƒ na koá¹-iá¹ƒ passi. atha naá¹ƒ satthÄ• ``na sakkosi, v
pucchi. ``passatha, bho gotama, upaparikkhÄ• mi tÄ• vÄ• ti punappunaá¹ƒ parivattetvÄ• pi
khÄ«á¹‡Ä• savassa sÄ«saá¹ƒ jÄ• nituá¹ƒ na sakkoti. athassa matthakato sedo mucci. so laj
ahosiâ€™â€™. atha naá¹ƒ satthÄ• ``kilamasi, vaá¹…gÄ«sÄ• â€™â€™ ti Ä• ha. ``Ä• ma, b
nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nituá¹ƒ na sakkomi. sace tumhe jÄ• nÄ• tha, kathethÄ• â€™â€
etampi jÄ• nÄ• mi, ito uttaripi jÄ• nÄ• mÄ«â€™â€™ ti vatvÄ• ---

``cutiá¹ƒ yo vedi sattÄ• naá¹ƒ, upapattiÃ±ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yassa gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 419

imÄ• dve gÄ• thÄ• yo abhÄ• si. so tena hi, bho gotama, taá¹ƒ vijjaá¹ƒ me dethÄ• ti apacitiá
santike nisÄ«di. satthÄ• ``amhehi samÄ• naliá¹…gassa demÄ• â€™â€™ ti Ä• ha. vaá¹…gÄ
mayÄ• imaá¹ƒ mantaá¹ƒ gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti brÄ• hmaá¹‡e upagantvÄ• Ä•
pabbajante mÄ• cintayittha, ahaá¹ƒ mantaá¹ƒ uggaá¹‡hitvÄ• sakalajambudÄ«pe jeá¹-á¹-ha
tumhÄ• kampi tena bhaddameva bhavissatÄ«â€™â€™ ti \Ee 530/ so mantatthÄ• ya satthu
pabbajjaá¹ƒ yÄ• ci. tadÄ• ca thero nigrodhakappo bhagavato santike á¹-hito hoti, taá¹ƒ bha
``nigrodhakappa, imaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. thero satthu Ä• á¹‡Ä• ya taá¹ƒ pabbÄ• j
tÄ• va uggaá¹‡hÄ• hÄ«â€™â€™ ti dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ vipassanÄ• k
dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ sajjhÄ• yantova vipassanÄ• ya kammaá¹-á¹-hÄ•
brÄ• hmaá¹‡Ä• taá¹ƒ upasaá¹…kamitvÄ• --- ``kiá¹ƒ, bho vaá¹…gÄ«sa, samaá¹‡assa gotam
uggahitaâ€™â€™ nti pucchiá¹ƒsu. ``Ä• ma sikkhitaá¹ƒâ€™â€™. ``tena hi ehi gamissÄ• mÄ
sippasikkhanena, gacchatha tumhe na mayhaá¹ƒ tumhehi kattabbakiccaâ€™â€™ nti. brÄ•
samaá¹‡assa gotamassa vasaá¹ƒ Ä• panno, mÄ• yÄ• ya Ä• vaá¹-á¹-ito, kiá¹ƒ mayaá¹ƒ tava
Ä• gatamaggeneva pakkamiá¹ƒsu. vaá¹…gÄ«so vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹

<96> evaá¹ƒ \Be II 256/ thero arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• soman
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. anuttÄ•

<99> __pabhÄ• hi anuraÃ±janto_ti so padumuttaro bhagavÄ• nÄ«lapÄ«tÄ• dichabbaá¹‡á¹
anuraÃ±janto jalanto sobhayamÄ• no vijjotamÄ• noti attho. __veneyyapadumÄ• ni so_ti pad
vacanasaá¹…khÄ• tena sÅ«riyaraá¹ƒsiyÄ• veneyyajanasaá¹…khÄ• tapadumÄ• ni visesena
arahattamaggÄ• dhigamena phullitÄ• ni karotÄ«ti attho.

<100> __vesÄ• rajjehi sampanno_ti ---

``antarÄ• ye ca niyyÄ• ne, buddhatte Ä• savakkhaye.

etesu catuá¹-á¹-hÄ• nesu, buddho suá¹-á¹-hu visÄ• radoâ€™â€™ ti || ---

evaá¹ƒ vuttacatuvesÄ• rajjaÃ±Ä• á¹‡ehi sampanno samaá¹…gÄ«bhÅ«to samannÄ• gatoti a

<105> __vÄ• gÄ«so vÄ• disÅ«dano_ti vÄ• dÄ«naá¹ƒ paá¹‡á¸• itajanÄ• naá¹ƒ Ä«so padhÄ•
da-kÄ• rassa ga-kÄ• raá¹ƒ katvÄ• evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. sakatthaparatthavÄ• c
paggharÄ• peti pÄ• kaá¹-aá¹ƒ karotÄ«ti vÄ• disÅ«dano.

<110> __mÄ• ramasanÄ• _ti \Ne II 252/ khandhamÄ• rÄ• dayo paÃ±camÄ• re masati parÄ
mÄ• ramasano. __diá¹-á¹-hisÅ«danÄ• _ti vohÄ• raparamatthasaá¹…khÄ• taá¹ƒ \Ee 531/ diá
paggharaá¹ƒ dÄ«petÄ«ti diá¹-á¹-hisÅ«dano.

<111> __vissÄ• mabhÅ«mi santÄ• na_nti sakalasaá¹ƒsÄ• rasÄ• gare santÄ• naá¹ƒ kilama
sotÄ• pattimaggÄ• diadhigamÄ• panena vissamabhÅ«mi vissamaá¹-á¹-hÄ• naá¹ƒ vÅ«pasa

<132> __tatohaá¹ƒ vihatÄ• rambho_ti tato paccekabuddhassa sarÄ«radassanena ahaá¹ƒ v
vinaá¹-á¹-hasÄ• rambho, vinaá¹-á¹-hamÄ• no nimmado hutvÄ• pabbajjaá¹ƒ saá¹ƒ suá¹-á¹-h
Ä• rocesinti attho. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

vaá¹…gÄ«sattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. nandakattheraapadÄ• navaá¹‡á¹‡anÄ•

paÃ±camÄ• padÄ• ne \Be II 257/ __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato nan
ayampi purimabuddhesu katÄ• dhikÄ• rotiÄ• di sabbaá¹ƒ pÄ• á¹-hÄ• nusÄ• rena suviÃ±Ã±e

nandakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. kÄ• á¸·udÄ• yittheraapadÄ• navaá¹‡á¹‡anÄ•

chaá¹-á¹-hÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato kÄ• á¸·udÄ• y
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto satthu dhamm

satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ kulappasÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ
abhinÄ«hÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. satthÄ• pi byÄ• kÄ• si. s
katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bodhisattassa mÄ• tukucchiyaá¹ƒ paá¹
devalokato cavitvÄ• kapilavatthusmiá¹ƒyeva amaccakule paá¹-isandhiá¹ƒ gaá¹‡hi. bodhisat
\Ne II 253/ jÄ• to, taá¹ƒdivasaá¹ƒyeva naá¹ƒ dukÅ«lacumbaá¹-akena nipajjÄ• petvÄ• bodhis
upaá¹-á¹-hÄ• naá¹ƒ nayiá¹ƒsu. bodhisattena hi saddhiá¹ƒ bodhirukkho, rÄ• hulamÄ• tÄ• , ca
Ä• rohaniyahatthÄ«, kaá¹‡á¸• ako, channo, kÄ• á¸·udÄ• yÄ«ti ime satta ekadivase jÄ• tattÄ•
ahesuá¹ƒ. athassa nÄ• maggahaá¹‡adivase sakalanagarassa udaggacittadivase jÄ• tattÄ•
kariá¹ƒsu. thokaá¹ƒ kÄ• á¸·adhÄ• tukattÄ• pana kÄ• á¸·udÄ• yÄ«ti paÃ±Ã±Ä• yittha. so bod
kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·anto vuddhiá¹ƒ agamÄ• si.

aparabhÄ• ge lokanÄ• the mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anukkamena sabbaÃ±Ã
pavattitavaradhammacakke rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane viharante suddhodana
sutvÄ• purisasahassaparivÄ• raá¹ƒ ekaá¹ƒ amaccaá¹ƒ ``puttaá¹ƒ me idhÄ• nehÄ«â€™â€™
dhammadesanÄ• velÄ• yaá¹ƒ satthu santikaá¹ƒ gantvÄ• parisapariyante á¹-hito dhammaá¹
258/ arahattaá¹ƒ pÄ• puá¹‡i. atha ne satthÄ• ``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ•
taá¹ƒkhaá¹‡aá¹ƒyeva iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya ahesua
paá¹-á¹-hÄ• ya ariyÄ• nÄ• ma majjhattÄ• va honti, tasmÄ• raÃ±Ã±Ä• pesitasÄ• sanaá¹ƒ c
neva gato Ä• gacchati, na sÄ• sanaá¹ƒ suyyatÄ«ti aparampi amaccaá¹ƒ purisasahassapariv
tathÄ• paá¹-ipanne aparampÄ«ti etena nayena navapurisasahassaparivÄ• re nava amacce
arahattaá¹ƒ patvÄ• tuá¹‡hÄ«bhÅ«tÄ• ahesuá¹ƒ.

atha rÄ• jÄ• cintesi --- ``ettakÄ• janÄ• mayi sinehÄ• bhÄ• vena dasabalassa idhÄ• gama
kathayiá¹ƒsu, ayaá¹ƒ kho pana udÄ• yÄ« dasabalena samavayo sahapaá¹ƒsukÄ«á¸·iko, ma
pesessÄ• mÄ«â€™â€™ ti. atha taá¹ƒ pakkosÄ• petvÄ• , ``tÄ• ta, tvaá¹ƒ purisasahassapariv
idhÄ• nehÄ«â€™â€™ ti vatvÄ• pesesi. so pana gacchanto ``sacÄ• haá¹ƒ, deva, pabbajituá
bhagavantaá¹ƒ idhÄ• nessÄ• mÄ«â€™â€™ ti vatvÄ• raÃ±Ã±Ä• ``pabbajitopi mama puttaá
rÄ• jagahaá¹ƒ gantvÄ• satthu dhammadesanÄ• velÄ• ya parisapariyante á¹-hito dhammaá¹
arahattaá¹ƒ patvÄ• ehibhikkhubhÄ• ve patiá¹-á¹-hÄ• si. so arahattaá¹ƒ patvÄ• --- ``na tÄ• v
kulanagaraá¹ƒ gantuá¹ƒ kÄ• lo, vassante pana upagate pabbatesu vanasaá¹‡á¸• esu harita
bhÅ«miyÄ• gamanakÄ• lo bhavissatÄ«â€™â€™ ti gamanakÄ• laá¹ƒ Ä• gamento vassante
gantuá¹ƒ gamanavaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡esi. vuttaÃ±cetaá¹ƒ theragÄ• thÄ• ya (Th 527

``aá¹…gÄ• rino \Ee 533/ \Ne II 254/ dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippah

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra bhÄ• gÄ« rasÄ• naá¹ƒ ||

``dumÄ• ni phullÄ• ni manoramÄ• ni, samantato sabbadisÄ• pavanti.

pattaá¹ƒ pahÄ• ya phalamÄ• sasÄ• nÄ• , kÄ• lo ito pakkamanÄ• ya vÄ«ra ||

``nevÄ• tisÄ«taá¹ƒ \Be II 259/ na panÄ• tiuá¹‡haá¹ƒ, sukhÄ• utu addhaniyÄ• bhadante.

passantu taá¹ƒ sÄ• kiyÄ• koá¸·iyÄ• ca, pacchÄ• mukhaá¹ƒ rohiniyaá¹ƒ tarantaá¹ƒ ||

``Ä• sÄ• ya kasate khettaá¹ƒ, bÄ«jaá¹ƒ Ä• sÄ• ya vappati.

Ä• sÄ• ya vÄ• á¹‡ijÄ• yanti, samuddaá¹ƒ dhanahÄ• rakÄ• .

yÄ• ya Ä• sÄ• ya tiá¹-á¹-hÄ• mi, sÄ• me Ä• sÄ• samijjhatu ||

``nÄ• tisÄ«taá¹ƒ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• muni || (Mp I 1.225).

``punappunaÃ±ceva vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati devarÄ• jÄ• .

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

``punappunaá¹ƒ yÄ• canakÄ• caranti, punappunaá¹ƒ dÄ• napatÄ« dadanti.

punappunaá¹ƒ dÄ• napatÄ« daditvÄ• , punappunaá¹ƒ saggamupenti á¹-hÄ• naá¹ƒ ||

``vÄ«ro have sattayugaá¹ƒ puneti. yasmiá¹ƒ kule jÄ• yati bhÅ«ripaÃ±Ã±o.

maÃ±Ã±Ä• mahaá¹ƒ sakkati devadevo, tayÄ• hi jÄ• to muni saccanÄ• mo ||

``suddhodano \Ee 534/ nÄ• ma pitÄ• mahesino, buddhassa mÄ• tÄ• pana mÄ• yanÄ• mÄ

yÄ• bodhisattaá¹ƒ parihariya kucchinÄ• , kÄ• yassa bhedÄ• tidivamhi modati ||

``sÄ• \Ne II 255/ gotamÄ« kÄ• lakatÄ• ito cutÄ• , dibbehi kÄ• mehi samaá¹…gibhÅ«tÄ• .

sÄ• modati kÄ• maguá¹‡ehi paÃ±cahi, parivÄ• ritÄ• devagaá¹‡ehi tehi ||

``buddhassa \Be II 260/ puttomhi asayhasÄ• hino, aá¹…gÄ«rasassappaá¹-imassa tÄ• dino.

pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsi sakka, dhammena me gotama ayyakosÄ«â€™â€™ ti || (Th 5

``ambÄ• panasÄ• kapiá¹-á¹-hÄ• ca, pupphapallavalaá¹…katÄ• .

dhuvapphalÄ• ni savanti, khuddÄ• madhukakÅ«pamÄ• .

sevamÄ• no ubho passe, gantukÄ• lo mahÄ• yassa ||

``jambÅ« sumadhurÄ• nÄ«pÄ• , madhugaá¹‡á¸• idivapphalÄ• .

tÄ• ubhosu pajjotanti, gantukÄ• lo mahÄ• yasa ||

``tiá¹‡á¸• ukÄ• ni piyÄ• lÄ• ni, soá¹‡á¹‡avaá¹‡á¹‡Ä• manoramÄ• .

khuddakappaphalÄ• niccaá¹ƒ, gantukÄ• lo mahÄ• yasa ||

``kadalÄ« paÃ±camocci ca, supakkaphalabhÅ«sitÄ• .

ubhopassesu lambanti, gantukÄ• lo mahÄ• yasa ||

``madhupphaladharÄ• niccaá¹ƒ, morarukkhÄ• manoramÄ• .

khuddakappaphalÄ• niccaá¹ƒ, gantukÄ• lo mahÄ• yasa ||

``hintÄ• latÄ• lapantÄ« ca, rajatakkhandhova jotare.

supakkaphalasaÃ±channÄ• , khuddakappÄ• madhussavÄ• .

phalÄ• ni tÄ• ni khÄ• dante, gantukÄ• lo mahÄ• yasa ||

``udumbarÄ• ruá¹‡Ä• vaá¹‡á¹‡Ä• \Ee 535/, sadÄ• sumadhurapphalÄ• .

ubhopassesu lambanti, gantukÄ• lo mahÄ• yasa ||

``itthambhÅ«tÄ• \Ne II 256/ anekÄ• te, nÄ• nÄ• phaladharÄ• dumÄ• .

ubhopassesu lambanti, gantukÄ• lo mahÄ• yasa ||

``campakÄ• salaá¸·Ä• nÄ• gÄ• , sugandhÄ• mÄ• luteritÄ• .

supupphitaggÄ• jotanti, sugandhenÄ• bhipÅ«jayuá¹ƒ.

sÄ• darÄ• vinatÄ• neva, gantukÄ• lo mahÄ• yasa ||

``punnÄ• gÄ• giripunnÄ• gÄ• , pupphitÄ• dharaá¹‡Ä«ruhÄ• .

supupphitaggÄ• jotanti, sugandhenÄ• bhipÅ«jayuá¹ƒ.

sÄ• darÄ• vinatuggaggÄ• , gantukÄ• lo mahÄ• yasa ||

``asokÄ• \Be II 261/ koviá¸·Ä• rÄ• ca, somanassakarÄ• varÄ• .

sugandhÄ• kaá¹‡á¹‡ikÄ• bandhÄ• , rattavaá¹‡á¹‡ehi bhÅ«sitÄ• .

sÄ• darÄ• vinatuggaggÄ• , samayo te mahÄ• yasa ||

``kaá¹‡á¹‡ikÄ• rÄ• phullitÄ• niccaá¹ƒ, sovaá¹‡á¹‡araá¹ƒsijotakÄ• .

dibbagandhÄ• pavÄ• yanti, disÄ• sabbÄ• ni sobhayaá¹ƒ.

sÄ• darÄ• vinatÄ• neva, samayo te mahÄ• yasa ||

``supattÄ• gandhasampannÄ• , ketakÄ« dhanuketakÄ«.

sugandhÄ• sampavÄ• yanti, disÄ• sabbÄ• bhigandhino.

sÄ• darÄ• pÅ«jayantÄ• va, samayo te mahÄ• yasa ||

``mallikÄ• jÄ• tisumanÄ• , sugandhÄ• khuddamallikÄ• .

disÄ• sabbÄ• pavÄ• yanti, ubho magge pasobhayaá¹ƒ.

sÄ• darÄ• te palambanti, samayo te mahÄ• yasa ||

``sindhuvÄ• rÄ• sÄ«tagandhÄ• , sugandhÄ• mÄ• luteritÄ• .

disÄ• sabbÄ• bhipÅ«jentÄ• , ubho magge pasobhayaá¹ƒ.

sÄ• darÄ• vinatuggaggÄ• , samayo te mahÄ• yasa ||

``sÄ«hÄ• \Ne II 257/ kesarasÄ«hÄ• ca, catuppadanisevitÄ• .

acchambhÄ«tÄ• surÄ• pÄ• ne, migarÄ• jÄ• patÄ• pino ||

``sÄ«hanÄ• dena pÅ«jenti, sÄ• darÄ• te migÄ• bhibhÅ«.

maggamhi ubhato vÅ«á¸·hÄ• , samayo te mahÄ• yasa ||

``byagghÄ• \Ee 536/ sindhavÄ• nakulÄ• , sÄ• dhurÅ«pÄ• bhayÄ• nakÄ• .

Ä• kÄ• se sampatantÄ• va, nibbhÄ«tÄ• yena kenaci.

tehi te sÄ• darÄ• natÄ• , samayo te mahÄ• yasa ||

``tidhÄ• pabhinnÄ• chaddantÄ• , surÅ«pÄ• sussarÄ• subhÄ• .

sattappatiá¹-á¹-hitaá¹…gÄ• te, ubho maggesu kÅ«jino.

sÄ• darÄ• hÄ• samÄ• nÄ• va, samayo te mahÄ• yasa ||

``migÄ• varÄ• hÄ• pasadÄ• , citrÄ• sÄ• vayavÄ• subhÄ• .

Ä• rohapariá¹‡Ä• hena, surÅ«pÄ• aá¹…gasaá¹ƒyutÄ• .

ubho magge gÄ• yamÄ• nÄ• va, samayo te mahÄ• yasa ||

``gokaá¹‡á¹‡Ä• \Be II 262/ sarabhÄ• rurÅ«, Ä• rohapariá¹‡Ä• hino.

surÅ«pÄ• aá¹…gasampannÄ• , sevamÄ• nÄ• va accharuá¹ƒ.

sevamÄ• nÄ• tehi tadÄ• , samayo te mahÄ• yasa ||

``dÄ«pÄ« acchÄ• taracchÄ• ca, tudarÄ• varuá¹‡Ä• sadÄ• .

te dÄ• ni sikkhitÄ• sabbe, mettÄ• ya tava tÄ• dino.

te paccasevakÄ• addhÄ• , samayo te mahÄ• yasa ||

``sasÄ• siá¹…gÄ• lÄ• nakulÄ• , kalandakÄ• á¸·akÄ• bahÅ«.

kasturÄ• sÅ«rÄ• gandhÄ• te, kevalÄ• gÄ• yamÄ• nÄ• va ||

samayo te mahÄ• yasa.

``mayÅ«rÄ• \Ne II 258/ nÄ«lagÄ«vÄ• te, susikhÄ• subhapakkhikÄ• .

supiÃ±chÄ• te sunÄ• dÄ• ca, veá¸·uriyamaá¹‡isannibhÄ• .

nÄ• daá¹ƒ karontÄ• pÅ«jenti, kÄ• lo te pitudassane ||

``suvaá¹‡á¹‡acitrahaá¹ƒsÄ• ca, javahaá¹ƒsÄ• vihÄ• carÄ• .

te sabbe Ä• sayÄ• chuddhÄ• , jinadassanabyÄ• vaá¹-Ä• .

madhurassarena kÅ«janti, kÄ• lo te pitudassane ||

``haá¹ƒsÄ• koÃ±cÄ• sunadÄ• te, cakkavÄ• kÄ• nadÄ«carÄ• .

bakÄ• balÄ• kÄ• rucirÄ• , jalakÄ• kÄ• sarakukkuá¹-Ä• .

sÄ• darÄ• bhinÄ• dino ete, kÄ• lo te pitudassane ||

``citrÄ• surÅ«pÄ• sussarÄ• , sÄ• á¸·ikÄ• suvataá¹‡á¸• ikÄ• .

rukkhaggÄ• sampatantÄ• te, ubho maggesu kÅ«jino.

tesu tesu nikÅ«janti, kÄ• lo te pitudassane ||

``kokilÄ• \Ee 537/ sakalÄ• citrÄ• , sadÄ• maÃ±jussarÄ• varÄ• .

vimhÄ• pitÄ• te janataá¹ƒ, saddhimittÄ• dike surÄ• .

sarehi pÅ«jayantÄ• va, kÄ• lo te pitudassane ||

``bhiá¹…kÄ• kurarÄ• sÄ• rÄ• , pÅ«ritÄ• kÄ• nane sadÄ• .

ninnÄ• dayantÄ• pavanaá¹ƒ, aÃ±Ã±amaÃ±Ã±asamaá¹…gino.

gÄ• yamÄ• nÄ• sareneva, kÄ• lo te pitudassane ||

``tittirÄ• \Be II 263/ susarÄ• sÄ• rÄ• , susarÄ• vanakukkuá¹-Ä• .

maÃ±jussarÄ• rÄ• maá¹‡eyyÄ• , kÄ• lo te pitudassane ||

``setavÄ• lukasaÃ±channÄ• , supatitthÄ• manoramÄ• .

madhurodakasampuá¹‡á¹‡Ä• , sarÄ• jotanti te sadÄ• .

tattha nhatvÄ• pivitvÄ• ca, samayo te Ã±Ä• tidassane ||

``kumbhÄ«rÄ• makarÄ• kiá¹‡á¹‡Ä• \Ne II 259/, valayÄ• muÃ±jarohitÄ• .

macchakacchapabyÄ• viddhÄ• , sarÄ• sÄ«todakÄ• subhÄ• .

tattha nhatvÄ• pivitvÄ• ca, samayo te Ã±Ä• tidassane ||

``nÄ«luppalasamÄ• kiá¹‡á¹‡Ä• , tathÄ• rattuppalehi ca.

kumuduppalasaá¹ƒkiá¹‡á¹‡Ä• , sarÄ• sobhantinekadhÄ• .

tattha sÄ«talakÄ• toyÄ• , samayo te Ã±Ä• tidassane ||

``puá¹‡á¸• arÄ«kehi saÃ±channÄ• , padumehi samohatÄ• .

ubho maggesu sobhanti, pokkharaÃ±Ã±o tahiá¹ƒ tahiá¹ƒ.

tatthodakÄ• ni nhÄ• yanti, samayo te Ã±Ä• tidassane ||

``setapulinasaá¹ƒkiá¹‡á¹‡Ä• , supatitthÄ• manoramÄ• .

sÄ«todakamahoghehi, sampuá¹‡á¹‡Ä• tÄ• nadÄ« subhÄ• .

ubho maggehi sandanti, samayo te Ã±Ä• tidassane ||

``maggassa ubhatopasse, gÄ• manigamasamÄ• kulÄ• .

saddhÄ• pasannÄ• janatÄ• , ratanattayamÄ• makÄ• .

tesaá¹ƒ sampuá¹‡á¹‡asaá¹…kappo, samayo te Ã±Ä• tidassane ||

``tesu tesu padesesu, devÄ• mÄ• nussakÄ• ubho.

gandhamÄ• lÄ• bhipÅ«jenti, samayo te Ã±Ä• tidassaneâ€™â€™ ti ||

 evaá¹ƒ \Ee 538/ thero saá¹-á¹-himattÄ• hi gÄ• thÄ• hi satthu gamanavaá¹‡á¹‡aá¹ƒ saá¹ƒva
bhagavÄ• ``kÄ• á¸·udÄ• yÄ« mama gamanaá¹ƒ pattheti, pÅ«ressÄ• missa saá¹…kappaâ€™
visesÄ• dhigamaá¹ƒ disvÄ• vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto rÄ• jagahato aturitacÄ
vuttappakÄ• raphalÄ• phale anubhavanto dvipadacatuppadÄ• disamÅ«hÄ• naá¹ƒ sevanapÄ
vuttappakÄ• rasugandhapupphagandhehi gandhiyamÄ• no gÄ• manigamavÄ• sÄ«naá¹ƒ sa
kapilavatthugÄ• mimaggaá¹ƒ \Be II 264/ paá¹-ipajji. thero iddhiyÄ• kapilavatthuá¹ƒ gantvÄ•
Ä• kÄ• se á¹-hito adiá¹-á¹-hapubbaá¹ƒ vesaá¹ƒ disvÄ• , raÃ±Ã±Ä• --- ``kosi tvaâ€™â€™ nt
``sace amaccaputtaá¹ƒ tayÄ• bhagavato santike pesitaá¹ƒ na jÄ• nÄ• si, evaá¹ƒ jÄ• nÄ• hÄ

``buddhassa puttomhi asayhasÄ• hino, aá¹…gÄ«rasassappaá¹-imassa tÄ• dino.

pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsi sakka, dhammena me gotama ayyakosÄ«â€™â€™ ti || (Th 5

 tattha __buddhassa puttomhÄ«_ti sabbaÃ±Ã±ubuddhassa ure vÄ• yÄ• majanitÄ• hi dhamm
orasaputto amhi. __asayhasÄ• hino_ti abhisambodhito pubbe á¹-hapetvÄ• mahÄ• bodhisat
asakkuá¹‡eyyattÄ• asayhassa sakalabodhisambhÄ• rassa, mahÄ• karuá¹‡Ä• karassa ca s
sahituá¹ƒ abhibhavituá¹ƒ asakkuá¹‡eyyattÄ• asayhÄ• naá¹ƒ paÃ±cannaá¹ƒ mÄ• rÄ• naá¹ƒ
Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• divibhÄ• gÄ• vabodhena yathÄ• rahaá¹ƒ veneyyÄ• naá¹
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi anusÄ• sanÄ«saá¹…khÄ• tassa aÃ±Ã±ehi
sahanato tattha vÄ• sÄ• dhukÄ• rÄ«bhÄ• vato asayhasÄ• hino. __aá¹…gÄ«rasassÄ• _ti aa
``aá¹…gamaá¹…gehi niccharaá¹‡akaobhÄ• sassÄ• â€™â€™ ti apare. keci pana ``aá¹…gÄ«
nÄ• mÄ• ni pitarÄ• yeva gahitÄ• nÄ«â€™â€™ ti vadanti. __appaá¹-imassÄ• _ti anupamass
tÄ• dilakhaá¹‡asampattiyÄ• tÄ• dino. __pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsÄ«_ti ariyajÄ• tivasen

sammÄ• sambuddhassa lokavohÄ• ravasena tvaá¹ƒ pitÄ• \Ee 539/ asi. __sakkÄ• _ti vaá¹ƒ
__dhammenÄ• _ti sabhÄ• vena ariyajÄ• tilokiyajÄ• tÄ«hi dvinnaá¹ƒ jÄ• tÄ«naá¹ƒ sabhÄ• va
gottena rÄ• jÄ• naá¹ƒ Ä• lapati. __ayyakosÄ«_ti pitÄ• maho ahosi. ettha ca ``buddhassa pu
vadanto thero aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

evaá¹ƒ \Be II 265/ pana attÄ• naá¹ƒ jÄ• nÄ• petvÄ• haá¹-á¹-hatuá¹-á¹-hena raÃ±Ã±Ä• mal
nisÄ«dÄ• petvÄ• attano paá¹-iyÄ• ditassa nÄ• naggarasabhojanassa pattaá¹ƒ pÅ«retvÄ• p
dassesi. ``kasmÄ• gantukÄ• mattha, bhuÃ±jathÄ• â€™â€™ ti vutte, satthu santikaá¹ƒ gant
kahaá¹ƒ pana satthÄ• ti? vÄ«satisahassabhikkhuparivÄ• ro tumhÄ• kaá¹ƒ dassanatthÄ• ya
tumhe imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jatha, aÃ±Ã±aá¹ƒ bhagavato haratha. yÄ• va ca m
pÄ• puá¹‡Ä• ti, tÄ• vassa itoyeva piá¹‡á¸• apÄ• taá¹ƒ harathÄ• ti. thero bhattakiccaá¹ƒ katv
ca dhammaá¹ƒ desetvÄ• satthu Ä• gamanato puretarameva rÄ• janivesanaá¹ƒ ratanattaya
karonto sabbesaá¹ƒ passantÄ• naá¹ƒyeva satthu Ä• haritabbabhattapuá¹‡á¹‡aá¹ƒ pattaá¹ƒ
sayampi vehÄ• saá¹ƒ abbhuggantvÄ• \Ne II 261/ piá¹‡á¸• apÄ• taá¹ƒ upanetvÄ• satthu ha
taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji. evaá¹ƒ saá¹-á¹-hiyojanaá¹ƒ maggaá¹ƒ divase divase
bhagavato rÄ• jagehato bhattaá¹ƒ Ä• haritvÄ• adÄ• si. bhagavÄ• kamena kapilavatthunag
rÄ• javÄ«thiyaá¹ƒ piá¹‡á¸• Ä• ya carati. taá¹ƒ sutvÄ• suddhodanamahÄ• rÄ• jÄ• tattha gar
kattabbaá¹ƒ maÃ±Ã±i, nayidaá¹ƒ rÄ• javaá¹ƒsappaveá¹‡Ä«â€™â€™ ti. ``ayaá¹ƒ tumhÄ• ka
Ä«diso amhÄ• kaá¹ƒ pana buddhavaá¹ƒsoâ€™â€™ ti vatvÄ• ---

``uttiá¹-á¹-he nappamajjeyya, dhammaá¹ƒ sucaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

``dhammaá¹ƒ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti || (Dhp 168-169) ---

dhammaá¹ƒ desesi. rÄ• jÄ• sotÄ• pattiphale patiá¹-á¹-hahi. tato rÄ• jÄ• buddhappamukhaá
nimantetvÄ• sakamandire bhojetvÄ• sampavÄ• retvÄ• bhojanÄ• vasÄ• ne __dhammapÄ•
sutvÄ• sapariso anÄ• gÄ• miphale patiá¹-á¹-hahi. aparabhÄ• ge setacchattassa heá¹-á¹-hÄ
patvÄ• parinibbÄ• yi.

tato bhagavÄ• rÄ• hulamÄ• tuyÄ• bimbÄ• deviyÄ• pÄ• sÄ• daá¹ƒ gantvÄ• tassÄ• dham
vinodetvÄ• __candakinnarÄ«_jÄ• takadesanÄ• ya (J I 14.18 Ä• dayo) pasÄ• daá¹ƒ janetvÄ
atha bimbÄ• devÄ« puttaá¹ƒ rÄ• hulakumÄ• raá¹ƒ Ä• ha --- ``gaccha, tava pitu santakaá¹ƒ c
ti. kumÄ• ro ``dÄ• yajjaá¹ƒ \Be II 266/, me samaá¹‡a, dehÄ«â€™â€™ ti vatvÄ• bhagavanta
``sukhÄ• , te samaá¹‡a, chÄ• yÄ• â€™â€™ ti vadanto gacchati. taá¹ƒ bhagavÄ• nigrodhÄ•

``lokutaradÄ• yajjaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vatvÄ• pabbÄ• jesi. atha bhagavÄ• ariyag
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kulappasÄ• dakÄ• naá¹ƒ
ti (AN a I 219, 225) theraá¹ƒ etadagge á¹-hapesi.

<165> thero pattaetadaggaá¹-á¹-hÄ• no attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to
II 262/ pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• digÄ• thÄ• yo abhÄ• si. tattha anuttÄ•
vaá¹‡á¹‡ayissÄ• ma.

<166> __guá¹‡Ä• guá¹‡avidÅ«_ti guá¹‡aÃ±ca aguá¹‡aÃ±ca guá¹‡Ä• guá¹‡aá¹ƒ, vaá¹‡á¹‡
kusalÄ• kusalaá¹ƒ vÄ• taá¹ƒ jÄ• nÄ• tÄ«ti guá¹‡Ä• guá¹‡avidÅ«. __kataÃ±Ã±Å«_ti aÃ±Ã±e
kataÃ±Ã±Å«, ekadivasampi bhattadÄ• nÄ• dinÄ• katÅ«pakÄ• rassa rajjampi dÄ• tuá¹ƒ sam
__katavedÄ«_ti kataá¹ƒ vindati anubhavati sampaá¹-icchatÄ«ti katavedÄ«. __titthe yojeti pÄ
sabbasatte nibbÄ• napavesanupÄ• ye kusalapathe magge dhammadesanÄ• ya yojeti samp
attho. sesaá¹ƒ uttÄ• natthameva. gamanavaá¹‡á¹‡anagÄ• thÄ• namattho theragÄ• thÄ• yaá

kÄ• á¸·udÄ• yittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. abhayattheraapadÄ• navaá¹‡á¹‡anÄ•

sattamÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato abhayattherassa
purimajinavaresu katÄ• dhikÄ• ro tattha tattha bhave vipaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä•
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare brÄ• hmaá¹‡akule nibbatto. so vudd
sakaparasamayakusalo ekadivasaá¹ƒ satthu dhammadesanaá¹ƒ sutvÄ• pasannamÄ• nasc
thomesi. so tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• puÃ±Ã±Ä• ni katvÄ• tato cuto devaloke nib
sugatÄ«suyevaá¹ƒ \Be II 267/ saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe bimbisÄ•
nibbatti, __abhayo_tvevassa nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto nigaá¹‡á¹-hehi saddhiá¹ƒ
hutvÄ• caranto ekadivasaá¹ƒ nigaá¹‡á¹-hena nÄ• á¹-aputtena satthu vÄ• dÄ• ropanatthÄ• y
pucchitvÄ• nipuá¹‡abyÄ• karaá¹‡aá¹ƒ sutvÄ• pasanno satthu santike pabbajitvÄ• kamma
Ã±Ä• á¹‡aá¹ƒ pesetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i.

<195> so arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacar
__padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

abhayattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. lomasakaá¹…giyattheraapadÄ• navaá¹‡á¹‡anÄ•

aá¹-á¹-hamÄ• padÄ• ne \Ne II 263/ __imamhi bhaddake kappe_tiÄ• dikaá¹ƒ Ä• yasmato lo

apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par
upacinanto kassapassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbatto saddho pasanno ahos
sahÄ• yo cÄ• si. te dvepi satthu santike dhammaá¹ƒ sutvÄ• pasannamÄ• nasÄ• pabbajitvÄ
rakkhitvÄ• suparisuddhasÄ«lÄ• tato cutÄ• devaloke nibbattitvÄ• ekaá¹ƒ buddhantaraá¹ƒ
anubhaviá¹ƒsu. tesu ayaá¹ƒ imasmiá¹ƒ buddhuppÄ• de sÄ• kiyakule nibbattitvÄ• aparo car
tÄ• vatiá¹ƒsabhavane nibbatti. atha so sakyakulappasÄ• dakena kÄ• á¸·udÄ• yinÄ• Ä• rÄ•
sakyarÄ• jÅ«naá¹ƒ mÄ• namaddanÄ• ya kataá¹ƒ __vessantaradhammadesanÄ• yaá¹ƒ_ (J
pokkharavassaiddhipÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasannamÄ• naso pabbajitvÄ• majjhimanik
__bhaddekaratta_suttantadesanaá¹ƒ sutvÄ• araÃ±Ã±avÄ• saá¹ƒ vasanto bhaddekarattasu
III 286 Ä• dayo) saritvÄ• tadanusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ n
pÄ• puá¹‡i.

<225> arahattaá¹ƒ \Be II 268/ patvÄ• attano pubbakammaá¹ƒ saritvÄ• saÃ±jÄ• tasomanas
pakÄ• sento __imamhi bhaddake kappe_tiÄ• dimÄ• ha. tattha kappo tÄ• va catubbidho --- s
maá¹‡á¸• akappo, bhaddakappoti. tesu yasmiá¹ƒ kappe eko buddho uppajjati, ayaá¹ƒ __sÄ•
dve vÄ• tayo vÄ• buddhÄ• uppajjanti, ayaá¹ƒ __varakappo_ nÄ• ma. yasmiá¹ƒ cattÄ• ro b
__maá¹‡á¸• akappo_ nÄ• ma. yasmiá¹ƒ paÃ±ca buddhÄ• uppajjanti, ayaá¹ƒ __bhaddakapp

``sÄ• rakappo \Ee 542/ maá¹‡á¸• akappo, sÄ• ramaá¹‡á¸• akappo tathÄ• .

varakappo bhaddakappo, kappÄ• paÃ±cavidhÄ• siyuá¹ƒ ||

``eko dve tayo cattÄ• ro, paÃ±ca buddhÄ• yathÄ• kkamaá¹ƒ.

etesu paÃ±cakappesu, uppajjanti vinÄ• yakÄ• â€™â€™ ti || ---

evaá¹ƒ \Ne II 264/ paÃ±ca kappÄ• vuttÄ• . tesu ayaá¹ƒ kappo ``kakusandho koá¹‡Ä• gama
metteyyoâ€™â€™ ti paÃ±cabuddhapaá¹-imaá¹‡á¸• itattÄ• bhaddakappo nÄ• ma jÄ• to.

tasmÄ• imasmiá¹ƒ bhaddakappamhi kassapo nÄ• yako uppajjÄ«ti sambandho. sesaá¹ƒ ut

lomasakaá¹…giyattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. vanavacchattheraapadÄ• navaá¹‡á¹‡anÄ•

navamÄ• padÄ• ne __imamhi bhaddake kappe_tiÄ• dikaá¹ƒ Ä• yasmato vanavacchatthera
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patvÄ• satthu dhammadesanaá¹ƒ sutvÄ•

parisuddhaá¹ƒ brahmacariyaá¹ƒ caritvÄ• tato cuto devaloke nibbatto, tato cuto araÃ±Ã±Ä• s
samÄ«pe kapotayoniyaá¹ƒ nibbatto. tesu mettacitto dhammaá¹ƒ sutvÄ• tato cuto devamanu
imasmiá¹ƒ buddhuppÄ• de kapilavatthusmiá¹ƒ brÄ• hmaá¹‡akule nibbatti. tassa mÄ• tukucc
dohaá¸·o udapÄ• di vane vasituá¹ƒ vane vijÄ• yituá¹ƒ \Be II 269/. tato icchÄ• nurÅ«pavasen
gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. gabbhato nikkhantaÃ±ca naá¹ƒ kÄ• sÄ• vakhaá¹‡á¸• ena p
bodhisattassa uppannakÄ• lo, rÄ• jÄ• taá¹ƒ kumÄ• raá¹ƒ Ä• harÄ• petvÄ• saheva posesi.
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbajitvÄ• chabbasÄ• ni dukkarakÄ• rikaá¹ƒ katv
mahÄ• kassapassa santikaá¹ƒ gantvÄ• tassovÄ• de pasanno tassa santikÄ• buddhuppÄ•
santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• pabbajitvÄ• nacirasseva chaá¸·abhiÃ±Ã±o arahÄ•

<251> so arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacar
__imamhi bhaddake kappe_tiÄ• dimÄ• ha. tattha __brahmabandhu mahÄ• yaso_ti ettha brÄ
Ã±Ä• takoti brÄ• hmaá¹‡abandhÅ«ti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ ``brahmabandh
veditabbaá¹ƒ. lokattayabyÄ• pakayasattÄ• mahÄ• yaso. sesaá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyam

vanavacchattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. cÅ«á¸·asugandhattheraapadÄ• navaá¹‡á¹‡anÄ•

dasamÄ• padÄ• ne \Ne II 265/ __imamhi bhaddake kappe_tiÄ• dikaá¹ƒ Ä• yasmato sugand
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ
kassapasammÄ• sambuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ vibhavasampanne kule nibbatto viÄ
dhammaá¹ƒ sutvÄ• sabbadÄ• namassamÄ• no mahÄ• dÄ• naá¹ƒ dadamÄ• no mÄ• sassa
gandhakuá¹-iyÄ• catujjÄ• tigandhena vilimpesi. ``mama nibbattanibbattaá¹-á¹-hÄ• ne sarÄ«
nibbattatÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si. bhagavÄ• taá¹ƒ byÄ• kÄ• si. so yÄ• vatÄ• yuk
karonto tato cuto devaloke nibbatto kÄ• mÄ• vacaralokaá¹ƒ sarÄ«ragandhena sugandhaá¹ƒ
__sugandhadevaputto_ti pÄ• kaá¹-o ahosi. so devalokasampattiyo anubhavitvÄ• tato cuto i
mahÄ• bhogakule \Be II 270/ nibbatti, tassa mÄ• tukucchigatasseva mÄ• tuyÄ• sarÄ«ragan
sakalanagaraÃ±ca sugandhena ekagandhaá¹ƒ ahosi, jÄ• takkhaá¹‡e sakalaá¹ƒ sÄ• vatthina
sugandhakaraá¹‡á¸• ako viya ahosi, tenassa __sugandho_ti nÄ• maá¹ƒ kariá¹ƒsu. so vuddh
satthÄ• sÄ• vatthiyaá¹ƒ patvÄ• jetavanamahÄ• vihÄ• raá¹ƒ paá¹-iggahesi, taá¹ƒ disvÄ• pa
santike pabbajitvÄ• nacirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tassa up
paá¹-á¹-hÄ• ya yÄ• va parinibbÄ• nÄ• etthantare nipannaá¹-á¹-hÄ• nÄ• dÄ«su sugandham
dibbacuá¹‡á¹‡adibbagandhapupphÄ• ni okiranti.

<272> sopi thero arahattaá¹ƒ patvÄ• attano pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pu
pakÄ• sento __imamhi bhaddake kappe_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttan
suviÃ±Ã±eyyameva, kevalaá¹ƒ puÃ±Ã±anÄ• nattaá¹ƒ nÄ• manÄ• nattaÃ±ca viseso.

cÅ«á¸·asugandhattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

paÃ±capaÃ±Ã±Ä• samavaggavaá¹‡á¹‡anÄ• samattÄ• .

56. yasavaggo

1. yasattheraapadÄ• navaá¹‡á¹‡anÄ•

chappaÃ±Ã±Ä• same \Ee 544/ \Ne II 266/ vagge paá¹-hamÄ• padÄ• ne __mahÄ• samudda
Ä• yasmato yasattherassa apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha ta
vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto sumedhassa bhagavato kÄ• le mahÄ• r
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ attano bhavanaá¹ƒ netvÄ• mahÄ• dÄ• naá¹ƒ pa
mahagghena ticÄ«varena acchÄ• desi, ekekaÃ±ca bhikkhuá¹ƒ mahaggheneva paccekadus
samaá¹‡aparikkhÄ• rena. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto siddha
seá¹-á¹-hiputto hutvÄ• mahÄ• bodhimaá¹‡á¸• alaá¹ƒ sattahi ratanehi pÅ«jesi. kassapassa b
pabbajitvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. evaá¹ƒ so sugatÄ«suyeva saá¹ƒsaranto amhÄ•
bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• vibhavassa seá¹-á¹-hino putto \Be II 271/ hutvÄ• sujÄ• tÄ• ya b
dinnÄ• ya seá¹-á¹-hidhÄ«tÄ• ya kucchimhi nibbatti, __yaso_ nÄ• ma nÄ• mena paramasukh
honti --- eko hemantiko, eko gimhiko, eko vassikoti. so vassike pÄ• sÄ• de vassike cattÄ• ro
tÅ«riyehi paricÄ• rayamÄ• no vasati, heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ na otarati. hemantike pÄ• s
suphusitavÄ• tapÄ• nakavÄ• á¹-e tattheva paá¹-ivasati. gimhike pÄ• sÄ• de bahukavÄ• á¹-a
tattheva vasati. hatthapÄ• dÄ• naá¹ƒ sukhumÄ• latÄ• ya bhÅ«miyaá¹ƒ nisajjÄ• dikiccaá¹ƒ n
simbalitulÄ• dipuá¹‡á¹‡asabhÄ• ve attharitvÄ• tattha upadhÄ• nÄ• ni kiccÄ• ni karoti. evaá
viya paÃ±cahi kÄ• maguá¹‡ehi samappitassa samaá¹…gÄ«bhÅ«tassa paricÄ• rayamÄ• nas
parijanassÄ• pi niddÄ• okkami, sabbarattiyo ca telapadÄ«po jhÄ• yati. atha kho yaso kulap
pabujjhitvÄ• addasa sakaá¹ƒ parijanaá¹ƒ supantaá¹ƒ aÃ±Ã±issÄ• kacche vÄ«á¹‡aá¹ƒ, aÃ±
mudiá¹…gaá¹ƒ, aÃ±Ã±issÄ• kacche Ä• á¸·ambaraá¹ƒ, aÃ±Ã±aá¹ƒ vikesikaá¹ƒ, vikkheá¸·ika
hatthapattaá¹ƒ susÄ• naá¹ƒ maÃ±Ã±e, disvÄ• nassa Ä• dÄ«navo pÄ• turahosi, nibbidÄ• ya
kho yaso kulaputto udÄ• naá¹ƒ udÄ• nesi --- ``upaddutaá¹ƒ vata bho, upassaá¹-á¹-haá¹ƒ vat

atha \Ne II 267/ kho yaso kulaputto suvaá¹‡á¹‡apÄ• dukÄ• yo Ä• rohitvÄ• yena nivesanad
amanussÄ• dvÄ• raá¹ƒ vivariá¹ƒsu --- ``mÄ• yasassa kulaputtassa \Ee 545/ koci antarÄ• y
anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. atha kho yaso kulaputto yena nagaradvÄ• raá¹ƒ
dvÄ• raá¹ƒ vivariá¹ƒsu --- ``mÄ• yasassa kulaputtassa koci antarÄ• yamakÄ• si agÄ• rasm
pabbajjÄ• yÄ• â€™â€™ ti. atha kho yaso kulaputto yena isipatanaá¹ƒ migadÄ• yo tenupasa

tena kho pana samayena bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya ajjho

kho bhagavÄ• yasaá¹ƒ kulaputtaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na caá¹…kamÄ• nisÄ«di. atha kho yaso kulaputto bhagavato avidÅ«re udÄ• naá¹ƒ udÄ• nesi --- ``upaddutaá upassaá¹-á¹-haá¹ƒ vata bhoâ€™â€™ ti. atha kho bhagavÄ• yasaá¹ƒ kulaputtaá¹ƒ \Be II 272 kho, yasa, anupaddutaá¹ƒ, idaá¹ƒ anupassaá¹-á¹-haá¹ƒ, ehi, yasa, nisÄ«da, dhammaá¹ƒ te atha kho yaso kulaputto, ``idaá¹ƒ kira anupaddutaá¹ƒ, idaá¹ƒ anupassaá¹-á¹-haâ€™â€™ nti suvaá¹‡á¹‡apÄ• dukÄ• hi orohitvÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinnassa kho yasassa kulaputtassa bhagavÄ• anupu seyyathidaá¹ƒ, dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• bhagavÄ• aÃ±Ã±Ä• si yasaá¹ƒ kulaputtaá vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukka taá¹ƒ pakÄ• sesi dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ. seyyathÄ• pi nÄ• ma sudd apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva yasassa kulaput virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá nirodhadhammaâ€™â€™ nti.

atha kho yasassa kulaputtassa mÄ• tÄ• pÄ• sÄ• daá¹ƒ abhiruhitvÄ• yasaá¹ƒ kulaputtaá¹ƒ gahapati tenupasaá¹…kami; upasaá¹…kamitvÄ• seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ etadavoca --- ``p dissatÄ«â€™â€™ ti. atha kho, seá¹-á¹-hi gahapati, catuddisÄ• assadÅ«te uyyojetvÄ• sÄ• isipatanaá¹ƒ migadÄ• yo tenupasaá¹…kami. addasÄ• kho, seá¹-á¹-hi gahapati, suvaá¹‡á¹‡a nikkhepaá¹ƒ, disvÄ• na taá¹ƒyeva anugamÄ• si. addasÄ• kho bhagavÄ• seá¹-á¹-hiá¹ƒ gah Ä• gacchantaá¹ƒ, disvÄ• na bhagavato etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ tathÄ• rÅ«paá¹ƒ abhisaá¹…khareyyaá¹ƒ, yathÄ• seá¹-á¹-hi gahapati idha nisinno idha nisinnaá¹ƒ yasaá¹ƒ ku passeyyÄ• â€™â€™ ti. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ a seá¹-á¹-hi gahapati yena bhagavÄ• tenupasaá¹…kami \Ee 546/ \Ne II 268/; upasaá¹…kamit etadavoca --- ``api, bhante, bhagavÄ• yasaá¹ƒ kulaputtaá¹ƒ passeyyÄ• â€™â€™ ti. tena hi appeva nÄ• ma idha nisinno idha nisinnaá¹ƒ yasaá¹ƒ kulaputtaá¹ƒ passeyyÄ• sÄ«ti. atha kh ``idheva kirÄ• haá¹ƒ nisinno idha nisinnaá¹ƒ yasaá¹ƒ kulaputtaá¹ƒ passissÄ• mÄ«â€™â€™ bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinnassa kho seá¹-á¹ anupubbiá¹ƒ kathaá¹ƒ kathesi ... pe ... aparappaccayo atthu sÄ• sane bhagavantaá¹ƒ etada ``abhikkantaá¹ƒ bhante, abhikkantaá¹ƒ bhante, seyyathÄ• pi \Be II 273/, bhante, nikkujjitaá¹ paá¹-icchannaá¹ƒ vÄ• vivareyya mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re v `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti, evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena d bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca, upÄ dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. sova loke paá¹-hamaá¹

atha kho yasassa kulaputtassa pituno dhamme desiyamÄ• ne yathÄ• diá¹-á¹-haá¹ƒ yathÄ• paccavekkhantassa anupÄ• dÄ• ya Ä• yavehi cittaá¹ƒ vimucci. atha kho bhagavato etadaho

kulaputtassa pituno dhamme desiyamÄ• ne yathÄ• diá¹-á¹-haá¹ƒ yathÄ• viditaá¹ƒ bhÅ«miá¹
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ, abhabbo kho yaso kulaputto hÄ«nÄ• yÄ• vatti
paribhuÃ±jituá¹ƒ, seyyathÄ• pi pubbe agÄ• rikabhÅ«to, yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ iddhÄ• bh
paá¹-ippassambheyyaâ€™â€™ nti. atha kho bhagavÄ• taá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ p
seá¹-á¹-hi gahapati yasaá¹ƒ kulaputtaá¹ƒ nisinnaá¹ƒ, disvÄ• na yasaá¹ƒ kulaputtaá¹ƒ etadav
tÄ• ta, yasa, paridevasokasamÄ• pannÄ• , dehi mÄ• tuyÄ• jÄ«vitaâ€™â€™ nti. atha kho ya
ullokesi. atha kho bhagavÄ• seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ etadavoca --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±a
sekkhena Ã±Ä• á¹‡ena sekkhena dassanena dhammo diá¹-á¹-ho vidito seyyathÄ• pi tayÄ• ,
yathÄ• viditaá¹ƒ bhÅ«miá¹ƒ paccavekkhantassa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá
gahapati, hÄ«nÄ• yÄ• vattitvÄ• kÄ• me paribhuÃ±jituá¹ƒ seyyathÄ• pi pubbe agÄ• rikabhÅ«
bhanteâ€™â€™. ``yasassa kho, gahapati, kulaputtassa sekkhena Ã±Ä• á¹‡ena sekkhena d
vidito seyyathÄ• pi tayÄ• , tassa yathÄ• diá¹-á¹-haá¹ƒ yathÄ• viditaá¹ƒ bhÅ«miá¹ƒ paccavek
Ä• savehi cittaá¹ƒ vimuttaá¹ƒ, abhabbo kho, gahapati, yaso kulaputto hÄ«nÄ• yÄ• vattitvÄ•
seyyathÄ• pi pubbe agÄ• rikabhÅ«toâ€™â€™ ti. ``lÄ• bhÄ• , bhante, yasassa kulaputtassa
yasassa kulaputtassa \Ee 547/, yathÄ• yasassa kulaputtassa anupÄ• dÄ• ya Ä• savehi citta
adhivÄ• setu me, bhante bhagavÄ• , ajjatanÄ• ya bhattaá¹ƒ yasena kulaputtena pacchÄ• sa
269/. ``adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• venaâ€™â€™. atha kho seá¹-á¹-hi gahapati \
adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá
kho yaso kulaputto acirapakkante seá¹-á¹-himhi gahapatimhi bhagavantaá¹ƒ etadavoca --- `
bhante, bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti. ``ehi bhikkh
avoca --- ``svÄ• kkhÄ• to dhammo, cara brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• ,
Ä• yasmato upasampadÄ• ahosi.

<1> arahÄ• pana hutvÄ• somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento
oggayhÄ• _tiÄ• dimÄ• ha. tattha __samudda_nti aá¹…gulimuddÄ• ya saá¹ƒ suá¹-á¹-hu dass
saá¹ƒ suá¹-á¹-hu udiyati khobhiyati pasodhiyati ghosanaá¹ƒ karonto Ä• luá¸·iyatÄ«ti samudd
samuddo cÄ• ti mahÄ• samuddo, taá¹ƒ mahÄ• samuddaá¹ƒ. __oggayhÄ• _ti ajjhogÄ• hetvÄ
mahÄ• samuddassa anto pavisitvÄ• , sÄ• myatthe cetaá¹ƒ upayogavacananti daá¹-á¹-habba
sumÄ• pita_nti ettha bhavanti nibbattanti nivasanti catÅ«hi iriyÄ• pathehi vÄ• saá¹ƒ kappent
bhavanaá¹ƒ, mayhaá¹ƒ taá¹ƒ bhavanaá¹ƒ taá¹ƒ vimÄ• naá¹ƒ taá¹ƒ pÄ• sÄ• daá¹ƒ paÃ±capÄ
suá¹-á¹-hu mÄ• pitaá¹ƒ nagaraá¹ƒ, attano balena suá¹-á¹-hu nimmitanti attho. __sunimmitÄ•
sumahantÄ• hutvÄ• bhÅ«tÄ• itÄ• gatÄ• pavattÄ• khaá¹‡itÄ• katÄ• ti pokkharaá¹‡Ä«,
macchakacchapapupphapulinatitthamadhurodakÄ• dÄ«hi suá¹-á¹-hu nibbattÄ• nimmitÄ• ti
__cakkavÄ• kÅ«pakÅ«jitÄ• _ti cakkavÄ• kakukkuá¹-ahaá¹ƒsÄ• dÄ«hi kÅ«jitÄ• ghositÄ• nÄ
sambandho. ito paraá¹ƒ nadÄ«vanadvipadacatuppadapÄ• dapapakkhÄ«naá¹ƒ vaá¹‡á¹‡aÃ±
dassanaÃ±ca nimantetvÄ• sumedhassa bhagavato dÄ• nakkamaÃ±ca suviÃ±Ã±eyyameva

__lokÄ• hutipaá¹-iggaha_nti ettha loke Ä• huti lokÄ• huti, kÄ• marÅ«pÄ• rÅ«pasaá¹…khÄ•

pÅ«jÄ• sakkÄ• raá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«ti lokÄ• hutipaá¹-iggahaá¹ƒ, sumedhaá¹ƒ bhagava
byÄ• karaá¹‡adÄ• naÃ±ca arahattappattaphalaÃ±ca suviÃ±Ã±eyyamevÄ• ti.

yasattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

2. nadÄ«kassapattheraapadÄ• navaá¹‡á¹‡anÄ•

dutiyÄ• padÄ• ne \Be II 275/ \Ee 548/ \Ne II 270/ __padumuttarassa bhagavato_tiÄ• dikaá¹
nadÄ«kassapattherassa apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tatt
vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato kÄ• le kulag
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasannan
ambarukkhassa paá¹-hamuppannaá¹ƒ manosilÄ• vaá¹‡á¹‡aá¹ƒ ekaá¹ƒ ambaphalaá¹ƒ adÄ•
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he brÄ• hmaá¹‡á
hutvÄ• nibbatto vayappatto nissaraá¹‡ajjhÄ• sayatÄ• ya gharÄ• vÄ• saá¹ƒ anicchanto tÄ• p
tÄ«hi tÄ• pasasatehi saddhiá¹ƒ neraÃ±jarÄ• ya nadiyÄ• tÄ«re assamaá¹ƒ mÄ• petvÄ• viha
kassapagottatÄ• ya ca __nadÄ«kassapo_ti samaÃ±Ã±Ä• ahosi. tassa bhagavÄ• saparisas
upasampadaá¹ƒ adÄ• si. so bhagavato gayÄ• sÄ«se __Ä• dittapariyÄ• ya desanÄ• ya_ (Vin
patiá¹-á¹-hÄ• si.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- satthÄ• yasaá¹ƒ kulaputtaá¹ƒ pabbÄ• jetvÄ• uruvelÄ• ya
dametuá¹ƒ yena uruvelÄ• tadavasari. tena kho pana samayena uruvelÄ• yaá¹ƒ tayo jaá¹-ilÄ
uruvelakassapo nadÄ«kassapo gayÄ• kassapoti, tesu uruvelakassapo jaá¹-ilo paÃ±cannaá¹
nÄ• yako hoti vinÄ• yako aggo pamukho pÄ• mokkho, nadÄ«kassapo jaá¹-ilo tiá¹‡á¹‡aá¹ƒ ja
hoti vinÄ• yako aggo pamukho pÄ• mokkho, gayÄ• kassapo jaá¹-ilo dvinnaá¹ƒ jaá¹-ilasatÄ•
vinÄ• yako aggo pamukho pÄ• mokkho. atha kho bhagavÄ• yena uruvelakassapassa jaá¹-i
upasaá¹…kamitvÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ etadavoca --- ``sace te, kassapa, agaru,
agyÄ• gÄ• reâ€™â€™ ti. na kho me, mahÄ• samaá¹‡a, garu, caá¹‡á¸• ettha nÄ• garÄ• jÄ•
taá¹ƒ mÄ• viheá¹-hesÄ«ti. dutiyampi kho bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ etadavo
... pe ... so taá¹ƒ mÄ• viheá¹-hesÄ«ti. appeva maá¹ƒ na viheá¹-heyya, iá¹…gha tvaá¹ƒ, kass
agyÄ• gÄ• ranti \Be II 276/. vihara, mahÄ• samaá¹‡a, yathÄ• sukhanti. atha kho bhagavÄ•
tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±apetvÄ• nisÄ«di pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá
satiá¹ƒ upaá¹-á¹-hapetvÄ• .

addasÄ• kho so nÄ• go bhagavantaá¹ƒ paviá¹-á¹-haá¹ƒ, disvÄ• dummano padhÅ«pÄ• yi.
\Ne II 271/ --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ imassa nÄ• gassa anupahacca chaviÃ±ca cammaÃ±ca
nhÄ• ruÃ±ca aá¹-á¹-hiÃ±ca aá¹-á¹-himiÃ±jaÃ±ca tejasÄ• tejaá¹ƒ pariyÄ• diyeyyaâ€™â€™ n
tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• padhÅ«pÄ• yi. atha kho
pajjali. bhagavÄ• pi tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• pajjali. ubhinnaá¹ƒ sajotibhÅ«tÄ• naá¹ƒ

Ä• dittaá¹ƒ viya hoti sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ. atha kho te jaá¹-ilÄ• agyÄ• gÄ• raá¹ƒ
evamÄ• haá¹ƒsu --- ``abhirÅ«po vata, bho, mahÄ• samaá¹‡o nÄ• gena viheá¹-hiyatÄ«â€™â
tassÄ• rattiyÄ• accayena tassa nÄ• gassa anupahacca chaviÃ±ca cammaÃ±ca maá¹ƒsaÃ
aá¹-á¹-himiÃ±jaÃ±ca tejasÄ• tejaá¹ƒ pariyÄ• diyitvÄ• patte pakkhipitvÄ• uruvelakassapass
--- ``ayaá¹ƒ te, kassapa, nÄ• go pariyÄ• dinno assa tejasÄ• tejoâ€™â€™ ti. atha kho uruve
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
nÄ• garÄ• jassa iddhimato Ä• sivisassa ghoravisassa tejasÄ• tejaá¹ƒ pariyÄ• diyissati, na t
ahaâ€™â€™ nti.

``neraÃ±jarÄ• yaá¹ƒ bhagavÄ• , uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ avoca.

sace te kassapa agaru, viharemu ajjaá¹‡ho aggisÄ• lamhÄ«â€™â€™ ti ||

``na kho me mahÄ• samaá¹‡a garu, phÄ• sukÄ• mova taá¹ƒ nivÄ• remi.

caá¹‡á¸• ettha nÄ• garÄ• jÄ• , iddhimÄ• Ä• siviso ghoraviso.

so taá¹ƒ mÄ• viheá¹-hesÄ«â€™â€™ ti ||

``appeva \Be II 277/ maá¹ƒ na viheá¹-heyya, iá¹…gha tvaá¹ƒ kassapa anujÄ• nÄ• hi agyÄ• g

dinnanti naá¹ƒ viditvÄ• , abhÄ«to pÄ• visi bhayamatÄ«to ||

``disvÄ• isiá¹ƒ paviá¹-á¹-haá¹ƒ, ahinÄ• go dummano padhÅ«pÄ• yi.

sumanamanaso adhimano, manussanÄ• gopi tattha padhÅ«pÄ• yi ||

``makkhaÃ±ca asahamÄ• no, ahinÄ• go pÄ• vakova pajjali.

tejodhÄ• tusukusalo, manussanÄ• gopi tattha pajjali ||

``ubhinnaá¹ƒ \Ne II 272/ sajotibhÅ«tÄ• naá¹ƒ,

agyÄ• gÄ• raá¹ƒ Ä• dittaá¹ƒ hoti sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ.

udicchare jaá¹-ilÄ• , abhirÅ«po vata bho mahÄ• samaá¹‡o.

nÄ• gena viheá¹-hiyatÄ«ti bhaá¹‡anti ||

``atha tassÄ• rattiyÄ• accayena, hatÄ• nÄ• gassa acciyo honti.

iddhimato pana á¹-hitÄ• , anekavaá¹‡á¹‡Ä• acciyo honti ||

``nÄ«lÄ• atha lohitikÄ• , maÃ±jiá¹-á¹-hÄ• pÄ«takÄ• phalikavaá¹‡á¹‡Ä• yo.

aá¹…gÄ«rasassa kÄ• ye, anekavaá¹‡á¹‡Ä• acciyo honti ||

``pattamhi odahitvÄ• , ahinÄ• gaá¹ƒ brÄ• hmaá¹‡assa dassesi.

ayaá¹ƒ te kassapa nÄ• go, pariyÄ• dinno assa tejasÄ• tejoâ€™â€™ ti ||

atha \Be II 278/ kho uruvelakassapo jaá¹-ilo bhagavato iminÄ• iddhipÄ• á¹-ihÄ• riyena abh
bhagavantaá¹ƒ etadavoca --- ``idheva, mahÄ• samaá¹‡a, vihara, ahaá¹ƒ te dhuvabhattenÄ•

paá¹-hamaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

atha \Ee 550/ kho bhagavÄ• uruvelakassapassa jaá¹-ilassa assamassa avidÅ«re aÃ±Ã±at
vihÄ• si. atha kho cattÄ• ro mahÄ• rÄ• jÄ• no abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä
vanasaá¹‡á¸• aá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kami
catuddisÄ• aá¹-á¹-haá¹ƒsu seyyathÄ• pi mahantÄ• aggikkhandhÄ• . atha kho uruvelakass
accayena yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavo
niá¹-á¹-hitaá¹ƒ bhattaá¹ƒ, te nu kho te, mahÄ• samaá¹‡a, abhikkantÄ• ya rattiyÄ• abhikkant
kevalakappaá¹ƒ vanasaá¹‡á¸• aá¹ƒ obhÄ• setvÄ• yena tvaá¹ƒ tenupasaá¹…kamiá¹ƒsu; up
abhivÄ• detvÄ• catuddisÄ• aá¹-á¹-haá¹ƒsu seyyathÄ• pi mahantÄ• aggikkhandhÄ• â€™â
cattÄ• ro mahÄ• rÄ• jÄ• no yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu dhammassavanÄ• yÄ• ti.
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
mahÄ• rÄ• jÄ• no upasaá¹…kamissanti dhammassavanÄ• ya, na tveva ca kho arahÄ• yat
atha kho bhagavÄ• uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva va

dutiyaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

atha kho sakko devÄ• namindo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappa
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si seyyathÄ• pi mahÄ• aggikkhandho purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkanta
atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ etadavoca --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaá¹ƒ, ko nu kh

abhikkantÄ• ya \Be II 279/ rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ vanasaá¹‡á¸• aá¹
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si s
purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti. eso kho, k
yenÄ• haá¹ƒ tenupasaá¹…kami dhammassavanÄ• yÄ• ti. atha kho uruvelakassapassa jaá¹-
``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma sakkopi devÄ• nam
dhammassavanÄ• ya, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti \Ee 551/. atha kho
jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• si.

tatiyaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

atha kho brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si seyyathÄ• pi mahÄ• aggikkhandho purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkanta
atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ etadavoca --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaá¹ƒ, ko nu kh
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ vanasaá¹‡á¸• aá¹ƒ obhÄ• se
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si s
purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti. eso kho, k
yenÄ• haá¹ƒ tenupasaá¹…kami dhammassavanÄ• yÄ• ti. atha kho uruvelakassapassa jaá¹-
``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma brahmÄ• pi sahamp
dhammassavanÄ• ya, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti. atha kho bhagavÄ
bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• si.

catutthaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

tena kho pana samayena uruvelakassapassa jaá¹-ilassa mahÄ• yaÃ±Ã±o paccupaá¹-á¹-hit
aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ \Be II 280/ Ä• dÄ• ya abh
uruvelakassapassa jaá¹-ilassa etadahosi --- ``etarahi kho me mahÄ• yaÃ±Ã±o paccupaá¹-á
aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya abhikkamissan
mahÄ• janakÄ• ye iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati, mahÄ• samaá¹‡assa lÄ• bhasakkÄ• ro
lÄ• bhasakkÄ• ro parihÄ• yissati, aho nÅ«na mahÄ• samaá¹‡o svÄ• tanÄ• ya nÄ• gacchey
uruvelakassapassa jaá¹-ilassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya uttarakuruá¹ƒ gantvÄ
Ä• haritvÄ• anotattadahe paribhuÃ±jitvÄ• tattheva divÄ• vihÄ• raá¹ƒ akÄ• si. atha kho uruv
tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagav
mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaá¹ƒ, kiá¹ƒ nu kho, mahÄ• samaá¹‡a, hiyyo nÄ• gam
sarÄ• ma, `kiá¹ƒ nu kho mahÄ• samaá¹‡o nÄ• gacchatÄ«â€™ ti, khÄ• danÄ«yassa ca bhoj
paá¹-ivÄ«so á¹-hapitoâ€™â€™ ti. nanu te, kassapa, etadahosi --- ``etarahi kho me mahÄ• y
paccupaá¹-á¹-hito kevalakappÄ• ca aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhoj

abhikkamissanti, sace mahÄ• samaá¹‡o mahÄ• janakÄ• ye iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissa
lÄ• bhasakkÄ• ro abhivaá¸• á¸• hissati, mama lÄ• bhasakkÄ• ro parihÄ• yissati, aho nÅ«na
nÄ• gaccheyyÄ• â€™â€™ ti, so kho ahaá¹ƒ, kassapa, tava cetasÄ• cetoparivitakkamaÃ±Ã
tato piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• anotattadahe paribhuÃ±jitvÄ• tattheva divÄ• vihÄ• raá
uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nub
cetasÄ• pi cittaá¹ƒ pajÄ• nissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti. atha kho
uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• s

paÃ±camaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

tena \Ne II 275/ kho pana samayena bhagavato paá¹ƒsukÅ«laá¹ƒ uppannaá¹ƒ hoti. atha kh
--- ``kattha nu kho ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhoveyyaâ€™â€™ nti? atha kho sakko devÄ• n
cetoparivitakkamaÃ±Ã±Ä• ya \Be II 281/ pÄ• á¹‡inÄ• pokkharaá¹‡iá¹ƒ khaá¹‡itvÄ• bhagav
``idha, bhante bhagavÄ• , paá¹ƒsukÅ«laá¹ƒ dhovatÅ«â€™â€™ ti. atha kho bhagavato etada
ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ parimaddeyyaâ€™â€™ nti? atha kho sakko devÄ• namindo bhaga
cetoparivitakkamaÃ±Ã±Ä• ya mahatiá¹ƒ silaá¹ƒ upanikkhipi --- ``idha, bhante bhagavÄ• , pa
parimaddatÅ«â€™â€™ ti. atha kho bhagavato etadahosi --- ``kimhi nu kho ahaá¹ƒ Ä• lambi
atha kho kakudhe adhivatthÄ• devatÄ• bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya s
``idha, bhante bhagavÄ• , Ä• lambitvÄ• uttaratÅ«â€™â€™ ti. atha kho bhagavato etadahos
ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ vissajjeyyaâ€™â€™ nti? atha kho sakko devÄ• namindo bhagava
cetoparivitakkamaÃ±Ã±Ä• ya mahatiá¹ƒ silaá¹ƒ upanikkhipi --- ``idha, bhante bhagavÄ• , pa
vissajjetÅ«â€™â€™ ti. atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹
mahÄ• samaá¹‡a, nÄ• yaá¹ƒ pubbe idha pokkharaá¹‡Ä« sÄ• yaá¹ƒ idha pokkharaá¹‡Ä«, na
upanikkhittÄ• , kenimÄ• silÄ• upanikkhittÄ• , nayimassa kakudhassa pubbe sÄ• khÄ• ona
onatÄ• â€™â€™ ti? idha me, kassapa, paá¹ƒsukÅ«laá¹ƒ uppannaá¹ƒ \Ee 553/ ahosi, tassa
etadahosi --- ``kattha nu kho ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhoveyyaâ€™â€™ nti? atha kho, kas
mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya pÄ• á¹‡inÄ• pokkharaá¹‡iá¹ƒ khaá¹‡itvÄ• ma
bhante bhagavÄ• , paá¹ƒsukÅ«laá¹ƒ dhovatÅ«â€™â€™ ti. sÄ• yaá¹ƒ, kassapa, amanussen
pokkharaá¹‡Ä«. tassa mayhaá¹ƒ, kassapa, etadahosi --- ``kimhi nu kho ahaá¹ƒ paá¹ƒsukÅ«
nti? atha kho, kassapa, sakko devÄ• namindo mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya
upanikkhipi --- ``idha, bhante bhagavÄ• , paá¹ƒsukÅ«laá¹ƒ parimaddatÅ«â€™â€™ ti? sÄ• y
upanikkhittÄ• silÄ• . tassa mayhaá¹ƒ, kassapa, etadahosi --- ``kimhi nu kho ahaá¹ƒ Ä• lamb
nti? atha kho, kassapa, kakudhe adhivatthÄ• devatÄ• mama cetasÄ• cetoparivitakkamaÃ±
--- ``idha, bhante bhagavÄ• , Ä• lambitvÄ• uttaratÅ«â€™â€™ ti? svÄ• yaá¹ƒ Ä• harahattho
kassapa, etadahosi --- ``kimhi nu kho ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ vissajjeyyaâ€™â€™ nti? ath
devÄ• namindo mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya \Be II 282/ mahatiá¹ƒ silaá¹ƒ u
bhante bhagavÄ• , paá¹ƒsukÅ«laá¹ƒ vissajjetÅ«â€™â€™ ti? sÄ• yaá¹ƒ, kassapa, amanusse

atha kho uruvelakassapassa etadahosi --- ``mahiddhiko mahÄ• samaá¹‡o mahÄ• nubhÄ• v
sakkopi devÄ• namindo veyyÄ• vaccaá¹ƒ karissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™
uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• s

atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…k
bhagavato kÄ• laá¹ƒ Ä• rocesi --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™
kassapa, Ä• yÄ• mahaâ€™â€™ nti uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ uyyojetvÄ• yÄ• ya jambu
tato phalaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä• gantvÄ• agyÄ• gÄ• re nisÄ«di. addasÄ• kho
bhagavantaá¹ƒ agyÄ• gÄ• re nisinnaá¹ƒ, disvÄ• na bhagavantaá¹ƒ etadavoca --- ``katamen
maggena Ä• gato, ahaá¹ƒ tayÄ• paá¹-hamataraá¹ƒ pakkanto, so tvaá¹ƒ paá¹-hamataraá¹ƒ
nisinnoâ€™â€™ ti? ``idhÄ• haá¹ƒ, kassapa, taá¹ƒ uyyojetvÄ• yÄ• ya jambuyÄ• jambudÄ«p
phalaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä• gantvÄ• agyÄ• gÄ• re nisinno. idaá¹ƒ kho, kassa
vaá¹‡á¹‡asampannaá¹ƒ gandhasampannaá¹ƒ rasasampannaá¹ƒ, sace Ä• kaá¹…khasi parib
mahÄ• samaá¹‡a, tvaá¹ƒyeva taá¹ƒ arahasi, tvaá¹ƒyeva taá¹ƒ paribhuÃ±jÄ• â€™â€™ ti. ath
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
uyyojetvÄ• yÄ• ya jambuyÄ• \Ee 554/ jambudÄ«po paÃ±Ã±Ä• yati, tato phalaá¹ƒ gahetvÄ•
agyÄ• gÄ• re nisÄ«dissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti. atha kho bhag
jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• si.

atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…k
bhagavato kÄ• laá¹ƒ Ä• rocesi --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™
kassapa, Ä• yÄ• mahaâ€™â€™ nti uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ uyyojetvÄ• yÄ• ya jambu
tassÄ• avidÅ«re ambo ... pe ... tassÄ• avidÅ«re Ä• malakÄ« ... pe ... \Be II 283/ tassÄ• av
... pe ... tÄ• vatiá¹ƒsaá¹ƒ gantvÄ• pÄ• ricchattakapupphaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä
nisÄ«di. addasÄ• kho uruvelakassapo jaá¹-ilo bhagavantaá¹ƒ agyÄ• gÄ• re nisinnaá¹ƒ, disv
etadavoca --- ``katamena tvaá¹ƒ, mahÄ• samaá¹‡a, maggena Ä• gato, ahaá¹ƒ tayÄ• paá¹-h
tvaá¹ƒ paá¹-hamataraá¹ƒ Ä• gantvÄ• agyÄ• gÄ• re nisinnoâ€™â€™ ti? ``idhÄ• haá¹ƒ, kass
tÄ• vatiá¹ƒsaá¹ƒ gantvÄ• pÄ• ricchattakapupphaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä• gantv
kho, kassapa, pÄ• ricchattakapupphaá¹ƒ vaá¹‡á¹‡asampannaá¹ƒ gandhasampannaá¹ƒ, sac
ti \Ne II 277/. ``alaá¹ƒ, mahÄ• samaá¹‡a, tvaá¹ƒyeva taá¹ƒ arahasi, tvaá¹ƒyeva taá¹ƒ gaá¹‡h
kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ•
maá¹ƒ paá¹-hamataraá¹ƒ uyyojetvÄ• tÄ• vatiá¹ƒsaá¹ƒ gantvÄ• pÄ• ricchattakapupphaá¹ƒ g
Ä• gantvÄ• agyÄ• gÄ• re nisÄ«dissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti.

tena kho pana samayena te jaá¹-ilÄ• aggiá¹ƒ paricaritukÄ• mÄ• na sakkonti kaá¹-á¹-hÄ• n
tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho mahÄ• samaá¹‡assa iddhÄ• nu
sakkoma kaá¹-á¹-hÄ• ni phÄ• letuâ€™â€™ nti. atha kho bhagavÄ• uruvelakassapaá¹ƒ \Ee
--- ``phÄ• liyantu, kassapa, kaá¹-á¹-hÄ• nÄ«â€™â€™ ti. ``phÄ• liyantu, mahÄ• samaá¹‡Ä• â

kaá¹-á¹-hasatÄ• ni phÄ• liyiá¹ƒsu. atha kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``ma
mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma kaá¹-á¹-hÄ• nipi phÄ• liyissanti, na tve
ahaâ€™â€™ nti.

tena kho pana samayena te jaá¹-ilÄ• aggiá¹ƒ paricaritukÄ• mÄ• na sakkonti aggiá¹ƒ ujjale
tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho mahÄ• samaá¹‡assa iddhÄ• nu
sakkoma aggiá¹ƒ ujjaletuâ€™â€™ nti. atha kho bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ et
``ujjaliyantu, kassapa, aggÄ«â€™â€™ ti. ``ujjaliyantu, mahÄ• samaá¹‡Ä• â€™â€™ ti. sakid
ujjaliyiá¹ƒsu. atha kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ•
mahÄ• nubhÄ• vo, yatra hi nÄ• ma aggÄ«pi ujjaliyissanti, na tveva ca kho arahÄ• yathÄ• a

tena \Be II 284/ kho pana samayena te jaá¹-ilÄ• aggiá¹ƒ paricaritvÄ• na sakkonti aggiá¹ƒ v
kho tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho mahÄ• samaá¹‡assa iddhÄ
na sakkoma aggiá¹ƒ vijjhÄ• petuâ€™â€™ nti. atha kho bhagavÄ• uruvelakassapaá¹ƒ jaá¹-i
``vijjhÄ• yantu, kassapa, aggÄ«â€™â€™ ti. ``vijjhÄ• yantu, mahÄ• samaá¹‡Ä• â€™â€™ ti.
vijjhÄ• yiá¹ƒsu. atha kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mah
mahÄ• nubhÄ• vo, yatra hi nÄ• ma aggÄ«pi vijjhÄ• yissanti, na tveva ca kho arahÄ• yathÄ•

tena kho pana samayena te jaá¹-ilÄ• sÄ«tÄ• su hemantikÄ• su rattÄ«su antaraá¹-á¹-hakÄ•
278/ najjÄ• neraÃ±jarÄ• ya ummujjantipi nimujjantipi ummujjananimujjanampi karonti. atha
paÃ±camattÄ• ni mandÄ• mukhisatÄ• ni abhinimmini yattha te jaá¹-ilÄ• uttaritvÄ• visibbes
jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho mahÄ• samaá¹‡assa iddhÄ• nubhÄ• vo
nimmitÄ• â€™â€™ ti. atha kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kh
mahÄ• nubhÄ• vo, yatra hi nÄ• ma tÄ• va bahÅ« mandÄ• mukhiyopi abhinimminissati, na t
ahaâ€™â€™ nti.

tena kho pana samayena mahÄ• akÄ• lamegho pÄ• vassi, mahÄ• udakavÄ• hako saÃ±jÄ
viharati so padeso udakena na otthaá¹-o hoti. atha kho bhagavato etadahosi --- ``yaá¹ƒnÅ«
udakaá¹ƒ ussÄ• retvÄ• majjhe reá¹‡uhatÄ• ya bhÅ«miyÄ• caá¹…kameyyaâ€™â€™ nti. at
udakaá¹ƒ ussÄ• retvÄ• majjhe reá¹‡uhatÄ• ya bhÅ«miyÄ• caá¹…kami. atha kho uruvelaka
mahÄ• samaá¹‡o udakena vÅ«á¸·ho ahosÄ«â€™â€™ ti nÄ• vÄ• ya sambahulehi jaá¹-ilehi
bhagavÄ• viharati, taá¹ƒ padesaá¹ƒ agamÄ• si. addasÄ• kho uruvelakassapo jaá¹-ilo bhag
samantÄ• udakaá¹ƒ ussÄ• retvÄ• majjhe reá¹‡uhatÄ• ya bhÅ«miyÄ• caá¹…kamantaá¹ƒ,
--- ``idaá¹ƒ nu tvaá¹ƒ, mahÄ• samaá¹‡Ä• â€™â€™ ti. ``ayamahamasmi, kassapÄ• â€™â€™
abbhuggantvÄ• nÄ• vÄ• ya paccuá¹-á¹-hÄ• si. atha kho uruvelakassapassa jaá¹-ilassa etad
mahÄ• samaá¹‡o mahÄ• nubhÄ• vo \Be II 285/, yatra hi nÄ• ma udakampi na pavÄ• hissati
yathÄ• ahaâ€™â€™ nti.

atha kho bhagavato etadahosi --- ``cirampi kho imassa moghapurisassa evaá¹ƒ bhavissati
mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, na tveva ca kho arahÄ• yathÄ• ahaâ€™ nti, yaá¹ƒnÅ
saá¹ƒvejeyyaâ€™â€™ nti. atha kho bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ etadavoca ---
kassapa, arahÄ• , nÄ• pi arahattamaggasamÄ• panno, sÄ• pi te paá¹-ipadÄ• natthi, yÄ• ya
arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€™ ti. atha kho uruvelakassapo jaá¹-ilo bhagava
nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabb
upasampadaâ€™â€™ nti. ``tvaá¹ƒ khosi, kassapa, paÃ±cannaá¹ƒ jaá¹-ilasatÄ• naá¹ƒ nÄ• y
pÄ• mokkho, tepi tÄ• va apalokehi, yathÄ• te maÃ±Ã±issanti, tathÄ• te karissantÄ«â€™â€
uruvelakassapo jaá¹-ilo yena te jaá¹-ilÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• te jaá¹-ile
``icchÄ• mahaá¹ƒ, bho, mahÄ• samaá¹‡e brahmacariyaá¹ƒ carituá¹ƒ, yathÄ• bhavanto maÅ
karontÅ«â€™â€™ ti. ``cirapaá¹-ikÄ• mayaá¹ƒ, bho, mahÄ• samaá¹‡e abhippasannÄ• , sac
mahÄ• samaá¹‡e brahmacariyaá¹ƒ carissati, sabbeva mayaá¹ƒ mahÄ• samaá¹‡e brahmaca
atha kho te jaá¹-ilÄ• kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ aggihutamissaá
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipat
etadavocuá¹ƒ --- ``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyy
nti. ``etha, bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, caratha bra
dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ•

addasÄ• kho nadÄ«kassapo jaá¹-ilo kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ
vuyhamÄ• ne, disvÄ• nassa etadahosi --- ``mÄ• heva me bhÄ• tuno upasaggo ahosÄ«â€™
``gacchatha me bhÄ• taraá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti, sÄ• maÃ±ca tÄ«hi jaá¹-ilasatehi sad
uruvelakassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ \Ee 557/ uruvelak
``idaá¹ƒ nu kho, kassapa, seyyoâ€™â€™ ti? ``Ä• mÄ• vuso, idaá¹ƒ seyyoâ€™â€™ ti. atha
kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ aggihutamissaá¹ƒ \Be II 286/ udake p
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhag
``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampa
bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá
antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

addasÄ• kho gayÄ• kassapo jaá¹-ilo kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ
vuyhamÄ• ne, disvÄ• nassa etadahosi --- ``mÄ• heva me bhÄ• tÅ«naá¹ƒ upasaggo ahosÄ«
``gacchatha me bhÄ• taro jÄ• nÄ• thÄ• â€™â€™ ti, sÄ• maÃ±ca dvÄ«hi jaá¹-ilasatehi sadd
uruvelakassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ uruvelakassapaá¹
kho, kassapa, seyyoâ€™â€™ ti? ``Ä• mÄ• vuso, idaá¹ƒ seyyoâ€™â€™ ti. atha kho te jaá¹-i
jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ aggihutamissaá¹ƒ udake pavÄ• hetvÄ• yena bhaga
upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ
bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampadaâ€™â€™ nti. ``etha, bh
avoca --- ``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriy

tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

``bhagavato \Ne II 280/ adhiá¹-á¹-hÄ• nena paÃ±ca kaá¹-á¹-hasatÄ• ni na phÄ• liyiá¹ƒsu, ph
ujjaliyiá¹ƒsu, ujjaliyiá¹ƒsu, na vijjhÄ• yiá¹ƒsu, vijjhÄ• yiá¹ƒsu, paÃ±ca mandÄ• mukhisatÄ• ni
nayena aá¸• á¸• huá¸• á¸• hapÄ• á¹-ihÄ• riyasahassÄ• ni honti.

``atha kho bhagavÄ• uruvelÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena gayÄ• sÄ«saá¹ƒ t
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ sahassena sabbeheva purÄ• á¹‡ajaá¹-ilehi. tatra s
viharati gayÄ• sÄ«se saddhiá¹ƒ bhikkhusahassena. tatra kho bhagavÄ• bhikkhu Ä• mantes
`sabbaá¹ƒ, bhikkhave, Ä• dittaá¹ƒ, kiÃ±ca, bhikkhave, sabbaá¹ƒ Ä• dittaá¹ƒ, cakkhu, bhikkha
rÅ«pÄ• Ä• dittÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 287/ Ä• dittaá¹ƒ, cakkhusamphasso Ä• c
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkham
Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ, rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ•
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi Ä• dittanti vadÄ• mi? sotaá¹ƒ Ä• dittaá¹ƒ, s
ghÄ• naá¹ƒ Ä• dittaá¹ƒ, gandhÄ• Ä• dittÄ• ... pe ... jivhÄ• Ä• dittÄ• , rasÄ• Ä• dittÄ• ... pe
phoá¹-á¹-habbÄ• Ä• dittÄ• ... pe ... mano Ä• ditto, dhammÄ• Ä• dittÄ• , manoviÃ±Ã±Ä• á¹
manosamphasso Ä• ditto, yamidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukh
adukkhamasukhaá¹ƒ vÄ• tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ, rÄ• gagginÄ• dosagginÄ• m
jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi Ä• d

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati, yamidaá¹ƒ cakkhusampl
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. s
saddesupi nibbindati ... pe ... ghÄ• nasmimpi nibbindati, gandhesupi nibbindati ... pe ... jivhÄ
nibbindati, rasesupi nibbindati ... pe ... kÄ• yasmimpi nibbindati, phoá¹-á¹-habbesupi nibbind
manasmimpi nibbindati, dhammesupi nibbindati, manoviÃ±Ã±Ä• á¹‡epi nibbindati, manosam
yamidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•
tasmimpi nibbindati. nibbindaá¹ƒ virajjati \Ne II 281/, virÄ• gÄ• vimuccati, vimuttasmiá¹ƒ vim
Ã±Ä• á¹‡aá¹ƒ hoti, `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti.

imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne tassa bhikkhusahassassa anu
vimucciá¹ƒsu.

<29> evaá¹ƒ Ä• dittapariyÄ• yadesanaá¹ƒ sutvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ sa
somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ \Be II 288/ pakÄ• sento __padumuttaras
tattha __aggaphala_nti uttamaphalaá¹ƒ, attanÄ• ropitaambarukkhassa Ä• dimhi gahitaphal
suviÃ±Ã±eyyamevÄ• ti.

nadÄ«kassapattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

3. gayÄ• kassapattheraapadÄ• navaá¹‡á¹‡anÄ•

tatiyÄ• padÄ• ne \Ee 559/ __ajinacammavatthoha_ntiÄ• dikaá¹ƒ Ä• yasmato gayÄ• kassap
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
ekatiá¹ƒsakappe sikhissa bhagavato kÄ• le kulagehe nibbatto viÃ±Ã±utaá¹ƒ patto nissaraá¹
gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±Ä• yatane assamaá¹
vasati. tena ca samayena bhagavÄ• eko adutiyo tassa assamasamÄ«penÄ• gacchi, so bha
pasannamÄ• naso upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ á¹-hito velaá¹ƒ olokento ma
upanesi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
vayappatto nissaraá¹‡ajjhÄ• sayatÄ• ya gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pa
tÄ• pasasatehi saddhiá¹ƒ gayÄ• ya viharati. gayÄ• ya vasanato hissa kassapagottatÄ• ya ca
samaÃ±Ã±Ä• ahosi. so bhagavato saddhiá¹ƒ parisÄ• ya ehibhikkhÅ«pasampadaá¹ƒ datvÄ•
Ä• dittapariyÄ• ya desanÄ• ya ovadiyamÄ• no arahatte patiá¹-á¹-hÄ• si.

<35> so arahattaá¹ƒ patvÄ• somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ pakÄ• ser
__ajinacammavatthoha_ntiÄ• dimÄ• ha \Ne II 282/. tattha __ajinacammavattho_ti tÄ• pasap
ajinacammanivÄ• sanapÄ• vuraá¹‡oti attho. __khÄ• ribhÄ• radharo_ti tÄ• pasakÄ• le
tÄ• pasaparikkhÄ• raparipuá¹‡á¹‡akÄ• jadharoti attho. khÄ• rikatÄ• pasaparikkhÄ• re pÅ«re
assama_nti kolaphalaá¹ƒ assame pÅ«retvÄ• assame nisinnoti attho. __agopayi_nti \Be II 2
kolaphalaá¹ƒ pariyesitvÄ• assamaá¹ƒ gopesiá¹ƒ rakkhinti attho. sesaá¹ƒ sabbaá¹ƒ uttÄ• na

gayÄ• kassapattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

4. kimilattheraapadÄ• navaá¹‡á¹‡anÄ•

catutthÄ• padÄ• ne __nibbute kakusandhamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato kimilattherassa a
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto parinibbute satthari \Ee 560/ tas
salalamÄ• lÄ• hi maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena
aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kapilavatthunaga
__kimilo_ti tassa nÄ• maá¹ƒ akÄ• si. so vayappatto bhogasampattiyÄ• pamatto viharati. tas
Ã±atvÄ• saá¹ƒvegajananatthaá¹ƒ anupiyÄ• yaá¹ƒ viharanto satthÄ• paá¹-hamayobbane á¹
itthirÅ«paá¹ƒ abhinimminitvÄ• purato dassetvÄ• puna anukkamena yathÄ• jarÄ• rogavipa
tathÄ• akÄ• si. taá¹ƒ disvÄ• kimilakumÄ• ro ativiya saá¹ƒvegajÄ• to attano saá¹ƒvegaá¹ƒ p
pÄ• kaá¹-aá¹ƒ katvÄ• laddhÄ• nusÄ• sano arahattaá¹ƒ pÄ• puá¹‡i.

<42> so arahattaá¹ƒ patvÄ• somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ pakÄ• ser
kakusandhamhÄ«_tiÄ• dimÄ• ha. __brÄ• hmaá¹‡amhi vusÄ«matÄ«_ti paÃ±cahi vasitÄ• hi
brÄ• hmaá¹‡assa sabbaguá¹‡agaá¹‡ehi maá¹‡á¸• itattÄ• abhivÅ«á¸·hÄ«tattÄ• brÄ• hmaá
parinibbuteti attho. sesaá¹ƒ sabbaá¹ƒ uttÄ• namevÄ• ti.

kimilattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

5. vajjiputtattheraapadÄ• navaá¹‡á¹‡anÄ•

__sahassaraá¹ƒsÄ«_ \Be II 290/ \Ne II 283/ __bhagavÄ• _tiÄ• dikaá¹ƒ Ä• yasmato vajjiputt
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ
catunavutikappe ekaá¹ƒ paccekabuddhaá¹ƒ bhikkhÄ• ya gacchantaá¹ƒ disvÄ• pasannamÄ
so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de vesÄ
hutvÄ• nibbatti, vajjirÄ• japuttattÄ• __vajjiputto_tvevassa samaÃ±Ã±Ä• . so daharo hutvÄ•
hatthisippÄ• disikkhanakÄ• lepi hetusampannatÄ• ya nissaraá¹‡ajjhÄ• sayova hutvÄ• vicar
sutvÄ• paá¹-iladdhasaddho satthu santike pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ katvÄ• n
ahosi. chaá¸·abhiÃ±Ã±o pana hutvÄ• aparabhÄ• ge aciraparinibbute satthari dhammaá¹ƒ s
saá¹…ketaá¹ƒ katvÄ• mahÄ• theresu tattha tattha viharantesu ekadivasaá¹ƒ Ä• yasmantaá
samÄ• naá¹ƒ mahatiyÄ• parisÄ• ya parivutaá¹ƒ dhammaá¹ƒ desentaá¹ƒ disvÄ• tassa upar
janento ---

``rukkhamÅ«lagahanaá¹ƒ \Ee 561/ pasakkiya, nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiya.

jhÄ• ya gotama mÄ• ca pamÄ• do, kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissatÄ«â€™â€™ ti || (Th 119)

tattha __rukkhamÅ«lagahana_nti rukkhamÅ«labhÅ«taá¹ƒ gahanaá¹ƒ, gahanaÃ±hi atthi, na
rukkhamÅ«laÃ±ca atthi, na gahanaá¹ƒ, tesu rukkhamÅ«laggahaá¹‡ena á¹-hÄ• nassa chÄ• y
vÄ• tÄ• tapaparissayÄ• bhÄ• vaá¹ƒ dÄ«peti, gahanaggahaá¹‡ena nivÄ• tabhÄ• vena vÄ• ta
janasambÄ• dhÄ• bhÄ• vaÃ±ca dasseti, tadubhayena ca bhÄ• vanÄ• yogyataá¹ƒ. __pasakl
__nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiyÄ• _ti ``evaá¹ƒ mayÄ• paá¹-ipajjitvÄ• nibbÄ• naá¹ƒ adh
nibbutiá¹ƒ hadaye á¹-hapetvÄ• citte katvÄ• . __jhÄ• yÄ• _ti tilakkhaá¹‡Å«panijjhÄ• nena jhÄ
vipassanÄ• bhÄ• vanÄ• sahitaá¹ƒ maggabhÄ• vanaá¹ƒ bhÄ• vehi. __gotamÄ• _ti dhammab
gottenÄ• lapati. __mÄ• ca pamÄ• do_ti adhikusalesu dhammesu mÄ• pamÄ• daá¹ƒ Ä• pa
therassa pamÄ• do, taá¹ƒ paá¹-ikkhepavasena dassento __ ``kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissa
tattha __biá¸·ibiá¸·ikÄ• _ti biá¸·ibiá¸·ikiriyÄ• , biá¸·ibiá¸·itisaddapavatti yathÄ• niratthakÄ• , e
biá¸·ibiá¸·ikÄ• sadisÄ• janapaÃ±Ã±atti. __kiá¹ƒ te karissatÄ«_ti kÄ«disaá¹ƒ atthaá¹ƒ tuyhaá
tasmÄ• janapaÃ±Ã±attiá¹ƒ pahÄ• ya sadatthapasuto hohÄ«ti ovÄ• daá¹ƒ adÄ• si.

taá¹ƒ \Ne II 284/ sutvÄ• aÃ±Ã±ehi vuttena vissagandhavÄ• yanavacanena saá¹ƒvegajÄ• to
caá¹…kamena vÄ«tinÄ• mento vipassanaá¹ƒ ussukkÄ• petvÄ• senÄ• sanaá¹ƒ pavisitvÄ• n
sayÄ• mÄ«â€™â€™ ti sÄ«saá¹ƒ bimbohanamasampattaá¹ƒ pÄ• daá¹ƒ bhÅ«mito uggataá¹ƒ
Ä• kÄ• sagatakkhaá¹‡eyeva arahattaá¹ƒ pÄ• puá¹‡i.

<49> vajjiputtatthero aparabhÄ• ge somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ pak
bhagavÄ• _tiÄ• dimÄ• ha. tattha __sahassaraá¹ƒsÄ«_ti ettha ``anekasatasahassaraá¹ƒsÄ«
gÄ• thÄ• bandhasukhatthaá¹ƒ ``sahassaraá¹ƒsÄ«â€™â€™ ti vuttanti veditabbaá¹ƒ. sesaá¹ƒ

vajjiputtattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

6. uttarattheraapadÄ• navaá¹‡á¹‡anÄ•

chaá¹-á¹-hÄ• padÄ• ne __sumedho nÄ• ma sambuddho_tiÄ• dikaá¹ƒ Ä• yasmato uttarasÄ•
purimabuddhesu katÄ• dhikÄ• ro \Ee 562/ tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni pu
sumedhassa bhagavato kÄ• le vijjÄ• dharo hutvÄ• Ä• kÄ• sena vicarati. tena ca samayena
anuggaá¹‡hanatthaá¹ƒ vanantare aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di chabbaá¹‡á¹‡ab
so antalikkhena gacchanto bhagavantaá¹ƒ disvÄ• pasannamÄ• naso Ä• kÄ• sato oruyha s
kaá¹‡ikÄ• rapupphehi bhagavantaá¹ƒ pÅ«jesi, pupphÄ• ni buddhÄ• nubhÄ• vena satthu upa
aá¹-á¹-haá¹ƒsu, so tena bhiyyosomattÄ• ya pasannacitto hutvÄ• aparabhÄ• ge kÄ• laá¹ƒ ka
nibbattitvÄ• dibbasampattiá¹ƒ anubhavanto yÄ• vatÄ• yukaá¹ƒ tattha á¹-hatvÄ• tato cuto d
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡amahÄ• sÄ• lassa putto h
__uttaro_tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ g
vijjÄ• ya vayena sÄ«lÄ• cÄ• rena ca lokassa sambhÄ• vanÄ«yo jÄ• to.

tassa taá¹ƒ sampattiá¹ƒ disvÄ• vassakÄ• ro magadhamahÄ• matto attano dhÄ«taraá¹ƒ dÄ
adhippÄ• yaá¹ƒ pavedesi. so nissaraá¹‡ajjhÄ• sayatÄ• ya taá¹ƒ paá¹-ikkhipitvÄ• kÄ• lena k
dhammasenÄ• patiá¹ƒ payirupÄ• santo tassa santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasado
hutvÄ• theraá¹ƒ upaá¹-á¹-hahati.

tena \Ne II 285/ ca samayena therassa aÃ±Ã±ataro Ä• bÄ• dho uppanno, tassa bhesajjatth
pÄ• tova pattacÄ«varamÄ• dÄ• ya vihÄ• rato nikkhanto antarÄ• magge taá¸·Ä• kassa samÄ
udakasamÄ«paá¹ƒ gantvÄ• mukhaá¹ƒ dhovati. atha aÃ±Ã±ataro umaá¹…gacoro katakamm
aggamaggena nagarato nikkhamitvÄ• palÄ• yanto attanÄ• gahitaá¹ƒ ratanabhaá¹‡á¸• itaá¹
pakkhipitvÄ• palÄ• yi. sÄ• maá¹‡eropi pattasamÄ«paá¹ƒ upagato. coraá¹ƒ anubandhantÄ•
patte bhaá¹‡á¸• ikaá¹ƒ disvÄ• ``ayaá¹ƒ coro, iminÄ• coriyaá¹ƒ kataâ€™â€™ nti sÄ• maá¹‡
bandhitvÄ• vassakÄ• rassa brÄ• hmaá¹‡assa dassesuá¹ƒ. vassakÄ• ro ca tadÄ• raÃ±Ã±o

chejjabhejjaá¹ƒ anusÄ• sati, so ``pubbe mama vacanaá¹ƒ nÄ• diyi, suddhapÄ• saá¹‡á¸• iye
I uttarattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) kammaá¹ƒ asodhetvÄ• ghÄ• tukÄ• mattÄ• va jÄ«var

athassa bhagavÄ• Ã±Ä• á¹‡aparipÄ• kaá¹ƒ oloketvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ•
vipphurantahatthanakhamaá¹‡imayÅ«khasambhinnasitÄ• bhatÄ• ya paggharantajÄ• tihiá¹…
viya jÄ• lÄ• guá¹‡á¹-hitamudutalunadÄ«ghaá¹…gulihatthaá¹ƒ uttarassa sÄ«se á¹-hapetvÄ•
purimakammassa \Ee 563/ phalaá¹ƒ uppannaá¹ƒ, tattha tayÄ• paccavekkhaá¹‡abalena adh
ti vatvÄ• ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ desesi. uttaro amatÄ• bhisekasadisena satt
saÃ±jÄ• tappasÄ• dasomanassatÄ• ya uá¸·Ä• rapÄ«tipÄ• mojjaá¹ƒ paá¹-ilabhitvÄ• yathÄ•
samÄ• rÅ«á¸·ho Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• satthu ca desanÄ• vilÄ• sena tÄ• va
sabbe kilese khepetvÄ• chaá¸·abhiÃ±Ã±o \Be II 293/ ahosi. chaá¸·abhiÃ±Ã±o pana hutvÄ•
parÄ• nuddayÄ• ya Ä• kÄ• se á¹-hatvÄ• pÄ• á¹-ihÄ• riyaá¹ƒ dassesi. mahÄ• jano acchariya
tÄ• vadevassa vaá¹‡o saá¹ƒrÅ«á¸·hi, so bhikkhÅ«hi, ``Ä• vuso, tÄ• disadukkhaá¹ƒ anubhav
vipassanaá¹ƒ anuyuÃ±jituá¹ƒ asakkhÄ«â€™â€™ ti puá¹-á¹-ho, ``pageva me, Ä• vuso, saá¹ƒ
saá¹…khÄ• rÄ• naÃ±ca sabhÄ• vo sudiá¹-á¹-ho, evÄ• haá¹ƒ tÄ• disaá¹ƒ dukkhaá¹ƒ anubha
vaá¸• á¸• hetvÄ• visesaá¹ƒ adhigantuâ€™â€™ nti Ä• ha. ``pubbajÄ• tiyÄ• daharakÄ• le m
nimbasÅ«lakaá¹ƒ gahetvÄ• sÅ«lÄ• ropanakÄ«á¸·aá¹ƒ paá¹-icca evaá¹ƒ anekajÄ• tisatesu
sÅ«lÄ• ropanadukkhamanubhavitvÄ• imÄ• ya pariyosÄ• najÄ• tiyÄ• evarÅ«paá¹ƒ dukkhar

<55> atha aparabhÄ• ge pubbakammaá¹ƒ saritvÄ• somanassajÄ• to pubbacaritÄ• padÄ•
sambuddho_tiÄ• dimÄ• ha. tattha anuttÄ• napadavaá¹‡á¹‡anameva karissÄ• ma.

<57> __vijjÄ• dharo tadÄ• Ä• si_nti bÄ• hirakamantÄ• divijjÄ• siddhiyÄ• Ä• kÄ• sagÄ• mis
taá¹ƒ vijjaá¹ƒ rakkhitvÄ• avinÄ• setvÄ• pariharaá¹‡avasena vijjÄ• dharayoni Ä• siá¹ƒ ahosi
__antalikkhacaro aha_nti antaá¹ƒ pariyosÄ• naá¹ƒ koá¹-iá¹ƒ likhate saá¹ƒkarissatÄ«ti antalik
antaá¹ƒ pariyosÄ• naá¹ƒ likhyate olokiyate etenÄ• ti antalikkhaá¹ƒ, tasmiá¹ƒ antalikkhe, Ä• k
ahanti attho. __tisÅ«laá¹ƒ sukataá¹ƒ gayhÄ• _ti tikhiá¹‡aá¹ƒ sÅ«laá¹ƒ, aggaá¹ƒ Ä• vudhaá¹ƒ
sundaraá¹ƒ kataá¹ƒ, koá¹-á¹-anaghaá¹ƒsanamaddanapaharaá¹‡avasena suá¹-á¹-hu kataá¹ƒ
gahetvÄ• ambarato gacchÄ• mÄ«ti attho. sesaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• va
suviÃ±Ã±eyyamevÄ• ti.

uttarattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

7. aparauttarattheraapadÄ• navaá¹‡á¹‡anÄ•

sattamÄ• padÄ• ne \Be II 294/ __nibbute lokanÄ• thamhÄ«_tiÄ• dikaá¹ƒ Ä• yasmato apara
apadÄ• naá¹ƒ. ayampi purimabuddhesu \Ee 564/ katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-
puÃ±Ã±Ä• ni upacinanto ito catunnavutikappe siddhatthassa bhagavato kÄ• le kulagehe nib

viÃ±Ã±utaá¹ƒ patvÄ• sÄ• sane laddhappasÄ• do hutvÄ• upÄ• sakattaá¹ƒ nivedesi. so satt
Ã±Ä• take sannipÄ• tetvÄ• bahupÅ«jÄ• sakkÄ• raá¹ƒ saá¹ƒharitvÄ• dhÄ• tupÅ«jaá¹ƒ akÄ•
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• kete brÄ• hmaá¹‡akule nibba
vayappatto kenacideva karaá¹‡Ä«yena sÄ• vatthiá¹ƒ gato kaá¹‡á¸• ambamÅ«le kataá¹ƒ yan
pasÄ«ditvÄ• puna kÄ• á¸·akÄ• rÄ• masuttadesanÄ• ya abhivaá¸• á¸• hamÄ• nasaddho pal
rÄ• jagahaá¹ƒ gantvÄ• upasampadaá¹ƒ labhitvÄ• tatheva caranto vipassanaá¹ƒ paá¹-á¹-ha
chaá¸·abhiÃ±Ã±o ahosi. chaá¸·abhiÃ±Ã±o pana hutvÄ• satthari sÄ• vatthiyaá¹ƒ viharante
buddhupaá¹-á¹-hÄ• natthaá¹ƒ rÄ• jagahato sÄ• vatthiá¹ƒ upagato bhikkhÅ«hi --- ``kiá¹ƒ, Ä• v
tayÄ• matthakaá¹ƒ pÄ• pitaâ€™â€™ nti puá¹-á¹-ho aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

<93> arahattaá¹ƒ pana patvÄ• somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ pakÄ• s
lokanÄ• thamhÄ«_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthamm

aparauttarattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

8. bhaddajittheraapadÄ• navaá¹‡á¹‡anÄ•

aá¹-á¹-hamÄ• padÄ• ne \Ne II 287/ __ogayhÄ• haá¹ƒ pokkharaá¹‡i_ntiÄ• dikaá¹ƒ Ä• yasma
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par
upacinanto padumuttarassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ
vijjÄ• sippesu pÄ• raá¹ƒ gantvÄ• kÄ• me pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±
295/ kÄ• retvÄ• vasanto ekadivasaá¹ƒ satthÄ• raá¹ƒ Ä• kÄ• sena gacchantaá¹ƒ disvÄ• pas
paggayha aá¹-á¹-hÄ• si. satthÄ• tassa ajjhÄ• sayaá¹ƒ disvÄ• Ä• kÄ• sato otari. otiá¹‡á¹‡as
madhuÃ±ca bhisamuá¸·Ä• laÃ±ca sappikhÄ«raÃ±ca upanÄ• mesi, tassa taá¹ƒ bhagavÄ• a
paá¹-iggahetvÄ• anumodanaá¹ƒ katvÄ• pakkÄ• mi. so tena puÃ±Ã±akammena tusitesu nib
á¹-hatvÄ• tato cuto aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto vipassissa bhagavato kÄ•
hutvÄ• aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ bhojetvÄ• ticÄ«varena acchÄ• desi.

evaá¹ƒ bahuá¹ƒ kusalaá¹ƒ \Ee 565/ katvÄ• devaloke nibbatti. tattha yÄ• vatÄ• yukaá¹ƒ á¹-h
manussalokesu uppanno buddhasuÃ±Ã±e loke paÃ±ca paccekabuddhasatÄ• ni catÅ«hi pa
cuto rÄ• jakule nibbattitvÄ• rajjaá¹ƒ anusÄ• santo attano puttaá¹ƒ paccekabodhiá¹ƒ adhigan
upaá¹-á¹-hahitvÄ• tassa parinibbutassa dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ katvÄ• pÅ«jesi. eva
tÄ• ni puÃ±Ã±Ä• ni katvÄ• imasmiá¹ƒ buddhuppÄ• de bhaddiyanagare asÄ«tikoá¹-ivibhava
ekaputtako hutvÄ• nibbatti, __bhaddajÄ«_tissa nÄ• maá¹ƒ ahosi. tassa kira issariyabhogap
carimabhave bodhisattassa viya ahosi.

tadÄ• satthÄ• sÄ• vatthiyaá¹ƒ vasitvÄ• bhaddajikumÄ• raá¹ƒ saá¹…gaá¹‡hanatthÄ• ya m
saddhiá¹ƒ bhaddiyanagaraá¹ƒ gantvÄ• jÄ• tiyÄ• vane vasi tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä

uparipÄ• sÄ• de nisinno sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokento bhagavato santike dhamma
mahÄ• janaá¹ƒ disvÄ• , ``katthÄ• yaá¹ƒ mahÄ• jano gacchatÄ«â€™â€™ ti pucchitvÄ• taá¹
mahatÄ• parivÄ• rena satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto sabbÄ• bharaá¹‡a
sabbakilese khepetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. arahatte pana tena adhigate satthÄ• bhadd
Ä• mantesi --- ``tava putto alaá¹…katapaá¹-iyatto dhammaá¹ƒ suá¹‡anto arahatte patiá¹-á¹-h
idÄ• neva pabbajituá¹ƒ yuttaá¹ƒ, no ce pabbajissati, parinibbÄ• yissatÄ«â€™â€™ ti. seá¹-á¹
puttassa daharasseva sato parinibbÄ• nena kiccaá¹ƒ \Ne II 288/ atthi, pabbÄ• jetha naâ€™â
satthÄ• pabbÄ• jetvÄ• upasampÄ• detvÄ• tattha sattÄ• haá¹ƒ vasitvÄ• koá¹-igÄ• maá¹ƒ
gaá¹…gÄ• tÄ«re ahosi \Be II 296/. koá¹-igÄ• mavÄ• sino ca buddhappamukhassa bhikkhus
pavattesuá¹ƒ. bhaddajitthero satthÄ• rÄ• anumodanÄ• ya Ä• raddhamattÄ• ya bahigÄ• ma
maggasamÄ«pe satthu Ä• gatakÄ• le vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti kÄ• laparicchedaá¹
rukkhamÅ«le samÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisÄ«di. mahÄ• theresu Ä• gacchantesupi av
Ä• gatakÄ• leyeva vuá¹-á¹-hÄ• si. puthujjanÄ• bhikkhÅ« --- ``ayaá¹ƒ adhunÄ• pabbajito, m
mÄ• nathaddho hutvÄ• na vuá¹-á¹-hÄ• sÄ«â€™â€™ ti ujjhÄ• yiá¹ƒsu.

koá¹-igÄ• mavÄ• sino satthu bhikkhusaá¹…ghassa ca bahÅ« nÄ• vÄ• saá¹…ghÄ• á¹-e ban
``bhaddajissÄ• nubhÄ• vaá¹ƒ pakÄ• semÄ«â€™â€™ ti nÄ• vÄ• ya á¹-hatvÄ• ``kahaá¹ƒ bha
bhaddajitthero --- ``sohaá¹ƒ, bhanteâ€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• aÃ±jaliá¹
satthÄ• ``ehi, bhaddaji, amhehi saddhiá¹ƒ ekanÄ• vaá¹ƒ abhiruhÄ• â€™â€™ ti. so uppatitv
á¹-hitanÄ• vÄ• yaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• gaá¹…gÄ• ya majjhe gatakÄ• le, ``bhaddaji, tay
ajjhÄ• vuá¹-á¹-haratanapÄ• sÄ• do \Ee 566/ kahaâ€™â€™ nti Ä• ha. ``imasmiá¹ƒ á¹-hÄ• ne
``tena hi, bhaddaji, sabrahmacÄ• rÄ«naá¹ƒ kaá¹…khaá¹ƒ chindÄ• â€™â€™ ti. tasmiá¹ƒ kha
vanditvÄ• iddhibalena gantvÄ• pÄ• sÄ• dathÅ«pikaá¹ƒ pÄ• daá¹…gulantarena sannirujjhitv
pÄ• sÄ• daá¹ƒ gahetvÄ• Ä• kÄ• se uppati, uppatanto ca paÃ±Ã±Ä• sayojanÄ• ni ukkhipi. a
pÄ• sÄ• dagatena lobhena macchakacchapamaá¹‡á¸• Å«kÄ• hutvÄ• nibbattÄ• tasmiá¹ƒ p
parivattitvÄ• patiá¹ƒsu. satthÄ• te sampatante disvÄ• ``Ã±Ä• takÄ• te, bhaddaji, kilamant
thero satthu vacanena pÄ• sÄ• daá¹ƒ vissajjesi. pÄ• sÄ• do yathÄ• á¹-hÄ• neyeva patiá¹-á¹
bhikkhÅ«hi --- ``kadÄ• , bhante, bhaddajittherena ayaá¹ƒ pÄ• sÄ• do ajjhÄ• vuá¹-á¹-hoâ€™â
__mahÄ• panÄ• dajÄ• takaá¹ƒ_ (J I 3.40 Ä• dayo) kathetvÄ• bahujanaá¹ƒ dhammÄ• mataa

<98> thero pana arahattaá¹ƒ patto pubbasambhÄ• raá¹ƒ saritvÄ• somanassajÄ• to pubbac
pakÄ• setuá¹ƒ __ogayhÄ• haá¹ƒ pokkharaá¹‡i_ntiÄ• dimÄ• ha. tattha __ogayhÄ• haá¹ƒ pok
puthunÄ• nÄ• anekamahoghehi khaá¹‡itattÄ• ``pokkharaá¹‡Ä«â€™â€™ ti laddhanÄ• maá¹
pavisitvÄ• ajjhogÄ• hetvÄ• ghÄ• sahetukhÄ• danatthÄ• ya tattha pokkharaá¹‡iyaá¹ƒ pavis
__bhisaá¹ƒ_ padumapuá¹‡á¸• arÄ«kamÅ«laá¹ƒ uddharÄ• mÄ«ti attho. sesaá¹ƒ heá¹-á¹-hÄ•
uttÄ• napadatthattÄ• ca nayÄ• nusÄ• rena suviÃ±Ã±eyyamevÄ• ti.

bhaddajittheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

9. sivakattheraapadÄ• navaá¹‡á¹‡anÄ•

navamÄ• padÄ• ne \Ne II 289/ __esanÄ• ya carantassÄ• _tiÄ• dikaá¹ƒ Ä• yasmato sivakat
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ bhagavantaá¹ƒ p
disvÄ• pasannamÄ• naso pattaá¹ƒ Ä• dÄ• ya kummÄ• sassa pÅ«retvÄ• adÄ• si. so tena p
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡akulagehe nibbattitvÄ• __
so vayappatto vijjÄ• sippesu nipphattiá¹ƒ gato nekkhammajjhÄ• sayatÄ• ya kÄ• me pahÄ• y
pabbajitvÄ• vicaranto satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhas
vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ \Ee 567/ pÄ• puá¹‡i.

<117> arahattaá¹ƒ patvÄ• somanassajÄ• to attano pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento
carantassÄ• _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

sivakattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

10. upavÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ•

dasamÄ• padÄ• ne __padumuttaro nÄ• ma jino_tiÄ• dikaá¹ƒ Ä• yasmato upavÄ• nattheras
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
kammacchiddena padumuttarassa bhagavato kÄ• le dalliddakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ
parinibbute tassa dhÄ• tuá¹ƒ gahetvÄ• manussadevanÄ• gagaruá¸·ayakkhakumbhaá¹‡á¸•
sattayojanike thÅ«pe kate \Be II 298/ tattha sudhotaá¹ƒ attano uttarÄ• saá¹…gaá¹ƒ veá¸·agg
dhajaá¹ƒ katvÄ• pÅ«jaá¹ƒ akÄ• si. taá¹ƒ gahetvÄ• abhisammatako nÄ• ma yakkhasenÄ• p
cetiyapÅ«jÄ• rakkhaá¹‡atthaá¹ƒ á¹-hapito adissamÄ• nakÄ• yo Ä• kÄ• se dhÄ• rento cetiya
padakkhiá¹‡aá¹ƒ akÄ• si. taá¹ƒ disvÄ• bhiyyosomattÄ• ya pasannamÄ• naso ahosi. so tena
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akul
laddhanÄ• mo vayappatto jetavanapaá¹-iggahaá¹‡e buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-ila
vipassanÄ• ya kammaá¹ƒ karonto chaá¸·abhiÃ±Ã±o ahosi. athÄ• yasmÄ• upavÄ• no bhaga
II 290/. tena ca samayena bhagavato vÄ• tÄ• bÄ• dho uppajji. therassa gihisahÄ• yo devah
sÄ• vatthiyaá¹ƒ paá¹-ivasati. so theraá¹ƒ catÅ«hi paccayehi pavÄ• resi. athÄ• yasmÄ• upav
pattacÄ«varaá¹ƒ gahetvÄ• tassa brÄ• hmaá¹‡assa nivesanaá¹ƒ upagaÃ±chi. brÄ• hmaá¹‡a
thero Ä• gato bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``vadeyyÄ• tha, bhante, kenatthoâ€™â€™ t
brÄ• hmaá¹‡assa payojanaá¹ƒ Ä• cikkhanto ---

``arahaá¹ƒ sugato loke, vÄ• tehÄ• bÄ• dhiko muni.

sace uá¹‡hodakaá¹ƒ atthi, munino dehi brÄ• hmaá¹‡a ||

``pÅ«jito pÅ«janeyyÄ• naá¹ƒ, sakkareyyÄ• na sakkato.

apacitopaceyyÄ• naá¹ƒ, tassa icchÄ• mi hÄ• taveâ€™â€™ ti || (Th 185-186) ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tassattho --- yo imasmiá¹ƒ loke pÅ«janeyyÄ• naá¹ƒ pÅ«jetabbehi sakkÄ• dÄ«hi devehi mah
brahmehi pÅ«jito, sakkareyyÄ• naá¹ƒ sakkÄ• tabbehi bimbisÄ• rakosalarÄ• jÄ• dÄ«hi sakka
apacÄ• yitabbehi mahesÄ«hi khÄ«á¹‡Ä• savehi apacito, kilesehi \Ee 568/ Ä• rakattÄ• dinÄ•
sobhanagamanÄ• dinÄ• sugato sabbaÃ±Ã±Å« muni mayhaá¹ƒ satthÄ• devadevo sakkÄ• r
atibrahmÄ• , so dÄ• ni vÄ• tehi vÄ• tahetu vÄ• takkhobhanimittaá¹ƒ Ä• bÄ• dhiko jÄ• to. sa
uá¹‡hodakaá¹ƒ atthi, tassa vÄ• tÄ• bÄ• dhavÅ«pasamanatthaá¹ƒ taá¹ƒ hÄ• tave upanetuá¹

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o uá¹‡hodakaá¹ƒ tadanurÅ«paá¹ƒ vÄ• taharaÃ±ca bhesajjaá¹ƒ b
satthu rogo vÅ«pasami. tassa bhagavÄ• anumodanaá¹ƒ akÄ• si.

<122> athÄ• yasmÄ• upavÄ• no aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanas
pakÄ• sento __padumuttaro nÄ• ma jino_tiÄ• dimÄ• ha. tattha __padumuttaro_tiÄ• dÄ«ni p

<123> __mahÄ• janÄ• samÄ• gammÄ• _ti sakalajambudÄ«pavÄ• sino rÄ• sibhÅ«tÄ• ti att
yojanubbedhaá¹ƒ candanarÄ• sicitakaá¹ƒ katvÄ• bhagavato sarÄ«raá¹ƒ tattha abhiropayiá¹

<124> __sarÄ«rakiccaá¹ƒ_ \Ne II 291/ __katvÄ• nÄ• _ti Ä• dahanÄ• ti agginÄ• dahanakicc

127-28__._ __jaá¹…ghÄ• maá¹‡imayÄ• Ä• sÄ«_ti manussehi katathÅ«pe jaá¹…ghÄ• pup
caritaá¹-á¹-hÄ• naá¹ƒ maá¹‡imayÄ• indanÄ«lamaá¹‡inÄ• katÄ• ti attho. __mayampÄ«_ti s
karissÄ• mÄ• ti attho.

<129> __dhÄ• tu Ä• veá¹‡ikÄ• natthÄ«_ti devamanussehi visuá¹ƒ visuá¹ƒ cetiyaá¹ƒ kÄ• tu
dhÄ• tu natthi, taá¹ƒ dassento __sarÄ«raá¹ƒ ekapiá¹‡á¸• ita_nti Ä• ha. adhiá¹-á¹-hÄ• nabale
ekaghanasilÄ• mayapaá¹-imÄ• viya ekameva ahosÄ«ti attho. __imamhi buddhathÅ«pamhÄ
katamhi imamhi suvaá¹‡á¹‡athÅ«pamhi mayaá¹ƒ sabbe samÄ• gantvÄ• kaÃ±cukathÅ«paá

<133> __indanÄ«laá¹ƒ mahÄ• nÄ«la_nti indÄ«varapupphavaá¹‡á¹‡Ä• bhaá¹ƒ maá¹‡i indan
adhikavaá¹‡á¹‡atÄ• mahÄ• maá¹‡i indanÄ«lamaá¹‡ayo ca mahÄ• nÄ«lamaá¹‡ayo ca jotira
ca __ekato sannipÄ• tetvÄ• _ rÄ• sÄ« katvÄ• suvaá¹‡á¹‡athÅ«pe kaÃ±cukathÅ«paá¹ƒ katv

<144> __paccekaá¹ƒ_ \Be II 300/ __buddhaseá¹-á¹-hassÄ• _ti buddhuttamassa pati ekaá¹ƒ
thÅ«paá¹ƒ akaá¹ƒsÅ«ti attho.

<147> __kumbhaá¹‡á¸• Ä• guyhakÄ• _ \Ee 569/ __tathÄ• _ti kumbhamattÄ• ni aá¹‡á¸• Ä•
kumbhaá¹‡á¸• Ä• , paá¹-icchÄ• detvÄ• niguhitvÄ• paá¹-icchÄ• danato garuá¸·Ä• guyhakÄ
kumbhaá¹‡á¸• Ä• guyhakÄ• pi thÅ«paá¹ƒ akaá¹ƒsÅ«ti attho.

<151> __atibhonti na tassÄ• bhÄ• _ti tassa cetiyassa pabhaá¹ƒ candasÅ«riyatÄ• rakÄ• naá
ajjhottharantÄ«ti attho.

<158> __ahampi kÄ• raá¹ƒ kassÄ• mÄ«_ti tÄ• dino lokanÄ• thassa thÅ«pasmiá¹ƒ ahampi k
kusalakammaá¹ƒ dhajapaá¹-Ä• kapÅ«jaá¹ƒ karissÄ• mÄ«ti attho.

upavÄ• nattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

11. raá¹-á¹-hapÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ•

ekÄ• dasamÄ• padÄ• ne \Ne II 292/ __padumuttarassa bhagavato_tiÄ• dikaá¹ƒ Ä• yasmat
apadÄ• naá¹ƒ. ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«par
upacinanto padumuttarassa bhagavato kÄ• le tassa uppattito puretarameva haá¹ƒsavatÄ«n
gahapatimahÄ• sÄ• lakule nibbattitvÄ• vayappatto pitu accayena gharÄ• vÄ• se patiá¹-á¹-h
ratanakoá¹-á¹-hÄ• gÄ• rakammikena dassitaá¹ƒ aparimÄ• á¹‡aá¹ƒ kulavaá¹ƒsÄ• nugataá¹ƒ
ettakaá¹ƒ dhanarÄ• siá¹ƒ mayhaá¹ƒ ayyakapayyakÄ• dayo attanÄ• saddhiá¹ƒ gahetvÄ• ga
pana gahetvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• kapaá¹‡addhikÄ• dÄ«naá¹ƒ ma
abhiÃ±Ã±Ä• lÄ• bhiá¹ƒ ekaá¹ƒ tÄ• pasaá¹ƒ upaá¹-á¹-hahanto tena devalokÄ• dhipacce uyyo
puÃ±Ã±Ä• ni katvÄ• tato cuto devo hutvÄ• nibbatti. so tattha devaloke devarajjaá¹ƒ karont
á¹-hatvÄ• tato cuto manussaloke bhinnaá¹ƒ raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ samatthassa ku
nibbatti. tena ca samayena padumuttaro nÄ• ma bhagavÄ• loke uppajjitvÄ• pavattitavarad
veneyyasattaá¹ƒ nibbÄ• namahÄ• nagarasaá¹…khÄ• takhemantabhÅ«miá¹ƒ sampÄ• pesi.
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ upÄ• sakehi \Be II 301/ saddhiá¹ƒ vihÄ• raá¹ƒ gato satthÄ
desentaá¹ƒ disvÄ• pasannacitto parisapariyante nisÄ«di.

tena ca samayena satthÄ• ekaá¹ƒ bhikkhuá¹ƒ saddhÄ• pabbajitÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne
pasannamÄ• naso tadatthÄ• ya cittaá¹ƒ á¹-hapetvÄ• satasahassabhikkhuparivÄ• rassa bha
sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• tassa anant
ijjhanabhÄ• vaá¹ƒ disvÄ• ``anÄ• gate gotamassa nÄ• ma sammÄ• sambuddhassa sÄ• sam
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. so satthÄ• raá¹ƒ bhikkhusaá¹…ghaÃ±ca vanditvÄ• uá

tattha yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• devamanussesu saá¹ƒsaranto
phussassa bhagavato kÄ• le satthu vemÄ• tikabhÄ• tikesu tÄ«su rÄ• japuttesu satthÄ• raá¹
tesaá¹ƒ puÃ±Ã±akiriyÄ• ya sahÄ• yakiccaá¹ƒ akÄ• si. evaá¹ƒ tattha tattha bhave taá¹ƒ taá¹ƒ
upacinitvÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kururaá¹-á¹-he thullak
raá¹-á¹-hapÄ• laseá¹-á¹-higehe nibbatti, tassa bhinnaá¹ƒ raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ sam
nibbattattÄ• __raá¹-á¹-hapÄ• lo_ti vaá¹ƒsÄ• nugatameva nÄ• maá¹ƒ ahosi. so mahatÄ• pa
anukkamena yobbanaá¹ƒ patto mÄ• tÄ• pitÅ«hi patirÅ«pena dÄ• rena saá¹ƒyojetvÄ• maha
dibbasampattisadisaá¹ƒ sampattiá¹ƒ paccanubhoti. atha bhagavÄ• kururaá¹-á¹-he janapada
thullakoá¹-á¹-hikaá¹ƒ anupÄ• puá¹‡i. taá¹ƒ sutvÄ• raá¹-á¹-hapÄ• lo kulaputto satthÄ• raá¹ƒ
satthu santike \Ne II 293/ dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho sattavÄ• re bhattacheder
kasirena mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ
aÃ±Ã±atarassa therassa santike pabbajitvÄ• yonisomanasikÄ• rena kammaá¹ƒ karonto vip
arahattaá¹ƒ pÄ• puá¹‡i.

179-180__._ athÄ• yasmÄ• aparabhÄ• ge attano pubbakammaá¹ƒ saritvÄ• somanassajÄ•
pakÄ• sento __padumuttarassa bhagavato_tiÄ• dimÄ• ha. __sunÄ• go so mayÄ• dinno_ti t
hutvÄ• sabbaá¹ƒ sÄ• pateyyaá¹ƒ dÄ• namukhe vissajjanasamaye sattappatiá¹-á¹-ho sunda
hatthirÄ• jÄ• mayÄ• dinno ahosi. taá¹ƒ dassento __Ä«sÄ• danto_tiÄ• dimÄ• ha. Ä«sÄ• da
so mayÄ• dinno hatthinÄ• go. __urÅ«á¸·havÄ• _ti rÄ• jÄ• vahanayoggasamattho, rÄ• jÄ• ra
alaá¹…kÄ• ratthÄ• ya upaá¹-á¹-hahanasetacchattasahitoti attho. __pasobhito_ti Ä• rohapari
sampannoti attho. __sakappano sahatthipo_ti hatthialaá¹…kÄ• rasahito hatthigopakasahitot
hatthinÄ• go padumuttarassa bhagavato mayÄ• dinnoti attho.

<181> __mayÄ• bhattaá¹ƒ kÄ• retvÄ• nÄ• _ti mayÄ• kÄ• rÄ• pitavihÄ• re vasantÄ• naá¹ƒ
bhikkhÅ«naá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapetvÄ• mahesino niyyÄ• desinti sambandho.

<183> __jalajuttamanÄ• mako_ti \Ee 571/ jalato jÄ• to jalajo, kiá¹ƒ taá¹ƒ? padumaá¹ƒ, padu
uttamattÄ• ca padumuttaro nÄ• ma bhagavÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ

raá¹-á¹-hapÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ• samattÄ• .

chappaÃ±Ã±Ä• samamahÄ• vaggavaá¹‡á¹‡anÄ• samattÄ• .

iti visuddhajanavilÄ• siniyÄ• apadÄ• na-aá¹-á¹-hakathÄ• ya

ettÄ• vatÄ• buddhapaccekabuddhasÄ• vakattherÄ• padÄ• na-aá¹-á¹-hakathÄ• samattÄ• .

nigamanakathÄ•

sÄ«haá¸·adÄ«pake \Be II 303/ \Ne II 294/ appicchatÄ• diguá¹‡avantÄ• naá¹ƒ theravaá¹ƒsa
Ä• nandattherÄ• dÄ«naá¹ƒ sabbasattÄ• naá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ• dayo chedanan
mÄ• sehi ativiya Ä• rÄ• dhanena laddhakosallena bodhisambhÄ• raá¹ƒ gavesantena satidh
mahÄ• samantaguá¹‡asobhanena tipiá¹-akadharena paá¹‡á¸• itena Ä• bhataá¹ƒ imaá¹ƒ apa
sadevaloko jÄ• nÄ• tÅ«ti.

anena lobhÄ• dimalÄ• pajÄ• naá¹ƒ, cakkhÄ• dirogÄ• vividhÄ• ca dukkhÄ• .

kalahÄ• dibhayÄ• dukkhitÄ• jÄ• tÄ• , corÄ• dayonatthakarÄ• ca loke ||

nassantu me paÃ±ca verÄ• ca pÄ• pÄ• , nassantu gimhe yathÄ• vuá¹-á¹-hivÄ• tÄ• .

aá¹-á¹-haá¹…gikamaggavarena patvÄ• , nibbÄ• napuraá¹ƒ paá¹-ipÄ• dayÄ• mi ||

sabbadiá¹-á¹-hiÃ±ca maddanto, rÄ• gadosÄ• dipÄ• pake.

saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ chinditvÄ• , upemi saggamokkhake ||

Ä• á¹‡Ä• khettamhi \Ee 572/ sabbattha, avÄ«cimhi bhavaggato.

sabbe dhammÄ• nuyÄ• yantu, tayo lokÄ• utupi cÄ• ti ||

apadÄ• na-aá¹-á¹-hakathÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

therÄ• padÄ• napÄ• á¸·i

(paá¹-hamo bhÄ• go)

1. buddhavaggo

1. buddhaapadÄ• naá¹ƒ

<1> á¹• 21 tathÄ• gataá¹ƒ \Se I 1/ \Be I 1/ \Ne I 1/ jetavane vasantaá¹ƒ, apucchi vedehamu

``sabbaÃ±Ã±ubuddhÄ• kira nÄ• ma honti, bhavanti te hetubhi kehi vÄ«raâ€™â€™ ||

<2> á¹• 21 tadÄ• ha sabbaÃ±Ã±uvaro mahesÄ«, Ä• nandabhaddaá¹ƒ madhurassarena.

``ye pubbabuddhesu {sabbabuddhesu (Se) } katÄ• dhikÄ• rÄ• , aladdhamokkhÄ• jinasÄ• s

<3> á¹• 21 ``teneva sambodhimukhena dhÄ«rÄ• , ajjhÄ• sayenÄ• pi mahÄ• balena.

paÃ±Ã±Ä• ya tejena sutikkhapaÃ±Ã±Ä• , sabbaÃ±Ã±ubhÄ• vaá¹ƒ anupÄ• puá¹‡anti ||

<4> á¹• 21 ``ahampi \Se I 2/ \Ne I 2/ pubbabuddhesu, buddhattamabhipatthayiá¹ƒ,

manasÄ• yeva hutvÄ• na, dhammarÄ• jÄ• asaá¹…khiyÄ• ||

<5> á¹• 21 ``atha \Be I 2/ \Ee I 1/ buddhÄ• padÄ• nÄ• ni, suá¹‡Ä• tha suddhamÄ• nasÄ• .

tiá¹ƒsapÄ• ramisampuá¹‡á¹‡Ä• , dhammarÄ• jÄ• asaá¹…khiyÄ• ||

<6> á¹• 21 ``sambodhiá¹ƒ buddhaseá¹-á¹-hÄ• naá¹ƒ, sasaá¹…ghe lokanÄ• yake.

dasaá¹…gulÄ« namassitvÄ• , sirasÄ• abhivÄ• dayiá¹ƒ {abhivÄ• daye (Se) } ||

<7> á¹• 21 ``yÄ• vatÄ• buddhakhettesu, ratanÄ• vijjantisaá¹…khiyÄ• .

Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• {bhummaá¹-á¹-hÄ• (Ce Se) }, manasÄ• sabbam

<8> á¹• 21 ``tattha rÅ«piyabhÅ«miyaá¹ƒ, pÄ• sÄ• daá¹ƒ mÄ• payiá¹ƒ ahaá¹ƒ.

nekabhummaá¹ƒ ratanamayaá¹ƒ, ubbiddhaá¹ƒ nabhamuggataá¹ƒ ||

<9> á¹• 21 ``vicittathambhaá¹ƒ sukataá¹ƒ, suvibhattaá¹ƒ mahÄ• rahaá¹ƒ.

kanakamayasaá¹…ghÄ• á¹-aá¹ƒ, kontacchattehi maá¹‡á¸• itaá¹ƒ ||

<10> á¹• 21 ``paá¹-hamÄ• veá¸·uriyÄ• bhÅ«mi, vimalabbhasamÄ• subhÄ• .

naá¸·inajalajÄ• kiá¹‡á¹‡Ä• , varakaÃ±canabhÅ«miyÄ• ||

<11> á¹• 21 ``pavÄ• á¸·aá¹ƒsÄ• pavÄ• á¸·avaá¹‡á¹‡Ä• , kÄ• ci lohitakÄ• subhÄ• .

indagopakavaá¹‡á¹‡Ä• bhÄ• , bhÅ«mi obhÄ• satÄ« disÄ• ||

<12> á¹• 21 ``suvibhattÄ• gharamukhÄ• , niyyÅ«hÄ• sÄ«hapaÃ±jarÄ• .

caturo vedikÄ• jÄ• lÄ• , gandhÄ• veá¸·Ä• manoramÄ• ||

<13> á¹• 21 ``nÄ«lÄ• pÄ«tÄ• lohitakÄ• , odÄ• tÄ• suddhakÄ• á¸·akÄ• .

kÅ«á¹-Ä• gÄ• ravarÅ«petÄ• , sattaratanabhÅ«sitÄ• ||

<14> á¹• 21 ``olokamayÄ• \Ee I 2/ padumÄ• , vÄ• á¸·avihaá¹…gasobhitÄ• .

nakkhattatÄ• rakÄ• kiá¹‡á¹‡Ä• , candasÅ«rehi {candasuriyehi (Ce Se) } maá¹‡á¸• itÄ• ||

<15> á¹• 21 ``hemajÄ• lena \Se I 3/ saÃ±channÄ• , soá¹‡á¹‡akiá¹…kiá¹‡ikÄ• yutÄ• .

vÄ• tavegena kÅ«janti, soá¹‡á¹‡amÄ• lÄ• manoramÄ• ||

<16> á¹• 21 ``maÃ±jeá¹-á¹-hakaá¹ƒ lohitakaá¹ƒ, pÄ«takaá¹ƒ haripiÃ±jaraá¹ƒ.

nÄ• nÄ• raá¹…gehi sampÄ«taá¹ƒ {saá¹ƒcittaá¹ƒ (Se) }, ussitaddhajamÄ• linÄ« {mÄ• liniá¹ƒ

<17> á¹• 21 ``na naá¹ƒ {nÄ• nÄ• (Ce Se) } bahÅ«nekasatÄ• , phalikÄ• rajatÄ• mayÄ• .

maá¹‡imayÄ• lohitaá¹…gÄ• , masÄ• ragallamayÄ• tathÄ• .

nÄ• nÄ• sayanavicittÄ• , saá¹‡hakÄ• sikasanthatÄ• ||

<18> á¹• 21 ``kampalÄ• \Be I 3/ \Ne I 3/ dukÅ«lÄ• cÄ«nÄ• , paá¹-á¹-uá¹‡á¹‡Ä• paá¹‡á¸• u

vividhattharaá¹‡aá¹ƒ sabbaá¹ƒ, manasÄ• paÃ±Ã±apesahaá¹ƒ ||

<19> á¹• 21 ``tÄ• su tÄ• sveva bhÅ«mÄ«su, ratanakÅ«á¹-alaá¹…kataá¹ƒ.

maá¹‡iverocanÄ• ukkÄ• , dhÄ• rayantÄ• sutiá¹-á¹-hare ||

<20> á¹• 21 ``sobhanti esikÄ• thambhÄ• , subhÄ• kaÃ±canatoraá¹‡Ä• .

jambonadÄ• sÄ• ramayÄ• , atho rajatamayÄ• pi ca ||

<21> á¹• 21 ``nekÄ• sandhÄ« suvibhattÄ• , kavÄ• á¹-aggaá¸·acittitÄ• .

ubhato puá¹‡á¹‡aghaá¹-Ä• nekÄ• , padumuppalasaá¹ƒyutÄ• ||

<22> á¹• 21 ``atÄ«te sabbabuddhe ca, sasaá¹…ghe lokanÄ• yake.

pakativaá¹‡á¹‡arÅ«pena, nimminitvÄ• sasÄ• vake ||

<23> á¹• 21 ``tena dvÄ• rena pavisitvÄ• , sabbe buddhÄ• sasÄ• vakÄ• .

sabbasoá¹‡á¹‡amaye pÄ«á¹-he, nisinnÄ• ariyamaá¹‡á¸• alÄ• ||

<24> á¹• 21 ``ye ca etarahi atthi, buddhÄ• loke anuttarÄ• .

atÄ«te \Se I 4/ vattamÄ• nÄ• ca, bhavanaá¹ƒ sabbe samÄ• hariá¹ƒ ||

<25> á¹• 21 ``paccekabuddhenekasate, sayambhÅ« aparÄ• jite.

atÄ«te vattamÄ• ne ca, bhavanaá¹ƒ sabbe samÄ• hariá¹ƒ ||

<26> á¹• 21 ``kapparukkhÄ• bahÅ« atthi, ye dibbÄ• ye ca mÄ• nusÄ• .

sabbaá¹ƒ dussaá¹ƒ samÄ• hantÄ• , acchÄ• demi ticÄ«varaá¹ƒ ||

<27> á¹• 21 ``khajjaá¹ƒ bhojjaá¹ƒ sÄ• yanÄ«yaá¹ƒ, sampannaá¹ƒ pÄ• nabhojanaá¹ƒ.

maá¹‡imaye subhe patte, saá¹ƒpÅ«retvÄ• adÄ• sahaá¹ƒ ||

<28> á¹• 21 ``dibbavatthasamÄ• hutvÄ• , maá¹-á¹-hÄ• {maá¹-á¹-Ä• (Ce) } cÄ«varasaá¹ƒy

madhurÄ• sakkharÄ• ceva, telÄ• ca madhuphÄ• á¹‡itÄ• ||

<29> á¹• 21 ``tappitÄ• paramannena, sabbe te ariyamaá¹‡á¸• alÄ• .

ratanagabbhaá¹ƒ \Ee I 3/ pavisitvÄ• , kesarÄ«va guhÄ• sayÄ• ||

<30> á¹• 21 ``mahÄ• rahamhi sayane, sÄ«haseyyamakappayuá¹ƒ.

sampajÄ• nÄ• samuá¹-á¹-hÄ• ya, sayane {seyye (Se) } pallaá¹…kamÄ• bhujuá¹ƒ ||

<31> á¹• 21 ``gocaraá¹ƒ \Be I 4/ sabbabuddhÄ• naá¹ƒ, jhÄ• naratisamappitÄ• .

aÃ±Ã±e dhammÄ• ni desenti, aÃ±Ã±e kÄ«á¸·anti iddhiyÄ• ||

<32> á¹• 21 ``aÃ±Ã±e \Ne I 4/ abhiÃ±Ã±Ä• appenti, abhiÃ±Ã±Ä• vasibhÄ• vitÄ• .

vikubbanÄ• vikubbanti, aÃ±Ã±enekasahassiyo ||

<33> á¹• 21 ``buddhÄ• pi buddhe pucchanti, visayaá¹ƒ sabbaÃ±Ã±umÄ• layaá¹ƒ.

gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, paÃ±Ã±Ä• ya vinibujjhare ||

<34> á¹• 21 ``sÄ• vakÄ• buddhe pucchanti, buddhÄ• pucchanti sÄ• vake.

aÃ±Ã±amaÃ±Ã±aÃ±ca \Se I 5/ pucchitvÄ• {pucchanti (Ce Se) }, aÃ±Ã±oÃ±Ã±aá¹ƒ byÄ• ka

<35> á¹• 21 ``buddhÄ• paccekabuddhÄ• ca, sÄ• vakÄ• paricÄ• rakÄ• .

evaá¹ƒ sakÄ• ya ratiyÄ• , pÄ• sÄ• debhiramanti te ||

<36> á¹• 21 ``chattÄ• tiá¹-á¹-hantu ratanÄ• , kaÃ±canÄ• veá¸·apantikÄ• .

muttÄ• jÄ• laparikkhittÄ• , sabbe dhÄ• rentu {dhÄ• renti (Katthaci) } matthake ||

<37> á¹• 21 ``bhavantu ceá¸·avitÄ• nÄ• , soá¹‡á¹‡atÄ• rakacittitÄ• .

vicittamalyavitatÄ• , sabbe dhÄ• rentu matthake ||

<38> á¹• 21 ``vitatÄ• malyadÄ• mehi, gandhadÄ• mehi sobhitÄ• .

dussadÄ• maparikiá¹‡á¹‡Ä• , ratanadÄ• mabhÅ«sitÄ• ||

<39> á¹• 21 ``pupphÄ• bhikiá¹‡á¹‡Ä• sucittÄ• , surabhigandhabhÅ«sitÄ• .

gandhapaÃ±caá¹…gulikatÄ• {gandhapaÃ±caá¹…gulaá¹ƒ katÄ• (-a) }, hemacchadanachÄ•

<40> á¹• 21 ``catuddisÄ• pokkharaÃ±Ã±o, padumuppalasanthatÄ• .

sovaá¹‡á¹‡arÅ«pÄ• khÄ• yantu, padmaá¹ƒreá¹‡urajuggatÄ• ||

<41> á¹• 21 ``pupphantu pÄ• dapÄ• sabbe, pÄ• sÄ• dassa samantato.

sayaÃ±ca pupphÄ• muÃ±citvÄ• , gantvÄ• bhavanamokiruá¹ƒ ||

<42> á¹• 21 ``sikhino tattha naccantu, dibbahaá¹ƒsÄ• pakÅ«jare.

karavÄ«kÄ• ca gÄ• yantu, dijasaá¹…ghÄ• samantato ||

<43> á¹• 21 ``bheriyo sabbÄ• vajjantu, vÄ«á¹‡Ä• sabbÄ• rasantu {ravantu (Ce Se) } tÄ• .

sabbÄ• saá¹…gÄ«ti vattantu, pÄ• sÄ• dassa samantato ||

<44> á¹• 21 ``yÄ• vatÄ• \Se I 6/ \Be I 5/ \Ee I 4/ buddhakhettamhi, cakkavÄ• á¸·e tato pare

mahantÄ• jotisampannÄ• , acchinnÄ• ratanÄ• mayÄ• ||

<45> á¹• 21 ``tiá¹-á¹-hantu soá¹‡á¹‡apallaá¹…kÄ• , dÄ«parukkhÄ• jalantu te.

bhavantu ekapajjotÄ• , dasasahassiparamparÄ• ||

<46> á¹• 21 ``gaá¹‡ikÄ• lÄ• sikÄ• ceva, naccantu accharÄ• gaá¹‡Ä• .

nÄ• nÄ• raá¹…gÄ• padissantu, pÄ• sÄ• dassa samantato ||

<47> á¹• 21 ``dumagge \Ne I 5/ pabbatagge vÄ• , sinerugirimuddhani.

ussÄ• pemi dhajaá¹ƒ sabbaá¹ƒ, vicittaá¹ƒ paÃ±cavaá¹‡á¹‡ikaá¹ƒ ||

<48> á¹• 21 ``narÄ• nÄ• gÄ• ca gandhabbÄ• , sabbe devÄ• upentu te.

namassantÄ• paÃ±jalikÄ• , pÄ• sÄ• daá¹ƒ parivÄ• rayuá¹ƒ ||

<49> á¹• 21 ``yaá¹ƒ kiÃ±ci kusalaá¹ƒ kammaá¹ƒ, kattabbaá¹ƒ kiriyaá¹ƒ mama.

kÄ• yena vÄ• cÄ• manasÄ• , tidase sukataá¹ƒ kataá¹ƒ ||

<50> á¹• 21 ``ye sattÄ• saÃ±Ã±ino atthi, ye ca sattÄ• asaÃ±Ã±ino.

kataá¹ƒ puÃ±Ã±aphalaá¹ƒ mayhaá¹ƒ, sabbe bhÄ• gÄ« bhavantu te ||

<51> á¹• 21 ``yesaá¹ƒ kataá¹ƒ suviditaá¹ƒ, dinnaá¹ƒ puÃ±Ã±aphalaá¹ƒ mayÄ• .

ye ca tattha {tasmiá¹ƒ (Ce Katthaci) } na jÄ• nanti, devÄ• gantvÄ• nivedayuá¹ƒ ||

<52> á¹• 21 ``sabbalokamhi {sabbe lokamhi (Se Katthaci) } ye sattÄ• , jÄ«vantÄ• hÄ• rahet

manuÃ±Ã±aá¹ƒ bhojanaá¹ƒ sabbaá¹ƒ {sabbe (Se) }, labhantu mama cetasÄ• ||

<53> á¹• 21 ``manasÄ• dÄ• naá¹ƒ mayÄ• dinnaá¹ƒ, manasÄ• pasÄ• damÄ• vahiá¹ƒ.

pÅ«jitÄ• sabbasambuddhÄ• , paccekÄ• jinasÄ• vakÄ• ||

<54> á¹• 21 ``tena \Se I 7/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<55> á¹• 21 ``duve bhave pajÄ• nÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, manasÄ• patthanÄ• phalaá¹ƒ ||

<56> á¹• 21 ``devÄ• naá¹ƒ adhiko homi, bhavÄ• mi manujÄ• dhipo.

rÅ«palakkhaá¹‡asampanno, paÃ±Ã±Ä• ya asamo bhave ||

<57> á¹• 21 ``bhojanaá¹ƒ vividhaá¹ƒ seá¹-á¹-haá¹ƒ, ratanaÃ±ca anappakaá¹ƒ.

vividhÄ• ni ca vatthÄ• ni, nabhÄ• {nabhasÄ• (Se) } khippaá¹ƒ upenti maá¹ƒ ||

<58> á¹• 21 ``pathabyÄ• \Be I 6/ pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, dibbÄ• bhakkhÄ• upenti maá¹ƒ ||

<59> á¹• 21 ``pathabyÄ• \Ee I 5/ pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, ratanÄ• sabbe upenti maá¹ƒ ||

<60> á¹• 21 ``pathabyÄ• \Ne I 6/ pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, sabbe gandhÄ• upenti maá¹ƒ ||

<61> á¹• 21 ``pathabyÄ• pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ {yattha (Se), yaÃ±Ã±aá¹ƒ (Katthaci) } hatthaá¹ƒ pasÄ• remi, sabbe yÄ• nÄ• up

<62> á¹• 21 ``pathabyÄ• pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, sabbe mÄ• lÄ• upenti maá¹ƒ ||

<63> á¹• 21 ``pathabyÄ• pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, alaá¹…kÄ• rÄ• upenti maá¹ƒ ||

<64> á¹• 21 ``pathabyÄ• \Se I 8/ pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, sabbÄ• kaÃ±Ã±Ä• upenti maá¹ƒ ||

<65> á¹• 21 ``pathabyÄ• pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, madhusakkharÄ• upenti maá¹ƒ ||

<66> á¹• 21 ``pathabyÄ• pabbate ceva, Ä• kÄ• se udake vane.

yaá¹ƒ yaá¹ƒ hatthaá¹ƒ pasÄ• remi, sabbe khajjÄ• upenti maá¹ƒ ||

<67> á¹• 21 ``adhane addhika {addhike (Se) } jane, yÄ• cake ca pathÄ• vino.

dadÄ• mihaá¹ƒ {dadÄ• miha (Ce) dadÄ• mi taá¹ƒ (Se) } dÄ• navaraá¹ƒ, sambodhivarapattiy

<68> á¹• 21 ``nÄ• dento pabbataá¹ƒ selaá¹ƒ, gajjento bahalaá¹ƒ giriá¹ƒ.

sadevakaá¹ƒ hÄ• sayanto, buddho loke bhavÄ• mahaá¹ƒ ||

<69> á¹• 21 ``disÄ• dasavidhÄ• loke, yÄ• yato natthi antakaá¹ƒ.

tasmiÃ±ca disÄ• bhÄ• gamhi, buddhakhettÄ• asaá¹…khiyÄ• ||

<70> á¹• 21 ``pabhÄ• pakittitÄ• mayhaá¹ƒ, yamakÄ• raá¹ƒsivÄ• hanÄ• .

etthantare raá¹ƒsijÄ• laá¹ƒ, Ä• loko vipulo bhave ||

<71> á¹• 21 ``ettake \Be I 7/ lokadhÄ• tumhi, sabbe passantu maá¹ƒ janÄ• .

sabbe maá¹ƒ anuvattantu, yÄ• va brahmanivesanaá¹ƒ {sabbeva sumanÄ• hontu, sabbe ma

<72> á¹• 21 ``visiá¹-á¹-hamadhunÄ• dena, amatabherimÄ• haniá¹ƒ.

etthantare janÄ• sabbe, suá¹‡antu madhuraá¹ƒ giraá¹ƒ ||

<73> á¹• 21 ``dhammameghena vassante, sabbe hontu anÄ• savÄ• .

yettha pacchimakÄ• sattÄ• , sotÄ• pannÄ• bhavantu te ||

<74> á¹• 21 ``datvÄ• \Se I 9/ \Ne I 7/ dÄ• tabbakaá¹ƒ dÄ• naá¹ƒ, sÄ«laá¹ƒ pÅ«retvÄ• ases

nekkhammapÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

<75> á¹• 21 ``paá¹‡á¸• ite \Ee I 6/ paripucchitvÄ• , katvÄ• vÄ«riyamuttamaá¹ƒ.

khantiyÄ• pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

<76> á¹• 21 ``katvÄ• daá¸·hamadhiá¹-á¹-hÄ• naá¹ƒ, saccapÄ• rami pÅ«riya.

mettÄ• ya pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

<77> á¹• 21 ``lÄ• bhÄ• lÄ• bhe sukhe dukkhe, sammÄ• ne cÄ• vamÄ• nane {sammÄ• ne c
vimÄ• nane (Se) }.

sabbattha samako hutvÄ• , patto sambodhimuttamaá¹ƒ ||

<78> á¹• 21 ``kosajjaá¹ƒ bhayato disvÄ• , vÄ«riyaá¹ƒ cÄ• pi khemato.

Ä• raddhavÄ«riyÄ• hotha, esÄ• buddhÄ• nusÄ• sanÄ« ||

<79> á¹• 21 ``vivÄ• daá¹ƒ bhayato disvÄ• , avivÄ• daÃ±ca khemato.

samaggÄ• sakhilÄ• hotha, esÄ• buddhÄ• nusÄ• sanÄ« ||

<80> á¹• 21 ``pamÄ• daá¹ƒ bhayato disvÄ• , appamÄ• daÃ±ca khemato.

bhÄ• vethaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, esÄ• buddhÄ• nusÄ• sanÄ« ||

<81> á¹• 21 ``samÄ• gatÄ• bahÅ« buddhÄ• , arahantÄ• {arahanto (Se) } ca sabbaso.

sambuddhe arahante ca, vandamÄ• nÄ• namassatha ||

<82> á¹• 21 ``evaá¹ƒ acintiyÄ• buddhÄ• , buddhadhammÄ• acintiyÄ• .

acintiye pasannÄ• naá¹ƒ, vipÄ• ko hoti acintiyoâ€™â€™ â€™ ||

itthaá¹ƒ sudaá¹ƒ bhagavÄ• attano buddhacariyaá¹ƒ sambhÄ• vayamÄ• no buddhÄ• padÄ•
buddhacaritaá¹ƒ (Se) } nÄ• ma dhammapariyÄ• yaá¹ƒ abhÄ• sitthÄ• ti.

buddhÄ• padÄ• naá¹ƒ samattaá¹ƒ.

2. paccekabuddhaapadÄ• naá¹ƒ

atha \Se I 10/ \Be I 8/ paccekabuddhÄ• padÄ• naá¹ƒ suá¹‡Ä• tha ---

<83> á¹• 21 ``tathÄ• gataá¹ƒ \Ee I 7/ jetavane vasantaá¹ƒ, apucchi vedehamunÄ« nataá¹…

`paccekabuddhÄ• kira nÄ• ma honti, bhavanti te hetubhi kehi vÄ«raâ€™ {dhÄ«ra (Ce) dhÄ

<84> á¹• 21 ``tadÄ• ha \Ne I 8/ sabbaÃ±Ã±uvaro mahesÄ«, Ä• nandabhaddaá¹ƒ madhuras

`ye pubbabuddhesu {sabbabuddhesu (Se Katthaci) } katÄ• dhikÄ• rÄ• , aladdhamokkhÄ• ji

<85> á¹• 21 `` `teneva saá¹ƒvegamukhena dhÄ«rÄ• , vinÄ• pi buddhehi sutikkhapaÃ±Ã±Ä•

Ä• rammaá¹‡enÄ• pi parittakena, paccekabodhiá¹ƒ anupÄ• puá¹‡anti ||

<86> á¹• 21 `` `sabbamhi lokamhi mamaá¹ƒ á¹-hapetvÄ• , paccekabuddhehi samova natthi

tesaá¹ƒ imaá¹ƒ vaá¹‡á¹‡apadesamattaá¹ƒ, vakkhÄ• mahaá¹ƒ sÄ• dhu mahÄ• munÄ«naá¹ƒ

<87> á¹• 21 `` `sayameva \Se I 11/ buddhÄ• naá¹ƒ mahÄ• isÄ«naá¹ƒ, sÄ• dhÅ«ni vÄ• kyÄ•
} khuddaá¹ƒ.

anuttaraá¹ƒ bhesajaá¹ƒ patthayantÄ• , suá¹‡Ä• tha sabbesu pasannacittÄ• ||

<88> á¹• 21 `` `paccekabuddhÄ• naá¹ƒ samÄ• gatÄ• naá¹ƒ, paramparaá¹ƒ byÄ• karaá¹‡Ä•

Ä• dÄ«navo yaÃ±ca virÄ• gavatthuá¹ƒ, yathÄ• ca bodhiá¹ƒ anupÄ• puá¹‡iá¹ƒsu ||

<89> á¹• 21 `` `sarÄ• gavatthÅ«su \Be I 9/ \Ee I 8/ virÄ• gasaÃ±Ã±Ä«, rattamhi lokamhi vira

hitvÄ• papaÃ±ce jitaphanditÄ• ni {vidiya phanditÄ• ni (Ce) jitabandhitÄ• ni (Katthaci) }, tath

anupÄ• puá¹‡iá¹ƒsu ||

<90> á¹• 21 `` `sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, aviheá¹-hayaá¹ƒ aÃ±Ã±ataram

mettena cittena hitÄ• nukampÄ«, eko care khaggavisÄ• á¹‡akappo ||

<91> á¹• 21 `` `sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, aviheá¹-hayaá¹ƒ aÃ±Ã±ataram

na puttamiccheyya kuto sahÄ• yaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<92> á¹• 21 `` `saá¹ƒsaggajÄ• tassa \Se I 12/ bhavanti snehÄ• , snehanvayaá¹ƒ dukkhamic

Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<93> á¹• 21 `` `mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto.

etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<94> á¹• 21 `` `vaá¹ƒso visÄ• lova yathÄ• visatto, puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒse kaá¸·Ä«rova asajjamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<95> á¹• 21 `` `migo araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ gacchati gocarÄ• ya.

viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<96> á¹• 21 `` `Ä• mantanÄ• \Be I 10/ hoti sahÄ• yamajjhe, vÄ• se ca {vÄ• se (Ce Se) sutt
natthi} á¹-hÄ• ne gamane cÄ• rikÄ• ya.

anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<97> á¹• 21 `` `khiá¸• á¸• Ä• \Se I 13/ ratÄ« hoti sahÄ• yamajjhe, puttesu pemaá¹ƒ vipulaÃ

piyavippayogaá¹ƒ \Ee I 9/ vijigucchamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<98> á¹• 21 `` `cÄ• tuddiso \Ne I 9/ appaá¹-igho ca hoti, santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappo ||

<99> á¹• 21 `` `dussaá¹…gahÄ• pabbajitÄ• pi eke, atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ

appossukko paraputtesu hutvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<100> á¹• 21 `` `oropayitvÄ• gihibyaÃ±janÄ• ni, saÃ±chinnapatto yathÄ• koviá¸·Ä• ro.

chetvÄ• na vÄ«ro gihibandhanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

<101> á¹• 21 `` `sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ric

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

<102> á¹• 21 `` `no \Se I 14/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dh

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

<103> á¹• 21 `` `addhÄ• \Be I 11/ pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ, seá¹-á¹-hÄ• sam

ete aladdhÄ• anavajjabhojÄ«, eko care khaggavisÄ• á¹‡akappo ||

<104> á¹• 21 `` `disvÄ• suvaá¹‡á¹‡assa pabhassarÄ• ni, kammÄ• raputtena suniá¹-á¹-hitÄ

saá¹…ghaá¹-á¹-amÄ• nÄ• ni duve bhujasmiá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<105> á¹• 21 `` `evaá¹ƒ dutÄ«yena sahÄ• mamassa, vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ•

etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<106> á¹• 21 `` `kÄ• mÄ• \Ee I 10/ hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mat

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<107> á¹• 21 `` `Ä«tÄ« \Se I 15/ ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±

etaá¹ƒ bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<108> á¹• 21 `` `sÄ«taÃ±ca uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ, vÄ• tÄ• tape á¸• aá¹ƒsasar

(Ce Se) } ca.

sabbÄ• nipetÄ• ni abhibbhavitvÄ• {abhisaá¹ƒbhavitvÄ• (suttanipÄ• te) }, eko care khaggav

<109> á¹• 21 `` `nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• , saÃ±jÄ• takhandho padumÄ« uá¸·Ä• r

yathÄ• bhirantaá¹ƒ viharaá¹ƒ araÃ±Ã±e, eko care khaggavisÄ• á¹‡akappo ||

<110> á¹• 21 `` `aá¹-á¹-hÄ• nataá¹ƒ \Be I 12/ saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye {ph
sÄ• mayikaá¹ƒ vimuttiá¹ƒ.

Ä• diccabandhussa vaco nisamma, eko care khaggavisÄ• á¹‡akappo ||

<111> á¹• 21 `` `diá¹-á¹-hÄ«visÅ«kÄ• ni upÄ• tivatto, patto niyÄ• maá¹ƒ paá¹-iladdhamaggo

uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappo ||

<112> á¹• 21 `` `nillolupo \Se I 16/ \Ne I 10/ nikkuho nippipÄ• so, nimmakkha {nimmakkho (
niddhantakasÄ• vamoho.

nirÄ• sayo {nirÄ• sÄ• so (Katthaci) } sabbaloke bhavitvÄ• , eko care khaggavisÄ• á¹‡akappo

<113> á¹• 21 `` `pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visame niviá¹-á¹-ha

sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<114> á¹• 21 `` `bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha, mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ

aÃ±Ã±Ä• ya \Ee I 11/ atthÄ• ni vineyya kaá¹…khaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<115> á¹• 21 `` `khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukhaÃ±ca loke, analaá¹…karitvÄ• anapekk

vibhÅ«saá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«, eko care khaggavisÄ• á¹‡akappo ||

<116> á¹• 21 `` `puttaÃ±ca dÄ• raá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ, dhanÄ• ni dhaÃ±Ã±Ä• ni ca

hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

<117> á¹• 21 `` `saá¹…go \Se I 17/ \Be I 13/ eso parittamettha sokhyaá¹ƒ, appassÄ• do dul

gaá¸·o {gÄ• ho (Ce) kaá¹‡á¸• o (Se) gÄ• á¸·ho (Katthaci) } eso iti Ã±atvÄ• matimÄ• , eko ca
||

<118> á¹• 21 `` `sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni, jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ

aggÄ«va daá¸• á¸• haá¹ƒ anivattamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<119> á¹• 21 `` `okkhittacakkhÅ« na ca pÄ• dalolo, guttindriyo rakkhitamÄ• nasÄ• no.

anavassuto apariá¸• ayhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<120> á¹• 21 `` `ohÄ• rayitvÄ• gihibyaÃ±janÄ• ni, saÃ±channapatto yathÄ• pÄ• richatto.

kÄ• sÄ• yavattho abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<121> á¹• 21 `` `rasesu gedhaá¹ƒ akaraá¹ƒ alolo, anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«.

kule kule appaá¹-ibaddhacitto, eko care khaggavisÄ• á¹‡akappo ||

<122> á¹• 21 `` `pahÄ• ya \Se I 18/ paÃ±cÄ• varaá¹‡Ä• ni cetaso, upakkilese byapanujja sa

anissito chejja sinehadosaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<123> á¹• 21 `` `vipiá¹-á¹-hikatvÄ• na \Ee I 12/ sukhaÃ±ca dukkhaá¹ƒ, pubbeva somanassa

laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<124> á¹• 21 `` `Ä• raddhavÄ«riyo \Be I 14/ paramatthapattiyÄ• , alÄ«nacitto akusÄ«tavutti

daá¸·hanikkamo thÄ• mabalÅ«papanno, eko care khaggavisÄ• á¹‡akappo ||

<125> á¹• 21 `` `paá¹-isallÄ• naá¹ƒ jhÄ• namariÃ±camÄ• no, dhammesu niccaá¹ƒ anudhan

Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesu, eko care khaggavisÄ• á¹‡akappo ||

<126> á¹• 21 `` `taá¹‡hakkhayaá¹ƒ \Ne I 11/ patthayamappamatto, aneá¸·amÅ«go sutavÄ•

saá¹…khÄ• tadhammo niyato padhÄ• navÄ• , eko care khaggavisÄ• á¹‡akappo ||

<127> á¹• 21 `` `sÄ«hova \Se I 19/ saddesu asantasanto, vÄ• tova jÄ• lamhi asajjamÄ• no.

padumaá¹ƒva toyena alimpamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<128> á¹• 21 `` `sÄ«ho yathÄ• dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya

sevetha pantÄ• ni senÄ• sanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

<129> á¹• 21 `` `mettaá¹ƒ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca

sabbena lokena avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<130> á¹• 21 `` `rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, sandÄ• layitvÄ• na saá¹ƒyojan

asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ• á¹‡akappo ||

<131> á¹• 21 `` `bhajanti \Be I 15/ \Ee I 13/ sevanti ca kÄ• raá¹‡atthÄ• , nikkÄ• raá¹‡Ä• du

attatthapaÃ±Ã±Ä• asucÄ«manussÄ• , eko care khaggavisÄ• á¹‡akappo ||

<132> á¹• 21 `` `visuddhasÄ«lÄ• \Se I 20/ suvisuddhapaÃ±Ã±Ä• , samÄ• hitÄ• jÄ• gariyÄ

vipassakÄ• dhammavisesadassÄ«, maggaá¹…gabojjhaá¹…gagate vijaÃ±Ã±Ä• ||

<133> á¹• 21 `` `suÃ±Ã±appaá¹‡idhiÃ±ca tathÄ• nimittaá¹ƒ {suÃ±Ã±atappaá¹‡Ä«hitaÃ±cÄ•
Ä• sevayitvÄ• jinasÄ• sanamhi.

ye sÄ• vakattaá¹ƒ na vajanti dhÄ«rÄ• , bhavanti paccekajinÄ• sayambhÅ« ||

<134> á¹• 21 `` `mahantadhammÄ• bahudhammakÄ• yÄ• , cittissarÄ• sabbadukkhoghati

udaggacittÄ• paramatthadassÄ«, sÄ«hopamÄ• khaggavisÄ• á¹‡akappÄ• ||

<135> á¹• 21 `` `santindriyÄ• santamanÄ• samÄ• dhÄ«, paccantasattesu patippacÄ• rÄ•
{paccattagambhÄ«ramatappacÄ• rÄ• (Ce) }.

dÄ«pÄ• parattha idha vijjalantÄ• , paccekabuddhÄ• satataá¹ƒ hitÄ• me ||

<136> á¹• 21 `` `pahÄ«nasabbÄ• varaá¹‡Ä• janindÄ• , lokappadÄ«pÄ• ghanakaÃ±canÄ•

nissaá¹ƒsayaá¹ƒ lokasudakkhiá¹‡eyyÄ• , paccekabuddhÄ• satatappitÄ• me ||

<137> á¹• 21 `` `paccekabuddhÄ• naá¹ƒ \Se I 21/ subhÄ• sitÄ• ni, caranti lokamhi sadevak

sutvÄ• tathÄ• ye na karonti bÄ• lÄ• , caranti dukkhesu punappunaá¹ƒ te ||

<138> á¹• 21 `` `paccekabuddhÄ• naá¹ƒ \Be I 16/ subhÄ• sitÄ• ni, madhuá¹ƒ yathÄ• khudd

sutvÄ• tathÄ• ye paá¹-ipattiyuttÄ• , bhavanti te saccadasÄ• sapaÃ±Ã±Ä• â€™ ||

<139> á¹• 21 ``paccekabuddhehi \Ee I 14/ jinehi bhÄ• sitÄ• , kathÄ• {gÄ• thÄ• (Ce Se) } u
abhinikkhamitvÄ• .

tÄ• sakyasÄ«hena naruttamena, pakÄ• sitÄ• dhammavijÄ• nanatthaá¹ƒ ||

<140> á¹• 21 ``lokÄ• nukampÄ• ya \Ne I 12/ imÄ• ni tesaá¹ƒ, paccekabuddhÄ• na vikubbitÄ

saá¹ƒvegasaá¹…gamativaá¸• á¸• hanatthaá¹ƒ, sayambhusÄ«hena pakÄ• sitÄ• nÄ«â€™â€™

paccekabuddhÄ• padÄ• naá¹ƒ samattaá¹ƒ.

3-1. sÄ• riputtattheraapadÄ• naá¹ƒ

atha therÄ• padÄ• naá¹ƒ suá¹‡Ä• tha ---

<141> á¹• 21 ``himavantassa \Se I 22/ \Ee I 15/ avidÅ«re, lambako nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<142> á¹• 21 ``uttÄ• nakÅ«lÄ• nadikÄ• , supatitthÄ• manoramÄ• .

susuddhapuá¸·inÄ• kiá¹‡á¹‡Ä• , avidÅ«re mamassamaá¹ƒ ||

<143> á¹• 21 ``asakkharÄ• apabbhÄ• rÄ• , sÄ• du appaá¹-igandhikÄ• .

sandatÄ« nadikÄ• tattha, sobhayantÄ• mamassamaá¹ƒ ||

<144> á¹• 21 ``kumbhÄ«lÄ• makarÄ• cettha, susumÄ• rÄ• {suá¹ƒsumÄ• rÄ• (Ce Se) } c

caranti nadiyÄ• tattha, sobhayantÄ• mamassamaá¹ƒ ||

<145> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• {vajalÄ• (Ce Se) jalajÄ• (E

vaggaá¸·Ä• {vaggulÄ• (Ce) vagguá¸·Ä• (Se) maggurÄ• (theragÄ• thÄ•) } papatÄ• yantÄ•
sobhayantÄ• (Katthaci) } mamassamaá¹ƒ ||

<146> á¹• 21 ``ubho \Be I 17/ kÅ«lesu nadiyÄ• , pupphino phalino dumÄ• .

ubhato abhilambantÄ• , sobhayanti {abhilambanti sobhayantÄ• (Katthaci) } mamassamaá¹ƒ

<147> á¹• 21 ``ambÄ• sÄ• lÄ• ca tilakÄ• , pÄ• á¹-alÄ« sinduvÄ• rakÄ• {sinduvÄ• rikÄ• (b

dibbagandhÄ• sampavanti, pupphitÄ• mama assame ||

<148> á¹• 21 ``campakÄ• saá¸·alÄ• nÄ«pÄ• {nimbÄ• (Katthaci) }, nÄ• gapunnÄ• gaketal

dibbagandhÄ• sampavanti, pupphitÄ• mama assame ||

<149> á¹• 21 ``atimuttÄ• \Se I 23/ asokÄ• ca, bhaginÄ«mÄ• lÄ• ca pupphitÄ• .

aá¹…kolÄ• bimbijÄ• lÄ• {bimbajÄ• lÄ• (Katthaci) } ca, pupphitÄ• mama assame ||

<150> á¹• 21 ``ketakÄ• \Ee I 16/ kandali {kadalÄ« (Se) } ceva, godhukÄ• tiá¹‡asÅ«likÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<151> á¹• 21 ``kaá¹‡ikÄ• rÄ• \Ne I 13/ kaá¹‡á¹‡ikÄ• ca, asanÄ• ajjunÄ• bahÅ«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<152> á¹• 21 ``punnÄ• gÄ• giripunnÄ• gÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<153> á¹• 21 ``uddhÄ• lakÄ• ca kuá¹-ajÄ• , kadambÄ• vakulÄ• bahÅ«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<154> á¹• 21 ``Ä• á¸·akÄ• isimuggÄ• ca, kadalimÄ• tuluá¹…giyo.

gandhodakena saá¹ƒvaá¸• á¸• hÄ• , phalÄ• ni dhÄ• rayanti te ||

<155> á¹• 21 ``aÃ±Ã±e pupphanti padumÄ• , aÃ±Ã±e jÄ• yanti kesarÄ«.

aÃ±Ã±e opupphÄ• padumÄ• , pupphitÄ• taá¸·Ä• ke tadÄ• ||

<156> á¹• 21 ``gabbhaá¹ƒ gaá¹‡hanti padumÄ• , niddhÄ• vanti mulÄ• á¸·iyo.

siá¹ƒghÄ• á¹-ipattamÄ• kiá¹‡á¹‡Ä• , sobhanti taá¸·Ä• ke tadÄ• ||

<157> á¹• 21 ``nayitÄ• ambagandhÄ« ca, uttalÄ« bandhujÄ«vakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• taá¸·Ä• ke tadÄ• ||

<158> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

saá¹ƒgulÄ• maggurÄ• {maá¹…gurÄ• (Ce Katthaci) } ceva, vasanti taá¸·Ä• ke tadÄ• ||

<159> á¹• 21 ``kumbhÄ«lÄ• \Se I 24/ \Be I 18/ susumÄ• rÄ• ca, tantigÄ• hÄ• ca rakkhasÄ

oguhÄ• {ogÄ• hÄ• (Se) } ajagarÄ• ca, vasanti taá¸·Ä• ke tadÄ• ||

<160> á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

kokilÄ• sukasÄ• á¸·ikÄ• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<161> á¹• 21 ``kukkutthakÄ• kuá¸·Ä«rakÄ• , vane pokkharasÄ• takÄ• .

dindibhÄ• suvapotÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<162> á¹• 21 ``haá¹ƒsÄ• \Ee I 17/ koÃ±cÄ• mayÅ«rÄ• ca, kokilÄ• tambacÅ«á¸·akÄ• {tam

pampakÄ• jÄ«vaá¹ƒjÄ«vÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<163> á¹• 21 ``kosikÄ• poá¹-á¹-hasÄ«sÄ• ca, kurarÄ• senakÄ• bahÅ«.

mahÄ• kÄ• á¸·Ä• ca sakuá¹‡Ä• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<164> á¹• 21 ``pasadÄ• ca varÄ• hÄ• ca, camarÄ• gaá¹‡á¸• akÄ• bahÅ« {vakÄ• bheraá

rohiccÄ• sukapotÄ• {suttapotÄ• (Se) } ca, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<165> á¹• 21 ``sÄ«habyagghÄ• \Ne I 14/ ca dÄ«pÄ« ca, acchakokataracchakÄ• .

tidhÄ• pabhinnamÄ• taá¹…gÄ• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<166> á¹• 21 ``kinnarÄ• vÄ• narÄ• ceva, athopi vanakammikÄ• .

cetÄ• ca luddakÄ• ceva, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<167> á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhukÄ• kÄ• sumÄ• rayo {kÄ• samÄ• riyo (Se) }

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, avidÅ«re mamassamaá¹ƒ ||

<168> á¹• 21 ``kosambÄ• {kosumbhÄ• (Ce Se) } saá¸·alÄ• nimbÄ• {saá¸·alÄ• nÄ«pÄ• (
sÄ• duphalasamÄ• yutÄ• .

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, avidÅ«re mamassamaá¹ƒ ||

<169> á¹• 21 ``harÄ«takÄ• \Se I 25/ Ä• malakÄ• , ambajambuvibhÄ«takÄ• .

kolÄ• bhallÄ• takÄ• billÄ• , phalÄ• ni dhÄ• rayanti te ||

<170> á¹• 21 ``Ä• luvÄ• ca kaá¸·ambÄ• ca, biá¸·Ä• lÄ«takkaá¸·Ä• ni ca.

jÄ«vakÄ• sutakÄ• ceva, bahukÄ• mama assame ||

<171> á¹• 21 ``assamassÄ• vidÅ«ramhi, taá¸·Ä• kÄ• suá¹ƒ sunimmitÄ• .

acchodakÄ• sÄ«tajalÄ• , supatitthÄ• manoramÄ• ||

<172> á¹• 21 ``padumuppalasaÃ±channÄ• \Be I 19/, puá¹‡á¸• arÄ«kasamÄ• yutÄ• .

mandÄ• lakehi saÃ±channÄ• , dibbagandho pavÄ• yati ||

<173> á¹• 21 ``evaá¹ƒ sabbaá¹…gasampanne, pupphite phalite vane.

sukate assame ramme, viharÄ• mi ahaá¹ƒ tadÄ• ||

<174> á¹• 21 ``sÄ«lavÄ• vatasampanno {vattasampanno (Se) }, jhÄ• yÄ« jhÄ• narato sadÄ

paÃ±cÄ• bhiÃ±Ã±Ä• balappatto, suruci nÄ• ma tÄ• paso ||

<175> á¹• 21 ``catuvÄ«sasahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahu.

sabbeva brÄ• hmaá¹‡Ä• ete, jÄ• timanto yasassino ||

<176> á¹• 21 ``lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¹-usakeá¹-ubhe.

padakÄ• veyyÄ• karaá¹‡Ä• , sadhamme pÄ• ramiá¹ƒ gatÄ• ||

<177> á¹• 21 ``uppÄ• tesu \Ee I 18/ nimittesu, lakkhaá¹‡esu ca kovidÄ• .

pathabyÄ• bhÅ«mantalikkhe, mama sissÄ• susikkhitÄ• ||

<178> á¹• 21 ``appicchÄ• nipakÄ• ete, appÄ• hÄ• rÄ• alolupÄ• .

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

<179> á¹• 21 ``jhÄ• yÄ« \Se I 26/ \Ne I 15/ jhÄ• naratÄ• dhÄ«rÄ• , santacittÄ• samÄ• hitÄ

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayantÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

<180> á¹• 21 ``abhiÃ±Ã±Ä• pÄ• ramippattÄ• , pettike gocare ratÄ• .

antalikkhacarÄ• dhÄ«rÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

<181> á¹• 21 ``saá¹ƒvutÄ• chasu dvÄ• resu, anejÄ• rakkhitindriyÄ• .

asaá¹ƒsaá¹-á¹-hÄ• ca te dhÄ«rÄ• , mama sissÄ• durÄ• sadÄ• ||

<182> á¹• 21 ``pallaá¹…kena nisajjÄ• ya, á¹-hÄ• nacaá¹…kamanena ca.

vÄ«tinÄ• menti te rattiá¹ƒ, mama sissÄ• durÄ• sadÄ• ||

<183> á¹• 21 ``rajanÄ«ye na rajjanti, dussanÄ«ye na dussare.

mohanÄ«ye na muyhanti, mama sissÄ• durÄ• sadÄ• ||

<184> á¹• 21 ``iddhiá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• te, vattanti niccakÄ• likaá¹ƒ.

pathaviá¹ƒ {paá¹-haviá¹ƒ (Ce Se) } te pakampenti, sÄ• rambhena durÄ• sadÄ• ||

<185> á¹• 21 ``kÄ«á¸·amÄ• nÄ• ca te sissÄ• , kÄ«á¸·anti jhÄ• nakÄ«á¸·itaá¹ƒ.

jambuto phalamÄ• nenti, mama sissÄ• durÄ• sadÄ• ||

<186> á¹• 21 ``aÃ±Ã±e \Be I 20/ gacchanti goyÄ• naá¹ƒ, aÃ±Ã±e pubbavidehakaá¹ƒ {pubb
}.

aÃ±Ã±e ca uttarakuruá¹ƒ, esanÄ• ya durÄ• sadÄ• ||

<187> á¹• 21 ``purato pesenti khÄ• riá¹ƒ, pacchato ca vajanti te.

catuvÄ«sasahassehi, chÄ• ditaá¹ƒ hoti ambaraá¹ƒ ||

<188> á¹• 21 ``aggipÄ• kÄ« anaggÄ« ca, dantodukkhalikÄ• pi ca.

asmena koá¹-á¹-itÄ• keci, pavattaphalabhojanÄ• ||

<189> á¹• 21 ``udakorohaá¹‡Ä• \Se I 27/ keci, sÄ• yaá¹ƒ pÄ• to sucÄ«ratÄ• .

toyÄ• bhisecanakarÄ• , mama sissÄ• durÄ• sadÄ• ||

<190> á¹• 21 ``parÅ«á¸·hakacchanakhalomÄ• , paá¹…kadantÄ• rajassirÄ• .

gandhitÄ• sÄ«lagandhena, mama sissÄ• durÄ• sadÄ• ||

<191> á¹• 21 ``pÄ• tova \Ee I 19/ sannipatitvÄ• , jaá¹-ilÄ• uggatÄ• panÄ• .

lÄ• bhÄ• lÄ• bhaá¹ƒ pakittetvÄ• , gacchanti ambare tadÄ• ||

<192> á¹• 21 ``etesaá¹ƒ pakkamantÄ• naá¹ƒ, mahÄ• saddo pavattati.

ajinacammasaddena, muditÄ• honti devatÄ• ||

<193> á¹• 21 ``disodisaá¹ƒ \Ne I 16/ pakkamanti, antalikkhacarÄ• isÄ«.

sake balenupatthaddhÄ• , te gacchanti yadicchakaá¹ƒ ||

<194> á¹• 21 ``pathavÄ«kampakÄ• ete, sabbeva nabhacÄ• rino.

uggatejÄ• duppasahÄ• , sÄ• garova akhobhiyÄ• ||

<195> á¹• 21 ``á¹-hÄ• nacaá¹…kamino keci, keci nesajjikÄ• isÄ«.

pavattabhojanÄ• keci, mama sissÄ• durÄ• sadÄ• ||

<196> á¹• 21 ``mettÄ• vihÄ• rino ete, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

anattukkaá¹ƒsakÄ• sabbe, na te vambhenti kassaci ||

<197> á¹• 21 ``sÄ«harÄ• jÄ• vasambhÄ«tÄ• , gajarÄ• jÄ• va thÄ• mavÄ• .

durÄ• sadÄ• byagghÄ• riva, Ä• gacchanti mamantike ||

<198> á¹• 21 ``vijjÄ• dharÄ• devatÄ• ca, nÄ• gagandhabbarakkhasÄ• .

kumbhaá¹‡á¸• Ä• dÄ• navÄ• garuá¸·Ä• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<199> á¹• 21 ``te \Se I 28/ \Be I 21/ jaá¹-Ä• khÄ• ribharitÄ• , ajinuttaravÄ• sanÄ• .

antalikkhacarÄ• sabbe, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<200> á¹• 21 ``sadÄ• nucchavikÄ• {tadÄ• nucchavikÄ• (Se Katthaci) } ete, aÃ±Ã±amaÃ±

catubbÄ«sasahassÄ• naá¹ƒ, khipitasaddo na vijjati ||

<201> á¹• 21 ``pÄ• de pÄ• daá¹ƒ nikkhipantÄ• , appasaddÄ• susaá¹ƒvutÄ• .

upasaá¹…kamma sabbeva {sabbe te (Se) }, sirasÄ• vandare mamaá¹ƒ ||

<202> á¹• 21 ``tehi sissehi parivuto, santehi ca tapassibhi.

vasÄ• mi assame tattha, jhÄ• yÄ« jhÄ• narato ahaá¹ƒ ||

<203> á¹• 21 ``isÄ«naá¹ƒ sÄ«lagandhena, pupphagandhena cÅ«bhayaá¹ƒ.

phalÄ«naá¹ƒ phalagandhena, gandhito hoti assamo ||

<204> á¹• 21 ``rattindivaá¹ƒ na jÄ• nÄ• mi, arati me na vijjati.

sake sisse ovadanto, bhiyyo hÄ• saá¹ƒ labhÄ• mahaá¹ƒ ||

<205> á¹• 21 ``pupphÄ• naá¹ƒ pupphamÄ• nÄ• naá¹ƒ, phalÄ• naÃ±ca vipaccataá¹ƒ.

dibbagandhÄ• pavÄ• yanti, sobhayantÄ• mamassamaá¹ƒ ||

<206> á¹• 21 ``samÄ• dhimhÄ• \Ee I 20/ vuá¹-á¹-hahitvÄ• , Ä• tÄ• pÄ« nipako ahaá¹ƒ.

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, vanaá¹ƒ ajjhogahiá¹ƒ ahaá¹ƒ ||

<207> á¹• 21 ``uppÄ• te \Ne I 17/ supine cÄ• pi, lakkhaá¹‡esu susikkhito.

pavattamÄ• naá¹ƒ {vattamÄ• naá¹ƒ (Katthaci) } mantapadaá¹ƒ, dhÄ• rayÄ• mi ahaá¹ƒ tadÄ•

<208> á¹• 21 ``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vivekakÄ• mo sambuddho, himavantamupÄ• gami ||

<209> á¹• 21 ``ajjhogÄ• hetvÄ• \Se I 29/ himavantaá¹ƒ, aggo kÄ• ruá¹‡iko muni.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, nisÄ«di purisuttamo ||

<210> á¹• 21 ``tamaddasÄ• haá¹ƒ sambuddhaá¹ƒ, sappabhÄ• saá¹ƒ manoramaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<211> á¹• 21 ``jalantaá¹ƒ dÄ«parukkhaá¹ƒva, vijjutaá¹ƒ gagaá¹‡e yathÄ• .

suphullaá¹ƒ sÄ• larÄ• jaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<212> á¹• 21 ``ayaá¹ƒ \Be I 22/ nÄ• go mahÄ• vÄ«ro, dukkhassantakaro muni.

imaá¹ƒ dassanamÄ• gamma, sabbadukkhÄ• pamuccare ||

<213> á¹• 21 ``disvÄ• nÄ• haá¹ƒ devadevaá¹ƒ, lakkhaá¹‡aá¹ƒ upadhÄ• rayiá¹ƒ.

buddho nu kho na vÄ• buddho, handa passÄ• mi cakkhumaá¹ƒ ||

<214> á¹• 21 ``sahassÄ• rÄ• ni cakkÄ• ni, dissanti caraá¹‡uttame.

lakkhaá¹‡Ä• nissa disvÄ• na, niá¹-á¹-haá¹ƒ gacchiá¹ƒ tathÄ• gate ||

<215> á¹• 21 ``sammajjaniá¹ƒ gahetvÄ• na, sammajjitvÄ• nahaá¹ƒ tadÄ• .

atha pupphe samÄ• netvÄ• , buddhaseá¹-á¹-haá¹ƒ apÅ«jayiá¹ƒ ||

<216> á¹• 21 ``pÅ«jayitvÄ• na taá¹ƒ buddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , namassiá¹ƒ lokanÄ• yakaá¹ƒ ||

<217> á¹• 21 ``yena Ã±Ä• á¹‡ena sambuddho, viharati {viharittha (Ce), vihareti (Katthaci) }

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<218> á¹• 21 `` `samuddharasimaá¹ƒ {samuddharayimaá¹ƒ (Se) } lokaá¹ƒ, sayambhÅ« ami

tava dassanamÄ• gamma, kaá¹…khÄ• sotaá¹ƒ taranti te ||

<219> á¹• 21 `` `tuvaá¹ƒ \Se I 30/ satthÄ• ca ketu ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yaá¹‡o {parÄ• yano (Se Katthaci) } patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttamo ||

<220> á¹• 21 `` `sakkÄ• samudde udakaá¹ƒ, pametuá¹ƒ Ä• á¸·hakena vÄ• .

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

<221> á¹• 21 `` `dhÄ• retuá¹ƒ \Ne I 18/ pathaviá¹ƒ sakkÄ• , á¹-hapetvÄ• tulamaá¹‡á¸• ale.

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• dharetave ||

<222> á¹• 21 `` `Ä• kÄ• so \Ee I 21/ minituá¹ƒ sakkÄ• , rajjuyÄ• aá¹…gulena vÄ• .

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

<223> á¹• 21 `` `mahÄ• samudde udakaá¹ƒ, pathavÄ« cÄ• khilÄ• jaá¹-aá¹ƒ {pathaviá¹ƒ cÄ

buddhaÃ±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, upamÄ• to na yujjare ||

<224> á¹• 21 `` `sadevakassa lokassa, cittaá¹ƒ yesaá¹ƒ pavattati.

antojÄ• lÄ«katÄ• {antojÄ• lagatÄ• (Ee) } ete, tava Ã±Ä• á¹‡amhi cakkhuma ||

<225> á¹• 21 `` `yena \Be I 23/ Ã±Ä• á¹‡ena pattosi, kevalaá¹ƒ bodhimuttamaá¹ƒ.

tena Ã±Ä• á¹‡ena sabbaÃ±Ã±u, maddasÄ« paratitthiyeâ€™ ||

<226> á¹• 21 ``imÄ• gÄ• thÄ• thavitvÄ• na, suruci nÄ• ma tÄ• paso.

ajinaá¹ƒ pattharitvÄ• na, pathaviyaá¹ƒ nisÄ«di so ||

<227> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accugato tÄ• vadeva, girirÄ• jÄ• pavuccati ||

<228> á¹• 21 ``tÄ• va accuggato neru, Ä• yato vitthato ca so.

cuá¹‡á¹‡ito aá¹‡ubhedena, koá¹-isatasahassaso {sahassiyo (Se Katthaci) } ||

<229> á¹• 21 ``lakkhe \Se I 31/ á¹-hapiyamÄ• namhi, parikkhayamagacchatha.

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

<230> á¹• 21 ``sukhumacchikena jÄ• lena, udakaá¹ƒ yo parikkhipe.

ye keci udake pÄ• á¹‡Ä• , antojÄ• lÄ«katÄ• siyuá¹ƒ ||

<231> á¹• 21 ``tatheva hi mahÄ• vÄ«ra, ye keci puthutitthiyÄ• .

diá¹-á¹-higahanapakkhandÄ• {pakkhantÄ• (Ce Se) }, parÄ• mÄ• sena mohitÄ• ||

<232> á¹• 21 ``tava suddhena Ã±Ä• á¹‡ena, anÄ• varaá¹‡adassinÄ• .

antojÄ• lÄ«katÄ• ete, Ã±Ä• á¹‡aá¹ƒ te nÄ• tivattare ||

<233> á¹• 21 ``bhagavÄ• tamhi samaye, anomadassÄ« mahÄ• yaso.

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , disaá¹ƒ olokayÄ« jino ||

<234> á¹• 21 ``anomadassimunino, nisabho nÄ• ma sÄ• vako.

parivuto satasahassehi, santacittehi tÄ• dibhi ||

<235> á¹• 21 ``khÄ«á¹‡Ä• savehi \Ne I 19/ suddhehi, chaá¸·abhiÃ±Ã±ehi jhÄ• yibhi.

cittamaÃ±Ã±Ä• ya buddhassa, upesi lokanÄ• yakaá¹ƒ ||

<236> á¹• 21 ``antalikkhe á¹-hitÄ• tattha, padakkhiá¹‡amakaá¹ƒsu te.

namassantÄ• paÃ±jalikÄ• , otaruá¹ƒ {oruhuá¹ƒ (Se) } buddhasantike ||

<237> á¹• 21 ``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisiditvÄ• , sitaá¹ƒ pÄ• tukarÄ« jino ||

<238> á¹• 21 ``varuá¹‡o \Be I 24/ nÄ• mupaá¹-á¹-hÄ• ko, anomadassissa satthuno.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , apucchi lokanÄ• yakaá¹ƒ ||

<239> á¹• 21 `` `ko \Se I 32/ \Ee I 22/ nu kho bhagavÄ• hetu, sitakammassa satthuno.

na hi buddhÄ• ahetÅ«hi, sitaá¹ƒ pÄ• tukaronti teâ€™ ||

<240> á¹• 21 ``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhumajjhe nisÄ«ditvÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<241> á¹• 21 `` `yo maá¹ƒ pupphena pÅ«jesi, Ã±Ä• á¹‡aÃ±cÄ• pi anutthavi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

<242> á¹• 21 `` `buddhassa giramaÃ±Ã±Ä• ya, sabbe devÄ• samÄ• gatÄ• .

saddhammaá¹ƒ sotukÄ• mÄ• te, sambuddhamupasaá¹…kamuá¹ƒ ||

<243> á¹• 21 `` `dasasu lokadhÄ• tÅ«su, devakÄ• yÄ• mahiddhikÄ• .

saddhammaá¹ƒ sotukÄ• mÄ• te, sambuddhamupasaá¹…kamuá¹ƒ ||

<244> á¹• 21 `` `hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<245> á¹• 21 `` `saá¹-á¹-hitÅ«riyasahassÄ• ni, bheriyo samalaá¹…katÄ• .

upaá¹-á¹-hissantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<246> á¹• 21 `` `soá¸·asitthisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

<247> á¹• 21 `` `aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<248> á¹• 21 `` `kappasatasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissati ||

<249> á¹• 21 `` `sahassakkhattuá¹ƒ \Se I 33/ \Ne I 20/ devindo, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ {asaá¹…khayaá¹ƒ (Se Katthaci) ev

<250> á¹• 21 `` `pacchime bhavasampatte {pacchimabhave sampatte (Ce) }, manussattaá¹

brÄ• hmaá¹‡Ä« sÄ• riyÄ• nÄ• ma, dhÄ• rayissati kucchinÄ• ||

<251> á¹• 21 `` `mÄ• tuyÄ• \Be I 25/ nÄ• magottena, paÃ±Ã±Ä• yissatiyaá¹ƒ naro.

sÄ• riputtoti nÄ• mena, tikkhapaÃ±Ã±o bhavissati ||

<252> á¹• 21 `` `asÄ«tikoá¹-Ä« chaá¸• á¸• etvÄ• , pabbajissatikiÃ±cano.

gavesanto santipadaá¹ƒ, carissati mahiá¹ƒ imaá¹ƒ ||

<253> á¹• 21 `` `apparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<254> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sÄ• riputtoti nÄ• mena, hessati aggasÄ• vako ||

<255> á¹• 21 `` `ayaá¹ƒ \Ee I 23/ bhÄ• gÄ«rathÄ« {bhÄ• gÄ«rasÄ« (Se Katthaci) } gaá¹…gÄ
pabhÄ• vitÄ• .

mahÄ• samuddamappeti, tappayantÄ« mahodadhiá¹ƒ {mahodadhÄ« (?) gaá¹…gÄ• dimahÄ

<256> á¹• 21 `` `tathevÄ• yaá¹ƒ sÄ• riputto, sake tÄ«su visÄ• rado.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , tappayissati pÄ• á¹‡ine {pÄ• á¹‡ino (Ce Se) } ||

<257> á¹• 21 `` `himavantamupÄ• dÄ• ya, sÄ• garaÃ±ca mahodadhiá¹ƒ.

etthantare yaá¹ƒ pulinaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<258> á¹• 21 `` `tampi sakkÄ• asesena, saá¹…khÄ• tuá¹ƒ gaá¹‡anÄ• yathÄ• .

na tveva sÄ• riputtassa, paÃ±Ã±Ä• yanto bhavissati ||

<259> á¹• 21 `` `lakkhe \Se I 34/ á¹-hapiyamÄ• namhi, khÄ«ye gaá¹…gÄ• ya vÄ• lukÄ• .

na tveva sÄ• riputtassa, paÃ±Ã±Ä• yanto bhavissati ||

<260> á¹• 21 `` `mahÄ• samudde Å«miyo, gaá¹‡anÄ• to asaá¹…khiyÄ• .

tatheva sÄ• riputtassa, paÃ±Ã±Ä• yanto na hessati ||

<261> á¹• 21 `` `Ä• rÄ• dhayitvÄ• sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , hessati aggasÄ• vako ||

<262> á¹• 21 `` `pavattitaá¹ƒ dhammacakkaá¹ƒ, sakyaputtena tÄ• dinÄ• .

anuvattessati sammÄ• , vassento dhammavuá¹-á¹-hiyo ||

<263> á¹• 21 `` `sabbametaá¹ƒ \Ne I 21/ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , aggaá¹-á¹-hÄ• ne á¹-hapessatiâ€™ ||

<264> á¹• 21 ``aho \Be I 26/ me sukataá¹ƒ kammaá¹ƒ, anomadassissa satthuno.

yassÄ• haá¹ƒ kÄ• raá¹ƒ {yassÄ• dhikÄ• raá¹ƒ (Se) } katvÄ• na, sabbattha pÄ• ramiá¹ƒ gato

<265> á¹• 21 ``aparimeyye kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ ahaá¹ƒ ||

<266> á¹• 21 ``asaá¹…khataá¹ƒ gavesanto, nibbÄ• naá¹ƒ acalaá¹ƒ padaá¹ƒ.

vicinaá¹ƒ titthiye sabbe, esÄ• haá¹ƒ saá¹ƒsariá¹ƒ bhave ||

<267> á¹• 21 ``yathÄ• pi byÄ• dhito poso, pariyeseyya osadhaá¹ƒ.

vicineyya vanaá¹ƒ {dhanaá¹ƒ (Se Katthaci) } sabbaá¹ƒ, byÄ• dhito parimuttiyÄ• ||

<268> á¹• 21 ``asaá¹…khataá¹ƒ gavesanto, nibbÄ• naá¹ƒ amataá¹ƒ padaá¹ƒ.

abbokiá¹‡á¹‡aá¹ƒ {abbocchinnaá¹ƒ (-a) } paÃ±casataá¹ƒ, pabbajiá¹ƒ isipabbajaá¹ƒ ||

<269> á¹• 21 ``jaá¹-Ä• bhÄ• rena \Se I 35/ bharito, ajinuttaranivÄ• sano.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokaá¹ƒ agacchihaá¹ƒ ||

<270> á¹• 21 ``natthi \Ee I 24/ bÄ• hirake suddhi, á¹-hapetvÄ• jinasÄ• sanaá¹ƒ.

ye keci buddhimÄ• sattÄ• , sujjhanti jinasÄ• sane ||

<271> á¹• 21 ``attakÄ• ramayaá¹ƒ {atthakÄ• ramayaá¹ƒ (Katthaci) } etaá¹ƒ, nayidaá¹ƒ itihÄ

asaá¹…khataá¹ƒ gavesanto, kutitthe {kutitthaá¹ƒ (Ce Se) } saÃ±cariá¹ƒ ahaá¹ƒ ||

<272> á¹• 21 ``yathÄ• sÄ• ratthiko poso, kadaliá¹ƒ chetvÄ• na phÄ• laye.

na tattha sÄ• raá¹ƒ vindeyya, sÄ• rena rittako hi so ||

<273> á¹• 21 ``tatheva titthiyÄ• loke, nÄ• nÄ• diá¹-á¹-hÄ« bahujjanÄ• .

asaá¹…khatena rittÄ• se, sÄ• rena kadalÄ« yathÄ• ||

<274> á¹• 21 ``pacchime bhavasampatte, brahmabandhu ahosahaá¹ƒ.

mahÄ• bhogaá¹ƒ chaá¸• á¸• etvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

paá¹-hamabhÄ• á¹‡avÄ• raá¹ƒ.

<275> á¹• 21 ``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

brÄ• hmaá¹‡o saÃ±cayo {saÃ±jayo (Ce Se Ee) } nÄ• ma, tassa mÅ«le vasÄ• mahaá¹ƒ ||

<276> á¹• 21 ``sÄ• vako \Be I 27/ te mahÄ• vÄ«ra, assaji nÄ• ma brÄ• hmaá¹‡o.

durÄ• sado uggatejo, piá¹‡á¸• Ä• ya caratÄ« tadÄ• ||

<277> á¹• 21 ``tamaddasÄ• siá¹ƒ \Ne I 22/ sappaÃ±Ã±aá¹ƒ, muniá¹ƒ mone samÄ• hitaá¹ƒ.

santacittaá¹ƒ mahÄ• nÄ• gaá¹ƒ, suphullaá¹ƒ padumaá¹ƒ yathÄ• ||

<278> á¹• 21 ``disvÄ• \Se I 36/ me cittamuppajji, sudantaá¹ƒ suddhamÄ• nasaá¹ƒ.

usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, arahÄ• yaá¹ƒ bhavissati ||

<279> á¹• 21 ``pÄ• sÄ• diko iriyati, abhirÅ«po susaá¹ƒvuto.

uttame damathe danto, amatadassÄ« bhavissati ||

<280> á¹• 21 ``yaá¹ƒnÅ«nÄ• haá¹ƒ uttamatthaá¹ƒ, puccheyyaá¹ƒ tuá¹-á¹-hamÄ• nasaá¹ƒ.

so me puá¹-á¹-ho kathessati, paá¹-ipucchÄ• mahaá¹ƒ tadÄ• ||

<281> á¹• 21 ``piá¹‡á¸• apÄ• taá¹ƒ {piá¹‡á¸• acÄ• raá¹ƒ (Se) } carantassa, pacchato agamA

okÄ• saá¹ƒ paá¹-imÄ• nento, pucchituá¹ƒ amataá¹ƒ padaá¹ƒ ||

<282> á¹• 21 ``vÄ«thintare anuppattaá¹ƒ, upagantvÄ• na pucchahaá¹ƒ.

`kathaá¹ƒ gottosi tvaá¹ƒ vÄ«ra, kassa sissosi mÄ• risaâ€™ ||

<283> á¹• 21 ``so me puá¹-á¹-ho viyÄ• kÄ• si, asambhÄ«tova kesarÄ«.

`buddho loke samuppanno, tassa sissomhi Ä• vusoâ€™ ||

<284> á¹• 21 `` `kÄ«disaá¹ƒ \Ee I 25/ te mahÄ• vÄ«ra, anujÄ• ta mahÄ• yasa.

buddhassa sÄ• sanaá¹ƒ dhammaá¹ƒ, sÄ• dhu me kathayassu bhoâ€™ ||

<285> á¹• 21 ``so me puá¹-á¹-ho kathÄ« sabbaá¹ƒ, gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ padaá¹ƒ.

taá¹‡hÄ• sallassa hantÄ• raá¹ƒ, sabbadukkhÄ• panÅ«danaá¹ƒ ||

<286> á¹• 21 `` `ye dhammÄ• hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato Ä• ha.

tesaÃ±ca yo nirodho, evaá¹ƒ vÄ• dÄ« mahÄ• samaá¹‡oâ€™ ||

<287> á¹• 21 ``sohaá¹ƒ vissajjite paÃ±he, paá¹-hamaá¹ƒ phalamajjhagaá¹ƒ.

virajo vimalo Ä• siá¹ƒ, sutvÄ• na jinasÄ• sanaá¹ƒ ||

<288> á¹• 21 ``sutvÄ• na \Se I 37/ munino vÄ• kyaá¹ƒ, passitvÄ• dhammamuttamaá¹ƒ.

pariyogÄ• á¸·hasaddhammo, imaá¹ƒ gÄ• thamabhÄ• sahaá¹ƒ ||

<289> á¹• 21 `` `eseva \Be I 28/ dhammo yadi tÄ• vadeva, paccabyathapadamasokaá¹ƒ.

adiá¹-á¹-haá¹ƒ abbhatÄ«taá¹ƒ, bahukehi kappanahutehiâ€™ ||

<290> á¹• 21 ``svÄ• haá¹ƒ dhammaá¹ƒ gavesanto, kutitthe saÃ±cariá¹ƒ ahaá¹ƒ.

so me attho anuppatto, kÄ• lo me nappamajjituá¹ƒ ||

<291> á¹• 21 ``tositohaá¹ƒ \Ne I 23/ assajinÄ• , patvÄ• na acalaá¹ƒ padaá¹ƒ.

sahÄ• yakaá¹ƒ gavesanto, assamaá¹ƒ agamÄ• sahaá¹ƒ ||

<292> á¹• 21 ``dÅ«ratova mamaá¹ƒ disvÄ• , sahÄ• yo me susikkhito.

iriyÄ• pathasampanno {iriyÄ• pathaá¹ƒ mamaá¹ƒ disvÄ• (Katthaci) }, idaá¹ƒ vacanamabravi

<293> á¹• 21 `` `pasannamukhanettosi, munibhÄ• vova dissati.

amatÄ• dhigato kacci, nibbÄ• namaccutaá¹ƒ padaá¹ƒ ||

<294> á¹• 21 `` `subhÄ• nurÅ«po Ä• yÄ• si, Ä• neÃ±jakÄ• rito viya.

dantova dantadamatho {dantovuttamadamatho (Ce) dantova danta damathe (Se) }, upasant

<295> á¹• 21 `` `amataá¹ƒ mayÄ• dhigataá¹ƒ, sokasallÄ• panÅ«danaá¹ƒ.

tvampi taá¹ƒ adhigacchesi {adhigacchÄ• hi (Ce), adhigacchehi (Se), adhigatosi (?) }, gacch
buddhasantikaá¹ƒâ€™ ||

<296> á¹• 21 ``sÄ• dhÅ«ti so paá¹-issutvÄ• , sahÄ• yo me susikkhito.

hatthena hatthaá¹ƒ gaá¹‡hitvÄ• , upagamma {upÄ• gami (Ce), upÄ• gamma (Se) } tavantika

<297> á¹• 21 ``ubhopi pabbajissÄ• ma, sakyaputta tavantike.

tava sÄ• sanamÄ• gamma, viharÄ• ma anÄ• savÄ• ||

<298> á¹• 21 ``kolito \Se I 38/ iddhiyÄ• seá¹-á¹-ho, ahaá¹ƒ paÃ±Ã±Ä• ya pÄ• rago.

ubhova ekato hutvÄ• , sÄ• sanaá¹ƒ sobhayÄ• mase ||

<299> á¹• 21 ``apariyositasaá¹…kappo \Ee I 26/, kutitthe saÃ±cariá¹ƒ ahaá¹ƒ.

tava dassanamÄ• gamma, saá¹…kappo pÅ«rito mama ||

<300> á¹• 21 ``pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya, pupphanti samaye dumÄ• .

dibbagandhÄ• sampavanti, tosenti sabbapÄ• á¹‡inaá¹ƒ ||

<301> á¹• 21 ``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, sakyaputta mahÄ• yasa.

sÄ• sane te patiá¹-á¹-hÄ• ya, samayesÄ• mi pupphituá¹ƒ ||

<302> á¹• 21 ``vimuttipupphaá¹ƒ \Be I 29/ esanto, bhavasaá¹ƒsÄ• ramocanaá¹ƒ.

vimuttipupphalÄ• bhena, tosemi sabbapÄ• á¹‡inaá¹ƒ ||

<303> á¹• 21 ``yÄ• vatÄ• buddhakhettamhi, á¹-hapetvÄ• na mahÄ• muniá¹ƒ.

paÃ±Ã±Ä• ya sadiso natthi, tava puttassa cakkhuma ||

<304> á¹• 21 ``suvinÄ«tÄ• ca te sissÄ• , parisÄ• ca susikkhitÄ• .

uttame damathe dantÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<305> á¹• 21 ``jhÄ• yÄ« \Ne I 24/ jhÄ• naratÄ• dhÄ«rÄ• , santacittÄ• samÄ• hitÄ• .

munÄ« moneyyasampannÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<306> á¹• 21 ``appicchÄ• nipakÄ• dhÄ«rÄ• , appÄ• hÄ• rÄ• alolupÄ• .

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<307> á¹• 21 ``Ä• raÃ±Ã±ikÄ• dhutaratÄ• , jhÄ• yino lÅ«khacÄ«varÄ• .

vivekÄ• bhiratÄ• dhÄ«rÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<308> á¹• 21 ``paá¹-ipannÄ• \Se I 39/ phalaá¹-á¹-hÄ• ca, sekhÄ• phalasamaá¹…gino.

Ä• sÄ«sakÄ• {Ä• siá¹ƒsakÄ• (Ce Se) } uttamatthaá¹ƒ, parivÄ• renti taá¹ƒ sadÄ• ||

<309> á¹• 21 ``sotÄ• pannÄ• ca vimalÄ• , sakadÄ• gÄ• mino ca ye.

anÄ• gÄ• mÄ« ca arahÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<310> á¹• 21 ``satipaá¹-á¹-hÄ• nakusalÄ• , bojjhaá¹…gabhÄ• vanÄ• ratÄ• .

sÄ• vakÄ• te bahÅ« sabbe, parivÄ• renti taá¹ƒ sadÄ• ||

<311> á¹• 21 ``iddhipÄ• desu kusalÄ• , samÄ• dhibhÄ• vanÄ• ratÄ• .

sammappadhÄ• nÄ• nuyuttÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<312> á¹• 21 ``tevijjÄ• chaá¸·abhiÃ±Ã±Ä• ca, iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• .

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ pattÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<313> á¹• 21 ``edisÄ• te mahÄ• vÄ«ra, tava sissÄ• susikkhitÄ• .

durÄ• sadÄ• uggatejÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

<314> á¹• 21 ``tehi sissehi parivuto, saÃ±Ã±atehi tapassibhi.

migarÄ• jÄ• vasambhÄ«to, uá¸·urÄ• jÄ• va sobhasi ||

<315> á¹• 21 ``pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya, ruhanti dharaá¹‡Ä«ruhÄ• .

vepullataá¹ƒ pÄ• puá¹‡anti, phalaÃ±ca dassayanti te ||

<316> á¹• 21 ``pathavÄ«sadiso \Be I 30/ \Ee I 27/ tvaá¹ƒsi, sakyaputta mahÄ• yasa.

sÄ• sane te patiá¹-á¹-hÄ• ya, labhanti amataá¹ƒ phalaá¹ƒ ||

<317> á¹• 21 ``sindhu sarassatÄ« ceva, nadiyo candabhÄ• gikÄ• .

gaá¹…gÄ• ca yamunÄ• ceva, sarabhÅ« ca atho mahÄ« ||

<318> á¹• 21 ``etÄ• saá¹ƒ \Se I 40/ sandamÄ• nÄ• naá¹ƒ, sÄ• garo sampaá¹-icchati.

jahanti purimaá¹ƒ nÄ• maá¹ƒ, sÄ• garoteva Ã±Ä• yati ||

<319> á¹• 21 ``tathevime \Ne I 25/ catubbaá¹‡á¹‡Ä• , pabbajitvÄ• tavantike.

jahanti purimaá¹ƒ nÄ• maá¹ƒ, buddhaputtÄ• ti Ã±Ä• yare ||

<320> á¹• 21 ``yathÄ• pi cando vimalo, gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• .

sabbe tÄ• ragaá¹‡e loke, Ä• bhÄ• ya atirocati ||

<321> á¹• 21 ``tatheva tvaá¹ƒ mahÄ• vÄ«ra, parivuto devamÄ• nuse.

ete sabbe atikkamma, jalasi sabbadÄ• tuvaá¹ƒ ||

<322> á¹• 21 ``gambhÄ«re uá¹-á¹-hitÄ• Å«mÄ«, na velamativattare.

sabbÄ• velaá¹ƒva phusanti {sabbÄ• va velaá¹ƒ phusanti (Ce), sabbÄ• velaá¹ƒ paphussant
vikiranti tÄ• ||

<323> á¹• 21 ``tatheva titthiyÄ• loke, nÄ• nÄ• diá¹-á¹-hÄ« bahujjanÄ• .

dhammaá¹ƒ vÄ• ditukÄ• mÄ• te, nÄ• tivattanti taá¹ƒ muniá¹ƒ ||

<324> á¹• 21 ``sace ca taá¹ƒ pÄ• puá¹‡anti, paá¹-ivÄ• dehi cakkhuma.

tavantikaá¹ƒ upÄ• gantvÄ• , saÃ±cuá¹‡á¹‡Ä• va bhavanti te ||

<325> á¹• 21 ``yathÄ• pi udake jÄ• tÄ• , kumudÄ• mandÄ• lakÄ• bahÅ«.

upalimpanti {upalippanti (?) } toyena, kaddamakalalena ca ||

<326> á¹• 21 ``tatheva bahukÄ• sattÄ• , loke jÄ• tÄ• virÅ«hare.

aá¹-á¹-itÄ• rÄ• gadosena, kaddame kumudaá¹ƒ yathÄ• ||

<327> á¹• 21 ``yathÄ• pi padumaá¹ƒ jalajaá¹ƒ, jalamajjhe virÅ«hati.

na so limpati toyena, parisuddho hi kesarÄ« ||

<328> á¹• 21 ``tatheva \Se I 41/ tvaá¹ƒ mahÄ• vÄ«ra, loke jÄ• to mahÄ• muni.

nopalimpasi lokena, toyena padumaá¹ƒ yathÄ• ||

<329> á¹• 21 ``yathÄ• pi rammake mÄ• se, bahÅ« pupphanti vÄ• rijÄ• .

nÄ• tikkamanti taá¹ƒ mÄ• saá¹ƒ, samayo pupphanÄ• ya so ||

<330> á¹• 21 ``tatheva \Be I 31/ \Ne I 26/ \Ee I 28/ tvaá¹ƒ mahÄ• vÄ«ra, pupphito te vimutti

sÄ• sanaá¹ƒ nÄ• tivattanti, padumaá¹ƒ vÄ• rijaá¹ƒ yathÄ• ||

<331> á¹• 21 ``supupphito sÄ• larÄ• jÄ• , dibbagandhaá¹ƒ pavÄ• yati.

aÃ±Ã±asÄ• lehi parivuto, sÄ• larÄ• jÄ• va sobhati ||

<332> á¹• 21 ``tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ena pupphito.

bhikkhusaá¹…ghaparivuto, sÄ• larÄ• jÄ• va sobhasi ||

<333> á¹• 21 ``yathÄ• pi selo himavÄ• , osadho sabbapÄ• á¹‡inaá¹ƒ.

nÄ• gÄ• naá¹ƒ asurÄ• naÃ±ca, devatÄ• naÃ±ca Ä• layo ||

<334> á¹• 21 ``tatheva tvaá¹ƒ mahÄ• vÄ«ra, osadho viya pÄ• á¹‡inaá¹ƒ.

tevijjÄ• chaá¸·abhiÃ±Ã±Ä• ca, iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• ||

<335> á¹• 21 ``anusiá¹-á¹-hÄ• mahÄ• vÄ«ra, tayÄ• kÄ• ruá¹‡ikena te.

ramanti dhammaratiyÄ• , vasanti tava sÄ• sane ||

<336> á¹• 21 ``migarÄ• jÄ• yathÄ• sÄ«ho, abhinikkhamma Ä• sayÄ• .

catuddisÄ• nuviloketvÄ• {viloketvÄ• (Ce Se), nuloketvÄ• (Katthaci) },

tikkhattuá¹ƒ abhinÄ• dati ||

<337> á¹• 21 ``sabbe migÄ• uttasanti, migarÄ• jassa gajjato.

tathÄ• hi jÄ• timÄ• eso, pasÅ« tÄ• seti sabbadÄ• ||

<338> á¹• 21 ``gajjato \Se I 42/ te mahÄ• vÄ«ra, vasudhÄ• sampakampati.

bodhaneyyÄ• vabujjhanti, tasanti mÄ• rakÄ• yikÄ• ||

<339> á¹• 21 ``tasanti titthiyÄ• sabbe, nadato te mahÄ• muni.

kÄ• kÄ• senÄ• va vibbhantÄ• , migaraÃ±Ã±Ä• yathÄ• migÄ• ||

<340> á¹• 21 ``ye keci gaá¹‡ino loke, satthÄ• roti pavuccare.

paramparÄ• gataá¹ƒ dhammaá¹ƒ, desenti parisÄ• ya te ||

<341> á¹• 21 ``na hevaá¹ƒ tvaá¹ƒ mahÄ• vÄ«ra, dhammaá¹ƒ desesi pÄ• á¹‡inaá¹ƒ.

sÄ• maá¹ƒ saccÄ• ni bujjhitvÄ• , kevalaá¹ƒ bodhipakkhiyaá¹ƒ ||

<342> á¹• 21 ``Ä• sayÄ• nusayaá¹ƒ Ã±atvÄ• , indriyÄ• naá¹ƒ balÄ• balaá¹ƒ.

bhabbÄ• bhabbe viditvÄ• na, mahÄ• meghova gajjasi ||

<343> á¹• 21 ``cakkavÄ• á¸·apariyantÄ• \Be I 32/, nisinnÄ• parisÄ• bhave.

nÄ• nÄ• diá¹-á¹-hÄ« vicinantÄ• {vicintenti (Se), vicinantaá¹ƒ (Katthaci) }, vimaticchedanÄ• y

<344> á¹• 21 ``sabbesaá¹ƒ \Ee I 29/ cittamaÃ±Ã±Ä• ya, opammakusalo muni.

ekaá¹ƒ paÃ±haá¹ƒ kathentova, vimatiá¹ƒ chindasi {chindi (Se Katthaci) } pÄ• á¹‡inaá¹ƒ ||

<345> á¹• 21 ``upatissasadiseheva, vasudhÄ• pÅ«ritÄ• bhave.

sabbeva te paÃ±jalikÄ• , kittayuá¹ƒ lokanÄ• yakaá¹ƒ ||

<346> á¹• 21 ``kappaá¹ƒ vÄ• te kittayantÄ• , nÄ• nÄ• vaá¹‡á¹‡ehi kittayuá¹ƒ.

parimetuá¹ƒ na sakkeyyuá¹ƒ {na kappeyyuá¹ƒ (Se), na pappeyyuá¹ƒ (Katthaci) }, appameyy

<347> á¹• 21 ``yathÄ• sakena \Ne I 27/ thÄ• mena, kittito hi mayÄ• jino.

kappakoá¹-Ä«pi kittentÄ• , evameva pakittayuá¹ƒ ||

<348> á¹• 21 ``sace \Se I 43/ hi koci devo vÄ• , manusso vÄ• susikkhito.

pametuá¹ƒ parikappeyya, vighÄ• taá¹ƒva labheyya so ||

<349> á¹• 21 ``sÄ• sane te patiá¹-á¹-hÄ• ya, sakyaputta mahÄ• yasa.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , viharÄ• mi anÄ• savo ||

<350> á¹• 21 ``titthiye sampamaddÄ• mi, vattemi jinasÄ• sanaá¹ƒ.

dhammasenÄ• pati ajja, sakyaputtassa sÄ• sane ||

<351> á¹• 21 ``aparimeyye kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sukhitto saravegova, kilese jhÄ• payÄ« mama {jhÄ• payiá¹ƒ mama (Se), jhÄ• payiá¹ƒ ahaá¹

<352> á¹• 21 ``yo koci manujo bhÄ• raá¹ƒ, dhÄ• reyya matthake sadÄ• .

bhÄ• rena dukkhito assa, bhÄ• rehi bharito tathÄ• ||

<353> á¹• 21 ``á¸• ayhamÄ• no tÄ«haggÄ«hi, bhavesu saá¹ƒsariá¹ƒ ahaá¹ƒ.

bharito bhavabhÄ• rena, giriá¹ƒ uccÄ• rito yathÄ• ||

<354> á¹• 21 ``oropito ca me bhÄ• ro, bhavÄ• ugghÄ• á¹-itÄ• mayÄ• .

karaá¹‡Ä«yaá¹ƒ kataá¹ƒ sabbaá¹ƒ, sakyaputtassa sÄ• sane ||

<355> á¹• 21 ``yÄ• vatÄ• buddhakhettamhi, á¹-hapetvÄ• sakyapuá¹…gavaá¹ƒ.

ahaá¹ƒ aggomhi paÃ±Ã±Ä• ya, sadiso me na vijjati ||

<356> á¹• 21 ``samÄ• dhimhi \Be I 33/ sukusalo, iddhiyÄ• pÄ• ramiá¹ƒ gato.

icchamÄ• no cahaá¹ƒ ajja, sahassaá¹ƒ abhinimmine ||

<357> á¹• 21 ``anupubbavihÄ• rassa \Ee I 30/, vasÄ«bhÅ«to mahÄ• muni.

kathesi sÄ• sanaá¹ƒ mayhaá¹ƒ, nirodho sayanaá¹ƒ mama ||

<358> á¹• 21 ``dibbacakkhu \Se I 44/ visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

sammappadhÄ• nÄ• nuyutto, bojjhaá¹…gabhÄ• vanÄ• rato ||

<359> á¹• 21 ``sÄ• vakena hi pattabbaá¹ƒ, sabbameva kataá¹ƒ mayÄ• .

lokanÄ• thaá¹ƒ á¹-hapetvÄ• na, sadiso me na vijjati ||

<360> á¹• 21 ``samÄ• pattÄ«naá¹ƒ kusalo {samÄ• pattinayakusalo (Ce) }, jhÄ• navimokkhÄ

bojjhaá¹…gabhÄ• vanÄ• rato, sÄ• vakaguá¹‡apÄ• ramigatosmi ||

<361> á¹• 21 ``sÄ• vakaguá¹‡enapi \Ne I 28/ phussena {sÄ• vakaguá¹‡aphussena (Se) }, b
parisuttamabhÄ• ravÄ• {purisuttamagÄ• ravÄ• (Se), purisuttamabhÄ• ravÄ• (Katthaci) }.

yaá¹ƒ saddhÄ• saá¹…gahitaá¹ƒ {saddhÄ• ya saá¹…gahitaá¹ƒ (Ce), saddÄ• saá¹…gahitaá¹ƒ
sabrahmacÄ• rÄ«su ||

<362> á¹• 21 ``uddhatavisova sappo, chinnavisÄ• á¹‡ova usabho.

nikkhittamÄ• nadappova {dabbova (Katthaci) }, upemi garugÄ• ravena gaá¹‡aá¹ƒ ||

<363> á¹• 21 ``yadi rÅ«pinÄ« bhaveyya, paÃ±Ã±Ä• me vasumatÄ«pi {vasumatÄ« (Ce Katt
na sameyya.

anomadassissa {anomadassi (?) } bhagavato, phalametaá¹ƒ Ã±Ä• á¹‡athavanÄ• ya ||

<364> á¹• 21 ``pavattitaá¹ƒ dhammacakkaá¹ƒ, sakyaputtena tÄ• dinÄ• .

anuvattemahaá¹ƒ sammÄ• , Ã±Ä• á¹‡athavanÄ• yidaá¹ƒ phalaá¹ƒ ||

<365> á¹• 21 ``mÄ• me kadÄ• ci pÄ• piccho, kusÄ«to hÄ«navÄ«riyo.

appassuto anÄ• daro {anÄ• cÄ• ro (sabbattha) Th 987 passitabbÄ• }, sameto ahu katthaci |

<366> á¹• 21 ``bahussuto ca medhÄ• vÄ«, sÄ«lesu susamÄ• hito.

cetosamathÄ• nuyutto, api muddhani tiá¹-á¹-hatu ||

<367> á¹• 21 ``taá¹ƒ vo vadÄ• mi bhaddante, yÄ• vantettha samÄ• gatÄ• .

appicchÄ• hotha santuá¹-á¹-hÄ• , jhÄ• yÄ« jhÄ• naratÄ• sadÄ• ||

<368> á¹• 21 ``yamahaá¹ƒ \Se I 45/ \Be I 34/ \Ee I 31/ paá¹-hamaá¹ƒ disvÄ• , virajo vimalo

so me Ä• cariyo dhÄ«ro, assaji nÄ• ma sÄ• vako ||

<369> á¹• 21 ``tassÄ• haá¹ƒ vÄ• hasÄ• ajja, dhammasenÄ• patÄ« ahuá¹ƒ.

sabbattha pÄ• ramiá¹ƒ patvÄ• , viharÄ• mi anÄ• savo ||

<370> á¹• 21 ``yo me Ä• cariyo Ä• si, assaji nÄ• ma sÄ• vako.

yassaá¹ƒ disÄ• yaá¹ƒ vasati, ussÄ«samhi karomahaá¹ƒ ||

<371> á¹• 21 ``mama kammaá¹ƒ saritvÄ• na, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , aggaá¹-á¹-hÄ• ne á¹-hapesi maá¹ƒ ||

<372> á¹• 21 {imÄ• dve gÄ• thÄ• yo syÄ• mapotthake na santi}

kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<373> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ {imÄ• dve gÄ• thÄ• ro syÄ• mapo

<374> á¹• 21 ``paá¹-isambhidÄ• \Ne I 29/ catasso {catasso ca (Ce) }, vimokkhÄ• pi ca aá¹-

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ• riputto thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sÄ• riputtattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

3-2. mahÄ• moggallÄ• nattheraapadÄ• naá¹ƒ

<375> á¹• 21 ``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vihÄ• si himavantamhi, devasaá¹…ghapurakkhato ||

<376> á¹• 21 ``varuá¹‡o nÄ• ma nÄ• mena, nÄ• garÄ• jÄ• ahaá¹ƒ tadÄ• .

kÄ• marÅ«pÄ« vikubbÄ• mi, mahodadhinivÄ• sahaá¹ƒ ||

<377> á¹• 21 ``saá¹…gaá¹‡iyaá¹ƒ \Se I 46/ gaá¹‡aá¹ƒ hitvÄ• , tÅ«riyaá¹ƒ paá¹-á¹-hapesaha

sambuddhaá¹ƒ parivÄ• retvÄ• , vÄ• desuá¹ƒ accharÄ• tadÄ• ||

<378> á¹• 21 ``vajjamÄ• nesu \Be I 35/ tÅ«resu, devÄ• tÅ«rÄ• ni {turiyesu, devÄ• turiyÄ•

ubhinnaá¹ƒ saddaá¹ƒ sutvÄ• na, buddhopi sampabujjhatha ||

<379> á¹• 21 ``nimantetvÄ• na sambuddhaá¹ƒ, sakaá¹ƒ bhavanupÄ• gamiá¹ƒ.

Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• na, kÄ• lamÄ• rocayiá¹ƒ ahaá¹ƒ ||

<380> á¹• 21 ``khÄ«á¹‡Ä• savasahassehi, parivuto lokanÄ• yako.

obhÄ• sento disÄ• sabbÄ• , bhavanaá¹ƒ me upÄ• gami ||

<381> á¹• 21 ``upaviá¹-á¹-haá¹ƒ \Ee I 32/ mahÄ• vÄ«raá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

sabhikkhusaá¹…ghaá¹ƒ tappesiá¹ƒ {santappesiá¹ƒ (Se), tappemi (Katthaci) }, annapÄ• nena

<382> á¹• 21 ``anumodi mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<383> á¹• 21 `` `yo so {yaá¹ƒ so (Katthaci) } saá¹…ghaá¹ƒ apÅ«jesi, buddhaÃ±ca lokanÄ• y

tena cittappasÄ• dena, devalokaá¹ƒ gamissati ||

<384> á¹• 21 `` `sattasattatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

pathabyÄ• rajjaá¹ƒ aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

<385> á¹• 21 `` `paÃ±capaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati.

bhogÄ• asaá¹…khiyÄ• tassa, uppajjissanti tÄ• vade ||

<386> á¹• 21 `` `aparimeyye \Ne I 30/ ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena {nÄ• mena (Ce) }, satthÄ• loke bhavissati ||

<387> á¹• 21 `` `nirayÄ• \Se I 47/ so cavitvÄ• na, manussataá¹ƒ gamissati.

kolito nÄ• ma nÄ• mena, brahmabandhu bhavissati ||

<388> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, kusalamÅ«lena codito.

gotamassa bhagavato, dutiyo hessati sÄ• vako ||

<389> á¹• 21 `` `Ä• raddhavÄ«riyo pahitatto, iddhiyÄ• pÄ• ramiá¹ƒ gato.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<390> á¹• 21 ``pÄ• pamittopanissÄ• ya, kÄ• marÄ• gavasaá¹ƒ gato.

mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, ghÄ• tayiá¹ƒ duá¹-á¹-hamÄ• naso ||

<391> á¹• 21 ``yaá¹ƒ \Be I 36/ yaá¹ƒ yonupapajjÄ• mi, nirayaá¹ƒ atha mÄ• nusaá¹ƒ.

pÄ• pakammasamaá¹…gitÄ• , bhinnasÄ«so marÄ• mahaá¹ƒ ||

<392> á¹• 21 ``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi ediso mayhaá¹ƒ, maraá¹‡akÄ• le bhavissati ||

<393> á¹• 21 ``pavivekamanuyutto, samÄ• dhibhÄ• vanÄ• rato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<394> á¹• 21 ``dharaá¹‡impi sugambhÄ«raá¹ƒ, bahalaá¹ƒ duppadhaá¹ƒsiyaá¹ƒ.

vÄ• maá¹…guá¹-á¹-hena khobheyyaá¹ƒ, iddhiyÄ• pÄ• ramiá¹ƒ gato ||

<395> á¹• 21 ``asmimÄ• naá¹ƒ na passÄ• mi, mÄ• no mayhaá¹ƒ na vijjati.

sÄ• maá¹‡ere upÄ• dÄ• ya, garucittaá¹ƒ karomahaá¹ƒ ||

<396> á¹• 21 ``aparimeyye ito kappe, yaá¹ƒ kammamabhinÄ«hariá¹ƒ.

tÄ• haá¹ƒ bhÅ«mimanuppatto, pattomhi Ä• savakkhayaá¹ƒ ||

<397> á¹• 21 ``paá¹-isambhidÄ• \Se I 48/ \Ee I 33/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mahÄ• moggallÄ• nattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3-3. mahÄ• kassapattheraapadÄ• naá¹ƒ

<398> á¹• 21 ``padumuttarassa \Ne I 31/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

nibbute lokanÄ• thamhi, pÅ«jaá¹ƒ kubbanti satthuno ||

<399> á¹• 21 ``udaggacittÄ• janatÄ• , Ä• moditapamoditÄ• .

tesu saá¹ƒvegajÄ• tesu, pÄ«ti me udapajjatha ||

<400> á¹• 21 ``Ã±Ä• timitte samÄ• netvÄ• , idaá¹ƒ vacanamabraviá¹ƒ.

parinibbuto mahÄ• vÄ«ro, handa pÅ«jaá¹ƒ karomase ||

<401> á¹• 21 ``sÄ• dhÅ«ti te paá¹-issutvÄ• , bhiyyo hÄ• saá¹ƒ janiá¹ƒsu me.

buddhasmiá¹ƒ lokanÄ• thamhi, kÄ• hÄ• ma puÃ±Ã±asaÃ±cayaá¹ƒ ||

<402> á¹• 21 ``agghiyaá¹ƒ \Be I 37/ sukataá¹ƒ katvÄ• , satahatthasamuggataá¹ƒ.

diyaá¸• á¸• hahatthapatthaá¹-aá¹ƒ, vimÄ• naá¹ƒ nabhamuggataá¹ƒ ||

<403> á¹• 21 ``katvÄ• na hammiyaá¹ƒ tattha, tÄ• lapantÄ«hi cittitaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , cetiyaá¹ƒ pÅ«jayuttamaá¹ƒ ||

<404> á¹• 21 ``aggikkhandhova \Se I 49/ jalito, kiá¹ƒsuko iva {sÄ• larÄ• jÄ• va (Ce) } phullit

indalaá¹-á¹-hÄ«va Ä• kÄ• se, obhÄ• seti catuddisÄ• ||

<405> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• , katvÄ• na kusalaá¹ƒ bahuá¹ƒ.

pubbakammaá¹ƒ saritvÄ• na, tidasaá¹ƒ upapajjahaá¹ƒ ||

<406> á¹• 21 ``sahassayuttaá¹ƒ \Ee I 34/ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

ubbiddhaá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samuggataá¹ƒ ||

<407> á¹• 21 ``kÅ«á¹-Ä• gÄ• rasahassÄ• ni, sabbasoá¹‡á¹‡amayÄ• ahuá¹ƒ.

jalanti sakatejena, disÄ• sabbÄ• pabhÄ• sayaá¹ƒ ||

<408> á¹• 21 ``santi aÃ±Ã±epi niyyÅ«hÄ• , lohitaá¹…gamayÄ• tadÄ• .

tepi jotanti Ä• bhÄ• ya, samantÄ• caturo disÄ• ||

<409> á¹• 21 ``puÃ±Ã±akammÄ• bhinibbattÄ• , kÅ«á¹-Ä• gÄ• rÄ• sunimmitÄ• .

maá¹‡imayÄ• pi jotanti, disÄ• dasa {disodisaá¹ƒ (Se) } samantato ||

<410> á¹• 21 ``tesaá¹ƒ ujjotamÄ• nÄ• naá¹ƒ, obhÄ• so vipulo ahu.

sabbe deve abhibhomi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<411> á¹• 21 ``saá¹-á¹-hikappasahassamhi \Ne I 32/, ubbiddho nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, pathaviá¹ƒ Ä• vasiá¹ƒ ahaá¹ƒ ||

<412> á¹• 21 ``tatheva bhaddake kappe, tiá¹ƒsakkhattuá¹ƒ ahosahaá¹ƒ.

sakakammÄ• bhiraddhomhi, cakkavattÄ« mahabbalo ||

<413> á¹• 21 ``sattaratanasampanno, catudÄ«pamhi issaro.

tatthÄ• pi bhavanaá¹ƒ mayhaá¹ƒ, indalaá¹-á¹-hÄ«va uggataá¹ƒ ||

<414> á¹• 21 ``Ä• yÄ• mato \Se I 50/ \Be I 38/ catubbÄ«saá¹ƒ, vitthÄ• rena ca dvÄ• dasa.

rammaá¹‡aá¹ƒ {rammakaá¹ƒ (Ce Se) } nÄ• ma nagaraá¹ƒ, daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ ||

<415> á¹• 21 ``Ä• yÄ• mato paÃ±casataá¹ƒ, vitthÄ• rena tadaá¸• á¸• hakaá¹ƒ.

Ä• kiá¹‡á¹‡aá¹ƒ janakÄ• yehi, tidasÄ• naá¹ƒ puraá¹ƒ viya ||

<416> á¹• 21 ``yathÄ• sÅ«cighare sÅ«cÄ«, pakkhittÄ• paá¹‡á¹‡avÄ«sati.

aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-enti, Ä• kiá¹‡á¹‡aá¹ƒ hoti laá¹…kataá¹ƒ {taá¹ƒ tadÄ• (Ce) saá¹…karaá¹ƒ (?) } ||

<417> á¹• 21 ``evampi nagaraá¹ƒ mayhaá¹ƒ, hatthissarathasaá¹ƒkulaá¹ƒ.

manussehi sadÄ• kiá¹‡á¹‡aá¹ƒ, rammaá¹‡aá¹ƒ nagaruttamaá¹ƒ ||

<418> á¹• 21 ``tattha bhutvÄ• pivitvÄ• ca, puna devattanaá¹ƒ gato {punapi devataá¹…gato

bhave pacchimake mayhaá¹ƒ, ahosi kulasampadÄ• ||

<419> á¹• 21 ``brÄ• hmaÃ±Ã±akulasambhÅ«to \Ee I 35/, mahÄ• ratanasaÃ±cayo.

asÄ«tikoá¹-iyo hitvÄ• , hiraÃ±Ã±assÄ• pi pabbajiá¹ƒ ||

<420> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• kassapo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mahÄ• kassapattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

3-4. anuruddhattheraapadÄ• naá¹ƒ

<421> á¹• 21 ``sumedhaá¹ƒ \Se I 51/ bhagavantÄ• haá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹

vÅ«pakaá¹-á¹-haá¹ƒ viharantaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<422> á¹• 21 ``upagantvÄ• na sambuddhaá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, buddhaseá¹-á¹-hamayÄ• cahaá¹ƒ ||

<423> á¹• 21 ``anukampa \Ne I 33/ mahÄ• vÄ«ra, lokajeá¹-á¹-ha narÄ• sabha.

padÄ«paá¹ƒ te padassÄ• mi, rukkhamÅ«lamhi jhÄ• yato ||

<424> á¹• 21 ``adhivÄ• sesi so dhÄ«ro, sayambhÅ« vadataá¹ƒ varo.

dumesu vinivijjhitvÄ• , yantaá¹ƒ yojiyahaá¹ƒ tadÄ• ||

<425> á¹• 21 ``sahassavaá¹-á¹-iá¹ƒ \Be I 39/ pÄ• dÄ• siá¹ƒ, buddhassa lokabandhuno.

sattÄ• haá¹ƒ pajjalitvÄ• na, dÄ«pÄ• vÅ«pasamiá¹ƒsu me ||

<426> á¹• 21 ``tena cittappasÄ• dena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, vimÄ• namupapajjahaá¹ƒ ||

<427> á¹• 21 ``upapannassa devattaá¹ƒ, byamhaá¹ƒ Ä• si sunimmitaá¹ƒ.

samantato pajjalati, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<428> á¹• 21 ``samantÄ• \Ee I 36/ yojanasataá¹ƒ, virocesimahaá¹ƒ tadÄ• .

sabbe deve abhibhomi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<429> á¹• 21 ``tiá¹ƒsakappÄ• ni \Se I 52/ devindo, devarajjamakÄ• rayiá¹ƒ.

na maá¹ƒ kecÄ«timaÃ±Ã±anti, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<430> á¹• 21 ``aá¹-á¹-havÄ«satikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

divÄ• rattiÃ±ca passÄ• mi, samantÄ• yojanaá¹ƒ tadÄ• ||

<431> á¹• 21 ``sahassalokaá¹ƒ Ã±Ä• á¹‡ena, passÄ• mi satthu sÄ• sane.

dibbacakkhumanuppatto, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<432> á¹• 21 ``sumedho nÄ• ma sambuddho, tiá¹ƒsakappasahassito.

tassa dÄ«po mayÄ• dinno, vippasannena cetasÄ• ||

<433> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• anuruddho thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

anuruddhattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

3-5. puá¹‡á¹‡amantÄ• á¹‡iputtattheraapadÄ• naá¹ƒ

<434> á¹• 21 ``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

purakkhatomhi sissehi, upagacchiá¹ƒ naruttamaá¹ƒ ||

<435> á¹• 21 ``padumuttaro \Ne I 34/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittesi, saá¹…khittena mahÄ• muni ||

<436> á¹• 21 ``tÄ• haá¹ƒ \Be I 40/ dhammaá¹ƒ suá¹‡itvÄ• na, abhivÄ• detvÄ• na satthuno.

aÃ±jaliá¹ƒ paggahetvÄ• na, pakkamiá¹ƒ {pakkÄ• miá¹ƒ (Ce Se) } dakkhiá¹‡Ä• mukho ||

<437> á¹• 21 ``saá¹…khittena \Se I 53/ suá¹‡itvÄ• na, vitthÄ• rena abhÄ• sayiá¹ƒ {adesayia

sabbe sissÄ• attamanÄ• , sutvÄ• na mama bhÄ• sato.

sakaá¹ƒ diá¹-á¹-hiá¹ƒ vinodetvÄ• , buddhe cittaá¹ƒ pasÄ• dayuá¹ƒ ||

<438> á¹• 21 ``saá¹…khittenapi desemi, vitthÄ• rena tathevahaá¹ƒ {desesiá¹ƒ vitthÄ• renap
(Katthaci) }.

abhidhammanayaÃ±Ã±Å«haá¹ƒ \Ee I 37/, kathÄ• vatthuvisuddhiyÄ• .

sabbesaá¹ƒ viÃ±Ã±Ä• petvÄ• na, viharÄ• mi anÄ• savo ||

<439> á¹• 21 ``ito paÃ±casate kappe, caturo suppakÄ• sakÄ• .

sattaratanasampannÄ• , catudÄ«pamhi issarÄ• ||

<440> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• puá¹‡á¹‡o mantÄ• á¹‡iputto thero imÄ• gÄ• thÄ• yo abhÄ• sit

puá¹‡á¹‡amantÄ• á¹‡iputtattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

3-6. upÄ• littheraapadÄ• naá¹ƒ

<441> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , sujÄ• to nÄ• ma brÄ• hmaá¹‡o.

asÄ«tikoá¹-inicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

<442> á¹• 21 ``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gato ||

<443> á¹• 21 ``paribbÄ• jÄ• \Se I 54/ ekasikhÄ• {ekabhikkhÄ• (Katthaci) }, gotamÄ•

buddhasÄ• vakÄ• {sabbatthapi evameva dissati}.

carakÄ• tÄ• pasÄ• ceva, caranti mahiyÄ• tadÄ• ||

<444> á¹• 21 ``tepi maá¹ƒ parivÄ• renti, brÄ• hmaá¹‡o vissuto iti.

bahujjano maá¹ƒ pÅ«jeti, nÄ• haá¹ƒ pÅ«jemi kiÃ±canaá¹ƒ ||

<445> á¹• 21 ``pÅ«jÄ• rahaá¹ƒ \Be I 41/ na passÄ• mi, mÄ• natthaddho ahaá¹ƒ tadÄ• .

buddhoti vacanaá¹ƒ natthi, tÄ• va nuppajjate jino ||

<446> á¹• 21 ``accayena \Ne I 35/ ahorattaá¹ƒ, padumuttaranÄ• mako {nÄ• yako (Ce Se) }

sabbaá¹ƒ tamaá¹ƒ vinodetvÄ• , loke uppajji cakkhumÄ• ||

<447> á¹• 21 ``vitthÄ• rike bÄ• hujaÃ±Ã±e, puthubhÅ«te ca sÄ• sane.

upÄ• gami tadÄ• buddho, nagaraá¹ƒ haá¹ƒsasavhayaá¹ƒ ||

<448> á¹• 21 ``pitu atthÄ• ya \Ee I 38/ so buddho, dhammaá¹ƒ desesi cakkhumÄ• .

tena kÄ• lena parisÄ• , samantÄ• yojanaá¹ƒ tadÄ• ||

<449> á¹• 21 ``sammato manujÄ• naá¹ƒ so, sunando nÄ• ma tÄ• paso.

yÄ• vatÄ• buddhaparisÄ• , pupphehacchÄ• dayÄ« tadÄ• ||

<450> á¹• 21 ``catusaccaá¹ƒ pakÄ• sente, seá¹-á¹-he ca {heá¹-á¹-hÄ• ca (Katthaci) } pupp

koá¹-isatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<451> á¹• 21 ``sattarattindivaá¹ƒ buddho, vassetvÄ• dhammavuá¹-á¹-hiyo.

aá¹-á¹-hame divase patte, sunandaá¹ƒ kittayÄ« jino ||

<452> á¹• 21 ``devaloke manusse vÄ• , saá¹ƒsaranto ayaá¹ƒ bhave.

sabbesaá¹ƒ pavaro hutvÄ• , bhavesu saá¹ƒsarissati ||

<453> á¹• 21 ``kappasatasahassamhi \Se I 55/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<454> á¹• 21 ``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

mantÄ• á¹‡iputto puá¹‡á¹‡oti, hessati satthu sÄ• vako ||

<455> á¹• 21 ``evaá¹ƒ kittayi sambuddho, sunandaá¹ƒ tÄ• pasaá¹ƒ tadÄ• .

hÄ• sayanto janaá¹ƒ sabbaá¹ƒ, dassayanto sakaá¹ƒ balaá¹ƒ ||

<456> á¹• 21 ``kataÃ±jalÄ« namassanti, sunandaá¹ƒ tÄ• pasaá¹ƒ janÄ• .

buddhe kÄ• raá¹ƒ karitvÄ• na, sodhesi gatimattano ||

<457> á¹• 21 ``tattha me ahu saá¹…kappo, sutvÄ• na munino vacaá¹ƒ.

ahampi kÄ• raá¹ƒ kassÄ• mi, yathÄ• passÄ• mi gotamaá¹ƒ ||

<458> á¹• 21 ``evÄ• haá¹ƒ \Be I 42/ cintayitvÄ• na, kiriyaá¹ƒ cintayiá¹ƒ mama.

kyÄ• haá¹ƒ kammaá¹ƒ Ä• carÄ• mi, puÃ±Ã±akkhette anuttare ||

<459> á¹• 21 ``ayaÃ±ca pÄ• á¹-hiko bhikkhu, sabbapÄ• á¹-hissa sÄ• sane.

vinaye agganikkhitto, taá¹ƒ á¹-hÄ• naá¹ƒ patthaye ahaá¹ƒ ||

<460> á¹• 21 ``idaá¹ƒ \Ne I 36/ me amitaá¹ƒ bhogaá¹ƒ, akkhobhaá¹ƒ sÄ• garÅ«pamaá¹ƒ.

tena bhogena buddhassa, Ä• rÄ• maá¹ƒ mÄ• paye ahaá¹ƒ ||

<461> á¹• 21 ``sobhanaá¹ƒ nÄ• ma Ä• rÄ• maá¹ƒ, nagarassa puratthato.

kiá¹‡itvÄ• {kÄ«tvÄ• (Ce), kitvÄ• (Katthaci) } satasahassena, saá¹…ghÄ• rÄ• maá¹ƒ amÄ•

<462> á¹• 21 ``kÅ«á¹-Ä• gÄ• re \Ee I 39/ ca pÄ• sÄ• de, maá¹‡á¸• ape hammiye guhÄ• .

caá¹…kame sukate katvÄ• , saá¹…ghÄ• rÄ• maá¹ƒ amÄ• payiá¹ƒ ||

<463> á¹• 21 ``jantÄ• gharaá¹ƒ \Se I 56/ aggisÄ• laá¹ƒ, atho udakamÄ• á¸·akaá¹ƒ.

nhÄ• nagharaá¹ƒ mÄ• payitvÄ• , bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

<464> á¹• 21 ``Ä• sandiyo pÄ«á¹-hake ca, paribhoge ca bhÄ• jane.

Ä• rÄ• mikaÃ±ca bhesajjaá¹ƒ, sabbametaá¹ƒ adÄ• sahaá¹ƒ ||

<465> á¹• 21 ``Ä• rakkhaá¹ƒ paá¹-á¹-hapetvÄ• na, pÄ• kÄ• raá¹ƒ kÄ• rayiá¹ƒ daá¸·haá¹ƒ.

mÄ• naá¹ƒ koci viheá¹-hesi, santacittÄ• na tÄ• dinaá¹ƒ ||

<466> á¹• 21 ``satasahassenÄ• vÄ• saá¹ƒ {Ä• vÄ• saá¹ƒ satasahassena (Ce), Ä• vÄ• se s
saá¹…ghÄ• rÄ• me amÄ• payiá¹ƒ.

vepullaá¹ƒ taá¹ƒ mÄ• payitvÄ• {vepullataá¹ƒ pÄ• payitvÄ• (Ce) }, sambuddhaá¹ƒ upanÄ• m

<467> á¹• 21 ``niá¹-á¹-hÄ• pito mayÄ• rÄ• mo, sampaá¹-iccha tuvaá¹ƒ muni.

niyyÄ• dessÄ• mi taá¹ƒ vÄ«ra {te vÄ«ra (Ce), taá¹ƒ dhÄ«ra (Se) }, adhivÄ• sehi cakkhuma |

<468> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama saá¹…kappamaÃ±Ã±Ä• ya, adhivÄ• sesi nÄ• yako ||

<469> á¹• 21 ``adhivÄ• sanamaÃ±Ã±Ä• ya, sabbaÃ±Ã±ussa mahesino.

bhojanaá¹ƒ paá¹-iyÄ• detvÄ• , kÄ• lamÄ• rocayiá¹ƒ ahaá¹ƒ ||

<470> á¹• 21 ``Ä• rocitamhi kÄ• lamhi, padumuttaranÄ• yako.

khÄ«á¹‡Ä• savasahassehi, Ä• rÄ• maá¹ƒ me upÄ• gami ||

<471> á¹• 21 ``nisinnaá¹ƒ \Be I 43/ kÄ• lamaÃ±Ã±Ä• ya, annapÄ• nena tappayiá¹ƒ.

bhuttÄ• viá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, idaá¹ƒ vacanamabraviá¹ƒ ||

<472> á¹• 21 ``kÄ«to satasahassena, tattakeneva kÄ• rito.

sobhano nÄ• ma Ä• rÄ• mo, sampaá¹-iccha tuvaá¹ƒ muni ||

<473> á¹• 21 ``iminÄ• rÄ• madÄ• nena \Se I 57/, cetanÄ• paá¹‡idhÄ«hi ca.

bhave nibbattamÄ• nohaá¹ƒ, labhÄ• mi mama patthitaá¹ƒ ||

<474> á¹• 21 ``paá¹-iggahetvÄ• \Ne I 37/ sambuddho, saá¹…ghÄ• rÄ• maá¹ƒ sumÄ• pitaá

bhikkhusaá¹…ghe nisÄ«ditvÄ• , idaá¹ƒ vacanamabravi ||

<475> á¹• 21 ``yo so buddhassa pÄ• dÄ• si, saá¹…ghÄ• rÄ• maá¹ƒ sumÄ• pitaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<476> á¹• 21 ``hatthÄ« \Ee I 40/ assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, saá¹…ghÄ• rÄ• massidaá¹ƒ phalaá¹ƒ ||

<477> á¹• 21 ``saá¹-á¹-hi tÅ«rasahassÄ• ni {turiyasahassÄ• ni (Ce Se) }, bheriyo samalaá¹

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, saá¹…ghÄ• rÄ• massidaá¹ƒ phalaá¹ƒ ||

<478> á¹• 21 ``chaá¸·asÄ«tisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

<479> á¹• 21 ``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, saá¹…ghÄ• rÄ• massidaá¹ƒ phalaá¹ƒ ||

<480> á¹• 21 ``tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

<481> á¹• 21 ``devarÄ• jena pattabbaá¹ƒ, sabbaá¹ƒ paá¹-ilabhissati.

anÅ«nabhogo hutvÄ• na, devarajjaá¹ƒ karissati ||

<482> á¹• 21 ``sahassakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissati.

pathabyÄ• rajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<483> á¹• 21 ``kappasatasahassamhi \Se I 58/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<484> á¹• 21 ``tassa \Be I 44/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

upÄ• li nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

<485> á¹• 21 ``vinaye pÄ• ramiá¹ƒ patvÄ• , á¹-hÄ• nÄ• á¹-hÄ• ne ca kovido.

jinasÄ• sanaá¹ƒ dhÄ• rento, viharissatinÄ• savo ||

<486> á¹• 21 ``sabbametaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapessati ||

<487> á¹• 21 ``aparimeyyupÄ• dÄ• ya, patthemi tava sÄ• sanaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<488> á¹• 21 ``yathÄ• \Ne I 38/ sÅ«lÄ• vuto poso, rÄ• jadaá¹‡á¸• ena tajjito.

sÅ«le sÄ• taá¹ƒ avindanto, parimuttiá¹ƒva icchati ||

<489> á¹• 21 ``tathevÄ• haá¹ƒ \Se I 59/ mahÄ• vÄ«ra, bhavadaá¹‡á¸• ena tajjito.

kammasÅ«lÄ• vuto santo, pipÄ• sÄ• vedanaá¹-á¹-ito ||

<490> á¹• 21 ``bhave sÄ• taá¹ƒ na vindÄ• mi, á¸• ayhanto tÄ«hi aggibhi.

parimuttiá¹ƒ gavesÄ• mi, yathÄ• pi rÄ• jadaá¹‡á¸• ito ||

<491> á¹• 21 ``yathÄ• \Ee I 41/ visÄ• do puriso, visena paripÄ«á¸·ito.

agadaá¹ƒ so gaveseyya, visaghÄ• tÄ• yupÄ• lanaá¹ƒ {visaghÄ• tÄ• yupÄ• yanaá¹ƒ (Se Katt

<492> á¹• 21 ``gavesamÄ• no passeyya, agadaá¹ƒ visaghÄ• takaá¹ƒ.

taá¹ƒ pivitvÄ• sukhÄ« assa, visamhÄ• parimuttiyÄ• ||

<493> á¹• 21 ``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, yathÄ• visahato naro.

sampÄ«á¸·ito avijjÄ• ya, saddhammÄ• gadamesahaá¹ƒ ||

<494> á¹• 21 ``dhammÄ• gadaá¹ƒ gavesanto, addakkhiá¹ƒ sakyasÄ• sanaá¹ƒ.

aggaá¹ƒ sabbosadhÄ• naá¹ƒ taá¹ƒ, sabbasallavinodanaá¹ƒ ||

<495> á¹• 21 ``dhammosadhaá¹ƒ pivitvÄ• na, visaá¹ƒ sabbaá¹ƒ samÅ«haniá¹ƒ.

ajarÄ• maraá¹ƒ sÄ«tibhÄ• vaá¹ƒ, nibbÄ• naá¹ƒ phassayiá¹ƒ ahaá¹ƒ ||

<496> á¹• 21 ``yathÄ• bhÅ«taá¹-á¹-ito poso, bhÅ«taggÄ• hena pÄ«á¸·ito.

bhÅ«tavejjaá¹ƒ gaveseyya, bhÅ«tasmÄ• parimuttiyÄ• ||

<497> á¹• 21 ``gavesamÄ• no \Be I 45/ passeyya, bhÅ«tavijjÄ• su kovidaá¹ƒ.

tassa so vihane bhÅ«taá¹ƒ, samÅ«laÃ±ca vinÄ• saye ||

<498> á¹• 21 ``tathevÄ• haá¹ƒ \Se I 60/ mahÄ• vÄ«ra, tamaggÄ• hena pÄ«á¸·ito.

Ã±Ä• á¹‡Ä• lokaá¹ƒ gavesÄ• mi, tamato parimuttiyÄ• ||

<499> á¹• 21 ``athaddasaá¹ƒ sakyamuniá¹ƒ, kilesatamasodhanaá¹ƒ.

so me tamaá¹ƒ vinodesi, bhÅ«tavejjova bhÅ«takaá¹ƒ ||

<500> á¹• 21 ``saá¹ƒsÄ• rasotaá¹ƒ saÃ±chindiá¹ƒ, taá¹‡hÄ• sotaá¹ƒ nivÄ• rayiá¹ƒ.

bhavaá¹ƒ ugghÄ• á¹-ayiá¹ƒ sabbaá¹ƒ, bhÅ«tavejjova mÅ«lato ||

<501> á¹• 21 ``garuá¸·o yathÄ• opatati, pannagaá¹ƒ bhakkhamattano.

samantÄ• yojanasataá¹ƒ, vikkhobheti mahÄ• saraá¹ƒ ||

<502> á¹• 21 ``pannagaá¹ƒ \Ne I 39/ so gahetvÄ• na, adhosÄ«saá¹ƒ viheá¹-hayaá¹ƒ.

Ä• dÄ• ya so pakkamati, yenakÄ• maá¹ƒ vihaá¹…gamo ||

<503> á¹• 21 ``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, yathÄ• pi garuá¸·o balÄ«.

asaá¹…khataá¹ƒ gavesanto, dose vikkhÄ• layiá¹ƒ ahaá¹ƒ ||

<504> á¹• 21 ``diá¹-á¹-ho ahaá¹ƒ dhammavaraá¹ƒ, santipadamanuttaraá¹ƒ.

Ä• dÄ• ya viharÄ• metaá¹ƒ, garuá¸·o pannagaá¹ƒ yathÄ• ||

<505> á¹• 21 ``Ä• sÄ• vatÄ« nÄ• ma latÄ• , jÄ• tÄ• cittalatÄ• vane.

tassÄ• vassasahassena, ekaá¹ƒ nibbattate phalaá¹ƒ ||

<506> á¹• 21 ``taá¹ƒ \Ee I 42/ devÄ• payirupÄ• santi, tÄ• vadÅ«raphale sati.

devÄ• naá¹ƒ sÄ• piyÄ• evaá¹ƒ, Ä• sÄ• vatÄ« latuttamÄ• ||

<507> á¹• 21 ``satasahassupÄ• dÄ• ya, tÄ• haá¹ƒ paricare muni.

sÄ• yaá¹ƒ pÄ• taá¹ƒ namassÄ• mi, devÄ• Ä• sÄ• vatiá¹ƒ yathÄ• ||

<508> á¹• 21 ``avaÃ±jhÄ• pÄ• ricariyÄ• , amoghÄ• ca namassanÄ• .

dÅ«rÄ• gatampi maá¹ƒ santaá¹ƒ, khaá¹‡oyaá¹ƒ na virÄ• dhayi ||

<509> á¹• 21 ``paá¹-isandhiá¹ƒ na passÄ• mi, vicinanto bhave ahaá¹ƒ.

nirÅ«padhi vippamutto {vippayutto (Katthaci) }, upasanto carÄ• mahaá¹ƒ ||

<510> á¹• 21 ``yathÄ• pi \Be I 46/ padumaá¹ƒ nÄ• ma, sÅ«riyaraá¹ƒsena pupphati.

tathevÄ• haá¹ƒ mahÄ• vÄ«ra, buddharaá¹ƒsena pupphito ||

<511> á¹• 21 ``yathÄ• balÄ• kayonimhi, na vijjati pumo {pumÄ• (Ce Se) } sadÄ• .

meghesu gajjamÄ• nesu, gabbhaá¹ƒ gaá¹‡hanti tÄ• sadÄ• ||

<512> á¹• 21 ``cirampi gabbhaá¹ƒ dhÄ• renti, yÄ• va megho na gajjati.

bhÄ• rato parimuccanti, yadÄ• megho pavassati ||

<513> á¹• 21 ``padumuttarabuddhassa \Se I 61/, dhammameghena gajjato.

saddena dhammameghassa, dhammagabbhaá¹ƒ agaá¹‡hahaá¹ƒ ||

<514> á¹• 21 satasahassupÄ• dÄ• ya, puÃ±Ã±agabbhaá¹ƒ dharemahaá¹ƒ.

nappamuccÄ• mi bhÄ• rato, dhammamegho na gajjati ||

<515> á¹• 21 ``yadÄ• tuvaá¹ƒ sakyamuni, ramme kapilavatthave.

gajjasi dhammameghena, bhÄ• rato parimuccahaá¹ƒ ||

<516> á¹• 21 ``suÃ±Ã±ataá¹ƒ \Ne I 40/ animittaÃ±ca, tathÄ• ppaá¹‡ihitampi ca.

caturo ca phale sabbe, dhammevaá¹ƒ vijanayiá¹ƒ {vijaá¹-ayiá¹ƒ (Katthaci) balÄ• kÄ• naá¹ƒ v
saá¹ƒsandetvÄ• attho veditabbo} ahaá¹ƒ ||

dutiyabhÄ• á¹‡avÄ• raá¹ƒ.

<517> á¹• 21 ``aparimeyyupÄ• dÄ• ya, patthemi tava sÄ• sanaá¹ƒ.

so me attho anuppatto, santipadamanuttaraá¹ƒ ||

<518> á¹• 21 ``vinaye \Ee I 43/ pÄ• ramiá¹ƒ patto, yathÄ• pi pÄ• á¹-hiko isi.

na me samasamo atthi, dhÄ• remi sÄ• sanaá¹ƒ ahaá¹ƒ ||

<519> á¹• 21 ``vinaye khandhake cÄ• pi, tikacchede ca paÃ±cake {paÃ±came (Ce) }.

ettha me vimati natthi, akkhare byaÃ±janepi vÄ• ||

<520> á¹• 21 ``niggahe paá¹-ikamme ca, á¹-hÄ• nÄ• á¹-hÄ• ne ca kovido.

osÄ• raá¹‡e vuá¹-á¹-hÄ• pane, sabbattha pÄ• ramiá¹ƒ gato ||

<521> á¹• 21 ``vinaye khandhake vÄ• pi, nikkhipitvÄ• padaá¹ƒ ahaá¹ƒ.

ubhato viniveá¹-hetvÄ• , rasato osareyyahaá¹ƒ ||

<522> á¹• 21 ``niruttiyÄ• \Se I 62/ \Be I 47/ sukusalo, atthÄ• natthe ca kovido.

anaÃ±Ã±Ä• taá¹ƒ mayÄ• natthi, ekaggo satthu sÄ• sane ||

<523> á¹• 21 ``rÅ«padakkho {rÅ«parakkho (?) milindapaÃ±ho dhammanagarÄ• dhikÄ• re sakyaputtassa sÄ• sane.

kaá¹…khaá¹ƒ sabbaá¹ƒ vinodemi, chindÄ• mi sabbasaá¹ƒsayaá¹ƒ ||

<524> á¹• 21 ``padaá¹ƒ anupadaÃ±cÄ• pi, akkharaÃ±cÄ• pi byaÃ±janaá¹ƒ.

nidÄ• ne pariyosÄ• ne, sabbattha kovido ahaá¹ƒ ||

<525> á¹• 21 ``yathÄ• pi rÄ• jÄ• balavÄ• , niggaá¹‡hitvÄ• parantape.

vijinitvÄ• na saá¹…gÄ• maá¹ƒ, nagaraá¹ƒ tattha mÄ• paye ||

<526> á¹• 21 ``pÄ• kÄ• raá¹ƒ parikhaÃ±cÄ• pi, esikaá¹ƒ dvÄ• rakoá¹-á¹-hakaá¹ƒ.

aá¹-á¹-Ä• lake ca vividhe, kÄ• raye nagare bahÅ« ||

<527> á¹• 21 ``siá¹…ghÄ• á¹-akaá¹ƒ caccaraÃ±ca, suvibhattantarÄ• paá¹‡aá¹ƒ.

kÄ• rayeyya sabhaá¹ƒ tattha, atthÄ• natthavinicchayaá¹ƒ ||

<528> á¹• 21 ``nigghÄ• tatthaá¹ƒ amittÄ• naá¹ƒ, chiddÄ• chiddaÃ±ca jÄ• nituá¹ƒ.

balakÄ• yassa rakkhÄ• ya, senÄ• paccaá¹ƒ á¹-hapeti {thapesi (Katthaci) } so ||

<529> á¹• 21 ``Ä• rakkhatthÄ• ya \Ne I 41/ bhaá¹‡á¸• assa, nidhÄ• nakusalaá¹ƒ naraá¹ƒ.

mÄ• me bhaá¹‡á¸• aá¹ƒ vinassÄ«ti, bhaá¹‡á¸• arakkhaá¹ƒ á¹-hapeti so ||

<530> á¹• 21 ``mamatto {mÄ• mako (Ce), samaggo (Se) }

hoti yo raÃ±Ã±o, vuddhiá¹ƒ yassa ca icchati.

tassÄ• dhikaraá¹‡aá¹ƒ deti, mittassa paá¹-ipajjituá¹ƒ ||

<531> á¹• 21 ``uppÄ• tesu nimittesu, lakkhaá¹‡esu ca kovidaá¹ƒ.

ajjhÄ• yakaá¹ƒ mantadharaá¹ƒ, porohicce á¹-hapeti so ||

<532> á¹• 21 ``etehaá¹…gehi \Se I 63/ \Ee I 44/ sampanno, khattiyoti pavuccati.

sadÄ• rakkhanti rÄ• jÄ• naá¹ƒ, cakkavÄ• kova dukkhitaá¹ƒ ||

<533> á¹• 21 ``tatheva tvaá¹ƒ mahÄ• vÄ«ra, hatÄ• mittova khattiyo.

sadevakassa lokassa, dhammarÄ• jÄ• ti vuccati ||

<534> á¹• 21 ``titthiye nihanitvÄ• na {nÄ«haritvÄ• na (Se Katthaci) }, mÄ• raÃ±cÄ• pi saser

tamandhakÄ• raá¹ƒ vidhamitvÄ• , dhammanagaraá¹ƒ amÄ• payi ||

<535> á¹• 21 ``sÄ«laá¹ƒ \Be I 48/ pÄ• kÄ• rakaá¹ƒ tattha, Ã±Ä• á¹‡aá¹ƒ te dvÄ• rakoá¹-á¹-h

saddhÄ• te esikÄ• vÄ«ra, dvÄ• rapÄ• lo ca saá¹ƒvaro ||

<536> á¹• 21 ``satipaá¹-á¹-hÄ• namaá¹-á¹-Ä• laá¹ƒ, paÃ±Ã±Ä• te caccaraá¹ƒ mune.

iddhipÄ• daÃ±ca siá¹…ghÄ• á¹-aá¹ƒ, dhammavÄ«thi sumÄ• pitÄ• ||

<537> á¹• 21 ``suttantaá¹ƒ abhidhammaÃ±ca, vinayaÃ±cÄ• pi kevalaá¹ƒ.

navaá¹…gaá¹ƒ buddhavacanaá¹ƒ, esÄ• dhammasabhÄ• tava ||

<538> á¹• 21 ``suÃ±Ã±ataá¹ƒ animittaÃ±ca, vihÄ• raÃ±cappaá¹‡Ä«hitaá¹ƒ.

Ä• neÃ±jaÃ±ca nirodho ca, esÄ• dhammakuá¹-Ä« tava ||

<539> á¹• 21 ``paÃ±Ã±Ä• ya aggo nikkhitto {agganikkhitto (Ce) }, paá¹-ibhÄ• ne ca kovido.

sÄ• riputtoti nÄ• mena, dhammasenÄ• patÄ« tava ||

<540> á¹• 21 ``cutÅ«papÄ• takusalo, iddhiyÄ• pÄ• ramiá¹ƒ gato.

kolito nÄ• ma nÄ• mena, porohicco tavaá¹ƒ mune ||

<541> á¹• 21 ``porÄ• á¹‡akavaá¹ƒsadharo, uggatejo durÄ• sado.

dhutavÄ• dÄ«guá¹‡enaggo, akkhadasso tavaá¹ƒ mune ||

<542> á¹• 21 ``bahussuto \Se I 64/ dhammadharo, sabbapÄ• á¹-hÄ« ca sÄ• sane.

Ä• nando nÄ• ma nÄ• mena, dhammÄ• rakkho {dhammarakkho (Se) } tavaá¹ƒ mune ||

<543> á¹• 21 ``ete \Ne I 42/ sabbe atikkamma, pamesi bhagavÄ• mamaá¹ƒ.

vinicchayaá¹ƒ me pÄ• dÄ• si, vinaye viÃ±Ã±udesitaá¹ƒ ||

<544> á¹• 21 ``yo koci vinaye paÃ±haá¹ƒ, pucchati buddhasÄ• vako.

tattha me cintanÄ• natthi, taÃ±Ã±evatthaá¹ƒ kathemahaá¹ƒ ||

<545> á¹• 21 ``yÄ• vatÄ• buddhakhettamhi, á¹-hapetvÄ• taá¹ƒ mahÄ• muni.

vinaye mÄ• diso natthi, kuto bhiyyo bhavissati ||

<546> á¹• 21 ``bhikkhusaá¹…ghe \Ee I 45/ nisÄ«ditvÄ• , evaá¹ƒ gajjati gotamo.

upÄ• lissa samo natthi, vinaye khandhakesu ca ||

<547> á¹• 21 ``yÄ• vatÄ• buddhabhaá¹‡itaá¹ƒ, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

vinayogadhaá¹ƒ taá¹ƒ {vinayogadhitaá¹ƒ (Ce-a), vinaye kathitaá¹ƒ (Se) } sabbaá¹ƒ,

vinayamÅ«lapassino {vinayaá¹ƒ mÅ«lanti passato (Ce) } ||

<548> á¹• 21 ``mama \Be I 49/ kammaá¹ƒ saritvÄ• na, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

<549> á¹• 21 ``satasahassupÄ• dÄ• ya, imaá¹ƒ á¹-hÄ• naá¹ƒ apatthayiá¹ƒ.

so me attho anuppatto, vinaye pÄ• ramiá¹ƒ gato ||

<550> á¹• 21 ``sakyÄ• naá¹ƒ nandijanano, kappako Ä• sahaá¹ƒ pure.

vijahitvÄ• na taá¹ƒ jÄ• tiá¹ƒ, putto jÄ• to mahesino ||

<551> á¹• 21 ``ito dutiyake kappe, aÃ±jaso nÄ• ma khattiyo.

anantatejo amitayaso, bhÅ«mipÄ• lo mahaddhano ||

<552> á¹• 21 ``tassa \Se I 65/ raÃ±Ã±o ahaá¹ƒ putto, candano nÄ• ma khattiyo.

jÄ• timadenupatthaddho, yasabhogamadena ca ||

<553> á¹• 21 ``nÄ• gasatasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

tidhÄ• pabhinnÄ• mÄ• taá¹…gÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

<554> á¹• 21 ``sabalehi paretohaá¹ƒ, uyyÄ• naá¹ƒ gantukÄ• mako.

Ä• ruyha sirikaá¹ƒ nÄ• gaá¹ƒ, nagarÄ• nikkhamiá¹ƒ tadÄ• ||

<555> á¹• 21 ``caraá¹‡ena ca sampanno, guttadvÄ• ro susaá¹ƒvuto.

devalo nÄ• ma sambuddho, Ä• gacchi purato mama ||

<556> á¹• 21 ``pesetvÄ• sirikaá¹ƒ nÄ• gaá¹ƒ, buddhaá¹ƒ Ä• sÄ• dayiá¹ƒ tadÄ• .

tato saÃ±jÄ• takopo so {jÄ• takopova (Se) }, nÄ• go nuddharate padaá¹ƒ ||

<557> á¹• 21 ``nÄ• gaá¹ƒ \Ne I 43/ ruá¹‡á¹‡amanaá¹ƒ {ruá¹-á¹-hamanaá¹ƒ (Ee-a), duá¹-á¹-ruddhapadaá¹ƒ (?) } disvÄ• , buddhe kodhaá¹ƒ akÄ• sahaá¹ƒ.

vihesayitvÄ• sambuddhaá¹ƒ, uyyÄ• naá¹ƒ agamÄ• sahaá¹ƒ ||

<558> á¹• 21 ``sÄ• taá¹ƒ tattha na vindÄ• mi, siro pajjalito yathÄ• .

pariá¸·Ä• hena á¸• ayhÄ• mi, macchova baá¸·isÄ• dako ||

<559> á¹• 21 ``sasÄ• garantÄ• \Ee I 46/ pathavÄ«, Ä• dittÄ• viya hoti me.

pitu santikupÄ• gamma, idaá¹ƒ vacanamabraviá¹ƒ ||

<560> á¹• 21 ``Ä• sÄ«visaá¹ƒva kupitaá¹ƒ, aggikkhandhaá¹ƒva Ä• gataá¹ƒ.

mattaá¹ƒva kuÃ±jaraá¹ƒ dantiá¹ƒ, yaá¹ƒ sayambhumasÄ• dayiá¹ƒ ||

<561> á¹• 21 ``Ä• sÄ• dito \Be I 50/ mayÄ• buddho, ghoro uggatapo jino.

purÄ• sabbe vinassÄ• ma, khamÄ• pessÄ• ma taá¹ƒ muniá¹ƒ ||

<562> á¹• 21 ``no \Se I 66/ ce taá¹ƒ nijjhÄ• pessÄ• ma, attadantaá¹ƒ samÄ• hitaá¹ƒ.

orena sattadivasÄ• , raá¹-á¹-haá¹ƒ me vidhamissati ||

<563> á¹• 21 ``sumekhalo kosiyo ca, siggavo cÄ• pi sattako {sattuko (Ce) }.

Ä• sÄ• dayitvÄ• isayo, duggatÄ• te saraá¹-á¹-hakÄ• ||

<564> á¹• 21 ``yadÄ• kuppanti isayo, saÃ±Ã±atÄ• brahmacÄ• rino.

sadevakaá¹ƒ vinÄ• senti, sasÄ• garaá¹ƒ sapabbataá¹ƒ ||

<565> á¹• 21 ``tiyojanasahassamhi, purise sannipÄ• tayiá¹ƒ.

accayaá¹ƒ desanatthÄ• ya, sayambhuá¹ƒ upasaá¹…kamiá¹ƒ ||

<566> á¹• 21 ``allavatthÄ• allasirÄ• , sabbeva paÃ±jalÄ«katÄ• .

buddhassa pÄ• de nipatitvÄ• , idaá¹ƒ vacanamabravuá¹ƒ {mabraviá¹ƒ (Katthaci) } ||

<567> á¹• 21 ``khamassu tvaá¹ƒ mahÄ• vÄ«ra, abhiyÄ• cati taá¹ƒ jano.

pariá¸·Ä• haá¹ƒ vinodehi, mÄ• no raá¹-á¹-haá¹ƒ vinÄ• saya ||

<568> á¹• 21 ``sadevamÄ• nusÄ• sabbe, sadÄ• navÄ• sarakkhasÄ• .

ayomayena kuá¹-ena, siraá¹ƒ bhindeyyu me sadÄ• ||

<569> á¹• 21 ``dake {udake (Ce Se) } aggi na saá¹‡á¹-hÄ• ti, bÄ«jaá¹ƒ sele na rÅ«hati.

agade kimi na saá¹‡á¹-hÄ• ti, kopo buddhe na jÄ• yati ||

<570> á¹• 21 ``yathÄ• ca bhÅ«mi acalÄ• , appameyyo ca sÄ• garo.

anantako ca Ä• kÄ• so, evaá¹ƒ buddhÄ• akhobhiyÄ• ||

<571> á¹• 21 ``sadÄ• \Ne I 44/ khantÄ• mahÄ• vÄ«rÄ• , khamitÄ• ca tapassino.

khantÄ• naá¹ƒ khamitÄ• naÃ±ca, gamanaá¹ƒ taá¹ƒ {vo (Se) } na vijjati ||

<572> á¹• 21 ``idaá¹ƒ \Se I 67/ vatvÄ• na sambuddho, pariá¸·Ä• haá¹ƒ vinodayaá¹ƒ.

mahÄ• janassa purato, nabhaá¹ƒ abbhuggami tadÄ• ||

<573> á¹• 21 ``tena \Ee I 47/ kammenahaá¹ƒ vÄ«ra, hÄ«nattaá¹ƒ ajjhupÄ• gato.

samatikkamma taá¹ƒ jÄ• tiá¹ƒ, pÄ• visiá¹ƒ abhayaá¹ƒ puraá¹ƒ ||

<574> á¹• 21 ``tadÄ• pi \Be I 51/ maá¹ƒ mahÄ• vÄ«ra, á¸• ayhamÄ• naá¹ƒ susaá¹‡á¹-hitaá

pariá¸·Ä• haá¹ƒ vinodesi, sayambhuÃ±ca khamÄ• payiá¹ƒ ||

<575> á¹• 21 ``ajjÄ• pi maá¹ƒ mahÄ• vÄ«ra, á¸• ayhamÄ• naá¹ƒ tihaggibhi.

nibbÄ• pesi tayo aggÄ«, sÄ«tibhÄ• vaÃ±ca pÄ• payiá¹ƒ {pÄ• payÄ« (Ce) } ||

<576> á¹• 21 yesaá¹ƒ sotÄ• vadhÄ• natthi, suá¹‡Ä• tha mama bhÄ• sato.

atthaá¹ƒ tumhaá¹ƒ pavakkhÄ• mi, yathÄ• diá¹-á¹-haá¹ƒ padaá¹ƒ mama ||

<577> á¹• 21 ``sayambhuá¹ƒ taá¹ƒ vimÄ• netvÄ• , santacittaá¹ƒ samÄ• hitaá¹ƒ.

tena kammenahaá¹ƒ ajja, jÄ• tomhi nÄ«cayoniyaá¹ƒ ||

<578> á¹• 21 ``mÄ• vo khaá¹‡aá¹ƒ virÄ• dhetha, khaá¹‡Ä• tÄ«tÄ• hi socare.

sadatthe vÄ• yameyyÄ• tha, khaá¹‡o vo paá¹-ipÄ• dito ||

<579> á¹• 21 ``ekaccÄ• naÃ±ca vamanaá¹ƒ, ekaccÄ• naá¹ƒ virecanaá¹ƒ.

visaá¹ƒ halÄ• halaá¹ƒ eke, ekaccÄ• naÃ±ca osadhaá¹ƒ ||

<580> á¹• 21 ``vamanaá¹ƒ paá¹-ipannÄ• naá¹ƒ, phalaá¹-á¹-hÄ• naá¹ƒ virecanaá¹ƒ.

osadhaá¹ƒ phalalÄ• bhÄ«naá¹ƒ, puÃ±Ã±akkhettaá¹ƒ gavesinaá¹ƒ ||

<581> á¹• 21 ``sÄ• sanena viruddhÄ• naá¹ƒ, visaá¹ƒ halÄ• halaá¹ƒ yathÄ• .

Ä• sÄ«viso diá¹-á¹-haviso {daá¹-á¹-haviso (Se-a) }, evaá¹ƒ jhÄ• peti taá¹ƒ naraá¹ƒ ||

<582> á¹• 21 ``sakiá¹ƒ \Se I 68/ pÄ«taá¹ƒ halÄ• halaá¹ƒ, uparundhati jÄ«vitaá¹ƒ.

sÄ• sanena virujjhitvÄ• , kappakoá¹-imhi á¸• ayhati ||

<583> á¹• 21 ``khantiyÄ• avihiá¹ƒsÄ• ya, mettacittavatÄ• ya ca.

sadevakaá¹ƒ so tÄ• rati, tasmÄ• te avirÄ• dhiyÄ• {avirodhiyo (Ce), te avirodhiyÄ• (Se) } ||

<584> á¹• 21 ``lÄ• bhÄ• lÄ• bhe na sajjanti, sammÄ• nanavimÄ• nane.

pathavÄ«sadisÄ• buddhÄ• , tasmÄ• te na virÄ• dhiyÄ• {te na virodhiyÄ• (Ce Se) } ||

<585> á¹• 21 ``devadatte \Ne I 45/ ca vadhake, core aá¹…gulimÄ• lake.

rÄ• hule dhanapÄ• le ca, sabbesaá¹ƒ samako muni ||

<586> á¹• 21 ``etesaá¹ƒ \Ee I 48/ paá¹-igho natthi, rÄ• gomesaá¹ƒ na vijjati.

sabbesaá¹ƒ samako buddho, vadhakassorasassa ca ||

<587> á¹• 21 ``panthe \Be I 52/ disvÄ• na kÄ• sÄ• vaá¹ƒ, chaá¸• á¸• itaá¹ƒ mÄ«á¸·hamakkl

sirasmiá¹ƒ aÃ±jaliá¹ƒ katvÄ• , vanditabbaá¹ƒ isiddhajaá¹ƒ ||

<588> á¹• 21 ``abbhatÄ«tÄ• ca ye buddhÄ• , vattamÄ• nÄ• anÄ• gatÄ• .

dhajenÄ• nena sujjhanti, tasmÄ• ete namassiyÄ• ||

<589> á¹• 21 ``satthukappaá¹ƒ suvinayaá¹ƒ, dhÄ• remi hadayenahaá¹ƒ.

namassamÄ• no vinayaá¹ƒ, viharissÄ• mi sabbadÄ• ||

<590> á¹• 21 ``vinayo Ä• sayo mayhaá¹ƒ, vinayo á¹-hÄ• nacaá¹…kamaá¹ƒ.

kappemi vinaye vÄ• saá¹ƒ, vinayo mama gocaro ||

<591> á¹• 21 ``vinaye pÄ• ramippatto, samathe cÄ• pi kovido.

upÄ• li taá¹ƒ mahÄ• vÄ«ra, pÄ• de vandati satthuno ||

<592> á¹• 21 ``so \Se I 69/ ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataá¹ƒ ||

<593> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<594> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<595> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upÄ• li thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

upÄ• littherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

3-7. aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheraapadÄ• naá¹ƒ

<596> á¹• 21 ``padumuttarasambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ vinÄ• yakaá¹ƒ.

buddhabhÅ«mimanuppattaá¹ƒ, paá¹-hamaá¹ƒ addasaá¹ƒ ahaá¹ƒ ||

<597> á¹• 21 ``yÄ• vatÄ• \Ne I 46/ bodhiyÄ• mÅ«le, yakkhÄ• sabbe samÄ• gatÄ• .

sambuddhaá¹ƒ parivÄ• retvÄ• , vandanti paÃ±jalÄ«katÄ• ||

<598> á¹• 21 ``sabbe \Be I 53/ \Ee I 49/ devÄ• tuá¹-á¹-hamanÄ• , Ä• kÄ• se saÃ±caranti te

buddho ayaá¹ƒ anuppatto, andhakÄ• ratamonudo ||

<599> á¹• 21 ``tesaá¹ƒ \Se I 70/ hÄ• saparetÄ• naá¹ƒ, mahÄ• nÄ• do avattatha.

kilese jhÄ• payissÄ• ma, sammÄ• sambuddhasÄ• sane ||

<600> á¹• 21 ``devÄ• naá¹ƒ giramaÃ±Ã±Ä• ya, vÄ• cÄ• sabhimudÄ«rihaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, Ä• dibhikkhamadÄ• sahaá¹ƒ ||

<601> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

devasaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<602> á¹• 21 `` `sattÄ• haá¹ƒ abhinikkhamma, bodhiá¹ƒ ajjhagamaá¹ƒ ahaá¹ƒ.

idaá¹ƒ me paá¹-hamaá¹ƒ bhattaá¹ƒ, brahmacÄ• rissa yÄ• panaá¹ƒ ||

<603> á¹• 21 `` `tusitÄ• hi idhÄ• gantvÄ• , yo me bhikkhaá¹ƒ upÄ• nayi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

<604> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni {tiá¹ƒsamatte kappasagasse (Se Katthaci) }, dev

sabbe deve abhibhotvÄ• , tidivaá¹ƒ Ä• vasissati ||

<605> á¹• 21 `` `devalokÄ• cavitvÄ• na, manussattaá¹ƒ gamissati.

sahassadhÄ• cakkavattÄ«, tattha rajjaá¹ƒ karissati ||

<606> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<607> á¹• 21 `` `tidasÄ• so cavitvÄ• na, manussattaá¹ƒ gamissati.

agÄ• rÄ• pabbajitvÄ• na, chabbassÄ• ni vasissati ||

<608> á¹• 21 `` `tato sattamake vasse, buddho saccaá¹ƒ kathessati.

koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• mena, paá¹-hamaá¹ƒ sacchikÄ• hitiâ€™ ||

<609> á¹• 21 ``nikkhantenÄ• nupabbajiá¹ƒ \Se I 71/, padhÄ• naá¹ƒ sukataá¹ƒ mayÄ• .

kilese jhÄ• panatthÄ• ya, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<610> á¹• 21 ``abhigantvÄ• na sabbaÃ±Ã±Å«, buddho loke sadevake.

isinÄ• me migÄ• raÃ±Ã±e {iminÄ• me mahÄ• raÃ±Ã±aá¹ƒ (Se), iminÄ• me migÄ• raÃ±Ã±a
amatabherimÄ• hani ||

<611> á¹• 21 ``so \Be I 54/ \Ne I 47/ dÄ• ni patto amataá¹ƒ, santipadamanuttaraá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<612> á¹• 21 ``paá¹-isambhidÄ• \Ee I 50/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o {aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±o (C
thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

3-8. piá¹‡á¸• olabhÄ• radvÄ• jattheraapadÄ• naá¹ƒ

<613> á¹• 21 ``padumuttaro nÄ• ma jino, sayambhÅ« aggapuggalo.

purato himavantassa, cittakÅ«á¹-e vasÄ« tadÄ• ||

<614> á¹• 21 ``abhÄ«tarÅ«po tatthÄ• siá¹ƒ, migarÄ• jÄ• catukkamo.

tassa saddaá¹ƒ suá¹‡itvÄ• na, vikkhambhanti bahujjanÄ• ||

<615> á¹• 21 ``suphullaá¹ƒ padumaá¹ƒ gayha, upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

vuá¹-á¹-hitassa samÄ• dhimhÄ• , buddhassa abhiropayiá¹ƒ ||

<616> á¹• 21 ``cÄ• tuddisaá¹ƒ \Se I 72/ namassitvÄ• , buddhaseá¹-á¹-haá¹ƒ naruttamaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , sÄ«hanÄ• daá¹ƒ nadiá¹ƒ ahaá¹ƒ {tadÄ• (Se) } ||

<617> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

sakÄ• sane nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<618> á¹• 21 `` `buddhassa giramaÃ±Ã±Ä• ya, sabbe devÄ• samÄ• gatÄ• .

Ä• gato vadataá¹ƒ seá¹-á¹-ho, dhammaá¹ƒ sossÄ• ma taá¹ƒ mayaá¹ƒ ||

<619> á¹• 21 `` `tesaá¹ƒ hÄ• saparetÄ• naá¹ƒ, purato lokanÄ• yako.

mama saddaá¹ƒ {kammaá¹ƒ (?) } pakittesi, dÄ«ghadassÄ« mahÄ• muniâ€™ ||

<620> á¹• 21 ``yenidaá¹ƒ padumaá¹ƒ dinnaá¹ƒ, sÄ«hanÄ• do ca nÄ• dito.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<621> á¹• 21 `` `ito \Be I 55/ aá¹-á¹-hamake kappe, cakkavattÄ« bhavissati.

sattaratanasampanno catudÄ«pamhi issaro ||

<622> á¹• 21 `` `kÄ• rayissati issariyaá¹ƒ {issaraá¹ƒ (Se Katthaci) }, mahiyÄ• catusaá¹-á¹-h

padumo nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<623> á¹• 21 ``kappasatasahassamhi \Ne I 48/ \Ee I 51/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<624> á¹• 21 `pakÄ• site pÄ• vacane, brahmabandhu bhavissati.

brahmaÃ±Ã±Ä• abhinikkhamma, pabbajissati tÄ• vadeâ€™ ||

<625> á¹• 21 ``padhÄ• napahitatto so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<626> á¹• 21 ``vijane \Se I 73/ pantaseyyamhi, vÄ• á¸·amigasamÄ• kule.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<627> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo thero imÄ• gÄ• thÄ• yo abhÄ• sitt

piá¹‡á¸• olabhÄ• radvÄ• jattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

3-9. khadiravaniyarevatattheraapadÄ• naá¹ƒ

<628> á¹• 21 ``gaá¹…gÄ• bhÄ• gÄ«rathÄ« nÄ• ma, himavantÄ• pabhÄ• vitÄ• .

kutitthe nÄ• viko Ä• siá¹ƒ, orime ca tariá¹ƒ {orimaá¹ƒ ca tare (Se) } ahaá¹ƒ ||

<629> á¹• 21 ``padumuttaro nÄ• yako, sambuddho dvipaduttamo.

vasÄ« satasahassehi, gaá¹…gÄ• tÄ«ramupÄ• gato {pubbe mayhaá¹ƒ sutaá¹ƒ Ä• si,

``padumuttaranÄ• yako. vasÄ«satasahassehi, gaá¹…gÄ• sotaá¹ƒ tarissati ``. (Ce) } ||

<630> á¹• 21 ``bahÅ« nÄ• vÄ• samÄ• netvÄ• , vaá¸• á¸• hakÄ«hi {cammakehi (Katthaci) }

nÄ• vÄ• ya {nÄ• vÄ• naá¹ƒ (Katthaci) } chadanaá¹ƒ katvÄ• , paá¹-imÄ• niá¹ƒ narÄ• sabhaá¹

<631> á¹• 21 ``Ä• gantvÄ• na \Be I 56/ ca sambuddho, Ä• rÅ«hi taÃ±ca nÄ• vakaá¹ƒ.

vÄ• rimajjhe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<632> á¹• 21 `` `yo so tÄ• resi sambuddhaá¹ƒ, saá¹…ghaÃ±cÄ• pi anÄ• savaá¹ƒ.

tena cittappasÄ• dena, devaloke ramissati ||

<633> á¹• 21 `` `nibbattissati te byamhaá¹ƒ, sukataá¹ƒ nÄ• vasaá¹‡á¹-hitaá¹ƒ.

Ä• kÄ• se pupphachadanaá¹ƒ, dhÄ• rayissati sabbadÄ• ||

<634> á¹• 21 `` `aá¹-á¹-hapaÃ±Ã±Ä• sakappamhi \Se I 74/, tÄ• rako {tÄ• raá¹‡o (Se) } nÄ•

cÄ• turanto vijitÄ• vÄ«, cakkavattÄ« bhavissati ||

<635> á¹• 21 `` `sattapaÃ±Ã±Ä• sakappamhi \Ne I 49/ \Ee I 52/, cammako {campako (Ce), khattiyo.

uggacchantova sÅ«riyo, jotissati mahabbalo ||

<636> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<637> á¹• 21 `` `tidasÄ• so cavitvÄ• na, manussattaá¹ƒ gamissati.

revato nÄ• ma nÄ• mena, brahmabandhu bhavissati ||

<638> á¹• 21 `` `agÄ• rÄ• nikkhamitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sane pabbajissati ||

<639> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, yuttayogo vipassako.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<640> á¹• 21 ``vÄ«riyaá¹ƒ {viriyaá¹ƒ (Ce Se) } me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ•

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<641> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payÄ« mama ||

<642> á¹• 21 ``tato maá¹ƒ vananirataá¹ƒ, disvÄ• lokantagÅ« muni.

vanavÄ• sibhikkhÅ«naggaá¹ƒ, paÃ±Ã±apesi mahÄ• mati ||

<643> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Be I 57/ sudaá¹ƒ Ä• yasmÄ• khadiravaniyo revato thero imÄ• gÄ• thÄ• yo abhÄ•

khadiravaniyarevatattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

3-10. Ä• nandattheraapadÄ• naá¹ƒ

<644> á¹• 21 ``Ä• rÄ• madvÄ• rÄ• \Se I 75/ nikkhamma, padumuttaro mahÄ• muni.

vassento amataá¹ƒ vuá¹-á¹-hiá¹ƒ, nibbÄ• pesi mahÄ• janaá¹ƒ ||

<645> á¹• 21 ``satasahassaá¹ƒ te dhÄ«rÄ• , chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

parivÄ• renti sambuddhaá¹ƒ, chÄ• yÄ• va anapÄ• yinÄ« {anupÄ• yinÄ« (Se Katthaci) } ||

<646> á¹• 21 ``hatthikkhandhagato Ä• siá¹ƒ, setacchattaá¹ƒ varuttamaá¹ƒ.

sucÄ• rurÅ«paá¹ƒ disvÄ• na, vitti me udapajjatha ||

<647> á¹• 21 ``oruyha \Ne I 50/ hatthikhandhamhÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

ratanÄ• mayachattaá¹ƒ me, buddhaseá¹-á¹-hassa dhÄ• rayiá¹ƒ ||

<648> á¹• 21 ``mama \Ee I 53/ saá¹…kappamaÃ±Ã±Ä• ya, padumuttaro mahÄ• isi.

taá¹ƒ kathaá¹ƒ á¹-hapayitvÄ• na, imÄ• gÄ• thÄ• abhÄ• satha ||

<649> á¹• 21 `` `yo so chattamadhÄ• resi, soá¹‡á¹‡Ä• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

<650> á¹• 21 `` `ito gantvÄ• ayaá¹ƒ poso, tusitaá¹ƒ Ä• vasissati.

anubhossati sampattiá¹ƒ, accharÄ• hi purakkhato ||

<651> á¹• 21 `` `catuttiá¹ƒsatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

balÄ• dhipo aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

<652> á¹• 21 `` `aá¹-á¹-hapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, mahiyÄ• kÄ• rayissati ||

<653> á¹• 21 `` `kappasatasahassamhi \Se I 76/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<654> á¹• 21 `` `sakyÄ• naá¹ƒ \Be I 58/ kulaketussa, Ã±Ä• tibandhu bhavissati.

Ä• nando nÄ• ma nÄ• mena, upaá¹-á¹-hÄ• ko mahesino ||

<655> á¹• 21 `` `Ä• tÄ• pÄ« nipako cÄ• pi, bÄ• husacce sukovido.

nivÄ• tavutti atthaddho, sabbapÄ• á¹-hÄ« bhavissati ||

<656> á¹• 21 `` `padhÄ• napahitatto so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<657> á¹• 21 `` `santi Ä• raÃ±Ã±akÄ• nÄ• gÄ• , kuÃ±jarÄ• saá¹-á¹-hihÄ• yanÄ• .

tidhÄ• pabhinnÄ• mÄ• taá¹…gÄ• , Ä«sÄ• dantÄ• urÅ«á¸·havÄ• ||

<658> á¹• 21 `` `anekasatasahassÄ• , paá¹‡á¸• itÄ• pi mahiddhikÄ• .

sabbe te buddhanÄ• gassa, na hontu paá¹‡idhimhi teâ€™ {na honti parivimbhitÄ• (Se), na (Katthaci) } ||

<659> á¹• 21 ``Ä• diyÄ• me namassÄ• mi, majjhime atha pacchime.

pasannacitto sumano, buddhaseá¹-á¹-haá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

<660> á¹• 21 ``Ä• tÄ• pÄ« nipako cÄ• pi, sampajÄ• no patissato.

sotÄ• pattiphalaá¹ƒ patto, sekhabhÅ«mÄ«su kovido ||

<661> á¹• 21 ``satasahassito \Ne I 51/ kappe, yaá¹ƒ kammamabhinÄ«hariá¹ƒ.

tÄ• haá¹ƒ bhÅ«mimanuppatto, á¹-hitÄ• saddhammamÄ• calÄ• {á¹-hito saddhammamÄ• ca
mahapphalÄ• (Se) } ||

<662> á¹• 21 ``svÄ• gataá¹ƒ \Ee I 54/ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<663> á¹• 21 ``paá¹-isambhidÄ• \Se I 77/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• nando thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• nandattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

buddho \Be I 59/ paccekabuddho ca, sÄ• riputto ca kolito.

kassapo anuruddho ca, puá¹‡á¹‡atthero upÄ• li ca ||

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o piá¹‡á¸• olo, revatÄ• nandapaá¹‡á¸• ito.

chasatÄ• ni ca paÃ±Ã±Ä• sa, gÄ• thÄ• yo sabbapiá¹‡á¸• itÄ• ||

apadÄ• ne buddhavaggo paá¹-hamo.

2. sÄ«hÄ• saniyavaggo

1. sÄ«hÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``nibbute \Be I 60/ \Ne I 52/ \Ee I 55/ lokanÄ• thamhi, siddhatthe dvipaduttame {

}.

vitthÄ• rike pÄ• vacane, bÄ• hujaÃ±Ã±amhi sÄ• sane ||

<2> á¹• 21 ``pasannacitto sumano, sÄ«hÄ• sanamakÄ• sahaá¹ƒ.

sÄ«hÄ• sanaá¹ƒ karitvÄ• na, pÄ• dapÄ«á¹-hamakÄ• sahaá¹ƒ ||

<3> á¹• 21 ``sÄ«hÄ• sane ca vassante, gharaá¹ƒ tattha akÄ• sahaá¹ƒ.

tena cittappasÄ• dena, tusitaá¹ƒ upapajjahaá¹ƒ ||

<4> á¹• 21 ``Ä• yÄ• mena \Se I 78/ catubbÄ«sa, yojanaá¹ƒ Ä• si {yojanÄ• siá¹ƒsu (Se Katth

vimÄ• naá¹ƒ sukataá¹ƒ mayhaá¹ƒ, vitthÄ• rena catuddasa ||

<5> á¹• 21 ``sataá¹ƒ {satta (Se) } kaÃ±Ã±Ä• sahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• .

soá¹‡á¹‡amayaÃ±ca pallaá¹…kaá¹ƒ, byamhe Ä• si sunimmitaá¹ƒ ||

<6> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ upaá¹-á¹-hitaá¹ƒ.

pÄ• sÄ• dÄ• sivikÄ• ceva, nibbattanti yadicchakaá¹ƒ ||

<7> á¹• 21 ``maá¹‡imayÄ• ca pallaá¹…kÄ• , aÃ±Ã±e sÄ• ramayÄ• bahÅ«.

nibbattanti mamaá¹ƒ sabbe, sÄ«hÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``soá¹‡á¹‡amayÄ• rÅ«pimayÄ• , phalikÄ• veá¸·uriyÄ• mayÄ• .

pÄ• dukÄ• abhirÅ«hÄ• mi, pÄ• dapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<9> á¹• 21 ``catunnavutito {catunavute ito (Ce Se) } kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``tesattatimhito kappe, indanÄ• mÄ• tayo janÄ• .

dvesattatimhito kappe, tayo sumananÄ• makÄ• ||

<11> á¹• 21 ``samasattatito kappe, tayo varuá¹‡anÄ• makÄ• .

sattaratanasampannÄ• , catudÄ«pamhi issarÄ• ||

<12> á¹• 21 ``paá¹-isambhidÄ• \Be I 61/ \Ne I 53/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«hÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

sÄ«hÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ekatthambhikattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``siddhatthassa \Se I 79/ \Ee I 56/ bhagavato, mahÄ• pÅ«gagaá¹‡o ahu.

saraá¹‡aá¹ƒ gatÄ• ca te buddhaá¹ƒ, saddahanti tathÄ• gataá¹ƒ ||

<14> á¹• 21 ``sabbe saá¹…gamma mantetvÄ• , mÄ• á¸·aá¹ƒ kubbanti satthuno.

ekatthambhaá¹ƒ alabhantÄ• , vicinanti brahÄ• vane ||

<15> á¹• 21 ``tehaá¹ƒ araÃ±Ã±e disvÄ• na, upagamma gaá¹‡aá¹ƒ tadÄ• .

aÃ±jaliá¹ƒ paggahetvÄ• na, paripucchiá¹ƒ gaá¹‡aá¹ƒ ahaá¹ƒ ||

<16> á¹• 21 ``te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, sÄ«lavanto upÄ• sakÄ• .

mÄ• á¸·aá¹ƒ mayaá¹ƒ kattukÄ• mÄ• , ekatthambho na labbhati ||

<17> á¹• 21 ``ekatthambhaá¹ƒ mamaá¹ƒ detha, ahaá¹ƒ dassÄ• mi satthuno.

Ä• harissÄ• mahaá¹ƒ thambhaá¹ƒ, appossukkÄ• bhavantu te {bhavantu vo (Ce), bhavÄ• th

<18> á¹• 21 ``te me thambhaá¹ƒ pavecchiá¹ƒsu, pasannÄ• tuá¹-á¹-hamÄ• nasÄ• .

tato paá¹-inivattitvÄ• , agamaá¹ƒsu sakaá¹ƒ gharaá¹ƒ ||

<19> á¹• 21 ``aciraá¹ƒ gate pÅ«gagaá¹‡e, thambhaá¹ƒ ahÄ• sahaá¹ƒ tadÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, paá¹-hamaá¹ƒ ussapesahaá¹ƒ ||

<20> á¹• 21 ``tena cittappasÄ• dena, vimÄ• naá¹ƒ upapajjahaá¹ƒ.

ubbiddhaá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ {satabhÅ«maá¹ƒ (Ce Katthaci) } samu

<21> á¹• 21 ``vajjamÄ• nÄ• su bherÄ«su, paricÄ• remahaá¹ƒ sadÄ• .

paÃ±capaÃ±Ã±Ä• sakappamhi, rÄ• jÄ• Ä• siá¹ƒ yasodharo ||

<22> á¹• 21 ``tatthÄ• pi \Se I 80/ \Be I 62/ bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samugg

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, ekatthambhaá¹ƒ manoramaá¹ƒ ||

<23> á¹• 21 ``ekavÄ«satikappamhi, udeno nÄ• ma khattiyo.

tatrÄ• pi bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samuggataá¹ƒ ||

<24> á¹• 21 ``yaá¹ƒ \Ne I 54/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

anubhomi sukhaá¹ƒ sabbaá¹ƒ {sabbametaá¹ƒ (Se) }, ekatthambhassidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``catunnavutito \Ee I 57/ kappe, yaá¹ƒ thambhamadadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekatthambhassidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekatthambhiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekatthambhikattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. nandattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``padumuttarassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

vatthaá¹ƒ khomaá¹ƒ mayÄ• dinnaá¹ƒ, sayambhussa mahesino ||

<28> á¹• 21 ``taá¹ƒ me buddho viyÄ• kÄ• si, jalajuttaranÄ• mako.

`iminÄ• vatthadÄ• nena, hemavaá¹‡á¹‡o bhavissasi ||

<29> á¹• 21 `` `dve \Se I 81/ sampattÄ« anubhotvÄ• , kusalamÅ«lehi codito.

gotamassa bhagavato, kaniá¹-á¹-ho tvaá¹ƒ bhavissasi ||

<30> á¹• 21 `` `rÄ• garatto sukhasÄ«lo, kÄ• mesu gedhamÄ• yuto.

buddhena codito santo, tadÄ• {tato (Se) } tvaá¹ƒ pabbajissasi ||

<31> á¹• 21 `` `pabbajitvÄ• na tvaá¹ƒ tattha, kusalamÅ«lena codito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissasinÄ• savoâ€™ ||

<32> á¹• 21 ``satta \Be I 63/ {sata (Se) } kappasahassamhi, caturo ceá¸·anÄ• makÄ• .

saá¹-á¹-hi kappasahassamhi, upacelÄ• catujjanÄ• ||

<33> á¹• 21 ``paÃ±ca kappasahassamhi, ceá¸·Ä• va caturo janÄ• .

sattaratanasampannÄ• , catudÄ«pamhi issarÄ• ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nando thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nandattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. cÅ«á¸·apanthakattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``padumuttaro \Ne I 55/ \Ee I 58/ nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho so, himavante vasÄ« tadÄ• ||

<36> á¹• 21 ``ahampi \Se I 82/ himavantamhi, vasÄ• mi assame tadÄ• .

acirÄ• gataá¹ƒ mahÄ• vÄ«raá¹ƒ, upesiá¹ƒ lokanÄ• yakaá¹ƒ ||

<37> á¹• 21 ``pupphacchattaá¹ƒ gahetvÄ• na, upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

samÄ• dhiá¹ƒ samÄ• pajjantaá¹ƒ, antarÄ• yamakÄ• sahaá¹ƒ ||

<38> á¹• 21 ``ubho hatthehi paggayha, pupphacchattaá¹ƒ adÄ• sahaá¹ƒ.

paá¹-iggahesi bhagavÄ• , padumuttaro mahÄ• muni ||

<39> á¹• 21 ``sabbe devÄ• attamanÄ• , himavantaá¹ƒ upenti te.

sÄ• dhukÄ• raá¹ƒ pavattesuá¹ƒ, anumodissati cakkhumÄ• ||

<40> á¹• 21 ``idaá¹ƒ vatvÄ• na te devÄ• , upagacchuá¹ƒ naruttamaá¹ƒ.

Ä• kÄ• se dhÄ• rayantassa {dhÄ• rayantaá¹ƒ me (ka), dhÄ• rayato me (?) }, padumacchatt

<41> á¹• 21 ``satapattachattaá¹ƒ paggayha, adÄ• si tÄ• paso mama.

`tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<42> á¹• 21 `` `paÃ±cavÄ«satikappÄ• ni, devarajjaá¹ƒ karissati.

catuttiá¹ƒsatikkhattuÃ±ca, cakkavattÄ« bhavissati ||

<43> á¹• 21 `` `yaá¹ƒ \Be I 64/ yaá¹ƒ yoniá¹ƒ saá¹ƒsarati, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

abbhokÄ• se patiá¹-á¹-hantaá¹ƒ, padumaá¹ƒ dhÄ• rayissatiâ€™ ||

<44> á¹• 21 ``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena {nÄ• mena (Ce Katthaci) }, satthÄ• loke bhavissati ||

<45> á¹• 21 `` `pakÄ• site pÄ• vacane, manussattaá¹ƒ labhissati.

manomayamhi kÄ• yamhi, uttamo so bhavissati ||

<46> á¹• 21 `` `dve \Se I 83/ bhÄ• taro bhavissanti, ubhopi panthakavhayÄ• .

anubhotvÄ• uttamatthaá¹ƒ, jotayissanti sÄ• sanaá¹ƒâ€™ ||

<47> á¹• 21 ``sohaá¹ƒ \Ne I 56/ aá¹-á¹-hÄ• rasavasso {so aá¹-á¹-hÄ• rasavassohaá¹ƒ (Se) anagÄ• riyaá¹ƒ.

visesÄ• haá¹ƒ na vindÄ• mi, sakyaputtassa sÄ• sane ||

<48> á¹• 21 ``dandhÄ• mayhaá¹ƒ gatÄ« Ä• si, paribhÅ«to pure ahuá¹ƒ {ahaá¹ƒ (Se) }.

bhÄ• tÄ• ca maá¹ƒ paá¹‡Ä• mesi, gaccha dÄ• ni sakaá¹ƒ gharaá¹ƒ ||

<49> á¹• 21 ``sohaá¹ƒ paá¹‡Ä• mito santo, saá¹…ghÄ• rÄ• massa koá¹-á¹-hake.

dummano tattha aá¹-á¹-hÄ• siá¹ƒ, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• ||

<50> á¹• 21 ``bhagavÄ• \Ee I 59/ tattha {athettha satthÄ• (Ce Se) } Ä• gacchi, sÄ«saá¹ƒ m

bÄ• hÄ• ya maá¹ƒ gahetvÄ• na, saá¹…ghÄ• rÄ• maá¹ƒ pavesayi ||

<51> á¹• 21 ``anukampÄ• ya me satthÄ• , adÄ• si pÄ• dapuÃ±chaniá¹ƒ.

evaá¹ƒ suddhaá¹ƒ adhiá¹-á¹-hehi, ekamantamadhiá¹-á¹-hahaá¹ƒ ||

<52> á¹• 21 ``hatthehi tamahaá¹ƒ gayha, sariá¹ƒ kokanadaá¹ƒ ahaá¹ƒ.

tattha cittaá¹ƒ vimucci me, arahattaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

<53> á¹• 21 ``manomayesu kÄ• yesu, sabbattha pÄ• ramiá¹ƒ gato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<54> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• cÅ«á¸·apanthako {cullapanthako (Ce Se) } thero imÄ• gÄ• thÄ

cÅ«á¸·apanthakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. pilindavacchattheraapadÄ• naá¹ƒ

<55> á¹• 21 ``nibbute \Se I 84/ \Be I 65/ lokanÄ• thamhi, sumedhe aggapuggale.

pasannacitto sumano, thÅ«papÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

<56> á¹• 21 ``ye ca khÄ«á¹‡Ä• savÄ• tattha, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

tehaá¹ƒ tattha samÄ• netvÄ• , saá¹…ghabhattaá¹ƒ akÄ• sahaá¹ƒ ||

<57> á¹• 21 ``sumedhassa bhagavato, upaá¹-á¹-hÄ• ko tadÄ• ahu.

sumedho nÄ• ma nÄ• mena, anumodittha so tadÄ• ||

<58> á¹• 21 ``tena cittappasÄ• dena, vimÄ• naá¹ƒ upapajjahaá¹ƒ.

chaá¸·Ä• sÄ«tisahassÄ• ni, accharÄ• yo ramiá¹ƒsu me ||

<59> á¹• 21 ``mameva \Ne I 57/ anuvattanti, sabbakÄ• mehi tÄ• sadÄ• .

aÃ±Ã±e deve abhibhomi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<60> á¹• 21 ``paÃ±cavÄ«satikappamhi, varuá¹‡o nÄ• ma khattiyo.

visuddhabhojano {susuddhabhojano (Ce) } Ä• siá¹ƒ, cakkavattÄ« ahaá¹ƒ tadÄ• ||

<61> á¹• 21 ``na te bÄ«jaá¹ƒ pavapanti, napi nÄ«yanti naá¹…galÄ• .

akaá¹-á¹-hapÄ• kimaá¹ƒ sÄ• liá¹ƒ, paribhuÃ±janti mÄ• nusÄ• ||

<62> á¹• 21 ``tattha \Ee I 60/ rajjaá¹ƒ karitvÄ• na, devattaá¹ƒ puna gacchahaá¹ƒ.

tadÄ• pi edisÄ• mayhaá¹ƒ, nibbattÄ• bhogasampadÄ• ||

<63> á¹• 21 ``na maá¹ƒ mittÄ• amittÄ• vÄ• , hiá¹ƒsanti sabbapÄ• á¹‡ino.

sabbesampi piyo homi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<64> á¹• 21 ``tiá¹ƒsakappasahassamhi \Se I 85/, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, gandhÄ• lepassidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``imasmiá¹ƒ bhaddake kappe, eko Ä• siá¹ƒ janÄ• dhipo.

mahÄ• nubhÄ• vo rÄ• jÄ• haá¹ƒ {rÄ• jÄ«si (Se Katthaci) }, cakkavattÄ« mahabbalo ||

<66> á¹• 21 ``sohaá¹ƒ paÃ±casu sÄ«lesu, á¹-hapetvÄ• janataá¹ƒ bahuá¹ƒ.

pÄ• petvÄ• sugatiá¹ƒyeva, devatÄ• naá¹ƒ piyo ahuá¹ƒ ||

<67> á¹• 21 ``paá¹-isambhidÄ• \Be I 66/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pilindavaccho {pilindivaccho (Ce) } thero imÄ• gÄ• thÄ• yo ab

pilindavacchattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. rÄ• hulattheraapadÄ• naá¹ƒ

<68> á¹• 21 ``padumuttarassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

sattabhÅ«mamhi pÄ• sÄ• de, Ä• dÄ• saá¹ƒ santhariá¹ƒ ahaá¹ƒ ||

<69> á¹• 21 ``khÄ«á¹‡Ä• savasahassehi, parikiá¹‡á¹‡o mahÄ• muni.

upÄ• gami gandhakuá¹-iá¹ƒ, dvipadindo {dipadindo (Ce Se) } narÄ• sabho ||

<70> á¹• 21 ``virocento {virocayaá¹ƒ (Se) } gandhakuá¹-iá¹ƒ, devadevo narÄ• sabho.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<71> á¹• 21 `` `yenÄ• yaá¹ƒ \Se I 86/ \Ne I 58/ jotitÄ• seyyÄ• , Ä• dÄ• sova susanthato.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<72> á¹• 21 `` `soá¹‡á¹‡amayÄ• rÅ«pimayÄ• , atho veá¸·uriyÄ• mayÄ• .

nibbattissanti pÄ• sÄ• dÄ• , ye keci manaso piyÄ• ||

<73> á¹• 21 `` `catusaá¹-á¹-hikkhattuá¹ƒ \Ee I 61/ devindo, devarajjaá¹ƒ karissati.

sahassakkhattuá¹ƒ cakkavattÄ«, bhavissati anantarÄ• ||

<74> á¹• 21 `` `ekavÄ«satikappamhi, vimalo nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, cakkavattÄ« bhavissati ||

<75> á¹• 21 `` `nagaraá¹ƒ reá¹‡uvatÄ« nÄ• ma, iá¹-á¹-hakÄ• hi sumÄ• pitaá¹ƒ.

Ä• yÄ• mato tÄ«á¹‡i sataá¹ƒ, caturassasamÄ• yutaá¹ƒ ||

<76> á¹• 21 `` `sudassano nÄ• ma pÄ• sÄ• do, vissakammena mÄ• pito {visukammena

mÄ• pito (Katthaci), vissakammena nimmito (Ce) }.

kÅ«á¹-Ä• gÄ• ravarÅ«peto, sattaratanabhÅ«sito ||

<77> á¹• 21 `` `dasasaddÄ• vivittaá¹ƒ \Be I 67/ taá¹ƒ {avivittaá¹ƒ (Ce) }, vijjÄ• dharasamÄ•

sudassanaá¹ƒva nagaraá¹ƒ, devatÄ• naá¹ƒ bhavissati ||

<78> á¹• 21 `` `pabhÄ• niggacchate tassa, uggacchanteva sÅ«riye.

virocessati taá¹ƒ niccaá¹ƒ, samantÄ• aá¹-á¹-hayojanaá¹ƒ ||

<79> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<80> á¹• 21 `` `tusitÄ• so cavitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, atrajo so bhavissati ||

<81> á¹• 21 `` `sace \Se I 87/ vaseyya {sacÄ• â€™ vaseyya (?) } agÄ• raá¹ƒ, cakkavattÄ«

aá¹-á¹-hÄ• nametaá¹ƒ yaá¹ƒ tÄ• dÄ«, agÄ• re ratimajjhagÄ• ||

<82> á¹• 21 `` `nikkhamitvÄ• agÄ• ramhÄ• , pabbajissati subbato.

rÄ• hulo nÄ• ma nÄ• mena, arahÄ• so bhavissatiâ€™ ||

<83> á¹• 21 ``kikÄ«va aá¹‡á¸• aá¹ƒ rakkheyya, cÄ• marÄ« viya vÄ• ladhiá¹ƒ.

nipako sÄ«lasampanno, mamaá¹ƒ rakkhi mahÄ• muni {evaá¹ƒ rakkhiá¹ƒ mahÄ• muni (Ce K
mahÄ• muni (Se) } ||

<84> á¹• 21 ``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<85> á¹• 21 ``paá¹-isambhidÄ• \Ne I 59/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• rÄ• hulo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

rÄ• hulattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. upasenavaá¹…gantaputtattheraapadÄ• naá¹ƒ

<86> á¹• 21 ``padumuttaraá¹ƒ \Ee I 62/ bhagavantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

pabbhÄ• ramhi nisÄ«dantaá¹ƒ, upagacchiá¹ƒ naruttamaá¹ƒ ||

<87> á¹• 21 ``kaá¹‡ikÄ• rapupphaá¹ƒ \Be I 68/ {kaá¹‡ikÄ• raá¹ƒ pupphitaá¹ƒ (Ce Se) } disv
chetvÄ• nahaá¹ƒ tadÄ• .

alaá¹…karitvÄ• chattamhi, buddhassa abhiropayiá¹ƒ ||

<88> á¹• 21 ``piá¹‡á¸• apÄ• taÃ±ca \Se I 88/ pÄ• dÄ• siá¹ƒ, paramannaá¹ƒ subhojanaá¹ƒ.

buddhena navame tattha, samaá¹‡e aá¹-á¹-ha bhojayiá¹ƒ ||

<89> á¹• 21 ``anumodi mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

iminÄ• chattadÄ• nena, paramannapavecchanÄ• ||

<90> á¹• 21 ``tena cittappasÄ• dena, sampattimanubhossasi.

chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

<91> á¹• 21 ``ekavÄ«satikkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<92> á¹• 21 ``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati {yaá¹ƒ vadanti sumedhoti, bhÅ«ripaÃ±Ã±a
satasahasse, esa buddho bhavissati. (Katthaci) } ||

<93> á¹• 21 ``sÄ• sane dibbamÄ• namhi, manussattaá¹ƒ gamissati.

tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito ||

<94> á¹• 21 ``upasenoti nÄ• mena, hessati satthu sÄ• vako.

{idaá¹ƒ pÄ• dadvayaá¹ƒ theragÄ• thÄ• aá¹-á¹-hakathÄ• yameva dissati} samantapÄ• sÄ• di
á¹-hapessati

{idaá¹ƒ pÄ• dadvayaá¹ƒ theragÄ• thÄ• aá¹-á¹-hakathÄ• yameva dissati} ||

<95> á¹• 21 ``carimaá¹ƒ vattate mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ {savÄ• hiniá¹ƒ (?) } ||

<96> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Ne I 60/ sudaá¹ƒ Ä• yasmÄ• upaseno vaá¹…gantaputto thero imÄ• gÄ• thÄ• yo a

upasenavaá¹…gantaputtattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

tatiyabhÄ• á¹‡avÄ• raá¹ƒ.

8. raá¹-á¹-hapÄ• lattheraapadÄ• naá¹ƒ

<97> á¹• 21 ``padumuttarassa \Se I 89/ \Be I 69/ \Ee I 63/ bhagavato, lokajeá¹-á¹-hassa tÄ•

varanÄ• go mayÄ• dinno, Ä«sÄ• danto urÅ«á¸·havÄ• ||

<98> á¹• 21 ``setacchatto pasobhito, sakappano sahatthipo.

agghÄ• petvÄ• na taá¹ƒ sabbaá¹ƒ, saá¹…ghÄ• rÄ• maá¹ƒ akÄ• rayiá¹ƒ ||

<99> á¹• 21 ``catupaÃ±Ã±Ä• sasahassÄ• ni, pÄ• sÄ• de kÄ• rayiá¹ƒ ahaá¹ƒ.

mahoghadÄ• naá¹ƒ {mahÄ• bhattaá¹ƒ (Ce), mahoghaÃ±ca (Katthaci), mahÄ• dÄ• naá¹ƒ (?
mahesino ||

<100> á¹• 21 ``anumodi mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

sabbe jane hÄ• sayanto, desesi amataá¹ƒ padaá¹ƒ ||

<101> á¹• 21 ``taá¹ƒ me buddho viyÄ• kÄ• si, jalajuttaranÄ• mako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<102> á¹• 21 `` `catupaÃ±Ã±Ä• sasahassÄ• ni, pÄ• sÄ• de kÄ• rayÄ« ayaá¹ƒ.

kathayissÄ• mi vipÄ• kaá¹ƒ, suá¹‡otha mama bhÄ• sato ||

<103> á¹• 21 `` `aá¹-á¹-hÄ• rasasahassÄ• ni, kÅ«á¹-Ä• gÄ• rÄ• bhavissare.

byamhuttamamhi nibbattÄ• , sabbasoá¹‡á¹‡amayÄ• ca te ||

<104> á¹• 21 `` `paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

aá¹-á¹-hapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati ||

<105> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<106> á¹• 21 `` `devalokÄ• \Se I 90/ cavitvÄ• na, sukkamÅ«lena codito.

aá¸• á¸• he kule mahÄ• bhoge, nibbattissati tÄ• vade ||

<107> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

raá¹-á¹-hapÄ• loti nÄ• mena, hessati satthu sÄ• vako ||

<108> á¹• 21 `` `padhÄ• napahitatto \Ne I 61/ so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<109> á¹• 21 ``uá¹-á¹-hÄ• ya abhinikkhamma, jahitÄ• bhogasampadÄ• .

kheá¸·apiá¹‡á¸• eva bhogamhi, pemaá¹ƒ mayhaá¹ƒ na vijjati ||

<110> á¹• 21 ``vÄ«riyaá¹ƒ \Be I 70/ \Ee I 64/ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• h

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<111> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• raá¹-á¹-hapÄ• lo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

raá¹-á¹-hapÄ• lattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sopÄ• kattheraapadÄ• naá¹ƒ

<112> á¹• 21 ``pabbhÄ• raá¹ƒ sodhayantassa {sevayantassa (Ce Katthaci) }, vipine pabbat

siddhattho nÄ• ma bhagavÄ• , Ä• gacchi mama santikaá¹ƒ ||

<113> á¹• 21 ``buddhaá¹ƒ \Se I 91/ upagataá¹ƒ disvÄ• , lokajeá¹-á¹-hassa tÄ• dino.

santharaá¹ƒ santharitvÄ• na {paÃ±Ã±apetvÄ• na (Se aá¹-á¹-ha) }, pupphÄ• sanamadÄ• sah

<114> á¹• 21 ``pupphÄ• sane nisÄ«ditvÄ• , siddhattho lokanÄ• yako.

mamaÃ±ca gatimaÃ±Ã±Ä• ya, aniccatamudÄ• hari ||

<115> á¹• 21 `` `aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™ ||

<116> á¹• 21 ``idaá¹ƒ vatvÄ• na sabbaÃ±Ã±Å«, lokajeá¹-á¹-ho narÄ• sabho.

nabhaá¹ƒ abbhuggami vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<117> á¹• 21 ``sakaá¹ƒ diá¹-á¹-hiá¹ƒ jahitvÄ• na, bhÄ• vayÄ• niccasaÃ±Ã±ahaá¹ƒ.

ekÄ• haá¹ƒ bhÄ• vayitvÄ• na, tattha kÄ• laá¹ƒ kato ahaá¹ƒ ||

<118> á¹• 21 ``dve sampattÄ« anubhotvÄ• , sukkamÅ«lena codito.

pacchime bhave sampatte, sapÄ• kayonupÄ• gamiá¹ƒ ||

<119> á¹• 21 ``agÄ• rÄ• abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<120> á¹• 21 ``Ä• raddhavÄ«riyo \Be I 71/ \Ne I 62/ pahitatto, sÄ«lesu susamÄ• hito.

tosetvÄ• na mahÄ• nÄ• gaá¹ƒ, alatthaá¹ƒ upasampadaá¹ƒ ||

<121> á¹• 21 ``catunnavutito \Ee I 65/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<122> á¹• 21 ``catunnavutito kappe, yaá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• vayiá¹ƒ tadÄ• .

taá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• vayantassa, patto me Ä• savakkhayo ||

<123> á¹• 21 ``paá¹-isambhidÄ• \Se I 92/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sopÄ• ko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sopÄ• kattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. sumaá¹…galattheraapadÄ• naá¹ƒ

<124> á¹• 21 ``Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mohaá¹ƒ, paá¹-iyÄ• detvÄ• na bhojanaá¹ƒ.

brÄ• hmaá¹‡e paá¹-imÄ• nento, visÄ• le mÄ• á¸·ake á¹-hito ||

<125> á¹• 21 ``athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, piyadassiá¹ƒ mahÄ• yasaá¹ƒ.

sabbalokavinetÄ• raá¹ƒ, sayambhuá¹ƒ aggapuggalaá¹ƒ ||

<126> á¹• 21 ``bhagavantaá¹ƒ jutimantaá¹ƒ, sÄ• vakehi purakkhataá¹ƒ.

Ä• diccamiva rocantaá¹ƒ, rathiyaá¹ƒ paá¹-ipannakaá¹ƒ ||

<127> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

manasÄ• va nimantesiá¹ƒ, `Ä• gacchatu mahÄ• muniâ€™ ||

<128> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

khÄ«á¹‡Ä• savasahassehi, mama dvÄ• raá¹ƒ upÄ• gami ||

<129> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

pÄ• sÄ• daá¹ƒ abhirÅ«hitvÄ• , sÄ«hÄ• sane nisÄ«dataá¹ƒ {nisÄ«da tvaá¹ƒ (Ce) } ||

<130> á¹• 21 ``danto \Se I 93/ \Be I 72/ dantaparivÄ• ro, tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo.

pÄ• sÄ• daá¹ƒ abhirÅ«hitvÄ• , nisÄ«di pavarÄ• sane ||

<131> á¹• 21 ``yaá¹ƒ me atthi sake gehe, Ä• misaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ.

tÄ• haá¹ƒ buddhassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<132> á¹• 21 ``pasannacitto \Ne I 63/ sumano, vedajÄ• to kataÃ±jalÄ«.

buddhaseá¹-á¹-haá¹ƒ namassÄ• mi, aho buddhassuá¸·Ä• ratÄ• ||

<133> á¹• 21 ``aá¹-á¹-hannaá¹ƒ \Ee I 66/ payirÅ«pÄ• sataá¹ƒ, bhuÃ±jaá¹ƒ khÄ«á¹‡Ä• savÄ

tuyheveso Ä• nubhÄ• vo, saraá¹‡aá¹ƒ taá¹ƒ upemahaá¹ƒ ||

<134> á¹• 21 ``piyadassÄ« ca bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<135> á¹• 21 `` `yo so saá¹…ghaá¹ƒ abhojesi, ujubhÅ«taá¹ƒ samÄ• hitaá¹ƒ.

tathÄ• gataÃ±ca sambuddhaá¹ƒ, suá¹‡Ä• tha mama bhÄ• sato ||

<136> á¹• 21 `` `sattavÄ«satikkhattuá¹ƒ so, devarajjaá¹ƒ karissati.

sakakammÄ• bhiraddho so, devaloke ramissati ||

<137> á¹• 21 `` `dasa aá¹-á¹-ha cakkhattuá¹ƒ {dasaÃ±caá¹-á¹-hakkhatthuá¹ƒ (Ce), dasa caá
} so, cakkavattÄ« bhavissati.

pathabyÄ• rajjaá¹ƒ paÃ±casataá¹ƒ, vasudhaá¹ƒ Ä• vasissatiâ€™ ||

<138> á¹• 21 ``araÃ±Ã±avanamoggayha, kÄ• nanaá¹ƒ byagghasevitaá¹ƒ.

padhÄ• naá¹ƒ padahitvÄ• na, kilesÄ• jhÄ• pitÄ• mayÄ• ||

<139> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<140> á¹• 21 ``paá¹-isambhidÄ• \Se I 94/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumaá¹…galo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumaá¹…galattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

sÄ«hÄ• sanÄ« \Be I 73/ ekathambhÄ«, nando ca cÅ«á¸·apanthako.

pilindarÄ• hulo ceva, vaá¹…ganto raá¹-á¹-hapÄ• lako ||

sopÄ• ko maá¹…galo ceva, daseva dutiye vagge.

sataÃ±ca aá¹-á¹-hatiá¹ƒsa ca, gÄ• thÄ• cettha pakÄ• sitÄ• ||

sÄ«hÄ• saniyavaggo dutiyo.

3. subhÅ«tivaggo

1. subhÅ«tittheraapadÄ• naá¹ƒ

<1> á¹• 21 ``himavantassÄ• vidÅ«re \Be I 74/ \Ne I 64/ \Ee I 67/, nisabho nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<2> á¹• 21 ``kosiyo nÄ• ma nÄ• mena, jaá¹-ilo uggatÄ• pano.

ekÄ• kiyo {ekÄ• kiko (Katthaci) } adutiyo, vasÄ• mi nisabhe tadÄ• ||

<3> á¹• 21 ``phalaá¹ƒ mÅ«laÃ±ca paá¹‡á¹‡aÃ±ca, na bhuÃ±jÄ• mi ahaá¹ƒ tadÄ• .

pavattaá¹ƒva supÄ• tÄ• haá¹ƒ {pavattapaá¹‡á¸• upattÄ• ni (Ce) }, upajÄ«vÄ• mi tÄ• vade ||

<4> á¹• 21 ``nÄ• haá¹ƒ \Se I 95/ kopemi Ä• jÄ«vaá¹ƒ, cajamÄ• nopi jÄ«vitaá¹ƒ.

Ä• rÄ• dhemi sakaá¹ƒ cittaá¹ƒ, vivajjemi anesanaá¹ƒ ||

<5> á¹• 21 ``rÄ• gÅ«pasaá¹ƒhitaá¹ƒ cittaá¹ƒ, yadÄ• uppajjate mama.

sayaá¹ƒva paccavekkhÄ• mi, ekaggo taá¹ƒ damemahaá¹ƒ ||

<6> á¹• 21 `` `rajjase rajjanÄ«ye ca, dussanÄ«ye ca dussase.

muyhase mohanÄ«ye ca, nikkhamassu vanÄ• tuvaá¹ƒ ||

<7> á¹• 21 `` `visuddhÄ• naá¹ƒ ayaá¹ƒ vÄ• so, nimmalÄ• naá¹ƒ tapassinaá¹ƒ.

mÄ• kho visuddhaá¹ƒ dÅ«sesi, nikkhamassu vanÄ• tuvaá¹ƒ ||

<8> á¹• 21 `` `agÄ• riko bhavitvÄ• na, yadÄ• puttaá¹ƒ {sadÄ• yuttaá¹ƒ (Ce), yadÄ• yuttaá¹

ubhopi mÄ• virÄ• dhesi, nikkhamassu vanÄ• tuvaá¹ƒ ||

<9> á¹• 21 `` `chavÄ• lÄ• taá¹ƒ yathÄ• kaá¹-á¹-haá¹ƒ, na kvaci kiccakÄ• rakaá¹ƒ.

neva gÄ• me araÃ±Ã±e vÄ• , na hi taá¹ƒ kaá¹-á¹-hasammataá¹ƒ ||

<10> á¹• 21 `` `chavÄ• lÄ• tÅ«pamo tvaá¹ƒsi, na gihÄ« nÄ• pi saÃ±Ã±ato.

ubhato muttako ajja, nikkhamassu vanÄ• tuvaá¹ƒ ||

<11> á¹• 21 `` `siyÄ• nu kho tava etaá¹ƒ, ko pajÄ• nÄ• ti te idaá¹ƒ.

saddhÄ• dhuraá¹ƒ vahisi {saddhÄ• dhuraá¹ƒ jahasi (Ce), sÄ«ghaá¹ƒ dhuraá¹ƒ vahisi (Se) } ||

<12> á¹• 21 `` `jigucchissanti \Be I 75/ \Ne I 65/ taá¹ƒ viÃ±Ã±Å«, asuciá¹ƒ nÄ• gariko yathÄ

Ä• kaá¸• á¸• hitvÄ• na isayo, codayissanti taá¹ƒ sadÄ• ||

<13> á¹• 21 `` `taá¹ƒ viÃ±Ã±Å« pavadissanti, samatikkantasÄ• sanaá¹ƒ.

saá¹ƒvÄ• saá¹ƒ alabhanto hi, kathaá¹ƒ jÄ«vihisi {jÄ«vissasi (Ce) } tuvaá¹ƒ ||

<14> á¹• 21 `` `tidhÄ• pabhinnaá¹ƒ \Se I 96/ \Ee I 68/ mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒ saá¹-á

balÄ« nÄ• go upagantvÄ• , yÅ«thÄ• nÄ«harate gajaá¹ƒ ||

<15> á¹• 21 `` `yÅ«thÄ• vinissaá¹-o santo, sukhaá¹ƒ sÄ• taá¹ƒ na vindati.

dukkhito vimano hoti, pajjhÄ• yanto pavedhati ||

<16> á¹• 21 `` `tatheva jaá¹-ilÄ• tampi, nÄ«harissanti dummatiá¹ƒ.

tehi tvaá¹ƒ nissaá¹-o santo, sukhaá¹ƒ sÄ• taá¹ƒ na lacchasi ||

<17> á¹• 21 `` `divÄ• vÄ• yadi vÄ• rattiá¹ƒ, sokasallasamappito.

á¸• ayhasi pariá¸·Ä• hena, gajo yÅ«thÄ• va nissaá¹-o ||

<18> á¹• 21 `` `jÄ• tarÅ«paá¹ƒ yathÄ• kÅ«á¹-aá¹ƒ, neva jhÄ• yati {yÄ• yati (Se) } katthaci.

tathÄ• sÄ«lavihÄ«no tvaá¹ƒ, na jhÄ• yissasi {yÄ• rissati (Se) } katthaci ||

<19> á¹• 21 `` `agÄ• raá¹ƒ vasamÄ• nopi, kathaá¹ƒ jÄ«vihisi tuvaá¹ƒ.

mattikaá¹ƒ pettikaÃ±cÄ• pi, natthi te nihitaá¹ƒ dhanaá¹ƒ ||

<20> á¹• 21 `` `sayaá¹ƒ kammaá¹ƒ karitvÄ• na, gatte sedaá¹ƒ pamocayaá¹ƒ.

evaá¹ƒ jÄ«vihisi gehe, sÄ• dhu te taá¹ƒ na ruccati ||

<21> á¹• 21 `` `evÄ• haá¹ƒ tattha vÄ• remi, saá¹ƒkilesagataá¹ƒ manaá¹ƒ.

nÄ• nÄ• dhammakathaá¹ƒ katvÄ• , pÄ• pÄ• cittaá¹ƒ nivÄ• rayiá¹ƒâ€™ ||

<22> á¹• 21 ``evaá¹ƒ me viharantassa, appamÄ• davihÄ• rino.

tiá¹ƒsavassasahassÄ• ni, vipine me atikkamuá¹ƒ ||

<23> á¹• 21 ``appamÄ• darataá¹ƒ disvÄ• , uttamatthaá¹ƒ gavesakaá¹ƒ.

padumuttarasambuddho, Ä• gacchi mama santikaá¹ƒ ||

<24> á¹• 21 ``timbarÅ«sakavaá¹‡á¹‡Ä• bho \Se I 97/, appameyyo anÅ«pamo.

rÅ«penÄ• sadiso buddho, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

<25> á¹• 21 ``suphullo \Be I 76/ sÄ• larÄ• jÄ• va, vijjÅ«vabbhaghanantare.

Ã±Ä• á¹‡enÄ• sadiso buddho, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

<26> á¹• 21 ``sÄ«harÄ• jÄ• \Ne I 66/ vasambhÄ«to {chambhito (Katthaci) },

gajarÄ• jÄ• va dappito {dammito (Katthaci) }.

lÄ• sito {abhÄ«to (Se) } byaggharÄ• jÄ• va, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

<27> á¹• 21 ``siá¹…gÄ«nikkhasavaá¹‡á¹‡Ä• bho, khadiraá¹…gÄ• rasannibho.

maá¹‡i yathÄ• jotiraso, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

<28> á¹• 21 ``visuddhakelÄ• sanibho \Ee I 69/, puá¹‡á¹‡amÄ• yeva candimÄ• .

majjhanhikeva {majjhantikeva (sabbattha) } sÅ«riyo, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

<29> á¹• 21 ``disvÄ• nabhe caá¹…kamantaá¹ƒ, evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`devo nu kho ayaá¹ƒ satto, udÄ• hu manujo ayaá¹ƒ ||

<30> á¹• 21 `` `na me suto vÄ• diá¹-á¹-ho vÄ• , mahiyÄ• ediso naro.

api mantapadaá¹ƒ atthi, ayaá¹ƒ satthÄ• bhavissatiâ€™ ||

<31> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

nÄ• nÄ• pupphaÃ±ca gandhaÃ±ca, sannipÄ• tesahaá¹ƒ {sannipÄ• tetvÄ• haá¹ƒ (Ce) } tadÄ

<32> á¹• 21 ``pupphÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• , sÄ• dhucittaá¹ƒ manoramaá¹ƒ.

narasÄ• rathinaá¹ƒ aggaá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

<33> á¹• 21 `` `idaá¹ƒ me Ä• sanaá¹ƒ vÄ«ra, paÃ±Ã±attaá¹ƒ tavanucchavaá¹ƒ.

hÄ• sayanto mamaá¹ƒ cittaá¹ƒ, nisÄ«da kusumÄ• saneâ€™ ||

<34> á¹• 21 ``nisÄ«di \Se I 98/ tattha bhagavÄ• , asambhÄ«tova {achambhitova (Katthaci) }

sattarattindivaá¹ƒ buddho, pavare kusumÄ• sane ||

<35> á¹• 21 ``namassamÄ• no aá¹-á¹-hÄ• siá¹ƒ, sattarattindivaá¹ƒ ahaá¹ƒ.

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , satthÄ• loke anuttaro.

mama kammaá¹ƒ pakittento, idaá¹ƒ vacanamabravi ||

<36> á¹• 21 `` `bhÄ• vehi buddhÄ• nussatiá¹ƒ, bhÄ• vanÄ• namanuttaraá¹ƒ.

imaá¹ƒ satiá¹ƒ bhÄ• vayitvÄ• , pÅ«rayissasi mÄ• nasaá¹ƒ ||

<37> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissasi.

asÄ«tikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi.

sahassakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissasi ||

<38> á¹• 21 `` `padesarajjaá¹ƒ \Be I 77/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhossasi taá¹ƒ sabbaá¹ƒ, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

<39> á¹• 21 `` `bhavÄ• bhave \Ne I 67/ saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhissasi.

bhoge te Å«natÄ• natthi, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

<40> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<41> á¹• 21 `` `asÄ«tikoá¹-iá¹ƒ chaá¸• á¸• etvÄ• , dÄ• se kammakare bahÅ«.

gotamassa bhagavato, sÄ• sane pabbajissasi ||

<42> á¹• 21 `` `Ä• rÄ• dhayitvÄ• sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

subhÅ«ti nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

<43> á¹• 21 `` `bhikkhusaá¹…ghe \Se I 99/ \Ee I 70/ nisÄ«ditvÄ• , dakkhiá¹‡eyyaguá¹‡amh

tathÄ• raá¹‡avihÄ• re ca, dvÄ«su agge á¹-hapessatiâ€™ ||

<44> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<45> á¹• 21 ``sÄ• sito lokanÄ• thena, namassitvÄ• tathÄ• gataá¹ƒ.

sadÄ• bhÄ• vemi mudito, buddhÄ• nussatimuttamaá¹ƒ ||

<46> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

<47> á¹• 21 ``asÄ«tikkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ ||

<48> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhomi susampattiá¹ƒ, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

<49> á¹• 21 ``bhavÄ• bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

<50> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

<51> á¹• 21 ``paá¹-isambhidÄ• \Be I 78/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• subhÅ«ti thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

subhÅ«tittherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. upavÄ• nattheraapadÄ• naá¹ƒ

<52> á¹• 21 ``padumuttaro \Se I 100/ \Ne I 68/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

jalitvÄ• aggikkhandhova, sambuddho parinibbuto ||

<53> á¹• 21 ``mahÄ• janÄ• samÄ• gamma, pÅ«jayitvÄ• tathÄ• gataá¹ƒ.

citaá¹ƒ katvÄ• na sukataá¹ƒ, sarÄ«raá¹ƒ abhiropayuá¹ƒ ||

<54> á¹• 21 ``sarÄ«rakiccaá¹ƒ katvÄ• na, dhÄ• tuá¹ƒ tattha samÄ• nayuá¹ƒ.

sadevamÄ• nusÄ• sabbe, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

<55> á¹• 21 ``paá¹-hamÄ• \Ee I 71/ kaÃ±canamayÄ• , dutiyÄ• si maá¹‡Ä«mayÄ• .

tatiyÄ• rÅ«piyamayÄ• , catutthÄ« phalikÄ• mayÄ• ||

<56> á¹• 21 ``tathÄ• {tattha (Se Katthaci) } paÃ±camiyÄ• bhÅ«mi {nemi (Ce) }, lohitaá¹…g

chaá¹-á¹-hÄ• masÄ• ragallassa, sabbaratanamayÅ«pari ||

<57> á¹• 21 ``jaá¹…ghÄ• maá¹‡imayÄ• Ä• si, vedikÄ• ratanamayÄ• .

sabbasoá¹‡á¹‡amayo thÅ«po, uddhaá¹ƒ yojanamuggato ||

<58> á¹• 21 ``devÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

<59> á¹• 21 ``dhÄ• tu Ä• veá¹‡ikÄ• natthi, sarÄ«raá¹ƒ ekapiá¹‡á¸• itaá¹ƒ.

imamhi buddhathÅ«pamhi, kassÄ• ma kaÃ±cukaá¹ƒ mayaá¹ƒ ||

<60> á¹• 21 ``devÄ• sattahi ratnehi {sattaratanehi (Ce) }, aÃ±Ã±aá¹ƒ vaá¸• á¸• hesu yojana

thÅ«po dviyojanubbedho, timiraá¹ƒ byapahanti so ||

<61> á¹• 21 ``nÄ• gÄ• \Se I 101/ tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• ceva devÄ• ca, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

<62> á¹• 21 ``mÄ• \Be I 79/ no pamattÄ• assumha {assumhÄ• (Ce Se), Ä• simhÄ• (?) }

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

<63> á¹• 21 ``indanÄ«laá¹ƒ mahÄ• nÄ«laá¹ƒ, atho jotirasaá¹ƒ maá¹‡iá¹ƒ.

ekato sannipÄ• tetvÄ• , buddhathÅ«paá¹ƒ achÄ• dayuá¹ƒ ||

<64> á¹• 21 ``sabbaá¹ƒ maá¹‡imayaá¹ƒ Ä• si, tÄ• vatÄ• buddhacetiyaá¹ƒ.

tiyojanasamubbiddhaá¹ƒ {tÄ«á¹‡i yojanamubbiddhaá¹ƒ (Ce Katthaci) }, Ä• lokakaraá¹‡aá¹ƒ

<65> á¹• 21 ``garuá¸·Ä• \Ne I 69/ ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• devÄ• nÄ• gÄ• ca, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

<66> á¹• 21 `` `mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dinoâ€™ ||

<67> á¹• 21 ``sabbaá¹ƒ maá¹‡imayaá¹ƒ thÅ«paá¹ƒ, akaruá¹ƒ te ca kaÃ±cukaá¹ƒ {sabbama akaruttarakaÃ±cukaá¹ƒ (Ce) }.

yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ ||

<68> á¹• 21 ``catuyojanamubbiddho, buddhathÅ«po virocati.

obhÄ• seti disÄ• sabbÄ• , sataraá¹ƒsÄ«va uggato ||

<69> á¹• 21 ``kumbhaá¹‡á¸• Ä• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• ceva devÄ• ca, nÄ• gÄ• ca garuá¸·Ä• tathÄ• ||

paccekaá¹ƒ buddhaseá¹-á¹-hassa, akaá¹ƒsu thÅ«pamuttamaá¹ƒ ||

<70> á¹• 21 `` `mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino.

ratanehi chÄ• dessÄ• ma, Ä• yataá¹ƒ buddhacetiyaá¹ƒâ€™ ||

<71> á¹• 21 ``yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ.

paÃ±cayojanamubbiddho, thÅ«po obhÄ• sate tadÄ• ||

<72> á¹• 21 ``yakkhÄ• \Ee I 72/ tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• devÄ• nÄ• gÄ• ca, garuá¸·Ä• kumbhaaá¹‡á¸• akÄ• ||

<73> á¹• 21 ``paccekaá¹ƒ buddhaseá¹-á¹-hassa, akaá¹ƒsu thÅ«pamuttamaá¹ƒ.

`mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• ||

<74> á¹• 21 `` `mayampi \Se I 102/ \Be I 80/ thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• din

phalikÄ• hi chÄ• dessÄ• ma, Ä• yataá¹ƒ buddhacetiyaá¹ƒâ€™ ||

<75> á¹• 21 ``yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ.

cha yojanÄ• ni ubbiddho, thÅ«po obhÄ• sate tadÄ• ||

<76> á¹• 21 ``gandhabbÄ• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`manujÄ• devatÄ• nÄ• gÄ• , garuá¸·Ä• kumbhayakkhakÄ• ||

<77> á¹• 21 `` `sabbekaá¹ƒsu buddhathÅ«paá¹ƒ, mayamettha akÄ• rakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dinoâ€™ ||

<78> á¹• 21 ``vediyo \Ne I 70/ satta katvÄ• na, chattamÄ• ropayiá¹ƒsu te.

sabbasoá¹‡á¹‡amayaá¹ƒ thÅ«paá¹ƒ, gandhabbÄ• kÄ• rayuá¹ƒ tadÄ• ||

<79> á¹• 21 ``sattayojanamubbiddho, thÅ«po obhÄ• sate tadÄ• .

rattindivÄ• na Ã±Ä• yanti, Ä• loko hoti {Ä• lokÄ• honti (Se Katthaci) } sabbadÄ• ||

<80> á¹• 21 ``abhibhonti \Se I 103/ na tassÄ• bhÄ• , candasÅ«rÄ• satÄ• rakÄ• .

samantÄ• yojanasate, padÄ«popi na pajjali ||

<81> á¹• 21 ``tena kÄ• lena ye keci, thÅ«paá¹ƒ pÅ«jenti mÄ• nusÄ• .

na te thÅ«pamÄ• ruhanti, ambare ukkhipanti te ||

<82> á¹• 21 ``devehi á¹-hapito yakkho, abhisammatanÄ• mako.

dhajaá¹ƒ vÄ• pupphadÄ• maá¹ƒ vÄ• , abhiropeti uttari ||

<83> á¹• 21 ``na te passanti taá¹ƒ yakkhaá¹ƒ, dÄ• maá¹ƒ passanti gacchato.

evaá¹ƒ passitvÄ• gacchantÄ• , sabbe gacchanti suggatiá¹ƒ ||

<84> á¹• 21 ``viruddhÄ• {visaddhÄ• (Ce) } ye pÄ• vacane, pasannÄ• ye ca sÄ• sane.

pÄ• á¹-iheraá¹ƒ daá¹-á¹-hukÄ• mÄ• , thÅ«paá¹ƒ pÅ«jenti mÄ• nusÄ• ||

<85> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , ahosiá¹ƒ bhatako {varako (Se Katthaci) } tadÄ• .

Ä• moditaá¹ƒ janaá¹ƒ disvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<86> á¹• 21 `` `uá¸·Ä• ro bhagavÄ• heso, yassa dhÄ• tudharedisaá¹ƒ.

imÄ• ca janatÄ• tuá¹-á¹-hÄ• , kÄ• raá¹ƒ kubbaá¹ƒ na tappare {kubbantanappakaá¹ƒ (Ce) }

<87> á¹• 21 `` `ahampi \Be I 81/ kÄ• raá¹ƒ kassÄ• mi, lokanÄ• thassa tÄ• dino.

tassa dhammesu dÄ• yÄ• do, bhavissÄ• mi anÄ• gateâ€™ ||

<88> á¹• 21 ``sudhotaá¹ƒ \Ee I 73/ rajakenÄ• haá¹ƒ, uttareyyapaá¹-aá¹ƒ mama.

veá¸·agge Ä• lagetvÄ• na, dhajaá¹ƒ ukkhipimambare ||

<89> á¹• 21 ``abhisammatako gayha, ambarehÄ• si me dhajaá¹ƒ.

vÄ• teritaá¹ƒ dhajaá¹ƒ disvÄ• , bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ ||

<90> á¹• 21 ``tattha \Se I 104/ cittaá¹ƒ pasÄ• detvÄ• , samaá¹‡aá¹ƒ upasaá¹…kamiá¹ƒ.

taá¹ƒ bhikkhuá¹ƒ abhivÄ• detvÄ• , vipÄ• kaá¹ƒ pucchahaá¹ƒ dhaje ||

<91> á¹• 21 ``so me kathesi Ä• nanda, pÄ«tisaÃ±jananaá¹ƒ mama.

`tassa dhajassa vipÄ• kaá¹ƒ, anubhossasi sabbadÄ• ||

<92> á¹• 21 `` `hatthÄ« \Ne I 71/ assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<93> á¹• 21 `` `saá¹-á¹-hitÅ«riyasahassÄ• ni, bheriyo samalaá¹…katÄ• .

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<94> á¹• 21 `` `chaá¸·Ä• sÄ«tisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

<95> á¹• 21 `` `aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<96> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissasi.

asÄ«tikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi ||

<97> á¹• 21 `` `sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissasi.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<98> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<99> á¹• 21 `` `devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

puÃ±Ã±akammena saá¹ƒyutto, brahmabandhu bhavissasi ||

<100> á¹• 21 `` `asÄ«tikoá¹-iá¹ƒ \Se I 105/ chaá¸• á¸• etvÄ• , dÄ• se kammakare bahÅ«.

gotamassa bhagavato, sÄ• sane pabbajissasi ||

<101> á¹• 21 `` `Ä• rÄ• dhayitvÄ• \Be I 82/ sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹

upavÄ• noti nÄ• mena, hessasi satthu sÄ• vakoâ€™ ||

<102> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova kilese jhÄ• payÄ« mama ||

<103> á¹• 21 ``cakkavattissa santassa, catudÄ«pissarassa me.

tiyojanÄ• ni samantÄ• , ussÄ«santi dhajÄ• sadÄ• ||

<104> á¹• 21 ``satasahassito \Ee I 74/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<105> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Ne I 72/ sudaá¹ƒ Ä• yasmÄ• upavÄ• no thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

upavÄ• nattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. tisaraá¹‡agamaniyattheraapadÄ• naá¹ƒ

<106> á¹• 21 ``nagare candavatiyÄ• {bandhumatiyÄ• (-a) }, mÄ• tuupaá¹-á¹-hÄ• ko {mÄ• mÄ• tupaá¹-á¹-hÄ• nako (Se) } ahuá¹ƒ.

andhÄ• mÄ• tÄ• pitÄ• mayhaá¹ƒ, te posemi ahaá¹ƒ tadÄ• ||

<107> á¹• 21 ``rahogato \Se I 106/ nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

posento mÄ• tÄ• pitaro, pabbajjaá¹ƒ na labhÄ• mahaá¹ƒ ||

<108> á¹• 21 ``mahandhakÄ• rapihitÄ• {tamandhakÄ• rapihitÄ• (Se) }, tividhaggÄ«hi á¸• a

etÄ• dise bhave {bhaye (Ce) } jÄ• te, natthi koci vinÄ• yako ||

<109> á¹• 21 ``buddho loke samuppanno, dippati {dibbati (Katthaci) } {jinasÄ• sanaá¹ƒ (Ce)

sakkÄ• uddharituá¹ƒ attÄ• , puÃ±Ã±akÄ• mena jantunÄ• ||

<110> á¹• 21 ``uggayha tÄ«á¹‡i saraá¹‡e, paripuá¹‡á¹‡Ä• ni gopayiá¹ƒ.

tena kammena sukatena, paá¹-imokkhÄ• mi duggatiá¹ƒ ||

<111> á¹• 21 ``nisabho \Be I 83/ nÄ• ma samaá¹‡o, buddhassa aggasÄ• vako.

tamahaá¹ƒ upagantvÄ• na, saraá¹‡agamanaá¹ƒ gahiá¹ƒ ||

<112> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• saraá¹‡agamanaá¹ƒ, paripuá¹‡á¹‡aá¹ƒ agopayiá¹ƒ ||

<113> á¹• 21 ``carime vattamÄ• namhi, saraá¹‡aá¹ƒ taá¹ƒ anussariá¹ƒ.

tena kammena sukatena, tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

<114> á¹• 21 ``devalokagato santo, puÃ±Ã±akammasamÄ• hito.

yaá¹ƒ desaá¹ƒ {yaá¹ƒ yaá¹ƒ desaá¹ƒ (Se) } upapajjÄ• mi {upagacchÄ• mi (Ce) }, aá¹-á¹-ha h

<115> á¹• 21 ``disÄ• su \Ee I 75/ pÅ«jito homi, tikkhapaÃ±Ã±o bhavÄ• mahaá¹ƒ.

sabbe devÄ• nuvattanti, amitabhogaá¹ƒ labhÄ• mahaá¹ƒ ||

<116> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o sabbattha, paá¹-ikanto bhavÄ• mahaá¹ƒ.

mittÄ• naá¹ƒ acalo homi, yaso abbhuggato mamaá¹ƒ ||

<117> á¹• 21 ``asÄ«tikkhattu \Se I 107/ devindo, devarajjamakÄ• rayiá¹ƒ.

dibbasukhaá¹ƒ anubhaviá¹ƒ, accharÄ• hi purakkhato ||

<118> á¹• 21 ``paÃ±casattatikkhattuÃ±ca \Ne I 73/, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<119> á¹• 21 ``pacchime bhave sampatte, puÃ±Ã±akammasamÄ• hito.

pure sÄ• vatthiyaá¹ƒ jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

<120> á¹• 21 ``nagarÄ• nikkhamitvÄ• na, dÄ• rakehi purakkhato.

hasakhiá¸• á¸• asamaá¹…gÄ«haá¹ƒ {sÄ• haá¹ƒ khiá¸• á¸• asamaá¹…gÄ« (Se) }, saá¹…ghÄ

<121> á¹• 21 ``tatthaddasÄ• siá¹ƒ {tatthaddasÄ• haá¹ƒ (Katthaci) } samaá¹‡aá¹ƒ, vippamut

so me dhammamadesesi, saraá¹‡aÃ±ca adÄ• si me ||

<122> á¹• 21 ``sohaá¹ƒ sutvÄ• na saraá¹‡aá¹ƒ, saraá¹‡aá¹ƒ me anussariá¹ƒ.

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<123> á¹• 21 ``jÄ• tiyÄ• sattame vasse, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayi buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• ||

<124> á¹• 21 ``aparimeyye \Be I 84/ ito kappe, saraá¹‡Ä• ni agacchahaá¹ƒ.

tato me sukataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha ||

<125> á¹• 21 ``sugopitaá¹ƒ me saraá¹‡aá¹ƒ, mÄ• nasaá¹ƒ suppaá¹‡Ä«hitaá¹ƒ.

anubhotvÄ• yasaá¹ƒ sabbaá¹ƒ, pattomhi acalaá¹ƒ padaá¹ƒ ||

<126> á¹• 21 ``yesaá¹ƒ sotÄ• vadhÄ• natthi, suá¹‡otha mama bhÄ• sato.

ahaá¹ƒ {atthaá¹ƒ (Se) } vo kathayissÄ• mi, sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ padaá¹ƒ mama ||

<127> á¹• 21 `` `buddho \Se I 108/ loke samuppanno, vattate jinasÄ• sanaá¹ƒ.

amatÄ• vÄ• ditÄ• bherÄ«, sokasallavinodanÄ• ||

<128> á¹• 21 `` `yathÄ• sakena thÄ• mena, puÃ±Ã±akkhette anuttare.

adhikÄ• raá¹ƒ kareyyÄ• tha, passayissatha nibbutiá¹ƒ ||

<129> á¹• 21 `` `paggayha tÄ«á¹‡i saraá¹‡e, paÃ±casÄ«lÄ• ni gopiya.

buddhe cittaá¹ƒ pasÄ• detvÄ• , dukkhassantaá¹ƒ karissatha ||

<130> á¹• 21 `` `sammÄ• dhammaá¹ƒ bhÄ• vetvÄ• na {mamopamaá¹ƒ karitvÄ• na (Ce Se parigopiya.

aciraá¹ƒ arahattaá¹ƒ vo, sabbepi pÄ• puá¹‡issatha ||

<131> á¹• 21 `` `tevijjo iddhipattomhi, cetopariyakovido.

sÄ• vako te mahÄ• vÄ«ra, saraá¹‡o {caraá¹‡e (Ce Se) } vandati satthunoâ€™ ||

<132> á¹• 21 ``aparimeyye \Ne I 74/ ito kappe, saraá¹‡aá¹ƒ buddhassa gacchahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saraá¹‡aá¹ƒ gamane phalaá¹ƒ ||

<133> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tisaraá¹‡agamaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tisaraá¹‡agamaniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. paÃ±casÄ«lasamÄ• dÄ• niyattheraapadÄ• naá¹ƒ

<134> á¹• 21 ``nagare candavatiyÄ• , bhatako Ä• sahaá¹ƒ tadÄ• .

parakammÄ• yane yutto, pabbajjaá¹ƒ na labhÄ• mahaá¹ƒ ||

<135> á¹• 21 ``mahandhakÄ• rapihitÄ• \Se I 109/ \Be I 85/, tividhaggÄ«hi á¸• ayhare.

kena nu kho upÄ• yena, visaá¹ƒyutto bhave ahaá¹ƒ ||

<136> á¹• 21 ``deyyadhammo ca me natthi, varÄ• ko bhatako ahaá¹ƒ.

yaá¹ƒnÅ«nÄ• haá¹ƒ paÃ±casÄ«laá¹ƒ, rakkheyyaá¹ƒ paripÅ«rayaá¹ƒ ||

<137> á¹• 21 ``anomadassissa munino, nisabho nÄ• ma sÄ• vako.

tamahaá¹ƒ upasaá¹…kamma, paÃ±casikkhÄ• padaggahiá¹ƒ ||

<138> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• paÃ±casÄ«lÄ• ni, paripuá¹‡á¹‡Ä• ni gopayiá¹ƒ ||

<139> á¹• 21 ``maccukÄ• le ca sampatte, devÄ• assÄ• sayanti maá¹ƒ.

`ratho sahassayutto te, mÄ• risÄ• yaá¹ƒ {mÄ• risassa (Katthaci) } upaá¹-á¹-hitoâ€™ ||

<140> á¹• 21 ``vattante carime citte, mama sÄ«laá¹ƒ anussariá¹ƒ.

tena kammena sukatena, tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

<141> á¹• 21 ``tiá¹ƒsakkhattuÃ±ca \Ee I 77/ devindo, devarajjamakÄ• rayiá¹ƒ.

dibbasukhaá¹ƒ {dibbaá¹ƒ sukhaá¹ƒ (Ce) } anubhaviá¹ƒ, accharÄ• hi purakkhato ||

<142> á¹• 21 ``paÃ±casattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<143> á¹• 21 ``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

pure vesÄ• liyaá¹ƒ jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

<144> á¹• 21 ``vassÅ«panÄ• yike \Ne I 75/ kÄ• le, dippante {dibbanti (Katthaci) } jinasÄ• sa

mÄ• tÄ• ca me pitÄ• ceva, paÃ±casikkhÄ• padaggahuá¹ƒ ||

<145> á¹• 21 ``saha \Se I 110/ sutvÄ• nahaá¹ƒ sÄ«laá¹ƒ, mama sÄ«laá¹ƒ anussariá¹ƒ.

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<146> á¹• 21 ``jÄ• tiyÄ• paÃ±cavassena, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayi buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• ||

<147> á¹• 21 ``paripuá¹‡á¹‡Ä• ni gopetvÄ• , paÃ±casikkhÄ• padÄ• nahaá¹ƒ.

aparimeyye ito kappe, vinipÄ• taá¹ƒ na gacchahaá¹ƒ ||

<148> á¹• 21 ``svÄ• haá¹ƒ \Be I 86/ yasamanubhaviá¹ƒ, tesaá¹ƒ sÄ«lÄ• na vÄ• hasÄ• .

kappakoá¹-impi kittento, kittaye ekadesakaá¹ƒ ||

<149> á¹• 21 ``paÃ±casÄ«lÄ• ni gopetvÄ• , tayo hetÅ« labhÄ• mahaá¹ƒ.

dÄ«ghÄ• yuko mahÄ• bhogo, tikkhapaÃ±Ã±o bhavÄ• mahaá¹ƒ ||

<150> á¹• 21 ``saá¹ƒkittento ca {pakittentova (Ce), pakittente ca (Se) } sabbesaá¹ƒ, abhima

bhavÄ• bhave saá¹ƒsaritvÄ• , ete á¹-hÄ• ne labhÄ• mahaá¹ƒ ||

<151> á¹• 21 ``aparimeyyasÄ«lesu, vattantÄ• jinasÄ• vakÄ• .

bhavesu yadi rajjeyyuá¹ƒ, vipÄ• ko kÄ«diso bhave ||

<152> á¹• 21 ``suciá¹‡á¹‡aá¹ƒ me paÃ±casÄ«laá¹ƒ, bhatakena tapassinÄ• {vipassinÄ• (C

tena sÄ«lenahaá¹ƒ ajja, mocayiá¹ƒ sabbabandhanÄ• ||

<153> á¹• 21 ``aparimeyye ito kappe, paÃ±casÄ«lÄ• ni gopayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paÃ±casÄ«lÄ• nidaá¹ƒ phalaá¹ƒ ||

<154> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 111/ sudaá¹ƒ Ä• yasmÄ• paÃ±casÄ«lasamÄ• dÄ• niyo thero imÄ• gÄ• thÄ• y

paÃ±casÄ«lasamÄ• dÄ• niyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. annasaá¹ƒsÄ• vakattheraapadÄ• naá¹ƒ

<155> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Ee I 78/ sambuddhaá¹ƒ, gacchantaá¹ƒ antarÄ• p

kaÃ±canagghiyasaá¹ƒkÄ• saá¹ƒ, bÄ• ttiá¹ƒsavaralakkhaá¹‡aá¹ƒ ||

<156> á¹• 21 ``siddhatthaá¹ƒ \Ne I 76/ lokapajjotaá¹ƒ, appameyyaá¹ƒ anopamaá¹ƒ.

alatthaá¹ƒ paramaá¹ƒ pÄ«tiá¹ƒ, disvÄ• dantaá¹ƒ jutindharaá¹ƒ ||

<157> á¹• 21 ``sambuddhaá¹ƒ abhinÄ• metvÄ• , bhojayiá¹ƒ taá¹ƒ mahÄ• muniá¹ƒ.

mahÄ• kÄ• ruá¹‡iko loke {nÄ• tho (Ce) }, anumodi mamaá¹ƒ tadÄ• ||

<158> á¹• 21 ``tasmiá¹ƒ \Be I 87/ mahÄ• kÄ• ruá¹‡ike, paramassÄ• sakÄ• rake.

buddhe cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<159> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

<160> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• annasaá¹ƒsÄ• vako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

annasaá¹ƒsÄ• vakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. dhÅ«padÄ• yakattheraapadÄ• naá¹ƒ

<161> á¹• 21 ``siddhatthassa \Se I 112/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

kuá¹-idhÅ«paá¹ƒ mayÄ• dinnaá¹ƒ, vippasannena cetasÄ• ||

<162> á¹• 21 yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbesampi piyo homi, dhÅ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<163> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dhÅ«pamadadiá¹ƒ tadÄ• {yaá¹ƒ dhÅ«panamad

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÅ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<164> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhÅ«padÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhÅ«padÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. pulinapÅ«jakattheraapadÄ• naá¹ƒ

<165> á¹• 21 ``vipassissa \Ne I 77/ \Ee I 79/ bhagavato, bodhiyÄ• pÄ• daputtame.

purÄ• á¹‡apulinaá¹ƒ hitvÄ• {chaá¸• á¸• etvÄ• (Ce Se) }, suddhapulinamÄ• kiriá¹ƒ ||

<166> á¹• 21 ``ekanavutito \Be I 88/ kappe, yaá¹ƒ pulinamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pulinadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<167> á¹• 21 ``tiá¹ƒsatime \Se I 113/ {tipaÃ±Ã±Ä• se (Ce Se) } ito kappe, rÄ• jÄ• Ä• siá¹ƒ

mahÄ• pulinanÄ• mena, cakkavattÄ« mahabbalo ||

<168> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pulinapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pulinapÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. uttiyattheraapadÄ• naá¹ƒ

<169> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, susumÄ• ro ahaá¹ƒ tadÄ• .

sagocarappasutohaá¹ƒ {sabhojanapasutÄ• haá¹ƒ (Se Katthaci) }, nadÄ«titthaá¹ƒ agacchaha

<170> á¹• 21 ``siddhattho tamhi samaye, sayambhÅ« aggapuggalo.

nadiá¹ƒ taritukÄ• mo so, nadÄ«titthaá¹ƒ upÄ• gami ||

<171> á¹• 21 ``upÄ• gate ca {upÄ• gatamhi (Se Katthaci) } sambuddhe, ahampi tatthupÄ• g

upagantvÄ• na sambuddhaá¹ƒ, imaá¹ƒ vÄ• caá¹ƒ udÄ«rayiá¹ƒ ||

<172> á¹• 21 `` `abhirÅ«ha mahÄ• vÄ«ra, tÄ• ressÄ• mi ahaá¹ƒ tuvaá¹ƒ.

pettikaá¹ƒ visayaá¹ƒ mayhaá¹ƒ, anukampa mahÄ• muniâ€™ ||

<173> á¹• 21 ``mama uggajjanaá¹ƒ sutvÄ• , abhirÅ«hi mahÄ• muni.

haá¹-á¹-ho haá¹-á¹-hena cittena, tÄ• resiá¹ƒ lokanÄ• yakaá¹ƒ ||

<174> á¹• 21 ``nadiyÄ• \Se I 114/ pÄ• rime tÄ«re, siddhattho lokanÄ• yako.

assÄ• sesi mamaá¹ƒ tattha, amataá¹ƒ pÄ• puá¹‡issasi ||

<175> á¹• 21 ``tamhÄ• \Ne I 78/ kÄ• yÄ• cavitvÄ• na, devalokaá¹ƒ Ä• gacchahaá¹ƒ.

dibbasukhaá¹ƒ anubhaviá¹ƒ, accharÄ• hi purakkhato ||

<176> á¹• 21 ``sattakkhattuÃ±ca \Be I 89/ devindo, devarajjamakÄ• sahaá¹ƒ.

tÄ«á¹‡ikkhattuá¹ƒ cakkavattÄ«, mahiyÄ• issaro ahuá¹ƒ ||

<177> á¹• 21 ``vivekamanuyuttohaá¹ƒ \Ee I 80/, nipako ca susaá¹ƒvuto.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<178> á¹• 21 ``catunnavutito kappe, tÄ• resiá¹ƒ yaá¹ƒ narÄ• sabhaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<179> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uttiyo {uttiriyo (Ce) } thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

uttiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ekaÃ±jalikattheraapadÄ• naá¹ƒ

<180> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, gacchantaá¹ƒ antarÄ• paá¹‡e.

vipassiá¹ƒ satthavÄ• haggaá¹ƒ, naravaraá¹ƒ vinÄ• yakaá¹ƒ ||

<181> á¹• 21 ``adantadamanaá¹ƒ \Se I 115/ tÄ• diá¹ƒ, mahÄ• vÄ• diá¹ƒ mahÄ• matiá¹ƒ.

disvÄ• pasanno sumano, ekaÃ±jalimakÄ• sahaá¹ƒ ||

<182> á¹• 21 ``ekanavutito kappe, yamaÃ±jaliá¹ƒ kariá¹ƒ {yaá¹ƒ aÃ±jalimakariá¹ƒ (Se), aÃ±
(Katthaci) } tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aÃ±jalissa idaá¹ƒ phalaá¹ƒ ||

<183> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekaÃ±jaliko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekaÃ±jalikattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. khomadÄ• yakattheraapadÄ• naá¹ƒ

<184> á¹• 21 ``nagare \Be I 90/ \Ne I 79/ bandhumatiyÄ• , ahosiá¹ƒ vÄ• á¹‡ijo tadÄ• .

teneva dÄ• raá¹ƒ posemi, ropemi bÄ«jasampadaá¹ƒ ||

<185> á¹• 21 ``rathiyaá¹ƒ paá¹-ipannassa, vipassissa mahesino.

ekaá¹ƒ khomaá¹ƒ mayÄ• dinnaá¹ƒ, kusalatthÄ• ya satthuno ||

<186> á¹• 21 ``ekanavutito \Ee I 81/ kappe, yaá¹ƒ khomamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, khomadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<187> á¹• 21 ``sattarase {sattavÄ«se (Ce Se) } ito kappe, eko sindhavasandhano.

sattaratanasampanno, catudÄ«pamhi issaro ||

<188> á¹• 21 ``paá¹-isambhidÄ• \Se I 116/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• khomadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

khomadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

susÅ«ti upavÄ• no ca, saraá¹‡o sÄ«lagÄ• hako.

annasaá¹ƒsÄ• vako khomadÄ• yÄ« ca, daseva tatiye gaá¹‡e.

aÃ±jalÄ« khomadÄ• yÄ« ca, daseva tatiye gaá¹‡e.

paÃ±cÄ• lÄ«sÄ«tisataá¹ƒ vuttÄ• , gÄ• thÄ• yo sabbapiá¹‡á¸• itÄ• ||

subhÅ«tivaggo tatiyo.

catutthabhÄ• á¹‡avÄ• raá¹ƒ.

4. kuá¹‡á¸• adhÄ• navaggo

1. kuá¹‡á¸• adhÄ• nattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``sattÄ• haá¹ƒ \Be I 91/ \Ne I 80/ paá¹-isallÄ«naá¹ƒ, sayambhuá¹ƒ aggapuggala

pasannacitto sumano, buddhaseá¹-á¹-haá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

<2> á¹• 21 ``vuá¹-á¹-hitaá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, padumuttaraá¹ƒ mahÄ• muniá¹ƒ.

mahantiá¹ƒ kadalÄ«kaá¹‡á¹‡iá¹ƒ, gahetvÄ• upagacchahaá¹ƒ ||

<3> á¹• 21 ``paá¹-iggahetvÄ• \Se I 117/ {paá¹-iggahesi (Se Katthaci) } bhagavÄ• , sabbaÃ±
(Ce) } lokanÄ• yako.

mama cittaá¹ƒ pasÄ• dento, paribhuÃ±ji mahÄ• muni ||

<4> á¹• 21 ``paribhuÃ±jitvÄ• sambuddho, satthavÄ• ho anuttaro.

sakÄ• sane nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<5> á¹• 21 `` `ye \Ee I 82/ ca santi samitÄ• ro {ye vasanti sametÄ• ro (Ce) }, yakkhÄ• iman

araÃ±Ã±e bhÅ«tabhabyÄ• ni {bhÅ«tagaá¹‡Ä• sabbe (Se) }, suá¹‡antu vacanaá¹ƒ mamaâ€

<6> á¹• 21 ``yo so buddhaá¹ƒ upaá¹-á¹-hÄ• si, migarÄ• jaá¹ƒva kesariá¹ƒ {migarÄ• jÄ• va k

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<7> á¹• 21 `` `ekÄ• dasaÃ±cakkhattuá¹ƒ, so {soyamekÄ• dasakkhattuá¹ƒ (Ce) } devarÄ• jÄ

catutiá¹ƒsatikkhattuÃ±ca, cakkavattÄ« bhavissati ||

<8> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<9> á¹• 21 `` `akkositvÄ• na samaá¹‡e, sÄ«lavante anÄ• save.

pÄ• pakammavipÄ• kena, nÄ• madheyyaá¹ƒ labhissati {bhavissati (Katthaci) } ||

<10> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kuá¹‡á¸• adhÄ• noti nÄ• mena, sÄ• vako so bhavissatiâ€™ ||

<11> á¹• 21 ``pavivekamanuyutto, jhÄ• yÄ« jhÄ• narato ahaá¹ƒ.

tosayitvÄ• na satthÄ• raá¹ƒ, viharÄ• mi anÄ• savo ||

<12> á¹• 21 ``sÄ• vakehi \Be I 92/ \Ne I 81/ {sÄ• vakaggehi (Ce) } parivuto, bhikkhusaá¹…g

bhikkhusaá¹…ghe nisÄ«ditvÄ• , salÄ• kaá¹ƒ gÄ• hayÄ« jino ||

<13> á¹• 21 ``ekaá¹ƒsaá¹ƒ \Se I 118/ cÄ«varaá¹ƒ katvÄ• , vanditvÄ• lokanÄ• yakaá¹ƒ.

vadataá¹ƒ varassa purato, paá¹-hamaá¹ƒ aggahesahaá¹ƒ ||

<14> á¹• 21 ``tena kammena bhagavÄ• , dasasahassÄ«kampako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , aggaá¹-á¹-hÄ• ne á¹-hapesi maá¹ƒ ||

<15> á¹• 21 ``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kuá¹‡á¸• adhÄ• no thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kuá¹‡á¸• adhÄ• nattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. sÄ• gatattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``sobhito \Ee I 83/ nÄ• ma nÄ• mena, ahosiá¹ƒ brÄ• hmaá¹‡o tadÄ• .

purakkhato sasissehi, Ä• rÄ• maá¹ƒ agamÄ• sahaá¹ƒ ||

<18> á¹• 21 ``bhagavÄ• tamhi samaye, bhikkhusaá¹…ghapurakkhato.

Ä• rÄ• madvÄ• rÄ• nikkhamma, aá¹-á¹-hÄ• si purisuttamo ||

<19> á¹• 21 ``tamaddasÄ• siá¹ƒ sambuddhaá¹ƒ, dantaá¹ƒ dantapurakkhataá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<20> á¹• 21 ``ye keci pÄ• dapÄ• sabbe, mahiyÄ• te virÅ«hare.

buddhimanto \Se I 119/ tathÄ• sattÄ• , ruhanti jinasÄ• sane ||

<21> á¹• 21 ``satthavÄ• hosi sappaÃ±Ã±o, mahesi bahuke jane.

vipathÄ• uddharitvÄ• na, pathaá¹ƒ Ä• cikkhase tuvaá¹ƒ ||

<22> á¹• 21 ``danto \Be I 93/ dantaparikiá¹‡á¹‡o {purakkhato (Se) }, jhÄ• yÄ« jhÄ• naratehi

Ä• tÄ• pÄ« pahitattehi, upasantehi tÄ• dibhi ||

<23> á¹• 21 ``alaá¹…kato parisÄ• hi, puÃ±Ã±aÃ±Ä• á¹‡ehi sobhati.

pabhÄ• niddhÄ• vate tuyhaá¹ƒ, sÅ«riyodayane yathÄ• ||

<24> á¹• 21 ``pasannacittaá¹ƒ \Ne I 82/ disvÄ• na, mahesÄ« padumuttaro.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<25> á¹• 21 `` `yo so hÄ• saá¹ƒ janetvÄ• na, mamaá¹ƒ kittesi brÄ• hmaá¹‡o.

kappÄ• naá¹ƒ satasahassaá¹ƒ, devaloke ramissati ||

<26> á¹• 21 `` `tusitÄ• hi cavitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sane pabbajissati ||

<27> á¹• 21 `` `tena kammena sukatena, arahattaá¹ƒ {tuá¹-á¹-hahaá¹-á¹-haá¹ƒ (Se Katthaci

sÄ• gato nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<28> á¹• 21 ``pabbajitvÄ• na kÄ• yena, pÄ• pakammaá¹ƒ vivajjayiá¹ƒ.

vacÄ«duccaritaá¹ƒ hitvÄ• , Ä• jÄ«vaá¹ƒ parisodhayiá¹ƒ ||

<29> á¹• 21 ``evaá¹ƒ \Ee I 84/ viharamÄ• nohaá¹ƒ, tejodhÄ• tÅ«su kovido.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<30> á¹• 21 ``paá¹-isambhidÄ• \Se I 120/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ• gato thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sÄ• gatattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. mahÄ• kaccÄ• nattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``padumuttaranÄ• thassa, padumaá¹ƒ nÄ• ma cetiyaá¹ƒ.

silÄ• sanaá¹ƒ {sÄ«hÄ• sanaá¹ƒ (Katthaci) } kÄ• rayitvÄ• , suvaá¹‡á¹‡enÄ• bhilepayiá¹ƒ ||

<32> á¹• 21 ``ratanÄ• mayachattaÃ±ca, paggayha vÄ• á¸·abÄ«janiá¹ƒ {vÄ• á¸·abÄ«janÄ« (

buddhassa abhiropesiá¹ƒ, lokabandhussa tÄ• dino ||

<33> á¹• 21 ``yÄ• vatÄ• \Be I 94/ devatÄ• bhummÄ• {bhÅ«mÄ• (Katthaci) }, sabbe sann

ratanÄ• mayachattÄ• naá¹ƒ, vipÄ• kaá¹ƒ kathayissati ||

<34> á¹• 21 ``taÃ±ca sabbaá¹ƒ suá¹‡issÄ• ma, kathayantassa satthuno.

bhiyyo hÄ• saá¹ƒ janeyyÄ• ma, sammÄ• sambuddhasÄ• sane ||

<35> á¹• 21 ``hemÄ• sane nisÄ«ditvÄ• , sayambhÅ« aggapuggalo.

bhikkhusaá¹…ghaparibyÅ«á¸·ho {paribbÅ«á¸·ho (Ce) }, imÄ• gÄ• thÄ• abhÄ• satha ||

<36> á¹• 21 `` `yenidaá¹ƒ \Ne I 83/ Ä• sanaá¹ƒ dinnaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ ratanÄ• mayaá¹ƒ

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<37> á¹• 21 `` `tiá¹ƒsakappÄ• ni \Se I 121/ devindo, devarajjaá¹ƒ karissati.

samantÄ• yojanasataá¹ƒ, Ä• bhÄ• yÄ• bhibhavissati ||

<38> á¹• 21 `` `manussalokamÄ• gantvÄ• , cakkavattÄ« bhavissati.

pabhassaroti nÄ• mena, uggatejo bhavissati ||

<39> á¹• 21 `` `divÄ• vÄ• yadi vÄ• rattiá¹ƒ, sataraá¹ƒsÄ«va uggato.

samantÄ• aá¹-á¹-haratanaá¹ƒ, ujjotissati khattiyo ||

<40> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<41> á¹• 21 `` `tusitÄ• \Ee I 85/ hi cavitvÄ• na, sukkamÅ«lena codito.

kaccÄ• no nÄ• ma nÄ• mena, brahmabandhu bhavissati ||

<42> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, arahÄ• hessatinÄ• savo.

gotamo lokapajjoto, aggaá¹-á¹-hÄ• ne á¹-hapessati ||

<43> á¹• 21 `` `saá¹ƒkhittapucchitaá¹ƒ {saá¹ƒkhittaá¹ƒ pucchitaá¹ƒ (Se Katthaci) } paÃ±haá
kathessati.

kathayanto ca taá¹ƒ paÃ±haá¹ƒ, ajjhÄ• sayaá¹ƒ {ajjhÄ• saá¹ƒ (Ce), abbhÄ• saá¹ƒ (Katthaci)

<44> á¹• 21 ``aá¸• á¸• he kule abhijÄ• to, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

ohÄ• ya dhanadhaÃ±Ã±Ä• ni, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<45> á¹• 21 ``saá¹ƒkhittenapi pucchante, vitthÄ• rena kathemahaá¹ƒ.

ajjhÄ• sayaá¹ƒ tesaá¹ƒ pÅ«remi, tosemi dvipaduttamaá¹ƒ ||

<46> á¹• 21 ``tosito \Be I 95/ me mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

<47> á¹• 21 ``paá¹-isambhidÄ• \Se I 122/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mahÄ• kaccÄ• nattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. kÄ• á¸·udÄ• yittheraapadÄ• naá¹ƒ

<48> á¹• 21 ``padumuttarabuddhassa \Ne I 84/, lokajeá¹-á¹-hassa tÄ• dino.

addhÄ• naá¹ƒ paá¹-ipannassa, carato cÄ• rikaá¹ƒ tadÄ• ||

<49> á¹• 21 ``suphullaá¹ƒ padumaá¹ƒ gayha, uppalaá¹ƒ mallikaÃ±cahaá¹ƒ.

paramannaá¹ƒ gahetvÄ• na, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<50> á¹• 21 ``paribhuÃ±ji mahÄ• vÄ«ro, paramannaá¹ƒ subhojanaá¹ƒ.

taÃ±ca pupphaá¹ƒ gahetvÄ• na, janassa sampadassayi ||

<51> á¹• 21 ``iá¹-á¹-haá¹ƒ kantaá¹ƒ {kantayidaá¹ƒ (Se) }, piyaá¹ƒ loke, jalajaá¹ƒ pupphamut

sudukkaraá¹ƒ kataá¹ƒ tena, yo me pupphaá¹ƒ adÄ• sidaá¹ƒ ||

<52> á¹• 21 ``yo \Ee I 86/ pupphamabhiropesi, paramannaÃ±cadÄ• si me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<53> á¹• 21 `` `dasa aá¹-á¹-ha cakkhattuá¹ƒ {dasa caá¹-á¹-hakkhattuá¹ƒ (Ce), dasamaá¹-á¹
so, devarajjaá¹ƒ karissati.

uppalaá¹ƒ padumaÃ±cÄ• pi, mallikaÃ±ca taduttari ||

<54> á¹• 21 `` `assa \Se I 123/ puÃ±Ã±avipÄ• kena, dibbagandhasamÄ• yutaá¹ƒ.

Ä• kÄ• se chadanaá¹ƒ katvÄ• , dhÄ• rayissati tÄ• vade ||

<55> á¹• 21 `` `paÃ±cavÄ«satikkhattuÃ±ca, cakkavattÄ« bhavissati.

pathabyÄ• rajjaá¹ƒ paÃ±casataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

<56> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena {nÄ• mena (Ce Se Katthaci) }, satthÄ• loke bhavissati ||

<57> á¹• 21 `` `sakakammÄ• bhiraddho \Be I 96/ so, sukkamÅ«lena codito.

sakyÄ• naá¹ƒ nandijanano, Ã±Ä• tibandhu bhavissati ||

<58> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<59> á¹• 21 `` `paá¹-isambhidamanuppattaá¹ƒ, katakiccamanÄ• savaá¹ƒ.

gotamo lokabandhu taá¹ƒ {so (Ce) }, etadagge á¹-hapessati ||

<60> á¹• 21 `` `padhÄ• napahitatto so, upasanto nirÅ«padhi.

udÄ• yÄ« nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<61> á¹• 21 ``rÄ• go \Ne I 85/ doso ca moho ca, mÄ• no makkho ca dhaá¹ƒsito.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<62> á¹• 21 ``tosayiÃ±cÄ• pi sambuddhaá¹ƒ, Ä• tÄ• pÄ« nipako ahaá¹ƒ.

pasÄ• dito {pamodito (Ce) } ca sambuddho, etadagge á¹-hapesi maá¹ƒ ||

<63> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 124/ sudaá¹ƒ Ä• yasmÄ• kÄ• á¸·udÄ• yÄ« thero imÄ• gÄ• thÄ• yo abhÄ• sitt

kÄ• á¸·udÄ• yÄ«therassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. mogharÄ• jattheraapadÄ• naá¹ƒ

<64> á¹• 21 ``atthadassÄ« \Ee I 87/ tu bhagavÄ• , sayambhÅ« aparÄ• jito.

bhikkhusaá¹…ghaparibyÅ«á¸·ho, rathiyaá¹ƒ paá¹-ipajjatha ||

<65> á¹• 21 ``sissehi samparivuto, gharamhÄ• abhinikkhamiá¹ƒ.

nikkhamitvÄ• nahaá¹ƒ tattha, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<66> á¹• 21 ``abhivÄ• diya sambuddhaá¹ƒ, sire katvÄ• na aÃ±jaliá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<67> á¹• 21 ``yÄ• vatÄ• rÅ«pino sattÄ• , arÅ«pÄ« vÄ• asaÃ±Ã±ino.

sabbe te tava Ã±Ä• á¹‡amhi, anto honti samogadhÄ• ||

<68> á¹• 21 ``sukhumacchikajÄ• lena \Be I 97/, udakaá¹ƒ yo parikkhipe.

ye keci udake pÄ• á¹‡Ä• , antojÄ• le bhavanti te ||

<69> á¹• 21 ``yesaÃ±ca cetanÄ• atthi, rÅ«pino ca arÅ«pino.

sabbe te tava Ã±Ä• á¹‡amhi, anto honti samogadhÄ• ||

<70> á¹• 21 ``samuddharasimaá¹ƒ lokaá¹ƒ, andhakÄ• rasamÄ• kulaá¹ƒ.

tava dhammaá¹ƒ suá¹‡itvÄ• na, kaá¹…khÄ• sotaá¹ƒ taranti te ||

<71> á¹• 21 ``avijjÄ• nivute loke, andhakÄ• rena otthaá¹-e.

tava \Se I 125/ Ã±Ä• á¹‡amhi jotante, andhakÄ• rÄ• padhaá¹ƒsitÄ• ||

<72> á¹• 21 ``tuvaá¹ƒ cakkhÅ«si sabbesaá¹ƒ, mahÄ• tamapanÅ«dano.

tava dhammaá¹ƒ suá¹‡itvÄ• na, nibbÄ• yati bahujjano ||

<73> á¹• 21 ``puá¹-akaá¹ƒ \Ne I 86/ pÅ«rayitvÄ• na {pÄ«á¹-haraá¹ƒ (Ce), putaraá¹ƒ (Se) }, madhukhuddamaneá¸·akaá¹ƒ.

ubho hatthehi paggayha, upanesiá¹ƒ mahesino ||

<74> á¹• 21 ``paá¹-iggaá¹‡hi mahÄ• vÄ«ro, sahatthena mahÄ• isÄ«.

bhuÃ±jitvÄ• taÃ±ca sabbaÃ±Ã±Å«, vehÄ• saá¹ƒ nabhamuggami ||

<75> á¹• 21 ``antalikkhe á¹-hito satthÄ• , atthadassÄ« narÄ• sabho.

mama cittaá¹ƒ pasÄ• dento, imÄ• gÄ• thÄ• abhÄ• satha ||

<76> á¹• 21 `` `yenidaá¹ƒ thavitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, buddhaseá¹-á¹-ho ca thomito.

tena cittappasÄ• dena, duggatiá¹ƒ so na gacchati ||

<77> á¹• 21 `` `catuddasaÃ±cakkhattuá¹ƒ {catusaá¹-á¹-hiÃ±ca (Se) } so, devarajjaá¹ƒ karis

pathabyÄ• rajjaá¹ƒ aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

<78> á¹• 21 `` `paÃ±ceva \Ee I 88/ satakkhattuÃ±ca {atha paÃ±casatakkhattuá¹ƒ (Ce) }, ca

padesarajjaá¹ƒ asaá¹…kheyyaá¹ƒ, mahiyÄ• kÄ• rayissati ||

<79> á¹• 21 `` `ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

gotamassa bhagavato, sÄ• sane pabbajissati ||

<80> á¹• 21 `` `gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ atthaá¹ƒ, Ã±Ä• á¹‡ena vicinissati.

mogharÄ• jÄ• ti nÄ• mena, hessati satthu sÄ• vako ||

<81> á¹• 21 `` `tÄ«hi \Be I 98/ vijjÄ• hi sampannaá¹ƒ, katakiccamanÄ• savaá¹ƒ.

gotamo \Se I 126/ satthavÄ• haggo, etadagge á¹-hapessatiâ€™ ||

<82> á¹• 21 ``hitvÄ• mÄ• nusakaá¹ƒ yogaá¹ƒ, chetvÄ• na bhavabandhanaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<83> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 127/ sudaá¹ƒ Ä• yasmÄ• mogharÄ• jo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

mogharÄ• jattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. adhimuttattheraapadÄ• naá¹ƒ

<84> á¹• 21 ``nibbute lokanÄ• thamhi, atthadassÄ«naruttame.

upaá¹-á¹-hahiá¹ƒ bhikkhusaá¹…ghaá¹ƒ, vippasannena cetasÄ• ||

<85> á¹• 21 ``nimantetvÄ• \Ne I 87/ bhikkhusaá¹…ghaá¹ƒ {saá¹ƒgharatanaá¹ƒ (Ce Se) }, u
samÄ• hitaá¹ƒ.

ucchunÄ• maá¹‡á¸• apaá¹ƒ katvÄ• , bhojesiá¹ƒ saá¹…ghamuttamaá¹ƒ ||

<86> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbe satte abhibhomi {atibhomi (Ce Katthaci) }, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<87> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ucchudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<88> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• adhimutto thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

adhimuttattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. lasuá¹‡adÄ• yakattheraapadÄ• naá¹ƒ

<89> á¹• 21 ``himavantassÄ• vidÅ«re \Ee I 89/, tÄ• paso Ä• sahaá¹ƒ tadÄ• .

lasuá¹‡aá¹ƒ upajÄ«vÄ• mi, lasuá¹‡aá¹ƒ mayhabhojanaá¹ƒ ||

<90> á¹• 21 ``khÄ• riyo \Be I 99/ pÅ«rayitvÄ• na, saá¹…ghÄ• rÄ• mamagacchahaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, saá¹…ghassa lasuá¹‡aá¹ƒ adaá¹ƒ ||

<91> á¹• 21 ``vipassissa naraggassa, sÄ• sane niratassahaá¹ƒ.

saá¹…ghassa lasuá¹‡aá¹ƒ datvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<92> á¹• 21 ``ekanavutito kappe, lasuá¹‡aá¹ƒ yamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, lasuá¹‡assa idaá¹ƒ phalaá¹ƒ ||

<93> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• lasuá¹‡adÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

lasuá¹‡adÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. Ä• yÄ• gadÄ• yakattheraapadÄ• naá¹ƒ

<94> á¹• 21 ``nibbute \Se I 128/ lokanÄ• thamhi, sikhimhi vadataá¹ƒ vare.

haá¹-á¹-ho haá¹-á¹-hena cittena, avandiá¹ƒ thÅ«pamuttamaá¹ƒ ||

<95> á¹• 21 ``vaá¸• á¸• hakÄ«hi \Ne I 88/ kathÄ• petvÄ• , mÅ«laá¹ƒ datvÄ• nahaá¹ƒ tadÄ•

haá¹-á¹-ho haá¹-á¹-hena cittena, Ä• yÄ• gaá¹ƒ kÄ• rapesahaá¹ƒ ||

<96> á¹• 21 ``aá¹-á¹-ha kappÄ• ni devesu, abbokiá¹‡á¹‡aá¹ƒ {abbocchinnaá¹ƒ (Ce) } vasiá¹

avasesesu kappesu, vokiá¹‡á¹‡aá¹ƒ saá¹ƒsariá¹ƒ ahaá¹ƒ ||

<97> á¹• 21 ``kÄ• ye visaá¹ƒ na kamati, satthÄ• ni na ca hanti me.

udakehaá¹ƒ na miyyÄ• mi, Ä• yÄ• gassa idaá¹ƒ phalaá¹ƒ ||

<98> á¹• 21 ``yadicchÄ• mi ahaá¹ƒ vassaá¹ƒ, mahÄ• megho pavassati.

devÄ• pi me vasaá¹ƒ enti, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<99> á¹• 21 ``sattaratanasampanno, tisakkhattuá¹ƒ ahosahaá¹ƒ.

na maá¹ƒ kecÄ• vajÄ• nanti, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<100> á¹• 21 ``ekattiá¹ƒse \Ee I 90/ ito kappe, Ä• yÄ• gaá¹ƒ yamakÄ• rayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ä• yÄ• gassa idaá¹ƒ phalaá¹ƒ ||

<101> á¹• 21 ``paá¹-isambhidÄ• \Be I 100/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• yÄ• gadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• yÄ• gadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dhammacakkikattheraapadÄ• naá¹ƒ

<102> á¹• 21 ``siddhatthassa \Se I 129/ bhagavato, sÄ«hÄ• sanassa sammukhÄ• .

dhammacakkaá¹ƒ me á¹-hapitaá¹ƒ, sukataá¹ƒ viÃ±Ã±uvaá¹‡á¹‡itaá¹ƒ ||

<103> á¹• 21 ``cÄ• ruvaá¹‡á¹‡ova sobhÄ• mi, sayoggabalavÄ• hano.

parivÄ• renti maá¹ƒ niccaá¹ƒ, anuyantÄ• bahujjanÄ• ||

<104> á¹• 21 ``saá¹-á¹-hitÅ«riyasahassehi, paricÄ• remahaá¹ƒ sadÄ• .

parivÄ• rena sobhÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<105> á¹• 21 ``catunnavutito kappe, yaá¹ƒ cakkaá¹ƒ á¹-hapayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhammacakkassidaá¹ƒ phalaá¹ƒ ||

<106> á¹• 21 ``ito ekÄ• dase kappe, aá¹-á¹-hÄ• siá¹ƒsu janÄ• dhipÄ• .

sahassarÄ• janÄ• mena, cakkavattÄ« mahabbalÄ• ||

<107> á¹• 21 ``paá¹-isambhidÄ• \Ne I 89/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhammacakkiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhammacakkikattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. kapparukkhiyattheraapadÄ• naá¹ƒ

<108> á¹• 21 ``siddhatthassa bhagavato, thÅ«paseá¹-á¹-hassa sammukhÄ• .

vicittadusse lagetvÄ• {laggetvÄ• (Ce Se) }, kapparukkhaá¹ƒ á¹-hapesahaá¹ƒ ||

<109> á¹• 21 ``yaá¹ƒ \Se I 130/ \Be I 101/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nus

sobhayanto mama dvÄ• raá¹ƒ, kapparukkho patiá¹-á¹-hati ||

<110> á¹• 21 ``ahaÃ±ca \Ee I 91/ parisÄ• ceva, ye keci mama vassitÄ• {nissitÄ• (Ce) }.

tamhÄ• dussaá¹ƒ gahetvÄ• na, nivÄ• sema mayaá¹ƒ sadÄ• {tadÄ• (Se) } ||

<111> á¹• 21 ``catunnavutito kappe, yaá¹ƒ rukkhaá¹ƒ á¹-hapayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kapparukkhassidaá¹ƒ phalaá¹ƒ ||

<112> á¹• 21 ``ito ca sattame kappe, suceá¸·Ä• aá¹-á¹-ha khattiyÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<113> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kapparukkhiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kapparukkhiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kuá¹‡á¸• adhÄ• navaggo catuttho.

tassuddÄ• naá¹ƒ ---

kuá¹‡á¸• asÄ• gatakaccÄ• nÄ• , udÄ• yÄ« mogharÄ• jako.

adhimutto lasuá¹‡ado, Ä• yÄ• gÄ« dhammacakkiko.

kapparukkhÄ« ca dasamo, gÄ• thÄ• dvayadasasataá¹ƒ {gÄ• thÄ• yo dvÄ• dasasataá¹ƒ (Ce

5. upÄ• livaggo

1. bhÄ• gineyyupÄ• littheraapadÄ• naá¹ƒ

<1> á¹• 21 ``khÄ«á¹‡Ä• savasahassehi \Se I 131/ \Be I 102/, parivuto {pareto (Katthaci aá¹-
lokanÄ• yako.

vivekamanuyutto so, gacchate paá¹-isallituá¹ƒ ||

<2> á¹• 21 ``ajinena nivatthohaá¹ƒ, tidaá¹‡á¸• aparidhÄ• rako.

bhikkhusaá¹…ghaparibyÅ«á¸·haá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<3> á¹• 21 ``ekaá¹ƒsaá¹ƒ \Ee I 92/ ajinaá¹ƒ katvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<4> á¹• 21 ``yathÄ• á¹‡á¸• ajÄ• ca saá¹ƒsedÄ• , opapÄ• tÄ« jalÄ• bujÄ• .

kÄ• kÄ• dipakkhino sabbe, antalikkhacarÄ• sadÄ• ||

<5> á¹• 21 ``ye keci pÄ• á¹‡abhÅ«tatthi, saÃ±Ã±ino vÄ• asaÃ±Ã±ino.

sabbe te tava Ã±Ä• á¹‡amhi, anto honti samogadhÄ• ||

<6> á¹• 21 ``gandhÄ• ca pabbateyyÄ• ye, himavantanaguttame.

sabbe te tava sÄ«lamhi, kalÄ• yapi na yujjare ||

<7> á¹• 21 ``mohandhakÄ• rapakkhando, ayaá¹ƒ loko sadevako.

tava Ã±Ä• á¹‡amhi jotante, andhakÄ• rÄ• vidhaá¹ƒsitÄ• ||

<8> á¹• 21 ``yathÄ• atthaá¹…gate sÅ«riye, honti sattÄ• tamogatÄ• .

evaá¹ƒ buddhe anuppanne, hoti loko tamogato ||

<9> á¹• 21 ``yathodayanto Ä• dicco, vinodeti tamaá¹ƒ sadÄ• .

tatheva tvaá¹ƒ buddhaseá¹-á¹-ha, viddhaá¹ƒsesi tamaá¹ƒ sadÄ• ||

<10> á¹• 21 ``padhÄ• napahitattosi \Se I 132/, buddho loke sadevake.

tava kammÄ• bhiraddhena, tosesi janataá¹ƒ bahuá¹ƒ ||

<11> á¹• 21 ``taá¹ƒ sabbaá¹ƒ anumoditvÄ• , padumuttaro mahÄ• muni.

nabhaá¹ƒ abbhuggamÄ« dhÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<12> á¹• 21 ``abbhuggantvÄ• na \Ne I 91/ sambuddho, mahesi padumuttaro.

antalikkhe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<13> á¹• 21 ``yenidaá¹ƒ \Be I 103/ thavitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, opammehi samÄ• yutaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<14> á¹• 21 `` `aá¹-á¹-hÄ• rasaÃ±ca khattuá¹ƒ so, devarÄ• jÄ• bhavissati.

pathabyÄ• rajjaá¹ƒ tisataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

<15> á¹• 21 `` `paÃ±cavÄ«satikkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<16> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<17> á¹• 21 `` `tusitÄ• hi cavitvÄ• na, sukkamÅ«lena codito.

hÄ«nova jÄ• tiyÄ• santo, upÄ• li nÄ• ma hessati ||

<18> á¹• 21 `` `so \Ee I 93/ pacchÄ• pabbajitvÄ• na, virÄ• jetvÄ• na pÄ• pakaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<19> á¹• 21 `` `tuá¹-á¹-ho ca gotamo buddho, sakyaputto mahÄ• yaso.

vinayÄ• dhigataá¹ƒ tassa, etadagge á¹-hapessatiâ€™ ||

<20> á¹• 21 ``saddhÄ• yÄ• haá¹ƒ \Se I 133/ pabbajito, katakicco anÄ• savo.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<21> á¹• 21 ``bhagavÄ• cÄ• nukampÄ« maá¹ƒ, vinayehaá¹ƒ visÄ• rado.

sakakammÄ• bhiraddho ca, viharÄ• mi anÄ• savo ||

<22> á¹• 21 ``saá¹ƒvuto pÄ• timokkhamhi, indriyesu ca paÃ±casu.

dhÄ• remi vinayaá¹ƒ sabbaá¹ƒ, kevalaá¹ƒ ratanÄ• karaá¹ƒ {ratanaggharaá¹ƒ (Katthaci) } ||

<23> á¹• 21 ``mamaÃ±ca guá¹‡amaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

<24> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upÄ• lithero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bhÄ• gineyyupÄ• littherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. soá¹‡akoá¸·ivisattheraapadÄ• naá¹ƒ

<25> á¹• 21 ``anomadassissa \Be I 104/ \Ne I 92/ munino, lokajeá¹-á¹-hassa tÄ• dino.

sudhÄ• ya lepanaá¹ƒ katvÄ• , caá¹…kamaá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

<26> á¹• 21 ``nÄ• nÄ• vaá¹‡ehi pupphehi, caá¹…kamaá¹ƒ santhariá¹ƒ ahaá¹ƒ.

Ä• kÄ• se vitÄ• naá¹ƒ katvÄ• , bhojayiá¹ƒ buddhamuttamaá¹ƒ ||

<27> á¹• 21 ``aÃ±jaliá¹ƒ \Se I 134/ paggahetvÄ• na, abhivÄ• detvÄ• na subbataá¹ƒ {pupph

dÄ«ghasÄ• laá¹ƒ bhagavato, niyyÄ• desimahaá¹ƒ tadÄ• ||

<28> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

paá¹-iggahesi bhagavÄ• , anukampÄ• ya cakkhumÄ• ||

<29> á¹• 21 ``paá¹-iggahetvÄ• na sambuddho, dakkhiá¹‡eyyo sadevake.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<30> á¹• 21 `` `yo so haá¹-á¹-hena cittena, dÄ«ghasÄ• laá¹ƒ adÄ• si {akÄ• si (Ce) } me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<31> á¹• 21 `` `imassa \Ee I 94/ maccukÄ• lamhi, puÃ±Ã±akammasamaá¹…gino.

sahassayuttassaratho, upaá¹-á¹-hissati tÄ• vade ||

<32> á¹• 21 `` `tena yÄ• nenayaá¹ƒ poso, devalokaá¹ƒ gamissati.

anumodissare devÄ• , sampatte kusalabbhave {kusale bhave (Ce Se) } ||

<33> á¹• 21 `` `mahÄ• rahaá¹ƒ byamhaá¹ƒ seá¹-á¹-haá¹ƒ, ratanamattikalepanaá¹ƒ.

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, byamhaá¹ƒ ajjhÄ• vasissati ||

<34> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

paÃ±cavÄ«sati kappÄ• ni, devarÄ• jÄ• bhavissati ||

<35> á¹• 21 `` `sattasattatikkhattuÃ±ca, cakkavattÄ« bhavissati.

yasodharasanÄ• mÄ• {yasedharÄ• samÄ• nÄ• (Ce) } te, sabbepi ekanÄ• makÄ• ||

<36> á¹• 21 `` `dve sampattÄ« anubhotvÄ• , vaá¸• á¸• hetvÄ• {cinitvÄ• (Se) } puÃ±Ã±asa

aá¹-á¹-havÄ«satikappamhi, cakkavattÄ« bhavissati ||

<37> á¹• 21 `` `tatrÄ• pi \Se I 135/ \Be I 105/ byamhaá¹ƒ pavaraá¹ƒ, vissakammena mÄ• pi

dasasaddÄ• vivittaá¹ƒ taá¹ƒ, puramajjhÄ• vasissati ||

<38> á¹• 21 `` `aparimeyye \Ne I 93/ ito kappe, bhÅ«mipÄ• lo mahiddhiko.

okkÄ• ko nÄ• ma nÄ• mena, rÄ• jÄ• raá¹-á¹-he bhavissati ||

<39> á¹• 21 `` `soá¸·asitthisahassÄ• naá¹ƒ, sabbÄ• saá¹ƒ pavarÄ• ca sÄ• {pavarÄ• va yÄ
}.

abhijÄ• tÄ• khattiyÄ• nÄ«, nava putte janessati ||

<40> á¹• 21 `` `nava putte janetvÄ• na, khattiyÄ• nÄ« marissati.

taruá¹‡Ä« ca piyÄ• kaÃ±Ã±Ä• , mahesittaá¹ƒ karissati ||

<41> á¹• 21 `` `okkÄ• kaá¹ƒ tosayitvÄ• na, varaá¹ƒ kaÃ±Ã±Ä• labhissati.

varaá¹ƒ laddhÄ• na sÄ• kaÃ±Ã±Ä• , putte pabbÄ• jayissati ||

<42> á¹• 21 `` `pabbÄ• jitÄ• ca te sabbe, gamissanti naguttamaá¹ƒ.

jÄ• tibhedabhayÄ• sabbe, bhaginÄ«hi vasissare {saá¹ƒvasissare (Ce) } ||

<43> á¹• 21 `` `ekÄ• ca kaÃ±Ã±Ä• byÄ• dhÄ«hi, bhavissati parikkhatÄ• {purakkhatÄ• (S

mÄ• no jÄ• ti pabhijjÄ«ti, nikhaá¹‡issanti khattiyÄ• ||

<44> á¹• 21 `` `khattiyo nÄ«haritvÄ• na, tÄ• ya saddhiá¹ƒ vasissati.

bhavissati tadÄ• bhedo, okkÄ• kakulasambhavo ||

<45> á¹• 21 `` `tesaá¹ƒ \Ee I 95/ pajÄ• bhavissanti, koá¸·iyÄ• nÄ• ma jÄ• tiyÄ• .

tattha mÄ• nusakaá¹ƒ bhogaá¹ƒ, anubhossatinappakaá¹ƒ ||

<46> á¹• 21 `` `tamhÄ• kÄ• yÄ• cavitvÄ• na, devalokaá¹ƒ gamissati.

tatrÄ• pi pavaraá¹ƒ byamhaá¹ƒ, labhissati manoramaá¹ƒ ||

<47> á¹• 21 `` `devalokÄ• \Se I 136/ cavitvÄ• na, sukkamÅ«lena codito.

Ä• gantvÄ• na manussattaá¹ƒ, soá¹‡o nÄ• ma bhavissati ||

<48> á¹• 21 `` `Ä• raddhavÄ«riyo pahitatto, padahaá¹ƒ satthu sÄ• sane.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<49> á¹• 21 `` `anantadassÄ« bhagavÄ• , gotamo sakyapuá¹…gavo.

visesaÃ±Ã±Å« mahÄ• vÄ«ro, aggaá¹-á¹-hÄ• ne á¹-hapessatiâ€™ ||

<50> á¹• 21 ``vuá¹-á¹-hamhi \Be I 106/ deve caturaá¹…gulamhi, tiá¹‡e anileritaaá¹…gaá¹‡a

á¹-hatvÄ• na yogassa payuttatÄ• dino, tatottariá¹ƒ pÄ• ramatÄ• na vijjati ||

<51> á¹• 21 ``uttame damathe danto, cittaá¹ƒ me supaá¹‡Ä«hitaá¹ƒ.

bhÄ• ro me ohito sabbo, nibbutomhi anÄ• savo ||

<52> á¹• 21 ``aá¹…gÄ«raso \Ne I 94/ mahÄ• nÄ• go, abhijÄ• tova kesarÄ«.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

<53> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• soá¹‡o koá¸·iviso {koá¸·iyavesso (Ce Se), koá¹-ikaá¹‡á¹‡o (Ka
gÄ• thÄ• yo abhÄ• sitthÄ• ti.

soá¹‡akoá¸·ivisattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. kÄ• á¸·igodhÄ• puttabhaddiyattheraapadÄ• naá¹ƒ

<54> á¹• 21 ``padumuttarasambuddhaá¹ƒ \Se I 137/, mettacittaá¹ƒ mahÄ• muniá¹ƒ.

upeti janatÄ• sabbÄ• , sabbalokagganÄ• yakaá¹ƒ ||

<55> á¹• 21 ``sattukaÃ±ca baddhakaÃ±ca {vatthaá¹ƒ senÄ• sanaÃ±ceva (Ce), sattukaÃ±ca
sattukaÃ±ca pavÄ• kaÃ±ca (Se) }, Ä• misaá¹ƒ pÄ• nabhojanaá¹ƒ.

dadanti satthuno sabbe, puÃ±Ã±akkhette anuttare ||

<56> á¹• 21 ``ahampi \Ee I 96/ dÄ• naá¹ƒ dassÄ• mi, devadevassa tÄ• dino.

buddhaseá¹-á¹-haá¹ƒ nimantetvÄ• , saá¹…ghampi ca anuttaraá¹ƒ ||

<57> á¹• 21 ``uyyojitÄ• mayÄ• cete, nimantesuá¹ƒ tathÄ• gataá¹ƒ.

kevalaá¹ƒ bhikkhusaá¹…ghaÃ±ca, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

<58> á¹• 21 ``satasahassapallaá¹…kaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ gonakatthataá¹ƒ.

tÅ«likÄ• paá¹-alikÄ• ya, khomakappÄ• sikehi ca.

mahÄ• rahaá¹ƒ paÃ±Ã±Ä• payiá¹ƒ, Ä• sanaá¹ƒ buddhayuttakaá¹ƒ ||

<59> á¹• 21 ``padumuttaro \Be I 107/ lokavidÅ«, devadevo narÄ• sabho.

bhikkhusaá¹…ghaparibyÅ«á¸·ho, mama dvÄ• ramupÄ• gami ||

<60> á¹• 21 ``paccuggantvÄ• na sambuddhaá¹ƒ, lokanÄ• thaá¹ƒ yasassinaá¹ƒ.

pasannacitto sumano, abhinÄ• mayiá¹ƒ saá¹…gharaá¹ƒ {sakaá¹ƒ gharaá¹ƒ (Ce) } ||

<61> á¹• 21 ``bhikkhÅ«naá¹ƒ satasahassaá¹ƒ, buddhaÃ±ca lokanÄ• yakaá¹ƒ.

pasannacitto sumano, paramannena tappayiá¹ƒ ||

<62> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe \Se I 138/ nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<63> á¹• 21 `` `yenidaá¹ƒ Ä• sanaá¹ƒ dinnaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ gonakatthataá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<64> á¹• 21 `` `catusattatikkhattuá¹ƒ \Ne I 95/ so, devarajjaá¹ƒ karissati.

anubhossati sampattiá¹ƒ, accharÄ• hi purakkhato ||

<65> á¹• 21 `` `padesarajjaá¹ƒ sahassaá¹ƒ, vasudhaá¹ƒ Ä• vasissati.

ekapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati ||

<66> á¹• 21 `` `sabbÄ• su bhavayonÄ«su, uccÄ• kulÄ« {uccÄ• kule (Katthaci) } bhavissati.

so ca pacchÄ• pabbajitvÄ• , sukkamÅ«lena codito.

bhaddiyo nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

<67> á¹• 21 `` `vivekamanuyuttomhi, pantasenanivÄ• sahaá¹ƒ.

phalaÃ±cÄ• dhigataá¹ƒ sabbaá¹ƒ, cattaklesomhi ajjahaá¹ƒ ||

<68> á¹• 21 `` `mama sabbaá¹ƒ {kammaá¹ƒ (?) } abhiÃ±Ã±Ä• ya, sabbaÃ±Ã±Å« lokanÄ• y

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒâ€™ ||

<69> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Ee I 97/ sudaá¹ƒ Ä• yasmÄ• bhaddiyo kÄ• á¸·igodhÄ• ya putto thero imÄ• gÄ• thÄ

bhaddiyassa kÄ• á¸·igodhÄ• ya puttattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sanniá¹-á¹-hÄ• pakattheraapadÄ• naá¹ƒ

<70> á¹• 21 ``araÃ±Ã±e \Se I 139/ \Be I 108/ kuá¹-ikaá¹ƒ katvÄ• , vasÄ• mi pabbatantare.

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-ho, yasena ayasena ca ||

<71> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

vasÄ«satasahassehi {bhikkhusatasahassehi (Se) }, Ä• gacchi mama santikaá¹ƒ ||

<72> á¹• 21 ``upÄ• gataá¹ƒ mahÄ• nÄ• gaá¹ƒ {mahÄ• vÄ«raá¹ƒ (Ce) }, jalajuttamanÄ• mak

tiá¹‡asantharaá¹ƒ {tiá¹‡attharaá¹ƒ (Katthaci) } paÃ±Ã±Ä• petvÄ• , adÄ• siá¹ƒ satthuno ahaá

<73> á¹• 21 ``pasannacitto sumano, Ä• maá¹‡á¸• aá¹ƒ pÄ• nÄ«yaÃ±cahaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tassa, vippasannena cetasÄ• ||

<74> á¹• 21 ``satasahassito kappe {satasahasse ito kappe (Ce) }, yaá¹ƒ dÄ• namadadiá¹ƒ

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ä• maá¹‡á¸• assa idaá¹ƒ phalaá¹ƒ ||

<75> á¹• 21 ``ekatÄ• lÄ«sakappamhi, eko Ä• siá¹ƒ arindamo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<76> á¹• 21 ``paá¹-isambhidÄ• \Ne I 96/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sanniá¹-á¹-hÄ• pako {sannidhÄ• pako (Ce) } thero imÄ• gÄ• th

sanniá¹-á¹-hÄ• pakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. paÃ±cahatthiyattheraapadÄ• naá¹ƒ

<77> á¹• 21 ``sumedho \Se I 140/ nÄ• ma sambuddho, gacchate antarÄ• paá¹‡e.

okkhittacakkhu {khittacakkhu (Katthaci Ce Katthaci) } mitabhÄ• á¹‡Ä«, satimÄ• saá¹ƒvutind

<78> á¹• 21 ``paÃ±ca uppalahatthÄ• ni, Ä• veá¸·atthaá¹ƒ ahaá¹ƒsu me.

tena buddhaá¹ƒ apÅ«jesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<79> á¹• 21 ``Ä• ropitÄ• \Ee I 98/ ca te pupphÄ• , chadanaá¹ƒ assu satthuno.

samÄ• dhiá¹ƒsu {saá¹ƒsÄ• viá¹ƒsu (Ce) } mahÄ• nÄ• gaá¹ƒ, sissÄ• Ä• cariyaá¹ƒ yathÄ• ||

<80> á¹• 21 ``tiá¹ƒsakappasahassamhi \Be I 109/, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<81> á¹• 21 ``ito vÄ«sakappasate, ahesuá¹ƒ paÃ±ca khattiyÄ• .

hatthiyÄ• nÄ• ma nÄ• mena, cakkavattÄ« mahabbalÄ• ||

<82> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paÃ±cahatthiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paÃ±cahatthiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. padumacchadaniyattheraapadÄ• naá¹ƒ

<83> á¹• 21 ``nibbute lokanÄ• thamhi, vipassimhaggapuggale.

suphullapadumaá¹ƒ gayha, citamÄ• ropayiá¹ƒ ahaá¹ƒ ||

<84> á¹• 21 ``Ä• ropite \Se I 141/ ca citake, vehÄ• saá¹ƒ nabhamuggami.

Ä• kÄ• se chadanaá¹ƒ {Ä• kÄ• sacchadanaá¹ƒ (Ce) } katvÄ• , citakamhi adhÄ• rayi ||

<85> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<86> á¹• 21 ``sattatÄ• lÄ«sito \Ne I 97/ kappe, padumissaranÄ• mako.

cÄ• turanto vijitÄ• vÄ«, cakkavattÄ« mahabbalo ||

<87> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumacchadaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

padumacchadaniyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. sayanadÄ• yakattheraapadÄ• naá¹ƒ

<88> á¹• 21 ``siddhatthassa bhagavato, mettacittassa tÄ• dino.

sayanaggaá¹ƒ mayÄ• dinnaá¹ƒ, dussabhaá¹‡á¸• ehi {dussabhaá¹‡á¸• ena (Se) } atthataá¹ƒ

<89> á¹• 21 ``paá¹-iggahesi \Be I 110/ bhagavÄ• , kappiyaá¹ƒ sayanÄ• sanaá¹ƒ.

uá¹-á¹-hÄ• ya sayanÄ• {Ä• sanÄ• (Ce) } tamhÄ• , vehÄ• saá¹ƒ uggamÄ« jino ||

<90> á¹• 21 ``catunnavutito \Ee I 99/ kappe, yaá¹ƒ sayanamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sayanassa idaá¹ƒ phalaá¹ƒ ||

<91> á¹• 21 ``ekapaÃ±Ã±Ä• sito \Se I 142/ kappe, varako {varuá¹‡o (Ce Se) } devasavhayo

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<92> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sayanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sayanadÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. caá¹…kamanadÄ• yakattheraapadÄ• naá¹ƒ

<93> á¹• 21 ``atthadassissa munino, lokajeá¹-á¹-hassa tÄ• dino.

iá¹-á¹-hakÄ• hi cinitvÄ• na, caá¹…kamaá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

<94> á¹• 21 ``uccato paÃ±caratanaá¹ƒ, caá¹…kamaá¹ƒ sÄ• dhumÄ• pitaá¹ƒ.

Ä• yÄ• mato hatthasataá¹ƒ, bhÄ• vanÄ«yyaá¹ƒ manoramaá¹ƒ ||

<95> á¹• 21 ``paá¹-iggahesi bhagavÄ• , atthadassÄ« naruttamo.

hatthena pulinaá¹ƒ gayha, imÄ• gÄ• thÄ• abhÄ• satha ||

<96> á¹• 21 `` `iminÄ• \Ne I 98/ pulinadÄ• nena, caá¹…kamaá¹ƒ sukatena ca.

sattaratanasampannaá¹ƒ, pulinaá¹ƒ anubhossati ||

<97> á¹• 21 `` `tÄ«á¹‡i kappÄ• ni devesu, devarajjaá¹ƒ karissati.

anubhossati sampattiá¹ƒ, accharÄ• hi purakkhato ||

<98> á¹• 21 `` `manussalokamÄ• gantvÄ• \Se I 143/, rÄ• jÄ• raá¹-á¹-he bhavissati.

tikkhattuá¹ƒ cakkavattÄ« ca, mahiyÄ• so bhavissatiâ€™ ||

<99> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, caá¹…kamassa idaá¹ƒ phalaá¹ƒ ||

<100> á¹• 21 ``paá¹-isambhidÄ• \Be I 111/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• caá¹…kamanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

caá¹…kamanadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. subhaddattheraapadÄ• naá¹ƒ

<101> á¹• 21 ``padumuttaro \Ee I 100/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

janataá¹ƒ uddharitvÄ• na, nibbÄ• yati mahÄ• yaso ||

<102> á¹• 21 ``nibbÄ• yante ca sambuddhe, dasasahassi kampatha.

janakÄ• yo mahÄ• Ä• si, devÄ• sannipatuá¹ƒ tadÄ• ||

<103> á¹• 21 ``candanaá¹ƒ pÅ«rayitvÄ• na, tagarÄ• mallikÄ• hi ca.

haá¹-á¹-ho haá¹-á¹-hena cittena, Ä• ropayiá¹ƒ {Ä• lepesiá¹ƒ (Ce), Ä• ropesiá¹ƒ (Se) } narutta

<104> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

nipannakova sambuddho, imÄ• gÄ• thÄ• abhÄ• satha ||

<105> á¹• 21 `` `yo \Se I 144/ me pacchimake kÄ• le, gandhamÄ• lena {gandhamallena (Se
napuá¹ƒsakekattaá¹ƒ manasikÄ• tabbaá¹ƒ} chÄ• dayi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<106> á¹• 21 `` `ito cuto ayaá¹ƒ poso, tusitakÄ• yaá¹ƒ gamissati.

tattha rajjaá¹ƒ karitvÄ• na, nimmÄ• naá¹ƒ so gamissati ||

<107> á¹• 21 `` `eteneva upÄ• yena, datvÄ• mÄ• laá¹ƒ {malyaá¹ƒ (Ce), mallaá¹ƒ (Se Katth

sakakammÄ• bhiraddho so, sampattiá¹ƒ anubhossati ||

<108> á¹• 21 `` `punÄ• pi \Ne I 99/ tusite kÄ• ye, nibbattissatiyaá¹ƒ naro.

tamhÄ• kÄ• yÄ• cavitvÄ• na, manussattaá¹ƒ gamissati ||

<109> á¹• 21 `` `sakyaputto mahÄ• nÄ• go, aggo loke sadevake.

bodhayitvÄ• bahÅ« satte, nibbÄ• yissati cakkhumÄ• ||

<110> á¹• 21 `` `tadÄ• \Be I 112/ sopagato santo, sukkamÅ«lena codito.

upasaá¹…kamma sambuddhaá¹ƒ, paÃ±haá¹ƒ pucchissati tadÄ• ||

<111> á¹• 21 `` `hÄ• sayitvÄ• na sambuddho, sabbaÃ±Ã±Å« lokanÄ• yako.

puÃ±Ã±akammaá¹ƒ pariÃ±Ã±Ä• ya, saccÄ• ni vivarissati ||

<112> á¹• 21 `` `Ä• raddho ca ayaá¹ƒ paÃ±ho, tuá¹-á¹-ho ekaggamÄ• naso.

satthÄ• raá¹ƒ abhivÄ• detvÄ• , pabbajjaá¹ƒ yÄ• cayissati ||

<113> á¹• 21 `` `pasannamÄ• nasaá¹ƒ disvÄ• , sakakammena tositaá¹ƒ.

pabbÄ• jessati so buddho, aggamaggassa kovido ||

<114> á¹• 21 `` `vÄ• yamitvÄ• nayaá¹ƒ poso, sammÄ• sambuddhasÄ• sane.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

paÃ±camabhÄ• á¹‡avÄ• raá¹ƒ.

<115> á¹• 21 ``pubbakammena \Se I 145/ \Ee I 101/ saá¹ƒyutto, ekaggo susamÄ• hito.

buddhassa oraso putto, dhammajomhi sunimmito ||

<116> á¹• 21 ``dhammarÄ• jaá¹ƒ upagamma, apucchiá¹ƒ paÃ±hamuttamaá¹ƒ.

kathayanto ca me paÃ±haá¹ƒ, dhammasotaá¹ƒ upÄ• nayi ||

<117> á¹• 21 ``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<118> á¹• 21 ``satasahassito kappe, jalajuttamanÄ• yako.

nibbÄ• yi anupÄ• dÄ• no, dÄ«pova telasaá¹…khayÄ• ||

<119> á¹• 21 ``sattayojanikaá¹ƒ Ä• si, thÅ«paÃ±ca ratanÄ• mayaá¹ƒ.

dhajaá¹ƒ tattha apÅ«jesiá¹ƒ, sabbabhaddaá¹ƒ manoramaá¹ƒ ||

<120> á¹• 21 ``kassapassa ca buddhassa, tisso nÄ• maggasÄ• vako.

putto me oraso Ä• si, dÄ• yÄ• do jinasÄ• sane ||

<121> á¹• 21 ``tassa hÄ«nena manasÄ• , vÄ• caá¹ƒ bhÄ• siá¹ƒ abhaddakaá¹ƒ.

tena kammavipÄ• kena, pacchÄ• me Ä• si bhaddakaá¹ƒ {pacchime addasaá¹ƒ jinaá¹ƒ (Ce)

<122> á¹• 21 ``upavattane \Ne I 100/ sÄ• lavane, pacchime sayane muni.

pabbÄ• jesi mahÄ• vÄ«ro, hito kÄ• ruá¹‡iko jino ||

<123> á¹• 21 ``ajjeva \Be I 113/ dÄ• ni pabbajjÄ• , ajjeva upasampadÄ• .

ajjeva parinibbÄ• naá¹ƒ, sammukhÄ• dvipaduttame ||

<124> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 146/ sudaá¹ƒ Ä• yasmÄ• subhaddo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

subhaddattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. cundattheraapadÄ• naá¹ƒ

<125> á¹• 21 ``siddhatthassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

agghiyaá¹ƒ kÄ• rayitvÄ• na, jÄ• tipupphehi chÄ• dayiá¹ƒ ||

<126> á¹• 21 ``niá¹-á¹-hÄ• petvÄ• na taá¹ƒ pupphaá¹ƒ, buddhassa upanÄ• mayiá¹ƒ.

pupphÄ• vasesaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

<127> á¹• 21 ``kaÃ±canagghiyasaá¹…kÄ• saá¹ƒ \Ee I 102/, buddhaá¹ƒ lokagganÄ• yakaá¹

pasannacitto sumano, pupphagghiyamupÄ• nayiá¹ƒ ||

<128> á¹• 21 ``vitiá¹‡á¹‡akaá¹…kho sambuddho, tiá¹‡á¹‡oghehi purakkhato.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<129> á¹• 21 `` `dibbagandhaá¹ƒ pavÄ• yantaá¹ƒ, yo me pupphagghiyaá¹ƒ adÄ• .

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<130> á¹• 21 `` `ito cuto ayaá¹ƒ poso, devasaá¹…ghapurakkhato.

jÄ• tipupphehi parikiá¹‡á¹‡o, devalokaá¹ƒ gamissati ||

<131> á¹• 21 `` `ubbiddhaá¹ƒ bhavanaá¹ƒ tassa, sovaá¹‡á¹‡aÃ±ca maá¹‡Ä«mayaá¹ƒ.

byamhaá¹ƒ pÄ• tubhavissati, puÃ±Ã±akammappabhÄ• vitaá¹ƒ ||

<132> á¹• 21 `` `catusattatikkhattuá¹ƒ \Se I 147/ so, devarajjaá¹ƒ karissati.

anubhossati sampattiá¹ƒ, accharÄ• hi purakkhato ||

<133> á¹• 21 `` `pathabyÄ• rajjaá¹ƒ tisataá¹ƒ, vasudhaá¹ƒ Ä• vasissati.

paÃ±casattatikkhattuÃ±ca, cakkavattÄ« bhavissati ||

<134> á¹• 21 `` `dujjayo \Ne I 101/ nÄ• ma nÄ• mena, hessati manujÄ• dhipo.

anubhotvÄ• na taá¹ƒ puÃ±Ã±aá¹ƒ, sakakammaá¹ƒ apassito {sakakammÅ«pasaá¹ƒhito (Se)

<135> á¹• 21 `` `vinipÄ• taá¹ƒ \Be I 114/ agantvÄ• na, manussattaá¹ƒ gamissati.

hiraÃ±Ã±aá¹ƒ tassa {hiraÃ±Ã±assa ca (Ce Katthaci) } nicitaá¹ƒ, koá¹-isatamanappakaá¹ƒ ||

<136> á¹• 21 `` `nibbattissati yonimhi, brÄ• hmaá¹‡e so bhavissati.

vaá¹…gantassa suto dhÄ«mÄ• , sÄ• riyÄ• oraso piyo ||

<137> á¹• 21 `` `so ca pacchÄ• pabbajitvÄ• , aá¹…gÄ«rasassa sÄ• sane.

cÅ«á¸·acundoti {cÅ«lacundoti (Ce) } nÄ• mena, hessati satthu sÄ• vako ||

<138> á¹• 21 `` `sÄ• maá¹‡erova so santo, khÄ«á¹‡Ä• savo bhavissati.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<139> á¹• 21 ``upaá¹-á¹-hahiá¹ƒ mahÄ• vÄ«raá¹ƒ, aÃ±Ã±e ca pesale bahÅ«.

bhÄ• taraá¹ƒ me cupaá¹-á¹-hÄ• siá¹ƒ, uttamatthassa pattiyÄ• ||

<140> á¹• 21 ``bhÄ• taraá¹ƒ me upaá¹-á¹-hitvÄ• , dhÄ• tuá¹ƒ pattamhi ohiya {opiya (Ce), oc

sambuddhaá¹ƒ upanÄ• mesiá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<141> á¹• 21 ``ubho \Ee I 103/ hatthehi paggayha, buddho loke sadevake.

sandassayanto taá¹ƒ dhÄ• tuá¹ƒ, kittayi aggasÄ• vakaá¹ƒ ||

<142> á¹• 21 ``cittaÃ±ca \Se I 148/ suvimuttaá¹ƒ me, saddhÄ• mayhaá¹ƒ patiá¹-á¹-hitÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<143> á¹• 21 ``paá¹-isambhidÄ• nuppattÄ• , vimokkhÄ• pi ca phassitÄ• {paá¹-isambhidÄ• aá¹-á¹-hime (Se) }.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• cundo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

cundattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

upÄ• livaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

upÄ• li soá¹‡o bhaddiyo, sanniá¹-á¹-hÄ• pakahatthiyo.

chadanaá¹ƒ seyyacaá¹…kamaá¹ƒ, subhaddo cundasavhayo.

gÄ• thÄ• sataá¹ƒ satÄ• lÄ«saá¹ƒ {ca tÄ• lÄ«saá¹ƒ (Ce Se) }, catasso ca taduttari ||

6. bÄ«janivaggo

1. vidhÅ«panadÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``padumuttarabuddhassa \Be I 115/ \Ne I 102/, lokajeá¹-á¹-hassa tÄ• dino.

bÄ«janikÄ• {vÄ«janikÄ• (Ce Se) } mayÄ• dinnÄ• , dvipadindassa tÄ• dino ||

<2> á¹• 21 ``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

sambuddhamabhivÄ• detvÄ• , pakkamiá¹ƒ uttarÄ• mukho ||

<3> á¹• 21 ``bÄ«janiá¹ƒ \Se I 149/ paggahetvÄ• na, satthÄ• lokagganÄ• yako {loke anuttar

bhikkhusaá¹…ghe á¹-hito santo, imÄ• gÄ• thÄ• abhÄ• satha ||

<4> á¹• 21 `` `iminÄ• bÄ«janidÄ• nena, cittassa paá¹‡idhÄ«hi {cetanÄ• paá¹‡idhÄ«hi (aÃ±

kappÄ• naá¹ƒ satasahassaá¹ƒ, vinipÄ• taá¹ƒ na gacchatiâ€™ ||

<5> á¹• 21 ``Ä• raddhavÄ«riyo pahitatto, cetoguá¹‡asamÄ• hito.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

<6> á¹• 21 ``saá¹-á¹-hikappasahassamhi, bÄ«jamÄ• nasanÄ• makÄ• .

soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<7> á¹• 21 ``paá¹-isambhidÄ• \Ee I 104/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vidhÅ«panadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vidhÅ«panadÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. sataraá¹ƒsittheraapadÄ• naá¹ƒ

<8> á¹• 21 ``ubbiddhaá¹ƒ selamÄ• ruyha, nisÄ«di purisuttamo.

pabbatassÄ• vidÅ«ramhi, brÄ• hmaá¹‡o mantapÄ• ragÅ« ||

<9> á¹• 21 ``upaviá¹-á¹-haá¹ƒ \Ne I 103/ mahÄ• vÄ«raá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<10> á¹• 21 `` `esa \Se I 150/ \Be I 116/ buddho mahÄ• vÄ«ro, varadhammappakÄ• sako.

jalati aggikhandhova, bhikkhusaá¹…ghapurakkhato ||

<11> á¹• 21 `` `mahÄ• samuddova `kkhubbho {â€™ kkhobho (Ce Se) }, aá¹‡á¹‡avova duru

migarÄ• jÄ• vasambhÄ«to {chambhito (Katthaci) }, dhammaá¹ƒ deseti cakkhumÄ• â€™ ||

<12> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, padumuttaranÄ• yako.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<13> á¹• 21 `` `yenÄ• yaá¹ƒ {yenÄ• haá¹ƒ (Katthaci) } aÃ±jalÄ« dinno, buddhaseá¹-á¹-ho ca

tiá¹ƒsakappasahassÄ• ni, devarajjaá¹ƒ karissati ||

<14> á¹• 21 `` `kappasatasahassamhi, aá¹…gÄ«rasasanÄ• mako.

vivaá¹-á¹-acchado {vivatthacchaddo (Ce) } sambuddho, uppajjissati tÄ• vade ||

<15> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sataraá¹ƒsÄ«ti nÄ• mena, arahÄ• so bhavissatiâ€™ ||

<16> á¹• 21 ``jÄ• tiyÄ• sattavassohaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

sataraá¹ƒsimhi nÄ• mena, pabhÄ• niddhÄ• vate mama ||

<17> á¹• 21 ``maá¹‡á¸• ape rukkhamÅ«le vÄ• , jhÄ• yÄ« jhÄ• narato ahaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<18> á¹• 21 ``saá¹-á¹-hikappasahassamhi, caturo rÄ• manÄ• makÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<19> á¹• 21 ``paá¹-isambhidÄ• \Ee I 105/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ \Se I 151/ sudaá¹ƒ Ä• yasmÄ• sataraá¹ƒsi thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

sataraá¹ƒsittherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. sayanadÄ• yakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``padumuttarabuddhassa, sabbalokÄ• nukampino.

sayanaá¹ƒ tassa pÄ• dÄ• siá¹ƒ, vippasannena cetasÄ• ||

<21> á¹• 21 ``tena \Be I 117/ \Ne I 104/ sayanadÄ• nena, sukhette bÄ«jasampadÄ• .

bhogÄ• nibbattare tassa, sayanassa idaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``Ä• kÄ• se seyyaá¹ƒ kappemi, dhÄ• remi pathaviá¹ƒ imaá¹ƒ.

pÄ• á¹‡esu me issariyaá¹ƒ, sayanassa idaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``paÃ±cakappasahassamhi, aá¹-á¹-ha Ä• suá¹ƒ mahÄ• tejÄ• {mahÄ• varÄ• (

catuttiá¹ƒse kappasate, caturo ca mahabbalÄ• ||

<24> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sayanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sayanadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. gandhodakiyattheraapadÄ• naá¹ƒ

<25> á¹• 21 ``padumuttarabuddhassa \Se I 152/, mahÄ• bodhimaho ahu.

vicittaá¹ƒ ghaá¹-amÄ• dÄ• ya, gandhodakamadÄ• sahaá¹ƒ ||

<26> á¹• 21 ``nhÄ• nakÄ• le ca bodhiyÄ• , mahÄ• megho pavassatha.

ninnÄ• do ca mahÄ• Ä• si, asaniyÄ• phalantiyÄ• ||

<27> á¹• 21 ``tenevÄ• sanivegena, tattha kÄ• laá¹…kato {kÄ• lakato (Ce Se) } ahaá¹ƒ {ahu

devaloke á¹-hito santo, imÄ• gÄ• thÄ• abhÄ• sahaá¹ƒ ||

<28> á¹• 21 `` `aho \Ee I 106/ buddho aho dhammo, aho no satthusampadÄ• .

kaá¸·evaraá¹ƒ {kalebaraá¹ƒ (Ce) } me patitaá¹ƒ, devaloke ramÄ• mahaá¹ƒ ||

<29> á¹• 21 `` `ubbiddhaá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, satabhÅ«maá¹ƒ samuggataá¹ƒ.

kaÃ±Ã±Ä• satasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

<30> á¹• 21 `` `Ä• bÄ• dhÄ• me na vijjanti, soko mayhaá¹ƒ na vijjati.

pariá¸·Ä• haá¹ƒ na passÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<31> á¹• 21 `` `aá¹-á¹-havÄ«se kappasate, rÄ• jÄ• saá¹ƒvasito ahuá¹ƒ.

sattaratanasampanno, cakkavattÄ« mahabbaloâ€™ ||

<32> á¹• 21 ``paá¹-isambhidÄ• \Be I 118/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gandhodakiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

gandhodakiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. opavayhattheraapadÄ• naá¹ƒ

<33> á¹• 21 ``padumuttarabuddhassa \Se I 153/ \Ne I 105/, Ä• jÄ• nÄ«yamadÄ• sahaá¹ƒ.

niyyÄ• detvÄ• na sambuddhe {sambuddhaá¹ƒ (Ce Katthaci) }, agamÄ• siá¹ƒ sakaá¹ƒ ghara

<34> á¹• 21 ``devalo nÄ• ma nÄ• mena, satthuno aggasÄ• vako.

varadhammassa dÄ• yÄ• do, Ä• gacchi mama santikaá¹ƒ ||

<35> á¹• 21 ``sapattabhÄ• ro bhagavÄ• , Ä• jÄ• neyyo na kappati.

tava saá¹…kappamaÃ±Ã±Ä• ya, adhivÄ• sesi cakkhumÄ• ||

<36> á¹• 21 ``agghÄ• petvÄ• vÄ• tajavaá¹ƒ, sindhavaá¹ƒ sÄ«ghavÄ• hanaá¹ƒ.

padumuttarabuddhassa, khamanÄ«yamadÄ• sahaá¹ƒ ||

<37> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ {deve ca mÄ• nu

khamanÄ«yaá¹ƒ vÄ• tajavaá¹ƒ, cittaá¹ƒ nibbattate {Ä• jÄ• nÄ«yÄ• vÄ• tajavÄ• , vitti nibbatt
vÄ• tajavÄ• , cittÄ• nibbattare (Ce) } mama ||

<38> á¹• 21 ``lÄ• bhaá¹ƒ \Ee I 107/ tesaá¹ƒ suladdhaá¹ƒva, ye labhantupasampadaá¹ƒ.

punapi payirupÄ• seyyaá¹ƒ, buddho loke sace bhave ||

<39> á¹• 21 ``aá¹-á¹-havÄ«satikkhattuá¹ƒhaá¹ƒ, rÄ• jÄ• Ä• siá¹ƒ mahabbalo.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa {jambudÄ«passa (Se), jambumaá¹‡á¸• assa (K

<40> á¹• 21 ``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

pattosmi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<41> á¹• 21 ``catutiá¹ƒsasahassamhi, mahÄ• tejosi khattiyo.

sataratanasampanno, cakkavattÄ« mahabbalo ||

<42> á¹• 21 ``paá¹-isambhidÄ• \Se I 154/ \Be I 119/ catasso ... pe ... kataá¹ƒ buddhassa sA

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• opavayho thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

opavayhattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. saparivÄ• rÄ• sanattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``padumuttarabuddhassa, piá¹‡á¸• apÄ• taá¹ƒ adÄ• sahaá¹ƒ.

gantvÄ• kiliá¹-á¹-hakaá¹ƒ á¹-hÄ• naá¹ƒ {taá¹ƒ bhojanaá¹-á¹-hÄ• naá¹ƒ (Ce) }, mallikÄ• hi pa
{parikkhipiá¹ƒ (Ce) } ||

<44> á¹• 21 ``tamhÄ• sanamhi \Ne I 106/ Ä• sÄ«no, buddho lokagganÄ• yako.

akittayi piá¹‡á¸• apÄ• taá¹ƒ, ujubhÅ«to samÄ• hito ||

<45> á¹• 21 ``yathÄ• pi bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

<46> á¹• 21 ``tathevÄ• yaá¹ƒ piá¹‡á¸• apÄ• to, sukhette ropito tayÄ• .

bhave nibbattamÄ• namhi, phalaá¹ƒ te {nibbattamÄ• naá¹ƒ hi, phalato (Ce) } tosayissati {tap
} ||

<47> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

piá¹‡á¸• apÄ• taá¹ƒ gahetvÄ• na, pakkÄ• mi uttarÄ• mukho ||

<48> á¹• 21 ``saá¹ƒvuto pÄ• timokkhasmiá¹ƒ, indriyesu ca paÃ±casu.

pavivekamanuyutto, viharÄ• mi anÄ• savo ||

<49> á¹• 21 ``paá¹-isambhidÄ• \Se I 155/ \Ee I 108/ catasso ... pe ... kataá¹ƒ buddhassa sA

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saparivÄ• rÄ• sano thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saparivÄ• rÄ• sanattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. paÃ±cadÄ«pakattheraapadÄ• naá¹ƒ

<50> á¹• 21 ``padumuttarabuddhassa, sabbabhÅ«tÄ• nukampino.

saddahitvÄ• na {susaá¹‡á¹-hahitvÄ• (Ce) } saddhamme, ujudiá¹-á¹-hi ahosahaá¹ƒ ||

<51> á¹• 21 ``padÄ«padÄ• naá¹ƒ \Be I 120/ pÄ• dÄ• siá¹ƒ, parivÄ• retvÄ• na bodhiyaá¹ƒ.

saddahanto padÄ«pÄ• ni, akariá¹ƒ tÄ• vade ahaá¹ƒ ||

<52> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

Ä• kÄ• se ukkaá¹ƒ dhÄ• renti, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<53> á¹• 21 ``tirokuá¹-á¹-aá¹ƒ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhomahaá¹ƒ ||

<54> á¹• 21 ``tena kammÄ• vasesena, pattomhi Ä• savakkhayaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, dvipadindassa sÄ• sane ||

<55> á¹• 21 ``catuttiá¹ƒse kappasate, satacakkhusanÄ• makÄ• .

rÄ• jÄ• hesuá¹ƒ mahÄ• tejÄ• , cakkavattÄ« mahabbalÄ• ||

<56> á¹• 21 ``paá¹-isambhidÄ• \Se I 156/ \Ne I 107/ catasso ... pe ... kataá¹ƒ buddhassa s

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paÃ±cadÄ«pako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paÃ±cadÄ«pakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. dhajadÄ• yakattheraapadÄ• naá¹ƒ

<57> á¹• 21 ``padumuttarabuddhassa, bodhiyÄ• pÄ• daputtame.

haá¹-á¹-ho haá¹-á¹-hena cittena, dhajamÄ• ropayiá¹ƒ ahaá¹ƒ ||

<58> á¹• 21 ``patitapattÄ• ni gaá¹‡hitvÄ• , bahiddhÄ• chaá¸• á¸• ayiá¹ƒ ahaá¹ƒ.

antosuddhaá¹ƒ bahisuddhaá¹ƒ, adhimuttamanÄ• savaá¹ƒ ||

<59> á¹• 21 ``sammukhÄ• viya sambuddhaá¹ƒ, avandiá¹ƒ bodhimuttamaá¹ƒ.

padumuttaro \Ee I 109/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho ||

<60> á¹• 21 ``bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha.

`` `iminÄ• dhajadÄ• nena, upaá¹-á¹-hÄ• nena cÅ«bhayaá¹ƒ ||

<61> á¹• 21 `` `kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ so na gacchati.

devesu devasobhagyaá¹ƒ, anubhossatinappakaá¹ƒ ||

<62> á¹• 21 `` `anekasatakkhattuÃ±ca \Be I 121/, rÄ• jÄ• raá¹-á¹-he bhavissati.

uggato nÄ• ma nÄ• mena, cakkavattÄ« bhavissati ||

<63> á¹• 21 `` `sampattiá¹ƒ \Se I 157/ anubhotvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sanebhiramissatiâ€™ ||

<64> á¹• 21 ``padhÄ• napahitattomhi, upasanto nirÅ«padhi.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<65> á¹• 21 ``ekapaÃ±Ã±Ä• sasahasse, kappe uggatasavhayo {savhayÄ• (Se) }.

paÃ±Ã±Ä• sasatasahasse, khattiyo meghasavhayo {khattiyÄ• khemasavhayÄ• (Se) } ||

<66> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhajadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhajadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. padumattheraapadÄ• naá¹ƒ

<67> á¹• 21 ``catusaccaá¹ƒ \Ne I 108/ pakÄ• sento, varadhammappavattako.

vassate {vasseti (?) } amataá¹ƒ vuá¹-á¹-hiá¹ƒ, nibbÄ• pento mahÄ• janaá¹ƒ ||

<68> á¹• 21 ``sadhajaá¹ƒ {sadaá¹‡á¸• aá¹ƒ (Ce) } padumaá¹ƒ gayha, aá¸• á¸• hakose á¹-hi

padumuttaramunissa, pahaá¹-á¹-ho ukkhipimambare ||

<69> á¹• 21 ``Ä• gacchante ca padume, abbhuto Ä• si tÄ• vade.

mama saá¹…kappamaÃ±Ã±Ä• ya, paggaá¹‡hi vadataá¹ƒ varo ||

<70> á¹• 21 ``karaseá¹-á¹-hena \Se I 158/ paggayha, jalajaá¹ƒ pupphamuttamaá¹ƒ.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<71> á¹• 21 `` `yenidaá¹ƒ padumaá¹ƒ khittaá¹ƒ, sabbaÃ±Ã±umhi vinÄ• yake {sabbaÃ±Ã±ut

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<72> á¹• 21 `` `tiá¹ƒsakappÄ• ni \Be I 122/ \Ee I 110/ devindo, devarajjaá¹ƒ karissati.

pathabyÄ• rajjaá¹ƒ sattasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

<73> á¹• 21 `` `tattha pattaá¹ƒ gaá¹‡etvÄ• na, cakkavattÄ« bhavissati.

Ä• kÄ• sato pupphavuá¹-á¹-hi, abhivassissatÄ« tadÄ• ||

<74> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma nÄ• mena, satthÄ• loke bhavissati ||

<75> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<76> á¹• 21 ``nikkhamitvÄ• na kucchimhÄ• , sampajÄ• no patissato.

jÄ• tiyÄ• paÃ±cavassohaá¹ƒ, arahattaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

<77> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

padumattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. asanabodhiyattheraapadÄ• naá¹ƒ

<78> á¹• 21 ``jÄ• tiyÄ• \Se I 159/ \Ne I 109/ sattavassohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, upagacchiá¹ƒ naruttamaá¹ƒ ||

<79> á¹• 21 ``tissassÄ• haá¹ƒ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

haá¹-á¹-ho haá¹-á¹-hena cittena, ropayiá¹ƒ bodhimuttamaá¹ƒ ||

<80> á¹• 21 ``asano nÄ• madheyyena, dharaá¹‡Ä«ruhapÄ• dapo.

paÃ±cavasse paricariá¹ƒ, asanaá¹ƒ bodhimuttamaá¹ƒ ||

<81> á¹• 21 ``pupphitaá¹ƒ pÄ• dapaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

sakaá¹ƒ kammaá¹ƒ pakittento, buddhaseá¹-á¹-haá¹ƒ upÄ• gamiá¹ƒ ||

<82> á¹• 21 ``tisso tadÄ• so sambuddho, sayambhÅ« aggapuggalo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<83> á¹• 21 `` `yenÄ• yaá¹ƒ \Be I 123/ ropitÄ• bodhi, buddhapÅ«jÄ• ca sakkatÄ• .

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<84> á¹• 21 `` `tiá¹ƒsakappÄ• ni devesu, devarajjaá¹ƒ karissati.

catusaá¹-á¹-hi cakkhattuá¹ƒ so, cakkavattÄ« bhavissati ||

<85> á¹• 21 `` `tusitÄ• \Ee I 111/ hi cavitvÄ• na, sukkamÅ«lena codito.

dve sampattÄ« anubhotvÄ• , manussatte ramissati ||

<86> á¹• 21 `` `padhÄ• napahitatto so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<87> á¹• 21 ``vivekamanuyuttohaá¹ƒ \Se I 160/, upasanto nirÅ«padhi.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<88> á¹• 21 ``dvenavute ito kappe, bodhiá¹ƒ ropesahaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhiropassidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 ``catusattatito kappe, daá¹‡á¸• asenoti vissuto.

sattaratanasampanno, cakkavattÄ« tadÄ• ahuá¹ƒ ||

<90> á¹• 21 ``tesattatimhito kappe, sattÄ• hesuá¹ƒ mahÄ«patÄ«.

samantaneminÄ• mena, rÄ• jÄ• no cakkavattino ||

<91> á¹• 21 ``paá¹‡á¹‡avÄ«satito \Ne I 110/ kappe, puá¹‡á¹‡ako nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<92> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• asanabodhiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

asanabodhiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

bÄ«janivaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

bÄ«janÄ« sataraá¹ƒsÄ« ca, sayanodakivÄ• hiyo.

parivÄ• ro padÄ«paÃ±ca, dhajo padumapÅ«jako.

bodhi ca dasamo vutto, gÄ• thÄ• dvenavuti tathÄ• ||

7. sakacintaniyavaggo

1. sakacintaniyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``pavanaá¹ƒ \Se I 161/ \Be I 124/ \Ne I 111/ kÄ• nanaá¹ƒ disvÄ• , appasaddama

isÄ«naá¹ƒ anuciá¹‡á¹‡aá¹ƒva, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

<2> á¹• 21 ``thÅ«paá¹ƒ katvÄ• na pulinaá¹ƒ {veá¸·unÄ• (-a), veá¸·inaá¹ƒ (Se) }, nÄ• nÄ• p

sammukhÄ• viya sambuddhaá¹ƒ, nimmitaá¹ƒ abhivandahaá¹ƒ ||

<3> á¹• 21 ``sattaratanasampanno \Ee I 112/, rÄ• jÄ• raá¹-á¹-hamhi issaro.

sakakammÄ• bhiraddhohaá¹ƒ, pupphapÅ«jÄ• yidaá¹ƒ {thÅ«papÅ«jÄ• yidaá¹ƒ (Ce) } phalaá

<4> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ {thÅ«papÅ«jÄ• yidaá¹ƒ (Ce) } phalaá¹

<5> á¹• 21 ``asÄ«tikappenantayaso, cakkavattÄ« ahosahaá¹ƒ.

sattaratanasampanno, catudÄ«pamhi issaro ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sakacintaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sakacintaniyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. avopupphiyattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``vihÄ• rÄ• abhinikkhamma, abbhuá¹-á¹-hahiya {abbhuá¹-á¹-hÄ• si ca (Se Katth

catusaccaá¹ƒ pakÄ• santo, deseti {desento (Se Katthaci) } amataá¹ƒ padaá¹ƒ ||

<8> á¹• 21 ``sikhissa \Se I 162/ giramaÃ±Ã±Ä• ya, buddhaseá¹-á¹-hassa tÄ• dino.

nÄ• nÄ• pupphaá¹ƒ gahetvÄ• na, Ä• kÄ• samhi samokiriá¹ƒ ||

<9> á¹• 21 ``tena \Ne I 112/ kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<10> á¹• 21 ``ekattiá¹ƒse \Be I 125/ ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 ``ito vÄ«satikappamhi, sumedho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• avopupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

avopupphiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. paccÄ• gamaniyattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``sindhuyÄ• \Ee I 113/ nadiyÄ• tÄ«re, cakkavÄ• ko ahaá¹ƒ tadÄ• .

suddhasevÄ• labhakkhohaá¹ƒ, pÄ• pesu ca susaÃ±Ã±ato ||

<14> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase.

tuá¹‡á¸• ena sÄ• laá¹ƒ paggayha, vipassissÄ• bhiropayiá¹ƒ ||

<15> á¹• 21 ``yassa \Se I 163/ saddhÄ• tathÄ• gate, acalÄ• supatiá¹-á¹-hitÄ• .

tena cittappasÄ• dena, duggatiá¹ƒ so na gacchati ||

<16> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

vihaá¹…gamena santena, subÄ«jaá¹ƒ ropitaá¹ƒ mayÄ• ||

<17> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ {pupphapÅ«jÄ• yidaá¹ƒ (Ce) } phalaá¹

<18> á¹• 21 ``sucÄ• rudassanÄ• nÄ• ma, aá¹-á¹-hete ekanÄ• makÄ• .

kappe sattarase Ä• suá¹ƒ, cakkavattÄ« mahabbalÄ• ||

<19> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paccÄ• gamaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paccÄ• gamaniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. parappasÄ• dakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``usabhaá¹ƒ \Be I 126/ \Ne I 113/ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹

suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, ko disvÄ• nappasÄ«dati ||

<21> á¹• 21 ``himavÄ• vÄ• parimeyyo, sÄ• garova duruttaro.

tatheva jhÄ• naá¹ƒ buddhassa, ko disvÄ• nappasÄ«dati ||

<22> á¹• 21 ``vasudhÄ• yathÄ• ppameyyÄ• , cittÄ• vanavaá¹-aá¹ƒsakÄ• .

tatheva \Se I 164/ sÄ«laá¹ƒ buddhassa, ko disvÄ• nappasÄ«dati ||

<23> á¹• 21 ``anilaÃ±jasÄ• saá¹…khubbho {anilajova asaá¹…khobho (Ce) }, yathÄ• kÄ• so

tatheva Ã±Ä• á¹‡aá¹ƒ buddhassa, ko disvÄ• nappasÄ«dati ||

<24> á¹• 21 ``imÄ• hi \Ee I 114/ catugÄ• thÄ• hi, brÄ• hmaá¹‡o senasavhayo.

buddhaseá¹-á¹-haá¹ƒ thavitvÄ• na, siddhatthaá¹ƒ aparÄ• jitaá¹ƒ ||

<25> á¹• 21 ``catunnavutikappÄ• ni, duggatiá¹ƒ nupapajjatha.

sugatiá¹ƒ sukhasampattiá¹ƒ {sugatÄ«su susumpattiá¹ƒ (Ce Se) }, anubhosimanappakaá¹ƒ ||

<26> á¹• 21 ``catunnavutito kappe, thavitvÄ• lokanÄ• yakaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thomanÄ• ya {thomanassa (Se) } idaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``cÄ• tuddasamhi kappamhi, caturo Ä• sumuggatÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<28> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• parappasÄ• dako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

parappasÄ• dakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. bhisadÄ• yakattheraapadÄ• naá¹ƒ

<29> á¹• 21 ``vessabhÅ« nÄ• ma nÄ• mena, isÄ«naá¹ƒ tatiyo ahu.

kÄ• nanaá¹ƒ vanamogayha, vihÄ• si purisuttamo ||

<30> á¹• 21 ``bhisamuá¸·Ä• laá¹ƒ \Se I 165/ \Be I 127/ \Ne I 114/ gaá¹‡hitvÄ• , agamaá¹ƒ b

taÃ±ca buddhassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<31> á¹• 21 ``karena ca parÄ• maá¹-á¹-ho, vessabhÅ«varabuddhinÄ• .

sukhÄ• haá¹ƒ nÄ• bhijÄ• nÄ• mi, samaá¹ƒ tena kutottariá¹ƒ ||

<32> á¹• 21 ``carimo vattate mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

hatthinÄ• gena santena, kusalaá¹ƒ ropitaá¹ƒ mayÄ• {nÄ• gova bandhanaá¹ƒ chetvÄ• , viha

<33> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``samodhÄ• nÄ• ca rÄ• jÄ• no, soá¸·asa manujÄ• dhipÄ• .

kappamhi cuddase {terase (Ce Se) } Ä• suá¹ƒ, cakkavattÄ« mahabbalÄ• ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhisadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bhisadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. sucintitattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``giriduggacaro \Ee I 115/ Ä• siá¹ƒ, abhijÄ• tova kesarÄ«.

migasaá¹…ghaá¹ƒ vadhitvÄ• na, jÄ«vÄ• mi pabbatantare ||

<37> á¹• 21 ``atthadassÄ« \Se I 166/ tu bhagavÄ• , sabbaÃ±Ã±Å« vadataá¹ƒ varo.

mamuddharitukÄ• mo so, Ä• gacchi pabbatuttamaá¹ƒ ||

<38> á¹• 21 ``pasadaÃ±ca migaá¹ƒ hantvÄ• , bhakkhituá¹ƒ samupÄ• gamiá¹ƒ.

bhagavÄ• tamhi samaye, bhikkhamÄ• no {sikkhÄ• cÄ• ro (Se) } upÄ• gami ||

<39> á¹• 21 ``varamaá¹ƒsÄ• ni paggayha, adÄ• siá¹ƒ tassa satthuno.

anumodi mahÄ• vÄ«ro, nibbÄ• pento mamaá¹ƒ tadÄ• ||

<40> á¹• 21 ``tena \Ne I 115/ cittappasÄ• dena, giriduggaá¹ƒ pavisiá¹ƒ ahaá¹ƒ.

pÄ«tiá¹ƒ uppÄ• dayitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<41> á¹• 21 ``etena \Be I 128/ maá¹ƒsadÄ• nena, cittassa paá¹‡idhÄ«hi ca.

pannarase kappasate, devaloke ramiá¹ƒ ahaá¹ƒ ||

<42> á¹• 21 ``avasesesu kappesu, kusalaá¹ƒ cintitaá¹ƒ {nicitaá¹ƒ (Ce), karitaá¹ƒ (Se) } may

teneva maá¹ƒsadÄ• nena, buddhÄ• nussaraá¹‡ena ca ||

<43> á¹• 21 ``aá¹-á¹-hattiá¹ƒsamhi kappamhi, aá¹-á¹-ha dÄ«ghÄ• yunÄ• makÄ• .

saá¹-á¹-himhito kappasate, duve varuá¹‡anÄ• makÄ• {saraá¹‡anÄ• makÄ• (Se) } ||

<44> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sucintito thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sucintitattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vatthadÄ• yakattheraapadÄ• naá¹ƒ

<45> á¹• 21 ``pakkhijÄ• to \Se I 167/ \Ee I 116/ tadÄ• Ä• siá¹ƒ, supaá¹‡á¹‡o garuá¸·Ä• dhi

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ gandhamÄ• danaá¹ƒ ||

<46> á¹• 21 ``jahitvÄ• garuá¸·avaá¹‡á¹‡aá¹ƒ, mÄ• á¹‡avakaá¹ƒ adhÄ• rayiá¹ƒ.

ekaá¹ƒ vatthaá¹ƒ mayÄ• dinnaá¹ƒ, dvipadindassa tÄ• dino ||

<47> á¹• 21 ``taÃ±ca dussaá¹ƒ paá¹-iggayha, buddho lokagganÄ• yako.

antalikkhe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<48> á¹• 21 `` `iminÄ• vatthadÄ• nena, cittassa paá¹‡idhÄ«hi ca.

pahÄ• ya garuá¸·aá¹ƒ yoniá¹ƒ, devaloke ramissatiâ€™ ||

<49> á¹• 21 ``atthadassÄ« tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vatthadÄ• naá¹ƒ pasaá¹ƒsitvÄ• , pakkÄ• mi uttarÄ• mukho ||

<50> á¹• 21 ``bhave nibbattamÄ• namhi, honti me vatthasampadÄ• .

Ä• kÄ• se chadanaá¹ƒ hoti, vatthadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<51> á¹• 21 ``aruá¹‡avÄ• \Be I 129/ {aruá¹‡akÄ• (Ce), aruá¹‡asÄ• (Se) } satta janÄ• , ca

chattiá¹ƒsatimhi Ä• siá¹ƒsu, kappamhi manujÄ• dhipÄ• ||

<52> á¹• 21 ``paá¹-isambhidÄ• \Ne I 116/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vatthadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vatthadÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. ambadÄ• yakattheraapadÄ• naá¹ƒ

<53> á¹• 21 ``anomadassÄ« \Se I 168/ bhagavÄ• , nisinno pabbatantare.

mettÄ• ya aphari loke, appamÄ• á¹‡e nirÅ«padhi ||

<54> á¹• 21 ``kapi ahaá¹ƒ tadÄ• Ä• siá¹ƒ, himavante naguttame.

disvÄ• anomadassiá¹ƒ taá¹ƒ {anomaá¹ƒ amitaá¹ƒ (Ce), anomamadhitaá¹ƒ (Se) }, buddhe ci

<55> á¹• 21 ``avidÅ«re himavantassa, ambÄ• suá¹ƒ phalino tadÄ• .

tato pakkaá¹ƒ gahetvÄ• na, ambaá¹ƒ samadhukaá¹ƒ adaá¹ƒ ||

<56> á¹• 21 ``taá¹ƒ \Ee I 117/ me buddho viyÄ• kÄ• si, anomadassÄ« mahÄ• muni.

iminÄ• madhudÄ• nena, ambadÄ• nena cÅ«bhayaá¹ƒ ||

<57> á¹• 21 ``sattapaÃ±Ã±Ä• sakappamhi, devaloke ramissati.

avasesesu kappesu, vokiá¹‡á¹‡aá¹ƒ saá¹ƒsarissati ||

<58> á¹• 21 ``khepetvÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, paripakkÄ• ya buddhiyÄ• .

vinipÄ• tamagantvÄ• na, kilese jhÄ• payissati ||

<59> á¹• 21 ``damena uttamenÄ• haá¹ƒ, damitomhi mahesinÄ• .

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<60> á¹• 21 ``sattasattatikappasate, ambaá¹-á¹-hajasanÄ• makÄ• .

catuddasa te rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<61> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 169/ sudaá¹ƒ Ä• yasmÄ• ambadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

ambadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sumanattheraapadÄ• naá¹ƒ

<62> á¹• 21 ``sumano \Be I 130/ \Ne I 117/ nÄ• ma nÄ• mena, mÄ• lÄ• kÄ• ro ahaá¹ƒ tadÄ

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokÄ• hutipaá¹-iggahaá¹ƒ ||

<63> á¹• 21 ``ubho hatthehi paggayha, sumanaá¹ƒ pupphamuttamaá¹ƒ.

buddhassa abhiropesiá¹ƒ, sikhino lokabandhuno ||

<64> á¹• 21 ``imÄ• ya pupphapÅ«jÄ• ya, cetanÄ• paá¹‡idhÄ«hi ca.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ {pupphapÅ«jÄ• yidaá¹ƒ (Ce) } phalaá¹

<66> á¹• 21 ``chabbÄ«satimhi kappamhi, cattÄ• rosuá¹ƒ mahÄ• yasÄ• .

sattaratanasampannÄ• , rÄ• jÄ• no cakkavattino ||

<67> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumano thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumanattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pupphacaá¹…koá¹-iyattheraapadÄ• naá¹ƒ

<68> á¹• 21 ``abhÄ«tarÅ«paá¹ƒ \Se I 170/ \Ee I 118/ sÄ«haá¹ƒva, garuá¸·aggaá¹ƒva pakkh

byagghÅ«sabhaá¹ƒva pavaraá¹ƒ, abhijÄ• taá¹ƒva kesariá¹ƒ ||

<69> á¹• 21 ``sikhiá¹ƒ tilokasaraá¹‡aá¹ƒ, anejaá¹ƒ aparÄ• jitaá¹ƒ.

nisinnaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<70> á¹• 21 ``caá¹…koá¹-ake {caá¹…goá¹-ake (Ce) } á¹-hapetvÄ• na, anojaá¹ƒ pupphamut

saha caá¹…koá¹-akeneva, buddhaseá¹-á¹-haá¹ƒ samokiriá¹ƒ ||

<71> á¹• 21 ``tena cittappasÄ• dena, dvipadinda narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<72> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<73> á¹• 21 ``sampuá¹‡á¹‡e \Be I 131/ \Ne I 118/ tiá¹ƒsakappamhi, devabhÅ«tisanÄ• makÄ

sattaratanasampannÄ• , paÃ±cÄ• suá¹ƒ cakkavattino ||

<74> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pupphacaá¹…koá¹-iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

pupphacaá¹…koá¹-iyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sakacintaniyavaggo sattamo.

tassuddÄ• naá¹ƒ ---

sakacintÄ« \Se I 171/ avopupphÄ«, sapaccÄ• gamanena ca.

parappasÄ• dÄ« bhisado, sucinti vatthadÄ• yako ||

ambadÄ• yÄ« ca sumano, pupphacaá¹…koá¹-akÄ«pi ca.

gÄ• thekasattati vuttÄ• , gaá¹‡itÄ• atthadassibhi ||

8. nÄ• gasamÄ• lavaggo

1. nÄ• gasamÄ• lattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``apÄ• á¹-aliá¹ƒ \Be I 132/ \Ne I 119/ \Ee I 119/ ahaá¹ƒ pupphaá¹ƒ, ujjhitaá¹ƒ sur

thÅ«pamhi abhiropesiá¹ƒ, sikhino lokabandhuno ||

<2> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<3> á¹• 21 ``ito pannarase kappe, bhÅ«miyo {pupphiyo (Se) } nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nÄ• gasamÄ• lo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nÄ• gasamÄ• lattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. padasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``akkantaÃ±ca \Se I 172/ padaá¹ƒ disvÄ• , tissassÄ• diccabandhuno.

haá¹-á¹-ho haá¹-á¹-hena cittena, pade cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<6> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, padasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 ``ito sattamake kappe, sumedho nÄ• ma khattiyo.

sattaratanasampanno, cakkavatÄ« mahabbalo ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ |

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti ||

padasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. buddhasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``dumagge \Be I 133/ \Ne I 120/ \Ee I 120/ paá¹ƒsukÅ«likaá¹ƒ, laggaá¹ƒ disvÄ• m

tato tamaÃ±jaliá¹ƒ katvÄ• , paá¹ƒsukÅ«laá¹ƒ avandahaá¹ƒ ||

<10> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 ``ito \Se I 173/ catutthake kappe, dumasÄ• rosi khattiyo.

cÄ• turanto vijitÄ• vÄ«, cakkavattÄ« mahabbalo ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• buddhasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

buddhasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. bhisÄ• luvadÄ• yakattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``kÄ• nanaá¹ƒ vanamogayha, vasÄ• mi vipine ahaá¹ƒ.

vipassiá¹ƒ addasaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

<14> á¹• 21 ``bhisÄ• luvaÃ±ca pÄ• dÄ• siá¹ƒ, udakaá¹ƒ hatthadhovanaá¹ƒ.

vanditvÄ• sirasÄ• pÄ• de, pakkÄ• mi uttarÄ• mukho ||

<15> á¹• 21 ``ekanavutito kappe, bhisÄ• luvamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``ito tatiyake kappe, bhisasammatakhattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<17> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 174/ sudaá¹ƒ Ä• yasmÄ• bhisÄ• luvadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ•

bhisÄ• luvadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

chaá¹-á¹-habhÄ• á¹‡avÄ• raá¹ƒ.

5. ekasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<18> á¹• 21 ``khaá¹‡á¸• o \Ne I 121/ \Be I 134/ \Ee I 121/ nÄ• mÄ• si nÄ• mena, vipassissa

ekÄ• bhikkhÄ• mayÄ• dinnÄ• , lokÄ• hutipaá¹-iggahe ||

<19> á¹• 21 ``tena cittappasÄ• dena, dvipadinda narÄ• sabha.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekabhikkhÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``cattÄ• lÄ«samhito kappe, varuá¹‡o nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<21> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. tiá¹‡asantharadÄ• yakattheraapadÄ• naá¹ƒ

<22> á¹• 21 ``himavantassÄ• vidÅ«re, mahÄ• jÄ• tassaro ahu.

satapattehi saÃ±channo, nÄ• nÄ• sakuá¹‡amÄ• layo ||

<23> á¹• 21 ``tamhi \Se I 175/ nhatvÄ• ca pitvÄ• {pÄ«tvÄ• (Ce Se) } ca, avidÅ«re vasÄ• n

addasaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<24> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

abbhato oruhitvÄ• na, bhÅ«miyaá¹ƒá¹-hÄ• si tÄ• vade ||

<25> á¹• 21 ``visÄ• á¹‡ena {lÄ• yanena (Se) } tiá¹‡aá¹ƒ gayha, nisÄ«danamadÄ• sahaá¹ƒ.

nisÄ«di bhagavÄ• tattha, tisso lokagganÄ• yako ||

<26> á¹• 21 ``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , avandi lokanÄ• yakaá¹ƒ.

paá¹-ikuá¹-iko {ukkuá¹-iko (Se Katthaci) } apasakkiá¹ƒ, nijjhÄ• yanto mahÄ• muniá¹ƒ ||

<27> á¹• 21 ``tena cittappasÄ• dena, nimmÄ• naá¹ƒ upapajjahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, santharassa idaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``ito \Be I 135/ \Ee I 122/ dutiyake kappe, miga {mitta (Se) } sammatakhattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<29> á¹• 21 ``paá¹-isambhidÄ• \Ne I 122/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiá¹‡asantharadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

tiá¹‡asantharadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. sÅ«cidÄ• yakattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``tiá¹ƒsakappasahassamhi, sambuddho lokanÄ• yako.

sumedho nÄ• ma nÄ• mena, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<31> á¹• 21 ``tassa \Se I 176/ kaÃ±canavaá¹‡á¹‡assa, dvipadindassa tÄ• dino.

paÃ±ca sÅ«cÄ« mayÄ• dinnÄ• , sibbanatthÄ• ya cÄ«varaá¹ƒ ||

<32> á¹• 21 ``teneva sÅ«cidÄ• nena, nipuá¹‡atthavipassakaá¹ƒ.

tikkhaá¹ƒ lahuÃ±ca phÄ• suÃ±ca, Ã±Ä• á¹‡aá¹ƒ me udapajjatha ||

<33> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<34> á¹• 21 ``dvipadÄ• dhipatÄ« nÄ• ma, rÄ• jÄ• no caturo ahuá¹ƒ.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÅ«cidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sÅ«cidÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. pÄ• á¹-alipupphiyattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, gacchantaá¹ƒ antarÄ• paá¹‡e.

kaÃ±canagghiyasaá¹…kÄ• saá¹ƒ, bÄ• ttiá¹ƒsavaralakkhaá¹‡aá¹ƒ ||

<37> á¹• 21 ``seá¹-á¹-hiputto \Be I 136/ tadÄ• Ä• siá¹ƒ, sukhumÄ• lo sukhedhito.

ucchaá¹…ge pÄ• á¹-alipupphaá¹ƒ, katvÄ• na {katvÄ• taá¹ƒ (Ce Se) } abhisaá¹ƒhariá¹ƒ ||

<38> á¹• 21 ``haá¹-á¹-ho \Se I 177/ \Ee I 123/ haá¹-á¹-hena cittena, pupphehi abhipÅ«jayiá¹

tissaá¹ƒ lokaviduá¹ƒ nÄ• thaá¹ƒ, naradevaá¹ƒ namassahaá¹ƒ ||

<39> á¹• 21 ``dvenavute \Ne I 123/ ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``ito tesaá¹-á¹-hikappamhi, abhisammatanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<41> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• á¹-alipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pÄ• á¹-alipupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. á¹-hitaÃ±jaliyattheraapadÄ• naá¹ƒ

<42> á¹• 21 ``migaluddo pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

tattha addasaá¹ƒ {tatthaddasÄ• siá¹ƒ (Ce Se) } sambuddhaá¹ƒ, bÄ• ttiá¹ƒsavaralakkhaá¹‡aá

<43> á¹• 21 ``tatthÄ• haá¹ƒ aÃ±jaliá¹ƒ katvÄ• , pakkÄ• miá¹ƒ pÄ• cinÄ• mukho.

avidÅ«re nisinnassa, niyake paá¹‡á¹‡asanthare ||

<44> á¹• 21 ``tato me asanÄ«pÄ• to, matthake nipatÄ« tadÄ• .

sohaá¹ƒ maraá¹‡akÄ• lamhi, akÄ• siá¹ƒ punaraÃ±jaliá¹ƒ ||

<45> á¹• 21 ``dvenavute \Se I 178/ ito kappe, aÃ±jaliá¹ƒ akariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aÃ±jalissa idaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``catupaá¹‡á¹‡Ä• sakappamhi, migaketusanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<47> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• á¹-hitaÃ±jaliyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

á¹-hitaÃ±jaliyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. tipadumiyattheraapadÄ• naá¹ƒ

<48> á¹• 21 ``padumuttaro \Be I 137/ \Ee I 124/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«

danto dantaparivuto, nagarÄ• nikkhamÄ« tadÄ• ||

<49> á¹• 21 ``nagare \Ne I 124/ haá¹ƒsavatiyaá¹ƒ, ahosiá¹ƒ mÄ• liko tadÄ• .

yaá¹ƒ tattha uttamaá¹ƒ toá¹‡i, padmapupphÄ• ni {uttamaá¹ƒ pupphaá¹ƒ, tÄ«á¹‡i pupphÄ• ni

<50> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, paá¹-imaggantarÄ• paá¹‡e.

saha {sohaá¹ƒ (Ce) } disvÄ• na sambuddhaá¹ƒ, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<51> á¹• 21 ``kiá¹ƒ me imehi pupphehi, raÃ±Ã±o upanitehi me.

gÄ• maá¹ƒ vÄ• gÄ• makhettaá¹ƒ vÄ• , sahassaá¹ƒ vÄ• labheyyahaá¹ƒ ||

<52> á¹• 21 ``adantadamanaá¹ƒ \Se I 179/ vÄ«raá¹ƒ, sabbasattasukhÄ• vahaá¹ƒ.

lokanÄ• thaá¹ƒ pÅ«jayitvÄ• , lacchÄ• mi amataá¹ƒ dhanaá¹ƒ ||

<53> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

tÄ«á¹‡i lohitake gayha, Ä• kÄ• se ukkhipiá¹ƒ tadÄ• ||

<54> á¹• 21 ``mayÄ• ukkhittamattamhi, Ä• kÄ• se pattharia¹ƒsu te.

dhÄ• riá¹ƒsu matthake tattha, uddhaá¹ƒvaá¹‡á¹-Ä• adhomukhÄ• ||

<55> á¹• 21 ``ye keci manujÄ• disvÄ• , ukkuá¹-á¹-hiá¹ƒ sampavattayuá¹ƒ.

devatÄ• antalikkhamhi, sÄ• dhukÄ• raá¹ƒ pavattayuá¹ƒ ||

<56> á¹• 21 ``accheraá¹ƒ loke uppannaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• .

sabbe dhammaá¹ƒ suá¹‡issÄ• ma, pupphÄ• naá¹ƒ vÄ• hasÄ• mayaá¹ƒ ||

<57> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

vÄ«thiyaÃ±hi á¹-hito santo, imÄ• gÄ• thÄ• abhÄ• satha ||

<58> á¹• 21 `` `yo so buddhaá¹ƒ apÅ«jesi, rattapadmehi {rattapadumehi (Ce Se) } mÄ• á¹‡

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<59> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

tiá¹ƒsakappÄ• ni {tiá¹ƒsakkhattuÃ±ca (Se) } devindo, devarajjaá¹ƒ karissati ||

<60> á¹• 21 `` `mahÄ• vitthÄ• rikaá¹ƒ \Be I 138/ nÄ• ma, byamhaá¹ƒ hessati tÄ• vade.

tiyojanasatubbiddhaá¹ƒ, diyaá¸• á¸• hasatavitthataá¹ƒ ||

<61> á¹• 21 `` `cattÄ• risatasahassÄ• ni \Ee I 125/, niyyÅ«hÄ• ca sumÄ• pitÄ• .

kÅ«á¹-Ä• gÄ• ravarÅ«petÄ• , mahÄ• sayanamaá¹‡á¸• itÄ• ||

<62> á¹• 21 `` `koá¹-isatasahassiyo \Se I 180/ \Ne I 125/, parivÄ• ressanti accharÄ• .

kusalÄ• naccagÄ«tassa, vÄ• ditepi padakkhiá¹‡Ä• ||

<63> á¹• 21 `` `etÄ• dise byamhavare, nÄ• rÄ«gaá¹‡asamÄ• kule.

vassissati pupphavasso, dibbo {pada (Katthaci) } lohitako sadÄ• ||

<64> á¹• 21 `` `bhittikhÄ«le nÄ• gadante, dvÄ• rabÄ• hÄ• ya toraá¹‡e.

cakkamattÄ• lohitakÄ• , olambissanti tÄ• vade ||

<65> á¹• 21 `` `pattena pattasaÃ±channe, antobyamhavare imaá¹ƒ.

attharitvÄ• pÄ• rupitvÄ• , tuvaá¹-á¹-issanti tÄ• vade ||

<66> á¹• 21 `` `bhavanaá¹ƒ parivÄ• retvÄ• , samantÄ• satayojane.

tepi padmÄ• {te visuddhÄ• (Ce Se) } lohitakÄ• , dibbagandhaá¹ƒ pavÄ• yare ||

<67> á¹• 21 `` `paÃ±casattatikkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<68> á¹• 21 `` `sampattiyo duve bhutvÄ• , anÄ«ti anupaddavo.

sampatte pariyosÄ• ne, nibbÄ• naá¹ƒ pÄ• puá¹‡issatiâ€™ {phassayissati (Ce), passayissati

<69> á¹• 21 ``sudiá¹-á¹-ho vata me buddho, vÄ• á¹‡ijjaá¹ƒ supayojitaá¹ƒ.

padmÄ• ni tÄ«á¹‡i pÅ«jetvÄ• , anubhosiá¹ƒ tisampadÄ• {anubhÅ«yanti sampadÄ• (Kattha

<70> á¹• 21 ``ajja me dhammappattassa, vippamuttassa sabbaso.

supupphitaá¹ƒ lohitakaá¹ƒ, dhÄ• rayissati matthake ||

<71> á¹• 21 ``mama kammaá¹ƒ kathentassa, padumuttarasatthuno.

satapÄ• á¹‡asahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<72> á¹• 21 ``satasahassito \Se I 181/ kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tipadumÄ• nidaá¹ƒ phalaá¹ƒ ||

<73> á¹• 21 ``kilesÄ• \Be I 139/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<74> á¹• 21 ``paá¹-isambhidÄ• \Ne I 126/ \Ee I 126/ catasso ... pe ... kataá¹ƒ buddhassa s

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tipadumiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tipadumiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

nÄ• gasamÄ• lavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

nÄ• gasamÄ• lo padasaÃ±Ã±Ä«, saÃ±Ã±akÄ• luvadÄ• yako.

ekasaÃ±Ã±Ä« tiá¹‡asanthÄ• ro, sÅ«cipÄ• á¹-alipupphiyo.

á¹-hitaÃ±jalÄ« tipadumÄ«, gÄ• thÄ• yo paÃ±casattati ||

9. timiravaggo

1. timirapupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se I 182/ \Be I 140/ \Ne I 127/, anusotaá¹ƒ vajÄ•

nisinnaá¹ƒ samaá¹‡aá¹ƒ disvÄ• , vippasannamanÄ• vilaá¹ƒ ||

<2> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• {pasÄ• desiá¹ƒ (Se) }, evaá¹ƒ cintesahaá¹ƒ tadÄ•

tÄ• rayissati tiá¹‡á¹‡oyaá¹ƒ, dantoyaá¹ƒ damayissati ||

<3> á¹• 21 ``assÄ• sissati assattho, santo ca samayissati.

mocayissati mutto ca, nibbÄ• pessati nibbuto ||

<4> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, siddhatthassa mahesino.

gahetvÄ• timirapupphaá¹ƒ, matthake okiriá¹ƒ ahaá¹ƒ {tadÄ• (Se) } ||

<5> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

vanditvÄ• satthuno pÄ• de, pakkÄ• miá¹ƒ aparaá¹ƒ disaá¹ƒ ||

<6> á¹• 21 ``aciraá¹ƒ gatamattaá¹ƒ maá¹ƒ, migarÄ• jÄ• viheá¹-hayi.

papÄ• tamanugacchanto, tattheva papatiá¹ƒ ahaá¹ƒ ||

<7> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ {buddhapÅ«jÄ• yidaá¹ƒ (Ce Se) } pha

<8> á¹• 21 ``chappaÃ±Ã±Ä• samhi \Ee I 127/ kappamhi, sattevÄ• suá¹ƒ mahÄ• yasÄ• {ma

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<9> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• \Se I 183/ sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• timirapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

timirapupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. gatasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``jÄ• tiyÄ• \Be I 141/ \Ne I 128/ sattavassohaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

avandiá¹ƒ satthuno pÄ• de, vippasannena cetasÄ• ||

<11> á¹• 21 ``sattanaá¹…galakÄ«pupphe, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ.

tissaá¹ƒ buddhaá¹ƒ samuddissa, anantaguá¹‡asÄ• garaá¹ƒ ||

<12> á¹• 21 ``sugatÄ• nugataá¹ƒ maggaá¹ƒ, pÅ«jetvÄ• haá¹-á¹-hamÄ• naso.

aÃ±jaliÃ±ca {aÃ±jalissa (Katthaci) } tadÄ• kÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<13> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<14> á¹• 21 ``ito aá¹-á¹-hamake kappe, tayo aggisikhÄ• ahu.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<15> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gatasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

gatasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. nipannaÃ±jalikattheraapadÄ• naá¹ƒ

<16> á¹• 21 ``rukkhamÅ«le \Se I 184/ \Ee I 128/ nisinnohaá¹ƒ, byÄ• dhito paramena ca.

paramakÄ• ruÃ±Ã±apattomhi, araÃ±Ã±e kÄ• nane ahaá¹ƒ ||

<17> á¹• 21 ``anukampaá¹ƒ upÄ• dÄ• ya, tisso satthÄ• upesi maá¹ƒ.

sohaá¹ƒ nipannako santo, sire katvÄ• na aÃ±jaliá¹ƒ ||

<18> á¹• 21 ``pasannacitto sumano, sabbasattÄ• namuttamaá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , tattha kÄ• laá¹…kato ahaá¹ƒ ||

<19> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ vandiá¹ƒ purisuttamaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``ito \Be I 142/ paÃ±camake kappe, paÃ±cevÄ• suá¹ƒ mahÄ• sikhÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<21> á¹• 21 ``paá¹-isambhidÄ• \Ne I 129/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nipannaÃ±jaliko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nipannaÃ±jalikattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. adhopupphiyattheraapadÄ• naá¹ƒ

<22> á¹• 21 ``abhibhÅ« nÄ• ma so bhikkhu, sikhino aggasÄ• vako.

mahÄ• nubhÄ• vo tevijjo, himavantaá¹ƒ upÄ• gami ||

<23> á¹• 21 ``ahampi \Se I 185/ himavantamhi, ramaá¹‡Ä«yassame isi.

vasÄ• mi appamaÃ±Ã±Ä• su, iddhÄ«su ca tadÄ• vasÄ« ||

<24> á¹• 21 ``pakkhijÄ• to viyÄ• kÄ• se, pabbataá¹ƒ adhivattayiá¹ƒ {abhipatthayiá¹ƒ (Se), a
(Katthaci), adhivatthayinti pabbatassa upari gacchintiattho}.

adhopupphaá¹ƒ gahetvÄ• na, Ä• gacchiá¹ƒ {agacchiá¹ƒ (Katthaci) } pabbataá¹ƒ ahaá¹ƒ ||

<25> á¹• 21 ``satta pupphÄ• ni gaá¹‡hitvÄ• , matthake okiriá¹ƒ ahaá¹ƒ.

Ä• lokite {Ä• lokito (Se) } ca vÄ«rena, pakkÄ• miá¹ƒ pÄ• cinÄ• mukho ||

<26> á¹• 21 ``Ä• vÄ• saá¹ƒ \Ee I 129/ abhisambhosiá¹ƒ, patvÄ• na assamaá¹ƒ ahaá¹ƒ.

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, pÄ• yÄ• siá¹ƒ {pÄ• visiá¹ƒ (Ce) } pabbatantaraá¹ƒ ||

<27> á¹• 21 ``ajagaro maá¹ƒ pÄ«á¸·esi, ghorarÅ«po mahabbalo.

pubbakammaá¹ƒ saritvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<28> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• adhopupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

adhopupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. raá¹ƒsisaÃ±Ã±akattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``pabbate \Be I 143/ \Ee I 130/ himavantamhi, vÄ• saá¹ƒ kappesahaá¹ƒ pure.

ajinuttaravÄ• sohaá¹ƒ, vasÄ• mi pabbatantare ||

<31> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 186/ \Ne I 130/ sambuddhaá¹ƒ, sataraá¹ƒsiá¹

vanantaragataá¹ƒ disvÄ• , sÄ• larÄ• jaá¹ƒva pupphitaá¹ƒ ||

<32> á¹• 21 ``raá¹ƒsyÄ• {raá¹ƒse (Se Katthaci) } cittaá¹ƒ pasÄ• detvÄ• , vipassissa mahes

paggayha aÃ±jaliá¹ƒ vandiá¹ƒ, sirasÄ• ukkuá¹-Ä« {sirasÄ• ukkuá¹-iko (Se), sirasukkuá¹-iko
||

<33> á¹• 21 ``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, raá¹ƒsisaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• raá¹ƒsisaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

raá¹ƒsisaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. dutiyaraá¹ƒsisaÃ±Ã±akattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``pabbate himavantamhi, vÄ• kacÄ«radharo ahaá¹ƒ.

caá¹…kamaÃ±ca samÄ• rÅ«á¸·ho, nisÄ«diá¹ƒ pÄ• cinÄ• mukho ||

<36> á¹• 21 ``pabbate sugataá¹ƒ disvÄ• , phussaá¹ƒ jhÄ• narataá¹ƒ tadÄ• .

aÃ±jaliá¹ƒ paggahetvÄ• na, raá¹ƒsyÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<37> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, raá¹ƒsisaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``paá¹-isambhidÄ• \Se I 187/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• raá¹ƒsisaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dutiyaraá¹ƒsisaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. phaladÄ• yakattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``pabbate \Be I 144/ himavantamhi, kharÄ• jinadharo ahaá¹ƒ.

phussaá¹ƒ jinavaraá¹ƒ disvÄ• , phalahattho phalaá¹ƒ adaá¹ƒ ||

<40> á¹• 21 ``yamahaá¹ƒ phalamadÄ• siá¹ƒ, vippasannena cetasÄ• .

bhave nibbattamÄ• namhi, phalaá¹ƒ nibbattate mama ||

<41> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``paá¹-isambhidÄ• \Ne I 131/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• phaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

phaladÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. saddasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``pabbate \Se I 188/ \Ee I 131/ himavantamhi, vasÄ• mi paá¹‡á¹‡asanthare.

phussassa dhammaá¹ƒ bhaá¹‡ato, sadde cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<44> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<45> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saddasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saddasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. bodhisiÃ±cakattheraapadÄ• naá¹ƒ

<46> á¹• 21 ``vipassissa bhagavato, mahÄ• bodhimaho ahu.

pabbajjupagato santo, upagacchiá¹ƒ ahaá¹ƒ tadÄ• ||

<47> á¹• 21 ``kusumodakamÄ• dÄ• ya \Be I 145/, bodhiyÄ• okiriá¹ƒ ahaá¹ƒ.

mocayissati no mutto, nibbÄ• pessati nibbuto ||

<48> á¹• 21 ``ekanavutito kappe, yaá¹ƒ bodhimabhisiÃ±cayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhisiÃ±cÄ• yidaá¹ƒ phalaá¹ƒ ||

<49> á¹• 21 ``tettiá¹ƒse \Se I 189/ vattamÄ• namhi, kappe Ä• suá¹ƒ janÄ• dhipÄ• .

udakasecanÄ• nÄ• ma, aá¹-á¹-hete cakkavattino ||

<50> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bodhisiÃ±cako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bodhisiÃ±cakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. padumapupphiyattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``pokkharavanaá¹ƒ \Ne I 132/ \Ee I 132/ paviá¹-á¹-ho, bhaÃ±janto padumÄ• nih

tatthaddasaá¹ƒ phussaá¹ƒ buddhaá¹ƒ {addasaá¹ƒ phussasambuddhaá¹ƒ (Ce Se) }, bÄ• ttiá

<52> á¹• 21 ``padumapupphaá¹ƒ gahetvÄ• na, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ.

pÄ• pakammaá¹ƒ saritvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<53> á¹• 21 ``pabbajitvÄ• na kÄ• yena, manasÄ• saá¹ƒvutena ca.

vacÄ«duccaritaá¹ƒ hitvÄ• , Ä• jÄ«vaá¹ƒ parisodhayiá¹ƒ ||

<54> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<55> á¹• 21 ``padumÄ• bhÄ• sanÄ• mÄ• ca, aá¹-á¹-hÄ• rasa mahÄ«patÄ«.

aá¹-á¹-hÄ• rasesu kappesu, aá¹-á¹-hatÄ• lÄ«samÄ• sisuá¹ƒ ||

<56> á¹• 21 ``paá¹-isambhidÄ• \Se I 190/ \Be I 146/ catasso ... pe ... kataá¹ƒ buddhassa sA

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

padumapupphiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

timiravaggo navamo.

tassuddÄ• naá¹ƒ ---

timiranaá¹…galÄ«puppha, nippannaÃ±jaliko adho.

dve raá¹ƒsisaÃ±Ã±Ä« phalado, saddasaÃ±Ã±Ä« ca secako.

padmapupphÄ« ca gÄ• thÄ• yo, chappaÃ±Ã±Ä• sa pakittitÄ• ||

10. sudhÄ• vaggo

1. sudhÄ• piá¹‡á¸• iyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``pÅ«jÄ• rahe \Be I 147/ \Ne I 133/ \Ee I 133/ pÅ«jayato, buddhe yadi va sÄ• va

papaÃ±casamatikkante, tiá¹‡á¹‡asokapariddave ||

<2> á¹• 21 ``te tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi {idammattanti (Ce), imetthamapi (Ka

<3> á¹• 21 ``catunnamapi dÄ«pÄ• naá¹ƒ, issaraá¹ƒ yodha kÄ• raye.

ekissÄ• pÅ«janÄ• yetaá¹ƒ, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

<4> á¹• 21 ``siddhatthassa \Se I 191/ naraggassa, cetiye phalitantare.

sudhÄ• piá¹‡á¸• o mayÄ• dinno, vippasannena cetasÄ• ||

<5> á¹• 21 ``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paá¹-isaá¹…khÄ• rassidaá¹ƒ phalaá¹ƒ ||

<6> á¹• 21 ``ito tiá¹ƒsatikappamhi, paá¹-isaá¹…khÄ• rasavhayÄ• .

sattaratanasampannÄ• , terasa cakkavattino ||

<7> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sudhÄ• piá¹‡á¸• iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sudhÄ• piá¹‡á¸• iyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. sucintikattheraapadÄ• naá¹ƒ

<8> á¹• 21 ``tissassa lokanÄ• thassa, suddhapÄ«á¹-hamadÄ• sahaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, buddhassÄ• diccabandhuno ||

<9> á¹• 21 ``aá¹-á¹-hÄ• rase \Ne I 134/ {aá¹-á¹-hatiá¹ƒse (Ce Se) } ito kappe, rÄ• jÄ• Ä• si

bhogo ca vipulo Ä• si, sayanaÃ±ca anappakaá¹ƒ ||

<10> á¹• 21 ``pÄ«á¹-haá¹ƒ \Be I 148/ buddhassa datvÄ• na, vippasannena cetasÄ• .

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe sukatamattano ||

<11> á¹• 21 ``dvenavute \Se I 192/ ito kappe, yaá¹ƒ pÄ«á¹-hamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ«á¹-hadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``aá¹-á¹-hatiá¹ƒse ito kappe, tayo te cakkavattino.

ruci uparuci ceva, mahÄ• ruci tatiyako ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sucintiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sucintikattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. aá¸• á¸• haceá¸·akattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``tissassÄ• haá¹ƒ bhagavato, upaá¸• á¸• hadussamadÄ• sahaá¹ƒ.

paramakÄ• paÃ±Ã±apattomhi {paramakÄ• ruÃ±Ã±apattomhi (Se Katthaci) }, duggatena {du

<15> á¹• 21 ``upaá¸• á¸• hadussaá¹ƒ datvÄ• na, kappaá¹ƒ saggamhi modahaá¹ƒ.

avasesesu kappesu, kusalaá¹ƒ kÄ• ritaá¹ƒ mayÄ• ||

<16> á¹• 21 ``dvenavute \Ee I 134/ ito kappe, yaá¹ƒ dussamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dussadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<17> á¹• 21 ``ekÅ«napaÃ±Ã±Ä• sakappamhi {ekapaÃ±Ã±Ä• sakappamhi (Se) }, rÄ• jÄ• no

samantacchadanÄ• nÄ• ma, bÄ• ttiá¹ƒsÄ• suá¹ƒ {khattiyÄ• suá¹ƒ (Se Katthaci) } janÄ• dhip

<18> á¹• 21 ``paá¹-isambhidÄ• \Se I 193/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aá¸• á¸• haceá¸·ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aá¸• á¸• haceá¸·akattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sÅ«cidÄ• yakattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``kammÄ• rohaá¹ƒ \Be I 149/ \Ne I 135/ pure Ä• siá¹ƒ, bandhumÄ• yaá¹ƒ purut

sÅ«cidÄ• naá¹ƒ mayÄ• dinnaá¹ƒ, vipassissa mahesino ||

<20> á¹• 21 ``vajiraggasamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, hoti kammena tÄ• disaá¹ƒ.

virÄ• gomhi vimuttomhi {vibhavomhi vibhattomhi (Katthaci) }, pattomhi Ä• savakkhayaá¹ƒ ||

<21> á¹• 21 ``atÄ«te \Ee I 135/ ca bhave sabbe, vattamÄ• ne canÄ• gate {atÄ«tÄ• ca bhav
caâ€™ nÄ• gatÄ• (Se Katthaci) }.

Ã±Ä• á¹‡ena viciniá¹ƒ sabbaá¹ƒ, sÅ«cidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``ekanavutito kappe, sattÄ• suá¹ƒ vajiravhayÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÅ«cidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sÅ«cidÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. gandhamÄ• liyattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``siddhatthassa \Se I 194/ bhagavato, gandhathÅ«paá¹ƒ akÄ• sahaá¹ƒ.

sumanehi paá¹-icchannaá¹ƒ, buddhÄ• nucchavikaá¹ƒ kataá¹ƒ ||

<25> á¹• 21 ``kaÃ±canagghiyasaá¹…kÄ• saá¹ƒ, buddhaá¹ƒ lokagganÄ• yakaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<26> á¹• 21 ``byagghÅ«sabhaá¹ƒva pavaraá¹ƒ, abhijÄ• taá¹ƒva kesariá¹ƒ.

nisinnaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<27> á¹• 21 ``vanditvÄ• satthuno pÄ• de, pakkÄ• miá¹ƒ uttarÄ• mukho.

catunnavutito kappe, gandhamÄ• laá¹ƒ yato adaá¹ƒ ||

<28> á¹• 21 ``buddhe katassa kÄ• rassa, phalenÄ• haá¹ƒ visesato.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``cattÄ• rÄ«samhi ekÅ«ne, kappe Ä• siá¹ƒsu soá¸·asa.

devagandhasanÄ• mÄ• te, rÄ• jÄ• no cakkavattino ||

<30> á¹• 21 ``paá¹-isambhidÄ• \Be I 150/ \Ne I 136/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gandhamÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

gandhamÄ• liyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. tipupphiyattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``migaluddo \Se I 195/ \Ee I 136/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ {br

pÄ• á¹-aliá¹ƒ haritaá¹ƒ disvÄ• , tÄ«á¹‡i pupphÄ• ni okiriá¹ƒ ||

<32> á¹• 21 ``patitapattÄ• ni {sattapattÄ• ni (Ce), satapattÄ• ni (Katthaci), sukkhapaá¹‡á¹‡Ä
gaá¹‡hitvÄ• , bahi chaá¸• á¸• esahaá¹ƒ tadÄ• .

antosuddhaá¹ƒ bahisuddhaá¹ƒ, suvimuttaá¹ƒ anÄ• savaá¹ƒ ||

<33> á¹• 21 ``sammukhÄ• viya sambuddhaá¹ƒ, vipassiá¹ƒ lokanÄ• yakaá¹ƒ.

pÄ• á¹-aliá¹ƒ abhivÄ• detvÄ• , tattha kÄ• laá¹…kato ahaá¹ƒ ||

<34> á¹• 21 ``ekanavutito kappe, yaá¹ƒ bodhimabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``samantapÄ• sÄ• dikÄ• nÄ• ma, terasÄ• siá¹ƒsu rÄ• jino.

ito tettiá¹ƒsakappamhi {tiá¹ƒsatikappamhi (Se) }, cakkavattÄ« mahabbalÄ• ||

<36> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tipupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. madhupiá¹‡á¸• ikattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``vipine \Se I 196/ {vivane (Se-a) } kÄ• nane disvÄ• , appasadde nirÄ• kule.

siddhatthaá¹ƒ isinaá¹ƒ seá¹-á¹-haá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

<38> á¹• 21 ``nibbutattaá¹ƒ \Be I 151/ {nibbutaggaá¹ƒ (Katthaci), nibbÅ«tikaá¹ƒ (Se) } mahÄ
nisabhÄ• jÄ• niyaá¹ƒ yathÄ• .

osadhiá¹ƒva virocantaá¹ƒ, devasaá¹…ghanamassitaá¹ƒ ||

<39> á¹• 21 ``vitti mamÄ• hu tÄ• vade {vitti me pÄ• hunÄ• tÄ• va (Ce Se) }, Ã±Ä• á¹‡aá¹ƒ

vuá¹-á¹-hitassa samÄ• dhimhÄ• , madhuá¹ƒ datvÄ• na satthuno ||

<40> á¹• 21 ``vanditvÄ• \Ne I 137/ satthuno pÄ• de, pakkÄ• miá¹ƒ pÄ• cinÄ• mukho.

catuttiá¹ƒsamhi kappamhi, rÄ• jÄ• Ä• siá¹ƒ sudassano ||

<41> á¹• 21 ``madhu bhisehi savati, bhojanamhi ca tÄ• vade.

madhuvassaá¹ƒ pavassittha, pubbakammassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``catunnavutito \Ee I 137/ kappe, yaá¹ƒ madhuá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, madhudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<43> á¹• 21 ``catuttiá¹ƒse ito kappe, cattÄ• ro te sudassanÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<44> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 197/ sudaá¹ƒ Ä• yasmÄ• madhupiá¹‡á¸• iko thero imÄ• gÄ• thÄ• yo abhÄ• s

madhupiá¹‡á¸• ikattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. senÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<45> á¹• 21 ``siddhatthassa bhagavato, adÄ• siá¹ƒ paá¹‡á¹‡asantharaá¹ƒ.

samantÄ• upahÄ• raÃ±ca, kusumaá¹ƒ okiriá¹ƒ ahaá¹ƒ ||

<46> á¹• 21 ``pÄ• sÄ• devaá¹ƒ guá¹‡aá¹ƒ rammaá¹ƒ {pÄ• sÄ• de ca guhaá¹ƒ rammaá¹ƒ (S

mahagghÄ• ni ca pupphÄ• ni, sayanebhisavanti me ||

<47> á¹• 21 ``sayanehaá¹ƒ tuvaá¹-á¹-Ä• mi, vicitte pupphasanthate.

pupphavuá¹-á¹-hi ca sayane, abhivassati tÄ• vade ||

<48> á¹• 21 ``catunnavutito \Be I 152/ kappe, adÄ• siá¹ƒ paá¹‡á¹‡asantharaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, santharassa idaá¹ƒ phalaá¹ƒ ||

<49> á¹• 21 ``tiá¹‡asantharakÄ• nÄ• ma, sattete cakkavattino.

ito te paÃ±came kappe, uppajjiá¹ƒsu janÄ• dhipÄ• ||

<50> á¹• 21 ``paá¹-isambhidÄ• \Ee I 138/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• senÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

senÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. veyyÄ• vaccakattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``vipassissa \Se I 198/ \Ne I 138/ bhagavato, mahÄ• pÅ«gagaá¹‡o ahu.

veyyÄ• vaccakaro Ä• siá¹ƒ, sabbakiccesu vÄ• vaá¹-o {byÄ• vaá¹-o (Ce Se) } ||

<52> á¹• 21 ``deyyadhammo ca me natthi, sugatassa mahesino.

avandiá¹ƒ satthuno pÄ• de, vippasannena cetasÄ• ||

<53> á¹• 21 ``ekanavutito kappe, veyyÄ• vaccaá¹ƒ akÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, veyyÄ• vaccassidaá¹ƒ phalaá¹ƒ ||

<54> á¹• 21 ``ito ca aá¹-á¹-hame kappe, rÄ• jÄ• Ä• siá¹ƒ sucintito.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<55> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• veyyÄ• vaccako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

veyyÄ• vaccakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. buddhupaá¹-á¹-hÄ• kattheraapadÄ• naá¹ƒ

<56> á¹• 21 ``vipassissa bhagavato, ahosiá¹ƒ saá¹…khadhammako.

niccupaá¹-á¹-hÄ• nayuttomhi, sugatassa mahesino ||

<57> á¹• 21 ``upaá¹-á¹-hÄ• naphalaá¹ƒ \Se I 199/ \Be I 153/ passa, lokanÄ• thassa tÄ• dinc

saá¹-á¹-hitÅ«riyasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

<58> á¹• 21 ``ekanavutito \Ee I 139/ kappe, upaá¹-á¹-hahiá¹ƒ mahÄ• isiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<59> á¹• 21 ``catuvÄ«se {catunavute (Se) } ito kappe, mahÄ• nigghosanÄ• makÄ• .

soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<60> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• buddhupaá¹-á¹-hÄ• ko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

buddhupaá¹-á¹-hÄ• kattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sudhÄ• vaggo dasamo.

tassuddÄ• naá¹ƒ ---

sudhÄ• \Ne I 139/ sucinti ceá¸·aÃ±ca, sÅ«cÄ« ca gandhamÄ• liyo.

tipupphiyo madhusenÄ• , veyyÄ• vacco cupaá¹-á¹-hako.

samasaá¹-á¹-hi ca gÄ• thÄ• yo, asmiá¹ƒ vagge pakittitÄ• ||

atha vagguddÄ• naá¹ƒ ---

buddhavaggo hi paá¹-hamo, sÄ«hÄ• sani subhÅ«ti ca.

kuá¹‡á¸• adhÄ• no upÄ• li ca, bÄ«janisakacinti ca ||

nÄ• gasamÄ• lo \Se I 200/ timiro, sudhÄ• vaggena te dasa.

catuddasasatÄ• gÄ• thÄ• , paÃ±capaÃ±Ã±Ä• sameva ca ||

buddhavaggadasakaá¹ƒ.

paá¹-hamasatakaá¹ƒ samattaá¹ƒ.

11. bhikkhadÄ• yivaggo

1. bhikkhadÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Be I 154/ \Ne I 140/ \Ee I 140/ sambuddhaá¹ƒ, Ä• h paá¹-iggahaá¹ƒ.

pavarÄ• {pavanÄ• (Se) } abhinikkhantaá¹ƒ, vanÄ• nibbanamÄ• gataá¹ƒ {vÄ• nÄ• nibbÄ•

<2> á¹• 21 ``kaá¹-acchubhikkhaá¹ƒ pÄ• dÄ• siá¹ƒ, siddhatthassa mahesino.

paÃ±Ã±Ä• ya upasantassa, mahÄ• vÄ«rassa tÄ• dino ||

<3> á¹• 21 ``padenÄ• nupadÄ• yantaá¹ƒ {padenÄ• nupadÄ• yanto (Ce Se) }, nibbÄ• pente

uá¸·Ä• rÄ• vitti me jÄ• tÄ• , buddhe Ä• diccabandhune {vitti me pÄ• hunÄ• tÄ• va, buddhas

<4> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``sattÄ• sÄ«timhito kappe, mahÄ• reá¹‡u sanÄ• makÄ• .

sattaratanasampannÄ• , sattete cakkavattino ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 201/ sudaá¹ƒ Ä• yasmÄ• bhikkhadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitt

bhikkhadÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. Ã±Ä• á¹‡asaÃ±Ã±ikattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, nisabhÄ• jÄ• niyaá¹ƒ yathÄ• .

tidhÄ• pabhinnaá¹ƒ mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒva mahesinaá¹ƒ ||

<8> á¹• 21 ``obhÄ• sentaá¹ƒ disÄ• sabbÄ• , uá¸·urÄ• jaá¹ƒva pÅ«ritaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ apassahaá¹ƒ ||

<9> á¹• 21 ``Ã±Ä• á¹‡e \Be I 155/ \Ne I 141/ cittaá¹ƒ pasÄ• detvÄ• , paggahetvÄ• na aÃ±ja

pasannacitto sumano, siddhatthamabhivÄ• dayiá¹ƒ ||

<10> á¹• 21 ``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡asaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 ``tesattatimhito kappe, soá¸·asÄ• suá¹ƒ naruttamÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<12> á¹• 21 ``paá¹-isambhidÄ• \Ee I 141/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ã±Ä• á¹‡asaÃ±Ã±iko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ã±Ä• á¹‡asaÃ±Ã±ikattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. uppalahatthiyattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``tivarÄ• yaá¹ƒ \Se I 202/ nivÄ• sÄ«haá¹ƒ, ahosiá¹ƒ mÄ• liko tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, siddhatthaá¹ƒ lokapÅ«jitaá¹ƒ {lokanÄ• yakaá¹ƒ (Ce) } ||

<14> á¹• 21 ``pasannacitto sumano, pupphahatthamadÄ• sahaá¹ƒ.

yattha yatthupapajjÄ• mi, tassa kammassa vÄ• hasÄ• ||

<15> á¹• 21 ``anubhomi phalaá¹ƒ iá¹-á¹-haá¹ƒ, pubbe sukatamattano.

parikkhitto sumallehi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ {buddhapÅ«jÄ• yidaá¹ƒ (Ce) } phalaá¹

<17> á¹• 21 ``catunnavutupÄ• dÄ• ya, á¹-hapetvÄ• vattamÄ• nakaá¹ƒ.

paÃ±carÄ• jasatÄ• tattha, najjasamasanÄ• makÄ• {najjupamasanÄ• makÄ• (Ce Se) } ||

<18> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uppalahatthiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

uppalahatthiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. padapÅ«jakattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``siddhatthassa \Be I 156/ \Ne I 142/ bhagavato, jÄ• tipupphamadÄ• sahaá¹ƒ.

pÄ• desu satta pupphÄ• ni, hÄ• senokiritÄ• ni me ||

<20> á¹• 21 ``tena \Se I 203/ kammenahaá¹ƒ ajja, abhibhomi narÄ• mare.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<21> á¹• 21 ``catunnavutito \Ee I 142/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``samantagandhanÄ• mÄ• suá¹ƒ, terasa cakkavattino.

ito paÃ±camake kappe, cÄ• turantÄ• janÄ• dhipÄ• ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

padapÅ«jakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. muá¹-á¹-hipupphiyattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``sudassanoti nÄ• mena, mÄ• lÄ• kÄ• ro ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<25> á¹• 21 ``jÄ• tipupphaá¹ƒ gahetvÄ• na, pÅ«jayiá¹ƒ padumuttaraá¹ƒ.

visuddhacakkhu sumano, dibbacakkhuá¹ƒ samajjhagaá¹ƒ ||

<26> á¹• 21 ``etissÄ• pupphapÅ«jÄ• ya, cittassa paá¹‡idhÄ«hi ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<27> á¹• 21 ``soá¸·asÄ• siá¹ƒsu \Se I 204/ rÄ• jÄ• no, devuttarasanÄ• makÄ• .

chattiá¹ƒsamhi ito kappe, cakkavattÄ« mahabbalÄ• ||

<28> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• muá¹-á¹-hipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

muá¹-á¹-hipupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. udakapÅ«jakattheraapadÄ• naá¹ƒ

<29> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Be I 157/ \Ne I 143/ sambuddhaá¹ƒ, gacchantaá¹ƒ

ghatÄ• sanaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<30> á¹• 21 ``pÄ• á¹‡inÄ• udakaá¹ƒ gayha, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ.

sampaá¹-icchi mahÄ• vÄ«ro, buddho kÄ• ruá¹‡iko isi {mayi (Se) } ||

<31> á¹• 21 ``antalikkhe \Ee I 143/ á¹-hito satthÄ• , padumuttaranÄ• mako.

mama saá¹…kappamaÃ±Ã±Ä• ya, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<32> á¹• 21 `` `iminÄ• dakadÄ• nena, pÄ«tiuppÄ• danena ca.

kappasatasahassampi, duggatiá¹ƒ nupapajjatiâ€™ {nupapajjasi (Katthaci) } ||

<33> á¹• 21 ``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<34> á¹• 21 ``sahassarÄ• janÄ• mena \Se I 205/, tayo te cakkavattino.

paÃ±casaá¹-á¹-hikappasate, cÄ• turantÄ• janÄ• dhipÄ• ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• udakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

udakapÅ«jakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. naá¸·amÄ• liyattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``padumuttarabuddhassa, lokajeá¹-á¹-hassa tÄ• dino.

tiá¹‡atthare nisinnassa, upasantassa tÄ• dino ||

<37> á¹• 21 ``naá¸·amÄ• laá¹ƒ gahetvÄ• na, bandhitvÄ• {bÄ«jitvÄ• (Katthaci) } bÄ«janiá¹ƒ

buddhassa upanÄ• mesiá¹ƒ, dvipadindassa tÄ• dino ||

<38> á¹• 21 ``paá¹-iggahetvÄ• sabbaÃ±Ã±Å«, bÄ«janiá¹ƒ lokanÄ• yako.

mama saá¹…kappamaÃ±Ã±Ä• ya, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<39> á¹• 21 `` `yathÄ• \Be I 158/ me kÄ• yo nibbÄ• ti, pariá¸·Ä• ho na vijjati.

tatheva tividhaggÄ«hi, cittaá¹ƒ tava vimuccatuâ€™ ||

<40> á¹• 21 ``sabbe \Ne I 144/ devÄ• samÄ• gacchuá¹ƒ, ye keci vananissitÄ• .

sossÄ• ma buddhavacanaá¹ƒ, hÄ• sayantaÃ±ca dÄ• yakaá¹ƒ ||

<41> á¹• 21 ``nisinno \Se I 206/ bhagavÄ• tattha, devasaá¹…ghapurakkhato.

dÄ• yakaá¹ƒ sampahaá¹ƒsento, imÄ• gÄ• thÄ• abhÄ• satha ||

<42> á¹• 21 `` `iminÄ• bÄ«janidÄ• nena, cittassa paá¹‡idhÄ«hi ca.

subbato nÄ• ma nÄ• mena, cakkavattÄ« bhavissati ||

<43> á¹• 21 `` `tena \Ee I 144/ kammÄ• vasesena, sukkamÅ«lena codito.

mÄ• luto nÄ• ma nÄ• mena, cakkavattÄ« bhavissatiâ€™ ||

<44> á¹• 21 `` `iminÄ• bÄ«janidÄ• nena, sammÄ• navipulena ca.

kappasatasahassampi, duggatiá¹ƒ nupapajjati ||

<45> á¹• 21 ``tiá¹ƒsakappasahassamhi, subbatÄ• aá¹-á¹-hatiá¹ƒsa te.

ekÅ«natiá¹ƒsasahasse, aá¹-á¹-ha mÄ• lutanÄ• makÄ• ||

<46> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• naá¸·amÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

naá¸·amÄ• liyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

sattamabhÄ• á¹‡avÄ• raá¹ƒ.

8. Ä• sanupaá¹-á¹-hÄ• hakattheraapadÄ• naá¹ƒ

<47> á¹• 21 ``kÄ• nanaá¹ƒ vanamogayha, appasaddaá¹ƒ nirÄ• kulaá¹ƒ.

sÄ«hÄ• sanaá¹ƒ mayÄ• dinnaá¹ƒ, atthadassissa tÄ• dino ||

<48> á¹• 21 ``mÄ• lÄ• hatthaá¹ƒ \Se I 207/ gahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ

satthÄ• raá¹ƒ payirupÄ• sitvÄ• , pakkÄ• miá¹ƒ uttarÄ• mukho ||

<49> á¹• 21 ``tena \Be I 159/ kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

sannibbÄ• pemi {sandiá¹-á¹-hÄ• pemi (Katthaci) } attÄ• naá¹ƒ, bhavÄ• sabbe samÅ«hatÄ•

<50> á¹• 21 ``aá¹-á¹-hÄ• rasakappasate, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sÄ«hÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<51> á¹• 21 ``ito \Ne I 145/ sattakappasate, sannibbÄ• paka {sanniá¹-á¹-ho nÄ• ma (Kattha

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<52> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• sanupaá¹-á¹-hÄ• hako thero imÄ• gÄ• thÄ• yo abhÄ• sitth

Ä• sanupaá¹-á¹-hÄ• hakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. biá¸·Ä• lidÄ• yakattheraapadÄ• naá¹ƒ

<53> á¹• 21 ``himavantassÄ• vidÅ«re \Ee I 145/, vasÄ• mi paá¹‡á¹‡asanthare.

ghÄ• sesu gedhamÄ• panno, seyyasÄ«lo cahaá¹ƒ {seyasÄ«lovahaá¹ƒ (Se Katthaci) } tadÄ•

<54> á¹• 21 ``khaá¹‡antÄ• lu {khaá¹‡amÄ• lu (Se) } kalambÄ• ni, biá¸·Ä• litakkalÄ• ni ca.

kolaá¹ƒ bhallÄ• takaá¹ƒ billaá¹ƒ, Ä• hatvÄ• paá¹-iyÄ• ditaá¹ƒ ||

<55> á¹• 21 ``padumuttaro \Se I 208/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama saá¹…kappamaÃ±Ã±Ä• ya, Ä• gacchi mama santikaá¹ƒ ||

<56> á¹• 21 ``upÄ• gataá¹ƒ mahÄ• nÄ• gaá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

biá¸·Ä• liá¹ƒ paggahetvÄ• na, pattamhi okiriá¹ƒ ahaá¹ƒ ||

<57> á¹• 21 ``paribhuÃ±ji mahÄ• vÄ«ro, tosayanto mamaá¹ƒ tadÄ• .

paribhuÃ±jitvÄ• na sabbaÃ±Ã±Å«, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<58> á¹• 21 `` `sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , biá¸·Ä• liá¹ƒ me adÄ• tuvaá¹ƒ.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjasiâ€™ ||

<59> á¹• 21 ``carimaá¹ƒ \Be I 160/ vattate mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<60> á¹• 21 ``catupaÃ±Ã±Ä• sito kappe, sumekhaliyasavhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<61> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• biá¸·Ä• lidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

biá¸·Ä• lidÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. reá¹‡upÅ«jakattheraapadÄ• naá¹ƒ

<62> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 209/ \Ne I 146/ \Ee I 146/ sambuddhaá¹ƒ, sat
bhÄ• á¹‡umaá¹ƒ.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• , uá¸·urÄ• jaá¹ƒva pÅ«ritaá¹ƒ ||

<63> á¹• 21 ``purakkhataá¹ƒ sÄ• vakehi, sÄ• gareheva medaniá¹ƒ.

nÄ• gaá¹ƒ paggayha reá¹‡Å«hi, vipassissÄ• bhiropayiá¹ƒ ||

<64> á¹• 21 ``ekanavutito kappe, yaá¹ƒ reá¹‡umabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``paá¹‡á¹‡atÄ• lÄ«sito kappe, reá¹‡u nÄ• mÄ• si khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<66> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• reá¹‡upÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

reá¹‡upÅ«jakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

bhikkhadÄ• yivaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

bhikkhadÄ• yÄ« Ã±Ä• á¹‡asaÃ±Ã±Ä«, hatthiyo padapÅ«jako.

muá¹-á¹-hipupphÄ« udakado, naá¸·amÄ• li upaá¹-á¹-hako.

biá¸·Ä• lidÄ• yÄ« reá¹‡u ca, gÄ• thÄ• yo cha ca saá¹-á¹-hi ca ||

12. mahÄ• parivÄ• ravaggo

1. mahÄ• parivÄ• rakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``vipassÄ« \Se I 210/ \Be I 161/ \Ne I 147/ nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho na

aá¹-á¹-hasaá¹-á¹-hisahassehi, pÄ• visi bandhumaá¹ƒ tadÄ• ||

<2> á¹• 21 ``nagarÄ• abhinikkhamma, agamaá¹ƒ dÄ«pacetiyaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

<3> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni, yakkhÄ• mayhaá¹ƒ upantike.

upaá¹-á¹-hahanti sakkaccaá¹ƒ {maá¹ƒ niccaá¹ƒ (Katthaci) }, indaá¹ƒva tidasÄ• gaá¹‡Ä• ||

<4> á¹• 21 ``bhavanÄ• \Ee I 147/ abhinikkhamma, dussaá¹ƒ paggayhahaá¹ƒ tadÄ• .

sirasÄ• abhivÄ• desiá¹ƒ, taÃ±cÄ• dÄ• siá¹ƒ mahesino ||

<5> á¹• 21 ``aho buddho aho dhammo, aho no satthu sampadÄ• .

buddhassa Ä• nubhÄ• vena, vasudhÄ• yaá¹ƒ pakampatha ||

<6> á¹• 21 ``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• demi, dvipadindamhi tÄ• dine ||

<7> á¹• 21 ``sohaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , dussaá¹ƒ datvÄ• na satthuno.

saraá¹‡aÃ±ca upÄ• gacchiá¹ƒ, sÄ• macco saparijjano ||

<8> á¹• 21 ``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<9> á¹• 21 ``ito pannarase kappe, soá¸·asÄ• suá¹ƒ suvÄ• hanÄ• {soá¸·asÄ• siá¹ƒsu vÄ• h

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<10> á¹• 21 ``paá¹-isambhidÄ• \Se I 211/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• parivÄ• rako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mahÄ• parivÄ• rakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. sumaá¹…galattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``atthadassÄ« \Be I 162/ \Ne I 148/ jinavaro, lokajeá¹-á¹-ho narÄ• sabho.

vihÄ• rÄ• abhinikkhamma, taá¸·Ä• kaá¹ƒ upasaá¹…kami ||

<12> á¹• 21 ``nhatvÄ• pitvÄ• ca sambuddho, uttaritvekacÄ«varo.

aá¹-á¹-hÄ• si bhagavÄ• tattha, vilokento disodisaá¹ƒ ||

<13> á¹• 21 ``bhavane upaviá¹-á¹-hohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, apphoá¹-esiá¹ƒ ahaá¹ƒ tadÄ• ||

<14> á¹• 21 ``sataraá¹ƒsiá¹ƒva jotantaá¹ƒ, pabhÄ• santaá¹ƒva kaÃ±canaá¹ƒ {iminÄ• pÄ• c
purimapÄ• dadvayassa purato bhavitabbaá¹ƒ}.

naccagÄ«te payuttohaá¹ƒ, paÃ±caá¹…gatÅ«riyamhi ca ||

<15> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbe satte abhibhomi, vipulo hoti me yaso {ayaÃ±ca gÄ• thÄ• pariggahetigÄ• thÄ• ya ana

yuttÄ• } ||

<16> á¹• 21 ``namo \Ee I 148/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

attÄ• naá¹ƒ tosayitvÄ• na, pare tosesi tvaá¹ƒ muni ||

<17> á¹• 21 ``pariggahe \Se I 212/ {pariggayha (Ce), pariggahitvÄ• (Se), pariggahena (Kat
hÄ• saá¹ƒ katvÄ• na subbate.

upaá¹-á¹-hahitvÄ• sambuddhaá¹ƒ, tusitaá¹ƒ upapajjahaá¹ƒ ||

<18> á¹• 21 ``soá¸·aseto kappasate, dvinavaekacintitÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<19> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumaá¹…galo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumaá¹…galattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. saraá¹‡agamaniyattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``ubhinnaá¹ƒ devarÄ• jÅ«naá¹ƒ, saá¹…gÄ• mo samupaá¹-á¹-hito.

ahosi samupabyÅ«á¸·ho {samupabbÅ«á¸·ho (Ce) }, mahÄ• ghoso avattatha {pavattatha (Ce

<21> á¹• 21 ``padumuttaro \Be I 163/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , saá¹ƒvejesi mahÄ• janaá¹ƒ ||

<22> á¹• 21 ``sabbe \Ne I 149/ devÄ• attamanÄ• , nikkhittakavacÄ• vudhÄ• .

sambuddhaá¹ƒ abhivÄ• detvÄ• , ekaggÄ• siá¹ƒsu tÄ• vade ||

<23> á¹• 21 ``mayhaá¹ƒ {amhaá¹ƒ (Ce) } saá¹…kappamaÃ±Ã±Ä• ya, vÄ• cÄ• sabhimudÄ«

anukampako lokavidÅ«, nibbÄ• pesi mahÄ• janaá¹ƒ ||

<24> á¹• 21 ``paduá¹-á¹-hacitto \Se I 213/ manujo, ekapÄ• á¹‡aá¹ƒ viheá¹-hayaá¹ƒ.

tena cittappadosena, apÄ• yaá¹ƒ upapajjati ||

<25> á¹• 21 ``saá¹…gÄ• masÄ«se nÄ• gova, bahÅ« pÄ• á¹‡e viheá¹-hayaá¹ƒ.

nibbÄ• petha sakaá¹ƒ cittaá¹ƒ, mÄ• haÃ±Ã±ittho punappunaá¹ƒ ||

<26> á¹• 21 ``dvinnampi yakkharÄ• jÅ«naá¹ƒ, senÄ• sÄ• vimhitÄ• ahu {senÄ• yo vimhitÄ
ahu (Se) }.

saraá¹‡aÃ±ca upÄ• gacchuá¹ƒ, lokajeá¹-á¹-haá¹ƒ sutÄ• dinaá¹ƒ ||

<27> á¹• 21 ``saÃ±Ã±Ä• petvÄ• na \Ee I 149/ janataá¹ƒ, padamuddhari {uddhari pana (Ce

pekkhamÄ• nova devehi, pakkÄ• mi uttarÄ• mukho ||

<28> á¹• 21 ``paá¹-hamaá¹ƒ saraá¹‡aá¹ƒ gacchiá¹ƒ, dvipadindassa tÄ• dino.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<29> á¹• 21 ``mahÄ• dundubhinÄ• mÄ• ca, soá¸·asÄ• suá¹ƒ rathesabhÄ• .

tiá¹ƒsakappasahassamhi, rÄ• jÄ• no cakkavattino ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saraá¹‡agamaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saraá¹‡agamaniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ekÄ• saniyattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``varuá¹‡o nÄ• ma nÄ• mena, devarÄ• jÄ• ahaá¹ƒ tadÄ• .

upaá¹-á¹-hahesiá¹ƒ sambuddhaá¹ƒ, sayoggabalavÄ• hano ||

<32> á¹• 21 ``nibbute \Se I 214/ \Be I 164/ lokanÄ• thamhi, atthadassÄ«naruttame.

tÅ«riyaá¹ƒ sabbamÄ• dÄ• ya, agamaá¹ƒ bodhimuttamaá¹ƒ ||

<33> á¹• 21 ``vÄ• ditena ca naccena, sammatÄ• á¸·asamÄ• hito.

sammukhÄ• viya sambuddhaá¹ƒ, upaá¹-á¹-hiá¹ƒ bodhimuttamaá¹ƒ ||

<34> á¹• 21 ``upaá¹-á¹-hahitvÄ• \Ne I 150/ taá¹ƒ bodhiá¹ƒ, dharaá¹‡Ä«ruhapÄ• dapaá¹ƒ.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<35> á¹• 21 ``sakakammÄ• bhiraddhohaá¹ƒ, pasanno bodhimuttame.

tena cittappasÄ• dena, nimmÄ• naá¹ƒ upapajjahaá¹ƒ ||

<36> á¹• 21 ``saá¹-á¹-hitÅ«riyasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• .

manussesu ca devesu, vattamÄ• naá¹ƒ bhavÄ• bhave ||

<37> á¹• 21 ``tividhaggÄ« nibbutÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane {ayaÃ±ca gÄ• thÄ• paá¹-isan
ekasambandhÄ• bhavitaá¹ƒ yuttÄ• } ||

<38> á¹• 21 ``subÄ• hÅ« \Ee I 150/ nÄ• ma nÄ• mena, catuttiá¹ƒsÄ• su khattiyÄ• .

sattaratanasampannÄ• , paÃ±cakappasate ito ||

<39> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekÄ• saniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekÄ• saniyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. suvaá¹‡á¹‡apupphiyattheraapadÄ• naá¹ƒ

<40> á¹• 21 ``vipassÄ« \Se I 215/ nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

nisinno janakÄ• yassa, desesi amataá¹ƒ padaá¹ƒ ||

<41> á¹• 21 ``tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, dvipadindassa tÄ• dino.

soá¹‡á¹‡apupphÄ• ni cattÄ• ri, buddhassa abhiropayiá¹ƒ ||

<42> á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ Ä• si, yÄ• vatÄ• parisÄ• tadÄ• .

buddhÄ• bhÄ• ca suvaá¹‡á¹‡Ä• bhÄ• , Ä• loko vipulo ahu ||

<43> á¹• 21 ``udaggacitto \Be I 165/ sumano, vedajÄ• to kataÃ±jalÄ«.

vittisaÃ±janano tesaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho ||

<44> á¹• 21 ``Ä• yÄ• citvÄ• na sambuddhaá¹ƒ, vanditvÄ• na ca subbataá¹ƒ.

pÄ• mojjaá¹ƒ janayitvÄ• na, sakaá¹ƒ bhavanupÄ• gamiá¹ƒ ||

<45> á¹• 21 ``bhavane upaviá¹-á¹-hohaá¹ƒ, buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ.

tena cittappasÄ• dena, tusitaá¹ƒ upapajjahaá¹ƒ ||

<46> á¹• 21 ``ekanavutito \Ne I 151/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<47> á¹• 21 ``soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, nemisammatanÄ• makÄ• .

tetÄ• lÄ«se ito kappe, cakkavattÄ« mahabbalÄ• ||

<48> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 216/ sudaá¹ƒ Ä• yasmÄ• suvaá¹‡á¹‡apupphiyo thero imÄ• gÄ• thÄ• yo abhÄ

suvaá¹‡á¹‡apupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. citakapÅ«jakattheraapadÄ• naá¹ƒ

<49> á¹• 21 ``vasÄ• mi \Ee I 151/ rÄ• jÄ• yatane, sÄ• macco saparijjano.

parinibbute bhagavati, sikhino lokabandhuno ||

<50> á¹• 21 ``pasannacitto sumano, citakaá¹ƒ agamÄ• sahaá¹ƒ.

tÅ«riyaá¹ƒ tattha vÄ• detvÄ• , gandhamÄ• laá¹ƒ samokiriá¹ƒ ||

<51> á¹• 21 ``citamhi pÅ«jaá¹ƒ katvÄ• na, vanditvÄ• citakaá¹ƒ ahaá¹ƒ.

pasannacitto sumano, sakaá¹ƒ bhavanupÄ• gamiá¹ƒ ||

<52> á¹• 21 ``bhavane upaviá¹-á¹-hohaá¹ƒ, citapÅ«jaá¹ƒ anussariá¹ƒ.

tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha ||

<53> á¹• 21 ``anubhotvÄ• na sampattiá¹ƒ, devesu mÄ• nusesu ca.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<54> á¹• 21 ``ekattiá¹ƒse \Be I 166/ ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<55> á¹• 21 ``ekÅ«natiá¹ƒsakappamhi, ito soá¸·asa rÄ• jÄ• no.

uggatÄ• nÄ• ma nÄ• mena, cakkavattÄ« mahabbalÄ• ||

<56> á¹• 21 ``paá¹-isambhidÄ• \Se I 217/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• citakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

citakapÅ«jakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. buddhasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<57> á¹• 21 ``yadÄ• \Ne I 152/ vipassÄ« lokaggo, Ä• yusaá¹…khÄ• ramossaji.

pathavÄ« sampakampittha, medanÄ« jalamekhalÄ• ||

<58> á¹• 21 ``otataá¹ƒ vitthataá¹ƒ {otataá¹ƒ vitataá¹ƒ (Se) } mayhaá¹ƒ, suvicittavaá¹-aá¹ƒsa
{sucicittaá¹ƒ papaÃ±cakaá¹ƒ (Se) }.

bhavanampi pakampittha, buddhassa Ä• yusaá¹…khaye ||

<59> á¹• 21 ``tÄ• so \Ee I 152/ mayhaá¹ƒ samuppanno, bhavane sampakampite.

uppÄ• do {uppÄ• to (?) } nu kimatthÄ• ya, Ä• loko vipulo ahu ||

<60> á¹• 21 ``vessavaá¹‡o idhÄ• gamma, nibbÄ• pesi mahÄ• janaá¹ƒ.

pÄ• á¹‡abhÅ«te {pÄ• á¹‡abhutaá¹ƒ (Se), pÄ• á¹‡abhÅ«naá¹ƒ (Ce Katthaci) } bhayaá¹ƒ natt
saá¹ƒvutÄ• {sagÄ• ravÄ• (Se) } ||

<61> á¹• 21 ``aho buddho aho dhammo, aho no satthu sampadÄ• .

yasmiá¹ƒ uppajjamÄ• namhi, pathavÄ« {paá¹-havÄ« (Ce Se) } sampakampati ||

<62> á¹• 21 ``buddhÄ• nubhÄ• vaá¹ƒ kittetvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ.

avasesesu kappesu, kusalaá¹ƒ caritaá¹ƒ {karitaá¹ƒ (Ce Se), kÄ• ritaá¹ƒ (Katthaci) } mayÄ•

<63> á¹• 21 ``ekanavutito \Se I 218/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<64> á¹• 21 ``ito \Be I 167/ cuddasakappamhi, rÄ• jÄ• Ä• siá¹ƒ patÄ• pavÄ• .

samito nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<65> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• buddhasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

buddhasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. maggasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<66> á¹• 21 ``padumuttarabuddhassa, sÄ• vakÄ• vanacÄ• rino.

vippanaá¹-á¹-hÄ• brahÄ• raÃ±Ã±e, andhÄ• va anusuyyare {anusuyare (Ce) } ||

<67> á¹• 21 ``anussaritvÄ• \Ne I 153/ sambuddhaá¹ƒ, padumuttaranÄ• yakaá¹ƒ.

tassa te munino puttÄ• , vippanaá¹-á¹-hÄ• mahÄ• vane ||

<68> á¹• 21 ``bhavanÄ• oruhitvÄ• na, agamiá¹ƒ bhikkhusantikaá¹ƒ.

tesaá¹ƒ maggaÃ±ca Ä• cikkhiá¹ƒ, bhojanaÃ±ca adÄ• sahaá¹ƒ ||

<69> á¹• 21 ``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<70> á¹• 21 ``sacakkhÅ« \Se I 219/ nÄ• ma nÄ• mena, dvÄ• dasa cakkavattino.

sattaratanasampannÄ• , paÃ±cakappasate ito ||

<71> á¹• 21 ``paá¹-isambhidÄ• \Ee I 153/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maggasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maggasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paccupaá¹-á¹-hÄ• nasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<72> á¹• 21 ``atthadassimhi sugate, nibbute samanantarÄ• .

yakkhayoniá¹ƒ upapajjiá¹ƒ, yasaá¹ƒ patto cahaá¹ƒ tadÄ• ||

<73> á¹• 21 ``dulladdhaá¹ƒ \Be I 168/ vata me Ä• si, duppabhÄ• taá¹ƒ duruá¹-á¹-hitaá¹ƒ.

yaá¹ƒ me bhoge vijjamÄ• ne, parinibbÄ• yi cakkhumÄ• ||

<74> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, sÄ• garo nÄ• ma sÄ• vako.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

<75> á¹• 21 ``kiá¹ƒ nu socasi mÄ• bhÄ• yi, cara dhammaá¹ƒ sumedhasa.

anuppadinnÄ• buddhena, sabbesaá¹ƒ bÄ«jasampadÄ• ||

<76> á¹• 21 ``so ce pÅ«jeyya sambuddhaá¹ƒ, tiá¹-á¹-hantaá¹ƒ lokanÄ• yakaá¹ƒ.

dhÄ• tuá¹ƒ sÄ• sapamattampi, nibbutassÄ• pi pÅ«jaye ||

<77> á¹• 21 ``same \Se I 220/ cittappasÄ• damhi, samaá¹ƒ puÃ±Ã±aá¹ƒ mahaggataá¹ƒ.

tasmÄ• thÅ«paá¹ƒ karitvÄ• na, pÅ«jehi jinadhÄ• tuyo ||

<78> á¹• 21 ``sÄ• garassa vaco sutvÄ• , buddhathÅ«paá¹ƒ akÄ• sahaá¹ƒ.

paÃ±cavasse paricariá¹ƒ, munino thÅ«pamuttamaá¹ƒ ||

<79> á¹• 21 ``tena \Ne I 154/ kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

sampattiá¹ƒ anubhotvÄ• na, arahattamapÄ• puá¹‡iá¹ƒ ||

<80> á¹• 21 ``bhÅ«ripaÃ±Ã±Ä• ca cattÄ• ro, sattakappasate ito.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<81> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paccupaá¹-á¹-hÄ• nasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ

paccupaá¹-á¹-hÄ• nasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. jÄ• tipÅ«jakattheraapadÄ• naá¹ƒ

<82> á¹• 21 ``jÄ• yantassa \Ee I 154/ vipassissa, Ä• loko vipulo ahu.

pathavÄ« ca pakampittha, sasÄ• garÄ• sapabbatÄ• ||

<83> á¹• 21 ``nemittÄ• ca viyÄ• kaá¹ƒsu, buddho loke bhavissati.

aggo ca sabbasattÄ• naá¹ƒ, janataá¹ƒ uddharissati ||

<84> á¹• 21 ``nemittÄ• naá¹ƒ \Se I 221/ \Be I 169/ suá¹‡itvÄ• na, jÄ• tipÅ«jamakÄ• sahaá¹ƒ

edisÄ• pÅ«janÄ• natthi, yÄ• disÄ• jÄ• tipÅ«janÄ• ||

<85> á¹• 21 ``saá¹…kharitvÄ• na {saá¹ƒharitvÄ• na (Ce Se), saá¹…karitvÄ• na (Katthaci) }

kusalaá¹ƒ, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

jÄ• tipÅ«jaá¹ƒ karitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<86> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbe satte abhibhomi, jÄ• tipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<87> á¹• 21 ``dhÄ• tiyo maá¹ƒ upaá¹-á¹-hanti, mama cittavasÄ• nugÄ• .

na tÄ• sakkonti kopetuá¹ƒ, jÄ• tipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<88> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pÅ«jamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, jÄ• tipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 ``supÄ• ricariyÄ• nÄ• ma, catuttiá¹ƒsa janÄ• dhipÄ• .

ito tatiyakappamhi, cakkavattÄ« mahabbalÄ• ||

<90> á¹• 21 ``paá¹-isambhidÄ• \Ne I 155/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• jÄ• tipÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

jÄ• tipÅ«jakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

mahÄ• parivÄ• ravaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

parivÄ• rasumaá¹…galÄ• , saraá¹‡Ä• sanapupphiyÄ• .

citapÅ«jÄ« buddhasaÃ±Ã±Ä«, maggupaá¹-á¹-hÄ• najÄ• tinÄ• .

gÄ• thÄ• yo \Se I 222/ navuti vuttÄ• , gaá¹‡itÄ• yo vibhÄ• vihi ||

13. sereyyavaggo

1. sereyyakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``ajjhÄ• yako \Be I 170/ \Ne I 156/ \Ee I 155/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na

abbhokÄ• se á¹-hito santo, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<2> á¹• 21 ``sÄ«haá¹ƒ yathÄ• vanacaraá¹ƒ, byaggharÄ• jaá¹ƒva nittasaá¹ƒ.

tidhÄ• pabhinnamÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒva mahesinaá¹ƒ ||

<3> á¹• 21 ``sereyyakaá¹ƒ gahetvÄ• na, Ä• kÄ• se ukkhipiá¹ƒ {nikkhipiá¹ƒ (Katthaci) } ahaá

buddhassa Ä• nubhÄ• vena, parivÄ• renti sabbaso {sabbato (Ce) } ||

<4> á¹• 21 ``adhiá¹-á¹-hahi mahÄ• vÄ«ro, sabbaÃ±Ã±Å« lokanÄ• yako.

samantÄ• pupphacchadanÄ• , okiriá¹ƒsu narÄ• sabhaá¹ƒ ||

<5> á¹• 21 ``tato sÄ• pupphakaÃ±cukÄ• , antovaá¹‡á¹-Ä• bahimukhÄ• .

sattÄ• haá¹ƒ chadanaá¹ƒ katvÄ• , tato antaradhÄ• yatha ||

<6> á¹• 21 ``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• desiá¹ƒ, sugate lokanÄ• yake ||

<7> á¹• 21 ``tena cittappasÄ• dena, sukkamÅ«lena codito.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<8> á¹• 21 ``pannarasasahassamhi \Se I 223/, kappÄ• naá¹ƒ paÃ±cavÄ«sati.

vÄ«tamalÄ• {cittamÄ• lÄ• (Ce), vilÄ• mÄ• lÄ• (Se) } samÄ• nÄ• ca, cakkavattÄ« mahabb

<9> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sereyyako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sereyyakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. pupphathÅ«piyattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``himavantassÄ• vidÅ«re \Be I 171/ \Ne I 157/, kukkuro nÄ• ma {kukkuá¹-o nÄ•

vemajjhe tassa vasati, brÄ• hmaá¹‡o mantapÄ• ragÅ« ||

<11> á¹• 21 ``paÃ±ca sissasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• .

pubbuá¹-á¹-hÄ• yÄ« ca te Ä• suá¹ƒ, mantesu ca visÄ• radÄ• ||

<12> á¹• 21 ``buddho \Ee I 156/ loke samuppanno, taá¹ƒ vijÄ• nÄ• tha no bhavaá¹ƒ.

asÄ«tibyaÃ±janÄ• nassa, bÄ• ttiá¹ƒsavaralakkhaá¹‡Ä• ||

<13> á¹• 21 ``byÄ• mappabho jinavaro, Ä• diccova virocati.

sissÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• , brÄ• hmaá¹‡o mantapÄ• ragÅ« ||

<14> á¹• 21 ``assamÄ• abhinikkhamma, disaá¹ƒ pucchati sissake {brÄ• hmaá¹‡o (Se) }.

yamhi dese mahÄ• vÄ«ro, vasati lokanÄ• yako ||

<15> á¹• 21 ``tÄ• haá¹ƒ disaá¹ƒ namassissaá¹ƒ, jinaá¹ƒ appaá¹-ipuggalaá¹ƒ.

udaggacitto sumano, pÅ«jesiá¹ƒ taá¹ƒ tathÄ• gataá¹ƒ ||

<16> á¹• 21 ``etha \Se I 224/ sissÄ• gamissÄ• ma, dakkhissÄ• ma tathÄ• gataá¹ƒ.

vanditvÄ• satthuno pÄ• de, sossÄ• ma jinasÄ• sanaá¹ƒ ||

<17> á¹• 21 ``ekÄ• haá¹ƒ abhinikkhamma, byÄ• dhiá¹ƒ paá¹-ilabhiá¹ƒ ahaá¹ƒ.

byÄ• dhinÄ• pÄ«á¸·ito santo, sÄ• laá¹ƒ vÄ• sayituá¹ƒ gamiá¹ƒ ||

<18> á¹• 21 ``sabbe sisse samÄ• netvÄ• , apucchiá¹ƒ te tathÄ• gataá¹ƒ.

kÄ«disaá¹ƒ lokanÄ• thassa, guá¹‡aá¹ƒ paramabuddhino ||

<19> á¹• 21 ``te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, yathÄ• dassÄ• vino tathÄ• .

sakkaccaá¹ƒ buddhaseá¹-á¹-haá¹ƒ taá¹ƒ, desesuá¹ƒ {dassesuá¹ƒ (Ce Se) } mama sammukh

<20> á¹• 21 ``tesÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

pupphehi thÅ«paá¹ƒ katvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<21> á¹• 21 ``te me sarÄ«raá¹ƒ jhÄ• petvÄ• , agamuá¹ƒ buddhasantikaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, satthÄ• ramabhivÄ• dayuá¹ƒ ||

<22> á¹• 21 ``pupphehi thÅ«paá¹ƒ katvÄ• na, sugatassa mahesino.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<23> á¹• 21 ``cattÄ• lÄ«sasahassamhi \Be I 172/ \Ne I 158/, kappe soá¸·asa khattiyÄ• .

nÄ• menaggisamÄ• nÄ• ma, cakkavattÄ« mahabbalÄ• ||

<24> á¹• 21 ``vÄ«sakappasahassamhi, rÄ• jÄ• no cakkavattino.

ghatÄ• sanasanÄ• mÄ• va, aá¹-á¹-hattiá¹ƒsa mahÄ«patÄ« ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 225/ sudaá¹ƒ Ä• yasmÄ• pupphathÅ«piyo thero imÄ• gÄ• thÄ• yo abhÄ• sitth

pupphathÅ«piyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. pÄ• yasadÄ• yakattheraapadÄ• naá¹ƒ

<26> á¹• 21 suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ ... pe ... purakkhataá¹ƒ-evaá¹ƒ dutiyantavasena Ce
``suvaá¹‡á¹‡avaá¹‡á¹‡o \Ee I 157/ sambuddho, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

pavanÄ• {padhÄ• no (Katthaci) } abhinikkhanto, bhikkhusaá¹…ghapurakkhato {suvaá¹‡á¹‡a
purakkhataá¹ƒ-evaá¹ƒ dutiyantavasena Ce Se potthakesu dissati} ||

<27> á¹• 21 ``mahaccÄ• {sahatthÄ• (Se Katthaci) } kaá¹ƒsapÄ• tiyÄ• , vaá¸• á¸• hetvÄ• p
Katthaci) } ahaá¹ƒ.

Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mo so, upanesiá¹ƒ baliá¹ƒ ahaá¹ƒ ||

<28> á¹• 21 ``bhagavÄ• tamhi samaye, lokajeá¹-á¹-ho narÄ• sabho.

caá¹…kamaá¹ƒ susamÄ• rÅ«á¸·ho, ambare anilÄ• yane ||

<29> á¹• 21 ``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

á¹-hapayitvÄ• kaá¹ƒsapÄ• tiá¹ƒ, vipassiá¹ƒ abhivÄ• dayiá¹ƒ ||

<30> á¹• 21 ``tuvaá¹ƒ devosi {buddhosi (Se) } sabbaÃ±Ã±Å«, sadeve sahamÄ• nuse.

anukampaá¹ƒ upÄ• dÄ• ya, paá¹-igaá¹‡ha mahÄ• muni ||

<31> á¹• 21 ``paá¹-iggahesi bhagavÄ• , sabbaÃ±Ã±Å« lokanÄ• yako.

mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke mahÄ• muni {anuttaro (Se) } ||

<32> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• yasassa {pÄ• yÄ• sassa (Se Katthaci) } idaá¹ƒ phalaá¹ƒ

<33> á¹• 21 ``ekatÄ• lÄ«sito \Be I 173/ kappe, buddho nÄ• mÄ• si khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<34> á¹• 21 ``paá¹-isambhidÄ• \Se I 226/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• yasadÄ• yako {pÄ• yÄ• sadÄ• yako (Se Katthaci) } thero i

pÄ• yasadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. gandhodakiyattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``nisajja \Ne I 159/ pÄ• sÄ• davare, vipassiá¹ƒ addasaá¹ƒ jinaá¹ƒ.

kakudhaá¹ƒ vilasantaá¹ƒva, sabbaÃ±Ã±uá¹ƒ tamanÄ• sakaá¹ƒ {sabbaÃ±Ã±uttamanÄ• yaka
sabbaÃ±Ã±utamanÄ• savaá¹ƒ (Katthaci) } ||

<36> á¹• 21 ``pÄ• sÄ• dassÄ• vidÅ«re ca, gacchati lokanÄ• yako.

pabhÄ• niddhÄ• vate tassa, yathÄ• ca sataraá¹ƒsino ||

<37> á¹• 21 ``gandhodakaÃ±ca \Ee I 158/ paggayha, buddhaseá¹-á¹-haá¹ƒ samokiriá¹ƒ.

tena cittappasÄ• dena, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<38> á¹• 21 ``ekanavutito kappe, yaá¹ƒ gandhodakamÄ• kiriá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<39> á¹• 21 ``ekattiá¹ƒse ito kappe, sugandho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<40> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 227/ sudaá¹ƒ Ä• yasmÄ• gandhodakiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

gandhodakiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. sammukhÄ• thavikattheraapadÄ• naá¹ƒ

<41> á¹• 21 ``jÄ• yamÄ• ne vipassimhi, nimittaá¹ƒ byÄ• kariá¹ƒ ahaá¹ƒ.

`nibbÄ• payiÃ±ca {nibbÄ• payaá¹ƒ ca (Ce Se), nibbÄ• payanto (?) } janataá¹ƒ, buddho loke

<42> á¹• 21 `` `yasmiÃ±ca \Be I 174/ jÄ• yamÄ• nasmiá¹ƒ, dasasahassi kampati.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<43> á¹• 21 `` `yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, Ä• loko vipulo ahu.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<44> á¹• 21 `` `yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, saritÄ• yo na sandayuá¹ƒ {sandisuá¹ƒ (Ce

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<45> á¹• 21 `` `yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, avÄ«caggi na pajjali.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<46> á¹• 21 `` `yasmiÃ±ca \Ne I 160/ jÄ• yamÄ• nasmiá¹ƒ, pakkhisaá¹…gho na saá¹ƒcari.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<47> á¹• 21 `` `yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, vÄ• takkhandho na vÄ• yati.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<48> á¹• 21 `` `yasmiÃ±ca \Se I 228/ jÄ• yamÄ• nasmiá¹ƒ, sabbaratanÄ• ni jotayuá¹ƒ {jotis

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<49> á¹• 21 `` `yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, sattÄ• suá¹ƒ padavikkamÄ• .

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

<50> á¹• 21 `` `jÄ• tamatto \Ee I 159/ ca sambuddho, disÄ• sabbÄ• vilokayi.

vÄ• cÄ• sabhimudÄ«resi, esÄ• buddhÄ• na dhammatÄ• â€™ ||

<51> á¹• 21 ``saá¹ƒvejayitvÄ• janataá¹ƒ, thavitvÄ• lokanÄ• yakaá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ pÄ• cinÄ• mukho ||

<52> á¹• 21 ``ekanavutito kappe, yaá¹ƒ buddhamabhithomayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thomanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<53> á¹• 21 ``ito navutikappamhi, sammukhÄ• thavikavhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<54> á¹• 21 ``pathavÄ«dundubhi nÄ• ma {duddasi nÄ• ma (Katthaci) }, ekÅ«nanavutimhito

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<55> á¹• 21 ``aá¹-á¹-hÄ• sÄ«timhito \Be I 175/ kappe, obhÄ• so nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<56> á¹• 21 ``sattÄ• sÄ«timhito kappe, saritacchedanavhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<57> á¹• 21 ``agginibbÄ• pano nÄ• ma, kappÄ• naá¹ƒ chaá¸·asÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<58> á¹• 21 ``gatipacchedano nÄ• ma, kappÄ• naá¹ƒ paÃ±casÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<59> á¹• 21 ``rÄ• jÄ• \Se I 229/ vÄ• tasamo nÄ• ma, kappÄ• naá¹ƒ cullasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<60> á¹• 21 ``ratanapajjalo \Ne I 161/ nÄ• ma, kappÄ• naá¹ƒ teasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<61> á¹• 21 ``padavikkamano nÄ• ma, kappÄ• naá¹ƒ dveasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<62> á¹• 21 ``rÄ• jÄ• vilokano nÄ• ma, kappÄ• naá¹ƒ ekasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<63> á¹• 21 ``girasÄ• roti nÄ• mena, kappesÄ«timhi khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<64> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sammukhÄ• thaviko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sammukhÄ• thavikattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kusumÄ• saniyattheraapadÄ• naá¹ƒ

<65> á¹• 21 ``nagare \Se I 230/ \Ee I 160/ dhaÃ±Ã±avatiyÄ• , ahosiá¹ƒ brÄ• hmaá¹‡o tadÄ

lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe ||

<66> á¹• 21 ``padako \Be I 176/ veyyÄ• karaá¹‡o, nimittakovido ahaá¹ƒ.

mante ca sisse vÄ• cesiá¹ƒ, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<67> á¹• 21 ``paÃ±ca uppalahatthÄ• ni, piá¹-á¹-hiyaá¹ƒ á¹-hapitÄ• ni me.

Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mohaá¹ƒ, pitumÄ• tusamÄ• game ||

<68> á¹• 21 ``tadÄ• vipassÄ« bhagavÄ• , bhikkhusaá¹…ghapurakkhato.

obhÄ• sento disÄ• sabbÄ• , Ä• gacchati narÄ• sabho ||

<69> á¹• 21 ``Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• na, nimantetvÄ• mahÄ• muniá¹ƒ.

santharitvÄ• na taá¹ƒ pupphaá¹ƒ, abhinesiá¹ƒ sakaá¹ƒ gharaá¹ƒ ||

<70> á¹• 21 ``yaá¹ƒ me atthi sake gehe, Ä• misaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ.

tÄ• haá¹ƒ buddhassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<71> á¹• 21 ``bhuttÄ• viá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, pupphahatthamadÄ• sahaá¹ƒ.

anumoditvÄ• na sabbaÃ±Ã±Å«, pakkÄ• mi uttarÄ• mukho ||

<72> á¹• 21 ``ekanavutito \Ne I 162/ kappe, yaá¹ƒ pupphamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<73> á¹• 21 ``anantaraá¹ƒ ito kappe, rÄ• jÄ• huá¹ƒ varadassano.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<74> á¹• 21 ``paá¹-isambhidÄ• \Se I 231/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kusumÄ• saniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kusumÄ• saniyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. phaladÄ• yakattheraapadÄ• naá¹ƒ

<75> á¹• 21 ``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

himavantassÄ• vidÅ«re, vasÄ• mi assame ahaá¹ƒ ||

<76> á¹• 21 ``aggihuttaÃ±ca me atthi, puá¹‡á¸• arÄ«kaphalÄ• ni ca.

puá¹-ake nikkhipitvÄ• na, dumagge laggitaá¹ƒ mayÄ• ||

<77> á¹• 21 ``padumuttaro \Be I 177/ \Ee I 161/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, bhikkhanto mamupÄ• gami ||

<78> á¹• 21 ``pasannacitto sumano, phalaá¹ƒ buddhassadÄ• sahaá¹ƒ.

vittisaÃ±janano mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho ||

<79> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<80> á¹• 21 `` `iminÄ• phaladÄ• nena, cetanÄ• paá¹‡idhÄ«hi ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjasiâ€™ ||

<81> á¹• 21 ``teneva \Se I 232/ sukkamÅ«lena, anubhotvÄ• na sampadÄ• .

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<82> á¹• 21 ``ito sattasate kappe, rÄ• jÄ• Ä• siá¹ƒ sumaá¹…galo.

sattaratanasampanno cakkavattÄ« mahabbalo ||

<83> á¹• 21 ``paá¹-isambhidÄ• \Ne I 163/ \Ee I 162/ catasso ... pe ... kataá¹ƒ buddhassa s

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• phaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

phaladÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. Ã±Ä• á¹‡asaÃ±Ã±ikattheraapadÄ• naá¹ƒ

<84> á¹• 21 ``pabbate himavantamhi, vasÄ• mi pabbatantare.

pulinaá¹ƒ sobhanaá¹ƒ disvÄ• , buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

<85> á¹• 21 ``Ã±Ä• á¹‡e upanidhÄ• natthi, saá¹…khÄ• raá¹ƒ {saá¹…gÄ• maá¹ƒ (Ce Se), s
) } natthi satthuno.

sabbadhammaá¹ƒ abhiÃ±Ã±Ä• ya, Ã±Ä• á¹‡ena adhimuccati ||

<86> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

Ã±Ä• á¹‡ena te samo natthi, yÄ• vatÄ• Ã±Ä• á¹‡amuttamaá¹ƒ ||

<87> á¹• 21 ``Ã±Ä• á¹‡e cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ.

avasesesu kappesu, kusalaá¹ƒ caritaá¹ƒ {karitaá¹ƒ (Ce Se), kiriyaá¹ƒ (Katthaci) } mayÄ• ||

<88> á¹• 21 ``ekanavutito \Se I 233/ \Be I 178/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡asaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 ``ito sattatikappamhi {tesattatikappe (Ce Se) }, eko pulinapupphiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<90> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ã±Ä• á¹‡asaÃ±Ã±iko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

Ã±Ä• á¹‡asaÃ±Ã±ikattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. gaá¹‡á¹-hipupphiyattheraapadÄ• naá¹ƒ

<91> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho, vipassÄ« dakkhiá¹‡Ä• raho.

purakkhato sÄ• vakehi, Ä• rÄ• mÄ• abhinikkhami ||

<92> á¹• 21 ``disvÄ• nahaá¹ƒ buddhaseá¹-á¹-haá¹ƒ, sabbaÃ±Ã±uá¹ƒ tamanÄ• sakaá¹ƒ.

pasannacitto sumano, gaá¹‡á¹-hipupphaá¹ƒ {gatamaggaá¹ƒ (Se Katthaci) } apÅ«jayiá¹ƒ ||

<93> á¹• 21 ``tena \Ne I 164/ cittappasÄ• dena, dvipadindassa tÄ• dino.

haá¹-á¹-ho haá¹-á¹-hena cittena, puna vandiá¹ƒ tathÄ• gataá¹ƒ ||

<94> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<95> á¹• 21 ``ekatÄ• lÄ«sito \Se I 234/ kappe, caraá¹‡o nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<96> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gaá¹‡á¹-hipupphiyo {gandhapupphiyo (Se Katthaci) } thero imÄ
abhÄ• sitthÄ• ti.

gaá¹‡á¹-hipupphiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. padumapÅ«jakattheraapadÄ• naá¹ƒ

<97> á¹• 21 ``himavantassÄ• vidÅ«re \Be I 179/, gotamo nÄ• ma pabbato.

nÄ• nÄ• rukkhehi saÃ±channo, mahÄ• bhÅ«tagaá¹‡Ä• layo ||

<98> á¹• 21 ``vemajjhamhi ca tassÄ• si, assamo abhinimmito.

purakkhato sasissehi, vasÄ• mi assame ahaá¹ƒ ||

<99> á¹• 21 ``Ä• yantu \Ee I 163/ me sissagaá¹‡Ä• , padumaá¹ƒ Ä• harantu me.

buddhapÅ«jaá¹ƒ karissÄ• mi, dvipadindassa tÄ• dino ||

<100> á¹• 21 ``evanti te paá¹-issutvÄ• , padumaá¹ƒ Ä• hariá¹ƒsu me.

tathÄ• nimittaá¹ƒ katvÄ• haá¹ƒ, buddhassa abhiropayiá¹ƒ ||

<101> á¹• 21 ``sisse tadÄ• samÄ• netvÄ• , sÄ• dhukaá¹ƒ anusÄ• sahaá¹ƒ.

mÄ• kho tumhe pamajjittha, appamÄ• do sukhÄ• vaho ||

<102> á¹• 21 ``evaá¹ƒ \Se I 235/ samanusÄ• sitvÄ• , te sisse vacanakkhame.

appamÄ• daguá¹‡e yutto, tadÄ• kÄ• laá¹…kato ahaá¹ƒ ||

<103> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<104> á¹• 21 ``ekapaÃ±Ã±Ä• sakappamhi, rÄ• jÄ• Ä• siá¹ƒ jaluttamo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<105> á¹• 21 ``paá¹-isambhidÄ• \Ne I 165/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

padumapÅ«jakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sereyyavaggo terasamo.

tassuddÄ• naá¹ƒ ---

sereyyako pupphathÅ«pi, pÄ• yaso gandhathomako.

Ä• sani phalasaÃ±Ã±Ä« ca, gaá¹‡á¹-hipadumapupphiyo.

paÃ±cuttarasatÄ• gÄ• thÄ• , gaá¹‡itÄ• atthadassibhi ||

14. sobhitavaggo

1. sobhitattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``padumuttaro \Se I 236/ \Be I 180/ \Ne I 166/ nÄ• ma jino, lokajeá¹-á¹-ho narÄ•

mahato janakÄ• yassa, deseti amataá¹ƒ padaá¹ƒ ||

<2> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vÄ• cÄ• sabhimudÄ«ritaá¹ƒ {vÄ• cÄ• sabhim

aÃ±jaliá¹ƒ paggahetvÄ• na, ekaggo Ä• sahaá¹ƒ tadÄ• ||

<3> á¹• 21 ``yathÄ• \Ee I 164/ samuddo udadhÄ«namaggo, nerÅ« nagÄ• naá¹ƒ pavaro silu

tatheva ye cittavasena vattare, na buddhaÃ±Ä• á¹‡assa kalaá¹ƒ upenti te ||

<4> á¹• 21 ``dhammavidhiá¹ƒ {dhamme vidhiá¹ƒ (Ce) } á¹-hapetvÄ• na, buddho kÄ• ruá¹‡ik

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<5> á¹• 21 `` `yo so Ã±Ä• á¹‡aá¹ƒ pakittesi, buddhamhi lokanÄ• yake.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ na gamissati ||

<6> á¹• 21 `` `kilese jhÄ• payitvÄ• na, ekaggo susamÄ• hito.

sobhito nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<7> á¹• 21 ``paÃ±Ã±Ä• se \Se I 237/ kappasahasse, sattevÄ• suá¹ƒ yasuggatÄ• {samugga

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<8> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<9> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sobhito thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sobhitattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. sudassanattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``vinatÄ• \Be I 181/ \Ne I 167/ nadiyÄ• {vitthatÄ• ya nadiyÄ• (Se) } tÄ«re, pila theragÄ• thÄ• -a) } phalito ahu.

tÄ• haá¹ƒ rukkhaá¹ƒ gavesanto, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<11> á¹• 21 ``ketakaá¹ƒ pupphitaá¹ƒ disvÄ• , vaá¹‡á¹-e chetvÄ• nahaá¹ƒ tadÄ• .

buddhassa abhiropesiá¹ƒ, sikhino lokabandhuno ||

<12> á¹• 21 ``yena Ã±Ä• á¹‡ena pattosi, accutaá¹ƒ amataá¹ƒ padaá¹ƒ.

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ abhipÅ«jemi, buddhaseá¹-á¹-ha mahÄ• muni ||

<13> á¹• 21 ``Ã±Ä• á¹‡amhi pÅ«jaá¹ƒ katvÄ• na, pilakkhumaddasaá¹ƒ ahaá¹ƒ.

paá¹-iladdhomhi taá¹ƒ paÃ±Ã±aá¹ƒ {taá¹ƒ saÃ±Ã±aá¹ƒ (Se), taá¹ƒ puÃ±Ã±aá¹ƒ (Katthaci) }, phalaá¹ƒ ||

<14> á¹• 21 ``ekattiá¹ƒse \Ee I 165/ ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡apÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<15> á¹• 21 ``ito \Se I 238/ terasakappamhi, dvÄ• dasÄ• suá¹ƒ phaluggatÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahapphalÄ• ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sudassano thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sudassanattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. candanapÅ«janakattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, ahosiá¹ƒ kinnaro tadÄ• .

pupphabhakkho cahaá¹ƒ Ä• siá¹ƒ, pupphÄ• nivasano tathÄ• {pupphÄ• naá¹ƒ vasano ahaá

<18> á¹• 21 ``atthadassÄ« tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vipinaggena niyyÄ• si, haá¹ƒsarÄ• jÄ• va ambare ||

<19> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, cittaá¹ƒ te suvisodhitaá¹ƒ.

pasannamukhavaá¹‡á¹‡osi, vippasannamukhindriyo ||

<20> á¹• 21 ``orohitvÄ• na \Be I 182/ Ä• kÄ• sÄ• , bhÅ«ripaÃ±Ã±o sumedhaso.

saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• na, pallaá¹…kena upÄ• visi ||

<21> á¹• 21 ``vilÄ«naá¹ƒ \Ne I 168/ candanÄ• dÄ• ya, agamÄ• siá¹ƒ jinantikaá¹ƒ.

pasannacitto sumano, buddhassa abhiropayiá¹ƒ ||

<22> á¹• 21 ``abhivÄ• detvÄ• na \Se I 239/ sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaa

pÄ• mojjaá¹ƒ janayitvÄ• na, pakkÄ• miá¹ƒ uttarÄ• mukho ||

<23> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, candanaá¹ƒ yaá¹ƒ apÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<24> á¹• 21 ``catuddase kappasate, ito Ä• siá¹ƒsu te tayo.

rohaá¹‡Ä« nÄ• ma {rohitÄ• nÄ• ma (Ce), rohiá¹‡Ä« nÄ• ma (Se) } nÄ• mena, cakkavattÄ«

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• candanapÅ«janako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

candanapÅ«janakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

aá¹-á¹-hamabhÄ• á¹‡avÄ• raá¹ƒ.

4. pupphacchadaniyattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``sunando \Ee I 166/ nÄ• ma nÄ• mena, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

ajjhÄ• yako yÄ• cayogo, vÄ• japeyyaá¹ƒ ayÄ• jayi ||

<27> á¹• 21 ``padumuttaro lokavidÅ«, aggo kÄ• ruá¹‡iko isi.

janataá¹ƒ anukampanto, ambare caá¹…kamÄ« tadÄ• ||

<28> á¹• 21 ``caá¹…kamitvÄ• na sambuddho, sabbaÃ±Ã±Å« lokanÄ• yako.

mettÄ• ya aphari satte, appamÄ• á¹‡e {appamÄ• á¹‡aá¹ƒ (Ce Se) } nirÅ«padhi ||

<29> á¹• 21 ``vaá¹‡á¹-e \Se I 240/ chetvÄ• na pupphÄ• ni, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

sabbe sisse samÄ• netvÄ• , Ä• kÄ• se ukkhipÄ• payi ||

<30> á¹• 21 ``yÄ• vatÄ• \Be I 183/ nagaraá¹ƒ Ä• si, pupphÄ• naá¹ƒ chadanaá¹ƒ tadÄ• .

buddhassa Ä• nubhÄ• vena, sattÄ• haá¹ƒ na vigacchatha ||

<31> á¹• 21 ``teneva sukkamÅ«lena, anubhotvÄ• na sampadÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, tiá¹‡á¹‡o loke visattikaá¹ƒ ||

<32> á¹• 21 ``ekÄ• rase \Ne I 169/ kappasate, paÃ±catiá¹ƒsÄ• su khattiyÄ• .

ambaraá¹ƒsasanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pupphacchadaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pupphacchadaniyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. rahosaÃ±Ã±akattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``himavantassÄ• vidÅ«re, vasabho nÄ• ma pabbato.

tasmiá¹ƒ pabbatapÄ• damhi, assamo Ä• si mÄ• pito ||

<35> á¹• 21 ``tÄ«á¹‡i sissasahassÄ• ni, vÄ• cesiá¹ƒ brÄ• hmaá¹‡o {brÄ• hmaá¹‡e (Ce) } ta

saá¹ƒharitvÄ• na {saá¹ƒsÄ• vitvÄ• na (Se) } te sisse, ekamantaá¹ƒ upÄ• visiá¹ƒ ||

<36> á¹• 21 ``ekamantaá¹ƒ \Se I 241/ \Ee I 167/ nisÄ«ditvÄ• , brÄ• hmaá¹‡o mantapÄ• rag

buddhavedaá¹ƒ gavesanto {pavesanto (Katthaci) }, Ã±Ä• á¹‡e cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<37> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• , nisÄ«diá¹ƒ paá¹‡á¹‡asanthare.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<38> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡asaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<39> á¹• 21 ``sattavÄ«satikappamhi, rÄ• jÄ• siridharo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<40> á¹• 21 ``paá¹-isambhidÄ• \Be I 184/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• rahosaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

rahosaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. campakapupphiyattheraapadÄ• naá¹ƒ

<41> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• , osadhiá¹ƒ viya tÄ• rakaá¹ƒ {osadhÄ« viya tÄ• rakÄ• (Katth

<42> á¹• 21 ``tayo \Ne I 170/ mÄ• á¹‡avakÄ• Ä• suá¹ƒ, sake sippe susikkhitÄ• .

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, anventi mama pacchato ||

<43> á¹• 21 ``puá¹-ake \Se I 242/ satta pupphÄ• ni, nikkhittÄ• ni tapassinÄ• .

gahetvÄ• tÄ• ni Ã±Ä• á¹‡amhi, vessabhussÄ• bhiropayiá¹ƒ ||

<44> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡apÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<45> á¹• 21 ``ekÅ«natiá¹ƒsakappamhi, vipulÄ• bha {vihatÄ• bhÄ• (Se) } sanÄ• mako.

sattaratanasampanno, cakkavattÄ« {rÄ• jÄ• hosi (Katthaci) } mahabbalo ||

<46> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• campakapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

campakapupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. atthasandassakattheraapadÄ• naá¹ƒ

<47> á¹• 21 ``visÄ• lamÄ• á¸·e \Ee I 168/ Ä• sÄ«no, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

khÄ«á¹‡Ä• savaá¹ƒ balappattaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<48> á¹• 21 ``satasahassÄ• \Be I 185/ tevijjÄ• , chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

parivÄ• renti sambuddhaá¹ƒ, ko disvÄ• nappasÄ«dati ||

<49> á¹• 21 ``Ã±Ä• á¹‡e upanidhÄ• yassa, na vijjati sadevake.

anantaÃ±Ä• á¹‡aá¹ƒ sambuddhaá¹ƒ, ko disvÄ• nappasÄ«dati ||

<50> á¹• 21 ``dhammakÄ• yaÃ±ca \Se I 243/ dÄ«pentaá¹ƒ, kevalaá¹ƒ ratanÄ• karaá¹ƒ.

vikappetuá¹ƒ {vikopetuá¹ƒ (Ce Se) } na sakkonti, ko disvÄ• nappasÄ«dati ||

<51> á¹• 21 ``imÄ• hi tÄ«hi gÄ• thÄ• hi, nÄ• radovhayavacchalo {saragacchiyo (Ce), purag

padumuttaraá¹ƒ thavitvÄ• na, sambuddhaá¹ƒ aparÄ• jitaá¹ƒ ||

<52> á¹• 21 ``tena cittappasÄ• dena, buddhasanthavanena ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ, nupapajjahaá¹ƒ ||

<53> á¹• 21 ``ito tiá¹ƒsakappasate, sumitto nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<54> á¹• 21 ``paá¹-isambhidÄ• \Ne I 171/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• atthasandassako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

atthasandassakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. ekapasÄ• daniyattheraapadÄ• naá¹ƒ

<55> á¹• 21 ``nÄ• rado iti me nÄ• maá¹ƒ {nÄ• rado iti nÄ• mena (Se Katthaci) upari tevÄ«s
chaá¹-á¹-hÄ• padÄ• ne ``me nÄ• maá¹ƒ ``icceva dissati}, kesavo iti maá¹ƒ vidÅ«.

kusalÄ• kusalaá¹ƒ esaá¹ƒ, agamaá¹ƒ buddhasantikaá¹ƒ ||

<56> á¹• 21 ``mettacitto kÄ• ruá¹‡iko, atthadassÄ« mahÄ• muni.

assÄ• sayanto satte so, dhammaá¹ƒ deseti cakkhumÄ• ||

<57> á¹• 21 ``sakaá¹ƒ \Se I 244/ cittaá¹ƒ pasÄ• detvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

satthÄ• raá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ pÄ• cinÄ• mukho ||

<58> á¹• 21 ``sattarase \Be I 186/ \Ee I 169/ kappasate, rÄ• jÄ• Ä• si mahÄ«pati.

amittatÄ• pano nÄ• ma, cakkavattÄ« mahabbalo ||

<59> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekapasÄ• daniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekapasÄ• daniyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sÄ• lapupphadÄ• yakattheraapadÄ• naá¹ƒ

<60> á¹• 21 ``migarÄ• jÄ• tadÄ• Ä• siá¹ƒ, abhijÄ• to sukesarÄ«.

giriduggaá¹ƒ gavesanto, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<61> á¹• 21 ``ayaá¹ƒ nu kho mahÄ• vÄ«ro, nibbÄ• peti mahÄ• janaá¹ƒ.

yaá¹ƒnÅ«nÄ• haá¹ƒ upÄ• seyyaá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ ||

<62> á¹• 21 ``sÄ• khaá¹ƒ sÄ• lassa bhaÃ±jitvÄ• , sakosaá¹ƒ pupphamÄ• hariá¹ƒ.

upagantvÄ• na sambuddhaá¹ƒ, adÄ• siá¹ƒ pupphamuttamaá¹ƒ ||

<63> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<64> á¹• 21 ``ito \Se I 245/ \Ne I 172/ ca navame kappe, virocanasanÄ• makÄ• .

tayo Ä• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<65> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ• lapupphadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

sÄ• lapupphadÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. piyÄ• laphaladÄ• yakattheraapadÄ• naá¹ƒ

<66> á¹• 21 ``pÄ• rÄ• vato \Be I 187/ {parodhako (Se) } tadÄ• Ä• siá¹ƒ, paraá¹ƒ anuparodh

pabbhÄ• re seyyaá¹ƒ kappemi, avidÅ«re sikhisatthuno ||

<67> á¹• 21 ``sÄ• yaá¹ƒ pÄ• taÃ±ca passÄ• mi, buddhaá¹ƒ lokagganÄ• yakaá¹ƒ.

deyyadhammo ca me natthi, dvipadindassa tÄ• dino ||

<68> á¹• 21 ``piyÄ• laphalamÄ• dÄ• ya \Ee I 170/, agamaá¹ƒ buddhasantikaá¹ƒ.

paá¹-iggahesi bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho ||

<69> á¹• 21 ``tato paraá¹ƒ upÄ• dÄ• ya, paricÄ• riá¹ƒ vinÄ• yakaá¹ƒ.

tena cittappasÄ• dena, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<70> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<71> á¹• 21 ``ito \Se I 246/ pannarase kappe, tayo Ä• suá¹ƒ piyÄ• lino.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<72> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• piyÄ• laphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

piyÄ• laphaladÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sobhitavaggo cuddasamo.

tassuddÄ• naá¹ƒ ---

sobhitasudassano ca, candano pupphachadano.

raho campakapupphÄ« ca, atthasandassakena ca ||

ekapasÄ• dÄ« {ekaraá¹ƒsi (Se) } sÄ• ladado, dasamo phaladÄ• yako.

gÄ• thÄ• yo sattati dve ca, gaá¹‡itÄ• yo vibhÄ• vibhi ||

15. chattavaggo

1. atichattiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``parinibbute \Se I 247/ \Be I 188/ \Ne I 173/ bhagavati, atthadassÄ«naruttame.

chattÄ• tichattaá¹ƒ {chattÄ• dhichattaá¹ƒ (Ce) } kÄ• retvÄ• , thÅ«pamhi abhiropayiá¹ƒ ||

<2> á¹• 21 ``kÄ• lena kÄ• lamÄ• gantvÄ• , namassiá¹ƒ lokanÄ• yakaá¹ƒ {satthu cetiyaá¹ƒ (

pupphacchadanaá¹ƒ katvÄ• na, chattamhi abhiropayiá¹ƒ ||

<3> á¹• 21 ``sattarase kappasate, devarajjamakÄ• rayiá¹ƒ.

manussattaá¹ƒ na gacchÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• atichattiyo {adhichattiyo (Ce Se) } thero imÄ• gÄ• thÄ• yo abh

atichattiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. thambhÄ• ropakattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``nibbute \Ee I 171/ lokanÄ• thamhi, dhammadassÄ«narÄ• sabhe.

Ä• ropesiá¹ƒ dhajatthambhaá¹ƒ, buddhaseá¹-á¹-hassa cetiye ||

<6> á¹• 21 ``nisseá¹‡iá¹ƒ mÄ• payitvÄ• na, thÅ«paseá¹-á¹-haá¹ƒ samÄ• ruhiá¹ƒ.

jÄ• tipupphaá¹ƒ gahetvÄ• na, thÅ«pamhi abhiropayiá¹ƒ ||

<7> á¹• 21 ``aho \Se I 248/ buddho aho dhammo, aho no satthu sampadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``catunnavutito kappe, thÅ«pasÄ«khasanÄ• makÄ• .

soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<9> á¹• 21 ``paá¹-isambhidÄ• \Be I 189/ \Ne I 174/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• thambhÄ• ropako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

thambhÄ• ropakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. vedikÄ• rakattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``nibbute lokanÄ• thamhi, piyadassÄ«naruttame.

pasannacitto sumano, muttÄ• vedimakÄ• sahaá¹ƒ ||

<11> á¹• 21 ``maá¹‡Ä«hi parivÄ• retvÄ• , akÄ• siá¹ƒ vedimuttamaá¹ƒ.

vedikÄ• ya mahaá¹ƒ katvÄ• , tattha kÄ• laá¹…kato ahaá¹ƒ ||

<12> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

maá¹‡Ä« dhÄ• renti Ä• kÄ• se, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``soá¸·asito kappasate, maá¹‡ippabhÄ• sanÄ• makÄ• .

chattiá¹ƒsÄ• siá¹ƒsu {bÄ• ttiá¹ƒsÄ• siá¹ƒsu (Ce Se) } rÄ• jÄ• no, cakkavattÄ« mahabbalÄ•

<14> á¹• 21 ``paá¹-isambhidÄ• \Se I 249/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vedikÄ• rako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vedikÄ• rakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. saparivÄ• riyattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``padumuttaro \Ee I 172/ nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabho.

jalitvÄ• aggikkhandhova, sambuddho parinibbuto ||

<16> á¹• 21 ``nibbute ca mahÄ• vÄ«re, thÅ«po vitthÄ• riko ahu.

dÅ«ratova {ahorattaá¹ƒ (Ce), thÅ«padattaá¹ƒ (Se) } upaá¹-á¹-henti, dhÄ• tugehavaruttame ||

<17> á¹• 21 ``pasannacitto sumano, akaá¹ƒ candanavedikaá¹ƒ.

dissati thÅ«pakhandho ca {dÄ«yati dhÅ«makkhandho ca (Ce), dÄ«yati dhÅ«pagandho ca (S
tadÄ• ||

<18> á¹• 21 ``bhave \Be I 190/ nibbattamÄ• namhi, devatte atha mÄ• nuse.

omattaá¹ƒ me na passÄ• mi, pubbakammassidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``paÃ±cadasakappasate \Ne I 175/, ito aá¹-á¹-ha janÄ• ahuá¹ƒ.

sabbe samattanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 250/ sudaá¹ƒ Ä• yasmÄ• saparivÄ• riyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

saparivÄ• riyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. umÄ• pupphiyattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``nibbute lokamahite {lokanÄ• thamhi (Ce) }, Ä• hutÄ«naá¹ƒ paá¹-iggahe.

siddhatthamhi bhagavati, mahÄ• thÅ«pamaho ahu ||

<22> á¹• 21 ``mahe pavattamÄ• namhi, siddhatthassa mahesino.

umÄ• pupphaá¹ƒ {ummÄ• pupphaá¹ƒ (sabbattha) } gahetvÄ• na, thÅ«pamhi abhiropayiá¹ƒ |

<23> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ {pupphapÅ«jÄ• yidaá¹ƒ (Se), buddhap
phalaá¹ƒ ||

<24> á¹• 21 ``ito ca navame kappe, somadevasanÄ• makÄ• .

paÃ±cÄ• sÄ«tisu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• umÄ• pupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

umÄ• pupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. anulepadÄ• yakattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``anomadassÄ«munino \Se I 251/ \Ee I 173/, bodhivedimakÄ• sahaá¹ƒ.

sudhÄ• ya piá¹‡á¸• aá¹ƒ datvÄ• na, pÄ• á¹‡ikammaá¹ƒ akÄ• sahaá¹ƒ ||

<27> á¹• 21 ``disvÄ• \Be I 191/ taá¹ƒ sukataá¹ƒ kammaá¹ƒ, anomadassÄ« naruttamo.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<28> á¹• 21 `` `iminÄ• sudhakammena, cetanÄ• paá¹‡idhÄ«hi ca.

sampattiá¹ƒ anubhotvÄ• na, dukkhassantaá¹ƒ karissatiâ€™ ||

<29> á¹• 21 ``pasannamukhavaá¹‡á¹‡omhi \Ne I 176/, ekaggo susamÄ• hito.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<30> á¹• 21 ``ito kappasate Ä• siá¹ƒ, paripuá¹‡á¹‡e anÅ«nake {paripuá¹‡á¹‡o anÅ«nako (S

rÄ• jÄ• sabbaghano nÄ• ma, cakkavattÄ« mahabbalo ||

<31> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• anulepadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

anulepadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. maggadÄ• yakattheraapadÄ• naá¹ƒ

<32> á¹• 21 ``uttaritvÄ• na \Se I 252/ nadikaá¹ƒ, vanaá¹ƒ gacchati cakkhumÄ• .

tamaddasÄ• siá¹ƒ sambuddhaá¹ƒ, siddhatthaá¹ƒ varalakkhaá¹‡aá¹ƒ ||

<33> á¹• 21 ``kudÄ• la {kuddÄ• la (Ce Se) } piá¹-akamÄ• dÄ• ya, samaá¹ƒ katvÄ• na taá¹ƒ

satthÄ• raá¹ƒ abhivÄ• detvÄ• , sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<34> á¹• 21 ``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maggadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``sattapaÃ±Ã±Ä• sakappamhi, eko Ä• siá¹ƒ janÄ• dhipo.

nÄ• mena suppabuddhoti, nÄ• yako so narissaro ||

<36> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maggadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maggadÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. phalakadÄ• yakattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``yÄ• nakÄ• ro \Be I 192/ \Ee I 174/ pure Ä• siá¹ƒ, dÄ• rukamme susikkhito.

candanaá¹ƒ phalakaá¹ƒ katvÄ• , adÄ• siá¹ƒ lokabandhuno ||

<38> á¹• 21 ``pabhÄ• sati \Se I 253/ idaá¹ƒ byamhaá¹ƒ, suvaá¹‡á¹‡assa sunimmitaá¹ƒ.

hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ upaá¹-á¹-hitaá¹ƒ ||

<39> á¹• 21 ``pÄ• sÄ• dÄ• \Ne I 177/ sivikÄ• ceva, nibbattanti yadicchakaá¹ƒ.

akkhubbhaá¹ƒ {akkhobhaá¹ƒ (Ce) } ratanaá¹ƒ mayhaá¹ƒ, phalakassa idaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``ekanavutito kappe, phalakaá¹ƒ yamahaá¹ƒ dadiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phalakassa idaá¹ƒ phalaá¹ƒ ||

<41> á¹• 21 ``sattapaÃ±Ã±Ä• sakappamhi, caturo nimmitÄ• vhayÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• phalakadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

phalakadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vaá¹-aá¹ƒsakiyattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``sumedho nÄ• ma nÄ• mena, sayambhÅ« aparÄ• jito.

vivekamanubrÅ«hanto, ajjhogahi mahÄ• vanaá¹ƒ ||

<44> á¹• 21 ``saá¸·alaá¹ƒ pupphitaá¹ƒ disvÄ• , ganthitvÄ• na {bandhitvÄ• na (Ce) } vaá¹-aá

buddhassa abhiropesiá¹ƒ, sammukhÄ• lokanÄ• yakaá¹ƒ ||

<45> á¹• 21 ``tiá¹ƒsakappasahassamhi \Se I 254/, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``Å«navÄ«se kappasate, soá¸·asÄ• suá¹ƒ sunimmitÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<47> á¹• 21 ``paá¹-isambhidÄ• \Be I 193/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vaá¹-aá¹ƒsakiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vaá¹-aá¹ƒsakiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pallaá¹…kadÄ• yakattheraapadÄ• naá¹ƒ

<48> á¹• 21 ``sumedhassa \Ee I 175/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

pallaá¹…ko hi mayÄ• dinno, sauttarasapacchado ||

<49> á¹• 21 ``sattaratanasampanno \Ne I 178/, pallaá¹…ko Ä• si so tadÄ• .

mama saá¹…kappamaÃ±Ã±Ä• ya, nibbattati sadÄ• mama ||

<50> á¹• 21 ``tiá¹ƒsakappasahassamhi, pallaá¹…kamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pallaá¹…kassa idaá¹ƒ phalaá¹ƒ ||

<51> á¹• 21 ``vÄ«sakappasahassamhi, suvaá¹‡á¹‡Ä• bhÄ• tayo janÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<52> á¹• 21 ``paá¹-isambhidÄ• \Se I 255/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pallaá¹…kadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pallaá¹…kadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

chattavaggo pannarasamo.

tassuddÄ• naá¹ƒ ---

chattaá¹ƒ thambho ca vedi ca, parivÄ• rumapupphiyo.

anulepo ca maggo ca, phalako ca vaá¹-aá¹ƒsako.

pallaá¹…kadÄ• yÄ« ca gÄ• thÄ• yo, chappaÃ±Ã±Ä• sa pakittitÄ• ti ||

16. bandhujÄ«vakavaggo

1. bandhujÄ«vakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``candaá¹ƒva \Se I 256/ \Be I 194/ \Ne I 179/ vimalaá¹ƒ suddhaá¹ƒ, vippasannan

nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ loke visattikaá¹ƒ ||

<2> á¹• 21 ``nibbÄ• payantaá¹ƒ janataá¹ƒ, tiá¹‡á¹‡aá¹ƒ {disvÄ• (?) } tÄ• rayataá¹ƒ varaá¹ƒ muniá¹ƒ (Se) }.

muniá¹ƒ vanamhi jhÄ• yantaá¹ƒ {vanasmiá¹ƒ jhÄ• yamÄ• naá¹ƒ taá¹ƒ (Ce Se) }, ekaggaá¹ƒ

<3> á¹• 21 ``bandhujÄ«vakapupphÄ• ni, lagetvÄ• suttakenahaá¹ƒ.

buddhassa abhiropayiá¹ƒ, sikhino lokabandhuno ||

<4> á¹• 21 ``ekattiá¹ƒse \Ee I 176/ ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``ito sattamake kappe, manujindo mahÄ• yaso.

samantacakkhu nÄ• mÄ• si, cakkavattÄ« mahabbalo ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bandhujÄ«vako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bandhujÄ«vakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. tambapupphiyattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``parakammÄ• yane \Se I 257/ yutto, aparÄ• dhaá¹ƒ akÄ• sahaá¹ƒ.

vanantaá¹ƒ abhidhÄ• vissaá¹ƒ, bhayaverasamappito ||

<8> á¹• 21 ``pupphitaá¹ƒ pÄ• dapaá¹ƒ disvÄ• , piá¹‡á¸• ibandhaá¹ƒ sunimmitaá¹ƒ.

tambapupphaá¹ƒ gahetvÄ• na, bodhiyaá¹ƒ okiriá¹ƒ ahaá¹ƒ ||

<9> á¹• 21 ``sammajjitvÄ• na \Ne I 180/ taá¹ƒ bodhiá¹ƒ, pÄ• á¹-aliá¹ƒ pÄ• daputtamaá¹ƒ.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, bodhimÅ«le upÄ• visiá¹ƒ ||

<10> á¹• 21 ``gatamaggaá¹ƒ \Be I 195/ gavesantÄ• , Ä• gacchuá¹ƒ mama santikaá¹ƒ.

te ca disvÄ• nahaá¹ƒ tattha, Ä• vajjiá¹ƒ bodhimuttamaá¹ƒ ||

<11> á¹• 21 ``vanditvÄ• na ahaá¹ƒ bodhiá¹ƒ, vippasannena cetasÄ• .

anekatÄ• le papatiá¹ƒ, giridugge bhayÄ• nake ||

<12> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``ito ca tatiye kappe, rÄ• jÄ• susaÃ±Ã±ato ahaá¹ƒ {saá¹ƒthusito ahuá¹ƒ (Ce) }

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<14> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tambapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tambapupphiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. vÄ«thisammajjakattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``udentaá¹ƒ \Se I 258/ \Ee I 177/ sataraá¹ƒsiá¹ƒva, pÄ«taraá¹ƒsiá¹ƒva {sitaraá¹
bhÄ• á¹‡umaá¹ƒ.

pannarase yathÄ• candaá¹ƒ, niyyantaá¹ƒ lokanÄ• yakaá¹ƒ ||

<16> á¹• 21 ``aá¹-á¹-hasaá¹-á¹-hisahassÄ• ni, sabbe khÄ«á¹‡Ä• savÄ• ahuá¹ƒ.

parivÄ• riá¹ƒsu sambuddhaá¹ƒ, dvipadindaá¹ƒ narÄ• sabhaá¹ƒ ||

<17> á¹• 21 ``sammajjitvÄ• na taá¹ƒ vÄ«thiá¹ƒ, niyyante lokanÄ• yake.

ussÄ• pesiá¹ƒ dhajaá¹ƒ tattha, vippasannena cetasÄ• ||

<18> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dhajaá¹ƒ abhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``ito catutthake kappe, rÄ• jÄ• hosiá¹ƒ mahabbalo.

sabbÄ• kÄ• rena sampanno, sudhajo iti vissuto ||

<20> á¹• 21 ``paá¹-isambhidÄ• \Be I 196/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vÄ«thisammajjako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vÄ«thisammajjakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. kakkÄ• rupupphapÅ«jakattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``devaputto \Ne I 181/ ahaá¹ƒ santo, pÅ«jayiá¹ƒ sikhinÄ• yakaá¹ƒ.

kakkÄ• rupupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

<22> á¹• 21 ``ekattiá¹ƒse \Se I 259/ ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``ito ca navame kappe, rÄ• jÄ• sattuttamo ahuá¹ƒ.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<24> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kakkÄ• rupupphapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitth

kakkÄ• rupupphapÅ«jakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. mandÄ• ravapupphapÅ«jakattheraapadÄ• naá¹ƒ

<25> á¹• 21 ``devaputto \Ee I 178/ ahaá¹ƒ santo, pÅ«jayiá¹ƒ sikhinÄ• yakaá¹ƒ.

mandÄ• ravena pupphena, buddhassa abhiropayiá¹ƒ ||

<26> á¹• 21 ``sattÄ• haá¹ƒ chadanaá¹ƒ Ä• si, dibbaá¹ƒ mÄ• laá¹ƒ tathÄ• gate.

sabbe janÄ• samÄ• gantvÄ• , namassiá¹ƒsu tathÄ• gataá¹ƒ ||

<27> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``ito ca dasame kappe, rÄ• jÄ• hosiá¹ƒ jutindharo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<29> á¹• 21 ``paá¹-isambhidÄ• \Se I 260/ \Be I 197/ catasso ... pe ... kataá¹ƒ buddhassa s

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mandÄ• ravapupphapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• s

mandÄ• ravapupphapÅ«jakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kadambapupphiyattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``himavantassÄ• vidÅ«re \Ne I 182/, kukkuá¹-o nÄ• ma pabbato.

tamhi pabbatapÄ• damhi, satta buddhÄ• vasanti te ||

<31> á¹• 21 ``kadambaá¹ƒ pupphitaá¹ƒ disvÄ• , dÄ«parÄ• jaá¹ƒva uggataá¹ƒ.

ubho hatthehi paggayha, satta buddhe samokiriá¹ƒ ||

<32> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``dvenavute ito kappe, sattÄ• suá¹ƒ pupphanÄ• makÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kadambapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kadambapupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. tiá¹‡asÅ«lakattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``himavantassÄ• vidÅ«re \Se I 261/ \Ee I 179/, bhÅ«tagaá¹‡o nÄ• ma pabbato

vasateko jino tattha, sayambhÅ« lokanissaá¹-o ||

<36> á¹• 21 ``tiá¹‡asÅ«laá¹ƒ gahetvÄ• na, buddhassa abhiropayiá¹ƒ.

ekÅ«nasatasahassaá¹ƒ, kappaá¹ƒ na vinipÄ• tiko ||

<37> á¹• 21 ``ito ekÄ• dase kappe, ekosiá¹ƒ dharaá¹‡Ä«ruho.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<38> á¹• 21 ``paá¹-isambhidÄ• \Be I 198/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiá¹‡asÅ«lako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tiá¹‡asÅ«lakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. nÄ• gapupphiyattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``suvaccho \Ne I 183/ nÄ• ma nÄ• mena, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

purakkhato sasissehi, vasate pabbatantare ||

<40> á¹• 21 ``padumuttaro nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

<41> á¹• 21 ``vehÄ• samhi \Se I 262/ caá¹…kamati, dhÅ«pÄ• yati jalate tathÄ• .

hÄ• saá¹ƒ mamaá¹ƒ viditvÄ• na, pakkÄ• mi pÄ• cinÄ• mukho ||

<42> á¹• 21 ``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

nÄ• gapupphaá¹ƒ gahetvÄ• na, gatamaggamhi okiriá¹ƒ ||

<43> á¹• 21 ``satasahassito kappe, yaá¹ƒ pupphaá¹ƒ okiriá¹ƒ ahaá¹ƒ.

tena cittappasÄ• dena, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<44> á¹• 21 ``ekattiá¹ƒse kappasate {ekatiá¹ƒse ito kamme (Se) }, rÄ• jÄ• Ä• si mahÄ• rah

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<45> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nÄ• gapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nÄ• gapupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. punnÄ• gapupphiyattheraapadÄ• naá¹ƒ

<46> á¹• 21 ``kÄ• nanaá¹ƒ \Ee I 180/ vanamogayha, vasÄ• mi luddako ahaá¹ƒ.

punnÄ• gaá¹ƒ pupphitaá¹ƒ disvÄ• , buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

<47> á¹• 21 ``taá¹ƒ \Be I 199/ pupphaá¹ƒ ocinitvÄ• na, sugandhaá¹ƒ gandhitaá¹ƒ subhaá¹ƒ

thÅ«paá¹ƒ karitvÄ• puline, buddhassa abhiropayiá¹ƒ ||

<48> á¹• 21 ``dvenavute \Se I 263/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<49> á¹• 21 ``ekamhi navute kappe, eko Ä• siá¹ƒ tamonudo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<50> á¹• 21 ``paá¹-isambhidÄ• \Ne I 184/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• punnÄ• gapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

punnÄ• gapupphiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. kumudadÄ• yakattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``himavantassÄ• vidÅ«re, mahÄ• jÄ• tassaro ahu.

padumuppalasaÃ±channo, puá¹‡á¸• arÄ«kasamotthaá¹-o ||

<52> á¹• 21 ``kukuttho nÄ• ma nÄ• mena, tatthÄ• siá¹ƒ sakuá¹‡o tadÄ• .

sÄ«lavÄ• buddhisampanno, puÃ±Ã±Ä• puÃ±Ã±esu kovido ||

<53> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

jÄ• tassarassÄ• vidÅ«re, saÃ±carittha mahÄ• muni ||

<54> á¹• 21 ``jalajaá¹ƒ kumudaá¹ƒ chetvÄ• , upanesiá¹ƒ mahesino.

mama saá¹…kappamaÃ±Ã±Ä• ya, paá¹-iggahi mahÄ• muni ||

<55> á¹• 21 ``taÃ±ca \Se I 264/ dÄ• naá¹ƒ daditvÄ• na, sukkamÅ«lena codito.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<56> á¹• 21 ``soá¸·aseto kappasate, Ä• suá¹ƒ varuá¹‡anÄ• makÄ• .

aá¹-á¹-ha ete janÄ• dhipÄ• , cakkavattÄ« mahabbalÄ• ||

<57> á¹• 21 ``paá¹-isambhidÄ• \Be I 200/ \Ee I 181/ catasso ... pe ... kataá¹ƒ buddhassa sÅ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kumudadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kumudadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

bandhujÄ«vakavaggo soá¸·asamo.

tassuddÄ• naá¹ƒ ---

bandhujÄ«vo tambapupphÄ«, vÄ«thikakkÄ• rupupphiyo.

mandÄ• ravo kadambÄ« ca, sÅ«lako nÄ• gapupphiyo.

punnÄ• go komudÄ« gÄ• thÄ• , chappaÃ±Ã±Ä• sa pakittitÄ• ti ||

17. supÄ• ricariyavaggo

1. supÄ• ricariyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``padumo \Se I 265/ \Be I 201/ \Ne I 185/ nÄ• ma nÄ• mena, dvipadindo narÄ• s

pavanÄ• abhinikkhamma, dhammaá¹ƒ deseti cakkhumÄ• ||

<2> á¹• 21 ``yakkhÄ• naá¹ƒ samayo Ä• si, avidÅ«re mahesino.

yena kiccena sampattÄ• , ajjhÄ• pekkhiá¹ƒsu tÄ• vade ||

<3> á¹• 21 ``buddhassa giramaÃ±Ã±Ä• ya, amatassa ca desanaá¹ƒ.

pasannacitto sumano, apphoá¹-etvÄ• upaá¹-á¹-hahiá¹ƒ ||

<4> á¹• 21 ``suciá¹‡á¹‡assa phalaá¹ƒ passa, upaá¹-á¹-hÄ• nassa satthuno.

tiá¹ƒsakappasahassesu, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<5> á¹• 21 ``Å«natiá¹ƒse kappasate, samalaá¹…katanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• supÄ• ricariyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

supÄ• ricariyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. kaá¹‡averapupphiyattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``siddhattho \Se I 266/ \Ee I 182/ nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabh

purakkhato sÄ• vakehi, nagaraá¹ƒ paá¹-ipajjatha ||

<8> á¹• 21 ``raÃ±Ã±o antepure Ä• siá¹ƒ, gopako abhisammato.

pÄ• sÄ• de upaviá¹-á¹-hohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<9> á¹• 21 ``kaá¹‡averaá¹ƒ \Ne I 186/ {karavÄ«raá¹ƒ (sakkatÄ• nulomaá¹ƒ), kaá¹‡avÄ«raá
gahetvÄ• na, bhikkhusaá¹…ghe samokiriá¹ƒ.

buddhassa visuá¹ƒ katvÄ• na, tato bhiyyo samokiriá¹ƒ ||

<10> á¹• 21 ``catunnavutito \Be I 202/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ {ropayiá¹ƒ (Se

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 ``sattÄ• sÄ«timhito kappe, caturÄ• suá¹ƒ mahiddhikÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kaá¹‡averapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kaá¹‡averapupphiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. khajjakadÄ• yakattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``tissassa kho bhagavato, pubbe phalamadÄ• sahaá¹ƒ.

nÄ• á¸·ikeraÃ±ca pÄ• dÄ• siá¹ƒ, khajjakaá¹ƒ abhisammataá¹ƒ ||

<14> á¹• 21 ``buddhassa \Se I 267/ tamahaá¹ƒ datvÄ• , tissassa tu mahesino.

modÄ• mahaá¹ƒ kÄ• makÄ• mÄ«, upapajjiá¹ƒ {kÄ• makÄ• rÄ«, upapajjaá¹ƒ (Ce) } yamiccha
dissati} ||

<15> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``ito terasakappamhi, rÄ• jÄ• indasamo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<17> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• khajjakadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

khajjakadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. desapÅ«jakattheraapadÄ• naá¹ƒ

<18> á¹• 21 ``atthadassÄ« \Ee I 183/ tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

abbhuggantvÄ• na vehÄ• saá¹ƒ, gacchate anilaÃ±jase ||

<19> á¹• 21 ``yamhi \Be I 203/ \Ne I 187/ dese á¹-hito satthÄ• , abbhuggacchi mahÄ• muni.

tÄ• haá¹ƒ desaá¹ƒ apÅ«jesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<20> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, addasaá¹ƒ yaá¹ƒ mahÄ• muniá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, desapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<21> á¹• 21 ``ekÄ• dase \Se I 268/ kappasate, gosujÄ• tasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• desapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

desapÅ«jakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. kaá¹‡ikÄ• rachattiyattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``vessabhÅ« nÄ• ma sambuddho, lokajeá¹-á¹-ho narÄ• sabho.

divÄ• vihÄ• rÄ• ya muni, ogÄ• hayi mahÄ• vanaá¹ƒ ||

<24> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒ ocinitvÄ• , chattaá¹ƒ katvÄ• nahaá¹ƒ tadÄ• .

pupphacchadanaá¹ƒ katvÄ• na, buddhassa abhiropayiá¹ƒ ||

<25> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``ito vÄ«satikappamhi, soá¹‡á¹‡Ä• bhÄ• aá¹-á¹-ha khattiyÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<27> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 269/ sudaá¹ƒ Ä• yasmÄ• kaá¹‡ikÄ• rachattiyo thero imÄ• gÄ• thÄ• yo abhÄ•

kaá¹‡ikÄ• rachattiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. sappidÄ• yakattheraapadÄ• naá¹ƒ

<28> á¹• 21 ``phusso \Be I 204/ \Ee I 184/ nÄ• mÄ• si {nÄ• mÄ• tha (Ce) } bhagavÄ• , Ä• h

gacchate vÄ«thiyaá¹ƒ vÄ«ro, nibbÄ• pento mahÄ• janaá¹ƒ ||

<29> á¹• 21 ``anupubbena \Ne I 188/ bhagavÄ• , Ä• gacchi mama santikaá¹ƒ.

tato taá¹ƒ {tatohaá¹ƒ (Ce Se) } pattaá¹ƒ paggayha, sappitelamadÄ• sahaá¹ƒ ||

<30> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ sappimadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sappidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<31> á¹• 21 ``chappaÃ±Ã±Ä• se ito kappe, eko Ä• si samodako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<32> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sappidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sappidÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. yÅ«thikapupphiyattheraapadÄ• naá¹ƒ

<33> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se I 270/, anusotaá¹ƒ vajÄ• mahaá¹ƒ.

sayambhuá¹ƒ addasaá¹ƒ tattha, sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ ||

<34> á¹• 21 ``pupphaá¹ƒ yÅ«thikamÄ• dÄ• ya, upagacchiá¹ƒ mahÄ• muniá¹ƒ.

pasannacitto sumano, buddhassa abhiropayiá¹ƒ ||

<35> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<36> á¹• 21 ``sattasaá¹-á¹-himhito kappe, eko sÄ• muddharo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<37> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• yÅ«thikapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yÅ«thikapupphiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. dussadÄ• yakattheraapadÄ• naá¹ƒ

<38> á¹• 21 ``tivarÄ• yaá¹ƒ \Be I 205/ \Ee I 185/ pure ramme, rÄ• japuttosahaá¹ƒ {rÄ• japut
tadÄ• .

paá¹‡á¹‡Ä• kÄ• raá¹ƒ labhitvÄ• na, upasantassadÄ• sahaá¹ƒ ||

<39> á¹• 21 ``adhivÄ• sesi \Se I 271/ \Ne I 189/ bhagavÄ• , vatthaá¹ƒ {navaá¹ƒ (Katthaci) }

siddhattho adhivÄ• setvÄ• , vehÄ• saá¹ƒ nabhamuggami ||

<40> á¹• 21 ``buddhassa gacchamÄ• nassa, dussÄ• dhÄ• vanti pacchato.

tattha cittaá¹ƒ pasÄ• desiá¹ƒ, buddho no aggapuggalo ||

<41> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dussamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dussadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``sattasaá¹-á¹-himhito kappe, cakkavattÄ« tadÄ• ahu.

parisuddhoti nÄ• mena, manujindo mahabbalo ||

<43> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dussadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dussadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. samÄ• dapakattheraapadÄ• naá¹ƒ

<44> á¹• 21 ``nagare bandhumatiyÄ• , mahÄ• pÅ«gagaá¹‡o ahu.

tesÄ• haá¹ƒ pavaro Ä• siá¹ƒ, mama baddhacarÄ• {paá¹-á¹-hacarÄ• (Se) } ca te ||

<45> á¹• 21 ``sabbe te sannipÄ• tetvÄ• , puÃ±Ã±akamme samÄ• dayiá¹ƒ.

mÄ• á¸·aá¹ƒ kassÄ• ma saá¹…ghassa, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

<46> á¹• 21 ``sÄ• dhÅ«ti \Se I 272/ te paá¹-issutvÄ• , mama chandavasÄ• nugÄ• .

niá¹-á¹-hÄ• petvÄ• ca taá¹ƒ mÄ• á¸·aá¹ƒ, vipassissa adamhase ||

<47> á¹• 21 ``ekanavutito kappe, yaá¹ƒ mÄ• á¸·amadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, mÄ• á¸·adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``ekÅ«nasattatikappe \Be I 206/ {ekÅ«nasaá¹-á¹-hikappamhi (Ce Se) },

eko Ä• si janÄ• dhipo.

Ä• deyyo nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<49> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• samÄ• dapako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

samÄ• dapakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. paÃ±caá¹…guliyattheraapadÄ• naá¹ƒ

<50> á¹• 21 ``tisso \Ne I 190/ \Ee I 186/ nÄ• mÄ• si bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho

pavisati gandhakuá¹-iá¹ƒ, vihÄ• rakusalo muni ||

<51> á¹• 21 ``sugandhamÄ• lamÄ• dÄ• ya, agamÄ• siá¹ƒ jinantikaá¹ƒ.

apasaddo ca sambuddhe, paÃ±caá¹…gulimadÄ• sahaá¹ƒ ||

<52> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ gandhamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paÃ±caá¹…gulissidaá¹ƒ {paÃ±caá¹…guliyidaá¹ƒ (Ce) } phala

<53> á¹• 21 ``dvesattatimhito \Se I 273/ kappe, rÄ• jÄ• Ä• siá¹ƒ sayampabho.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<54> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paÃ±caá¹…guliyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paÃ±caá¹…guliyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

supÄ• ricariyavaggo sattarasamo.

tassuddÄ• naá¹ƒ ---

supÄ• ricari kaá¹‡averÄ«, khajjako desapÅ«jako.

kaá¹‡ikÄ• ro sappidado, yÅ«thiko dussadÄ• yako.

mÄ• á¸·o ca paÃ±caá¹…guliko, catupaÃ±Ã±Ä• sa gÄ• thakÄ• ti ||

18. kumudavaggo

1. kumudamÄ• liyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``pabbate \Se I 274/ \Be I 207/ \Ne I 191/ himavantamhi, mahÄ• jÄ• tassaro ahu

tatthajo rakkhaso Ä• siá¹ƒ, ghorarÅ«po mahabbalo ||

<2> á¹• 21 ``kumudaá¹ƒ pupphate tattha, cakkamattÄ• ni jÄ• yare.

ocinÄ• mi ca taá¹ƒ pupphaá¹ƒ, balino samitiá¹ƒ tadÄ• ||

<3> á¹• 21 ``atthadassÄ« \Ee I 187/ tu bhagavÄ• , dvipadindo narÄ• sabho.

pupphasaá¹…kocitaá¹ƒ {pupphaá¹ƒ saá¹…kocitaá¹ƒ (Ce Se), pupphaá¹ƒ samocitaá¹ƒ (?) }
santikaá¹ƒ ||

<4> á¹• 21 ``upÄ• gataÃ±ca sambuddhaá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

sabbaÃ±ca pupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

<5> á¹• 21 ``yÄ• vatÄ• himavantantÄ• , parisÄ• sÄ• {himavantasmiá¹ƒ, yÄ• va mÄ• lÄ• (

tÄ• vacchadanasampanno, agamÄ• si tathÄ• gato ||

<6> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 ``ito pannarase kappe, sattÄ• hesuá¹ƒ janÄ• dhipÄ• .

sahassarathanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 275/ sudaá¹ƒ Ä• yasmÄ• kumudamÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ• sitt

kumudamÄ• liyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. nisseá¹‡idÄ• yakattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``koá¹‡á¸• aÃ±Ã±assa \Ne I 192/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

Ä• rohatthÄ• ya pÄ• sÄ• daá¹ƒ, nisseá¹‡Ä« kÄ• ritÄ• mayÄ• ||

<10> á¹• 21 ``tena \Be I 208/ cittappasÄ• dena, anubhotvÄ• na sampadÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<11> á¹• 21 ``ekattiá¹ƒsamhi kappÄ• naá¹ƒ, sahassamhi tayo ahuá¹ƒ {mahÄ• (Ce Se) }.

sambahulÄ• nÄ• ma rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nisseá¹‡idÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nisseá¹‡idÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. rattipupphiyattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``migaluddo \Ee I 188/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

vipassiá¹ƒ addasaá¹ƒ buddhaá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ ||

<14> á¹• 21 ``rattikaá¹ƒ \Se I 276/ pupphitaá¹ƒ disvÄ• , kuá¹-ajaá¹ƒ dharaá¹‡Ä«ruhaá¹ƒ.

samÅ«laá¹ƒ paggahetvÄ• na, upanesiá¹ƒ mahesino ||

<15> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``ito ca aá¹-á¹-hame kappe, suppasannasanÄ• mako.

sattaratanasampanno, rÄ• jÄ• hosiá¹ƒ mahabbalo ||

<17> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• rattipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

rattipupphiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. udapÄ• nadÄ• yakattheraapadÄ• naá¹ƒ

<18> á¹• 21 ``vipassino \Ne I 193/ bhagavato, udapÄ• no kato mayÄ• .

piá¹‡á¸• apÄ• taÃ±ca datvÄ• na {gahetvÄ• na (Se) }, niyyÄ• desimahaá¹ƒ tadÄ• ||

<19> á¹• 21 ``ekanavutito \Be I 209/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, udapÄ• nassidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 277/ sudaá¹ƒ Ä• yasmÄ• udapÄ• nadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ•

udapÄ• nadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. sÄ«hÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``nibbute lokanÄ• thamhi, padumuttaranÄ• yake.

pasannacitto sumano, sÄ«hÄ• sanamadÄ• sahaá¹ƒ ||

<22> á¹• 21 ``bahÅ«hi gandhamÄ• lehi, diá¹-á¹-hadhammasukhÄ• vahe.

tattha pÅ«jaÃ±ca katvÄ• na, nibbÄ• yati bahujjano ||

<23> á¹• 21 ``pasannacitto \Ee I 189/ sumano, vanditvÄ• bodhimuttamaá¹ƒ.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<24> á¹• 21 ``pannarasasahassamhi, kappÄ• naá¹ƒ aá¹-á¹-ha Ä• su te {aá¹-á¹-ha Ä• sayuá

siluccayasanÄ• mÄ• ca, rÄ• jÄ• no cakkavattino ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«hÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

sÄ«hÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. maggadattikattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``anomadassÄ« \Se I 278/ bhagavÄ• , dvipadindo narÄ• sabho.

diá¹-á¹-hadhammasukhatthÄ• ya, abbhokÄ• samhi caá¹…kami ||

<27> á¹• 21 ``uddhate \Be I 210/ \Ne I 194/ pÄ• de pupphÄ• ni, sobhaá¹ƒ muddhani tiá¹-á¹-

pasannacitto sumano, vanditvÄ• pupphamokiriá¹ƒ ||

<28> á¹• 21 ``vÄ«sakappasahassamhi, ito paÃ±ca janÄ• ahuá¹ƒ.

pupphacchadaniyÄ• nÄ• ma, cakkavattÄ« mahabbalÄ• ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maggadattiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maggadattikattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. ekadÄ«piyattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``padumuttarassa munino, saá¸·ale bodhimuttame.

pasannacitto sumano, ekadÄ«paá¹ƒ adÄ• sahaá¹ƒ ||

<31> á¹• 21 ``bhave nibbattamÄ• namhi, nibbatte puÃ±Ã±asaÃ±caye.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``soá¸·ase \Se I 279/ kappasahasse, ito te caturo janÄ• .

candÄ• bhÄ• nÄ• ma nÄ• mena, cakkavattÄ« mahabbalÄ• ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekadÄ«piyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekadÄ«piyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

navamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

8. maá¹‡ipÅ«jakattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``orena \Ee I 190/ himavantassa, nadikÄ• sampavattatha.

tassÄ• cÄ• nupakhettamhi, sayambhÅ« vasate tadÄ• ||

<35> á¹• 21 ``maá¹‡iá¹ƒ \Be I 211/ paggayha pallaá¹…kaá¹ƒ, sÄ• dhucittaá¹ƒ manoramaá¹

pasannacitto sumano, buddhassa abhiropayiá¹ƒ ||

<36> á¹• 21 ``catunnavutito \Ne I 195/ kappe, yaá¹ƒ maá¹‡iá¹ƒ abhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``ito ca dvÄ• dase kappe, sataraá¹ƒsÄ«sanÄ• makÄ• .

aá¹-á¹-ha te Ä• suá¹ƒ rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

<38> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 280/ sudaá¹ƒ Ä• yasmÄ• maá¹‡ipÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitth

maá¹‡ipÅ«jakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. tikicchakattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``nagare bandhumatiyÄ• , vejjo Ä• siá¹ƒ susikkhito.

Ä• turÄ• naá¹ƒ sadukkhÄ• naá¹ƒ, mahÄ• janasukhÄ• vaho ||

<40> á¹• 21 ``byÄ• dhitaá¹ƒ samaá¹‡aá¹ƒ disvÄ• , sÄ«lavantaá¹ƒ mahÄ• jutiá¹ƒ.

pasannacitto sumano, bhesajjamadadiá¹ƒ tadÄ• ||

<41> á¹• 21 ``arogo Ä• si teneva, samaá¹‡o saá¹ƒvutindriyo.

asoko nÄ• ma nÄ• mena, upaá¹-á¹-hÄ• ko vipassino ||

<42> á¹• 21 ``ekanavutito kappe, yaá¹ƒ osadhamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhesajjassa idaá¹ƒ phalaá¹ƒ ||

<43> á¹• 21 ``ito ca aá¹-á¹-hame kappe, sabbosadhasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<44> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tikicchako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tikicchakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. saá¹…ghupaá¹-á¹-hÄ• kattheraapadÄ• naá¹ƒ

<45> á¹• 21 ``vessabhumhi \Se I 281/ \Be I 212/ \Ee I 191/ bhagavati, ahosÄ• rÄ• miko aha

pasannacitto sumano, upaá¹-á¹-hiá¹ƒ saá¹…ghamuttamaá¹ƒ ||

<46> á¹• 21 ``ekattiá¹ƒse \Ne I 196/ ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<47> á¹• 21 ``ito te sattame kappe, sattevÄ• suá¹ƒ samodakÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<48> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saá¹…ghupaá¹-á¹-hÄ• ko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

saá¹…ghupaá¹-á¹-hÄ• kattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kumudavaggo aá¹-á¹-hÄ• rasamo.

tassuddÄ• naá¹ƒ ---

kumudo atha nisseá¹‡Ä«, rattiko udapÄ• nado.

sÄ«hÄ• sanÄ« maggadado, ekadÄ«pÄ« maá¹‡ippado.

tikicchako upaá¹-á¹-hÄ• ko, ekapaÃ±Ã±Ä• sa gÄ• thakÄ• ti ||

19. kuá¹-ajapupphiyavaggo

1. kuá¹-ajapupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 282/ \Be I 213/ \Ne I 197/ sambuddhaá¹ƒ, sata uggataá¹ƒ.

disaá¹ƒ anuvilokentaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<2> á¹• 21 ``kuá¹-ajaá¹ƒ pupphitaá¹ƒ disvÄ• , saá¹ƒvitthatasamotthataá¹ƒ.

rukkhato ocinitvÄ• na, phussassa abhiropayiá¹ƒ ||

<3> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``ito sattarase kappe, tayo Ä• suá¹ƒ supupphitÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kuá¹-ajapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kuá¹-ajapupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. bandhujÄ«vakattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``siddhattho \Ee I 192/ nÄ• ma sambuddho, sayambhÅ« sabbhi vaá¹‡á¹‡ito.

samÄ• dhiá¹ƒ so samÄ• panno, nisÄ«di pabbatantare ||

<7> á¹• 21 ``jÄ• tassare \Se I 283/ gavesanto, dakajaá¹ƒ pupphamuttamaá¹ƒ.

bandhujÄ«vakapupphÄ• ni, addasaá¹ƒ samanantaraá¹ƒ ||

<8> á¹• 21 ``ubho hatthehi paggayha, upÄ• gacchiá¹ƒ mahÄ• muniá¹ƒ.

pasannacitto sumano, siddhatthassÄ• bhiropayiá¹ƒ ||

<9> á¹• 21 ``catunnavutito \Ne I 198/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``ito \Be I 214/ cÄ• tuddase kappe, eko Ä• siá¹ƒ janÄ• dhipo.

samuddakappo nÄ• mena, cakkavattÄ« mahabbalo ||

<11> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bandhujÄ«vako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bandhujÄ«vakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. koá¹-umbariyattheraapadÄ• naá¹ƒ

<12> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

appameyyaá¹ƒva udadhiá¹ƒ, vitthataá¹ƒ dharaá¹‡iá¹ƒ yathÄ• ||

<13> á¹• 21 ``pÅ«jitaá¹ƒ {paretaá¹ƒ (Ce) } devasaá¹…ghena, nisabhÄ• jÄ• niyaá¹ƒ yathÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, upÄ• gacchiá¹ƒ naruttamaá¹ƒ ||

<14> á¹• 21 ``sattapupphÄ• ni \Se I 284/ paggayha, koá¹-umbarasamÄ• kulaá¹ƒ.

buddhassa abhiropesiá¹ƒ, sikhino lokabandhuno ||

<15> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``ito vÄ«satikappamhi, mahÄ• nelasanÄ• mako.

eko Ä• si mahÄ• tejo, cakkavattÄ« mahabbalo ||

<17> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• koá¹-umbariyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

koá¹-umbariyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. paÃ±cahatthiyattheraapadÄ• naá¹ƒ

<18> á¹• 21 ``tisso \Ee I 193/ nÄ• mÄ• si bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

purakkhato sÄ• vakehi, rathiyaá¹ƒ paá¹-ipajjatha ||

<19> á¹• 21 ``paÃ±ca \Be I 215/ \Ne I 199/ uppalahatthÄ• ca, cÄ• turÄ• á¹-hapitÄ• mayÄ•

Ä• hutiá¹ƒ dÄ• tukÄ• mohaá¹ƒ, paggaá¹‡hiá¹ƒ vatasiddhiyÄ• {puttomhi hitasiddhiyÄ• (Se) }

<20> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, gacchantaá¹ƒ antarÄ• paá¹‡e.

buddharaá¹ƒsÄ«hi phuá¹-á¹-hosmi {buddharaá¹ƒsyÄ• bhiphuá¹-á¹-homhi (Ce), buddharaá¹ƒ (Katthaci) }, pÅ«jesiá¹ƒ dvipaduttamaá¹ƒ ||

<21> á¹• 21 ``dvenavute \Se I 285/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``ito terasakappamhi, paÃ±ca susabhasammatÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paÃ±cahatthiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paÃ±cahatthiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. isimuggadÄ• yakattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``udentaá¹ƒ sataraá¹ƒsiá¹ƒva, pÄ«taraá¹ƒsiá¹ƒva {sitaraá¹ƒsiá¹ƒva (Ce) } bhÄ•

kakudhaá¹ƒ vilasantaá¹ƒva, padumuttaranÄ• yakaá¹ƒ ||

<25> á¹• 21 ``isimuggÄ• ni pisitvÄ• {isisuggÄ• ni piá¹ƒsetvÄ• (Ce), isimuggaá¹ƒ nimantetv
anÄ«á¸·ake.

pÄ• sÄ• deva á¹-hito santo, adÄ• siá¹ƒ lokabandhuno ||

<26> á¹• 21 ``aá¹-á¹-hasatasahassÄ• ni, ahesuá¹ƒ buddhasÄ• vakÄ• .

sabbesaá¹ƒ pattapÅ«rentaá¹ƒ {pattapÅ«raá¹ƒ taá¹ƒ (Ce) }, tato cÄ• pi bahuttaraá¹ƒ ||

<27> á¹• 21 ``tena cittappasÄ• dena, sukkamÅ«lena codito.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<28> á¹• 21 ``cattÄ• lÄ«samhi \Se I 286/ \Ee I 194/ sahasse, kappÄ• naá¹ƒ aá¹-á¹-hatiá¹ƒsa

isimuggasanÄ• mÄ• {mahisamantanÄ• mÄ• (Se) } te, cakkavattÄ« mahabbalÄ• ||

<29> á¹• 21 ``paá¹-isambhidÄ• \Be I 216/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• isimuggadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

isimuggadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. bodhiupaá¹-á¹-hÄ• kattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``nagare \Ne I 200/ rammavatiyÄ• , Ä• siá¹ƒ murajavÄ• dako.

niccupaá¹-á¹-hÄ• nayuttomhi, gatohaá¹ƒ bodhimuttamaá¹ƒ ||

<31> á¹• 21 ``sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hitvÄ• , sukkamÅ«lena codito.

aá¹-á¹-hÄ• rasakappasate, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<32> á¹• 21 ``pannarase kappasate, ito Ä• siá¹ƒ janÄ• dhipo.

murajo {damatho (Se) } nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bodhiupaá¹-á¹-hÄ• ko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

bodhiupaá¹-á¹-hÄ• kattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. ekacintikattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``yadÄ• \Se I 287/ devo {devÄ• (Katthaci) } devakÄ• yÄ• , cavate {cavanti (Ka
Ä• yusaá¹…khayÄ• .

tayo saddÄ• niccharanti, devÄ• naá¹ƒ anumodataá¹ƒ ||

<35> á¹• 21 `ito bho sugatiá¹ƒ gaccha, manussÄ• naá¹ƒ sahabyataá¹ƒ.

manussabhÅ«to saddhamme, labha saddhaá¹ƒ anuttaraá¹ƒ ||

<36> á¹• 21 `` `sÄ• te saddhÄ• niviá¹-á¹-hÄ• ssa, mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• .

yÄ• vajÄ«vaá¹ƒ asaá¹ƒhÄ«rÄ• , saddhamme suppavedite ||

<37> á¹• 21 `` `kÄ• yena \Be I 217/ \Ee I 195/ kusalaá¹ƒ katvÄ• , vÄ• cÄ• ya kusalaá¹ƒ bah

manasÄ• kusalaá¹ƒ katvÄ• , abyÄ• pajjaá¹ƒ {abyÄ• pajjhaá¹ƒ (Se), appamÄ• á¹‡aá¹ƒ (itivu
||

<38> á¹• 21 `` `tato opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, katvÄ• dÄ• nena taá¹ƒ bahuá¹ƒ.

aÃ±Ã±epi macce saddhamme, brahmacariye nivesayaâ€™ ||

<39> á¹• 21 ``imÄ• ya anukampÄ• ya, devÄ• devaá¹ƒ yadÄ• vidÅ«.

cavantaá¹ƒ anumodanti, ehi deva punappunaá¹ƒ {devapuraá¹ƒ puna (Se) } ||

<40> á¹• 21 ``saá¹ƒvego me {saá¹ƒviggohaá¹ƒ (Se) } tadÄ• Ä• si, devasaá¹…ghe samÄ• g

kaá¹ƒsu nÄ• ma ahaá¹ƒ yoniá¹ƒ, gamissÄ• mi ito cuto ||

<41> á¹• 21 ``mama \Ne I 201/ saá¹ƒvegamaÃ±Ã±Ä• ya, samaá¹‡o bhÄ• vitindriyo.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

<42> á¹• 21 ``sumano nÄ• ma nÄ• mena, padumuttarasÄ• vako.

atthadhammÄ• nusÄ• sitvÄ• , saá¹ƒvejesi mamaá¹ƒ tadÄ• ||

<43> á¹• 21 ``tassÄ• haá¹ƒ \Se I 288/ vacanaá¹ƒ sutvÄ• , buddhe cittaá¹ƒ pasÄ• dayiá¹ƒ.

taá¹ƒ dhÄ«raá¹ƒ abhivÄ• detvÄ• , tattha kÄ• laá¹ƒkato ahaá¹ƒ ||

<44> á¹• 21 ``upapajjiá¹ƒ sa {upapajjissaá¹ƒ (Ce) } tattheva, sukkamÅ«lena codito.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<45> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekacintiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekacintikattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. tikaá¹‡á¹‡ipupphiyattheraapadÄ• naá¹ƒ

<46> á¹• 21 ``devabhÅ«to ahaá¹ƒ santo, accharÄ• hi purakkhato.

pubbakammaá¹ƒ saritvÄ• na, buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

<47> á¹• 21 ``tikaá¹‡á¹‡ipupphaá¹ƒ {kiá¹ƒkaá¹‡ipupphaá¹ƒ (Katthaci) } paggayha, sakaá¹ƒ

buddhamhi abhiropesiá¹ƒ, vipassimhi narÄ• sabhe ||

<48> á¹• 21 ``ekanavutito \Be I 218/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<49> á¹• 21 ``tesattatimhito kappe, caturÄ• suá¹ƒ ramuttamÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<50> á¹• 21 ``paá¹-isambhidÄ• \Se I 289/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tikaá¹‡á¹‡ipupphiyo {kiá¹ƒkaá¹‡ikapupphiyo (Katthaci) } thero i
abhÄ• sitthÄ• ti.

tikaá¹‡á¹‡ipupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ekacÄ• riyattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``tÄ• vatiá¹ƒsesu \Ne I 202/ \Ee I 196/ devesu, mahÄ• ghoso tadÄ• ahu.

buddho ca loke nibbÄ• ti, mayaÃ±camha sarÄ• gino ||

<52> á¹• 21 ``tesaá¹ƒ saá¹ƒvegajÄ• tÄ• naá¹ƒ, sokasallasamaá¹…ginaá¹ƒ.

sabalena upatthaddho, agamaá¹ƒ buddhasantikaá¹ƒ ||

<53> á¹• 21 ``mandÄ• ravaá¹ƒ gahetvÄ• na, saá¹…gÄ«ti {saá¹‡hitaá¹ƒ (Ce), saá¹…gitaá¹ƒ

parinibbutakÄ• lamhi, buddhassa abhiropayiá¹ƒ ||

<54> á¹• 21 ``sabbe devÄ• numodiá¹ƒsu, accharÄ• yo ca me tadÄ• .

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<55> á¹• 21 ``saá¹-á¹-hikappasahassamhi, ito soá¸·asa te janÄ• .

mahÄ• mallajanÄ• nÄ• ma, cakkavattÄ« mahabbalÄ• ||

<56> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 290/ sudaá¹ƒ Ä• yasmÄ• ekacÄ• riyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

ekacÄ• riyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. tivaá¹‡á¹-ipupphiyattheraapadÄ• naá¹ƒ

<57> á¹• 21 ``abhibhÅ«taá¹ƒ \Be I 219/ panijjhanti {abhibhÅ«topanijjhanti (Ce) }, sabbe saá
{abhibhuá¹ƒ theraá¹ƒ panijjhÄ• ma, sabbe saá¹…gamma te mayaá¹ƒ (Se) }.

tesaá¹ƒ nijjhÄ• yamÄ• nÄ• naá¹ƒ, pariá¸·Ä• ho ajÄ• yatha ||

<58> á¹• 21 ``sunando nÄ• ma nÄ• mena, buddhassa sÄ• vako tadÄ• .

dhammadassissa munino, Ä• gacchi mama santikaá¹ƒ ||

<59> á¹• 21 ``ye me baddhacarÄ• Ä• suá¹ƒ, te me pupphaá¹ƒ aduá¹ƒ tadÄ• .

tÄ• haá¹ƒ pupphaá¹ƒ gahetvÄ• na, sÄ• vake abhiropayiá¹ƒ ||

<60> á¹• 21 ``sohaá¹ƒ kÄ• laá¹ƒkato tattha, punÄ• pi upapajjahaá¹ƒ.

aá¹-á¹-hÄ• rase kappasate, vinipÄ• taá¹ƒ na gacchahaá¹ƒ ||

<61> á¹• 21 ``teraseto \Ne I 203/ kappasate, aá¹-á¹-hÄ• suá¹ƒ dhÅ«maketuno.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<62> á¹• 21 ``paá¹-isambhidÄ• \Ee I 197/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tivaá¹‡á¹-ipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tivaá¹‡á¹-ipupphiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kuá¹-ajapupphiyavaggo ekÅ«navÄ«satimo.

tassuddÄ• naá¹ƒ ---

kuá¹-ajo \Se I 291/ bandhujÄ«vÄ« ca, koá¹-umbarikahatthiyo.

isimuggo ca bodhi ca, ekacintÄ« tikaá¹‡á¹‡iko.

ekacÄ• rÄ« tivaá¹‡á¹-i ca, gÄ• thÄ• dvÄ• saá¹-á¹-hi kittitÄ• ti ||

20. tamÄ• lapupphiyavaggo

1. tamÄ• lapupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni \Be I 220/ \Ne I 204/, thambhÄ• sovaá¹‡á¹‡ayÄ• ahÄ

devalaá¹-á¹-hipaá¹-ibhÄ• gaá¹ƒ, vimÄ• naá¹ƒ me sunimmitaá¹ƒ ||

<2> á¹• 21 ``tamÄ• lapupphaá¹ƒ paggayha, vippasannena cetasÄ• .

buddhassa abhiropayiá¹ƒ, sikhino lokabandhuno ||

<3> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``ito vÄ«satime kappe, candatittoti ekako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 292/ sudaá¹ƒ Ä• yasmÄ• tamÄ• lapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• si

tamÄ• lapupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. tiá¹‡asanthÄ• rakattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``yadÄ• \Ee I 198/ vanavÄ• sÄ« {yaá¹ƒ dÄ• yavÄ• siko (Ce) } isi, tiá¹‡aá¹ƒ lÄ• y

sabbe padakkhiá¹‡Ä• vaá¹-á¹-Ä• {padakkhiá¹‡Ä• vattÄ• (Ce Se) }, pathabyÄ• {puthavyÄ•

<7> á¹• 21 ``tamahaá¹ƒ tiá¹‡amÄ• dÄ• ya, santhariá¹ƒ dharaá¹‡uttame.

tÄ«á¹‡eva tÄ• lapattÄ• ni, Ä• haritvÄ• nahaá¹ƒ tadÄ• ||

<8> á¹• 21 ``tiá¹‡ena \Ne I 205/ chadanaá¹ƒ katvÄ• , siddhatthassa adÄ• sahaá¹ƒ.

sattÄ• haá¹ƒ dhÄ• rayuá¹ƒ tassa {tattha (Se) }, devamÄ• nusasatthuno ||

<9> á¹• 21 ``catunnavutito kappe, yaá¹ƒ tiá¹‡aá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tiá¹‡adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``paÃ±casaá¹-á¹-himhito \Be I 221/ kappe, cattÄ• rosuá¹ƒ mahaddhanÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<11> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiá¹‡asanthÄ• rako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tiá¹‡asanthÄ• rakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. khaá¹‡á¸• apulliyattheraapadÄ• naá¹ƒ

<12> á¹• 21 ``phussassa \Se I 293/ kho bhagavato, thÅ«po Ä• si mahÄ• vane.

kuÃ±jarehi tadÄ• bhinno, parÅ«á¸·ho pÄ• dapo {parÅ«á¸·hapÄ• dapo (Ce), saá¹ƒrÅ«á¸·ho

<13> á¹• 21 ``visamaÃ±ca samaá¹ƒ katvÄ• , sudhÄ• piá¹‡á¸• aá¹ƒ adÄ• sahaá¹ƒ.

tilokagaruno tassa, guá¹‡ehi paritosito {parito suto (Katthaci) } ||

<14> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sudhÄ• piá¹‡á¸• assidaá¹ƒ phalaá¹ƒ ||

<15> á¹• 21 ``sattasattatikappamhi, jitasenÄ• suá¹ƒ soá¸·asa.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• khaá¹‡á¸• aphulliyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

khaá¹‡á¸• apulliyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. asokapÅ«jakattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``tivarÄ• yaá¹ƒ \Ee I 199/ {tipurÄ• yaá¹ƒ (Se) } pure ramme, rÄ• juyyÄ• naá¹ƒ a

uyyÄ• napÄ• lo tatthÄ• siá¹ƒ, raÃ±Ã±o baddhacaro ahaá¹ƒ ||

<18> á¹• 21 ``padumo \Se I 294/ \Be I 222/ \Ne I 206/ nÄ• ma nÄ• mena, sayambhÅ« sapp

nisinnaá¹ƒ {nisinno (Katthaci) } puá¹‡á¸• arÄ«kamhi, chÄ• yÄ• na jahi taá¹ƒ muniá¹ƒ ||

<19> á¹• 21 ``asokaá¹ƒ pupphitaá¹ƒ disvÄ• , piá¹‡á¸• ibhÄ• raá¹ƒ sudassanaá¹ƒ.

buddhassa abhiropesiá¹ƒ, jalajuttamanÄ• mino ||

<20> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<21> á¹• 21 ``sattatiá¹ƒsamhito kappe, soá¸·asa araá¹‡aÃ±jahÄ• {aruá¹‡aÃ±jahÄ• (Ce) }.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• asokapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

asokapÅ«jakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. aá¹…kolakattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``aá¹…kolaá¹ƒ pupphitaá¹ƒ disvÄ• , mÄ• lÄ• varaá¹ƒ sakosakaá¹ƒ {samogadha

ocinitvÄ• na taá¹ƒ pupphaá¹ƒ, agamaá¹ƒ buddhasantikaá¹ƒ ||

<24> á¹• 21 ``siddhattho tamhi samaye, patilÄ«no mahÄ• muni.

muhuttaá¹ƒ paá¹-imÄ• netvÄ• , guhÄ• yaá¹ƒ pupphamokiriá¹ƒ ||

<25> á¹• 21 ``catunnavutito \Se I 295/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ {buddhapÅ«jÄ• yidaá¹ƒ (Ce Se) } pha

<26> á¹• 21 ``chattiá¹ƒsamhi ito kappe, Ä• seko devagajjito.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<27> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aá¹…kolako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aá¹…kolakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kisalayapÅ«jakattheraapadÄ• naá¹ƒ

<28> á¹• 21 ``nagare \Be I 223/ \Ne I 207/ \Ee I 200/ dvÄ• ravatiyÄ• , mÄ• lÄ• vaccho mam

udapÄ• no ca tattheva, pÄ• dapÄ• naá¹ƒ virohano ||

<29> á¹• 21 ``sabalena upatthaddho, siddhattho aparÄ• jito.

mamÄ• nukampamÄ• no so, gacchate anilaÃ±jase ||

<30> á¹• 21 ``aÃ±Ã±aá¹ƒ kiÃ±ci na passÄ• mi, pÅ«jÄ• yoggaá¹ƒ mahesino.

asokaá¹ƒ pallavaá¹ƒ disvÄ• , Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ ||

<31> á¹• 21 ``buddhassa te kisalayÄ• , gacchato yanti pacchato.

tÄ• haá¹ƒ disvÄ• na saá¹ƒvijiá¹ƒ {sohaá¹ƒ disvÄ• na taá¹ƒ iddhiá¹ƒ (Ce Se) }, aho buddhass

<32> á¹• 21 ``catunnavutito \Se I 296/ kappe, pallavaá¹ƒ abhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``sattatiá¹ƒse {sattavÄ«se (Ce Se) } ito kappe, eko ekissaro ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kisalayapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kisalayapÅ«jakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. tindukadÄ• yakattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``giriduggacaro Ä• siá¹ƒ, makkaá¹-o thÄ• mavegiko.

phalinaá¹ƒ tindukaá¹ƒ disvÄ• , buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

<36> á¹• 21 ``nikkhamitvÄ• katipÄ• haá¹ƒ, viciniá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, siddhatthaá¹ƒ tibhavantaguá¹ƒ ||

<37> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

khÄ«á¹‡Ä• savasahassehi, Ä• gacchi mama santikaá¹ƒ ||

<38> á¹• 21 ``pÄ• mojjaá¹ƒ \Be I 224/ janayitvÄ• na, phalahattho upÄ• gamiá¹ƒ.

paá¹-iggahesi bhagavÄ• , sabbaÃ±Ã±Å« vadataá¹ƒ varo ||

<39> á¹• 21 ``catunnavutito \Se I 297/ \Ne I 208/ \Ee I 201/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``sattapaÃ±Ã±Ä• sakappamhi, upanandasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<41> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tindukadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tindukadÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. muá¹-á¹-hipÅ«jakattheraapadÄ• naá¹ƒ

<42> á¹• 21 ``sumedho nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

pacchime anukampÄ• ya, padhÄ• naá¹ƒ padahÄ« jino ||

<43> á¹• 21 ``tassa caá¹…kamamÄ• nassa, dvipadindassa tÄ• dino.

girinelassa pupphÄ• naá¹ƒ, muá¹-á¹-hiá¹ƒ buddhassa ropayiá¹ƒ ||

<44> á¹• 21 ``tena cittappasÄ• dena, sukkamÅ«lena codito.

tiá¹ƒsakappasahassÄ• ni, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<45> á¹• 21 ``tevÄ«satikappasate, sunelo nÄ• ma khattiyo.

sattaratanasampanno, eko Ä• siá¹ƒ mahabbalo ||

<46> á¹• 21 ``paá¹-isambhidÄ• \Se I 298/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• muá¹-á¹-hipÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

muá¹-á¹-hipÅ«jakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. kiá¹ƒkaá¹‡ikapupphiyattheraapadÄ• naá¹ƒ

<47> á¹• 21 ``sumaá¹…galoti nÄ• mena, sayambhÅ« aparÄ• jito.

pavanÄ• nikkhamitvÄ• na, nagaraá¹ƒ pÄ• visÄ« jino ||

<48> á¹• 21 ``piá¹‡á¸• acÄ• raá¹ƒ \Be I 225/ caritvÄ• na, nikkhamma nagarÄ• muni.

katakiccova sambuddho, so vasÄ« vanamantare ||

<49> á¹• 21 ``kiá¹ƒkaá¹‡ipupphaá¹ƒ \Ne I 209/ \Ee I 202/ paggayha, buddhassa abhiropayi

pasannacitto sumano, sayambhussa mahesino ||

<50> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<51> á¹• 21 ``chaá¸·Ä• sÄ«timhito kappe, apilÄ• sisanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<52> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 299/ sudaá¹ƒ Ä• yasmÄ• kiá¹ƒkaá¹‡ikapupphiyo thero imÄ• gÄ• thÄ• yo abh

kiá¹ƒkaá¹‡ikapupphiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. yÅ«thikapupphiyattheraapadÄ• naá¹ƒ

<53> á¹• 21 ``padumuttaro nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

pavanÄ• nikkhamitvÄ• na, vihÄ• raá¹ƒ yÄ• ti cakkhumÄ• ||

<54> á¹• 21 ``ubho hatthehi paggayha, yÅ«thikaá¹ƒ pupphamuttamaá¹ƒ.

buddhassa abhiropayiá¹ƒ, mettacittassa tÄ• dino ||

<55> á¹• 21 ``tena cittappasÄ• dena, anubhotvÄ• na sampadÄ• .

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<56> á¹• 21 ``ito paÃ±Ã±Ä• sakappesu, eko Ä• siá¹ƒ janÄ• dhipo.

samittanandano nÄ• ma, cakkavattÄ« mahabbalo ||

<57> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• yÅ«thikapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yÅ«thikapupphiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

tamÄ• lapupphiyavaggo vÄ«satimo.

tassuddÄ• naá¹ƒ \Be I 226/ ---

tamÄ• latiá¹‡asanthÄ• ro \Se I 300/, khaá¹‡á¸• aphulli asokiyo.

aá¹…kolakÄ« kisalayo, tinduko nelapupphiyo.

kiá¹ƒkaá¹‡iko yÅ«thiko ca, gÄ• thÄ• paÃ±Ã±Ä• sa aá¹-á¹-ha cÄ• ti ||

atha \Ee I 203/ vagguddÄ• naá¹ƒ ---

bhikkhÄ• dÄ• yÄ« \Ne I 210/ parivÄ• ro, sereyyo sobhito tathÄ• .

chattaÃ±ca bandhujÄ«vÄ« ca, supÄ• ricariyopi ca ||

kumudo kuá¹-ajo ceva, tamÄ• li dasamo kato.

chasatÄ• ni ca gÄ• thÄ• ni, chasaá¹-á¹-hi ca tatuttari ||

bhikkhÄ• vaggadasakaá¹ƒ.

dutiyasatakaá¹ƒ samattaá¹ƒ.

21. kaá¹‡ikÄ• rapupphiyavaggo

1. kaá¹‡ikÄ• rapupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒ \Se I 301/ \Be I 227/ \Ne I 211/ pupphitaá¹ƒ disvÄ• , ocinitvÄ•

tissassa abhiropesiá¹ƒ, oghatiá¹‡á¹‡assa tÄ• dino ||

<2> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<3> á¹• 21 ``paÃ±cattiá¹ƒse ito kappe, aruá¹‡apÄ• á¹‡Ä«ti vissuto.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kaá¹‡ikÄ• rapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

kaá¹‡ikÄ• rapupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. minelapupphiyattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o bhagavÄ• , sataraá¹ƒsÄ« patÄ• pavÄ• .

caá¹…kamanaá¹ƒ samÄ• rÅ«á¸·ho, mettacitto sikhÄ«sabho ||

<6> á¹• 21 ``pasannacitto sumano, vanditvÄ• {thometvÄ• (Se) } Ã±Ä• á¹‡amuttamaá¹ƒ.

minelapupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

<7> á¹• 21 ``ekattiá¹ƒse \Se I 302/ \Ee I 204/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``ekÅ«natiá¹ƒsakappamhi, sumeghaghananÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<9> á¹• 21 ``paá¹-isambhidÄ• \Be I 228/ \Ne I 212/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• minelapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

minelapupphiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. kiá¹…kaá¹‡ipupphiyattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``kaÃ±canagghiyasaá¹…kÄ• so, sabbaÃ±Ã±Å« lokanÄ• yako.

odakaá¹ƒ dahamoggayha, sinÄ• yi lokanÄ• yako ||

<11> á¹• 21 ``paggayha kiá¹…kaá¹‡iá¹ƒ {kiá¹…kiá¹‡iá¹ƒ (Ce) } pupphaá¹ƒ, vipassissÄ• bhi

udaggacitto sumano, dvipadindassa tÄ• dino ||

<12> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``sattavÄ«satikappamhi, rÄ• jÄ• bhÄ«maratho ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<14> á¹• 21 ``paá¹-isambhidÄ• \Se I 303/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kiá¹…kaá¹‡ipupphiyo {kiá¹…kiá¹‡ikapupphiyo (Ce) } thero imÄ
abhÄ• sitthÄ• ti.

kiá¹…kaá¹‡ipupphiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. taraá¹‡iyattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``atthadassÄ« tu bhagavÄ• , dvipadindo narÄ• sabho.

purakkhato sÄ• vakehi, gaá¹…gÄ• tÄ«ramupÄ• gami ||

<16> á¹• 21 ``samatitti kÄ• kapeyyÄ• , gaá¹…gÄ• Ä• si duruttarÄ• .

uttÄ• rayiá¹ƒ bhikkhusaá¹…ghaá¹ƒ, buddhaÃ±ca dvipaduttamaá¹ƒ ||

<17> á¹• 21 ``aá¹-á¹-hÄ• rase \Be I 229/ kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``teraseto \Ee I 205/ kappasate, paÃ±ca sabbobhavÄ• {sabbhogavÄ• (Ce) } a

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<19> á¹• 21 ``pacchime \Ne I 213/ ca bhave asmiá¹ƒ, jÄ• tohaá¹ƒ brÄ• hmaá¹‡e kule.

saddhiá¹ƒ tÄ«hi sahÄ• yehi, pabbajiá¹ƒ satthu sÄ• sane ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• taraá¹‡iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

taraá¹‡iyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. nigguá¹‡á¸• ipupphiyattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``vipassissa \Se I 304/ bhagavato, Ä• simÄ• rÄ• miko ahaá¹ƒ.

nigguá¹‡á¸• ipupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

<22> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``paÃ±cavÄ«se {paÃ±catiá¹ƒse (Ce Se) } ito kappe, eko Ä• siá¹ƒ janÄ• dhipo.

mahÄ• patÄ• panÄ• mena, cakkavattÄ« mahabbalo ||

<24> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nigguá¹‡á¸• ipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

nigguá¹‡á¸• ipupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. udakadÄ• yakattheraapadÄ• naá¹ƒ

<25> á¹• 21 ``bhuÃ±jantaá¹ƒ samaá¹‡aá¹ƒ disvÄ• , vippasannamanÄ• vilaá¹ƒ.

ghaá¹-enodakamÄ• dÄ• ya, siddhatthassa adÄ• sahaá¹ƒ ||

<26> á¹• 21 ``nimmalo \Be I 230/ homahaá¹ƒ ajja, vimalo khÄ«á¹‡asaá¹ƒsayo.

bhave nibbattamÄ• namhi, phalaá¹ƒ nibbattate mama {subhaá¹ƒ (Ce) } ||

<27> á¹• 21 ``catunnavutito \Se I 305/ kappe, udakaá¹ƒ yamadÄ• sahaá¹ƒ {yaá¹ƒ tadÄ• ac
(Se) }.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``ekasaá¹-á¹-himhito kappe, ekova vimalo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• udakadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

udakadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. salalamÄ• liyattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Ne I 214/ \Ee I 206/ jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• , siddhatthaá¹ƒ narasÄ• rathiá¹ƒ ||

<31> á¹• 21 ``dhanuá¹ƒ advejjhaá¹ƒ katvÄ• na, usuá¹ƒ sannayhahaá¹ƒ tadÄ• .

pupphaá¹ƒ savaá¹‡á¹-aá¹ƒ chetvÄ• na, buddhassa abhiropayiá¹ƒ ||

<32> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``ekapaÃ±Ã±Ä• sito kappe, eko Ä• siá¹ƒ jutindharo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<34> á¹• 21 ``paá¹-isambhidÄ• \Se I 306/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• salalamÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

salalamÄ• liyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. koraá¹‡á¸• apupphiyattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``akkantaÃ±ca \Be I 231/ padaá¹ƒ disvÄ• , cakkÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

padenÄ• nupadaá¹ƒ yanto, vipassissa mahesino ||

<36> á¹• 21 ``koraá¹‡á¸• aá¹ƒ pupphitaá¹ƒ disvÄ• , samÅ«laá¹ƒ pÅ«jitaá¹ƒ mayÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, avandiá¹ƒ padamuttamaá¹ƒ ||

<37> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``sattapaÃ±Ã±Ä• sakappamhi, eko vÄ«tamalo ahuá¹ƒ.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<39> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Ne I 215/ sudaá¹ƒ Ä• yasmÄ• koraá¹‡á¸• apupphiyo thero imÄ• gÄ• thÄ• yo abhÄ

koraá¹‡á¸• apupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. Ä• dhÄ• radÄ• yakattheraapadÄ• naá¹ƒ

<40> á¹• 21 ``Ä• dhÄ• rakaá¹ƒ \Se I 307/ \Ee I 207/ mayÄ• dinnaá¹ƒ, sikhino lokabandhun

dhÄ• remi pathaviá¹ƒ sabbaá¹ƒ, kevalaá¹ƒ vasudhaá¹ƒ imaá¹ƒ ||

<41> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<42> á¹• 21 ``sattavÄ«se ito kappe, ahesuá¹ƒ caturo janÄ• .

samantavaraá¹‡Ä• nÄ• ma, cakkavattÄ« mahabbalÄ• ||

<43> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• dhÄ• radÄ• yako {pariyÄ• dÄ• niyo (Katthaci) } thero imÄ•

Ä• dhÄ• radÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pÄ• panivÄ• riyattheraapadÄ• naá¹ƒ

<44> á¹• 21 ``tissassa \Be I 232/ tu bhagavato, devadevassa tÄ• dino.

ekacchattaá¹ƒ mayÄ• dinnaá¹ƒ, vippasannena cetasÄ• ||

<45> á¹• 21 ``nivutaá¹ƒ hoti me pÄ• paá¹ƒ, kusalassupasampadÄ• .

Ä• kÄ• se chattaá¹ƒ dhÄ• renti, pubbakammassidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``carimaá¹ƒ \Se I 308/ vattate mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<47> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ chattamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, chattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``dvesattatimhito kappe, aá¹-á¹-hÄ• siá¹ƒsu janÄ• dhipÄ• .

mahÄ• nidÄ• nanÄ• mena, rÄ• jÄ• no cakkavattino ||

<49> á¹• 21 ``paá¹-isambhidÄ• \Ne I 216/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• panivÄ• riyo {vÄ• tÄ• tapanivÄ• riyo (Ce) } thero imÄ• gÄ

pÄ• panivÄ• riyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kaá¹‡ikÄ• rapupphiyavaggo ekavÄ«satimo.

tassuddÄ• naá¹ƒ \Ee I 208/ ---

kaá¹‡ikÄ• ro minelaÃ±ca, kiá¹…kaá¹‡i taraá¹‡ena ca.

nigguá¹‡á¸• ipupphÄ« dakado, salalo ca kuraá¹‡á¸• ako.

Ä• dhÄ• rako pÄ• pavÄ• rÄ«, aá¹-á¹-hatÄ• lÄ«sa gÄ• thakÄ• ti ||

22. hatthivaggo

1. hatthidÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``siddhatthassa \Se I 309/ \Be I 233/ \Ne I 217/ bhagavato, dvipadindassa tÄ• di

nÄ• gaseá¹-á¹-ho mayÄ• dinno, Ä«sÄ• danto urÅ«á¸·havÄ• ||

<2> á¹• 21 ``uttamatthaá¹ƒ anubhomi, santipadamanuttaraá¹ƒ.

nÄ• gadÄ• naá¹ƒ {aggadÄ• naá¹ƒ (Ce Katthaci) } mayÄ• dinnaá¹ƒ, sabbalokahitesino ||

<3> á¹• 21 ``catunnavutito kappe, yaá¹ƒ nÄ• ga {dÄ• na (Ce Katthaci) } madadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, nÄ• gadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``aá¹-á¹-hasattatikappamhi, soá¸·asÄ• siá¹ƒsu khattiyÄ• .

samantapÄ• sÄ• dikÄ• nÄ• ma, cakkavattÄ« mahabbalÄ• ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• hatthidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

hatthidÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. pÄ• nadhidÄ• yakattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``Ä• raÃ±Ã±ikassa isino, cirarattatapassino {jhÄ• yino, mettacittatapassino (Se)

buddhassa {dhammassa (Se Katthaci) } bhÄ• vitattassa, adÄ• siá¹ƒ pÄ• nadhiá¹ƒ ahaá¹ƒ ||

<7> á¹• 21 ``tena \Se I 310/ kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

dibbayÄ• naá¹ƒ {sabbaá¹ƒ yÄ• naá¹ƒ (Ce) } anubhomi, pubbakammassidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``catunnavute \Ee I 209/ ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• nadhissa idaá¹ƒ phalaá¹ƒ ||

<9> á¹• 21 ``sattasattatito \Be I 234/ \Ne I 218/ kappe, aá¹-á¹-ha Ä• siá¹ƒsu khattiyÄ• .

suyÄ• nÄ• nÄ• ma nÄ• mena, cakkavattÄ« mahabbalÄ• ||

<10> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• nadhidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pÄ• nadhidÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. saccasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``vessabhÅ« tamhi samaye, bhikkhusaá¹…ghapurakkhato.

deseti ariyasaccÄ• ni, nibbÄ• pento mahÄ• janaá¹ƒ ||

<12> á¹• 21 ``paramakÄ• ruÃ±Ã±apattomhi, samitiá¹ƒ agamÄ• sahaá¹ƒ.

sohaá¹ƒ nisinnako santo, dhammamassosi satthuno ||

<13> á¹• 21 ``tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, devalokaá¹ƒ agacchahaá¹ƒ.

tiá¹ƒsakappÄ• ni devesu, avasiá¹ƒ tatthahaá¹ƒ pure ||

<14> á¹• 21 ``ekattiá¹ƒse \Se I 311/ ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saccasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<15> á¹• 21 ``chabbÄ«samhi ito kappe, eko Ä• siá¹ƒ janÄ• dhipo.

ekaphusitanÄ• mena, cakkavattÄ« mahabbalo ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saccasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saccasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ekasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``dumagge paá¹ƒsukÅ«likaá¹ƒ {paá¹ƒsukÅ«lakaá¹ƒ (?) }, laggaá¹ƒ disvÄ• na s

aÃ±jaliá¹ƒ paggahetvÄ• na, paá¹ƒsukÅ«laá¹ƒ avandahaá¹ƒ ||

<18> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``paÃ±cavÄ«se \Be I 235/ \Ne I 219/ \Ee I 210/ ito kappe, eko Ä• siá¹ƒ janÄ• dl

amitÄ• bhoti nÄ• mena, cakkavattÄ« mahabbalo ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 312/ sudaá¹ƒ Ä• yasmÄ• ekasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitth

ekasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. raá¹ƒsisaÃ±Ã±akattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``udentaá¹ƒ sataraá¹ƒsiá¹ƒva, pÄ«taraá¹ƒsiá¹ƒva {sitaraá¹ƒsiá¹ƒ va (Ce Se) } b

byagghÅ«sabhaá¹ƒva pavaraá¹ƒ, sujÄ• taá¹ƒ pabbatantare ||

<22> á¹• 21 ``buddhassa Ä• nubhÄ• vo so, jalate pabbatantare.

raá¹ƒse {raá¹ƒsyÄ• (?) } cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<23> á¹• 21 ``avasesesu kappesu, kusalaá¹ƒ caritaá¹ƒ mayÄ• .

tena cittappasÄ• dena, buddhÄ• nussatiyÄ• pi ca ||

<24> á¹• 21 ``tiá¹ƒsakappasahasseto, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``sattapaÃ±Ã±Ä• sakappamhi, eko Ä• siá¹ƒ janÄ• dhipo.

sujÄ• to nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• raá¹ƒsisaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

raá¹ƒsisaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. sandhitattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``assatthe \Se I 313/ haritobhÄ• se, saá¹ƒvirÅ«á¸·hamhi pÄ• dape.

ekaá¹ƒ buddhagataá¹ƒ saÃ±Ã±aá¹ƒ, alabhiá¹ƒhaá¹ƒ {alabhissaá¹ƒ (Ce) } patissato ||

<28> á¹• 21 ``ekattiá¹ƒse \Be I 236/ ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

tassÄ• saÃ±Ã±Ä• ya vÄ• hasÄ• , patto me Ä• savakkhayo ||

<29> á¹• 21 ``ito \Ne I 220/ terasakappamhi, dhaniá¹-á¹-ho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<30> á¹• 21 ``paá¹-isambhidÄ• \Ee I 211/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sandhito {saá¹‡á¹-hito (Ce) } thero imÄ• gÄ• thÄ• yo abhÄ• si

sandhitattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. tÄ• lavaá¹‡á¹-adÄ• yakattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``tÄ• lavaá¹‡á¹-aá¹ƒ mayÄ• dinnaá¹ƒ, tissassÄ• diccabandhuno.

gimhanibbÄ• panatthÄ• ya, pariá¸·Ä• hopasantiyÄ• ||

<32> á¹• 21 ``sannibbÄ• pemi rÄ• gaggiá¹ƒ, dosaggiÃ±ca taduttariá¹ƒ.

nibbÄ• pemi ca mohaggiá¹ƒ, tÄ• lavaá¹‡á¹-assidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``kilesÄ• \Se I 314/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<34> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tÄ• lavaá¹‡á¹-assidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``tesaá¹-á¹-himhi ito kappe, mahÄ• nÄ• masanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<36> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tÄ• lavaá¹‡á¹-adÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

tÄ• lavaá¹‡á¹-adÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. akkantasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``kusÄ• á¹-akaá¹ƒ \Be I 237/ gahetvÄ• na, upajjhÄ• yassahaá¹ƒ pure.

mantaÃ±ca anusikkhÄ• mi, ganthÄ• dosassa {kaá¹‡á¸• abhedassa (Ce), gaá¹‡á¸• abhedas

<38> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

usabhaá¹ƒ pavaraá¹ƒ aggaá¹ƒ, tissaá¹ƒ buddhaá¹ƒ gaá¹‡uttamaá¹ƒ {gajuttamaá¹ƒ (Se) } ||

<39> á¹• 21 ``kusÄ• á¹-akaá¹ƒ \Ne I 221/ pattharitaá¹ƒ, akkamantaá¹ƒ naruttamaá¹ƒ.

samuggataá¹ƒ mahÄ• vÄ«raá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<40> á¹• 21 ``disvÄ• \Se I 315/ \Ee I 212/ taá¹ƒ lokapajjotaá¹ƒ, vimalaá¹ƒ candasannibhaá

avandiá¹ƒ satthuno pÄ• de, vippasannena cetasÄ• ||

<41> á¹• 21 ``catunnavutito kappe, yaá¹ƒ adÄ• siá¹ƒ kusÄ• á¹-akaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kusÄ• á¹-akassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``sattatiá¹ƒse ito kappe, eko Ä• siá¹ƒ janÄ• dhipo.

sunando nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<43> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• akkantasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

akkantasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sappidÄ• yakattheraapadÄ• naá¹ƒ

<44> á¹• 21 ``nisinno pÄ• sÄ• davare, nÄ• rÄ«gaá¹‡apurakkhato.

byÄ• dhitaá¹ƒ samaá¹‡aá¹ƒ disvÄ• , abhinÄ• mesahaá¹ƒ gharaá¹ƒ ||

<45> á¹• 21 ``upaviá¹-á¹-haá¹ƒ mahÄ• vÄ«raá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

sappitelaá¹ƒ mayÄ• dinnaá¹ƒ, siddhatthassa mahesino ||

<46> á¹• 21 ``passaddhadarathaá¹ƒ disvÄ• , vippasannamukhindriyaá¹ƒ.

vanditvÄ• satthuno pÄ• de, anusaá¹ƒsÄ• vayiá¹ƒ pure ||

<47> á¹• 21 ``disvÄ• \Se I 316/ \Be I 238/ maá¹ƒ suppasannattaá¹ƒ {suppasannantaá¹ƒ (S
suppasannacittanti attho}, iddhiyÄ• pÄ• ramiá¹…gato.

nabhaá¹ƒ abbhuggamÄ« dhÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<48> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sappitelassidaá¹ƒ phalaá¹ƒ ||

<49> á¹• 21 ``ito sattarase kappe, jutideva {dutideva (Se), tutideva (Katthaci) } sanÄ• mako

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<50> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sappidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sappidÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pÄ• panivÄ• riyattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``piyadassissa \Ne I 222/ bhagavato, caá¹…kamaá¹ƒ sodhitaá¹ƒ mayÄ• .

naá¸·akehi paá¹-icchannaá¹ƒ, vÄ• tÄ• tapanivÄ• raá¹‡aá¹ƒ ||

<52> á¹• 21 ``pÄ• paá¹ƒ vivajjanatthÄ• ya, kusalassupasampadÄ• .

kilesÄ• naá¹ƒ pahÄ• nÄ• ya, padahiá¹ƒ satthu sÄ• sane ||

<53> á¹• 21 ``ito \Ee I 213/ ekÄ• dase kappe, aggidevoti vissuto.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<54> á¹• 21 ``paá¹-isambhidÄ• \Se I 317/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• panivÄ• riyo {vÄ• tÄ• tapanivÄ• riyo (?) } thero imÄ• gÄ•

pÄ• panivÄ• riyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

hatthivaggo bÄ• vÄ«satimo.

tassuddÄ• naá¹ƒ ---

hatthi pÄ• nadhi saccaÃ±ca, ekasaÃ±Ã±i ca raá¹ƒsiko.

sandhito tÄ• lavaá¹‡á¹-aÃ±ca, tathÄ• akkantasaÃ±Ã±ako.

sappi pÄ• panivÄ• rÄ« ca, catuppaÃ±Ã±Ä• sa gÄ• thakÄ• ti ||

23. Ä• lambaá¹‡adÄ• yakavaggo

1. Ä• lambaá¹‡adÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``atthadassissa \Se I 318/ \Be I 239/ \Ne I 223/ bhagavato, lokajeá¹-á¹-hassa tÄ•

Ä• lambaá¹‡aá¹ƒ mayÄ• dinnaá¹ƒ, dvipadindassa tÄ• dino ||

<2> á¹• 21 ``dharaá¹‡iá¹ƒ paá¹-ipajjÄ• mi, vipulaá¹ƒ sÄ• garapparaá¹ƒ.

pÄ• á¹‡esu ca issariyaá¹ƒ, vattemi vasudhÄ• ya ca ||

<3> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<4> á¹• 21 ``ito dvesaá¹-á¹-hikappamhi, tayo Ä• siá¹ƒsu khattiyÄ• .

ekÄ• passitanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• lambaá¹‡adÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

Ä• lambaá¹‡adÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ajinadÄ• yakattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``ekattiá¹ƒse ito kappe, gaá¹‡asatthÄ• rako ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

<7> á¹• 21 ``cammakhaá¹‡á¸• aá¹ƒ \Se I 319/ mayÄ• dinnaá¹ƒ, sikhino lokabandhuno.

tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha ||

<8> á¹• 21 ``sampattiá¹ƒ \Ee I 214/ anubhotvÄ• na, kilese jhÄ• payiá¹ƒ ahaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<9> á¹• 21 ``ekattiá¹ƒse \Ne I 224/ ito kappe, ajinaá¹ƒ yaá¹ƒ adÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ajinassa idaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``ito paÃ±camake kappe, rÄ• jÄ• Ä• siá¹ƒ sudÄ• yako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<11> á¹• 21 ``paá¹-isambhidÄ• \Be I 240/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ajinadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ajinadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. dverataniyattheraapadÄ• naá¹ƒ

<12> á¹• 21 ``migaluddo pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

<13> á¹• 21 ``maá¹ƒsapesi mayÄ• dinnÄ• , vipassissa mahesino.

sadevakasmiá¹ƒ lokasmiá¹ƒ, issaraá¹ƒ kÄ• rayÄ• mahaá¹ƒ ||

<14> á¹• 21 ``iminÄ• \Se I 320/ maá¹ƒsadÄ• nena, ratanaá¹ƒ nibbattate mama.

duveme ratanÄ• loke, diá¹-á¹-hadhammassa pattiyÄ• ||

<15> á¹• 21 ``tehaá¹ƒ sabbe anubhomi, maá¹ƒsadÄ• nassa sattiyÄ• .

gattaÃ±ca mudukaá¹ƒ mayhaá¹ƒ, paÃ±Ã±Ä• nipuá¹‡avedanÄ« ||

<16> á¹• 21 ``ekanavutito kappe, yaá¹ƒ maá¹ƒsamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maá¹ƒsadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<17> á¹• 21 ``ito catutthake kappe, eko Ä• siá¹ƒ janÄ• dhipo.

mahÄ• rohitanÄ• mo so, cakkavattÄ« mahabbalo ||

<18> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dverataniyo {dvirataniyo (Ce) } thero imÄ• gÄ• thÄ• yo abhÄ•

dverataniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

dasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

4. Ä• rakkhadÄ• yakattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``siddhatthassa \Ne I 225/ bhagavato, vedi kÄ• rÄ• pitÄ• {vedikÄ• kÄ• ritÄ• (

Ä• rakkho ca mayÄ• dinno, sugatassa mahesino ||

<20> á¹• 21 ``tena \Be I 241/ kammavisesena, na passiá¹ƒ bhayabheravaá¹ƒ.

kuhiÃ±ci upapannassa, tÄ• so mayhaá¹ƒ na vijjati ||

<21> á¹• 21 ``catunnavutito \Se I 321/ \Ee I 215/ kappe, yaá¹ƒ vediá¹ƒ kÄ• rayiá¹ƒ pure.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vedikÄ• ya idaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``ito chaá¹-á¹-hamhi kappamhi, apassenasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• rakkhadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• rakkhadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. abyÄ• dhikattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``vipassissa bhagavato, aggisÄ• laá¹ƒ adÄ• sahaá¹ƒ.

byÄ• dhikÄ• naÃ±ca Ä• vÄ• saá¹ƒ, uá¹‡hodakapaá¹-iggahaá¹ƒ ||

<25> á¹• 21 ``tena kammenayaá¹ƒ mayhaá¹ƒ, attabhÄ• vo sunimmito.

byÄ• dhÄ• haá¹ƒ nÄ• bhijÄ• nÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``ekanavutito kappe, yaá¹ƒ sÄ• lamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aggisÄ• lÄ• yidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``ito ca sattame kappe, ekosiá¹ƒ aparÄ• jito {eko Ä• siá¹ƒ narÄ• dhipo (Se) }.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<28> á¹• 21 ``paá¹-isambhidÄ• \Se I 322/ \Ee I 216/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• abyÄ• dhiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

abyÄ• dhikattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. aá¹…kolapupphiyattheraapadÄ• naá¹ƒ

<29> á¹• 21 ``nÄ• rado \Be I 242/ \Ne I 226/ {varado (Katthaci) } iti me nÄ• maá¹ƒ, kassapo

addasaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, vipassiá¹ƒ devasakkataá¹ƒ ||

<30> á¹• 21 ``anubyaÃ±janadharaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

aá¹…kolapupphaá¹ƒ {vakulapupphaá¹ƒ (Se), bakolapupphaá¹ƒ (Katthaci) } paggayha, buddh

<31> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``catusattatito kappe, romaso nÄ• ma khattiyo.

Ä• mukkamÄ• lÄ• bharaá¹‡o, sayoggabalavÄ• hano ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aá¹…kolapupphiyo {vakulapupphiyo (Se), bakolapupphiyo (Ka
gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aá¹…kolapupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. sovaá¹‡á¹‡avaá¹-aá¹ƒsakiyattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``uyyÄ• nabhÅ«miá¹ƒ \Se I 323/ niyyanto, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

vaá¹-aá¹ƒsakaá¹ƒ gahetvÄ• na, sovaá¹‡á¹‡aá¹ƒ sÄ• dhunimmitaá¹ƒ ||

<35> á¹• 21 ``sÄ«ghaá¹ƒ tato samÄ• ruyha, hatthikkhandhagato ahaá¹ƒ.

buddhassa abhiropesiá¹ƒ, sikhino lokabandhuno ||

<36> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``sattavÄ«se ito kappe, eko Ä• siá¹ƒ janÄ• dhipo.

mahÄ• patÄ• panÄ• mena, cakkavattÄ« mahabbalo ||

<38> á¹• 21 ``paá¹-isambhidÄ• \Be I 243/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sovaá¹‡á¹‡avaá¹-aá¹ƒsakiyo thero imÄ• gÄ• thÄ• yo abhÄ• si

sovaá¹‡á¹‡avaá¹-aá¹ƒsakiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. miÃ±javaá¹-aá¹ƒsakiyattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``nibbute \Ne I 227/ lokanÄ• thamhi, sikhimhi vadataá¹ƒ vare.

vaá¹-aá¹ƒsakehi Ä• kiá¹‡á¹‡aá¹ƒ, bodhipÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

<40> á¹• 21 ``ekattiá¹ƒse \Se I 324/ ito kappe, yaá¹ƒ pÅ«jamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<41> á¹• 21 ``ito chabbÄ«satikappe, ahuá¹ƒ meghabbhanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• miÃ±javaá¹-aá¹ƒsakiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

miÃ±javaá¹-aá¹ƒsakiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sukatÄ• veá¸·iyattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``asito \Ee I 217/ nÄ• ma nÄ• mena, mÄ• lÄ• kÄ• ro ahaá¹ƒ {ahuá¹ƒ (?) } tadÄ

Ä• veá¸·aá¹ƒ paggahetvÄ• na, raÃ±Ã±o dÄ• tuá¹ƒ vajÄ• mahaá¹ƒ ||

<44> á¹• 21 ``asampattomhi {asampattamhi (Ce), asampattova (?) } rÄ• jÄ• naá¹ƒ, addasa

haá¹-á¹-ho haá¹-á¹-hena cittena, buddhassa abhiropayiá¹ƒ ||

<45> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``paÃ±cavÄ«se \Be I 244/ ito kappe, rÄ• jÄ• hosiá¹ƒ mahabbalo.

vebhÄ• ro nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<47> á¹• 21 ``paá¹-isambhidÄ• \Se I 325/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sukatÄ• veá¸·iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sukatÄ• veá¸·iyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. ekavandaniyattheraapadÄ• naá¹ƒ

<48> á¹• 21 ``usabhaá¹ƒ \Ne I 228/ pavaraá¹ƒ vÄ«raá¹ƒ, vessabhuá¹ƒ vijitÄ• vinaá¹ƒ.

pasannacitto sumano, buddhaseá¹-á¹-hamavandahaá¹ƒ ||

<49> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<50> á¹• 21 ``catuvÄ«satikappamhi, vikatÄ• nandanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<51> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekavandaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekavandaniyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

Ä• lambaá¹‡adÄ• yakavaggo tevÄ«satimo.

tassuddÄ• naá¹ƒ ---

Ä• lambaá¹‡aÃ±ca \Se I 326/ ajinaá¹ƒ, maá¹ƒsadÄ• rakkhadÄ• yako.

abyÄ• dhi aá¹…kolaá¹ƒ {vakulaá¹ƒ (Se), bakuá¸·aá¹ƒ (Katthaci) } soá¹‡á¹‡aá¹ƒ, miÃ±jaÄ• ve

paÃ±capaÃ±Ã±Ä• sa gÄ• thÄ• yo, gaá¹‡itÄ• atthadassibhi ||

24. udakÄ• sanavaggo

1. udakÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``Ä• rÄ• madvÄ• rÄ• \Be I 245/ \Ne I 229/ \Ee I 218/ nikkhamma, phalakaá¹ƒ sa

udakaÃ±ca upaá¹-á¹-hÄ• siá¹ƒ, uttamatthassa pattiyÄ• ||

<2> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ä• sane codake phalaá¹ƒ ||

<3> á¹• 21 ``ito pannarase kappe, abhisÄ• masamavhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• udakÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

udakÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. bhÄ• janapÄ• lakattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``nagare \Se I 327/ bandhumatiyÄ• , kumbhakÄ• ro ahaá¹ƒ tadÄ• .

bhÄ• janaá¹ƒ anupÄ• lesiá¹ƒ, bhikkhusaá¹…ghassa tÄ• vade ||

<6> á¹• 21 ``ekanavutito kappe, bhÄ• janaá¹ƒ anupÄ• layiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhÄ• janassa idaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 ``tepaÃ±Ã±Ä• se ito kappe, anantajÄ• linÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ |

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhÄ• janapÄ• lako {bhÄ• janadÄ• yako (Ce Se) } thero imÄ• g

bhÄ• janapÄ• lakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. sÄ• lapupphiyattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``aruá¹‡avatiyÄ• \Be I 246/ \Ne I 230/ nagare, ahosiá¹ƒ pÅ«piko tadÄ• .

mama dvÄ• rena gacchantaá¹ƒ, sikhinaá¹ƒ addasaá¹ƒ jinaá¹ƒ ||

<10> á¹• 21 ``buddhassa pattaá¹ƒ paggayha, sÄ• lapupphaá¹ƒ adÄ• sahaá¹ƒ.

sammaggatassa buddhassa, vippasannena cetasÄ• ||

<11> á¹• 21 ``ekattiá¹ƒse \Se I 328/ \Ee I 219/ ito kappe, yaá¹ƒ pupphamabhidÄ• sahaá¹ƒ {
khajjakamadÄ• sahaá¹ƒ (Ce), yaá¹ƒ khajjamabhidÄ• sahaá¹ƒ (Katthaci) sÄ• lapupphanÄ• m
bhaveyya}.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sÄ• lapupphassidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``ito cuddasakappamhi, ahosiá¹ƒ amitaÃ±jalo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ• lapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sÄ• lapupphiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. kilaÃ±jadÄ• yakattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``tivarÄ• yaá¹ƒ pure ramme, naá¸·akÄ• ro ahaá¹ƒ tadÄ• .

siddhatthe lokapajjote, pasannÄ• janatÄ• tahiá¹ƒ ||

<15> á¹• 21 ``pÅ«jatthaá¹ƒ lokanÄ• thassa, kilaÃ±jaá¹ƒ pariyesati.

buddhapÅ«jaá¹ƒ karontÄ• naá¹ƒ, kilaÃ±jaá¹ƒ adadiá¹ƒ ahaá¹ƒ ||

<16> á¹• 21 ``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kilaÃ±jassa idaá¹ƒ phalaá¹ƒ ||

<17> á¹• 21 ``sattasattatikappamhi, rÄ• jÄ• Ä• siá¹ƒ jaladdharo {jutindharo (Ce) }.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<18> á¹• 21 ``paá¹-isambhidÄ• \Se I 329/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kilaÃ±jadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kilaÃ±jadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. vedikÄ• rakattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``vipassino \Be I 247/ \Ne I 231/ bhagavato, bodhiyÄ• pÄ• daputtame.

pasannacitto sumano, kÄ• resiá¹ƒ vedikaá¹ƒ ahaá¹ƒ ||

<20> á¹• 21 ``ekanavutito kappe, kÄ• resiá¹ƒ vedikaá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vedikÄ• ya idaá¹ƒ phalaá¹ƒ ||

<21> á¹• 21 ``ito \Ee I 220/ ekÄ• dase kappe, ahosiá¹ƒ sÅ«riyassamo.

sattarattanasampanno, cakkavattÄ« mahabbalo ||

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vedikÄ• rako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vedikÄ• rakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. vaá¹‡á¹‡akÄ• rattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``nagare \Se I 330/ aruá¹‡avatiyÄ• , vaá¹‡á¹‡akÄ• ro ahaá¹ƒ tadÄ• .

cetiye dussabhaá¹‡á¸• Ä• ni, nÄ• nÄ• vaá¹‡á¹‡aá¹ƒ rajesahaá¹ƒ {rajiá¹ƒ ahaá¹ƒ (Katthaci),

<24> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ vaá¹‡á¹‡aá¹ƒ rajayiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vaá¹‡á¹‡adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``ito tevÄ«satikappe, vaá¹‡á¹‡asama {candupama (Ce), candasama (Se) } san

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vaá¹‡á¹‡akÄ• ro thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vaá¹‡á¹‡akÄ• rattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. piyÄ• lapupphiyattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``migaluddo \Be I 248/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

piyÄ• laá¹ƒ pupphitaá¹ƒ disvÄ• , gatamagge khipiá¹ƒ ahaá¹ƒ ||

<28> á¹• 21 ``ekanavutito \Se I 331/ \Ne I 232/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• piyÄ• lapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

piyÄ• lapupphiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. ambayÄ• gadÄ• yakattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``sake \Ee I 221/ sippe apatthaddho, agamaá¹ƒ kÄ• nanaá¹ƒ ahaá¹ƒ.

sambuddhaá¹ƒ yantaá¹ƒ disvÄ• na, ambayÄ• gaá¹ƒ adÄ• sahaá¹ƒ ||

<31> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ambayÄ• gassidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ambayÄ• gadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

ambayÄ• gadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. jagatikÄ• rakattheraapadÄ• naá¹ƒ

<33> á¹• 21 ``nibbute \Se I 332/ lokanÄ• thamhi, atthadassi naruttame.

jagatÄ« kÄ• ritÄ• mayhaá¹ƒ, buddhassa thÅ«pamuttame ||

<34> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, jagatiyÄ• idaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``paá¹-isambhidÄ• \Be I 249/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• jagatikÄ• rako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

jagatikÄ• rakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. vÄ• sidÄ• yakattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``kammÄ• rohaá¹ƒ \Ne I 233/ pure Ä• siá¹ƒ, tivarÄ• yaá¹ƒ puruttame.

ekÄ• vÄ• si mayÄ• dinnÄ• , sayambhuá¹ƒ aparÄ• jitaá¹ƒ {sayambhumhiparÄ• jite (?) } ||

<37> á¹• 21 ``catunnavutito kappe, yaá¹ƒ vÄ• simadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vÄ• sidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 333/ sudaá¹ƒ Ä• yasmÄ• vÄ• sidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

vÄ• sidÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

udakÄ• sanavaggo catuvÄ«satimo.

tassuddÄ• naá¹ƒ \Ee I 222/ ---

udakÄ• sanabhÄ• janaá¹ƒ, sÄ• lapupphÄ« kilaÃ±jako.

vedikÄ• vaá¹‡á¹‡akÄ• ro ca, piyÄ• laambayÄ• gado.

jagatÄ« vÄ• sidÄ• tÄ• ca, gÄ• thÄ• tiá¹ƒsa ca aá¹-á¹-ha ca ||

25. tuvaradÄ• yakavaggo

1. tuvaradÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``migaluddo \Se I 334/ \Be I 250/ \Ne I 234/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane a

bharitvÄ• tuvaramÄ• dÄ• ya {bharitvÄ• turavamÄ• dÄ• ya (Katthaci), bhajjitaá¹ƒ tuvaramÄ•
muggakalÄ• yasadisaá¹ƒ tuvaraá¹-á¹-hinti tadaá¹-á¹-hakathÄ• . tuvaro dhaÃ±Ã±abhedeti sa
saá¹…ghassa adadiá¹ƒ ahaá¹ƒ ||

<2> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tuvarassa idaá¹ƒ phalaá¹ƒ ||

<3> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tuvaradÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tuvaradÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. nÄ• gakesariyattheraapadÄ• naá¹ƒ

<4> á¹• 21 ``dhanuá¹ƒ advejjhaá¹ƒ katvÄ• na, vanamajjhogahiá¹ƒ ahaá¹ƒ.

kesaraá¹ƒ ogataá¹ƒ {osaraá¹ƒ (Se), osaá¹-aá¹ƒ (Ce) } disvÄ• , patapattaá¹ƒ samuá¹-á¹-hitaá

<5> á¹• 21 ``ubho hatthehi paggayha, sire katvÄ• na aÃ±jaliá¹ƒ.

buddhassa abhiropesiá¹ƒ, tissassa lokabandhuno ||

<6> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 ``tesattatimhi \Se I 335/ kappamhi {sattasattatime kappe (Se) }, satta kesaranÄ•

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ |

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nÄ• gakesariyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nÄ• gakesariyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. naá¸·inakesariyattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``jÄ• tassarassa \Be I 251/ \Ne I 235/ \Ee I 223/ vemajjhe, vasÄ• mi jalakukkuá¹-

addasÄ• haá¹ƒ {athaddasaá¹ƒ (Ce Se) } devadevaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<10> á¹• 21 ``tuá¹‡á¸• ena kesariá¹ƒ {kesaraá¹ƒ (Se) } gayha, vippasannena cetasÄ• .

buddhassa abhiropesiá¹ƒ, tissassa lokabandhuno ||

<11> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``tesattatimhi kappamhi, satta kesaranÄ• makÄ• {satapattasanÄ• mako (Ce S

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 336/ sudaá¹ƒ Ä• yasmÄ• naá¸·inakesariyo thero imÄ• gÄ• thÄ• yo abhÄ• sitt

naá¸·inakesariyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. viravapupphiyattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``khÄ«á¹‡Ä• savasahassehi, niyyÄ• ti lokanÄ• yako.

viravapupphamÄ• dÄ• ya {viravipupphaá¹ƒ paggayha (Ce) }, buddhassa abhiropayiá¹ƒ ||

<15> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• viravapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

viravapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. kuá¹-idhÅ«pakattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``siddhatthassa \Be I 252/ bhagavato, ahosiá¹ƒ kuá¹-igopako.

kÄ• lena kÄ• laá¹ƒ dhÅ«pesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<18> á¹• 21 ``catunnavutito \Ne I 236/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÅ«padÄ• nassidaá¹ƒ {buddhapÅ«jÄ• yidaá¹ƒ (Ce) } phalaá

<19> á¹• 21 ``paá¹-isambhidÄ• \Se I 337/ \Ee I 224/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kuá¹-idhÅ«pako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kuá¹-idhÅ«pakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. pattadÄ• yakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``paramena damathena, siddhatthassa mahesino.

pattadÄ• naá¹ƒ mayÄ• dinnaá¹ƒ, ujubhÅ«tassa tÄ• dino ||

<21> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pattadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pattadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. dhÄ• tupÅ«jakattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``nibbute lokanÄ• thamhi, siddhatthamhi naruttame.

ekÄ• dhÄ• tu mayÄ• laddhÄ• , dvipadindassa tÄ• dino ||

<24> á¹• 21 ``tÄ• haá¹ƒ \Se I 338/ dhÄ• tuá¹ƒ gahetvÄ• na, buddhassÄ• diccabandhuno.

paÃ±cavasse paricariá¹ƒ, tiá¹-á¹-hantaá¹ƒva naruttamaá¹ƒ ||

<25> á¹• 21 ``catunnavutito \Be I 253/ kappe, yaá¹ƒ dhÄ• tuá¹ƒ pÅ«jayiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÄ• tupaá¹-á¹-hahane phalaá¹ƒ ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhÄ• tupÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhÄ• tupÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. sattalipupphapÅ«jakattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``satta \Ne I 237/ sattalipupphÄ• ni, sÄ«se katvÄ• nahaá¹ƒ tadÄ• .

buddhassa abhiropesiá¹ƒ, vessabhumhi naruttame {vibhattivipallÄ• so cintetabbo} ||

<28> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• \Ee I 225/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sattalipupphapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

sattalipupphapÅ«jakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. bimbijÄ• liyattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``padumuttaro \Se I 339/ nÄ• ma jino, sayambhÅ« aggapuggalo.

catusaccaá¹ƒ pakÄ• seti, dÄ«peti amataá¹ƒ padaá¹ƒ ||

<31> á¹• 21 ``bimbijÄ• lakapupphÄ• ni {bimbajÄ• lakapupphÄ• ni (Katthaci) }, puthu katvÄ•

buddhassa abhiropesiá¹ƒ, dvipadindassa tÄ• dino ||

<32> á¹• 21 ``aá¹-á¹-hasaá¹-á¹-himhito kappe, caturo kiÃ±jakesarÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<33> á¹• 21 ``paá¹-isambhidÄ• \Be I 254/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bimbijÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bimbijÄ• liyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. uddÄ• lakadÄ• yakattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``kakudho nÄ• ma nÄ• mena, sayambhÅ« aparÄ• jito.

pavanÄ• nikkhamitvÄ• na, anuppatto mahÄ• nadiá¹ƒ ||

<35> á¹• 21 ``uddÄ• lakaá¹ƒ \Ne I 238/ gahetvÄ• na, sayambhussa adÄ• sahaá¹ƒ.

saá¹ƒyatassujubhÅ«tassa, pasannamÄ• naso ahaá¹ƒ ||

<36> á¹• 21 ``ekattiá¹ƒse \Se I 340/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uddÄ• lakadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

uddÄ• lakadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

tuvaradÄ• yakavaggo paÃ±cavÄ«satimo.

tassuddÄ• naá¹ƒ \Ee I 226/ ---

tuvaranÄ• ganaá¸·inÄ• , viravÄ« kuá¹-idhÅ«pako.

patto dhÄ• tusattaliyo, bimbi uddÄ• lakena ca.

sattatiá¹ƒsati gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhi ||

26. thomakavaggo

1. thomakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``devaloke \Se I 341/ \Be I 255/ \Ne I 239/ á¹-hito santo, vipassissa mahesino.

dhammaá¹ƒ suá¹‡itvÄ• mudito, imaá¹ƒ vÄ• caá¹ƒ abhÄ• sahaá¹ƒ ||

<2> á¹• 21 `` `namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

bahujjanaá¹ƒ {bahuá¹ƒ janaá¹ƒ (Ce) } tÄ• rayasi, desento amataá¹ƒ padaá¹ƒâ€™ ||

<3> á¹• 21 ``ekanavutito kappe, yaá¹ƒ vÄ• camabhaá¹‡iá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thomanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• thomako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

thomakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ekÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``vijahitvÄ• devavaá¹‡á¹‡aá¹ƒ, sabhariyo idhÄ• gamiá¹ƒ.

adhikÄ• raá¹ƒ kattukÄ• mo, buddhaseá¹-á¹-hassa sÄ• sane ||

<6> á¹• 21 ``devalo nÄ• ma nÄ• mena, padumuttarasÄ• vako.

tassa bhikkhÄ• mayÄ• dinnÄ• , vippasannena cetasÄ• ||

<7> á¹• 21 ``satasahassito \Se I 342/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ |

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. citakapÅ«jakattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``Ä• nando \Be I 256/ \Ne I 240/ \Ee I 227/ nÄ• ma sambuddho, sayambhÅ« apa

araÃ±Ã±e parinibbÄ• yi, amanussamhi kÄ• nane ||

<10> á¹• 21 ``devalokÄ• idhÄ• gantvÄ• , citaá¹ƒ katvÄ• nahaá¹ƒ tadÄ• .

sarÄ«raá¹ƒ tattha jhÄ• pesiá¹ƒ, sakkÄ• raÃ±ca akÄ• sahaá¹ƒ ||

<11> á¹• 21 ``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• citakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

citakapÅ«jakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ticampakapupphiyattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``himavantassÄ• vidÅ«re \Se I 343/, vikato {vikano (Ce Se) } nÄ• ma pabbato.

tassa vemajjhe vasati, samaá¹‡o bhÄ• vitindriyo ||

<14> á¹• 21 ``disvÄ• na tassopasamaá¹ƒ, vippasannena cetasÄ• .

tÄ«á¹‡i campakapupphÄ• ni, gahetvÄ• na samokiriá¹ƒ ||

<15> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ticampakapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ticampakapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. sattapÄ• á¹-aliyattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

satta pÄ• á¹-alipupphÄ• ni, buddhassa abhiropayiá¹ƒ ||

<18> á¹• 21 ``catunnavutito \Be I 257/ \Ne I 241/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``paá¹-isambhidÄ• \Se I 344/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sattapÄ• á¹-aliyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sattapÄ• á¹-aliyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. upÄ• hanadÄ• yakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``ahosiá¹ƒ \Ee I 228/ candano nÄ• ma, sambuddhassatrajo tadÄ• .

ekopÄ• hano mayÄ• dinno, bodhiá¹ƒ sampajja me tuvaá¹ƒ ||

<21> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pÄ• nadhiá¹ƒ {yamupÄ• hanaá¹ƒ (Ce), yaá¹ƒ pÄ• d

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, upÄ• hanassidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upÄ• hanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

upÄ• hanadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. maÃ±jaripÅ«jakattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``maÃ±jarikaá¹ƒ karitvÄ• na, rathiyaá¹ƒ paá¹-ipajjahaá¹ƒ.

addasaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<24> á¹• 21 ``pasannacitto \Se I 345/ sumano, paramÄ• ya ca pÄ«tiyÄ• .

ubho hatthehi paggayha, buddhassa abhiropayiá¹ƒ ||

<25> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``ito \Be I 258/ tesattatikappe, eko Ä• siá¹ƒ mahÄ«pati.

jotiyo nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<27> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maÃ±jaripÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maÃ±jaripÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. paá¹‡á¹‡adÄ• yakattheraapadÄ• naá¹ƒ

<28> á¹• 21 ``pabbate \Ne I 242/ himavantamhi, vÄ• kacÄ«radharo ahaá¹ƒ.

aloá¹‡apaá¹‡á¹‡abhakkhomhi, niyamesu ca saá¹ƒvuto ||

<29> á¹• 21 ``pÄ• tarÄ• se anuppatte, siddhattho upagacchi maá¹ƒ.

tÄ• haá¹ƒ buddhassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<30> á¹• 21 ``catunnavutito \Ee I 229/ kappe, yaá¹ƒ paá¹‡á¹‡amadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paá¹‡á¹‡adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<31> á¹• 21 ``sattavÄ«satikappamhi \Se I 346/, rÄ• jÄ• Ä• siá¹ƒ sadatthiyo {yadatthiyo (Ce

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<32> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paá¹‡á¹‡adÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paá¹‡á¹‡adÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. kuá¹-idÄ• yakattheraapadÄ• naá¹ƒ

<33> á¹• 21 ``vipinacÄ• rÄ« sambuddho, rukkhamÅ«le vasÄ« tadÄ• .

paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• na, adÄ• siá¹ƒ aparÄ• jite ||

<34> á¹• 21 ``ekanavutito kappe, yaá¹ƒ paá¹‡á¹‡akuá¹-ikaá¹ƒ adaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kuá¹-idÄ• nassidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``aá¹-á¹-havÄ«se \Be I 259/ {aá¹-á¹-hatiá¹ƒse (Se) } ito kappe, soá¸·asÄ• siá¹ƒs

sabbattha abhivassÄ«ti, vuccare cakkavattino ||

<36> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kuá¹-idÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kuá¹-idÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. aggapupphiyattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 347/ \Ne I 243/ sambuddhaá¹ƒ, nisinnaá¹ƒ pa

obhÄ• sayantaá¹ƒ raá¹ƒsena {raá¹ƒsiyÄ• (Se) }, sikhinaá¹ƒ sikhinaá¹ƒ yathÄ• ||

<38> á¹• 21 ``aggajaá¹ƒ pupphamÄ• dÄ• ya, upÄ• gacchiá¹ƒ naruttamaá¹ƒ.

pasannacitto sumano, buddhassa abhiropayiá¹ƒ ||

<39> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``paÃ±cavÄ«satikappamhi, ahosi amitogato {amitavhayo (Ce) }.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<41> á¹• 21 ``paá¹-isambhidÄ• \Ee I 230/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aggapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aggapupphiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

thomakavaggo chabbÄ«satimo.

tassuddÄ• naá¹ƒ ---

thomakekÄ• sanacitakaá¹ƒ, campako sattapÄ• á¹-ali.

pÄ• nadhi \Se I 348/ {pÄ• hano (Ce), pÄ• du (Se) } maÃ±jarÄ« paá¹‡á¹‡aá¹ƒ, kuá¹-ido agga

gÄ• thÄ• yo gaá¹‡itÄ• cettha, ekatÄ• lÄ«sameva cÄ• ti ||

27. padumukkhipavaggo

1. Ä• kÄ• sukkhipiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Be I 260/ \Ne I 244/ siddhatthaá¹ƒ, gacchantaá¹ƒ a

jalajagge duve gayha, upÄ• gacchiá¹ƒ narÄ• sabhaá¹ƒ ||

<2> á¹• 21 ``ekaÃ±ca pupphaá¹ƒ pÄ• desu, buddhaseá¹-á¹-hassa nikkhipiá¹ƒ.

ekaÃ±ca pupphaá¹ƒ paggayha, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ ||

<3> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``ito chattiá¹ƒsakappamhi, eko Ä• siá¹ƒ mahÄ«pati.

antalikkhakaro nÄ• ma, cakkavattÄ« mahabbalo ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• kÄ• sukkhipiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• kÄ• sukkhipiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. telamakkhiyattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``siddhatthamhi \Se I 349/ bhagavati, nibbutamhi narÄ• sabhe.

bodhiyÄ• vedikÄ• yÄ• haá¹ƒ, telaá¹ƒ makkhesi tÄ• vade ||

<7> á¹• 21 ``catunnavutito \Ee I 231/ kappe, yaá¹ƒ telaá¹ƒ makkhayiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, makkhanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``catuvÄ«se ito kappe, succhavi nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<9> á¹• 21 ``paá¹-isambhidÄ• \Ne I 245/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• telamakkhiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

telamakkhiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. aá¸• á¸• hacandiyattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``tissassa \Be I 261/ kho bhagavato, bodhiyÄ• pÄ• daputtame.

aá¸• á¸• hacandaá¹ƒ mayÄ• dinnaá¹ƒ, dharaá¹‡Ä«ruhapÄ• dape ||

<11> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ canda {yaá¹ƒ puppha (Katthaci) } mabhiropayiá¹ƒ

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``paÃ±cavÄ«se \Se I 350/ ito kappe, devalo nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aá¸• á¸• hacandiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aá¸• á¸• hacandiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. padÄ«padÄ• yakattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``devabhÅ«to ahaá¹ƒ santo, oruyha pathaviá¹ƒ tadÄ• .

padÄ«pe paÃ±ca pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<15> á¹• 21 ``catunnavutito kappe, yaá¹ƒ padÄ«pamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``paÃ±capaÃ±Ã±Ä• sake kappe, eko Ä• siá¹ƒ mahÄ«pati.

samantacakkhunÄ• mena, cakkavattÄ« mahabbalo ||

<17> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padÄ«padÄ• yako {apaá¹‡á¹‡adÄ«piyo (Ce Katthaci) } thero im
abhÄ• sitthÄ• ti.

padÄ«padÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. biá¸·Ä• lidÄ• yakattheraapadÄ• naá¹ƒ

<18> á¹• 21 ``himavantassÄ• vidÅ«re \Se I 351/ \Ne I 246/ \Ee I 232/, romaso nÄ• ma pabb

tamhi pabbatapÄ• damhi, samaá¹‡o bhÄ• vitindriyo ||

<19> á¹• 21 ``biá¸·Ä• liyo \Be I 262/ gahetvÄ• na, samaá¹‡assa adÄ• sahaá¹ƒ.

anumodi mahÄ• vÄ«ro, sayambhÅ« aparÄ• jito ||

<20> á¹• 21 ``biá¸·Ä• lÄ« te mama dinnÄ• , vippasannena cetasÄ• .

bhave nibbattamÄ• namhi, phalaá¹ƒ nibbattataá¹ƒ tava ||

<21> á¹• 21 ``catunnavutito kappe, yaá¹ƒ biá¸·Ä• limadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, biá¸·Ä• liyÄ• idaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• biá¸·Ä• lidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

biá¸·Ä• lidÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. macchadÄ• yakattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, ukkuso Ä• sahaá¹ƒ tadÄ• .

mahantaá¹ƒ macchaá¹ƒ paggayha, siddhatthamunino adaá¹ƒ ||

<24> á¹• 21 ``catunnavutito \Se I 352/ kappe, yaá¹ƒ macchamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, macchadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• macchadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

macchadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. javahaá¹ƒsakattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, Ä• siá¹ƒ vanacaro tadÄ• .

siddhatthaá¹ƒ addasaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<27> á¹• 21 ``aÃ±jaliá¹ƒ \Ne I 247/ paggahetvÄ• na, ullokento mahÄ• muniá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , avandiá¹ƒ nÄ• yakaá¹ƒ ahaá¹ƒ ||

<28> á¹• 21 ``catunnavutito \Be I 263/ \Ee I 233/ kappe, yamavandiá¹ƒ narÄ• sabhaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• javahaá¹ƒsako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

javahaá¹ƒsakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. saá¸·alapupphiyattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se I 353/, ahosiá¹ƒ kinnaro tadÄ• .

vipassiá¹ƒ addasaá¹ƒ buddhaá¹ƒ, raá¹ƒsijÄ• lasamÄ• kulaá¹ƒ ||

<31> á¹• 21 ``pasannacitto sumano, paramÄ• ya ca pÄ«tiyÄ• .

paggayha saá¸·alaá¹ƒ pupphaá¹ƒ, vipassiá¹ƒ okiriá¹ƒ ahaá¹ƒ ||

<32> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saá¸·alapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saá¸·alapupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. upÄ• gatÄ• sayattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``himavantassa vemajjhe, saro Ä• si sunimmito.

tatthÄ• haá¹ƒ rakkhaso Ä• siá¹ƒ, heá¹-hasÄ«lo bhayÄ• nako ||

<35> á¹• 21 ``anukampako kÄ• ruá¹‡iko, vipassÄ« lokanÄ• yako.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

<36> á¹• 21 ``upÄ• gataá¹ƒ \Se I 354/ mahÄ• vÄ«raá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

Ä• sayÄ• abhinikkhamma, avandiá¹ƒ satthuno ahaá¹ƒ ||

<37> á¹• 21 ``ekanavutito \Be I 264/ \Ne I 248/ kappe, yaá¹ƒ vandiá¹ƒ purisuttamaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upÄ• gatÄ• sayo {upÄ• gatahÄ• saniyo (Se), upÄ• gatÄ• hÄ• s
gÄ• thÄ• yo abhÄ• sitthÄ• ti.

upÄ• gatÄ• sayattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. taraá¹‡iyattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o \Ee I 234/ sambuddho, vipassÄ« dakkhiá¹‡Ä• raho.

nadÄ«tÄ«re á¹-hito satthÄ• , bhikkhusaá¹…ghapurakkhato ||

<40> á¹• 21 ``nÄ• vÄ• na vijjate tattha, santÄ• raá¹‡Ä« mahaá¹‡á¹‡ave.

nadiyÄ• abhinikkhamma, tÄ• resiá¹ƒ lokanÄ• yakaá¹ƒ ||

<41> á¹• 21 ``ekanavutito kappe, yaá¹ƒ tÄ• resiá¹ƒ naruttamaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 355/ sudaá¹ƒ Ä• yasmÄ• taraá¹‡iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

taraá¹‡iyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

padumukkhipavaggo sattavÄ«satimo.

tassuddÄ• naá¹ƒ ---

ukkhipÄ« telacandÄ« ca, dÄ«pado ca biá¸·Ä• lido.

maccho javo saá¸·alado, rakkhaso taraá¹‡o dasa.

gÄ• thÄ• yo cettha saá¹…khÄ• tÄ• , tÄ• lÄ«saá¹ƒ cekameva cÄ• ti ||

28. suvaá¹‡á¹‡abibbohanavaggo

1. suvaá¹‡á¹‡abibbohaniyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``ekÄ• sanaá¹ƒ \Se I 356/ \Be I 265/ \Ne I 249/ ahamadaá¹ƒ, pasanno sehi pÄ•

bibbohanaÃ±ca {bimbohanaÃ±ca (Ce Ee) } pÄ• dÄ• siá¹ƒ, uttamatthassa pattiyÄ• ||

<2> á¹• 21 ``ekanavutito kappe, bibbohanamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bibbohanassidaá¹ƒ phalaá¹ƒ ||

<3> á¹• 21 ``ito tesaá¹-á¹-hime kappe, asamo nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• suvaá¹‡á¹‡abibbohaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

suvaá¹‡á¹‡abibbohaniyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. tilamuá¹-á¹-hidÄ• yakattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``mama \Ee I 235/ saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• lokagganÄ• yako.

manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami ||

<6> á¹• 21 ``satthÄ• raá¹ƒ upasaá¹…kantaá¹ƒ, vanditvÄ• purisuttamaá¹ƒ.

pasannacitto sumano, tilamuá¹-á¹-himadÄ• sahaá¹ƒ ||

<7> á¹• 21 ``ekanavutito \Se I 357/ kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tilamuá¹-á¹-hiyidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``ito soá¸·asakappamhi, tantiso {khantiyo (Se) } nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<9> á¹• 21 ``paá¹-isambhidÄ• \Ne I 250/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tilamuá¹-á¹-hidÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

tilamuá¹-á¹-hidÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. caá¹…koá¹-akiyattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``mahÄ• samuddaá¹ƒ \Be I 266/ nissÄ• ya, vasatÄ« pabbatantare.

paccuggantvÄ• na katvÄ• na {paccuggantvÄ• naâ€™ kÄ• sahaá¹ƒ (-a), paccuggamanaá¹ƒ
{caá¹…goá¹-aka (Ce) } madÄ• sahaá¹ƒ ||

<11> á¹• 21 ``siddhatthassa mahesino, sabbasattÄ• nukampino {sayambhussÄ• nukampin

pupphacaá¹…koá¹-akaá¹ƒ datvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<12> á¹• 21 ``catunnavutito kappe, caá¹…koá¹-akamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, caá¹…koá¹-akassidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 358/ sudaá¹ƒ Ä• yasmÄ• caá¹…koá¹-akiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitt

caá¹…koá¹-akiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. abbhaÃ±janadÄ• yakattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``koá¹‡á¸• aÃ±Ã±assa \Ee I 236/ bhagavato, vÄ«tarÄ• gassa tÄ• dino.

Ä• kÄ• sasamacittassa {akakkasacittassÄ• tha (-a) }, nippapaÃ±cassa jhÄ• yino ||

<15> á¹• 21 ``sabbamohÄ• tivattassa, sabbalokahitesino.

abbhaÃ±janaá¹ƒ mayÄ• dinnaá¹ƒ, dvipadindassa tÄ• dino ||

<16> á¹• 21 ``aparimeyye ito kappe, abbhaÃ±janamadaá¹ƒ tadÄ• {ambhaÃ±janamadÄ• sa

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, abbhaÃ±janassidaá¹ƒ phalaá¹ƒ ||

<17> á¹• 21 ``ito pannarase kappe, cirappo nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<18> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• abbhaÃ±janadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

abbhaÃ±janadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. ekaÃ±jalikattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``udumbare \Se I 359/ \Be I 267/ \Ne I 251/ vasantassa, niyate paá¹‡á¹‡asanth

vutthokÄ• so mayÄ• dinno, samaá¹‡assa mahesino ||

<20> á¹• 21 ``tissassa dvipadindassa, lokanÄ• thassa tÄ• dino.

aÃ±jaliá¹ƒ paggahetvÄ• na, santhariá¹ƒ pupphasantharaá¹ƒ ||

<21> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kariá¹ƒ pupphasantharaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, santharassa idaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``ito cuddasakappamhi, ahosiá¹ƒ manujÄ• dhipo.

ekaaÃ±jaliko nÄ• ma, cakkavattÄ« mahabbalo ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekaÃ±jaliko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekaÃ±jalikattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. potthakadÄ• yakattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``satthÄ• raá¹ƒ \Ee I 237/ dhammamÄ• rabbha, saá¹…ghaÃ±cÄ• pi mahesinaá

potthadÄ• naá¹ƒ mayÄ• dinnaá¹ƒ, dakkhiá¹‡eyye anuttare ||

<25> á¹• 21 ``ekanavutito \Se I 360/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, potthadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• potthakadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

potthakadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. citakapÅ«jakattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, anusotaá¹ƒ vajÄ• mahaá¹ƒ.

satta mÄ• luvapupphÄ• ni, citamÄ• ropayiá¹ƒ ahaá¹ƒ ||

<28> á¹• 21 ``catunnavutito \Be I 268/ \Ne I 252/ kappe, citakaá¹ƒ yamapÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``sattasaá¹-á¹-himhito kappe, paá¹-ijaggasanÄ• makÄ• .

sattaratanasampannÄ• , sattÄ• suá¹ƒ cakkavattino {paá¹-ijaggasanÄ• mako. sattaratanasan
mahabbalo (Se) } ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• citakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

citakapÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. Ä• luvadÄ• yakattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``pabbate \Se I 361/ himavantamhi, mahÄ• sindhu sudassanÄ• .

tatthaddasaá¹ƒ vÄ«tarÄ• gaá¹ƒ, suppabhÄ• saá¹ƒ sudassanaá¹ƒ ||

<32> á¹• 21 ``paramopasame yuttaá¹ƒ, disvÄ• vimhitamÄ• naso.

Ä• luvaá¹ƒ tassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<33> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ä• luvassa idaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Ne I 253/ sudaá¹ƒ Ä• yasmÄ• Ä• luvadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitt

Ä• luvadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ekapuá¹‡á¸• arÄ«kattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``romaso \Ee I 238/ nÄ• ma nÄ• mena, sayambhÅ« subbato {sappabho (Se) }

puá¹‡á¸• arÄ«kaá¹ƒ mayÄ• dinnaá¹ƒ, vippasannena cetasÄ• ||

<36> á¹• 21 ``catunnavutito kappe, puá¹‡á¸• arÄ«kamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, puá¹‡á¸• arÄ«kassidaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``paá¹-isambhidÄ• \Se I 362/ \Be I 269/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekapuá¹‡á¸• arÄ«ko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekapuá¹‡á¸• arÄ«kattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. taraá¹‡Ä«yattheraapadÄ• naá¹ƒ

<38> á¹• 21 ``mahÄ• pathamhi visame, setu kÄ• rÄ• pito mayÄ• .

taraá¹‡atthÄ• ya lokassa, pasanno sehi pÄ• á¹‡ibhi ||

<39> á¹• 21 ``ekanavutito kappe, yo setu kÄ• rito mayÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``paÃ±capaÃ±Ã±Ä• sito kappe, eko Ä• siá¹ƒ samogadho.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<41> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• taraá¹‡Ä«yo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

taraá¹‡Ä«yattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

suvaá¹‡á¹‡abibbohanavaggo aá¹-á¹-havÄ«satimo.

tassuddÄ• naá¹ƒ ---

suvaá¹‡á¹‡aá¹ƒ \Se I 363/ tilamuá¹-á¹-hi ca, caá¹…koá¹-abbhaÃ±janaÃ±jalÄ«.

potthako citamÄ• luvÄ• , ekapuá¹‡á¸• arÄ« setunÄ• .

dvecattÄ• lÄ«sa gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhÄ«ti ||

ekÄ• dasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

29. paá¹‡á¹‡adÄ• yakavaggo

1. paá¹‡á¹‡adÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``paá¹‡á¹‡asÄ• le \Be I 270/ \Ne I 254/ \Ee I 239/ nisinnomhi, paá¹‡á¹‡abhojana

upaviá¹-á¹-haÃ±ca maá¹ƒ santaá¹ƒ, upÄ• gacchi mahÄ• isi {mahÄ• muni (Ce) } ||

<2> á¹• 21 ``siddhattho lokapajjoto, sabbalokatikicchako.

tassa paá¹‡á¹‡aá¹ƒ mayÄ• dinnaá¹ƒ, nisinnaá¹ƒ {nisinnassa (Se-a) } paá¹‡á¹‡asanthare ||

<3> á¹• 21 ``catunnavutito kappe, yaá¹ƒ paá¹‡á¹‡amadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paá¹‡á¹‡adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paá¹‡á¹‡adÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paá¹‡á¹‡adÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. phaladÄ• yakattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``sinerusamasantoso \Se I 364/, dharaá¹‡Ä«sama {dharaá¹‡Ä«dhara (Ce Se) }

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , bhikkhÄ• ya mamupaá¹-á¹-hito ||

<6> á¹• 21 ``harÄ«takaá¹ƒ {harÄ«takiá¹ƒ (Se) } Ä• malakaá¹ƒ, ambajambuvibhÄ«takaá¹ƒ.

kolaá¹ƒ bhallÄ• takaá¹ƒ billaá¹ƒ, phÄ• rusakaphalÄ• ni ca ||

<7> á¹• 21 ``siddhatthassa mahesissa, sabbalokÄ• nukampino.

taÃ±ca sabbaá¹ƒ mayÄ• dinnaá¹ƒ, vippasannena cetasÄ• ||

<8> á¹• 21 ``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<9> á¹• 21 ``sattapaÃ±Ã±Ä• sito \Ne I 255/ kappe, ekajjho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<10> á¹• 21 ``paá¹-isambhidÄ• \Be I 271/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• phaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

phaladÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. paccuggamaniyattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``sÄ«haá¹ƒ \Ee I 240/ yathÄ• vanacaraá¹ƒ, nisabhÄ• jÄ• niyaá¹ƒ yathÄ• .

kakudhaá¹ƒ vilasantaá¹ƒva, Ä• gacchantaá¹ƒ narÄ• sabhaá¹ƒ ||

<12> á¹• 21 ``siddhatthaá¹ƒ \Se I 365/ lokapajjotaá¹ƒ, sabbalokatikicchakaá¹ƒ.

akÄ• siá¹ƒ paccuggamanaá¹ƒ, vippasannena cetasÄ• ||

<13> á¹• 21 ``catunnavutito kappe, paccuggacchiá¹ƒ narÄ• sabhaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paccuggamane idaá¹ƒ phalaá¹ƒ ||

<14> á¹• 21 ``sattatiá¹ƒse {sattavÄ«se (Ce Se) } ito kappe, eko Ä• siá¹ƒ janÄ• dhipo.

saparivÄ• roti nÄ• mena, cakkavattÄ« mahabbalo ||

<15> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paccuggamaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paccuggamaniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ekapupphiyattheraapadÄ• naá¹ƒ

<16> á¹• 21 ``dakkhiá¹‡amhi duvÄ• ramhi, pisÄ• co Ä• sahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹‡umaá¹ƒ ||

<17> á¹• 21 ``vipassissa naraggassa, sabbalokahitesino.

ekapupphaá¹ƒ mayÄ• dinnaá¹ƒ, dvipadindassa tÄ• dino ||

<18> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``paá¹-isambhidÄ• \Se I 366/ \Be I 272/ \Ne I 256/ catasso ... pe ... kataá¹ƒ bu
sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. maghavapupphiyattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``nammadÄ• nadiyÄ• tÄ«re, sayambhÅ« aparÄ• jito.

samÄ• dhiá¹ƒ so samÄ• panno, vippasanno anÄ• vilo ||

<21> á¹• 21 ``disvÄ• pasannasumano, sambuddhaá¹ƒ aparÄ• jitaá¹ƒ.

tÄ• haá¹ƒ maghavapupphena, sayambhuá¹ƒ pÅ«jayiá¹ƒ tadÄ• ||

<22> á¹• 21 ``ekanavutito \Ee I 241/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maghavapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maghavapupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. upaá¹-á¹-hÄ• kadÄ• yakattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``rathiyaá¹ƒ \Se I 367/ paá¹-ipajjantaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

dvipadindaá¹ƒ mahÄ• nÄ• gaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<25> á¹• 21 ``pakkosÄ• piya tassÄ• haá¹ƒ, sabbalokahitesino.

upaá¹-á¹-hÄ• ko mayÄ• dinno, siddhatthassa mahesino ||

<26> á¹• 21 ``paá¹-iggahetvÄ• {paá¹-iggahesi (Katthaci) } sambuddho, niyyÄ• desi mahÄ• }.

uá¹-á¹-hÄ• ya Ä• sanÄ• tamhÄ• , pakkÄ• mi pÄ• cinÄ• mukho ||

<27> á¹• 21 ``catunnavutito \Be I 273/ kappe, upaá¹-á¹-hÄ• kamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``sattapaÃ±Ã±Ä• sito kappe, balasenasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<29> á¹• 21 ``paá¹-isambhidÄ• \Ne I 257/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upaá¹-á¹-hÄ• kadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

upaá¹-á¹-hÄ• kadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. apadÄ• niyattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``apadÄ• naá¹ƒ sugatÄ• naá¹ƒ, kittayiá¹ƒhaá¹ƒ mahesinaá¹ƒ.

pÄ• de ca sirasÄ• vandiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<31> á¹• 21 ``dvenavute \Se I 368/ ito kappe, apadÄ• naá¹ƒ pakittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• apadÄ• niyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

apadÄ• niyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. sattÄ• hapabbajitattheraapadÄ• naá¹ƒ

<33> á¹• 21 ``vipassissa \Ee I 242/ bhagavato, saá¹…gho sakkatamÄ• nito.

byasanaá¹ƒ me anuppattaá¹ƒ, Ã±Ä• tibhedo pure ahu ||

<34> á¹• 21 ``pabbajjaá¹ƒ upagantvÄ• na, byasanupasamÄ• yahaá¹ƒ.

sattÄ• hÄ• bhirato tattha, satthusÄ• sanakamyatÄ• ||

<35> á¹• 21 ``ekanavutito kappe, yamahaá¹ƒ pabbajiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pabbajjÄ• ya idaá¹ƒ phalaá¹ƒ ||

<36> á¹• 21 ``sattasaá¹-á¹-himhito \Be I 274/ kappe, satta Ä• suá¹ƒ mahÄ«patÄ«.

sunikkhamÄ• ti Ã±Ä• yanti, cakkavattÄ« mahabbalÄ• ||

<37> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 369/ sudaá¹ƒ Ä• yasmÄ• sattÄ• hapabbajito thero imÄ• gÄ• thÄ• yo abhÄ• s

sattÄ• hapabbajitattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. buddhupaá¹-á¹-hÄ• yikattheraapadÄ• naá¹ƒ

<38> á¹• 21 ``veá¹-ambhinÄ«ti \Ne I 258/ {veá¹-ambarÄ«ti (Ce), vedhambhinÄ«ti (Se) } me {pitÄ• â€™ santaá¹ƒ (?) } mamaá¹ƒ tadÄ• .

mama hatthaá¹ƒ gahetvÄ• na, upÄ• nayi mahÄ• muniá¹ƒ ||

<39> á¹• 21 ``imemaá¹ƒ uddisissanti, buddhÄ• lokagganÄ• yakÄ• .

tehaá¹ƒ upaá¹-á¹-hiá¹ƒ sakkaccaá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<40> á¹• 21 ``ekattiá¹ƒse ito kappe, buddhe upaá¹-á¹-hahiá¹ƒ {paricariá¹ƒ (Ce Se) } tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<41> á¹• 21 ``tevÄ«samhi ito kappe, caturo Ä• su khattiyÄ• .

samaá¹‡upaá¹-á¹-hÄ• kÄ• nÄ• ma, cakkavattÄ« mahabbalÄ• ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• buddhupaá¹-á¹-hÄ• yiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

buddhupaá¹-á¹-hÄ• yikattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pubbaá¹…gamiyattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni \Se I 370/ \Ee I 243/, pabbajimha akiÃ±canÄ• .

tesaá¹ƒ pubbaá¹…gamo Ä• siá¹ƒ, uttamatthassa pattiyÄ• ||

<44> á¹• 21 ``sarÄ• gÄ• \Be I 275/ sabhavÄ• {samohÄ• (Se) } cete, vippasannamanÄ• vi

upaá¹-á¹-hahiá¹ƒsu sakkaccaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<45> á¹• 21 ``khÄ«á¹‡Ä• savÄ• vantadosÄ• , katakiccÄ• anÄ• savÄ• .

phariá¹ƒsu mettacittena, sayambhÅ« aparÄ• jitÄ• ||

<46> á¹• 21 ``tesaá¹ƒ upaá¹-á¹-hahitvÄ• na, sambuddhÄ• naá¹ƒ patissato.

maraá¹‡aÃ±ca anuppatto, devattaÃ±ca agamhase ||

<47> á¹• 21 ``catunnavutito kappe, yaá¹ƒ sÄ«lamanupÄ• layiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saÃ±Ã±amassa idaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``paá¹-isambhidÄ• \Ne I 259/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pubbaá¹…gamiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pubbaá¹…gamiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

paá¹‡á¹‡adÄ• yakavaggo ekÅ«natiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

paá¹‡á¹‡aá¹ƒ phalaá¹ƒ paccuggamaá¹ƒ, ekapupphi ca maghavÄ• .

upaá¹-á¹-hÄ• kÄ• padÄ• naÃ±ca \Se I 371/, pabbajjÄ• buddhupaá¹-á¹-hÄ• ko.

pubbaá¹…gamo ca gÄ• thÄ• yo, aá¹-á¹-hatÄ• lÄ«sa kittitÄ• ||

30. citakapÅ«jakavaggo

1. citakapÅ«jakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``ajito \Be I 276/ \Ne I 260/ nÄ• ma nÄ• mena, ahosiá¹ƒ brÄ• hmaá¹‡o tadÄ• .

Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mohaá¹ƒ, nÄ• nÄ• pupphaá¹ƒ samÄ• nayiá¹ƒ ||

<2> á¹• 21 ``jalantaá¹ƒ citakaá¹ƒ disvÄ• , sikhino lokabandhuno.

taÃ±ca pupphaá¹ƒ samÄ• netvÄ• , citake okiriá¹ƒ ahaá¹ƒ ||

<3> á¹• 21 ``ekattiá¹ƒse \Ee I 244/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``sattavÄ«se {sattatiá¹ƒse (Katthaci) } ito kappe, sattÄ• suá¹ƒ manujÄ• dhipÄ• .

supajjalitanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• citakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

citakapÅ«jakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. pupphadhÄ• rakattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``vÄ• kacÄ«radharo \Se I 372/ Ä• siá¹ƒ, ajinuttaravÄ• sano.

abhiÃ±Ã±Ä• paÃ±ca nibbattÄ• , candassa parimajjako ||

<7> á¹• 21 ``vipassiá¹ƒ lokapajjotaá¹ƒ, disvÄ• abhigataá¹ƒ mamaá¹ƒ.

pÄ• ricchattakapupphÄ• ni, dhÄ• resiá¹ƒ satthuno ahaá¹ƒ ||

<8> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÄ• raá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<9> á¹• 21 ``sattÄ• sÄ«timhito \Ne I 261/ kappe, eko Ä• siá¹ƒ mahÄ«pati.

samantadhÄ• raá¹‡o nÄ• ma, cakkavattÄ« mahabbalo ||

<10> á¹• 21 ``paá¹-isambhidÄ• \Be I 277/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pupphadhÄ• rako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pupphadhÄ• rakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. chattadÄ• yakattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``putto mama pabbajito, kÄ• sÄ• yavasano tadÄ• .

so ca buddhattaá¹ƒ sampatto, nibbuto lokapÅ«jito ||

<12> á¹• 21 ``vicinanto \Se I 373/ sakaá¹ƒ puttaá¹ƒ, agamaá¹ƒ pacchato ahaá¹ƒ.

nibbutassa mahantassa, citakaá¹ƒ agamÄ• sahaá¹ƒ ||

<13> á¹• 21 ``paggayha aÃ±jaliá¹ƒ tattha, vanditvÄ• citakaá¹ƒ ahaá¹ƒ.

setacchattaÃ±ca paggayha, Ä• ropesiá¹ƒ ahaá¹ƒ tadÄ• ||

<14> á¹• 21 ``catunnavutito kappe, yaá¹ƒ chattamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, chattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<15> á¹• 21 ``paÃ±cavÄ«se \Ee I 245/ ito kappe, satta Ä• suá¹ƒ janÄ• dhipÄ• .

mahÄ• rahasanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• chattadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

chattadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. saddasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``anuggatamhi Ä• dicce, panÄ• do {pasÄ• do (Se-a) } vipulo ahu.

buddhaseá¹-á¹-hassa lokamhi, pÄ• tubhÄ• vo mahesino ||

<18> á¹• 21 ``ghosa {sadda (Ce Se) } massosahaá¹ƒ \Be I 278/ tattha, na ca passÄ• mi taá

maraá¹‡aÃ±ca anuppatto, buddhasaÃ±Ã±amanussariá¹ƒ ||

<19> á¹• 21 ``catunnavutito \Se I 374/ \Ne I 262/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saddasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saddasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. gosÄ«sanikkhepakattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``Ä• rÄ• madvÄ• rÄ• nikkhamma, gosÄ«saá¹ƒ santhataá¹ƒ mayÄ• .

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbakammassidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``Ä• jÄ• niyÄ• vÄ• tajavÄ• , sindhavÄ• sÄ«ghavÄ• hanÄ• .

anubhomi sabbametaá¹ƒ, gosÄ«sassa idaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``aho kÄ• raá¹ƒ paramakÄ• raá¹ƒ, sukhatte sukataá¹ƒ mayÄ• .

saá¹…ghe katassa kÄ• rassa, na aÃ±Ã±aá¹ƒ kalamagghati ||

<24> á¹• 21 ``catunnavutito kappe, yaá¹ƒ sÄ«saá¹ƒ santhariá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, santharassa idaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``paÃ±casattatikappamhi, suppatiá¹-á¹-hitanÄ• mako.

eko Ä• siá¹ƒ mahÄ• tejo, cakkavattÄ« mahabbalo ||

<26> á¹• 21 ``paá¹-isambhidÄ• \Se I 375/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gosÄ«sanikkhepako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

gosÄ«sanikkhepakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. pÄ• dapÅ«jakattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``pabbate \Be I 279/ \Ee I 246/ himavantamhi, ahosiá¹ƒ kinnaro tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹‡umaá¹ƒ ||

<28> á¹• 21 ``upetaá¹ƒ tamahaá¹ƒ {upetopi tadÄ• (Se), upesiá¹ƒ tamahaá¹ƒ (?) } buddhaá
lokanÄ• yakaá¹ƒ.

candanaá¹ƒ tagaraÃ±cÄ• pi, pÄ• de osiÃ±cahaá¹ƒ tadÄ• ||

<29> á¹• 21 ``ekanavutito \Ne I 263/ kappe, yaá¹ƒ pÄ• daá¹ƒ abhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• dapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• dapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pÄ• dapÅ«jakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. desakittakattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``upasÄ• lakanÄ• mohaá¹ƒ \Se I 376/, ahosiá¹ƒ brÄ• hmaá¹‡o tadÄ• .

kÄ• nanaá¹ƒ vanamogÄ• á¸·haá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<32> á¹• 21 ``disvÄ• na vandiá¹ƒ pÄ• desu, lokÄ• hutipaá¹-iggahaá¹ƒ.

pasannacittaá¹ƒ maá¹ƒ Ã±atvÄ• , buddho antaradhÄ• yatha ||

<33> á¹• 21 ``kÄ• nanÄ• abhinikkhamma, buddhaseá¹-á¹-hamanussariá¹ƒ.

taá¹ƒ desaá¹ƒ kittayitvÄ• na, kappaá¹ƒ saggamhi modahaá¹ƒ ||

<34> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ desamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• desakittako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

desakittakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. saraá¹‡agamaniyattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``pabbate \Be I 280/ himavantamhi, ahosiá¹ƒ luddako tadÄ• .

vipassiá¹ƒ addasaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<37> á¹• 21 ``upÄ• sitvÄ• na \Se I 377/ sambuddhaá¹ƒ, veyyÄ• vaccamakÄ• sahaá¹ƒ.

saraá¹‡aÃ±ca upÄ• gacchiá¹ƒ, dvipadindassa tÄ• dino ||

<38> á¹• 21 ``ekanavutito \Ee I 247/ kappe, saraá¹‡aá¹ƒ upagacchahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saraá¹‡Ä• gamanapphalaá¹ƒ ||

<39> á¹• 21 ``paá¹-isambhidÄ• \Ne I 264/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saraá¹‡agamaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saraá¹‡agamaniyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ambapiá¹‡á¸• iyattheraapadÄ• naá¹ƒ

<40> á¹• 21 ``romaso nÄ• ma nÄ• mena, dÄ• navo iti vissuto.

ambapiá¹‡á¸• Ä« mayÄ• dinnÄ• {ambapiá¹‡á¸• o mayÄ• dinno (Se) }, vipassissa mahesin

<41> á¹• 21 ``ekanavutito kappe, yamambamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ambadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ambapiá¹‡á¸• iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ambapiá¹‡á¸• iyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. anusaá¹ƒsÄ• vakattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``piá¹‡á¸• Ä• ya \Se I 378/ caramÄ• nÄ• haá¹ƒ, vipassimaddasaá¹ƒ jinaá¹ƒ.

uá¸·uá¹…gabhikkhaá¹ƒ pÄ• dÄ• siá¹ƒ, dvipadindassa tÄ• dino ||

<44> á¹• 21 ``pasannacitto \Be I 281/ sumano, abhivÄ• desahaá¹ƒ tadÄ• .

anusaá¹ƒsÄ• vayiá¹ƒ buddhaá¹ƒ, uttamatthassa pattiyÄ• ||

<45> á¹• 21 ``ekanavutito kappe, anusaá¹ƒsÄ• vayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, anusaá¹ƒsÄ• vanÄ• phalaá¹ƒ ||

<46> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• anusaá¹ƒsÄ• vako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

anusaá¹ƒsÄ• vakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

citakapÅ«jakavaggo tiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

citakaá¹ƒ \Ne I 265/ pÄ• richatto ca, saddagosÄ«sasantharaá¹ƒ.

pÄ• do padesaá¹ƒ saraá¹‡aá¹ƒ, ambo saá¹ƒsÄ• vakopi ca.

aá¹-á¹-hatÄ• lÄ«sa gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhi ||

atha \Ee I 248/ vagguddÄ• naá¹ƒ ---

kaá¹‡ikÄ• ro \Se I 379/ hatthidado, Ä• lambaá¹‡udakÄ• sanaá¹ƒ.

tuvaraá¹ƒ thomako ceva, ukkhepaá¹ƒ sÄ«supadhÄ• naá¹ƒ ||

paá¹‡á¹‡ado citapÅ«jÄ« ca, gÄ• thÄ• yo ceva sabbaso.

cattÄ• ri ca satÄ• nÄ«ha, ekapaÃ±Ã±Ä• sameva ca ||

paÃ±cavÄ«sasatÄ• sabbÄ• , dvÄ• sattati taduttari.

tisataá¹ƒ apadÄ• nÄ• naá¹ƒ, gaá¹‡itÄ• atthadassibhi ||

kaá¹‡ikÄ• ravaggadasakaá¹ƒ.

tatiyasatakaá¹ƒ samattaá¹ƒ.

31. padumakesaravaggo

1. padumakesariyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``isisaá¹…ghe \Be I 282/ \Ne I 266/ ahaá¹ƒ pubbe, Ä• siá¹ƒ mÄ• taá¹…gavÄ• ra

mahesÄ«naá¹ƒ pasÄ• dena, padmakesaramokiriá¹ƒ ||

<2> á¹• 21 ``paccekajinaseá¹-á¹-hesu, dhutarÄ• gesu tÄ• disu.

tesu cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<3> á¹• 21 ``ekanavutito kappe, kesaraá¹ƒ okiriá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 380/ sudaá¹ƒ Ä• yasmÄ• padumakesariyo thero imÄ• gÄ• thÄ• yo abhÄ• sitt

padumakesariyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. sabbagandhiyattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``gandhamÄ• laá¹ƒ mayÄ• dinnaá¹ƒ, vipassissa mahesino.

adÄ• siá¹ƒ ujubhÅ«tassa, koseyyavatthamuttamaá¹ƒ ||

<6> á¹• 21 ``ekanavutito kappe, yaá¹ƒ vatthamadadiá¹ƒ {gandhamadadiá¹ƒ (Se) } pure.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, gandhadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 ``ito \Ee I 249/ pannarase kappe, suceá¸·o nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ |

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sabbagandhiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sabbagandhiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. paramannadÄ• yakattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Be I 283/ \Ne I 267/ jotantaá¹ƒ, udayantaá¹ƒva bhÄ• á¹‡um

vipassiá¹ƒ addasaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<10> á¹• 21 ``aÃ±jaliá¹ƒ \Se I 381/ paggahetvÄ• na, abhinesiá¹ƒ sakaá¹ƒ gharaá¹ƒ.

abhinetvÄ• na sambuddhaá¹ƒ, paramannamadÄ• sahaá¹ƒ ||

<11> á¹• 21 ``ekanavutito kappe, paramannamadiá¹ƒ {paramannaá¹ƒ dadiá¹ƒ (Ce), parama

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paramannassidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paramannadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paramannadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. dhammasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``vipassino bhagavato, mahÄ• bodhimaho ahu.

rukkhaá¹-á¹-hasseva sambuddho, {rukkhaá¹-á¹-heyeva sambuddhe (Ce), rukkhaá¹-á¹-ho iva
rukkhaá¹-á¹-hasseva bodhimahakÄ• rajanassa sambuddho catusaccaá¹ƒ pakÄ• setÄ«ti atth
lokajeá¹-á¹-ho narÄ• sabho {lokajeá¹-á¹-he narÄ• sabhe (Ce) } ||

<14> á¹• 21 ``bhagavÄ• tamhi samaye, bhikkhusaá¹…ghapurakkhato.

catusaccaá¹ƒ pakÄ• seti, vÄ• cÄ• sabhimudÄ«rayaá¹ƒ ||

<15> á¹• 21 ``saá¹…khittena ca desento, vitthÄ• rena ca desayaá¹ƒ {desayi (Se), bhÄ• sati

vivaá¹-á¹-acchado sambuddho, nibbÄ• pesi mahÄ• janaá¹ƒ ||

<16> á¹• 21 ``tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, lokajeá¹-á¹-hassa tÄ• dino.

vanditvÄ• satthuno pÄ• de, pakkÄ• miá¹ƒ uttarÄ• mukho ||

<17> á¹• 21 ``ekanavutito \Se I 382/ kappe, yaá¹ƒ dhammamasuá¹‡iá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhammasavassidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``tettiá¹ƒsamhi \Be I 284/ ito kappe, eko Ä• siá¹ƒ mahÄ«pati.

sutavÄ• nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

<19> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhammasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhammasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. phaladÄ• yakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``bhÄ• gÄ«rathÄ«nadÄ«tÄ«re \Ne I 268/ \Ee I 250/, ahosi assamo tadÄ• .

tamahaá¹ƒ assamaá¹ƒ gacchiá¹ƒ, phalahattho apekkhavÄ• ||

<21> á¹• 21 ``vipassiá¹ƒ tattha addakkhiá¹ƒ, pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹‡umaá¹ƒ.

yaá¹ƒ me atthi phalaá¹ƒ sabbaá¹ƒ, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<22> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 383/ sudaá¹ƒ Ä• yasmÄ• phaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

phaladÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. sampasÄ• dakattheraapadÄ• naá¹ƒ

<24> á¹• 21 `` `namo te buddha vÄ«ratthu, vippamuttosi sabbadhi.

byasanamhi {byasanaá¹ƒ hi (Ce) } anuppatto, tassa me saraá¹‡aá¹ƒ bhavaâ€™ ||

<25> á¹• 21 ``siddhattho tassa byÄ• kÄ• si, loke appaá¹-ipuggalo.

`mahodadhisamo saá¹…gho, appameyyo anuttaro ||

<26> á¹• 21 `` `tattha tvaá¹ƒ viraje khette, anantaphaladÄ• yake.

saá¹…ghe cittaá¹ƒ pasÄ• detvÄ• , subÄ«jaá¹ƒ vÄ• pa {cÄ• pi (Ce), vÄ• pi (Se) } ropaya ||

<27> á¹• 21 ``idaá¹ƒ \Be I 285/ vatvÄ• na sabbaÃ±Ã±Å«, lokajeá¹-á¹-ho narÄ• sabho.

mameva anusÄ• sitvÄ• , vehÄ• saá¹ƒ nabhamuggami ||

<28> á¹• 21 ``aciraá¹ƒ gatamattamhi, sabbaÃ±Ã±umhi narÄ• sabhe.

maraá¹‡aá¹ƒ samanuppatto, tusitaá¹ƒ upapajjahaá¹ƒ ||

<29> á¹• 21 ``tadÄ• haá¹ƒ viraje khette, anantaphaladÄ• yake.

saá¹…ghe cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<30> á¹• 21 ``catunnavutito kappe, pasÄ• damalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pasÄ• dassa idaá¹ƒ phalaá¹ƒ ||

<31> á¹• 21 ``paá¹-isambhidÄ• \Se I 384/ \Ne I 269/ catasso ... pe ... kataá¹ƒ buddhassa s

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sampasÄ• dako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sampasÄ• dakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. Ä• rÄ• madÄ• yakattheraapadÄ• naá¹ƒ

<32> á¹• 21 ``siddhatthassa \Ee I 251/ bhagavato, Ä• rÄ• mo ropito mayÄ• .

sandacchÄ• yesu {sÄ«tachÄ• yesu (Se), santacchÄ• yesu (Katthaci) } rukkhesu, upÄ• sante

<33> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

Ä• rÄ• maá¹ƒ abhinÄ• mesiá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<34> á¹• 21 ``haá¹-á¹-ho haá¹-á¹-hena cittena, phalaá¹ƒ pupphamadÄ• sahaá¹ƒ.

tato jÄ• tappasÄ• dova, taá¹ƒ vanaá¹ƒ pariá¹‡Ä• mayiá¹ƒ ||

<35> á¹• 21 ``buddhassa yamidaá¹ƒ dÄ• siá¹ƒ, vippasannena cetasÄ• .

bhave nibbattamÄ• namhi, nibbattati phalaá¹ƒ mama ||

<36> á¹• 21 ``catunnavutito kappe, yaá¹ƒ Ä• rÄ• mamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ä• rÄ• massa idaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``sattatiá¹ƒse ito kappe, sattÄ• suá¹ƒ mudusÄ«talÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<38> á¹• 21 ``paá¹-isambhidÄ• \Se I 385/ \Be I 286/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• rÄ• madÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• rÄ• madÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. anulepadÄ• yakattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``atthadassissa munino, addasaá¹ƒ sÄ• vakaá¹ƒ ahaá¹ƒ.

navakammaá¹ƒ karontassa, sÄ«mÄ• ya upagacchahaá¹ƒ ||

<40> á¹• 21 ``niá¹-á¹-hite navakamme ca, anulepamadÄ• sahaá¹ƒ.

pasannacitto sumano, puÃ±Ã±akkhette anuttare ||

<41> á¹• 21 ``aá¹-á¹-hÄ• rase \Ne I 270/ kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, anulepassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• anulepadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

anulepadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. buddhasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``udentaá¹ƒ \Se I 386/ \Ee I 252/ sataraá¹ƒsiá¹ƒva, pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹:

vanantaragataá¹ƒ santaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<44> á¹• 21 ``addasaá¹ƒ supinantena, siddhatthaá¹ƒ lokanÄ• yakaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , sugatiá¹ƒ upapajjahaá¹ƒ ||

<45> á¹• 21 ``catunnavutito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``paá¹-isambhidÄ• \Be I 287/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• buddhasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

buddhasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pabbhÄ• radÄ• yakattheraapadÄ• naá¹ƒ

<47> á¹• 21 ``piyadassino bhagavato, pabbhÄ• ro sodhito mayÄ• .

ghaá¹-akaÃ±ca upaá¹-á¹-hÄ• siá¹ƒ, paribhogÄ• ya tÄ• dino ||

<48> á¹• 21 ``taá¹ƒ me buddho viyÄ• kÄ• si, piyadassÄ« mahÄ• muni.

sahassakaá¹‡á¸• o satabheá¹‡á¸• u {satageá¹‡á¸• u (Se Katthaci) }, dhajÄ• lu haritÄ• mayo

<49> á¹• 21 ``nibbattissati \Se I 387/ so yÅ«po, ratanaÃ±ca anappakaá¹ƒ.

pabbhÄ• radÄ• naá¹ƒ datvÄ• na, kappaá¹ƒ saggamhi modahaá¹ƒ ||

<50> á¹• 21 ``ito bÄ• ttiá¹ƒsakappamhi, susuddho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<51> á¹• 21 ``paá¹-isambhidÄ• \Ne I 271/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pabbhÄ• radÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pabbhÄ• radÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

padumakesaravaggo ekatiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

kesaraá¹ƒ gandhamannaÃ±ca, dhammasaÃ±Ã±Ä« phalena ca.

pasÄ• dÄ• rÄ• madÄ• yÄ« ca, lepako buddhasaÃ±Ã±ako.

pabbhÄ• rado ca gÄ• thÄ• yo, ekapaÃ±Ã±Ä• sa kittitÄ• ||

32. Ä• rakkhadÄ• yakavaggo

1. Ä• rakkhadÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``dhammadassissa \Se I 388/ \Be I 288/ \Ne I 272/ \Ee I 253/ munino, vati kÄ• rÄ

Ä• rakkho ca mayÄ• dinno, dvipadindassa tÄ• dino ||

<2> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

tena kammavisesena, patto me Ä• savakkhayo ||

<3> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• rakkhadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• rakkhadÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. bhojanadÄ• yakattheraapadÄ• naá¹ƒ

<4> á¹• 21 ``sujÄ• to sÄ• lalaá¹-á¹-hÄ«va, sobhaÃ±janamivuggato.

indalaá¹-á¹-hirivÄ• kÄ• se, virocati sadÄ• jino ||

<5> á¹• 21 ``tassa devÄ• tidevassa, vessabhussa mahesino.

adÄ• si bhojanamahaá¹ƒ, vippasannena cetasÄ• ||

<6> á¹• 21 ``taá¹ƒ me buddho anumodi, sayambhÅ« aparÄ• jito.

bhave nibbattamÄ• namhi, phalaá¹ƒ nibbattatÅ« tava ||

<7> á¹• 21 ``ekattiá¹ƒse \Se I 389/ ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhojanassa idaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``paÃ±cavÄ«se ito kappe, eko Ä• siá¹ƒ amittako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<9> á¹• 21 ``paá¹-isambhidÄ• \Ne I 273/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhojanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bhojanadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. gatasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<10> á¹• 21 ``Ä• kÄ• seva \Be I 289/ padaá¹ƒ natthi, ambare anilaÃ±jase.

siddhatthaá¹ƒ jinamaddakkhiá¹ƒ, gacchantaá¹ƒ tidivaá¹…gaá¹‡e {tidivaá¹…gaá¹‡aá¹ƒ (Se K

<11> á¹• 21 ``anileneritaá¹ƒ disvÄ• , sammÄ• sambuddhacÄ«varaá¹ƒ.

vitti mamÄ• hu tÄ• vade {vitti me pÄ• huá¹‡Ä• tÄ• va (Se), vitti me tÄ• vade jÄ• tÄ• (Ce) }, muniá¹ƒ {mune (Ce) } ||

<12> á¹• 21 ``catunnavutito \Ee I 254/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 390/ sudaá¹ƒ Ä• yasmÄ• gatasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitth

gatasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sattapadumiyattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``nadÄ«kÅ«le vasÄ• mahaá¹ƒ, nesÄ• do nÄ• ma brÄ• hmaá¹‡o.

satapattehi pupphehi, sammajjitvÄ• na assamaá¹ƒ ||

<15> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, siddhatthaá¹ƒ lokanÄ• yakaá¹ƒ.

disvÄ• nabhena {vanena (Se Katthaci) } gacchantaá¹ƒ, hÄ• so me udapajjatha ||

<16> á¹• 21 ``paccuggantvÄ• na sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

assamaá¹ƒ atinÄ• metvÄ• , jalajaggehi okiriá¹ƒ ||

<17> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``ito te sattame kappe, caturo pÄ• dapÄ• varÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<19> á¹• 21 ``paá¹-isambhidÄ• \Be I 290/ \Ne I 274/ catasso ... pe ... kataá¹ƒ buddhassa sA

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sattapadumiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sattapadumiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. pupphÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 391/ sambuddhaá¹ƒ, pÄ«taraá¹ƒsiá¹ƒva {sata
bhÄ• á¹‡umaá¹ƒ.

avidÅ«rena gacchantaá¹ƒ, siddhatthaá¹ƒ aparÄ• jitaá¹ƒ ||

<21> á¹• 21 ``tassa paccuggamitvÄ• na, pavesetvÄ• na assamaá¹ƒ.

pupphÄ• sanaá¹ƒ mayÄ• dinnaá¹ƒ, vippasannena cetasÄ• ||

<22> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, vedajÄ• to tadÄ• ahaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• detvÄ• , taá¹ƒ kammaá¹ƒ pariá¹‡Ä• mayiá¹ƒ ||

<23> á¹• 21 ``yaá¹ƒ \Ee I 255/ me atthi kataá¹ƒ puÃ±Ã±aá¹ƒ, sayambhumhaparÄ• jite.

sabbena tena kusalena, vimalo homi sÄ• sane ||

<24> á¹• 21 ``catunnavutito kappe, pupphÄ• sanamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pupphÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

pupphÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. Ä• sanasanthavikattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``cetiyaá¹ƒ uttamaá¹ƒ nÄ• ma, sikhino lokabandhuno.

araÃ±Ã±e irÄ«á¹‡e vane, andhÄ• hiá¹‡á¸• Ä• mahaá¹ƒ tadÄ• ||

<27> á¹• 21 ``pavanÄ• \Se I 392/ nikkhamantena, diá¹-á¹-haá¹ƒ sÄ«hÄ• sanaá¹ƒ mayÄ• .

ekaá¹ƒsaá¹ƒ aÃ±jaliá¹ƒ katvÄ• , santhaviá¹ƒ {thavissaá¹ƒ (Ce) } lokanÄ• yakaá¹ƒ ||

<28> á¹• 21 ``divasabhÄ• gaá¹ƒ \Be I 291/ thavitvÄ• na, buddhaá¹ƒ lokagganÄ• yakaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, imaá¹ƒ vÄ• caá¹ƒ udÄ«rayiá¹ƒ ||

<29> á¹• 21 `` `namo \Ne I 275/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

sabbaÃ±Ã±Å«si mahÄ• vÄ«ra, lokajeá¹-á¹-ha narÄ• sabhaâ€™ ||

<30> á¹• 21 ``abhitthavitvÄ• sikhinaá¹ƒ, nimittakaraá¹‡enahaá¹ƒ.

Ä• sanaá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ uttarÄ• mukho ||

<31> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ thaviá¹ƒ vadataá¹ƒ varaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thomanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``sattavÄ«se ito kappe, atulÄ• satta Ä• su te.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• sanasanthaviko {Ä• sanasanthavako (?), Ä• sanathaviko (
(Ce Se) } thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• sanasanthavikattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saddasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``sudassano \Ee I 256/ mahÄ• vÄ«ro, deseti amataá¹ƒ padaá¹ƒ.

parivuto sÄ• vakehi, vasati gharamuttame ||

<35> á¹• 21 ``tÄ• ya \Se I 393/ vÄ• cÄ• ya madhurÄ• ya, saá¹…gaá¹‡hÄ• ti {saá¹…gaá¹‡h

ghoso ca vipulo Ä• si, Ä• sÄ«so {Ä• saá¹ƒso (Ce) } devamÄ• nuse ||

<36> á¹• 21 ``nigghosasaddaá¹ƒ sutvÄ• na, siddhatthassa mahesino.

sadde cittaá¹ƒ pasÄ• detvÄ• , avandiá¹ƒ lokanÄ• yakaá¹ƒ ||

<37> á¹• 21 ``catunnavutito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``paá¹-isambhidÄ• \Be I 292/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saddasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saddasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. tiraá¹ƒsiyattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``kesariá¹ƒ \Ne I 276/ abhijÄ• taá¹ƒva, aggikkhandhaá¹ƒva pabbate.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• {nivÄ• sentaá¹ƒ (Katthaci), disÄ• sinnaá¹ƒ (Se) }, siddhattha

<40> á¹• 21 ``sÅ«riyassa ca Ä• lokaá¹ƒ, candÄ• lokaá¹ƒ tatheva ca.

buddhÄ• lokaÃ±ca disvÄ• na, vitti me udapajjatha ||

<41> á¹• 21 ``tayo Ä• loke disvÄ• na, sambuddhaá¹ƒ {buddhaÃ±ca (Ce) } sÄ• vakuttamaá¹

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<42> á¹• 21 ``tayo \Se I 394/ hi Ä• lokakarÄ• , loke lokatamonudÄ• .

cando ca sÅ«riyo cÄ• pi, buddho ca lokanÄ• yako ||

<43> á¹• 21 ``opammaá¹ƒ upadassetvÄ• , kittito me mahÄ• muni.

buddhassa vaá¹‡á¹‡aá¹ƒ kittetvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<44> á¹• 21 ``catunnavutito kappe, yaá¹ƒ buddhamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<45> á¹• 21 ``ekasaá¹-á¹-himhito \Ee I 257/ kappe, eko Ã±Ä• á¹‡adharo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<46> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiraá¹ƒsiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tiraá¹ƒsiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. kandalipupphiyattheraapadÄ• naá¹ƒ

<47> á¹• 21 ``sindhuyÄ• \Be I 293/ nadiyÄ• tÄ«re, ahosiá¹ƒ kassako tadÄ• .

parakammÄ• yane yutto, parabhattaá¹ƒ apassito ||

<48> á¹• 21 ``sindhuá¹ƒ anucarantohaá¹ƒ, siddhatthaá¹ƒ jinamaddasaá¹ƒ.

samÄ• dhinÄ• nisinnaá¹ƒva, satapattaá¹ƒva pupphitaá¹ƒ ||

<49> á¹• 21 ``satta \Se I 395/ kandalipupphÄ• ni, vaá¹‡á¹-e chetvÄ• nahaá¹ƒ tadÄ• .

matthake abhiropesiá¹ƒ, buddhassÄ• diccabandhuno ||

<50> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Ne I 277/ sambuddhaá¹ƒ, anukÅ«le samÄ• hitaá¹

tidhÄ• pabhinnamÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒva durÄ• sadaá¹ƒ ||

<51> á¹• 21 ``tamahaá¹ƒ upagantvÄ• na, nipakaá¹ƒ bhÄ• vitindriyaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, avandiá¹ƒ satthuno ahaá¹ƒ ||

<52> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<53> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kandalipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kandalipupphiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. kumudamÄ• liyattheraapadÄ• naá¹ƒ

<54> á¹• 21 ``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

vipassinaá¹ƒ mahÄ• vÄ«raá¹ƒ, abhijÄ• taá¹ƒva kesariá¹ƒ ||

<55> á¹• 21 ``rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

gahetvÄ• kumudaá¹ƒ mÄ• laá¹ƒ, buddhaseá¹-á¹-haá¹ƒ samokiriá¹ƒ ||

<56> á¹• 21 ``ekanavutito \Se I 396/ \Ee I 258/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<57> á¹• 21 ``paá¹-isambhidÄ• \Be I 294/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kumudamÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kumudamÄ• liyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

Ä• rakkhadÄ• yakavaggo bÄ• ttiá¹ƒsatimo {battiá¹ƒsatimo (Ce Se) }.

tassuddÄ• naá¹ƒ ---

Ä• rakkhado bhojanado, gatasaÃ±Ã±Ä« padumiyo.

pupphÄ• sanÄ« santhaviko, saddasaÃ±Ã±Ä« tiraá¹ƒsiyo.

kandaliko kumudÄ« ca, sattapaÃ±Ã±Ä• sa gÄ• thakÄ• ti ||

33. umÄ• pupphiyavaggo

1. umÄ• pupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``samÄ• hitaá¹ƒ \Se I 397/ \Be I 295/ \Ne I 278/ samÄ• pannaá¹ƒ, siddhatthama

samÄ• dhinÄ• upaviá¹-á¹-haá¹ƒ, addasÄ• haá¹ƒ naruttamaá¹ƒ ||

<2> á¹• 21 ``umÄ• pupphaá¹ƒ gahetvÄ• na, buddhassa abhiropayiá¹ƒ.

sabbapupphÄ• ekasÄ«sÄ• , uddhaá¹ƒvaá¹‡á¹-Ä• adhomukhÄ• ||

<3> á¹• 21 ``sucittÄ• viya tiá¹-á¹-hante, Ä• kÄ• se pupphasantharÄ• .

tena cittappasÄ• dena, tusitaá¹ƒ upapajjahaá¹ƒ ||

<4> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``paÃ±capaÃ±Ã±Ä• sito kappe, eko Ä• siá¹ƒ mahÄ«pati.

samantachadano nÄ• ma, cakkavattÄ« mahabbalo ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• umÄ• pupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

umÄ• pupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. pulinapÅ«jakattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``kakudhaá¹ƒ \Se I 398/ \Ee I 259/ vilasantaá¹ƒva, nisabhÄ• jÄ• niyaá¹ƒ yathÄ•

osadhiá¹ƒva virocantaá¹ƒ, obhÄ• santaá¹ƒ narÄ• sabhaá¹ƒ ||

<8> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, avandiá¹ƒ satthuno ahaá¹ƒ.

satthÄ• raá¹ƒ parivaá¹‡á¹‡esiá¹ƒ, sakakammena tosayiá¹ƒ {tosito (Ce) } ||

<9> á¹• 21 ``susuddhaá¹ƒ \Ne I 279/ pulinaá¹ƒ gayha, gatamagge samokiriá¹ƒ.

ucchaá¹…gena gahetvÄ• na, vipassissa mahesino ||

<10> á¹• 21 ``tato \Be I 296/ upaá¸• á¸• hapulinaá¹ƒ, vippasannena cetasÄ• .

divÄ• vihÄ• re osiÃ±ciá¹ƒ, dvipadindassa tÄ• dino ||

<11> á¹• 21 ``ekanavutito kappe, pulinaá¹ƒ yamasiÃ±cahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pulinassa idaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pulinapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pulinapÅ«jakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. hÄ• sajanakattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``dumagge paá¹ƒsukÅ«lakaá¹ƒ {paá¹ƒsukÅ«likaá¹ƒ (Se Katthaci) }, laggaá¹ƒ d

aÃ±jaliá¹ƒ paggahetvÄ• na, bhiyyo uccÄ• ritaá¹ƒ mayÄ• ||

<14> á¹• 21 ``dÅ«rato \Se I 399/ pana disvÄ• na {patidisvÄ• na (Ce Se) }, hÄ• so me udapa

aÃ±jaliá¹ƒ paggahetvÄ• na, bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<15> á¹• 21 ``ekanavutito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• hÄ• sajanako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

hÄ• sajanakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. yaÃ±Ã±asÄ• mikattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``jÄ• tiyÄ• \Ee I 260/ sattavassohaá¹ƒ, ahosiá¹ƒ mantapÄ• ragÅ«.

kulavattaá¹ƒ {kulavaá¹ƒsaá¹ƒ (Ce Se) } adhÄ• resiá¹ƒ, yaÃ±Ã±o ussÄ• hito mayÄ• ||

<18> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni \Be I 297/, pasÅ« haÃ±Ã±anti me tadÄ• .

sÄ• rathambhupanÄ«tÄ• ni {tÄ• rasmÄ«hi upanÄ«tÄ• ni (Katthaci), sÄ• rasmiá¹ƒhi upanÄ«t
upaá¹-á¹-hitÄ• ||

<19> á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-hova \Ne I 280/, khadiraá¹…gÄ• rasannibho.

udayantova sÅ«riyo, puá¹‡á¹‡amÄ• yeva {puá¹‡á¹‡amÄ• seva (Ce) } candimÄ• ||

<20> á¹• 21 ``siddhattho sabbasiddhattho, tilokamahito hito.

upagantvÄ• na sambuddho, idaá¹ƒ vacanamabravi ||

<21> á¹• 21 `` `ahiá¹ƒsÄ• \Se I 400/ sabbapÄ• á¹‡Ä«naá¹ƒ, kumÄ• ra mama ruccati.

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rati ||

<22> á¹• 21 `` `rati ca samacariyÄ• ya, bÄ• husaccaá¹ƒ kataÃ±Ã±utÄ• .

diá¹-á¹-he dhamme parattha ca, dhammÄ• ete pasaá¹ƒsiyÄ• ||

<23> á¹• 21 `` `ete dhamme bhÄ• vayitvÄ• , sabbasattahite rato {hitesito (Katthaci) }.

buddhe cittaá¹ƒ pasÄ• detvÄ• , bhÄ• vehi maggamuttamaá¹ƒâ€™ ||

<24> á¹• 21 ``idaá¹ƒ vatvÄ• na sabbaÃ±Ã±Å«, lokajeá¹-á¹-ho narÄ• sabho.

mamevaá¹ƒ anusÄ• sitvÄ• , vehÄ• saá¹ƒ uggato gato ||

<25> á¹• 21 ``pubbe cittaá¹ƒ visodhetvÄ• , pacchÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ.

tena cittappasÄ• dena, tusitaá¹ƒ upapajjahaá¹ƒ ||

<26> á¹• 21 ``catunnavutito kappe, yadÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• yaÃ±Ã±asÄ• miko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yaÃ±Ã±asÄ• mikattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. nimittasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<28> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Ee I 261/, vasÄ• mi assame ahaá¹ƒ.

suvaá¹‡á¹‡amigamaddakkhiá¹ƒ, carantaá¹ƒ vipine ahaá¹ƒ ||

<29> á¹• 21 ``mige \Se I 401/ \Be I 298/ cittaá¹ƒ pasÄ• detvÄ• , lokajeá¹-á¹-haá¹ƒ anussariá

tena cittappasÄ• dena, aÃ±Ã±e buddhe anussariá¹ƒ ||

<30> á¹• 21 ``abbhatÄ«tÄ• ca ye buddhÄ• , vattamÄ• nÄ• anÄ• gatÄ• .

evamevaá¹ƒ virocanti, migarÄ• jÄ• va te tayo ||

<31> á¹• 21 ``catunnavutito \Ne I 281/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``sattavÄ«se ito kappe, eko Ä• siá¹ƒ mahÄ«pati.

araÃ±Ã±asattho nÄ• mena, cakkavattÄ« mahabbalo ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nimittasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nimittasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. annasaá¹ƒsÄ• vakattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, gacchantaá¹ƒ antarÄ• paá¹‡e.

kaÃ±canagghiyasaá¹…kÄ• saá¹ƒ, bÄ• ttiá¹ƒsavaralakkhaá¹‡aá¹ƒ ||

<35> á¹• 21 ``siddhatthaá¹ƒ sabbasiddhatthaá¹ƒ, anejaá¹ƒ aparÄ• jitaá¹ƒ.

sambuddhaá¹ƒ atinÄ• metvÄ• , bhojayiá¹ƒ taá¹ƒ mahÄ• muniá¹ƒ ||

<36> á¹• 21 ``muni \Se I 402/ kÄ• ruá¹‡iko loke, obhÄ• sayi mamaá¹ƒ tadÄ• .

buddhe cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<37> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• annasaá¹ƒsÄ• vako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

annasaá¹ƒsÄ• vakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nigguá¹‡á¸• ipupphiyattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``yadÄ• \Be I 299/ \Ee I 262/ devo devakÄ• yÄ• , cavate Ä• yusaá¹…khayÄ• .

tayo saddÄ• niccharanti, devÄ• naá¹ƒ anumodataá¹ƒ ||

<40> á¹• 21 `` `ito bho sugatiá¹ƒ gaccha, manussÄ• naá¹ƒ sahabyataá¹ƒ.

manussabhÅ«to saddhamme, labha saddhaá¹ƒ anuttaraá¹ƒ ||

<41> á¹• 21 `` `sÄ• \Ne I 282/ te saddhÄ• niviá¹-á¹-hÄ• ssa, mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ•

yÄ• vajÄ«vaá¹ƒ asaá¹ƒhÄ«rÄ• , saddhamme suppavedite ||

<42> á¹• 21 `` `kÄ• yena kusalaá¹ƒ katvÄ• , vÄ• cÄ• ya kusalaá¹ƒ bahuá¹ƒ.

manasÄ• kusalaá¹ƒ katvÄ• , abyÄ• pajjaá¹ƒ nirÅ«padhiá¹ƒ ||

<43> á¹• 21 `` `tato \Se I 403/ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, katvÄ• dÄ• nena taá¹ƒ bahuá¹ƒ.

aÃ±Ã±epi macce saddhamme, brahmacariye nivesayaâ€™ ||

<44> á¹• 21 ``imÄ• ya anukampÄ• ya, devÄ• devaá¹ƒ yadÄ• vidÅ«.

cavantaá¹ƒ anumodanti, ehi deva punappunaá¹ƒ {devapuraá¹ƒ puna (Ce) } ||

<45> á¹• 21 ``saá¹ƒvego me {saá¹ƒviggohaá¹ƒ (Se) } tadÄ• Ä• si, devasaá¹…ghe samÄ• g

kaá¹ƒsu nÄ• ma ahaá¹ƒ yoniá¹ƒ, gamissÄ• mi ito cuto ||

<46> á¹• 21 ``mama saá¹ƒvegamaÃ±Ã±Ä• ya, samaá¹‡o bhÄ• vitindriyo.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

<47> á¹• 21 ``sumano nÄ• ma nÄ• mena, padumuttarasÄ• vako.

atthadhammÄ• nusÄ• sitvÄ• , saá¹ƒvejesi mamaá¹ƒ tadÄ• ||

dvÄ• dasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<48> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , buddhe cittaá¹ƒ pasÄ• dayiá¹ƒ.

taá¹ƒ dhÄ«raá¹ƒ abhivÄ• detvÄ• , tattha kÄ• laá¹ƒkato ahaá¹ƒ ||

<49> á¹• 21 ``upapajjiá¹ƒ sa {upapajjissaá¹ƒ (Ce) } tattheva, sukkamÅ«lena codito.

vasanto mÄ• tukucchimhi, puna dhÄ• reti mÄ• tuyÄ• ||

<50> á¹• 21 ``tamhÄ• kÄ• yÄ• cavitvÄ• na, tidase upapajjahaá¹ƒ.

etthantare na passÄ• mi, domanassamahaá¹ƒ tadÄ• ||

<51> á¹• 21 ``tÄ• vatiá¹ƒsÄ• \Be I 300/ \Ee I 263/ cavitvÄ• na, mÄ• tukucchiá¹ƒ samokkam

nikkhamitvÄ• na kucchimhÄ• , kaá¹‡hasukkaá¹ƒ ajÄ• nahaá¹ƒ ||

<52> á¹• 21 ``jÄ• tiyÄ• \Se I 404/ sattavassova {jÄ• tiyÄ• sattavassena (Se) }, Ä• rÄ• maá

gotamassa bhagavato, sakyaputtassa tÄ• dino ||

<53> á¹• 21 ``vitthÄ• rike {vitthÄ• rite (Ce Katthaci) } pÄ• vacane, bÄ• hujaÃ±Ã±amhi sÄ• s

addasaá¹ƒ sÄ• sanakare, bhikkhavo tattha satthuno ||

<54> á¹• 21 ``sÄ• vatthi \Ne I 283/ nÄ• ma nagaraá¹ƒ, rÄ• jÄ• tatthÄ• si kosalo.

rathena nÄ• gayuttena, upesi bodhimuttamaá¹ƒ ||

<55> á¹• 21 ``tassÄ• haá¹ƒ nÄ• gaá¹ƒ disvÄ• na, pubbakammaá¹ƒ anussariá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, samayaá¹ƒ agamÄ• sahaá¹ƒ ||

<56> á¹• 21 ``jÄ• tiyÄ• sattavassova, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

yo so buddhaá¹ƒ upaá¹-á¹-hÄ• si, Ä• nando nÄ• ma sÄ• vako ||

<57> á¹• 21 ``gatimÄ• dhitimÄ• ceva, satimÄ• ca bahussuto.

raÃ±Ã±o cittaá¹ƒ pasÄ• dento, niyyÄ• desi mahÄ• juti ||

<58> á¹• 21 ``tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, pubbakammaá¹ƒ anussariá¹ƒ.

tattheva á¹-hitako santo, arahattamapÄ• puá¹‡iá¹ƒ ||

<59> á¹• 21 ``ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , imaá¹ƒ vÄ• caá¹ƒ udÄ«rayiá¹ƒ ||

<60> á¹• 21 `` `padumuttarabuddhassa, dvipadindassa satthuno.

nigguá¹‡á¸• ipupphaá¹ƒ paggayha, sÄ«hÄ• sane á¹-hapesahaá¹ƒ ||

<61> á¹• 21 `` `tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒâ€™ ||

<62> á¹• 21 ``paÃ±cavÄ«sasahassamhi \Se I 405/, kappÄ• naá¹ƒ manujÄ• dhipÄ• .

abbudanirabbudÄ• ni, aá¹-á¹-haá¹-á¹-hÄ• siá¹ƒsu khattiyÄ• ||

<63> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nigguá¹‡á¸• ipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

nigguá¹‡á¸• ipupphiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. sumanÄ• veá¸·iyattheraapadÄ• naá¹ƒ

<64> á¹• 21 ``vessabhussa \Be I 301/ \Ee I 264/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

sabbe janÄ• samÄ• gamma, mahÄ• pÅ«jaá¹ƒ karonti te ||

<65> á¹• 21 ``sudhÄ• ya piá¹‡á¸• aá¹ƒ katvÄ• na, Ä• veá¸·aá¹ƒ sumanÄ• yahaá¹ƒ.

sÄ«hÄ• sanassa purato, abhiropesahaá¹ƒ tadÄ• ||

<66> á¹• 21 ``sabbe \Ne I 284/ janÄ• samÄ• gamma, pekkhanti pupphamuttamaá¹ƒ.

kenidaá¹ƒ pÅ«jitaá¹ƒ pupphaá¹ƒ, buddhaseá¹-á¹-hassa tÄ• dino ||

<67> á¹• 21 ``tena cittappasÄ• dena, nimmÄ• naá¹ƒ upapajjahaá¹ƒ.

anubhomi {anubhosiá¹ƒ (Ce) } sakaá¹ƒ kammaá¹ƒ, pubbe sukatamattano ||

<68> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbesÄ• naá¹ƒ piyo homi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<69> á¹• 21 ``nÄ• bhijÄ• nÄ• mi \Se I 406/ kÄ• yena, vÄ• cÄ• ya uda cetasÄ• .

saá¹ƒyatÄ• naá¹ƒ tapassÄ«naá¹ƒ, kataá¹ƒ akkositaá¹ƒ mayÄ• ||

<70> á¹• 21 ``tena sucaritenÄ• haá¹ƒ, cittassa paá¹‡idhÄ«hi ca.

sabbesaá¹ƒ pÅ«jito homi, anakkosassidaá¹ƒ phalaá¹ƒ ||

<71> á¹• 21 ``ito ekÄ• dase kappe, sahassÄ• rosi khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<72> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumanÄ• veá¸·iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumanÄ• veá¸·iyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. pupphacchattiyattheraapadÄ• naá¹ƒ

<73> á¹• 21 ``siddhatthassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

saccaá¹ƒ pakÄ• sayantassa, nibbÄ• pentassa pÄ• á¹‡ino ||

<74> á¹• 21 ``jalajaá¹ƒ \Be I 302/ Ä• haritvÄ• na, satapattaá¹ƒ manoramaá¹ƒ.

pupphassa chattaá¹ƒ katvÄ• na, buddhassa abhiropayiá¹ƒ ||

<75> á¹• 21 ``siddhattho \Se I 407/ \Ee I 265/ ca lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<76> á¹• 21 `` `yo me cittaá¹ƒ pasÄ• detvÄ• , pupphacchattaá¹ƒ adhÄ• rayiá¹ƒ.

tena cittappasÄ• dena, duggatiá¹ƒ so na gacchatiâ€™ ||

<77> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, siddhattho lokanÄ• yako.

uyyojetvÄ• na parisaá¹ƒ, vehÄ• saá¹ƒ nabhamuggami ||

<78> á¹• 21 ``vuá¹-á¹-hite \Ne I 285/ naradevamhi, setacchattampi vuá¹-á¹-hahi.

purato buddhaseá¹-á¹-hassa, gacchati chattamuttamaá¹ƒ ||

<79> á¹• 21 ``catunnavutito kappe, yaá¹ƒ chattaá¹ƒ abhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphacchattassidaá¹ƒ phalaá¹ƒ ||

<80> á¹• 21 ``catusattatikappamhi, aá¹-á¹-ha jalasikhÄ• ahÅ«.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

<81> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pupphacchattiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pupphacchattiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. saparivÄ• rachattadÄ• yakattheraapadÄ• naá¹ƒ

<82> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

Ä• kÄ• se jalavuá¹-á¹-hÄ«va vassate {vassati (Ce Se), vasseti (?) } dhammavuá¹-á¹-hiyÄ•

<83> á¹• 21 ``tamaddasÄ• siá¹ƒ \Se I 408/ sambuddhaá¹ƒ, desentaá¹ƒ amataá¹ƒ padaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , agamÄ• siá¹ƒ sakaá¹ƒ gharaá¹ƒ ||

<84> á¹• 21 ``chattaá¹ƒ alaá¹…kataá¹ƒ gayha, upagacchiá¹ƒ naruttamaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ ||

<85> á¹• 21 ``susaá¹…gahitayÄ• naá¹ƒva \Be I 303/, dantova sÄ• vakuttamo.

upagantvÄ• na sambuddhaá¹ƒ, matthake sampatiá¹-á¹-hahi ||

<86> á¹• 21 ``anukampako kÄ• ruá¹‡iko, buddho lokagganÄ• yako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<87> á¹• 21 `` `yena chattamidaá¹ƒ dinnaá¹ƒ, alaá¹…kataá¹ƒ manoramaá¹ƒ.

tena cittappasÄ• dena, duggatiá¹ƒ so na gacchati ||

<88> á¹• 21 `` `sattakkhattuÃ±ca \Ee I 266/ devesu, devarajjaá¹ƒ karissati.

bÄ• ttiá¹ƒsakkhattuÃ±ca rÄ• jÄ• , cakkavattÄ« bhavissati ||

<89> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<90> á¹• 21 `` `tassa \Ne I 286/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<91> á¹• 21 ``buddhassa giramaÃ±Ã±Ä• ya, vÄ• cÄ• sabhimudÄ«ritaá¹ƒ.

pasannacitto sumano, bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ ||

<92> á¹• 21 ``jahitvÄ• mÄ• nusaá¹ƒ yoniá¹ƒ, dibbaá¹ƒ yoniá¹ƒ {devayoniá¹ƒ (Ce), dibbayo
majjhagaá¹ƒ.

vimÄ• namuttamaá¹ƒ mayhaá¹ƒ, abbhuggataá¹ƒ manoramaá¹ƒ ||

<93> á¹• 21 ``vimÄ• nÄ• \Se I 409/ nikkhamantassa, setacchattaá¹ƒ dharÄ«yati.

tadÄ• saÃ±Ã±aá¹ƒ paá¹-ilabhiá¹ƒ, pubbakammassidaá¹ƒ phalaá¹ƒ ||

<94> á¹• 21 ``devalokÄ• cavitvÄ• na, manussattaÃ±ca Ä• gamiá¹ƒ.

chattiá¹ƒsakkhattuá¹ƒ cakkavattÄ«, sattakappasatamhito ||

<95> á¹• 21 ``tamhÄ• kÄ• yÄ• cavitvÄ• na, Ä• gacchiá¹ƒ {agaÃ±chiá¹ƒ (?) } tidasaá¹ƒ pur

saá¹ƒsaritvÄ• nupubbena, mÄ• nusaá¹ƒ punarÄ• gamiá¹ƒ ||

<96> á¹• 21 ``okkantaá¹ƒ mÄ• tukucchiá¹ƒ maá¹ƒ, settacchattaá¹ƒ adhÄ• rayuá¹ƒ.

__jÄ• tiyÄ• sattavassohaá¹ƒ, _ pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<97> á¹• 21 ``sunando nÄ• ma nÄ• mena, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

phalikaá¹ƒ chattamÄ• dÄ• ya, sÄ• vakaggassa so tadÄ• ||

<98> á¹• 21 ``anumodi \Be I 304/ mahÄ• vÄ«ro, sÄ• riputto mahÄ• kathÄ«.

sutvÄ• numodanaá¹ƒ tassa, pubbakammamanussariá¹ƒ ||

<99> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

saritvÄ• purimaá¹ƒ kammaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<100> á¹• 21 ``uá¹-á¹-hÄ• ya Ä• sanÄ• tamhÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , imaá¹ƒ vÄ• caá¹ƒ udÄ«riyiá¹ƒ ||

<101> á¹• 21 ``satasahassito kappe, buddho loke anuttaro.

padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho ||

<102> á¹• 21 ``tassa chattaá¹ƒ mayÄ• dinnaá¹ƒ, vicittaá¹ƒ samalaá¹…kataá¹ƒ.

ubho hatthehi paggaá¹‡hi, sayambhÅ« aggapuggalo ||

<103> á¹• 21 ``aho \Se I 410/ \Ee I 267/ buddho aho dhammo, aho no satthusampadÄ• .

ekacchattassa dÄ• nena, duggatiá¹ƒ nupapajjahaá¹ƒ ||

<104> á¹• 21 ``kilesÄ• \Ne I 287/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<105> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saparivÄ• rachattadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sit

saparivÄ• rachattadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

umÄ• pupphiyavaggo tettiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

umÄ• pupphaÃ±ca pulinaá¹ƒ, hÄ• so yaÃ±Ã±o nimittako.

saá¹ƒsÄ• vako nigguá¹‡á¸• Ä« ca, sumanaá¹ƒ pupphachattako.

saparivÄ• rachatto ca, gÄ• thÄ• sattasatuttarÄ• ti ||

34. gandhodakavaggo

1. gandhadhÅ«piyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``siddhatthassa \Se I 411/ \Be I 305/ \Ne I 288/ bhagavato, gandhadhÅ«paá¹ƒ a

sumanehi paá¹-icchannaá¹ƒ, buddhÄ• nucchavikaÃ±ca taá¹ƒ ||

<2> á¹• 21 ``kaÃ±canagghiyasaá¹…kÄ• saá¹ƒ, buddhaá¹ƒ lokagganÄ• yakaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<3> á¹• 21 ``byagghusabhaá¹ƒva pavaraá¹ƒ, abhijÄ• taá¹ƒva kesariá¹ƒ.

nisinnaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<4> á¹• 21 ``disvÄ• cittaá¹ƒ pasÄ• detvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

vanditvÄ• satthuno pÄ• de, pakkÄ• miá¹ƒ uttarÄ• mukho ||

<5> á¹• 21 ``catunnavutito kappe, yaá¹ƒ gandhamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, gandhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gandhadhÅ«piyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

gandhadhÅ«piyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. udakapÅ«jakattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 412/ sambuddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jas

ghatÄ• sanaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<8> á¹• 21 ``pÄ• á¹‡inÄ• udakaá¹ƒ gayha, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ.

sampaá¹-icchi mahÄ• vÄ«ro, buddho kÄ• ruá¹‡iko isi ||

<9> á¹• 21 ``antalikkhe á¹-hito satthÄ• , padumuttaranÄ• mako.

mama saá¹…kappamaÃ±Ã±Ä• ya, imaá¹ƒ gÄ• thamabhÄ• satha ||

<10> á¹• 21 `` `iminÄ• \Ne I 289/ dakadÄ• nena, pÄ«tiuppÄ• danena ca.

kappasatasahassampi, duggatiá¹ƒ nupapajjasiâ€™ ||

<11> á¹• 21 ``tena \Be I 306/ kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<12> á¹• 21 ``sahassarÄ• janÄ• mena, tayo ca cakkavattino.

paÃ±casaá¹-á¹-hikappasate, cÄ• turantÄ• janÄ• dhipÄ• ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• udakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

udakapÅ«jakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. punnÄ• gapupphiyattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``kÄ• nanaá¹ƒ \Se I 413/ vanamogayha, vasÄ• mi luddako ahaá¹ƒ.

punnÄ• gaá¹ƒ pupphitaá¹ƒ disvÄ• , buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

<15> á¹• 21 ``taá¹ƒ pupphaá¹ƒ ocinitvÄ• na, sugandhaá¹ƒ gandhitaá¹ƒ subhaá¹ƒ.

thÅ«paá¹ƒ katvÄ• na puline, buddhassa abhiropayiá¹ƒ ||

<16> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<17> á¹• 21 ``ekamhi navute kappe, eko Ä• siá¹ƒ tamonudo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

<18> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• punnÄ• gapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

punnÄ• gapupphiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ekadussadÄ• yakattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , ahosiá¹ƒ tiá¹‡ahÄ• rako.

tiá¹‡ahÄ• rena jÄ«vÄ• mi, tena posemi dÄ• rake ||

<20> á¹• 21 ``padumuttaro \Se I 414/ \Be I 307/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«

tamandhakÄ• raá¹ƒ nÄ• setvÄ• , uppajji lokanÄ• yako ||

<21> á¹• 21 ``sake \Ne I 290/ ghare nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`buddho loke samuppanno, deyyadhammo ca natthi me ||

<22> á¹• 21 `` `idaá¹ƒ me sÄ• á¹-akaá¹ƒ ekaá¹ƒ, natthi me koci dÄ• yako.

dukkho nirayasamphasso, ropayissÄ• mi dakkhiá¹‡aá¹ƒâ€™ ||

<23> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

ekaá¹ƒ dussaá¹ƒ gahetvÄ• na, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<24> á¹• 21 ``ekaá¹ƒ dussaá¹ƒ daditvÄ• na, ukkuá¹-á¹-hiá¹ƒ sampavattayiá¹ƒ.

yadi buddho tuvaá¹ƒ vÄ«ra, tÄ• rehi maá¹ƒ mahÄ• muni ||

<25> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama dÄ• naá¹ƒ pakittento, akÄ• me anumodanaá¹ƒ ||

<26> á¹• 21 `` `iminÄ• ekadussena, cetanÄ• paá¹‡idhÄ«hi ca.

kappasatasahassÄ• ni, vinipÄ• taá¹ƒ na gacchati ||

<27> á¹• 21 `` `chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

tettiá¹ƒsakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<28> á¹• 21 `` `devaloke manusse vÄ• , saá¹ƒsaranto tuvaá¹ƒ bhave.

rÅ«pavÄ• guá¹‡asampanno, anavakkantadehavÄ• .

akkhobhaá¹ƒ amitaá¹ƒ dussaá¹ƒ, labhissasi yadicchakaá¹ƒâ€™ ||

<29> á¹• 21 ``idaá¹ƒ \Se I 415/ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

nabhaá¹ƒ abbhuggamÄ« dhÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<30> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

bhoge me Å«natÄ• natthi, ekadussassidaá¹ƒ phalaá¹ƒ ||

<31> á¹• 21 ``paduddhÄ• re paduddhÄ• re, dussaá¹ƒ nibbattate mamaá¹ƒ.

heá¹-á¹-hÄ• dussamhi tiá¹-á¹-hÄ• mi, upari chadanaá¹ƒ mama ||

<32> á¹• 21 ``cakkavÄ• á¸·amupÄ• dÄ• ya, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

icchamÄ• no cahaá¹ƒ ajja, dussehi chÄ• dayeyyahaá¹ƒ ||

<33> á¹• 21 ``teneva \Be I 308/ ekadussena, saá¹ƒsaranto bhavÄ• bhave.

suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• na, saá¹ƒsarÄ• mi bhavÄ• bhave ||

<34> á¹• 21 ``vipÄ• kaá¹ƒ ekadussassa, najjhagaá¹ƒ katthacikkhayaá¹ƒ.

ayaá¹ƒ me antimÄ• jÄ• ti, vipaccati idhÄ• pi me ||

<35> á¹• 21 ``satasahassito \Ne I 291/ kappe, yaá¹ƒ dussamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekadussassidaá¹ƒ phalaá¹ƒ ||

<36> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<37> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekadussadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekadussadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. phusitakampiyattheraapadÄ• naá¹ƒ

<38> á¹• 21 ``vipassÄ« \Se I 416/ \Ee I 268/ nÄ• ma {sabbatthapi evameva dissati}

sambuddho, lokajeá¹-á¹-ho narÄ• sabho.

khÄ«á¹‡Ä• savehi sahito, saá¹…ghÄ• rÄ• me vasÄ« tadÄ• ||

<39> á¹• 21 ``Ä• rÄ• madvÄ• rÄ• nikkhamma, vipassÄ« {sabbatthapi evameva dissati} lok

saha satasahassehi, aá¹-á¹-ha {sahassasatasissehi, aá¹-á¹-ha (Katthaci), aá¹-á¹-ha satasah
khÄ«á¹‡Ä• savehi so ||

<40> á¹• 21 ``ajinena nivatthohaá¹ƒ, vÄ• kacÄ«radharopi ca.

kusumodakamÄ• dÄ• ya {kusumbhodaka ... (Ce Se) }, sambuddhaá¹ƒ upasaá¹…kamiá¹ƒ ||

<41> á¹• 21 ``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , vedajÄ• to kataÃ±jalÄ«.

kusumodakamÄ• dÄ• ya, buddhamabbhukkiriá¹ƒ ahaá¹ƒ ||

<42> á¹• 21 ``tena kammena sambuddho, jalajuttamanÄ• mako {sabbatthapi evameva diss

mama kammaá¹ƒ pakittetvÄ• , agamÄ• yena patthitaá¹ƒ ||

<43> á¹• 21 ``phusitÄ• \Be I 309/ paÃ±casahassÄ• , yehi pÅ«jesahaá¹ƒ jinaá¹ƒ.

aá¸• á¸• hateyyasahassehi, devarajjaá¹ƒ akÄ• rayiá¹ƒ ||

<44> á¹• 21 ``aá¸• á¸• hateyyasahassehi, cakkavattÄ« ahosahaá¹ƒ.

avasesena kammena, arahattamapÄ• puá¹‡iá¹ƒ ||

<45> á¹• 21 ``devarÄ• jÄ• yadÄ• homi {ahosiá¹ƒ (Se Katthaci) }, manujÄ• dhipatÄ« yadÄ•

tameva nÄ• madheyyaá¹ƒ me, phusito nÄ• ma homahaá¹ƒ ||

<46> á¹• 21 ``devabhÅ«tassa santassa, athÄ• pi mÄ• nusassa vÄ• .

samantÄ• byÄ• mato mayhaá¹ƒ, phusitaá¹ƒva pavassati ||

<47> á¹• 21 ``bhavÄ• \Se I 417/ \Ne I 292/ ugghÄ• á¹-itÄ• mayhaá¹ƒ, kilesÄ• jhÄ• pitÄ• n

sabbÄ• savaparikkhÄ«á¹‡o, phusitassa idaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``candanasseva me kÄ• yÄ• , tathÄ• gandho pavÄ• yati.

sarÄ«rato mama gandho, aá¸• á¸• hakose pavÄ• yati ||

<49> á¹• 21 ``dibbagandhaá¹ƒ sampavantaá¹ƒ, puÃ±Ã±akammasamaá¹…ginaá¹ƒ.

gandhaá¹ƒ ghatvÄ• na jÄ• nanti, phusito Ä• gato idha ||

<50> á¹• 21 ``sÄ• khÄ• palÄ• sakaá¹-á¹-hÄ• ni \Ee I 269/, tiá¹‡Ä• nipi ca sabbaso.

mama saá¹…kappamaÃ±Ã±Ä• ya, gandho sampajjate khaá¹‡e ||

<51> á¹• 21 ``satasahassito {sabbatthapi evameva dissati} kappe, candanaá¹ƒ abhipÅ«jayi

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phusitassa idaá¹ƒ phalaá¹ƒ ||

<52> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• phusitakampiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

phusitakampiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. pabhaá¹…karattheraapadÄ• naá¹ƒ

<53> á¹• 21 ``padumuttarabhagavato, lokajeá¹-á¹-hassa tÄ• dino.

vipine cetiyaá¹ƒ Ä• si, vÄ• á¸·amigasamÄ• kule ||

<54> á¹• 21 ``na \Se I 418/ \Be I 310/ koci visahi gantuá¹ƒ, cetiyaá¹ƒ abhivandituá¹ƒ.

tiá¹‡akaá¹-á¹-halatonaddhaá¹ƒ, paluggaá¹ƒ Ä• si cetiyaá¹ƒ ||

<55> á¹• 21 ``vanakammiko tadÄ• Ä• siá¹ƒ, pitumÄ• tumatenahaá¹ƒ {pitupetÄ• mahenaha pitÄ• petÄ• mahenahaá¹ƒ (Se) }.

addasaá¹ƒ vipine thÅ«paá¹ƒ, luggaá¹ƒ tiá¹‡alatÄ• kulaá¹ƒ ||

<56> á¹• 21 ``disvÄ• nÄ• haá¹ƒ buddhathÅ«paá¹ƒ, garucittaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

buddhaseá¹-á¹-hassa thÅ«poyaá¹ƒ, paluggo acchatÄ« vane ||

<57> á¹• 21 ``nacchannaá¹ƒ nappatirÅ«paá¹ƒ, jÄ• nantassa guá¹‡Ä• guá¹‡aá¹ƒ.

buddhathÅ«paá¹ƒ asodhetvÄ• , aÃ±Ã±aá¹ƒ kammaá¹ƒ payojaye ||

<58> á¹• 21 ``tiá¹‡akaá¹-á¹-haÃ±ca valliÃ±ca, sodhayitvÄ• na cetiye.

vanditvÄ• aá¹-á¹-ha vÄ• rÄ• ni {aá¹-á¹-ha á¹-hÄ• nÄ• ni (Katthaci) }, paá¹-ikuá¹-iko agaccha

<59> á¹• 21 ``tena \Ne I 293/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<60> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ sapabhassaraá¹ƒ.

saá¹-á¹-hiyojanamubbiddhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<61> á¹• 21 ``tisatÄ• ni ca vÄ• rÄ• ni, devarajjamakÄ• rayiá¹ƒ.

paÃ±cavÄ«satikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<62> á¹• 21 ``bhavÄ• bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, sodhanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<63> á¹• 21 ``sivikÄ• \Ee I 270/ hatthikhandhena, vipine gacchato mama.

yaá¹ƒ yaá¹ƒ disÄ• haá¹ƒ gacchÄ• mi, saraá¹‡aá¹ƒ sampate {sijjhate (Katthaci) } vanaá¹ƒ ||

<64> á¹• 21 ``khÄ• á¹‡uá¹ƒ \Se I 419/ vÄ• kaá¹‡á¹-akaá¹ƒ vÄ• pi, nÄ• haá¹ƒ passÄ• mi ca

puÃ±Ã±akammena saá¹ƒyutto, sayamevÄ• panÄ«yare ||

<65> á¹• 21 ``kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so ca, apamÄ• ro vitacchikÄ• .

daddu kacchu {kaá¹‡á¸• u (Se) } ca me natthi, sodhanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<66> á¹• 21 ``aÃ±Ã±ampi \Be I 311/ me acchariyaá¹ƒ, buddhathÅ«passa sodhane {buddha

nÄ• bhijÄ• nÄ• mi me kÄ• ye, jÄ• taá¹ƒ piá¸·akabindukaá¹ƒ ||

<67> á¹• 21 ``aÃ±Ã±ampi me acchariyaá¹ƒ, buddhathÅ«pamhi sodhite {sabbatthapi evame uparipi}.

duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse ||

<68> á¹• 21 ``aÃ±Ã±ampi me acchariyaá¹ƒ, buddhathÅ«pamhi sodhite.

suvaá¹‡á¹‡avaá¹‡á¹‡o sabbattha, sappabhÄ• so bhavÄ• mahaá¹ƒ ||

<69> á¹• 21 ``aÃ±Ã±ampi me acchariyaá¹ƒ, buddhathÅ«pamhi sodhite.

amanÄ• paá¹ƒ vivajjati, manÄ• paá¹ƒ upatiá¹-á¹-hati ||

<70> á¹• 21 ``aÃ±Ã±ampi me acchariyaá¹ƒ, buddhathÅ«pamhi sodhite.

visuddhaá¹ƒ hoti me cittaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<71> á¹• 21 ``aÃ±Ã±ampi me acchariyaá¹ƒ, buddhathÅ«pamhi sodhite.

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<72> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sodhanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<73> á¹• 21 ``paá¹-isambhidÄ• \Ne I 294/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ \Se I 420/ sudaá¹ƒ Ä• yasmÄ• pabhaá¹…karo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

pabhaá¹…karattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. tiá¹‡akuá¹-idÄ• yakattheraapadÄ• naá¹ƒ

<74> á¹• 21 ``nagare bandhumatiyÄ• , ahosiá¹ƒ parakammiko.

parakammÄ• yane yutto, parabhattaá¹ƒ apassito ||

<75> á¹• 21 ``rahogato nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

buddho loke samuppanno, adhikÄ• ro ca natthi me ||

<76> á¹• 21 ``kÄ• lo \Ee I 271/ me gatiá¹ƒ {kÄ• lo gatiá¹ƒ me (Ce Se) } sodhetuá¹ƒ, khaá¹‡d

dukkho nirayasamphasso, apuÃ±Ã±Ä• naÃ±hi pÄ• á¹‡inaá¹ƒ ||

<77> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, kammasÄ• miá¹ƒ upÄ• gamiá¹ƒ.

ekÄ• haá¹ƒ kammaá¹ƒ yÄ• citvÄ• , vipinaá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ ||

<78> á¹• 21 ``tiá¹‡akaá¹-á¹-haÃ±ca \Be I 312/ valliÃ±ca, Ä• haritvÄ• nahaá¹ƒ tadÄ• .

tidaá¹‡á¸• ake á¹-hapetvÄ• na, akaá¹ƒ tiá¹‡akuá¹-iá¹ƒ ahaá¹ƒ ||

<79> á¹• 21 ``saá¹…ghassatthÄ• ya kuá¹-ikaá¹ƒ, niyyÄ• detvÄ• na {niyyÄ• tetvÄ• na (Ce) }

tadaheyeva Ä• gantvÄ• , kammasÄ• miá¹ƒ upÄ• gamiá¹ƒ ||

<80> á¹• 21 ``tena kammena sukatena, tÄ• vatiá¹ƒsamagacchahaá¹ƒ.

tattha me sukataá¹ƒ byamhaá¹ƒ, kuá¹-ikÄ• ya sunimmitaá¹ƒ {tiá¹‡akuá¹-ikÄ• ya nimmitaá¹ƒ

<81> á¹• 21 ``sahassakaá¹‡á¸• aá¹ƒ \Se I 421/ satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayaá¹ƒ

satasahassaniyyÅ«hÄ• , byamhe pÄ• tubhaviá¹ƒsu me ||

<82> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

mama saá¹…kappamaÃ±Ã±Ä• ya, pÄ• sÄ• do upatiá¹-á¹-hati ||

<83> á¹• 21 ``bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• , lomahaá¹ƒso na vijjati.

tÄ• saá¹ƒ mama na jÄ• nÄ• mi, tiá¹‡akuá¹-ikÄ• yidaá¹ƒ {tiá¹‡akuá¹-iyidaá¹ƒ (Katthaci) } phal

<84> á¹• 21 ``sÄ«habyagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• {taracchayo (Se Ka

sabbe maá¹ƒ parivajjenti, tiá¹‡akuá¹-ikÄ• yidaá¹ƒ phalaá¹ƒ ||

<85> á¹• 21 ``sarÄ«sapÄ• \Ne I 295/ {siriá¹ƒsapÄ• (Ce Se), sariá¹ƒsapÄ• (Katthaci) } ca b
kumbhaá¹‡á¸• arakkhasÄ• .

tepi maá¹ƒ parivajjenti, tiá¹‡akuá¹-ikÄ• yidaá¹ƒ phalaá¹ƒ ||

<86> á¹• 21 ``na pÄ• pasupinassÄ• pi, sarÄ• mi dassanaá¹ƒ mama.

upaá¹-á¹-hitÄ• sati mayhaá¹ƒ, tiá¹‡akuá¹-ikÄ• yidaá¹ƒ phalaá¹ƒ ||

<87> á¹• 21 ``tÄ• yeva tiá¹‡akuá¹-ikÄ• ya, anubhotvÄ• na sampadÄ• .

gotamassa bhagavato, dhammaá¹ƒ sacchikariá¹ƒ ahaá¹ƒ ||

<88> á¹• 21 ``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tiá¹‡akuá¹-ikÄ• yidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 422/ sudaá¹ƒ Ä• yasmÄ• tiá¹‡akuá¹-idÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ•

tiá¹‡akuá¹-idÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. uttareyyadÄ• yakattheraapadÄ• naá¹ƒ

<90> á¹• 21 ``nagare \Be I 313/ \Ee I 272/ haá¹ƒsavatiyÄ• , ahosiá¹ƒ brÄ• hmaá¹‡o tadÄ• .

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<91> á¹• 21 ``purakkhato sasissehi, jÄ• timÄ• ca susikkhito.

toyÄ• bhisecanatthÄ• ya, nagarÄ• nikkhamiá¹ƒ tadÄ• ||

<92> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

khÄ«á¹‡Ä• savasahassehi, pÄ• visÄ« nagaraá¹ƒ jino ||

<93> á¹• 21 ``sucÄ• rurÅ«paá¹ƒ disvÄ• na, Ä• neÃ±jakÄ• ritaá¹ƒ viya.

parivutaá¹ƒ arahantehi, disvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<94> á¹• 21 ``sirasmiá¹ƒ aÃ±jaliá¹ƒ katvÄ• , namassitvÄ• na subbataá¹ƒ.

pasannacitto sumano, uttarÄ«yamadÄ• sahaá¹ƒ ||

<95> á¹• 21 ``ubho hatthehi paggayha, sÄ• á¹-akaá¹ƒ ukkhipiá¹ƒ ahaá¹ƒ.

yÄ• vatÄ• buddhaparisÄ• , tÄ• va chÄ• desi sÄ• á¹-ako ||

<96> á¹• 21 ``piá¹‡á¸• acÄ• raá¹ƒ carantassa, mahÄ• bhikkhugaá¹‡Ä• dino.

chadaá¹ƒ karonto aá¹-á¹-hÄ• si, hÄ• sayanto mamaá¹ƒ tadÄ• ||

<97> á¹• 21 ``gharato \Se I 423/ \Ne I 296/ nikkhamantassa, sayambhÅ« aggapuggalo.

vÄ«thiyaá¹ƒva á¹-hito satthÄ• , akÄ• me {akÄ• si (Se) } anumodanaá¹ƒ ||

<98> á¹• 21 ``pasannacitto sumano, yo me adÄ• si sÄ• á¹-akaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

<99> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

<100> á¹• 21 `` `devaloke vasantassa, puÃ±Ã±akammasamaá¹…gino.

samantÄ• yojanasataá¹ƒ, dussacchannaá¹ƒ bhavissati ||

<101> á¹• 21 `` `chattiá¹ƒsakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<102> á¹• 21 `` `bhave saá¹ƒsaramÄ• nassa, puÃ±Ã±akammasamaá¹…gino.

manasÄ• patthitaá¹ƒ sabbaá¹ƒ, nibbattissati tÄ• vade ||

<103> á¹• 21 `` `koseyyakambaliyÄ• ni \Be I 314/ {koseyyakambalÄ«yÄ• ni (Ce) }, khomaka

mahagghÄ• ni ca dussÄ• ni, paá¹-ilacchatiyaá¹ƒ naro ||

<104> á¹• 21 `` `manasÄ• \Ee I 273/ patthitaá¹ƒ sabbaá¹ƒ, paá¹-ilacchatiyaá¹ƒ naro.

ekadussassa vipÄ• kaá¹ƒ, anubhossati sabbadÄ• ||

<105> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, dhammaá¹ƒ sacchikarissatiâ€™ ||

<106> á¹• 21 ``aho me sukataá¹ƒ kammaá¹ƒ, sabbaÃ±Ã±ussa mahesino.

ekÄ• haá¹ƒ sÄ• á¹-akaá¹ƒ datvÄ• , pattomhi amataá¹ƒ padaá¹ƒ ||

<107> á¹• 21 ``maá¹‡á¸• ape \Se I 424/ rukkhamÅ«le vÄ• , vasato suÃ±Ã±ake ghare.

dhÄ• reti dussachadanaá¹ƒ, samantÄ• byÄ• mato mama ||

<108> á¹• 21 ``aviÃ±Ã±attaá¹ƒ nivÄ• semi {aviÃ±Ã±attÄ• ni sevÄ• mi (?) }, cÄ«varaá¹ƒ pa

lÄ• bhÄ« {lÄ• bhimhi (Se) } annassa pÄ• nassa, uttareyyassidaá¹ƒ phalaá¹ƒ ||

<109> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vatthadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<110> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uttareyyadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

uttareyyadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dhammasavaniyattheraapadÄ• naá¹ƒ

<111> á¹• 21 ``padumuttaro \Ne I 297/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

catusaccaá¹ƒ pakÄ• sento, santÄ• resi bahuá¹ƒ janaá¹ƒ ||

<112> á¹• 21 ``ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

<113> á¹• 21 ``buddhaseá¹-á¹-hassa upari, gantuá¹ƒ na visahÄ• mahaá¹ƒ.

pakkhÄ«va selamÄ• sajja {selamÄ• pajja (Se) }, gamanaá¹ƒ na labhÄ• mahaá¹ƒ ||

<114> á¹• 21 ``na \Se I 425/ \Be I 315/ me idaá¹ƒ bhÅ«tapubbaá¹ƒ, iriyassa vikopanaá¹ƒ.

dake yathÄ• ummujjitvÄ• , evaá¹ƒ gacchÄ• mi ambare ||

<115> á¹• 21 ``uá¸·Ä• rabhÅ«to \Ee I 274/ manujo, heá¹-á¹-hÄ• sÄ«no {heá¹-á¹-hÄ• pi no (

handa menaá¹ƒ gavesissaá¹ƒ, api atthaá¹ƒ labheyyahaá¹ƒ ||

<116> á¹• 21 ``orohanto antalikkhÄ• , saddamassosi satthuno.

aniccataá¹ƒ kathentassa, tamahaá¹ƒ uggahiá¹ƒ tadÄ• ||

<117> á¹• 21 ``aniccasaÃ±Ã±amuggayha, agamÄ• siá¹ƒ mamassamaá¹ƒ.

yÄ• vatÄ• yuá¹ƒ vasitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<118> á¹• 21 ``carime vattamÄ• namhi, taá¹ƒ dhammasavanaá¹ƒ {dhammasavaá¹‡aá¹ƒ (C

tena kammena sukatena, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<119> á¹• 21 ``tiá¹ƒsakappasahassÄ• ni, devaloke ramiá¹ƒ ahaá¹ƒ.

ekapaÃ±Ã±Ä• sakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

<120> á¹• 21 ``ekasattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<121> á¹• 21 ``pitugehe nisÄ«ditvÄ• , samaá¹‡o bhÄ• vitindriyo.

gÄ• thÄ• ya paridÄ«pento, aniccatamudÄ• hari {aniccavatthudÄ• hari (Se Katthaci) } ||

<122> á¹• 21 ``anussarÄ• mi taá¹ƒ saÃ±Ã±aá¹ƒ, saá¹ƒsaranto bhavÄ• bhave.

na koá¹-iá¹ƒ paá¹-ivijjhÄ• mi {na koci paá¹-ivajjÄ• mi (Katthaci) }, nibbÄ• naá¹ƒ accutaá¹ƒ pa
gÄ• thÄ• upari 43 vagge sattamÄ• padÄ• ne purimagÄ• thÄ• ya puretaraá¹ƒ dissati} ||

<123> á¹• 21 ``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukho ||

<124> á¹• 21 ``saha \Se I 426/ \Ne I 298/ gÄ• thaá¹ƒ suá¹‡itvÄ• na, pubbakammaá¹ƒ anuss

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<125> á¹• 21 ``jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayi buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• ||

<126> á¹• 21 ``dÄ• rakova \Be I 316/ ahaá¹ƒ santo, karaá¹‡Ä«yaá¹ƒ samÄ• payiá¹ƒ.

kiá¹ƒ me karaá¹‡Ä«yaá¹ƒ ajja, sakyaputtassa sÄ• sane ||

<127> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saddhammasavane phalaá¹ƒ ||

<128> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhammasavaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhammasavaniyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. ukkhittapadumiyattheraapadÄ• naá¹ƒ

<129> á¹• 21 ``nagare \Ee I 275/ haá¹ƒsavatiyÄ• , ahosiá¹ƒ mÄ• liko tadÄ• .

ogÄ• hetvÄ• padumasaraá¹ƒ, satapattaá¹ƒ ocinÄ• mahaá¹ƒ ||

<130> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

saha satasahassehi {satasahassasissehi (Katthaci) }, santacittehi tÄ• dibhi ||

<131> á¹• 21 ``khÄ«á¹‡Ä• savehi \Se I 427/ suddhehi, chaá¸·abhiÃ±Ã±ehi jhÄ• yibhi {so ta
(Katthaci) }.

mama vuddhiá¹ƒ samanvesaá¹ƒ, Ä• gacchi mama santikaá¹ƒ {mama santike (Ce), purisutta

<132> á¹• 21 ``disvÄ• nahaá¹ƒ devadevaá¹ƒ, sayambhuá¹ƒ lokanÄ• yakaá¹ƒ.

vaá¹‡á¹-e chetvÄ• satapattaá¹ƒ, ukkhipimambare tadÄ• ||

<133> á¹• 21 ``yadi buddho tuvaá¹ƒ vÄ«ra, lokajeá¹-á¹-ho narÄ• sabho.

sayaá¹ƒ gantvÄ• satapattÄ• , matthake dhÄ• rayantu te ||

<134> á¹• 21 ``adhiá¹-á¹-hahi mahÄ• vÄ«ro, lokajeá¹-á¹-ho narÄ• sabho.

buddhassa Ä• nubhÄ• vena, matthake dhÄ• rayiá¹ƒsu te ||

<135> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<136> á¹• 21 ``tattha \Be I 317/ \Ne I 299/ me sukataá¹ƒ byamhaá¹ƒ, satapattanti vuccati.

saá¹-á¹-hiyojanamubbiddhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<137> á¹• 21 ``sahassakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

paÃ±casattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<138> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe sukatamattano ||

<139> á¹• 21 ``tenevekapadumena, anubhotvÄ• na sampadÄ• .

gotamassa bhagavato, dhammaá¹ƒ sacchikariá¹ƒ ahaá¹ƒ ||

<140> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<141> á¹• 21 ``satasahassito \Se I 428/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekapadumassidaá¹ƒ phalaá¹ƒ ||

<142> á¹• 21 ``paá¹-isambhidÄ• \Ee I 276/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ukkhittapadumiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ukkhittapadumiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

gandhodakavaggo catutiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

gandhadhÅ«po udakaÃ±ca, punnÄ• ga ekadussakÄ• .

phusito ca pabhaá¹…karo, kuá¹-ido uttarÄ«yako ||

savanÄ« ekapadumÄ«, gÄ• thÄ• yo sabbapiá¹‡á¸• itÄ• .

ekaá¹ƒ gÄ• thÄ• sataÃ±ceva, catutÄ• lÄ«sameva ca ||

35. ekapadumiyavaggo

1. ekapadumiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``padumuttaro \Se I 429/ \Be I 318/ \Ne I 300/ nÄ• ma jino, sabbadhammÄ• na p

bhavÄ• bhave vibhÄ• vento, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<2> á¹• 21 ``haá¹ƒsarÄ• jÄ• tadÄ• homi, dijÄ• naá¹ƒ pavaro ahaá¹ƒ.

jÄ• tassaraá¹ƒ samogayha, kÄ«á¸·Ä• mi haá¹ƒsakÄ«á¸·itaá¹ƒ ||

<3> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

jÄ• tassarassa upari, Ä• gacchi tÄ• vade jino ||

<4> á¹• 21 ``disvÄ• nahaá¹ƒ devadevaá¹ƒ, sayambhuá¹ƒ lokanÄ• yakaá¹ƒ.

vaá¹‡á¹-e chetvÄ• na padumaá¹ƒ, satapattaá¹ƒ manoramaá¹ƒ ||

<5> á¹• 21 ``mukhatuá¹‡á¸• ena paggayha, pasanno lokanÄ• yake {vippasannena cetasÄ•

ukkhipitvÄ• na gagaá¹‡e {ukkhipitvÄ• nalÄ• á¹-ena (Katthaci) }, buddhaseá¹-á¹-haá¹ƒ apÅ«

<6> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , akÄ• me anumodanaá¹ƒ ||

<7> á¹• 21 `` `iminÄ• ekapadumena, cetanÄ• paá¹‡idhÄ«hi ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, vinipÄ• taá¹ƒ na gacchasiâ€™ ||

<8> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

mama kammaá¹ƒ pakittetvÄ• , agamÄ• yena patthitaá¹ƒ ||

<9> á¹• 21 ``satasahassito \Se I 430/ \Ee I 277/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekapadumiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekapadumiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. tÄ«á¹‡uppalamÄ• liyattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Be I 319/ \Ne I 301/, ahosiá¹ƒ vÄ• naro tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, nisinnaá¹ƒ pabbatantare ||

<12> á¹• 21 ``obhÄ• sentaá¹ƒ disÄ• sabbÄ• , sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ.

lakkhaá¹‡abyaÃ±janÅ«petaá¹ƒ, disvÄ• attamano ahuá¹ƒ ||

<13> á¹• 21 ``udaggacitto sumano, pÄ«tiyÄ• haá¹-á¹-hamÄ• naso.

tÄ«á¹‡i uppalapupphÄ• ni, matthake abhiropayiá¹ƒ ||

<14> á¹• 21 ``pupphÄ• ni abhiropetvÄ• , vipassissa mahesino.

sagÄ• ravo bhavitvÄ• na {gamitvÄ• na (Ce), namitvÄ• na (Katthaci) }, pakkÄ• miá¹ƒ uttarÄ•

<15> á¹• 21 ``gacchanto paá¹-ikuá¹-iko, vippasannena cetasÄ• .

selantare patitvÄ• na {papatitvÄ• (Se Katthaci) }, pÄ• puá¹‡iá¹ƒ jÄ«vitakkhayaá¹ƒ ||

<16> á¹• 21 ``tena \Se I 431/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ {purimaá¹ƒ jÄ• tiá¹ƒ (?) upari 38 vagge tatiyÄ• padÄ• ne ev
tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<17> á¹• 21 ``satÄ• naá¹ƒ \Ee I 278/ tÄ«á¹‡ikkhattuÃ±ca, devarajjaá¹ƒ akÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<18> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tÄ«á¹‡uppalamÄ• liyo {tiuppalamÄ• liyo (Ce) } thero imÄ• gÄ•

tÄ«á¹‡uppalamÄ• liyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. dhajadÄ• yakattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``tisso nÄ• ma ahu satthÄ• , lokajeá¹-á¹-ho narÄ• sabho.

tayopadhikkhaye {tassopadhikkhaye (Ce) } disvÄ• , dhajaá¹ƒ Ä• ropitaá¹ƒ mayÄ• ||

<21> á¹• 21 ``tena \Be I 320/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<22> á¹• 21 ``satÄ• naá¹ƒ \Ne I 302/ tÄ«á¹‡ikkhattuÃ±ca, devarajjaá¹ƒ akÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<23> á¹• 21 ``padesarajjaá¹ƒ \Se I 432/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe sukatamattano ||

<24> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``icchamÄ• no cahaá¹ƒ ajja, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

khomadussena chÄ• deyyaá¹ƒ, tadÄ• mayhaá¹ƒ kate phalaá¹ƒ ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhajadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhajadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. tikiá¹…kaá¹‡ipÅ«jakattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``himavantassÄ• vidÅ«re, bhÅ«tagaá¹‡o nÄ• ma pabbato.

tatthaddasaá¹ƒ paá¹ƒsukÅ«laá¹ƒ, dumaggamhi vilaggitaá¹ƒ ||

<28> á¹• 21 ``tÄ«á¹‡i kiá¹…kaá¹‡ipupphÄ• ni, ocinitvÄ• nahaá¹ƒ tadÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, paá¹ƒsukÅ«laá¹ƒ apÅ«jayiá¹ƒ ||

<29> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tiá¹‡á¹‡aá¹ƒ pupphÄ• nidaá¹ƒ phalaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• \Se I 433/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tikiá¹…kaá¹‡ipÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

tikiá¹…kaá¹‡ipÅ«jakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. naá¸·Ä• gÄ• rikattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``himavantassÄ• vidÅ«re \Be I 321/, hÄ• rito nÄ• ma pabbato.

sayambhÅ« nÄ• rado nÄ• ma, rukkhamÅ«le vasÄ« tadÄ• ||

<32> á¹• 21 ``naá¸·Ä• gÄ• raá¹ƒ karitvÄ• na, tiá¹‡ena chÄ• dayiá¹ƒ ahaá¹ƒ.

caá¹…kamaá¹ƒ sodhayitvÄ• na, sayambhussa adÄ• sahaá¹ƒ ||

<33> á¹• 21 ``catuddasasu \Ne I 303/ kappesu, devaloke ramiá¹ƒ ahaá¹ƒ.

catusattatikkhattuÃ±ca, devarajjaá¹ƒ akÄ• rayiá¹ƒ ||

<34> á¹• 21 ``catusattati {sattasattati (Ce) } kkhattuÃ±ca \Ee I 279/, cakkavattÄ« ahosahaá¹

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<35> á¹• 21 ``ubbiddhaá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, indalaá¹-á¹-hÄ«va uggataá¹ƒ.

sahassathambhaá¹ƒ atulaá¹ƒ, vimÄ• naá¹ƒ sapabhassaraá¹ƒ ||

<36> á¹• 21 ``dve sampattÄ« anubhotvÄ• , sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sane pabbajiá¹ƒ ahaá¹ƒ ||

<37> á¹• 21 ``padhÄ• napahitattomhi \Se I 434/, upasanto nirÅ«padhi.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<38> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• naá¸·Ä• gÄ• riko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

naá¸·Ä• gÄ• rikattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. campakapupphiyattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``himavantassÄ• vidÅ«re, jÄ• palo {cÄ• palo (Ce), chÄ• palo (Se) } nÄ• ma pal

buddho sudassano nÄ• ma, vihÄ• si pabbatantare ||

<40> á¹• 21 ``pupphaá¹ƒ hemavantaá¹ƒ {hemavataá¹ƒ (Ce), hemavaá¹‡á¹‡aá¹ƒ (Se) } gayh
vehÄ• yasenahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<41> á¹• 21 ``satta \Be I 322/ campakapupphÄ• ni, sÄ«se katvÄ• nahaá¹ƒ tadÄ• .

buddhassa abhiropesiá¹ƒ, sayambhussa mahesino ||

<42> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<43> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 435/ sudaá¹ƒ Ä• yasmÄ• campakapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• si

campakapupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. padumapÅ«jakattheraapadÄ• naá¹ƒ

<44> á¹• 21 ``himavantassÄ• vidÅ«re \Ne I 304/, romaso nÄ• ma pabbato.

buddhopi sambhavo nÄ• ma, abbhokÄ• se vasÄ« tadÄ• ||

<45> á¹• 21 ``bhavanÄ• nikkhamitvÄ• na, padumaá¹ƒ dhÄ• rayiá¹ƒ ahaá¹ƒ.

ekÄ• haá¹ƒ dhÄ• rayitvÄ• na, puna bhavanupÄ• gamiá¹ƒ ||

<46> á¹• 21 ``ekanavutito \Ee I 280/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<47> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

padumapÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

terasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

8. tiá¹‡amuá¹-á¹-hidÄ• yakattheraapadÄ• naá¹ƒ

<48> á¹• 21 ``himavantassÄ• vidÅ«re, lambako nÄ• ma pabbato.

upatisso nÄ• ma sambuddho, abbhokÄ• samhi caá¹…kami ||

<49> á¹• 21 ``migaluddo \Se I 436/ \Be I 323/ tadÄ• Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

disvÄ• na taá¹ƒ devadevaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

<50> á¹• 21 ``vippasannena cittena, tadÄ• tassa mahesino.

nisÄ«danatthaá¹ƒ buddhassa, tiá¹‡amuá¹-á¹-himadÄ• sahaá¹ƒ ||

<51> á¹• 21 ``datvÄ• na devadevassa, bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ uttarÄ• mukho ||

<52> á¹• 21 ``aciraá¹ƒ gatamattaá¹ƒ maá¹ƒ, migarÄ• jÄ• apothayi {aheá¹-hayi (Ce Se) }.

sÄ«hena pothito {pÄ• tito (Ce Se) } santo, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<53> á¹• 21 ``Ä• sanne me kataá¹ƒ kammaá¹ƒ, buddhaseá¹-á¹-he anÄ• save.

sumutto saravegova, devalokaá¹ƒ agaÃ±chahaá¹ƒ ||

<54> á¹• 21 ``yÅ«po \Ne I 305/ tattha subho Ä• si, puÃ±Ã±akammÄ• bhinimmito.

sahassakaá¹‡á¸• o satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayo ||

<55> á¹• 21 ``pabhÄ• niddhÄ• vate tassa, sataraá¹ƒsÄ«va uggato.

Ä• kiá¹‡á¹‡o devakaÃ±Ã±Ä• hi, Ä• modiá¹ƒ kÄ• makÄ• mahaá¹ƒ ||

<56> á¹• 21 ``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

Ä• gantvÄ• na manussattaá¹ƒ, pattomhi Ä• savakkhayaá¹ƒ ||

<57> á¹• 21 ``catunnavutito kappe, nisÄ«danamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tiá¹‡amuá¹-á¹-hiyidaá¹ƒ phalaá¹ƒ ||

<58> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 437/ sudaá¹ƒ Ä• yasmÄ• tiá¹‡amuá¹-á¹-hidÄ• yako thero imÄ• gÄ• thÄ• yo a

tiá¹‡amuá¹-á¹-hidÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. tindukaphaladÄ• yakattheraapadÄ• naá¹ƒ

<59> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Ee I 281/ jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<60> á¹• 21 ``tindukaá¹ƒ \Be I 324/ saphalaá¹ƒ disvÄ• , bhinditvÄ• na sakosakaá¹ƒ {sakoá¹
sakoá¹-ikaá¹ƒ (Se) }.

pasannacitto sumano, sayambhussa madÄ• sahaá¹ƒ {vessabhussa adÄ• sahaá¹ƒ (Ce) } ||

<61> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<62> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tindukaphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

tindukaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. ekaÃ±jaliyattheraapadÄ• naá¹ƒ

<63> á¹• 21 ``romaso {revato (Ce) } nÄ• ma sambuddho, nadÄ«kÅ«le vasÄ« tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹‡umaá¹ƒ ||

<64> á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-haá¹ƒva \Se I 438/ \Ne I 306/, khadiraá¹…gÄ• rasanr

osadhiá¹ƒva virocantaá¹ƒ, ekaÃ±jalimakÄ• sahaá¹ƒ ||

<65> á¹• 21 ``catunnavutito kappe, yaá¹ƒ aÃ±jalimakÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aÃ±jaliyÄ• idaá¹ƒ phalaá¹ƒ ||

<66> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekaÃ±jaliyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekaÃ±jaliyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

ekapadumiyavaggo paÃ±catiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

padumÄ« uppalamÄ• lÄ«, dhajo kiá¹…kaá¹‡ikaá¹ƒ naá¸·aá¹ƒ {kiá¹…kaá¹‡iko naá¸·o (Ce) }.

campako padumo muá¹-á¹-hi, tindukekaÃ±jalÄ« tathÄ• .

cha ca saá¹-á¹-hi ca gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhi ||

36. saddasaÃ±Ã±akavaggo

1. saddasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``migaluddo \Se I 439/ \Be I 325/ \Ne I 307/ \Ee I 282/ pure Ä• siá¹ƒ, araÃ±Ã±e k

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, devasaá¹…ghapurakkhataá¹ƒ ||

<2> á¹• 21 ``catusaccaá¹ƒ pakÄ• sentaá¹ƒ, uddharantaá¹ƒ mahÄ• janaá¹ƒ.

assosiá¹ƒ madhuraá¹ƒ vÄ• caá¹ƒ, karavÄ«karudopamaá¹ƒ {rutopamaá¹ƒ (?) } ||

<3> á¹• 21 ``brahmasarassa munino, sikhino lokabandhuno.

ghose cittaá¹ƒ pasÄ• detvÄ• , pattomhi Ä• savakkhayaá¹ƒ ||

<4> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pasÄ• dassa idaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saddasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saddasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. yavakalÄ• piyattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``nagare aruá¹‡avatiyÄ• , Ä• siá¹ƒ yavasiko tadÄ• .

panthe disvÄ• na sambuddhaá¹ƒ, yavakalÄ• paá¹ƒ santhariá¹ƒ {yavakalÄ• pamavatthariá¹ƒ

<7> á¹• 21 ``anukampako \Se I 440/ kÄ• ruá¹‡iko, sikhÄ« lokagganÄ• yako.

mama saá¹…kappamaÃ±Ã±Ä• ya, nisÄ«di yavasanthare ||

<8> á¹• 21 ``disvÄ• nisinnaá¹ƒ vimalaá¹ƒ, mahÄ• jhÄ• yiá¹ƒ vinÄ• yakaá¹ƒ.

pÄ• mojjaá¹ƒ janayitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<9> á¹• 21 ``ekattiá¹ƒse \Ne I 308/ ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, yavatthare idaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``paá¹-isambhidÄ• \Be I 326/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• yavakalÄ• piyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yavakalÄ• piyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. kiá¹ƒsukapÅ«jakattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``kiá¹ƒsukaá¹ƒ \Ee I 283/ pupphitaá¹ƒ disvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

buddhaá¹ƒ saritvÄ• siddhatthaá¹ƒ, Ä• kÄ• se abhipÅ«jayiá¹ƒ ||

<12> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 441/ sudaá¹ƒ Ä• yasmÄ• kiá¹ƒsukapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• si

kiá¹ƒsukapÅ«jakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sakosakakoraá¹‡á¸• adÄ• yakattheraapadÄ• naá¹ƒ

<14> á¹• 21 ``akkantaÃ±ca padaá¹ƒ disvÄ• , sikhino lokabandhuno.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , padaseá¹-á¹-haá¹ƒ avandahaá¹ƒ ||

<15> á¹• 21 ``koraá¹‡á¸• aá¹ƒ pupphitaá¹ƒ disvÄ• , pÄ• dapaá¹ƒ dharaá¹‡Ä«ruhaá¹ƒ.

sakosakaá¹ƒ {sakoá¹-akaá¹ƒ (Ce Se) } gahetvÄ• na, padacakkaá¹ƒ apÅ«jayiá¹ƒ ||

<16> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, padapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<17> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sakosaka {sakoá¹-aka (Ce Se) } koraá¹‡á¸• adÄ• yako thero im
abhÄ• sitthÄ• ti.

sakosakakoraá¹‡á¸• adÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. daá¹‡á¸• adÄ• yakattheraapadÄ• naá¹ƒ

<18> á¹• 21 ``kÄ• nanaá¹ƒ \Be I 327/ \Ne I 309/ vanamogayha, veá¸·uá¹ƒ chetvÄ• nahaá¹ƒ

Ä• lambanaá¹ƒ karitvÄ• na, saá¹…ghassa adadaá¹ƒ ahaá¹ƒ ||

<19> á¹• 21 ``tena \Se I 442/ cittappasÄ• dena, subbate abhivÄ• diya.

Ä• lambanampi datvÄ• na, pakkÄ• miá¹ƒ uttarÄ• mukho ||

<20> á¹• 21 ``catunnavutito kappe, yaá¹ƒ daá¹‡á¸• amadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, daá¹‡á¸• adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<21> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• daá¹‡á¸• adÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

daá¹‡á¸• adÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ambayÄ• gudÄ• yakattheraapadÄ• naá¹ƒ

<22> á¹• 21 ``sataraá¹ƒsÄ« \Ee I 284/ nÄ• ma sambuddho, sayambhÅ« aparÄ• jito.

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , bhikkhÄ• ya mamupÄ• gami ||

<23> á¹• 21 ``paccekabuddhaá¹ƒ disvÄ• na, ambayÄ• guá¹ƒ adÄ• sahaá¹ƒ.

vippasannamanaá¹ƒ tassa, vippasannena cetasÄ• ||

<24> á¹• 21 ``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ambayÄ• guyidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 443/ sudaá¹ƒ Ä• yasmÄ• ambayÄ• gudÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ

ambayÄ• gudÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. supuá¹-akapÅ«jakattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``divÄ• vihÄ• rÄ• nikkhanto, vipassÄ« lokanÄ• yako.

bhikkhÄ• ya vicaranto so, mama santikupÄ• gami ||

<27> á¹• 21 ``tato \Be I 328/ \Ne I 310/ patÄ«to sumano, buddhaseá¹-á¹-hassa tÄ• dino.

loá¹‡asupuá¹-akaá¹ƒ datvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ ||

<28> á¹• 21 ``ekanavutito kappe, yaá¹ƒ puá¹-akamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, puá¹-akassa idaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• supuá¹-akapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

supuá¹-akapÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. maÃ±cadÄ• yakattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``vipassino bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

ekaá¹ƒ maÃ±caá¹ƒ mayÄ• dinnaá¹ƒ, pasannena sapÄ• á¹‡inÄ• ||

<31> á¹• 21 ``hatthiyÄ• naá¹ƒ \Se I 444/ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ samajjhagaá¹ƒ.

tena maÃ±cakadÄ• nena, pattomhi Ä• savakkhayaá¹ƒ ||

<32> á¹• 21 ``ekanavutito \Ee I 285/ kappe, yaá¹ƒ maÃ±camadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maÃ±cadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maÃ±cadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maÃ±cadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. saraá¹‡agamaniyattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``Ä• ruhimha tadÄ• nÄ• vaá¹ƒ, bhikkhu cÄ• jÄ«vako cahaá¹ƒ.

nÄ• vÄ• ya bhijjamÄ• nÄ• ya, bhikkhu me saraá¹‡aá¹ƒ adÄ• ||

<35> á¹• 21 ``ekattiá¹ƒse ito kappe, yaÃ±ca me saraá¹‡aá¹ƒ adÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saraá¹‡Ä• gamane phalaá¹ƒ ||

<36> á¹• 21 ``paá¹-isambhidÄ• \Be I 329/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saraá¹‡agamaniyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saraá¹‡agamaniyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. piá¹‡á¸• apÄ• tikattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``tisso \Se I 445/ \Ne I 311/ nÄ• mÄ• si sambuddho, vihÄ• si vipine tadÄ• .

tusitÄ• hi idhÄ• gantvÄ• , piá¹‡á¸• apÄ• taá¹ƒ adÄ• sahaá¹ƒ ||

<38> á¹• 21 ``sambuddhamabhivÄ• detvÄ• , tissaá¹ƒ nÄ• ma mahÄ• yasaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , tusitaá¹ƒ agamÄ• sahaá¹ƒ ||

<39> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• piá¹‡á¸• apÄ• tiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

piá¹‡á¸• apÄ• tikattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

saddasaÃ±Ã±akavaggo chattiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

saddasaÃ±Ã±Ä« yavasiko, kiá¹ƒsukoraá¹‡á¸• apupphiyo.

Ä• lambano ambayÄ• gu, supuá¹-Ä« maÃ±cadÄ• yako.

saraá¹‡aá¹ƒ piá¹‡á¸• apÄ• to ca, gÄ• thÄ• tÄ• lÄ«sameva ca ||

37. mandÄ• ravapupphiyavaggo

1. mandÄ• ravapupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``tÄ• vatiá¹ƒsÄ• \Se I 446/ \Be I 330/ \Ne I 312/ \Ee I 286/ idhÄ• gantvÄ• , maá¹
mÄ• á¹‡avo.

mandÄ• ravaá¹ƒ gahetvÄ• na, vipassissa mahesino ||

<2> á¹• 21 ``samÄ• dhinÄ• nisinnassa, matthake dhÄ• rayiá¹ƒ ahaá¹ƒ.

sattÄ• haá¹ƒ dhÄ• rayitvÄ• na, devalokaá¹ƒ punÄ• gamiá¹ƒ ||

<3> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mandÄ• ravapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

mandÄ• ravapupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. kakkÄ• rupupphiyattheraapadÄ• naá¹ƒ

<5> á¹• 21 ``yÄ• mÄ• devÄ• idhÄ• gantvÄ• , gotamaá¹ƒ sirivacchasaá¹ƒ.

kakkÄ• rumÄ• laá¹ƒ {gokkhanumÄ• laá¹ƒ (Ce) } paggayha, buddhassa abhiropayiá¹ƒ ||

<6> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 ``paá¹-isambhidÄ• \Se I 447/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kakkÄ• rupupphiyo {gokkhanupupphiyo (Katthaci) } thero imÄ•

kakkÄ• rupupphiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. bhisamuá¸·Ä• ladÄ• yakattheraapadÄ• naá¹ƒ

<8> á¹• 21 ``phusso \Be I 331/ \Ne I 313/ nÄ• mÄ• si sambuddho, sabbadhammÄ• na pÄ•

vivekakÄ• mo sabbaÃ±Ã±Å« {sappaÃ±Ã±o (Ce Se) }, Ä• gaÃ±chi mama santike ||

<9> á¹• 21 ``tasmiá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , mahÄ• kÄ• ruá¹‡ike jine.

bhisamuá¸·Ä• laá¹ƒ paggayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<10> á¹• 21 ``dvenavute \Ee I 287/ ito kappe, yaá¹ƒ bhisamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhisamuá¸·Ä• ladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitth

bhisamuá¸·Ä• ladÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. kesarapupphiyattheraapadÄ• naá¹ƒ

<12> á¹• 21 ``vijjÄ• dharo \Se I 448/ tadÄ• Ä• siá¹ƒ, himavantamhi pabbate.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, caá¹…kamantaá¹ƒ mahÄ• yasaá¹ƒ ||

<13> á¹• 21 ``tÄ«á¹‡i kesarapupphÄ• ni {kesaripupphÄ• ni (Ce) }, sÄ«se katvÄ• nahaá¹ƒ ta

upasaá¹…kamma sambuddhaá¹ƒ, vessabhuá¹ƒ abhipÅ«jayiá¹ƒ ||

<14> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<15> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kesarapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kesarapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. aá¹…kolapupphiyattheraapadÄ• naá¹ƒ

<16> á¹• 21 ``padumo nÄ• ma sambuddho, cittakÅ«á¹-e vasÄ« tadÄ• .

disvÄ• na taá¹ƒ ahaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ {upagacchihaá¹ƒ (Ce Se) }

<17> á¹• 21 ``aá¹…kolaá¹ƒ \Be I 332/ \Ne I 314/ pupphitaá¹ƒ disvÄ• , ocinitvÄ• nahaá¹ƒ tad

upagantvÄ• na sambuddhaá¹ƒ, pÅ«jayiá¹ƒ padumaá¹ƒ jinaá¹ƒ ||

<18> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``paá¹-isambhidÄ• \Se I 449/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aá¹…kolapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aá¹…kolapupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kadambapupphiyattheraapadÄ• naá¹ƒ

<20> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, gacchantaá¹ƒ antarÄ• paá¹‡e.

kaÃ±canagghiyasaá¹…kÄ• saá¹ƒ, bÄ• ttiá¹ƒsavaralakkhaá¹‡aá¹ƒ ||

<21> á¹• 21 ``nisajja pÄ• sÄ• davare, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

kadambapupphaá¹ƒ paggayha, vipassiá¹ƒ abhipÅ«jayiá¹ƒ ||

<22> á¹• 21 ``ekanavutito \Ee I 288/ kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kadambapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kadambapupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. uddÄ• lakapupphiyattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``anomo \Se I 450/ {sujÄ• to (Se), anumo (Katthaci) } nÄ• ma sambuddho, gaá

uddÄ• lakaá¹ƒ gahetvÄ• na, pÅ«jayiá¹ƒ aparÄ• jitaá¹ƒ ||

<25> á¹• 21 ``ekattiá¹ƒse \Be I 333/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uddÄ• lakapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

uddÄ• lakapupphiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. ekacampakapupphiyattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``upasanto \Ne I 315/ ca sambuddho, vasatÄ« pabbatantare.

ekacampakamÄ• dÄ• ya, upagacchiá¹ƒ naruttamaá¹ƒ ||

<28> á¹• 21 ``pasannacitto sumano, paccekamunimuttamaá¹ƒ.

ubhohatthehi paggayha, pÅ«jayiá¹ƒ aparÄ• jitaá¹ƒ ||

<29> á¹• 21 ``paÃ±casaá¹-á¹-himhito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• \Se I 451/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekacampakapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

ekacampakapupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. timirapupphiyattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, anusotaá¹ƒ vajÄ• mahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ ||

<32> á¹• 21 ``pasannacitto \Ee I 289/ sumano, paccekamunimuttamaá¹ƒ.

gahetvÄ• timiraá¹ƒ pupphaá¹ƒ, matthake okiriá¹ƒ ahaá¹ƒ ||

<33> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``paá¹-isambhidÄ• \Be I 334/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• timirapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

timirapupphiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. saá¸·alapupphiyattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se I 452/, ahosiá¹ƒ kinnaro tadÄ• .

tatthaddasaá¹ƒ devadevaá¹ƒ, caá¹…kamantaá¹ƒ narÄ• sabhaá¹ƒ ||

<36> á¹• 21 ``ocinitvÄ• na \Ne I 316/ saá¸·alaá¹ƒ, pupphaá¹ƒ buddhassadÄ• sahaá¹ƒ.

upasiá¹…ghi mahÄ• vÄ«ro, saá¸·alaá¹ƒ devagandhikaá¹ƒ ||

<37> á¹• 21 ``paá¹-iggahetvÄ• sambuddho, vipassÄ« lokanÄ• yako.

upasiá¹…ghi mahÄ• vÄ«ro, pekkhamÄ• nassa me sato ||

<38> á¹• 21 ``pasannacitto sumano, vanditvÄ• dvipaduttamaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, puna pabbatamÄ• ruhiá¹ƒ ||

<39> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saá¸·alapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saá¸·alapupphiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

mandÄ• ravapupphiyavaggo sattatiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

mandÄ• ravaÃ±ca kakkÄ• ru, bhisakesarapupphiyo.

aá¹…kolako \Se I 453/ kadambÄ« ca, uddÄ• lÄ« ekacampako.

timiraá¹ƒ saá¸·alaÃ±ceva, gÄ• thÄ• tÄ• lÄ«sameva ca ||

38. bodhivandanavaggo

1. bodhivandakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``pÄ• á¹-aliá¹ƒ \Be I 335/ \Ne I 317/ \Ee I 290/ haritaá¹ƒ disvÄ• , pÄ• dapaá¹ƒ dh

ekaá¹ƒsaá¹ƒ aÃ±jaliá¹ƒ katvÄ• , avandiá¹ƒ pÄ• á¹-aliá¹ƒ ahaá¹ƒ ||

<2> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, garuá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

antosuddhaá¹ƒ bahisuddhaá¹ƒ, suvimuttamanÄ• savaá¹ƒ ||

<3> á¹• 21 ``vipassiá¹ƒ lokamahitaá¹ƒ, karuá¹‡Ä• Ã±Ä• á¹‡asÄ• garaá¹ƒ.

sammukhÄ• viya sambuddhaá¹ƒ, avandiá¹ƒ pÄ• á¹-aliá¹ƒ ahaá¹ƒ ||

<4> á¹• 21 ``ekanavutito kappe, yaá¹ƒ bodhimabhivandahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bodhivandako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bodhivandakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. pÄ• á¹-alipupphiyattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``vipassÄ« \Se I 454/ nÄ• ma bhagavÄ• , sayambhÅ« aggapuggalo.

purakkhato sasissehi, pÄ• visi bandhumaá¹ƒ jino ||

<7> á¹• 21 ``tÄ«á¹‡i pÄ• á¹-alipupphÄ• ni, ucchaá¹…ge á¹-hapitÄ• ni me.

sÄ«saá¹ƒ nhÄ• yitukÄ• mova, nadÄ«titthaá¹ƒ agacchahaá¹ƒ ||

<8> á¹• 21 ``nikkhamma bandhumatiyÄ• , addasaá¹ƒ lokanÄ• yakaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<9> á¹• 21 ``byagghÅ«sabhaá¹ƒva \Ne I 318/ pavaraá¹ƒ, abhijÄ• taá¹ƒva kesariá¹ƒ.

gacchantaá¹ƒ samaá¹‡Ä• naggaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<10> á¹• 21 ``tasmiá¹ƒ \Be I 336/ pasanno {samaá¹‡e (Katthaci) } sugate, kilesamaladhova

gahetvÄ• tÄ«á¹‡i pupphÄ• ni, buddhaseá¹-á¹-haá¹ƒ apÅ«jayiá¹ƒ ||

<11> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• á¹-alipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pÄ• á¹-alipupphiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. tÄ«á¹‡uppalamÄ• liyattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se I 455/ \Ee I 291/, ahosiá¹ƒ vÄ• naro tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, nisinnaá¹ƒ pabbatantare ||

<14> á¹• 21 ``obhÄ• sentaá¹ƒ disÄ• sabbÄ• , sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ.

lakkhaá¹‡abyaÃ±janÅ«petaá¹ƒ, disvÄ• nattamano ahaá¹ƒ ||

<15> á¹• 21 ``udaggacitto sumano, pÄ«tiyÄ• haá¹-á¹-hamÄ• naso.

tÄ«á¹‡i uppalapupphÄ• ni, matthake abhiropayiá¹ƒ ||

<16> á¹• 21 ``pÅ«jayitvÄ• na pupphÄ• ni, phussassÄ• haá¹ƒ mahesino.

sagÄ• ravo bhavitvÄ• na, pakkÄ• miá¹ƒ uttarÄ• mukho ||

<17> á¹• 21 ``gacchanto paá¹-ikuá¹-iko, vippasannena cetasÄ• .

selantare patitvÄ• na, pÄ• puá¹‡iá¹ƒ jÄ«vitakkhayaá¹ƒ ||

<18> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• purimaá¹ƒ jÄ• tiá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<19> á¹• 21 ``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<20> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<21> á¹• 21 ``paá¹-isambhidÄ• \Be I 337/ \Ne I 319/ catasso ... pe ... kataá¹ƒ buddhassa sA

itthaá¹ƒ \Se I 456/ sudaá¹ƒ Ä• yasmÄ• tÄ«á¹‡uppalamÄ• liyo thero imÄ• gÄ• thÄ• yo abhÄ

tÄ«á¹‡uppalamÄ• liyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. paá¹-á¹-ipupphiyattheraapadÄ• naá¹ƒ

<22> á¹• 21 ``yadÄ• nibbÄ• yi sambuddho, mahesÄ« padumuttaro.

samÄ• gamma janÄ• sabbe, sarÄ«raá¹ƒ nÄ«haranti te ||

<23> á¹• 21 ``nÄ«harante sarÄ«ramhi, vajjamÄ• nÄ• su bherisu.

pasannacitto sumano, paá¹-á¹-ipupphaá¹ƒ apÅ«jayiá¹ƒ ||

<24> á¹• 21 ``satasahassito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sarÄ«rapÅ«jite phalaá¹ƒ ||

<25> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<26> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa {buddhaseá¹-á¹-hassa (Ce) } s

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<27> á¹• 21 ``paá¹-isambhidÄ• \Ee I 292/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paá¹-á¹-ipupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paá¹-á¹-ipupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. sattapaá¹‡á¹‡iyattheraapadÄ• naá¹ƒ

<28> á¹• 21 ``sumano \Se I 457/ nÄ• ma sambuddho, uppajji lokanÄ• yako.

pasannacitto sumano, sattapaá¹‡á¹‡imapÅ«jayiá¹ƒ ||

<29> á¹• 21 ``satasahassito kappe, sattapaá¹‡á¹‡imapÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sattapaá¹‡á¹‡ipÅ«jÄ• yidaá¹ƒ {sattapaá¹‡á¹‡issidaá¹ƒ (Ce) }

<30> á¹• 21 ``kilesÄ• \Be I 338/ \Ne I 320/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• s

<31> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<32> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sattapaá¹‡á¹‡iyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sattapaá¹‡á¹‡iyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. gandhamuá¹-á¹-hiyattheraapadÄ• naá¹ƒ

<33> á¹• 21 {idha gÄ• thÄ• ddhaá¹ƒ Å«naá¹ƒ viya dissati} ``citake karÄ«yamÄ• ne, nÄ• nÄ

pasannacitto sumano, gandhamuá¹-á¹-himapÅ«jayiá¹ƒ ||

<34> á¹• 21 ``satasahassito \Se I 458/ kappe, citakaá¹ƒ yaá¹ƒ apÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<36> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<37> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gandhamuá¹-á¹-hiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

gandhamuá¹-á¹-hiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. citakapÅ«jakattheraapadÄ• naá¹ƒ

<38> á¹• 21 ``parinibbute bhagavati, jalajuttamanÄ• make.

Ä• ropitamhi citake, sÄ• lapupphamapÅ«jayiá¹ƒ ||

<39> á¹• 21 ``satasahassito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``kilesÄ• \Se I 459/ \Be I 339/ \Ee I 293/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ•

<41> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• citakapÅ«jako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

citakapÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. sumanatÄ• lavaá¹‡á¹-iyattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``siddhatthassa \Ne I 321/ bhagavato, tÄ• lavaá¹‡á¹-amadÄ• sahaá¹ƒ.

sumanehi paá¹-icchannaá¹ƒ, dhÄ• rayÄ• mi mahÄ• rahaá¹ƒ ||

<44> á¹• 21 ``catunnavutito kappe, tÄ• lavaá¹‡á¹-amadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tÄ• lavaá¹‡á¹-assidaá¹ƒ phalaá¹ƒ ||

<45> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<46> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<47> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 460/ sudaá¹ƒ Ä• yasmÄ• sumanatÄ• lavaá¹‡á¹-iyo thero imÄ• gÄ• thÄ• yo ab

sumanatÄ• lavaá¹‡á¹-iyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sumanadÄ• miyattheraapadÄ• naá¹ƒ

<48> á¹• 21 ``siddhatthassa bhagavato, nhÄ• takassa tapassino.

katvÄ• na sumanadÄ• maá¹ƒ, dhÄ• rayiá¹ƒ purato á¹-hito ||

<49> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• maá¹ƒ dhÄ• rayiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sumanadhÄ• raá¹‡e phalaá¹ƒ ||

<50> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<51> á¹• 21 ``svÄ• gataá¹ƒ \Be I 340/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<52> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumanadÄ• miyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumanadÄ• miyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. kÄ• sumÄ• riphaladÄ• yakattheraapadÄ• naá¹ƒ

<53> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Se I 461/ \Ee I 294/ jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<54> á¹• 21 ``pasannacitto \Ne I 322/ sumano, sire katvÄ• na aÃ±jaliá¹ƒ.

kÄ• sumÄ• riphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<55> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<56> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<57> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<58> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kÄ• sumÄ• riphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sit

kÄ• sumÄ• riphaladÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

bodhivandanavaggo aá¹-á¹-hatiá¹ƒsatimo.

tassuddÄ• naá¹ƒ ---

bodhi pÄ• á¹-ali uppalÄ«, paá¹-á¹-i ca sattapaá¹‡á¹‡iyo.

gandhamuá¹-á¹-hi \Se I 462/ ca citako, tÄ• laá¹ƒ sumanadÄ• mako.

kÄ• sumÄ• riphalÄ« ceva, gÄ• thÄ• ekÅ«nasaá¹-á¹-hikÄ• ||

39. avaá¹-aphalavaggo

1. avaá¹-aphaladÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``sataraá¹ƒsi \Be I 341/ \Ne I 323/ nÄ• ma bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekakÄ• mo sambuddho, gocarÄ• yÄ• bhinikkhami ||

<2> á¹• 21 ``phalahattho ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, avaá¹-aá¹ƒ {avaá¹‡á¹-aá¹ƒ (Ce), ambaá¹-aá¹ƒ (Se) } adadiá¹ƒ phalaá

<3> á¹• 21 ``catunnavutito kappe, yaá¹ƒ phalamadadiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<5> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<6> á¹• 21 ``paá¹-isambhidÄ• \Ee I 295/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 463/ sudaá¹ƒ Ä• yasmÄ• avaá¹-aphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÅ

avaá¹-aphaladÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. labujadÄ• yakattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``nagare bandhumatiyÄ• , Ä• siá¹ƒ Ä• rÄ• miko tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<8> á¹• 21 ``labujassa phalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

Ä• kÄ• se á¹-hitako santo, paá¹-igaá¹‡hi mahÄ• yaso ||

<9> á¹• 21 ``vittisaÃ±jananaá¹ƒ \Ne I 324/ mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vahaá¹ƒ.

phalaá¹ƒ buddhassa datvÄ• na, vippasannena cetasÄ• ||

<10> á¹• 21 ``adhigacchiá¹ƒ \Be I 342/ tadÄ• pÄ«tiá¹ƒ, vipulaÃ±ca sukhuttamaá¹ƒ.

uppajjateva ratanaá¹ƒ, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

<11> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<13> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<14> á¹• 21 ``paá¹-isambhidÄ• \Se I 464/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• labujadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

labujadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. udumbaraphaladÄ• yakattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``vinatÄ• nadiyÄ• tÄ«re, vihÄ• si purisuttamo.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<16> á¹• 21 ``tasmiá¹ƒ pasannamÄ• naso, kilesamaladhovane.

udumbaraphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<17> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<19> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 465/ sudaá¹ƒ Ä• yasmÄ• udumbaraphaladÄ• yako thero imÄ• gÄ• thÄ• yo ab

udumbaraphaladÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. pilakkhaphaladÄ• yakattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``vanantare \Be I 343/ \Ne I 325/ \Ee I 296/ buddhaá¹ƒ disvÄ• , atthadassiá¹ƒ n

pasannacitto sumano, pilakkhassÄ• dadiá¹ƒ phalaá¹ƒ {pilakkhassa phalaá¹ƒ adaá¹ƒ (Ce), pi
adaá¹ƒ (Se) } ||

<22> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<24> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pilakkhaphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

pilakkhaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. phÄ• rusaphaladÄ• yakattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se I 466/ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-igg

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, phÄ• rusaphalamadÄ• sahaá¹ƒ ||

<27> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalamadadiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<29> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• phÄ• rusaphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

phÄ• rusaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. valliphaladÄ• yakattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``sabbe \Be I 344/ janÄ• samÄ• gamma, agamiá¹ƒsu vanaá¹ƒ tadÄ• .

phalamanvesamÄ• nÄ• te, alabhiá¹ƒsu phalaá¹ƒ tadÄ• ||

<32> á¹• 21 ``tatthaddasÄ• siá¹ƒ \Se I 467/ \Ne I 326/ sambuddhaá¹ƒ, sayambhuá¹ƒ aparÄ

pasannacitto sumano, valliphalamadÄ• sahaá¹ƒ ||

<33> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<35> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<36> á¹• 21 ``paá¹-isambhidÄ• \Ee I 297/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• valliphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

valliphaladÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kadaliphaladÄ• yakattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva jalitaá¹ƒ, puá¹‡á¹‡amÄ• yeva {puá¹‡á¹‡amÄ• seva (Ce Ka

jalantaá¹ƒ dÄ«parukkhaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<38> á¹• 21 ``kadaliphalaá¹ƒ paggayha, adÄ• siá¹ƒ satthuno ahaá¹ƒ.

pasannacitto sumano, vanditvÄ• na apakkamiá¹ƒ ||

<39> á¹• 21 ``ekattiá¹ƒse \Se I 468/ ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<41> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<42> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kadaliphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kadaliphaladÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. panasaphaladÄ• yakattheraapadÄ• naá¹ƒ

<43> á¹• 21 ``ajjuno \Be I 345/ nÄ• ma sambuddho, himavante vasÄ« tadÄ• .

caraá¹‡ena ca sampanno, samÄ• dhikusalo muni ||

<44> á¹• 21 ``kumbhamattaá¹ƒ \Ne I 327/ gahetvÄ• na, panasaá¹ƒ jÄ«vajÄ«vakaá¹ƒ {devag
apadÄ• ne) }.

chattapaá¹‡á¹‡e á¹-hapetvÄ• na, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<45> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<47> á¹• 21 ``svÄ• gataá¹ƒ \Se I 469/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<48> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• panasaphaladÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

panasaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. soá¹‡akoá¹-ivÄ«sattheraapadÄ• naá¹ƒ

<49> á¹• 21 ``vipassino \Ee I 298/ pÄ• vacane, ekaá¹ƒ leá¹‡aá¹ƒ mayÄ• kataá¹ƒ.

cÄ• tuddisassa saá¹…ghassa, bandhumÄ• rÄ• jadhÄ• niyÄ• ||

<50> á¹• 21 ``dussehi bhÅ«miá¹ƒ leá¹‡assa, santharitvÄ• pariccajiá¹ƒ.

udaggacitto sumano, akÄ• siá¹ƒ paá¹‡idhiá¹ƒ tadÄ• ||

<51> á¹• 21 ``Ä• rÄ• dhayeyyaá¹ƒ sambuddhaá¹ƒ, pabbajjaÃ±ca labheyyahaá¹ƒ.

anuttaraÃ±ca nibbÄ• naá¹ƒ, phuseyyaá¹ƒ santimuttamaá¹ƒ ||

<52> á¹• 21 ``teneva sukkamÅ«lena, kappe {kappaá¹ƒ (Ce), kappa (Katthaci) } navuti saá¹ƒ

devabhÅ«to manusso ca, katapuÃ±Ã±o virocahaá¹ƒ ||

<53> á¹• 21 ``tato \Se I 470/ kammÄ• vasesena, idha pacchimake bhave.

campÄ• yaá¹ƒ aggaseá¹-á¹-hissa, jÄ• tomhi ekaputtako ||

<54> á¹• 21 ``jÄ• tamattassa \Be I 346/ me sutvÄ• , pitu chando ayaá¹ƒ ahu.

dadÄ• mahaá¹ƒ kumÄ• rassa, vÄ«sakoá¹-Ä« anÅ«nakÄ• ||

<55> á¹• 21 ``caturaá¹…gulÄ• ca me lomÄ• , jÄ• tÄ• pÄ• datale ubho.

sukhumÄ• mudusamphassÄ• , tÅ«lÄ• picusamÄ• subhÄ• ||

<56> á¹• 21 ``atÄ«tÄ• navuti kappÄ• , ayaá¹ƒ eko ca uttari.

nÄ• bhijÄ• nÄ• mi nikkhitte, pÄ• de bhÅ«myÄ• asanthate ||

<57> á¹• 21 ``Ä• rÄ• dhito \Ne I 328/ me sambuddho, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

arahattaÃ±ca me pattaá¹ƒ, sÄ«tibhÅ«tomhi nibbuto ||

<58> á¹• 21 ``aggo Ä• raddhavÄ«riyÄ• naá¹ƒ, niddiá¹-á¹-ho sabbadassinÄ• .

khÄ«á¹‡Ä• savomhi arahÄ• , chaá¸·abhiÃ±Ã±o mahiddhiko ||

<59> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, leá¹‡adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<60> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<61> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<62> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

<63> á¹• 21 ``thero \Se I 471/ koá¹-ivÄ«so {koá¹-iviso (Se Katthaci), koá¸·iviso (aÃ±Ã±aá¹-á
soá¹‡o, bhikkhusaá¹…ghassa aggato.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, anotatte mahÄ• sareâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• soá¹‡o koá¹-ivÄ«so thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

soá¹‡akoá¹-ivÄ«sattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pubbakammapilotikabuddhaapadÄ• naá¹ƒ

<64> á¹• 21 ``anotattasarÄ• sanne \Ee I 299/, ramaá¹‡Ä«ye silÄ• tale.

nÄ• nÄ• ratanapajjote, nÄ• nÄ• gandhavanantare ||

<65> á¹• 21 ``mahatÄ• bhikkhusaá¹…ghena, pareto {upeto (udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ lokanÄ• yako.

Ä• sÄ«no byÄ• karÄ« tattha, pubbakammÄ• ni attano ||

<66> á¹• 21 {suá¹‡Ä• tha bhikkhave mayhaá¹ƒ, yaá¹ƒ kammaá¹ƒ pakataá¹ƒ mayÄ• . ekaá¹ disvÄ• dinnaá¹ƒ pilotikaá¹ƒ. patthitaá¹ƒ paá¹-hamaá¹ƒ buddhaá¹ƒ, buddhattÄ• ya mayÄ• ta kammassa, buddhattepi vipaccati. gopÄ• lako pure Ä• siá¹ƒ, gÄ• viá¹ƒ pÄ• jeti gocaraá¹ƒ. p Ä• vilaá¹ƒ, gÄ• viá¹ƒ disvÄ• nivÄ• rayiá¹ƒ. tena kammavipÄ• kena, idha pacchimake bhave na hi pÄ• tuá¹ƒ labhÄ• mahaá¹ƒ (Se) } ``suá¹‡Ä• tha \Be I 347/ bhikkhavo mayhaá¹ƒ, yaá¹ƒ mayÄ• .

pilotikassa kammassa, buddhattepi vipaccati {suá¹‡Ä• tha bhikkhave mayhaá¹ƒ, yaá¹ƒ kam ekaá¹ƒ araÃ±Ã±ikaá¹ƒ bhikkhuá¹ƒ, disvÄ• dinnaá¹ƒ pilotikaá¹ƒ. patthitaá¹ƒ paá¹-hamaá¹ƒ b mayÄ• tadÄ• . pilotiyassa kammassa, buddhattepi vipaccati. gopÄ• lako pure Ä• siá¹ƒ, gÄ• pivantiá¹ƒ udakaá¹ƒ Ä• vilaá¹ƒ, gÄ• viá¹ƒ disvÄ• nivÄ• rayiá¹ƒ. tena kammavipÄ• kena, idh vipÄ• sito yadicchakaá¹ƒ, na hi pÄ• tuá¹ƒ labhÄ• mahaá¹ƒ (Se) } ||

[1]

<67> á¹• 21 ``munÄ• á¸·i \Se I 472/ nÄ• mahaá¹ƒ dhutto, pubbe aÃ±Ã±Ä• su jÄ• tisu {aÃ±Ã }.

paccekabuddhaá¹ƒ surabhiá¹ƒ {sarabhuá¹ƒ (Ce) }, abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

<68> á¹• 21 ``tena kammavipÄ• kena, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

bahÅ«vassasahassÄ• ni, dukkhaá¹ƒ vedesi vedanaá¹ƒ ||

<69> á¹• 21 ``tena kammÄ• vasesena, idha pacchimake bhave.

abbhakkhÄ• naá¹ƒ mayÄ• laddhaá¹ƒ, sundarikÄ• ya kÄ• raá¹‡Ä• ||

[2]

<70> á¹• 21 ``sabbÄ• bhibhussa \Ne I 329/ buddhassa, nando nÄ• mÄ• si sÄ• vako.

taá¹ƒ abbhakkhÄ• ya niraye, ciraá¹ƒ saá¹ƒsaritaá¹ƒ mayÄ• ||

<71> á¹• 21 ``dasavassasahassÄ• ni, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

manussabhÄ• vaá¹ƒ laddhÄ• haá¹ƒ, abbhakkhÄ• naá¹ƒ bahuá¹ƒ labhiá¹ƒ ||

<72> á¹• 21 ``tena kammÄ• vasesena, ciÃ±camÄ• navikÄ• mamaá¹ƒ.

abbhÄ• cikkhi abhÅ«tena, janakÄ• yassa aggato ||

[3]

<73> á¹• 21 ``brÄ• hmaá¹‡o sutavÄ• Ä• siá¹ƒ, ahaá¹ƒ sakkatapÅ«jito.

mahÄ• vane paÃ±casate, mante vÄ• cemi mÄ• á¹‡ave ||

<74> á¹• 21 ``tatthÄ• gato \Be I 348/ {tamÄ• gato (Katthaci) } isi bhÄ«mo, paÃ±cÄ• bhiÃ±Ã

taá¹ƒ cÄ• haá¹ƒ Ä• gataá¹ƒ disvÄ• , abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

<75> á¹• 21 ``tatohaá¹ƒ avacaá¹ƒ sisse, kÄ• mabhogÄ« ayaá¹ƒ isi.

mayhampi bhÄ• samÄ• nassa, anumodiá¹ƒsu mÄ• á¹‡avÄ• ||

<76> á¹• 21 ``tato mÄ• á¹‡avakÄ• sabbe, bhikkhamÄ• naá¹ƒ kule kule.

mahÄ• janassa Ä• haá¹ƒsu, kÄ• mabhogÄ« ayaá¹ƒ isi ||

<77> á¹• 21 ``tena \Se I 473/ \Ee I 300/ kammavipÄ• kena, paÃ±ca bhikkhusatÄ• ime.

abbhakkhÄ• naá¹ƒ labhuá¹ƒ sabbe, sundarikÄ• ya kÄ• raá¹‡Ä• ||

[4]

<78> á¹• 21 ``vemÄ• tubhÄ• taraá¹ƒ pubbe, dhanahetu haniá¹ƒ ahaá¹ƒ.

pakkhipiá¹ƒ giriduggasmiá¹ƒ, silÄ• ya ca apiá¹ƒsayiá¹ƒ ||

<79> á¹• 21 ``tena kammavipÄ• kena, devadatto silaá¹ƒ khipi.

aá¹…guá¹-á¹-haá¹ƒ piá¹ƒsayÄ« pÄ• de, mama pÄ• sÄ• á¹‡asakkharÄ• ||

[5]

<80> á¹• 21 ``purehaá¹ƒ dÄ• rako hutvÄ• , kÄ«á¸·amÄ• no mahÄ• pathe.

paccekabuddhaá¹ƒ disvÄ• na, magge sakalikaá¹ƒ {sakkhalikaá¹ƒ (Katthaci) } khipiá¹ƒ {dahiá

<81> á¹• 21 ``tena kammavipÄ• kena, idha pacchimake bhave.

vadhatthaá¹ƒ maá¹ƒ devadatto, abhimÄ• re payojayi ||

[6]

<82> á¹• 21 ``hatthÄ• roho \Ne I 330/ pure Ä• siá¹ƒ, paccekamunimuttamaá¹ƒ.

piá¹‡á¸• Ä• ya vicarantaá¹ƒ taá¹ƒ, Ä• sÄ• desiá¹ƒ gajenahaá¹ƒ ||

<83> á¹• 21 ``tena kammavipÄ• kena, bhanto {danto (Katthaci) } nÄ• á¸·Ä• girÄ« gajo.

giribbaje puravare, dÄ• ruá¹‡o samupÄ• gami {maá¹ƒ upÄ• gami (Ce) } ||

[7]

<84> á¹• 21 ``rÄ• jÄ• haá¹ƒ \Be I 349/ patthivo {pattiko (Se Katthaci), khattiyo (udÄ• na-a) }
purisaá¹ƒ haniá¹ƒ.

tena kammavipÄ• kena, niraye paccisaá¹ƒ bhusaá¹ƒ ||

<85> á¹• 21 ``kammuno tassa sesena, idÄ• ni sakalaá¹ƒ mama.

pÄ• de chaviá¹ƒ pakappesi {pakopesi (Ce) }, na hi kammaá¹ƒ vinassati ||

[8]

<86> á¹• 21 ``ahaá¹ƒ kevaá¹-á¹-agÄ• masmiá¹ƒ, ahuá¹ƒ kevaá¹-á¹-adÄ• rako.

macchake ghÄ• tite disvÄ• , janayiá¹ƒ somanassakaá¹ƒ {somanassahaá¹ƒ (udÄ• na-a) } ||

<87> á¹• 21 ``tena \Se I 474/ kammavipÄ• kena, sÄ«sadukkhaá¹ƒ ahÅ« mama.

sabbe sakkÄ• ca haÃ±Ã±iá¹ƒsu, yadÄ• hani viá¹-aá¹-Å«bho {viá¹-aá¹-ubho (Se Katthaci) }

[9]

<88> á¹• 21 ``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sayiá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• layo ||

<89> á¹• 21 ``tena kammavipÄ• kena, temÄ• saá¹ƒ khÄ• ditaá¹ƒ yavaá¹ƒ.

nimantito brÄ• hmaá¹‡ena, veraÃ±jÄ• yaá¹ƒ vasiá¹ƒ tadÄ• ||

[10]

<90> á¹• 21 ``nibbuddhe vattamÄ• namhi, mallaputtaá¹ƒ niheá¹-hayiá¹ƒ {nisedhayiá¹ƒ (Se

tena kammavipÄ• kena, piá¹-á¹-hidukkhaá¹ƒ ahÅ« mama ||

[11]

<91> á¹• 21 ``tikicchako ahaá¹ƒ Ä• siá¹ƒ, seá¹-á¹-hiputtaá¹ƒ virecayiá¹ƒ.

tena kammavipÄ• kena, hoti pakkhandikÄ• mama ||

[12]

<92> á¹• 21 ``avacÄ• haá¹ƒ jotipÄ• lo, sugataá¹ƒ kassapaá¹ƒ tadÄ• .

kuto nu bodhi muá¹‡á¸• assa, bodhi paramadullabhÄ• ||

<93> á¹• 21 ``tena \Be I 350/ \Ne I 331/ \Ee I 301/ kammavipÄ• kena, acariá¹ƒ dukkaraá¹ƒ

chabbassÄ• nuruveá¸·Ä• yaá¹ƒ, tato bodhimapÄ• puá¹‡iá¹ƒ ||

<94> á¹• 21 ``nÄ• haá¹ƒ etena maggena, pÄ• puá¹‡iá¹ƒ bodhimuttamaá¹ƒ.

kummaggena gavesissaá¹ƒ, pubbakammena vÄ• rito ||

<95> á¹• 21 ``puÃ±Ã±apÄ• paparikkhÄ«á¹‡o, sabbasantÄ• pavajjito.

asoko anupÄ• yÄ• so, nibbÄ• yissamanÄ• savo ||

<96> á¹• 21 ``evaá¹ƒ jino viyÄ• kÄ• si, bhikkhusaá¹…ghassa aggato.

sabbÄ• bhiÃ±Ã±Ä• balappatto, anotatte mahÄ• sareâ€™â€™ ti ||

itthaá¹ƒ \Se I 475/ sudaá¹ƒ bhagavÄ• attano pubbacaritaá¹ƒ kammapilotikaá¹ƒ nÄ• ma buddhÄ• padÄ• nadhammapariyÄ• yaá¹ƒ abhÄ• sitthÄ• ti.

pubbakammapilotikaá¹ƒ nÄ• ma buddhÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

avaá¹-aphalavaggo ekÅ«nacattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

avaá¹-aá¹ƒ labujaÃ±ceva, udumbarapilakkhu ca.

phÄ• ru vallÄ« ca kadalÄ«, panaso koá¹-ivÄ«sako ||

pubbakammapiloti ca, apadÄ• naá¹ƒ mahesino.

gÄ• thÄ• yo ekanavuti, gaá¹‡itÄ• yo vibhÄ• vibhi ||

cuddasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

40. pilindavacchavaggo

1. pilindavacchattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``nagare \Se I 476/ \Be I 351/ \Ne I 332/ \Ee I 302/ haá¹ƒsavatiyÄ• , Ä• siá¹ƒ dov

akkhobhaá¹ƒ amitaá¹ƒ bhogaá¹ƒ, ghare sannicitaá¹ƒ mama ||

<2> á¹• 21 ``rahogato nisÄ«ditvÄ• , pahaá¹ƒsitvÄ• na mÄ• nasaá¹ƒ {sampahaá¹ƒsitva mÄ•

nisajja pÄ• sÄ• davare, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

(cintanÄ• kÄ• ro)

<3> á¹• 21 `` `bahÅ« medhigatÄ• bhogÄ• , phÄ«taá¹ƒ antepuraá¹ƒ mama.

rÄ• jÄ• pi {rÄ• jisi (Katthaci) } sannimantesi, Ä• nando pathavissaro ||

<4> á¹• 21 `` `ayaÃ±ca buddho uppanno, adhiccuppattiko muni.

saá¹ƒvijjanti ca me bhogÄ• , dÄ• naá¹ƒ dassÄ• mi satthuno ||

<5> á¹• 21 `` `padumena rÄ• japuttena, dinnaá¹ƒ dÄ• navaraá¹ƒ jine.

hatthinÄ• ge ca pallaá¹…ke, apassenaÃ±canappakaá¹ƒ ||

<6> á¹• 21 `` `ahampi dÄ• naá¹ƒ dassÄ• mi, saá¹…ghe gaá¹‡avaruttame.

adinnapubbamaÃ±Ã±esaá¹ƒ, bhavissaá¹ƒ Ä• dikammiko ||

<7> á¹• 21 `` `cintetvÄ• haá¹ƒ bahuvidhaá¹ƒ, yÄ• ge yassa sukhaá¹ƒphalaá¹ƒ.

parikkhÄ• radÄ• namaddakkhiá¹ƒ, mama saá¹…kappapÅ«raá¹‡aá¹ƒ ||

<8> á¹• 21 `` `parikkhÄ• rÄ• ni dassÄ• mi, saá¹…ghe gaá¹‡avaruttame.

adinnapubbamaÃ±Ã±esaá¹ƒ, bhavissaá¹ƒ Ä• dikammikoâ€™ ||

(dÄ• navatthusampÄ• danaá¹ƒ)

<9> á¹• 21 ``naá¸·akÄ• re \Se I 477/ upÄ• gamma, chattaá¹ƒ kÄ• resi tÄ• vade.

chattasatasahassÄ• ni, ekato sannipÄ• tayiá¹ƒ ||

<10> á¹• 21 ``dussasatasahassÄ• ni, ekato sannipÄ• tayiá¹ƒ.

pattasatasahassÄ• ni, ekato sannipÄ• tayiá¹ƒ ||

<11> á¹• 21 ``vÄ• siyo \Be I 352/ \Ne I 333/ satthake cÄ• pi, sÅ«ciyo nakhachedane.

heá¹-á¹-hÄ• chatte á¹-hapÄ• pesiá¹ƒ, kÄ• retvÄ• tadanucchave ||

<12> á¹• 21 ``vidhÅ«pane tÄ• lavaá¹‡á¹-e, morahatthe ca cÄ• mare.

parissÄ• vane teladhÄ• re {teladhare (Ce) }, kÄ• rayiá¹ƒ tadanucchave ||

<13> á¹• 21 ``sÅ«cighare aá¹ƒsabaddhe, athopi kÄ• yabandhane.

Ä• dhÄ• rake ca sukate, kÄ• rayiá¹ƒ tadanucchave ||

<14> á¹• 21 ``paribhogabhÄ• jane ca, athopi lohathÄ• lake.

bhesajje \Ee I 303/ pÅ«rayitvÄ• na, heá¹-á¹-hÄ• chatte á¹-hapesahaá¹ƒ ||

<15> á¹• 21 ``vacaá¹ƒ usÄ«raá¹ƒ laá¹-á¹-himadhuá¹ƒ, pipphalÄ« maricÄ• ni ca.

harÄ«takiá¹ƒ siá¹…gÄ«veraá¹ƒ, sabbaá¹ƒ pÅ«resi bhÄ• jane ||

<16> á¹• 21 ``upÄ• hanÄ• pÄ• dukÄ• yo, atho udakapuÃ±chane.

kattaradaá¹‡á¸• e sukate, kÄ• rayiá¹ƒ tadanucchave ||

<17> á¹• 21 ``osadhaÃ±jananÄ• á¸·Ä« ca {osadhaá¹ƒ aÃ±janÄ• pica (Se) }, salÄ• kÄ• dha

kuÃ±cikÄ• paÃ±cavaá¹‡á¹‡ehi, sibbite kuÃ±cikÄ• ghare ||

<18> á¹• 21 ``Ä• yoge dhÅ«manette ca, athopi dÄ«padhÄ• rake.

tumbake ca karaá¹‡á¸• e ca, kÄ• rayiá¹ƒ tadanucchave ||

<19> á¹• 21 ``saá¹‡á¸• Ä• se \Se I 478/ pipphale ceva, athopi malahÄ• rake.

bhesajjathavike ceva, kÄ• rayiá¹ƒ tadanucchave ||

<20> á¹• 21 ``Ä• sandiyo pÄ«á¹-hake ca, pallaá¹…ke caturomaye.

tadanucchave kÄ• rayitvÄ• , heá¹-á¹-hÄ• chatte á¹-hapesahaá¹ƒ ||

<21> á¹• 21 ``uá¹‡á¹‡Ä• bhisÄ« tÅ«labhisÄ«, athopi pÄ«á¹-hikÄ• bhisÄ« {pÄ«á¹-hakÄ• bhis

bimbohane {bibbohane (Se Katthaci) } ca sukate, kÄ• rayiá¹ƒ tadanucchave ||

<22> á¹• 21 ``kuruvinde madhusitthe, telaá¹ƒ hatthappatÄ• pakaá¹ƒ.

sipÄ• á¹-iphalake sucÄ«, maÃ±caá¹ƒ attharaá¹‡ena ca ||

<23> á¹• 21 ``senÄ• sane pÄ• dapuÃ±che, sayanÄ• sanadaá¹‡á¸• ake.

dantapoá¹‡e ca Ä• á¹-alÄ« {kathaliá¹ƒ (Se) }, sÄ«sÄ• lepanagandhake ||

<24> á¹• 21 ``araá¹‡Ä« \Be I 353/ phalapÄ«á¹-he {palÄ• lapÄ«á¹-he (Ce) } ca, pattapidhÄ•

udakassa kaá¹-acchÅ« ca, cuá¹‡á¹‡akaá¹ƒ rajanambaá¹‡aá¹ƒ {rajanammaá¹‡aá¹ƒ (Ce) } ||

<25> á¹• 21 ``sammajjanaá¹ƒ \Ne I 334/ {sammuÃ±janaá¹ƒ (Se), sammajjaniá¹ƒ, sammuÃ±
tathÄ• vassikasÄ• á¹-ikaá¹ƒ.

nisÄ«danaá¹ƒ kaá¹‡á¸• ucchÄ• di, atha antaravÄ• sakaá¹ƒ ||

<26> á¹• 21 ``uttarÄ• saá¹…gasaá¹…ghÄ• á¹-Ä«, natthukaá¹ƒ mukhasodhanaá¹ƒ.

biá¸·aá¹…galoá¹‡aá¹ƒ pahÅ«taÃ±ca {loá¹‡abhÅ«taÃ±ca (Katthaci) }, madhuÃ±ca dadhipÄ•

<27> á¹• 21 ``dhÅ«paá¹ƒ {dhÅ«maá¹ƒ (Katthaci) } sitthaá¹ƒ pilotiÃ±ca, mukhapuÃ±chanasu

dÄ• tabbaá¹ƒ nÄ• ma yaá¹ƒ atthi, yaÃ±ca kappati satthuno ||

<28> á¹• 21 ``sabbametaá¹ƒ samÄ• netvÄ• , Ä• nandaá¹ƒ upasaá¹…kamiá¹ƒ.

upasaá¹…kamma \Ee I 304/ rÄ• jÄ• naá¹ƒ, janetÄ• raá¹ƒ mahesino {mahesinaá¹ƒ (Ce), mah

(Katthaci) }.

sirasÄ• \Se I 479/ abhivÄ• detvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

(dÄ• nokÄ• sayÄ• canÄ•)

<29> á¹• 21 `` `ekato jÄ• tasaá¹ƒvaddhÄ• , ubhinnaá¹ƒ ekato manaá¹ƒ {yaso (Se), mano (?

sÄ• dhÄ• raá¹‡Ä• sukhadukkhe, ubho ca anuvattakÄ• ||

<30> á¹• 21 `` `atthi cetasikaá¹ƒ dukkhaá¹ƒ, tavÄ• dheyyaá¹ƒ arindama.

yadi sakkosi taá¹ƒ dukkhaá¹ƒ, vinodeyyÄ• si khattiya ||

<31> á¹• 21 `` `tava dukkhaá¹ƒ mama dukkhaá¹ƒ, ubhinnaá¹ƒ ekato mano {manaá¹ƒ (Ce S

niá¹-á¹-hitanti vijÄ• nÄ• hi, mamÄ• dheyyaá¹ƒ sace tuvaá¹ƒ ||

<32> á¹• 21 `` `jÄ• nÄ• hi kho mahÄ• rÄ• ja, dukkhaá¹ƒ me dubbinodayaá¹ƒ.

pahu samÄ• no gajjasu, ekaá¹ƒ te duccajaá¹ƒ varaá¹ƒ ||

<33> á¹• 21 `` `yÄ• vatÄ• vijite atthi, yÄ• vatÄ• mama jÄ«vitaá¹ƒ.

etehi yadi te attho, dassÄ• mi avikampito ||

<34> á¹• 21 `` `gajjitaá¹ƒ kho tayÄ• deva, micchÄ• taá¹ƒ bahu gajjitaá¹ƒ.

jÄ• nissÄ• mi tuvaá¹ƒ ajja, sabbadhamme {saccadhamme (?) } patiá¹-á¹-hitaá¹ƒ ||

<35> á¹• 21 `` `atibÄ• á¸·haá¹ƒ \Be I 354/ nipÄ«á¸·esi, dadamÄ• nassa me sato.

kiá¹ƒ te me pÄ«á¸·itenattho, patthitaá¹ƒ te kathehi me ||

<36> á¹• 21 `` `icchÄ• mahaá¹ƒ mahÄ• rÄ• ja, buddhaseá¹-á¹-haá¹ƒ anuttaraá¹ƒ.

bhojayissÄ• mi sambuddhaá¹ƒ, vajjaá¹ƒ {vaÃ±cuá¹ƒ (?) } me mÄ• hu jÄ«vitaá¹ƒ ||

<37> á¹• 21 `` `aÃ±Ã±aá¹ƒ tehaá¹ƒ varaá¹ƒ dammi, mÄ• yÄ• cittho tathÄ• gataá¹ƒ {ayÄ• c
Katthaci) }.

adeyyo kassaci buddho, maá¹‡i jotiraso yathÄ• ||

<38> á¹• 21 `` `nanu \Ne I 335/ te gajjitaá¹ƒ deva, yÄ• va jÄ«vitamattano {vijitamatthitaá¹ƒ (
jÄ«vitamatthikaá¹ƒ (Se) }.

jÄ«vitaá¹ƒ \Se I 480/ {vijitaá¹ƒ (Katthaci) } dadamÄ• nena, yuttaá¹ƒ dÄ• tuá¹ƒ tathÄ• gataá¹ƒ

<39> á¹• 21 `` `á¹-hapanÄ«yo mahÄ• vÄ«ro, adeyyo kassaci jino.

na me paá¹-issuto buddho, varassu amitaá¹ƒ dhanaá¹ƒ ||

<40> á¹• 21 `` `vinicchayaá¹ƒ pÄ• puá¹‡Ä• ma, pucchissÄ• ma vinicchaye.

yathÄ• saá¹‡á¹-haá¹ƒ {yathÄ• santaá¹ƒ (Ce) } kathessanti, paá¹-ipucchÄ• ma taá¹ƒ tathÄ• |

<41> á¹• 21 `` `raÃ±Ã±o hatthe gahetvÄ• na, agamÄ• siá¹ƒ vinicchayaá¹ƒ.

purato akkhadassÄ• naá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

<42> á¹• 21 `` `suá¹‡antu \Ee I 305/ me akkhadassÄ• , rÄ• jÄ• varamadÄ• si me.

na kiÃ±ci á¹-hapayitvÄ• na, jÄ«vitampi {vijitaá¹ƒpi (Katthaci) } pavÄ• rayi ||

<43> á¹• 21 `` `tassa me varadinnassa, buddhaseá¹-á¹-haá¹ƒ variá¹ƒ ahaá¹ƒ.

sudinno hoti me buddho, chindatha saá¹ƒsayaá¹ƒ mama ||

<44> á¹• 21 `` `sossÄ• ma tava vacanaá¹ƒ, bhÅ«mipÄ• lassa rÄ• jino.

ubhinnaá¹ƒ vacanaá¹ƒ sutvÄ• , chindissÄ• mettha saá¹ƒsayaá¹ƒ ||

<45> á¹• 21 `` `sabbaá¹ƒ deva tayÄ• dinnaá¹ƒ, imassa sabbagÄ• hikaá¹ƒ {sabbagÄ• hitaá

na kiÃ±ci á¹-hapayitvÄ• na, jÄ«vitampi pavÄ• rayi ||

<46> á¹• 21 `` `kicchappattova hutvÄ• na, yÄ• cÄ« varamanuttaraá¹ƒ {yÄ• vajÄ«vamanutta

imaá¹ƒ sudukkhitaá¹ƒ Ã±atvÄ• , adÄ• siá¹ƒ sabbagÄ• hikaá¹ƒ ||

<47> á¹• 21 `` `parÄ• jayo \Be I 355/ tuvaá¹ƒ {tavaá¹ƒ (Ce) } deva, assa deyyo tathÄ• gato.

ubhinnaá¹ƒ saá¹ƒsayo chinno, yathÄ• saá¹‡á¹-hamhi {yathÄ• santamhi (Ce) } tiá¹-á¹-hatha |

<48> á¹• 21 `` `rÄ• jÄ• tattheva á¹-hatvÄ• na, akkhadassetadabravi.

sammÄ• \Se I 481/ mayhampi deyyÄ• tha, puna buddhaá¹ƒ labhÄ• mahaá¹ƒ ||

<49> á¹• 21 `` `pÅ«retvÄ• tava saá¹…kappaá¹ƒ, bhojayitvÄ• tathÄ• gataá¹ƒ.

puna deyyÄ• si {deyyÄ• tha (Katthaci) } sambuddhaá¹ƒ, Ä• nandassa yasassinoâ€™ ||

(nimantanakathÄ•)

<50> á¹• 21 ``akkhadassebhivÄ• detvÄ• , Ä• nandaÃ±cÄ• pi khattiyaá¹ƒ.

tuá¹-á¹-ho pamudito hutvÄ• , sambuddhamupasaá¹…kamiá¹ƒ ||

<51> á¹• 21 ``upasaá¹…kamma sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

sirasÄ• abhivÄ• detvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

<52> á¹• 21 `vasÄ«satasahassehi \Ne I 336/, adhivÄ• sehi cakkhuma.

hÄ• sayanto mama cittaá¹ƒ, nivesanamupehi meâ€™ ||

<53> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama saá¹…kappamaÃ±Ã±Ä• ya, adhivÄ• sesi cakkhumÄ• ||

<54> á¹• 21 ``adhivÄ• sanamaÃ±Ã±Ä• ya, abhivÄ• diya satthuno.

haá¹-á¹-ho udaggacittohaá¹ƒ, nivesanamupÄ• gamiá¹ƒ ||

(dÄ• napaá¹-iyÄ• danaá¹ƒ)

<55> á¹• 21 ``mittÄ• macce samÄ• netvÄ• , idaá¹ƒ vacanamabraviá¹ƒ.

`sudullabho mayÄ• laddho, maá¹‡i jotiraso yathÄ• ||

<56> á¹• 21 `` `kena taá¹ƒ pÅ«jayissÄ• ma, appameyyo anÅ«pamo.

atulo asamo dhÄ«ro, jino appaá¹-ipuggalo ||

<57> á¹• 21 `` `tathÄ• samasamo ceva, adutiyo narÄ• sabho.

dukkaraá¹ƒ adhikÄ• raÃ±hi, buddhÄ• nucchavikaá¹ƒ mayÄ• ||

<58> á¹• 21 `` `nÄ• nÄ• pupphe \Ee I 306/ samÄ• netvÄ• , karoma pupphamaá¹‡á¸• apaá¹

buddhÄ• nucchavikaá¹ƒ \Se I 482/ etaá¹ƒ, sabbapÅ«jÄ• bhavissatiâ€™ ||

<59> á¹• 21 ``uppalaá¹ƒ \Be I 356/ padumaá¹ƒ vÄ• pi, vassikaá¹ƒ adhimuttakaá¹ƒ {atimutta

campakaá¹ƒ {candanaá¹ƒ (Katthaci) } nÄ• gapupphaÃ±ca, maá¹‡á¸• apaá¹ƒ kÄ• rayiá¹ƒ aha

<60> á¹• 21 ``satÄ• sanasahassÄ• ni, chattacchÄ• yÄ• ya paÃ±Ã±apiá¹ƒ.

pacchimaá¹ƒ Ä• sanaá¹ƒ mayhaá¹ƒ, adhikaá¹ƒ satamagghati ||

<61> á¹• 21 ``satÄ• sanasahassÄ• ni, chattacchÄ• yÄ• ya paÃ±Ã±apiá¹ƒ.

paá¹-iyÄ• detvÄ• annapÄ• naá¹ƒ, kÄ• laá¹ƒ Ä• rocayiá¹ƒ ahaá¹ƒ ||

<62> á¹• 21 ``Ä• rocitamhi kÄ• lamhi, padumuttaro mahÄ• muni.

vasÄ«satasahassehi, nivesanamupesi me ||

<63> á¹• 21 ``dhÄ• rentaá¹ƒ uparicchattaá¹ƒ {dhÄ• rentamuparicchatte (Ce) }, suphullapup

vasÄ«satasahassehi, nisÄ«di purisuttamo ||

<64> á¹• 21 `` `chattasatasahassÄ• ni, satasahassamÄ• sanaá¹ƒ.

kappiyaá¹ƒ anavajjaÃ±ca, paá¹-igaá¹‡hÄ• hi cakkhumaâ€™ ||

<65> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamaá¹ƒ tÄ• retukÄ• mo so, sampaá¹-icchi mahÄ• muni ||

(dÄ• nakathÄ•)

<66> á¹• 21 ``bhikkhuno \Ne I 337/ ekamekassa, paccekaá¹ƒ pattamadÄ• sahaá¹ƒ.

jahiá¹ƒsu sumbhakaá¹ƒ {pubbakaá¹ƒ (Ce), sambhataá¹ƒ (Se), mattikaá¹ƒ (?) } pattaá¹ƒ, loh
adhÄ• rayuá¹ƒ ||

<67> á¹• 21 ``sattarattindivaá¹ƒ buddho, nisÄ«di pupphamaá¹‡á¸• ape.

bodhayanto bahÅ« satte, dhammacakkaá¹ƒ pavattayi ||

<68> á¹• 21 ``dhammacakkaá¹ƒ pavattento, heá¹-á¹-hato pupphamaá¹‡á¸• ape.

cullÄ• sÄ«tisahassÄ• naá¹ƒ \Se I 483/, dhammÄ• bhisamayo ahu ||

<69> á¹• 21 ``sattame divase patte, padumuttaro mahÄ• muni.

chattacchÄ• yÄ• yamÄ• sÄ«no, imÄ• gÄ• thÄ• abhÄ• satha ||

(byÄ• karaá¹‡aá¹ƒ)

<70> á¹• 21 `` `anÅ«nakaá¹ƒ dÄ• navaraá¹ƒ, yo me pÄ• dÄ• si mÄ• á¹‡avo.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<71> á¹• 21 `` `hatthÄ« \Be I 357/ assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressantimaá¹ƒ {taá¹ƒ (Se) } niccaá¹ƒ, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<72> á¹• 21 `` `hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikÄ• sandamÄ• nikÄ• .

upaá¹-á¹-hissantimaá¹ƒ niccaá¹ƒ, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<73> á¹• 21 `` `saá¹-á¹-hi rathasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<74> á¹• 21 `` `saá¹-á¹-hi \Ee I 307/ tÅ«riyasahassÄ• ni, bheriyo samalaá¹…katÄ• .

vajjayissantimaá¹ƒ niccaá¹ƒ, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<75> á¹• 21 `` `chaá¸·Ä• sÄ«tisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• {Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• (

<76> á¹• 21 `` `aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<77> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

<78> á¹• 21 `` `sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ \Se I 484/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<79> á¹• 21 `` `devaloke \Ne I 338/ vasantassa, puÃ±Ã±akammasamaá¹…gino.

devalokapariyantaá¹ƒ, ratanachattaá¹ƒ dharissati ||

<80> á¹• 21 `` `icchissati yadÄ• chÄ• yaá¹ƒ {yadÄ• vÄ• yaá¹ƒ (Se Katthaci) }, chadanaá¹ƒ

imassa cittamaÃ±Ã±Ä• ya, nibaddhaá¹ƒ chÄ• dayissati ||

<81> á¹• 21 `` `devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

puÃ±Ã±akammena saá¹ƒyutto, brahmabandhu bhavissati ||

<82> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena {nÄ• mena (sabbattha) evamuparipi. aá¹-á¹-hathÄ• yaá¹ƒ pana pub
vaá¹‡á¹‡itaá¹ƒ}, satthÄ• loke bhavissati ||

<83> á¹• 21 `` `sabbametaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapessati ||

<84> á¹• 21 `` `pilindavacchanÄ• mena \Be I 358/ {pilindivacchanÄ• mena (Ce) }, hessati sa

devÄ• naá¹ƒ asurÄ• naÃ±ca, gandhabbÄ• naÃ±ca sakkato ||

<85> á¹• 21 `` `bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, gihÄ«naÃ±ca tatheva so.

piyo hutvÄ• na sabbesaá¹ƒ, viharissatinÄ• savoâ€™ ||

(dÄ• nÄ• nisaá¹ƒsakathÄ•)

<86> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payÄ« mama {jhÄ• payissati (Ce Katthaci), jhÄ• payiá¹ƒ ah

<87> á¹• 21 ``aho me sukataá¹ƒ kammaá¹ƒ, puÃ±Ã±akkhette anuttare.

yattha kÄ• raá¹ƒ karitvÄ• na, pattomhi acalaá¹ƒ padaá¹ƒ ||

<88> á¹• 21 ``anÅ«nakaá¹ƒ dÄ• navaraá¹ƒ, adÄ• si yo {so (Katthaci) } hi mÄ• á¹‡avo.

Ä• dipubbaá¹…gamo \Se I 485/ Ä• si, tassa dÄ• nassidaá¹ƒ phalaá¹ƒ ||

(1. chattÄ• nisaá¹ƒso)

<89> á¹• 21 ``chatte ca sugate datvÄ• {chatte sugate datvÄ• na (Ce Se) }, saá¹…ghe gaá¹

aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<90> á¹• 21 ``sÄ«taá¹ƒ \Ee I 308/ uá¹‡haá¹ƒ na jÄ• nÄ• mi, rajojallaá¹ƒ na limpati.

anupaddavo anÄ«ti ca, homi apacito sadÄ• ||

<91> á¹• 21 ``sukhumacchaviko homi, visadaá¹ƒ hoti mÄ• nasaá¹ƒ.

chattasatasahassÄ• ni, bhave saá¹ƒsarato mama ||

<92> á¹• 21 ``sabbÄ• laá¹…kÄ• rayuttÄ• ni \Ne I 339/, tassa kammassa vÄ• hasÄ• .

imaá¹ƒ jÄ• tiá¹ƒ á¹-hapetvÄ• na, matthake dhÄ• rayanti me ||

<93> á¹• 21 ``kasmÄ• {tasmÄ• (Se Katthaci) } imÄ• ya jÄ• tiyÄ• , natthi me chattadhÄ• ra

mama sabbaá¹ƒ kataá¹ƒ kammaá¹ƒ, vimuttichattapattiyÄ• ||

(2. dussÄ• nisaá¹ƒso)

<94> á¹• 21 ``dussÄ• ni sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<95> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o \Be I 359/ virajo, sappabhÄ• so patÄ• pavÄ• .

siniddhaá¹ƒ hoti me gattaá¹ƒ, bhave saá¹ƒsarato mama ||

<96> á¹• 21 ``dussasatasahassÄ• ni, setÄ• pÄ«tÄ• ca lohitÄ• .

dhÄ• renti matthake mayhaá¹ƒ, dussadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<97> á¹• 21 ``koseyyakambaliyÄ• ni, khomakappÄ• sikÄ• ni ca.

sabbattha paá¹-ilabhÄ• mi, tesaá¹ƒ nissandato ahaá¹ƒ ||

(3. pattÄ• nisaá¹ƒso)

<98> á¹• 21 ``patte sugate datvÄ• na, saá¹…ghe gaá¹‡avaruttame.

dasÄ• nisaá¹ƒse \Se I 486/ anubhomi, kammÄ• nucchavike mama ||

<99> á¹• 21 ``suvaá¹‡á¹‡athÄ• le maá¹‡ithÄ• le, rajatepi ca thÄ• lake.

lohitaá¹…gamaye thÄ• le, paribhuÃ±jÄ• mi sabbadÄ• ||

<100> á¹• 21 ``anupaddavo anÄ«ti ca, homi apacito sadÄ• .

lÄ• bhÄ« annassa pÄ• nassa, vatthassa sayanassa ca ||

<101> á¹• 21 ``na vinassanti me bhogÄ• , á¹-hitacitto bhavÄ• mahaá¹ƒ.

dhammakÄ• mo sadÄ• homi, appakleso anÄ• savo ||

<102> á¹• 21 ``devaloke manusse vÄ• , anubandhÄ• ime guá¹‡Ä• .

chÄ• yÄ• yathÄ• pi rukkhassa, sabbattha na jahanti maá¹ƒ ||

(4. vÄ• siÄ• nisaá¹ƒso)

<103> á¹• 21 ``cittabandhanasambaddhÄ• {cittabandhanasampannÄ• (Katthaci) }, sukatÄ

datvÄ• na buddhaseá¹-á¹-hassa, saá¹…ghassa ca tathevahaá¹ƒ ||

<104> á¹• 21 ``aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama.

sÅ«ro \Ee I 309/ homavisÄ• rÄ« ca, vesÄ• rajjesu pÄ• ramÄ« ||

<105> á¹• 21 ``dhitivÄ«riyavÄ• \Ne I 340/ homi, paggahÄ«tamano sadÄ• .

kilesacchedanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, sukhumaá¹ƒ atulaá¹ƒ suciá¹ƒ.

sabbattha paá¹-ilabhÄ• mi, tassa nissandato ahaá¹ƒ ||

(5. satthakÄ• nisaá¹ƒso)

<106> á¹• 21 ``akakkase \Be I 360/ apharuse, sudhote satthake bahÅ«.

pasannacitto datvÄ• na, buddhe saá¹…ghe tatheva ca ||

<107> á¹• 21 ``paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama.

kalyÄ• á¹‡amittaá¹ƒ {kalyÄ• á¹‡acittaá¹ƒ (Ce) } vÄ«riyaá¹ƒ, khantiÃ±ca mettasatthakaá¹ƒ ||

<108> á¹• 21 ``taá¹‡hÄ• sallassa \Se I 487/ chinnattÄ• , paÃ±Ã±Ä• satthaá¹ƒ anuttaraá¹ƒ.

vajirena samaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tesaá¹ƒ nissandato labhe ||

(6. sÅ«ciÄ• nisaá¹ƒso)

<109> á¹• 21 ``sÅ«ciyo sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<110> á¹• 21 ``na saá¹ƒsayo kaá¹…khacchedo, abhirÅ«po ca bhogavÄ• .

tikkhapaÃ±Ã±o sadÄ• homi, saá¹ƒsaranto bhavÄ• bhave ||

<111> á¹• 21 ``gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, atthaá¹ƒ Ã±Ä• á¹‡ena passayiá¹ƒ

vajiraggasamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, hoti me tamaghÄ• tanaá¹ƒ ||

(7. nakhacchedanÄ• nisaá¹ƒso)

<112> á¹• 21 ``nakhacchedane sugate, datvÄ• saá¹…ghe gaá¹‡uttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<113> á¹• 21 ``dÄ• sidÄ• se {dÄ• sidÄ• sa (Katthaci) } gavasse ca, bhatake nÄ• á¹-ake {Ä•

nhÄ• pite bhattake sÅ«de, sabbattheva labhÄ• mahaá¹ƒ ||

(8. vidhÅ«panatÄ• lavaá¹‡á¹-Ä• nisaá¹ƒso)

<114> á¹• 21 ``vidhÅ«pane sugate datvÄ• , tÄ• lavaá¹‡á¹-e ca sobhaá¹‡e.

aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<115> á¹• 21 ``sÄ«taá¹ƒ uá¹‡haá¹ƒ na jÄ• nÄ• mi, pariá¸·Ä• ho na vijjati.

darathaá¹ƒ nÄ• bhijÄ• nÄ• mi, cittasantÄ• panaá¹ƒ mama ||

<116> á¹• 21 ``rÄ• gaggi \Be I 361/ dosamohaggi, mÄ• naggi diá¹-á¹-hiaggi ca.

sabbaggÄ« nibbutÄ• mayhaá¹ƒ, tassa nissandato mama ||

(9. morahattha-cÄ• maraá¹ƒ)

<117> á¹• 21 ``morahatthe \Ne I 341/ cÄ• mariyo, datvÄ• saá¹…ghe gaá¹‡uttame.

upasantakilesohaá¹ƒ, viharÄ• mi anaá¹…gaá¹‡o ||

(10. parissÄ• vana-dhammakaraá¹ƒ)

<118> á¹• 21 ``parissÄ• vane \Se I 488/ \Ee I 310/ sugate, datvÄ• dhammakaruttame {datv
(Se Katthaci) }.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<119> á¹• 21 ``sabbesaá¹ƒ samatikkamma, dibbaá¹ƒ Ä• yuá¹ƒ labhÄ• mahaá¹ƒ.

appasayho sadÄ• homi, corapaccatthikehi vÄ• ||

<120> á¹• 21 ``satthena vÄ• visena vÄ• , vihesampi na kubbate.

antarÄ• maraá¹‡aá¹ƒ natthi, tesaá¹ƒ nissandato mama ||

(11. teladhÄ• rÄ• nisaá¹ƒso)

<121> á¹• 21 ``teladhÄ• re sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<122> á¹• 21 ``sucÄ• rurÅ«po subhaddo {sugado (Ce), suvÄ• co (?) }, susamuggatamÄ• r

avikkhittamano homi, sabbÄ• rakkhehi rakkhito ||

(12. sÅ«cigharÄ• nisaá¹ƒso)

<123> á¹• 21 ``sÅ«cighare sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<124> á¹• 21 ``cetosukhaá¹ƒ kÄ• yasukhaá¹ƒ, iriyÄ• pathajaá¹ƒ sukhaá¹ƒ.

ime guá¹‡e paá¹-ilabhe, tassa nissandato ahaá¹ƒ ||

(13. aá¹ƒsabaddhÄ• nisaá¹ƒso)

<125> á¹• 21 ``aá¹ƒsabaddhe jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<126> á¹• 21 ``saddhamme \Be I 362/ gÄ• dhaá¹ƒ {cetoÃ±Ä• á¹‡aá¹ƒ ca (Ce) } vindÄ• mi, s

sabbattha succhavÄ« homi, tassa nissandato ahaá¹ƒ ||

(14. kÄ• yabandhanÄ• nisaá¹ƒso)

<127> á¹• 21 ``kÄ• yabandhe jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

chÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<128> á¹• 21 ``samÄ• dhÄ«su \Se I 489/ \Ne I 342/ na kampÄ• mi, vasÄ« homi samÄ• dhis

abhejjapariso homi, Ä• deyyavacano sadÄ• ||

<129> á¹• 21 ``upaá¹-á¹-hitasati homi, tÄ• so mayhaá¹ƒ na vijjati.

devaloke manusse vÄ• , anubandhÄ• ime guá¹‡Ä• ||

(15. Ä• dhÄ• rakÄ• nisaá¹ƒso)

<130> á¹• 21 ``Ä• dhÄ• rake jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

paÃ±cavaá¹‡á¹‡ehi dÄ• yÄ• do {paÃ±cavaá¹‡á¹‡e bhayÄ• bhÄ• vo (Se) }, acalo homi kena

<131> á¹• 21 ``ye \Ee I 311/ keci me sutÄ• dhammÄ• , satiÃ±Ä• á¹‡appabodhanÄ• .

dhatÄ• {á¹-hitÄ• (Katthaci) } me na vinassanti, bhavanti suvinicchitÄ• ||

(16. bhÄ• janÄ• nisaá¹ƒso)

<132> á¹• 21 ``bhÄ• jane paribhoge ca, datvÄ• buddhe gaá¹‡uttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<133> á¹• 21 ``soá¹‡á¹‡amaye maá¹‡imaye, athopi phalikÄ• maye.

lohitaá¹…gamaye ceva, labhÄ• mi bhÄ• jane ahaá¹ƒ ||

<134> á¹• 21 ``bhariyÄ• dÄ• sadÄ• sÄ« {sabbatthapi evameva dissati} ca, hatthissarathap

itthÄ« patibbatÄ• ceva, paribhogÄ• ni sabbadÄ• ||

<135> á¹• 21 ``vijjÄ• mantapade ceva, vividhe Ä• game bahÅ«.

sabbaá¹ƒ sippaá¹ƒ nisÄ• memi, paribhogÄ• ni sabbadÄ• ||

(17. thÄ• lakÄ• nisaá¹ƒso)

<136> á¹• 21 ``thÄ• lake sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<137> á¹• 21 ``soá¹‡á¹‡amaye \Be I 363/ maá¹‡imaye, athopi phalikÄ• maye.

lohitaá¹…gamaye ceva, labhÄ• mi thÄ• lake ahaá¹ƒ ||

<138> á¹• 21 ``asatthake \Se I 490/ {asatthake (Ce), assaá¹-á¹-hake (Se) } phalamaye, atho

madhupÄ• nakasaá¹…khe ca, labhÄ• mi thÄ• lake ahaá¹ƒ ||

<139> á¹• 21 ``vatte guá¹‡e paá¹-ipatti, Ä• cÄ• rakiriyÄ• su ca.

ime guá¹‡e paá¹-ilabhe, tassa nissandato ahaá¹ƒ ||

(18. bhesajjÄ• nisaá¹ƒso)

<140> á¹• 21 ``bhesajjaá¹ƒ \Ne I 343/ sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

dasÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<141> á¹• 21 ``Ä• yuvÄ• balavÄ• dhÄ«ro, vaá¹‡á¹‡avÄ• yasavÄ• sukhÄ«.

anupaddavo anÄ«ti ca, homi apacito sadÄ• .

na me piyaviyogatthi, tassa nissandato mama ||

(19. upÄ• hanÄ• nisaá¹ƒso)

<142> á¹• 21 ``upÄ• hane jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<143> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikÄ• sandamÄ• nikÄ• .

saá¹-á¹-hisatasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

<144> á¹• 21 ``maá¹‡imayÄ• tambamayÄ• {kambalikÄ• (Ce Katthaci) }, soá¹‡á¹‡arajatap

nibbattanti paduddhÄ• re, bhave saá¹ƒsarato mama ||

<145> á¹• 21 ``niyÄ• maá¹ƒ \Ee I 312/ sati dhÄ• vanti {niyamaá¹ƒ paá¹-idhÄ• vantÄ« (Ce), paá¹-idhÄ• vanti (Se) }, Ä• guÄ• cÄ• rasodhanaá¹ƒ {Ä• cÄ• raguá¹‡asodhanaá¹ƒ (Ce Se) }.

ime guá¹‡e paá¹-ilabhe, tassa nissandato ahaá¹ƒ ||

(20. pÄ• dukÄ• nisaá¹ƒso)

<146> á¹• 21 ``pÄ• duke sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

iddhipÄ• dukamÄ• ruyha, viharÄ• mi yadicchakaá¹ƒ ||

(21. udakapuÃ±chanÄ• nisaá¹ƒso)

<147> á¹• 21 ``udakapucchanacoá¸·e \Be I 364/, datvÄ• buddhe gaá¹‡uttame.

paÃ±cÄ• nisaá¹ƒse \Se I 491/ anubhomi, kammÄ• nucchavike mama ||

<148> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o virajo, sappabhÄ• so patÄ• pavÄ• .

siniddhaá¹ƒ hoti me gattaá¹ƒ, rajojallaá¹ƒ na limpati.

ime guá¹‡e paá¹-ilabhe, tassa nissandato ahaá¹ƒ ||

(22. kattaradaá¹‡á¸• Ä• nisaá¹ƒso)

<149> á¹• 21 ``kattaradaá¹‡á¸• e sugate, datvÄ• saá¹…ghe gaá¹‡uttame.

chÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<150> á¹• 21 ``puttÄ• \Ne I 344/ mayhaá¹ƒ bahÅ« honti, tÄ• so mayhaá¹ƒ na vijjati.

appasayho sadÄ• homi, sabbÄ• rakkhehi rakkhito.

khalitampi {khalitaá¹ƒ maá¹ƒ (Ce Katthaci) } na jÄ• nÄ• mi, abhantaá¹ƒ mÄ• nasaá¹ƒ mama

(23. osadhaÃ±janÄ• nisaá¹ƒso)

<151> á¹• 21 ``osadhaá¹ƒ aÃ±janaá¹ƒ datvÄ• , buddhe saá¹…ghe gaá¹‡uttame.

aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<152> á¹• 21 ``visÄ• lanayano homi, setapÄ«to ca lohito.

anÄ• vilapasannakkho, sabbarogavivajjito ||

<153> á¹• 21 ``labhÄ• mi dibbanayanaá¹ƒ, paÃ±Ã±Ä• cakkhuá¹ƒ anuttaraá¹ƒ.

ime guá¹‡e paá¹-ilabhe, tassa nissandato ahaá¹ƒ ||

(24. kuÃ±cikÄ• nisaá¹ƒso)

<154> á¹• 21 ``kuÃ±cike sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

dhammadvÄ• ravivaraá¹‡aá¹ƒ, labhÄ• mi Ã±Ä• á¹‡akuÃ±cikaá¹ƒ ||

(25. kuÃ±cikÄ• gharÄ• nisaá¹ƒso)

<155> á¹• 21 ``kuÃ±cikÄ• naá¹ƒ ghare datvÄ• , buddhe saá¹…ghe gaá¹‡uttame.

dvÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama.

appakodho \Se I 492/ anÄ• yÄ• so, saá¹ƒsaranto bhave ahaá¹ƒ ||

(26. Ä• yogÄ• nisaá¹ƒso)

<156> á¹• 21 ``Ä• yoge \Be I 365/ sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<157> á¹• 21 ``samÄ• dhÄ«su na kampÄ• mi, vasÄ« homi samÄ• dhisu.

abhejjapariso homi, Ä• deyyavacano sadÄ• .

jÄ• yati bhogasampatti, bhave saá¹ƒsarato mama ||

(27. dhÅ«manettÄ• nisaá¹ƒso)

<158> á¹• 21 ``dhÅ«manette jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<159> á¹• 21 ``sati \Ee I 313/ me ujukÄ• hoti, susambandhÄ• ca nhÄ• ravo.

labhÄ• mi dibbanayanaá¹ƒ {dibbasayanaá¹ƒ (Se) }, tassa nissandato ahaá¹ƒ ||

(28. dÄ«padhÄ• rÄ• nisaá¹ƒso)

<160> á¹• 21 ``dÄ«padhÄ• re \Ne I 345/ {dÄ«paá¹-á¹-hÄ• ne (Ce), dÄ«padÄ• ne (Se), dÄ«p
jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

tÄ«á¹‡Ä• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<161> á¹• 21 ``jÄ• timÄ• aá¹…gasampanno, paÃ±Ã±avÄ• buddhasammato {buddhisamm

ime guá¹‡e paá¹-ilabhe, tassa nissandato ahaá¹ƒ ||

(29. tumbaka-karaá¹‡á¸• o)

<162> á¹• 21 ``tumbake ca karaá¹‡á¸• e ca, datvÄ• buddhe gaá¹‡uttame.

dasÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<163> á¹• 21 ``sugutto {sadÄ• gutto (Ce Se) saá¹ƒgutto (Katthaci) } sukhasamaá¹…gÄ«, m

vipattivigato {vibhattigatto (Se) } sukhumÄ• lo, sabbÄ«tiparivajjito ||

<164> á¹• 21 ``vipule ca guá¹‡e lÄ• bhÄ«, samÄ• va calanÄ• mama.

suvivajjitaubbego, tumbake ca karaá¹‡á¸• ake ||

<165> á¹• 21 ``labhÄ• mi \Se I 493/ caturo vaá¹‡á¹‡e, hatthissaratanÄ• ni ca.

tÄ• ni me na vinassanti, tumbadÄ• ne idaá¹ƒ phalaá¹ƒ ||

(30. malaharaá¹‡Ä• nisaá¹ƒso)

<166> á¹• 21 ``malaharaá¹‡iyo \Be I 366/ {aÃ±jananÄ• á¸·iyo (Ce), hatthalilaá¹…gake (Se B
(Katthaci) } datvÄ• , buddhe saá¹…ghe gaá¹‡uttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<167> á¹• 21 ``sabbalakkhaá¹‡asampanno, Ä• yupaÃ±Ã±Ä• samÄ• hito.

sabbÄ• yÄ• savinimutto, kÄ• yo me hoti sabbadÄ• ||

(31. pipphalÄ• nisaá¹ƒso)

<168> á¹• 21 ``taá¹‡udhÄ• re sunisite, saá¹…ghe datvÄ• na pipphale.

kilesakantanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, labhÄ• mi atulaá¹ƒ suciá¹ƒ ||

(32. bhaá¹‡á¸• Ä• sÄ• nisaá¹ƒso)

<169> á¹• 21 ``saá¹‡á¸• Ä• se sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

kilesabhaÃ±janaá¹ƒ {kilesaluÃ±canaá¹ƒ (Ce Se Ee) } Ã±Ä• á¹‡aá¹ƒ, labhÄ• mi atulaá¹ƒ suci

(33. natthukÄ• nisaá¹ƒso)

<170> á¹• 21 ``natthuke {thavike (?) bhesajjathaviketi hi pubbe vuttaá¹ƒ} sugate datvÄ• , s
gaá¹‡avaruttame.

aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<171> á¹• 21 ``saddhaá¹ƒ \Ne I 346/ sÄ«laá¹ƒ hiriÃ±cÄ• pi, atha ottappiyaá¹ƒ guá¹‡aá¹ƒ.

sutaá¹ƒ cÄ• gaÃ±ca khantiÃ±ca, paÃ±Ã±aá¹ƒ me aá¹-á¹-hamaá¹ƒ guá¹‡aá¹ƒ ||

(34. pÄ«á¹-hakÄ• nisaá¹ƒso)

<172> á¹• 21 ``pÄ«á¹-hake \Ee I 314/ sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<173> á¹• 21 ``ucce kule pajÄ• yÄ• mi, mahÄ• bhogo bhavÄ• mahaá¹ƒ.

sabbe maá¹ƒ apacÄ• yanti, kitti abbhuggatÄ• mama ||

<174> á¹• 21 ``kappasatasahassÄ• ni, pallaá¹…kÄ• caturassakÄ• .

parivÄ• renti maá¹ƒ niccaá¹ƒ, saá¹ƒvibhÄ• garato ahaá¹ƒ ||

(35. bhisiÄ• nisaá¹ƒso)

<175> á¹• 21 ``bhisiyo \Se I 494/ \Be I 367/ sugate datvÄ• , saá¹…ghe gaá¹‡avaruttame.

chÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<176> á¹• 21 ``samasugattopacito, muduko cÄ• rudassano.

labhÄ• mi Ã±Ä• á¹‡aparivÄ• raá¹ƒ, bhisidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<177> á¹• 21 ``tÅ«likÄ• vikatikÄ• yo, kaá¹-á¹-issÄ• {kaá¹-á¹-hissÄ• (Ce), kuá¹-á¹-akÄ• (K
bahÅ«.

varapotthake kambale ca, labhÄ• mi vividhe ahaá¹ƒ ||

<178> á¹• 21 ``pÄ• vÄ• rike ca muduke, mudukÄ• jinaveá¹‡iyo.

labhÄ• mi vividhatthÄ• re {vividhaá¹-á¹-hÄ• ne (Se Katthaci) }, bhisidÄ• nassidaá¹ƒ phalaá¹ƒ

<179> á¹• 21 ``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

atuccho jhÄ• namaÃ±comhi, bhisidÄ• nassidaá¹ƒ phalaá¹ƒ ||

(36. bibbohanÄ• nisaá¹ƒso)

<180> á¹• 21 ``bibbohane jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

chÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<181> á¹• 21 ``uá¹‡á¹‡ike padumake ca, atho lohitacandane.

bibbohane upÄ• dhemi, uttamaá¹…gaá¹ƒ sadÄ• mama ||

<182> á¹• 21 ``aá¹-á¹-haá¹…gike maggavare, sÄ• maÃ±Ã±e caturo phale.

tesu Ã±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• {upanetvÄ• (Ce) }, vihare niccakÄ• likaá¹ƒ ||

<183> á¹• 21 ``dÄ• ne \Ne I 347/ dame saá¹ƒyame ca, appamaÃ±Ã±Ä• su rÅ«pisu.

tesu Ã±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• {upanetvÄ• (Ce) }, vihare sabbakÄ• likaá¹ƒ ||

<184> á¹• 21 ``vatte guá¹‡e paá¹-ipatti, Ä• cÄ• rakiriyÄ• su ca.

tesu Ã±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• {Ã±Ä• á¹‡aá¹ƒ upadahitvÄ• na (Ce) }, vihare sabbadÄ• a

<185> á¹• 21 ``caá¹…kame \Se I 495/ vÄ• padhÄ• ne vÄ• , vÄ«riye bodhipakkhiye.

tesu Ã±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• , viharÄ• mi yadicchakaá¹ƒ ||

<186> á¹• 21 ``sÄ«laá¹ƒ \Be I 368/ \Ee I 315/ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ

tesu Ã±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• {Ã±Ä• á¹‡aá¹ƒ upadahitvÄ• na (Ce) }, viharÄ• mi sukhaá¹

(37. phalapÄ«á¹-hÄ• nisaá¹ƒso)

<187> á¹• 21 ``phalapÄ«á¹-he {palÄ• lapÄ«á¹-á¹-he (Ce) } jine datvÄ• , saá¹…ghe gaá¹‡ava

dvÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<188> á¹• 21 ``soá¹‡á¹‡amaye maá¹‡imaye, dantasÄ• ramaye bahÅ«.

pallaá¹…kaseá¹-á¹-he vindÄ• mi, phalapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

(38. pÄ• dapÄ«á¹-hÄ• nisaá¹ƒso)

<189> á¹• 21 ``pÄ• dapÄ«á¹-he jine datvÄ• , saá¹…ghe gaá¹‡avaruttame.

dvÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama.

labhÄ• mi bahuke yÄ• ne, pÄ• dapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<190> á¹• 21 ``dÄ• sÄ« dÄ• sÄ• ca bhariyÄ• , ye caÃ±Ã±e anujÄ«vino.

sammÄ• paricarante maá¹ƒ, pÄ• dapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

(39. telabbhaÃ±janÄ• nisaá¹ƒso)

<191> á¹• 21 ``telaabbhaÃ±jane {telÄ• nabbhaÃ±jane (Ce) } datvÄ• , saá¹…ghe gaá¹‡avar

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<192> á¹• 21 ``abyÄ• dhitÄ• rÅ«pavatÄ• , khippaá¹ƒ dhammanisantitÄ• .

lÄ• bhitÄ• annapÄ• nassa, Ä• yupaÃ±camakaá¹ƒ mama ||

(40. sappitelÄ• nisaá¹ƒso)

<193> á¹• 21 ``sappitelaÃ±ca datvÄ• na, saá¹…ghe gaá¹‡avaruttame.

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<194> á¹• 21 ``thÄ• mavÄ• rÅ«pasampanno, pahaá¹-á¹-hatanujo sadÄ• .

abyÄ• dhi \Se I 496/ visado homi, sappitelassidaá¹ƒ phalaá¹ƒ ||

(41. mukhasodhanakÄ• nisaá¹ƒso)

<195> á¹• 21 ``mukhasodhanakaá¹ƒ \Be I 369/ \Ne I 348/ datvÄ• , buddhe saá¹…ghe gaá¹‡

paÃ±cÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<196> á¹• 21 ``visuddhakaá¹‡á¹-ho madhurassaro, kÄ• sasÄ• savivajjito.

uppalagandho mukhato, upavÄ• yati me sadÄ• ||

(42. dadhiÄ• nisaá¹ƒso)

<197> á¹• 21 ``dadhiá¹ƒ datvÄ• na sampannaá¹ƒ, buddhe saá¹…ghe gaá¹‡uttame.

bhuÃ±jÄ• mi amataá¹ƒ bhattaá¹ƒ {vittaá¹ƒ (Ce Katthaci) }, varaá¹ƒ kÄ• yagatÄ• satiá¹ƒ ||

(43. madhuÄ• nisaá¹ƒso)

<198> á¹• 21 ``vaá¹‡á¹‡agandharasopetaá¹ƒ, madhuá¹ƒ datvÄ• jine gaá¹‡e.

anÅ«pamaá¹ƒ atuliyaá¹ƒ, pive muttirasaá¹ƒ ahaá¹ƒ ||

(4IV rasÄ• nisaá¹ƒso)

<199> á¹• 21 ``yathÄ• bhÅ«taá¹ƒ \Ee I 316/ rasaá¹ƒ datvÄ• , buddhe saá¹…ghe gaá¹‡uttam

caturo phale anubhomi, kammÄ• nucchavike mama ||

(45. annapÄ• nÄ• nisaá¹ƒso)

<200> á¹• 21 ``annaá¹ƒ pÄ• naÃ±ca datvÄ• na, buddhe saá¹…ghe gaá¹‡uttame.

dasÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<201> á¹• 21 ``Ä• yuvÄ• balavÄ• dhÄ«ro, vaá¹‡á¹‡avÄ• yasavÄ• sukhÄ«.

lÄ• bhÄ« annassa pÄ• nassa, sÅ«ro paÃ±Ã±Ä• á¹‡avÄ• sadÄ• .

ime guá¹‡e paá¹-ilabhe, saá¹ƒsaranto bhave ahaá¹ƒ ||

(46. dhÅ«pÄ• nisaá¹ƒso)

<202> á¹• 21 ``dhÅ«paá¹ƒ {dhÅ«maá¹ƒ (Ce Katthaci) } datvÄ• na sugate, saá¹…ghe gaá¹‡

dasÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<203> á¹• 21 ``sugandhadeho yasavÄ• , sÄ«ghapaÃ±Ã±o ca kittimÄ• .

tikkhapaÃ±Ã±o bhÅ«ripaÃ±Ã±o, hÄ• sagambhÄ«rapaÃ±Ã±avÄ• ||

<204> á¹• 21 ``vepullajavanapaÃ±Ã±o \Se I 497/ \Be I 370/, saá¹ƒsaranto bhavÄ• bhave.

tasseva vÄ• hasÄ• dÄ• ni, patto santisukhaá¹ƒ sivaá¹ƒ ||

(sÄ• dhÄ• raá¹‡Ä• nisaá¹ƒso)

<205> á¹• 21 ``kilesÄ• \Ne I 349/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<206> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike {buddhaseá¹-á¹-hass
etadeva hi upÄ• littherÄ• padÄ• naá¹-á¹-hakathÄ• yaá¹ƒ vaá¹‡á¹‡itaá¹ƒ}.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<207> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pilindavaccho thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pilindavacchattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. selattheraapadÄ• naá¹ƒ

<208> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , vÄ«thisÄ• mÄ« ahosahaá¹ƒ.

mama Ã±Ä• tÄ« samÄ• netvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

<209> á¹• 21 `` `buddho loke samuppanno, puÃ±Ã±akkhetto anuttaro {puÃ±Ã±akkhettaá¹ƒ

Ä• si so {Ä• sÄ«so (Ce), Ä• dhÄ• ro (Ee) } sabbalokassa, Ä• hutÄ«naá¹ƒ paá¹-iggaho ||

<210> á¹• 21 `` `khattiyÄ• negamÄ• ceva, mahÄ• sÄ• lÄ• ca brÄ• hmaá¹‡Ä• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<211> á¹• 21 `` `hatthÄ• rohÄ• \Se I 498/ anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<212> á¹• 21 `` `uggÄ• \Ee I 317/ ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<213> á¹• 21 `` `Ä• á¸·Ä• rikÄ• \Be I 371/ kappakÄ• {Ä• á¸·Ä• rikÄ• ca sÅ«dÄ• (Se) } ca,

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<214> á¹• 21 `` `rajakÄ• pesakÄ• rÄ• ca, cammakÄ• rÄ• ca nhÄ• pitÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<215> á¹• 21 `` `usukÄ• rÄ• bhamakÄ• rÄ• , cammakÄ• rÄ• ca tacchakÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<216> á¹• 21 `` `kammÄ• rÄ• \Ne I 350/ soá¹‡á¹‡akÄ• rÄ• ca, tipulohakarÄ• tathÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<217> á¹• 21 `` `bhatakÄ• ceá¹-akÄ• ceva, dÄ• sakammakarÄ• bahÅ«.

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<218> á¹• 21 `` `udahÄ• rÄ• kaá¹-á¹-hahÄ• rÄ• , kassakÄ• tiá¹‡ahÄ• rakÄ• .

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<219> á¹• 21 `` `pupphikÄ• mÄ• likÄ• ceva, paá¹‡á¹‡ikÄ• phalahÄ• rakÄ• .

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<220> á¹• 21 `` `gaá¹‡ikÄ• kumbhadÄ• sÄ« ca, pÅ«vikÄ• {sÅ«pikÄ• (Katthaci) } macchik

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

<221> á¹• 21 `` `etha \Se I 499/ sabbe samÄ• gantvÄ• , gaá¹‡aá¹ƒ bandhÄ• ma ekato.

adhikÄ• raá¹ƒ karissÄ• ma, puÃ±Ã±akkhette anuttareâ€™ ||

<222> á¹• 21 ``te me sutvÄ• na vacanaá¹ƒ, gaá¹‡aá¹ƒ bandhiá¹ƒsu tÄ• vade.

upaá¹-á¹-hÄ• nasÄ• laá¹ƒ sukataá¹ƒ, bhikkhusaá¹…ghassa kÄ• rayuá¹ƒ ||

<223> á¹• 21 ``niá¹-á¹-hÄ• petvÄ• na taá¹ƒ sÄ• laá¹ƒ, udaggo tuá¹-á¹-hamÄ• naso.

pareto tehi sabbehi, sambuddhamupasaá¹…kamiá¹ƒ ||

<224> á¹• 21 ``upasaá¹…kamma sambuddhaá¹ƒ, lokanÄ• thaá¹ƒ narÄ• sabhaá¹ƒ.

vanditvÄ• satthuno pÄ• de, idaá¹ƒ vacanamabraviá¹ƒ ||

<225> á¹• 21 `` `ime tÄ«á¹‡i satÄ• vÄ«ra, purisÄ• ekato gaá¹‡Ä• .

upaá¹-á¹-hÄ• nasÄ• laá¹ƒ sukataá¹ƒ, niyyÄ• denti {niyyÄ• tenti (Ce) } tuvaá¹ƒ {tavaá¹ƒ (Ce), ||

<226> á¹• 21 ``bhikkhusaá¹…ghassa \Be I 372/ purato, sampaá¹-icchatva cakkhumÄ• .

tiá¹‡á¹‡aá¹ƒ satÄ• naá¹ƒ purato, imÄ• gÄ• thÄ• abhÄ• satha ||

<227> á¹• 21 `` `tisatÄ• pi ca jeá¹-á¹-ho ca, anuvattiá¹ƒsu ekato.

sampattiÃ±hi {sampattÄ«hi (Se Katthaci) } karitvÄ• na, sabbe anubhavissatha ||

<228> á¹• 21 `` `pacchime \Ee I 318/ bhave sampatte, sÄ«tibhÄ• vamanuttaraá¹ƒ.

ajaraá¹ƒ amataá¹ƒ santaá¹ƒ, nibbÄ• naá¹ƒ phassayissathaâ€™ ||

<229> á¹• 21 ``evaá¹ƒ buddho viyÄ• kÄ• si, sabbaÃ±Ã±Å« samaá¹‡uttaro.

buddhassa vacanaá¹ƒ sutvÄ• , somanassaá¹ƒ pavedayiá¹ƒ ||

<230> á¹• 21 ``tiá¹ƒsa \Ne I 351/ kappasahassÄ• ni, devaloke ramiá¹ƒ ahaá¹ƒ.

devÄ• dhipo paÃ±casataá¹ƒ, devarajjamakÄ• rayiá¹ƒ ||

<231> á¹• 21 ``sahassakkhattuá¹ƒ \Se I 500/ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ.

devarajjaá¹ƒ karontassa, mahÄ• devÄ• avandisuá¹ƒ ||

<232> á¹• 21 ``idha mÄ• nusake rajjaá¹ƒ {rajje (Ce) }, parisÄ• honti bandhavÄ• .

pacchime bhave sampatte, vÄ• seá¹-á¹-ho nÄ• ma brÄ• hmaá¹‡o ||

<233> á¹• 21 ``asÄ«tikoá¹-i nicayo, tassa putto ahosahaá¹ƒ.

selo iti mama nÄ• maá¹ƒ, chaá¸·aá¹…ge pÄ• ramiá¹ƒ gato ||

<234> á¹• 21 ``jaá¹…ghÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, sasissehi purakkhato.

jaá¹-Ä• bhÄ• rikabharitaá¹ƒ, keá¹‡iyaá¹ƒ nÄ• ma tÄ• pasaá¹ƒ ||

<235> á¹• 21 ``paá¹-iyattÄ• hutiá¹ƒ disvÄ• , idaá¹ƒ vacanamabraviá¹ƒ.

`Ä• vÄ• ho vÄ• vivÄ• ho vÄ• , rÄ• jÄ• vÄ• te nimantitoâ€™ ||

<236> á¹• 21 ``Ä• hutiá¹ƒ {nÄ• hutiá¹ƒ (?) } yiá¹-á¹-hukÄ• mohaá¹ƒ, brÄ• hmaá¹‡e devasan

na nimantemi rÄ• jÄ• naá¹ƒ, Ä• hutÄ« me na vijjati ||

<237> á¹• 21 ``na catthi mayhamÄ• vÄ• ho, vivÄ• ho me na vijjati.

sakyÄ• naá¹ƒ nandijanano, seá¹-á¹-ho loke sadevake ||

<238> á¹• 21 ``sabbalokahitatthÄ• ya, sabbasattasukhÄ• vaho.

so me nimantito ajja, tassetaá¹ƒ paá¹-iyÄ• danaá¹ƒ ||

<239> á¹• 21 ``timbarÅ«sakavaá¹‡á¹‡Ä• bho \Be I 373/, appameyyo anÅ«pamo.

rÅ«penÄ• sadiso buddho, svÄ• tanÄ• ya nimantito ||

<240> á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-hova, khadiraá¹…gÄ• rasannibho.

vijjÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<241> á¹• 21 ``pabbatagge \Se I 501/ yathÄ• acci, puá¹‡á¹‡amÄ• yeva candimÄ• .

naá¸·aggivaá¹‡á¹‡asaá¹…kÄ• so, so me buddho nimantito ||

<242> á¹• 21 ``asambhÄ«to bhayÄ• tÄ«to, bhavantakaraá¹‡o muni.

sÄ«hÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<243> á¹• 21 ``kusalo \Ee I 319/ buddhadhammehi, apasayho parehi so.

nÄ• gÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<244> á¹• 21 ``saddhammÄ• cÄ• rakusalo \Ne I 352/, buddhanÄ• go asÄ• diso.

usabhÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<245> á¹• 21 ``anantavaá¹‡á¹‡o amitayaso, vicittasabbalakkhaá¹‡o.

sakkÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<246> á¹• 21 ``vasÄ« gaá¹‡Ä« patÄ• pÄ« ca, tejassÄ« ca durÄ• sado.

brahmÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<247> á¹• 21 ``pattadhammo dasabalo, balÄ• tibalapÄ• rago.

dharaá¹‡Å«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<248> á¹• 21 ``sÄ«lavÄ«cisamÄ• kiá¹‡á¹‡o, dhammaviÃ±Ã±Ä• á¹‡akhobhito.

udadhÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<249> á¹• 21 ``durÄ• sado duppasaho, acalo uggato brahÄ• .

nerÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<250> á¹• 21 ``anantaÃ±Ä• á¹‡o asamasamo, atulo aggataá¹ƒ gato.

gaganÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

pannarasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<251> á¹• 21 ``patiá¹-á¹-hÄ• \Se I 502/ bhayabhÄ«tÄ• naá¹ƒ, tÄ• á¹‡o saraá¹‡agÄ• minaá

assÄ• sako mahÄ• vÄ«ro, so me buddho nimantito ||

<252> á¹• 21 ``Ä• sayo \Be I 374/ buddhimantÄ• naá¹ƒ, puÃ±Ã±akkhettaá¹ƒ sukhesinaá¹ƒ.

ratanÄ• karo mahÄ• vÄ«ro, so me buddho nimantito ||

<253> á¹• 21 ``assÄ• sako vedakaro, sÄ• maÃ±Ã±aphaladÄ• yako.

meghÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<254> á¹• 21 ``lokacakkhu mahÄ• tejo, sabbatamavinodano.

sÅ«riyÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<255> á¹• 21 ``Ä• rammaá¹‡avimuttÄ«su, sabhÄ• vadassano muni.

candÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<256> á¹• 21 ``buddho samussito loke, lakkhaá¹‡ehi alaá¹…kato.

appameyyo mahÄ• vÄ«ro, so me buddho nimantito ||

<257> á¹• 21 ``yassa Ã±Ä• á¹‡aá¹ƒ appameyyaá¹ƒ, sÄ«laá¹ƒ yassa anÅ«pamaá¹ƒ.

vimutti asadisÄ• yassa, so me buddho nimantito ||

<258> á¹• 21 ``yassa dhÄ«ti asadisÄ• , thÄ• mo yassa acintiyo.

yassa parakkamo jeá¹-á¹-ho, so me buddho nimantito ||

<259> á¹• 21 ``rÄ• go \Ne I 353/ doso ca moho ca, visÄ• sabbe samÅ«hatÄ• .

agadÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<260> á¹• 21 ``klesabyÄ• dhibahudukkha \Ee I 320/ sabbatamavinodano {vinodako (Ce Se

vejjÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

<261> á¹• 21 ``buddhoti \Se I 503/ bho yaá¹ƒ vadesi, ghosopeso sudullabho.

buddho buddhoti sutvÄ• na, pÄ«ti me udapajjatha ||

<262> á¹• 21 ``abbhantaraá¹ƒ agaá¹‡hantaá¹ƒ, pÄ«ti me bahi nicchare.

sohaá¹ƒ pÄ«timano santo, idaá¹ƒ vacanamabraviá¹ƒ ||

<263> á¹• 21 `` `kahaá¹ƒ nu kho so bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

tattha gantvÄ• namassissaá¹ƒ, sÄ• maÃ±Ã±aphaladÄ• yakaá¹ƒâ€™ ||

<264> á¹• 21 `` `paggayha dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ, vedajÄ• to kataÃ±jalÄ«.

Ä• cikkhi me dhammarÄ• jaá¹ƒ, sokasallavinodanaá¹ƒ ||

<265> á¹• 21 `` `udentaá¹ƒva \Be I 375/ mahÄ• meghaá¹ƒ, nÄ«laá¹ƒ aÃ±janasannibhaá¹ƒ.

sÄ• garaá¹ƒ viya dissantaá¹ƒ, passasetaá¹ƒ mahÄ• vanaá¹ƒ ||

<266> á¹• 21 `` `ettha so vasate buddho, adantadamako muni.

vinayanto ca veneyye, bodhento bodhipakkhiye ||

<267> á¹• 21 `` `pipÄ• sitova udakaá¹ƒ, bhojanaá¹ƒva jighacchito.

gÄ• vÄ« yathÄ• vacchagiddhÄ• , evÄ• haá¹ƒ viciniá¹ƒ jinaá¹ƒ ||

<268> á¹• 21 `` `Ä• cÄ• raupacÄ• raÃ±Ã±Å«, dhammÄ• nucchavisaá¹ƒvaraá¹ƒ.

sikkhÄ• pemi sake sisse, gacchante jinasantikaá¹ƒ ||

<269> á¹• 21 `` `durÄ• sadÄ• bhagavanto, sÄ«hÄ• va ekacÄ• rino.

pade padaá¹ƒ nikkhipantÄ• , Ä• gaccheyyÄ• tha mÄ• á¹‡avÄ• ||

<270> á¹• 21 `` `Ä• sÄ«viso yathÄ• ghoro, migarÄ• jÄ• va kesarÄ«.

mattova kuÃ±jaro dantÄ«, evaá¹ƒ buddhÄ• durÄ• sadÄ• ||

<271> á¹• 21 `` `ukkÄ• sitaÃ±ca \Se I 504/ khipitaá¹ƒ, ajjhupekkhiya mÄ• á¹‡avÄ• .

pade padaá¹ƒ nikkhipantÄ• , upetha buddhasantikaá¹ƒ ||

<272> á¹• 21 `` `paá¹-isallÄ• nagarukÄ• , appasaddÄ• durÄ• sadÄ• .

durÅ«pasaá¹…kamÄ• buddhÄ• , garÅ« honti sadevake ||

<273> á¹• 21 `` `yadÄ• haá¹ƒ \Ne I 354/ paÃ±haá¹ƒ pucchÄ• mi, paá¹-isammodayÄ• mi vÄ•

appasaddÄ• tadÄ• hotha, munibhÅ«tÄ• va tiá¹-á¹-hatha ||

<274> á¹• 21 `` `yaá¹ƒ \Ee I 321/ so deseti sambuddho {saddhammaá¹ƒ (Ce Se) }, khemaá

tamevatthaá¹ƒ nisÄ• metha, saddhammasavanaá¹ƒ sukhaá¹ƒâ€™ ||

<275> á¹• 21 ``upasaá¹…kamma sambuddhaá¹ƒ, sammodiá¹ƒ muninÄ• ahaá¹ƒ.

taá¹ƒ kathaá¹ƒ vÄ«tisÄ• retvÄ• , lakkhaá¹‡e upadhÄ• rayiá¹ƒ ||

<276> á¹• 21 ``lakkhaá¹‡e dve ca kaá¹…khÄ• mi, passÄ• mi tiá¹ƒsalakkhaá¹‡e.

kosohitavatthaguyhaá¹ƒ, iddhiyÄ• dassayÄ« muni ||

<277> á¹• 21 ``jivhaá¹ƒ ninnÄ• mayitvÄ• na, kaá¹‡á¹‡asote ca nÄ• sike.

paá¹-imasi nalÄ• á¹-antaá¹ƒ, kevalaá¹ƒ chÄ• dayÄ« jino ||

<278> á¹• 21 ``tassÄ• haá¹ƒ \Be I 376/ lakkhaá¹‡e disvÄ• , paripuá¹‡á¹‡e sabyaÃ±jane.

buddhoti niá¹-á¹-haá¹ƒ gantvÄ• na, saha sissehi pabbajiá¹ƒ ||

<279> á¹• 21 ``satehi tÄ«hi sahito, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

addhamÄ• se asampatte, sabbe pattÄ• mha nibbutiá¹ƒ ||

<280> á¹• 21 ``ekato kammaá¹ƒ katvÄ• na, puÃ±Ã±akkhette anuttare.

ekato saá¹ƒsaritvÄ• na, ekato vinivattayuá¹ƒ ||

<281> á¹• 21 ``gopÄ• nasiyo \Se I 505/ datvÄ• na, pÅ«gadhamme vasiá¹ƒ ahaá¹ƒ.

tena kammena sukatena, aá¹-á¹-ha hetÅ« labhÄ• mahaá¹ƒ ||

<282> á¹• 21 ``disÄ• su pÅ«jito homi, bhogÄ• ca amitÄ• mama.

patiá¹-á¹-hÄ• homi sabbesaá¹ƒ, tÄ• so mama na vijjati ||

<283> á¹• 21 ``byÄ• dhayo me na vijjanti, dÄ«ghÄ• yuá¹ƒ pÄ• layÄ• mi ca.

sukhumacchaviko homi, Ä• vÄ• se patthite vase {Ä• vÄ• se patte vasse (Se), Ä• vÄ• seva á

<284> á¹• 21 ``aá¹-á¹-ha gopÄ• nasÄ« datvÄ• , pÅ«gadhamme vasiá¹ƒ ahaá¹ƒ.

paá¹-isambhidÄ• rahattaÃ±ca, etaá¹ƒ me aparaá¹-á¹-hamaá¹ƒ ||

<285> á¹• 21 ``sabbavositavosÄ• no, katakicco anÄ• savo.

aá¹-á¹-hagopÄ• nasÄ« nÄ• ma, tava putto mahÄ• muni ||

<286> á¹• 21 ``paÃ±ca thambhÄ• ni datvÄ• na, pÅ«gadhamme vasiá¹ƒ ahaá¹ƒ.

tena kammena sukatena, paÃ±ca hetÅ« labhÄ• mahaá¹ƒ ||

<287> á¹• 21 ``acalo \Ne I 355/ homi mettÄ• ya, anÅ«naá¹…go bhavÄ• mahaá¹ƒ.

Ä• deyyavacano homi, na dhaá¹ƒsemi yathÄ• ahaá¹ƒ ||

<288> á¹• 21 ``abhantaá¹ƒ hoti me cittaá¹ƒ, akhilo homi kassaci.

tena kammena sukatena, vimalo homi sÄ• sane ||

<289> á¹• 21 ``sagÄ• ravo \Ee I 322/ sappatisso, katakicco anÄ• savo.

sÄ• vako te mahÄ• vÄ«ra, bhikkhu taá¹ƒ vandate muni ||

<290> á¹• 21 ``katvÄ• sukatapallaá¹…kaá¹ƒ, sÄ• lÄ• yaá¹ƒ paÃ±Ã±apesahaá¹ƒ.

tena kammena sukatena, paÃ±ca hetÅ« labhÄ• mahaá¹ƒ ||

<291> á¹• 21 ``ucce \Se I 506/ \Be I 377/ kule pajÄ• yitvÄ• , mahÄ• bhogo bhavÄ• mahaá¹ƒ

sabbasampattiko homi, maccheraá¹ƒ me na vijjati ||

<292> á¹• 21 ``gamane patthite mayhaá¹ƒ, pallaá¹…ko upatiá¹-á¹-hati.

saha pallaá¹…kaseá¹-á¹-hena, gacchÄ• mi mama patthitaá¹ƒ ||

<293> á¹• 21 ``tena pallaá¹…kadÄ• nena, tamaá¹ƒ sabbaá¹ƒ vinodayiá¹ƒ.

sabbÄ• bhiÃ±Ã±Ä• balappatto, thero {selo (?) } vandati taá¹ƒ muni ||

<294> á¹• 21 ``parakiccattakiccÄ• ni, sabbakiccÄ• ni sÄ• dhayiá¹ƒ.

tena kammena sukatena, pÄ• visiá¹ƒ abhayaá¹ƒ puraá¹ƒ ||

<295> á¹• 21 ``pariniá¹-á¹-hitasÄ• lamhi, paribhogamadÄ• sahaá¹ƒ.

tena kammena sukatena, seá¹-á¹-hattaá¹ƒ ajjhupÄ• gato ||

<296> á¹• 21 ``ye keci damakÄ• loke, hatthiasse damenti ye.

karitvÄ• kÄ• raá¹‡Ä• nÄ• nÄ• , dÄ• ruá¹‡ena damenti te ||

<297> á¹• 21 ``na hevaá¹ƒ tvaá¹ƒ mahÄ• vÄ«ra, damesi naranÄ• riyo.

adaá¹‡á¸• ena asatthena, damesi uttame dame ||

<298> á¹• 21 ``dÄ• nassa vaá¹‡á¹‡e kittento, desanÄ• kusalo muni.

ekapaÃ±haá¹ƒ kathentova, bodhesi tisate muni ||

<299> á¹• 21 ``dantÄ• mayaá¹ƒ sÄ• rathinÄ• , suvimuttÄ• anÄ• savÄ• .

sabbÄ• bhiÃ±Ã±Ä• balapattÄ• , nibbutÄ• upadhikkhaye ||

<300> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

atikkantÄ• bhayÄ• sabbe, sÄ• lÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

<301> á¹• 21 ``kilesÄ• \Ne I 356/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<302> á¹• 21 ``svÄ• gataá¹ƒ \Se I 507/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<303> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• selo sapariso bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• sitth

selattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. sabbakittikattheraapadÄ• naá¹ƒ

<304> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Be I 378/ \Ee I 323/ jalitaá¹ƒ {jotantaá¹ƒ (Ce) }, dÄ«paruk
{jotitaá¹ƒ (Se) }.

osadhiá¹ƒva virocantaá¹ƒ, vijjutaá¹ƒ gagane yathÄ• ||

<305> á¹• 21 ``asambhÄ«taá¹ƒ anuttÄ• siá¹ƒ, migarÄ• jaá¹ƒva kesariá¹ƒ.

Ã±Ä• á¹‡Ä• lokaá¹ƒ pakÄ• sentaá¹ƒ, maddantaá¹ƒ titthiye gaá¹‡e ||

<306> á¹• 21 ``uddharantaá¹ƒ imaá¹ƒ lokaá¹ƒ, chiddantaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

gajjantaá¹ƒ {asambhÄ«taá¹ƒ (Se), gacchantaá¹ƒ (Katthaci) } migarÄ• jaá¹ƒva, addasaá¹ƒ lo

<307> á¹• 21 ``jaá¹-Ä• jinadharo Ä• siá¹ƒ, brahÄ• uju patÄ• pavÄ• .

vÄ• kacÄ«raá¹ƒ gahetvÄ• na, pÄ• damÅ«le apattharia¹ƒ ||

<308> á¹• 21 ``kÄ• á¸·Ä• nusÄ• riyaá¹ƒ gayha, anulimpiá¹ƒ tathÄ• gataá¹ƒ.

sambuddhamanulimpetvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<309> á¹• 21 ``samuddharasimaá¹ƒ \Se I 508/ lokaá¹ƒ, oghatiá¹‡á¹‡a {oghatiá¹‡á¹‡o (Se K

Ã±Ä• á¹‡Ä• lokena jotesi, nÄ• vaá¹-aá¹ƒ {pavaraá¹ƒ (Se), vajira (Ee) } Ã±Ä• á¹‡amuttamaá¹

<310> á¹• 21 ``dhammacakkaá¹ƒ {tuvaá¹ƒ cakkaá¹ƒ (Katthaci) } pavattesi, maddase paratit

usabho jitasaá¹…gÄ• mo, sampakampesi medaniá¹ƒ ||

<311> á¹• 21 ``mahÄ• samudde Å«miyo, velantamhi pabhijjare.

tatheva tava Ã±Ä• á¹‡amhi, sabbadiá¹-á¹-hÄ« pabhijjare ||

<312> á¹• 21 ``sukhumacchikajÄ• lena, saramhi sampatÄ• nite.

antojÄ• likatÄ• {jÄ• lagatÄ• (Ce) } pÄ• á¹‡Ä• , pÄ«á¸·itÄ• honti tÄ• vade ||

<313> á¹• 21 ``tatheva titthiyÄ• loke, puthupÄ• saá¹‡á¸• anissitÄ• {mÅ«á¸·hÄ• saccavinis
muá¹-á¹-hasaccavinissaá¹-Ä• (Katthaci) }.

antoÃ±Ä• á¹‡avare tuyhaá¹ƒ, parivattanti mÄ• risa ||

<314> á¹• 21 ``patiá¹-á¹-hÄ• \Ne I 357/ vuyhataá¹ƒ oghe, tvaÃ±hi nÄ• tho abandhunaá¹ƒ.

bhayaá¹-á¹-itÄ• naá¹ƒ saraá¹‡aá¹ƒ, muttitthÄ«naá¹ƒ parÄ• yaá¹‡aá¹ƒ ||

<315> á¹• 21 ``ekavÄ«ro \Be I 379/ asadiso, mettÄ• karuá¹‡asaÃ±cayo {saÃ±Ã±uto (Se) }.

asamo susamo santo {susÄ«lo asamo santo (Ce), paÃ±Ã±avÄ• yuttacÄ• go ca (Se) }, vasÄ

<316> á¹• 21 ``dhÄ«ro \Ee I 324/ vigatasammoho, anejo akathaá¹ƒkathÄ«.

tusito {vusito (Ce) } vantadososi, nimmalo saá¹ƒyato suci ||

<317> á¹• 21 ``saá¹…gÄ• tigo hatamado {gatamado (Se), tamanudo (Katthaci) }, tevijjo tibh

sÄ«mÄ• tigo dhammagaru, gatattho hitavabbhuto {hitavappatho (Ce Se) } ||

<318> á¹• 21 ``tÄ• rako \Se I 509/ tvaá¹ƒ yathÄ• nÄ• vÄ• , nidhÄ«vassÄ• sakÄ• rako.

asambhÄ«to yathÄ• sÄ«ho, gajarÄ• jÄ• va dappito ||

<319> á¹• 21 ``thometvÄ• dasagÄ• thÄ• hi, padumuttaraá¹ƒ mahÄ• yasaá¹ƒ.

vanditvÄ• satthuno pÄ• de, tuá¹‡hÄ« aá¹-á¹-hÄ• sahaá¹ƒ tadÄ• ||

<320> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<321> á¹• 21 `` `yo me sÄ«laÃ±ca Ã±Ä• á¹‡aÃ±ca, saddhammaÃ±cÄ• pi vaá¹‡á¹‡ayi {dhar
}.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<322> á¹• 21 `` `saá¹-á¹-hi kappasahassÄ• ni, devaloke ramissati.

aÃ±Ã±e devebhibhavitvÄ• , issaraá¹ƒ kÄ• rayissati ||

<323> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sane pabbajissati ||

<324> á¹• 21 `` `pabbajitvÄ• na kÄ• yena, pÄ• pakammaá¹ƒ vivajjiya.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<325> á¹• 21 ``yathÄ• pi megho thanayaá¹ƒ, tappeti mediniá¹ƒ imaá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammena tappayÄ« mamaá¹ƒ ||

<326> á¹• 21 ``sÄ«laá¹ƒ paÃ±Ã±aÃ±ca dhammaÃ±ca, thavitvÄ• lokanÄ• yakaá¹ƒ.

pattomhi paramaá¹ƒ santiá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

<327> á¹• 21 ``aho \Be I 380/ nÅ«na sa bhagavÄ• , ciraá¹ƒ tiá¹-á¹-heyya cakkhumÄ• .

aÃ±Ã±Ä• taÃ±ca vijÄ• neyyuá¹ƒ, phuseyyuá¹ƒ {aÃ±Ã±Ä• taÃ±cÄ• pi jÄ• neyya, passeyya (

<328> á¹• 21 ``ayaá¹ƒ \Se I 510/ \Ne I 358/ me pacchimÄ• jÄ• ti, bhavÄ• sabbe samÅ«ha

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<329> á¹• 21 ``satasahassito kappe, yaá¹ƒ buddhamabhithomayiá¹ƒ

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<330> á¹• 21 ``kilesÄ• \Ee I 325/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<331> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<332> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sabbakittiko thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sabbakittikattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. madhudÄ• yakattheraapadÄ• naá¹ƒ

<333> á¹• 21 ``sindhuyÄ• nadiyÄ• tÄ«re, sukato assamo mama.

tattha vÄ• cemahaá¹ƒ sisse, itihÄ• saá¹ƒ salakkhaá¹‡aá¹ƒ ||

<334> á¹• 21 ``dhammakÄ• mÄ• vinÄ«tÄ• te, sotukÄ• mÄ• susÄ• sanaá¹ƒ.

chaá¸·aá¹…ge pÄ• ramippattÄ• , sindhukÅ«le vasanti te ||

<335> á¹• 21 ``uppÄ• tagamane \Se I 511/ ceva, lakkhaá¹‡esu ca kovidÄ• .

uttamatthaá¹ƒ gavesantÄ• , vasanti vipine tadÄ• ||

<336> á¹• 21 ``sumedho nÄ• ma sambuddho, loke uppajji tÄ• vade.

amhÄ• kaá¹ƒ anukampanto, upÄ• gacchi vinÄ• yako ||

<337> á¹• 21 ``upÄ• gataá¹ƒ mahÄ• vÄ«raá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

tiá¹‡asanthÄ• rakaá¹ƒ katvÄ• , lokajeá¹-á¹-hassadÄ• sahaá¹ƒ ||

<338> á¹• 21 ``vipinÄ• to \Be I 381/ madhuá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

sambuddho paribhuÃ±jitvÄ• , idaá¹ƒ vacanamabravi ||

<339> á¹• 21 `` `yo taá¹ƒ adÄ• si madhuá¹ƒ me, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<340> á¹• 21 `` `iminÄ• madhudÄ• nena, tiá¹‡asanthÄ• rakena ca.

tiá¹ƒsa kappasahassÄ• ni, devaloke ramissati ||

<341> á¹• 21 `` `tiá¹ƒsa \Ne I 359/ kappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<342> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<343> á¹• 21 `` `devalokÄ• idhÄ• gantvÄ• , mÄ• tukucchiá¹ƒ upÄ• gate.

madhuvassaá¹ƒ pavassittha, chÄ• dayaá¹ƒ madhunÄ• mahiá¹ƒâ€™ ||

<344> á¹• 21 ``mayi nikkhantamattamhi, kucchiyÄ• ca suduttarÄ• .

tatrÄ• pi madhuvassaá¹ƒ me, vassate niccakÄ• likaá¹ƒ ||

<345> á¹• 21 ``agÄ• rÄ• \Se I 512/ \Ee I 326/ abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

lÄ• bhÄ« annassa pÄ• nassa, madhudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<346> á¹• 21 ``sabbakÄ• masamiddhohaá¹ƒ, bhavitvÄ• devamÄ• nuse.

teneva madhudÄ• nena, pattomhi Ä• savakkhayaá¹ƒ ||

<347> á¹• 21 ``vuá¹-á¹-hamhi deve caturaá¹…gule tiá¹‡e, sampupphite {supupphite (Se) } c
saÃ±channe {vappadese (Se) }.

suÃ±Ã±e ghare maá¹‡á¸• aparukkhamÅ«lake, vasÄ• mi niccaá¹ƒ sukhito anÄ• savo ||

<348> á¹• 21 ``majjhe mahante hÄ«ne ca {majjhe mayhaá¹ƒ bhavÄ• assu (Se Ee Katthaci
atikkamiá¹ƒ {ye bhave samatikkamiá¹ƒ (Se Katthaci), yo bhavesu pakittayi (Katthaci) }.

ajja me Ä• savÄ• khÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<349> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, madhudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<350> á¹• 21 ``kilesÄ• \Be I 382/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<351> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<352> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• madhudÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

madhudÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. padumakÅ«á¹-Ä• gÄ• riyattheraapadÄ• naá¹ƒ

<353> á¹• 21 ``piyadassÄ« \Se I 513/ nÄ• ma bhagavÄ• , sayambhÅ« lokanÄ• yako.

vivekakÄ• mo sambuddho, samÄ• dhikusalo muni ||

<354> á¹• 21 ``vanasaá¹‡á¸• aá¹ƒ \Ne I 360/ samogayha, piyadassÄ« mahÄ• muni.

paá¹ƒsukÅ«laá¹ƒ pattharitvÄ• , nisÄ«di purisuttamo ||

<355> á¹• 21 ``migaluddo pure Ä• siá¹ƒ, araÃ±Ã±e {vipine (Ce), irine (Se Katthaci) } kÄ• na

pasadaá¹ƒ migamesanto, Ä• hiá¹‡á¸• Ä• mi ahaá¹ƒ tadÄ• ||

<356> á¹• 21 ``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

pupphitaá¹ƒ sÄ• larÄ• jaá¹ƒva, sataraá¹ƒsiá¹ƒva uggataá¹ƒ ||

<357> á¹• 21 ``disvÄ• nahaá¹ƒ devadevaá¹ƒ, piyadassiá¹ƒ mahÄ• yasaá¹ƒ.

jÄ• tassaraá¹ƒ samogayha, padumaá¹ƒ Ä• hariá¹ƒ tadÄ• ||

<358> á¹• 21 ``Ä• haritvÄ• na padumaá¹ƒ, satapattaá¹ƒ manoramaá¹ƒ.

kÅ«á¹-Ä• gÄ• raá¹ƒ karitvÄ• na, chÄ• dayiá¹ƒ padumenahaá¹ƒ ||

<359> á¹• 21 ``anukampako \Ee I 327/ kÄ• ruá¹‡iko, piyadassÄ« mahÄ• muni.

sattarattindivaá¹ƒ buddho, kÅ«á¹-Ä• gÄ• re vasÄ« jino ||

<360> á¹• 21 ``purÄ• á¹‡aá¹ƒ chaá¸• á¸• ayitvÄ• na, navena chÄ• dayiá¹ƒ ahaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, aá¹-á¹-hÄ• siá¹ƒ tÄ• vade ahaá¹ƒ ||

<361> á¹• 21 ``vuá¹-á¹-hahitvÄ• \Be I 383/ samÄ• dhimhÄ• , piyadassÄ« mahÄ• muni.

disaá¹ƒ anuvilokento, nisÄ«di lokanÄ• yako ||

<362> á¹• 21 ``tadÄ• \Se I 514/ sudassano nÄ• ma, upaá¹-á¹-hÄ• ko mahiddhiko.

cittamaÃ±Ã±Ä• ya buddhassa, piyadassissa satthuno ||

<363> á¹• 21 ``asÄ«tiyÄ• sahassehi, bhikkhÅ«hi parivÄ• rito.

vanante sukhamÄ• sÄ«naá¹ƒ, upesi lokanÄ• yakaá¹ƒ ||

<364> á¹• 21 ``yÄ• vatÄ• vanasaá¹‡á¸• amhi, adhivatthÄ• ca devatÄ• .

buddhassa cittamaÃ±Ã±Ä• ya, sabbe sannipatuá¹ƒ tadÄ• ||

<365> á¹• 21 ``samÄ• gatesu yakkhesu, kumbhaá¹‡á¸• e saharakkhase.

bhikkhusaá¹…ghe ca sampatte, gÄ• thÄ• pabyÄ• harÄ« {sabyÄ• harÄ« (Se), mÄ• byÄ• ha

<366> á¹• 21 `` `yo maá¹ƒ sattÄ• haá¹ƒ pÅ«jesi, Ä• vÄ• saÃ±ca akÄ• si me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<367> á¹• 21 `` `sududdasaá¹ƒ sunipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ suppakÄ• sitaá¹ƒ.

Ã±Ä• á¹‡ena kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<368> á¹• 21 `` `catuddasÄ• ni \Ne I 361/ kappÄ• ni, devarajjaá¹ƒ karissati.

kÅ«á¹-Ä• gÄ• raá¹ƒ mahantassa {brahaá¹ƒ tassa (Ce Se) }, padmapupphehi chÄ• ditaá¹ƒ ||

<369> á¹• 21 `` `Ä• kÄ• se dhÄ• rayissati, pupphakammassidaá¹ƒ {pubbakammassidaá¹ƒ (

catubbÄ«se {catuddase (Se) } kappasate, vokiá¹‡á¹‡aá¹ƒ saá¹ƒsarissati ||

<370> á¹• 21 `` `tattha pupphamayaá¹ƒ byamhaá¹ƒ, Ä• kÄ• se dhÄ• rayissati.

yathÄ• padumapattamhi, toyaá¹ƒ na upalimpati ||

<371> á¹• 21 `` `tathevÄ«massa Ã±Ä• á¹‡amhi, kilesÄ• nopalimpare.

manasÄ• vinivaá¹-á¹-etvÄ• , paÃ±ca nÄ«varaá¹‡e ayaá¹ƒ ||

<372> á¹• 21 `` `cittaá¹ƒ \Se I 515/ janetvÄ• nekkhamme, agÄ• rÄ• pabbajissati.

tato pupphamaye byamhe, dhÄ• rente {pupphamayaá¹ƒ byamhaá¹ƒ, dhÄ• rentaá¹ƒ (Se Kat

<373> á¹• 21 `` `rukkhamÅ«le vasantassa, nipakassa satÄ«mato.

tattha pupphamayaá¹ƒ byamhaá¹ƒ, matthake dhÄ• rayissati ||

<374> á¹• 21 `` `cÄ«varaá¹ƒ \Be I 384/ \Ee I 328/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayan

datvÄ• na bhikkhusaá¹…ghassa, nibbÄ• yissatinÄ• savoâ€™ ||

<375> á¹• 21 ``kÅ«á¹-Ä• gÄ• rena caratÄ• {caraá¹‡Ä• (Ce Ee Katthaci), carite (Se) }, pab
abhinikkhamiá¹ƒ.

rukkhamÅ«le vasantampi {vasantamhi (Ce), vasatopi (?) }, kÅ«á¹-Ä• gÄ• raá¹ƒ dharÄ«yati

<376> á¹• 21 ``cÄ«vare piá¹‡á¸• apÄ• te ca, cetanÄ• me na vijjati.

puÃ±Ã±akammena saá¹ƒyutto, labhÄ• mi pariniá¹-á¹-hitaá¹ƒ ||

<377> á¹• 21 ``gaá¹‡anÄ• to asaá¹…kheyyÄ• , kappakoá¹-Ä« bahÅ« mama.

rittakÄ• te atikkantÄ• , pamuttÄ• lokanÄ• yakÄ• ||

<378> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, piyadassÄ« vinÄ• yako.

tamahaá¹ƒ payirupÄ• sitvÄ• , imaá¹ƒ yoniá¹ƒ upÄ• gato ||

<379> á¹• 21 ``idha passÄ• mi {idhaddasÄ• siá¹ƒ (Ce) } sambuddhaá¹ƒ, anomaá¹ƒ nÄ• ma

tamahaá¹ƒ upagantvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<380> á¹• 21 ``dukkhassantakaro buddho, maggaá¹ƒ me desayÄ« jino.

tassa dhammaá¹ƒ suá¹‡itvÄ• na, pattomhi acalaá¹ƒ padaá¹ƒ ||

<381> á¹• 21 ``tosayitvÄ• na sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<382> á¹• 21 ``aá¹-á¹-hÄ• rase \Se I 516/ \Ne I 362/ kappasate, yaá¹ƒ buddhamabhipÅ«jay

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<383> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<384> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<385> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumakÅ«á¹-Ä• gÄ• riyo thero imÄ• gÄ• thÄ• yo abhÄ• sitth

padumakÅ«á¹-Ä• gÄ• riyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. bÄ• kulattheraapadÄ• naá¹ƒ

<386> á¹• 21 ``himavantassÄ• vidÅ«re \Be I 385/, sobhito nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, sakasissehi mÄ• pito ||

<387> á¹• 21 ``maá¹‡á¸• apÄ• ca bahÅ« tattha, pupphitÄ• sinduvÄ• rakÄ• .

kapitthÄ• ca bahÅ« tattha, pupphitÄ• jÄ«vajÄ«vakÄ• {campakÄ• nÄ• gaketakÄ• (Se) } ||

<388> á¹• 21 ``nigguá¹‡á¸• iyo bahÅ« tattha, badarÄ• malakÄ• ni ca.

phÄ• rusakÄ• alÄ• bÅ« ca, puá¹‡á¸• arÄ«kÄ• ca pupphitÄ• ||

<389> á¹• 21 ``Ä• á¸·akÄ• \Se I 517/ {aá¸·akkÄ• (Se) } beluvÄ• tattha, kadalÄ« mÄ• tuluá

mahÄ• nÄ• mÄ• bahÅ« tattha, ajjunÄ• ca piyaá¹…gukÄ• ||

<390> á¹• 21 ``kosambÄ• \Ee I 329/ saá¸·alÄ• nimbÄ• {nÄ«pÄ• (Ce) }, nigrodhÄ• ca kap

ediso assamo mayhaá¹ƒ, sasissohaá¹ƒ tahiá¹ƒ vasiá¹ƒ ||

<391> á¹• 21 ``anomadassÄ« bhagavÄ• , sayambhÅ« lokanÄ• yako.

gavesaá¹ƒ paá¹-isallÄ• naá¹ƒ, mamassamamupÄ• gami ||

<392> á¹• 21 ``upetamhi mahÄ• vÄ«re, anomadassimahÄ• yase.

khaá¹‡ena lokanÄ• thassa, vÄ• tÄ• bÄ• dho samuá¹-á¹-hahi ||

<393> á¹• 21 ``vicaranto araÃ±Ã±amhi, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

upagantvÄ• na sambuddhaá¹ƒ, cakkhumantaá¹ƒ mahÄ• yasaá¹ƒ ||

<394> á¹• 21 ``iriyaÃ±cÄ• pi disvÄ• na, upalakkhesahaá¹ƒ tadÄ• .

asaá¹ƒsayaÃ±hi buddhassa, byÄ• dhi no udapajjatha ||

<395> á¹• 21 ``khippaá¹ƒ \Ne I 363/ assamamÄ• gaÃ±chiá¹ƒ, mama sissÄ• na santike.

bhesajjaá¹ƒ kattukÄ• mohaá¹ƒ, sisse Ä• mantayiá¹ƒ tadÄ• ||

<396> á¹• 21 ``paá¹-issuá¹‡itvÄ• na me vÄ• kyaá¹ƒ, sissÄ• sabbe sagÄ• ravÄ• .

ekajjhaá¹ƒ sannipatiá¹ƒsu, satthugÄ• ravatÄ• mama ||

<397> á¹• 21 ``khippaá¹ƒ pabbatamÄ• ruyha, sabbosadhamahÄ• sahaá¹ƒ {makÄ• sahaá¹ƒ

pÄ• nÄ«yayogaá¹ƒ {pÄ• nÄ«yayoggaá¹ƒ (Ce) } katvÄ• na, buddhaseá¹-á¹-hassadÄ• sahaá¹

<398> á¹• 21 ``paribhutte \Be I 386/ mahÄ• vÄ«re, sabbaÃ±Ã±ulokanÄ• yake.

khippaá¹ƒ vÄ• to vÅ«pasami, sugatassa mahesino ||

<399> á¹• 21 ``passaddhaá¹ƒ \Se I 518/ darathaá¹ƒ disvÄ• , anomadassÄ« mahÄ• yaso.

sakÄ• sane nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<400> á¹• 21 `` `yo me pÄ• dÄ• si bhesajjaá¹ƒ, byÄ• dhiÃ±ca samayÄ« mama.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<401> á¹• 21 `` `kappasatasahassÄ• ni, devaloke ramissati.

vÄ• dite tÅ«riye tattha, modissati sadÄ• ayaá¹ƒ ||

<402> á¹• 21 `` `manussalokamÄ• gantvÄ• , sukkamÅ«lena codito.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<403> á¹• 21 `` `paÃ±capaÃ±Ã±Ä• sakappamhi, anomo nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, jambumaá¹‡á¸• assa {jambudÄ«passa (Se) } issaro ||

<404> á¹• 21 `` `sattaratanasampanno, cakkavattÄ« mahabbalo.

tÄ• vatiá¹ƒsepi khobhetvÄ• , issaraá¹ƒ kÄ• rayissati ||

<405> á¹• 21 `` `devabhÅ«to \Ee I 330/ manusso vÄ• , appÄ• bÄ• dho bhavissati.

pariggahaá¹ƒ vivajjetvÄ• , byÄ• dhiá¹ƒ loke tarissati ||

<406> á¹• 21 `` `apparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<407> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<408> á¹• 21 `` `kilese jhÄ• payitvÄ• na, taá¹‡hÄ• sotaá¹ƒ tarissati.

bÄ• kulo {bakkulo (Ce Se) } nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

<409> á¹• 21 `` `idaá¹ƒ \Se I 519/ \Ne I 364/ sabbaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapessatiâ€™ ||

<410> á¹• 21 ``anomadassÄ« bhagavÄ• , sayambhÅ« lokanÄ• yako.

vivekÄ• nuvilokento, mamassamamupÄ• gami ||

<411> á¹• 21 ``upÄ• gataá¹ƒ \Be I 387/ mahÄ• vÄ«raá¹ƒ, sabbaÃ±Ã±uá¹ƒ lokanÄ• yakaá¹ƒ

sabbosadhena tappesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<412> á¹• 21 ``tassa me sukataá¹ƒ kammaá¹ƒ, sukhette bÄ«jasampadÄ• .

khepetuá¹ƒ neva sakkomi, tadÄ• hi sukataá¹ƒ mama ||

<413> á¹• 21 ``lÄ• bhÄ• mama suladdhaá¹ƒ me, yohaá¹ƒ addakkhi nÄ• yakaá¹ƒ.

tena kammÄ• vasesena, pattomhi acalaá¹ƒ padaá¹ƒ ||

<414> á¹• 21 ``sabbametaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

<415> á¹• 21 ``aparimeyye ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhesajjassa idaá¹ƒ phalaá¹ƒ ||

<416> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<417> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<418> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se I 520/ sudaá¹ƒ Ä• yasmÄ• bÄ• kulo {bakkulo (Ce Se) } thero imÄ• gÄ• thÄ• yo

bÄ• kulattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. girimÄ• nandattheraapadÄ• naá¹ƒ

<419> á¹• 21 ``bhariyÄ• me kÄ• laá¹…katÄ• , putto sÄ«vathikaá¹ƒ gato.

mÄ• tÄ• pitÄ• matÄ• bhÄ• tÄ• , ekacitamhi {mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitakamh

<420> á¹• 21 ``tena sokena santatto, kiso paá¹‡á¸• u ahosahaá¹ƒ.

cittakkhepo ca me Ä• si, tena sokena aá¹-á¹-ito ||

<421> á¹• 21 ``sokasallaparetohaá¹ƒ \Ee I 331/, vanantamupasaá¹…kamiá¹ƒ.

pavattaphalaá¹ƒ bhuÃ±jitvÄ• , rukkhamÅ«le vasÄ• mahaá¹ƒ ||

<422> á¹• 21 ``sumedho \Be I 388/ \Ne I 365/ nÄ• ma sambuddho, dukkhassantakaro jino.

mamuddharitukÄ• mo so, Ä• gaÃ±chi mama santikaá¹ƒ ||

<423> á¹• 21 ``padasaddaá¹ƒ suá¹‡itvÄ• na, sumedhassa mahesino.

paggahetvÄ• nahaá¹ƒ sÄ«saá¹ƒ, ullokesiá¹ƒ mahÄ• muniá¹ƒ ||

<424> á¹• 21 ``upÄ• gate mahÄ• vÄ«re, pÄ«ti me udapajjatha.

tadÄ• simekaggamano, disvÄ• taá¹ƒ lokanÄ• yakaá¹ƒ ||

<425> á¹• 21 ``satiá¹ƒ paá¹-ilabhitvÄ• na, paá¹‡á¹‡amuá¹-á¹-himadÄ• sahaá¹ƒ.

nisÄ«di bhagavÄ• tattha, anukampÄ• ya cakkhumÄ• ||

<426> á¹• 21 ``nisajja \Se I 521/ tattha bhagavÄ• , sumedho lokanÄ• yako.

dhammaá¹ƒ me kathayÄ« buddho, sokasallavinodanaá¹ƒ ||

<427> á¹• 21 `` `anavhitÄ• tato Ä• guá¹ƒ, ananuÃ±Ã±Ä• tÄ• ito gatÄ• .

yathÄ• gatÄ• tathÄ• gatÄ• , tattha kÄ• paridevanÄ• ||

<428> á¹• 21 `` `yathÄ• pi pathikÄ• sattÄ• , vassamÄ• nÄ• ya vuá¹-á¹-hiyÄ• .

sabhaá¹‡á¸• Ä• upagacchanti, vassassÄ• patanÄ• ya te ||

<429> á¹• 21 `` `vasse ca te oramite, sampayanti yadicchakaá¹ƒ.

evaá¹ƒ mÄ• tÄ• pitÄ• tuyhaá¹ƒ, tattha kÄ• paridevanÄ• ||

<430> á¹• 21 `` `Ä• gantukÄ• pÄ• hunakÄ• , caliteritakampitÄ• .

evaá¹ƒ mÄ• tÄ• pitÄ• tuyhaá¹ƒ, tattha kÄ• paridevanÄ• ||

<431> á¹• 21 `` `yathÄ• pi urago jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati saá¹ƒ tacaá¹ƒ {saá¹ƒtanuá¹ƒ

evaá¹ƒ mÄ• tÄ• pitÄ• tuyhaá¹ƒ, saá¹ƒ tanuá¹ƒ idha hÄ«yareâ€™ ||

<432> á¹• 21 ``buddhassa giramaÃ±Ã±Ä• ya, sokasallaá¹ƒ vivajjayiá¹ƒ.

pÄ• mojjaá¹ƒ janayitvÄ• na, buddhaseá¹-á¹-haá¹ƒ avandahaá¹ƒ ||

<433> á¹• 21 ``vanditvÄ• na mahÄ• nÄ• gaá¹ƒ, pÅ«jayiá¹ƒ girimaÃ±jariá¹ƒ {girimaÃ±jarima

dibbagandhaá¹ƒ sampavantaá¹ƒ {dibbagandhena sampannaá¹ƒ (Ce Se) }, sumedhaá¹ƒ loka

<434> á¹• 21 ``pÅ«jayitvÄ• na sambuddhaá¹ƒ, sire katvÄ• na aÃ±jaliá¹ƒ.

anussaraá¹ƒ guá¹‡aggÄ• ni, santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<435> á¹• 21 ``nittiá¹‡á¹‡osi \Be I 389/ \Ee I 332/ {nittaá¹‡hosi (Ce), vitiá¹‡á¹‡osi (Se) } mah

sabbaÃ±Ã±u lokanÄ• yaka.

sabbe satte uddharasi, Ã±Ä• á¹‡ena tvaá¹ƒ mahÄ• mune ||

<436> á¹• 21 ``vimatiá¹ƒ \Se I 522/ \Ne I 366/ dveá¸·hakaá¹ƒ vÄ• pi, saÃ±chindasi mahÄ• m

paá¹-ipÄ• desi me maggaá¹ƒ, tava Ã±Ä• á¹‡ena cakkhuma ||

<437> á¹• 21 ``arahÄ• vasipattÄ• {sidhdipattÄ• (Ce Se) } ca, chaá¸·abhiÃ±Ã±Ä• mahiddh

antalikkhacarÄ• dhÄ«rÄ• , parivÄ• renti tÄ• vade ||

<438> á¹• 21 ``paá¹-ipannÄ• ca sekhÄ• ca, phalaá¹-á¹-hÄ• santi sÄ• vakÄ• .

sÅ«rodayeva padumÄ• , pupphanti tava sÄ• vakÄ• ||

<439> á¹• 21 ``mahÄ• samuddovakkhobho, atulopi {yathÄ• samuddo akkhobho, atulo ca (

evaá¹ƒ Ã±Ä• á¹‡ena sampanno, appameyyosi cakkhuma ||

<440> á¹• 21 ``vanditvÄ• haá¹ƒ lokajinaá¹ƒ, cakkhumantaá¹ƒ mahÄ• yasaá¹ƒ.

puthu disÄ• namassanto, paá¹-ikuá¹-iko agaÃ±chahaá¹ƒ ||

<441> á¹• 21 ``devalokÄ• cavitvÄ• na, sampajÄ• no patissato.

okkamiá¹ƒ mÄ• tuyÄ• kucchiá¹ƒ, sandhÄ• vanto bhavÄ• bhave ||

<442> á¹• 21 ``agÄ• rÄ• abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

Ä• tÄ• pÄ« nipako jhÄ• yÄ«, paá¹-isallÄ• nagocaro ||

<443> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na, tosayitvÄ• mahÄ• muniá¹ƒ.

candovabbhaghanÄ• mutto, vicarÄ• mi ahaá¹ƒ sadÄ• ||

<444> á¹• 21 ``vivekamanuyuttomhi, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<445> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<446> á¹• 21 ``kilesÄ• \Se I 523/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<447> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<448> á¹• 21 ``paá¹-isambhidÄ• \Be I 390/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• girimÄ• nando thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

girimÄ• nandattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. saá¸·alamaá¹‡á¸• apiyattheraapadÄ• naá¹ƒ

<449> á¹• 21 ``nibbute \Ne I 367/ \Ee I 333/ kakusandhamhi, brÄ• hmaá¹‡amhi vusÄ«mati.

gahetvÄ• saá¸·alaá¹ƒ mÄ• laá¹ƒ, maá¹‡á¸• apaá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

<450> á¹• 21 ``tÄ• vatiá¹ƒsagato santo, labhÄ• mi byamhamuttamaá¹ƒ.

aÃ±Ã±e devetirocÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<451> á¹• 21 ``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, caá¹…kamanto á¹-hito cahaá¹ƒ.

channo saá¸·alapupphehi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<452> á¹• 21 ``imasmiá¹ƒyeva kappamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<453> á¹• 21 ``kilesÄ• \Se I 524/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<454> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<455> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saá¸·alamaá¹‡á¸• apiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

saá¸·alamaá¹‡á¸• apiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sabbadÄ• yakattheraapadÄ• naá¹ƒ

<456> á¹• 21 ``mahÄ• samuddaá¹ƒ ogayha, bhavanaá¹ƒ me sunimmitaá¹ƒ.

sunimmitÄ• pokkharaá¹‡Ä«, cakkavÄ• kapakÅ«jitÄ• ||

<457> á¹• 21 ``mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

nadÄ« ca sandate tattha, supatitthÄ• manoramÄ• ||

<458> á¹• 21 ``macchakacchapasaÃ±channÄ• \Be I 391/, nÄ• nÄ• dijasamotthatÄ• .

mayÅ«rakoÃ±cÄ• bhirudÄ• , kokilÄ• dÄ«hi vagguhi ||

<459> á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• ca, cakkavÄ• kÄ• nadÄ«carÄ• .

dindibhÄ• sÄ• á¸·ikÄ• cettha, pammakÄ• {pampakÄ• (Ce), cappakÄ• (Se) } jÄ«vajÄ«vak

<460> á¹• 21 ``haá¹ƒsÄ• \Se I 525/ koÃ±cÄ• pi naditÄ• {koÃ±cÄ• bhinaditÄ• (Ce Se) }, ko

sattaratanasampannÄ• , maá¹‡imuttikavÄ• lukÄ• ||

<461> á¹• 21 ``sabbasoá¹‡á¹‡amayÄ• \Ne I 368/ rukkhÄ• , nÄ• nÄ• gandhasameritÄ• .

ujjotenti divÄ• rattiá¹ƒ, bhavanaá¹ƒ sabbakÄ• likaá¹ƒ ||

<462> á¹• 21 ``saá¹-á¹-hi \Ee I 334/ tÅ«riyasahassÄ• ni, sÄ• yaá¹ƒ pÄ• to pavajjare.

soá¸·asitthisahassÄ• ni, parivÄ• reá¹-ti maá¹ƒ sadÄ• ||

<463> á¹• 21 ``abhinikkhamma bhavanÄ• , sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, vandayiá¹ƒ taá¹ƒ mahÄ• yasaá¹ƒ ||

<464> á¹• 21 ``sambuddhaá¹ƒ abhivÄ• detvÄ• , sasaá¹…ghaá¹ƒ taá¹ƒ nimantayiá¹ƒ.

adhivÄ• sesi so dhÄ«ro, sumedho lokanÄ• yako ||

<465> á¹• 21 ``mama dhammakathaá¹ƒ katvÄ• , uyyojesi mahÄ• muni.

sambuddhaá¹ƒ abhivÄ• detvÄ• , bhavanaá¹ƒ me upÄ• gamiá¹ƒ ||

<466> á¹• 21 ``Ä• mantayiá¹ƒ parijanaá¹ƒ, sabbe sannipatÄ• tha {sannipatattha (Katthaci) }

pubbaá¹‡hasamayaá¹ƒ buddho, bhavanaá¹ƒ Ä• gamissati ||

<467> á¹• 21 ``lÄ• bhÄ• amhaá¹ƒ suladdhaá¹ƒ no, ye vasÄ• ma tavantike.

mayampi buddhaseá¹-á¹-hassa, pÅ«jaá¹ƒ kassÄ• ma satthuno ||

<468> á¹• 21 ``annapanaá¹ƒ paá¹-á¹-hapetvÄ• , kÄ• laá¹ƒ Ä• rocayiá¹ƒ ahaá¹ƒ.

vasÄ«satasahassehi, upesi lokanÄ• yako ||

<469> á¹• 21 ``paÃ±caá¹…gikehi tÅ«riyehi, paccuggamanamakÄ• sahaá¹ƒ.

sabbasoá¹‡á¹‡amaye pÄ«á¹-he, nisÄ«di purisuttamo ||

<470> á¹• 21 ``uparicchadanaá¹ƒ \Se I 526/ Ä• si, sabbasoá¹‡á¹‡amayaá¹ƒ tadÄ• .

bÄ«janiyo pavÄ• yanti, bhikkhusaá¹…ghassa antare ||

<471> á¹• 21 ``pahÅ«tenannapÄ• nena \Be I 392/, bhikkhusaá¹…ghamatappayiá¹ƒ.

paccekadussayugaá¸·e, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

<472> á¹• 21 ``yaá¹ƒ vadanti sumedhoti, lokÄ• hutipaá¹-iggahaá¹ƒ.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<473> á¹• 21 ``yo me annena pÄ• nena, sabbe ime ca tappayiá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<474> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<475> á¹• 21 ``uppajjati \Ne I 369/ {upagacchati (Ce) } yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ•

sabbadÄ• sabbasovaá¹‡á¹‡aá¹ƒ, chadanaá¹ƒ dhÄ• rayissati ||

<476> á¹• 21 ``tiá¹ƒsakappasahassamhi, okkÄ• kakusalasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<477> á¹• 21 ``tassa \Ee I 335/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<478> á¹• 21 `` `bhikkhusaá¹…ghe nisÄ«ditvÄ• , sÄ«hanÄ• daá¹ƒ nadissati.

citake chattaá¹ƒ dhÄ• renti, heá¹-á¹-hÄ• chattamhi á¸• ayhathaâ€™ ||

<479> á¹• 21 ``sÄ• maÃ±Ã±aá¹ƒ me anuppattaá¹ƒ, kilesÄ• jhÄ• pitÄ• mayÄ• .

maá¹‡á¸• ape rukkhamÅ«le vÄ• , santÄ• po me na vijjati ||

<480> á¹• 21 ``tiá¹ƒsakappasahassamhi \Se I 527/, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<481> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<482> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<483> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sabbadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sabbadÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. ajitattheraapadÄ• naá¹ƒ

<484> á¹• 21 ``padumuttaro \Be I 393/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ajjhogÄ• hetvÄ• himavantaá¹ƒ, nisÄ«di lokanÄ• yako ||

<485> á¹• 21 ``nÄ• haá¹ƒ addakkhiá¹ƒ {passÄ• mi (?) } sambuddhaá¹ƒ, napi saddaá¹ƒ suá

mama bhakkhaá¹ƒ gavesanto, Ä• hiá¹‡á¸• Ä• mi vane ahaá¹ƒ {tadÄ• (Ce) } ||

<486> á¹• 21 ``tatthaddassÄ• siá¹ƒ sambuddhaá¹ƒ, dvattiá¹ƒsavaralakkhaá¹‡aá¹ƒ.

disvÄ• na vittimÄ• pajjiá¹ƒ {cittamÄ• pajji (Ce), cittamÄ• pajjiá¹ƒ (Se) }, satto ko nÄ• mayaá¹

<487> á¹• 21 ``lakkhaá¹‡Ä• ni \Se I 528/ viloketvÄ• , mama vijjaá¹ƒ anussariá¹ƒ.

sutaÃ±hi metaá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ, paá¹‡á¸• itÄ• naá¹ƒ subhÄ• sitaá¹ƒ ||

<488> á¹• 21 ``tesaá¹ƒ \Ne I 370/ yathÄ• taá¹ƒ vacanaá¹ƒ, ayaá¹ƒ buddho bhavissati.

yaá¹ƒnÅ«nÄ• haá¹ƒ sakkareyyaá¹ƒ, gatiá¹ƒ me sodhayissati ||

<489> á¹• 21 ``khippaá¹ƒ assamamÄ• gantvÄ• , madhutelaá¹ƒ gahiá¹ƒ ahaá¹ƒ.

kolambakaá¹ƒ gahetvÄ• na, upagacchiá¹ƒ vinÄ• yakaá¹ƒ {narÄ• sabhaá¹ƒ (Ce) } ||

<490> á¹• 21 ``tidaá¹‡á¸• ake gahetvÄ• na, abbhokÄ• se á¹-hapesahaá¹ƒ.

padÄ«paá¹ƒ pajjalitvÄ• na, aá¹-á¹-hakkhattuá¹ƒ avandahaá¹ƒ ||

<491> á¹• 21 ``sattarattindivaá¹ƒ \Ee I 336/ buddho, nisÄ«di purisuttamo.

tato ratyÄ• vivasÄ• ne, vuá¹-á¹-hÄ• si lokanÄ• yako ||

<492> á¹• 21 ``pasannacitto sumano, sabbarattindivaá¹ƒ ahaá¹ƒ.

dÄ«paá¹ƒ buddhassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<493> á¹• 21 ``sabbe vanÄ• gandhamayÄ• , pabbate gandhamÄ• dane.

buddhassa Ä• nubhÄ• vena, Ä• gacchuá¹ƒ buddhasantikaá¹ƒ {upagacchuá¹ƒ tadÄ• jinaá¹ƒ

<494> á¹• 21 ``ye keci pupphagandhÄ• se, pupphitÄ• dharaá¹‡Ä«ruhÄ• .

buddhassa Ä• nubhÄ• vena, sabbe sannipatuá¹ƒ tadÄ• ||

<495> á¹• 21 ``yÄ• vatÄ• himavantamhi, nÄ• gÄ• ca garuá¸·Ä• ubho.

dhammaÃ±ca sotukÄ• mÄ• te, Ä• gacchuá¹ƒ buddhasantikaá¹ƒ ||

<496> á¹• 21 ``devalo \Be I 394/ nÄ• ma samaá¹‡o, buddhassa aggasÄ• vako.

vasÄ«satasahassehi, buddhasantikupÄ• gami ||

<497> á¹• 21 ``padumuttaro \Se I 529/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<498> á¹• 21 `` `yo me dÄ«paá¹ƒ padÄ«pesi, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<499> á¹• 21 `` `saá¹-á¹-hi kappasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

soá¸·asamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<500> á¹• 21 `` `chattisakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

pathaviyaá¹ƒ sattasataá¹ƒ, vipulaá¹ƒ rajjaá¹ƒ karissati ||

<501> á¹• 21 `` `padesarajjaá¹ƒ \Ne I 371/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

iminÄ• dÄ«padÄ• nena, dibbacakkhu bhavissati ||

<502> á¹• 21 `` `samantato aá¹-á¹-hakosaá¹ƒ {aá¸• á¸• hakosaá¹ƒ (Ce Se) }, passissati aya

devalokÄ• cavantassa, nibbattantassa jantuno ||

<503> á¹• 21 `` `divÄ• vÄ• yadi vÄ• rattiá¹ƒ, padÄ«paá¹ƒ dhÄ• rayissati.

jÄ• yamÄ• nassa sattassa, puÃ±Ã±akammasamaá¹…gino ||

<504> á¹• 21 `` `yÄ• vatÄ• nagaraá¹ƒ Ä• si, tÄ• vatÄ• jotayissati.

upapajjati yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ• nusaá¹ƒ ||

<505> á¹• 21 `` `asseva dÄ«padÄ• nassa, {aá¹-á¹-hadÄ«paphalena hi. upaá¹-á¹-hissantima
aá¹-á¹-ha dÄ«pÄ• phalena hi. na jahissantiâ€™ maá¹ƒ jantuá¹ƒ (?) } aá¹-á¹-hadÄ«paphale

na jayissantimaá¹ƒ jantÅ« {aá¹-á¹-hadÄ«paphalena hi. upaá¹-á¹-hissantimaá¹ƒ jantuá¹ƒ (Se)
phalena hi. na jahissantiâ€™ maá¹ƒ jantuá¹ƒ (?) }, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<506> á¹• 21 `` `kappasatasahassamhi \Se I 530/ \Ee I 337/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<507> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<508> á¹• 21 `` `tosayitvÄ• na \Be I 395/ sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

ajito nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<509> á¹• 21 ``saá¹-á¹-hi kappasahassÄ• ni, devaloke ramiá¹ƒ ahaá¹ƒ.

tatrÄ• pi me dÄ«pasataá¹ƒ, jotate niccakÄ• likaá¹ƒ {sabbakÄ• likaá¹ƒ (Ce) } ||

<510> á¹• 21 ``devaloke manusse vÄ• , niddhÄ• vanti pabhÄ• mama.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ ||

<511> á¹• 21 ``tusitÄ• haá¹ƒ cavitvÄ• na, okkamiá¹ƒ mÄ• tukucchiyaá¹ƒ.

jÄ• yamÄ• nassa santassa, Ä• loko vipulo ahu ||

<512> á¹• 21 ``agÄ• rÄ• abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

bÄ• variá¹ƒ upasaá¹…kamma, sissattaá¹ƒ ajjhupÄ• gamiá¹ƒ ||

<513> á¹• 21 ``himavante vasantohaá¹ƒ, assosiá¹ƒ lokanÄ• yakaá¹ƒ.

uttamatthaá¹ƒ gavesanto, upagacchiá¹ƒ vinÄ• yakaá¹ƒ ||

<514> á¹• 21 ``danto buddho dametÄ• vÄ«, oghatiá¹‡á¹‡o nirÅ«padhi.

nibbÄ• naá¹ƒ kathayÄ« buddho, sabbadukkhappamocanaá¹ƒ ||

<515> á¹• 21 ``taá¹ƒ \Ne I 372/ me Ä• gamanaá¹ƒ siddhaá¹ƒ, tositohaá¹ƒ mahÄ• muniá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<516> á¹• 21 ``satasahassito \Se I 531/ kappe, yaá¹ƒ dÄ«pamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<517> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<518> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<519> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ajito thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ajitattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

pilindavacchavaggo cattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ \Be I 396/ ---

pilindavaccho selo ca, sabbakittÄ« madhuá¹ƒdado.

kÅ«á¹-Ä• gÄ• rÄ« bÄ• kulo ca, giri saá¸·alasavhayo ||

sabbado \Ee I 338/ ajito ceva, gÄ• thÄ• yo gaá¹‡itÄ• iha.

satÄ• ni paÃ±ca gÄ• thÄ• naá¹ƒ, vÄ«sati ca taduttarÄ«ti ||

atha vagguddÄ• naá¹ƒ ---

padumÄ• rakkhado \Se I 532/ ceva, umÄ• gandhodakena ca.

ekapadma saddasaÃ±Ã±Ä«, mandÄ• raá¹ƒ bodhivandako ||

avaá¹-aÃ±ca pilindi {evameva dissati} ca, gÄ• thÄ• yo gaá¹‡itÄ• iha.

catusattati gÄ• thÄ• yo, ekÄ• dasa satÄ• ni ca ||

padumavaggadasakaá¹ƒ.

catutthasatakaá¹ƒ samattaá¹ƒ.

41. metteyyavaggo

1. tissametteyyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``pabbhÄ• rakÅ«á¹-aá¹ƒ \Se I 533/ \Be I 397/ \Ne I 373/ \Ee II 339/ nissÄ• ya, so

pavattaphalaá¹ƒ bhuÃ±jitvÄ• , vasati pabbatantare ||

<2> á¹• 21 ``aggiá¹ƒ dÄ• ruá¹ƒ Ä• haritvÄ• , ujjÄ• lesiá¹ƒ ahaá¹ƒ tadÄ• .

uttamatthaá¹ƒ gavesanto, brahmalokÅ«papattiyÄ• ||

<3> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, Ä• gacchi mama santike ||

<4> á¹• 21 ``kiá¹ƒ karosi mahÄ• puÃ±Ã±a, dehi me aggidÄ• rukaá¹ƒ.

ahamaggiá¹ƒ paricare, tato me suddhi hohiti {hehiti (Ce) } ||

<5> á¹• 21 ``subhaddako tvaá¹ƒ manuje, devate tvaá¹ƒ pajÄ• nasi.

tuvaá¹ƒ aggiá¹ƒ paricara, handa te aggidÄ• rukaá¹ƒ ||

<6> á¹• 21 ``tato kaá¹-á¹-haá¹ƒ gahetvÄ• na, aggiá¹ƒ ujjÄ• layÄ« jino.

na tattha kaá¹-á¹-haá¹ƒ pajjhÄ• yi, pÄ• á¹-iheraá¹ƒ mahesino ||

<7> á¹• 21 ``na te aggi pajjalati, Ä• hutÄ« te na vijjati.

niratthakaá¹ƒ vataá¹ƒ tuyhaá¹ƒ, aggiá¹ƒ paricarassu me ||

<8> á¹• 21 ``kÄ«diso so {te (Se Katthaci) } mahÄ• vÄ«ra, aggi tava pavuccati.

mayhampi kathayassetaá¹ƒ, ubho paricarÄ• mase ||

<9> á¹• 21 ``hetudhammanirodhÄ• ya \Se I 534/, kilesasamaá¹‡Ä• ya ca.

issÄ• macchariyaá¹ƒ hitvÄ• , tayo ete mamÄ• hutÄ« ||

<10> á¹• 21 ``kÄ«diso tvaá¹ƒ mahÄ• vÄ«ra, kathaá¹ƒ gottosi mÄ• risa.

Ä• cÄ• rapaá¹-ipatti te, bÄ• á¸·haá¹ƒ kho mama ruccati ||

<11> á¹• 21 ``khattiyamhi \Ee II 340/ kule jÄ• to, abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gato.

sabbÄ• savaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavo ||

<12> á¹• 21 ``yadi \Be I 398/ \Ne I 374/ buddhosi sabbaÃ±Ã±Å«, pabhaá¹…kara tamonuda

namassissÄ• mi taá¹ƒ deva, dukkhassantakaro tuvaá¹ƒ ||

<13> á¹• 21 ``pattharitvÄ• jinacammaá¹ƒ, nisÄ«danamadÄ• sahaá¹ƒ.

nisÄ«da nÄ• tha sabbaÃ±Ã±u, upaá¹-á¹-hissÄ• mahaá¹ƒ tuvaá¹ƒ ||

<14> á¹• 21 ``nisÄ«di bhagavÄ• tattha, ajinamhi suvitthate.

nimantayitvÄ• sambuddhaá¹ƒ, pabbataá¹ƒ agamÄ• sahaá¹ƒ ||

<15> á¹• 21 ``khÄ• ribhÄ• raÃ±ca pÅ«retvÄ• , tindukaphalamÄ• hariá¹ƒ.

madhunÄ• yojayitvÄ• na, phalaá¹ƒ buddhassadÄ• sahaá¹ƒ ||

<16> á¹• 21 ``mama nijjhÄ• yamÄ• nassa, paribhuÃ±ji tadÄ• jino.

tattha cittaá¹ƒ pasÄ• desiá¹ƒ, pekkhanto lokanÄ• yakaá¹ƒ ||

<17> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamassame nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<18> á¹• 21 `` `yo maá¹ƒ phalena tappesi, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<19> á¹• 21 `` `paÃ±cavÄ«satikkhattuá¹ƒ \Se I 535/ so, devarajjaá¹ƒ karissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<20> á¹• 21 `` `tassa saá¹…kappamaÃ±Ã±Ä• ya, pubbakammasamaá¹…gino.

annaá¹ƒ pÄ• naÃ±ca vatthaÃ±ca, sayanaÃ±ca mahÄ• rahaá¹ƒ ||

<21> á¹• 21 `` `puÃ±Ã±akammena saá¹ƒyuttÄ• , nibbattissanti tÄ• vade.

sadÄ• pamudito cÄ• yaá¹ƒ, bhavissati anÄ• mayo ||

<22> á¹• 21 `` `upapajjati yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbattha sukhito hutvÄ• , manussattaá¹ƒ gamissati ||

<23> á¹• 21 `` `ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

sambuddhaá¹ƒ upagantvÄ• na, arahÄ• so bhavissatiâ€™ ||

<24> á¹• 21 ``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

bhoge me Å«natÄ• natthi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``varadhammamanuppatto, rÄ• gadose samÅ«haniá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavo ||

<26> á¹• 21 ``kilesÄ• \Be I 399/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<27> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<28> á¹• 21 ``paá¹-isambhidÄ• \Ne I 375/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se I 536/ sudaá¹ƒ Ä• yasmÄ• tissametteyyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

tissametteyyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. puá¹‡á¹‡akattheraapadÄ• naá¹ƒ

<29> á¹• 21 ``pabbhÄ• rakÅ«á¹-aá¹ƒ \Ee II 341/ nissÄ• ya, sayambhÅ« aparÄ• jito.

Ä• bÄ• dhiko ca so {Ä• bÄ• dhiko garu (Ce) } buddho, vasati pabbatantare ||

<30> á¹• 21 ``mama assamasÄ• mantÄ• , panÄ• do Ä• si tÄ• vade.

buddhe nibbÄ• yamÄ• namhi, Ä• loko udapajjatha {Ä• si tÄ• vade (Se Katthaci) } ||

<31> á¹• 21 ``yÄ• vatÄ• vanasaá¹‡á¸• asmiá¹ƒ, acchakokataracchakÄ• .

vÄ• á¸·Ä• ca {byagghÄ• (Ce) } kesarÄ« sabbe, abhigajjiá¹ƒsu tÄ• vade ||

<32> á¹• 21 ``uppÄ• taá¹ƒ tamahaá¹ƒ disvÄ• , pabbhÄ• raá¹ƒ agamÄ• sahaá¹ƒ.

tatthaddassÄ• siá¹ƒ sambuddhaá¹ƒ, nibbutaá¹ƒ aparÄ• jitaá¹ƒ ||

<33> á¹• 21 ``suphullaá¹ƒ sÄ• larÄ• jaá¹ƒva, sataraá¹ƒsiá¹ƒva uggataá¹ƒ.

vÄ«taccikaá¹ƒva aá¹…gÄ• raá¹ƒ, nibbutaá¹ƒ aparÄ• jitaá¹ƒ ||

<34> á¹• 21 ``tiá¹‡aá¹ƒ kaá¹-á¹-haÃ±ca pÅ«retvÄ• , citakaá¹ƒ tatthakÄ• sahaá¹ƒ.

citakaá¹ƒ sukataá¹ƒ katvÄ• , sarÄ«raá¹ƒ jhÄ• payiá¹ƒ ahaá¹ƒ ||

<35> á¹• 21 ``sarÄ«raá¹ƒ jhÄ• payitvÄ• na, gandhatoyaá¹ƒ samokiriá¹ƒ.

antalikkhe á¹-hito yakkho, nÄ• mamaggahi tÄ• vade ||

<36> á¹• 21 ``yaá¹ƒ \Se I 537/ \Be I 400/ pÅ«ritaá¹ƒ {taá¹ƒ pÅ«ritaá¹ƒ (Se), sappurisa (Katth
kiccaá¹ƒ, sayambhussa mahesino.

puá¹‡á¹‡ako nÄ• ma nÄ• mena, sadÄ• hohi tuvaá¹ƒ {yadÄ• hosi tuvaá¹ƒ (Se), sadÄ• hoh
||

<37> á¹• 21 ``tamhÄ• kÄ• yÄ• cavitvÄ• na, devalokaá¹ƒ agacchahaá¹ƒ.

tattha dibbamayo gandho, antalikkhÄ• pavassati {antalikkhe pavÄ• yati (Ce) } ||

<38> á¹• 21 ``tatrÄ• pi nÄ• madheyyaá¹ƒ me, puá¹‡á¹‡akoti ahÅ« tadÄ• .

devabhÅ«to manusso vÄ• , saá¹…kappaá¹ƒ pÅ«rayÄ• mahaá¹ƒ ||

<39> á¹• 21 ``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi puá¹‡á¹‡ako nÄ• ma, nÄ• madheyyaá¹ƒ pakÄ• sati ||

<40> á¹• 21 ``tosayitvÄ• na \Ne I 376/ sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<41> á¹• 21 ``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tanukiccassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<43> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<44> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• puá¹‡á¹‡ako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

puá¹‡á¹‡akattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. mettaguttheraapadÄ• naá¹ƒ

<45> á¹• 21 ``himavantassÄ• vidÅ«re \Se I 538/ \Ee II 342/, asoko nÄ• ma pabbato.

tatthÄ• si assamo mayhaá¹ƒ, vissakammena {visukammena (Ce Se Katthaci) } mÄ• pito ||

<46> á¹• 21 ``sumedho nÄ• ma sambuddho, aggo kÄ• ruá¹‡iko muni.

nivÄ• sayitvÄ• pubbaá¹‡he, piá¹‡á¸• Ä• ya me {maá¹ƒ (Ce) } upÄ• gami ||

<47> á¹• 21 ``upÄ• gataá¹ƒ \Be I 401/ mahÄ• vÄ«raá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

paggayha sugatapattaá¹ƒ {sugataá¹ƒ pattaá¹ƒ (Ce), subhakaá¹ƒ pattaá¹ƒ (Ee) }, sappitelaá¹

{sappitelena pÅ«rayiá¹ƒ (Ce), sappitelassaâ€™ pÅ«rayiá¹ƒ (?) } ||

<48> á¹• 21 ``datvÄ• nahaá¹ƒ buddhaseá¹-á¹-he, sumedhe lokanÄ• yake.

aÃ±jaliá¹ƒ paggahetvÄ• na, bhiyyo {bhÄ«yo (Ce), bhÄ«yyo (Ee) } hÄ• saá¹ƒ janesahaá¹ƒ ||

<49> á¹• 21 ``iminÄ• sappidÄ• nena, cetanÄ• paá¹‡idhÄ«hi ca.

devabhÅ«to manusso vÄ• , labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

<50> á¹• 21 ``vinipÄ• taá¹ƒ vivajjetvÄ• , saá¹ƒsarÄ• mi bhavÄ• bhave.

tattha cittaá¹ƒ paá¹‡idhitvÄ• , labhÄ• mi acalaá¹ƒ padaá¹ƒ ||

<51> á¹• 21 ``lÄ• bhÄ• tuyhaá¹ƒ suladdhaá¹ƒ te, yaá¹ƒ maá¹ƒ addakkhi brÄ• hmaá¹‡a.

mama dassanamÄ• gamma, arahattaá¹ƒ bhavissati {arahÄ• tvaá¹ƒ bhavissasi (Ce Ee), ara
||

<52> á¹• 21 ``vissattho {vissaá¹-á¹-ho (Se Ee), visaá¹-á¹-ho (Katthaci) } hohi mÄ• bhÄ• yi,
mahÄ• yasaá¹ƒ.

mamaÃ±hi sappiá¹ƒ datvÄ• na, parimokkhasi jÄ• tiyÄ• ||

<53> á¹• 21 ``iminÄ• \Ne I 377/ sappidÄ• nena, cetanÄ• paá¹‡idhÄ«hi ca.

devabhÅ«to manusso vÄ• , labhase vipulaá¹ƒ sukhaá¹ƒ ||

<54> á¹• 21 ``iminÄ• \Se I 539/ sappidÄ• nena, mettacittavatÄ• ya ca.

aá¹-á¹-hÄ• rase kappasate, devaloke ramissasi ||

<55> á¹• 21 ``aá¹-á¹-hatiá¹ƒsatikkhattuÃ±ca, devarÄ• jÄ• bhavissasi.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<56> á¹• 21 ``ekapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissasi.

cÄ• turanto vijitÄ• vÄ«, jambumaá¹‡á¸• assa {jambusaá¹‡á¸• assa (Ce Ee) } issaro ||

<57> á¹• 21 ``mahÄ• samuddovakkhobho, duddharo pathavÄ« yathÄ• .

evameva ca te bhogÄ• , appameyyÄ• bhavissare ||

<58> á¹• 21 ``saá¹-á¹-hikoá¹-Ä« hiraÃ±Ã±assa, cajitvÄ• {catvÄ• na (Ce Katthaci), datvÄ• n
ahaá¹ƒ.

kiá¹ƒ kusalaá¹ƒ gavesanto, bÄ• variá¹ƒ upasaá¹…kamiá¹ƒ ||

<59> á¹• 21 ``tattha \Be I 402/ \Ee II 343/ mante adhÄ«yÄ• mi, chaá¸·aá¹…gaá¹ƒ nÄ• ma la

tamandhakÄ• raá¹ƒ vidhamaá¹ƒ, uppajji tvaá¹ƒ mahÄ• muni ||

<60> á¹• 21 ``tava dassanakÄ• mohaá¹ƒ, Ä• gatomhi mahÄ• muni.

tava dhammaá¹ƒ suá¹‡itvÄ• na, pattomhi acalaá¹ƒ padaá¹ƒ ||

<61> á¹• 21 ``tiá¹ƒsakappasahassamhi, sappiá¹ƒ buddhassadÄ• sahaá¹ƒ.

etthantare nÄ• bhijÄ• ne, sappiá¹ƒ viÃ±Ã±Ä• pitaá¹ƒ {viÃ±Ã±Ä• pitÄ• (?) } mayÄ• ||

<62> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, uppajjati yadicchakaá¹ƒ.

cittamaÃ±Ã±Ä• ya nibbattaá¹ƒ, sabbe santappayÄ• mahaá¹ƒ ||

<63> á¹• 21 ``aho buddhÄ• aho dhammÄ• {aho buddho aho dhammo (Ce) Th 201 theragA
ca saá¹ƒsandetabbaá¹ƒ}, aho no satthu sampadÄ• .

thokaÃ±hi sappiá¹ƒ datvÄ• na, appameyyaá¹ƒ labhÄ• mahaá¹ƒ ||

<64> á¹• 21 ``mahÄ• samudde \Se I 540/ udakaá¹ƒ, yÄ• vatÄ• nerupassato.

mama sappiá¹ƒ upÄ• dÄ• ya, kalabhÄ• gaá¹ƒ na hessati {hissati (Se Katthaci), essati (Ce) }

<65> á¹• 21 ``yÄ• vatÄ• cakkavÄ• á¸·assa, kariyantassa {kÄ• rayantassa (Se), kayirantass
(Katthaci) } rÄ• sito.

mama nibbattavatthÄ• naá¹ƒ {mayÄ• nivatthavatthÄ• naá¹ƒ (Ee) }, okÄ• so so na sammati

<66> á¹• 21 ``pabbatarÄ• jÄ• himavÄ• , pavaropi siluccayo.

mamÄ• nulittagandhassa, upanidhiá¹ƒ {upanidhaá¹ƒ (Ce Se Katthaci), upanÄ«yaá¹ƒ (Ee) } n

<67> á¹• 21 ``vatthaá¹ƒ \Ne I 378/ gandhaÃ±ca sappiÃ±ca, aÃ±Ã±aÃ±ca diá¹-á¹-hadhamm

asaá¹…khataÃ±ca nibbÄ• naá¹ƒ, sappidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<68> á¹• 21 ``satipaá¹-á¹-hÄ• nasayano, samÄ• dhijhÄ• nagocaro.

bojjhaá¹…gabhojano { ... janano (Se Katthaci) } ajja, sappidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<69> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<70> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<71> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mettagÅ« thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

mettaguttherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. dhotakattheraapadÄ• naá¹ƒ

<72> á¹• 21 ``gaá¹…gÄ• \Se I 541/ \Be I 403/ bhÄ• gÄ«rathÄ« nÄ• ma, himavantÄ• pabh
{himavantappabhÄ• vitÄ• (Ce) }.

haá¹ƒsavatiyÄ• dvÄ• rena, anusandati tÄ• vade ||

<73> á¹• 21 ``sobhito nÄ• ma Ä• rÄ• mo, gaá¹…gÄ• kÅ«le sumÄ• pito.

tattha padumuttaro buddho, vasate lokanÄ• yako ||

<74> á¹• 21 ``tidasehi \Ee II 344/ yathÄ• indo, manujehi purakkhato.

nisÄ«di tattha bhagavÄ• , asambhÄ«tova kesarÄ« ||

<75> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , vasÄ• mi {ahosiá¹ƒ (Se) } brÄ• hmaá¹‡o ahaá¹ƒ.

chaá¸·aá¹…go nÄ• ma nÄ• mena, evaá¹ƒnÄ• mo mahÄ• muni ||

<76> á¹• 21 ``aá¹-á¹-hÄ• rasa sissasatÄ• , parivÄ• renti maá¹ƒ tadÄ• .

tehi sissehi samito, gaá¹…gÄ• tÄ«raá¹ƒ upÄ• gamiá¹ƒ ||

<77> á¹• 21 ``tatthaddasÄ• siá¹ƒ samaá¹‡e, nikkuhe dhotapÄ• pake.

bhÄ• gÄ«rathiá¹ƒ tarantehaá¹ƒ {tarantohaá¹ƒ (Se Ee) }, evaá¹ƒ cintesi tÄ• vade ||

<78> á¹• 21 ``sÄ• yaá¹ƒ pÄ• taá¹ƒ {sÄ• yapÄ• taá¹ƒ (Ee) } tarantÄ• me, buddhaputtÄ• mal

vihesayanti attÄ• naá¹ƒ, tesaá¹ƒ attÄ• vihaÃ±Ã±ati ||

<79> á¹• 21 ``sadevakassa lokassa, buddho aggo pavuccati.

natthi me dakkhiá¹‡e kÄ• raá¹ƒ, gatimaggavisodhanaá¹ƒ ||

<80> á¹• 21 ``yaá¹ƒnÅ«na \Ne I 379/ buddhaseá¹-á¹-hassa, setuá¹ƒ gaá¹…gÄ• ya kÄ• raye

kÄ• rÄ• petvÄ• imaá¹ƒ kammaá¹ƒ {setuá¹ƒ (Se) }, santarÄ• mi imaá¹ƒ bhavaá¹ƒ ||

<81> á¹• 21 ``satasahassaá¹ƒ \Se I 542/ datvÄ• na, setuá¹ƒ kÄ• rÄ• payiá¹ƒ ahaá¹ƒ.

saddahanto kataá¹ƒ kÄ• raá¹ƒ, vipulaá¹ƒ me bhavissati ||

<82> á¹• 21 ``kÄ• rÄ• petvÄ• na taá¹ƒ setuá¹ƒ, upesiá¹ƒ lokanÄ• yakaá¹ƒ.

sirasi aÃ±jaliá¹ƒ katvÄ• , imaá¹ƒ vacanamabraviá¹ƒ ||

<83> á¹• 21 `` `satasahassassa vayaá¹ƒ {vayaá¹ƒ satasahassaá¹ƒva (Katthaci) }, datvÄ• {
kÄ• rÄ• pito mayÄ• .

tavatthÄ• ya mahÄ• setu, paá¹-iggaá¹‡ha mahÄ• mune ||

<84> á¹• 21 `` `padumuttaro \Be I 404/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<85> á¹• 21 `` `yo me setuá¹ƒ akÄ• resi, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

(setudÄ• naÄ• nisaá¹ƒso)

<86> á¹• 21 `` `darito pabbatato vÄ• , rukkhato patitopiyaá¹ƒ.

cutopi lacchatÄ« á¹-hÄ• naá¹ƒ, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<87> á¹• 21 `` `virÅ«á¸·hamÅ«lasantÄ• naá¹ƒ, nigrodhamiva mÄ• luto.

amittÄ• nappasahanti, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<88> á¹• 21 `` `nÄ• ssa corÄ• pasahanti, nÄ• timaÃ±Ã±anti khattiyÄ• .

sabbe tarissatÄ• mitte, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 `` `abbhokÄ• sagataá¹ƒ \Ee II 345/ santaá¹ƒ, kaá¹-hinÄ• tapatÄ• pitaá¹ƒ.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ, na bhavissati vedanÄ• {tÄ• vade (Katthaci) } ||

<90> á¹• 21 `` `devaloke manusse vÄ• , hatthiyÄ• naá¹ƒ sunimmitaá¹ƒ.

tassa saá¹…kappamaÃ±Ã±Ä• ya, nibbattissati tÄ• vade ||

<91> á¹• 21 `` `sahassassÄ• \Se I 543/ vÄ• tajavÄ• , sindhavÄ• sÄ«ghavÄ• hanÄ• .

sÄ• yaá¹ƒ pÄ• taá¹ƒ upessanti, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<92> á¹• 21 `` `Ä• gantvÄ• na manussattaá¹ƒ, sukhitoyaá¹ƒ bhavissati.

vehÄ• saá¹ƒ {ihÄ• pi (Ce Se Ee) } manujasseva, hatthiyÄ• naá¹ƒ bhavissati ||

<93> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<94> á¹• 21 `` `tassa \Ne I 380/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<95> á¹• 21 ``aho me sukataá¹ƒ kammaá¹ƒ, jalajuttamanÄ• make.

tattha kÄ• raá¹ƒ karitvÄ• na, pattohaá¹ƒ Ä• savakkhayaá¹ƒ ||

<96> á¹• 21 ``padhÄ• naá¹ƒ pahitattomhi, upasanto nirÅ«padhi.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<97> á¹• 21 ``kilesÄ• \Be I 405/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<98> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<99> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhotako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhotakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. upasÄ«vattheraapadÄ• naá¹ƒ

<100> á¹• 21 ``himavantassÄ• vidÅ«re \Se I 544/, anomo nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<101> á¹• 21 ``nadÄ« ca sandatÄ« tattha, supatitthÄ• manoramÄ• .

anÅ«patitthe jÄ• yanti, padumuppalakÄ• bahÅ« ||

<102> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

macchakacchapasaÃ±channÄ• {macchakacchapasampannÄ• (?) }, nadikÄ• sandate tad

<103> á¹• 21 ``timirÄ• pupphitÄ• tattha, asokÄ• khuddamÄ• lakÄ• .

punnÄ• gÄ• giripunnÄ• gÄ• , sampavanti mamassamaá¹ƒ ||

<104> á¹• 21 ``kuá¹-ajÄ• \Ee II 346/ pupphitÄ• tattha, tiá¹‡asÅ«lavanÄ• ni ca.

sÄ• lÄ• ca saá¸·alÄ• tattha, campakÄ• pupphitÄ• bahÅ« ||

<105> á¹• 21 ``ajjunÄ• atimuttÄ• ca, mahÄ• nÄ• mÄ• ca pupphitÄ• .

asanÄ• madhugandhÄ« ca, pupphitÄ• te mamassame ||

<106> á¹• 21 ``uddÄ• lakÄ• pÄ• á¹-alikÄ• , yÅ«thikÄ• ca piyaá¹…gukÄ• .

bimbijÄ• lakasaÃ±channÄ• , samantÄ• aá¸• á¸• hayojanaá¹ƒ ||

<107> á¹• 21 ``mÄ• taggÄ• rÄ• \Ne I 381/ {mÄ• taá¹…gavÄ• (Ce), mÄ• takarÄ• (Se), mÄ
pÄ• á¹-alÄ« sinduvÄ• rakÄ• .

aá¹…kolakÄ• bahÅ« tattha, tÄ• lakuá¹-á¹-hi {tÄ• lakÅ«á¹-Ä• (Ce Se), tÄ• lakuá¹-á¹-hÄ• (E

seleyyakÄ• bahÅ« tattha, pupphitÄ• mama assame ||

<108> á¹• 21 ``etesu \Be I 406/ pupphajÄ• tesu {pupphamÄ• nesu (Ce Ee) }, sobhanti pÄ•

samantÄ• \Se I 545/ tena gandhena, vÄ• yate mama assamo ||

<109> á¹• 21 ``harÄ«takÄ• Ä• malakÄ• , ambajambuvibhÄ«takÄ• {vibhiá¹-akÄ• (Ce) }.

kolÄ• bhallÄ• takÄ• billÄ• , phÄ• rusakaphalÄ• ni ca ||

<110> á¹• 21 ``tindukÄ• ca piyÄ• lÄ• ca, madhukÄ• kÄ• sumÄ• rayo.

labujÄ• panasÄ• tattha, kadalÄ« badarÄ«phalÄ• {mandariphalÄ• (Katthaci), candarÄ«pha

<111> á¹• 21 ``ambÄ• á¹-akÄ• bahÅ« tattha, vallikÄ• raphalÄ• ni ca.

bÄ«japÅ«rasapÄ• riyo {cirasaá¹ƒrasapÄ• kÄ• ca (Se), viá¹-apÄ• ca sapÄ• kÄ• ca (pÄ«), v
}, phalitÄ• mama assame ||

<112> á¹• 21 ``Ä• á¸·akÄ• isimuggÄ• ca, tato modaphalÄ• bahÅ«.

avaá¹-Ä• pakkabharitÄ• {sakkarÄ• ritÄ• (Katthaci) }, pilakkhudumbarÄ• ni ca ||

<113> á¹• 21 ``pipphilÄ« marÄ«cÄ• tattha, nigrodhÄ• ca kapitthanÄ• .

udumbarakÄ• bahavo, kaá¹‡á¸• upaá¹‡á¹‡Ä• ca hariyo {kaá¹‡á¸• apakkÄ• ca pÄ• riyo (C

<114> á¹• 21 ``ete caÃ±Ã±e ca bahavo, phalitÄ• assame mama.

puppharukkhÄ• pi bahavo, pupphitÄ• mama assame ||

<115> á¹• 21 ``Ä• luvÄ• ca kaá¸·ambÄ• ca, biá¸·Ä• lÄ« takkalÄ• ni ca.

Ä• lakÄ• tÄ• lakÄ• ceva, vijjanti assame mama ||

<116> á¹• 21 ``assamassÄ• vidÅ«re me, mahÄ• jÄ• tassaro ahu.

acchodako sÄ«tajalo, supatittho manoramo ||

<117> á¹• 21 ``padumuppalÄ• bahÅ« tattha, puá¹‡á¸• arÄ«kasamÄ• yutÄ• .

mandÄ• lakehi \Ee II 347/ saÃ±channÄ• , nÄ• nÄ• gandhasameritÄ• ||

<118> á¹• 21 ``gabbhaá¹ƒ gaá¹‡hanti padumÄ• , aÃ±Ã±e pupphanti kesarÄ«.

opupphapattÄ• \Se I 546/ tiá¹-á¹-hanti, padumÄ• kaá¹‡á¹‡ikÄ• bahÅ« ||

<119> á¹• 21 ``madhu bhisamhÄ• savati, khÄ«raá¹ƒ sappi mulÄ• á¸·ibhi.

samantÄ• tena gandhena, nÄ• nÄ• gandhasameritÄ• ||

<120> á¹• 21 ``kumudÄ• \Be I 407/ ambagandhi ca, nayitÄ• dissare bahÅ«.

jÄ• tassarassÄ• nukÅ«laá¹ƒ, ketakÄ• pupphitÄ• bahÅ« ||

<121> á¹• 21 ``suphullÄ• \Ne I 382/ bandhujÄ«vÄ• ca, setavÄ• rÄ« sugandhikÄ• .

kumbhilÄ• susumÄ• rÄ• ca, gahakÄ• tattha jÄ• yare ||

<122> á¹• 21 ``uggÄ• hakÄ• ajagarÄ• , tattha jÄ• tassare bahÅ«.

pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• ||

<123> á¹• 21 ``macchakacchapasaÃ±channÄ• , atho papaá¹-akÄ• hi {pampaá¹-akehi (Ce), pappaá¹-akehi (pÄ«) } ca.

pÄ• revatÄ• ravihaá¹ƒsÄ• , kukutthÄ• {kukkutthÄ• (Se Katthaci), kutthakÄ• (Ee) } ca nadÄ

<124> á¹• 21 ``dindibhÄ• {á¹-iá¹-á¹-ibhÄ• (Ee) } cakkavÄ• kÄ• ca, pampakÄ• jÄ«vajÄ«va

kalandakÄ• ukkusÄ• ca, senakÄ• uddharÄ• bahÅ« ||

<125> á¹• 21 ``koá¹-á¹-hakÄ• sukapotÄ• ca, tuliyÄ• camarÄ• bahÅ«.

kÄ• reniyo {kÄ• seniyÄ• (Se) } ca tilakÄ• {kilakÄ• (Katthaci) }, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

<126> á¹• 21 ``sÄ«hÄ• byagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• .

vÄ• narÄ• kinnarÄ• ceva, dissanti mama assame ||

<127> á¹• 21 ``tÄ• ni gandhÄ• ni ghÄ• yanto, bhakkhayanto phalÄ• nahaá¹ƒ.

gandhodakaá¹ƒ pivanto ca, vasÄ• mi mama assame ||

<128> á¹• 21 ``eá¹‡Ä«migÄ• varÄ• hÄ• ca, pasadÄ• khuddarÅ«pakÄ• .

aggikÄ• \Se I 547/ jotikÄ• ceva, vasanti mama assame ||

<129> á¹• 21 ``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, sÄ• likÄ• pi ca kokilÄ• .

majjÄ• rikÄ• {maÃ±jarikÄ• (Ce Se Ee) } bahÅ« tattha, kosikÄ• poá¹-á¹-hasÄ«sakÄ• ||

<130> á¹• 21 ``pisÄ• cÄ• dÄ• navÄ• ceva, kumbhaá¹‡á¸• Ä• rakkhasÄ• bahÅ«.

garuá¸·Ä• pannagÄ• ceva, vasanti mama assame ||

<131> á¹• 21 ``mahÄ• nubhÄ• vÄ• isayo, santacittÄ• samÄ• hitÄ• .

kamaá¹‡á¸• aludharÄ• \Ee II 348/ sabbe, ajinuttaravÄ• sanÄ• .

jaá¹-Ä• bhÄ• rabharitÄ• va {te jaá¹-Ä• bhÄ• rabharitÄ• (Ce Ee), jaá¹-Ä• bhÄ• rabharitÄ• ca
assame ||

<132> á¹• 21 ``yugamattaÃ±ca \Be I 408/ pekkhantÄ• , nipakÄ• santavuttino.

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , vasanti mama assame ||

<133> á¹• 21 ``vÄ• kacÄ«raá¹ƒ dhunantÄ• te, phoá¹-entÄ• jinacammakaá¹ƒ.

sabalehi upatthaddhÄ• , gacchanti ambare tadÄ• ||

<134> á¹• 21 ``na te dakaá¹ƒ Ä• haranti, kaá¹-á¹-haá¹ƒ vÄ• aggidÄ• rukaá¹ƒ.

sayaÃ±ca upasampannÄ• , pÄ• á¹-ihÄ«rassidaá¹ƒ phalaá¹ƒ ||

<135> á¹• 21 ``lohadoá¹‡iá¹ƒ \Ne I 383/ gahetvÄ• na, vanamajjhe vasanti te.

kuÃ±jarÄ• va mahÄ• nÄ• gÄ• , asambhÄ«tÄ• va kesarÄ« ||

<136> á¹• 21 ``aÃ±Ã±e gacchanti goyÄ• naá¹ƒ, aÃ±Ã±e pubbavidehakaá¹ƒ {pubbavidehan

aÃ±Ã±e ca uttarakuruá¹ƒ, sakaá¹ƒ balamavassitÄ• {balamapassitÄ• (Se Ee Katthaci) } ||

<137> á¹• 21 ``tato piá¹‡á¸• aá¹ƒ Ä• haritvÄ• , paribhuÃ±janti ekato.

sabbesaá¹ƒ pakkamantÄ• naá¹ƒ, uggatejÄ• na tÄ• dinaá¹ƒ ||

<138> á¹• 21 ``ajinacammasaddena \Se I 548/, vanaá¹ƒ saddÄ• yate tadÄ• .

edisÄ• te mahÄ• vÄ«ra, sissÄ• uggatapÄ• mama ||

<139> á¹• 21 ``parivuto ahaá¹ƒ tehi, vasÄ• mi mama assame.

tositÄ• sakakammena, vinÄ«tÄ• pi samÄ• gatÄ• ||

<140> á¹• 21 ``Ä• rÄ• dhayiá¹ƒsu maá¹ƒ ete, sakakammÄ• bhilÄ• sino.

sÄ«lavanto ca nipakÄ• , appamaÃ±Ã±Ä• su kovidÄ• ||

<141> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

samayaá¹ƒ saá¹ƒviditvÄ• na, upagacchi vinÄ• yako ||

<142> á¹• 21 ``upagantvÄ• na sambuddho, Ä• tÄ• pÄ« nipako muni.

pattaá¹ƒ paggayha sambuddho, bhikkhÄ• ya mamupÄ• gami ||

<143> á¹• 21 ``upÄ• gataá¹ƒ mahÄ• vÄ«raá¹ƒ, jalajuttamanÄ• yakaá¹ƒ.

tiá¹‡asantharaá¹ƒ {tiá¹‡attharaá¹ƒ (Se), tiá¹‡atthataá¹ƒ (Katthaci) } paÃ±Ã±Ä• petvÄ• , sÄ• l
||

<144> á¹• 21 ``nisÄ• detvÄ• na \Be I 409/ {nisÄ«detvÄ• na (Ce), nisÄ«ditvÄ• na (Se Ee) } s
saá¹ƒviggamÄ• naso.

khippaá¹ƒ pabbatamÄ• ruyha, agaá¸·uá¹ƒ {agaruá¹ƒ (Ce) } aggahiá¹ƒ ahaá¹ƒ ||

<145> á¹• 21 ``kumbhamattaá¹ƒ gahetvÄ• na, panasaá¹ƒ devagandhikaá¹ƒ.

khandhe Ä• ropayitvÄ• na, upagacchiá¹ƒ vinÄ• yakaá¹ƒ ||

<146> á¹• 21 ``phalaá¹ƒ \Ee II 349/ buddhassa datvÄ• na, agaá¸·uá¹ƒ anulimpahaá¹ƒ.

pasannacitto sumano, buddhaseá¹-á¹-haá¹ƒ avandihaá¹ƒ ||

<147> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

isimajjhe \Se I 549/ nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<148> á¹• 21 `` `yo me phalaÃ±ca agaá¸·uá¹ƒ, Ä• sanaÃ±ca adÄ• si me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<149> á¹• 21 `` `gÄ• me \Ne I 384/ vÄ• yadi vÄ• raÃ±Ã±e, pabbhÄ• resu guhÄ• su vÄ• .

imassa cittamaÃ±Ã±Ä• ya, nibbattissati bhojanaá¹ƒ ||

<150> á¹• 21 `` `devaloke manusse vÄ• , upapanno ayaá¹ƒ naro.

bhojanehi ca vatthehi, parisaá¹ƒ tappayissati ||

<151> á¹• 21 `` `upapajjati yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

akkhobhabhogo hutvÄ• na, saá¹ƒsarissatiyaá¹ƒ naro ||

<152> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<153> á¹• 21 `` `ekasattatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<154> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<155> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito { (upasÄ«vo nÄ• ma
sÄ• vako) (Se) }.

sabbÄ• save pariÃ±Ã±Ä• ya, viharissatinÄ• savoâ€™ ||

<156> á¹• 21 ``suladdhalÄ• bho laddho me, yohaá¹ƒ addakkhiá¹ƒ nÄ• yakaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<157> á¹• 21 ``gÄ• me \Se I 550/ \Be I 410/ vÄ• yadi vÄ• raÃ±Ã±e, pabbhÄ• resu guhÄ• s

mama saá¹…kappamaÃ±Ã±Ä• ya, bhojanaá¹ƒ hoti me sadÄ• ||

<158> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<159> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<160> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upasÄ«vo {upasivo (Katthaci) } thero imÄ• gÄ• thÄ• yo abhÄ•

upasÄ«vattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. nandakattheraapadÄ• naá¹ƒ

<161> á¹• 21 ``migaluddo \Ee II 350/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

pasadaá¹ƒ migamesanto, sayambhuá¹ƒ addasaá¹ƒ ahaá¹ƒ {jinaá¹ƒ (Ce) } ||

<162> á¹• 21 ``anuruddho \Ne I 385/ nÄ• ma sambuddho, sayambhÅ« aparÄ• jito.

vivekakÄ• mo so dhÄ«ro, vanamajjhogahÄ« tadÄ• ||

<163> á¹• 21 ``catudaá¹‡á¸• e gahetvÄ• na, catuá¹-á¹-hÄ• ne á¹-hapesahaá¹ƒ.

maá¹‡á¸• apaá¹ƒ sukataá¹ƒ katvÄ• , padmapupphehi chÄ• dayiá¹ƒ ||

<164> á¹• 21 ``maá¹‡á¸• apaá¹ƒ \Se I 551/ chÄ• dayitvÄ• na, sayambhuá¹ƒ abhivÄ• dayiá¹

dhanuá¹ƒ tattheva nikkhippa, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<165> á¹• 21 ``naciraá¹ƒ pabbajitassa {pabbajitassa aciraá¹ƒ (Ce) }, byÄ• dhi me udapajjat

pubbakammaá¹ƒ saritvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<166> á¹• 21 ``pubbakammena saá¹ƒyutto, tusitaá¹ƒ agamÄ• sahaá¹ƒ.

tattha soá¹‡á¹‡amayaá¹ƒ byamhaá¹ƒ, nibbattati yadicchakaá¹ƒ ||

<167> á¹• 21 ``sahassayuttaá¹ƒ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

Ä• ruhitvÄ• na taá¹ƒ yÄ• naá¹ƒ, gacchÄ• mahaá¹ƒ yadicchakaá¹ƒ ||

<168> á¹• 21 ``tato \Be I 411/ me niyyamÄ• nassa, devabhÅ«tassa me sato.

samantÄ• yojanasataá¹ƒ, maá¹‡á¸• apo me dharÄ«yati ||

<169> á¹• 21 ``sayanehaá¹ƒ tuvaá¹-á¹-Ä• mi, acchanne {accantaá¹ƒ (Ce), accanta (Ee) } pu

antalikkhÄ• ca padumÄ• , vassante niccakÄ• likaá¹ƒ ||

<170> á¹• 21 ``marÄ«cike phandamÄ• ne, tappamÄ• ne ca Ä• tape.

na maá¹ƒ tÄ• peti Ä• tÄ• po, maá¹‡á¸• apassa idaá¹ƒ phalaá¹ƒ ||

<171> á¹• 21 ``duggatiá¹ƒ samatikkanto, apÄ• yÄ• pihitÄ• mama.

maá¹‡á¸• ape rukkhamÅ«le vÄ• , santÄ• po me na vijjati ||

<172> á¹• 21 ``mahÄ«saÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• ya, loá¹‡atoyaá¹ƒ tarÄ• mahaá¹ƒ.

tassa me sukataá¹ƒ kammaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<173> á¹• 21 ``apathampi {abbhamhi (Se Katthaci) } pathaá¹ƒ katvÄ• , gacchÄ• mi anilaÃ±

aho me sukataá¹ƒ kammaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<174> á¹• 21 ``pubbenivÄ• saá¹ƒ \Se I 552/ \Ee II 351/ jÄ• nÄ• mi, dibbacakkhu visodhitaá

Ä• savÄ• me parikkhÄ«á¹‡Ä• , buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<175> á¹• 21 ``jahitÄ• purimÄ• jÄ• ti, buddhassa oraso ahaá¹ƒ.

dÄ• yÄ• domhi ca saddhamme, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<176> á¹• 21 ``Ä• rÄ• dhitomhi \Ne I 386/ sugataá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

dhammadhajo dhammadÄ• yÄ• do {dhammÄ• dÄ• so (Katthaci) }, buddhapÅ«jÄ• yidaá¹ƒ p

<177> á¹• 21 ``upaá¹-á¹-hitvÄ• na sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

pÄ• raá¹…gamaniyaá¹ƒ maggaá¹ƒ, apucchiá¹ƒ lokanÄ• yakaá¹ƒ ||

<178> á¹• 21 ``ajjhiá¹-á¹-ho kathayÄ« buddho, gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ padaá¹ƒ.

tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, pattomhi Ä• savakkhayaá¹ƒ ||

<179> á¹• 21 ``aho me sukataá¹ƒ kammaá¹ƒ, parimuttomhi jÄ• tiyÄ• .

sabbÄ• savaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavo ||

<180> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<181> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<182> á¹• 21 ``paá¹-isambhidÄ• \Be I 412/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nandako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nandakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. hemakattheraapadÄ• naá¹ƒ

<183> á¹• 21 ``pabbhÄ• rakÅ«á¹-aá¹ƒ \Se I 553/ nissÄ• ya, anomo nÄ• ma tÄ• paso.

assamaá¹ƒ sukataá¹ƒ katvÄ• , paá¹‡á¹‡asÄ• le vasÄ« tadÄ• ||

<184> á¹• 21 ``siddhaá¹ƒ tassa tapo kammaá¹ƒ, siddhipatto sake bale.

sakasÄ• maÃ±Ã±avikkanto, Ä• tÄ• pÄ« nipako muni ||

<185> á¹• 21 ``visÄ• rado sasamaye, paravÄ• de ca kovido.

paá¹-á¹-ho bhÅ«mantalikkhamhi, uppÄ• tamhi ca kovido ||

<186> á¹• 21 ``vÄ«tasoko nirÄ• rambho, appÄ• hÄ• ro alolupo.

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-ho, jhÄ• yÄ« jhÄ• narato muni ||

<187> á¹• 21 ``piyadassÄ« nÄ• ma sambuddho, aggo kÄ• ruá¹‡iko muni.

satte tÄ• retukÄ• mo so, karuá¹‡Ä• ya pharÄ« tadÄ• ||

<188> á¹• 21 ``bodhaneyyaá¹ƒ \Ee II 352/ janaá¹ƒ disvÄ• , piyadassÄ« mahÄ• muni.

cakkavÄ• á¸·asahassampi, gantvÄ• ovadate muni ||

<189> á¹• 21 ``mamuddharitukÄ• mo \Ne I 387/ so, mamassamamupÄ• gami.

na diá¹-á¹-ho me jino pubbe, na sutopi ca kassaci ||

<190> á¹• 21 ``uppÄ• tÄ• supinÄ• mayhaá¹ƒ, lakkhaá¹‡Ä• suppakÄ• sitÄ• .

paá¹-á¹-ho bhÅ«mantalikkhamhi, nakkhattapadakovido ||

<191> á¹• 21 ``sohaá¹ƒ buddhassa sutvÄ• na, tattha cittaá¹ƒ pasÄ• dayiá¹ƒ.

tiá¹-á¹-hanto {bhuÃ±janto (Ce Ee Katthaci) } vÄ• nisinno vÄ• , sarÄ• mi niccakÄ• likaá¹ƒ ||

<192> á¹• 21 ``mayi \Se I 554/ evaá¹ƒ sarantamhi, bhagavÄ• pi anussari.

buddhaá¹ƒ anussarantassa, pÄ«ti me hoti tÄ• vade ||

<193> á¹• 21 ``kÄ• laÃ±ca \Be I 413/ punarÄ• gamma, upesi maá¹ƒ mahÄ• muni.

sampattepi na jÄ• nÄ• mi, ayaá¹ƒ buddho mahÄ• muni ||

<194> á¹• 21 ``anukampako kÄ• ruá¹‡iko, piyadassÄ« mahÄ• muni.

saÃ±jÄ• nÄ• pesi attÄ• naá¹ƒ, `ahaá¹ƒ buddho sadevakeâ€™ ||

<195> á¹• 21 ``saÃ±jÄ• nitvÄ• na sambuddhaá¹ƒ, piyadassiá¹ƒ mahÄ• muniá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

<196> á¹• 21 `` `aÃ±Ã±e {sabbe (Se) } pÄ«á¹-he ca pallaá¹…ke, Ä• sandÄ«su nisÄ«dare.

tuvampi sabbadassÄ• vÄ«, nisÄ«da ratanÄ• saneâ€™ ||

<197> á¹• 21 ``sabbaratanamayaá¹ƒ pÄ«á¹-haá¹ƒ, nimminitvÄ• na tÄ• vade.

piyadassissa munino, adÄ• siá¹ƒ iddhinimmitaá¹ƒ ||

<198> á¹• 21 ``ratane ca nisinnassa, pÄ«á¹-hake iddhinimmite.

kumbhamattaá¹ƒ jambuphalaá¹ƒ, adÄ• siá¹ƒ tÄ• vade ahaá¹ƒ ||

<199> á¹• 21 ``mama hÄ• saá¹ƒ janetvÄ• na, paribhuÃ±ji mahÄ• muni.

tadÄ• cittaá¹ƒ pasÄ• detvÄ• , satthÄ• raá¹ƒ abhivÄ• dayiá¹ƒ ||

<200> á¹• 21 ``piyadassÄ« tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

ratanÄ• sanamÄ• sÄ«no, imÄ• gÄ• thÄ• abhÄ• satha ||

<201> á¹• 21 `` `yo me ratanamayaá¹ƒ pÄ«á¹-haá¹ƒ, amataÃ±ca phalaá¹ƒ adÄ• .

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<202> á¹• 21 `` `sattasattati \Se I 555/ kappÄ• ni, devaloke ramissati.

paÃ±casattatikkhattuÃ±ca, cakkavattÄ« bhavissati ||

<203> á¹• 21 `` `dvattiá¹ƒsakkhattuá¹ƒ \Ne I 388/ devindo, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<204> á¹• 21 `` `soá¹‡á¹‡amayaá¹ƒ \Ee II 353/ rÅ«pimayaá¹ƒ, pallaá¹…kaá¹ƒ sukataá¹ƒ ba

lohitaá¹…gamayaÃ±ceva, lacchati ratanÄ• mayaá¹ƒ ||

<205> á¹• 21 `` `caá¹…kamantampi manujaá¹ƒ, puÃ±Ã±akammasamaá¹…ginaá¹ƒ.

pallaá¹…kÄ• ni anekÄ• ni, parivÄ• ressare tadÄ• ||

<206> á¹• 21 `` `kÅ«á¹-Ä• gÄ• rÄ• \Be I 414/ ca pÄ• sÄ• dÄ• , sayanaÃ±ca mahÄ• rahaá¹

imassa cittamaÃ±Ã±Ä• ya, nibbattissanti tÄ• vade ||

<207> á¹• 21 `` `saá¹-á¹-hi nÄ• gasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• {hemakappanivÄ• sanÄ•
(Katthaci) } ||

<208> á¹• 21 `` `Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

imaá¹ƒ paricarissanti, ratnapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<209> á¹• 21 `` `saá¹-á¹-hi assasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hino ||

<210> á¹• 21 `` `Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

tepimaá¹ƒ paricarissanti, ratnapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<211> á¹• 21 `` `saá¹-á¹-hi rathasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

dÄ«pÄ• athopi veyagghÄ• , sannaddhÄ• ussitaddhajÄ• ||

<212> á¹• 21 `` `Ä• rÅ«á¸·hÄ• \Se I 556/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, ratnapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<213> á¹• 21 `` `saá¹-á¹-hi dhenusahassÄ• ni, dohaÃ±Ã±Ä• puá¹…gavÅ«sabhe.

vacchake janayissanti, ratnapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<214> á¹• 21 `` `soá¸·asitthisahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• ||

<215> á¹• 21 `` `aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, ratnapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<216> á¹• 21 `` `aá¹-á¹-hÄ• rase kappasate, gotamo nÄ• ma cakkhumÄ• .

tamandhakÄ• raá¹ƒ vidhamitvÄ• , buddho loke bhavissati ||

<217> á¹• 21 `` `tassa \Ne I 389/ dassanamÄ• gamma, pabbajissatikiÃ±cano.

tosayitvÄ• na satthÄ• raá¹ƒ, sÄ• sanebhiramissati ||

<218> á¹• 21 `` `tassa \Ee II 354/ dhammaá¹ƒ suá¹‡itvÄ• na, kilese ghÄ• tayissati.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<219> á¹• 21 ``vÄ«riyaá¹ƒ \Be I 415/ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ

uttamatthaá¹ƒ patthayanto, sÄ• sane viharÄ• mahaá¹ƒ ||

<220> á¹• 21 ``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<221> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<222> á¹• 21 ``svÄ• gataá¹ƒ \Se I 557/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<223> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• hemako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

hemakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

sattarasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

8. todeyyattheraapadÄ• naá¹ƒ

<224> á¹• 21 ``rÄ• jÄ• ajitaÃ±jayo {rÄ• jÄ• si vijayo (Ce-a), rÄ• jÄ• vijitajayo (Se) } nÄ• m ketumatÄ«puruttame.

sÅ«ro vikkamasampanno, puramajjhÄ• vasÄ« tadÄ• ||

<225> á¹• 21 ``tassa raÃ±Ã±o pamattassa, aá¹-aviyo samuá¹-á¹-hahuá¹ƒ.

otÄ• rÄ• {uttarÄ• (Se), ocarÄ• (Ee) } tuá¹‡á¸• ikÄ• ceva, raá¹-á¹-haá¹ƒ viddhaá¹ƒsayuá¹ƒ

<226> á¹• 21 ``paccante kupite khippaá¹ƒ, sannipÄ• tesirindamo.

bhaá¹-e ceva balatthe ca, ariá¹ƒ niggÄ• hayi tadÄ• ||

<227> á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , sÅ«rÄ• ca cammayodhino.

dhanuggahÄ• ca uggÄ• ca, sabbe sannipatuá¹ƒ tadÄ• ||

<228> á¹• 21 ``Ä• á¸·Ä• rikÄ• ca kappakÄ• , nhÄ• pakÄ• mÄ• lakÄ• rakÄ• .

sÅ«rÄ• vijitasaá¹…gÄ• mÄ• , sabbe sannipatuá¹ƒ tadÄ• ||

<229> á¹• 21 ``khaggahatthÄ• \Se I 558/ ca purisÄ• , cÄ• pahatthÄ• ca vammino.

luddÄ• vijitasaá¹…gÄ• mÄ• , sabbe sannipatuá¹ƒ tadÄ• ||

<230> á¹• 21 ``tidhÄ• pabhinnÄ• \Be I 416/ \Ne I 390/ mÄ• taá¹…gÄ• , kuÃ±jarÄ• saá¹-á¹-

suvaá¹‡á¹‡akacchÄ• laá¹…kÄ• rÄ• , sabbe sannipatuá¹ƒ tadÄ• ||

<231> á¹• 21 ``khamÄ• sÄ«tassa uá¹‡hassa, ukkÄ• ruharaá¹‡assa ca.

yodhÄ• jÄ«vÄ• katakammÄ• , sabbe sannipatuá¹ƒ tadÄ• ||

<232> á¹• 21 ``saá¹…khasaddaá¹ƒ \Ee II 355/ bherisaddaá¹ƒ, atho utuja {uddhava (Ce), ud
saddakaá¹ƒ.

etehi te hÄ• sayantÄ• , sabbe sannipatuá¹ƒ tadÄ• ||

<233> á¹• 21 ``tisÅ«lakontimantehi {tisÅ«lakontamantehi (Ce), kavacehi tomarehi (Ce), dha
ca.

koá¹-á¹-entÄ• naá¹ƒ nipÄ• tentÄ• {koá¹-á¹-ayantÄ• nivattentÄ• (Se) }, sabbe sannipatuá¹ƒ

<234> á¹• 21 ``kimevÄ• tinisÄ• metvÄ• {kavacÄ• nivÄ• setvÄ• (Se) }, sarÄ• jÄ• ajitaÃ±ja
ajitaÃ±jino (Se) }.

saá¹-á¹-hi pÄ• á¹‡asahassÄ• ni, sÅ«le uttÄ• sayiá¹ƒ tadÄ• ||

<235> á¹• 21 ``saddaá¹ƒ mÄ• nusakÄ• kaá¹ƒsu, aho rÄ• jÄ• adhammiko.

niraye paccamÄ• nassa, kadÄ• anto bhavissati ||

<236> á¹• 21 ``sayanehaá¹ƒ tuvaá¹-á¹-ento, passÄ• mi niraye tadÄ• .

na supÄ• mi divÄ• rattiá¹ƒ, sÅ«lena tajjayanti maá¹ƒ ||

<237> á¹• 21 ``kiá¹ƒ pamÄ• dena rajjena, vÄ• hanena balena ca.

na te pahonti dhÄ• retuá¹ƒ, tÄ• payanti {tÄ• sayanti (Ce Se) } mamaá¹ƒ sadÄ• ||

<238> á¹• 21 ``kiá¹ƒ me puttehi dÄ• rehi, rajjena sakalena ca.

yaá¹ƒnÅ«na pabbajeyyÄ• haá¹ƒ, gatimaggaá¹ƒ visodhaye ||

<239> á¹• 21 ``saá¹-á¹-hi \Se I 559/ nÄ• gasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«site.

suvaá¹‡á¹‡akacche mÄ• taá¹…ge, hemakappanavÄ• sase ||

<240> á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

saá¹…gÄ• mÄ• vacare á¹-hÄ• ne, anapekkho vihÄ• yahaá¹ƒ.

sakakammena santatto, nikkhamiá¹ƒ anagÄ• riyaá¹ƒ ||

<241> á¹• 21 ``saá¹-á¹-hi \Be I 417/ assasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«site.

Ä• jÄ• nÄ«yeva jÄ• tiyÄ• , sindhave sÄ«ghavÄ• hane ||

<242> á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• retvÄ• na {pahÄ• yitvÄ• na (Ce Ee), chaá¸• á¸• ayitvÄ• na (Se) } te sabbe, nikkhamiá

<243> á¹• 21 ``saá¹-á¹-hi \Ne I 391/ rathasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«site.

dÄ«pe athopi veyagghe, sannaddhe ussitaddhaje.

te sabbe parihÄ• retvÄ• {parivajjetvÄ• (Se), parihÄ• yitvÄ• (Ee) }, pabbajiá¹ƒ anagÄ• riyaá

<244> á¹• 21 ``saá¹-á¹-hi \Ee II 356/ dhenusahassÄ• ni, sabbÄ• kaá¹ƒsÅ«padhÄ• raá¹‡Ä•

tÄ• yopi {gÄ• viyo (Se), dhenuyo (Katthaci) } chaá¸• á¸• ayitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá

<245> á¹• 21 ``saá¹-á¹-hi itthisahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• ||

<246> á¹• 21 ``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

tÄ• hitvÄ• kandamÄ• nÄ• yo, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<247> á¹• 21 ``saá¹-á¹-hi gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

chaá¸• á¸• ayitvÄ• na taá¹ƒ rajjaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<248> á¹• 21 ``nagarÄ• \Se I 560/ nikkhamitvÄ• na, himavantamupÄ• gamiá¹ƒ.

bhÄ• gÄ«rathÄ«nadÄ«tÄ«re, assamaá¹ƒ mÄ• payiá¹ƒ ahaá¹ƒ ||

<249> á¹• 21 ``paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• na, agyÄ• gÄ• raá¹ƒ akÄ• sahaá¹ƒ.

Ä• raddhavÄ«riyo pahitatto, vasÄ• mi assame ahaá¹ƒ ||

<250> á¹• 21 ``maá¹‡á¸• ape rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• re ca jhÄ• yato.

na tu vijjati tÄ• so me, na passe bhayabheravaá¹ƒ ||

<251> á¹• 21 ``sumedho nÄ• ma sambuddho, aggo kÄ• ruá¹‡iko muni.

Ã±Ä• á¹‡Ä• lokena jotanto, loke uppajji tÄ• vade ||

<252> á¹• 21 ``mama assamasÄ• mantÄ• , yakkho Ä• si mahiddhiko.

buddhaseá¹-á¹-hamhi uppanne, Ä• rocesi mamaá¹ƒ tadÄ• ||

<253> á¹• 21 ``buddho \Be I 418/ loke samuppanno, sumedho nÄ• ma cakkhumÄ• .

tÄ• reti janataá¹ƒ sabbaá¹ƒ, tampi so tÄ• rayissati ||

<254> á¹• 21 ``yakkhassa vacanaá¹ƒ sutvÄ• , saá¹ƒviggo Ä• si tÄ• vade.

buddho buddhoti cintento, assamaá¹ƒ paá¹-isÄ• mayiá¹ƒ ||

<255> á¹• 21 ``aggidÄ• ruÃ±ca chaá¸• á¸• etvÄ• , saá¹ƒsÄ• metvÄ• na santhataá¹ƒ.

assamaá¹ƒ abhivanditvÄ• , nikkhamiá¹ƒ vipinÄ• ahaá¹ƒ ||

<256> á¹• 21 ``tato candanamÄ• dÄ• ya, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

devadevaá¹ƒ gavesanto, upagacchiá¹ƒ vinÄ• yakaá¹ƒ ||

<257> á¹• 21 ``bhagavÄ• \Ne I 392/ tamhi samaye, sumedho lokanÄ• yako.

catusaccaá¹ƒ pakÄ• sento, bodheti janataá¹ƒ bahuá¹ƒ ||

<258> á¹• 21 ``aÃ±jaliá¹ƒ \Se I 561/ paggahetvÄ• na, sÄ«se katvÄ• na candanaá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , imÄ• gÄ• thÄ• abhÄ• sahaá¹ƒ ||

<259> á¹• 21 `` `vassike pupphamÄ• namhi, santike upavÄ• yati.

tvaá¹ƒ vÄ«ra guá¹‡agandhena, disÄ• sabbÄ• pavÄ• yasi ||

<260> á¹• 21 `` `campake nÄ• gavanike, atimuttakaketake.

sÄ• lesu pupphamÄ• nesu, anuvÄ• taá¹ƒ pavÄ• yati ||

<261> á¹• 21 `` `tava \Ee II 357/ gandhaá¹ƒ suá¹‡itvÄ• na, himavantÄ• idhÄ• gamiá¹ƒ.

pÅ«jemi taá¹ƒ mahÄ• vÄ«ra, lokajeá¹-á¹-ha mahÄ• yasaâ€™ ||

<262> á¹• 21 ``varacandanenÄ• nulimpiá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , tuá¹‡hÄ« aá¹-á¹-hÄ• si tÄ• vade ||

<263> á¹• 21 ``sumedho nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<264> á¹• 21 `` `yo me guá¹‡e pakittesi, candanaÃ±ca apÅ«jayi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<265> á¹• 21 `` `Ä• deyyavÄ• kyavacano, brahmÄ• uju patÄ• pavÄ• .

paÃ±cavÄ«satikappÄ• ni, sappabhÄ• so bhavissati ||

<266> á¹• 21 `` `chabbÄ«satikappasate, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<267> á¹• 21 `` `tettiá¹ƒsakkhattuá¹ƒ \Be I 419/ devindo, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<268> á¹• 21 `` `tato \Se I 562/ cutoyaá¹ƒ manujo, manussattaá¹ƒ gamissati.

puÃ±Ã±akammena saá¹ƒyutto, brahmabandhu bhavissati ||

<269> á¹• 21 `` `ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

tilakkhaá¹‡ena sampanno, bÄ• varÄ« nÄ• ma brÄ• hmaá¹‡o ||

<270> á¹• 21 `` `tassa sisso bhavitvÄ• na, hessati mantapÄ• ragÅ«.

upagantvÄ• na sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ ||

<271> á¹• 21 `` `pucchitvÄ• \Ne I 393/ nipuá¹‡e paÃ±he, bhÄ• vayitvÄ• na aÃ±jasaá¹ƒ {hÄ
(Se), bhÄ• vayitvÄ• na saÃ±cayaá¹ƒ (Katthaci) }.

sabbÄ• save pariÃ±Ã±Ä• ya, viharissatinÄ• savoâ€™ ||

<272> á¹• 21 ``tividhaggi nibbutÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<273> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<274> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<275> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• todeyyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

todeyyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. jatukaá¹‡á¹‡ittheraapadÄ• naá¹ƒ

<276> á¹• 21 ``nagare \Se I 563/ haá¹ƒsavatiyÄ• , seá¹-á¹-hiputto ahosahaá¹ƒ.

samappito kÄ• maguá¹‡e, paricÄ• remahaá¹ƒ tadÄ• ||

<277> á¹• 21 ``tato \Ee II 358/ {tayo (Ce) } pÄ• sÄ• damÄ• ruyha, mahÄ• bhoge valaÃ±jako
(Katthaci), ubbiddhÄ• gehalaÃ±chakÄ• (Ce) }.

tattha naccehi gÄ«tehi, paricÄ• remahaá¹ƒ tadÄ• ||

<278> á¹• 21 ``tÅ«riyÄ• \Be I 420/ Ä• hatÄ• mayhaá¹ƒ, sammatÄ• á¸·asamÄ• hitÄ• .

naccantÄ• {raÃ±jantÄ« (Se), rajjantÄ• (Katthaci) } itthiyo sabbÄ• , harantiyeva me mano ||

<279> á¹• 21 ``celÄ• pikÄ• {celÄ• vakÄ• (Se), velÄ• mikÄ• (Ee) } lÄ• maá¹‡ikÄ• {vÄ• ma
timajjhikÄ• {kuÃ±javÄ• sÄ«himajjhitÄ• (Se), kujjÄ• vÄ• sÄ«himajjhikÄ• (Ee) }.

laá¹…ghikÄ• sokajjhÄ• yÄ« ca, parivÄ• renti maá¹ƒ sadÄ• ||

<280> á¹• 21 ``vetÄ• á¸·ino kumbhathÅ«nÄ«, naá¹-Ä• ca naccakÄ• bahÅ«.

naá¹-akÄ• nÄ• á¹-akÄ• ceva, parivÄ• renti maá¹ƒ sadÄ• ||

<281> á¹• 21 ``kappakÄ• nhÄ• pakÄ• sÅ«dÄ• , mÄ• lÄ• kÄ• rÄ• supÄ• sakÄ• {sumÄ• pa

jallÄ• mallÄ• ca te sabbe, parivÄ• renti maá¹ƒ sadÄ• ||

<282> á¹• 21 ``etesu kÄ«á¸·amÄ• nesu, sikkhite katupÄ• sane.

rattindivaá¹ƒ na jÄ• nÄ• mi, indova tidasaá¹…gaá¹‡e ||

<283> á¹• 21 ``addhikÄ• pathikÄ• sabbe, yÄ• cakÄ• varakÄ• bahÅ«.

upagacchanti te niccaá¹ƒ, bhikkhayantÄ• mamaá¹ƒ gharaá¹ƒ ||

<284> á¹• 21 ``samaá¹‡Ä• \Ne I 394/ brÄ• hmaá¹‡Ä• ceva, puÃ±Ã±akkhettÄ• anuttarÄ• .

vaá¸• á¸• hayantÄ• mamaá¹ƒ puÃ±Ã±aá¹ƒ, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<285> á¹• 21 ``paá¹-agÄ• {paá¹-akÄ• (Ce Se), padakÄ• (Ee) } laá¹-ukÄ• {laá¹-akÄ• (Ce)
pupphasÄ• á¹-akÄ• .

tedaá¹‡á¸• ikÄ• \Se I 564/ ekasikhÄ• , Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<286> á¹• 21 ``Ä• jÄ«vakÄ• viluttÄ• vÄ«, godhammÄ• devadhammikÄ• .

rajojalladharÄ• ete, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<287> á¹• 21 ``parittakÄ• santipattÄ• {parivattakÄ• siddhipattÄ• (Ce Se Ee) }, kodhapug
{koá¹‡á¸• apuggaá¹‡ikÄ• (Ce), koá¹‡á¸• apuggalikÄ• (Ee) } bahÅ«.

tapassÄ« vanacÄ• rÄ« ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<288> á¹• 21 ``oá¸• á¸• akÄ• damiá¸·Ä• ceva, sÄ• kuá¸·Ä• malavÄ• á¸·akÄ• {malayÄ• la

savarÄ• yonakÄ• ceva, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<289> á¹• 21 ``andhakÄ• \Be I 421/ \Ee II 359/ muá¹‡á¸• akÄ• sabbe, koá¹-alÄ• hanuvin
sÄ• nuvindakÄ• (Ce Ee) }.

Ä• rÄ• vacÄ«naraá¹-á¹-hÄ• ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<290> á¹• 21 ``alasandakÄ• {alasantÄ• (Katthaci) } pallavakÄ• , dhammarÄ• niggamÄ• n
bhaggakÄ• rusÄ• (Ce) }.

gehikÄ• {rohitÄ• (Ce), bÄ• hikÄ• (Ee) } cetaputtÄ• ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<291> á¹• 21 ``mÄ• dhurakÄ• kosalakÄ• , kaliá¹…gÄ• {kÄ• sikÄ• (Ce) } hatthiporikÄ• .

isiá¹‡á¸• Ä• makkalÄ• ceva, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<292> á¹• 21 ``celÄ• vakÄ• Ä• rabbhÄ• {arammÄ• (Ce Ee) } ca, oghuá¸·hÄ• {okkalÄ• (C

khuddakÄ• suddakÄ• ceva, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<293> á¹• 21 ``rohaá¹‡Ä• sindhavÄ• ceva, citakÄ• ekakaá¹‡á¹‡ikÄ• .

suraá¹-á¹-hÄ• aparantÄ• ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<294> á¹• 21 ``suppÄ• rakÄ• kumÄ• rÄ• {kikumÄ• rÄ• (Ce Ee) } ca, mallasovaá¹‡á¹‡abh
soá¹‡á¹‡abhÅ«mikÄ• (Ce Se Ee) }.

vajjÄ«taá¹…gÄ• {vajjÄ« tÄ• rÄ• (Ce), vajjÄ«hÄ• rÄ• (Se Ee) } ca te sabbe, Ä• gacchanti m

<295> á¹• 21 ``naá¸·akÄ• rÄ• \Se I 565/ pesakÄ• rÄ• , cammakÄ• rÄ• ca tacchakÄ• .

kammÄ• rÄ• kumbhakÄ• rÄ• ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<296> á¹• 21 ``maá¹‡ikÄ• rÄ• lohakÄ• rÄ• , soá¹‡á¹‡akÄ• rÄ• ca dussikÄ• .

tipukÄ• rÄ• ca te sabbe, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<297> á¹• 21 ``usukÄ• rÄ• bhamakÄ• rÄ• , pesakÄ• rÄ• ca gandhikÄ• .

rajakÄ• tunnavÄ• yÄ• ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<298> á¹• 21 ``telikÄ• \Ne I 395/ kaá¹-á¹-hahÄ• rÄ• ca, udahÄ• rÄ• ca pessikÄ• .

sÅ«pikÄ• sÅ«parakkhÄ• ca, Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<299> á¹• 21 ``dovÄ• rikÄ• \Ee II 360/ anÄ«kaá¹-á¹-hÄ• , bandhikÄ• {vandikÄ• (Ce), gant
} pupphachaá¸• á¸• akÄ• .

hatthÄ• ruhÄ• hatthipÄ• lÄ• , Ä• gacchanti mamaá¹ƒ gharaá¹ƒ ||

<300> á¹• 21 ``Ä• nandassa \Be I 422/ mahÄ• raÃ±Ã±o {Ä• nandassa nÄ• ma raÃ±Ã±o (Se
}, mamatthassa {pamattassa (Ce Ee), samaggassa (Se) } adÄ• sahaá¹ƒ.

sattavaá¹‡á¹‡ena ratanena, Å«natthaá¹ƒ {Å«nattaá¹ƒ (Ce Se Ee) } pÅ«rayÄ• mahaá¹ƒ ||

<301> á¹• 21 ``ye mayÄ• kittitÄ• sabbe, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« janÄ• .

tesÄ• haá¹ƒ cittamaÃ±Ã±Ä• ya, tappayiá¹ƒ ratanenahaá¹ƒ ||

<302> á¹• 21 ``vaggÅ«su bhÄ• samÄ• nÄ• su, vajjamÄ• nÄ• su bherisu.

saá¹…khesu dhamayantesu, sakagehe ramÄ• mahaá¹ƒ ||

<303> á¹• 21 ``bhagavÄ• tamhi samaye, padumuttaranÄ• yako.

vasÄ«satasahassehi, parikkhÄ«á¹‡Ä• savehi so ||

<304> á¹• 21 ``bhikkhÅ«hi sahito vÄ«thiá¹ƒ, paá¹-ipajjittha cakkhumÄ• .

obhÄ• sento disÄ• sabbÄ• , dÄ«parukkhova jotati ||

<305> á¹• 21 ``vajjanti \Se I 566/ bheriyo sabbÄ• , gacchante lokanÄ• yake.

pabhÄ• niddhÄ• vate tassa, sataraá¹ƒsÄ«va uggato ||

<306> á¹• 21 ``kavÄ• á¹-antarikÄ• yÄ• pi, paviá¹-á¹-hena ca rasminÄ• .

antogharesu vipulo, Ä• loko Ä• si tÄ• vade ||

<307> á¹• 21 ``pabhaá¹ƒ disvÄ• na buddhassa, pÄ• risajje avocahaá¹ƒ.

nissaá¹ƒsayaá¹ƒ buddhaseá¹-á¹-ho, imaá¹ƒ vÄ«thimupÄ• gato ||

<308> á¹• 21 ``khippaá¹ƒ oruyha pÄ• sÄ• dÄ• , agamiá¹ƒ antarÄ• paá¹‡aá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

<309> á¹• 21 `` `anukampatu me buddho, jalajuttamanÄ• yako.

vasÄ«satasahassehi, adhivÄ• sesi so muniâ€™ ||

<310> á¹• 21 ``nimantetvÄ• na sambuddhaá¹ƒ, abhinesiá¹ƒ sakaá¹ƒ gharaá¹ƒ.

tattha annena pÄ• nena, santappesiá¹ƒ mahÄ• muniá¹ƒ ||

<311> á¹• 21 ``bhuttÄ• viá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, buddhaseá¹-á¹-hassa tÄ• dino.

sataá¹…gikena tÅ«riyena, buddhaseá¹-á¹-haá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

<312> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antoghare nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<313> á¹• 21 `` `yo \Be I 423/ \Ne I 396/ \Ee II 361/ maá¹ƒ tÅ«riyehupaá¹-á¹-hÄ• si, annapÄ

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<314> á¹• 21 `` `pahÅ«tabhakkho hutvÄ• na, sahiraÃ±Ã±o sabhojano.

catudÄ«pe ekarajjaá¹ƒ, kÄ• rayissatiyaá¹ƒ naro ||

<315> á¹• 21 `` `paÃ±casÄ«le \Se I 567/ samÄ• dÄ• ya, dasakammapathe tato.

samÄ• dÄ• ya pavattento, parisaá¹ƒ sikkhÄ• payissati ||

<316> á¹• 21 `` `tÅ«riyasatasahassÄ• ni, bheriyo samalaá¹…katÄ• .

vajjayissantimaá¹ƒ niccaá¹ƒ, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<317> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

catusaá¹-á¹-hikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

<318> á¹• 21 `` `catusaá¹-á¹-hikkhattuá¹ƒ rÄ• jÄ• , cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<319> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<320> á¹• 21 `` `upapajjati yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

anÅ«nabhogo hutvÄ• na, manussattaá¹ƒ gamissati ||

<321> á¹• 21 `` `ajjhÄ• yako bhavitvÄ• na, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

uttamatthaá¹ƒ gavesanto, carissati mahiá¹ƒ imaá¹ƒ ||

<322> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sanebhiramissati ||

<323> á¹• 21 `` `Ä• rÄ• dhayitvÄ• na sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

kilese jhÄ• payitvÄ• na, arahÄ• yaá¹ƒ bhavissatiâ€™ ||

<324> á¹• 21 ``vipine byaggharÄ• jÄ• va, migarÄ• jÄ• va kesarÄ«.

abhÄ«to viharÄ• majja, sakyaputtassa sÄ• sane ||

<325> á¹• 21 ``devaloke \Se I 568/ manusse vÄ• , dalidde duggatimhi vÄ• .

nibbattiá¹ƒ me na passÄ• mi, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<326> á¹• 21 ``vivekamanuyuttomhi \Ne I 397/, upasanto nirÅ«padhi.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<327> á¹• 21 ``kilesÄ• \Be I 424/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<328> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<329> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• jatukaá¹‡á¹‡itthero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

jatukaá¹‡á¹‡ittherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. udenattheraapadÄ• naá¹ƒ

<330> á¹• 21 ``himavantassÄ• vidÅ«re \Ee II 362/, padumo nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<331> á¹• 21 ``nadiyo sandare tattha, supatitthÄ• manoramÄ• .

acchodakÄ• sÄ«tajalÄ• , sandare nadiyo sadÄ• ||

<332> á¹• 21 ``pÄ• á¹-hÄ«nÄ• \Se I 569/ pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

sobhentÄ• nadiyo ete, vasanti nadiyÄ• sadÄ• ||

<333> á¹• 21 ``ambajambÅ«hi saÃ±channÄ• , kareritilakÄ• tathÄ• .

uddÄ• lakÄ• pÄ• á¹-aliyo, sobhenti mama assamaá¹ƒ ||

<334> á¹• 21 ``aá¹…kolakÄ• bimbijÄ• lÄ• , mÄ• yÄ• kÄ• rÄ« ca pupphitÄ• .

gandhena upavÄ• yantÄ• , sobhenti mama assamaá¹ƒ ||

<335> á¹• 21 ``atimuttÄ• sattalikÄ• , nÄ• gÄ• sÄ• lÄ• ca pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhenti mama assamaá¹ƒ ||

<336> á¹• 21 ``kosambÄ• saá¸·alÄ• nÄ«pÄ• , aá¹-á¹-haá¹…gÄ• pi ca pupphitÄ• {aá¹-á¹-h
kaá¹-á¹-haá¹…gÄ• ca supupphitÄ• (Ee) }.

dibbagandhaá¹ƒ sampavantÄ• , sobhenti mama assamaá¹ƒ ||

<337> á¹• 21 ``harÄ«takÄ• Ä• malakÄ• , ambajambuvibhÄ«takÄ• .

kolÄ• bhallÄ• takÄ• billÄ• , phalÄ• ni bahu assame ||

<338> á¹• 21 ``kalambÄ• \Be I 425/ kandalÄ« tattha, pupphanti mama assame.

dibbagandhaá¹ƒ {dibbagandhÄ• (Ce Se Ee) evaá¹ƒ paratthapi} sampavantÄ• , sobhenti ma

<339> á¹• 21 ``asokapiá¹‡á¸• ivÄ• rÄ« \Ne I 398/ ca {asokapiá¹‡á¸• Ä« ca varÄ« (Ce Se), a
(Ee) }, nimbarukkhÄ• ca pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhenti mama assamaá¹ƒ ||

<340> á¹• 21 ``punnÄ• gÄ• giripunnÄ• gÄ• , timirÄ• tattha pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhenti mama assamaá¹ƒ ||

<341> á¹• 21 ``nigguá¹‡á¸• Ä« sirinigguá¹‡á¸• Ä«, camparukkhettha pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhenti mama assamaá¹ƒ ||

<342> á¹• 21 ``avidÅ«re \Se I 570/ pokkharaá¹‡Ä«, cakkavÄ• kÅ«pakÅ«jitÄ• .

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca ||

<343> á¹• 21 ``acchodakÄ• \Ee II 363/ sÄ«tajalÄ• , supatitthÄ• manoramÄ• .

acchÄ• phalikasamÄ• nÄ• , sobhenti mama assamaá¹ƒ ||

<344> á¹• 21 ``padumÄ• pupphare tattha, puá¹‡á¸• arÄ«kÄ• ca uppalÄ• .

mandÄ• lakehi saÃ±channÄ• , sobhenti mama assamaá¹ƒ ||

<345> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

vicarantÄ• va te tattha, sobhenti mama assamaá¹ƒ ||

<346> á¹• 21 ``kumbhÄ«lÄ• susumÄ• rÄ• ca, kacchapÄ• ca gahÄ• bahÅ«.

ogahÄ• ajagarÄ• ca, sobhenti mama assamaá¹ƒ ||

<347> á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

dindibhÄ• sÄ• á¸·ikÄ• cettha, sobhenti mama assamaá¹ƒ ||

<348> á¹• 21 ``nayitÄ• ambagandhÄ« ca, ketakÄ• tattha pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhenti mama assamaá¹ƒ ||

<349> á¹• 21 ``sÄ«hÄ• byagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• .

anusaÃ±carantÄ• pavane, sobhenti mama assamaá¹ƒ ||

<350> á¹• 21 ``jaá¹-Ä• bhÄ• rena bharitÄ• , ajinuttaravÄ• sanÄ• .

anusaÃ±carantÄ• pavane, sobhenti mama assamaá¹ƒ ||

<351> á¹• 21 ``ajinÄ• nidharÄ• \Be I 426/ ete, nipakÄ• santavuttino.

appÄ• hÄ• rÄ• va te sabbe, sobhenti mama assamaá¹ƒ ||

<352> á¹• 21 ``khÄ• ribhÄ• raá¹ƒ \Se I 571/ gahetvÄ• na, ajjhogayha vanaá¹ƒ tadÄ• .

mÅ«laphalÄ• ni bhuÃ±jantÄ• , vasanti assame tadÄ• ||

<353> á¹• 21 ``na \Ne I 399/ te dÄ• ruá¹ƒ Ä• haranti, udakaá¹ƒ pÄ• dadhovanaá¹ƒ.

sabbesaá¹ƒ Ä• nubhÄ• vena, sayamevÄ• harÄ«yati ||

<354> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni, isayettha samÄ• gatÄ• .

sabbeva jhÄ• yino ete, uttamatthagavesakÄ• ||

<355> á¹• 21 ``tapassino brahmacÄ• rÄ«, codentÄ• appanÄ• va te.

ambarÄ• vacarÄ• sabbe, vasanti assame tadÄ• ||

<356> á¹• 21 ``paÃ±cÄ• haá¹ƒ sannipatanti, ekaggÄ• santavuttino.

aÃ±Ã±oÃ±Ã±aá¹ƒ abhivÄ• detvÄ• , pakkamanti disÄ• mukhÄ• ||

<357> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

tamandhakÄ• raá¹ƒ vidhamaá¹ƒ, uppajji tÄ• vade jino ||

<358> á¹• 21 ``mama \Ee II 364/ assamasÄ• mantÄ• , yakkho Ä• si mahiddhiko.

so me saá¹ƒsittha sambuddhaá¹ƒ, jalajuttamanÄ• yakaá¹ƒ ||

<359> á¹• 21 ``esa buddho samuppanno, padumuttaro mahÄ• muni.

khippaá¹ƒ gantvÄ• na sambuddhaá¹ƒ, payirÅ«pÄ• sa mÄ• risa ||

<360> á¹• 21 ``yakkhassa vacanaá¹ƒ sutvÄ• , vippasannena cetasÄ• .

assamaá¹ƒ saá¹ƒsÄ• metvÄ• na, nikkhamiá¹ƒ vipinÄ• tadÄ• ||

<361> á¹• 21 ``ceá¸·eva á¸• ayhamÄ• namhi, nikkhamitvÄ• na assamÄ• .

ekarattiá¹ƒ nivÄ• setvÄ• {nivasitvÄ• (Ce), nivÄ• sena (?) }, upagacchiá¹ƒ vinÄ• yakaá¹ƒ ||

<362> á¹• 21 ``padumuttaro \Se I 572/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

catusaccaá¹ƒ pakÄ• sento, desesi amataá¹ƒ padaá¹ƒ ||

<363> á¹• 21 ``suphullaá¹ƒ padumaá¹ƒ gayha, upagantvÄ• mahesino.

pasannacitto sumano, buddhassa abhiropayiá¹ƒ ||

<364> á¹• 21 ``pÅ«jayitvÄ• na \Be I 427/ sambuddhaá¹ƒ, jalajuttamanÄ• yakaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<365> á¹• 21 ``yena Ã±Ä• á¹‡ena sambuddho, vasatÄ«ha anÄ• savo.

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<366> á¹• 21 `` `saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , tÄ• resi sabbapÄ• á¹‡inaá¹ƒ.

tava dhammaá¹ƒ suá¹‡itvÄ• na, taá¹‡hÄ• sotaá¹ƒ taranti te ||

<367> á¹• 21 `` `tuvaá¹ƒ \Ne I 400/ satthÄ• ca ketu ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yaá¹‡o patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttama {dipaduttama (Ce Se Ee) } ||

<368> á¹• 21 `` `yÄ• vatÄ• gaá¹‡ino loke, satthavÄ• hÄ• pavuccare.

tuvaá¹ƒ aggosi sabbaÃ±Ã±u, tava antogadhÄ• va te ||

<369> á¹• 21 `` `tava Ã±Ä• á¹‡ena sabbaÃ±Ã±u, tÄ• resi janataá¹ƒ bahuá¹ƒ.

tava dassanamÄ• gamma, dukkhassantaá¹ƒ karissare ||

<370> á¹• 21 `` `ye kecime gandhajÄ• tÄ• , loke vÄ• yanti cakkhuma.

tava gandhasamo natthi, puÃ±Ã±akkhette mahÄ• muneâ€™ ||

<371> á¹• 21 `` `tiracchÄ• nayoniá¹ƒ nirayaá¹ƒ, parimocesi {parimocehi (Se Katthaci) } cakk

asaá¹…khataá¹ƒ padaá¹ƒ santaá¹ƒ, desesi {desehi (Se Katthaci) } tvaá¹ƒ mahÄ• muneâ€™

<372> á¹• 21 ``padumuttaro \Se I 573/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<373> á¹• 21 `` `yo \Ee II 365/ me Ã±Ä• á¹‡aá¹ƒ apÅ«jesi, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<374> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissatiâ€™ ||

<375> á¹• 21 ``suladdhalÄ• bhaá¹ƒ laddhomhi, tosayitvÄ• na subbataá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<376> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<377> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<378> á¹• 21 ``paá¹-isambhidÄ• \Be I 428/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• udeno thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

udenattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

metteyyavaggo ekacattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

metteyyo puá¹‡á¹‡ako thero, mettagÅ« dhotakopi ca.

upasivo \Se I 574/ ca nando ca, hemako sattamo tahiá¹ƒ ||

todeyyo jatukaá¹‡á¹‡Ä« ca, udeno ca mahÄ• yaso.

tÄ«á¹‡i gÄ• thÄ• satÄ• nettha, asÄ«ti tÄ«á¹‡i cuttariá¹ƒ ||

42. bhaddÄ• livaggo

1. bhaddÄ• littheraapadÄ• naá¹ƒ

<1> á¹• 21 ``sumedho \Se II 1/ \Be I 429/ \Ne I 401/ nÄ• ma sambuddho, aggo kÄ• ruá¹‡iko

vivekakÄ• mo lokaggo, himavantamupÄ• gami ||

<2> á¹• 21 ``ajjhogÄ• hetvÄ• himavaá¹ƒ, sumedho lokanÄ• yako.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, nisÄ«di purisuttamo ||

<3> á¹• 21 ``samÄ• dhiá¹ƒ so samÄ• panno, sumedho lokanÄ• yako.

sattarattindivaá¹ƒ buddho, nisÄ«di purisuttamo ||

<4> á¹• 21 ``khÄ• ribhÄ• raá¹ƒ {khÄ• rikÄ• jaá¹ƒ (Ce) } gahetvÄ• na, vanamajjhogahiá¹ƒ ah

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<5> á¹• 21 ``sammajjaniá¹ƒ gahetvÄ• na, sammajjitvÄ• na assamaá¹ƒ.

catudaá¹‡á¸• e á¹-hapetvÄ• na, akÄ• siá¹ƒ maá¹‡á¸• apaá¹ƒ tadÄ• ||

<6> á¹• 21 ``sÄ• lapupphaá¹ƒ \Ee II 366/ Ä• haritvÄ• , maá¹‡á¸• apaá¹ƒ chÄ• dayiá¹ƒ ahaá

pasannacitto sumano, abhivandiá¹ƒ tathÄ• gataá¹ƒ ||

<7> á¹• 21 ``yaá¹ƒ \Se II 2/ vadanti sumedhoti, bhÅ«ripaÃ±Ã±aá¹ƒ sumedhasaá¹ƒ.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<8> á¹• 21 `` `buddhassa giramaÃ±Ã±Ä• ya, sabbe devÄ• samÄ• gamuá¹ƒ.

asaá¹ƒsayaá¹ƒ buddhaseá¹-á¹-ho, dhammaá¹ƒ deseti cakkhumÄ• ||

<9> á¹• 21 `` `sumedho nÄ• ma sambuddho, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

devasaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<10> á¹• 21 `` `yo me sattÄ• haá¹ƒ maá¹‡á¸• apaá¹ƒ, dhÄ• rayÄ« sÄ• lachÄ• ditaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<11> á¹• 21 `` `devabhÅ«to manusso vÄ• , hemavaá¹‡á¹‡o bhavissati.

pahÅ«tabhogo hutvÄ• na, kÄ• mabhogÄ« bhavissati ||

<12> á¹• 21 `` `saá¹-á¹-hi \Be I 430/ \Ne I 402/ nÄ• gasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

<13> á¹• 21 `` `Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

sÄ• yaá¹ƒ pÄ• to {sÄ• yapÄ• to (Ee) } upaá¹-á¹-hÄ• naá¹ƒ, Ä• gamissantimaá¹ƒ naraá¹ƒ.

tehi nÄ• gehi parivuto, ramissati ayaá¹ƒ naro ||

<14> á¹• 21 `` `saá¹-á¹-hi assasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hino ||

<15> á¹• 21 `` `Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 `` `saá¹-á¹-hi rathasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

dÄ«pÄ• \Se II 3/ athopi veyagghÄ• , sannaddhÄ• ussitaddhajÄ• ||

<17> á¹• 21 `` `Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 `` `saá¹-á¹-hi gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

pahÅ«tadhanadhaÃ±Ã±Ä• ni, susamiddhÄ• ni sabbaso.

sadÄ• pÄ• tubhavissanti, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 `` `hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 `` `aá¹-á¹-hÄ• rase kappasate, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<21> á¹• 21 `` `satÄ• naá¹ƒ \Ee II 367/ tÄ«á¹‡ikkhattuÃ±ca, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<22> á¹• 21 `` `tiá¹ƒsakappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<23> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, viharissatinÄ• savoâ€™ ||

<24> á¹• 21 ``tiá¹ƒsakappasahassamhi \Be I 431/, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

etthantaramupÄ• dÄ• ya, gavesiá¹ƒ amataá¹ƒ padaá¹ƒ ||

<25> á¹• 21 ``lÄ• bhÄ• \Ne I 403/ mayhaá¹ƒ suladdhaá¹ƒ me, yamahaÃ±Ã±Ä• si sÄ• sana

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<26> á¹• 21 ``namo \Se II 4/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

tava Ã±Ä• á¹‡aá¹ƒ pakittetvÄ• , pattomhi acalaá¹ƒ padaá¹ƒ ||

<27> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbattha sukhito homi, phalaá¹ƒ me Ã±Ä• á¹‡akittane ||

<28> á¹• 21 ``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<29> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<30> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<31> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhaddÄ• litthero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bhaddÄ• littherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ekachattiyattheraapadÄ• naá¹ƒ

<32> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, assamo sukato mama.

susuddhapulinÄ• kiá¹‡á¹‡o, pannasÄ• lÄ• sumÄ• pitÄ• ||

<33> á¹• 21 ``uttÄ• nakÅ«lÄ• nadikÄ• , supatitthÄ• manoramÄ• .

macchakacchapasampannÄ• { ... saÃ±channÄ• (Katthaci) }, susumÄ• ranisevitÄ• ||

<34> á¹• 21 ``acchÄ• \Se II 5/ \Be I 432/ dÄ«pÄ« ca mayÅ«rÄ• , karavÄ«kÄ• ca sÄ• á¸·ikÄ

kÅ«janti sabbadÄ• ete, sobhayantÄ• mamassamaá¹ƒ ||

<35> á¹• 21 ``kokilÄ• maÃ±jubhÄ• á¹‡Ä« ca, haá¹ƒsÄ• ca madhurassarÄ• .

abhikÅ«janti te tattha, sobhayantÄ• mamassamaá¹ƒ ||

<36> á¹• 21 ``sÄ«hÄ• byagghÄ• varÄ• hÄ• ca, accha {vaka (Ce Ee), bakÄ• (Se), vakÄ• kokataracchakÄ• .

giriduggamhi nÄ• denti, sobhayantÄ• mamassamaá¹ƒ ||

<37> á¹• 21 ``eá¹‡Ä«migÄ• \Ne I 404/ \Ee II 368/ ca sarabhÄ• , bheraá¹‡á¸• Ä• sÅ«karÄ•

giriduggamhi nÄ• denti, sobhayantÄ• mamassamaá¹ƒ ||

<38> á¹• 21 ``uddÄ• lakÄ• campakÄ• ca, pÄ• á¹-alÄ« sinduvÄ• rakÄ• .

atimuttÄ• asokÄ• ca, sobhayanti mamassamaá¹ƒ {pupphanti mama assame (Ce Ee) } ||

<39> á¹• 21 ``aá¹…kolÄ• yÅ«thikÄ• ceva, sattalÄ« bimbijÄ• likÄ• .

kaá¹‡ikÄ• rÄ• ca pupphanti, sobhayantÄ• mamassamaá¹ƒ {kaá¹‡ikÄ• kaá¹‡ikÄ• rÄ• ca, p Ee) } ||

<40> á¹• 21 ``nÄ• gÄ• sÄ• lÄ• ca saá¸·alÄ• , puá¹‡á¸• arÄ«kettha pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<41> á¹• 21 ``ajjunÄ• asanÄ• cettha, mahÄ• nÄ• mÄ• ca pupphitÄ• .

sÄ• lÄ• ca kaá¹…gupupphÄ• ca, sobhayanti mamassamaá¹ƒ ||

<42> á¹• 21 ``ambÄ• jambÅ« ca tilakÄ• , nimbÄ• ca sÄ• lakalyÄ• á¹‡Ä«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<43> á¹• 21 ``asokÄ• ca kapiá¹-á¹-hÄ• ca, girimÄ• lettha {bhaginimÄ• lettha (Ce Ee), bhag
pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<44> á¹• 21 ``kadambÄ• \Se II 6/ kadalÄ« ceva, isimuggÄ• ca ropitÄ• .

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, sobhayantÄ• mamassamaá¹ƒ ||

<45> á¹• 21 ``harÄ«takÄ• Ä• malakÄ• , ambajambuvibhÄ«takÄ• .

kolÄ• bhallÄ• takÄ• billÄ• , phalino mama assame ||

<46> á¹• 21 ``avidÅ«re \Be I 433/ pokkharaá¹‡Ä«, supatitthÄ• manoramÄ• .

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca ||

<47> á¹• 21 ``gabbhaá¹ƒ gaá¹‡hanti padumÄ• , aÃ±Ã±e pupphanti kesarÄ«.

opattakaá¹‡á¹‡ikÄ• ceva, pupphanti mama assame ||

<48> á¹• 21 ``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

acchodakamhi vicaraá¹ƒ, sobhayanti mamassamaá¹ƒ ||

<49> á¹• 21 ``nayitÄ• ambagandhÄ« ca, anukÅ«le ca ketakÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<50> á¹• 21 ``madhu bhisamhÄ• savati, khÄ«rasappi muá¸·Ä• libhi.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

<51> á¹• 21 ``pulinÄ• \Ne I 405/ sobhanÄ• tattha, Ä• kiá¹‡á¹‡Ä• jalasevitÄ• .

opupphÄ• pupphitÄ• senti, sobhayantÄ• mamassamaá¹ƒ ||

<52> á¹• 21 ``jaá¹-Ä• bhÄ• rena \Ee II 369/ bharitÄ• , ajinuttaravÄ• sanÄ• .

vÄ• kacÄ«radharÄ• sabbe, sobhayanti mamassamaá¹ƒ ||

<53> á¹• 21 ``yugamattamapekkhantÄ• , nipakÄ• santavuttino.

kÄ• mabhoge anapekkhÄ• , vasanti mama assame ||

<54> á¹• 21 ``parÅ«á¸·hakacchanakhalomÄ• \Se II 7/, paá¹…kadantÄ• rajassirÄ• .

rajojalladharÄ• sabbe, vasanti mama assame ||

<55> á¹• 21 ``abhiÃ±Ã±Ä• pÄ• ramippattÄ• , antalikkhacarÄ• ca te.

uggacchantÄ• nabhaá¹ƒ ete, sobhayanti mamassamaá¹ƒ ||

<56> á¹• 21 ``tehi sissehi parivuto, vasÄ• mi vipine tadÄ• .

rattindivaá¹ƒ na jÄ• nÄ• mi, sadÄ• jhÄ• nasamappito ||

<57> á¹• 21 ``bhagavÄ• tamhi samaye, atthadassÄ« mahÄ• muni.

tamandhakÄ• raá¹ƒ nÄ• sento, uppajji lokanÄ• yako ||

<58> á¹• 21 ``atha aÃ±Ã±ataro sisso, Ä• gacchi mama santikaá¹ƒ.

mante ajjhetukÄ• mo so, chaá¸·aá¹…gaá¹ƒ nÄ• ma lakkhaá¹‡aá¹ƒ ||

<59> á¹• 21 ``buddho \Be I 434/ loke samuppanno, atthadassÄ« mahÄ• muni.

catusaccaá¹ƒ pakÄ• sento, deseti amataá¹ƒ padaá¹ƒ ||

<60> á¹• 21 ``tuá¹-á¹-hahaá¹-á¹-ho pamudito, dhammantaragatÄ• sayo.

assamÄ• abhinikkhamma, idaá¹ƒ vacanamabraviá¹ƒ ||

<61> á¹• 21 `` `buddho loke samuppanno, dvattiá¹ƒsavaralakkhaá¹‡o.

etha sabbe gamissÄ• ma, sammÄ• sambuddhasantikaá¹ƒâ€™ ||

<62> á¹• 21 ``ovÄ• dapaá¹-ikarÄ• te, sadhamme pÄ• ramiá¹ƒ gatÄ• .

sÄ• dhÅ«ti sampaá¹-icchiá¹ƒsu, uttamatthagavesakÄ• ||

<63> á¹• 21 ``jaá¹-Ä• bhÄ• rabharitÄ• te {jaá¹-Ä• bhÄ• rena bharitÄ• (Katthaci) }, ajinuttar

uttamatthaá¹ƒ gavesantÄ• , nikkhamiá¹ƒsu vanÄ• tadÄ• ||

<64> á¹• 21 ``bhagavÄ• \Se II 8/ tamhi samaye, atthadassÄ« mahÄ• yaso.

catusaccaá¹ƒ pakÄ• sento, deseti amataá¹ƒ padaá¹ƒ ||

<65> á¹• 21 ``setacchattaá¹ƒ \Ne I 406/ gahetvÄ• na, buddhaseá¹-á¹-hassa dhÄ• rayiá¹ƒ.

ekÄ• haá¹ƒ dhÄ• rayitvÄ• na, buddhaseá¹-á¹-haá¹ƒ avandahaá¹ƒ ||

<66> á¹• 21 ``atthadassÄ« tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<67> á¹• 21 `` `yo me chattaá¹ƒ adhÄ• resi, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<68> á¹• 21 `` `imassa jÄ• yamÄ• nassa, devatte atha mÄ• nuse.

dhÄ• ressati sadÄ• chattaá¹ƒ, chattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<69> á¹• 21 `` `sattasattatikappÄ• ni \Ee II 370/, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

<70> á¹• 21 `` `sattasattatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<71> á¹• 21 `` `aá¹-á¹-hÄ• rase kappasate, gotamo sakyapuá¹…gavo.

tamandhakÄ• raá¹ƒ nÄ• sento, uppajjissati cakkhumÄ• ||

<72> á¹• 21 `` `tassa \Be I 435/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, viharissatinÄ• savoâ€™ ||

<73> á¹• 21 ``yato ahaá¹ƒ kammamakaá¹ƒ, chattaá¹ƒ buddhassa dhÄ• rayaá¹ƒ.

etthantare na jÄ• nÄ• mi, setacchattaá¹ƒ adhÄ• ritaá¹ƒ ||

<74> á¹• 21 ``idaá¹ƒ \Se II 9/ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

chattadhÄ• raá¹‡amajjÄ• pi, vattate niccakÄ• likaá¹ƒ ||

<75> á¹• 21 ``aho me sukataá¹ƒ kammaá¹ƒ, atthadassissa tÄ• dino.

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<76> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<77> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<78> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekachattiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekachattiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. tiá¹‡asÅ«lakachÄ• daniyattheraapadÄ• naá¹ƒ

<79> á¹• 21 ``jÄ• tiá¹ƒ \Ne I 407/ jaraÃ±ca maraá¹‡aá¹ƒ, paccavekkhiá¹ƒ ahaá¹ƒ tadÄ• .

ekako abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<80> á¹• 21 ``caramÄ• nonupubbena, gaá¹…gÄ• tÄ«raá¹ƒ upÄ• gamiá¹ƒ.

tatthaddasÄ• siá¹ƒ pathaviá¹ƒ, gaá¹…gÄ• tÄ«re samunnataá¹ƒ ||

<81> á¹• 21 ``assamaá¹ƒ tattha mÄ• petvÄ• , vasÄ• mi assame ahaá¹ƒ.

sukato caá¹…kamo mayhaá¹ƒ, nÄ• nÄ• dijagaá¹‡Ä• yuto ||

<82> á¹• 21 ``mamupenti ca vissatthÄ• , kÅ«janti ca manoharaá¹ƒ.

ramamÄ• no saha tehi, vasÄ• mi assame ahaá¹ƒ ||

<83> á¹• 21 ``mama \Se II 10/ assamasÄ• mantÄ• , migarÄ• jÄ• catukkamo.

Ä• sayÄ• abhinikkhamma, gajji so asanÄ« viya ||

<84> á¹• 21 ``nadite \Be I 436/ \Ee II 371/ migarÄ• je ca, hÄ• so me udapajjatha.

migarÄ• jaá¹ƒ gavesanto, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<85> á¹• 21 ``disvÄ• nÄ• haá¹ƒ devadevaá¹ƒ, tissaá¹ƒ lokagganÄ• yakaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, pÅ«jayiá¹ƒ nÄ• gakesaraá¹ƒ ||

<86> á¹• 21 ``uggacchantaá¹ƒva sÅ«riyaá¹ƒ, sÄ• larÄ• jaá¹ƒva pupphitaá¹ƒ.

osadhiá¹ƒva virocantaá¹ƒ, santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<87> á¹• 21 `` `tava Ã±Ä• á¹‡ena sabbaÃ±Ã±u, mocesimaá¹ƒ sadevakaá¹ƒ.

tavaá¹ƒ Ä• rÄ• dhayitvÄ• na, jÄ• tiyÄ• parimuccare ||

<88> á¹• 21 `` `adassanena sabbaÃ±Ã±u, buddhÄ• naá¹ƒ sabbadassinaá¹ƒ.

patantivÄ«cinirayaá¹ƒ, rÄ• gadosehi ophuá¹-Ä• {otthaá¹-Ä• (Se) } ||

<89> á¹• 21 `` `tava dassanamÄ• gamma, sabbaÃ±Ã±u lokanÄ• yaka.

pamuccanti bhavÄ• sabbÄ• , phusanti amataá¹ƒ padaá¹ƒ ||

<90> á¹• 21 `` `yadÄ• buddhÄ• cakkhumanto, uppajjanti pabhaá¹…karÄ• .

kilese jhÄ• payitvÄ• na, Ä• lokaá¹ƒ dassayanti teâ€™ ||

<91> á¹• 21 ``kittayitvÄ• na sambuddhaá¹ƒ, tissaá¹ƒ lokagganÄ• yakaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, tiá¹‡asÅ«laá¹ƒ apÅ«jayiá¹ƒ ||

<92> á¹• 21 ``mama \Se II 11/ \Ne I 408/ saá¹…kappamaÃ±Ã±Ä• ya, tisso lokagganÄ• yak

sakÄ• sane nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<93> á¹• 21 `` `yo maá¹ƒ pupphehi chÄ• desi, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<94> á¹• 21 `` `paÃ±cavÄ«satikkhattuá¹ƒ so, devarajjaá¹ƒ karissati.

paÃ±casattatikkhattuÃ±ca, cakkavattÄ« bhavissati ||

<95> á¹• 21 `` `padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

tassa kammanissandena {kammassa nissando (Ce Se Ee) }, pupphÄ• naá¹ƒ pÅ«janÄ• ya c

<96> á¹• 21 `` `sÄ«saá¹ƒnhÄ• to cayaá¹ƒ poso, pupphamÄ• kaá¹…khate yadi {sÄ• yaá¹ƒ p
maá¹ƒ achÄ• dayi (Se) }.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ {saá¹ƒyutto (Ce Se Ee) }, purato pÄ• tubhavissati ||

<97> á¹• 21 `` `yaá¹ƒ \Be I 437/ yaá¹ƒ icchati kÄ• mehi, taá¹ƒ taá¹ƒ pÄ• tubhavissati.

saá¹…kappaá¹ƒ paripÅ«retvÄ• , nibbÄ• yissatinÄ• savoâ€™ ||

aá¹-á¹-hÄ• rasamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<98> á¹• 21 ``kilese jhÄ• payitvÄ• na, sampajÄ• no patissato.

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<99> á¹• 21 ``caá¹…kamanto \Ee II 372/ nipajjanto, nisinno uda vÄ• á¹-hito.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, viharÄ• mi ahaá¹ƒ sadÄ• ||

<100> á¹• 21 ``cÄ«vare piá¹‡á¸• apÄ• te ca, paccaye sayanÄ• sane.

tattha me Å«natÄ• natthi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<101> á¹• 21 ``so dÄ• ni patto amataá¹ƒ, santaá¹ƒ padamanuttaraá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<102> á¹• 21 ``dvenavute \Se II 12/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<103> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<104> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<105> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiá¹‡asÅ«lakachÄ• daniyo {tiá¹‡asÅ«likachÄ• daniyo (Katthaci
abhÄ• sitthÄ• ti.

tiá¹‡asÅ«lakachÄ• daniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. madhumaá¹ƒsadÄ• yakattheraapadÄ• naá¹ƒ

<106> á¹• 21 ``nagare \Ne I 409/ bandhumatiyÄ• , sÅ«kariko ahosahaá¹ƒ.

ukkoá¹-aá¹ƒ randhayitvÄ• na {ukkoá¹-akaá¹ƒ randhayitvÄ• (Ce Se) }, madhumaá¹ƒsamhi {m
madhuá¹ƒ maá¹ƒsamhi (Katthaci) } okiriá¹ƒ ||

<107> á¹• 21 ``sannipÄ• taá¹ƒ \Be I 438/ ahaá¹ƒ gantvÄ• , ekaá¹ƒ pattaá¹ƒ gahesahaá¹ƒ.

pÅ«rayitvÄ• na taá¹ƒ pattaá¹ƒ, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

<108> á¹• 21 ``yottha therataro bhikkhu, niyyÄ• desi mamaá¹ƒ tadÄ• .

iminÄ• pattapÅ«rena, labhassu vipulaá¹ƒ sukhaá¹ƒ ||

<109> á¹• 21 ``duve sampattiyo bhutvÄ• , sukkamÅ«lena codito.

pacchime vattamÄ• namhi, kilese jhÄ• payissati ||

<110> á¹• 21 ``tattha \Se II 13/ cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsamagacchahaá¹ƒ.

tattha bhutvÄ• pivitvÄ• ca, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

<111> á¹• 21 ``maá¹‡á¸• ape rukkhamÅ«le vÄ• , pubbakammaá¹ƒ anussariá¹ƒ.

annapÄ• nÄ• bhivasso me, abhivassati tÄ• vade ||

<112> á¹• 21 ``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi annapÄ• naá¹ƒ me, vassate sabbakÄ• likaá¹ƒ ||

<113> á¹• 21 ``teneva madhudÄ• nena {maá¹ƒsadÄ• nena (Ce Ee) }, sandhÄ• vitvÄ• bhav

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<114> á¹• 21 ``ekanavutito \Ee II 373/ kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, madhudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<115> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<116> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<117> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• madhumaá¹ƒsadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

madhumaá¹ƒsadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. nÄ• gapallavattheraapadÄ• naá¹ƒ

<118> á¹• 21 ``nagare \Se II 14/ \Ne I 410/ bandhumatiyÄ• , rÄ• juyyÄ• ne vasÄ• mahaá¹ƒ.

mama assamasÄ• mantÄ• , nisÄ«di lokanÄ• yako ||

<119> á¹• 21 ``nÄ• gapallavamÄ• dÄ• ya \Be I 439/, buddhassa abhiropayiá¹ƒ.

pasannacitto sumano, sugataá¹ƒ abhivÄ• dayiá¹ƒ ||

<120> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pallavamapÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<121> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<122> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<123> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nÄ• gapallavo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nÄ• gapallavattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ekadÄ«piyattheraapadÄ• naá¹ƒ

<124> á¹• 21 ``parinibbute sugate, siddhatthe lokanÄ• yake.

sadevamÄ• nusÄ• sabbe, pÅ«jenti dvipaduttamaá¹ƒ ||

<125> á¹• 21 ``Ä• ropite \Se II 15/ ca citake, siddhatthe lokanÄ• yake.

yathÄ• sakena thÄ• mena, citaá¹ƒ pÅ«jenti satthuno ||

<126> á¹• 21 ``avidÅ«re citakassa, dÄ«paá¹ƒ ujjÄ• layiá¹ƒ ahaá¹ƒ.

yÄ• va udeti sÅ«riyo, dÄ«paá¹ƒ me tÄ• va ujjali ||

<127> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<128> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, ekadÄ«pÄ«ti Ã±Ä• yati.

dÄ«pasatasahassÄ• ni, byamhe pajjalare mama ||

<129> á¹• 21 ``udayantova \Ee II 374/ sÅ«riyo, deho me jotate sadÄ• .

sappabhÄ• hi sarÄ«rassa, Ä• loko hoti me sadÄ• ||

<130> á¹• 21 ``tirokuá¹-á¹-aá¹ƒ \Ne I 411/ {tirokuá¸• á¸• aá¹ƒ (Ce Se Katthaci) } tiroselaá¹ƒ, {sabbatthapi evameva dissati} pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, passÄ• mi cakkhunÄ• ahaá¹ƒ ||

<131> á¹• 21 ``sattasattatikkhattuÃ±ca \Be I 440/, devaloke ramiá¹ƒ ahaá¹ƒ.

ekatiá¹ƒsatikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

<132> á¹• 21 ``aá¹-á¹-havÄ«satikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<133> á¹• 21 ``devalokÄ• cavitvÄ• na, nibbattiá¹ƒ mÄ• tukucchiyaá¹ƒ.

mÄ• tukucchigatassÄ• pi, akkhi me na nimÄ«lati ||

<134> á¹• 21 ``jÄ• tiyÄ• catuvassohaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, arahattamapÄ• puá¹‡iá¹ƒ ||

<135> á¹• 21 ``dibbacakkhuá¹ƒ \Se II 16/ visodhesiá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbe kilesÄ• saÃ±chinnÄ• , ekadÄ«passidaá¹ƒ phalaá¹ƒ ||

<136> á¹• 21 ``tirokuá¹-á¹-aá¹ƒ tiroselaá¹ƒ, pabbataÃ±cÄ• pi kevalaá¹ƒ.

samatikkamma {sabbatthapÄ« evameva dissati} passÄ• mi, ekadÄ«passidaá¹ƒ phalaá¹ƒ ||

<137> á¹• 21 ``visamÄ• me samÄ• honti, andhakÄ• ro na vijjati.

nÄ• haá¹ƒ passÄ• mi timiraá¹ƒ, ekadÄ«passidaá¹ƒ phalaá¹ƒ ||

<138> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ«pamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekadÄ«passidaá¹ƒ phalaá¹ƒ ||

<139> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<140> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<141> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekadÄ«piyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekadÄ«piyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. ucchaá¹…gapupphiyattheraapadÄ• naá¹ƒ

<142> á¹• 21 ``nagare bandhumatiyÄ• , ahosiá¹ƒ mÄ• liko tadÄ• .

ucchaá¹…gaá¹ƒ pÅ«rayitvÄ• na, agamaá¹ƒ antarÄ• paá¹‡aá¹ƒ ||

<143> á¹• 21 ``bhagavÄ• \Se II 17/ \Be I 441/ \Ne I 412/ tamhi samaye, bhikkhusaá¹…gha

mahatÄ• Ä• nubhÄ• vena, niyyÄ• ti lokanÄ• yako ||

<144> á¹• 21 ``disvÄ• na \Ee II 375/ lokapajjotaá¹ƒ, vipassiá¹ƒ lokatÄ• raá¹‡aá¹ƒ.

pupphaá¹ƒ paggayha ucchaá¹…gÄ• , buddhaseá¹-á¹-haá¹ƒ apÅ«jayiá¹ƒ ||

<145> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<146> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<147> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<148> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ucchaá¹…gapupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

ucchaá¹…gapupphiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. yÄ• gudÄ• yakattheraapadÄ• naá¹ƒ

<149> á¹• 21 ``atithiá¹ƒ {atÄ«taá¹ƒ (Katthaci) } me gahetvÄ• na, agacchiá¹ƒ gÄ• makaá¹ƒ t

sampuá¹‡á¹‡anadikaá¹ƒ disvÄ• , saá¹…ghÄ• rÄ• maá¹ƒ upÄ• gamiá¹ƒ ||

<150> á¹• 21 ``Ä• raÃ±Ã±akÄ• dhutadharÄ• , jhÄ• yino lÅ«khacÄ«varÄ• .

vivekÄ• bhiratÄ• dhÄ«rÄ• , saá¹…ghÄ• rÄ• me vasanti te ||

<151> á¹• 21 ``gati \Se II 18/ tesaá¹ƒ upacchinnÄ• , suvimuttÄ• na tÄ• dinaá¹ƒ.

piá¹‡á¸• Ä• ya te na gacchanti, oruddhanaditÄ• ya hi {oruddhanadikÄ• yatiá¹ƒ (Se) } ||

<152> á¹• 21 ``pasannacitto sumano, vedajÄ• to kataÃ±jalÄ«.

taá¹‡á¸• ulaá¹ƒ me gahetvÄ• na, yÄ• gudÄ• naá¹ƒ adÄ• sahaá¹ƒ ||

<153> á¹• 21 ``paÃ±cannaá¹ƒ yÄ• guá¹ƒ datvÄ• na, pasanno sehi pÄ• á¹‡ibhi.

sakakammÄ• bhiraddhohaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<154> á¹• 21 ``maá¹‡imayaÃ±ca \Be I 442/ me byamhaá¹ƒ, nibbatti tidase gaá¹‡e.

nÄ• rÄ«gaá¹‡ehi sahito, modÄ• mi byamhamuttame ||

<155> á¹• 21 ``tettiá¹ƒsakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

tiá¹ƒsakkhattuá¹ƒ cakkavattÄ«, mahÄ• rajjamakÄ• rayiá¹ƒ ||

<156> á¹• 21 ``padesarajjaá¹ƒ \Ne I 413/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

devaloke manusse vÄ• , anubhotvÄ• sayaá¹ƒ {yasaá¹ƒ (Se) } ahaá¹ƒ ||

<157> á¹• 21 ``pacchime bhave sampatte, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

saha oropite kese, sabbaá¹ƒ sampaá¹-ivijjhahaá¹ƒ ||

<158> á¹• 21 ``khayato vayato cÄ• pi, sammasanto kaá¸·evaraá¹ƒ.

pure sikkhÄ• padÄ• dÄ• nÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<159> á¹• 21 ``sudinnaá¹ƒ \Ee II 376/ me dÄ• navaraá¹ƒ, vÄ• á¹‡ijjaá¹ƒ sampayojitaá¹ƒ.

teneva yÄ• gudÄ• nena, pattomhi acalaá¹ƒ padaá¹ƒ ||

<160> á¹• 21 ``sokaá¹ƒ pariddavaá¹ƒ byÄ• dhiá¹ƒ, darathaá¹ƒ cittatÄ• panaá¹ƒ.

nÄ• bhijÄ• nÄ• mi uppannaá¹ƒ, yÄ• gudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<161> á¹• 21 ``yÄ• guá¹ƒ \Se II 19/ saá¹…ghassa datvÄ• na, puÃ±Ã±akkhette anuttare.

paÃ±cÄ• nisaá¹ƒse anubhomi, aho yÄ• gusuyiá¹-á¹-hatÄ• ||

<162> á¹• 21 ``abyÄ• dhitÄ• rÅ«pavatÄ• , khippaá¹ƒ dhammanisantitÄ• {nibujjhitÄ• (Se) }

lÄ• bhitÄ• annapÄ• nassa, Ä• yu paÃ±camakaá¹ƒ mama ||

<163> á¹• 21 ``yo koci vedaá¹ƒ janayaá¹ƒ, saá¹…ghe yÄ• guá¹ƒ dadeyya so.

imÄ• ni paÃ±ca á¹-hÄ• nÄ• ni, paá¹-igaá¹‡heyya paá¹‡á¸• ito ||

<164> á¹• 21 ``karaá¹‡Ä«yaá¹ƒ kataá¹ƒ sabbaá¹ƒ, bhavÄ• ugghÄ• á¹-itÄ• mayÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<165> á¹• 21 ``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataá¹ƒ ||

<166> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, yÄ• gudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<167> á¹• 21 ``kilesÄ• \Be I 443/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<168> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<169> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• yÄ• gudÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yÄ• gudÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. patthodanadÄ• yakattheraapadÄ• naá¹ƒ

<170> á¹• 21 ``vanacÄ• rÄ« \Se II 20/ \Ne I 414/ pure Ä• siá¹ƒ, satataá¹ƒ vanakammiko.

patthodanaá¹ƒ gahetvÄ• na, kammantaá¹ƒ agamÄ• sahaá¹ƒ ||

<171> á¹• 21 ``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

vanÄ• piá¹‡á¸• Ä• ya nikkhantaá¹ƒ, disvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<172> á¹• 21 ``parakammÄ• yane {vayakammÄ• yane (Katthaci) } yutto, puÃ±Ã±aÃ±ca me

ayaá¹ƒ patthodano atthi, bhojayissÄ• mahaá¹ƒ {bhojayissÄ• mi maá¹ƒ (Se) } muniá¹ƒ ||

<173> á¹• 21 ``patthodanaá¹ƒ gahetvÄ• na, sayambhussa adÄ• sahaá¹ƒ.

mama nijjhÄ• yamÄ• nassa, paribhuÃ±ji tadÄ• muni ||

<174> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<175> á¹• 21 ``chattiá¹ƒsakkhattuá¹ƒ \Ee II 377/ devindo, devarajjamakÄ• rayiá¹ƒ.

tettiá¹ƒsakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ ||

<176> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sukhito yasavÄ• homi, patthodanassidaá¹ƒ phalaá¹ƒ ||

<177> á¹• 21 ``bhavÄ• bhave saá¹ƒsaranto, labhÄ• mi amitaá¹ƒ dhanaá¹ƒ.

bhoge me Å«natÄ• natthi, patthodanassidaá¹ƒ phalaá¹ƒ ||

<178> á¹• 21 ``nadÄ«sotapaá¹-ibhÄ• gÄ• \Be I 444/, bhogÄ• nibbattare mama.

parimetuá¹ƒ na sakkomi, patthodanassidaá¹ƒ phalaá¹ƒ ||

<179> á¹• 21 ``imaá¹ƒ \Se II 21/ khÄ• da imaá¹ƒ bhuÃ±ja, imamhi sayane saya.

tenÄ• haá¹ƒ sukhito homi, patthodanassidaá¹ƒ phalaá¹ƒ ||

<180> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, patthodanassidaá¹ƒ phalaá¹ƒ ||

<181> á¹• 21 ``kilesÄ• \Ne I 415/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<182> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<183> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• patthodanadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

patthodanadÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. maÃ±cadÄ• yakattheraapadÄ• naá¹ƒ

<184> á¹• 21 ``parinibbute kÄ• ruá¹‡ike, siddhatthe lokanÄ• yake.

vitthÄ• rike pÄ• vacane, devamÄ• nusasakkate ||

<185> á¹• 21 ``caá¹‡á¸• Ä• lo Ä• sahaá¹ƒ tattha, Ä• sandipÄ«á¹-hakÄ• rako.

tena kammena jÄ«vÄ• mi, tena posemi dÄ• rake ||

<186> á¹• 21 ``Ä• sandiá¹ƒ sukataá¹ƒ katvÄ• , pasanno sehi pÄ• á¹‡ibhi.

sayamevupagantvÄ• na, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

<187> á¹• 21 ``tena \Se II 22/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<188> á¹• 21 ``devalokagato santo, modÄ• mi tidase gaá¹‡e.

sayanÄ• ni mahagghÄ• ni, nibbattanti yadicchakaá¹ƒ ||

<189> á¹• 21 ``paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

asÄ«tikkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ ||

<190> á¹• 21 ``padesarajjaá¹ƒ \Be I 445/ \Ee II 378/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá

sukhito yasavÄ• homi, maÃ±cadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<191> á¹• 21 ``devalokÄ• cavitvÄ• na, emi ce mÄ• nusaá¹ƒ bhavaá¹ƒ.

mahÄ• rahÄ• susayanÄ• , sayameva bhavanti me ||

<192> á¹• 21 ``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

ajjÄ• pi sayane kÄ• le {sayanakÄ• le (Se) }, sayanaá¹ƒ upatiá¹-á¹-hati ||

<193> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maÃ±cadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<194> á¹• 21 ``kilesÄ• \Ne I 416/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<195> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<196> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 23/ sudaá¹ƒ Ä• yasmÄ• maÃ±cadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

maÃ±cadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

bhaddÄ• livaggo bÄ• cattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

bhaddÄ• lÄ« ekachatto ca, tiá¹‡asÅ«lo ca maá¹ƒsado.

nÄ• gapallaviko dÄ«pÄ«, ucchaá¹…gi yÄ• gudÄ• yako ||

patthodanÄ« maÃ±cadado, gÄ• thÄ• yo gaá¹‡itÄ• ciha.

dvesatÄ• ni ca gÄ• thÄ• naá¹ƒ, gÄ• thÄ• cekÄ• taduttari ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

therÄ• padÄ• napÄ• á¸·i

(dutiyo bhÄ• go)

43. sakiá¹ƒsammajjakavaggo

1. sakiá¹ƒsammajjakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``vipassino \Se II 24/ \Be II 1/ \Ne II 1/ bhagavato, pÄ• á¹-aliá¹ƒ bodhimuttamaá¹

disvÄ• va taá¹ƒ pÄ• dapaggaá¹ƒ, tattha cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<2> á¹• 21 ``sammajjaniá¹ƒ gahetvÄ• na, bodhiá¹ƒ sammajji tÄ• vade.

sammajjitvÄ• na taá¹ƒ bodhiá¹ƒ, avandiá¹ƒ pÄ• á¹-aliá¹ƒ ahaá¹ƒ ||

<3> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

namassamÄ• no taá¹ƒ bodhiá¹ƒ, gaÃ±chiá¹ƒ paá¹-ikuá¹-iá¹ƒ ahaá¹ƒ ||

<4> á¹• 21 ``tÄ• dimaggena \Ne II 2/ gacchÄ• mi, saranto bodhimuttamaá¹ƒ.

ajagaro maá¹ƒ pÄ«á¸·esi, ghorarÅ«po mahabbalo ||

<5> á¹• 21 ``Ä• sanne \Ee II 379/ me kataá¹ƒ kammaá¹ƒ, phalena tosayÄ« mamaá¹ƒ.

kaá¸·evaraá¹ƒ me gilati, devaloke ramÄ• mahaá¹ƒ ||

<6> á¹• 21 ``anÄ• vilaá¹ƒ mama cittaá¹ƒ, visuddhaá¹ƒ paá¹‡á¸• araá¹ƒ sadÄ• .

sokasallaá¹ƒ na jÄ• nÄ• mi, cittasantÄ• panaá¹ƒ mama ||

<7> á¹• 21 ``kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so ca, apamÄ• ro vitacchikÄ• .

daddu kaá¹‡á¸• u ca me natthi, phalaá¹ƒ sammajjanÄ• yidaá¹ƒ {sammajjane idaá¹ƒ (Ce) } ||

<8> á¹• 21 ``soko \Be II 2/ ca paridevo ca, hadaye me na vijjati.

abhantaá¹ƒ ujukaá¹ƒ cittaá¹ƒ, phalaá¹ƒ sammajjanÄ• yidaá¹ƒ ||

<9> á¹• 21 ``samÄ• dhÄ«su \Se II 25/ na majjÄ• mi {samÄ• dhÄ«su na sajjÄ• mi (Ce), sam (syÄ•) }, visadaá¹ƒ hoti mÄ• nasaá¹ƒ.

yaá¹ƒ yaá¹ƒ samÄ• dhimicchÄ• mi, so so sampajjate mamaá¹ƒ ||

<10> á¹• 21 ``rajanÄ«ye na rajjÄ• mi, atho dussaniyesu {dosaniyesu (Ce Se Katthaci) } ca.

mohanÄ«ye na muyhÄ• mi, phalaá¹ƒ sammajjanÄ• yidaá¹ƒ ||

<11> á¹• 21 ``ekanavutito {ekanavute ito (Ce Se) } kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phalaá¹ƒ sammajjanÄ• yidaá¹ƒ ||

<12> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<13> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<14> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sakiá¹ƒsammajjako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sakiá¹ƒsammajjakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ekadussadÄ• yakattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``nagare \Ne II 3/ haá¹ƒsavatiyÄ• , ahosiá¹ƒ tiá¹‡ahÄ• rako.

tiá¹‡ahÄ• rena jÄ«vÄ• mi, tena posemi dÄ• rake ||

<16> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

tamandhakÄ• raá¹ƒ nÄ• setvÄ• , uppajji lokanÄ• yako ||

<17> á¹• 21 ``sake \Se II 26/ ghare nisÄ«ditvÄ• , evaá¹ƒ cintesi tÄ• vade.

`buddho loke samuppanno, deyyadhammo na vijjati ||

<18> á¹• 21 `` `idaá¹ƒ \Be II 3/ me sÄ• á¹-akaá¹ƒ ekaá¹ƒ, natthi me koci dÄ• yako.

dukkho nirayasamphasso, ropayissÄ• mi dakkhiá¹‡aá¹ƒâ€™ ||

<19> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

ekaá¹ƒ dussaá¹ƒ gahetvÄ• na, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<20> á¹• 21 ``ekaá¹ƒ \Ee II 380/ dussaá¹ƒ daditvÄ• na, ukkuá¹-á¹-hiá¹ƒ sampavattayiá¹ƒ.

`yadi buddho tuvaá¹ƒ vÄ«ra, tÄ• rehi maá¹ƒ mahÄ• muniâ€™ ||

<21> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama dÄ• naá¹ƒ pakittento, akÄ• me anumodanaá¹ƒ ||

<22> á¹• 21 `` `iminÄ• ekadussena, cetanÄ• paá¹‡idhÄ«hi ca.

kappasatasahassÄ• ni, vinipÄ• taá¹ƒ na gacchasi ||

<23> á¹• 21 `` `chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi.

tettiá¹ƒsakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« {cakkavatti (Se) } bhavissasi ||

<24> á¹• 21 `` `padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ {asaá¹…kayaá¹ƒ (

evamuparipi}.

devaloke manusse vÄ• , saá¹ƒsaranto tuvaá¹ƒ bhave ||

<25> á¹• 21 `` `rÅ«pavÄ• guá¹‡asampanno, anavakkantadehavÄ• {anuvattanta ... (syÄ•)

akkhobhaá¹ƒ amitaá¹ƒ dussaá¹ƒ, labhissasi yadicchakaá¹ƒâ€™ ||

<26> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro {dhÄ«ro (Ce Se) }, haá¹ƒsarÄ• jÄ• va ambare ||

<27> á¹• 21 ``yaá¹ƒ \Se II 27/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

bhoge me Å«natÄ• natthi, ekadussassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``paduddhÄ• re \Ne II 4/ paduddhÄ• re, dussaá¹ƒ nibbattate mamaá¹ƒ.

heá¹-á¹-hÄ• dussamhi tiá¹-á¹-hÄ• mi, uparicchadanaá¹ƒ mama ||

<29> á¹• 21 ``cakkavÄ• á¸·aá¹ƒ upÄ• dÄ• ya, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

icchamÄ• no cahaá¹ƒ ajja, dussehacchÄ• dayeyya taá¹ƒ ||

<30> á¹• 21 ``teneva ekadussena, saá¹ƒsaranto bhavÄ• bhave.

suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• na, saá¹ƒsarÄ• mi bhavÄ• bhave ||

<31> á¹• 21 ``vipÄ• kaá¹ƒ \Be II 4/ viekadussassa, nÄ• jjhagaá¹ƒ katthacikkhayaá¹ƒ.

ayaá¹ƒ me antimÄ• jÄ• ti, vipaccati idhÄ• pi me ||

<32> á¹• 21 ``satasahassito kappe, yaá¹ƒ dussamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekadussassidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<34> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekadussadÄ• yako thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekadussadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. ekÄ• sanadÄ• yakattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``himavantassÄ• vidÅ«re \Se II 28/ \Ee II 381/, gosito nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<37> á¹• 21 ``nÄ• rado nÄ• ma nÄ• mena, kassapo iti maá¹ƒ vidÅ«.

suddhimaggaá¹ƒ gavesanto, vasÄ• mi gosite tadÄ• ||

<38> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

vivekakÄ• mo sambuddho, agaÃ±chi anilaÃ±jasÄ• ||

<39> á¹• 21 ``vanagge gacchamÄ• nassa, disvÄ• raá¹ƒsiá¹ƒ mahesino.

kaá¹-á¹-hamaÃ±caá¹ƒ paÃ±Ã±Ä• petvÄ• , ajinaÃ±ca apattharia¹ƒ ||

<40> á¹• 21 ``Ä• sanaá¹ƒ \Ne II 5/ paÃ±Ã±Ä• petvÄ• na, sire katvÄ• na aÃ±jaliá¹ƒ.

somanassaá¹ƒ paveditvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

<41> á¹• 21 `` `sallakatto mahÄ• vÄ«ra, Ä• turÄ• naá¹ƒ tikicchako.

mamaá¹ƒ rogaparetassa {rÄ• ga ... (Se) }, tikicchaá¹ƒ dehi nÄ• yaka ||

<42> á¹• 21 `` `kallatthikÄ• ye passanti, buddhaseá¹-á¹-ha tuvaá¹ƒ mune.

dhuvatthasiddhiá¹ƒ papponti, etesaá¹ƒ ajaro {jajjaro (Ce Ee Katthaci) } bhave ||

<43> á¹• 21 `` `na \Be II 5/ me deyyadhammo atthi, pavattaphalabhojihaá¹ƒ.

idaá¹ƒ me Ä• sanaá¹ƒ atthi {na me deyyaá¹ƒ tava atthi (Ce Se) }, nisÄ«da kaá¹-á¹-hamaÃ±c

<44> á¹• 21 ``nisÄ«di tattha bhagavÄ• , asambhÄ«tova {acchambhitova (Se Katthaci) } kes

muhuttaá¹ƒ vÄ«tinÄ• metvÄ• , idaá¹ƒ vacanamabravi ||

<45> á¹• 21 `` `visaá¹-á¹-ho \Se II 29/ {vissattho (Ce pÄ«), vissaá¹-á¹-ho (Se Katthaci) } hoh
laddho jotiraso tayÄ• .

yaá¹ƒ tuyhaá¹ƒ patthitaá¹ƒ sabbaá¹ƒ, paripÅ«rissatinÄ• gate {paripÅ«rissatÄ• sanaá¹ƒ (Se K

<46> á¹• 21 `` `na moghaá¹ƒ taá¹ƒ kataá¹ƒ tuyhaá¹ƒ, puÃ±Ã±akkhette anuttare.

sakkÄ• uddharituá¹ƒ attÄ• , yassa cittaá¹ƒ paá¹‡Ä«hitaá¹ƒ {sunÄ«hitaá¹ƒ (Se) } ||

<47> á¹• 21 `` `iminÄ• sanadÄ• nena, cetanÄ• paá¹‡idhÄ«hi ca.

kappasatasahassÄ• ni, vinipÄ• taá¹ƒ na gacchasi ||

<48> á¹• 21 `` `paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi.

asÄ«tikkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissasi ||

<49> á¹• 21 `` `padesarajjaá¹ƒ \Ee II 382/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sabbattha sukhito hutvÄ• , saá¹ƒsÄ• re saá¹ƒsarissasiâ€™ ||

<50> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<51> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sarathaá¹ƒ sandamÄ• nikaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<52> á¹• 21 ``kÄ• nanaá¹ƒ pavisitvÄ• pi, yadÄ• icchÄ• mi Ä• sanaá¹ƒ.

mama saá¹…kappamaÃ±Ã±Ä• ya, pallaá¹…ko upatiá¹-á¹-hati ||

<53> á¹• 21 ``vÄ• rimajjhagato santo, yadÄ• icchÄ• mi Ä• sanaá¹ƒ.

mama saá¹…kappamaÃ±Ã±Ä• ya, pallaá¹…ko upatiá¹-á¹-hati ||

<54> á¹• 21 ``yaá¹ƒ \Ne II 6/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

pallaá¹…kasatasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

<55> á¹• 21 ``duve \Se II 30/ \Be II 6/ bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

duve kule pajÄ• yÄ• mi, khattiye atha brÄ• hmaá¹‡e ||

<56> á¹• 21 ``ekÄ• sanaá¹ƒ daditvÄ• na, puÃ±Ã±akkhette anuttare.

dhammapallaá¹…kamÄ• dÄ• ya {dhammapallaá¹…kamaÃ±Ã±Ä• ya (Se Katthaci) }, viharÄ•

<57> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<58> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<59> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<60> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekÄ• sanadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ekÄ• sanadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sattakadambapupphiyattheraapadÄ• naá¹ƒ

<61> á¹• 21 ``himavantassÄ• vidÅ«re, kukkuá¹-o {kadambo (Ce Se Ee) } nÄ• ma pabbato.

tamhi pabbatapÄ• damhi, satta buddhÄ• vasiá¹ƒsu te ||

<62> á¹• 21 ``kadambaá¹ƒ pupphitaá¹ƒ disvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

satta mÄ• lÄ• gahetvÄ• na, puÃ±Ã±acittena {puá¹‡á¹‡acittena (Katthaci) } okiriá¹ƒ ||

<63> á¹• 21 ``tena \Se II 31/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<64> á¹• 21 ``catunnavutito \Ee II 383/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``kilesÄ• \Ne II 7/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<66> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<67> á¹• 21 ``paá¹-isambhidÄ• \Be II 7/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sattakadambapupphiyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sattakadambapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. koraá¹‡á¸• apupphiyattheraapadÄ• naá¹ƒ

<68> á¹• 21 ``vanakammiko pure Ä• siá¹ƒ, pitumÄ• tumatenahaá¹ƒ {pitupitÄ• mahenahaá¹ƒ

pasumÄ• rena jÄ«vÄ• mi, kusalaá¹ƒ me na vijjati ||

<69> á¹• 21 ``mama Ä• sayasÄ• mantÄ• , tisso lokagganÄ• yako.

padÄ• ni tÄ«á¹‡i dassesi, anukampÄ• ya cakkhumÄ• ||

<70> á¹• 21 ``akkante ca pade disvÄ• , tissanÄ• massa satthuno.

haá¹-á¹-ho haá¹-á¹-hena cittena, pade cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<71> á¹• 21 ``koraá¹‡á¸• aá¹ƒ \Se II 32/ pupphitaá¹ƒ disvÄ• , pÄ• dapaá¹ƒ dharaá¹‡Ä«ruha

sakosakaá¹ƒ gahetvÄ• na, padaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

<72> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<73> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

koraá¹‡á¸• avaá¹‡á¹‡akoyeva, suppabhÄ• so bhavÄ• mahaá¹ƒ ||

<74> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, padapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<75> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<76> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<77> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• koraá¹‡á¸• apupphiyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti

koraá¹‡á¸• apupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ghatamaá¹‡á¸• adÄ• yakattheraapadÄ• naá¹ƒ

<78> á¹• 21 ``sucintitaá¹ƒ \Be II 8/ \Ne II 8/ bhagavantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá

upaviá¹-á¹-haá¹ƒ mahÄ• raÃ±Ã±aá¹ƒ, vÄ• tÄ• bÄ• dhena pÄ«á¸·itaá¹ƒ ||

<79> á¹• 21 ``disvÄ• \Se II 33/ cittaá¹ƒ pasÄ• detvÄ• , ghatamaá¹‡á¸• amupÄ• nayiá¹ƒ.

katattÄ• \Ee II 384/ Ä• citattÄ• ca, gaá¹…gÄ• bhÄ• gÄ«rathÄ« ayaá¹ƒ ||

<80> á¹• 21 ``mahÄ• samuddÄ• cattÄ• ro, ghataá¹ƒ sampajjare mama.

ayaÃ±ca pathavÄ« ghorÄ• , appamÄ• á¹‡Ä• asaá¹…khiyÄ• ||

<81> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, bhavate madhusakkarÄ• .

cÄ• tuddÄ«pÄ• {catuddisÄ• (Se) } ime rukkhÄ• , pÄ• dapÄ• dharaá¹‡Ä«ruhÄ• ||

<82> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, kapparukkhÄ• bhavanti te.

paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ ||

<83> á¹• 21 ``ekapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<84> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ghatamaá¹‡á¸• assidaá¹ƒ phalaá¹ƒ ||

<85> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<86> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<87> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ghatamaá¹‡á¸• adÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ghatamaá¹‡á¸• adÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. ekadhammassavaniyattheraapadÄ• naá¹ƒ

<88> á¹• 21 ``padumuttaro \Se II 34/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

catusaccaá¹ƒ pakÄ• sento, santÄ• resi bahuá¹ƒ janaá¹ƒ ||

<89> á¹• 21 ``ahaá¹ƒ \Be II 9/ \Ne II 9/ tena samayena, jaá¹-ilo uggatÄ• pano.

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

<90> á¹• 21 ``buddhaseá¹-á¹-hassa upari, gantuá¹ƒ na visahÄ• mahaá¹ƒ.

pakkhÄ«va selamÄ• sajja, gamanaá¹ƒ na labhÄ• mahaá¹ƒ ||

<91> á¹• 21 ``udake vokkamitvÄ• na, evaá¹ƒ gacchÄ• mi ambare.

na me idaá¹ƒ bhÅ«tapubbaá¹ƒ, iriyÄ• pathavikopanaá¹ƒ ||

<92> á¹• 21 ``handa metaá¹ƒ gavesissaá¹ƒ, appevatthaá¹ƒ labheyyahaá¹ƒ.

orohanto antalikkhÄ• , saddamassosi satthuno ||

<93> á¹• 21 ``sarena rajanÄ«yena, savanÄ«yena vaggunÄ• .

aniccataá¹ƒ kathentassa, taÃ±Ã±eva uggahiá¹ƒ tadÄ• .

aniccasaÃ±Ã±amuggayha \Ee II 385/, agamÄ• siá¹ƒ mamassamaá¹ƒ ||

<94> á¹• 21 ``yÄ• vatÄ• yuá¹ƒ vasitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ.

carime vattamÄ• namhi, saddhammassavanaá¹ƒ sariá¹ƒ ||

<95> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<96> á¹• 21 ``tiá¹ƒsakappasahassÄ• ni, devaloke ramiá¹ƒ ahaá¹ƒ.

ekapaÃ±Ã±Ä• sakkhattuÃ±ca \Se II 35/, devarajjamakÄ• rayiá¹ƒ ||

<97> á¹• 21 ``ekavÄ«satikkhattuÃ±ca {ekatiá¹ƒsati ... (Se) }, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<98> á¹• 21 ``anubhomi sakaá¹ƒ puÃ±Ã±aá¹ƒ, sukhitohaá¹ƒ bhavÄ• bhave.

anussarÄ• mi taá¹ƒ saÃ±Ã±aá¹ƒ, saá¹ƒsaranto bhavÄ• bhave.

na koá¹-iá¹ƒ paá¹-ivijjhÄ• mi, nibbÄ• naá¹ƒ accutaá¹ƒ padaá¹ƒ ||

<99> á¹• 21 ``pitugehe nisÄ«ditvÄ• , samaá¹‡o bhÄ• vitindriyo.

kathaá¹ƒsa {kathayaá¹ƒ (Ce Ee Katthaci) } paridÄ«pento, aniccatamudÄ• hari ||

<100> á¹• 21 `` `aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™ ||

<101> á¹• 21 ``saha \Be II 10/ gÄ• thaá¹ƒ suá¹‡itvÄ• na, pubbasaÃ±Ã±amanussariá¹ƒ.

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<102> á¹• 21 ``jÄ• tiyÄ• \Ne II 10/ sattavassena, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayÄ« buddho, dhammassavanassidaá¹ƒ phalaá¹ƒ ||

<103> á¹• 21 ``satasahassito kappe, yaá¹ƒ dhammamasuá¹‡iá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhammassavanassidaá¹ƒ phalaá¹ƒ ||

<104> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<105> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<106> á¹• 21 ``paá¹-isambhidÄ• \Se II 36/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekadhammassavaniyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekadhammassavaniyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. sucintitattheraapadÄ• naá¹ƒ

<107> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , ahosiá¹ƒ kassako tadÄ• .

kasikammena jÄ«vÄ• mi, tena posemi dÄ• rake ||

<108> á¹• 21 ``susampannaá¹ƒ \Ee II 386/ tadÄ• khettaá¹ƒ, dhaÃ±Ã±aá¹ƒ me phalinaá¹ƒ {

pÄ• kakÄ• le ca sampatte, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<109> á¹• 21 ``nacchannaá¹ƒ nappatirÅ«paá¹ƒ, jÄ• nantassa guá¹‡Ä• guá¹‡aá¹ƒ.

yohaá¹ƒ saá¹…ghe adatvÄ• na, aggaá¹ƒ bhuÃ±jeyya ce tadÄ• {mattanÄ• (Se) } ||

<110> á¹• 21 ``ayaá¹ƒ buddho asamasamo, dvattiá¹ƒsavaralakkhaá¹‡o.

tato pabhÄ• vito saá¹…gho, puÃ±Ã±akkhetto anuttaro ||

<111> á¹• 21 ``tattha dassÄ• mahaá¹ƒ dÄ• naá¹ƒ, navasassaá¹ƒ pure pure.

evÄ• haá¹ƒ cintayitvÄ• na, haá¹-á¹-ho pÄ«á¹‡itamÄ• naso {pÄ«tika ... (Se) } ||

<112> á¹• 21 ``khettato \Be II 11/ dhaÃ±Ã±amÄ• hatvÄ• , sambuddhaá¹ƒ upasaá¹…kamiá¹

upasaá¹…kamma sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

vanditvÄ• satthuno pÄ• de, idaá¹ƒ vacanamabraviá¹ƒ ||

<113> á¹• 21 `` `navasassaÃ±ca sampannaá¹ƒ, Ä• yÄ• gosi {idha hosi (Se) } ca tvaá¹ƒ mu

anukampamupÄ• dÄ• ya \Se II 37/, adhivÄ• sehi cakkhumaâ€™ ||

<114> á¹• 21 ``padumuttaro \Ne II 11/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama saá¹…kappamaÃ±Ã±Ä• ya, idaá¹ƒ vacanamabravi ||

<115> á¹• 21 `` `cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito.

yajantÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ ||

<116> á¹• 21 `` `karotopadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ.

tasmiá¹ƒ saá¹…gheva {saá¹ƒghe ca (Se Ee) } dÄ• tabbaá¹ƒ, tava sassaá¹ƒ tathetaraá¹ƒ ||

<117> á¹• 21 `` `saá¹…ghato uddisitvÄ• na, bhikkhÅ« netvÄ• na saá¹ƒgharaá¹ƒ.

paá¹-iyattaá¹ƒ ghare santaá¹ƒ, bhikkhusaá¹…ghassa dehi tvaá¹ƒâ€™ ||

<118> á¹• 21 ``saá¹…ghato uddisitvÄ• na, bhikkhÅ« netvÄ• na saá¹ƒgharaá¹ƒ.

yaá¹ƒ ghare paá¹-iyattaá¹ƒ me, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

<119> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<120> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ sappabhassaraá¹ƒ.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

ekÅ«navÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<121> á¹• 21 ``Ä• kiá¹‡á¹‡aá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, nÄ• rÄ«gaá¹‡asamÄ• kulaá¹ƒ.

tattha bhutvÄ• pivitvÄ• ca, vasÄ• mi tidase ahaá¹ƒ ||

<122> á¹• 21 ``satÄ• naá¹ƒ \Se II 38/ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<123> á¹• 21 ``bhavÄ• bhave \Be II 12/ \Ee II 387/ saá¹ƒsaranto, labhÄ• mi amitaá¹ƒ dhana

bhoge me Å«natÄ• natthi, navasassassidaá¹ƒ phalaá¹ƒ ||

<124> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikaá¹ƒ sandamÄ• nikaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ {sabbametampi (Katthaci) }, navasassassidaá¹ƒ phalaá¹ƒ ||

<125> á¹• 21 ``navavatthaá¹ƒ navaphalaá¹ƒ, navaggarasabhojanaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, navasassassidaá¹ƒ phalaá¹ƒ ||

<126> á¹• 21 ``koseyyakambaliyÄ• ni \Ne II 12/, khomakappÄ• sikÄ• ni ca.

labhÄ• mi sabbamevetaá¹ƒ, navasassassidaá¹ƒ phalaá¹ƒ ||

<127> á¹• 21 ``dÄ• sÄ«gaá¹‡aá¹ƒ dÄ• sagaá¹‡aá¹ƒ, nÄ• riyo ca alaá¹…katÄ• .

labhÄ• mi sabbamevetaá¹ƒ, navasassassidaá¹ƒ phalaá¹ƒ ||

<128> á¹• 21 ``na maá¹ƒ sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• , pariá¸·Ä• ho na vijjati.

atho cetasikaá¹ƒ dukkhaá¹ƒ, hadaye me na vijjati ||

<129> á¹• 21 ``idaá¹ƒ khÄ• da idaá¹ƒ bhuÃ±ja, imamhi sayane saya.

labhÄ• mi sabbamevetaá¹ƒ, navasassassidaá¹ƒ phalaá¹ƒ ||

<130> á¹• 21 ``ayaá¹ƒ pacchimako dÄ• ni, carimo vattate bhavo.

ajjÄ• pi deyyadhammo me, phalaá¹ƒ tosesi sabbadÄ• ||

<131> á¹• 21 ``navasassaá¹ƒ \Se II 39/ daditvÄ• na, saá¹…ghe gaá¹‡avaruttame.

aá¹-á¹-hÄ• nisaá¹ƒse anubhomi, kammÄ• nucchavike mama ||

<132> á¹• 21 ``vaá¹‡á¹‡avÄ• yasavÄ• homi, mahÄ• bhogo anÄ«tiko.

mahÄ• pakkho {mahÄ• bhakkho (Se Katthaci) } sadÄ• homi, abhejjapariso sadÄ• ||

<133> á¹• 21 ``sabbe maá¹ƒ apacÄ• yanti, ye keci pathavissitÄ• .

deyyadhammÄ• ca ye keci, pure pure labhÄ• mahaá¹ƒ ||

<134> á¹• 21 ``bhikkhusaá¹…ghassa vÄ• majjhe, buddhaseá¹-á¹-hassa sammukhÄ• .

sabbepi samatikkamma, denti mameva dÄ• yakÄ• ||

<135> á¹• 21 ``paá¹-hamaá¹ƒ navasassaÃ±hi, datvÄ• saá¹…ghe gaá¹‡uttame.

imÄ• nisaá¹ƒse anubhomi, navasassassidaá¹ƒ phalaá¹ƒ ||

<136> á¹• 21 ``satasahassito \Be II 13/ kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, navasassassidaá¹ƒ phalaá¹ƒ ||

<137> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo.

<138> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<139> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sucintito thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sucintitattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sovaá¹‡á¹‡akiá¹…kaá¹‡iyattheraapadÄ• naá¹ƒ

<140> á¹• 21 ``saddhÄ• ya \Se II 40/ \Ne II 13/ \Ee II 388/ abhinikkhamma, pabbajiá¹ƒ anag

vÄ• kacÄ«radharo Ä• siá¹ƒ, tapokammamapassito ||

<141> á¹• 21 ``atthadassÄ« tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

uppajji tamhi samaye, tÄ• rayanto mahÄ• janaá¹ƒ ||

<142> á¹• 21 ``balaÃ±ca vata me khÄ«á¹‡aá¹ƒ, byÄ• dhinÄ• paramena taá¹ƒ.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, puline thÅ«pamuttamaá¹ƒ ||

<143> á¹• 21 ``karitvÄ• haá¹-á¹-hacittohaá¹ƒ, sahatthena {pasÄ• dena (Katthaci) } samokir

soá¹‡á¹‡akiá¹…kaá¹‡ipupphÄ• ni, udaggamanaso ahaá¹ƒ ||

<144> á¹• 21 ``sammukhÄ• viya sambuddhaá¹ƒ, thÅ«paá¹ƒ paricariá¹ƒ ahaá¹ƒ.

tena cetopasÄ• dena, atthadassissa tÄ• dino ||

<145> á¹• 21 ``devalokaá¹ƒ gato santo, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ.

suvaá¹‡á¹‡avaá¹‡á¹‡o tatthÄ• siá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<146> á¹• 21 ``asÄ«tikoá¹-iyo mayhaá¹ƒ, nÄ• riyo samalaá¹…katÄ• .

sadÄ• mayhaá¹ƒ upaá¹-á¹-hanti, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<147> á¹• 21 ``saá¹-á¹-hituriyasahassÄ• ni {saá¹-á¹-hitÅ«riya ... (Katthaci) }, bheriyo paá¹‡a

saá¹…khÄ• ca á¸• iá¹‡á¸• imÄ• tattha, vaggÅ« vajjanti {nadanti (Ce), vadanti (Ee) } dundub

<148> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni \Be II 14/, hatthino samalaá¹…katÄ• .

tidhÄ• pabhinnamÄ• taá¹…gÄ• , kuÃ±jarÄ• saá¹-á¹-hihÄ• yanÄ• ||

<149> á¹• 21 ``hemajÄ• lÄ• bhisaÃ±channÄ• \Se II 41/, upaá¹-á¹-hÄ• naá¹ƒ karonti me.

balakÄ• ye gaje ceva, Å«natÄ• me na vijjati ||

<150> á¹• 21 ``soá¹‡á¹‡akiá¹…kaá¹‡ipupphÄ• naá¹ƒ, vipÄ• kaá¹ƒ anubhomahaá¹ƒ.

aá¹-á¹-hapaÃ±Ã±Ä• sakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

<151> á¹• 21 ``ekasattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

pathabyÄ• rajjaá¹ƒ ekasataá¹ƒ, mahiyÄ• kÄ• rayiá¹ƒ ahaá¹ƒ ||

<152> á¹• 21 ``so dÄ• ni amataá¹ƒ patto, asaá¹…khataá¹ƒ sududdasaá¹ƒ {gambhÄ«raá¹ƒ c

saá¹ƒyojanaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavo ||

<153> á¹• 21 ``aá¹-á¹-hÄ• rase \Ne II 14/ kappasate, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<154> á¹• 21 ``kilesÄ• \Ee II 389/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<155> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<156> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sovaá¹‡á¹‡akiá¹…kaá¹‡iyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sovaá¹‡á¹‡akiá¹…kaá¹‡iyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. soá¹‡á¹‡akontarikattheraapadÄ• naá¹ƒ

<157> á¹• 21 ``manobhÄ• vaniyaá¹ƒ \Se II 42/ buddhaá¹ƒ, attadantaá¹ƒ samÄ• hitaá¹ƒ.

iriyamÄ• naá¹ƒ brahmapathe, cittavÅ«pasame rataá¹ƒ ||

<158> á¹• 21 ``nittiá¹‡á¹‡aoghaá¹ƒ sambuddhaá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ muniá¹ƒ.

upatitthaá¹ƒ samÄ• pannaá¹ƒ, indivaradalappabhaá¹ƒ ||

<159> á¹• 21 ``alÄ• bunodakaá¹ƒ gayha, buddhaseá¹-á¹-haá¹ƒ upÄ• gamiá¹ƒ.

buddhassa pÄ• de dhovitvÄ• , alÄ• bukamadÄ• sahaá¹ƒ ||

<160> á¹• 21 ``Ä• á¹‡Ä• pesi \Be II 15/ ca sambuddho, padumuttaranÄ• mako.

`iminÄ• dakamÄ• hatvÄ• , pÄ• damÅ«le á¹-hapehi meâ€™ ||

<161> á¹• 21 ``sÄ• dhÅ«tihaá¹ƒ paá¹-issutvÄ• , satthugÄ• ravatÄ• ya ca.

dakaá¹ƒ alÄ• bunÄ• hatvÄ• , buddhaseá¹-á¹-haá¹ƒ upÄ• gamiá¹ƒ ||

<162> á¹• 21 ``anumodi mahÄ• vÄ«ro, cittaá¹ƒ nibbÄ• payaá¹ƒ mama.

`iminÄ• lÄ• budÄ• nena, saá¹…kappo te samijjhatuâ€™ ||

<163> á¹• 21 ``pannarasesu kappesu, devaloke ramiá¹ƒ ahaá¹ƒ.

tiá¹ƒsatikkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ ||

<164> á¹• 21 ``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, caá¹…kamantassa tiá¹-á¹-hato.

sovaá¹‡á¹‡aá¹ƒ kontaraá¹ƒ gayha, tiá¹-á¹-hate purato mama ||

<165> á¹• 21 ``buddhassa \Ne II 15/ datvÄ• nalÄ• buá¹ƒ, labhÄ• mi soá¹‡á¹‡akontaraá¹ƒ.

appakampi kataá¹ƒ kÄ• raá¹ƒ, vipulaá¹ƒ hoti tÄ• disu ||

<166> á¹• 21 ``satasahassito \Se II 43/ kappe, yaá¹ƒlÄ• bumadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, alÄ• bussa idaá¹ƒ phalaá¹ƒ ||

<167> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<168> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<169> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• soá¹‡á¹‡akontariko thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

soá¹‡á¹‡akontarikattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sakiá¹ƒsammajjakavaggo tecattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

sakiá¹ƒsammajjako \Ee II 390/ thero, ekadussÄ« ekÄ• sanÄ«.

kadambakoraá¹‡á¸• akado, ghatassavanikopi ca ||

sucintiko kiá¹…kaá¹‡iko, soá¹‡á¹‡akontarikopi ca.

ekagÄ• thÄ• sataÃ±cettha, ekasattatimeva ca ||

44. ekavihÄ• rivaggo

1. ekavihÄ• rikattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``imamhi \Se II 44/ \Be II 16/ \Ne II 16/ bhaddake kappe, brahmabandhu mahÄ•

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<2> á¹• 21 ``nippapaÃ±co nirÄ• lambo, Ä• kÄ• sasamamÄ• naso.

suÃ±Ã±atÄ• bahulo tÄ• dÄ«, animittarato vasÄ« ||

<3> á¹• 21 ``asaá¹…gacitto nikleso {nillepo (Se Katthaci) }, asaá¹ƒsaá¹-á¹-ho kule gaá¹‡e.

mahÄ• kÄ• ruá¹‡iko vÄ«ro, vinayopÄ• yakovido ||

<4> á¹• 21 ``uyyutto parakiccesu, vinayanto sadevake.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, gatiá¹ƒ paá¹…kavisosanaá¹ƒ ||

<5> á¹• 21 ``amataá¹ƒ paramassÄ• daá¹ƒ, jarÄ• maccunivÄ• raá¹‡aá¹ƒ.

mahÄ• parisamajjhe so, nisinno lokatÄ• rako ||

<6> á¹• 21 ``karavÄ«karuto {karavÄ«karudo (Se Ee Katthaci) } nÄ• tho, brahmaghoso tathÄ

uddharanto mahÄ• duggÄ• , vippanaá¹-á¹-he anÄ• yake ||

<7> á¹• 21 ``desento virajaá¹ƒ dhammaá¹ƒ, diá¹-á¹-ho me lokanÄ• yako.

tassa dhammaá¹ƒ suá¹‡itvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<8> á¹• 21 ``pabbajitvÄ• tadÄ• pÄ• haá¹ƒ, cintento jinasÄ• sanaá¹ƒ.

ekakova vane ramme, vasiá¹ƒ saá¹ƒsaggapÄ«á¸·ito ||

<9> á¹• 21 ``sakkÄ• yavÅ«pakÄ• so \Se II 45/ me, hetubhÅ«to mamÄ• bhavÄ« {mamÄ• ga

manaso vÅ«pakÄ• sassa, saá¹ƒsaggabhayadassino ||

<10> á¹• 21 ``kilesÄ• \Ee II 391/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<11> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• \Be II 17/ \Ne II 17/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekavihÄ• riko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ekavihÄ• rikattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ekasaá¹…khiyattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``vipassino bhagavato, mahÄ• bodhimaho ahu.

mahÄ• janÄ• samÄ• gamma, pÅ«jenti bodhimuttamaá¹ƒ ||

<14> á¹• 21 ``na hi taá¹ƒ orakaá¹ƒ maÃ±Ã±e, buddhaseá¹-á¹-ho bhavissati.

yassÄ• yaá¹ƒ Ä«disÄ• bodhi, pÅ«janÄ«yÄ• {Ä«diso bodhi, pÅ«janÄ«yo (Se) } ca satthuno

<15> á¹• 21 ``tato saá¹…khaá¹ƒ gahetvÄ• na, bodhirukkhamupaá¹-á¹-hahiá¹ƒ.

dhamanto sabbadivasaá¹ƒ, avandiá¹ƒ bodhimuttamaá¹ƒ ||

<16> á¹• 21 ``Ä• sannake kataá¹ƒ kammaá¹ƒ, devalokaá¹ƒ apÄ• payÄ«.

kaá¸·evaraá¹ƒ me patitaá¹ƒ, devaloke ramÄ• mahaá¹ƒ ||

<17> á¹• 21 ``saá¹-á¹-hituriyasahassÄ• ni \Se II 46/, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• .

sadÄ• mayhaá¹ƒ upaá¹-á¹-hanti, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``ekasattatime kappe, rÄ• jÄ• Ä• siá¹ƒ sudassano.

cÄ• turanto vijitÄ• vÄ«, jambumaá¹‡á¸• assa issaro ||

<19> á¹• 21 ``tato aá¹…gasatÄ• turiyÄ• {tÅ«rÄ• (Ce Katthaci) }, parivÄ• renti maá¹ƒ sadÄ

anubhomi sakaá¹ƒ kammaá¹ƒ, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

mÄ• tukucchigatassÄ• pi, vajjare bheriyo sadÄ• ||

<21> á¹• 21 ``upaá¹-á¹-hitvÄ• na sambuddhaá¹ƒ, anubhutvÄ• na sampadÄ• .

sivaá¹ƒ sukhemaá¹ƒ amataá¹ƒ, pattomhi acalaá¹ƒ padaá¹ƒ ||

<22> á¹• 21 ``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``kilesÄ• \Ne II 18/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<24> á¹• 21 ``svÄ• gataá¹ƒ \Be II 18/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekasaá¹…khiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ekasaá¹…khiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. pÄ• á¹-ihÄ«rasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``padumuttaro \Se II 47/ \Ee II 392/ nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

vasÄ«satasahassehi, nagaraá¹ƒ pÄ• visÄ« tadÄ• ||

<27> á¹• 21 ``nagaraá¹ƒ pavisantassa, upasantassa tÄ• dino.

ratanÄ• ni pajjotiá¹ƒsu {panÄ• diá¹ƒsu (Ee) }, nigghoso Ä• si tÄ• vade ||

<28> á¹• 21 ``buddhassa Ä• nubhÄ• vena, bherÄ« vajjumaghaá¹-á¹-itÄ• .

sayaá¹ƒ vÄ«á¹‡Ä• pavajjanti, buddhassa pavisato puraá¹ƒ ||

<29> á¹• 21 ``buddhaseá¹-á¹-haá¹ƒ namassÄ• mi {na passÄ• mi (Ce) }, padumuttaramahÄ•

pÄ• á¹-ihÄ«raÃ±ca passitvÄ• , tattha cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<30> á¹• 21 ``aho buddho aho dhammo, aho no satthusampadÄ• .

acetanÄ• pi turiyÄ• , sayameva pavajjare ||

<31> á¹• 21 ``satasahassito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<33> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 48/ sudaá¹ƒ Ä• yasmÄ• pÄ• á¹-ihÄ«rasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pÄ• á¹-ihÄ«rasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. Ã±Ä• á¹‡atthavikattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Be II 19/ \Ne II 19/ jalitaá¹ƒ, dÄ«parukkhaá¹ƒva jotitaá¹ƒ.

kaÃ±canaá¹ƒva virocantaá¹ƒ, addasaá¹ƒ dvipaduttamaá¹ƒ ||

<36> á¹• 21 ``kamaá¹‡á¸• aluá¹ƒ á¹-hapetvÄ• na, vÄ• kacÄ«raÃ±ca kuá¹‡á¸• ikaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , buddhaseá¹-á¹-haá¹ƒ thaviá¹ƒ ahaá¹ƒ ||

<37> á¹• 21 `` `tamandhakÄ• raá¹ƒ vidhamaá¹ƒ, mohajÄ• lasamÄ• kulaá¹ƒ.

Ã±Ä• á¹‡Ä• lokaá¹ƒ dassetvÄ• na, nittiá¹‡á¹‡osi mahÄ• muni ||

<38> á¹• 21 `` `samuddharasimaá¹ƒ lokaá¹ƒ, sabbÄ• vantamanuttaraá¹ƒ.

Ã±Ä• á¹‡e te upamÄ• natthi, yÄ• vatÄ• jagatogati {yÄ• vatÄ• ca gatogati (Ee Katthaci) } ||

<39> á¹• 21 `` `tena Ã±Ä• á¹‡ena sabbaÃ±Ã±Å«, iti buddho pavuccati.

vandÄ• mi taá¹ƒ mahÄ• vÄ«raá¹ƒ, sabbaÃ±Ã±utamanÄ• varaá¹ƒâ€™ ||

<40> á¹• 21 ``satasahassito \Ee II 393/ kappe, buddhaseá¹-á¹-haá¹ƒ thaviá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡atthavÄ• yidaá¹ƒ phalaá¹ƒ.

<41> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo.

<42> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<43> á¹• 21 ``paá¹-isambhidÄ• \Se II 49/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ã±Ä• á¹‡atthaviko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

Ã±Ä• á¹‡atthavikattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. ucchukhaá¹‡á¸• ikattheraapadÄ• naá¹ƒ

<44> á¹• 21 ``nagare bandhumatiyÄ• , dvÄ• rapÄ• lo ahosahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<45> á¹• 21 ``ucchukhaá¹‡á¸• ikamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

pasannacitto sumano, vipassissa mahesino ||

<46> á¹• 21 ``ekanavutito \Be II 20/ \Ne II 20/ kappe, yaá¹ƒ ucchumadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ucchukhaá¹‡á¸• assidaá¹ƒ phalaá¹ƒ ||

<47> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<48> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<49> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ucchukhaá¹‡á¸• iko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ucchukhaá¹‡á¸• ikattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kaá¸·ambadÄ• yakattheraapadÄ• naá¹ƒ

<50> á¹• 21 ``romaso \Se II 50/ nÄ• ma sambuddho, vasate pabbatantare.

kaá¸·ambaá¹ƒ tassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<51> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kaá¸·ambassa idaá¹ƒ phalaá¹ƒ ||

<52> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<53> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<54> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kaá¸·ambadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kaá¸·ambadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. ambÄ• á¹-akadÄ• yakattheraapadÄ• naá¹ƒ

<55> á¹• 21 ``vipine \Ee II 394/ buddhaá¹ƒ disvÄ• na, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

ambÄ• á¹-akaá¹ƒ gahetvÄ• na, sayambhussa adÄ• sahaá¹ƒ ||

<56> á¹• 21 ``ekatiá¹ƒse \Ne II 21/ ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<57> á¹• 21 ``kilesÄ• \Se II 51/ \Be II 21/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• sa

<58> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<59> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ambÄ• á¹-akadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ambÄ• á¹-akadÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. harÄ«takadÄ• yakattheraapadÄ• naá¹ƒ

<60> á¹• 21 ``harÄ«takaá¹ƒ Ä• malakaá¹ƒ, ambajambuvibhÄ«takaá¹ƒ.

kolaá¹ƒ bhallÄ• takaá¹ƒ billaá¹ƒ, sayameva harÄ• mahaá¹ƒ ||

<61> á¹• 21 ``disvÄ• na pabbhÄ• ragataá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ muniá¹ƒ.

Ä• bÄ• dhena Ä• pÄ«á¸·entaá¹ƒ, adutÄ«yaá¹ƒ mahÄ• muniá¹ƒ ||

<62> á¹• 21 ``harÄ«takaá¹ƒ gahetvÄ• na, sayambhussa adÄ• sahaá¹ƒ.

khÄ• damattamhi bhesajje, byÄ• dhi passambhi {passaddhi (Katthaci) } tÄ• vade ||

<63> á¹• 21 ``pahÄ«nadaratho buddho, anumodamakÄ• si me.

`bhesajjadÄ• neniminÄ• , byÄ• dhivÅ«pasamena ca ||

<64> á¹• 21 `` `devabhÅ«to manusso vÄ• , jÄ• to vÄ• aÃ±Ã±ajÄ• tiyÄ• .

sabbattha sukhito hotu, mÄ• ca te byÄ• dhimÄ• gamÄ• â€™ ||

<65> á¹• 21 ``idaá¹ƒ \Se II 52/ vatvÄ• na sambuddho, sayambhÅ« aparÄ• jito.

nabhaá¹ƒ abbhuggamÄ« dhÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<66> á¹• 21 ``yato harÄ«takaá¹ƒ dinnaá¹ƒ, sayambhussa mahesino.

imaá¹ƒ jÄ• tiá¹ƒ upÄ• dÄ• ya, byÄ• dhi me nupapajjatha ||

<67> á¹• 21 ``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

tisso vijjÄ• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<68> á¹• 21 ``catunnavutito kappe, bhesajjamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhesajjassa idaá¹ƒ phalaá¹ƒ ||

<69> á¹• 21 ``kilesÄ• \Be II 22/ \Ne II 22/ \Ee II 395/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ•

<70> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<71> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• harÄ«takadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

harÄ«takadÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ambapiá¹‡á¸• iyattheraapadÄ• naá¹ƒ

<72> á¹• 21 ``hatthirÄ• jÄ• tadÄ• Ä• siá¹ƒ, Ä«sÄ• danto uruá¸·havÄ• .

vicaranto brahÄ• raÃ±Ã±e, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<73> á¹• 21 ``ambapiá¹‡á¸• aá¹ƒ \Se II 53/ gahetvÄ• na, adÄ• siá¹ƒ satthuno ahaá¹ƒ.

paá¹-iggaá¹‡hi mahÄ• vÄ«ro, siddhattho lokanÄ• yako ||

<74> á¹• 21 ``mama nijjhÄ• yamÄ• nassa, paribhuÃ±ji tadÄ• jino.

tattha cittaá¹ƒ pasÄ• detvÄ• , tusitaá¹ƒ upapajjahaá¹ƒ ||

<75> á¹• 21 ``tato ahaá¹ƒ cavitvÄ• na, cakkavattÄ« ahosahaá¹ƒ.

eteneva upÄ• yena, anubhutvÄ• na sampadÄ• ||

<76> á¹• 21 ``padhÄ• napahitattohaá¹ƒ, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<77> á¹• 21 ``catunnavutito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<78> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<79> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<80> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ambapiá¹‡á¸• iyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ambapiá¹‡á¸• iyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. ambaphaliyattheraapadÄ• naá¹ƒ

<81> á¹• 21 ``padumuttarabuddhassa \Se II 54/ \Be II 23/ \Ne II 23/, lokajeá¹-á¹-hassa tÄ• c

piá¹‡á¸• Ä• ya vicarantassa, dhÄ• rato uttamaá¹ƒ yasaá¹ƒ ||

<82> á¹• 21 ``aggaphalaá¹ƒ gahetvÄ• na, vippasannena cetasÄ• .

dakkhiá¹‡eyyassa vÄ«rassa, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<83> á¹• 21 ``tena kammena dvipadinda {dipadinda (Ce Se Ee) }, lokajeá¹-á¹-ha narÄ• sab

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<84> á¹• 21 ``satasahassito \Ee II 396/ kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aggadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<85> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<86> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<87> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ambaphaliyo thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ambaphaliyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

ekavihÄ• rivaggo catucattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

thero \Se II 55/ ekavihÄ• rÄ« ca, saá¹…khiyo pÄ• á¹-ihÄ«rako.

thaviko ucchukhaá¹‡á¸• Ä« ca, kaá¸·ambaambÄ• á¹-akado ||

harÄ«takambapiá¹‡á¸• Ä« ca, ambado dasamo yati.

chaá¸·asÄ«ti ca gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhi ||

45. vibhÄ«takavaggo

1. vibhÄ«takamiÃ±jiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``kakusandho \Se II 56/ \Be II 24/ \Ne II 24/ mahÄ• vÄ«ro, sabbadhammÄ• na p

gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho so, agamÄ• si vanantaraá¹ƒ ||

<2> á¹• 21 ``bÄ«jamiÃ±jaá¹ƒ gahetvÄ• na, latÄ• ya Ä• vuá¹‡iá¹ƒ ahaá¹ƒ.

bhagavÄ• tamhi samaye, jhÄ• yate pabbatantare ||

<3> á¹• 21 ``disvÄ• nahaá¹ƒ devadevaá¹ƒ, vippasannena cetasÄ• .

dakkhiá¹‡eyyassa vÄ«rassa, bÄ«jamiÃ±jamadÄ• sahaá¹ƒ ||

<4> á¹• 21 ``imasmiá¹ƒyeva kappamhi, yaá¹ƒ miÃ±jamadadiá¹ƒ {phalamadadiá¹ƒ (Ce Ee), tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«jamiÃ±jassidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<6> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<7> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vibhÄ«takamiÃ±jiyo {vibhedaka ... (Se Katthaci) } thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vibhÄ«takamiÃ±jiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. koladÄ• yakattheraapadÄ• naá¹ƒ

<8> á¹• 21 ``ajinena \Se II 57/ \Ne II 25/ \Ee II 397/ nivatthohaá¹ƒ, vÄ• kacÄ«radharo tadÄ•

khÄ• riyÄ• pÅ«rayitvÄ• na, kolaá¹ƒhÄ• siá¹ƒ mamassamaá¹ƒ {khÄ• ribhÄ• raá¹ƒ haritvÄ• n
Ee) } ||

<9> á¹• 21 ``tamhi \Be II 25/ kÄ• le sikhÄ« buddho, eko adutiyo ahu.

mamassamaá¹ƒ upÄ• gacchi, jÄ• nanto sabbakÄ• likaá¹ƒ ||

<10> á¹• 21 ``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , vanditvÄ• na ca subbataá¹ƒ.

ubho hatthehi paggayha, kolaá¹ƒ buddhassadÄ• sahaá¹ƒ ||

<11> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, koladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<13> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<14> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• koladÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

koladÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. billiyattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se II 58/, assamo sukato mama.

billarukkhehi {beluvarukkhehi (Se) } Ä• kiá¹‡á¹‡o, nÄ• nÄ• dumanisevito ||

<16> á¹• 21 ``sugandhaá¹ƒ beluvaá¹ƒ disvÄ• , buddhaseá¹-á¹-hamanussariá¹ƒ.

khÄ• ribhÄ• raá¹ƒ pÅ«rayitvÄ• , tuá¹-á¹-ho saá¹ƒviggamÄ• naso ||

<17> á¹• 21 ``kakusandhaá¹ƒ upÄ• gamma, billapakkamadÄ• sahaá¹ƒ.

puÃ±Ã±akkhettassa vÄ«rassa, vippasannena cetasÄ• ||

<18> á¹• 21 ``imasmiá¹ƒyeva kappasmiá¹ƒ, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``kilesÄ• \Ne II 26/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<20> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<21> á¹• 21 ``paá¹-isambhidÄ• \Be II 26/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• billiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

billiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. bhallÄ• tadÄ• yakattheraapadÄ• naá¹ƒ

<22> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se II 59/ \Ee II 398/ sambuddhaá¹ƒ, dvattiá¹ƒsava

vipinaggena {pavanaggena (Ce Se Ee) } gacchantaá¹ƒ, sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ ||

<23> á¹• 21 ``tiá¹‡attharaá¹ƒ paÃ±Ã±Ä• petvÄ• , buddhaseá¹-á¹-haá¹ƒ ayÄ• cahaá¹ƒ.

`anukampatu maá¹ƒ buddho, bhikkhaá¹ƒ icchÄ• mi dÄ• taveâ€™ ||

<24> á¹• 21 ``anukampako kÄ• ruá¹‡iko, atthadassÄ« mahÄ• yaso.

mama saá¹…kappamaÃ±Ã±Ä• ya, orÅ«hi mama assame ||

<25> á¹• 21 ``orohitvÄ• na sambuddho, nisÄ«di paá¹‡á¹‡asanthare.

bhallÄ• takaá¹ƒ gahetvÄ• na, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<26> á¹• 21 ``mama nijjhÄ• yamÄ• nassa, paribhuÃ±ji tadÄ• jino.

tattha cittaá¹ƒ pasÄ• detvÄ• , abhivandiá¹ƒ tadÄ• jinaá¹ƒ ||

<27> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<29> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 60/ sudaá¹ƒ Ä• yasmÄ• bhallÄ• tadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

bhallÄ• tadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. uttalipupphiyattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``nigrodhe \Be II 27/ \Ne II 27/ haritobhÄ• se, saá¹ƒviruá¸·hamhi pÄ• dape.

uttalimÄ• laá¹ƒ {ummÄ• mÄ• laá¹ƒ hi (Se) } paggayha, bodhiyÄ• abhiropayiá¹ƒ ||

<32> á¹• 21 ``imasmiá¹ƒyeva kappamhi, yaá¹ƒ bodhimabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<34> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uttalipupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

uttalipupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ambÄ• á¹-akiyattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``supupphitaá¹ƒ \Ee II 399/ sÄ• lavanaá¹ƒ, ogayha vessabhÅ« muni.

nisÄ«di giriduggesu, abhijÄ• tova kesarÄ« ||

<37> á¹• 21 ``pasannacitto \Se II 61/ sumano, ambÄ• á¹-akamapÅ«jayiá¹ƒ.

puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ {mahÄ• vÄ«raá¹ƒ (Ce Se) }, pasanno sehi pÄ• á¹‡ibhi ||

<38> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggati nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<39> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<40> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<41> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ambÄ• á¹-akiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ambÄ• á¹-akiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. sÄ«hÄ• sanikattheraapadÄ• naá¹ƒ

<42> á¹• 21 ``padumuttarassa \Be II 28/ \Ne II 28/ bhagavato, sabbabhÅ«tahitesino.

pasannacitto sumano, sÄ«hÄ• sanamadÄ• sahaá¹ƒ ||

<43> á¹• 21 ``devaloke manusse vÄ• , yattha yattha vasÄ• mahaá¹ƒ.

labhÄ• mi vipulaá¹ƒ byamhaá¹ƒ, sÄ«hÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<44> á¹• 21 ``soá¹‡á¹‡amayÄ• rÅ«pimayÄ• , lohitaá¹…gamayÄ• {lohitaá¹…kamayÄ• (Ce

maá¹‡imayÄ• ca pallaá¹…kÄ• , nibbattanti mamaá¹ƒ sadÄ• ||

<45> á¹• 21 ``bodhiyÄ• \Se II 62/ Ä• sanaá¹ƒ katvÄ• , jalajuttamanÄ• mino.

ucce kule pajÄ• yÄ• mi, aho dhammasudhammatÄ• ||

<46> á¹• 21 ``satasahassito kappe, sÄ«hÄ• sanamakÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sÄ«hÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<47> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<48> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<49> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«hÄ• saniko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sÄ«hÄ• sanikattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. pÄ• dapÄ«á¹-hiyattheraapadÄ• naá¹ƒ

<50> á¹• 21 ``sumedho \Ee II 400/ nÄ• ma sambuddho, aggo kÄ• ruá¹‡iko muni.

tÄ• rayitvÄ• bahÅ« satte, nibbuto so mahÄ• yaso ||

<51> á¹• 21 ``sÄ«hÄ• sanassa sÄ• mantÄ• , sumedhassa mahesino.

pasannacitto sumano, pÄ• dapÄ«á¹-hamakÄ• rayiá¹ƒ ||

<52> á¹• 21 ``katvÄ• na kusalaá¹ƒ kammaá¹ƒ, sukhapÄ• kaá¹ƒ sukhudrayaá¹ƒ.

puÃ±Ã±akammena saá¹ƒyutto, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<53> á¹• 21 ``tattha \Se II 63/ \Be II 29/ \Ne II 29/ me vasamÄ• nassa, puÃ±Ã±akammasam

padÄ• ni uddharantassa, soá¹‡á¹‡apÄ«á¹-hÄ• bhavanti me ||

<54> á¹• 21 ``lÄ• bhÄ• tesaá¹ƒ suladdhaá¹ƒ vo, ye labhanti upassutiá¹ƒ.

nibbute kÄ• raá¹ƒ katvÄ• na, labhanti vipulaá¹ƒ sukhaá¹ƒ ||

<55> á¹• 21 ``mayÄ• pi sukataá¹ƒ kammaá¹ƒ, vÄ• á¹‡ijjaá¹ƒ suppayojitaá¹ƒ.

pÄ• dapÄ«á¹-haá¹ƒ karitvÄ• na, soá¹‡á¹‡apÄ«á¹-haá¹ƒ labhÄ• mahaá¹ƒ ||

<56> á¹• 21 ``yaá¹ƒ yaá¹ƒ disaá¹ƒ pakkamÄ• mi, kenaci kiccayenahaá¹ƒ {paccayenahaá¹ƒ

soá¹‡á¹‡apÄ«á¹-he akkamÄ• mi {soá¹‡á¹‡apÄ«á¹-hena kamÄ• mi (Katthaci) }, puÃ±Ã±akar

<57> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• dapÄ«á¹-hassidaá¹ƒ phalaá¹ƒ ||

<58> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<59> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<60> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• dapÄ«á¹-hiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pÄ• dapÄ«á¹-hiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vedikÄ• rakattheraapadÄ• naá¹ƒ

<61> á¹• 21 ``padumuttarassa \Se II 64/ bhagavato, bodhiyÄ• pÄ• daputtame.

vedikaá¹ƒ sukataá¹ƒ katvÄ• , sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<62> á¹• 21 ``atoá¸·Ä• rÄ• ni {athoá¸·Ä• rÄ• ni (Ce Ee), aggoá¸·Ä• rÄ• ni (Se) } bhaá¹‡á¸• Ä

antalikkhÄ• pavassanti, vedikÄ• ya idaá¹ƒ phalaá¹ƒ ||

<63> á¹• 21 ``ubhato byÅ«á¸·hasaá¹…gÄ• me, pakkhandanto bhayÄ• nake.

bhayabheravaá¹ƒ na passÄ• mi, vedikÄ• ya idaá¹ƒ phalaá¹ƒ ||

<64> á¹• 21 ``mama \Be II 30/ \Ee II 401/ saá¹…kappamaÃ±Ã±Ä• ya, byamhaá¹ƒ nibbattate

sayanÄ• ni mahagghÄ• ni, vedikÄ• ya idaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``satasahassito \Ne II 30/ kappe, yaá¹ƒ vedikamakÄ• rayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vedikÄ• ya idaá¹ƒ phalaá¹ƒ ||

<66> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<67> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<68> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vedikÄ• rako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

vedikÄ• rakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. bodhigharadÄ• yakattheraapadÄ• naá¹ƒ

<69> á¹• 21 ``siddhatthassa \Se II 65/ bhagavato, dvipadindassa tÄ• dino.

pasannacitto sumano, bodhigharamakÄ• rayiá¹ƒ ||

<70> á¹• 21 ``tusitaá¹ƒ upapannomhi, vasÄ• mi ratane ghare.

na me sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• , vÄ• to gatte na samphuse ||

<71> á¹• 21 ``paÃ±casaá¹-á¹-himhito kappe, cakkavattÄ« ahosahaá¹ƒ.

kÄ• sikaá¹ƒ nÄ• ma nagaraá¹ƒ, vissakammena {visukammena (Se Katthaci) } mÄ• pitaá¹ƒ ||

<72> á¹• 21 ``dasayojanaÄ• yÄ• maá¹ƒ, aá¹-á¹-hayojanavitthataá¹ƒ.

na tamhi nagare atthi, kaá¹-á¹-haá¹ƒ vallÄ« ca mattikÄ• ||

<73> á¹• 21 ``tiriyaá¹ƒ yojanaá¹ƒ Ä• si, addhayojanavitthataá¹ƒ.

maá¹…galo nÄ• ma pÄ• sÄ• do, vissakammena mÄ• pito ||

<74> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni, thambhÄ• soá¹‡á¹‡amayÄ• ahuá¹ƒ.

maá¹‡imayÄ• ca niyyÅ«hÄ• , chadanaá¹ƒ rÅ«piyaá¹ƒ ahu ||

<75> á¹• 21 ``sabbasoá¹‡á¹‡amayaá¹ƒ \Be II 31/ gharaá¹ƒ, vissakammena mÄ• pitaá¹ƒ.

ajjhÄ• vutthaá¹ƒ mayÄ• etaá¹ƒ, gharadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<76> á¹• 21 ``te sabbe anubhotvÄ• na, devamÄ• nusake bhave.

ajjhapattomhi nibbÄ• naá¹ƒ, santipadamanuttaraá¹ƒ ||

<77> á¹• 21 ``tiá¹ƒsakappasahassamhi, bodhigharamakÄ• rayiá¹ƒ.

duggatiá¹ƒ \Se II 66/ nÄ• bhijÄ• nÄ• mi, gharadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<78> á¹• 21 ``kilesÄ• \Ne II 31/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<79> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<80> á¹• 21 ``paá¹-isambhidÄ• \Ee II 402/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bodhigharadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

bodhigharadÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

vibhÄ«takavaggo paÃ±cacattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

vibhÄ«takÄ« kolaphalÄ«, billabhallÄ• takappado.

uttalambaá¹-akÄ« ceva, Ä• sanÄ« pÄ• dapÄ«á¹-hako ||

vediko bodhighariko, gÄ• thÄ• yo gaá¹‡itÄ• pi ca.

ekÅ«nÄ• sÄ«tikÄ• sabbÄ• , asmiá¹ƒ vagge pakittitÄ• ||

46. jagatidÄ• yakavaggo

1. jagatidÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``dhammadassissa \Se II 67/ \Be II 32/ \Ne II 32/ munino, bodhiyÄ• pÄ• daputta

pasannacitto sumano, jagatiá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

<2> á¹• 21 ``darito pabbatato vÄ• , rukkhato patito ahaá¹ƒ.

cuto patiá¹-á¹-haá¹ƒ vindÄ• mi, jagatiyÄ• idaá¹ƒ phalaá¹ƒ ||

<3> á¹• 21 ``na me corÄ• vihesanti, nÄ• timaÃ±Ã±anti khattiyÄ• {pasahanti, nÄ• timaÃ±Ã±

sabbÄ• mittetikkamÄ• mi, jagatiyÄ• idaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbattha pÅ«jito homi, jagatiyÄ• idaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, jagatiá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, jagatidÄ• nassidaá¹ƒ phalaá¹ƒ ||

<6> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<7> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ \Se II 68/ sudaá¹ƒ Ä• yasmÄ• jagatidÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

jagatidÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. morahatthiyattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``morahatthaá¹ƒ \Ne II 33/ \Ee II 403/ gahetvÄ• na, upesiá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, morahatthamadÄ• sahaá¹ƒ ||

<10> á¹• 21 ``iminÄ• \Be II 33/ morahatthena, cetanÄ• paá¹‡idhÄ«hi ca.

nibbÄ• yiá¹ƒsu tayo aggÄ«, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

<11> á¹• 21 ``aho buddho aho dhammo, aho no satthusampadÄ• .

datvÄ• nahaá¹ƒ morahatthaá¹ƒ, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

<12> á¹• 21 ``tiyaggÄ« {tidhaggÄ« (Se Katthaci), tivaggÄ« (Ee) } nibbutÄ• mayhaá¹ƒ, bhav

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<13> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, morahatthassidaá¹ƒ phalaá¹ƒ ||

<14> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<15> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 69/ sudaá¹ƒ Ä• yasmÄ• morahatthiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

morahatthiyattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. sÄ«hÄ• sanabÄ«jiyattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``tissassÄ• haá¹ƒ bhagavato, bodhirukkhamavandiyaá¹ƒ.

paggayha bÄ«janiá¹ƒ tattha, sÄ«hÄ• sanamabÄ«jahaá¹ƒ {mabÄ«jayiá¹ƒ (Ce), mavijjahaá¹ƒ

<18> á¹• 21 ``dvenavute ito kappe, sÄ«hÄ• sanamabÄ«jahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«janÄ• ya idaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``kilesÄ• \Ne II 34/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<20> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<21> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«hÄ• sanabÄ«jiyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sÄ«hÄ• sanabÄ«jiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. tiá¹‡ukkadhÄ• riyattheraapadÄ• naá¹ƒ

<22> á¹• 21 ``padumuttarabuddhassa \Be II 34/ \Ee II 404/, bodhiyÄ• pÄ• daputtame.

pasannacitto sumano, tayo ukke adhÄ• rayiá¹ƒ ||

<23> á¹• 21 ``satasahassito \Se II 70/ kappe, sohaá¹ƒ ukkamadhÄ• rayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ukkadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<24> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<25> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiá¹‡ukkadhÄ• riyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

tiá¹‡ukkadhÄ• riyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. akkamanadÄ• yakattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``kakusandhassa munino, brÄ• hmaá¹‡assa vusÄ«mato.

divÄ• vihÄ• raá¹ƒ vajato, akkamanamadÄ• sahaá¹ƒ ||

<28> á¹• 21 ``imasmiá¹ƒyeva kappamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, akkamanassidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``kilesÄ• \Ne II 35/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<30> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<31> á¹• 21 ``paá¹-isambhidÄ• \Se II 71/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• akkamanadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

akkamanadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. vanakoraá¹‡á¸• iyattheraapadÄ• naá¹ƒ

<32> á¹• 21 ``siddhatthassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

vanakoraá¹‡á¸• amÄ• dÄ• ya, buddhassa abhiropayiá¹ƒ ||

<33> á¹• 21 ``catunnavutito \Be II 35/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<35> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<36> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vanakoraá¹‡á¸• iyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

vanakoraá¹‡á¸• iyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

vÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

7. ekachattiyattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``aá¹…gÄ• rajÄ• tÄ• \Se II 72/ \Ee II 405/ pathavÄ«, kukkuá¸·Ä• nugatÄ• mah

padumuttaro bhagavÄ• , abbhokÄ• samhi caá¹…kami ||

<38> á¹• 21 ``paá¹‡á¸• araá¹ƒ chattamÄ• dÄ• ya, addhÄ• naá¹ƒ paá¹-ipajjahaá¹ƒ.

tattha disvÄ• na sambuddhaá¹ƒ, vitti me upapajjatha ||

<39> á¹• 21 ``marÄ«ciyotthaá¹-Ä• \Ne II 36/ {maricimophunÄ• (Se), marÄ«civophuá¹-Ä• (
aá¹…gÄ• rÄ• va mahÄ« ayaá¹ƒ.

upahanti {upavÄ• yanti (Ce Ee) } mahÄ• vÄ• tÄ• , sarÄ«rassÄ• sukhepanÄ• {sarÄ«rakÄ• y

<40> á¹• 21 ``sÄ«taá¹ƒ uá¹‡haá¹ƒ vihanantaá¹ƒ {vihanati (Se Katthaci) }, vÄ• tÄ• tapanivÄ•

paá¹-iggaá¹‡ha imaá¹ƒ chattaá¹ƒ, phassayissÄ• mi {passayissÄ• mi (Katthaci) } nibbutiá¹ƒ ||

<41> á¹• 21 ``anukampako kÄ• ruá¹‡iko, padumuttaro mahÄ• yaso.

mama saá¹…kappamaÃ±Ã±Ä• ya, paá¹-iggaá¹‡hi tadÄ• jino ||

<42> á¹• 21 ``tiá¹ƒsakappÄ• ni devindo, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<43> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe sukatamattano ||

<44> á¹• 21 ``ayaá¹ƒ \Be II 36/ me pacchimÄ• jÄ• ti, carimo vattate bhavo.

ajjÄ• pi setacchattaá¹ƒ me, sabbakÄ• laá¹ƒ dharÄ«yati ||

<45> á¹• 21 ``satasahassito kappe, yaá¹ƒ chattamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, chattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``kilesÄ• \Se II 73/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<47> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<48> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekachattiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ekachattiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. jÄ• tipupphiyattheraapadÄ• naá¹ƒ

<49> á¹• 21 ``parinibbute bhagavati, padumuttare mahÄ• yase.

pupphavaá¹-aá¹ƒsake katvÄ• {pupphacaá¹…koá¹-ake gahetvÄ• (Se) }, sarÄ«ramabhiropay

<50> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• , nimmÄ• naá¹ƒ agamÄ• sahaá¹ƒ.

devalokagato santo, puÃ±Ã±akammaá¹ƒ sarÄ• mahaá¹ƒ ||

<51> á¹• 21 ``ambarÄ• \Ne II 37/ \Ee II 406/ pupphavasso me, sabbakÄ• laá¹ƒ pavassati.

saá¹ƒsarÄ• mi manusse ce {ve (Se) }, rÄ• jÄ• homi mahÄ• yaso ||

<52> á¹• 21 ``tahiá¹ƒ kusumavasso me, abhivassati sabbadÄ• .

tasseva {kÄ• yesu (Se), kÄ• yeva (Ee) } pupphapÅ«jÄ• ya, vÄ• hasÄ• sabbadassino ||

<53> á¹• 21 ``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

ajjÄ• pi pupphavasso me, abhivassati sabbadÄ• ||

<54> á¹• 21 ``satasahassito \Se II 74/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dehapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<55> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<56> á¹• 21 ``svÄ• gataá¹ƒ \Be II 37/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

<57> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• jÄ• tipupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

jÄ• tipupphiyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paá¹-á¹-ipupphiyattheraapadÄ• naá¹ƒ

<58> á¹• 21 ``nÄ«harante sarÄ«ramhi, vajjamÄ• nÄ• su bherisu.

pasannacitto sumano, paá¹-á¹-ipupphamapÅ«jayiá¹ƒ {satti ... (Se Ee) } ||

<59> á¹• 21 ``satasahassito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dehapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<60> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<61> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<62> á¹• 21 ``paá¹-isambhidÄ• \Se II 75/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paá¹-á¹-ipupphiyo {sattipaá¹‡á¹‡iyo (Se Ee) } thero imÄ• gÄ• t

abhÄ• sitthÄ• ti.

paá¹-á¹-ipupphiyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. gandhapÅ«jakattheraapadÄ• naá¹ƒ

<63> á¹• 21 ``citÄ• su \Ne II 38/ kurumÄ• nÄ• su {cittesu kayiramÄ• nesu (Ce) }, nÄ• nÄ• g

pasannacitto sumano, gandhamuá¹-á¹-himapÅ«jayiá¹ƒ ||

<64> á¹• 21 ``satasahassito kappe, citakaá¹ƒ yamapÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<66> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<67> á¹• 21 ``paá¹-isambhidÄ• \Be II 38/ \Ee II 407/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gandhapÅ«jako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

gandhapÅ«jakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

jagatidÄ• yakavaggo chacattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

jagatÄ« \Se II 76/ morahatthÄ« ca, Ä• sanÄ« ukkadhÄ• rako.

akkami vanakoraá¹‡á¸• i, chattado jÄ• tipÅ«jako ||

paá¹-á¹-ipupphÄ« ca yo thero, dasamo gandhapÅ«jako.

sattasaá¹-á¹-hi ca gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhi ||

47. sÄ• lakusumiyavaggo

1. sÄ• lakusumiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``parinibbute \Se II 77/ \Be II 39/ \Ne II 39/ bhagavati, jalajuttamanÄ• make.

Ä• ropitamhi citake, sÄ• lapupphamapÅ«jayiá¹ƒ ||

<2> á¹• 21 ``satasahassito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ {pupphamabhipujayiá¹ƒ (S

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ {buddhapÅ«jÄ• yidaá¹ƒ (Se) } phalaá¹ƒ ||

<3> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<4> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<5> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ• lakusumiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sÄ• lakusumiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. citakapÅ«jakattheraapadÄ• naá¹ƒ

<6> á¹• 21 ``jhÄ• yamÄ• nassa bhagavato, sikhino lokabandhuno.

aá¹-á¹-ha campakapupphÄ• ni, citakaá¹ƒ abhiropayiá¹ƒ ||

<7> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ \Se II 78/ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<9> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<10> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Be II 40/ \Ne II 40/ sudaá¹ƒ Ä• yasmÄ• citakapÅ«jako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

citakapÅ«jakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. citakanibbÄ• pakattheraapadÄ• naá¹ƒ

<11> á¹• 21 ``dayhamÄ• ne \Ee II 408/ sarÄ«ramhi, vessabhussa mahesino.

gandhodakaá¹ƒ gahetvÄ• na, citaá¹ƒ nibbÄ• payiá¹ƒ ahaá¹ƒ ||

<12> á¹• 21 ``ekatiá¹ƒse ito kappe, citaá¹ƒ nibbÄ• payiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, gandhodakassidaá¹ƒ phalaá¹ƒ ||

<13> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<14> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<15> á¹• 21 ``paá¹-isambhidÄ• \Se II 79/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• citakanibbÄ• pako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

citakanibbÄ• pakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. setudÄ• yakattheraapadÄ• naá¹ƒ

<16> á¹• 21 ``vipassino bhagavato, caá¹…kamantassa sammukhÄ• .

pasannacitto sumano, setuá¹ƒ kÄ• rÄ• payiá¹ƒ ahaá¹ƒ ||

<17> á¹• 21 ``ekanavutito kappe, yaá¹ƒ setuá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<19> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<20> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Ne II 41/ sudaá¹ƒ Ä• yasmÄ• setudÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

setudÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. sumanatÄ• lavaá¹‡á¹-iyattheraapadÄ• naá¹ƒ

<21> á¹• 21 ``siddhatthassa \Se II 80/ \Be II 41/ bhagavato, tÄ• lavaá¹‡á¹-amadÄ• sahaá¹ƒ

sumanehi paá¹-icchannaá¹ƒ, dhÄ• rayÄ• mi mahÄ• yasaá¹ƒ ||

<22> á¹• 21 ``catunnavutito kappe, tÄ• lavaá¹‡á¹-amadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tÄ• lavaá¹‡á¹-assidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<24> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumanatÄ• lavaá¹‡á¹-iyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumanatÄ• lavaá¹‡á¹-iyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. avaá¹-aphaliyattheraapadÄ• naá¹ƒ

<26> á¹• 21 ``sataraá¹ƒsÄ« \Ee II 409/ nÄ• ma bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekakÄ• mo sambuddho, gocarÄ• yÄ• bhinikkhami ||

<27> á¹• 21 ``phalahattho ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, adÄ• siá¹ƒ avaá¹-aá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``catunnavutito \Se II 81/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 ``kilesÄ• \Ne II 42/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<30> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<31> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• avaá¹-aphaliyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

avaá¹-aphaliyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. labujaphaladÄ• yakattheraapadÄ• naá¹ƒ

<32> á¹• 21 ``nagare \Be II 42/ bandhumatiyÄ• , Ä• rÄ• miko ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<33> á¹• 21 ``labujaá¹ƒ phalamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

Ä• kÄ• seva á¹-hito santo, paá¹-iggaá¹‡hi mahÄ• yaso ||

<34> á¹• 21 ``vittisaÃ±janano mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho.

phalaá¹ƒ buddhassa datvÄ• na, vippasannena cetasÄ• ||

<35> á¹• 21 ``adhigaÃ±chiá¹ƒ tadÄ• pÄ«tiá¹ƒ, vipulaá¹ƒ sukhamuttamaá¹ƒ.

uppajjateva {uppajjate me (Se) } ratanaá¹ƒ, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

<36> á¹• 21 ``ekanavutito \Se II 82/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<38> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<39> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• labujaphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

labujaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. pilakkhaphaladÄ• yakattheraapadÄ• naá¹ƒ

<40> á¹• 21 ``vanantare \Ne II 43/ \Ee II 410/ buddhaá¹ƒ disvÄ• {vanante buddhaá¹ƒ disvÄ
atthadassiá¹ƒ mahÄ• yasaá¹ƒ.

pasannacitto sumano, pilakkhassa {pilakkhussa (Ee) } phalaá¹ƒ adÄ• ||

<41> á¹• 21 ``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<42> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<43> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<44> á¹• 21 ``paá¹-isambhidÄ• \Se II 83/ \Be II 43/ catasso ... pe ... kataá¹ƒ buddhassa sÄ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pilakkhaphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pilakkhaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sayaá¹ƒpaá¹-ibhÄ• niyattheraapadÄ• naá¹ƒ

<45> á¹• 21 ``kakudhaá¹ƒ vilasantaá¹ƒva, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, ko disvÄ• na pasÄ«dati ||

<46> á¹• 21 ``tamandhakÄ• raá¹ƒ nÄ• setvÄ• , santÄ• retvÄ• bahuá¹ƒ janaá¹ƒ.

Ã±Ä• á¹‡Ä• lokena jotantaá¹ƒ, ko disvÄ• na pasÄ«dati ||

<47> á¹• 21 ``vasÄ«satasahassehi, nÄ«yantaá¹ƒ lokanÄ• yakaá¹ƒ.

uddharantaá¹ƒ bahÅ« satte, ko disvÄ• na pasÄ«dati ||

<48> á¹• 21 ``Ä• hanantaá¹ƒ {Ä• hanitvÄ• (Se Katthaci) } dhammabheriá¹ƒ, maddantaá¹ƒ t

sÄ«hanÄ• daá¹ƒ vinadantaá¹ƒ, ko disvÄ• na pasÄ«dati ||

<49> á¹• 21 ``yÄ• vatÄ• brahmalokato, Ä• gantvÄ• na sabrahmakÄ• .

pucchanti nipuá¹‡e paÃ±he, ko disvÄ• na pasÄ«dati ||

<50> á¹• 21 ``yassaÃ±jaliá¹ƒ karitvÄ• na, Ä• yÄ• canti sadevakÄ• .

tena puÃ±Ã±aá¹ƒ anubhonti, ko disvÄ• na pasÄ«dati ||

<51> á¹• 21 ``sabbe \Ne II 44/ janÄ• samÄ• gantvÄ• , sampavÄ• renti cakkhumaá¹ƒ.

na vikampati ajjhiá¹-á¹-ho, ko disvÄ• na pasÄ«dati ||

<52> á¹• 21 ``nagaraá¹ƒ \Se II 84/ pavisato yassa, ravanti bheriyo bahÅ«.

vinadanti gajÄ• mattÄ• , ko disvÄ• na pasÄ«dati ||

<53> á¹• 21 ``vÄ«thiyÄ• {rathiyÄ• (Ce) } gacchato yassa, sabbÄ• bhÄ• jotate sadÄ• .

abbhunnatÄ• samÄ• honti, ko disvÄ• na pasÄ«dati ||

<54> á¹• 21 ``byÄ• harantassa \Ee II 411/ buddhassa, cakkavÄ• á¸·ampi suyyati.

sabbe satte viÃ±Ã±Ä• peti, ko disvÄ• na pasÄ«dati ||

<55> á¹• 21 ``satasahassito \Be II 44/ kappe, yaá¹ƒ buddhamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<56> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<57> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<58> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sayaá¹ƒpaá¹-ibhÄ• niyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sayaá¹ƒpaá¹-ibhÄ• niyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. nimittabyÄ• karaá¹‡iyattheraapadÄ• naá¹ƒ

<59> á¹• 21 ``ajjhogÄ• hetvÄ• himavaá¹ƒ, mante vÄ• ce mahaá¹ƒ tadÄ• .

catupaÃ±Ã±Ä• sasahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahuá¹ƒ ||

<60> á¹• 21 ``adhitÄ• \Se II 85/ vedagÅ« sabbe, chaá¸·aá¹…ge pÄ• ramiá¹ƒ gatÄ• .

sakavijjÄ• hupatthaddhÄ• , himavante vasanti te ||

<61> á¹• 21 ``cavitvÄ• tusitÄ• kÄ• yÄ• , devaputto mahÄ• yaso.

uppajji mÄ• tukucchismiá¹ƒ, sampajÄ• no patissato ||

<62> á¹• 21 ``sambuddhe upapajjante, dasasahassi kampatha.

andhÄ• cakkhuá¹ƒ alabhiá¹ƒsu, uppajjantamhi nÄ• yake ||

<63> á¹• 21 ``sabbÄ• kÄ• raá¹ƒ \Ne II 45/ pakampittha, kevalÄ• vasudhÄ• ayaá¹ƒ.

nigghosasaddaá¹ƒ sutvÄ• na, ubbijjiá¹ƒsu {vimhayiá¹ƒsu (Se Katthaci) } mahÄ• janÄ• ||

<64> á¹• 21 ``sabbe janÄ• samÄ• gamma, Ä• gacchuá¹ƒ mama santikaá¹ƒ.

vasudhÄ• yaá¹ƒ pakampittha, kiá¹ƒ vipÄ• ko bhavissati ||

<65> á¹• 21 ``avacÄ• siá¹ƒ {vidassÄ• mi (Se) } tadÄ• tesaá¹ƒ, mÄ• bhetha {mÄ• roda (Ka
(Se) } natthi vo bhayaá¹ƒ.

visaá¹-á¹-hÄ• hotha sabbepi, uppÄ• doyaá¹ƒ suvatthiko {sukhatthiko (Se) } ||

<66> á¹• 21 ``aá¹-á¹-hahetÅ«hi \Be II 45/ samphussa {aá¹-á¹-hahetÅ«hi samphassa (Se Ee
nisaá¹ƒsayaá¹ƒ (Katthaci) }, vasudhÄ• yaá¹ƒ pakampati.

tathÄ• nimittÄ• dissanti, obhÄ• so vipulo mahÄ• ||

<67> á¹• 21 ``asaá¹ƒsayaá¹ƒ buddhaseá¹-á¹-ho, uppajjissati cakkhumÄ• .

saÃ±Ã±Ä• petvÄ• na janataá¹ƒ, paÃ±casÄ«le kathesahaá¹ƒ ||

<68> á¹• 21 ``sutvÄ• na \Ee II 412/ paÃ±ca sÄ«lÄ• ni, buddhuppÄ• daÃ±ca dullabhaá¹ƒ.

ubbegajÄ• tÄ• sumanÄ• , tuá¹-á¹-hahaá¹-á¹-hÄ• ahaá¹ƒsu te ||

<69> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ nimittaá¹ƒ viyÄ• kariá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, byÄ• karaá¹‡assidaá¹ƒ phalaá¹ƒ ||

<70> á¹• 21 ``kilesÄ• \Se II 86/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<71> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<72> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nimittabyÄ• karaá¹‡iyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nimittabyÄ• karaá¹‡iyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sÄ• lakusumiyavaggo sattacattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

sÄ• lakusumiyo thero, pÅ«jÄ• nibbÄ• pakopi ca.

setudo tÄ• lavaá¹‡á¹-Ä« ca, avaá¹-alabujappado ||

pilakkhapaá¹-ibhÄ• nÄ« ca, veyyÄ• karaá¹‡iyo dijo.

dvesattati ca gÄ• thÄ• yo, gaá¹‡itÄ• yo vibhÄ• vibhi ||

48. naá¸·amÄ• livaggo

1. naá¸·amÄ• liyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se II 87/ \Be II 46/ \Ne II 46/ sambuddhaá¹ƒ, Ä• hu
paá¹-iggahaá¹ƒ.

vipinaggena gacchantaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<2> á¹• 21 ``naá¸·amÄ• laá¹ƒ gahetvÄ• na, nikkhamanto ca tÄ• vade.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<3> á¹• 21 ``pasannacitto sumano, naá¸·amÄ• lamapÅ«jayiá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ mahÄ• vÄ«raá¹ƒ, sabbalokÄ• nukampakaá¹ƒ ||

<4> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ mÄ• lamabhiropayiá¹ƒ {pupphamabhiropayiá¹ƒ (C

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<6> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<7> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• naá¸·amÄ• liyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

naá¸·amÄ• liyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. maá¹‡ipÅ«jakattheraapadÄ• naá¹ƒ

<8> á¹• 21 ``padumuttaro \Se II 88/ \Ne II 47/ \Ee II 413/ nÄ• ma jino, sabbadhammÄ• na p

vivekakÄ• mo sambuddho, gacchate anilaÃ±jase ||

<9> á¹• 21 ``avidÅ«re himavantassa, mahÄ• jÄ• tassaro ahu.

tattha me bhavanaá¹ƒ Ä• si, puÃ±Ã±akammena saá¹ƒyutaá¹ƒ ||

<10> á¹• 21 ``bhavanÄ• \Be II 47/ abhinikkhamma, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

<11> á¹• 21 ``vicinaá¹ƒ naddasaá¹ƒ pupphaá¹ƒ, pÅ«jayissanti nÄ• yakaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , avandiá¹ƒ satthuno ahaá¹ƒ ||

<12> á¹• 21 ``mama sÄ«se maá¹‡iá¹ƒ gayha, pÅ«jayiá¹ƒ lokanÄ• yakaá¹ƒ.

imÄ• ya maá¹‡ipÅ«jÄ• ya, vipÄ• ko hotu bhaddako ||

<13> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<14> á¹• 21 `so te ijjhatu saá¹…kappo, labhassu vipulaá¹ƒ sukhaá¹ƒ.

imÄ• ya maá¹‡ipÅ«jÄ• ya, anubhohi mahÄ• yasaá¹ƒâ€™ ||

<15> á¹• 21 ``idaá¹ƒ vatvÄ• na bhagavÄ• , jalajuttamanÄ• mako.

agamÄ• si buddhaseá¹-á¹-ho, yattha cittaá¹ƒ paá¹‡Ä«hitaá¹ƒ ||

<16> á¹• 21 ``saá¹-á¹-hikappÄ• ni devindo, devarajjamakÄ• rayiá¹ƒ.

anekasatakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<17> á¹• 21 ``pubbakammaá¹ƒ \Se II 89/ sarantassa, devabhÅ«tassa me sato.

maá¹‡i nibbattate mayhaá¹ƒ, Ä• lokakaraá¹‡o mamaá¹ƒ ||

<18> á¹• 21 ``chaá¸·asÄ«tisahassÄ• ni, nÄ• riyo me pariggahÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• {Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• (

<19> á¹• 21 ``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• renti maá¹ƒ niccaá¹ƒ, maá¹‡ipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``soá¹‡á¹‡amayÄ• maá¹‡imayÄ• , lohitaá¹…gamayÄ• tathÄ• .

bhaá¹‡á¸• Ä• me sukatÄ• honti, yadicchasi {yadicchÄ• ya (Ce Ee) } piá¸·andhanÄ• ||

<21> á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• \Ne II 48/ gahÄ• rammÄ• , sayanaÃ±ca mahÄ• rahaá¹ƒ.

mama saá¹…kappamaÃ±Ã±Ä• ya, nibbattanti yadicchakaá¹ƒ ||

<22> á¹• 21 ``lÄ• bhÄ• tesaá¹ƒ suladdhaÃ±ca, ye labhanti upassutiá¹ƒ.

puÃ±Ã±akkhettaá¹ƒ manussÄ• naá¹ƒ, osadhaá¹ƒ sabbapÄ• á¹‡inaá¹ƒ ||

<23> á¹• 21 ``mayhampi \Be II 48/ \Ee II 414/ sukataá¹ƒ kammaá¹ƒ, yohaá¹ƒ adakkhi nÄ• y

vinipÄ• tÄ• pamuttomhi, pattomhi acalaá¹ƒ padaá¹ƒ ||

<24> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

divasaÃ±ceva rattiÃ±ca {samantÄ• sattaratanÄ• (Ce Ee Katthaci) }, Ä• loko hoti me sadÄ•

<25> á¹• 21 ``tÄ• yeva maá¹‡ipÅ«jÄ• ya, anubhotvÄ• na sampadÄ• .

Ã±Ä• á¹‡Ä• loko mayÄ• diá¹-á¹-ho, pattomhi acalaá¹ƒ padaá¹ƒ ||

<26> á¹• 21 ``satasahassito kappe, yaá¹ƒ maá¹‡iá¹ƒ abhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maá¹‡ipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``kilesÄ• \Se II 90/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<28> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maá¹‡ipÅ«jako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

maá¹‡ipÅ«jakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. ukkÄ• satikattheraapadÄ• naá¹ƒ

<30> á¹• 21 ``kosiko nÄ• ma bhagavÄ• , cittakÅ«á¹-e vasÄ« tadÄ• .

jhÄ• yÄ« jhÄ• narato buddho, vivekÄ• bhirato muni ||

<31> á¹• 21 ``ajjhogÄ• hetvÄ• {ajjhogahetvÄ• (Ce Se Ee) } himavantaá¹ƒ, nÄ• rÄ«gaá¹‡a

addasaá¹ƒ kosikaá¹ƒ buddhaá¹ƒ, puá¹‡á¹‡amÄ• yeva candimaá¹ƒ ||

<32> á¹• 21 ``ukkÄ• sate gahetvÄ• na, parivÄ• resahaá¹ƒ tadÄ• .

sattarattindivaá¹ƒ á¹-hatvÄ• {buddho (Se Katthaci) }, aá¹-á¹-hamena agacchahaá¹ƒ ||

<33> á¹• 21 ``vuá¹-á¹-hitaá¹ƒ \Ne II 49/ kosikaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

pasannacitto vanditvÄ• , ekaá¹ƒ bhikkhaá¹ƒ adÄ• sahaá¹ƒ ||

<34> á¹• 21 ``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

uppajjiá¹ƒ tusite kÄ• ye, ekabhikkhÄ• yidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``divasaÃ±ceva \Se II 91/ \Be II 49/ rattiÃ±ca, Ä• loko hoti me sadÄ• .

samantÄ• yojanasataá¹ƒ, obhÄ• sena pharÄ• mahaá¹ƒ ||

<36> á¹• 21 ``paÃ±capaÃ±Ã±Ä• sakappamhi, cakkavattÄ« ahosahaá¹ƒ.

cÄ• turanto vijitÄ• vÄ«, jambumaá¹‡á¸• assa {jambusaá¹‡á¸• assa (Ee) } issaro ||

<37> á¹• 21 ``tadÄ• me nagaraá¹ƒ Ä• si, iddhaá¹ƒ phÄ«taá¹ƒ sunimmitaá¹ƒ.

tiá¹ƒsayojanamÄ• yÄ• maá¹ƒ, vitthÄ• rena ca vÄ«sati ||

<38> á¹• 21 ``sobhaá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ, vissakammena mÄ• pitaá¹ƒ.

dasasaddÄ• vivittaá¹ƒ taá¹ƒ, sammatÄ• á¸·asamÄ• hitaá¹ƒ ||

<39> á¹• 21 ``na \Ee II 415/ tamhi nagare atthi, vallikaá¹-á¹-haÃ±ca mattikÄ• .

sabbasoá¹‡á¹‡amayaá¹ƒyeva, jotate niccakÄ• likaá¹ƒ ||

<40> á¹• 21 ``catupÄ• kÄ• raparikkhittaá¹ƒ, tayo Ä• suá¹ƒ maá¹‡imayÄ• .

vemajjhe tÄ• lapantÄ« ca, vissakammena mÄ• pitÄ• ||

<41> á¹• 21 ``dasasahassapokkharaÃ±Ã±o, padumuppalachÄ• ditÄ• .

puá¹‡á¸• arÄ«kehi {puá¹‡á¸• arÄ«kÄ• di (Se) } saÃ±channÄ• , nÄ• nÄ• gandhasamÄ«ritÄ•

<42> á¹• 21 ``catunnavutito kappe, yaá¹ƒ ukkaá¹ƒ dhÄ• rayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ukkadhÄ• rassidaá¹ƒ phalaá¹ƒ ||

<43> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<44> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<45> á¹• 21 ``paá¹-isambhidÄ• \Se II 92/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ukkÄ• satiko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ukkÄ• satikattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sumanabÄ«janiyattheraapadÄ• naá¹ƒ

<46> á¹• 21 ``vipassino \Ne II 50/ bhagavato, bodhiyÄ• pÄ• daputtame.

sumano bÄ«janiá¹ƒ gayha, abÄ«jiá¹ƒ bodhimuttamaá¹ƒ ||

<47> á¹• 21 ``ekanavutito \Be II 50/ kappe, abÄ«jiá¹ƒ bodhimuttamaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«janÄ• ya idaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<49> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<50> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sumanabÄ«janiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sumanabÄ«janiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. kummÄ• sadÄ• yakattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``esanÄ• ya \Se II 93/ carantassa, vipassissa mahesino.

rittakaá¹ƒ pattaá¹ƒ disvÄ• na, kummÄ• saá¹ƒ pÅ«rayiá¹ƒ ahaá¹ƒ ||

<52> á¹• 21 ``ekanavutito kappe, yaá¹ƒ bhikkhaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kummÄ• sassa idaá¹ƒ phalaá¹ƒ ||

<53> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<54> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<55> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kummÄ• sadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kummÄ• sadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kusaá¹-á¹-hakadÄ• yakattheraapadÄ• naá¹ƒ

<56> á¹• 21 ``kassapassa \Ne II 51/ \Ee II 416/ bhagavato, brÄ• hmaá¹‡assa vusÄ«mato.

pasannacitto sumano, kusaá¹-á¹-hakamadÄ• sahaá¹ƒ ||

<57> á¹• 21 ``imasmiá¹ƒyeva kappasmiá¹ƒ, kusaá¹-á¹-hakamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kusaá¹-á¹-hakassidaá¹ƒ phalaá¹ƒ ||

<58> á¹• 21 ``kilesÄ• \Se II 94/ \Be II 51/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• sa

<59> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<60> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kusaá¹-á¹-hakadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kusaá¹-á¹-hakadÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. giripunnÄ• giyattheraapadÄ• naá¹ƒ

<61> á¹• 21 ``sobhito nÄ• ma sambuddho, cittakÅ«á¹-e vasÄ« tadÄ• .

gahetvÄ• giripunnÄ• gaá¹ƒ, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

<62> á¹• 21 ``catunnavutito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<63> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<64> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<65> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 95/ sudaá¹ƒ Ä• yasmÄ• giripunnÄ• giyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

giripunnÄ• giyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. vallikÄ• raphaladÄ• yakattheraapadÄ• naá¹ƒ

<66> á¹• 21 ``sumano \Ne II 52/ nÄ• ma sambuddho, takkarÄ• yaá¹ƒ vasÄ« tadÄ• .

vallikÄ• raphalaá¹ƒ gayha, sayambhussa adÄ• sahaá¹ƒ ||

<67> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<68> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<69> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<70> á¹• 21 ``paá¹-isambhidÄ• \Be II 52/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vallikÄ• raphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

vallikÄ• raphaladÄ• yakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. pÄ• nadhidÄ• yakattheraapadÄ• naá¹ƒ

<71> á¹• 21 ``anomadassÄ« \Ee II 417/ bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

divÄ• vihÄ• rÄ• nikkhamma, pathamÄ• ruhi {pÄ«timÄ• ruyhi (Se) } cakkhumÄ• ||

<72> á¹• 21 ``pÄ• nadhiá¹ƒ \Se II 96/ sukataá¹ƒ gayha, addhÄ• naá¹ƒ paá¹-ipajjahaá¹ƒ.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, pattikaá¹ƒ cÄ• rudassanaá¹ƒ ||

<73> á¹• 21 ``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , nÄ«haritvÄ• na pÄ• nadhiá¹ƒ.

pÄ• damÅ«le á¹-hapetvÄ• na, idaá¹ƒ vacanamabraviá¹ƒ ||

<74> á¹• 21 `` `abhirÅ«ha mahÄ• vÄ«ra, sugatinda vinÄ• yaka.

ito phalaá¹ƒ labhissÄ• mi, so me attho samijjhatuâ€™ ||

<75> á¹• 21 ``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

pÄ• nadhiá¹ƒ abhirÅ«hitvÄ• , idaá¹ƒ vacanamabravi ||

<76> á¹• 21 `` `yo pÄ• nadhiá¹ƒ me adÄ• si, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• satoâ€™ ||

<77> á¹• 21 ``buddhassa \Ne II 53/ giramaÃ±Ã±Ä• ya, sabbe devÄ• samÄ• gatÄ• .

udaggacittÄ• sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ« ||

<78> á¹• 21 ``pÄ• nadhÄ«naá¹ƒ padÄ• nena, sukhitoyaá¹ƒ bhavissati.

paÃ±capaÃ±Ã±Ä• sakkhattuÃ±ca, devarajjaá¹ƒ karissati ||

<79> á¹• 21 ``sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<80> á¹• 21 ``aparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena {nÄ• mena (sabbattha) }, satthÄ• loke bhavissati ||

<81> á¹• 21 ``tassa \Be II 53/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<82> á¹• 21 ``devaloke \Se II 97/ manusse vÄ• , nibbattissati puÃ±Ã±avÄ• .

devayÄ• napaá¹-ibhÄ• gaá¹ƒ, yÄ• naá¹ƒ paá¹-ilabhissati ||

<83> á¹• 21 ``pÄ• sÄ• dÄ• sivikÄ• vayhaá¹ƒ, hatthino samalaá¹…katÄ• .

rathÄ• vÄ• jaÃ±Ã±asaá¹ƒyuttÄ• , sadÄ• pÄ• tubhavanti me ||

<84> á¹• 21 ``agÄ• rÄ• nikkhamantopi, rathena nikkhamiá¹ƒ ahaá¹ƒ.

kesesu chijjamÄ• nesu, arahattamapÄ• puá¹‡iá¹ƒ ||

<85> á¹• 21 ``lÄ• bhÄ• mayhaá¹ƒ suladdhaá¹ƒ me, vÄ• á¹‡ijjaá¹ƒ suppayojitaá¹ƒ.

datvÄ• na pÄ• nadhiá¹ƒ ekaá¹ƒ, pattomhi acalaá¹ƒ padaá¹ƒ ||

<86> á¹• 21 ``aparimeyye ito kappe, yaá¹ƒ pÄ• nadhimadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• nadhissa idaá¹ƒ phalaá¹ƒ ||

<87> á¹• 21 ``kilesÄ• \Ee II 418/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<88> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<89> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• nadhidÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pÄ• nadhidÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pulinacaá¹…kamiyattheraapadÄ• naá¹ƒ

<90> á¹• 21 ``migaluddo \Se II 98/ \Ne II 54/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

vÄ• tamigaá¹ƒ gavesanto, caá¹…kamaá¹ƒ addasaá¹ƒ ahaá¹ƒ ||

<91> á¹• 21 ``ucchaá¹…gena pulinaá¹ƒ {puá¸·inaá¹ƒ (Ce Se Ee Katthaci) } gayha, caá¹…ka

pasannacitto sumano, sugatassa sirÄ«mato ||

<92> á¹• 21 ``ekatiá¹ƒse ito kappe, pulinaá¹ƒ okiriá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pulinassa idaá¹ƒ phalaá¹ƒ ||

<93> á¹• 21 ``kilesÄ• \Be II 54/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<94> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<95> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pulinacaá¹…kamiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pulinacaá¹…kamiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

naá¸·amÄ• livaggo aá¹-á¹-hacattÄ• lÄ«samo.

tassuddÄ• naá¹ƒ ---

naá¸·amÄ• lÄ« maá¹‡idado, ukkÄ• satikabÄ«janÄ«.

kummÄ• so ca kusaá¹-á¹-ho ca, giripunnÄ• giyopi ca ||

vallikÄ• ro \Se II 99/ pÄ• nadhido, atho pulinacaá¹…kamo.

gÄ• thÄ• yo paÃ±canavuti, gaá¹‡itÄ• yo vibhÄ• vibhi ||

49. paá¹ƒsukÅ«lavaggo

1. paá¹ƒsukÅ«lasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``tisso \Be II 55/ \Ne II 55/ nÄ• mÄ• si bhagavÄ• , sayambhÅ« aggapuggalo.

paá¹ƒsukÅ«laá¹ƒ á¹-hapetvÄ• na, vihÄ• raá¹ƒ pÄ• visÄ« jino ||

<2> á¹• 21 ``vinataá¹ƒ {sajjitaá¹ƒ (Se), tiyantaá¹ƒ (Ee) } dhanumÄ• dÄ• ya, bhakkhatthÄ• ya

maá¹‡á¸• alaggaá¹ƒ gahetvÄ• na, kÄ• nanaá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ ||

<3> á¹• 21 ``tatthaddasaá¹ƒ \Ee II 419/ paá¹ƒsukÅ«laá¹ƒ, dumagge laggitaá¹ƒ tadÄ• .

cÄ• paá¹ƒ tattheva nikkhippa, sire katvÄ• na aÃ±jaliá¹ƒ ||

<4> á¹• 21 ``pasannacitto sumano, vipulÄ• ya ca pÄ«tiyÄ• .

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, paá¹ƒsukÅ«laá¹ƒ avandahaá¹ƒ ||

<5> á¹• 21 ``dvenavute ito kappe, paá¹ƒsukÅ«lamavandahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<6> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<7> á¹• 21 ``svÄ• gataá¹ƒ \Se II 100/ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<8> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paá¹ƒsukÅ«lasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

paá¹ƒsukÅ«lasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. buddhasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<9> á¹• 21 ``ajjhÄ• yako \Ne II 56/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe ||

<10> á¹• 21 ``nadÄ«sotapaá¹-ibhÄ• gÄ• \Be II 56/, sissÄ• Ä• yanti me tadÄ• .

tesÄ• haá¹ƒ mante {mantaá¹ƒ (Se Katthaci) } vÄ• cemi, rattindivamatandito ||

<11> á¹• 21 ``siddhattho nÄ• ma sambuddho, loke uppajji tÄ• vade.

tamandhakÄ• raá¹ƒ nÄ• setvÄ• , Ã±Ä• á¹‡Ä• lokaá¹ƒ pavattayi ||

<12> á¹• 21 ``mama aÃ±Ã±ataro sisso, sissÄ• naá¹ƒ so kathesi me.

sutvÄ• na te etamatthaá¹ƒ, Ä• rocesuá¹ƒ mamaá¹ƒ tadÄ• ||

<13> á¹• 21 ``buddho loke samuppanno, sabbaÃ±Ã±Å« lokanÄ• yako.

tassÄ• nuvattati jano, lÄ• bho amhaá¹ƒ na vijjati {na hessati (Ce Ee) } ||

<14> á¹• 21 ``adhiccuppattikÄ• buddhÄ• , cakkhumanto mahÄ• yasÄ• .

yaá¹ƒnÅ«nÄ• haá¹ƒ buddhaseá¹-á¹-haá¹ƒ, passeyyaá¹ƒ lokanÄ• yakaá¹ƒ ||

<15> á¹• 21 ``ajinaá¹ƒ \Se II 101/ me gahetvÄ• na, vÄ• kacÄ«raá¹ƒ kamaá¹‡á¸• aluá¹ƒ.

assamÄ• abhinikkhamma, sisse Ä• mantayiá¹ƒ ahaá¹ƒ ||

<16> á¹• 21 ``odumbarikapupphaá¹ƒva, candamhi sasakaá¹ƒ yathÄ• .

vÄ• yasÄ• naá¹ƒ yathÄ• khÄ«raá¹ƒ, dullabho lokanÄ• yako {dullabhÄ• lokanÄ• yakÄ• (Ce
(Se Ee Katthaci) } ||

<17> á¹• 21 ``buddho lokamhi uppanno, manussattampi dullabhaá¹ƒ.

ubhosu vijjamÄ• nesu, savanaÃ±ca sudullabhaá¹ƒ ||

<18> á¹• 21 ``buddho loke samuppanno, cakkhuá¹ƒ lacchÄ• ma no bhavaá¹ƒ.

etha sabbe gamissÄ• ma, sammÄ• sambuddhasantikaá¹ƒ ||

<19> á¹• 21 ``kamaá¹‡á¸• aludharÄ• \Ee II 420/ sabbe, kharÄ• jinanivÄ• sino.

te jaá¹-Ä• bhÄ• rabharitÄ• , nikkhamuá¹ƒ vipinÄ• tadÄ• ||

<20> á¹• 21 ``yugamattaá¹ƒ pekkhamÄ• nÄ• , uttamatthaá¹ƒ gavesino.

Ä• sattidosarahitÄ• , asambhÄ«tÄ• va kesarÄ« ||

<21> á¹• 21 ``appakiccÄ• aloluppÄ• , nipakÄ• santavuttino.

uÃ±chÄ• ya caramÄ• nÄ• te, buddhaseá¹-á¹-hamupÄ• gamuá¹ƒ ||

<22> á¹• 21 ``diyaá¸• á¸• hayojane \Ne II 57/ sese, byÄ• dhi me upapajjatha.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<23> á¹• 21 ``catunnavutito \Be II 57/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<24> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<25> á¹• 21 ``svÄ• gataá¹ƒ \Se II 102/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<26> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• buddhasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

buddhasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. bhisadÄ• yakattheraapadÄ• naá¹ƒ

<27> á¹• 21 ``ogayha yaá¹ƒ {ogayhÄ• haá¹ƒ (Ce Se Ee) } pokkharaá¹‡iá¹ƒ, nÄ• nÄ• kuÃ±ja

uddharÄ• mi bhisaá¹ƒ tattha, ghÄ• sahetu {asanahetu (Se) } ahaá¹ƒ tadÄ• ||

<28> á¹• 21 ``bhagavÄ• tamhi samaye, padumuttarasavhayo.

rattambaradharo {rattakambaladharo (Se) } buddho, gacchati anilaÃ±jase ||

<29> á¹• 21 ``dhunanto paá¹ƒsukÅ«lÄ• ni, saddamassosahaá¹ƒ tadÄ• .

uddhaá¹ƒ nijjhÄ• yamÄ• nohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<30> á¹• 21 ``tattheva á¹-hitako santo, Ä• yÄ• ciá¹ƒ lokanÄ• yakaá¹ƒ.

madhuá¹ƒ bhisehi savati, khÄ«raá¹ƒ sappiá¹ƒ muá¸·Ä• libhi ||

<31> á¹• 21 ``paá¹-iggaá¹‡hÄ• tu me buddho, anukampÄ• ya cakkhumÄ• .

tato kÄ• ruá¹‡iko satthÄ• , oruhitvÄ• mahÄ• yaso ||

<32> á¹• 21 ``paá¹-iggaá¹‡hi mamaá¹ƒ bhikkhaá¹ƒ, anukampÄ• ya cakkhumÄ• .

paá¹-iggahetvÄ• sambuddho, akÄ• me anumodanaá¹ƒ ||

<33> á¹• 21 `` `sukhÄ« \Se II 103/ hotu {hohi (Ce Se Ee Katthaci) } mahÄ• puÃ±Ã±a, gati tu

iminÄ• bhisadÄ• nena, labhassu vipulaá¹ƒ sukhaá¹ƒâ€™ ||

<34> á¹• 21 ``idaá¹ƒ \Ne II 58/ \Ee II 421/ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

bhikkhamÄ• dÄ• ya sambuddho, ambarenÄ• gamÄ• jino ||

<35> á¹• 21 ``tato \Be II 58/ bhisaá¹ƒ gahetvÄ• na, Ä• gacchiá¹ƒ mama assamaá¹ƒ.

bhisaá¹ƒ rukkhe lagetvÄ• na {laggitvÄ• na (Se Katthaci) }, mama dÄ• namanussariá¹ƒ ||

<36> á¹• 21 ``mahÄ• vÄ• to vuá¹-á¹-hahitvÄ• , saÃ±cÄ• lesi vanaá¹ƒ tadÄ• .

Ä• kÄ• so abhinÄ• dittha, asaniyÄ• phalantiyÄ• ||

<37> á¹• 21 ``tato me asanipÄ• to, matthake nipatÄ« tadÄ• .

sohaá¹ƒ nisinnako santo, tattha kÄ• laá¹…kato ahuá¹ƒ ||

<38> á¹• 21 ``puÃ±Ã±akammena saá¹ƒyutto, tusitaá¹ƒ upapajjahaá¹ƒ.

kaá¸·evaraá¹ƒ me patitaá¹ƒ, devaloke ramiá¹ƒ ahaá¹ƒ ||

<39> á¹• 21 ``chaá¸·asÄ«tisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sÄ• yapÄ• taá¹ƒ {sÄ• yaá¹ƒ pÄ• taá¹ƒ (Se Katthaci) } upaá¹-á¹-hanti, bhisadÄ• nassidaá¹ƒ p

<40> á¹• 21 ``manussayonimÄ• gantvÄ• , sukhito homahaá¹ƒ sadÄ• .

bhoge me Å«natÄ• natthi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<41> á¹• 21 ``anukampitako tena, devadevena tÄ• dinÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<42> á¹• 21 ``satasahassito kappe, yaá¹ƒ bhisaá¹ƒ {bhikkhaá¹ƒ (sabbattha) } adadiá¹ƒ tadÄ

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<43> á¹• 21 ``kilesÄ• \Se II 104/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<44> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<45> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhisadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

bhisadÄ• yakattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. Ã±Ä• á¹‡athavikattheraapadÄ• naá¹ƒ

<46> á¹• 21 ``dakkhiá¹‡e \Ne II 59/ himavantassa, sukato assamo mama.

uttamatthaá¹ƒ gavesanto, vasÄ• mi vipine tadÄ• ||

<47> á¹• 21 ``lÄ• bhÄ• lÄ• bhena \Be II 59/ santuá¹-á¹-ho, mÅ«lena ca phalena ca.

anvesanto Ä• cariyaá¹ƒ, vasÄ• mi ekako ahaá¹ƒ ||

<48> á¹• 21 ``sumedho nÄ• ma sambuddho, loke uppajji tÄ• vade.

catusaccaá¹ƒ pakÄ• seti, uddharanto mahÄ• janaá¹ƒ ||

<49> á¹• 21 ``nÄ• haá¹ƒ suá¹‡omi sambuddhaá¹ƒ, napi me koci saá¹ƒsati {bhÄ• sati (Ce), s

aá¹-á¹-havasse atikkante, assosiá¹ƒ lokanÄ• yakaá¹ƒ ||

<50> á¹• 21 ``aggidÄ• ruá¹ƒ \Ee II 422/ nÄ«haritvÄ• , sammajjitvÄ• na assamaá¹ƒ.

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, nikkhamiá¹ƒ vipinÄ• ahaá¹ƒ ||

<51> á¹• 21 ``ekarattiá¹ƒ \Se II 105/ vasantohaá¹ƒ, gÄ• mesu nigamesu ca.

anupubbena candavatiá¹ƒ, tadÄ• haá¹ƒ upasaá¹…kamiá¹ƒ ||

<52> á¹• 21 ``bhagavÄ• tamhi samaye, sumedho lokanÄ• yako.

uddharanto bahÅ« satte, deseti amataá¹ƒ padaá¹ƒ ||

<53> á¹• 21 ``janakÄ• yamatikkamma, vanditvÄ• jinasÄ• garaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

<54> á¹• 21 `` `tuvaá¹ƒ satthÄ• ca ketu ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yano {parÄ• yaá¹‡o (Ce Ee) } patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttamo ||

ekavÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<55> á¹• 21 `` `nepuÃ±Ã±o dassane vÄ«ro, tÄ• resi janataá¹ƒ tuvaá¹ƒ.

natthaÃ±Ã±o tÄ• rako loke, tavuttaritaro mune ||

<56> á¹• 21 `` `sakkÄ• theve {have (Ce Ee) bhave (Se Katthaci) } kusaggena, pametuá¹ƒ s
{sÄ• garuttamo (Ce Se Ee) }.

natveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

<57> á¹• 21 `` `tuladaá¹‡á¸• e \Ne II 60/ {tulamaá¹‡á¸• ale (Ce Ee) } á¹-hapetvÄ• na, mahiá
sakkÄ• dharetave.

natveva tava paÃ±Ã±Ä• ya, pamÄ• á¹‡amatthi cakkhuma ||

<58> á¹• 21 `` `Ä• kÄ• so minituá¹ƒ sakkÄ• , rajjuyÄ• aá¹…gulena vÄ• .

natveva tava sabbaÃ±Ã±u, sÄ«laá¹ƒ sakkÄ• pametave ||

<59> á¹• 21 `` `mahÄ• samudde \Be II 60/ udakaá¹ƒ, Ä• kÄ• so ca vasundharÄ• .

parimeyyÄ• ni etÄ• ni, appameyyosi cakkhumaâ€™ ||

<60> á¹• 21 ``chahi \Se II 106/ gÄ• thÄ• hi sabbaÃ±Ã±uá¹ƒ, kittayitvÄ• mahÄ• yasaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, tuá¹‡hÄ« aá¹-á¹-hÄ• sahaá¹ƒ tadÄ• ||

<61> á¹• 21 ``yaá¹ƒ vadanti sumedhoti, bhÅ«ripaÃ±Ã±aá¹ƒ sumedhasaá¹ƒ.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<62> á¹• 21 `` `yo me Ã±Ä• á¹‡aá¹ƒ pakittesi, vippasannena cetasÄ• .

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<63> á¹• 21 `` `sattasattati kappÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

<64> á¹• 21 `` `anekasatakkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<65> á¹• 21 `` `devabhÅ«to \Ee II 423/ manusso vÄ• , puÃ±Ã±akammasamÄ• hito.

anÅ«namanasaá¹…kappo, tikkhapaÃ±Ã±o bhavissatiâ€™ ||

<66> á¹• 21 ``tiá¹ƒsakappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<67> á¹• 21 ``agÄ• rÄ• abhinikkhamma, pabbajissati kiÃ±cano.

jÄ• tiyÄ• sattavassena, arahattaá¹ƒ phusissati ||

<68> á¹• 21 ``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi sÄ• sanaá¹ƒ.

etthantare na jÄ• nÄ• mi, cetanaá¹ƒ amanoramaá¹ƒ ||

<69> á¹• 21 ``saá¹ƒsaritvÄ• bhave sabbe, sampattÄ• nubhaviá¹ƒ ahaá¹ƒ.

bhoge \Se II 107/ me Å«natÄ• natthi, phalaá¹ƒ Ã±Ä• á¹‡assa thomane ||

<70> á¹• 21 ``tiyaggÄ« nibbutÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<71> á¹• 21 ``tiá¹ƒsakappasahassamhi \Ne II 61/, yaá¹ƒ Ã±Ä• á¹‡amathaviá¹ƒ ahaá¹ƒ {mab

mabhithomahaá¹ƒ (Se) }.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phalaá¹ƒ Ã±Ä• á¹‡assa thomane ||

<72> á¹• 21 ``kilesÄ• \Be II 61/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<73> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<74> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ã±Ä• á¹‡athaviko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

Ã±Ä• á¹‡athavikattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. candanamÄ• liyattheraapadÄ• naá¹ƒ

<75> á¹• 21 ``paÃ±ca kÄ• maguá¹‡e hitvÄ• , piyarÅ«pe manorame.

asÄ«tikoá¹-iyo hitvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<76> á¹• 21 ``pabbajitvÄ• na kÄ• yena, pÄ• pakammaá¹ƒ vivajjayiá¹ƒ.

vacÄ«duccaritaá¹ƒ hitvÄ• , nadÄ«kÅ«le vasÄ• mahaá¹ƒ ||

<77> á¹• 21 ``ekakaá¹ƒ \Se II 108/ maá¹ƒ viharantaá¹ƒ, buddhaseá¹-á¹-ho upÄ• gami.

nÄ• haá¹ƒ jÄ• nÄ• mi buddhoti, akÄ• siá¹ƒ paá¹-isantharaá¹ƒ {paá¹-isandhÄ• raá¹ƒ (Katthac

<78> á¹• 21 ``karitvÄ• paá¹-isanthÄ• raá¹ƒ, nÄ• magottamapucchahaá¹ƒ.

`devatÄ• nusi gandhabbo, adu sakko purindado ||

<79> á¹• 21 `` `ko vÄ• tvaá¹ƒ kassa vÄ• putto, mahÄ• brahmÄ• idhÄ• gato.

virocesi disÄ• sabbÄ• , udayaá¹ƒ sÅ«riyo yathÄ• ||

<80> á¹• 21 `` `sahassÄ• rÄ• ni \Ee II 424/ cakkÄ• ni, pÄ• de dissanti mÄ• risa.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ.

nÄ• magottaá¹ƒ pavedehi, saá¹ƒsayaá¹ƒ apanehi meâ€™ ||

<81> á¹• 21 `` `namhi devo na gandhabbo, namhi {nÄ• pi (Ce) } sakko purindado.

brahmabhÄ• vo ca me natthi, etesaá¹ƒ uttamo ahaá¹ƒ ||

<82> á¹• 21 `` `atÄ«to visayaá¹ƒ tesaá¹ƒ, dÄ• layiá¹ƒ kÄ• mabandhanaá¹ƒ.

sabbe kilese jhÄ• petvÄ• , patto sambodhimuttamaá¹ƒâ€™ ||

<83> á¹• 21 ``tassa \Be II 62/ \Ne II 62/ vÄ• caá¹ƒ suá¹‡itvÄ• haá¹ƒ, idaá¹ƒ vacanamabravi

`yadi buddhoti sabbaÃ±Ã±Å«, nisÄ«da tvaá¹ƒ mahÄ• mune ||

<84> á¹• 21 `tamahaá¹ƒ pÅ«jayissÄ• mi, dukkhassantakaro tuvaá¹ƒâ€™.

``pattharitvÄ• jinacammaá¹ƒ, adÄ• si satthuno ahaá¹ƒ ||

<85> á¹• 21 ``nisÄ«di tattha bhagavÄ• , sÄ«hova girigabbhare.

khippaá¹ƒ pabbatamÄ• ruyha, ambassa phalamaggahiá¹ƒ ||

<86> á¹• 21 ``sÄ• lakalyÄ• á¹‡ikaá¹ƒ pupphaá¹ƒ, candanaÃ±ca mahÄ• rahaá¹ƒ.

khippaá¹ƒ \Se II 109/ paggayha taá¹ƒ sabbaá¹ƒ, upetvÄ• lokanÄ• yakaá¹ƒ ||

<87> á¹• 21 ``phalaá¹ƒ buddhassa datvÄ• na, sÄ• lapupphamapÅ«jayiá¹ƒ.

candanaá¹ƒ anulimpitvÄ• , avandiá¹ƒ satthuno ahaá¹ƒ ||

<88> á¹• 21 ``pasannacitto sumano, vipulÄ• ya ca pÄ«tiyÄ• .

ajinamhi nisÄ«ditvÄ• , sumedho lokanÄ• yako ||

<89> á¹• 21 ``mama kammaá¹ƒ pakittesi, hÄ• sayanto mamaá¹ƒ tadÄ• .

`iminÄ• phaladÄ• nena, gandhamÄ• lehi cÅ«bhayaá¹ƒ ||

<90> á¹• 21 `` `paÃ±cavÄ«se kappasate, devaloke ramissati.

anÅ«namanasaá¹…kappo, vasavattÄ« bhavissati ||

<91> á¹• 21 `` `chabbÄ«satikappasate, manussattaá¹ƒ gamissati.

bhavissati cakkavattÄ«, cÄ• turanto mahiddhiko ||

<92> á¹• 21 `` `vebhÄ• raá¹ƒ nÄ• ma nagaraá¹ƒ, vissakammena mÄ• pitaá¹ƒ.

hessati sabbasovaá¹‡á¹‡aá¹ƒ, nÄ• nÄ• ratanabhÅ«sitaá¹ƒ ||

<93> á¹• 21 `` `eteneva upÄ• yena, saá¹ƒsarissati so bhave {yoniso (Se Ee) }.

sabbattha pÅ«jito hutvÄ• , devatte atha mÄ• nuse ||

<94> á¹• 21 `` `pacchime bhave sampatte, brahmabandhu bhavissati.

agÄ• rÄ• abhinikkhamma, anagÄ• rÄ« bhavissati.

abhiÃ±Ã±Ä• pÄ• ragÅ« hutvÄ• , nibbÄ• yissatinÄ• savoâ€™ ||

<95> á¹• 21 ``idaá¹ƒ \Ee II 425/ vatvÄ• na sambuddho, sumedho lokanÄ• yako.

mama nijjhÄ• yamÄ• nassa, pakkÄ• mi anilaÃ±jase ||

<96> á¹• 21 ``tena \Se II 110/ \Be II 63/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<97> á¹• 21 ``tusitato \Ne II 63/ cavitvÄ• na, nibbattiá¹ƒ mÄ• tukucchiyaá¹ƒ.

bhoge me Å«natÄ• natthi, yamhi gabbhe vasÄ• mahaá¹ƒ ||

<98> á¹• 21 ``mÄ• tukucchigate mayi, annapÄ• naÃ±ca bhojanaá¹ƒ.

mÄ• tuyÄ• mama chandena, nibbattati yadicchakaá¹ƒ ||

<99> á¹• 21 ``jÄ• tiyÄ• paÃ±cavassena, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

oropitamhi kesamhi, arahattamapÄ• puá¹‡iá¹ƒ ||

<100> á¹• 21 ``pubbakammaá¹ƒ gavesanto, orena nÄ• ddasaá¹ƒ ahaá¹ƒ.

tiá¹ƒsakappasahassamhi, mama kammamanussariá¹ƒ ||

<101> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

tava sÄ• sanamÄ• gamma, pattomhi acalaá¹ƒ padaá¹ƒ ||

<102> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<103> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<104> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<105> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 111/ sudaá¹ƒ Ä• yasmÄ• candanamÄ• liyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

candanamÄ• liyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. dhÄ• tupÅ«jakattheraapadÄ• naá¹ƒ

<106> á¹• 21 ``nibbute lokanÄ• thamhi, siddhatthe lokanÄ• yake.

mama Ã±Ä• tÄ« samÄ• netvÄ• , dhÄ• tupÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

<107> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dhÄ• tumabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÄ• tupÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<108> á¹• 21 ``kilesÄ• \Be II 64/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<109> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<110> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhÄ• tupÅ«jako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

dhÄ• tupÅ«jakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. pulinuppÄ• dakattheraapadÄ• naá¹ƒ

<111> á¹• 21 ``pabbate \Ne II 64/ \Ee II 426/ himavantamhi, devalo nÄ• ma tÄ• paso.

tattha me caá¹…kamo Ä• si, amanussehi mÄ• pito ||

<112> á¹• 21 ``jaá¹-Ä• bhÄ• rena \Se II 112/ {jaá¹-Ä• bhÄ• rassa (Se Katthaci) } bharito, ka
sadÄ• .

uttamatthaá¹ƒ gavesanto, vipinÄ• nikkhamiá¹ƒ tadÄ• ||

<113> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahuá¹ƒ.

sakakammÄ• bhipasutÄ• , vasanti vipine tadÄ• ||

<114> á¹• 21 ``assamÄ• abhinikkhamma, akaá¹ƒ pulinacetiyaá¹ƒ.

nÄ• nÄ• pupphaá¹ƒ samÄ• netvÄ• , taá¹ƒ cetiyamapÅ«jayiá¹ƒ ||

<115> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• , assamaá¹ƒ pavisÄ• mahaá¹ƒ.

sabbe sissÄ• samÄ• gantvÄ• , etamatthaá¹ƒ pucchiá¹ƒsu maá¹ƒ {etamatthamapucchu maá

apucchiá¹ƒsu (Se Katthaci) } ||

<116> á¹• 21 `` `pulinena kato thÅ«po {kato thÅ«pe (Ce) }, yaá¹ƒ tvaá¹ƒ deva {devaá¹ƒ (Ce

mayampi Ã±Ä• tumicchÄ• ma, puá¹-á¹-ho Ä• cikkha no tuvaá¹ƒâ€™ ||

<117> á¹• 21 `` `niddiá¹-á¹-hÄ• nu {niddiá¹-á¹-hÄ• no (Ce Ee), diá¹-á¹-hÄ• no vo (Se) } ma
mahÄ• yasÄ• .

te kho ahaá¹ƒ namassÄ• mi, buddhaseá¹-á¹-he mahÄ• yaseâ€™ ||

<118> á¹• 21 `` `kÄ«disÄ• te mahÄ• vÄ«rÄ• , sabbaÃ±Ã±Å« lokanÄ• yakÄ• .

kathaá¹ƒvaá¹‡á¹‡Ä• kathaá¹ƒsÄ«lÄ• , kÄ«disÄ• te mahÄ• yasÄ• â€™ ||

<119> á¹• 21 `` `bÄ• ttiá¹ƒsalakkhaá¹‡Ä• \Be II 65/ buddhÄ• , cattÄ• lÄ«sadijÄ• pi ca.

nettÄ• gopakhumÄ• tesaá¹ƒ, jiÃ±jukÄ• phalasannibhÄ• ||

<120> á¹• 21 `` `gacchamÄ• nÄ• ca te buddhÄ• , yugamattaÃ±ca pekkhare.

na tesaá¹ƒ jÄ• á¹‡u nadati, sandhisaddo na suyyati ||

<121> á¹• 21 `` `gacchamÄ• nÄ• ca sugatÄ• , uddharantÄ• va gacchare.

paá¹-hamaá¹ƒ dakkhiá¹‡aá¹ƒ pÄ• daá¹ƒ, buddhÄ• naá¹ƒ esa dhammatÄ• ||

<122> á¹• 21 `` `asambhÄ«tÄ• \Se II 113/ ca te buddhÄ• , migarÄ• jÄ• va kesarÄ«.

nevukkaá¹ƒsenti attÄ• naá¹ƒ, no ca vambhenti pÄ• á¹‡inaá¹ƒ ||

<123> á¹• 21 `` `mÄ• nÄ• vamÄ• nato muttÄ• , samÄ• sabbesu pÄ• á¹‡isu.

anattukkaá¹ƒsakÄ• buddhÄ• , buddhÄ• naá¹ƒ esa dhammatÄ• ||

<124> á¹• 21 `` `uppajjantÄ• \Ne II 65/ ca sambuddhÄ• , Ä• lokaá¹ƒ dassayanti te.

chappakÄ• raá¹ƒ pakampenti, kevalaá¹ƒ vasudhaá¹ƒ imaá¹ƒ ||

<125> á¹• 21 `` `passanti \Ee II 427/ nirayaÃ±cete, nibbÄ• ti nirayo tadÄ• .

pavassati mahÄ• megho, buddhÄ• naá¹ƒ esa dhammatÄ• ||

<126> á¹• 21 `` `Ä«disÄ• te mahÄ• nÄ• gÄ• , atulÄ• ca {te (Se Katthaci) } mahÄ• yasÄ• .

vaá¹‡á¹‡ato anatikkantÄ• , appameyyÄ• tathÄ• gatÄ• â€™ ||

<127> á¹• 21 `` `anumodiá¹ƒsu me vÄ• kyaá¹ƒ, sabbe sissÄ• sagÄ• ravÄ• .

tathÄ• ca paá¹-ipajjiá¹ƒsu, yathÄ• satti yathÄ• balaá¹ƒâ€™ ||

<128> á¹• 21 ``paá¹-ipÅ«jenti pulinaá¹ƒ, sakakammÄ• bhilÄ• sino.

saddahantÄ• mama vÄ• kyaá¹ƒ, buddhasakkatamÄ• nasÄ• {buddhattagatamÄ• nasÄ• (C

<129> á¹• 21 ``tadÄ• cavitvÄ• tusitÄ• , devaputto mahÄ• yaso.

uppajji mÄ• tukucchimhi, dasasahassi kampatha ||

<130> á¹• 21 ``assamassÄ• vidÅ«ramhi, caá¹…kamamhi á¹-hito ahaá¹ƒ.

sabbe sissÄ• samÄ• gantvÄ• , Ä• gacchuá¹ƒ mama santike ||

<131> á¹• 21 ``usabhova mahÄ« nadati, migarÄ• jÄ• va kÅ«jati.

susumÄ• rova {suá¹ƒsumÄ• rova (Ce Se Ee) } saá¸·ati, kiá¹ƒ vipÄ• ko bhavissati ||

<132> á¹• 21 ``yaá¹ƒ \Se II 114/ \Be II 66/ pakittemi sambuddhaá¹ƒ, sikatÄ• thÅ«pasantike.

so dÄ• ni bhagavÄ• satthÄ• , mÄ• tukucchimupÄ• gami ||

<133> á¹• 21 ``tesaá¹ƒ dhammakathaá¹ƒ vatvÄ• , kittayitvÄ• mahÄ• muniá¹ƒ.

uyyojetvÄ• sake sisse, pallaá¹…kamÄ• bhujiá¹ƒ ahaá¹ƒ ||

<134> á¹• 21 ``balaÃ±ca vata me khÄ«á¹‡aá¹ƒ, byÄ• dhinÄ• {byÄ• dhito (Ce Se Ee Kattha

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, tattha kÄ• laá¹…kato {kÄ• lakato (Ce Ee) } ahaá¹ƒ ||

<135> á¹• 21 ``sabbe sissÄ• samÄ• gantvÄ• , akaá¹ƒsu citakaá¹ƒ tadÄ• .

kaá¸·evaraÃ±ca me gayha, citakaá¹ƒ abhiropayuá¹ƒ ||

<136> á¹• 21 ``citakaá¹ƒ parivÄ• retvÄ• , sÄ«se katvÄ• na aÃ±jaliá¹ƒ.

sokasallaparetÄ• te, vikkandiá¹ƒsu samÄ• gatÄ• ||

<137> á¹• 21 ``tesaá¹ƒ lÄ• lappamÄ• nÄ• naá¹ƒ, agamaá¹ƒ citakaá¹ƒ tadÄ• .

`ahaá¹ƒ Ä• cariyo tumhaá¹ƒ, mÄ• socittha sumedhasÄ• ||

<138> á¹• 21 `` `sadatthe \Ne II 66/ vÄ• yameyyÄ• tha, rattindivamatanditÄ• .

mÄ• vo pamattÄ• ahuttha {ahuvattha (Ce) }, khaá¹‡o vo paá¹-ipÄ• ditoâ€™ ||

<139> á¹• 21 ``sake sissenusÄ• sitvÄ• , devalokaá¹ƒ punÄ• gamiá¹ƒ.

aá¹-á¹-hÄ• rasa ca kappÄ• ni, devaloke ramÄ• mahaá¹ƒ ||

<140> á¹• 21 ``satÄ• naá¹ƒ \Ee II 428/ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

anekasatakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

<141> á¹• 21 ``avasesesu kappesu, vokiá¹‡á¹‡o {vokiá¹‡á¹‡aá¹ƒ (Ce Se Katthaci) } saá¹ƒs

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, uppÄ• dassa idaá¹ƒ phalaá¹ƒ {pulinapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ

<142> á¹• 21 ``yathÄ• \Se II 115/ komudike mÄ• se, bahÅ« pupphanti pÄ• dapÄ• .

tathevÄ• hampi samaye, pupphitomhi mahesinÄ• ||

<143> á¹• 21 ``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<144> á¹• 21 ``satasahassito kappe, yaá¹ƒ buddhamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<145> á¹• 21 ``kilesÄ• \Be II 67/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<146> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<147> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pulinuppÄ• dako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pulinuppÄ• dakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. taraá¹‡iyattheraapadÄ• naá¹ƒ

<148> á¹• 21 ``atthadassÄ« tu bhagavÄ• , sayambhÅ« lokanÄ• yako.

vinatÄ• nadiyÄ• tÄ«raá¹ƒ {tÄ«re (Se Ee Katthaci) }, upÄ• gacchi tathÄ• gato ||

<149> á¹• 21 ``udakÄ• abhinikkhamma, kacchapo vÄ• rigocaro.

buddhaá¹ƒ tÄ• retukÄ• mohaá¹ƒ, upesiá¹ƒ lokanÄ• yakaá¹ƒ ||

<150> á¹• 21 `` `abhirÅ«hatu \Se II 116/ \Ne II 67/ maá¹ƒ buddho, atthadassÄ« mahÄ• mun

ahaá¹ƒ taá¹ƒ tÄ• rayissÄ• mi, dukkhassantakaro tuvaá¹ƒâ€™ ||

<151> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, atthadassÄ« mahÄ• yaso.

abhirÅ«hitvÄ• me piá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ• si lokanÄ• yako ||

<152> á¹• 21 ``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

sukhaá¹ƒ me tÄ• disaá¹ƒ natthi, phuá¹-á¹-he pÄ• datale yathÄ• ||

<153> á¹• 21 ``uttaritvÄ• na sambuddho, atthadassÄ« mahÄ• yaso.

nadÄ«tÄ«ramhi á¹-hatvÄ• na, imÄ• gÄ• thÄ• abhÄ• satha ||

<154> á¹• 21 `` `yÄ• vatÄ• \Ee II 429/ vattate cittaá¹ƒ, gaá¹…gÄ• sotaá¹ƒ tarÄ• mahaá¹ƒ.

ayaÃ±ca kacchapo rÄ• jÄ• , tÄ• resi mama paÃ±Ã±avÄ• ||

<155> á¹• 21 `` `iminÄ• buddhataraá¹‡ena, mettacittavatÄ• ya ca.

aá¹-á¹-hÄ• rase kappasate, devaloke ramissati ||

<156> á¹• 21 `` `devalokÄ• idhÄ• gantvÄ• , sukkamÅ«lena codito.

ekÄ• sane nisÄ«ditvÄ• , kaá¹…khÄ• sotaá¹ƒ tarissati ||

<157> á¹• 21 `` `yathÄ• pi \Be II 68/ bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• re pavacchante, phalaá¹ƒ toseti kassakaá¹ƒ {kassake (Se) } ||

<158> á¹• 21 `` `tathevidaá¹ƒ buddhakhettaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

sammÄ• dhÄ• re pavacchante, phalaá¹ƒ maá¹ƒ tosayissatiâ€™ ||

<159> á¹• 21 ``padhÄ• napahitattomhi, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<160> á¹• 21 ``aá¹-á¹-hÄ• rase \Se II 117/ kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<161> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<162> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<163> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• taraá¹‡iyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

taraá¹‡iyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dhammaruciyattheraapadÄ• naá¹ƒ

<164> á¹• 21 ``yadÄ• \Ne II 68/ dÄ«paá¹…karo buddho, sumedhaá¹ƒ byÄ• karÄ« jino.

`aparimeyye ito kappe, ayaá¹ƒ buddho bhavissati ||

<165> á¹• 21 `` `imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<166> á¹• 21 `` `padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ.

assatthamÅ«le sambuddho, bujjhissati mahÄ• yaso ||

<167> á¹• 21 `` `upatisso kolito ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• ma nÄ• mena {Ä• nando nÄ• mupaá¹-á¹-hÄ• ko (Se) }, upaá¹-á¹-hissatimaá¹ƒ

<168> á¹• 21 `` `khemÄ• \Se II 118/ uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

citto Ä• á¸·avako ceva, aggÄ• hessantupÄ• sakÄ• ||

<169> á¹• 21 `` `khujjuttarÄ• \Be II 69/ nandamÄ• tÄ• , aggÄ• hessantupÄ• sikÄ• .

bodhi imassa vÄ«rassa, assatthoti pavuccatiâ€™ ||

<170> á¹• 21 ``idaá¹ƒ \Ee II 430/ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, namassanti kataÃ±jalÄ« ||

<171> á¹• 21 ``tadÄ• haá¹ƒ mÄ• á¹‡avo Ä• siá¹ƒ, megho nÄ• ma susikkhito.

sutvÄ• byÄ• karaá¹‡aá¹ƒ seá¹-á¹-haá¹ƒ, sumedhassa mahÄ• mune ||

<172> á¹• 21 ``saá¹ƒvisaá¹-á¹-ho bhavitvÄ• na, sumedhe karuá¹‡Ä• saye {karuá¹‡Ä• laye (

pabbajantaÃ±ca taá¹ƒ vÄ«raá¹ƒ, sahÄ• va anupabbajiá¹ƒ ||

<173> á¹• 21 ``saá¹ƒvuto pÄ• timokkhasmiá¹ƒ, indriyesu ca paÃ±casu.

suddhÄ• jÄ«vo sato vÄ«ro, jinasÄ• sanakÄ• rako ||

<174> á¹• 21 ``evaá¹ƒ viharamÄ• nohaá¹ƒ, pÄ• pamittena kenaci.

niyojito anÄ• cÄ• re, sumaggÄ• paridhaá¹ƒsito ||

<175> á¹• 21 ``vitakkavasiko hutvÄ• , sÄ• sanato apakkamiá¹ƒ.

pacchÄ• tena kumittena, payutto mÄ• tughÄ• tanaá¹ƒ ||

<176> á¹• 21 ``akariá¹ƒ Ä• nantariyaá¹ƒ {akariá¹ƒ nantariyaÃ±ca (Se Katthaci) }, ghÄ• tayiá

tato cuto mahÄ• vÄ«ciá¹ƒ, upapanno sudÄ• ruá¹‡aá¹ƒ ||

<177> á¹• 21 ``vinipÄ• tagato \Ne II 69/ santo, saá¹ƒsariá¹ƒ dukkhito ciraá¹ƒ.

na puno addasaá¹ƒ vÄ«raá¹ƒ, sumedhaá¹ƒ narapuá¹…gavaá¹ƒ ||

<178> á¹• 21 ``asmiá¹ƒ \Se II 119/ kappe samuddamhi, maccho Ä• siá¹ƒ timiá¹…galo.

disvÄ• haá¹ƒ sÄ• gare nÄ• vaá¹ƒ, gocaratthamupÄ• gamiá¹ƒ ||

<179> á¹• 21 ``disvÄ• maá¹ƒ vÄ• á¹‡ijÄ• bhÄ«tÄ• , buddhaseá¹-á¹-hamanussaruá¹ƒ.

gotamoti mahÄ• ghosaá¹ƒ, sutvÄ• tehi udÄ«ritaá¹ƒ ||

<180> á¹• 21 ``pubbasaÃ±Ã±aá¹ƒ saritvÄ• na, tato kÄ• laá¹…kato ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ kule iddhe, jÄ• to brÄ• hmaá¹‡ajÄ• tiyaá¹ƒ ||

<181> á¹• 21 ``Ä• siá¹ƒ dhammaruci nÄ• ma, sabbapÄ• pajigucchako.

disvÄ• haá¹ƒ lokapajjotaá¹ƒ, jÄ• tiyÄ• sattavassiko ||

<182> á¹• 21 ``mahÄ• jetavanaá¹ƒ \Be II 70/ gantvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

upemi buddhaá¹ƒ tikkhattuá¹ƒ, rattiyÄ• divasassa ca ||

<183> á¹• 21 ``tadÄ• disvÄ• muni Ä• ha, ciraá¹ƒ dhammarucÄ«ti maá¹ƒ.

tatohaá¹ƒ avacaá¹ƒ buddhaá¹ƒ, pubbakammapabhÄ• vitaá¹ƒ ||

<184> á¹• 21 ``suciraá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ, patipubbena visuddhapaccayaá¹ƒ.

ahamajjasupekkhanaá¹ƒ \Ee II 431/ vata, tava passÄ• mi nirupamaá¹ƒ viggahaá¹ƒ {nirÅ«pa

<185> á¹• 21 ``suciraá¹ƒ vihatattamo mayÄ• , sucirakkhena nadÄ« visositÄ• .

suciraá¹ƒ amalaá¹ƒ visodhitaá¹ƒ, nayanaá¹ƒ Ã±Ä• á¹‡amayaá¹ƒ mahÄ• mune ||

<186> á¹• 21 ``cirakÄ• lasamaá¹…gito \Se II 120/ {cirakÄ• laá¹ƒ samÄ• gato (Ee) } tayÄ• , punarantaraá¹ƒ ciraá¹ƒ.

punarajjasamÄ• gato tayÄ• , na hi nassanti katÄ• ni gotama ||

<187> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<188> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<189> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dhammaruciyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

dhammaruciyattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. sÄ• lamaá¹‡á¸• apiyattheraapadÄ• naá¹ƒ

<190> á¹• 21 ``ajjhogÄ• hetvÄ• \Ne II 70/ sÄ• lavanaá¹ƒ, sukato assamo mama.

sÄ• lapupphehi saÃ±channo, vasÄ• mi vipine tadÄ• ||

<191> á¹• 21 ``piyadassÄ« ca bhagavÄ• , sayambhÅ« aggapuggalo.

vivekakÄ• mo sambuddho, sÄ• lavanamupÄ• gami ||

<192> á¹• 21 ``assamÄ• abhinikkhamma, pavanaá¹ƒ agamÄ• sahaá¹ƒ.

mÅ«laphalaá¹ƒ gavesanto, Ä• hiá¹‡á¸• Ä• mi vane tadÄ• ||

<193> á¹• 21 ``tatthaddasÄ• siá¹ƒ \Se II 121/ sambuddhaá¹ƒ, piyadassiá¹ƒ mahÄ• yasaá¹ƒ

sunisinnaá¹ƒ samÄ• pannaá¹ƒ, virocantaá¹ƒ mahÄ• vane ||

<194> á¹• 21 ``catudaá¹‡á¸• e \Be II 71/ á¹-hapetvÄ• na, buddhassa uparÄ« ahaá¹ƒ.

maá¹‡á¸• apaá¹ƒ sukataá¹ƒ katvÄ• , sÄ• lapupphehi chÄ• dayiá¹ƒ ||

<195> á¹• 21 ``sattÄ• haá¹ƒ dhÄ• rayitvÄ• na, maá¹‡á¸• apaá¹ƒ sÄ• lachÄ• ditaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , buddhaseá¹-á¹-hamavandahaá¹ƒ ||

<196> á¹• 21 ``bhagavÄ• \Ee II 432/ tamhi samaye, vuá¹-á¹-hahitvÄ• samÄ• dhito.

yugamattaá¹ƒ pekkhamÄ• no, nisÄ«di purisuttamo ||

<197> á¹• 21 ``sÄ• vako varuá¹‡o nÄ• ma, piyadassissa satthuno.

vasÄ«satasahassehi, upagacchi vinÄ• yakaá¹ƒ ||

<198> á¹• 21 ``piyadassÄ« ca bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , sitaá¹ƒ pÄ• tukarÄ« jino ||

<199> á¹• 21 ``anuruddho upaá¹-á¹-hÄ• ko, piyadassissa satthuno.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , apucchittha mahÄ• muniá¹ƒ ||

<200> á¹• 21 `` `ko nu kho bhagavÄ• hetu, sitakammassa satthuno.

kÄ• raá¹‡e vijjamÄ• namhi, satthÄ• pÄ• tukare sitaá¹ƒâ€™ ||

<201> á¹• 21 `` `sattÄ• haá¹ƒ sÄ• lacchadanaá¹ƒ {pupphachadanaá¹ƒ (Ce Se Ee) }, yo me

tassa kammaá¹ƒ saritvÄ• na, sitaá¹ƒ pÄ• tukariá¹ƒ ahaá¹ƒ ||

<202> á¹• 21 `` `anokÄ• saá¹ƒ na passÄ• mi, yattha {yaá¹ƒ taá¹ƒ (Se Ee Katthaci) } puÃ±Ã±

devaloke \Se II 122/ manusse vÄ• , okÄ• sova na sammati ||

<203> á¹• 21 `` `devaloke \Ne II 71/ vasantassa, puÃ±Ã±akammasamaá¹…gino.

yÄ• vatÄ• parisÄ• tassa, sÄ• lacchannÄ• bhavissati ||

<204> á¹• 21 `` `tattha dibbehi naccehi, gÄ«tehi vÄ• ditehi ca.

ramissati sadÄ• santo, puÃ±Ã±akammasamÄ• hito ||

<205> á¹• 21 `` `yÄ• vatÄ• parisÄ• tassa, gandhagandhÄ« bhavissati.

sÄ• lassa pupphavasso ca, pavassissati tÄ• vade ||

<206> á¹• 21 `` `tato cutoyaá¹ƒ manujo, mÄ• nusaá¹ƒ Ä• gamissati.

idhÄ• pi sÄ• lacchadanaá¹ƒ, sabbakÄ• laá¹ƒ dharissati {dhariyati (Ce Ee) } ||

<207> á¹• 21 `` `idha \Be II 72/ naccaÃ±ca gÄ«taÃ±ca, sammatÄ• á¸·asamÄ• hitaá¹ƒ.

parivÄ• ressanti maá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<208> á¹• 21 `` `uggacchante ca sÅ«riye, sÄ• lavassaá¹ƒ pavassati.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ, vassate sabbakÄ• likaá¹ƒ ||

<209> á¹• 21 `` `aá¹-á¹-hÄ• rase kappasate, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<210> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<211> á¹• 21 `` `dhammaá¹ƒ abhisamentassa, sÄ• lacchannaá¹ƒ bhavissati.

citake jhÄ• yamÄ• nassa, chadanaá¹ƒ tattha hessatiâ€™ ||

<212> á¹• 21 ``vipÄ• kaá¹ƒ kittayitvÄ• na, piyadassÄ« mahÄ• muni.

parisÄ• ya dhammaá¹ƒ desesi, tappento dhammavuá¹-á¹-hiyÄ• ||

<213> á¹• 21 ``tiá¹ƒsakappÄ• ni \Se II 123/ \Ee II 433/ devesu, devarajjamakÄ• rayiá¹ƒ.

saá¹-á¹-hi ca sattakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<214> á¹• 21 ``devalokÄ• idhÄ• gantvÄ• , labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ.

idhÄ• pi sÄ• lacchadanaá¹ƒ, maá¹‡á¸• apassa idaá¹ƒ phalaá¹ƒ ||

<215> á¹• 21 ``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi sÄ• lacchadanaá¹ƒ, hessati sabbakÄ• likaá¹ƒ ||

<216> á¹• 21 ``mahÄ• muniá¹ƒ tosayitvÄ• , gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<217> á¹• 21 ``aá¹-á¹-hÄ• rase \Ne II 72/ kappasate, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<218> á¹• 21 kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<219> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<220> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Be II 73/ sudaá¹ƒ Ä• yasmÄ• sÄ• lamaá¹‡á¸• apiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sÄ• lamaá¹‡á¸• apiyattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

paá¹ƒsukÅ«lavaggo ekÅ«napaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

paá¹ƒsukÅ«laá¹ƒ \Se II 124/ buddhasaÃ±Ã±Ä«, bhisado Ã±Ä• á¹‡akittako.

candanÄ« dhÄ• tupÅ«jÄ« ca, pulinuppÄ• dakopi ca ||

taraá¹‡o dhammaruciko, sÄ• lamaá¹‡á¸• apiyo tathÄ• .

satÄ• ni dve honti gÄ• thÄ• , Å«navÄ«satimeva ca ||

50. kiá¹…kaá¹‡ipupphavaggo

1. tikiá¹…kaá¹‡ipupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Se II 125/ \Be II 74/ \Ne II 73/ jotantaá¹ƒ, nisinnaá¹ƒ pabbat

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, vipassiá¹ƒ lokanÄ• yakaá¹ƒ ||

<2> á¹• 21 ``tÄ«á¹‡i kiá¹…kaá¹‡ipupphÄ• ni, paggayha abhiropayiá¹ƒ.

sambuddhamabhipÅ«jetvÄ• , gacchÄ• mi dakkhiá¹‡Ä• mukho ||

<3> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<4> á¹• 21 ``ekanavutito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``kilesÄ• \Ee II 434/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<6> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<7> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tikiá¹…kaá¹‡ipupphiyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tikiá¹…kaá¹‡ipupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. paá¹ƒsukÅ«lapÅ«jakattheraapadÄ• naá¹ƒ

<8> á¹• 21 ``himavantassÄ• vidÅ«re \Se II 126/ \Ne II 74/, udaá¹…gaá¹‡o nÄ• ma pabbato.

tatthaddasaá¹ƒ paá¹ƒsukÅ«laá¹ƒ, dumaggamhi vilambitaá¹ƒ ||

<9> á¹• 21 ``tÄ«á¹‡i kiá¹…kaá¹‡ipupphÄ• ni, ocinitvÄ• nahaá¹ƒ tadÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, paá¹ƒsukÅ«lamapÅ«jayiá¹ƒ ||

<10> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<11> á¹• 21 ``ekanavutito \Be II 75/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÅ«jitvÄ• arahaddhajaá¹ƒ ||

<12> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<13> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<14> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• paá¹ƒsukÅ«lapÅ«jako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

paá¹ƒsukÅ«lapÅ«jakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. koraá¹‡á¸• apupphiyattheraapadÄ• naá¹ƒ

<15> á¹• 21 ``vanakammiko \Se II 127/ pure Ä• siá¹ƒ, pitumÄ• tumatenahaá¹ƒ {pitupetÄ• m

pasumÄ• rena jÄ«vÄ• mi, kusalaá¹ƒ me na vijjati ||

<16> á¹• 21 ``mama Ä• sayasÄ• mantÄ• , tisso lokagganÄ• yako.

padÄ• ni tÄ«á¹‡i dassesi, anukampÄ• ya cakkhumÄ• ||

<17> á¹• 21 ``akkante ca pade disvÄ• , tissanÄ• massa satthuno.

haá¹-á¹-ho haá¹-á¹-hena cittena, pade cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<18> á¹• 21 ``koraá¹‡á¸• aá¹ƒ pupphitaá¹ƒ disvÄ• , pÄ• dapaá¹ƒ dharaá¹‡Ä«ruhaá¹ƒ.

sakosakaá¹ƒ gahetvÄ• na, padaseá¹-á¹-hamapÅ«jayiá¹ƒ {padaseá¹-á¹-he apÅ«jayiá¹ƒ (Ce E

<19> á¹• 21 ``tena \Ne II 75/ \Ee II 435/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<20> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

koraá¹‡á¸• akachavi homi, suppabhÄ• so {sapabhÄ• so (Ce Se Ee Katthaci) } bhavÄ• maha

<21> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, padapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<23> á¹• 21 ``svÄ• gataá¹ƒ \Be II 76/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

<24> á¹• 21 ``paá¹-isambhidÄ• \Se II 128/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• koraá¹‡á¸• apupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

koraá¹‡á¸• apupphiyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. kiá¹ƒsukapupphiyattheraapadÄ• naá¹ƒ

<25> á¹• 21 ``kiá¹ƒsukaá¹ƒ pupphitaá¹ƒ disvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, Ä• kÄ• se abhipÅ«jayiá¹ƒ ||

<26> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<27> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<29> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kiá¹ƒsukapupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kiá¹ƒsukapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. upaá¸• á¸• hadussadÄ• yakattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``padumuttarabhagavato \Se II 129/ \Ne II 76/, sujÄ• to nÄ• ma sÄ• vako.

paá¹ƒsukÅ«laá¹ƒ gavesanto, saá¹…kÄ• re carate {caratÄ« (Ce Katthaci) } tadÄ• ||

<32> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , paresaá¹ƒ bhatako ahaá¹ƒ.

upaá¸• á¸• hadussaá¹ƒ datvÄ• na, sirasÄ• abhivÄ• dayiá¹ƒ ||

<33> á¹• 21 ``tena \Be II 77/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<34> á¹• 21 ``tettiá¹ƒsakkhattuá¹ƒ \Ee II 436/ devindo, devarajjamakÄ• rayiá¹ƒ.

sattasattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<35> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

upaá¸• á¸• hadussadÄ• nena, modÄ• mi akutobhayo ||

<36> á¹• 21 ``icchamÄ• no cahaá¹ƒ ajja, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

khomadussehi chÄ• deyyaá¹ƒ, aá¸• á¸• hadussassidaá¹ƒ phalaá¹ƒ ||

<37> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aá¸• á¸• hadussassidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<39> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<40> á¹• 21 ``paá¹-isambhidÄ• \Se II 130/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upaá¸• á¸• hadussadÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

upaá¸• á¸• hadussadÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ghatamaá¹‡á¸• adÄ• yakattheraapadÄ• naá¹ƒ

<41> á¹• 21 ``sucintitaá¹ƒ bhagavantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

upaviá¹-á¹-haá¹ƒ mahÄ• raÃ±Ã±aá¹ƒ, vÄ• tÄ• bÄ• dhena pÄ«á¸·itaá¹ƒ ||

<42> á¹• 21 ``disvÄ• \Ne II 77/ cittaá¹ƒ pasÄ• detvÄ• , ghatamaá¹‡á¸• amupÄ• nayiá¹ƒ.

katattÄ• Ä• citattÄ• {upacitattÄ• (Se Katthaci) } ca, gaá¹…gÄ• bhÄ• gÄ«rathÄ« ayaá¹ƒ ||

<43> á¹• 21 ``mahÄ• samuddÄ• cattÄ• ro, ghataá¹ƒ sampajjare mama.

ayaÃ±ca pathavÄ« ghorÄ• , appamÄ• á¹‡Ä• asaá¹…khiyÄ• ||

<44> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, bhavate madhusakkarÄ• {madhusakkhar

cÄ• tuddÄ«pÄ• ime rukkhÄ• , pÄ• dapÄ• dharaá¹‡Ä«ruhÄ• ||

<45> á¹• 21 ``mama \Be II 78/ saá¹…kappamaÃ±Ã±Ä• ya, kapparukkhÄ• bhavanti te.

paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ ||

<46> á¹• 21 ``ekapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<47> á¹• 21 ``catunnavutito {chanavute ito (Ce) } kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ghatamaá¹‡á¸• assidaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``kilesÄ• \Se II 131/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<49> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<50> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ghatamaá¹‡á¸• adÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ghatamaá¹‡á¸• adÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. udakadÄ• yakattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``padumuttarabuddhassa \Ee II 437/, bhikkhusaá¹…ghe anuttare.

pasannacitto sumano, pÄ• nÄ«ghaá¹-amapÅ«rayiá¹ƒ ||

<52> á¹• 21 ``pabbatagge dumagge vÄ• , Ä• kÄ• se vÄ• tha bhÅ«miyaá¹ƒ.

yadÄ• pÄ• nÄ«yamicchÄ• mi, khippaá¹ƒ nibbattate mama ||

<53> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<54> á¹• 21 ``kilesÄ• \Ne II 78/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<55> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<56> á¹• 21 ``paá¹-isambhidÄ• \Se II 132/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• udakadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

udakadÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. pulinathÅ«piyattheraapadÄ• naá¹ƒ

<57> á¹• 21 ``himavantassÄ• vidÅ«re \Be II 79/, yamako nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<58> á¹• 21 ``nÄ• rado nÄ• ma nÄ• mena, jaá¹-ilo uggatÄ• pano.

catuddasasahassÄ• ni, sissÄ• paricaranti maá¹ƒ ||

<59> á¹• 21 ``paá¹-isallÄ«nako santo, evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`sabbo jano maá¹ƒ pÅ«jeti, nÄ• haá¹ƒ pÅ«jemi kiÃ±canaá¹ƒ ||

<60> á¹• 21 `` `na me ovÄ• dako atthi, vattÄ• koci na vijjati.

anÄ• cariyupajjhÄ• yo, vane vÄ• saá¹ƒ upemahaá¹ƒ ||

<61> á¹• 21 `` `upÄ• samÄ• no yamahaá¹ƒ, garucittaá¹ƒ upaá¹-á¹-hahe.

so me Ä• cariyo natthi, vanavÄ• so niratthako ||

<62> á¹• 21 `` `Ä• yÄ• gaá¹ƒ me gavesissaá¹ƒ, garuá¹ƒ bhÄ• vaniyaá¹ƒ tathÄ• .

sÄ• vassayo vasissÄ• mi, na koci garahissatiâ€™ ||

<63> á¹• 21 ``uttÄ• nakÅ«lÄ• nadikÄ• , supatitthÄ• manoramÄ• .

saá¹ƒsuddhapulinÄ• kiá¹‡á¹‡Ä• , avidÅ«re mamassamaá¹ƒ ||

<64> á¹• 21 ``nadiá¹ƒ \Se II 133/ amarikaá¹ƒ nÄ• ma, upagantvÄ• nahaá¹ƒ tadÄ• .

saá¹ƒvaá¸• á¸• hayitvÄ• pulinaá¹ƒ, akaá¹ƒ pulinacetiyaá¹ƒ ||

<65> á¹• 21 ``ye \Ee II 438/ te ahesuá¹ƒ sambuddhÄ• , bhavantakaraá¹‡Ä• munÄ«.

tesaá¹ƒ etÄ• diso thÅ«po, taá¹ƒ nimittaá¹ƒ karomahaá¹ƒ ||

<66> á¹• 21 ``karitvÄ• \Ne II 79/ pulinaá¹ƒ {puá¸·ine (Ce Se Ee) } thÅ«paá¹ƒ, sovaá¹‡á¹‡aá
ahaá¹ƒ.

soá¹‡á¹‡akiá¹…kaá¹‡ipupphÄ• ni, sahasse tÄ«á¹‡i pÅ«jayiá¹ƒ ||

<67> á¹• 21 ``sÄ• yapÄ• taá¹ƒ namassÄ• mi, vedajÄ• to kataÃ±jalÄ«.

sammukhÄ• viya sambuddhaá¹ƒ, vandiá¹ƒ pulinacetiyaá¹ƒ ||

<68> á¹• 21 ``yadÄ• kilesÄ• jÄ• yanti, vitakkÄ• gehanissitÄ• .

sarÄ• mi sukataá¹ƒ thÅ«paá¹ƒ, paccavekkhÄ• mi tÄ• vade ||

<69> á¹• 21 ``upanissÄ• ya viharaá¹ƒ, satthavÄ• haá¹ƒ vinÄ• yakaá¹ƒ.

kilese saá¹ƒvaseyyÄ• si, na yuttaá¹ƒ tava mÄ• risa ||

<70> á¹• 21 ``saha \Be II 80/ Ä• vajjite thÅ«pe, gÄ• ravaá¹ƒ hoti me tadÄ• .

kuvitakke vinodesiá¹ƒ, nÄ• go tuttaá¹-á¹-ito yathÄ• ||

<71> á¹• 21 ``evaá¹ƒ viharamÄ• naá¹ƒ maá¹ƒ, maccurÄ• jÄ• bhimaddatha.

tattha kÄ• laá¹…kato santo, brahmalokamagacchahaá¹ƒ ||

<72> á¹• 21 ``yÄ• vatÄ• yuá¹ƒ vasitvÄ• na, tidive {tidase (Ce Ee) } upapajjahaá¹ƒ.

asÄ«tikkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ ||

<73> á¹• 21 ``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<74> á¹• 21 ``soá¹‡á¹‡akiá¹…kaá¹‡ipupphÄ• naá¹ƒ \Se II 134/ {tesaá¹ƒ kiá¹…kaá¹‡ipupphÄ
anubhomahaá¹ƒ.

dhÄ• tÄ«satasahassÄ• ni, parivÄ• renti maá¹ƒ {me (Katthaci) } bhave ||

<75> á¹• 21 ``thÅ«passa pariciá¹‡á¹‡attÄ• , rajojallaá¹ƒ na limpati.

gatte sedÄ• na muccanti, suppabhÄ• so bhavÄ• mahaá¹ƒ ||

<76> á¹• 21 ``aho me sukato thÅ«po, sudiá¹-á¹-hÄ• marikÄ• nadÄ«.

thÅ«paá¹ƒ katvÄ• na pulinaá¹ƒ, pattomhi acalaá¹ƒ padaá¹ƒ ||

<77> á¹• 21 ``kusalaá¹ƒ kattukÄ• mena, jantunÄ• sÄ• ragÄ• hinÄ• .

natthi khettaá¹ƒ akhettaá¹ƒ vÄ• , paá¹-ipattÄ«va sÄ• dhakÄ• {sÄ• rikÄ• (Ee), sÄ• rakÄ• (S
||

<78> á¹• 21 ``yathÄ• pi balavÄ• poso, aá¹‡á¹‡avaá¹ƒ taritussahe.

parittaá¹ƒ kaá¹-á¹-hamÄ• dÄ• ya, pakkhandeyya mahÄ• saraá¹ƒ ||

<79> á¹• 21 ``imÄ• haá¹ƒ kaá¹-á¹-haá¹ƒ nissÄ• ya, tarissÄ• mi mahodadhiá¹ƒ.

ussÄ• hena vÄ«riyena, tareyya udadhiá¹ƒ naro ||

<80> á¹• 21 ``tatheva \Ne II 80/ \Ee II 439/ me kataá¹ƒ kammaá¹ƒ, parittaá¹ƒ thokakaÃ±ca y

taá¹ƒ kammaá¹ƒ upanissÄ• ya, saá¹ƒsÄ• raá¹ƒ samatikkamiá¹ƒ ||

<81> á¹• 21 ``pacchime bhave sampatte, sukkamÅ«lena codito.

sÄ• vatthiyaá¹ƒ pure jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

<82> á¹• 21 ``saddhÄ• mÄ• tÄ• pitÄ• mayhaá¹ƒ, buddhassa saraá¹‡aá¹ƒ gatÄ• .

ubho diá¹-á¹-hapadÄ• ete, anuvattanti sÄ• sanaá¹ƒ ||

<83> á¹• 21 ``bodhipapaá¹-ikaá¹ƒ \Be II 81/ gayha, soá¹‡á¹‡athÅ«pamakÄ• rayuá¹ƒ.

sÄ• yapÄ• taá¹ƒ {sÄ• yaá¹ƒ pÄ• taá¹ƒ (Se Katthaci) } namassanti, sakyaputtassa sammukh

<84> á¹• 21 ``uposathamhi \Se II 135/ divase, soá¹‡á¹‡athÅ«paá¹ƒ vinÄ«haruá¹ƒ.

buddhassa vaá¹‡á¹‡aá¹ƒ kittentÄ• , tiyÄ• maá¹ƒ vÄ«tinÄ• mayuá¹ƒ ||

<85> á¹• 21 ``saha disvÄ• nahaá¹ƒ {pasÄ• detvÄ• nahaá¹ƒ (Katthaci) } thÅ«paá¹ƒ, sariá¹ƒ

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

dvÄ• vÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<86> á¹• 21 ``gavesamÄ• no taá¹ƒ vÄ«raá¹ƒ, dhammasenÄ• patiddasaá¹ƒ.

agÄ• rÄ• nikkhamitvÄ• na, pabbajiá¹ƒ tassa santike ||

<87> á¹• 21 ``jÄ• tiyÄ• sattavassena, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• ||

<88> á¹• 21 ``dÄ• rakeneva santena, kiriyaá¹ƒ niá¹-á¹-hitaá¹ƒ mayÄ• .

kataá¹ƒ me karaá¹‡Ä«yajja, sakyaputtassa sÄ• sane ||

<89> á¹• 21 ``sabbaverabhayÄ• tÄ«to, sabbasaá¹…gÄ• tigo {sabbasaá¹…kÄ• tito (Katthac

sÄ• vako te mahÄ• vÄ«ra, soá¹‡á¹‡athÅ«passidaá¹ƒ phalaá¹ƒ ||

<90> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<91> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<92> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 136/ sudaá¹ƒ Ä• yasmÄ• pulinathÅ«piyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pulinathÅ«piyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. naá¸·akuá¹-idÄ• yakattheraapadÄ• naá¹ƒ

<93> á¹• 21 ``himavantassÄ• vidÅ«re \Ne II 81/ \Ee II 440/, hÄ• rito nÄ• ma pabbato.

sayambhÅ« nÄ• rado nÄ• ma, rukkhamÅ«le vasÄ« tadÄ• ||

<94> á¹• 21 ``naá¸·Ä• gÄ• raá¹ƒ \Be II 82/ karitvÄ• na, tiá¹‡ena chÄ• dayiá¹ƒ ahaá¹ƒ.

caá¹…kamaá¹ƒ sodhayitvÄ• na, sayambhussa adÄ• sahaá¹ƒ ||

<95> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<96> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, naá¸·akuá¹-ikanimmitaá¹ƒ.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<97> á¹• 21 ``catuddasesu kappesu, devaloke ramiá¹ƒ ahaá¹ƒ.

ekasattatikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

<98> á¹• 21 ``catutiá¹ƒsatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<99> á¹• 21 ``dhammapÄ• sÄ• damÄ• ruyha, sabbÄ• kÄ• ravarÅ«pamaá¹ƒ.

yadicchakÄ• haá¹ƒ vihare, sakyaputtassa sÄ• sane ||

<100> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, naá¸·akuá¹-iyidaá¹ƒ phalaá¹ƒ ||

<101> á¹• 21 ``kilesÄ• \Se II 137/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<102> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<103> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• naá¸·akuá¹-idÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

naá¸·akuá¹-idÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. piyÄ• laphaladÄ• yakattheraapadÄ• naá¹ƒ

<104> á¹• 21 ``migaluddo \Ne II 82/ pure Ä• siá¹ƒ, vipine vicaraá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<105> á¹• 21 ``piyÄ• laphalamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

puÃ±Ã±akkhettassa vÄ«rassa, pasanno sehi pÄ• á¹‡ibhi ||

<106> á¹• 21 ``ekatiá¹ƒse \Be II 83/ ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<107> á¹• 21 ``kilesÄ• \Ee II 441/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<108> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<109> á¹• 21 ``paá¹-isambhidÄ• \Se II 138/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• piyÄ• laphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

piyÄ• laphaladÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kiá¹…kaá¹‡ipupphavaggo paÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

kiá¹…kaá¹‡Ä« paá¹ƒsukÅ«laÃ±ca, koraá¹‡á¸• amatha kiá¹ƒsukaá¹ƒ.

upaá¸• á¸• hadussÄ« ghatado, udakaá¹ƒ thÅ«pakÄ• rako ||

naá¸·akÄ• rÄ« ca navamo, piyÄ• laphaladÄ• yako.

satamekaÃ±ca gÄ• thÄ• naá¹ƒ, navakaÃ±ca taduttari ||

atha vagguddÄ• naá¹ƒ ---

metteyyavaggo bhaddÄ• li, sakiá¹ƒsammajjakopi ca.

ekavihÄ• rÄ« vibhÄ«takÄ«, jagatÄ« sÄ• lapupphiyo ||

naá¸·Ä• gÄ• raá¹ƒ paá¹ƒsukÅ«laá¹ƒ, kiá¹…kaá¹‡ipupphiyo tathÄ• .

asÄ«ti dve ca gÄ• thÄ• yo, catuddasasatÄ• ni ca ||

metteyyavaggadasakaá¹ƒ.

paÃ±camasatakaá¹ƒ samattaá¹ƒ.

51. kaá¹‡ikÄ• ravaggo

1. tikaá¹‡ikÄ• rapupphiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``sumedho \Se II 139/ \Be II 84/ \Ne II 83/ nÄ• ma sambuddho, bÄ• ttiá¹ƒsavara

vivekakÄ• mo sambuddho, himavantamupÄ• gamiá¹ƒ ||

<2> á¹• 21 ``ajjhogayha himavantaá¹ƒ, aggo kÄ• ruá¹‡iko muni.

pallaá¹…kamÄ• bhujitvÄ• na, nisÄ«di purisuttamo ||

<3> á¹• 21 ``vijjÄ• dharo tadÄ• Ä• siá¹ƒ, antalikkhacaro ahaá¹ƒ.

tisÅ«laá¹ƒ sukataá¹ƒ gayha, gacchÄ• mi ambare tadÄ• ||

<4> á¹• 21 ``pabbatagge yathÄ• aggi, puá¹‡á¹‡amÄ• yeva candimÄ• .

vane obhÄ• sate buddho, sÄ• larÄ• jÄ• va phullito ||

<5> á¹• 21 ``vanaggÄ• \Ee II 442/ nikkhamitvÄ• na, buddharaá¹ƒsÄ«bhidhÄ• vare.

naá¸·aggivaá¹‡á¹‡asaá¹…kÄ• sÄ• , disvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<6> á¹• 21 ``vicinaá¹ƒ addasaá¹ƒ pupphaá¹ƒ, kaá¹‡ikÄ• raá¹ƒ devagandhikaá¹ƒ.

tÄ«á¹‡i pupphÄ• ni Ä• dÄ• ya, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

<7> á¹• 21 ``buddhassa Ä• nubhÄ• vena, tÄ«á¹‡i pupphÄ• ni me tadÄ• .

uddhaá¹ƒvaá¹‡á¹-Ä• adhopattÄ• , chÄ• yaá¹ƒ kubbanti satthuno ||

<8> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<9> á¹• 21 ``tattha \Se II 140/ me sukataá¹ƒ byamhaá¹ƒ, kaá¹‡ikÄ• rÄ«ti Ã±Ä• yati.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<10> á¹• 21 ``sahassakaá¹‡á¸• aá¹ƒ satabheá¹‡á¸• u {satageá¹‡á¸• u (Se) }, dhajÄ• luharit

satasahassaniyyÅ«hÄ• , byamhe pÄ• tubhaviá¹ƒsu me ||

<11> á¹• 21 ``soá¹‡á¹‡amayÄ• maá¹‡imayÄ• , lohitaá¹…gamayÄ• pi ca.

phalikÄ• pi ca pallaá¹…kÄ• , yenicchakÄ• yadicchakÄ• {yenicchayÄ• yadicchakaá¹ƒ (Se), (Katthaci) } ||

<12> á¹• 21 ``mahÄ• rahaÃ±ca \Be II 85/ \Ne II 84/ sayanaá¹ƒ, tÅ«likÄ• vikatÄ«yutaá¹ƒ.

uddhalomikaekantaá¹ƒ, bimbohanasamÄ• yutaá¹ƒ {bibbohanasamÄ• yutaá¹ƒ ... (Se Katthac

<13> á¹• 21 ``bhavanÄ• nikkhamitvÄ• na, caranto devacÄ• rikaá¹ƒ.

yadÄ• icchÄ• mi gamanaá¹ƒ, devasaá¹…ghapurakkhato ||

<14> á¹• 21 ``pupphassa heá¹-á¹-hÄ• tiá¹-á¹-hÄ• mi, uparicchadanaá¹ƒ mama.

samantÄ• yojanasataá¹ƒ, kaá¹‡ikÄ• rehi chÄ• ditaá¹ƒ ||

<15> á¹• 21 ``saá¹-á¹-hituriyasahassÄ• ni, sÄ• yapÄ• tamupaá¹-á¹-hahuá¹ƒ.

parivÄ• renti maá¹ƒ niccaá¹ƒ, rattindivamatanditÄ• ||

<16> á¹• 21 ``tattha naccehi gÄ«tehi, tÄ• á¸·ehi vÄ• ditehi ca.

ramÄ• mi khiá¸• á¸• Ä• ratiyÄ• , modÄ• mi kÄ• makÄ• mihaá¹ƒ ||

<17> á¹• 21 ``tattha bhutvÄ• pivitvÄ• ca, modÄ• mi tidase tadÄ• .

nÄ• rÄ«gaá¹‡ehi sahito, modÄ• mi byamhamuttame ||

<18> á¹• 21 ``satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ \Se II 141/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<19> á¹• 21 ``bhavÄ• bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``duve \Ee II 443/ bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<21> á¹• 21 ``duve kule pajÄ• yÄ• mi, khattiye cÄ• pi brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• yÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikaá¹ƒ sandamÄ• nikaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``dÄ• sÄ«gaá¹‡aá¹ƒ dÄ• sagaá¹‡aá¹ƒ, nÄ• riyo samalaá¹…katÄ• .

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<24> á¹• 21 ``koseyyakambaliyÄ• ni, khomakappÄ• sikÄ• ni ca.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``navavatthaá¹ƒ \Be II 86/ \Ne II 85/ navaphalaá¹ƒ, navaggarasabhojanaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``imaá¹ƒ khÄ• da imaá¹ƒ bhuÃ±ja, imamhi sayane saya.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``sabbattha pÅ«jito homi, yaso abbhuggato mama.

mahÄ• pakkho sadÄ• homi, abhejjapariso sadÄ• .

Ã±Ä• tÄ«naá¹ƒ uttamo homi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``sÄ«taá¹ƒ \Se II 142/ uá¹‡haá¹ƒ na jÄ• nÄ• mi, pariá¸·Ä• ho na vijjati.

atho cetasikaá¹ƒ dukkhaá¹ƒ, hadaye me na vijjati ||

<29> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• na, saá¹ƒsarÄ• mi bhavÄ• bhave.

vevaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<30> á¹• 21 ``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

sÄ• vatthiyaá¹ƒ pure jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

<31> á¹• 21 ``paÃ±ca kÄ• maguá¹‡e hitvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<32> á¹• 21 ``upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• .

taruá¹‡o pÅ«janÄ«yohaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``dibbacakkhu visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<34> á¹• 21 ``paá¹-isambhidÄ• anuppatto, iddhipÄ• desu kovido.

dhammesu pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 ``tiá¹ƒsakappasahassamhi \Ee II 444/, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<36> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<37> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<38> á¹• 21 ``paá¹-isambhidÄ• \Se II 143/ \Be II 87/ \Ne II 86/ catasso, vimokkhÄ• pi ca aá

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tikaá¹‡ikÄ• rapupphiyo thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

tikaá¹‡ikÄ• rapupphiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ekapattadÄ• yakattheraapadÄ• naá¹ƒ

<39> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , kumbhakÄ• ro ahosahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<40> á¹• 21 ``sukataá¹ƒ mattikÄ• pattaá¹ƒ, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

pattaá¹ƒ datvÄ• bhagavato, ujubhÅ«tassa tÄ• dino ||

<41> á¹• 21 ``bhave nibbattamÄ• nohaá¹ƒ, soá¹‡á¹‡athÄ• le labhÄ• mahaá¹ƒ.

rÅ«pimaye ca sovaá¹‡á¹‡e, taá¹-á¹-ike ca maá¹‡Ä«maye ||

<42> á¹• 21 ``pÄ• tiyo paribhuÃ±jÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ.

yasÄ• naÃ±ca dhanÄ• naÃ±ca {yasasÄ• va janÄ• naÃ±ca (Se) }, aggabhÅ«to {pattabhÅ«to

<43> á¹• 21 ``yathÄ• pi bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavacchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

<44> á¹• 21 ``tathevidaá¹ƒ pattadÄ• naá¹ƒ, buddhakhettamhi ropitaá¹ƒ.

pÄ«tidhÄ• re pavassante, phalaá¹ƒ maá¹ƒ tosayissati ||

<45> á¹• 21 ``yÄ• vatÄ• khettÄ• vijjanti, saá¹…ghÄ• pi ca gaá¹‡Ä• pi ca.

buddhakhettasamo natthi, sukhado sabbapÄ• á¹‡inaá¹ƒ ||

<46> á¹• 21 ``namo \Se II 144/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

ekapattaá¹ƒ daditvÄ• na, pattomhi acalaá¹ƒ padaá¹ƒ ||

<47> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pattamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``kilesÄ• \Ne II 87/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<49> á¹• 21 ``svÄ• gataá¹ƒ \Be II 88/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

<50> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ekapattadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ekapattadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. kÄ• sumÄ• raphaliyattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Ee II 445/ jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

<52> á¹• 21 ``pasannacitto sumano, sire katvÄ• na aÃ±jaliá¹ƒ.

kÄ• sumÄ• rikamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

<53> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<54> á¹• 21 ``kilesÄ• \Se II 145/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<55> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<56> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kÄ• sumÄ• raphaliyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kÄ• sumÄ• raphaliyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. avaá¹-aphaliyattheraapadÄ• naá¹ƒ

<57> á¹• 21 ``sahassaraá¹ƒsÄ« bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• uá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

<58> á¹• 21 ``phalahattho \Ne II 88/ ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, avaá¹-aá¹ƒ adadiá¹ƒ phalaá¹ƒ ||

<59> á¹• 21 ``catunnavutito \Be II 89/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<60> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<61> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<62> á¹• 21 ``paá¹-isambhidÄ• \Se II 146/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• avaá¹-aphaliyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

avaá¹-aphaliyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. pÄ• daphaliyattheraapadÄ• naá¹ƒ

<63> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, pÄ• daphalaá¹ƒ {vÄ• raphalaá¹ƒ (Ce), cÄ• raphalaá¹ƒ (Se), pÄ
adÄ• sahaá¹ƒ ||

<64> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``kilesÄ• \Ee II 446/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<66> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<67> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pÄ• daphaliyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

pÄ• daphaliyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. mÄ• tuluá¹…gaphaladÄ• yakattheraapadÄ• naá¹ƒ

<68> á¹• 21 ``kaá¹‡ikÄ• raá¹ƒva \Se II 147/ \Ne II 89/ jalitaá¹ƒ, puá¹‡á¹‡amÄ• yeva candim

jalantaá¹ƒ dÄ«parukkhaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<69> á¹• 21 ``mÄ• tuluá¹…gaphalaá¹ƒ \Be II 90/ gayha, adÄ• siá¹ƒ satthuno ahaá¹ƒ.

dakkhiá¹‡eyyassa vÄ«rassa {dhÄ«rassa (Ce) }, pasanno sehi pÄ• á¹‡ibhi ||

<70> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<71> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<72> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<73> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mÄ• tuluá¹…gaphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mÄ• tuluá¹…gaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. ajeliphaladÄ• yakattheraapadÄ• naá¹ƒ

<74> á¹• 21 ``ajjuno {ajino (Se) } nÄ• ma sambuddho, himavante vasÄ« tadÄ• .

caraá¹‡ena ca sampanno, samÄ• dhikusalo muni ||

<75> á¹• 21 ``kumbhamattaá¹ƒ \Se II 148/ gahetvÄ• na, ajeliá¹ƒ {aÃ±jaliá¹ƒ (Se), ajelaá¹ƒ (
jÄ«vajÄ«vakaá¹ƒ.

chattapaá¹‡á¹‡aá¹ƒ gahetvÄ• na, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<76> á¹• 21 ``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<77> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<78> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<79> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ajeliphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ajeliphaladÄ• yakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. amodaphaliyattheraapadÄ• naá¹ƒ

<80> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Be II 91/ \Ne II 90/ \Ee II 447/ sambuddhaá¹ƒ, Ä•
paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, amodamadadiá¹ƒ phalaá¹ƒ ||

<81> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<82> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<83> á¹• 21 ``svÄ• gataá¹ƒ \Se II 149/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<84> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• amodaphaliyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

amodaphaliyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. tÄ• laphaladÄ• yakattheraapadÄ• naá¹ƒ

<85> á¹• 21 ``sataraá¹ƒsÄ« nÄ• ma bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• vuá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

<86> á¹• 21 ``phalahattho ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, tÄ• laphalaá¹ƒ adÄ• sahaá¹ƒ ||

<87> á¹• 21 ``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<88> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<89> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<90> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 150/ sudaá¹ƒ Ä• yasmÄ• tÄ• laphaladÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

tÄ• laphaladÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. nÄ• á¸·ikeraphaladÄ• yakattheraapadÄ• naá¹ƒ

<91> á¹• 21 ``nagare \Be II 92/ \Ne II 91/ bandhumatiyÄ• , Ä• rÄ• miko ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

<92> á¹• 21 ``nÄ• á¸·ikeraphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

Ä• kÄ• se á¹-hitako santo, paá¹-iggaá¹‡hi mahÄ• yaso ||

<93> á¹• 21 ``vittisaÃ±janano \Ee II 448/ mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho.

phalaá¹ƒ buddhassa datvÄ• na, vippasannena cetasÄ• ||

<94> á¹• 21 ``adhigacchiá¹ƒ tadÄ• pÄ«tiá¹ƒ, vipulaÃ±ca sukhuttamaá¹ƒ.

uppajjateva ratanaá¹ƒ, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

<95> á¹• 21 ``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<96> á¹• 21 ``dibbacakkhu visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<97> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<98> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... \Se II 151/ kataá¹ƒ buddhassa sÄ• sanaá

<99> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nÄ• á¸·ikeraphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

nÄ• á¸·ikeraphaladÄ• yakattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kaá¹‡ikÄ• ravaggo ekapaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

kaá¹‡ikÄ• rekapattÄ• ca, kÄ• sumÄ• rÄ« tathÄ• vaá¹-Ä• .

pÄ• daÃ±ca mÄ• tuluá¹…gaÃ±ca, ajelÄ«modameva ca ||

tÄ• laá¹ƒ tathÄ• nÄ• á¸·ikeraá¹ƒ, gÄ• thÄ• yo gaá¹‡itÄ• viha.

ekaá¹ƒ gÄ• thÄ• sataá¹ƒ hoti, Å«nÄ• dhikavivajjitaá¹ƒ ||

52. phaladÄ• yakavaggo

1. kuraÃ±ciyaphaladÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``migaluddo \Se II 152/ \Be II 93/ \Ne II 92/ pure Ä• siá¹ƒ, vipine vicaraá¹ƒ ahaá¹

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<2> á¹• 21 ``kuraÃ±ciyaphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

puÃ±Ã±akkhettassa tÄ• dino, pasanno sehi pÄ• á¹‡ibhi ||

<3> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<4> á¹• 21 ``kilesÄ• \Ee II 449/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<5> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<6> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kuraÃ±ciyaphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kuraÃ±ciyaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. kapitthaphaladÄ• yakattheraapadÄ• naá¹ƒ

<7> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Se II 153/ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-igga

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, kapitthaá¹ƒ {kapiá¹-á¹-haá¹ƒ (Se) } adadiá¹ƒ phalaá¹ƒ ||

<8> á¹• 21 ``ekanavutito \Ne II 93/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<9> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<10> á¹• 21 ``svÄ• gataá¹ƒ \Be II 94/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

<11> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kapitthaphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kapitthaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. kosambaphaliyattheraapadÄ• naá¹ƒ

<12> á¹• 21 ``kakudhaá¹ƒ vilasantaá¹ƒva, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, kosambaá¹ƒ {kosumbaá¹ƒ (Ce Se Ee) } adadiá¹ƒ tadÄ• ||

<13> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<14> á¹• 21 ``kilesÄ• \Se II 154/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<15> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<16> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kosambaphaliyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kosambaphaliyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ketakapupphiyattheraapadÄ• naá¹ƒ

<17> á¹• 21 ``vinatÄ• nadiyÄ• tÄ«re, vihÄ• si purisuttamo.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<18> á¹• 21 ``madhugandhassa \Ne II 94/ pupphena, ketakassa ahaá¹ƒ tadÄ• .

pasannacitto sumano, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

<19> á¹• 21 ``ekanavutito \Be II 95/ \Ee II 450/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<21> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... \Se II 155/ kataá¹ƒ buddhassa sÄ• sanaá

<22> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ketakapupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ketakapupphiyattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. nÄ• gapupphiyattheraapadÄ• naá¹ƒ

<23> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, nÄ• gapupphaá¹ƒ apÅ«jayiá¹ƒ ||

<24> á¹• 21 ``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<26> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<27> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nÄ• gapupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

nÄ• gapupphiyattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ajjunapupphiyattheraapadÄ• naá¹ƒ

<28> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Se II 156/ \Ne II 95/, ahosiá¹ƒ kinnaro tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

<29> á¹• 21 ``pasannacitto sumano, vedajÄ• to kataÃ±jalÄ«.

gahetvÄ• ajjunaá¹ƒ pupphaá¹ƒ, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

<30> á¹• 21 ``tena \Be II 96/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnaraá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<31> á¹• 21 ``chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

dasakkhattuá¹ƒ cakkavattÄ«, mahÄ• rajjamakÄ• rayiá¹ƒ ||

<32> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sukhette vappitaá¹ƒ bÄ«jaá¹ƒ, sayambhumhi aho mama {ahosi me (Se) } ||

<33> á¹• 21 ``kusalaá¹ƒ vijjate mayhaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

pÅ«jÄ• raho ahaá¹ƒ ajja, sakyaputtassa sÄ• sane ||

<34> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<35> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<36> á¹• 21 ``paá¹-isambhidÄ• \Ee II 451/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ \Se II 197/ sudaá¹ƒ Ä• yasmÄ• ajjunapupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ajjunapupphiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kuá¹-ajapupphiyattheraapadÄ• naá¹ƒ

<37> á¹• 21 ``himavantassÄ• vidÅ«re, vasalo {cÄ• valo (Ce Ee), accayo (Se) } nÄ• ma pab

buddho sudassano nÄ• ma, vasate pabbatantare ||

<38> á¹• 21 ``pupphaá¹ƒ hemavantaá¹ƒ gayha, vehÄ• saá¹ƒ agamÄ• sahaá¹ƒ.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<39> á¹• 21 ``pupphaá¹ƒ \Ne II 96/ kuá¹-ajamÄ• dÄ• ya, sire katvÄ• na aÃ±jaliá¹ƒ {katvÄ• n
Katthaci) }.

buddhassa abhiropesiá¹ƒ, sayambhussa mahesino ||

<40> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<41> á¹• 21 ``kilesÄ• \Be II 97/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<42> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<43> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kuá¹-ajapupphiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kuá¹-ajapupphiyattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. ghosasaÃ±Ã±akattheraapadÄ• naá¹ƒ

<44> á¹• 21 ``migaluddo \Se II 158/ pure Ä• siá¹ƒ, araÃ±Ã±e vipine ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, devasaá¹…ghapurakkhataá¹ƒ ||

<45> á¹• 21 ``catusaccaá¹ƒ pakÄ• sentaá¹ƒ, desentaá¹ƒ amataá¹ƒ padaá¹ƒ.

assosiá¹ƒ madhuraá¹ƒ dhammaá¹ƒ, sikhino lokabandhuno ||

<46> á¹• 21 ``ghose cittaá¹ƒ pasÄ• desiá¹ƒ, asamappaá¹-ipuggale.

tattha cittaá¹ƒ pasÄ• detvÄ• , uttariá¹ƒ {atariá¹ƒ (Ce Ee) } duttaraá¹ƒ bhavaá¹ƒ ||

<47> á¹• 21 ``ekatiá¹ƒse ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ghosasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

<48> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<49> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<50> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ghosasaÃ±Ã±ako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ghosasaÃ±Ã±akattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sabbaphaladÄ• yakattheraapadÄ• naá¹ƒ

<51> á¹• 21 ``varuá¹‡o \Se II 159/ \Ne II 97/ \Ee II 452/ nÄ• ma nÄ• mena, brÄ• hmaá¹‡o m

chaá¸• á¸• etvÄ• dasaputtÄ• ni, vanamajjhogahiá¹ƒ tadÄ• ||

<52> á¹• 21 ``assamaá¹ƒ \Be II 98/ sukataá¹ƒ katvÄ• , suvibhattaá¹ƒ manoramaá¹ƒ.

paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• na, vasÄ• mi vipine ahaá¹ƒ ||

<53> á¹• 21 ``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, Ä• gacchi mama assamaá¹ƒ ||

<54> á¹• 21 ``yÄ• vatÄ• vanasaá¹‡á¸• amhi, obhÄ• so vipulo ahu.

buddhassa Ä• nubhÄ• vena, pajjalÄ« vipinaá¹ƒ tadÄ• ||

<55> á¹• 21 ``disvÄ• na taá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ, buddhaseá¹-á¹-hassa tÄ• dino.

pattapuá¹-aá¹ƒ gahetvÄ• na, phalena pÅ«jayiá¹ƒ ahaá¹ƒ ||

<56> á¹• 21 ``upagantvÄ• na sambuddhaá¹ƒ, sahakhÄ• rimadÄ• sahaá¹ƒ.

anukampÄ• ya me buddho, idaá¹ƒ vacanamabravi ||

<57> á¹• 21 `khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, pacchato ehi me tuvaá¹ƒ.

paribhutte ca saá¹…ghamhi, puÃ±Ã±aá¹ƒ tava bhavissatiâ€™ ||

<58> á¹• 21 ``puá¹-akantaá¹ƒ gahetvÄ• na, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , tusitaá¹ƒ upapajjahaá¹ƒ ||

<59> á¹• 21 ``tattha dibbehi naccehi, gÄ«tehi vÄ• ditehi ca.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ, anubhomi sadÄ• sukhaá¹ƒ ||

<60> á¹• 21 ``yaá¹ƒ \Se II 160/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

bhoge me Å«natÄ• natthi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<61> á¹• 21 ``yÄ• vatÄ• caturo dÄ«pÄ• , sasamuddÄ• sapabbatÄ• .

phalaá¹ƒ buddhassa datvÄ• na, issaraá¹ƒ kÄ• rayÄ• mahaá¹ƒ ||

<62> á¹• 21 ``yÄ• vatÄ• me pakkhigaá¹‡Ä• , Ä• kÄ• se uppatanti ce.

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<63> á¹• 21 ``yÄ• vatÄ• vanasaá¹‡á¸• amhi, yakkhÄ• bhÅ«tÄ• ca rakkhasÄ• .

kumbhaá¹‡á¸• Ä• garuá¸·Ä• cÄ• pi, pÄ• ricariyaá¹ƒ upenti me ||

<64> á¹• 21 ``kumbhÄ• \Ne II 98/ \Ee II 453/ soá¹‡Ä• madhukÄ• rÄ• , á¸• aá¹ƒsÄ• ca ma

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<65> á¹• 21 ``supaá¹‡á¹‡Ä• \Be II 99/ nÄ• ma sakuá¹‡Ä• , pakkhijÄ• tÄ• mahabbalÄ• .

tepi maá¹ƒ saraá¹‡aá¹ƒ yanti, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<66> á¹• 21 ``yepi dÄ«ghÄ• yukÄ• nÄ• gÄ• , iddhimanto mahÄ• yasÄ• .

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<67> á¹• 21 ``sÄ«hÄ• byagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• .

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<68> á¹• 21 ``osadhÄ«tiá¹‡avÄ• sÄ« ca, ye ca Ä• kÄ• savÄ• sino.

sabbe maá¹ƒ saraá¹‡aá¹ƒ yanti, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<69> á¹• 21 ``sududdasaá¹ƒ sunipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ suppakÄ• sitaá¹ƒ.

phassayitvÄ• {phusayitvÄ• (Katthaci) } viharÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<70> á¹• 21 ``vimokkhe \Se II 161/ aá¹-á¹-ha phusitvÄ• , viharÄ• mi anÄ• savo.

Ä• tÄ• pÄ« nipako cÄ• haá¹ƒ, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<71> á¹• 21 ``ye phalaá¹-á¹-hÄ• buddhaputtÄ• , khÄ«á¹‡adosÄ• mahÄ• yasÄ• .

ahamaÃ±Ã±ataro tesaá¹ƒ, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<72> á¹• 21 ``abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , sukkamÅ«lena codito.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

<73> á¹• 21 ``tevijjÄ• iddhipattÄ• ca, buddhaputtÄ• mahÄ• yasÄ• .

dibbasotasamÄ• pannÄ• , tesaá¹ƒ aÃ±Ã±ataro ahaá¹ƒ ||

<74> á¹• 21 ``satasahassito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<75> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<76> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<77> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sabbaphaladÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sabbaphaladÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. padumadhÄ• rikattheraapadÄ• naá¹ƒ

<78> á¹• 21 ``himavantassÄ• vidÅ«re \Se II 162/ \Be II 100/ \Ne II 99/, romaso nÄ• ma pab

buddhopi sambhavo nÄ• ma, abbhokÄ• se vasÄ« tadÄ• ||

<79> á¹• 21 ``bhavanÄ• nikkhamitvÄ• na, padumaá¹ƒ dhÄ• rayiá¹ƒ ahaá¹ƒ.

ekÄ• haá¹ƒ dhÄ• rayitvÄ• na, bhavanaá¹ƒ punarÄ• gamiá¹ƒ ||

<80> á¹• 21 ``ekatiá¹ƒse \Ee II 454/ ito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<81> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<82> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<83> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• padumadhÄ• riko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

padumadhÄ• rikattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

phaladÄ• yakavaggo dvepaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

kuraÃ±ciyaá¹ƒ kapitthaÃ±ca, kosambamatha ketakaá¹ƒ.

nÄ• gapupphajjunaÃ±ceva, kuá¹-ajÄ« ghosasaÃ±Ã±ako ||

thero \Se II 163/ ca sabbaphalado, tathÄ• padumadhÄ• riko.

asÄ«ti cettha gÄ• thÄ• yo, tisso gÄ• thÄ• taduttari ||

53. tiá¹‡adÄ• yakavaggo

1. tiá¹‡amuá¹-á¹-hidÄ• yakattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``himavantassÄ• vidÅ«re \Be II 101/ \Ne II 100/, lambako nÄ• ma pabbato.

tattheva tisso {tatthopatisso (Ce Ee Katthaci) } sambuddho, abbhokÄ• samhi caá¹…kami ||

<2> á¹• 21 ``migaluddo pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

disvÄ• na taá¹ƒ devadevaá¹ƒ, tiá¹‡amuá¹-á¹-himadÄ• sahaá¹ƒ ||

<3> á¹• 21 ``nisÄ«danatthaá¹ƒ buddhassa, datvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ {pakkamiá¹ƒ (Katthaci) } uttarÄ• mukho ||

<4> á¹• 21 ``aciraá¹ƒ gatamattassa {gatamattaá¹ƒ maá¹ƒ (Ce Se) }, migarÄ• jÄ• apothayi {
}.

sÄ«hena pothito {pÄ• tito (Ce Ee), ghÄ• á¹-ito (Se) } santo, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<5> á¹• 21 ``Ä• sanne me kataá¹ƒ kammaá¹ƒ, buddhaseá¹-á¹-he anÄ• save.

sumutto saravegova, devalokamagacchahaá¹ƒ ||

<6> á¹• 21 ``yÅ«po tattha subho Ä• si, puÃ±Ã±akammÄ• bhinimmito.

sahassakaá¹‡á¸• o satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayo ||

<7> á¹• 21 ``pabhÄ• \Se II 164/ niddhÄ• vate tassa, sataraá¹ƒsÄ«va uggato.

Ä• kiá¹‡á¹‡o devakaÃ±Ã±Ä• hi, Ä• modiá¹ƒ kÄ• makÄ• mihaá¹ƒ ||

<8> á¹• 21 ``devalokÄ• \Ee II 455/ cavitvÄ• na, sukkamÅ«lena codito.

Ä• gantvÄ• na manussattaá¹ƒ, pattomhi Ä• savakkhayaá¹ƒ ||

<9> á¹• 21 ``catunnavutito kappe, nisÄ«danamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tiá¹‡amuá¹-á¹-he idaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<11> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• \Be II 102/ \Ne II 101/ catasso, vimokkhÄ• pi ca aá¹-á¹-him

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• tiá¹‡amuá¹-á¹-hidÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

tiá¹‡amuá¹-á¹-hidÄ• yakattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. maÃ±cadÄ• yakattheraapadÄ• naá¹ƒ

<13> á¹• 21 ``vipassino bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

ekamaÃ±caá¹ƒ {ekaá¹ƒ veccaá¹ƒ (Se), ekapacchaá¹ƒ (Ee) } mayÄ• dinnaá¹ƒ, pasannena s

<14> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ samajjhagaá¹ƒ.

tena maÃ±cakadÄ• nena, pattomhi Ä• savakkhayaá¹ƒ ||

<15> á¹• 21 ``ekanavutito \Se II 165/ kappe, yaá¹ƒ maÃ±camadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maÃ±cadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<17> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<18> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• maÃ±cadÄ• yako {veccakadÄ• yako (Se), saddasaÃ±Ã±ikava

apadÄ• naá¹ƒ dissati} thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maÃ±cadÄ• yakattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. saraá¹‡agamaniyattheraapadÄ• naá¹ƒ

<19> á¹• 21 ``Ä• ruhimha tadÄ• nÄ• vaá¹ƒ, bhikkhu cÄ• jÄ«viko cahaá¹ƒ.

nÄ• vÄ• ya bhijjamÄ• nÄ• ya, bhikkhu me saraá¹‡aá¹ƒ adÄ• ||

<20> á¹• 21 ``ekatiá¹ƒse \Be II 103/ ito kappe, yaá¹ƒ so me saraá¹‡aá¹ƒ adÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, saraá¹‡agamane phalaá¹ƒ ||

<21> á¹• 21 ``kilesÄ• \Ne II 102/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<22> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<23> á¹• 21 ``paá¹-isambhidÄ• \Se II 166/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• saraá¹‡agamaniyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

saraá¹‡agamaniyattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. abbhaÃ±janadÄ• yakattheraapadÄ• naá¹ƒ

<24> á¹• 21 ``nagare \Ee II 456/ bandhumatiyÄ• , rÄ• juyyÄ• ne vasÄ• mahaá¹ƒ.

cammavÄ• sÄ« tadÄ• Ä• siá¹ƒ, kamaá¹‡á¸• aludharo ahaá¹ƒ ||

<25> á¹• 21 ``addasaá¹ƒ vimalaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

padhÄ• naá¹ƒ pahitattaá¹ƒ taá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ vasiá¹ƒ {isiá¹ƒ (Se) } ||

<26> á¹• 21 ``sabbakÄ• masamiddhiÃ±ca, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

disvÄ• pasanno sumano, abbhaÃ±janamadÄ• sahaá¹ƒ ||

<27> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, abbhaÃ±janassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<29> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 167/ sudaá¹ƒ Ä• yasmÄ• abbhaÃ±janadÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

abbhaÃ±janadÄ• yakattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. supaá¹-adÄ• yakattheraapadÄ• naá¹ƒ

<31> á¹• 21 ``divÄ• vihÄ• rÄ• \Be II 104/ \Ne II 103/ nikkhanto, vipassÄ« lokanÄ• yako.

lahuá¹ƒ supaá¹-akaá¹ƒ {supaá¹-ikaá¹ƒ (Se), pÅ«papavaá¹ƒ (Ee) } datvÄ• , kappaá¹ƒ saggan

<32> á¹• 21 ``ekanavutito kappe, supaá¹-akamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, supaá¹-assa idaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<34> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<35> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• supaá¹-adÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

supaá¹-adÄ• yakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. daá¹‡á¸• adÄ• yakattheraapadÄ• naá¹ƒ

<36> á¹• 21 ``kÄ• nanaá¹ƒ vanamogayha, veá¸·uá¹ƒ chetvÄ• nahaá¹ƒ tadÄ• .

Ä• lambaá¹‡aá¹ƒ karitvÄ• na, saá¹…ghassa adadiá¹ƒ bahuá¹ƒ {ahaá¹ƒ (Ce Se Ee) } ||

<37> á¹• 21 ``tena \Se II 168/ cittappasÄ• dena, subbate abhivÄ• diya.

Ä• lambadaá¹‡á¸• aá¹ƒ datvÄ• na, pakkÄ• miá¹ƒ uttarÄ• mukho ||

<38> á¹• 21 ``catunnavutito \Ee II 457/ kappe, yaá¹ƒ daá¹‡á¸• amadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, daá¹‡á¸• adÄ• nassidaá¹ƒ phalaá¹ƒ ||

<39> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<40> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<41> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Ne II 104/ sudaá¹ƒ Ä• yasmÄ• daá¹‡á¸• adÄ• yako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

daá¹‡á¸• adÄ• yakattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

tevÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

7. girinelapÅ«jakattheraapadÄ• naá¹ƒ

<42> á¹• 21 ``migaluddo \Be II 105/ pure Ä• siá¹ƒ, vipine vicaraá¹ƒ ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<43> á¹• 21 ``tasmiá¹ƒ mahÄ• kÄ• ruá¹‡ike, sabbasattahite rate.

pasannacitto sumano, nelapupphamapÅ«jayiá¹ƒ ||

<44> á¹• 21 ``ekatiá¹ƒse \Se II 169/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<45> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<46> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<47> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• girinelapÅ«jako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

girinelapÅ«jakattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. bodhisammajjakattheraapadÄ• naá¹ƒ

<48> á¹• 21 ``ahaá¹ƒ pure bodhipattaá¹ƒ, ujjhitaá¹ƒ cetiyaá¹…gaá¹‡e.

taá¹ƒ gahetvÄ• na chaá¸• á¸• esiá¹ƒ, alabhiá¹ƒ vÄ«satÄ«guá¹‡e ||

<49> á¹• 21 ``tassa kammassa tejena, saá¹ƒsaranto bhavÄ• bhave.

duve bhave saá¹ƒsarÄ• mi, devatte cÄ• pi mÄ• nuse ||

<50> á¹• 21 ``devalokÄ• cavitvÄ• na, Ä• gantvÄ• mÄ• nusaá¹ƒ bhavaá¹ƒ.

duve kule pajÄ• yÄ• mi, khattiye cÄ• pi brÄ• hmaá¹‡e ||

<51> á¹• 21 ``aá¹…gapaccaá¹…gasampanno, Ä• rohapariá¹‡Ä• havÄ• .

abhirÅ«po suci homi, sampuá¹‡á¹‡aá¹…go anÅ«nako ||

<52> á¹• 21 ``devaloke \Se II 170/ \Ne II 105/ manusse vÄ• , jÄ• to vÄ• yattha katthaci.

bhave suvaá¹‡á¹‡avaá¹‡á¹‡o ca, uttattakanakÅ«pamo ||

<53> á¹• 21 ``mudukÄ• \Be II 106/ \Ee II 458/ maddavÄ• sniddhÄ• {mudu maddavÄ• sin
sukumÄ• rikÄ• .

chavi me sabbadÄ• hoti, bodhipatte suchaá¸• á¸• ite {suchaá¸• á¸• ine (Ce) } ||

<54> á¹• 21 ``yato kutoci gatÄ«su, sarÄ«re samudÄ• gate.

na limpati rajojallaá¹ƒ, vipÄ• ko pattachaá¸• á¸• ite ||

<55> á¹• 21 ``uá¹‡he vÄ• tÄ• tape tassa, aggitÄ• pena vÄ• pana.

gatte sedÄ• na muccanti, vipÄ• ko pattachaá¸• á¸• ite ||

<56> á¹• 21 ``kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so ca, tilakÄ• piá¸·akÄ• tathÄ• .

na honti kÄ• ye daddu ca, vipÄ• ko pattachaá¸• á¸• ite ||

<57> á¹• 21 ``aparampi guá¹‡aá¹ƒ tassa, nibbattati bhavÄ• bhave.

rogÄ• na honti kÄ• yasmiá¹ƒ, vipÄ• ko pattachaá¸• á¸• ite ||

<58> á¹• 21 ``aparampi guá¹‡aá¹ƒ tassa, nibbattati bhavÄ• bhave.

na hoti cittajÄ• pÄ«á¸·Ä• , vipÄ• ko pattachaá¸• á¸• ite ||

<59> á¹• 21 ``aparampi guá¹‡aá¹ƒ tassa, nibbattati bhavÄ• bhave.

amittÄ• na bhavantassa, vipÄ• ko pattachaá¸• á¸• ite ||

<60> á¹• 21 ``aparampi guá¹‡aá¹ƒ tassa, nibbattati bhavÄ• bhave.

anÅ«nabhogo bhavati, vipÄ• ko pattachaá¸• á¸• ite ||

<61> á¹• 21 ``aparampi guá¹‡aá¹ƒ tassa, nibbattati bhavÄ• bhave.

aggirÄ• jÅ«hi corehi, na hoti udake bhayaá¹ƒ ||

<62> á¹• 21 ``aparampi \Se II 171/ guá¹‡aá¹ƒ tassa, nibbattati bhavÄ• bhave.

dÄ• sidÄ• sÄ• anucarÄ• , honti cittÄ• nuvattakÄ• ||

<63> á¹• 21 ``yamhi Ä• yuppamÄ• á¹‡amhi, jÄ• yate mÄ• nuse bhave.

tato na hÄ• yate Ä• yu, tiá¹-á¹-hate yÄ• vatÄ• yukaá¹ƒ ||

<64> á¹• 21 ``abbhantarÄ• ca bÄ• hirÄ• {bahicarÄ• (Ce Ee Katthaci) }, negamÄ• ca sara

nuyuttÄ• honti sabbepi, vuddhikÄ• mÄ• sukhicchakÄ• ||

<65> á¹• 21 ``bhogavÄ• yasavÄ• homi, sirimÄ• Ã±Ä• tipakkhavÄ• .

apetabhayasantÄ• so, bhavehaá¹ƒ sabbato bhave ||

<66> á¹• 21 ``devÄ• \Be II 107/ \Ne II 106/ manussÄ• asurÄ• , gandhabbÄ• yakkharakkh

sabbe te parirakkhanti, bhave saá¹ƒsarato sadÄ• ||

<67> á¹• 21 ``devaloke manusse ca, anubhotvÄ• ubho yase.

avasÄ• ne ca nibbÄ• naá¹ƒ, sivaá¹ƒ patto anuttaraá¹ƒ ||

<68> á¹• 21 ``sambuddhamuddisitvÄ• na, bodhiá¹ƒ vÄ• tassa satthuno.

yo puÃ±Ã±aá¹ƒ pasave poso, tassa kiá¹ƒ nÄ• ma dullabhaá¹ƒ ||

<69> á¹• 21 ``magge \Ee II 459/ phale Ä• game ca, jhÄ• nÄ• bhiÃ±Ã±Ä• guá¹‡esu ca.

aÃ±Ã±esaá¹ƒ adhiko hutvÄ• , nibbÄ• yÄ• mi anÄ• savo ||

<70> á¹• 21 ``purehaá¹ƒ bodhiyÄ• pattaá¹ƒ, chaá¸• á¸• etvÄ• haá¹-á¹-hamÄ• naso.

imehi vÄ«sataá¹…gehi, samaá¹…gÄ« homi sabbadÄ• ||

<71> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<72> á¹• 21 ``svÄ• gataá¹ƒ \Se II 172/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<73> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bodhisammajjako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

bodhisammajjakattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. Ä• maá¹‡á¸• aphaladÄ• yakattheraapadÄ• naá¹ƒ

<74> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , caá¹…kamÄ« lokanÄ• yako ||

<75> á¹• 21 ``khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, Ä• haranto phalaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, caá¹…kamantaá¹ƒ mahÄ• muniá¹ƒ ||

<76> á¹• 21 ``pasannacitto sumano, sire katvÄ• na aÃ±jaliá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , Ä• maá¹‡á¸• amadadiá¹ƒ phalaá¹ƒ ||

<77> á¹• 21 ``satasahassito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ä• maá¹‡á¸• assa idaá¹ƒ phalaá¹ƒ ||

<78> á¹• 21 ``kilesÄ• \Be II 108/ \Ne II 107/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ•

<79> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<80> á¹• 21 ``paá¹-isambhidÄ• \Se II 173/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• Ä• maá¹‡á¸• aphaladÄ• yako thero imÄ•

gÄ• thÄ• yo abhÄ• sitthÄ• ti.

Ä• maá¹‡á¸• aphaladÄ• yakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. sugandhattheraapadÄ• naá¹ƒ

<81> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena {nÄ• mena (sabbattha) }, uppajji vadataá¹ƒ varo ||

<82> á¹• 21 ``anubyaÃ±janasampanno, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

byÄ• mappabhÄ• parivuto, raá¹ƒsijÄ• lasamotthaá¹-o {raá¹ƒsijÄ• lasamosaá¹-o (Ce Ee) } ||

<83> á¹• 21 ``assÄ• setÄ• yathÄ• cando, sÅ«riyova pabhaá¹…karo.

nibbÄ• petÄ• yathÄ• megho, sÄ• garova guá¹‡Ä• karo ||

<84> á¹• 21 ``dharaá¹‡Ä«riva \Ee II 460/ sÄ«lena, himavÄ• va samÄ• dhinÄ• .

Ä• kÄ• so viya paÃ±Ã±Ä• ya, asaá¹…go anilo yathÄ• ||

<85> á¹• 21 ``sa kadÄ• ci mahÄ• vÄ«ro, parisÄ• su visÄ• rado.

saccÄ• ni sampakÄ• seti, uddharanto mahÄ• janaá¹ƒ ||

<86> á¹• 21 ``tadÄ• hi bÄ• rÄ• á¹‡asiyaá¹ƒ, seá¹-á¹-hiputto mahÄ• yaso.

Ä• sahaá¹ƒ dhanadhaÃ±Ã±assa {anantadhanadhaÃ±Ã±assa (Katthaci) }, pahÅ«tassa bahÅ

<87> á¹• 21 ``jaá¹…ghÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, migadÄ• yamupeccahaá¹ƒ {mupesahaá¹ƒ

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

<88> á¹• 21 ``visaá¹-á¹-hakantavacanaá¹ƒ \Se II 174/, karavÄ«kasamassaraá¹ƒ.

haá¹ƒsarutehi {haá¹ƒsadundubhi (Se Ee) } nigghosaá¹ƒ, viÃ±Ã±Ä• pentaá¹ƒ mahÄ• janaá¹ƒ

<89> á¹• 21 ``disvÄ• \Be II 109/ devÄ• tidevaá¹ƒ taá¹ƒ, sutvÄ• va madhuraá¹ƒ giraá¹ƒ.

pahÄ• yanappake bhoge, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<90> á¹• 21 ``evaá¹ƒ \Ne II 108/ pabbajito cÄ• haá¹ƒ, na cirena bahussuto.

ahosiá¹ƒ dhammakathiko, vicittapaá¹-ibhÄ• á¹‡avÄ• ||

<91> á¹• 21 ``mahÄ• parisamajjhehaá¹ƒ, haá¹-á¹-hacitto punappunaá¹ƒ.

vaá¹‡á¹‡ayiá¹ƒ hemavaá¹‡á¹‡assa, vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡avisÄ• rado ||

<92> á¹• 21 ``esa khÄ«á¹‡Ä• savo buddho, anÄ«gho chinnasaá¹ƒsayo.

sabbakammakkhayaá¹ƒ patto, vimuttopadhisaá¹…khaye ||

<93> á¹• 21 ``esa so bhagavÄ• buddho, esa sÄ«ho anuttaro.

sadevakassa lokassa, brahmacakkappavattako ||

<94> á¹• 21 ``danto dametÄ• santo ca, sametÄ• nibbuto isi.

nibbÄ• petÄ• ca assattho, assÄ• setÄ• mahÄ• janaá¹ƒ ||

<95> á¹• 21 ``vÄ«ro sÅ«ro ca vikkanto {dhÄ«ro ca (Ce Ee) }, paÃ±Ã±o kÄ• ruá¹‡iko vasÄ«.

vijitÄ• vÄ« ca sa jino, appagabbo anÄ• layo ||

<96> á¹• 21 ``aneÃ±jo acalo dhÄ«mÄ• , amoho asamo muni.

dhorayho usabho nÄ• go, sÄ«ho sakko garÅ«supi ||

<97> á¹• 21 ``virÄ• go vimalo brahmÄ• , vÄ• dÄ« sÅ«ro raá¹‡aÃ±jaho.

akhilo ca visallo ca, asamo saá¹ƒyato {vusabho (Se), payato (Ee) } suci ||

<98> á¹• 21 ``brÄ• hmaá¹‡o \Se II 175/ \Ee II 461/ samaá¹‡o nÄ• tho, bhisakko sallakattako

yodho buddho sutÄ• suto {suto suto (Ce Ee) }, acalo mudito sito {dito (Ce) } ||

<99> á¹• 21 ``dhÄ• tÄ• dhatÄ• ca santi ca, kattÄ• netÄ• pakÄ• sitÄ• .

sampahaá¹ƒsitÄ• bhettÄ• ca, chettÄ• sotÄ• pasaá¹ƒsitÄ• ||

<100> á¹• 21 ``akhilo ca visallo ca, anÄ«gho akathaá¹ƒkathÄ«.

anejo virajo kattÄ• , gandhÄ• vattÄ• pasaá¹ƒsitÄ• ||

<101> á¹• 21 ``tÄ• retÄ• atthakÄ• retÄ• , kÄ• retÄ• sampadÄ• ritÄ• .

pÄ• petÄ• sahitÄ• kantÄ• , hantÄ• Ä• tÄ• pÄ« tÄ• paso {hantÄ• , tÄ• pitÄ• ca visositÄ• (

<102> á¹• 21 ``samacitto \Be II 110/ {saccaá¹-á¹-hito (Se) } samasamo, asahÄ• yo dayÄ• la

accherasatto {accheramanto (Se) } akuho, katÄ• vÄ« isisattamo ||

<103> á¹• 21 ``nittiá¹‡á¹‡akaá¹…kho nimmÄ• no, appameyyo anÅ«pamo.

sabbavÄ• kyapathÄ• tÄ«to, sacca neyyantagÅ« {sabbaneyyantiko (Se) } jino ||

<104> á¹• 21 ``sattasÄ• ravare \Ne II 109/ {sataraá¹ƒsÄ«vare (Se) } tasmiá¹ƒ, pasÄ• do am

tasmÄ• buddhe ca dhamme ca, saá¹…ghe saddhÄ• mahatthikÄ• {mahiddhikÄ• (Ce Katth

<105> á¹• 21 ``guá¹‡ehi evamÄ• dÄ«hi, tilokasaraá¹‡uttamaá¹ƒ.

vaá¹‡á¹‡ento parisÄ• majjhe, akaá¹ƒ {kathiá¹ƒ (Se) } dhammakathaá¹ƒ ahaá¹ƒ ||

<106> á¹• 21 ``tato cutÄ• haá¹ƒ tusite, anubhotvÄ• mahÄ• sukhaá¹ƒ.

tato cuto manussesu, jÄ• to homi sugandhiko ||

<107> á¹• 21 ``nissÄ• so mukhagandho ca, dehagandho tatheva me.

sedagandho ca satataá¹ƒ, sabbagandhova hoti me {sabbagandhotiseti me (Ce Ee) } ||

<108> á¹• 21 ``mukhagandho \Se II 176/ sadÄ• mayhaá¹ƒ, padumuppalacampako.

parisanto {Ä• disanto (Ce), atikanto (Se), atisanto (Ee) } sadÄ• vÄ• ti, sarÄ«ro ca tatheva m

<109> á¹• 21 ``guá¹‡atthavassa sabbantaá¹ƒ, phalaá¹ƒ tu {phalantaá¹ƒ (Se) } paramabbhu

ekaggamanasÄ• sabbe, vaá¹‡á¹‡ayissaá¹ƒ {bhÄ• sitassa (Se) } suá¹‡Ä• tha me ||

<110> á¹• 21 ``guá¹‡aá¹ƒ \Ee II 462/ buddhassa vatvÄ• na, hitÄ• ya ca na sadisaá¹ƒ {hitÄ• Ee), hitÄ• ya naá¹ƒ sukhÄ• vahaá¹ƒ (Se) }.

sukhito {sucitto (Se) } homi sabbattha, saá¹…gho vÄ«rasamÄ• yuto {saraddhanisamÄ• yuto

<111> á¹• 21 ``yasassÄ« sukhito kanto, jutimÄ• piyadassano.

vattÄ• aparibhÅ«to ca, niddoso paÃ±Ã±avÄ• tathÄ• ||

<112> á¹• 21 ``khÄ«á¹‡e Ä• yusi {pÄ• susi (Se) } nibbÄ• naá¹ƒ, sulabhaá¹ƒ buddhabhattin

tesaá¹ƒ hetuá¹ƒ pavakkhÄ• mi, taá¹ƒ suá¹‡Ä• tha yathÄ• tathaá¹ƒ ||

<113> á¹• 21 ``santaá¹ƒ \Be II 111/ yasaá¹ƒ bhagavato, vidhinÄ• abhivÄ• dayaá¹ƒ.

tattha tatthÅ«papannopi {yattha tatthÅ«papannopi (Ce Ee) }, yasassÄ« tena homahaá¹ƒ ||

<114> á¹• 21 ``dukkhassantakaraá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ santamasaá¹…khataá¹ƒ.

vaá¹‡á¹‡ayaá¹ƒ sukhado Ä• siá¹ƒ, sattÄ• naá¹ƒ sukhito tato ||

<115> á¹• 21 ``guá¹‡aá¹ƒ vadanto buddhassa, buddhapÄ«tisamÄ• yuto.

sakantiá¹ƒ parakantiÃ±ca, janayiá¹ƒ tena kantimÄ• ||

<116> á¹• 21 ``jino te titthikÄ• kiá¹‡á¹‡e {janoghe titthakÄ• kiá¹‡á¹‡e (Ce Ee), jino yo titthik
}, abhibhuyya kutitthiye.

guá¹‡aá¹ƒ vadanto jotesiá¹ƒ {thomesiá¹ƒ (Se) }, nÄ• yakaá¹ƒ jutimÄ• tato ||

<117> á¹• 21 ``piyakÄ• rÄ« janassÄ• pi, sambuddhassa guá¹‡aá¹ƒ vadaá¹ƒ.

saradova sasaá¹…kohaá¹ƒ, tenÄ• siá¹ƒ piyadassano ||

<118> á¹• 21 ``yathÄ• sattivasenÄ• haá¹ƒ \Se II 177/ \Ne II 110/, sabbavÄ• cÄ• hi santhavi

sugataá¹ƒ tena vÄ• giso, vicittapaá¹-ibhÄ• navÄ• ||

<119> á¹• 21 ``ye bÄ• lÄ• vimatiá¹ƒ pattÄ• , paribhonti mahÄ• muniá¹ƒ.

niggahiá¹ƒ te saddhammena, paribhÅ«to na tenahaá¹ƒ {paribhÅ«tena tenahaá¹ƒ (Se) } ||

<120> á¹• 21 ``buddhavaá¹‡á¹‡ena sattÄ• naá¹ƒ, kilese apanesahaá¹ƒ.

nikkilesamano homi, tassa kammassa vÄ• hasÄ• ||

<121> á¹• 21 ``sotÅ«naá¹ƒ \Ee II 463/ vuddhimajaniá¹ƒ {buddhimajaniá¹ƒ (Ce Ee) }, buddh

tenÄ• hamÄ• siá¹ƒ {tenÄ• pi cÄ• siá¹ƒ (Se) } sappaÃ±Ã±o, nipuá¹‡atthavipassako ||

<122> á¹• 21 ``sabbÄ• savaparikkhÄ«á¹‡o, tiá¹‡á¹‡asaá¹ƒsÄ• rasÄ• garo.

sikhÄ«va anupÄ• dÄ• no, pÄ• puá¹‡issÄ• mi nibbutiá¹ƒ ||

<123> á¹• 21 ``imasmiá¹ƒyeva kappasmiá¹ƒ, yamahaá¹ƒ santhaviá¹ƒ jinaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhavaá¹‡á¹‡assidaá¹ƒ phalaá¹ƒ ||

<124> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<125> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<126> á¹• 21 ``paá¹-isambhidÄ• \Be II 112/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sugandho thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sugandhattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

tiá¹‡adÄ• yakavaggo tepaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

tiá¹‡ado \Se II 178/ maÃ±cado ceva, saraá¹‡abbhaÃ±janappado.

supaá¹-o daá¹‡á¸• adÄ• yÄ« ca, nelapÅ«jÄ« tatheva ca ||

bodhisammajjako maá¹‡á¸• o, sugandho dasamoti ca.

gÄ• thÄ• sataá¹ƒ satevÄ«saá¹ƒ, gaá¹‡itaÃ±cettha sabbaso ||

54. kaccÄ• yanavaggo

1. mahÄ• kaccÄ• yanattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``padumuttaro \Se II 179/ \Be II 113/ \Ne II 111/ nÄ• ma jino, anejo ajitaá¹ƒ jayo.

satasahasse kappÄ• naá¹ƒ, ito uppajji nÄ• yako ||

<2> á¹• 21 ``vÄ«ro kamalapattakkho, sasaá¹…kavimalÄ• nano.

kanakÄ• calasaá¹…kÄ• so {kaÃ±canatacasaá¹…kÄ• so (Se) }, ravidittisamappabho ||

<3> á¹• 21 ``sattanettamanohÄ• rÄ«, varalakkhaá¹‡abhÅ«sito.

sabbavÄ• kyapathÄ• tÄ«to, manujÄ• marasakkato ||

<4> á¹• 21 ``sambuddho bodhayaá¹ƒ satte, vÄ• gÄ«so madhurassaro.

karuá¹‡Ä• nibandhasantÄ• no, parisÄ• su visÄ• rado ||

<5> á¹• 21 ``deseti \Ee II 464/ madhuraá¹ƒ dhammaá¹ƒ, catusaccÅ«pasaá¹ƒhitaá¹ƒ.

nimugge mohapaá¹…kamhi, samuddharati pÄ• á¹‡ine ||

<6> á¹• 21 ``tadÄ• ekacaro hutvÄ• , tÄ• paso himavÄ• layo.

nabhasÄ• mÄ• nusaá¹ƒ lokaá¹ƒ, gacchanto jinamaddasaá¹ƒ ||

<7> á¹• 21 ``upecca santikaá¹ƒ tassa, assosiá¹ƒ dhammadesanaá¹ƒ.

vaá¹‡á¹‡ayantassa vÄ«rassa, sÄ• vakassa mahÄ• guá¹‡aá¹ƒ ||

<8> á¹• 21 ``saá¹…khittena mayÄ• vuttaá¹ƒ, vitthÄ• rena pakÄ• sayaá¹ƒ.

parisaá¹ƒ maÃ±ca toseti, yathÄ• kaccÄ• yano ayaá¹ƒ ||

<9> á¹• 21 `` `nÄ• haá¹ƒ \Se II 180/ evamidhekaccaá¹ƒ {evaá¹ƒvidhaá¹ƒ kaÃ±ci (Ce Ee) }, a
sÄ• vakaá¹ƒ.

tasmÄ• tadagge {tasmetadagge (Ce) } esaggo, evaá¹ƒ dhÄ• retha bhikkhavoâ€™ ||

<10> á¹• 21 ``tadÄ• haá¹ƒ vimhito hutvÄ• , sutvÄ• vÄ• kyaá¹ƒ manoramaá¹ƒ.

himavantaá¹ƒ gamitvÄ• na, Ä• hitvÄ• {Ä• hatvÄ• (Ce Ee) } pupphasaÃ±cayaá¹ƒ ||

<11> á¹• 21 ``pÅ«jetvÄ• lokasaraá¹‡aá¹ƒ, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

tadÄ• mamÄ• sayaá¹ƒ Ã±atvÄ• , byÄ• kÄ• si sa raá¹‡aÃ±jaho ||

<12> á¹• 21 `` `passathetaá¹ƒ \Ne II 112/ isivaraá¹ƒ, niddhantakanakattacaá¹ƒ.

uddhaggalomaá¹ƒ pÄ«á¹‡aá¹ƒsaá¹ƒ, acalaá¹ƒ paÃ±jaliá¹ƒ á¹-hitaá¹ƒ ||

<13> á¹• 21 `` `hÄ• saá¹ƒ \Be II 114/ supuá¹‡á¹‡anayanaá¹ƒ, buddhavaá¹‡á¹‡agatÄ• sayaá

dhammajaá¹ƒ uggahadayaá¹ƒ {dhammaá¹ƒva viggahavaraá¹ƒ (Ce), dhammapaá¹-iggahava
amatÄ• sittasannibhaá¹ƒâ€™ ||

<14> á¹• 21 ``kaccÄ• nassa guá¹‡aá¹ƒ sutvÄ• , taá¹ƒ á¹-hÄ• naá¹ƒ patthayaá¹ƒ á¹-hito.

anÄ• gatamhi addhÄ• ne, gotamassa mahÄ• mune ||

<15> á¹• 21 ``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kaccÄ• no nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

<16> á¹• 21 ``bahussuto mahÄ• Ã±Ä• á¹‡Ä«, adhippÄ• yavidÅ« mune.

pÄ• puá¹‡issati taá¹ƒ á¹-hÄ• naá¹ƒ, yathÄ• yaá¹ƒ byÄ• kato mayÄ• ||

<17> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<18> á¹• 21 ``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na gacchÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``duve \Se II 181/ kule pajÄ• yÄ• mi, khattiye atha brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• yÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<20> á¹• 21 ``pacchime \Ee II 465/ ca bhave dÄ• ni, jÄ• to ujjeniyaá¹ƒ pure {jÄ• to, ujjeniya
}.

pajjotassa ca caá¹‡á¸• assa, purohitadijÄ• dhino {purohitadijÄ• tino (Ce Ee) } ||

<21> á¹• 21 ``putto tiriá¹-ivacchassa {tiriá¹-avacchassa (Ce), tipitivacchassa (Se) }, nipuá¹‡

mÄ• tÄ• ca candimÄ• nÄ• ma, kaccÄ• nohaá¹ƒ varattaco ||

<22> á¹• 21 ``vÄ«maá¹ƒsanatthaá¹ƒ buddhassa, bhÅ«mipÄ• lena pesito.

disvÄ• mokkhapuradvÄ• raá¹ƒ, nÄ• yakaá¹ƒ guá¹‡asaÃ±cayaá¹ƒ ||

<23> á¹• 21 ``sutvÄ• ca vimalaá¹ƒ vÄ• kyaá¹ƒ, gatipaá¹…kavisosanaá¹ƒ.

pÄ• puá¹‡iá¹ƒ amataá¹ƒ santaá¹ƒ, sesehi saha sattahi ||

<24> á¹• 21 ``adhippÄ• yavidÅ« jÄ• to, sugatassa mahÄ• mate.

á¹-hapito etadagge ca, susamiddhamanoratho ||

<25> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<26> á¹• 21 ``svÄ• gataá¹ƒ \Be II 115/ \Ne II 113/ vata me Ä• si, mama buddhassa santike.

``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike. tisso vijjÄ• anuppattÄ• , kataá¹ƒ b

<27> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• yano thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

mahÄ• kaccÄ• yanattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. vakkalittheraapadÄ• naá¹ƒ

<28> á¹• 21 ``ito \Se II 182/ satasahassamhi, kappe uppajji nÄ• yako.

anomanÄ• mo amito, nÄ• mena padumuttaro ||

<29> á¹• 21 ``padumÄ• kÄ• ravadano, padumÄ• malasucchavÄ«.

lokenÄ• nupalittova toyena padumaá¹ƒ yathÄ• ||

<30> á¹• 21 ``vÄ«ro padumapattakkho, kanto ca padumaá¹ƒ yathÄ• .

padumuttaragandhova, tasmÄ• so padumuttaro ||

<31> á¹• 21 ``lokajeá¹-á¹-ho ca nimmÄ• no, andhÄ• naá¹ƒ nayanÅ«pamo.

santaveso guá¹‡anidhi, karuá¹‡Ä• matisÄ• garo ||

<32> á¹• 21 ``sa kadÄ• ci mahÄ• vÄ«ro, brahmÄ• surasuraccito.

sadevamanujÄ• kiá¹‡á¹‡e, janamajjhe jinuttamo {januttamo (Se Ee), anuttamo (Katthaci) vaá¹…gÄ«sattherÄ• padÄ• nepi} ||

<33> á¹• 21 ``vadanena sugandhena, madhurena rutena ca.

raÃ±jayaá¹ƒ parisaá¹ƒ sabbaá¹ƒ, santhavÄ« sÄ• vakaá¹ƒ sakaá¹ƒ ||

<34> á¹• 21 ``saddhÄ• dhimutto \Ee II 466/ sumati, mama dassanalÄ• laso {dassanasÄ• la

natthi etÄ• diso aÃ±Ã±o, yathÄ• yaá¹ƒ bhikkhu vakkali ||

<35> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, nagare brÄ• hmaá¹‡atrajo.

hutvÄ• sutvÄ• ca taá¹ƒ vÄ• kyaá¹ƒ, taá¹ƒ á¹-hÄ• namabhirocayiá¹ƒ ||

<36> á¹• 21 ``sasÄ• vakaá¹ƒ \Be II 116/ taá¹ƒ vimalaá¹ƒ, nimantetvÄ• tathÄ• gataá¹ƒ.

sattÄ• haá¹ƒ bhojayitvÄ• na, dussehacchÄ• dayiá¹ƒ tadÄ• ||

<37> á¹• 21 ``nipacca \Se II 183/ \Ne II 114/ sirasÄ• tassa, anantaguá¹‡asÄ• gare.

nimuggo pÄ«tisampuá¹‡á¹‡o, idaá¹ƒ vacanamabraviá¹ƒ ||

<38> á¹• 21 `` `yo so tayÄ• santhavito, ito sattamake muni {idha saddhÄ• dhimutto isi (Se)

(Ce Ee) }.

bhikkhu saddhÄ• vataá¹ƒ aggo, tÄ• diso homahaá¹ƒ muneâ€™ ||

<39> á¹• 21 ``evaá¹ƒ vutte mahÄ• vÄ«ro, anÄ• varaá¹‡adassano.

imaá¹ƒ vÄ• kyaá¹ƒ udÄ«resi, parisÄ• ya mahÄ• muni ||

<40> á¹• 21 `` `passathetaá¹ƒ mÄ• á¹‡avakaá¹ƒ, pÄ«tamaá¹-á¹-hanivÄ• sanaá¹ƒ.

hemayaÃ±Ã±opacitaá¹…gaá¹ƒ {hemayaÃ±Ã±opavÄ«taá¹…gaá¹ƒ (Ce) }, jananettamanohara

<41> á¹• 21 `` `eso anÄ• gataddhÄ• ne, gotamassa mahesino.

aggo saddhÄ• dhimuttÄ• naá¹ƒ, sÄ• vakoyaá¹ƒ bhavissati ||

<42> á¹• 21 `` `devabhÅ«to manusso vÄ• , sabbasantÄ• pavajjito.

sabbabhogaparibyÅ«á¸·ho, sukhito saá¹ƒsarissati ||

<43> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<44> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

vakkali nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<45> á¹• 21 ``tena kammavisesena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<46> á¹• 21 ``sabbattha sukhito hutvÄ• , saá¹ƒsaranto bhavÄ• bhave.

sÄ• vatthiyaá¹ƒ pure jÄ• to, kule aÃ±Ã±atare ahaá¹ƒ ||

<47> á¹• 21 ``nonÄ«tasukhumÄ• laá¹ƒ \Se II 184/ maá¹ƒ, jÄ• tapallavakomalaá¹ƒ.

mandaá¹ƒ uttÄ• nasayanaá¹ƒ, pisÄ• cabhayatajjitÄ• ||

<48> á¹• 21 ``pÄ• damÅ«le mahesissa, sÄ• yesuá¹ƒ dÄ«namÄ• nasÄ• .

imaá¹ƒ dadÄ• ma te nÄ• tha, saraá¹‡aá¹ƒ hohi nÄ• yaka ||

<49> á¹• 21 ``tadÄ• \Be II 117/ \Ee II 467/ paá¹-iggahi so maá¹ƒ, bhÄ«tÄ• naá¹ƒ saraá¹‡o

jÄ• linÄ• cakkaá¹…kitena {saá¹…kalaá¹…kena (Ce) }, mudukomalapÄ• á¹‡inÄ• ||

<50> á¹• 21 ``tadÄ• pabhuti tenÄ• haá¹ƒ, arakkheyyena rakkhito.

sabbaveravinimutto {sabbabyÄ• dhivinimutto (Se), sabbÅ«padhivinimutto (Ee) }, sukhena pa

<51> á¹• 21 ``sugatena \Ne II 115/ vinÄ• bhÅ«to, ukkaá¹‡á¹-hÄ• mi muhuttakaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<52> á¹• 21 ``sabbapÄ• ramisambhÅ«taá¹ƒ, nÄ«lakkhinayanaá¹ƒ {laá¹…kinÄ«layanaá¹ƒ (C

rÅ«paá¹ƒ sabbasubhÄ• kiá¹‡á¹‡aá¹ƒ, atitto viharÄ• mahaá¹ƒ {vihayÄ• mahaá¹ƒ (Ce Ee) } ||

<53> á¹• 21 ``buddharÅ«paratiá¹ƒ {buddho rÅ«paratiá¹ƒ (Ce) } Ã±atvÄ• , tadÄ• ovadi maá

`alaá¹ƒ vakkali kiá¹ƒ rÅ«pe, ramase bÄ• lanandite ||

<54> á¹• 21 `` `yo hi passati saddhammaá¹ƒ, so maá¹ƒ passati paá¹‡á¸• ito.

apassamÄ• no saddhammaá¹ƒ, maá¹ƒ passampi na passati ||

<55> á¹• 21 `` `anantÄ• dÄ«navo kÄ• yo, visarukkhasamÅ«pamo.

Ä• vÄ• so sabbarogÄ• naá¹ƒ, puÃ±jo dukkhassa kevalo ||

<56> á¹• 21 `` `nibbindiya tato rÅ«pe, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

passa upakkilesÄ• naá¹ƒ, sukhenantaá¹ƒ gamissatiâ€™ ||

<57> á¹• 21 ``evaá¹ƒ \Se II 185/ tenÄ• nusiá¹-á¹-hohaá¹ƒ, nÄ• yakena hitesinÄ• .

gijjhakÅ«á¹-aá¹ƒ samÄ• ruyha, jhÄ• yÄ• mi girikandare ||

<58> á¹• 21 ``á¹-hito pabbatapÄ• damhi, assÄ• sayi {mamÄ• haso (Ce) } mahÄ• muni.

vakkalÄ«ti jino vÄ• caá¹ƒ, taá¹ƒ sutvÄ• mudito ahaá¹ƒ ||

<59> á¹• 21 ``pakkhandiá¹ƒ selapabbhÄ• re, anekasataporise.

tadÄ• buddhÄ• nubhÄ• vena, sukheneva mahiá¹ƒ gato ||

<60> á¹• 21 ``punopi {punÄ• pi (Se), muni maá¹ƒ (Katthaci) } dhammaá¹ƒ deseti, khandhÄ•

tamahaá¹ƒ dhammamaÃ±Ã±Ä• ya, arahattamapÄ• puá¹‡iá¹ƒ ||

<61> á¹• 21 ``sumahÄ• parisamajjhe \Be II 118/, tadÄ• maá¹ƒ caraá¹‡antago.

aggaá¹ƒ saddhÄ• dhimuttÄ• naá¹ƒ, paÃ±Ã±apesi mahÄ• mati ||

<62> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<63> á¹• 21 ``kilesÄ• \Ee II 468/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<64> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<65> á¹• 21 ``paá¹-isambhidÄ• \Ne II 116/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vakkalitthero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

vakkalittherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. mahÄ• kappinattheraapadÄ• naá¹ƒ

<66> á¹• 21 ``padumuttaro \Se II 186/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

udito ajaá¹-Ä• kÄ• se {jagadÄ• kÄ• se (Ce), jaladÄ• kÄ• se (Ee) }, ravÄ«va saradambare ||

<67> á¹• 21 ``vacanÄ• bhÄ• ya bodheti, veneyyapadumÄ• ni so.

kilesapaá¹…kaá¹ƒ soseti, matiraá¹ƒsÄ«hi nÄ• yako ||

<68> á¹• 21 ``titthiyÄ• naá¹ƒ yase {yaso (Ce Ee) } hanti, khajjotÄ• bhÄ• yathÄ• ravi.

saccatthÄ• bhaá¹ƒ pakÄ• seti, ratanaá¹ƒva divÄ• karo ||

<69> á¹• 21 ``guá¹‡Ä• naá¹ƒ Ä• yatibhÅ«to, ratanÄ• naá¹ƒva sÄ• garo.

pajjunnoriva bhÅ«tÄ• ni, dhammameghena vassati ||

<70> á¹• 21 ``akkhadasso tadÄ• Ä• siá¹ƒ, nagare haá¹ƒsasavhaye.

upecca dhammamassosiá¹ƒ, jalajuttamanÄ• mino ||

<71> á¹• 21 ``ovÄ• dakassa bhikkhÅ«naá¹ƒ, sÄ• vakassa katÄ• vino.

guá¹‡aá¹ƒ pakÄ• sayantassa, tappayantassa {tosayantassa (Ce), hÄ• sayantassa (Se), vÄ• manaá¹ƒ ||

<72> á¹• 21 ``sutvÄ• patÄ«to sumano, nimantetvÄ• tathÄ• gataá¹ƒ.

sasissaá¹ƒ bhojayitvÄ• na, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<73> á¹• 21 ``tadÄ• \Be II 119/ haá¹ƒsasamabhÄ• go, haá¹ƒsadundubhinissano {haá¹ƒsac

passathetaá¹ƒ mahÄ• mattaá¹ƒ, vinicchayavisÄ• radaá¹ƒ ||

<74> á¹• 21 ``patitaá¹ƒ pÄ• damÅ«le me, samuggatatanÅ«ruhaá¹ƒ.

jÄ«mÅ«tavaá¹‡á¹‡aá¹ƒ pÄ«á¹‡aá¹ƒsaá¹ƒ, pasannanayanÄ• nanaá¹ƒ ||

<75> á¹• 21 ``parivÄ• rena \Se II 187/ mahatÄ• , rÄ• jayuttaá¹ƒ mahÄ• yasaá¹ƒ.

eso katÄ• vino á¹-hÄ• naá¹ƒ, pattheti muditÄ• sayo ||

<76> á¹• 21 `` `iminÄ• \Ne II 117/ \Ee II 469/ paá¹‡ipÄ• tena, cÄ• gena paá¹‡idhÄ«hi ca {p
cetanÄ• paá¹‡idhÄ«hi ca (Ce) }.

kappasatasahassÄ• ni, nupapajjati duggatiá¹ƒ ||

<77> á¹• 21 `` `devesu devasobhaggaá¹ƒ, manussesu mahantataá¹ƒ.

anubhotvÄ• na sesena {abhutvÄ• va sesena (Ce), anubhotvÄ• va sesena (Se) }, nibbÄ• naá

<78> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<79> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kappino nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<80> á¹• 21 ``tatohaá¹ƒ sukataá¹ƒ kÄ• raá¹ƒ, katvÄ• na jinasÄ• sane.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tusitaá¹ƒ agamÄ• sahaá¹ƒ ||

<81> á¹• 21 ``devamÄ• nusarajjÄ• ni, sataso anusÄ• siya.

bÄ• rÄ• á¹‡asiyamÄ• sanne, jÄ• to keniyajÄ• tiyaá¹ƒ ||

<82> á¹• 21 ``sahassaparivÄ• rena {satasahassaparivÄ• ro (Se) }, sapajÄ• patiko ahaá¹ƒ.

paÃ±ca paccekabuddhÄ• naá¹ƒ, satÄ• ni samupaá¹-á¹-hahiá¹ƒ ||

<83> á¹• 21 ``temÄ• saá¹ƒ bhojayitvÄ• na, pacchÄ• damha ticÄ«varaá¹ƒ.

tato cutÄ• mayaá¹ƒ sabbe, ahumha tidasÅ«pagÄ• ||

<84> á¹• 21 ``puno sabbe manussattaá¹ƒ, agamimha tato cutÄ• .

kukkuá¹-amhi pure jÄ• tÄ• , himavantassa passato ||

<85> á¹• 21 ``kappino \Se II 188/ \Be II 120/ nÄ• mahaá¹ƒ Ä• siá¹ƒ, rÄ• japutto mahÄ• yasc

sesÄ• maccakule jÄ• tÄ• , mameva parivÄ• rayuá¹ƒ ||

<86> á¹• 21 ``mahÄ• rajjasukhaá¹ƒ patto, sabbakÄ• masamiddhimÄ• .

vÄ• á¹‡ijehi samakkhÄ• taá¹ƒ, buddhuppÄ• damahaá¹ƒ suá¹‡iá¹ƒ ||

<87> á¹• 21 `` `buddho loke samuppanno, asamo ekapuggalo.

so pakÄ• seti saddhammaá¹ƒ, amataá¹ƒ sukhamuttamaá¹ƒ ||

<88> á¹• 21 `` `suyuttÄ• tassa sissÄ• ca, sumuttÄ• ca anÄ• savÄ• â€™.

``sutvÄ• nesaá¹ƒ suvacanaá¹ƒ, sakkaritvÄ• na vÄ• á¹‡ije ||

<89> á¹• 21 ``pahÄ• ya rajjaá¹ƒ sÄ• macco, nikkhamiá¹ƒ buddhamÄ• mako.

nadiá¹ƒ disvÄ• mahÄ• candaá¹ƒ, pÅ«ritaá¹ƒ samatittikaá¹ƒ ||

<90> á¹• 21 ``appatiá¹-á¹-haá¹ƒ \Ne II 118/ anÄ• lambaá¹ƒ, duttaraá¹ƒ sÄ«ghavÄ• hiniá¹ƒ.

guá¹‡aá¹ƒ saritvÄ• buddhassa, sotthinÄ• samatikkamiá¹ƒ ||

<91> á¹• 21 `` `bhavasotaá¹ƒ sace buddho, tiá¹‡á¹‡o lokantagÅ« vidÅ« {vibhÅ« (Katthaci) }

etena saccavajjena, gamanaá¹ƒ me samijjhatu ||

<92> á¹• 21 `` `yadi \Ee II 470/ santigamo maggo, mokkho caccantikaá¹ƒ {mokkhadaá¹ƒ sa
sukhaá¹ƒ.

etena saccavajjena, gamanaá¹ƒ me samijjhatu ||

<93> á¹• 21 `` `saá¹…gho ce tiá¹‡á¹‡akantÄ• ro, puÃ±Ã±akkhetto anuttaro.

etena saccavajjena, gamanaá¹ƒ me samijjhatuâ€™ ||

<94> á¹• 21 ``saha kate saccavare, maggÄ• apagataá¹ƒ jalaá¹ƒ.

tato sukhena uttiá¹‡á¹‡o, nadÄ«tÄ«re manorame ||

<95> á¹• 21 ``nisinnaá¹ƒ \Se II 189/ addasaá¹ƒ buddhaá¹ƒ, udentaá¹ƒva pabhaá¹…karaá¹ƒ

jalantaá¹ƒ hemaselaá¹ƒva, dÄ«parukkhaá¹ƒva jotitaá¹ƒ ||

<96> á¹• 21 ``sasiá¹ƒva tÄ• rÄ• sahitaá¹ƒ, sÄ• vakehi purakkhataá¹ƒ.

vÄ• savaá¹ƒ viya vassantaá¹ƒ, desanÄ• jaladantaraá¹ƒ {devena jalanandanaá¹ƒ (Se Ee) } ||

<97> á¹• 21 ``vanditvÄ• na sahÄ• macco, ekamantamupÄ• visiá¹ƒ.

tato no Ä• sayaá¹ƒ {tato ajjhÄ• sayaá¹ƒ (Se) } Ã±atvÄ• , buddho dhammamadesayi ||

<98> á¹• 21 ``sutvÄ• na \Be II 121/ dhammaá¹ƒ vimalaá¹ƒ, avocumha mayaá¹ƒ jinaá¹ƒ.

`pabbÄ• jehi mahÄ• vÄ«ra, nibbindÄ• mha {nibbinnÄ• mha (Ce Ee), otiá¹‡á¹‡amha (Se) } m

<99> á¹• 21 `` `svakkhÄ• to bhikkhave dhammo, dukkhantakaraá¹‡Ä• ya vo.

caratha brahmacariyaá¹ƒâ€™, iccÄ• ha munisattamo ||

<100> á¹• 21 ``saha vÄ• cÄ• ya sabbepi, bhikkhuvesadharÄ• mayaá¹ƒ.

ahumha upasampannÄ• , sotÄ• pannÄ• ca sÄ• sane ||

<101> á¹• 21 ``tato jetavanaá¹ƒ gantvÄ• , anusÄ• si vinÄ• yako.

anusiá¹-á¹-ho jinenÄ• haá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<102> á¹• 21 ``tato bhikkhusahassÄ• ni {bhikkhusahassaá¹ƒ taá¹ƒ (Ce Ee) }, anusÄ• simah

mamÄ• nusÄ• sanakarÄ• , tepi Ä• suá¹ƒ anÄ• savÄ• ||

<103> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

bhikkhuovÄ• dakÄ• naggo, kappinoti mahÄ• jane ||

<104> á¹• 21 ``satasahasse \Ne II 119/ kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

pamutto saravegova, kilese jhÄ• payiá¹ƒ {jhÄ• payÄ« (Ce) } mama ||

<105> á¹• 21 ``kilesÄ• \Se II 190/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<106> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<107> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• kappino thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

mahÄ• kappinattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. dabbamallaputtattheraapadÄ• naá¹ƒ

<108> á¹• 21 ``padumuttaro \Ee II 471/ nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

<109> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<110> á¹• 21 ``anukampako \Be II 122/ kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi {patiá¹-á¹-hahi (Se Katthaci) } ||

<111> á¹• 21 ``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ {suÃ±Ã±akaá¹ƒ (Ce) evamuparipi

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

<112> á¹• 21 ``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<113> á¹• 21 ``vassasatasahassÄ• ni \Se I 191/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<114> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, seá¹-á¹-hiputto mahÄ• yaso.

upetvÄ• lokapajjotaá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

<115> á¹• 21 ``senÄ• sanÄ• ni bhikkhÅ«naá¹ƒ, paÃ±Ã±Ä• pentaá¹ƒ sasÄ• vakaá¹ƒ.

kittayantassa vacanaá¹ƒ, suá¹‡itvÄ• mudito ahaá¹ƒ ||

<116> á¹• 21 ``adhikÄ• raá¹ƒ \Ne II 120/ sasaá¹…ghassa, katvÄ• tassa mahesino.

nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<117> á¹• 21 ``tadÄ• ha sa mahÄ• vÄ«ro, mama kammaá¹ƒ pakittayaá¹ƒ.

`yo sasaá¹…ghamabhojesi, sattÄ• haá¹ƒ lokanÄ• yakaá¹ƒ ||

<118> á¹• 21 `` `soyaá¹ƒ kamalapattakkho, sÄ«haá¹ƒso kanakattaco.

mama pÄ• damÅ«le nipati {patito (Ee) }, patthayaá¹ƒ á¹-hÄ• namuttamaá¹ƒ ||

<119> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<120> á¹• 21 `` `sÄ• vako tassa buddhassa, dabbo nÄ• mena vissuto.

senÄ• sanapaÃ±Ã±Ä• pako, aggo hessatiyaá¹ƒ tadÄ• â€™ ||

<121> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<122> á¹• 21 ``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<123> á¹• 21 ``padesarajjaá¹ƒ \Se II 192/ \Be II 123/ \Ee II 472/ vipulaá¹ƒ, gaá¹‡anÄ• to asa

sabbattha sukhito Ä• siá¹ƒ, tassa kammassa vÄ• hasÄ• ||

<124> á¹• 21 ``ekanavutito kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano {cÄ• runayano (Ce Se Ee) }, sabbadhammavipassako ||

<125> á¹• 21 ``duá¹-á¹-hacitto upavadiá¹ƒ, sÄ• vakaá¹ƒ tassa tÄ• dino.

sabbÄ• savaparikkhÄ«á¹‡aá¹ƒ, suddhoti ca vijÄ• niya ||

<126> á¹• 21 ``tasseva naravÄ«rassa, sÄ• vakÄ• naá¹ƒ mahesinaá¹ƒ.

salÄ• kaÃ±ca gahetvÄ• na {salÄ• kaá¹ƒ paggahetvÄ• na (Ce Ee) }, khÄ«rodanamadÄ• saha

<127> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<128> á¹• 21 ``sÄ• sanaá¹ƒ jotayitvÄ• na, abhibhuyya kutitthiye.

vineyye vinayitvÄ• va, nibbuto so sasÄ• vako ||

<129> á¹• 21 ``sasisse nibbute nÄ• the, atthamentamhi sÄ• sane.

devÄ• kandiá¹ƒsu saá¹ƒviggÄ• , muttakesÄ• rudammukhÄ• ||

<130> á¹• 21 ``nibbÄ• yissati \Ne II 121/ dhammakkho, na passissÄ• ma subbate.

na suá¹‡issÄ• ma saddhammaá¹ƒ, aho no appapuÃ±Ã±atÄ• ||

<131> á¹• 21 ``tadÄ• yaá¹ƒ pathavÄ« sabbÄ• , acalÄ• sÄ• calÄ• calÄ• {calÄ• calÄ« (Ce)

sÄ• garo ca sasokova, vinadÄ« karuá¹‡aá¹ƒ giraá¹ƒ ||

<132> á¹• 21 ``catuddisÄ• dundubhiyo, nÄ• dayiá¹ƒsu amÄ• nusÄ• .

samantato asaniyo, phaliá¹ƒsu ca bhayÄ• vahÄ• ||

<133> á¹• 21 ``ukkÄ• \Se II 193/ patiá¹ƒsu nabhasÄ• , dhÅ«maketu ca dissati.

sadhÅ«mÄ• jÄ• lavaá¹-á¹-Ä• ca {sabbathalajasattÄ• ca (Ce) }, raviá¹ƒsu karuá¹‡aá¹ƒ migÅ

<134> á¹• 21 ``uppÄ• de dÄ• ruá¹‡e disvÄ• , sÄ• sanatthaá¹…gasÅ«cake.

saá¹ƒviggÄ• bhikkhavo satta, cintayimha mayaá¹ƒ tadÄ• ||

<135> á¹• 21 ``sÄ• sanena vinÄ• mhÄ• kaá¹ƒ, jÄ«vitena alaá¹ƒ mayaá¹ƒ.

pavisitvÄ• mahÄ• raÃ±Ã±aá¹ƒ, yuÃ±jÄ• ma jinasÄ• sanaá¹ƒ ||

<136> á¹• 21 ``addasamha \Be II 124/ tadÄ• raÃ±Ã±e, ubbiddhaá¹ƒ selamuttamaá¹ƒ.

nisseá¹‡iyÄ• tamÄ• ruyha, nisseá¹‡iá¹ƒ pÄ• tayimhase ||

<137> á¹• 21 ``tadÄ• \Ee II 473/ ovadi no thero, buddhuppÄ• do sudullabho.

saddhÄ• tidullabhÄ• laddhÄ• , thokaá¹ƒ sesaÃ±ca sÄ• sanaá¹ƒ ||

<138> á¹• 21 ``nipatanti khaá¹‡Ä• tÄ«tÄ• , anante dukkhasÄ• gare.

tasmÄ• payogo kattabbo, yÄ• va á¹-hÄ• ti mune mataá¹ƒ {yÄ• va tiá¹-á¹-hati sÄ• sanaá¹ƒ (S

<139> á¹• 21 ``arahÄ• Ä• si so thero, anÄ• gÄ• mÄ« tadÄ• nugo.

susÄ«lÄ• itare yuttÄ• , devalokaá¹ƒ agamhase ||

<140> á¹• 21 ``nibbuto tiá¹‡á¹‡asaá¹ƒsÄ• ro, suddhÄ• vÄ• se ca ekako.

ahaÃ±ca pakkusÄ• ti ca, sabhiyo bÄ• hiyo tathÄ• ||

<141> á¹• 21 ``kumÄ• rakassapo ceva, tattha tatthÅ«pagÄ• mayaá¹ƒ.

saá¹ƒsÄ• rabandhanÄ• muttÄ• , gotamenÄ• nukampitÄ• ||

<142> á¹• 21 ``mallesu kusinÄ• rÄ• yaá¹ƒ, jÄ• to gabbheva me sato.

mÄ• tÄ• matÄ• citÄ• ruá¸·hÄ• , tato nippatito ahaá¹ƒ ||

<143> á¹• 21 ``patito \Se II 194/ dabbapuÃ±jamhi, tato dabboti vissuto.

brahmacÄ• rÄ«balenÄ• haá¹ƒ, vimutto sattavassiko ||

<144> á¹• 21 ``khÄ«rodanabalenÄ• haá¹ƒ \Ne II 122/, paÃ±cahaá¹…gehupÄ• gato.

khÄ«á¹‡Ä• savopavÄ• dena, pÄ• pehi bahucodito ||

<145> á¹• 21 ``ubho puÃ±Ã±aÃ±ca pÄ• paÃ±ca, vÄ«tivattomhi dÄ• nihaá¹ƒ.

patvÄ• na paramaá¹ƒ santiá¹ƒ, viharÄ• mi anÄ• savo ||

<146> á¹• 21 ``senÄ• sanaá¹ƒ paÃ±Ã±Ä• payiá¹ƒ, hÄ• sayitvÄ• na subbate.

jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ ||

<147> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<148> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<149> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dabbamallaputto thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

dabbamallaputtattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. kumÄ• rakassapattheraapadÄ• naá¹ƒ

<150> á¹• 21 ``ito \Be II 125/ satasahassamhi, kappe uppajji nÄ• yako.

sabbalokahito vÄ«ro, padumuttaranÄ• mako ||

<151> á¹• 21 ``tadÄ• haá¹ƒ \Se II 195/ brÄ• hmaá¹‡o hutvÄ• , vissuto vedapÄ• ragÅ«.

divÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<152> á¹• 21 ``catusaccaá¹ƒ \Ee II 474/ pakÄ• sentaá¹ƒ, bodhayantaá¹ƒ sadevakaá¹ƒ.

vicittakathikÄ• naggaá¹ƒ, vaá¹‡á¹‡ayantaá¹ƒ mahÄ• jane ||

<153> á¹• 21 ``tadÄ• muditacittohaá¹ƒ, nimantetvÄ• tathÄ• gataá¹ƒ.

nÄ• nÄ• rattehi vatthehi, alaá¹…karitvÄ• na maá¹‡á¸• apaá¹ƒ ||

<154> á¹• 21 ``nÄ• nÄ• ratanapajjotaá¹ƒ, sasaá¹…ghaá¹ƒ bhojayiá¹ƒ tahiá¹ƒ.

bhojayitvÄ• na sattÄ• haá¹ƒ, nÄ• naggarasabhojanaá¹ƒ ||

<155> á¹• 21 ``nÄ• nÄ• cittehi {nÄ• nÄ• vaá¹‡á¹‡ehi (Ce) } pupphehi, pÅ«jayitvÄ• sasÄ• v
(Katthaci) }.

nipacca pÄ• damÅ«lamhi, taá¹ƒ á¹-hÄ• naá¹ƒ patthayiá¹ƒ ahaá¹ƒ ||

<156> á¹• 21 ``tadÄ• \Ne II 123/ munivaro Ä• ha, karuá¹‡ekarasÄ• sayo {karuá¹‡o karuá¹‡

`passathetaá¹ƒ dijavaraá¹ƒ, padumÄ• nanalocanaá¹ƒ ||

<157> á¹• 21 `` `pÄ«tipÄ• mojjabahulaá¹ƒ, samuggatatanÅ«ruhaá¹ƒ.

hÄ• samhitavisÄ• lakkhaá¹ƒ, mama sÄ• sanalÄ• lasaá¹ƒ ||

<158> á¹• 21 `` `patitaá¹ƒ pÄ• damÅ«le me, ekÄ• vatthasumÄ• nasaá¹ƒ {ekavatthaá¹ƒ sum

esa pattheti taá¹ƒ á¹-hÄ• naá¹ƒ, vicittakathikattanaá¹ƒ {vicittakathikattadaá¹ƒ (Ce Ee) } ||

<159> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<160> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kumÄ• rakassapo nÄ• ma, hessati satthu sÄ• vako ||

<161> á¹• 21 `` `vicittapupphadussÄ• naá¹ƒ \Se II 196/, ratanÄ• naÃ±ca vÄ• hasÄ• .

vicittakathikÄ• naá¹ƒ so, aggataá¹ƒ pÄ• puá¹‡issatiâ€™ ||

<162> á¹• 21 ``tena \Be II 126/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<163> á¹• 21 ``paribbhamaá¹ƒ bhavÄ• bhave {bhavÄ• kÄ• se (Ce Ee) }, raá¹…gamajjhe ya

sÄ• khamigatrajo hutvÄ• , migiyÄ• kucchimokkamiá¹ƒ ||

<164> á¹• 21 ``tadÄ• mayi kucchigate, vajjhavÄ• ro upaá¹-á¹-hito.

sÄ• khena cattÄ• me mÄ• tÄ• , nigrodhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• ||

<165> á¹• 21 ``tena sÄ• migarÄ• jena, maraá¹‡Ä• parimocitÄ• .

pariccajitvÄ• sapÄ• á¹‡aá¹ƒ {saá¹ƒpÄ• á¹‡aá¹ƒ (Ce Ee) }, mamevaá¹ƒ ovadÄ« tadÄ• ||

<166> á¹• 21 `` `nigrodhameva seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khamhi jÄ«vitaá¹ƒâ€™ ||

<167> á¹• 21 ``tenÄ• nusiá¹-á¹-hÄ• migayÅ«thapena, ahaÃ±ca mÄ• tÄ• ca tathetare ca {c
(Ee), citare ca tassovÄ• daá¹ƒ (Katthaci) }.

Ä• gamma \Ee II 475/ rammaá¹ƒ tusitÄ• dhivÄ• saá¹ƒ, gatÄ• pavÄ• saá¹ƒ sagharaá¹ƒ yath

<168> á¹• 21 ``puno kassapavÄ«rassa, atthamentamhi sÄ• sane.

Ä• ruyha selasikharaá¹ƒ, yuÃ±jitvÄ• jinasÄ• sanaá¹ƒ ||

<169> á¹• 21 ``idÄ• nÄ• haá¹ƒ rÄ• jagahe, jÄ• to seá¹-á¹-hikule ahuá¹ƒ.

Ä• pannasattÄ• me mÄ• tÄ• , pabbaji anagÄ• riyaá¹ƒ ||

<170> á¹• 21 ``sagabbhaá¹ƒ \Se II 197/ \Ne II 124/ taá¹ƒ viditvÄ• na, devadattamupÄ• nayu

so avoca `vinÄ• setha, pÄ• pikaá¹ƒ bhikkhuniá¹ƒ imaá¹ƒâ€™ ||

<171> á¹• 21 ``idÄ• nipi munindena, jinena anukampitÄ• .

sukhinÄ« ajanÄ« mayhaá¹ƒ, mÄ• tÄ• bhikkhunupassaye ||

<172> á¹• 21 ``taá¹ƒ viditvÄ• mahÄ«pÄ• lo, kosalo maá¹ƒ aposayi.

kumÄ• raparihÄ• rena, nÄ• menÄ• haÃ±ca kassapo ||

<173> á¹• 21 ``mahÄ• kassapamÄ• gamma, ahaá¹ƒ kumÄ• rakassapo.

vammikasadisaá¹ƒ kÄ• yaá¹ƒ, sutvÄ• buddhena desitaá¹ƒ ||

<174> á¹• 21 ``tato \Be II 127/ cittaá¹ƒ vimucci me, anupÄ• dÄ• ya sabbaso.

pÄ• yÄ• siá¹ƒ damayitvÄ• haá¹ƒ, etadaggamapÄ• puá¹‡iá¹ƒ ||

<175> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<176> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<177> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kumÄ• rakassapo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kumÄ• rakassapattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

catuvÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

6. bÄ• hiyattheraapadÄ• naá¹ƒ

<178> á¹• 21 ``ito \Se II 198/ satasahassamhi, kappe uppajji nÄ• yako.

mahappabho tilokaggo, nÄ• mena padumuttaro ||

<179> á¹• 21 ``khippÄ• bhiÃ±Ã±assa bhikkhussa, guá¹‡aá¹ƒ kittayato mune.

sutvÄ• udaggacittohaá¹ƒ, kÄ• raá¹ƒ katvÄ• mahesino ||

<180> á¹• 21 ``datvÄ• sattÄ• hikaá¹ƒ dÄ• naá¹ƒ, sasissassa mune ahaá¹ƒ.

abhivÄ• diya sambuddhaá¹ƒ, taá¹ƒ á¹-hÄ• naá¹ƒ patthayiá¹ƒ tadÄ• ||

<181> á¹• 21 ``tato maá¹ƒ byÄ• kari buddho, `etaá¹ƒ passatha brÄ• hmaá¹‡aá¹ƒ.

patitaá¹ƒ pÄ• damÅ«le me, cariyaá¹ƒ paccavekkhaá¹‡aá¹ƒ {pasannanayanÄ• nanaá¹ƒ (Ce) (Se), pÄ«á¹‡aá¹ƒsaá¹ƒ paccavekkhaá¹‡aá¹ƒ (Ee) } ||

<182> á¹• 21 `` `hemayaÃ±Ã±opacitaá¹…gaá¹ƒ \Ne II 125/ \Ee II 476/, avadÄ• tatanuttacaá

palambabimbatamboá¹-á¹-haá¹ƒ, setatiá¹‡hasamaá¹ƒ dijaá¹ƒ ||

<183> á¹• 21 `` `guá¹‡athÄ• mabahutaraá¹ƒ, samuggatatanÅ«ruhaá¹ƒ.

guá¹‡oghÄ• yatanÄ«bhÅ«taá¹ƒ, pÄ«tisamphullitÄ• nanaá¹ƒ ||

<184> á¹• 21 `` `eso patthayate á¹-hÄ• naá¹ƒ, khippÄ• bhiÃ±Ã±assa bhikkhuno.

anÄ• gate mahÄ• vÄ«ro, gotamo nÄ• ma hessati ||

<185> á¹• 21 `` `tassa \Be II 128/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

bÄ• hiyo nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<186> á¹• 21 ``tadÄ• hi tuá¹-á¹-ho vuá¹-á¹-hÄ• ya, yÄ• vajÄ«vaá¹ƒ mahÄ• mune.

kÄ• raá¹ƒ katvÄ• cuto saggaá¹ƒ, agaá¹ƒ sabhavanaá¹ƒ yathÄ• ||

<187> á¹• 21 ``devabhÅ«to \Se II 199/ manusso vÄ• , sukhito tassa kammuno.

vÄ• hasÄ• saá¹ƒsaritvÄ• na, sampattimanubhomahaá¹ƒ ||

<188> á¹• 21 ``puna kassapavÄ«rassa, atthamentamhi {atthaá¹…gatamhi (Se) } sÄ• sane.

Ä• ruyha selasikharaá¹ƒ, yuÃ±jitvÄ• jinasÄ• sanaá¹ƒ ||

<189> á¹• 21 ``visuddhasÄ«lo sappaÃ±Ã±o, jinasÄ• sanakÄ• rako.

tato cutÄ• paÃ±ca janÄ• , devalokaá¹ƒ agamhase ||

<190> á¹• 21 ``tatohaá¹ƒ bÄ• hiyo jÄ• to, bhÄ• rukacche puruttame.

tato nÄ• vÄ• ya pakkhando {pakkhanto (Ce), pakkanto (Ee) }, sÄ• garaá¹ƒ appasiddhiyaá¹ƒ
(Katthaci) } ||

<191> á¹• 21 ``tato nÄ• vÄ• abhijjittha, gantvÄ• na katipÄ• hakaá¹ƒ.

tadÄ• bhÄ«sanake ghore, patito makarÄ• kare ||

<192> á¹• 21 ``tadÄ• haá¹ƒ vÄ• yamitvÄ• na, santaritvÄ• mahodadhiá¹ƒ.

suppÄ• dapaá¹-á¹-anavaraá¹ƒ {suppÄ• rapaá¹-á¹-anavaraá¹ƒ (Ce Ee) }, sampatto mandave
mandavedito (Se), maddaverataá¹ƒ (Katthaci) } ||

<193> á¹• 21 ``dÄ• rucÄ«raá¹ƒ nivÄ• setvÄ• , gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ.

tadÄ• ha so jano tuá¹-á¹-ho, arahÄ• yamidhÄ• gato ||

<194> á¹• 21 ``imaá¹ƒ annena pÄ• nena, vatthena sayanena ca.

bhesajjena ca sakkatvÄ• , hessÄ• ma sukhitÄ• mayaá¹ƒ ||

<195> á¹• 21 ``paccayÄ• naá¹ƒ tadÄ• lÄ• bhÄ«, tehi sakkatapÅ«jito.

arahÄ• hanti saá¹…kappaá¹ƒ, uppÄ• desiá¹ƒ ayoniso ||

<196> á¹• 21 ``tato \Ne II 126/ \Ee II 477/ me cittamaÃ±Ã±Ä• ya, codayÄ« pubbadevatÄ• .

`na tvaá¹ƒ upÄ• yamaggaÃ±Ã±Å«, kuto tvaá¹ƒ arahÄ• bhaveâ€™ ||

<197> á¹• 21 ``codito \Se II 200/ tÄ• ya saá¹ƒviggo, tadÄ• haá¹ƒ paripucchi taá¹ƒ.

`ke vÄ• ete kuhiá¹ƒ loke, arahanto naruttamÄ• ||

<198> á¹• 21 `` `sÄ• vatthiyaá¹ƒ \Be II 129/ kosalamandire jino, pahÅ«tapaÃ±Ã±o varabhÅ«

so sakyaputto arahÄ• anÄ• savo, deseti dhammaá¹ƒ arahattapattiyÄ• ||

<199> á¹• 21 `` `tadassa sutvÄ• vacanaá¹ƒ supÄ«á¹‡ito {pÄ«á¹‡itvÄ• (Katthaci) }, nidhiá¹ƒ
vimhito.

udaggacitto arahattamuttamaá¹ƒ, sudassanaá¹ƒ daá¹-á¹-humanantagocaraá¹ƒ ||

<200> á¹• 21 `` `tadÄ• tato nikkhamitvÄ• na satthuno {nikkhamituna satthuvaraá¹ƒ (Ce) }, s
vimalÄ• nanaá¹ƒ {parÄ• jinaá¹ƒ passÄ• mi kamalÄ• nanaá¹ƒ (Katthaci) }.

upecca rammaá¹ƒ vijitavhayaá¹ƒ vanaá¹ƒ, dije apucchiá¹ƒ kuhiá¹ƒ lokanandano ||

<201> á¹• 21 `` `tato avocuá¹ƒ naradevavandito, puraá¹ƒ paviá¹-á¹-ho asanesanÄ• ya so.

sasova {paccehi (Ce Se) } khippaá¹ƒ munidassanussuko, upecca vandÄ• hi tamaggapugga

<202> á¹• 21 ``tatohaá¹ƒ tuvaá¹-aá¹ƒ gantvÄ• , sÄ• vatthiá¹ƒ puramuttamaá¹ƒ.

vicarantaá¹ƒ tamaddakkhiá¹ƒ, piá¹‡á¸• atthaá¹ƒ apihÄ• gidhaá¹ƒ ||

<203> á¹• 21 ``pattapÄ• á¹‡iá¹ƒ \Se II 201/ alolakkhaá¹ƒ, pÄ• cayantaá¹ƒ pÄ«tÄ• karaá¹ƒ {
viyÄ• mataá¹ƒ (Ce), jotayantaá¹ƒ idhÄ• mataá¹ƒ (Se), bhÄ• jayantaá¹ƒ idaá¹ƒmataá¹ƒ (Ee) }

sirÄ«nilayasaá¹…kÄ• saá¹ƒ, ravidittiharÄ• nanaá¹ƒ ||

<204> á¹• 21 ``taá¹ƒ samecca nipaccÄ• haá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ.

`kupathe vippanaá¹-á¹-hassa, saraá¹‡aá¹ƒ hohi gotama ||

<205> á¹• 21 `` `pÄ• á¹‡asantÄ• raá¹‡atthÄ• ya \Ee II 478/, piá¹‡á¸• Ä• ya vicarÄ• mahaá¹

na te dhammakathÄ• kÄ• lo, iccÄ• ha munisattamoâ€™ ||

<206> á¹• 21 ``tadÄ• punappunaá¹ƒ buddhaá¹ƒ, Ä• yÄ• ciá¹ƒ dhammalÄ• laso.

yo me dhammamadesesi, gambhÄ«raá¹ƒ suÃ±Ã±ataá¹ƒ padaá¹ƒ ||

<207> á¹• 21 ``tassa \Be II 130/ dhammaá¹ƒ suá¹‡itvÄ• na, pÄ• puá¹‡iá¹ƒ Ä• savakkhayaá

parikkhÄ«á¹‡Ä• yuko santo, aho satthÄ• nukampako ||

<208> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<209> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<210> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<211> á¹• 21 ``evaá¹ƒ thero viyÄ• kÄ• si, bÄ• hiyo dÄ• rucÄ«riyo.

saá¹…kÄ• rakÅ«á¹-e patito, bhÅ«tÄ• viá¹-á¹-hÄ• ya gÄ• viyÄ• ||

<212> á¹• 21 ``attano \Ne II 127/ pubbacariyaá¹ƒ, kittayitvÄ• mahÄ• mati.

parinibbÄ• yi so thero {vÄ«ro (Ce), dhÄ«ro (Se) }, sÄ• vatthiyaá¹ƒ puruttame ||

<213> á¹• 21 ``nagarÄ• \Se II 202/ nikkhamanto taá¹ƒ, disvÄ• na isisattamo.

dÄ• rucÄ«radharaá¹ƒ dhÄ«raá¹ƒ, bÄ• hiyaá¹ƒ bÄ• hitÄ• gamaá¹ƒ ||

<214> á¹• 21 ``bhÅ«miyaá¹ƒ patitaá¹ƒ dantaá¹ƒ, indaketÅ«va pÄ• titaá¹ƒ.

gatÄ• yuá¹ƒ sukkhakilesaá¹ƒ {gatÄ• yu saá¹ƒgataklesaá¹ƒ (Ce Ee), tadÄ• yu saá¹…katÄ• le

jinasÄ• sanakÄ• rakaá¹ƒ ||

<215> á¹• 21 ``tato Ä• mantayÄ« satthÄ• , sÄ• vake sÄ• sane rate.

`gaá¹‡hatha netvÄ• {hutvÄ• (Se Ee Katthaci) } jhÄ• petha, tanuá¹ƒ sabrahmacÄ• rino ||

<216> á¹• 21 `` `thÅ«paá¹ƒ karotha pÅ«jetha, nibbuto so mahÄ• mati.

khippÄ• bhiÃ±Ã±Ä• namesaggo, sÄ• vako me vacokaro ||

<217> á¹• 21 `` `sahassamapi ce gÄ• thÄ• , anatthapadasaÃ±hitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammati ||

<218> á¹• 21 `` `yattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

na tattha sukkÄ• jotanti, Ä• dicco na pakÄ• sati ||

<219> á¹• 21 `` `na tattha candimÄ• bhÄ• ti, tamo tattha na vijjati.

yadÄ• ca attanÄ• vedi, munimonena brÄ• hmaá¹‡o ||

<220> á¹• 21 `` `atha \Be II 131/ rÅ«pÄ• arÅ«pÄ• ca, sukhadukkhÄ• vimuccatiâ€™.

iccevaá¹ƒ abhaá¹‡Ä« nÄ• tho, tilokasaraá¹‡o muniâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bÄ• hiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

bÄ• hiyattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• koá¹-á¹-hikattheraapadÄ• naá¹ƒ

<221> á¹• 21 ``padumuttaro \Se II 203/ \Ee II 479/ nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

<222> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<223> á¹• 21 ``anukampako \Ne II 128/ kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

<224> á¹• 21 ``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

<225> á¹• 21 ``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<226> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<227> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o vedapÄ• ragÅ«.

upecca sabbalokaggaá¹ƒ {sabbasÄ• raggaá¹ƒ (Ce), sattapÄ• ragaá¹ƒ (Ee) }, assosiá¹ƒ dhar

<228> á¹• 21 ``tadÄ• so sÄ• vakaá¹ƒ vÄ«ro, pabhinnamatigocaraá¹ƒ.

atthe dhamme nirutte ca, paá¹-ibhÄ• ne ca kovidaá¹ƒ ||

<229> á¹• 21 ``á¹-hapesi etadaggamhi, taá¹ƒ sutvÄ• mudito ahaá¹ƒ.

sasÄ• vakaá¹ƒ jinavaraá¹ƒ, sattÄ• haá¹ƒ bhojayiá¹ƒ tadÄ• ||

<230> á¹• 21 ``dussehacchÄ• dayitvÄ• na \Se II 204/, sasissaá¹ƒ buddhisÄ• garaá¹ƒ {budd

nipacca pÄ• damÅ«lamhi, taá¹ƒ á¹-hÄ• naá¹ƒ patthayiá¹ƒ ahaá¹ƒ ||

<231> á¹• 21 ``tato \Be II 132/ avoca lokaggo, `passathetaá¹ƒ dijuttamaá¹ƒ.

vinataá¹ƒ pÄ• damÅ«le me, kamalodarasappabhaá¹ƒ ||

<232> á¹• 21 `` `buddhaseá¹-á¹-hassa {seá¹-á¹-haá¹ƒ buddhassa (Se Katthaci) } bhikkhuss
patthayate ayaá¹ƒ.

tÄ• ya saddhÄ• ya cÄ• gena, saddhammassavanena {tena dhammassavena (Ce Ee Kattha

<233> á¹• 21 `` `sabbattha sukhito hutvÄ• , saá¹ƒsaritvÄ• bhavÄ• bhave.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

<234> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<235> á¹• 21 `` `tassa \Ee II 480/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

koá¹-á¹-hiko nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<236> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacitto paricariá¹ƒ, sato paÃ±Ã±Ä• samÄ• hito ||

<237> á¹• 21 ``tena \Ne II 129/ kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<238> á¹• 21 ``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<239> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sabbattha sukhito Ä• siá¹ƒ, tassa kammassa vÄ• hasÄ• ||

<240> á¹• 21 ``duve \Se II 205/ bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na gacchÄ• mi, suciá¹‡á¹‡assa idaá¹ƒ phalaá¹ƒ ||

<241> á¹• 21 ``duve kule pajÄ• yÄ• mi, khattiye atha brÄ• hmaá¹‡e.

``nÄ«ce kule na jÄ• yÄ• mi, suciá¹‡á¹‡assa idaá¹ƒ phalaá¹ƒ ||

<242> á¹• 21 ``pacchime bhave sampatte, brahmabandhu ahosahaá¹ƒ.

sÄ• vatthiyaá¹ƒ vippakule, paccÄ• jÄ• to mahaddhane ||

<243> á¹• 21 ``mÄ• tÄ• candavatÄ« nÄ• ma, pitÄ• me assalÄ• yano.

yadÄ• me pitaraá¹ƒ buddho, vinayÄ« sabbasuddhiyÄ• ||

<244> á¹• 21 ``tadÄ• \Be II 133/ pasanno sugate, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

moggallÄ• no Ä• cariyo, upajjhÄ• sÄ• risambhavo ||

<245> á¹• 21 ``kesesu chijjamÄ• nesu, diá¹-á¹-hi chinnÄ• samÅ«likÄ• .

nivÄ• sento ca kÄ• sÄ• vaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<246> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne ca me mati.

pabhinnÄ• tena lokaggo, etadagge á¹-hapesi maá¹ƒ ||

<247> á¹• 21 ``asandiá¹-á¹-haá¹ƒ viyÄ• kÄ• siá¹ƒ, upatissena pucchito.

paá¹-isambhidÄ• su tenÄ• haá¹ƒ, aggo sambuddhasÄ• sane ||

<248> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<249> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<250> á¹• 21 ``paá¹-isambhidÄ• \Se II 206/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• koá¹-á¹-hiko thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

mahÄ• koá¹-á¹-hikattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. uruveá¸·akassapattheraapadÄ• naá¹ƒ

<251> á¹• 21 ``padumuttaro \Ne II 130/ \Ee II 481/ nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

<252> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<253> á¹• 21 ``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

<254> á¹• 21 ``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

<255> á¹• 21 ``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<256> á¹• 21 ``vassasatasahassÄ• ni \Be II 134/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<257> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyÄ• , brÄ• hmaá¹‡o sÄ• dhusammato.

upecca lokapajjotaá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

<258> á¹• 21 ``tadÄ• \Se II 207/ mahÄ• parisatiá¹ƒ, mahÄ• parisasÄ• vakaá¹ƒ.

á¹-hapentaá¹ƒ etadaggamhi, sutvÄ• na mudito ahaá¹ƒ ||

<259> á¹• 21 ``mahatÄ• parivÄ• rena, nimantetvÄ• mahÄ• jinaá¹ƒ.

brÄ• hmaá¹‡Ä• naá¹ƒ sahassena, sahadÄ• namadÄ• sahaá¹ƒ ||

<260> á¹• 21 ``mahÄ• dÄ• naá¹ƒ daditvÄ• na, abhivÄ• diya nÄ• yakaá¹ƒ.

ekamantaá¹ƒ á¹-hito haá¹-á¹-ho, idaá¹ƒ vacanamabraviá¹ƒ ||

<261> á¹• 21 `` `tayi saddhÄ• ya me vÄ«ra, adhikÄ• raguá¹‡ena ca.

parisÄ• mahatÄ« hotu, nibbattassa tahiá¹ƒ tahiá¹ƒâ€™ ||

<262> á¹• 21 ``tadÄ• avoca parisaá¹ƒ, gajagajjitasussaro.

karavÄ«karuto satthÄ• , `etaá¹ƒ passatha brÄ• hmaá¹‡aá¹ƒ ||

<263> á¹• 21 `` `hemavaá¹‡á¹‡aá¹ƒ mahÄ• bÄ• huá¹ƒ, kamalÄ• nanalocanaá¹ƒ.

udaggatanujaá¹ƒ haá¹-á¹-haá¹ƒ, saddhavantaá¹ƒ guá¹‡e mama ||

<264> á¹• 21 `` `esa \Ne II 131/ patthayate á¹-hÄ• naá¹ƒ {patthayi taá¹ƒ á¹-hÄ• naá¹ƒ (Se) }
bhikkhuno.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

<265> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<266> á¹• 21 `` `tassa \Ee II 482/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kassapo nÄ• ma gottena, hessati satthu sÄ• vakoâ€™ ||

<267> á¹• 21 ``ito dvenavute kappe, ahu satthÄ• anuttaro.

anÅ«pamo asadiso, phusso lokagganÄ• yako ||

<268> á¹• 21 ``so \Se II 208/ ca sabbaá¹ƒ tamaá¹ƒ hantvÄ• , vijaá¹-etvÄ• mahÄ• jaá¹-aá¹ƒ

vassate amataá¹ƒ vuá¹-á¹-hiá¹ƒ, tappayanto sadevakaá¹ƒ ||

<269> á¹• 21 ``tadÄ• \Be II 135/ hi bÄ• rÄ• á¹‡asiyaá¹ƒ, rÄ• jÄ• paccÄ• ahumhase.

bhÄ• taromha tayo sabbe, saá¹ƒvisaá¹-á¹-hÄ• va rÄ• jino ||

<270> á¹• 21 ``vÄ«raá¹…garÅ«pÄ• balino, saá¹…gÄ• me aparÄ• jitÄ• .

tadÄ• kupitapaccanto {kuppati paccanto (Katthaci) }, amhe Ä• ha mahÄ«pati ||

<271> á¹• 21 `` `etha gantvÄ• na paccantaá¹ƒ, sodhetvÄ• aá¹-á¹-avÄ«balaá¹ƒ.

khemaá¹ƒ vijiritaá¹ƒ katvÄ• , puna dethÄ• ti bhÄ• sathaâ€™ ||

<272> á¹• 21 ``tato mayaá¹ƒ avocumha, yadi deyyÄ• si nÄ• yakaá¹ƒ.

upaá¹-á¹-hÄ• nÄ• ya amhÄ• kaá¹ƒ, sÄ• dhayissÄ• ma vo tato ||

<273> á¹• 21 ``tato mayaá¹ƒ laddhavarÄ• , bhÅ«mipÄ• lena pesitÄ• .

nikkhittasatthaá¹ƒ paccantaá¹ƒ, katvÄ• punarupacca taá¹ƒ ||

<274> á¹• 21 ``yÄ• citvÄ• satthupaá¹-á¹-hÄ• naá¹ƒ, rÄ• jÄ• naá¹ƒ lokanÄ• yakaá¹ƒ.

munivÄ«raá¹ƒ labhitvÄ• na, yÄ• vajÄ«vaá¹ƒ yajimha taá¹ƒ ||

<275> á¹• 21 ``mahagghÄ• ni ca vatthÄ• ni, paá¹‡Ä«tÄ• ni rasÄ• ni ca.

senÄ• sanÄ• ni rammÄ• ni, bhesajjÄ• ni hitÄ• ni ca ||

<276> á¹• 21 ``datvÄ• sasaá¹…ghamunino {sasaá¹ƒghassa mune (Ce Ee) }, dhammenupp

sÄ«lavanto kÄ• ruá¹‡ikÄ• , bhÄ• vanÄ• yuttamÄ• nasÄ• ||

<277> á¹• 21 ``saddhÄ• paricaritvÄ• na, mettacittena nÄ• yakaá¹ƒ.

nibbute tamhi lokagge, pÅ«jaá¹ƒ katvÄ• yathÄ• balaá¹ƒ ||

<278> á¹• 21 ``tato \Se II 209/ \Ne II 132/ cutÄ• santusitaá¹ƒ {tÄ• vatiá¹ƒsaá¹ƒ (Se) }, gatÄ
mahÄ• sukhaá¹ƒ.

anubhÅ«tÄ• mayaá¹ƒ sabbe, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<279> á¹• 21 ``mÄ• yÄ• kÄ• ro \Ee II 483/ yathÄ• raá¹…ge {laddho (Se Ee) }, dassesi vika

tathÄ• bhave bhamantohaá¹ƒ {gamentohaá¹ƒ (Katthaci), bhavantohaá¹ƒ (Se) }, videhÄ• dh

<280> á¹• 21 ``guá¹‡Ä• ceá¸·assa vÄ• kyena, micchÄ• diá¹-á¹-higatÄ• sayo.

narakaá¹ƒ maggamÄ• rÅ«á¸·ho, rucÄ• ya mama dhÄ«tuyÄ• ||

<281> á¹• 21 ``ovÄ• daá¹ƒ nÄ• diyitvÄ• na, brahmunÄ• nÄ• radenahaá¹ƒ.

bahudhÄ• saá¹ƒsito santo, diá¹-á¹-hiá¹ƒ hitvÄ• na pÄ• pikaá¹ƒ ||

<282> á¹• 21 ``pÅ«rayitvÄ• \Be II 136/ visesena, dasa kammapathÄ• nihaá¹ƒ.

hitvÄ• na dehamagamiá¹ƒ, saggaá¹ƒ sabhavanaá¹ƒ yathÄ• ||

<283> á¹• 21 ``pacchime bhave sampatte, brahmabandhu ahosahaá¹ƒ.

bÄ• rÄ• á¹‡asiyaá¹ƒ phÄ«tÄ• yaá¹ƒ, jÄ• to vippamahÄ• kule ||

<284> á¹• 21 ``maccubyÄ• dhijarÄ• bhÄ«to, ogÄ• hetvÄ• mahÄ• vanaá¹ƒ {jahitvÄ• na ma
mahÄ• dhanaá¹ƒ (Ee) }.

nibbÄ• naá¹ƒ padamesanto, jaá¹-ilesu paribbajiá¹ƒ ||

<285> á¹• 21 ``tadÄ• dve bhÄ• taro mayhaá¹ƒ, pabbajiá¹ƒsu mayÄ• saha.

uruveá¸·Ä• yaá¹ƒ mÄ• petvÄ• , assamaá¹ƒ nivasiá¹ƒ ahaá¹ƒ ||

<286> á¹• 21 ``kassapo nÄ• ma gottena, uruveá¸·anivÄ• siko {uruveá¸·Ä• ya nivasiá¹ƒ (Se)

tato me Ä• si paÃ±Ã±atti, uruveá¸·akassapo iti ||

<287> á¹• 21 ``nadÄ«sakÄ• se bhÄ• tÄ• me, nadÄ«kassapasavhayo.

Ä• sÄ« sakÄ• sanÄ• mena, gayÄ• yaá¹ƒ gayÄ• kassapo ||

<288> á¹• 21 ``dve \Se II 210/ satÄ• ni kaniá¹-á¹-hassa, tÄ«á¹‡i majjhassa bhÄ• tuno.

mama paÃ±ca satÄ• nÅ«nÄ• , sissÄ• sabbe mamÄ• nugÄ• ||

<289> á¹• 21 ``tadÄ• upecca maá¹ƒ buddho, katvÄ• na vividhÄ• ni me {katvÄ• nÄ• nÄ• vi

pÄ• á¹-ihÄ«rÄ• ni lokaggo, vinesi narasÄ• rathi ||

<290> á¹• 21 ``sahassaparivÄ• rena, ahosiá¹ƒ ehibhikkhuko.

teheva saha sabbehi, arahattamapÄ• puá¹‡iá¹ƒ ||

<291> á¹• 21 ``te \Ee II 484/ cevaÃ±Ã±e ca bahavo, sissÄ• maá¹ƒ parivÄ• rayuá¹ƒ.

sÄ• situÃ±ca samatthohaá¹ƒ, tato maá¹ƒ isisattamo ||

<292> á¹• 21 ``mahÄ• parisabhÄ• vasmiá¹ƒ \Ne II 133/, etadagge á¹-hapesi maá¹ƒ.

aho buddhe kataá¹ƒ kÄ• raá¹ƒ, saphalaá¹ƒ me ajÄ• yatha ||

<293> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<294> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<295> á¹• 21 ``paá¹-isambhidÄ• \Be II 137/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uruveá¸·akassapo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

uruveá¸·akassapattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. rÄ• dhattheraapadÄ• naá¹ƒ

<296> á¹• 21 ``padumuttaro \Se II 211/ nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

<297> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<298> á¹• 21 ``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

<299> á¹• 21 ``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

<300> á¹• 21 ``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<301> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<302> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

upecca taá¹ƒ naravaraá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

<303> á¹• 21 ``paÃ±Ã±apentaá¹ƒ mahÄ• vÄ«raá¹ƒ, parisÄ• su visÄ• radaá¹ƒ.

paá¹-ibhÄ• neyyakaá¹ƒ bhikkhuá¹ƒ, etadagge vinÄ• yakaá¹ƒ ||

<304> á¹• 21 ``tadÄ• haá¹ƒ kÄ• raá¹ƒ katvÄ• na, sasaá¹…ghe lokanÄ• yake.

nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• naá¹ƒ abhipatthayiá¹ƒ ||

<305> á¹• 21 ``tato \Se II 212/ maá¹ƒ bhagavÄ• Ä• ha, siá¹…gÄ«nikkhasamappabho.

sarena rajanÄ«yena, kilesamalahÄ• rinÄ• ||

<306> á¹• 21 `` `sukhÄ« \Be II 138/ \Ne II 134/ bhavassu dÄ«ghÄ• yu, sijjhatu paá¹‡idhÄ« t

sasaá¹…ghe me kataá¹ƒ kÄ• raá¹ƒ, atÄ«va vipulaá¹ƒ tayÄ• ||

<307> á¹• 21 `` `satasahassito \Ee II 485/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<308> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

rÄ• dhoti nÄ• madheyyena, hessati satthu sÄ• vako ||

<309> á¹• 21 `` `sa te hetuguá¹‡e tuá¹-á¹-ho, sakyaputto narÄ• sabho {idaá¹ƒ pÄ• dadvaya
natthÄ«}.

paá¹-ibhÄ• neyyakÄ• naggaá¹ƒ, paÃ±Ã±apessati nÄ• yakoâ€™ ||

<310> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacitto paricariá¹ƒ, sato paÃ±Ã±Ä• samÄ• hito ||

<311> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<312> á¹• 21 ``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

<313> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sabbattha sukhito Ä• siá¹ƒ, tassa kammassa vÄ• hasÄ• ||

<314> á¹• 21 ``pacchime bhave sampatte, giribbajapuruttame.

jÄ• to vippakule niddhe, vikalacchÄ• danÄ• sane ||

<315> á¹• 21 ``kaá¹-acchubhikkhaá¹ƒ pÄ• dÄ• siá¹ƒ, sÄ• riputtassa tÄ• dino.

yadÄ• \Se II 213/ jiá¹‡á¹‡o ca vuddho ca, tadÄ• rÄ• mamupÄ• gamiá¹ƒ ||

<316> á¹• 21 ``pabbajati na maá¹ƒ koci {pabbÄ• jenti na maá¹ƒ keci (Ce syÄ• Ee) }, jiá¹‡á

tena dÄ«no vivaá¹‡á¹‡aá¹…go {vivaá¹‡á¹‡ako (Katthaci) }, soko cÄ• siá¹ƒ tadÄ• ahaá¹ƒ ||

<317> á¹• 21 ``disvÄ• mahÄ• kÄ• ruá¹‡iko, mamamÄ• ha {mamÄ• ha so (Ce), mamÄ• ha

`kimatthaá¹ƒ puttasokaá¹-á¹-o, brÅ«hi te cittajaá¹ƒ rujaá¹ƒâ€™ ||

<318> á¹• 21 `` `pabbajjaá¹ƒ na labhe vÄ«ra, svÄ• kkhÄ• te tava sÄ• sane.

tena sokena dÄ«nosmi, saraá¹‡aá¹ƒ hohi nÄ• yakaâ€™ ||

<319> á¹• 21 ``tadÄ• \Be II 139/ bhikkhÅ« samÄ• netvÄ• , apucchi munisattamo.

`imassa adhikÄ• raá¹ƒ ye, saranti byÄ• harantu teâ€™ ||

<320> á¹• 21 ``sÄ• riputto \Ne II 135/ tadÄ• voca, `kÄ• ramassa sarÄ• mahaá¹ƒ.

kaá¹-acchubhikkhaá¹ƒ dÄ• pesi, piá¹‡á¸• Ä• ya carato mamaâ€™ ||

<321> á¹• 21 `` `sÄ• dhu sÄ• dhu kataÃ±Ã±Å«si, sÄ• riputta imaá¹ƒ tuvaá¹ƒ.

pabbÄ• jehi dijaá¹ƒ vuá¸• á¸• haá¹ƒ, hessatÄ• jÄ• niyo ayaá¹ƒâ€™ ||

<322> á¹• 21 ``tato \Ee II 486/ alatthaá¹ƒ pabbajjaá¹ƒ, kammavÄ• copasampadaá¹ƒ.

na cireneva kÄ• lena, pÄ• puá¹‡iá¹ƒ Ä• savakkhayaá¹ƒ ||

<323> á¹• 21 ``sakkaccaá¹ƒ munino vÄ• kyaá¹ƒ, suá¹‡Ä• mi mudito yato.

paá¹-ibhÄ• neyyakÄ• naggaá¹ƒ, tato maá¹ƒ á¹-hapayÄ« jino ||

<324> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<325> á¹• 21 ``svÄ• gataá¹ƒ \Se II 214/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<326> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• rÄ• dho thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

rÄ• dhattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. mogharÄ• jattheraapadÄ• naá¹ƒ

<327> á¹• 21 ``padumuttaro nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

<328> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<329> á¹• 21 ``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

<330> á¹• 21 ``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

<331> á¹• 21 ``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ \Be II 140/, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<332> á¹• 21 ``vassasatasahassÄ• ni \Ne II 136/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<333> á¹• 21 ``tadÄ• haá¹ƒ \Se II 215/ haá¹ƒsavatiyaá¹ƒ, kule aÃ±Ã±atare ahuá¹ƒ.

parakammÄ• yane yutto, natthi me kiÃ±ci saá¹ƒdhanaá¹ƒ ||

<334> á¹• 21 ``paá¹-ikkamanasÄ• lÄ• yaá¹ƒ, vasanto katabhÅ«miyaá¹ƒ.

aggiá¹ƒ ujjÄ• layiá¹ƒ tattha, daá¸·haá¹ƒ kaá¹‡hÄ• si sÄ• {kaá¹‡hÄ• siyÄ• (Ce Ee), á¸• ayh
hÄ« ||

<335> á¹• 21 ``tadÄ• parisatiá¹ƒ nÄ• tho, catusaccapakÄ• sako.

sÄ• vakaá¹ƒ sampakittesi, lÅ«khacÄ«varadhÄ• rakaá¹ƒ ||

<336> á¹• 21 ``tassa tamhi guá¹‡e tuá¹-á¹-ho, paá¹‡ipacca {patipajja (Se) } tathÄ• gataá¹ƒ.

lÅ«khacÄ«varadhÄ• raggaá¹ƒ, patthayiá¹ƒ á¹-hÄ• namuttamaá¹ƒ ||

<337> á¹• 21 ``tadÄ• avoca bhagavÄ• , sÄ• vake padumuttaro.

`passathetaá¹ƒ purisakaá¹ƒ, kucelaá¹ƒ tanudehakaá¹ƒ ||

<338> á¹• 21 `` `pÄ«tippasannavadanaá¹ƒ \Ee II 487/, saddhÄ• dhanasamanvitaá¹ƒ {saddh
(Katthaci) }.

udaggatanujaá¹ƒ haá¹-á¹-haá¹ƒ, acalaá¹ƒ sÄ• lapiá¹‡á¸• itaá¹ƒ ||

<339> á¹• 21 `` `eso pattheti taá¹ƒ á¹-hÄ• naá¹ƒ, saccasenassa bhikkhuno.

lÅ«khacÄ«varadhÄ• rissa, tassa vaá¹‡á¹‡asitÄ• sayo {vaá¹‡á¹‡agatÄ• sayo (Ce Se Ee) } ||

<340> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , nipacca sirasÄ• jinaá¹ƒ.

yÄ• vajÄ«vaá¹ƒ subhaá¹ƒ kammaá¹ƒ, karitvÄ• jinasÄ• sane ||

<341> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

<342> á¹• 21 ``paá¹-ikkamanasÄ• lÄ• yaá¹ƒ, bhÅ«midÄ• hakakammunÄ• .

samasahassaá¹ƒ niraye, adayhiá¹ƒ vedanÄ• á¹-á¹-ito ||

<343> á¹• 21 ``tena \Se II 216/ kammÄ• vasesena, paÃ±ca jÄ• tisatÄ• nihaá¹ƒ.

manusso kulajo hutvÄ• , jÄ• tiyÄ• lakkhaá¹‡aá¹…kito ||

<344> á¹• 21 ``paÃ±ca \Be II 141/ jÄ• tisatÄ• neva, kuá¹-á¹-harogasamappito.

mahÄ• dukkhaá¹ƒ anubhaviá¹ƒ, tassa kammassa vÄ• hasÄ• ||

<345> á¹• 21 ``imasmiá¹ƒ bhaddake kappe, upariá¹-á¹-haá¹ƒ yasassinaá¹ƒ.

piá¹‡á¸• apÄ• tena tappesiá¹ƒ, pasannamÄ• naso ahaá¹ƒ ||

<346> á¹• 21 ``tena \Ne II 137/ kammavisesena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<347> á¹• 21 ``pacchime bhave sampatte, ajÄ• yiá¹ƒ khattiye kule.

pituno accayenÄ• haá¹ƒ, mahÄ• rajjasamappito ||

<348> á¹• 21 ``kuá¹-á¹-harogÄ• dhibhÅ«tohaá¹ƒ, na ratiá¹ƒ na sukhaá¹ƒ labhe.

moghaá¹ƒ rajjaá¹ƒ sukhaá¹ƒ yasmÄ• , mogharÄ• jÄ• tato ahaá¹ƒ ||

<349> á¹• 21 ``kÄ• yassa dosaá¹ƒ disvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

bÄ• varissa dijaggassa, sissattaá¹ƒ ajjhupÄ• gamiá¹ƒ ||

<350> á¹• 21 ``mahatÄ• parivÄ• rena, upecca naranÄ• yakaá¹ƒ.

apucchiá¹ƒ nipuá¹‡aá¹ƒ paÃ±haá¹ƒ, taá¹ƒ vÄ«raá¹ƒ vÄ• disÅ«danaá¹ƒ ||

<351> á¹• 21 `` `ayaá¹ƒ loko paro loko, brahmaloko sadevako.

diá¹-á¹-hiá¹ƒ no {diá¹-á¹-hÄ• no (Ce), diá¹-á¹-haá¹ƒ no (Ee), diá¹-á¹-hiá¹ƒ te (Se) } nÄ• bhijÄ gotamassa yasassino ||

<352> á¹• 21 `` `evÄ• bhikkantadassÄ• viá¹ƒ \Ee II 488/, atthi paÃ±hena Ä• gamaá¹ƒ.

kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatiâ€™ ||

<353> á¹• 21 `` `suÃ±Ã±ato \Se II 217/ lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ uhacca, evaá¹ƒ maccutaro siyÄ• ||

<354> á¹• 21 `` `evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatiâ€™.

iti maá¹ƒ abhaá¹‡i buddho, sabbarogatikicchako ||

<355> á¹• 21 ``saha gÄ• thÄ• vasÄ• nena, kesamassuvivajjito.

kÄ• sÄ• vavatthavasano, Ä• siá¹ƒ bhikkhu tathÄ• rahÄ• ||

<356> á¹• 21 ``saá¹…ghikesu vihÄ• resu, na vasiá¹ƒ rogapÄ«á¸·ito.

mÄ• vihÄ• ro padussÄ«ti, vÄ• tarogehi pÄ«á¸·ito {vÄ• cÄ• yÄ• bhisupÄ«á¸·ito (Se Ee), vÄ• (Katthaci) } ||

<357> á¹• 21 ``saá¹…kÄ• rakÅ«á¹-Ä• \Be II 142/ Ä• hitvÄ• , susÄ• nÄ• rathikÄ• hi ca.

tato saá¹…ghÄ• á¹-iá¹ƒ karitvÄ• , dhÄ• rayiá¹ƒ lÅ«khacÄ«varaá¹ƒ ||

<358> á¹• 21 ``mahÄ• bhisakko tasmiá¹ƒ me, guá¹‡e tuá¹-á¹-ho vinÄ• yako.

lÅ«khacÄ«varadhÄ• rÄ«naá¹ƒ, etadagge á¹-hapesi maá¹ƒ ||

<359> á¹• 21 ``puÃ±Ã±apÄ• paparikkhÄ«á¹‡o, sabbarogavivajjito.

sikhÄ«va anupÄ• dÄ• no, nibbÄ• yissamanÄ• savo ||

<360> á¹• 21 ``kilesÄ• \Ne II 138/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<361> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<362> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 218/ sudaá¹ƒ Ä• yasmÄ• mogharÄ• jÄ• thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

mogharÄ• jattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kaccÄ• yanavaggo catupaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

kaccÄ• no vakkalÄ« thero, mahÄ• kappinasavhayo.

dabbo kumÄ• ranÄ• mo ca, bÄ• hiyo koá¹-á¹-hiko vasÄ« ||

uruveá¸·akassapo rÄ• dho, mogharÄ• jÄ• ca paá¹‡á¸• ito.

tÄ«á¹‡i gÄ• thÄ• satÄ• nettha, bÄ• saá¹-á¹-hi ceva piá¹‡á¸• itÄ• ||

55. bhaddiyavaggo

1. lakuá¹‡á¸• abhaddiyattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``padumuttaro \Se II 219/ \Be II 143/ \Ne II 139/ \Ee II 489/ nÄ• ma jino, sabbadh

ito satasahassamhi, kappe uppajji nÄ• yako ||

<2> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, seá¹-á¹-hiputto mahaddhano.

jaá¹…ghÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, saá¹…ghÄ• rÄ• maá¹ƒ agacchahaá¹ƒ ||

<3> á¹• 21 ``tadÄ• so lokapajjoto, dhammaá¹ƒ desesi nÄ• yako.

maÃ±jussarÄ• naá¹ƒ pavaraá¹ƒ, sÄ• vakaá¹ƒ abhikittayi ||

<4> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , kÄ• raá¹ƒ katvÄ• mahesino.

vanditvÄ• satthuno pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<5> á¹• 21 ``tadÄ• buddho viyÄ• kÄ• si, saá¹…ghamajjhe vinÄ• yako.

`anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

<6> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<7> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

bhaddiyo nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<8> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<9> á¹• 21 ``dvenavute \Se II 220/ ito kappe, phusso uppajji nÄ• yako.

durÄ• sado duppasaho, sabbalokuttamo jino ||

<10> á¹• 21 ``caraá¹‡ena ca sampanno, brahÄ• uju patÄ• pavÄ• .

hitesÄ« sabbasattÄ• naá¹ƒ {sabbapÄ• á¹‡Ä«naá¹ƒ (Ce) }, bahuá¹ƒ mocesi bandhanÄ• ||

<11> á¹• 21 ``nandÄ• rÄ• mavane tassa, ahosiá¹ƒ phussakokilo {pussakokilo (Ce Se) }.

gandhakuá¹-isamÄ• sanne, ambarukkhe vasÄ• mahaá¹ƒ ||

<12> á¹• 21 ``tadÄ• \Ne II 140/ piá¹‡á¸• Ä• ya gacchantaá¹ƒ, dakkhiá¹‡eyyaá¹ƒ jinuttamaá

disvÄ• cittaá¹ƒ pasÄ• detvÄ• , maÃ±junÄ• bhinikÅ«jahaá¹ƒ {maÃ±junÄ• dena kÅ«jahaá¹ƒ (

<13> á¹• 21 ``rÄ• juyyÄ• naá¹ƒ \Be II 144/ tadÄ• gantvÄ• , supakkaá¹ƒ kanakattacaá¹ƒ.

ambapiá¹‡á¸• aá¹ƒ gahetvÄ• na, sambuddhassopanÄ• mayiá¹ƒ ||

<14> á¹• 21 ``tadÄ• me cittamaÃ±Ã±Ä• ya, mahÄ• kÄ• ruá¹‡iko jino.

upaá¹-á¹-hÄ• kassa hatthato, pattaá¹ƒ paggaá¹‡hi nÄ• yako ||

<15> á¹• 21 ``adÄ• siá¹ƒ \Ee II 490/ haá¹-á¹-hacittohaá¹ƒ {tuá¹-á¹-hacittohaá¹ƒ (Ce) }, amba
mahÄ• mune.

patte pakkhippa pakkhehi, paÃ±jaliá¹ƒ {pakkhehaÃ±jaliá¹ƒ (Ce) } katvÄ• na maÃ±junÄ• ||

<16> á¹• 21 ``sarena rajanÄ«yena, savanÄ«yena vaggunÄ• .

vassanto buddhapÅ«jatthaá¹ƒ, nÄ«á¸·aá¹ƒ {niddaá¹ƒ (Se Ee) } gantvÄ• nipajjahaá¹ƒ ||

<17> á¹• 21 ``tadÄ• muditacittaá¹ƒ maá¹ƒ, buddhapemagatÄ• sayaá¹ƒ.

sakuá¹‡agghi upÄ• gantvÄ• , ghÄ• tayÄ« duá¹-á¹-hamÄ• naso ||

<18> á¹• 21 ``tato cutohaá¹ƒ tusite, anubhotvÄ• mahÄ• sukhaá¹ƒ.

manussayonimÄ• gacchiá¹ƒ, tassa kammassa vÄ• hasÄ• ||

<19> á¹• 21 ``imamhi \Se II 221/ bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<20> á¹• 21 ``sÄ• sanaá¹ƒ jotayitvÄ• so, abhibhuyya kutitthiye.

vinayitvÄ• na veneyye, nibbuto so sasÄ• vako ||

<21> á¹• 21 ``nibbute tamhi lokagge, pasannÄ• janatÄ• bahÅ«.

pÅ«janatthÄ• ya buddhassa, thÅ«paá¹ƒ kubbanti satthuno ||

<22> á¹• 21 `` `sattayojanikaá¹ƒ thÅ«paá¹ƒ, sattaratanabhÅ«sitaá¹ƒ.

karissÄ• ma mahesissaâ€™, iccevaá¹ƒ mantayanti te ||

<23> á¹• 21 ``kikino kÄ• sirÄ• jassa, tadÄ• senÄ• ya nÄ• yako.

hutvÄ• haá¹ƒ appamÄ• á¹‡assa, pamÄ• á¹‡aá¹ƒ cetiye vadiá¹ƒ ||

<24> á¹• 21 ``tadÄ• te mama vÄ• kyena, cetiyaá¹ƒ yojanuggataá¹ƒ.

akaá¹ƒsu naravÄ«rassa, nÄ• nÄ• ratanabhÅ«sitaá¹ƒ ||

<25> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<26> á¹• 21 ``pacchime \Be II 145/ \Ne II 141/ ca bhave dÄ• ni, jÄ• to seá¹-á¹-hikule ahaá¹ƒ

sÄ• vatthiyaá¹ƒ puravare, iddhe phÄ«te mahaddhane ||

<27> á¹• 21 ``purappavese sugataá¹ƒ, disvÄ• vimhitamÄ• naso.

pabbajitvÄ• na na ciraá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<28> á¹• 21 ``cetiyassa pamÄ• á¹‡aá¹ƒ yaá¹ƒ, akariá¹ƒ tena kammunÄ• .

lakuá¹‡á¸• akasarÄ«rohaá¹ƒ, jÄ• to paribhavÄ• raho ||

<29> á¹• 21 ``sarena \Se II 222/ madhurenÄ• haá¹ƒ, pÅ«jitvÄ• isisattamaá¹ƒ.

maÃ±jussarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, aggattamanupÄ• puá¹‡iá¹ƒ ||

<30> á¹• 21 ``phaladÄ• nena \Ee II 491/ buddhassa, guá¹‡Ä• nussaraá¹‡ena ca.

sÄ• maÃ±Ã±aphalasampanno, viharÄ• mi anÄ• savo ||

<31> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<32> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<33> á¹• 21 ``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• lakuá¹‡á¸• abhaddiyo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

lakuá¹‡á¸• abhaddiyattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. kaá¹…khÄ• revatattheraapadÄ• naá¹ƒ

<34> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<35> á¹• 21 ``sÄ«hahanu brahmagiro, haá¹ƒsadundubhinissano {haá¹ƒsadundubhinissaro sÄ• vano (Se) }.

nÄ• gavikkantagamano, candasÅ«rÄ• dikappabho ||

<36> á¹• 21 ``mahÄ• matÄ« \Be II 146/ mahÄ• vÄ«ro, mahÄ• jhÄ• yÄ« mahÄ• balo {mahÄ

mahÄ• kÄ• ruá¹‡iko nÄ• tho, mahÄ• tamapanÅ«dano {mahÄ• tamavidhaá¹ƒsano (Se), mah

<37> á¹• 21 ``sa \Se II 223/ \Ne II 142/ kadÄ• ci tilokaggo, veneyyaá¹ƒ vinayaá¹ƒ bahuá¹ƒ { bahÅ« (Ce) }.

dhammaá¹ƒ desesi sambuddho, sattÄ• sayavidÅ« muni ||

<38> á¹• 21 ``jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ vÄ«raá¹ƒ, upasantaá¹ƒ anÄ• vilaá¹ƒ.

vaá¹‡á¹‡ayanto parisatiá¹ƒ, tosesi {toseti (Se Ee Katthaci) } janataá¹ƒ jino ||

<39> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o vedapÄ• ragÅ«.

dhammaá¹ƒ sutvÄ• na mudito, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<40> á¹• 21 ``tadÄ• jino viyÄ• kÄ• si, saá¹…ghamajjhe vinÄ• yako.

`mudito hohi tvaá¹ƒ brahme, lacchase taá¹ƒ manorathaá¹ƒ ||

<41> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<42> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

revato nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<43> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<44> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tohaá¹ƒ koliye pure.

khattiye kulasampanne, iddhe phÄ«te mahaddhane ||

<45> á¹• 21 ``yadÄ• \Ee II 492/ kapilavatthusmiá¹ƒ, buddho dhammamadesayi.

tadÄ• pasanno sugate, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<46> á¹• 21 ``kaá¹…khÄ• me bahulÄ• Ä• si, kappÄ• kappe tahiá¹ƒ tahiá¹ƒ.

sabbaá¹ƒ taá¹ƒ vinayÄ« buddho, desetvÄ• dhammamuttamaá¹ƒ ||

<47> á¹• 21 ``tatohaá¹ƒ \Se II 224/ tiá¹‡á¹‡asaá¹ƒsÄ• ro, sadÄ• jhÄ• nasukhe rato.

viharÄ• mi tadÄ• buddho, maá¹ƒ disvÄ• etadabravi ||

<48> á¹• 21 `` `yÄ• \Be II 147/ kÄ• ci kaá¹…khÄ• idha vÄ• huraá¹ƒ vÄ• , sakavediyÄ• vÄ

ye jhÄ• yino tÄ• pajahanti sabbÄ• , Ä• tÄ• pino brahmacariyaá¹ƒ carantÄ• â€™ ||

<49> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova kilese jhÄ• payiá¹ƒ mama ||

<50> á¹• 21 ``tato jhÄ• narataá¹ƒ disvÄ• , buddho lokantagÅ« muni.

jhÄ• yÄ«naá¹ƒ bhikkhÅ«naá¹ƒ aggo, paÃ±Ã±Ä• peti mahÄ• mati ||

<51> á¹• 21 ``kilesÄ• \Ne II 143/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<52> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<53> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kaá¹…khÄ• revato thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kaá¹…khÄ• revatattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. sÄ«valittheraapadÄ• naá¹ƒ

<54> á¹• 21 ``padumuttaro \Se II 225/ nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<55> á¹• 21 ``sÄ«laá¹ƒ tassa asaá¹…kheyyaá¹ƒ, samÄ• dhi vajirÅ«pamo.

asaá¹…kheyyaá¹ƒ Ã±Ä• á¹‡avaraá¹ƒ, vimutti ca anopamÄ• ||

<56> á¹• 21 ``manujÄ• maranÄ• gÄ• naá¹ƒ, brahmÄ• naÃ±ca samÄ• game.

samaá¹‡abrÄ• hmaá¹‡Ä• kiá¹‡á¹‡e, dhammaá¹ƒ desesi nÄ• yako ||

<57> á¹• 21 ``sasÄ• vakaá¹ƒ mahÄ• lÄ• bhiá¹ƒ, puÃ±Ã±avantaá¹ƒ jutindharaá¹ƒ.

á¹-hapesi etadaggamhi, parisÄ• su visÄ• rado ||

<58> á¹• 21 ``tadÄ• haá¹ƒ khattiyo Ä• siá¹ƒ, nagare haá¹ƒsasavhaye.

sutvÄ• jinassa taá¹ƒ vÄ• kyaá¹ƒ, sÄ• vakassa guá¹‡aá¹ƒ bahuá¹ƒ ||

<59> á¹• 21 ``nimantayitvÄ• \Be II 148/ \Ee II 493/ sattÄ• haá¹ƒ, bhojayitvÄ• sasÄ• vakaá

mahÄ• dÄ• naá¹ƒ daditvÄ• na, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<60> á¹• 21 ``tadÄ• maá¹ƒ vinataá¹ƒ pÄ• de, disvÄ• na purisÄ• sabho.

sarena mahatÄ• vÄ«ro {sussarena mahÄ• vÄ«ro (Ce Ee) }, idaá¹ƒ vacanamabravi ||

<61> á¹• 21 `` `tato jinassa vacanaá¹ƒ, sotukÄ• mÄ• mahÄ• janÄ• .

devadÄ• navagandhabbÄ• , brahmÄ• no ca mahiddhikÄ• â€™ ||

<62> á¹• 21 ``samaá¹‡abrÄ• hmaá¹‡Ä• ceva, namassiá¹ƒsu kataÃ±jalÄ«.

`namo te purisÄ• jaÃ±Ã±a, namo te purisuttama ||

<63> á¹• 21 `` `khattiyena \Se II 226/ \Ne II 144/ mahÄ• dÄ• naá¹ƒ, dinnaá¹ƒ sattÄ• hikamp
vo (Ce), sattahikÄ• dhikaá¹ƒ (Se), sattahikaá¹ƒ vibho (Ee) }.

sotukÄ• mÄ• phalaá¹ƒ tassa, byÄ• karohi mahÄ• muneâ€™ ||

<64> á¹• 21 ``tato avoca bhagavÄ• , `suá¹‡Ä• tha mama bhÄ• sitaá¹ƒ.

appameyyamhi buddhamhi, sasaá¹…ghamhi patiá¹-á¹-hitÄ• {saá¹ƒghamhi suppatiá¹-á¹-hitÄ

<65> á¹• 21 `` `dakkhiá¹‡Ä• tÄ• ya {dakkhiá¹‡Ä• dÄ• ya (Se Ee) } ko vattÄ• , appameyyap

api ce sa mahÄ• bhogo, á¹-hÄ• naá¹ƒ pattheti uttamaá¹ƒ ||

<66> á¹• 21 `` `lÄ• bhÄ« vipulalÄ• bhÄ• naá¹ƒ, yathÄ• bhikkhu sudassano.

tathÄ• hampi bhaveyyanti, lacchase taá¹ƒ anÄ• gate ||

<67> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<68> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sÄ«vali nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<69> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

<70> á¹• 21 ``ekanavutito kappe, vipassÄ« lokanÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

<71> á¹• 21 ``tadÄ• haá¹ƒ \Be II 149/ bandhumatiyaá¹ƒ, kulassaÃ±Ã±atarassa ca.

dayito passito ceva, Ä• siá¹ƒ kammantavÄ• vaá¹-o {kammantabyÄ• vaá¹-o (Ce Se Katthaci)

<72> á¹• 21 ``tadÄ• aÃ±Ã±ataro pÅ«go, vipassissa mahesino.

parivesaá¹ƒ akÄ• rayi, mahantamativissutaá¹ƒ ||

<73> á¹• 21 ``niá¹-á¹-hite \Se II 227/ \Ee II 494/ ca mahÄ• dÄ• ne, daduá¹ƒ khajjakasaÃ±hit

navaá¹ƒ dadhiá¹ƒ madhuÃ±ceva, vicinaá¹ƒ neva addasuá¹ƒ ||

<74> á¹• 21 ``tadÄ• haá¹ƒ taá¹ƒ gahetvÄ• na, navaá¹ƒ dadhiá¹ƒ madhumpi ca.

kammassÄ• migharaá¹ƒ gacchiá¹ƒ, tamesantÄ• mamaddasuá¹ƒ ||

<75> á¹• 21 ``sahassamapi datvÄ• na, nÄ• labhiá¹ƒsu ca taá¹ƒ dvayaá¹ƒ.

tatohaá¹ƒ evaá¹ƒ cintesiá¹ƒ, `netaá¹ƒ hessati orakaá¹ƒ ||

<76> á¹• 21 `` `yathÄ• ime janÄ• sabbe, sakkaronti tathÄ• gataá¹ƒ.

ahampi kÄ• raá¹ƒ kassÄ• mi, sasaá¹…ghe lokanÄ• yakeâ€™ ||

<77> á¹• 21 ``tadÄ• hamevaá¹ƒ \Ne II 145/ cintetvÄ• , dadhiá¹ƒ madhuÃ±ca ekato.

madditvÄ• lokanÄ• thassa, sasaá¹…ghassa adÄ• sahaá¹ƒ ||

<78> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<79> á¹• 21 ``punÄ• haá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ, rÄ• jÄ• hutvÄ• mahÄ• yaso.

sattukassa tadÄ• duá¹-á¹-ho, dvÄ• rarodhamakÄ• rayiá¹ƒ ||

<80> á¹• 21 ``tadÄ• tapassino ruddhÄ• , ekÄ• haá¹ƒ rakkhitÄ• ahuá¹ƒ.

tato tassa vipÄ• kena, pÄ• patiá¹ƒ {pÄ• piá¹-á¹-haá¹ƒ (Se) pÄ• pattaá¹ƒ (Katthaci) } nirayaá¹

<81> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tohaá¹ƒ koliye pure.

suppavÄ• sÄ• ca me mÄ• tÄ• , mahÄ• li licchavÄ« pitÄ• ||

<82> á¹• 21 ``khattiye puÃ±Ã±akammena, dvÄ• rarodhassa vÄ• hasÄ• .

satta vassÄ• ni nivasiá¹ƒ, mÄ• tukucchimhi dukkhito ||

<83> á¹• 21 ``sattÄ• haá¹ƒ \Se II 228/ dvÄ• ramÅ«á¸·hohaá¹ƒ, mahÄ• dukkhasamappito.

mÄ• tÄ• me chandadÄ• nena, evaá¹ƒ Ä• si sudukkhitÄ• ||

<84> á¹• 21 ``suvatthitohaá¹ƒ \Be II 150/ nikkhanto, buddhena anukampito.

nikkhantadivaseyeva, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<85> á¹• 21 ``upajjhÄ• sÄ• riputto me, moggallÄ• no mahiddhiko.

kese oropayanto me, anusÄ• si mahÄ• mati ||

<86> á¹• 21 ``kesesu \Ee II 495/ chijjamÄ• nesu, arahattamapÄ• puá¹‡iá¹ƒ.

devÄ• nÄ• gÄ• manussÄ• ca, paccaye upanenti me ||

<87> á¹• 21 ``padumuttaranÄ• thaÃ±ca, vipassiÃ±ca vinÄ• yakaá¹ƒ.

yaá¹ƒ pÅ«jayiá¹ƒ pamudito, paccayehi visesato ||

<88> á¹• 21 ``tato tesaá¹ƒ visesena, kammÄ• naá¹ƒ vipuluttamaá¹ƒ.

lÄ• bhaá¹ƒ labhÄ• mi sabbattha, vane gÄ• me jale thale ||

<89> á¹• 21 ``revataá¹ƒ dassanatthÄ• ya, yadÄ• yÄ• ti vinÄ• yako.

tiá¹ƒsabhikkhusahassehi, saha lokagganÄ• yako ||

<90> á¹• 21 ``tadÄ• devopaá¹‡Ä«tehi, mamatthÄ• ya mahÄ• mati.

paccayehi mahÄ• vÄ«ro, sasaá¹…gho lokanÄ• yako ||

<91> á¹• 21 ``upaá¹-á¹-hito \Ne II 146/ mayÄ• buddho, gantvÄ• revatamaddasa.

tato jetavanaá¹ƒ gantvÄ• , etadagge á¹-hapesi maá¹ƒ ||

<92> á¹• 21 `` `lÄ• bhÄ«naá¹ƒ sÄ«vali aggo, mama sissesu bhikkhavoâ€™.

sabbalokahito satthÄ• , kittayÄ« parisÄ• su maá¹ƒ ||

<93> á¹• 21 ``kilesÄ• \Se II 229/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<94> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<95> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«valithero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sÄ«valittherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. vaá¹…gÄ«sattheraapadÄ• naá¹ƒ

<96> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<97> á¹• 21 ``yathÄ• pi \Be II 151/ sÄ• gare Å«mi, gagane viya tÄ• rakÄ• .

evaá¹ƒ pÄ• vacanaá¹ƒ tassa, arahantehi cittitaá¹ƒ ||

<98> á¹• 21 ``sadevÄ• suranÄ• gehi, manujehi purakkhato.

samaá¹‡abrÄ• hmaá¹‡Ä• kiá¹‡á¹‡e, janamajjhe jinuttamo ||

<99> á¹• 21 ``pabhÄ• hi anuraÃ±janto, loke {lokaá¹ƒ (Ce) } lokantagÅ« jino.

vacanena vibodhento, veneyyapadumÄ• ni so ||

<100> á¹• 21 ``vesÄ• rajjehi sampanno, catÅ«hi purisuttamo.

pahÄ«nabhayasÄ• rajjo, khemappatto visÄ• rado ||

<101> á¹• 21 ``Ä• sabhaá¹ƒ \Se II 230/ \Ee II 496/ pavaraá¹ƒ á¹-hÄ• naá¹ƒ, buddhabhÅ«mi

paá¹-ijÄ• nÄ• ti lokaggo, natthi saÃ±codako kvaci ||

<102> á¹• 21 ``sÄ«hanÄ• damasambhÄ«taá¹ƒ, nadato tassa tÄ• dino.

devo naro vÄ• brahmÄ• vÄ• , paá¹-ivattÄ• na vijjati ||

<103> á¹• 21 ``desento \Ne II 147/ pavaraá¹ƒ dhammaá¹ƒ, santÄ• rento sadevakaá¹ƒ.

dhammacakkaá¹ƒ pavatteti, parisÄ• su visÄ• rado ||

<104> á¹• 21 ``paá¹-ibhÄ• navataá¹ƒ aggaá¹ƒ, sÄ• vakaá¹ƒ sÄ• dhusammataá¹ƒ.

guá¹‡aá¹ƒ bahuá¹ƒ pakittetvÄ• , etadagge á¹-hapesi taá¹ƒ ||

<105> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o sÄ• dhusammato.

sabbavedavidÅ« jÄ• to, vÄ• gÄ«so vÄ• disÅ«dano ||

<106> á¹• 21 ``upecca taá¹ƒ mahÄ• vÄ«raá¹ƒ, sutvÄ• haá¹ƒ dhammadesanaá¹ƒ.

pÄ«tivaraá¹ƒ paá¹-ilabhiá¹ƒ, sÄ• vakassa guá¹‡e rato ||

<107> á¹• 21 ``nimantetvÄ• va sugataá¹ƒ, sasaá¹…ghaá¹ƒ lokanandanaá¹ƒ.

sattÄ• haá¹ƒ bhojayitvÄ• haá¹ƒ, dussehacchÄ• dayiá¹ƒ tadÄ• ||

<108> á¹• 21 ``nipacca sirasÄ• pÄ• de, katokÄ• so kataÃ±jalÄ«.

ekamantaá¹ƒ á¹-hito haá¹-á¹-ho, santhaviá¹ƒ jinamuttamaá¹ƒ ||

<109> á¹• 21 `` `namo te vÄ• dimaddana {vÄ• disaddula (Ce Ee), vÄ• disÅ«dana (Se) }, na
{purisuttama (Ce Ee) }.

namo te sabbalokagga, namo te abhayaá¹…kara ||

<110> á¹• 21 `` `namo \Be II 152/ te mÄ• ramathana {mÄ• ramasana (-a) }, namo te diá¹-á

namo te santisukhada, namo te saraá¹‡aá¹…kara ||

<111> á¹• 21 `` `anÄ• thÄ• naá¹ƒ \Se II 231/ bhavaá¹ƒ nÄ• tho, bhÄ«tÄ• naá¹ƒ abhayappa

vissÄ• mabhÅ«mi {vissÄ• saá¹ƒ bhÅ«mi (Se), vissÄ• nabhÅ«mi (Ee) } santÄ• naá¹ƒ, saraá¹

<112> á¹• 21 ``evamÄ• dÄ«hi sambuddhaá¹ƒ, santhavitvÄ• mahÄ• guá¹‡aá¹ƒ.

avocaá¹ƒ vÄ• disÅ«dassa {vÄ• disÅ«rassa (Ce Se Ee) }, gatiá¹ƒ pappomi bhikkhuno ||

<113> á¹• 21 ``tadÄ• avoca bhagavÄ• , anantapaá¹-ibhÄ• navÄ• .

`yo so buddhaá¹ƒ abhojesi, sattÄ• haá¹ƒ sahasÄ• vakaá¹ƒ ||

<114> á¹• 21 `` `guá¹‡aÃ±ca me pakittesi, pasanno sehi pÄ• á¹‡ibhi.

eso patthayate á¹-hÄ• naá¹ƒ, vÄ• disÅ«dassa bhikkhuno ||

<115> á¹• 21 `` `anÄ• gatamhi \Ee II 497/ addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ.

devamÄ• nusasampattiá¹ƒ, anubhotvÄ• anappakaá¹ƒ ||

<116> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<117> á¹• 21 `` `tassa \Ne II 148/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

vaá¹…gÄ«so nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<118> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

paccayehi upaá¹-á¹-hÄ• siá¹ƒ, mettacitto tathÄ• gataá¹ƒ ||

<119> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tusitaá¹ƒ {tÄ• vatiá¹ƒsaá¹ƒ (Se) } agamÄ• sahaá¹ƒ ||

<120> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• to vippakule {paribbÄ• jakule (Ce Se Ee) } al

paccÄ• jÄ• to {sampatto ca (Katthaci) } yadÄ• Ä• siá¹ƒ, jÄ• tiyÄ• sattavassiko ||

<121> á¹• 21 ``sabbavedavidÅ« \Se II 232/ jÄ• to, vÄ• dasatthavisÄ• rado.

vÄ• dissaro {vaggussaro (Se Ee) } cittakathÄ«, paravÄ• dappamaddano ||

<122> á¹• 21 ``vaá¹…ge jÄ• toti vaá¹…gÄ«so, vacane issaroti vÄ• .

vaá¹…gÄ«so iti me nÄ• maá¹ƒ, abhavÄ« lokasammataá¹ƒ ||

<123> á¹• 21 ``yadÄ• haá¹ƒ \Be II 153/ viÃ±Ã±utaá¹ƒ patto, á¹-hito paá¹-hamayobbane.

tadÄ• rÄ• jagahe ramme, sÄ• riputtamahaddasaá¹ƒ {mathaddasaá¹ƒ (Ce Ee), ca addasaá¹

paÃ±cavÄ«satimaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<124> á¹• 21 ``piá¹‡á¸• Ä• ya vicarantaá¹ƒ taá¹ƒ, pattapÄ• á¹‡iá¹ƒ susaá¹ƒvutaá¹ƒ.

alolakkhiá¹ƒ mitabhÄ• á¹‡iá¹ƒ, yugamattaá¹ƒ nidakkhitaá¹ƒ {nirikkhataá¹ƒ (Ce Ee), udikkhata

<125> á¹• 21 ``taá¹ƒ disvÄ• vimhito hutvÄ• , avocaá¹ƒ mamanucchavaá¹ƒ {mananucchava

kaá¹‡ikÄ• raá¹ƒva nicitaá¹ƒ {kaá¹‡ikÄ• raparicitaá¹ƒ (Ee), khaá¹‡ikaá¹ƒ á¹-hÄ• naracitaá¹ƒ (
gÄ• thÄ• padaá¹ƒ ahaá¹ƒ ||

<126> á¹• 21 ``Ä• cikkhi so me satthÄ• raá¹ƒ, sambuddhaá¹ƒ lokanÄ• yakaá¹ƒ.

tadÄ• so paá¹‡á¸• ito vÄ«ro, uttariá¹ƒ {uttaraá¹ƒ (Ce Ee) } samavoca me ||

<127> á¹• 21 ``virÄ• gasaá¹ƒhitaá¹ƒ vÄ• kyaá¹ƒ, katvÄ• duddasamuttamaá¹ƒ.

vicittapaá¹-ibhÄ• nehi, tosito tena tÄ• dinÄ• ||

<128> á¹• 21 ``nipacca sirasÄ• pÄ• de, `pabbÄ• jehÄ«â€™ ti maá¹ƒ bravi.

tato maá¹ƒ sa mahÄ• paÃ±Ã±o, buddhaseá¹-á¹-hamupÄ• nayi ||

<129> á¹• 21 ``nipacca sirasÄ• pÄ• de, nisÄ«diá¹ƒ satthu santike.

mamÄ• ha vadataá¹ƒ seá¹-á¹-ho, kacci vaá¹…gÄ«sa jÄ• nÄ• si {saccaá¹ƒ vaá¹…gÄ«sa kac

<130> á¹• 21 ``kiÃ±ci \Ne II 149/ sippanti tassÄ• haá¹ƒ, `jÄ• nÄ• mÄ«â€™ ti ca abraviá¹ƒ.

matasÄ«saá¹ƒ \Se II 233/ \Ee II 498/ vanacchuddhaá¹ƒ, api bÄ• rasavassikaá¹ƒ.

tava vijjÄ• visesena, sace sakkosi vÄ• caya {bhÄ• saya (Ce Ee) } ||

<131> á¹• 21 ``Ä• moti me paá¹-iÃ±Ã±Ä• te, tÄ«á¹‡i sÄ«sÄ• ni dassayi.

nirayanaradevesu, upapanne avÄ• cayiá¹ƒ ||

<132> á¹• 21 ``tadÄ• khÄ«á¹‡Ä• savasseva {paccekabuddhassa (Ce Ee) }, sÄ«saá¹ƒ dass

tatohaá¹ƒ vihatÄ• rabbho, pabbajjaá¹ƒ samayÄ• cisaá¹ƒ ||

<133> á¹• 21 ``pabbajitvÄ• na sugataá¹ƒ, santhavÄ• mi tahiá¹ƒ tahiá¹ƒ.

tato maá¹ƒ kabbavittosi {kavicittoti (Se Ee) }, ujjhÄ• yantiha bhikkhavo ||

<134> á¹• 21 ``tato \Be II 154/ vÄ«maá¹ƒsanatthaá¹ƒ me, Ä• ha buddho vinÄ• yako.

takkikÄ• panimÄ• gÄ• thÄ• , á¹-hÄ• naso paá¹-ibhanti taá¹ƒ ||

<135> á¹• 21 ``na kabbavittohaá¹ƒ vÄ«ra, á¹-hÄ• naso paá¹-ibhanti maá¹ƒ.

tena hi dÄ• ni vaá¹…gÄ«sa, á¹-hÄ• naso santhavÄ• hi maá¹ƒ ||

<136> á¹• 21 ``tadÄ• haá¹ƒ santhaviá¹ƒ vÄ«raá¹ƒ, gÄ• thÄ• hi isisattamaá¹ƒ.

á¹-hÄ• naso me tadÄ• tuá¹-á¹-ho, jino agge á¹-hapesi maá¹ƒ ||

<137> á¹• 21 ``paá¹-ibhÄ• nena cittena, aÃ±Ã±esamatimaÃ±Ã±ahaá¹ƒ.

pesale tena saá¹ƒviggo, arahattamapÄ• puá¹‡iá¹ƒ ||

<138> á¹• 21 `` `paá¹-ibhÄ• navataá¹ƒ aggo, aÃ±Ã±o koci na vijjati.

yathÄ• yaá¹ƒ bhikkhu vaá¹…gÄ«so, evaá¹ƒ dhÄ• retha bhikkhavoâ€™ ||

<139> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova kilese jhÄ• payiá¹ƒ mama ||

<140> á¹• 21 ``kilesÄ• \Se II 234/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<141> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<142> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vaá¹…gÄ«so thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

vaá¹…gÄ«sattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. nandakattheraapadÄ• naá¹ƒ

<143> á¹• 21 ``padumuttaro \Ne II 150/ \Ee II 499/ nÄ• ma jino, sabbadhammesu cakkhum

ito satasahassamhi, kappe uppajji nÄ• yako ||

<144> á¹• 21 ``hitÄ• ya sabbasattÄ• naá¹ƒ, sukhÄ• ya vadataá¹ƒ varo.

atthÄ• ya purisÄ• jaÃ±Ã±o, paá¹-ipanno sadevake ||

<145> á¹• 21 ``yasaggapatto sirimÄ• , kittivaá¹‡á¹‡abhato {kittivaá¹‡á¹‡a bhaá¹-o (Se Katth

pÅ«jito sabbalokassa, disÄ• sabbÄ• su vissuto ||

<146> á¹• 21 ``uttiá¹‡á¹‡avicikiccho \Be II 155/ so, vÄ«tivattakathaá¹ƒkatho.

paripuá¹‡á¹‡amanasaá¹…kappo, patto sambodhimuttamaá¹ƒ ||

<147> á¹• 21 ``anuppannassa maggassa, uppÄ• detÄ• naruttamo.

anakkhÄ• taÃ±ca akkhÄ• si, asaÃ±jÄ• taÃ±ca saÃ±janÄ« ||

<148> á¹• 21 ``maggaÃ±Ã±Å« \Se II 235/ maggavidÅ« {so maggavidÅ« (Ce Ee) } ca, magg

maggassa kusalo satthÄ• , sÄ• rathÄ«naá¹ƒ varuttamo {naruttamo (Se) } ||

<149> á¹• 21 ``tadÄ• mahÄ• kÄ• ruá¹‡iko, dhammaá¹ƒ desesi nÄ• yako.

nimugge kÄ• mapaá¹…kamhi {mohapaá¹…kamhi (Ce Se), mohamaggamhi (Ee) }, samuddh

<150> á¹• 21 ``bhikkhunÄ«naá¹ƒ ovadane, sÄ• vakaá¹ƒ seá¹-á¹-hasammataá¹ƒ.

vaá¹‡á¹‡ayaá¹ƒ etadaggamhi, paÃ±Ã±apesi mahÄ• muni ||

<151> á¹• 21 ``taá¹ƒ sutvÄ• haá¹ƒ pamudito, nimantetvÄ• tathÄ• gataá¹ƒ.

bhojayitvÄ• sasaá¹…ghaá¹ƒ taá¹ƒ, patthayiá¹ƒ á¹-hÄ• namuttamaá¹ƒ ||

<152> á¹• 21 ``tadÄ• pamudito nÄ• tho, maá¹ƒ avoca mahÄ• isi.

`sukhÄ« bhavassu dÄ«ghÄ• vu {dÄ«ghÄ• yu (Ce Se) }, lacchase taá¹ƒ manorathaá¹ƒ ||

<153> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<154> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

nandako nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<155> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

<156> á¹• 21 ``pacchime \Ne II 151/ ca bhave dÄ• ni, jÄ• to seá¹-á¹-hikule ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ pure vare, iddhe phÄ«te mahaddhane ||

<157> á¹• 21 ``purappavese sugataá¹ƒ, disvÄ• vimhitamÄ• naso.

jetÄ• rÄ• mapaá¹-iggÄ• he, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<158> á¹• 21 ``nacireneva \Se II 236/ \Ee II 500/ kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ.

tatohaá¹ƒ tiá¹‡á¹‡asaá¹ƒsÄ• ro, sÄ• sito sabbadassinÄ• ||

<159> á¹• 21 ``bhikkhunÄ«naá¹ƒ \Be II 156/ dhammakathaá¹ƒ, paá¹-ipucchÄ• kariá¹ƒ ahaá

sÄ• sitÄ• tÄ• mayÄ• sabbÄ• , abhaviá¹ƒsu anÄ• savÄ• ||

<160> á¹• 21 ``satÄ• ni paÃ±canÅ«nÄ• ni, tadÄ• tuá¹-á¹-ho mahÄ• hito.

bhikkhunÄ«naá¹ƒ ovadataá¹ƒ, aggaá¹-á¹-hÄ• ne á¹-hapesi maá¹ƒ ||

<161> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ mama ||

<162> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<163> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<164> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nandako thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

nandakattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. kÄ• á¸·udÄ• yittheraapadÄ• naá¹ƒ

<165> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<166> á¹• 21 ``nÄ• yakÄ• naá¹ƒ \Se II 237/ varo satthÄ• , guá¹‡Ä• guá¹‡avidÅ« jino.

kataÃ±Ã±Å« katavedÄ« ca, titthe yojeti pÄ• á¹‡ine {pÄ• á¹‡ino (Ce syÄ• Ee) } ||

<167> á¹• 21 ``sabbaÃ±Ã±utena Ã±Ä• á¹‡ena, tulayitvÄ• dayÄ• sayo.

deseti pavaraá¹ƒ dhammaá¹ƒ, anantaguá¹‡asaÃ±cayo ||

<168> á¹• 21 ``sa \Ne II 152/ kadÄ• ci mahÄ• vÄ«ro, anantajinasaá¹ƒsari {anantajanasaá¹ƒ

anantajanasaá¹ƒsudhi (Se), anantajanasaá¹ƒsarÄ« (Ee) }.

deseti madhuraá¹ƒ dhammaá¹ƒ, catusaccÅ«pasaÃ±hitaá¹ƒ ||

<169> á¹• 21 ``sutvÄ• na taá¹ƒ dhammavaraá¹ƒ, Ä• dimajjhantasobhaá¹‡aá¹ƒ.

pÄ• á¹‡asatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<170> á¹• 21 ``ninnÄ• ditÄ• tadÄ• bhÅ«mi, gajjiá¹ƒsu ca payodharÄ• .

sÄ• dhukÄ• raá¹ƒ pavattiá¹ƒsu, devabrahmanarÄ• surÄ• ||

<171> á¹• 21 `` `aho \Be II 157/ kÄ• ruá¹‡iko satthÄ• , aho saddhammadesanÄ• .

aho bhavasamuddamhi, nimugge uddharÄ« jinoâ€™ ||

<172> á¹• 21 ``evaá¹ƒ pavedajÄ• tesu, sanarÄ• marabrahmasu.

kulappasÄ• dakÄ• naggaá¹ƒ, sÄ• vakaá¹ƒ vaá¹‡á¹‡ayÄ« jino ||

<173> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tomaccakule ahuá¹ƒ.

pÄ• sÄ• diko dassaniyo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

<174> á¹• 21 ``haá¹ƒsÄ• rÄ• mamupeccÄ• haá¹ƒ \Ee II 501/, vanditvÄ• taá¹ƒ tathÄ• gataá

suá¹‡itvÄ• madhuraá¹ƒ dhammaá¹ƒ, kÄ• raá¹ƒ katvÄ• ca tÄ• dino ||

<175> á¹• 21 ``nipacca pÄ• damÅ«lehaá¹ƒ, imaá¹ƒ vacanamabraviá¹ƒ.

`kulappasÄ• dakÄ• naggo, yo tayÄ• santhuto {yo tava sÄ• sane (Se) } mune ||

<176> á¹• 21 `` `tÄ• diso \Se II 238/ homahaá¹ƒ vÄ«ra {tÄ• disohaá¹ƒ mahÄ• vÄ«ra (Se Ka
buddhaseá¹-á¹-hassa sÄ• saneâ€™.

tadÄ• mahÄ• kÄ• ruá¹‡iko, siÃ±canto vÄ• matena maá¹ƒ ||

<177> á¹• 21 ``Ä• ha maá¹ƒ `putta uttiá¹-á¹-ha, lacchase taá¹ƒ manorathaá¹ƒ.

kathaá¹ƒ nÄ• ma jine kÄ• raá¹ƒ, katvÄ• na viphalo siyÄ• ||

<178> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<179> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

udÄ• yi nÄ• ma nÄ• mena, hessati satthu sÄ• vakoâ€™ ||

<180> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacitto paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

<181> á¹• 21 ``tena kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<182> á¹• 21 ``pacchime \Ne II 153/ ca bhave dÄ• ni, ramme kapilavatthave.

jÄ• to mahÄ• maccakule, suddhodanamahÄ«pate {suddhodano mahÄ«pati (Se) } ||

<183> á¹• 21 ``tadÄ• ajÄ• yi siddhattho, ramme lumbinikÄ• nane.

hitÄ• ya sabbalokassa, sukhÄ• ya ca narÄ• sabho ||

<184> á¹• 21 ``tadaheva \Be II 158/ ahaá¹ƒ jÄ• to, saha teneva vaá¸• á¸• hito.

piyo sahÄ• yo dayito, viyatto nÄ«tikovido ||

<185> á¹• 21 ``ekÅ«natiá¹ƒso vayasÄ• , nikkhamitvÄ• agÄ• rato {nikkhanto pabbajitthaso

chabbassaá¹ƒ vÄ«tinÄ• metvÄ• , Ä• si buddho vinÄ• yako ||

<186> á¹• 21 ``jetvÄ• \Se II 239/ sasenakaá¹ƒ mÄ• raá¹ƒ, khepayitvÄ• na Ä• save.

bhavaá¹‡á¹‡avaá¹ƒ taritvÄ• na, buddho Ä• si sadevake ||

<187> á¹• 21 ``isivhayaá¹ƒ gamitvÄ• na {isivhayaá¹ƒ patanaá¹ƒ gantvÄ• (Se) }, vinetvÄ• p

tato vinesi bhagavÄ• , gantvÄ• gantvÄ• tahiá¹ƒ tahiá¹ƒ ||

<188> á¹• 21 ``veneyye vinayanto so, saá¹…gaá¹‡hanto sadevakaá¹ƒ.

upecca magadhe giriá¹ƒ {mÄ• gadagiriá¹ƒ (Ce), maá¹…galÄ• giriá¹ƒ (Ee) }, viharittha tadÄ•

<189> á¹• 21 ``tadÄ• \Ee II 502/ suddhodanenÄ• haá¹ƒ, bhÅ«mipÄ• lena pesito.

gantvÄ• disvÄ• dasabalaá¹ƒ, pabbajitvÄ• rahÄ• ahuá¹ƒ ||

<190> á¹• 21 ``tadÄ• mahesiá¹ƒ yÄ• citvÄ• , pÄ• payiá¹ƒ kapilavhayaá¹ƒ.

tato purÄ• haá¹ƒ gantvÄ• na, pasÄ• desiá¹ƒ mahÄ• kulaá¹ƒ ||

<191> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, maá¹ƒ mahÄ• parisÄ• ya so {mamÄ• ha pu

kulappasÄ• dakÄ• naggaá¹ƒ, paÃ±Ã±Ä• pesi vinÄ• yako ||

<192> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<193> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<194> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kÄ• á¸·udÄ• yithero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kÄ• á¸·udÄ• yittherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. abhayattheraapadÄ• naá¹ƒ

<195> á¹• 21 ``padumuttaro \Se II 240/ \Ne II 154/ nÄ• ma jino, sabbadhammesu cakkhum

ito satasahassamhi, kappe uppajji nÄ• yako ||

<196> á¹• 21 ``saraá¹‡agamane \Be II 159/ kiÃ±ci, nivesesi tathÄ• gato.

kiÃ±ci sÄ«le nivesesi, dasakammapathuttame ||

<197> á¹• 21 ``deti kassaci so vÄ«ro, sÄ• maÃ±Ã±aphalamuttamaá¹ƒ.

samÄ• pattÄ« tathÄ• aá¹-á¹-ha, tisso vijjÄ• pavacchati ||

<198> á¹• 21 ``chaá¸·abhiÃ±Ã±Ä• su yojesi, kiÃ±ci sattaá¹ƒ naruttamo.

deti kassaci nÄ• tho so, catasso paá¹-isambhidÄ• ||

<199> á¹• 21 ``bodhaneyyaá¹ƒ pajaá¹ƒ disvÄ• , asaá¹…kheyyampi yojanaá¹ƒ {asaá¹…khey

khaá¹‡ena upagantvÄ• na, vineti narasÄ• rathi ||

<200> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, ahosiá¹ƒ brÄ• hmaá¹‡atrajo.

pÄ• ragÅ« sabbavedÄ• naá¹ƒ, veyyÄ• karaá¹‡asammato ||

<201> á¹• 21 ``niruttiyÄ• ca kusalo, nighaá¹‡á¸• umhi visÄ• rado.

padako keá¹-ubhavidÅ«, chandovicitikovido ||

<202> á¹• 21 ``jaá¹…ghÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, haá¹ƒsÄ• rÄ• mamupeccahaá¹ƒ.

addasaá¹ƒ varadaá¹ƒ {vadataá¹ƒ (Ce Ee), pavaraá¹ƒ (Se) } seá¹-á¹-haá¹ƒ, mahÄ• janapurak

<203> á¹• 21 ``desentaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, paccanÄ«kamatÄ« ahaá¹ƒ.

upetvÄ• tassa kalyÄ• á¹‡aá¹ƒ, sutvÄ• na vimalaá¹ƒ ahaá¹ƒ {vÄ• kyÄ• ni, sutvÄ• na vimalÄ•

<204> á¹• 21 ``byÄ• hataá¹ƒ \Se II 241/ \Ee II 503/ punaruttaá¹ƒ vÄ• , apatthaá¹ƒ vÄ• nirat

nÄ• ddasaá¹ƒ tassa munino, tato pabbajito ahaá¹ƒ ||

<205> á¹• 21 ``nacireneva kÄ• lena, sabbasattavisÄ• rado.

nipuá¹‡o buddhavacane, ahosiá¹ƒ guá¹‡isammato ||

<206> á¹• 21 ``tadÄ• catasso gÄ• thÄ• yo, ganthayitvÄ• subyaÃ±janÄ• .

santhavitvÄ• tilokaggaá¹ƒ, desayissaá¹ƒ dine dine ||

<207> á¹• 21 ``virattosi mahÄ• vÄ«ro, saá¹ƒsÄ• re sabhaye vasaá¹ƒ.

karuá¹‡Ä• ya na nibbÄ• yi, tato kÄ• ruá¹‡iko muni ||

<208> á¹• 21 ``puthujjano \Ne II 155/ vayo santo, na kilesavaso ahu.

sampajÄ• no satiyutto, tasmÄ• eso acintiyo ||

<209> á¹• 21 ``dubbalÄ• ni \Be II 160/ kilesÄ• ni, yassÄ• sayagatÄ• ni me.

Ã±Ä• á¹‡aggiparidaá¸• á¸• hÄ• ni, na khÄ«yiá¹ƒsu tamabbhutaá¹ƒ ||

<210> á¹• 21 ``yo sabbalokassa garu, loko {loke (Se Katthaci) } yassa tathÄ• garu.

tathÄ• pi lokÄ• cariyo, loko tassÄ• nuvattako ||

<211> á¹• 21 ``evamÄ• dÄ«hi sambuddhaá¹ƒ, kittayaá¹ƒ dhammadesanaá¹ƒ.

yÄ• vajÄ«vaá¹ƒ karitvÄ• na, gato saggaá¹ƒ tato cuto ||

<212> á¹• 21 ``satasahassito kappe, yaá¹ƒ buddhamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<213> á¹• 21 ``devaloke mahÄ• rajjaá¹ƒ, pÄ• desiá¹ƒ kaÃ±canagghiyaá¹ƒ {dibbÄ• nubhoja pÄ• desi kaá¹ƒcayaá¹ƒ (Ce) }.

cakkavattÄ« mahÄ• rajjaá¹ƒ, bahusonubhaviá¹ƒ ahaá¹ƒ ||

<214> á¹• 21 ``duve \Se II 242/ bhave pajÄ• yÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<215> á¹• 21 ``duve kule pajÄ• yÄ• mi, khattiye atha brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• yÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

<216> á¹• 21 ``pacchime ca bhave dÄ• ni, giribbajapuruttame.

raÃ±Ã±ohaá¹ƒ bimbisÄ• rassa, putto nÄ• mena cÄ• bhayo ||

<217> á¹• 21 ``pÄ• pamittavasaá¹ƒ gantvÄ• , nigaá¹‡á¹-hena vimohito.

pesito nÄ• á¹-aputtena, buddhaseá¹-á¹-hamupeccahaá¹ƒ ||

<218> á¹• 21 ``pucchitvÄ• \Ee II 504/ nipuá¹‡aá¹ƒ paÃ±haá¹ƒ, sutvÄ• byÄ• karaá¹‡uttama

pabbajitvÄ• na naciraá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<219> á¹• 21 ``kittayitvÄ• jinavaraá¹ƒ, kittito homi sabbadÄ• .

sugandhadehavadano, Ä• siá¹ƒ sukhasamappito ||

<220> á¹• 21 ``tikkhahÄ• salahupaÃ±Ã±o, mahÄ• paÃ±Ã±o tathevahaá¹ƒ.

vicittapaá¹-ibhÄ• no ca, tassa kammassa vÄ• hasÄ• ||

<221> á¹• 21 ``abhitthavitvÄ• padumuttarÄ• haá¹ƒ, pasannacitto asamaá¹ƒ sayambhuá¹ƒ.

na gacchi kappÄ• ni apÄ• yabhÅ«miá¹ƒ, sataá¹ƒ sahassÄ• ni balena tassa ||

<222> á¹• 21 ``kilesÄ• \Be II 161/ \Ne II 156/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ

<223> á¹• 21 ``svÄ• gataá¹ƒ \Se II 243/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<224> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• abhayo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

abhayattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. lomasakaá¹…giyattheraapadÄ• naá¹ƒ

<225> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<226> á¹• 21 ``tadÄ• haá¹ƒ candano ceva, pabbajitvÄ• na sÄ• sane.

Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ dhammaá¹ƒ, pÅ«rayitvÄ• na sÄ• sane ||

<227> á¹• 21 ``tato cutÄ• santusitaá¹ƒ, upapannÄ• ubho mayaá¹ƒ.

tattha dibbehi naccehi, gÄ«tehi vÄ• ditehi ca ||

<228> á¹• 21 ``rÅ«pÄ• didasahaá¹…gehi, abhibhotvÄ• na sesake.

yÄ• vatÄ• yuá¹ƒ vasitvÄ• na, anubhotvÄ• mahÄ• sukhaá¹ƒ ||

<229> á¹• 21 ``tato cavitvÄ• tidasaá¹ƒ, candano upapajjatha.

ahaá¹ƒ kapilavatthusmiá¹ƒ, ajÄ• yiá¹ƒ sÄ• kiyatrajo ||

<230> á¹• 21 ``yadÄ• udÄ• yittherena, ajjhiá¹-á¹-ho lokanÄ• yako.

anukampiya sakyÄ• naá¹ƒ, upesi kapilavhayaá¹ƒ ||

<231> á¹• 21 ``tadÄ• timÄ• nino \Se II 244/ sakyÄ• , na buddhassa guá¹‡aÃ±Ã±uno.

paá¹‡amanti na sambuddhaá¹ƒ, jÄ• tithaddhÄ• anÄ• darÄ• ||

<232> á¹• 21 ``tesaá¹ƒ \Ee II 505/ saá¹…kappamaÃ±Ã±Ä• ya, Ä• kÄ• se caá¹…kamÄ« jino

pajjunno viya vassittha, pajjalittha yathÄ• sikhÄ« ||

<233> á¹• 21 ``dassetvÄ• rÅ«pamatulaá¹ƒ, puna antaradhÄ• yatha.

ekopi hutvÄ• bahudhÄ• , ahosi punarekako ||

<234> á¹• 21 ``andhakÄ• raá¹ƒ \Be II 162/ \Ne II 157/ pakÄ• saÃ±ca, dassayitvÄ• anekadh

pÄ• á¹-iheraá¹ƒ karitvÄ• na, vinayÄ« Ã±Ä• take muni ||

<235> á¹• 21 ``cÄ• tuddÄ«po mahÄ• megho, tÄ• vadeva pavassatha.

tadÄ• hi jÄ• takaá¹ƒ buddho, vessantaramadesayi ||

<236> á¹• 21 ``tadÄ• te khattiyÄ• sabbe, nihantvÄ• jÄ• tijaá¹ƒ madaá¹ƒ.

upesuá¹ƒ saraá¹‡aá¹ƒ buddhaá¹ƒ, Ä• ha suddhodano tadÄ• ||

<237> á¹• 21 `` `idaá¹ƒ tatiyaá¹ƒ tava bhÅ«ripaÃ±Ã±a, pÄ• dÄ• ni vandÄ• mi samantacakk

yadÄ• bhijÄ• to pathavÄ« pakampayÄ«, yadÄ• ca taá¹ƒ najjahi jambuchÄ• yÄ• â€™ ||

<238> á¹• 21 ``tadÄ• buddhÄ• nubhÄ• vaá¹ƒ taá¹ƒ, disvÄ• vimhitamÄ• naso.

pabbajitvÄ• na tattheva, nivasiá¹ƒ mÄ• tupÅ«jako ||

<239> á¹• 21 ``candano devaputto maá¹ƒ, upagantvÄ• nupucchatha.

bhaddekarattassa tadÄ• , saá¹…khepavitthÄ• raá¹ƒ nayaá¹ƒ ||

<240> á¹• 21 ``coditohaá¹ƒ \Se II 245/ tadÄ• tena, upecca naranÄ• yakaá¹ƒ.

bhaddekarattaá¹ƒ sutvÄ• na, saá¹ƒviggo vanamÄ• mako ||

<241> á¹• 21 ``tadÄ• mÄ• taramapucchiá¹ƒ, vane vacchÄ• mi ekako.

sukhumÄ• loti me mÄ• tÄ• , vÄ• rayÄ« taá¹ƒ {te (Se Ee Katthaci) } tadÄ• vacaá¹ƒ ||

<242> á¹• 21 ``kÄ• saá¹ƒ {dabbaá¹ƒ (Ce Se Ee) } kusaá¹ƒ poá¹-akilaá¹ƒ, usÄ«raá¹ƒ muÃ±j
{muÃ±jababbajaá¹ƒ (Ce Ee) }.

urasÄ• panudissÄ• mi, vivekamanubrÅ«hayaá¹ƒ ||

<243> á¹• 21 ``tadÄ• vanaá¹ƒ paviá¹-á¹-hohaá¹ƒ, saritvÄ• jinasÄ• sanaá¹ƒ.

bhaddekarattaovÄ• daá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<244> á¹• 21 `` `atÄ«taá¹ƒ \Ee II 506/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

<245> á¹• 21 `` `paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

<246> á¹• 21 `` `ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ {saá¹…karaá¹ƒ (Katthaci) } tena, mahÄ• senena maccunÄ• ||

<247> á¹• 21 `` `evaá¹ƒvihÄ• riá¹ƒ \Be II 163/ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate muniâ€™ ||

<248> á¹• 21 ``kilesÄ• \Ne II 158/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<249> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<250> á¹• 21 ``paá¹-isambhidÄ• \Se II 246/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• lomasakaá¹…giyo {lomasaá¹…khiyo (Se Katthaci) } thero imÄ•

abhÄ• sitthÄ• ti.

lomasakaá¹…giyattherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vanavacchattheraapadÄ• naá¹ƒ

<251> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<252> á¹• 21 ``tadÄ• haá¹ƒ pabbajitvÄ• na, tassa buddhassa sÄ• sane.

yÄ• vajÄ«vaá¹ƒ caritvÄ• na, brahmacÄ• raá¹ƒ tato cuto ||

<253> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<254> á¹• 21 ``tato cuto araÃ±Ã±amhi, kapoto Ä• sahaá¹ƒ tahiá¹ƒ.

vasate guá¹‡asampanno, bhikkhu jhÄ• narato sadÄ• ||

<255> á¹• 21 ``mettacitto kÄ• ruá¹‡iko, sadÄ• pamuditÄ• nano.

upekkhako mahÄ• vÄ«ro, appamaÃ±Ã±Ä• su kovido ||

<256> á¹• 21 ``vinÄ«varaá¹‡asaá¹…kappe, sabbasattahitÄ• saye.

visaá¹-á¹-ho nacirenÄ• siá¹ƒ, tasmiá¹ƒ sugatasÄ• vake ||

<257> á¹• 21 ``upecca \Ee II 507/ pÄ• damÅ«lamhi, nisinnassa tadÄ• ssame.

kadÄ• ci sÄ• misaá¹ƒ deti, dhammaá¹ƒ desesi cekadÄ• ||

<258> á¹• 21 ``tadÄ• \Se II 247/ vipulapemena, upÄ• sitvÄ• jinatrajaá¹ƒ.

tato cuto gato saggaá¹ƒ, pavÄ• so sagharaá¹ƒ yathÄ• ||

<259> á¹• 21 ``saggÄ• \Be II 164/ cuto manussesu, nibbatto puÃ±Ã±akammunÄ• .

agÄ• raá¹ƒ chaá¸• á¸• ayitvÄ• na, pabbajiá¹ƒ bahuso ahaá¹ƒ ||

<260> á¹• 21 ``samaá¹‡o \Ne II 159/ tÄ• paso vippo, paribbajo tathevahaá¹ƒ.

hutvÄ• vasiá¹ƒ araÃ±Ã±amhi, anekasataso ahaá¹ƒ ||

<261> á¹• 21 ``pacchime ca bhave dÄ• ni, ramme kapilavatthave.

vacchagotto dijo tassa, jÄ• yÄ• ya ahamokkamiá¹ƒ ||

<262> á¹• 21 ``mÄ• tu me dohaá¸·o Ä• si, tirokucchigatassa me.

jÄ• yamÄ• nasamÄ«pamhi, vanavÄ• sÄ• ya nicchayo ||

<263> á¹• 21 ``tato me ajanÄ« mÄ• tÄ• , ramaá¹‡Ä«ye vanantare.

gabbhato nikkhamantaá¹ƒ maá¹ƒ, kÄ• sÄ• yena paá¹-iggahuá¹ƒ ||

<264> á¹• 21 ``tato kumÄ• ro siddhattho, jÄ• to sakyakuladdhajo.

tassa mitto piyo Ä• siá¹ƒ, saá¹ƒvisaá¹-á¹-ho sumÄ• niyo ||

<265> á¹• 21 ``sattasÄ• rebhinikkhante, ohÄ• ya vipulaá¹ƒ yasaá¹ƒ.

ahampi pabbajitvÄ• na, himavantamupÄ• gamiá¹ƒ ||

<266> á¹• 21 ``vanÄ• layaá¹ƒ bhÄ• vanÄ«yaá¹ƒ, kassapaá¹ƒ dhutavÄ• dikaá¹ƒ.

disvÄ• sutvÄ• jinuppÄ• daá¹ƒ, upesiá¹ƒ narasÄ• rathiá¹ƒ ||

<267> á¹• 21 ``so me dhammamadesesi, sabbatthaá¹ƒ sampakÄ• sayaá¹ƒ.

tatohaá¹ƒ pabbajitvÄ• na, vanameva punÄ• gamaá¹ƒ {punÄ• gamiá¹ƒ (Ce Ee), punokkamaá

<268> á¹• 21 ``tatthÄ• ppamatto \Se II 248/ viharaá¹ƒ, chaá¸·abhiÃ±Ã±Ä• aphassayiá¹ƒ {a
}.

aho suladdhalÄ• bhomhi, sumittenÄ• nukampito ||

<269> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<270> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<271> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vanavaccho thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

vanavacchattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. cÅ«á¸·asugandhattheraapadÄ• naá¹ƒ

<272> á¹• 21 ``imamhi \Be II 165/ \Ne II 160/ \Ee II 508/ bhaddake kappe, brahmabandhu n

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<273> á¹• 21 ``anubyaÃ±janasampanno, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

byÄ• mappabhÄ• parivuto, raá¹ƒsijÄ• lasamotthaá¹-o ||

<274> á¹• 21 ``assÄ• setÄ• yathÄ• cando, sÅ«riyova pabhaá¹…karo.

nibbÄ• petÄ• yathÄ• megho, sÄ• garova guá¹‡Ä• karo ||

<275> á¹• 21 ``dharaá¹‡Ä«riva sÄ«lena, himavÄ• va samÄ• dhinÄ• .

Ä• kÄ• so viya paÃ±Ã±Ä• ya, asaá¹…go anilo yathÄ• ||

<276> á¹• 21 ``tadÄ• haá¹ƒ \Se II 249/ bÄ• rÄ• á¹‡asiyaá¹ƒ, upapanno mahÄ• kule.

pahÅ«tadhanadhaÃ±Ã±asmiá¹ƒ, nÄ• nÄ• ratanasaÃ±caye ||

<277> á¹• 21 ``mahatÄ• parivÄ• rena, nisinnaá¹ƒ lokanÄ• yakaá¹ƒ.

upecca dhammamassosiá¹ƒ, amataá¹ƒva manoharaá¹ƒ ||

<278> á¹• 21 ``dvattiá¹ƒsalakkhaá¹‡adharo, sanakkhattova candimÄ• .

anubyaÃ±janasampanno, sÄ• larÄ• jÄ• va phullito ||

<279> á¹• 21 ``raá¹ƒsijÄ• laparikkhitto, dittova kanakÄ• calo.

byÄ• mappabhÄ• parivuto, sataraá¹ƒsÄ« divÄ• karo ||

<280> á¹• 21 ``soá¹‡á¹‡Ä• nano jinavaro, samaá¹‡Ä«va {rammaá¹‡Ä«va (Se) } siluccayo.

karuá¹‡Ä• puá¹‡á¹‡ahadayo, guá¹‡ena viya sÄ• garo ||

<281> á¹• 21 ``lokavissutakitti ca, sinerÅ«va naguttamo.

yasasÄ• vitthato vÄ«ro, Ä• kÄ• sasadiso muni ||

<282> á¹• 21 ``asaá¹…gacitto sabbattha, anilo viya nÄ• yako.

patiá¹-á¹-hÄ• sabbabhÅ«tÄ• naá¹ƒ, mahÄ«va munisattamo ||

<283> á¹• 21 ``anupalitto lokena, toyena padumaá¹ƒ yathÄ• .

kuvÄ• dagacchadahano, aggikhandhova sobhasi {sobhati (Ce), so vasi (Se Katthaci) } ||

<284> á¹• 21 ``agadho viya sabbattha, kilesavisanÄ• sako.

gandhamÄ• danaselova, guá¹‡agandhavibhÅ«sito ||

<285> á¹• 21 ``guá¹‡Ä• naá¹ƒ \Be II 166/ \Ne II 161/ Ä• karo vÄ«ro, ratanÄ• naá¹ƒva sÄ• g

sindhÅ«va vanarÄ• jÄ«naá¹ƒ, kilesamalahÄ• rako ||

<286> á¹• 21 ``vijayÄ«va \Se II 250/ \Ee II 509/ mahÄ• yodho, mÄ• rasenÄ• vamaddano.

cakkavattÄ«va so rÄ• jÄ• , bojjhaá¹…garatanissaro ||

<287> á¹• 21 ``mahÄ• bhisakkasaá¹…kÄ• so, dosabyÄ• dhitikicchako.

sallakatto yathÄ• vejjo, diá¹-á¹-higaá¹‡á¸• aviphÄ• lako ||

<288> á¹• 21 ``so tadÄ• lokapajjoto, sanarÄ• marasakkato.

parisÄ• su narÄ• dicco, dhammaá¹ƒ desayate jino ||

<289> á¹• 21 ``dÄ• naá¹ƒ datvÄ• mahÄ• bhogo, sÄ«lena sugatÅ«pago.

bhÄ• vanÄ• ya ca nibbÄ• ti, iccevamanusÄ• satha ||

<290> á¹• 21 ``desanaá¹ƒ taá¹ƒ mahassÄ• daá¹ƒ, Ä• dimajjhantasobhaá¹‡aá¹ƒ.

suá¹‡anti parisÄ• sabbÄ• , amataá¹ƒva mahÄ• rasaá¹ƒ ||

<291> á¹• 21 ``sutvÄ• sumadhuraá¹ƒ dhammaá¹ƒ, pasanno jinasÄ• sane.

sugataá¹ƒ saraá¹‡aá¹ƒ gantvÄ• , yÄ• vajÄ«vaá¹ƒ namassahaá¹ƒ ||

<292> á¹• 21 ``munino gandhakuá¹-iyÄ• , opuÃ±jesiá¹ƒ {ubbaá¹-á¹-esiá¹ƒ (Se) } tadÄ• mah

catujjÄ• tena gandhena, mÄ• se aá¹-á¹-ha dinesvahaá¹ƒ ||

<293> á¹• 21 ``paá¹‡idhÄ• ya sugandhattaá¹ƒ, sarÄ«ravissagandhino {sarÄ«rassa vigandh

tadÄ• jino viyÄ• kÄ• si, sugandhatanulÄ• bhitaá¹ƒ ||

<294> á¹• 21 `` `yo yaá¹ƒ gandhakuá¹-ibhÅ«miá¹ƒ, gandhenopuÃ±jate sakiá¹ƒ.

tena kammavipÄ• kena, upapanno tahiá¹ƒ tahiá¹ƒ ||

<295> á¹• 21 `` `sugandhadeho sabbattha, bhavissati ayaá¹ƒ naro.

guá¹‡agandhayutto hutvÄ• , nibbÄ• yissatinÄ• savoâ€™ ||

<296> á¹• 21 ``tena \Se II 251/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<297> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• to vippakule ahaá¹ƒ.

gabbhaá¹ƒ me vasato mÄ• tÄ• , dehenÄ• si sugandhitÄ• ||

<298> á¹• 21 ``yadÄ• \Be II 167/ ca mÄ• tukucchimhÄ• , nikkhamÄ• mi tadÄ• purÄ« {pura

sÄ• vatthisabbagandhehi, vÄ• sitÄ• viya vÄ• yatha ||

<299> á¹• 21 ``pupphavassaÃ±ca \Ne II 162/ surabhi, dibbagandhaá¹ƒ manoramaá¹ƒ.

dhÅ«pÄ• ni ca mahagghÄ• ni, upavÄ• yiá¹ƒsu tÄ• vade ||

<300> á¹• 21 ``devÄ• \Ee II 510/ ca sabbagandhehi, dhÅ«papupphehi taá¹ƒ gharaá¹ƒ.

vÄ• sayiá¹ƒsu sugandhena, yasmiá¹ƒ jÄ• to ahaá¹ƒ ghare ||

<301> á¹• 21 ``yadÄ• ca taruá¹‡o bhaddo, paá¹-hame yobbane á¹-hito.

tadÄ• selaá¹ƒ {sesaá¹ƒ (Se) } saparisaá¹ƒ, vinetvÄ• narasÄ• rathi ||

<302> á¹• 21 ``tehi sabbehi parivuto {sahito (Ce Se Ee) }, sÄ• vatthipuramÄ• gato.

tadÄ• buddhÄ• nubhÄ• vaá¹ƒ taá¹ƒ, disvÄ• pabbajito ahaá¹ƒ ||

<303> á¹• 21 ``sÄ«laá¹ƒ samÄ• dhipaÃ±Ã±aÃ±ca, vimuttiÃ±ca anuttaraá¹ƒ.

bhÄ• vetvÄ• caturo dhamme, pÄ• puá¹‡iá¹ƒ Ä• savakkhayaá¹ƒ ||

<304> á¹• 21 ``yadÄ• pabbajito cÄ• haá¹ƒ, yadÄ• ca arahÄ• ahuá¹ƒ.

nibbÄ• yissaá¹ƒ yadÄ• cÄ• haá¹ƒ, gandhavasso tadÄ• ahu ||

<305> á¹• 21 ``sarÄ«ragandho ca sadÄ• tiseti {sadÄ• vÄ• seti (Katthaci) } me, mahÄ• raha
candanacampakuppalaá¹ƒ.

tatheva \Se II 252/ gandhe itare ca sabbaso, pasayha vÄ• yÄ• mi tato tahiá¹ƒ {yahiá¹ƒ (Se)

<306> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<307> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<308> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• cÅ«á¸·asugandho thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

cÅ«á¸·asugandhattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

bhaddiyavaggo paÃ±capaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ \Be II 168/ ---

bhaddiyo revato thero, mahÄ• lÄ• bhÄ« ca sÄ«valÄ«.

vaá¹…gÄ«so nandako ceva, kÄ• á¸·udÄ• yÄ« tathÄ• bhayo ||

lomaso vanavaccho ca, sugandho ceva dasamo.

tÄ«á¹‡i gÄ• thÄ• satÄ• tattha, soá¸·asÄ• ca taduttari ||

atha \Ne II 163/ vagguddÄ• naá¹ƒ ---

kaá¹‡ikÄ• ravhayo vaggo, phalado tiá¹‡adÄ• yako.

kaccÄ• no bhaddiyo vaggo, gÄ• thÄ• yo gaá¹‡itÄ• cimÄ• ||

navagÄ• thÄ• satÄ• nÄ«ha \Se II 253/ \Ee II 511/, caturÄ• sÄ«tiyeva ca.

sapaÃ±Ã±Ä• saá¹ƒ paÃ±casataá¹ƒ, apadÄ• nÄ• pakÄ• sitÄ• ||

saha udÄ• nagÄ• thÄ• hi, chasahassÄ• ni hontimÄ• .

dvesatÄ• ni ca gÄ• thÄ• naá¹ƒ, aá¹-á¹-hÄ• rasa taduttari ||

56. yasavaggo

1. yasattheraapadÄ• naá¹ƒ

<1> á¹• 21 ``mahÄ• samuddaá¹ƒ \Be II 169/ \Ne II 164/ oggayha, bhavanaá¹ƒ me sunimmit

sunimmitÄ• pokkharaá¹‡Ä«, cakkavÄ• kÅ«pakÅ«jitÄ• ||

<2> á¹• 21 ``mandÄ• rakehi saÃ±channÄ• , padumuppalakehi ca.

nadÄ« ca sandate tattha, supatitthÄ• manoramÄ• ||

<3> á¹• 21 ``macchakacchapasaÃ±channÄ• , nÄ• nÄ• dijasamotthaá¹-Ä• {nÄ• nÄ• migasa

mayÅ«rakoÃ±cÄ• bhirudÄ• , kokilÄ• dÄ«hi vagguhi ||

<4> á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

tittirÄ• sÄ• á¸·ikÄ• cettha, pÄ• vakÄ• {sambakÄ• (Katthaci) } jÄ«vaá¹ƒjÄ«vakÄ• ||

<5> á¹• 21 ``haá¹ƒsÄ• koÃ±cÄ• bhinaditÄ• , kosiyÄ• piá¹…galÄ• {piá¹…galÄ« (Ce), siá¹…
(Katthaci) } bahÅ«.

sattaratanasampannÄ• , maá¹‡imuttapavÄ• á¸·ikÄ• ||

<6> á¹• 21 ``sabbe soá¹‡á¹‡amayÄ• rukkhÄ• , nÄ• nÄ• khandhasameritÄ• .

ujjotenti divÄ• rattiá¹ƒ, bhavanaá¹ƒ sabbakÄ• likaá¹ƒ ||

<7> á¹• 21 ``saá¹-á¹-hituriyasahassÄ• ni, sÄ• yaá¹ƒ pÄ• to pavajjare.

soá¸·asitthisahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

<8> á¹• 21 ``abhinikkhamma bhavanÄ• , sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, vandayiá¹ƒ taá¹ƒ {sabbadassiá¹ƒ (Katthaci) } mahÄ• yasaá¹ƒ ||

<9> á¹• 21 ``sambuddhaá¹ƒ abhivÄ• detvÄ• , sasaá¹…ghaá¹ƒ taá¹ƒ nimantayiá¹ƒ.

adhivÄ• sesi so dhÄ«ro, sumedho lokanÄ• yako ||

<10> á¹• 21 ``mama dhammakathaá¹ƒ katvÄ• , uyyojesi mahÄ• muni.

sambuddhaá¹ƒ abhivÄ• detvÄ• , bhavanaá¹ƒ me upÄ• gamiá¹ƒ ||

<11> á¹• 21 ``Ä• mantayiá¹ƒ parijanaá¹ƒ, sabbe sannipatuá¹ƒ tadÄ• .

`pubbaá¹‡hasamayaá¹ƒ buddho, bhavanaá¹ƒ Ä• gamissatiâ€™ ||

<12> á¹• 21 `` `lÄ• bhÄ• \Be II 170/ amhaá¹ƒ suladdhÄ• no, ye vasÄ• ma tavantike.

mayampi buddhaseá¹-á¹-hassa, pÅ«jayissÄ• ma satthunoâ€™ ||

<13> á¹• 21 ``annaá¹ƒ \Ne II 165/ pÄ• naá¹ƒ paá¹-á¹-hapetvÄ• , kÄ• laá¹ƒ Ä• rocayiá¹ƒ aha

vasÄ«satasahassehi, upesi lokanÄ• yako ||

<14> á¹• 21 ``paÃ±caá¹…gikehi turiyehi, paccuggamamakÄ• sahaá¹ƒ.

sabbasoá¹‡á¹‡amaye pÄ«á¹-he, nisÄ«di purisuttamo ||

<15> á¹• 21 ``uparicchadanaá¹ƒ Ä• si, sabbasoá¹‡á¹‡amayaá¹ƒ tadÄ• .

bÄ«janÄ«yo pavÄ• yanti, bhikkhusaá¹…ghaá¹ƒ anuttaraá¹ƒ ||

<16> á¹• 21 ``pahÅ«tenannapÄ• nena, bhikkhusaá¹…ghaá¹ƒ atappayiá¹ƒ.

paccekadussayugale, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

<17> á¹• 21 ``yaá¹ƒ vadeti sumedho so, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<18> á¹• 21 `` `yo maá¹ƒ annena pÄ• nena, sabbe ime ca tappayi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<19> á¹• 21 `` `aá¹-á¹-hÄ• rase kappasate, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• yaá¹ƒ, cakkavattÄ« bhavissati ||

<20> á¹• 21 `` `upagacchati yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbasoá¹‡á¹‡amayaá¹ƒ tassa, chadanaá¹ƒ dhÄ• rayissati ||

<21> á¹• 21 `` `tiá¹ƒsakappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<22> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

<23> á¹• 21 `` `bhikkhusaá¹…ghe nisÄ«ditvÄ• , sÄ«hanÄ• daá¹ƒ nadissatiâ€™.

citake chattaá¹ƒ dhÄ• renti, heá¹-á¹-hÄ• chattamhi á¸• ayhatha ||

<24> á¹• 21 ``sÄ• maÃ±Ã±aá¹ƒ me anuppattaá¹ƒ, kilesÄ• jhÄ• pitÄ• mayÄ• .

maá¹‡á¸• ape rukkhamÅ«le vÄ• , santÄ• so me na vijjati ||

<25> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 ``kilesÄ• \Be II 171/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<27> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<28> á¹• 21 ``paá¹-isambhidÄ• \Ne II 166/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• yaso thero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yasattherassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. nadÄ«kassapattheraapadÄ• naá¹ƒ

<29> á¹• 21 ``padumuttarassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

piá¹‡á¸• acÄ• raá¹ƒ carantassa, vÄ• rato uttamaá¹ƒ yasaá¹ƒ.

aggaphalaá¹ƒ gahetvÄ• na, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<30> á¹• 21 ``tena kammena devindo, lokajeá¹-á¹-ho narÄ• sabho.

sampattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<31> á¹• 21 ``satasahassito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aggadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<33> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<34> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• nadÄ«kassapo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

nadÄ«kassapattherassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. gayÄ• kassapattheraapadÄ• naá¹ƒ

<35> á¹• 21 ``ajinacammavatthohaá¹ƒ \Be II 172/ {ajinavattaá¹ƒ nivattohaá¹ƒ (Ce) }, khÄ• ri

khÄ• rikaá¹ƒ hÄ• rayitvÄ• na, kolaá¹ƒ ahÄ• si assamaá¹ƒ ||

<36> á¹• 21 ``bhagavÄ• tamhi samaye, eko adutiyo jino.

mamassamaá¹ƒ upÄ• gacchi, jotento sabbakÄ• likaá¹ƒ ||

<37> á¹• 21 ``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , abhivÄ• detvÄ• na subbataá¹ƒ.

ubho hatthehi paggayha, kolaá¹ƒ buddhassadÄ• sahaá¹ƒ ||

<38> á¹• 21 ``ekatiá¹ƒse \Ne II 167/ ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, koladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<39> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<40> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<41> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• gayÄ• kassapo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

gayÄ• kassapattherassÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. kimilattheraapadÄ• naá¹ƒ

<42> á¹• 21 ``nibbute kakusandhamhi, brÄ• hmaá¹‡amhi vusÄ«mati.

gahetvÄ• salalaá¹ƒ mÄ• laá¹ƒ, maá¹‡á¸• apaá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

<43> á¹• 21 ``tÄ• vatiá¹ƒsaá¹ƒ gato santo, labhimha {labhÄ• mi (Katthaci) } byamhamuttam

aÃ±Ã±e devetirocÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<44> á¹• 21 ``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, caá¹…kamanto á¹-hito cahaá¹ƒ.

channo salalapupphehi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<45> á¹• 21 ``imasmiá¹ƒyeva kappamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<46> á¹• 21 ``kilesÄ• \Be II 173/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<47> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<48> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kimilo {kimbilo (Ce) } thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

kimilattherassÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. vajjÄ«puttattheraapadÄ• naá¹ƒ

<49> á¹• 21 ``sahassaraá¹ƒsÄ« bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• vuá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

<50> á¹• 21 ``phalahattho \Ne II 168/ ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, savaá¹‡á¹-aá¹ƒ adadiá¹ƒ phalaá¹ƒ ||

<51> á¹• 21 ``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

<52> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<53> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<54> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vajjÄ«putto thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

vajjÄ«puttattherassÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. uttarattheraapadÄ• naá¹ƒ

<55> á¹• 21 ``sumedho nÄ• ma sambuddho, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

vivekakÄ• mo bhagavÄ• , himavantamupÄ• gami ||

<56> á¹• 21 ``ajjhogÄ• hetvÄ• himavantaá¹ƒ, aggo kÄ• ruá¹‡iko muni.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, nisÄ«di purisuttamo ||

<57> á¹• 21 ``vijjadharo \Be II 174/ tadÄ• Ä• siá¹ƒ, antalikkhacaro ahaá¹ƒ.

tisÅ«laá¹ƒ sugataá¹ƒ gayha, gacchÄ• mi ambare tadÄ• ||

<58> á¹• 21 ``pabbatagge yathÄ• aggi, puá¹‡á¹‡amÄ• yeva candimÄ• .

vanaá¹ƒ obhÄ• sate buddho, sÄ• larÄ• jÄ• va phullito ||

<59> á¹• 21 ``vanaggÄ• nikkhamitvÄ• na, buddharaá¹ƒsÄ«bhidhÄ• vare {buddharaá¹ƒsÄ«

naá¸·aggivaá¹‡á¹‡asaá¹…kÄ• sÄ• {naá¸·aggiva nasaá¹…kÄ• saá¹ƒ (Ce) }, disvÄ• cittaá¹ƒ

<60> á¹• 21 ``vicinaá¹ƒ addasaá¹ƒ pupphaá¹ƒ, kaá¹‡ikÄ• raá¹ƒ devagandhikaá¹ƒ.

tÄ«á¹‡i pupphÄ• ni Ä• dÄ• ya, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

<61> á¹• 21 ``buddhassa Ä• nubhÄ• vena, tÄ«á¹‡i pupphÄ• ni me tadÄ• .

uddhaá¹ƒ vaá¹‡á¹-Ä• adhopattÄ• , chÄ• yaá¹ƒ kubbanti satthuno ||

<62> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<63> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, kaá¹‡ikÄ• rÄ«ti {kaá¹‡ikÄ• roti (Ce) } Ã±Ä• y

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<64> á¹• 21 ``sahassakaá¹‡á¸• aá¹ƒ \Ne II 169/ satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayaá¹

satasahassaniyyÅ«hÄ• {satasahassÄ• ni byÅ«hÄ• ni (Ce) }, byamhe pÄ• tubhaviá¹ƒsu {pÄ
pÄ• turahiá¹ƒsu (Katthaci) } me ||

<65> á¹• 21 ``soá¹‡á¹‡amayÄ• maá¹‡imayÄ• , lohitaá¹…kamayÄ• pi ca.

phalikÄ• pi ca pallaá¹…kÄ• , yenicchakÄ• yadicchakÄ• ||

<66> á¹• 21 ``mahÄ• rahaÃ±ca sayanaá¹ƒ, tÅ«likÄ• vikatÄ«yutaá¹ƒ.

uddhalomiÃ±ca ekantaá¹ƒ, bimbohanasamÄ• yutaá¹ƒ ||

<67> á¹• 21 ``bhavanÄ• nikkhamitvÄ• na, caranto devacÄ• rikaá¹ƒ.

yathÄ• icchÄ• mi {yathÄ• gacchÄ• mi (Ce) } gamanaá¹ƒ, devasaá¹…ghapurakkhato ||

<68> á¹• 21 ``pupphassa heá¹-á¹-hÄ• tiá¹-á¹-hÄ• mi, uparicchadanaá¹ƒ mama.

samantÄ• yojanasataá¹ƒ, kaá¹‡ikÄ• rehi chÄ• ditaá¹ƒ ||

<69> á¹• 21 ``saá¹-á¹-hituriyasahassÄ• ni \Be II 175/, sÄ• yapÄ• taá¹ƒ upaá¹-á¹-hahuá¹ƒ.

parivÄ• renti maá¹ƒ niccaá¹ƒ, rattindivamatanditÄ• ||

<70> á¹• 21 ``tattha naccehi gÄ«tehi, tÄ• lehi vÄ• ditehi ca.

ramÄ• mi khiá¸• á¸• Ä• ratiyÄ• , modÄ• mi kÄ• makÄ• mahaá¹ƒ ||

<71> á¹• 21 ``tattha bhutvÄ• pivitvÄ• ca, modÄ• mi tidase tadÄ• .

nÄ• rÄ«gaá¹‡ehi sahito, modÄ• mi byamhamuttame ||

<72> á¹• 21 ``satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<73> á¹• 21 ``bhave bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<74> á¹• 21 ``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<75> á¹• 21 ``duve kule pajÄ• yÄ• mi {yattha pacchÄ• pajÄ• yÄ• mi (Ce) }, khattiye cÄ• pi

nÄ«ce kule na jÄ• yÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<76> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikaá¹ƒ sandamÄ• nikaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<77> á¹• 21 ``dÄ• sÄ«gaá¹‡aá¹ƒ dÄ• sagaá¹‡aá¹ƒ, nÄ• riyo samalaá¹…katÄ• .

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<78> á¹• 21 ``koseyyakambaliyÄ• ni, khomakappÄ• sikÄ• ni ca.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<79> á¹• 21 ``navavatthaá¹ƒ \Ne II 170/ navaphalaá¹ƒ, navaggarasabhojanaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<80> á¹• 21 ``imaá¹ƒ khÄ• da imaá¹ƒ bhuÃ±ja, imamhi sayane saya.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<81> á¹• 21 ``sabbattha pÅ«jito homi, yaso accuggato mama.

mahÄ• pakkho {mahesakkho (Katthaci) } sadÄ• homi, abhejjapariso sadÄ• .

Ã±Ä• tÄ«naá¹ƒ uttamo homi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<82> á¹• 21 ``sÄ«taá¹ƒ \Be II 176/ uá¹‡haá¹ƒ na jÄ• nÄ• mi, pariá¸·Ä• ho na vijjati.

atho cetasikaá¹ƒ dukkhaá¹ƒ, hadaye me na vijjati ||

<83> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• na, saá¹ƒsarÄ• mi bhavÄ• bhave.

vevaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<84> á¹• 21 ``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

sÄ• vatthiyaá¹ƒ pure jÄ• to, mahÄ• sÄ• lesu aá¸• á¸• hake ||

<85> á¹• 21 ``paÃ±ca kÄ• maguá¹‡e hitvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<86> á¹• 21 ``upasampadÄ• yÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• .

taruá¹‡o pÅ«janÄ«yohaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<87> á¹• 21 ``dibbacakkhuvisuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<88> á¹• 21 ``paá¹-isambhidÄ• anuppatto, iddhipÄ• desu kovido.

dhammesu pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 ``tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<90> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<91> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<92> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uttaro thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

uttarattherassÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. aparauttarattheraapadÄ• naá¹ƒ

<93> á¹• 21 ``nibbute \Ne II 171/ lokanÄ• thamhi, siddhatthe lokanÄ• yake.

mama Ã±Ä• tÄ« samÄ• netvÄ• , dhÄ• tupÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

<94> á¹• 21 ``catunnavutito kappe, yaá¹ƒ dhÄ• tumabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÄ• tupÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<95> á¹• 21 ``kilesÄ• \Be II 177/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<96> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<97> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• aparauttaratthero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

aparassa uttarattherassÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. bhaddajittheraapadÄ• naá¹ƒ

<98> á¹• 21 ``ogayha yaá¹ƒ pokkharaá¹‡iá¹ƒ, nÄ• nÄ• kuÃ±jarasevitaá¹ƒ.

uddharÄ• mi bhisaá¹ƒ tattha, ghÄ• sahetu ahaá¹ƒ tadÄ• ||

<99> á¹• 21 ``bhagavÄ• tamhi samaye, padumuttarasavhayo.

rattambaradharo buddho, gacchate anilaÃ±jase ||

<100> á¹• 21 ``dhunanto paá¹ƒsukÅ«lÄ• ni, saddaá¹ƒ assosahaá¹ƒ tadÄ• .

uddhaá¹ƒ nijjhÄ• yamÄ• nohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

<101> á¹• 21 ``tattheva á¹-hitako santo, Ä• yÄ• ciá¹ƒ lokanÄ• yakaá¹ƒ.

madhuá¹ƒ bhisehi sahitaá¹ƒ, khÄ«raá¹ƒ sappiá¹ƒ muá¸·Ä• likaá¹ƒ {madhuá¹ƒ bhisehi pacati
(Katthaci) bhisadÄ• yakattherÄ• padÄ• nepi} ||

<102> á¹• 21 ``paá¹-iggaá¹‡hÄ• tu me buddho, anukampÄ• ya cakkhumÄ• .

tato kÄ• ruá¹‡iko satthÄ• , orohitvÄ• mahÄ• yaso ||

<103> á¹• 21 ``paá¹-iggaá¹‡hi mama bhikkhaá¹ƒ, anukampÄ• ya cakkhumÄ• .

paá¹-iggahetvÄ• sambuddho, akÄ• me anumodanaá¹ƒ ||

<104> á¹• 21 `` `sukhÄ« hotu mahÄ• puÃ±Ã±a, gati tuyhaá¹ƒ samijjhatu.

iminÄ• bhisadÄ• nena, labhassu vipulaá¹ƒ sukhaá¹ƒâ€™ ||

<105> á¹• 21 ``idaá¹ƒ \Ne II 172/ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

bhikkhamÄ• dÄ• ya sambuddho, Ä• kÄ• senÄ• gamÄ• jino ||

<106> á¹• 21 ``tato bhisaá¹ƒ gahetvÄ• na, agacchiá¹ƒ mama assamaá¹ƒ.

bhisaá¹ƒ rukkhe laggetvÄ• na, mama dÄ• naá¹ƒ anussariá¹ƒ ||

<107> á¹• 21 ``mahÄ• vÄ• to \Be II 178/ uá¹-á¹-hahitvÄ• , saÃ±cÄ• lesi vanaá¹ƒ tadÄ• .

Ä• kÄ• so abhinÄ• dittha, asanÄ« ca phalÄ« tadÄ• ||

<108> á¹• 21 ``tato me asanÄ«pÄ• to, matthake nipatÄ« tadÄ• .

sohaá¹ƒ nisinnako santo, tattha kÄ• laá¹…kato ahaá¹ƒ ||

<109> á¹• 21 ``puÃ±Ã±akammena saÃ±Ã±utto, tusitaá¹ƒ upapajjahaá¹ƒ.

kaá¸·evaraá¹ƒ me patitaá¹ƒ, devaloke ramÄ• mahaá¹ƒ ||

<110> á¹• 21 ``chaá¸·asÄ«tisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hanti, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<111> á¹• 21 ``manussayonimÄ• gantvÄ• , sukhito homahaá¹ƒ tadÄ• .

bhogÄ• me Å«natÄ• natthi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<112> á¹• 21 ``anukampitako tena, devadevena tÄ• dinÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<113> á¹• 21 ``satasahassito kappe, yaá¹ƒ bhisaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<114> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<115> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<116> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhaddajitthero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

bhaddajittherassÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sivakattheraapadÄ• naá¹ƒ

<117> á¹• 21 ``esanÄ• ya carantassa, vipassissa mahesino.

rittakaá¹ƒ pattaá¹ƒ disvÄ• na, kummÄ• saá¹ƒ pÅ«rayiá¹ƒ ahaá¹ƒ ||

<118> á¹• 21 ``ekanavutito kappe, yaá¹ƒ bhikkhamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kummÄ• sassa idaá¹ƒ phalaá¹ƒ ||

<119> á¹• 21 ``kilesÄ• \Ne II 173/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<120> á¹• 21 ``svÄ• gataá¹ƒ \Be II 179/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<121> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sivakatthero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

sivakattherassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. upavÄ• nattheraapadÄ• naá¹ƒ

<122> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

jalitvÄ• aggikkhandhova, sambuddho parinibbuto ||

<123> á¹• 21 ``mahÄ• janÄ• samÄ• gamma, pÅ«jayitvÄ• tathÄ• gataá¹ƒ.

citaá¹ƒ katvÄ• na sugataá¹ƒ, sarÄ«raá¹ƒ abhiropayuá¹ƒ ||

<124> á¹• 21 ``sarÄ«rakiccaá¹ƒ katvÄ• na, dhÄ• tuá¹ƒ tattha samÄ• nayuá¹ƒ.

sadevamanussÄ• sabbe, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

<125> á¹• 21 ``paá¹-hamÄ• kaÃ±canamayÄ• , dutiyÄ• ca maá¹‡imayÄ• .

tatiyÄ• rÅ«piyamayÄ• , catutthÄ« phalikÄ• mayÄ• ||

<126> á¹• 21 ``tattha paÃ±camikÄ• ceva {tattha paÃ±camikÄ• ceti (Ce) }, lohitaá¹…kamay

chaá¹-á¹-hÄ• masÄ• ragallassa, sabbaá¹ƒ ratanamayÅ«pari ||

<127> á¹• 21 ``jaá¹…ghÄ• maá¹‡imayÄ• Ä• si, vedikÄ• ratanÄ• mayÄ• .

sabbasoá¹‡á¹‡amayo thÅ«po, uddhaá¹ƒ yojanamuggato ||

<128> á¹• 21 ``devÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

<129> á¹• 21 `` `dhÄ• tu Ä• veá¹‡ikÄ• natthi, sarÄ«raá¹ƒ ekapiá¹‡á¸• itaá¹ƒ.

imamhi buddhathÅ«pamhi, kassÄ• ma kaÃ±cukaá¹ƒ mayaá¹ƒâ€™ ||

<130> á¹• 21 ``devÄ• sattahi ratnehi, aÃ±Ã±aá¹ƒ vaá¸• á¸• hesuá¹ƒ yojanaá¹ƒ.

thÅ«po dviyojanubbedho, timiraá¹ƒ byapahanti so ||

<131> á¹• 21 ``nÄ• gÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`manussÄ• ceva devÄ• ca, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

<132> á¹• 21 `` `mÄ• \Be II 180/ no pamattÄ• assumha, appamattÄ• sadevakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dinoâ€™ ||

<133> á¹• 21 ``indanÄ«laá¹ƒ \Ne II 174/ mahÄ• nÄ«laá¹ƒ, atho jotirasaá¹ƒ maá¹‡iá¹ƒ.

ekato sannipÄ• tetvÄ• , buddhathÅ«paá¹ƒ achÄ• dayuá¹ƒ ||

<134> á¹• 21 ``sabbaá¹ƒ maá¹‡imayaá¹ƒ Ä• si, yÄ• vatÄ• {tÄ• vatÄ• (Katthaci) } buddhac

tiyojanasamubbedhaá¹ƒ, Ä• lokakaraá¹‡aá¹ƒ tadÄ• ||

<135> á¹• 21 ``garuá¸·Ä• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`manussÄ• devanÄ• gÄ• ca, buddhapÅ«jaá¹ƒ akaá¹ƒsu te ||

<136> á¹• 21 `` `mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dinoâ€™ ||

<137> á¹• 21 ``sabbaá¹ƒ maá¹‡imayaá¹ƒ thÅ«paá¹ƒ, akaruá¹ƒ te ca kaÃ±cukaá¹ƒ.

yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ ||

<138> á¹• 21 ``catuyojanamubbedho, buddhathÅ«po virocati.

obhÄ• seti disÄ• sabbÄ• , sataraá¹ƒsÄ«va uggato ||

<139> á¹• 21 ``kumbhaá¹‡á¸• Ä• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`manussÄ• ceva devÄ• ca, nÄ• gÄ• ca garuá¸·Ä• tathÄ• ||

<140> á¹• 21 `` `paccekaá¹ƒ buddhaseá¹-á¹-hassa, akaá¹ƒsu thÅ«pamuttamaá¹ƒ.

mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• ||

<141> á¹• 21 `` `mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino.

ratanehi chÄ• dessÄ• ma, Ä• yataá¹ƒ buddhacetiyaá¹ƒâ€™ ||

<142> á¹• 21 ``yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ.

paÃ±cayojanamubbedho, thÅ«po obhÄ• sate tadÄ• ||

<143> á¹• 21 ``yakkhÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`manussÄ• devanÄ• gÄ• ca, garuá¸·Ä• ca kumbhaá¹‡á¸• akÄ• ||

<144> á¹• 21 `` `paccekaá¹ƒ buddhaseá¹-á¹-hassa, akaá¹ƒsu thÅ«pamuttamaá¹ƒ.

mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• ||

<145> á¹• 21 `` `mayampi \Be II 181/ thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino.

phalikÄ• chÄ• dayissÄ• ma, Ä• yataá¹ƒ buddhacetiyaá¹ƒâ€™ ||

<146> á¹• 21 ``yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ.

chayojanikamubbedho, thÅ«po obhÄ• sate tadÄ• ||

<147> á¹• 21 ``gandhabbÄ• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

`manujÄ• devatÄ• nÄ• gÄ• , kumbhaá¹‡á¸• Ä• garuá¸·Ä• tathÄ• {kumbhaá¹‡á¸• Ä• ca y

<148> á¹• 21 `` `sabbe akaá¹ƒsu buddhathÅ«paá¹ƒ, mayamettha akÄ• rakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dinoâ€™ ||

<149> á¹• 21 ``vediyo \Ne II 175/ satta katvÄ• na, dhajaá¹ƒ chattaá¹ƒ akaá¹ƒsu te.

sabbasoá¹‡á¹‡amayaá¹ƒ thÅ«paá¹ƒ, gandhabbÄ• kÄ• rayuá¹ƒ tadÄ• ||

<150> á¹• 21 ``sattayojanamubbedho, thÅ«po obhÄ• sate tadÄ• .

rattindivÄ• na Ã±Ä• yanti, Ä• loko hoti sabbadÄ• ||

<151> á¹• 21 ``abhibhonti na tassÄ• bhÄ• , candasÅ«rÄ• satÄ• rakÄ• .

samantÄ• yojanasate, padÄ«popi na pajjali ||

<152> á¹• 21 ``tena kÄ• lena ye keci, thÅ«paá¹ƒ pÅ«jenti mÄ• nusÄ• .

na te thÅ«paá¹ƒ Ä• ruhanti, ambare ukkhipanti te ||

<153> á¹• 21 ``devehi á¹-hapito yakkho, abhisammatanÄ• mako.

dhajaá¹ƒ vÄ• pupphadÄ• maá¹ƒ vÄ• , abhiropeti uttariá¹ƒ ||

<154> á¹• 21 ``na te passanti taá¹ƒ yakkhaá¹ƒ, dÄ• maá¹ƒ passanti gacchato.

evaá¹ƒ passitvÄ• gacchantÄ• , sabbe gacchanti suggatiá¹ƒ ||

<155> á¹• 21 ``viruddhÄ• ye pÄ• vacane, pasannÄ• ye ca sÄ• sane.

pÄ• á¹-ihÄ«raá¹ƒ daá¹-á¹-hukÄ• mÄ• , thÅ«paá¹ƒ pÅ«jenti mÄ• nusÄ• ||

<156> á¹• 21 ``nagare haá¹ƒsavatiyÄ• , ahosiá¹ƒ bhatako tadÄ• .

Ä• moditaá¹ƒ janaá¹ƒ disvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<157> á¹• 21 `` `uá¸·Ä• ro bhagavÄ• neso, yassa dhÄ• tughare disaá¹ƒ.

imÄ• ca janatÄ• tuá¹-á¹-hÄ• , kÄ• raá¹ƒ kubbaá¹ƒ na tappare ||

<158> á¹• 21 `` `ahampi \Be II 182/ kÄ• raá¹ƒ kassÄ• mi, lokanÄ• thassa tÄ• dino.

tassa dhammesu dÄ• yÄ• do, bhavissÄ• mi anÄ• gateâ€™ ||

<159> á¹• 21 ``sudhotaá¹ƒ rajakenÄ• haá¹ƒ, uttareyyaá¹ƒ paá¹-aá¹ƒ mama.

veá¸·agge Ä• laggetvÄ• na, dhajaá¹ƒ ukkhipimambare ||

<160> á¹• 21 ``abhisammatako gayha, ambare hÄ• si me dhajaá¹ƒ.

vÄ• teritaá¹ƒ dhajaá¹ƒ disvÄ• , bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ ||

<161> á¹• 21 ``tattha cittaá¹ƒ pasÄ• detvÄ• , samaá¹‡aá¹ƒ upasaá¹…kamiá¹ƒ.

taá¹ƒ bhikkhuá¹ƒ abhivÄ• detvÄ• , vipÄ• kaá¹ƒ pucchahaá¹ƒ dhaje ||

<162> á¹• 21 ``so me kathesi Ä• nandÄ«, pÄ«tisaÃ±jananaá¹ƒ mama.

`tassa dhajassa vipÄ• kaá¹ƒ, anubhossasi sabbadÄ• ||

<163> á¹• 21 `` `hatthiassarathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<164> á¹• 21 `` `saá¹-á¹-hituriyasahassÄ• ni, bheriyo samalaá¹…katÄ• .

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<165> á¹• 21 `` `chaá¸·asÄ«tisahassÄ• ni \Ne II 176/, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• ||

<166> á¹• 21 `` `Ä• á¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• {sutthanÄ• (Ce) Ap thera II 4
maá¹‡ipÅ«jakattherÄ• padÄ• nepi} tanumajjhimÄ• .

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<167> á¹• 21 `` `tiá¹ƒsakappasahassÄ• ni, devaloke ramissasi.

asÄ«tikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi ||

<168> á¹• 21 `` `sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

<169> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<170> á¹• 21 `` `devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

puÃ±Ã±akammena saÃ±Ã±utto, brahmabandhu bhavissasi ||

<171> á¹• 21 `` `asÄ«tikoá¹-iá¹ƒ \Be II 183/ chaá¸• á¸• etvÄ• , dÄ• se kammakare bahÅ«.

gotamassa bhagavato, sÄ• sane pabbajissasi ||

<172> á¹• 21 `` `Ä• rÄ• dhayitvÄ• sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

upavÄ• noti nÄ• mena, hessasi satthu sÄ• vakoâ€™ ||

<173> á¹• 21 ``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ {kilesÄ• jhÄ• pitÄ• (Ce) } mama ||

<174> á¹• 21 ``cakkavattissa santassa, cÄ• tuddÄ«pissarassa me.

tÄ«á¹‡i yojanÄ• ni sÄ• mantÄ• , ussÄ«yanti dhajÄ• sadÄ• ||

<175> á¹• 21 ``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<176> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<177> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<178> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• upavÄ• natthero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

upavÄ• nattherassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

11. raá¹-á¹-hapÄ• lattheraapadÄ• naá¹ƒ

<179> á¹• 21 ``padumuttarassa \Ne II 177/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

varanÄ• go mayÄ• dinno, Ä«sÄ• danto urÅ«á¸·havÄ• ||

<180> á¹• 21 ``setacchattopasobhito, sakappano {sÄ«dabbano (Ce) } sahatthipo.

agghÄ• petvÄ• na taá¹ƒ sabbaá¹ƒ, saá¹…ghÄ• rÄ• maá¹ƒ akÄ• rayiá¹ƒ ||

<181> á¹• 21 ``catupaÃ±Ã±Ä• sasahassÄ• ni, pÄ• sÄ• de kÄ• rayiá¹ƒ ahaá¹ƒ.

mahoghadÄ• naá¹ƒ {mahagghaÃ±ca (Ce), mayÄ• bhattaá¹ƒ (Katthaci) Ap thera I 2.99} kari mahesino ||

<182> á¹• 21 ``anumodi \Be II 184/ mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

sabbe jane hÄ• sayanto, desesi amataá¹ƒ padaá¹ƒ ||

<183> á¹• 21 ``taá¹ƒ me buddho viyÄ• kÄ• si, jalajuttamanÄ• mako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

<184> á¹• 21 `` `catupaÃ±Ã±Ä• sasahassÄ• ni, pÄ• sÄ• de kÄ• rayÄ« ayaá¹ƒ.

kathayissÄ• mi vipÄ• kaá¹ƒ, suá¹‡Ä• tha mama bhÄ• sato ||

<185> á¹• 21 `` `aá¹-á¹-hÄ• rasasahassÄ• ni, kÅ«á¹-Ä• gÄ• rÄ• bhavissare.

byamhuttamamhi nibbattÄ• , sabbasoá¹‡á¹‡amayÄ• ca te ||

<186> á¹• 21 `` `paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

aá¹-á¹-hapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati ||

<187> á¹• 21 `` `kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<188> á¹• 21 `` `devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

aá¸• á¸• he kule mahÄ• bhoge, nibbattissati tÄ• vade ||

<189> á¹• 21 `` `so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

raá¹-á¹-hapÄ• loti nÄ• mena, hessati satthu sÄ• vako ||

<190> á¹• 21 `` `padhÄ• napahitatto so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savoâ€™ ||

<191> á¹• 21 ``uá¹-á¹-hÄ• ya abhinikkhamma, jahitÄ• bhogasampadÄ• .

kheá¸·apiá¹‡á¸• eva bhogamhi, pemaá¹ƒ mayhaá¹ƒ na vijjati ||

<192> á¹• 21 ``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

<193> á¹• 21 ``kilesÄ• \Ne II 178/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savo ||

<194> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<195> á¹• 21 ``paá¹-isambhidÄ• \Be II 185/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• raá¹-á¹-hapÄ• lo thero imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

raá¹-á¹-hapÄ• lattherassÄ• padÄ• naá¹ƒ ekÄ• dasamaá¹ƒ.

yasavaggo chapaÃ±Ã±Ä• samo.

tassuddÄ• naá¹ƒ ---

yaso nadÄ«kassapo ca, gayÄ• kimilavajjino.

duve uttarÄ• bhaddajÄ«, sivako upavÄ• hano.

raá¹-á¹-hapÄ• lo ekasataá¹ƒ, gÄ• thÄ• naá¹ƒ paÃ±canavuti ||

therÄ• padÄ• naá¹ƒ samattaá¹ƒ.

ettÄ• vatÄ• buddhÄ• padÄ• naÃ±ca paccekÄ• padÄ• naÃ±ca therÄ• padÄ• naÃ±ca

samattÄ• ni.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

therÄ«apadÄ• napÄ• á¸·i

1. sumedhÄ• vaggo

1. sumedhÄ• therÄ«apadÄ• naá¹ƒ

atha therikÄ• padÄ• nÄ• ni suá¹‡Ä• tha ---

<1> á¹• 21 ``bhagavati \Se II 254/ \Be II 187/ \Ne II 179/ \Ee II 512/ koá¹‡Ä• gamane, saá¹…
navanivesanamhi {nivesamhi (Se) }.

sakhiyo tisso janiyo, vihÄ• radÄ• naá¹ƒ adÄ• simha ||

<2> á¹• 21 ``dasakkhattuá¹ƒ satakkhattuá¹ƒ, dasasatakkhattuá¹ƒ satÄ• naÃ±ca satakkhattu
sattakkhattuá¹ƒ (Ce Katthaci) }.

devesu upapajjimha, ko vÄ• do mÄ• nuse bhave ||

<3> á¹• 21 ``deve \Ne II 180/ mahiddhikÄ• ahumha, mÄ• nusakamhi ko vÄ• do.

sattaratanamahesÄ« {sattaratanassa mahesÄ« (Ce Ee) }, itthiratanaá¹ƒ ahaá¹ƒ bhaviá¹ƒ ||

<4> á¹• 21 ``idha saÃ±citakusalÄ• {tattha saÃ±citaá¹ƒ kusalaá¹ƒ (Se) }, susamiddhakulapp

dhanaÃ±jÄ• nÄ« ca khemÄ• ca, ahampi ca tayo janÄ• ||

<5> á¹• 21 ``Ä• rÄ• maá¹ƒ sukataá¹ƒ katvÄ• , sabbÄ• vayavamaá¹‡á¸• itaá¹ƒ.

buddhappamukhasaá¹…ghassa, niyyÄ• detvÄ• samoditÄ• ||

<6> á¹• 21 ``yattha \Be II 188/ yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

devesu aggataá¹ƒ pattÄ• , manussesu tatheva ca ||

<7> á¹• 21 ``imasmiá¹ƒyeva kappamhi, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<8> á¹• 21 ``upaá¹-á¹-hÄ• ko \Se II 255/ mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<9> á¹• 21 ``tassÄ• suá¹ƒ satta dhÄ«taro, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• {sukhethitÄ• (Se)

buddhopaá¹-á¹-hÄ• naniratÄ• , brahmacariyaá¹ƒ cariá¹ƒsu tÄ• ||

<10> á¹• 21 ``tÄ• saá¹ƒ sahÄ• yikÄ• hutvÄ• , sÄ«lesu susamÄ• hitÄ• .

datvÄ• dÄ• nÄ• ni sakkaccaá¹ƒ, agÄ• reva vataá¹ƒ {agÄ• reva vattaá¹ƒ (Se) } cariá¹ƒ ||

<11> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pagÄ• ahaá¹ƒ ||

<12> á¹• 21 ``tato cutÄ• yÄ• mamagaá¹ƒ {yÄ• masaggaá¹ƒ (Se) }, tatohaá¹ƒ tusitaá¹ƒ gatÄ

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato ||

<13> á¹• 21 ``yattha yatthÅ«papajjÄ• mi, puÃ±Ã±akammasamohitÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<14> á¹• 21 ``tato \Ee II 513/ cutÄ• manussatte, rÄ• jÅ«naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<15> á¹• 21 ``sampattimanubhotvÄ• na, devesu mÄ• nusesu ca.

sabbattha sukhitÄ• hutvÄ• , nekajÄ• tÄ«su saá¹ƒsariá¹ƒ ||

<16> á¹• 21 ``so hetu ca so pabhavo, tammÅ«laá¹ƒ sÄ• sane khamaá¹ƒ {tammÅ«laá¹ƒ sÄ• Katthaci) }.

paá¹-hamaá¹ƒ taá¹ƒ samodhÄ• naá¹ƒ, taá¹ƒ dhammaratÄ• ya nibbÄ• naá¹ƒ {nibbutaá¹ƒ (Se

<17> á¹• 21 ``kilesÄ• \Ne II 181/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

<18> á¹• 21 ``svÄ• gataá¹ƒ \Se II 256/ vata me Ä• si, mama buddhassa {buddhaseá¹-á¹-ha

santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<19> á¹• 21 ``paá¹-isambhidÄ• \Be II 189/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ sumedhÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sumedhÄ• theriyÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. mekhalÄ• dÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<20> á¹• 21 ``siddhatthassa bhagavato, thÅ«pakÄ• rÄ• pikÄ• ahuá¹ƒ {thÅ«pakÄ• ra makÄ

mekhalikÄ• mayÄ• dinnÄ• , navakammÄ• ya satthuno ||

<21> á¹• 21 ``niá¹-á¹-hite ca mahÄ• thÅ«pe, mekhalaá¹ƒ punadÄ• sahaá¹ƒ.

lokanÄ• thassa munino, pasannÄ• sehi pÄ• á¹‡ibhi ||

<22> á¹• 21 ``catunnavutito kappe, yaá¹ƒ mekhalamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«pakÄ• rassidaá¹ƒ phalaá¹ƒ ||

<23> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<24> á¹• 21 ``svÄ• gataá¹ƒ \Ee II 514/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<25> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 257/ sudaá¹ƒ mekhalÄ• dÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitth

mekhalÄ• dÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. maá¹‡á¸• apadÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<26> á¹• 21 ``koá¹‡Ä• gamanabuddhassa \Ne II 182/, maá¹‡á¸• apo kÄ• rito mayÄ• .

dhuvaá¹ƒ ticÄ«varaá¹ƒdÄ• siá¹ƒ {thÅ«paÃ±ca pavaramadaá¹ƒ (Se), dhuvaÃ±ca cÄ«varaá¹ƒ
lokabandhuno ||

<27> á¹• 21 ``yaá¹ƒ yaá¹ƒ janapadaá¹ƒ yÄ• mi, nigame rÄ• jadhÄ• niyo.

sabbattha pÅ«jito homi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<29> á¹• 21 ``svÄ• gataá¹ƒ \Be II 190/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<30> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ maá¹‡á¸• apadÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

maá¹‡á¸• apadÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. saá¹…kamanatthÄ• therÄ«apadÄ• naá¹ƒ

<31> á¹• 21 ``vipassissa bhagavato {koá¹‡á¸• aÃ±Ã±assa bhagavato (Se Ee) }, lokajeá¹-á¹

rathiyaá¹ƒ paá¹-ipannassa, tÄ• rayantassa pÄ• á¹‡ino ||

<32> á¹• 21 ``gharato \Se II 258/ nikkhamitvÄ• na, avakujjÄ• nipajjahaá¹ƒ.

anukampako lokanÄ• tho, sirasi {sÄ«sante (Ce Katthaci) } akkamÄ« mama {tadÄ• (Se Ee) }

<33> á¹• 21 ``akkamitvÄ• na sirasi {sambuddho (Katthaci) }, agamÄ• lokanÄ• yako.

tena cittappasÄ• dena, tusitaá¹ƒ agamÄ• sahaá¹ƒ ||

<34> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<35> á¹• 21 ``svÄ• gataá¹ƒ \Ee II 515/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<36> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ saá¹…kamanatthÄ• {saá¹…kamanadÄ• (Se) } bhikkhunÄ« imÄ• gÄ• thÄ

saá¹…kamanatthÄ• theriyÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. naá¸·amÄ• likÄ• therÄ«apadÄ• naá¹ƒ

<37> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Ne II 183/, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

<38> á¹• 21 ``pasannacittÄ• sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

naá¸·amÄ• laá¹ƒ gahetvÄ• na, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

<39> á¹• 21 ``tena \Be II 191/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnarÄ«dehaá¹ƒ, agacchiá¹ƒ tidasaá¹ƒ gatiá¹ƒ ||

<40> á¹• 21 ``chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ \Se II 259/, mahesittamakÄ• rayiá¹ƒ.

dasannaá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

saá¹ƒvejetvÄ• na me cittaá¹ƒ {vedayitvÄ• na kusalaá¹ƒ (Se), saá¹ƒvedayitvÄ• kusalaá¹ƒ (E
anagÄ• riyaá¹ƒ ||

<41> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• {bhavÄ• saá¹ƒg

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<42> á¹• 21 ``catunnavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<43> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<44> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<45> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ naá¸·amÄ• likÄ• therÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

naá¸·amÄ• likÄ• theriyÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. ekapiá¹‡á¸• apÄ• tadÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<46> á¹• 21 ``nagare bandhumatiyÄ• , bandhumÄ• nÄ• ma khattiyo.

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , ekajjhaá¹ƒ cÄ• rayÄ• mahaá¹ƒ {ekaccaá¹ƒ vÄ• dayÄ• mah

<47> á¹• 21 ``rahogatÄ• \Se II 260/ \Ne II 184/ nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`Ä• dÄ• ya gamanÄ«yaÃ±hi, kusalaá¹ƒ natthi me kataá¹ƒ ||

<48> á¹• 21 `` `mahÄ• bhitÄ• paá¹ƒ \Ee II 516/ kaá¹-ukaá¹ƒ, ghorarÅ«paá¹ƒ sudÄ• ruá¹‡aá

nirayaá¹ƒ nÅ«na gacchÄ• mi, ettha me natthi saá¹ƒsayoâ€™ ||

<49> á¹• 21 ``rÄ• jÄ• naá¹ƒ upasaá¹…kamma, idaá¹ƒ vacanamabraviá¹ƒ.

`ekaá¹ƒ me samaá¹‡aá¹ƒ dehi, bhojayissÄ• mi khattiyaâ€™ ||

<50> á¹• 21 ``adÄ• si me mahÄ• rÄ• jÄ• , samaá¹‡aá¹ƒ bhÄ• vitindriyaá¹ƒ.

tassa pattaá¹ƒ gahetvÄ• na, paramannena pÅ«rayiá¹ƒ {tappayiá¹ƒ (Ce) } ||

<51> á¹• 21 ``pÅ«rayitvÄ• \Be II 192/ paramannaá¹ƒ, gandhÄ• lepaá¹ƒ akÄ• sahaá¹ƒ.

jÄ• lena pidahitvÄ• na, vatthayugena {pÄ«tacoá¸·ena (Se), mahÄ• nelena (Ee) } chÄ• dayiá

<52> á¹• 21 ``Ä• rammaá¹‡aá¹ƒ mamaá¹ƒ etaá¹ƒ, sarÄ• mi yÄ• vajÄ«vihaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<53> á¹• 21 ``tiá¹ƒsÄ• naá¹ƒ devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

manasÄ• patthitaá¹ƒ mayhaá¹ƒ, nibbattati yathicchitaá¹ƒ {yaticchakaá¹ƒ (Se), yadicchakaá¹

<54> á¹• 21 ``vÄ«sÄ• naá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

ocitattÄ• va {upacitattÄ• (Se) } hutvÄ• na, saá¹ƒsarÄ• mi bhavesvahaá¹ƒ ||

<55> á¹• 21 ``sabbabandhanamuttÄ• haá¹ƒ, apetÄ• me upÄ• dikÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<56> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ \Se II 261/ nÄ• bhijÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<57> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<58> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<59> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ ekapiá¹‡á¸• apÄ• tadÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ

ekapiá¹‡á¸• apÄ• tadÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kaá¹-acchubhikkhÄ• dÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<60> á¹• 21 ``piá¹‡á¸• acÄ• raá¹ƒ \Ne II 185/ carantassa, tissanÄ• massa satthuno.

kaá¹-acchubhikkhaá¹ƒ paggayha, buddhaseá¹-á¹-hassa dÄ• sahaá¹ƒ ||

<61> á¹• 21 ``paá¹-iggahetvÄ• \Ee II 517/ sambuddho, tisso lokagganÄ• yako.

vÄ«thiyÄ• saá¹‡á¹-hito satthÄ• , akÄ• me anumodanaá¹ƒ ||

<62> á¹• 21 `` `kaá¹-acchubhikkhaá¹ƒ \Be II 193/ datvÄ• na, tÄ• vatiá¹ƒsaá¹ƒ gamissasi.

chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittaá¹ƒ karissasi ||

<63> á¹• 21 `` `paÃ±Ã±Ä• saá¹ƒ cakkavattÄ«naá¹ƒ, mahesittaá¹ƒ karissasi.

manasÄ• patthitaá¹ƒ sabbaá¹ƒ, paá¹-ilacchasi sabbadÄ• ||

<64> á¹• 21 `` `sampattiá¹ƒ \Se II 262/ anubhotvÄ• na, pabbajissasikiÃ±canÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissasinÄ• savÄ• â€™ ||

<65> á¹• 21 ``idaá¹ƒ vatvÄ• na sambuddho, tisso lokagganÄ• yako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

<66> á¹• 21 ``sudinnaá¹ƒ me dÄ• navaraá¹ƒ {sudinnameva me dÄ• naá¹ƒ (Se) }, suyiá¹-á¹-

kaá¹-acchubhikkhaá¹ƒ datvÄ• na, pattÄ• haá¹ƒ acalaá¹ƒ padaá¹ƒ ||

<67> á¹• 21 ``dvenavute ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

<68> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<69> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<70> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ kaá¹-acchubhikkhÄ• dÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitth

kaá¹-acchubhikkhÄ• dÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. sattuppalamÄ• likÄ• therÄ«apadÄ• naá¹ƒ

<71> á¹• 21 ``nagare \Ne II 186/ aruá¹‡avatiyÄ• , aruá¹‡o nÄ• ma {aruá¹‡avÄ• nÄ• ma (Ce

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , vÄ• ritaá¹ƒ vÄ• rayÄ• mahaá¹ƒ {cÄ• rikaá¹ƒ cÄ• rayÄ• ma
pÄ• dayÄ• mahaá¹ƒ (Se), na mÄ• laá¹ƒ pÄ• dayÄ• mahaá¹ƒ (Ee) } ||

<72> á¹• 21 ``sattamÄ• laá¹ƒ \Se II 263/ gahetvÄ• na, uppalÄ• devagandhikÄ• .

nisajja pÄ• sÄ• davare, evaá¹ƒ cintesi tÄ• vade ||

<73> á¹• 21 `` `kiá¹ƒ \Be II 194/ me imÄ• hi mÄ• lÄ• hi, sirasÄ• ropitÄ• hi me.

varaá¹ƒ me buddhaseá¹-á¹-hassa, Ã±Ä• á¹‡amhi abhiropitaá¹ƒâ€™ ||

<74> á¹• 21 ``sambuddhaá¹ƒ \Ee II 518/ paá¹-imÄ• nentÄ«, dvÄ• rÄ• sanne nisÄ«dahaá¹ƒ.

`yadÄ• ehiti sambuddho, pÅ«jayissaá¹ƒ mahÄ• muniá¹ƒâ€™ ||

<75> á¹• 21 ``kakudho vilasantova, migarÄ• jÄ• va kesarÄ«.

bhikkhusaá¹…ghena sahito, Ä• gacchi vÄ«thiyÄ• jino ||

<76> á¹• 21 ``buddhassa raá¹ƒsiá¹ƒ disvÄ• na, haá¹-á¹-hÄ• saá¹ƒviggamÄ• nasÄ• .

dvÄ• raá¹ƒ avÄ• puritvÄ• na {apÄ• puá¹‡itvÄ• (Se) }, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

<77> á¹• 21 ``satta uppalapupphÄ• ni, parikiá¹‡á¹‡Ä• ni {suvitthiá¹‡á¹‡Ä• ni (Se) } ambare.

chadiá¹ƒ karonto buddhassa, matthake dhÄ• rayanti te ||

<78> á¹• 21 ``udaggacittÄ• sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<79> á¹• 21 ``mahÄ• nelassa chÄ• danaá¹ƒ, dhÄ• renti mama muddhani.

dibbagandhaá¹ƒ pavÄ• yÄ• mi, sattuppalassidaá¹ƒ phalaá¹ƒ ||

<80> á¹• 21 ``kadÄ• ci nÄ«yamÄ• nÄ• ya, Ã±Ä• tisaá¹…ghena me tadÄ• .

yÄ• vatÄ• parisÄ• mayhaá¹ƒ, mahÄ• nelaá¹ƒ dharÄ«yati ||

<81> á¹• 21 ``sattati devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sabbattha issarÄ• hutvÄ• , saá¹ƒsarÄ• mi bhavÄ• bhave ||

<82> á¹• 21 ``tesaá¹-á¹-hi \Se II 264/ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sabbe mamanuvattanti, Ä• deyyavacanÄ• ahuá¹ƒ ||

<83> á¹• 21 ``uppalasseva me vaá¹‡á¹‡o, gandho ceva pavÄ• yati.

dubbaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi {duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi (Se Ee) }, buddhapÅ«jÄ• yi

<84> á¹• 21 ``iddhipÄ• desu \Ne II 187/ kusalÄ• , bojjhaá¹…gabhÄ• vanÄ• ratÄ• .

abhiÃ±Ã±Ä• pÄ• ramippattÄ• , buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<85> á¹• 21 ``satipaá¹-á¹-hÄ• nakusalÄ• , samÄ• dhijhÄ• nagocarÄ• .

sammappadhÄ• namanuyuttÄ• , buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<86> á¹• 21 ``vÄ«riyaá¹ƒ \Be II 195/ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<87> á¹• 21 ``ekatiá¹ƒse \Ee II 519/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<88> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<89> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<90> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ sattuppalamÄ• likÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sattuppalamÄ• likÄ• theriyÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paÃ±cadÄ«pikÄ• therÄ«apadÄ• naá¹ƒ

<91> á¹• 21 ``nagare \Se II 265/ haá¹ƒsavatiyÄ• , cÄ• rikÄ« {cÄ• riniá¹ƒ (Se) } Ä• sahaá¹ƒ t

Ä• rÄ• mena ca Ä• rÄ• maá¹ƒ, carÄ• mi kusalatthikÄ• ||

<92> á¹• 21 ``kÄ• á¸·apakkhamhi divase, addasaá¹ƒ bodhimuttamaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , bodhimÅ«le nisÄ«dahaá¹ƒ ||

<93> á¹• 21 ``garucittaá¹ƒ upaá¹-á¹-hetvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

somanassaá¹ƒ pavedetvÄ• , evaá¹ƒ cintesi tÄ• vade ||

<94> á¹• 21 `` `yadi buddho amitaguá¹‡o, asamappaá¹-ipuggalo.

dassetu pÄ• á¹-ihÄ«raá¹ƒ me, bodhi obhÄ• satu ayaá¹ƒâ€™ ||

<95> á¹• 21 ``saha Ä• vajjite mayhaá¹ƒ, bodhi pajjali tÄ• vade.

sabbasoá¹‡á¹‡amayÄ• Ä• si, disÄ• sabbÄ• virocati ||

<96> á¹• 21 ``sattarattindivaá¹ƒ \Ne II 188/ {sattarattidivaá¹ƒ (Ee Katthaci) } tattha, bodhimÅ
nisÄ«dahaá¹ƒ.

sattame divase patte, dÄ«papÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

<97> á¹• 21 ``Ä• sanaá¹ƒ parivÄ• retvÄ• , paÃ±cadÄ«pÄ• ni pajjaluá¹ƒ.

yÄ• va udeti sÅ«riyo, dÄ«pÄ• me pajjaluá¹ƒ tadÄ• ||

<98> á¹• 21 ``tena \Be II 196/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<99> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, paÃ±cadÄ«pÄ• ti vuccati.

saá¹-á¹-hiyojanamubbedhaá¹ƒ {satayojanamubbedhaá¹ƒ (Ce Se Ee) }, tiá¹ƒsayojanavitthata
Ee) } ||

<100> á¹• 21 ``asaá¹…khiyÄ• ni \Se II 266/ dÄ«pÄ• ni, parivÄ• re jalanti me.

yÄ• vatÄ• devabhavanaá¹ƒ, dÄ«pÄ• lokena jotati ||

<101> á¹• 21 ``parammukhÄ• \Ee II 520/ nisÄ«ditvÄ• {puratthÄ• bhimukhÄ• santi (Se), pu
(Ee) }, yadi icchÄ• mi passituá¹ƒ.

uddhaá¹ƒ adho ca tiriyaá¹ƒ, sabbaá¹ƒ passÄ• mi cakkhunÄ• ||

<102> á¹• 21 ``yÄ• vatÄ• abhikaá¹…khÄ• mi, daá¹-á¹-huá¹ƒ sugataduggate {sukatadukkat

tattha Ä• varaá¹‡aá¹ƒ natthi, rukkhesu pabbatesu vÄ• ||

<103> á¹• 21 ``asÄ«ti devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<104> á¹• 21 ``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

dÄ«pasatasahassÄ• ni, parivÄ• re jalanti me ||

<105> á¹• 21 ``devalokÄ• cavitvÄ• na, uppajjiá¹ƒ mÄ• tukucchiyaá¹ƒ.

mÄ• tukucchigatÄ• santÄ« {mÄ• tukucchigataá¹ƒ santiá¹ƒ (Ce) }, akkhi me na nimÄ«lati ||

<106> á¹• 21 ``dÄ«pasatasahassÄ• ni, puÃ±Ã±akammasamaá¹…gitÄ• .

jalanti sÅ«tikÄ• gehe {sÅ«tighare pajjalanti (sabbattha) }, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ |

<107> á¹• 21 ``pacchime bhave sampatte, mÄ• nasaá¹ƒ vinivattayiá¹ƒ.

ajarÄ• mataá¹ƒ sÄ«tibhÄ• vaá¹ƒ, nibbÄ• naá¹ƒ phassayiá¹ƒ ahaá¹ƒ ||

<108> á¹• 21 ``jÄ• tiyÄ• sattavassÄ• haá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya gotamo ||

<109> á¹• 21 ``maá¹‡á¸• ape rukkhamÅ«le vÄ• , pÄ• sÄ• desu guhÄ• su vÄ• .

suÃ±Ã±Ä• gÄ• re \Se II 267/ vasantiyÄ• {ca jhÄ• yante (Ce), ca jhÄ• yantÄ• (Ee), pajjhÄ• y
paÃ±cadÄ«pÄ• jalanti me ||

<110> á¹• 21 ``dibbacakkhu \Be II 197/ \Ne II 189/ visuddhaá¹ƒ me, samÄ• dhikusalÄ• aha

abhiÃ±Ã±Ä• pÄ• ramippattÄ• , paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

<111> á¹• 21 ``sabbavositavosÄ• nÄ• , katakiccÄ• anÄ• savÄ• .

paÃ±cadÄ«pÄ• mahÄ• vÄ«ra, pÄ• de vandÄ• mi {vandati (Ce Katthaci) } cakkhuma ||

<112> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ«pamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

<113> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<114> á¹• 21 ``svÄ• gataá¹ƒ \Ee II 521/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<115> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ paÃ±cadÄ«pikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paÃ±cadÄ«pikÄ• theriyÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. udakadÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<116> á¹• 21 ``nagare bandhumatiyÄ• , ahosiá¹ƒ udahÄ• rikÄ• .

udahÄ• rena jÄ«vÄ• mi, tena posemi dÄ• rake ||

<117> á¹• 21 ``deyyadhammo ca me natthi, puÃ±Ã±akkhette anuttare.

koá¹-á¹-hakaá¹ƒ upasaá¹…kamma, udakaá¹ƒ paá¹-á¹-hapesahaá¹ƒ ||

<118> á¹• 21 ``tena \Se II 268/ kammena sukatena, tÄ• vatiá¹ƒsamagacchahaá¹ƒ.

tattha me sukataá¹ƒ byamhaá¹ƒ, udahÄ• rena nimmitaá¹ƒ ||

<119> á¹• 21 ``accharÄ• naá¹ƒ sahassassa, ahaÃ±hi pavarÄ• tadÄ• .

dasaá¹-á¹-hÄ• nehi tÄ• sabbÄ• , abhibhomi sadÄ• ahaá¹ƒ ||

<120> á¹• 21 ``paÃ±Ã±Ä• saá¹ƒ devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

vÄ«saticakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<121> á¹• 21 ``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<122> á¹• 21 ``pabbatagge \Be II 198/ \Ne II 190/ dumagge vÄ• , antalikkhe ca bhÅ«miyaá

yadÄ• udakamicchÄ• mi, khippaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

<123> á¹• 21 ``avuá¹-á¹-hikÄ• disÄ• natthi, santattÄ• kuthitÄ• pi {santattÄ• kuthitÄ• na c
khuppitÄ• hi me (Se) } ca.

mama saá¹…kappamaÃ±Ã±Ä• ya, mahÄ• megho pavassati ||

<124> á¹• 21 ``kadÄ• ci nÄ«yamÄ• nÄ• ya, Ã±Ä• tisaá¹…ghena me tadÄ• .

yadÄ• icchÄ• mahaá¹ƒ vassaá¹ƒ, mahÄ• megho ajÄ• yatha ||

<125> á¹• 21 ``uá¹‡haá¹ƒ vÄ• pariá¸·Ä• ho vÄ• , sarÄ«re me na vijjati.

kÄ• ye ca me rajo natthi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<126> á¹• 21 ``visuddhamanasÄ• \Ee II 522/ ajja, apetamanapÄ• pikÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<127> á¹• 21 ``ekanavutito kappe, yaá¹ƒ dakaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ \Se II 269/ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<128> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<129> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<130> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ udakadÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

udakadÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

sumedhÄ• vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

sumedhÄ• mekhalÄ• dÄ• yÄ«, maá¹‡á¸• apaá¹ƒ saá¹…kamaá¹ƒ dadÄ• .

naá¸·amÄ• lÄ« piá¹‡á¸• adadÄ• , kaá¹-acchu uppalappadÄ• ||

dÄ«padÄ• dakadÄ• ceva, gÄ• thÄ• yo gaá¹‡itÄ• iha.

ekagÄ• thÄ• sataÃ±ceva, tiá¹ƒsati ca taduttari {sattarasaá¹ƒ taduttari (Se), sattÄ• dasa tadu

2. ekÅ«posathikavaggo

1. ekÅ«posathikÄ• therÄ«apadÄ• naá¹ƒ

<1> á¹• 21 ``nagare \Se II 270/ \Be II 199/ \Ne II 191/ bandhumatiyÄ• , bandhumÄ• nÄ• ma

divase puá¹‡á¹‡amÄ• ya so, upavasi uposathaá¹ƒ ||

<2> á¹• 21 ``ahaá¹ƒ tena samayena, kumbhadÄ• sÄ« ahaá¹ƒ tahiá¹ƒ.

disvÄ• sarÄ• jakaá¹ƒ senaá¹ƒ, evÄ• haá¹ƒ cintayiá¹ƒ tadÄ• ||

<3> á¹• 21 `rÄ• jÄ• pi rajjaá¹ƒ chaá¸• á¸• etvÄ• , upavasi uposathaá¹ƒ.

saphalaá¹ƒ nÅ«na taá¹ƒ kammaá¹ƒ, janakÄ• yo pamoditoâ€™ ||

<4> á¹• 21 ``yoniso \Ee II 523/ paccavekkhitvÄ• , duggaccaÃ±ca {duggatiÃ±ca (Se) } dalido
(Ce) }.

mÄ• nasaá¹ƒ sampahaá¹ƒsitvÄ• , upavasiá¹ƒ uposathaá¹ƒ ||

<5> á¹• 21 ``ahaá¹ƒ uposathaá¹ƒ katvÄ• , sammÄ• sambuddhasÄ• sane.

tena kammena sukatena, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<6> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, ubbhayojanamuggataá¹ƒ {uddhaá¹ƒ yojanam

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, mahÄ• sanasubhÅ«sitaá¹ƒ ||

<7> á¹• 21 ``accharÄ• satasahassÄ• , upatiá¹-á¹-hanti maá¹ƒ sadÄ• .

aÃ±Ã±e deve atikkamma, atirocÄ• mi sabbadÄ• ||

<8> á¹• 21 ``catusaá¹-á¹-hi devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

tesaá¹-á¹-hi cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<9> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• \Se II 271/ hutvÄ• na, bhavesu saá¹ƒsarÄ• mahaá¹ƒ.

sabbattha pavarÄ• homi, uposathassidaá¹ƒ phalaá¹ƒ ||

<10> á¹• 21 ``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, rathayÄ• naÃ±ca sÄ«vikaá¹ƒ {kevalaá¹ƒ (Ce

labhÄ• mi sabbamevetaá¹ƒ, uposathassidaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 ``soá¹‡á¹‡amayaá¹ƒ rÅ«pimayaá¹ƒ, athopi phalikÄ• mayaá¹ƒ.

lohitaá¹…gamayaÃ±ceva, sabbaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

<12> á¹• 21 ``koseyyakambaliyÄ• ni \Ne II 192/, khomakappÄ• sikÄ• ni ca.

mahagghÄ• ni ca vatthÄ• ni, sabbaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

<13> á¹• 21 ``annaá¹ƒ \Be II 200/ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

sabbametaá¹ƒ paá¹-ilabhe, uposathassidaá¹ƒ phalaá¹ƒ ||

<14> á¹• 21 ``varagandhaÃ±ca mÄ• laÃ±ca, cuá¹‡á¹‡akaÃ±ca vilepanaá¹ƒ.

sabbametaá¹ƒ paá¹-ilabhe, uposathassidaá¹ƒ phalaá¹ƒ ||

<15> á¹• 21 ``kÅ«á¹-Ä• gÄ• raÃ±ca pÄ• sÄ• daá¹ƒ, maá¹‡á¸• apaá¹ƒ hammiyaá¹ƒ guhaá¹ƒ

sabbametaá¹ƒ paá¹-ilabhe, uposathassidaá¹ƒ phalaá¹ƒ ||

<16> á¹• 21 ``jÄ• tiyÄ• sattavassÄ• haá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, arahattamapÄ• puá¹‡iá¹ƒ ||

<17> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<18> á¹• 21 ``ekanavutito \Ee II 524/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, uposathassidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``kilesÄ• \Se II 272/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<20> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<21> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ ekÅ«posathikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekÅ«posathikÄ• theriyÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. saá¸·alapupphikÄ• therÄ«apadÄ• naá¹ƒ

<22> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasÄ• haá¹ƒ devadevaá¹ƒ, caá¹…kamantaá¹ƒ narÄ• sabhaá¹ƒ ||

<23> á¹• 21 ``ocinitvÄ• na saá¸·alaá¹ƒ, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

upasiá¹…ghi mahÄ• vÄ«ro, saá¸·alaá¹ƒ devagandhikaá¹ƒ ||

<24> á¹• 21 ``paá¹-iggahetvÄ• \Ne II 193/ sambuddho, vipassÄ« lokanÄ• yako.

upasiá¹…ghi mahÄ• vÄ«ro, pekkhamÄ• nÄ• ya me tadÄ• ||

<25> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, vanditvÄ• dvipaduttamaá¹ƒ {dipaduttamaá¹ƒ (Ce

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , tato pabbatamÄ• ruhiá¹ƒ ||

<26> á¹• 21 ``ekanavutito \Be II 201/ kappe, yaá¹ƒ pupphamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``kilesÄ• \Se II 273/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<28> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<29> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ saá¸·alapupphikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

saá¸·alapupphikÄ• theriyÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. modakadÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<30> á¹• 21 ``nagare bandhumatiyÄ• , kumbhadÄ• sÄ« ahosahaá¹ƒ.

mama bhÄ• gaá¹ƒ gahetvÄ• na, gacchaá¹ƒ udakahÄ• rikÄ• {udakahÄ• rikaá¹ƒ (Ce), udaka

<31> á¹• 21 ``panthamhi samaá¹‡aá¹ƒ disvÄ• , santacittaá¹ƒ samÄ• hataá¹ƒ.

pasannacittÄ• sumanÄ• , modake tÄ«á¹‡idÄ• sahaá¹ƒ ||

<32> á¹• 21 ``tena \Ee II 525/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

ekanavutikappÄ• ni {ekÅ«natiá¹ƒsakappÄ• ni (Se) }, vinipÄ• taá¹ƒ nagacchahaá¹ƒ ||

<33> á¹• 21 ``sampatti taá¹ƒ {sampattiÃ±ca (Se), sampattikaá¹ƒ (Katthaci) } karitvÄ• na, sa
ahaá¹ƒ.

modake tÄ«á¹‡i datvÄ• na, pattÄ• haá¹ƒ acalaá¹ƒ padaá¹ƒ ||

<34> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<35> á¹• 21 ``svÄ• gataá¹ƒ \Se II 274/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<36> á¹• 21 ``paá¹-isambhidÄ• \Ne II 194/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹

itthaá¹ƒ sudaá¹ƒ modakadÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

modakadÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. ekÄ• sanadÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<37> á¹• 21 ``nagare \Be II 202/ haá¹ƒsavatiyÄ• , ahosiá¹ƒ bÄ• likÄ• {mÄ• likÄ• (Se Ee) }

mÄ• tÄ• ca me pitÄ• ceva, kammantaá¹ƒ agamaá¹ƒsu te ||

<38> á¹• 21 ``majjhanhikamhi sÅ«riye, addasaá¹ƒ samaá¹‡aá¹ƒ ahaá¹ƒ.

vÄ«thiyÄ• anugacchantaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apesahaá¹ƒ ||

<39> á¹• 21 ``gonakÄ• vikatikÄ• hi {gonakacittakÄ• dÄ«hi (Ce) }, paÃ±Ã±apetvÄ• mamÄ•

pasannacittÄ• sumanÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

<40> á¹• 21 `` `santattÄ• kuthitÄ• bhÅ«mi, sÅ«ro majjhanhike á¹-hito.

mÄ• lutÄ• ca na vÄ• yanti, kÄ• lo cevettha mehiti {cettha upaá¹-á¹-hito (Ce), cevatthaá¹ƒ et

<41> á¹• 21 `` `paÃ±Ã±attamÄ• sanamidaá¹ƒ, tavatthÄ• ya mahÄ• muni.

anukampaá¹ƒ upÄ• dÄ• ya, nisÄ«da mama Ä• saneâ€™ ||

<42> á¹• 21 ``nisÄ«di tattha samaá¹‡o, sudanto suddhamÄ• naso.

tassa pattaá¹ƒ gahetvÄ• na, yathÄ• randhaá¹ƒ adÄ• sahaá¹ƒ ||

<43> á¹• 21 ``tena \Se II 275/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<44> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, Ä• sanena sunimmitaá¹ƒ.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<45> á¹• 21 ``soá¹‡á¹‡amayÄ• \Ee II 526/ maá¹‡imayÄ• , athopi phalikÄ• mayÄ• .

lohitaá¹…gamayÄ• ceva, pallaá¹…kÄ• vividhÄ• mama ||

<46> á¹• 21 ``tÅ«likÄ• vikatikÄ• hi, kaá¹-á¹-issacittakÄ• hi ca.

uddaekantalomÄ« ca, pallaá¹…kÄ• me susaá¹‡á¹-hitÄ• {susanthatÄ• (Ce) } ||

<47> á¹• 21 ``yadÄ• \Ne II 195/ icchÄ• mi gamanaá¹ƒ, hÄ• sakhiá¸• á¸• asamappitÄ• .

saha pallaá¹…kaseá¹-á¹-hena, gacchÄ• mi mama patthitaá¹ƒ ||

<48> á¹• 21 ``asÄ«ti devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sattati cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<49> á¹• 21 ``bhavÄ• bhave \Be II 203/ saá¹ƒsarantÄ«, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ {ekÄ• sanaphalaá¹ƒ idaá¹ƒ (sabbat

<50> á¹• 21 ``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±e bhave na jÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<51> á¹• 21 ``duve kule pajÄ• yÄ• mi, khattiye cÄ• pi brÄ• hmaá¹‡e.

uccÄ• kulÄ«nÄ• {uccÄ• kulikÄ• (Se Ee Katthaci) } sabbattha, ekÄ• sanassidaá¹ƒ phalaá¹ƒ

<52> á¹• 21 ``domanassaá¹ƒ na jÄ• nÄ• mi, cittasantÄ• panaá¹ƒ mama.

vevaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<53> á¹• 21 ``dhÄ• tiyo \Se II 276/ maá¹ƒ upaá¹-á¹-hanti, khujjÄ• celÄ• pikÄ• {khelÄ• pikÄ
} bahÅ«.

aá¹…kena aá¹…kaá¹ƒ gacchÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<54> á¹• 21 ``aÃ±Ã±Ä• nhÄ• penti bhojenti, aÃ±Ã±Ä• ramenti maá¹ƒ sadÄ• .

aÃ±Ã±Ä• gandhaá¹ƒ vilimpanti, ekÄ• sanassidaá¹ƒ phalaá¹ƒ {aÃ±Ã±Ä• mameva nhÄ• pen
bhojanaá¹ƒ. aÃ±Ã±Ä• maá¹ƒ alaá¹…karonti, aÃ±Ã±Ä• ramenti maá¹ƒ saddhÄ• . (Se) } ||

<55> á¹• 21 ``maá¹‡á¸• ape rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• re vasantiyÄ• .

mama saá¹…kappamaÃ±Ã±Ä• ya, pallaá¹…ko upatiá¹-á¹-hati ||

<56> á¹• 21 ``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

ajjÄ• pi rajjaá¹ƒ chaá¸• á¸• etvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<57> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

<58> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<59> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<60> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ ekÄ• sanadÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

ekÄ• sanadÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. paÃ±cadÄ«padÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<61> á¹• 21 ``nagare \Se II 277/ \Be II 204/ \Ne II 196/ \Ee II 527/ haá¹ƒsavatiyÄ• , cÄ• rikÄ
Se) } Ä• sahaá¹ƒ tadÄ• .

Ä• rÄ• mena ca Ä• rÄ• maá¹ƒ {Ä• rÄ• mena vihÄ• rena (Se Ee) }, carÄ• mi kusalatthikÄ• ||

<62> á¹• 21 ``kÄ• á¸·apakkhamhi divase, addasaá¹ƒ bodhimuttamaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , bodhimÅ«le nisÄ«dahaá¹ƒ ||

<63> á¹• 21 ``garucittaá¹ƒ upaá¹-á¹-hetvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

somanassaá¹ƒ pavedetvÄ• , evaá¹ƒ cintesi tÄ• vade ||

<64> á¹• 21 `` `yadi buddho amitaguá¹‡o, asamappaá¹-ipuggalo.

dassetu pÄ• á¹-ihÄ«raá¹ƒ me, bodhi obhÄ• satu ayaá¹ƒâ€™ ||

<65> á¹• 21 ``saha Ä• vajjite mayhaá¹ƒ, bodhi pajjali tÄ• vade.

sabbasoá¹‡á¹‡amayÄ• Ä• si, disÄ• sabbÄ• virocati ||

<66> á¹• 21 ``sattarattindivaá¹ƒ tattha, bodhimÅ«le nisÄ«dahaá¹ƒ.

sattame divase patte, dÄ«papÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

<67> á¹• 21 ``Ä• sanaá¹ƒ parivÄ• retvÄ• , paÃ±ca dÄ«pÄ• ni pajjaluá¹ƒ.

yÄ• va udeti sÅ«riyo, dÄ«pÄ• me pajjaluá¹ƒ tadÄ• ||

<68> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<69> á¹• 21 ``tattha me sukataá¹ƒ byamhaá¹ƒ, paÃ±cadÄ«pÄ• ti vuccati.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<70> á¹• 21 ``asaá¹…khiyÄ• ni \Se II 278/ dÄ«pÄ• ni, parivÄ• re jaliá¹ƒsu me.

yÄ• vatÄ• devabhavanaá¹ƒ, dÄ«pÄ• lokena jotati ||

<71> á¹• 21 ``parammukhÄ• {pubbamukhÄ• (Se) } nisÄ«ditvÄ• , yadi icchÄ• mi passituá¹ƒ

uddhaá¹ƒ adho ca tiriyaá¹ƒ, sabbaá¹ƒ passÄ• mi cakkhunÄ• ||

<72> á¹• 21 ``yÄ• vatÄ• abhikaá¹…khÄ• mi, daá¹-á¹-huá¹ƒ sugataduggate {sukatadukkaá¹

tattha Ä• varaá¹‡aá¹ƒ natthi, rukkhesu pabbatesu vÄ• ||

<73> á¹• 21 ``asÄ«ti devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<74> á¹• 21 ``yaá¹ƒ \Be II 205/ \Ne II 197/ \Ee II 528/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atl

dÄ«pasatasahassÄ• ni, parivÄ• re jalanti me ||

<75> á¹• 21 ``devalokÄ• cavitvÄ• na, uppajjiá¹ƒ mÄ• tukucchiyaá¹ƒ.

mÄ• tukucchigatÄ• santÄ«, akkhi me na nimÄ«lati ||

<76> á¹• 21 ``dÄ«pasatasahassÄ• ni, puÃ±Ã±akammasamaá¹…gitÄ• .

jalanti sÅ«tikÄ• gehe, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

<77> á¹• 21 ``pacchime bhave sampatte, mÄ• nasaá¹ƒ vinivattayiá¹ƒ.

ajarÄ• mataá¹ƒ sÄ«tibhÄ• vaá¹ƒ, nibbÄ• naá¹ƒ phassayiá¹ƒ ahaá¹ƒ ||

<78> á¹• 21 ``jÄ• tiyÄ• sattavassÄ• haá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya gotamo ||

<79> á¹• 21 ``maá¹‡á¸• ape rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• re vasantiyÄ• .

sadÄ• pajjalate dÄ«paá¹ƒ, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

<80> á¹• 21 ``dibbacakkhu visuddhaá¹ƒ \Se II 279/ me, samÄ• dhikusalÄ• ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippattÄ• , paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

<81> á¹• 21 ``sabbavositavosÄ• nÄ• , katakiccÄ• anÄ• savÄ• .

paÃ±cadÄ«pÄ• mahÄ• vÄ«ra, pÄ• de vandÄ• mi cakkhuma ||

<82> á¹• 21 ``satasahassito kappe, yaá¹ƒ dÄ«pamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

<83> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<84> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<85> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ paÃ±cadÄ«padÄ• yikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

paÃ±cadÄ«padÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. naá¸·amÄ• likÄ• therÄ«apadÄ• naá¹ƒ

<86> á¹• 21 ``candabhÄ• gÄ• nadÄ«tÄ«re \Ne II 198/, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

<87> á¹• 21 ``pasannacittÄ• \Be II 206/ \Ee II 529/ sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

naá¸·amÄ• laá¹ƒ gahetvÄ• na, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

<88> á¹• 21 ``tena \Se II 280/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnarÄ«dehaá¹ƒ {mÄ• nasaá¹ƒ dehaá¹ƒ (Ce Ee Katthaci) sumedhÄ• vaggepi}, tÄ•

<89> á¹• 21 ``chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

manasÄ• patthitaá¹ƒ mayhaá¹ƒ, nibbattati yathicchitaá¹ƒ ||

<90> á¹• 21 ``dasannaá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

ocitattÄ• va {sucitattÄ• va (Ee) } hutvÄ• na, saá¹ƒsarÄ• mi bhavesvahaá¹ƒ ||

<91> á¹• 21 ``kusalaá¹ƒ vijjate mayhaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

pÅ«jÄ• rahÄ• ahaá¹ƒ ajja, sakyaputtassa sÄ• sane ||

<92> á¹• 21 ``visuddhamanasÄ• ajja, apetamanapÄ• pikÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<93> á¹• 21 ``catunnavutito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, naá¸·amÄ• lÄ• yidaá¹ƒ phalaá¹ƒ ||

<94> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<95> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<96> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ naá¸·amÄ• likÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

naá¸·amÄ• likÄ• theriyÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• pajÄ• patigotamÄ«therÄ«apadÄ• naá¹ƒ

<97> á¹• 21 ``ekadÄ• \Se II 281/ \Ne II 199/ lokapajjoto, vesÄ• liyaá¹ƒ mahÄ• vane.

kÅ«á¹-Ä• gÄ• re susÄ• lÄ• yaá¹ƒ, vasate narasÄ• rathi ||

<98> á¹• 21 ``tadÄ• jinassa mÄ• tucchÄ• , mahÄ• gotami bhikkhunÄ«.

tahiá¹ƒ kate {tahiá¹ƒyeva (Se) } pure ramme, vasÄ« bhikkhunupassaye ||

<99> á¹• 21 ``bhikkhunÄ«hi \Be II 207/ vimuttÄ• hi, satehi saha paÃ±cahi.

rahogatÄ• ya tassevaá¹ƒ, citassÄ• si {cittassÄ• pi (Se) } vitakkitaá¹ƒ ||

<100> á¹• 21 ``buddhassa parinibbÄ• naá¹ƒ, sÄ• vakaggayugassa vÄ• .

rÄ• hulÄ• nandanandÄ• naá¹ƒ, nÄ• haá¹ƒ lacchÄ• mi passituá¹ƒ ||

<101> á¹• 21 ``buddhassa parinibbÄ• nÄ• , sÄ• vakaggayugassa vÄ• .

mahÄ• kassapanandÄ• naá¹ƒ, Ä• nandarÄ• hulÄ• na ca ||

<102> á¹• 21 ``paá¹-ikaccÄ• yusaá¹…khÄ• raá¹ƒ {paá¹-igaccÄ• yusaá¹…khÄ• re (Ce) } \Ee
nibbutiá¹ƒ.

gaccheyyaá¹ƒ lokanÄ• thena, anuÃ±Ã±Ä• tÄ• mahesinÄ• ||

<103> á¹• 21 ``tathÄ• paÃ±casatÄ• nampi, bhikkhunÄ«naá¹ƒ vitakkitaá¹ƒ.

Ä• si khemÄ• dikÄ• nampi, etadeva vitakkitaá¹ƒ ||

<104> á¹• 21 ``bhÅ«micÄ• lo tadÄ• Ä• si, nÄ• ditÄ• devadundubhÄ«.

upassayÄ• dhivatthÄ• yo, devatÄ• sokapÄ«á¸·itÄ• ||

<105> á¹• 21 ``vilapantÄ• sukaruá¹‡aá¹ƒ {sakaruá¹‡aá¹ƒ (Ce Se Ee) }, tatthassÅ«ni pavatt

mittÄ• {sabbÄ• (Se Ee) } bhikkhuniyo tÄ• hi, upagantvÄ• na gotamiá¹ƒ ||

<106> á¹• 21 ``nipacca sirasÄ• pÄ• de, idaá¹ƒ vacanamabravuá¹ƒ.

`tattha toyalavÄ• sittÄ• , mayamayye rahogatÄ• ||

<107> á¹• 21 `` `sÄ• \Se II 282/ calÄ• calitÄ• bhÅ«mi, nÄ• ditÄ• devadundubhÄ«.

paridevÄ• ca suyyante, kimatthaá¹ƒ nÅ«na gotamÄ«â€™ ||

<108> á¹• 21 ``tadÄ• avoca sÄ• sabbaá¹ƒ, yathÄ• parivitakkitaá¹ƒ.

tÄ• yopi sabbÄ• Ä• haá¹ƒsu, yathÄ• parivitakkitaá¹ƒ ||

<109> á¹• 21 `` `yadi te rucitaá¹ƒ ayye, nibbÄ• naá¹ƒ paramaá¹ƒ sivaá¹ƒ.

nibbÄ• yissÄ• ma sabbÄ• pi, buddhÄ• nuÃ±Ã±Ä• ya subbate ||

<110> á¹• 21 `` `mayaá¹ƒ \Ne II 200/ sahÄ• va nikkhantÄ• , gharÄ• pi ca bhavÄ• pi ca.

sahÄ• yeva gamissÄ• ma, nibbÄ• naá¹ƒ padamuttamaá¹ƒâ€™ ||

<111> á¹• 21 `` `nibbÄ• nÄ• ya vajantÄ«naá¹ƒ, kiá¹ƒ vakkhÄ• mÄ«â€™ ti sÄ• vadaá¹ƒ.

saha sabbÄ• hi niggaÃ±chi, bhikkhunÄ«nilayÄ• tadÄ• ||

<112> á¹• 21 ``upassaye \Be II 208/ yÄ• dhivatthÄ• , devatÄ• tÄ• khamantu me.

bhikkhunÄ«nilayassedaá¹ƒ, pacchimaá¹ƒ dassanaá¹ƒ mama ||

<113> á¹• 21 ``na jarÄ• maccu vÄ• yattha, appiyehi samÄ• gamo.

piyehi na viyogotthi, taá¹ƒ vajissaá¹ƒ {taá¹ƒ vajjiyaá¹ƒ (Se) } asaá¹…khataá¹ƒ ||

<114> á¹• 21 ``avÄ«tarÄ• gÄ• taá¹ƒ sutvÄ• , vacanaá¹ƒ sugatorasÄ• .

sokaá¹-á¹-Ä• parideviá¹ƒsu, aho no appapuÃ±Ã±atÄ• ||

<115> á¹• 21 ``bhikkhunÄ«nilayo \Ee II 531/ suÃ±Ã±o, bhÅ«to tÄ• hi vinÄ• ayaá¹ƒ.

pabhÄ• te viya tÄ• rÄ• yo, na dissanti jinorasÄ• ||

<116> á¹• 21 ``nibbÄ• naá¹ƒ gotamÄ« yÄ• ti, satehi saha paÃ±cahi.

nadÄ«satehiva saha, gaá¹…gÄ• paÃ±cahi sÄ• garaá¹ƒ ||

<117> á¹• 21 ``rathiyÄ• ya \Se II 283/ vajantiyo {vajantiá¹ƒ taá¹ƒ (Ce), vajanti taá¹ƒ (Se), va
}, disvÄ• saddhÄ• upÄ• sikÄ• .

gharÄ• nikkhamma pÄ• desu, nipacca idamabravuá¹ƒ ||

<118> á¹• 21 `` `pasÄ«dassu mahÄ• bhoge, anÄ• thÄ• yo vihÄ• ya no.

tayÄ• na yuttÄ• {yuttaá¹ƒ (Ce Se Ee) } nibbÄ• tuá¹ƒ, icchaá¹-á¹-Ä• vilapiá¹ƒsu tÄ• â€™ ||

<119> á¹• 21 ``tÄ• saá¹ƒ sokapahÄ• natthaá¹ƒ, avoca madhuraá¹ƒ giraá¹ƒ.

`ruditena alaá¹ƒ puttÄ• , hÄ• sakÄ• loyamajja vo ||

<120> á¹• 21 `` `pariÃ±Ã±Ä• taá¹ƒ mayÄ• dukkhaá¹ƒ, dukkhahetu vivajjito.

nirodho me sacchikato, maggo cÄ• pi subhÄ• vito ||

paá¹-hamaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<121> á¹• 21 `` `pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<122> á¹• 21 `` `yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<123> á¹• 21 `` `buddho \Ne II 201/ tassa ca saddhammo, anÅ«no yÄ• va tiá¹-á¹-hati.

nibbÄ• tuá¹ƒ tÄ• va kÄ• lo me, mÄ• maá¹ƒ socatha puttikÄ• ||

<124> á¹• 21 `` `koá¹‡á¸• aÃ±Ã±Ä• nandanandÄ• dÄ« \Be II 209/, tiá¹-á¹-hanti rÄ• hulo jino

sukhito sahito saá¹…gho, hatadabbÄ• ca titthiyÄ• ||

<125> á¹• 21 `` `okkÄ• kavaá¹ƒsassa yaso, ussito mÄ• ramaddano.

nanu sampati kÄ• lo me, nibbÄ• natthÄ• ya puttikÄ• ||

<126> á¹• 21 `` `cirappabhuti \Se II 284/ yaá¹ƒ mayhaá¹ƒ, patthitaá¹ƒ ajja sijjhate.

Ä• nandabherikÄ• loyaá¹ƒ, kiá¹ƒ vo assÅ«hi puttikÄ• ||

<127> á¹• 21 `` `sace mayi dayÄ• atthi, yadi catthi kataÃ±Ã±utÄ• .

saddhammaá¹-á¹-hitiyÄ• sabbÄ• , karotha vÄ«riyaá¹ƒ daá¸·haá¹ƒ ||

<128> á¹• 21 `` `thÄ«naá¹ƒ adÄ• si pabbajjaá¹ƒ, sambuddho yÄ• cito mayÄ• .

tasmÄ• yathÄ• haá¹ƒ nandissaá¹ƒ, tathÄ• tamanutiá¹-á¹-hathaâ€™ ||

<129> á¹• 21 ``tÄ• evamanusÄ• sitvÄ• , bhikkhunÄ«hi purakkhatÄ• .

upecca buddhaá¹ƒ vanditvÄ• , idaá¹ƒ vacanamabravi ||

<130> á¹• 21 `` `ahaá¹ƒ \Ee II 532/ sugata te mÄ• tÄ• , tvaÃ±ca vÄ«ra pitÄ• mama.

saddhammasukhada {saddhammasukhado (Ce Se Ee) } nÄ• tha, tayÄ• jÄ• tÄ• mhi gotama

<131> á¹• 21 `` `saá¹ƒvaddhitoyaá¹ƒ sugata, rÅ«pakÄ• yo mayÄ• tava.

anindito {Ä• nandiyo (Se), anindiyo (Ee) } dhammakÄ• yo {dhammatanu (Ce Ee Katthaci) }, ||

<132> á¹• 21 `` `muhuttaá¹ƒ taá¹‡hÄ• samaá¹‡aá¹ƒ, khÄ«raá¹ƒ tvaá¹ƒ pÄ• yito mayÄ• .

tayÄ• haá¹ƒ santamaccantaá¹ƒ, dhammakhÄ«raÃ±hi {dhammakhÄ«rampi (Se, Katthaci) } p

<133> á¹• 21 `` `bandhanÄ• rakkhane mayhaá¹ƒ, aá¹‡aá¹‡o {anaá¹‡o (Ce Se Ee) } tvaá¹ƒ

puttakÄ• mÄ• thiyo yÄ• caá¹ƒ, labhanti tÄ• disaá¹ƒ sutaá¹ƒ ||

<134> á¹• 21 `` `mandhÄ• tÄ• dinarindÄ• naá¹ƒ, yÄ• mÄ• tÄ• sÄ• bhavaá¹‡á¹‡ave.

nimuggÄ• haá¹ƒ tayÄ• putta, tÄ• ritÄ• bhavasÄ• garÄ• ||

<135> á¹• 21 `` `raÃ±Ã±o mÄ• tÄ• mahesÄ«ti, sulabhaá¹ƒ nÄ• mamitthinaá¹ƒ.

buddhamÄ• tÄ• ti yaá¹ƒ nÄ• maá¹ƒ, etaá¹ƒ paramadullabhaá¹ƒ ||

<136> á¹• 21 `` `taÃ±ca \Se II 285/ laddhaá¹ƒ mahÄ• vÄ«ra, paá¹‡idhÄ• naá¹ƒ mamaá¹ƒ ta

aá¹‡ukaá¹ƒ vÄ• mahantaá¹ƒ vÄ• , taá¹ƒ sabbaá¹ƒ pÅ«ritaá¹ƒ mayÄ• ||

<137> á¹• 21 `` `parinibbÄ• tumicchÄ• mi \Be II 210/ \Ne II 202/, vihÄ• yemaá¹ƒ kaá¸·evara

anujÄ• nÄ• hi me vÄ«ra, dukkhantakara nÄ• yaka ||

<138> á¹• 21 `` `cakkaá¹…kusadhajÄ• kiá¹‡á¹‡e, pÄ• de kamalakomale.

pasÄ• rehi paá¹‡Ä• maá¹ƒ te, karissaá¹ƒ puttauttame {puttapemasÄ• (Ce Ee), puttapemah

<139> á¹• 21 `` `suvaá¹‡á¹‡arÄ• sisaá¹…kÄ• saá¹ƒ, sarÄ«raá¹ƒ kuru pÄ• kaá¹-aá¹ƒ.

katvÄ• dehaá¹ƒ sudiá¹-á¹-haá¹ƒ te, santiá¹ƒ gacchÄ• mi nÄ• yakaâ€™ ||

<140> á¹• 21 ``dvattiá¹ƒsalakkhaá¹‡Å«petaá¹ƒ, suppabhÄ• laá¹…kataá¹ƒ tanuá¹ƒ.

saÃ±jhÄ• ghanÄ• va bÄ• lakkaá¹ƒ, mÄ• tucchaá¹ƒ dassayÄ« jino ||

<141> á¹• 21 ``phullÄ• ravindasaá¹ƒkÄ• se, taruá¹‡Ä• diccasappabhe.

cakkaá¹…kite pÄ• datale, tato sÄ• sirasÄ• pati ||

<142> á¹• 21 `` `paá¹‡amÄ• mi narÄ• dicca, Ä• diccakulaketukaá¹ƒ.

pacchime maraá¹‡e mayhaá¹ƒ {saraá¹‡aá¹ƒ mayhaá¹ƒ (Se) }, na taá¹ƒ ikkhÄ• mahaá¹ƒ pun

<143> á¹• 21 `` `itthiyo \Ee II 533/ nÄ• ma lokagga, sabbadosÄ• karÄ• matÄ• .

yadi ko catthi doso me, khamassu karuá¹‡Ä• kara ||

<144> á¹• 21 `` `itthikÄ• naÃ±ca pabbajjaá¹ƒ, haá¹ƒ taá¹ƒ yÄ• ciá¹ƒ punappunaá¹ƒ.

tattha ce atthi doso me, taá¹ƒ khamassu narÄ• sabha ||

<145> á¹• 21 `` `mayÄ• bhikkhuniyo vÄ«ra, tavÄ• nuÃ±Ã±Ä• ya sÄ• sitÄ• .

tatra ce atthi dunnÄ«taá¹ƒ, taá¹ƒ khamassu khamÄ• dhipa {khamÄ• dhiti (Se), khamÄ• pito

<146> á¹• 21 `` `akkhante \Se II 286/ nÄ• ma khantabbaá¹ƒ, kiá¹ƒ bhave guá¹‡abhÅ«sane.

kimuttaraá¹ƒ te vakkhÄ• mi, nibbÄ• nÄ• ya vajantiyÄ• ||

<147> á¹• 21 `` `suddhe anÅ«ne mama bhikkhusaá¹…ghe, lokÄ• ito nissarituá¹ƒ khamante

pabhÄ• takÄ• le byasanaá¹…gatÄ• naá¹ƒ, disvÄ• na niyyÄ• tiva candalekhÄ• â€™ ||

<148> á¹• 21 `` `tadetarÄ• bhikkhuniyo jinaggaá¹ƒ, tÄ• rÄ• va candÄ• nugatÄ• sumeruá¹ƒ

padakkhiá¹‡aá¹ƒ kacca nipacca pÄ• de, á¹-hitÄ• mukhantaá¹ƒ samudikkhamÄ• nÄ• ||

<149> á¹• 21 `` `na \Be II 211/ tittipubbaá¹ƒ tava dassanena, cakkhuá¹ƒ na sotaá¹ƒ tava bh

cittaá¹ƒ mamaá¹ƒ kevalamekameva, pappuyya taá¹ƒ dhammarasena titti ||

<150> á¹• 21 `` `nadato parisÄ• yaá¹ƒ te, vÄ• ditabbapahÄ• rino.

ye te dakkhanti vadanaá¹ƒ, dhaÃ±Ã±Ä• te narapuá¹…gava ||

<151> á¹• 21 `` `dÄ«ghaá¹…gulÄ« \Ne II 203/ tambanakhe, subhe Ä• yatapaá¹‡hike.

ye pÄ• de paá¹‡amissanti {paá¹‡amÄ• yanti (Se) }, tepi dhaÃ±Ã±Ä• guá¹‡andhara ||

<152> á¹• 21 `` `madhurÄ• ni \Ee II 534/ pahaá¹-á¹-hÄ• ni, dosagghÄ• ni hitÄ• ni ca.

ye te vÄ• kyÄ• ni suyyanti, tepi dhaÃ±Ã±Ä• naruttama ||

<153> á¹• 21 `` `dhaÃ±Ã±Ä• haá¹ƒ \Se II 287/ te mahÄ• vÄ«ra, pÄ• dapÅ«janatapparÄ• {r
(Katthaci) }.

tiá¹‡á¹‡asaá¹ƒsÄ• rakantÄ• rÄ• , suvÄ• kyena sirÄ«matoâ€™ ||

<154> á¹• 21 ``tato sÄ• anusÄ• vetvÄ• {anumÄ• ne tvÄ• (Katthaci) }, bhikkhusaá¹…gham

rÄ• hulÄ• nandanande ca, vanditvÄ• idamabravi ||

<155> á¹• 21 `` `Ä• sÄ«visÄ• layasame, rogÄ• vÄ• se kaá¸·evare.

nibbindÄ• dukkhasaá¹…ghÄ• á¹-e, jarÄ• maraá¹‡agocare ||

<156> á¹• 21 `` `nÄ• nÄ• kalimalÄ• kiá¹‡á¹‡e {nÄ• nÄ• kuá¹‡apamalÄ• kiá¹‡á¹‡e (Se), nÄ• (Katthaci) }, parÄ• yatte nirÄ«hake.

tena nibbÄ• tumicchÄ• mi, anumaÃ±Ã±atha puttakÄ• â€™ ||

<157> á¹• 21 ``nando rÄ• hulabhaddo ca, vÄ«tasokÄ• nirÄ• savÄ• .

á¹-hitÄ• calaá¹-á¹-hiti thirÄ• , dhammatamanucintayuá¹ƒ ||

<158> á¹• 21 `` `dhiratthu saá¹…khataá¹ƒ lolaá¹ƒ, asÄ• raá¹ƒ kadalÅ«pamaá¹ƒ.

mÄ• yÄ• marÄ«cisadisaá¹ƒ, itaraá¹ƒ anavaá¹-á¹-hitaá¹ƒ ||

<159> á¹• 21 `` `yattha nÄ• ma jinassÄ• yaá¹ƒ, mÄ• tucchÄ• buddhaposikÄ• .

gotamÄ« nidhanaá¹ƒ yÄ• ti, aniccaá¹ƒ sabbasaá¹…khataá¹ƒâ€™ ||

<160> á¹• 21 ``Ä• nando ca tadÄ• sekho, sokaá¹-á¹-o {kaniá¹-á¹-ho (Se) } jinavacchalo.

tatthassÅ«ni karonto so, karuá¹‡aá¹ƒ paridevati ||

<161> á¹• 21 ``hÄ• santiá¹ƒ {bhÄ• santÄ« (Se) } gotamÄ« yÄ• ti, nÅ«na buddhopi nibbutiá

gacchati na cireneva, aggiriva nirindhano ||

<162> á¹• 21 ``evaá¹ƒ \Be II 212/ vilÄ• pamÄ• naá¹ƒ taá¹ƒ, Ä• nandaá¹ƒ Ä• ha gotamÄ«.

sutasÄ• garagambhÄ«ra \Se II 288/, buddhopaá¹-á¹-hÄ• natappara ||

<163> á¹• 21 `` `na yuttaá¹ƒ socituá¹ƒ putta, hÄ• sakÄ• le upaá¹-á¹-hite.

tayÄ• me saraá¹‡aá¹ƒ putta, nibbÄ• naá¹ƒ tamupÄ• gataá¹ƒ ||

<164> á¹• 21 `` `tayÄ• tÄ• ta samajjhiá¹-á¹-ho, pabbajjaá¹ƒ anujÄ• ni no.

mÄ• putta vimano hohi, saphalo te parissamo ||

<165> á¹• 21 `` `yaá¹ƒ \Ne II 204/ \Ee II 535/ na diá¹-á¹-haá¹ƒ purÄ• á¹‡ehi, titthikÄ• cariyeh

taá¹ƒ padaá¹ƒ sukumÄ• rÄ«hi, sattavassÄ• hi veditaá¹ƒ ||

<166> á¹• 21 `` `buddhasÄ• sanapÄ• leta, pacchimaá¹ƒ dassanaá¹ƒ tava.

tattha gacchÄ• mahaá¹ƒ putta, gato yattha na dissate ||

<167> á¹• 21 `` `kadÄ• ci dhammaá¹ƒ desento, khipÄ« lokagganÄ• yako.

tadÄ• haá¹ƒ Ä• sÄ«savÄ• caá¹ƒ, avocaá¹ƒ anukampikÄ• ||

<168> á¹• 21 `` `ciraá¹ƒ jÄ«va mahÄ• vÄ«ra, kappaá¹ƒ tiá¹-á¹-ha mahÄ• mune.

sabbalokassa atthÄ• ya, bhavassu ajarÄ• maro ||

<169> á¹• 21 `` `taá¹ƒ tathÄ• vÄ• diniá¹ƒ buddho, mamaá¹ƒ so etadabravi.

`na hevaá¹ƒ vandiyÄ• buddhÄ• , yathÄ• vandasi gotamÄ« ||

<170> á¹• 21 `` `kathaá¹ƒ carahi sabbaÃ±Ã±Å«, vanditabbÄ• tathÄ• gatÄ• .

kathaá¹ƒ avandiyÄ• buddhÄ• , taá¹ƒ me akkhÄ• hi pucchito ||

<171> á¹• 21 `` `Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sÄ• vake passa, etaá¹ƒ buddhÄ• navandanaá¹ƒ ||

<172> á¹• 21 `` `tato upassayaá¹ƒ gantvÄ• , ekikÄ• haá¹ƒ vicintayiá¹ƒ.

samaggaparisaá¹ƒ nÄ• tho, rodhesi tibhavantago ||

<173> á¹• 21 `` `handÄ• haá¹ƒ \Se II 289/ parinibbissaá¹ƒ, mÄ• vipattitamaddasaá¹ƒ.

evÄ• haá¹ƒ cintayitvÄ• na, disvÄ• na isisattamaá¹ƒ ||

<174> á¹• 21 `` `parinibbÄ• nakÄ• laá¹ƒ me, Ä• rocesiá¹ƒ {Ä• rocemi (Se) } vinÄ• yakaá¹ƒ.

tato so samanuÃ±Ã±Ä• si, kÄ• laá¹ƒ jÄ• nÄ• hi gotamÄ« ||

<175> á¹• 21 `` `kilesÄ• \Be II 213/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• |

<176> á¹• 21 `` `svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<177> á¹• 21 `` `paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<178> á¹• 21 `` `thÄ«naá¹ƒ dhammÄ• bhisamaye, ye bÄ• lÄ• vimatiá¹ƒ gatÄ• .

tesaá¹ƒ diá¹-á¹-hippahÄ• natthaá¹ƒ, iddhiá¹ƒ dassehi gotamÄ«â€™ ||

<179> á¹• 21 ``tadÄ• nipacca sambuddhaá¹ƒ, uppatitvÄ• na ambaraá¹ƒ.

iddhÄ« anekÄ• dassesi, buddhÄ• nuÃ±Ã±Ä• ya gotamÄ« ||

<180> á¹• 21 ``ekikÄ• bahudhÄ• Ä• si, bahukÄ• cetikÄ• tathÄ• .

Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ, tirokuá¹-á¹-aá¹ƒ {tirokuá¸• á¸• aá¹ƒ (Se) } tironagaá¹ƒ ||

<181> á¹• 21 ``asajjamÄ• nÄ• \Ne II 205/ \Ee II 536/ agamÄ• , bhÅ«miyampi nimujjatha.

abhijjamÄ• ne udake, agaÃ±chi mahiyÄ• yathÄ• ||

<182> á¹• 21 ``sakuá¹‡Ä«va tathÄ• kÄ• se, pallaá¹…kena kamÄ« tadÄ• .

vasaá¹ƒ vattesi kÄ• yena, yÄ• va brahmanivesanaá¹ƒ ||

<183> á¹• 21 ``sineruá¹ƒ \Se II 290/ daá¹‡á¸• aá¹ƒ katvÄ• na, chattaá¹ƒ katvÄ• mahÄ• ma

samÅ«laá¹ƒ parivattetvÄ• , dhÄ• rayaá¹ƒ caá¹…kamÄ« nabhe ||

<184> á¹• 21 ``chassÅ«rodayakÄ• leva, lokaÃ±cÄ• kÄ• si dhÅ«mikaá¹ƒ.

yugante viya lokaá¹ƒ sÄ• , jÄ• lÄ• mÄ• lÄ• kulaá¹ƒ akÄ• ||

<185> á¹• 21 ``mucalindaá¹ƒ mahÄ• selaá¹ƒ, merumÅ«lanadantare {merumandÄ• radadda
mandÄ• radantare (Se) }.

sÄ• sapÄ• riva sabbÄ• ni, ekenaggahi muá¹-á¹-hinÄ• ||

<186> á¹• 21 ``aá¹…gulaggena chÄ• desi, bhÄ• karaá¹ƒ sanisÄ• karaá¹ƒ.

candasÅ«rasahassÄ• ni, Ä• veá¸·amiva dhÄ• rayi ||

<187> á¹• 21 ``catusÄ• garatoyÄ• ni, dhÄ• rayÄ« ekapÄ• á¹‡inÄ• .

yugantajaladÄ• kÄ• raá¹ƒ, mahÄ• vassaá¹ƒ pavassatha ||

<188> á¹• 21 ``cakkavattiá¹ƒ saparisaá¹ƒ, mÄ• payÄ« sÄ• nabhattale.

garuá¸·aá¹ƒ dviradaá¹ƒ sÄ«haá¹ƒ, vinadantaá¹ƒ padassayi ||

<189> á¹• 21 ``ekikÄ• abhinimmitvÄ• , appameyyaá¹ƒ bhikkhunÄ«gaá¹‡aá¹ƒ.

puna antaradhÄ• petvÄ• , ekikÄ• munimabravi ||

<190> á¹• 21 `` `mÄ• tucchÄ• \Be II 214/ te mahÄ• vÄ«ra, tava sÄ• sanakÄ• rikÄ• .

anuppattÄ• sakaá¹ƒ atthaá¹ƒ, pÄ• de vandÄ• mi cakkhumaâ€™ ||

<191> á¹• 21 ``dassetvÄ• vividhÄ• iddhÄ«, orohitvÄ• nabhattalÄ• .

vanditvÄ• lokapajjotaá¹ƒ, ekamantaá¹ƒ nisÄ«di sÄ• ||

<192> á¹• 21 ``sÄ• vÄ«savassasatikÄ• , jÄ• tiyÄ• haá¹ƒ mahÄ• mune.

alamettÄ• vatÄ• vÄ«ra, nibbÄ• yissÄ• mi nÄ• yaka ||

<193> á¹• 21 ``tadÄ• tivimhitÄ• \Se II 291/ sabbÄ• , parisÄ• sÄ• kataÃ±jalÄ«.

avocayye kathaá¹ƒ Ä• si, atuliddhiparakkamÄ• ||

<194> á¹• 21 ``padumuttaro \Ee II 537/ nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<195> á¹• 21 ``tadÄ• haá¹ƒ \Ne II 206/ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• maccakule ahuá¹ƒ.

sabbopakÄ• rasampanne, iddhe phÄ«te mahaddhane ||

<196> á¹• 21 ``kadÄ• ci pitunÄ• saddhiá¹ƒ, dÄ• sigaá¹‡apurakkhatÄ• .

mahatÄ• parivÄ• rena, taá¹ƒ upecca narÄ• sabhaá¹ƒ ||

<197> á¹• 21 ``vÄ• savaá¹ƒ viya vassantaá¹ƒ, dhammameghaá¹ƒ anÄ• savaá¹ƒ {pavassay

saradÄ• diccasadisaá¹ƒ, raá¹ƒsijÄ• lasamujjalaá¹ƒ {raá¹ƒsimÄ• lÄ• kulaá¹ƒ jinaá¹ƒ (Ce Se), jinaá¹ƒ (Ee) } ||

<198> á¹• 21 ``disvÄ• cittaá¹ƒ pasÄ• detvÄ• , sutvÄ• cassa subhÄ• sitaá¹ƒ.

mÄ• tucchaá¹ƒ bhikkhuniá¹ƒ agge, á¹-hapentaá¹ƒ naranÄ• yakaá¹ƒ ||

<199> á¹• 21 ``sutvÄ• datvÄ• mahÄ• dÄ• naá¹ƒ, sattÄ• haá¹ƒ tassa tÄ• dino.

sasaá¹…ghassa naraggassa, paccayÄ• ni bahÅ«ni ca ||

<200> á¹• 21 ``nipacca pÄ• damÅ«lamhi, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

tato mahÄ• parisatiá¹ƒ, avoca isisattamo ||

<201> á¹• 21 `` `yÄ• sasaá¹…ghaá¹ƒ abhojesi, sattÄ• haá¹ƒ lokanÄ• yakaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

<202> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<203> á¹• 21 `` `tassa \Se II 292/ \Be II 215/ dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanim

gotamÄ« nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• ||

<204> á¹• 21 `` `tassa buddhassa mÄ• tucchÄ• , jÄ«vitÄ• pÄ• dikÄ• {jÄ«vitapÄ• likÄ• (Se

rattaÃ±Ã±Å«naÃ±ca aggattaá¹ƒ, bhikkhunÄ«naá¹ƒ labhissatiâ€™ ||

<205> á¹• 21 ``taá¹ƒ sutvÄ• na pamoditvÄ• {taá¹ƒ sutvÄ• haá¹ƒ pamuditÄ• (Ce Se Ee) }, y
jinaá¹ƒ.

paccayehi upaá¹-á¹-hitvÄ• , tato kÄ• laá¹…katÄ• ahaá¹ƒ ||

<206> á¹• 21 ``tÄ• vatiá¹ƒsesu devesu, sabbakÄ• masamiddhisu.

nibbattÄ• dasahaá¹…gehi, aÃ±Ã±e abhibhaviá¹ƒ ahaá¹ƒ ||

<207> á¹• 21 ``rÅ«pasaddehi gandhehi, rasehi phusanehi ca.

Ä• yunÄ• pi ca vaá¹‡á¹‡ena, sukhena yasasÄ• pi ca ||

<208> á¹• 21 ``tathevÄ• dhipateyyena, adhigayha virocahaá¹ƒ.

ahosiá¹ƒ amarindassa, mahesÄ« dayitÄ• tahiá¹ƒ ||

<209> á¹• 21 ``saá¹ƒsÄ• re \Ne II 207/ \Ee II 538/ saá¹ƒsarantÄ«haá¹ƒ, kammavÄ• yusame

kÄ• sissa raÃ±Ã±o visaye, ajÄ• yiá¹ƒ dÄ• sagÄ• make ||

<210> á¹• 21 ``paÃ±cadÄ• sasatÄ• nÅ«nÄ• , nivasanti tahiá¹ƒ tadÄ• .

sabbesaá¹ƒ tattha yo jeá¹-á¹-ho, tassa jÄ• yÄ• ahosahaá¹ƒ ||

<211> á¹• 21 ``sayambhuno paÃ±casatÄ• , gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visuá¹ƒ.

te disvÄ• na ahaá¹ƒ tuá¹-á¹-hÄ• , saha sabbÄ• hi itthibhi {Ã±Ä• tibhi (Ce Se Ee) } ||

<212> á¹• 21 ``pÅ«gÄ• hutvÄ• va sabbÄ• yo {katvÄ• paÃ±casatakuá¹-Ä« (Ce Se) }, catun
{upaá¹-á¹-hiya (Ce Se Ee) }.

ticÄ«varÄ• ni datvÄ• na, saá¹ƒsarimha {pasannÄ• mha (Se) } sasÄ• mikÄ• ||

<213> á¹• 21 ``tato \Se II 293/ cutÄ• sabbÄ• pi tÄ• , tÄ• vatiá¹ƒsagatÄ• mayaá¹ƒ.

pacchime ca bhave dÄ• ni, jÄ• tÄ• devadahe pure ||

<214> á¹• 21 ``pitÄ• aÃ±janasakko me, mÄ• tÄ• mama sulakkhaá¹‡Ä• .

tato kapilavatthusmiá¹ƒ, suddhodanagharaá¹ƒ gatÄ• ||

<215> á¹• 21 ``sesÄ• {sabbÄ• (Se) } sakyakule jÄ• tÄ• , sakyÄ• naá¹ƒ gharamÄ• gamuá¹

ahaá¹ƒ visiá¹-á¹-hÄ• sabbÄ• saá¹ƒ, jinassÄ• pÄ• dikÄ• ahuá¹ƒ ||

<216> á¹• 21 ``mama \Be II 216/ puttobhinikkhamma {sa me putto ... (Se) }, buddho Ä• si v

pacchÄ• haá¹ƒ pabbajitvÄ• na, satehi saha paÃ±cahi ||

<217> á¹• 21 ``sÄ• kiyÄ• nÄ«hi dhÄ«rÄ• hi, saha santisukhaá¹ƒ phusiá¹ƒ.

ye tadÄ• pubbajÄ• tiyaá¹ƒ, amhÄ• kaá¹ƒ Ä• su sÄ• mino ||

<218> á¹• 21 ``sahapuÃ±Ã±assa kattÄ• ro, mahÄ• samayakÄ• rakÄ• .

phusiá¹ƒsu arahattaá¹ƒ te, sugatenÄ• nukampitÄ• ||

<219> á¹• 21 ``tadetarÄ• bhikkhuniyo, Ä• ruhiá¹ƒsu nabhattalaá¹ƒ.

saá¹ƒgatÄ• {khagatÄ• (Ce) } viya tÄ• rÄ• yo, virociá¹ƒsu mahiddhikÄ• ||

<220> á¹• 21 ``iddhÄ« anekÄ• dassesuá¹ƒ, piá¸·andhavikatiá¹ƒ yathÄ• .

kammÄ• ro kanakasseva, kammaÃ±Ã±assa susikkhito {puá¹‡á¹‡akammesu sikkhitÄ• (Se)

<221> á¹• 21 ``dassetvÄ• pÄ• á¹-ihÄ«rÄ• ni, vicittÄ• ni {vividhÄ• ni (Se) } bahÅ«ni ca.

tosetvÄ• vÄ• dipavaraá¹ƒ, muniá¹ƒ saparisaá¹ƒ tadÄ• ||

<222> á¹• 21 ``orohitvÄ• na gaganÄ• , vanditvÄ• isisattamaá¹ƒ.

anuÃ±Ã±Ä• tÄ• naraggena, yathÄ• á¹-hÄ• ne nisÄ«disuá¹ƒ ||

<223> á¹• 21 `` `ahonukampikÄ• \Ne II 208/ amhaá¹ƒ, sabbÄ• saá¹ƒ cira gotamÄ«.

vÄ• sitÄ• tava puÃ±Ã±ehi, pattÄ• no Ä• savakkhayaá¹ƒ ||

<224> á¹• 21 `` `kilesÄ• \Ee II 539/ jhÄ• pitÄ• amhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• ma anÄ• savÄ• ||

<225> á¹• 21 `` `svÄ• gataá¹ƒ vata no Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<226> á¹• 21 `` `paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<227> á¹• 21 `` `iddhÄ«su ca vasÄ« homa, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homa mahÄ• mune ||

<228> á¹• 21 `` `pubbenivÄ• saá¹ƒ jÄ• nÄ• ma, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<229> á¹• 21 `` `atthe \Be II 217/ dhamme ca nerutte, paá¹-ibhÄ• ne {paá¹-ibhÄ• á¹‡e (Ce S

Ã±Ä• á¹‡aá¹ƒ amhaá¹ƒ mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<230> á¹• 21 `` `asmÄ• bhi pariciá¹‡á¹‡osi, mettacittÄ• hi nÄ• yaka.

anujÄ• nÄ• hi sabbÄ• saá¹ƒ {sabbÄ• yo (Se Ee) }, nibbÄ• nÄ• ya mahÄ• muneâ€™ ||

<231> á¹• 21 ``nibbÄ• yissÄ• ma iccevaá¹ƒ, kiá¹ƒ vakkhÄ• mi vadantiyo.

yassa dÄ• ni ca vo kÄ• laá¹ƒ, maÃ±Ã±athÄ• ti jinobravi ||

<232> á¹• 21 ``gotamÄ«Ä• dikÄ• tÄ• yo, tadÄ• bhikkhuniyo jinaá¹ƒ.

vanditvÄ• Ä• sanÄ• tamhÄ• , vuá¹-á¹-hÄ• ya agamiá¹ƒsu tÄ• ||

<233> á¹• 21 ``mahatÄ• \Se II 295/ janakÄ• yena, saha lokagganÄ• yako.

anusaá¹ƒyÄ• yÄ« so {anusaá¹ƒsÄ• vayÄ« (Se Katthaci) } vÄ«ro, mÄ• tucchaá¹ƒ yÄ• vakoá¹

<234> á¹• 21 ``tadÄ• nipati pÄ• desu, gotamÄ« lokabandhuno.

saheva tÄ• hi sabbÄ• hi, pacchimaá¹ƒ pÄ• davandanaá¹ƒ ||

<235> á¹• 21 `` `idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, lokanÄ• thassa dassanaá¹ƒ.

na puno amatÄ• kÄ• raá¹ƒ, passissÄ• mi mukhaá¹ƒ tava ||

<236> á¹• 21 `` `na ca me vandanaá¹ƒ {vadanaá¹ƒ (Katthaci) } vÄ«ra, tava pÄ• de sukomal

samphusissati lokagga, ajja gacchÄ• mi nibbutiá¹ƒâ€™ ||

<237> á¹• 21 ``rÅ«pena \Ne II 209/ kiá¹ƒ tavÄ• nena, diá¹-á¹-he dhamme yathÄ• tathe.

sabbaá¹ƒ saá¹…khatamevetaá¹ƒ, anassÄ• sikamittaraá¹ƒ ||

<238> á¹• 21 ``sÄ• saha tÄ• hi gantvÄ• na, bhikkhunupassayaá¹ƒ sakaá¹ƒ.

aá¸• á¸• hapallaá¹…kamÄ• bhujja, nisÄ«di paramÄ• sane ||

<239> á¹• 21 ``tadÄ• upÄ• sikÄ• tattha, buddhasÄ• sanavacchalÄ• .

tassÄ• pavattiá¹ƒ sutvÄ• na, upesuá¹ƒ pÄ• davandikÄ• ||

<240> á¹• 21 ``karehi uraá¹ƒ pahantÄ• , chinnamÅ«lÄ• yathÄ• latÄ• .

rodantÄ• karuá¹‡aá¹ƒ ravaá¹ƒ, sokaá¹-á¹-Ä• bhÅ«mipÄ• titÄ• ||

<241> á¹• 21 ``mÄ• \Ee II 540/ no saraá¹‡ade nÄ• the, vihÄ• ya gami nibbutiá¹ƒ.

nipatitvÄ• na yÄ• cÄ• ma, sabbÄ• yo sirasÄ• mayaá¹ƒ ||

<242> á¹• 21 ``yÄ• \Be II 218/ padhÄ• natamÄ• tÄ• saá¹ƒ, saddhÄ• paÃ±Ã±Ä• upÄ• sik

tassÄ• sÄ«saá¹ƒ pamajjantÄ«, idaá¹ƒ vacanamabravi ||

<243> á¹• 21 `` `alaá¹ƒ \Se II 296/ puttÄ• visÄ• dena, mÄ• rapÄ• sÄ• nuvattinÄ• .

aniccaá¹ƒ saá¹…khataá¹ƒ sabbaá¹ƒ, viyogantaá¹ƒ calÄ• calaá¹ƒâ€™ ||

<244> á¹• 21 ``tato sÄ• tÄ• visajjitvÄ• , paá¹-hamaá¹ƒ jhÄ• namuttamaá¹ƒ.

dutiyaÃ±ca tatiyaÃ±ca, samÄ• pajji catutthakaá¹ƒ ||

<245> á¹• 21 ``Ä• kÄ• sÄ• yatanaÃ±ceva, viÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ tathÄ• .

Ä• kiÃ±caá¹ƒ nevasaÃ±Ã±aÃ±ca, samÄ• pajji yathÄ• kkamaá¹ƒ ||

<246> á¹• 21 ``paá¹-ilomena jhÄ• nÄ• ni, samÄ• pajjittha gotamÄ«.

yÄ• vatÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, tato yÄ• vacatutthakaá¹ƒ ||

<247> á¹• 21 ``tato vuá¹-á¹-hÄ• ya nibbÄ• yi, dÄ«paccÄ«va nirÄ• savÄ• {nirÄ• sanÄ• (Ce

bhÅ«micÄ• lo mahÄ• Ä• si, nabhasÄ• vijjutÄ• pati ||

<248> á¹• 21 ``panÄ• ditÄ• dundubhiyo, parideviá¹ƒsu devatÄ• .

pupphavuá¹-á¹-hÄ« ca gaganÄ• , abhivassatha medaniá¹ƒ ||

<249> á¹• 21 ``kampito merurÄ• jÄ• pi, raá¹…gamajjhe yathÄ• naá¹-o.

sokena cÄ• tidÄ«nova viravo Ä• si sÄ• garo ||

<250> á¹• 21 ``devÄ• nÄ• gÄ• surÄ• brahmÄ• , saá¹ƒviggÄ• hiá¹ƒsu taá¹…khaá¹‡e.

`aniccÄ• vata saá¹…khÄ• rÄ• , yathÄ• yaá¹ƒ vilayaá¹ƒ gatÄ• â€™ ||

<251> á¹• 21 ``yÄ• \Ne II 210/ ce maá¹ƒ parivÄ• riá¹ƒsu, satthu sÄ• sanakÄ• rikÄ• .

tÄ• yopi anupÄ• dÄ• nÄ• , dÄ«pacci viya {dÄ«pasikhÄ• viya (Se) } nibbutÄ• ||

<252> á¹• 21 ``hÄ• yogÄ• vippayogantÄ• , hÄ• niccaá¹ƒ sabbasaá¹…khataá¹ƒ.

hÄ• jÄ«vitaá¹ƒ vinÄ• santaá¹ƒ, iccÄ• si paridevanÄ• ||

<253> á¹• 21 ``tato \Se II 297/ devÄ• ca brahmÄ• ca, lokadhammÄ• nuvattanaá¹ƒ.

kÄ• lÄ• nurÅ«paá¹ƒ kubbanti, upetvÄ• isisattamaá¹ƒ ||

<254> á¹• 21 ``tadÄ• \Ee II 541/ Ä• mantayÄ« satthÄ• , Ä• nandaá¹ƒ sutasÄ• garaá¹ƒ {sut

`gacchÄ• nanda nivedehi, bhikkhÅ«naá¹ƒ mÄ• tu nibbutiá¹ƒâ€™ ||

<255> á¹• 21 ``tadÄ• nando \Be II 219/ nirÄ• nando, assunÄ• puá¹‡á¹‡alocano.

gaggarena sarenÄ• ha, `samÄ• gacchantu bhikkhavo ||

<256> á¹• 21 `` `pubbadakkhiá¹‡apacchÄ• su, uttarÄ• ya ca santike.

suá¹‡antu bhÄ• sitaá¹ƒ mayhaá¹ƒ, bhikkhavo sugatorasÄ• ||

<257> á¹• 21 `` `yÄ• vaá¸• á¸• hayi payattena, sarÄ«raá¹ƒ pacchimaá¹ƒ mune.

sÄ• gotamÄ« gatÄ• santiá¹ƒ, tÄ• rÄ• va sÅ«riyodaye ||

<258> á¹• 21 `` `buddhamÄ• tÄ• ti paÃ±Ã±attiá¹ƒ {saÃ±Ã±attiá¹ƒ (Se) }, á¹-hapayitvÄ• gat

na yattha paÃ±canettopi, gatiá¹ƒ {gataá¹ƒ (Ce Ee), tattha (Se) } dakkhati nÄ• yako ||

<259> á¹• 21 `` `yassatthi sugate saddhÄ• , yo ca piyo mahÄ• mune.

buddhamÄ• tussa {buddhamÄ• tari (Ce), buddhassa mÄ• tu (Se) } sakkÄ• raá¹ƒ, karotu sug

<260> á¹• 21 ``sudÅ«raá¹-á¹-hÄ• pi taá¹ƒ sutvÄ• , sÄ«ghamÄ• gacchu bhikkhavo.

keci buddhÄ• nubhÄ• vena, keci iddhÄ«su kovidÄ• ||

<261> á¹• 21 ``kÅ«á¹-Ä• gÄ• ravare ramme, sabbasoá¹‡á¹‡amaye subhe.

maÃ±cakaá¹ƒ samÄ• ropesuá¹ƒ, yattha suttÄ• si gotamÄ« ||

<262> á¹• 21 ``cattÄ• ro lokapÄ• lÄ• te, aá¹ƒsehi samadhÄ• rayuá¹ƒ.

sesÄ• sakkÄ• dikÄ• devÄ• , kÅ«á¹-Ä• gÄ• re samaggahuá¹ƒ ||

<263> á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• ni \Se II 298/ sabbÄ• ni, Ä• suá¹ƒ paÃ±casatÄ• nipi.

saradÄ• diccavaá¹‡á¹‡Ä• ni, vissakammakatÄ• ni hi ||

<264> á¹• 21 ``sabbÄ• tÄ• pi bhikkhuniyo, Ä• suá¹ƒ maÃ±cesu sÄ• yitÄ• .

devÄ• naá¹ƒ khandhamÄ• ruá¸·hÄ• , niyyanti anupubbaso ||

<265> á¹• 21 ``sabbaso \Ne II 211/ chÄ• ditaá¹ƒ Ä• si, vitÄ• nena nabhattalaá¹ƒ.

satÄ• rÄ• candasÅ«rÄ• ca, laÃ±chitÄ• kanakÄ• mayÄ• ||

<266> á¹• 21 ``paá¹-Ä• kÄ• \Ee II 542/ ussitÄ• nekÄ• , vitatÄ• pupphakaÃ±cukÄ• .

ogatÄ• kÄ• sapadumÄ• {ogatÄ• kÄ• sadhÅ«mÄ• va (Ee) }, mahiyÄ• pupphamuggataá¹ƒ ||

<267> á¹• 21 ``dassanti candasÅ«riyÄ• , pajjalanti ca tÄ• rakÄ• .

majjhaá¹ƒ gatopi cÄ• dicco, na tÄ• pesi sasÄ« yathÄ• ||

<268> á¹• 21 ``devÄ• \Be II 220/ dibbehi gandhehi, mÄ• lehi surabhÄ«hi ca.

vÄ• ditehi ca naccehi, saá¹…gÄ«tÄ«hi ca pÅ«jayuá¹ƒ ||

<269> á¹• 21 ``nÄ• gÄ• surÄ• ca brahmÄ• no, yathÄ• satti yathÄ• balaá¹ƒ.

pÅ«jayiá¹ƒsu ca niyyantiá¹ƒ, nibbutaá¹ƒ buddhamÄ• taraá¹ƒ ||

<270> á¹• 21 ``sabbÄ• yo purato nÄ«tÄ• , nibbutÄ• sugatorasÄ• .

gotamÄ« niyyate pacchÄ• , sakkatÄ• buddhaposikÄ• ||

<271> á¹• 21 ``purato devamanujÄ• , sanÄ• gÄ• surabrahmakÄ• .

pacchÄ• sasÄ• vako buddho, pÅ«jatthaá¹ƒ yÄ• ti mÄ• tuyÄ• ||

<272> á¹• 21 ``buddhassa parinibbÄ• naá¹ƒ, nedisaá¹ƒ Ä• si yÄ• disaá¹ƒ.

gotamÄ«parinibbÄ• naá¹ƒ, atevacchariyaá¹ƒ {atÄ«vacchariyaá¹ƒ (sabbattha) mogallÄ• naby
oloketabbaá¹ƒ} ahu ||

<273> á¹• 21 ``buddho \Se II 299/ buddhassa nibbÄ• ne {na buddho buddhanibbÄ• ne (Se
{nopadissati (Ce Ee), sÄ• riputtÄ• di (Se) } bhikkhavo.

buddho gotaminibbÄ• ne, sÄ• riputtÄ• dikÄ• tathÄ• {yathÄ• (Se) } ||

<274> á¹• 21 ``citakÄ• ni karitvÄ• na, sabbagandhamayÄ• ni te.

gandhacuá¹‡á¹‡apakiá¹‡á¹‡Ä• ni, jhÄ• payiá¹ƒsu ca tÄ• tahiá¹ƒ ||

<275> á¹• 21 ``sesabhÄ• gÄ• ni á¸• ayhiá¹ƒsu, aá¹-á¹-hÄ« sesÄ• ni sabbaso.

Ä• nando ca tadÄ• voca, saá¹ƒvegajanakaá¹ƒ vaco ||

<276> á¹• 21 `` `gotamÄ« nidhanaá¹ƒ yÄ• tÄ• , á¸• ayhaÃ±cassÄ• sarÄ«rakaá¹ƒ.

saá¹…ketaá¹ƒ buddhanibbÄ• naá¹ƒ, na cirena bhavissatiâ€™ ||

<277> á¹• 21 ``tato gotamidhÄ• tÅ«ni, tassÄ• pattagatÄ• ni so.

upanÄ• mesi nÄ• thassa, Ä• nando buddhacodito ||

<278> á¹• 21 ``pÄ• á¹‡inÄ• tÄ• ni paggayha, avoca isisattamo.

`mahato sÄ• ravantassa, yathÄ• rukkhassa tiá¹-á¹-hato ||

<279> á¹• 21 `` `yo \Ne II 212/ \Ee II 543/ so mahattaro khandho, palujjeyya aniccatÄ• .

tathÄ• bhikkhunisaá¹…ghassa, gotamÄ« parinibbutÄ• ||

<280> á¹• 21 `` `aho acchariyaá¹ƒ mayhaá¹ƒ {Ä• nanda passa buddhassa (Se) }, nibbutÄ•

sarÄ«ramattasesÄ• ya, natthi sokapariddavo {na sokaparidevanÄ• (Se) } ||

<281> á¹• 21 `` `na \Be II 221/ sociyÄ• paresaá¹ƒ sÄ• , tiá¹‡á¹‡asaá¹ƒsÄ• rasÄ• garÄ• .

parivajjitasantÄ• pÄ• , sÄ«tibhÅ«tÄ• sunibbutÄ• ||

<282> á¹• 21 `` `paá¹‡á¸• itÄ• si mahÄ• paÃ±Ã±Ä• , puthupaÃ±Ã±Ä• tatheva ca.

rattaÃ±Ã±Å« bhikkhunÄ«naá¹ƒ sÄ• , evaá¹ƒ dhÄ• retha bhikkhavo ||

<283> á¹• 21 `` `iddhÄ«su \Se II 300/ ca vasÄ« Ä• si, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« Ä• si ca gotamÄ« ||

<284> á¹• 21 `` `pubbenivÄ• samaÃ±Ã±Ä• si, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi tassÄ• punabbhavo ||

<285> á¹• 21 `` `atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

parisuddhaá¹ƒ ahu Ã±Ä• á¹‡aá¹ƒ, tasmÄ• socaniyÄ• na sÄ• ||

<286> á¹• 21 `` `ayoghanahatasseva, jalato jÄ• tavedassa.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• yate gati ||

<287> á¹• 21 `` `evaá¹ƒ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gati natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukhaá¹ƒ ||

<288> á¹• 21 `` `attadÄ«pÄ• tato hotha, satipaá¹-á¹-hÄ• nagocarÄ• .

bhÄ• vetvÄ• sattabojjhaá¹…ge, dukkhassantaá¹ƒ karissathaâ€™â€™ â€™ ||

itthaá¹ƒ sudaá¹ƒ mahÄ• pajÄ• patigotamÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mahÄ• pajÄ• patigotamÄ«theriyÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. khemÄ• therÄ«apadÄ• naá¹ƒ

<289> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<290> á¹• 21 ``tadÄ• haá¹ƒ \Se II 301/ \Ne II 213/ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

<291> á¹• 21 ``upetvÄ• \Ee II 544/ taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato jÄ• tappasÄ• dÄ• haá¹ƒ, upemi saraá¹‡aá¹ƒ jinaá¹ƒ ||

<292> á¹• 21 ``mÄ• taraá¹ƒ \Be II 222/ pitaraá¹ƒ cÄ• haá¹ƒ, Ä• yÄ• citvÄ• vinÄ• yakaá¹ƒ.

nimantayitvÄ• sattÄ• haá¹ƒ, bhojayiá¹ƒ sahasÄ• vakaá¹ƒ ||

<293> á¹• 21 ``atikkante ca sattÄ• he, mahÄ• paÃ±Ã±Ä• namuttamaá¹ƒ.

bhikkhuniá¹ƒ etadaggamhi, á¹-hapesi narasÄ• rathi ||

<294> á¹• 21 ``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , puno tassa mahesino.

kÄ• raá¹ƒ katvÄ• na taá¹ƒ á¹-hÄ• naá¹ƒ, paá¹‡ipacca paá¹‡Ä«dahiá¹ƒ ||

<295> á¹• 21 ``tato mama jino {maá¹ƒ sa jino (Se) } Ä• ha, `sijjhataá¹ƒ paá¹‡idhÄ« tava.

sasaá¹…ghe me kataá¹ƒ kÄ• raá¹ƒ, appameyyaphalaá¹ƒ tayÄ• ||

<296> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<297> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

etadaggamanuppattÄ• , khemÄ• nÄ• ma bhavissatiâ€™ ||

<298> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pagÄ• ahaá¹ƒ ||

<299> á¹• 21 ``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• .

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato ||

<300> á¹• 21 ``yattha \Se II 302/ yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<301> á¹• 21 ``tato cutÄ• manussatte, rÄ• jÅ«naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<302> á¹• 21 ``sampattiá¹ƒ anubhotvÄ• na, devesu manujesu ca.

sabbattha sukhitÄ• hutvÄ• , nekakappesu saá¹ƒsariá¹ƒ ||

<303> á¹• 21 ``ekanavutito kappe, vipassÄ« lokanÄ• yako.

uppajji cÄ• rudassano {cÄ• runayano (Ce Ee) }, sabbadhammavipassako ||

<304> á¹• 21 ``tamahaá¹ƒ \Ne II 214/ \Ee II 545/ lokanÄ• yakaá¹ƒ, upetvÄ• narasÄ• rathiá¹

dhammaá¹ƒ bhaá¹‡itaá¹ƒ sutvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<305> á¹• 21 ``dasavassasahassÄ• ni \Be II 223/, tassa vÄ«rassa sÄ• sane.

brahmacariyaá¹ƒ caritvÄ• na, yuttayogÄ• bahussutÄ• ||

<306> á¹• 21 ``paccayÄ• kÄ• rakusalÄ• , catusaccavisÄ• radÄ• .

nipuá¹‡Ä• cittakathikÄ• , satthusÄ• sanakÄ• rikÄ• ||

<307> á¹• 21 ``tato cutÄ• haá¹ƒ tusitaá¹ƒ, upapannÄ• yasassinÄ«.

abhibhomi tahiá¹ƒ aÃ±Ã±e, brahmacÄ• rÄ«phalenahaá¹ƒ ||

<308> á¹• 21 ``yattha yatthÅ«papannÄ• haá¹ƒ, mahÄ• bhogÄ• mahaddhanÄ• .

medhÄ• vinÄ« sÄ«lavatÄ« {rÅ«pavatÄ« (Ce Se Ee) }, vinÄ«taparisÄ• pi ca ||

<309> á¹• 21 ``bhavÄ• mi tena kammena, yogena jinasÄ• sane.

sabbÄ• sampattiyo mayhaá¹ƒ, sulabhÄ• manaso piyÄ• ||

<310> á¹• 21 ``yopi \Se II 303/ me bhavate bhattÄ• , yattha yattha gatÄ• yapi.

vimÄ• neti na maá¹ƒ koci, paá¹-ipattibalena me ||

<311> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

nÄ• mena koá¹‡Ä• gamano, uppajji vadataá¹ƒ varo ||

<312> á¹• 21 ``tadÄ• hi bÄ• rÄ• á¹‡asiyaá¹ƒ, susamiddhakulappajÄ• {susamiddhi ... (Se)

dhanaÃ±jÄ• nÄ« sumedhÄ• ca, ahampi ca tayo janÄ• ||

<313> á¹• 21 ``saá¹…ghÄ• rÄ• mamadÄ• simha, dÄ• nasahÄ• yikÄ• pure {neke sahassike mune (Ee) }.

saá¹…ghassa ca vihÄ• rampi {sasaá¹ƒghassa vihÄ• raá¹ƒ hi (Se Ee) }, uddissa kÄ• rikÄ• {

<314> á¹• 21 ``tato cutÄ• mayaá¹ƒ sabbÄ• , tÄ• vatiá¹ƒsÅ«pagÄ• ahuá¹ƒ.

yasasÄ• aggataá¹ƒ pattÄ• , manussesu tatheva ca ||

<315> á¹• 21 ``imasmiá¹ƒyeva kappamhi, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<316> á¹• 21 ``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<317> á¹• 21 ``tassÄ• siá¹ƒ \Be II 224/ jeá¹-á¹-hikÄ• dhÄ«tÄ• , samaá¹‡Ä« iti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

<318> á¹• 21 ``anujÄ• ni \Ne II 215/ \Ee II 546/ na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

<319> á¹• 21 ``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

<320> á¹• 21 ``samaá¹‡Ä« \Se II 304/ samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

<321> á¹• 21 ``ahaá¹ƒ uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

<322> á¹• 21 ``kadÄ• ci so narÄ• dicco, dhammaá¹ƒ desesi abbhutaá¹ƒ.

mahÄ• nidÄ• nasuttantaá¹ƒ, sutvÄ• taá¹ƒ pariyÄ• puá¹‡iá¹ƒ ||

<323> á¹• 21 ``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<324> á¹• 21 ``pacchime ca bhave dÄ• ni, sÄ• kalÄ• ya puruttame.

raÃ±Ã±o maddassa dhÄ«tÄ• mhi, manÄ• pÄ• dayitÄ• piyÄ• ||

<325> á¹• 21 ``saha me jÄ• tamattamhi, khemaá¹ƒ tamhi pure ahu.

tato khemÄ• ti nÄ• maá¹ƒ me, guá¹‡ato upapajjatha ||

<326> á¹• 21 ``yadÄ• haá¹ƒ yobbanaá¹ƒ pattÄ• , rÅ«palÄ• vaÃ±Ã±abhÅ«sitÄ• {rÅ«pavaá¹
rÅ«pavantÄ• vibhÅ«sitÄ• (Ee), rÅ«pavilÄ• sabhÅ«sitÄ• (Katthaci) }.

tadÄ• adÄ• si maá¹ƒ tÄ• to, bimbisÄ• rassa rÄ• jino ||

<327> á¹• 21 ``tassÄ• haá¹ƒ suppiyÄ• Ä• siá¹ƒ, rÅ«pake lÄ• yane ratÄ• .

rÅ«pÄ• naá¹ƒ dosavÄ• dÄ«ti, na upesiá¹ƒ mahÄ• dayaá¹ƒ ||

<328> á¹• 21 ``bimbisÄ• ro tadÄ• rÄ• jÄ• , mamÄ• nuggahabuddhiyÄ• .

vaá¹‡á¹‡ayitvÄ• veá¸·uvanaá¹ƒ, gÄ• yake gÄ• payÄ« mamaá¹ƒ ||

<329> á¹• 21 ``rammaá¹ƒ veá¸·uvanaá¹ƒ yena, na diá¹-á¹-haá¹ƒ sugatÄ• layaá¹ƒ.

na tena nandanaá¹ƒ diá¹-á¹-haá¹ƒ, iti maÃ±Ã±Ä• mase mayaá¹ƒ ||

<330> á¹• 21 ``yena \Se II 305/ \Be II 225/ veá¸·uvanaá¹ƒ diá¹-á¹-haá¹ƒ, naranandananand

sudiá¹-á¹-haá¹ƒ nandanaá¹ƒ tena, amarindasunandanaá¹ƒ ||

<331> á¹• 21 ``vihÄ• ya \Ee II 547/ nandanaá¹ƒ devÄ• , otaritvÄ• mahÄ«talaá¹ƒ {mahÄ«tal

rammaá¹ƒ veá¸·uvanaá¹ƒ disvÄ• , na tappanti suvimhitÄ• ||

<332> á¹• 21 ``rÄ• japuÃ±Ã±ena \Ne II 216/ nibbattaá¹ƒ, buddhapuÃ±Ã±ena bhÅ«sitaá¹ƒ.

ko vattÄ• tassa nissesaá¹ƒ, vanassa guá¹‡asaÃ±cayaá¹ƒ ||

<333> á¹• 21 ``taá¹ƒ sutvÄ• vanasamiddhaá¹ƒ, mama sotamanoharaá¹ƒ.

daá¹-á¹-hukÄ• mÄ• tamuyyÄ• naá¹ƒ, raÃ±Ã±o Ä• rocayiá¹ƒ tadÄ• ||

<334> á¹• 21 ``mahatÄ• parivÄ• rena, tadÄ• ca so {tadÄ• maá¹ƒ so (Se Ee) } mahÄ«pati.

maá¹ƒ pesesi {saá¹ƒpesesi (Se), sampÄ• pesi (Ee) } tamuyyÄ• naá¹ƒ, dassanÄ• ya samuss

<335> á¹• 21 ``gaccha passa mahÄ• bhoge, vanaá¹ƒ nettarasÄ• yanaá¹ƒ.

yaá¹ƒ sadÄ• bhÄ• ti siriyÄ• , sugatÄ• bhÄ• nuraÃ±jitaá¹ƒ ||

<336> á¹• 21 ``yadÄ• ca piá¹‡á¸• Ä• ya muni, giribbajapuruttamaá¹ƒ.

paviá¹-á¹-hohaá¹ƒ tadÄ• yeva, vanaá¹ƒ daá¹-á¹-humupÄ• gamiá¹ƒ ||

<337> á¹• 21 ``tadÄ• taá¹ƒ phullavipinaá¹ƒ, nÄ• nÄ• bhamarakÅ«jitaá¹ƒ.

kokilÄ• gÄ«tasahitaá¹ƒ, mayÅ«ragaá¹‡anaccitaá¹ƒ ||

<338> á¹• 21 ``appasaddamanÄ• kiá¹‡á¹‡aá¹ƒ, nÄ• nÄ• caá¹…kamabhÅ«sitaá¹ƒ.

kuá¹-imaá¹‡á¸• apasaá¹…kiá¹‡á¹‡aá¹ƒ, yogÄ«varavirÄ• jitaá¹ƒ ||

<339> á¹• 21 ``vicarantÄ« amaÃ±Ã±issaá¹ƒ, saphalaá¹ƒ nayanaá¹ƒ mama.

tatthÄ• pi taruá¹‡aá¹ƒ bhikkhuá¹ƒ, yuttaá¹ƒ disvÄ• vicintayiá¹ƒ ||

<340> á¹• 21 `` `Ä«dise \Se II 306/ vipine ramme, á¹-hitoyaá¹ƒ navayobbane.

vasantamiva kantena, rÅ«pena ca samanvito ||

<341> á¹• 21 `` `nisinno rukkhamÅ«lamhi, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

jhÄ• yate vatayaá¹ƒ bhikkhu, hitvÄ• visayajaá¹ƒ ratiá¹ƒ ||

<342> á¹• 21 `` `nanu nÄ• ma gahaá¹-á¹-hena, kÄ• maá¹ƒ bhutvÄ• yathÄ• sukhaá¹ƒ.

pacchÄ• jiá¹‡á¹‡ena dhammoyaá¹ƒ, caritabbo subhaddakoâ€™ ||

<343> á¹• 21 ``suÃ±Ã±akanti \Be II 226/ \Ee II 548/ viditvÄ• na, gandhagehaá¹ƒ jinÄ• layaá

upetvÄ• jinamaddakkhaá¹ƒ, udayantaá¹ƒva bhÄ• karaá¹ƒ ||

<344> á¹• 21 ``ekakaá¹ƒ sukhamÄ• sÄ«naá¹ƒ, bÄ«jamÄ• naá¹ƒ varitthiyÄ• .

disvÄ• nevaá¹ƒ vicintesiá¹ƒ, nÄ• yaá¹ƒ lÅ«kho narÄ• sabho ||

<345> á¹• 21 ``sÄ• kaÃ±Ã±Ä• kanakÄ• bhÄ• sÄ• , padumÄ• nanalocanÄ• .

bimboá¹-á¹-hÄ« kundadasanÄ• , manonettarasÄ• yanÄ• ||

<346> á¹• 21 ``hemadolÄ• bhasavanÄ• \Ne II 217/ {hemadolÄ• suvadÄ«nÄ• (Se) }, kalik
{kalasÄ• kÄ• rasuttanÄ« (Ce Ee), kamalÄ• kÄ• rasuttanÄ« (Se) }.

vedimajjhÄ• va sussoá¹‡Ä« {kanumajjhÄ• va sussoá¹‡Ä« (Ce), vedimajjhÄ• varasoá¹‡Ä« (
cÄ• rubhÅ«sanÄ• ||

<347> á¹• 21 ``rattaá¹ƒsakupasaá¹ƒbyÄ• nÄ• , nÄ«lamaá¹-á¹-hanivÄ• sanÄ• .

atappaneyyarÅ«pena, hÄ• sabhÄ• vasamanvitÄ• {hÄ• vabhÄ• vasamanvitÄ• (Ce), sabbÄ

<348> á¹• 21 ``disvÄ• tamevaá¹ƒ cintesiá¹ƒ, ahoyamabhirÅ«pinÄ«.

na mayÄ• nena nettena, diá¹-á¹-hapubbÄ• kudÄ• canaá¹ƒ ||

<349> á¹• 21 ``tato jarÄ• bhibhÅ«tÄ• sÄ• , vivaá¹‡á¹‡Ä• vikatÄ• nanÄ• .

bhinnadantÄ• setasirÄ• , salÄ• lÄ• vadanÄ• suci ||

<350> á¹• 21 ``saá¹…khittakaá¹‡á¹‡Ä• \Se II 307/ setakkhÄ«, lambÄ• subhapayodharÄ• .

valivitatasabbaá¹…gÄ«, sirÄ• vitatadehinÄ« ||

<351> á¹• 21 ``nataá¹…gÄ• daá¹‡á¸• adutiyÄ• , upphÄ• sulikatÄ• {uppaá¹‡á¸• upaá¹‡á¸•

pavedhamÄ• nÄ• patitÄ• , nissasantÄ« muhuá¹ƒ muhuá¹ƒ ||

<352> á¹• 21 ``tato me Ä• si saá¹ƒvego, abbhuto lomahaá¹ƒsano.

dhiratthu rÅ«paá¹ƒ asuciá¹ƒ, ramante yattha bÄ• lisÄ• ||

<353> á¹• 21 ``tadÄ• mahÄ• kÄ• ruá¹‡iko, disvÄ• saá¹ƒviggamÄ• nasaá¹ƒ.

udaggacitto sugato, imÄ• gÄ• thÄ• abhÄ• satha ||

<354> á¹• 21 `` `Ä• turaá¹ƒ \Ee II 549/ asuciá¹ƒ pÅ«tiá¹ƒ, passa kheme samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<355> á¹• 21 `` `asubhÄ• ya \Be II 227/ cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulÄ• bhava ||

<356> á¹• 21 `` `yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, kÄ• ye chandaá¹ƒ virÄ• jaya ||

<357> á¹• 21 `` `animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasantÄ• carissasi ||

<358> á¹• 21 `` `ye rÄ• garattÄ• nupatanti sotaá¹ƒ, sayaá¹ƒ kataá¹ƒ makkaá¹-akova jÄ• laá

etampi chetvÄ• na paribbajanti, na pekkhino {anapekkhino (Ce Se Ee) } kÄ• masukhaá¹ƒ pa

<359> á¹• 21 ``tato \Se II 308/ kallitacittaá¹ƒ {kallikacittaá¹ƒ (Se), kalikacittaá¹ƒ (Ee) } maá¹ƒ
narasÄ• rathi.

mahÄ• nidÄ• naá¹ƒ desesi, suttantaá¹ƒ vinayÄ• ya me ||

<360> á¹• 21 ``sutvÄ• \Ne II 218/ suttantaseá¹-á¹-haá¹ƒ taá¹ƒ, pubbasaÃ±Ã±amanussariá¹

tattha á¹-hitÄ• vahaá¹ƒ santÄ«, dhammacakkhuá¹ƒ visodhayiá¹ƒ ||

<361> á¹• 21 ``nipatitvÄ• mahesissa, pÄ• damÅ«lamhi tÄ• vade.

accayaá¹ƒ desanatthÄ• ya, idaá¹ƒ vacanamabraviá¹ƒ ||

<362> á¹• 21 `` `namo te sabbadassÄ• vÄ«, namo te karuá¹‡Ä• kara.

namo te tiá¹‡á¹‡asaá¹ƒsÄ• ra, namo te amataá¹ƒ dada ||

<363> á¹• 21 `` `diá¹-á¹-higahanapakkhandÄ• { ... pakkhantÄ• (Ce Se) }, kÄ• marÄ• gavin

tayÄ• sammÄ• upÄ• yena, vinÄ«tÄ• vinaye ratÄ• ||

<364> á¹• 21 `` `adassanena vibhogÄ• {vibbhogÄ• (Ce), vihitÄ• (Se) }, tÄ• disÄ• naá¹ƒ m

anubhonti mahÄ• dukkhaá¹ƒ, sattÄ• saá¹ƒsÄ• rasÄ• gare ||

<365> á¹• 21 `` `yadÄ• haá¹ƒ lokasaraá¹‡aá¹ƒ, araá¹‡aá¹ƒ araá¹‡antaguá¹ƒ {maraá¹‡antag

nÄ• ddasÄ• mi adÅ«raá¹-á¹-haá¹ƒ, desayÄ• mi {desessÄ• mi (Se) } tamaccayaá¹ƒ ||

<366> á¹• 21 `` `mahÄ• hitaá¹ƒ \Be II 228/ varadadaá¹ƒ, ahitoti visaá¹…kitÄ• .

nopesiá¹ƒ rÅ«paniratÄ• , desayÄ• mi tamaccayaá¹ƒâ€™ ||

<367> á¹• 21 ``tadÄ• \Ee II 550/ madhuranigghoso, mahÄ• kÄ• ruá¹‡iko jino.

avoca tiá¹-á¹-ha khemeti, siÃ±canto amatena maá¹ƒ ||

<368> á¹• 21 ``tadÄ• paá¹‡amya sirasÄ• , katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

gantvÄ• disvÄ• narapatiá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

<369> á¹• 21 `` `aho \Se II 309/ sammÄ• upÄ• yo te, cintitoyamarindama.

vanadassanakÄ• mÄ• ya, diá¹-á¹-ho nibbÄ• nato muni ||

<370> á¹• 21 `` `yadi te ruccate rÄ• ja {rÄ• jÄ• (Se) }, sÄ• sane tassa tÄ• dino.

pabbajissÄ• mi rÅ«pehaá¹ƒ, nibbinnÄ• munivÄ• á¹‡inÄ• â€™ {munibhÄ• á¹‡inÄ• (Se Ee) }

dutiyaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<371> á¹• 21 ``aÃ±jaliá¹ƒ paggahetvÄ• na, tadÄ• ha sa mahÄ«pati.

`anujÄ• nÄ• mi te bhadde, pabbajjÄ• tava sijjhatuâ€™ ||

<372> á¹• 21 ``pabbajitvÄ• tadÄ• cÄ• haá¹ƒ, addhamÄ• se {sattamÄ• se (Se) } upaá¹-á¹-h

dÄ«podayaÃ±ca bhedaÃ±ca, disvÄ• saá¹ƒviggamÄ• nasÄ• ||

<373> á¹• 21 ``nibbinnÄ• \Ne II 219/ sabbasaá¹…khÄ• re, paccayÄ• kÄ• rakovidÄ• .

caturoghe atikkamma, arahattamapÄ• puá¹‡iá¹ƒ ||

<374> á¹• 21 ``iddhÄ«su ca vasÄ« Ä• siá¹ƒ, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« cÄ• pi bhavÄ• mahaá¹ƒ ||

<375> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<376> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

parisuddhaá¹ƒ mama Ã±Ä• á¹‡aá¹ƒ, uppannaá¹ƒ buddhasÄ• sane ||

<377> á¹• 21 ``kusalÄ• haá¹ƒ visuddhÄ«su, kathÄ• vatthuvisÄ• radÄ• .

abhidhammanayaÃ±Ã±Å« ca, vasippattÄ• mhi sÄ• sane ||

<378> á¹• 21 ``tato \Se II 310/ \Be II 229/ toraá¹‡avatthusmiá¹ƒ, raÃ±Ã±Ä• kosalasÄ• minÄ

pucchitÄ• nipuá¹‡e paÃ±he, byÄ• karontÄ« yathÄ• tathaá¹ƒ ||

<379> á¹• 21 ``tadÄ• sa rÄ• jÄ• sugataá¹ƒ, upasaá¹…kamma pucchatha.

tatheva buddho byÄ• kÄ• si, yathÄ• te byÄ• katÄ• mayÄ• ||

<380> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

mahÄ• paÃ±Ã±Ä• namaggÄ• ti, bhikkhunÄ«naá¹ƒ naruttamo ||

<381> á¹• 21 ``kilesÄ• \Ee II 551/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<382> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<383> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ khemÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

khemÄ• theriyÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. uppalavaá¹‡á¹‡Ä• therÄ«apadÄ• naá¹ƒ

<384> á¹• 21 ``bhikkhunÄ« uppalavaá¹‡á¹‡Ä• , iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• .

vanditvÄ• satthuno pÄ• de, idaá¹ƒ vacanamabravi ||

<385> á¹• 21 `` `nitthiá¹‡á¹‡Ä• \Ne II 220/ jÄ• tisaá¹ƒsÄ• raá¹ƒ {jÄ• tisaá¹ƒsÄ• rÄ• (Ee) }, padaá¹ƒ.

sabbadukkhaá¹ƒ mayÄ• khÄ«á¹‡aá¹ƒ, Ä• rocemi mahÄ• muni ||

<386> á¹• 21 `` `yÄ• vatÄ• \Se II 311/ parisÄ• atthi, pasannÄ• jinasÄ• sane.

yassÄ• ca meparÄ• dhotthi, khamantu jinasammukhÄ• ||

<387> á¹• 21 `` `saá¹ƒsÄ• re saá¹ƒsarantiyÄ• {saá¹ƒsarantÄ• me (Se) }, khalitaá¹ƒ me sa

Ä• rocemi mahÄ• vÄ«ra, aparÄ• dhaá¹ƒ khamassu taá¹ƒ {me (Se) } ||

<388> á¹• 21 `` `iddhiÃ±cÄ• pi nidassehi, mama sÄ• sanakÄ• rike.

catasso parisÄ• ajja, kaá¹…khaá¹ƒ chindÄ• hi yÄ• vatÄ• ||

<389> á¹• 21 `` `dhÄ«tÄ• tuyhaá¹ƒ mahÄ• vÄ«ra, paÃ±Ã±avanta jutindhara.

bahuÃ±ca dukkaraá¹ƒ kammaá¹ƒ, kataá¹ƒ me atidukkaraá¹ƒ ||

<390> á¹• 21 `` `uppalasseva \Be II 230/ me vaá¹‡á¹‡o, nÄ• menuppalanÄ• mikÄ• .

sÄ• vikÄ• te mahÄ• vÄ«ra, pÄ• de vandÄ• mi cakkhuma ||

<391> á¹• 21 `` `rÄ• hulo ca ahaÃ±ceva, nekajÄ• tisate bahÅ«.

ekasmiá¹ƒ sambhave jÄ• tÄ• , samÄ• nachandamÄ• nasÄ• ||

<392> á¹• 21 `` `nibbatti ekato hoti, jÄ• tiyÄ• pi ca ekato {jÄ• tÄ«su bahuso mama (Ce) }.

pacchime bhave sampatte, ubhopi nÄ• nÄ• sambhavÄ• ||

<393> á¹• 21 `` `putto ca rÄ• hulo nÄ• ma, dhÄ«tÄ• uppalasavhayÄ• .

passa vÄ«ra mamaá¹ƒ iddhiá¹ƒ, balaá¹ƒ dassemi satthuno ||

<394> á¹• 21 `` `mahÄ• samudde \Ee II 552/ caturo, pakkhipi hatthapÄ• tiyaá¹ƒ.

telaá¹ƒ hatthagataÃ±ceva, khiá¸• á¸• o {vejjo (Ce Ee) } komÄ• rako yathÄ• ||

<395> á¹• 21 `` `ubbattayitvÄ• pathaviá¹ƒ, pakkhipi hatthapÄ• tiyaá¹ƒ.

cittaá¹ƒ muÃ±jaá¹ƒ yathÄ• nÄ• ma, luÃ±ci komÄ• rako yuvÄ• ||

<396> á¹• 21 `` `cakkavÄ• á¸·asamaá¹ƒ \Se II 312/ pÄ• á¹‡iá¹ƒ, chÄ• dayitvÄ• na matthake

vassÄ• petvÄ• na phusitaá¹ƒ, nÄ• nÄ• vaá¹‡á¹‡aá¹ƒ punappunaá¹ƒ ||

<397> á¹• 21 `` `bhÅ«miá¹ƒ udukkhalaá¹ƒ katvÄ• , dhaÃ±Ã±aá¹ƒ katvÄ• na sakkharaá¹ƒ.

sineruá¹ƒ musalaá¹ƒ katvÄ• , maddi komÄ• rikÄ• yathÄ• ||

<398> á¹• 21 `` `dhÄ«tÄ• haá¹ƒ buddhaseá¹-á¹-hassa, nÄ• menuppalasavhayÄ• .

abhiÃ±Ã±Ä• su vasÄ«bhÅ«tÄ• , tava sÄ• sanakÄ• rikÄ• ||

<399> á¹• 21 `` `nÄ• nÄ• vikubbanaá¹ƒ \Ne II 221/ katvÄ• , dassetvÄ• lokanÄ• yakaá¹ƒ.

nÄ• magottaÃ±ca sÄ• vetvÄ• {pakÄ• setvÄ• (Se) }, pÄ• de vandÄ• mi cakkhuma ||

<400> á¹• 21 `` `iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<401> á¹• 21 `` `pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<402> á¹• 21 `` `atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ {vipulaá¹ƒ (Se) } suddhaá¹ƒ, sabhÄ• vena mahesino ||

<403> á¹• 21 `` `purimÄ• naá¹ƒ \Be II 231/ jinaggÄ• naá¹ƒ, saá¹…gamaá¹ƒ te nidassitaá¹ƒ
parammukhÄ• (Ce) }.

adhikÄ• raá¹ƒ bahuá¹ƒ mayhaá¹ƒ, tuyhatthÄ• ya mahÄ• muni ||

<404> á¹• 21 `` `yaá¹ƒ mayÄ• pÅ«ritaá¹ƒ kammaá¹ƒ, kusalaá¹ƒ sara me muni.

tavatthÄ• ya mahÄ• vÄ«ra, puÃ±Ã±aá¹ƒ upacitaá¹ƒ mayÄ• ||

<405> á¹• 21 `` `abhabbaá¹-á¹-hÄ• ne vajjetvÄ• , vÄ• rayantÄ« {parivajjanti (Ce), paripÄ• c
anÄ• caraá¹ƒ.

tavatthÄ• ya mahÄ• vÄ«ra, cattaá¹ƒ me jÄ«vituttamaá¹ƒ ||

<406> á¹• 21 `` `dasakoá¹-isahassÄ• ni \Se II 313/, adÄ• siá¹ƒ mama jÄ«vitaá¹ƒ.

pariccattÄ• ca me homi, tavatthÄ• ya mahÄ• muni ||

<407> á¹• 21 `` `tadÄ• tivimhitÄ• sabbÄ• , sirasÄ• va kataÃ±jalÄ«.

avocayye kathaá¹ƒ Ä• si, atuliddhiparakkamÄ• â€™ ||

<408> á¹• 21 ``satasahassito \Ee II 553/ kappe, nÄ• gakaÃ±Ã±Ä• ahaá¹ƒ tadÄ• .

vimalÄ• nÄ• ma nÄ• mena, kaÃ±Ã±Ä• naá¹ƒ sÄ• dhusammatÄ• ||

<409> á¹• 21 ``mahorago mahÄ• nÄ• go, pasanno jinasÄ• sane.

padumuttaraá¹ƒ mahÄ• tejaá¹ƒ, nimantesi sasÄ• vakaá¹ƒ ||

<410> á¹• 21 ``ratanamayaá¹ƒ maá¹‡á¸• apaá¹ƒ, pallaá¹…kaá¹ƒ ratanÄ• mayaá¹ƒ.

ratanaá¹ƒ vÄ• lukÄ• kiá¹‡á¹‡aá¹ƒ, upabhogaá¹ƒ ratanÄ• mayaá¹ƒ ||

<411> á¹• 21 ``maggaÃ±ca paá¹-iyÄ• desi, ratanaddhajabhÅ«sitaá¹ƒ.

paccuggantvÄ• na sambuddhaá¹ƒ, vajjanto tÅ«riyehi so ||

<412> á¹• 21 ``parisÄ• hi ca catÅ«hi {parisÄ• hi catÅ«hi so (Ce), parisÄ• hi catasso hi (Ee) (Ce), pharate (Se), pareto (Ee) } lokanÄ• yako.

mahoragassa bhavane, nisÄ«di paramÄ• sane ||

<413> á¹• 21 ``annaá¹ƒ \Ne II 222/ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanaÃ±ca mahÄ• raha

varaá¹ƒ varaÃ±ca pÄ• dÄ• si, nÄ• garÄ• jÄ• mahÄ• yasaá¹ƒ ||

<414> á¹• 21 ``bhuÃ±jitvÄ• na sambuddho, pattaá¹ƒ dhovitvÄ• yoniso.

anumodanÄ«yaá¹ƒkÄ• si, nÄ• gakaÃ±Ã±Ä• mahiddhikÄ• ||

<415> á¹• 21 ``sabbaÃ±Ã±uá¹ƒ \Be II 232/ phullitaá¹ƒ disvÄ• , nÄ• gakaÃ±Ã±Ä• mahÄ• ya

pasannaá¹ƒ satthuno cittaá¹ƒ, sunibandhaÃ±ca mÄ• nasaá¹ƒ ||

<416> á¹• 21 ``mamaÃ±ca \Se II 314/ cittamaÃ±Ã±Ä• ya, jalajuttamanÄ• mako.

tasmiá¹ƒ khaá¹‡e mahÄ• vÄ«ro, bhikkhuniá¹ƒ dassayiddhiyÄ• ||

<417> á¹• 21 ``iddhÄ« anekÄ• dassesi, bhikkhunÄ« sÄ• visÄ• radÄ• .

pamoditÄ• vedajÄ• tÄ• , satthÄ• raá¹ƒ idamabravi {etadabraviá¹ƒ (Se Ee) } ||

<418> á¹• 21 `` `addasÄ• haá¹ƒ imaá¹ƒ iddhiá¹ƒ, sumanaá¹ƒ itarÄ• yapi.

kathaá¹ƒ ahosi sÄ• vÄ«ra, iddhiyÄ• suvisÄ• radÄ• â€™ ||

<419> á¹• 21 `` `orasÄ• mukhato jÄ• tÄ• , dhÄ«tÄ• mama mahiddhikÄ• .

mamÄ• nusÄ• sanikarÄ• , iddhiyÄ• suvisÄ• radÄ• â€™ ||

<420> á¹• 21 ``buddhassa vacanaá¹ƒ sutvÄ• , evaá¹ƒ patthesahaá¹ƒ tadÄ• {tuá¹-á¹-hÄ• e
evamahosahaá¹ƒ tadÄ• (Katthaci) }.

ahampi tÄ• disÄ• homi, iddhiyÄ• suvisÄ• radÄ• ||

<421> á¹• 21 ``pamoditÄ• haá¹ƒ \Ee II 554/ sumanÄ• , patthe uttamamÄ• nasÄ• {pattautta

anÄ• gatamhi addhÄ• ne, Ä«disÄ• homi nÄ• yaka ||

<422> á¹• 21 ``maá¹‡imayamhi pallaá¹…ke, maá¹‡á¸• apamhi pabhassare.

annapÄ• nena tappetvÄ• , sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<423> á¹• 21 ``nÄ• gÄ• naá¹ƒ pavaraá¹ƒ pupphaá¹ƒ, aruá¹‡aá¹ƒ nÄ• ma uppalaá¹ƒ.

vaá¹‡á¹‡aá¹ƒ me Ä«disaá¹ƒ hotu, pÅ«jesiá¹ƒ lokanÄ• yakaá¹ƒ ||

<424> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<425> á¹• 21 ``tato cutÄ• haá¹ƒ manuje, upapannÄ• sayambhuno.

uppalehi paá¹-icchannaá¹ƒ, piá¹‡á¸• apÄ• tamadÄ• sahaá¹ƒ ||

<426> á¹• 21 ``ekanavutito \Se II 315/ kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammesu cakkhumÄ• ||

<427> á¹• 21 ``seá¹-á¹-hidhÄ«tÄ• \Ne II 223/ tadÄ• hutvÄ• , bÄ• rÄ• á¹‡asipuruttame.

nimantetvÄ• na sambuddhaá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<428> á¹• 21 ``mahÄ• dÄ• naá¹ƒ \Be II 233/ daditvÄ• na, uppalehi vinÄ• yakaá¹ƒ.

pÅ«jayitvÄ• cetasÄ• va {ca teheva (Se Ee) }, vaá¹‡á¹‡asobhaá¹ƒ apatthayiá¹ƒ ||

<429> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<430> á¹• 21 ``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<431> á¹• 21 ``tassÄ• siá¹ƒ dutiyÄ• dhÄ«tÄ• , samaá¹‡aguttasavhayÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

<432> á¹• 21 ``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

<433> á¹• 21 ``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• sattadhÄ«taro ||

<434> á¹• 21 ``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• {bhikkhudÄ

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• {saá¹ƒghadÄ• sikÄ• (Ce

<435> á¹• 21 ``ahaá¹ƒ khemÄ• ca sappaÃ±Ã±Ä• , paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

<436> á¹• 21 ``tehi \Se II 316/ \Ee II 555/ kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<437> á¹• 21 ``tato cutÄ• manussesu, upapannÄ• mahÄ• kule.

pÄ«taá¹ƒ maá¹-á¹-haá¹ƒ varaá¹ƒ dussaá¹ƒ, adaá¹ƒ arahato ahaá¹ƒ ||

<438> á¹• 21 ``tato cutÄ• riá¹-á¹-hapure, jÄ• tÄ• vippakule ahaá¹ƒ.

dhÄ«tÄ• tiriá¹-ivacchassa, ummÄ• dantÄ« manoharÄ• ||

<439> á¹• 21 ``tato cutÄ• janapade, kule aÃ±Ã±atare ahaá¹ƒ.

pasÅ«tÄ• nÄ• tiphÄ«tamhi, sÄ• liá¹ƒ gopemahaá¹ƒ tadÄ• ||

<440> á¹• 21 ``disvÄ• paccekasambuddhaá¹ƒ, paÃ±calÄ• jÄ• satÄ• nihaá¹ƒ.

datvÄ• padumacchannÄ• ni, paÃ±ca puttasatÄ• nihaá¹ƒ ||

<441> á¹• 21 ``patthayiá¹ƒ \Be II 234/ \Ne II 224/ tepi patthesuá¹ƒ, madhuá¹ƒ datvÄ• sayan

tato cutÄ• araÃ±Ã±ehaá¹ƒ, ajÄ• yiá¹ƒ padumodare ||

<442> á¹• 21 ``kÄ• siraÃ±Ã±o mahesÄ«haá¹ƒ, hutvÄ• sakkatapÅ«jitÄ• .

ajaniá¹ƒ rÄ• japuttÄ• naá¹ƒ, anÅ«naá¹ƒ satapaÃ±cakaá¹ƒ ||

<443> á¹• 21 ``yadÄ• te yobbanappattÄ• , kÄ«á¸·antÄ• jalakÄ«á¸·itaá¹ƒ.

disvÄ• opattapadumaá¹ƒ, Ä• suá¹ƒ paccekanÄ• yakÄ• ||

<444> á¹• 21 ``sÄ• haá¹ƒ tehi vinÄ• bhÅ«tÄ• , sutavÄ«rehi sokinÄ« {sutavarehi sokinÄ« (C

cutÄ• isigilipasse, gÄ• makamhi ajÄ• yihaá¹ƒ ||

<445> á¹• 21 ``yadÄ• buddhÄ• sutamatÄ«, sutÄ• naá¹ƒ bhattunopi ca {kasataá¹ƒ tadÄ• (

yÄ• guá¹ƒ Ä• dÄ• ya gacchantÄ«, aá¹-á¹-ha paccekanÄ• yake ||

<446> á¹• 21 ``bhikkhÄ• ya \Se II 317/ gÄ• maá¹ƒ gacchante, disvÄ• putte anussariá¹ƒ.

khÄ«radhÄ• rÄ• viniggacchi, tadÄ• me puttapemasÄ• ||

<447> á¹• 21 ``tato tesaá¹ƒ adaá¹ƒ yÄ• guá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

tato cutÄ• haá¹ƒ tidasaá¹ƒ, nandanaá¹ƒ upapajjahaá¹ƒ ||

<448> á¹• 21 ``anubhotvÄ• sukhaá¹ƒ dukkhaá¹ƒ, saá¹ƒsaritvÄ• bhavÄ• bhave.

tavatthÄ• ya mahÄ• vÄ«ra, pariccattaÃ±ca jÄ«vitaá¹ƒ ||

<449> á¹• 21 ``evaá¹ƒ \Ee II 556/ bahuvidhaá¹ƒ dukkhaá¹ƒ, sampattÄ« ca bahubbidhÄ• .

pacchime bhave sampatte, jÄ• tÄ• sÄ• vatthiyaá¹ƒ pure ||

<450> á¹• 21 ``mahÄ• dhanaseá¹-á¹-hikule, sukhite sajjite tathÄ• .

nÄ• nÄ• ratanapajjote, sabbakÄ• masamiddhine ||

<451> á¹• 21 ``sakkatÄ• pÅ«jitÄ• ceva, mÄ• nitÄ• pacitÄ• tathÄ• .

rÅ«pasÄ«rimanuppattÄ• {rÅ«pasobhaggasampannÄ• (Ce) }, kulesu atisakkatÄ• {abhisam

<452> á¹• 21 ``atÄ«va patthitÄ• cÄ• siá¹ƒ, rÅ«pabhogasirÄ«hi ca.

patthitÄ• seá¹-á¹-hiputtehi, anekehi satehipi ||

<453> á¹• 21 ``agÄ• raá¹ƒ pajahitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, catusaccamapÄ• puá¹‡iá¹ƒ ||

<454> á¹• 21 ``iddhiyÄ• \Be II 235/ abhinimmitvÄ• , caturassaá¹ƒ rathaá¹ƒ ahaá¹ƒ.

buddhassa pÄ• de vandissaá¹ƒ, lokanÄ• thassa tÄ• dino ||

<455> á¹• 21 `` `supupphitaggaá¹ƒ \Ne II 225/ upagamma pÄ• dapaá¹ƒ {bhikkhunÄ« (Ce E
230}, ekÄ• tuvaá¹ƒ tiá¹-á¹-hasi sÄ• lamÅ«le.

na \Se II 318/ cÄ• pi te dutiyo atthi koci {na catthi te dutiyÄ• vaá¹‡á¹‡adhÄ• tu (Ce Ee Katth
tvaá¹ƒ bhÄ• yasi dhuttakÄ• naá¹ƒâ€™ ||

<456> á¹• 21 `` `sataá¹ƒ sahassÄ• nipi dhuttakÄ• naá¹ƒ {sahassÄ• nampi dhuttakÄ• naá¹ƒ
samÄ• gatÄ• edisakÄ• bhaveyyuá¹ƒ.

lomaá¹ƒ na iÃ±je na sampavedhe, kiá¹ƒ me tuvaá¹ƒ mÄ• ra karissaseko {na mÄ• ra bhÄ• y
Katthaci) ... tamekikÄ• siá¹ƒ (Ee) } ||

<457> á¹• 21 `` `esÄ• antaradhÄ• yÄ• mi, kucchiá¹ƒ vÄ• pavisÄ• mi te.

bhamukantarikÄ• yampi, tiá¹-á¹-hantiá¹ƒ maá¹ƒ na dakkhasi ||

<458> á¹• 21 `` `cittasmiá¹ƒ vasÄ«bhÅ«tÄ• mhi, iddhipÄ• dÄ• subhÄ• vitÄ• .

sabbabandhanamuttÄ• mhi, na taá¹ƒ bhÄ• yÄ• mi Ä• vuso ||

<459> á¹• 21 `` `sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, aratÄ« dÄ• ni sÄ• mama ||

<460> á¹• 21 `` `sabbattha \Ee II 557/ vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakaâ€™ ||

<461> á¹• 21 ``jino tamhi guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

aggÄ• iddhimatÄ«nanti, parisÄ• su vinÄ• yako ||

<462> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<463> á¹• 21 ``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<464> á¹• 21 ``cÄ«varaá¹ƒ \Se II 319/ \Be II 236/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanA

khaá¹‡ena upanÄ• menti, sahassÄ• ni samantato ||

<465> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• .

<466> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<467> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ uppalavaá¹‡á¹‡Ä• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

uppalavaá¹‡á¹‡Ä• theriyÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. paá¹-Ä• cÄ• rÄ• therÄ«apadÄ• naá¹ƒ

<468> á¹• 21 ``padumuttaro \Ne II 226/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

<469> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

<470> á¹• 21 ``upetvÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato jÄ• tapasÄ• dÄ• haá¹ƒ, upesiá¹ƒ saraá¹‡aá¹ƒ jinaá¹ƒ ||

<471> á¹• 21 ``tato vinayadhÄ• rÄ«naá¹ƒ, aggaá¹ƒ vaá¹‡á¹‡esi nÄ• yako.

bhikkhuniá¹ƒ lajjiniá¹ƒ tÄ• diá¹ƒ, kappÄ• kappavisÄ• radaá¹ƒ ||

<472> á¹• 21 ``tadÄ• \Se II 320/ muditacittÄ• haá¹ƒ, taá¹ƒ á¹-hÄ• namabhikaá¹…khinÄ«.

nimantetvÄ• dasabalaá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<473> á¹• 21 ``bhojayitvÄ• na sattÄ• haá¹ƒ, daditvÄ• va ticÄ«varaá¹ƒ {daditvÄ• pattacÄ«v

nipacca sirasÄ• pÄ• de, idaá¹ƒ vacanamabraviá¹ƒ ||

<474> á¹• 21 `` `yÄ• tayÄ• vaá¹‡á¹‡itÄ• vÄ«ra, ito aá¹-á¹-hamake muni.

tÄ• disÄ• haá¹ƒ bhavissÄ• mi, yadi sijjhati nÄ• yakaâ€™ ||

<475> á¹• 21 ``tadÄ• \Ee II 558/ avoca maá¹ƒ satthÄ• , `bhadde mÄ• bhÄ• yi assasa.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

<476> á¹• 21 `` `satasahassito \Be II 237/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<477> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

paá¹-Ä• cÄ• rÄ• ti nÄ• mena, hessati satthu sÄ• vikÄ• â€™ ||

<478> á¹• 21 ``tadÄ• haá¹ƒ muditÄ• {pamudÄ« (Katthaci) } hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ•

mettacittÄ• paricariá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<479> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<480> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<481> á¹• 21 ``upaá¹-á¹-hÄ• ko \Ne II 227/ mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<482> á¹• 21 ``tassÄ• siá¹ƒ \Se II 321/ tatiyÄ• dhÄ«tÄ• , bhikkhunÄ« iti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

<483> á¹• 21 ``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

<484> á¹• 21 ``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• sattadhÄ«taro ||

<485> á¹• 21 ``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

<486> á¹• 21 ``ahaá¹ƒ uppalavaá¹‡á¹‡Ä• ca, khemÄ• bhaddÄ• ca bhikkhunÄ«.

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

<487> á¹• 21 ``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<488> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-hikule ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ puravare, iddhe phÄ«te mahaddhane ||

<489> á¹• 21 ``yadÄ• \Be II 238/ ca yobbanÅ«petÄ• , vitakkavasagÄ• ahaá¹ƒ.

naraá¹ƒ jÄ• rapatiá¹ƒ disvÄ• , tena saddhiá¹ƒ agacchahaá¹ƒ ||

<490> á¹• 21 ``ekaputtapasÅ«tÄ• haá¹ƒ \Ee II 559/, dutiyo kucchiyÄ• mamaá¹ƒ.

tadÄ• haá¹ƒ mÄ• tÄ• pitaro, okkhÄ• mÄ«ti {ikkhÄ• mÄ«ti (Se), dakkhÄ• mÄ«ti (Ce) } sunicc

<491> á¹• 21 ``nÄ• rocesiá¹ƒ patiá¹ƒ mayhaá¹ƒ, tadÄ• tamhi pavÄ• site.

ekikÄ• niggatÄ• gehÄ• , gantuá¹ƒ sÄ• vatthimuttamaá¹ƒ ||

<492> á¹• 21 ``tato \Se II 322/ me sÄ• mi Ä• gantvÄ• , sambhÄ• vesi pathe mamaá¹ƒ.

tadÄ• me kammajÄ• vÄ• tÄ• , uppannÄ• atidÄ• ruá¹‡Ä• ||

<493> á¹• 21 ``uá¹-á¹-hito ca mahÄ• megho, pasÅ«tisamaye mama.

dabbatthÄ• ya tadÄ• gantvÄ• , sÄ• mi sappena mÄ• rito ||

<494> á¹• 21 ``tadÄ• vijÄ• tadukkhena, anÄ• thÄ• kapaá¹‡Ä• ahaá¹ƒ.

kunnadiá¹ƒ pÅ«ritaá¹ƒ disvÄ• , gacchantÄ« sakulÄ• layaá¹ƒ ||

<495> á¹• 21 ``bÄ• laá¹ƒ \Ne II 228/ Ä• dÄ• ya atariá¹ƒ, pÄ• rakÅ«le ca ekakaá¹ƒ.

sÄ• yetvÄ• {pÄ• yetvÄ• (Se), pÄ• tetvÄ• (Katthaci) } bÄ• lakaá¹ƒ puttaá¹ƒ, itaraá¹ƒ taraá¹‡

<496> á¹• 21 ``nivattÄ• ukkuso hÄ• si, taruá¹‡aá¹ƒ vilapantakaá¹ƒ.

itaraÃ±ca vahÄ« soto, sÄ• haá¹ƒ sokasamappitÄ• ||

<497> á¹• 21 ``sÄ• vatthinagaraá¹ƒ gantvÄ• , assosiá¹ƒ sajane mate.

tadÄ• avocaá¹ƒ sokaá¹-á¹-Ä• , mahÄ• sokasamappitÄ• ||

<498> á¹• 21 ``ubho puttÄ• kÄ• laá¹…katÄ• , panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitamhi á¸• ayhare ||

<499> á¹• 21 ``tadÄ• kisÄ• ca paá¹‡á¸• u ca, anÄ• thÄ• dÄ«namÄ• nasÄ• .

ito tato bhamantÄ«haá¹ƒ {gacchantÄ«haá¹ƒ (Se), gamentÄ«haá¹ƒ (Katthaci) }, addasaá¹ƒ n

<500> á¹• 21 ``tato avoca maá¹ƒ satthÄ• , `putte mÄ• soci assasa.

attÄ• naá¹ƒ te gavesassu, kiá¹ƒ niratthaá¹ƒ vihaÃ±Ã±asi ||

<501> á¹• 21 `` `na santi puttÄ• tÄ• á¹‡Ä• ya, na Ã±Ä• tÄ« napi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• â€™ ||

<502> á¹• 21 ``taá¹ƒ \Se II 323/ \Be II 239/ sutvÄ• munino vÄ• kyaá¹ƒ, paá¹-hamaá¹ƒ phala

pabbajitvÄ• na naciraá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<503> á¹• 21 ``iddhÄ«su \Ee II 560/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

<504> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

<505> á¹• 21 ``tatohaá¹ƒ vinayaá¹ƒ sabbaá¹ƒ, santike sabbadassino.

uggahiá¹ƒ sabbavitthÄ• raá¹ƒ, byÄ• hariÃ±ca yathÄ• tathaá¹ƒ ||

<506> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

aggÄ• vinayadhÄ• rÄ«naá¹ƒ, paá¹-Ä• cÄ• rÄ• va ekikÄ• ||

<507> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<508> á¹• 21 ``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<509> á¹• 21 ``kilesÄ• \Ne II 229/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<510> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<511> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 324/ sudaá¹ƒ paá¹-Ä• cÄ• rÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• t

paá¹-Ä• cÄ• rÄ• theriyÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

ekÅ«posathikavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

ekÅ«posathikÄ• ceva, saá¸·alÄ• cÄ• tha modakÄ• .

ekÄ• sanÄ• paÃ±cadÄ«pÄ• , naá¸·amÄ• lÄ« ca gotamÄ« ||

khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca bhikkhunÄ«.

gÄ• thÄ• satÄ• ni paÃ±ceva, nava cÄ• pi taduttari ||

3. kuá¹‡á¸• alakesÄ«vaggo

1. kuá¹‡á¸• alakesÄ• therÄ«apadÄ• naá¹ƒ

<1> á¹• 21 ``padumuttaro \Se II 325/ \Be II 240/ \Ne II 230/ nÄ• ma jino, sabbadhammÄ• na

ito satasahassamhi, kappe uppajji nÄ• yako ||

<2> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

<3> á¹• 21 ``upetvÄ• \Ee II 561/ taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato jÄ• tappasÄ• dÄ• haá¹ƒ, upesiá¹ƒ saraá¹‡aá¹ƒ jinaá¹ƒ ||

<4> á¹• 21 ``tadÄ• mahÄ• kÄ• ruá¹‡iko, padumuttaranÄ• mako.

khippÄ• bhiÃ±Ã±Ä• namagganti, á¹-hapesi bhikkhuniá¹ƒ subhaá¹ƒ ||

<5> á¹• 21 ``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , dÄ• naá¹ƒ datvÄ• mahesino.

nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<6> á¹• 21 ``anumodi mahÄ• vÄ«ro, `bhadde yaá¹ƒ tebhipatthitaá¹ƒ.

samijjhissati taá¹ƒ sabbaá¹ƒ, sukhinÄ« hohi nibbutÄ• ||

<7> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<8> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

bhaddÄ• kuá¹‡á¸• alakesÄ• ti, hessati satthu sÄ• vikÄ• â€™ ||

<9> á¹• 21 ``tena \Se II 326/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<10> á¹• 21 ``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• .

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato ||

<11> á¹• 21 ``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<12> á¹• 21 ``tato \Ne II 231/ cutÄ• manussesu, rÄ• jÅ«naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<13> á¹• 21 ``sampattiá¹ƒ \Be II 241/ anubhotvÄ• na, devesu mÄ• nusesu ca.

sabbattha sukhitÄ• hutvÄ• , nekakappesu saá¹ƒsariá¹ƒ ||

<14> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<15> á¹• 21 ``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<16> á¹• 21 ``tassa dhÄ«tÄ• catutthÄ• siá¹ƒ, bhikkhudÄ• yÄ«ti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

<17> á¹• 21 ``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

<18> á¹• 21 ``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

<19> á¹• 21 ``samaá¹‡Ä« \Se II 327/ samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

<20> á¹• 21 ``khemÄ• \Ee II 562/ uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ahaá¹ƒ tadÄ• .

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

<21> á¹• 21 ``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<22> á¹• 21 ``pacchime ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, yadÄ• haá¹ƒ yobbane á¹-hitÄ• ||

<23> á¹• 21 ``coraá¹ƒ vadhatthaá¹ƒ nÄ«yantaá¹ƒ, disvÄ• rattÄ• tahiá¹ƒ ahaá¹ƒ.

pitÄ• me taá¹ƒ sahassena, mocayitvÄ• vadhÄ• tato ||

<24> á¹• 21 ``adÄ• si tassa maá¹ƒ tÄ• to, viditvÄ• na manaá¹ƒ mama.

tassÄ• hamÄ• siá¹ƒ visaá¹-á¹-hÄ• , atÄ«va dayitÄ• hitÄ• ||

<25> á¹• 21 ``so me bhÅ«sanalobhena, balimajjhÄ• sayo {khalitajjhÄ• sayo (Ce), baliá¹ƒ pa
mÄ• lapacchÄ• hataá¹ƒ (Ee) } diso.

corappapÄ• taá¹ƒ netvÄ• na, pabbataá¹ƒ cetayÄ« vadhaá¹ƒ ||

<26> á¹• 21 ``tadÄ• haá¹ƒ \Be II 242/ \Ne II 232/ paá¹‡amitvÄ• na, sattukaá¹ƒ sukataÃ±jalÄ

rakkhantÄ« attano pÄ• á¹‡aá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

<27> á¹• 21 `` `idaá¹ƒ suvaá¹‡á¹‡akeyÅ«raá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ harassu {varassu (Katthaci) } bhaddante, maÃ±ca dÄ• sÄ«ti sÄ• vayaâ€™ ||

<28> á¹• 21 `` `oropayassu kalyÄ• á¹‡Ä«, mÄ• bÄ• á¸·haá¹ƒ paridevasi.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, ahantvÄ• dhanamÄ• bhataá¹ƒâ€™ ||

<29> á¹• 21 `` `yato \Se II 328/ sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, aÃ±Ã±aá¹ƒ piyataraá¹ƒ tayÄ• â€™ ||

<30> á¹• 21 `` `ehi taá¹ƒ upagÅ«hissaá¹ƒ, katvÄ• na taá¹ƒ padakkhiá¹‡aá¹ƒ.

na ca dÄ• ni puno atthi {taá¹ƒ vandÄ• mi puna natthi (Se) }, mama tuyhaÃ±ca saá¹…gamo |

<31> á¹• 21 `` `na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

<32> á¹• 21 `` `na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, lahuá¹ƒ atthavicintikÄ• ||

<33> á¹• 21 `` `lahuÃ±ca \Ee II 563/ vata khippaÃ±ca, nikaá¹-á¹-he {nekatthe (Ce Se) } sam

migaá¹ƒ uá¹‡á¹‡Ä• yathÄ• evaá¹ƒ {cittapuá¹‡á¹‡Ä• ya tÄ• neva (Se), migaá¹ƒ puá¹‡á¹‡Ä•
tadÄ• haá¹ƒ sattukaá¹ƒ vadhiá¹ƒ ||

<34> á¹• 21 `` `yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

so haÃ±Ã±ate mandamati, corova girigabbhare ||

<35> á¹• 21 `` `yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , tadÄ• haá¹ƒ sattukÄ• yathÄ• â€™ ||

<36> á¹• 21 ``tadÄ• haá¹ƒ pÄ• tayitvÄ• na, giriduggamhi sattukaá¹ƒ.

santikaá¹ƒ setavatthÄ• naá¹ƒ, upetvÄ• pabbajiá¹ƒ ahaá¹ƒ ||

<37> á¹• 21 ``saá¹‡á¸• Ä• sena ca kese me, luÃ±citvÄ• sabbaso tadÄ• .

pabbajitvÄ• na samayaá¹ƒ, Ä• cikkhiá¹ƒsu nirantaraá¹ƒ ||

<38> á¹• 21 ``tato taá¹ƒ uggahetvÄ• haá¹ƒ, nisÄ«ditvÄ• na ekikÄ• .

samayaá¹ƒ taá¹ƒ vicintesiá¹ƒ, suvÄ• no mÄ• nusaá¹ƒ karaá¹ƒ ||

<39> á¹• 21 ``chinnaá¹ƒ \Se II 329/ \Be II 243/ gayha samÄ«pe me, pÄ• tayitvÄ• apakkami

disvÄ• nimittamalabhiá¹ƒ, hatthaá¹ƒ taá¹ƒ puá¸·avÄ• kulaá¹ƒ ||

<40> á¹• 21 ``tato \Ne II 233/ uá¹-á¹-hÄ• ya saá¹ƒviggÄ• , apucchiá¹ƒ sahadhammike.

te avocuá¹ƒ vijÄ• nanti, taá¹ƒ atthaá¹ƒ sakyabhikkhavo ||

<41> á¹• 21 ``sÄ• haá¹ƒ tamatthaá¹ƒ pucchissaá¹ƒ, upetvÄ• buddhasÄ• vake.

te mamÄ• dÄ• ya gacchiá¹ƒsu, buddhaseá¹-á¹-hassa santikaá¹ƒ ||

<42> á¹• 21 ``so me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo.

asubhÄ• niccadukkhÄ• ti, anattÄ• ti ca nÄ• yako ||

<43> á¹• 21 ``tassa dhammaá¹ƒ suá¹‡itvÄ• haá¹ƒ, dhammacakkhuá¹ƒ visodhayiá¹ƒ.

tato viÃ±Ã±Ä• tasaddhammÄ• , pabbajjaá¹ƒ upasampadaá¹ƒ ||

<44> á¹• 21 ``Ä• yÄ• cito tadÄ• Ä• ha, `ehi bhaddeâ€™ ti nÄ• yako.

tadÄ• haá¹ƒ upasampannÄ• , parittaá¹ƒ toyamaddasaá¹ƒ ||

<45> á¹• 21 ``pÄ• dapakkhÄ• lanenÄ• haá¹ƒ \Ee II 564/, Ã±atvÄ• saudayabbayaá¹ƒ.

tathÄ• sabbepi saá¹…khÄ• re, Ä«disaá¹ƒ cintayiá¹ƒ {saá¹…khÄ• rÄ• , iti saá¹ƒcintayiá¹ƒ (C

<46> á¹• 21 ``tato cittaá¹ƒ vimucci me, anupÄ• dÄ• ya sabbaso.

khippÄ• bhiÃ±Ã±Ä• namaggaá¹ƒ me, tadÄ• paÃ±Ã±Ä• payÄ« jino ||

<47> á¹• 21 ``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

<48> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

<49> á¹• 21 ``pariciá¹‡á¹‡o \Se II 330/ mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<50> á¹• 21 ``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<51> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa sÄ• sane ||

<52> á¹• 21 ``kilesÄ• \Be II 244/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

<53> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<54> á¹• 21 ``paá¹-isambhidÄ• \Ne II 234/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ bhaddÄ• kuá¹‡á¸• alakesÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ•

kuá¹‡á¸• alakesÄ• theriyÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. kisÄ• gotamÄ«therÄ«apadÄ• naá¹ƒ

<55> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

<56> á¹• 21 ``tadÄ• haá¹ƒ \Se II 331/ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• aÃ±Ã±atare kule.

upetvÄ• taá¹ƒ naravaraá¹ƒ, saraá¹‡aá¹ƒ samupÄ• gamiá¹ƒ ||

<57> á¹• 21 ``dhammaÃ±ca tassa assosiá¹ƒ, catusaccÅ«pasaÃ±hitaá¹ƒ.

madhuraá¹ƒ paramassÄ• daá¹ƒ, vaá¹-á¹-asantisukhÄ• vahaá¹ƒ {cittasanti ... (Se) } ||

<58> á¹• 21 ``tadÄ• ca bhikkhuniá¹ƒ vÄ«ro, lÅ«khacÄ«varadhÄ• riniá¹ƒ.

á¹-hapento etadaggamhi, vaá¹‡á¹‡ayÄ« purisuttamo ||

<59> á¹• 21 ``janetvÄ• nappakaá¹ƒ \Ee II 565/ pÄ«tiá¹ƒ, sutvÄ• bhikkhuniyÄ• guá¹‡e.

kÄ• raá¹ƒ katvÄ• na buddhassa, yathÄ• satti yathÄ• balaá¹ƒ ||

<60> á¹• 21 ``nipacca munivaraá¹ƒ taá¹ƒ, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

tadÄ• numodi sambuddho, á¹-hÄ• nalÄ• bhÄ• ya nÄ• yako ||

<61> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<62> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

kisÄ• gotamÄ« {gotamÄ« nÄ• ma (Ce Katthaci) } nÄ• mena, hessati satthu sÄ• vikÄ• â€™ |

<63> á¹• 21 ``taá¹ƒ \Be II 245/ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

<64> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<65> á¹• 21 ``imamhi \Ne II 235/ bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<66> á¹• 21 ``upaá¹-á¹-hÄ• ko \Se II 332/ mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<67> á¹• 21 ``paÃ±camÄ« tassa dhÄ«tÄ• siá¹ƒ, dhammÄ• nÄ• mena vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

<68> á¹• 21 ``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

<69> á¹• 21 ``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

<70> á¹• 21 ``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

<71> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

ahaÃ±ca dhammadinnÄ• ca, visÄ• khÄ• hoti sattamÄ« ||

<72> á¹• 21 ``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<73> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-hikule ahaá¹ƒ.

duggate adhane naá¹-á¹-he {nÄ«ce (Se), niddhe (Ee) }, gatÄ• ca sadhanaá¹ƒ kulaá¹ƒ ||

<74> á¹• 21 ``patiá¹ƒ á¹-hapetvÄ• sesÄ• me, dessanti adhanÄ• iti.

yadÄ• ca pasÅ«tÄ• {sasutÄ• (Ce Ee) } Ä• siá¹ƒ, sabbesaá¹ƒ dayitÄ• tadÄ• ||

<75> á¹• 21 ``yadÄ• \Ee II 566/ so taruá¹‡o bhaddo {putto (Ce Se) }, komalako {komÄ• rak
Ee) } sukhedhito.

sapÄ• á¹‡amiva kanto me, tadÄ• yamavasaá¹ƒ gato ||

<76> á¹• 21 ``sokaá¹-á¹-Ä• \Se II 333/ dÄ«navadanÄ• \Be II 246/, assunettÄ• rudammukh

mataá¹ƒ kuá¹‡apamÄ• dÄ• ya, vilapantÄ« gamÄ• mahaá¹ƒ ||

<77> á¹• 21 ``tadÄ• ekena sandiá¹-á¹-hÄ• , upetvÄ• bhisakkuttamaá¹ƒ.

avocaá¹ƒ dehi bhesajjaá¹ƒ, puttasaÃ±jÄ«vananti bho ||

<78> á¹• 21 ``na vijjante matÄ• yasmiá¹ƒ, gehe siddhatthakaá¹ƒ tato.

Ä• harÄ• ti jino Ä• ha, vinayopÄ• yakovido ||

<79> á¹• 21 ``tadÄ• \Ne II 236/ gamitvÄ• sÄ• vatthiá¹ƒ, na labhiá¹ƒ tÄ• disaá¹ƒ gharaá¹ƒ.

kuto siddhatthakaá¹ƒ tasmÄ• , tato laddhÄ• satiá¹ƒ ahaá¹ƒ ||

<80> á¹• 21 ``kuá¹‡apaá¹ƒ chaá¸• á¸• ayitvÄ• na, upesiá¹ƒ lokanÄ• yakaá¹ƒ.

dÅ«ratova mamaá¹ƒ disvÄ• , avoca madhurassaro ||

<81> á¹• 21 `` `yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaá¹ƒ ||

<82> á¹• 21 `` `na gÄ• madhammo nigamassa dhammo, na cÄ• piyaá¹ƒ ekakulassa dhamm

sabbassa lokassa sadevakassa, eseva dhammo yadidaá¹ƒ aniccatÄ• â€™ ||

<83> á¹• 21 ``sÄ• haá¹ƒ sutvÄ• nimÄ• {sahasutvÄ• nimÄ• (Katthaci) } gÄ• thÄ• , dhamma

tato viÃ±Ã±Ä• tasaddhammÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<84> á¹• 21 ``tathÄ• pabbajitÄ• santÄ«, yuÃ±jantÄ« jinasÄ• sane.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

<85> á¹• 21 ``iddhÄ«su \Se II 334/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

<86> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

<87> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<88> á¹• 21 ``yassatthÄ• ya \Be II 247/ \Ee II 567/ pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<89> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

<90> á¹• 21 ``saá¹…kÄ• rakÅ«á¹-Ä• Ä• hitvÄ• , susÄ• nÄ• rathiyÄ• pi ca.

tato saá¹…ghÄ• á¹-ikaá¹ƒ katvÄ• , lÅ«khaá¹ƒ dhÄ• remi cÄ«varaá¹ƒ ||

<91> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, lÅ«khacÄ«varadhÄ• raá¹‡e.

á¹-hapesi etadaggamhi, parisÄ• su vinÄ• yako ||

<92> á¹• 21 ``kilesÄ• \Ne II 237/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<93> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<94> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ \Se II 335/ sudaá¹ƒ kisÄ• gotamÄ« bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

kisÄ• gotamÄ«theriyÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. dhammadinnÄ• therÄ«apadÄ• naá¹ƒ

<95> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

<96> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, kule aÃ±Ã±atare ahuá¹ƒ.

parakammakÄ• rÄ« Ä• siá¹ƒ, nipakÄ• sÄ«lasaá¹ƒvutÄ• ||

<97> á¹• 21 ``padumuttarabuddhassa, sujÄ• to aggasÄ• vako.

vihÄ• rÄ• abhinikkhamma, piá¹‡á¸• apÄ• tÄ• ya {pattamÄ• dÄ• ya (Katthaci) } gacchati ||

<98> á¹• 21 ``ghaá¹-aá¹ƒ gahetvÄ• gacchantÄ«, tadÄ• udakahÄ• rikÄ• .

taá¹ƒ disvÄ• adadaá¹ƒ pÅ«paá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<99> á¹• 21 ``paá¹-iggahetvÄ• tattheva, nisinno paribhuÃ±ji so.

tato netvÄ• na taá¹ƒ gehaá¹ƒ, adÄ• siá¹ƒ tassa bhojanaá¹ƒ ||

<100> á¹• 21 ``tato \Be II 248/ me ayyako tuá¹-á¹-ho, akarÄ« suá¹‡isaá¹ƒ sakaá¹ƒ.

sassuyÄ• saha gantvÄ• na, sambuddhaá¹ƒ abhivÄ• dayiá¹ƒ ||

<101> á¹• 21 ``tadÄ• so dhammakathikaá¹ƒ, bhikkhuniá¹ƒ parikittayaá¹ƒ.

á¹-hapesi etadaggamhi, taá¹ƒ sutvÄ• muditÄ• ahaá¹ƒ ||

<102> á¹• 21 ``nimantayitvÄ• \Ee II 568/ sugataá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

mahÄ• dÄ• naá¹ƒ daditvÄ• na, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<103> á¹• 21 ``tato \Se II 336/ maá¹ƒ sugato Ä• ha, ghananinnÄ• dasussaro {ghananinnÄ•

`mamupaá¹-á¹-hÄ• nanirate, sasaá¹…ghaparivesike ||

<104> á¹• 21 `` `saddhammassavane \Ne II 238/ yutte, guá¹‡avaddhitamÄ• nase.

bhadde bhavassu muditÄ• , lacchase paá¹‡idhÄ«phalaá¹ƒ ||

<105> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<106> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

dhammadinnÄ• ti nÄ• mena, hessati satthu sÄ• vikÄ• â€™ ||

<107> á¹• 21 ``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ mahÄ• muniá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

<108> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<109> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<110> á¹• 21 ``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

<111> á¹• 21 ``chaá¹-á¹-hÄ• tassÄ• sahaá¹ƒ dhÄ«tÄ• , sudhammÄ• iti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

<112> á¹• 21 ``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

tatiyaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<113> á¹• 21 ``komÄ• ribrahmacariyaá¹ƒ \Se II 337/ \Be II 249/, rÄ• jakaÃ±Ã±Ä• sukhedhit

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

<114> á¹• 21 ``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

<115> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

gotamÄ« ca ahaÃ±ceva, visÄ• khÄ• hoti sattamÄ« ||

<116> á¹• 21 ``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<117> á¹• 21 ``pacchime \Ne II 239/ \Ee II 569/ ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, sabbakÄ• masamiddhine ||

<118> á¹• 21 ``yadÄ• rÅ«paguá¹‡Å«petÄ• , paá¹-hame yobbane á¹-hitÄ• .

tadÄ• parakulaá¹ƒ gantvÄ• , vasiá¹ƒ sukhasamappitÄ• ||

<119> á¹• 21 ``upetvÄ• lokasaraá¹‡aá¹ƒ, suá¹‡itvÄ• dhammadesanaá¹ƒ.

anÄ• gÄ• miphalaá¹ƒ patto, sÄ• miko me subuddhimÄ• ||

<120> á¹• 21 ``tadÄ• haá¹ƒ anujÄ• netvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

<121> á¹• 21 ``tadÄ• upÄ• sako so maá¹ƒ, upagantvÄ• apucchatha.

gambhÄ«re nipuá¹‡e paÃ±he, te sabbe byÄ• kariá¹ƒ ahaá¹ƒ ||

<122> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

`bhikkhuniá¹ƒ dhammakathikaá¹ƒ, nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisiá¹ƒ ||

<123> á¹• 21 `dhammadinnÄ• \Se II 329/ yathÄ• dhÄ«rÄ• , evaá¹ƒ dhÄ• retha bhikkhavoâ

``evÄ• haá¹ƒ paá¹‡á¸• itÄ• homi {jÄ• tÄ• (Ce), nÄ• ma (Se) }, nÄ• yakenÄ• nukampitÄ• ||

<124> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<125> á¹• 21 ``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

á¹• 22

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<126> á¹• 21 ``iddhÄ«su \Be II 250/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

<127> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

<128> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<129> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<130> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ dhammadinnÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

dhammadinnÄ• theriyÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. sakulÄ• therÄ«apadÄ• naá¹ƒ

<131> á¹• 21 ``padumuttaro \Se II 339/ \Ne II 240/ nÄ• ma jino, sabbadhammÄ• na pÄ• rag

ito satasahassamhi, kappe uppajji nÄ• yako ||

<132> á¹• 21 ``hitÄ• ya sabbasattÄ• naá¹ƒ, sukhÄ• ya vadataá¹ƒ varo.

atthÄ• ya purisÄ• jaÃ±Ã±o, paá¹-ipanno sadevake ||

<133> á¹• 21 ``yasaggapatto \Ee II 570/ sirimÄ• , kittivaá¹‡á¹‡agato jino.

pÅ«jito sabbalokassa, disÄ• sabbÄ• su vissuto ||

<134> á¹• 21 ``uttiá¹‡á¹‡avicikiccho so, vÄ«tivattakathaá¹ƒkatho.

sampuá¹‡á¹‡amanasaá¹…kappo, patto sambodhimuttamaá¹ƒ ||

<135> á¹• 21 ``anuppannassa maggassa, uppÄ• detÄ• naruttamo.

anakkhÄ• taÃ±ca akkhÄ• si, asaÃ±jÄ• taÃ±ca saÃ±janÄ« ||

<136> á¹• 21 ``maggaÃ±Ã±Å« ca maggavidÅ«, maggakkhÄ• yÄ« narÄ• sabho.

maggassa kusalo satthÄ• , sÄ• rathÄ«naá¹ƒ varuttamo ||

<137> á¹• 21 ``mahÄ• kÄ• ruá¹‡iko satthÄ• , dhammaá¹ƒ desesi nÄ• yako.

nimugge kÄ• mapaá¹…kamhi, samuddharati pÄ• á¹‡ine ||

<138> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• khattiyanandanÄ• .

surÅ«pÄ• sadhanÄ• cÄ• pi, dayitÄ• ca sirÄ«matÄ« ||

<139> á¹• 21 ``Ä• nandassa \Be II 251/ mahÄ• raÃ±Ã±o, dhÄ«tÄ• paramasobhaá¹‡Ä• .

vemÄ• tÄ• {vemÄ• tu (Ce) } bhaginÄ« cÄ• pi, padumuttaranÄ• mino ||

<140> á¹• 21 ``rÄ• jakaÃ±Ã±Ä• hi \Se II 340/ sahitÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• .

upÄ• gamma mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

<141> á¹• 21 ``tadÄ• hi so lokagaru, bhikkhuniá¹ƒ dibbacakkhukaá¹ƒ.

kittayaá¹ƒ parisÄ• majjhe {catuparisÄ• ya majjhe (Se) }, aggaá¹-á¹-hÄ• ne á¹-hapesi taá¹ƒ ||

<142> á¹• 21 ``suá¹‡itvÄ• tamahaá¹ƒ haá¹-á¹-hÄ• , dÄ• naá¹ƒ datvÄ• na satthuno.

pÅ«jitvÄ• na ca sambuddhaá¹ƒ, dibbacakkhuá¹ƒ apatthayiá¹ƒ ||

<143> á¹• 21 ``tato avoca maá¹ƒ satthÄ• , `nande lacchasi patthitaá¹ƒ.

padÄ«padhammadÄ• nÄ• naá¹ƒ, phalametaá¹ƒ sunicchitaá¹ƒ ||

<144> á¹• 21 `` `satasahassito \Ne II 241/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<145> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

sakulÄ• nÄ• ma nÄ• mena {sakulÄ• ti ca nÄ• mena (Se) }, hessati satthu sÄ• vikÄ• â€™ ||

<146> á¹• 21 ``tena \Ee II 571/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<147> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<148> á¹• 21 ``paribbÄ• jakinÄ« Ä• siá¹ƒ, tadÄ• haá¹ƒ ekacÄ• rinÄ«.

bhikkhÄ• ya vicaritvÄ• na, alabhiá¹ƒ telamattakaá¹ƒ ||

<149> á¹• 21 ``tena dÄ«paá¹ƒ padÄ«petvÄ• , upaá¹-á¹-hiá¹ƒ sabbasaá¹ƒvariá¹ƒ.

cetiyaá¹ƒ dvipadaggassa {dipadaggassa (Ce Se Ee) }, vippasannena cetasÄ• ||

<150> á¹• 21 ``tena \Se II 341/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<151> á¹• 21 ``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

pajjalanti {saÃ±jalanti (Se Katthaci), saá¹ƒcaranti (Ee) } mahÄ• dÄ«pÄ• , tattha tattha gatÄ•

<152> á¹• 21 ``tirokuá¹-á¹-aá¹ƒ \Be II 252/ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

passÄ• mahaá¹ƒ yadicchÄ• mi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<153> á¹• 21 ``visuddhanayanÄ• homi, yasasÄ• ca jalÄ• mahaá¹ƒ.

saddhÄ• paÃ±Ã±Ä• vatÄ« ceva, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

<154> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tÄ• vippakule ahaá¹ƒ.

pahÅ«tadhanadhaÃ±Ã±amhi, mudite rÄ• japÅ«jite ||

<155> á¹• 21 ``ahaá¹ƒ sabbaá¹…gasampannÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• .

purappavese sugataá¹ƒ, vÄ• tapÄ• ne á¹-hitÄ• ahaá¹ƒ ||

<156> á¹• 21 ``disvÄ• jalantaá¹ƒ yasasÄ• , devamanussasakkataá¹ƒ.

anubyaÃ±janasampannaá¹ƒ, lakkhaá¹‡ehi vibhÅ«sitaá¹ƒ ||

<157> á¹• 21 ``udaggacittÄ• sumanÄ• , pabbajjaá¹ƒ samarocayiá¹ƒ.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

<158> á¹• 21 ``iddhÄ«su \Ne II 242/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

<159> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

<160> á¹• 21 ``pariciá¹‡á¹‡o \Se II 342/ mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<161> á¹• 21 ``yassatthÄ• ya \Ee II 572/ pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<162> á¹• 21 ``tato mahÄ• kÄ• ruá¹‡iko, etadagge á¹-hapesi maá¹ƒ.

dibbacakkhukÄ• naá¹ƒ aggÄ• , sakulÄ• ti naruttamo ||

<163> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<164> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<165> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ sakulÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sakulÄ• theriyÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. nandÄ• therÄ«apadÄ• naá¹ƒ

<166> á¹• 21 ``padumuttaro \Be II 253/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

<167> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<168> á¹• 21 ``anukampako \Se II 343/ kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

<169> á¹• 21 ``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

<170> á¹• 21 ``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ \Ne II 243/, uggatova mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

<171> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<172> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

<173> á¹• 21 ``upetvÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

amataá¹ƒ paramassÄ• daá¹ƒ, paramatthanivedakaá¹ƒ ||

<174> á¹• 21 ``tadÄ• nimantayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

datvÄ• tassa mahÄ• dÄ• naá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<175> á¹• 21 ``jhÄ• yinÄ«naá¹ƒ \Ee II 573/ bhikkhunÄ«naá¹ƒ, aggaá¹-á¹-hÄ• namapatthayi

nipacca sirasÄ• dhÄ«raá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<176> á¹• 21 ``tadÄ• adantadamako, tilokasaraá¹‡o pabhÅ«.

byÄ• kÄ• si narasÄ• rathi, `lacchase taá¹ƒ supatthitaá¹ƒ ||

<177> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<178> á¹• 21 `` `tassa \Se II 344/ dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

nandÄ• ti nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• â€™ ||

<179> á¹• 21 ``taá¹ƒ \Be II 254/ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

<180> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<181> á¹• 21 ``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• {agaá¹ƒ (Ce Ee Katt

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato {gatÄ• (Se) } ||

<182> á¹• 21 ``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<183> á¹• 21 ``tato cutÄ• manussatte, rÄ• jÄ• naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<184> á¹• 21 ``sampattiá¹ƒ \Ne II 244/ anubhotvÄ• na, devesu manujesu ca.

sabbattha sukhitÄ• hutvÄ• , nekakappesu saá¹ƒsariá¹ƒ ||

<185> á¹• 21 ``pacchime bhave sampatte, suramme {purasmiá¹ƒ (Se) } kapilavhaye.

raÃ±Ã±o suddhodanassÄ• haá¹ƒ, dhÄ«tÄ• Ä• siá¹ƒ aninditÄ• ||

<186> á¹• 21 ``siriyÄ• {siriá¹ƒva (Ce), raá¹ƒsiriva (Se) } rÅ«piniá¹ƒ disvÄ• , nanditaá¹ƒ Ä• s

tena nandÄ• ti me nÄ• maá¹ƒ, sundaraá¹ƒ pavaraá¹ƒ ahu ||

<187> á¹• 21 ``yuvatÄ«naÃ±ca sabbÄ• saá¹ƒ, kalyÄ• á¹‡Ä«ti ca vissutÄ• .

tasmimpi nagare ramme, á¹-hapetvÄ• taá¹ƒ yasodharaá¹ƒ ||

<188> á¹• 21 ``jeá¹-á¹-ho \Se II 345/ bhÄ• tÄ• tilokaggo, pacchimo {majjhimo (Ee) } arahÄ•

ekÄ• kinÄ« gahaá¹-á¹-hÄ• haá¹ƒ, mÄ• tarÄ• paricoditÄ• ||

<189> á¹• 21 `` `sÄ• kiyamhi \Ee II 574/ kule jÄ• tÄ• , putte buddhÄ• nujÄ• tuvaá¹ƒ.

nandenapi vinÄ• bhÅ«tÄ• , agÄ• re kiá¹ƒ nu acchasi ||

<190> á¹• 21 `` `jarÄ• vasÄ• naá¹ƒ yobbaÃ±Ã±aá¹ƒ, rÅ«paá¹ƒ asucisammataá¹ƒ.

rogantamapicÄ• rogyaá¹ƒ, jÄ«vitaá¹ƒ maraá¹‡antikaá¹ƒ ||

<191> á¹• 21 `` `idampi te subhaá¹ƒ rÅ«paá¹ƒ, sasÄ«kantaá¹ƒ manoharaá¹ƒ.

bhÅ«sanÄ• naá¹ƒ alaá¹…kÄ• raá¹ƒ, sirisaá¹…ghÄ• á¹-asannibhaá¹ƒ ||

<192> á¹• 21 `` `puÃ±jitaá¹ƒ \Be II 255/ lokasÄ• raá¹ƒva, nayanÄ• naá¹ƒ rasÄ• yanaá¹ƒ.

puÃ±Ã±Ä• naá¹ƒ kittijananaá¹ƒ, ukkÄ• kakulanandanaá¹ƒ ||

<193> á¹• 21 `` `na cireneva kÄ• lena, jarÄ• samadhisessati {samabhibhossati (Ce Se), sa

vihÄ• ya gehaá¹ƒ kÄ• ruÃ±Ã±e {kÄ• ruÃ±Ã±e (Ce Ee), pÄ• rayhiá¹ƒ (Se) }, cara dhammama

<194> á¹• 21 ``sutvÄ• haá¹ƒ mÄ• tu vacanaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

dehena na tu cittena, rÅ«payobbanalÄ• á¸·itÄ• ||

<195> á¹• 21 ``mahatÄ• ca payattena, jhÄ• najjhena paraá¹ƒ mama.

kÄ• tuÃ±ca vadate mÄ• tÄ• , na cÄ• haá¹ƒ tattha ussukÄ• ||

<196> á¹• 21 ``tato mahÄ• kÄ• ruá¹‡iko, disvÄ• maá¹ƒ kÄ• malÄ• lasaá¹ƒ {kamalÄ• nanaá

nibbindanatthaá¹ƒ rÅ«pasmiá¹ƒ, mama cakkhupathe jino ||

<197> á¹• 21 ``sakena Ä• nubhÄ• vena, itthiá¹ƒ mÄ• pesi sobhiniá¹ƒ.

dassanÄ«yaá¹ƒ suruciraá¹ƒ, mamatopi surÅ«piniá¹ƒ ||

<198> á¹• 21 ``tamahaá¹ƒ \Se II 346/ \Ne II 245/ vimhitÄ• disvÄ• , ativimhitadehiniá¹ƒ.

cintayiá¹ƒ saphalaá¹ƒ meti, nettalÄ• bhaÃ±ca mÄ• nusaá¹ƒ ||

<199> á¹• 21 ``tamahaá¹ƒ ehi subhage, yenattho taá¹ƒ vadehi me.

kulaá¹ƒ te nÄ• magottaÃ±ca, vada me yadi te piyaá¹ƒ ||

<200> á¹• 21 `na \Ee II 575/ vaÃ±cakÄ• lo subhage {paÃ±hakÄ• lo subhaá¹‡e (Ce Se Ee) }
nivÄ• saya.

sÄ«dantÄ«va mamaá¹…gÄ• ni, pasuppaya muhuttakaá¹ƒâ€™ ||

<201> á¹• 21 ``tato sÄ«saá¹ƒ mamaá¹…ke sÄ• , katvÄ• sayi sulocanÄ• .

tassÄ• nalÄ• á¹-e patitÄ• , luddhÄ• {lÅ«tÄ• (Se) } paramadÄ• ruá¹‡Ä• ||

<202> á¹• 21 ``saha tassÄ• nipÄ• tena, piá¸·akÄ• upapajjatha.

paggharią¹ƒsu pabhinnÄ• ca, kuá¹‡apÄ• pubbalohitÄ• ||

<203> á¹• 21 ``pabhinnaá¹ƒ vadanaÃ±cÄ• pi, kuá¹‡apaá¹ƒ pÅ«tigandhanaá¹ƒ.

uddhumÄ• taá¹ƒ vinilaÃ±ca, pubbaÃ±cÄ• pi sarÄ«rakaá¹ƒ ||

<204> á¹• 21 ``sÄ• paveditasabbaá¹…gÄ«, nissasantÄ« muhuá¹ƒ muhuá¹ƒ.

vedayantÄ« sakaá¹ƒ dukkhaá¹ƒ, karuá¹‡aá¹ƒ paridevayi ||

<205> á¹• 21 `` `dukkhena \Be II 256/ dukkhitÄ• homi, phusayanti ca vedanÄ• .

mahÄ• dukkhe nimuggamhi, saraá¹‡aá¹ƒ hohi me sakhÄ«â€™ ||

<206> á¹• 21 `` `kuhiá¹ƒ vadanasobhaá¹ƒ te, kuhiá¹ƒ te tuá¹…ganÄ• sikÄ• .

tambabimbavaroá¹-á¹-haá¹ƒ te, vadanaá¹ƒ te kuhiá¹ƒ gataá¹ƒ ||

<207> á¹• 21 `` `kuhiá¹ƒ sasÄ«nibhaá¹ƒ vaá¹‡á¹‡aá¹ƒ, kambugÄ«vÄ• kuhiá¹ƒ gatÄ• .

doá¸·Ä• lolÄ• va {dÄ• mÄ• mÄ• laÃ±ca (Se), dololullÄ• va (Katthaci) } te kaá¹‡á¹‡Ä• , vevaá

<208> á¹• 21 `` `makuá¸·akhÄ• rakÄ• kÄ• rÄ• \Se II 347/ {makulamburÅ«hÄ• kÄ• rÄ• (Ce
}, kalikÄ• va {kalasÄ• va (Ce Se Ee) } payodharÄ• .

pabhinnÄ• pÅ«tikuá¹‡apÄ• , duá¹-á¹-hagandhittamÄ• gatÄ• ||

<209> á¹• 21 `` `vedimajjhÄ• va sussoá¹‡Ä« {tanumajjhÄ• puthussoá¹‡Ä« (Ce Se), vedima
}, sÅ«nÄ• va nÄ«takibbisÄ• .

jÄ• tÄ• amejjhabharitÄ• , aho rÅ«pamasassataá¹ƒ ||

<210> á¹• 21 `` `sabbaá¹ƒ sarÄ«rasaÃ±jÄ• taá¹ƒ, pÅ«tigandhaá¹ƒ bhayÄ• nakaá¹ƒ.

susÄ• namiva bÄ«bhacchaá¹ƒ, ramante yattha bÄ• lisÄ• â€™ ||

<211> á¹• 21 ``tadÄ• \Ee II 576/ mahÄ• kÄ• ruá¹‡iko, bhÄ• tÄ• me lokanÄ• yako.

disvÄ• saá¹ƒviggacittaá¹ƒ maá¹ƒ, imÄ• gÄ• thÄ• abhÄ• satha ||

<212> á¹• 21 `` `Ä• turaá¹ƒ \Ne II 246/ kuá¹‡apaá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<213> á¹• 21 `` `yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

duggandhaá¹ƒ pÅ«tikaá¹ƒ vÄ• ti, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<214> á¹• 21 `` `evametaá¹ƒ avekkhantÄ«, rattindivamatanditÄ• .

tato sakÄ• ya paÃ±Ã±Ä• ya, abhinibbijjha dakkhasiâ€™ ||

<215> á¹• 21 ``tatohaá¹ƒ atisaá¹ƒviggÄ• , sutvÄ• gÄ• thÄ• subhÄ• sitÄ• .

tatraá¹-á¹-hitÄ• vahaá¹ƒ santÄ«, arahattamapÄ• puá¹‡iá¹ƒ ||

<216> á¹• 21 ``yattha yattha nisinnÄ• haá¹ƒ, sadÄ• jhÄ• naparÄ• yanÄ• .

jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ ||

<217> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<218> á¹• 21 ``svÄ• gataá¹ƒ \Se II 348/ \Be II 257/ vata me Ä• si ... pe ... kataá¹ƒ buddhass

<219> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ nandÄ• bhikkhunÄ« janapadakalyÄ• á¹‡Ä« imÄ• gÄ• thÄ• yo abhÄ• sitth

nandÄ• theriyÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. soá¹‡Ä• therÄ«apadÄ• naá¹ƒ

<220> á¹• 21 ``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

<221> á¹• 21 ``tadÄ• seá¹-á¹-hikule jÄ• tÄ• , sukhitÄ• pÅ«jitÄ• piyÄ• .

upetvÄ• taá¹ƒ munivaraá¹ƒ, assosiá¹ƒ madhuraá¹ƒ vacaá¹ƒ ||

<222> á¹• 21 ``Ä• raddhavÄ«riyÄ• naggaá¹ƒ, vaá¹‡á¹‡esi {vaá¹‡á¹‡eti (Se) } bhikkhuniá¹ƒ

taá¹ƒ sutvÄ• muditÄ• hutvÄ• , kÄ• raá¹ƒ katvÄ• na satthuno ||

<223> á¹• 21 ``abhivÄ• diya sambuddhaá¹ƒ, á¹-hÄ• naá¹ƒ taá¹ƒ patthayiá¹ƒ tadÄ• .

anumodi mahÄ• vÄ«ro, `sijjhataá¹ƒ paá¹‡idhÄ« tava ||

<224> á¹• 21 `` `satasahassito \Ne II 247/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<225> á¹• 21 `` `tassa \Se II 349/ \Ee II 577/ dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanim

soá¹‡Ä• ti nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• â€™ ||

<226> á¹• 21 ``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

<227> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<228> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-hikule ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ puravare, iddhe phÄ«te mahaddhane ||

<229> á¹• 21 ``yadÄ• \Be II 258/ ca yobbanappattÄ• , gantvÄ• patikulaá¹ƒ ahaá¹ƒ.

dasa puttÄ• ni ajaniá¹ƒ, surÅ«pÄ• ni visesato ||

<230> á¹• 21 ``sukhedhitÄ• ca te sabbe, jananettamanoharÄ• .

amittÄ• nampi rucitÄ• , mama pageva te piyÄ• ||

<231> á¹• 21 ``tato mayhaá¹ƒ akÄ• mÄ• ya, dasaputtapurakkhato.

pabbajittha sa me bhattÄ• , devadevassa sÄ• sane ||

<232> á¹• 21 ``tadekikÄ• vicintesiá¹ƒ, jÄ«vitenÄ• lamatthu me.

cattÄ• ya patiputtehi, vuá¸• á¸• hÄ• ya ca varÄ• kiyÄ• ||

<233> á¹• 21 ``ahampi tattha gacchissaá¹ƒ, sampatto yattha me pati.

evÄ• haá¹ƒ cintayitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<234> á¹• 21 ``tato ca maá¹ƒ bhikkhuniyo, ekaá¹ƒ bhikkhunupassaye.

vihÄ• ya gacchumovÄ• daá¹ƒ, tÄ• pehi udakaá¹ƒ iti ||

<235> á¹• 21 ``tadÄ• \Se II 350/ udakamÄ• hitvÄ• , okiritvÄ• na kumbhiyÄ• .

culle á¹-hapetvÄ• Ä• sÄ«nÄ• , tato cittaá¹ƒ samÄ• dahiá¹ƒ ||

<236> á¹• 21 ``khandhe aniccato disvÄ• , dukkhato ca anattato.

khepetvÄ• Ä• save sabbe, arahattamapÄ• puá¹‡iá¹ƒ ||

<237> á¹• 21 ``tadÄ• gantvÄ• bhikkhuniyo, uá¹‡hodakamapucchisuá¹ƒ.

tejodhÄ• tumadhiá¹-á¹-hÄ• ya, khippaá¹ƒ santÄ• payiá¹ƒ jalaá¹ƒ ||

<238> á¹• 21 ``vimhitÄ• \Ne II 248/ \Ee II 578/ tÄ• jinavaraá¹ƒ, etamatthamasÄ• vayuá¹ƒ.

taá¹ƒ sutvÄ• mudito nÄ• tho, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

<239> á¹• 21 `` `yo ca vassasataá¹ƒ jÄ«ve, kusÄ«to hÄ«navÄ«riyo.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, vÄ«riyamÄ• rabhato daá¸·haá¹ƒâ€™ ||

<240> á¹• 21 ``Ä• rÄ• dhito mahÄ• vÄ«ro, mayÄ• suppaá¹-ipattiyÄ• .

Ä• raddhavÄ«riyÄ• naggaá¹ƒ, mamÄ• ha sa mahÄ• muni ||

<241> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<242> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<243> á¹• 21 ``paá¹-isambhidÄ• \Be II 259/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ soá¹‡Ä• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

soá¹‡Ä• theriyÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. bhaddakÄ• pilÄ• nÄ«therÄ«apadÄ• naá¹ƒ

<244> á¹• 21 ``padumuttaro \Se II 351/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ« {sabba

ito satasahassamhi, kappe uppajji nÄ• yako ||

<245> á¹• 21 ``tadÄ• hu haá¹ƒsavatiyaá¹ƒ, videho nÄ• ma nÄ• mato {nÄ• mako (Se Ee) }.

seá¹-á¹-hÄ« pahÅ«taratano, tassa jÄ• yÄ• ahosahaá¹ƒ ||

<246> á¹• 21 ``kadÄ• ci so narÄ• diccaá¹ƒ, upecca saparijjano.

dhammamassosi buddhassa, sabbadukkhabhayappahaá¹ƒ {dukkhakkhayÄ• vahaá¹ƒ (Se) }

<247> á¹• 21 ``sÄ• vakaá¹ƒ dhutavÄ• dÄ• naá¹ƒ, aggaá¹ƒ kittesi nÄ• yako.

sutvÄ• sattÄ• hikaá¹ƒ dÄ• naá¹ƒ, datvÄ• buddhassa tÄ• dino ||

<248> á¹• 21 ``nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

sa hÄ• sayanto parisaá¹ƒ, tadÄ• hi narapuá¹…gavo ||

<249> á¹• 21 ``seá¹-á¹-hino anukampÄ• ya, imÄ• gÄ• thÄ• abhÄ• satha.

`lacchase patthitaá¹ƒ á¹-hÄ• naá¹ƒ, nibbuto hohi puttaka ||

<250> á¹• 21 `` `satasahassito \Ne II 249/ \Ee II 579/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<251> á¹• 21 `` `tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kassapo nÄ• ma gottena, hessati satthu sÄ• vakoâ€™ ||

<252> á¹• 21 ``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacitto paricari, paccayehi vinÄ• yakaá¹ƒ ||

<253> á¹• 21 ``sÄ• sanaá¹ƒ \Se II 352/ jotayitvÄ• na, so madditvÄ• kutitthiye.

veneyyaá¹ƒ vinayitvÄ• ca, nibbuto so sasÄ• vako ||

<254> á¹• 21 ``nibbute \Be II 260/ tamhi lokagge, pÅ«janatthÄ• ya satthuno.

Ã±Ä• timitte samÄ• netvÄ• , saha tehi akÄ• rayi ||

<255> á¹• 21 ``sattayojanikaá¹ƒ thÅ«paá¹ƒ, ubbiddhaá¹ƒ ratanÄ• mayaá¹ƒ.

jalantaá¹ƒ sataraá¹ƒsiá¹ƒva, sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ ||

<256> á¹• 21 ``sattasatasahassÄ• ni, pÄ• tiyo {cÄ• tiyo (Se) } tattha kÄ• rayi.

naá¸·aggÄ« viya jotantÄ« {jotante (Se Ee) }, rataneheva sattahi ||

<257> á¹• 21 ``gandhatelena pÅ«retvÄ• , dÄ«pÄ• nujjalayÄ« tahiá¹ƒ.

pÅ«janatthÄ• ya {pÅ«jatthÄ• ya (Ce Katthaci) } mahesissa, sabbabhÅ«tÄ• nukampino ||

<258> á¹• 21 ``sattasatasahassÄ• ni, puá¹‡á¹‡akumbhÄ• ni kÄ• rayi.

rataneheva puá¹‡á¹‡Ä• ni, pÅ«janatthÄ• ya mahesino ||

<259> á¹• 21 ``majjhe aá¹-á¹-haá¹-á¹-hakumbhÄ«naá¹ƒ, ussitÄ• kaÃ±canagghiyo.

atirocanti vaá¹‡á¹‡ena, saradeva divÄ• karo ||

<260> á¹• 21 ``catudvÄ• resu sobhanti, toraá¹‡Ä• ratanÄ• mayÄ• .

ussitÄ• phalakÄ• rammÄ• , sobhanti ratanÄ• mayÄ• ||

<261> á¹• 21 ``virocanti parikkhittÄ• {parikkhÄ• yo (Se) }, avaá¹-aá¹ƒsÄ• sunimmitÄ• .

ussitÄ• ni paá¹-Ä• kÄ• ni, ratanÄ• ni virocare ||

<262> á¹• 21 ``surattaá¹ƒ sukataá¹ƒ cittaá¹ƒ, cetiyaá¹ƒ ratanÄ• mayaá¹ƒ.

atirocati vaá¹‡á¹‡ena, sasaÃ±jhova {sasajjhÄ• va (Se Katthaci), sasaÃ±jÄ• va (Ee) } divÄ• k

<263> á¹• 21 ``thÅ«passa \Se II 353/ \Ee II 580/ vediyo tisso, haritÄ• lena pÅ«rayi.

ekaá¹ƒ manosilÄ• yekaá¹ƒ, aÃ±janena ca ekikaá¹ƒ ||

<264> á¹• 21 ``pÅ«jaá¹ƒ \Ne II 250/ etÄ• disaá¹ƒ rammaá¹ƒ, kÄ• retvÄ• varavÄ• dino.

adÄ• si dÄ• naá¹ƒ saá¹…ghassa, yÄ• vajÄ«vaá¹ƒ yathÄ• balaá¹ƒ ||

<265> á¹• 21 ``sahÄ• va seá¹-á¹-hinÄ• tena, tÄ• ni puÃ±Ã±Ä• ni sabbaso.

yÄ• vajÄ«vaá¹ƒ karitvÄ• na, sahÄ• va sugatiá¹ƒ gatÄ• ||

<266> á¹• 21 ``sampattiyonubhotvÄ• na, devatte atha mÄ• nuse.

chÄ• yÄ• viya sarÄ«rena, saha teneva saá¹ƒsariá¹ƒ ||

<267> á¹• 21 ``ekanavutito \Be II 261/ kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

<268> á¹• 21 ``tadÄ• yaá¹ƒ bandhumatiyaá¹ƒ, brÄ• hmaá¹‡o sÄ• dhusammato.

aá¸• á¸• ho santo guá¹‡enÄ• pi {satthÄ• gamenÄ• si (Ce) }, dhanena ca suduggato ||

<269> á¹• 21 ``tadÄ• pi tassÄ• haá¹ƒ Ä• siá¹ƒ, brÄ• hmaá¹‡Ä« samacetasÄ• .

kadÄ• ci so dijavaro, saá¹…gamesi mahÄ• muniá¹ƒ ||

<270> á¹• 21 ``nisinnaá¹ƒ janakÄ• yamhi, desentaá¹ƒ amataá¹ƒ padaá¹ƒ.

sutvÄ• dhammaá¹ƒ pamudito, adÄ• si ekasÄ• á¹-akaá¹ƒ ||

<271> á¹• 21 ``gharamekena vatthena, gantvÄ• netaá¹ƒ sa mabravi {mamabravi (Ce Se Ee

`anumoda mahÄ• puÃ±Ã±aá¹ƒ {mahÄ• paÃ±Ã±e (Ce), mahÄ• puÃ±Ã±e (Se Katthaci) }, din
||

<272> á¹• 21 ``tadÄ• haá¹ƒ aÃ±jaliá¹ƒ katvÄ• , anumodiá¹ƒ supÄ«á¹‡itÄ• {suviditÄ• (Se),

`sudinno sÄ• á¹-ako sÄ• mi, buddhaseá¹-á¹-hassa tÄ• dinoâ€™ ||

<273> á¹• 21 ``sukhito \Se II 354/ sajjito hutvÄ• , saá¹ƒsaranto bhavÄ• bhave.

bÄ• rÄ• á¹‡asipure ramme, rÄ• jÄ• Ä• si mahÄ«pati ||

<274> á¹• 21 ``tadÄ• \Ee II 581/ tassa mahesÄ«haá¹ƒ, itthigumbassa uttamÄ• .

tassÄ• ti dayitÄ• {tassÄ• vi dutiyikÄ• (Se) } Ä• siá¹ƒ, pubbasnehena bhattuno {cuttari (Se E

<275> á¹• 21 ``piá¹‡á¸• Ä• ya vicarante te {so (Ce Se Ee) }, aá¹-á¹-ha paccekanÄ• yake.

disvÄ• pamudito hutvÄ• , datvÄ• piá¹‡á¸• aá¹ƒ mahÄ• rahaá¹ƒ ||

<276> á¹• 21 ``puno nimantayitvÄ• na, katvÄ• ratanamaá¹‡á¸• apaá¹ƒ.

kammÄ• rehi kataá¹ƒ pattaá¹ƒ {kataá¹ƒ chattaá¹ƒ (Ce), katamaá¹-á¹-haá¹ƒ (Se) }, sovaá¹‡á¹
||

<277> á¹• 21 ``samÄ• netvÄ• na te sabbe, tesaá¹ƒ dÄ• namadÄ• si so.

soá¹‡á¹‡Ä• sane paviá¹-á¹-hÄ• naá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<278> á¹• 21 ``tampi \Ne II 251/ dÄ• naá¹ƒ sahÄ• dÄ• siá¹ƒ, kÄ• sirÄ• jenahaá¹ƒ tadÄ• .

punÄ• haá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ, jÄ• tÄ• kÄ• sikagÄ• make ||

<279> á¹• 21 ``kuá¹-umbikakule \Be II 262/ phÄ«te, sukhito so sabhÄ• tuko.

jeá¹-á¹-hassa bhÄ• tuno jÄ• yÄ• , ahosiá¹ƒ supatibbatÄ• ||

<280> á¹• 21 ``paccekabuddhaá¹ƒ disvÄ• na, kaniyassa mama bhattuno {bhattukaniyaso (S

bhÄ• gannaá¹ƒ tassa datvÄ• na, Ä• gate tamhi pÄ• vadiá¹ƒ ||

<281> á¹• 21 ``nÄ• bhinandittha so dÄ• naá¹ƒ, tato tassa adÄ• sahaá¹ƒ.

ukhÄ• {buddhÄ• (Se) } Ä• niya taá¹ƒ annaá¹ƒ, puno tasseva so adÄ• ||

<282> á¹• 21 ``tadannaá¹ƒ chaá¸• á¸• ayitvÄ• na, duá¹-á¹-hÄ• buddhassahaá¹ƒ tadÄ• .

pattaá¹ƒ kalalapuá¹‡á¹‡aá¹ƒ taá¹ƒ, adÄ• siá¹ƒ tassa tÄ• dino ||

<283> á¹• 21 ``dÄ• ne \Se II 355/ ca gahaá¹‡e ceva, apace padusepi ca.

samacittamukhaá¹ƒ disvÄ• , tadÄ• haá¹ƒ saá¹ƒvijiá¹ƒ bhusaá¹ƒ ||

<284> á¹• 21 ``puno \Ee II 582/ pattaá¹ƒ gahetvÄ• na, sodhayitvÄ• sugandhinÄ• .

pasannacittÄ• pÅ«retvÄ• , saghataá¹ƒ sakkaraá¹ƒ adaá¹ƒ ||

<285> á¹• 21 ``yattha yatthÅ«papajjÄ• mi, surÅ«pÄ• homi dÄ• nato.

buddhassa apakÄ• rena, duggandhÄ• vadanena ca ||

<286> á¹• 21 ``puna kassapavÄ«rassa, nidhÄ• yantamhi cetiye.

sovaá¹‡á¹‡aá¹ƒ iá¹-á¹-hakaá¹ƒ varaá¹ƒ, adÄ• siá¹ƒ muditÄ• ahaá¹ƒ ||

<287> á¹• 21 ``catujjÄ• tena gandhena, nicayitvÄ• tamiá¹-á¹-hakaá¹ƒ.

muttÄ• duggandhadosamhÄ• , sabbaá¹…gasusamÄ• gatÄ• ||

<288> á¹• 21 ``sattapÄ• tisahassÄ• ni, rataneheva sattahi.

kÄ• retvÄ• ghatapÅ«rÄ• ni, vaá¹-á¹-Ä«ni {vaá¹-á¹-Ä«yo (Ce) } ca sahassaso ||

<289> á¹• 21 ``pakkhipitvÄ• padÄ«petvÄ• , á¹-hapayiá¹ƒ sattapantiyo.

pÅ«janatthaá¹ƒ lokanÄ• thassa, vippasannena cetasÄ• ||

<290> á¹• 21 ``tadÄ• pi tamhi puÃ±Ã±amhi, bhÄ• ginÄ«yi visesato.

puna kÄ• sÄ«su saÃ±jÄ• to, sumittÄ• iti vissuto ||

<291> á¹• 21 ``tassÄ• haá¹ƒ bhariyÄ• Ä• siá¹ƒ, sukhitÄ• sajjitÄ• piyÄ• .

tadÄ• paccekamunino, adÄ• siá¹ƒ ghanaveá¹-hanaá¹ƒ ||

<292> á¹• 21 ``tassÄ• pi \Be II 263/ \Ne II 252/ bhÄ• ginÄ« Ä• siá¹ƒ, moditvÄ• dÄ• namutta

punÄ• pi kÄ• siraá¹-á¹-hamhi, jÄ• to koliyajÄ• tiyÄ• ||

<293> á¹• 21 ``tadÄ• \Se II 356/ koliyaputtÄ• naá¹ƒ, satehi saha paÃ±cahi.

paÃ±capaccekabuddhÄ• naá¹ƒ, satÄ• ni samupaá¹-á¹-hahi ||

<294> á¹• 21 ``temÄ• saá¹ƒ tappayitvÄ• na {vÄ• sayitvÄ• na (Se Ee) }, adÄ• si ca ticÄ«var

jÄ• yÄ• tassa tadÄ• Ä• siá¹ƒ, puÃ±Ã±akammapathÄ• nugÄ• ||

<295> á¹• 21 ``tato \Ee II 583/ cuto ahu rÄ• jÄ• , nando nÄ• ma mahÄ• yaso.

tassÄ• pi mahesÄ« Ä• siá¹ƒ, sabbakÄ• masamiddhinÄ« ||

<296> á¹• 21 ``tadÄ• rÄ• jÄ• bhavitvÄ• na, brahmadatto mahÄ«pati.

padumavatÄ«puttÄ• naá¹ƒ, paccekamuninaá¹ƒ tadÄ• ||

<297> á¹• 21 ``satÄ• ni paÃ±canÅ«nÄ• ni, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

rÄ• juyyÄ• ne nivÄ• setvÄ• , nibbutÄ• ni ca pÅ«jayiá¹ƒ ||

<298> á¹• 21 ``cetiyÄ• ni ca kÄ• retvÄ• , pabbajitvÄ• ubho mayaá¹ƒ.

bhÄ• vetvÄ• appamaÃ±Ã±Ä• yo, brahmalokaá¹ƒ agamhase ||

<299> á¹• 21 ``tato cuto mahÄ• titthe, sujÄ• to pipphalÄ• yano.

mÄ• tÄ• sumanadevÄ«ti, kosigotto dijo pitÄ• ||

<300> á¹• 21 ``ahaá¹ƒ madde janapade, sÄ• kalÄ• ya puruttame.

kappilassa dijassÄ• siá¹ƒ, dhÄ«tÄ• mÄ• tÄ• sucÄ«mati ||

<301> á¹• 21 ``ghanakaÃ±canabimbena, nimminitvÄ• na maá¹ƒ pitÄ• .

adÄ• kassapadhÄ«rassa, kÄ• mehi vajjitassamaá¹ƒ ||

<302> á¹• 21 ``kadÄ• ci so kÄ• ruá¹‡iko, gantvÄ• kammantapekkhako.

kÄ• kÄ• dikehi khajjante, pÄ• á¹‡e disvÄ• na saá¹ƒviji ||

<303> á¹• 21 ``gharevÄ• haá¹ƒ \Se II 357/ tile jÄ• te, disvÄ• nÄ• tapatÄ• pane.

kimi kÄ• kehi khajjante, saá¹ƒvegamalabhiá¹ƒ tadÄ• ||

<304> á¹• 21 ``tadÄ• so pabbajÄ« dhÄ«ro, ahaá¹ƒ tamanupabbajiá¹ƒ.

paÃ±cavassÄ• ni nivasiá¹ƒ, paribbÄ• javate {paribbÄ• japathe (Se Ee) } ahaá¹ƒ ||

<305> á¹• 21 ``yadÄ• \Be II 264/ pabbajitÄ• Ä• si, gotamÄ« jinaposikÄ• .

tadÄ• haá¹ƒ tamupagantvÄ• , buddhena anusÄ• sitÄ• ||

<306> á¹• 21 ``na \Ne II 253/ cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ.

aho kalyÄ• á¹‡amittattaá¹ƒ, kassapassa sirÄ«mato ||

<307> á¹• 21 ``suto buddhassa dÄ• yÄ• do, kassapo susamÄ• hito.

pubbenivÄ• saá¹ƒ yo vedi, saggÄ• pÄ• yaÃ±ca passati ||

<308> á¹• 21 ``atho \Ee II 584/ jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni.

etÄ• hi tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o ||

<309> á¹• 21 ``tatheva bhaddakÄ• pilÄ• nÄ« {bhaddÄ• kÄ• pilÄ• nÄ« (Ce Ee) }, tevijjÄ• m

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jitvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

<310> á¹• 21 ``disvÄ• Ä• dÄ«navaá¹ƒ loke, ubho pabbajitÄ• mayaá¹ƒ.

tyamha khÄ«á¹‡Ä• savÄ• dantÄ• , sÄ«tibhÅ«tÄ• mha nibbutÄ• ||

<311> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<312> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<313> á¹• 21 ``paá¹-isambhidÄ• \Se II 358/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ bhaddakÄ• pilÄ• nÄ« bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

bhaddakÄ• pilÄ• nÄ«theriyÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. yasodharÄ• therÄ«apadÄ• naá¹ƒ

<314> á¹• 21 ekasmiá¹ƒ samaye ramme, iddhe rÄ• jagahe pure.

pabbhÄ• ramhi varekamhi, vasante naranÄ• yake ||

<315> á¹• 21 vasantiyÄ• tamhi nagare, ramme bhikkhunupassaye.

yasodharÄ• bhikkhuniyÄ• , evaá¹ƒ Ä• si vitakkitaá¹ƒ ||

<316> á¹• 21 ``suddhodano mahÄ• rÄ• jÄ• , gotamÄ« ca pajÄ• patÄ«.

abhiÃ±Ã±Ä• tÄ• mahÄ• therÄ• , theriyo ca mahiddhikÄ• ||

<317> á¹• 21 ``santiá¹ƒ \Be II 265/ gatÄ• va Ä• suá¹ƒ te, dÄ«paccÄ«va nirÄ• savÄ• .

lokanÄ• the dharanteva, ahampi ca sivaá¹ƒ padaá¹ƒ ||

<318> á¹• 21 ``gamissÄ• mÄ«ti \Ne II 254/ cintetvÄ• , passantÄ« Ä• yumattano.

passitvÄ• Ä• yusaá¹…khÄ• raá¹ƒ, tadaheva khayaá¹ƒ gataá¹ƒ ||

<319> á¹• 21 ``pattacÄ«varamÄ• dÄ• ya, nikkhamitvÄ• sakassamÄ• .

purakkhatÄ• bhikkhunÄ«bhi, satehi sahassehi sÄ• {saha paÃ±cahi (Ce Ee) } ||

<320> á¹• 21 ``mahiddhikÄ• mahÄ• paÃ±Ã±Ä• , sambuddhaá¹ƒ upasaá¹…kami.

sambuddhaá¹ƒ abhivÄ• detvÄ• , satthuno cakkalakkhaá¹‡e.

nisinnÄ• ekamantamhi, idaá¹ƒ vacanamabravi ||

<321> á¹• 21 `` `aá¹-á¹-hasattativassÄ• haá¹ƒ, pacchimo vattate vayo {pacchimÄ• vattayi v

pabbhÄ• ramhi anuppattÄ• , Ä• rocemi mahÄ• muni ||

<322> á¹• 21 `` `paripakko vayo mayhaá¹ƒ, parittaá¹ƒ mama jÄ«vitaá¹ƒ.

pahÄ• ya vo gamissÄ• mi, kataá¹ƒ me saraá¹‡amattano ||

<323> á¹• 21 `` `vayamhi pacchime kÄ• le, maraá¹‡aá¹ƒ uparuddhati.

ajjarattiá¹ƒ mahÄ• vÄ«ra, pÄ• puá¹‡issÄ• mi nibbutiá¹ƒ ||

<324> á¹• 21 `` `natthi jÄ• ti jarÄ• byÄ• dhi, maraá¹‡aÃ±ca mahÄ• mune.

ajarÄ• maraá¹‡aá¹ƒ puraá¹ƒ, gamissÄ• mi asaá¹…khataá¹ƒ ||

<325> á¹• 21 `` `yÄ• vatÄ• parisÄ• nÄ• ma, samupÄ• santi satthuno.

aparÄ• dhamajÄ• nantÄ« {sace metthi (Ce), pajÄ• nantÄ« (Katthaci) }, khamantaá¹ƒ sammu

<326> á¹• 21 `` `saá¹ƒsaritvÄ• \Se II 359/ \Ee II 585/ ca saá¹ƒsÄ• re, khalitaÃ±ce mamaá¹ƒ

Ä• rocemi mahÄ• vÄ«ra, aparÄ• dhaá¹ƒ khamassu meâ€™ ||

<327> á¹• 21 ``sutvÄ• na vacanaá¹ƒ tassÄ• , munindo idamabravi.

`kimuttaraá¹ƒ te vakkhÄ• mi, nibbÄ• nÄ• ya vajantiyÄ• ||

<328> á¹• 21 `` `iddhiÃ±cÄ• pi nidassehi, mama sÄ• sanakÄ• rike.

parisÄ• naÃ±ca sabbÄ• saá¹ƒ, kaá¹…khaá¹ƒ chindassu yÄ• vatÄ• â€™ ||

<329> á¹• 21 ``sutvÄ• taá¹ƒ munino vÄ• caá¹ƒ, bhikkhunÄ« sÄ• yasodharÄ• .

vanditvÄ• munirÄ• jaá¹ƒ taá¹ƒ, idaá¹ƒ vacanamabravi ||

<330> á¹• 21 `` `yasodharÄ• \Be II 266/ ahaá¹ƒ vÄ«ra, agÄ• re te pajÄ• pati.

sÄ• kiyamhi kule jÄ• tÄ• , itthiaá¹…ge patiá¹-á¹-hitÄ• ||

<331> á¹• 21 `` `thÄ«naá¹ƒ satasahassÄ• naá¹ƒ, navutÄ«naá¹ƒ chaduttari.

agÄ• re te ahaá¹ƒ vÄ«ra, pÄ• mokkhÄ• sabbÄ• issarÄ• ||

<332> á¹• 21 `` `rÅ«pÄ• cÄ• raguá¹‡Å«petÄ• \Ne II 255/, yobbanaá¹-á¹-hÄ• piyaá¹ƒvadÄ•

sabbÄ• maá¹ƒ apacÄ• yanti, devatÄ• viya mÄ• nusÄ• ||

<333> á¹• 21 `` `kaÃ±Ã±Ä• satasahassapamukhÄ• , sakyaputtanivesane.

samÄ• nasukhadukkhatÄ• , devatÄ• viya nandane ||

<334> á¹• 21 `` `kÄ• madhÄ• tumatikkamma {kÄ• madhÄ• tumatikkantÄ• (Ce Se Ee Katth
rÅ«padhÄ• tuyÄ• .

rÅ«pena sadisÄ• natthi, á¹-hapetvÄ• lokanÄ• yakaá¹ƒ ||

<335> á¹• 21 `` `sambuddhaá¹ƒ abhivÄ• detvÄ• , iddhiá¹ƒ dassesi satthuno.

nekÄ• nÄ• nÄ• vidhÄ• kÄ• rÄ• , mahÄ• iddhÄ«pi dassayÄ« {evamÄ• dÄ«ni vatvÄ• na, upa
dassesi, buddhÄ• nuÃ±Ã±Ä• yasodharÄ• . (Ce) } ||

<336> á¹• 21 `` `cakkavÄ• á¸·asamaá¹ƒ kÄ• yaá¹ƒ, sÄ«saá¹ƒ uttarato kuru.

ubho pakkhÄ• duve dÄ«pÄ• , jambudÄ«paá¹ƒ sarÄ«rato ||

<337> á¹• 21 `` `dakkhiá¹‡aÃ±ca saraá¹ƒ piÃ±chaá¹ƒ, nÄ• nÄ• sÄ• khÄ• tu pattakÄ• .

candaÃ±ca sÅ«riyaÃ±cakkhi, merupabbatato sikhaá¹ƒ ||

<338> á¹• 21 `` `cakkavÄ• lagiriá¹ƒ \Se II 360/ tuá¹‡á¸• aá¹ƒ, jamburukkhaá¹ƒ samÅ«lakaá¹

bÄ«jamÄ• nÄ• upÄ• gantvÄ• , vandantÄ« lokanÄ• yakaá¹ƒ ||

<339> á¹• 21 `` `hatthivaá¹‡á¹‡aá¹ƒ tathevassaá¹ƒ, pabbataá¹ƒ jaladhiá¹ƒ tathÄ• .

candimaá¹ƒ sÅ«riyaá¹ƒ meruá¹ƒ, sakkavaá¹‡á¹‡aÃ±ca dassayi ||

<340> á¹• 21 `` `yasodharÄ• \Ee II 586/ ahaá¹ƒ vÄ«ra, pÄ• de vandÄ• mi cakkhuma.

sahassalokadhÄ• tÅ«naá¹ƒ, phullapadmena chÄ• dayi ||

<341> á¹• 21 `` `brahmavaá¹‡á¹‡aÃ±ca mÄ• petvÄ• , dhammaá¹ƒ desesi suÃ±Ã±ataá¹ƒ.

yasodharÄ• ahaá¹ƒ vÄ«ra, pÄ• de vandÄ• mi cakkhuma ||

<342> á¹• 21 `` `iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• muni ||

<343> á¹• 21 `` `pubbenivÄ• saá¹ƒ \Be II 267/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<344> á¹• 21 `` `atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mayhaá¹ƒ mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<345> á¹• 21 `` `pubbÄ• naá¹ƒ lokanÄ• thÄ• naá¹ƒ, saá¹…gamaá¹ƒ te nidassitaá¹ƒ {sudass

adhikÄ• raá¹ƒ bahuá¹ƒ mayhaá¹ƒ, tuyhatthÄ• ya mahÄ• mune ||

<346> á¹• 21 `` `yaá¹ƒ \Ne II 256/ mayhaá¹ƒ pÅ«ritaá¹ƒ kammaá¹ƒ, kusalaá¹ƒ sarase mune

tuyhatthÄ• ya mahÄ• vÄ«ra, puÃ±Ã±aá¹ƒ upacitaá¹ƒ mayÄ• ||

<347> á¹• 21 `` `abhabbaá¹-á¹-hÄ• ne vajjetvÄ• , vÄ• rayitvÄ• anÄ• caraá¹ƒ.

tuyhatthÄ• ya mahÄ• vÄ«ra, saÃ±cattaá¹ƒ jÄ«vitaá¹ƒ mayÄ• ||

<348> á¹• 21 `` `nekakoá¹-isahassÄ• ni \Se II 361/, bhariyatthÄ• yadÄ• si maá¹ƒ.

na tattha vimanÄ• homi, tuyhatthÄ• ya mahÄ• muni ||

<349> á¹• 21 `` `nekakoá¹-isahassÄ• ni, upakÄ• rÄ• yadÄ• si maá¹ƒ.

na tattha vimanÄ• homi, tuyhatthÄ• ya mahÄ• muni ||

<350> á¹• 21 `` `nekakoá¹-isahassÄ• ni, bhojanatthÄ• yadÄ• si maá¹ƒ.

na tattha vimanÄ• homi, tuyhatthÄ• ya mahÄ• muni ||

<351> á¹• 21 `` `nekakoá¹-isahassÄ• ni, jÄ«vitÄ• ni pariccajiá¹ƒ.

bhayamokkhaá¹ƒ karissanti, dadÄ• mi mama jÄ«vitaá¹ƒ ||

<352> á¹• 21 `` `aá¹…gagate {aá¹…ge evaá¹ƒ (Katthaci) } alaá¹…kÄ• re, vatthe nÄ• nÄ• vi

itthimaá¹‡á¸• e na gÅ«hÄ• mi, tuyhatthÄ• ya mahÄ• muni ||

<353> á¹• 21 `` `dhanadhaÃ±Ã±apariccÄ• gaá¹ƒ \Ee II 587/, gÄ• mÄ• ni nigamÄ• ni ca.

khettaá¹ƒ puttÄ• ca dhÄ«tÄ• ca, pariccattÄ• mahÄ• muni ||

<354> á¹• 21 `` `hatthÄ« assÄ• gavÄ• cÄ• pi, dÄ• siyo paricÄ• rikÄ• .

tuyhatthÄ• ya mahÄ• vÄ«ra, pariccattÄ• asaá¹…khiyÄ• ||

<355> á¹• 21 `` `yaá¹ƒ mayhaá¹ƒ paá¹-imantesi {patimantesi (Ce) }, dÄ• naá¹ƒ dassÄ• mi y

vimanaá¹ƒ me na passÄ• mi, dadato dÄ• namuttamaá¹ƒ ||

<356> á¹• 21 `` `nÄ• nÄ• vidhaá¹ƒ \Be II 268/ bahuá¹ƒ dukkhaá¹ƒ, saá¹ƒsÄ• re ca bahubbi

tuyhatthÄ• ya mahÄ• vÄ«ra, anubhuttaá¹ƒ asaá¹…khiyaá¹ƒ ||

<357> á¹• 21 `` `sukhappattÄ• numodÄ• mi, na ca dukkhesu dummanÄ• .

sabbattha tulitÄ• homi, tuyhatthÄ• ya mahÄ• muni ||

<358> á¹• 21 `` `anumaggena \Se II 362/ sambuddho, yaá¹ƒ dhammaá¹ƒ abhinÄ«hari.

anubhotvÄ• sukhaá¹ƒ dukkhaá¹ƒ, patto bodhiá¹ƒ mahÄ• muni ||

<359> á¹• 21 `` `brahmadevaÃ±ca sambuddhaá¹ƒ, gotamaá¹ƒ lokanÄ• yakaá¹ƒ.

aÃ±Ã±esaá¹ƒ lokanÄ• thÄ• naá¹ƒ, saá¹…gamaá¹ƒ te bahuá¹ƒ mayÄ• ||

<360> á¹• 21 `` `adhikÄ• raá¹ƒ \Ne II 257/ bahuá¹ƒ mayhaá¹ƒ, tuyhatthÄ• ya mahÄ• muni.

gavesato buddhadhamme, ahaá¹ƒ te paricÄ• rikÄ• ||

<361> á¹• 21 `` `kappe ca satasahasse, caturo ca asaá¹…khiye.

dÄ«paá¹…karo mahÄ• vÄ«ro, uppajji lokanÄ• yako ||

<362> á¹• 21 `` `paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

<363> á¹• 21 `` `tena kÄ• lena so Ä• si, sumedho nÄ• ma brÄ• hmaá¹‡o.

maggaÃ±ca paá¹-iyÄ• desi, Ä• yato {Ä• yataá¹ƒ (Ce) } sabbadassino ||

<364> á¹• 21 `` `tena kÄ• lenahaá¹ƒ Ä• siá¹ƒ, kaÃ±Ã±Ä• brÄ• hmaá¹‡asambhavÄ• .

sumittÄ• nÄ• ma nÄ• mena, upagacchiá¹ƒ samÄ• gamaá¹ƒ ||

<365> á¹• 21 `` `aá¹-á¹-ha uppalahatthÄ• ni, pÅ«janatthÄ• ya satthuno.

Ä• dÄ• ya janasaá¹ƒmajjhe, addasaá¹ƒ isi muggataá¹ƒ ||

<366> á¹• 21 `` `cirÄ• nugataá¹ƒ \Ee II 588/ dayitaá¹ƒ {cirÄ• nupari Ä• sÄ«naá¹ƒ (Ce) }, atik
manoharaá¹ƒ.

disvÄ• tadÄ• amaÃ±Ã±issaá¹ƒ, saphalaá¹ƒ jÄ«vitaá¹ƒ mama ||

<367> á¹• 21 `` `parakkamaá¹ƒ taá¹ƒ saphalaá¹ƒ, addasaá¹ƒ isino tadÄ• .

pubbakammena sambuddhe, cittaÃ±cÄ• pi pasÄ«di me ||

<368> á¹• 21 `` `bhiyyo \Se II 363/ cittaá¹ƒ pasÄ• desiá¹ƒ, ise uggatamÄ• nase.

deyyaá¹ƒ aÃ±Ã±aá¹ƒ na passÄ• mi, demi pupphÄ• ni te isi ||

<369> á¹• 21 `` `paÃ±cahatthÄ• \Be II 269/ tava hontu, tayo hontu mamaá¹ƒ ise.

tena saddhiá¹ƒ samÄ• hontu, bodhatthÄ• ya tavaá¹ƒ iseâ€™ ||

catutthaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

<370> á¹• 21 ``isi gahetvÄ• pupphÄ• ni, Ä• gacchantaá¹ƒ mahÄ• yasaá¹ƒ.

pÅ«jesi janasaá¹ƒmajjhe, bodhatthÄ• ya mahÄ• isi ||

<371> á¹• 21 ``passitvÄ• janasaá¹ƒmajjhe, dÄ«paá¹…karo mahÄ• muni.

viyÄ• kÄ• si mahÄ• vÄ«ro, isi muggatamÄ• nasaá¹ƒ ||

<372> á¹• 21 ``aparimeyye ito kappe, dÄ«paá¹…karo mahÄ• muni.

mama kammaá¹ƒ viyÄ• kÄ• si, ujubhÄ• vaá¹ƒ mahÄ• muni ||

<373> á¹• 21 `` `samacittÄ• \Ne II 258/ samakammÄ• , samakÄ• rÄ« bhavissati.

piyÄ• hessati kammena, tuyhatthÄ• ya mahÄ• isi {mahÄ• ise (Se) } ||

<374> á¹• 21 `` `sudassanÄ• supiyÄ• ca, manÄ• pÄ• piyavÄ• dinÄ«.

tassa dhammesu dÄ• yÄ• dÄ• , viharissati iddhikÄ• ||

<375> á¹• 21 `` `yathÄ• pi bhaá¹‡á¸• asÄ• muggaá¹ƒ, anurakkhati sÄ• mino.

evaá¹ƒ kusaladhammÄ• naá¹ƒ, anurakkhissate ayaá¹ƒ ||

<376> á¹• 21 `` `tassa te {tassa taá¹ƒ (Se) } anukampantÄ«, pÅ«rayissati pÄ• ramÄ«.

sÄ«hova paÃ±jaraá¹ƒ bhetvÄ• {hitvÄ• (Se), hetvÄ• (Ee) }, pÄ• puá¹‡issati bodhiyaá¹ƒâ€™

<377> á¹• 21 ``aparimeyye \Se II 364/ ito kappe, yaá¹ƒ maá¹ƒ buddho viyÄ• karÄ«.

taá¹ƒ vÄ• caá¹ƒ anumodentÄ«, evaá¹ƒkÄ• rÄ« bhaviá¹ƒ ahaá¹ƒ ||

<378> á¹• 21 ``tassa \Ee II 589/ kammassa sukatassa, tattha cittaá¹ƒ pasÄ• dayiá¹ƒ.

devamanussakaá¹ƒ yoniá¹ƒ, anubhotvÄ• asaá¹…khiyaá¹ƒ ||

<379> á¹• 21 ``sukhadukkhenubhotvÄ• haá¹ƒ, devesu mÄ• nusesu ca.

pacchime bhave sampatte, ajÄ• yiá¹ƒ sÄ• kiye kule ||

<380> á¹• 21 ``rÅ«pavatÄ« bhogavatÄ«, yasasÄ«lavatÄ« tato.

sabbaá¹…gasampadÄ• homi, kulesu abhisakkatÄ• ||

<381> á¹• 21 ``lÄ• bhaá¹ƒ \Be II 270/ silokaá¹ƒ sakkÄ• raá¹ƒ, lokadhammasamÄ• gamaá¹ƒ

cittaÃ±ca dukkhitaá¹ƒ natthi, vasÄ• mi akutobhayÄ• ||

<382> á¹• 21 ``vuttaÃ±hetaá¹ƒ bhagavatÄ• , raÃ±Ã±o antepure tadÄ• .

khattiyÄ• naá¹ƒ pure vÄ«ra, upakÄ• raÃ±ca niddisi ||

<383> á¹• 21 ``upakÄ• rÄ• ca yÄ• nÄ• rÄ«, yÄ• ca nÄ• rÄ« sukhe dukhe.

atthakkhÄ• yÄ« ca yÄ• nÄ• rÄ«, yÄ• ca nÄ• rÄ«nukampikÄ• ||

<384> á¹• 21 ``paÃ±cakoá¹-isatÄ• buddhÄ• , navakoá¹-isatÄ• ni ca.

etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ ||

<385> á¹• 21 ``adhikÄ• raá¹ƒ mahÄ• {sadÄ• (Ee) evamuparipi} mayhaá¹ƒ, dhammarÄ• ja

ekÄ• dasakoá¹-isatÄ• , buddhÄ• dvÄ• dasa koá¹-iyo {honti lokagganÄ• yakÄ• (Ce Se), paá
} ||

<386> á¹• 21 ``etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ.

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<387> á¹• 21 `` `vÄ«sakoá¹-isatÄ• \Se II 365/ \Ne II 259/ buddhÄ• , tiá¹ƒsakoá¹-isatÄ• ni ca

etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ ||

<388> á¹• 21 `` `adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me.

cattÄ• lÄ«sakoá¹-isatÄ• , paÃ±Ã±Ä• sa koá¹-isatÄ• ni ca ||

<389> á¹• 21 `` `etesaá¹ƒ \Ee II 590/ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ.

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<390> á¹• 21 `` `saá¹-á¹-hikoá¹-isatÄ• buddhÄ• , sattatikoá¹-isatÄ• ni ca.

etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ ||

<391> á¹• 21 `` `adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me.

asÄ«tikoá¹-isatÄ• buddhÄ• , navutikoá¹-isatÄ• ni ca ||

<392> á¹• 21 `` `etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ.

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<393> á¹• 21 `` `koá¹-isatasahassÄ• ni, honti lokagganÄ• yakÄ• .

etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ ||

<394> á¹• 21 `` `adhikÄ• raá¹ƒ \Be II 271/ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me.

navakoá¹-isahassÄ• ni, apare lokanÄ• yakÄ• ||

<395> á¹• 21 `` `etesaá¹ƒ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ.

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<396> á¹• 21 `` `koá¹-isatasahassÄ• ni, paÃ±cÄ• sÄ«timahesinaá¹ƒ.

paÃ±cÄ• sÄ«tikoá¹-isatÄ• , sattatiá¹ƒsÄ• ca koá¹-iyo ||

<397> á¹• 21 `` `etesaá¹ƒ \Se II 366/ devadevÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ.

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<398> á¹• 21 `` `paccekabuddhÄ• vÄ«tarÄ• gÄ• {dhutarÄ• gÄ• (Ee Katthaci) }, aá¹-á¹-haá
{aá¹-á¹-hamattaka ... (Ce), aá¹-á¹-hamatthaka ... (Se) }.

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<399> á¹• 21 `` `khÄ«á¹‡Ä• savÄ• vÄ«tamalÄ• , asaá¹…khiyÄ• buddhasÄ• vakÄ• .

adhikÄ• raá¹ƒ mahÄ• mayhaá¹ƒ, dhammarÄ• ja suá¹‡ohi me ||

<400> á¹• 21 `` `evaá¹ƒ dhamme suciá¹‡á¹‡Ä• naá¹ƒ, sadÄ• dhammassa cÄ• rinaá¹ƒ.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

<401> á¹• 21 `` `dhammaá¹ƒ \Ne II 260/ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

<402> á¹• 21 `` `nibbinditvÄ• na saá¹ƒsÄ• re, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

sahassaparivÄ• rena, pabbajitvÄ• akiÃ±canÄ• ||

<403> á¹• 21 `` `agÄ• raá¹ƒ vijahitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, catusaccamapÄ• puá¹‡iá¹ƒ ||

<404> á¹• 21 `` `cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

upanenti bahÅ« janÄ• , sÄ• gareyeva Å«miyo ||

<405> á¹• 21 `` `kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<406> á¹• 21 `` `svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<407> á¹• 21 `` `paá¹-isambhidÄ• \Se II 367/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sana

<408> á¹• 21 ``evaá¹ƒ bahuvidhaá¹ƒ dukkhaá¹ƒ, sampattÄ« ca bahubbidhÄ• .

visuddhibhÄ• vaá¹ƒ sampattÄ• , labhÄ• mi sabbasampadÄ• ||

<409> á¹• 21 ``yÄ• \Be II 272/ dadÄ• ti sakattÄ• naá¹ƒ, puÃ±Ã±atthÄ• ya mahesino.

sahÄ• yasampadÄ• honti, nibbÄ• napadamasaá¹…khataá¹ƒ ||

<410> á¹• 21 ``parikkhÄ«á¹‡aá¹ƒ atÄ«taÃ±ca, paccuppannaá¹ƒ anÄ• gataá¹ƒ.

sabbakammaá¹ƒ mamaá¹ƒ khÄ«á¹‡aá¹ƒ, pÄ• de vandÄ• mi cakkhumaâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ yasodharÄ• bhikkhunÄ« bhagavato sammukhÄ• imÄ• gÄ• thÄ• yo abhÄ

yasodharÄ• theriyÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. yasodharÄ• pamukhadasabhikkhunÄ«sahassaapadÄ• naá¹ƒ

<411> á¹• 21 ``kappe \Ee II 591/ ca satasahasse, caturo ca asaá¹…khiye.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako ||

<412> á¹• 21 ``dÄ«paá¹…karo mahÄ• vÄ«ro, viyÄ• kÄ• si vinÄ• yako.

sumedhaÃ±ca sumittaÃ±ca, samÄ• nasukhadukkhataá¹ƒ ||

<413> á¹• 21 ``sadevakaÃ±ca \Ne II 261/ passanto, vicaranto sadevakaá¹ƒ.

tesaá¹ƒ pakittane amhe, upagamma samÄ• gamaá¹ƒ ||

<414> á¹• 21 ``amhaá¹ƒ \Se II 368/ sabbapati hohi {sabbÄ• patÄ« honti (Ee) }, anÄ• gatas

sabbÄ• va tuyhaá¹ƒ bhariyÄ• , manÄ• pÄ• piyavÄ• dikÄ• ||

<415> á¹• 21 ``dÄ• naá¹ƒ sÄ«lamayaá¹ƒ sabbaá¹ƒ, bhÄ• vanÄ• ca subhÄ• vitÄ• .

dÄ«gharattaÃ±ca no {dÄ«gharattamidaá¹ƒ (Se Katthaci) } sabbaá¹ƒ, pariccattaá¹ƒ mahÄ• m

<416> á¹• 21 ``gandhaá¹ƒ vilepanaá¹ƒ mÄ• laá¹ƒ, dÄ«paÃ±ca ratanÄ• mayaá¹ƒ.

yaá¹ƒkiÃ±ci patthitaá¹ƒ sabbaá¹ƒ, pariccattaá¹ƒ mahÄ• muni ||

<417> á¹• 21 ``aÃ±Ã±aá¹ƒ vÄ• pi kataá¹ƒ kammaá¹ƒ, paribhogaÃ±ca mÄ• nusaá¹ƒ.

dÄ«gharattaÃ±hi no sabbaá¹ƒ, pariccattaá¹ƒ mahÄ• muni ||

<418> á¹• 21 ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, bahuá¹ƒ puÃ±Ã±ampi no kataá¹ƒ.

issaramanubhotvÄ• na, saá¹ƒsaritvÄ• bhavÄ• bhave ||

<419> á¹• 21 ``pacchime \Be II 273/ bhave sampatte, sakyaputtanivesane.

nÄ• nÄ• kulÅ«papannÄ• yo, accharÄ• kÄ• mavaá¹‡á¹‡inÄ« ||

<420> á¹• 21 ``lÄ• bhaggena yasaá¹ƒ pattÄ• , pÅ«jitÄ• sabbasakkatÄ• .

lÄ• bhiyo annapÄ• nÄ• naá¹ƒ, sadÄ• sammÄ• nitÄ• mayaá¹ƒ ||

<421> á¹• 21 ``agÄ• raá¹ƒ pajahitvÄ• na, pabbajimhanagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, sabbÄ• pattÄ• mha nibbutiá¹ƒ ||

<422> á¹• 21 ``lÄ• bhiyo annapÄ• nÄ• naá¹ƒ, vatthasenÄ• sanÄ• ni ca.

upenti paccayÄ• sabbe, sadÄ• sakkatapÅ«jitÄ• ||

<423> á¹• 21 ``kilesÄ• \Ee II 592/ jhÄ• pitÄ• amhaá¹ƒ ... pe ... viharÄ• ma anÄ• savÄ• ||

<424> á¹• 21 ``svÄ• gataá¹ƒ \Se II 369/ vata no Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<425> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ yasodharÄ• pamukhÄ• ni dasabhikkhunÄ«sahassÄ• ni bhagavato sammuk
abhÄ• sitthÄ• ti.

yasodharÄ• pamukhadasabhikkhunÄ«sahassÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. yasodharÄ• pamukhaaá¹-á¹-hÄ• rasabhikkhunÄ«sahassaapadÄ• naá¹ƒ

<426> á¹• 21 ``aá¹-á¹-hÄ• rasasahassÄ• ni \Ne II 262/, bhikkhunÄ« sakyasambhavÄ• .

yasodharÄ• pamukhÄ• ni, sambuddhaá¹ƒ upasaá¹…kamuá¹ƒ ||

<427> á¹• 21 ``aá¹-á¹-hÄ• rasasahassÄ• ni, sabbÄ• honti mahiddhikÄ• .

vandantÄ« munino pÄ• de, Ä• rocenti yathÄ• balaá¹ƒ ||

<428> á¹• 21 `` `jÄ• ti khÄ«á¹‡Ä• jarÄ• byÄ• dhi, maraá¹‡aÃ±ca mahÄ• muni.

anÄ• savaá¹ƒ padaá¹ƒ santaá¹ƒ, amataá¹ƒ yÄ• ma nÄ• yaka ||

<429> á¹• 21 `` `khalitaÃ±ce pure atthi, sabbÄ• sampi mahÄ• muni.

aparÄ• dhamajÄ• nantÄ«, khama amhaá¹ƒ vinÄ• yaka ||

<430> á¹• 21 `` `iddhiÃ±cÄ• pi nidassetha, mama sÄ• sanakÄ• rikÄ• .

parisÄ• naÃ±ca sabbÄ• saá¹ƒ, kaá¹…khaá¹ƒ chindatha yÄ• vatÄ• ||

<431> á¹• 21 `` `yasodharÄ• \Be II 274/ mahÄ• vÄ«ra, manÄ• pÄ• piyadassanÄ• .

sabbÄ• \Se II 370/ tuyhaá¹ƒ mahÄ• vÄ«ra, agÄ• rasmiá¹ƒ pajÄ• pati ||

<432> á¹• 21 `` `thÄ«naá¹ƒ satasahassÄ• naá¹ƒ, navutÄ«naá¹ƒ chaduttari.

agÄ• re te mayaá¹ƒ vÄ«ra, pÄ• mokkhÄ• sabbÄ• issarÄ• ||

<433> á¹• 21 `` `rÅ«pÄ• cÄ• raguá¹‡Å«petÄ• , yobbanaá¹-á¹-hÄ• piyaá¹ƒvadÄ• .

sabbÄ• no apacÄ• yanti, devatÄ• viya mÄ• nusÄ• ||

<434> á¹• 21 `` `aá¹-á¹-hÄ• rasasahassÄ• ni, sabbÄ• sÄ• kiyasambhavÄ• .

yasodharÄ• sahassÄ• ni, pÄ• mokkhÄ• issarÄ• tadÄ• ||

<435> á¹• 21 `` `kÄ• madhÄ• tumatikkamma \Ee II 593/, saá¹‡á¹-hitÄ• rÅ«padhÄ• tuyÄ• .

rÅ«pena sadisÄ• natthi, sahassÄ• naá¹ƒ mahÄ• muni ||

<436> á¹• 21 `` `sambuddhaá¹ƒ abhivÄ• detvÄ• , iddhiá¹ƒ dassaá¹ƒsu satthuno.

nekÄ• nÄ• nÄ• vidhÄ• kÄ• rÄ• , mahÄ• iddhÄ«pi dassayuá¹ƒ ||

<437> á¹• 21 `` `cakkavÄ• á¸·asamaá¹ƒ kÄ• yaá¹ƒ, sÄ«saá¹ƒ uttarato kuru.

ubho pakkhÄ• duve dÄ«pÄ• , jambudÄ«paá¹ƒ sarÄ«rato ||

<438> á¹• 21 `` `dakkhiá¹‡aÃ±ca saraá¹ƒ piÃ±chaá¹ƒ, nÄ• nÄ• sÄ• khÄ• tu pattakÄ• .

candaÃ±ca sÅ«riyaÃ±cakkhi, merupabbatato sikhaá¹ƒ ||

<439> á¹• 21 `` `cakkavÄ• á¸·agiriá¹ƒ \Ne II 263/ tuá¹‡á¸• aá¹ƒ, jamburukkhaá¹ƒ samÅ«laka

bÄ«jamÄ• nÄ• upÄ• gantvÄ• , vandantÄ« lokanÄ• yakaá¹ƒ ||

<440> á¹• 21 `` `hatthivaá¹‡á¹‡aá¹ƒ tathevassaá¹ƒ, pabbataá¹ƒ jaladhiá¹ƒ tathÄ• .

candaÃ±ca sÅ«riyaá¹ƒ meruá¹ƒ, sakkavaá¹‡á¹‡aÃ±ca dassayuá¹ƒ ||

<441> á¹• 21 `` `yasodharÄ• \Se II 371/ mayaá¹ƒ vÄ«ra, pÄ• de vandÄ• ma cakkhuma.

tava cirapabhÄ• vena, nipphannÄ• naranÄ• yaka ||

<442> á¹• 21 `` `iddhÄ«su ca vasÄ« homa, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homa mahÄ• mune ||

<443> á¹• 21 `` `pubbenivÄ• saá¹ƒ jÄ• nÄ• ma, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<444> á¹• 21 `` `atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ amhaá¹ƒ mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<445> á¹• 21 `` `pubbÄ• naá¹ƒ \Be II 275/ lokanÄ• thÄ• naá¹ƒ, saá¹…gamaá¹ƒ no nidassita

adhikÄ• rÄ• bahÅ« amhaá¹ƒ, tuyhatthÄ• ya mahÄ• mune ||

<446> á¹• 21 `` `yaá¹ƒ amhaá¹ƒ pÅ«ritaá¹ƒ kammaá¹ƒ, kusalaá¹ƒ sarase mune.

tuyhatthÄ• ya mahÄ• vÄ«ra, puÃ±Ã±Ä• nupacitÄ• ni no ||

<447> á¹• 21 `` `abhabbaá¹-á¹-hÄ• ne vajjetvÄ• , vÄ• rayimha anÄ• caraá¹ƒ.

tuyhatthÄ• ya mahÄ• vÄ«ra, cattÄ• ni jÄ«vitÄ• ni no {saÃ±cattaá¹ƒ jÄ«vitampi no (Se) } ||

<448> á¹• 21 `` `nekakoá¹-isahassÄ• ni \Ee II 594/, bhariyatthÄ• yadÄ• si no.

na tattha vimanÄ• homa, tuyhatthÄ• ya mahÄ• mune ||

<449> á¹• 21 `` `nekakoá¹-isahassÄ• ni, upakÄ• rÄ• yadÄ• si no.

na tattha vimanÄ• homa, tuyhatthÄ• ya mahÄ• mune ||

<450> á¹• 21 `` `nekakoá¹-isahassÄ• ni, bhojanatthÄ• yadÄ• si no.

na tattha vimanÄ• homa, tuyhatthÄ• ya mahÄ• mune ||

<451> á¹• 21 `` `nekakoá¹-isahassÄ• ni \Se II 372/, jÄ«vitÄ• ni cajimhase {cajimha no (Ee K

bhayamokkhaá¹ƒ karissÄ• ma, jÄ«vitÄ• ni cajimhase ||

<452> á¹• 21 `` `aá¹…gagate alaá¹…kÄ• re, vatthe nÄ• nÄ• vidhe bahÅ«.

itthibhaá¹‡á¸• e na gÅ«hÄ• ma, tuyhatthÄ• ya mahÄ• mune ||

<453> á¹• 21 `` `dhanadhaÃ±Ã±apariccÄ• gaá¹ƒ \Ne II 264/, gÄ• mÄ• ni nigamÄ• ni ca.

khettaá¹ƒ puttÄ• ca dhÄ«tÄ• ca, pariccattÄ• mahÄ• mune ||

<454> á¹• 21 `` `hatthÄ« assÄ• gavÄ• cÄ• pi, dÄ• siyo paricÄ• rikÄ• .

tuyhatthÄ• ya mahÄ• vÄ«ra, pariccattaá¹ƒ asaá¹…khiyaá¹ƒ ||

<455> á¹• 21 `` `yaá¹ƒ amhe paá¹-imantesi, dÄ• naá¹ƒ dassÄ• ma yÄ• cake.

vimanaá¹ƒ no na passÄ• ma, dadato dÄ• namuttamaá¹ƒ ||

<456> á¹• 21 `` `nÄ• nÄ• vidhaá¹ƒ bahuá¹ƒ dukkhaá¹ƒ, saá¹ƒsÄ• re ca bahubbidhe.

tuyhatthÄ• ya mahÄ• vÄ«ra, anubhuttaá¹ƒ asaá¹…khiyaá¹ƒ ||

<457> á¹• 21 `` `sukhappattÄ• numodÄ• ma, na ca dukkhesu dummanÄ• .

sabbattha tulitÄ• homa, tuyhatthÄ• ya mahÄ• mune ||

<458> á¹• 21 `` `anumaggena \Be II 276/ sambuddho, yaá¹ƒ dhammaá¹ƒ abhinÄ«hari.

anubhotvÄ• sukhaá¹ƒ dukkhaá¹ƒ, patto bodhiá¹ƒ mahÄ• mune ||

<459> á¹• 21 `` `brahmadevaÃ±ca sambuddhaá¹ƒ, gotamaá¹ƒ lokanÄ• yakaá¹ƒ.

aÃ±Ã±esaá¹ƒ lokanÄ• thÄ• naá¹ƒ, saá¹…gamaá¹ƒ tehi no bahÅ« ||

<460> á¹• 21 `` `adhikÄ• raá¹ƒ bahuá¹ƒ amhe, tuyhatthÄ• ya mahÄ• mune.

gavesato buddhadhamme, mayaá¹ƒ te paricÄ• rikÄ• ||

<461> á¹• 21 `` `kappe \Se II 373/ ca satasahasse, caturo ca asaá¹…khiye.

dÄ«paá¹…karo mahÄ• vÄ«ro, uppajji lokanÄ• yako ||

<462> á¹• 21 `` `paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

<463> á¹• 21 `` `tena \Ee II 595/ kÄ• lena so Ä• si, sumedho nÄ• ma brÄ• hmaá¹‡o.

maggaÃ±ca paá¹-iyÄ• desi, Ä• yato sabbadassino ||

<464> á¹• 21 `` `tena kÄ• lena ahumha, sabbÄ• brÄ• hmaá¹‡asambhavÄ• .

thalÅ«dajÄ• ni pupphÄ• ni, Ä• harimha samÄ• gamaá¹ƒ ||

<465> á¹• 21 `` `tasmiá¹ƒ so samaye buddho, dÄ«paá¹…karo mahÄ• yaso.

viyÄ• kÄ• si mahÄ• vÄ«ro, isimuggatamÄ• nasaá¹ƒ ||

<466> á¹• 21 `` `calatÄ« ravatÄ« puthavÄ«, saá¹…kampati sadevake.

tassa kammaá¹ƒ pakittente, isimuggatamÄ• nasaá¹ƒ ||

<467> á¹• 21 `` `devakaÃ±Ã±Ä• \Ne II 265/ manussÄ• ca, mayaÃ±cÄ• pi sadevakÄ• .

nÄ• nÄ• pÅ«janÄ«yaá¹ƒ bhaá¹‡á¸• aá¹ƒ, pÅ«jayitvÄ• na patthayuá¹ƒ ||

<468> á¹• 21 `` `tesaá¹ƒ buddho viyÄ• kÄ• si, jotidÄ«pa sanÄ• mako.

ajja ye patthitÄ• atthi, te bhavissanti sammukhÄ• ||

<469> á¹• 21 `` `aparimeyye ito kappe, yaá¹ƒ no buddho viyÄ• kari.

taá¹ƒ vÄ• camanumodentÄ• , evaá¹ƒkÄ• rÄ« ahumha no ||

<470> á¹• 21 `` `tassa kammassa sukatassa, tassa cittaá¹ƒ pasÄ• dayuá¹ƒ.

devamÄ• nusikaá¹ƒ yoniá¹ƒ, anubhotvÄ• asaá¹…khiyaá¹ƒ ||

<471> á¹• 21 `` `sukhadukkhenubhotvÄ• na \Se II 374/, devesu mÄ• nusesu ca.

pacchime bhave sampatte, jÄ• tÄ• mha sÄ• kiye kule ||

<472> á¹• 21 `` `rÅ«pavatÄ« \Be II 277/ bhogavatÄ«, yasasÄ«lavatÄ« tato.

sabbaá¹…gasampadÄ• homa, kulesu abhisakkatÄ• ||

<473> á¹• 21 `` `lÄ• bhaá¹ƒ silokaá¹ƒ sakkÄ• raá¹ƒ, lokadhammasamÄ• gamaá¹ƒ.

cittaÃ±ca dukkhitaá¹ƒ natthi, vasÄ• ma akutobhayÄ• ||

<474> á¹• 21 `` `vuttaÃ±hetaá¹ƒ bhagavatÄ• , raÃ±Ã±o antepure tadÄ• .

khattiyÄ• naá¹ƒ pure vÄ«ra {tÄ• saá¹ƒ (Se) }, upakÄ• raÃ±ca niddisi ||

<475> á¹• 21 `` `upakÄ• rÄ• ca yÄ• nÄ• rÄ«, yÄ• ca nÄ• rÄ« sukhe dukhe.

atthakkhÄ• yÄ« ca yÄ• nÄ• rÄ«, yÄ• ca nÄ• rÄ«nukampikÄ• ||

<476> á¹• 21 `` `dhammaá¹ƒ \Ee II 596/ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

<477> á¹• 21 `` `agÄ• raá¹ƒ vijahitvÄ• na, pabbajimhanagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, catusaccaá¹ƒ phusimha no ||

<478> á¹• 21 `` `cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

upanenti bahÅ« amhe, sÄ• garasseva Å«miyo ||

<479> á¹• 21 `` `kilesÄ• jhÄ• pitÄ• amhaá¹ƒ {mayhaá¹ƒ (Se), amhÄ• kaá¹ƒ (Katthaci) }, bh

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• ma anÄ• savÄ• ||

<480> á¹• 21 `` `svÄ• gataá¹ƒ vata no Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<481> á¹• 21 `` `paá¹-isambhidÄ• \Se II 375/ \Ne II 266/ catasso, vimokkhÄ• pi ca aá¹-á¹-h

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™ ||

<482> á¹• 21 ``evaá¹ƒ bahuvidhaá¹ƒ dukkhaá¹ƒ, sampattÄ« ca bahubbidhÄ• .

visuddhabhÄ• vaá¹ƒ sampattÄ• , labhÄ• ma sabbasampadÄ• ||

<483> á¹• 21 ``yÄ• dadanti sakattÄ• naá¹ƒ, puÃ±Ã±atthÄ• ya mahesino.

sahÄ• yasampadÄ• honti, nibbÄ• napadamasaá¹…khataá¹ƒ ||

<484> á¹• 21 ``parikkhÄ«á¹‡aá¹ƒ atÄ«taÃ±ca, paccuppannaá¹ƒ anÄ• gataá¹ƒ.

sabbakammampi no khÄ«á¹‡aá¹ƒ, pÄ• de vandÄ• ma cakkhuma ||

<485> á¹• 21 ``nibbÄ• nÄ• ya \Be II 278/ vadantÄ«naá¹ƒ, kiá¹ƒ vo vakkhÄ• ma uttari.

santasaá¹…khatadosaÃ±hi, pappotha {santasaá¹…khatadoso yo, pajjotaá¹ƒ (Se Ee Katthac
padaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ yasodharÄ• pamukhÄ• ni aá¹-á¹-hÄ• rasabhikkhunÄ«sahassÄ• ni bhagava
abhÄ• sitthÄ• ti.

yasodharÄ• pamukhaaá¹-á¹-hÄ• rasabhikkhunÄ«sahassÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

kuá¹‡á¸• alakesÄ«vaggo tatiyo.

tassuddÄ• naá¹ƒ ---

kuá¹‡á¸• alÄ• gotamÄ« ceva, dhammadinnÄ• ca sakulÄ• .

varanandÄ• ca soá¹‡Ä• ca, kÄ• pilÄ• nÄ« yasodharÄ• ||

dasasahassabhikkhunÄ«, aá¹-á¹-hÄ• rasasahassakÄ• .

gÄ• thÄ• satÄ• ni cattÄ• ri, cha ca sattatimeva ca {aá¹-á¹-hasattatimeva ca (Se) } ||

4. khattiyÄ• vaggo

1. yasavatÄ«pamukhaaá¹-á¹-hÄ• rasabhikkhunÄ«sahassaapadÄ• naá¹ƒ

<1> á¹• 21 ``bhavÄ• \Se II 376/ \Be II 279/ \Ne II 267/ \Ee II 597/ sabbe parikkhÄ«á¹‡Ä• , b
vimocitÄ• .

sabbÄ• savÄ• ca no natthi, Ä• rocema mahÄ• mune ||

<2> á¹• 21 ``purimaá¹ƒ kusalaá¹ƒ kammaá¹ƒ {parikammaÃ±ca kusalaá¹ƒ (Se) }, yaá¹ƒ kiÃ±

paribhogamayaá¹ƒ dinnaá¹ƒ, tuyhatthÄ• ya mahÄ• mune ||

<3> á¹• 21 ``buddhapaccekabuddhÄ• naá¹ƒ, sÄ• vakÄ• naÃ±ca patthitaá¹ƒ {buddhÄ• naá¹
}.

paribhogamayaá¹ƒ dinnaá¹ƒ, tuyhatthÄ• ya mahÄ• mune ||

<4> á¹• 21 ``uccanÄ«camayaá¹ƒ kammaá¹ƒ, bhikkhÅ«naá¹ƒ sÄ• dhupatthitaá¹ƒ.

uccÄ• kulaparikammaá¹ƒ, katametaá¹ƒ mahÄ• mune {katamhehi mahÄ• mune (Se Ee) } ||

<5> á¹• 21 ``teneva sukkamÅ«lena, coditÄ• kammasampadÄ• .

mÄ• nusikamatikkantÄ• , jÄ• yiá¹ƒsu khattiye kule ||

<6> á¹• 21 ``uppatte ca kate kamme, jÄ• tiyÄ• vÄ• pi ekato.

pacchime ekato jÄ• tÄ• , khattiyÄ• kulasambhavÄ• ||

<7> á¹• 21 ``rÅ«pavatÄ« bhogavatÄ«, lÄ• bhasakkÄ• rapÅ«jitÄ• .

antepure mahÄ• vÄ«ra, devÄ• naá¹ƒ viya nandane ||

<8> á¹• 21 ``nibbinditvÄ• agÄ• ramhÄ• , pabbajimhanagÄ• riyaá¹ƒ.

katipÄ• haá¹ƒ upÄ• dÄ• ya, sabbÄ• pattÄ• mha nibbutiá¹ƒ ||

<9> á¹• 21 ``cÄ«varaá¹ƒ \Se II 377/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

upanenti bahÅ« amhe, sadÄ• sakkatapÅ«jitÄ• ||

<10> á¹• 21 ``kilesÄ• jhÄ• pitÄ• amhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• ma anÄ• savÄ• ||

<11> á¹• 21 ``svÄ• gataá¹ƒ vata no Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<12> á¹• 21 ``paá¹-isambhidÄ• \Be II 280/ \Ne II 268/ catasso, vimokkhÄ• pi ca aá¹-á¹-him

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ yasavatÄ«pamukhÄ• ni khattiyakaÃ±Ã±Ä• bhikkhuniyo aá¹-á¹-hÄ• rasasah
imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

yasavatÄ«pamukhaaá¹-á¹-hÄ• rasabhikkhunÄ«sahassÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. caturÄ• sÄ«tibhikkhunÄ«sahassaapadÄ• naá¹ƒ

<13> á¹• 21 ``cullÄ• sÄ«tisahassÄ• ni \Ee II 598/, brÄ• hmaÃ±Ã±akulasambhavÄ• {brÄ• h
Katthaci) }.

sukhumÄ• lahatthapÄ• dÄ• , pure tuyhaá¹ƒ mahÄ• mune ||

<14> á¹• 21 ``vessasuddakule jÄ• tÄ• , devÄ• nÄ• gÄ• ca kinnarÄ• .

cÄ• tuddÄ«pÄ• bahÅ« kaÃ±Ã±Ä• , pure tuyhaá¹ƒ mahÄ• mune ||

<15> á¹• 21 ``kÄ• ci pabbajitÄ• atthi, sabbadassÄ• vino {saccadassÄ• vino (Ce Ee) } hÅ«.

devÄ• ca kinnarÄ• nÄ• gÄ• , phusissanti anÄ• gate ||

<16> á¹• 21 ``anubhotvÄ• yasaá¹ƒ sabbaá¹ƒ, patvÄ• na sabbasampadÄ• .

tumhaá¹ƒ \Se II 378/ {tvayi (Ce Ee) } pasÄ• daá¹ƒ paá¹-iladdhÄ• , bujjhissanti anÄ• gate ||

<17> á¹• 21 ``amhe brÄ• hmaá¹‡adhÄ«tÄ• tu, brÄ• hmaÃ±Ã±akulasambhavÄ• .

pekkhato no {lakkhaá¹‡Ä• ca (Se) } mahÄ• vÄ«ra, pÄ• de vandÄ• ma cakkhuma ||

<18> á¹• 21 ``upahatÄ• bhavÄ• sabbe, mÅ«lataá¹‡hÄ• samÅ«hatÄ• .

samucchinnÄ• anusayÄ• , puÃ±Ã±asaá¹…khÄ• radÄ• litÄ• ||

<19> á¹• 21 ``samÄ• dhigocarÄ• sabbÄ• , samÄ• pattivasÄ« katÄ• .

jhÄ• nena dhammaratiyÄ• , viharissÄ• ma no sadÄ• ||

<20> á¹• 21 ``bhavanetti avijjÄ• ca, saá¹…khÄ• rÄ• pi ca khepitÄ• .

sududdasaá¹ƒ padaá¹ƒ gantvÄ• , anujÄ• nÄ• tha {anujÄ• nimha (Se Ee Katthaci) } nÄ• yaka

<21> á¹• 21 ``upakÄ• rÄ• mamaá¹ƒ tumhe, dÄ«gharattaá¹ƒ katÄ• vino.

catunnaá¹ƒ saá¹ƒsayaá¹ƒ chetvÄ• , sabbÄ• gacchantu nibbutiá¹ƒ ||

<22> á¹• 21 ``vanditvÄ• \Be II 281/ \Ne II 269/ munino pÄ• de, katvÄ• iddhivikubbanaá¹ƒ.

kÄ• ci dassenti Ä• lokaá¹ƒ, andhakÄ• ramathÄ• parÄ• ||

<23> á¹• 21 ``dassenti candasÅ«riye, sÄ• garaÃ±ca samacchakaá¹ƒ.

sineruá¹ƒ paribhaá¹‡á¸• aÃ±ca, dassenti pÄ• richattakaá¹ƒ ||

<24> á¹• 21 ``tÄ• vatiá¹ƒsaÃ±ca bhavanaá¹ƒ, yÄ• maá¹ƒ dassenti iddhiyÄ• .

tusitaá¹ƒ nimmite deve, vasavattÄ« mahissare ||

<25> á¹• 21 ``brahmÄ• no kÄ• ci dassenti, caá¹…kamaÃ±ca mahÄ• rahaá¹ƒ.

brahmavaá¹‡á¹‡aÃ±ca mÄ• petvÄ• , dhammaá¹ƒ desenti suÃ±Ã±ataá¹ƒ ||

<26> á¹• 21 ``nÄ• nÄ• vikubbanaá¹ƒ katvÄ• , iddhiá¹ƒ dassiya satthuno.

dassayiá¹ƒsu \Se II 379/ balaá¹ƒ sabbÄ• , pÄ• de vandiá¹ƒsu satthuno ||

<27> á¹• 21 ``iddhÄ«su \Ee II 599/ ca vasÄ« homa, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homa mahÄ• mune ||

<28> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• ma, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<29> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ amhaá¹ƒ mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<30> á¹• 21 ``pubbÄ• naá¹ƒ lokanÄ• thÄ• naá¹ƒ, saá¹…gamaá¹ƒ no nidassitaá¹ƒ.

adhikÄ• raá¹ƒ bahuá¹ƒ amhaá¹ƒ, tuyhatthÄ• ya mahÄ• mune ||

<31> á¹• 21 ``yaá¹ƒ amhehi kataá¹ƒ kammaá¹ƒ, kusalaá¹ƒ sara taá¹ƒ mune.

tuyhatthÄ• ya mahÄ• vÄ«ra, puÃ±Ã±Ä• nupacitÄ• ni no ||

<32> á¹• 21 ``satasahassito kappe, padumuttaro mahÄ• muni.

puraá¹ƒ haá¹ƒsavatÄ« nÄ• ma, sambuddhassa kulÄ• sayaá¹ƒ ||

<33> á¹• 21 ``dvÄ• rena haá¹ƒsavatiyÄ• , gaá¹…gÄ• sandati sabbadÄ• .

ubbaá¸·hÄ• nadiyÄ• bhikkhÅ«, gamanaá¹ƒ na labhanti te ||

<34> á¹• 21 ``divasaá¹ƒ dve tayo ceva, sattÄ• haá¹ƒ mÄ• sikaá¹ƒ tato.

catumÄ• sampi sampuá¹‡á¹‡aá¹ƒ, gamanaá¹ƒ na labhanti te ||

<35> á¹• 21 ``tadÄ• ahu sattasÄ• ro, jaá¹-ilo nÄ• ma raá¹-á¹-hiko.

oruddhe {oratÄ«re (Se) } bhikkhavo disvÄ• , setuá¹ƒ gaá¹…gÄ• ya kÄ• rayi ||

<36> á¹• 21 ``tadÄ• \Se II 380/ \Be II 282/ \Ne II 270/ satasahassehi, setuá¹ƒ gaá¹…gÄ• ya

saá¹…ghassa orime tÄ«re, vihÄ• raÃ±ca akÄ• rayi ||

<37> á¹• 21 ``itthiyo purisÄ• ceva, uccanÄ«cakulÄ• ni ca.

tassa setuá¹ƒ vihÄ• raÃ±ca {tesu setuvihÄ• resu (Ce), tassa setÅ« vihÄ• re ca (Ee) }, samal
||

<38> á¹• 21 ``amhe aÃ±Ã±e ca mÄ• nujÄ• , vippasannena cetasÄ• .

tassa dhammesu dÄ• yÄ• dÄ• , nagare janapadesu ca ||

<39> á¹• 21 ``itthÄ« pumÄ• kumÄ• rÄ• ca, bahÅ« ceva kumÄ• rikÄ• .

setuno ca vihÄ• rassa, vÄ• lukÄ• Ä• kiriá¹ƒsu te ||

<40> á¹• 21 ``vÄ«thiá¹ƒ \Ee II 600/ sammajjanaá¹ƒ katvÄ• , kadalÄ«puá¹‡á¹‡aghaá¹-e dhaj

dhÅ«paá¹ƒ cuá¹‡á¹‡aÃ±ca mÄ• laÃ±ca, kÄ• raá¹ƒ katvÄ• na satthuno ||

<41> á¹• 21 ``setuvihÄ• re kÄ• retvÄ• , nimantetvÄ• vinÄ• yakaá¹ƒ.

mahÄ• dÄ• naá¹ƒ daditvÄ• na, sambodhiá¹ƒ abhipatthayiá¹ƒ ||

<42> á¹• 21 ``padumuttaro mahÄ• vÄ«ro, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

anumodanÄ«yaá¹ƒkÄ• si, jaá¹-ilassa mahÄ• muni {katvÄ• , viyÄ• kÄ• si mahÄ• muni (Se) }

<43> á¹• 21 `` `satasahassÄ• tikkante, kappo hessati bhaddako.

bhavÄ• bhavenubhotvÄ• na, pÄ• puá¹‡issati bodhiyaá¹ƒ ||

<44> á¹• 21 `` `kÄ• ci hatthaparikammaá¹ƒ, katÄ• vÄ« naranÄ• riyo.

anÄ• gatamhi addhÄ• ne, sabbÄ• hessanti sammukhÄ• â€™ ||

<45> á¹• 21 ``tena kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

uppannÄ• devabhavanaá¹ƒ, tuyhaá¹ƒ tÄ• paricÄ• rikÄ• ||

<46> á¹• 21 ``dibbasukhaá¹ƒ \Se II 381/ asaá¹…khiyaá¹ƒ, mÄ• nusaÃ±ca asaá¹…khiyaá¹ƒ.

tuyhaá¹ƒ te paricÄ• rema, saá¹ƒsarimha bhavÄ• bhave ||

<47> á¹• 21 ``satasahassito kappe, sukataá¹ƒ kammasampadaá¹ƒ.

sukhumÄ• lÄ« manussÄ• naá¹ƒ, atho devapure vare ||

<48> á¹• 21 ``rÅ«pabhogayase ceva, atho kittiÃ±ca sakkataá¹ƒ {kittisukhaá¹ƒ piyaá¹ƒ (Se) }

labhÄ• ma satataá¹ƒ sabbaá¹ƒ, sukataá¹ƒ kammasampadaá¹ƒ ||

<49> á¹• 21 ``pacchime \Be II 283/ bhave sampatte, jÄ• tÄ• mha brÄ• hmaá¹‡e kule.

sukhumÄ• lahatthapÄ• dÄ• , sakyaputtanivesane ||

<50> á¹• 21 ``sabbakÄ• lampi \Ne II 271/ pathaviá¹ƒ, na passÄ• ma na laá¹…kataá¹ƒ.

cikkhallabhÅ«mimasuciá¹ƒ {cikkhallaá¹ƒ bhÅ«miá¹ƒ gamanaá¹ƒ (Se) }, na passÄ• ma mahÄ

<51> á¹• 21 ``agÄ• raá¹ƒ vasante amhe, sakkÄ• raá¹ƒ sabbakÄ• likaá¹ƒ.

upanenti sadÄ• sabbaá¹ƒ, pubbakammaphalena no {pubbakammaphalaá¹ƒ tato (Ce Ee) } |

<52> á¹• 21 ``agÄ• raá¹ƒ \Ee II 601/ pajahitvÄ• na, pabbajitvÄ• nagÄ• riyaá¹ƒ.

saá¹ƒsÄ• rapathanitthiá¹‡á¹‡Ä• , vÄ«tarÄ• gÄ• bhavÄ• mase {natthi dÄ• ni punabbhavo (C

<53> á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

upanenti sadÄ• amhe, sahassÄ• ni tato tato ||

<54> á¹• 21 ``kilesÄ• jhÄ• pitÄ• amhaá¹ƒ ... pe ... viharÄ• ma anÄ• savÄ• ||

<55> á¹• 21 ``svÄ• gataá¹ƒ \Se II 382/ vata no Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

<56> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ caturÄ• sÄ«tibrÄ• hmaá¹‡akaÃ±Ã±Ä• bhikkhunÄ«sahassÄ• ni bhagavato s
abhÄ• sitthÄ• ti.

caturÄ• sÄ«tibhikkhunÄ«sahassÄ• padÄ• naá¹ƒ dutiyaá¹ƒ.

3. uppaladÄ• yikÄ• therÄ«apadÄ• naá¹ƒ

<57> á¹• 21 ``nagare aruá¹‡avatiyÄ• , aruá¹‡o nÄ• ma khattiyo.

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , ekajjhaá¹ƒ cÄ• rayÄ• mahaá¹ƒ ||

<58> á¹• 21 ``rahogatÄ• nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`kusalaá¹ƒ me kataá¹ƒ natthi, Ä• dÄ• ya gamiyaá¹ƒ mama ||

<59> á¹• 21 `` `mahÄ• bhitÄ• paá¹ƒ kaá¹-ukaá¹ƒ, ghorarÅ«paá¹ƒ sudÄ• ruá¹‡aá¹ƒ.

nirayaá¹ƒ nÅ«na gacchÄ• mi, ettha me natthi saá¹ƒsayoâ€™ ||

<60> á¹• 21 ``evÄ• haá¹ƒ \Be II 284/ cintayitvÄ• na, pahaá¹ƒsetvÄ• na mÄ• nasaá¹ƒ.

rÄ• jÄ• naá¹ƒ upagantvÄ• na, idaá¹ƒ vacanamabraviá¹ƒ ||

<61> á¹• 21 `` `itthÄ« nÄ• ma mayaá¹ƒ deva, purisÄ• nittarÄ• ahu {purisÄ• nugatÄ• sadÄ•
no (Se), purisÄ• naá¹ƒ bharÄ• mayaá¹ƒ (Ee) }.

ekaá¹ƒ me samaá¹‡aá¹ƒ dehi, bhojayissÄ• mi khattiyaâ€™ ||

<62> á¹• 21 ``adÄ• si \Ne II 272/ me tadÄ• rÄ• jÄ• , samaá¹‡aá¹ƒ bhÄ• vitindriyaá¹ƒ.

tassa pattaá¹ƒ gahetvÄ• na, paramannena pÅ«rayiá¹ƒ ||

<63> á¹• 21 ``pÅ«retvÄ• \Se II 383/ \Ee II 602/ paramaá¹ƒ annaá¹ƒ, saha sugandhalepana

mahÄ• celena chÄ• ditvÄ• , adÄ• siá¹ƒ tuá¹-á¹-hamÄ• nasÄ• ||

<64> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<65> á¹• 21 ``sahassadevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sahassacakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

<66> á¹• 21 ``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

nÄ• nÄ• vidhaá¹ƒ bahuá¹ƒ aÃ±Ã±aá¹ƒ, tassa kammaphalaá¹ƒ tato ||

<67> á¹• 21 ``uppalasseva me vaá¹‡á¹‡o, abhirÅ«pÄ• sudassanÄ• .

itthisabbaá¹…gasampannÄ• , abhijÄ• tÄ• jutindharÄ• ||

<68> á¹• 21 ``pacchime bhave sampatte, ajÄ• yiá¹ƒ sÄ• kiye kule.

nÄ• rÄ«sahassapÄ• mokkhÄ• , suddhodanasutassahaá¹ƒ ||

<69> á¹• 21 ``nibbinditvÄ• agÄ• rehaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

sattamÄ«rattisampattÄ• {sattamiá¹ƒrattimapattÄ• (Ce Se Ee) }, catusaccamapÄ• puá¹‡iá¹ƒ

<70> á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

parimetuá¹ƒ na sakkomi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<71> á¹• 21 ``yaá¹ƒ mayhaá¹ƒ pÅ«ritaá¹ƒ kammaá¹ƒ, kusalaá¹ƒ sarase muni.

tuyhatthÄ• ya mahÄ• vÄ«ra, paricattaá¹ƒ bahuá¹ƒ mayÄ• ||

<72> á¹• 21 ``ekattiá¹ƒse ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<73> á¹• 21 ``dve \Se II 384/ \Be II 285/ gatiyo pajÄ• nÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<74> á¹• 21 ``ucce kule pajÄ• yÄ• mi, mahÄ• sÄ• le {tayo sÄ• la (Katthaci) } mahaddhane.

aÃ±Ã±e kule na jÄ• yÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

<75> á¹• 21 ``bhavÄ• bhave saá¹ƒsaritvÄ• , sukkamÅ«lena coditÄ• .

amanÄ• paá¹ƒ na passÄ• mi, somanassakataá¹ƒ phalaá¹ƒ ||

<76> á¹• 21 ``iddhÄ«su \Ne II 273/ \Ee II 603/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<77> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<78> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<79> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<80> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<81> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ uppaladÄ• yikÄ• bhikkhunÄ« bhagavato sammukhÄ• imÄ• gÄ• thÄ• yo a

uppaladÄ• yikÄ• theriyÄ• padÄ• naá¹ƒ tatiyaá¹ƒ.

4. siá¹…gÄ• lamÄ• tutherÄ«apadÄ• naá¹ƒ

<82> á¹• 21 ``padumuttaro \Se II 385/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

<83> á¹• 21 ``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• maccakule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, iddhe phÄ«te mahaddhane ||

<84> á¹• 21 ``pitunÄ• saha gantvÄ• na, mahÄ• janapurakkhatÄ• .

dhammaá¹ƒ buddhassa sutvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<85> á¹• 21 ``pabbajitvÄ• na \Be II 286/ kÄ• yena, pÄ• pakammaá¹ƒ vivajjayiá¹ƒ.

vacÄ«duccaritaá¹ƒ hitvÄ• , Ä• jÄ«vaá¹ƒ parisodhayiá¹ƒ ||

<86> á¹• 21 ``buddhe pasannÄ• dhamme ca, saá¹…ghe ca tibbagÄ• ravÄ• .

saddhammassavane yuttÄ• , buddhadassanalÄ• lasÄ• {buddhadassanasÄ• layÄ• (Se) } ||

<87> á¹• 21 ``aggaá¹ƒ saddhÄ• dhimuttÄ• naá¹ƒ, assosiá¹ƒ bhikkhuniá¹ƒ tadÄ• .

taá¹ƒ á¹-hÄ• naá¹ƒ patthayitvÄ• na, tisso sikkhÄ• apÅ«rayiá¹ƒ ||

<88> á¹• 21 ``tato \Ne II 274/ maá¹ƒ sugato Ä• ha, karuá¹‡Ä• nugatÄ• sayo.

`yassa saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca \Ee II 604/ yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

<89> á¹• 21 `` `saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

<90> á¹• 21 `` `tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha \Se II 386/ medhÄ• vÄ«, saraá¹ƒ buddhÄ• na {buddhÄ• nusÄ• sanaá¹ƒ (Ce),

} sÄ• sanaá¹ƒâ€™ ||

<91> á¹• 21 ``taá¹ƒ sutvÄ• haá¹ƒ pamuditÄ• , apucchiá¹ƒ paá¹‡idhiá¹ƒ mama.

tadÄ• anomo amito, byÄ• karittha vinÄ• yako.

`buddhe pasannÄ• kalyÄ• á¹‡Ä«, lacchase taá¹ƒ supatthitaá¹ƒ ||

<92> á¹• 21 `` `satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

<93> á¹• 21 `` `tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

siá¹…gÄ• lakassa {sigÄ• lakassa (Ce Ee) } mÄ• tÄ• ti, hessati satthu sÄ• vikÄ• â€™ ||

<94> á¹• 21 ``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paá¹-ipattÄ«hi nÄ• yakaá¹ƒ ||

<95> á¹• 21 ``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<96> á¹• 21 ``pacchime ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, mahÄ• ratanasaÃ±caye ||

<97> á¹• 21 ``putto \Be II 287/ siá¹…gÄ• lako nÄ• ma, mamÄ• si vipathe rato.

diá¹-á¹-higahanapakkhando, disÄ• pÅ«janatapparo ||

<98> á¹• 21 ``nÄ• nÄ• disÄ• namassantaá¹ƒ {namassati (Se) }, piá¹‡á¸• Ä• ya nagaraá¹ƒ v

taá¹ƒ disvÄ• ovadÄ« buddho, magge á¹-hatvÄ• vinÄ• yako ||

<99> á¹• 21 ``tassa desayato dhammaá¹ƒ, panÄ• do vimhayo ahu.

dvekoá¹-inaranÄ• rÄ«naá¹ƒ, dhammÄ• bhisamayo ahu ||

<100> á¹• 21 ``tadÄ• haá¹ƒ \Se II 387/ parisaá¹ƒ gantvÄ• , sutvÄ• sugatabhÄ• sitaá¹ƒ.

sotÄ• pattiphalaá¹ƒ pattÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<101> á¹• 21 ``na \Ne II 275/ \Ee II 605/ cireneva kÄ• lena, buddhadassanalÄ• lasÄ• .

anussatiá¹ƒ taá¹ƒ bhÄ• vetvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

<102> á¹• 21 ``dassanatthÄ• ya buddhassa, sabbadÄ• ca vajÄ• mahaá¹ƒ.

atittÄ• yeva passÄ• mi, rÅ«paá¹ƒ nayananandanaá¹ƒ ||

<103> á¹• 21 ``sabbapÄ• ramisambhÅ«taá¹ƒ, lakkhÄ«nilayanaá¹ƒ varaá¹ƒ.

rÅ«paá¹ƒ sabbasubhÄ• kiá¹‡á¹‡aá¹ƒ, atittÄ• viharÄ• mahaá¹ƒ ||

<104> á¹• 21 ``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

siá¹…gÄ• lakassa yÄ• mÄ• tÄ• , aggÄ• saddhÄ• dhimuttikÄ• {saá¹ƒghavimuttikÄ• (Ee), r
||

<105> á¹• 21 ``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• muni ||

<106> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<107> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<108> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<109> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<110> á¹• 21 ``paá¹-isambhidÄ• \Se II 388/ catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá

itthaá¹ƒ sudaá¹ƒ siá¹…gÄ• lamÄ• tÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

siá¹…gÄ• lamÄ• tutheriyÄ• padÄ• naá¹ƒ catutthaá¹ƒ.

5. sukkÄ• therÄ«apadÄ• naá¹ƒ

<111> á¹• 21 ``ekanavutito \Be II 288/ kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

<112> á¹• 21 ``tadÄ• haá¹ƒ bandhumatiyaá¹ƒ, jÄ• tÄ• aÃ±Ã±atare kule.

dhammaá¹ƒ sutvÄ• na munino, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<113> á¹• 21 ``bahussutÄ• \Ne II 276/ dhammadharÄ• , paá¹-ibhÄ• navatÄ« tathÄ• .

vicittakathikÄ• cÄ• pi, jinasÄ• sanakÄ• rikÄ• ||

<114> á¹• 21 ``tadÄ• \Ee II 606/ dhammakathaá¹ƒ katvÄ• , hitÄ• ya janataá¹ƒ bahuá¹ƒ {jan
(Ce) ... sadÄ• (Se), hitÄ• ya janasaá¹ƒsariá¹ƒ (Ee) }.

tato cutÄ• haá¹ƒ tusitaá¹ƒ, upapannÄ• yasassinÄ« ||

<115> á¹• 21 ``ekatiá¹ƒse ito kappe, sikhÄ« viya sikhÄ« jino.

tapanto yasasÄ• loke {lokaá¹ƒ (Se Ee) }, uppajji vadataá¹ƒ varo ||

<116> á¹• 21 ``tadÄ• pi pabbajitvÄ• na, buddhasÄ• sanakovidÄ• .

jotetvÄ• jinavÄ• kyÄ• ni, tatopi tidivaá¹ƒ gatÄ• ||

<117> á¹• 21 ``ekatiá¹ƒseva kappamhi, vessabhÅ« nÄ• ma nÄ• yako.

uppajjittha mahÄ• Ã±Ä• á¹‡Ä«, tadÄ• pi ca tathevahaá¹ƒ ||

<118> á¹• 21 ``pabbajitvÄ• \Se II 389/ dhammadharÄ• , jotayiá¹ƒ jinasÄ• sanaá¹ƒ.

gantvÄ• marupuraá¹ƒ rammaá¹ƒ, anubhosiá¹ƒ mahÄ• sukhaá¹ƒ ||

<119> á¹• 21 ``imamhi bhaddake kappe, kakusandho jinuttamo.

uppajji narasaraá¹‡o {narasaddÅ«lo (Ce Se Ee) }, tadÄ• pi ca tathevahaá¹ƒ ||

<120> á¹• 21 ``pabbajitvÄ• munimataá¹ƒ, jotayitvÄ• yathÄ• yukaá¹ƒ.

tato cutÄ• haá¹ƒ tidivaá¹ƒ, agaá¹ƒ sabhavanaá¹ƒ yathÄ• ||

<121> á¹• 21 ``imasmiá¹ƒyeva kappamhi, koá¹‡Ä• gamananÄ• yako.

uppajji lokasaraá¹‡o, araá¹‡o amataá¹…gato {vadataá¹ƒ varo, sabbasattÄ• namuttamo (Se)

<122> á¹• 21 ``tadÄ• pi pabbajitvÄ• na, sÄ• sane tassa tÄ• dino.

bahussutÄ• dhammadharÄ• , jotayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<123> á¹• 21 ``imasmiá¹ƒyeva \Be II 289/ kappamhi, kassapo munimuttamo.

uppajji lokasaraá¹‡o, araá¹‡o maraá¹‡antagÅ« ||

<124> á¹• 21 ``tassÄ• pi naravÄ«rassa, pabbajitvÄ• na sÄ• sane.

pariyÄ• puá¹-asaddhammÄ• , paripucchÄ• visÄ• radÄ• ||

<125> á¹• 21 ``susÄ«lÄ• lajjinÄ« ceva, tÄ«su sikkhÄ• su kovidÄ• .

bahuá¹ƒ dhammakathaá¹ƒ katvÄ• , yÄ• vajÄ«vaá¹ƒ mahÄ• mune ||

<126> á¹• 21 ``tena \Ee II 607/ kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<127> á¹• 21 ``pacchime \Ne II 277/ ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, mahÄ• ratanasaÃ±caye ||

<128> á¹• 21 ``yadÄ• \Se II 390/ bhikkhusahassena, parivuto lokanÄ• yako.

upÄ• gami rÄ• jagahaá¹ƒ, sahassakkhena vaá¹‡á¹‡ito ||

<129> á¹• 21 `` `danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• â€™ ||

<130> á¹• 21 ``disvÄ• buddhÄ• nubhÄ• vaá¹ƒ taá¹ƒ, sutvÄ• va guá¹‡asaÃ±cayaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• detvÄ• , pÅ«jayiá¹ƒ taá¹ƒ yathÄ• balaá¹ƒ ||

<131> á¹• 21 ``aparena ca kÄ• lena, dhammadinnÄ• ya santike.

agÄ• rÄ• nikkhamitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<132> á¹• 21 ``kesesu chijjamÄ• nesu, kilese jhÄ• payiá¹ƒ ahaá¹ƒ.

uggahiá¹ƒ sÄ• sanaá¹ƒ sabbaá¹ƒ, pabbajitvÄ• cirenahaá¹ƒ ||

<133> á¹• 21 ``tato dhammamadesesiá¹ƒ, mahÄ• janasamÄ• game.

dhamme desiyamÄ• namhi, dhammÄ• bhisamayo ahu ||

<134> á¹• 21 ``nekapÄ• á¹‡asahassÄ• naá¹ƒ, taá¹ƒ viditvÄ• tivimhito.

abhippasanno me yakkho, bhamitvÄ• na giribbajaá¹ƒ ||

<135> á¹• 21 ``kiá¹ƒ me katÄ• rÄ• jagahe manussÄ• , madhuá¹ƒ pÄ«tÄ• va acchare.

ye sukkaá¹ƒ na upÄ• santi, desentiá¹ƒ amataá¹ƒ padaá¹ƒ ||

<136> á¹• 21 ``taÃ±ca \Be II 290/ appaá¹-ivÄ• nÄ«yaá¹ƒ, asecanakamojavaá¹ƒ.

pivanti maÃ±Ã±e sappaÃ±Ã±Ä• , valÄ• hakamivaddhagÅ« ||

<137> á¹• 21 ``iddhÄ«su \Se II 391/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<138> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<139> á¹• 21 ``atthadhammaniruttÄ«su \Ee II 608/, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<140> á¹• 21 ``kilesÄ• \Ne II 278/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<141> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<142> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ sukkÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

sukkÄ• theriyÄ• padÄ• naá¹ƒ paÃ±camaá¹ƒ.

paÃ±camaá¹ƒ bhÄ• á¹‡avÄ• raá¹ƒ.

6. abhirÅ«panandÄ• therÄ«apadÄ• naá¹ƒ

<143> á¹• 21 ``ekanavutito kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammesu cakkhumÄ• ||

<144> á¹• 21 ``tadÄ• haá¹ƒ bandhumatiyaá¹ƒ, iddhe phÄ«te mahÄ• kule.

jÄ• tÄ• \Se II 392/ surÅ«pÄ• dayitÄ• , pÅ«janÄ«yÄ• janassa ca ||

<145> á¹• 21 ``upagantvÄ• mahÄ• vÄ«raá¹ƒ, vipassiá¹ƒ lokanÄ• yakaá¹ƒ.

dhammaá¹ƒ suá¹‡itvÄ• saraá¹‡aá¹ƒ, upesiá¹ƒ naranÄ• yakaá¹ƒ ||

<146> á¹• 21 ``sÄ«lesu saá¹ƒvutÄ• hutvÄ• , nibbute ca naruttame.

dhÄ• tuthÅ«passa upari, soá¹‡á¹‡acchattamapÅ«jayiá¹ƒ ||

<147> á¹• 21 ``muttacÄ• gÄ• sÄ«lavatÄ«, yÄ• vajÄ«vaá¹ƒ tato cutÄ• .

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pagÄ• ahaá¹ƒ ||

<148> á¹• 21 ``tadÄ• \Be II 291/ dasahi á¹-hÄ• nehi, adhibhotvÄ• na sesake {adhibhotvÄ•

rÅ«pasaddehi gandhehi, rasehi phusanehi ca ||

<149> á¹• 21 ``Ä• yunÄ• pi ca vaá¹‡á¹‡ena, sukhena yasasÄ• pi ca.

tathevÄ• dhipateyyena, adhigayha virocahaá¹ƒ ||

<150> á¹• 21 ``pacchime ca bhave dÄ• ni, jÄ• tÄ• haá¹ƒ kapilavhaye.

dhÄ«tÄ• khemakasakkassa, nandÄ• nÄ• mÄ• ti vissutÄ• ||

<151> á¹• 21 ``abhirÅ«pasampadampi {abhirupaá¹ƒ upapadaá¹ƒ (Ce), abhirupaá¹ƒ uppÄ• kantisÅ«cakaá¹ƒ.

yadÄ• haá¹ƒ yobbanappattÄ• , rÅ«palÄ• vaÃ±Ã±abhÅ«sitÄ• ||

<152> á¹• 21 ``tadÄ• \Ne II 279/ \Ee II 609/ {tadÄ• mamatthaá¹ƒ (Ce), idha mamatte (Se k sakyÄ• naá¹ƒ, vivÄ• do sumahÄ• ahu.

pabbÄ• jesi tato tÄ• to, mÄ• sakyÄ• vinassiá¹ƒsuti ||

<153> á¹• 21 ``pabbajitvÄ• tathÄ• gataá¹ƒ, rÅ«padessiá¹ƒ naruttamaá¹ƒ.

sutvÄ• na nopagacchÄ• mi, mama rÅ«pena gabbitÄ• ||

<154> á¹• 21 ``ovÄ• dampi \Se II 393/ na gacchÄ• mi, buddhadassanabhÄ«rutÄ• .

tadÄ• jino upÄ• yena, upanetvÄ• sasantikaá¹ƒ ||

<155> á¹• 21 ``tissitthiyo {tisso thÄ«yo (Ce Ee) } nidassesi, iddhiyÄ• maggakovido.

accharÄ• rÅ«pasadisaá¹ƒ, taruá¹‡iá¹ƒ jaritaá¹ƒ {jarikaá¹ƒ (Se Katthaci) } mataá¹ƒ ||

<156> á¹• 21 ``tÄ• yo disvÄ• susaá¹ƒviggÄ• , virattÄ• se kaá¸·evare.

aá¹-á¹-hÄ• siá¹ƒ bhavanibbindÄ• , tadÄ• maá¹ƒ Ä• ha nÄ• yako ||

<157> á¹• 21 `` `Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<158> á¹• 21 `` `asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ ||

<159> á¹• 21 `` `evametaá¹ƒ avekkhantÄ«, rattindivamatanditÄ• .

tato sakÄ• ya paÃ±Ã±Ä• ya, abhinibbijjha vacchasiâ€™ ||

<160> á¹• 21 ``tassÄ• \Be II 292/ me appamattÄ• ya, vicarantiyÄ• {vicarantvÄ• dha (Ce),
yoniso.

yathÄ• bhÅ«taá¹ƒ ayaá¹ƒ kÄ• yo, diá¹-á¹-ho santarabÄ• hiro ||

<161> á¹• 21 ``atha nibbindahaá¹ƒ kÄ• ye, ajjhattaÃ±ca virajjahaá¹ƒ.

appamattÄ• visaá¹ƒyuttÄ• , upasantÄ• mhi nibbutÄ• ||

<162> á¹• 21 ``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<163> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• \Se II 394/, natthi dÄ• ni punabbhavo ||

<164> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<165> á¹• 21 ``kilesÄ• \Ne II 280/ \Ee II 610/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ

<166> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<167> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ abhirÅ«panandÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

abhirÅ«panandÄ• theriyÄ• padÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. aá¸• á¸• hakÄ• sitherÄ«apadÄ• naá¹ƒ

<168> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<169> á¹• 21 ``tadÄ• haá¹ƒ pabbajitvÄ• na, tassa buddhassa sÄ• sane.

saá¹ƒvutÄ• pÄ• timokkhamhi, indriyesu ca paÃ±casu ||

<170> á¹• 21 ``mattaÃ±Ã±unÄ« ca asane, yuttÄ• jÄ• gariyepi ca.

vasantÄ« yuttayogÄ• haá¹ƒ, bhikkhuniá¹ƒ vigatÄ• savaá¹ƒ ||

<171> á¹• 21 ``akkosiá¹ƒ duá¹-á¹-hacittÄ• haá¹ƒ, gaá¹‡iketi bhaá¹‡iá¹ƒ tadÄ• .

tena pÄ• pena kammena, nirayamhi apaccisaá¹ƒ ||

<172> á¹• 21 ``tena \Se II 395/ \Be II 293/ kammÄ• vasesena, ajÄ• yiá¹ƒ gaá¹‡ikÄ• kule.

bahusova parÄ• dhÄ«nÄ• , pacchimÄ• ya ca jÄ• tiyaá¹ƒ ||

<173> á¹• 21 ``kÄ• sÄ«su seá¹-á¹-hikulajÄ• , brahmacÄ• rÄ«balenahaá¹ƒ.

accharÄ• viya devesu, ahosiá¹ƒ rÅ«pasampadÄ• ||

<174> á¹• 21 ``disvÄ• na dassanÄ«yaá¹ƒ maá¹ƒ, giribbajapuruttame.

gaá¹‡ikatte nivesesuá¹ƒ, akkosanabalena me ||

<175> á¹• 21 ``sÄ• haá¹ƒ sutvÄ• na saddhammaá¹ƒ, buddhaseá¹-á¹-hena desitaá¹ƒ.

pubbavÄ• sanasampannÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<176> á¹• 21 ``tadÅ«pasampadatthÄ• ya, gacchantÄ« jinasantikaá¹ƒ.

magge dhutte á¹-hite sutvÄ• , labhiá¹ƒ dÅ«topasampadaá¹ƒ ||

<177> á¹• 21 ``sabbakammaá¹ƒ \Ne II 281/ \Ee II 611/ parikkhÄ«á¹‡aá¹ƒ, puÃ±Ã±aá¹ƒ pÄ•

sabbasaá¹ƒsÄ• ramuttiá¹‡á¹‡Ä• , gaá¹‡ikattaÃ±ca khepitaá¹ƒ ||

<178> á¹• 21 ``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<179> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<180> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

<181> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<182> á¹• 21 ``svÄ• gataá¹ƒ \Se II 396/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<183> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ aá¸• á¸• hakÄ• si bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

aá¸• á¸• hakÄ• sitheriyÄ• padÄ• naá¹ƒ sattamaá¹ƒ.

8. puá¹‡á¹‡ikÄ• therÄ«apadÄ• naá¹ƒ

<184> á¹• 21 ``vipassino bhagavato, sikhino vessabhussa ca.

kakusandhassa munino, koá¹‡Ä• gamanatÄ• dino ||

<185> á¹• 21 ``kassapassa \Be II 294/ ca buddhassa, pabbajitvÄ• na sÄ• sane.

bhikkhunÄ« sÄ«lasampannÄ• , nipakÄ• saá¹ƒvutindriyÄ• ||

<186> á¹• 21 ``bahussutÄ• dhammadharÄ• , dhammatthapaá¹-ipucchikÄ• .

uggahetÄ• ca dhammÄ• naá¹ƒ, sotÄ• payirupÄ• sitÄ• ||

<187> á¹• 21 ``desentÄ« janamajjhehaá¹ƒ, ahosiá¹ƒ jinasÄ• sane.

bÄ• husaccena tenÄ• haá¹ƒ, pesalÄ• atimaÃ±Ã±isaá¹ƒ ||

<188> á¹• 21 ``pacchime \Ne II 282/ ca bhave dÄ• ni, sÄ• vatthiyaá¹ƒ puruttame.

anÄ• thapiá¹‡á¸• ino gehe, jÄ• tÄ• haá¹ƒ kumbhadÄ• siyÄ• ||

<189> á¹• 21 ``gatÄ• udakahÄ• riyaá¹ƒ, sotthiyaá¹ƒ dijamaddasaá¹ƒ.

sÄ«taá¹-á¹-aá¹ƒ toyamajjhamhi, taá¹ƒ disvÄ• idamabraviá¹ƒ ||

<190> á¹• 21 `` `udahÄ• rÄ« \Se II 397/ \Ee II 612/ ahaá¹ƒ sÄ«te, sadÄ• udakamotariá¹ƒ.

ayyÄ• naá¹ƒ daá¹‡á¸• abhayabhÄ«tÄ• , vÄ• cÄ• dosabhayaá¹-á¹-itÄ• {vÄ• cÄ• rosabhayaá

<191> á¹• 21 `` `kassa brÄ• hmaá¹‡a tvaá¹ƒ bhÄ«to, sadÄ• udakamotari.

vedhamÄ• nehi gattehi, sÄ«taá¹ƒ vedayase bhusaá¹ƒâ€™ ||

<192> á¹• 21 `` `jÄ• nantÄ« vata maá¹ƒ bhoti, puá¹‡á¹‡ike paripucchasi.

karontaá¹ƒ kusalaá¹ƒ kammaá¹ƒ, rundhantaá¹ƒ {niddhantaá¹ƒ (Ce Ee), nudantaá¹ƒ (Se) } ka

<193> á¹• 21 `` `yo ce vuá¸• á¸• ho daharo vÄ• , pÄ• pakammaá¹ƒ pakubbati.

dakÄ• bhisiÃ±canÄ• sopi {bhoti (Ce Katthaci) therÄ«gÄ• 0 239}, pÄ• pakammÄ• pamucca

<194> á¹• 21 ``uttarantassa akkhÄ• siá¹ƒ, dhammatthasaá¹ƒhitaá¹ƒ padaá¹ƒ.

taÃ±ca sutvÄ• sa saá¹ƒviggo {susaá¹ƒviggo (Se) }, pabbajitvÄ• rahÄ• ahu ||

<195> á¹• 21 ``pÅ«rentÄ« Å«nakasataá¹ƒ, jÄ• tÄ• dÄ• sikule yato.

tato puá¹‡á¹‡Ä• ti nÄ• maá¹ƒ me, bhujissaá¹ƒ maá¹ƒ akaá¹ƒsu te ||

<196> á¹• 21 ``seá¹-á¹-hiá¹ƒ tatonujÄ• netvÄ• {tato anumodetvÄ• (Ce Se), tato anumÄ• n
anagÄ• riyaá¹ƒ.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

<197> á¹• 21 ``iddhÄ«su \Be II 295/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<198> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<199> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ \Se II 398/ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

<200> á¹• 21 ``bhÄ• vanÄ• ya mahÄ• paÃ±Ã±Ä• , suteneva sutÄ• vinÄ«.

mÄ• nena nÄ«cakulajÄ• , na hi kammaá¹ƒ vinassati {panassati (Se) } ||

<201> á¹• 21 ``kilesÄ• \Ne II 283/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<202> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<203> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ puá¹‡á¹‡ikÄ• bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

puá¹‡á¹‡ikÄ• theriyÄ• padÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ambapÄ• litherÄ«apadÄ• naá¹ƒ

<204> á¹• 21 ``yo \Ee II 613/ raá¹ƒsiphusitÄ• veá¸·o, phusso nÄ• ma mahÄ• muni.

tassÄ• haá¹ƒ bhaginÄ« Ä• siá¹ƒ, ajÄ• yiá¹ƒ khattiye kule ||

<205> á¹• 21 ``tassa dhammaá¹ƒ suá¹‡itvÄ• haá¹ƒ, vippasannena cetasÄ• .

mahÄ• dÄ• naá¹ƒ daditvÄ• na, patthayiá¹ƒ rÅ«pasampadaá¹ƒ ||

<206> á¹• 21 ``ekatiá¹ƒse ito kappe, sikhÄ« lokagganÄ• yako.

uppanno lokapajjoto, tilokasaraá¹‡o jino ||

<207> á¹• 21 ``tadÄ• ruá¹‡apure ramme, brÄ• hmaÃ±Ã±akulasambhavÄ• .

vimuttacittaá¹ƒ kupitÄ• , bhikkhuniá¹ƒ abhisÄ• payiá¹ƒ ||

<208> á¹• 21 ``vesikÄ• va \Se II 399/ anÄ• cÄ• rÄ• , jinasÄ• sanadÅ«sikÄ• .

evaá¹ƒ akkosayitvÄ• na, tena pÄ• pena kammunÄ• ||

<209> á¹• 21 ``dÄ• ruá¹‡aá¹ƒ \Be II 296/ nirayaá¹ƒ gantvÄ• , mahÄ• dukkhasamappitÄ• .

tato cutÄ• manussesu, upapannÄ• tapassinÄ« ||

<210> á¹• 21 ``dasajÄ• tisahassÄ• ni, gaá¹‡ikattamakÄ• rayiá¹ƒ.

tamhÄ• pÄ• pÄ• na muccissaá¹ƒ, bhutvÄ• duá¹-á¹-havisaá¹ƒ yathÄ• ||

<211> á¹• 21 ``brahmacariyamasevissaá¹ƒ {brahmavesamasevissaá¹ƒ (Se), brahmaceram
jinasÄ• sane.

tena kammavipÄ• kena, ajÄ• yiá¹ƒ tidase pure ||

<212> á¹• 21 ``pacchime bhave sampatte, ahosiá¹ƒ opapÄ• tikÄ• .

ambasÄ• khantare jÄ• tÄ• , ambapÄ• lÄ«ti tenahaá¹ƒ ||

<213> á¹• 21 ``parivutÄ• \Ne II 284/ pÄ• á¹‡akoá¹-Ä«hi, pabbajiá¹ƒ jinasÄ• sane.

pattÄ• haá¹ƒ acalaá¹ƒ á¹-hÄ• naá¹ƒ, dhÄ«tÄ• buddhassa orasÄ• ||

<214> á¹• 21 ``iddhÄ«su ca vasÄ« homi, sotadhÄ• tuvisuddhiyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<215> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<216> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

<217> á¹• 21 ``kilesÄ• \Ee II 614/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... viharÄ• mi anÄ• savÄ• ||

<218> á¹• 21 ``svÄ• gataá¹ƒ \Se II 400/ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sana

<219> á¹• 21 ``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™

itthaá¹ƒ sudaá¹ƒ ambapÄ• li bhikkhunÄ« imÄ• gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

ambapÄ• litheriyÄ• padÄ• naá¹ƒ navamaá¹ƒ.

10. pesalÄ• therÄ«apadÄ• naá¹ƒ

<220> á¹• 21 ``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

<221> á¹• 21 ``sÄ• vatthiyaá¹ƒ \Be II 297/ pure vare, upÄ• sakakule ahaá¹ƒ.

pasÅ«tÄ• taá¹ƒ {naá¹ƒ (Se) } jinavaraá¹ƒ, disvÄ• sutvÄ• ca desanaá¹ƒ ||

<222> á¹• 21 ``taá¹ƒ vÄ«raá¹ƒ saraá¹‡aá¹ƒ gantvÄ• , sÄ«lÄ• ni ca samÄ• diyiá¹ƒ.

kadÄ• ci so mahÄ• vÄ«ro, mahÄ• janasamÄ• game ||

<223> á¹• 21 ``attano abhisambodhiá¹ƒ, pakÄ• sesi narÄ• sabho.

ananussutadhammesu, pubbe dukkhÄ• dikesu ca ||

<224> á¹• 21 ``cakkhu Ã±Ä• á¹‡aÃ±ca paÃ±Ã±Ä• ca, vijjÄ• loko ca Ä• si me.

taá¹ƒ sutvÄ• uggahetvÄ• na, paripucchiÃ±ca bhikkhavo ||

<225> á¹• 21 ``tena \Ne II 285/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

<226> á¹• 21 ``pacchime \Se II 401/ ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-himahÄ• kule.

upecca buddhaá¹ƒ saddhammaá¹ƒ, sutvÄ• saccÅ«pasaá¹ƒhitaá¹ƒ ||

<227> á¹• 21 ``pabbajitvÄ• cireneva, saccatthÄ• ni {sabbatthÄ• ni (Se Katthaci) } vicintayaá

khepetvÄ• Ä• save sabbe, arahattamapÄ• puá¹‡iá¹ƒ ||

<228> á¹• 21 ``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

<229> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<230> á¹• 21 ``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

<231> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

<232> á¹• 21 ``svÄ• gataá¹ƒ \Ee II 615/ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<233> á¹• 21 ``paá¹-isambhidÄ• \Be II 298/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ pesalÄ• {selÄ• (Se Ee) } bhikkhunÄ« imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

pesalÄ• theriyÄ• padÄ• naá¹ƒ dasamaá¹ƒ.

khattiyÄ• vaggo catuttho.

tassuddÄ• naá¹ƒ ---

khattiyÄ• \Se II 402/ brÄ• hmaá¹‡Ä« ceva, tathÄ• uppaladÄ• yikÄ• .

siá¹…gÄ• lamÄ• tÄ• sukkÄ• ca, abhirÅ«pÄ• aá¸• á¸• hakÄ• sikÄ• ||

puá¹‡á¹‡Ä• ca ambapÄ• lÄ« ca, pesalÄ• ti ca tÄ• dasa.

gÄ• thÄ• yo dvisatÄ• nettha, dvicattÄ• lÄ«sa cuttari ||

atha \Ne II 286/ vagguddÄ• naá¹ƒ ---

sumedhÄ• ekÅ«posathÄ• , kuá¹‡á¸• alakesÄ« khattiyÄ• .

sahassaá¹ƒ tisatÄ• gÄ• thÄ• , sattatÄ• lÄ«sa piá¹‡á¸• itÄ• ||

saha uddÄ• nagÄ• thÄ• hi, gaá¹‡itÄ• yo vibhÄ• vibhi.

sahassaá¹ƒ tisataá¹ƒ gÄ• thÄ• , sattapaÃ±Ã±Ä• sameva cÄ• ti ||

therikÄ• padÄ• naá¹ƒ samattaá¹ƒ.

apadÄ• napÄ• á¸·i samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

aá¹-á¹-hakathÄ•

saá¹ƒgÄ• yanassa pucchÄ• -vissajjanÄ•

sadevakopi \Be I 25/ ce loko, Ä• gantvÄ• tÄ• sayeyya maá¹ƒ.

na me paá¹-ibalo assa, janetuá¹ƒ bhayabheravaá¹ƒ ||

sacepi tvaá¹ƒ mahiá¹ƒ sabbaá¹ƒ, sasamuddaá¹ƒ sapabbataá¹ƒ.

ukkhipitvÄ• mahÄ• nÄ• ga, khipeyyÄ• si mamÅ«pari.

neva me sakkuá¹‡eyyÄ• si, janetuá¹ƒ bhayabheravaá¹ƒ.

aÃ±Ã±adatthu tavevassa, vighÄ• to uragÄ• dhipa ||

mÄ• \Be I 26/ dÄ• ni kodhaá¹ƒ janayittha, ito uddhaá¹ƒ yathÄ• pure.

sassaghÄ• taÃ±ca mÄ• kattha, sukhakÄ• mÄ• hi pÄ• á¹‡ino.

karotha mettaá¹ƒ sattesu, vasantu manujÄ• sukhaá¹ƒ ||

cattÄ• ro \Be I 30/ Ä• sÄ«visÄ• uggatejÄ• ghoravisÄ• ti kho bhikkhave catunnetaá¹ƒ mahÄ
adhivacanaá¹ƒ.

paÃ±ca \Be I 33/ vadhakÄ• paccatthikÄ• ti kho bhikkhave paÃ±cannetaá¹ƒ upÄ• dÄ• nakk

chaá¹-á¹-ho \Be I 35/ antaracaro vadhako ukkhittÄ• sikoti kho bhikkhave nandÄ«rÄ• gasset

suÃ±Ã±o \Be I 36/ gÄ• moti kho bhikkhave channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ

corÄ• \Be I 38/ gÄ• maghÄ• takÄ• ti kho bhikkhave channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatan

mahÄ• udakaá¹‡á¹‡avo \Be I 41/ kho bhikkhave catunnetaá¹ƒ oghÄ• naá¹ƒ adhivacanaá¹ƒ

orimaá¹ƒ \Be I 42/ tÄ«raá¹ƒ sÄ• saá¹…kaá¹ƒ sappaá¹-ibhayanti kho bhikkhave sakkÄ• yass

pÄ• rimaá¹ƒ \Be I 44/ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayanti kho bhikkhave nibbÄ• nassetaá

vÄ«riyÄ• rambhassetaá¹ƒ \Be I 45/ adhivacanaá¹ƒ.

gantvÄ• \Be I 46/ kasmÄ«ragandhÄ• raá¹ƒ, isi majjhantikÄ• tadÄ• .

duá¹-á¹-haá¹ƒ nÄ• gaá¹ƒ pasÄ• detvÄ• , mocesi bandhanÄ• bahÅ« ||

punapi \Be I 56/ bhante dakkhemu saá¹…gati ce bhavissati.

ajjÄ• pi \Be I 63/ santÄ• namayaá¹ƒ, mÄ• laá¹ƒ ganthenti nandane.

devaputto javo nÄ• ma, yo me mÄ• laá¹ƒ paá¹-icchati ||

muhuttoviya \Be I 64/ so dibbo, idha vassÄ• ni soá¸·asa.

rattindivo ca so dibbo, mÄ• nusiá¹ƒ sarado sataá¹ƒ ||

iti kammÄ• ni anventi, asaá¹…kheyyÄ• pi jÄ• tiyo.

kalyÄ• á¹‡aá¹ƒ yadi vÄ• pÄ• paá¹ƒ, na hi kammaá¹ƒ vinassati ||

yo \Be I 65/ icche puriso hotuá¹ƒ, jÄ• ti jÄ• ti punappunaá¹ƒ.

paradÄ• raá¹ƒ vivajjeyya, dhotapÄ• dova kaddamaá¹ƒ ||

yÄ• \Be I 66/ icche puriso hotuá¹ƒ, jÄ• ti jÄ• ti punappunaá¹ƒ.

sÄ• mikaá¹ƒ apacÄ• yeyya, indaá¹ƒva paricÄ• rikÄ• ||

yo \Be I 67/ icche dibbabhogaÃ±ca, dibbamÄ• yuá¹ƒ yasaá¹ƒ sukhaá¹ƒ.

pÄ• pÄ• ni parivajjetvÄ• , tividhaá¹ƒ dhammamÄ• care ||

yaá¹ƒ \Be I 73/ bhikkhave sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá
sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ a
tamahaá¹ƒ jÄ• nÄ• mi tamahaá¹ƒ abhiÃ±Ã±Ä• siá¹ƒ, taá¹ƒ tathÄ• gatassa viditaá¹ƒ, taá¹ƒ ta

upaá¹-á¹-hÄ• ti.

iti \Be I 74/ kho bhikkhave tathÄ• gato diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu tÄ•
ca pana tÄ• dimhÄ• aÃ±Ã±o tÄ• dÄ« uttaritaro vÄ• paá¹‡Ä«tataro vÄ• natthÄ«ti vadÄ• mi

suvaá¹‡á¹‡abhÅ«miá¹ƒ \Be I 81/ gantvÄ• na, soá¹‡uttarÄ• mahiddhikÄ• .

pisÄ• ce niddhametvÄ• na, brahmajÄ• lamadesisuá¹ƒ ||

samaá¹‡Ä• \Be I 86/ mayaá¹ƒ mahÄ• rÄ• ja, dhammarÄ• jassa sÄ• vakÄ• .

taveva anukampÄ• ya, jambudÄ«pÄ• idhÄ• gatÄ• ||

ahaá¹ƒ buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato,

upÄ• sakattaá¹ƒ desesiá¹ƒ, sakyaputtassa sÄ• sane ||

tena \Be I 92/ samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ viharati naá¸·erupuci mandam

saggÄ• rohaá¹‡asopÄ• á¹‡aá¹ƒ \Be I 125/, aÃ±Ã±aá¹ƒ sÄ«lasamaá¹ƒ kuto.

dvÄ• raá¹ƒ vÄ• pana nibbÄ• na, nagarassa pavesane ||

alameva \Be I 133/ kÄ• tuá¹ƒ kalyÄ• á¹‡aá¹ƒ, dÄ• naá¹ƒ dÄ• tuá¹ƒ yathÄ• rahaá¹ƒ.

pÄ• á¹‡iá¹ƒ kÄ• madadaá¹ƒ disvÄ• , ko puÃ±Ã±aá¹ƒ nakarissati ||

dassÄ• mannaÃ±ca \Be I 134/ pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, dugge saá¹…kamanÄ• ni ca ||

mahÄ• aá¹-á¹-hakathaÃ±ceva \Be I 147/, mahÄ• paccarimevaca.

kurundiÃ±cÄ• ti tissopi, sÄ«haá¸·aá¹-á¹-hakathÄ• imÄ• .

buddhamittoti nÄ• mena, visutassa yasassino.

vinayaÃ±Ã±ussa dhÄ«rassa, sutvÄ• therassa santike ||

upaddavÄ• kule \Be I 149/ loke, nirupaddavato ayaá¹ƒ.

ekasaá¹ƒvacchareneva, yathÄ• niá¹-á¹-haá¹ƒ upÄ• gatÄ• .

evaá¹ƒ sabbassa lokassa, niá¹-á¹-haá¹ƒ dhammÅ«pasaá¹ƒhitÄ• .

sÄ«ghaá¹ƒ gacchantu Ä• rambhÄ• , sabbepi nirupaddavÄ• ||

ciraá¹-á¹-hitatthaá¹ƒ \Be I 151/ dhammassa, karontena mayÄ• imaá¹ƒ.

saddhammabahumÄ• nena, yaÃ±ca puÃ±Ã±aá¹ƒ samÄ• citaá¹ƒ.

sabbassa Ä• nubhÄ• vena, tassa sabbepi pÄ• á¹‡ino.

bhavantu dhammarÄ• jassa, saddhammarasasevino ||

ciraá¹ƒ \Be I 152/ tiá¹-á¹-hatu saddhammo, kÄ• le vassaá¹ƒ ciraá¹ƒ pajaá¹ƒ.

tappetu devo dhammena, rÄ• jÄ• rakkhatu mediniá¹ƒ ||

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ sÄ«lavisuddhiyÄ• .

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesino ||

karuá¹‡Ä• sÄ«talahadayaá¹ƒ \Be I 155/, paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ.

sanarÄ• maralokagaruá¹ƒ, vande sugataá¹ƒ gativimuttaá¹ƒ ||

buddhopi \Be I 157/ buddhabhÄ• vaá¹ƒ, bhÄ• vetvÄ• ceva sacchikatvÄ• ca.

yaá¹ƒ upagato gatamalaá¹ƒ, vande tamanuttaraá¹ƒ dhammaá¹ƒ ||

sugatassa orasÄ• naá¹ƒ, puttÄ• naá¹ƒ mÄ• rasenamathanÄ• naá¹ƒ.

aá¹-á¹-hannampi samÅ«haá¹ƒ, sirasÄ• vande ariyasaá¹…ghaá¹ƒ ||

dÄ«ghassa \Be I 158/ dÄ«ghasuttaá¹…kitassa, nipuá¹‡assa Ä• gamavarassa.

buddhÄ• nubuddhasaá¹ƒvaá¹‡á¹‡itassa, saddhÄ• vahaguá¹‡assa ||

sammÄ• sambuddheneva \Be I 159/ hi tiá¹‡á¹‡ampi piá¹-akÄ• naá¹ƒ atthavaá¹‡á¹‡anÄ• kk
yÄ• pakiá¹‡á¹‡akadesanÄ• ti vuccati, tato saá¹ƒgÄ• yanÄ• divasena sÄ• vakehÄ«ti Ä• cariy

atthappakÄ• sanatthaá¹ƒ, aá¹-á¹-hakathÄ• Ä• dito vasisatehi.

paÃ±cahi yÄ• saá¹…gÄ«tÄ• , anusaá¹…gÄ«tÄ• ca pacchÄ• pi ||

majjhe \Be I 161/ visuddhimaggÄ• , esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitamatthaá¹ƒ.

icceva kato tasmÄ• , tampi gahetvÄ• na saddhimetÄ• ya.

aá¹-á¹-hakathÄ• ya vijÄ• nÄ• tha, dÄ«ghÄ• gamanissitaá¹ƒ atthaá¹ƒ ||

atthÄ• naá¹ƒ \Be I 165/ sÅ«canato, suvuttato savanatothasÅ«danato,

suttÄ• á¹‡Ä• suttasabhÄ• gatoca, suttanti akkhÄ• taá¹ƒ ||

sududdasaá¹ƒ \Be I 177/ sunipuá¹‡aá¹ƒ, yatthakÄ• manipÄ• tinaá¹ƒ.

cittaá¹ƒ rakkhetha medhÄ• vÄ«, cittaá¹ƒ guttaá¹ƒ sukhÄ• vahaá¹ƒ ||

so \Be I 180/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakki
kammaniye á¹-hite Ä• naÃ±jappatte Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininn

yaá¹ƒhitaá¹ƒ \Be I 206/ bhikkhave sammÄ• vadamÄ• ne vadeyya samantapÄ• so mÄ• rass
vadamÄ• no vadeyya samantapÄ• so mÄ• rassÄ• ti.

yo \Be I 209/ bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya ca Ä• varaá¹‡Ä«yehi dhammehi

iti \Be I 228/ cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasena ayaá¹ƒ kÄ• yasammato aá¹-á¹-hisaá

karuá¹‡Ä• \Be I 231/ viya sattesu, paÃ±Ã±Ä• yassa mahesino.

Ã±eyyadhammesu sabbesu, pavattittha yathÄ• ruci ||

dasÄ• ya \Be I 235/ tÄ• ya sattesu, samussÄ• hitamÄ• naso.

pÄ• á¹-ihÄ«rÄ• vasÄ• namhi, vasanto tidasÄ• laye.

pÄ• ricchattakamÅ«lamhi, paá¹‡á¸• ukambalanÄ• make.

silÄ• sane sannisinno, Ä• diccova yugandhare ||

cakkavÄ• á¸·asahassehi, dasÄ• hÄ• gamma sabbaso.

sannisinnena devÄ• naá¹ƒ, gaá¹‡ena parivÄ• rito.

mÄ• taraá¹ƒ pamukhaá¹ƒ katvÄ• , tassÄ• paÃ±Ã±Ä• ya tejasÄ• .

abhidhammakathÄ• maggaá¹ƒ, devÄ• naá¹ƒ sampavattayi ||

tassa \Be I 236/ pÄ• de namassitvÄ• , sambuddhassa sirÄ«mato.

saddhammaÃ±cassa pÅ«jetvÄ• , katvÄ• saá¹…ghassa caÃ±jaliá¹ƒ ||

yaá¹ƒ \Be I 237/ devadevo devÄ• naá¹ƒ, desetvÄ• nayato puna.

therassa sÄ• riputtassa, samÄ• cikkhi vinÄ• yako ||

anotattadahe katvÄ• , upaá¹-á¹-hÄ• naá¹ƒ mahesino.

yaÃ±ca sutvÄ• na so thero, Ä• haritvÄ• mahÄ«talaá¹ƒ ||

bhikkhÅ«naá¹ƒ parirudÄ• hÄ• si, iti bhikkhÅ«hi dhÄ• rito.

saá¹…gÄ«tikÄ• le saá¹ƒá¹…gÄ«to, vedehamuninÄ• puna ||

yaá¹ƒ \Be I 238/ karomasi brahmuno, samaá¹ƒ devehi mÄ• risa.

tadajja tuyhaá¹ƒ kassÄ• ma, handa sÄ• maá¹ƒ karoma te ||

atthaá¹ƒ \Be I 241/ pakÄ• sayissÄ• mi, Ä• gamaá¹-á¹-hakathÄ• supi.

gahetabbaá¹ƒ gahetvÄ• na, tosayanto vicakkhaá¹‡e ||

itime \Be I 242/ bhÄ• samÄ• nassa, abhidhammakathaá¹ƒ imaá¹ƒ.

avikkhittÄ• nisÄ• metha, dullabhÄ• hiayaá¹ƒkathÄ• ||

etthete \Be I 263/ pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti.

cakkhuá¹ƒ \Be I 266/ cÄ• vuso paá¹-icca rÅ«peca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á
phasso, phassapaccayÄ• vedanÄ• , yaá¹ƒ vedeti, taá¹ƒ saÃ±jÄ• nÄ• ti. yaá¹ƒ saÃ±jÄ• nÄ•
vitakketi, taá¹ƒ papaÃ±ceti, yaá¹ƒ papaÃ±ceti, tato nidÄ• naá¹ƒ purisaá¹ƒ papaÃ±casaÃ±Ã±
samudÄ• caranti atÄ«tÄ• nÄ• gatapaccuppannesu cakkhuviÃ±Ã±eyyasu rÅ«pesu ---

purimÄ• \Be I 274/ bhikkhave koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya.

attheva \Be I 277/ gambhÄ«ragataá¹ƒ sudubbudhaá¹ƒ,

sayaá¹ƒ abhiÃ±Ã±Ä• ya sahetusambhavaá¹ƒ.

yathÄ• nupubbaá¹ƒ nikhilena desitaá¹ƒ,

mahesinÄ• rÅ«pagataá¹ƒva passati ||

abhikkamissÄ• mi \Be I 286/ paá¹-ikkamissÄ• mÄ«ti hi cittaá¹ƒ uppajjamÄ• naá¹ƒ rÅ«paá¹ƒ

na \Be I 308/ antalikkhena na samuddamajjhe,

na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjate so jagatippadeso,

yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• ||

yaá¹ƒ \Be I 311/ pattaá¹ƒ kusalaá¹ƒ tassa, Ä• nubhÄ• vena pÄ• á¹‡ino.

sabbe saddhammarÄ• jassa, Ã±atvÄ• dhammaá¹ƒ sukhÄ• vahaá¹ƒ.

pÄ• puá¹‡antu visuddhÄ• ya, sukhÄ• ya paá¹-ipattiyÄ• .

asokamanupÄ• yÄ• saá¹ƒ, nibbÄ• nasukhamuttamaá¹ƒ ||

ciraá¹ƒ tiá¹-á¹-hatu saddhammo, dhamme hontu sagÄ• ravÄ• .

sabbepi sattÄ• kÄ• lena, sammÄ• devo pavassatu.

yathÄ• rakkhiá¹ƒsu porÄ• á¹‡Ä• , surÄ• jÄ• no tathevimaá¹ƒ.

rÄ• jÄ• rakkhatu dhammena, attanova pajaá¹ƒpajaá¹ƒ ||

tÄ• va \Be I 312/ tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ paÃ±Ã±Ä• visuddhiyÄ• .

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesino ||

dutiyasannipÄ• ta

mahÄ• padÄ• nasutta aá¹-á¹-hakathÄ•

__pucchÄ• --- _ aá¹-á¹-hakathÄ• \Be II 1/ saá¹ƒgÄ«tiyÄ• Ä• vuso paá¹-hame sannipÄ• te
vinayasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«ghanikÄ• ye ca sÄ«lakkhandhavaggavaá¹‡á¹‡anÄ• abhidha
dhammasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• saá¹ƒgÄ«tÄ• therehi chaá¹-á¹-hasaá¹ƒgÄ«tikÄ• re
sannipÄ• te dÄ«ghanikÄ• ye mahÄ• vaggavaá¹‡á¹‡anÄ• to paá¹-á¹-hÄ• ya tadavasesÄ• na
yathÄ• vavatthitasaá¹ƒvaá¹‡á¹‡anÄ• naá¹ƒ saá¹ƒgÄ• yanokÄ• so anuppatto. tasmÄ• imiss
dutiyasannipÄ• tasaá¹ƒgÄ«tiyÄ• pubbakiccavasena yathÄ• nuppattÄ• ya mahÄ• vagge
mahÄ• padÄ• nasuttasaá¹ƒvaá¹‡á¹‡anÄ• ya pucchÄ• vissajjanaá¹ƒ kÄ• tuá¹ƒ samÄ• rabhÄ
nidÄ• ne pariyÄ• pannassa ``kareri kuá¹-ikÄ• yaâ€™â€™ ntipadassa attho kathaá¹ƒ aá¹-á¹-h

__vissajjanÄ• --- _ mahÄ• padÄ• nasuttassa bhante nidÄ• ne pariyÄ• pannassa kareri
``kareri¹-ikÄ• yaâ€™â€™ nti karerÄ«ti varu¹‡arukkhassa nÄ• ma¹ƒ. karerima¹‡á¸• a
II 2/ dvÄ• re á¹-hito, tasmÄ• kareri¹-ikÄ• ti vuccati. yathÄ• kosambarukkhassa dvÄ• re
kosambaku¹-ikÄ• ti evamÄ• dinÄ• bhante a¹-á¹-hakathÄ• cariyena kathito.

kareri¹-ikÄ• yanti \Be II 3/ karerÄ«ti varu¹‡arukkhassa nÄ• ma¹ƒ.

karerima¹‡á¸• apo \Be II 4/ tassÄ• ku¹-ikÄ• ya dvÄ• re á¹-hito, tasmÄ• kareri¹-ikÄ• t
kosambarukkhassa dvÄ• re á¹-hitattÄ• ekÄ• sambaku¹-ikÄ• ti.

antojetavane kira kareri¹-i kosambaku¹-i gandhaku¹-i sala¸·Ä• gÄ• ranti cattÄ• ri ma

ekeka¹ƒ satasahassapariccÄ• gena nipphanna¹ƒ.

tesu sala¸·Ä• gÄ• ra¹ƒ raÃ±Ã±Ä• pasenadinÄ• kÄ• rita¹ƒ.

pubbenivÄ• sa

__pucchÄ• --- _ tattheva \Be II 5/ Ä• vuso nidÄ• ne pubbenivÄ• sapa¹-isa¹ƒyuttÄ• dha
udapÄ• dÄ«tivacanassa attho kathaá¹ƒ aá¹-á¹-hakathÄ• cariyena kathito.

__vissajjanÄ• --- _ tattheva bhante nidÄ• ne pubbenivÄ• sapa¹-isa¹ƒyuttÄ• dhammÄ«k
attho pubbenivÄ• sapa¹-isa¹ƒyuttÄ• ti ekampijÄ• ti¹ƒ dvepi jÄ• tiyoti eva¹ƒ nibaddhena
pubbenivu¹-á¹-hakhandhasantÄ• nasa¹…khÄ• tena pubbenivÄ• sena saddhi¹ƒ yojetvÄ•
dhammasa¹ƒyuttÄ• . udapÄ• dÄ«ti aho acchariya¹ƒ dasabalassa pubbenivÄ• saÃ±Ä• á¹‡
anussaranti ke nÄ• nussarantÄ«ti di¹-á¹-hiyÄ• anussaranti, sÄ• vakÄ• sa paccekabuddhÄ
anussaranti. kataradi¹-á¹-hiyo anussaranti. ye aggapattÄ• kammavÄ• dino tepi cattÄ• lÄ«s
anussaranti, na tato paranti evamÄ• dinÄ• bhante a¹-á¹-hakathÄ• cariyena kathito.

pubbenivÄ• sapa¹-isa¹ƒyuttÄ• ti \Be II 6/ ekampi jÄ• ti¹ƒ dvepi jÄ• tiyoti eva¹ƒ nibaddhe
pubbenivu¹-á¹-hakhandhasantÄ• nasa¹…khÄ• tena pubbenivÄ• sena saddhi¹ƒ yojetvÄ•

kappaparicchedavÄ• ra

__pucchÄ• --- _ tasmi¹ƒ \Be II 7/ Ä• vuso mahÄ• padÄ• nasutte uddesavÄ• re navasu pa
kappaparicchedavÄ• re bhaddakappeti padassa attho a¹-á¹-hakathÄ• cariyena kathaá¹ƒ ka

__vissajjanÄ• --- _ tasmi¹ƒ \Be II 8/ bhante mahÄ• padÄ• nasutte uddesavÄ• re navasu p

paá¹-hame kappaparicchedavÄ• re bhaddakappeti padassa attho bhaddakappeti paÃ±cabuddhuppÄ• dapaá¹-imaá¹‡á¸• itattÄ• sundarakappe sÄ• rakappeti bhagavÄ• imaá
yato paá¹-á¹-hÄ• ya kira amhÄ• kaá¹ƒ bhagavÄ• abhinÄ«hÄ• ro kato, ekasmiá¹ƒ antare eka
nibbattÄ• nÄ• ma natthÄ«ti evamÄ• dinÄ• bhante aá¹-á¹-hakathÄ• cariyena kathito.

vipassissa \Be II 9/ bhikkhave bhagavato ito so bhikkhave chanavutikappe yaá¹ƒ vipassÄ«
sammÄ• sambuddho loke udapÄ• di ---

saddakappeti paÃ±cabuddhuppÄ• dapaá¹-imaá¹‡á¸• itattÄ• sundarakappe sÄ• rakappeti b
thomento evamÄ• ha ---

``yato paá¹-á¹-hÄ• ya kira amhÄ• kaá¹ƒ bhagavatÄ• bhinÄ«hÄ• ro kato, etasmiá¹ƒ antare e
paÃ±cabuddhÄ• nibbattÄ• nÄ• ma natthiâ€™â€™ ---

Ä• yuparicchedavÄ• ra

__pucchÄ• --- _ catutthe \Be II 10/ panÄ• vuso Ä• yuparicchedavÄ• re appaá¹ƒ vÄ• bhiyyo
attho kathaá¹ƒ aá¹-á¹-hakathÄ• cariyena kathito.

__vissajjanÄ• --- _ catutthe pana bhante Ä• yuparicchedavÄ• re appaá¹ƒ vÄ• bhiyyoti etes
``appaá¹ƒ vÄ• bhiyyoti vassasatato vÄ• upari appaá¹ƒ, aÃ±Ã±aá¹ƒ vassasataá¹ƒ apatvÄ•
vÄ• cattÄ• lÄ«saá¹ƒ vÄ• paá¹‡á¹‡Ä• saá¹ƒ vÄ• saá¹-á¹-hi vÄ• vassÄ• ni jÄ«vati. evaá¹ƒ c
atidullabho, asuko kira evaá¹ƒ ciraá¹ƒ jÄ«vatÄ«ti tattha tattha gantvÄ• daá¹-á¹-habbo hotÄ«
evamÄ• dinÄ• bhante tattha aá¹-á¹-hakathÄ• cariyena kathito.

mayhaá¹ƒ \Be II 11/ bhikkhave etarahi appakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ parittaá¹ƒ lahukaá
vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyo.

appaá¹ƒ vÄ• bhiyyoti vassasatato vÄ• upari appaá¹ƒ, ayyaá¹ƒ vassasataá¹ƒ apatvÄ• vÄ«
cattÄ• lÄ«saá¹ƒvÄ• vÄ• paá¹‡á¹‡Ä• saá¹ƒ vÄ• saá¹-á¹-hi vÄ• vassÄ• ni jÄ«vati ---

upaá¹-á¹-hÄ• kaparicchedavÄ• ra

__pucchÄ• --- _ aá¹-á¹-hame \Be II 12/ panÄ• vuso upaá¹-á¹-hÄ• kaparicchedavÄ• re Ä• n
aá¹-á¹-hakathÄ• cariyena vaá¹‡á¹‡ito.

__vissajjanÄ• --- _ aá¹-á¹-hame pana bhante upaá¹-á¹-hÄ• kaparicchede pana Ä• nandoti
nibaddhupaá¹-á¹-hÄ• kabhÄ• vaá¹ƒ sandhÄ• ya vuttanti evamÄ• dinÄ• bhante aá¹-á¹-hakat

mayhaá¹ƒ \Be II 13/ bhikkhave etarahi Ä• nando nÄ• ma bhikkhu upaá¹-á¹-hÄ• ko ahosi ag

bhagavatohi \Be II 14/ paá¹-hamabodhiyaá¹ƒ anibaddhÄ• upaá¹-á¹-hÄ• kÄ• ahesuá¹ƒ.

ekadÄ• nÄ• gasamÄ• lo pattacÄ«varaá¹ƒ gahetvÄ• vicari.

idameva \Be II 15/ te kÄ• raá¹‡aá¹ƒ sallakkhetvÄ• nivÄ• rayimha.

ekacce \Be II 16/ bhikkhÅ« iminÄ• maggena gacchÄ• mÄ• ti vutte aÃ±Ã±ena gacchanti.

uá¹-á¹-hehi \Be II 17/ Ä• vuso Ä• nanda, uá¹-á¹-hehi Ä• vuso Ä• nanda.

kaá¹ƒ panettha Ä• nanda Ä• dÄ«navaá¹ƒ passasi.

kaá¹ƒ \Be II 18/ panettha Ä• nanda Ä• nisaá¹ƒsaá¹ƒ passasi.

samavattakkhandho \Be II 28/ atulo, suppabuddho ca uttaro.

sattavÄ• ho vijitaseno, rÄ• hulo bhavati sattamo ---

sutanÄ• \Be II 29/ sabbakÄ• mÄ• ca, sucittÄ• atha rocinÄ«.

rucaggatÄ« sunandÄ• ca, bimbÄ• bhavati sattamÄ• ||

anekajÄ• tisaá¹ƒsÄ• raá¹ƒ \Be II 37/, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ.

gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi ||

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• ||

ayoghanahatasseva \Be II 40/, jalato jÄ• tavedaso.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• Ã±ate gati.

evaá¹ƒ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gati natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukhaá¹ƒ ||

na \Be II 44/ pana bhagavÄ• milakkhusadiso hoti nÄ• pi Ä• muttamaá¹‡ikuá¹‡á¸• alo.

te pana attano samÄ• nasaá¹‡á¹-hÄ• nameva passanti.

na \Be II 48/ kho Ä• nanda ettÄ• vatÄ• tathÄ• gato sakkato vÄ• hoti garukato vÄ• mÄ• nit
vÄ• .

kasmÄ• \Be II 50/ pana bhagavÄ• aÃ±Ã±attha ekaá¹ƒ umÄ• pupphamattampi gahetvÄ• b
katÄ• ya pÅ«jÄ• ya buddhaÃ±Ä• á¹‡enÄ• pi aparicchinnaá¹ƒ vipÄ• kaá¹ƒ vaá¹‡á¹‡etvÄ• ---

yo \Be II 55/ kho Ä• nanda bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ• sako vÄ• upÄ• sikÄ• vÄ•
viharati sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ« so tathÄ• gataá¹ƒ sakkaroti garukarot
paramÄ• ya ---

siyÄ• \Be II 59/ kho panÄ• nanda tumhÄ• kaá¹ƒ evamassa `atÄ«tasatthukaá¹ƒ pÄ• vacana
ti.

na \Be II 60/ kho panetaá¹ƒ Ä• nanda evaá¹ƒ daá¹-á¹-habbaá¹ƒ.

dhammopi desito ceva paÃ±Ã±attoca, vinayopi desito ceva paÃ±Ã±atto ca ---

assosi \Be II 67/ kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto bhagavÄ• kira kusinÄ• r

satthÄ• nÄ• ma parinibbuto, na so sakkÄ• puna Ä• harituá¹ƒ, pothujjanikasaddhÄ• ya pan
sadiso natthi, sace esa iminÄ• va niyÄ• mena suá¹‡issati, hadayamassa phalissati. rÄ• jÄ•
anurakkhitabboti.

deva \Be II 68/ amhehi supinako diá¹-á¹-ho, tassa paá¹-ighÄ• tatthaá¹ƒ tumhehi dukÅ«ladup
nivÄ• setvÄ• yathÄ• nÄ• sÄ• puá¹-amattaá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ catumadhuradoá¹‡iyÄ

deva \Be II 69/ maraá¹‡ato muccanakasatto nÄ• ma natthi, amhÄ• kaá¹ƒ Ä• yuvaá¸• á¸• ha
puÃ±Ã±akkhettaá¹ƒ abhisekasiÃ±cako so bhagavÄ• satthÄ• kusinÄ• rÄ• ya parinibbutoti.

bhagavÄ• \Be II 71/ sabbaÃ±Ã±u nanu imasmiá¹ƒ á¹-hÄ• ne nisÄ«ditvÄ• dhammaá¹ƒ des
vinodayittha, tumhe mayhaá¹ƒ sokasallaá¹ƒ nÄ«harittha, ahaá¹ƒ tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ
paá¹-ivacanampi na detha bhagavÄ• ti.

nanu \Be II 72/ bhagavÄ• ahaá¹ƒ aÃ±Ã±adÄ• evarÅ«pe kÄ• le tumhe mahÄ• bhikkhu saá
cÄ• rikaá¹ƒ carathÄ• ti suá¹‡omi.

mama parideviteneva na sijjhati, dasabalassa dhÄ• tuyo Ä• harÄ• pessÄ• mÄ«ti evaá¹ƒ as

sace \Be II 73/ dassanti, sundaraá¹ƒ. no ce dassanti, Ä• haraá¹‡upÄ• yena Ä• harissÄ• mÄ
senaá¹ƒ sannayhitvÄ• sayampi nikkhantoyeva.

yathÄ• ca ajÄ• tasattu, evaá¹ƒ licchavÄ« Ä• dayopi.

amhÄ• kaá¹ƒ \Be II 74/ dhÄ• tuyo vÄ• dentu, yuddhaá¹ƒ vÄ• ti kusinÄ• rÄ• nagaraá¹ƒ pari
bhagavÄ• amhÄ• kaá¹ƒ gÄ• makkhettehi paá¹-ivacanaá¹ƒ avocuá¹ƒ.

na mayaá¹ƒ satthu sÄ• sanaá¹ƒ pahiá¹‡imha, nÄ• pi gantvÄ• Ä• nayimha. satthÄ• pana s
pesetvÄ• amhe pakkosÄ• pesi. tumhepi kho pana yaá¹ƒ tumhÄ• kaá¹ƒ gÄ• makkhette rata
amhÄ• kaá¹ƒ detha. sadevake ca loke buddharatanasamaá¹ƒ ratanaá¹ƒ nÄ• ma natthi \Be I
uttamaratanaá¹ƒ labhitvÄ• mayaá¹ƒ nadassÄ• ma, na kho pana tumhehiyeva mÄ• tuthanat
amhehipi mÄ• tuthanato khÄ«raá¹ƒ pÄ«taá¹ƒ, na tumheyeva purisÄ• , amhepi purisÄ• . hot
ahaá¹ƒkÄ• raá¹ƒ katvÄ• sÄ• sanapaá¹-isÄ• sanaá¹ƒ pesenti. aÃ±Ã±amaÃ±Ã±aá¹ƒ mÄ• na

ete \Be II 76/ rÄ• jÄ• no bhagavato parinibbutaá¹-á¹-hÄ• ne vivÄ• daá¹ƒ karonti, na kho par
alaá¹ƒ iminÄ• kalahena, vÅ«pasamessÄ• mi nanti.

Ä• cariyassa \Be II 77/ viya bho saddo, Ä• cariyassa viya bho saddoti sabbe niravÄ• ahesu

(1)

suá¹‡antu bhonto mama ekavÄ• caá¹ƒ,

amhÄ• ka buddho ahu khantivÄ• do.

nahi \Be II 78/ sÄ• dhuyaá¹ƒ uttamapuggalassa,

sarÄ«rabhÄ• ge siyÄ• sampahÄ• ro ||

(2)

sabbeva bhonto sahitÄ• samaggÄ• ,

sammodamÄ• nÄ• karomaá¹-á¹-habhÄ• ge.

vitthÄ• rikÄ• hontu, disÄ• su thÅ«pÄ• .

bahÅ« janÄ• cakkhumato pasannÄ• ||

na \Be II 79/ hi sÄ• dhukaá¹ƒ uttamapuggalassa, sarÄ«rabhÄ• ge siyÄ• sampahÄ• roti na sÄ• dhu ayaá¹ƒ ---

bhagavÄ• \Be II 81/ sabbasu pubbe mayaá¹ƒ tumhÄ• kaá¹ƒ dvattiá¹ƒsamahÄ• purisalakkh chabbaá¹‡á¹‡abuddharasmikhacitaá¹ƒ asÄ«tianubyaÃ±janasamujjalitasobhaá¹ƒ suvaá¹‡á¹‡ addasÄ• ma, idÄ• ni pana suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va dhÄ• tuyo avasiá¹-á¹-hÄ• jÄ• tÄ• , na tumhÄ• kanti parideviá¹ƒsu.

kena \Be II 82/ nu kho sadevakassa lokassa kaá¹…khacchedanatthÄ• ya catusaccakathÄ• dakkhiá¹‡adÄ• á¹-hÄ• gahitÄ• ti olokento brÄ• hmaá¹‡ena gahitÄ• ti disvÄ• brÄ• hmaá¹‡o sakkÄ• raá¹ƒ nasakkhissati gaá¹‡hÄ• mi natthi veá¹-á¹-hantarato gahetvÄ• suvaá¹‡á¹‡acaá devalokaá¹ƒ netvÄ• cÅ«á¸·Ä• maá¹‡icetiye patiá¹-á¹-hapesi ---

rÄ• jagahe \Be II 84/ bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca akÄ• si.

samaá¹‡assa \Be II 85/ gotamassa parinibbutakÄ• lato paá¹-á¹-hÄ• ya balakkÄ• rena sÄ• c upaddutumha, sabbe no kammantÄ• naá¹-á¹-hÄ• ti.

mahÄ• jano manaá¹ƒ padosetvÄ• apÄ• ye nibbattÄ«ti disvÄ• sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ kÄ• ressÄ• mÄ• ti tassa santikaá¹ƒ \Be II 86/ gantvÄ• tamatthaá¹ƒ Ä• rocetvÄ• dhÄ• tuÄ• mahÄ• rÄ• jÄ• ti Ä• haá¹ƒsu.

bhante puthujjano nÄ• ma ajÄ• tasattunÄ• samo saddho nÄ• ma natthi, na so mama vacan mÄ• ravibhiá¹ƒ sakasadisaá¹ƒ vibhiá¹ƒsakaá¹ƒ dassessÄ• mi mahÄ• saddaá¹ƒ sÄ• vessÄ• yakkhagÄ• hakakhipitakaarocake karissÄ• mi, tumhe amanussÄ• mahÄ• rÄ• ja kupitÄ• dh vadeyyÄ• tha, evaá¹ƒ so Ä• harÄ• pessatÄ«ti ---

mahÄ• rÄ• ja \Be II 87/ amanussÄ• kupitÄ• , dhÄ• tuyo Ä• harÄ• pehÄ«ti bhaá¹‡iá¹ƒsu.

na tÄ• va bhante mayhaá¹ƒ cittaá¹ƒ tussati, evaá¹ƒ santepi Ä• harantÅ«ti Ä• ha.

mahÄ• rÄ• ja \Be II 88/ ekaá¹ƒ dhÄ• tunidhÄ• naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha.

anÄ• gate \Be II 89/ laá¹…kÄ• dÄ«pe mahÄ• vihÄ• re mahÄ• cetiyamhi nidahissanti.

mahÄ• sÄ• vaka cetÄ«

imasmiá¹ƒ \Be II 90/ á¹-hÄ• ne yo pÄ• sÄ• á¹‡o atthi, so antaradhÄ• yatu, paá¹ƒsu suvisud
uá¹-á¹-hahatÅ«ti adhiá¹-á¹-hÄ• si.

idha rÄ• jÄ• kiá¹ƒ kÄ• retÄ«ti pucchantÄ• nampi mahÄ• sÄ• vakÄ• naá¹ƒ cetiyÄ• nÄ«ti vad

mÄ• lÄ• \Be II 93/ mÄ• milÄ• yantu, gandhÄ• mÄ• vinassantu, dÄ«pÄ• mÄ• vijjhÄ• yan
suvaá¹‡á¹‡apaá¹-á¹-e akkharÄ• ni chindÄ• pesi ---

anÄ• gate piyadoso nÄ• ma kumÄ• ro chattaá¹ƒ ussÄ• petvÄ• asoko dhammarÄ• jÄ• bha
vitthÄ• rikÄ• karissatÄ«ti.

anÄ• gate \Be II 94/ daliddarÄ• jÄ• imaá¹ƒ maá¹‡iá¹ƒ gahetvÄ• dhÄ• tÅ«naá¹ƒ sakkÄ• raá
chindÄ• pesi.

tÄ• ta ajÄ• tasattunÄ• dhÄ• tunidhÄ• naá¹ƒ kataá¹ƒ, ettha Ä• rakkhaá¹ƒ paá¹-á¹-hapehÄ«ti

parikkhÄ«á¹‡odÄ• ni \Be II 99/ me Ä• yÅ«ti aÃ±Ã±Ä• si.

yesaÃ±ca devaputtÄ• naá¹ƒ maraá¹‡animittÄ• ni Ä• vi bhavanti.

nassati \Be II 100/ vata bho me ayaá¹ƒ sampattÄ«ti bhayÄ• bhibhÅ«to ahosi.

atthi nu kho koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• lokapitÄ• maho mahÄ• brahmÄ• vÄ• ,
sokasallaá¹ƒ samuddharitvÄ• imaá¹ƒ sampattiá¹ƒ thÄ• varaá¹ƒ kareyyÄ• ti olokento kaÃ±ci
mÄ• disÄ• naá¹ƒ satasahassÄ• nampi uppannaá¹ƒ sokasallaá¹ƒ sammÄ• sambuddho uddh

aparipakkaá¹ƒ \Be II 102/ tÄ• vassa Ã±Ä• á¹‡aá¹ƒ, katipÄ• haá¹ƒ pana atikkamitvÄ• mayi i

viharante paÃ±ca pubbanimittÄ• ni disvÄ• maraá¹‡abhayabhÄ«to dvÄ«su devalokesu deva
upasaá¹…kamitvÄ• cuddasa paÃ±he pucchitvÄ• upekkhÄ• paÃ±havissajjanÄ• vasÄ• ne a
saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hahissatÄ«ti cintetvÄ• okÄ• saá¹ƒ nÄ• kÄ• si.

mama \Be II 103/ pubbepi ekakassa gatattÄ• satthÄ• rÄ• okÄ• so nakato, addhÄ• me nat
upanissayo, ekassa pana upanissaye sati cakkavÄ• á¸·apariyantÄ• yapi parisÄ• ya bhagav
avassaá¹ƒ kho pana dvÄ«su devalokesu kassaci devassa upanissayo bhavissati, taá¹ƒ sand
desessati. taá¹ƒ sutvÄ• ahampi attano domanassaá¹ƒ vÅ«pasamessÄ• mÄ«ti.

dvÄ«su \Be II 104/ devalokesu devatÄ• gahetvÄ• dhurena paharantassa viya satthÄ• raá¹
nayuttaá¹ƒ, ayaá¹ƒ pana paÃ±casikho dasabalassa upaá¹-á¹-hÄ• ko \Be II 105/ vallabho icch
gantvÄ• paÃ±haá¹ƒ pucchitvÄ• dhammaá¹ƒ suá¹‡Ä• ti, imaá¹ƒ purato pesetvÄ• okÄ• saá¹
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchissÄ• mÄ«ti okÄ• sakaraá¹‡atthaá¹ƒ Ä• mantesi.

evaá¹ƒ mahÄ• rÄ• ja hotu, bhaddaá¹ƒ tava yo tvaá¹ƒ maá¹ƒ ehi mÄ• risa uyyÄ• na kÄ«á¸·Ä
naá¹-asamajjÄ• dÄ«ni vÄ• dassanÄ• ya gacchÄ• mÄ• ti avatvÄ• buddhaá¹ƒ passissÄ• ma
daá¸·hataraá¹ƒ upatthambhento devÄ• namindassa vacanaá¹ƒ paá¹-issutvÄ• anucariyaá¹ƒ
gamanaá¹ƒ upÄ• gami.

vande \Be II 113/ te pitaraá¹ƒ bhadde, timbaruá¹ƒ sÅ«riyavacchase.

yena jÄ• tÄ• si kalyÄ• á¹‡Ä«, Ä• nandajananÄ« mama ||

evaá¹ƒ vutte bhagavÄ• paÃ±casikhaá¹ƒ gandhabbadevaputtaá¹ƒ etadavoca. saá¹ƒsandati
tantissaro gÄ«tassarena gÄ«tassaro ca tantissarena, naca pana te paÃ±casikha tantissaro
ativattati gÄ«tassaro ca tantissaraá¹ƒ. kadÄ• saá¹ƒyÅ«á¸·hÄ• pana te paÃ±casikha vmi gÄ
buddhÅ«pasaÃ±hitÄ• dhammÅ«pasaÃ±hitÄ• saá¹ƒyÅ«pasaÃ±hitÄ• arahantÅ«pasaÃ±hit

bhagavatÄ• \Be II 116/ paÃ±casikhassa okÄ• so nakatoti devatÄ• gahetvÄ• tatova paá¹-i
mahÄ• jÄ• niyo bhaveyya, vaá¹‡á¹‡e pana kathite kato bhagavatÄ• paÃ±casikhassa okÄ•
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchitvÄ• vissajjanÄ• vasÄ• ne asÄ«tiyÄ• devatÄ• sahas
patiá¹-á¹-hahissatÄ«ti Ã±atvÄ• vaá¹‡á¹‡aá¹ƒ kathesi.

atha \Be II 118/ kho bhagavÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca ``acchariyamidaá¹ƒ
abbhutamidaá¹ƒ Ä• yasmato kosiyassa tÄ• va bahukiccassa bahukaraá¹‡Ä«yassa yadidaá¹

cirapaá¹-ikÄ• haá¹ƒ bhante bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamitukÄ• mo, api ca de
kehici kehici kiccakaraá¹‡Ä«yehi byÄ• vaá¹-o, evÄ• haá¹ƒ nÄ• sakkhiá¹ƒ bhagavantaá¹ƒ da

upasaá¹…kamituá¹ƒ.

te \Be II 120/ ``tava santakÄ• , mama santakÄ• â€™â€™ ti nicchetuá¹ƒ asakkontÄ• aá¸• á
devarÄ• jÄ• naá¹ƒ pucchanti, so ``yassa vimÄ• naá¹ƒ Ä• sannataraá¹ƒ, tassa santakÄ• â€™

yassa \Be II 121/ vimÄ• naá¹ƒ olokentÄ« á¹-hitÄ• , tassa santakÄ• ti vadati.

idheva \Be II 122/ bhante kapilavatthusmiá¹ƒ gopikÄ• nÄ• ma sakyadhÄ«tÄ• ahosi buddh
saá¹…ghe pasannÄ• sÄ«lesu paripÅ«rakÄ• rinÄ«, sÄ• itthittaá¹ƒ virÄ• jetvÄ• purisattaá¹ƒ
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• .

tassa \Be II 128/ dhammassa pattiyÄ• , Ä• gatamhÄ• si mÄ• risa.

katÄ• vakÄ• sÄ• bhagavatÄ• , paÃ±haá¹ƒ pucchemu mÄ• risa ||

puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi te ||

kiá¹ƒ \Be II 129/ saá¹ƒyojanÄ• nu kho mÄ• risa devÄ• manussÄ• asurÄ• nÄ• gÄ• gandh
puthukÄ• yÄ• , te averÄ• adaá¹‡á¸• Ä• asapattÄ• abyÄ• pajjÄ• viharemu averinoti iti ca n
saverÄ• sadaá¹‡á¸• Ä• sasapattÄ• sabyÄ• pajjÄ• viharanti saverinoti.

issÄ• macchariyasaá¹ƒyojanÄ• \Be II 130/ kho devÄ• naminda devÄ• manussÄ• asurÄ•
santi puthukÄ• yÄ• , te averÄ• adaá¹‡á¸• Ä• asapattÄ• abyÄ• pajjÄ• viharemu averinoti i
pana saverÄ• sadaá¹‡á¸• Ä• sasapattÄ• sabyÄ• pajjÄ• viharanti saverinoti.

issatÄ«ti \Be II 132/ issÄ• , sÄ• parasampattÄ«naá¹ƒ usÅ«yanalakkhaá¹‡Ä• , tattheva ana
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , parasampatti padaá¹-á¹-hÄ• nÄ• , saá¹ƒyojananti d

maccherabhÄ• vo \Be II 133/ macchariyaá¹ƒ, taá¹ƒladdhÄ• naá¹ƒ vÄ• labhitabbÄ• naá¹ƒ v
nigÅ«hanalakkhaá¹‡aá¹ƒ, tÄ• saá¹ƒyeva parehi sÄ• dhÄ• raá¹‡abhÄ• va akkhamanarasaá¹
saá¹…kocanapaccupaá¹-á¹-hÄ• naá¹ƒ, kaá¹-ukaÃ±cukatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• , a
cetaso virÅ«pabhÄ• voti daá¹-á¹-habbaá¹ƒ.

kiá¹ƒ \Be II 136/ vaá¹‡á¹‡o esoti taá¹ƒ taá¹ƒ dosaá¹ƒ vadanto pariyattiÃ±ca kassaci kiÃ±ci a
dubbaá¹‡á¹‡o ceva eá¸·amÅ«goca hoti.

yÄ• va \Be II 138/ taá¹ƒ nappahÄ«yati, tÄ• va devamanussÄ• averatÄ• dÄ«ni patthayantÄ•
naparimuccantiyeva.

atha \Be II 139/ kho sakko devÄ• namindo bhagavantaá¹ƒ uttari paÃ±haá¹ƒ apucchi ---

issÄ• macchariyaá¹ƒ pana mÄ• risa kiá¹ƒ nidÄ• naá¹ƒ kiá¹ƒ samudayaá¹ƒ kiá¹ƒ jÄ• tikaá¹ƒ
kismiá¹ƒ sati issÄ• macchariyaá¹ƒ hoti, kismiá¹ƒ asati issÄ• macchariyaá¹ƒ na hotÄ«ti.

issÄ• macchariyaá¹ƒ \Be II 140/ kho devÄ• naminda piyÄ• ppiyanidÄ• naá¹ƒ piyÄ• ppiyasa
piyÄ• ppiyajÄ• tikaá¹ƒ piyÄ• ppiyapabhavaá¹ƒ, piyÄ• ppiye sati issÄ• macchariyaá¹ƒ hoti, pi
issÄ• macchariyaá¹ƒ nahotÄ«ti.

na \Be II 141/ sakkÄ• dÄ• tuá¹ƒ, kilamissati vÄ• ukkaá¹‡á¹-hissati vÄ• tiÄ• dÄ«ni vatvÄ• n

aho \Be II 142/ vatassa evarÅ«paá¹ƒ na bhaveyyÄ• ti issaá¹ƒ karoti.

mayampetaá¹ƒ mamÄ• yantÄ• na paribhuÃ±jÄ• ma, na sakkÄ• dÄ• tunti macchariya karo

á¹-hapetvÄ• \Be II 143/ maá¹ƒ ko aÃ±Ã±o evarÅ«passa lÄ• bhÄ«ti issaá¹ƒ vÄ• karoti, yÄ•
adadamÄ• no macchariyaá¹ƒ vÄ• karoti.

piyÄ• ppiyaá¹ƒ kho pana mÄ• risa kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ kiá¹
sati piyÄ• ppiyaá¹ƒ hoti, kismiá¹ƒ asati piyÄ• ppiyaá¹ƒ na hotÄ«ti.

piyÄ• ppiyaá¹ƒ \Be II 144/ kho devÄ• naminda chandanidÄ• naá¹ƒ chandasamudayaá¹ƒ ch
chandapabhavaá¹ƒ, chande sati piyÄ• ppiyaá¹ƒ hoti, chande asati piyÄ• ppiyaá¹ƒ na hotÄ«t

chandanidÄ• nantiettha \Be II 145/ pariyesanachando, paá¹-ilÄ• bhachando, paribhoga cha
vissajjanachandoti paÃ±cavidho chando.

ime \Be II 147/ maá¹ƒ rakkhissanti gopissanti mamÄ• yissanti samparivÄ• rayissantÄ«ti.

chando kho pana mÄ• risa kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo, kismiá
kismiá¹ƒ asati chando nahotÄ«ti. chando kho devÄ• naminda vitakkanidÄ• no vitakkasamuc
vitakkapabhavo, vitakke sati chando hoti, vitakke asati chando na hotÄ«ti.

ettakaá¹ƒ \Be II 150/ rÅ«passa bhavissati, ettakaá¹ƒ saddassa, ettakaá¹ƒ gandhassa, ettak
ettakaá¹ƒ phoá¹-á¹-habbassa bhavissati, ettakaá¹ƒ mayhaá¹ƒ bhavissati, ettakaá¹ƒ parassa

nidahissÄ• mi, ettakaá¹ƒ parassa dassÄ• mÄ«ti vavatthÄ• naá¹ƒ vitakkavinicchayena hoti. t
devÄ• naminda vitakkanidÄ• noti.

kathaá¹ƒ \Be II 152/ paá¹-ipanno pana mÄ• risa bhikkhu papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• n
paá¹-ipadaá¹ƒ paá¹-ipanno hotÄ«ti.

somanassaá¹ƒpÄ• haá¹ƒ \Be II 153/ devÄ• naminda duvidhena vadÄ• mi sevitabbaá¹ƒpi as
domanassaá¹ƒpÄ• haá¹ƒ devÄ• naminda duvidhena vadÄ• mi sevitabbaá¹ƒpi asevitabbaá¹
devÄ• naminda duvidhena vadÄ• mi sevitabbaá¹ƒpi asevitabbaá¹ƒpi.

kiá¹ƒ \Be II 154/ pana bhagavatÄ• pucchitaá¹ƒ kathitaá¹ƒ apucchitaá¹ƒ, sÄ• nusandhikaá¹

pucchitameva kathitaá¹ƒ no apucchitaá¹ƒ. sÄ• nusandhikameva no ananusandhikaá¹ƒ.

ime \Be II 158/ paÃ±cakkhandhÄ• kiá¹ƒ hetukÄ• ti upaparikkhandho avijjÄ• dihetukÄ• ti pa

ahosukhaá¹ƒ \Be II 160/ ahosukhanti vÄ• caá¹ƒ nicchÄ• rayamÄ• navasena uppajjati.

ahodukkhaá¹ƒ \Be II 161/ ahodukkhanti vippalÄ• payamÄ• nameva uppajjati.

``somanassaá¹ƒpÄ• haá¹ƒ \Be II 163/ devÄ• naminda duvidhena vadÄ• mi sevitabbaá¹ƒpi a
itikho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• somanass
somanassaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ
somanassaá¹ƒ na \Be II 164/ sevitabbaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• somanassaá¹ƒ ``imaá¹ƒ
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™â€
sevitabbaá¹ƒ. tattha yaá¹ƒ ce savitakkaá¹ƒ savicÄ• raá¹ƒ, yaá¹ƒce avitakkaá¹ƒ avicÄ• raá¹ƒ
avicÄ• re, te paá¹‡Ä«tatare. ``somanassaá¹ƒpÄ• haá¹ƒ devÄ• naminda duvidhena vadÄ• m
asevitabbaá¹ƒpÄ«â€™â€™ ti iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

na \Be II 176/ laddhaá¹ƒ vata me sabrahmacÄ• rÄ«hi saddhiá¹ƒ visuddhipavÄ• raá¹‡aá¹ƒ p
domanassaá¹ƒ uppajjati, assudhÄ• rÄ• pavattanti gÄ• manta pabbhÄ• ravÄ• sÄ« mahÄ• s

amhÄ• kaá¹ƒ \Be II 177/ Ä• cariyo aÃ±Ã±esaá¹ƒ avassayo hoti, attano bhavituá¹ƒ na sakko
dassÄ• mÄ«ti Ä• kÄ• sena gantvÄ• vihÄ• rasamÄ«pe otaritvÄ• divÄ• á¹-á¹-hÄ• ne nisinna
upasaá¹…kamitvÄ• vattaá¹ƒ dassetvÄ• ekamantaá¹ƒ nisÄ«di.

kiá¹ƒ kÄ• raá¹‡Ä• Ä• gatosi piá¹‡á¸• apÄ• tikÄ• ti Ä• ha.

na \Be II 179/ te tumhÄ• kaá¹ƒ anumodanÄ• ya atthoti Ä• kÄ• se uppatitvÄ• agamÄ• si.

imassa \Be II 180/ bhikkhuno pariyattiyÄ• kammaá¹ƒ natthi, mayhaá¹ƒ pana aá¹…kusako b
Ã±atvÄ• idÄ• ni okÄ• so na bhavissati, paccÅ«sakÄ• le gamissÄ• mÄ«ti pattacÄ«varaá¹ƒ s
divasabhÄ• gaá¹ƒ paá¹-hamayÄ• ma majjhimayÄ• maÃ±ca dhammaá¹ƒ vÄ• cetvÄ• pacchi
gahetvÄ• nikkhante pattacÄ«varaá¹ƒ gahetvÄ• teneva saddhiá¹ƒ nikkhanto.

tato \Be II 182/ ``na maÃ±ce mayhaá¹ƒ catÅ«hi iriyÄ• pathehi maggaphalaá¹ƒ uppajjissati a
neva maÃ±ce piá¹-á¹-hiá¹ƒ pasÄ• ressÄ• mi, na pÄ• de dhovissÄ• mÄ«ti maÃ±caá¹ƒ ussÄ•

idÄ• ni \Be II 183/ me tiá¹ƒsavassÄ• ni samaá¹‡adhammaá¹ƒ karontassa, nÄ• sakkhiá¹ƒ ar
addhÄ• me imasmiá¹ƒ attabhÄ• ve maggovÄ• phalaá¹ƒvÄ• natthi, na me laddhaá¹ƒ sabra
visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• retunti cintesi.

bho \Be II 184/ mahÄ• sÄ«vatthera devatÄ• pi tayÄ• saddhiá¹ƒ keá¸·iá¹ƒ karonti, anucchav
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ aggahesi. so idÄ• ni n
senÄ• sanaá¹ƒ paá¹-ijaggitvÄ• maÃ±cakaá¹ƒ paÃ±Ã±apetvÄ• udakaá¹-á¹-hÄ• ne udakaá¹
dhovissÄ• mÄ«ti sopÄ• naphalake nisÄ«di.

apetha \Be II 186/ bhante mÄ• tugÄ• moti okÄ• saá¹ƒ kÄ• retvÄ• theraá¹ƒ upasaá¹…kamit
ukkuá¹-iko nisÄ«ditvÄ• pÄ• de dhovissÄ• mÄ«ti Ä• ha.

te \Be II 194/ paá¹‡Ä«tatarÄ• devÄ• ,

akaniá¹-á¹-hÄ• yasassino.

antime vattamÄ• namhi,

so nivÄ• so bhavissati.

dhammadÄ• yÄ• dÄ• \Be II 197/ me bhikkhave bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• , atthi
sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• ti. tumhe ca bhikkh
no dhammadÄ• yÄ• dÄ• . tumhepi tena Ä• diyÄ• bhaveyyÄ• tha, Ä• misa dÄ• yÄ• dÄ• sat
dhammadÄ• yÄ• dÄ• ti. ahampitena Ä• diyo bhaveyyaá¹ƒ Ä• misadÄ• yÄ• dÄ• satthu sÄ• v
dhammadÄ• yÄ• dÄ• ti. tumhe ca me bhikkhave dhammadÄ• yÄ• dÄ• bhaveyyÄ• tha no Ä
bhaveyyÄ• tha dhammadÄ• yÄ• dÄ• satthu sÄ• vakÄ• viharanti, no Ä• misadÄ• yÄ• dÄ• ti
bhaveyyaá¹ƒ. dhammadÄ• yÄ• dÄ• satthu sÄ• vakÄ• viharanti, no Ä• misadÄ• yÄ• dÄ• ti.
dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• , atthime tumhesu anukampÄ• ,

bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• ti.

kahaá¹ƒ \Be II 201/ buddho kahaá¹ƒ bhagavÄ• kahaá¹ƒ devadevo narÄ• sabho purisasÄ«h
pariyesanti.

vuttampicetaá¹ƒ \Be II 202/ ``tena kho pana samayena bhagavÄ• sakkato hoti garukato mÀ
lÄ• bhÄ« cÄ«vara piá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ
hoti ... pe ... parikkhÄ• rÄ• naâ€™â€™ nti.

yÄ• vatÄ• kho cunda etarahi saá¹…gho vÄ• gaá¹‡o vÄ• loke uppanno, nÄ• haá¹ƒ cunda
samanupassÄ• mi, evaá¹ƒ lÄ• bhagga yasaggapattaá¹ƒ, yathariva cunda bhikkhusaá¹…gho

amhÄ• kaá¹ƒ \Be II 203/ Ä• cariyassa detha, upajjhÄ• yassa dethÄ• ti uccÄ• sadda mahÄ•
nesaá¹ƒ pavatti bhagavatopi pÄ• kaá¹-Ä• ahosi. tato bhagavÄ• ananucchavikanti dhamma
cintesi.

paccayÄ• akappiyÄ• ti na sakkÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apetuá¹ƒ. paccayapaá¹-ibaddh
samaá¹‡adhammavutti. handÄ• haá¹ƒ dhammadÄ• yÄ• dapaá¹-ipadaá¹ƒ desemi.

sÄ• \Be II 204/ sikkhÄ• kÄ• mÄ• naá¹ƒ kulaputtÄ• naá¹ƒ sikkhÄ• padapaÃ±Ã±atti viya bha
á¹-hapitasabbakÄ• yikaÄ• dÄ• so viya ca, yathÄ• hi nagara dvÄ• re á¹-hapite sabbakÄ• yik
vaá¹‡á¹‡Ä• attano chÄ• yaá¹ƒ disvÄ• vajjaá¹ƒ pahÄ• ya niddosÄ• honti.

so \Be II 207/ hi brÄ• hmaá¹‡a bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÀ
anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggakovidotica. so h
jÄ• nÄ• ti, passaá¹ƒ passati cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«t
ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gatotica, ...

paá¹‡Ä«tena \Be II 222/ khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ•

are \Be II 234/ tvaá¹ƒ sugatÄ• tirittampi piá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipitvÄ• Ä«disaá¹ƒ iccl

dubbharo \Be II 236/ bhikkhu na sakkÄ• posituá¹ƒ.

amhÄ• kaá¹ƒ \Be II 237/ bhadanto subharo thokenapi tussati, mayameva naá¹ƒ posissÄ• m
posenti.

``are \Be II 238/ tvaá¹ƒ nÄ• ma tadÄ• sugatÄ• tirittampi piá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipitvÄ

jighacchÄ• dubbalyaparetopi samaá¹‡adhammaá¹ƒ katvÄ• ajja kosajjamanuyuÃ±jasiâ€™â

yÄ• \Be II 239/ ca kho Ä• nandakathÄ• abhisallekhitÄ• cetovinÄ«varaá¹‡asappÄ• yÄ• ek
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. seyya

idamavoca \Be II 243/ bhagavÄ• , idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá

imaá¹ƒ \Be II 245/ mayÄ• saá¹ƒkhittena uddesaá¹ƒ uddiá¹-á¹-haá¹ƒ vitthÄ• rena avibhattaá
dhammapaá¹-iggÄ• hakÄ• bhikkhÅ« uggahetvÄ• Ä• nandaá¹ƒ vÄ• kaccÄ• naá¹ƒ vÄ• upa
mayhaá¹ƒ Ã±Ä• á¹‡ena saá¹ƒsandetvÄ• kathessanti, tato dhammapaá¹-iggÄ• hakÄ• puna
ahaá¹ƒ sukathitaá¹ƒ bhikkhave Ä• nandena, sukathitaá¹ƒ kaccÄ• nena, maá¹ƒ cepi tumhe e
ahampi naá¹ƒ evameva byÄ• kareyyanti.

cÅ«á¸·agosiá¹…gasutta

evaá¹ƒ \Be II 249/ me sutaá¹ƒ ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike viharati giÃ±jakÄ• vas
samayena Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca nandiyo Ä• yasmÄ• ca kimilo gosiá¹…
athakho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena gosiá¹…gasÄ•
addasÄ• kho dÄ• yapÄ• lo bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na bhagava
mahÄ• samaá¹‡a etaá¹ƒ dÄ• yaá¹ƒ pÄ• visi, santettha tayo kulaputtÄ• attakÄ• marÅ«pÄ•
aphÄ• sukamakÄ• sÄ«â€™â€™ ti.

ahaá¹ƒ \Be II 253/ ime kulaputte paggaá¹‡hitvÄ• ukkaá¹ƒsitvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ
desessÄ• mÄ«ti.

assosi \Be II 258/ kho Ä• yasmÄ• anuruddho dÄ• yapÄ• lassa bhagavatÄ• saddhiá¹ƒ mar
dÄ• yapÄ• laá¹ƒ etadavoca, mÄ• Ä• vuso dÄ• yapÄ• la bhagavantaá¹ƒ vÄ• resi, satthÄ• n

mayaá¹ƒ \Be II 259/ tayo janÄ• idha viharÄ• ma, aÃ±Ã±e pabbajitÄ• nÄ• ma natthi, ayaÃ±
viya saddhiá¹ƒ katheti, ko nu kho bhavissatÄ«ti.

ayaá¹ƒ \Be II 260/ dÄ• yapÄ• lo phaá¹‡akataá¹ƒ Ä• sivisaá¹ƒ gÄ«vÄ• ya gahetuá¹ƒ hatthaá
aggapuggalena saddhiá¹ƒ kathentova na jÄ• nÄ• ti, aÃ±Ã±atarabhikkhunÄ• viya saddhiá¹ƒ

mayaá¹ƒ \Be II 261/ tayo janÄ• samaggavÄ• yaá¹ƒ vasÄ• ma. sacÄ• haá¹ƒ ekakova paccu
samaggavÄ• so nÄ• ma na bhavissatÄ«ti piyamitte gahetvÄ• va paccuggamanaá¹ƒ karissÄ
mayhaá¹ƒ piyo, evaá¹ƒ sahÄ• yÄ• nampi me piyoti, tehi saddhiá¹ƒ paccuggamanaá¹ƒ kÄ• tu
upasaá¹…kami.

tassa \Be II 271/ mayhaá¹ƒ bhante evaá¹ƒ hoti, yaá¹ƒ nÅ«nÄ• haá¹ƒ sakaá¹ƒ cittaá¹ƒ nikkh
Ä• yasmantÄ• naá¹ƒ cittassa vasena vatteyyanti. so kho ahaá¹ƒ bhante sakaá¹ƒ cittaá¹ƒ nik
Ä• yasmantÄ• naá¹ƒ cittassa vasena vattÄ• mi, nÄ• nÄ• hi kho no bhante kÄ• yÄ• ekaÃ±ca

sÄ• dhu \Be II 274/ sÄ• dhu anuruddhÄ• , kacci pana vo anuruddhÄ• appamattÄ• Ä• tÄ• p

taggha mayaá¹ƒ bhante appamattÄ• Ä• tÄ• pino pahitattÄ• viharÄ• mÄ• ti.

yathÄ• \Be II 275/ kathaá¹ƒ pana tumhe anuruddhÄ• appamattÄ• Ä• tÄ• pino pahitattÄ•

atthi \Be II 284/ pana vo anuruddhÄ• evaá¹ƒ appamattÄ• naá¹ƒ Ä• tÄ• pÄ«naá¹ƒ pahitattÄ
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roti.

kiá¹ƒ \Be II 285/ hi no siyÄ• bhante. idha mayaá¹ƒ bhante yÄ• vadeva Ä• kaá¹…khÄ• ma,
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharÄ• ma, ayaá¹ƒ kho no bhante amhÄ• kaá¹ƒ appamattÄ• naá¹ƒ Ä• tÄ• pÄ«naá¹ƒ pahita
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roti.

sagÄ• thÄ• vaggasaá¹ƒyutta aá¹-á¹-hakathÄ•

yakkhasaá¹ƒyutta

Ä• á¸·avakasutta

evaá¹ƒ \Be III 1/ me sutaá¹ƒ ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati Ä• á¸·ava
bhavane.

nÄ• sakkhi \Be III 3/ migaá¹ƒ gahetunti apavÄ• damocanatthaá¹ƒ kÄ• jenÄ• dÄ• ya Ä• gaco
bahalapattapalÄ• saá¹ƒ mahÄ• nigrodhaá¹ƒ disvÄ• parissamavinodanatthaá¹ƒ tassa mÅ«la

ye \Be III 5/ ye vajjÄ• honti, te te sandhÄ• ya ``yo jÄ«vitatthiko, so nikkhamatÅ«â€™â€™ ti

rÄ• jÄ• \Be III 6/ core gahetvÄ• yakkhassa detÄ«ti manussÄ• corakamma to paá¹-iviratÄ•
navacorÄ• naá¹ƒ abhÄ• vena purÄ• á¹‡acorÄ• naÃ±ca parikkhayena bandhanÄ• gÄ• rÄ• n

rÄ• jÄ• \Be III 7/ amhÄ• kaá¹ƒ pitaraá¹ƒ amhÄ• kaá¹ƒ pitÄ• mahaá¹ƒ pesetÄ«ti manussÄ•
vo etaá¹ƒ ruccÄ«ti vÄ• resi.

natthi \Be III 8/ deva nagare dÄ• rako á¹-hapetvÄ• antepure tava puttaá¹ƒ Ä• á¸·avakakum

atha \Be III 15/ kho Ä• á¸·avako yakkho yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kam
etadavoca nikkhama samaá¹‡Ä• ti. sÄ• dhÄ• vusoti bhagavÄ• nikkhami. pavisa samaá¹‡Ä•
pÄ• visi. dutiyampi kho oá¸·avako yakkho bhagavantaá¹ƒ etadavoca nikkhama samaá¹‡Ä• t
nikkhami. pavisa samaá¹‡Ä• ti. sÄ• dhÄ• vusoti bhagavÄ• pÄ• visi. tatiyampi kho Ä• á¸·ava
etadavoca nikkhama samaá¹‡Ä• ti. sÄ• dhÄ• vusoti bhagavÄ• nikkhami. pavisa samaá¹‡Ä•
pÄ• visi. catutthampi kho Ä• á¸·avako yakkho bhagavantaá¹ƒ etadavoca nikkhama samaá¹‡
Ä• vuso nikkhamissÄ• mi. yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«ti. paÃ±haá¹ƒ taá¹ƒ sama
me na byÄ• karissasi, cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• lessÄ• mi, pÄ•
pÄ• ragaá¹…gÄ• ya khipissÄ• mÄ«ti. na khvÄ• haá¹ƒ taá¹ƒ Ä• vuso passÄ• mi sadevake lo
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, yo me cittaá¹ƒ vÄ• khipeyya
pÄ• desu vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya khipeyya. apica tvaá¹ƒ Ä• vuso puccha yadÄ•

ko \Be III 19/ so bhagavÄ• nÄ• ma, yo mama bhavanaá¹ƒ paviá¹-á¹-hoti Ä• ha.

na tvaá¹ƒ Ä• vuso jÄ• nÄ• si bhagavantaá¹ƒ amhÄ• kaá¹ƒ satthÄ• raá¹ƒ, yo tusitabhavane
paÃ±camahÄ• vilokitaá¹ƒ viloketvÄ• tiÄ• dinÄ• nayena yÄ• va dammacakkapavattanÄ• ka
dvattiá¹ƒsapubbanimittÄ• ni vatvÄ• imÄ• nipi tvaá¹ƒ Ä• vuso acchariyÄ• ni nÄ• ddasÄ• ti co

passatha \Be III 21/ dÄ• ni tumhÄ• kaá¹ƒ vÄ• satthÄ• mahÄ• nubhÄ• vo, ahaá¹ƒ vÄ• ti da
saá¹-á¹-hiyojanamattaá¹ƒ kelÄ• sapabbatakÅ«á¹-aá¹ƒ akkami.

yaá¹ƒ \Be III 27/ nÅ«nÄ• haá¹ƒ kenaci ajeyyaá¹ƒ dussÄ• vudhaá¹ƒ muÃ±ceyyanti.

idaá¹ƒ \Be III 30/ kÄ• raá¹‡aá¹ƒ mettÄ• vihÄ• rayutto samaá¹‡o, handa naá¹ƒ rosetvÄ• me
sambandhenetaá¹ƒ vuttaá¹ƒ, atha kho Ä• á¸·avako yakkho yena bhagavÄ• ... pe ... nikkhan

``subbaco \Be III 31/ vatÄ• yaá¹ƒ samaá¹‡o ekavacaneneva nikkhanto, evaá¹ƒ nÄ• ma nikk
samaá¹‡aá¹ƒ akÄ• raá¹‡enevÄ• haá¹ƒ sakalarattiá¹ƒ yuddhena abbhuyyÄ• sinti muducitto h

subbaco \Be III 33/ ayaá¹ƒ samaá¹‡o nikkhamÄ• ti vutto nikkhamati. pavisÄ• ti vutto pavisa
imaá¹ƒ samaá¹‡aá¹ƒ evameva sakalarattiá¹ƒ kilametvÄ• pÄ• de gahetvÄ• pÄ• ragaá¹…gÄ
cittaá¹ƒ uppÄ• detvÄ• catutthavÄ• raá¹ƒ Ä• ha nikkhama samaá¹‡Ä• ti.

kiá¹ƒ \Be III 37/ sÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

kiá¹ƒsu suciá¹‡á¹‡aá¹ƒ sukhamÄ• vahÄ• ti.

kiá¹ƒsu have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

kathaá¹ƒ jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-hanti.

saddhÄ«dha \Be III 39/ vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-hanti ||

saddho \Be III 41/ sÄ«lena sampanno,

yaso bhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati,

tattha tattheva pÅ«jitoti vacanato ---

saccena \Be III 43/ vÄ• cenudakampi dhÄ• vati,

visampi saccena hananti paá¹‡á¸• itÄ• .

saccena devo thanayaá¹ƒ pavassati,

sacce á¹-hitÄ• nibbutiá¹ƒ patthayanti ||

yekecime atthi rasÄ• pathabyÄ• ,

saccaá¹ƒ tesaá¹ƒ sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ.

sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca,

taranti jÄ• timaraá¹‡assa pÄ• ranti ||

kathaá¹ƒsu \Be III 46/ tarati oghaá¹ƒ, kathaá¹ƒsu tarati aá¹‡á¹‡avaá¹ƒ.

kathaá¹ƒsu dukkhamacceti, kathaá¹ƒsu parisujjhati ||

saddhÄ• ya \Be III 47/ tarati oghaá¹ƒ, appamÄ• dena aá¹‡á¹‡avaá¹ƒ.

vÄ«riyena dukkhamacceti, paÃ±Ã±Ä• ya parisujjhati ||

kathaá¹ƒsu \Be III 50/ labhate paÃ±Ã±aá¹ƒ, kathaá¹ƒsu vindate dhanaá¹ƒ.

kathaá¹ƒsu kittiá¹ƒ pappoti, kathaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, kathaá¹ƒ pecca na socatÄ«ti ---

saddahÄ• no \Be III 51/ arahataá¹ƒ, dhammaá¹ƒ nibbÄ• napattiyÄ• .

sussÅ«saá¹ƒ labhate paÃ±Ã±aá¹ƒ, appamatto vicakkhaá¹‡o ||

patirÅ«pakÄ• rÄ« \Be III 54/ dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ.

saccena kittiá¹ƒ pappoti, dadaá¹ƒ mittÄ• ni ganthati ||

asmÄ• loko paraá¹ƒ lokaá¹ƒ, evaá¹ƒ pecca na socati.

yassete \Be III 56/ caturo dhammÄ• ,

saddhassa gharamesino.

saccaá¹ƒ dammo dhiti cÄ• go,

sa ve pecca na socati.

iá¹…gha \Be III 58/ aÃ±Ã±epi pucchassu,

puthÅ« samaá¹‡abrÄ• hmaá¹‡e.

yadi saccÄ• dhammÄ• cÄ• gÄ• ,

khantyÄ• bhiyyodha vijjhati ||

kathaá¹ƒ \Be III 60/ nu dÄ• ni puccheyyaá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e.

yohaá¹ƒ ajja pajÄ• nÄ• mi, yo attho samparÄ• yiko ||

atthÄ• ya \Be III 62/ vata me buddho, vÄ• sÄ• yÄ• á¸·avimÄ• gamÄ• .

yohaá¹ƒ ajja pajÄ• nÄ• mi, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

so \Be III 63/ ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataá¹ƒ ||

imaá¹ƒ \Be III 65/ kumÄ• raá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ,

sabbaá¹…gupetaá¹ƒ paripuá¹‡á¹‡abyaÃ±janaá¹ƒ.

udaggacitto sumano dadÄ• mi te,

paá¹-iggaha lokahitÄ• ya cakkhumÄ• ti ||

dÄ«ghÄ• yuko \Be III 66/ hotu ayaá¹ƒ kumÄ• ro,

tuvaÃ±ca yakkha sukhito bhavÄ• hi.

abyÄ• dhitÄ• lokahitÄ• ya tiá¹-á¹-hatha.

ayaá¹ƒ kumÄ• ro saraá¹‡amupeti buddhaá¹ƒ ... pe ... dhammaá¹ƒ ... pe ... saá¹…ghaá¹ƒ ||

mahÄ• vaggasaá¹ƒyutta aá¹-á¹-hakathÄ•

ekaá¹ƒ \Be III 71/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• kho pana samayena Ä• yasmÄ• sÄ• riputto magadhesu viharati nÄ• lakagÄ• make Ä• bÄ• cundo ca samaá¹‡uddeso Ä• yasmato sÄ• riputtassa upaá¹-á¹-hÄ• ko hoti.

atha kho Ä• yasmÄ• sÄ• riputto teneva Ä• bÄ• dhena parinibbÄ• yi. atha kho cundo samaá sÄ• riputtassa pattacÄ«varamÄ• dÄ• ya yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikass

Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• de
ekamantaá¹ƒ nisinno kho cundo samaá¹‡uddeso Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca `
parinibbuto, idamassa pattacÄ«varaâ€™â€™ nti. atthi kho idaá¹ƒ Ä• vuso cunda kathÄ• pÄ
dassanÄ• ya, Ä• yÄ• mÄ• vuso cunda, yena bhagavÄ• tenupasaá¹…kamissÄ• ma, upasaá
Ä• rocessÄ• mÄ• ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho cundo samaá¹‡uddeso Ä• yasmato Ä•

buddhÄ• \Be III 75/ nu kho paá¹-hamaá¹ƒ parinibbÄ• yanti, udÄ• hu aggasÄ• vakÄ• ti.

anujÄ• nÄ• tu \Be III 78/ me bhante bhagavÄ• , anujÄ• nÄ• tu sugato. parinibbÄ• na kÄ• lo
Ä• yusaá¹…khÄ• roti.

kattha \Be III 79/ parinibbÄ• yissasi sÄ• riputtÄ• ti.

atthi bhante magadhesu nÄ• lakagÄ• me jÄ• tovarako, tatthÄ• haá¹ƒ parinibbÄ• yissÄ• mÄ

yassa dÄ• ni tvaá¹ƒ sÄ• riputta kÄ• laá¹ƒ maÃ±Ã±asi, idÄ• ni pana te jeá¹-á¹-hakaniá¹-á¹-ha
tÄ• disassa bhikkhuno dassanaá¹ƒ dullabhaá¹ƒ bhavissati, desehi nesaá¹ƒ dhammanti Ä• h

athakho \Be III 103/ Ä• yasmÄ• ca Ä• nando cundo ca samaá¹‡uddeso yena bhagavÄ• te
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, ekamantaá
Ä• nando bhagavantaá¹ƒ etadavoca ``ayaá¹ƒ bhante cundo samaá¹‡uddeso `evamÄ• ha Ä•
III 104/ parinibbuto, idamassa pattacÄ«varaâ€™ nti. apica me bhante `madhuraka jÄ• to viy
pakkhÄ• yanti, dhammÄ• pi maá¹ƒ nappaá¹-ibhanti Ä• yasmÄ• sÄ• riputto parinibbutoâ€™

appakenapi \Be III 105/ medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamanti ||

yo \Be III 110/ pabbajÄ« jÄ• tisatÄ• ni paÃ±ca,

pahÄ• ya kÄ• mÄ• ni manoramÄ• ni.

taá¹ƒvÄ«tarÄ• gaá¹ƒ susamÄ• hitindriyaá¹ƒ.

parinibbutaá¹ƒ vandatha sÄ• riputtaá¹ƒ ||

khantibalo pathavisamo na kuppati,

nacÄ• pi cittassa vasena vattati.

anukampako kÄ• ruá¹‡iko ca nibbuto,

parinibbutaá¹ƒ vandatha sÄ• riputtaá¹ƒ ||

caá¹‡á¸• Ä• laputto \Be III 111/ yathÄ• nagaraá¹ƒ paviá¹-á¹-ho,

nÄ«camano carati kaá¸·opihattho.

tathÄ• ayaá¹ƒ viharati sÄ• riputto,

parinibbutaá¹ƒ vandatha sÄ• riputtaá¹ƒ ||

usabho yathÄ• chinnavisÄ• á¹‡ako,

aheá¹-á¹-hayanto carati purantare vane.

tathÄ• ayaá¹ƒ viharati sÄ• riputto.

parinibbutaá¹ƒ vandatha sÄ• riputtanti ||

apica \Be III 112/ me bhante madhurakajÄ• to viya kÄ• yo.

kiá¹ƒ \Be III 113/ nukho te Ä• nanda sÄ• riputto sÄ«lakkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibb
vÄ• Ä• dÄ• ya parinibbuto, paÃ±Ã±Ä• kkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibbuto, vimuttikkha
parinibbuto, vimutti Ã±Ä• á¹‡adassanakkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibbutoti.

nanu \Be III 116/ taá¹ƒ Ä• nanda mayÄ• paá¹-ikacceva akkhÄ• taá¹ƒ sabbehi piyehi manÄ
vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• vo, taá¹ƒ kutettha Ä• nanda labbhÄ• ``yaá¹ƒ taá¹ƒ jÄ• taá
palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«â€™â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

dasakaniddesa

tattha \Be III 124/ katamaá¹ƒ tathÄ• gatassa á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ. idha tathÄ• gato ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá
kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccheyya netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pa
kho etaá¹ƒ vijjati yaá¹ƒ puthujjano kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccheyya á¹-hÄ• na

ti ---

kammato \Be III 135/ dvÄ• rato ceva.

kappaá¹-á¹-hitiyato tathÄ• .

pÄ• kasÄ• dhÄ• raá¹‡Ä• dÄ«hi.

viÃ±Ã±Ä• tabbo vinicchayo ||

mayÄ• \Be III 154/ bhante uppanno coro na sakkÄ• paá¹-ibÄ• hituá¹ƒ, saá¹…gho parasam
samuddÄ• rakkhaá¹ƒ karissÄ• mÄ«ti.

Ä• vuso mahÄ• soá¹‡a abhiruha mahÄ• ulumpanti.

nÄ• haá¹ƒ \Be III 155/ bhante tumhesu agacchantesu gamissÄ• mÄ«ti yÄ• vatatiyaá¹ƒ kath
Ä• ropetuá¹ƒ asakkontÄ• nivattiá¹ƒsu.

evarÅ«passa \Be III 156/ nÄ• ma lÄ• bhaggayasaggappattassa sarÄ«radhÄ• tunicayaá¹-á¹-
jÄ• tanti cintayamÄ• no nisÄ«di.

bhante \Be III 158/ etaá¹ƒ paá¹‡á¹‡akhÄ• dakamanussÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ, dh
purato gamissÄ• mÄ«ti theraá¹ƒ vanditvÄ• attano bhavanaá¹ƒ agamÄ• si. thero sabbampi
paá¹‡á¹‡akhÄ• dakamanusse nissÄ• ya vasi.

Ä• vuso mahÄ• soá¹‡a bhikkhÄ• hÄ• ro paÃ±Ã±Ä• yatÄ«ti vatvÄ• pattacÄ«varaá¹ƒ Ä• rop
pattaá¹ƒ nÄ«haritvÄ• aá¹-á¹-hÄ• si.

mahÄ• soá¹‡atthero \Be III 161/ paÃ±cabhikkhusatapariv Ä• ro maá¹‡á¸• alÄ• rÄ• mavihÄ•
navahatthasÄ• á¹-akena saddhiá¹ƒ ekekakahÄ• paá¹‡agghanakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ de

anÄ• yatane \Be III 165/ naá¹-á¹-hÄ• naá¹ƒ attabhÄ• vÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi, budd
karissÄ• mÄ«ti cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• appaharitaá¹ƒ karoti.

mayaá¹ƒ \Be III 168/ tÄ• va mahallakÄ• , idaá¹ƒ nÄ• ma bhavissatÄ«ti na sakkÄ• jÄ• nituá
rakkheyyÄ• sÄ«ti.

kahaá¹ƒ \Be III 169/ vattabbakanigrodhatthero, kahaá¹ƒ vattabbakanigrodhattheroti pucchit

agamaá¹ƒsu.

kiá¹ƒ \Be III 171/ thero piyÄ• yatÄ«ti.

kÄ«diso theroti.

dhammasakaá¹-assa \Be III 172/ akkho bhijjati akkho bhijjatÄ«ti paridevamÄ• no vicari.

8. sammappadhÄ• navibhaá¹…ga

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

cattÄ• rome \Be III 179/ Ä• vuso sammappadhÄ• nÄ• . katame cattÄ• ro. idhÄ• vuso bhikkh
akusalÄ• dhammÄ• uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karoti, upp
dhammÄ• appahÄ«yamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karoti, anuppann
anuppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karoti, anuppannÄ• me kusa
anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karoti, uppannÄ• me kusalÄ• dhammÄ• nirujjha
saá¹ƒvatteyyunti Ä• tappaá¹ƒ karotÄ«ti.

upajjhÄ• yo \Be III 181/ me ativiya pasannacitto vandati, kiá¹ƒ nu kho pupphÄ• ni labhitvÄ•
kareyyÄ• sÄ«ti cintesi.

``kadÄ• \Be III 182/ Ä• gatosÄ«ti pucchiâ€™â€™

tvaá¹ƒ \Be III 188/ amhe uccÄ• kulÄ• ti sallakkhesi.

16. Ã±Ä• á¹‡avibhaá¹…ga

10. dasakaniddesavaá¹‡á¹‡anÄ•

ekissÄ• lokadhÄ• tuyÄ•

aá¹-á¹-hÄ• nametaá¹ƒ \Be III 191/ anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahan
apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti pajÄ• nÄ• ti.

ajja \Be III 197/ satthÄ• parinibbÄ• yati, ajja sÄ• sanaá¹ƒ osakkati, pacchimadassanaá¹ƒ dA
amhÄ• kanti dasabalassa parinibbutadivasato mahantataraá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ karissanti.

ekapuggalo \Be III 199/ bhikkhave loke uppajjamÄ• no uppajjati acchariyamanusso, katamo
bhikkhave arahaá¹ƒ sammÄ• sambuddhoti.

jhÄ• navibhaá¹…ga

suttantabhÄ• janÄ«ya

abhikkante \Be III 201/ paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti.

sato \Be III 202/ sampajÄ• no abhikkamati,

sato sampajÄ• no paá¹-ikkamatÄ«ti vuttaá¹ƒ ||

kinnÅ« me ettha gatena attho atthi natthÄ«ti atthÄ• natthaá¹ƒ pariggahetvÄ• atthaparigga
sÄ• tthakasampajaÃ±Ã±aá¹ƒ.

Ä• misatopi \Be III 203/ vaá¸• á¸• hi atthoyeva, taá¹ƒ nissÄ• ya brahmacariyÄ• nuggahÄ• y
vadanti.

mayÄ• \Be III 205/ pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhunÄ• saddhiá¹ƒ dvekathÄ• nÄ
aÃ±Ã±asmiá¹ƒ divase uparivisesaá¹ƒ nibbattessÄ• mÄ«ti cintetvÄ• ``kiá¹ƒ bhanteâ€™â€™

bhante \Be III 209/ ete manussÄ• tumhÄ• kaá¹ƒ kiá¹ƒhonti, mÄ• tipakkhato sambandhÄ• p

Ä• vusoyaá¹ƒ \Be III 210/ mÄ• tÄ• pitÅ«hipi dukkaraá¹ƒ, taá¹ƒ ete manussÄ• amhÄ• kaá¹ƒ
no etesaá¹ƒ santakameva, etesaá¹ƒ Ä• nubhÄ• vena neva bhaye bhayaá¹ƒ na chÄ• take ch
edisÄ• nÄ• ma amhÄ• kaá¹ƒ upakÄ• rino natthÄ«ti tesaá¹ƒ guá¹‡e kathento gacchati.

kammaá¹-á¹-hÄ• naá¹ƒ \Be III 212/ nÄ• ma atthÄ«tipi saÃ±Ã±aá¹ƒ akatvÄ• gÄ• maá¹ƒ piá¹
ananulomikena gihisaá¹ƒsaggena saá¹ƒsaá¹-á¹-ho caritvÄ• ca bhuÃ±jitvÄ• ca tuccho nikkh

Ä• vuso \Be III 213/ tumhe na iá¹‡aá¹-á¹-Ä• na bhayaá¹-á¹-Ä• na Ä• jÄ«vikÄ• pakatÄ• pa
muccitukÄ• mÄ• panettha pabbajitÄ• . tasmÄ• gamane uppannakilesaá¹ƒ gamaneyeva nig
nisajjÄ• ya, sayane uppannakilesaá¹ƒ sayaneyeva niggaá¹‡hathÄ• ti.

ayaá¹ƒ \Be III 214/ bhikkhu tuyhaá¹ƒ uppannaá¹ƒ vitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ t
paá¹-icodetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyabhÅ«miá¹ƒ okkamati.

ayaá¹ƒ \Be III 215/ thero punappunaá¹ƒ nivattitvÄ• gacchati, kiá¹ƒ nukho maggamÅ«á¸·ho pamuá¹-á¹-hoti samullapanti.

kinnÅ« \Be III 218/ kho ete amheheva saddhiá¹ƒ na sallapanti udÄ• hu aÃ±Ã±a maÃ±Ã±am na sallapanti, addhÄ• vivÄ• dajÄ• tÄ• bhavissanti.

aÃ±Ã±aá¹ƒ \Be III 224/ uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati.

avÄ«ci manusambandho, nadÄ« sotova vattati ||

Ä• lokite vilokite sampajÄ• nakÄ• rÄ« hoti.

sace \Be III 225/ bhikkhave nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabbaá¹ƒ ce nando puratthimaá¹ƒ disaá¹ƒ Ä• loketi `evaá¹ƒ me puratthimaá¹ƒ disaá¹ƒ Ä• lokayato nÄ• bl pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssavissantÄ«â€™ ti. itiha sÄ• tthaka sampajÄ• no h pacchimÄ• disÄ• , uttarÄ• disÄ• , dakkhiá¹‡Ä• disÄ• , uddhaá¹ƒ, adho, anudisÄ• anuvilok cetasÄ• samannÄ• haritvÄ• nando anudisaá¹ƒ anuviloketi `evaá¹ƒ me anudisaá¹ƒ anuvilok sampajÄ• no hotÄ«ti ....

bhavaá¹…gÄ• \Be III 227/ vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒ ||

samiÃ±jite \Be III 231/ pasÄ• rite sampajÄ• nakÄ• rÄ« hoti.

samiÃ±jite pahÄ• riteti pabbÄ• naá¹ƒ samiÃ±jana pasÄ• raá¹‡e.

kasmÄ• \Be III 233/ bhante sahasÄ• hatthaá¹ƒ samiÃ±jitvÄ• puna yathÄ• á¹-hÄ• ne á¹-ha samiÃ±jitthÄ• ti.

yato paá¹-á¹-hÄ• ya mayÄ• Ä• vuso kammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tuá¹ƒ Ä• raddho, n muÃ±jitvÄ• hattho samiÃ±jitapubbo, idÄ• ni pana me tumhehi saddhiá¹ƒ kathayamÄ• nena muÃ±citvÄ• samiÃ±jito, tasmÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• samiÃ±jesinti.

sÄ• dhu \Be III 234/ bhante bhikkhunÄ• nÄ• ma evarÅ«pena bhavitabbanti.

saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti.

puggalapaÃ±Ã±attiaá¹-á¹-hakathÄ•

ekakaniddesa

katamo \Be III 243/ ca puggalo samayavimutto, idhekacco puggalo kÄ• lena kÄ• laá¹ƒ sama
vimokkhe kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parik
vuccati puggalo samayavimutto.

asamayavimutta

katamo \Be III 247/ ca puggalo asamayavimutto, idhekacco puggalo naheva kho kÄ• lena k
samayaá¹ƒ aá¹-á¹-havimokkhe kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä•
ayaá¹ƒ vuccati puggalo asamayavimutto. sabbepi ariya puggalÄ• ariye vimokkhe asamayav

kuppÄ• kuppaniddesa

katamo \Be III 250/ ca puggalo kuppadhammo, idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasaha
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ, so ca kho na nikÄ• malÄ• bhÄ« hoti na a
lÄ• bhÄ«, na yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjatipi vuá¹-á¹-hÄ•
panetaá¹ƒ vijjhati, yaá¹ƒ tassa puggalassa pamÄ• damÄ• gamma tÄ• samÄ• pattiyo kuppe
puggalo kuppadhammo.

sattakkhattuparama sotÄ• panna

katamo \Be III 252/ ca puggalo sattakkhattuparamo, idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒy
parikkhayÄ• sotÄ• panno hoti avinipÄ• ta dhammo niyato sambodhiparÄ• yaá¹‡o, so sattak
ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ vuccati puggalo sattakkh

sotÄ• panna adhippÄ• yya

soto \Be III 253/ sototi hidaá¹ƒ sÄ• riputta vuccati, katamo nukho sÄ• riputta sototi. ayamev
aá¹-á¹-haá¹…giko maggo soto. seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• c
sotÄ• pannoti hidaá¹ƒ sÄ• riputta vuccati, katamo nukho sÄ• riputta sotÄ• pannoti. yo hi bha
aá¹-á¹-haá¹…gikena maggena samannÄ• gato, ayaá¹ƒ vuccati sotÄ• panno, svÄ• yaá¹ƒ Ä•
iti vÄ• ti, itivÄ• ....

kolaá¹ƒ kola sotÄ• panna

katamo \Be III 255/ ca puggalo kolaá¹ƒ kolo. idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o, so dve vÄ• tÄ«á¹‡i vÄ saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ vuccati kolaá¹ƒ kolo.

ekabÄ«jÄ« sotÄ• panna

katamo \Be III 256/ ca puggalo ekabÄ«jÄ«, idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• n sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o, so ekaá¹ƒyeva mÄ• nu dukkhassantaá¹ƒ karoti, ayaá¹ƒ vuccati puggalo ekabÄ«jÄ«.

sakadÄ• gÄ• miniddesa

katamo \Be III 260/ ca puggalo sakadÄ• gÄ• mÄ«, idhe kacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyo rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hoti sakideva imaá¹ƒ lokaá¹ƒ Ä• gantv ayaá¹ƒ vuccati puggalo sakadÄ• gÄ• mÄ«.

ÉÍÍÍ

characteristic bodily functions. More specifically these functions are grouped into systems such as the circulatory system, the muscular system, the digestive system, and the nervous system. All animals need these systems in order to survive. Some animals depend more on one system than on the others for survival. Most animals make heavy use of the muscular system and the digestive system to move about and to assimilate food, but parasitic worms have little need for muscles to move or a digestive tract to process their nourishment. Perhaps more so than any other animal humans depend on a highly developed nervous system which has evolved into a higher capacity for memory with an enhanced ability for abstract thinking.

So highly developed is the human ability for memory and abstract thinking that humans have given various names to the products {not products: just because tennis balls are delivered in cans and projected by racquets, does not enable us to conclude they are the products of either} of their nervous systems. Names such as concepts, theories, ideas, and beliefs have been applied to human thought processes. Over the ages the thoughts and beliefs of humans have grown more and more important to them, partly because thoughts were often heavily relied upon for survival, but also because the intense emphasis that was placed on thoughts and beliefs made them seem real to most all humans. As time went on many of the beliefs began to take on a reality and a life of their own, independent of the external reality that humans and other animals had hitherto known. Some of the beliefs became so real and so powerful to those whose nervous systems created them, that they became substitutes for reality. In the harsh struggle for survival suffering was frequently inevitable, and it could only be expected that humans would sooner or later learn to escape from the miseries of existence by living in a non-real world generated by their highly advanced nervous systems.

The enhanced ability of humans to think their way out of problems thus led to a surprising new activity -- escape from the realm of reality into a world inhabited by beliefs. In all likelihood this activity came about merely as an accidental byproduct of a superior brain stem. Thus the human animal separated itself from

other animals by using its nervous system for something that it had never been used before to any great degree by any other animal -- for the sustenance of beliefs that had no basis in reality.

Up to this point the use of beliefs and thoughts as a human diversion away from the acute struggle for survival seems somewhat innocuous. But another unexpected surprise was in store for that advanced human nervous system. Humans began to idolize and worship their beliefs. They grew attached to the thoughts that they felt could cushion them from the fearful necessities of living. Their thoughts became crutches which they could always fall back on. Like cripples, many humans began to cling to their beliefs desperately. Beliefs were treated as possessions. Fearful that some outside group with different beliefs might deprive them of their mental possessions, many people were prepared to fight and die for the products of their own nervous systems. Animals had fought and died for food, for territory, and for mates, but never before had animals engaged in deadly battles to preserve one set of beliefs over another. By this time the beliefs were given even more high-sounding names such as ideals, freedom, conscience, God, country, sacred path. Humans lacked the objectivity and insight to see that concepts such as "my ideal", "my freedom", "my God", "my path", and "my country" never appear walking down the streets in broad daylight, and that their reality was an illusory one that only existed within the brain stems of the humans who harbored the beliefs.

Most humans lacked the perspective to know and understand the dilemma that the human animal had inadvertently fallen victim to, but there were some. In human history mention is made of a few rare individuals who had the objectivity and the perspective with which to understand the human plight. Many of the words recorded from these prophets echoed again and again in one form or another: "Know thyself" was probably the most common advice offered by all prophets. And yet, this advice has been almost totally ignored, being drowned in one belief system after another throughout most cultures and religions of the world. Humans, being blinded by their possessiveness for their own thought creations, failed to pay attention to this most important dictum. Instead they took the words of their prophets and tried to interpret them as beliefs, almost literally. Rather

than trying to look inward and trying to understand what they had created within their brain stems, they succumbed to the tyranny of their petty beliefs. They unwittingly followed paths which their nervous systems and its beliefs had laid to ensnare them.

We know too little about some of the prophets that may have had some insight into the human predicament. Those who may have had the gift {it is no gift} of this insight include the leaders of the major religions and a handful of gifted mystics. Jiddu Krishnamurti was one of these mystics. Krishnamurti (1895-1986) was born of a brahmin family of less than moderate means in southern India. His life might have been a much more uneventful one if it had not been for the Englishman, Charles Webster Leadbeater, who discovered the boy, dirty and undernourished, walking along a beach near Madras at the turn of the century.

Charles Leadbeater shared the prestigious position of being one of the two top leaders of the Theosophical Society with Annie Besant, its president. The Theosophical Society had evolved into a powerful organization {it has never been and is not now powerful in any ordinary meaning of that word} that had branches in every industrialized country throughout the world. Its members were often {occasionally, as in any other organization} wealthy and influential. Its goals were to form a sort of world order or religion that would ultimately combine all existing religions, both western and eastern, into one unitary world order. The Theosophical society was looking for a world teacher, a prophet of sorts, who would become the leader for this new world order. {Poorly phrased but more or less correct. as long as one understands this phrase "world order" to have nothing whatever to do with politics or religion. The number of secular organizations from Amnesty International to the United Nations who have adopted a portion of the goals of the Theosophical Society, without acknowledgement, are yet to be counted.} It was in Krishnamurti that Leadbeater saw an instrument for this new order. With the approval of Annie Besant and his parents Krishnamurti and his brother, Nitya, were sent off to England to be educated.

By the time he had reached the age of twenty Krishnamurti had

become very fluent in English. As a gifted speaker and writer he had been introduced to the intellectual and social life of England. The Theosophical Society formed a new organisation named "The Order of the Star of the East" and made Krishnamurti its leader both in temporal and spiritual matters.

For a number of years Krishnamurti presided over large gather ings of theosophists from all over the world. He was acclaimed and accepted as the prophet of the new order. Then two unexpected events changed things forever in the life of Krishnamurti. His brother, Nitya, died of tuberculosis in 1925, and in 1929 while resting in the estate of a friend in the Ojai Valley of California, Krishnamurti was attacked by {what seemed to his friends to be} feverish dreams. One day he wandered into a nearby grove and stopped to rest underneath a peppertree. It was while he lay under the tree that indescribable feelings of unity with nature overtook him. He claimed that he could in some sense merge with the insects and the leaves on the peppertree. He claimed to be able to see things with greater clarity than ever before in his life and that he had touched the face of the infinite.

Within two years of these experiences Krishnamurti formally disbanded "The Order of the Star of the East". To the amazement and disappointment of Annie Besant and some of the other theosophists, he gave up all the power and prestige that he had gained under their tutelage. He proclaimed that truth could not be found through membership in any organization that was created by man and that no organization should be established by men to show others the correct path to truth. In short, each person would have to find truth for themselves.

2. "Truth is a pathless land.": The Teachings

For Krishnamurti the conglomeration of thoughts and beliefs that each human acquires and builds upon into adulthood go together to form the ego. A self-propagating thing, the ego is that bundle of nervous energy which strives to maintain the thoughts which it needs to identify itself. For example: I am white, I am black, I am

Christian, I am a pagan, I am an Englishman, I am a Chinese, I am John, I am a republican. The ego thrives on labels such as these. Labels are thoughts, having no objective reality, but they do serve a purpose, to discriminate between what I am and what I am not. The use of labels facilitates the fragmentation of the universe. By virtue of labels and fragmentation the human nervous system (ego) has subdivided a universe which in its primeval innocence had hitherto only known oneness. Krishnamurti often refers to this process as one of divisiveness and insularity.

For Krishnamurti the ego is a process that consumes nervous energy in order to set itself apart from the rest of the universe. The ego owes its existence to fear of all that is unknown, and this fear is acquired after birth by all humans as soon as they begin to deal with the unknown. The energy tied up in the beliefs which comprise the ego serve as a buffer against the memories of hurt that each human acquires and subsequently carries as a burden. {Correct}

The divisive nature of mankind is responsible for all of the suffering which mankind endures. Divisiveness occurs both internally and externally. Within ourselves we build images of what we want to be or what we think we should be. But these images can never reflect what we truly are. A conflict exists between reality and mental images which cannot be resolved by thought, because it is thought that is projecting these images in the first place. Any attempt by thought to resolve the conflict ends in more confusion, frustration, and suffering.

External divisiveness occurs with thoughts, images or beliefs like "we are different from them" or "we are better than them". Comparisons are made, and in order to make comparisons we must first create mental scales of good and bad, black and white, smart and stupid, right and wrong, high and low. These, of course, are all examples of duality, and thus duality becomes a tool for subdividing and fragmenting external reality. As usual, fear is the prime motivation. We are fearful of the reality of knowing exactly what we are. To avoid this fear we find security by indulging in mental creations -- images of being good as opposed to being bad or being right as

opposed to being wrong. The process leads us gradually into a state of insularity or separation from that which causes the fear. For example, one might have Jewish blood and be fearful of learning the truth. To avoid having to acknowledge the truth one could go on a rampage of hate and destruction bent on a "final solution" of eliminating all the evidence that the Jewish race ever existed. Clearly, external divisiveness can be the cause of much suffering.

What are we exactly? According to Krishnamurti we are emptiness. In some of his writings he describes this emptiness as the nowhere from which joy emerges without a cause and the nowhere to which it returns. The nowhere is timeless -- not having a begin ning or an ending, but not having a duration either for duration would imply time.

Subjective time is a product of our advanced human memories. We can remember our pasts so well that we very readily form images of the past that seem real. We do this better than most other animals. But our superior ability for abstract thinking enables us to foresee certain events in the future, e.g. when the temperature drops low enough we may predict that water will freeze. We may become so obsessed with our ability to anticipate future events that our anticipations may seem to be real to us. We 'believe' that a past and a future exists because our nervous system has very real powers of making predictions for the future and our memory is likewise powerful in recalling the past. The flow of images that our nervous systems construct of the past and the future deceive us into thinking that there is something like a concrete past and a concrete future. Like many other prophets and mystics, however, Krishnamurti reminds us that the only reality lies 'now' in the present moment.

The illusion which we experience as the passage of subjective time is intimately tied into the ego. When we experience time we are always doing something of this sort:

1. Waiting to get something or to go somewhere.
2. Working (and waiting) to earn money.
3. Studying to become better in a skill or a discipline.

4. Growing impatient to achieve or obtain something.

In each case the ego is using its favorite tool, duality, and making comparisons to go from a state of lesser possessiveness to greater possessiveness. Krishnamurti points out that this process which has ego at its heart gives rise to the passage of subjective time. Egoless-

ness, therefore, implies timelessness.

He acknowledges that there is a place for ego. Humans need ego to survive in daily living. Beliefs, thoughts, and memory are necessary to fend for our daily requirements. We need to earn a living and know when to cross a street safely by remembering what a green light means. The aborigine must use memory and thought in order to prepare the tips of spears or the shafts of arrows. But thoughts and beliefs are never sacred! They are not to be worshipped as things in themselves. Thought, no matter how elevated or holy it may seem, is no more a sacred product of the nervous system than defecation is a sacred product of the digestive system. How easy it is to be deceived by the illusion of sacred thoughts.

Krishnamurti has stated that there is only one way to achieve a deep, fundamental and permanent change in our personalities, and that is through a kind of profound, spontaneous insight into our inner nature -- "know thyself". This insight, it turns out, is the equivalent of meditation. In order to cause such a change, this meditation must be without concentration because concentration involves will power and this implies ego activity. Any activity involving concentration, discipline, effort, or force will only cause superficial changes. The underlying mechanism will remain unchanged. He describes a type of meditation where insight and revelation come to the meditator of their own accord as opposed to meditation which rigidly follows a path, a discipline, or a method set down by others. One cannot use the ego to force itself into inactivity because the use of force implies ego activity.

When Krishnamurti refers to insight he means an instantaneous insight. He means insight which does not require time, deliberations,

or tedious analysis by the ego process. Krishnamurti's insight is so vivid and dynamic that it also becomes its own action. In other words action with a response takes place simultaneously with insight, and there is no passage of subjective time in which to think or invoke belief systems.

Experiences of this sort may be incredibly powerful:

1. A mother who steps between her child and a rattlesnake threatening to strike. She does this without a moment's hesitation to think about Christian ethics deploring suicide, whether she should say ten hail Mary's first, etc.

2. The many accounts of soldiers in combat who threw themselves upon hand grenades to save their comrades without wasting an instant on their belief systems. One may well guess that even some atheists may have been up to it.

3. Some years ago a passenger airliner lost part of its hull near Hawaii, a few passengers perished, but most landed and survived. A stewardess, interviewed on TV, said: "there was no fear -- no time for fear, we all acted spontaneously to the needs of each other without giving thought." She said it was all played out in slow motion. Time seemed to stop. There was no time for belief systems and no time to get out a handy-dandy bible or Koran or 'Gita'. No time for the Lord's prayer.

4. Young persons in love (perhaps for the first time) refer to dying for each other and moments when time seems to stop. One notices that love in this case crosses all artificial, man-made, religious boundaries. Not much thought given to the Christian, Hindu, or Moslem God when lovers meet. No time to waste on belief systems. A communist can love a capitalist, a Satanist a Christian, no time, no thought given to the 'rules', the 'covenants', the 'commandments.' Love cannot be constrained by rules that are taught at the foot of a guru.

5. Athletes in long distance racing sometimes attain a state where

they are overcome with passion. They report experiencing feelings of such intense joy that they become overwhelmed and begin to cry. They report that they sometimes seem to be running in slow motion. Once again time seems to slow or stop. Their whole thoughts, minds, bodies are given up, surrendered, or sacrificed to the task at hand. There is no time to waste on belief systems. All energy must be sucked back out of belief systems and applied to the race.

The same pattern appears in all the examples above. The ego has been sidestepped because the effort and the task at hand are so intense that there is no time for ego involvement. In such moments the ego loses its authority and its energy. It is the same energy which is used to maintain divisiveness or insularity. The energy then becomes available to be channeled for more efficient use in accomplishing the task. Without ego time seems to stop. There is no doubt about the need to accomplish the task because doubt implies a divisive personality, and divisiveness has vanished with the ego. The act becomes an act of love, sacrifice, or surrender, because all the mental, physical, and psychic energy expended in maintaining the ego must be withdrawn from selfish pursuits and focused on the task at hand without any second thoughts. This act is unconditional, all-consuming and therefore, very passionate.

If one feels a need to hesitate and give a thought to the advice of Jesus or Mohammed or Buddha then one's whole being is not totally united in the act, because some ego with its divisiveness still remains. In that case one could not say that one unconditionally loved one's child, a comrade-in-arms, or the other airline passengers. In this manner love and compassion are negated by faith, belief, thought, and even hope.

We often hear testimony from persons, such as the stewardess, who stated that their lives were permanently changed by their experiences. They claim that because of their "peak experience" they feel that they live more fully now. It is much more common for us to feel that we love this person or that thing or some god, but no sooner is the statement made and our minds are already thinking about rules to follow, Christian rules, Hindu rules, conditions, etc.

"You will love your God by not eating meat on Fridays" or "You will love your God by destroying the infidels."

Krishnamurti in his discussions and dialogues is not being theoretical or otherworldly. Denying any guru-like authority, he urges us not to take his word for anything he says, and urges us to find out for ourselves. His message, therefore, becomes very immediate and real.

3. The Krishnamurti Connection With Buddhism

In many ways Krishnamurti's message is similar to the one that Buddhism teaches. Both point to the ease and susceptibility of the human mind to succumb to conditioning as the origin of all our human problems. Both doctrines, therefore, prescribe the use of an intense awareness of all of our mental processes, thoughts, memories, beliefs, hopes, and fears in order to gain that state of enlightenment which Krishnamurti calls insight or complete and unconditional freedom.

On the surface there appears to be conflict between Krishnamurti and Buddhism on some points. To Krishnamurti the process of enlightenment takes place instantaneously, like a sudden awakening. To most Buddhists enlightenment would take place only after years of painstaking meditative practice and countless rituals.

In the preceding we examined the nature of human psychological time. Time is measured by humans usually through a process of increase or decrease. We sense that time is passing because we are growing older or earning more money or waiting to be promoted to a higher rank. More precisely, psychological time is our perception of the process of increase or decrease and nothing more. Without that perception there would be no sense of passage of time.

When we talk of working and meditating over a period of years to achieve enlightenment it is the same as saying, "I will create the passage of time by undergoing a process of 'increase' from a lower to a higher spiritual level". By taking this approach we will have

avoided taking the discontinuous leap into enlightenment, and instead we will have created our own delay in achieving enlightenment. As we mentioned earlier, the human ego is involved with this process. In fact, one could say that the human ego is this process, i.e. perception (increase/decrease) = psychological time = ego.

It stands to reason that any Buddhist authority who urges others to work real hard over a long period of time in order to achieve enlightenment is selling an ego package. Yet, we sometimes hear such advice coming from Buddhists. Krishnamurti's view of enlightenment is not that of a gradual one which increases slowly over years of hard work, because that sort of ego-related process creates its own delay and thus insures that the end is never attained. In Krishnamurti's view enlightenment comes by its own accord where and when it chooses, and there is little that we can do about it. It comes to us at auspicious times like a major discontinuity in our lives, and it reminds us of some Buddhist accounts of awakening which were induced by an unexpected slap to the face or a blow to the body. Ego involvement in enlightenment (or meditation for that matter) is no more than an interference which will negate the process.

It is the author's opinion that Krishnamurti's views provide us with more insight into The Sutra of the Heart of Transcendent Knowledge than most explanations available from the Buddhist world. In the Sutra, Avalokitesvara states that there is no birth and no cessation, ... no decrease and no increase, ... It is the exact same process which Krishnamurti dwells upon in volume after volume of his works. Enlightenment is a state that is timeless which means that its chief attribute is one of no-time, meaning no involvement with ego or ego-created time. Once an acknowledgement is made by the ego that time is required to attain enlightenment, the search has gone off on a hopeless tangent and will end in failure. The ego has to surrender its jurisdiction in the matter of enlightenment and allow something which is infinite and unknowable to take its course.

To Krishnamurti any process of thought is unsacred. Thoughts of the dharma or Buddha are as unsacred as any other type of thought. The only thing remaining sacred in Krishnamurti's view is that which

thought is incapable of capturing or the unknowable. All thoughts are mere human creations of the human brain stem and are forever incapable of capturing that which is infinite and unknowable.

At first it seems that most Buddhists would agree with the foregoing paragraph. But there is plenty of Buddhist literature available which encourages Buddhists to meditate upon sacred images or thoughts or The Eight-Fold path or some mandala or mantra. It is self-evident that a state of complete emptiness is impossible as long as any images whatsoever persist in the mind. The Sutra says that emptiness is form and all form is emptiness, yet many Buddhist leaders keep on encouraging others to fill this vast, wonderful emptiness with a product of the human nervous system as if that product is sacred enough to occupy space as long as it has received the authorized stamp of approval from a duly appointed Buddhist authority.

Some Buddhist groups conduct prayer meetings. Prayer is an obvious exercise of the ego, a deliberate, calculating way to gain an increase over a period of time. There are some who feel that more prayer results in more gain. It is another attempt to attain something despite the fact that there is no attainment.

4. No Path, No Progress, No Goal

"...the bodhissatvas have no attainment,
they abide by means of prajnaparamita."

To Krishnamurti there is no "path", no procedures, no organization, and no rules that should be laid down by men for other men to follow on the road to enlightenment. As part of the path, Buddhists must observe a very typical, man-made, structure which begins at the top with The Three Precious Ones: the Buddha, the Dharma, and the Sangha. Each of these pillars has subsets of rules associated with it: The Five Skandhas, The Eight Siddhis, etc. Some would have us believe that learning all these articles of faith are necessary for enlightenment.

Much Buddhist literature suggests that in following Buddhism there is a great object that one must attain and that one progresses towards this goal as one takes each step along the path. To Krishnamurti setting a psychological goal and working for progress in any direction will only lead to more confusion and suffering. Any attempts at psychological self-betterment will amount to no more than just one more futile duplication of many similar past efforts, all of which had previously failed.

The typical pattern of human behavior that we always seem to fall into, perhaps by virtue of conditioning, is the "work for a reward" stereotype. One finds a religion and sees something desirable in it which becomes an object of attainment. The next step is to devise a plan to acquire the object, and finally, with great deliberation we set about to carry out that plan with hard, unrelenting work.

Krishnamurti tells us that the "work for a reward" operandi has been tried countless times by homo sapiens, but it has never led us to anything new or different in the area of spiritual enlightenment. What do we make of all this? Buddhist leaders round the world tell us that there are Buddhist goals and a path of hard work and attainment for reaching these goals.

Here again Krishnamurti seems to be more in agreement with the very core of Buddhist teachings than the Buddhists themselves. The Sutra of the Heart of Transcendent Knowledge sounds more like Krishnamurti than does many of the Buddhist teachers: "There is ... no path, no wisdom, no attainment, and no nonattainment ..." Here Krishnamurti is telling us to live up to the precepts of this great Buddhist Sutra. He is not telling us to follow a path, but to under stand that there is no path. He tells this just as bluntly and simply as the Sutra does. There is no apparent sympathy or embellishments for the benefit of those who either fail to understand or for those who have beliefs in goals to which they must continue to cling.

5. No Apostolic following.

Buddhist teachers are prone to exhort us to believe in the

principles that Buddhist leaders have laid down for them over the centuries, and there are authoritative Buddhist lineages with apostles who have been appointed to carry out this task.

For Krishnamurti even the faintest aroma of authority is totally detrimental to spirituality, because authority implies that someone has been placed in a position of acceptance. Anyone who accepts any truth from someone else has not yet found it within himself. As long as people are unwilling or for any reason unable to find truth within themselves there will be no possibility of obtaining any true spiritual insight.

According to Krishnamurti the person is not important, but what he says is. In many of his writings he pleads and begs the reader not to accept anything on his authority, but instead to undertake a profound inward search to verify the truth (or untruth) of anything he says. Advice with an uncanny similarity appears in the Kalama Sutra where the Buddha says, "Don't believe in me, don't believe in others, don't believe in something because it is written in books, but really see for yourself what practice is conducive to the weakening of greed and delusion."

If we are not to believe in the Buddha, other Buddhists, or Buddhist scriptures then of what value is a Buddhist lineage? Perhaps not much, but Krishnamurti has an answer to this. The only useful function that he could ever claim for himself was, as he put it, as a mirror. He felt that he could help those most in need by reflecting an image of themselves that would be so vivid that no one could fail to recognize the simple fact that our true nature was that of a vast, unlimited emptiness. If Krishnamurti's role for himself were also applicable to Buddhist leaders then the Buddhist clergy would serve better as instruments of reflection rather than reservoirs ready to spout endless dictums: The Six Realms of cyclic existence, The Ten Bhumis, The Four Performances, The Four Noble Truths, and so on and on and on.

What of all the rules that the Buddha has passed down to us over the centuries? Accounts have it that just before his death the Buddha

entrusted his monks to discard all minor rules, saying he knew they were able to discern the essence of dharma. Overcautious, the monks decided they couldn't decide, and kept all the rules. In effect, they denied the Buddha's last wish. Had Krishnamurti sat in the place of the Buddha, and had he made but one rule, it might have been "know thyself", and all other rules would have been declared to be minor and therefore to be discarded.

* * *

Although Krishnamurti has left us with no apostolic succession to continue with his work, he did establish a foundation before he died. The Krishnamurti Foundation which has an office at Ojai, California, another in Brockwood Park, England, and a third in Madras, India, makes all of his work available either in print or on sound & video recordings, and on CD-ROM. Some of the tapes contain various impressions of Krishnamurti which were recorded during interviews with prominent world figures from many different fields.

In one such interview with Rinpoche Sumdung the Buddhist teacher stated that in his opinion the Buddha taught on two different levels. The first level was that of the average human being. This was the level that Buddha used when he spoke to the masses, and it was on this level that Buddha taught rules, dharma, rituals, etc. Rinpoche Sumdung went on to say that the second level, a higher level, was the one which the Buddha used to communicate in-depth wisdom as in the sutras. The "Heart Sutra" was such a higher form of communication.

Finally, Rinpoche Sumdung said that the Buddha "compromised" himself by teaching on the two different levels, because eventually obvious discrepancies were sure to appear between the two levels. In the preceding paragraphs we have been dealing with some of these problems. Rinpoche Sumdung concluded by saying that in his opinion Krishnamurti never addressed the masses from the lower level like the Buddha did. He always taught at the level of the sutra and for that reason there is much agreement between Krishnamurti

and "The Heart Sutra". Krishnamurti, therefore, never "compromised" {not quite the best choice of a word; perhaps what the Rinpoche meant would be better expressed by the word "overextended"} himself in the same manner as the Buddha did. Rinpoche Sumdung felt that on this second level Krishnamurti's teachings were identical with those of the Buddha. Krishnamurti remained true, at times obstinately steadfast, to the Sutra level of teaching during his whole life, and his teachings were consequently more difficult for the public to assimilate.

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meditation mode, from Serenity to Insight, any fixing or clinging to an object has to be dropped to allow for an open, moment-to-moment awareness of whatever is predominant in your experience.

During insight meditation practice, a state of receptivity is cultivated. So because of its restrictive nature it is not useful to induce concentration as such, rather sufficient concentration will naturally arise by being //continuous// with the attention. There is no problem of having too much awareness, as there is with the factors of effort and concentration. It is not something that you can overdo, it is more likely that there is //not enough// awareness to help balance the factors of effort and concentration. So, really it's more important to put the effort into maintaining the awareness. Further, continuity of attention also produces calm and a 'sweetening of the mind', so there can be the same experience of wholesome mind-states similar to the concentration meditations, but without restricting the meditative attention in any way.

Ways of relating to the meditation experience to help maintain balance

//Witnessing your experience (develops a Witnessing Consciousness)//

Noting //impartially// whatever you are experiencing, while you are experiencing it - //will lead to spaciousness in the mind//.

//Non-Clinging (letting go!)//
Rather than seeking gratification of wishes, impulses, desires, there has to be at least some degree of "non-clinging" that is, giving up, to create the space to see.

//The Removal of the Censor (dropping the critical mind)//
An attitude of acceptance of all thoughts, emotional feelings and sensations into awareness without discrimination or selection - which is //an uncensored experience// - //free of judgments//.

//An Attitude of Neutrality (i.e., no posturing or positioning)//
An attitude of neutrality that is restricted to the bare registering of physical and mental events without posturing or positioning - //therefore not interfering with the experience (non-reactive awareness)//.

//Cultivating Receptivity: (allows intimacy, which is to be close to the experience)//
Awareness practice is not about controlling the experience but being sensitive to and intimate with what is observed from a //place of receptivity//. That is, being open and allowing to whatever happens to comes into the awareness (//choiceless awareness//).

An image often used to describe the practice of awareness is that of walking a tightrope. In order to do so, you must necessarily pay attention to the balance. In meditation practice, this applies especially to how you are relating to your experience. Reaching out to grasp the object (//attaching//) or pushing it away (//rejecting//) are both reactions that are unbalancing. Keeping your balance is developing a mind that does not cling or reject, like or dislike and is without attachment or condemnation. Equipoise and 'on-looking' equanimity in the face of life's inevitable stress and conflict is to practice the Buddha's //Middle Way//.

Developing the ability to adjust and manage your effort

in practice is essential. A certain effort is involved in developing moment-to-moment awareness, but it is not the effort to attain anything in the future. The effort is to stay in the present, within the present moment context. Just paying attention with equanimity to what is happening from moment-to-moment.

The Buddha gave an example of just how attentive we should be. He told of a person who was ordered to walk through a crowd with a water jug full to the brim balanced on his head. Behind him walked a soldier with a sword. If a single drop was spilt the soldier would cut off his head! That is the quality of attention needed. So you can be sure that the person with the jug walked very attentively.

Yet, it has to be a //relaxed// awareness. If there is too much force or strain the least jostling will cause the water to spill. The person with the jug has to be loose and rhythmic, flowing with the changing scene, yet staying attentive in each moment.

This is the kind of care and precision we should take in practising insight meditation, being relaxed yet alert. In this way, the training helps to maintain your balance and the ability to live in harmony with others.

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The Blue Cliff Record, Case 42
Layman Pang's Good Snowflakes

Master Engo's Pointer:

Bringing it out, unique and alone, is still dripping with water, dragging through the mud. When knocking and resounding occur together, (it's still like) a silver mountain, an iron wall.

If you describe and discuss, you see ghosts in front of your skull. If you seek it in thought, you sit beneath the black mountain. The bright shining sun lights up the sky. The pure whispering wind circles the earth.

But say, do the Ancients have any obscurities? To test I'm citing this old case. Look.

The Main Case:

When Layman Pang took leave of Yao Shan, Shan ordered ten Ch'an travelers to escort him to the gate. The Layman pointed to the snow in the air and said, "Good snowflakes Ñthey don't fall in any other place."

At the time one of the Ch'an travellers, named Ch'uan, said, "Where do they fall?" The Layman slapped him once. Ch'uan said, "Even a layman shouldn't be so coarse." The Layman said, "Though you call yourself a Ch'an traveller this way the King of Death still won't let you go." Ch'uan said, "How about you, Layman?" Again the Layman sslapped him and said, "Your eyes see like a blind man, your mouth speaks like a mute." Hsueh Tou said besides, "When Pang first spoke I just would have made a snowball and hit him with it."

Master Hsueh Tou's Verse:

The snowball hits! The snowball hits!

Old Pang's ability cannot grasp it.

Gods and humans do not know for themselves.

In eyes, in ears, absolutely clean.

Absolutely clean --

Even the blue-eyed barbarian monk Bodhidharma would find it hard to discriminate.

I picked this koan for today's discourse beause Layman Pang is one of the characters in Zen history often used as a model of lay practice. WeÕll look at what the history offers us in terms of lay practice, what we have created here at Zen Mountain Monastery, and then we will examine this koan in depth. Mahayana Buddhism makes a point of defining itself as completely nondiscriminatory; characterized by the bodhisattva spirit and vow, its emergence marked the opening of Buddhism to women and lay practitioners. Yet when we examine the actual history itself, we find that its inclusiveness has been largely only lip service. The teaching indicated that the opportunity to practice and realize the Way was not the sole province of male monastics, yet in actual fact women and lay people were given very limited access and support. Perhaps some examples were simply lost in history because the keepers of the records were men within monastic institutions. In terms of lay practice, we have only two primary examples: Layman Pang, whom we meet in this koan, and Vimalakirti, a contemporary of the Buudha.

The Buddhism in China prior to the arrival of Bodhidharma was established in the major cities and received great support from the power structures of the day. But eventually the powers changed, Buddhist monasteries were destroyed and many monks were killed. Many of the those who survived hid out in the mountains, and there a very different style of Buddhist practice began to take place. There evolved an active hermit practice, away from the centers, away from the power places. Royal patronage could no longer be counted upon.

The techniques of begging that were used in India were not possible in the remote hills of China. So, a different kind of model was born. In the several generations after Bodhidharma, Zen lineages evolved with distinct teaching styles. The third ancestor in China, Sekito, author of the Faith Mind Sutra., was actualy a lay practitioner when he came to enlightenment. He later became ordained and set up a traditional Taoist-style monastery. But his original practice and his training was as a lay practitioner. Several generations later the first distinctly Zen monastery evolved, unique in and of itself, different from any other forms of monasticism. Records show that there were numerous eminent lay practitioners studying at the various mountain monasteries, though none became successors in the lineages. For a lay practitioner to engage this form of monastic-based training required making a long journey into the remote mountain wilderness. Obviously, after making such a pilgrimmage, they would stay for extended periods of time, often several years. Most of the lay practitioners who did this were among the upper class of China. Many of them were inspectors or the equivalent of senators or supreme court judges. In spite of these men we have some records of, and the other lay practitioners we can deduce were probably training during this time, no lay lineage emerged. We do not know of any successor to Layman Pang or his wife or daughter, Lauchow. Layman Pang's daughter who was also considered very enlightened, probably even more so than even her father or mother. HanShan is another famous lay practitioner, the famous Cold Mountain poet. He too didn't leave any successors.

It's kind of interesting when you look at Layman Pang's life, you realize that Pang was more of a monk, in a sense, than many of the monks. A lot of the monks in China at that time were very close to the aristocracy. They had lots of wealth and ambition and freedom. They were hardly people who had taken vows of poverty and were living alone on a mountain. Layman Pang on the other hand came from a wealthy family and was a very successful merchant himself. Even very early in his life, in spite of the fact that he was a successful merchant, on the piece of property that he owned he had a hermitage that he used to go to and spend most of his time. He had a wife and two childrenÑa boy and a girl. He spent a lot of time in

his hermitage, studying Buddhist texts and meditating, and then at some point he started visiting a couple of monasteries. He had an enlightenment experience under Sekito. He stayed there for a short while. Then he went to visit the great Master Basso, had a deep experience with Basso and stayed there a couple of years, received the transmission of BassoÑso there was a precedent right thereÑhe actually received transmission. And after his enlightenment experience with Sekito, Sekito asked him, "Will you now dye your robes?" In other words, will you trade in your white robe of the lay practitioner and become a monk? And he said he had no intention of doing that. He wishes to stay as a layman. He also spent seventeen years with Yakusan it's said. That's this case right here. So he got an incredible amount of training from Yakusan and that's in our lineage, by the way, the Soto lineage, that came out of Yakusan.

At one point in his life he sold his house, gave his house to the village to have it made into a temple is actually what he did. He took all his worldly possessions and rowed them out to the middle of a lake and sank the boat. People wondered why didn't he give them to somebody who needed them? He really felt that possessions, material wealth, polluted the mind and created delusion, and he didn't want to give that to anybody. So he just sank it. It doesn't say very much what was going on with his wife, what she had to say about this whole thing. The account is basically about Layman Pang and you hear a little bit about his wife and daughter. His daughter used to defeat him all the time in dharma combat. The three of them would sit around the kitchen table having dharma combat. There are a couple of koans that appear in "Koans of the Way of Reality" that deal with that. He made his living selling baskets and made enough money for food. He was basically a wanderer. He wandered from monastery to monastery. When he needed money he'd sell a few baskets and buy some food. He had no worldly possessions and, if anything is cloud and waterÑthe description of a monkÑLayman Pang fit that description.

So when you look at the history of lay practice in Mahayana Buddhism, although we speak of it a lot, essentially there isn't any. The history of lay practice is being born in the West. It never

existed before. And when you look at what's happening in the West in terms of lay practice, most lay practice centers are based on and built around the Zazenkai, that is evening sittings and periodic sesshins. If they're in a Rinzai lineage there's koan study and face-to-face teaching with the teacher. If it's Soto lineage, there's not even any kind of specific training other than zazen, and there's no intent to transmit. In the Rinzai lineage, there is the intent to transmit. It's possible for a lay practionerÑand there are example of themÑto receive transmission, just like Basso and Layman Pang. To date, probably Yamada RoshiÑwho is a modern lay practitionÑbefore he died . . . he was director of a hospital and took over Yasutani Roshi's Zazenkai . . . he's probably transmitted to ten lay practitioners, and among them are several priests in the Catholic church. What was transmitted was the lay lineage that he received from Yasutani, not a priestly lineage. So they're still Catholic priests, but they're Zen masters. One of the people he transmitted to was Aitken Roshi, and Aitken Roshi by now probably has transmitted to about seven people, and is still teaching. Koryu Roshi, who is in our lineageÑmy dharma grandfatherÑwas a lay Zen master, and he transmitted to four or five people, one of them Maezumi Roshi.

But the basic form has remained, that kind of skimpy zazenkai, periodic sitting and periodic sesshin and study with the teacher. When we came into existence here, the question came up how to deal with lay practice. One of the things that needs to be considered when you look at lay practice is the time element. People have to travel to get here. People have home responsibilities. People have families, a limited amount of money to do retreats and travel great distances. Taking that into account, you have a choice of diluting the training, in other words make a training that's less than you would normally do in order to accommodate the poeple who can't do more, and that's basically the form that's in existence, or you can take the most rigorous and extensive training program that you can design and create methods for making it accessible to people who don't live close to the monastery or don't have the amount of time. What you need to do in order to do that is create support groups and methods and systems in order to conduct the training, and of course

the training is going to take a little bit longer than if you're doing it full time every day. If you're doing it part time and away from a center and a teacher, the amount of exposure to koan study and so on is less, with less time available.

What we've evolved here at Zen Mountain Monastery over that last thirteen years and is in its maturity now, is probably the most comprehensive lay practice program in existence anywhere. And it has absolutely no precedent in history. There's nothing in history we can look at and say, okay, let's use this form like we can, in terms of monasticism for instance, look at Yakujo and say let's use this form. It's new, it's unique and it's got an integrity completely its own. It's not based on anything other than its own integrity. Those support systems that are specifically designed so that a lay practitioner can practice include things like training advisors, training manuals for the different stages of training. The existence of the different stages of training, the different areas of training. And keep in mind that those areas of training, all of them with the exception of face-to-face teaching, can be conducted at home. It's possible to continue one's training a hundred different ways at home. For example, academic study. The student who takes a course in Buddhism at a local college is doing academic study, and that's included in their training record. The student who is studying a martial art or other body practice through some kind of systematic training, that goes into their training record. A student who is studying any of the traditional Zen arts away from the center, that's included in their training record. You do the precepts at home, you do liturgy at home, you study at home, you do zazen at home. The only thing you can't do at home is the face-to-face teaching, and believe me we're working on methods of doing that. As the incredible communications media expands, it may be possible to do direct face-to-face teaching privately, one to one. When it happens, we'll take advantage of it. Basso would have taken advantage of it if he had it. He would have had video tapes and audio tapes. We've created the Society of Mountains and Rivers sitting groups around the country so that wherever there's a group of students there's usually a sitting group that allows them to come together. We've set up non-resident student training retreats

specifically designed for non-resident students. Training in home practice is a regular thing that we're doing every year now. The eight gates training, the liturgy training, body practice, art practice, workshops that go on constantly. There are twelve sesshins every year; half of them are unrestricted. In addition to the twelve there are six weekend sesshin to make it availabe to people who can only come on weekends. There's residential training available anywhere from a month to several years for people who want to intensify it for periods of time. And a resident teacher. We carry on an incredible correspondece, 150 to 200 phone calls and letters every month that are directly practice related. "How do I do this?" "What do I do when this comes up?" "Does my left leg go on top of my right leg?" And so on. It takes four of us to handle this correspondence, to say nothing of the training advisors and their interaction. And, of course, probably the most important thing that we've done is created a corporation whose major function it is to provide media support for people who live away from the Monastery. So books, journals, tapes, videos, whatever . . . We have students in Israel, New Zealand, France, California, Montanta, who can't get here. People in prison. Those media support items are of vital importance to them. You wouldn't believe the impact is has on their lives and their practice.

So there's no question that the history of Buddhism, of Zen, has given lip service to lay practice. And that for the first time in its 2500-year history, here in the West there is beginning to emege a real lay practice. It doesn't exist, not really, in Japan, or China, or Vietnam, or Korea. There, what lay practitioners do is dana. That's not what we do. Lay practitioners practice. And most of what's going on in the West to date is not much more than sitting and working with a teacher. No integrated or comprehensive program of training. And also what's unique is that here at Zen Mountain Monastery and the Society of Mountains and Rivers, there are parallel ways of receiving the transmission. There is going to be a lay transmission as soon as one of the lay practitioners does it, and it corresponds almost identically to what's going on with the monk practitioners. So we have lay shusos, and the next step after shuso is what Myotai already did, called adept. When the first lay practitioner accomplishes that, they will do the same ceremony that

she did and also receive the raksu as she did, and have that recognition. The next step after that, which is something she'll be doing soon, is dharma holder. Dharma holder means having received the intent to transmit, basically having completed koan study except for the precepts. We'll be doing that soon. Having received the intent for dharma sanction is what a lay practitioner would get, and they would be a dharma holder. Exactly the same way. The next step for a monk practitioner is to become a priest. The next step for a lay practitioner is to become a dharma minister. This allows them to do liturgical stuff that normally lay practioners don't do. But some of our lay practitioners are interested in doing it. If there's a certification by a recognized religious group, this would be recognized by, for example, prisons, and hospitals, and so on. So that a lay practitioner who has received that training can minister along liturgical lines, as well as a monk. It's different what they do, and how they do it, but each has an integrity of its own. They're codependent, they're interrelated. And finally, the transmission itself. Dharma transmission will go to monks and will go to lay practitioners. They'll each become teachers in their own right. Lay students who have received the transmission will eventually head centers. They'll be the spiritual directors of centers.

And I say all of this to encourage those of you who are lay practitioners to do it. There's the same route available,. Whether your track is the Buddhist track or the clerical track, the same kinds of possibilities exist. The difference is that the lay practitioner's life takes place in the world and is doing all of this with world responsibilities, and the monk practitioner's life takes place in the monastery, with the responsibilities of the monastery.

One of the things that this is all based onÑthe relationship between monk and lay practice, and I've talked about it a hundred timesÑit's a dynamic relationship, and it's the same kind of relationship that exists with any duality. It's based on the five ranks of Master Tozan. One of these days we'll do a book on that. It's a dynamic interaction, just like the interaction between any of the dualities.

It's based on the four dharmadhatus of Hua-yen philosophy. It's image is the diamond net of Indra. It's a codependent ,mutual causality, coorigination dynamic. One is dependent upon the other.

This didn't exist at the time of Pang. Pang was unique in history. Held in incredibly high regard by all of the places that he visited. His biography was written by a government official who was responsible for the deaths of hundred of monks. I remember back in the old days, when I was a lay practitioner I was very anti-monk. I caused all kinds of difficulties for the monks at the place where I was practicing. I was very proud of my white robe and my beard and my long hair. I challenged everything that the monks did. And if anything that they did was different than what the lay people did, I'd complain and have it changed. I used my power as vice president of the organization to get these things done. I wanted to basically destroy monk practice.

Well this guy was worse. He just ordered them killed. He paid a bounty on bald heads. He was a lot worse than I was. And he's the one who wrote Layman Pang's biography, which is kind of incredible. He came to realization under another Zen master and then became a student of Layman Pang, and was so taken by himÑof course he stopped killing monksÑhe became a Buddhist disciple and supported Buddhism until his death. And one of the major things he's done for the history of Zen is to write the biography of this eminent layman.

When Pang called on Matsu, he asked Matsu, "What person doesn't keep company with the myriad things?" In other words, is there anyone who is not at unity with the ten thousans things? Matsu (Basso in Japanese) said, "Wait until you can swallow all othe water in the West river in one gulp, then I'll tell you." At that point, the account here says the layman "emptied out in great enlightenment and he made up the verse, saying 'The ten directions are common gathering. Everyone studies not doing. This is the place where buddhas are chosen. Minds empty, they return successfully.'"

Then later, after studying for a couple of years with Basso and receiving his transmission, he went to visit Yakusan. Yakusan held

him in very high esteem. When he was getting ready to take his leave after his long stay there, he had ten of his monks accompany him out to the main gate as a gesture of his importance. As they were walking out the gate, and of course at this point Pang is definitely a teacher and here he has these ten monks in tow, and it's reminiscent of Vimalakirti playing with the monks that the Buddha sent when he was sick. "Go to Virmalakirti's house and see how he's doing." Virmalakirti just played with them. The whole sutra is that playing with, of course, the dharma coming out. Pang does the same thing. They're walking and the snow is falling and Pang points to the snow and says, "Beautiful snowflakes. They don't fall in any other place." One of the monks says to him, "Where do they fall?" Pang immediatley turned and hit him. The monk says, "Even a layman shouldn't be so coarse." Pang hit him again. When he hit him the second time, the layman said, "Though you call yourself a Zen practioner, this way the king of death won't let you go." In other words his answer reveals his question, reveals that he has no sense of what Pang was talking about when he said "Beautiful snowflakes fall no place but here." Where do they fall? Where are they falling here? He doesn't see it. Snowflakes are falling? So Pang hits him. And the monk says, "Even a layman shouldn't be so coarse." Pang hits him again and says, "Though you call yourself a Zen traveler this way, the king of death still won't let you go." This monk was a trained monk and he was used to dharma combat, and he knew Layman Pang and probably encountered him many times in the monastery, came right back at him; he turned the spear around and poked it at the layman, and said, "How about you?" Again, P'ang slapped him, and said, "Your eyes see like a blind man, you mouth speaks like a mute. " The footnote calls this a conciliatory statement Ñ the reading of the verdict by him. Setcho said, when Pang first spoke, I just would have made a snowball and hit him with it. What does he mean, "Beautiful snowflakes they fall nowhere else?" Is it snowing on the other mountain, or is just snowing here? Is snowing in Woodstock, or is just snowing here? What does it mean, "They fall nowhere else but here?" And what does the monk mean when he says, "Then where do they fall?" So when he said this, it is not the same question. When he asked this, it wasn't that he did not understand what Pang was getting at, but the problem was that rolling out and rolling in were

not in accord. There was a statement here in the pointer "When knocking and resounding occur together, it is like the silver mountain, an iron wall." In other words it fills the whole universe. Knocking and resounding Ñ the echo when you call, or when the national teacher calls, "Attendant!" "Yes, Master?" "Attendant!" "Yes, Master?" "Attendant!" "Yes, Master?" "Attendant!" "Yes, Master?" all along the Master said I thought I had my back turned to you, now it is you who has your back turned to me, approving. When Mahakayashyapa said, "Ananda!" and said, "Yes, Master?" it was the same thing: knocking and resounding occuring together. So what is the sound ("Hello!), and the echo (hello!)? One reality. That reality fills the whole universe. Rolling up and rolling out are not the same. Rolling iout is also expressed as lifting up and pushing down, letting go and holding back, one is an expression of phenomena and differentiation in the world, and the other is the expression of unity, the absolute, oneness. Letting go Ñ the world. Holding back Ñ the absolute. And if the disciple is going to be in accord with that, it should be in relationship to each other. It is like a beautiful dance. That is when the are in accord. That is the silver mountain, an iron wall. It is impenetrable, it reaaches everywhere. So what he ended up doing was falling into this trap of the layman. "The king of death will never let you go." Not being free of life and death. And not being free of life and death, you are sticking everywhere, in all the dualities. If you have resolved the dualites, if you can see Vimilakirti's non-dual dharma, you see it in all. One corner is experienced, all four corners are revealed. What about the Layman? Where was he sticking? Again, he hit him, "Your eyes see like a blind man. Your mouth speaks like a mute" After he hit him, he had he grandmotherly compassion to explain the reason that he hit him. Where is the monk sticking? What is the point of this koan? What is that Layman Pang is trying to reveal. Feel Zen mountains all taken by the snow, nothing remains. Is the point of layman Pang, or is this the point of the monk? Or perhaps it is neither? Which is it? How would you respond? I'll tell you ahead of time, throwing snowballs will not reach it. It's Ok for setcho. So how do you respond to Layman pangs beautfil snowflakes, they fall no place but here. To ignore it doesn't do it; to throw setcho's snowball doesn't do it; where do they fall obviously didn't

do it. So how do you respond? Remember the pointer, "If youdescribe and discuss, you see ghosts in from of your skull. If you seek it in thought, you sit beneath black mountain. The bright shinging sun lights up the sky, the pure whispering wind circles the earth." Why does Setcho say in his verse, "All Pang's ability cannot grasp it. Gods and humans do not know it for themselves. In eyes and ears abolutely clean, not a speck of defilement, absolutely clean." He says it a second time. And Engo says, "the arrow points meet". Absolutely clean. "How?" the commentary says. Where would you see Layman Pang and Setcho? Then, "Even the blue-eyed Barbarian monk Bodhidharma would find it hard to discriminate." In this cleanliness, in this purity. That's the dharma Ñ the virtue of purity, spotless, impeccable. Why? It fills the whole universe, there are no edges, there is nothing outside it, there is no place to stand to observe it, so there is no place to see it, to know it. There is no place to put this gigantic body.

[Part II, side 1]

So, with all of yesterdays discussion out of the way, we are ready to chew up this koan. And chewing up a koan is the only way to work on a koan. There are many superficial ways of working with a koan; you can just deal with some key point and zip on through, but a single koan is so rich and has so many layers and facets to it that is like nibbling at a full course mealing rather than sitting down and enjoying it, and consuming it. And I underline enjoying it, because that is part of what makes it work. Each one of these koans has a lot of zen history as part of it, it also deals with the keys points of the dharma. This particular koan also deals with the depth and clarity of the practioner that is invloved in this dialogue. Recently, with the availability of English translations of some of the major collections, modern Zen practioners have a storehouse of information available that I didn't have when i was working on this case. There was nothing available in English except an in-house translation that had been mimeographed originally. There was no extra information at all. But in addition to the main case, which is the most important part of the koan, the Blue Cliff Record, Master Engo has added a pointer to it. Basically what he is doing in the

pointer is telling you about the koan. It's like a prologue to a book which prepare you for the book. Each koan has a pointer. And then the main case has almost line by line footnotes. And the footnotes come from master Engo who is in the same lineage as Secho who collected the koans. It's like having an adept at your side whispering into your ear on every line. Then there is also a verse written by the collector of the koans, Setcho. IN the verse, he is also telling you about what is going on in the main case. This is the guy who selected the koans in the first place, and he is telling you what he thinks is most important. Then there are footnotres on the verse added by Engo. Again, the adept giving you one-liners to help make it clear. Then, if that weeren't enough, he has also added a commentary, a discourse, on the main case, and a discourse on the verse. And to that, I add my bucket of Zen sewage, and that is problem why there are so many Zen practitioners and successors, everybody is trying to confuse you. The fact is, the truth of the koan is something that only you yourself can realize. It cannot be told to you. It cannot be explained to you. It can be explained, but what you have is a concept of the koan, an idea of what the koan is about, intellectualization of the koan. And if you want that, you can get three credits for a course on koans, but that is not going to transform your life in any way, or transform your way of perceiving yourself and the universe. The only way to do that is to chew it up and make it your own. One of the ways of chewing it up and making it your own is really put yourself into it, be intimate with it, see it, feel it, be it. What was it like, at that time in China? What was Yakuzans relationship to Pang, and to Basso. You learn a little bit about the teachers, and their different styles.
All these teachers were very, very different. Some were eloquent, and their words were enough to illuminate the student. Teachers like Ummon and Joshu. They never used to hit or shout. Rinzai, on the other hand, was very powerful and used the shout and the hit to make a point. Other teachers used poetry, others estures. You will find what we call family style in different schools. Usually it went back to the very thing that had awakened the master when he was student.

So, in this particualr case, Pang you already know about his

history, thsat he first went to Sekito. Ino, the sixth ancester, was a laymen also. He was a laymen when he became enlightened, he was alaymen when he received the transmission from the fifth ancester who told him to stay in hiding for sixteen years, because the fifth anceester was afraid he would be killed. He was illiterate, had no education, we was not even a BUddhist. And he became the sixth ancestor of Buddhism. And the pivotal key figure in Buddhism. Later, he became enlightened and started teaching, He had threemajor successors. One was Seigen, and and Nagaku. Nangaku was the teacher of the great master Basso, and Seigen was the teacher of the great master Sekito. Sekito was the root of both theSoto and the Rinzai lines. And Layman Pang studied with Sekito.

When he Sekito, he said to him, "What person does not keep company with the myriad things?" In other words, Who is independant of the ten thousand things, of all the Dharmas? No while he was still saying this, while he was talking, Sekito covered up his mouth and stopped him. That gesture caused an awakening in Pang. He wrote a verse, "My everyday affairs are no different/ only I myself naturally harmonize/ no place is grasped/ or rejected/ no where do I go for against/ who considers crimnson and purple honorable? The green mountains have not a speck of dust. Spiritual powers and their wonderous functioning: carrying water, chopping firewood." Crimson and purple were the colors of robes worn by royalty. He rejected that. Everyday affairs were his dharma. He stayed with Sekito a while and then went to Basso, in the other lineage. And again, he asked the same question, "What person does not keep company with the myriad things?" Basso says, "Wait until you can swallow all the water in the West river in one gulp, then I will tell you." The layman experienced again, an elightenment experience. And again he made up a verse, and the verse said, "The ten directions, a common gathering, everyone studies not doing. This is the place were Buddhas are chosen. Minds empty, they return successful." He visited monasteries all over China, and eventually ended up visiting Yakuzan, a successorof Sekito, the person that he first experienced enlightenment with.

Yakusan was a successor of Sekito, the person PÕang first

experienced enlightenment with. And when he was gettiong ready to leave, Yakusan, who thought very highly of PÕang, ordered ten of his monks to accompany PÕang to the gate. Now you can bet your life that it wasnÕt an arbitrary choice, and that Zenkaku, the monk that asked the question, didnÕt just happen to be one of the monks that went along. There was a good reason that Yakusan sent who he sent. And the footnotes that Engo adds to this help clarify a lot of whatÕs going on. Let me take it line by line for you. ÒWhen Layman PÕang took leave of YakusanÓ - and the footnote says, ÒThis old fellow is acting strange.Ó Taking leave of Yakusan - why is that strange? Why would it be strange, taking leave? Where would he go? ÒYakusan ordered ten of his monks to escort him to the gate.Ó And the footnote says, ÒYakusan does not take him lightly. What realm is this?Ó - that he sent ten monks to escort him to the gate. ÒOnly a patched-robed monk who knows the whole thing could give PÕang this treatment.Ó What treatment? He asked ten people to escort him to the gate. What was the treatment? So obviously, something is going on. Right off you know something is going on. This is not a casual ÒLetÕs say goodbye to the guests.Ó ThereÕs dharma unfolding here, dharma drama unfolding.

While theyÕre walking out to the gate it happened to be snowing. So any good teacher worth their salt is going to take advantage of whatever situation they can. IÕm sure Yakusan knew, he knew that PÕang was going to pull something, and he knew that one of these monks, Zenkaku probably, was the kind of guy that was going to challenge it, and that all these nine other monks should witness this. It would be good for their practice. And so, PÕang sees the snowflakes, and he stops, and they all stop and look at them. Now this is somebody that their teacher thinks very highly of, so highly that they were sent to escort him to the gate. This is an important teacher. And this is somebody that had studied with their dharma grandfather and was enlightened under their dharma grandfather. And not only that, he was enlightened under that great master Baso from the other lineage and carries the transmission documents of Baso. IÕm sure they all knew this. So you see, the plot begins to thicken as you know all of these facts. ItÕs a very exciting thing, a koan.

So he points, and he says, ÒBeautiful snowflakes. They donÕt fall in any other place.Ó And the footnote to that says, ÒHe stirs up waves where thereÕs no wind.Ó Of course, what that means is, everything is perfect and complete where it is, but what teachers do is they create complications. ThatÕs part of their job, creating complications. So we call it gouging out healthy flesh, or stirring up waves where thereÕs no wind. Creating problems where there arenÕt any problems. Then it goes on to say, ÒThe finger he points with has eyes.Ó In other words, this is a - the finger that heÕs pointing with is an enlightened finger. ItÕs not a casual pointing. ThatÕs itÕs a dharma pointing. And then he goes on to say, ÒThereÕs an echo in this old fellowÕs words.Ó In other words, thereÕs something thatÕs going to reverberate when he opens his mouth and says something. ItÕs not over. It doesnÕt just fall flat or dissolve into the woodwork. It echoes, bounces back and forth again and again. Well, itÕs been echoing for over a thousand years. It comes right down to us here in America. I mean, PÕang didnÕt know we existed at his time. ItÕs still echoing, and will echo for generations to come.

Then the next line - so, Ò ÔBeautiful snowflakes. They donÕt fall in any other place.Õ At this time one of the monks by the name of Zenkaku said, ÔWhere do they fall?Õ Ó Now, there are a couple of ways to ask that question. ÒWhere do they fall?Ó or ÒBeautiful snowflakes. They donÕt fall ahywhere else.Ó ÒWhere do they fall? Ó ÒThey donÕt fall anywhere else.Ó Ò Where do they fall?Ó Or, ÒWhere do they fall?Ó I think theyÕre written the same way, those two things, wouldnÕt they be? Just those words with a question mark, right? ThereÕs no other way to know it. But thereÕs a big difference between ÒWhere do they fall?Ó and ÒWhere do they fall?Ó ItÕs kind of - it can be taken a number of ways. If PÕang started explaining, it would be shame on PÕang. If PÕang said, ÒThey fall here,Ó or ÒThis is where they fall,Ó he would have lost it. It would have been the end of it. And what the footnote says on that - ÒWhere do they fall?Ó The footnote says, ÒOn target. He comes on following after PÕang. Of course, he climbed onto PÕangÕs hook,Ó is what it says. I mean, whenever youÕre going to teach, you gotta put your head out there. You know. You always, in order to even start teaching, opening your mouth and creating waves where there is no wind, you

always run the risk of dealing with an adept, and immediately having your head chopped off. Like PÕang when he was with Sekito. ÒIs there any person that does not.....(missing in turning over the tape) And he says before that, ÒBringing it out, unique and alone.Ó ThereÕs no one else on the face of the earth, and you bring it out, itÕs still Òdripping with water, dragging through the mud.Ó ThereÕs no way to avoid it. The minute you bring it out, itÕs covered with mud. ItÕs defiled. ThatÕs what Layman PÕang did when he brought it out. ThatÕs what Buddha did when he brought it out. Master Keizan said, ÒFrom beneath three feet of snow, a single plum branch extends.Ó That single plum branch is the BuddhaÕs enlightenment. In time, itÕs covered with brambles. The brambles are the teachings. We transmit brambles from generation to generation. ThereÕs no way to avoid it. To teach is to create brambles. But you need to understand that if you realize it from those brambles, the plum blossom lives and continues, generation after generation.

When knocking and resounding occur together,Ó nothing could be more beautiful than knocking and resounding. I talked about that yesterday. Or calling and answering. ÒAnanda!Ó ÒYes, master!Ó The sound and the echo, one reality, one source, one thing. And what he says - ÒWhen knocking and resounding occur together, itÕs still like a silver mountain and an iron wall.Ó How is it a silver mountain and an iron wall? This is where you eventually need to get to with this koan. ItÕs wonderful. ÒBeautiful snowflakes. They fall no place but here.Ó But we need to understand that thatÕs only half of it. WhatÕs the other half? And when you realize the other half, know that neither completely embrace the whole truth.

So when he hit him, what he was showing him is the whole universe comes down to just this! It wasnÕt a punishment. He was showing him something. It wasnÕt, ÒOh, you bad monk! DonÕt you know better?Ó He was revealing something. ThereÕs a kind of hit that is a punishment, and thereÕs a kind of hit thatÕs a teaching. And thereÕs a kind of hit thatÕs both. Clearly, the monk didnÕt get it by his answer. The Layman tried explaining it. The monk backed off a little bit, and said, ÒHow about you?Ó He had to hit him again. He had to respond to the imperative. He had to show - how else could he show him, ÒHow

about you?Ó How else could he show him about intimacy? You could explain it. You can go on explaining it forever. But as IÕve said a hundred times, we mix up the words and ideas that describe reality with the reality itself. We think because we can name something, weÕve got it. The word is an abstraction of something. The word ÒshoutÓ is an abstraction of a reality. ÒHuuuuh!Ó is the reality. ThereÕs a big difference when you say, ÒshoutÓ and when you experience ÒshoutÓ. You donÕt need to translate the experience. Everybody understands it - dogs, cats, people. But the word is a different thing. It creates all kinds of mental images that are different for different people.

ThatÕs what PÕang was trying to show him, that intimacy, whole body and mind intimacy. And no matter how much we explain, itÕs still always an explanation, and youÕve got to take it that extra step. YouÕve got to experience it for yourself. So I say, ÒBe Mu,Ó and you say, ÒWhat does it mean to be Mu?Ó And I say, ÒEvery thought is Mu, every breath is Mu, every action is Mu. Mu sits, Mu walks, Mu talks, Mu drinks, Mu sleeps, Mu works. Mu fills the whole universe. Self is forgotten. Just Mu.Ó And still, you look for a meaning. WhatÕs the meaning of Mu. WhatÕs the meaning of meaning? It has no meaning whatsoever. Just be it.

YouÕve got ot give something up to be it. YouÕve got to give up your ideas about what it is. YouÕve got to give up yourself. YouÕve got to in fact forget the self to do it. Through the 2500 years of the evolution of this incredible dharma, every conceivable skillful means that could be used has been used. All for one purpose - to get us to realize that which is there, thatÕs always been there - that intimacy. TheyÕve used shouts and sticks and holding up flowers, and locking legs in a door, and throwing somebody off a bridge, and holding them underwater, and explaining and analysis and computation and itÕs all for one purpose, all the upaya. All the liturgy, the Precepts, the sitting, the face-to-face teaching, the work practice, the art practice, the body practice, lay practice, monk practice - all of it one purpose and one purpose only - to realize where it all comes home.

In the verse he says, ÒThe snowball hits. The snowball hits. Old PÕangÕs ability cannot grasp it.Ó Of course it canÕt be grasped. YouÕve got to be separate from it to grasp it. There needs to be two things, the grasper and the thing thatÕs grasped. How could he possibly grasp it? The next line says, ÒGods and humans do not know it for themselves.Ó CanÕt know it. ThereÕs no place to stand to separate yourself in order to know it. To know it you need a knower and the thing that the knower knows. This incredible dharma is not about knowing, understanding, believing. ItÕs about intimacy, realizing. ÒIn the eyes, in the ears, absolutely clean.Ó Spotless. ThatÕs the dharma. The dharma is the virtue of purity. Why do we call it the virtue of purity? It means that the dharma is the entire universe. ThereÕs nothing outside of it. Impurity is something that doesnÕt belong. It all belongs. ThereÕs not a speck of dust, not an atom, not a molecule, thatÕs outside of this gigantic body that Layman PÕang was pointing to when he pointed to that snowflake. And just in case we didnÕt hear it, he says it again. ÒAbsoluely clean. Even the blue-eyed barbarian monk Bodhidharma, would find it hard to discriminate.Ó I would say, ÒWould find it impossible to discriminate.Ó There is no separation. No matter how hard we try to live our lives as if we were separated from everybody else, the fact is, there is no separation.

And Ummon said, ÒWhen you donÕt see a single form, you should understand this is half the issue.Ó ThatÕs what I was saying about this koan. Realize it. Realize it completely. Realize Mu. Realize it completely. And then understand thatÕs only part of it. ThereÕs more. So throw it away and keep going. And ultimately, youÕll get to that place that all of the buddhas and ancestors speak of - annutara samyak sambhodi. And when you get there, thow that away and keep going. This dharma is endless. ThereÕs no place that it stops.

So what you need to look at in this koan is how would you be an active participant. Put yourself in the place of Zenkaku. There you are, walking old Layman PÕang out of YakusanÕs monastery. He points to the snowflakes and says, ÒBeautiful snowflakes. They fall no place but here.Ó What do you say? What do you do? LetÕs say you were stupid enough to say what Zenkaku said, ÒWhere do they fall?Ó and

Layman PÕang hit you. How do you respond? LetÕs say you were dumb enought to ask the question a second time and he hit you a second time. Again, how would you respond? What have you got to say about Setcho and his comment, ÒI would have hit him with a snowball.Ó What ultimately is the point of the whole thing? What is he saying? Why did Setcho include this as a koan? Why do we include it as a koan? What is it that I would love for you to see when you see this koan? What is the other half, and what is the whole thing that comes together? On one side the absolute, and on the other side the relative. What is it where the two arrow points meet?

If you can see the bright sun shining on the snow, if you can feel the icy wind blowing across the face of the earth, then what more can be said? What more can anyone add? Layman PÕang, Dogen says, ÒThree feet of snow over the whole universe.Ó Nothing remains. ThatÕs the intimacy of this koan. See that intimacy. Make it your own. Then throw it away and keep going. Ultimately, every single thing you do in this practice has to resolve itself into the moment to moment reality of your life. Everything you do, every breath you take, every action you make.

It's an incredible gift to have the opportunity to practice this dharma, to even know that it exists. Millions upon millions of humans have gone from cradle to grave without ever even knowing that itÕs possible to put an end to suffering, that itÕs possible to manifest their life in a way thatÕs in harmony with things, that nourishes rather than poisons. The fact that we have the opportunity to realize that - we shouldnÕt take it lightly. We should accept it with gratitude, and practice it with the whole body and mind. And repay the efforts of all the buddhas and ancestors that have preceeded us by giving life to the buddha. And you do that by making it your own.

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BUDDHISM AND BEAUTY

Ven Professor Dhammavihari

With the doctrine of tilakkhana or anicca dukkha anatta, i.e. impermanence, unsatisfactoriness and selflessness in the forefront, is it possible to speak of a concept of beauty in Buddhism ? Has it not often been suggested that Buddhism is a religion of pessimism and that with its doctrine of renunciation Buddhism would have very little to do with notions of beauty? Although these remarks may at first appear to be very convincing, they are in fact far from the truth and are no more than mistaken generalisations. Let us first examine the doctrine of the three aforesaid characteristics or signata of existence (impermanence, unsatisfactoriness and selflessness). This, the Buddha taught his first five disciples and is recorded in the Anattalakkhana Sutta (Vin.I.p.13-14) as follows: `This body of ours (r–pa), O Bhikkhus, is not the self (attƒ). If the body, O Bhikkhus, were the self, the body would not be subject to disease and we should be able to say: Let my body be such and such a one, let my body not be such and such a one. But since this body, O Bhikkhus, is not the self, therefore the body is subject to disease, and we are not able to say `Let my body be such and such a one, let my body not be such and such a one.' And he further said: `Now what do you think, O Bhikkhus, is this body of ours permanent or perishable?' `It is perishable, Lord'. `And that which is perishable, does that cause

pain or joy ?' `It causes pain, Lord' `And that which is perishable, painful, subject to change, is it possible to regard that in this way: `This is mine, this am I, this is my self?' `That is impossible, Lord.'

In this manner the Buddha admitted the presence of unsatisfactoriness or suffering in the world, and by a method of analysis he pointed out to his disciples that attachment to things, without a correct view as to their true nature, was the cause of this suffering. Impermanence and change are inherent in the nature of all things. This is their true nature and to know it as such is the correct view, and as long as we are at variance with it, we are bound to run into conflicts. We cannot alter or control the nature of things. If we attempted to do so, the result then would be `Hope deferred maketh the heart sick.' The only solution to this lies in correcting our own point of view. The Buddha has declared that the thirst for things, no matter what they are, begets sorrow : tanhƒya jƒyati soko. When we like persons or things, we wish that they belonged to us and were with us for ever. Consciously or unconsciously, we wish for permanency of possession. We do not stop to think about their true nature or in our great enthusiasm refuse to think about their true nature. We do not wish to entertain in our minds such concepts like loss, separation and destruction. We expect things and persons to survive time. But time devours everything (kƒlo ghasati bh–tƒni). Youth must yield to old age and the freshness of the morning dew disappears before the rising sun. Both are expressions of the natural law of change. When the Buddha lay in his death-bed at Kusinƒrƒ, his disciple and close attendant Ananda, who had not yet gained true insight and become an arahant, was unable to bear the grief on hearing about the imminent death of his master. So the Buddha, in his admonition to weeping Ananda, whom he had promptly summoned, said: `Grieve not, O Ananda, lament not. Have I not already told you that from all good things we love and cherish we would be separated, sooner or later. That they would change their nature and perish in their own way. How then can the Tathƒgata not pass away? That is not possible.'(D.II.118)

This is the philosophy which underlies the doctrine of tilakkhana or the Buddhist view of life and the world. All Buddhist values are based on this. The Buddha expected of his disciples, both laity and clergy, good conduct and good behaviour and decent standards of living in every way. He never lost sight of the fact that they had a part to play in both religion and society. With him, plain living did not amount to degenerate human existence. Dhammacetiya Sutta of the Majjhima Nikƒya (M.II.118.ff) clearly expresses what the saner men of good judgement thought of ascetic life as it was practised in India at the time. Thus said PasenadŒ of Kosala: `There I see recluses and Brahmins become emaciated and lean, discoloured and looking very pale. The veins have become visible all over the body. People will not be delighted to see them, I fear.' In the Pƒli original of this, there is a phrase which is of interest to us: `na cakkhum bandhanti janassa dassanƒya.' This means that they do not catch the eye of the onlooker. Here, we have one definite notion of beauty. An object of beauty is something which we are pleased to see. Hence, we get the term pƒsƒdika (pleasant or pleasing) used over and over again with reference to the dress and demeanour of the Buddhist monk. Of personal cleanliness, decency and decorum, the Buddha spoke in praise, not only for their own sake but also because of their social implications. Among the regulations governing the monastic life in Buddhism there are many instructions which bear testimony to this. Healthy living has been the sine qua non of Buddhism. ƒrogyaparamƒ lƒbhƒ (Dh.v.204) or freedom from disease, the Buddha said, is the greatest gain. This attitude also resulted in creating an environment which is aesthetically pleasing. And the following passage from the Mahƒvagga of the Vinayapitaka clearly illustrates that the simple life which the Buddha advocated was not without standards.

`If there are cobwebs in the vihƒra or the place of residence, let him remove them as soon as he sees them. Let him wipe off the casements and corners of the room. If a wall which is coated with red chalk is dirty, let him moisten the mop, wring it out, and

scour the wall. If the floor is coated black and is dirty, let him moisten the mop, wring it out, and scour the floor. If the floor is not blackened let him sprinkle it with water and scrub it in order that the vihƒra may not become dusty. Let him heap up the sweepings and cast them aside. Let him bask the carpet in the sun, clean it, dust it by beating, take it back, and spread it out as it was spread before' (Vin.I.48).

Thus we see that the Buddha was no ascetic who attempted to elevate the soul by resorting to forms of conduct which are repulsive and debasing. But beauty, the Buddha maintained, if one does not understand the true nature of objects of beauty, may lead to grief and disappointment. It distorts values and upsets the standards of judgemant. When beauty is limited to persons and things, greed and pride are the lot of those who possess them. If such things are not common and are not easily obtained, a man may be called upon to engage himself in eternal struggle to safeguard his exclusive possessions. On the other hand, those who have set unlimited values on their coveted objects of beauty but are not fortunate enough to possess them, will need great strength and courage to resist their feelings of jealousy and enmity towards those who have the good fortune to possess them. Here we are reminded of the story of Venerable Pakkha in the Theragƒthƒ (Thag.v.63). One day, going to the village for alms, he sat down beneath a tree. Then a kite, seizing some flesh flew up into the sky. Him, many kites attacked, making him drop the meat. Another kite grabbed the fallen flesh, and was plundered by yet another. And the bhikkhu thought to himself: `Just like that meat are worldly desires, common to all, full of pain and woe.' And reflecting thereon, and realizing how they were impermanent he resolved to carry out his mission in full. He sat down for his afternoon rest, and expanding insight won arahantship.

It becomes clearly evident from these that the Buddhist does not avoid objects of beauty nor does he run away from them. He only

refrains from making them the basis for strong and individuated

likes and dislikes. Whatever there is in the world, pleasant and lovable, we are attached to them, and we develop a dislike towards their opposites. Placed in this philosophical setting, the Buddhist recognizes beauty where the senses can perceive it. But in beauty he also sees its own change and destruction. He remembers what the Buddha said with regard to all component things, that they come into being, undergo change and are destroyed. Therefore the wise man acquires a greater depth of vision. His admiration is not coloured by a greed for acquisition and possession. The disciples of the Buddha understood this and proved it in their own lives. There was Venerable Sappaka, who taking from the Buddha an exercise for spiritual culture, went to the Lonagiri Vihƒra on the banks of the river Ajakarani. There was beauty all around him and the peace of the place seems to have satisfied him so much that after his enlightenment he decided to make it his permanent abode. We see his heart filled with joy as he describes the beauty of the place. But note what a remarkable sense of detachment he yet displays.

When I see the crane, her clear bright wings Outstretched in fear to flee the black storm cloud, A shelter seeking, to safe shelter borne, Then doth the river Ajakarani give joy to me. Who doth not love to see on either bank Clustered rose apple trees in fairy array Behind the great cave of my hermitage Or here the soft croak of the frogs, well rid Of their undying mortal foes proclaim: Not from the mountain streams isn't time today To flit. Safe is the Ajakarani. She brings us luck. Here is it good to be. (Thag.vv.307-310)

In the enjoyment of beauty Sappaka is not agitated. What needs ruffle him and disturb his peace? There is nothing that he is in danger of losing and nothing that he needs to posses and jealously guard.

Herein the mind is freed from pettiness and strife, and therein man finds contentment and rest. Kassapa, the Great, reiterates the same with great conviction when he says:

Those upland glades delightful to the soul Where the Kareri spreads its wildering wreaths, Where sound the trumpet-calls of elephants: Those are the braes wherein my soul delights. Those rocky heights with hue of dark blue clouds, Where lies embosomed many a shining tarn Of crystal clear, cool waters. and where slopes The `herds of Indra' cover and bedeck: Here is enough for me who fain would dwell In meditation rapt, mindful and tense. (Thag.vv.1067f)

And as we have already stated earlier, the Buddhist does not build a wall around himself to shut out the world of sense experience. He remains within it. Does not Thera Kƒludƒyi who describes the beauty of the season speak like a poet or an artist?

Now crimson glow the trees, dear Lord, and cast Their ancient foliage in quest of fruit. Like crests of flame they shine irradiant, And rich in hope, great Hero, is the hour. Verdure and blossom-time in every tree, Where we look delightful to the eye, And every quarter breathing fragrant airs, While petals falling, yearning comes for fruit. (Thag.vv.527f)

In him, it is not a mere passive eye that only records what is seen which is at work but also a heart that responds and reacts. But our Thera Kƒludƒyi does so with understanding and judgement. And this philosophical attitude of the Buddhist to beauty may best be summed up in the following words of the Japanese poet who sang:

"On Mount Yoshino each returning year, How beautiful the cherries blossom gay. Split the tree open wide and then draw near, Tell me where is the flower now, I pray".

This is the philosophy of change and continuity. And in it, fail not to see beauty which can ever be to man an unending source of inspiring joy.

Bhikkhu Dhammavihƒ rŒ
Dharmƒ yatanaya
Maharagama
Sri Lanka

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thecoombspapers top level INDEX file][This version: 28 July
1993]----------THE POOLSteisho by
Charlotte Joko Beck, SenseiThis text addresses some of the most fundamental and delicate
issues.Therefore, it should be read, quoted and analysed in a mindful way.Copyrights (c) by
Beck and Zen Center of San Diego, USA[The text of "The Pools" has been reprinted from F
issues ofthe Newsletter of the Zen Center of San Diego. Beck Joko Charlotte, Zen tea
the San Diego Zen Center. In the1960s she trained under Hakuun Yasutani Roshi and Soe
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Everyday Zen: Love and Work.1989. Harper and Row. A chapter discussing her work can b
L.Friedman's book Meetings with Remarkable Women: Buddhist Teachers in America.1987.
Shambhala.]----------THE POOLSLet's
picture if we can two landscapes. The first has a deep clear quiet pool,and the second also h
quiet pool. The first one is surrounded bygarbage. The second one, also surrounded by garb
characteristic -everyone who jumps into the pool takes a little pile of garbage in with him --an
something in the pool that eats it up, so it remains quiet andclear.Which kind of practice are
Most of us long for deep, blissfulsitting and, even if our pool of peace is ringed around with g
attemptnot notice it; if the garbage can disturb us, we want to ignore it. We don'tlike difficulti
prefer to sit in our peace and not be intruded upon.That's one type of sitting.The other kind o
up the garbage; as fast as it appears, it isconsumed as the person entering the pool carries
Still in ashort time the pool is clear and undisturbed. It may churn more at first. Themajor diff
that the first pool ends up with more and more garbagearound it; the second has none or ve
been said, most of us long for the first kind of practice (life). But thesecond, facing life as it is
more genuine; we keep churning up our drama --seeing it, experiencing it, swallowing it -- th
garbage intoourselves, the deep pool that we are.A practice exclusively devoted to concentr
out all but the objectof concentration) is the first pool. Very peaceful, very seductive. But whe
out of the pool, the garbage of life remains -- our dualistic dealingswith our work and relation
haven't handled them. Or you may resort tothe well-intentioned but inaccurate devices of po
oraffirmations; the gas in the garbage increases and in time explodes.The secodn pool (bein
life, pleasant or unpleasant) is at timesa slow and frustrating practice, but in the long run, fru
satisfying.With all that as a background, let's look at what can be called the turningpoint in o
practice. From what are we turning? Let's look at somesentences: "I feel irritated. I feel anno
happy." What we omit is:"I feel I am hurt by you. I feel I have been made happy by you."Act
is not that you irritate me, it's that i have a desire to beirritated. You may loudly protest, "oh,
certainly don't want to feelirritated or hurt..." Well, just for a few years (intelligently, in the
secondpool). The first and uncomfortable years of sitting make it clearer and clearerthat my

irritated or angry (separate). That's almost all I haveknown as a means to preserve and prot
is my identity. Withcontinued avareness, it dawns that there is only one person who can irrita
me feel lonely and depressed, and it is myself -- myself as a falseidentity.We begin to see a
lethal truth: contrary to our beliefs, our basicdrive and all our life fore goes into a struggle to
perpetuate our separateness,our touchiness, or self-rightoeousness.Lao Tzu said, "He who
must be a balloon.", the balloon ofirritability, anger, self-centered opinions. If we can be pun
(hurt), wecan be sure we are still a balloon. We want to be a balloon; otherwise we couldnot
But our greatest desire is to keep the balloon inflated. Afterall, it's me!So whar would turning
is the turning point? It begins when we observeand feel our anger, our manipulation, our an
in our hearts adeep determination to be in another mode.Than the real transformation can b
ignoring garbage, pushing itaway, or wallowing in it, we take our garbage into ourselves and
digest.We take ourselves with us into the pool of life. This begins the turning. Afterit, life is n
same.The turning is at first feeble and intermittent. Over time, it becomes strongerand more
Christian terms, the 'hound of haven' chases us). As itstrengthens, more and more we know
Of course, the Master isnot a thing or a person but our awakening knowledge of Who We A
difficultyears of practice (and life) come before the turning. The patience and skill ofboth tea
student are called on to the utmost. Some but not all will makeit through the difficulties.Gurd
man is a machine. We know how machines work: when the blender'sbutton is pushed, it goe
turn our car's ignition key, themotor roars. Man is a machine. Why? As long as a man's prim
keephis balloon unpunctured, to avoid having his buttons pushed, he is an automaticmachin
choice.Even moving from passive dependence to an active and angry independence --"Don
do!" -- is still the activity of a machine with buttons.I feel ruled and compelled by 'someting e
no choice. Like theblender, if pushed, I turn on.Suppose you do someting to me that I view a
(it's mean, it's unfair,I don't deserve it). How do I react when this button is pushed? With ang
may not reveal my anger, or I mya turn it against myself). Then I am amachine. In this instan
the tuning point be?The turning point is my ability, developed slowly by practice, to be aware
thoughts and bodily sensations which comprise anger. In the observing ofthoughts and sens
swallow itself and its energy can open lifeinstead of destroying it. Then I (the angry one) can
this clarity ina manner that benefits me and you. This is the way of the second pool, the one
garbage, digests it, letting it feed and renew life as compostdoes a garden.Let us not have s
notion that this ability is won overnight. A lifetimeis more like it. Nevertheless, faithful and de
practice makes adifference and fairly soon at that.We come to view the unpleasant aspects
learning opportunities. If myballoon is deflated a little -- great!. As an opportunity to be welco
notavoided or dramatized. each round of such practice renders us a little lessmachine-like, g
appreciation of ourselves and others.Let's live in the second
pool.----------end of file

BEGINNING INSIGHT MEDITATION
and Other Essays

by
Dorothy Figen

Bodhi Leaves No. B 85

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First published 1980
Reprinted 1988

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Myra I. Fox
Proofreading & formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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For inspiration to write this little booklet I wish to thank my good friend and teacher, Anagarika Tibbotuwawa. I also wish to thank my husband for his kindly suggestions and excellent editing.

May all beings be well and happy!

-- D.F.

* * *

BEGINNING INSIGHT MEDITATION

For the beginning meditator I believe it would be helpful to establish an order in the various steps taken in meditation. First, then, it would be wise to establish a place of quiet to which one may retire daily and not be interrupted in his endeavors. Then wash carefully face, hands and feet. Better yet, if time permits, take a cleansing shower and put on loose, comfortable clothes. It is wise to meditate at the same time daily to establish a habit. I do it at 6 a.m. and 6 p.m. when the birds begin to retire in the evening. Then when you begin to meditate consider your posture. With spine erect and a spirit of awareness be mindful of sitting without strain but with complete alertness. Now you are ready to begin. But, first, some introductory thoughts.

As Sujata states in his little book //Beginning to See//, "Meditation is the best thing you can do for yourself." However, it is far from the simple thing it may seem to beginners. It takes a strong urge to peer deeply within oneself and beyond it. It takes discipline and willingness to go farther than merely trying to escape or sidestep personal problems one may have.

Why meditate? There are many reasons. But those that stand out

most strongly are learning to think clearly, and to dispel ignorance, illusion, greed, hatred and craving. This is the road to Nirvana or Nibbana through which one must lose all clinging to "self." The feeling of having a self is highly resistant to extinguishing. It is persistent and devious. Often one may feel it has vanished only to have it crop up again. Only by diligence and persistence -- and the road for many may be long -- can victory over it be achieved.

You are seated now, cross-legged on the floor, in a quiet chamber. In lotus position, if you can, or in half-lotus, or even on a chair if disability precludes otherwise. Keep your head erect and balanced lightly on your shoulders. Still, do not strain; be comfortable, relaxed and attentive.

The first stages of meditation should be simply observation of breath. Concentrate on the nostrils where the breath flows in ... out ... in ... out. Be aware of the touch of air as it strikes the passage through the nostrils. In fact be aware of everything and nothing. This sounds contradictory. Yet it is really not. For this is no time to daydream, to entertain vagrant and migratory thoughts. You are aware of your physical posture. Then you forget that also. You are aware that the past is dead, that it is gone. Yet specific consciousness of your whole preceding life is absent. The future does not yet exist. All you have is "right now" ... the in ... out ... in ... out rhythm of the breath of life.

The idea is to "empty the mind," to get rid of all "garbage," all fleeting and intruding thoughts. Simply to breathe -- in out -- in out, never forcing the breath. You are not even the breather, but the breathing breathing you, the you, which as time goes on, will grow more and more vague as it begins to dissipate, disappear.

Just allow the mind to feel the "touch" of breath as it flows in and flows out. In your first sessions think of nothing more. You will find the breath thinning out as it becomes more subtle and finer until in time you begin to feel you are not breathing at all. This is the calming of the breath flow. It becomes very pleasant and satisfying.

I keep a candle burning in the meditation chamber. It serves two purposes, maybe three. At first, if the mind wanders, it serves as a point of focus. The eyes, at first observing the candle, soon close, lightly, easily, by themselves. But even through closed lids one feels the presence of the light. One can see it in one's mind's eye. It restores the mind's wandering back to the present. The second purpose is symbolic: to me it signifies the //Light of the Dhamma//, the doctrine on which the meditation is based. And finally, it makes for a pleasant, lovely atmosphere. Incense, flowers, Buddha sculpture are nice but really not necessary. One can, in truth, meditate //anywhere//, any quiet place where there can be no interruption. Wherever you meditate, if it is at home and you have a telephone, it is wise to remove the receiver to avoid incoming calls.

Bear in mind that the place of meditation is not of key importance, but it is wise to return to the same place at the same time daily so that the habit of meditating becomes established. The Buddha meditated under a Bodhi tree where he achieved enlightenment. An advanced meditator can choose almost any place and it will serve his purpose -- a crowded market place, a burial ground, a cave, a park or a refuse dump. In his inward turning he becomes totally oblivious of his surroundings; or, contrariwise, makes the very surroundings, as he advances deeper and deeper into meditating, the subject of his thoughts. The important thing to remember is that these thoughts must be schooled and channeled. They must be kept "on center."

But you, now, are still in your beginning stages. Untoward thoughts will persist in entering your mind. This is only natural. You will be amazed at how many and how trivial these intrusions can be. You must learn, however, to treat these intruders with courtesy. Do not shove them away in anger. Be gentle, kindly. Label each one -- past -- present -- future? Worthy? Unworthy? Animosity? Vanity? Desire? Egotism? Your very act of branding them will assist in their cessation. As they begin to disappear, your mind will gently return to your nostrils, your breathing. It will grow quieter and quieter.

Other hindrances will obtrude themselves. Noises will penetrate your consciousness -- children playing and shouting, buses or airplanes

passing. Label them as you do other passing thoughts. Keep centering on the breathing, the slowing inflow, outflow. In time the noises, too, will vanish. Whenever you find yourself "out there," bring yourself gently back to "here" and to "right now." When you have been able to accomplish this "no thought" for at least a half hour, your breathing will have slowed to a point of almost indistinguishable rhythm, to "it" breathing "you" and not the other way around.

I find it helps in all of this to keep a semi-smile on my face such as that of the Buddha. It aids in brightening the mind, makes it happier.

At this point in your beginning meditation, if you have been at it a half hour or longer, you may terminate it if you wish or continue as before. Or you can go on to extend //metta// or loving-kindness. This meditation subject is good because it //eliminates// hatred, envy, anger and self-pity. It accomplishes love for all, destruction of self, sympathetic joy, and a good feeling for every being or non-being that lives or has left this life. Your extension of loving-kindness should reach out to encompass the earth, the universe. You will find it difficult in time, to snuff out the life of even the smallest insect.

In extending loving-kindness it is of great importance that you first love //yourself//. In the right way, of course. You accomplish this by ridding your thoughts of all "impurities." Think to yourself "I will rid my mind of every defilement: anger, hatred, ignorance, fear, greed, craving. I will make my mind clear, fresh and pure. Like a transparent window is my mind. Then with my stain-free mind, I pour out thoughts of loving-kindness, of love and of kindness."

Try to get a mental image of each one you are extending this loving-kindness to. Get //into// that person. Feel his or her personality enter //your own// being and direct your feeling straight into the mind and heart of that individual. You will find in time, that there is a sort of mental telepathy emerging. You will feel the warmth of response. Do not dwell on this. Go on to the next person and the next and next. Bring forth all the warmth and kindness of your

spirit and instill this into the being or non-being it is directed toward. If you do this once or twice daily, your horizon will widen. You will find yourself directing these vibrations to //all// beings and non-beings who have entered your consciousness, without exceptions. This will include brand-new acquaintances you hardly know. People you do not even know but see pass by regularly or irregularly down the street. All who live. All who have died. Known and unknown. All animals, insects, trees. Everything organic and inorganic. And in this outflowing there will ride your //self//, vanishing into the //all//-inclusive.

When you have completed this meditation //sitting//, later try a //walking// meditation, and, in this, think of the Four Noble Truths of the Buddha; that all beings are born to suffer, etc. Then go on to find the "way out"; the way out and the "end" of suffering. Find this secure path and incorporate it into your daily life, and, this accomplished, find Nibbana right here on earth!

* * *

A PERSONAL OBSERVATION

When I first came to Sri Lanka from America, I had just about given up all hope of living. The doctors in America had provided me with maybe twenty-five different drugs for a very bad heart condition and other ailments. We fled America, my husband and I, to live out our lives among peaceful surroundings -- in the heart of Buddha-land. Shortly after arrival, what with the long trip and thoughts of death, I truly //was// dying. I had a myocardial infarction and was taken to the hospital. I found the hospital conditions so deplorable, I felt it would be better to die in bed at home. Consequently, I left the hospital. My husband had found a lovely home for us and there I waited to die. After much pain and emotional upheaval my husband found an

//anagarika//, a Buddhist lay brother, who came to our home and performed a miracle, or to state it better, pointed out to me the "path" that I shall follow for the rest of my days here on earth. This monk-like follower of the Buddha, the Anagarika Tibbotuwawa, instructed me in meditation.

We went through four stages and in time I threw out all drugs, and the life "here and now" became clear and meaningful. Many strange things began to occur in the course of meditation. First I began to feel that I was on another plane of consciousness. I no longer had a self, sick or otherwise. I was at one with all, all of us in a new world, with all non-beings too. I found that the "ego" that nearly wrecked my life was now gone. I felt reborn, and extended my meditation to vibrations of loving-kindness. Thought messages I call them. Then one morning a friend called from America. On the phone he said that he had received my message. He was elated beyond belief, thanked me and promised to come here in the near future. The strangest of all was a telegram from my sister. She asked if we could accommodate her at our home in three weeks. I nearly had a heart attack! My sister is seventy-eight years old. I had heard no word from her for fifteen years. Yet I had been sending her "thought messages" of loving-kindness, and her image was growing clearer and clearer -- even before arrival. She was "with me" even before arrival. At age seventy-eight she had traveled half-way around the world to see me. When she arrived she said she had had a compelling urge to see me. We were both delighted and, to my amazement, she meditated each evening with me and said she had never known such "peace and love" as she found in our home.

She could not remain with us, as I had hoped, but had responsibilities at home that she felt better able to cope with now. She left, adding, "I have promises to keep -- and many miles to go before I sleep."

These few experiences have been so uplifting that now, even though I //never proselytize//, many young people come to me for instruction in meditation. Recently a young man from Switzerland came to our home. He felt he was dying of rabies ("rabbits" he called it in broken English).

I was so sure he did not have this disease that I suggested that he meditate with me and Anagarika that day, and he seemed pleased with the experience. Well, this young man came not only each evening, but also every morning at 5:30 a.m. bringing fresh flowers for the Buddha. He left, after three weeks of intensive meditation and instruction and reading of the Dhamma, well and happy and full of ideas to help suffering humanity.

There are, of course, many ideas I have omitted which are advanced procedures in insight meditation, the three stages which usually follow the concentration on breathing. These are body, feelings, perceptions and consciousness, ultimately expressing themselves in "the mind experiencing pure mind." I feel, however, that the reader can find these steps in many publications that have been released on this subject. If this booklet helps the beginner with just a little insight into the "way" and the "why" of meditation, this will be my happiness.

* * *

IS BUDDHISM A RELIGION?

This is a question which is often asked. It really depends upon how one defines religion. If it is thought of as a belief in a supreme being to whom one prays for redemption, security, favors or relief from suffering, then, //no//, Buddhism is not a religion.

The Buddha himself never claimed divinity -- only clear-sightedness and purity of apprehension of truth through deepest intuition, leading to equanimity and enlightenment. He was a great and rare individual but not a god. If some simple and mistaken few have elevated him to godship and worship him with requests for favors and special dispensations, this does not alter the situation one bit.

It seems that in these troubled times, as, indeed, since time immemorial, man has felt the need to have a faith in a supreme being, one who could redeem him from "sin" and relieve his suffering. This is a great fallacy. If indeed there were such a being, why should he be asked to give redemption? Isn't it more important for man to redeem himself? This is what the Buddha believed. Man, he said, is born to suffering. Life //is// suffering. That is the first of the Four Noble Truths he enunciates -- that there //is// suffering. In the Second Truth he points out that all suffering has its origins which we must learn to understand, because this is the only way we can arrive at the Third Truth, which is that cessation of this suffering //can// be achieved. His Fourth Truth clarifies the way out from suffering via the Eightfold Path which we will discuss later.

Therefore we ask, if Buddhism is not a religion, what then is it? Our reply is: Buddhism is a way of life, a philosophy, a psychology, a way of thinking, through which we may ourselves take on the responsibility of determining how our life-bearing kamma (karma) will work out for us. Meditation is one of the procedures of mental discipline and purification through which we may begin to learn such responsibility.

Many young people have come to me saying, "How can I embrace Buddhism without destroying my own beliefs and culture?" I tell the Christians among them to think about the precepts of Christ. Are they so totally opposed to, and different from, those of the Buddha? Thou shalt not kill. Thou shalt not steal or commit adultery. The ethical injunctions among the Ten Commandments -- are they not almost exactly the same as the precepts of the moral life laid down by the Buddha (the Five Precepts)?

I tell them that the Dhamma, the sacred texts of Buddhism, are much more voluminous and explicit than those of the Old and New Testaments and commentaries. The Buddhist texts are, in fact, elevenfold as extensive and contain an enormous range of wise teachings, none of them derogatory to the faiths of other creeds. He did not deny the existence of deities, but he did reserve scepticism as to the infinity of their duration, their omnipotency, their powers to help mankind in

every kind of urgency. Have these gods and messiahs, which we of Western faiths have been prone to believe in, been sublimely successful in the mitigation of human suffering, hunger, sorrow and affliction? The answer //is// open to doubt.

So to these young Christians I can say, "Believe in Christ if you wish, but remember, Jesus never claimed divinity either." Yes, believe in a unitary God, too, if you wish, but cease your imploring, pleading for personal dispensations, health, wealth, relief from suffering. Study the Eightfold Path. Seek the insights and enlightenment that come through meditative learnings. And find out how to achieve for yourself what prayer and solicitation of forces beyond you are unable to accomplish.

There are many young people who believe that God answers their prayers. Does he? Is prayer-answering the purpose of a supreme being? A young man recently came to us asking for food and shelter. He was young, able-bodied, and, yes, intelligent. We received him, fed him and gave him a room for several days. When it became apparent that this fellow had no intention of ever leaving, we felt he should go off on his own. He was highly indignant! When he left we asked him if he intended to work and earn enough to take care of his own needs. He answered, "No, God will provide. If I follow his light, that is enough. He will take care of me!"

If there is a God, why should he take care of able-bodied young men simply because they have unreserved and total faith in him, when there are so many really unfortunate, desolate people who really need help? Did God provide for the millions of Jews in concentration camps who were slowly gassed to death //en-masse//, their agonies of asphyxiation often lasting a full half-hour, before they were incinerated in German ovens? Is he there offering respite each day to the millions who are dying of cancer and other agonizing diseases all over the universe? Does he provide for all the masses of people, victims of floods, disasters and earthquakes, who are homeless and starving daily throughout the world?

Yes, believe in a God, if you will, I tell them, but don't ask, ask

and ask. Don't beg. Provide, as best you are able, for yourself first. Then fill your heart and mind with love, with metta, and help, to the fullest possible extent, in the relief of suffering among others. This is the answer I give them. But cease your petitioning, your constant solicitation for private preference.

A Jewish girl from Israel came to meditate. She felt happy and calm in meditation, but she was worried. She said, "I do not want to forget my heritage. I was born in Jerusalem and am steeped in Jewish tradition." I answered her: "No problem. When you finish meditating, say the 'Shmah'!" This is the ancient prayer of the Jews to be said each morning of their lives and on their deathbeds. It consists of the words, "Hear, O Israel, the Lord our God, the Lord is one." This, to those of the Jewish faith, may be a solacing thought, one that may yield them comfort, I told her. There is nothing in Buddhism, as a matter of fact, denying the right to believe in God if you so wish. Yet it must be pointed out that Buddhism places deityship on quite a different plane than monotheistic and polytheistic religions do. Still, with all your beliefs intact, you can benefit from much that Buddhism teaches, for instance from Buddhist meditation. We are all inter-related in common suffering. Even the word //religion//, derived from Latin, means joined or linked. Just as the word //yoga// also means the same, //united//. Whether this is expressed through a belief in a deity or not is of less importance than the fact that we recognize and accept the wonder of our common interrelationship. Certainly, I told her, there is nothing in the practice of Judaism that denies man's common relationship. The young lady was satisfied. As far as I know she sill meditates daily and recites the "Shmah."

Sometimes it is said that the Buddhists worship idols. Why all the incense, oil lamps, flowers set before Buddha-images? You must understand, I tell these young people, that the Buddhists are merely expressing their reverence for a great man of overwhelming vision and insight, one of the wisest teachers that ever lived, a man who laid out a whole way of life an a means of alleviating sorrow, strife and suffering. When they bow to him with hands clasped before them they do so in reverence and worship. But the meaning they attach to "worship" is not that of Western religionists. They ask nothing for their

separate selves, no intercession of gods, no personal favors. Why is that? Because the Buddhist, neither in his life practice nor his philosophy, believes himself to be a separate being, a singular self, apart from others. Therefore, lacking separate personhood, there is no //one// for whom preference is sought. For the Buddhist "worship," then mean praise, reverence, a desire to imitate and be like the Buddha, to follow his ways and show appreciation for his teachings. He offers them no dispensations or favors, only a body of wisdom contained in the Dhamma which, if they but apply it to themselves, amounts to self-dispensation. In essence this means dispensing with all vanity, clinging, attachments, greed and ignorance, which may yet hamper them from being like the Buddha and aspiring to the perfection of being, which he in his life attained when reaching Nibbana here and now!

The great American statesman Thomas Paine said, "My mind is my church." In this statement he reiterates the belief of the Buddha. Buddhists do not believe it is necessary to have a middleman intercede between them and the perfection of the Master they chose to emulate and be like. In Buddhism there is no need for priests, ministers and preachers to pray for them in churches or temples. The Buddhist monk teaches, not preaches. He teaches man to find his way. He teaches purity of mind, and compassion, and love for all beings. He does not perform marriage service, but devotes his life only to teaching and scholarship and study, and to continuing self-purification through meditation, so that he can be an example to others.

Who may become a Buddha? And how does one become one? These are questions frequently asked me. The answers are that one has to enroll or join nothing, sign no document, be initiated by no baptism, nor disavow any other belief. All he has to do is to begin to live as Buddhists live, to find inspiration in the Buddha, to like and reverence his teachings, to begin to try to follow his Eightfold Path and, through meditation, to seek to gain merit and purity. To aspire, in fact, to become a Buddha himself! For Buddhahood is not a limited society. It is open to all. Many have attained it. Even the Buddha himself, in previous lives (so goes one of the legends built around him) chose to deny himself release through Nibbana and chose rebirth so

that he might stay on and teach others.

Now let us examine the Buddha's remedy for the ending of suffering. A friend of mine once said, with respect to this, "It is all very simple: practice //right thought//, //right speech// and //right action//! Very good and very important. However, not so fast, my friend! All of the Eightfold Path is necessary, not just the small part of it you mention. It is all beautifully interrelated. There //must be right understanding with right speech//. There //must be right action//. There //must be right effort//. And //with// the right effort must follow //right livelihood//. And for all of these steps to work, think of them //as steps//. You don't get very far just moving up one step and remaining there. You have to combine them, join them, link them, and finally, climax them with still one more step to reach the top. And //that// step is //right mindfulness//.

How beautifully all these hang together like pearls on a necklace. But now think for a moment about what is meant by "right": that is to say, the rightness of speech, thought, action. Few pause to think what "right" means within this context. Does it mean right as opposed to wrong? Perhaps it does. And then, again, perhaps it doesn't. How many of us are able to discriminate at every juncture of our lives what is right and what is wrong? Does right, then, mean appropriate? Appropriate action, appropriate speech, etc.? Appropriate means suitable, suitable for the occasion. Is //that// always so easy to determine? What, then, does the Buddha's use of the word //right// come down to? Does it not come down to the fact that he is pointing out that there is choice, and that //we// have choice, that we can go this way or go that way, and that it is up to us and not him, and no god or supreme being, to determine our way? Is he not saying that this choice or volition amounts to our own kamma? And that while a lot of it is predetermined through our past lives or genetically, however you want to think of it, we can still alter, correct, change, refine re-aim this kamma, change its course? We and nobody else! And does not all of this point back to such //qualities// of action, speech, and thought, as are characterized as greedy, selfish, hateful, hostile, hurtful? As //opposed// to such qualities as generousness, selflessness, lovingness, kindliness, helpfulness? Do you not see that

the Buddha is telling us to look behind words and not to accept them for their face value but for their internal, shall we say nuclear, meanings?

So we return again to the question as to whether Buddhism is a religion. In the sense that it offers us a moral code helping to conjoin us in the living together of a better life, yes, it //is// a religion. For that is the inner or nuclear meaning of religion -- //relinking, rejoining//. But if Buddhism is taken to imply belief in a supreme being who rules the universe and can be bribed to alter his decisions by our prayers and solicitations for personal preference, it is not a religion. And this Buddhism does not do. Well, then, the Christian may argue, man without God, without conscience, without a ruler of the universe, will revert to bestiality. Is this not like saying a being can't exist without a taskmaster? Are we then children? So weak that we can't exist without being "told" what we can and cannot do? How can we justify this?

The answers should be obvious. Man //can// rely on himself. Man //can// train his mind to right thinking, not because thereby he will be saved by a righteous God, but because right thinking will lead him on to the path of final liberation from suffering, which consists of right moral conduct, right meditation and right wisdom.

Now look at Buddhism. Does it not look //up// to you rather than down to you, treat you as an adult rather than a child, not demand and command, but patiently teach and instruct what practically amounts to the same thing? The Buddha states that we are heirs to our kamma, that we make it, form it, and that what we do in this existence does affect our lives in the next one. However, in Buddhism, there is no need of beating our breasts and heeding authoritarian demands that we repent. We can rise up out of our sloth and torpor, out of evil and ugliness, by "following the path." If it were true that without a vengeful God man would be less than human, how do we justify the existence for thousands of years of Buddhists living in peace and love with each other?

Christ and Buddha were alike in many ways. It is not my intention

to disparage anyone's belief in Christ. Christ said, "Love thy neighbor as thyself." Buddha said, "Show compassion and loving-kindness to all beings." God said to the Jews, "Do not unto others that which you would not do unto yourself." This is what Christ later said in reverse, positively, but with the same meaning. It was Moses who interpreted the words of God to his people, but for that reason they did not clothe him in divinity, nor did he do so himself. Where the Buddhists and Christians part company is the Christ's followers accorded him divinity, whereas Buddha's disciples accord him reverence as a great being.

* * *

WHY IS THERE SUFFERING IN THE WORLD

Buddha had taught (and I refer to //The// Buddha, for there have been many and you, yourself, may have the aspiration to one day be one), that it is man's clinging to the idea of separate selfness which is the cause of his suffering. Implicit in separate selfhood is egotism and craving. This is illusion, the basic illusion. The man who "prays to God" expresses craving. He is a clinger. He wishes something for //self//, is egotistic. Even the idea of a God expresses the thought of an extension of his egotism into a future life -- in heaven or wherever. The prayer craves for a beautiful painfree future or continuation of the present. In return he promises his God to be of good behavior.

Buddha teaches that beauty is fleeting, life is impermanent and transitory, that pain and sorrow are an outcome of the craving egotistic self. //That craving is our suffering.// Craving implies cravenness. To be craven is to fear. Fearfulness is suffering. Life is fearful.

There is suffering in the world because the fearful, fearing self continues in its illusion of lonely separateness. The separate self clings to its fears, its self-seeking, its pleading, hoping, craving. "Give me," it implores its God, "help me." What is the Buddha's answer to this? Does he not say, "Cleanse yourself of the self-idea, of its greed, hatred, ignorance"? And what is this ignorance? Is it not our ignoring, our refusal to see the basic illusion of selfhood?

We finally return to meditation again, to why we meditate. Meditation is a way, the Buddha's way of self-cleansing, self-elimination, of freeing the mind of its attachments to the impermananent and illusory. Through meditation we learn to detach the self from its assumptions, to realize that ego is substance-less, to free our mind from its defilements and illusions; to approach, through wisdom and compassion, the ultimate cessation of suffering which comes with Nibbana, the utter abandonment of our selfhood. In this no eternity is sought, no endless continuity. And no annihilation. For, since there is no //one//, what is there to annihilate? Or to eternalize?

In a way of thinking, is not this a kind of sublime mysticism? A creed or belief that yields unseeking equanimity, quietude and the end of suffering? Since all being, in the end, //is// mystery; since trembling , transitory being is but an illusory drop of water in a depthless ocean, why not accept it as so?

Those who crave for and pray to gods often achieve thereby a kind of mental purification. Even the prayers of sceptics often achieve the same result. If prayer brings relief and quietude, remission of suffering, it cannot be bad. But what if the relief is unlasting? Apart from the notion that prayer implies a dependency on external or supernatural authority, which I have no reason to bring into question, it definitely is based on the idea of a self as opposed to an other, and of bringing the two together in a sort of bargaining process. But what if we can accept the idea that there is no self to begin with and therefore no one to do the bargaining? I am reminded, in conclusion, of a little story:

A Christian missionary found a Chinese priest chanting in a temple. When the Chinese had finished, the missionary asked him: "To whom were you praying?"

"To no one," replied the Chinese priest.

"Well, what were you praying //for//?" the missionary insisted.

"Nothing," said the Chinese,

The missionary turned away, baffled. As the was leaving the temple the Chinese added, kindly: "And there was no one praying, you know!"

I have learned that through meditation one comes to appreciate vistas of truth in no other way attainable; and that if one does not come to understand totally and unquestionably the fullest depths of meaning possible as to the causes of suffering, one does at least arrive by painful experience and mindfulness to comprehension of its imponderability and immensity. I see it in a personal way, in my seventh decade, in severe and frequent anginas, in arthritic pains which make sittings so difficult that I must frequently change positions during meditation, or do standing meditation. I see it in my deafened and daily worsening hearing, the dimming of my eyes and in the realization that in the course of minding my breath and giving consideration to the dissolution of every component of my body, //anicca//, impermanence, is the source out of which this suffering or //dukkha// flows. Out of this impermanence, too, I sense the vastness of the illusion that we possess anything life abiding, continuous and distinguishable selfhood and that the epitome of suffering arises from this basic illusion -- that there is a "one," a "self" which is suffering or sufferable.

The facts of suffering, its truth, and the facts of impermanence as well, are widely recognized by most religions. All accept the basic tragical quality of life. Where Buddhism goes forward from the rest is in the maintenance and espousal of the theme of no-self. Life, death, impermanence and suffering then become but a process in which, in an

ultimate and fundamental sense, there is no personal participation. From this notion comes release, emancipation and enlightenment. As phenomena we may continue to go on until the ultimate collapse of our bodies and death overtakes us. But since no self is any longer engaged in the process, it becomes depersonalized. We are no longer subjects or even objects of calamity, despair, disease. Disturbance, dejection, worry, dread, anguish, decay, enfeeblement, senility, no longer concern us. Serenity and equanimity come with a new wisdom reflecting our detachment not alone from these negative emotions but also from the positive ones such as longing, craving, hoping, desiring, wishing, clinging. Because, whether we realize and attain the positive results or goals sought through these emotions, or do not, there is continued suffering. We suffer if we fail to attain them and there is disappointment. If we do attain them, they are impermanent, suffer their own kind of decay, and out of this loss we suffer as well.

The goal, in the end, becomes the even-minded depersonalized middle course wherein irritation, aversion, uncertainty vanish. Hate and animosity become impossible. One is neither submissive nor rebellious. We transcend the need for personal love or hate. Quietude comes to us. Release. These are the goals of insight or vipassana meditation, whose aim is release from suffering. How close we come to realizing them will depend on the quality of those we seek out to teach us and on our own assiduity in the mindfulness with which we seek, through our meditation, to arrive at the other shore.

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AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1980
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DATE OF DHARMANET DISTRIBUTION: September 1995
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ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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SUTRA ON THE BUDDHA'S BEQUEATHED TEACHING (T.389)

Translated from Sanskrit by
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SUTRA PREFACE

When Shakyamuni Buddha first turned the Wheel of Dharma, he crossed over the Venerable Ajnatakaundinya. The very last time he spoke the Dharma, he crossed over the Venerable Subhadhra. All of those whom he should have crossed over had already been crossed over. He lay between the Twin Sala trees and was about to enter Nirvana. At this time, in the middle period of the night, all was quiet,without any sound. Then for the sake of all of his disciples he spoke on the essentials of the Dharma.

UPHOLDING THE PRECEPTS

All of you Bhikshus, after my Nirvana, you should reverence and honor the Pratimoksha. It is like finding a light in darkness, or like a poor person obtaining a treasure. You should know that it is your great teacher, and is not different from my actual presence in the world. Those of you who uphold the pure precepts should not buy, sell or trade. You should not covet fields or buildings, or keep servants or raise animals. You should stay far away from all kinds of agriculture and wealth as you would avoid a pit of fire. You should not cut down grass or trees, plow fields or dig the earth. Nor may you compound medicines, prophesize good and evil, observe the constellations, cast horoscopes by the waxing and waning of the moon, or compute astrological fortunes. All of these activities are improper.

Regulate yourselves by eating at the appropriate time and by living in purity. You should not participate in worldly affairs or act as an envoy, nor should you become involved with magical spells and elixiers of immortality, or with making connections with high ranking people, being affectionate towards them and condescending towards the lowly.

With an upright mind and proper mindfulness you should seek to cross over. Do not conceal your faults or put on a special appearance to delude the multitudes. Know the limits and be content with the four kinds of offerings. When you receive offerings, do not store them up. This is a general explanation of the characteristics of upholding the precepts. The precepts are the root of proper freedom; therefore they are called the Pratimoksha (lit. the root of freedom). By relying on these precepts, you will give rise to all dhyana concentrations, and reach the wisdom of the cessation of suffering. For this reason, Bhikshus, you should uphold the pure precepts and not allow them to be broken. If a person is able to uphold the pure precepts, he will, as a result, be able to have good dharmas. If one is without the pure precepts no good merit and virtue can arise. Therefore you should know that the precepts are the dwelling place

for the foremost and secure merit and virtue.

RESTRAINING THE MIND

All of you Bhikshus, if you are already able to abide by the precepts, you should restrain the five sense organs, not allowing them to enter the five desires as they please. It is like a person tending cattle who carries a staff while watching them, not allowing them to run loose and trample others sprouting grains. If you let your five sense organs run loose, not only will the five desires become boundless, they will be uncontrollable. They are like a violent horse unrestrained by reins who drags a person along so that he falls into a pit. If you are robbed or injured you will suffer for a single life, but the injury from the plundering done by the five sense organs brings misfortunes which extend for many lives. Because their harm is extremely heavy, it is impermissable to be careless.

For this reason wise people restrain the five sense organs and do not go along with them. They restrain them like thieves who are not allowed to run loose. If you let them run loose for a while, before long you will observe their destruction. Since the five sense organs have the mind as their ruler, you should restrain the mind well. Your mind is as dangerous as an extreme- ly poisonous snake, a savage beast or a hateful robber. A great fire rushing upon you is still not a satisfactory analogy for it. It is like a person carrying a container of honey who, as he moves along in haste, only pays attention to the honey, and does not notice a deep pit. It is like a mad elephant without a barb, or a monkey in a tree jumping about, which are both difficult to restrain. You should hasten to control it and not allow it to run loose. Those who allow their minds to wander freely loose the good situation of being a human being. By restraining it in one place there is no affair which cannot be completed. For this reason, Bhikshus, you should vigorously subdue your mind.

MODERATION IN EATING

All of you Bhikshus, you should receive various kinds of food and drink as if you were taking medicine. Whether they be good or bad, do not take more or less of them, but use them to cure hunger and thirst and to maintain the body. Bhikshus should be the same way as bees gathering from flowers, only taking the pollen without harming their form or scent; receive peoples' offerings to put an end to distress, but do not seek to obtain too much and spoil their good hearts. Be like a wise man, who having estimated the load that suits the strength of his ox, does not exceed that amount and exhaust its strength.

AVOIDING SLEEP

All of you Bhikshus, during the day, with a vigorous mind, cultivate the Dharma and don't allow the opportunity to be lost. In the first and last periods of the night also do not be lax, and during the middle period of the night, chant Sutras to make yourself well informed. Do not let the causes and conditions of sleep cause your single life to pass in vain, so that you don't obtain anything at all. You should be mindful of the fire of impermanence which burns up all the world. Seek to cross yourself over and do not sleep.
The robber afflictions are always about to kill you even more than your enemies. How can you sleep? How can you not rouse yourself to awaken? With the hook of the precepts you should quickly remove the poisonous snake afflictions that are sleeping in your heart. When the sleeping snake is gone, then you can sleep at ease. Those who sleep even though it hasn't yet gone, are without shame. The clothing of shame, among all adornments, is the very best. Shame can be compared to an iron barb which can restrain people from doing evil. Therefore you should always have a sense of shame, and not be without it even for a moment, for if you have no sense of shame you will lose all of your merit and virtue. Those who have shame have good dharmas; one without it is no different from the birds and beasts.

AVOIDING ANGER

All of you Bhikshus, if a person dismembered you piece by piece your mind should be self-contained. Do not allow yourself to become angry. Moreover, you should guard your mouth and not give rise to evil speech. If you allow yourself to have thoughts of anger, you will hinder your own Way, and lose the merit and virtue you have gained. Patience is a virtue which neither upholding the precepts nor the ascetic practises are able to compare with. One who is able to practise patience can be called a great person who has strength; if you are unable to happily and patiently undergo the poison of malicious abuse, as if drinking sweet dew, you cannot be called a wise person who has entered the Way. Why is this? The harm from anger ruins all good dharmas and destroys one's good reputation. People of the present and of the future will not even wish to see this person. You should know that a heart of anger is worse than a fierce fire. You should always guard against it, and not allow it to enter you, for of the thieves which rob one's merit and virtue, none surpasses anger. Anger may be excusable in lay people who indulge in desires, and in people who do not cultivate the Way, who are without the means to restrain themselves, but for people who have left the home-life, who cultivate the Way and are without desires, harboring anger is impermissable. Within a clear, cool cloud, there should not be a sudden blazing clash of thunder.

AVOIDING ARROGANCE

All of you Bhikshus, you should rub your heads for you have relinguished fine adornments, you wear the garments of a Buddhist monk, and you carry the alms bowl to use in begging for your livelihood; look at yourself in this way. If thoughts of arrogance arise you should quickly destroy them, because the increase of arrogance is not appropriate even among the customs of lay people, how much the less for a person who has left the home-life and entered the Way. For the sake of liberation, you should humble yourself and practice begging for food.

AVOIDING FLATTERY

All of you Bhikshus, a mind of flattery is contradictory to the Way. Therefore you should have a straightforward disposition of mind. You should know that flattery is only deceit, so for people who have entered the Way, it has no use. For this reason, all of you should have an upright mind, and take a straightforward disposition as your basis.

REDUCING DESIRES

All of you Bhikshus, you should know that people with many desires, because they have much seeking for advantage, have much suffering. People who reduce their desires, who are without seeking or longing are without this trouble. Straight-away reduce your desires and in addition cultivate appropriately. One who reduces his desires is more able to produce all merit and virtue. People who reduce their desires, do not flatter in order to get what they want from others. Moreover they are not dragged along by their sense organs. People who reduce their desires have, as a consequence, a mind which is peaceful, without worry or fear. In meeting with situations they are always satisfied and never discontent. One who reduces his desires has Nirvana. This is known as reducing desires.

CONTENTMENT

All of you Bhikshus, if you wish to be free from all suffering and difficulty, you should be content. The dharma of contentment is the dwelling of blessings, happiness, and peace. People who are content, although they might sleep on the ground are peaceful and happy. Those who are not content, although they might abide in the heavens, are still dissatisfied. Those who are not content, even if they are rich, they are poor. Those who are content, although they might be poor, they are rich. Those who are discontent are always dragged along by their five sense organs, and are pitied by those who are content. This is known as contentment.

SECLUSION

All of you Bhikshus, seek quietude, the Unconditioned peace, and happiness. You should be apart from confusion and disturbances, and dwell alone in seclusion. People who dwell in quietude are reverenced by the heavenly ruler Shakra and all the gods. For this reason you should renounce your own group and other groups, and dwell alone in seclusion in order to contemplate the basis for the cessation of suffering. If you delight in crowds, you will undergo a lot of affliction. It is like when a flock of birds gathers in a great tree, it is in danger of withering and collapsing. One who is bound and attached to the world drowns in a multitude of suffering, like an old elephant sunk in mud, who is unable to get himself out. This is known as seclusion.

VIGOR

All of you Bhikshus, if you are vigorous no affair will be difficult for you; for this reason all of you should be vigorous. It is like a small stream flowing for a long time which is able to bore through stone. If, on the other hand, the mind of one who cultivates frequently becomes lax, it is like trying to make a fire by friction but resting before there is any heat; though one wants to make a fire, the fire is difficult to obtain. This is known as vigor.

MINDFULNESS

All of you Bhikshus, seeking for a Good and Wise Advisor, or for a wholesome benefactor, does not compare with mindfulness. If you do not neglect mindfulness, none of the thieves of the afflictions can enter you. For this reason all of you should constantly collect the thoughts in your mind. If you lose mindfulness you will lose all merit and virtue. If your power of mindfulness is firm and strong, though you enter among the thieves of the five desires, they cannot harm you. It is like entering a battle wearing armour, thus there is nothing to fear. This is known as mindfulness.

DHYANA CONCENTRATION

All of you Bhikshus, if you collect your mind, it will be concentrated. Because the mind is concentrated, the production and destruction of the appearances of dharmas in the world can be known. For this reason, all of you should constantly and vigorously cultivate concentration. If you attain concentration your mind will not be scattered. It is like a household that uses its water sparingly and is able to regulate its irrigation ditches. One who cultivates concentration is also the same way; for the sake of the water of wisdom he well cultivates dhyana concentration so it doesn't leak away. This is known as concentration.

WISDOM

All of you Bhikshus, if you have wisdom, you will be without greed or attachment. Always examine yourselves, and do not allow yourselves to have faults, for it is in this way that you will be able to obtain liberation within my Dharma. If one is not like this, since he is neither a person of the Way, nor a layperson, there is no name for him. One with wisdom has a secure boat for crossing over the ocean of birth, old age, sickness, and death. Wisdom is also like a great bright lamp in the darkness of ignorance, a good medicine for those who are sick, and a sharp axe for cutting down the tree of afflictions. For this reason all of you should increasingly benefit yourselves by learning, considering, and cultivating wisdom. Even though a person only has flesh eyes, if he has illuminating wisdom, he has clear understanding. This is known as wisdom.

NOT HAVING IDLE DISCUSSIONS

All of you Bhikshus, if you have all sorts of idle discussions, your mind will be scattered, and even though you have left the home-life, you will not attain liberation. For this reason, Bhikshus, you should quickly renounce a scattered mind and idle

discussions. If you wish to be one who attains the happiness of still tranquillity, you only need to be good and eliminate the evil of idle discussions. This is known as not having idle discussions.

SELF-EXERTION

All of you Bhikshus, with respect to all merit and virtue, you should always have a single purpose. Relinguish all laziness as you would leave a hateful thief. That which the greatly compassionate World Honored One has explained for your benefit is already finished; all of you need only to practice it diligently. Whether you are in the mountains, in a desolate marsh, beneath a tree, or in an empty and quiet dwelling, be mindful of the Dharma you have received and do not allow it to be forgotten. You should always exert yourselves and practise it vigorously. You don't want to reach the time of death and be filled with remorse because of a life spent in vain. I am like a good doctor who understands illnesses and prescribes medicine. Whether it is taken or not is not the responsibility of the doctor. Moreover I am like a virtuous guide who points out a good path. If those who hear of it do not walk down it, it is not the guide's fault.

CLEARING UP ALL DOUBTS

All of you Bhikshus, if you have doubts about suffering and the other Four Truths, you may quickly ask about them now. Do not harbour doubts and fail to clear them up.

At that time the World Honored One repeated this three times, yet no one asked him a question. And why was this? Because the assembly did not harbour any doubts.

At that time Venerable Aniruddha contemplated the minds of the assembly and said to the Buddha, "World Honored One, the moon can become hot and the sun can become cold, but the Four Truths proclaimed by the Buddha cannot be otherwise. The Truth of Suffering taught by the Buddha is actually suffering, and cannot become happiness. Accumulation is truly the cause of it, besides which

there is no other cause. If one is to destroy suffering, the cause of suffering must be destroyed, because if the cause is destroyed then the result is destroyed. The path leading to the destruction of suffering is truly the real path, besides which there is no other path. World Honored One, all of these Bhikshus are certain and have no doubts about the Four Truths."

LIVING BEINGS WHO WILL CROSS OVER

"When those in this assembly who have not yet done what should be done see the Buddha cross over to Nirvana they will certainly feel sorrow. Those who have newly entered the Dharma and heard what the Buddha taught, will all cross over. They have seen the Way, like a flash of lightning in the night. But those who have already done what was to be done who have already crossed over the ocean of suffering, will only have this thought: 'Why has the World Honored One crossed over to Nirvana so soon?'

Aniruddha spoke these words. Everyone in the assembly had penetrated the meaning of the Four Holy Truths. The World Honored One wished all in that great assembly to be firm, so with a mind of great compassion he spoke again for their sake.

"All of you Bhikshus do not be grieved or distressed. If I were to live in the world for a kalpa, my association with you would still come to an end. A meeting without a seperation can never be. The Dharma for benefitting oneself and others is complete. If I were to live longer it would be of no further benefit. All of those who could be crossed over, whether in the heavens above or among humans, have already crossed over, and all of those who have not yet crossed over have already created the causes and conditions for crossing over.

THE DHARMA BODY IS ALWAYS PRESENT

From now on all of my disciples must continuously practise. Then the

Thus Come One's Dharma body will always be present and indestructible. You should know therefore, that everything in the world is impermanent. Meetings necessarily have seperations, so do not harbour grief. Every appearance in the world is like this, so you should be vigorous and seek for an early liberation. Destroy the darkness of delusion with the brightness of wisdom. The world is truly dangerous and unstable, without any durability.

My present attainment of Nirvana is like being rid of a malignant sickness. The body is a false name, drowning in the great ocean of birth, sickness, old age and death. How can one who is wise not be happy when he gets rid of it, like killing a hateful thief?

CONCLUSION

All of you Bhikshus, you should always singlemindedly and diligently seek the way out of all the moving and unmoving dharmas of the world, for they are all destructible, unfixed appearances. All of you, stop; there is nothing more to say. Time is passing away, and I wish to cross over to Nirvana. These are my very last instructions.

THE END

BEYOND BELIEF

by

A.L.De Silva

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PREFACE

The purpose of this book is threefold. Firstly it aims to critically examine Christianity and thereby highlight the logical, philosophical and ethical problems in Christian dogma. In doing this I hope to be able to provide Buddhists with facts which they can use when Christians attempt to evangelize them. This book should make such encounters more fair, and hopefully also make it more likely that Buddhists will remain Buddhists. As it is, many Buddhists know little of their own religion and nothing about Christianity - which makes it difficult for them to answer the questions Christians ask or to rebut the claims they make.

The second aim of this book is to help any Christians who might read it to understand why some people are not, and never will be, Christians. Hopefully, this understanding will help them to develop an acceptance of and thereby genuine friendship with Buddhists, rather than relating to them only as potential converts. In order to do this, I have raised as many difficult questions as possible and not a few home truths. If it appears sometimes that I have been hard on Christianity, I hope this will not be interpreted as being motivated by malice. I was a Christian for many years and I still retain a fond regard, and even admiration, for some aspects of Christianity. For me, Jesus' teachings were an important step in my becoming a Buddhist and I think I am a better Buddhist as a result. However when Christians claim, as many do with such insistence, that their religion alone is true, then they must be prepared to answer doubts which others might express about their religion.

The third aim of this book is to awaken in Buddhists a deeper appreciation for their own religion. In some Asian countries Buddhism is thought of an out-of-date superstition while Christianity is seen as a religion which has all the answers. As these countries become more Westernized, Christianity with its "modern" image begins to look increasingly attractive. I think this book will amply demonstrate that Buddhism is able to ask questions of Christianity which it has great difficulties in answering, and at the same time to offer explanations to life's puzzles which make Christian explanations look rather puerile.

Some Buddhists may object to a book like this, believing that such a gentle and tolerant religion as Buddhism should refrain from criticizing other religions. This is certainly not what the Buddha himself taught. In the Mahaparinibbana Sutta he said that his disciples should be able to "Teach the Dhamma, declare it, establish it, expound it, analyse it, make it clear, and be able by means of the Dhamma to refute false teachings that have arisen." Subjecting a point of view to careful scrutiny and criticism has an important part to play in helping to winnow truth from falsehood, so that we can be in a better position to choose between "the two and sixty contending sects." Criticism of another religion only becomes inappropriate when it is based on a deliberate misrepresentation of that religion, or when it descends into an exercise in ridicule and name-calling. I hope I have avoided doing this.

I would like to thank Moses Chan and Paul Teo, two devout Christians and good friends, for the hours of stimulating discussions we had on some of the matters covered in this book. We agree to disagree but remain friends.

CRITIQUE OF CHRISTIAN ARGUMENTS FOR GOD'S EXISTENCE

Christians claim that there is an all-knowing, all-loving God who created and who controls the universe. Several arguments are used to prove this idea. We will examine each of these arguments and give the Buddhist objections to them.

The Authority of the Bible

When asked to prove God's existence, the Christian will often open the Bible and say "The Bible says God exists, so he must." The problem is that if we ask a Hindu, a Muslim, a Sikh or a Jew the same question they too will point to their respective holy books as proof of the existence of their Gods. Why should we believe the Bible but not the holy books of all the other religions? Using the Bible to prove God's existence is only valid if we already accept that it alone contains God's words. However, we have no evidence that this is so. In fact, as we will demonstrate later, there is strong evidence that the Bible is a highly unreliable document.

The Existence of the Universe

In their attempts to prove God's existence, Christians will sometimes say "The universe didn't just happen, someone must have made it and therefore there must be a creator God." There is a major flaw in this argument. When it starts to rain we do not ask "Who is making it rain?" because we know that rain is caused not by someone but by something - natural phenomena like heat, evaporation, precipitation, etc. When we see smooth stones in a river, we do not ask "Who polished those stones?" because we know that the smooth surface of the stones was caused not by someone but by something - natural causes like the abrasive action of water and sand.

All of these things have a cause (or causes) but this need not be a being. It is the same with the universe - it was not brought into being by a God but by natural phenomena like nuclear fission, gravity, inertia, etc. However, even if we believe that a divine being is needed to explain how the universe came into existence, what proof is there that it was the Christian God? Perhaps it was created by the Hindu God, the God of Islam or one of the gods worshipped by tribal religions. After all most religions, not only Christianity claim that their God or gods created the universe.

The Argument from Design

In response to the above refutation, the Christian will maintain that the universe does not merely exist but its existence shows perfect design. There is, a Christian might say, an order and balance which point to its having been designed by a higher intelligence, and that this higher intelligence is God. But as before, there are some problems with this argument.

Firstly, how does the Christian know that it was his God who is behind creation? Perhaps it was the gods of non-Christian religions who designed and created the universe.

Secondly, how does the Christian know that only one God designed everything? In fact, as the universe is so intricate and complex we could expect it to need the intelligence of several, perhaps dozens, of gods to design it. So if anything the argument from design proves that there are many gods, not one as Christians claim.

Next, we would have to ask, is the universe perfectly designed? We must ask this because if a perfect God designed and created the universe, then that universe should be perfect. Let us first look at inanimate phenomena to see whether they show perfect design. Rain gives us pure water to drink but sometimes it rains too much and people lose their lives, their homes and their means of livelihood in floods. At other times it doesn't rain at all and

millions die in drought and famine. Is this perfect design? The mountains give us joy as we see them reaching up into the sky. But landslides and volcanic eruptions have for centuries caused havoc and death. Is this perfect design? The gentle breezes cool us but storms and tornadoes repeatedly cause death and destruction. Is this perfect design? These and other natural calamities prove that inanimate phenomena do not exhibit perfect design and therefore that they were not created by a perfect God.

Now let us look at animate phenomena to see whether they reveal perfect design. At a superficial glance, nature seems to be beautiful and harmonious; all creatures are provided for and each has its task to perform. However, as any biologist will confirm, nature is utterly ruthless. To live, each creature has to feed on other creatures and struggle to avoid being eaten by other creatures. In nature, there is no time for pity, love or mercy. If a loving God designed everything, why did such a cruel design result? The animal kingdom is not only imperfect in the ethical sense, it is also imperfect in that it often goes wrong. Every year millions of babies are born with physical or mental disabilities, or are stillborn or die soon after birth. Why would a perfect creator God design such terrible things?

So if there is design in the universe, much of it is faulty and cruel. This would seem to indicate that the universe was not created by a perfect all-loving God.

The First Cause Argument

Christians will sometimes say that everything has a cause, that there must be a first cause, and that God is the first cause. This old argument contains its own refutation, for if everything has a first cause then the first cause must also have a cause.

There is another problem with the first cause argument. Logically there is no good reason to assume that everything had a single first cause. Perhaps six, ten or three hundred causes occurring simultaneously caused everything.

Miracles

Christians claim that miracles are sometimes performed in God's name and that the fact that this happens proves that God exists. This is an appealing argument until it is looked at a little more closely.

While Christians are quick to claim that because of their prayers the blind could see, the deaf could hear and crooked limbs were straightened, they are very slow in producing evidence to back up their claims. In fact, some Christians are so anxious to prove that miracles have occurred at their prayer meetings that the truth often gets lost in a flood of wild claims, extravagant boasts, and sometimes even conscious lies.

It is true that things which are unusual and difficult to explain do sometimes happen during religious events - but not just for Christians. Hindus, Muslims, Taoists, etc. all claim that their God or gods sometimes perform miracles. Christianity certainly does not have a monopoly on miracles. So, if miracles performed in God's name prove the existence of the Christian God, then miracles performed in the name of numerous other gods must likewise prove that they too exist.

Christians may try to overcome this fact by claiming that, when miracles occur in other religions, they are done through the power of the Devil. Perhaps the best way to counter this claim is to quote the Bible. When Jesus healed the sick, his enemies accused him of doing this through the power of the Devil. He answered that healing the sick results in good and if the Devil went around doing good he would destroy himself (Mk 3:22-26). Therefore the same could be said for the miracles performed by Hindus, Jews or Sikhs. If these miracles result in good, how can they be the work of the Devil?

The Argument for God's Necessity

Christians will often claim that only by believing in God will people have the strength to deal with life's problems, and therefore that belief in God is necessary. This claim is apparently supported by numerous books written by Christians who have endured and overcome various crises through the power of God. Some of these books make highly inspiring reading, so the claim that one can cope with problems only with God's help sounds rather convincing - until we look a little more deeply.

If this claim is true, we would expect most of the non-Christian people of the world to lead lives of emotional distress, confusion and hopelessness while most Christians through their faith in God would be able to unfailingly deal with their problems and to never need to seek help from counsellors or psychiatrists. It is clear, however, that people from non-Christian religions and even those with no religion are just as capable of dealing with life's crises as Christians are - sometimes even better. It is also sometimes the case that people who are devout Christians lose their faith in God after being confronted with serious personal problems. Consequently, the claim that belief in God is necessary to cope with and overcome problems is baseless.

The "Try and Disprove" Argument

When Christians find they cannot prove God's existence with doubtful facts or logic, they may switch tactics and say "Perhaps it can't be proved that God exists, but neither can you disprove it". This of course is quite true. You cannot prove that God doesn't exist - but neither can you prove that the gods of Taoism, Hinduism and a dozen other religions do not exist. In other words, despite all the hyperbole, the extravagant claims and the confident proclamations, there is no more evidence for the existence of the Christian God than there is for the gods worshipped in other religions.

The Testimony

After everything else has failed, the Christian may finally try to

convince us that God exists by appealing to the emotions. Such a person will say, perhaps quite truthfully, "I used to be unhappy and discontented but after giving myself to God I am happy and at peace with myself." Such testimonies can be deeply moving, but what do they prove? There are millions of people whose lives became equally happy and meaningful after they embraced Buddhism, Hinduism or Islam. Likewise, there are no doubt many people whose lives have not changed for the better after they became Christians - the same weaknesses and problems sometimes remain. So this argument, like all the others, does not prove the existence of the Christian God.

III

WHY GOD CANNOT EXIST

We have seen that the arguments used to prove God's existence are inadequate. We will now demonstrate that logically an all-loving, all-knowing and all-powerful God such as the one in which Christians have faith cannot exist.

The Problem of Free Will

For the religious life to be meaningful we must have free will, we must be able to choose between good and evil. If we do not have free will we cannot be held responsible for what we do.

According to Christians, God is all-knowing - he knows all the past, all the present and all the future. If this is so, then God must know everything we do long before we do it. This means that

our whole life must be predetermined and that we act not according to the free exercise of our wills but according to our predetermined natures. If we are predetermined to be good we will be good and if we are predetermined to be evil we will be evil. We will act not according to our will or choice but according to the way God has already foreseen we will act. Although Christians will insist that we do have free will, God's omniscience simply makes this logically impossible. And that people will act only as God determines is verified in the Bible (e.g. 2 Thess 2:11-12; Rom 9:19-21; Rom 9:18).

If people are evil it is because God has chosen to make them evil (Rom 1:24-28) and caused them to disobey him (Rom 11:32). If they do not understand God's message it is because he has made their minds dull (Rom 11:8) and caused them to be stubborn (Rom 9:18). God prevents the Gospel from being preached in certain areas (Act 16:6-7) and he fixes long before it will happen when a person will be born and when he or she will die (Act 17:26). Those who were going to be saved were chosen by God before the beginning of time (II Tim 1:9). If a person has faith and is thereby saved, their faith comes from God, not from any effort on their part (Eph 2:9-10). One may ask "If a person can only do what God predetermines them to do, how can God hold them responsible for their actions?" The Bible has an answer for this question.

But one of you will say to me: "If this is so, how can God find fault with anyone? For who can resist God's will?" But who are you, my friend, to answer God back? A clay pot does not ask the man who made it: "Why did you make me like this?" After all, the man who makes the pot has the right to use the clay as he wishes, and to make two pots from one lump of clay, one for special occasions and one for ordinary use. And the same is true of what God has done (Rom 9:19-22).

So apparently in Christianity a person's life and destiny are due purely to the whim of God and as mere humans we have no right to complain about what God has decided for us. The idea that we are all predetermined is quite consistent with the idea of an

all-knowing God but it makes nonsense of the concept of making an effort to do good or avoid evil.

The Problem of Evil

Perhaps the most potent argument against the existence of an all-powerful, all-loving God is the undeniable fact that there is so much pain and suffering in the world. If there is really a God of love who has unlimited power, why doesn't he put an end to all evil? Christians try to answer this question in several ways.

Firstly, they will say that evil is caused by man not God and that if only man would follow God's commandments there would be no pain, evil or suffering. However, while it is true that evils such as war, rape, murder and exploitation can be blamed on humans, they can hardly be blamed for the millions who die each year in earthquakes, floods, epidemics and accidents, all of which are natural events. In fact, according to the Bible, the germs that cause hideous diseases like TB, polio, cholera, leprosy etc. and all the misery, deformity and suffering to which they give rise, were created by God before he created man (Gen. 1:11-12).

Another way Christians will try to explain away evil is to say that it is God's punishment for those who do not follow his commandments. However this implies that terrible things happen only to bad people, which is certainly not true. We often hear of painful sickness or disasters befalling good people including good Christians, and likewise we often hear of really bad people who seem to have nothing but good fortune and success. So it cannot be said that suffering and evil are God's way of punishing sinners.

Next, Christians will say that God allows evil to exist in the world because he wants to give us the freedom to choose good over evil and thereby earn salvation. Evil, they will say, exists to test us. At first this seems to be a good explanation. If a man sees someone being beaten up by a bully he has a choice between turning away (doing wrong) or deciding to help the victim (doing right). If he decides to help then he has been tested and found

good. However, as we have seen before, an all-knowing God must already know what choices a person will make so what is the point of testing us? Also, even if suffering and evil exist in the world to test us, couldn't an all-loving God think of a less cruel and less painful way to do this? It seems unloving and unfair to allow pain to be inflicted on one person so that another person can have the opportunity to choose between good and evil.

Some Christians will try to free God from responsibility for evil by saying that it is not created by God but by the Devil. This may be true but again if God is so loving why doesn't he simply prevent the Devil from doing this? In any case, who created the Devil in the first place? Surely it was God.

By this stage the Christian will start to get a bit desperate, shifting the argument from logic to pragmatism. He will say that even though there is suffering in the world we can use it as an opportunity to develop courage and patience. This is undoubtedly true but it still does not explain why an all-loving God allows babies to die of cancer, innocent bystanders to be killed in accidents, and leprosy victims to suffer deformity and pain. In fact the existence of so much unnecessary pain, misery and evil in the world is very strong evidence that there is no all-loving all-powerful God.

Why Create?

Christians claim that God is perfect, that he is complete in every way, but if God really did create the universe this would prove that he was not perfect. Let us examine why.

Before God created the universe there was nothing - no sun, no earth, no people, no good or evil, no pain - nothing but God who was, according to Christians, perfect. So if God was perfect and nothing but perfection existed, what motivated God to create the universe and thus bring imperfection into being? Was it because he was bored and wanted something to do? Was it because he was lonely and wanted someone to pray to him?

Christians will say that God created everything because of his love of man, but this is impossible. God could not love humans before he created them any more than a woman could love her children before she had conceived them. God's need to create indicates that he was dissatisfied in some way and therefore not perfect. Christians might then say that God created spontaneously and without need or desire. However this would mean that the whole universe came into being without purpose or forethought and therefore it would mean that God was not a loving creator.

The Problem of the Hidden God

Christians claim that God wants us to believe in him so that we can be saved - but if this is so why doesn't God simply appear and perform a miracle so that everyone will see and believe? Christians will say that God wants us to believe in him out of faith, not because we see him with our eyes. However, according to the Bible, God in the past performed the most awesome miracles and often intervened dramatically in human affairs so that people would know his presence. So if he did so in the past, why doesn't he do so now?

Christians will say that God does perform miracles today (healing, solving personal problems etc) but being stubborn and evil most people refuse to believe. However these so-called miracles are individual and minor and leave much room for doubt. If God performed a really impressive miracle which could have no other possible explanation, then most people certainly would believe.

According to the Bible when the Israelites wandered in the desert for forty years, God fed them by making food fall regularly from the sky (Ex 16:4). During the 1980's, several million Ethiopian Christians died slowly and painfully from starvation due to a prolonged drought. God had then the opportunity to make food fall from the sky, as the Bible claims he did in the past, in order to prove his existence, his power and his love. Buddhists would say that God did not manifest his presence because he does not exist.

IV

GOD OR THE BUDDHA
- WHO IS THE HIGHEST?

While Christians look to God as their lord and creator, Buddhists look to the Buddha as their model and ideal. Although Christians have never seen God, they claim to know him by communicating with him through prayer and through feeling his presence. They also claim that they can know God's will by reading his words which they maintain are contained in the Bible.

As Buddhists neither pray to nor acknowledge God, the only way they can get an idea of what he is like is by reading the Bible. However when Buddhists look at what the Bible says about God they are often shocked. They find that God as he is portrayed in the Bible to be profoundly different from how they hear Christians describe him.

While Buddhists reject the Christian concept of God because it seems to be illogical and unsubstantiated, they also reject it because it seems so much lower than their own ideal, the Buddha. We will now examine what the Bible says about God, compare it to what the Tipitaka (the Buddhist sacred scriptures) say about the Buddha, and thereby demonstrate the moral superiority of the latter.

Physical Appearance

What does God look like? The Bible says that God created man in

his own image (Gen 1:26) so from this we can assume God looks something like a human being. The Bible tells us that God has hands (Ex 15:12), arms (Deut 11:2), fingers (Ps 8:3) and a face (Deut 13:17). He does not like people seeing his face but he doesn't mind if they see his back.

And I will take away my hands and you will see my back parts but my face you shall not see (Ex 33:23).

However, although God seems to have a human body he does at the same time look not unlike the demons and fierce guardians one often sees in Indian and Chinese temples. For example, he has flames coming out of his body.

A fire issues from his presence and burns his enemies on every side (Ps 97:3).

Our God comes and shall not keep silent, before him a fire burns and around him fierce storms rage (Ps 50:3).

Now the people complained about their hardships in the hearing of the Lord, and when he heard them his anger was aroused. Then fire from the Lord burned among them and consumed some of the outskirts of the camp (Num 11:1).

When God is angry, which seems to be quite often, smoke and fire come out of his body.

The earth trembled and quaked, and the foundations of the mountains shook, they trembled because he was angry. Smoke rose from his nostrils; consuming fire came from his mouth, burning coals blazed out of it (Ps 18:7-8).

When the prophet Ezekiel saw God and his attendant angels, he described them as looking like this.

On the fifth of the month - it was the fifth year of the exile of King Jehoiachin - the word of the Lord came to Ezekiel the

priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the Lord was upon him. I looked, and I saw a windstorm coming out of the north - an immense cloud with flashing lightning and surrounded by brilliant light. The centre of the fire looked like glowing metal, and in the fire was what looked like four living creatures. In appearance their form was that of a man, but each of them had four faces and four wings. Their legs were straight; their feet were like those of a calf and gleamed like burnished bronze. Under their wings on their four sides they had the hands of a man. All four of them had faces and wings, and their wings touched one another. Each one went straight ahead; they did not turn as they moved. Their faces looked like this: Each of the four had the face of a man, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. Such were their faces. Their wings were spread out upward; each had two wings, one touching the wing of another creature on either side, and two wings covering its body. Each one went straight ahead. Wherever the spirit would go, they would go, without turning as they went. The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures; it was bright, and lightning flashed out of it. The creatures sped back and forth like flashes of lightning. As I looked at the living creatures, I saw a wheel on the ground beside each creature with its four faces. This was the appearance and structure of the wheels: They sparkled like chrysolite, and all four looked alike. Each appeared to be made like a wheel intersecting a wheel (Ezek 1:4-21).

Christians often look at the many-armed and fierce-faced gods in Hindu and Taoist temples and claim that they are devils rather than gods - but as the Bible makes clear the Christian God is very similar in appearance to these. Furthermore, just as Hindu and Taoist gods carry various weapons so too does the Christian God.

In that day the Lord will punish with his sword, his fierce, great and powerful sword (Is 27:1).

The sun and moon stood still in the heavens at the glint of your flying arrows, at the lightning of your flashing spear. In wrath you strode through the earth and in your anger you threshed the nations (Haba 3:11-12).

The Lord thundered from heaven, the voice of the Most High resounded. He shot his arrows and scattered the enemies (Ps 18:13-14).

But God will shoot them with arrows, suddenly they will be struck down (Ps 64:7).

Then the Lord will appear over them, his arrows will flash like lightning. The sovereign Lord will sound the trumpet (Zech 9:14).

Another interesting way in which God's appearance resembles that of non-Christian idols is in how he travels. The Bible tells us that God gets from one place to another either by sitting on a cloud (Is 19:1) or riding on the back of an angel (Ps 18:10). It is obvious from these quotes that God has a savage and frightening appearance; a conclusion verified again by the Bible where people are described as being utterly terrified by God's appearance.

Serve the Lord with fear and trembling, kiss his feet or else he will get angry and you will perish in the way, for his wrath is quickly kindled (Ps 2:11).

Therefore I am terrified at his presence. When I think of him I am in dread of him, God has made my heart faint. The Almighty has terrified me (Job 23:15).

Jesus frequently says that we should fear God (e.g. Lk 12:4-5). The Bible also very correctly says that where there is fear there cannot be love (I Jn 4:18) and so if God creates fear in people it is difficult to know how he can genuinely be loved at the same time.

What did the Buddha look like? Being human, the Buddha had a human body like any ordinary person. However the Tipitaka (the Buddhist sacred books) frequently speak of his great personal beauty.

He is handsome, good-looking, pleasant to see, of most beautiful complexion, his form and countenance is like Brahma's, his appearance is beautiful (Digha Nikaya, Sutta No.4).

He is handsome, inspiring faith, with calm senses and mind tranquil, composed and controlled, like a perfectly tamed elephant (Anguttara Nikaya, Sutta No.36).

Whenever people saw the Buddha, his calm appearance filled them with peace and his gentle smile reassured them. As we have seen, God's voice is loud and frightening like thunder (Ps 68:33). while the Buddha's voice was gentle and soothing.

When in a monastery he is teaching the Dhamma, he does not exalt or disparage the assembly. On the contrary, he delights, uplifts, inspires and gladdens them with talk on Dhamma. The sound of the good Gotama's voice has eight characteristics; it is distinct and intelligible, sweet and audible, fluent and clear, deep and resonant (Majjhima Nikaya, Sutta No.19).

God carries weapons because he has to kill his enemies and because he controls people with violence and threats. The Buddha, on the other hand, showed enmity to no one and was able to control people by reasoning with them. Addressing the Buddha, King Pasenadi once said:

I am a king, able to execute those deserving execution, fine those deserving to be fined, or exile those deserving exile. But when I am sitting on a court case people sometimes interrupt even me. I can't even get a chance to say: "Don't interrupt me! Wait until I have finished speaking." But when the Lord is teaching Dhamma there is not even the sound of coughing coming from the assembly. Once, as I sat listening to the Lord teach Dhamma a certain disciple coughed and one of his fellows tapped him on the knee and

said, "Silence, sir, make no noise. Our Lord is teaching Dhamma", and I thought to myself, indeed it is wonderful, marvellous how well trained these disciples are without stick or sword (Majjhima Nikaya, Sutta No.89).

We can just imagine how God would react if one were foolish enough to interrupt him while he was speaking. We can see from what has been said above that the Buddha's physical appearance reflected his deep inner calm and compassion. People were always inspired by the aura of peace that surrounded him.

Mental Make-up

We have seen that Buddhists do not believe in God because to them the idea is illogical and contrary to the facts. Buddhists also reject the Christian God because, if the Bible is correct, God appears to be so imperfect. All of the negative emotions which most cultured people find unacceptable are to be found in God. Let us examine how the Bible describes God's mind.

The emotion which is associated with God more than any other is jealousy. He even admits that he is jealous.

For the Lord is a devouring fire, a jealous God (Deut 4:24).

Nothing makes God more jealous than people worshipping other gods, and he tells us we must even kill our own children if they do this.

If your brother, the son of your mother, or your son, daughter, the wife of your bosom or the friend of your own soul, entices you secretly, saying, "Let us go and serve other gods" which neither you nor your fathers have known, some of the gods of the people that are around you whether near or far, from one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him, but you shall kill him. Your hand shall be the first against him to kill him and after that the others can strike him

(Deut 13:6).

The Bible tells us that God frequently loses his temper.

See, the day of the Lord is coming - a cruel day, with wrath and fierce anger, to make the land desolate and destroy the sinners within it (Is 13:9).

God is angry every day (Ps 7:11).

The Lord will cause men to hear his majestic voice and will make them see his arm coming down with raging anger and consuming fire (Is 30:30).

His anger will burn against you and he will destroy you from the face of the land (Deut 6:15).

God tells us to love but he is described as hating and being filled with abhorrence.

You hate all those who do wrong. You destroy those who tell lies; bloodthirsty and deceitful men the Lord abhors (Ps 5:5-6).

He is further described as hating many other things as well as people (see Deut 16:22, Mala 2:16, Lev 26:30). God has a particularly deep hatred for other religions which probably explains why Christianity has always been such an intolerant religion. He is often described as feeling special hatred for those who will not worship him.

Your New Moon festivals and your appointed feasts my soul hates (Is 1:14).

The Buddha had compassion for those who were cruel, he forgave those who did wrong, and he had respect for those of other religions. We would expect God, being capable of jealousy and hate, to be vengeful, and not surprisingly the Bible often mentions God's vengefulness.

Behold, your God will come with vengeance (Is 35:4).

The Lord is avenging and wrathful, the Lord takes vengeance on his adversaries and holds wrath for his enemies (Nahum 1:2).

For we know him who said, "It is mine to avenge; I will repay", and again, "The Lord will judge his people". It is a dreadful thing to fall into the hands of the living god (Heb 10:30-31). (See also Rom 1:8, 2:5-6, 12:19).

What would be the use of worshipping a God who is full of the very mental defilements which we ourselves are striving to overcome?

During the forty years after his enlightenment, the Buddha urged people to give up anger, jealousy and intolerance and never once in all that time did he fail to act in perfect accordance with what he taught to others.

The Lord acts as he speaks and speaks as he acts. We find no teacher other than the Lord who is so consistent as this whether we survey the past or the present (Digha Nikaya, Sutta No.19).

In the whole of the Tipitaka, there is not a single example of the Buddha expressing anger, hatred, jealousy, etc. because, being perfect, he was freed from such negative emotions.

Attitude to War

The Bible tells us that there is a time for hate and a time for war (Ex 3:8) and it is widely recognized today that those great evils depend upon each other. As we have seen, God is quite capable of hatred and, not surprisingly is therefore often involved in war.

The Lord is a man of war (Ex 15:3).

The Lord your God is in your midst, a warrior who gives victory

(Zeph 3:17).

The Lord goes forth like a mighty man, like a man of war he stirs up his fury, he cries out, he shouts aloud, he shows himself mighty against the enemy (Is 42:13).

When I sharpen my flashing sword and my hand grasps it in judgment, I will take vengeance on my adversaries and repay those who hate me. I will make my arrows drunk with blood while my sword devours flesh: the blood of the slain and the captives, the heads of the enemy leaders (Deut 32:41-42).

For centuries Christians have been inspired by these Bible passages, which encourage and even glorify war, to use violence to spread their religion. Even today there is a distinctly militaristic flavour about Christianity. The Salvation Army with its motto "Blood and Fire"; the hymns that speak about "Onward Christian soldiers marching as to war"; the saying "Praise the Lord and pass the ammunition", etc. The Bible contains dozens of examples of God helping his devotees to capture cities, slaughter civilian populations and defeat armies (for example Num 21:1-3, Num 31:1-12, Deut 2:32-34, Deut 3:3-7, Josh 11:6-11, etc.). Concerning captives in war God says:

And you shall destroy all the peoples that the Lord your God gives over to you, your eye shall not pity them (Deut 7:16).

When the Lord your God gives them over to you and you defeat them you must utterly destroy them and show no mercy to them (Deut 7:2).

Even Christians are often shocked when they read passages like these. Buddhists simply feel that such passages justify their rejection of God and their faith in the Buddha.

What was the Buddha's attitude to war? There is no example of the Buddha ever praising war, encouraging war, or going to war himself. On the contrary, he urged all to live in peace and

harmony and is described in this way:

He is a reconciler of those who are in conflict and an encourager of those who are already united, rejoicing in peace, loving peace, delighting in peace, he is one who speaks in praise of peace (Digha Nikaya, Sutta No.1).

He set an example by being a man of peace.

Abandoning killing, the monk Gotama lives refraining from killing, he is without stick or sword, he lives with care, compassion and sympathy for others (Digha Nikaya, Sutta No.1).

The Buddha was not content with merely speaking in favour of peace or with being peaceful himself. He actively promoted peace by trying to stop war. When his relatives were about to go to war over the waters of the Rohini River, the Buddha did not take sides, urge them on, give them advice on tactics, or tell them to show no mercy to their adversaries, as God would have done. Instead he stood between the two factions and said, "What is more valuable, blood or water?" The soldiers replied, "Blood is more valuable, sir." Then the Buddha said, "Then is it not unbecoming to spill blood for water?" Both sides dropped their weapons and peace was restored (Dhammapada Atthakata Book 15,1). The Buddha had put aside hatred and filled his mind with love and compassion, so approving of war was impossible for him.

Idea of Justice

Justice is the quality of being fair, and a person who is just acts fairly and in accordance with what is right. However ideas about what is fair and right differ from time to time and from person to person. Christians claim that God is just, so by examining his actions we will be able to know God's concept of justice.

God tells us that anybody who disobeys him will be punished "seven times over" (Lev 26:18), that is, one sin will be punished seven

times. God obviously considers this to be fair and just. He also tells us that he will punish the innocent children, grandchildren, and even great-grandchildren of those who sin.

I the Lord am a jealous God, punishing the children for the sins of the fathers to the third or fourth generation of those who hate me (Deut 5:9).

This is known as collective punishment; punishing a whole family or group for the crime committed by one of its members. Collective punishment is condemned today as unfair and unjust but God apparently considers it quite just.

God tells us that even minor offences should be punished by death. For example, those who work on Sunday should be stoned to death. Once a man was found collecting firewood on Sunday and God said to Moses and the people who caught the man:

"The man must die. The whole assembly must stone him outside the camp." So the assembly took him outside the camp and stoned him to death as the Lord commanded Moses (Num 15:32-36).

God's idea of justice does not seem to embrace the idea that the punishment should fit the crime. We are told that all who do not love God will suffer eternal punishment in hell. There are many kind, honest and generous people who do not believe in God and they will all go to hell. Is this fair and just? God apparently thinks so.

Was the Buddha just? The Buddha had attained the freedom of enlightenment and he taught others how they too could attain this freedom. Unlike God, he was not primarily a lawgiver, a judge, or one who metes out punishment. He was a teacher. In all his dealings with people he was fair, mild and merciful and he urged his followers to act in like manner. If someone did wrong, he said that one should not rush to punish him.

When you are living together in harmony, a fellow monk might

commit an offence, a transgression. But you should not rush to condemn him, the issue must be carefully examined first (Majjhima Nikaya, Sutta No. 103).

In addition, when a person is being examined one should remain uninfluenced by bias or partiality and should look at both sides of the case.

Not by passing hasty judgments does one become just, a wise man is one who investigates both sides. He who does not judge others arbitrarily, but passes judgment impartially and in accordance with the facts, that person is a guardian of the law and is rightly called just (Dhammapada 256-257).

As for punishment, the Buddha would have considered stoning someone to death or any other form of capital punishment to be cruel. He himself was always ready to forgive. Once a man called Nigrodha abused the Buddha and later realised his mistake and confessed to the Buddha. Full of compassion and forgiveness the Buddha said:

Indeed, Nigrodha, transgression overcame you when through ignorance, blindness and evil you spoke to me like that. But since you acknowledge your transgression and make amends as is right, I accept your confession (Digha Nikaya, Sutta No.25).

The Buddha forgave all whether they accepted his teachings or not, and even if Nigrodha had refused to apologise the Buddha would not have threatened to punish him. To the Buddha the proper response to faults was not the threat to punish but education and forgiveness. As he says:

By three things the wise man can be known. What three? He sees his faults as they are. When he sees them he corrects them and when another confesses a fault the wise man forgives it as he should (Anguttara Nikaya, Book of Threes, Sutta No.10).

Attitude to Disease

Disease, sickness and plagues have been the scourge of mankind for centuries, causing untold suffering and misery. The Bible shows us that God has always considered disease a useful way of expressing his anger and exercising his vengeance. When Pharaoh refused to release the Jews, God caused festering boils to break out on "all Egyptians" (Ex 9:8-12). God used this affliction to punish men, women, children and babies for the sin of one man. Later God made the first-born of every male child die. He says:

Every first-born son in Egypt will die, from the first-born son of Pharaoh who sits on the throne, to the first-born son of the slave girl who sits at her hand-mill. There will be loud wailing throughout Egypt - worse than there has ever been or ever will be (Ex 11:5-6).

This is another good example of God's idea of justice and compassion. Countless thousands of men, boys and innocent babies were killed by God because Pharaoh would not obey. In many places in the Bible God promises that he will inflict terrible diseases on those who do not follow his commandments.

The Lord will plague with diseases until he has destroyed you...the Lord will strike you with wasting disease, with fever and inflammation...(Deut 28:21-22).

The Lord will inflict you with the boils of Egypt and with tumors, festering sores, and with itch, from which you cannot be cured (Deut 28:27).

The Lord will send fearful plagues on you and your descendants, harsh and prolonged disasters and severe and lingering illness. He will bring upon you all the disasters of Egypt that you dreaded and they will cling to you. The Lord will also bring on you every kind of sickness and disaster (Deut 28:59-61).

Sometimes God even inflicts hideous diseases on people just to test their faith. To test Job God allowed all his children to be

killed (Job 1:18-19) and Job himself to be struck with a terrible disease (Job 2:6-8). So unbearable was Job's grief and suffering that he began to wish he had never been born (Job 3:3-26).

God even created some people blind and allowed them to spend their lives begging and groping in darkness just so that Jesus could miraculously heal them and thereby demonstrate God's power (Jn 9:1-4). Obviously, God sees illness, sickness and disease as useful means of punishing people and of demonstrating the extent of his power.

Now let us have a look at the Buddha's attitude to sickness. The Buddha saw sickness and disease as a part of the general suffering from which he came to free mankind. He was called "the compassionate physician". There are no examples of the Buddha ever having caused people to become diseased in order to punish them or because he was angry at them. The Buddha rightly understood that for as long as we have a body we will be susceptible to disease. He urged all to attain Nirvana and be forever free from suffering. While he tried to cut the problem at the root, he also did practical things to comfort the sick and restore them to health. Rather than inflict diseases on people, as God did, he gave practical advice on how to help and comfort the sick.

With five qualities one is worthy to nurse the sick. What five? One can prepare the correct medicine; one knows what is good for the patient and offers it, and what is not good one does not offer; one nurses the sick out of love not out of desire for gain; one is unmoved by excrement, urine, vomit and spittle; and from time to time one can instruct, inspire, gladden and satisfy the sick with talk on Dhamma (Anguttara Nikaya, Book of Fives, Sutta No.124).

He not only taught this but acted in conformity to his own teaching. When once he found a sick monk, neglected and lying in his own excrement, he bathed him, comforted him and then calling the other monks together said to them, "If you would nurse me, nurse those who are sick" (Vinaya, Mahavagga, 8). When God was

angry he would inflict diseases on people and then watch them suffer. When the Buddha saw people with diseases, out of compassion he did all he could to restore them to health.

Creating Evil

God created all that is good, but because he created everything, he also created all that is evil. God himself says:

I am the Lord and there is no other. I form the light and I create the darkness, I make the good and I make evil (Is 45:7-8). (See also Rom 11:32).

When we think of nature and we remember that God is supposed to have created everything we understand the meaning of these words. Leprosy germs cause untold misery and they were created by God. Tuberculosis germs kill and deform millions of humans each year and they were created by God. God created the plague bacteria, the fleas and the rats that together cause bubonic plague and which have throughout the centuries killed perhaps as many as a hundred million people. In 1665, 68,000 people died of the plague in London alone. No doubt all this is what God means when he says he created darkness and evil. But God also created other forms of evil. He says:

When disaster comes to a city, has not the Lord caused it? (Amos 3:4).

This undoubtedly refers to the earthquakes, fires, social strife, wars and other forms of evil which periodically afflict mankind's towns and cities. We also read in the Bible that even evil spirits come from God. In 1 Samuel 16:14-16 we are told that an evil spirit from God tormented Saul.

Did the Buddha create evil? As he was not a creator God, he could not be held responsible for 'darkness and evil'. The only thing he 'created' was the Dhamma which he discovered and then proclaimed to the world. And his Dhamma has brought only light,

good and gentleness everywhere it has spread.

Sacrifices

In Old Testament times when people broke God's commandments he would get angry and the only way the sinner could make atonement and soothe God's anger was to sacrifice an animal. God himself gave exact instructions on how the animal was to be slaughtered.

If the offering to the Lord is a burnt offering of birds, he is to offer a dove or a young pigeon. The priest shall bring it to the altar, wring off its head and burn it on the altar; its blood shall be drained out on the side of the altar. He is to remove the crop with its contents and throw it to the east side of the altar, where the ashes are. He shall tear it open by the wings, not severing it completely, and then the priest shall burn it on the wood that is on the fire on the side of the altar (Lev 1:14-17).

God tells us that when the meat, fat, skin and bone of the sacrificial victims are thrown in the fire and burned, he likes the smell of it (Lev 1:9, 1:17). But not all the sacrifices God demanded were animals; sometimes he demanded even human sacrifices. God once said to Abraham:

Take your son, your only son Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about (Gen 22:2).

Abraham took his son to the place God indicated, built an altar, laid his son on it and then took up the knife. Just as he was about to slit his own son's throat, Abraham was stopped by an angel (Gen 22:12). Presumably, Abraham was a good devotee because he blindly, unquestioningly and willingly did anything God told him to do, even to the extent of preparing to butcher his own son as a sacrifice to God.

In later centuries, mankind's sins became so bad that the sacrifice of mere animals could no longer appease God's anger. God

required a greater, a more valuable sacrificial victim - his own son Jesus. Once again it was the blood of a victim which most atoned for sin and which is able to reconcile the sinners with God. Thus modern Christians often say that their "sins have been washed away by the blood of Jesus".

What did the Buddha think of animal or human sacrifices? At the time of the Buddha, the Hindu deities were offered animal sacrifices just as the Christian God was, and so the Buddha was quite aware of this practice. However, he considered sacrifices to be vulgar, cruel and useless.

The sacrifice of horse or man, the Peg-Thrown Rite, the Sacrificial Drink, the Victory Rite, the Withdrawn Bolt, all these rites are not worth a sixteenth part of having a heart filled with love, any more than the radiance of the moon outshines the stars (Anguttara Nikaya, Book of Eights, Sutta No.1).

Christians believe that Jesus' sacrificial blood will wash away their sins just as Hindus at the time of the Buddha believed that their sins could be washed away by bathing in holy rivers. The Buddha criticised the Hindu idea just as he would have criticised the Christian idea if he had known about it. To believe that blood, water or any other external things can purify the heart, which is an internal thing, is foolish indeed.

In the Bahuka River, at Adhikakka, at Gaya, in the Sundrika, the Sarassati, the Payaga or the Bahumati the fool can wash constantly but cannot cleanse his evil deeds. What can the Sundrika, the Payaga or the Bahumati River do? They cannot cleanse the angry, guilty man intent on evil deeds. For the pure in heart every day is lucky, for the pure in heart every day is holy (Majjhima Nikaya, Sutta No.7).

This being the case, bathing in sacrificial blood or holy rivers is a poor substitute for purifying oneself by acting in a pure way. The only sacrifice that the Buddha asked us to make was to give up our selfishness and replace it with love, wisdom and

compassion.

Love

We are told that God is love and the Bible sometimes mentions love as one of God's attributes. However, there are different types of love. A person can love his or her own children but hate the neighbour's children. Someone might have a strong love for his own country but a burning hatred for another country. Though we may love someone deeply, we may, due to changed circumstances, grow indifferent or even hateful towards them. This is the lower, less developed, type of love which ordinary people feel - but there is a higher, more universal, type of love than this. This higher type of love is well described in the Buddhist texts and also in the Bible. In Corinthians we read:

Love is patient, love is kind, it does not envy, it does not boast, it is not proud, it is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs (1 Cor 13:4-5).

Does God exhibit this higher type of love? Let us have a look. We are told that love is patient. Patience is defined as the ability to wait calmly for a long time, to control oneself when angered, especially at foolishness or slowness. We have already seen that God gets angry every day (Ps 7:11) and that he gets angry very quickly (Ps 2:11). Obviously God has very little patience.

We are told that love is kind. Is God kind? Read Deuteronomy (28:15-68) where God describes in his own words just how cruel he can be. This shocking passage proves beyond all doubt that God is capable of truly terrible cruelty. Obviously God is not always very kind.

We are told that love does not envy. Envy is, of course, very similar to jealousy and God often describes himself as fiercely jealous. He says:

For the Lord your God is a devouring fire, a jealous God (Deut 4:24).

We are told that love does not boast and is not proud. Is God like this? Certainly the Bible does not give us the impression that God is modest and retiring. God spends a lot of time telling Job how great he is (Job 40:41) and ends by boasting of himself that:

He looks down on all that are haughty, he is king over all that are proud (Job 41:34).

Next we are told that love is not easily angered. We have already seen that God is very easily angered.

Serve the Lord with fear and trembling, kiss his feet or else he will get angry and you will perish in the way, for his wrath is quickly kindled (Ps 2:11).

Finally we are told that love does not keep a record of wrongs that are done, that is, love soon forgives and forgets. Does God keep a record of wrongs that are done? God tells us that he will punish the children, grandchildren and even great-grandchildren of those who sin (Deut 5:9). In order to do this he must keep a record of the wrongs that have been committed and long remember them. Jesus tells us that God will never forgive those who insult the Holy Ghost (Lk 12:10). We are told that God casts sinners and non-believers into eternal hell. In other words, he refuses to ever forgive them. In short, he keeps a record for eternity of the wrongs which have been done. Quite clearly, God does not exhibit the highest type of love.

What about the Buddha? Did he exhibit the highest type of love? The first characteristic of this highest kind of love is patience, and there is not one incident recorded in the Tipitaka of the Buddha being impatient. Even when he was abused he remained calm. His every action displays a calm, strong patience. When Asurinda cursed and abused the Buddha, he calmly replied:

He who abuses his abuser is the worse of the two. To refrain from retaliation is to win a battle hard to win. If one knows that the other person is angry but refrains from anger oneself, one does what is best for oneself and the other person also. One is a healer of both (Samyutta Nikaya, Chapter Seven, Sutta No.3).

As he was always patient, he was also free from anger. Even when his cousin Devadatta tried to murder him, the Buddha displayed only pity and tolerance.

We are also told that love is kind. Was the Buddha kind? Again there is not a single hint of the Buddha being anything other than kind and compassionate - not only to those who accepted his teachings but also to the followers of all faiths, not only to the good but also to the evil, not only to humans but also to animals. He says:

One should do no unkind thing that wise men might condemn and one should think, "May all beings be secure and happy. Whatever beings there are, moving or still, tall, middle-sized or short, great or small, seen or unseen, whether living far or near, existing or not yet come into existence, may they all be happy." One should not harm another or despise anyone for any reason. Do not wish pain on another out of either anger or jealousy. Just as a mother would protect her only child even at the risk of her own life, even so, one should develop unbounded love towards all beings in the world (Sutta Nipata, Verses 145-149).

The Buddha did not only teach this but he also practised everything he taught. God tells us that he is jealous and by this he means that he is jealous of other gods and other religions. He wants everyone to worship and revere him alone. So jealous is he that he says his devotees should kill even their own children if they worship other gods (Deut 13:6) and that God hates followers of other religions.

I hate those who cling to worthless idols (Ps 31:6).

I gain understanding from your precepts, therefore I hate every wrong path (Ps 119:104).

Was the Buddha jealous of other faiths? Indeed, he was not. A man called Upali was a follower of the Jain religion. The Buddha explained the Dhamma to him after which he decided to become a Buddhist. The Buddha did not exult nor was he anxious to 'win' Upali. Rather, he advised him to think carefully before making such an important decision:

Make a careful investigation first, Upali. Careful investigation is good for well-known people like yourself (Majjhima Nikaya, Sutta No.56).

The Buddha then advised Upali to keep offering donations to the Jain religion. He said this because he could see the good in all religions and because he was free from envy and jealousy.

Vacchagatta said to the Lord, "I have heard it said that you say that charity should only be given to you, not to other teachers, to your disciples, not to the disciples of other religions." Then the Lord said, "Those who say this are not reporting my words, they misrepresent me and tell lies. Truly, whoever discourages anyone from giving charity hinders in three ways. He hinders the giver from doing good, he hinders the receiver from being helped and he hinders himself through his meanness." (Anguttara Nikaya, Book of Threes, Sutta No.57).

Even today many Christians, especially fundamentalists and evangelicals, will refuse to have anything to do with non-Christians and would certainly refuse to help non-Christian charities.

The Buddha was not boastful or proud, he was not rude or self-seeking, he was not easily angered and he did not keep a record of wrongs that were done to him. From the day of his enlightenment, his every thought, word and action was an expression of love and compassion. As one of his contemporaries

said:

I have heard this said, "To abide in love is sublime indeed", and the Lord is proof of this because we can see that he abides in love (Majjhima Nikaya, Sutta No.55).

V

FACT AND FICTION IN THE LIFE OF JESUS

The single thing which makes Christianity what it is, the foundation on which it rests, is Jesus Christ, or rather, claims about Jesus Christ. Christians are always making the most exaggerated claims about this man: "Jesus was the only man in history to claim to be God"; "Only faith in Jesus can give a person peace and happiness"; "Either Jesus was God or he was the greatest liar in history"; "Thousands of witnesses saw him rise from the dead so it must be true"; "Jesus was the most perfect human being who ever lived"; etc, etc, etc. These claims all sound very impressive until we look at the evidence.

Prophecies about and by Jesus

Every time there is a change in the turbulent politics of the Middle East, Christians will sift through their Bibles and loudly proclaim that the newest crisis has been prophesied. A prophecy is a prediction in the Bible which is supposed to foretell events which will take place in the future. These so-called prophecies are bandied about for a while and then quietly dropped when they do not come to completion in the way they are supposed to.

Christians claim that many of the events which are happening in today's world were long ago prophesied in the Bible. When one actually asks to have a look at these 'amazing prophecies' one can see that they are usually so broad and general that they could be interpreted to correspond to any event. For example, they will say that the world is going to end soon because the Bible prophesises that in the last days "There will be wars and rumours of wars" (Matt 24:6). The problem with this prophecy is that it could refer to any period in world history because there are always a few wars occurring somewhere. Christians also claim that all the events in Jesus' life were prophesied in the Bible long before he was born and that the fact that these prophecies came true proves that he really was the Messiah . So let us have a look at some of these supposed prophecies and see if there is any truth in this claim. In the book of Isaiah in the Old Testament it says:

For to us a child is born, to us a son is given, and the government will be upon his shoulder, and his name shall be called 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'. Of the increase of his government and of peace there will be no end. (Is 9:6-7).

This is supposed to be a prophecy foretelling the birth of Jesus. But does it? Other than being born no event mentioned here happened to Jesus. The government was not on his shoulders, he was never called nor did he call himself by the titles mentioned here and there has been no more peace since he was born than there was before. This is a fairly good example of the 'amazing prophecies' upon which Christianity is based. Before Jesus' birth an angel is supposed to have prophesied that

The Lord God will make him a king, as his ancestor David was, and he will be the king of the descendants of Jacob forever (Lk 1:32-33).

But if what the Bible says is true David could not possibly have been Jesus' ancestor because God, not Joseph, was Jesus' real father. Also David was a king in a political sense, while Jesus

never became a king in this way or in any other way similar to David. Finally, the descendants of Jacob (i.e. the Jews) never accepted Jesus as their king - politically, spiritually or in any other way - and have refused to accept him as such even to this day. So as before this prophecy is wrong on every point. Again in Isaiah it says:

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. (Isa 53:3-5).

This is supposed to prophesise that when Jesus was attacked by his opponents he would not retaliate. But in the Gospels Jesus is portrayed as robustly defending himself against criticism and loudly condemning his enemies. He cursed and criticized the Pharisees when they opposed him and according to John 18:33-37 he was anything but silent at his trial.

When the Romans crucified people they would nail them to a cross, let them hang there for some time and then finally break their legs, thereby increasing the poor victims' pain and killing them. According to the Bible, when the Romans came to break Jesus' legs he was already dead and so they did not bother (Jn 19:31-34). This, so Christians claim, is another remarkable example of biblical prophecy, for in Psalms (34:20)it says that God will not let even one bone of the Messiah's body be broken. Unfortunately the Christians have overlooked a very important fact. Although the bones in Jesus legs may not have been broken, the bones in his feet definitely were. When the nails were driven into Jesus feet they must have broken or at least cracked one or several of the metacarpals.

Christians claim that Jesus died and on the third day rose from the dead. And of course they claim that this was prophesied before it happened. The supposed prophecy says:

For as Jonah was three days and three nights in the whale's belly,

so shall the Son of Man be three days and three nights in the heart of the earth (Matt 12:40).

However, like most Christian prophecies, this is wrong . Jesus is supposed to have died on Friday (Good Friday) and risen from the dead early on Sunday morning (Easter Sunday). Even a schoolchild can see this is not three days and three nights - but one day and two nights. Another problem is that just before Jesus died he turned to the two criminals crucified with him and said "I assure you, today you will be in Paradise with me." (Lk 23:43). Yet Jesus was supposed to be in the tomb for three days before ascending into heaven, so how could he assure the two criminals that they would be in heaven on the day he died? But it is not just prophecies about Jesus that are wrong, the prophecies he himself made were also wrong. Christians are always claiming that the end of the world is coming soon. Where do they get this bizarre idea from? They get it from Jesus. He believed and explicitly taught that the world would end within his own lifetime or very soon afterwards.

I tell you the truth, this generation will certainly not pass away until all these things have happened (Lk 21:25-33).

By "this generation" he was obviously referring to the people he was addressing. On another occasion he again told the people who stood listening to him that some of them would still be alive when the end of the world came.

I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his Kingdom (Matt 16:28).

On every one of these points Jesus' prophecies proved to be wrong. The people who lived at his time have been dead for 2000 years and the world has not ended nor has Jesus returned. Jesus' disciples finished going through all the cities in Israel within a few years of Jesus' death and he has still not returned.

These and other examples prove that most of the supposed prophecies about Jesus and by him are false. But even where a prophecy seems to be true this does not necessarily mean anything. It can be demonstrated that whoever wrote the Gospels deliberately invented events in the life of Jesus to make them fit into supposed prophecies. We will examine one well-known example of this. Several hundred years before Jesus the Old Testament was translated from Hebrew into Greek, the language of the day. When a passage in Isaiah which says that the Messiah will be born of a young woman (Is 7:14) was translated, the word for young woman (almah) was mistranslated as virgin (parthenas) changing the meaning of the prophecy considerably. When the authors of the Gospels read this they thought that to qualify to be the Messiah Jesus' mother had to be a virgin and so they fabricated the story of the virgin birth. In fact it only became necessary to invent this story because of a misunderstanding. So it is not that prophecies foretold events in Jesus' life but rather that events were fabricated to fit into prophecies.

The Birth of Jesus

We will often hear Christians boast that no one has ever found a mistake in the Bible, just as we will often hear them claim that the Bible is the inspired word of God and therefore infallible. Considering how carefully Christians pick through the Bible text it is difficult to know how such claims can be made, much less believed.

Let us have a look at what the Bible says about the birth of Jesus. First we are told that news of Jesus' impending birth was conveyed to Joseph, Jesus' father, in a dream (Matt 1:20). Then we are told that the news was given to Mary, Jesus' mother, by an angel (Lk 1:28). Which of these two stories are true? Was it Joseph who got the news or Mary? Christians will say that they both got it. Then why does the Gospel of Matthew fail to mention the angel appearing to Mary and the Gospel of Luke fail to mention Joseph's dream? On one hand we are told that Jesus' parents went on a journey before the baby was born (Lk 2:4-7) and on the other

that they went on a journey after the birth (Matt 2:13-14). Which of these true stories is true? When we come to where Jesus was actually born we meet with more contradictions. Was Jesus born at home (Matt 1:24-25) or was he born in a manger at the back of an inn (Lk 2:7)? Next we come to Jesus' ancestry. We have two lists of all Jesus' ancestors on his father's side, but when we look at the names in these we find almost no correspondence between them. They do not even agree about the name of Jesus' grandfather. One says his name was Jacob (Matt 1:16) and the other says his name was Heli (Lk 3:23). Moreover, it is ridiculous to talk about Jesus' ancestors on his father's side and Jesus being related to King David (Matt 1:1), when not Joseph but God is supposed to be Jesus' real father.

Was He A Good Teacher?

At the time of the Buddha there was a religious sect called the Niganthas which fell apart soon after the death of its founder Nataputta.

And at his death the Niganthas split into two parties, quarrelling and disputing, fighting and attacking each other and using a war of words.....You would have thought that they were disgusted, displeased and repelled when they saw that the doctrine was so badly presented, so poorly laid out and so ineffective in calming the passions because it had been taught by one who was not fully enlightened and was now without guide or arbiter (Digha Nikaya, Sutta No.29).

Interestingly enough, this was exactly what happened as soon as Jesus died and for exactly the same reasons. Jesus is justly famous for the parables he used to illustrate his ideas but at the same time he often failed to make his meaning clear. Sometimes this was because he himself was not clear about his ideas and at other times it seems that he was just a poor communicator. What is even more strange is that Jesus even admitted that he deliberately obscured his message.

And when his disciples asked him what the parable meant, he said; to you it has been given to know the secrets of the Kingdom of God: but for others they are in parables, so that seeing they may not see, and hearing they may not understand (Lk 8:9-10; Mk 8:17-18).

But they did not understand this saying, and it was concealed from them, that they could not perceive it: and they were afraid to ask him about this saying (Lk 9:45).

Add to this deliberate obscurity the numerous contradictory ideas in Jesus' teachings and it is not hard to imagine why his disciples fell into disagreement as soon as he died. In the Epistles there are constant references to the bickering and squabbling between the various factions amongst the early Christians. Paul complained that all the churches in Asia turned against him (2 Tim 1:15) and that they refused to take his side in some theological argument (2 Tim 4:14-16). He tells us of his squabble with Peter and the elders of the church in Jerusalem (Gal 2:11-13), of how he was snubbed by the church at Philippi (1 Thess 2:1-20), and of course he accused his rivals of not having real faith (2 Thess 3:1-3), of teaching 'another Christ' and of not really knowing God (Tit 1:10-16). John bitterly complained that his opponents threw those who supported him out of the church (John 1:9-10). Paul made a desperate but futile appeal for harmony between the early Christians.

I appeal to you, brothers, in the name of our Lord Jesus Christ, that you all agree with one another that there may be no divisions between you and that you might be perfectly united in mind and thought (1 Cor 1:10-12).

What were the early Christians squabbling about? One of the numerous points of disagreement seems to have been on the issue of whether it was necessary to be circumcised or not (Rom 2:25-29, Gal 5:2-12, Gal 6:12-15, Phil. 3:2-4, Col. 2:11-13). Paul was against it and called those who disagreed with him "dogs" (Phil 3:2), said that he hoped that they would go all the way and

castrate themselves (Gal 5:12) and he warned other Christians to keep away from them (Tit 1:10). Sadly, all this is reminiscent of modern Christians. While claiming that they alone have the truth there is so much disagreement between them about what that truth is that they have split into hundreds of denominations, sects, cults and churches and refuse to worship the same God together. Like the early Christians there is much ill-will and jealousy between them with one group accusing the other of not being 'true Christians', of not understanding the Bible properly and of being misled by Satan. For Buddhists and other non-Christians this is all very bewildering. If it is true that Jesus' message of salvation was so clear and if it is true that God communicates with and guides Christians through prayer why is it that there is so much disagreement and mutual hostility among them?

The Last Supper

The Bible gives us almost no information about the life of Jesus until he started teaching at about the age of 30. And even after his public ministry started there is great confusion about what happened and when. For instance, the Gospel of John claims that the cleansing of the temple took place at the beginning of Jesus' ministry (Jn 2:13-14), but the Gospel of Luke claims the cleansing took place at the end (Lk 19:45-46). On one hand we are told that Jesus stayed in Peter's house and then healed a leper (Mk 1:29-45), on the other we are told that he healed the leper and then went in Peter's house (Matt 8:1-2, 8:14). On one hand we are told that the centurion spoke personally to Jesus (Matt 8:5); in a complete contradiction to this we are told that the centurion sent people on his behalf to speak to Jesus (Lk 7:1). In the Gospel of Mark we are told that Jesus left Tyre and passed through Sidon on his way to the Sea of Galilee (Mk 7:31). A look at any map of Israel will show that this is quite impossible as Sidon is in another direction altogether.

Christians will reluctantly admit these mistakes but say that they are minor and of no significance. Perhaps so, but they do prove that the Bible is not infallible, and if the Bible makes mistakes

about what Jesus did, it could just as easily make mistakes about what Jesus said. But even when we look at very important events in Jesus' life we find confusion. Let us have a look at the Last Supper. According to the Gospels of Matthew, Mark and Luke, Jesus' Last Supper took place on the Jewish holy day of Passover (Matt 26:17-20, Mk 14:12-17, Lk 22:7-14). The Gospel of John on the other hand claims that the Last Supper took place on the day before Passover (Jn 19:14). Matthew, Mark, Luke and John were supposed to be among the disciples who attended the Last Supper with Jesus. They are also supposed to be the disciples who remembered and wrote down all Jesus' teachings. If they couldn't even remember the day of the Last Supper how do we know that they remembered Jesus' teachings correctly?

The Trial

Now we will have a look at that most important event in the life of Jesus, his trial. As described in the Bible the trial is predictably full of contradictions, but it also raises many questions which are difficult to answer. The trial and the events leading up to it are usually described by Christians like this - Jesus entered Jerusalem riding on a donkey to the acclaim of the population of the city. He was arrested by the henchmen of the Jewish priests who beat him and handed him over to the Romans. The Roman governor, Pontius Pilate, could find no guilt in Jesus but the Jewish priests kept insisting he was guilty. Unable to make up his mind, the Roman governor decided to ask the crowd what they wanted, either the release of Jesus or a Jewish rebel. The crowd cried out for the release of the rebel and the crucifixion of Jesus. So Pilate reluctantly had Jesus executed.

Could the trial really have proceeded like this? Let us have a look. We are told that when Jesus rode into Jerusalem crowds of delighted people greeted him, laying their cloaks on the road and praising him as their king (Mk 11:8). But only a day later a huge crowd were screaming out for Jesus to be crucified (Mk 15:12-14). This sudden change from adulation to hatred is hard to explain. Next we have Jesus brought before Pontius Pilate. The Bible

portrays Pilate as a man who can find no guilt in Jesus but is pushed into crucifying him by the Jewish priests. This is clearly impossible. The Romans were famous for their strong and effective government; their judicial system was known for its justice and they did not send weak, indecisive men to govern troublesome parts of the empire. Who could believe that a Roman governor would allow the people he ruled to make up his mind for him and tell him how to run his own court? The Bible says that Pilate asked the crowd whether they wanted either Jesus or Barabbas released (Lk 23:13-18), and when they said Barabbas, he was set free and Jesus was executed. Now credibility has been stretched to the limit. We are asked to believe that a Roman governor would execute a man he believed to be innocent and set free a rebel involved in murder and trying to overthrow Roman rule (Lk 23:19). The Romans did not conquer and govern Europe, Africa and the Middle East by releasing dangerous rebels. They were strong, fair and completely ruthless with all who opposed them. So the Christian account of Jesus' trial is unconvincing.

If we read what Jesus is supposed to have said at his trial we can see that all the accounts of the trial are fabrications. According to the Gospel of Matthew, Jesus "gave no answer", (Matt 27:12) and "made no reply, not even to a single charge, to the great amazement of the governor" (Matt 27:14) during his trial. In a complete contradiction to this the Gospel of John claims that Jesus answered charges, asked questions and spoke much during his trial (Jn 18:33-37). Which of these two accounts is true? Was Jesus silent or did he speak? Like the Gospel of John, the Gospel of Luke also claims that Jesus spoke much during his trial. But if we compare John's account of what was said with Luke's account we find that almost every sentence is different (Compare Jn 18:33-37 with Lk 22:66-70). Obviously, Christian claims that the Bible is an accurate, reliable historical document are completely untrue.

What Happened to Judas?

Judas was the disciple who betrayed Jesus. After he had done this he is said to have died. But how did he die? Here, as with many

other incidents, the Bible gives us several confused accounts. According to Matthew this is what happened:

When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. "I have sinned", he said, "for I have betrayed innocent blood". "What is that to us", they replied. "That's your responsibility!". So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, "It is against the law to put this into treasury, since it is blood money". So they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the field of blood to this day (Matt 27:3-8).

Elsewhere we are told a different story.

With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, field of blood (Acts 1:18-19).

Was it Judas who bought the field or was it the chief priests? Did Judas hang himself or did he fall down and have his body burst open?

Jesus' Last Words

Many Christian doctrines are often based on a single word or sentence which Jesus is supposed to have spoken. To prove the truth of their beliefs Christians will rush to their Bibles and point to a sentence saying, "There, that proves it". They assume that every phrase, every sentence, every word in the Bible is exactly what Jesus said. We have already seen that the Bible is quite confused about what Jesus did and said. In fact even Jesus' last words have not been accurately recorded. According to Matthew, Jesus' last words were: "My God, my God, why have you

forsaken me?" (Matt 27:46). According to Mark he just gave a loud cry and died (Mk 15:37). According to Luke he said, "Father, into your hands I entrust my spirit" (Lk 23:46). According to John, Jesus' last words were: "It is finished." (Jn 19:30). Once again we have discrepancies and contradictions which make it impossible to know what to believe.

The Resurrection

Did Jesus really die and then rise from the dead after three days? The Four Gospels' accounts of this most crucial event are such a confused and contradictory mess that convincing any unbiased person to doubt it would be easy. At this point the reader is advised to have a Bible ready and to check the references. We will see that the four accounts of the supposed Resurrection differ in nearly every detail.

(1) When did the Resurrection happen?
All four Gospels agree that the events described took place early on Sunday morning (Matt 28:1, Mk 16:1, Lk 24:1, Jn 20:1).

(2) Who went to the tomb?
Now the problems begin. Matthew says that the two Marys went to the tomb (Matt 28:1); Mark says that the two Marys and Salome went (Mk 16:1); Luke says that the two Marys, Joanna and some other women went (Lk 24:10); and John says that Mary went alone (Jn 20:1).Christians claim that the Bible contains no mistakes but surely there are a few mistakes here. They claim that those who wrote the Gospels were inspired by God as they wrote, but apparently not inspired enough to be able to count properly.

(3) Was there an earthquake?
Matthew tells us that at that time there was a "great earthquake" (Matt 28:2), but why do the other three Gospels fail to mention it? Surely a great earthquake, especially occurring at such a significant moment, would be hard to forget. It is far more likely that Matthew just made up the story to add drama to his account, in other words he lied.

(4) How many angels?
Next, Matthew claims that an angel appeared before the two women, rolled back the stone door and sat upon it (Matt 28:2). He also says that the guards were so frightened that they fainted (Matt 28:4). Mark's story is quite different. He claims that the door had already been removed before the women arrived, so they went into the tomb and saw the angel inside (Mk 16:4-5). And he doesn't mention any guards. Luke's story is even more inventive. He claims that the women went into the tomb and saw not one but two angels (Lk 24:4). Obviously someone is not telling the truth. John claims that Mary went to the tomb alone, saw the tomb open, ran to get the other disciples and when they went into the tomb she waited outside. After everyone went home Mary waited, and as she did two angels appeared to her, and then Jesus appeared although she could not recognize him (Jn 20:12-14). And it is on this garbled 'evidence' that Christianity rests.

Was Jesus God?

Christians claim that Jesus was God. Let us see if there is any justification for these claims. If Jesus really was God it is very strange that he never said so. There is not one place in the whole of the Bible where Jesus simply and unambiguously says, "I am God". Christians will object to this and say that Jesus often called himself or was called the Son of God. However, the Bible clearly shows that any person who was good and had faith qualified to be called a Son of God. For example, Jesus called Adam a son of God (Lk 3:38).

It will happen that in the very place where it was said of them "you are not my people" they will be called "sons of the living God" (Rom 9:26).

Love your enemies and pray for those who persecute you, that you may be sons of your father in heaven (Matt 5:44-45).

You are all sons of God through faith in Christ Jesus (Gal 3:26).

You are God's; you are all sons of the most high (Ps 82:6).

Jesus is called God's 'only begotten son' but even this is not unique. In the Psalms God says to King David, "You are my son, today I have begotten you" (Ps 2:7) In fact, Jesus said distinctly that when he called himself a son of God, he did not mean he was God or related to God in a literal sense. When the Jewish priests criticized him for claiming to be equal with God, Jesus said:

Is it not written in your law, "I have said you are gods"? If he called them "gods" to whom the word of God came - and the Scripture cannot be broken - what about one whom the Father set apart as his very own and sent into the world? (Jn 10:34-36).

Christians will protest that in these quotes 'son of god' is not written in capitals but when Jesus makes his claims capitals are used thus, 'Son of God'. But capital letters to make a phrase outstanding or to give it emphasis is an innovation of modern English. In ancient Greek and Aramaic, the languages in which the New Testament was written, capital letters were never used and so the distinction between 'son of god' and 'Son of God' did not exist. Christians make an enormous fuss about Jesus' claims to be a son of God but as we can see, there is absolutely nothing unique in this claim. Christians could claim that the term 'son of God' is used in the Bible in two different ways - as a title for a particularly holy person and for the actual son of God, Jesus, who was with God in heaven before coming to earth. But even in this second sense Jesus was not unique. The Bible tells us that God had numerous sons with him in heaven who later came to earth and lived with humans just as Jesus did.

When mankind began to increase and spread all over the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful; so they took for themselves such women as they chose(Gen 6:1-3)

In the Bible Jesus is called the Son of Man more than 80 times. Yet the Bible also tells us that in the eyes of God the Son of Man is nothing more than a worm (Job 25:6). How can Christians claim that the Son of Man is God when the Bible itself says that the Son of Man is nothing more than a worm?

Christians will then insist that Jesus was called the Messiah, but again it was not unusual to be called a Messiah. The Hebrew word mashiah of which the Greek translation is christos simply means 'anointed one', and refers to anyone sent by God to help the people of Israel. Even a non-Jew could be and sometimes was called a Messiah. The Bible even calls the pagan Persian King Cyrus a Messiah because he let God's people return to their homeland (Is 45:1). So just because Jesus was called the Messiah does not prove he was God. In fact, throughout the Bible Jesus goes out of his way to make it clear that he was not God. When someone called Jesus 'good teacher' he said:

Why do you call me good? No one is good except God alone (Lk 18:19).

Now if Jesus was God why would he deny that he was good? We are told that Jesus prayed, but if he was God why would he need to pray to himself? And when Jesus prayed, he said to God, "not my will but yours" (Lk 22:42). Quite clearly Jesus is making a distinction between God's will and his own. Jesus says that no one has even seen God (Jn 1:18), meaning that when people saw him they were not seeing God. Again Jesus says he can do nothing without God.

I tell you the truth, the Son can do nothing by himself; he can only do what he sees the Father do (Jn 5:19).

By myself I can do nothing; I judge only as I hear and my judgment is just, for I seek not to please myself but him who sent me (Jn 5:30).

I can do nothing on my own but speak just what the Father has

taught me (Jn :28).

If Jesus was God he could do anything he wanted to do, and in these passages and dozens of others he is making it as clear as crystal that he is one thing and God another. Jesus said, "The Father is greater than I" (Jn 14:28) making it clear that he is not as great as God and therefore different from God. He says:

Anyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven (Lk 12:10).

Now if Jesus and the Holy Spirit were the same, to blaspheme one would be the same as blaspheming the other. In the Bible we are told that no one born of a woman can be pure (Job 25:4). Jesus was born of a woman, his mother Mary, so he likewise must have been impure. Now if Jesus was impure how could he be God? We are told that Jesus was dead for three days before ascending into heaven. How can God possibly die? Who was looking after the universe while he was dead? Jesus said that at the end of the world he would be sitting at the right hand of God to judge the world (Lk 22:69). If Jesus and God are the same being, how is this possible? Quite clearly the two are separate and different. And again David is described as sitting on the right hand of God, so to do this one does not have to be a god (Ps 110:1). We are told that Jesus stands between God and man.

For there is one God and one mediator between God and men, the man Jesus Christ (1 Tim 2:5).

This passage clearly states that Jesus is not God, for if he was, how could he stand between God and men? It also specifically calls Jesus a man (see also Acts 17:30-31). In the Gospels of Matthew and Luke (Matt 1:16, Lk 3:23) we are given the name of Jesus' father, his father's father, and so on, back through many generations. If God was really Jesus' father, why does the Bible list all Jesus' ancestors on his father's side? Christians are forever claiming that Jesus is God and at the same time that he is

the son of God. But how is this possible? How can a father be his own son and himself all at the same time? And to make matters more confused, the Holy Spirit is brought in and we are asked to believe that Jesus, God and the Holy Spirit are different and yet the same.

The claim of Christians that Jesus is God contradicts what the Bible says, it goes against common sense and it raises numerous logical problems. Whereas if we see Jesus as he was, a reformer and prophet, none of these problems arise.

Was Jesus Perfect?

If a religious teacher were perfect we would expect the behaviour of such a person to be unfailingly blameless, their teachings to be humane and practical and for there to be consistency between what they preached and how they behaved. Jesus of course, denied that he was perfect (Lk 18:19) but despite this denial and all the evidence in the Bible, Christians continue to claim that Jesus was perfect. They have to do this because they mistakenly believe that Jesus was God - and how can a God be imperfect? Buddhists believe that Jesus was a good man as were the founders of the other great world religions but because he was not enlightened like the Buddha he was certainly not perfect. Like other unenlightened people he sometimes did wrong, some of the things he taught were impractical, and sometimes he failed to practise what he preached. Let us examine the evidence.

Jesus' ethical teachings are often described as 'sublime', 'lofty', 'utterly perfect' etc. But were they? Let us look at his teachings on divorce. In the Old Testament divorce was allowed under certain circumstances, which of course when a couple no longer love each other or when they are incompatible, is the most humane thing to do. But Jesus took an extreme position on divorce, saying that it was allowable only on the grounds of adultery:

It has been said, "Anyone who divorces his wife must give her a certificate of divorce". But I tell you that anyone who divorces

his wife, except for marital unfaithfulness, causes her to commit adultery, and anyone who marries a woman so divorced also commits adultery (Matt 5:31-32).

This terrible teaching has meant that until recently in Christian countries millions of couples were trapped in unhappy and loveless marriages, unable to get a divorce. It also meant that countless women who did manage to get a divorce from their husbands even without committing adultery were branded as adulterers if they married again. This teaching of Jesus alone has caused untold misery and heartbreak. Another example of the far from perfect teachings of Jesus is his attitude to money. Jesus seems to have a deep resentment for the rich:

But woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger (Lk 6:24-25).

While it is true that the rich are sometimes greedy and thoughtless (as are the poor) no mention is made of this. The rich are condemned simply because they are rich. Once when a young man pressed Jesus for an answer to the question of how he could have eternal life he finally said:

If you would be perfect, go, sell what you possess and give it to the poor and follow me and you will have treasure in heaven (Matt 19:21).

Jesus even went so far as to say that it is virtually impossible for a rich person to get to heaven.

Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again, I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God (Matt 19:23-24).

Christians of course, have never taken any notice of these sayings of Jesus, but if they did the economies of most Christian

countries would collapse and all the good qualities that honest entrepreneurship can engender would disappear. This rather impractical and unfair teaching of Jesus contrasts very sharply with the Buddha's attitude to wealth. He recognized that wealth honestly earned can be a source of happiness.

What is the happiness of ownership? Herein, a householder has wealth acquired by energetic striving, won by strength of arm and sweat of brow, justly and lawfully won When he thinks of this, he feels happiness and satisfaction.
And what is the happiness of wealth? Herein, a householder has wealth justly and lawfully won, and with it he does many good deeds. When he thinks of this, he feels happiness and satisfaction.
And what is the happiness of freedom from debt? Herein, a householder owes no debt large or small to anyone, and when he thinks of this, he feels happiness and satisfaction (Anguttara Nikaya, Book of Fives, Sutta No.41).

He also understood that with the right attitude the wealthy can do great good with their money.

With wealth acquired by energetic striving, won by strength of arm and sweat of brow lawfully and justly, a noble disciple makes himself, his mother and father, his wife and children, his servants and workmen and his friends and acquaintances cheerful and happy - he creates perfect happiness. This is the first opportunity seized by him, used for good and appropriately made use of (Anguttara Nikaya, Book of Fives, Sutta No.41).

So rather than dismissing the rich wholesale from the religious life as Jesus did. the Buddha taught them to earn the money honestly and to use it for the benefit of themselves and the general community.

But the teaching of Jesus which has caused more problems than any other is the claim that he and he alone can give salvation (Jn 14:6). It follows axiomatically from this that all other religions

lead to the only alternative to salvation - hell - and are therefore evil. Sadly, this claim by Jesus is the root of that most characteristic of all Christian traits - intolerance. Christianity has always equated disbelief in Jesus with evil and has castigated non-believers as godless, wicked, stubborn, pagan, scoffers, followers of false prophets, idol worshippers (see e.g. I Pet 2:1-22).

Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? (2 Cor 6:14-16).

What, Paul asks in this passage, can a Christian have in common with, for example, a Buddhist? For Paul as for fundamentalist and evangelical Christians the fact that the Buddhist may value and practise love, compassion, charity, patience, humility, and truthfulness just as he does, counts for nothing. For the Christian the single fact that the Buddhist does not believe that Jesus is God automatically puts him on the side of wickedness and darkness; he is an idol worshipper who should be shunned and who deserves to go to hell.

This is the great tragedy of Christianity - the stronger the Christian's faith in Jesus the more partisan, bigoted and intolerant he usually becomes. What a relief it is to be able to Take Refuge in the Buddha and still be able to respect and admire Lao Tzu, the Prophet Mohammed, Krishna, Guru Nanak, etc. How pleasant it is to be able to communicate with others without the need to be always trying to convert them. How nice it is to be able to be happy when one sees others happy with their religion. Christianity is intolerant because it is obsessed with Jesus and excludes everyone who does not accept him. Buddhism is tolerant because it treasures wisdom and compassion and can embrace anyone, whatever their religion, who is developing these qualities.

Miracles

Some of the most bizarre things about Jesus were the miracles he is said to have performed. One of the most famous of these was bringing Lazarus back from the dead. Lazarus had been dead for at least four days and was presumably in heaven, while his family were heartbroken and grieving. In raising him from the dead, Jesus certainly demonstrated his power but what did Lazarus and his family get out of it? Lazarus was removed from heaven and brought back to "this vale of tears" only to have to die all over again some time in the future while his family would also have to go through grieving and distress all over again (Jn 11:1-44).

To the Buddhist this miracle, if it even really happened, seems to be unnecessary, and even cruel. How much more practical and humane was the Buddha's approach to death. On one occasion a young mother named Kisagotami came to the Buddha with her dead son, deranged with grief and pleading with the Buddha to give her son medicine. Full of compassion the Buddha told her to go and get a mustard seed from a house where no one had ever died. In the process of looking for such a seed, Kisagotami gradually came to realize that death is an integral part of life and she overcame her grief (Dhammapada Atthakatta, Book 8,13). Jesus performed showy miracles which seemed to leave people much as they were, the Buddha gently and skilfully led people to understanding. This is what the Buddha meant when he said that education is the highest miracle (Digha Nikaya, Sutta No.11).

Another miracle where Jesus seems to have given little thought to the consequences of what he was doing was the one he supposedly performed at Godara. A man was possessed by devils, and just before Jesus exorcized them the devils asked Jesus if he would send them into a nearby herd of pigs. Jesus obliged, sending the devils into the pigs, which then rushed screaming down the side of a cliff into a lake where they drowned (Mk 5:1-13). The man who had been possessed by the devils must have been very grateful for

this but one wonders what the owners of the pigs would have thought. The loss of their animals would have caused them great financial hardship. Not surprisingly, we are told that after this incident the people from the nearby village came to Jesus and begged him to leave their territory (Mk 5:17). Note that Matthew tells this same story but he exaggerates it, claiming that not one but two men were exorcized (Matt 8:28-32).

This supposed miracle also highlights Jesus utter disregard for nature. He could simply have expelled the devils but instead he chose to do it in a most cruel way by driving to their deaths a large number of completely harmless and innocent animals. On another occasion he used his miraculous powers to kill a fig tree simply because it could not bear fruit (Matt 21:18-20). Apparently he never considered that animals could have eaten its leaves, birds could have nested in its branches, travellers could have rested in its shade and its roots would have helped prevent erosion of the soil by the rain and the wind - which probably explains why the tree had been left growing. No advantage at all came from killing the tree - it was little more than an act of wanton vandalism.

While some of Jesus' miracles were pointless others seem to have verged on the ridiculous. Once Jesus was invited to a wedding. After some time there was no wine left to drink so Jesus turned several large jars of water into wine (Jn 2:1-11). No doubt the host must have appreciated not having to go out to buy more alcohol, but it does seem a bit incongruous. that God should incarnate as a man, come to earth and use his powers just so that people wouldn't run out of drinks at their parties.

Inconsistency

What we have said above indicates that while some of Jesus' teachings were good, others were cruel, impractical , and in some cases just silly. And perhaps it is not surprising that not only have Christians often failed to practise Jesus' teachings, but he often also failed to practise them himself. He taught that we

should love our neighbour but he seems to have problems doing this himself. He believed that his teaching could lead people to heaven and yet he specifically instructed his disciples not to preach the Gospel to anyone but his own people, the Jews.

Do not go among the Gentiles or enter any town of the Samaritans Go rather to the lost sheep of Israel (Matt 10:5-6).

When a poor distressed woman came to Jesus begging for help he refused to help her simply because she was not Jewish. Teaching the Gospel to Canaanites was, he said, like taking food from children and throwing it to dogs.

A Canaanite woman from the vicinity came to him, crying out, "Lord, son of David, have mercy on me! My daughter is suffering terribly from demon-possession". Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us". He answered: "I was sent only to the lost sheep of Israel". The woman came and knelt before him, "Lord, help me!" she said. He replied, "It is not right to take the children's bread and toss it to the dogs" (Matt 15:22-26)

It was only after strong urging from his disciples that Jesus finally decided to help the woman. So much for loving one's neighbour. Jesus taught that we should love our enemies, but again he seemed to have difficulties doing this. When the Pharisees criticized him he responded with a tirade of curses and insults (e.g. Jn 8:42-47, Matt 23:13-36).

Jesus said that we should not judge others (Matt 7:12) and claimed that he himself judged no one (Jn 8:15). But despite this he was constantly judging and condemning others, often in a harsh and sweeping manner (Jn 8:42-47, Matt 23:13-16)

In conformity with the Old Testament Jesus taught that we must honour our mother and father (Matt 19:19) but on other occasions he taught and practised the exact opposite.

If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, even his own life, he cannot be my disciple (Lk 14:26).

This demand that to love Jesus we must be prepared to hate others, even our own parents, seems to be very much at odds with the idea of honouring parents - let alone with the idea of loving our neighbour. Once Jesus' mother and brothers came to see him while he was preaching only to be rudely rebuffed.

And his mother and brothers came, and standing outside they sent to him and called him. And a crowd was sitting about him, and they said to him, "Your mother and brothers are outside, asking for you". And he replied, "Who are my mother and my brothers?" And looking around on those who sat about him, he said, "Here are my mother and brothers!" (Mk 3:31-35).

Once when his mother spoke to him, he snapped at her: "O woman, what have you to do with me?" (Jn 2:4). And yet while he acted like this to his parents he condemned the Pharisees for their supposed hypocrisy over the law to honour mother and father (Matt 15:3-6, Mk 7:10-13).

In some instances, it is difficult to accuse Jesus of failing to practise what he preached for the simple reason that he taught contradictory things. Christians are used to thinking of him as "gentle Jesus meek and mild", because of his commands "to turn the other cheek" and to "not resist an evil person" (Matt 5:39). And indeed Jesus seems to have acted like this sometimes. But at other times he clearly saw his role as a violent one.

Do not suppose that I have come to bring peace on the earth. I did not come to bring peace but the sword. I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law, a man's enemies will be the members of his own household (Matt 10:34-36).

Certainly he saw nothing wrong with using violence when he thought

it was necessary. When he saw the money changers in the temple he lost his temper and lashed out with violence.

So he made a whip out of cords and drove all from the temple areas: he scattered the coins of the money changers and overturned their tables (Jn 2:15).

Before his arrest Jesus was expecting trouble so he told his disciples to prepare themselves by getting weapons.

If you do not have a sword sell your cloak and buy one (Lk 22:36).

When he was arrested there was a fight during which "one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear" (Matt 26:51). It is very difficult for the Buddhist to reconcile such behaviour with the idea of being perfect. To retaliate against one's accusers, to lose one's temper and to encourage others to carry weapons and use them seem to negate the whole idea of moral perfection.

At this stage it might be good to point out that while most of Jesus' teachings are inadequate and ill-conceived, some are excellent. His teachings on love, forgiveness, humility and service to the sick and poor are worthy of the highest praise. However, none of this is unique. Such ideas are to be found, sometimes more fully, in the teachings of the Buddha, Confucius, Lao Tzu, Mahavira, Guru Nanak etc, most of whom lived centuries before Jesus. What is good in Jesus' teachings is not unique and what is unique is not particularly good.

Christians have great difficulty understanding why Buddhists and other non-Christians cannot accept Jesus as the Lord and saviour as they themselves do. But when we read the life and teachings of the Buddha - a man who smiled at abuse, remained calm when provoked and who always discouraged violence - the reason for their rejection becomes clear.

VI

A CRITIQUE OF THE BIBLE

Christianity is a book-based religion. There is no evidence for the claims and dogmas of Christianity other than what is said in the Bible and this fact alone makes this book the bedrock of Christianity. In the past as today Christians have picked through the Bible arguing with each other over the meaning of its phrases and words and tried to convince non-Christians of the truth of a book that they cannot even agree about themselves. But one thing which all Christians agree about is that the Bible is God's word - not that it contains God's word, but that it is God's word, an infallible and complete revelation given to man by God. We will examine this claim and show that like most of the claims made by Christians it has very little substance to it at all.

Is it God's Word?

If the Bible really is God's word it indicates that he is a very strange being indeed. One would expect that the creator of the universe would only speak to man when he had something of great importance to say and that what he said would be of universal significance. Not so. The book of Chronicles for example consists of little more than lists of names of people we know little or nothing about and who died thousands of years ago. No commandments, no ethical principles, no hints on how to live properly or to worship God - just page after page of useless names. Why would God waste his and our time revealing such things? And what about the Songs of Solomon? This book consists of a

collection of erotic love poetry. Once again, with the world in such a mess one would have supposed that God could have thought of something more important to say to man than this.

Then we come to the Gospels which recount the life of Jesus. Why has God decided to reveal the whole of Jesus' biography, not once, but four times? And why has he revealed what are, quite clearly, four different and contradictory versions of the same story? Unlike Christians, historians have given perfectly plausible answers to these questions. The Bible is not a revelation from God, rather it is a compilation, a fairly untidy compilation, written by many different people, over many centuries, changed and edited from time to time, and containing legends, stories, genealogies, fables, sacred and secular writings. It is no more a revelation from God than are the Iliad or the Odyssey, the Ramayana or the Mahabharata, books which the Bible resembles quite closely.

Is the Bible Inspired?

Christians claim that although the books of the Bible were actually written by different people, these people were inspired and guided by God as they wrote. While contemporary Christians make this claim, the ancient authors of the Bible never did. For example Luke says at the beginning of his Gospel:

Insomuch as many have undertaken to compile a narrative of the things which have been accomplished among us.....it seemed good to me also having followed all things closely for some time past, to write an orderly account for you..... (Lk 1:1-3).

Nothing about being filled with the spirit of God either before or while he wrote, he simply says that others had written accounts of the life of Jesus so he thought it might be a good idea if he wrote something also. If he really was inspired by God to write the Gospel why didn't he say so? But the claim of inspiration is not just unsubstantiated, it also raises a very serious problem. Christians are always claiming that in prayer God speaks to them,

gives them advice and tells them what to do. They claim that his voice is very direct, very clear and very real. But if they really have no doubt that God is communicating with them surely his words should be recorded and included in the Bible. The Bible contains words God spoke to Moses, Joshua, Matthew, Mark Peter and Paul so why shouldn't the words he speaks to modern day Christians be included also? Christians will balk at such a suggestion which indicates that they are not so convinced that the words they hear in their hearts really do come from God after all.

One Bible or Several?

In ancient times there was no standardized version of the Old Testament. Different Jewish groups and different regions had their own versions. There were the Septuagint, the Aquila, Theodotion's version and Symmachu's version, all containing different text and different numbers of books. The Old Testament used by modern Christians is based on the Massonetic version which only appeared after the Jamnia Synod at the end of the 1st century AD. The New Testament did not appear in its present form until the year 404 AD, nearly four hundred years after the death of Jesus. Before that time, the Gospels of Thomas, the Gospel of Nicodemus, the Acts of Peter, the Acts of Paul and a dozen other books were included in the Bible. In 404 AD these books were simply cut out of the Bible because they contained teachings that were contrary to Christian theology of that time. One of the oldest existing Bibles, The Codex Sinaiticus, includes the Epistle of Barnabas, a book that is not included in the modern Bible. If these books were considered to be revelation by early Christians why don't modern Christians consider them to be revelation?

When we look at the Bibles used by modern Christians we find that there are several different versions. The Bible used by the Ethiopian Church, one of the most ancient of all churches, contains the Books of Enoch and the Shepherd of Hermas which are not found in the versions used by Catholics and Protestants. The Bible used in the Catholic Church contains the books of Judith, Tobias, Banuch, etc which have been cut out of the Bible used in

Protestant churches. Prof. H.L. Drummingwright of the Southwestern Baptist Theological Seminary in his introduction to the Bible explains how these books came to be cut out of the Bible used by the Protestants. These books were, he says, "in most Protestant Bibles until the 19th century, when publishers, led by the British and Foreign Bible Society voluntarily began to omit them". Once again, these books contained ideas which the churches did not like so they just cut them out. How can a book like Judith be the infallible word of God one moment and not the next? Why are there so many different versions of the Bible? And which version is the infallible word of God?

Are There Mistakes in the Bible?

We have seen previously that there are many mistakes in the Bible but we will have a look at three more examples of its inaccuracies. Today, even schoolchildren know that the earth moves; it moves on its axis and at the same time it moves around the sun. We also know that the tectonic plates on the earth's surface move also. The Bible however, clearly states that the earth does not move. In 1 Chronicles 16:30 the Bible says, "The world is firmly established, it cannot be moved." (See also Ps 93:1, 96:10 and 104:5).

Here, and in many places, the Bible contradicts scientific fact. Moreover the Bible does not just contradict scientific fact it also contradicts itself. Let us have a look at the creation story. In the first book of the Bible it says that God created all the plants and trees on the third day (Gen 1:11-13), all birds, animals and fish on the fifth day (Gen 1:20-23) and finally, man and woman on the sixth day (Gen 1:26-27). Yet a little further on the Bible gives a different version of the creation story saying that God created man first (Gen 2:7), then all plants and trees (Gen 2:9), after that all birds and animals (Gen 2:19) and only then did God create woman (Gen 2:21-22). These two versions of the creation story clearly contradict each other.

Now let us have a look at the story of Noah's Ark. In one place in

the Bible we are told that Noah took two of every animal and put them in the ark (Gen 6;19). Later the Bible says Noah took seven pairs of all clean animals and birds and two of all other creatures and put them in the ark (Gen 7:2). Again the Bible is contradicting itself Christians will object to this saying that these and the numerous other mistakes in the Bible are only small and of no significance. However, only one mistake is required to show that the Bible is not infallible. Also, if mistakes can be made in small matters they can be made in important matters. And, finally, one mistake is proof either that the Bible is not the word of God or that God is capable of mistakes.

Is the Bible Reliable Testimony?

We have seen that the Bible is not infallible and therefore cannot be revelation. So if it is not God's word whose word is it? Many of the books in the Bible are named after different people who are supposed to have written them. So the Gospel of Matthew is supposed to have been written by Matthew, one of the disciples of Jesus. The Gospel of Mark is supposed to have been written by Mark, another of Jesus' disciples, and so on.

The Christian could claim that even if the Bible is not necessarily infallible revelation it is the testimony of reliable people, They could claim that Matthew, Mark, Luke and John knew Jesus well, they lived with him for several years, they heard his teachings and they wrote down what they saw and heard and that there is no reason for them to lie or exaggerate. Therefore, Christians could claim that the Bible is reliable testimony. Except that for testimony to be reliable it must come from reliable people, people we could trust, people from good backgrounds. Were the disciples of Jesus such people? Let us look.

Some of Jesus' disciples were tax collectors (Matt 9:9), a dishonest and despised class of men (Matt 18;17); others were mere illiterate fishermen (Mk 1:16-17). Simon was a Zealot (Lk 6:15), a group of men known for their fanatical and often violent opposition to Roman rule, and like many people involved in illegal

politics he used an alias and was also known as Peter (Matt 10:2). Peter and James were given the nicknames 'Boanerges' meaning 'sons of thunder' (Mk 3:17) once again suggesting their involvement in violent politics. When Jesus was arrested his disciples were carrying swords and were willing to use them (Matt 26:51). Hardly the sort of people with whom we would feel comfortable.

Another thing that should make us wary of trusting the testimony of Jesus' disciples is that they seemed to be constantly misunderstanding what Jesus was saying (Mk 4:13, 6:52, 8:15-17, 9:32; Lk 8:9, 9:45). They are supposed to have seen Jesus perform the most amazing miracles and yet despite this they still doubted. Jesus scolded them and called them "men of little faith" (Matt 8:26, 17:20). Should we trust the writings of men who constantly failed to understand what was being said to them and whom even Jesus called men of little faith? If even the people who knew and saw Jesus had '"little faith" how could we, who have never seen him, be expected to have faith in him?

How unreliable and faithless the people who wrote the Bible were is best illustrated by what they did just prior to and during Jesus' arrest. He asked them to keep watch but they fell asleep (Matt 26:36-43). After Jesus was arrested they lied and denied that they even knew him (Mk 14:66-72), and after his execution they simply went back to their fishing (Jn 21:2-3). And who betrayed Jesus in the first place? His disciple Judas (Matt 26:14-16). Association with sinners, liars and fools in order to help them, as Jesus did, is a good thing. But should we believe everything such people say?

An even more disturbing thing about the disciples of Jesus is just how many of them were possessed by demons or devils from time to time. Mary Magdalene who later claimed to have seen Jesus rise from the dead, had been possessed by seven devils (Mk 16:9). Satan entered into Judas (Lk 22:3), tried to get into Simon (Lk 22:31) and Jesus once actually called Peter, his chief disciple, "Satan" (Matt 16:23) indicating that he too was possessed by a devil at

that time. Whether possession by devils actually happens or whether it indicates serious psychological disorders as modern psychiatrists believe, either way it indicates that we should treat the words of Jesus' disciples with great caution.

Who Did Write the Bible?

We have seen that the Bible is not infallible, is not revelation and is not the testimony of reliable, trustworthy people. We will now show that the Bible was not even written by the people who are claimed to have been its writers. Let us have a look at the first five books in the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These five books describe the creation of the world, God's first revelation to man, and the early history of the tribe of Israel and are supposed to have been written by Moses. They are, in fact, often called 'The Books of Moses'. However, his authorship is clearly impossible, because in these books we have an account of Moses' death.

So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord, and they buried him in the valley in the land Moab opposite Beth Peor, but no man knows the place of his burial to this day (Deut 34:5-6).

How could a man write an account of his own death and burial? The book of Deuteronomy, at least, must have been written by someone other than Moses.

Now let us have a look at the New Testament. The Gospel of Matthew is supposed to have been written by Matthew (tax collector, doubter, man of little faith), one of the disciples of Jesus. Yet we can easily demonstrate that Matthew could not have possibly have written the Gospel of Matthew. We read:

As Jesus passed on from there he saw a man called Matthew sitting at the tax office and he said to him, "Follow me". And he rose and followed him (Matt 9:9).

Neither now nor in the past do people write in the third person. If Matthew had really written this we would expect it to read:

As Jesus passed on from there he saw me sitting at the tax office and he said to me, "Follow me". And I rose and followed him.

Obviously this was not written by Matthew but by some third person. Who this third person is we do not know but Bible scholars have made a guess. In the preface to his translation of the Gospel of Matthew the distinguished Bible scholar J.B. Phillips says:

Early tradition ascribes this Gospel to the apostle Matthew but scholars nowadays almost all reject this view. The author, who we still can conveniently call Matthew has plainly drawn on a collection of oral traditions. He has used Mark's Gospel freely, though he has rearranged the order of events, and has in several instances used different words for what is plainly the same story.

This is a deeply disturbing admission, especially coming from an eminent Christian Bible scholar. We are told that "almost all" modern Bible scholars reject the idea that the Gospel of Matthew was actually written by Matthew. We are told that although the real author is unknown it is "convenient" to keep calling him Matthew. Next we are told that whoever wrote the Gospel of Matthew has "freely" copied much of his material from the Gospel of Mark. In other words, the Gospel of Matthew is just a plagiarism where material has been "rearranged" and restated in "different words". So apparently in the Gospel of Matthew not only do we not have the words of God, we don't even have the words of Matthew.

To the credit of Bible scholars like Prof. J.B. Phillips, they freely admit these and other major doubts about authorship of the Bible, but such admissions make the claim that the Gospels were written by the disciples of Jesus clearly untrue.

Mistakes and Variations in the Bible

If we look at the bottom of the pages in most Bibles we will find many notes. These notes indicate mistakes, variations or doubtful readings in the text of the Bible. And there are literally hundreds of them. Some of the mistakes or variations consist of only a few words but some of them are long passages (see for example the notes to Luke 9:55-56; John 5:3; Acts 24:6; 1 Corinthians 8:36-38; 11:4-7; 2 Corinthians 10:13-15). Also notice that the notes to Mark 16:9-20 mention that this long passage is not found in the ancient Bible. In other words, this long passage in the Bible was added at a later time. How can Christians honestly claim that the Bible is infallible and without mistakes when all the mistakes are pointed out at the bottom of each page?

In the New Testament Jesus and his disciples often quote the Old Testament in order to make a point or, more usually, to attempt to prove that the Old Testament prophesizes events in the life of Jesus. But when we compare these quotes with the original text of the Old Testament we find that they are almost always different. We will use here the New International Version of the Bible.

Old Testament

But you, Bethlehem Ephasthah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from old (Mic 5:2).

New Testament

But you, Bethlehem, in the land of Judah are by no means the least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel (Matt 2:6).

The quote in the New Testament contains not just different words, it also changes the meaning of the original. Has Matthew misquoted the Old Testament because he was not familiar with it and made a mistake? Has he deliberately misquoted in order to alter the meaning? Or is the Old Testament Matthew used different

from the one we have today? The New Testament quotes the Old Testament dozens of times and hardly a single quote is accurate. Christians will protest and say that these changes are only minor and of no importance. Perhaps so, but these are proofs that the Bible does contain mistakes, contrary to what Christians say. Also, it is strange that Matthew, Mark, Luke, John and Paul, who according to Christians were inspired by God to write the New Testament, could not even quote the Old Testament correctly.

Changing the Lord's Prayer

Jesus taught his disciples the Lord's Prayer before he died and since that time generations of Christians have learned the prayer by heart. But anyone who learnt it by heart 20 years ago will have to learn it again because the Lord's Prayer has been changed. We will compare the original Lord's Prayer found in all Bibles until 20 years ago with the Lord's Prayer now in the New International Version of the Bible, and we will see that Christians have even tampered with this most important teaching of Jesus.

King James Version

Our Father who art in heaven, hallowed be thy name, Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power, and the glory forever and ever. Amen.

The New International Version

Father, hallowed be your name, your kingdom come. Give us each day our bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation (Lk 11:2-5).

Notice that these phrases - "who art in heaven", "thy will be done on earth as it is in heaven", "but deliver us from evil, for thine is the kingdom and the power, and the glory forever and

ever. Amen" - have been cut out of the Lord's Prayer. We should ask our Christian friends why these verses have been cut out of the most famous and important of all Jesus' teachings. Ask them which of these two different versions of the Lord's Prayer is the infallible, unchanging word of God. Ask them who had knowledge and wisdom enough to tamper with the Bible. You will find that they have great difficulties answering your questions. Here as elsewhere, the reader is encouraged to go to the library and the bookshop, find different versions of the Bible and carefully compare them. We will see with our own eyes how much the Bibles differ as the result of tampering.

Cutting Verses Out of the Bible

Proof that the Bible has been tampered with is found on every page if one looks carefully. The text of the Bible is arranged into chapters which in turn are arranged into verses. As we read we will sometimes notice that one or two verses are missing. On page are reproduced some pages from The New International Version of Bible printed by the New York International Bible Society. Notice that verses 44 and 46 have been deleted from chapter 9 of the Gospel of Mark. Verse 37 has been cut out of chapter 8 of Acts and verse 28 has been removed from chapter 15 of Mark. How can Christians possibly claim that the Bible is the infallible and unchanging word of God when they cut out inconvenient verses and words? And why have these verses been removed?

Selective Interpreting

Whenever Christians want to convince us of the truth of their religion they will quote from the Bible, believing as they do, that every word in the Bible is literally true. But when we quote from the Bible to prove that their religion is primitive, silly or illogical (e.g. that smoke comes out God's nose and fire comes out of his mouth, Ps 18:7-8; or that donkeys can talk, Num 22:28) the Christian will say: "That's symbolic, it is not meant to be taken literally." Christians are very selective in how they interpret the Bible. Some passages are 'God's word' and literally true and

other parts, usually the embarrassing parts, are not meant to be taken literally. Either the Bible is God's infallible word or it is not, one cannot pick and choose. And if indeed some passages are meant to be taken literally and others are not, how do Christians decide? If the stories about Balaam's donkey talking, Adam and Eve eating the apple, or Moses turning his stick into a snake are not meant to be taken literally, perhaps too, the stories about Jesus' resurrection are only symbolic and not meant to be taken literally.

VII

BUDDHISM - THE LOGICAL ALTERNATIVE

If you have no satisfactory teacher, then take this sure Dhamma and practise it. For Dhamma is sure, and when rightly undertaken it will be to your welfare and happiness for a long time.
The Buddha

Christianity is based upon certain supposed historical events (the virgin birth, the resurrection, etc), the only record of which is an allegedly reliable document called the Bible. If these events can be shown to have never occurred, and if the documents recording these events can be shown to be unreliable, then Christianity will collapse. In this book we have seen that the claims are at best highly doubtful and at worst demonstrably wrong.

When we examine the teachings of the Buddha we find an entirely

different situation. Even if we were able to prove that the Buddha never existed or that there were mistakes in the Buddhist scriptures this would in no way undermine Buddhism. And why? Because Buddhism is not primarily about the historical Buddha or about events which happened in the past; rather, it is about human suffering, what causes that suffering, and how it can be overcome so that humans can be free, happy and radiant. If we wish to verify or understand Buddhism we don't pick through scriptures squabbling about the meaning of words or phrases; rather, we become sensitive to our own experience. Let us examine the four principles which are the doctrinal basis of Buddhism.

(i) When we die we are reborn

Christians believe that when people die they have only one or the other of two possible destinies - heaven or hell. They believe that these destinies are eternal and that one goes to one's destiny according to God's judgement.

Buddhism teaches that when people die they can have a variety of destinies (heaven, hell, as a human being, as an animal, etc). It teaches that none of these destinies is eternal and that, having finished one's time in one of these realms, one will die and pass to another. It also teaches that one's destiny is conditioned by one's kamma (i.e., the sum total of the good or bad that one has done during one's life). This means that all good people, no matter what their religion, will have a good destiny. It also means that even those who have done evil will have a chance to become good in the next life.

Christians scoff at the idea of being reborn and say that there is no evidence that such a thing happens. But the idea of rebirth is not so different from the Christian afterlife belief - if people after death can become angels in heaven, why can't they become humans on earth? And as for evidence, there is certainly no evidence for the Christian afterlife theory while there is some evidence that people can be reborn (see Twenty Cases Suggestive of Reincarnation, University Press of Virginia, Charlotteville

U.S.A., 1975).

(ii) Life is suffering

The next principle upon which Buddhism is based is the idea that life is suffering. Although Christians accuse Buddhists of being pessimistic for saying this, life's inherent unsatisfactoriness is in fact confirmed by the Bible: "In the world you will have tribulation" (Jn 16:33); "Man is born to trouble as sparks fly upwards" (Job 5:7); "All things are full of weariness" (Ecc 1:8); "the earth mourns and withers, the world languishes and withers; the heavens languish together with the earth" (Is 24:4). But while both religions agree on this point they disagree on why suffering exists.

Christianity relies on what is plainly a myth to explain the origin of evil and suffering, claiming that they are due to Adam and Eve having eaten an apple. Buddhism sees suffering as a psychological phenomenon with a psychological cause - wanting, craving and desire. And our experience tells us that this is so. When we want something and cannot get it we feel frustration, and the stronger the wanting the stronger the frustration. Even if we get what we want we soon grow tired of it and begin to want something else. Even physical suffering is caused by craving because the strong craving to live causes us to be reborn and when we are reborn we become subject to sickness, accidents, old age, etc. Buddhism says that even the bliss of heaven is impermanent and imperfect, a fact confirmed by the Bible. The Bible tells us that Satan was originally a heavenly angel but that he rebelled against God (i.e. he was dissatisfied) and was cast out of heaven (i.e. existence in heaven need not be eternal). If having been in heaven one can fall from that state this proves that heaven is not, as Christians claim, perfect and everlasting (see Is 14:12-15, II Pet 2:4, Jude 6, Rev 12:9).

(iii) Suffering can be overcome

The third principle upon which Buddhism is based is the idea that

it is possible to be free from suffering. When craving and wanting stop, one's life becomes more content and happy, and at death one is no longer reborn. This state of complete freedom from suffering is called Nirvana and is described by the Buddha as being "the highest happiness" (Dhammapada 203). Christians often mistakenly think that Nirvana is a blank nothingness and accuse Buddhism of being nihilistic. This misunderstanding arises because of their inability to conceive of an afterlife more subtle than their own naive heaven - a place "up there" (Ps 14:2, 53:2) with doors and windows (Gen 28:17, Rev 4:1, 2 Kg 7:2, Mal 3:10), where God sits on a throne (Rev 4:2) surrounded by Christians in beautiful gowns with crowns on their heads playing trumpets (Rev 4:4). The Buddha categorically said that Nirvana is not nihilistic.

When one has freed the mind, the gods cannot trace him, even though they think: "This is the consciousness attached to the enlightened one (Buddha)." And why? It is because the enlightened one is untraceable. Although I say this, there are some recluses and religious teachers who misrepresent me falsely, contrary to fact, saying: "The monk Gotama (Buddha) is a nihilist because he teaches the cutting off, the destruction, the disappearance of the existing entity." But this is exactly what I do not say. Both now and in the past, I simply teach suffering and the overcoming of suffering (Majjhima Nikaya, Sutta No.22).

But he also said that Nirvana is not the crude 'eternal life' as portrayed in Christianity. It is an utterly pure and blissful state which no conventional language can adequately describe.

Christians sometimes claim that Buddhism contradicts itself because in wanting to attain Nirvana one is strengthening the very thing which prevents one from attaining it. This point was raised at the time of the Buddha and answered by one of his chief disciples, Ananda.

A priest asked Venerable Ananda: "What is the aim of living the holy life under the monk Gotama?" - "It is for the sake of

abandoning desire." - "Is there a way, a practice by which to abandon this desire?" - "There is a way - it is by means of the psychic powers of desire, energy, thought and consideration together with concentration and effort." - "If that is so, Venerable Ananda, then it is a task without end. Because to get rid of one desire by means of another is impossible." - "Then I will ask you a question; answer as you like. Before, did you have the desire, the energy, the thought and consideration to come to this park? And having arrived, did not that desire, that energy, that thought and that consideration cease?" - "Yes, it did." - "Well, for one who has destroyed the defilements, once he has won enlightenment, that desire, that energy, that thought and that consideration he had for enlightenment has now ceased" (Samyutta Nikaya, Book Seven, Sutta No. 15).

(iv) There is a way to overcome suffering

The last of the four principles which form the basis of Buddhism tells us how to eliminate craving and thereby be free from suffering both in this life and in the future. The first three principles are how the Buddhist sees the world and the human predicament while the last principle is what the Buddhist decides to do about it. And the Buddhist response to suffering is to walk the Noble Eightfold Path. This practical and universally valid system of training comprises the development of Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. We will look briefly at each of these steps.

Right Understanding

If we persist in believing that evil and suffering are due to something Adam and Eve did, or that they are caused by devils, we will never be able to overcome them. When we come to understand that we inflict suffering upon ourselves through our ignorance and craving, we have taken the first step in overcoming that suffering. Knowing the true cause of a problem is the beginning of overcoming it. And it is not sufficient to just believe - we must

strive to understand. Understanding requires intelligence, careful observation, weighing up the facts, openness; and in trying to develop insight, these qualities are strengthened.

Right Thought, Speech and Action

The next three steps on the Noble Eightfold Path embody Buddhism's ethical teachings. Christians often try to give the impression that theirs are the only ethics which revolve around gentleness, love and forgiveness. However, the truth is that 500 years before Jesus the Buddha taught a love-centred ethic as good as and in some ways more complete than that of Christianity. To practise Right Thought we must fill our minds with thoughts of love and compassion.

Develop a mind full of love, be compassionate and restrained by virtue, arouse your energy, be resolute and always firm in making progress (Theragata 979).

When with a mind full of love one feels compassion for the whole world - above, below and across, unlimited everywhere, filled with infinite kindness, complete and well-developed; any limited actions one may have done do not remain lingering in one's mind (Jataka 37,38).

Just as water cools both good and bad and washes away all dirt and dust, in the same way you should develop thoughts of love to friend and foe alike, and having reached perfection in love you will attain enlightenment (Jataka Nidanakatha 168-169).

In practising Right Speech we should use our words only in ways which promote honesty, kindness and peace. The Buddha described Right Speech like this.

If words have five characteristics they are well-spoken, not ill-spoken, neither blamed nor condemned by the wise, they are spoken at the right time, they are truthful, they are gentle, they are to the point, and they are motivated by love (Anguttara

Nikaya, Book of Fives, Sutta 198).

With a beauty and comprehensiveness typical of the Buddha he describes the person who strives to develop Right Speech like this.

Giving up lying, one becomes a speaker of the truth, reliable, trustworthy, dependable, not a deceiver of the world. Giving up slander, one does not repeat there what is heard here, or repeat here what is heard there, for the purpose of causing divisions between people. Thus, one is a reconciler of those who are divided and a combiner of those already united, rejoicing in peace, delighting in peace, promoting peace; peace is the motive of his speech. Giving up harsh speech, one speaks what is blameless, pleasant to the ear, agreeable, going to the heart, urbane, pleasing and liked by all. Giving up useless chatter, one speaks at the right time, about the facts, to the point, about Dhamma and discipline, words worthy of being treasured up, seasonable, reasoned, clearly defined and connected to the goal (Digha Nikaya, Sutta No.1).

Right Action requires that we avoid killing, stealing and sexual misconduct and that we practise gentleness, generosity, self-control and helpfulness towards others.

Right Livelihood

To practise Right Livelihood one will do work which is ethically wholesome and which produces something which does not harm society or the environment. An employer will pay his workers fairly, treat them with respect and make sure their working conditions are safe. An employee on the other hand will work honestly and diligently (see Digha Nikaya, Sutta No. 31). One should also use one's income responsibly - providing for one's needs, saving some and giving some to charity (see page).

Right Effort

Christian beliefs about God and man make human effort inconsequential. Humans are by nature depraved and evil sinners.

How can man be righteous before God. How can he who is born of a woman be clean? (Job 24:4).

The heart is deceitful above all things, and desperately corrupt (Jer 17:9).

Being nothing more than a maggot (Job 25:6) humans are incapable of being good, and can be saved not through their own efforts but only through the grace of God. Buddhism, by contrast, sees human nature as primarily good and in the right conditions more likely to do good than evil (see Milindapanha 84). In Christianity humans are held responsible for the evil they have done throughout their lives but they are also held responsible for and likely to be punished for the sins of Adam and Eve. In Buddhism people take responsibility only for their own actions and, as human nature is basically good, this means that effort, exertion and diligence are of great importance. The Buddha says:

Abandon wrong. It can be done. If it were impossible to do, I would not urge you to do so. But since it can be done, I say to you: "Abandon wrong". If abandoning wrong brought loss and sorrow, I would not urge you to do so. But since it conduces to benefit and happiness, I urge you: "Abandon wrong." Cultivate the good. It can be done. If it were impossible to do, I would not urge you to do so. But since it can be done, I say to you: "Cultivate the good." If cultivating the good brought loss and sorrow, I would not urge you to do so. But since it conduces to benefit and happiness, I urge you: "Cultivate good." (Anguttara Nikaya, Book of Twos, Sutta No. 9).

Right Mindfulness and Concentration

The last two steps on the Noble Eightfold Path jointly refer to meditation, the conscious and gentle practice of firstly coming to know the mind, then controlling it, and finally transforming it.

Although the word meditation occurs about twenty times in the Bible, it seems to refer only to the simplistic practice of ruminating over passages from the scriptures (e.g. Josh 1:8). The Bible seems to be almost completely devoid of the sophisticated meditation techniques found in the Buddhist scriptures. Consequently when Christians are plagued by evil desires or troubled by stubborn negative thoughts, about all they can do is pray harder. This absence of meditation is also the reason why Christians so often appear agitated and lacking in the quiet dignity which is characteristic of Buddhists. God says "Be still and know that I am God" (Ps 46:10) but Christians can't seem to sit still, let alone still their minds, for a moment. God also says "Commune with your own heart on your beds and be still" (Ps 4:4) which is exactly what Buddhists do when they meditate. But Christian services and prayer meetings often seem like a cross between a rock concert and a riot, with the pastor shouting and wildly gesticulating while the people in the congregation sway back and forth, 'speak in tongues', weep and clap their hands.

The great advantage of Buddhism is that it not only advises us to be calm, peaceful, free from unruly desires and self-aware but it also shows us how to develop these states. There are meditations to induce calm, to modify specific mental defilements, encourage positive mental states, and to change attitudes. And of course when the mind is calm and free from prejudices, preconceived ideas and distorting passions it is more likely to see things as they really are. It is not surprising that many of the meditation techniques taught by the Buddha are now being used by psychologists, psychiatrists and counsellors.

HOW TO ANSWER THE EVANGELISTS

As part of their efforts to promote their faith, evangelical Christians often ask Buddhists questions intended to confuse or discourage them. We will look at some of these questions and comments and give effective Buddhist responses.

You do not believe in God so you cannot explain how the world began

It is true that Christianity has an explanation about how everything began. But is this explanation correct? Let us examine it. The Bible says that God created everything in six days and on the seventh day he rested. This quaint story is nothing more than a myth and is no more true than the Hindu myth that the gods created everything by churning a sea of milk, or the classical belief that the universe hatched out of a cosmic egg.

Some parts of the creation myth are plainly absurd. For example it is said that on the first day God created light and darkness but on the fourth day he created the sun (Gen 1:15-16). How can there be day and night without the sun? The creation myth also contradicts modern science which has proven how the universe began and how life evolved. There are no departments of astronomy or biology in any of the world's universities which teach the creation myth for the simple reason that it is not based on fact. So while it is true that Christianity has an explanation for how everything began (as do most religions) that explanation is just a myth.

Then what does Buddhism sat about how everything began? Buddhism says little on this subject and for a very good reason. The aim of Buddhism is to develop wisdom and compassion and thereby attain Nirvana. Knowing how the universe began can contribute nothing to this task.

Once a man demanded that the Buddha tell him how the universe began. The Buddha said to him "You are like a man who has been shot with a poison arrow and who, when the doctor comes to remove it, says 'Wait! Before the arrow is removed I want to know the name of the man who shot it, what clan he comes from, which village he was born in. I want to know what type of wood his bow is made from, what feathers are on the end of the arrow, how long the arrows are, etc etc etc.' That man would die before all these questions could be answered. My job is to help you to remove the arrow of suffering from yourself" (Majjhima Nikaya Sutta No. 63).

Buddhism concentrates on helping us solve the practical problems of living - it does not encourage useless speculation. And if a Buddhist did wish to know how and when the universe began he would ask a scientist.

Buddhism is impractical because it says you cannot even kill an ant

Before we defend Buddhism against the charge of being impractical, let us see if Christianity is practical. According to Jesus if someone slaps us on the cheek we should turn the other cheek and let them slap us there also (Matt 5;25). If we discover that someone has stolen our pants we should go out and give the thief our shirt too (Matt 5:40). If we ourselves cannot resist stealing we should cut off our hands (Matt 5:30). We could call all these teachings impractical although Christians would probably prefer to call them challenging. And of course they would be right. To turn the other cheek when someone assaults us is not easy. It requires that we control our anger and doing this helps to develop patience, humility, non-retaliation and love. If we are never challenged we will never grow.

The Buddha asked us to have respect for all life, even for humble creatures. As with turning the other cheek, this is not always easy. Like some people, creatures such as ants can be an irritating inconvenience. When we take the precept not to kill and try to practice it we are challenged to develop patience,

humility, love, etc. So in asking us to respect all life, Buddhism is no more impractical than Christianity.

The Buddha is dead so he cannot help you

Buddhists sometimes have difficulty responding effectively when Christians say this to them. However if we know Dhamma well it will be quite easy to refute this claim because, like most Christian claims about Buddhism, it is based upon misunderstandings.

Firstly, the Buddha is not dead. He has attained Nirvana, a state of utter peace and freedom. The other name the Buddha gives Nirvana is the Deathless State (Amita) because after one attains it one is no longer subject to birth or death. Of course Nirvana is not the naive 'eternal life' described in the Bible, where the body is resurrected and where angels sing. In fact it is so subtle it is not easy to describe. However it is not non-existence, as the Buddha makes very clear (Majjhima Nikaya Sutta No.72; Sutta Nipata, verse 1076).

It is equally untrue to say that the Buddha cannot help us. During his forty year career, the Buddha explained in great detail and with masterly clarity everything we need to attain Nirvana. All we need to do is to follow his instructions. His words are as helpful and as valid today as when he first spoke them. Of course the Buddha doesn't help us in the same way as Christians claim Jesus helps them, and for a very good reason. If a student knew that during the exams he could ask the teacher for the answers to the exam questions, he would never study and consequently would never learn. If an athlete knew that by merely asking for it the judge would give him the prize, he would never bother to train and develop his body. Simply giving people everything they ask for does not necessarily help them. In fact, it guarantees that they will remain weak, dependent and lazy.

The Buddha pointed us to Nirvana and told us what provisions we would need for the journey. As we proceed, we will learn from our

experiences and our mistakes, developing strength, maturity and wisdom as we do. Consequently when we finish our journey we will be completely different persons from when we started. Because of the Buddha's skilful help we will be fully enlightened.

This statement that Christians make is not only wrong, but it also implies two things: that, in contrast to the Buddha, Jesus is alive and that he can and will help us. Let us look at these two assumptions. Christians claim that Jesus is alive but what evidence is there of this? They will say that the Bible proves that Jesus rose from the dead. Unfortunately statements written by a few people thousands of years ago don't prove anything. A statement in the Mahabharata (one of the Hindu holy books) says that a saint had a chariot which could fly. But does this prove that the ancient Indians invented the aeroplane? Of course it does not. The ancient Egyptian scriptures say that the god Khnum created everything out of clay which he shaped on a potters wheel. Does this prove that everything which exists is just mud? Of course it does not. A passage in the Old Testament says that a man named Balaam had a donkey which could talk. Is that conclusive proof that animals can speak? Of course it is not.

We cannot uncritically accept claims made in the Bible any more than we can uncritically accept claims made in other sacred books. When we examine Bible claims about Jesus' supposed resurrection, we find very good reasons why we should not believe them (see page). In fact, the Bible actually proves that Jesus is not alive. Just before he was crucified Jesus told his disciples that he would return before the last of them had died (Matt 10:23, Matt 16:28, Lk 21:32). That was 2000 years ago. Jesus has still not returned. Why? Obviously because he is dead.

The second assumption is that Jesus always responds when you pray to him. It is very easy to prove that this is not true. Christians die from sickness, suffer from misfortunes, have emotional problems, give in to temptations etc just as non-Christians do and despite the fact that they pray to Jesus for help. I have a friend who had been a devout Christian for many

years. Gradually he began to doubt and he asked his pastor for help. The pastor instructed him to pray and even got members of the church to also pray for him. Yet despite all these prayers to Jesus for strength and guidance my friend's doubts increased and he eventually left the church. Later he became a Buddhist. If Jesus is really alive and ready to help why do Christians have just as many problems as non-Christians do? Why didn't Jesus answer my friend's prayers and help him to remain a Christian? Obviously because he is dead and cannot help.

In answer to this objection Christians will say that there are people who can testify that their prayers have been answered. If this is true, it is also true that there are Muslims, Taoists, Sikhs, Hindus, Shintos and devotees of Kuan Yin who can say the same thing.

Unlike Christianity, Buddhism is so pessimistic

According to Webster's Dictionary, pessimism is "the belief that evil in life outweighs the good". It is interesting that Christians accuse Buddhism of being pessimistic because the idea that evil is more pervasive than good is one of the central doctrines of Christianity. Two of their favorite Bible quotes are "All have sinned, all have fallen short of God's glory" (Rom 3:10) and "Surely there is not a righteous man on earth who does good and never sins (Ecc 7:20). The doctrine of Original Sin teaches that all human beings are sinners, incapable of freeing themselves of sin, and that the evil in us is stronger than the good (Rom 7:14-24). Christians will say that while this is true, we can be free from sin if we accept Jesus. This may be so but it is still the case that Christians feel they need Jesus because their view of human nature is so utterly pessimistic.

Buddhism on the other hand has a very different, not to say more realistic, view of human nature. While fully recognizing mankind's potential for evil, Buddhism teaches that we can conquer evil and develop good through our own efforts.

Abandon evil! One can abandon evil! If it were impossible to abandon evil, I would not ask you to do so. But as it can be done, therefore I say, "Abandon evil!" Cultivate the good! One can cultivate what is good! If it were impossible to cultivate the good I would not ask you to do so. But as it can be done, therefore I say, "Cultivate the good!" (Anguttara Nikaya, Book of Ones).

Whether one agrees with this belief or not, one could certainly not say that it is pessimistic.

Jesus teaches us to love but Buddhism encourages us to be cold and detached

This is not true. The Buddha says that we should develop a warm caring love towards all human beings.

Just as a mother would protect her only child even at the risk of her own life, even so one should cultivate unconditional love to all beings (Sutta Nipata, verse 150)

In every sense love is as important in Buddhism as it is in Christianity and is emphasized just as much. There is however something which somewhat spoils Christians' practice of love. Their loud insistence that only they love, that the quality of their love is superior to that of others, and their constant disparagement of and scoffing at others' efforts to practise love makes them appear thoroughly invidious. So petty and jealous are some Christians that they cannot even praise or appreciate a quality as beautiful as love, unless it has 'Made by Jesus' written on it.

You claim that when we die we are reborn, but there is no proof of this

Before responding to this let us examine both the Christian and Buddhist afterlife theories. According to Christianity, God creates a new soul that becomes a human being which lives its

life and then dies. After death the soul will go to eternal heaven if it believed in Jesus, or to eternal hell if it did not.

According to Buddhism, it is impossible to fathom the ultimate beginning of existence. Each being lives its life, dies and then is reborn into a new existence. This process of dying and being reborn is a natural one and can go on forever unless the being attains Nirvana. When a being does attain Nirvana their understanding, and consequently their behaviour, alters and this changes the process which causes rebirth. So instead of being reborn into a new existence the being attains Nirvana. Nirvana is not existence (to exist means to respond to stimuli, to grow and decay, to move in time and space, to experience oneself as a separate etc.) and it is not non-existence in that it is not annihilation. In other words each being's existence is beginningless and endless unless Nirvana is attained and until that time existence has no other purpose than to exist.

There is little evidence for either of these two theories. However, there are several logical and moral problems with the Christian theory which are absent from the Buddhist theory and which make the latter more acceptable. Christianity sees existence as having a beginning but no end whereas Buddhism sees it as cyclic. Nature offers no examples of processes which have a beginning but no end. Rather, all the natural processes we can observe are cyclic. The seasons go and return again next year. Rain falls, flows to the sea, evaporates, and forms clouds which again fall as rain. The body is made up of the elements we ingest as food; when we die the body breaks down and releases its elements into the soil, where they are absorbed by plants and animals which we again eat to build the body. The planets circle the sun and even the galaxy containing our solar system slowly revolves. The Buddhist theory of rebirth is in harmony with the cyclic processes we see throughout nature whereas the Christian theory is not.

Christians claim that God created us for a purpose - so we can believe in him, obey him and be saved. If this is so it is very

difficult to explain why, each year, millions of foetuses naturally abort, and millions of babies are born dead or die within the first two years of their lives. Further, millions of people are born and live their whole lives with severe mental retardation, unable to think even the most simple thoughts. How do all these people fit into God's supposed plan? What purpose can God have in creating a new life and then letting it die even before it is born or soon after its birth? And what happens to all these beings? Do they go to heaven or hell? If God really created us with a plan in mind, that plan is certainly not very obvious. Also, as the majority of the world's people are non-Christian and as not even all Christians will be saved, this means that a good percentage of all the souls that God creates will go to hell. God's plan to save everyone seems to have gone terribly wrong. So although we can't prove either the Christian or the Buddhist afterlife theory, the Buddhist doctrine is more appealing and acceptable.

If we are really reborn, how do you explain the increase in the world's population?

When beings die they are reborn but they are not necessarily reborn as the same type of being. For example, a human could be reborn as a human, as an animal, or perhaps as a heaven being, according to its kamma. The fact that there is a dramatic increase in the world's human population indicates that more animals are being reborn as humans (there has been a corresponding drop in the number of animals due to extinctions etc.) and more humans are being reborn as humans. Why is this so? Just why more animals are being reborn as humans is difficult to say. But why more humans are being reborn as humans is undoubtedly due to an increasingly widespread knowledge of the Buddha's teachings. Even where the Dhamma is not widely known its capacity to be a subtle influence for good is powerful. All this can account for the increase in the human population.

Nirvana is an impractical goal because it takes so long to attain

and so few can do it

It is true that attaining Nirvana may take a long time but on the other hand rebirth gives us plenty of time. If one does not do it in this life one can continue striving in the next life. In fact, it will take as long as one wants. The Buddha says that if one really wants, one can attain Nirvana within seven days (Majjhima Nikaya Sutta No.10). If this is so, the Christian will ask, why haven't all Buddhists already attained Nirvana? For the simple reason that mundane phenomena still hold an attraction for them. As insight and understanding gradually make that attraction fade one moves step by step, at one's own pace, towards Nirvana. As for the claim that only a few people can attain Nirvana, this is not correct. While in Christianity one has one and only one chance of being saved, Buddhism's teachings on rebirth mean that a person has an infinite number of opportunities to attain Nirvana. This also implies that everyone will eventually be liberated. As the Buddhist text says

This immortal state has been attained by many and can be still attained even today by anyone who makes an effort. But not by those who do not strive (Therigatha, verse 513).

'In Christianity, history has a meaning and is moving towards a particular goal. Buddhism's cyclic view of existence means that history has no meaning and this makes Buddhists fatalistic and indifferent'

It is true that according to Buddhism history is not moving towards any climax. But the person who is walking the Noble Eightfold Path certainly is. He or she is resolutely moving towards the peace and freedom of Nirvana.

Just as the river Ganges flows, slides, tends towards the east, so too one who cultivates and makes much of the Noble Eightfold Path flows, slides, tends towards Nirvana (Samyutta Nikaya, Great Chapter, Sutta No.67)

So it is not true to say that Buddhism's more realistic view of existence and of history necessarily leads to indifference. And what climax is history moving towards according to Christianity? The Apocalypse, where the vast majority of humanity and all the works of man will be consumed by brimstone and fire. Even the lucky few who are saved will have the gloomy prospect of an eternity in heaven knowing that at least some of their family and friends are, at the same time, being punished in hell. It would be difficult to imagine a more depressing future to look forward to than this.

The Buddha copied the idea of kamma and rebirth from Hinduism

Hinduism does teach a doctrine of kamma and also reincarnation. However, their versions of both these teachings are very different from the Buddhist versions. For example, Hinduism says we are determined by our kamma while Buddhism says it only conditions us. According to Hinduism, an eternal soul (atman) passes from one life to the next while Buddhism denies that there is such a soul (anatman) saying rather that it is a constantly changing stream of mental energy that is reborn. These are just two of many differences between Hinduism and Buddhism on kamma and rebirth.

However, even if the Buddhist and Hindu teachings were identical this would not necessarily mean that the Buddha unthinkingly copied the ideas of others. It sometimes happens that two people, quite independently of each other, make exactly the same discovery. A good example of this is the discovery of evolution. In 1858, just before he published his famous book The Origin of the Species, Charles Darwin found that another man, Alfred Russell Wallace, had conceived the idea of evolution exactly as he had done. Darwin and Wallace had not copied each other's ideas; rather, by studying the same phenomena they had come to the same conclusion about them quite independently of each other. So even if Hindu ideas about kamma and rebirth were identical to those of Buddhism (which they are not) this would still not be proof of copying. The truth is that Hindu sages, through insights they developed in meditation, got vague ideas about kamma and rebirth,

which the Buddha later expounded more fully and accurately.

Jesus forgives our sins, but Buddhism says you can never escape the consequences of your kamma

It is only partially true that Jesus forgives sins. According to Christianity, after people are created they will live forever - first for a few decades on earth and then for eternity in either heaven or hell. Jesus will forgive people's sins while they live in the world but for the rest of eternity he will refuse to do so, no matter how frequently or how pitifully the souls in hell may call upon his name. So Jesus' forgiveness is limited to a minute period of time in a person's existence after which he will withhold it. So most people will never escape from the consequences of their supposed sin.

Can Buddhists escape from their kamma? The doctrine of kamma teaches that every action (kamma) has an effect (vipaka). However this effect is not always equal to its cause. For example, if a person steals something this act will have a negative effect. If however after the theft the person feels remorse, returns the stolen article, and sincerely resolves to try to be more careful in the future, the negative effect of the theft may be mitigated. There would still be an effect although not as strong. But even if the thief does not mitigate the wrong which has been done with some good, he or she will be free from the deed after its effect comes to fruition. So according to Buddhism we can be free from our kamma while according to Christianity our sins will only be forgiven during an extremely limited period of time.

There are other ways in which the doctrine of kamma is better than the Christian ideas of forgiveness and punishment. In Buddhism while one may have to endure the negative effects of the evil one has done (which is only fair) this means that one will experience the positive effects of the good one has done as well. This is not so in Christianity. For example, a non-Christian may be honest, merciful, generous and kind yet despite this at death this person will go to hell and not receive any reward for the good he or she

has done. Furthermore, according to the doctrine of kamma the effects we experience, all things being equal, are in direct proportion to their cause. Again this is not so in Christianity - even if a person is exceptionally evil during this life, eternal hell is an utterly disproportionate punishment. How much more is this so if the person is virtuous but non-Christian? Indeed the eternity of hell, and the idea that all non-Christians are condemned to it, are teachings that cast very serious doubts on the concept of a just and loving God.

Christianity has spread to almost every country in the world and has more followers than any other religion, so it must be true

It is true that Christianity has spread widely but how has this happened? Until the 15th century Christianity was largely confined to Europe. After this, European armies spread throughout the world forcing their religion on the people they conquered. In most conquered countries (e.g. Sri Lanka, the Philippines, Taiwan and parts of India) laws were passed banning all non-Christian religions. By the late 19th century brute force was no longer used to enforce belief but, under the influence of the missionaries, colonial administrators tried to hinder non-Christian religions as much as possible. Today the spread of Christianity is supported by lavish financial assistance which missionaries get largely from the U.S.A. So Christianity has spread not because of its inherent superiority but because of violence in the past and wealth today.

Whether Christianity is the world's largest religion is a matter of definition. Can we consider the Mormons, the Moonies and the Jehovah's Witnesses to be Christians? Can we consider the numerous strange cults and sects that flourish in South America and Africa, and which account for many millions of people, to be Christian? Most Protestants don't even consider Catholics to be Christians! If we deny that all the heretical, heterodoxist, cultic and bizarre Christian groups are 'real' Christians, this would probably make Christianity one of the smallest religions in the world. This would also explain why the Bible says that only 144,000 people will be saved on Judgement Day (Rev 14:3-4).

God blesses those who believe in him. That is why Christian countries are so rich and Buddhist countries are so poor

Of all the arguments that Christians use to try to convert people this is by far the most foolish. Firstly if what the Bible says about wealth is true (Matt 19:23-24) it would seem that the blessings which God has supposedly poured out on Europe and America are really a curse in disguise. Secondly if prosperity is really proof of God's favour it would seem that he really likes the Muslims because he has given them all the oil. Thirdly, some Christian countries such as Honduras and the Philippines are extremely poor while Japan, predominantly a Buddhist country, is very rich. And finally, by making statements like this, Christians are letting slip their real motive for worshipping God - desire for money. Buddhism for its part teaches that qualities like contentment, love, gentleness and inner peace are more precious than money.

Throughout the world including Asia, Christianity has been a force for progress while Buddhism has done little to improve society

In Christianity's long history there is much to be proud of and perhaps equally as much to be ashamed of. Take for example slavery, a terrible institution that almost all churches supported until the 19th century. After Paul converted the runaway slave Oresimus he convinced him that as a Christian he should go back to his master (Philemon 1:3-20). He asked the master to be kind to Oresimus but he did not ask him to free the slave. The Bible says that slaves should obey their masters even if they are treated with cruelty.

Slaves, obey your earthly masters with fear and trembling, singlemindedly, as if serving Christ (Eph 6:5)

Slaves, give entire obedience to your earthly masters, not merely with an outward show of service, to curry favour with men, but

with singlemindedness, out of reverence for the Lord (Col. 3:22)

Bid slaves to be submissive to their masters and give satisfaction in every respect; they are not to be refractory, nor to pilfer, but to show entire and true fidelity so that in everything they may adorn the doctrine of God our saviour (Tit 2:9-10)

The reason why slave owners in Africa, U.S.A. and Brazil encouraged their slaves to become Christians was because it made them passive and obedient. In England the campaign to abolish slavery in the 18th century was strongly opposed by the churches as they opposed similar campaigns in Mexico, Brazil and the southern U.S.A. (for details read the section on 'Slavery' in The Encyclopedia of Religion and Ethics, 1989).

Take science. The development of science in the West was retarded by church opposition (see A History of the Warfare of Science with Theology in Christendom, 2 Vol., A.D.White, 1960). Christian opposition to dissection of corpses held back the development of medicine and anatomy for 300 years. The churches were against dissection because they believed that it would make bodily resurrection impossible. The church was opposed to the heliocentric view of the universe and even threatened to execute Galileo for saying that the earth moved around the sun. When Benjamin Franklin invented the lightning rod that prevented buildings from being damaged by lightning, Protestant churches were in an uproar. They believed that God would no longer be able to punish sinners by hurling thunder bolts. When chloroform was invented, the churches refused to allow it to be used to alleviate the pain of childbirth. The Bible teaches and they believed that such pain was God's punishment on women for the sin of Eve (Gen 3:16).

Take intolerance of the Jews. Of all the bleak pages in the history of Christianity this is the bleakest and most disgraceful. For 2000 years Christians have harassed, hounded, humiliated and murdered the Jews because they refused to believe in Jesus. In this respect Protestants have been no better than the Catholics.

In 1986 a leading Protestant clergyman in the U.S.A. said "God does not listen when the Jews pray".

We could go on but this is enough. However since the 19th century it is true that many Christian churches have begun to eagerly adopt the outlook of the liberal secular tradition and make it their own. So now Christians are often in the forefront of movements for justice, democracy and equality but there is little in the Bible that they can use to justify their actions. On the contrary, the Bible specifically says that all rulers, even the unjust, get their power from God and to oppose them is to oppose God.

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment (Rom 13:1-2, see also Jn 19:11, Tit 3:1, Pet 2:13, Prov 8:15-16)

Despotic kings, cardinals and bishops quoted passages like these for centuries to justify their rule. Liberation theologies are very silent about such Bible passages today. Christian social philosophy doesn't come from the Bible. It comes from the Western secular tradition that the churches spent 400 years opposing. Now they try to pretend that these values originate from Jesus (see What the Bible Really Says, ed. M. Smith and R.S.Hoffman, 1989).

Buddhism has always been less aggressive and less organized than Christianity. This has meant that its influence on society has been subtle, less noticeable and even perhaps less dynamic than it should have been. On the other hand it has also meant that the witch-hunts against heretics, the persecution of non-believers, and the bloody religious wars that have marred Christian history, have been rare or absent in Buddhism.

(1) Deep down Buddhists are really searching for God

(2) Buddhism is just a different expression of man's understanding of God
(3) Buddhists are Christians outside the church

Today one often hears liberal Christians make statements like these. Sadly, such statements are meaningless. One could simply reverse them and say "Deep down Christians are really searching for Nirvana", "The Christian God is just a personification of Nirvana", or "Christians are Buddhists outside the Sangha". Although such statements are often welcomed by Buddhists as indicating that liberal Christians are more tolerant than their fundamentalist brothers and sisters, this is actually not so. Such statements really show that Christians still wish to claim superiority for their own religion. They also show that the liberal Christian's supposed tolerance is dependent upon believing that Buddhism is just another form of Christianity. In short, it is based on a delusion. Liberal Christians will only be genuinely tolerant when they can admit that Buddhism is different from Christianity, very different, and be tolerant despite these differences.

Buddhism may be a noble philosophy but if you look at Buddhist countries you notice that so few people seem to practise it

Perhaps! But is it not exactly the same in Christian countries? What honest Christian could say that all Christians fully, sincerely and with deep understanding follow Jesus' teachings? Let us not judge a religion by those who fail to practise it.

IX

CONCLUSION

If what has been written so far has stimulated in the reader the desire to know more about Christianity and Buddhism, we will briefly recommend some books for further reading.

A popular and easy to read book exposing many of the fallacies in Christianity is Jesus - the Evidence by Ian Wilson, 1984. Wilson examines the history of the Bible and shows how scholars have demonstrated beyond doubt that it is an untidy compilation composed over several centuries. He also shows how the man Jesus gradually came to be seen as a god.

Another good book is Rescuing the Bible from the Fundamentalists by John Spong, 1991. Spong is a Christian bishop and scholar who freely admits that most of what the Bible contains is either mythological or erroneous, and he gives abundant evidence for this.

Perhaps the most scholarly and thorough critical study of recent times is Is Christianity True? by Michael Arnheim, 1984. This outstanding study examines every major Christian doctrine and exposes each of them to the cold light of reason - and none of them survive the exposure.

Many excellent books on the teachings of the Buddha are available.

A good introduction is The Life of the Buddha by H. Saddhatissa, 1988. It includes a well-written biography of the Buddha and a clear account of basic Buddhist concepts.

What the Buddha Taught by W. Rahula, 1985 and The Buddha's Ancient Path by Piyadassi Thera, 1979 are good introductions.

A Buddhist Critique of the Christian Concept of God by G. Dharmasiri, 1988 is an excellent but highly technical examination of the modern Protestant concept of God from the Buddhist point

of view.

A most interesting book is Two Masters One Message by Roy Amore, 1978. In this study the author demonstrates that much of what was taught by Jesus is likely to have been derived originally from Buddhism.

Fundamentalist Christianity poses a real threat to Buddhism, and while we can never hope to match the aggressiveness or organizational abilities of its proponents, we can very easily counter them by becoming familiar with Christianity's numerous doctrinal weaknesses and Buddhism's many strengths. If the Christian challenge stimulates in Buddhists a deeper appreciation for the Dhamma and a desire to live by that Dhamma, then that challenge can be to Buddhism's benefit.

SELECT

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* * *

Buddha is Grass Shoes

One morning after practice, four students were having breakfast with Seung Sahn Soen-sa at the Corner Coffee Shop on East Twenty-First Street in New York City. One student told about an experience which he had had with some followers of the Nichiren sect. "Their mantra, Nam yoho range kyo, seemed to me a quite powerful practice. But when I asked them what it meant, they didn't know and said it wasn't important to know. Is this correct?"

Soen-sa said, "In practice of this kind, correct understanding is not necessary. It doesn't matter whether you know that this mantra is the name of the Lotus Sutra or that Kwanseum Bosal is the name of the Bodhisattva Avalokiteshvara."

Another student said, "I've heard that certain mantras have power inherent in them - that Sanskrit sounds, for example, have some link to the energy of the universe. Does it make a difference which mantra you use?"

Soen-sa said, "Three things are important: first, your reason for doing the mantra; second, strong faith that the mantra works; and third, constant practice."

"So you can chant Coca-Cola all day long and it will work?"

"If someone tells you that the words Coca-Cola have power in them and you really believe that, then Coca-Cola will work for you. There is a good story about this:

"Three hundred years ago in Korea, there was a monk named Sok Du, which means 'Rock Head." He was a very stupid man. The sutras were much too difficult for him, so he decided to study Zen. But sitting Zen was also too difficult. So he only did working Zen, in the kitchen and in the monastery fields. Twice a month the Zen Master would give a Dharma Speech, which would always fill Sok Du with confusion. One day, after the Dharma Speech, he went to the Zen Master and said, 'Master, I'm tired of being so stupid. Isn't there some way I can understand?'

"The Master said, 'You must ask me a good question.'

"Sok Du scratched his head and thought for a few minutes. Then he said, 'Okay. You are always talking about Buddha. What is Buddha?'

"The Master answered, 'Juk shim shi bul,' which means 'Buddha is mind.' But Sok Du misunderstood, and thought that the Master had said,

"'What a difficult kong-an!' Sok Du thought, as he bowed to the Master and left. 'How can Buddha be grass shoes? How will I ever understand?'

"For the next three years, Sok Du puzzled over this great question as he did his working Zen. He never asked the Master to explain; he just kept the question in his mind at all times. Finally, one day three years later, he was carrying a large load of firewood down the hill to the monastery. His foot hit a rock, he lost his balance, the wood fell, and his grass shoes went flying into the air. When they landed on the ground, they were broken, and he had attained enlightenment.

"Sok Du was very happy and very excited, so he went running back to the Zen Master. 'Master, Master, now I understand what Buddha is!'

"The Master looked at him and said, 'Oh? Then what is Buddha?'

"Sok Du took off one shoe and hit the Master on the head.

"The Master said, 'Is this the truth?'

"Sok Du said, 'My shoes are all broken!'

"The Master burst out laughing, and Sok Du flushed with joy."

At this, Soen-sa and his students also burst out laughing. Then they returned to their fried eggs and toast.

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from DROPPING ASHES ON THE BUDDHA: The Teachings of Zen Master Seung Sahn

edited by Stephen Mitchell (Grove Press, New York NY, 1976)

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THE BHIKKHU SILACARA

A Biography

In 1906 a Scotsman in his thirty-fifth year, known as J.F. McKechnie, was admitted to the Sangha by the Thera U Kumara at Kyun Daw Gone Kyaung (Temple), Kemmendine, Rangoon, Burma. He was given the Bhikku's name of Silacara.

The new monk had come to the country about the beginning of this century, having, whilst in Glasgow, read about Buddhism in a copy of the magazine //Buddhism// which he found in the public library, and answered an advertisement of its editor the Bhikkhu Ananda Metteyya (Alan Bennett, in lay life) for one with literary ability to assist him in the editorial work in Rangoon. McKechnie remained with the British Buddhist monk until the magazine ceased publication. Then, prior to his own entering the Sangha as noted above, he taught for a year in the Buddhist boys' school of Mme Hla Oung.

The future Bhikkhu was born in Hull, Yorkshire, on October 22nd, 1871. His father was a famous baritone singer, Sir Charles Santley, and his mother was Caroline Mavis. After the years of schooling, till he was 21, he worked as apprentice to the trade of Stock-cutter in a clothing factory, emigrating therefrom to America to work for four years on a fruit and dairy farm.

The Bhikkhu Silacara worked untiringly, writing, preaching, traveling. He once went on a mission to Sikkim, on the Maharajah's invitation, but the mission bore hardly any fruit owing to the point of view of the lamas who thought that pure Buddhism would be corrupted, if in the hands of the ignorant peasant. He broke down in health, contracting nervous asthma, complicated with heart trouble, and on the advice of the German Buddhist Dr. P. Dahlke, left the robes and for England late in 1925. Here he worked with the Anagarika Dharmapala at the Mahabodhi Society's British branch, lecturing and

editing the //British Buddhist//. His health suffered again and in 1932 when he had to leave London to live in Surrey. But he never ceased to work, for he wrote to Buddhist Magazines in the country, in Ceylon, Burma, Germany, etc.

During World War II his little retreat Wisboro Green having been sold, he entered an Old Persons' Home at Bury, where he, who had led the austere life of a Buddhist monk, bore the hard way of a state charitable institution with equanimity until his death three years ago.

Of the books on Buddhism which he wrote, those perhaps best known to Ceylon Buddhists are //The Four Noble Truths//, //The Eightfold Path//, //Kamma//, //Lotus Blossoms//. In the early twenties Ceylon readers of the //Buddhist Chronicle//, a paper started by Mr. P. de. S. Kularatne, the Principal of Ananda College, Colombo, were greatly encouraged by the vigorous contribution which the Bhikkhu made regularly. The interest of these articles was heightened specially by the fact that there was a controversy going on at that time, the leader on the Buddhist side being American Buddhist Scholar of Mahayana, Dr. W. Y. Evans-Wentz //Buddhist Annual of Ceylon//.

The Bhikkhu also contributed a number of articles to the //Buddhist Annual of Ceylon// an illustrated magazine of a high order which the firm Messrs. W. E. Bastain & Co. of Colombo were publishing with great acceptance to places and people all over the world wherever Orientalia found welcome, and these were a formidable tally. For this Firm he specially wrote the //Young People's Life of the Buddha// the popularity of which remains undimmed throughout the decades in which it is being re-printed.

Colombo, 15th January 1953

* * * * * * * *

From: lyeh@alleg.edu (Hun Lye)
Newsgroups: soc.religion.eastern
Date: 10 May 1993 12:51:12 -0700

Mahamangala Sutta (Discourse of the Supreme Blessings)

Bahu deva manussa ca
Mangalani acintayum
Akankha-mana sotthanam
Bruhi mangala muttamam

Many deities and humans, yearning after good,
have pondered on Blessings.
Pray, tell me the Supreme Blessings.

Asevana ca balanam
Panditanan ca sevana
Puja ca puja-niyanam
Etam mangala muttamam

Not to follow or associate with the foolish,
to associate with the wise,
and honor those who are worthy of honor.
This is the Supreme Blessing.

Patirupa-desa vaso ca
Pubbe ca kata-punnata
Atta samma panidhi ca
Etam mangala muttamam

To reside in a suitable locality,
to have done meritorious actions in the past,
and to have set oneself on the right course
This is the Supreme Blessing.

Bahu saccanca sippanca
Vinayo ca susikkhito
Subhasita ca ya vaca
Etam mangala muttamam

Vast-learning, perfect handicraft,
a highly trained discipline
and pleasant speech.
This is the Supreme Blessing.

Mata pitu upatthanam
Putta darassa sangaho
Anakula ca kammanta
Etam mangala muttamam

The support of mother and father,
the cherishing of spouse and children
and peaceful occupations.
This is the Supreme Blessings.

Danam ca dhamma-cariya ca
Natakananca sangaho
Anavajjani kammani
Etam mangala muttamam

Liberality, righteous conduct,
the helping of relatives
and blameless action.
This is the Supreme Blessing.

Arati virati papa
Majja-pana ca sannamo
Appa-mado ca dhammesu
Etam mangala muttamam

To cease and abstain from evil,
forbereance with respect to intoxicants
and steadfastness in virtue.
This is the Supreme Blessing.

Garavo ca Sovacassata,
Samana nanca dassanam
Kalena dhamma sakaccha
Etam mangala muttamam

Patience, obedience,
sight of the holy ones
and religious discussions at due season.
This is the Supreme Blessing.

Tapo ca brahma cariyaca
Ariya sacana dassanam
Nibbana sacchi kiriyaca
Etam mangal muttamam

Self-control, pure life,
perception of the Noble Truths
and the realization of Nibbana.
This is the Supreme Blessing.

Putthassa loka dhammehi
Cittam yassa na kampati
Asokam virajam khemam
Etam mangala muttamam

He whose mind does not flutter,
by contact with worldly contigencies,
sorrowless, stainless and secure.
This is the Supreme Blessing.

Eta-disani katvana
Sabbattha maparajita
Sabbattha sotthim gacchanti
Tam tesam mangala-muttamamti

To them, fulfilling matters such as these,
everywhere invincible,
in every way moving happily.
These are the Supreme Blessings.

Posted by,
lyeh@alleg.edu

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[Last updated: 26 April 1993]

BLUE CLIFF RECORD CASE 2

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SESSHIN TEISHO
John Tarrant Roshi

February 7, 1993

Camp Cazadero, California

BLUE CLIFF RECORD, CASE NO. 2

Today I'm going to read an old story, a case, from the Blue Cliff Record. This is Case No. 2. The case comes with an Introduction and before it by a teacher called Wang-wu (???).

Introduction

Heaven and earth are narrow. Sun, moon and stars all at once go dark. Even if blows of the staff fall like rain and shouts roll like thunder, you still haven't lived up to the task of the fundamental vehicle of transcendence. Even the buddhas of all ages can only know it for themselves. The successive generations of ancestors have not been able to bring it up in its entirety. The treasury of teachings of the whole age cannot explain it thoroughly. Clear-eyed students cannot save themselves completely. When you get here, how will you ask for more instruction? To say the word, `Buddha,' is trailing mud and dripping water; to say the word, `zen,' is a face full of shame. Superior people who have studied it for a long time do not wait for it to be said. The incoming (???) beginners simply must investigate it and understand it.

The Case

Chao-chou teaching the assembly said: The Great Way is not difficult. Just avoid picking and choosing. As soon as words are spoken, this is picking and choosing. This is clarity. This old fellow does not abide within clarity. Do you still hang onto anything, or not?

At that time a certain student asked: Since you don't abide within clarity, what do you hang onto?

Chao-chou replied: I don't know either.

> The student said: Since you don't know, teacher, why do you, nevertheless, say that you do not abide within clarity?
>
> Chao-chou said: It's enough to ask about the matter. Bow and withdraw.

Please sit comfortably.

I've chosen this koan, today, because it is not one of the more spectacular and brilliant koans. It's subtle rather than flashy and yet it shows the great old master at work and a fairly sincere student pressing him hard in an earnest inquiry into the way.

`The Great Way is not difficult. It just avoids picking and choosing.' This is from the beginning of a poem called "Faith in the Heart," "Trust in the Heart-Mind," by the Third Great Ancestor, third in line from Bodhidharma, Bodhidharma being number one, that starts off

> The Great Way is not difficult.
> It just avoids picking and choosing.
> Just don't love or hate
> And everything will be clear.

So you can tell the point that the poem is making here, which becomes very clear in meditation. As you're sitting on your cushion if you grab onto anything, if you push anything away, suddenly everything you touch sticks to you. It's like Brer Rabbit and the the tarbaby. If you start hanging onto your thoughts, you can't let go of them. If you try to push them away, you can't let go of them. So there you are stuck holding onto the tarbaby. We see, too, the emptiness of the things that we're attached to. How a thousand things fill the mind, but none of them is substantial or real. A thousand passions arise, but if we don't act on them, they fall away, too. Amazing that something that seemed so important suddenly is not so important. Our weariness that seems as if it will overwhelm us suddenly is gone and we are full of energy.

`The Great way is not difficult. It just avoids picking and choosing.'

There is a Taoist flavor to this saying. The sense of following the water path through life. The water if it runs into a stone, it just makes its way around. The water is clear and has no attachments which is why we have a little bowl of water on the altar.

Chao-chou has brought up this saying which he was very fond of and he often liked to bring it up. And then he said that as soon as we speak, that is picking and choosing. If we are clear, we hang onto the clarity. This old student doesn't even hang onto that. Do you still hang onto anything, or not? So we could say that the greatest method of meditation is that whatever comes up, just don't cling to it. Whatever comes up, let it go. If you can do this, you'll find the way home very quickly. But it's hard. Things stick to you.

So, there was a student in the audience who said, "Since you don't abide within clarity, since you don't hang onto or cling to clarity, do you still hang onto anything, or not?" "What is it that you hang onto?" So he's pushing the question straight back at the teacher. In a way not much point. There is a slightly philosophical quality to this question, which somehow makes it lose its force, but it still is good to ask. You can see that his student has a certain strength and wants to come out, and wants to engage with life. It's better to ask and be a fool than not to ask and be a fool. Because if we get something going, who knows, we may learn something.

> Since you do not abide within, live within, clarity, what do you hang onto?
>
> Chao-chou replied: I don't know either.

This is one of the famous `I don't knows' of zen. Yamada Roshi, actually he was passing this down from Yasutani Roshi and I don't know who he was passing it down from, there are many kinds of not knowing. There's plain old ignorant not knowing. "Show me the way to San Francisco." "Oh, I don't know." The ignorant not knowing. Then there's the kind of wise not knowing. Yamada Roshi used to call it true blindness when you are blind to the things that delude you. You are blind to the attachments and the brambles of the world and Chao-chou is

illustrating this kind of not knowing. The same as famous Bodhidharma when the emperor asked him, "Who is this standing before me?" and Bodhidharma said, "I do not know."

In your meditation if you ask yourself, `who am I?' `where have I come from and where do I go after I die?' and you do not know the answer, that is fine. That is better than thinking you know. We then stay with and become absorbed in that not knowing. Then we allow the question to come out in the midst of our absorption. It is like a single tree on a great plain. The question arises and we confront it.

So the student went on. He was a persevering student.

> He said: Since you don't know teacher, why do nevertheless say that you don't dwell within clarity?
>
> Chao-chou said: It's enough to ask about the matter. Make your bows and withdraw.

Again, I think there's nothing really wrong with this student's question, but the whole thing was beginning to fall into the eeds, the whole conversation was beginning to get lost. Chao-chou decided that there was nothing to do except put an end to it, put a limit on it.

He was a very old man at this time. I'm not sure how old, but we know that he taught for forty years from the time he was about eighty. So he was older than anybody in this room. Some of his contemporaries were famous for their loud shouts and using the stick, things like that, extravagant behavior, dancing in response to a question. Chao-chou was to old and feeble to do any of this, but at the same time he was greatly admired for his ability in meeting people. He always found a way to meet people even though he was so old and his voice so soft and he had hobble around.

He was a very resolute sort of person. He used to give teisho in a chair, which was traditional in China, and one day the leg of his chair broke through age and maltreatment and neglect. He had somebody tie a branch of firewood to it to hold it up. He wouldn't let anybody spend

the time away from meditating to carve him a new chair leg. He spent years with this chair tied up with a piece of firewood giving teisho. So he had a unique spirit that you can see in this koan. He was not very much attached to circumstances himself. He didn't mind if his chair leg broke. He just immediately reacted and responded. So when you meet an obstacle, it is good to remember the Great Way is not difficult, it just avoids picking and choosing.

One of the great important discoveries for me was that I had to love the path itself. That when I did not know and I would go to my teacher not knowing. For a long time I really wanted so badly to know that I wasn't really even in the room with the teacher. I just passed through with the wind. In fact, he didn't let me stay very long. I remember going to see Yamada Roshi. I thought it was very special to get to see Yamada Roshi so perhaps I would get enlightened when I had dokusan with him. So I meditated very hard before hand. Then I went into see Yamada Roshi and kneeling began to ask him about Mu. And he looked at me, and he took a deep breath, and said, "Sit down." He sat me down and gave me a long talk about, "You must become one with Mu. In every moment of the day, each breath must become Mu." Which was exactly what the Tanto was saying all the time in sesshin. I didn't get enlightened in my interviewwith him after all, but I always remember his kindness. I began to understand, too, that for him it was fine that I was working on Mu, and so it had to be fine for me, too. He could even enjoy that I was working on Mu, that I really didn't have a clue which way was up.

Chao-chou has very much that quality, doesn't he? The Great Way is not difficult. It just avoids picking and choosing. Right now is where we avoid picking and choosing. We have been meditating so well and then our meditation goes all to hell. (A little rhyme.) And the pilot wants to say, "But I'm meditating so well." Yes, and who knows that when your meditation disintegrates and falls apart, that might be a very important time for your practice. Be patient with yourself. You just patiently gather and it falls apart; and we gather and it falls apart. It is not for us to choose and decide about this. All we need is our inner sincerity of the heart, the sincerity of the horror, the whole being is thrown into the zazen. And that is enough. Gradually, then, we become one with zazen. We have to become one even with the obstacles. We

can't try to push the obstacles away and say, "No, I will become one with the joyful and serene paths." We have to love the whole process. When we can do that with our whole hearts, then we're very near to the gate. We will find that we're not even in a hurry anymore and the world starts to appear before us. When we do kinhin, we realize that the whole world is coming toward us and all we have to do is accept it and meet it.

Please continue in this way. Trust your own sincerity. You have begun to gather some attention in your zazen. Do not be too concerned about what comes to meet you. Just love your walking and love the path and become one with it over and over again. That will be enough. Please keep it up.

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BLUE CLIFF RECORD CASE 3

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"This fire runs through all things."

SESSHIN TEISHO

John Tarrant Roshi

February 8, 1993

Camp Cazadero, California

BLUE CLIFF RECORD, CASE NO. 3

This is the third case of the Blue Cliff Record, "Master Ma is Ill."

Introduction

One device, one object, one word, one phrase. The intent is that you'll have a place to enter. Still this is gouging a wound in healthy flesh that can become a nest or a den. The great function appears without abiding and fixed principles. The intent is that you'll realize that there is something transcendent that colors the sky and covers the earth, yet it cannot be grasped. This way will do; not this way will do, too. This is too diffuse. This way won't do; not this way won't do either. This is too cut off. Without treading these two paths, what would be right? Please test that sightless view to see.

The Case

Great Master Ma was sick.

The temple superintendent asked him: Teacher, how is you're venerable health these days.

The Great Master said: Sun face buddha; moon face buddha.

There is a poem that goes with this case, too:

Sun face buddha; moon face buddha.
What kind of people were the ancient emperors?
For twenty years I have suffered bitterly.
How many times have I gone down to the blue dragon's cave for you?
This distress is worth recounting.
Clear-eyed students of the way should not take it lightly.

Please sit comfortably.

This old story tells us how the great teachers used every opportunity to serve us and to teach. Ma-tsu, actually, was dying and he died, I think, a few days after this interchange. But he immediately met the student's question with an amazing saying: `How are you doing? How are you feeling?' `Sun face buddha; moon face buddha.' The story is that the sun face buddha lives 1800 years, and the moon face buddha lives for a night and a day. It's a legend from an old sutra.

Ma-tsu was one of the great early masters of zen in China. He lived through the eighth century for about seventy years. He lived from 709 to 788. There's an interesting story of himself. He studied with Nan-yueh, who was a student of the sixth ancestral teacher. He's in the Rinzai line. Most of the teachers up until his time had one student who carried on the way, or maybe two. He had 139 enlightened successors by all accounts. Maybe they varied some in quality, but still quite an impressive number. When he went to study with his teacher, whenever he had free time he would go into the zendo and meditate. People still do this today, of course. Somebody noticed this and drew it to the attention of his teacher Nan-yueh. So he went down and questioned him and said:

> Oh, great one what are you aiming at by sitting there in meditation like that? What do you want?
>
> Ma-tsu said: I want to become a buddha.
>
> The teacher then picked up a ceramic tile and began to rub it on a rock very vigorously in the dojo, right there. This got the student's attention and Ma-tsu asked him:
>
> What are you doing?
>
> He said: I'm polishing it to make it into a mirror. (Old Chinese mirrors were usually metal, bronze. They were very highly polished

bronze. It would be very hard to polish a tile into a mirror.)

Ma-tsu said: How can you make a mirror by polishing a tile?

The teacher said: Granted, rubbing a tile will not make a mirror. How can a sitting meditation make a buddha?

Ma-tsu said: Then what would be right?

The teacher said: It's like the case of an ox pulling a cart. If the cart does not go, should you hit the cart or should you hit the ox?

Ma-tsu couldn't say anything.

The teacher went on to say: Do you think you are practicing sitting meditation or do you think you are practicing sitting buddhahood? If you are practicing sitting meditation, meditation is not sitting or lying. If you are practicing buddhahood, buddha is not a fixed form. In the midst of everything that is changing you should neither hold on nor push away. If you keep the buddha seated, this is murdering the buddha. If you cling to the form of sitting, this is not attaining its inner principle.

Ma-tsu heard this teaching as if he were drinking ambrosia.

He bowed and asked: How should I concentrate so as to merge with formless absorption so as to become utterly one with my meditation?

The teacher said: Your study of the mind ground is like planting seeds. My expounding of the essence of reality is like the moisture in the sky. Circumstances are good for you, so you will see the way. (He was right, too.)

If the way is not color or form, how can I see it?

The reality eye of the mind ground can see the way. Formless absorption is also like this.

Ma-tsu kept asking. (He had access to his teacher so he kept going, kept pushing.)

Is there becoming and decay, or not? (Do things come into existence and fall away, the way symptom (???), or not?)

One sees the way as becoming and decaying, compounding and scattering. That is not really seeing the way. Listen to my verse.

> Mind ground contains various seeds.
> When there is moisture, all of them sprout.
> The flower absorption has no form.
> What decays and what becomes?

When Ma-tsu heard this his understanding opened. His heart and mind were clear. He served his teacher for ten years day by day going deeper into the matter.

This meeting took place in the 730's of our era. A few years ago. A few years before we were born. Ma-tsu was one of the greatest teachers. Nan-chuan, who was Chao-Chou's teacher, was his student and Pai-chang, who was Huang-po's teacher, was his student, too. Many of the great people studied with him.

So he comes tottering out into the courtyard and the temple superintendent, (I think he was an accountant, actually, who kept the temple books), said: How is your health? How is your venerable health? He's asked him very courteously because Ma-tsu was old and revered. Not so old for a zen teacher, really, he was in his seventies. He says: Sun face buddha; moon face buddha.

Just before he died it was arranged for Yasutani Roshi to hold a Jukai ceremony. Many people who had wanted to take Jukai with him for some time and hadn't came to the assembly, including Aitken Roshi and Anne Aitken. Yasutani Roshi was very sick and Yamada Roshi asked him: How

are you doing? He said: Yesterday it was very hard to breathe, but today I'm doing a little better. He came and did the Jukai ceremony and then he went off to stay with his sister and a few days later he died. At his memorial service, at the service for his death, Yamada Roshi gave a teisho on this case. Sun face buddha; moon face buddha. How is your health these days? Yesterday I was very short of breath, but today I'm doing a little better.

Ma-tsu, whether he was sick or well, was not in itself a very disturbing thing. He was grounded in this present moment. Just as we all are the minute we come home. If you are not grounded in this present moment, then it is a very hard thing and you suffer. If we are not grounded like this, the mind chases around after a thousand things and when we get sick, it is a great misfortune. We keep longing for something that we cannot have. But even if you get well, if your mind chases around like this, it is also a great misfortune and you keep longing for something you cannot have. No human state is constant. (author's name ???), whose great guided tour of hell, his memoir of Auschwitz, says that it is well known that complete happiness is not possible for human beings because there is always the thought of losing whatever we have. And he said few people follow it further to see that absolute unhappiness is also not possible because there is always something to worry about that pushes out even extreme unhappiness. Suffering pushes out previous suffering. The desire for food pushes out grief. Things like that. So if you want to be free of being pulled around like this, it is not easy but it is possible and it is a great thing to do.

You can tell that when Ma-tsu studied with his teacher, he worked very hard at his meditation and he was eager in questioning. He really wanted to understand. His teacher told him how to become absorbed in this moment and in his koan. That is what we must do today.

His teacher taught him, also, not to rely too much on technique. Anything you cling to sooner or later will change. Anybody who has sat this far in sesshin has found this. You just find a method that really works and then you sit down after the next kinhin and it doesn't work any more. How amazing! What is wrong? If you want to be free the way he was, then you have to not cling to any particular method, but you do

your best. Method is always something that is sort of coupled together. It is like a stick that props up a fence that somebody hasn't managed to really fix up. Sooner or later the fence will fall down, but that's okay. We use method and try to become one with our circumstances right where we are. There's really no other choice in life that has any opening to it. All other ways lead to death and darkness. We may take a bit of a detour on the way there, but that's only human (???). So if you want to find life and light, there is no other way than by entering circumstances. You will find that you're always separated from your meditation and you have to find, by any means you can, a way to become one with it. And when you become one with it, the whole world will change. The distance between heaven and earth is just that. Turn--a 360 degree turn.

It is said that before you do zazen the trees are trees, the hills are hills, and the rivers are rivers. Halfway through your practice the trees are not trees and the hills are not hills and the rivers are not rivers. This is the moment when you really get taken up into your meditation and you see that there is no basis for anything. All the things that we thought were substantial are not. They all come out of our own hearts. But then, fortunately, practice continues and we find that trees are trees and rivers are rivers again. Hills are hills. Everything is changed by that magical transformation of awareness. The great magic in life is awareness and attention. There is nothing else as powerful and nothing else as revealing as giving our attention to what we are doing. Finally, the green shifts of light (sheaves of life???) come. Then everything you do will sing and you will hear the trees singing and you will see the hills walking.

It's important to continue using each thing that comes up. HAH!! Each thing that arises. Just enter it right here and everything will be changed.

Please keep up your zazen.

End of record

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[Last updated: 26 April 1993]

BLUE CLIFF RECORD CASE 4

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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SESSHIN TEISHO

John Tarrant Roshi

February 9, 1993

Camp Cazadero, California

BLUE CLIFF RECORD, CASE NO. 4

This is the fourth story in the Blue Cliff Record.

Introduction

Under the blue sky in the bright sunlight you don't have to point out this and that any more. But the causal conditions of time and seasons still require you to give the medicine in accordance with the disease. Tell me, is it better to let go or is it better to hold on? To test that like this (???). Look! (???)

The story

When Te-shan (sp???) arrived at Kuei-shan (???), he carried his bundle, (his pilgrim's bundle), with him into the teaching hall where he crossed from east to west and from west to east. He looked around and said: Nothing! No one! Then he went out.

But when Te-shan got up to the gate of the temple he said: Still I shouldn't be so hurried. So he reentered the hall with full ceremony to meet Kuei-shan. This time Kuei-shan was sitting there.

Te-shan held up his sitting mat (???) and said: Teacher!

Kuei-shan reached for his whisk whereupon Te-shan shouted, shook out his sleeves and left.

Sei-to(sp???), the poet who collected these stories, added a comment: The critical examination is finished.

Te-shan turned his back on the teaching hall, put on his sandals and departed.

That evening Kuei-shan asked the head of the temple: Where is that newcomer who just came?

Oh, at that time he turned his back on the teaching hall, put on his sandals and left.

Kuei-shan said: Hereafter, that young fellow will go to the summit of a lonely peak, build a grass hut and go on scolding the buddhas and reviling the ancestors.

Suei-to added the comment: He's added frost to snow.

Please sit comfortably.

Zen seems to produce great characters. Good story material. Te-shan was one of the great characters in zen history. He was originally a scholar who lived in the far north where there wasn't too much zen. He was a great student of the Diamond Sutra so he was known as the Diamond Master, Diamond Chou (sp???). His name was Chou. He heard about the zen tradition in the south. He had very much the idea that enlightenment came after eons of practice and many, many, many lifetimes. The zen people in the south said you can do it in this lifetime. He heard about this teaching of the southern school and resolved to go and quell these barbarians and demons immediately. The person who wrote the Blue Cliff Record said, "You can see what a fine, fierce fellow he was just from this."

He was never beaten in an argument and so he put all his sutra commentaries in his bundle and traveled south, maybe a thousand miles on foot, probably earning his way by teaching as he went. Finally, he came into zen territory and he stopped at one of the famous zen tea ladies' places. He sought to buy refreshments from this old woman. The Chinese slang word for refreshments means to refresh the mind. So he walks in and asks her if he can refresh his mind.

She says, "Your reverence, what sort of literature do you have there in your cart?" Actually, he has a cart full of his writings and commentaries on sutras.

He says, "Notes and commentaries on the Diamond Sutra."

She says, "Well, your reverence, I hear that the Diamond Sutra says, `Past mind cannot be grasped. Present mind cannot be grasped. Future mind cannot be grasped.' Which mind does your reverence wish to refresh?"

The Diamond Sutra Master was dumbfounded and couldn't say anything. He was stopped. You get a blow on the head and everything stops time and space.

But as Wu-men (sp???) says, he did not expire completely under her words, however, but asked, "What should I do?"

She said, "Down the road there is an old fellow called Lung-tan (sp???). You should pay him a visit."

Maybe Lung-tan was a teacher; maybe a friend. We don't know. Lung-tan means dragon pool.

He arrived at Lung-tan's temple and, apparently, although he had just had the wind knocked out of him, he got it back pretty quickly because he banged on the gate and said, "This place is called dragon pool, but there's no pool and I don't see any dragons around."

At which Lung-tan, who was an old man, looked out and said, "Yes."

The story is then is that he attended on Lung-tan. He came into the temple and settled and then that night he went to see Lung-tan in Lung-tan's quarters and he questioned him sincerely far into the night.

So you can see that there is something interesting about Te-shan because though he came full of his conviction, full of words and thoughts and full of his conviction to destroy people like Lung-tan, as soon as he was blocked and stopped, he sincerely turned around and decided to seek for knowledge.

He questioned Lung-tan sincerely far into the night. It grew late and Lung-tan said, "Why don't you go to bed?" Te-shan made his bows and lifted the blinds to withdraw, but was met by darkness. Turning back he

said, "It is dark outside." (Many people have commented it's dark inside, too.) Lung-tan lit a paper candle and handed it to Te-shan. Te-shan was just about to take it and Lung-tan blew it out. At that moment Te-shan had sudden realization and began making bows. He didn't leave at all. He made bows. Lung-tan said, "What truth do you see that you make bows?" Te-shan said, "From now on I will not doubt the words of an old teacher who is renowned everywhere under the sun."

The next day Lung-tan at teisho time took the high seat before the assembly and said, "I see a brave fellow among you. His fangs are like the saw trees (???); his mouth is like a blood owl. Give him a blow and he won't turn his head. Someday he will climb the highest peak and establish our way there."

Then Te-shan rode up in his cart with his notes on the Diamond Sutra right in front of the zen hall and built a big fire with them saying, "Even though you have exhausted the abstruse doctrines, it's like placing a hair in vast estates. Even though you have learned all the secrets of the world, it's like letting a single drop of water fall into an enormous valley." And he burned up all his notes.

Then, making his bows, he took leave of his teacher. He had a total of one night's training; however, it was a rather intense night, I think. Then he went off on pilgrimage.

One of the first stories we have of him after that is the story I told you in the beginning. Carrying his pilgrim bundle he goes to Kuei-shan, who was, perhaps, considered the great teacher of his time, known for his subtlety and non-dramatic style of teaching. He was very subtle and penetrating. So he goes into his hall and you can tell he hasn't changed very much, really, because he walks straight in carrying his pack into the meditation. Walks from east to west and west to east. Thump, thump, thump; thump, thump, thump. Looks around and says, "Nothing! Nothing!," and leaves. Didn't think much of this place. (???) actually says, "Mu! Mu!" The Mutra Veka (sp???) is a book that's been built up in layers over centuries and there's some notes from this part of the layers. This is Suei-to, the poet, I think, who says, "He's a frog carrying a board. A wild fox spirit." Somebody

carrying a board on his shoulder can only see out of one side. The board blocks the other side of the view. "You board carrying fellow," he says of himself (???). Anyway, so he's got all this vigor and that's his presentation.

One of the first questions when you meditate with this koan is what does he mean when he walks across the hall like that and says, `nothing; nothing; nothing' and walks back again? Suei-to, the poet, says, "He's full of zen, but for what?" You can see that he's absolutely full of his enlightenment experience. It's just burning in him and he's very excited by it. He's demonstrating it in his own way.

Then he goes and he thinks, "Well, maybe I was a bit hasty." So he comes back again. This time, time has passed and Kuei-shan is sitting in his seat and everybody's there. So he walks in and goes as if to make bows to the teacher, which is a standard practice of meeting, and he says, "Teacher!" And he has a rather vigorous style. Kuei-shan reaches for his whisk, which you sort of wave in a ceremonial manner when somebody bows, a sort of blessing. Te-shan shouts, "HAH!" and flourishes this thing and walks out. So then this is his presentation. Kuei-shan just puts down the whisk again and stays sitting there.

One of the things to look into here is what did both of these people mean. What was in both their hearts in this interaction? Suei-to says about Kuei-shan sitting there with his whisk, "He watches this fellow with cold eyes. He's the kind of man who would grab a tiger's whiskers." So he likes the way that Kuei-shan just sits there very quietly is his response. He, too, just sitting there showing the dharma. Just the way as you just sit on your cushion through the long afternoon whether you know it or not, you are completely embodying the buddha nature and the way. It's very important to remember that. It's very important to find out how you're embodying the buddha nature and the way as you sit here.

Te-shan turns his back on the teaching hall, puts on his sandals and leaves. He doesn't waste time and hang around as you can tell. He left his teacher after meeting him for one day. Burned his notes after one experience. He interacts with the person who is considered the greatest

teacher of his age and this is the sum total of his interaction. And he leaves again.

Kuei-shan asks the head monk, "Who's that newcomer who just came?" The head monk says, "At that time he turned his back, put on his sandals and departed." Kuei-shan says, "He will go to the summit of a lonely peak, build himself a grass hut and go on scolding the buddhas and reviling the ancestors." Why does he scold the buddhas and revile the ancestors? What's this have to do with anything? Suei-to adds the comment, "This is adding frost to snow." It's kind of obvious already.

Te-shan's life was perhaps more interesting than he ever wanted it to be because he also lived through a period of great persecution. He actually went off and lived in obscurity for about thirty years just practicing the way and teaching a few people. No big assembly or anything. Then an emperor came to power who decided to destroy buddhism and went around destroying temples and killing buddhists with vigor. Lots of massacres and so on in 845. Te-shan went up in the mountains and hid in a cave, waited it out and meditated. Spent his time in a cave.

There was another great teacher who ran a little ferry boat at that time. He became invisible within the people. That emperor eventually passed away, as emperors will, and the next emperor restored the monastery and was looking for somebody to head the temple. He heard about the person who later became known as Te-shan, whom we know as Te-shan, and kept inviting him to come and take over this temple and be a famous teacher. He invited him.

Repeatedly and the master did not come. The messengers would come and couldn't find Te-shan, or Te-shan would politely say his health was poor and he couldn't possibly make the journey. Then the emperor sent somebody who arrested the master for having violated the laws regarding tea and salt and dragged him to the prison and dragged him into the emperor. The emperor said, "This is the way to get you to stay in that temple." So that's how he came into his temple.

The emperor had him dragged before him and Te-shan said, "There's

nothing in the self, so do not seek falsely. What is attained by false seeking is not real attainment. You just have nothing in your mind and no mind in things. Then you will be empty and true, tranquil and sublime. Any talk of beginning or end will all be self-deception. The slightest entanglement of thought is the foundation of the lower worlds. A momentarily aroused feeling is a hindrance for ten thousand eons. The name master and the label ordinary person are merely empty sounds. Exceptional form and common appearance are both illusions."

Then what he did was settle down and he became known as a rather stern teacher. He was the person who said, "If you say yes, I give you thirty blows; if you say no, I give you thirty blows." He was rather hard to approach. But, you know, in his own life he became just like Kuei-shan. People would say something to him and he'd just sit there and that would be his answer. So he, too, became so full of zen he hardly even had to say anything. His students, he had Hsueh-fang, Wai-feng (sp???), and Yen-t'ou. He had great students. The beginning of the koan tradition coalesced around him. People debating all the stories back and forth. That's how books like this came down to us. He was an ancestor of Hsueh-tou who collected this book.

So you see we are in an ancient tradition of putting up with a lot of inconveniences for the sake of the dharma and really following it to the ends of the earth. If you really want to find your true face, if you really want to know who you are, then it is worth it to go to all this inconvenience. It is worth it to cross your legs and sit still and see what happens. When you let everything become quiet, then the world truly reveals itself in all its splendor. Not only this world, but you see through all worlds. You can only do this by perseverance and a kind of love. It is always said that it takes great doubt, great faith and great perseverance to attain the way. Each of them is important. If your doubt is not great, then you are kind of lazy about really trying to penetrate. You just have trivial cynicisms and doubts. They don't count. Great doubt is to really inquire into this life and to find that it has no basis at all. Great faith is a kind of trust that if we inquire, it will be worth it. Great perseverance you know all about. We just continue and we take another step. There's always one step that appears in front of us and it's very important to find out what that

step is and then to take it. If you have a problem in your zazen, bring up that question. What is the step I must take? Then you will see and then you must take it. It will reveal itself clearly to you if you ask sincerely.

Each person has her or his own spirit. The tea lady had her spirit. She was waiting there quietly and she saw somebody good come along and she trapped him and then she pushed him out. Huang-po did this with Lin-chi (Rinzai). He came to Huang-po and Huang-po trapped him and then pushed him off to a person (???). Each person has his own style. Lung-tan waiting in his temple. Te-shan went roaring about the countryside and that was his style, that was his way of presenting the dharma. You must find your own path and be faithful to it.

Please, at this time in sesshin as the river tends to widen out and get serene and slow, it is important to have courage and go forward. Don't just float along on your raft. Please keep it up.

End of record

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[Last updated: 26 April 1993]

BLUE CLIFF RECORD CASE 5

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SESSHIN TEISHO

John Tarrant Roshi

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February 10, 1993

BLUE CLIFF RECORD, CASE NO. 5

This is the fifth story in the Blue Cliff Record, "Hsueh-feng's Grain of

Rice."

Introduction

Whoever would uphold the teaching of our school must be brave spirited with the ability to kill someone without blinking an eye. Only such a person can become a buddha right where they stand. Therefore, such a one's illumination and function are simultaneous. Locking up and opening out are equal. Principle and phenomena are not two and he or she practices both the provisional and the real. Letting go of the primary she sets up the gate of the secondary meaning. If she were to cut off all complications straight away, it would be impossible for late coming students of elementary capabilities to find a resting place. It was this way yesterday. The matter couldn't be avoided. It is this way today, too. Faults and errors fill the skies. Still, the point is as a clear-eyed person, she can't be fooled one bit. Without clear eyes lying in the mouth of a tiger one cannot avoid losing body and life. As a test I cite this. Look!

The Case

Hsueh-feng, teaching his community, said: Pick up the whole great earth in your fingers and its as big as a grain of rice. I throw it down before you. It's in a black lacquer bucket. You can't find it anywhere. Beat the drum. Call everyone to look for it.

The Poem

The ox head disappears; a horse head emerges.
In the mirror of Hsao-chi (???) there's absolutely no dust.
He beats the drum for you to come and look, but you don't see.
When spring arrives, for whom do the hundred flowers bloom?

Please sit comfortably.

The person who wrote the Introduction was Hsuan-wu (???), whom everybody

who does a koan lineage at all is descended from. He was one of the great late Chinese masters in our tradition, just before our tradition came to Japan. All of the entire Rinzai line is descended through him, the entire Rinzai line through Japan. He said, "Only if you can kill someone without blinking an eye, can you become a buddha right where you stand." This may be a little alarming for pacifist buddhists. What do you think he means?

There's a kind of inner resoluteness that is needed to really achieve anything, whether it's in work, or in love, or in the dharma. We have to throw everything away and just concentrate on this one thing and let everything else die, everything else goes dark.

He also points out that if Hsueh-feng were to cut off all complications straight away, "It would be impossible for late coming students of elementary capabilities (he means us) to find a resting place." In other words he's saying, Hsueh-feng is bending down a little bit, but it's okay because he's gotten people like us who wouldn't understand him if he didn't. The truth is that every time we open our mouths we're wrong. We move from it. There's an old saying, that if you say the word `buddha,' you should wash out your mouth with soap. Hsuan-wu's comment reflects this spirit. But still sometimes you have to say, `buddha, buddha.' Another teacher was asked, "How do you avoid saying the word buddha?" He said, "Buddha, buddha, buddha."

Hsueh-feng said, "You pick up the whole great earth in your fingers and it's like a grain of rice in size." Beautiful, isn't it? There are many, many examples of this kind of insight in our tradition. The first transmission story is of Shakyamuni holding up a flower. The story is that everybody gathered at vulture peak in India for him to give a talk, a teisho. When the time came and the drum was beaten and everybody got ready, he didn't say anything. He just held up a flower and twirled it around. The zen story goes that Mahakasyapa was in the audience and he cracked a smile. Then Shakyamuni said, "Okay, I'll give you the transmission. You recognize me." That was the first zen story about transmission. Although the events took place in Buddha's time, the story came much later. Blake's famous lines, almost a cliche, really, come to mind:

To see a world in a grain of sand,
And heaven in a wild flower.
To hold infinity in the palm of your hand,
And eternity in an hour.

I think in sesshin we know that eternal hour. You walk outside meditating under the trees, the flowers and the rain and the leaves and the birds. All of them go on forever and the path goes on forever from before birth and after death. The whole world is here walking under the trees, sitting in the dojo this long afternoon.

Hsueh-feng's biography is worth recounting so I'll interrupt the case to recount a little of it. He wanted to go off and study zen at the age of nine, but his parents had doubts about the wisdom of this course at that age. At the age of twelve he went to a temple and met a teacher and refused to go home. So he stayed there. He studied for many years. He first studied the precepts with the precept master. Later on he studied zen. He was about twenty-four when buddhism was persecuted. He dressed in disguise. In old China people's orientation, you might say, was indicated by their dress. There was Taoist dress and buddhist dress and Confucian dress. He wore Confucian dress and went around visiting secret zen masters at that time. Then later on the persecution was lifted again. Some suspect this time always sounds like the twentieth century. I think the koan tradition sprang up in response to conditions rather like the ones we have regrettably experienced in our time.

His first teacher died and he travelled around quite a long time. He had a close friend called Yen-t'uo (Ganto) and they used to travel together a lot. They were both rather restless, particularly Hsueh-feng, and he would go around everywhere. He had a rice tub and a spoon and he would be the rice steward in every temple. He would travel around from temple to temple and he'd stay a few years and then go back to another master. Then he'd decide maybe the first master was better and he'd go back to him. He went like this. He actually visited Tou-zu (sp???) three times and he visited the great Te-shan, perhaps the great teacher of his time, nine times. He eventually wound up with Te-shan, who was the great figure of the last case who studied the Diamond Sutra and came down to

teach the barbarians that zen was wrong and stayed to perpetuate one of the great zen lines. He was over forty by the time he finally met Te-shan and is generally considered to be a successor of Te-shan. Te-shan was over eighty, quite old, quite long in the tooth. He stayed there for several years with his friend Yen-t'ou. Although they were friends, Yen-t'ou was younger. Yen-t'ou was already very deeply enlightened. Hsueh-feng would struggle along. He had had little experiences that would keep him going, but he couldn't really set his heart to rest. This was a matter of great concern to him. He was known as the sweating horse of zen. A man of effort. He started when he was twelve and here he has just met his true teacher when he was forty, twenty-eight years later. Think of this next time you complain about the time it is taking you to do koans. He's just meeting his teacher now. He stayed with that community for some time and there are a number of koan stories about him there. He doesn't really seem to have connected with his teacher immediately.

The story goes that he was traveling on pilgrimage between training periods with his friend Yen-t'ou. As they were crossing a mountain pass, they were snowed in a little place called Tortoise Mountain in a village that was in Hunan (???) in a little hut. There's nothing much you can do when you're snowed in except meditate and sleep. So Yen-t'ou slept and Hsueh-feng meditated. Every now and again Yen-t'ou would roll over and open his eyes and look at Hsueh-feng sitting there meditating and then he'd roll over and go back to sleep. Day and night Hsueh-feng meditated. This went on for several days. Yen-t'ou sat up and said, "What are you doing sitting there like a wooden buddha by the roadside?" Hsueh-feng said, "My heart is not yet at rest." Which is a very beautiful reply, I think. He had an awareness of who he was and where he stood. I think this sort of admission to ourselves is very important. To see who we really are is always the beginning of something good. Just like discovering our secret greed, or secret tendency to tell lies, or something in yourself. When you notice it, you begin to feel shame. The beginning of generosity and change in you is happening.

Then what happened was that Yen-t'ou said, "Bring out what you know and I'll test you." Hsueh-feng told his story. When he arrived at Te-shan,

he said, "Does this student have any share in the matter handed down from antiquity as the fundamental vehicle?" It's a rather fancy way of putting it, but I think you can get what he's saying. Do I have the capacity to be enlightened in this life? Do I have any connection with all those old stories? If you tell stories about something that happened a thousand years ago, people say, `well, that happened so long ago and doesn't apply to me.' If you tell stories about things that happened a generation ago, people say, `that happened in the last generation and doesn't apply to me.' If you tell stories about things that happened last week, people say, `it is not now.' Our potential is really always the same, but Hsueh-feng doubted. He knew that he did not know that in his bones. So he asked his teacher that. Te-shan, even though he was eighty years old, managed to stagger up and strike him a blow and said, "What are you saying?" He had an insight at that time. He described this sort of thing to his friend Yen-t'ou. He said, "When Te-shan hit me, it was like a bottom falling out of a bucket." Yen-t'ou gave a great shout, "KAH!" (he was known for his shout) and said, "Haven't you heard it said that what comes in through the gate is not the family treasure. You must let it flow out from your own breath to cover heaven and earth, then you will have some small portion of realization." With this shout and these words Hsueh-feng was suddenly greatly enlightened. He bowed and said to Yen-t'ou, "Older brother, today, Tortoise Mountain has finally attained the path." That's often translated today `In tortoise mountain I have attained the path,' but actually he says, `Today, the whole village, the whole mountain, the whole world has attained the path.' It is a very beautiful way of putting it. So you can see that Tortoise Mountain is the whole world just like this grain of rice that we hold up.

His friend Yen-t'ou, who was known for his shout, died and sort of disappears from history. He returns later because Hakuin was fascinated with him and how such a wise teacher could die so young. He died in his sixties, his late sixties. He was run through by bandits, guerillas. Just the usual casual mayhem at the time of civil war. He had sent his students away and he sat meditating in his temple. They rode into the temple and speared him. And he had said, "When I go, I will go with a great shout." For miles around villagers heard this great, `Aaahhh' lion's roar and they knew that Yen-t'ou had gone. Years later Hakuin

meditated on this and met Yen-t'ou, actually.

But Hsueh-feng became a very humorous and great teacher with maybe 1500 hundred students himself. A sample of his humor is, "Everyone. The whole great earth is the eye of a monk." You see it's that same enlightenment experience, isn't it? Tortoise Mountain is the universe. Tortoise Mountain gets enlightened. A grain of earth is the whole world. A very great enlightenment experience at work here. He says, "Everyone, the whole great earth is the eye of the monk. Where will you go to take a shit?" So here he is. His humor is at work again. He says, "The whole great earth, though it is just a grain of rice in size, I throw it down. It's in a black lacquer bucket. You can't find it anywhere." Then he says, "Daniel, beat the drum. Call everyone. We'll look for it." Imagine everyone going out to look for that grain of rice. Where do you think that grain of rice is? Is it still here? Someone asked another teacher, Yung-feng (???), about this, and he held up his staff and he said, "Do you see Hsueh-feng?" Hsueh-feng's humor seems to have passed down through the generations.

The verse goes, `An ox head disappears; a horse head emerges.' Very interesting. Something disappears; something appears. When we really realize and we really see that grain of rice, you will understand what he means. Something disappears and a horse head emerges.

`In the mirror of Hsao-chi there is absolutely no dust.' The mirror of Hsao-chi refers to the Great Sixth Ancestor who is considered to have written a sutra. The only sutra written in relatively recent times. The long story is that he was a semi-literate rice pounder; a workman working around the meditation hall. It was the time when the Fifth Great Family (???) Teacher asked everybody to compose a verse expressing his understanding. A great tradition, actually. There was a person of great learning and accomplishment in meditation, who was the most senior student who was Hsuen-sueh (???), who wrote:

> The body is the enlightenment tree.
> The mind is like a bright mirror stand.
> Polish it again and again diligently,
> and there will be no dust at all.

Do not let there be any dust.

People were reading this aloud and admiring it as an expression of the depth of meditation and Hui-neng asked somebody to write down on the wall for him his own verse:

Enlightenment is basically not a tree.
The mind mirror is not a stand.
Originally there is not a single thing.
Where is there any dust?

The story is that Hui-neng actually was the first person to succeed the Fifth Great Ancestor, but that's another story.

Okay, so, `In the mirror of Hsao-chi there is absolutely no dust.' You know what that is like when you are deep in meditation. Everything is crystalline and clear. Hsuan-wu's (???) comments on this are, "Smash the mirror and I'll meet you. First you must smash it."

The poem goes on, `He beats the drum for you to look, but you don't see./When spring arrives, for whom do the hundred flowers bloom?' Kind of a good question to ask yourself. For whom do the flowers bloom? For whom do the mushrooms push up out of the earth covered with pine needles? For whom do the birds sing if not for you? Who is that one?

So now, here we are in the depths of sesshin, in the depths of samadhi. It is important at this time to raise up your effort. It is easy now to just enjoy sailing down the river as if you were on Cleopatra's barge, but when you come to shore everything will be taken away from you again. If you want something that can't be taken away from you, you must really penetrate right now. Please look into your heart and ask yourself the question, what is it? You will find that the question itself is a marvelous palace that you can walk into. Even that is not enough. You must keep asking yourself, what is it? what is it? going deeper and deeper. You can never really cross that barrier between the question and complete unity, but suddenly it will be crossed. It is beyond your will and your intention, but the universe will do it for you if you are sincere. All we have to do is over and over again approach the gate

until suddenly we are flung through it without the use of our own hands.

Please, it's very important to persevere at this time. Let's do it!

End of record

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[Last updated: 6 August 1993]

"Blue Cliff Record case 6".

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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EVERY DAY IS A GOOD DAY

JOHN TARRANT ROSHI

(Teisho: Day Six of the April '93 Sesshin at Gorricks Run, NSW, Australia)

This is the sixth case in the Blue Cliff Record.

Yun Men said, "I don't ask you about before the fifteenth of the month, try to say something about after the fifteenth." Yun Men himself answered for everybody: "Every day is a good day."

And Hsueh Tou's poem on the case:

He throws away one and takes up seven.
Above, below and in the four directions there is no comparison.
Passively walking along he stops the sound of a flowing stream.
Freely he watches the track of flying birds.
The grasses grow thick; the mists overhang.
Around Sabuti's cliff the flowers make a mess.
I snap my fingers. How lamentable is shunyata.
Don't make a move. If you move - thirty blows!

The fifteenth of the month is the time of the full moon and traditionally the full moon is associated with enlightenment and clarity. So he's asking, "I don't ask you about before that time; what about after that time?" Nobody else could answer apparently, so he answered for himself, "Every day is a good day."

When Aitken Roshi did his final transmission ceremony, Yamada Roshi came to Honolulu to do the ceremony with Aitken Roshi's sangha and as part of the ceremony Aitken Roshi had to give a teisho and also a public dokusan. During the public dokusan, Yamada Roshi sat behind him in a chair with a kyosaku over his knees - all that psychic weight that somebody who's been doing Zen for a long time accumulates. The kyosaku looks a very light easy thing to pick up and hit with.

Yamada Roshi was doing koan seminars with some of the senior students and he asked us to come up and ask Aitken Roshi particularly difficult and obnoxious questions in front of everybody. And what he asked me to do was to ask about this case, "What do you think about 'Every day is a good day'?" So you can see from this that Yamada Roshi saw this as one of the true tests of understanding. If you can really meet Yun Men you will have such a heart at ease in a significant way. This is not a small thing.

Yun Men was a grand master of Zen whom Mr Blythe, as Aitken Roshi always calls him, spoke of as being one of those great world figures like Shakespeare or Goethe who come along once every five hundred years - someone who is truly remarkable. You can get a little bit of a flavour from just this case alone. "Every day is a good day." You're either very foolish or you really know something if you can say that. Yun Men

was not actually that easy-going a sort of fellow. It wasn't "Have a good day!" sort of consciousness that he was talking about.

He went to study with Mu Chou for some time, who was a very difficult teacher, very old at the time and kind of cranky. He had this secret life in which he made straw sandals for the pilgrims and put them out. He'd hide in his room all day making straw sandals and anonymously putting them out for people who'd be on pilgrimage and wear out their sandals. There was something very touching about the sweetness that was inside this tough old fellow.

But it was difficult even to get inside his room and people would come to see him and he wouldn't even open the door for dokusan. Yun Men went three times and finally was admitted. Something about his footsteps must have improved his general field. And the old teacher, who was in his nineties, I guess, opened the door a crack, and Yun Men, being Yun Men, thrust it open and jumped in. And the teacher really grabbed him and said, "What is it!?" And Yun Men immediately became stupified the way one does.

So again, there's this sort of creative stupidity that happens when we're undertaking a great thing. In any great shift in our lives we'll find something of this I think. But it's very pronounced in Zen that we are really waiting for that apple to drop on our heads so we can formulate some sort of new arrangement of the world. So anyway, he became dumb and his teacher, being a frail, helpless ninety-year-old Zen master, threw him out, physically. Yun Men didn't get his leg out fast enough and it broke his leg. He screamed in pain, and at that moment gained enlightenment. He was of the sudden school.

There's something very moving for me about everything involved here. That the old man's harshness could have such a good result says a lot of good things for both the old man and his student, I think. The timing was right. And it wasn't like some simple little stress fracture. Yun Men walked with a limp for the rest of his life and had a hard time even sitting in zazen. But he stayed with his teacher for some more years, deepening his insight until his teacher at about a hundred, thought he was getting a bit long in the tooth to be teaching a real tiger, so he

sent him off to another teacher, too Hsueh Feng, actually. And he studied with Hsueh Feng and became a successor in his line and one of the founders of the koan lineage.

Even after he was enlightened, he went to Hsueh Feng and when he arrived there he came forward out of the assembly, which took a lot of courage in front of a thousand people. The teacher would stand there and if you had the courage you came out and spoke. And he said, "Where is Buddha?" Hsueh Feng said, "Don't talk in your sleep." Again, just stupifying him, I think - the same thing. Not a harsh thing - sometimes people think it's harsh. It's not. It's just a barrier put here.

Yun Men bowed and stayed there for three years. One day Hsueh Feng asked him, "What do you see?" Yun Men said, "My view doesn't differ in the slightest from that of all the sages since antiquity." Something happened in those three years.

And here's this great story about Yun Men, how he eventually inherited the temple of a person called Ling Shu. For twenty years Ling Shu did not appoint a head monk. He used to say things like, "Today my head monk was born." And later, "My head monk is tending oxen in the fields." And then he would say, "My head monk is travelling around on pilgrimage." And people didn't quite know what to say about this. After a while I think some of them went, "Oh yeah." One day he ordered the big temple bell to be struck and ordered everyone in the congregation to assemble to receive the head monk at the gate. The congregation was dubious about this, but Yun Men actually arrived - he came limping in. Ling Shu immediately invited him into the head monk's quarters to unpack his bundle. People called Ling Shu "the Knowing Sage" because he knew this sort of thing. Somebody said, "This says a lot about Ling Shu, doesn't it." And I said, "No. It says a lot about Yun Men." The world received him. His karma was right.

Once King Yiu, the Lord of Kuang was going to mobilise his army. He intended to go to the monastery personally to ask the master Ling Shu to determine whether conditions were auspicious or not. You get yourself in trouble if you're a Zen master - whichever way you answer, something bad will happen. Ling Shu, knowing of this beforehand, sat down and

peacefully died.

The Lord of Kuang was angry about this and said, "Since when was the master sick?" And the attendant answered, "The master has not been sick. But he just entrusted a box to me which he ordered me to present to you when you arrived, your majesty." The Lord of Kuang opened the box and took out a card which said, "The eye of healing Zen deities is in the head monk in the hall." The Lord of Kuang thereupon dismissed his soldiers and invited Yun Men to appear in the world at Ling Shu Monastery. This is how Yun Men got himself a temple. Surprising things do happen.

I think this story is very interesting in a lot of ways - not so much for that sense of the mystery of the dharma that floats around it like dawn mist on the river, but we see the level of real issues that we have to deal with through a Zen approach. Zen is so obviously not something that you can leave in a temple.

Ling Shu had this great warlord come to him, who obviously wanted to declare war. It's very hard to hold back a general when a general really wants something. He didn't want to get involved with this, but there was no way that he could not be involved. How to keep your integrity in this situation is so interesting. He had a solution which seems sort of novel, but very successful, really. He just sort of went on, somewhere else.

But you can see the kind of courage and integrity he needed just to make his way through this minefield. He must have felt it to be such a dangerous situation that it required his complete sacrifice. So he had to just let go of any plans he might have had to do anything else when this great situation came up. He had to just walk out and leave everything to Yun Men. Still, it seems he chose pretty well in his successor. But we find ourselves faced with real life situations like this where we must choose and either choice is bad, and that's a great situation for Zen wisdom to appear.

This whole issue of "Every day is a good day" brings up for me the issue of "Well, what is enlightenment?" It's an odd thing to try and describe

what enlightenment is. A few months ago I gave a public talk in Berkeley. It was a fairly long talk, about forty minutes, I suppose, and I probably spent about one minute of it speaking about enlightenment. But about 95% of the questions I was asked after the talk were about enlightenment. And so there's some sort of obsession that can gather around this word, which is, I guess, OK. We just have to accept that and do something interesting with it.

To describe enlightenment I think means to find some language beyond it in which it can be talked about, and I don't think that is completely possible. There is a language problem here. But we can play with it a little bit. It seems that there are these great shifts in us which seem to clarify us like this fire that suddenly illuminates everything. Sometimes these shifts are very small but they seem great. We hear a child crying out and we hear that voice as if it's coming from inside us. We see a tree move and we feel that we just moved. So even this small taste of the great world of Zen is so interesting and compelling that we tend to get very attracted to it. And then some people have big tastes, I suppose - a big mouthful of it.

We think of ourselves as the "sudden school", rather than the "gradual school'. I still feel I'm not sure what this means. When I see people who obviously belong to a gradual school, somehow that helps me find out what sudden school might be. One of the ideas of gradual school is that realisation happens over many aeons. This is an idea that comes from the sutras and so many, many lives are needed. From that point of view, a life is a rather brief span. "It only took me eighty years to pass my first koan. Wow!" The idea that you might get anywhere in one life in terms of realisation in itself is a sudden school idea.

I think the other obvious use of the term "sudden" is that there are these shifts in us that are utter. There is an irreversible quality to consciousness. It has its imperatives and its demands and once you have seen something it's very hard to unsee it. We can if we work at it and drug ourselves, if we're rather self-destructive, but it's hard to un-see something once we have seen it. Once you have a particular point of view, it's very hard to go back. And to shift points of view is a matter of doing something entirely. It's something that happens to us.

And that is the sudden thing as well.

But I think that everybody's path is unique. I've heard quite a lot of enlightenment stories and I've witnessed quite a lot of enlightenment stories, I suppose, many of which never happened. Some of them are very genuine and powerful, and there just doesn't seem to be any set way. When you read the old accounts you'll find if you read a few of them you'll get a very strong idea that there's a set way.

I was wondering why I don't teach the way some people I originally took as models teach - you know, from the kensho factories of the world. I do respect the teachers. Three Pillars of Zen was a book that was very influential for me and for many people. Yamada Roshi wrote a great deal of that book. He doesn't get credited, which is one of the problems between him and Kapleau Roshi, but he wrote a great deal of that book and collected those stories. Yamada Roshi is someone I respect a great deal.

So there's something good there but I realise that the kind of people I want us to become are different from that. I don't want us just to value that blinding flash of insight. I think it's because that's not what I want for myself. When I first began teaching, really I didn't know anything else to want or anything else I was supposed to do. I think I really did value that a lot, and I still do. But I valued it, perhaps, in the wrong way - more than I do now, anyway. Now I still value it, but it's like the background has appeared as well and I see the background much more.

That is a sort of much wider thing, I think. It's about this sort of inner upheaval which even changes the cell membranes, we might say. And it is something that seems to just go on and on in us. So there really is that insight. Sometimes it's a blinding flash, we might say, that knocks us off our feet. But sometimes it's not, and I don't care which. I really can't bring myself to care which. In myself or others, it's the transformation that's interesting.

And there's an inner shift in what I call character. You'll find that character is an interest of many peoples at many times. It's an old

Tang dynasty interest, a very old Chinese interest, actually. It has always been an interest of the Zen world. This is something that is not a matter of narrowness or piety in religion, a following of rules. The character is held together, mediated I think, by what I'm calling integrity, which is what makes the precepts something that is inhabitable and wide and full. Without that, something too narrow happens. There is a clarity but the life is too narrow. Somebody has described it to me as "this narrow cone-like consciousness that squeezes out wisdom drop by drop" in a tiny, rather meagre sort of fashion. And that's not enough.

So I'll tell a couple of enlightenment stories and see. I have a friend who was enlightened in a very classical way. He sat very hard for a long time and put side his life, as I did and some others of you have at various times. And he would sit and he really didn't get anywhere very much except his sitting got better and samadhis got better, but he would go in to dokusan and the Roshi would say, "What is mu?" and he would say,"I don't know," and go out again, and there we were.

But he'd hear a sound and it would go through him and he would start to shake. Or something would fall on the roof and his body would vibrate. Or the sound would seem to be coming from inside him. He thought that was sort of propitious.

One day he was in the zendo. Many of us used to sleep in the zendo. He was sitting up at night and people were lying in their sleeping bags around him, snoring. And you know how people snore in different overtones and it can be pretty loud. I had a roommate once who used to scream in the night and somehow it was right at sesshin. It was good to be his roommate. I used to feel like he opened me up when he screamed. I used to feel such compassion for him, and the only way I could offer my compassion was just to hold that scream for him because he couldn't hold it himself. So my friend was sitting there sort of holding all these snores, just having them pass through him.

In the teisho for some reason that nobody any longer remembers, the Roshi had mentioned this phrase: "headless corpses and corpseless heads". And he'd be going "mu" and this phrase started to take over his

consciousness - "corpseless heads, headless corpses, corpseless heads" - and he was sitting down there, all these people prone around him, snoring and "corpseless heads, headless corpses". So after a while he decided to get up and go to bed. He got up and went to bed. He lay down and he turned over. He couldn't get comfortable, and he turned over. And at that moment, he said, the whole world turned over. Everything shifted. And he thought, "Oh that's nice," and he just went to sleep.

I'm reminded of when the Dueno Elegies came to Rainer Maria Rilke, when he was at the castle. He was worried about a business matter and he went out to walk on the balcony of the Dueno Castle, overlooking the Adriatic. Suddenly this great poem that he knew he had been ready for his whole life began to come to him - it was the Dueno Elegies - at the same time as the solution to the business problem. So he went in and finished his business letter, then sat down and wrote the elegies.

So my friend just went to sleep. That was the right thing to do next. When he woke up in the morning, everything was shining, everything was glowing. A very interesting thing is he went to his teacher and he couldn't explain this to his teacher. The teacher just rang the bell and he left. He said it took him maybe six months to begin to find a language where the two of them could talk about this experience. So you can see you have to digest things, even in its most classical form. There's a digestion period.

I'll tell you another story because I think it's a nice counteraction. There's another friend of mine, a student of mine who wasn't even working on koans, because she didn't really like performing very much. She felt she couldn't get the idea of performing separated from the idea of doing koans. It was just too much like university examinations. This is a common experience I think. So why do koans? So she wasn't doing koans. I couldn't ever completely work out what she was doing, actually, but she was sincere so I decided when in doubt, don't worry about it. And it seemed all right. It didn't make sense, but it seemed all right so, what do I know? I'm just the teacher.

She would meditate, and some years went by and she was sincere but her

life seemed a bit thin in a lot of ways. She was just one of those sincere Zen people that seems to have given up just a little too much for Zen, not realising that that was Zen too, that they were giving up.

Anyway gradually - I guess hearing me talk about koans - I think she herself just took up one of the koans. It sort of leaked into her consciousness. It took her up a little bit. But she really wasn't working on koans and there was no sense for me that she was working on koans, anyway. She was just walking around and she was meditating and then some pain from her early life came up - her father. She was like many of us in Zen who were not well-mothered or well-fathered and come to the universe to do that for us. There was all this pain about this huge access of feeling. She was really trained as a scientist and it really wasn't her bag.

But this came up for her and she felt that she wasn't supposed to be doing this in zazen but she she decided she would just weep away in the dojo because it seemed authentic and so she did that. She came in to me and she was talking to me and told me stories about her father whom she'd hardly known - the little few stories she knew about her father . That was what dokusan was all about.

Then that stopped and everything was still for a while and this koan came into her mind and she walks into dokusan one day and she has this crushed beer can in her hand. I thought, "Well, this is interesting." So she just walks into dokusan, just strides in and puts it on the altar, laughing. She'd found herself.

We were in this retreat centre and it was beautiful but it had been trashed some - there was public access to some parts. She'd been walking around by the bay shore picking up beer cans. She had been moved to do this during sesshin - some mysterious thing. She had followed the impulse, in that case the right thing to do. As she picked one up she realised that it was Buddha and she was Buddha, and the tree was Buddha and the beer can - everything was Buddha. So she naturally brought Buddha back to put on the altar. She spent the rest of the sesshin laughing - sometimes aloud in the zendo. She was a very quiet and reserved person, you know.

That's another kind of story and a totally different path, I think. And her path since has been different. Her path hasn't been a rush through koan work as my other friend did. Her path has been somehow to get a relationship that she liked in her life. She's good at koan work; it holds her and she will finish her koan work. That's a very very important thing. But each koan she tries to relate to her world.

This is something that is still something of a mystery to us. How do we relate the great formal questions of the past to our actual questions, our informal organically-generated questions of the moment? I think we are still working with this. I was having a conversation with someone here the other day and she was saying that only after you have solved the koan can you see how it relates to your life and you can see all the connections. But when you are working on it it has no relationship to your life and isn't this the problem? There's something very frustrating.

I think there's something happens there, where the koan seems to draw our blindness to the surface in a way like a poultice used to. I don't know if people still use poultices any more. The idea was that it would draw the infection or the demon out of the body. A koan sometimes will do this. Often we're in this place where the koan is this dry, helpless thing that's just lying there on the floor and we have no relation to it at all. Zen practice becomes like that at some moments - this quite useless thing. What has this got to do with my life?

I think that's a moment when a great inner compartmentalisation that is already there in us has somehow come to the surface and taken us over. That is the way in which we keep the most important parts of our lives out of our practice sometimes. And this can't be right. Like my friend was trying to keep her whole thing about her early childhood (which doesn't have to run her, but is also part of her story) out of her practice but, maybe because she'd held it out so long, when it came in it was of benefit. It was a real thing when it came in.

So we must find a way to connect with the questions of our lives. The old stories and the old language are actually very helpful if we can

find a way. So one of the first things we need to do in order to have a good day, is to have a bad one, actually, I think. You know, until we suffer, we don't understand about the need for enlightenment. And so we have to grow dark before we can grow light. I really do think this is true.

And before we can find oneness there needs to be a separation. We really do need to find out how dualistic we really are. Wu Men says, "With realization, all things are one family. Without realization, all things are separate and disconnected." This is a very clear and conventional view. The next line in the poem is, "Without realization all things are one family". Yamada Roshi used to call this "pernicious oneness". And there's some way in which until that separation has occurred within us, we can't then get the union.

So symptoms are very valuable. The new name for dukha is "symptoms". And if we have a symptom, this is why an illness can be a very creative thing or some really neurotic, obsessive behaviour which we do and we hide from everybody and we only do late at night when nobody's looking. They're wonderful those things and we should bring them into our Zen and look at them and bring our Zen into them because they're the form in which the practice is trying to appear and the koan is trying to appear in our lives in that form.

So until you've got a symptom, you're in trouble, I think really. You know you really need a symptom, preferably florid. It doesn't have to be florid - that's just my preference. That's just clear. But any symptom will do. And then we get our awareness into our pain and when you can get the awareness into the pain you find the pain itself holds the good day.

There's a story about one of the great masters of Korean Zen who set off on a pilgrimage to China with some friends. There was no wisdom in Korea and so they had to go off to China. It was very difficult and his friends turned back gradually. He was crossing a desert - a frightening place - alone, and after nightfall he came to this place where he could camp and he stopped. It was as if he was guided there and he stopped. There was a tree there and there was a bowl with this delicious water in

it, this pure water. He drank the water and he felt so, so supported by the universe and aided by the universe and he felt his pilgrimage was right.

So he went to sleep and he woke up in the morning and found that the bowl was a skull full of stinking water with slime in it. He began to vomit, and as the vomit came out he became enlightened at that moment. And he decided he didn't need to go to China any more and he went back and became this wonderful teacher in Korea - that juxtaposition of the extreme suffering and then suddenly switching into the extremes - the beauty of the dharma and the rightness of the suffering, in that case.

This is a very strong feature of life, and I think when we're open to that, we are open to the bodhisattva way. One of the main errors I think I make is believing that, because people are really a nuisance and obnoxious and crazy, like most of us are some of the time, we will continue to be that way. But we have to be open to the possibility in ourselves of that change occurring. That very place that we're always protecting with cynicism, or with fatigue, or depression or whatever we're protecting it with - with being clever and with looking good - that very place is the place of our change, and it's out of there that the enlightenment will come. That is the place where the koan really dwells. In some way we have to bring that out, and if we can see that in others, that's great.

So, Yun Men's good day When I asked Aitken Roshi about it in his ceremony, he spoke about dying as being the good day - the moment, the time of dying. You can see that if you want to be a bodhisattva and help others, you have to permit them to do things like die when it's their time. In our culture we tend to hook people up a lot to machines at the time of death - more in the US than here, but still here. And for some people that's right because they have to live entirely within the dream of the culture. They can't live apart from it. But for some of us, that's not right. We have to allow people their suffering so that that moment of transformation can come, where we fully enter the suffering and find it is good, and find that the gold is there. We don't even have to suffer I suppose really, to do this, but somehow the tradition is that we do. It says that without the great doubt it's hard

really to get anywhere. And that suffering is the doubt.

Suffering is a doubt about our place in the universe, a doubt about the nurturing quality of the universe for us. And it's a doubt about our line to eternity and whether eternity will really support us in getting a job or having a baby or whatever it is - finding love, finding the way, getting breakfast. Really. For many people it's actually finding a meal. So that is the doubt and the doubt does seem to be necessary. That's the symptom and the place of pain.

And then there's the great faith that's necessary, which is so contradictory. But it is also so important. And then there's the effort - the great effort that's necessary - the third of the legs. I always feel there should be a fourth leg there. And I think to me the fourth leg is something to do with love. You really need to love the way; you need to love the doubt and the darkness and the light and the noxious people you practise with and your own obnoxiousness and all that stuff.

So it is the doubt, I think, that we tend to omit sometimes and not value when it comes, and not realise that if it becomes more excruciating it's also closer to resolution. If your pain in your life and your situation is becoming worse, if not only do you lose your house and your family and your job, but you also get thrown in prison, maybe that's good. OK? And maybe many things are starting to culminate here. Maybe there's a pattern that something is beginning to crystalise out of solution, that something is appearing in the world; there is a shape happening. And then the faith and the sincerity have something to work with - the effort and the faith and the sincerity.

In his verse Hsueh Tou says, "Around Sabuti's cliff the flowers make a mess." Sabuti meditated so well that the devas, the gods, the nature spirits started pelting him with flowers and Hsueh Tou thinks this is all a bit much. "Sit down and drink your tea. Eat your porridge and be quiet." That's his attitude. "The flowers make a mess." Yuan Wu says, "Where is he, that stupid fellow?"

"I snap my fingers. How lamentable is shunyata!" You see, when he says it's the emptiness that's lamentable, he's saying it's good to come out

and engage with the world here, that that is the field of enlightenment. That is the reason that some teachers actually like to deal with lay people. Harada Roshi, who is really at least the modern founder of our tradition, is said to have liked to deal with lay people. He thought it was so difficult to do it as a lay person that if you managed to do it at all, you were probably in good shape. But, in another sense, it's easier as a lay person because you're always fronted with the stuff of life. So it's harder to get that narrow, comfortable zone of consciousness and get stuck in it, because something will always throw you out. Some doubt will arise; a symptom will appear and that symptom will save you.

So at this time of sesshin what I might say about the good day is that I think it can relate to trust here, as well - trust in the universe, trust in this afternoon, trust in our meditation, trust in time so that we don't become time-focused in the wrong way; trust in whatever is this great process that is working in us, finding its own way to fulfilment, if we get out of the way as much as we can and if we give it as much sincere effort as we can.

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MEDITATING ON NON-SELF:

A Dhamma Talk Edited for Bodhi Leaves

by

Sister Khema

Bodhi Leaves No. B. 95

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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First BPS edition 1983
Second BPS edition 1984
DharmaNet Edition 1994

This electronic edition is offered for free distribution
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Transcribed for DharmaNet by Pat Lapensee

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MEDITATING ON NON-SELF

In Buddhism we use the words "self" and "no-self," and so it is important to understand just what this "no-self," //anatta//, is all about, even if it is first just an idea, because the essence of the Buddha's teaching hinges on this concept. And in this teaching Buddhism is unique. No one, no other spiritual teacher, has formulated no-self in just this way. And because it has been formulated by him in this way, there is also the possibility of speaking about it. Much has been written about no-self, but in order to know it, one has to experience it. And that is what the teaching aims at, the experience of no-self.

Yet in order to experience no-self, one has first to fully know self. Actually know it. But unless we do know what this self is, this self called "me," it is impossible to know what is meant by "there is no self there." In order to give something away, we have to first fully gave it in hand.

We are constantly trying to reaffirm self. Which already shows that this "self" is a very fragile and rather wispy sort of affair, because if it weren't why would we constantly have to reaffirm it? Why are we constantly afraid of the "self" being threatened of its being insecure, of its not getting what it needs for survival? If it were such a solid entity as we believe it to be, we would not feel threatened so often.

We affirm "self" again and again through identification. We identify with a certain name, an age, a sex, an ability, an occupation. "I am a

lawyer, I am a doctor. I am an accountant, I am a student." And we identify with the people we are attached to. "I am a husband, I am a wife, I am a mother, I am a daughter, I am a son.". Now, in the manner of speech, we have to use "self" in that way -- but it isn't only in speech. We really think that that "self" is who we are. We really believe it. There is no doubt in our mind that that "self" is who we are. When any of these factors is threatened, if being a wife is threatened, if being a mother is threatened, if being a lawyer is threatened, if being a teacher is threatened -- or if we lose the people who enable us to retain that "self" -- what a tragedy!

The self-identification becomes insecure, and "me" finds it hard to say "look at me," "this is me." Praise and blame are included. Praise reaffirms "me." Blame threatens "me." So we like the praise and we dislike the blame. The ego is threatened. Fame and infamy -- same thing. Loss and gain. If we gain, the ego gets bigger; if we lose, it gets a bit smaller. So we are constantly in a quandary, and in constant fear. The ego might lose a little bit of its grandeur. It might be made a bit smaller by someone. And it happens to all of us. Somebody is undoubtedly going to blame us for something eventually. Even the Buddha was blamed.

Now the blame that is levied at us is not the problem. The problem is our reaction. The problem is that we feel smaller. The ego has a hard time reasserting itself. So what we usually do is we blame back, making the other's ego a bit smaller too.

Identification with whatever it is that we do and whatever it is that we have, be it possessions or people, is, so we believe, needed for our survival. "Self" survival. If we don't identify with this or that, we feel as if we are in limbo. This is the reason why it is difficult to stop thinking in meditation. Because without thinking there would be no identification. If I don't think, what do I identify with? It is difficult to come to a stage in meditation in which there is actually nothing to identify with any more.

Happiness, too, may be an identification. "I am happy." "I am unhappy." Because we are so keen on survival, we have got to keep on identifying. When this identification becomes a matter of the life or

death of the ego, which it usually is, then the fear of loss becomes so great that we can be in a constant state of fear. Constantly afraid to lose either the possessions that make us what we are, or the people that make us what we are. If we have no children, or if they all die, we are no longer a mother. So fear is paramount. The same goes for all other identifications. Not a very peaceful state of living and what is it due to? Only one thing: ego, the craving to be.

This identification results, of course, in craving for possessing. And this possessing results in attachment. What we have, what we identify with, we are attached to. That attachment, that clinging, makes it extremely difficult to have a free and open viewpoint. This kind of clinging, whatever it may be that we cling to -- it may not be clinging to motor cars and houses, it may not even be clinging to people -- but we certainly cling to views and opinions. We cling to our world view. We cling to the view of how we are going to be happy. Maybe we cling to a view of who created this universe. Whatever it is we cling to, even how the government should run the country, all of that makes it extremely difficult to see things as they really are. To be open-minded. And it is only an open mind which can take in new ideas and understanding.

Lord Buddha compared listeners to four different kinds of clay vessels. The first clay vessel is one that has holes at the bottom. If you pour water into it, it runs right out. In other words, whatever you teach that person is useless. The second clay vessel he compared to one that had cracks in it. If you pour water into it, the water seeps out. These people cannot remember. Cannot put two and two together. Cracks in the understanding. The third listener he compared to a vessel that was completely full. Water cannot be poured in for it's full to the brim. Such a person, so full of views he can't learn anything new! But hopefully, we are the fourth kind. The empty vessels without any holes or cracks. Completely empty.

I dare say we are not. But may be empty enough to take in enough. To be empty like that, of views and opinions, means a lack of clinging. Even a lack of clinging to what we think is reality. Whatever we think reality is, it surely is not, because if it were, we would never be unhappy for a single moment. We would never feel a lack of anything. We

would never feel a lack of companionship, of ownership. We would never feel frustrated, bored. If we ever do, whatever we think is real, is not. What is truly reality is completely fulfilling. If we aren't completely fulfilled, we aren't seeing complete reality. So, any view that we may have is either wrong or it is partial.

Because it is wrong or partial, and bounded by the ego, we must look at it with suspicion. Anything we cling to keeps us bound to it. If I cling to a table-leg, I can't possibly get out the door. There is no way I can move. I am stuck. Not until I let go will I have the opportunity to get out. Any identification, any possession that is clung to, is what stops us from reaching transcendental reality. Now we can easily see this clinging when we cling to things and people, but we cannot easily see why the five //khandhas// are called the five clung-to aggregates. That is their name, and they are, in fact, what we cling to most. That is an entire clinging. We don't even stop to consider when we look at our body, and when we look at our mind, or when we look at feeling, perception, mental formations, and consciousness -- //vedana//, //sanna//, //sankhara//, and //vinnana//. We look at this mind-and-body, //nama-rupa//, and we don't even doubt the fact that this is //my// feeling, //my// perception, //my// memory, //my// thoughts, and //my// awareness of //my// consciousness. And no one starts doubting until they start seeing. And for that seeing we need a fair bit of empty space apart from views and opinions.

Clinging is the greatest possessiveness and attachment we have. As long as we cling we cannot see reality. We cannot see reality because clinging is in the way. Clinging colors whatever we believe to be true. Now it is not possible to say "all right, I'll stop clinging". We can't do that. The process of taking the "me" apart, of not believing any more that this is one whole, is a gradual one. But if meditation has any benefit and success, it must show that first of all there is mind and there is body. There isn't one single thing acting in accord all the time. There is mind which is thinking and making the body act. Now that is the first step in knowing oneself a little clearer. And then we can note "this is a feeling" and "I am giving this feeling a name" which means memory and perception. "This is the thought that I am having about this feeling. The feeling has come about because the mind-consciousness

has connected with the feeling that has arisen."

Take the four parts of the //khandhas// that belong to the mind apart. When we do that while it is happening -- not now when we are thinking about at-but while it is happening, then we get a inkling that this isn't really //me//, that these are phenomena that are arising, which stay a moment, and then cease. How long does mind-consciousness stay on one object? And how long do thoughts last? And have we really invited them?

The clinging, the clung-to, are what make the ego arise. Because of clinging the notion of "me" arises and then there is me, and //me// having all the problems. Without //me// would there be problems? If there weren't anyone sitting inside me -- as we think there is -- who is called I or me or John, Claire, then who is having the problem? The //khandhas// do not have any problems. The //khandhas// are just processes. They are phenomena, and that is all. They are just going on and on and on. But because I am grasping at them, and trying to hold on to them, and saying: "it's //me//, it's //me// feeling, it's //me// wanting,." then problems arise.

If we really want to get rid of suffering, completely and totally, then clinging has to go. The spiritual path is never one of achievement; it is always one of letting go. The more we let go, the more there is empty and open space for us to see reality. Because what we let go of is no longer there, there is the possibility of just moving without clinging to the results of the movement. As long as we cling to the results of what we do, as long as we cling to the results of what we think, we are bound, we are hemmed in.

Now there is a third thing that we do: we are interested in becoming something or somebody. Interested in becoming an excellent meditator. Interested in becoming a graduate. Interested in becoming something which we are not. And becoming something stops us from being. When we are stopped from being, we cannot pay attention to what there really is. All this becoming business is, of course, in the future. Since whatever there is in the future is conjecture, it is a dream world we live in. The only reality we can be sure of is this particular moment right now;

and this particular moment as you must be able to be aware of -- has already passed and this one has passed and the next one has also passed. See how they are all passing! That is the impermanence of it all. Each moment passes, but we cling, trying to hold on to them. Trying to make them a reality. Trying to make them a security. Trying to make them be something which they are not. See how they are all passing. We cannot even say it as quickly as they are doing it.

There is nothing that is secure. Nothing to hold on to, nothing that is stable. The whole universe is constantly falling apart and coming back together. And that includes the mind and the body which we call "I." You may believe it or not, it makes no difference. In order to know it, you must experience it; when you experience it, it's perfectly clear. What one experiences is totally clear. No one can say it is not. They may try, but their objections make no sense because you have experienced it. It's the same thing as biting into the mango to know its taste.

To experience it, one needs meditation. An ordinary mind can only know ordinary concepts and ideas. If one wants to understand and experience extraordinary experiences and ideas, one has to have an extraordinary mind. An extraordinary mind comes about through concentration. Most meditators have experienced some stage that is different then the one they are use to. So it is not ordinary any more. But we have to fortify that far more than just the beginning stage. To the point where the mind is truly extraordinary. Extraordinary in the sense that it can direct itself to where it wants to go. Extraordinary in the sense that it no longer gets perturbed by everyday events. And when the mind can concentrate, then it experiences states which it has never known before. To realize that your universe constantly falls apart and comes back together again is a meditative experience. It takes practice, perseverance and patience. And when the mind is unperturbed and still, equanimity, evenmindedness, peacefulness arise.

At that time the mind understands the idea of impermanence to such an extent that it sees itself as totally impermanent. And when one sees one's own mind as being totally impermanent, there is a shift in one's viewpoint. That shift I like to compare with a kaleidoscope that

children play with. A slight touch and you get a different picture. The whole thing looks quite different with just a slight shift.

Non-self is experienced through the aspect of impermanence, through the aspect of unsatisfactoriness, and through the aspect of emptiness. Empty of what? The word "emptiness" is so often misunderstood because when one only thinks of it as a concept, one says "what do you mean by empty?" Everything is there: there are the people, and there are their insides, guts and their bones and blood and everything is full of stuff -- and the mind is not empty either. It's got ideas, thoughts and feelings. And even when it doesn't have those, what do you mean by emptiness? The only thing that is empty is the emptiness of an entity.

There is no specific entity in anything. That is emptiness. That is the nothingness. That nothingness is also experienced in meditation. It is empty, it is devoid of a specific person, devoid of a specific thing, devoid of anything which makes it permanent, devoid of anything which even makes it important. The whole thing is in flux. So the emptiness is that. And the emptiness is to be seen everywhere; to be seen in oneself. And that is what is called //anatta//, non-self. Empty of an entity. There is nobody there. It is all imagination. At first that feels very insecure.

That person that I've been regarding with so much concern, that person trying to do this or that, that person who will be my security, will be my insurance for a happy life -- once I find that person -- that person does not really exist. What a frightening and insecure idea that is! What a feeling of fear arises! But as a matter of fact, it's just the reverse. If one accepts and bears that fright and goes through it, one comes to complete and utter relief and release.

I'll give you a simile: Imagine you own a very valuable jewel which is so valuable that you place your trust in it so that should you fall upon hard times, it will look after you. It's so valuable that you can have it as your security. You don't trust anybody. So you have a safe inside your house and that is where you put your jewel. Now you have been working hard for a number of years and you think you deserve a holiday. So now, what to do with the jewel? Obviously you cannot take it

with you on your seaside holiday. So you buy new locks for the doors to your house and you bar your windows and you alert your neighbors. You tell them about the proposed holiday and ask them to look after you house -- and the safe in it. And they say they will, of course. You should be quite at ease and so you go off on your holiday.

You go to the beach, and it's wonderful. Marvelous. The palm trees are swaying in the wind, and the spot you've chosen on the beach is nice and clean. The waves are warm and it's all lovely. The first day you really enjoy yourself. But on the second day you begin to wonder; the neighbors are very nice people, but they do go and visit their children. They are not always at home, and lately there has been a rash of burglaries in the neighborhood. And on the third day you've convinced yourself that something dreadful is going to happen, and you go back home. You walk in and open the safe. Everything is all right. You go over to the neighbors and they ask, "Why did you comeback? We were looking after your place. You didn't have to come back. Everything is fine."

The next year, the same thing. Again you tell the neighbors, "Now this time I am really going to stay away for a month. I need this holiday as I've been working hard." So they say, "Absolutely no need to worry, just take off. Go to the beach." So once more you bar the windows, lock the doors, get everything shipshape, and take off for the beach. Again, it's wonderful, beautiful. This time you last for five days. On the fifth day you are convinced that something dreadful must have happened. And you go home. You go home, and by golly, it has. The jewel is gone. You are in a state of complete collapse. Total desperation. Depressed. So you go to the neighbors, but they have no idea what has happened. they've been around all the time. Then you sit and consider the matter and you realize that since the jewel is gone, you might as well go back to the beach and enjoy yourself!

That jewel is //self//. Once it is gone, all the burden of looking after it, all the fears about it, all the barring of doors and windows and heart and mind is no longer necessary. You can just go and enjoy yourself while you're still in this body. After proper investigation, the frightening aspect of losing this thing that seemed so precious

turns out to be the only relief and release from worry that there is.

There are three doors to liberation: the signless, the desireless, and emptiness. If we understand impermanence, //anicca//, fully, it is called the signless liberation. If we understand suffering, //dukkha//, fully, it is the desireless liberation. If we understand no-self, //anatta//, fully, then it is the emptiness liberation. Which means we can go through any of these three doors. And to be liberated means never to have to experience an unhappy moment again. It also means something else: it means we are no longer creating kamma. A person who has been completely liberated still acts, still thinks, still speaks and still looks to all intents and purposes like anybody else, but that person has lost the idea that //I am// thinking, //I am// speaking, //I am// acting. Kamma is no longer being made because there is just the thought, just the speech, just the action. There is the experience but no experiencer. And because no kamma is being made any longer, there is no rebirth. That is full enlightenment.

In this tradition, three stages of enlightenment have been classified before one comes to the fourth stage, full enlightenment. The first stage, the one we can concern ourselves with -- at least theoretically -- is called //sotapanna//. Stream-enterer. It means a person who has seen Nibbana once and has thereby entered the stream. That person cannot be deterred from the Path any more. If the insight is strong, there may be only one more life-time. If the insight is weak, it can be seven more life-times. Having seen Nibbana for oneself once, one loses some of the difficulties one had before. The most drastic hindrance that one loses is the idea that this person we call "I" is a separate entity. The wrong view of self is lost. But that doesn't mean that a //sotapanna// is constantly aware of no-self. The wrong view is lost. But the right view has to be reinforced again and again and experienced again and again through that reinforcement.

Such a person no longer has any great interest, and certainly no belief, in rites and rituals. They may still be performed because they are traditional or that are customary, but such a person no longer believes they can bring about any kind of liberation (if they ever believed that before). And then a very interesting thing is lost:

skeptical doubt. Skeptical doubt is lost because one has seen for oneself that what the Buddha taught was actually so. Until that time skeptical doubt will have to arise again and again because one can easily think: "Well, maybe. Maybe it's so, but how can I be sure?" One can only be sure through one's own experience. Then, of course, there is no skeptical doubt left because one has seen exactly that which has been described, and having seen it, one's own heart and mind gives an understanding which makes it possible to see everything else.

Dhamma must have as its base the understanding that there is no special entity. There is continuity, but there is no special entity. And that continuity is what makes it so difficult for us to see that there really isn't anybody inside the body making things happen. Things are happening anyway. So the first instance of having seen a glimpse of freedom, called stream-entry, makes changes within us. It certainly does not uproot greed and hate -- in fact, they are not even mentioned. But through the greater understanding such a person has, the greed and the hate lessen. They are not as strong anymore, and they do not manifest in gross ways, but do remain in subtle ways.

The next stages are the once-returner, then the non-returner, then the arahat. Once-returner, one more life in the five-sense world. Non-returner, no human life necessary, and arahat, fully enlightened. Sensual desire and hate only go with non-returners, and complete conceit of self, only with arahat.

So we can be quite accepting of the fact that since we are not arahats, we still have greed and hate. It isn't a matter of blaming oneself for having them: it's a matter of understanding where these come from. They come from the delusion of //me//. I want to protect this jewel which is //me//. That is how they arise. But with the continued practice of meditation, the mind can become clearer and clearer. It finally understands. And when it does understand, it can see transcendental reality. Even if seen for one thought-moment, the experience is of great impact and makes a marked change in our lives.

CHANGES MADE DURING TRANSCRIPTION

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely with the Chicago Manual of Style (13th edition) guidelines.

In order to make this text readable by as wide an audience as possible, we have removed all hardware- and software-dependent special characters and formatting. Text appearing in italics in the original book is represented here by //double slashes//. Pali and Sanskrit diacritic marks have been removed.

In addition, the following changes were made:

p. 13 line 3: If one want's ----> if one wants

p. 20, line 3: Streamenterer ----> Stream-enterer

p. 21, line 4: thing is lost. Sceptical doubt. ----> thing is lost: skeptical doubt

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TITLE OF WORK: Meditating on Non-self (Bodhi Leaves No. B. 95)
FILENAME: BODHI095.ZIP
AUTHOR: Sister Khema
AUTHOR'S ADDRESS: Buddha-Haus
Uttenbuhl 5
D-87466 OY Mittelberg 3
Germany
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
~~~~~~~~~~~~~~~~~~~~~~

DATE OF PUBLICATION: 1984
DATE OF DHARMANET DISTRIBUTION: April 1994
ORIGIN SITE: Access to Insight BBS, Barre MA * (508) 433-5847
(DharmaNet 96:903/1)

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Bodhinyana

A Collection of Dhamma Talks by The Venerable
AJAHN CHAH (Pra Bodhinyana Thera)

Wat Pah Pong, Ubon Rajathana Province,
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The Abbot, Wat Pah Nanachat, Ampher Warin, Ubon
Rajathani, Thailand

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the devoted Buddhists of Thailand.

Fourth impression 1982
Transcribed to computer and formatted by David Savage,
January 1997

The blessing of this Dharma gift is offered in memory of
Mrs. Beatrice Saslav.
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PREFACE TO THE THIRD EDITION

This third edition of "Bodhinyana" is an adaptation of the second edition printed by the World Fellowship of Buddhists as "The Practice of Buddhism". For this new edition we have retained only Ajahn Chah's teachings, thus this is essentially a compilation of the original "Bodhinyana" and a pamphlet called "Fragments of a Teaching and Notes from a Session of Questions and Answers". This pamphlet was first printed many years ago and has proved to be a very popular and helpful guide for many meditators. Thus by compiling this new edition we hope our efforts will be of increased benefit.

As regards the translations, we have tried to be as exact as possible with the content of the Teachings but have omitted much of the repetition inevitably arising in oral instruction. Pali words absorbed into the Thai language have, in the course of time, acquired additional meanings: e.g. the Thai "arome" refers to the Pali "Arammana"--sense object or mental impression, but

its common meaning is "mood" or "emotion". The Venerable Ajahn uses these words in both ways and we have translated accordingly. Finding the middle way between a dull, over-literal approach and a more flowing, but less precise rendering hasn't always been easy. Each of the various translators has compromised in different ways. Hopefully we have managed to bring out both the clear simplicity, the directness and the humour of these talks on the one hand, and at the same time, the profundity that underlies and inspires them.

The translators would like to apologize for any passages which remain unclear, or for clumsiness of style. We trust that this material will provide nourishing contemplation for the growing number of meditators.

May all beings be free from Suffering.

The Sangha, Bung Wai Forest Monastery.

AJAHN CHAH

Ajahn Chah was born into a large and comfortable family in a rural village in Northeast Thailand. He ordained as a novice in early youth and on reaching the age of twenty took higher ordination as a monk. As a young monk he studied some basic Dhamma, Discipline and scriptures. Later he practised meditation under the guidance of several of the local Meditation Masters in the Ascetic Forest Tradition. He wandered for a number of years in the style of an ascetic monk, sleeping in forests, caves and cremation grounds, and spent a short but enlightening period with Ajahn Mun, one of the most famous and respected Thai Meditation Masters of this century.

After many years of travel and practise, he was invited

to settle in a thick forest grove near the village of his birth. This grove was uninhabited, known as a place of cobras, tigers and ghosts, thus being as he said, the perfect location for a forest monk. Around Ajahn Chah a large monastery formed as more and more monks, nuns and lay-people came to hear his teachings and stay on to practise with him. Now there are disciples teaching more than forty mountain and forest branch temples throughout Thailand and in England.

On entering Wat Pah Pong one is likely to encounter monks drawing water from a well, and a sign on the path that says: "You there, be quiet! We're trying to meditate." Although there is group meditation twice a day and sometimes a talk by Ajahn Chah, the heart of the meditation is the way of life. Monks do manual work, dye and sew their own robes, make most of their own requisites and keep the monastery buildings and grounds in immaculate shape. Monks here live extremely simply following the ascetic precepts of eating once a day from the almsbowl and limiting their possessions and robes. Scattered throughout the forest are individual huts where monks live and meditate in solitude, and where they practise walking meditation on cleared paths under the trees.

Discipline is extremely strict enabling one to lead a simple and pure life in a harmoniously regulated community where virtue, meditation and understanding may be skilfully and continuously cultivated.

Ajahn Chah's simple yet profound style of teaching has a special appeal to Westerners, and many have come to study and practise with him, quite a few for many years. In 1975 Wat Pa Nanachat was established near Wat Pah Pong as a special training monastery for the growing numbers of Westerners interested in undertaking monastic training. Since then Ajahn Chah's large following of

senior Western disciples has begun the work of spreading the Dhamma to the West. Ajahn Chah has himself travelled twice to Europe and North America, and has established a thriving branch monastery in Sussex, England.

Wisdom is a way of living and being, and Ajahn Chah has endeavoured to preserve the simple life-style of the monks order that people may study and practise the Dhamma in the present day.

Ajahn Chah's wonderfully simple style of teaching can be deceptive. It is often only after we have heard something many times that suddenly our minds are ripe and somehow the Teaching takes on a much deeper meaning. His skillful means in tailoring his explanations of Dhamma to time and place, and to the understanding and sensitivity of his audience, is marvelous to see. Sometimes on paper though, it can make him seem inconsistent or even self-contradictory! At such times the reader should remember that these words are a record of a living experience. Similarly, if the Teachings may seem to vary at times from tradition, it should be borne in mind that the Venerable Ajahn speaks always from the heart, from the depths of his own meditative experience.

Namo Tassa Bhagavato Arahato Samma-Sambuddhassa

FRAGMENTS OF A TEACHING

All of you have believed in Buddhism for many years now through hearing about the Buddhist Teachings from many sourcesespecially from various monks and teachers. In some cases Dhamma is taught in very broad and vague terms to the point where it is difficult to know how to put it into practice in daily life. In other instances Dhamma is taught in high language or special jargon to the point where most people find it difficult to understand, especially if the teaching is done too

literally from scripture. Lastly there is Dhamma taught in a balanced way, neither too vague nor too profound, neither too broad nor too esotericjust right for the listener to understand and practise to personally benefit from the Teachings. Today I would like share with you Teachings of the sort I have often used to instruct my disciples in the past; Teachings which I hope may possibly be of personal benefit to those of you here listening today.

One who wishes to reach the Buddha-Dhamma

One who wishes to reach the Buddha-Dhamma must firstly be one who has faith or confidence as a foundation. He must understand the meaning of Buddha-Dhamma as follows:

Buddha: the One-Who-Knows, the one who has purity, radiance and peace in his heart.

Dhamma: the characteristics of purity, radiance and peace which arise from morality, concentration and wisdom.

Therefore, one who is to reach the Buddha-Dhamma is one who cultivates and develops morality, concentration and wisdom within himself.

Walking the Path of Buddha-Dhamma

Naturally people who wish to reach their home are not those who merely sit and think of travelling. They must actually undertake the process of travelling step by step, and in the right direction as well, in order to finally reach home. If they take the wrong path they may eventually run into difficulties such as swamps or other obstacles which are hard to get around. Or they may run into dangerous situations in this wrong direction, thereby possibly never reaching home.

Those who reach home can relax and sleep comfortably--home is a place of comfort for body and mind. Now they have really reached home. But if the traveller only passed by the front of his home or only walked around it, he would not receive any benefit from having travelled all the way home.

In the same way, walking the path to reach the Buddha-Dhamma is something each one of us must do individually ourselves, for no one can do it for us. And we must travel along the proper path of morality, concentration and wisdom until we find the blessings of purity, radiance and peacefulness of mind that are the fruits of travelling the path. However, if one only has knowledge of books and scriptures, sermons and sutras, that is, only knowledge of the map or plans for the journey, even in hundreds of lives one will never know purity, radiance and peacefulness of mind. Instead one will just waste time and never get to the real benefits of practice. Teachers are those who only point out the direction of the Path. After listening to the teachers, whether or not we walk the Path by practising ourselves, and thereby reap the fruits of practice, is strictly up to each one of us.

Another way to look at it is to compare practice to a bottle of medicine a doctor leaves for his patient. On the bottle is written detailed instructions on how to take the medicine, but no matter how many hundred times the patient reads the directions, he is bound to die if that is all he does. He will gain no benefit from the medicine. And before he dies he may complain bitterly that the doctor wasn't any good, that the medicine didn't cure him! He will think that the doctor was a fake or that the medicine was worthless, yet he has only spent his time examining the bottle and reading the instructions. He hasn't followed the advice of the

doctor and taken the medicine.

However, if the patient actually follows the doctor's advice and takes the medicine regularly as prescribed, he will recover. And if he is very ill, it will be necessary to take a lot of medicine, whereas if he is only mildly ill, only a little medicine will be needed to finally cure him. The fact that we must use a lot of medicine is a result of the severity of our illness. It's only natural and you can see it for yourself with careful consideration.

Doctors prescribe medicine to eliminate disease from the body. The Teachings of the Buddha are prescribed to cure disease of the mind, to bring it back to its natural healthy state. So the Buddha can be considered to be a doctor who prescribes cures for the ills of the mind. He is, in fact, the greatest doctor in the world.

Mental ills are found in each one of us without exception. When you see these mental ills, does it not make sense to look to the Dhamma as support, as medicine to cure your ills? Travelling the path of the Buddha-Dhamma is not done with the body. You must travel with the mind to reach the benefits. We can divide these travellers into three groups:

First Level: this is comprised of those who understand that they must practise themselves, and know how to do so. They take the Buddha, Dhamma and Sangha as their refuge and have resolved to practise diligently according to the Teachings. These persons have discarded merely following customs and traditions, and instead use reason to examine for themselves the nature of the world. These are the group of "Buddhist believers".

Middle Level: This group is comprised of those who have practised until they have an unshakeable faith in the

Teachings of the Buddha, the Dhamma and the Sangha. They also have penetrated to the understanding of the true nature of all compounded formations. These persons gradually reduce clinging and attachment. They do not hold onto things and their minds reach deep understanding of the Dhamma. Depending upon the degree of non-attachment and wisdom they are progressively known as Stream- Enterers, Once-Returners and Non-Returners, or simply, Noble Ones.

Highest Level: This is the group of those whose practice has led them to the body, speech and mind of the Buddha. They are above the world, free of the world, and free of all attachment and clinging. They are known as Arahats or Free Ones, the highest level of the Noble Ones.

How to Purify One's Morality

Morality is restraint and discipline of body and speech. On the formal level this is divided into classes of precepts for lay people and for monks and nuns. However, to speak in general terms, there is one basic characteristic--that is INTENTION. When we are mindful or self-recollected, we have right intention. Practising self-recollection and mindfulness will generate good morality.

It is only natural that when we put on dirty clothes and our bodies are dirty, that out minds too will feel uncomfortable and depressed. However, if we keep our bodies clean and wear clean, neat clothes, it makes our minds light and cheerful. So too, when morality is not kept, our bodily actions and speech are dirty, and this is a cause for making the mind unhappy, distressed and heavy. We are separated from right practice and this prevents us from penetrating in the essence of the Dhamma in our minds. The wholesome bodily actions and speech themselves depend on mind, properly trained,

since mind orders body and speech. Therefore, we must continue practice by training our minds.

Practice of Concentration Training

The training in concentration is practice to make the mind firm and steady. This brings about peacefulness of mind. Usually our untrained minds are moving and restless, hard to control and manage. Mind follows sense distractions wildly just like water flowing this way and that, seeking the lowest level. Agriculturists and engineers, though, know how to control water so that it is of greater use to mankind. Men are clever, they know how to dam water, make large reservoirs and canals--all of this merely to channel water and make it more useable. In addition the water stored becomes a source of electrical power and light, further benefits from controlling its flow so that it doesn't run wild and eventually settle into a few low spots, its usefulness wasted.

So too, the mind which is dammed and controlled, trained constantly, will be of immeasurable benefit. The Buddha Himself taught, "The mind that has been controlled brings true happiness, so train you minds well for the highest of benefits." Similarly, the animals we see around us--elephants, horses, cattle, buffalo, etc., must be trained before they can be useful for work. Only after they have been trained is their strength of benefit to us.

In the same way, the mind that has been trained will bring many times the blessings of that of an untrained mind. The Buddha and His Noble Disciples all started out in the same way as us--with untrained minds; but afterwards look how they became the subjects of reverence for us all, and see how much benefit we can gain through their teaching. Indeed, see what benefit

has come to the entire world from these men who have gone through the training of the mind to reach the freedom beyond. The mind controlled and trained is better equipped to help us in all professions, in all situations. The disciplined mind will keep our lives balanced, make work easier and develop and nurture reason to govern our actions. In the end our happiness will increase accordingly as we follow the proper mind training.

The training of the mind can be done in many way, with many different methods. The method which is most useful and which can be practised by all types of people is known as "mindfulness of breathing". It is the developing of mindfulness on the in-breath and the out-breath. In this monastery we concentrate our attention on the tip of the nose and develop awareness of the in- and out-breaths with the mantra word "BUD-DHO". If the meditator wishes to use another word, or simply be mindful of the air moving in and out, this is also fine. Adjust the practice to suit yourself. The essential factor in the meditation is that the noting or awareness of the breath be kept up in the present moment so that one is mindful of each in-breath and each out-breath just as it occurs. While doing walking meditation we try to be constantly mindful of the sensation of the feet touching the ground.

This practice of meditation must be pursued as continuously as possible in order for it to bear fruit. Don't meditate for a short time one day and then in one or two weeks, or even a month, meditate again. This will not bring results. The Buddha taught us to practise often, to practise diligently, that is, to be as continuous as we can in the practise of mental training. To practise meditation we should also find a suitably quiet place free from distractions. In gardens or under shady trees in our back yards, or in places where we can

be alone are suitable environments. If we are a monk or nun we should find a suitable hut, a quiet forest or cave. The mountains offer exceptionally suitable places for practice.

In any case, wherever we are, we must make an effort to be continuously mindful of breathing in and breathing out. If the attention wanders to other things, try to pull it back to the object of concentration. Try to put away all other thoughts and cares. Don't think about anything--just watch the breath. If we are mindful of thoughts as soon as they arise and keep diligently returning to the meditation subject, the mind will become quieter and quieter. When the mind is peaceful and concentrated, release it from the breath as the object of concentration. Now begin to examine the body and mind comprised of the five khandas: material form, feelings, perceptions, mental formations and consciousness. Examine these five khandas as they come and go. You will see clearly that they are impermanent, that this impermanence makes them unsatisfactory and undesirable, and that they come and go of their own--there is no "self" running things. There is to be found only nature moving according to cause and effect. All things in the world fall under the characteristics of instability, unsatisfactoriness and being without a permanent ego or soul. Seeing the whole of existence in this light, attachment and clinging to the khandas will gradually be reduced. This is because we see the true characteristics of the world. We call this the arising of wisdom.

The Arising of Wisdom

Wisdom is to see the truth of the various manifestations of body and mind. When we use our trained and concentrated minds to examine the five khandas, we will see clearly that both body and mind are impermanent,

unsatisfactory and soul-less. In seeing all compounded things with wisdom we do not cling or grasp. Whatever we receive, we receive mindfully. We are not excessively happy. When things of ours break up or disappear, we are not unhappy and do not suffer painful feelings--for we see clearly the impermanent nature of all things. When we encounter illness and pain of any sort, we have equanimity because our minds have been well trained. The true refuge is the trained mind.

All of this is known as wisdom which knows the true charactertics of things as they arise. Wisdom arises from mindfulness and concentration. Concentration arises from a base of morality or virtue. All of these things, morality, concentration and wisdom, are so inter-related that it is not really possible to separate them. In practice it can be looked at in this way: first there is the disciplining of the mind to be attentive to breathing. This is the arising of morality. When mindfulness of breathing is practised continuously until the mind is quiet, this is the arising of concentration. Then examination showing the breath as impermanent, unsatisfactory and not-self, and the subsequent non-attachment, is the arising of wisdom. Thus the practice of mindfulness of breathing can be said to be a course for the development of morality, concentration and wisdom. They all come together.

When morality, concentration and wisdom are all developed, we call this practising the Eightfold Path which the Buddha taught as our only way out of suffering. The Eightfold Path is above all others because if properly practised it leads directly to Nibbana, to peace. We can say that this practice reaches the Buddha-Dhamma truly and precisely.

Benefits from Practice

When we have practised meditation as explained above, the fruits of practice will arise in the following three stages:

First, for those practitioners who are at the level of "Buddhist be faith", there will arise increasing faith in the Buddha, Dhamma and Sangha. This faith will become the real inner support of each person. Also, they will understand the cause-and-effect nature of all things, that wholesome action brings wholesome result and that unwholesome action brings unwholesome result. So for such a person there will be a great increase in happiness and mental peace.

Second, those who have reached the noble attainments of Stream-Winner, Once-Returner or Non-Returner, have unshakeable faith in the Buddha, Dhamma and Sangha. They are joyful and are pulled towards Nibbana.

Third, for those Arahats or Perfected Ones, there will be the happiness free from all suffering. These are the Buddhas, free from the world, complete in the Faring of the Holy Way.

We all have had the good fortune to be born as human beings and to hear the Teachings of the Buddha. This is an opportunity that millions of other beings do not have. Therefore do not be careless or heedless. Hurry and develop merits, do good and follow the path of practice in the beginning, in the middle and in the highest levels. Don't let time roll by unused and without purpose. Try to reach the truth of the Buddha's Teachings even today. Let me close with a Lao folk-saying: "Many rounds of merriment and pleasure past, soon it will be evening. Drunk with tears now, rest and see, soon it will be too late to finish the journey."

A GIFT OF DHAMMA

(A Discourse delivered to the assembly of Western Monks, Novices and Lay-disciples at Bung Wai Forest Monastery, Ubon, on 10th October, 1977. This Discourse was offered to the parents of one of the monks on the occasion of their visit from France.)

I am happy that you have taken this opportunity to come and visit Wat Pah Pong, and to see your son who is a monk here, however I'm sorry I have no gift to offer you. France already has so many material things, but of Dhamma there's very little. Having been there and seen for myself, there isn't really any Dhamma there which could lead to peace and tranquillity. There are only things which continually make one's mind confused and troubled.

France is already materially prosperous, it has so many things to offer which are sensually enticing--sights, sounds, smells, tastes and textures. However, people ignorant of Dhamma only become confused by them. So today I will offer you some Dhamma to take back to France as a gift from Wat Pah Pong and Wat Pah Nanachat.

What is Dhamma? Dhamma is that which can cut through the problems and difficulties of mankind, gradually reducing them to nothing. That's what is called Dhamma and that's what should be studied throughout our daily lives so that when some mental impression arises in us, we'll be able to deal with it and go beyond it.

Problems are common to us all whether living here in Thailand or in other countries. If we don't know how to solve them, we'll always be subject to suffering and distress. That which solves problems is wisdom and to have wisdom we must develop and train the mind.

The subject of practice isn't far away at all, it's right here in our body and mind. Westerners and Thais are the same, they both have a body and mind. A confused body and mind means a confused person and a peaceful body and mind, a peaceful person.

Actually, the mind, like rain water, is pure in its natural state. If we were to drop green coloring into clear rain water, however, it would turn green. If yellow coloring it would turn yellow.

The mind reacts similarly. When a comfortable mental impression 'drops' into the mind, the mind is comfortable. When the mental impression is uncomfortable, the mind is uncomfortable. The mind becomes 'cloudy' just like the colored water.

When clear water contacts yellow, it turns yellow. When it contacts green, it turns green. It will change color every time. Actually, that water which is green or yellow is naturally clean and clear. This is also the natural state of the mind, clean and pure and unconfused. It becomes confused only because it pursues mental impressions; it gets lost in its moods!

Let me explain more clearly. Right now we are sitting in a peaceful forest. Here, if there's no wind, a leaf remains still. When a wind blows it flaps and flutters. The mind is similar to that leaf. When it contacts a mental impression, it, too, 'flaps and flutters' according to the nature of that mental impression. And the less we know of Dhamma, the more the mind will continually pursue mental impressions. Feeling happy, it succumbs to happiness. Feeling suffering, it succumbs to suffering. It's constant confusion!

In the end people become neurotic. Why? Because they don't know! They just follow their moods and don't know

how to look after their own minds. When the mind has no one to look after it, it's like a child without a mother or father to take care of him. An orphan has no refuge and, without a refuge, he's very insecure.

Likewise, if the mind is not looked after, if there is no training or maturation of character with right understanding, it's really troublesome.

The method of training the mind which I will give you today is Kammathana. "Kamma" means 'action' and "thana" means 'base'. In Buddhism it is the method of making the mind peaceful and tranquil. It's for you to use in training the mind and with the trained mind investigate the body.

Our being is composed of two parts: one is the body, the other, the mind. There are only these two parts. What is called "the body", is that which can be seen with our physical eyes. "The mind", on the other hand, has no physical aspect. The mind can only be seen with the 'internal eye' or the 'eye of the mind'. These two things, body and mind, are in a constant state of turmoil.

What is the mind? The mind isn't really and 'thing'. Conventionally speaking, it's that which feels or senses. That which senses, receives and experiences all mental impressions is called "mind". Right at this moment there is mind. As I am speaking to you, the mind acknowledges what I am saying. Sounds enter through the ear and you know what is being said. That which experiences this is called "mind".

This mind doesn't have any self or substance. It doesn't have any form. It just experiences mental activities, that's all! If we teach this mind to have right view, this mind won't have any problems. It will be at ease.

The mind is mind. Mental objects are mental objects. Mental objects are not the mind, the mind is not mental objects. In order to clearly understand our minds and the mental objects in our minds, we say that the mind is that which receives the mental objects which pop into it.

When these two things, mind and its object, come into contact with each other, they give rise to feelings. Some are good, some bad, some cold, some hot, all kinds! Without wisdom to deal with these feelings, however, the mind will be troubled.

Meditation is the way of developing the mind so that it may be a base for the arising of wisdom. Here the breath is a physical foundation. We call it Anapanasati or "mindfulness of breathing". Here we make breathing our mental object. We take this object of meditation because it's the simplest and because it has been the heart of meditation since ancient times.

When a good occasion arises to do sitting meditation, sit cross-legged: right leg on top of the left leg, right hand on top of the left hand. Keep your back straight and erect. Say to yourself, "Now I will let go of all my burdens and concerns." You don't want anything that will cause you worry. Let go of all concerns for the time being.

Now fix your attention on the breath. Then breathe in and breathe out. In developing awareness of breathing, don't intentionally make the breath long or short. Neither make it strong or weak. Just let it flow normally and naturally. Mindfulness and self-awareness, arising from the mind, will know the in-breath and the out-breath.

Be at ease. Don't think about anything. No need to think of this or that. The only thing you have to do is fix your attention on the breathing in and breathing out. You have nothing else to do but that! Keep your mindfulness fixed on the in-and out-breaths as they occur. Be aware of the beginning, middle and end of each breath. On inhalation, the beginning of the breath is at the nose tip, the middle at the heart, and the end in the abdomen. On exhalation, it's just the reverse: the beginning of the breath is in the abdomen, the middle at the heart, and the end at the nose tip. Develop the awareness of the breath: 1, at the nose tip; 2, at the heart; 3, in the abdomen. Then in reverse: 1, in the abdomen; 2, at the heart; and 3, at the nose tip.

Focusing the attention on these three points will relieve all worries. Just don't think of anything else! Keep your attention on the breath. Perhaps other thoughts will enter the mind. It will take up other themes and distract you. Don't be concerned. Just take up the breathing again as your object of attention. The mind may get caught up in judging and investigating your moods, but continue to practise, being constantly aware of the beginning, middle and the end of each breath.

Eventually, the mind will be aware of the breath at these three points all the time. When you do this practice for some time, the mind and body will get accustomed to the work. Fatigue will disappear. The body will feel lighter and the breath will become more and more refined. Mindfulness and self-awareness will protect the mind and watch over it.

We practise like this until the mind is peaceful and calm, until it is one. One means that the mind will be completely absorbed in the breathing, that it doesn't separate from the breath. The mind will be unconfused and at ease. It will know the beginning, middle and end

of the breath and remain steadily fixed on it.

Then when the mind is peaceful, we fix our attention on the in-breath and out-breath at the nose tip only. We don't have to follow it up and down to the abdomen and back. Just concentrate on the tip of the nose where the breath comes in and goes out.

This is called "calming the mind", making it relaxed and peaceful. When tranquillity arises, the mind stops; it stops with its single object, the breath. This is what's known as making the mind peaceful so that wisdom may arise.

This is the beginning, the foundation of our practice. You should try to practise this every single day, wherever you may be. Whether at home, in a car, lying or sitting down, you should be mindfully aware and watch over the mind constantly.

This is called mental training which should be practised in all the four postures. Not just sitting, but standing, walking and lying as well. The point is that we should know what the state of the mind is at each moment, and, to be able to do this, we must be constantly mindful and aware. Is the mind happy or suffering? Is it confused? Is it peaceful? Getting to know the mind in this manner allows it to become tranquil, and when it does become tranquil, wisdom will arise.

With the tranquil mind investigate the meditation subject which is the body, from the top of the head to the soles of the feet, then back to the head. Do this over and over again. Look at and see the hair of the head, hair of the body, the nails, teeth and skin. In this meditation we will see that this whole body is composed of four 'elements': earth, water, fire and

wind.

The hard and solid parts of our body make up the earth element; the liquid and flowing parts, the water element. Winds that pass up and down our body make up the wind element, and the heat in our body, the fire element.

Taken together, they compose what we call a "human being". However, when the body is broken down into its component parts, only these four elements remain. The Buddha taught that there is no 'being' per se, no human, no Thai, no Westerner, no person, but that ultimately, there are only these four elements--that's all! We assume that there is a person or a 'being' but, in reality, there isn't anything of the sort.

Whether taken separately as earth, water, fire and wind, or taken together labelling what they form a "human being", they're all impermanent, subject to suffering and not-self. They are all unstable, uncertain and in a state of constant change--not stable for a single moment!

Our body is unstable, altering and changing constantly. Hair changes, nails change, teeth change, skin changes--everything changes, completely!

Our mind, too, is always changing. It isn't a self or substance. It isn't really 'us', not really 'them', although it may think so. Maybe it will think about killing itself. Maybe it will think of happiness or of suffering--all sorts of things! It's unstable. If we don't have wisdom and we believe this mind of ours, it'll lie to us continually. And we alternately suffer and be happy.

This mind is an uncertain thing. This body is uncertain.

Together they are impermanent. Together they are a source of suffering. Together they are devoid of self. These, the Buddha pointed out, are neither a being, nor a person, nor a self, nor a soul, nor us, nor they. They are merely elements: earth, water, fire and wind. Elements only!

When the mind sees this, it will rid itself of attachment which holds that 'I' am beautiful, 'I' am good, 'I' am evil, 'I' am suffering, 'I' have, 'I' this or 'I' that. You will experience a state of unity, for you'll have seen that all of mankind is basically the same. There is no 'I'. There are only elements.

When you contemplate and see impermanence, suffering and not-self, there will no longer be clinging to a self, a being, I or he or she. The mind which sees this will give rise to Nibbida, world-weariness and dispassion. It will see all things as only impermanent, suffering and not-self.

The mind then stops. The mind is Dhamma. Greed, hatred and delusion will then diminish and recede little by little until finally there is only mind--just the pure mind. This is called "practising meditation".

Thus, I ask you to receive this gift of Dhamma which I offer you to study and contemplate in your daily lives. Please accept this Dhamma Teaching from Wat Pah Pong and Wat Pah Nanachat as an inheritance handed down to you. All of the monks here, including your son, and all the Teachers, make you an offering of this Dhamma to take back to France with you. It will show you the way to peace of mind, it will render your mind calm and unconfused. Your body may be in turmoil, but your mind will not. Those in the world may be confused, but you will not. Even though there is confusion in your country, you will not be confused because the mind will

have seen, the mind is Dhamma. This is the right path, the proper way.

May you remember this Teaching in the future.

May you be well and happy.

DHAMMA NATURE

(Delivered to the Western disciples at Bung Wai Forest Monastery during the Rains Retreat 1977)

Sometimes, when a fruit tree is in bloom, a breeze stirs and scatters blossoms to the ground. Some buds remain and grow into a small green fruit. A wind blows and some of them, too, fall! Still others may become fruit or nearly ripe, or some even fully ripe, before they fall.

And so it is with people. Like flowers and fruit in the wind they, too, fall in different stages of life. Some people die while still in the womb, others within only a few days after birth. Some people live for a few years then die, never having reached maturity. Men and women die in their youth. Still others reach a ripe old age before they die.

When reflecting upon people, consider the nature of fruit in the wind: both are very uncertain.

This uncertain nature of things can also be seen in the monastic life. Some people come to the monastery intending to ordain but change their minds and leave, some with heads already shaved. Others are already novices, then they decide to leave. Some ordain for only one Rains Retreat then disrobe. Just like fruit in the wind--all very uncertain!

Our minds are also similar. A mental impression arises, draws and pulls at the mind, then the mind falls--just like fruit.

The Buddha understood this uncertain nature of things. He observed the phenomenon of fruit in the wind and reflected upon the monks and novices who were his disciples. He found that they, too, were essentially of the same nature--uncertain! How could it be otherwise? This is just the way of all things.

Thus, for one who is practising with awareness, it isn't necessary to have someone to advise and teach all that much to be able to see and understand. An example is the case of the Buddha who, in a previous life, was King Chanokomun. He didn't need to study very much. All he had to do was observe a mango tree.

One day, while visiting a park with his retinue of ministers, from atop his elephant, he spied some mango tees heavily laden with ripe fruit. Not being able to stop at that time, he determined in his mind to return later to partake of some. Little did he know, however, that his ministers, coming along behind, would greedily gather them all up; that they would use poles to knock them down, beating and breaking the branches and tearing and scattering the leaves.

Returning in the evening to the mango grove, the king, already imagining in his mind the delicious taste of the mangoes, suddenly discovered that they were all gone, completely finished! And not only that, but the branches and leaves had been thoroughly thrashed and scattered.

The king, quite disappointed and upset, then noticed another mango tree nearby with its leaves and branches still intact. He wondered why. He then realized it was because that tree had no fruit. If a tree has no fruit

nobody disturbs it and so its leaves and branches are not damaged. This lesson kept him absorbed in thought all the way back to the palace: "It is unpleasant, troublesome and difficult to be a king. It requires constant concern for all his subjects. What if there are attempts to attack, plunder and seize parts of his kingdom?" He could not rest peacefully; even in his sleep he was disturbed by dreams.

He saw in his mind, once again, the mango tree without fruit and its undamaged leaves and branches. "If we become similar to that mango tree," he thought, "our 'leaves' and 'branches,' too, would not be damaged."

In his chamber he sat and meditated. Finally, he decided to ordain as a monk, having been inspired by this lesson of the mango tree. He compared himself to that mango tree and concluded that if one didn't become involved in the ways of the world, on would be truly independent, free from worries or difficulties. The mind would be untroubled. Reflecting thus, he ordained.

From then on, wherever he went, when asked who his teacher was, he would answer, "A mango tree." He didn't need to receive teaching all that much. A mango tree was the cause of his awakening to the Opanayiko-Dhamma, the teaching leading inwards. And with this awakening, he became a monk, one who has few concerns, is content with little, and who delights in solitude. His royal status given up, his mind was finally at peace.

In this story the Buddha was a Bodhisatta who developed his practice in this way continuously. Like the Buddha as King Chanokomun, we, too, should look around us and be observant because everything in the world is ready to teach us.

With even a little intuitive wisdom, we will then be

able to see clearly through the ways of the world. We will come to understand that everything in the world is a teacher. Trees and vines, for example, can all reveal the true nature of reality. With wisdom there is no need to question anyone, no need to study. We can learn from Nature enough to be enlightened, as in the story of King Chanokomun, because everything follows the way of Truth. It does not diverge from Truth.

Associated with wisdom are self-composure and restraint which, in turn, can lead to further insight into the ways of Nature. In this way, we will come to know the ultimate truth of everything being "Anicca-Dukkha-Anatta".*

(*Anicca-Dukkha-Anatta: the three characteristics of existence, namely: impermanence/instability, suffering/unsatisfactoriness, and not-self/impersonality.)

Take trees, for example; all trees upon the earth are equal, are One, when seen through the reality of "Anicca-Dukkha-Anatta". First, they come into being, then grow and mature, constantly changing, until they die finally die as every tree must.

In the same way, people and animals are born, grow and change during their life-times until they eventually die. The multitudinous changes which occur during this transition from birth to death show the Way of Dhamma. That is to say, all things are impermanent, having decay and dissolution as their natural condition.

If we have awareness and understanding, if we study with wisdom and mindfulness, we will see Dhamma as reality. Thus, we sill see people as constantly being born, changing and finally passing away. Everyone is subject to the cycle of birth and death, and because of this,

everyone in the universe is as One being. Thus, seeing one person clearly and distinctly is the same as seeing every person in the world.

In the same way, everything is Dhamma. Not only the things we see with our physical eye, but also the things we see in our minds. A thought arises, then changes and passes away. It is "Nama Dhamma", simply a mental impression that arises and passes away. This is the real nature of the mind. Altogether, this is the Noble Truth of Dhamma. If one doesn't look and observe in this way, one doesn't really see! If one does see, one will have the wisdom to listen to the Dhamma as proclaimed by the Buddha.

Where is the Buddha? The Buddha is in the Dhamma. Where is the Dhamma? The Dhamma is in the Buddha. Right here, now! Where is the Sangha? The Sangha is in the Dhamma.

The Buddha, the Dhamma and the Sangha exist in our minds, but we have to see it clearly. Some people just pick this up casually saying, "Oh! The Buddha, the Dhamma and the Sangha exist in my mind." Yet their own practice is not suitable or appropriate. It is thus not befitting that the Buddha, the Dhamma and the Sangha should be found in their minds, namely, because the 'mind' must first be that mind which knows the Dhamma.

Bringing everything back to this point of Dhamma, we will come to know that, in the world, Truth does exist, and thus it is possible for us to practise to realize it.

For instance, "Nama Dhamma", feelings, thoughts, imagination, etc., are all uncertain. When anger arises, it grows and changes and finally disappears. Happiness, too, arises, grows and changes and finally disappears. They are empty. They are not any 'thing'. This is always

the way of all things, both mentally and materially. Internally, there are this body and mind. Externally, there are trees, vines and all manner of things which display this universal law of uncertainty.

Whether a tree, a mountain or an animal, it's all Dhamma, everything is Dhamma. Where is this Dhamma? Speaking simply, that which is not Dhamma doesn't exist. Dhamma is Nature. This is called the "Sacca-Dhamma", the True Dhamma. If one sees Nature, one sees Dhamma; if one sees Dhamma, one sees Nature. Seeing Nature, one know the Dhamma.

And so, what is the use of a lot of study when the ultimate reality of life, in its every moment, in its every act, is just an endless cycle of births and deaths? If we are mindful and clearly aware when in all postures (sitting, standing, walking, lying), then self-knowledge is ready to be born; that is, knowing the truth of Dhamma already in existence right here and now.

At present, the Buddha, the real Buddha, is still living, for He is the Dhamma itself, the "Sacca-Dhamma". And "Sacca-Dhamma", that which enables one to become Buddha, still exists. It hasn't fled anywhere! It gives rise to two Buddhas: one in body and the other in mind.

"The real Dhamma," the Buddha told Ananda, "can only be realized through practice!" Whoever sees the Buddha, sees the Dhamma. And how is this? Previously, no Buddha existed; it was only when Siddartha Gotama* realized the Dhamma that he became the Buddha.

(* Siddartha Gotama: the original name of the historical Buddha. (Buddha, the 'one-who-knows', also represents the state of enlightenment or awakening.)

If we explain it in this way, then He is the same as us.

If we realize the Dhamma, then we will likewise be the Buddha. This is called the Buddha in mind or "Nama-Dhamma".

We must be mindful of everything we do, for we become the inheritors of our own good or evil actions. In doing good, we reap good. In doing evil, we reap evil. All you have to do is look into your everyday lives to know that this is so. Siddartha Gotama was enlightened to the realization of this Truth, and this gave rise to the appearance of a Buddha in the world. Likewise, if each and every person practises to attain to this Truth, then they, too, will change to be Buddha.

Thus, the Buddha still exists. Some people are very happy saying, "If the Buddha still exists, then I can practise Dhamma!" That is how you should see it.

The Dhamma that the Buddha realized is the Dhamma which exists permanently in the world. It can be compared to ground water which permanently exists in the ground. When a person wishes to dig a well, he must dig down deep enough to reach the ground water. The ground water is already there. He does no create the water, he just discovers it. Similarly, the Buddha did not invent the Dhamma, did not decree the Dhamma. He merely revealed what was already there. Through contemplation, the Buddha saw the Dhamma. Therefore, it is said that the Buddha was Enlightened, for Enlightenment is knowing the Dhamma. The Dhamma is the Truth of this world. Seeing this, Siddartha Gotama is called "The Buddha". And the Dhamma is that which allows other people to become a Buddha, "One-who-knows', one who knows Dhamma.

If beings have good conduct and are loyal to the Buddha-Dhamma, then those beings will never be short of virtue and goodness. With understanding, we will see that we are really not far from the Buddha, but sitting

face to face with Him. When we understand the Dhamma, then at that moment we will see the Buddha.

If one really practises, one will hear the Buddha-Dhamma whether sitting at the root of a tree, lying down or in whatever posture. This is not something to merely think about. It arises from the pure mind. Just remembering these words is not enough, because this depends upon seeing the Dhamma itself, nothing other than this. Thus we must be determined to practise to be able to see this, and then our practice will really be complete. Wherever we sit, stand, walk or lie, we will hear the Buddha's Dhamma.

In order to practise His Teaching, the Buddha taught us to live in a quiet place so that we can learn to collect and restrain the senses of the eye, ear, nose, tongue, body and mind. This is the foundation for our practice since these are the places where all things arise, and only in these places. Thus we collect and restrain these six senses in order to know the conditions that arise there. All good and evil arise through these six senses. They are the predominant faculties in the body. The eye is predominant in seeing, the ear in hearing, the nose in smelling, the tongue in tasting, the body in contacting hot, cold, hard and soft, and the mind in the arising of mental impressions. All that remains for us to do is to build our practice around these points.

The practice is easy because all that is necessary has already been set down by the Buddha. This is comparable to the Buddha planting an orchard and inviting us to partake of its fruit. We, ourselves, do not need to plant one.

Whether concerning morality, meditation or wisdom, the is no need to create, decree or speculate, because all that we need to do is follow the things which already

exist in the Buddha's Teaching.

Therefore, we are beings who have much merit and good fortune in having heard the Teachings of the Buddha. The orchard already exists, the fruit is already ripe. Everything is already complete and perfect. All that is lacking is someone to partake of the fruit, someone with faith enough to practise!

We should consider that our merit and good fortune are very valuable. All we need to do is look around to see how much other creatures are possessed of ill-fortune; take dogs, pigs, snakes and other creatures for instance. They have no chance to study Dhamma, no chance to know Dhamma, no chance to practise Dhamma. These are beings possessed of ill-fortune who are receiving karmic retribution. When one has no chance to study, to know, to practise Dhamma, then one has no chance to be free from Suffering.

As human beings we should not allow ourselves to become victims of ill-fortune, deprived of proper manners and discipline. Do not become a victim of ill-fortune! That is to say, one without hope of attaining the Path of Freedom to Nibbana, without hope of developing virtue. Do not think that we are already without hope! By thinking in that way, we would then become possessed of ill-fortune the same as other creatures.

We are beings who have come within the sphere of influence of the Buddha. Thus we human beings are already of sufficient merit and resources. If we correct and develop our understanding, opinions and knowledge in the present, then it will lead us to behave and practise in such a way as to see and know Dhamma in this present life as human beings.

We are thus different from other creatures, beings that

should be enlightened to the Dhamma. The Buddha taught that at this present moment, the Dhamma exists here in front of us. The Buddha sits facing us right here and now! At what other time or place are you going to look?

If we don't think rightly, if we don't practise rightly, we will fall back to being animals or creatures in Hell or hungry ghosts or demons.*

(* According to Buddhist thought beings are born in any of eight states of existence depending on their Kamma. These include three Heavenly States (where happiness is predominant), the Human State, and the four above-mentioned Woeful or Hell States (where suffering is predominant). The Venerable Ajahn always stresses that we should see these states in our own minds in the present moment. So that depending on the condition of the mind, we can say that we are continually being born in these different states. For instance, when the mind is on fire with anger then we have fallen from the Human State and have been born in Hell right here and now.)

How is this? Just look in your mind. When anger arises, what is it? There it is, just look! When delusion arises, what is it? That's it, right there! When greed arises, what is it? Look at it right there!

By not recognizing and clearly understanding these mental states, the mind changes from being that of a human being. All conditions are in the state of becoming. Becoming gives rise to birth or existence as determined by the present conditions. Thus we become and exist as our minds condition us.

THE TWO FACES OF REALITY

(A Discourse delivered to the Assembly of Monks after

the recitation of the Patimokkha, the Monk's Disciplinary Code, at Wat Pah Pong during the Rains Retreat 1976)

In our lives we have two possibilities: indulging in the world or going beyond the world. The Buddha was someone who was able to free Himself from the world and thus realized spiritual Liberation.

In the same way, there are two types of knowledge--knowledge of the worldly realm and knowledge of the spiritual, or true wisdom. If we have not yet practised and trained ourselves, no matter how much knowledge we have, it is still worldly, and thus cannot liberate us.

Think and really look closely! The Buddha said that things of the world spin the world around. Following the world, the mind is entangled in the world, it defiles itself whether coming or going, never remaining content. Worldly people are those who are always looking for something--who can never find enough. Worldly knowledge is really ignorance; it isn't knowledge with clear understanding, therefore there is never an end to it. It revolves around the worldly goals of accumulating things, gaining status, seeking praise and pleasure; it's a mass of delusion which has us stuck fast.

Once we get something, there is jealousy, worry and selfishness. And when we feel threatened and can't ward it off physically, we use our minds to invent all sorts of devices, right up to weapons and even nuclear bombs, only to blow each other up. Why all this trouble and difficulty?

This is the way of the world. The Buddha said that if one follows it around there is no reaching an end.

Come to practise for liberation! It isn't easy to live in accordance with true wisdom, but whoever earnestly seeks the Path and Fruit and aspires to Nibbana will be able to persevere and endure. Endure being contented and satisfied with little; eating little, sleeping little, speaking little and living in moderation. By doing this we can put an end to worldliness.

If the seed of worldliness has not yet been uprooted, then we are continually troubled and confused in a never-ending cycle. Even when you come to ordain, it continues to pull you away. It creates your views, your opinions, it colours and embellishes all your thoughts--that's the way it is.

People don't realize! They say that they will get things done in the world. It's always their hope to complete everything. Just like a new government minister who is eager to get started with his new administration. He thinks that he has all the answers, so he carts away everything of the old administration saying, "Look out! I'll do it all myself." That's all they do, cart things in and cart things out, never getting anything done. They try, but never reach any real completion.

You can never do something which will please everyone--one person likes a little, another likes a lot; one like short and one likes long; some like salty and some like spicy. To get everyone together and in agreement just cannot be done.

All of us want to accomplish something in our lives, but the world, with all of its complexities, makes it almost impossible to bring about any real completion. Even the Buddha, born with all the opportunities of a noble prince, found no completion in the worldly life.

The Trap of the Senses

The Buddha talked about desire and the six things by which desire is gratified: sights, sounds, smells, tastes, touch and mind-objects. Desire and lust for happiness, for suffering, for good, for evil and so on, pervade everything!

Sights...there isn't any sight that's quite the same as that of a woman. Isn't that so? Doesn't a really attractive woman make you want to look? One with a really attractive figure comes walking along, 'sak, sek, sak, sek, sak, sek,'--you can't help but stare! How about sounds? There's no sound that grips you more than that of a woman. It pierces your heart! Smell is the same; a woman's fragrance is the most alluring of all. There's no other smell that's quite the same. Taste--even the taste of the most delicious food cannot compare with that of a woman. Touch is similar; when you caress a woman you are stunned, intoxicated and sent pinning all around.

There was once a famous master of magical spells from Taxila in ancient India. He taught his disciple all his knowledge of charms and incantations. When the disciple was well-versed and ready to fare on his own, he left with this final instruction from his teacher, "I have taught you all that I know of spells, incantations and protective verses. Creatures with sharp teeth, antlers or horns, and even big tusks, you have no need to fear. You will be guarded from all of these, I can guarantee that. However, there is only one thing that I cannot ensure protection against, and that is the charms of a woman.*

(* Lit. creatures with soft horns on their chest)

I can not help you here. There's no spell for protection against this one, you'll have to look after yourself."

Mental objects arise in the mind. They are born out of desire: desire for valuable possessions, desire to be rich, and just restless seeking after things in general. This type of greed isn't all that deep or strong, it isn't enough to make you faint or lose control. However, when sexual desire arises, you're thrown off balance and lose your control. You would even forget those raised and brought you up--your own parents!

The Buddha taught that the objects of our senses are a trap--a trap of Mara's.*

(* Mara: the Buddhist 'Tempter' figure. He is either regarded as the deity ruling of the highest heaven of the Sensuous Sphere or as the personification of evil and passions, of the totality of worldly existence and of death. He is the opponent of liberation and tried in vain to obstruct the Buddha's attainment of Enlightenment.)

Mara should be understood as something which harms us. The trap is something which binds us, the same as a snare. It's a trap of Mara's, a hunter's snare, and the hunter is Mara.

If animals are caught in the hunter's trap, it's a sorrowful predicament. They are caught fast and held waiting for the owner of the trap. Have you ever snared birds? The snare springs and 'boop'--caught by the neck! A good strong string now holds it fast. Wherever the bird flies, it cannot escape. It flies here and flies there, but it's held tight waiting for the owner of the snare. When the hunter comes along, that's it--the bird is struck with fear, there's no escape!

The trap of sights, sounds, smells, tastes, touch and mind-objects is the same. They catch us and bind us

fast. If you attach to the senses, you're the same as a fish caught on a hook. When the fisherman comes, struggle all you want, but you can't get loose. Actually, you're not caught like a fish, it's more like a frog--a frog gulps down the whole hook right to its guts, a fish just gets caught in its mouth.

Anyone attached to the senses is the same. Like a drunk whose liver is not yet destroyed--he doesn't know when he has had enough. He continues to indulge and drink carelessly. He's caught and later suffers illness and pain.

A man comes walking along a road. He is very thirsty from his journey and is craving for a drink of water. The owner of the water says, "you can drink this water if you like; the colour is good, the smell is good, the taste is good, but if you drink it you will become ill. I must tell you this beforehand, it'll make you sick enough to die or nearly die." The thirsty man does not listen. He's as thirsty as a person after an operation who has been denied water for seven days--he's crying for water!

It's the same with a person thirsting after the senses. The Buddha taught that they are poisonous--sights, sounds, smells, tastes, touch and mind-objects are poison; they are a dangerous trap. But this man is thirsty and doesn't listen; because of his thirst he is in tears, crying, "Give me water, no matter how painful the consequences, let me drink!" So he dips out a bit and swallows it down finding it very tasty. He drinks his fill and gets so sick that he almost dies. He didn't listen because of his overpowering desire.

This is how it is for a person caught in the pleasures of the senses. He drinks in sights, sounds, smells, tastes, touch and mind-objects--they are all very

delicious! So he drinks without stopping and there he remains, stuck fast until the day he dies.

The Worldly Way and Liberation

Some people die, some people almost die--that's how it is to be stuck in the way of the world. Worldly wisdom seeks after the senses and their objects. However wise it is, it's only wise in a worldly sense. No matter how appealing it is, it's only appealing in a worldly sense. However much happiness it is, it's only happiness in a worldly sense. It isn't the happiness of liberation; it won't free you from the world.

We have come to practise as monks in order to penetrate true wisdom, to rid ourselves of attachment. Practise to be free of attachment! Investigate the body, investigate everything around you until you become weary and fed up with it all and then dispassion will set in. Dispassion will not arise easily however, because you still don't see clearly.

We come and ordain--we study, we read, we practise, we meditate. We determine to make our minds resolute but it's hard to do. We resolve to do a certain practice, we say that we'll practise in this way--only a day or two goes by, maybe just a few hours pass and we forget all about it. Then we remember and try to make our minds firm again, thinking, "This time I'll do it right!"
Shortly after that we are pulled away by one of our senses and it all falls apart again, so we have to start all over again! This is how it is.

Like a poorly built dam, our practise is weak. We are still unable to see and follow true practice. And it goes on like this until we arrive at true wisdom. Once we penetrate to the Truth, we are freed from everything. Only peace remains.

Our minds aren't peaceful because of our old habits. We inherit these because of our past actions and thus they follow us around and constantly plague us. We struggle and search for a way out, but we're bound by them and they pull us back. These habits don't forget their old grounds. They grab onto all the old familiar things to use, to admire and to consume--that's how we live.

The sexes of man and woman--woman cause problems for men, men cause problems for women. That's the way it is, they are opposites. If men live together with men, then there's no trouble. If women live together with women, then there's no trouble. When a man sees a woman his heart pounds like a rice pounder, 'deung, dung, deung, dung, deung, dung'. What is this? What are those forces? It pulls and sucks you in--no one realizes that there's a price to pay!

It's the same in everything. No matter how hard you try to free yourself, until you see the value of freedom and the pain in bondage, you won't be able to let go. People usually just practise enduring hardships, keeping the discipline, following the form blindly and not in order to attain freedom or liberation. You must see the value in letting go of your desires before you can really practise; only then is true practice possible.

Everything that you do must be done with clarity and awareness. When you see clearly, there will no longer be any need for enduring or forcing yourself. You have difficulties and are burdened because you miss this point! Peace comes from doing things completely with your whole body and mind. Whatever is left undone leaves you with a feeling of discontent. These things bind you with worry wherever you go. You want to complete everything, but it's impossible to get it all done.

Take the case of the merchants who regularly come here to see me. They say, "Oh, when my debts are all paid and property in order, I'll come to ordain." They talk like that but will they ever finish and get it all in order? There's no end to it. They pay up their debts with another loan, they pay off that one and do it all again. A merchant thinks that if he frees himself from debt he will be happy, but there's no end to paying things off. That's the way worldliness fools us--we go around and around like this never realizing our predicament.

Constant Practice

In our practice we just look directly at the mind. Whenever our practice begins to slacken off, we see it and make it firm--then shortly after, it goes again. That's the way it pulls you around. But the person with good mindfulness takes a firm hold and constantly re-establishes himself, pulling himself back, training, practising and developing himself in this way.

The person with poor mindfulness just lets it all fall apart, he strays off and gets side-tracked again and again. He's not strong and firmly rooted in practice. Thus he's continuously pulled away by his worldly desires--something pulls him here, something pulls him there. He lives following his whims and desires, never putting an end to this worldly cycle.

Coming to ordain is not so easy. You must determine to make your mind firm. You should be confident in the practice, confident enough to continue practising until you become fed up with both your like and dislikes and see in accordance with Truth. Usually, you are dissatisfied with only your dislike, if you like something then you aren't ready to give it up. You have to become fed up with both your dislike and your likes, your suffering and your happiness.

You don't see that this is the very essence of the Dhamma! The Dhamma of the Buddha is profound and refined. It isn't easy to comprehend. If true wisdom has not yet arisen, then you can't see it. You don't look forward and you don't look back. When you experience happiness, you think that there will only be happiness. Whenever there is suffering, you think that there will only be suffering. You don't see that wherever there is big, there is small; wherever there is small, there is big. You don't see it that way. You see only one side and thus it's never-ending.

There are two sides to everything; you must see both sides. Then, when happiness arises, you don't get lost; when suffering arises, you don't get lost. When happiness arises, you don't forget the suffering, because you see that they are interdependent.

In a similar way, food is beneficial to all beings for the maintenance of the body. But actually, food can also be harmful, for example when it causes various stomach upsets. When you see the advantages of something, you must perceive the disadvantages also, and vice versa. When you feel hatred and aversion, you should contemplate love and understanding. In this way, you become more balanced and your mind becomes more settled.

The Empty Flag

I once read a book about Zen. In Zen, you know, they don't teach with a lot of explanation. For instance, if a monk is falling asleep during meditation, they come with a stick and 'whack!' they give him a hit on the back. When the erring disciple is hit, he shows his gratitude by thanking the attendant. In Zen practice one is taught to be thankful for all the feelings which give one the opportunity to develop.

One day there was an assembly of monks gathered for a meeting. Outside the hall a flag was blowing in the wind. There arose a dispute between two monks as to how the flag was actually blowing in the wind. One of the monks claimed that it was because of the wind while the other argued that it was because of the flag. Thus they quarrelled because of their narrow views and couldn't come to any kind of agreement. They would have argued like this until the day they died. However, their Teacher intervened and said, "Neither of you is right. The correct understanding is that there is no flag and there is no wind."

This is the practice, not to have anything, not to have the flag and not to have the wind. If there is a flag, then there is a wind; if there is a wind, then there is a flag. You should contemplate and reflect on this thoroughly until you see in accordance with Truth. If considered well, then there will remain nothing. It's empty--void; empty of the flag and empty of the wind. In the great Void there is no flag and there is no wind. There is no birth, no old age, no sickness or death. Our conventional understanding of flag and wind is only a concept. In reality there is nothing. That's all! There is nothing more than empty labels.

If we practise in this way, we will come to see completeness and all of our problems will come to an end. In the great Void the King of Death will never find you. There is nothing for old age, sickness and death to follow. When we see and understand in accordance with Truth, that is, with Right Understanding, then there is only this great emptiness. It's here that there is no more 'we', no 'they', no 'self' at all.

The Forest of the Senses

The world with its never-ending ways goes on and on. If we try to understand it all, it leads us only to chaos and confusion. However, if we contemplate the world clearly, then true wisdom will arise. The Buddha Himself was one who was well-versed in the ways of the world. He had great ability to influence and lead because of His abundance of worldly knowledge. Through the transformation of his worldly mundane wisdom, He penetrated and attained to supermundane wisdom, making Him a truly superior being.

So, if we work with this Teaching, turning it inwards for contemplation, we will attain to an understanding on an entirely new level. When we see an object, there is no object. When we hear a sound, the is no sound. In smelling, we can say that there is no smell. All of the senses are manifest, but they are void of anything stable. They are just sensations that arise and then pass away.

If we understand according to this reality, then the senses cease to be substantial. They are just sensations which come and go. In Truth there isn't any 'thing'. If there isn't any 'thing', then there is no 'we' and no 'they'. If there is no 'we' as a person, then there is nothing belonging to 'us'. It's in this way that suffering is extinguished. There isn't anybody to acquire suffering, so who is it who suffers?

When suffering arises, we attach to the suffering and thereby must really suffer. In the same way, when happiness arises, we attach to the happiness and consequently experience pleasure. Attachment to these feelings gives rise to the concept of 'self' or 'ego' and thoughts of 'we' and 'they' continually manifest. Nah!! Here is where it all begins and then carries us around in its never-ending cycle.

So, we come to practise meditation and live according to the Dhamma. We leave our homes to come and live in the forest and absorb the peace of mind it gives us. We have fled in order to contend with ourselves and not through fear or escapism. But people who come and live in the forest become attached to living in it; just as people who live in the city become attached to the city. They lose their way in the forest and they lose their way in the city.

The Buddha praised living in the forest because the physical and mental solitude that it gives us is conducive to the practice for liberation. However, He didn't want us to become dependent upon living in the forest or get stuck in its peace and tranquillity. We come to practise in order for wisdom to arise. Here in the forest we can sow and cultivate the seeds of wisdom. Living amongst chaos and turmoil these seeds have difficulty in growing, but once we have learned to live in the forest, we can return and contend with the city and all the stimulation of the senses that it brings us. Learning to live in the forest means to allow wisdom to grow and develop. We can then apply this wisdom no matter where we go.

When our senses are stimulated, we become agitated and the senses become our antagonists. The antagonize us because we are still foolish and don't have the wisdom to deal with them. In reality they are our teachers, but, because of our ignorance, we don't see it that way. When we lived in the city we never thought that our senses could teach us anything. As long as true wisdom has not yet manifested, we continue to see the senses and their objects as enemies. Once true wisdom arises, they are no longer our enemies but become the doorway to insight and clear understanding.

A good example is the wild chickens here in the forest.

We all know how much they are afraid of humans. However, since I have lived here in the forest I have been able to teach them and learn from them as well. At one time I began throwing out rice for them to eat. At first they were very frightened and wouldn't go near the rice. However, after a long time they got used to it and even began to expect it. You see, there is something to be learned here--they originally thought that there was danger in the rice, that the rice was an enemy. In truth there was no danger in the rice, but they didn't know that the rice was food and so were afraid. When they finally saw for themselves that there was nothing to fear, they could come and eat without any danger.

The chickens learn naturally in this way. Living here in the forest we learn in a similar way. Formerly we thought that our senses were a problem, and because of our ignorance in the proper use of them, they caused us a lot trouble. However, by experience in practice we learn to see them in accordance with Truth. We learn to make use of them just as the chickens could use the rice. Then they are no longer opposed to us and problems disappear.

As long as we thing, investigate and understand wrongly, these things will oppose us. But as soon as we begin to investigate properly, that which we experience will bring us to wisdom and clear understanding, just as the chickens came to their understanding. In this way, we can say that they practised "Vipassana". They know in accordance with Truth, it's their insight.

In our practise, we have our senses as tools which, when rightly used, enable us to become enlightened to the Dhamma. This is something which all meditator should contemplate. When we don't see this clearly, we remain in perpetual conflict.

So, as we live in the quietude of the forest, we continue to develop subtle feelings and prepare the ground for cultivating wisdom. Don't think that when you have gained some peace of mind living here in the quiet forest that that's enough. Don't settle for just that! Remember that we have to cultivate and grow the seeds of wisdom.

As wisdom matures and we begin to understand in accordance with the Truth, we will no longer be dragged up and down. Usually, if we have a pleasant mood, we behave one way; and if we have an unpleasant mood, we are another way. We like something and we are up; we dislike something and we are down. In this way we are still in conflict with enemies. When these things no longer oppose us, they become stabilized and balance out. There are no longer ups and downs or highs and lows. We understand these things of the world and know that that's just the way it is. It's just "worldly dhamma".

"Worldly dhamma"* changes to become the "Path".**

(* Worldly dhamma: the eight worldly conditions are: gain and loss, honour and dishonour, happiness and misery, praise and blame.)

(** Path: (the Eightfold Path) comprises 8 factors of spiritual practice leading to the extinction of suffering: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.)

"Worldly dhamma" has eight ways; the "Path" has eight ways. Wherever "worldly dhamma" exists, the "Path" is to be found also. When we live with clarity, all of our worldly experience becomes the practising of the "Eightfold Path". Without clarity, "worldly dhamma"

predominates and we are turned away from the "Path". When Right Understanding arises, liberation from suffering lies right here before us. You will not find liberation by running around looking elsewhere!

So don't be in a hurry and try to push or rush your practice. Do your meditation gently and gradually step by step. In regard to peacefulness, if you want to become peaceful, then accept it; if you don't become peaceful, then accept that also. That's the nature of the mind. We must find our won practice and persistently keep at it.

Perhaps wisdom does not arise! I used to think, about my practice, that when there is no wisdom, I could force myself to have it. But it didn't work, things remained the same. Then, after careful consideration, I saw that to contemplate things that we don't have cannot be done. So what's the best thing to do? It's better just to practice with equanimity. If there is nothing to cause us concern, then there's nothing to remedy. If there's no problem, then we don't have to try to solve it. When there is a problem, that's when you must solve it, right there! There's no need to go searching for anything special, just live normally. But know what your mind is! Live mindfully and clearly comprehending. Let wisdom be your guide; don't live indulging in your moods. Be heedful and alert! If there is nothing, that's fine; when something arises, then investigate and contemplate it.

Coming to the Center

Try watching a spider. A spider spins its web in any convenient niche and then sits in the center, staying still and silent. Later, a fly comes along and lands on the web. As soon as it touches and shakes the web, 'boop!'--the spider pounces and winds it up in thread.

It stores the insect away and then returns again to collect itself silently in the center of the web.

Watching a spider like this can give rise to wisdom. Our six senses have mind at the center surrounded by eye, ear, nose, tongue and body. When one of the senses is stimulated, for instance, form contacting the eye, it shakes and reaches the mind. The mind is that which knows, that which knows form. Just this much is enough for wisdom to arise. It's that simple.

Like a spider in its web, we should live keeping to ourselves. As soon as the spider feels an insect contact the web, it quickly grabs it, ties it up and once again returns to the center. This is not at all different from our own minds. "Coming to the center" means living mindfully with clear comprehension, being always alert and doing everything with exactness and precision--this is our center. There's really not a lot for us to do; we just carefully live in this way. But that doesn't mean that we live heedlessly thinking, "There is no need to do siting or walking meditation!" and so forget all about our practice. We can't be careless! We must remain alert just as the spider waits to snatch up insects for its food.

This is all that we have to know--sitting and contemplating that spider. Just this much and wisdom can arise spontaneously. Our mind is comparable to the spider, our moods and mental impressions are comparable to the various insects. That's all there is to it! The senses envelop and constantly stimulate the mind; when any of them contact something, it immediately reaches the mind. The mind then investigates and examines it thoroughly, after which it returns to the center. This is how we abide--alert, acting with precision and always mindfully comprehending with wisdom. Just this much and our practice is complete.

This point is very important! It isn't that we have to do sitting practice throughout the day and night, or that we have to do walking meditation all day and all night long. If this is our view of practice, then we really make it difficult for ourselves. We should do what we can according to our strength and energy, using our physical capabilities in the proper amount.

It's very important to know the mind and the other senses well. Know how they come and how they go, how they arise and how they pass away. Understand this thoroughly! In the language of Dhamma we can also say that, just as the spider traps the various insects, the mind binds up the senses with Anicca-Dukkha-Anatta (impermanence, unsatisfactoriness, not-self). Where can they go? We keep them for food, these things are stored away as our nourishment.*

(* Nourishment for contemplation, to feed wisdom.)

That's enough; there's no more to do, just this much! This is the nourishment for our minds, nourishment for one who is aware and understanding.

If you know that these things are impermanent, bound up with suffering and that none of it is you, then you would be crazy to go after them! If you don't see clearly in this way, then you must suffer. When you take a good look and see these things as really impermanent, even though they may seem worth going after, really they are not. Why do you want them when their nature is pain and suffering? It's not ours, there is no self, there is nothing belonging to us. So why are you seeking after them? All problems are ended right here. Where else will you end them?

Just take a good look at the spider and turn it inwards,

turn it back unto yourself. You will see that it's all the same. When the mind has seen Anicca-Dukkha Anatta, it lets go and releases itself. It no longer attaches to suffering or to happiness. This is the nourishment for the mind of one who practises and really trains himself. That's all, it's that simple! You don't have to go searching anywhere! So no matter what you are doing, you are there, no need for a lot of fuss and bother. In this way the momentum and energy of your practice will continuously grow and mature.

Escape

This momentum of practice leads us towards freedom from the cycle of birth and death. We haven't escaped from that cycle because we still insist on craving and desiring. We don't commit unwholesome or immoral acts, but doing this only means that we are living in accordance with the Dhamma of morality: for instance, the chanting when people ask that all beings not be separated from the things that they love and are fond of. If you think about it, this is very childish. It's the way of people who still can't let go.

This is the nature of human desire--desire for things to be other than the way that they are; wishing for longevity, hoping that there is no death or sickness. This is how people hope and desire, then when you tell them that whatever desires they have which are not fulfilled cause suffering, it clobbers them right over the head. What can they say? Nothing, because it's the Truth! You're pointing right at their desires.

When we talk about desires we know that everyone has them and wants them fulfilled, but nobody is willing to stop, nobody really wants to escape. Therefore our practice must be patiently refined down. Those who practice steadfastly, without deviation or slackness,

and have a gentle and restrained manner, always persevering with constancy, those are the ones who will know. No matter what arises, they will remain firm and unshakeable.

THE TRAINING OF THE HEART

(A talk given to a group of Western Monks from Wat Bovornives, Bangkok, March 1977)

In the time of Ajahn Mun* and Ajahn Sao** life was a lot simpler, a lot less complicated than it is today.

(* N.B. in this translation "heart" is used where "mind" was used in the other translations.)

(* Ajahn Mun: probably the most respected and most influential Meditation Master of this century in Thailand. Under his guidance the Ascetic Forest Tradition (Dhutanga Kammathana) became a very important tradition in the revival of Buddhist meditation practice. The vast majority of recently deceased and presently living great Meditation Masters of Thailand are either direct disciples of the Venerable Ajahn or were substantially influenced by his Teachings. Ajahn Mun passed away in November 1949.)

(** Ajahn Sao: Ajahn Mun's Teacher.)

In those days monks had few duties and ceremonies to perform. They lived in the forests without permanent resting places. There they could devote themselves entirely to the practice of meditation.

In those times one rarely encountered the luxuries that are so commonplace today, there simply weren't any. One had to make drinking cups and spittoons out of bamboo and laypeople seldom came to visit. One didn't want or

expect much and was content with what one had. One could live and breathe meditation!

The monks suffered many privations living like this. If someone caught malaria and went to ask for medicine, the Teacher would say, "You don't need medicine! Keep practising." Besides, there simply weren't all the drugs that are available now. All one had were the herbs and roots that grew in the forest. The environment was such that monks had to have a great deal of patience and endurance; they didn't bother over minor ailments. Nowadays you get a bit of an ache and you're off to the hospital!

Sometimes one had to walk ten to twelve kilometers on almsround (pindapad). You would leave as soon as it was light and maybe return around ten or eleven o'clock. One didn't get very much either, perhaps some glutinous rice, salt or a few chilis. Whether you got anything to eat with the rice or not didn't matter. That's the way it was. No one dared complain of hunger or fatigue; they were just not inclined to complain but learned to take care of themselves. They practiced in the forest with patience and endurance alongside the many dangers that lurked in the surroundings. There were many wild and fierce animals living in the jungles and there were many hardships for body and mind in the ascetic practice of the Dhutanga or Forest-Dwelling monk. Indeed, the patience and endurance of the monks in those days was excellent because the circumstances compelled them to be so.

In the present day, circumstances compel us in the opposite direction. In ancient times, one had to travel by foot; then came the oxcart and then the automobile. Aspiration and ambition increased, so that now, if the car is not air-conditioned, one will not even sit in it; impossible to go if there is no air-conditioning! The

virtues of patience and endurance are becoming weaker and weaker. The standards for meditation and practice are lax and getting laxer, until we find that meditators these days like to follow their own opinions and desires. When the old folks talk about the old days, it's like listening to a myth or a legend. You just listen indifferently, but you don't understand. It just doesn't reach you!

As far as we should be concerned about the ancient monks' tradition, a monk should spend at least five years with his Teacher. Some days you should avoid speaking to anyone. Don't allow yourself to speak or talk very much. Don't read books! Read your own heart instead. Take Wat Pah Pong for example. These days many university graduates are coming to ordain. I try to stop them from spending their time reading books about Dhamma, because these people are always reading books. They have so many opportunities for reading books, but opportunities for reading their own hearts are rare. So, when they come to ordain for three months following the Thai custom, we try to get them to close their books and manuals. While they are ordained they have this splendid opportunity to read their own hearts.

Listening to your own heart is really very interesting. This untrained heart races around following its own untrained habits. It jumps about excitedly, randomly, because it has never been trained. Therefore train your heart! Buddhist meditation is about the heart; to develop the heart or mind, to develop your own heart. This is very, very important. This training of the heart is the main emphasis. Buddhism is the religion of the heart. Only this! One who practises to develop the heart is one who practises Buddhism.

This heart of ours lives in a cage, and what's more, there's a raging tiger in that cage. If this maverick

heart of ours doesn't get what it wants, it makes trouble. You must discipline it with meditation, with Samadhi. This is called "Training the Heart". At the very beginning, the foundation of practice is the establishment of moral discipline (Sila). Sila is the training of the body and speech. From this arises conflict and confusion. When you don't let yourself do what you want to do, there is conflict.

Eat little! Sleep little! Speak little! Whatever it may be of worldly habit, lessen them, go against their power. Don't just do as you like, don't indulge in your thought. Stop this slavish following. You must constantly go against the stream of ignorance. This is called "Discipline". When you discipline your heart, it becomes very dissatisfied and begins to struggle. It becomes restricted and oppressed. When the heart is prevented from doing what it wants to do, it starts wandering and struggling. Suffering (Dukkha) * becomes apparent to us.

(* Dukkha: refers to the implicit unsatisfactoriness, incompleteness, imperfection, insecurity of all conditioned phenomena, which, because they are always changing, are always liable to cause suffering. Dukkha refers to all forms of unpleasantness from gross bodily pains and the suffering implicit in old age, sickness and death, to subtle feelings such as being parted from what we like or associated with what we dislike, to refined mental states such as dullness, boredom, restlessness, agitation, etc. This is one of the most misunderstood concepts and one of the most important for spiritual development.)

This Dukkha, this suffering, is the first of the Four Noble Truths. Most people want to get away from it. They don't want to have any kind of suffering at all. Actually, this suffering is what brings us wisdom; it

makes us contemplate Dukkha. Happiness (Sukha) tends to make us close our eyes and ears. It never allows us to develop patience. Comfort and happiness make us careless. Of these two defilements, Dukkha is the easiest to see. Therefore we must bring up suffering in order to put an end to our suffering. We must first know what Dukkha is before we can know how to practise meditation.

In the beginning you have to train your heart like this. You may not understand what is happening or what the point of it is, but when the Teacher tells you to do something, then you must do it. You will develop the virtues of patience and endurance. Whatever happens, you endure, because that is the way it is. For example, when you begin to practise Samadhi you want peace and tranquillity. But you don't get any. You don't get any because you have never practised this way. Your heart says, "I'll sit until I attain tranquillity." But when tranquillity doesn't arise, you suffer. And when there is suffering, you get up and run away! To practise like this can not be called "developing the heart". It's called "desertion".

Instead of indulging in your moods, you train yourself with the Dhamma of the Buddha. Lazy or diligent, you just keep on practising. Don't you think that this is a better way? The other way, the way of following your moods, will never reach the Dhamma. If you practise the Dhamma, then whatever the mood may be, you keep on practising, constantly practising. The other way of self-indulgence is not the way of the Buddha. When we follow our own views on practice, our own opinions about the Dhamma, we can never see clearly what is right and what is wrong. We don't know our own heart. We don't know ourselves.

Therefore, to practise following your own teachings is

the slowest way. To practise following the Dhamma is the direct way. Lazy you practise; diligent you practise. You are aware of time and place. This is called "developing the heart".

If you indulge in following your own views and try to practise accordingly, then you will start thinking and doubting a lot. You think to yourself, "I don't have very much merit. I don't have any luck. I've been practising meditation for years now and I'm still unenlightened. I still haven't seen the Dhamma." To practise with this kind of attitude can not be called "developing the heart". It is called "developing disaster".

If, at this time, you are like this, if you are a meditator who still doesn't know, who doesn't see, if you haven't renewed yourself yet, it's because you've been practising wrongly. You haven't been following the Teachings of the Buddha. The Buddha taught like this: "Ananda, practise a lot! Develop your practice constantly! Then all your doubts, all your uncertainties, will vanish." These doubts will never vanish through thinking, nor through theorizing, nor through speculation, nor through discussion. Nor will doubts disappear by not doing anything. All defilements will vanish through developing the heart, through right practice only.

The way of developing the heart as taught by the Buddha is the exact opposite of the way of the world, because his Teachings come from a pure heart. A pure heart, unattached to defilements, is the Way of the Buddha and His Disciples.

If you practise the Dhamma, you must bow your heart to the Dhamma. You must not make the Dhamma bow to you. When you practise this way. suffering arises. There

isn't a single person who can escape this suffering. So when you commence your practice suffering is right there.

The duties of meditators are mindfulness, collectedness and contentment. These things stop us. They stop the habits of the hearts of those who have never trained. And why should we bother to do this? If you don't bother to train your heart, then it remains wild, following the ways of nature. It's possible to train that nature so that it can be used to advantage. This is comparable to the example of trees. If we just left trees in their natural state, then we would never be able to build a house with them. We couldn't make planks or anything of use in building a house. However, if a carpenter came along wanting to build a house, he would go looking for trees such as these. He would take this raw material and use it to advantage. In a short time he could have a house built.

Meditation and developing the heart are similar to this. You must take this untrained heart, the same as you would take a tree in its natural state in the forest, and train this natural heart so that it is more refined, so that it's more aware of itself and is more sensitive. Everything is in its natural state. Wen we understand nature, then we can change it, we can detach from it, we can let go of it. Then we won't suffer anymore.

The nature of our heart is such that whenever it clings and grasps there is agitation and confusion. First it might wander over there, then it might wander over here. When we come to observe this agitation, we might think that it's impossible to train the heart and so we suffer accordingly. We don't understand that this is the way the heart is. There will be thought and feelings moving about like this even though we are practising, trying to attain peace. That's the way it is.

When we have contemplated many times the nature of the heart, then we will come to understand that this heart is just as it is and can't be otherwise. We will know that the heart's ways are just as they are. That's its nature. If we see this clearly, then we can detach from thoughts and feelings. And we don't have to add on anything more by constantly having to tell ourselves that "that's just the way it is". When the heart truly understands, it lets go of everything. Thinking and feeling will still be there, but that very thinking and feeling will be deprived of power.

This is similar to a child who likes to play and frolic in ways that annoy us, to the extent that we scold or spank him. We should understand that it's natural for a child to act that way. Then we could let go and leave him to play in his own way. So our troubles are over. How are they over? Because we accept the ways of children. Our outlook changes and we accept the true nature of things. We let go and our heart becomes more peaceful. We have "Right Understanding".

If we have wrong understanding, then even living in a deep, dark cave would be chaos, or living high up in the air would be chaos. The heart can only be at peace when there is "Right Understanding". Then there are no more riddles to solve and no more problems to arise.

This is the way it is. You detach. You let go. Whenever there is any feeling of clinging, we detach from it, because we know that that very feeling is just as it is. It didn't come along especially to annoy us. We might think that it did, but in truth it is just that way. If we start to think and consider it further, that too, is just as it is. If we let go, then form is merely form, sound is merely sound, odour is merely odour, taste is merely taste, touch is merely touch and the heart is

merely the heart. It's similar to oil and water. If you put the two together in a bottle, they won't mix because of the difference in their nature.

Oil and water are different in the same way that a wise man and an ignorant man are different. The Buddha lived with form, sound, odour, taste, touch and thought. He was an Arahant (Enlightened One), so He turned away from rather than toward these things. He turned away and detached little by little since He understood that the heart is just the heart and thought is just thought. He didn't confuse and mix them together.

The heart is just the heart; thoughts and feelings are just thoughts and feelings. Let things be just as they are! Let form be just form, let sound be just sound, let thought be just thought. Why should we bother to attach to them? If we think and feel in this way, then there is detachment and separateness. Our thoughts and feelings will be on one side and our heart will be on the other. Just like oil and water--they are in the same bottle but they are separate.

The Buddha and His Enlightened Disciples lived with ordinary, unenlightened people. They not only lived with these people, but they taught these ordinary, unenlightened, ignorant ones how to be Noble, Enlightened, Wise Ones. They could do this because they knew how to practise. They knew that it's a matter of the heart, just as I have explained.

So, as far as your practice of meditation goes, don't bother to doubt it. If we run away from home to ordain, it's not running away to get lost in delusion. Nor out of cowardice or fear. It's running away in order to train ourselves, in order to master ourselves. If we have understanding like this, then we can follow the Dhamma. The Dhamma will become clearer and clearer. The

one who understands the Dhamma, understands himself; and the one who understands himself, understands the Dhamma. Nowadays, only the sterile remains of the Dhamma have become the accepted order. In reality, the Dhamma is everywhere. There is no need to escape to somewhere else. Instead escape through wisdom. Escape through intelligence. Escape through skill. don't escape through ignorance. If you want peace, then let it be the peace of wisdom. That's enough!

Whenever we see the Dhamma, then there is the right way, the right path. Defilements are just defilements, the heart is just the heart. Whenever we detach and separate so that there are just these things as they really are, then they are merely objects to us. When we are on the right path, then we are impeccable. When we are impeccable, there is openness and freedom all the time.

The Buddha said, "Listen to me, Monks. You must not cling to any dhammas" *

(* Dhamma and dhamma: please note the various meanings of the words "Dhamma" (the liberating law discovered and proclaimed by the Buddha), and "dhamma" (any quality, thing, object of mind and/or any conditioned or unconditioned phenomena). Sometimes the meanings also overlap.)

What are these dhammas? They are everything; there isn't anything which is not dhamma. Love and hate are dhammas, happiness and suffering are dhammas, like and dislike are dhammas; all of these things, no matter how insignificant, are dhammas. When we practise the Dhamma, when we understand, then we can let go. And thus we can comply with the Buddha's Teaching of not clinging to any dhammas.

All conditions that are born in our heart, all

conditions of our mind, all conditions of our body, are always in a state of change. The Buddha taught not to cling to any of them. He taught His Disciples to practise in order to detach from all conditions and not to practise in order to attain to any more.

If we follow the Teachings of the Buddha, then we are right. We are right but it is also troublesome. It's not that the Teachings are troublesome, but it's our defilements which are troublesome. The defilements wrongly comprehended obstruct us and cause us trouble. There isn't really anything troublesome with following the Buddha's Teaching. In fact we can say that clinging to the Path of the Buddha doesn't bring suffering, because the Path is simply "let go" of every single dhamma!

For the ultimate in the practise of Buddhist Meditation, the Buddha taught the practise of "letting go". don't carry anything around! Detach! If you see goodness, let it go. If you see rightness, let it go. These words, "let go", do not mean that we don't have to practise. It means that we have to practise following the method of "letting go" itself. The Buddha taught us to contemplate all dhammas, to develop the Path through contemplating our own body and heart. The Dhamma isn't anywhere else. It's right here! Not someplace far away. It's right here in this very body and heart of ours.

Therefore a meditator must practise with energy. Make the heart grander and brighter. Make it free and independent. Having done a good deed, don't carry it around in your heart, let it go. Having refrained from doing an evil deed, let it go. The Buddha taught us to live in the immediacy of the present, in the here and now. Don't lose yourself in the past or the future.

The Teaching that people least understand and which

conflicts the most with their own opinions, is this Teaching of "letting go" or "working with an empty mind". This way of talking is called "Dhamma language". When we conceive this in worldly terms, we become confused and think that we can do anything we want. It can be interpreted this way, but its real meaning is closer to this: It's as if we are carrying a heavy rock. After a while we begin to feel its weight but we don't know how to let it go. So we endure this heavy burden all the time. If someone tells us to throw it away, we say, "If I throw it away, I won't have anything left!" If told of all the benefits to be gained from throwing it away, we wouldn't believe them but would keep thinking, "If I throw it away, I will have nothing!" So we keep on carrying this heavy rock until we become so weak and exhausted that we can no longer endure, then we drop it.

Having dropped it, we suddenly experience the benefits of letting go. We immediately feel better and lighter and we know for ourselves how much of a burden carrying a rock can be. Before we let go of the rock, we couldn't possibly know the benefits of letting go. So if someone tells us to let go, an unenlightened man wouldn't see the purpose of it. He would just blindly clutch at the rock and refuse to let go until it became so unbearably heavy that he just had to let go. Then he can feel for himself the lightness and relief and thus know for himself the benefits of letting go. Later on we may start carrying burdens again, but now we know what the results will be, so we can now let go more easily. This understanding that it's useless to carry burdens around and that letting go brings ease and lightness is an example of knowing ourselves.

Our pride, our sense of self that we depend on, is the same as that heavy rock. Like that rock, if we think about letting go of self-conceit, we are afraid that

without it, there would be nothing left. But when we can finally let it go, we realize for ourselves the ease and comfort of not clinging.

In the training of the heart, you mustn't cling to either praise or blame. To just want praise and not to want blame is the way of the world. The Way of the Buddha is to accept praise when it is appropriate and to accept blame when it is appropriate. For example, in raising a child it's very good not to just scold all the time. Some people scold too much. A wise person knows the proper time to scold and the proper time to praise. Our heart is the same. Use intelligence to know the heart. Use skill in taking care of your heart. Then you will be one who is clever in the training of the heart. And when the heart is skilled, it can rid us of our suffering. Suffering exists right here in our hearts. It's always complicating things, creating and making the heart heavy. It's born here. It also dies here.

The way of the heart is like this. Sometimes there are good thoughts, sometimes there are bad thoughts. The heart is deceitful. Don't trust it! Instead look straight at the conditions of the heart itself. Accept them as they are. They're just as they are. Whether it's good or evil or whatever, that's the way it is. If you don't grab hold of these conditions, then they don't become anything more or less than what they already are. If we grab hold we'll get bitten and will then suffer.

With "Right View" there's only peace. Samadhi is born and wisdom takes over. Wherever you may sit or lie down, there is peace. There is peace everywhere, no matter where you may go.

So today you have brought your disciples here to listen to the Dhamma. You may understand some of it, some of it you may not. In order for you to understand more easily,

I've talked about the practice of meditation. Whether you think it is right or not, you should take and contemplate it.

As a Teacher myself, I've been in a similar predicament. I, too, have longed to listen to Dhamma talks because, wherever I went, I was giving talks to others but never had a chance to listen. So, at this time, you really appreciate listening to a talk from a Teacher. Time passes by so quickly when you're sitting and listening quietly. You're hungry for Dhamma so you really want to listen. At first, giving talks to others is a pleasure, but after awhile, the pleasure is gone. You feel bored and tired. Then you want to listen. So when you listen to a talk from a Teacher, you feel much inspiration and you understand easily. when you are getting old and there's hunger for Dhamma, its flavour is especially delicious.

Being a Teacher of others you are an example to them, you're a model for other bhikkhus. You're an example to your disciples. You're an example to everybody, so don't forget yourself. But don't think about yourself either. If such thoughts do arise, get rid of them. If you do this then you will be one who knows himself.

There are a million ways to practise Dhamma. There's no end to the things that can be said about meditation. There are so many things that can make us doubt. Just keep sweeping them out, then there's no more doubt! When we have right understanding like this, no matter where we sit or walk, there is peace and ease. Wherever we may meditate, that's the place you bring your awareness. Don't hold that one only meditates while sitting or walking. Everything and everywhere is our practice. There's awareness all the time. There is mindfulness all the time. We can see birth and death of mind and body all the time and we don't let it clutter our hearts. Let

it go constantly. If love comes, let it go back to its home. If greed comes, let it go home. If anger comes, let it go home. Follow them! Where do they live? Then escort them there. Don't keep anything. If you practise like this then you are like an empty house. Or, explained another way, this is an empty heart, a heart empty and free of all evil. We call it an "empty heart", but it isn't empty as if there was nothing, it's empty of evil but filled with wisdom. Then whatever you do, you'll do with wisdom. You'll think with wisdom. You'll eat with wisdom. There will only be wisdom.

This is the Teaching for today and I offer it to you. I've recorded it on tape. If listening to Dhamma makes your heart at peace, that's good enough. You don't need to remember anything. Some may not believe this. If we make our heart peaceful and just listen, letting it pass by but contemplating continuously like this, then we're like a tape recorder. After some time when we turn on, everything is there. Have no fear that there won't be anything. As soon as you turn on your tape recorder, everything is there.

I wish to offer this to every bhikkhu and to everyone. Some of you probably know only a little Thai, but that doesn't matter. May you learn the language of the Dhamma. That's good enough!

LIVING WITH THE COBRA

(A brief talk given as final instruction to an elderly Englishwoman who spent two months under the guidance of Ajahn Chah at the end of 1978 and beginning of 1979.)

This short talk is for the benefit of a new disciple who will soon be returning to London. May it serve to help you understand the Teaching that you have studied here at Wat Pah Pong. Most simply, this is the practice to be

free of suffering in the cycle of birth and death.

In order to do this practice, remember to regard all the various activities of mind, all those you like and all those you dislike, in the same way as you would regard a cobra. The cobra is an extremely poisonous snake, poisonous enough to cause death if it should bite us. And so, also, it is with our moods; the moods that we like are poisonous, the moods that we dislike are also poisonous. They prevent our minds from being free and hinder our understanding of the Truth as it was taught by the Buddha.

Thus is it necessary to try to maintain our mindfulness throughout the day and night. Whatever you may be doing, be it standing, sitting, lying down, speaking or whatever, you should do with mindfulness. When you are able to establish this mindfulness, you'll find that there will arise clear comprehension associated with it, and these two conditions will bring about wisdom. Thus mindfulness, clear comprehension and wisdom will work together, and you'll be like one who is awake both day and night.

These Teachings left us by the Buddha are not Teachings to be just listened to, or simply absorbed on an intellectual level. They are Teachings that through practice can be made to arise and known in our hearts. Wherever we go, whatever we do, we should have these Teachings. And what we mean by "to have these Teachings" or "to have the Truth", is that, whatever we do or say, we do and say with wisdom. When we think and contemplate, we do so with wisdom. We say that one who has mindfulness and clear comprehension combined in this way with wisdom, is one who is close to the Buddha.

When you leave here, you should practise bringing everything back to your own mind. Look at your mind with

this mindfulness and clear comprehension and develop this wisdom. With these three conditions there will arise a "letting go". You'll know the constant arising and passing away of all phenomena.

You should know that that which is arising and passing away is only the activity of mind. When something arises, it passes away and is followed by further arising and passing away. In the Way of Dhamma we call this arising and passing away "birth and death"; and this is everything--this is all there is! When suffering has arisen, it passes away, and, when it has passed away, suffering arises again.*

(* Suffering in this context refers to the implicit unsatisfactoriness of all compounded existence as distinct from suffering as merely the opposite of happiness.)

There's just suffering arising and passing away. When you see this much, you'll be able to know constantly this arising and passing away; and, when your knowing is constant, you'll see that this is really all there is. Everything is just birth and death. It's not as if there is anything which carries on. There's just this arising and passing away as it is--that's all.

This kind of seeing will give rise to a tranquil feeling of dispassion towards the world. Such a feeling arises when we see that actually there is nothing worth wanting; there is only arising and passing away, a being born followed by a dying. This is when the mind arrives at 'letting go', letting everything go according to its own nature. Things arise and pass away in our mind, and we know. When happiness arises, we know; when dissatisfaction arises, we know. And this "knowing happiness" means that we don't identify with it as being ours. And likewise with dissatisfaction and unhappiness,

we don't identify with them as being ours. When we no longer identify with and cling to happiness and suffering, we are simply left with the natural way of things.

So we say that mental activity is like the deadly poisonous cobra. If we don't interfere with a cobra, it simply goes its own way. Even though it may be extremely poisonous, we are not affected by it; we don't go near it or take hold of it, and it doesn't bite us. The cobra does what is natural for a cobra to do. That's the way it is. If you are clever you'll leave it alone. And so you let be that which is good. You also let be that which is not good--let it be according to its own nature. Let be your liking and your disliking, the same way as you don't interfere with the cobra.

So, one who is intelligent will have this kind of attitude towards the various moods that arise in the mind. When goodness arises, we let it be good, but we know also. We understand its nature. And, too, we let be the not-good, we let it be according to its nature. We don't take hold of it because we don't want anything. We don't want evil, neither do we want good. We want neither heaviness nor lightness, happiness nor suffering. When, in this way, our wanting is at an end, peace is firmly established.

When we have this kind of peace established in our minds, we can depend on it. This peace, we say, has arisen out of confusion. Confusion has ended. The Buddha called the attainment of final Enlightenment an "extinguishing", in the same way that fire is extinguished. We extinguish fire at the place at which it appears. Wherever it is hot, that's where we can make it cool. And so it is with Enlightenment. Nibbana is found in Samsara.*

(* Samsara: lit. perpetual wandering, is a name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering and dying.)

Enlightenment and delusion (Samsara) exist in the same place, just as do hot and cold. It's hot where it was cold and cold where it was hot. When heat arises, the coolness disappears, and when there is coolness, there's no more heat. In this way Nibbana and Samsara are the same.

We are told to put an end to Samsara, which means to stop the ever-turning cycle of confusion. This putting an end to confusion is extinguishing the fire. When external fire is extinguished there is coolness. When the internal fires of sensual craving, aversion and delusion are put out, then this is coolness also.

This is the nature of Enlightenment; it's the extinguishing of fire, the cooling of that which was hot. This is peace. This is the end of Samsara, the cycle of birth and death. When you arrive at Enlightenment, this is how it is. It's and ending of the ever-turning and ever-changing, an ending of greed, aversion and delusion in our minds. We talk about it in terms of happiness because this is how worldly people understand the ideal to be, but in reality it has gone beyond. It is beyond both happiness and suffering. It's perfect peace.

So as you go you should take this Teaching which I have given you and contemplate it carefully. Your stay here hasn't been easy and I have had little opportunity to give you instruction, but in this time you have been able to study the real meaning of our practice. May this practice lead you to happiness; may it help you grow in

Truth. May you be freed from the suffering of birth and death.

READING THE NATURAL MIND

(An informal talk given to a group of newly ordained monks after the evening chanting, middle of the Rains Retreat, 1978)

Our way of practice is looking closely at things and making them clear. We're persistent and constant, yet not rushed or hurried. Neither are we too slow. It's a matter of gradually feeling our way and bringing it together. However, all of this bringing it together is working towards something, there is a point to our practice.

For most of us, when we first start to practise, it's nothing other than desire. We start to practise because of wanting. At this stage our wanting is wanting in the wrong way. That is, it's deluded. It's wanting mixed with wrong understanding.

If wanting is not mixed with wrong understanding like this, we say that it's wanting with wisdom (Panna)*.

(* Panna: has a wide range of meanings from general common sense to knowledgeable understanding, to profound insight into Dhamma. Although each use of the word may have a different meaning, implicit in all of them is an increasing understanding of Dhamma culminating in profound Insight and Enlightenment.)

It's not deludedit's wanting with right understanding. In a case like this we say that it's due to a person's Parami or past accumulations. However, this isn't the case with everyone.

Some people don't want to have desire, or they want not to have desires, because they think that our practice is directed at not wanting. However, if there is no desire, then there's no way of practice.

We can see this for ourselves. The Buddha and all His Disciples practised to put an end to defilements. We must want to practise and must want to put an end to defilements. We must want to have peace of mind and want not to have confusion. However, if this wanting is mixed with wrong understanding, then it will only amount to more difficulties for us. If we are honest about it, we really know nothing at all. Or, what we do know is of no consequence, since we are unable to use it properly.

Everybody, including the Buddha, started out like this, with the desire to practise--wanting to have peace of mind and wanting not to have confusion and suffering. These two kinds of desire have exactly the same value. If not understood then both wanting to be free from confusion and not wanting to have suffering are defilements. They're a foolish way of wanting--desire without wisdom.

In our practice we see this desire as either sensual indulgence or self-mortification. It's in this very conflict that our Teacher, the Buddha, was caught up, just this dilemma. He followed many ways of practice which merely ended up in these two extremes. And these days we are exactly the same. We are still afflicted by this duality, and because of it we keep falling from the Way.

However, this is how we must start out. We start out as worldly beings, as beings with defilements, with wanting devoid of wisdom, desire without right understanding. If we lack proper understanding, then both kinds of desire work against us. Whether it's wanting or not wanting,

it's still craving (Tanha). If we don't understand these two things then we won't know how to deal with them when they arise. We will feel that to go forward is wrong and to go backwards is wrong, and yet we can't stop. Whatever we do we just find more wanting. This is because of the lack of wisdom and because of craving.

It's right here, with this wanting and not wanting, that we can understand the Dhamma. The Dhamma which we are looking for exists right here, but we don't see it. Rather, we persist in our efforts to stop wanting. We want things to be a certain way and not any other way. Or, we want them not to be a certain way, but to be another way. Really these two things are the same. They are part of the same duality.

Perhaps we may not realize that the Buddha and all of His Disciples had this kind of wanting. However the Buddha understood regarding wanting and not wanting. He understood that they are simply the activity of mind, that such things merely appear in a flash and then disappear. These kinds of desires are going on all the time. When there is wisdom, we don't identify with them--we are free from clinging. Whether it's wanting or not wanting, we simply see it as such. In reality it's merely the activity of the natural mind. When we take a close look, we see clearly that this is how it is.

The Wisdom of Everyday Experience.

So it's here that our practice of contemplation will lead us to understanding. Let us take an example, the example of a fisherman pulling in his net with a big fish in it. How do you think he feels about pulling it in? If he's afraid that the fish will escape, he'll be rushed and start to struggle with the net, grabbing and tugging at it. Before he knows it, the big fish has escaped--he was trying too hard.

In the olden days they would talk like this. They taught that we should do it gradually, carefully gathering it in without losing it. This is how it is in our practice; we gradually feel our way with it, carefully gathering it in without losing it. Sometimes it happens that we don't feel like doing it. Maybe we don't want to look or maybe we don't want to know, but we keep on with it. We continue feeling for it. This is practice: if we feel like doing it, we do it, and if we don't feel like doing it, we do it just the same. We just keep doing it.

If we are enthusiastic about our practice, the power of our faith will give energy to what we are doing. But at this stage we are still without wisdom. Even though we are very energetic, we will not derive much benefit from our practice. We may continue with it for a long time and a feeling will arise that aren't going to find the Way. We may feel that we cannot find peace and tranquillity, or that we aren't sufficiently equipped to do the practice. Or maybe we feel that this Way just isn't possible anymore. So we give up!

At this point we must be very, very careful. We must use great patience and endurance. It's just like pulling in the big fish--we gradually feel our way with it. We carefully pull it in. The struggle won't be too difficult, so without stopping we continue pulling it in. Eventually, after some time, the fish becomes tired and stops fighting and we're able to catch it easily. Usually this is how it happens, we practise gradually gathering it together.

It's in this manner that we do our contemplation. If we don't have any particular knowledge or learning in the theoretical aspects of the Teachings, we contemplate according to our everyday experience. We use the knowledge which we already have, the knowledge derived

from our everyday experience. This kind of knowledge is natural to the mind. Actually, whether we study about it or not, we have the reality of the mind right here already. The mind is the mind whether we have learned about it or not. This is why we say that whether the Buddha is born in the world or not, everything is the way it is. Everything already exists according to its own nature. This natural condition doesn't change, nor does it go anywhere. It just is that way. This is called the Sacca Dhamma. However, if we don't understand about this Sacca Dhamma, we won't be able to recognize it.

So we practise contemplation in this way. If we aren't particularly skilled in scripture, we take the mind itself to study and read. Continually we contemplate (lit. talk with ourselves) and understanding regarding the nature of the mind will gradually arise. We don't have to force anything.

Constant Effort.

Until we are able to stop our mind, until we reach tranquillity, the mind will just continue as before. It's for this reason that the Teacher says, "Just keep on doing it, keep on with the practice!" Maybe we think, "If I don't yet understand, how can I do it?" Until we are able to practise properly, wisdom doesn't arise. So we say just keep on with it. If we practise without stopping we'll begin to think about what we are doing. We'll start to consider our practice.

Nothing happens immediately, so in the beginning we can't see any results from our practice. This is like the example I have often given you of the man who tries to make fire by rubbing two sticks of wood together. He says to himself, "They say there's fire here." and he begins rubbing energetically. He's very impetuous. He rubs on and on but his impatience doesn't end. He wants

to have that fire. He keeps wanting to have that fire, but the fire doesn't come. So he gets discouraged and stops to rest for awhile. He starts again but the going is slow, so he rests again. By then the heat has disappeared; he didn't keep at it long enough. He rubs and rubs until he tires and then he stops altogether. Not only is he tired, but he becomes more and more discouraged until he gives up completely. "There's no fire here!" Actually he was doing the work, but there wasn't enough heat to start a fire. The fire was there all the time but he didn't carry on to the end.

This sort of experience causes the meditator to get discouraged in his practice, and so he restlessly changes from one practice to another. And this sort of experience is also similar to our own practice. It's the same for everybody. Why? Because we are still grounded in defilements. The Buddha had defilements also, but He had a lot of wisdom in this respect. While still worldlings the Buddha and the Arahants were just the same as us. If we are still worldlings then we don't think rightly. Thus when wanting arises we don't see it, and when not wanting arises we don't see it. Sometimes we feel stirred up, and sometimes we feel contented. When we have not wanting we have a kind of contentment, but we also have a kind of confusion. When we have wanting this can be contentment and confusion of another kind. It's all intermixed in this way.

Knowing Oneself and Knowing Others.

The Buddha taught us to contemplate our body, for example: hair of the head, hair of the body, nails, teeth, skin...it's all body. Take a look! We are told to investigate right here. If we don't see these things clearly as they are in ourselves, we won't understand regarding other people. We won't see others clearly nor will we see ourselves. However, if we do understand and

see clearly the nature of our own bodies, our doubts and wonderings regarding others will disappear. This is because body and mind (Rupa and Nama) are the same for everybody. It isn't necessary to go and examine all the bodies in the world since we know that they are the same as us--we are the same as them. If we have this kind of understanding then our burden becomes lighter. Without this kind of understanding, all we do is develop a heavier burden. In order to know about others we would have to go and examine everybody in the entire world. That would be very difficult. We would soon become discouraged.

Our Vinaya is similar to this. When we look at our Vinaya (Code of Monks' Discipline) we feel that it's very difficult. We must keep every rule, study every rule, review our practice with every rule. If we just think about it, "Oh, it's impossible!" We read the literal meaning of all the numerous rules and, if we merely follow our thinking about them, we could well decide that it's beyond our ability to keep them all. Anyone who has had this kind of attitude towards the Vinaya has the same feeling about it--there are a lot of rules!

The scriptures tell us that we must examine ourselves regarding each and every rule and keep them all strictly. We must know them all and observe them perfectly. This is the same as saying that to understand about others we must go and examine absolutely everybody. This is a very heavy attitude. And it's like this because we take what is said literally. If we follow the textbooks, this is the way we must go. Some Teachers teach in this manner--strict adherence to what the textbooks say. It just can't work that way.*

(* On another occasion the Venerable Ajahn completed the analogy by saying that if we know how to guard our

own minds, then it is the same as observing all of the numerous rules of the Vinaya.)

Actually, if we study theory like this, our practice won't develop at all. In fact our faith will disappear, our faith in the Way will be destroyed. This is because we haven't yet understood. When there is wisdom we will understand that all the people in the entire world really amount to just this one person. They are the same as this very being. So we study and contemplate our own body and mind. With seeing and understanding the nature of our own body and mind comes understanding the bodies and minds of everyone. And so, in this way, the weight of our practice becomes lighter.

The Buddha said to teach and instruct ourselves--nobody else can do it for us. When we study and understand the nature of our own existence, we will understand the nature of all existence. Everyone is really the same. We are all the same 'make' and come from the same company--there are only different shades, that's all! Just like 'Bort-hai' and 'Tum-jai'. They are both pain-killers and do the same thing, but one type is called 'Bort-hai' and the other 'Tum-jai'. Really they aren't different.

You will find that this way of seeing things gets easier and easier as you gradually bring it all together. We call this "feeling our way", and this is how we begin to practise. We'll become skilled at doing it. We keep on with it until we arrive at understanding, and when this understanding arises, we will see reality clearly.

Theory and Practice.

So we continue this practice until we have a feeling for it. After a time, depending on our own particular tendencies and abilities, a new kind of understanding

arises. This we call Investigation of Dhamma (Dhamma-vicaya), and this is how the Seven Factors of Enlightenment arise in the mind. Investigation of Dhamma is one of them. The others are: Mindfulness, Energy, Rapture, Tranquillity, concentration (Samadhi) and Equanimity.

If we have studied about the Seven Factors of Enlightenment, then we'll know what the books say, but we won't have seen the real Factors of Enlightenment. The real Factors of Enlightenment arise in the mind. Thus the Buddha came to give us all the various Teachings. All the Enlightened Ones have taught the way out of suffering and Their recorded Teachings we call the theoretical Teachings. This theory originally came from the practice, but it has become merely book learning or words.

The real Factors of Enlightenment have disappeared because we don't know them within ourselves, we don't see them within our own minds. If they arise they arise out of practice. If the arise out of practice them they are factors leading to Enlightenment of the Dhamma and we can use their arising as an indication that our practice is correct. If we are not practising rightly, such things will not appear.

If we practise in the right way, then we can see Dhamma. So we say to keep on practising, feeling your way gradually and continually investigating. Don't think that what you are looking for can be found anywhere other than right here.

One of my senior disciples had been learning Pali at a study Temple before he came here. He hadn't been very successful with his studies so he thought that, since monks who practise meditation are able to see and understand everything just by sitting, he would come and

try this way. He came here to Wat Pah Pong with the intention of sitting in meditation so that he would be able to translate Pali scriptures. He had this kind of understanding about practice. So I explained to him about our way. He had misunderstood completely. He had thought it an easy matter just to sit and make everything clear.

If we talk about understanding Dhamma then both study monks and practice monks use the same words. But the actual understanding which comes from studying theory and that which comes from practising Dhamma is not quite the same. It may seem to be the same, but one is more profound. One is deeper than the other. The kind of understanding which comes from practice leads to surrender, to giving up. Until there is complete surrender we persevere--we persist in our contemplation. If desires or anger and dislike arise in our mind, we aren't indifferent to them. We don't just leave them but rather take them and investigate to see how and from where they arise. If such moods are already in our mind, then we contemplate and see how they work against us. We see them clearly and understand the difficulties which we cause ourselves by believing and following them. This kind of understanding is not found anywhere other than in our own pure mind.

It's because of this that those who study theory and those who practise meditation misunderstand each other. Usually those who emphasize study say things like this, "Monks who only practise meditation just follow their own opinions. They have no basis in their Teaching." Actually, in one sense, these two ways of study and practice are exactly the same thing. It can help us to understand if we think of it like the front and back of our hand. If we put our hand out, it seems as if the back of the hand has disappeared. Actually the back of our hand hasn't disappeared anywhere, it's just hidden

underneath. When we say that we can't see it, it doesn't mean that it has disappeared completely, it just means that it's hidden underneath. When we turn our hand over, the same thing happens to the palm of the hand. It doesn't go anywhere, it's merely hidden underneath.

We should keep this in mind when we consider practice. If we think that it has 'disappeared', we'll go off to study, hoping to get results. But it doesn't matter how much you study about Dhamma, you'll never understand, because you won't know in accordance with Truth. If we do understand the real nature of Dhamma, then it becomes letting go. This is surrender--removing attachment (Upadana), not clinging anymore, or, if there still is clinging, it becomes less and less. There is this kind of difference between the two ways of study and practice.

When we talk about study, we can understand it like this: our eye is a subject of study, our ear is a subject of study--everything is a subject of study. We can know that form is like this and like that, but we attach to form and don't know the way out. We can distinguish sounds, but then we attach to them. Forms, sounds, smells, tastes, bodily feelings and mental impressions are all like a snare to entrap all beings.

To investigate these things is our way of practising Dhamma. When some feeling arises we turn to our understanding to appreciate it. If we are knowledgeable regarding theory, we will immediately turn to that and see how such and such a thing happens like this and then becomes that...and so on. If we haven't learned theory in this way, then we have just the natural state of our mind to work with. This is our Dhamma. If we have wisdom then we'll be able to examine this natural mind of ours and use this as our subject of study. It's exactly the same thing. Our natural mind is theory. The Buddha said

to take whatever thoughts and feelings arise and investigate them. Use the reality of our natural mind as our theory. We rely on this reality.

Insight Meditation (Vipassana).

If you have faith it doesn't matter whether you have studied theory or not. If our believing mind leads us to develop practice, if it leads us to constantly develop energy and patience, then study doesn't matter. We have mindfulness as a foundation for our practice. We are mindful in all bodily postures, whether sitting, standing, walking or lying. And if there is mindfulness there will be clear comprehension to accompany it. Mindfulness and clear comprehension will arise together. They may arise so rapidly, however, that we can't tell them apart. But, when there is mindfulness, there will also be clear comprehension.

When our mind is firm and stable, mindfulness will arise quickly and easily and this is also where we have wisdom. Sometimes, though, wisdom is insufficient or doesn't arise at the right time. There may be mindfulness and clear comprehension, but these alone are not enough to control the situation. Generally, if mindfulness and clear comprehension are a foundation of mind, then wisdom will be there to assist. However, we must constantly develop this wisdom through the practice of Insight Meditation. This means that whatever arises in the mind can be the object of mindfulness and clear comprehension. But we must see according to Anicca, Dukkha, Anatta. Impermanence (Anicca) is the basis. Dukkha refers to the quality of unsatisfactoriness, and Anatta says that it is without individual entity. We see that it's simply a sensation that has arisen, that it has no self, no entity and that it disappears of its own accord. Just that! Someone who is deluded, someone who doesn't have wisdom, will miss this occasion, he won't

be able to use these things to advantage.

If wisdom is present then mindfulness and clear comprehension will be right there with it. However, at this initial stage the wisdom may not be perfectly clear. Thus mindfulness and clear comprehension aren't able to catch every object, but wisdom comes to help. It can see what quality of mindfulness there is and what kind of sensation has arisen. Or, in its most general aspect, whatever mindfulness there is or whatever sensation there is, it's all Dhamma.

The Buddha took the practice of Insight Meditation as His foundation. He saw that this mindfulness and clear comprehension were both uncertain and unstable. Anything that's unstable, and which we want to have stable, causes us to suffer. We want things to be according to our own desires, but we must suffer because things just aren't that way. This is the influence of an unclean mind, the influence of a mind which is lacking wisdom.

When we practise we tend to become caught up in wanting it easy, wanting it to be the way we like it. We don't have to go very far to understand such an attitude. Merely look at this body! Is it ever really the way we want it? One minute we like it to be one way and the next minute we like it to be another way. Have we ever really had it the way we liked? The nature of our bodies and minds is exactly the same in this regard. It simply is the way it is.

This point in our practice can be easily missed. Usually, whatever we feel doesn't agree with us, we throw out; whatever doesn't please us, we throw out. We don't stop to think whether the way we like and dislike things is really the correct way or not. We merely think that the things we find disagreeable must be wrong, and those which we find agreeable must be right.

This is where craving comes from. When we receive stimuli by way of eye, ear, nose, tongue, body or mind, a feeling of liking or disliking arises. This shows that the minds is full of attachment. so the Buddha gave us this Teaching of Impermanence. He gave us a way to contemplate things. If we cling to something which isn't permanent, then we'll experience suffering. There's no reason why we should want to have these things in accordance with our likes and dislikes. It isn't possible for us to make things be that way. We don't have that kind of authority or power. Regardless of however we may like things to be, everything is already the way it is. Wanting like this is not the way out of suffering.

Here we can see how the mind which is deluded understands in one way, and the mind which is not deluded understands in another way. When the mind with wisdom receives some sensation for example, it sees it as something not to be clung to or identified with. This is what indicates wisdom. If there isn't any wisdom then we merely follow our stupidity. This stupidity is not seeing impermanence, unsatisfactoriness and not-self. That which we like we see as good and right. That which we don't like we see as not good. We can't arrive at Dhamma this way--wisdom cannot arise. If we can see this, then wisdom arises.

The Buddha firmly established the practice of Insight Meditation in His mind and used it to investigate all the various mental impressions. Whatever arose in His mind He investigated like this: even though we like it, it's uncertain. It's suffering, because these things which are constantly rising and falling don't follow the influence of our minds. All these things are not a being or a self, they don't belong to us. The Buddha taught us to see them just as they are. It is this principle on

which we stand in practice.

We understand then, that we aren't able to just bring about various moods as we wish. Both good moods and bad moods are going to come up. Some of them are helpful and some of them are not. If we don't understand rightly regarding these things, then we won't be able to judge correctly. Rather we will go running after craving--running off following our desire.

Sometimes we feel happy and sometimes we feel sad, but this is natural. Sometimes we'll feel pleased and at other times disappointed. What we like we hold as good, and what we don't like we hold as bad. In this way we separate ourselves further and further and further from Dhamma. When this happens, we aren't able to understand or recognize Dhamma, and thus we are confused. Desires increase because our minds have nothing but delusion.

This is how we talk about the mind. It isn't necessary to go far away from ourselves to find understanding. We simply see that these states of mind aren't permanent. We see that they are unsatisfactory and that they aren't a permanent self. If we continue to develop our practice in this way, we call it the practice of Vipassana or Insight Meditation. We say that it is recognizing the contents of our mind and in this way we develop wisdom.

Samatha (Calm) Meditation

Our practice of Samatha is like this: We establish the practice of mindfulness on the in-and out-breath, for example, as a foundation or means of controlling the mind. By having the mind follow the flow of the breath it becomes steadfast, calm and still. This practice of calming the mind is called Samatha Meditation. It's necessary to do a lot of this kind of practice because the mind is full of many disturbances. It's very

confused. We can't say how many years or how many lives it's been this way. If we sit and contemplate we'll see that there's a lot that doesn't conduce to peace and calm and a lot that leads to confusion!

For this reason the Buddha taught that we must find a meditation subject which is suitable to our particular tendencies, a way of practice which is right for our character. For example, going over and over the parts of the body: hair of the head, hair of the body, nails, teeth and skin, can be very calming. The mind can become very peaceful from this practice. If contemplating these five things leads to calm, it's because they are appropriate objects for contemplation according to our tendencies. Whatever we find to be appropriate in this way, we can consider to be our practice and use it to subdue the defilements.

Another example is recollection of death. For those who still have strong greed, aversion and delusion and find them difficult to contain, it's useful to take this subject of personal death as a meditation. We'll come to see that everybody has to die, whether rich or poor. We'll see both good and evil people die. Everybody must die! Developing this practice we find that an attitude of dispassion arises. The more we practise the easier our sitting produces calm. This is because it's a suitable and appropriate practice for us. If this practice of Calm Meditation is not agreeable to our particular tendencies, it won't produce this attitude of dispassion. If the object is truly suited to us then we'll find it arising regularly, without great difficulty, and we'll find ourselves thinking about it often.

Regarding this we can see an example in our everyday lives. When laypeople bring trays of many different types of food to offer the monks, we taste them all to

see which we like. When we have tried each one we can tell which is most agreeable to us. This is just an example. That which we find agreeable to our taste we'll eat, we find most suitable. We won't bother about the other various dishes.

The practice of concentrating our attention on the in-and out-breath is an example of a type of meditation which is suitable for us all. It seems that when we go around doing various different practices, we don't feel so good. But as soon as we sit and observe our breath we have a good feeling, we can see it clearly. There's no need to go looking far away, we can use what is close to us and this will be better for us. Just watch the breath. It goes out and comes in, out and in--we watch it like this. For a long time we keep watching our breathing in and out and slowly our mind settles. Other activity will arise but we feel like it is distant from us. Just like when we live apart from each other and don't feel so close anymore. We don't have the same strong contact anymore or perhaps no contact at all.

When we have a feeling for this practice of mindfulness of breathing, it becomes easier. If we keep on with this practice we gain experience and become skilled at knowing the nature of the breath. We'll know what it's like when it's long and what it's like when it's short.

Looking at it one way we can talk about the food of the breath. While sitting or walking we breathe, while sleeping we breathe, while awake we breathe. If we don't breathe then we die. If we think about it we see that we exist only with the help of food. If we don't eat ordinary food for ten minutes, an hour or even a day, it doesn't matter. This is a course kind of food. However, if we don't breathe for even a short time we'll die. If we don't breathe for five or ten minutes we would be dead. Try it!

One who is practising mindfulness of breathing should have this kind of understanding. The knowledge that comes from this practice is indeed wonderful. If we don't contemplate then we won't see the breath as food, but actually we are 'eating' air all the time, in, out, in, out...all the time. Also you'll find that the more you contemplate in this way, the greater the benefits derived from the practice and the more delicate the breath becomes. It may even happen that the breath stops. It appears as if we aren't breathing at all. Actually, the breath is passing through the pores of the skin. This is called the "delicate breath". When our mind is perfectly calm, normal breathing can cease in this way. We need not be at all startled or afraid. If there's no breathing what should we do? Just know it! Know that there is no breathing, that's all. This is the right practice here.

Here we are talking about the way of Samatha practice, the practice of developing calm. If the object which we are using is right and appropriate for us, it will lead to this kind of experience. This is the beginning, but there is enough in this practice to take us all the way, or at least to where we can see clearly and continue in strong faith. If we keep on with contemplation in this manner, energy will come to us. This is similar to the water in an urn. We put in water and keep it topped up. We keep on filling the urn with water and thereby the insects which live in the water don't die. Making effort and doing our everyday practice is just like this. It all comes back to practice. We feel very good and peaceful.

This peacefulness comes from our one-pointed state of mind. This one-pointed state of mind, however, can be very troublesome, since we don't want other mental states to disturb us. Actually, other mental states do

come and, if we think about it, that in itself can be the one-pointed state of mind. It's like when we see various men and women, but we don't have the same feeling about them as we do about our mother and father. In reality all men are male just like our father and all women are female just like our mother, but we don't have the same feeling about them. We feel that our parents are more important. They hold greater value for us.

This is how it should be with our one-pointed state of mind. We should have the same attitude towards it as we would have towards our own mother and father. All other activity which arises we appreciate in the same way as we feel towards men and women in general. We don't stop seeing them, we simply acknowledge their presence and don't ascribe to them the same value as our parents.

Undoing the Knot.

When our practice of Samatha arrives at calm, the mind will be clear and bright. The activity of mind will become less and less. The various mental impressions which arise will be fewer. When this happens great peace and happiness will arise, but we may attach to that happiness. We should contemplate that happiness as uncertain. We should also contemplate unhappiness as uncertain and impermanent. We'll understand that all the various feelings are not lasting and not to be clung to. We see things in this way because there's wisdom. We'll understand that things are this way according to their nature.

If we have this kind of understanding it's like taking hold of one strand of a rope which makes up a knot. If we pull it in the right direction, the knot will loosen and begin to untangle. It'll no longer be so tight or so tense. This is similar to understanding that it doesn't always have to be this way. Before, we felt that things

would always be the way they were and, in so doing, we pulled the knot tighter and tighter. This tightness is suffering. Living that way is very tense. So we loosen the knot a little and relax. Why do we loosen it? Because it's tight! If we don't cling to it then we can loosen it. It's not a permanent condition that must always be that way.

We use the Teaching of Impermanence as our basis. We see that both happiness and unhappiness are not permanent. We see them as not dependable. There is absolutely nothing that's permanent. With this kind of understanding we gradually stop believing in the various moods and feelings which come up in the mind. Wrong understanding will decrease to the same degree that we stop believing in it. This is what is meant by undoing the knot. It continues to become looser. Attachment will be gradually unrooted.

Disenchantment.

When we come to see impermanence, unsatisfactoriness and not-self in ourselves, in this body and mind, in this world, then we'll find that a kind of boredom will arise. This isn't the everyday boredom that makes us feel like not wanting to know or see or say anything, or not wanting to have anything to do with anybody at all. That isn't real boredom, it still has attachment, we still don't understand. We still have feelings of envy and resentment and are still clinging to the things which cause us suffering.

The kind of boredom which the Buddha talked about is a condition without anger or lust. It arises out of seeing everything as impermanent. When pleasant feeling arises in our mind, we see that it isn't lasting. This is the kind of boredom we have. We call it Nibbida or disenchantment. That means that it's far from sensual

craving and passion. We see nothing as being worthy of desire. Whether or not things accord with our likes and dislikes, it doesn't matter to us, we don't identify with them. We don't give them any special value.

Practising like this we don't give things reason to cause us difficulty. We have seen suffering and have seen that identifying with moods can not give rise to any real happiness. It causes clinging to happiness and unhappiness and clinging to liking and disliking, which is in itself the cause of suffering. When we are still clinging like this we don't have an even-minded attitude towards things. Some states of mind we like and others we dislike. If we are still liking and disliking, then both happiness and unhappiness are suffering. It's this kind of attachment which causes suffering. The Buddha taught that whatever causes us suffering is in itself unsatisfactory.

The Four Noble Truths

Hence we understand that the Buddha's Teaching is to know suffering and to know what causes it to arise. And further, we should know freedom from suffering and the way of practice which leads to freedom. He taught us to know just these four things. When we understand these four things we'll be able to recognize suffering when it arises and will know that it has a cause. We'll know that it didn't just drift in! When we wish to be free from this suffering, we'll be able to eliminate its cause.

Why do we have this feeling of suffering, this feeling of unsatisfactoriness? We'll see that it's because we are clinging to our various likes and dislikes. We come to know that we are suffering because of our own actions. We suffer because we ascribe value to things. So we say, know suffering, know the cause of suffering,

know freedom from suffering and know the Way to this freedom. When we know about suffering we keep untangling the knot. But we must be sure to untangle it by pulling in the right direction. That is to say, we must know that this is how things are. Attachment will be torn out. This is the practice which puts an end to our suffering.

Know suffering, know the cause of suffering, know freedom from suffering and know the Path which leads out of suffering. This is Magga (Path). It goes like this: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. When we have the right understanding regarding these things, then we have the Path. These things can put an end to suffering. They lead us to morality, concentration and wisdom (Sila, Samadhi, Panna).

We must clearly understand these four things. We must want to understand. We must want to see these things in terms of reality. When we see these four things we call this Sacca Dhamma. Whether we look inside or in front or to the right or left, all we see is Sacca Dhamma. We simply see that everything is the way it is. For someone who has arrived at Dhamma, someone who really understands Dhamma, wherever he goes, everything will be Dhamma.

START DOING IT!

(A lively talk, in Lao dialect, given to the Assembly of newly-ordained Monks at Wat Pah Pong on the day of entering the Rains Retreat, July 1978)*

(* Translators' Note: One must imagine Ajahn Chah sitting on his Abbot's cushion, surrounded by the Assembly of newly-ordained Monks and Novices, chuckling,

teasing and spontaneously picking objects near him to illustrate his points more simply. Trying to keep the bounce of his words, his humour, and his joy on paper is difficult. However, the conversational tone has been kept and Lao slang replaced by American slang in most places.)

Breathe in... breathe out... just like that. Even if others are "standing on their heads"** that's their business.

(** "are standing on their heads": the Venerable Ajahn used a common Lao expression which literally means: "raise their ass to the sky".)

Don't bother your head over it. Just concentrate on breathing in and out, just know your breath, that's enough. Nothing else. Just know when the air comes in and goes out, or you can say to yourself; "BUD" on the in-breath, "DHO" on the out-breath.***

(*** "BUD-DHO": a Parikamma or "Mantra" commonly used to maintain one's attention when used in conjunction with other methods such as mindfulness of the in-and out-breath or in the walking meditation or by itself as a recollection on the Buddha.)

Take this as your subject of awareness. Just do it like that for now. When the air comes in, you know it; when it goes out, you know it. Then your mind will be peaceful, not disturbed, not restless. Just the air going in and out, continuously.

In the beginning, keep it this simple, nothing fancy. However long you may sit, if you're "sabai"* or peaceful, you'll know within yourself.

(* sabai: a Thai word generally meaning "comfortable",

"content" or physical and/or mental well-being, as opposed to discomfort or dis-ease. In meditation it can imply positive happiness or neutral contentment.)

If you keep at it, the breath becomes refined and softer, the body becomes soft (relaxed), the mind becomes soft--that's worth having! Go ahead, let it happen naturally. Sitting "sabai", firm in meditation, not in a daze, not drowsy or nodding off, everything becomes effortless. Now you're peaceful! Then as you're getting up: "Wow, what was that?" You can't stop thinking of that peace.

Then we follow through by keeping constant clear mindfulness,** knowing ourselves.

(** clear mindfulness: in Pali it is Sati-Sampajanna, lit. mindfulness and clear comprehension or more generally, a clear presence of mind and self-knowing.)

Whatever we say, whatever we do, going here, going there, going on alms-round, washing our bowls or eating, we know what it is we are doing. We have mindfulness, staying steady. Just keep on doing it like this! Whatever it's time to do, do it with constant mindfulness.

And walking meditation: take a straight path between two trees, about seven or eight full armspans. Walking's the same as sitting Samadhi. Collect yourself, resolve that now you're going to get into this meditation and calm down your mind so that clear mindfulness will be strong enough to arise. As to methods, some will start by spreading Metta (loving-kindness) to all living creatures for protection. Go ahead, the chicken-hearted need various approaches!

Begin with your right foot first. Take a good step and

walk, saying to yourself: "BUD-DHO, BUD-DHO..." with your footsteps. Keep your attention right there with your feet the whole time. If you feel restless, stop till peaceful, then step again. Knowing the beginning, middle and end of the path, and know when you're walking back. Know where you are continuously!

So that's the method. You can do walking meditation. Some people will say: "Walking back and forth like that is looney!" But there's a lot of wisdom in walking meditation, you know. Walk back and forth. If you're tired, stop. Turn your attention inwards and bring your mind to rest by calmly being aware of your breath.

Then become aware of one more thing, your alternating postures. Standing, walking, sitting, lying down, we keep changing positions. We can't only stand, only sit, or only lie down! We live using all these postures, thus we must develop awareness in each and every position and make them useful.

Go ahead and do it! It's not easy. But, to put it simply: It's as if you take this glass and put it here for two minutes, then put it there for two minutes. Move it from here to there every two minutes. Just an example, but do it like this with concentration. In watching your breath it's the same; you do it until you doubt and suffer and that's when wisdom can arise. Some people will say: "What? Moving a glass back and forth like that is nutty, not useful! Are you crazy?" Never mind, just do it. And don't forget, two minutes not five minutes. Concentrate! It's all in the doing.

Same with watching your breath. Sit up balanced in the cross-legged posture, right leg resting on the left. Breathe in till it reaches here (abdomen), breathe out till all the air is out of your lungs. Breathe in until full then let it go. Now don't try to regulate it!

However long or short it is it's okay, good enough. Sit and watch your breath go in and out naturally. Don't let it slip away. If it does, stop! Where has it gone? Find it and bring it back.

Sooner or later you'll meet up with something good. Just keep at it. Don't think you can't do it. Just like sowing rice in the earth, as if you're throwing it away, but soon a sprout is born, then it becomes a sheaf, and soon you husk it and can eat "khao mow" (green sweet rice). It's like that, you know. That's its nature.

This is the same--just sitting. Sometimes you think, "What am I sitting here looking at my breath for anyway? It'll go in and out by itself without me gawking at it!" That's just our opinionated mind, always flea-picking. Ignore it! Just try to do it till peaceful, because when calm, the breath becomes fine, body becomes relaxed, mind is relaxed, all's just right. Continuing on till perhaps you're just sitting there without your breath going in or out, but still alive. Don't be scared! Don't run away thinking you've stopped breathing! This is already a peaceful state. You don't have to do anything, just sit in it. Sometimes, it's like you're not even breathing, but you are. Many things like this can happen, but it's okay. Just be aware of it all, without being fooled by any of it.

Just keep doing it and often! Right after you eat, hang up your robe and just start walking: "BUD-DHO, BUD-DHO..." Keep at it till your path becomes a knee-deep trench, just keep walking. When tired, go and sit. Do a lot! Do it so that you know, so that you have it, so that it's born, so that you understand what it's all about. Not just walking a bit: chung, chok, chung, chok...thinking of this and that, then up to lie down in your hut, soon snoring away! You'll never see anything that way. If you're lazy, when will it ever be finished?

If you're tired or lazy, how far will you get? Just get it together, work through and get beyond your laziness. Not saying: "Peaceful, peaceful, peaceful", then sit and aren't peaceful right away, then quit because it isn't there.

It's easy to say, but hard to do. Huh! Like saying: "Oh, it's not hard to plant rice, to plant and eat rice is better than this." But go out and do it and you don't know the oxen from the buffalo from the plow! Actually, doing it is a lot different from talking about it.
That's how it is, you know.

All of you, wanting to find peacefulness--it's there!
But you still don't know anything yet. Whoever you ask, you won't know. Just get to know your own breath going in and out, "BUD-DHO, BUD-DHO..." That's enough. Just do that. You don't have to think of much. At this time, know this, learn this for now. "I do it and I don't see anything." Doesn't matter, just do it. Whatever comes up, okay, just do it like this, so you'll know what it's about. Do it and see! If you just sit like this and know what's happening it's really all okay. When your mind becomes peaceful, it knows. You can sit all night till dawn and you won't feel you're even sitting, you enjoy it. You can't explain it, it's like enjoyment.

When it gets like this, you might want to give 'profound' sermons, but beware of getting 'verbal diarrhea', expounding the Dhamma constantly, driving folks nutty with your non-stop teaching. Like old Novice Sang. One night just at dusk, walking meditation time, I heard someone in the bamboo grove nearby carrying on: "Yo, yo, yo, yo..." I sat and listened, thinking, "Who's teaching who over there? Who's carrying on?" He didn't stop, just kept babbling on. So I took my flashlight and walked over to see. Sure enough, it was Novice Sang sitting under his bamboo clump, lantern lit,

cross-legged, bellowing at full blast, expounding the Dhamma to the night! "Sang, have you flipped your lid?" "Oh, I just can't hold it in!" he said. "When sitting, I gotta teach; when walking, I gotta teach...don't know where it'll end!" A real nut! Oh well, that's how it is, it can happen, you know.

But keep at it. Don't just follow your moods. When lazy, keep at it! When energetic, keep at it! Do the sitting and walking and even when lying down, watch your breath. Before sleeping, teach your mind: "I won't indulge in the pleasure of sleep." When you awaken, continue meditating. And when eating, we remind ourselves: "I won't eat this food with greed, but only as medicine to sustain my life for this day and night, in order to have strength enough to carry on meditating." Before sleeping we teach ourselves; before eating we teach ourselves like that continually. If standing, be aware; if sitting, be aware; if lying down, be aware. Everything, do it that way! When you lie down, lie on your right side, focusing on your breath, "BUD-DHO, BUD-DHO..." until you fall asleep. And as soon as you awaken, continue "BUD-DHO, BUD-DHO..." as if you hadn't skipped a breath! Then peacefulness will arise...be continuously mindful.

Don't look at another's practice, you can't do that. Regarding sitting meditation, sit balanced and erect. Don't have your head tilted back or hanging down. Keep it balanced. Like the Buddha statue--now he's 'sitting tight' and bright! If you want to change posture, endure the pain to the utmost limit before changing. "What?" you say, "I can't handle that!" But wait before moving. Endure the pain to its limit, then take more. However much it hurts, go ahead and endure it. And if it's too painful to keep "BUD-DHO" in mind, then take the pain as your object of awareness: "Pain, pain, pain, PAIN!" on and on instead of "BUD-DHO". Stay with it till the pain

reaches its end, and see what comes up. The Buddha said that pain arises by itself, and it'll stop by itself. Let it just die, don't give up! Maybe you'll break out in a sweat--drops as big as corn kernels rolling down your back. But if you can get past the feeling once, then you'll know what it's about. But that comes gradually, don't push yourself too far. Just slowly keep at it.

And know about eating...chew, swallow, and where does it end up? Food that's right or wrong for your body, you'll know it. Know where it reaches. Refine the art of eating; eat and estimate when you'll be full after five more mouthfuls, then stop! Take enough water and that's it. Try and see if you can do it. Most people don't do it like that. Instead, they eat till full, then top up with five more mouthfuls! But that's not the way, understand? The Buddha said just keep eating attentively and know you're not yet full, but you will be in five more mouthfuls, then stop! Take enough water till full. Then, whether walking or sitting, you'll not feel heavy and your meditation will become automatically better. But people don't want to do it like that. If you don't really want to train yourself, then you can't do it. Otherwise, you eat till you're too full, topping up with another five mouthfuls. That's how it is, the nature of our greed and defilements and the things the Buddha taught go in different direction. We have to watch ourselves.

And sleeping, being aware, it's up to your know-how. Sometimes you won't get to sleep on time; sleep early, sleep late, never mind. That's what I do. Get to sleep late or not late, doesn't matter, when I first awaken, I get right up. don't make a fuss over it. Cut it right there. If you awaken and are still sleepy, just get right up! Get up and go, wash your face and start walking meditation, go right ahead and walk. That's how

we must train ourselves, do it!

So these are the things to do. But you won't know about them from just listening to what others tell you. You can only know from actually doing the practice. So go ahead and do it. These are the first steps in training the mind. When meditating, focus on only one thing. Sitting, the mind only watches the breath going in and out, continually watching, slowly becoming peaceful. If the mind is scattered, as soon as you sit you're off missing home, mind reaching way over there, thinking you'd like to eat some noodles (those who've just ordained--hungry, no?). You want to eat, want to drink, hungry, wanting, missing everything! Till you're crazy. But if you go crazy then be crazy, till you can work through it.

But do it! Have you ever done walking meditation? How is it? 'Mind wanders'. Then stop till it comes back. If it really wanders, then don't breathe until you can't stand it--your mind will come back. If you sit and your mind goes running everywhere, hold your breath, don't let it out, and when you can't stand it, it'll come back! Make the mind strong. Training the mind is not the same as training animals, you know, it's something that's really difficult to train! Don't be easily discouraged. At times, holding your breath till your chest is about to burst is the only thing that'll catch your mind--it'll come running back! Try it and see.

During this rains retreat get to know what it's about. In the daytime, do it; at night, do it; whenever you're fee, go ahead and do it. Do walking meditation night and day, even if you don't talk. Turn your attention right back to your meditation, make it continuous.

It's the same as the water in this drinking bottle. If we tilt it a bit, it starts to "drip, drip, drip..."; we

tilt it more and "drippity, drippity, drippity..."
That's like our mindfulness. And if we really pour it out, it becomes a steady stream of water, like out of a tap, not just dripping. Meaning that: whether we stand, walk, sit, lie down or whatever, if we are always aware, then our mindfulness is the same as a steady stream of water. If we really pour it out, it's a steady stream.
So, if our mind wanders, thinks of this and that, then our mindfulness is only like dripping water.

So training our mind is just like this. Whether we think of this or that, are restless, aren't together, doesn't matter. Just keep practising continually, and you'll develop awareness until it's a constant flow. Whether standing, sitting, lying down, or whatever, that awareness will be right there with you. Do it and see!

Just sitting around, it's not going to happen by itself, you know. But if you try too hard, you can't do it either. don't try at all--still can't do it! Keep that in mind. Sometimes you don't even intend to sit in meditation, but your work's finished and you sit down, empty your mind, and pap!--you're peaceful right away. Easy, because you're right there.

Take this then--that's enough for now!

QUESTIONS AND ANSWERS

Question: I'm trying very hard in my practice but don't seem to be getting anywhere.

Answer: This is very important. Don't try to get anywhere in the practice. The very desire to be free or to be enlightened will be the desire that prevents your freedom. You can try as hard as you wish, practise ardently night and day, but if it is still with the desire to achieve in mind, you will never find peace.

The energy from this desire will be a cause for doubt and restlessness. No matter how long or how hard you practise, wisdom will not arise from desire. So, simply let go. Watch the mind and body mindfully but don't try to achieve anything. Don't cling even to the practice of enlightenment.

Question: What about sleep? How much should I sleep?

Answer: don't ask me, I can't tell you. A good average for some is four hours a night. What is important, though, is that you watch and know yourself. If you try to go with too little sleep, the body will feel uncomfortable and mindfulness will be difficult to sustain. Too much sleep leads to a dull or a restless mind. Find the natural balance for yourself. Carefully watch the mind and body and keep track of sleep needs until you find the optimum. If you wake up and then roll over for a snooze, this is defilement. Establish mindfulness as soon as your eyes open.

Q: How about eating? How much should I eat?

A: Eating is the same as sleeping. You must know yourself. Food must be consumed to meet bodily needs. Look at your food as medicine. Are you eating so much that you only feel sleepy after the meal and are you getting fatter every day? Stop! Examine your own body and mind. There is no need to fast. Instead, experiment with the amount of food you take. Find the natural balance for your body. Put all your food together in your bowl following the ascetic practice. Then you can easily judge the amount you take. Watch yourself carefully as you eat. Know yourself. The essence of our practice is just this. There is nothing special you must do. Only watch. Examine yourself. Watch the mind. Then you will know what is the natural balance for your own practice.

Q: Are minds of Asians and Westerners different?

A: Basically there is no difference. Outer customs and language may appear different, but the human mind has natural characteristics which are the same for all people. Greed and hatred are the same in an Eastern or a Western mind. Suffering and the cessation of suffering are the same for all people.

Q: Is it advisable to read a lot or study the scriptures as a part of practice?

A: The Dhamma of the Buddha is not found in books. If you want to really see for yourself what the Buddha was talking about, you don't need to bother with books. Watch your own mind. Examine to see how feelings come and go, how thoughts come and go. don't be attached to anything. Just be mindful of whatever there is to see. This is the way to the truths of the Buddha. Be natural. Everything you do in your life here is a chance to practise. It is all Dhamma. When you do your chores, try to be mindful. If you are emptying a spittoon or cleaning a toilet, don't feel you are doing it as a favour for anyone else. There is Dhamma in emptying spittoons. Don't feel you are practising only when sitting still, cross-legged. Some of you have complained that there is not enough time to meditate. Is there enough time to breathe? This is your meditation: mindfulness, naturalness in whatever you do.

Q: Why don't we have daily interviews with the teacher?

A: If you have any questions, you are welcome to come and ask them anytime. But we don't need daily interviews here. If I answer your every little question, you will never understand the process of doubt in your own mind. It is essential that you learn to examine yourself, to

interview yourself. Listen carefully to the lecture every few days, then use this teaching to compare with your own practice. Is it still the same? Is it different? Why do you have doubts? Who is it that doubts? Only through self-examination can you understand.

Q: Sometimes I worry about the monks' discipline. If I kill insects accidentally, is this bad?

A: Sila or discipline and morality are essential to our practice, but you must not cling to the rules blindly. In killing animals or in breaking other rules, the important thing is intention. Know your own mind. You should not be excessively concerned about the monks' discipline. If it is used properly, it supports the practice, but some monks are so worried about the petty rules that they can't sleep well. Discipline is not to be carried as a burden. In our practice here the foundation is discipline, good discipline plus the ascetic rules and practices. Being mindful and careful of even the many supporting rules as well as the basic 227 precepts has great benefit. It makes life very simple. There need be no wondering about how to act, so you can avoid thinking and instead just be simply mindful. The discipline enables us to live together harmoniously; the community runs smoothly. Outwardly everyone looks and acts the same. Discipline and morality are the stepping stones for further concentration and wisdom. By proper use of the monks' discipline and the ascetic precepts, we are forced to live simply, to limit our possessions. So here we have the complete practice of the Buddha: refrain from evil and do good, live simply keeping to basic needs, purify the mind. That is, be watchful of our mind and body in all postures: sitting, standing, walking or lying, know yourself.

Q: What can I do about doubts? Some days I'm plagued with doubts about the practice or my own progress, or the teacher.

A: Doubting is natural. Everyone starts out with doubts. You can learn a great deal from them. What is important is that you don't identify with your doubts: that is, don't get caught up in them. This will spin your mind in endless circles. Instead, watch the whole process of doubting, of wondering. See who it is that doubts. See how doubts come and go. Then you will no longer be victimized by your doubts. You will step outside of them and your mind will be quiet. You can see how all things come and go. Just let go of what you are attached to. Let go of your doubts and simply watch. This is how to end doubting.

Q: What about other methods of practice? These days there seem to be so many teachers and so many different systems of meditation that it is confusing.

A: It is like going into town. One can approach from the north, from the southeast, from many roads. Often these systems just differ outwardly. Whether you walk one way or another, fast or slow, if you are mindful, it is all the same. There is one essential point that all good practice must eventually come to--not clinging. In the end, all meditation systems must be let go of. Neither can one cling to the teacher. If a system leads to relinquishment, to not clinging, then it is correct practice.

You may wish to travel, to visit other teachers and try other systems. Some of you have already done so. This is a natural desire. You will find out that a thousand questions asked and knowledge of many systems will not bring you to the truth. Eventually you will get bored. You will see that only by stopping and examining your

own mind can you find our what the Buddha talked about. No need to go searching outside yourself. Eventually you must return to face your own true nature. Here is where you can understand the Dhamma.

Q: A lot of times it seems that many monks here are not practising. They look sloppy or unmindful. This disturbs me.

A: It is not proper to watch other people. This will not help your practice. If you are annoyed, watch the annoyance in your own mind. If others' discipline is bad or they are not good monks, this is not for you to judge. You will not discover wisdom watching others. Monks' discipline is a tool to use for your own meditation. It is not a weapon to use to criticize or find fault. No one can do your practice for you, nor can you do practice for anyone else. Just be mindful of your own doings. This is the way to practice.

Q: I have been extremely careful to practise sense restraint. I always keep my eyes lowered and am mindful of every little action I do. When eating, for example, I take a long time and try to see each touch: chewing, tasting, swallowing, etc. I take each step very deliberately and carefully. Am I practising properly?

A: Sense restraint is proper practice. We should be mindful of it throughout the day. But don't overdo it! Walk and eat and act naturally. And then develop natural mindfulness of what is going on within yourself. Don't force your meditation nor force yourself into awkward patterns. This is another form of craving. Be patient. Patience and endurance are necessary. If you act naturally and are mindful, wisdom will come naturally too.

Q: Is it necessary to sit for very long stretches?

A: No, sitting for hours on end is not necessary. Some people think that the longer you can sit, the wiser you must be. I have seen chickens sit on their nests for days on end! Wisdom comes from being mindful in all postures. Your practice should begin as you awaken in the morning. It should continue until you fall asleep. Don't be concerned about how long you can sit. What is important is only that you keep watchful whether you are working or sitting or going to the bathroom.

Each person has his own natural pace. Some of you will die at age fifty, some at age sixty-five, and some at age ninety. So, too, your practice will not be all identical. Don't think or worry about this. Try to be mindful and let things take their natural course. Then your mind will become quieter and quieter in any surroundings. It will become still like a clear forest pool. Then all kinds of wonderful and rare animals will come to drink at the pool. You will see clearly the nature of all things (sankharas) in the world. You will see many wonderful and strange things come and go. But you will be still. Problems will arise and you will see through them immediately. This is the happiness of the Buddha.

Q: I still have very many thoughts. My mind wanders a lot even though I am trying to be mindful.

A: Don't worry about this. Try to keep your mind in the present. Whatever there is that arises in the mind, just watch it. Let go of it. Don't even wish to be rid of thoughts. Then the mind will reach its natural state. No discriminating between good and bad, hot and cold, fast and slow. No me and no you, no self at all. Just what there is. When you walk on alms-round, no need to do anything special. Simply walk and see what there is. No need to cling to isolation or seclusion. Wherever you

are, know yourself by being natural and watching. If doubts arise, watch them come and go. It's very simple. Hold on to nothing.

It is as though you are walking down a road. Periodically you will run into obstacles. When you meet defilements, just see them and just overcome them by letting go of them. don't think about the obstacles you have passed already. Don't worry about those you have not yet seen. Stick to the present. Don't be concerned about the length of the road or about the destination. Everything is changing. Whatever you pass, do not cling to it. Eventually the mind will reach its natural balance where practice is automatic. All things will come and go of themselves.

Q: Have you ever looked at the Altar Sutra of the 6th Patriarch, Hui Neng?

A: Hui Neng's wisdom is very keen. It is very profound teaching, not easy for beginners to understand. But if you practise with our discipline and with patience, if you practise not-clinging, you will eventually understand. Once I had a disciple who stayed in a grass-roofed hut. It rained often that rainy season and one day a strong wind blew off half the roof. He did not bother to fix it, just let it rain in. Several days passed and I asked him about his hut. He said he was practising not-clinging. This is not-clinging without wisdom. It is about the same as the equanimity of a water buffalo. If you live a good life and live simply, if you are patient and unselfish, you will understand the wisdom of Hui Neng.

Q: You have said that samatha and vipassana or concentration and insight are the same. Could you explain this further?

A: It is quite simple. Concentration (samatha) and wisdom (vipassana) work together. First the mind becomes still by holding on to a meditation object. It is quiet only while you are sitting with your eyes closed. This is samatha and eventually this samadhi-base is the cause for wisdom or vipassana to arise. Then the mind is still whether you sit with your eyes closed or walk around in a busy city. It's like this. Once you were a child. Now you are an adult. Are the child and the adult the same person? You can say that they are, or looking at it another way, you can say that they are different. In this way samatha and vipassana could also be looked at as separate. Or it is like food and feces. Food and feces could be called the same and they can be called different. Don't just believe what I say, do your practice and see for yourself. Nothing special is needed. If you examine how concentration and wisdom arise, you will know the truth for yourself. These days many people cling to the words. They call their practice vipassana. Samatha is looked down on. Or they call their practice samatha. It is essential to do samatha before vipassana, they say. All this is silly. Don't bother to think about it in this way. Simply do the practice and you'll see for yourself.

Q: Is it necessary to be able to enter absorption in our practice?

A: No, absorption is not necessary. You must establish a modicum of tranquillity and one-pointedness of mind. Then you use this to examine yourself. Nothing special is needed. If absorption comes in your practice, this is OK too. Just don't hold on to it. Some people get hung up with absorption. It can be great fun to play with. You must know proper limits. If you are wise, then you will know the uses and limitations of absorption, just as you know the limitations of children verses grown men.

Q: Why do we follow the ascetic rules such as only eating out of our bowls?

A: The ascetic precepts are to help us cut defilement. By following the ones such as eating out of our bowls we can be more mindful of our food as medicine. If we have no defilements, then it does not matter how we eat. But here we use the form to make our practice simple. The Buddha did not make the ascetic precepts necessary for all monks, but he allowed them for those who wished to practise strictly. They add to our outward discipline and thereby help increase our mental resolve and strength. These rules are to be kept for yourself. Don't watch how others practise. Watch your own mind and see what is beneficial for you. The rule that we must take whatever meditation cottage assigned to us is a similarly helpful discipline. It keeps monks from being attached to their dwelling place. If they go away and return, they must take a new dwelling. This is our practice--not to cling to anything.

Q: If putting everything together in our bowls is important, why don't you as a teacher do it yourself? Don't you feel it is important for the teacher to set an example?

A: Yes, it is true, a teacher should set an example for his disciples. I don't mind that you criticize me. Ask whatever you wish. But it is important that you do not cling to the teacher. If I were absolutely perfect in outward form, it would be terrible. You would all be too attached to me. Even the Buddha would sometimes tell his disciples to do one thing and then do another himself. Your doubts in your teacher can help you. You should watch your own reactions. Do you think it is possible that I keep some food out of my bowl in dishes to feed the laymen who work around the temple?

Wisdom is for yourself to watch and develop. Take from the teacher what is good. Be aware of your own practice. If I am resting while you must all sit up, does this make you angry? If I call the color blue red or say that male is female, don't follow me blindly.

One of my teachers ate very fast. He made noises as he ate. Yet he told us to eat slowly and mindfully. I used to watch him and get very upset. I suffered, but he didn't! I watched the outside. Later I learned. Some people drive very fast but carefully. Others drive slowly and have many accidents. Don't cling to rules, to outer form. If you watch others at most ten percent of the time and watch yourself ninety percent, this is the proper practice. At first I used to watch my teacher Ajahn Tong Raht and had many doubts. People even thought he was mad. He would do strange things or get very fierce with his disciples. Outside he was angry, but inside there was nothing. Nobody there. He was remarkable. He stayed clear and mindful until the moment he died.

Looking outside the self is comparing, discriminating. You will not find happiness that way. Nor will you find peace if you spend your time looking for the perfect man or the perfect teacher. The Buddha taught us to look at the Dhamma, the truth, not to look at other people.

Q: How can we overcome lust in our practice? Sometimes I feel as if I am a slave to my sexual desire.

A: Lust should be balanced by contemplation of loathesomeness. Attachment to bodily form is one extreme and one should keep in mind the opposite. Examine the body as a corpse and see the process of decay or think of the parts of the body such as the lungs, spleen, fat, feces, and so forth. Remember these and visualize this

loathesome aspect of the body when lust arises. This will free you from lust.

Q: How about anger? What should I do when I feel anger arising?

A: You must use loving-kindness. When angry states of mind arise in meditation, balance them by developing feelings of loving-kindness. If someone does something bad or gets angry, don't get angry yourself. If you do, you are being more ignorant than they. Be wise. Keep in mind compassion, for that person is suffering. Fill your mind with loving-kindness as if he were a dear brother. Concentrate on the feeling of loving-kindness as a meditation subject. Spread it to all beings in the world. Only through loving-kindness is hatred overcome.

Sometimes you may see other monks behaving badly. You may get annoyed. This is suffering unnecessarily. It is not yet our Dhamma. You may think like this: "He is not as strict as I am. They are not serious meditators like us. Those monks are not good monks." This is a great defilement on your part. Do not make comparisons. Do not discriminate. Let go of your opinion as watch your opinions and watch yourself. This is our Dhamma. You can't possibly make everyone act as you wish or be like you. This wish will only make you suffer. It is a common mistake for meditators to make, but watching other people won't develop wisdom. Simply examine yourself, your feelings. This is how you will understand.

Q: I feel sleepy a great deal. It makes it hard to meditate.

A: There are many ways to overcome sleepiness. If you are sitting in the dark, move to a lighted place. Open your eyes. Get up and wash your face or take a bath. If you are sleepy, change postures. Walk a lot. Walk

backwards. The fear of running into things will keep you awake. If this fails, stand still, clear the mind and imagine it is full daylight. Or sit on the edge of a high cliff or deep well. You won't dare sleep! If nothing works, then just go to sleep. Lay down carefully and try to be aware until the moment you fall asleep. Then as you awaken, get right up. Don't look at the clock or roll over. Start mindfulness from the moment you awaken.

If you find yourself sleepy everyday, try to eat less. Examine yourself. As soon as five more spoonfuls will make you full, stop. Then take water until just properly full. Go and sit. Watch your sleepiness and hunger. You must learn to balance your eating. As your practice goes on you will feel naturally more energetic and eat less. But you must adjust yourself.

Q: Why must we do so much prostrating here?

A: Prostrating is very important. It is an outward form that is part of practice. This form should be done correctly. Bring the forehead all the way to the floor. Have the elbows near the knees and the palms of the hands on the floor about three inches apart. Prostrate slowly, be mindful of your body. It is a good remedy for our conceit. We should prostrate often. When you prostrate three times you can keep in mind the qualities of the Buddha, the Dhamma and the Sangha, that is, the qualities of mind of purity, radiance and peace. So we use the outward form to train ourselves. Body and mind become harmonious. don't make the mistake of watching how others prostrate. If young novices are sloppy or the aged monks appear unmindful, this is not for you to judge. People can be difficult to train. Some learn fast but others learn slowly. Judging others will only increase your pride. Watch yourself instead. Prostrate often, get rid of your pride.

Those who have really become harmonious with the Dhamma get far beyond the outward form. Everything they do is a way of prostrating. Walking, they prostrate; eating, they prostrate; defecating, they prostrate. This is because they have got beyond selfishness.

Q: What is the biggest problem of your new disciples?

A: Opinions. views and ideas about all things. About themselves, about practice, about the teachings of the Buddha. Many of those who come here have a high rank in the community. There are wealthy merchants or college graduates, teachers and government officials. Their minds are filled with opinions about things. They are too clever to listen to others. It is like water in a cup. If a cup is filled with dirty, stale water, it is useless. Only after the old water is thrown out can the cup become useful. You must empty your minds of opinions, then you will see. Our practice goes beyond cleverness and beyond stupidity. If you think, "I am clever, I am wealthy, I am important, I understand all about Buddhism." You cover up the truth of anatta or no-self. All you will see is self, I, mine. But Buddhism is letting go of self. Voidness, Emptiness, Nibbana.

Q: Are defilements such as greed or anger merely illusory or are they real?

A: They are both. The defilements we call lust or greed, or anger or delusion, these are just outward names, appearances. Just as we call a bowl large, small, pretty, or whatever. This is not reality. It is the concept we create from craving. If we want a big bowl, we call this one small. Craving causes us to discriminate. The truth, though, is merely what is. Look at it this way. Are you a man? You can say 'yes'. This is the appearance of things. But really you are only a

combination of elements or a group of changing aggregates. If the mind is free, it does not discriminate. No big and small, no you and me. There is nothing: Anatta, we say, or non-self. Really, in the end there is neither atta nor anatta.

Q: Could you explain a little more about karma?

A: Karma is action. Karma is clinging. Body, speech, and mind all make karma when we cling. We make habits. These can make us suffer in the future. This is the fruit of our clinging, of our past defilement. All attachment leads to making karma. Suppose you were a thief before you became a monk. You stole, made others unhappy, made your parents unhappy. Now you are a monk, but when you remember how you made others unhappy, you feel bad and suffer yourself even today. Remember, not only body, but speech and mental action can make conditions for future results. If you did some act of kindness in the past and remember it today, you will be happy. This happy state of mind is the result of past karma. All things are conditioned by cause--both long term and, when examined, moment to moment. But you need not bother to think about past, or present, or future. Merely watch the body and mind. You must figure karma out for yourself. Watch your mind. Practise and you will see clearly. Make sure, however, that you leave the karma of others to them. Don't cling to and don't watch others. If I take a poison, I suffer. No need for you to share it with me! Take what is good that your teacher offers. Then you can become peaceful, your mind will become like that of your teacher. If you will examine it, you will see. Even if now you don't understand, when you practise, it will become clear. You will know by yourself. This is called practising the Dhamma.

When we were young, our parents used to discipline us and get angry. Really they wanted to help us. You must

see it over the long term. Parents and teachers criticize us and we get upset. Later on we see why. After long practise you will know. Those who are too clever leave after a short time. They never learn. You must get rid of your cleverness. If you think yourself better than others, you will only suffer. What a pity. No need to get upset. Just watch.

Q: Sometimes it seems that since becoming a monk I have increased my hardships and suffering.

A: I know that some of you have had a background of material comfort and outward freedom. By comparison, now you live an austere existence. Then in the practice, I often make you sit and wait for long hours. Food and climate are different from your home. But everyone must go through some of this. This is the suffering that leads to the end of suffering. This is how you learn. When you get angry and feel sorry for yourself, it is a great opportunity to understand the mind. The Buddha called defilements our teachers.

All my disciples are like my children. I have only loving kindness and their welfare in mind. If I appear to make you suffer, it is for your own good. I know some of you are well-educated and very knowledgeable. People with little education and worldly knowledge can practise easily. But it is as if you Westerners have a very large house to clean. When you have cleaned the house, you will have a big living space. You can use the kitchen, the library, the living room. You must be patient. Patience and endurance are essential to our practice. When I was a young monk I did not have it as hard as you. I knew the language and was eating my native food. Even so, some days I despaired. I wanted to disrobe or even commit suicide. This kind of suffering comes from wrong views. When you have seen the truth, though, you are free from views and opinions. Everything becomes

peaceful.

Q: I have been developing very peaceful states of mind from meditation. What should I do now?

A: This is good. Make the mind peaceful, concentrated. Use this concentration to examine the mind and body. When the mind is not peaceful, you should also watch. Then you will know true peace. Why? Because you will see impermanence. Even peace must be seen as impermanent. If you are attached to peaceful states of mind you will suffer when you do not have them. Give up everything, even peace.

Q: Did I hear you say that you are afraid of very diligent disciples?

A: Yes, that's right. I am afraid. I am afraid that they are too serious. They try too hard, but without wisdom. They push themselves into unnecessary suffering. Some of you are determined to become enlightened. You grit your teeth and struggle all the time. This is trying too hard. People are all the same. They don't know the nature of things (sankhara). All formations, mind and body, are impermanent. Simply watch and don't cling. Others think they know. They criticize, they watch, they judge. That's OK. Leave their opinions to the. This discrimination is dangerous. It is like a road with a very sharp curve. If we think others are worse or better or the same as us, we go off the curve. If we discriminate, we will only suffer.

Q: I have been meditating many years now. My mind is open and peaceful in almost all circumstances. Now I would like to try to backtrack and practise high states of concentration or mind absorption.

A: This is fine. It is beneficial mental exercise. If

you have wisdom, you will not get hung up on concentrated states of mind. It is the same as wanting to sit for long periods. This is fine for training, but really, practice is separate from any posture. It is a matter of directly looking at the mind. This is wisdom. When you have examined and understood the mind, then you have the wisdom to know the limitations of concentration, or of books. If you have practised and understand not-clinging, you can then return to the books. They will be like a sweet dessert. They can help you to teach others. Or you can go back to practise absorption. You have the wisdom to know not to hold on to anything.

Q: Would you review some of the main points of our discussion?

A: You must examine yourself. Know who you are. Know your body and mind by simply watching. In sitting, in sleeping, in eating, know your limits. Use wisdom. The practise is not to try to achieve anything. Just be mindful of what is. Our whole meditation is looking directly at the mind. You will see suffering, its cause and its end. But you must have patience; much patience and endurance. Gradually you will learn. The Buddha taught his disciples to stay with their teachers for at least five years. You must learn the values of giving, of patience and of devotion.

Don't practise too strictly. Don't get caught up with outward form. Watching others is bad practice. Simply be natural and watch that. Our monks' discipline and monastic rules are very important. They create a simple and harmonious environment. Use them well. But remember, the essence of the monks' discipline is watching intention, examining the mind. You must have wisdom. don't discriminate. Would you get upset at a small tree in the forest for not being tall and straight like some

of the others? This is silly. Don't judge other people. There are all varieties. No need to carry the burden of wishing to change them all.

So, be patient. Practice morality. Live simply and be natural. Watch the mind. This is our practice. It will lead you to unselfishness. To peace.

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[Last updated: 22 August 1993]

THE PRACTICE OF BODHISATTVA DHARMA
(SUTRA TRANSLATION COMMITTEE OF THE UNITED STATES AND CANADA, SERIES

PREFACE
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Buddha-Dharma is the wisdom of all people and the light of the world. If people possess wisdom, then civilization is able to expand and go forward. If one has light, then even he, as an individual, can help to disperse the darkness of ignorance. Thus, wisdom and civilization are the right way for everyone to follow, and Buddhadharma illuminates the world.

Just what is Buddhadharma? It is a method to enable all being to become Buddha. "Buddha" means "enlightened One", but the term can be extended to mean enlightening oneself and others as well as enlightening _all_ people and _all_ sentient beings. Because everybody in reality possesses the Original nature of Enlightenment, everybody can, therefore, become a Buddha. However, people in the world, in their daily lives, are strongly bound by feelings of love and hate,etc.; and they are, also, deeply confused by their own Original Wisdom and cloud their own Buddha Nature and are ultimately overcome by all sorts of obstacles and delusions.

Therefore, the great Dharma Master /Tai-Hsu/ recommended that Buddhism should be promoted and spread everywhere. Thus, all people should be
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encouraged to understand the Dharma, increase their wisdom, purify their own minds, and be directed onto the open, wide and comfortable Path, that from numerous and various beginning point arrives at last, at the Supreme Bodhi. For this reason, Dharma Master /Tai-Hsu/ wrote _The_ _Practice_of_Bodhisattva_Dharma_, which recommends accepting the Three Refuges to link up with Triple Jewel, practicing goodness and generosity, observing the Five precepts and the Ten Virtues, and diligently performing the Six paramitas and the Four All-Embracing Virtues. So practitioners, whether following Mahayana or Hinayana, whether monks or laymen, and people of every degree -- with either shallow or deep understanding and ability -- will see, if they practice regularly, responsibly and sincerely, the Fruits of Bodhi gradually increasing day by day.

I fervently hope and desire that all people and friends in the Dharma, after reading this work and following its recommendations, will discover that their blessing and wisdom are constantly on the increase.

Dharma Master Lok To

Young Men's Buddhist Association of America
Bronx, New York
July, 1985

THE PRACTICE OF BODHISATTVA DHARMA

In the Buddha's teaching, the Sutra collection and the Vinaya collection comprise two kinds of Dharma. The Sutras are the collection of the Buddha's discourses given over a forty-year period in the Ganges valley, in India, nearly 2,6000 years ago, and they are concerned with the nature of mind and experience and the reality of the suffering, unsatisfactoriness, and the frustration of conditioned existence. The Vinaya is the collection that sets forth the discipline of body and speech that bhikkhus and bhikkhunis (Buddhist monks and nuns) must practice. This monastic code of discipline is undertaken upon

ordination, when one formally leaves home life, and Vinaya of this sort is primarily the concern of the Sangha (monastic body). An expanded version of this Buddhist training is the Bodhisattva ordination, wherein one undertakes the practice of the fundamental bodhisattva Dharma of body and mind. This Bodhisattva Dharma encompasses many levels and degrees of practice, both worldly and transcendental, and it is truly wondrous and inconceivable.

Many people are familiar with the term "Bodhisattva", but the genuine meaning of the term could stand some clarification. The average person perhaps considers images made of clay, wood or gold or portraits and paintings of saintly personalities to be some manner of substitute Bodhisattva. Indeed, through Asian national customs and traditions, we have come to associate religious statuary of this sort with the term "Bodhisattva". Needless to say, this is incorrect. We should understand that there are Buddha rupas portraying a higher degree of practice than Bodhisattva and also images of lesser sages, patriarchs, and even demons with bodies of oxen and serpents. These images should not be indiscriminately lumped together under the designation "Bodhisattva". Actually, men and women cannot look like the representations of Bodhisattva that artists have created. However, we are human beings with mind, and if we vow to practice Bodhisattva behavior, then we can gradually become Bodhisattvas.

The Sanskrit term "Bodhisattva" is composed of two words: /Bodhi/, which means enlightenment or awakening; and /sattva/, which means being. The designation "Bodhisattva" originally meant a living being who had developed or had determined to hold the Bodhicitta. /Citta/ is a Sanskrit work that means mind or heart; in the East, the two words "heart " and "mind" are synonymous. To search with the great perseverance for the Supreme Bodhi and to develop a compassionate heart in order to effect the liberation of all sentient beings from their states of conditioned suffering -- such is the authentic meaning of the life and path of one who has taken the Bodhisattva vows. Therefore, if we can resolve determinedly to develop the Bodhicitta, to search above for the Tao of the Buddha and seek the below to convert all sentient being to the right path -- not simply in theory but in genuine practice -- then we are practicing real Bodhisattva Dharma. Only one who urges

all beings to strive upward and penetrate the region of the great enlightenment can validly be recognized as and be called _a_ bodhisattva. Thus, it should be clear that images of clay or gold are not the real thing; and only those who have determined the Bodhicitta are genuine Bodhisattvas.

To initiate the Tao of the Bodhisattva, one need not already stand in the highest regions of sanctity. By the same token, when we observe our own natures closely, we see that pure-mind realms are not so very far away. Starting from our worldly state, we march, step by step, toward the highest, holiest region and create purity and freedom. Staring from the shallow and progressing to the deep, we transform inferior into superior beauty. Beginning as worldlings with the bodhicitta, we eventually shall enter the blessed stage of the final Diamond Heart. This is the condition of the superlatively enlightened Bodhisattva.

Most people who have confidence in the Buddhadharma and consider themselves Buddhists do not vow the develop the bodhicitta. Thus, they remain mere worldlings if they do not choose to add to themselves to dimension of Bodhisattva mind. Genuine Buddhists who have determined the Bodhicitta are as rare as the feathers of a phoenix or the horn of a unicorn. Another kind of Buddhist are those who, after encountering the Buddhadharma, imagines the accomplishment of Buddhahood to be so lofty as to be virtually unreachable. Because of their inadequate self-confidence, such people fail to realize the real goal and cannot complete the Buddha Tao. They grasp the expedient teaching which was revealed gradually by the Buddha -- i.e., wholesome karma in this world and the subsequent reward of heavenly bliss. Learning this very shallow dharma, they wish only to satisfy their desire for bliss and blessings in the present life. They can be said to have learned some Buddhadharma, but they are still quite far, in reality, from any genuine, profound understanding of teaching. In short, they are merely grasping expedient teaching as absolute truth. Buddha was the censure this kind of understanding as /ichchantika/ or the state of being unable to make spiritual progress.

Yet another kind of Buddhist is the sort who is personally aware of the suffering of birth and death and so learns the void dharma of the

Middle-Way beyond the two extremes of "is" and "is not". Always grasping the extremes of "is" and "is not", and then one can enter the stage of void samadhi. Even though this is considered a superior position and can lead to the practice of Mahayana, it is, however, not the Bodhisattva Tao leading to the Supreme Buddha Fruit. Thus, this approach was censured by the Bodhisattva Dharma, whether high or samadhi. The practice of Bodhisattva Dharma, whether high or low, worldly or transcendental, starts from the human level and proceeds until the complete Tao of Bodhi is won. This characterizes that practice that goes all the way through from top to bottom, and it require nothing apart from determining the Bodhicitta and vowing to act as a Bodhisattva. This development is analogous, by way of example, to a person beginning kinder-garten and proceeding until he eventually reaches the research institute and earns his doctoral degree; at all stages of his academic career he is called a student. Similarly, in developing Bodhisattva practice, one begins by vowing to determine the Bodhicitta and progresses to the Final-Diamond-Heart stage. The beginning one approaches the Buddha Fruit. All stages are termed Bodhisattva, and practice is an ongoing matter. The Bodhisattva stage immediately preceding the Buddha Fruit is termed the Final Diamond Heart. Though it is not easy to carry through, by not letting go of Bodhisattva Mind even for one instant, one will gradually complete the work and achieve the goal.

The practice of this Bodhisattva Dharma is easily initiated by accepting the Three Refuges of Buddha, Dharma and Sangha. Because it is feared that a person might stray onto wrong paths, one, after accepting the Three Refuges, is encouraged to determine to hold the Four Great Vows. These are:(1) Sentient beings without number I vow to enlighten; (2) Vexations without number I vow to eradicate; (3) limitless approaches to Dharma I vow to master; (4) Supreme Bodhi I vow to achieve. The purpose of taking the Three Refuges is to enable people to disentangle themselves from erroneous views; the Four Great Vows are used to teach people to hold to no desire for the bliss of men and devas and the void samadhi of Dviyana (the two yanas of Sravakas and Pratyekabuddhas). This path can be termed the direct road of the Bodhisattva Tao that leads one to the Supreme Bodhi. After accepting the Three Refuges and thus inaugurating the Bodhisattva-Dharma training, it is very important for

one to practice everywhere, continually turning the wheel of the Dharma and aiding all sentient beings. Relative to this view, the /Vimalakirtinirdesa Sutta/ says: "The Bodhimandala (place of spiritual practice) of the Bodhisattva is everywhere."

ACCEPTING THE THREE REFUGES TO LINK UP WITH THE TRIPLE JEWEL

In his acceptance of the Three Refuges, the essential point to be stressed is that the aspirant should develop a very fervent desire to behold the Buddha, Dharma and Sangha. While maintaining a spirit of self-sacrifice in relationship to the Bodhisattva Dharma. Extended to body, mind and even life, one should forge a vow in the following manner:

> "I, namely so and so, as a disciple of the Buddha, vow to take refuges in the Buddha, Dharma and Sangha throughout my entire life."

While uttering this vow, one should maintain a spirit of great devotion and solace. When one repeats this vow while prostration to the Buddha, one comes to fell great awe as of a great mountain had exploded in front of him. One may experience great solace just as a nursing child deprived of milk might experience if suddenly he met his lovely mother and had another whelming impulse to surrender himself into her arms. These wholesome emotions, coupled with repentance and joy, are kindled in one's heart. Having experienced skillful mental states such as the above, one states the following:

> " I, namely so and so, accept the Three Refuges for the remainder of my life, and, feeling like a bird who once had lost its nest and has once again returned to its home forest or like an infant who is dependent upon his loving mother, I vow never to stray away at midday (i.e., before the end of my life) and will always hold these Refuges with great devotion."

These Refuges are the Buddha, Dharma and Sangha, otherwise known as the Three Precious Ones of the Triple Jewel, "Precious" here meaning valuable and worth of respect. Taking refuge as understood here we are also simultaneously taking refuge in the Triple Gem within ourselves. This means that our own fundamentally enlightened mind is Buddha; our speech, used to teach and aid living beings, is Dharma; and our bodies and behavior are the symbols of Sangha, the enlightened community of Noble Ones. We first go for refuge to Buddha. Buddha means the Enlightened One, who has fully accomplished ANUTTARA SAMYAKSAMBODHI, the perfect Complete Awakening. Therefore, the appellation given to enlightened ones is simply "Buddha".

This title has been used since the original period of the Buddha's teaching in India. The founder of the Buddhist religion was called SAKYAMUNI, or sage of the Sakya clan; but after he achieved the Supreme Awakening, he was thenceforth called SAKYAMUNI BUDDHA. We go for refuge to Sakyamuni Buddha but simultaneously take refuge in all Buddhas of the ten directions and in the three periods of time. Because the epithet "Buddha" denotes the attainment of perfect virtue and wisdom, there is complete equality between Sakyamuni Buddha and all other Buddhas. So even though we go for refuge to our original teacher Sakyamuni. It is reasonable that we also, at the same time, take three time periods. Taking refuge voluntarily, one should concentrate all the energy of one's Dharama practice to realize the perfection of blessedness and wisdom; i.e., one should also harbor no pride whatsoever over one's small storehouse of virtue and wisdom. With feelings of pity and sadness for the unskillful, one should always maintain a sense of reverence within oneself and dwell in delight and peace.

Secondly, we go for refuge to the Dharma. Because all Buddhas depend on the Dharma as their teacher, the Dharma is recognized as the most important refuge. The Buddha was enlightened and practiced in accordance with the Dharma After his attainment of Bodhi, the Buddha taught all his disciples to practice Dharma and reap the fruit just as he had. One's heart and mind should incline naturally toward the Dharma, and one should feel as if his whole body were embraced by the Dharma.

Thirdly, we go for refuge to the Sangha, the present superintendent of the Three Precious Ones. In India, "Sangha" originally meant harmony. The ability of the assembly to harmonize and stay together is called Sangha. When more than four people live together in harmony, the term "Sangha" can be applied to describe the situation. According to the Buddhadharma, if disciples leave home to practice (i.e., to become bhikkhus or bhikkhunis) and dwell harmoniously together in a VIHARA, they are called a Sangha. According to the Theravada teaching, those who have practiced and attained the various stages of liberation and sanctity of the Three Vehicles make up the Sangha of Arahants and Sages. According to the Mahayana teaching, disciples practicing the Bodhisattva Dharma and attaining its fruit make up the Bodhisattva Sangha. When we go for refuge to the Sangha, we should include all the various meaning of the term in our understanding. However, in the beginning stages of Dharma study, it is more important that we take refuge in the present superintendent Sangha of disciples who have left home. The transmission of the Buddhadharma in this world depends upon this present Sangha to protect and actualize the Teachings. We take refuge with and depend upon them to learn the practice path to Bodhi. Therefore, we take refuge to link up with the tradition of Bodhisattva Dharma practice and initially are not so concerned with which teacher is the wisest and who has developed the highest wisdom and virtue in former lives. We should be primarily concerned with cultivating our own good roots, developing harmony with everyone and universally aiding them to achieve minds concentrated in and focussed upon the Buddhadharma.

One who takes refuge should understand that the Buddha is all-virtuous and worthy of all respect and that the Buddha-Mind represents the incomparable field of blessings in this world. We should understand that the Dharma is a complete teaching that is full of principles explicitly outlining the path to the Supreme Awakening. The Sangha should be understood to be the pure Dharma teacher, excellent in conduct and expedient methods of instruction. In this manner, regarding the Three Precious Ones with deep admiration, we can successfully go for refuge, even to the end of our lives with full confidence in the practice path. Without recourse to religious or philosophical views, we shall always remain disciples of the Buddha. This, then, is the beginning of the determination to achieve the Bodhisattva Mind in the practice of

Bodhisattva Dharma.

PRACTICING GOODNESS AND GENEROSITY,

INCREASING BLISS AND DISPELLING CALAMITIES.

Faith of confidence in the Three Precious Ones is extremely wholesome because synonymous with this confidence is the desire to practice loving-kindness and perform acts of goodness. According to the Buddha's Teaching, to respect, make offerings towards and to contribute to the happiness and welfare of all sentient beings is the primary field in which to sow the seeds of bliss in this world. Building temples or creating statues of religious personalities, etc., can lead to bliss and wisdom and is termed the field of reverence. Offering devotion, respect and gratitude to one's parents and teachers due to the fact that they are one's benefactors is termed the field of grace. We should do our best for the poverty-stricken, the ill, old, weak and disabled, etc., because they are fallen into states of woe and calamity; should we be armed with our practice of generosity and purity of heart, we would then be able to transform these situations into more fortunate ones.

Natural disasters and catastrophes arise simply as a response to evil minds and unwholesome activities on the part of many living being. If human beings were to determine to use wholesome mind and pure action in all circumstances, then bliss and happiness would follow naturally. All people want a life free from ill and calamity and full of happiness. To expect a life of happiness without performing wholesome and beneficial activities is not a legitimate expectation. If one does not sow the appropriate seeds, one will surely not reap the desired response or result. The novice Bodhisattva should develop a storehouse of skillful activity and virtue in order to increase the happiness of all sentient beings.

TAKING THE REFUGE OF RIGHT FAITH

After accepting the Three Refuges, it is important to take the refuge of the Right faith. People who have cultivated the Buddha-dharma in their previous lives and have developed strong, deep roots and thus have natural confidence in the Teaching can take the refuge of the Right Faith directly. One takes this Refuge of Right Faith in the presence of a teacher and offers one's unlimited devotion of the Three Precious Ones. When reciting one's affirmation of the practice path of Bodhi, One should visualize worshipping at the Buddha's feet and achieving unity with the infinite Dharmadhatu of the Triple Jewel. As the nature of a drop of water and the Ocean is the same, so is the nature of a small space and a large one; similarly, there is and should be non-differentiation and non-discrimination between the worshipper and the worshipped. It follow from this, then that there is no duality between one's self-nature and the Buddha-nature; i.e., there is no notion of an ego, personality,being,etc., involved, the only reality being the complete identification of one's self-nature with the Buddhas and Bodhisattvas and their unlimited compassion extended to all sentient beings. This awareness is transcendental to all notions of insides, outside and middle, and it comprehends all the ten directions. Transcending considerations of time, it has no beginning or end and encompasses the Three Realms. Now, just at this moment of right faith and concentration, one makes a determination of dedicating oneself to the Dharmadhatu of the Three Precious Ones for all time without Beginning or end. This is done in accordance with and adamantine faith in wisdom that is compared to eating a small diamond that one can never digest. This is the manifestation of fundamental Faith and is one of the four kinds that are explained in THE SASTRA OF THE AWAKENING OF FAITH IN THE MAHAYANA, where it is said: "This faith is the delight of True Dharma." The acknowledgment of this Original Faith is considered to be right faith, and one who possesses this eligible to undertake the preliminary training of the Bodhisattva Tao.

TO DESTROY ILLUSION, ESTABLISH THE RIGHT FAITH WITH RESPECT FOR THE RIGHT TAO

AND DISPEL HETERODOX VIEWS

This is the actual proof of the efficaciousness of the right faith. For it one has solid confidence in the Buddhadharma based on wisdom derived from practice, then all doctrinal disputations or the pitting of one religious or philosophical view against another leaves one's faith unmoved. Moreover, the use of the mature wisdom can destroy all absurd statements, evil modes of though, and erroneous views with which one might come in contact. The Sutras and the Sastras taught by Buddha and Bodhisattvas contain a complete, universally valid and reasonable teaching for all sentient beings. Also, many different masters made every effort to enhance and glorify these profound doctrines by way of commentary. Therefore, Taking the refuge of right faith in the Bodhisattva Tao means not only to recognize the truth for oneself but also to protect the Buddhadharma against insult and abuse and to profit others by teaching. Using skillful eloquence of speech and writing, one should manifest the truth of Buddhadharma to increase the faith of both oneself and others. The Bodhisattva who takes the refuge of right faith, with his qualification of self-knowledge, is able, eventually, to arrive at the stage of non-retrogression. Those who have taken merely the Three Refuges in order to link up with the tradition of Bodhisattva Practice are not yet prepared for this stage.

THE FIVE PRECEPTS AND THE TEN VIRTUES

The five precepts, along with the Three Refuges, are the first step in the practice of Buddhadharma for both laymen and Sangha. The five precepts are the fundamental discipline in Buddhist training and the necessary moral practice for human-kind. Therefore, The Bodhisattva Garland of Precious Gems Sutra states that all sentient beings' ability to enter the ocean of the Triple Jewel is dependent on faith and discipline. Our physical, verbal and mental activity are the basis of our production of wholesome and unwholesome karma. According to the Buddhadharma the five precepts are of singular importance to enable us to destroy our evil tendencies, increase the strength of our good

tendencies and purify our minds. They are considered to be the moral standard for human beings; and, indeed, of they are not practiced and maintained, then this human form of life will have its demise.

The first precept is to refrain from killing living beings and, instead to extend loving-kindness to them. The second precept is to refrain from stealing and instead, to practice generosity. The third precept is to refrain from adultery and, instead, to practice wholesome family life. The fourth precept is to refrain from lying and, instead, to practice truthfulness in all one's dealings. The fifth precept is to refrain from intoxicants -- both drug and liquor -- and, instead, to live in good health and practice clarity of mind.

The Buddha explained these ethical principles as follows: The first four precepts are considered to be natural moral principles, whereas the fifth precept is considered to be a conventional moral principle. Natural morality means those ethical principles that all human society should maintain regardless of what religious denomination or philosophy is adhered to. Whether one practices Buddhadharma or not, one should refrain from killing, stealing, adultery and lying. Conventional morality means to behave in such a way that unwholesome actions cannot have the opportunity to arise. Even though the consumption of intoxicants need not necessarily involve others, the resulting state can lead to transgression of the first four precepts. Furthermore, if one is given to habitual consumption of liquor or drugs, the obvious result is the steady deterioration of one's physical and mental health.

Whether one practices Buddhadharma or not, if one cultivates these five precepts as the standard for one's behavior, one can then become a person of unwavering morality, worthy of the respect of others. Besides the voluntary agreement to refrain from some negative or destructive activity, these precepts all contain a positive attitude or practice to be cultivated as their counterpart. The five precepts in Buddhadharma and the Five Constant Virtues in Confucianism are the same.

The practice of non-killing means extending kindness to all living beings. To kill people is a serious matter in the eyes of the world, but to kill smaller living things is not conventionally considered quite so

serious. In the Buddha's Teaching, however, the taking of life of any kind whatsoever is a grave matter. People and societies that value peace and unity must practice non-killing and its positive counterpart -- lovingkindness.

Practicing non-stealing means the adoption of right livelihood by human beings. Clothing, food, housing and transportation are essential requirements of human society and are produced by people's labor. As such, they are to gotten in such a way that is justifiable and legitimate. If people resort to cheating and stealing or acquiring their property and wealth without the necessary expenditure of labor, then peaceful co-existence is an impossibility. Therefore, the Buddha stated that even a needle or a weed cannot be taken from another without permission.

The practice of refraining from adultery will strengthen moral ties between human beings. The right path to be taken between men and women is wholesome married life with proper responsibility taken for their relationship and whatever children may come as a result of their union. Therefore, the Buddhist tradition allows lay disciples to marry and considers it correct and justifiable and legitimate source of happiness in this world. To enjoy sexual activity without taking responsibility for one's actions only leads to a degenerate social situation and such unfortunate extremes as incest, venereal disease, etc. Moreover, this is an evasion of one's true responsibility to raise and educate children and to inculcate in them proper moral and social values. Children are not equipped emotionally or intellectually to educate themselves and need the guidance and good example of their parents and teachers to lead and point them toward wholesome behavior and healthy physical and mental development.

The practice of non-lying, or truthfulness, means conforming our actions to our words and maintaining the spirit of honesty in all our dealings. Where there is dishonesty, even as small a social unit as that of husband-and-wife cannot live together in love and righteousness. On an international scale, global unity will remain an impossibility because of the propensity to selfishness, dishonesty and betrayal on the part of nations and societies. The Buddha praised the virtue of words conforming

with actions and observed that honesty and sincerity are characteristic of the sage. The commentary to the /Prajnaparamita Sutra/ states that one who habitually lies possesses an ill fame that spreads far and wide, and such a one, at the end of his life, succumbs to rebirth in a hellish realm.

The practice of non-intoxication, or sobriety, is necessary to increase and maintain purity of heart and wisdom. Intoxication can frequently lead to the loss of both one's fortune and honor. The Venerable /Hsu Yun/ has so wisely observed: "Drinking wine and eating meat upset the mind-nature...; with clear tea and vegetarian food the mind errs not, enjoying Dharma night and day." When the consumption of alcoholic beverages of drugs is allowed to become habitual, laziness and shamelessness will certainly develop. Therefore, if one aspires to develop a noble personality and practice the Bodhisattva Dharma, one should refrain from the use of such debilitating substances.

The observation of the five precepts is also the basis of discipline for those who leave home to practice the Bodhisattva Tao. Their practice is stricter than that of laypeople because under extreme conditions the laydisciple is able to transgress these principles. For example, if a lay-Bodhisattva is a member of the military and is called upon to defend the populace, he can justifiably do so for the greater good of the community. However, the Sangha members cannot, under any circumstances, be involved in this activity. Another example would be the legitimate enjoyment of sexuality between husband and wife. Sangha members are prohibited completely from engaging in sexuality.

Below is a chart outlining the five precepts and how they correspond to the ten virtues:

```
!--->non-killing<------!
!--->non-stealing<-----!---physical activity<-----------------!
!--->non-adultery<-----!                                      !
!                 non-lying<------------!                T
!                 no improper remarks<--!                   E
!                                 !---verbal        N
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Five---->!--->non-lying        no two faced speech<--!   activity<----
Precepts !                     non-ugly speech<------!                V
        !           non-grasping and clinging<-!                     I
        !                   not full of anger<-!                   R
        !                                !---mental activity<- T
        !                                !                   U
        !                   not ignorant and<-!                   E
        !--->non-               unenlightened  ! --------------------S
            intoxication
```

The four virtuous modes of verbal activity are here equated to the precept of refraining from untruth. Improper remarks can even be more false than untrue ones, and honeyed words are dishonest. Obscenity and pornography move people's hearts in an immoral direction.

Two-faced speech serves only to stir up ill will and instigate trouble on both sides of the fence. It can cause people to separate from their own flesh and blood and cause loved ones to become enemies; on a small scale, it can disrupt a family, and, on a larger one, it can lead to global warfare.

The use of ugly speech means to make insulting remarks continually. One uses abusive and intolerable speech to insult others and does not seem to realize the effect of one's own abrasive language. This manner of speech is distorted and unprofitable and so is included in the category of lying.

The three virtuous mental actions are the positive counterparts to the fifth precept of refraining from intoxicants. Grasping and clinging means excessive craving for those things that one should renounce. One craves continually for more and more, never being satisfied with what one has. Being full of anger means the absence of compassion for sentient beings and their situation. Ignorant and unenlightened states of mind and action refer to the ignorant of clinging to heterodox views and non-possessing of that wisdom that would let one follow the correct path. These ignorant and unwise states also refer to that condition where one is full of uncontrollable desires and is foolishly drowning in

the sea of false views about the nature of reality. Therefore, one who aspires to tread the Bodhisattva Path must develop right thought and shed all heterodox views. Craving, aversion and delusion are everybody's problem and are referred to in the Buddhadharma as the three poisons or the three roots of unskillfulness. A person who has extinguished these three poisons in himself is called holy. One who aims to practice Bodhisattva Dharma should practice generosity, compassion and wisdom, which are the antidotes for these three roots of unskillfulness. It is said that if the protecting embankment of the precepts is broken, the evil waves of the three poisons will overflow, flooding and destroying the personality.

The observation of the five precepts will insure that the relationships and moral practice of human society are perfect. To practice the Bodhisattva Dharma, it is essential that the aspirant have a moderately balanced and wholesome temperament. If the stability of personality and behavior is insufficient, where can the Bodhisattva Dharma make its appearance? The observation of the precepts will lend the necessary stability, balance and wholesomeness to one's personality. The cultivation of these ten virtues alone will insure one an unobstructed entrance into the realm of the devas. Because craving, aversion and delusion are kept in check, the mind will be calm and full of peace and quite suitable for contemplative practice. If rebirth in heaven states occurs, the time will not be spent in idle enjoyment of celestial bliss but rather in further practice of the Bodhisattva Tao. Whether in the human or the deva worlds, the Bodhisattva Path consists in continually practicing virtuous action and developing wisdom. The Bodhisattva extends loving-kindness and compassion to all sentient beings and teaches and illustrates, by example, the Bodhisattva Tao in whatever realm of existence he finds himself.

SRAMANERA AND BHIKSU

According to the Buddha's Teaching, the five precepts and the ten virtues constitute what is called the UPASAKA or UPASIKA dharma. The upasaka/upasika is a man or a woman who practices the Buddhadharma in lay life and who protects and serves the Triple Jewel. These two

categories of lay disciples together with the SRAMANERAS and the BHIKKHUS become the four-fold assembly of Buddha's disciples. Further analysis and classification establishes the four-, seven-, or nine-fold assembly as illustrated below:

```
                                the refuge of connection -----!
                                                              !
                                the refuge of right faith ----!
                                                              !
        four-              upasaka  -------------------------!
  !----- fold              upasika  -------------------------!
  !      assembly--------   bhiksu   -------------------------!
  !                       bhiksuni -------------------------!
  the                                                         !
great                                                         !nine-
assembly in                                                       !fold
the Buddhist                                                      !assembly
tradition                                                       !
!                                                             !
!                                                             !
!                                                             !
!      seven-            (the first four are the same         !
!------fold               as above)  -------------------------!
       assembly-------    siksamana  -------------------------!
                        sramanera  -------------------------!
                        sramanerika-------------------------!
```

The sramanera is a novice monk, and the bhiksu is a fully ordained member of the Buddhist Sangha. After taking the complete education and training of a sramanera, one is eligible to become a bhiksu. The sramanera depends upon a bhiksu master to administer the higher ordination, and it is the responsibility of the master to train and educate the sramanera fully since he will become the guardian and heir of the Dharma in the future. This education consists of the following: the VINAYA, or essential rules of monastic deportment and behavior; the Buddhist Sutras; the commentaries of later Patriarchs and teachers, called Sastras; and the essentials of meditation practice. Unless the sramanera is will grounded in these teachings, the Dharma master should

not take the responsibility involved in conferring the bhiksu ordination. A traditional saying states: "A Dharma master must not have any dumb sheep;" i.e., a monk who cannot comprehend and spread the Dharma. The term "sramanera" possesses several meanings. One meaning is "to cease" in the sense of achieving a state of mind wherein one's craving, aversion and delusion cease. Another meaning is "kindness" in the sense of achieving a state of mind wherein one can practice loving-kindness, or MAITRI.

One who desires to leave home-life and practice as a sramanera must be able to observe the ten precepts. These are as follows:

Not killing,
Not stealing,
Celibacy, or /brahmacarya/,
Not lying,
Not taking intoxicants,
Not using garlands of flowers, jewelry, perfumes, etc.,
Not listening to music or attending movies, operas, etc.,
Not sleeping on high or broad beds,
Not eating food after twelve noon, and
Refraining from acquiring money and valuables.

The first five precepts are the same as those held by lay disciples, with one notable exception. The third lay precept of refraining from adultery or sex which accuses trouble is changed to the observance of complete celibacy for Sangha members.

The sixth precept is to refrain from the use of flower garland, makeup, perfumes and other manner of personal adornment. To enhance one's personal attractiveness to the opposite sex has no place in the lives of Sangha members who are trying to attain the knowledge and vision of reality.

The seventh precept is to refrain from taking part in dancing, singing, musical and theatrical performances, etc. Disciples who have left home should not view or listen to such things, for the places in which they are taking place usually have no connection with spiritual life. The

subject matter of popular music and drama only serves to perpetuate illusions about the nature of this world and has little or nothing to do with the practice path to Bodhi.

The eighth precept is to refrain from sleeping on a high or broad bed. One who has renounced the life of luxury and the priorities of personal comfort and sense pleasure has no need a simple seat and a low bed. For the disciple who has left home, a simple seat and a low bed or mat should be more than sufficient.

The ninth precept is to refrain from eating after midday. One who has left home should try to imitate the great Patriarchs and teachers of the past, who usually took only one meal a day, which was in the forenoon. Satisfaction with one full meal before noon has many benefits, one of which is that a disciple has more time to study and practice Dharma. Another benefit is that one is not plagued with tiredness and lethargy due to overeating and can enjoy better health. It is also said that the hungry ghosts, or pretas, seek their nourishment in the evening; and when they hear the sounds of monk's bowl, their hunger and suffering increase. Therefore, out of compassion for them the disciple who has left home does not eat in the evening.

The tenth precept is to refrain from acquiring money, jewels, and other valuables. An increase of greed and desire for fame and will surely occur if one acquires these things. Those disciples who have left home should live a tranquil life without the desire for worldly gain, and their needs should be met by the offerings of the lay disciples.

The first five precepts form the sila, or moral discipline--the basis of the four barga, or groups--of the Buddha's disciples. The sramanera must, in addition to the first five precepts, observe and maintain these five additional precepts, the first four of which are precept is to abandon the wealth that laypeople depend on. In this way the monk's life is devoid of personal property, and he truly lives up to the designation: "homeless one."

The bhiksu, then, is the disciple who has taken the higher ordination in the Buddhadharma. The term "bhiksu" comes from the Sanskrit root-verb

"bhiksa" meaning "to beg". Bhiksu means one who is without home and property and is dependent on almsfood to support the body. A bhiksu should enjoy a tranquil life of renunciation, possessing only three robes and a bowl. Like a bird flying anywhere, devoid of property and possessions, so the bhiksu goes. Travelling anywhere, observing strictly the monastic Vinaya, the bhiksu spreads the Dharma and maintains the Buddha's Way in this world.

The bhiksu precepts number 250 and include the sramanera discipline. They constitute a code of refined conduct and discipline concerning the bhiksu's deportment while he is walking, standing, sitting, sleeping, talking, silent, etc. If the bhiksu maintains his Vinaya, his respect-inspiring deportment is complete, and he is competent to maintain the Buddhadharma in this world. The discipline of bhikkhus is complete; that of sramneras is partial. However, both have as their basis the ten precepts, which are called the perfect discipline of one who leaves home.

THE EIGHT PRECEPTS

The eight precepts are the discipline of laypeople engaged in short training periods or in preparation to leave home. Because the world of laypeople with its work and family obligations can be fatiguing, both mentally and physically, the Buddhist tradition allows and encourages periods of retreat.

During these periods, the lay disciples accept the eight precepts and experience a bit of the peace of a will-ordered and disciplined life. In this way, they can develop more understand of the Buddhadharma and enjoy a clarity of mind analogous to the happiness of spring-time. The layman's precepts are the same as the first nine of the sramanera's precepts, the sixth and seventh being combined to make the total of eight. It is customary in Buddhist countries to observe these precepts on the new- and full-moon days of the lunar calendar. The precepts close the doors to the realms of woe (apaya-bhumi) and open the doors to the heaven-worlds and the realms of the sage.

MAHAYANA AND HINAYANA

According to one's learning and level of practice, there is a distinction made between Mahayana and Hinayana Buddhism. Hinayana is a term given by the Mahayana to those schools of Buddhism that practice to attain Sravaka Budhi, the enlightenment of a sravaka, or one who listens to and understands a Buddha's Teaching. This enlightenment is termed that of an arahant, or accomplished one. Mahayana Buddhists aspire to win the Annuttara Samyak Sambodhi of a Buddha, both for their own liberation and for the liberation of all sentient beings. A traditional simile concerning these two yanas is that a solitary individual riding a bicycle is analogous to the Hinayana path, while riding in a train full of people is comparable to the Mahayana.

According to the Bodhisattva Dharma, an individual who has determined to practice and seek deliverance for himself only has blockaded himself within and limited himself to the region of Hinayana. In a contrast, one who has determined to practice the Bodhicitta with the aspiration to assist in the liberation of other living beings has entered the region of Mahayana. The practice of Bodhisattva Dharma is just the promotion of this Mahayana insight, and its basis spirit is the determination of the Bodhicitta.

DETERMINING THE BODHICITTA; THE FOUR GREAT VOWS AND THE FOUR DEFEATS OF THE BODHISATTVA DHARMA

Determining the Bodhicitta is spoken of in the last of the Four Great Vows as follows:

"The Supreme Enlightenment we vow to achieve."

Enlightenment is Bodhi; Supreme Enlightenment is the /Annuttara Samyak Sambodhi/, or the Buddha Fruit. Determining the Bodhicitta means using the faith of our worldly minds to vow to complete this path. However, if one is to complete this vow, one should have the support of the other three Great Vows. To arrive at Annuttara Samyak Sambodhi, one should have the desire to spread the Buddhadharma and effect the liberation of all the sentient beings. Therefore, the First vow is:

"Sentient beings without number we vow to enlighten."

For a Bodhisattva,the eradication of one's own suffering is joined with the desire to aid in the eradication of all others' suffering as well. The real Bodhisattva identifies the Immeasurable distress of all sentient beings as his own. With this immeasurable compassion (Mahakaruna), one can take up the second vow:

"Vexations without number we vow to eradicate."

The desire to win Supreme Bodhi, convert and liberate sentient beings, aid in the eradication of their distress, etc., should not be an impulse based on idle sentimentality or romantic notions of spiritual life. This noble aspiration can only come to completion provided that there is a strong foundation of wisdom. With wisdom only, and not otherwise, can one spread the Dharma and assist living beings. This wisdom arises from a keen desire to learn and practice the Buddhadharma. Therefore, the Buddha said, "All Buddha in the three periods arise from learning and practice". One who is not willing to learn will remain eternally foolish, and what foolish man or woman ever completed the Bodhi Tao, spread Dharma and assisted sentient beings? As there is Immeasurable distress in the lives of sentient beings, there are innumerable methods of Dharma practice. Therefore, the third vow of great compassion is:

"Limitless approaches to Dharma we vow to master."

When one perceives the suffering of sentient beings, one vows to enlighten sentient beings without number. When perceiving the distress in one's life and that of others, one vows to eradicate vexations without end. Perceiving the myriad Dharma doors to enlightenment, one vows to master them all. Perceiving the truth of nirvana, one vows to attain the Supreme Bodhi. All Bodhisattvas who determine the Bodhicitta hold there Four Vows of great compassion.

There are various condition leading to the deterioration of the bodhicitta and the practice of Bodhisattva Dharma. These conditions are called /parajika/, or "defeats", and they are acts or thoughts that break or defeat the Bodhisattva practice. This same term is used in connection with the monastic Vinaya, where it denotes the first four rules, transgression of which calls for expulsion from the order of bhikkhus. The elder Tripitaka Master /Hsuan Tsang/ translated this term as "overcoming by specific conditions." This means the good roots necessary for the practice of Bodhisattva Dharma are overcome by the specific conditions of unwholesome roots.

The first specific condition which leads to the defeat of the Bodhicitta is the tendency to praise oneself and to slander others. If the Bodhisattva loses his Mahakaruna, he is no longer willing to profit others at his own expense. Being solely concerned with his own name and fame, he loses respect in the eyes of family, friends and society.

The second specific condition leading to defeat is seeing someone in a state of suffering and anxiety and not lifting a finger to help. Losing one's Mahakaruna, one makes no effort to teach or profit those who may come for assistance but, instead, cultivates miserly tendencies.

The third specific condition leading to defeat is no receiving the repentant or those desirous of following the right path. Losing one's Mahakaruna, one allows himself to bear anger and grudges in his mind and, as a result, is not willing to teach or assist those who are repentant.

The fourth specific condition leading to defeat is the act of foolishly deceiving others with pseudo-Dharma. Without wisdom, one manipulates heterodox views, slandering the Buddhadharma and deceiving others with what appears to be Dharma but which is, in fact, not genuine.

If a Bodhisattva falls into any of these categories of defeat, he loses the Bodhicitta and also the qualification of Bodhisattva practice. Therefore, one should preserve the qualifications, protect the Bodhicitta and increase the vast storehouse of Bodhisattva Dharma.

THE SIX PARAMITAS

The six Paramitas, or perfections, are the means for realizing the four great vows and completing the Bodhisattva practice. They are as follows: 1) /Dana/, generosity or charity; 2) /Sila/, the precepts or morality; 3) /Ksanti/, patience or forbearance; 4) /Virya/, energy and zeal; 5) /Dhyana/, contemplative practice or meditation; 6) /Prajna/, Wisdom or the power to discern reality.

When one has heard the Mahayana Dharma and developed great compassion, the practice of the six paramitas is the natural next step on the Bodhisattva Path. The great vows, deep as the ocean, should have a mountain of practice of Six Paramitas, and filling (or fulfilling) the vows means to complete the Supreme Bodhi of Buddha Fruit. The Tao of Bodhisattva Dharma is the Practice of the Six Paramitas.

The first paramita is Dana, or charity and generosity. The highest worldly form of this is to give one's body, or even one's very life, for the benefit of others. This is described as internal charity, while the type of generosity regarding personal property, money, time, etc., is referred to as external charity. Beyond Dana, in this internal and external sense, there is a transcendental form, which is the use of one's talents, intellect, scholarship, eloquence,etc., to spread the message of buddhadharma. This is called the almsgiving of Buddha Truth. The principle of Dana is the spirit of self-sacrifice in order to

benefit the multitude.

The second Paramita is Sila, or morality. As stated above, the discipline of Mahayana Bodhisattva is not only concerned with the negative prohibitions but also with their positive counterparts. Sila means the cessation of evil and the initiation of the good. This sila is formulated as the 5,8,10 or 250 percepts. The principle of Bodhisattva moral discipline is to attain the state of non-retrogression in one's moral behavior whereby the observation of sila becomes automatic.

The third Paramita is Ksanti, or patience and forbearance. Holding onto the objective of doing good, especially in this age of chaos and impurity throughout the six realms of sentient beings, is not an easy affair. There are so many adverse circumstances to obstruct the practice of Bodhisattva Dharma. The Bodhisattva, equipped with right view and his practice of the Ksanti Paramita, is able to deal successfully with these situations, effect his own liberation and aid all other living beings. The Bodhisattva should also develop the capacity for forgiveness, which arises from wisdom. Wisdom perceives that all sentient beings are produced by causal conditions without self-nature and are of the same nature as oneself.

The fourth paramita is Virya, or energy. The term "energy" is used in the sense of putting forth energy to win those states of wholesomeness as yet unknown and unwon. One puts forth energy in the practice of the Bodhisattva Dharma and energetically maintains the Bodhicitta. Without developing Virya Paramita, one determines the Bodhicitta only temporarily. When meeting with adverse conditions, one is disillusioned and drops the practice. Virya, then, comes to mean persistence in the face of disillusionment and energetic striving to complete the Bodhi Tao and to win the supreme Buddha Fruit.

The fifth Paramita is Dhyana, or contemplative practice. Dhyana, in Sanskrit, means concentration practice and is synonymous with samadhi. Joining the two words, we have the chinese phrase Ch'an-Ting. The original meaning of Ch'an-Ting is to concentrate the mind on one point. The effort of contemplation is the tonic of spiritual health. One studying the Bodhisattva Tao who cannot control his confused and

disorderly mind must necessarily practice Ch'an-Ting and develop light and power and the ability to be unmoved by desires. Ch'an-Ting is the source of all wisdom and equanimity and the means to completion of the Bodhisattva Tao.

The sixth Paramita is Prajna, or wisdom. Although all worldly knowledge and learning are thought of as wisdom, the wisdom tradition of the Buddhadharma is not quite the same. According to the Buddha, wisdom is the ability to recognize the truth behind the temporary show of appearances and to possess confidence regarding this truth. The method of practice leading to wisdom, called Ch'an-Ting, encourages us not to seek anything but to unite ourselves with the Truth. This is called Original Wisdom and it encompasses discriminative wisdom, so though its scope and the approach to it are different. Original wisdom is the apprehension of the truth that all things arise from causal conditions, have no self-nature and are, therefore, void. The very essence of those six Paramitas is wisdom, and the way of wisdom is the Bodhisattva Tao.

The Sanskrit term "Paramita" means "Gone across to the other shore." The practice of these Paramitas can lead one across the sea of birth, death and distress to the other shore of peace and truth -- i.e., Nirvana.
The purified mind and wholesome behavior that arises through the practice of the six Paramitas are praised by all sages, ancient and modern. Perceptively, /Chuang T'se/ observed long ago: "The body as rotten wood, the mind as cold ashes, losing all things, beyond the world." Another Chinese sage, /Lao T'se/, also insightfully noted: "Actions like the flow of water, mind calm as a mirror; the sounds of the world appear as an echo."

THE FOUR ALL-EMBRACING VIRTUES

Another Bodhisattva-Dharma tool used to benefit others and oneself is that of the four All-Embracing Virtues. Dana, in this sense, means giving what others like to them in order to lead them to become receptive and to lean toward the truth. Priyavacana means affectionate and beautiful speech used for the same reasons as Dana. Arthakrtya means

conduct profitable to others and is used in the same way as Dana and Priyavacana. Smanarthata means cooperation with and adaptation to others for the sake of leading them to the truth. As Avalokitesvara appeared in 32 form, one, similarly, should manifest all kinds of forms to convert and aid skillfully all sentient beings.

Depending on our wisdom, we practice the Six Paramitas and the four All-Embracing Virtures and complete the Tao of Bodhisattva Dharma. Each individual, according to his position -- Whether it be farmer, soldier, laborer, educator, politician, businessman, monk or nun, etc. -- can determine the Bodhicitta. The unfolding of this Bodhicitta lies in the practice of Bodhisattva conduct, spreading the truth of Buddhadharma, and establishing the practicality of the Teachings as a way of life in a genuinely humane society and culture. The principle of his practice is that the spirit is consistent though the circumstances vary. The Bodhisattva Tao should have no restrictions dependent on time and place but should respond freely and spontaneously according to circumstances.

May all sentient beings practice the Bodhi Tao and arrive at the Supreme-Buddha-Fruit stage!

GLOSSARY

Anuttara Sanyak Sambodhi: The incomparably complete, perfect Awakening experienced by Buddhas.

Apaya-bhumi: State of woe; the three realms of existence characterized by extreme discomfort and delusion, i.e., hell-states, animal birth and hungry ghosts, or pretas.

Arahant: Lit, accomplished one; one who has destroyed the fetters and defilements binding one to the wheel of birth and death. One who has extinguished, in himself, craving, aversion and delusion.

Arthakrtya: one of the four All-Embracing Virtues; performance of conduct profitable to others in order to lead them toward the truth.

Bhiksu: A Buddhist monk who has taken the higher ordination and the 250 precepts.

Bhiksuni: A Buddhist nun who has taken the higher ordination and 350 precepts.

Bodhi: enlightenment or awakening.

Bodhicitta: Lit, enlightened mind or heart; the determination or vow to develop and practice the Bodhisattva path to Supreme Awakening.

Bodhisattva: Lit., enlightened being; one who has determined the Bodhicitta and practices the six Paramitas, the four Great Vows, the All-Embracing Virtues,etc.

Brahmacarya: Lit., Brahma or purified life, usually connoting the practice of celibacy.

Buddha: Lit., the Awakened One ; one who through aeons of spiritual development has attained Anuttara Samyak Sambodhi. This epithet usually refers to Sakyamuni Buddha, Who lived and taught in India some 2,600 years ago.

Buddhadharma: The Teaching of the Buddha.

Buddharupa: A statue or image of the Buddha, used for devotional purposes.

Ch'an-Ting: Lit., "mind still and quiet"; the Chinese translation of the Sanskrit terms Dhyana-samadhi, meaning deep contemplative practice or yogic absorption.

Citta: Mind or heart, the two terms being synonymous in Asian religious philosophy.

Dana: The practice of generosity or charity; one of the Paramitas as well as one of the All-Embracing Virtues, where it means, in the latter, giving others what they want just to lead them towards the truth.

Devas: The inhabitants of the heavenly realms, which are characterized by long life, joyous surroundings and blissful stated of mind. In the Buddhist tradition, these states are understood to be impermanent, not eternal.

Dharma: Lit., that which upholds. Dharma has no exact equivalent in English. It can mean variously: the Buddha's teaching, the laws of the universe, the nature of things, any and all phenomena, the real or unreal, etc. When understood as the perfect Teaching of the Awakened One, it constitutes the second of the Three Precious Jewels and the Three Refuges.

Dharmadhatu: Lit., dharma element or realm, wherever the principles discovered by the Buddha are in operation, i.e., everywhere. Also, all phenomena and all noumena and their underlying nature.

Dhyana: The practice of concentration, i.e., meditation. Also, more specifically, the four form concentrations and the four formless concentrations.

Dviyana: Lit., two vehicles. The two vehicles or practice paths of Sravakayana and Pratyekabuddhayana.

Four Great Vows: The four vows held by all Bodhisattvas. These vows are called great because of the wondrous and inconceivable compassion involved in fulfilling them. They are as follows: Sentient beings without number we vow to enlighten; Vexations without end we vow to eradicate; Limitless approaches to Dharma we vow to master; The Supreme Awakening we vow to achieve.

Hinayana: The lesser Vehicle; a term applied by the Mahayana to those schools of Buddhism that practice to attain the fruits of

Sravakayana and Pratyekabuddhayana and do not attempt to attain the Anuttara Samyak Sambodhi of a Buddha.

Icchantika: One who has no interest in the path to Awakening, or one whose good roots are completely covered.

Karma: Volition, volitional or intentional activity. Karma is always followed by its fruit, vipaka. Karma and vipaka are oftentimes referred to as the law of causality, a cardinal concern in the Teaching of the Buddha.

Ksanti: Patience or forbearance, one of the six Paramitas.

Maitri: Loving-kindness.

Mahakaruna: Great compassion.

Mahayana: Lit., great vehicle, a name held by those schools of Buddhism that advocate the path to the Supreme Awakening of a Buddha and the crossing over of all sentient beings to the shore of peace and truth.

Nirvana: The deathless; the cessation of all suffering. The very opposite of the Wheel-of-Birth-and Death; it is what those in the Buddhist tradition aspire to experience. The Absolute, which transcends designation and mundane characterization.

Parajika: Lit., defeat or the conditions leading to the defeat of the Bodhicitta. Also, the conditions leading to the defeat of the bhiksu life.

Paramita: Lit., that which crosses over; the Six Perfections, namely: Dana, or generosity; Sila, or morality; Ksanti, or patience, Virya, or energy; Dhyanam or meditation, and Prajna, or wisdom.

Prajna: Fundamental wisdom or insight; one of the Paramitas.

Pratyekabuddha: A solitary Buddha; one who has achieved Awakening

through insight into the dependent origination of mind and body. Pratyekabuddhas lead only solitary lives, and they do not teach the Dharma to others nor do they have any desire to do so.

Pretas: Hungry ghosts, who are tormented by continual and unsatisfied cravings. The preta-realm is one of the three state of woe (apaya-bhumi) and one of the six realms of existence.

Priyavacana: Lit., loving or affectionate speech. This beautiful and affectionate speech is one of the four All-Embracing virtues and is used to lead sentient beings toward the truth.

Samadhi: Deep concentration; the state of one-pointedness of mind characterized by peace and imperturbability. Samadhi is also one of the Paramitas and is indispensable on the path to Bodhi.

Samanarthata: Cooperation with and adaption to others for the sake of leading them towards the truth. Samanarthata is one of the four All-Embracing Virtues.

Sangha: Lit., harmonious community. In the Buddhadharma, Sangha means the order of bhiksus, sramaneras and sramanerikas. Another meaning is the Arya Sangha, attained one of the four stages of sanctity. Also, the Bodhisattva Sangha.

Siksamana: A lay-disciple who maintains the eight precepts, either temporarily or as preparation for leaving home.

Sila: Moral precepts. These number 5, 8, 10, 250 or 350. Also, one of the Paramitas.

Sutra: A discourse by the Buddha or one of his major disciples. The Sutra collection is one of the three divisions of the Buddhist scripture.

Sramanera: A novice monk holding the 10 precepts.

Sramanerika: A novice nun holding the 10 precepts.

Sravaka: A disciple who hears the Teaching personally from a Buddha and observes the practices on the path to Arahant-ship.

Tao: Path or way. The Sanskrit equivalent to this chinese term is marga.

Ten Virtues: The virtuous modes of behavior, which are the positive counterpart to the five precepts.

Theravada: Lit., the Way of the Elders. The Buddhist tradition, the scriptures of which are recorded in the Pali language; this tradition advocates the Arahant path.

Three Poisons: Craving, aversion and delusion; also, these are termed the three root-stains or the three roots of unskillfulness.

Three Precious Ones: Buddha, Dharma and Sangha; sometimes referred to as the Teacher, the Teaching and the Taught.

Three Refuges: Taking refuge and possessing confidence in the Buddha's Awakening, in his teaching and in the Sangha of enlightened disciples.

Three Vehicles: The yanas of Sravakas, Pratyekabuddhas and Buddhas.

Upasaka: The male lay-disciples of the Buddha, characterized by their maintenance of the five precepts and Three Refuges.

Upasika: The female lay-disciples of the Buddha, characterized by their maintenance of the five precepts and the Three Refuges.

Vinaya: Disciplined conduct, referring specifically to the monastic rules for the disciples who have left home; also, one of the three divisions of the Buddhist scriptures.

Virya: Energy; the energy necessary to maintain and progress in spiritual development. Also, one of the Paramitas.

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[Last updated: 29 September 1993]

"YUNMEN'S BRIGHT LIGHT".

[this text was first published in the MIND MOON CIRCLE, Summer 1991 pp 6-10]

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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YUNMEN'S BRIGHT LIGHT

ROSS BOLLETER, Sensei

Spring 1991

Yunmen gave instruction saying, "Everyone has their own light. If you want to see it you can't. The darkness is dark, dark. Now what is your light?"

He himself answered, "The storeroom. The gate." Again he said, "It would be better to have nothing that to have something good."

Although Yunmen was a student of Hsueh Feng he was in fact enlightened by the ancient and eccentric teacher Mu-Chou (Chen Tsun-Su). It is said that Mu-Chou lived alone in a hut near the high road travelled by monks when they were going on pilgrimage from monastery to monastery. Mu-Chou would make grass sandals and leave them on the side of the road so that monks could replace their old worn out footwear. Mu-Chou was most secretive about this and it took years to find out who was responsible for the generous actions.

Mu-Chou's teaching methods were extremely rough, utterly abrupt. It is said that he would listen to the sound of the footsteps of approaching monks and if they didn't indicate the Way he would refuse to open his door. Yunmen came to him twice and Mu- Chou refused to open the door; the third time, Yunmen succeeded in getting his foot in. Mu-Chou grabbed him and urged him, "Speak! Speak!" As Yun-men was about to say something, Mu-Chou threw him out, slammed the door on him, breaking one of his legs. The intense pain awakened Yunmen instantly.

Yunmen went on to become a great teacher with over sixty enlightened disciples, unwittingly becoming the founder of the Yunmen School which lasted into the thirteenth century in China until it was absorbed into the Linchi (Rinzai) School. The Yunmen school was responsible for the creation and preservation of some of the great masterpieces of Ch'an literature in this period, including the book of one hundred koans entitled The Blue Cliff Record. from which this case is taken Apart from Yunmen's Bright Light, there are thirteen other koans which have Yunmen as their protagonist in The Blue Cliff Record.

Yunmen's style is splendidly incisive and he became celebrated for his one word responses, which became known as "The One Word Barrier".

> A monk asked, "What is the straight path to Yunmen Mountain?"
> Yunmen replied, "Chi'in!" (intimacy) (1)
>
> A monk asked Yunmen, "What are the words that transcend the Buddha and the Patriarchs?"
> Yunmen said, "Kobyo!" (sesame rice cake) (2)

A monk asked Yunmen, "What is Buddha?"
Yunmen said, "Kanshiketsu!" (dried shitstick) (3)

With "Ch'in!", "Kobyo!", "Kanshiketsu", Yunmen vividly reveals the Great Way. He uses words in a way utterly unclouded with notions and concepts of meaning or no-meaning. The One Word Barrier, while powerful and penetrating, is never merely rough, and the spirit of his way is lofty yet accomodating; uncompromising, yet utterly generous.

Yunmen said to the assembly, "Within heaven and earth, in the midst of the cosmos, there is one treasure hidden in the body. Holding a lantern it goes towards the Buddha hall. It brings the great triple gate and puts it on the lantern." (4)

A monk asked, "What is the roar of the earthen ox on top of the snow ridge?"
Yunmen replied, "Heaven and earth darkened red." (5)

There is weird splendour in these koans which show the unclouded depths of Yunmen's vision as poet and Zen teacher. Yuan Wu in his comment on "Yunmen's One Treasure" in The Blue Cliff Record says if Yunmen,"by means of unconditional compassion he acts unasked as an excellent friend!" (6)

Yunmen said that if we want to see our light, we can't. When we turn inward to see the source of our being, to discover the light of self-nature, everything is dark and there is nothing to be seen. Searching inwardly for our true self is like the eye trying to look at itself, like the sun trying to shine on the sun.

In this condition the darkness is dark, dark. If we look at this from one angle, this seems to be the darkness of a dead end where our whole enterprise seems to have foundered in despair and delusion. Yet this condition, no less than opening fresh eyes to the Morning Star, or sighting distant peach blossoms, is the Way itself, conveying our essential nature. When the practice feels dry and fruitless and we seem to scoop from the same empty waterhole, when "the tree withers and the

leaves fall", (7) we find everything right there.

If we continue to practise and to carry the koan in the place where "the darkness is dark, dark," then inside and outside become one; there is no gap between self and other and there is nowhere to search. This is a familiar place in practice and is referred to over and over again in Zen literature. Here is Bassui Zenji, a 14th century Japanese Rinzai teacher, whose natural koan was "Who is (the Master of) hearing that sound?", showing how to work with this condition:

At last every vestige of self-awareness will disappear and you will feel like a cloudless sky. Within yourself you will find no "I", nor will you discover anyone who hears. This Mind is like the void, yet it hasn't a single spot that can be called empty. Do not mistake this state for self-realisation, but continue to ask yourself even more intensely, "Now who is it that hears?" If you bore and bore into this question, oblivious to anything else, even this feeling of voidness will vanish and you won't be aware of anything - total darkness will prevail. (Don't stop here, but) keep asking with all your strength, "What is it that hears?" Only when you have completely exhausted the questioning will the question burst; now you will feel like a person that has come back from the dead. This is true realisation. You will see the Buddhas of all the Universes face to face and the Patriarchs past and present. (8)

Even when our resources are utterly depleted we don't give up but steadily return to the koan using all the energy we have at that time, but not straining, not forcing. For Bassui it was "Who is it who hears?", for us it is most likely to be Mu, but the procedure is the same, the same light, steady, unfaltering vigilance.

The vigil of working with the koan and the koan working with us prepares the ground, and in the most fundamental sense, is the ground of realisation. In that deepened condition, unknowingly we ready ourselves and any spark can light up the cave. For Yunmen it was the pain of his leg being broken by the door as Mu-Chou slammed it; for Wu-men it was the sound of the drum announcing the noonday meal; for Ling-Yun, after thirty years of practice, it was the sight of the pink blossoms of distant peach trees; for Kyogen it was the sound of the stone striking

the bamboo - "duk".

"The storeroom. The gate." For Yunmen these are our lights and when we are ready and utterly open they shine with our true nature. Not only the storehouse, the gate, but the star and the wattle, the drunk enveloping us with his beery breath at the party, the shit in the toilet; all these are our own lights. And not only the sharp and crystalline calls of the world, but also the boring, the infuriating and the painful voices that arise in our zazen; all the states and conditions which generate and compose our emotional weather; all the homeless and rejected parts of the self that cry out and long to take us in and be taken in, to give and receive refuge. These too, with the store house, the gate, our own own lights.

However, if we search for our true nature in the world of colour and form we can't find it. Searching for the flower, the star, the storeroom, the gate that will be the agent of our enlightenment is as futile as the inward introspective search for our own light. If we try to turn towards it, we deviate. Seen one way, our trying cannot discover or confirm our own bright light; from the other side the searching and striving is itself the whole matter. This is conveyed in a telling and lovely way in the first of Tosotsu's Three Barriers:

The purpose of going to abandoned, grassy places and doing zazen is to search for my self-nature. Now, at such a time, where is my self nature?" (9)

The lonely figure that searches in the undergrowth provides its light no less than the storeroom, the gate.

"It would be better to have nothing than to have something good. In saying this, Yunmen warns us against clinging to enlightenment and getting caught up with attainment; better, he says, to live without a trace of have and have not, then the planes roar through, the birdsong penetrates everywhere, we laugh and cry, get up, forget to get up, make love, put on clothes, go to the beach, get born, die; all this without the impediments of ownership. However, unfortunately, there is no trouble in recognising whose telephone bill it is when it lands on the

hall table!

Again, in saying, "It would be better to have nothing than to have something good", Yunmen warns us not to go on clinging to his words. There are grave dangers in utilising "The storeroom, the gate" or "dried shitstick, or "sesame rice cake" as mechanical koan responses that neither illuminate the Way or succeed in propping up the gate. Better to show the whole empty universe in our silence than to formally reiterate his words. One moment their flash illuminates the whole world, the next we drag them around like carcases. Even worse, they get handed onto others. Once is enough. Enough is enough.

Yunmen refused to allow his listeners to take notes during his talks. "What is the use of recording my words and tying up your tongues?" he is said to have cried as he chased away those who wanted to memorise his sayings. It is thanks to Hsian-lin Ch'eng-Yuan who dressed himself in a paper robe and wrote down Yunmen's sayings and dialogues on it, that we have the substantial collection of koans and stories that nourish Zen practice in our times. (10)

In the flickering, unsteady darkness of the practice we come up to the gate a thousand times and judder at the final step. Likewise the Universe itself presents the whole matter over and over again till ordinary things gleam with the allure of our self-nature.

As practice deepens we just accept the fear and hesitation as we come up to the gate but don't go through; on each occasion we just resume our vigil with the koan. In time, the "inner" world of yearning and striving and the "outer" world of 'the storeroom and the gate" fall into deeper and deeper affinity. Unaided, the Way is seeking the Way.

Yunmen speaks of us wanting to see our own light: Rilke, the great German poet of the early twentieth century whose later work (especially the Ninth Duino Elegy) inhabits a realm which has a considerable overlap with Zen, leans on the other side when he writes of the yearning of things for us to notice and include them:

Yes, the springtimes needed you. Often a star was waiting for you to

notice it. A wave rolled towards you out of the distant past, or as you walked under an open window, a violin yielded itself to your hearing .....(11).

This is the fleeting world that needs us and in some strange way keeps calling to us, as Rilke puts it, the most fleeting of all. (12) As we yearn and search, so too do the star, the wave, the violin. The fleeting world shines out moment by moment as the fallen jacaranda blossoms staring up from the back lawn, the cark cark of the crows, the son or daughter arguing back, challenging our authority - each calls out to be included.

We find this calling, this beckoning in our tradition when in the first Oxherding picture, the herdsman is fruitlessly searching for the Ox (which in the series of ten pictures depicting particular stages on the Way, stands for the Mind of Realisation). It is evening and the herdsman is exhausted and unable to find any trace of the Ox, hearing only the cicadas in the trees.

The cicadas chirp chirp with all their might; the Ox is right there, but the herdsman is not ready for this and the journey and the search for refuge continue. Yet the cicadas continue to call and, moment after moment, each thing longs to be included; the cat comes up to the back door for its evening meal, someone turns on a radio next door. Events scuffle, jostle to be taken in. "Here I am!" they shout.

Dogen saw this clearly when he wrote: "The Dharma wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest." (13)

When we accept the invitation, the self and the Universe find refuge when there is no self, no other. In this realm, all beings are saved, as they have been from the beginning. When Shakyamuni having sat all night under the Bodhi tree looked up and saw the Morning Star with fresh eyes, the Morning Star, no less than Shakyamuni, found its true home: each was the other's own bright light.

Yunmen put it this way: "Medicine and sickness mutually correspond to

each other. The whole universe is medicine. What is the self?" In asking what is the self, Yunmen is asking a similar question to "What is our own light?"

The night is full of cicadas; the fan hums loudly, shivering stars cover the sky at midnight; we sit nodding off, turning back over and over again to the koan. Depth calls to depth. Each person, each being, each thing longs to be included.

At such a time, what is our own light?

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467-0998----------WHY WE BOW AND CHANT
who bows to the Buddha-statue must correctly understand from wherethat Buddha-statue co
once more! Whence comes the Buddha-statue? It comesfrom the radiant twinkle within you
eye-ball.Buddha-statue becomes your mind. Your mind be-comes Buddha-statue andis no
divided,Second, one who bows to the Buddha-statue must understand how to do itcorrectly,
one's body, one should direct deep sincerity,not to the statue that is the twinkle of radiance w
ownluminous eyeball, but to the "mind."Third, one should know to what they bow. Since the
noother than your mind, then bowing to the statue is bowing to the mind.How is this possible
has no form, size or trace? If onebows and prays while within the living doubt of Koan (Kong
which the mind is totally revealed in itself, then we call this trueprayer to the mind. Doing thi
not worshiping a physical formof Buddha, the Buddha-statue, but are worshiping the true Bu
our physical eyes. This is true worship. If, instead, onechooses the outer form of the statue
attached to it, and bowsto it, then, as Bodhidharma warned us, one will sow evil seeds and r
into the bad karmic sequence, but may lose all virtue andmerit.It is the some when chanting
the Buddhas and Bodhisattvas.True chanting to the mind is keeping in mind the thought, 'Wh
chanting?', whether chanting the names of Amitabha Buddha,Avalokitesvara Bodhisattva, or
Bodhisattva. In the livingdoubt, "What is this?" the chanter becomes more sincere, more ab
true Buddhas and Bodhisattvas, and more unhindered by the outerforms of words, names, c
this way of praying,bowing, chanting, and reading the scriptures, the Kong-an is alsonaturall
simultaneously to accomplish the Great Tao.Southwest Chogye International Zen
Academeia----------end of record

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"Breath & Meditation" by Barry KapkeThich Nhat Hanh's THE SUTRA ON THE F
BREATHING is a translationof one of Gautama Buddha's principle discourses on meditative
ANAPANASATISUTTA, as well as Thich's commentary on the sutra. The teachings here ar
interpenetrated with, the SATIPATTHANASUTTA, which is translated in Thich's TRANSFOR
ON THE FOUR ESTABLISHMENTS OF MINDFULNESS. I will be referring to both sets of te
this paper is on the ANIPANASATISUTTA. The ANAPANASATISUTTA presents sixteen pra
concentrating upon the breath as a tool. The sixteen methods can be categorized into four g
methods. The first focuses upon the body as the object of Mindfulness or Full Awareness; th
concentrates on the feelings; the third, the mind; and the fourth, the objects of the mind. The
Foundationsof Mindfulness -- that is, the body, the feelings, the mind, and the objects ofmind
actually but one, as all Four Foundations of the Mind are objects of the mind. Through conso
the Buddha says, one can become awareof the Four Foundations, "persevering, fully awake
understanding his state, gone beyond all attachment and aversion to this life."Thich points o
meditation has two aspects: stopping the mind, or concentration, and looking, or insight, und
further elucidates on this: The Full Awareness of the breath, or of any other object such a
body, the feelings, the consciousness, the objects of consciousness, and so on, are all a
goal of concentrating the mind on an object so that it is possible to see the object in all it
Concentrating mind is stopping it from running from one object to another in order fo
stay with just one object. We stay with one object in order to observe it and to look deep
In this way, stopping and observing become one. (Thich 40)In using the breath as an obj
mind in order to see deeply the breath as an object of mind, duality is transcended; there is
between subject, object, and observing.In the first two methods, the focus is upon the breath
merely counting or following, but bringing full awareness to the observation of breathing. Thi
very useful method in my own practice, as counting wasn't working well for me. I found my m
capable of "roof brain chatter", all the while counting away without missing a beat. By involvi
observing, I was able to interest the mind, and thus to bring it to some focus. "I am breathing
breath. I am breathing out a short breath." Mind is brought into the present moment, observi
this present moment, eliminating unnecessary thinking. Thus, the attentive mind "stops" min
suggests that we can unite the Full Awareness of Breathing with all the daily activities we en
limiting it to sitting on our zafu.Doing dishes: "I am breathing in and I am aware of scrubbing
am breathing out and I am aware of rinsing the bowl." Any activity can be an exercise in min
observing "the body in the body." The third method unites mind, breath, and the entire body.
then, isno longer merely the breath, but the whole body as it is unified by the breath.This pra
begin with a progressive inspection of the body ("I am breathing in and am aware of the hair
am breathing out and am aware of the contents of my skull.") and finally becoming aware of
unified object. In the fourth method, the calming of the breath mutually influences the calmin
mind. "In the calmness of meditation, discrimination between body and mind does not exist,
rest in the state of 'body and mind at one,' no longer feeling that the subject of meditation ex

the object of meditation" (Thich 49). Due to space constraints I am not able to elaborate upo
methods, but you are able from this to get a flavor of what is entailed. Thich comments that t
are not necessarily to be done in sequence, as they do not necessarily correspond to a prog
easiest to most difficult. He does suggest, however, that a foundation in methods 1-2 (follow
in daily life) and methods 5-6 (nourishing ourselves with the joy of meditation) provide a goo
before attempting the others. He further points out that these first practices tend to place mo
"stopping" the mind,while the latter ones shift slightly to having more emphasis on "observin
that although this may be said in general, it should be remembered that stopping and lookin
independently of one another. The practices may also be seen as working to dissolve duality
"subject" beginning with practices to still the mind and bring it to a one-pointed awareness o
object of the mind and then, through the focused"is-ness" of observing, to enter "unity consc
the subject of meditation no longer exists outside the object of meditation. According to theB
Full Awareness of Breathing and the Four Foundations of Mindfulnessare a complete practic
FULL AWARENESS OF BREATHING (ANAPANASATI SUTTA)[excerpted]The practitioner
in the lotus position and holding his body straight. Breathing in, he knows he is breathing in;
breathing out, he knows that he is breathing out.1) Breathing in a long breath, he knows, 'I a
in a long breath.' Breathing out a long breath, he knows, 'I am breathing out a long breath.'2
a short breath, he knows, 'I am breathing in a short breath.' Breathing out a short breath, he
breathing out a short breath.'3) 'I am breathing in and am aware of my whole body. I am bre
aware of my whole body.'4) 'I am breathing in and making my whole body calm and at peace
out and making my whole body calm and at peace.' 5) 'I am breathing in and feeling joyful. I
and feeling joyful.' 6) 'I am breathing in and feeling happy. I am breathing out and feeling ha
am breathing in and am aware of the activities of the mind in me. I am breathing out and am
activities of the mind in me.'8) 'I am breathing in and making the activities of the mind in me
peace. I am breathing out and making the activities of the mind in me calm andat peace.' 9)
in and am aware of my mind. I am breathing out and am awareof my mind.'10) 'I am breathi
mind happy and at peace. I am breathing out and making my mind happy and at peace.'11)
and concentrating my mind. I am breathing out andconcentrating my mind.'12) 'I am breathi
liberating my mind. I am breathing out and liberating my mind.'13) 'I am breathing in and obs
impermanent nature of all dharmas. I am breathing out and observing the impermanent natu
dharmas.'14) 'I am breathing in and observing the fading of all dharmas. I am breathingout a
fading of all dharmas.'15) 'I am breathing in and contemplating liberation. I am breathing out
contemplating liberation.'16) 'I am breathing in and contemplating letting go. I am breathing
contemplating letting go.' SUTRA ON THE FOUR ESTABLISHMENTS OF MINDFULNESS
SUTTA)[excerpted]First Foundation of Mindfulness: awareness of the body in the bodySeco
Mindfulness: awareness of the feelings in the feelingsThird Foundation of Mindfulness: awar
in the mindFourth Foundation of Mindfulness: awareness of the objects of the mind in the
mind

IS THERE A GOD? A BUDDHIST ANSWER by

Rev Taitetsu UnnoIS THERE A GOD?Yes, but a proper Buddhist answer requires som
clarification.In the depth of human awareness is a supreme reality who is boundless incomp
immeasurable in wisdom and who is involved in the endlessactivity to enlighten all existence
is this fullness of compassion, and his sole concern is theexpression of unconditional love to
life.AMIDA BUDDHAAmida Buddha differs radically from the traditional Judaeo-christian con
because of the following characteristics.1. Amida Buddha is not a creator, but he is a saviou
hiscompassionate work without any condition whatsoever.2. Amida Buddha does not judge
man is responsible for hisown acts and invites the consequences, good or bad, of his acts.3
does not perform miracles, but he manifests his savingcompassion through the rhythem of n
Amida Buddha is not transcendent, standing outside this world; but he isimmanent, for his v
rooted in the limitations of this world whichwill be transformed by the power of Amida's love.
Buddha is not a wrathful or jealous God; rather, the power ofcompassion fulfilled in his Origi
completes tlhe promise that he willnot rest until all beings attain the same enlightenment, Bu
ashimself.6. Amida Buddha does not discriminate in any form, whether of belief or creed,mo
moral evil, human life or animal life, but he embraces all inOneness with equal warmth.7. A
not show his love by the blood of crucifixion,sacrificing his own being, but by making his com
accessible to mankindthrough the Nembutsu, his sacred name, which resounds throughout
his sacred name, Namu Amida Butsu, is pronounced, there he is.Amida Buddha is the timel
enlightenment realized by thehistorical Buddha, Shakyamuni. Amida means boundless com
andimmeasurable wisdom. Immeasurable wisdom sees into the fragility of humanlife, and b
is moved by this insight to actively embrace alllive into the timeless fulfillment of truth.FRUIT
QUESTIONSShakyamuni was asked many questions which are being asked today: such as
created the world?Is there life after death?Where is heaven and hell?The classic answer giv
Buddha was silence. He refused to answer thesequestions purposely, because "these profi
anything to dowith the fundamentals of the religious life, nor do they lead to SupremeWisdom
Nirvana."Even if answers were given, he said, "there still remains the problems ofbirth, old a
sorrow, lamentation, misery, grief, and despair--all thegrim facts of life--and it is for their exti
that I prescribe myteachings."THE TASK BEFORE USBy his silence Shakyamuni wanted to
from fruitlessquestions to the all-important task before us: solving life's problems andliving a
would bring happiness to self as well as others.To a follower who insisted on knowing, "Is th
Shakyamuni repliedwith the parable of the poison arrow. "if you were shot by a poison arrow
was summoned to extract it, what would you do? Would you ask suchquestions as who sho
tribe did he come, who made thearrow, who made the poison, etc., or would you have the d
pullout the arrow?""Of course," replied the man, "I would have the arrow pulled out as quickl
aspossible." The Buddha concluded, "That is wise O disciple, for the taskbefore us is the s
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Assistant Minister at the Senshin Buddhist Church andUCLA lecturer when this piece was o
written.)

IS THERE A GOD? A BUDDHIST ANSWER

by

Rev Taitetsu Unno

IS THERE A GOD?

Yes, but a proper Buddhist answer requires some clarification.
In the depth of human awareness is a supreme reality who is boundless in compassion and immeasurable in wisdom and who is involved in the endless activity to enlighten all existence.

Amida Buddha is this fullness of compassion, and his sole concern is the expression of unconditional love to every form of life.

AMIDA BUDDHA

Amida Buddha differs radically from the traditional Judaeo-christian concept of God, because of the following characteristics.

1. Amida Buddha is not a creator, but he is a saviour who performs his compassionate work without any condition whatsoever.
2. Amida Buddha does not judge or punish man, for man is responsible for his own acts and invites the consequences, good or bad, of his acts.
3. Amida Buddha does not perform miracles, but he manifests his saving compassion through the rhythem of natural laws.
4. Amida Buddha is not transcendent, standing outside this world; but he is immanent, for his very being is rooted in the limitations of this world which will be transformed by the power of Amida's love.
5. Amdia Buddha is not a wrathful or jealous God; rather, the power of compassion fulfilled in his Original Vow completes tlhe promise that he will not rest until all beings attain the same enlightenment, Buddhahood, as himself.
6. Amida Buddha does not discriminate in any form, whether of belief or creed, moral good or moral evil, human life or animal life, but he embraces all in Oneness with equal warmth.
7. Amida Buddha does not show his love by the blood of crucifixion, sacrificing his own being, but by making his compassion accessible to mankind through the Nembutsu, his sacred name, which resounds throughout the universe.

Wherever his sacred name, Namu Amida Butsu, is pronounced, there he is.

Amida Buddha is the timeless content of enlightenment realized by the historical Buddha, Shakyamuni. Amida means boundless compassion and immeasurable wisdom. Immeasurable wisdom sees into the fragility of human life, and boundless compassion is moved by this insight to actively embrace all live into the timeless fulfillment of truth.

FRUITLESS QUESTIONS

Shakyamuni was asked many questions which are being asked today: such as,
Is there a God?
Who created the world?
Is there life after death?
Where is heaven and hell?
The classic answer given by the Buddha was silence. He refused to answer these questions purposely, because "these profit not, nor have they anything to do with the fundamentals of the religious life, nor do they lead to Supreme Wisdom, the Bliss of Nirvana."

Even if answers were given, he said, "there still remains the problems of birth, old age, death, sorrow, lamentation, misery, grief, and despair--all the grim facts of life--and it is for their extinction that I prescribe my teachings."

THE TASK BEFORE US

By his silence Shakyamuni wanted to divert our attention from fruitless questions to the all-important task before us: solving life's problems and living a life which would bring happiness to self as well as others.

To a follower who insisted on knowing, "Is there a God?", Shakyamuni replied with the parable of the poison arrow. "if you were shot by a poison arrow, and a doctor was summoned to extract it, what would you do? Would you ask such questions as who shot the arrow, from which tribe did he come, who made the arrow, who made the poison, etc., or would you have the doctor immediately pull out the arrow?"

"Of course," replied the man, "I would have the arrow pulled out as quickly as possible." The Buddha concluded, "That is wise O disciple, for the task before us is the solving of life's problems; when that is done, you may still ask the questions you put before me, if you so desire."

THE TEACHING

In Buddhism the teaching is a vehicle or a vessel. The value of a vehicle lies in its function of transporting man to his destination. Unless a vehicle, such as an automobile, is used, it is valueless. In fact, it is no longer a vehicle; it is a decoration piece.

The teaching must be practiced, if it is going to be of value in transporting us from the life of anxiety to a life of serenity. When the teaching is not practiced, it is like carrying around a vehicle on our backs without ever putting it to our use.

It is meaningless to discuss faith, enlightenment, and other goals, if we do not commit ourselves to the supreme importance of practicing the teaching in our homes and communities. "The journey of a thousand miles begins with a single step."

THE PRACTICE

To make others happy is the basic practice taught by Shakyamuni. It is a simple truth to learn, but a difficult practice to fully realize. In personal life it means to act by placing ourselves in the position of another, and in community life it means to give service with joy and gratitude for the bettermanet of all.

As a guide to making others happy, we can practice the Four Immeasurable Attituces: friendliness, compassion, joy and equanimity. Friendliness is the constant endeavor to make others happy, compassion is the earnest attempt to alleviate discomfort and pain in those around us, joy is to be happy for the sake of anothers happiness, and equanimity is the surce of wisdom which helps us practice these equally to all life and after they are practiced not to become attached to them.

The practice of making others happy is based upon the clear understanding of life which is Oneness or interdependence. Since life is a dependently originated complex, when we make another unhappy, our world is that much unhappier: and when we make another happy, our world is that much happier. In the understanding of Oneness we realize that there is no enemy to love, for we are parts of one living organic whole.

But people will say that this practice is too simple without trying or after trying will give up easily to revert to indifference; therefore, the stress is made on effort, patience, and perseverance--the most importand practices within the Eightfold Path and the Six Paramita.

A GROWING FAITH

The purpose of the practice is to make me aware of the fabric of my existence. In my attempts to make others happy I grow in understanding of myself; I become sensitive to the fragile good within me and the unreliability of my selfish whims. I realize the 84,000 blind passions within me for which Buddhism teaches 84,000 ways of deliverence. In ratio to the growing awareness of my limitaitons is the growing awareness of absolute compassion. Ultimately, I am made to drop my reliance upon by blind self, my self power, and I find a growing faith of my true self, nurtured by the stimulating compassion of Amida Buddha, the absolute other power.

In the scriptures it states, "If you desier to see the Buddha, you must see his form. If you wish to see his form, you must see his heart. And the heart of Buddha is great compassion." Great compassion vibrates in the heart of man who has been freed from attachment to blind self. This vibration, this response, helps us effectively realize the practice of making others happy.

WHERE IS AMIDA?

Amida Buddha is in the depth of my exstential awareness. Without my awareness, there is no Amida Buddha. A famous Shin-shu work repeats, "When the faithful awakens to faith, for the first time a Buddha is born." This, of course, is the realization of man.

From the side of Amida Buddha, he has been with me from the beginningless

beginning, striving to awaken me from the blind forces of my karma which cause the agitations of my life. Amida Buddha will not rest until the ripening of favorable conditions brings to fruition my awareness of my karmic bondage and transforms my whole being into the substance of enlightenment.

When the ultimate concern of Amida Buddha for this blind self is realized in my existential awareness, then I am at the very heart of living peace. From this center flows forth the name of Amida, Namu Amida Butsu, recited as the prayer of my gratitude. A new sense of being and a fresh source of strength are provided me as the basis of a creative morality and action, for wherever the name is recited, there he is.

IS THERE A GOD?

No, not a God of fear and mercy, who is creator and judge; but for me there is Amida Buddha. The fullness of compassion covers the horizon of my existential experience of reality, and my response is the reciting of the name in humbleness and gratitude, Namu Amida Butsu.

(Rev Taitetsu Unno was Assistant Minister at the Senshin Buddhist Church and UCLA lecturer when this piece was originally written.)

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different from the Semitic religions, but it may surprise many of its critics to know that the Buddha condemned idolatry. When, just prior to his passing away, he was asked how he could be remembered, he replied that those who practised his teachings would remember him best. Prior to the arrival on the Indian sub-continent of the Bactrian-Greeks, Buddha images were unknown. The Buddha foresaw that worship of him in any form would result in his deification with its consequent emphasis on seeking salvation from an external power rather than identifying Nirvana, the eradication of greed, anger and delusion, as being solely within one's own power. Indeed, he was right. For many ethnic Buddhists, he is a God from whom they ask favours. The Buddha said: In this very body, six feet in length, with its sense impressions and its thoughts and ideas, I declare to you, are the world, the origin of the world and the ceasing of the world, likewise Nirvana and the Path leading to Nirvana. (3)

Today, apart from a revival amongst the scheduled castes, for purposes, mainly, of upward mobility, Buddhism is almost extinct in India, the land of its birth. Buddhism, in the early years of the Common Era, due to its popularity among the Indian people, was seen as a threat by the Hindus. To arrest its spread, the Hindu clergy spread the rumour that the Buddha was merely an incarnation of the Hindu God, Vishnu, who manifested to reform the excesses of Brahmanism due to its animal sacrifices and corrupt clergy. Therefore, they claimed, Buddhism was only a reform movement within Hinduism and not a distinct religion in its own right. Buddhists, however, would claim that the two teachings have little in common. For example, Hinduism places a heavy emphasis on the worship of God, a practice that has never had any place in Buddhism. The Hindu goal is the unification of the soul with God - Buddhists deny the existence of a soul or ego entity but regard what we call a person to be nothing but a constantly changing collection of elements and phenomena. Buddhism, therefore, shares little in common with Hinduism apart from sharing a common birthplace.

In 712 A.D. Buddhism fell victim to the Arab invaders, led by Muhammad Kasim,
'His soldiers slaughtered a large number of 'samanis' (sramanas) who 'shaved their heads and beards'.---- Toward the end of the 8th century

the Arabs swooped down upon the prosperous monasteries of Gujarat and destroyed the Buddhist University at Valabhi on the sea coast.' (4.)

However, during the reign, in India, of Asoka (273 - 276 B.C.) Buddhism spread outside India to Sri Lanka and, possibly, Burma (Myanmar) (5). It was later adopted by Cambodia, Laos and Thailand. These countries constitute the stronghold of the Theravada or the orthodox school of Buddhism. Another major school, which had its roots in India in the fifth century B.C., but attained fruition at the beginning of the current era, the Mahayana or reformed school, spread to China, Korea, Japan and Vietnam. An offspring of the Mahayana school, the Vajrayana or Tantric school took root in Tibet in the seventh century and later spread to Mongolia, parts of China and currently has pockets of followers also in Korea (Chingak and Chongji sects) and Japan (Shingon sect).

Perhaps, the arrival of the first Buddhists in Australia may have been with the armada of Cheng Ho in the 15th century. Professor A.P.Elkin, in his book, "Aboriginal Men of High Degree" suggests that the Ming dynasty emperors took a keen interest in exploration and several of their ships are known to have been in the vicinity of Arnhem land around the early 1400's. In 1879, a statuette of a soapstone image of a Chinese deity, was unearthed one metre beneath a Banyan tree near Darwin. Professor Geoffrey Blainey claims, however, that soapstone would not have survived 400 years and so the statue must have been of more recent origin (6). If this were true, why was it buried so deeply?

In the 1800's, especially during the gold rush era, many Chinese people arrived in Australia. Whether any of them were practising Buddhists, or perhaps more motivated by greed for gold, is unknown. Certainly, the 1800's saw the first establishment of, so called, "Joss Houses" on Australian soil.

Klaas de Jong revealed in his booklet, "A Short Account of the Spread of Southern Buddhism in Australia and Queensland in Particular" (7), that a group of Sri Lankans arrived in Mackay and Burnett in Queensland, on board the ship, "Devonshire", on November, 1882.

Attempts were made by a group, known as the 'Ant-coolie Leaguers', to prevent the Sri Lankans disembarking. Stones were thrown and knives drawn and this sad episode became known as the 'Battle of Burnett'. There is evidence that many of these early migrants were Buddhists, but as de Jong noted:
'Pressure from the Christian establishment of the day must have been strong. Within twenty years after their arrival, most if not all those that were still alive had been converted. If some older folk remained Buddhists at heart, their children apparently did not.'

Six years prior to the arrival of the Sri Lankans in Mackay, there was a Buddhist temple on Thursday Island, the northernmost tip of Australia. Klaas de Jong reports that some five hundred Sri Lankans were involved. They were engaged in the pearl trade and they erected a small temple and planted a Bodhi tree, a descendant of the tree under which the Buddha is reputed to have sat on the night of his enlightenment. Although remnants of this temple are reputed to have been incorporated into the present post office, the Bodhi tree, apparently, is still thriving.

In the book, "Path to Righteousness" (8), originally published in the Maha-Bodhi Journal' between 1892 and 1900, it is reported that a Dr. Worthington formed a group called "Students of Truth" that regarded themselves as 'Christian Buddhists'. This group, apparently, had branches on mainland Australia as well as Tasmania and even extending to New Zealand. At that time, there was much hostility from the Christian churches to any favourable mention of Buddhism, let alone its practice. In 1897, a Victorian newspaper, 'The Healesville Guardian' published an article in defence of Buddhism, which resulted in a threatened boycott of the paper by several Christian ministers. Also in the 1880's, a South Australian newspaper published a long and, reportedly, interesting article on Buddhism that was later reprinted in the New South Wales rural newspaper, 'The Albury Banner'. This article invited the wrath of a Wesleyan minister and much published debate ensued. Anagarika Dhammapala further relates an insulting, unfair and distorted article appearing in a fortnightly Baptist periodical that, he claims, was "full of gross misrepresentations, evidently written out of vindictive malice." A politely worded reply

to the editor, pointing out the errors in the article was never published.

In 1890, Elise Pickett, who described herself as a Buddhist, founded the Melbourne Theosophical Society. An active member of this Society was the three-times Australian Prime Minister, Alfred Deakin. Deakin was often lampooned in the press for his interests in Eastern philosophy - so much so that it became an electoral liability. It was Alfred Deakin, however, who, in 1901, introduced the Immigration Restriction Bill - the forerunner of Australia's notorious 'White Australia Policy'. Paul Croucher (9) comments:
"In a curious way his position on the legislation was complimentary to Asians, however, for amid the grossest racism he posited that it was in fact the 'high abilities' and good qualities of these alien races that make them dangerous to us'. His argument was based purely on the fear of economic competition, since he was far too well acquainted with Eastern culture to ever imply an inherent European superiority. The drift towards a White Australia was probably inexorable, and Deakin at least lent the debate a certain reasonableness."

In the 1950's, at the height of the 'McCarthy Era', Leo Berkeley, the founder of the Buddhist Society of New South Wales was visited by the Special Squad of the New South Wales Police inquiring if Buddhism was connected in any way with Communism. The large increase in Australia's Buddhist population since the mid 1970's has been largely due to refugees seeking a safe haven from the onslaught of Communism in Asia. The majority of these Buddhist newcomers came from Vietnam with a large number also coming from Cambodia and Laos. In recent years, an increasing number of Chinese Buddhists is arriving from Hong Kong due to the uncertainty of the imminent Communist Chinese takeover.

Many ethnic Buddhists, trying to establish places of worship in Sydney, have encountered problems, both from local councils and from the residents. Due to their poor economic circumstances, inadequate awareness of Council planning regulations and the lack of local support organisations, many have resorted to establishing places of worship in rented houses. The Councils threatened prosecution for illegal use of residential premises and the local residents objected,

some with genuine concern about excessive parking, whilst others were more motivated by their inherent racism.

In 1972 a group of Australian Buddhists applied to the Blue Mountains City Council for permission to establish a Buddhist meditation retreat centre in Katoomba, west of Sydney (10). They chose Cliff Drive, one of the most prestigious locations in the area. The local residents closed ranks and vehemently protested to the Council. One of the neighbours stated that she had lived in India for many years and knew that Buddhists chanted day and night accompanied by the 'ringing of bells, the clashing of cymbals and the sounding of gongs'. Apart from the Tibetan refugees now settled in India, Buddhism, as mentioned earlier is almost extinct in that country. The proposed development was for a meditation retreat in the Sri Lankan Theravada tradition. In actual fact, more noise was likely to emanate from the nearby residences than from the proposed Buddhist Centre. If anyone was to be the likely victim of noise, it would be the Buddhists. The Council rejected the application and an appeal was launched with the Local Government Appeals Tribunal. The Tribunal instructed the Council to offer alternative land or purchase the proposed site from the Buddhists. As the Council had not responded by 1974, the Tribunal brought down a decision in favour of the development stating that the Council and residents had misconceptions about the practices of the Buddhists. The Centre was opened in 1975 and, since that time, no further complaints have been made about the existence of this Centre.

At the end of 1979, a group of Vietnamese refugees met at a restaurant in Glebe, an inner city suburb, and formed the Vietnamese Buddhist Society of N.S.W. The first religious ceremonies organised by the Society were held at a Thai temple, Wat Buddharangsee, at Stanmore. Premises at Lakemba, a western suburb of Sydney, were later leased by the Society, to serve as a temporary temple, prior to the arrival of their monk, Venerable Thich Bao Lac. It was not long before they struck problems with the local Council and the racism of the local residents. This forced the Society to seek Government assistance to find a more suitable place and to establish a more permanent place of worship. Land at Bonnyrigg, an outer western suburb, was leased to the Society by the Housing Commission of N.S.W.. Today, on this land stands the

first, purpose built, Buddhist temple in metropolitan Sydney.

The proposed development for a recently opened Chinese Buddhist Monastery at Homebush, in the Strathfield Municipality, created a furore among some of the older Australian residents of the district. Although figures are not available for the Strathfield Municipality alone, the 1986 Commonwealth Census revealed that in the Inner West Region of Sydney, of which the Strathfield Municipality forms a part, 10,513 residents are of Asian ethnic background - a not insignificant number. (11) An intensive letterboxing campaign by the next door neighbours of the monk, Venerable Tsang Hui stated:

If this type of development is allowed in A2 Class residential area, your street may be next, or even the back garden next door. The value of your home, your most valuable asset will be eroded. What some people or organisations would like to put in our garden suburb!!! It WAS called "Oasis in the West" in our Council's Centenary year JUST three years ago!!! I know that most of us have worked all our adult life to own a place of our own to relax in, in the evening of our life. Not to be faced with a fight to maintain our peace and tranquillity and protect our landscape and view, and the sight of native birds feeding in our garden and nestled in the many trees, that would be affected by this proposed development. Please act now, you have only until 4 p.m. Friday 19th August, to protest in writing. You may view the plan and model as suggested in the letter (from the Council), but your own intelligence will paint in your mind's eye this hideous development to a back garden landscape. (12)

The Strathfield Municipal Council, despite receiving 890 individual letters and a petition containing 840 signatures supporting the application and a petition, organised by the neighbours, containing 273 signatures opposing it, unanimously rejected the Monastery's development application, so an appeal was lodged with the Land and Environment Court of N.S.W.. Mr. Justice Cripps of the N.S.W. Land and Environment Court ruled, on June the first, 1989, in favour of the Monastery's development application. He stated in his judgement:

It became plain that the intensity of the opposition to the subject development was, in some instances, influenced by the circumstance that the religious institution was a Buddhist monastery. All residents were at pains to volunteer that their views were not "racist" and I

accept their assessment of their objections. The question of what does or does not qualify as "racism" was not explored in the proceedings but because the word was bandied about during the course of the hearing, I feel bound to express my opinion that I do not think any objector is a "racist" just because he or she objects to a Buddhist temple functioning next door or in the near vicinity. It was stated explicitly by some and was implicit in the evidence of others that the opposition would not have been so intense had a comparable Christian establishment been proposed. By way of illustration, none of the residents seems to be duly concerned about the activities of the Lutheran church (nearly opposite) It is made clear by the evidence, there is a need for the monastery in the sense that there are many people who wish to congregate as Buddhists. The subject land is zoned residential but churches and educational establishments are permissible in residential areas. There are many churches in residential areas in Sydney, some of which have functions and undertake activities more intrusive than the subject proposal. It is, of course, not possible to speculate on the attitude Mr. and Mrs. Heath (next door neighbours) will have to the development if it proceeds. I am, however, confident that most other people who have expressed hostility to the concept will, with the passage of time, accept the monastery in the same way they presently accept the Lutheran church. (13.)

Reluctant to accept the umpire's decision, the Heath's formed an organisation called 'Strathfield Overdevelopment Saviours (S.O.S.)' which enlisted the support of the local State Member of Parliament, Paul Zammit. He requested the Council to seek further legal advice in the hope that an appeal could be lodged against the judgement. In a letter to the Town Clerk, he wrote:

I therefore respectfully request Council to urgently call an extra-ordinary Council meeting to discuss this matter in the hope that a second legal opinion be obtained with the full knowledge of certain inconsistencies and possible moral turpitude that have come to light. Should Council decide to proceed to hold this meeting I strongly urge that S.O.S., on behalf of the residents, attend this meeting. (14.)

A copy of this letter was circulated to the local residents. When Ven.Tsang Hui's solicitor queried Zammit regarding his allegation of 'moral turpitude', he suggested that he suspected that the signatures

on the Monastery's petition were faked. He withdrew this comment after it was suggested that a defamation action could result unless he did. The Town Clerk wrote to the then N.S.W. Minister for Local Government and Planning, Mr. Hay, requesting that he overturn the Court's decision. The Minister replied:

I have noted the Council's views on the development, however, the council has presented its case to the Land and Environment Court and I have no power to overrule decisions of the court. It is therefore inappropriate for me to meet with the council to discuss the issues. Should the council wish to pursue the proposal further within the court, it should seek further legal advice. (15.)

The Council's 'further legal advice' was that there were no grounds for an appeal. At the official opening of the Monastery, early in 1993, I questioned the Mayor of Strathfield on the current attitude of the local residents. The Mayor said that the Council had received no complaints and that the local residents, with the exception of the next door neighbours, had accepted the presence of a Buddhist monastery in their suburb. Mr. Justice Cripps was proved correct.

Partly due to the efforts by the Ethnic Affairs Commission and the Department of Planning of New South Wales,to educate the public and draw the attention of Local Government to their obligations under Australia's 'Multicultural Policy' less problems concerning developments for places of worship are encountered today than has occurred in the past. Despite the efforts of Government, however, racism and prejudice are still alive and well among many members of the Australian community. Many laws aimed at countering racism, though well intentioned, are inadequate. Following a postering campaign by the neo-nazi, 'Australian Nationalists', criticising the 'Asianisation' of Australia and urging their readers to refuse to be served by Asian shop assistants, I lodged a complaint with the N.S.W. Anti-Discrimination Board. Although I felt highly offended by material that could cause hurt to my fellow Australian residents, no action was taken because I am not of Asian background. The law states that action can only be taken if the offending material actually causes offence to the targeted group. I was asked by the Board to find an Asian who objected to the material and then a prosecution could, perhaps, be launched. Many of our newcomers either have insufficient English to lodge a

complaint or they fear the consequences if they 'make trouble', so, this deviant fascist minority gets away with its venomous propaganda despite our much touted racial vilification legislation.

Many ethnic Buddhists believe, quite wrongly, that Australia is a Christian country and to indicate a deviation from the norm could be disadvantageous. Although the Christians are numerically the major religious grouping in Australia and carry the highest profile, Australia is a secular society and has no state religion. There is also a bias against Buddhists in the general Australian population as indicated in a 1989 Government study which showed that Buddhists were second only to Muslims as Australia's least popular religious group. It should be noted that Asians, the majority of whom are Buddhists, are fairly recent arrivals in, what may be considered, significant numbers. They have replaced the Greeks, Italians and 'Balts' as the whipping boys for Australia's ills. McAllister and Moore, the authors of this study conclude that: 'There must always be a group that is marginalised,: against which frustration could be vented. This, of course, implies that the removal of one 'out' group will merely witness its replacement by another group in a continuous cycle.'

According to the 1991 Commonwealth Census, 139,847 people in Australia, of whom 58,743 resident in New South Wales, listed their religion as Buddhist. This showed an a significant increase since 1986 when 80,387 Buddhists were listed for Australia. The question pertaining to religion is the only non-compulsory question on the Census form with tick boxes being provided only for Christian denominations. Many ethnic Buddhists are not fluent in English, and therefore are less likely to answer questions requiring a written answer. Due to this possible bias in favour of Christians, the actual numbers could be considerably understated.

Prejudice has been amply demonstrated earlier in this article by the problems encountered in the past by the Chinese and Vietnamese Buddhist groups, especially at local government level. Buddhism, as such, has not been as subject to the degree of venomous attacks as has Islam but many Asian Buddhists have shared the indignity with Jews of being attacked purely on account of their ethnic origin. Hopefully,

as time passes, Australia's multicultural community will become more coherent and we may set an example to the world that diversity is a characteristic to cherish. Diverse input to our developing culture and identity can only enrich Australia and demonstrate to the world that it is possible for people of many cultures, religions and ethnic backgrounds to live together harmoniously - free of the racial tension that is destroying communities in other parts of the world.

May I conclude with the words of the former Premier of New South Wales, Barrie Unsworth, spoken at a State reception for the Buddhist community in 1987:
'Yours is an ancient philosophy that has had a beneficial influence on the development of the world. As a movement for peace, moderation and tolerance, you have always been and remain contemporary. That is why you are most welcome in New South Wales, as fellow citizens and as seekers and teachers of truth. As followers of his Path, you bring to your new life in New South Wales that same spirit of tolerance, gentleness and kindness that has continued through more than two and a half thousand years of your culture. That spirit is entirely complementary to the path of multiculturalism that I see as the future of this State.'

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Environmental pollution has become a serious problem and now humankind has finally begun to understand the need for protecting our environment. However, the problem of mental or spiritual pollution is many times more serious than that of the environment. This is the source of worldly ills that not many people realize. The Chinese have a saying, "Education is most essential to establish a nation, train its leaders and its people." For centuries, the Chinese have always believed in the primacy of education, which is considered the foundation for a peaceful and prosperous society. It provides the solution to a myriad of social ills and leads the way to changing one's suffering into happiness. Education has a strong impact on the nation and its people. Moreover, elementary school is the foundation, the basic building block in an educational system.

Chapter 2: Buddhism as an Education

Buddhism officially came to China in 67 AD. The Emperor had sent special envoys to India to invite Buddhist monks to come to China to teach Buddhism, which in that period, was regarded as an educational system, and not as a religion. Regretfully, about two hundred years ago, the practice of Buddhism had taken on a more religious facade. Therefore, the purpose of this talk is to correct this misunderstanding, by leading us back to the original form of Buddhism as taught by Buddha Shakyamuni.

The Goal of the Buddha's Teaching

Buddhism is Buddha Shakyamuni's educational system, which is similar to that of Confucius for both presented similar viewpoints and methods. The goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called "Anuttara-samyak-sambhodi" meaning the perfect ultimate wisdom. The Buddha taught us that the main objective of our practice or cultivation was to achieve this ultimate wisdom. He further taught us that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature, not something one obtains externally.

However, most of us have become confused through general misconceptions and therefore, are not able to realize this potential. Therefore, if we break through this confusion, we will realize this intrinsic part of our nature. Thus, Buddhism is an educational system aimed at regaining our own intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Therefore, there is no inherent difference among beings. Everyone is different now because we have lost our true nature and have become confused. The degree of wisdom exhibited by individuals depends on the degree of delusion and has nothing to do with the true nature of the individual. The Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. With wisdom, we can then solve all our problems and turn suffering into happiness. Due to our lack of wisdom, we perceive, view and behave foolishly, and thus suffer the consequences evoked by our incorrect actions. If we have wisdom, our thoughts, viewpoints and behavior will be correct; how then can we suffer when there are no ill consequences to suffer from? Of course, we will be happy. From here, we can see that suffering is caused by delusion and the source of happiness is our own realization of wisdom.

The Core of the Buddha's Teaching

The Buddha's teaching contains three major points: discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration is the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized naturally. Buddha's entire teachings as conveyed in the sutras never really depart from these three points. Buddhism encompasses the entire collection of works by Buddha Shakyamuni and is called the Tripitaka. This can be classified into three categories: sutra, vinaya (precepts or rules), and sastra (commentaries) which emphasize meditation, discipline, and wisdom respectively.

The Buddhist Educational Organization in China

Buddhist education is based on filial piety, as is the Chinese culture. Prior to the introduction of Buddhism to China, filial piety was the pillar of society and was supported by the wise men of ancient China. When Buddhist monks from India came to China and started to discuss Buddhism with government officials, it was immediately apparent to everyone that Buddhism shared numerous similarities with the indigenous Confucian traditions. Consequently, the government embraced them and requested that the monks stay in China permanently.

The first two monks, who came to China, Moton and Chufarlan, were received by the "Hong-Lu-Si" which is equivalent to our present Foreign Ministry or State Department. "Si" was designated as a ministry of the government. The Chief of Hong-Lu-Si is equivalent to a foreign minister or Secretary of State. However, Hong-Lu-Si could only receive foreign guests temporarily. In order to allow them to stay permanently, the Emperor added another ministry, "Bai-Ma-Si," to take charge of Buddhist education. Originally, the "Si" had nothing to do with a temple, but merely denoted a ministry of the imperial court, now it denotes a temple in contemporary Chinese. So, there were two ministries in charge of education. The "Li-Bu," managed by the Prime Minister, was in charge of the traditional Confucian educational system. This organization served the same function until the early 1900's. As the Emperor had given enormous support to the "Bai-Ma-Si," Buddhist education rapidly spread throughout China. In many instances, it had even far exceeded the efforts to educate people than the traditional education system of "Li-Bu." Consequently, there may not have been a Confucian or Manfucian school in every village, but there was a "Si" everywhere. Again, the Buddhist "Si", or temple, used to be an educational institution and did not perform religious ceremonies at all, unlike what often takes place in contemporary temples nowadays.

Another important mission for the original "Si" was sutra translation. The scale of the translation effort is hard to imagine today. During the seventh century, the famous monk Xuan-Tsuang had supervised six hundred scholars in sutra translation. Prior to this, a monk named Kumaraja had a translation team of about four hundred scholars. Therefore, the "Si" was a large governmental organization.

Unfortunately, it was completely transformed into a place to deal with superstition and spirits around two hundred years ago. Its educational characteristics totally disappeared, which was truly regretful.

The Four Current Types of Buddhism

Today, there are four types of Buddhism being practiced. First, there is the religious Buddhism, which can be witnessed in temples throughout Taiwan. However, this does not represent the real Buddhism. Second, there is the academic Buddhism being taught in many universities today, where we see Buddhism being treated purely as philosophy, an academic pursuit, especially in Japan. This is not exactly Buddha's education either. Third, and the most unfortunate of all, is the total degeneration of Buddhism into a cult. This third type of Buddhism is much more damaging to the public than the first two types. Finally, there is the traditional Buddhism, the teachings of Buddha Shakyamuni in its true essence, which is very rare in our day and age.

Chapter 3: The Author's Own Experience with Buddhism

When I was a young student in Nanjing, I did not believe in any religion. I went to church with some classmates to learn about Christianity. Although I tried to understand it, I could not find a way to accept it. My favorite religion at that time was Islam because its emphasis was on moral principles and ethics, and I thought that this was rare among religions. When I encountered Buddhism back then, the monks were not very convincing. Therefore, I could not accept Buddhism either and it was the one I resisted the most. I was too young at that time and had not met a true practitioner.

After I arrived in Taiwan, I heard of Professor Dong-Mei Fang, who was then a famous philosopher and a professor at the National Taiwan University. Having become an admirer of his, I wrote him a letter asking about taking a class from him at the university. Professor Fang was only in his forties at that time. He invited me to his house and told me, "Nowadays in school, professors do not act like professors,

and students do not act like students either. If you come to the university and expect to learn something, you will be sorely disappointed." When I heard this, I was pretty upset since he had basically poured cold water over my plans. Finally, he told me: "Well, why don't you come to my house every Sunday, and I will give you personal instruction for two hours." I could not believe that he was so compassionate towards me. I learned about philosophies at Professor Fang's small table in his little living room, one on one. This was extremely precious to me. He introduced the philosophies of the West, China, India and finally Buddhism. He taught me that Buddhism is the pinnacle of the world's philosophy and that it provides the greatest enjoyment for humanity. What he told me was fascinating and soon I realized that Buddhism contained something magnificent. I started to visit the temples in Taipei. However, the monks I met in those temples just could not clearly explain Buddhism to an intellectual skeptic like me. However, the monks are much better in teaching Buddhism today. Then I set my first sight on Shan-Dao-Si, which was a large temple in Taipei with a vast collection of sutras. During that period of time, the wide publication and circulation of Buddhist books was very rare. The monks at Shan-Dao-Si were extremely kind to me as they allowed me to borrow many of the precious and rare sutras. This was a great help to me.
Soon after I started to learn Buddhism seriously, I was fortunate to meet Master Zhang-Jia. He was a well-accomplished Esoteric practitioner who taught and guided me in my study and practice. Just like Mr. Fang, he taught me two hours every week for three years until he passed away. I then went to Taizhong to follow Mr. Bing-Nan Lee and started studying and practicing with him.
Buddhism is a special kind of knowledge; it is not a religion. In order to derive true benefit from it, we have to understand it's true nature.
I have the utmost respect for Buddhism and I believe Buddha Shakyamuni to be the foremost educator in the history of the world. He was just like Confucius in that he taught everyone tirelessly and without discrimination.

Chapter 4: The Methodology and Symbolism of the Buddhist Educational System

The Continuing Education System for Teachers

The continuing education system for teachers was first established by Buddha Shakyamuni. Many of his students were well accomplished under his instruction. Every year, these students were assigned to teach at different places for nine months. In India, the rainy season runs from mid-April to mid-July. Since it was inconvenient to travel and teach during those three months, all the students would come back to meet with the Buddha to receive additional teachings and to learn from each other in class discussions. This was called the summer retreat and it parallels what is currently known as continuing education for teachers. The modern continuing educational system is necessitated by the advancement in technology. However, twenty-five hundred years ago, Buddha had already adopted this idea in bringing his students back for additional teachings.

The Artful Buddhist Teaching

Buddhist teaching is full of artistic expressions. It was originally an education, which combined what was equivalent to today's museum and school system. Therefore, the "Si" combined the traditional school, library and museum. In ancient China, the traditional school system was not universal. Most students went to a "Si" to study because it usually had a complete collection of books, similar to today's library. The collections included not only sutras, but also almost every kind of publication. The monks were familiar with Buddhism, Confucianism, Taoism and ancient Chinese texts. They were capable of answering questions and were well versed on various subjects. Consequently, Buddhist institutions began to take over the educational mission for China.

Typical Buddhist buildings are expressions of art, which are called "Expressions of Buddhism." However, Buddha and Bodhisattva statues do not represent polytheism, the worship of more than one god. Each statue serves to inspire wisdom and awakening in each of us. They also represent certain aspects of Buddhism, which remind practitioners of the particular topic of teaching. For example, Guan Yin Bodhisattva,

the most popular Bodhisattva in China, represents Infinite Compassion. When we see this statue, it reminds us to apply compassion when dealing with the world, its people and surroundings. However, people nowadays worship Guan Yin Bodhisattva as a god and pray for the relief of suffering and to eliminate obstacles. This is a superstitious view and misconception because people forget the fact that the statues are expressions of concepts in Buddhism.

Buddhist architecture is also an artistic expression, with the temple's main cultivation hall being similar to a large meeting or teaching hall. From the exterior, it appears to have two stories, but there is only one story inside. The external two stories represent "absolute truth" or the true reality of life and the universe, and "relative truth" or worldly views still clouded with delusion. The interior single story illustrates that both are the same truth. To the deluded, the two appear distinct and different; however, to the enlightened, they are one and the same.

In the center of the main cultivation hall, there are three statues, one Buddha and two Bodhisattvas. Buddha represents the true nature of the universe and human life, which is called "Buddha nature" or true mind. "Buddha" is translated from Sanskrit, and means someone who is totally enlightened. The Buddha statue represents our original enlightenment and the Bodhisattvas statues represent the application of our original enlightened mind. All the representations and applications are infinite and can be classified into two categories: wisdom and practice. For example, the Pure Land School pays respect to the Buddha and two Bodhisattvas of the Western Paradise. Amitabha Buddha (Infinite Life and Infinite Light) represents the infinite enlightenment that is an intrinsic part of our nature. Bodhisattvas Guan Yin (Avalokiteshvara) and Da Shi Zhi (Great Strength or Mahasthamaprapta) respectively portray compassion with kindness and great wisdom. We should be compassionate and kind toward all beings. Our thoughts, views and behavior should be rational rather than emotional, for emotional behavior spells trouble. Therefore, we should not treat the Buddha and Bodhisattvas as gods. But will they help us? Yes, they will by providing us with the knowledge of how to protect ourselves from delusion, thereby obtaining release from suffering. Once we have

learned the background of the artistic components in Buddhist architecture, music and statues, we will gain an enriched experience when paying a visit to a traditional Buddhist temple.

However, nowadays many people do not understand the meaning and teachings of Buddhism. They mistake the multi-representations of Bodhisattvas as a sign of polytheism. What people fail to understand is the fact that the statues in Buddhism are teaching aids and not statues of gods. All Buddhas and Bodhisattvas represent our nature and cultivation of virtue. We have infinite capabilities within our true nature that cannot be expressed by just one single term. Therefore, we have multiple representations; for instance, a capable person today may have many titles on his/her business cards to show his/her positions and accomplishments. The Buddha and Bodhisattvas are actually representations of the nature within ourselves: Buddha, as in our true nature of mind, and the Bodhisattvas, in our virtue of cultivation. We all possess these qualities. Not until we come to realize the meaning of Buddhist symbolism, will we appreciate the sophistication and completeness of its education.

Typical "Si" buildings are rare today. The first hall of a "Si" is the hall of Heavenly Guardians, also known as Dharma Protectors. Situated in the center of the hall, facing the front door, is Mi Le Pu Sa (Maitreya Bodhisattva) who is represented by the image of the historical monk Bu-Dai. Mi Le Pu Sa has a big smile that conveys the idea that in order to truly learn Buddhism, one should learn to be cheerful and courteous to all. He also has a huge belly that represents fairness, flexibility, impartiality, patience and tolerance.

Standing beside Mi Le Pu Sa are the four Heavenly Guardians or Dharma Protectors. They are symbolic guardians of the practitioners of the Buddhist way. Whom do they protect? They protect us by reminding us to educate ourselves and to safeguard the proper knowledge, which we should learn. Each guardian portrays a different aspect of thought or action.

The Eastern Dharma Protector (holding a lute) symbolizes responsibility and safeguards the territory, which means that all of us are

responsible for ourselves, our family, society and the country as a whole. If each of us performs our duties well, fulfilling our obligations, we support each other and ourselves as well. The Southern Dharma Protector (holding a sword) symbolizes progress and teaches us diligence. He emphasizes the importance of constantly cultivating and advancing our virtue, wisdom and knowledge, and to improve performance in ourselves and our duties. This is similar to Confucian ideas of daily self-improvement.

The Western Dharma Protector (holding a dragon or snake) symbolizes comprehensive vision and knowledge gained through exposure to the world. He represents the need to open our eyes to observe nature and man, to refine what we see and learn, and to distinguish good from ill. The Northern Dharma Protector (holding an umbrella) symbolizes comprehensive study and learning. Both teach ways of practice and how to achieve the goals in responsibility fulfillment and self-improvement. As the ancient Chinese have said: "To read ten thousand books and to travel ten-thousand miles." We read to gain more knowledge and travel to observe more effectively. We will then be able to improve ourselves and to perform our duties most effectively.

Today, people visit the Hall of Dharma Protectors to burn incense, prostrate and offer flowers and fruit praying for protection and safety. This is superstition. All the facilities, images of Buddha and Bodhisattvas and any offerings made are teaching tools designed to inspire our mind and wisdom. They also serve to remind us of the importance of being enlightened instead of deluded, virtuous instead of deviated, pure instead of polluted. These are the three principles of Buddhist teaching and practice.

Methods of Practicing Buddhism

The ways in practicing Buddhism are numerous, about eighty-four thousand. Each path is different from the others but ultimately leads to the same goals: enlightenment, proper thoughts and viewpoints, and purity. As such, all paths are equal without one being superior to the other. People have different abilities and levels of accomplishment.

Furthermore, they are from different environments and should choose a path most suited to them. We can choose any one of the three goals to concentrate our practice on. When we achieve any one of them, the other two will come naturally.

There are ten schools of practice in Chinese Buddhism. Zen stresses the pursuit of the perfect clear mind or enlightenment. The Pure Land and Tibetan Buddhism or Vajrayana school stress obtaining the pure mind. Other schools concentrate their practice on proper thoughts and viewpoints. Regardless of which method or school one chooses, they all lead to the same outcome. In other words, once we become expert in one method, we will become an expert in all methods.

The purity of the world comes from an individual's inner purity. With a pure mind, a mind without discrimination or attachment, a higher level of wisdom arises in which the world around us naturally comes into harmony. By reciting the Buddha's name, meditating, reciting sutras or mantras, and practicing in accordance with Buddha's teaching, one will attain enlightenment, proper thoughts and viewpoints, and purity of mind thus becoming void of all deluded thoughts.

On the other hand, one is totally on the wrong path if one chants Buddha's name in the hope of gaining a promotion or wealth. That is religion and superstition, and it goes against the teaching of Shakyamuni Buddha.

How Buddhist Terminology Illustrate that Buddhism is an Education

Buddhism is the teaching of Buddha Shakyamuni as he was its founder. We call Him the "Original teacher," just like the Chinese call Confucius the "Greatest sage and teacher." The relationship between Buddha and ourselves is a teacher-student relationship, which is not religious in nature. In religion, there is not a teacher-student relationship but that of father-son or master-servant.

About twenty years ago I gave a series of lectures in Fu-Ren Catholic University and taught in the Thomas Monastery for one semester. I told

my students, who were mainly priests and nuns, to take refuge in the Buddha and to learn Buddhism well. There is absolutely no conflict between Buddhism and religion, for one is teacher-student and the other father-son. If the priests and nuns were to practice Buddhism and in turn abandon their own religion, I believe that even Buddha would not accept them, for it is against human ethics to discard the parent for the teacher. Therefore, religious followers will benefit if they practice Buddhism. As we practice, we will attain the true wisdom to know exactly what Heaven is like and will be able to decide when and how we want to go there. Thus, Buddhism is a way of teaching as it teaches us how to regain our true wisdom.

When a monk is called "He-Shang," he is equivalent to the principal in today's school, for he is the director of educational strategies. All other faculty members are teachers who execute the principal's educational strategies and act as role models for the students' behavior and speech. My late teacher, Professor Fang constantly assured me that Buddhism is an education. Later in my studies of the sutras, I reaffirmed his statement that Buddhism is the pinnacle of the world's wisdom. It provides the greatest enjoyment for humankind. I have experienced the unsurpassable joy of being free from afflictions, delusions and wandering thoughts. My body and mind are clean and pure, totally at ease. I am the happiest person in the world. Therefore, I feel indebted to Professor Fang, for without him, I would not have learned Buddhism nor would I have such complete happiness derived from practicing Buddha's teaching.

Chapter Five: The Integration of Confucianism and Buddhism

Buddhism successfully merged into Chinese culture; they became inseparable. The basic concept that they share is to give up one's own interest for the sake of others. Confucianism and Buddhism advocate the enhancement and glorification of filial piety, the respect and devotion of an individual for their parents and teachers. Filial piety is a major element in accomplishing world peace.

What is education? It is the meaning and the value of human life, the relationships between human beings as well as those between humans and the universe. Confucian teaching encompasses three main points. First, it is important to understand the relationship between humans, once this is understood we will learn to love people. Second, it is important to understand the relationship between humans and heaven, once this is understood we will learn to respect heavenly beings and spirits. Third, it is important to understand the relationship between humans and the environment, once this is understood we will learn to take care of the environment and to appreciate every single thing around us. There are four studies within Confucian teachings: virtue, speech, skills for earning a living and the arts. The teaching of virtue is the core of Confucianism; it is absolutely crucial, for without morality and proper conduct we become selfish and concerned only with ourselves at the expense of society. Such behavior can result in world chaos. Today, our education has lost that emphasis. Schools only teach skills that are superficial and not the root of education. When the root is rotten, it shakes the foundation of society and causes the chaos that we are experiencing today. Elementary schools are like the root of education: junior highs, high schools, and colleges are the flowers and leaves. Teachers can start teaching filial piety to our children as early as possible.

By looking at the way Chinese characters were created, we cannot but admire our ancestor's high level of wisdom. We thank them for having given us something that is so valuable and exquisite. The Chinese character "piety" embraces the spirit of Buddhism and the foundation of education as it is a combination of the characters for "old" and "son." Nowadays, people talk about the generation gap between parents and children, which is something traditional families did not have. In the Chinese tradition, not only are father and son one unit; grandfathers and grandsons, etc. are all part of the same continuum. This is a unique concept. Westerners often ask why Chinese people pay respect to ancestors since we barely know them. The remembrance of our ancestors is the foundation of Confucianism and Buddhism, which is the source of harmony in society and peace in the world.

Today everyone longs for world peace, but we need to start from the

foundation of filial piety to obtain it. Buddhism emphasizes unconditional compassion for all sentient beings in the universe and beyond; in the past, present and future. The continuum of time and space is inseparable from oneself, for We Are All One Entity. One does not find this extensive concept in religion. "Thus Come One", one of the ten names for Buddha, stands for an enlightened being, which is our basic nature, and also the essence of the universe and human life. This concept is embodied by the Chinese character "piety" and the name of Amitabha Buddha in the Pure Land School. The names may be different but the meanings are the same: unconditional love for all beings that surpasses space and time.

The Five Human Relationships

Confucian teachings are based on five human relationships that are founded on moral principles. The five human relationships include those between husband/wife, parent/child, siblings, friends, and political leaders and the public. Husband/wife represents the smallest and the most intimate circle of human relationships. Outside the small circle is the extended family, which includes the relationships between father and son and those among the siblings. Outside the family there is society which includes additional relationships between the individual and his leader and circles of friends. We now often talk about the need to unite people. In ancient times, the Chinese had no use for the word "unite," for the five human relationships define the union of all people. Everyone on this earth is our brother. Each is responsible for the other; parents being compassionate, sons and daughters being filial to their parents, siblings and friends being respectful to each other. In this way, the country and its people are already a perfect union. The relationships between people also define responsibilities from one to the other. Everyone has his own duty and responsibility to fulfill.

The Practice of Confucianism and Buddhism

Human beings differ from animals by adhering to human relationships and basic moral principles. The practice of Confucianism is based on having

sincere and proper thoughts, correct behavior, a well-organized family and country, and peace for all. This is identical to the views of Buddhism, which also emphasizes practicing and learning. It all starts from generating the Bodhicitta mind. "Bodhi" is a Sanskrit word meaning enlightenment. Enlightenment means an "awakened" mind. It is similar to the sincere thought and proper mind advocated by Confucianism. A Chinese government official defined sincerity very well. He noted that "Sincerity means having no single thought." There will be no sincerity as long as there are corrupted thoughts, wandering thoughts, or even the rise of a single thought. His definition is identical to that of Buddhism. The Sixth Patriarch Hui-Neng once said "...(the pure mind) contains nothing therefore collects no dust". However, people in general have a lot of wandering thoughts. How can one be rid of these wandering thoughts? The Confucian answer is "...to fight against uprising desires and achieve wisdom." This practice was stressed in the elementary school of the Confucian system. Buddha said, severing all desires is to stop all worries and troubles.

The Confucian Elementary School System

In the past, the Chinese elementary school students were well trained to guard against the uprising of desires. Schools emphasized training in student's concentration and wisdom. Students started school at the age of seven. They stayed with their teachers and only went home during holidays. They were taught the correct way to interact with everyday life and the proper manner to attend to their teachers and elder schoolmates. This was called the education of moral principles based on human relationships. When the children went home, they would then treat their parents and siblings with filial piety and respect.

From the ages of seven to twelve, students were required to memorize and recite fluently the ancient texts. The teacher would first select materials which contained the profound wisdom of sages and saints and then encouraged the students to read and recite the material up to one or two hundred times a day. Children would have scattered thoughts if they were not assigned any tasks to do. The purpose of reciting was to focus their mind so that they would eventually obtain a pure mind,

concentration and wisdom; even though, they may not have understood the meanings. However, the current educational system, in existence since the Revolution of 1911, eliminated this two thousand-year-old tradition and adopted the western educational system. This change, upon close examination, leads one to the root of modern China's social problems.

The Confucian Tai School System

At the age of thirteen, children were sent to Tai school, as there were no junior or high schools in ancient China. Tai school emphasized the analysis and discussion of the materials students had already memorized in elementary school. The teachers were experts in their fields and would concentrate on that field throughout their entire career. Each of them taught a small class with ten to twenty students and the lectures were not necessarily given in the classroom with textbooks. During that period, all the textbooks were printed in the universal format: twenty words per column and ten columns per page, with no space in between. The format was standard for the entire country regardless of the publisher. Both teacher and students memorized the textbooks so well that they even knew exactly where the study materials were located. Since everything had been memorized earlier, there was no need for books after elementary school.

Teachers often took their students on field trips to broaden their knowledge and experience. As they traveled, knowledge was imparted to them along the way. Thus, the trips were without textbooks or restraints but accompanied with wine and food and filled with joy. The students would attend to the needs of the teacher. Therefore, as they concluded their travels to the many beautiful places, the course would close as well. For many, attending Tai school was the most joyful time of their lives.

In Taiwan, those who are in their eighties or nineties may have experienced this kind of education. My late teacher, Mr. Lee, then in his nineties, could still apply materials he had memorized in elementary school when writing articles; no reference materials were needed. This was the method he used to acquire the original wisdom that

comes from the pure mind. With the pure mind, true wisdom arises. Having true wisdom is to know a person's past and future and also to understand the laws of cause and effect. One should not judge things by their appearance, but know and understand how events came about. The wisdom of knowing nothing emphasized in Buddhism is the original wisdom. Only when one has a pure mind, which contains nothing, will he also know everything when he is in contact with the external world. Therefore, the practicing and studying of Buddhism begins with eliminating all thoughts in order to obtain a pure mind.

All this made me think of our children, who are so pure, so innocent and uncontaminated in their thinking which is why it is best for our children to start learning Buddhism early in childhood. With little effort, children can truly and easily benefit from it. The experiences of a person with a pure mind are so different and profound that no ordinary person can truly appreciate them.

World Peace Can be Achieved if the Mind and Body are Well-trained, the Family is Well-run and the Country is Well-governed.

A true practitioner will keep himself from being greedy, angry, ignorant and arrogant toward others and his environment. If one has any of the elements just mentioned, then he is neither sincere nor proper. Sincerity and proper thoughts and viewpoints are the basis for training the mind. A person with a pure mind and body will not become ill. We suffer from illnesses because our minds are filled with wandering thoughts and worries that are derived from greed, anger, ignorance and arrogance.

As mentioned earlier, sincerity and proper thoughts and viewpoints are the basis for purifying one's mind. A purified mind leads to a purified body and naturally, a person will become immune from illness; thus, a realized practitioner would never get seriously ill. Moreover, if a person is determined to follow the path of Buddha, he or she will not die in the conventional manner. A conventional death means a person does not know exactly when they will leave this world, nor where they will go afterwards. On the other hand, true practitioners with confidence in themselves and in Amitabha Buddha, who cultivate in

accordance with Buddhist teachings, will be capable of controlling both the time of leaving this world and of being born in the Western Pure Land. This is neither unusual nor a fairy tale, but the simple truth, and can be achieved by cultivating the pure mind and vowing to reach the Western Pure Land. Therefore, one needs to understand how important it is to be free of worries and attachments. Every Buddhist should maintain a pure mind and body at all times, treating everyone and everything with equality and composure. Only then would the family be in harmony, the society in unity and the world at peace. No longer would we have feuds, conflicts or wars. The peace and happiness, which we all wish for today, would no longer be a dream. World peace can be achieved if we combine Confucianism and Buddhism into our educational system.

The Eight Basic Confucian Moral Principles

Loyalty, filial piety, compassion, love, trust-worthiness, responsibility, peace and equality are the eight basic Confucian moral principles and are represented by four Bodhisattvas in Buddhism. Di Tsang Wang (Earth Store /Kristigharba) Bodhisattva represents filial piety and therefore the Di Tsang Sutra is known as the Filial Piety Sutra. This is because it teaches filial respect for both parents and teachers, who are both equally important in Buddhism and Confucianism. To treat one's parents with filial piety and to respect teachers are the innate virtues of human nature. The goal of Buddhist teaching is for us to realize the true nature of the mind, which can only be achieved by discovering its virtuous nature, without which one will never become enlightened.

Guan Yin Bodhisattva symbolizes compassion and represents kindness and love. Wen Shu Shi Li (Manjusri) Bodhisattva symbolizes wisdom and represents faith and loyalty. Pu Xian (Universal Worthy/Samantabhadra) Bodhisattva symbolizes great vows and putting the Buddha's teaching into practice including filial piety, compassion and wisdom. He represents peace and equality. With compassion and wisdom, one can generate merits. To enjoy merits is to build upon the foundation of equality and purity - this is the greatest enjoyment for humankind. To

cultivate merits in childhood, generate merits in middle age and enjoy merits in old age are described in Chinese as truth, virtue and beauty. One who enjoys merit in old age is called the complete person, which is similar to Buddha. We must understand that Buddhas and Bodhisattvas are not gods but the most perfect and happiest beings for us to learn from. Wise ancestors in China long evoked these principles long ago before Buddhism was introduced there. Buddha Shakyamuni, Confucius and Mencius never met, but they all had identical concepts and teaching methods. That was truly a coincidence and as is said in Chinese, "Heroes would have similar views" or said in the West, "Great minds think alike".

Chapter Six: The Buddha's Teachings are for Everyone

Recently a student came to me and asked how to practice Buddhism. The answer is the Four Universal Vows of Buddhas and Bodhisattvas:

(1) Sentient beings are innumerable, I vow to help them all;
(2) Afflictions are inexhaustible, I vow to end them all;
(3) Ways to practice are boundless, I vow to master them all;
(4) Enlightenment is unsurpassable; I vow to attain it.

To help others is to do our best in assisting them to break through delusion and become awakened, then they will be able to attain true happiness and leave suffering behind. In order to help all beings escape from suffering, one should be a good cultivator, excelling in moral and academic achievements. A cultivator can learn by upholding the precepts to guard against harmful consequences created by speech, body and mind, i.e. words, deeds and thoughts. Before comprehensive learning, however, it is necessary to cultivate good virtue by ending our afflictions including greed, anger, ignorance and arrogance, as they are the sources of all desires and delusions. True wisdom arises from cultivation of high moral character, from a pure, non-discriminatory and compassionate mind, and not from knowledge gained from books. Without a pure mind, the knowledge gained leads to deviated views. Therefore, the first priority in practicing Buddhism is to purify our mind and cut off all attachments to erroneous ways. With

the pure mind we can then reflect everything clearly and know all, thus attaining true wisdom and enlightenment.

Buddhism is for everyone, regardless of gender, age, occupation, nationality or religion. Everyone can learn and practice Buddhism, for it is the teaching of ultimate, perfect wisdom. There is a need for Buddha's teaching in all parts of the world. However, it is not easy to nurture Buddhist teachers. The difficulty lies with the fact that most people cannot renounce their worldly fame and wealth, which are the major obstacles in learning and practicing Buddhism. Without a pure mind, there is no way to truly understand Buddha's teachings and to realize the causes of all the problems in this world. Meanwhile, without virtue of merits and good causes and conditions, practitioners cannot find good teachers. Therefore, I always encourage young practitioners to resolve to save our country and the world.

Chapter Seven: The Key to the Greatest Treasure

Recently, we have established a Pure Land Learning Center in the United States. The goal is to introduce the traditional Chinese culture to Westerners and to help them practice Buddhism. Our ancestors invented the most precious and timeless vehicle: a classical Chinese language, called Wen-Yen-Wen, in order to transmit the ancient culture to future generations and us. With this powerful vehicle, we can read the publications of Confucius or Mencius that were written twenty-five hundred years ago. Because our ancestors realized that language would be changing from time to time, they used this classical Chinese language to pass on their wisdom, thoughts, skills and experiences. It is not difficult to learn Wen-Yen-Wen. Mr. Lee, my teacher, has taught us the secret to reading the classical language; one only has to recite fluently fifty chapters of ancient Chinese literature. In order to write in classical Chinese, one needs to memorize one hundred chapters. With this key, Wen-Yen-Wen, we can have access to and learn Buddhism and ancient Chinese wisdom, for the latest translations of the Buddhist sutras were in this classical language. Along with the pure, non-discriminating and compassionate mind, we can thus unlock our ultimate wisdom.

I have encouraged practitioners to read the Infinite Life Sutra, which is written in a simpler form of this classical Chinese language. The public should easily understand Eighty percent of its content. There are only forty-eight chapters in this compilation of the Infinite Life Sutra, which is close to the amount that Mr. Lee required us to memorize. This is a good way to start learning this classical Chinese language. After reading and memorizing this sutra, I believe there will be no more obstacles in reading other Buddhist sutras. I strongly urge not only practitioners but also Westerners who want to learn the Chinese culture and Buddhism to memorize fifty chapters of Wen-Yen-Wen or the Infinite Life Sutra. With two or three years of effort, one can obtain the key to explore the wonders of ancient Chinese wisdom and at the same time, transform the Buddhist sutras into one's own private treasure. Without this key, having all these collections of sutras and ancient Chinese literature would be futile, for there is no entry into the treasury.

Elementary School is the Foundation of Happiness

Ladies and gentlemen, parents and students, elementary school is the foundation for happiness in human life, the root of the country's future and the caretaker of the future society. You have made such contributions to this greatest task in human life and society. It is most meaningful and valuable for society to nurture capable and virtuous youth. I would like to extend my gratitude and highest respect to you. I wish all of you inner peace and happiness. May everyone have great health and prosperity!

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GAUTAMA BUDDHA
563-483 B.C.

The name, "Buddha" means "The Enlightened One" or "The Awakened One Who Awakens the Sense of Truth in His Fellow Man". Buddhism is conceived of as the possession of perfect wisdom and supernatural powers. According to Buddhist doctrine, there is a line of Buddhas who appear in the course of human history from the time of remote antiquity to the distant future. The man who, in world history, is known as Buddha, was originally named Siddhartha (he who has accomplished his aim) or Sakyamuni (sage of the Sakya tribe). He belonged to the Gautama family, a warrior caste that ruled over the Sakya tribe. According to some scholars, the earliest reports of his life were written some two hundred to four hundred years after his death. But all these reports undoubtedly are rephrasing of verbal traditions based upon his life which appear in the detailed summaries of his original doctrines. With the exception of a few radical skeptics, most scholars agree that he married his cousin, Yasodhara, at the age of nineteen, and that a son, Rahula, was born of this union. There is no agreement as to the character of his activities.

In all probability, Buddha began to meditate upon the meaning of life in his early years, and became so disturbed by his awareness of human misfortunes and sufferings that he resolved to find the ways by which mankind could be comforted and redeemed. In India, and throughout the East, the path to knowledge that would enable him to rescue humanity, meant a nomadic life in order to obtain the advice of wise men, who themselves where wanderers, and to meditate in isolation. After six years of studying mankind, life, and doctrines, he was convinced that he had discovered Truth, and thereupon devoted the remainder of his lifetime to converting others to his ideas. He renounced his fortune and family and traveled through the valley of the Ganges surrounded by an ever-increasing host of disciples.

Buddhism teaches four "Noble Truths": (1) Suffering,

(2) Knowledge of its cause, explained by the twelvefold Chain of Causation, (3) Getting rid of passions as the means of deliverance from suffering, and (4) Truth, the way of removing suffering by a system of moral discipline. Buddha called his truths "noble" because he regarded nobility as moral. Whether rationalist or mystic, Buddha was a teacher of moral behavior.

BUDDHIST SCRIPTURES

(These scriptures were not recorded until about 2 centuries after the passing of Gautama Buddha.)

FROM THE TRIPITAKA

THE SERMON AT BANARAS

(Purported to be Buddha's first sermon)

There are two ends not to be served by an wanderer... the pursuit of desires and of the pleasure which springs from desire, which is base, common, leading to rebirth, ignoble, and unprofitable; and the pursuit of pain and hardship, with is grievous, ignoble, and unprofitable. The Middle Way of the Tarhagata avoids these ends. It is enlightened, it brings clear vision, it makes for wisdom, and leads to peace, enlightenment and Nirvana. What is the Middle Way? It is the Noble Eightfold Path -- Right Views, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. And this is the Noble Truth of Sorrow. Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow, contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every wish unfulfilled is sorrow -- in short, al the five components of individuality which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there, the craving for sensual pleasure, the craving for continued life, for power.

And this is the Noble Truth of the Stopping of Sorrow. It is the complete stopping of that craving, so that no passion remains, and this is the Noble Truth of the Way which Leads to the Stopping

of Sorrow. It is the Noble Eightfold Path.

COMPASSION

No brahmin is such by birth. No outcaste is such by birth.
An outcaste is such by his deeds. A brahmin is such by his deeds.

Never in this world is hate appeased by hatred.
It is only appeased by love. This is an eternal law.

Victory breeds hatred for the defeated lie down in sorrow.
Above victory or defeat the calm man dwells in peace.

KARMA

(Conversation between a Buddhist sage
and King Menander of Greece, 2nd century BC)

"Venerable Nagasena," asked the King, "Why are men not all alike, but some short-lived and some long, some sickly and some healthy, some ugly and some handsome, some weak and some strong, some poor and some rich, some base and some noble...?"

"Why, your Majesty," replied the Elder, "Are not all plants alike, but some astringent, some salty, some pungent, some sour, some sweet?"

"I suppose, your Reverence, because they come from different seeds."

"And so it is with men! They are not alike because of different Karmas. As the Lord said, 'Beings each have their own Karmas. They are born through Karma, they become members of tribes and families through Karma, each is ruled by Karma, it is Karma that divides them into high and low.'"

"Very good, your Reverence!"

THE LAST INSTRUCTIONS

I am old now, Ananda, and full of years: my journey nears its end, and I have reached my sum of days, for I am nearly eighty years old. Just as a worn out cart can only be kept going if it is tied up with thongs, so the body of the Tathagata can only be kept going by bandaging it.

Only when the Tathagata no longer attends to any outward object, when all separate sensations stops and he is deep in inner concentration, is his body at ease.

So, Ananda, you must be your own lamps, be your own refuges. Take refuge in nothing outside yourselves. Hold firm to the truth as a lamp and a refuge, and do not look for refuge to anything besides yourselves. A monk becomes his own lamp and refuge by continually looking on his body, feelings, perceptions, moods, and ideas in such a manner that he conquers the cravings and depressions of ordinary men and is always strenuous, self-possessed, and collected in mind. Whoever among my monks does this either now or when I am dead, if he is anxious to learn, will reach the summit.

(Tathagatha means, "One Who Has Come to Teach You the Way".

Mike Butler (72235,572)

An Introduction to Buddhism

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Introduction

This short essay is intended to give a brief introduction to Buddhism. It will discuss the way Buddhists perceive the world, the four main teachings of the Buddha, the Buddhist view of the self, the relationship between this self and the various ways in which it responds to the world, the Buddhist path and the final goal.

The Three Marks of Existence

Buddhism has been described as a very pragmatic religion. It does not indulge in metaphysical speculation about first causes; there is no theology, no worship of a diety or deification of the Buddha. Buddhism takes a very straightforward look at our human condition; nothing is based on wishful thinking, at all. Everything that the Buddha taught was based on his own observation of the way things are. Everything that he taught can be verified by our own observation of the way things are.

If we look at our life, very simply, in a straightforward way, we see that it is marked with frustration and pain. This is because we attempt to secure our relationship with the "world out there", by solidifying our experiences in some concrete way. For example, we might have dinner with someone we admire very much, everything goes just right, and when we get home later we begin to fantasize about all the things we can do with our new-found friend, places we can go etc. We are going through the process of trying to cement our relationship. Perhaps, the next time we see our friend, she/he has a headache and is curt with us; we feel snubbed, hurt, all our plans go out the window. The problem is that the "world out there" is constantly changing, everything is impermanent and it is impossible to make a permanent relationship with anything, at all.

If we examine the notion of impermanence closely and honestly, we see that it is all-pervading, everything is marked by impermanence. We might posit an eternal consciousness principle, or higher self, but if we examine our consciousness closely we see that it is made up of temporary mental processes and events. We see that our "higher self" is speculative at best and imaginary to begin with. We have invented the idea to secure ourselves, to cement our relationship, once again. Because of this we feel uneasy and anxious, even at the best of times. It is only when we completely abandon clinging that we feel any relief from our queasyness.

These three things: pain, impermanence and egolessness are known as the three marks of existence.

The Four Noble Truths

The first sermon that the Buddha preached after his enlightenment was about the four noble truths. The first noble truth is that life is frustrating and painful. In fact, if we are honest with ourselves, there are times when it is downright miserable. Things may be fine with us, at the moment, but, if we look around, we see other people in the most appalling condition, children starving, terrorism, hatred, wars, intolerance, people being tortured and we get a sort of queasy feeling whenever we think about the world situation in even the most casual way. We, ourselves, will someday grow old, get sick and eventually die. No matter how we try to avoid it, someday we are going to die. Even though we try to avoid thinking about it, there are constant reminders that it is true.

The second noble truth is that suffering has a cause. We suffer because we are constantly struggling to survive. We are constantly trying to prove our existence. We may be extremely humble and self-deprecating, but even that is an attempt to define ourselves. We are defined by our humility. The harder we struggle to establish ourselves and our relationships, the more painful our experience becomes.

The third noble truth is that the cause of suffering can be ended. Our struggle to survive, our effort to prove ourselves and solidify our relationships is unnecessary. We, and the world, can get along quite comfortably without all our unnecessary posturing. We could just be a

simple, direct and straight-forward person. We could form a simple relationship with our world, our coffee, spouse and friend. We do this by abandoning our expectations about how we think things should be.

This is the fourth noble truth: the way, or path to end the cause of suffering. The central theme of this way is meditation. Meditation, here, means the practice of mindfulness/awareness, shamata/vipashyana in scanscrit. We practice being mindful of all the things that we use to torture ourselves with. We become mindful by abandoning our expectations about the way we think things should be and, out of our mindfulness, we begin to develop awareness about the way things really are. We begin to develop the insight that things are really quite simple, that we can handle ourselves, and our relationships, very well as soon as we stop being so manipulative and complex.

The Five Skandhas

The Buddhist doctrine of egolessness seems to be a bit confusing to westerners. I think this is because there is some confusion as to what is meant by ego. Ego, in the Buddhist sense, is quite different from the Freudian ego. The Buddhist ego is a collection of mental events classified into five categories, called skandhas, loosely translated as bundles, or heaps.

If we were to borrow a western expression, we could say that "in the beginning" things were going along quite well. At some point, however, there was a loss of confidence in the way things were going. There was a kind of primordial panic which produced confusion about what was happening. Rather than acknowledging this loss of confidence, there was an identification with the panic and confusion. Ego began to form. This is known as the first skandha, the skandha of form.

After the identification with confusion, ego begins to explore how it feels about the formation of this experience. If we like the experience, we try to draw it in. If we dislike it, we try to push it away, or destroy it. If we feel neutral about it, we just ignore it. The way we feel about the experience is called the skandha of form; what we try to do about it is

known as the skandha of impulse/perception.

The next stage is to try to identify, or label the experience. If we can put it into a category, we can manipulate it better. Then we would have a whole bag of tricks to use on it. This is the skandha of concept.

The final step in the birth of ego, is called the skandha of consciousness. Ego begins to churn thoughts and emotions around and around. This makes ego feel solid and real. The churning around and around is called samsara -- literally, to whirl about. The way ego feels about its situatuation (skandha of feeling) determines which of the six realms of existence it creates for itself.

The Six Realms

If ego decides it likes the situation, it begins to churn up all sorts of ways to possess it. A craving to consume the situation arises and we long to satisfy that craving. Once we do, a ghost of that craving carries over and we look around for something else to consume. We get into the habitual pattern of becoming consumer oriented. Perhaps we order a piece of software for our computer. We play with it for awhile, until the novelty wears out, and then we look around for the next piece of software that has the magic glow of not being possessed yet. Soon we haven't even got the shrink wrap off the current package when we start looking for the next one. Owning the software and using it doesn't seem to be as important as wanting it, looking forward to its arrival. This is known as the hungry ghost realm where we have made an occupation out of craving. We can never find satisfaction, it is like drinking salt water to quench our thirst.

Another realm is the animal realm, or having the mind like that of an animal. Here we find security by making certain that everything is totally predictable. We only buy blue chip stock, never take a chance and never look at new possibilities. The thought of new possibilities frightens us and we look with scorn at anyone who suggests anything innovative. This realm is characterized by ignorance. We put on blinders and only look straight ahead, never to the right or left.

The hell realm is characterized by acute aggression. We build a wall of

anger between ourselves and our experience. Everything irritates us, even the most innocuous, and innocent statement drives us mad with anger. The heat of our anger is reflected back on us and sends us into a frenzy to escape from our torture, which in turn causes us to fight even harder and get even angrier. The whole thing builds on itself until we don't even know if we're fighting with someone else or ourselves. We are so busy fighting that we can't find an alternative to fighting; the possibility of alternative never even occurs to us.

These are the three lower realms. One of the three higher realms is called the jealous god realm. This pattern of existence is characterized by acute paranoia. We are always concerned with "making it". Everything is seen from a competetive point of view. We are always trying to score points, and trying to prevent others from scoring on us. If someone achieves something special we become determined to out do them. We never trust anyone; we "know" they're trying to slip one past us. If someone tries to help us, we try to figure out their angle. If someone doesn't try to help us, they are being uncooperative, and we make a note to ourselves that we will get even later. "Don't get mad, get even," that's our motto.

At some point we might hear about spirituality. We might hear about the possibility of meditation techniques, imported from some eastern religion, or mystical western one, that will make our minds peaceful and absorb us into a universal harmony. We begin to meditate and perform certain rituals and we find ourselves absorbed into infinite space and blissful states of existence. Everything sparkles with love and light; we become godlike beings. We become proud of our godlike powers of meditative absorption. We might even dwell in the realm of infinite space where thoughts seldom arise to bother us. We ignore everything that doesn't confirm our godhood. We have manufactured the god realm, the highest of the six realms of existence. The problem is, that we have manufactured it. We begin to relax and no longer feel the need to maintain our exalted state. Eventualy a small sliver of doubt occurs. Have we really made it? At first we are able to smooth over the question, but eventually the doubt begins to occur more and more frequently and soon we begin to struggle to regain our supreme confidence. As soon as we begin to struggle, we fall back into the lower realms and begin the whole process over and over; from god realm to jealous god realm to animal realm to hungry ghost realm to hell realm. At some

point we begin to wonder if there isn't some sort of alternative to our habitual way of dealing with the world. This is the human realm.

The human realm is the only one in which liberation from the six states of existence is possible. The human realm is characterized by doubt and inquistiveness and the longing for something better. We are not as absorbed by the all consuming preoccupations of the other states of being. We begin to wonder whether it is possible to relate to the world as simple, dignified human beings.

The Eightfold Path

The path to liberation from these miserable states of being, as taught by the Buddha, has eight points and is known as the eightfold path. The first point is called right view -- the right way to view the world. Wrong view occurs when we impose our expectations onto things; expectations about how we hope things will be, or about how we are afraid things might be. Right view occurs when we see things simply, as they are. It is an open and accomodating attitude. We abandon hope and fear and take joy in a simple straight-forward approach to life.

The second point of the path is called right intention. It proceeds from right view. If we are able to abandon our expectations, our hopes and fears, we no longer need to be manipulative. We don't have to try to con situations into our preconceived notions of how they should be. We work with what is. Our intentions are pure.

The third aspect of the path is right speech. Once our intentions are pure, we no longer have to be embarresed about our speech. Since we aren't trying to manipulate people, we don't have to be hesitant about what we say, nor do we need to try bluff our way through a conversation with any sort of phony confidence. We say what needs to be said, very simply in a genuine way.

The fourth point on the path, right discipline, involves a kind of renunciation. We need to give up our tendency to complicate issues. We practice simplicity. We have a simple straight-forward relationship with

our dinner, our job, our house and our family. We give up all the unnecessary and frivolous complications that we usually try to cloud our relationships with.

Right livelihood is the fifth step on the path. It is only natural and right that we should earn our living. Often, many of us don't particularly enjoy our jobs. We can't wait to get home from work and begrudge the amount of time that our job takes away from our enjoyment of the good life. Perhaps, we might wish we had a more glamorous job. We don't feel that our job in a factory or office is in keeping with the image we want to project. The truth is, that we should be glad of our job, whatever it is. We should form a simple relationship with it. We need to perform it properly, with attention to detail.

The sixth aspect of the path is right effort. Wrong effort is struggle. We often approach a spiritual discipline as though we need to conquer our evil side and promote our good side. We are locked in combat with ourselves and try to obliterate the tiniest negative tendency. Right effort doesn't involve struggle at all. When we see things as they are, we can work with them, gently and without any kind of aggression whatsoever.

Right mindfulness, the seventh step, involves precision and clarity. We are mindful of the tiniest details of our experience. We are mindful of the way we talk, the way we perform our jobs, our posture, our attitude toward our friends and family, every detail.

Right concentration, or absorption is the eighth point of the path. Usually we are absorbed in absentmindedness. Our minds are comletely captivated by all sorts of entertainment and speculations. Right absorption means that we are completely absorbed in nowness, in things as they are. This can only happen if we have some sort of discipline, such as sitting meditation. We might even say that without the discipline of sitting meditation, we can't walk the eightfold path at all. Sitting meditation cuts through our absentmindedness. It provides a space or gap in our preocuppation with ourselves.

The Goal

Most people have heard of nirvana. It has become equated with a sort of eastern version of heaven. Actually, nirvana simply means cessation. It is the cessation of passion, aggression and ignorance; the cessation of the struggle to prove our existence to the world, to survive. We don't have to struggle to survive after all. We have already survived. We survive now; the struggle was just an extra complication that we added to our lives because we had lost our confidence in the way things are. We no longer need to manipulate things as they are into things as we would like them to be.

BUDDHO

by
Phra Ajaan Thate Desaransi
(Phra Nirodharansi Gambhirapannacariya)

Translated from the Thai
by Thanissaro Bhikkhu

Printed in Thailand B.E. 2532 (CE 1984)

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DharmaNet Edition 1994

Transcribed for DharmaNet by Myra Fox
Proofread and formatted by John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the translator.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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When you go to study meditation with any group or teacher who is experienced in a particular form of meditation, you should first make your heart confident that your teacher is fully experienced in that form of meditation, and be confident that the form of meditation he teaches is the right path for sure. At the same time, show respect for

the place in which you are to meditate. Only then should you begin practicing.

Teachers in the past used to require a dedication ceremony as a means of inspiring confidence before you were to study meditation. They would have you make an offering of five pairs of beeswax candles and five pairs of white flowers -- this was called the five khandha -- or eight pairs of beeswax candles and eight pairs of white flowers -- this was called the eight khandha -- or one pair of beeswax candles each weighing 15 grams and an equal number of white flowers. Then they would teach you their particular form of meditation. This ancient custom has its good points. There are many other ceremonies as well, but I won't go into them. I'll mention only a very simple, easy-to-follow ceremony a little further on.

Only after you have inspired confidence in your heart as already mentioned should you go to the teacher experienced in that form of meditation. If he is experienced in repeating //samma araham//, he will teach you to repeat //samma araham, samma araham, samma araham//. Then he'll have you visualize a bright, clear jewel two inches above your navel, and tell you to focus your mind right there as you continue your repetition, without letting your mind slip away from the jewel. In other words, you take the jewel as the focal point of your mind.

If you go to a teacher experienced in meditating on the rising and falling of the abdomen, he will have you meditate on rising and falling, and focus your mind on the different motions of the body. For instance, when you raise your foot, you think //raising//. When you place your foot, you think //placing//, and so on; or else he will have you focus continually on being preoccupied with the phenomenon of arising and passing away in every motion or position of the body.

If you go to a teacher experienced in psychic powers, he will have you repeat //na ma ba dha, na ma ba dha//, and focus the mind on a single object until it takes you to see heaven and hell, deities and brahmas of all sorts, to the point where you get carried away with your visions.

If you go to a teacher experienced in breath meditation, he will have you focus on your in-and-out breath, and have you keep your mind firmly preoccupied with nothing but the in-and-out breath.

If you go to a teacher experienced in meditating on //buddho//, he will have you repeat //buddho, buddho, buddho//, and have you keep the mind firmly in that meditation word until you are fully skilled at it. Then he will have you contemplate //buddho// and what it is that is saying //buddho//. Once you see that they are two separate things, focus on what is saying //buddho//. As for the word //buddho//, it will disappear, leaving only what it is that was saying //buddho//. You then focus on what it is that was saying //buddho// as your object.

People of our time -- or of any time, for that matter -- regardless of how educated or capable they may be (I don't want to criticize any of us as tending to believe in things whose truth we haven't tested, because after all we all want to know and see the truth) and especially those of us who are Buddhists: Buddhism teaches causes and effects which are entirely true, but why is it that we have to fall for the claims and advertisements which we hear everywhere? It must be because people at present are impatient, and want to see results before they have completed the causes, in line with the fact that we are supposed to be in an atomic age.

Buddhism teaches us to penetrate into the heart and mind, which are mental phenomena. As for the body, it is a physical phenomenon. Physical phenomena have to lie under the control of mental phenomena. When we begin to practice meditation and train the mind to be quiet and untroubled, I can't see that we are creating any problems at that moment for anyone at all. If we keep practicing until we are skilled, then we will be calm and at peace. If more and more people practice this way, there will be peace and happiness all over the world. As for the body, we can train it to be peaceful only as long as the mind is in full control. The minute mindfulness lapses, the body will get back to its old affairs. So let's try training the mind by repeating //buddho//.

PRELIMINARY STEPS TO PRACTICING MEDITATION

Before practicing meditation on the word //buddho//, you should start out with the preliminary steps. I.e., inspire confidence in your mind, as already mentioned, and then bow down three times, saying:

//Araham samma-sambuddho bhagava//
-- The Blessed One is pure and fully self-awakened.

//Buddham bhagavantam abhivademi//
-- To the Blessed, Awakened One, I bow down.

(Bow down once.)

//Svakkhato bhagavata dhammo//
-- the Dhamma is well-taught by the Blessed One.

//Dhammam namassami//
-- To the Dhamma, I bow down.

(Bow down once.)

//Supatipanno bhagavato savaka-sangho//
-- The Community of the Blessed One's disciples have conducted themselves rightly.

//Sangham namami//
-- To the Community, I bow down.

(Bow down once.)

//Namo tassa bhagavato arahato samma-sambuddhassa.//
(Three times).

(Think of the virtues of the Buddha, the foremost teacher of the world, released from suffering and defilement of every sort, always serene and secure. Then bow down three times.)

//Note//: These preliminary steps are simply an example. There's nothing wrong with chanting more than this if you have more to chant, but you should bow down to the Buddha as the first step each time you meditate, unless the place in which you are meditating is unconducive.

* * *

Now, sit in meditation, your right leg on top of left, your hands palm-up in your lap, your right hand on top of your left. Sit straight. Repeat the word //buddho// in your mind, focusing your attention in the middle of your chest, at the heart. Don't let your attention stray out ahead or behind. Be mindful to keep your mind in place, steady in its one-pointedness, and you will enter into a state of concentration.

When you enter into concentration, the mind may go so blank that you don't even know how long you are sitting. By the time you come out of concentration, many hours may have passed. For this reason, you shouldn't fix a time limit for yourself when sitting in meditation. Let things follow their own course.

The mind in true concentration is the mind in a state of one-pointedness. If the mind hasn't reached a state of one-pointedness, it isn't yet in concentration, because the true heart is only one. If there are many mental states going on, you haven't penetrated into the heart. You've only reached the mind.

Before you practice meditation, you should first learn the difference between the heart and the mind, for they aren't the same thing. The mind is what thinks and forms perceptions and ideas about all sorts of things. The heart is what simply stays still and knows that it is still, without forming any further thoughts at all. Their difference is

like that between a river and waves on the river.

All sciences and all defilements are able to arise because the mind thinks and forms ideas and strays out in search of them. You will be able to see these things clearly with your own heart once the mind becomes still and reaches the heart.

Water is something clean and clear by its very nature. If anyone puts dye into the water, it will change in line with the dye. But once the water is filtered and distilled, it will become clean and clear as before. This is an analogy for the heart and the mind.

Actually, the Buddha taught that the mind is identical with the heart. If there is no heart, there is no mind. The mind is a condition. The heart itself has no conditions. In practicing meditation, no matter what the teacher or method: If it's correct, it will have to penetrate into the heart.

//When you reach the heart, you will see all your defilements, because the mind gathers all defilements into itself. So now how you deal with them is up to you//.

When doctors are going to cure a disease, they first have to find the cause of the disease. Only then can they treat it with the right medicine.

As we start meditating longer and longer, repeating //buddho, buddho, buddho//, the mind will gradually let go of its distractions and restlessness, and gather in to stay with //buddho//. It will stay firm, with //buddho// its sole preoccupation, until you see that the state of mind which says //buddho// is identical with the mind itself at all times, regardless of whether you are sitting, standing, walking or lying down. No matter what your activity, you will see the mind bright and clear with //buddho//. Once you have reached this stage, keep the mind there as long as you can. Don't be in a hurry to want to see this or be that -- //because desire is the most serious obstacle to the concentrated mind//. Once desire arises, your concentration will immediately deteriorate, because the basis of your concentration --

//buddho// -- isn't solid. When this happens, you can't grab hold of any foundation at all, and you get really upset. All you can think of is the state of concentration in which you used to be calm and happy, and this makes the mind even more agitated.

Practice meditation the same way farmers grow rice. They're in no hurry. They scatter the seed, plow, harrow, plant the seedlings, step by step, without skipping any of the steps. Then they wait for the plants to grow. Even when they don't yet see the rice appearing, they are confident that the rice is sure to appear some day in the future. Once the rice appears, they are convinced that they're sure to reap results. They don't pull on the rice plants to make them come out with rice when they want it. Anyone who did that would end up with no results at all.

The same holds true with meditation. You can't be in a hurry. You can't skip any of the steps. You have to make yourself firmly confident that, "This is the meditation word which will make my mind concentrated for sure." Don't have any doubts as to whether the meditation word is right for your temperament, and don't think that, "That person used this meditation word with these or those results, but when I use it, my mind doesn't settle down. It doesn't work for me at all." Actually, if the mind is firmly set on the meditation word you are repeating, then no matter what the word, it's sure to work -- because you repeat the word simply to make the mind steady and firm, that's all. As for any results apart from that, they all depend on each person's individual potential and capabilities.

Once in the Buddha's time there was a monk sitting in meditation near a pond who saw a heron diving down to catch fish and eat them. He took that as his meditation subject until he succeeded in becoming an arahant. I've never seen a heron eating fish mentioned as a subject in any of the meditation manuals, but he was able to use it to meditate until he attained arahantship -- which illustrates what I have just said.

When the mind is intent on staying within the bounds of its meditation word //buddho//, with mindfulness in control, it is sure to grow out of its rebelliousness. We have to train and restrain it, because we are

looking for peace and contentment for the mind. Ordinarily, the mind tends to be preoccupied with looking for distraction, as I have already explained, and for the most part it strays off to this sort of distraction: When we start meditating //buddho, buddho, buddho//, as soon as we focus the mind on //buddho//, it won't stay there. It'll run out to think of whatever work we are about to start or have left undone. It thinks about doing this and doing that until it gets all worked up, afraid that the work won't come out well or won't succeed. The work we've been assigned by other people or which we're doing on our own will be a waste of time or will cause us to lose face if we don't do as we've been told....

This is one of the distractions which prevent new meditators from attaining concentration. You have to pull your mind back to //buddho, buddho, buddho//, and tell yourself, "Thoughts of this sort aren't the path to peace; the true path to peace is to keep the mind with //buddho// and nothing else" -- and then keep on repeating //buddho, buddho, buddho//....

After a moment, the mind will go straying out again, this time to your family -- your children, your wife or husband: How are they getting along? Are they healthy? Are they eating well? If you're far apart, you wonder about where they're staying, what they're eating. Those who have left home think about those at home. Those at home think about those who have gone far away -- afraid that they aren't safe, that other people will molest them, that they have no friends, that they're lonely -- thinking in 108 different ways, whatever the mind can imagine, all of which exaggerate the truth.

Or if you're still young and single, you think about having fun with your friends -- the places you used to go together, the good times you had, the things you used to do -- to the point where you actually say something or laugh out loud. This sort of defilement is the worst of the bunch.

When you are meditating //buddho, buddho, buddho//, your defilements see that the situation is getting out of hand and that you'll escape from their control, so they look for things to tie you down even more

tightly all the time. Never from the day of your birth have you ever practiced concentration at all. You've simply let the mind follow the moods of the defilements. Only now have you begun to practice, so when you repeat //buddho, buddho, buddho// to get the mind to settle down with //buddho//, it's going to wriggle away in the same way that fish try to wriggle back into the water when they're tossed up on land. So you have to pull the mind back to //buddho//.

//Buddho is something cool and calm. It's the path for giving rise to peace and contentment -- the only path that will release us from the suffering and stress in this world//.

So you pull the mind back to //buddho//. This time it begins to settle down. As soon as you feel that it's staying put, you begin to get a sense that when the mind stays put, it is rested and at ease in a way different from when it's not still, when it's restless and upset. You make up your mind to be careful and alert to keep the mind in that state and... Oops. There it goes again. Now it's taking your financial interests as an excuse, saying that if you don't do this or search for that, you'll miss out on a really great opportunity. So you focus your mind on that instead of your meditation word. As for where //buddho// has gone, you haven't the least idea. By the time you realize that //buddho// has disappeared, it's already too late -- which is why they say that the mind is restless, slippery and hard to control, like a monkey which can never sit still.

Sometimes, after you've been sitting in meditation a long time, you begin to worry that your blood won't be flowing properly, that your nerves will die from lack of blood, that you'll grow numb and end up paralyzed. If you're meditating far from home or in a forest, it's even worse: You're afraid that snakes will bite you, tigers will eat you, or ghosts will haunt you, making all kinds of scary faces. Your fear of death can whisper to you in all sorts of way, all of which are simply instances of you yourself scaring yourself. The truth is nothing at all like what you imagine. Never from the day of your birth have you ever seen a tiger eat even a single person. You've never once seen a ghost -- you don't even know what it would look like, but you fashion up pictures to scare yourself.

The obstacles to meditation mentioned here are simply examples. There are actually many, many more. Those who meditate will find this out for themselves.

//If you hold buddho close to the heart, and use your mindfulness to keep the mind with nothing but buddho, no dangers will come your way//. So have firm faith in //buddho//. I guarantee that there will be no dangers at all -- unless you've done bad kamma in the past, which is something beyond anyone's power to protect you from. Even the Buddha himself can't protect you from it.

When people begin meditating, their confidence tends to be weak. No matter what their meditation subject, these sorts of defilements are sure to interfere, because these defilements form the basis of the world and of the mind. The minute we meditate and make the mind one-pointed, the defilements see that we're going to get away from them, so they come thronging around so that we won't be able to escape from the world.

When we see how really serious and harmful they are, we should make our minds forthright and our confidence solid and strong, telling ourselves that we've let ourselves be deceived into believing the defilements for many lifetimes; it's time now that we be willing to believe the Buddha's teachings and take //buddho// as our refuge. We then make mindfulness solid, and fix the mind firmly in //buddho//. We give our lives to //buddho//, and won't let our minds slip away from it. When we make this sort of commitment, the mind will drop straight into one-pointedness and enter concentration.

When you first enter concentration, this is what it's like: You'll have no idea at all of what concentration or one-pointedness of mind is going to feel like. You are simply intent on keeping mindfulness firmly focused on one object -- and the power of a mind focused firmly on one object is what will bring you to a state of concentration. You won't be thinking at all that concentration will be like this or like that, or that you want it to be like this or like that. It will simply take its own way, automatically. No one can force it.

At that moment you will feel as if you are in another world (the world of the mind), with a sense of ease and solitude to which nothing else in the world can compare. When the mind withdraws from concentration, you will regret that that mood has passed, and you will remember it clearly. All that we say about concentration comes from the mind which has withdrawn from that state. As long as it is still gathered in that state, we aren't interested in what anyone else says or does.

You have to train the mind to enter this sort of concentration often, so as to become skilled and adept, but don't try to remember your past states of concentration, and don't let yourself want your concentration to be like it was before -- because it won't be that way, and you will just be making more trouble for yourself. Simply contemplate //buddho, buddho//, and keep your mind with your mental repetition. What it does then is its own business.

After the mind has first attained to concentration, it won't be the same way the next time around, but don't worry about it. Whatever it's like, don't worry about it. Just make sure that you get it centered. When the results come out in many different ways, your understanding will broaden and you'll come to develop many different techniques for dealing with the mind.

What I've mentioned here is simply to be taken as an example. When you follow these instructions, don't give them too much weight, or they will turn into allusions to the past, and your meditation won't get anywhere. Simply remember them as something to use for the sake of comparison after your meditation has begun to progress.

No matter what method you use -- //buddho//, rising & falling or //samma araham// -- when the mind is about to settle down in concentration, you won't be thinking that the mind is about to settle down, or is settling down, or anything at all. It will settle down automatically on its own. You won't even know when you let go of your meditation word. The mind will simply have a separate calm and peace which isn't in this world or another world or anything of the sort. There's no one and nothing at all, just the mind's own separate state,

which is called the world of the mind. In that state there won't be the word 'world' or anything else. The conventional realities of the world won't appear there, and thus no insight of any sort will arise in there at all. The point is simply that you train the mind to be centered, and then compare it to the state of mind which isn't centered so that you can see how they differ, how the mind which has attained concentration and then withdraws to contemplate matters of the world and the Dhamma differs from the mind which hasn't attained concentration.

The heart and the mind. Let's talk some more about the heart and mind so that you'll understand. After all, we're talking about training the mind in concentration: If you don't understand the relationship between the heart and the mind, you won't know where or how to practice concentration.

Everyone born -- human or animal -- has a heart and mind, but the heart and mind have different duties. The mind thinks, wanders and forms ideas of all sorts, in line with where the defilements lead it. As for the heart, it's simply what knows. It doesn't form any ideas at all. It's neutral -- in the middle -- with regard to everything. The awareness which is neutral: That's the heart.

The heart doesn't have a body. It's a mental phenomenon. It's simply awareness. You can place it anywhere at all. It doesn't lie inside or outside the body. When we call the heart-muscle the heart, that's not the true heart. It's simply an organ for pumping blood throughout the body so as to keep it alive. If the heart-muscle doesn't pump blood throughout the body, life can't last.

People in general are always talking about the heart: "My heart feels happy... sad... heavy... light... down..." Everything is a matter of the heart. Abhidhamma experts, however, speak in terms of the mind: the mind in a wholesome state, the mind in an unwholesome state, the mind in a neutral state, the mind on the level of form, the mind on the formless level, the mind on the transcendent level and so on, //but none of them know what the real heart and mind are like.//

The mind is what thinks and forms ideas. It has to make use of the six senses as its tools. As soon as the eye sees a visual object, the ear hears a sound, the nose smells an aroma, the tongue tastes a flavor, the body comes into contact with a tactile sensation -- cold, hot, hard or soft -- or the intellect thinks of an idea in line with its defilements, good or bad: If any of these things are good, the mind is pleased; if they're bad, it's displeased. All of this is an affair of the mind, or of defilement. Aside from these six senses, there's nothing the mind can make use of. In the texts they are analyzed into the six faculties, the six elements, the six forms of contact, and all sorts of other things, but all these things lie within the six senses. So these are characteristics of the mind: that which can never sit still.

When you train the mind -- or, in other words, practice concentration -- you have to get control over the mind which is wriggling after the six senses, as already explained, and make it stop still with one thing: its meditation word, //buddho//. Don't let it go straying out ahead or behind. Make it stay still, and know that it's staying still: That's the heart. The heart has nothing to do with any of the six senses, which is why it's called the heart.

When people in general talk about the heart of something, they are referring to its center. Even when they talk about their own hearts, they point to the center of the chest. Actually, the heart doesn't lie in any particular place at all -- as I have already explained -- although it lies right in the center of everything.

If you want to understand what the heart is, you can try an experiment. Breathe in deeply and hold your breath for a moment. At that point there won't be anything at all except for one thing: neutral awareness. That's the heart, or 'what knows'. But if you try to catch hold of the heart in this way, you can't hold on to it for very long -- only as long as you can hold your breath -- but you can give it a try just to see what the true heart is like.

(Holding the breath can help reduce physical pain. People who are suffering from great pain have to hold their breath as one way --

fairly effective -- of relieving their pain.)

Once you realize that the heart and mind have different duties and characteristics like this, you'll find it easier to train the mind. Actually, the heart and the mind are really the same thing. As the Buddha said, the mind is identical with the heart. When we practice concentration, it's enough just to train the mind; once the mind is trained, that's where we'll see the heart.

Once the mind has been fully trained by using mindfulness to keep it with //buddho// as its only preoccupation, it won't go straying after different things, and instead will gather into oneness. The meditation word will disappear without your being aware of it, and you will feel a sense of peace and ease which nothing else can equal. Those who have never experienced this ease before, when they first experience it, won't be able to describe it, because no one else in the world has ever experienced that kind of peace and ease. Even though other people //have// experienced it, it's not the same. For this reason, you find it hard to describe -- although you can describe it to yourself. If you try to describe it to others, you have to use similes and analogies before they'll understand you. Things of this sort are personal: Only you can know them for yourself.

In addition, if you have developed a lot of potential in previous lifetimes, all sorts of amazing things can happen. For example, you may gain knowledge of heavenly beings or hungry ghosts. You may learn about your own past and future, and that of other people: In that particular lifetime you were like this; in the future you'll be like that. Even though you didn't intend to know these things, when the mind attains concentration it can know on its own in a very amazing way.

This sort of thing is something which really fascinates beginning meditators. When it happens to them, they like to brag to other people. When those people try to meditate, but don't get the knowledge or abilities, they become discouraged, thinking that they don't have the merit or potential to meditate, and they begin to lose faith in the practice.

As for those who see these sorts of things, when that knowledge or ability deteriorates -- because they've been carried away by external things, and haven't taken the heart as their foundation -- they won't be able to grab hold of anything at all. When they think of the things they used to know, their minds become even more stirred up. People who like to brag will take the old things they used to see and talk about them in glowing terms. Avid listeners really love to listen to this sort of thing, but avid meditators are unimpressed -- because true meditators like to listen only to things which are present and true.

The Buddha taught that whether his teachings will flourish or degenerate depends on those who practice them. The teachings degenerate when meditators get just a little bit of knowledge and then go bragging to other people, talking about external matters with no substance at all, instead of explaining the basic principles of meditation. When they do this, they make the religion degenerate without their even realizing it.

Those who make the religion flourish are those who speak about things which are useful and true. They don't speak just for the fun of it. They speak in terms of cause and effect: "When you meditate like this, repeating the meditation word in this way, it will make the mind gather into one and snuff out its defilements and restlessness like this...."

//When you meditate on buddho, be patient. Don't be in a hurry.// Be confident in your meditation word, and use mindfulness to keep the mind with its //buddho//. Your confidence is what will make the mind firm and unwavering, able to let go of all its doubts and uncertainties. The mind will gather in on its meditation word, and mindfulness will keep it solely with //buddho// at all times. Whether you sit, stand, walk, lie down, or whatever work you do, mindfulness will be alert to nothing but //buddho//. If your mindfulness is still weak, and your techniques still few, you have to hold on to //buddho// as your foundation. Otherwise your meditation won't progress; or even if it does progress, it won't have any foundation.

//For concentration to be strong, the mind has to be resolute.// When

mindfulness is strong and the mind resolute, you decide that this is what you want: "If I can't catch hold of //buddho//, or see //buddho// in my heart, or get the mind to stay put solely with //buddho//, I won't get up from my meditation. Even if my life will end, I don't care." When you do this, the mind will gather into one faster than you realize it. The meditation word //buddho//, or whatever it is that may have been bothering or perplexing you, will vanish in the flash of an eye. Even your body, which you have been attached to for so long, won't appear to you. All that remains is the heart -- simple awareness -- cool, calm and at ease.

People who practice meditation really like it when this happens. The next time around, they want it to happen again, and so it doesn't happen again. That's because the desire keeps it from happening. Concentration is something very subtle and sensitive. You can't force it to be like this or that -- and at the same time you can't force the mind //not// to enter concentration either.

If you're impatient, things get even more fouled up. You have to be very patient. Whether or not the mind is going to attain concentration, you've meditated on //buddho// in the past, so you just keep meditating on //buddho//. Act as if you had never meditated on //buddho// before. Make the mind neutral and even, let the breath flow gently, and use mindfulness to focus the mind on //buddho// and nothing else. When the time comes for the mind to enter concentration, it will do it on its own. You can't arrange the way it will happen. If it were something you could arrange, all the people in the world would have become arahants long ago.

Knowing how to meditate, but not doing it right; having done it right once, and wanting it to be that way again, and yet it doesn't happen: All of these things are obstacles in practicing concentration.

//In meditating on buddho, you have to get so that you are quick and adept.// When a good or a bad mood strikes you, you have to be able to enter concentration immediately. Don't let the mind be affected by that mood. Whenever you think of //buddho//, the mind gathers immediately: When you can do this, your mind will be solid and able to

rely on itself.

When you have practiced so that you are adept and experienced in this way, after a while you will find that your defilements and attachments to all things will gradually disappear on their own. You don't have to go clearing away this or that defilement, telling yourself that this or that defilement has to be removed with this or that teaching or this or that method. Be content with whatever method you find works for you. That's plenty enough.

To have the defilements gradually disappear with the method I've just explained is better than trying to arrange things, entering the four levels of absorption, sustained thought, rapture and pleasure, leaving just one-pointedness and equanimity; or trying to arrange the first stage of the path to nibbana by abandoning self-identity views, uncertainty and attachment to precepts & practices; or by looking at your various defilements, telling yourself, "With that defilement, I was able to contemplate in such-and-such a way, so I've gone beyond that defilement. I have so-and-so many defilements left. If I can contemplate in such-and-such a way, my defilements will be finished" -- //but you don't realize that the state of mind which wants to see and know and attain these things is a defilement fixed firmly in the mind. When you finish your contemplation, the mind is back in its original state, and hasn't gained anything at all//. On top of that, if someone comes along and says something which goes against the way you see things, you start disagreeing violently, like a burning fire into which someone pours kerosene.

So hold firmly to your meditation word, //buddho//. Even if you don't attain anything else, at least you've got your meditation word as your foundation. The various preoccupations of the mind will lessen, or may even disappear, which is better than not having any foundation to hold to at all.

Actually, all meditators have to hold firmly to their meditation word. Only then can they be said to be meditation //with a foundation//. When their meditation deteriorates, they'll be able to use it //as something to hold to//.

The Buddha taught that people who make the effort to abandon defilement have to act like old-time warriors. In the past, they'd have to build a fortress with strong walls, moats, gates and towers to protect themselves from enemy attack. When an intelligent warrior went out to battle and saw that he was no match for the enemy, he would retreat into his fortress and defend it so that the enemy couldn't destroy it. At the same time, he would gather enough troops, weapons and food (i.e., make his concentration forthright and strong) and then go out to resume his fight with the enemy (i.e., all the forms of defilement).

//Concentration is a very important strength. If you don't have concentration, where will your discernment gain any strength? The discernment of insight meditation is not something that can be fashioned into being by arrangement. Instead, it arises from concentration which has been mastered until it is good and solid.//

Even those who are said to attain Awakening with 'dry insight': If they don't have any mental stillness, where will they get any insight? It's simply that their stillness isn't fully mastered. Only when we put the matter this way does it make any sense.

When your concentration is solid and steady to the point where you can enter and leave it at will, you will be able to stay with it long and contemplate the body in terms of its unattractiveness, or in terms of its physical elements. Or, if you like, you can contemplate the people of the world until you see them all as skeletons, or you can contemplate the entire world as empty space....

Once the mind is fully centered, then no matter whether you are sitting, standing, walking or lying down, the mind will be centered at times. You will be able to see clearly how your own defilements -- greed, anger and delusion, which arise from the mind -- //arise// from this and that cause, how they //remain// in this or that way, and you will be able to find means to //abandon// them with this or that technique.

This is like the water in a lake which has been muddy for hundreds and hundreds of years suddenly becoming clear so that you can see all the things lying along the lake-bottom -- things which you never dreamed were there before. This is called insight -- seeing things as they truly are. Whatever sort of truth they have, that's the truth you see, without deviating from that truth.

Forcing the mind to be still can make it let go of defilement, but it lets go in the same way a person cuts grass, cutting just the part above ground, without digging up the roots. The roots are sure to send up new shoots when rain falls again. In other words, you do see the harm of the preoccupations which arise from the six senses, but as soon as you see it, you retreat into stillness without contemplating those preoccupations as carefully as you do when the mind is in concentration. In short, you simply want stillness, without wanting to spend any time in contemplation -- like a ground lizard which relies on its hole for safety. As soon as it sees an enemy coming, it runs into its hole, escaping danger only for a while.

If you want to uproot your defilements, then when you see that defilement springs from the six senses -- for instance, the eye sees a visual object or the ear hears a sound, contact is made which causes you to be pleased or displeased, happy or sad, and then you grasp onto it as your preoccupation, making the mind murky, disturbed and upset, sometimes to the point where you can't eat or sleep, and can even commit suicide -- when you see this clearly, make your concentration firm and then focus your mind exclusively on examining that particular preoccupation. For instance, if the eye sees an attractive visual object which makes you feel pleased, focus on examining just that sense of pleasure, to find out whether it arises from the eye or from the visual object.

If you examine the visual object, you see that it's just a physical phenomenon. Whether it's good or bad, it doesn't try to persuade you to be pleased or displeased, or to make you love it or hate it. It's simply a visual object which appears and then disappears in line with its own nature.

When you turn to examine the eye which sees the visual object, you find that the eye goes looking for objects and, as soon as it finds one, light gets reflected into the optic nerves so that all kinds of visible forms appear. The eye doesn't try to persuade you to be pleased or displeased, to love or to hate anything. Its duty is simply to see. Once it has seen a visible form, the form disappears.

As for the other senses and their objects, attractive or unattractive, they should be examined in just the same way.

When you contemplate in this way, you will see clearly that all the things in the world which become objects of defilement do so because of these six senses. If you contemplate the six senses so that you don't tag along after them, defilements won't arise within you. //On the contrary: Insight and discernment will arise instead, all because of these same six senses.// The six senses are the media of goodness and evil. We will head for a good or a bad destination in the next life because of the way we use them.

The world seems broad because the mind isn't centered, and is left free to wander among the objects of the six senses. The world will narrow down when the mind has been trained in concentration so that it lies under your control and can contemplate the six senses exclusively within it. In other words, when the mind is fully concentrated, the outer senses -- the eye seeing forms, the ear hearing sounds and so on -- won't appear at all. All that will appear are the forms and sounds which are mental phenomena present exclusively in that concentration. You won't be paying any attention to the outer senses at all.

When your concentration is fully solid and strong, you will be able to contemplate this //world of the mind// which gives rise to sensory contact, perceptions, preoccupations and all defilements. The mind will withdraw from everything leaving just the heart, or simple awareness.

The heart and the mind have different characteristics. The mind is what thinks, forming perceptions and preoccupations to the point of latching on holding them to itself. When it sees the suffering, harm and stress which come from holding onto all the defilements, it will go and

withdraw from all preoccupations and defilements. The mind will then be the heart. This is how the heart and mind differ.

The heart is what is neutral and still. It doesn't think anything at all. It is simply aware of its stillness. The heart is a genuinely neutral or central phenomenon. Neutral with no past, no future, no good, no evil: That's the heart. When we talk about the heart of anything, we mean its center. Even the human heart, which is a mental phenomenon, we say lies in the center of the chest. But where the real heart is, we don't know. Try focusing your attention on any part of the body, and you'll feel the awareness of that spot. Or you can focus your attention outside the body -- on a post or the wall of a house, for example -- and that's the spot you'll be aware of.

So we can conclude that the true heart is still and neutral awareness. //Wherever there is neutral awareness, that's where the heart is.//

When people in general talk about the heart, that's not the true heart. It's simply a set of muscles and valves for pumping blood throughout the body to keep it alive. If this pump doesn't send blood throughout the body, the body can't live. It'll have to die. The same holds true with the brain. The mind thinks of good and evil by using the brain as its tool. The nervous system of the brain is a physical phenomenon. When its various causal factors are cut off, this physical phenomenon can't last. It has to stop.

But as for the mind, which is a mental phenomenon, Buddhism teaches that it continues to exist and can take birth again. This mental phenomenon will stop only when insight discerns its causal factors and uproots their underlying causes.

None of the various subjects and sciences of the world have an end point. The more you study them, the more they fan out. Only Buddhism can teach you to reach an end. In the first stage, it teaches you to acquaint yourself with your body, to see how it is made up of various things (the 32 parts) put together, and what their duties are. At the same time, Buddhism teaches you to see that the body is inherently unattractive. It teaches you to acquaint yourself with this world (the

world of a human being), which is made up of suffering and stress, and which will ultimately have to fall apart by its very nature.

So now that we have received this body -- even though it is full of foul and unattractive things, and even though it is made up of all kinds of suffering and stress -- we're still able to depend on it for a while, so we should use it to do good to repay our debts to the world before we leave it at death.

The Buddha teaches that although the nature of a person (this world) is to fall apart and die, the mind -- the overseer of this world -- must come back to be reborn as long as it still has defilements. Thus he teaches us to practice concentration, which is an affair exclusively of the mind. Once we have practiced concentration, we will fell every sensory contact inside, just at the mind. We won't be concerned with out seeing and hearing at the eye or the ear. Instead, we will be aware of the sensory contact right at the mind. This is what it means to narrow down the world.

The senses are the best means for taking the measure of your own mind. When sensory contact strikes the mind, does it have an impact on you? If it has a lot of impact, that shows that your mindfulness is weak, and your foundation is still shaky. If it has only a little impact, or no impact at all, that shows that your mindfulness is strong, and you are fully able to care for yourself.

These things are like Devadatta, who created trouble for the Bodhisattva all along. If not for Devadatta, the Bodhisattva wouldn't have been able to bring his character to full perfection. Once his character had been fully perfected, he was able to gain Awakening and become the Buddha. Before gaining Awakening, he had to withstand the massive armies of temptation; and right after his Awakening, the three daughters of temptation came to test him once more. As a result, the people of the world have praised him ever since for having conquered defilement in this world once and for all.

//As long as the inner senses still exist, mental contact is still a preoccupation.// Thus those who know, having seen the harm of these

things, are willing to withdraw from them, leaving just the heart which is neutral...neutral...neutral, with no thinking, no imagining, no fashioning of anything at all. When this is the case, where will this world be formed? This is how the Buddha teaches us to reach the world's end.

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TITLE OF WORK: Buddho
FILENAME: BUDDHO.ZIP
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Nongkai, Thailand 43130
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: The Abbot
Metta Forest Monastery
PO Box 1409
Valley Center, CA 92082
DATE OF PUBLICATION: 1984
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DATE OF DHARMANET DISTRIBUTION: November 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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era. He was a monk; he wasn't 18 feet tall so that he stood out from everyone else. On some occasions people couldn't tell who was the Buddha when he was amongst a group of other monks. They all looked much the same. He walked on almsround every morning to get his food - he ate ordinary food and did ordinary things like many other monks.

The important thing is that he was perfectly enlightened. His mind was completely at peace - completely free of any form of sorrow, lamentation, pain, grief and despair; any form of selfishness or greed or craving or attachment; any form of ill-will, resentment, aversion, hurt feelings, righteous indignation; any form of delusion or ignorance which could lead to doubt and confusion; any form of conceit or any conceiving of a self. His mind was perfectly at peace, abiding in complete knowledge of reality.

He lived a life of pure conduct. He lived a very simple life. He walked everywhere he went with his three robes and a bowl. He accepted food on almsround and ate one meal a day. When people were interested in the Dhamma and showed sufficient respect he would teach them Dhamma. He didn't teach them just rituals or ceremonies, he taught them Dhamma.

Over the centuries Buddhism has evolved religious symbolism, ceremonial and devotional practices which may be quite different from one culture to another. It's not to say that there's anything wrong with those things - some of them are quite skilful and useful - but to have a right perspective on them - so that one always can bring to mind who the Buddha was, what he did and what he taught. So we have to try and contemplate the teachings of the Buddha.

The Buddha was a human being who showed what is possible

for each and every one of us who are also human beings, and he taught a path or a system of training which can be followed by each and every one of us if we so wish. This path is a path that relies on the natural laws that operate. When we cultivate certain qualities, certain conditions, then certain things happen, certain results come about. So the Buddha taught the path that we can cultivate - how we can make effort to direct our lives towards enlightenment, perfect happiness, perfect liberation, perfect peace, perfect purity.

He pointed out all the various supporting conditions that will help us on this path - and he pointed out all the various dangers that will hinder and obstruct us on the path - and then he encouraged us to take on the task of walking the path. That was his duty, that was all he could do. Beyond that it is up to us.

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What was the Buddha's life really like?

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From a talk given by Ajahn Jagaro during Vesak titled "Dana, Sila and Bhavana".

From the Buddhist Society of Victoria(Australia)
June 1995 Newsletter

Buddhist Society of Victoria
71-73 Darling Rd
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AUSTRALIA

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** Prepared at BuddhaNet for free distribution **

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Try to picture in your mind an everyday scene from the Buddha's life; Gotama the Buddha, living over 2,500 years ago in northern India - not in Thailand, not in Burma, not in Sri Lanka. He lived in the Ganges Valley and walked around the Ganges valley for 45 years, speaking the local dialect and teaching people of that era. He was a monk; he wasn't 18 feet tall so that he stood out from everyone else. On some occasions people couldn't tell who was the Buddha when he was amongst a group of other monks. They all looked much the same. He walked on almsround every morning to get his food - he ate ordinary food and did ordinary things like many other monks.

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well-known forest meditation teacher, and spent the next ten years in and around Ajahn Chah's monastery, Wat Pah Pong, and its many branches.

In 1979, Ajahn Chah invited Venerable Jagaro to become the senior monk, or Abbot, at Wat Pah Nanachat, a monastery not far from Wat Pah Pong. Wat Pah Nanachat had some years previously been established by Ajahn Chah and Ajahn Sumedho (his senior Western disciple, who now lives in England, Abbot of Amaravati Buddhist Centre) as a centre for Westerners interested in training in the monastic lifestyle of the forest tradition. During his time at Wat Nanachat, Ajahn Jagaro gained invaluable experience in dealing with monastic administrative duties, in addition to developing a reputation in Thailand as a gifted teacher.

In February, 1982, he was invited to Perth, Western Australia, as resident monk for the Buddhist Society of Western Australia. Interest there was sufficient to see the establishment of Bodhinyana Forest Monastery in Serpentine, 60 kms south of Perth, where he led a small community of Buddhist monks and nuns of varying nationalities and acted as mentor for the Buddhist Society of Western Australia up until 1995.

In 1995, Ajahn Jagaro made the difficult decision to disrobe, expressing his gratitude for his contact with Ajahn Chah and all his Dhamma friends within the Buddhist Community.

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Buddhism and Vegetarianism

On a previous occasion when I gave a talk on Buddhism and vegetarianism there were some very strong reactions from some members of the audience. People who have strong reactions to talks are people who have very strong feelings about the topic, which means they have very strong views about the topic. This is a great danger, because as soon as we develop very strong, fixed views about anything, it tends to make us rather rigid. We develop a closed mind, which makes us over-react to anything that is said. If it's not in agreement with us it must be against us. That's all we see - black and white - and that is a great shame. The Buddha warned against attachment to views and opinions as one of the fundamental causes of suffering.

We see this over and over again in every aspect of life. Most of the conflicts that we are involved in during our lives arise out of disagreement with regard to certain views about things. These conflicts and due to attachment to our views and our perceptions.

Of course, we need views, we cannot live without them. A view is the way we see something, the way we understand something, our preference with regard to the variety of choices available in regard to things. This is quite natural. As long as we think, perceive, or have been conditioned in a certain way, we will have views, and on some topics these may be very strong and fixed.

Vegetarianism is one such topic. This evening I will talk about the topic as a contemplation. It is not my intention to sit here and tell you what the final word on Buddhism and vegetarianism is. That is neither my intention nor the Buddhist way. My understanding comes from my experience, from my perspective, from my contemplation. You may agree or you may not; it doesn't matter as long as you reflect clearly on the matter and come to your own conclusions. I take a neutral position because I do not feel that this particular topic can be seen simply in terms of black and white. I take the Buddhist position as I understand it.

Scriptural basis

Let's begin with a fundamental question: Is it a prerequisite for a Buddhist to be a vegetarian according to the teachings of the Buddha, as far as we can assess? I would have to say, No, according to the Buddhist scriptures it is not a prerequisite for a person to be a vegetarian in order to be a Buddhist.

People say, "Well how do you know what the Buddha taught, anyway?" It's true. I don't know from personal experience; if I was there, I don't remember it. So what do we have to rely on? We have to rely on these scriptures that have been handed down through the centuries. As to whether we can trust these scriptures depends on whether we accept them

as accurate recordings of the Buddha's teaching or not. In the Theravada tradition we have what we call the Pali Canon, the Buddhist scriptures. There are many volumes, the //Vinaya Pitaka//, the discipline for monks and nuns, the //Suttanta Pitaka//, which contains the discourses or teachings given by the Buddha, and finally the //Abhidhamma Pitaka//, which is the system of philosophy and psychology developed from the basic texts. Most scholars agree that the Abhidhamma Pitaka, the 'higher teaching', was developed by teachers of later periods from the basic texts of the //Suttas// as a system of analysis for easier explanation and for use in debate.

So there are three collections of scriptures. My research is limited to the //Vinaya// and the //Suttas//, the books of discipline and the books of discourses. From my studies I have great confidence that what is presented in these scriptures accurately represents what the Buddha taught. However, I do not claim that every word in these scriptures is exactly the word of the Buddha. There have been some changes, some additions and some alterations through the ages, but the essence is there. In essence the texts are a very true and accurate record of what the Buddha taught.

My basis for this reasoning is simply the fact that the people who passed on these teachings and checked them were disciples, monks and nuns who had tremendous respect for the Buddha, just as monks today have, and I don't think that many monks would dare to intentionally change the teachings of the Buddha. Very few monks would be prepared to do that. Any alterations that have taken place were simply an expedient means for making recitation more convenient. There may have been accidental alterations, but I do not think that the texts were corrupted intentionally, certainly not in any serious or major way.

This is verified in particular with regard to the Books of Discipline, which deal with the monastic discipline. Through the ages Buddhism slowly spread from the Ganges Valley throughout India, moving south to Sri Lanka, across to Burma and Thailand, then north towards Tibet and eventually China. Over the centuries it began to fragment into various schools. Some of these schools flourished in different parts of India and more distant locations, and so had very little or no contact with

each other. When we compare the Books of Discipline, however, there's remarkable similarity between these different schools. They are so similar that they must have originally come from the same source.

So there is good reason for confidence in what we call the Pali Canon and to accept that it does represent the teachings of the Buddha. In any case, this is the evidence we have to deal with, because there is no one here who can say, "I heard the Buddha say differently." These scriptures are the most authoritative or the most definitive representation of the Buddha's teachings.

If we study these scriptures very carefully we will find that nowhere is there any injunction to either lay people or to monks with regard to vegetarianism. There is not a single mention of it as a Buddhist injunction on either the monks and nuns or lay people. If the Buddha had made vegetarianism a prerequisite it would have to be somewhere in the scriptures. Quite to the contrary, one does find a number of instances where the Buddha speaks about food, especially on the rules pertaining to the monks, indicating that, during the time of the Buddha, the monks did sometimes eat meat.

If you'll bear with me I would first like to present to you some of this historical evidence. In these scriptures, particularly in the Books of Discipline, there are many references to what monks are and are not allowed to do. A lot of these rules have to do with food; there are rules about all sorts of things pertaining to food, some of them very unusual. If the monks had to be vegetarian then these rules would seem to be completely useless or irrelevant.

For instance there is one rule which forbids monks from eating the meat of certain types of animals, such as horse, elephant, dog, snake, tiger, leopard and bear. There are about a dozen different types of meat specified by the Buddha which are not allowed for monks. That he made a rule that certain types of meat were not to be eaten by monks would indicate that other types of meat were allowable.

There is another rule: a monk was ill, and as he was quite sick a devout female disciple asked him if he had ever had this illness before

and what did he take to cure it? It was some sort of stomach problem, and he said that he'd had it before and last time he had some meat broth which helped to relieve the symptoms. So this woman went off looking for meat to prepare a meat broth for the sick monk. However it was an //uposatha// (observance) day, so there was no meat available anywhere. It was a tradition in India not to slaughter animals on such days. Out of great devotion this lady decided that the monk could not be left to suffer, so she cut a piece of her own flesh and made a meat broth. She took it to the monk, offered it to him, and apparently he drank it and recovered. When the Buddha heard about this, he made a rule that monks are not allowed to eat human flesh. Thank goodness for that!

So here is another strange rule that would be completely pointless if there had been a stipulation that the monks never eat meat. There are many similar instances both in the Rules of Discipline and in the Discourses. When the Buddha heard a charge that Buddhist monks caused the killing of animals by eating meat, he stated that this was not so. He then declared three conditions under which monks were not to eat meat: if they have seen, heard or they suspect that the animal was killed specifically to feed them, then the monks should refuse to accept that food. At other times, when the monks go on almsround, they are supposed to look into their bowls and accept whatever is given with gratitude, without showing pleasure or displeasure. However, if a monk knows, has heard or suspects that the animal has been killed specifically to feed the monks, he should refuse to receive it.

There are many more examples than I have given here, scattered throughout the scriptures, indicating that it was not a requirement that either the monks or the lay people be vegetarian.

Furthermore, we can see that throughout the history of Buddhism there has not been one Buddhist country were vegetarianism was the common practice of the Buddhist people. This would indicate that it hasn't been the practice right from the very beginning. Although some Mahayana monks, in particular the Chinese, Vietnamese and some of the Japanese, are vegetarian, the majority of lay people are not. Historically, right up to the present day, Buddhist people in general haven't been strictly

vegetarian. This would seem to support the conclusion drawn from an examination of the scriptures, that it has never been a prerequisite for people who want to be Buddhists to be vegetarian.

Of course it can be argued, and it often is argued, by vegetarian monks in particular, but also by lay people, that the scriptures were altered. They argue that the Buddha did teach vegetarianism, but those monks who wanted to eat meat went and changed every reference to it in all the texts. They didn't have a computer to just punch in 'reference to meat' and get a whole list. The scriptures were initially handed down by word of mouth and many monks were involved. No one had it on a disk so that it could be changed in half an hour. It would have been very difficult to change as there are many references to it throughout the scriptures. You could change it in one place but then it would be inconsistent with other references. It is highly unlikely that the monks could have achieved consistency in changing so many references throughout the scriptures, so I think the claim of corruption of the scriptures by meat-loving monks is a bit far-fetched. I think the scriptures are accurate. I think that the Buddha did not make it a prerequisite for people, nor do I think that it was laid down as a rule of training for monks.

Another point of contention arises over the Buddha teaching, as one of the training rules for everybody who wanted to be his disciple, that they are not to kill any living creature. The very first precept for a lay Buddhist is: 'Panatipata veramani sikkhapadam samadiyami.' (I undertake the training rule of not killing any living creature.) This is a training for every Buddhist monk, nun, novice, postulant, layman and laywoman, which is absolutely fundamental to the training in harmlessness.

There appears to be an inconsistency, it doesn't seem to add up, but this is simply due to not thinking clearly about the topic. Obviously the Buddha saw a great difference in these two trainings - the training of not killing and the training regarding diet. They operate at different levels.

The Buddha was very pragmatic. When he laid down training rules, he

laid down rules that people could keep, that they had a good likelihood of keeping. For instance, he did not lay down a training rule saying that you must not over-eat. The monks are supposed to be alms mendicants and he laid down a lot of rules about eating for monks - they are allowed to eat only in the morning, when they eat they are not supposed to make chomping or slurping sounds, they are not supposed to drop grains of rice, they are not supposed to scrape the bowl, they are not supposed to look around - yet he didn't make one rule about over-eating. You can really stuff yourself and not break a rule. You would think that the Lord Buddha would have made a rule about that. Why not, when he made all these other rules? It's up to the individual to train oneself to eat in moderation. It is something you take responsibility for and train yourself toward gradually, but it is not a rule to start with.

There is a big difference between eating meat and killing animals, although it can be argued that when we eat meat we indirectly support the killing of animals. There's something to that, and I'll go into it in greater detail later on. There is a big difference between the two, however, because the killing of animals refers to //intentionally// depriving an animal of life or //intentionally// causing or directly telling somebody else to kill an animal. That is what the first precept is about - the intention to kill an animal. That is the purpose behind the action. There is intention, there is purpose and there is the actualisation of that purpose in killing.

If you drove your car here this evening I'm sure that you killed something - on your windscreen there would have been a few smashed insects. When we drive from the monastery where I live in Serpentine to Perth, which is approximately 60 kilometres, the windscreen gets covered with dead insects, especially in the mornings and evenings. I know when I get into the car and ask someone to drive me somewhere that some insects are going to die. I know that, but that is not my intention for getting into a car and being driven somewhere. I don't say, "Let's go for a spin to see how many insects we can squash." If that was my intention then I would be killing, intentionally killing. But we don't do that. We get into a car to go from A to B for a purpose. Perhaps some beings get killed, but it's not our intention to

kill them.

That is not killing - there is death but you are not creating the //kamma// of killing animals. This rule is the foundation of the Buddhist training in harmlessness: you refrain from intentionally killing living creatures.

When people eat meat what is their intention? How many people eat meat with the intention to kill cows, pigs and sheep? If their intention in eating is to kill more cows, that would be very close to killing. If you consider why people really eat meat you will see that it is for very different reasons. Why did people in more basic, rural societies, such as in northern Thailand where I lived, where most of the people were Buddhist, eat meat? They ate frogs, grasshoppers, red ants, ant larvae .... all sorts of things. Why? For protein, they had to survive, they had to have food and it's very hard to get food. What did a caveman eat? He ate whatever he could get. Due to the fundamental drive to survive he would eat whatever he could get. That has a lot to do with what we eat - the primary instinct of survival. It depends on what is available.

Then there is the cultural influence, the way your tastes are conditioned by your upbringing. If you are accustomed to certain types of food, you find those kinds of food agreeable. That is why you buy them. That is the sort of food that you know how to cook. Why are most Australians non-vegetarian? They eat meat because that is what they are conditioned to eat. That is part of the conditioning of the Australian culture.

So when most people who are not vegetarians eat meat, it is not because they want to kill animals. It's just that that is what they have been conditioned to eat since childhood. It is part of their culture, that is what they know how to cook and that is what they know how to eat. It agrees with them, that is why they eat it.

You might say it's ignorance. Well, most people are ignorant; most people have limited scope in their overall understanding of options and possibilities; most people live according to their conditioning. It

doesn't have to be that way, but that is how it is for most people.

It is important to make this distinction. Eating meat is not the same as killing animals, because the intention is different. The Buddha laid down this rule, to refrain from intentionally killing any living creature, as the first step towards respecting life, both human and animal. It's just a start, not the end. And most people can't even do that. How many people in the world can truly refrain from killing living beings? We could get into an idealistic battle as to why everybody should be vegetarian, but you have to admit that the great majority of people on this planet cannot even keep to the level of not intentionally killing. If they could keep to that level, things would be a lot better. The Buddha had a pragmatic approach to things, so he said to at least start at this level.

Thus far I have given you reasons why Buddhism doesn't make vegetarianism compulsory. Does Buddhism then encourage the eating of meat? Nowhere in the scriptures do we read that the Buddha said, "Eat more meat, it is good for you." Nowhere does it say to "give the man meat." There is not a single reference to giving the monks more meat. The scriptures certainly do not encourage the eating of meat; there are no references to it, no suggestion of encouragement for it. What are we to make of this? Simply that each individual must consider this matter carefully, come to his or her own conclusions and take responsibility for them.

Ethical considerations

Now we must consider whether vegetarianism is compatible with the teachings of the Buddha. I would say wholeheartedly that it is compatible. Vegetarianism is a very beneficial practice for one who is developing two conditions which every Buddhist should be trying to develop: compassion and wisdom. That is what we endeavour to cultivate through the spiritual path. Compassion means feeling with, feeling for, being sensitive to the pain of others. The natural outcome of developing such compassion is that we do not want to kill, we do not want to hurt others.

Through wisdom we begin to realise that not only do our actions have direct results, but also indirect results. This is the arising of understanding. I've often referred to one of the fundamental laws of nature, called Dependent Origination or Conditioned Arising - "When this is, that comes to be." In other words, certain conditions bring about certain results. As we develop greater clarity of mind and greater awareness, we begin to see the relationship. Whatever we do has its consequences. The way we live gives rise to causes and results. We begin to see that this is a fundamental law of nature and we become a lot more aware of how we are living and the consequences of our actions. As we become more compassionate and wise we will start to direct our lives so that we become more harmless, or contribute less to the suffering and destruction in life.

Now let's consider this on a broader scale than just vegetarianism, because this topic of 'Buddhism and Vegetarianism' is far too narrow. We cannot discuss vegetarianism as if it was an isolated thing all by itself. There's much more to it; it involves the ecology, it involves every aspect of life. Perhaps 'Buddhism and Ecology' or 'Buddhism and Life' would be more fitting titles.

Once we realise that how we live has its consequences, what effect will this have on how we live and how we regard what we are doing? Everything we do and say has its consequences, because we are part of a system. Every person sitting here is part of the system, the whole universe. There is one system and you are part of it. Everything you do has an effect on the universe.

You may think, "What can I do to affect the movement of the planets and the galaxies?" Perhaps very little, but according to the relationship of interdependence, everything you do affects everything else. If you can't see it as a whole you can certainly see it in this room. What you do here this evening will affect everybody else. What I do is affecting you. What we do affects the outside. Everything we do has its long range effect on everything else.

So when we eat meat, that has its consequences. What are the

consequences? We are directly supporting an industry that is based on rearing animals, quite often under terrible conditions, for the sole purpose of slaughter. The meat can then be available in neatly wrapped little packages so that we can buy it can eat it. Our intention when we cook and eat meat is not to kill animals - I don't think anyone has that intention - however the fact remains that by the acts of buying, cooking and eating, we indirectly support the killing of the animal. It's not killing, but it is supporting.

Now, with that understanding, certain individuals may decide not to support killing. They won't want to be part of it; they will want to remove themselves from it. If there is one reason why a Buddhist should decide to be a vegetarian, it should be based on this perspective. There is only one good, valid reason, and that is compassion - not wanting to contribute to the suffering any more than one has to.

Vegetarianism is a matter of individual choice and responsibility, not something that can be forced, but it is certainly praise-worthy and compatible with the Buddha's teaching. But does it stop there? Are you now pure? You've become vegetarian, but are you blameless? Are your hands clean?

Let me tell you that as long as you are alive on this planet, as long as you are a member of this system, your hands will never be clean. It doesn't matter what you eat, you are always contributing to death and destruction, regardless of what you do. You can be a vegetarian, but you still contribute to destruction just because you are part of this system. You can't escape it. You are sitting on chairs, where do they come from? The chairs are on the carpet: where does the carpet come from? The electricity? Air-conditioning? The building, the motor car, the trains, the buses, where does all that come from? It's all interrelated. Everything is interrelated. We're always involved in the whole system, and as long as we live in this system we are always contributing. We make use of the air-conditioning, we make use of the electricity, which means that we are in a way supporting the building of dams, which entails the destruction of forests. There can be no doubt about it. You are wearing clothes, you are wearing shoes. If you don't wear leather shoes, you wear plastic shoes. Who makes the plastic

shoes? The chemical companies, the ones that make napalm and poisons. You are supporting them.

As I said, the training for a monk is to accept what one is given and not to ask for anything special. Most of the food we get is vegetarian, but not all. So I can be accused of contributing. I confess, my hands are not clean. Even if I am vegetarian, as I can be most of the time, my hands are still not clean. Where do you think the fruit and vegetables come from? How do those vegetable gardens get to be so free of trees and bushes? What happened to all the trees and bushes? Those huge fields of wheat and corn and the orchards - what happened to all the forests? - gone with the ploughing and spraying. We have nice vegetables, but for them to be nice vegetables you've got to do something about the insects.

On an individual basis, if you really are compassionate, if you really are wise, you can do as much as you can to minimise the damage. But when you consider that there are some six billion people on this planet, that's a lot of people to feed and clothe, so there has got to be a lot of destruction, either directly or indirectly. Life is like that.

What I am saying is not fatalistic. It is simply making us aware of reality. Within this reality we all can and should consider carefully what we are doing, how we are living and what we are consuming. How much are we contributing to death and destruction? It's not just a matter of vegetarianism. That is praise-worthy if done properly, and, as I said, compatible with the teachings of the Buddha, but there's more to it than that - much more.

Treading lightly

Even if one isn't vegetarian there's a lot to do. Nowadays we are beginning to understand this. We cannot continue to consume more and more, demand more and more, want more and more of everything and expect that this limited planet with its limited resources can supply it for us. One of the fundamental teachings of Buddhism is to be contented

with little. It doesn't mean starving yourself, it's just a matter of being contented, of not being continually caught in the obsession to get more, which is basically the present-day consumer society syndrome, isn't it? Nearly all of us in Western society are suffering from it.

I have an American student who complains because there is such a limited range of food here in Australia. We've only got three kinds of this type of chocolate, she says, whereas in America they have twenty kinds. Twenty kinds of chocolate, one hundred and twenty kinds of ice-cream to choose from - a marvellous achievement for the human race, the apex of human civilisation. This is consumerism, where the word is 'more, more, more'. It's always more, with little or no emphasis on contentment.

You can see where this is going to lead, this hungry ghost syndrome of forever wanting more, of never being satisfied. It's going to destroy the whole planet. The planet is limited and the consequences are very far reaching. One hungry ghost is not so bad, but when you start getting millions of them, this wanting more and more is going to consume the whole world. It already is consuming the world at an alarming rate.

The Buddha was pointing to a very fundamental principle: craving is the source of the problem and it can never be satisfied by feeding it. Contentment, being satisfied with few needs, is so important. Of course this had to be a personal judgement. The Buddha can't sit down and say, "I allot twenty grams of cheese per person per day." That's ridiculous! The Buddha was an enlightened being and he wanted people to become enlightened, to become responsible. The Buddha doesn't take responsibility away from you, it is up to each individual. He offers guidelines which each one of us must use in considering our lives, reflecting on what we are doing, the consequences thereof, and taking responsibility. How much are we willing to give up? Each person must find his or her own limit. For some people that may be one car, for others two cars; some people may only want a bicycle - that is their assessment of their need.

The more we stress compassion and understanding of the consequences of

actions, the more people will be able to make the right choices, to simplify, to develop more contentment and know moderation. This is much more important than just vegetarianism. Vegetarianism is just one factor, just one aspect of the whole picture. The whole is much greater because it deals with how much we consume, even of fruit and vegetables, clothing, shoes, power, air, fuel, everything - because all consumption brings about destruction.

This is the Buddhist way of life: beginning to cultivate compassion and understanding, and from there beginning to redirect our lives by making the right choices. It's up to each individual to decide how far he can go, but the direction is toward trying to tread as lightly as possible on the planet, so that our lives won't be the cause of so much destruction.

It is a personal thing. It does no good going around pointing fingers at people and demanding that they stop: "You'd better stop using bleached toilet paper otherwise we'll imprison you." If society reaches that point, then banning such a product may be a good thing, but you can't do so until sufficient people appreciate and understand the need for it. The main thrust of Buddhism is always to encourage compassion and understanding. From there, everything else will come about in accordance with the individual's response and sense of personal responsibility.

You can see why I feel quite confident that the Buddha would not have made vegetarianism compulsory, because that is not the way he would approach it. His main concern would be to set a fundamental standard, but even that would be voluntary. It is then up to you whether you follow it or not. It is up to the individual, through the teaching, to become more compassionate and wise, to take responsibility for one's life. Whether you make a rule or not, what matters is whether people are going to keep it. The Buddha's approach, the main thrust of his teaching, was to try to encourage more understanding and compassion, so that the individual would make the appropriate choices - not only vegetarianism, but about many other things.

Vegetarianism is a very noble choice, but that choice should be made

from the right stand point - out of compassion and understanding. Having made such a choice, don't pollute it with aversion for those who are not vegetarian. The goodness generated by such a choice then becomes corrupted, and in some ways you will be worse than non-vegetarians. We make our choice out of compassion. If we are in a position to explain, we explain it to others according to reason and logic, not by being critical of them for not being vegetarian.

I respect people who are vegetarian. They are acting very nobly; it is a gesture of renunciation. It is a small thing but noble, and very much in keeping with the Buddha's teaching of compassion and understanding. But don't stop there. Even if you are not vegetarian don't think there is nothing else you can do. There's a lot to be done in every area of life, in the way we speak, in the way we act, in everything. Be one who treads lightly, be one who doesn't add unnecessarily to the suffering of humanity and all other sentient beings on this planet. Once we have the intention to at least try, to move in the right direction, we are good disciples of the Buddha. Each person has to walk at his or her own pace.

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TITLE OF WORK: Buddhism and Vegetarianism
from the book "True Freedom"
FILENAME: BUDDVEG.ZIP
AUTHOR: Ajahn Jagaro (now John Cianciosi)
PUBLISHER'S ADDRESS: Buddhadhamma Foundation
87/126 Tesabahl Songkroh Rd,
Lad Yao, Chatuchak,
Bangkok 10900
THAILAND
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DATE OF PUBLICATION: 1994
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DATE OF BUDDHANET DISTRIBUTION: April, 2000
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ORIGIN WEB SITE: BuddhaNet at www.buddhanet.net/ftp03.htm

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First of a series of three essays giving an introduction to Buddhism for non-Buddhists. The three essays will cover Buddhist ethics, meditation, and philosophy traditional apologetic form.

--Bernie Simon

Some people believe that science has made religion obsolete. I believe this is a mistaken notion, and I will show why with an analogy. Suppose you were shipwrecked and all alone on a lifeboat in the middle of the ocean. You would be confronted with two questions. The first would be what is the best way to row the boat. The second would be in what direction should the boat be rowed. Similarly, in life we are confronted with two types of questions. The first is what is the easiest and best way to accomplish what I have set out to do. The second is what is worth doing and what should be avoided in my life. The first type of question can be called practical and the second type of question can be called ethical. Science can provide answers to questions of the first type, but never to questions of the second type. Thus to the extent that religion limits itself to providing answers to ethical questions and developing the means to find these answers, it can never be contradicted or superseded by science.

People who have proposed an objective basis for distinguishing between what should be sought and what should be avoided generally have chosen one of two standards, happiness or duty. Buddhism proposes a third standard, wisdom. If happiness is chosen as a standard for evaluating conduct, each act in a person's life is evaluated to see whether it will in the long run provide more hapiness than other competing acts. This need not be done in a simple minded way, it could be quite sophisticated. If duty is chosen as a standard for evaluating personal conduct, one conforms one's behaviour to some external code of conduct, even if it means pain or even death.

Buddhism claims that one should be guided by wisdom in determining one's conduct. This means that one acts correctly in a situation if one does not base the decision on a mistaken view of the situation. Buddhism classifies mistaken views into two types, emotional mistakes and mistaken ideas about reality. An example of the first type of mistake is the following. Two men set to work repairing an intricate piece of machinery. The first gets frustrated and quits while the second works calmly until the job is completed. The first man has brought something extra to the

work, his anger and impatience. He attributes a false quality to his work: he thinks it is out to defeat him. An example of the second kind of mistake is the following. A man works at a job for many years without considering the possibility that one day he may be laid off and so never prepares for it. Then one day he is laid off and because of his lack of preparation suffers unecessarily.

If one were to consider the two other standards of conduct, happiness and duty, from the standard of wisdom, one would make the following observations. First one's happiness can be founded on a false view of the way things are. Either one attributes false values to things through greed and aversion, or one fails to see that what seems permanent is impermanent and beneficial is actually harmful. Second a sense of duty enforced to some moral code can only be correct if it springs from an understanding of the way things are. No code can be so detailed that it can deal with the myriad situations that arise every day justly. Without the guidance of wisdom morality leads to a ridiculous formalism devoid of heart.

A short description of the Buddhist practice of meditation along with a justification of its usefulness. This text should not be considered as instructions on how to meditate, such instruction should only be given personally. Second of a series of three essays on Buddhism covering ethics, meditation

--Bernie Simon

Since Buddhism teaches that our behavior should be guided by wisdom, the natural question is, how do we find wisdom? There are two possible answers, either we rely on what sombody else has discovered, or develop wisdom for ourselves. Buddhism teaches that we can provisionally rely on the opinion of others, but ultimately we must find wisdom for ourselves. For if wisdom were entirely beyond our reach, how could we place trust in any opinion?

The method that Buddhism teache to obtain wisdom is meditation, or more specificaly, mindfulness. By mindfulness is meant the clear and single minded attention to what happens to us and in us at each successive moment of perception. This attention is directed to one of four objects, called the four foundations of mindfulness. These are breath, posture, feelings, and mental events. Mindfulness of breath consists of paying attention to the breath as it passes the tip of the nostrils. One sits crosslegged in a quiet and secluded spot with a firm intention to watch the breath in this manner. When the mind wanders, one notices that one's attention has

slackened and returns to watching the breath. Mindfulness of posture refers to the sensations associated with standing, sitting, lying, or walking. Generally one alternates mindfulness of breath with mindfulness of walking when one's legs become cramped. Or one attends to mindfulness of lying before falling asleep. Mindfulness of feeling refers to classifying one's feelings as pleasant, unpleasant, or neutral without getting caught up in them. Mindfulness of mental events refers to watching the rise and fall of thoughts as one sits in meditation. It is quite difficult and not a practice for beginners as many thoughts are quite subtle.

So how can such a passive procedure lead to any good result? There are several reasons. First, mindfulness brings out into the open what was previously hidden. Most people are quite unaware of their own thoughts, as in a conversation I overheard. A son said to his mother, 'I know you better than you know yorself.' The mother replied, 'Yes, but that works both ways.' Second, mindfulness is nonjudgemental. Quite a lot is held back in our minds because it is bad or evil. A quite common occurence with beginning meditators is that desires we never knew we had come bubbling up from the unconscious. These aren't temptations from the devil, we ordinarily keep a tight lid on ourselves and are unaware of what we are really like. Third, mindfulness slows down the mind. One becomes aware of a peace and tranquility that are too often lost sight of in the demands of modern life. Last, mindfulness bestows a directness of vision by allowing us to look at habitual thoughts from a new angle, that is from the standpoint of meditation.

The last installment in a series of three essays on Buddhism. This essay covers the realization of wisdom as the goal of Buddhist practice.

--Bernie Simon

The goal of Buddhism is to see thing the way they really are, and the means to this insight is the practice of meditation. It should be emphasized that this insight is not into a reality above or beyond the everyday world, but an insight into the true nature of the everyday world itself. As a result the teachings of the Buddha are testable by reason. If

the Buddha had made statements about the nature of God, his likes and dislikes, his pronouncements would have to be taken as revelations. For who could disprove them? But since they instead concern the nature of the world, they can be examined and proved true. This allows one to practice with confidence.

When one practices meditation, one observes that all one's thoughts arise from nowhere, remain only for a moment and then disappear. There are no especially holy or exalted thoughts that and no evil thoughts that go against this pattern. All thoughts are like clouds that arise and then disapear back into the blue sky. Thus one gains some insight into the impermanence of thought. Whatever excites or disgusts me will fall away of its own accord, thoughts only gain their appearance of permanence through being continually recreated through the power of emotional attachment. But once this pattern is seen through, the need to indulge ourselves in this way grows less and less. Thus one gains insight into impermanence.

When thought are seen as impermanent, one ceases to believe that the mind is a self, for what does not remain the same even for a moment cannot serve as the basis for self. Thus one gains insight into the teaching of selflessness. When the mind is seen not to be a self, one no longer clings to its states, and the constant play of emotional upheval is seen as a bondage and source of suffering. Thus one gains insight into the truth of suffering.

An appreciation of the truth of suffering gives rise to a sense of renunciation and estrangement from the pattern of emotional clinging. When perfected, this gives rise to enlightened awareness. This is known as deliverence by means of the wishless. Enlightened awareness show the full truth of the teaching of selflessness. This is known as deliverance by means of emptiness. When one understands the truth of emptiness, the impermanent and contingent nature of all reality is clearly seen. This is known as deliverance by means of the signless, because the 'signs' that things present are differntiated from their momentary components and seen to be of little importance. A short biography of the Buddha's life based on the popular biog

that were written down several centuries after the Buddha's death. The material is intended for comparison with the legends of founders of other religions and cannot be considered as a trustworthy historical account.

--Bernie Simon

The major biographies of the Buddha are the Mahavastu (still

untranslated), the Buddhacarita (published in Buddhist Mahayana Texts by Dover Publishing) and the Lalitavistara (published by Dharma Publishing). As Warder says, 'All these biographies agree in their main outlines and essential episodes, but differ completely in their actual texts. Whatever borrowing there was took place after the formation of the original Buddhist scriptures, in which no such biography occurs. The legend of the Buddha belongs not to the schools but to the popular Buddhism of the ordinary laity in which the doctrinal splits count for practically nothing.'

The legend begins with the Buddha dwelling in the Tusita Heaven, where he determined the proper place, time, and parents for his birth as the Buddha. His father was Suddhadana, king of Magadha and his mother was queen Maya. At his conception Maya dreamt that a white elephant with six tusks entered her body. Buddha was born as Maya leaned on a branch of a tree, not from her womb, but from her right side, without pain. Buddha took seven steps in each of the four directions proclaiming 'above all gods and men I am the most honored one.'He was washed by water poured forth by the Nagas (dragons).

Seven days after Buddha's birth, his mother died. He was raised by his aunt.

The brahmin Asita, upom examining the marks on the Buddha's body told the king that he would either become a great ruler or if he left home, an enlightened teacher. Since the Buddha was the king's only son, he was determined that Buddha would not leave home and surrounded him with every luxury. He was married at 19 to Yasodhara, who bore him a son, Rahula. One day, when he was 29, he saw an old man, a sick man and a corpse along the side of the road as he was travelling in his chariot. Agitated with the thought that this is the common fate of all persons, he wondered what he should do to escape it. Then he saw a wandering ascetic and he decided he would leave his family and become an ascetic.

Buddha first studied under two teachers of yoga, Arada Kalama and Udraka Ramaputra, but was unsatisfied with their teaching and withdrew. He then practiced extreme self mortification alone along the banks of the Ganges. His reputatation for extreme self denial grew to such an extent that he attracted five followers. One day he fell into a faint while lifting himself out of the river. Upon recovering, he realized that continued fasting would only end in death, so he abandoned it, losing his disciples. He sat under a fig tree in meditation. A woman who had prayed to a tree spirit for a son, came to leave a bowl of food under the tree as an offering. Seeing the Buddha, she offered the food to him instead. Thus

strengthened he was able to enter into deep meditation. Mara, upon seeing this, rushed to the scene, first tempting Buddha with his beautiful daughters and then threatening him with his army of followers. Buddha remained unmoved by both and that night gained full enlightenment.

After gaining enlightenment Buddha remained under the tree in meditation for seven weeks. He debated whether he should try to teach others what he had realized. Brahma, realizing Buddha's hesitation appeared before him and persuaded him to teach. Since both his teachers had died, he went to teach his five former disciples at Deer Park. They became his disciples again after hearing his sermon, and within a week all had gained enlightenment. He spent the next fourty five years teaching his doctrine and establishing the order of monks. He also established an order of nuns, after some hesitation,after his nephew and favorite disciple Ananda, persuaded him.

When he became old, another nephew, Devadatta, asked the Buddha to retire and make him leader of the order of monks. Buddha said that after his death the order would need no leader. Devadatta resolved to kill the Buddha and enlisted the aid of Arjasatru, prince of Kosala. The prince deposed his father Bimbasara, who was a supporter of Buddha, and locked him in a prison to starve. Devadatta then tried to kill the Buddha, and when he failed split the order of monks by proposing a stricter monastic code. All the monks were eventually reconciled to the Buddha, as was the prince. Devadatta died on the way to seeing the Buddha to ask for his forgiveness. At the age of eighty, in the year 486 b.c., Buddha passed away after ascertaining that there was no doubt among his disciples about his teaching. This short essay is one Buddhist's thoughts on the concept of God as expressed in Buddhism.

--Bernie Simon

Christianity is a God centered religion. It sees God as the focus of meaning in human life and history as the unfolding of God's plan. It comes as a suprise to most Christians that there are relgions, such as Buddhism, that are not God centered and have comparitively little to say about Him. The purpose of this essay is to clarify Buddhist ideas about God and make them seem reasonable to the non-Buddhist, even if not persuading him. In this essay instead of talking about "God" I will use the term "the absolute" to avoid confusion. The word "God" carries too many asociations that are difficult to lay aside when discussing the subject from a fresh

(Buddhist) perspective. The Encyclopedia of Philosophy defines the absolute as "the ultimate source of reality regarded as one and yet the source of variety; as complete, or perfect, and yet as not divorced from the finite, imperfect world."

First, Buddhists believe that the absolute is not someting you believe in, or worship, but instead something you experience. The experience of the absolute is called enlightenment. Because of this emphasis on experience, the terminology of Buddhism is often elusive. More attention is given to how to attain the experience of the absolute than to a specific description of its character. Indeed Buddhism teaches that no verbal description of the absolute is possible. That is, Buddhism insists that the absolute is ineffable.

While no positive description of the absolute is possible, Buddhism does teach that the absolute can be defined negatively by refuting false ideas of the absolute. Buddhist philosophy is therefore resolutely critical, showing the contradictions inherent in the concepts of their opponents. But while Buddhist philosophy is a critical philosophy, it is also a rational philosophy in that it believes that no contradiction can exist in the absolute. This is in contrast to those forms of mysticism that teach the nature of the absolute is contradictory and paradoxical.

Finally, Buddhism teaches that the absolute is the true nature of the relative. On the question of the transcendence or immanence of the absolute, Buddhism come down on the side of immanence. Only because we misperceive the true nature of the world do we think of it as relative, when we truly understand the world then we see it as the absolute. But this process of perceiving the relative as the absolute is not one of addition, but one of subtraction. That is, one does not gain a new sixth sense from the practice of meditation enabling one to see everyting as godlike (whatever that might be). Instead one strips away the false concepts about reality which makes the absolute appear as the relative. When one sees the absolute things seem more "ordinary" than before. Thus the enlightened person is not unworldly and impractical, but more grounded in reality and better able to deal with the humdrum details of life than anyone else.

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BUDDHIST MEDITATION IN BURMA

by

Dr. Elizabeth K. Nottingham

//(From a paper contributed by the writer in 1958)//

On a little knoll, in the heart of Rangoon's Golden Valley district stands a small modern Pagoda. Its golden spire and umbrella-//hti// sparkle in the sunlight, while at night its electric lights twinkle against the darkened sky. Unlike most Burmese pagodas, this is not a solid structure; its central chamber is a shrine room, while eight smaller pie-shaped rooms, each topped with its own little //hti//, surround this central shrine. These small separate rooms or "caves" are for the practice of Buddhist meditation. Over the archway which gives entrance to the property a sign reads "International Meditation Centre, founded 1959", while inside there stands a notice board with the further information that this Centre is the property of the Vipassana Association whose headquarters are in the Office of the Accountant General. To an American the idea of a centre for religious meditation being the property of a voluntary association with its central focus in a government department may perhaps seem surprising. Even in Burma, the fact that the Teacher, or //Saya//, of this Centre is a prominent government official rather than a monk, is regarded as somewhat unusual.

U Ba Khin, the //saya// -- or, if one prefers the Indian term, the //guru// -- of the International Meditation Centre is indeed an unusual person. In addition to his purely voluntary and quite time-consuming activities as teacher of meditation at the Centre, he is also a highly responsible government official. As Chairman of Burma's State Agricultural Marketing Board, which handles the rice crop, the export and sale of which is crucial to the country's economic existence, U Ba Khin's responsibility to the government is outstanding and his competence and absolute integrity a matter of public satisfaction. In his former capacity as Accountant General, as well as in present office as Chairman of the S.A.M.B., he has

good reason to know how vital are the honesty and efficiency of Burma's civil servants if she is to consolidate and maintain her existence as an independent state.

The Centre sponsors each month meditation courses of ten days' duration under the personal direction of the saya. The courses are geared to the needs and the capacities of the individual, whether he be from the East or from the West. They are engaged in by a wide variety of people, ranging from an ex-president of the Burmese Republic to an attendant at a gas station. Senior and junior officials of the government services, mainly from the offices of the Accountant General and the S.A.M.B., furnish the majority of the candidates, with a sprinkling of university professors, foreign visitors, including one member of the American Foreign Service, and other Burmese householders and housewives.

At the beginning of every course, each trainee takes a vow of loyalty to the Buddha and his teaching -- a vow which is modified in the case of non-Buddhists -- and promises not to leave the Centre during the training period and in other ways to be obedient to the direction of the Teacher. He also promises to obey eight of the ten Buddhist Precepts, three more than the usual five precepts that are considered to be binding on all devout Buddhist laity. The Five Precepts require that the individual refrain from taking life of a sentient being, from taking what is not given, from fornication, from speaking falsely and from intoxicating liquor. Those who abide by the eight precepts are also required, as are all monks, to refrain from eating after twelve noon each day. Trainees at the Centre are also required to hold a strict vegetarian diet for the period of the course. During the training period foreigners are provided with slepping quarters, as well as all meals, free of charge.

The routine may seem exacting to those unacquainted with the schedule of meditation hours that are common in the East. The hours allotted to relaxation and sleep are more generous at the International Meditation Centre than at some other meditation centres in Burma. U Ba Khin believes that a prerequisite for all successful practice in meditation is good health. Trainees get up each morning a little after four, and are in meditation from 4.30 to 6.00 A.M. Breakfast at 6.00 A.M. is followed by a second period of meditation from 7.30 to 10.30 A.M. after

which lunch, the last meal of the day, is taken. 12.30 to 5.00 is the afternoon meditatin period, and at 5.00 P.M. there is a period for rest and relaxation, followed by an informal talk from the Teacher from 6.00 to 7.00 P.M. The evening meditation period from 7.00 to 9.00 P.M. ends the day and most of the trainees are ready to take to their beds -- or rather their mats -- at 9.00P.M.

The training the student undergoes is thought as essentialy a process of purification or refinement of the moral, mental and spiritual perceptions. The Buddha admonished his followers, "Cease to do evil, learn to do good, purify the mind." The training at the Centre is directed towards the fulfilment of this injunction. In line with the classic Buddhist tradition the requirements for such training fall into three parts, //Sila, Samadhi,// and //Panna//. These three Pali words might be regarded as the watchwords of the Centre. //Sila// signifies morality, the purification of conduct; hence at least formal or temporary adherence to the Five Precepts are a minimum essential for all who would proceed to further mental and spiritual training. //Samadhi// is concentration, a mental discipline that has much in common with //yoga//. Though training in //Samadhi// may take place in a Buddhist context, it is not in itself necessarily Buddhistic. It is merely a means, though an exacting and essential one, whereby the student learns, in the words of the Teacher, to "put a ring through the nose of the bull of consciousness," and so harness that wayward will-o'-the-wisp, the faculty of attention. //Panna//, wisdom or insight, is the product of Vipassana, or Buddhist meditation properly so called.

//Sila, Samadhi,// and //Panna// are thus stages in the achievement of spiritual proficiency and, according to Buddhists, in the process of detachment from the craving that binds all living things to the wheel of existence and rebirth. They constitute a grouping into three parts of the eight requirements of the Buddha's Noble Eightfold Path for the realization of the Cessation of suffering.

About the practice of //Sila//, little needs to be said. It is taken for granted as a basic requirement for all trainees. The Westerner may have to exercise conscious control in refraining from swatting mosquitoes, but he soon learns to regulate his hunger and otherwise fairly readily

adapts himself to the routine. //Samadhi//, however -- the practice of concentration -- demands patience and persitent endurance, just how much only those who have attempted to practise it can know. There are a number of techniques used by a Buddhist in the practice of concentration. The beginner at the Centre is taught to concentrate on the breath as it enters and leaves the nostrils. In doing this he must be tireless in excluding all other thoughts and at the same time learn to relax his body and gradually to narrow the focus of his attention until he is eventually aware only of a tiny "spot" at the base of the nose. Little by little all conscious awareness of breathing stops and he is mindful only of a minute point of light and warmth. It may take four or five days of practice to achieve this result, though some students suceed within a much shorter period. Other systems of Buddhist concentration may adopt slightly different means -- some begin the practice by concentration on an external object, such, for example, as a neutral-coloured disc. But no matter what the precise means employed the aim is the same, namely the attainment of //one-pointedness// -- the power to gather up the attention into a single powerful lens and to focus it at will upon any object, material or ideational. //Samadhi//, then, is a technique that can be practised by members of any -- or of no -- religious faith. A developed power of concentration is, needless to say, of inestimable value in the ordinary, everyday business of life. It may well make the difference between an efficient or an inefficient public servant or professional worker. Of this fact the //saya// is well aware. //Samadhi//, however, is essential for the practice of meditation, and without the strong "lens" of concentration the student can never hope to attain //Panna//; that is, wisdom or insight.

The practice of //Vipassana//, the heart of meditation, the means by which //Panna// or insight is attained, is something to be experienced rather than described. A non-Buddhist, and a non-adept, can say but little and should perhaps be content to say nothing at all. Nevertheless, an attempt will be made to describe its underlying principles.

//Vipassana// is grounded in the Four Noble Truths, the outstanding contribution of the Buddha to the world's religious thought. The First Noble Truth, that suffering is basic to all existence, is not regarded as requiring merely a cool intellectual assent from the devotee. The reality

of this First Noble Truth must be faced and experienced subjectively before the other Truths, which locate the cause and point out the method of release from suffering, can be realized. Suffering, in the Buddhist sense, is not simply something to be "accepted" as a preferably temporary condition of one's own being or as a more permanent state for the world's unfortunates. Rather it is to be viewed as an integral part of matter and mind (//Rupa // and //Nama//), the very stuff of existence itself. The //Pali// words //Anicca, Dukkha// and //Anatta//, which may be translated as Impermanence, Suffering and the Non-Self -- or perhaps as the illusion of the separate self -- are the key themes in this meditation. These themes are to be experienced introspectively -- in accordance with his capacity -- by the meditator as on-going processes of his own organism. He must endeavour to become //aware// of his mental and bodily components in the process of change, to experience impermanence as suffering, and to perceive with his inward eye the illusory nature of the separate self.

Only when suffering is thus faced and realized can the way to release be opened. In meditation the student should develop a sharpened consciousness of the imperious nature of his desires and of his attachement to them. This is what the Buddha meant by //Tanha//, or craving, which he saw as the cause of all suffering, and so enunciated in his Second Noble Truth. If the trainee longs with an intense desire for release from this condition of craving and for the calm of Nirvana, or the Great Peace, he may then gain some insight into the Third of the Noble Truths, namely, that to free oneself from craving is the way to be released from suffering. In so far as his desire to detach himself from craving is sincere and deep he will act upon the Fourth Noble Truth and follow more closely in the Eightfold Noble Path. By so doing he should experience, even in his present life, some measure of the great Peace.

It is a challenging experience for a Westener to undergo a course in meditation at the International Meditation Centre. He not only may explore new realms of consciousness, but he can scarcely avoid the attempt to rephrase his experiences, where possible, in terms of his traditional religious beliefs. Furthermore, certain incidents, certain expressions in both the Old and the New Testaments spring to life, so to say, and take a new vivid meaning. For instance, the Biblical verse "If thine eye be single thy why whole body will be full of light" may be experienced

subjectively as almost literal truth by one who in practising //Samadhi// is able to approach one-pointedness in his concentration. Indeed, many biblical phrases that to a Westerner may have seemed vague or merely allegorical take on specific meaning, thus recalling the fact that Judeo-Christianity is a faith of eastern rather than western origin.

Even a Westerner who does not accept the major premises of the Buddhist faith will, if he follows instructions given at the Centre faithfully, experience a deep and invigorating calm, a calm possibly deeper than anything he has previously known. He may or may not enter into the more rarefied forms of consciousness -- Jhanic states in Buddhist terms -- for individuals vary very much both in their capacity and in their willingness to do this. Nevertheless he will almost certainly learn to tighten his control of his mental processes to experience a feeling of cleansing, strengthening and relaxed peace. He may also learn something of the technique for inducing such peaceful states at will, an accomplishment not to be despised in these days of hurry and of strain. To do so, as it seems to the writer, what is required is not a willingness to renounce one's traditional religious faith -- or even one's agnosticism -- but an open-minded determination to experience something new. There is no compulsion exercised at the Centre to make Buddhists out of Christians or Jews. The //saya// invites his students freely to take and use what appears to them to be good and, should they so wish, to leave the rest. The atmosphere of tolerance and of active loving-kindness that surrounds the western visitor to the Centre does much to strengthen the appeal of the mental and spiritual discipline.

Apart from any possible meaning that the meditation Centre might have for Westerners is the question of its actual present meaning for those Burmans who make up the bulk of its membership. Most of those who come to receive training, or who, having received it, frequent the Centre are broadly speaking, middle class people in active middle and young adult life. Almost without exception they are old enough to remember the war years and the Japanese occupation, the tragic murder of General Aung San and the stormy years of the birth of the new republic. They remember, too, the period of post-independence insurrection, when at the height of the Karen rebellion the government was in effective control only of Rangoon. If it is true that stress and suffering are generating forces in religious

revival, there is no doubt that Burma's responsible middle classes have had their fill of both. Few Americans appreciate the suffering and destruction that the war and postwar periods have witnessed in Burma, or the amount of dislocation of communications and of economic life that still prevail. The leading members of the International Meditation Centre, therefore, have been led by many vicissitudes of fortune to learn how to live in good times and in bad, in safety and in peril. In the quest for that calm of spirit that would enable them not merely to exist with the unawareness of mere animals, but to turn their experiences to positive account, some have been discovering anew the ancient truths of their Buddhist faith.

Furthermore, most of those who attend the Centre are occupied in business and in the professions, and the program at the Centre is geared to their needs. It is a fellowship of laity, under lay leadership, and Buddhist meditation is presented to them not as something that may be practised only in the seclusion of the monastery but rather as an activity for Buddhist "householders," those who are immersed in family cares and public responsibilities. For these people the Centre affords a Fellowship of the like-minded. For Buddhists are not organized in congregations as are most Western religious groups -- indeed, the need for such organized gatherings is hardly felt in the country districts where a whole village may, in effect, compose the community of faithful laity which supports and frequents a particular monastery. In a big city, however, where territorial bonds are less strong, there would seem to be a growing need for voluntary religious associations with some congregational features. Each Sunday, for instance, the Centre is open from seven in the morning until late in the afternoon to all who wish to take advantage of a quiet time for meditation, of informal instruction and advice from the Teacher, of a communal lunch and the companionship of friends. The degree of devotion which the Centre, in turn, inspires in some of its supporters may be judged from the number of volunteer workers always on hand to supervise the kitchen and the housekeeping, to initiate new students and take care of foreign visitors and to keep watch over the premises during the night. The increasing numbers of those who came for instruction, and the spontaneous manner in which funds are supplied for new building, seem to show that the Centre fulfils a growing need.

To what extent are such meditation centres typical developments in the Buddhist practice of Burma today? Granted that the individualistic tendencies within Buddhism are very strong, so that in important respects the International Meditation Centre must be considered as unique, nevertheless, there seems to be a definite tendency in the contemporary emphasis on Buddhism in Burma to place especial stress on the practice of meditation. Meditation occupies a central place in orthodox Buddhist practice, and though in popular Buddhist observance it has at times played a minor role, it has always been a main activity of those monks who do not specialize in scholarly pursuits. Today, however, the government, acting through the intermediary of the Buddha-Sasana Council -- a body drawn from monks and laymen which is responsible for the well-being of Buddhism in Burma and its extension both within the Union and also in foreign lands -- claims, in a report issued on the //Situation of Buddhism in Burma// since 1955, that there exist at present some 216 meditation centres within the Union as of November, 1956. Of these centres, some under monastic and others under lay leadership, a total of 142 were recognized by the Sasana Council and received government subsidies. Other Centres, like the International Meditation Centre, depend entirly on voluntary support. The Council also sponsors a central meditation centre in Rangoon, where those who wish to undergo training as teachers of meditation and who are approved by the Council will receive a small monthly stipend to defray their maintenance expenses while receiving such training in meditation in Rangoon. In addition, a certain number of students from overseas who have expressed a wish to receive training in meditation in Burma have also been subsidized by the Council. During the period covered by the report, eleven foreigners from nine different countries received such subsidies.

Though the numbers of those actually practising meditation systematically in Burma today may well be small indeed in proportion to its total population of Buddhists, nevertheless meditation enjoys the prestige of government support and more particularly the interested support of Prime Minister U Nu himself -- so that to a degree it has become almost fashionable. Shrines for meditation are sometimes to be found in government offices, and official leave may be granted for the practice of //Vipassana//.

While a number of Westerners would probably admit that the extension

of relaxation and mental control -- perhaps even of meditation itself -- might furnish a needed corrective to the frenetic activity and hypertension attendant on living in their own countries, what shall be said as to the social value of today's emphasis on the practice of meditation in a country such as Burma? Does this overt attempt to foster it by governmental and other agencies merely accentuate an existing over-strong tendency to withdraw from social responsibilities either for religious reasons or out of downright idleness? Or, on the other hand, may it not be possibly to help to create a reservoir of calm and balanced energy to be used for the building of a "welfare state" and as a bulwark against corruption in public life? Such questions are far easier to ask than to answer. Both possible alternatives would appear to exist, and any accurate assessment must necessarily depend on the situation -- or even the individual under consideration. Undoubtedly U Nu and U Ba Khin combine the practice of meditation with the exercise of exacting public responsibilities. If it is actually true that //meditation// "keeps them going," then the promotion of the means whereby other such individuals may be produced could be important for Burma's national existence.

Can meditation, then, be viewed not only as a means of self-development -- a development that must be regarded by Buddhists not in terms of one short lifetime but against the almost timeless background of thousands of rebirths -- but also as this wordly task? Do there exist elements in the broad tradition of Buddhism itself, which, if now emphasized, might furnish the moral motive power that Burma needs? Perhaps there is this much that may be said: if one of the effects of meditation on its practioners is to strengthen and deepen their adherence to the Five Precepts here and now, both public and private life would be benefited. And there is also the positive example of the Buddha himself, who for forty-five years after his Enlightenment, instead of withdrawing from the world to enjoy in peace and solitude the liberation he had won, laboured on as a Teacher of a struggling humanity.

APPRECIATION

Dr. Nottingham was quite modest when she wrote in the Guest Book that she had learnt from the Centre how to find a deep pool of quiet in the midst of the activities of a busy life, although she might not have been able to learn very deeply about the Dhamma. It was an agreeable surprise when I read her paper on "Buddhist Meditation in Burma" to find that she understands Buddhism very deeply indeed.

Her expressions (1) of one-pointedness of Mind with a minute point of light and warmth at the base of the nose (//Citta-vissudhi//), (2) of the awareness of mental and bodily components in the process of change (//Anicca//), (3) of the experiencing of impermanence as suffering (//Dukkha//), and (4) of perceiving with the inward eye the illusory nature of the separate self (//Anatta//) are really very commendable.

I congratulate Dr. Nottingham very warmly for the paper which deserves worldwide attention and interest.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT

TITLE OF WORK: Buddhist Meditation in Burma
FILENAME: BURMAMED.ZIP
AUTHOR: Dr. Elizabeth K. Nottingham
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House, Heddington, Calne, Wiltshire SN11 OPE, England

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DATE OF PUBLICATION: 1958
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Richmond CA 510/234-9431 DharmaNet (96:101/33)

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[This version: 7 July 1993]

DOCUMENT TITLE: Canonical Buddhist texts - a summary
OTHER TITLES: n/a
AUTHOR: jrk@information-systems.east-anglia.ac.uk (Richard Kennaway CMP RA)
TRANSLATION/TRANSCRIPTION: n/a
SOURCE: Newsgroups: soc.religion.eastern
DATE: 3 Aug 91
THIS ARCHIVE DATE: 15 June 1992
KEYWORDS/ABSTRACT: Summary of information Buddhist sutras and texts
DATA FORMAT: ascii

CANONICAL BUDDHIST TEXTS - A SUMMARY

This is a summary of the principal texts discussed in
Sangharakshita's book "The Eternal Legacy" (Tharpa Publications, London,
1985; distributed by Wisdom Books). I have attached brief comments to
most, which simply state what they are, based on what Sangharakshita
says about them. In places, this means that I have compressed whole
chapters of his book into a couple of sentences. Of course, only I am to
blame for any resulting errors or distortions.

Questions about the summary are best answered by reading the book.

A notable omission from Sangharakshita's book is Zen Buddhism. While
some of the works listed here are important in Zen, specifically Zen

works, such as the Platform Sutra of Hui Neng, are hardly discussed at all. Is there anyone who can give a similar "road map" of the Zen literature?

It is also restricted to the canonical literature -- that is, the texts which are, purport to be, or are treated as, the word of the Buddha himself. This may be why Zen is omitted, as the specifically Zen texts date from long after the Buddha's time and are not in this sense canonical.

Contemplating this vast array of texts, I am reminded of the wonderful title of a painting by Fuseli: "The Artist in Despair at the Magnitude of Antique Fragments". Can anyone study more than a small fraction in one lifetime? And yet, of course, the same can be said of the entirety of human knowledge -- no-one can know more than a fraction of it. One must choose according to one's goals...which may in turn depend on what one happens to choose to study.

Much of the canon is available in English translation, and more is becoming so. Nearly all of it is available in Japanese translation, which may or may not be useful to the people who read this newsgroup. (The original inquirer went by the name of "Obi Wan"...is that a Japanese name? :-))

Another book by Sangharakshita I would like to mention is "A Survey of Buddhism", which is exactly that, just as "The Eternal Legacy" is a survey of the canonical literature. Also weak on Zen, though.

No attempt has been made to reproduce the diacritic marks in Sanskrit (Sk.) and Pali words.

1.The Nine Angas (The types of Buddhist texts)

All Buddhist texts fall into one of the following nine angas, or types.

1.1.Sutta (Sk. Sutra)

A discourse or dialogue expounding some argument or exhortation.

1.2.Geyya

Mixed prose and verse; a sutta which contains gathas, such as the first chapter of the Samyutta Nikaya.

1.3.Veyyakarana

Answer, explanation, etc. The Theravadins consider this to mean the Abhidhamma Pitaka; the Mahayanists take it to be predictions of the future career of a disciple.

1.4.Gatha

The Dhammapada, Thera-/Theri-gatha, and those verses of the Sutta-Nipata not called sutta.

1.5.Udana

Literally "breathing out". Expressions of intense spiritual exultation.

1.6.Itivuttaka

"Sayings", beginning with the phrase "Thus it has been said [by the Buddha]".

1.7.Jataka

The canonical stories of previous births of the Buddha. Not to be confused with the later non-canonical stories of the Theravada Jataka Book, relating the Buddha's previous lives as an animal.

1.8.Abbhutadhamma (Sk. Adbhutadharma)

Miracle stories.

1.9.Vedalla (Sk. Vaidalya).

Miscellaneous fragments.

The Sarvastivadins increased these nine classes to 12, by adding:

1.10.Nidana

Summary of another work.

1.11.Avadana

Glorious deeds of the Buddha and his disciples in present and past existences.

1.12.Upadesa

Instruction.

2.The Tipitaka (Sk. Tripitaka) (Three Baskets)

The Tipitaka consists of three classes of writings: the Sutta Pitaka, the Vinaya Pitaka, and the Abhidhamma Pitaka.

2.1.The Sutta Pitaka (The basket of dialogues)

2.1.1.Digha Nikaya (Sk. Dirghagama) (Long Collection)

34 dialogues or discourses in the Pali version, 30 in the Chinese.

2.1.1.1.Silakkhanda-vagga

The first thirteen suttas. Concerned mainly with ethical and spiritual topics.

2.1.1.2.Mahavagga (Great Section)

The next ten suttas. Mainly "legendary" matter.

2.1.1.3.Patika-vagga

The last eleven suttas.

2.1.2.Majjhima Nikaya (Middle Collection)

152 suttas, divided into a first, middle, and final "Fifty", the two extra being included in the last of these. Each "Fifty" is in five sections of ten suttas each (one section of twelve suttas). These divisions are not based on any observable principle of classification.

2.1.3.Samyutta Nikaya (Sk. Samyuktagama)

2889 suttas, in 56 groups. Each group deals with a single topic. The groups are further arranged into 5 vaggas (sections).

2.1.4.Anguttara Nikaya (Sk. Ekottaragama) (Numerical Sayings)

More than 2300 suttas, divided into 11 nipatas (sections), according to numerical value. Section I deals with things of which there are only one, and Section XI deals with things of which there are eleven.

2.1.5.Khuddaka Nikaya (Little, or Minor, Collection)

There is no Sanskrit counterpart to this Nikaya. 15 independent works. 4 more are included by the Burmese Buddhists. The Khuddaka Nikaya includes the following (non-exhaustive; some other members of this group are mentioned elsewhere in this summary).

2.1.5.1.Dhammapada

Verses embodying ethical and spiritual precepts arranged by subject.

2.1.5.2.Udana (Verses of Uplift)

An anthology in 8 sections, each of 10 suttas.

2.1.5.3.Itivuttaka

4 sections, with a total of 112 suttas.

2.1.5.4.Sutta-nipata

The earliest recorded version of the Buddha's teaching. 5 vaggas, of 12, 14, 12, and 16 suttas, the fifth vagga being a single poem in 16 parts. The 5 vaggas are the Uraga-vagga (Snake Section), Culla-vagga (Minor Section), Maha-vagga (Great Section), Atthaka-vagga (Section of Eights), and The Way to the Beyond.

2.1.5.5.Thera-gatha (Sk. Sthavira-gatha) (Verses of the Elder Monks)

264 poems by 259 authors, arranged by length in 21 books. The first book has the poems of one verse, the second poems of two verses, up to the last, a single poem of 71 verses.

2.1.5.6.Theri-gatha (Sk. Sthaviri-gatha) (Verses of the Elder Nuns)

73 poems by 71 authors, arranged by length in 16 books.

2.1.6.The Sutra of 42 Sections

In Chinese; no Pali version. An anthology of extracts from various sutras.

2.2.The Vinaya Pitaka (The monastic rules)

There are seven extant complete recensions, one in Pali and six from Sanskrit. The latter consist of five Chinese versions and one Tibetan. Our richest contemporary source of information on the civilisation and culture of India from the Buddha to Asoka.

2.2.1.The Patimokkha (Sk. Pratimoksa) (Monastic Code)

Relates to the eremitical lifestyle originated during the Buddha's lifetime, and lasting for a century or so.

2.2.2.The Khandakas (Sk. Skandhakas) (Chapters)

Relates to the cenobitical lifestyle which later superceded the eremitical.

2.3.The Abhidhamma Pitaka (The basket of doctrine)

Treated in more detail below.

There are also scattered references in the literature to two other pitakas (now lost?):

2.4.The Bodhisattva Pitaka (a collection of Mahayana works)

2.5.The Dharani Pitaka (a collection of Vajrayana works)

3.The Abhidhamma

The Abhidhamma (Sk. Abhidharma) developed in three stages:

3.1.First stage: Technical discussions of doctrine

This is embodied in certain works already classified in the Sutta Pitaka above, e.g. the Vibhanga-vagga of the Majjhima Nikaya, and parts III and IV of the Samyutta Nikaya.

3.2.Second stage: Detailed, systematic elucidation of doctrine

3.2.1.Nidessa (Teachings)

A commentary on part of the Sutta-Nipata. The 11th book of the Khuddaka Nikaya.

3.2.2.Patisambhida-magga (Path to Analysis)

30 treatises on psychological and ethical topics. This book is the 12th book of the Khuddaka Nikaya,

3.2.3.Sariputra-abhidharma-sastra

Consists of four parts, dealing with questions, non-questions, asimilation and association, and origins. The second of these parts dals with: the 18 psycho-physical elements, karma, persons, knowledge, the links of conditioned co-production, mindfulness, psychic power, concentration, the Path, and the defilements.

3.3.Third stage: the Abhidhamma-Pitaka (the fundamental Abhidharma)

Development of a more abstract, technical vocabulary, comprising a card-index of the whole universe. There is one Pali version, and one Sanskrit one, but they are entirely different.

The Theravada Abhidamma-Pitaka (Pali) consists of:

3.3.1.Dhamma-sangani (Enumeration of Elements)

An enumeration of the 170 ultimate elements of existence.

3.3.2.Vibhanga

A collection of 18 independent treatises on different doctrinal topics.

3.3.3.Dhatu-katha (Discussion of Elements)

Based on first three sections of the Vibhanga. In 14 sections. Classifies doctrinal categories with reference to the 18 elements of perception (dhatu), the 12 psychophysical bases (ayatana), and the 5 aggregates of existence (khandha).

3.3.4.Puggala-pannatti (Designation of Persons)

Descriptions of various types of persons.

3.3.5.Katha-vatthu

23 sections, each discussing 8 to 12 points of disagreement among the early Schools. 219 such points in toto. Unsystematically arranged.

3.3.6.Yamaka (The Pairs)

"To me it looks as if this book was composed for examination purposes, or to get versed in answering sophistical and ambiguous, or captious, questions, on all the manifold doctrines and technical terms of Buddhist Philosophy. ... In my opinion, there would be no very great loss to the Abhidharma literature, if this work were altogether not in existence." (Nyanatiloka, "Guide through the Abhidhamma-Pitaka").

3.3.7.Patthana

Analyses the origination of the ultimate elements of existence and the relations among them, in terms of a certain set of causal factors or conditions.

The Sarvastivada Abhidamma-Pitaka (Sanskrit) consists of:

3.3.8.Sangiti-paryaya (Method of Congregational Chanting)

3.3.9.Dharma-skandha (Compendium of Doctrines)

Collection of treatises on various doctrinal topics.

3.3.10.Prajnapti-sastra (Treatise of Designations)

Deals with conventional designations of things, contrasted with what they are in reality.

3.3.11.Vijnana-kaya

Treats a body (kaya) of subjects connected with consciousness (vijnana).

3.3.12.Dhatu-kaya

Analyses the mental states that are the concomitants of consciousness.

3.3.13.Prakarana-pada (Auxiliary Treatise)

Classifies all existence into five categories; describes ten mental factors present in all states of wholesome consciousness; discusses ninety-eight evil propensities, ten kinds of knowledge, one thousand questions concerning doctrinal categories...

3.3.14.Jnana-prasthana (Establishment of Knowledge)

Encyclopaedic in content, unsystematic in form. Eight sections dealing with, respectively, miscellaneous topics, the fetters, knowledge, intentional acts, the four material elements, the controlling faculties, meditation, and views.

Additional Abhidhamma texts:

3.3.15.Maha-vibhasa (Great commentary)

A commentary on the Jnana-prasthana.

3.3.16.Abhidharma-kosa-sastra (Treasury of the Abhidharma)

The final systematisation of the Abhidharma.

4.Mahayana texts

The major Mahayana sutras are known as Vaipulya sutras, or discourses of great length. There is no definitive canon.

4.1.Astasahasrika Prajna-paramita (Perfection of Wisdom)

Despite having read some of the Perfection of Wisdom sutras, and what Sangharakshita and other authors say about them, I still have no understanding of the doctrine they expound.

27 sutras, including the following (not exhaustive).

4.1.1.Ratnaguna-samcaya-gatha (Verses on the Accumulation of the Precious Qualities of the Perfection of Wisdom)

The second oldest Prajna-paramita text.

4.1.2.Abhisamayalankara (Memorial Verses on the Re-union [with the Absolute])

A summary/table of contents of the Pancavimsati-sahasrika. Included in Conze's "Large Sutra" (see 4.1.3).

4.1.3.Satasahasrika, Pancavimsati-sahasrika, and Astadasa-saharika

Perfection of Wisdom in 100,000, 25,000, and 18,000 lines. These are essentially the same work, varying primarily in the extent to which the repetitions are written out. Conze's book "The Large Sutra on Perfect Wisdom" is a joint translation of all three.

4.1.4.Dasasahasrika

Perfection of Wisdom in 10,000 lines.

4.1.5.Astasahasrika

The perfection of wisdom in 8000 lines. The oldest Prajna-paramita text.

4.1.6.Suvikrantivikrami-pariprccha (The Question of Suvikrantivikramin, or The Perfection of Wisdom in 2,500 lines)

4.1.7.Saptasatika-prajnaparamita sutra (The Perfection of Wisdom in 700 lines, or The Perfection of Wisdom as taught by Manjusri)

4.1.8.The Perfection of Wisdom in 500 lines

4.1.9.Vajracchedika (Diamond-Cutter sutra)

Also known as the Perfection of Wisdom in 300 lines, or the Diamond Sutra.

4.1.10.Hrdaya Sutra (Heart Sutra)

4.1.11.Adhyardhasatika (The Perfection of Wisdom in 150 lines)

4.1.12.The Perfection of Wisdom in 100 lines, also known as The Perfection of Wisdom as taught by Manjusri

4.1.13.Svalpaksara (The Perfection of Wisdom in a few syllables)

There is even a Perfection of Wisdom Sutra in One Letter. The letter is the (Sanskrit corresponding to) 'A' -- the negative prefix. It might be translated as the single word "Not".

4.2.Saddharma-pundarika (White Lotus of the True Dharma)

More well-known as "The Lotus Sutra".

4.3.Lalita-vistara

A biography of the Buddha.

4.4.Lankavatara (The Holy Entry of the True Dharma into Lanka)

Although Sangharakshita devotes an entire chapter to this Sutra, which indicates its importance, I found it impossible to say anything useful about it in a sentence or two. This applies also to the Lotus Sutra and the Vimalakirti Nirdesa.

4.5.Guhyasamaja

Not a sutra, but a tantra -- see the section on the Vajrayana.

4.6.Vimalakirti-nirdesa (Exposition of Vimalakirti)

The principal statement of the Mahayana view of the true meaning of the Sangha, or spiritual community.

4.7.The Sukhavati (Happy Land) sutras

A group of three sutras.

4.7.1.Sukhavati-vyuha (Array of the Happy Land)

Also known as the Long Sutra.

4.7.2.Sukhavati-vyuha (Array of the Happy Land) (short version)

Also known as the Short Sutra. A smaller version of the preceding, 1/8th of the length.

4.7.3.Amitayur-dhyana Sutra (The Meditation on Amitayus)

Also known as the Meditation Sutra.

4.8.Other Pure Land sutras

4.8.1.Aksobhya-vyuha

Devoted to the praises of Abhirati, the Land of Exceeding Great Delight.

4.8.2.Karuna-pundarika (White Lotus of Compassion)

An account of the Buddha-field of the Buddha Padmottara.

4.8.3.Bhaisajyaguru Sutra

Concerns the Pure Land of the Buddha Vaiduryaprabha, or Azure Radiance.

4.8.4.Srimaladevi-simhananda (Queen Srimala's Asseveration (literally, "Lion-Roar"))

One of the principal canonical sources of the tathagata-garbha theory.

4.8.5.Manjusri-Buddhaksetra-guna-vyuha

Describes the "array of excellences" of the domain of the Bodhisattva Manjusri.

4.9.The Maharatnakuta Sutra (The Jewel-Heap Sutra)

Comprises a collection of sutras, including the above-mentioned large Sukhavati-vyuha, Aksobhya-vyuha, Srimaladevi-simhanada, Manjusri-Buddhaksetra-guna-vyuha, and Saptasatika-prajnaparamita sutra. Also includes:

4.9.1.Kasyapa-parivarta

A dialogue between the Buddha and Kasyapa expounding the qualities of a Bodhisattva and the doctrine of sunyata.

4.9.2.Vidyutprapta-pariprccha (Questions of the Bodhisattva Lightning Attainment)

4.9.3.Vimaladatta-pariprccha (Questions of [the Princess] Pure Giving)

4.9.4.Asokadatta-vyakarana (Sorrowless Giving's Prediction [to Buddhahood])

4.9.5.Susthitamati-pariprccha (Questions of [the god] Well-Abiding Mind)

Also known as "The Sutra of How to Kill with the Sword of Wisdom".

4.9.6.Surata-pariprccha (Questions of the Bodhisattva Surata)

Also known as the Surata Sutra.

4.9.7.Sumatidarika-pariprccha (Questions of the Girl Sumati)

4.9.8.Upali-pariprccha (Questions of the Arhat Upali)

4.9.9.Aksayamati-pariprccha (Questions of the Bodhisattva Aksayamati)

The Buddha describes how the bodhisattva practises the ten perfections (paramitas), and the ten stages of the bodhisattva path.

4.9.10.Bhadramayakara-pariprccha (Questions of Bhadra the Magician)

Concerning magic.

4.9.11.Bhadrapalasresthi-pariprccha (Questions of the Merchant Wise Protector)

The Buddha discusses the nature of consciousness.

4.9.12.Jnanottarabodhisattva-pariprccha (Questions of the Bodhisattva Supreme Knowledge)

The Buddha describes the various ways in which a Bodhisattva practises skilful means.

4.9.13.Rastrapala-pariprccha (Questions of Rastrapala)

Also known as the Rastrapala Sutra.

4.10.The Samadhi Sutras

4.10.1.Samadhiraja (King of Meditations)

Originally known as the Candrapradipa Sutra, and also known by many other variations of these titles.

4.10.2.Surangama-samadhi sutra (Sutra of the Heroic Advance)

4.10.3.Surangama Sutra

Known in Chinese as "The Buddha's Great Crown Sutra".

4.10.4.Vajra-samadhi Sutra (Diamond Meditation Sutra)

4.11.Avatamsaka Sutra (Flower Ornament Sutra)

Also known as the Buddhavatamsaka. More a family of sutras than a single

sutra. Consists primarily of:

4.11.1.Dasabhumika Sutra

An account of the ten stages of the Bodhisattva path.

4.11.2.Gandavyuha

Has the form of a legendary narrative, concerning a youth seeking enlightenment who encounters a series of 53 spiritual advisers who instruct him in various aspects of the Bodhisattva ideal.

4.12.The Nirvana Sutras.

4.12.1.Maha-parinirvana Sutra

In the course of the Maha-parinirvana Sutra's one thousand pages (in English translation), very little happens. This sutra has some material in common with the similarly-named Mahaparinibbana Sutta, which is the sixteenth Sutta of the Digha Nikaya. It tells of the last days of the Buddha.

4.12.2.Suvarna-prabhasa Sutra (Sutra of Golden Light)

A medley of philosophy, devotion, legends, and spells.

5.The Tantras

The scriptures of the Vajrayana are known as Tantras. The Chinese canon includes a few tantras, but only the Tibetan Tripitaka has the tantras as a separate section. The Narthang edition of the Tibetan canon contains 22 volumes of tantras, as compared with 13 of Vinaya, 20 of Perfection of Wisdom texts, and 44 of other Mahayana sutras. There are also numerous other "uncollected" tantras which circulate among Tibetan Buddhists.

Only a few are publicly available in translation, the rest being kept secret among initiates. They cannot be usefully studied except by

those who have received the appropriate initiation. Sangharakshita quotes Conze's stern words: "Either the author of a book [concerning Tantras] has not been initiated into a Tantra; then what he says is not first-hand knowledge. Or he has been initiated. Then, if he were to divulge the secrets to all and sundry just to make a profit or to increase his reputation, he has broken the trust placed in him and is morally so depraved as not to be worth listening to."

Those available in English translation include:

5.1.Hevajra Tantra

Of this the Buddha said: "If someone unworthy should see either book or painting [the iconic representation of its central Buddha-figure], one will fail to gain perfection either in this world or the next." Caveat lector.

5.2.Guhya-samaja Tantra (Esoteric Integration)

Mentioned above.

5.3.Kalachakra Tantra (Wheel of Time)

6.Brief comparison of the Pali, Chinese, and Tibetan canons

6.1.Pali

The Pali Tipitaka (Three Baskets), consisting of Vinaya, Sutta, and Abhidhamma Pitakas, is the oldest canon.

6.2.Chinese

In Chinese there is the San Tsang (Three Storehouses), which is a collection of translations and catalogues of translations. It consists of 1662 works in four classes: Ching (Sutra), Lu (Vinaya), Lun (Abhidharma), and Tsa-tsan (Miscellaneous). Ching consists of 1081 works: 541 Mahayana sutras, 240 Hinayana sutras, and 300 more Mahayana and Hinayana sutras. Lu contains 73 Vinaya texts. Lun contains 151

Abhidharma texts. Tsa-tsan contains 340 works, 146 translated from Sanskrit and 194 composed in Chinese.

6.3.Tibetan

The Tibetan Kangyur (Translated Word [of the Buddha]) consists of canonical works translated into Tibetan between the 7th and 11th centuries CE, mostly from the Sanskrit. The Gelugpa editions classify them into 6 groups: Dulwa (Vinaya), Sher-chin (Perfection of Wisdom), Phel-chen (Avatamsaka), Kontsig (Jewel-Heap), Do (Miscellaneous), and Gyu (Tantra).

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ÚÄÄÄ

self-confidence
heavenly rebirth

Generally, DANA yields wealth.
The benefits however depend on the purity of both the donor as well as the recipient.

.PA
ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³What is SILA ?³ -- morality, virtues, good conduct
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

The twofold classification:
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ
i) VARITTA-SILA - the avoidance of unwholesome actions or non-transgression (such as killing, stealing, sexual-misconduct, lying etc.)

ii) CARITTA-SILA - the performance of wholesome actions (eg. reverence, humility, patience etc. including fulfilling one's moral duties and obligations towards one another)

The threefold classification:
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

i) Right speech ii) Right Action and iii) Right Livelihood

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Other Classifications:
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

Five precepts, Eight precepts, Ten precepts etc.

Why practice SILA?
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

-- it frees the mind from remorse, paving the way for calmness and concentration

Benefits of SILA
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

i) large fortune
ii) good reputation
iii) fearlessness/courage to face others
iv) peaceful death
v) good rebirth

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ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³ What is BHAVANA ? ³ -- mental culture, meditation
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ -- it is used to denote the practical methods of mental training
-- it involves 3 factors of the noble Eightfold Path, viz. right effort, right mindfulness and right concentration

The two kinds of meditation or mental culture:

i) SAMATHA BHAVANA - leading to calmness and tranquility

ii) VIPASSANA BHAVANA - leading to insight or knowledge and vision of the true nature of life

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ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

concentrated mind which sees the nature of things 'as they really are'.

Benefits of meditation:
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

- ability to relax, leading to better mental and physical health
- overcomming stress and strain
- lowering high blood pressure
- better memory
- greater self-confidence
- overcoming worries, anxieties and fears
- better personality through improved human relationship
- greater efficiency in jobs requiring concentration
- leads to wisdom and insight and the cessation of all forms of suffering and unsatisfactoriness

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ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

Back to Work (First week on a new job, & she has to cum already!)
byStephen7Redo©

Carol started a new job this past week. So far everything has been going great and she feel
adjusting to a very new environment. There just seems to be one obvious problem. Except f
Zachary, the new office is full of nothing but younger women. Most are particularly good look
In fact, here it is Thursday and she finds herself walking out into the hallway from her office
Mr. Zachary looking right at Ann, the youngest of the women in the office. Ann is slightly ber
copier with her tight skirt practically molded to her backside. He is obviously admiring her lo
his head tilts downward then back up, his probing eyes following from her snug skirt down h
thighs to her high heels, twice. Carol knows from the way he ogles the girl his manly penis is
in his dress slacks as he gets his fill of watching her bottom sway back and forth as she con
manipulate the office copier.

For some very strange reason she finds herself a little aroused. She fantasizes about not on
underwear her boss wears, boxers or briefs, but even what is under Ann's skirt. Maybe she
those sexy little thongs, or better...maybe nothing.

'Carol! What are you doing?' She screams in hear head.

She can't help it. Her 'girl' tingles in the skimpy bikini's she wears under her own skirt. Befor
think twice more about either one however, she quietly retreats back in to her own office.

It isn't long before lunch time rolls around. A lot of the girls go to lunch together she finds. Sh
gotten into the clique as yet and is still bringing her lunch. But as she leaves her office to go
from the vending machine she gets stuck behind the group of girls leaving for their lunch hou
them seems to be dressed sexier than the last as they parade by her in a mass of high heels
sexy stockings. At first she shakes her head in amazement at how girls nowadays can dress
work. Carol has dressed very professionally all week while she feels the young women flaun
also can't be comfortable to be dressed like that in such tight clothes all day.

Then as she is about to head down the hall the opposite way to get her soda she looks up to
sticking his head out of his office again watching all the young women as they giggle and sa
bottoms out the front door. He is standing in his doorway with his back to Carol. Just as the
she watches as he reaches down the front of his slacks and very obviously grabs himself.

Carol's mouth falls open as she eases back into her doorway. She can't believe she is watch
himself. Not being able to see his front side she can only imagine how his manhood has gro

out the fly of his pants. He is still looking out the glass doors as the girls walk across the par
Carol watches as her boss continues to grope himself.

This whole scene thoroughly catches Carol off guard. She watches Mr. Zachary rub his crot
for a few more seconds before he walks back into his office and closes his door. She can he
lock. All she can think of at the moment is how he is likely going back in to relieve himself. C
feels that familiar tingle between her legs once again. But this time she also feels an accom
of warm moisture down there. She can actually feel her panties dampen. She immediately g
office and closes the door behind her.

She doesn't lock hers, but she spends a few moments standing behind the closed door tryin
she has seen and felt in the last few minutes. As she relaxes she begins to let that familiar u
her as she thinks about Mr. Zachary behind his closed door. She is sure he is thinking abou
that work for him. Her mind races between him and the same girls, all now committed to her
pictures him sitting down behind his big wooden executive desk, his big cock growing in his
him unzipping his pants and giving it some room to breathe. The vision of him wrapping his
that hard manhood and beginning to stroke it causes the moisture in her panties to build furt

A wave of pleasure comes over her without her even touching herself as she envisions him
attention that it needs. As she pictures him in her mind, his hand continuing to work up and
his cock, her hand presses down the front of her skirt until it rests snugly between her thighs
an audible sigh as she feels the rush down there and she just knows Mr. Zachary is stroking
Carol rubs herself more briskly, both of them in their respective offices getting more and mo
free hand reaches up and rubs over her left breast until she can feel her nipple stiffen throug
and bra.

She gives it a firm pinch. A louder moan escapes her lips.

Carol does her best to keep the volume down knowing there are other people on the side of
pent up sexual tension requires release. She is torn between embarrassment and arousal, b
boss's hard cock in the forefront of her mind makes up her mind and the stirring in her 'girl' i
denied.

Her former embarrassment turns into sexual curiosity as she reaches between her legs and
fabric of her panties aside to easily access her 'girl'. The wetness from her pussy glistens ca
her. She runs her hand up her inner thigh and over puffy pink lips. She can feel her intense
moisture. She slides two fingers in a 'V' over her clit, scissoring the pink bead as her fingerti
soaking wet sex.

Her breasts tingle and her nipples are standing out very hard now. She brings up her hand b
each one. She lets out another moan, but quickly bites her lip as she leans back against the
bared pussy slowly. Here she is rubbing her pussy while her boss is likely rubbing his cock s
desk. She looks out the window on the other side of her own office and starts to rub herself f
her lips as she slides her fingers in and out of her pussy. She can vividly imagine all the thin
doing to himself where she can't see.

Carol is off in her own world when she suddenly gets yanked back by the sound of voices ar
her door. All the girls have not gone to lunch after all. At first she is a bit embarrassed at the
someone possibly knowing what she is doing behind that closed door. But then she just as q
thoughts back to what her boss is doing in his office, likely jerking off like crazy. She rubs he
little more firmly this time.

As she flicks her clit, she grins and gets more stimulated as she thinks about one of the othe
in on their boss and seeing his hard cock exposed. She lets out an extended groan as she s
faster while still pinching a nipple. Part of her can't help but wonder if someone really is on th
of her door silently checking her out as she stands getting wetter and wetter in her panties.

The excitement is almost too much for her to take. She senses the cum welling up in Mr. Za
drop of pre-cum leaks from the tip of his cock head. Carol uses her thumb to smear her own
swelling lips and it brings out a grainy throated moan as she thrusts her hips forward.

Carol can feel her orgasm build.

She is just about to go over the edge when she sees his cock in her mind and it throbs as it
stream of cum up into the air and accosts the young woman that has surprised him. Carol ha
image, on the edge of her own orgasm until she looks up into her boss's face...only it isn't hi
as the man strokes faster keeping a firm grip on his shaft while looking deep into her eyes...
shots vault from the end of that long hard cock it is no longer her boss but her fantasy cyber
cumming.

And he is cumming for her, on her!

Carol is suddenly on the receiving end as his cum splashes against her bare stomach. Stepl
stroke his cock milking out every drop of cum. Then with a great flash of light then immediat
Carol's eyes roll up in the back of her head as her knees shake and she struggles to keep st
pleasure and relief pour through her body. She breathes faster and in stuttering succession

small wave of orgasm washes over her. In her crescendo she holds her breath for a matter s
sharply as she falls back into the door.

When she finally can breath again she looks down at her stomach and swears she can see
She surprises even herself when she abruptly takes her hand from between her legs and ru
finger across her bare skin imagining she is fingering his thick white cum. She is warm there
and sticky.

Her finger then comes up to her mouth and she licks it clean tasting not only herself but her
cum.

She is enjoying the taste of herself and Stephen when...

There is a knock on her door. She jumps nearly falling forward, with her skirt still pulled up a
stretched down her still quivering thighs.

"Carol!" It's Mr. Zachary. "Carol? I need a word with you, please."

namo tassa bhagavato arahato sammÄ• sambuddhassa.

bÄ• lÄ• vatÄ• ra

paá¹‡Ä• ma

[ka]

sabbaá¹ƒ niruttipathapÄ• ragataá¹ƒ sabuddhaá¹ƒ,

buddhaá¹ƒ tilokatilakaá¹ƒ hatapÄ• padhammaá¹ƒ.

dhammaá¹ƒ vimuttisukhadaá¹ƒ vihatÄ• ghasaá¹ƒghaá¹ƒ,

saá¹ƒghaá¹ƒ ca niccamabhivandiya dakkhiá¹‡eyyaá¹ƒ ||

[kha]

vuddhippattosmi muddho mama varagaravo sÄ«lapaÃ±Ã±Ä• disobhe,

candÄ• dicceva suddhe varajinaá¹-hapite sÄ• sanÄ• bbhe patÄ«te.

nissÄ• yevÄ• tipemÄ• paá¹‡amiya sirasÄ• niccamesaá¹ƒ saritvÄ• ,

pÄ• dambhoje guá¹‡agge hataduritamalo Ä• nubhÄ• vena tassÄ• ||

[ga]

porÄ• á¹‡a sÄ«haá¸·a padattha vinicchayaÃ±ca,

sabbampi mÄ• gadhaniruttinayaá¹ƒ pasatthaá¹ƒ.

aÃ±Ã±aÃ±ca nekavidha sakkata saddasatthaá¹ƒ,

pÄ• ramparÄ• bhata mataÃ±ca nisamma sammÄ• ||

[gha]

bÄ• lÄ• vatÄ• ra varamÄ• gadha saddasatthe,

dubbodha nekapadaattha vinicchayena.

atthÄ• ya Ä• dhunika bÄ• laparamparÄ• ya,

__bÄ• lÄ• vatÄ• ra varagaá¹‡á¹-hipadaá¹ƒ_ karissaá¹ƒ ||

[á¹…a]

niccaá¹ƒ ye mettha bÄ• lÄ• varahadayayutÄ• suá¹-á¹-hu nikkhittanettÄ• ,

puá¹‡á¹‡e nÄ• nÄ• nayÄ• naá¹ƒ suratarusadise dhÄ«rapÄ• saá¹ƒsiye ve.

gambhÄ«raá¹ƒ duttaraá¹ƒ te jinavacanudadhiá¹ƒ tiá¹‡á¹‡athÄ• mÄ• bhaveyyuá¹ƒ,

laddhopÄ• yÄ• ca candaá¹ƒ taditarapacuraá¹ƒ sakkataá¹ƒ sotukÄ• mÄ• ||

[ca]

ganthanipphattiyÄ• sesa --- dukkarattaá¹ƒ yathÄ• vato.

jÄ• nanti kusalÄ• dhÄ«rÄ• , nekasatthantarÄ• disu.

ganthesu guá¹‡adosampi, teyeva vidurÄ• sadÄ• ||

[cha]

tasmÄ• ettha pamÄ• dÄ• di --- dosaleso bhave yadi.

porÄ• á¹‡Ä• ceraladdhÄ«hi, vilomaá¹ƒ vÄ• bhaveyya ce ||

[ja]

ganthantaraá¹ƒ vigÄ• hetvÄ• , vicÄ• retvÄ• punappunaá¹ƒ.

yuttimeva ca gaá¹‡hantu, hutvÄ• vÄ«maá¹ƒsabuddhikÄ• ti ||

paá¹‡Ä• ma

<1> buddhaá¹ƒ \Be 1/ tidhÄ• bhivanditvÄ• , buddhambuja vilocanaá¹ƒ.

__bÄ• lÄ• vatÄ• raá¹ƒ_ bhÄ• sissaá¹ƒ, bÄ• lÄ• naá¹ƒ buddhivuddhiyÄ• ||

1. sandhi kaá¹‡á¸• a

saÃ±Ã±Ä•

<2> __akkharÄ• pÄ• dayo ekacattÄ• lÄ«saá¹ƒ. _

akkharÄ• pi \Be 6/ akÄ• rÄ• dayo ekacattÄ• lÄ«saá¹ƒ suttantopakÄ• rÄ• . taá¹ƒ yathÄ• -a Ä
gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha da dha na, pa pha ba bha
á¸·a aá¹ƒ-iti.

<3> __tatthodantÄ• sarÄ• aá¹-á¹-ha. _

tattha \Be 8/ akkharesu okÄ• rantÄ• aá¹-á¹-ha sarÄ• nÄ• ma. tattheti vattate.

<4> __lahumattÄ• tayo rassÄ• . _

tattha \Be 9/ saresu lahumattÄ• a, i, u iti tayo rassÄ• .

<5> __aÃ±Ã±e dÄ«ghÄ• . _

tattha \Be 10/ saresu rassehaÃ±Ã±e dÄ«ghÄ• .

saá¹ƒyogato pubbe eo rassÄ• ivoccante, anantarÄ• byaÃ±janÄ• saá¹ƒyogo. ettha, seyyo

<6> __sesÄ• byaÃ±janÄ• . _

sare \Be 12/ á¹-hapetvÄ• sesÄ• kÄ• dayo niggahÄ«tantÄ• byaÃ±janÄ• .

<7> __vaggÄ• paÃ±capaÃ±caso mantÄ• . _

byaÃ±janÄ• naá¹ƒ \Be 13/ kÄ• dayo makÄ• rantÄ• paÃ±capaÃ±caso akkharavanto vaggÄ

<8> vaggÄ• naá¹ƒ \Be 16/ paá¹-hamadutiyÄ• so cÄ• ghoso. á¸·antÄ• Ã±Ã±e ghosÄ• . gho
``parasamaÃ±Ã±Ä• payogeâ€™â€™ ti saá¹…gahÄ«tÄ• . evaá¹ƒ liá¹…ga, sabbanÄ• ma, p
Ä• khyÄ• ta, kammappavacanÄ«yÄ• disaÃ±Ã±Ä• ca.

<9> __aá¹ƒiti niggahÄ«taá¹ƒ. _

aá¹ƒiti \Be 18/ akÄ• rato paraá¹ƒ yo bindu sÅ«yate, __taá¹ƒ nigga_hÄ«taá¹ƒ nÄ• ma.

bindu \Be 19/ cÅ«á¸·Ä• maá¹‡Ä• kÄ• ro, niggahÄ«tanti vuccate.

kevalassÄ• ppayogattÄ• , akÄ• ro sannidhÄ«yate.

<10> a, kavagga, hÄ• kaá¹‡á¸• ajÄ• , i, cavagga, yÄ• tÄ• lujÄ• , u, pavaggÄ• oá¹-á¹-hajÄ
muddhajÄ• , tavagga, la, sÄ• dantajÄ• , e kaá¹‡á¹-hatÄ• lujo, o kaá¹‡á¹-hoá¹-á¹-hajo, vo da

saÃ±Ã±Ä• ||

sarasandhi

<11> loka \Be 21/ aggoityasmiá¹ƒ --- ``pubbamadhoá¹-hita massaraá¹ƒ sarena viyojayeâ€™
pubbabyaÃ±janaá¹ƒ sarato puthakkÄ• tabbaá¹ƒ.

__sarÄ• sare lopaá¹ƒ_.

anantare sare pare sarÄ• lopaá¹ƒ papponti.

``nare \Be 22/ paraá¹ƒ yutteâ€™â€™ ti assaro byaÃ±jano parakkharaá¹ƒ netabbo lokaggo.

saretyasmiá¹ƒ \Be 24/ opasilesiko kÄ• sasattamÄ«, tato vaá¹‡á¹‡akÄ• labyavadhÄ• ne kÄ•
yathÄ• -maá¹ƒ ahÄ• sÄ«ti, ``pamÄ• damanuyuÃ±jantÄ«â€™â€™ tyÄ• digÄ• thÄ• yaá¹ƒ `ja
sabbasandhÄ«su.

anantaraá¹ƒ parassa sarassa lopaá¹ƒ vakkhati, tasmÄ• nena pubbassa lopo Ã±Ä• yati, ten
sattamÄ«niddiá¹-á¹-hassa paratÄ• pi gamyate.

<12> saretyadhikÄ• ro. \Be 26/ pana ime pana imetÄ«ha-sarÄ• lopaá¹ƒ itveva.

__vÄ• paro asarÅ«po_.

asamÄ• narÅ«pÄ• saramhÄ• paro saro vÄ• lupyate, paname, panime.

<13> bandhussa \Be 27/ iva, na upetÄ«tÄ«dha ---

__kvacÄ• savaá¹‡á¹‡aá¹ƒ lutte_.

sare lutte parasarassa kvaci asavaá¹‡á¹‡o hotÄ«ti i u iccetesaá¹ƒ á¹-hÄ• nÄ• sannÄ• e o.

<14> tatra \Be 29/ ayaá¹ƒ, yÄ• ni idha, bahu upakÄ• raá¹ƒ, saddhÄ• idha, tathÄ• upaman

__dÄ«ghaá¹ƒ_.

sare lutte paro saro kvaci á¹-hÄ• nÄ• sannaá¹ƒ dÄ«ghaá¹ƒ yÄ• ti. tatrÄ• yaá¹ƒ, yÄ• nÄ«dha saddhÄ«dha, tathÅ«pamaá¹ƒ.

<15> kiá¹ƒsu idhetyatra ---

__pubbo ca_.

sare lutte pubbo ca kvaci dÄ«ghaá¹ƒ yÄ• ti. kiá¹ƒ sÅ«dha.

<16> te \Be 30/ ajja, te ahaá¹ƒtettha ---

__yamedantassÄ• deso_.

sare pare antassa ekÄ• rassa kvaci yo Ä• deso hoti, tyajja, ``dÄ«ghaâ€™â€™ nti byaÃ±jan tyÄ• haá¹ƒ.

kvacÄ«ti kiá¹ƒ. nettha.

<17> so \Be 33/ assa, anu etityettha ---

__vamodudantÄ• naá¹ƒ_.

sare pare anto kÄ• rukÄ• rÄ• naá¹ƒ kvaci vo Ä• deso hoti. svassa, anveti.

kvacÄ«ti kiá¹ƒ. tayassu, sametÄ• yasmÄ• .

<18> idha \Be 34/ ahaá¹ƒ tÄ«dha ---

__do dhassa ca_.

sare pare dhassa kvaci do hoti. dÄ«ghe --- idÄ• haá¹ƒ. kvacÄ«ti kiá¹ƒ. idheva. cakÄ• rena b
bhikkhave.

<19> pati antuá¹ƒ, vutti assetÄ«ha ---

__ivaá¹‡á¹‡o yannavÄ• _.

sare pare ivaá¹‡á¹‡assa yo navÄ• hoti. kata yakÄ• rassa tissa ``sabbo cantÄ«â€™â€™ ti
``paradvebhÄ• vo á¹-hÄ• neâ€™â€™ ti sarato parabyaÃ±janassa á¹-hÄ• nÄ• sannavasÄ•
vutyassa.

navÄ• ti kiá¹ƒ. paá¹-aggi,

ettha ``kvaci paá¹-i patisseâ€™â€™ ti patissa paá¹-i, vaá¹‡á¹‡aggahaá¹‡aá¹ƒ sabbattha ras
saá¹…gahaá¹‡atthaá¹ƒ.

<20> yathÄ• \Be 36/ evetÄ«ha ---

__evÄ• dissa ri pubbo ca rasso_.

sarato parassa evassÄ• diekÄ• ro rittaá¹ƒ navÄ• yÄ• ti. pubbo ca á¹-hÄ• nÄ• sannaá¹ƒ ras

<21> na \Be 37/ imassa, ti aá¹…gikaá¹ƒ, lahu essati, attha atthaá¹ƒ, ito Ä• yati, tasmÄ• iha
abhiÃ±Ã±Ä• , putha eva, pÄ• evatÄ«ha vÄ• tveva ---

__ ya va ma da na ta ra á¸·Ä• cÄ• gamÄ• _.

sare pare yÄ• dayo Ä• gamÄ• vÄ• honti, cakÄ• rena go ca. nayimassa, tivaá¹…gikaá¹ƒ, la
itonÄ• yati, tasmÄ• tiha, sabbhireva, chaá¸·abhiÃ±Ä• , puthageva, ``rassaâ€™â€™ nti byaÃ
pageva.

vÄ• ti kiá¹ƒ. cha abhiÃ±Ã±Ä• , putha eva, pÄ• eva.

ettha ``sare kvacÄ«â€™â€™ ti sarÄ• naá¹ƒ pakati hoti, sassarÅ«pameva, na vikÄ• rotyatth

<22> abhi \Be 39/ uggatotyatra ---

``abbho abhÄ«â€™â€™ ti abhissa abbho. abbhuggato.

sarasandhi ||

byaÃ±janasandhi

<23> byaÃ±janetyadhikÄ• ro. kvacÄ«tveva. so bhikkhu, kacci nu tvaá¹ƒ, jÄ• nema tantÄ«ha

__lopaÃ±ca tatrÄ• kÄ• ro_.

byaÃ±jane pare sarÄ• naá¹ƒ kvaci lopohoti, tatra lutte á¹-hÄ• ne akÄ• rÄ• gamo, cakÄ• ren sabhikkhu kaccino tvaá¹ƒ, jÄ• nemu taá¹ƒ.

kvacÄ«ti kiá¹ƒ, somuni.

<24> ughoso \Be 40/, Ä• khÄ• tantÄ«ha --- dvebhÄ• ve á¹-hÄ• ne itveva.

__vagge ghosÄ• ghosÄ• naá¹ƒ tatiyapaá¹-hamÄ• _.

vagge ghosÄ• ghosÄ• naá¹ƒ catutthadutiyÄ• naá¹ƒ tabbagge tatiyapaá¹-hamÄ• honti yath á¹-hÄ• ne, ugghoso, rasse akkhÄ• taá¹ƒ.

<25> para \Be 41/ sahassaá¹ƒ, atippakhotÄ«ha --- ``kvaci o byaÃ±janeâ€™â€™ ti okÄ• rÄ• gÄ• game ca, atippagokho.

<26> ava naddhÄ• tyatra --- ``o avasseâ€™â€™ ti kvaci avassa o. onaddhÄ• .

kvacÄ«ti kiá¹ƒ. avasussatu.

byaÃ±janasandhi.

niggahÄ«tasandhi

<27> niggahÄ«tantyadhikÄ• ro \Be 42/. kiá¹ƒ kato, saá¹ƒ jÄ• to, saá¹ƒ á¹-hito, taá¹ƒ dhanaá

__vaggantaá¹ƒ vÄ• vagge_.

vaggabyaÃ±jane pare bindussa tabbagganto vÄ• hoti. kiá¹…kato, saÃ±jÄ• to, saá¹‡á¹-hito
tammittaá¹ƒ.

vÄ• ti kiá¹ƒ. na taá¹ƒ kammaá¹ƒ.

vÄ• kÄ• reneva le lo ca. pulliá¹…gaá¹ƒ.

<28> vÄ• tyadhikÄ• ro \Be 43/. evaá¹ƒ assa, etaá¹ƒ avocetÄ«ha ---

__madÄ• sare_.

sare pare binduno ma dÄ• vÄ• honti. evamassa, etadavoca.

vÄ• ti kiá¹ƒ. maá¹ƒ ajini.

<29> taá¹ƒ eva, taá¹ƒ hÄ«tÄ«ha ---

__eheÃ±aá¹ƒ_.

ekÄ• re, he ca pare binduno Ã±o vÄ• hoti. dvitte --- taÃ±Ã±eva, tameva. taÃ±hi, taá¹ƒ hi.

<30> saá¹ƒyogotÄ«ha ---

__saye ca_.

yakÄ• re pare tena saha binduno Ã±o vÄ• hoti. dvitte --- saÃ±Ã±ogo, saá¹ƒyogo.

<31> cakkhu aniccaá¹ƒ, ava sirotÄ«ha - Ä• gamo, kvacitveva.

__niggahÄ«taÃ±ca_.

sare, byaÃ±jane vÄ• pare kvaci bindvÄ• gamo hoti. cakkhuá¹ƒaniccaá¹ƒ, avaá¹ƒsiro.

<32> vidÅ«naá¹ƒ \Be 44/ aggaá¹ƒ, tÄ• saá¹ƒ ahaá¹ƒtÄ«ha ---

``kvaci lopaá¹ƒâ€™â€™ ti sare bindulopo, vidÅ«naggaá¹ƒ. dÄ«ghetÄ• sÄ• haá¹ƒ.

<33> buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ, saá¹ƒ rÄ• gotÄ«ha ---

``byaÃ±jane ceâ€™â€™ ti bindulopo, buddhÄ• nasÄ• sanaá¹ƒ. dÄ«ghesÄ• rÄ• go.

<34> bÄ«jaá¹ƒ ivetÄ«ha ---

__paro vÄ• saro_.

binduto paro saro vÄ• lupyate, bÄ«jaá¹ƒva.

<35> evaá¹ƒ assetÄ«ha ---

__byaÃ±jano ca visaÃ±Ã±ogo_.

binduto pare sare lutte saá¹ƒyogo byaÃ±jano vinaá¹-á¹-hasaá¹ƒyogo hotÄ«ti pubbasalopo.

niggahÄ«tasandhi.

vomissaka sandhÄ«

<36> __anupadiá¹-á¹-hÄ• naá¹ƒ vuttayogato. _

idhÄ• niddiá¹-á¹-hÄ• \Be 45/ sandhayo vuttÄ• nusÄ• rena Ã±e yyÄ• , yathÄ• --- yadi evaá¹
yÄ• dese iminÄ• suttena dayakÄ• rasaá¹ƒyogassa jo, dhayakÄ• rasaá¹ƒyogassa jho, dvitte
bojjhaá¹…gÄ• .

<37> asadisasaá¹ƒyoge \Be 46/ ekasarÅ«patÄ• ca.

pari esanÄ• tÄ«ha --- yÄ• dese rakÄ• rassa yo, payyesa nÄ• .

<38> vaá¹‡á¹‡Ä• naá¹ƒ \Be 47/ bahuttaá¹ƒ, viparÄ«tatÄ• ca.

sarati, iti eva, sÄ• itthÄ«, busaá¹ƒ eva, bahu Ä• bÄ• dho, adhi abhavi, sukhaá¹ƒ, dukkhaá¹

mÄ• gamo sakÄ• re akÄ• rassa u ca, sumarati.

issa vo, itveva.

paralope Ä• kÄ• rassa o, sotthÄ«.

mÄ• dese \Be 48/, pubbadÄ«ghe ca ekÄ• rassa i. busÄ• miva.

vÄ• dese havakÄ• ravipariyayo. bahvÄ• bÄ• dho.

adhissa kvaci addho, dÄ«ghe-addhÄ• bhavi.

binduno, okÄ• rassa ca e. sukhe, dukkhe, jÄ«ve.

<39> radÄ• naá¹ƒ \Be 50/ á¸·o, paá¹-ibodho, pariá¸·Ä• ho.

<40> sare, byaÃ±jane vÄ• pare binduno kvaci mo. mam abhÄ• si, buddham saraá¹‡aá¹ƒ, p
ayuttattÄ• .

<41> binduto parasarÄ• na maÃ±Ã±assaratÄ• pi.

taá¹ƒ iminÄ• , evaá¹ƒ imaá¹ƒ, kiá¹ƒ ahaá¹ƒ tÄ«ha-issa a. tadaminÄ• .

issa u, akÄ• rassa ca e, bindulopÄ• do. evumaá¹ƒ, kehaá¹ƒ.

<42> vÄ• kyasukhuccÄ• raá¹‡atthaá¹ƒ, chandahÄ• nitthaÃ±ca vaá¹‡á¹‡alopopi.

paá¹-isaá¹…khÄ• ya yonisotÄ«ha --- pubbayalopo, paá¹-isaá¹…khÄ• yoniso.

<43> alÄ• bÅ«nityÄ• do \Be 51/ akÄ• ralopo. lÄ• bÅ«ni sÄ«danti, silÄ• plavanti.

<44> vutyabhedÄ• ya vikÄ• ropi.

akaramhase tetyÄ• do sakÄ• re garuno ekÄ• rassa iminÄ• lahuakÄ• ro, akaramhasa te kic

<45> akkharaniyamo \Be 52/ chandaá¹ƒ, garulahuniyamo bhave vutti,

dÄ«gho, saá¹ƒyogÄ• dipubbo rasso ca garu, lahu tu rasso. yathÄ• - Ä• , assa, aá¹ƒ, a.

<46> evamaÃ±Ã±Ä• pi \Be 53/ viÃ±Ã±eyyÄ• , saá¹ƒhitÄ• tantiyÄ• hitÄ• .

saá¹ƒhitÄ• ti ca vaá¹‡á¹‡Ä• naá¹ƒ, sannidhabyavadhÄ• nato ||

vomissakasandhi.

2. nÄ• makaá¹‡á¸• a

pulliá¹…ga

<47> ``jinavacanayuttaá¹ƒ \Be 55/ hÄ«â€™â€™ ti sabbatthÄ• dhikÄ• ro.

__liá¹…gaÃ±ca nipaccate_.

dhÄ• tuppaccayavibhattivajjitamatthayuttaá¹ƒ saddarÅ«paá¹ƒ liá¹…gaá¹ƒ nÄ• ma, jinavaca
idha á¹-hapÄ«yati nipphÄ• dÄ«yati ca.

<48> buddhaiti \Be 56/ á¹-hite ---

__tato ca vibhattiyo_.

tasmÄ• liá¹…gÄ• parÄ• vibhattiyo honti. cakÄ• rena tÄ• saá¹ƒ ekavacanÄ• dipaá¹-hamÄ•

``si yo aá¹ƒ yo nÄ• hi sa naá¹ƒ smÄ• hi sa naá¹ƒ smiá¹ƒ sÅ«â€™â€™ ti vibhattiyo. si yo it
yo iti dutiyÄ• , nÄ• hi iti tatiyÄ• , sa naá¹ƒ iti catutthÄ«, smÄ• hi iti paÃ±camÄ«, sa naá¹ƒ iti
smiá¹ƒ su iti sattamÄ«.

__liá¹…gatthe paá¹-hamÄ• _.

yo \Be 59/ kammakattÄ• divattantaramappatto sassarÅ«paá¹-á¹-ho suddho, so __liá¹…gatt
tassÄ• bhidhÄ• namatte paá¹-hamÄ• vibhatti hoti. tassÄ• paniyame ekamhi vattabbe ekava
nenetivacanaá¹ƒ, ekassatthassa vacanaá¹ƒ ekavacanaá¹ƒ. evaá¹ƒ bahuvacanaá¹ƒ.

atotveva.

__so_.

akÄ• rantÄ• \Be 60/ parassa sissa o hoti.

__saralopo mÄ• desappaccayÄ• dimhi saralope tu pakati_.

aá¹ƒÄ• dÄ«su paresu sarassa lopo hoti, tasmiá¹ƒ kate tu kvacÄ• dinÄ• asavaá¹‡á¹‡e patte

naye \Be 61/ paraá¹ƒ yutte. evamupari saralopÄ• di. buddho.

bahumhi vattabbe bahuvacanaá¹ƒ yo.

ato vÄ• tveva.

__sabbayonÄ«namÄ• e_.

akÄ• rantÄ• paresaá¹ƒ paá¹-hamadutiyÄ• yonÄ«naá¹ƒ yathÄ• saá¹…khyaá¹ƒ Ä• e vÄ• ho

vÄ• ti kiá¹ƒ. aggayo.

<49> liá¹…gatthe \Be 62/ paá¹-hamÄ• tveva.

__Ä• lapane ca_.

abhimukhÄ«karaá¹‡amÄ• lapanaá¹ƒ, tadadhike liá¹…gatthe paá¹-hamÄ• hoti.

``Ä• lapane si gasaÃ±Ã±oâ€™â€™ ti sissa gasaÃ±Ã±Ä• . geitveva.

__akÄ• rÄ• pitÄ• dyantÄ• namÄ• _.

ge pare akÄ• ro pitusatthuattarÄ• jÄ• dÄ«namanto ca Ä• ttaá¹ƒ yÄ• ti.

``Ä• kÄ• ro vÄ• â€™â€™ ti ge pare Ä• kÄ• rassa rasso vÄ• .

__sesato lopaá¹ƒ gasÄ«pi_.

so siá¹ƒ syÄ• ca sakhÄ• to gassevÄ• tyÄ• diniddiá¹-á¹-hehaÃ±Ã±e avaá¹‡á¹‡ivaá¹‡á¹‡uva
tehi pare gasÄ« lupyante. he - buddha, buddhÄ• . yo - buddhÄ• .

<50> __kammatthe dutiyÄ• . _

yaá¹ƒ \Be 63/ karoti, taá¹ƒ kammaá¹ƒ nÄ• ma. tattha dutiyÄ• hoti. aá¹ƒbuddhaá¹ƒ. yossa e

<51> tatiyÄ• tveva.

__kattari ca_.

yo karoti, sa kattÄ• nÄ• ma. tattha tatiyÄ• hoti. nÄ• .

__ato nena_.

akÄ• rÄ• paro nÄ• enaá¹ƒ yÄ• ti. buddhena.

hi.

__suhisvakÄ• ro e_.

suhisu \Be 64/ paresvakÄ• rassa e hoti.

__smÄ• hisminnaá¹ƒ mhÄ• bhimhi vÄ• _.

sabbasaddehi paresaá¹ƒ smÄ• hisminnaá¹ƒ yathÄ• saá¹…khyaá¹ƒ mhÄ• bhimhiiccete vÄ•

<52> __karaá¹‡e tatiyÄ• . _

yena \Be 65/ vÄ• kayirate, taá¹ƒ karaá¹‡aá¹ƒ nÄ• ma. tattha tatiyÄ• hoti. sabbaá¹ƒ kattusa

<53> __sampadÄ• ne catutthÄ«. _

yassa dÄ• tukÄ• mo rocate, dhÄ• rayate vÄ• , taá¹ƒ sampadÄ• naá¹ƒ nÄ• ma. tattha catutt

ato vÄ• tveva.

__Ä• ya catutthekavacanassa tu_.

akÄ• rÄ• parassa catutthekavacanassa Ä• yo vÄ• hoti. buddhÄ• ya.

``sÄ• gamo \Be 66/ seâ€™â€™ ti se sakÄ• rÄ• gamo. buddhassa. naá¹ƒ.

dÄ«ghantveva.

__sunaá¹ƒhisu ca_.

sunaá¹ƒhisu paresu sarÄ• dÄ«naá¹ƒ dÄ«gho hoti. casaddena kvaci na. buddhÄ• naá¹ƒ.

<54> __apÄ• dÄ• ne paÃ±camÄ«. _

yasmÄ• dapeti, bhayamÄ• datte vÄ• , tadapÄ• dÄ• naá¹ƒ nÄ• ma, tattha paÃ±camÄ« hoti.

ato Ä• etveva.

<55> __smÄ• sminnaá¹ƒ vÄ• . _

akÄ• rÄ• paresaá¹ƒ smÄ• sminnaá¹ƒ Ä• e vÄ• honti. buddhÄ• , buddhamhÄ• , buddhasm

<56> __sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«. _

yassa \Be 67/ vÄ• pariggaho, taá¹ƒ sÄ• mÄ« nÄ• ma. tattha chaá¹-á¹-hÄ« hoti. buddhassa

<57> __okÄ• se sattamÄ«. _

yodhÄ• ro, tamokÄ• saá¹ƒ nÄ• ma. tattha sattamÄ« hoti. smiá¹ƒ-buddhe, buddhamhi, budd

<58> buddho buddha sukhaá¹ƒ dadÄ• ti sarato buddhaá¹ƒ tato dukkaraá¹ƒ,

kiá¹ƒ buddhena mahiddhayopi munayo buddhena jÄ• tÄ• sukhÄ«.

buddhasseva manaá¹ƒ dade padamahaá¹ƒ buddhÄ• labheyyÄ• ccutaá¹ƒ,

buddhassiddhi na kiá¹ƒ kare bhavabhave bhattyatthu buddhe mama ||

<59> ito \Be 68/ paraá¹ƒ tatiyÄ• paÃ±camÄ«naÃ±ca catutthÄ«chaá¹-á¹-hÄ«naÃ±ca sarÅ«p
paÃ±camÄ«chaá¹-á¹-hiyo bhÄ«yo upekkhante.

<60> atta, si.

brahmattasakharÄ• jÄ• dito tveva.

__syÄ• ca_.

brahmÄ• dito sissa Ä• hoti. attÄ• .

``yonamÄ• noâ€™â€™ ti brahmÄ• dito yonaá¹ƒ Ä• nottaá¹ƒ. attÄ• no.

<61> he - atta, attÄ• . yo, attÄ• no.

<62> ``brahmattasakharÄ• jÄ• dito \Be 69/ amÄ• naâ€™â€™ nti brahmÄ• dito aá¹ƒvacana attÄ• naá¹ƒ, attaá¹ƒ. attÄ• no.

<63> attena, attanÄ• . pakkhe-jinavacanÄ• nurodhena enÄ• bhÄ• vo.

``attÄ• nto \Be 70/ hismimanattaá¹ƒâ€™â€™ ti himhi attantassa ano. attanehi. evaá¹ƒ kara

<64> ``sassa noâ€™â€™ ti nokÄ• ro. attano. attÄ• naá¹ƒ.

<65> amhatumhantu rÄ• jabrahmattasakha satthupitÄ• dÄ«hi smÄ• nÄ• va.

amhÄ• dito smÄ• nÄ• iva hoti. attanÄ• .

<66> ``tato sminnÄ«â€™â€™ ti smino ni. attani. ``anattaâ€™â€™ nti bhÄ• vaniddesena su

<67> rÄ• jÄ• \Be 71/ attÄ• va. nÄ• .

savibhattissa rÄ• jassetveva.

__nÄ• mhi raÃ±Ã±Ä• vÄ• _.

nÄ• mhi savibhattissa rÄ• jasaddassa raÃ±Ã±Ä• vÄ• hoti. raÃ±Ã±Ä• , rÄ• jena.

__rÄ• jassa rÄ• ju sunaá¹ƒhisu ca_.

sunaá¹ƒ hisu paresu rÄ• jassa rÄ• ju hoti, cakÄ• rena kvaci na.

``sunaá¹ƒhisu \Be 72/ cetiâ€™â€™ dÄ«ghe - rÄ• jÅ«bhi, rÄ• jÅ«hi, rÄ• jebhi, rÄ• jehi.

<68> savibhattissetyadhikÄ• ro.

``rÄ• jassa raÃ±Ã±o rÄ• jino seâ€™â€™ ti se raÃ±Ã±o rÄ• jino honti. raÃ±Ã±o, rÄ• jino.

``raÃ±Ã±aá¹ƒ namhi vÄ• â€™â€™ ti namhi raÃ±Ã±aá¹ƒ vÄ• . raÃ±Ã±aá¹ƒ, rÄ• jÅ«naá¹ƒ, r

<69> smÄ• ssanÄ• tulyattÄ• -nÄ• mhi \Be 73/ raÃ±Ã±Ä• vÄ• . raÃ±Ã±Ä• , rÄ• jamhÄ• , rÄ

<70> ``smimhi raÃ±Ã±e rÄ• jinÄ«â€™â€™ ti smimhi raÃ±Ã±e rÄ• jini honti. raÃ±Ã±e, rÄ• ji

<71> guá¹‡avantu, si.

savibhattissa ntussetveva.

``Ä• simhÄ«â€™â€™ ti simhi savibhattissa ntussa Ä• . guá¹‡avÄ• .

yomhi paá¹-hametveva.

__ntussa nto_.

paá¹-hame yomhi savibhattissa ntussa ntokÄ• ro hoti. guá¹‡avanto.

sunaá¹ƒhisu attaá¹ƒtveva.

__ntussanto yosu ca_.

sunaá¹ƒhisu, yosu, cakÄ• rena aÃ±Ã±esupi paresu ntussanto attaá¹ƒ yÄ• ti. guá¹‡avantÄ•

<72> savibhattissetyadhikÄ• ro \Be 74/. aá¹ƒitveva.

__avaá¹‡á¹‡o ca ge_.

ge pare savibhattissa ntussa aá¹ƒaÄ• honti. heguá¹‡avaá¹ƒ, guá¹‡ava, guá¹‡avÄ• . yo - gu
guá¹‡avantÄ• .

<73> attaá¹ƒ --- guá¹‡avantaá¹ƒ. guá¹‡avante.

<74> ``totitÄ• \Be 75/ sasmiá¹ƒ nÄ• svÄ«â€™â€™ ti savibhattissa ntussa nÄ• mhi tÄ• , se
vÄ• . guá¹‡avatÄ• , guá¹‡avantena. guá¹‡avantebhi, guá¹‡avantehi.

<75> guá¹‡avato, guá¹‡avantassa.

``namhi taá¹ƒ vÄ• â€™â€™ ti namhi ntussa taá¹ƒ vÄ• . guá¹‡avataá¹ƒ, guá¹‡avantÄ• naá¹

<76> guá¹‡avati, guá¹‡avante, guá¹‡avantamhi, guá¹‡avantasmiá¹ƒ, guá¹‡avantesu.

<77> gacchanta, si.

``simhi gacchantÄ• dÄ«naá¹ƒ ntasaddo aâ€™â€™ nti ntasaddassa aá¹ƒvÄ• , silopo. gacch
gacchanto.

gacchantÄ• dÄ«naá¹ƒ ntasaddotveva.

__sesesuntuva_.

vuttaá¹ƒ hitvÄ• sesesu gacchantÄ• dÄ«naá¹ƒ ntasaddo ntu iva daá¹-á¹-habbo. gacchanto,

sesaá¹ƒ guá¹‡avantusamaá¹ƒ.

<78> gacchantÄ• dayo \Be 77/ nÄ• ma antappaccayantÄ• .

<79> aggi, silopo.

``ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalÄ• â€™â€™ ti ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ yathÄ• saá¹…khya

jhalato vÄ• tveva.

__ghapato ca yonaá¹ƒ lopo_.

ghapajhalato yonaá¹ƒ lopo vÄ• hoti.

__yosu katanikÄ• ralopesu dÄ«ghaá¹ƒ_.

kato nikÄ• ro lopo ca yesaá¹ƒ tesu yosu sarÄ• naá¹ƒ dÄ«gho hoti. aggÄ«. pakkhe-attantvev

__yo svakatarasso jho_.

yosu akatarasso jho attaá¹ƒ yÄ• ti. aggayo. tathÄ• lapane.

<80> __aá¹ƒ mo niggahÄ«taá¹ƒ jhalapehi. _

jhalapato aá¹ƒ mo ca binduá¹ƒ yanti. aggiá¹ƒ. aggÄ«, aggayo.

<81> agginÄ• . dÄ«ghe-aggÄ«bhi, aggÄ«hi.

<82> ``jhalato sassa no vÄ• â€™â€™ ti sassa nottaá¹ƒ vÄ• . aggino, aggissa. aggÄ«naá¹ƒ

<83> ``jhalato ceâ€™â€™ ti smÄ• ssa nÄ• . agginÄ• .

<84> aggimhi, aggismiá¹ƒ. aggÄ«su.

<85> Ä• di aggÄ«va. smiá¹ƒno pana ``Ä• dito o ceâ€™â€™ ti aá¹ƒ, o ca vÄ• . Ä• di, Ä• do, Ä• dÄ«su.

<86> daá¹‡á¸• Ä« \Be 79/, si.

``agho rassaâ€™â€™ mÄ• dinÄ• rasse sampatte ``na sismimanapuá¹ƒsakÄ• nÄ«â€™â€™ rasso. silopo, daá¹‡á¸• Ä«, yolope --- daá¹‡á¸• Ä«. pakkhe ---

__agho rassamekavacanayosvapi ca_.

ekavacanayosu jhalapÄ• rassaá¹ƒ yanti.

jhato katarassÄ• tveva.

__yonaá¹ƒ no_.

katassÄ• jhato yonaá¹ƒ nottaá¹ƒ hoti. daá¹‡á¸• ino.

<87> ``jhalapÄ• rassaâ€™â€™ nti ge pare jhalapÄ• naá¹ƒ rasso. hedaá¹‡á¸• i. daá¹‡á¸• Ä

<88> vÄ• \Be 80/ aá¹ƒitveva.

``naá¹ƒ jhato katarassÄ• â€™â€™ ti aá¹ƒiccassa naá¹ƒ vÄ• . daá¹‡á¸• inaá¹ƒ, daá¹‡á¸• iá¹
daá¹‡á¸• ino.

<89> daá¹‡á¸• inÄ• . daá¹‡á¸• Ä«bhi, daá¹‡á¸• Ä«hi.

<90> daá¹‡á¸• ino, daá¹‡á¸• issa. daá¹‡á¸• Ä«naá¹ƒ.

<91> jhato katarassÄ• tveva.

``sminnÄ«â€™â€™ ti smino ni. daá¹‡á¸• ini. daá¹‡á¸• Ä«su.

<92> bhikkhu, silopo.

vÄ• yonaá¹ƒtveva.

``lato vo kÄ• ro ceâ€™â€™ ti lato yonaá¹ƒ vottaá¹ƒ vÄ• .

attaá¹ƒ akatarassotveva.

__vevosu lo ca_.

vevosu akatarasso lo attaá¹ƒ yÄ• ti. bhikkhavo, pakkhe --- yolopa dÄ«ghÄ• . bhikkhÅ«.

<93> he-bhikkhu.

``akatarassÄ• lato yvÄ• lapanassa vevoâ€™â€™ ti Ä• lapane yossa vevokÄ• rÄ• , attaá¹ƒ
bhikkhÅ«.

<94> bhikkhuá¹ƒ. bhikkhavo, bhikkhÅ«. sesaá¹ƒ aggÄ«va.

<95> evaá¹ƒ jantu. jantÅ«, jantavo.

``lato \Be 81/ vokÄ• ro ceâ€™â€™ tÄ«ha kÄ• raggahaá¹‡ena yonaá¹ƒ nottaá¹ƒ, cakÄ• rena
viseso. jantuno, jantuyo.

<96> satthu, si.

``satthupitÄ• dÄ«namÄ• sismiá¹ƒ silopo ceâ€™â€™ ti satthÄ• dyantassa Ä• , silopo ca. sa

satthupitÄ• dÄ«nantyadhikÄ• ro.

__aÃ±Ã±esvÄ• rattaá¹ƒ_.

sitoÃ±Ã±esu satthÄ• dyantassa Ä• ro hoti.

__tato yonamo tu_.

tato Ä• rato yonaá¹ƒ o hoti. satthÄ• ro.

<97> he-sattha, satthÄ• . satthÄ• ro.

<98> satthÄ• raá¹ƒ. satthÄ• re, satthÄ• ro.

<99> ``nÄ• Ä• â€™â€™ ti Ä• rato nÄ• ssa Ä• . satthÄ• rÄ• . satthÄ• rebhi, satthÄ• rehi.

<100> __u sasmiá¹ƒ salopo ca. _

se \Be 82/ satthÄ• dyantassa u hoti salopo ca vÄ• . satthu, satthuno, satthussa.

``vÄ• namhÄ«â€™â€™ ti namhi Ä• ro vÄ• . satthÄ• rÄ• naá¹ƒ.

``satthunÄ• ttaÃ±ceâ€™â€™ ti namhi satthÄ• dyantassa attaá¹ƒ vÄ• . dÄ«ghesatthÄ• naá¹

<101> ``tato smimÄ«â€™â€™ ti Ä• rato smino i. ``Ä• ro rassamÄ«kÄ• reâ€™â€™ ti imhi Ä
satthÄ• resu. evaá¹ƒ nattÄ• di.

<102> pitÄ• \Be 83/ sattheva. ``pitÄ• dÄ«namasimhÄ«â€™â€™ ti sitoÃ±Ã±esu Ä• rassa ra

namhi --- pitÅ«nantipi hoti. evaá¹ƒ bhÄ• tuppabhutayo.

<103> abhibhÅ«. rasse-abhibhuvo. yolopeabhibhÅ«. sesaá¹ƒ bhikkhÅ«va, rassova viseso.

<104> evaá¹ƒ \Be 84/ sabbaÃ±Ã±Å«. pubbeva yonaá¹ƒ nokÄ• ro ca. sabbaÃ±Ã±uno, sabb

<105> go.

gÄ• vaitveva.

``yosu ceâ€™â€™ ti gosaddokÄ• rassa Ä• vo, ``tato yonamo tuâ€™â€™ tÄ«ha tusaddena tathÄ• lapane.

<106> __avamhi ca. _

amhi pare gosaddokÄ• rassa Ä• vaavÄ• honti, casaddena hinaá¹ƒvajjitesu sesesupi.

<107> ``Ä• vassu vÄ• â€™â€™ ti amhi Ä• vantassa uttaá¹ƒ vÄ• , gÄ• hvaá¹ƒ, gÄ• vaá¹ƒ, g gavena. gobhi, gohi.

<108> ``gÄ• va seâ€™â€™ ti se ossa Ä• vo. gÄ• vassa, gavassa. ``tato naâ€™â€™ mÄ• ossa avo ca. gavaá¹ƒ.

<109> ``suhinÄ• su \Be 85/ ceâ€™â€™ tÄ«ha cakÄ• rena gossa gu ca. dvitte-gunnaá¹ƒ, g gÄ• vamhÄ• , gavamhÄ• , gÄ• vasmÄ• , gavasmÄ• . gobhi, gohi.

<110> gÄ• ve, gave, gÄ• vamhi, gavamhi, gÄ• vasmiá¹ƒ, gavasmiá¹ƒ. gÄ• vesu, gavesu, g

pulliá¹…gÄ• .

itthiliá¹…ga

<111> kaÃ±Ã±Ä• \Be 86/. silopo.

``Ä• ghoâ€™â€™ ti itthiyaá¹ƒ Ä• kÄ• rassa ghasaÃ±Ã±Ä• . yo lope --- kaÃ±Ã±Ä• . pakkhe

<112> ``ghate ceâ€™â€™ ti gassa e. he-kaÃ±Ã±e. kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo.

<113> kaÃ±Ã±aá¹ƒ. kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo.

<114> Ä• ya ekavacanassetveva.

``ghato nÄ• dÄ«naâ€™â€™ nti nÄ• dekavacanÄ• namÄ• yo. kaÃ±Ã±Ä• ya. kaÃ±Ã±Ä• bhi

<115> kaÃ±Ã±Ä• ya. kaÃ±Ã±Ä• naá¹ƒ.

<116> __ghapato smiá¹ƒ yaá¹ƒ vÄ• . _

ghapehi smino yaá¹ƒ vÄ• hoti. kaÃ±Ã±Ä• yaá¹ƒ, kaÃ±Ã±Ä• ya. kaÃ±Ã±Ä• su.

<117> ratti \Be 87/, silopo.

``te itthikhyÄ• poâ€™â€™ ti itthiyamivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ pasaÃ±Ã±Ä• . yolopadÄ• rattiyo. tathÄ• lapane.

<118> rattiá¹ƒ, rattÄ«. rattiyo.

<119> ekavacanassa nÄ• dÄ«nantveva.

``pato yÄ• â€™â€™ ti nÄ• dekavacanÄ• naá¹ƒ yÄ• . rattiyÄ• . rattÄ«bhi, rattÄ«hi.

<120> rattiyÄ• . rattÄ«naá¹ƒ.

<121> rattiyaá¹ƒ, rattiyÄ• . rattÄ«su.

<122> nadÄ« \Be 88/. sesaá¹ƒ rattÄ«va. aghattÄ• rassova viseso.

<123> yÄ• gu rattÄ«va.

<124> mÄ• tu, dhÄ«tu, duhitvÄ• dayo piteva.

<125> jambÅ« nadÄ«va.

kaÃ±Ã±aiti á¹-hite ---

__itthiyamato Ä• paccayo_.

itthiyaá¹ƒ vattamÄ• nÄ• akÄ• rantato Ä• paccayo hoti. saralopapakalyÄ• di. kaÃ±Ã±Ä• .

``dhÄ• tuppaccayavibhatti vajjitamatthavaá¹ƒ liá¹…gaâ€™â€™ nti vacanato paccayantassÄ• taddhitÄ• disutte cakÄ• rena nÄ• mamiva kate --- syÄ• di. evaá¹ƒ Ä«inÄ«su.

evaá¹ƒ ajÄ• , eá¸·akÄ• , kokilÄ• , assÄ• , mÅ«sikÄ• , balÄ• kÄ• , mandÄ• , jarÄ• iccÄ• di.

<126> itthiyantyadhikÄ• ro.

__nadÄ• dito vÄ• Ä«_.

itthiyaá¹ƒ \Be 89/ nadÄ• dito vÄ• anadÄ• dito vÄ• Ä« hoti. nadÄ«, nagarÄ«, kumÄ• rÄ«, b
kukkuá¹-Ä«, itthÄ« iccÄ• di.

``mÄ• tulÄ• dÄ«namÄ• nattamÄ«kÄ• reâ€™â€™ ti \Be 90/ Ä«mhi mÄ• tulÄ• dyantassa Ä•

anadÄ• dito vÄ• Ä«. sakhÄ«, hatthÄ«.

__bhavato bhoto_.

Ä«mhi bhavantassa bhoto hoti. bhotÄ«.

<127> ``á¹‡a \Be 91/ va á¹‡ikaá¹‡eyya á¹‡antÅ«hÄ«â€™â€™ ti Ä«. mÄ• navÄ«, nÄ• vikÄ«

<128> ``ntussa tamÄ«kÄ• reâ€™â€™ ti ntussa to vÄ• . guá¹‡avatÄ«, guá¹‡avantÄ«. dhitim

ntassa ntubyapadeso. mahatÄ«, mahantÄ«.

<129> __patibhikkhurÄ• jÄ«kÄ• rantehi inÄ«. _

patyÄ• dÄ«hi \Be 92/ Ä«kÄ• rantehi ca itthiyaá¹ƒ inÄ« hoti.

``patissinÄ«mhÄ«â€™â€™ ti patyantassa atte saralopÄ• do tukÄ• rena lopÄ• bhÄ• vo. ``vÄ
ilopo, dÄ«gho ca. gahapatÄ• nÄ«, bhikkhunÄ«, rÄ• jinÄ«, medhÄ• vinÄ«, tapassinÄ«, dham
bhayadassÄ• vinÄ«, bhuttÄ• vinÄ«tyÄ• di.

itthiliá¹…gÄ• .

napuá¹ƒsakaliá¹…ga

<130> citta \Be 93/, si.

napuá¹ƒsakehi ato niccanteva.

__siá¹ƒ_.

akÄ• ranteti napuá¹ƒsakehi sissa nicaá¹ƒ aá¹ƒ hoti. cittaá¹ƒ.

yonaá¹ƒ ni napuá¹ƒsakehitveva.

__ato niccaá¹ƒ_.

akÄ• rantehi na puá¹ƒsakehi yonaá¹ƒ niccaá¹ƒ ni hoti, nissa Ä• . cittÄ• . pakkhe --- yosvÄ•
cittÄ• ni.

<131> galope --- he --- citta. cittÄ• , cittÄ• ni.

<132> cittaá¹ƒ \Be 94/. nissa e --- citte, cittÄ• ni. sesaá¹ƒ buddhova.

<133> mana, si, manaá¹ƒ.

nÄ• vÄ• tveva.

<134> __manogaá¹‡Ä• dito sminnÄ• namiÄ• . _

manÄ• dito sminnÄ• naá¹ƒ iÄ• vÄ• honti.

__sa sare vÄ• gamo_.

vibhatyÄ• dese sare pare manÄ• dito sÄ• gamo vÄ• hoti. manasÄ• .

<135> __sassa co

manÄ• dito sassa o hoti, casaddena smÄ• ssa Ä• ca. manaso, manasÄ• .

<136> manasi \Be 95/. sesaá¹ƒ cittaá¹ƒva.

<137> manaá¹ƒ siraá¹ƒ uraá¹ƒ tejaá¹ƒ, rajaá¹ƒ ojaá¹ƒ vayaá¹ƒ payaá¹ƒ.

yasaá¹ƒ tapaá¹ƒ vacaá¹ƒ cetaá¹ƒ, evamÄ• di manogaá¹‡o ||

<138> guá¹‡avantu \Be 96/, si.

``aá¹ƒ napuá¹ƒsakeâ€™â€™ ti simhi savibhattissa ntussa aá¹ƒ. guá¹‡avaá¹ƒ. ntussa tte ---

<139> yotoÃ±Ã±aá¹ƒ pumeva. evaá¹ƒ gacchaá¹ƒ.

<140> aá¹-á¹-hi.

vÄ• tveva.

``yonanni napuá¹ƒsakehÄ«â€™â€™ ti yonaá¹ƒ ni vÄ• . aá¹-á¹-Ä«ni. jhattÄ• yolope --- aá¹-

<141> aá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ«ni, aá¹-á¹-hÄ«. sesaá¹ƒ aggÄ«va.

<142> daá¹‡á¸• Ä«, si.

aghattÄ• rasso, daá¹‡á¸• i. yotoÃ±Ã±aá¹ƒ pumeva.

<143> Ä• yu aá¹-á¹-hÄ«va.

napuá¹ƒsakaliá¹…gÄ• .

pumitthiliá¹…ga

<144> pumitthiliá¹…gÄ• \Be 98/ --- ghaá¹-a, kaá¹-a, yaá¹-á¹-hi, muá¹-á¹-hi, sindhu, reá¹‡up
catuppada jÄ• tivÄ• cino ca.

yathÄ• --- ghaá¹-o, Ä«paccaye-ghaá¹-Ä«. eso yaá¹-á¹-hi, esÄ• yaá¹-á¹-hiccÄ• di.

dvipadajÄ• tivÄ• cino yathÄ• --- khattiyo. Ä• paccaye- khattiyÄ• , samaá¹‡o, Ä«mhi-samaá

catuppadajÄ• tivÄ• cino yathÄ• --- gajo, Ä• -gajÄ• , byaggho, Ä«mhi - byagghÄ«iccÄ• di.

pumanapuá¹ƒsakaliá¹…ga

<145> pumanapuá¹ƒsakaliá¹…gÄ• \Be 100/ --- dhamma, kamma, brahma, kusuma saá¹…
sarÄ«ra, suvaá¹‡á¹‡a, vaá¹‡á¹‡a, kahÄ• paá¹‡a, bhavana, bhuvana, yobbana, bhusana, Ä•
Ä• kÄ• sa, upavÄ• sa, mÄ• sa, divasa, rasa, thala, phala, raá¹-á¹-ha ambu, madhvÄ• dayo.

itthinapuá¹ƒsakaliá¹…ga

<146> itthinapuá¹ƒsakaliá¹…gÄ• --- nagara, accippamukhÄ• .

sabbaliá¹…ga

<147> sabbaliá¹…gÄ• \Be 101/ --- taá¹-a puá¹-a patta maá¹‡á¸• ala kalasÄ• dayo, nÄ• mÄ
yathÄ• --- taá¹-o, Ä«mhi --- taá¹-Ä«, taá¹-amiccÄ• di.

nÄ• mÄ«katÄ• yathÄ• --- devadatto, Ä• --- devadattÄ• devadattamiccÄ• di.

sabbanÄ• ma

<148> sabba \Be 102/, katara, katama, ubhaya, itara, aÃ±Ã±a, aÃ±Ã±atara, aÃ±Ã±atama,
dakkhiá¹‡a, uttara, eka, ya, ta, eta, ima, amu, kiá¹ƒ, tumha, amha-iti sabbanÄ• mÄ• ni.

sabbo buddhova. ayaá¹ƒ viseso.

yotveva.

__sabbanÄ• makÄ• rate paá¹-hamo_.

sabbÄ• dÄ«namakÄ• rato \Be 103/ paro paá¹-hamo yo ettaá¹ƒ yÄ• ti sabbe.

``tayo neva ca sabbanÄ• mehÄ«â€™â€™ ti nisedhÄ• sasmÄ• sminnaá¹ƒ Ä• ya Ä• e na h

__sabbato naá¹ƒ saá¹ƒsÄ• naá¹ƒ_.

sabbÄ• dito naá¹ƒiccassa saá¹ƒsÄ• naá¹ƒ honti.

akÄ• ro eitveva.

__sabbanÄ• mÄ• naá¹ƒ namhi ca_.

namhi sabbÄ• dÄ«namakÄ• rassa e hoti. sabbesaá¹ƒ, sabbesÄ• naá¹ƒ.

<149> itthiyaá¹ƒ \Be 104/ Ä• , sabbÄ• kaÃ±Ã±Ä• va. ayaá¹ƒ viseso. vÄ• tveva.

__ghapato smiá¹ƒsÄ• naá¹ƒ saá¹ƒsÄ• _.

ghapasaÃ±Ã±Ä• to sabbÄ• dito smiá¹ƒsÄ• naá¹ƒ saá¹ƒsÄ• vÄ• honti.

``saá¹ƒsÄ• svekavacanesu ceâ€™â€™ ti sÄ• gamo.

__gho rassaá¹ƒ_.

ekavacanasaá¹ƒsÄ• su gho rassaá¹ƒ yÄ• ti. sabbassÄ• , sabbÄ• ya. sabbÄ• saá¹ƒ, sabbÄ• sabbÄ• yaá¹ƒ. sabbÄ• su.

__netÄ• hi smimÄ• yayÄ• _.

ghapaÃ±Ã±Ä• hi sabbÄ• dÄ«hi smino Ä• ya yÄ• na honti.

<150> napuá¹ƒsake \Be 105/ --- sabbaá¹ƒ. sabbÄ• ni. evaá¹ƒ dutiyÄ• .

sabbÄ• dayo napuá¹ƒsake tatiyÄ• dÄ«su sakasakapumasamÄ• . evaá¹ƒ ya - saddantÄ• .

<151> pubbaparÄ• parehi tu smino ``yadanupapannÄ• nipÄ• tanÄ• sijjhantÄ«â€™â€™ ti pubbasmiá¹ƒiccÄ• di.

ekasaddo saá¹…khyÄ• tulyaÃ±Ã±Ä• sahÄ• yattho. yadÄ• saá¹…khyattho, tadekavacano,

yÄ• dÄ«namÄ• lapanaá¹ƒ natthi.

<152> ta, si.

simhi saá¹ƒ anapuá¹ƒsakassetveva.

__etatesaá¹ƒ to_.

simhi anapuá¹ƒsakÄ• naá¹ƒ etataiccetesaá¹ƒ takÄ• rassa sa hoti. so.

__tassa vÄ• nattaá¹ƒ sabbattha_.

tiliá¹…gesu \Be 106/ sabbÄ• dÄ«naá¹ƒ takÄ• rassa no vÄ• hoti. ne, te. sesaá¹ƒ sabbasam

<153> itthiyaá¹ƒ --- sÄ• , nÄ• , nÄ• yo, tÄ• , tÄ• yoiccÄ• di.

vÄ• tveva.

__tato sassa ssÄ• ya_.

tÄ• etÄ• imÄ• hi sassa ssÄ• yo vÄ• hoti.

saá¹ƒsÄ• svekavacanesu iitveva.

__tassÄ• vÄ• _.

ekavacanasaá¹ƒsÄ• su tÄ• saddassa Ä• ittaá¹ƒ vÄ• yÄ• ti. tissÄ• ya, tissÄ• , tassÄ• , tÄ• tissaá¹ƒ, tassaá¹ƒ, tÄ• yaá¹ƒ. tÄ• su.

<154> napuá¹ƒsake \Be 107/ --- taá¹ƒiccÄ• di.

<155> eso. sesaá¹ƒ sabbasamaá¹ƒ.

<156> itthiyaá¹ƒ --- esÄ• .

saá¹ƒsÄ• svekavacanesvetveva.

__etimÄ• sami_.

ekavacanasaá¹ƒsÄ• su etÄ• imÄ• namantassa i hoti. etissÄ• ya, etisÄ• , etÄ• ya. etÄ• saá¹ etassaá¹ƒ, etÄ• yaá¹ƒ. etÄ• su. sesaá¹ƒ sabbÄ• va.

<157> napuá¹ƒsake --- etaá¹ƒ iccÄ• di.

<158> ima, si.

``anapuá¹ƒsakassÄ• yaá¹ƒ simhÄ«â€™â€™ ti imassa ayaá¹ƒ. silopo. ayaá¹ƒ, ime. imaá¹ƒ,

``animi nÄ• mhi ceâ€™â€™ ti imassa ano, imi ca. anena, iminÄ• .

``sabbassimasse vÄ• â€™â€™ ti sunaá¹ƒhisu evÄ• . ehi, imehi. vÄ• smÄ• sasmiá¹ƒsaá¹ƒ

__imasaddassa ca_.

sasmÄ• smiá¹ƒsaá¹ƒsÄ• su \Be 108/ imassa attaá¹ƒ vÄ• hoti. assa, imassa. esaá¹ƒ, esÄ• imesÄ• naá¹ƒ. asmÄ• , imamhÄ• , imasmÄ• . ehi, imehi. asmiá¹ƒ, imamhi, imasmiá¹ƒ. esu,

attapakkhe --- ``na timehi katÄ• kÄ• rehÄ«â€™â€™ ti smÄ• sminnaá¹ƒ mhÄ• mhi na sijjha

<159> itthiyaá¹ƒ --- ayaá¹ƒ. sesaá¹ƒ etÄ• va, saá¹ƒsÄ• svattaá¹ƒva viseso.

<160> napuá¹ƒsake --- savibhattissa vÄ• tveva.

``imassidamaá¹ƒsisu napuá¹ƒsakeâ€™â€™ ti imassa idaá¹ƒ vÄ• . idaá¹ƒ, imaá¹ƒ ime, imÄ

<161> amu \Be 109/, si.

vÄ• anapuá¹ƒsakassa simhitveva.

``amussa mo saá¹ƒâ€™â€™ ti massa so vÄ• , silopo. asu.

``sabbato koâ€™â€™ ti sabbanÄ• mato kÄ• gamo. ``soâ€™â€™ ti o, amuko, pakkhe --- a

pubbeva \Be 110/ yonaá¹ƒ vokÄ• ro na. amuá¹ƒ. amÅ«, amuyo. sesaá¹ƒ bhikkhÅ«va sabb

<162> itthiyaá¹ƒ --- asu. sesaá¹ƒ yÄ• gusamaá¹ƒ. visesoyaá¹ƒ --- amussÄ• , amuyÄ• . am amussaá¹ƒ, amuyaá¹ƒ. amÅ«su.

<163> napuá¹ƒsake --- savibhattissa aá¹ƒsisu napuá¹ƒsaketveva.

``amussÄ• duá¹ƒâ€™â€™ ti aduá¹ƒ. aduá¹ƒ. amÅ«, amÅ«ni. evaá¹ƒ dutiyÄ• .

<164> ``sesesu ceâ€™â€™ ti sabbattha kissa ko. ko, kÄ• , kaá¹ƒ iccÄ• di. liá¹…gattaye sa

<165> tumha \Be 112/, si, amha, si.

savibhattissa tumhamhÄ• nantyadhikÄ• ro.

__tvamahaá¹ƒ simhi ca_.

simhi savibhattÄ«naá¹ƒ tumhamhÄ• naá¹ƒ tvaá¹ƒ ahaá¹ƒ honti. casaddena tumhassa tuva

ahaá¹ƒ. yo --- tumhe.

``mayaá¹ƒ yomhi paá¹-hameâ€™â€™ ti amhassa mayaá¹ƒ hoti. mayaá¹ƒ.

<166> ``taá¹ƒmamamhÄ«â€™â€™ ti amhi taá¹ƒ maá¹ƒ honti.

``tavaá¹ƒ mamaÃ±ca navÄ• â€™â€™ ti amhi tavaá¹ƒ mamaÃ±ca navÄ• .

``tumhassa tuvaá¹ƒ tvamamhÄ«â€™â€™ ti tumhassa tuvaá¹ƒ, tvaÃ±ca. taá¹ƒ, tavaá¹ƒ, tuv
mamaá¹ƒ.

Ä• kantveva.

``vÄ• yoppaá¹-hamoâ€™â€™ ti dutiyÄ• yossa Ä• kaá¹ƒ vÄ• . tumhÄ• kaá¹ƒ, tumhe. amhÄ

<167> ``nÄ• mhi tayÄ• mayÄ• â€™â€™ ti nÄ• mhi tayÄ• mayÄ• honti. ``tayÄ• tayÄ«naá
tassa tvo vÄ• . tvayÄ• , tayÄ• , mayÄ• . tumhehi, amhehi.

<168> ``tava \Be 113/ mama seâ€™â€™ ti se tava mama honti.

``tuyhaá¹ƒ mayhaá¹ƒ ceâ€™â€™ ti se tuyhaá¹ƒ mayhaÃ±ca.

``sassaá¹ƒâ€™â€™ ti sassa aá¹ƒ vÄ• .

``amhassa mamaá¹ƒ savibhattissa seâ€™â€™ ti se amhassa mamaá¹ƒ ca. tava, tuyhaá¹ƒ,
amhaá¹ƒ, mamaá¹ƒ.

``tumhamhehi namÄ• kaá¹ƒâ€™â€™ ti naá¹ƒvacanassa Ä• kaá¹ƒ. tumhÄ• kaá¹ƒ, amhÄ• k

<169> ``tumhÄ• mhÄ• naá¹ƒ tayi mayÄ«â€™â€™ ti smimhi tayi mayi honti. tve kate - tvayi
amhesu. liá¹…gattaye samaá¹ƒ.

<170> navÄ• tveva.

__padato dutiyÄ• catutthÄ« chaá¹-á¹-hÄ«su vono_.

atthajjotakÄ• vaá¹‡á¹‡Ä• __padaá¹ƒ, _ dutiyÄ• catutthÄ« chaá¹-á¹-hÄ« bahuvacanesu pa
savibhattÄ«naá¹ƒ tumhÄ• mhÄ• naá¹ƒ vonokÄ• rÄ• navÄ• honti.

rakkhatu \Be 114/ vo, passatu no, dadÄ• ti vo, dadÄ• hi no, saddhÄ• vo, satthÄ• no.

navÄ• ti kiá¹ƒ, eso amhÄ• kaá¹ƒ satthÄ• .

<171> padatotyadhikÄ• ro.

``temekavacanesu ceâ€™â€™ ti catutthÄ«chaá¹-á¹-hekavacanesu te me honti. dadÄ• mi te ayaá¹ƒ me.

``naamhÄ«â€™â€™ ti \Be 113/ amhi nisedho. passetha taá¹ƒ, ajini maá¹ƒ.

``vÄ• tatiye ceâ€™â€™ ti tatiyekavacane te me vÄ• honti. kataá¹ƒ te tayÄ• vÄ• . kataá¹ƒ

``bahuvacanesu vonoâ€™â€™ ti tatiyÄ• bahuvacanesu vo no honti. bahuvacane paá¹-ham kataá¹ƒ no, gÄ• maá¹ƒ vo gaccheyyÄ• tha, gÄ• maá¹ƒ no gaccheyyÄ• ma.

saá¹…khyÄ•

<172> saá¹…khyÄ• vuccate.

ekasaddo sabbanÄ• mesu vutto.

<173> dvÄ• dayo \Be 117/ aá¹-á¹-hÄ• rasantÄ• bahuvacanantÄ• .

savibhattissa, itthipumanapuá¹ƒsakasaá¹…khyanti cÄ• dhikÄ• ro.

``yosu dvinnaá¹ƒ dve ceâ€™â€™ ti dvissa dve hoti. dve, dve, dvÄ«bhi, dvÄ«hi.

__no ca dvÄ• dito namhi_.

namhi dvÄ• dito nakÄ• rÄ• gamo hoti. dvinnaá¹ƒ, dvÄ«su, liá¹…gattaye samaá¹ƒ.

<174> __ticatunnaá¹ƒ tisso catasso tayo cattÄ• ro tÄ«á¹‡i cattÄ• ri_.

yosu itthipumanapuá¹ƒsakesu savibhattÄ«naá¹ƒ ticatunnaá¹ƒ tisso catasso Ä• dayo honti. tÄ«hi, tinnaá¹ƒ.

``iá¹‡á¹‡amiá¹‡á¹‡annaá¹ƒ tÄ«hi saá¹…khyÄ• hÄ«â€™â€™ ti tisaddato naá¹ƒiccassa iá¹‡á
tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡annaá¹ƒ, tÄ«su.

<175> itthiyaá¹ƒ-tisso \Be 118/, tisso, tÄ«bhi, tÄ«hi.

``no cÄ• â€™â€™ do cakÄ• rena namhi ssaá¹ƒÄ• gamo, vaggantetissanaá¹ƒ, tÄ«su.

<176> napuá¹ƒsake-tÄ«á¹‡i, tÄ«á¹‡i, tÄ«hi.

<177> cattÄ• ro.

``osare ceâ€™â€™ tÄ«ha cakÄ• rena yosu ussa uro. ``tato yonamotÅ«â€™â€™ tÄ«ha tuk
evaá¹ƒ dutiyÄ• . catÅ«hi, catunnaá¹ƒ, catÅ«su.

<178> itthiyaá¹ƒ \Be 119/, catasso, catasso, catÅ«hi. pubbeva ssaá¹ƒÄ• gamo. yadÄ• dinÄ
catassannaá¹ƒ, catÅ«su.

<179> napuá¹ƒsake, cattÄ• ri, cattÄ• ri.

<180> ``paÃ±cÄ• dÄ«na makÄ• roâ€™â€™ ti yosu savibhattissa paÃ±cÄ• dyantassa attaá

``paÃ±cÄ• dÄ«na mattaá¹ƒâ€™â€™ ti sunaá¹ƒhisu paÃ±cÄ• dyantassa attaá¹ƒ. edÄ«ghÄ•
paÃ±cannaá¹ƒ, paÃ±casu. liá¹…gattaye samaá¹ƒ.

<181> evaá¹ƒ cha satta aá¹-á¹-ha nava dasÄ• dayo aá¹-á¹-hÄ• rasantÄ• .

<182> vÄ«satyÄ• dayo \Be 120/ Ä• navutiyÄ• itthiliá¹…gÄ• ekavacanantÄ• , vÄ«sati rattÄ

cattÄ• lÄ«saá¹ƒ paÃ±Ã±Ä• saá¹ƒ saddehi parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ ``sabl
Ä• disaddena lopo, saá¹-á¹-hi vÄ«satÄ« va. evaá¹ƒ sattati asÄ«ti navuti.

sataá¹ƒ napuá¹ƒsakamekavacanantaá¹ƒ. evaá¹ƒ sahassÄ• di.

koá¹-i vÄ«satÄ«va.

<183> rÄ• sibhede \Be 122/ tu sabbattha bahuvacanampi. yathÄ• -dvevÄ«satiyo buddhada
dinaghaá¹-ikÄ• . evamaÃ±Ã±atra.

eseso etantippasiddhi, lokassa hoti yatthatthesu.

thÄ«pumanapuá¹ƒsakÄ• nityuccante, tÄ• nimÄ• ni lokenÄ• tthÄ• .

aliá¹…ga

<184> aliá¹…gÄ• vuccante.

__kvaci to paÃ±camyatthe_.

liá¹…gato paÃ±camyatthe kvaci toppaccayo hoti.

``tvÄ• dayo vibhattisaÃ±Ã±Ä• yoâ€™â€™ ti toppabhutidÄ• nyantÄ• naá¹ƒ vibhattisaÃ±Ã±Ä
vibhatyantattÄ• padattaá¹ƒ siddhanti na puna vibhatti. corasmÄ• corato. evaá¹ƒ pitito, ettha
masimhiâ€™â€™ tyatrÄ• simhiggahaá¹‡ena tomhi pitÄ• dÄ«naá¹ƒ ussa i.

__imassi thandÄ• nihatodhesu ca_.

thaá¹ƒÄ• dÄ«su paresu imassa i hoti. ito.

``sabbassetassÄ• kÄ• ro vÄ• â€™â€™ ti tothesvetassa attaá¹ƒ vÄ• , ato, etto. pakkhe- ``sa
akÄ• ralopo.

``tratothesu \Be 126/ ceâ€™â€™ ti kissa ku. kuto.

``kvaci toâ€™â€™ ti suttadvidhÄ• karaá¹‡ena sattamyatthe ca to hoti, Ä• dismiá¹ƒ, Ä• dito.

<185> ``tratha \Be 127/ sattamiyÄ• sabbanÄ• mehÄ«â€™â€™ ti sattamyatthe trathappaco
sabbatra, sabbattha, dvittaá¹ƒ. evaá¹ƒ atra, attha. ettha ``tre niccaâ€™â€™ nti pubbe etassa

``sesesu ceâ€™â€™ ti kÄ• dese-kattha.

<186> ``kismÄ• vo ceâ€™â€™ ti vappaccayo. ``kissa ka veceâ€™â€™ ti ko, kakÄ• rÄ• kÄ

<187> ``hiá¹ƒ haá¹ƒ hiÃ±canaâ€™â€™ nti kasmÄ• hiá¹ƒ Ä• dipaccayÄ• . ``ku hiá¹ƒ haá¹ƒ
cakÄ• rena hiÃ±canaá¹ƒ dÄ• canaá¹ƒsu ca. kuhiá¹ƒ, kuhaá¹ƒ, kuhiÃ±canaá¹ƒ.

<188> ``tamhÄ• ceâ€™â€™ ti hiá¹ƒhaá¹ƒ. tahiá¹ƒ, tahaá¹ƒ.

<189> ``yato hiá¹ƒâ€™â€™ ti hiá¹ƒ. yahiá¹ƒ.

<190> ``imasmÄ• \Be 128/ hadhÄ• ceâ€™â€™ ti hadhÄ• . iha, idha.

<191> ``sabbato dhÄ«â€™â€™ ti dhi. sabbadhi.

<192> kÄ• letyadhikÄ• ro.

``kiá¹ƒsabbaÃ±Ã±ekayakuhi dÄ• dÄ• canaâ€™â€™ nti kiá¹ƒ Ä• dito dÄ• , dÄ• canaá¹ƒ ca. kudÄ• canaá¹ƒ.

``sabbassa so dÄ• mhi vÄ• â€™â€™ ti sabbassa so vÄ• . sadÄ• , sabbadÄ• .

<193> ``tamhÄ• dÄ• ni ceâ€™â€™ ti dÄ• ni, dÄ• ca. tadÄ• ni, tadÄ• .

<194> yadÄ• dinÄ• imasaddÄ• , samÄ• nÄ• parehi ca yathÄ• saá¹…khyaá¹ƒ jja jjuppacca ca. ajja, sajju, aparajju.

<195> ``imasmÄ•  \Be 129/ rahidhunÄ• dÄ• ni ceâ€™â€™ ti rahyÄ• dippaccayÄ• . ``eta ra etarahi.

``a dhunÄ• mhi ceâ€™â€™ ti imassa a. adhunÄ• , idÄ• ni.

<196> lopaá¹ƒ itveva.

__sabbÄ• samÄ• vusopasagganipÄ• tÄ• dÄ«hi ca_.

etehi parÄ• sabbÄ• vibhattÄ« lupyante. tvaá¹ƒ Ä• vuso, tumhe Ä• vuso. á¹• 13 upasaggan

<197> upasagganipÄ• tÄ• vuccante.

pa \Be 130/ parÄ• ni nÄ« u du saá¹ƒ vi ava anu pari adhi abhi pati su Ä• ati api apa upa et vÄ«satyupasaggÄ• .

ca na va vÄ• mÄ• hi dhi ci ku tu nu ce re he sve ve vo kho no to yaá¹ƒ naá¹ƒ taá¹ƒ kiá¹ƒ h yÄ• va tÄ• va vata vatha atha aá¹…ga iá¹…gha taggha Ä• ma nÄ• ma nÅ«na puna pana Ä•

heá¹-á¹-hÄ• Ä• rÄ• dÅ«rÄ• divÄ• navÄ• vinÄ• nÄ• nÄ• addhÄ• mudhÄ• micchÄ• pac
yadi iti kinti atthi sotthi khalu nanu kimu assu yagghe sace have suve are pure namo tiro adh
hÄ«yo bhÄ«yo anto pÄ• to sudaá¹ƒ kallaá¹ƒ evaá¹ƒ dhuvaá¹ƒ alaá¹ƒ halaá¹ƒ sayaá¹ƒ sÄ• y
kÄ• maá¹ƒ pÄ• raá¹ƒ oraá¹ƒ ciraá¹ƒ huraá¹ƒ ahaá¹ƒ sahaá¹ƒ uccaá¹ƒ nÄ«caá¹ƒ sakiá¹ƒ sad
Ä• rakÄ• bÄ• hirÄ• bahiddhÄ• yÄ• vatÄ• tÄ• vatÄ• samantÄ• sÄ• mantÄ• Ä• mantÄ• s
Ä• yati upari yÄ• vade tÄ• vade tiriyaá¹ƒ sanikaá¹ƒ sasakkaá¹ƒ ettÄ• vatÄ• parammukhÄ•
aÃ±Ã±adatthu seyyathidaá¹ƒ appevanÄ• ma bhÄ«yosomattÄ• ya iccÄ• dayo nipÄ• tÄ• .

<198> sadisÄ• \Be 134/ ye tiliá¹…gesu, sabbÄ• su ca vibhattÄ«su.

vacanesu ca sabbesu, te nipÄ• tÄ• ti kittitÄ• .

yathÄ• \Be 135/ --- uccaá¹ƒ rukkho, latÄ• , gharaá¹ƒ vÄ• , uccaá¹ƒ rukkho. he rukkha, rukk
rukkhassa, rukkhasmÄ• , rukkhe vÄ• iccÄ• di. uccaá¹ƒ rukkho, rukkhÄ• vÄ• iccÄ• di. evaá

<199> ubhayesu vibhatyatta -

kriyadesa samaya disÄ• guá¹‡atthehi.

sabbÄ• pi yathÄ• yogaá¹ƒ,

vibhattiyoÃ±Ã±ehi tuppaá¹-hamÄ• ||

taá¹ƒ yathÄ• --- adhiantosaddehi sattamÄ«. sayaá¹ƒsaddÄ• tatiyÄ• , chaá¹-á¹-hÄ« ca. nam
dutiyÄ• ca. pÄ• raá¹ƒsaddÄ• sattamÄ«. divÄ• saddÄ• paá¹-hamÄ• , dutiyÄ• , sattamÄ« ca
uccaá¹ƒsaddÄ• sabbÄ• pi. pasaddÄ• ca casaddÄ• ca paá¹-hamÄ• , hesaddÄ• Ä• lapane

<200> upasaggÄ• \Be 136/ sabbepi saddantarena saha payujjante. nipÄ• tÄ• tu keci visum
paharati, sÄ• ca so ca bhÄ• sati vÄ• karoti vÄ• , sotthityÄ• di.

<201> ekekaliá¹…gaá¹ƒ \Be 137/ dviliá¹…gaá¹ƒ, tiliá¹…gaá¹ƒ cÄ• pyaliá¹…gikaá¹ƒ.

catudheti nÄ• maá¹ƒ nÄ• maá¹ƒ, namatyatthanti kittitaá¹ƒ.

nÄ• mikaá¹ƒ.

3. samÄ• sakaá¹‡á¸• a

samÄ• salakkhaá¹‡Ä• di

<202> nÄ• mÄ• naá¹ƒ \Be 138/ samÄ• so yuttatthotyadhikÄ• ro. __samÄ• so_ti bhinnatthÄ
__yuttattho_ti aÃ±Ã±amaÃ±Ã±asambandhattho.

vibhÄ• sÄ• tyadhikÄ• tabbaá¹ƒ \Be 142/ vÄ• kyatthaá¹ƒ.

kammadhÄ• rayasamÄ• sa

<203> ``mahanto ca so vÄ«ro cÄ• â€™â€™ ti vÄ• kye ---

__dvipade tulyÄ• dhikaraá¹‡e kammadhÄ• rayo_.

bhinnappavattinimittÄ• \Be 143/ saddÄ• ekasmiá¹ƒ vatthuni pavattÄ• tulyÄ• dhikaraá¹‡Ä•
visesanavisesassabhÅ«tÄ• samÄ• nÄ• dhikaraá¹‡Ä• dve padÄ• yadÄ• samasyante, tadÄ

nÄ• ma \Be 144/, idha vÄ• samÄ• sasuttÄ• ni saÃ±Ã±Ä• dvÄ• rena samÄ• savidhÄ• yakÄ

aggahitavisesanÄ• \Be 146/ buddhi visessamhi na uppajjatÄ«ti visesanaá¹ƒ pubbaá¹ƒ hoti,
tulyÄ• dhikaraá¹‡attassa vuttattÄ• tappakÄ• sanatthaá¹ƒ payuttÄ• samÄ• sato atirittÄ• ca
``vuttaá¹-á¹-hÄ• namappayogoâ€™â€™ ti Ã±Ä• yÄ• nappayujjante. evamaÃ±Ã±atra.

__tesaá¹ƒ vibhattiyo lopÄ• ca_.

tesaá¹ƒ yuttatthÄ• naá¹ƒ samÄ• sÄ• naá¹ƒ pubbuttarapadÄ• naá¹ƒ vibhattÄ« lupyante, cak

tato mahanta vÄ«ra iti ca rÅ«pappasaá¹…ge ---

__pakati cassa sarantassa_.

vibhattÄ«su \Be 147/ luttÄ• su sarantassa pubbabhÅ«tassa, parabhÅ«tassa ca assa samÄ•
hotÄ«tÄ«ha luttÄ• kÄ• rÄ• punÄ• nÄ«yante.

tato mahanta vÄ«raiti á¹-hite ---

``mahataá¹ƒ \Be 149/ mahÄ• tulyÄ• dhikaraá¹‡e padeâ€™â€™ ti mahantassa mahÄ• .

__taddhita samÄ• sa kitakÄ• nÄ• maá¹ƒvÄ• tavetunÄ• dÄ«su ca_.

taddhitÄ• dayo nÄ• maá¹ƒ iva daá¹-á¹-habbÄ• taveppabhutipaccaye vajjetvÄ• .

tato \Be 150/ vatticchÄ• ya syÄ• di. mahÄ• vÄ«ro, mahÄ• vÄ«rÄ• iccÄ• di.

<204> kammadhÄ• rayo \Be 152/ dvando ca, tappuriso ca lÄ• bhino.

tayo parapade liá¹…gaá¹ƒ, bahubbÄ«hi padantare.

<205> rattÄ• ca sÄ• paá¹-Ä« cÄ• ti rattapaá¹-Ä«, mahantÄ« ca sÄ• saddhÄ• cÄ• ti mahÄ
``kammadhÄ• rayasaÃ±Ã±e ceâ€™â€™ ti pubbapade pumeva kate Ä• Ä«paccayÄ• naá¹ƒ

<206> nÄ«laÃ±ca taá¹ƒ uppalaÃ±cÄ• ti nÄ«luppalaá¹ƒ, satthÄ«va satthi, satthi ca sÄ• sÄ•
mukhameva cando mukhacando.

visesanavisessÄ• naá¹ƒ \Be 154/ yathecchattÄ• kvaci visesanaá¹ƒ paraá¹ƒ hoti, khattiyabh
yathÄ• tanti.

ubhe tappurisa samÄ• sa

<207> nasaddÄ• si, tassa lopo. na suro asuro.

ettha kammadhÄ• raye kate --- ``ubhe tappurisÄ• â€™â€™ ti tappurisasaÃ±Ã±Ä• . ``attann
nassa a. na asso anasso. ettha ``sare anâ€™â€™ ti nassa an.

<208> ``nÄ• mÄ• naá¹ƒ \Be 155/ samÄ• soâ€™â€™ ti sutte dvidhÄ• kate ayuttatthÄ• nam
geyyÄ• apunageyyÄ• gÄ• thetyÄ• di. ettha geyyena sambandho na-saddo ayuttatthenÄ• p
samasyate.

digusamÄ• sa

<209> tayo \Be 156/ lokÄ• samÄ• haá¹-Ä• tilokaá¹ƒ.

ettha ``saá¹…khyÄ• pubbo digÅ«â€™â€™ ti kammadhÄ• rayassa digusaÃ±Ã±Ä• . `diguss
napuá¹ƒsakattaÃ±ca.

suddhatappurisasamÄ• sa

<210> tappurisÄ• \Be 157/ tveva.

__amÄ• dayo parapadehi_.

dutiyantÄ• dayo parapadehi nÄ• mehi yadÄ• samasyante, tadÄ• so samÄ• so tappuriso n

gÄ• maá¹ƒ \Be 158/ gato gÄ• magato.

``passa vÄ• siá¹-á¹-ha gÄ• maá¹ƒ, gato tisso sÄ• vatthiá¹ƒâ€™â€™ tya trÄ• yuttatthatÄ• ya
Ã±Ã±atra Ã±eyyaá¹ƒ.

<211> raÃ±Ã±Ä• \Be 159/ hato rÄ• jahato.

kiccantehi bhÄ«yo adhikatthavacane.

tabba, anÄ«ya, á¹‡ya, teyya, riccappaccayÄ• __kiccÄ• _. thutinindatthamajjhÄ• ropitatthaá
__adhikatthavacanaá¹ƒ_. soá¹‡aleyyo kÅ«poiccÄ• di. soá¹‡ehi yathÄ• liyhate, tathÄ• puá¹
ucchiá¹-á¹-hattÄ• __nindÄ• _ ca.

dadhinÄ• upasittaá¹ƒ bhojanaá¹ƒ dadhibhojanaá¹ƒ, samÄ• sapadeneva upasittakriyÄ• ya k
natthetthÄ• yuttatthatÄ• . upasittasaddÄ• ppayogo pubbeva.

<212> karaá¹‡e \Be 160/ tu-asinÄ• kalaho asikalaho.

<213> buddhassa deyyaá¹ƒ buddhaddeyyaá¹ƒ, parassapadaá¹ƒ, ettha vibhatyalopo. evaá¹

<214> corasmÄ• \Be 161/ bhayaá¹ƒ corabhayaá¹ƒ. evaá¹ƒ baddhanamuttoccÄ• di.

<215> raÃ±Ã±o putto rÄ• japutto.

``brÄ• hmaá¹‡assa kaá¹‡hÄ• dantÄ• â€™â€™ iccatra dantÄ• pekkhÄ• chaá¹-á¹-hÄ«ti kaá
samÄ• so. yadÄ• tu kaá¹‡hÄ• ca te dantÄ• ceti kammadhÄ• rayo, tadÄ• chaá¹-á¹-hÄ« ka
brÄ• hmaá¹‡akaá¹‡hadantÄ• ti samÄ• so hoteva.

<216> ``raÃ±Ã±o \Be 162/ mÄ• gadhassa dhanaâ€™â€™ ntyatra raÃ±Ã±oti chaá¹-á¹-hÄ«
mÄ• gadhaá¹ƒ. rÄ• jÄ• eva mÄ• gadhasaddena vuccateti bhedÄ• bhÄ• vÄ• sambandhÄ• k
mÄ• gadhena saha rÄ• jÄ• na samasyate. dviá¹-á¹-ho hi sambandho.

raÃ±Ã±o \Be 163/ asso puriso ceâ€™â€™ tya tra raÃ±Ã±o asso, raÃ±Ã±o puriso ti ca pacc
sÄ• pekkhatÄ• atthÄ«ti na samÄ• so. ``asso ca puriso cÄ• â€™â€™ ti dvande kate tu rÄ• j
aÃ±Ã±Ä• napekkhattÄ• .

``raÃ±Ã±o garuputtoâ€™â€™ iccatra rÄ• jÄ• pekkhinopi garuno

puttena \Be 164/ saha samÄ• so, gamakattÄ• . gamakattampi samÄ• sassa nibandhanaá¹ƒ
viggaho, evamaÃ±Ã±atra.

<217> rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• .

kvaci nindÄ• yaá¹ƒ - kÅ«pe maá¹‡á¸• Å«ko viya kÅ«pamaá¹‡á¸• Å«ko. evaá¹ƒ nagarakÄ• k
gamyate.

antevÄ• siko tyÄ• do vibhattyalopo.

bahubbÄ«hisamÄ• sa

<218> __aÃ±Ã±apadatthesu bahubbÄ«hi. _

appaá¹-hamantÄ• na \Be 165/ maÃ±Ã±esaá¹ƒ padÄ• naá¹ƒ atthesu dve vÄ• bahÅ«ni vÄ•
tadÄ• so samÄ• so bahubbÄ«hi nÄ• ma.

Ä• gatÄ• samaá¹‡Ä• yaá¹ƒ sÄ• Ä• gatasamaá¹‡o, vihÄ• ro.

<219> jitÄ• ni \Be 166/ indriyÄ• ni yena so jitindriyo, bhagavÄ• . Ä• hito aggi yena so Ä• hit
vÄ• tyÄ• do yathecchaá¹ƒ visesanassa paratÄ• .

<220> karaá¹‡e tu-chinno rukkho yena so chinnarukkho, pharasu.

<221> dinno suá¹…ko yassa so dinnasuá¹…ko, rÄ• jÄ• .

<222> niggatÄ• janÄ• yasmÄ• so niggatajano, gÄ• mo.

<223> dasa \Be 167/ balÄ• ni yassa so dasabalo, bhagavÄ• . natthi samo yassa so asamo
``attannassÄ• â€™â€™ ti yogavibhÄ• gena nassa a.

pahÅ«tÄ• jivhÄ• yassa so pahÅ«tajivho, mahantÄ« paÃ±Ã±Ä• yassa so mahÄ• paÃ±Ã±o

``itthiyambhÄ• sitapumitthÄ«pumÄ• va ceâ€™â€™ ti pumbhÄ• vÄ• tidesÄ• pubbuttarapad

<224> ``kvaci \Be 169/ samÄ• santagatÄ• namakÄ• rantoâ€™â€™ ti antassa attaá¹ƒ. kÄ• itthiyamivaá¹‡á¹‡antÄ• , tvantehi ca kappaccayopi. yathÄ• - visÄ• laá¹ƒ akkhi yassa so visÄ paccakkhadhammÄ• , silopo. sobhano gandho yassa so \Be 171/ sugandhi. bahukantiko, ba yadÄ• dinÄ• rasso. bahukattuko. mattÄ• bahavo mÄ• taá¹…gÄ• yasmiá¹ƒ taá¹ƒ mattabah

tulyÄ• dhikaraá¹‡o.

<225> suvaá¹‡á¹‡assa \Be 172/ viya vaá¹‡á¹‡o yassa so suvaá¹‡á¹‡avaá¹‡á¹‡o. vajiraá¹ƒ vajirapÄ• á¹‡i. urasi lomÄ• ni yassa so urasilomo. ettha vibhatyalopo.

``atthesÅ«â€™â€™ ti bahuttaggahaá¹‡ena kvaci paá¹-hamantÄ• nampi. saha hetunÄ• yo ``yadÄ• â€™â€™ dinÄ• sahassa so.

<226> satta \Be 173/ vÄ• aá¹-á¹-ha vÄ• sattaá¹-á¹-ha, mÄ• sÄ• , etthaÃ±Ã±apadattho vÄ• dakkhiá¹‡assÄ• ca pubbassÄ• ca disÄ• ya yaá¹ƒ antarÄ• laá¹ƒ, sÄ• dakkhiá¹‡apubbÄ• , c

bhinnÄ• dhikaraá¹‡o.

appaá¹-hamantÄ• nanti kiá¹ƒ, desito buddhena yo dhammo.

dvandasamÄ• sa

<227> __nÄ• mÄ• naá¹ƒ samuccayo dvando. _

samuccayo \Be 177/, ti piá¹‡á¸• Ä«karaá¹‡aá¹ƒ ekavibhattikÄ• naá¹ƒ nÄ• mÄ• naá¹ƒ yo sa idaá¹ƒ suttaá¹ƒ bahuvacanavisayaá¹ƒ.

cando ca sÅ«riyo ca candasÅ«riyÄ• . tiá¹-á¹-hanti tyÄ• di-

kriyÄ• sambandhasÄ• maÃ±Ã±ato \Be 178/ atthetthÄ• pekatthatÄ• , evaá¹ƒ naranÄ• riyo, a

<228> __tathÄ• dvande pÄ• á¹‡i turiya yogga senaá¹…ga khuddajantuka vividha viruddha _

vividhenÄ• kÄ• rena viruddhÄ• __vividhaviruddhÄ• _, sabhÄ• gÄ• sadisÄ• , vividhÄ• ca t __visabhÄ• gÄ• _. yathÄ• digusamÄ• se, tathÄ• dvande pÄ• á¹‡yaá¹…gatthÄ• dÄ«naá¹ƒ

hoti.

cakkhusotaá¹ƒ, gÄ«tavÄ• ditaá¹ƒ, yuganaá¹…galaá¹ƒ, hatthassaá¹ƒ, asicammaá¹ƒ, á¸• aá¹
kokÄ• lÅ«kaá¹ƒ.

nÄ• marÅ«paá¹ƒ \Be 182/, nÄ• maá¹ƒ namanalakkhaá¹‡aá¹ƒ, rÅ«paá¹ƒ ruppanalakkhaá¹‡a
lakkhaá¹‡ato vividhÄ• , paramatthato sabhÄ• gÄ• ca.

Ä• disaddenÄ• Ã±Ã±atthÄ• pi \Be 183/. yathÄ• - bhinnaliá¹…gÄ• naá¹ƒ - itthipumaá¹ƒ. yad
dÄ• sidÄ• saá¹ƒ, pattacÄ«varaá¹ƒ. gaá¹…gÄ• soá¹‡aá¹ƒ.

saá¹…khyÄ• parimÄ• á¹‡Ä• naá¹ƒ - tikacatukkaá¹ƒ.

sippÄ«naá¹ƒ - veá¹‡arathakÄ• raá¹ƒ.

luddakÄ• naá¹ƒ - sÄ• kuntika mÄ• gavikaá¹ƒ.

appÄ• á¹‡ijÄ• tÄ«naá¹ƒ - Ä• rasatthi.

ekajjhÄ• yanabrÄ• hmaá¹‡Ä• naá¹ƒ - kaá¹-hakÄ• lÄ• paá¹ƒ iccÄ• di.

<229> __vibhÄ• sÄ• rukkha tiá¹‡a pasu dhana dhaÃ±Ã±a janapadÄ• dÄ«naÃ±ca. _

dvande \Be 185/ rukkhÄ• dÄ«naá¹ƒ ekattaá¹ƒ napuá¹ƒsakattaÃ±ca vÄ• hoti.

dhavakhadiraá¹ƒ, dhavakhadirÄ• , muÃ±japabbajaá¹ƒ, muÃ±japabbajÄ• , ajeá¸·akaá¹ƒ, aje
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ, hiraÃ±Ã±asuvaá¹‡á¹‡Ä• ni, sÄ• liyavaá¹ƒ, sÄ• liyavÄ• .

kÄ• sikosalaá¹ƒ \Be 187/ kÄ• sikosalÄ• .

Ä• disaddena aÃ±Ã±esupi vÄ• . yathÄ• --- niccavirodhÄ«namaddabbÄ• naá¹ƒ - kusalÄ• ku

sakuá¹‡Ä«naá¹ƒ - bakabalÄ• kaá¹ƒ, bakabalÄ• kÄ• .

byaÃ±janÄ• naá¹ƒ - dadhighataá¹ƒ, dadhighatÄ• ni.

disÄ• naá¹ƒ - pubbÄ• paraá¹ƒ, pubbÄ• parÄ• iccÄ• di.

abyayÄ«bhÄ• vasamÄ• sa

<230> adhisaddÄ• \Be 189/ smiá¹ƒ, tassa lopo. adhisaddena tulyÄ• dhikaraá¹‡attÄ• itthis
niccasamÄ• sattÄ• Ä• dhÄ• rabhÅ«tÄ• yamitthiyanti padantarena viggaho. adhi itthiyanti á¹

__upasagganipÄ• tapubbako abyayÄ«bhÄ• vo_.

upasaggÄ• dipubbako saddo vibhatyatthÄ• dÄ«su samÄ• so hoti, abyayÄ«bhÄ• vasaÃ±Ã±

``so napuá¹ƒsakaliá¹…goâ€™â€™ ti abyayÄ«bhÄ• vo napuá¹ƒsakaliá¹…go, yadÄ• dinÄ•

``saro \Be 191/ rasso napuá¹ƒsakeâ€™â€™ ti rasso.

__aÃ±Ã±asmÄ• lopo ca_.

anakÄ• rantÄ• abyayÄ«bhÄ• vÄ• parÄ• sabbÄ• vibhattÄ« lujjare. adhitthi, vibhattÄ«nam

idhÄ• dhisaddo Ä• dhÄ• revattate, adhitthiiccetaá¹ƒ padaá¹ƒ itthiya miccetamatthaá¹ƒ vada

samÄ«paá¹ƒ \Be 193/ nagarassa upanagaraá¹ƒ. ``aá¹ƒvibhattÄ«namakÄ• rantabyayÄ«bhÄ
kvaci aá¹ƒ.

kvacÄ«ti kiá¹ƒ. upanagare.

abhÄ• vo makkhikÄ• naá¹ƒ nimmakkhikaá¹ƒ rasso. anupubbo therÄ• naá¹ƒ anutheraá¹ƒ, a
yathÄ• satti.

ye \Be 195/ ye buá¸• á¸• hÄ• yathÄ• buá¸• á¸• haá¹ƒ, vicchÄ• yaá¹ƒ.

yattako paricchedo jÄ«vassa yÄ• vajÄ«vaá¹ƒ, avadhÄ• raá¹‡e.

Ä• pabbatÄ• khettaá¹ƒ Ä• pabbataá¹ƒ khettaá¹ƒ, mariyÄ• dÄ• yaá¹ƒ, vajjamÄ• nÄ• sÄ«m
vinÄ• tyattho.

Ä• jalantÄ• sÄ«taá¹ƒ Ä• jalantaá¹ƒ sÄ«taá¹ƒ, abhividhimhi, gayhamÄ• nÄ• sÄ«mÄ• abhi
sahetyattho.

Ä• saddayoge ``dhÄ• tunÄ• mÄ• â€™â€™ dinÄ• apÄ• dÄ• navidhÄ• neneva vÄ• kyampi

<231> ``uttamo \Be 197/ vÄ«ro pavÄ«roâ€™â€™ iccÄ• do pana pubbapadatthappadhÄ• n
kammadhÄ• rayoeva. evaá¹ƒ visiá¹-á¹-ho dhammo abhidhammo. kucchitaá¹ƒ annaá¹ƒ kada
``kada kussÄ• â€™â€™ ti sare kussa kadÄ• deso.

appakaá¹ƒ lavaá¹‡aá¹ƒ kÄ• lavaá¹‡aá¹ƒ, ettha ``kÄ• ppatthesu cÄ• â€™â€™ ti kussa kÄ• ,
kvaci. kucchito puriso kÄ• puriso, kupuriso vÄ• , evamasurÄ• di.

pubbaparÅ«bhayamaÃ±Ã±apadattha - ppadhÄ• nÄ• byayÄ«bhÄ• va samÄ• so.

kammadhÄ• rayaka tappurisÄ• dve, dvendo ca bahubbÄ«hi ca Ã±eyyÄ• ||

samÄ• so.

4. taddhitakaá¹‡á¸• a

apaccataddhita

<232> vÄ• á¹‡apacce. _

chaá¹-á¹-hantÄ• \Be 200/ saddÄ• ``tassÄ• paccaâ€™â€™ miccasmiá¹ƒ atthe á¹‡o vÄ• h
á¹‡enevÄ• paccatthassa vuttattÄ• apaccasaddÄ• ppayogo.

``tesaá¹ƒ vibhatyÄ• â€™â€™ do tesaá¹ƒgahaá¹‡ena vibhattilopo. tathottaratra.

``tesaá¹ƒ á¹‡o lopaá¹ƒâ€™â€™ ti paccayÄ• naá¹ƒ á¹‡assa lopo.

``vuddhÄ• disarassa vÄ• saá¹ƒyogantassa saá¹‡e ceâ€™â€™ ti saá¹‡akÄ• re pare asaá¹ƒ

tassÄ• paniyame ---

__ayuvaá¹‡á¹‡Ä• naÃ±cÄ• yo vuddhi_.

akÄ• rivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ Ä• eovuddhiyo honti, casaddena kvaci na.

saralopÄ• di, taddhitattÄ• nÄ• mamiva kate syÄ• di.

taddhitÄ• bhidheyyaliá¹…ga --- vibhattivacanÄ• \Be 202/ siyuá¹ƒ.

samÅ«habhÄ• vajÄ• bhÄ«yo, sakatthe á¹‡yo napuá¹ƒsake.

tÄ• tutthiyaá¹ƒ nipÄ• tÄ• te, dhÄ• mithaá¹ƒpaccayantakÄ• .

vasiá¹-á¹-hassÄ• paccaá¹ƒ \Be 203/ poso vÄ• siá¹-á¹-ho, itthÄ« vÄ• siá¹-á¹-hÄ«, napuá¹ƒsa
vikappavidhÄ• nato taddhitena samÄ• sassÄ• ccantaá¹ƒ bÄ• dhÄ• yÄ• bhÄ• vÄ• vasiá¹-á¹

napuá¹ƒsakena vÄ• pÄ«ti, saddasatthavidÅ« viduá¹ƒ.

<233> vÄ• \Be 205/ apacceti cÄ• dhikÄ• ro.

__á¹‡Ä• yana á¹‡Ä• na vacchÄ• dito_.

vacchÄ• dito gottagaá¹‡ato á¹‡Ä• yano á¹‡Ä• no ca vÄ• hoti.

apaccaá¹ƒ paputtappabhuti gottaá¹ƒ. kaccassÄ• paccaá¹ƒ kaccÄ• yano, kaccÄ• no vÄ• . sa

<234> ``á¹‡eyyo \Be 206/ kattikÄ• dÄ«hÄ«â€™â€™ ti á¹‡eyyo, vinatÄ• ya apaccaá¹ƒ vena
pakkhe vuddhi, á¹‡eyyoti yogavibhÄ• gena ``tassa dÄ«yateâ€™â€™ tyatthepi á¹‡eyyo, dak
dakkhiá¹‡eyyo.

<235> __ato á¹‡i vÄ• . _

akÄ• rantato \Be 207/ apacce á¹‡i vÄ• hoti, puna vÄ• saddena á¹‡iko, akÄ• rantÄ• anakÄ

dakkhi, sakyaputtiko, maá¹‡á¸• abbo, bhÄ• tubbo. dvittaá¹ƒ.

<236> ``á¹‡avo \Be 208/ pagvÄ• dÄ«hÄ«â€™â€™ ti á¹‡avo. manuno apaccaá¹ƒ mÄ• á¹‡a

<237> ``á¹‡era \Be 209/ vidhavÄ• ditoâ€™â€™ ti á¹‡ero, sÄ• maá¹‡ero.

saá¹ƒsaá¹-á¹-hÄ• dianekatthataddhita

<238> ``yena \Be 210/ vÄ• saá¹ƒsaá¹-á¹-haá¹ƒ tarati carati vahati á¹‡ikoâ€™â€™ ti á¹‡iko
nekatthenekapaccayÄ• ca. ghatena saá¹ƒsaá¹-á¹-ho ghÄ• tiko, odano. uá¸·Å«pena taratÄ«
vÄ• , na pakkhe vuddhi.

sakaá¹-ena caratÄ«ti sÄ• kaá¹-iko. sÄ«sena vahatÄ«ti sÄ«siko, na vuddhi.

itthiliá¹…gato eyyako, á¹‡ako ca. campÄ• yaá¹ƒ jÄ• to campeyyako. evaá¹ƒ bÄ• rÄ• á¹‡ase
kusinÄ• rÄ• yaá¹ƒ vasatÄ«ti kosinÄ• rako. janapadato á¹‡ako ca --- magadhesu vasati, tesa
mÄ• gadhako.

tajjÄ• tiyÄ• \Be 212/ visiá¹-á¹-hatthe Ä• jÄ• nÄ«yo. assajÄ• tiyÄ• visiá¹-á¹-ho assÄ• jÄ• nÄ
jÄ• nitabbaá¹ƒ aggaÃ±Ã±aá¹ƒ, dvittaá¹ƒ.

<239> __tamadhÄ«te tena katÄ• disannidhÄ• naniyogasippabhaá¹‡á¸• a jÄ«vikatthesu ca.

taá¹ƒ \Be 213/ adhÄ«te iccÄ• dÄ«svatthesu Ä• disaddena hatÄ• dÄ«su ca á¹‡iko vÄ• hoti.
Ä• bhidhammiko, abhidhammiko vÄ• , na pakkhe vuddhi. vacasÄ• kataá¹ƒ kammaá¹ƒ vÄ•
ettha ---

``sa \Be 214/ sare vÄ• gamoâ€™â€™ tÄ«hÄ• nuvattitÄ• disaddena sÄ• gamo.

sarÄ«re sannidhÄ• nÄ• vedanÄ• sÄ• rÄ«rikÄ• . dvÄ• re niyutto dovÄ• riko, ettha- ``mÄ• y
ti vakÄ• rato pubbe okÄ• rÄ• gamo.

__sippa_nti \Be 215/ gÄ«tÄ• dikalÄ• , vÄ«á¹‡Ä• assa sippanti veá¹‡iko, atra vÄ«á¹‡eti vÄ«
gandho assa bhaá¹‡á¸• anti gandhiko, mage hantvÄ• jÄ«vatÄ«ti mÄ• gaviko, vakÄ• rÄ• ga
suttena baddho suttiko, cÄ• po assa Ä• yudhanti cÄ• piko, vÄ• to assa Ä• bÄ• dho atthÄ«ti
pasanno buddhiko, vatthena kÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ vatthikaá¹ƒ.

kumbho \Be 217/ assa parimÄ• á¹‡aá¹ƒ, ta marahati, tesaá¹ƒ rÄ• si vÄ• kumbhiko. akkhen
magadhesu vasati, jÄ• toti vÄ• mÄ• gadhiko iccÄ• di.

<240> á¹‡a rÄ• gÄ• tena rattaá¹ƒ tassedamaÃ±Ã±atthesu ca. _

tena \Be 218/ rattaá¹ƒ tyÄ• dyatthesu á¹‡o vÄ• hoti. kasÄ• vena rattaá¹ƒ kÄ• sÄ• vaá¹ƒ.

evaá¹ƒ \Be 219/ nÄ«laá¹ƒ pÄ«tamiccÄ• di. na vuddhi, mahisassa idaá¹ƒ mÄ• hisaá¹ƒ, siá¹.

evaá¹ƒ \Be 220/ rÄ• japorisaá¹ƒ, ettha ``ayuvaá¹‡á¹‡Ä• naÃ±cÄ• â€™â€™ do puna vuddhi
vuddhi. magadhehi Ä• gato, tatra jÄ• to, tesaá¹ƒ issaro, te assa nivÄ• soti vÄ• mÄ• gadho,
kattiko, mÄ• so.

buddho \Be 222/ assa devatÄ• ti buddho. byÄ• karaá¹‡aá¹ƒ avecca adhÄ«teti veyyÄ• karaá
``mÄ• yÅ«namÄ• â€™â€™ dinÄ• yakÄ• rato pubbe e Ä• gamo, yassa dvittaá¹ƒ. sagarehi n

<241> __jÄ• tÄ• dÄ«namimiyÄ• ca. _

jÄ• tÄ• dÄ«su \Be 224/ imo iyo ca hoti, casaddena kiyo ca. pacchÄ• jÄ• to pacchimo, manu
manussajÄ• tiyo. ante niyutto antimo, antiyo.

evaá¹ƒ andhakiyo. putto assa atthÄ«ti puttimo, puttiyo. evaá¹ƒ kappiyo.

<242> ``tadassaá¹-á¹-hÄ• namÄ«yo \Be 225/ ceâ€™â€™ ti Ä«yo, cakÄ• rena hitÄ• dyatthe
bandhanÄ«yaá¹ƒ, caá¹…kamanassa hitaá¹ƒ caá¹…kamanÄ«yaá¹ƒ.

<243> ``Ä• lu \Be 226/ tabbahuleâ€™â€™ ti Ä• lu. abhijjhÄ• bahulo abhijjhÄ• lu.

visesataddhita

<244> __visese taratamissikiyiá¹-á¹-hÄ• . _

atisayatthe tarÄ• dayo honti.

ayametesaá¹ƒ \Be 227/ atisayena pÄ• poti pÄ• pataro, pÄ• patamo, pÄ• pissiko, pÄ• piyo,

``vuddhassa \Be 228/ jo iyiá¹-á¹-hesÅ«â€™â€™ ti vuddhassa jÄ• dese --- ``saralopÄ• â€™
pakatyabhÄ• vÄ• issa e. jeyyo, jeá¹-á¹-ho.

evaá¹ƒ ``pasatthassa so ceâ€™â€™ ti sÄ• dese seyyo, seá¹-á¹-ho.

assatthitaddhita

<245> ``tadassatthÄ«ti \Be 230/ vÄ« ceâ€™â€™ ti vÄ«. medhÄ• assa atthÄ«ti medhÄ• vÄ

<246> evaá¹ƒ \Be 231/ ``tapÄ• dito sÄ«â€™â€™ ti sÄ«, dvittaá¹ƒ, tapassÄ«.

<247> ``daá¹‡á¸• Ä• dito \Be 232/ ika Ä«â€™â€™ ti iko, Ä« ca. daá¹‡á¸• iko, daá¹‡á¸• Ä«.

<248> ``guá¹‡Ä• dito vantÅ«â€™â€™ ti vantu. guá¹‡avÄ• , paÃ±Ã±avÄ• . yadÄ• dinÄ• ra

<249> ``satyÄ• dÄ«hi \Be 233/ mantÅ«â€™â€™ ti mantu. satimÄ• , bhÄ• numÄ• .

<250> ``Ä• yussukÄ• rÄ• smantumhÄ«â€™â€™ ti \Be 235/ ussa as. Ä• yasmÄ• .

<251> ``saddhÄ• dito á¹‡aâ€™â€™ iti á¹‡o. saddho.

<252> ``tappakativacane \Be 236/ mayoâ€™â€™ ti mayo. suvaá¹‡á¹‡ena pakataá¹ƒ sovaá
suvaá¹‡á¹‡amayaá¹ƒ vÄ• . pakkhe - yadÄ• dinÄ• vuddhi.

__etesamo lope_.

vibhattilope manÄ• dÄ«namantassa o hoti. manomayaá¹ƒ.

saá¹…khyÄ• taddhita

<253> saá¹…khyÄ• pÅ«raá¹‡e \Be 237/ tyadhikÄ• ro.

``dvitÄ«hi tiyoâ€™â€™ ti tiyo, ``tiye dutÄ• pi ceâ€™â€™ ti dvitÄ«naá¹ƒ dutÄ• . dvinnaá¹ƒ p
evaá¹ƒ tatiyo.

<254> ``catucchehi thaá¹-hÄ• â€™â€™ ti thaá¹-hÄ• . catuttho, chaá¹-á¹-ho.

<255> __tesamaá¸• á¸• hÅ«papadena aá¸• á¸• huá¸• á¸• ha divaá¸• á¸• ha diyaá¸• á¸• hÄ•

catuttha \Be 238/ dutiya tatiyÄ• naá¹ƒ aá¸• á¸• hÅ«papadena saha aá¸• á¸• huá¸• á¸• ha div
diyaá¸• á¸• hÄ• á¸• á¸• hatiyÄ• honti.

aá¸• á¸• hena catuttho aá¸• á¸• huá¸• á¸• ho, aá¸• á¸• hena dutiyo divaá¸• á¸• ho, diyaá¸• á
aá¸• á¸• hatiyo.

<256> ``saá¹…khyÄ• pÅ«raá¹‡e \Be 239/ moâ€™â€™ ti mo, paÃ±camo. itthiyaá¹ƒ paÃ±ca

eko ca dasa cÄ• ti dvande kate ---

__dvekaá¹-á¹-hÄ• namÄ• kÄ• ro vÄ• _.

saá¹…khyÄ• ne uttarapade dviekaaá¹-á¹-haiccetesa mantassa Ä• vÄ• hoti. ekÄ• dasa paÃ

yadÄ• dinÄ• tissa teÄ• dese ``ekÄ• dito dassa ra saá¹…khyÄ• neâ€™â€™ ti dasasadde d

<257> ``catÅ«papadassa \Be 241/ lopo tuttarapadÄ• dicassa cucopi navÄ• â€™â€™ ti catu
ca. cuddasa.

``dase so niccaÃ±ceâ€™â€™ ti chassa soÄ• dese --- ``á¸·a darÄ• naá¹ƒâ€™â€™ ti dasasa
aá¹-á¹-hÄ• rasa.

<258> ``vÄ«sati \Be 242/ dasesu bÄ• dvissa tÅ«â€™â€™ ti dvissa bÄ• . bÄ• vÄ«sati, ekÄ
ekÄ• dasamo.

<259> ``ekÄ• dito dasassÄ«â€™â€™ ti itthiyaá¹ƒ Ä«. ekÄ• dasÄ« iccÄ• di.

``dvÄ• dito konekatthe ceâ€™â€™ ti ko, dve parimÄ• á¹‡Ä• ni asseti dvikaá¹ƒ. evaá¹ƒ tikÄ

<260> ``samÅ«hatthe \Be 243/ kaá¹‡á¹‡Ä• â€™â€™ ti kaá¹‡ ca, á¹‡o ca. manussÄ• naá¹ƒ
mÄ• nusso vÄ• .

á¹‡e kate --- ``jhalÄ• namiyuvÄ• sare vÄ• â€™â€™ tÄ«ha vÄ• kÄ• rena issa ayÄ• dese ---
``gÄ• majanabandhusahÄ• yÄ• dÄ«hi tÄ• â€™â€™ ti tÄ• . gÄ• matÄ• , nÄ• garatÄ• .

bhÄ• vataddhita

<261> __á¹‡yattatÄ• bhÄ• ve tu. _

bhÄ• vatthe á¹‡yattatÄ• honti. tusaddena ttano ca. sakatthÄ• dÄ«supi á¹‡yo, sakatthe tÄ•

<262> hontyasmÄ• \Be 245/ saddaÃ±Ä• á¹‡Ä• ni,

bhÄ• vo sÄ• saddavuttiyÄ• .

nimittabhÅ«taá¹ƒ nÄ• maÃ±ca,

jÄ• ti dabbaá¹ƒ kriyÄ• guá¹‡o ||

<263> yathÄ• \Be 246/ --- candassa bhÄ• vo candattaá¹ƒ. iha nÄ• mavasÄ• candasaddo
nimittassa rÅ«pÄ• nugataÃ±ca Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ manussattanti manussajÄ• tivasÄ• . y

daá¹‡á¸• ittanti daá¹‡á¸• addabbasambandhÄ• . pÄ• cakattanti pacanakriyÄ• sambandhÄ•

evaá¹ƒ á¹‡yÄ• dÄ«supi yathÄ• yogaá¹ƒ Ã±eyyaá¹ƒ. á¹‡yo.

__avaá¹‡á¹‡o ye lopaÃ±ca_.

ye \Be 247/ pare avaá¹‡á¹‡o lupyate, cakÄ• rena ikÄ• ropi.

yavataá¹ƒ talaá¹‡adakÄ• rÄ• naá¹ƒ byaÃ±janÄ• ni calaÃ±a jakÄ• rattaâ€™â€™ nti yakÄ• r
cÄ• dayo, kÄ• raggahaá¹‡ena sakapabhamÄ• dito parayakÄ• rassa pubbena saha kvaci pu
paá¹‡á¸• iccaá¹ƒ, kosallaá¹ƒ, sÄ• maÃ±Ã±aá¹ƒ, sohajjaá¹ƒ, porissaá¹ƒ, nepakkaá¹ƒ, sÄ• ru
opammaá¹ƒ.

__Ä• ttaÃ±ca_.

iuiccetesaá¹ƒ Ä• hoti, rikÄ• rÄ• gamo ca á¹-hÄ• ne.

saralopÄ• dinÄ• ilopo. isino bhÄ• vo.

Ä• rissaá¹ƒ \Be 248/. evaá¹ƒ mudutÄ• , arahatÄ• , ntassa yadÄ• dinÄ• lopo.

puthujjanattanaá¹ƒ, akiÃ±canameva Ä• kiÃ±caÃ±Ã±aá¹ƒ, kuá¹‡á¸• aniyÄ• apaccaá¹ƒ koá¹
vÄ• kÄ• rena saá¹ƒyogantassÄ• pi vuddhi.

padÄ• ya \Be 250/ hitaá¹ƒ pajjaá¹ƒ, dhanÄ• yaá¹ƒ saá¹ƒvattanikaá¹ƒ dhaÃ±Ã±aá¹ƒ, satito s
ilopo, tÄ«su na vuddhi. devo eva devatÄ• .

<264> ``á¹‡a \Be 251/ visamÄ• dÄ«hÄ«â€™â€™ ti bhÄ• ve á¹‡o. vesamaá¹ƒ. ujuno bhÄ• v
parÅ«kÄ• rassa yadÄ• dinÄ• avo.

<265> ``ramaá¹‡Ä«yÄ• dito \Be 252/ kaá¹‡ti kaá¹‡. mÄ• naÃ±Ã±akaá¹ƒ.

abyayataddhita

<266> ``vibhÄ• ge \Be 254/ dhÄ• ceâ€™â€™ ti dhÄ• , cakÄ• rena soppaccayo ca. ekena v
nipÄ• tattÄ• silopo. padavibhÄ• gena padaso.

<267> ``sabbanÄ• mehi pakÄ• ravacane tu thÄ• â€™â€™ ti thÄ• . tukÄ• rena thattÄ• ca. s
pakÄ• rena vÄ• sabbathÄ• . evaá¹ƒ aÃ±Ã±athattÄ• .

<268> ``kimimehi \Be 255/ thaâ€™â€™ nti thaá¹ƒ, kÄ• dese-kathaá¹ƒ. iÄ• dese-itthaá¹ƒ, th
thaá¹ƒ-bahutthaá¹ƒ.

<269> amalinaá¹ƒ malinaá¹ƒ karotÄ«tyÄ• dyatthe-abhÅ«tatabbhÄ• ve gamyamÄ• ne karab
yadÄ• dinÄ• Ä«ppaccayo, malinÄ«karoti setaá¹ƒ. abhasmano bhasmano karaá¹‡anti bhasm
amalino malino bhavatÄ«ti malinÄ«bhavati seto. Ä«ppaccayantopi nipÄ• to. abhÅ«tatabbhÄ
karoti, ghaá¹-o bhavati.

karabhÅ«yogeti \Be 256/ kiá¹ƒ, amalino malino jÄ• yate.

avatthÄ• vatovatthayÄ• , bhÅ«tassaÃ±Ã±Ä• ya vatthuno.

tÄ• yÄ• vatthÄ• ya bhavanaá¹ƒ, abhÅ«tatabbhavaá¹ƒ viduá¹ƒ.

taddhito.

THE BALLAD OF LIBERATION FROM THE KHANDHAS

by
Phra Ajaan Mun Bhuridatta Mahathera

translated from the Thai by
Thanissaro Bhikkhu

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Introduction

Phra Ajaan Mun Bhuuridatta Mahaathera (1870-1949) was by all accounts the most highly respected Buddhist monk in recent Thai history.

Ordained in 1893, he spent the major part of his life wandering through Thailand, Burma, and Laos, dwelling for the most part in the forest, engaged in the practice of meditation. He attracted a large following of students and -- together with his teacher, Phra Ajaan Sao Kantasila Mahathera -- was responsible for the establishment of the forest ascetic tradition that has now spread throughout Thailand and to several countries abroad.

Despite is fame as a teacher, very few of his teachings were recorded for posterity. Only one slim book of passages drawn from his sermons, //Muttodaya// (A Heart Released), was published during his lifetime. His students generally believed that he himself never wrote down any of his teachings, but at his death the following poem was found among the few papers he left behind. As he noted on the final page, he composed it during one of his brief stays in Bangkok, at Wat Srapatum (LotusPond Monastery), probably in the early 1930's. He was apparently inspired by an anonymous poem on the theme of meditation composed and printed in Bangkok during that period, for both poems share virtually the same beginning -- the 39 lines in the following translation beginning with, "Once there was a man who loved himself...." Ajaan Mun's poem, however, then develops in an entirely original direction and shows by far a deeper understanding of the training of the mind.

Translating the poem has presented a number of difficulties, not the least of which has been getting a definitive reading of the original manuscript. Ajaan Mun wrote during the days before Thai spelling became standardized, some of the passages were smudged with age, and a few seem to have been "corrected" by a later hand. Another difficulty has been the more general problem of finding the proper English style for translating Thai poetry, which depends heavily on rhyme, rhythm, and a stripped-down syntax, somewhat like that of telegrams and newspaper headlines. This style gives Thai poetry a lightness of style combined with a richness of meaning, but frustrates any attempt to pin down any one precise message for the sake of translation -- an excellent lesson for anyone who feels that the truth is what is conveyed in words.

The following translation is meant to be as literal as possible, although I have fleshed the text out when it seemed necessary to make the English intelligible. Because the original alternates between two poetic forms -- //klon// and //rai// -- I tried to create a similar effect in English by alternating blank verse and free verse. The result is probably too literal to be poetry, but I felt that anyone reading it would be more interested in the meaning than in verbal effects. The instances where I have taken the most liberty with the text have been included in square brackets, as has one passage -- ironically, dealing with the error of being addicted to correcting things -- where the reading of the original seems to have been doctored.

The reader will notice that in a few places the poem seems to jump abruptly from one topic to another. In some cases these shifts were dictated by the rhyme scheme, but in others they are not really shifts at all. Keep in mind that the poem operates on several levels. In particular, two parallel themes run throughout: (1) an analysis of the external error of focusing on the faults of other people instead of one's own, and (2) a discussion of the mind's internal error of viewing (and criticizing) the khandhas as somehow separate from its own efforts to know them. Statements made directly about one level apply indirectly to the other as well. Thus the poem covers a wider range of the practice than might appear at first glance. It's a work that rewards repeated readings.

I would like to express my gratitude to Phra Ajaan Suwat Suvaco (Phra Bodhidhammacariya Thera) for the invaluable help he gave me in untangling some of the knottier passages in the poem. Any mistakes that may remain, of course, are mine.

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* * *

Glossary

Dhamma: In general, this word has several levels of meaning: the way things are in and of themselves, the Buddha's teachings about the way things are, the practice of those teachings in training the mind, and the attainment of Deathlessness as the goal of the practice. In this ballad, 'Dhamma' usually has the final meaning. The nine transcendent Dhammas are the paths and fruitions of each of the four stages of Awakening -- stream-entry, once-returning, non-returning, and arahantship -- plus //nibbaana// (//nirvaa.na//).

Jhaana: Concentration; meditative absorption in a physical sensation or a mental notion.

Kamma: Intentional acts that lead to renewed states of becoming and birth.

Khandha: Component parts of sensory perception: //rupa// (physical phenomena); //vedanaa// (feelings of pleasure, pain, or indifference); //sa~n~naa// (concepts, labels, allusions); //sa"nkhaara// (mental fashionings, formations, processes); and //vi~n~naa.na// (sensory consciousness).

* * *

The Ballad of Liberation from the Khandhas

//Namatthu sugatassa
Pa~nca dhamma-khandhaani//

I pay homage to the one Well-gone,
the Foremost Teacher, the Sakyan Sage,
the Rightly Self-Awakened One;
& to the nine transcendent Dhammas;
& to the Noble Sangha.

I will now give a brief exposition
of the Dhamma khandhas,
as far as I understand them.

Once there was a man who loved himself
and feared distress. He wanted happiness
beyond the reach of danger, so he wandered
endlessly. Wherever people said
that happiness was found, he longed to go,
but wandering took a long, long time.
He was the sort of man who loved himself
and really dreaded death. He truly wanted
release from aging & mortality.
Then one day he came to know the truth,
abandoning the cause of suffering &
compounded things. He found a cave of wonders,
of endless happiness, i.e., the body.

As he gazed throughout the cave of wonders,
his suffering was destroyed, his fears appeased.
He gazed and gazed around the mountain side,
Experiencing unbounded peace.

He feared if he were to go and tell his friends,
they'd say he'd gone insane. He'd better stay
alone, engaged in peace, abandoning
his thoughts of contact, than to roam around,
a sycophant, both criticized & flattered,
exasperated & annoyed.

But then there was another man afraid
of death, his heart all withered & discouraged.
He came to me and spoke frankly
in a pitiful way. He said,
"You've made an effort at your meditation
for a long time now.
Have you seen it yet,
the true Dhamma of your dreams?"
(Eh! How is it that he knows my mind?)
He asked to stay with me, so I agreed.
"I'll take you to a massive mountain
with a cave of wonders
free from suffering & stress:
  mindfulness immersed in the body.
You can view it at your leisure to cool your heart
and end your troubles.
This is the path of the Noble lineage.
It's up to you to go or not.
I'm not deceiving or compelling you,
just telling you the truth for what it is."
And then I challenged him with riddles. First:

  //"What runs?"//

"What runs quickly is vi~n~naa.na,
movements walking in a row,
one after another. Not doubting that sa~n~naas are right,
the heart gets caught up in the running back & forth.
Sa~n~naas grab hold of things outside
and pull them in to fool the mind,
Making it think in confusion & go out searching,
wandering astray.
They fool it with various dhammas,
like a mirage."

  //"What gains total release from the five khandhas?"//

"The heart, of course, & the heart alone.
It doesn't grasp or get entangled.
No more poison of possessiveness,
  no more delusion,
  it stands alone.
No sa~n~naas can fool it into following along
behind them."

  //"When they say there's death, what dies?"//

"Sa"nkhaaras die, destroying their effects."

  //"What connects the mind into the cycle?"//

"The tricks of sa~n~naa make it spin.
The mind goes wrong because it trusts its sa~n~naas,
attached to its likes,
leaving this plane of being,
going to that, wandering till it's dizzy,
forgetting itself,
completely obscure to itself.
No matter how hard it tries to find the Dhamma,
it can't catch a glimpse."

  //"What ferrets out the Dhamma?"//

"The heart ferrets it out,
trying to find out how sa~n~naas say 'good'
and grasp at 'bad'
and force it to fasten on loving & hating."

  //"To eat once & never look for more?"//

"The end of wanting to look, to know,
to hope for knowing more,
The end of entanglements.
The mind sits still on its dais,
discarding its attachments."

//"A four-sided pool, brimming full?"//

"The end of desire, abandoning doubt,
clean, without a mote, & danger-free.
Sa~n~naas settle out, sa"nkhaaras don't disturb it.
The heart is thus brimming, with nothing lacking.
Quiet & still, the mind
has no lamenting thoughts:
something worth admiring day after day.
Even if one were to gain
heavenly treasures by the millions,
they'd be no match for the true knowing
that abandons all sa"nkhaaras.
The crucial thing: the ending of desire.
Labels stay in their own sphere and don't intrude.
The mind, unenthralled with anything,
stops its struggling.
Like taking a mirror to look at your reflection:
Don't get attached to the sa~n~naas,
which are like the image.
Don't get intoxicated with the issues of sa"nkhaaras.

"When the heart moves, you can catch sight
of the unadulterated heart.
You know for sure that the movement is in yourself
because it changes.
Inconstancy is a feature of the heart itself,
no need to criticize anyone else.
You know the different sorts of khandhas
in the moving of the mind.

"Before, I used to think that sa~n~naas were the heart,
labeling 'outer' & 'inner,'
which was why I was fooled.
Now the heart's in charge, with no concerns,
no hopes of relying on any one sa~n~naa at all.
Whatever arises or passes away

there's no need to be possessive of sa~n~naas
or to try to prevent them."

//"Like climbing to the top of a truly tall mountain
and looking at the lowlands below,
seeing every living being."//

"Way up high, looking back
you see all your affairs
from the very beginning,
forming a path, like stairs."

//"Does the rise & fall of the river
accord with the Truth?"//

"You can't remedy the changing of sa"nkhaaras.
Fashioned by kamma,
they're out to spite no one.
If you grasp hold of them
to push them this way & that,
the mind has to become defiled & wrong.
Don't think of resisting
the natural way of all things.
Let good & evil follow their own affairs.
We simply free
ourselves.
Unentangled in sa"nkhaaras:
That's what's peaceful & cool.
When you know the truth,
you have to let go of sa"nkhaaras
as soon as you see their changing.
When you weary of them,
you let them go easily,
with no need to be forced.
The Dhamma is cooling.
The mind will stop
being subjected to things."

//"The five duties complete?"//

"Khandhas divide the issues of fashioning
into five realms,
each filled with its duties & affairs,
with no room for any other,
because their hands are full --
no room even for fortune, status, praise, pleasure,
loss of fortune, loss of status, criticism, pain.
They let each of these follow its own nature,
in line with its truth.
The mind's not entangled
with any of these eight,
because physical khandhas keep creating
aging & illness without pause.
The mental khandhas never rest.
They work like motors
because they must take on the kamma
of what they have done:
Good things make them enthralled & happy,
bad things agitate and darken the heart,
making it think without stop,
as if it were aflame.
The mind is defiled & dull.
Its loves & hates
are things it has thought up on its own,
so who else can it blame?

"Do you want to escape aging & death?
It's beyond the range of possibility,
as when we want the mind to stop
wandering around and thinking,
when we want it to stay at one
and hope to depend on its stillness.
The mind is something that changes,
totally uncertain.
Sa~n~naas stay in place only from time to time.
Once we grow wise to the nature

of all five khandhas,
the mind will be clear & clean,
free from stain, with no more issues.
If you can know in this way,
  it's superlative,
because you see the truth,
  withdraw,
  and gain release.
That's the end of the path.
You don't resist the natural way
of the truth of things.
Poverty & wealth, good & bad,
in line with events both within & without,
all have to pass and vanish.
You can't grasp hold of anything
at which the mind takes aim.

"Now, when the mind's inconstant on its own
 -- aquiver, quick -- and you catch sight of it,
that's when you find the ultimate in ease.
Small things obscure our knowledge of the large.
The khandhas totally obscure the Dhamma,
and that's where we go wrong. We waste our time
in watching khandhas so that we don't see
the Dhamma that, though greater than the khandhas,
seems like dust."

  //"There is, there isn't. There isn't, yet there is."//

"Here I'm totally stymied
 and can't figure it out.
Please explain what it means."

"There is birth of various causes & effects,
but they are not beings,
they all pass away.
  This is clear,
the meaning of the first point:

There is, there isn't.
The second point, there isn't, yet there is:
This refers to the deep Dhamma,
the end of all three levels of existence,
where there are no sa"nkhaaras,
and yet there is the stable Dhamma.
This is the Singular Dhamma, truly solitary.
The Dhamma is One & unchanging.
excelling all being, extremely still.
The object of the unmoving heart,
  still & at respite,
  quiet & clear.
No longer intoxicated,
no longer feverish,
its desires all uprooted,
its uncertainties shed,
its entanglement with the khandhas
all ended & appeased,
the gears of the three levels of the cosmos all broken,
overweening desire thrown away,
its loves brought to an end,
with no more possessiveness,
all troubles cured
as the heart had aspired."

"Please explain the mind's path
in yet another way,
& the cause of suffering in the mind
that obscures the Dhamma."

"The cause is enormous,
but to put it briefly,
  it's the love
  that puts a squeeze on the heart,
making it concerned for the khandhas.
If the Dhamma is with the heart
throughout time,
that's the end of attachment,

with no more cause for suffering:
  Remember this, it's the path of the mind.

You won't have to wonder,
spinning around till you're dizzy.
The mind, when the Dhamma's not always with it,
gets attached to its likes,
concerned for the khandhas,
sunk in the cause of suffering.

"So in brief, there's suffering
& there's the Dhamma
always with the mind.
Contemplate this until you see the truth,
and the mind will be completely cool.
However great the pleasure or pain,
  they'll cause you no fear.
No longer drunk with the cause of suffering,
the mind's well-gone.
Knowing just this much is enough
  to soothe your fevers,
and to rest from your search for a path to release.
The mind knowing the Dhamma forgets
the mind attached to dust.
The heart knowing the Dhamma of ultimate ease
sees for sure that the khandhas are always stressful.
The Dhamma stays as the Dhamma,
the khandhas stay as khandhas, that's all.

"And as for the phrase,
'Cool, at ease, & freed from fever,'
this refers to the mind that's rescued itself
from the addictive error
[of correcting other things].

The sa"nkhaara aggregate offers no pleasure
and truly is painful,
for it has to age, grow ill, and die every day.

When the mind knows the unexcelled Dhamma,
it extracts itself from its defiling error
that aggravates disease.
This error is a fierce fault of the mind.
But when it clearly sees the Dhamma,
  it removes its error,
and there's no more poison in the heart.
When the mind sees the Dhamma,
  abundantly good
  & released from error,
meeting the Dhamma, it sheds all things
that would make it restless.
It's mindful, in & of itself,
  & unentangled.
Its love for the khandhas comes to an end,
  its likes are cured,
  its worries cease,
  all dust is gone.
Even if the mind thinks in line with its nature,
we don't try to stop it.
And when we don't stop it,
it stops running wild.
This frees us from turmoil.

//"Know that evil comes
from resisting the truth.//

"Evil comes from not knowing.
If we can close the door on stupidity,
there's ultimate ease.
All evil grows silent, perfectly still.
All the khandhas are suffering, with no pleasure at all.

"Before I was stupid & in the dark,
  as if I were in a cave.
In my desire to see the Dhamma,
I tried to grab hold of the heart to still it.
I grabbed hold of mental labels,

thinking they were the heart
until it became a habit.
Doing this I was long enthralled
with watching them.
Wrong mental labels obscured the mind
and I was deluded into playing around
with the khandhas --
  Poor me!

"Exalting myself endlessly,
I went around passing judgment on others
but accomplishing nothing.
Looking at the faults of others
  embitters the heart,
as if we were to set ourselves on fire,
becoming sooty & burned.
Whoever's right or wrong, good or bad,
that's their business.
  Ours is to make sure
  the heart looks after itself.
Don't let unskillful attitudes buzz around it & land.
Make it consummate
in merit & skill --
the result will be peace.
Seeing others as bad and oneself as good
is a stain on the heart,
for one latches onto the khandha
that holds to that judgment.
If you latch onto the khandhas
they'll burn you for sure,
for aging, defilement, & death will join in the fray:
full of anger & love, obvious faults,
worries, sorrows, & fears,
while the five forms of sensuality
bring in their multifarious troops.
We gain no release from suffering & danger
because we hold to the five khandhas as ours.
Once you see your error, don't delay.

Keep constant watch on the inconstancy of sa"nkhaaras.
When the mind gets used to this,
you're sure to see the Singular Dhamma,
  solitary in the mind.

"'Inconstancy' refers to the heart
as it moves from its labels.
When you see this, watch it
again & again,
right at the moving.
When all external objects have faded away,
the Dhamma will appear.

When you see that Dhamma, you recover
from mental unrest.
The mind then won't be attached to dualities.
Just this much truth can end the game.
  Knowing not-knowing:
  That's the method for the heart.
Once we see through inconstancy,
the mind-source stops creating issues.
All that remains is the primal mind,
  true & unchanging.
Knowing the mind-source
brings release from all worry & error.
If you go out to the mind-ends,
you're immediately wrong.

"'Darkness' comes from the mind
possessive of what's good.
This possessiveness is thought up
by the mind-ends.
The mind-source is already good
when the Dhamma appears, erasing doubt.
When you see the superlative Dhamma,
surpassing the world,
all your old confused searchings
are uprooted and let go.

The [only] suffering left
is the need to sleep and eat
in line with events.
The heart stays, tamed, near the mind-source,
Thinking, yet not dwelling on its thoughts.

The nature of the mind is that it has to think,
But when it senses the mind-source
it's released from its sorrows,
secluded from disturbances, & still.
The nature of sa"nkhaaras
when they appear
is to vanish.
They all decay; none remain.

Beware of the mind
when you focus on making it refined,
for you'll tend to force it
to get stuck on the stillness.
Get the heart to look again & again
at its inconstancy, until it's a habit.
When you reach 'Oh!'
it will come on its own:
  awareness of the heart's song,
  like a mirage.
The Buddha says the corruptions of insight
disguise themselves as true
when actually they're not.
The awareness of mental phenomena
that comes on its own,
  is direct vision,
not like hearing & understanding
on the level of questioning.
The analysis of phenomena,
mental & physical,
is also not vision that comes on its own:
  so look.

The awareness that comes on its own
is not the thought-song.
Knowing the mind-source
& mind-moments,
the source-mind is released from sorrow.
The mind-source's certain
automatic knowledge of sa"nkhaaras
 -- the affairs of change --
is not a matter of parading out
to see or know a thing.
It's also not a knowledge based
on labeling in pairs.
  The mind knows itself
  from the motion of the song.
The mind's knowledge of the motion
is simply adjacent mind-moments.
In fact, they can't be divided:
They're all one & the same.
When the mind is two, that's called
sa~n~naa entangling things.
Inconstancy is itself, so why focus on anyone else?

"When the heart sees its own decayings,
it's released from darkness.
It loses its taste for them,
and abandons its doubts.
It stops searching for things within & without.
Its attachments all fall away.
It leaves its loves & hates,
whatever weighs it down.
It can end its desires,
its sorrows all vanish --
  together with the weighty cares
  that made it moan --
as if a shower of rain were to refresh the heart.
The cool heart is realized by the heart itself.
The heart is cool for it has no need
to wander around, looking at people.

Knowing the mind-source in the present,
it's unshakeable & unconcerned
with any good or evil,
for they must pass away,
with all other impediments.
Perfectly still, the mind-source
neither thinks nor interprets.
It stays only with its own affairs:
  no expectations,
  no need to be entangled or troubled,
  no need to keep up its guard.
Sitting or lying down, one thinks
at the source-mind: 'Released.'"

"Your explanation of the path
is penetrating,
so encompassing & clear.
Just one more thing:
Please explain in detail the mind
unreleased from the cause of suffering."

"The cause of suffering is attachment & love,
extremely enthralled,
creating new states of being
without wearying.
On the lower level, the stains
are the five strands of sensuality;
on the higher level,
attachment to jhaana.
In terms of how these things
  act in the mind:
It's all an affair of being enthralled with sa"nkhaaras,
enthralled with all that have happened
for a long, long time --
  seeing them as good,
  nourishing the heart on error,
  making it branch out
  in restlessness distraction.

Smitten by error, with no sense of shame,
enthralled with admiring
whatever it fancies --
enthralled to the point where it forgets itself
and loses its sense of danger;
enthralled with viewing the faults of others,
upset by their evil,
not seeing its own faults as anything at all.
No matter how great the faults of others,
they can't make us fall into hell.
While our own faults can take us
to the severest hell straightaway,
even if they aren't very defiling at all.
So keep watch on your faults
until it comes naturally.
Avoid those faults
and you're sure to see
  happiness free
  from danger & fear.
When you see your faults clearly
cut them right away.
Don't dawdle or delay
or you'll never be rid of them.

"Wanting what's good, without stop:
That's the cause of suffering.
It's a great fault: the strong fear of bad.
'Good' & 'bad' are poisons to the mind,
like foods that enflame a high fever.
The Dhamma isn't clear
because of our basic desire for good.
Desire for good, when it's great,
drags the mind into turbulent thought
until the mind gets inflated with evil,
and all its defilements proliferate.
The greater the error, the more they flourish,
taking one further & further away
from the genuine Dhamma."

"This way of explaining
the cause of suffering
chastens my heart.
[At first] the meaning
was tattered & tangled,
but when you explained the path
my heart didn't move:
at respite, still, & at peace,
reaching an end at last."

"This is called the attainment
of liberation from the khandhas,
a Dhamma that remains in place,
with no coming or going,
a genuine nature -- the only one --
with nothing to make it stray or spin."

With that, the tale is ended. Right or wrong,
please ponder with discernment till you know.

-- Composed by Phra Bhuuridatto (Mun)

Wat Srapathum, [Bangkok]

[end]

Becky in the Blizzard (Beckys life is changed forever when she gets snowed in)
byfieryimagination100©

"Brrrr" said Becky, stepping out of her beat up SUV and walking up the driveway. It was the
February, and the snow had just begun to fall. She was dressed in sheepskin boots and gra
school logo on the right hip, with a bright green zip-up hoody that was underneather her war
coat that had fur on the fringe of the hood. Even though her clothing was for comfort, Becky
still looked good. Her brown hair hung to the middle of her shoulder blades, she had straight
the evening, although it was naturally lightly curly, and put on some light foundation and mas
her own naturally good skin and face. Her eyes are round and colored a warm light brown. H
perfectly on her face and is accented cutely with a band of freckles, even when she doesn't

Becky had been planning a night out with her soccer team friends, but their plans had been
news forecast a severe snowstorm to hit the area. Beckys mom, Sarah, called not 2 minutes
announcement and demanded that Becky come home at once. Ever since Beckys dad had
gotten really protective of Becky and her twin brother, Ryan, so it was no surprise that Sarah
daughter home. Their house was a simple two-floor house that sat on a quiet suburban stree
it looked like a single story, but the house was built into a hill, so the back revealed the walk-
basement. The upstairs was floored in hardwood, the downstairs in a tasteful granite tile. Be
master bedroom in the upstairs, with a bathroom, to herself; her twin brother Ryan was in th
hall from their mother, and he used the hall bathroom. Becky slept in the large bedroom in th
a bathroom to herself next to her door.

Becky came inside and was greeted by her mother in her pajamas. Sarah had a wonderful c
and she looked marvelous for a woman of 40. She looked so great that Becky frequently got
friends on how she was lucky to have such good genes. Sarahs hair was left in the same cu
gets, and she had forsaken makeup for the night in, which didn't stop her from being able to
breath away.

Becky was admittedly a little upset over not being able to spend time with her friends, so she
off some steam by taking a shower. She went downstairs to her room and set her purse on t
door. She tossed her winter jacket into her closet, and kicked her boots off. Becky then unzip
and smiled to herself when she revealed her navy blue push-up bra lined with black lace. Sh
sweater over her underwear to give herself a naughty feeling like she was revealing her self

She unhooked her bra and tossed it to the floor, crossing the room to stand in front of her wa
back of her door. She admired her flat stomach with the faintest hint of toned abs as she sw
right, gently caressing her bare breasts, running her palms across her smooth, lightly tan ski

the waistline for her sweatpants and moving back up. She gathered her 36 C breasts and lig
brown, perky nipples, then let go and watch her tits fall back into place and bounce with the
smiled again, feeling the rush of arousal and completely forgetting her anger at her mom for

Becky hooked her thumbs into the waistline of her sweats and slid the pants downward until
her ankles. She stepped out of the pants and turned around, admiring her round, firm ass th
hard at keeping in shape, framed by the strings of her navy with black lace thong that match
pulled the thong down, watching the underwear roll up as it slid off of her slender waist and
to get around her full ass. She dropped the panties to the floor and stepped out of the sweat
to fling them into the hamper. Becky got a little thrill about strutting through her basement, n
towel. She knew her mom wouldn't come down, but Becky stilled liked the feeling that some
and see her flawless naked form on accident.

Becky made it into the bathroom with her towel and started the shower. She let the shower
the steam to fill up the room, and then she bent in front of the sink and opened the cabinet b
her hand all the way in the back and found what she called "her little hero". It was a 6 inch p
not very thick, but it did the job whenever she was in the mood. Beckys last boyfriend had b
she gave up his very large, very tasty cock in favor of a toy that wouldn't cheat on her; and s
boyfriends for a while. She knew it was expected of a girl of 18 to find a guy, but she was a
school, and was planning on enjoying her last few months without complicating things with a

Becky flicked the vibe on and off to check the batteries, and then stepped into the warm wat
her hair wet, and let the water run down her naked form. She ran her hands down her body
stopping to pay more attention to her nipples, which she tugged and pinched to get herself e
up. She sucked on the vibrator for a little, closing her eyes and imagining it was some gorge
Becky pulled the vibrator out of her mouth and flicked it on, resting the tip on her right nipple
her head back and enjoying the water fall on her as the gentle vibrations helped ensure that
absolutely dripping.

Becky then brought her hand down, sliding the tip of the toy down her body, until the very ed
could feel the vibrations of her little hero. She pushed the tip between her pussy lips and let
rest on her clit. She shuddered with ecstasy and smiled as she turned so the water was hitti
She used her free hand to massage her breasts and pinch her nipples as she brought the to
between her legs. She let her knees bow outward as she positioned the toy upright beneath
rammed it home. Becky let out a soft moan and had to put a hand on the tiled walls to keep
with the wave of her cumming. She stood there, gasping for a while, until she got used to the
enough to move her hand off the wall. She went back to pinching her nipples as she slowly
vibrator in and out of her clean-shaven pussy.

Becky put her left foot on the edge of her tub nearest the wall so that she could start sliding
out faster and with more force in each thrust. She pressed her face into the wall in front of h
the hand not on the toy between her butt cheeks. She moaned louder as the tips of her man
her asshole and she began massage her brown-eye with her fingertips. That's when Becky
coming, and she started finger-fucking her ass with two fingers while she slammed the vibra
She let out a stifled scream as a massive orgasm rocked her body. She shuddered with joy
vibrator out of her dripping pussy, leaving the toy resting on her clitoris until she calmed dow
finished her shower dirtier than she started it, and turned of the purple vibrator. She licked h
the toy, smiling at how naughty she was, but reminding herself not to experiment with anoth
college.

Becky put the toy back and toweled herself off, dressing in dark gray pajama bottoms and a
low enough v-collar that you could just see the beginnings of her cleavage. She decided tha
for underwear, and she walked back upstairs, in a much better mood.

Evidently, Ryan had come home while Becky had her fun in the shower, and he had brough
with him. Ryan had short brown hair, with the same eyes as his sister, but the much stronge
from his father. He was on the boys soccer team, so he was slender and made of all lean m
taken off his thick black winter coat and was standing in his tight white t-shirt with his hands
pockets, rocking back and forth on his heels in front of his mom. Becky knew that pose as th
whenever he wanted something, and from the looks of the messenger bag over Julia's shou
she could stay the night.

Julia was a very different compared to Beckys family. She was very pretty, but she had very
contrasted sharply with the year-round light tan that Becky and her family shared. Julia was
punk-girl scene, so she had shoulder-length hair that was dyed blue, Sarah didn't approve, b
it was cute. She wore heavy purple eye shadow and deep purple lipstick that highlighted her
teeth. She was slender, but had the same sized breasts as Becky, a 36 C, so her frame look
a good way. Julia was wearing an extremely short, and very tight, plaid skirt, and Becky cou
of her black thong while Julia was seated, even though she kept her legs crossed. To keep
she wore white stockings, that ended up giving her the "naughty schoolgirl" look that Becky
Ryan hard.

Sarah was reluctant at first, but eventually she caved to her sons pressures. "Fine, she can
"but only because they've already called school, and you two better not keep me up tonight.
her bright smile. Beckys mom had always been cool with the kids having sex, as long as the
and safe with it, but it was a little strange to hear her speak so openly about it. Becky was w

was up, until she noticed the wine glass next to her mother, and the half-emptied bottle of M
counter.

Becky quietly giggled as Ryan and Julia filed back to his room to change into pajamas like e
Sarah raised her eyebrows at Becky, "I figured I wouldn't tell them about your own noise-ma
now."

Becky blushed, "Come on mom, how did you hear me? I was being so quiet!"

Sarah laughed out loud, "If that was you being quiet, then I'm glad you never had a boy spe
keep up the whole neighborhood!"

Becky was bright red by now, but she wasn't upset, she had just always been embarrassed
during sex. She was really enjoying her overly-open mother, but was distracted by the muffl
brother's room.

"Come on kids, I know you're 18, but can you humor us and hang out for a while before you
Sarah yelled. The women heard Ryan and Julia break into nervous giggles before they cam
Ryan had changed into blue flannel pajama pants with no shirt, showing off his well-toned a
could see from the swinging at his crotch that he, too, had chosen to go without underwear,
assume that Julia had as well, since they had changed together.

Julia was wearing low-rise, thin, black yoga pants and a shirt the same style as Becky, but i
Becks" she smiled, waving to Becky.

"Hey girly, what's up?" replied Becky. Despite her punk-exterior, Julia had a huge girly side,
Becky got along great. They chatted about life in general for a while, not noticing when Sara
excused themselves to the kitchen to make hot coco.

The girls were still chatting when Beckys mom announced that she and Ryan had decided t
movie tonight, and the 4 of them trouped downstairs to the family room. Ryan and Julia took
spooning together and snagging a blanket, while Becky grabbed their squishy chair-and-a-h
the love seat. They all nestled under blankets and flipped on their flat screen. Sarah opened
went to their movie channels, seeing what was playing. They settled on an action-adventure
sipped the warm coco while they watched. The movie was decent, but very long so everyon
all said their good nights before filing off to their respective bedrooms for some rest.

Becky opened her eyes and lifted her blinds. The sky was still iron gray and the snow was fa

There was already about a foot and a half of snow on the ground, so it was clear that no one
anywhere for the next few days. Becky groaned about not having any time for her friends on
but decided to make the best of it and spend some quality time with Ryan, Julia, and her mo

Becky slipped into her fuzzy pink house-slippers, tied her hair up into a pony tail, and shuffle
the carpeted steps. She smelled the warm aroma of waffles and new her mother had gotten
making breakfast. Becky walked around the corner to see over the breakfast bar and into th
Sarah sitting on the counter. Her mothers eyes were closed, and her red tank top had one s
exposing her massive, 32 E, right breast as she tickled her perky brown nipples. Sarah had
down to her ankles, and she had her legs spread apart so that she could get easy access to
that was dripping fluid at the moment, as she worked the smooth, thick handle of the spatula
in and out.

Becky recognized the smile on her mothers face as the same one Becky herself makes whe
enjoying the moment. She didn't say anything, just quietly watched her mom pleasuring hers
that her own slot was getting warm and moist at the sight of Sarah on the counter, and she
was a normal reaction. She was confused, and thinking to herself how to justify this as norm
waffle-iron beeped and Sarah finished her orgasm, opening her eyes.

There was a stunned silence as Sarah realized that Becky had been standing there for some
awkward smiles and some uncomfortable giggles that boiled over into side-holding laughter
herself and poured the last of the batter onto the waffle-iron. After they got over the laughing
apologized. "I'm so sorry you had to see that. Your brother and Julia made a little too much
and it got me a little excited... Not that my son banging gets me excited... It's just..."

"Mom", Becky graciously cut her off, "I understand. It's no biggie, promise. I get those feelin
sometimes they're initiated by Ryan, or even you. I think its natural, we just don't act on then

Sarah smiled, "I'm glad you think it's normal. You know, I had a bit of a relationship with my
was your age."

"You mean with Uncle Rob?" Becky asked, shocked.

"Yeah. We were young, and just fooling around one night before I went to college and he sta
year.", said Sarah, matter-of-factly, "It's not something I was sure I would share with my kids
it's something that everyone at least thinks about.... Anyway, go wake up the love-birds befo
get cold."

Becky was a little shocked by this new-found revelation, but she didn't let it keep her down, s
better knowing that her arousal at the sight of her mother masturbating was something natur
down the hall and opened the door without knocking. The first thing she noticed was the swe
marijuana that hung in the room. There was the end of a joint on Ryans night stand, lying ne
trace of a line of white. On Ryan's queen-sized bed lay the naked figures of Julia and Ryan.
Julia's boobs, lightly biting her lip when she saw Julia's small, stiff, pink nipples. She let her g
to Julia's pussy, which was bald except for a triangle of black stubble above the slit, and saw
string of white goop hanging from her love-hole. Ryan's cock was draped down his left leg, a
forgotten how sizable it was, even when it was soft.

"Wake up, fuck bunnies", she said with a soft laugh. They both woke up groggily, taking turn
window to see the heavy snow.

"Looks like you two had quite the party last night.", remarked Becky.

"That was nothin" mumbled Julia, "I still got lots in my bag for later. I figure I'll be here for a w
She let her last syllable trail softly as she smiled at the thought of spending her nights with R

"Well, we can get to that later," said Becky with a smile of her own, "right now, we need to ea
mom made."

Ryan waved her off and Becky walked back to the kitchen while he and Julia got dressed. B
about their little party scene and Sarah shook her head smiling. Becky wasn't sure what her
and she couldn't tell if Sarah disapproved outright or not, but she was almost sure that Sarah
them doing anything else like that while they were staying in her house.

Ryan and Julia emerged not long after, and they all ate their breakfast. Thanking Sarah repe
wolfed down waffle after waffle. Julia and Becky didn't look it, but they could eat as much as
one sitting, and Ryan wasn't one to be shown up by two girls. They all finished the food and
plates.

The kids went downstairs to watch TV while Sarah stayed upstairs and read for a while. It w
pm when Sarah called downstairs, asking everyone to come up for a second. They gathered
and Sarah had them take a seat, with a serious tone in her voice. Becky wasn't sure what w
was silently hoping that she hadn't just ratted out her brother and Julia and gotten them in tr

"Now," Sarah began, "Becky tells me that you two had yourselves a bit of a party last night."
saw Ryan shoot her a dirty look before looking back at their mother. "My only question is: wh

invited?"

Becky's jaw dropped, and Sarah's mouth spread into a wide grin at the kids reaction. "Well..
began.

"No need for excuses" Sarah giggled, "Just tell us what you have."

"Well, I've got a lot of weed, and some coke." said Julia.

"How bout you go get both." replied Sarah with a smile.

Becky couldn't believe what she was hearing. Ryan had first introduced her to marijuana las
for the end of the soccer season, and Becky had fallen in love with being high. She and her
frequently, and Becky had been curious to try cocaine, but never really had to courage to as
it, out of fear she'd be labeled a junky. But now, it sounded like they were about to have a sn
this blizzard day. Julia came back from Ryan's room with her messenger bag and pulled out
plastic-wrapped brick of weed, Becky guessed it was close to half a point, and a rather large
powder.

Sarah's smile seemed to be permanent as her eyes gleamed at the drugs. "Well, looks like I
anything for the four of us to do today", she said, letting out another giggle. "Julia, how bout
up a few fatties, and we can cut some lines after that."

Julia followed Sarah's orders, rolling 4 very fat joints and setting them side-by-side. Even tho
quite a bit of pot in each joint, it still barely made a dent in the supply, and Becky was lookin
some very high times ahead. Becky scooted her arm chair in closer to the coffee table, and
in his chair. Julia sat down next to Sarah on the couch, and Sarah picked up the first joint. S
joint to her lips and held out her palm to Julia, who reached in her bag and pulled out a blac
green weed-leaf printed on the side.

Sarah sparked up and sucked hard on the joint. The three others watched intently as the pa
the bright-red cherry on the end. Sarah closed her eyes and handed the joint to Becky, holdi
Becky took the next long hit, tasting the sweet smoke as it filled her lung. It felt like her drag
forever, but the joint hardly looked touched when she opened her eyes to pass the J to Ryan
his first hit when Sarah finally let out her smoke, billowing a cloud into the middle of their circ
playfully blew her smoke in Ryan's face while Julia took her first hit and Sarah chuckled. Bec
the pot was high quality, because she was very buzzed after only her first hit.

They took turns smoking a passing until two of the joints were completely gone. By now, the
everyone's eyes were bright pink, an effect that made Julia's ice-blue irises absolutely spell-
started the third joint, closing her eyes as the smoke got in her lungs again. She decided to
passing the joint to Sarah, but then she sensed something near her face. She cracked open
leaning into her, and, without thinking, she locked lips with her brother and passed the smok
tongues flicking together momentarily. They separated, grinning and meeting the amused st
Sarah. Their mom shrugged and took her first hit off the third joint, this time passing the J ac
to Ryan and leaning towards Becky.

Again, there was no thought, as Becky grabbed the back of her mother's head and gave Sa
kiss as she passed the smoke to Becky. They broke apart and smiled at Ryan and Julia, wh
getting aroused. Ryan was taking his hit when Becky leaned over the table and pulled Julia
two girls kissed and Becky shotgunned the smoke to Julia before they pulled themselves ap
tongues twist together one last time before they both fell back into their seats.

The third and fourth joints took a lot longer to smoke, as everyone wanted to kiss and shotgu
hit. But by the time they had smoked all 4, everyone was baked beyond all belief. "Is it gettin
asked Sarah to the smoke-filled living room in general.

They all, simultaneously, looked out the large front window the the complete white-out snow
first to begin chuckling, and they all began to laugh hysterically at Sarah thinking it was warr
Becky noticed that her face felt hot, and she said, "Wait, wait, wait.... wait..."

It took a while for her mind to get through the haze of smoke before she finished "... it is kind
she began to have a giggling fit,

"Maybe we should all take out clothes off." laughed Ryan as the laughter carried on in the ha

"Okay" chimed in Julia and Sarah at the same time.

The room was quiet for a few moments before they all burst into laughter at the simultaneou
rolled about in their seats for a while, before Becky took the initiative and lifted off her shirt, l
her plump, perky breasts out into the open.

"Wow, nice tits Becks" remarked Julia as she lifted off her own shirt to show off her breasts.

"Mmm... You both have good racks..." said Sarah she she lifted her tank top off and let out h
dwarfing the two girls, "but you haven't had kids yet, so you've got nothing on these babies"

Everyone continued laughing as Ryan mimed removing his non-existent shirt and caressed
star. "How are mine ladies?" he asked.

Becky could hardly handle it as she was laughing until tears were coming from her eyes. "Th
Ryan, but no one in the room can compete with what you've got in your pants!" said Becky.

"True..." Ryan said as he pulled his pants off and let his 9 inch erection bounce in the air. Th
had pulsing veins all down the sides, and his head was dripping with pre after all the shotgu
watched. He stroked his cock lightly and gazed around at all the beautiful tits in the room.

"No fair" said Sarah, "we should all get to have our pants off."

The girls agreed, and they all stripped off their pants, staring at eachother's glistening vagina
smoke.

"Looks like we're all out of joints, Sarah" said Julia, looking at the table while absentmindedl
own wet pussy.

"Well," said Becky's mother, "I guess it's time to enjoy the snow!"

They laughed again at her joke as Julia pulled her drivers license out of her bag and poured
cocaine out on the coffee table. Becky's stomach was filled with butterflies as she watched J
white pile into individual lines, eventually finishing with 20 lines in all, 5 for each person. Julia
license back and pulled out a crisp 5 dollar bill, and began to roll it into a tube. By now, Beck
was doing back flips in anticipation, and she had to softly move her fingers in and out of her
herself distracted from the coke.

Julia finished rolling up the 5, and then offered it to Becky saying, "I know it's the first time yo
snorted, so I figure you can do the first line. Just breathe in deeply through your nose, and p
nostril so that you get the whole line down."

Becky nodded nervously at her advice and held one nostril shut while she put the bill up the
positioned her head over the coffee table, thanking herself for tying back her hair earlier. Sh
end of the tube at the bottom of the line closest to her, and snorted deeply as she moved the
opposite end of the line. Her nose tingled for a moment, and she clinched her eyes shut at th
She passed the bill to Ryan and opened her eyes, immediately feeling a good vibe wash ove
wasn't as mind-opening as weed, it just made her feel great about herself, and it also made

horny. She bit her lip and closed her eyes again and she spread her legs and openly began
with her fingers.

Becky heard Ryan, then Julia, then her mom, all snort their first lines before she opened her
take the bill from her mother. She could tell from the smiles on their faces that the coke was
effects on them, and then Becky brought her head back up from her second line, she saw h
masturbating while rubbing her other hand on the inside of Julia's thigh. The two of them we
Ryan, who was stroking his cock, which was now glistening all over from the amount of pre-
Becky leaned back again after passing the bill to Ryan and began fingering herself while wa
Sarah.

When Becky brought her head up from sniffing up her third line, she saw Julia had slid her h
and was fingering Becky's mom in front of Ryan and Becky. Becky watched Ryan's third line
nose before turning back in time to see Julia lick Sarah's juices off her fingers and then shar
kiss with Sarah. Julia leaned down to take her next line, and Sarah leaned her head back, s
fingering of herself. When Julia brought her head back up, she sucked on Sarah's nipple lon
stopping to let Becky and Ryan's mother do her third line.

Becky was really enjoying her massive high by now, but she was getting frisky, so she told R
chair and lay his cock flat on his stomach. Becky took out Julia's license again to scoop up h
and she transferred it onto the veiny underside of Ryan's throbbing erection. There was a lo
as Julia pulled her lips off of Sarah's nipple so that they could both watch as Becky snorted t
brother's cock.

Becky got to the end of her coke line and exhaled with a smile. She stared at the head of he
for only a second before she ran her tongue up his shaft, tasting the little coke she'd left as s
then wrapping her lips around Ryan's helmet. Becky bobbed her head up and down on her b
times before putting all 9 inches of him in her mouth and down her throat.

"Oh my, you go honey" said Sarah from across the coffee table.

Becky gagged a few times before finally coming up for air, stroking Ryan's cock with her har
her mouth and an "O" shape and staring into his eyes. She stopped stroking him after a whil
scoop up his fourth line and put it across Julia's chest. Ryan snorted up the white powder an
licking and sucking Julia's nipples. Becky saw how entranced her mother was, and she took
kneel in front of Sarah and run her tongue up her mom's dripping wet cunt.

Sarah shuddered and smiled, moaning for more as Becky flicked her tongue across her mor

plunged into her sweet hole. Julia took her next line off of Sarah's tits, and began stimulating nipples when she was done. Sarah came to a shuddering orgasm before laying Becky down sprinkling her next line on her daughter's stomach. Sarah straddled Becky's face before sno loudly and continuing her motion from the snorting to Becky's pussy. Sarah began energetic daughter as the two moaned loudly. Becky got her fingers on Sarah's clit, while her tongue w pussy, and she messaged Sarah's clit aggressively until they shared a simultaneous cum. B underneath her mother, and gave her mom and wet tongue kiss before snorting up her last l

She looked up to see Julia blowing Ryan. They all had started sweating heavily, and the roo pot. Ryan pulled his dick out of Julia's mouth so that he could set up his last line on his moth Becky was on all fours in front of Julia, eating her pussy and slurping up the juices greedily w held the back of Becky's head and watched Ryan make out with his mother. Julia wrapped h head, forcing Becky to keep her tongue buried in Julia's cunt, as she leaned around Becky t line and double herself over to take it off of Becky's back.

Julia released her vice-leg-grip on Becky, who smiled up at her and licked her lips. Becky pu the way onto the couch and began kissing her passionately as they finger-fucked each other from Becky's book, and snorted her last line off her son's cock. Sucking his dick emphatically down while she massaged his balls in her palm. Julia and Becky both came hard, moaning l clenched and spazmed on the fingers inside them.

After their mutual orgasm, Becky and Julia untangled themselves and went over to join Ryan his hands on his mother's head, and he was face-fucking Sarah with so much force that she thrust and had to pull his cock out to breath every now and then. Ryan was entranced by his eye-contact throughout the entire time she was servicing him. Julia knelt behind Ryan and u his balls from that position. Meanwhile, Becky laid down, face up, behind her mother and sh Sarah's legs. Sarah didn't stop taking her face-fuck from her son, but she moaned around R as her daughter began eating her pussy and lapping up all the juice that was pouring out.

Sarah couldn't take any more deep throating, and guided Ryan by his dick down towards his rotated on her back and spread her legs to make room for her brother. Becky moaned loudly gushing orgasm as Ryan's head penetrated her. It had been several months since she'd had desperately missed the feeling of a dick in her cunt. Becky soon found herself having huge c thrust that Ryan put into her, each one somehow bigger than the last. Sarah straddled her d facing her son, and sighed lightly as Becky's tongue penetrated her pussy again. Julia stood between Sarah and Ryan, letting Sarah eat her pussy while Ryan's tongue worked her assh

All four were moaning with pleasure, when Ryan's cock began to tense and throb. Becky felt

ready to cum and cheered him on between licks of her mother's vagina. "Ooooh yeah Ryan. mmmmmm.... fill my pussy with that hot, sticky cum!!!!" Becky shouted.

"Okay" panted Ryan, who'd stopped rim-jobbing Julia as he began to cum. Julia didn't mind, her pussy on Sarah's mouth, coming close to her own climax. Becky screamed into her mon throwing his thick ropes of semen deep inside her pussy. Sarah had her own large orgasm f eating her out, and Julia came at the sound of Becky's shrieks of joy.

Ryan fell back, panting and covered in sweat, after exerting himself. Sarah and Julia took tu the cum that was dripping from Becky's pussy, as Becky twitched and moaned in ecstasy at and weed enhanced orgasms.

When Sarah and Julia were done lapping up the cum, they looked over at Ryan, who was st throbbing hard on. Julia smiled, "Coke does this to him, he's good for another round."

"Mmm... Good!" said Sarah as she and Julia descended on her son's shaft. They tag-team b while, before Julia managed to hop on Ryan's cock and ride him reverse-cowgirl. Sarah was licking Julia's clitoris and her son's shaft while the pair fucked. Becky came out of her own p enough to crawl behind her mother and begin eating her out again.

Julia stopped Ryan's jubilant fucking and hopped off asking, "would you care to do the hono

"Don't mind if I do" said Sarah, not waiting a second to straddle her son and plunge all 9 incl manhood deep into her vagina. Becky and Julia 69-ed and watched Sarah and her son go a Ryan's cock several times, and Ryan would occasionally grab his mother's hips and hold he into her hard. Ryan fucked his mom for almost as much time as he spent inside his sister be tell-tale tremors in her pussy. She called Julia and Becky over and had them kneel on either suck on her nipples. The girls sucked hard on Sarah's nipples, pulling and biting so that she pleasure as possible. Ryan slid a hand between his sister and Julia's legs and began thrusti his fingers in time with his dick thrusting into his mother.

They all came at once. A huge orgasm that rippled through all four of them that was magnifi and marijuana in their systems. Sarah screamed and gushed fluid as Ryan pushed his load Julia and Becky both squirted lightly in Ryan's palms as they came, and Ryan's abs were lo thrust hard into his mother.

They all collapsed into a sweaty heap. The room was still filled with smoke, and they were a wired to sleep, but they rested for a long time before moving. The girls cleaned themselves

and semen off each other, to Ryan's great excitement, and eventually got a huge lunch toge
their munchies. They ate and laughed and played naked together for the rest of the afternoo
someone would get frisky and start up another session, and they all cheered and danced wh
another bag of coke and they saw that they would be snowed in for the rest of the week.

Namo tassa, bhagavato, arahato samma sambuddhasa
Namo tassa, bhagavato, arahato samma sambuddhasa
Namo tassa, bhagavato, arahato, samma sambuddhasa

Buddham saranam gacchami,
Dhammam saranam gacchami,
Sangham saranam gacchami.

Dutiyampi Buddham saranam gacchami,
Dutiyampi Dhammam saranam gacchami,
Dutiyampi Sangham saranam gacchami.

Tatiyampi Buddham saranam gacchami,
Tatiyampi Dhammam saranam gacchami,
Tatiyampi Sangham saranam gacchami.

This means:

Homage to Him, the Exalted One, the Worthy One, The Supremely Enlightened One
Homage to Him, the Exalted One, the Worthy One, The Supremely Enlightened One
Homage to Him, the Exalted One, the Worthy One, The Supremely Enlightened One

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge

Panatipata veramani sikkhapadam samadiyami.
Adinnadana veramani sikkhapadam samadiyami.
Kamesu micchacara veramani sikkhapadam samadiyami.

Musavada veramani sikkhapadam samadiyami.
Sura meraya majja pamadatthana veramani sikkhapadam samadiyami.
This means:

I undertake the precept of abstaining from destroying living creatures.
I undertake the precept of abstaining from taking anything not freely given.
I undertake the precept of abstaining from sexual misconduct.
I undertake the precept of abstaining from false speech.
I undertake the precept of abstaining from taking intoxicants which lead to carelessness.

How to become a Buddhist
(A DIY Guide)
He who has gone for refuge in the Buddha, his Teaching and his Order, penetrates with tran
the Four Noble Truths - suffering,the cause of suffering, the cessation of suffering, and the N
Path leading to the cessation of suffering.This indeed is the safe refuge, this is the refuge su
gone to such a refuge, one is released from all suffering.
~ Dhammapada 190-192

Many people, after encountering the Dhamma or the Buddhist Teachings ask:
How do I become a Buddhist?

Once, there was a man called Upali. He was the follower of another religion and he went to
to argue with him and try to convert him. But after talking to the Buddha, he was so impresse
to become a follower of the Buddha. The suttas record the Buddha's reply and Upali's reacti

"Make a proper investigation first. Proper investigation is good for a well-known person like y
Now I am even more pleased and satisfied when the Lord says to me:'Make a proper investi
members of another religion had secured me as a disciple they would have paraded a bann
saying: 'Upali has joined our religion.' But the Lord said to me:'Make a proper investigation fi
investigation is good for a well-known person like yourself.' "

In Buddhism, understanding is the most important thing and takes time. So do not impulsive
Take your time, ask questions, consider carefully, then make your decision. The Buddha wa
people should follow his teachings as a result of understanding and conviction.

I have done this and am convinced of its truth and that it is the path for me.
What do I do to become a Buddhist?

A person becomes a Buddhist by taking the Three Refuges, that is the Buddha, The Dhamm
The Sangha or the community of enlightened beings. The Buddha said:

"To take refuge in the Buddha, Dhamma and Sangha and to see with real understanding the
Suffering, the Cause of Suffering, the Transcending of Suffering and the Noble Eightfold Pat
the transcending of suffering, This indeed is a safe refuge, it is the refuge supreme. It is the
whereby one is freed from all suffering."

To take refuge, it is best done with the guidance of a monk. However, if such a person is not
may take refuge before an image of the Buddha. Place this image, which may be a statue,a
computer graphic such that when you kneel before it, it is at the level of your head or higher
the image and put your palms together at your chest. Compose yourself, calm your mind an
the image such that your palms and forehead touches the floor. Then recite the following for
which is the ancient language of the scriptural texts.

Namo tassa, bhagavato, arahato samma sambuddhasa
Namo tassa, bhagavato, arahato samma sambuddhasa
Namo tassa, bhagavato, arahato, samma sambuddhasa

Buddham saranam gacchami,
Dhammam saranam gacchami,
Sangham saranam gacchami.

Dutiyampi Buddham saranam gacchami,
Dutiyampi Dhammam saranam gacchami,
Dutiyampi Sangham saranam gacchami.

Tatiyampi Buddham saranam gacchami,
Tatiyampi Dhammam saranam gacchami,

Tatiyampi Sangham saranam gacchami.
This means:

Homage to Him, the Exalted One, the Worthy One, The Supremely Enlightened One
Homage to Him, the Exalted One, the Worthy One, The Supremely Enlightened One
Homage to Him, the Exalted One, the Worthy One, The Supremely Enlightened One

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.
CONGRATULATIONS!
You are now officially a Buddhist. But wait, the ceremony is not complete. The Buddha reco
disciples keep the minimum of the Five Precepts. These are not rigid commandments that o
live by. They really are more like training rules that are taken voluntarily. They establish you
protect you from harm in this life as well as in future lives. It is the foundation for your spiritu
journey.

Yes, I would like to take the precepts and live my life accordingly, knowing that it is conduciv
happiness and welfare in this life as well as in future lives.
How do I take these Five Precepts?

Again, the Five Precepts are taken by reciting in Pali while in the kneeling position.

Panatipata veramani sikkhapadam samadiyami.
Adinnadana veramani sikkhapadam samadiyami.
Kamesu micchacara veramani sikkhapadam samadiyami.
Musavada veramani sikkhapadam samadiyami.
Sura meraya majja pamadatthana veramani sikkhapadam samadiyami.

This means:

I undertake the precept of abstaining from destroying living creatures.
I undertake the precept of abstaining from taking anything not freely given.
I undertake the precept of abstaining from sexual misconduct.
I undertake the precept of abstaining from false speech.
I undertake the precept of abstaining from taking intoxicants which lead to carelessness.

That's it, now you are a practising Buddhist. The Three Refuges and Five Precepts can be r
wish, either at regular intervals or when you feel the need to do so. Welcome to the Path. Th
beginning and it is suggested that you join a Buddhist community to support it and be suppo
continue to learn the Buddha's Teachings.

Bikini Top Fell Off (A normal summer afternoon turns out to be anything but)
byLadyAntebellum20©

Needless to say, this wasn't my proudest moment but it was definitely hot. Speaking of hot, i
of last summer. I had just turned 20 years old. It was just my stepfather, his friend and I at h
day. They were outside talking and I was ready to go in the pool with my new bikini. I walked
stopped talking and just stared. I smiled at them and they resumed their conversation. So th
pool and when I came up, I noticed that my top had fallen down. They both just stared at my
entire three seconds they were exposed. I quickly retied my top on and they went back to wh
talking about.

Feeling a little embarrassed and a little excited, I swam for a bit until I got bored and dried of
friend continued to stare me down. After a few minutes of drying, I went back to my room an
After I was done, my door opened and it was his friend. He came up to me and told me how
and how he wanted to see more. Before I could say anything, he began to strip me down to
about it, but I found the whole thing to be extremely hot. Once he had me nude, he ran his fi
tits. He pinched my nipples lightly as they begun to get hard. Then he started sucking on my
biting them gently. I was so turned on at this point that I didn't care what was happening. I be
and he stopped what he was doing and started kissing and sucking on my neck. His fingers
my pussy. I was getting a little wet but then when he stuck his fingers in, I started to get soak

He was moving two fingers in and out of me and I started to moan even more. Just then I he
in and I open my eyes to see my stepfather. I immediately started to panic but then he came
up. His friend resumed fingering me as my stepfather continued to feel my tits and pull on m
little more of that, his friend takes his bottoms off and bends me over. I thought he was going
until I felt my ass checks spread and him inserting his dick into my ass. I immediately shrieke
telling me "It's okay" and pushed it in further. I could feel his short but fat dick going all the w
ass. At first it really hurt and I was about to tell him to stop but the more he kept going, the b
felt. He was gentle about it and occasionally slapped my ass as he slowly thrusted his dick i

While this was going on, my stepfather took everything off and inserted his dick into my mou
dick," my stepfather instructed. I must have been so caught up in the moment that I didn't m
sucking him off. His dick was a little bigger than his friend's length wise but not as fat. His fri
pumping my ass faster and I started to suck on his dick quicker. "God, your stepdaughter is
friend announced. My stepfather began to push my head down further on his dick as I was t
it in mouth. I tried not to gag as I felt it go all the way to the back of my throat.

A few minutes later, his friend announces that he is going to burst. After ramming me really

seconds, I could feel his hot cum shooting up into my ass. He held onto my waist for a few m
relief and then he pulled out. I could hear him grabbing his clothes as he left the room. I stop
stepfather's dick for a few minutes to get in a kneeling position. "Keep going baby, I'm gettin
stepfather instructed. Not even a couple minutes went by before I felt my stepfather's dick go
my mouth. I started sucking him faster and then I felt his cum shoot into my mouth. He moan
relief as I continued to suck on it. He said, "That's enough" and took his dick out of my mouth
room and I finished myself off manually with my rubber dildo. The only thoughts running in m
came was his friend pounding my ass and how hot it was sucking my stepfather's dick.

My stepfather and I never spoke or did anything about that after but I continued to have regu
friend until his wife grew suspicious. But I will never forget the day my bikini top fell off. I don
what happened that day, but I am sure it was something that none of us will forget!

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*
* the following was not typed by b33znutz *

Adventures of Tintin-The Complete Collecton of Tintin-ebooks-acrobat pdf format-see descr

Firstly i have to say if u have any query then plz feel free to "PM" me and ask.and i apolozis
which could happen. that is - i can only seed for 6 hours a day. I will try to do that 12 hours a
dont see me seeding so plz dont go away. I promise i will give u the full containts. But i will s
from 2:00 am to 8:00 am in Indian Standard Time (+5:30 GMT). Beyond this time i will seed
can. So kindly co-operate. :)

Total Collection of TinTin. The real Complete Collection. Including unpublished, rarely availa
tintin. People dont even know that they exist. And as well as the available books too. See de
Total of 30 Complete Story of tintin. They are scanned from the original books with very high
after that complied in a Acrobat PDf (.pdf) files for clear viewing and comfortable reading wit
say "These are the e-book Version of All Tintin Books". By the way these are all in English.

Its not the video carttopn thing going around. Its the original true books

And may i have to say anything about Tintin or herge ??????? I dont think so.

The largest selling and most popular comics/cartton distributed and published in hundreds o
the world. For 4 years old upto 100 old can enjoy these TinTin books. And Herge? The most
course. :)

Instruction:-

Unzip/unrar them and just open the .pdf files with Acrobat reader. Acrobat setup is included
file in case if u dont have acrobat reader.
Enjoy and be a true tintin fan.

Not Very Much Distributed all over the world but written by herge (Herge's 1st 2 books on Ti

---
01- Tintin in the Land of the Soviets (Black & White)
02- Tintin in congo (Black & White)

Lagrely Distributed all over the world (Which of the books we commonly See and we can bu
---
03- Tintin in America
04- Tintin and the Cigars of the Pharaoh
05- Tintin and the Blue Lotus
06- Tintin and the Broken Ear
07- Tintin and the Black Island
08- Tintin and the King Ottokars Sceptre
09- Tintin and the Crabs with the Golden Claws
10- Tintin and the Shooting Star
11- Tintin and the Secret of the Unicorn
12- Tintin and the Red Rackhams Treasure
13- Tintin and the Seven Crystal Balls
14- Tintin and the Prisonres of Sun
15- Tintin and the Land of Black Gold
16- Tintin and the Destination Moon
17- Tintin and the Explorers on the Moon
18- Tintin and the Calculus Affair
19- Tintin and the Red Sea Sharks
20- Tintin in Tibet
21- Tintin and the Castafiore Emerald
22- Tintin and the Flight 714
23- Tintin and the Picaros

This is the story which was incomplete beacuse Herge died before completing this story. Aft
writers completed the story and published:-

24- Tintin and alph-art (Some original sketch of Herge is included in this book)

Not Written by Herge, But u can buy this in some stores:-

25- Tintin and the Lake of Sharks

Some other few story written by diffrent writters:-

26- Tintin in thailand (Black & White)
27- Tintin the freelance reporter
28- Tintin and the mysterious visitor
29- Tintin they explored the moon
30- Tintin and the voice of the lagoon

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Brenda's Erotica (Black woman falls for white brother)
byShale©

"This is ridiculous," I thought, standing outside St. Joseph's cottage waiting for Brother Robe
knock. "What excuse can I give for coming by this time. Surely by now he's aware that these
with him to talk about the boys on his work crew are contrived and unnecessary."

My sister told me I was crazy and said I was setting myself up for a put down.

"Girl please! What makes you think that white boy wants any of your brown ass, and him a b

Maybe she's right, this is just an impossible fantasy that I've set up, knowing it can never ha
still, I can't stop the excitement that comes over me whenever I see him on campus.

It happened the first time I saw him, this very striking man in his early 30's dressed entirely i
running across the lawn to break up a fight between two of the boys on his grounds-keeping
one of the boys who was swinging a rake, I could see the firm wiry muscles tense in his arm
green veins swell. He disarmed the boy and was restraining him from behind in a basket hol
muscles bulging even more from his sweat-dripping arms and I found myself wishing I was t
cradled in Brother Robert's arms.

What was I thinking? This was a Catholic Brother, vowed to celibacy. Still, no harm in fantas
he wasn't some naive virgin as I have learned from the boys in St. Thomas dorm, where I wa
worker. In private raps they thought I couldn't hear, they told each other the ribald stories an
heard from Brother Robert.

One boy told with delight how he and the Brother were removing an old fence post from a m
As they pulled back and forth on the post it made wet sucking sounds in the mud, occasiona
and Brother Robert told him it sounded like a good wet fuck. The boys all thought Brother Ro
apparently showed them a side of himself that the staff never saw.

It was just last week at the dorm's picnic that I got to talk at length with the Brother and learn
before he came to Hope Manor he was in rural India working at an orphanage in the country
the beautiful brown-skinned people of the area, I almost felt he was admitting to a lust for br
was it just my desperate projection?

Later that afternoon I watched him in the pool, frolicking with the boys. He was muscular but
and even through his loose boxer trunks I could see the shape of his firm round ass when he

water. I had to remember to look up and down the pool and not be caught staring at the Bro

"Hello Brenda," he said, smiling as he opened the door. I jumped, startled back to the prese
think of a reason to be here.

"I just got off work and thought I'd see if you'd like to go get a beer and talk some more abou

That seemed innocent enough and a valid topic of conversation. He had already changed fr
cut off denim shorts and tank top, making it hard for me to think of him as anything else but
that he was.

"I was just having one," he said, "won't you join me."

St. Joseph's cottage was one of the many elegant old building at this Catholic boys home th
renovated, but for now was the makeshift home of Brother Robert. Most of the large house
for the kitchen and an adjoining room where he had a bed and a desk. We sat at the kitchen
cold beers and eating pretzels, which he told me was one of the sensual pleasures he had t
India.

"How many sensual pleasures do you indulge in?" I asked, surprised at my own boldness.

He looked at me startled, as if I had discovered and exposed a well-kept secret. "Well," he s
never could resist chocolate. I think that's why I had to get away from India. All those beautif
people kept reminding me that I had never overcome sensual desires."

What? Was he playing with my head or leading me on? I never expected this kind of candor
there.

"Have you ever thought of giving in to your hunger and eating the chocolate?" I asked.

"Oh, all the time," he said, studying my face with his large brown eyes. "After India, I was go
up, but came here for one more try. But, being around all these horny boys makes it even w
knowing all too well the many times I've seen them walking around with uncontrollable hard-
their tight jeans.

"You know," I said, "sex is such a natural force, maybe celibacy is not the answer."

"I know," he said, reaching across the table and putting his hand on mine, "not everyone car

It was clearly happening, wasn't it? I stood up and he did the same. We both moved forward around each other. He pulled me close and I could feel his bulge against my leg as our lips tongues searched inside the others mouth.

His embrace was overpowering, as if years of tension were now suddenly released, and I co slightest shaking ripple through his taut body.

Suddenly, hearing some boys talking as they walked by the house, I realized we were stand doors of the kitchen and could be seen.

"Not here," I whispered, "the boys might find out."

"Upstairs." was the only word he breathed as he took my hand and led me to the staircase.

The empty bedroom seemed immense and open with the rays of the descending sun spraye from the curtainless window. The carpet I found myself sitting on was soft and firm, and I cou imagine being outside on the lawn.

Robert was fumbling with the back of the bra that I was required to wear at work. As I unfast and removed it, he said, "I hope that's all they've changed since the last time I did this. You it's been about five years and I'm a little scared, almost like a virgin. I've also never been wit woman before."

I unzipped his shorts and softly rubbed my fingers over the firm bulge pushing against his wh briefs, and looking my most provocative said, "You mean you want me to be gentle with you

He just smiled as he lowered his head to my breast and licked around the stiffened nipples, mouth around them and squeezing firmly.

His hand was sliding into my tight jeans and panties, just as mine was in the cramped confin briefs. We both lay there running our fingers through the others hair. His long curly hair was compared to my coarse tight bush, and I wondered if he too was enjoying this exploration of differences.

Abruptly he began pulling my jeans and panties off and I soon found myself lying naked on t

hands and mouth caressing me everywhere.

He was licking under my arm and nibbling the hairs there, then ran his mouth down my side
my waist before moving down my leg.

He lifted my legs, rubbing his hands up and down them and put my toes in his mouth, dartin
them before moving back up my legs. He stopped his head at the inside of my thighs, slowly
back and forth on them while his fingers played in my hairy bush. His thumbs slid gently up a
skin of my labia.

What next? It was like watching a tornado, momentarily standing still, not knowing in which d
go when it started moving again.

Ever so slowly his hands moved up my thighs until his tongue was licking my outer labia, wh
with his thumbs, opening me to the assault of his tongue darting up and down my stiffened c
lips and began sucking my clit in and out of his mouth and it was all I could do not to scream
squeezed against his head with my first orgasm.

He didn't stop, but continued sucking while his arms reached up to my breasts and he rolled
thumb and forefinger, sending me into a fury or orgasms that soon melted one into another.

"Be gentle with you?" I said, with an exhausted laugh as I sat up and pulled his shorts down
hips.

He removed his tank top, striking a most sensual pose at that moment when his arms were
going over his head, exposing his hairy underarms and full torso, with small stiff nipples stra
of curly brown hair that trailed down to his navel. From his navel, the hair widened again to c
the white elastic band of his briefs.

I pulled his briefs down slowly, exposing the mat of brown hair from which his long white dic
its winding blue green veins bulging through the soft loose skin. Ever further down this shaft
briefs until finally at the end ...

it sprang up and pointed its shiny pink head at my face.

A small bead of crystal clear liquid appeared at the slit on the tip of the head. I touched the s
with my tongue and spread it around the head before sliding my lips over it.

Robert sighed heavily and I felt his dick twitch as it slid into my mouth. I sucked the smooth
stroked the hard shaft as I gently moved my fingers around his balls, which had pulled up fir
base of his dick. His breathing soon became short spasms and his hips thrust involuntarily,
deep into my mouth before he finally grabbed my head and tensed with orgasm. I could feel
cum filling the back of my throat and swallowed the unseen pearlescent fluid, delighted to ha
most intimate and intense moment with the man of my dreams.

Robert lay on the carpet, exhausted and sweating, idly gliding his fingers across my back an
beside him.

"What are you going to do now?" I asked, concerned about his religious conflict.

"Well," he said, "tomorrow I'm going to quit being a brother and I guess start looking for a job
to stay. But right now I'm going to just lay here and enjoy looking at your shiny brown back."

I laid there a while, silently trying to decide if I was ready to offer my apartment as a place to
he got it together, when he leaned over and began kissing and licking the back of my neck a

I could feel his wet dick swell and rub against my thigh and I rolled over and opened my legs
penetration into my body and my life.

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

buddhaguá¹‡agÄ• thÄ• valÄ«

yatheva puppharÄ• simhÄ• , gantheyya mÄ• lÄ• sobhanÄ• .

evaá¹ƒ buddhaguá¹‡agÄ• thÄ• , viraciá¹ƒ sahassÄ• dhikÄ• ||

sopi bhagavÄ• arahaá¹ƒ, sammÄ• sambuddho sayambhÅ«.

vijjÄ• caraá¹‡asampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1 ||

purisadammasÄ• rathÄ«, lokavidÅ« anuttaro.

satthÄ• devamanussÄ• naá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||2 ||

sugato sugado sÄ• mÄ«, sukhado santipadÄ• yako.

sabbalokÄ• nukampako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||3 ||

varo varaÃ±Ã±Å« varado, varuttamo varÄ• haro.

varadhammaá¹ƒ adesayi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||4 ||

mahÄ• maá¹…galamaá¹…galyo, maá¹…galo maá¹…galÄ• layo.

maá¹…galÄ• yatano nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||5 ||

maá¹…galindo maá¹…galiko, mahÄ• maá¹…galanÄ• yako.

maá¹…galadhammaá¹ƒ desesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||6 ||

maá¹…galaggo maá¹…galaÃ±Ã±Å«, maá¹…galatthapadÄ• yako.

maá¹…galapanthadassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||7 ||

maá¹…galiccho maá¹…galiddho, maá¹…galamabhivaddhano.

maá¹…galehi paripuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||8 ||

maá¹…galÄ• bhÄ• ujjotesi, maá¹…galatthapabhÄ• karo.

maá¹…galÄ• lokamaá¹‡á¸• ito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||9 ||

maá¹…galatthamanuppatto, maá¹…galatthaparÄ• yaá¹‡o.

sabbadÄ• maá¹…galakaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||10 ||

maá¹…galamaggamanvesi, patto maá¹…galamuttamaá¹ƒ.

maá¹…galÄ• yanaá¹ƒ dassetÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||11 ||

maá¹…galamahimÄ• dhÄ• rÄ«, maá¹…galakÄ• rÄ« nÄ• yako.

sabbadhi maá¹…galadÄ• tÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||12 ||

maá¹…galassa kovido ca, amaá¹…galassa kovido.

paramaá¹ƒ maá¹…galaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||13 ||

sabbamaá¹…galasampanno, maá¹…galaghosaghosako.

maá¹…galuttamaá¹ƒ desesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||14 ||

mahÄ• maá¹…galatthaá¹ƒ maggÄ«, laddho dhammasumaá¹…galo.

maá¹…galaâ€™ ddhÄ• naá¹ƒ Ã±Ä• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||15 ||

agÄ• rikatthaá¹ƒ Ã±Ä• pesi, mahÄ• maá¹…galamuttamaá¹ƒ.

gihÄ« sahÄ• yako sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||16 ||

mahÄ• maá¹…galaâ€™ laá¹…kito, mahÄ• maá¹…galabhÅ«sano.

mahÄ• maá¹…galasekharo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||17 ||

mahÄ• maá¹…galaá¹ƒsumÄ• lÄ«, maá¹…galÄ• bho samujjalo.

maá¹…galaá¹ƒsuá¹ƒ ujjotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||18 ||

mahaggha maá¹…galodadhi, mahantamaá¹…galaá¹‡á¹‡avo.

mahÄ• maá¹…galasÄ• garo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||19 ||

amaá¹…galanisÄ• hantÄ• , maá¹…galabhÄ• nubhassaro.

maá¹…galÄ• lokavikiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||20 ||

bÄ• husacco bujjhanako, dhammacakkhuuppÄ• dako.

tibhavamaá¹…galaá¹…kÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||21 ||

mahÄ• vattÄ• pavattÄ• ca, atthassa ninnetÄ• pabhÅ«.

amatassa dÄ• tÄ• viÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||22 ||

divÄ• tapati Ä• dicco, rattiá¹ƒ dippati candimÄ• .

rattiá¹ƒdivaá¹ƒ tapi nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||23 ||

sannaddho khattiyo tapati, jhÄ• yÄ« tapati brÄ• hmaá¹‡o.

nirantaraá¹ƒ tapi nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||24 ||

dukkhadomanassanÄ• sÄ«, sokaparidevakkhayo.

jÄ• timaccujarÄ• tigo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||25 ||

yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, tathavÄ• dÄ« tathÄ• gato.

yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||26 ||

bhaggarÄ• go bhaggadoso, bhaggamoho so bhagavÄ• .

bhaggamÄ• no bhaggamÄ• yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||27 ||

bhaggakÄ• mo bhaggakodho, bhaggakopo bhaggakuho.

bhaggakasÄ• vo bhaggindho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||28 ||

bhaggajÄ• ti bhaggamaccÅ«, bhaggaloko bhaggabhavo.

bhaggasaá¹ƒsÄ• ro bhaggogho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||29 ||

bhogabhaggo sokabhaggo, rogabhaggo bhaggarajo.

sÅ«labhaggo sallabhaggo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||30 ||

Ä• sÄ• bhaggo issÄ• bhaggo, ejÄ• bhaggo bhaggajaá¹-Ä• .

chandabhaggo bandhabhaggo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||31 ||

vÄ«tarÄ• go vÄ«tadoso, vÄ«tamoho vÄ«tÄ• savo.

vÄ«takÄ• mo vÄ«takodho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||32 ||

vÄ«tapÄ• po vÄ«tapuÃ±Ã±o, vÄ«tabhÄ• ro vÄ«tamalo.

vÄ«tavikÄ• ro vÄ«tindho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||33 ||

vantarÄ• go vantadoso, vantamoho vantamalo.

vantakasÄ• vo vantÄ«gho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||34 ||

vantarÄ• go vantadoso, vantamoho vantamalo.

vantakasÄ• vo vantÄ«gho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||35 ||

sagguru tilokaguru, sabbasattÄ• namaggagurÅ«.

netÄ• resu mahÄ• netÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||36 ||

mahÄ• guru naraguru, devaguru guruttamo!

jeá¹-á¹-haguru seá¹-á¹-haguru, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||37 ||

vissaguru lokaguru, dhammaguru gurÅ«ttamo.

natthi etÄ• diso guru, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||38 ||

mahÄ• satthÄ• mahÄ• sotthi, mahÄ• mitto mahÄ• sakhÄ• .

mahÄ• kalyÄ• á¹‡amitto yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||39 ||

mahÄ• paÃ±Ã±o mahÄ• viÃ±Ã±Å«, mahÄ• vidvÄ• mahÄ• vidÅ«.

mahÄ• medhÄ• vÄ« sumedho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||40 ||

mahÄ• suddho mahÄ• bhaddo, mahÄ• dayo mahÄ• sayo.

mahÄ• dibbo mahÄ• bhabbo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||41 ||

mahÄ• vÄ«ro mahÄ• dhÄ«ro, mahÄ• sÅ«ro mahabbalo.

mahÄ• mÄ• racamÅ« maddi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||42 ||

mahÄ• jeá¹-á¹-ho mahÄ• seá¹-á¹-ho, mahaggo mahÄ• nÄ• yako.

mahÄ• cheko mahÄ• dakkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||43 ||

mahÄ• byatto mahÄ• Ã±Ä• to, mahÄ• khyÄ• to mahÄ• yasÄ«.

mahiddho mahÄ• vikhyÄ• to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||44 ||

mahÄ• tuá¹-á¹-ho mahÄ• haá¹-á¹-ho, mahÄ• javo mahÄ• jayo.

mahÄ• santuá¹-á¹-ho visiá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||45 ||

mahÄ• nÄ• tho mahÄ• sÄ• mÄ«, mahÄ• pabhÅ« mahÄ• vibhÅ«.

mahissaro bodhissaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||46 ||

mahÄ• vaá¹‡á¹‡o mahÄ• kanto, manopiyo manÄ• piko.

mahÄ• sobhano manuÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||47 ||

mahÄ• jhÄ• yÄ« mahÄ• Ã±Ä• á¹‡Ä«, mahÄ• dhÄ«mÄ• mahÄ• sudhÄ«.

mahÄ• vibhÄ• vÄ« medhÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||48 ||

mahÄ• khantÄ« ca titikkho, mahÄ• nikkaá¹…kho dhammagÅ«.

mahÄ• saá¹ƒyato saá¹ƒvuto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||49 ||

mahÄ• thomito pÅ«jito, mahÄ• mÄ• nito vandito.

mahÄ• bhivÄ• dito bhiyyo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||50 ||

mahatattho mahatthiko, mahantattho mahattaro.

mahanto mahattappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||51 ||

mahÄ• lÄ• bhÄ« mahÄ• kÄ• rÄ«, mahÄ• dÄ• yÄ« mahÄ• dhanÄ«.

mahÄ• vijjo mahÄ• pujjo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||52 ||

mahÄ• buddhi mahÄ• budhÄ• , mahÄ• pabodhipuá¹…gavo.

mahÄ• bhavaá¹‡á¹‡avaá¹ƒ tiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||53 ||

mahÄ• nÄ• go mahÄ• bhÄ• go, mahÄ• bÄ• ho mahiddhiko.

mahÄ• yodho mahaggato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||54 ||

mahÄ• danto mahÄ• santo, mahÄ• gaá¹‡Ä« mahÄ• guá¹‡Ä«.

mahÄ• santipadÄ• yako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||55 ||

mahÄ• sÄ«lo mahÄ• citto, mahÄ• budho mahesino.

mahÄ• mohodadhiá¹ƒ tiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||56 ||

mahÄ• tapassÄ« dhammesÄ«, mahÄ• yasassÄ« nÄ• yako.

mahÄ• patÄ• pÄ« tejassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||57 ||

mahÄ• Ä• bho mahÄ• pabho, mohandhakÄ• rabhindako.

Ã±Ä• á¹‡apadÄ«paá¹ƒ dÄ«pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||58 ||

mahÄ• passaddhidÄ• yako, munirÄ• jÄ• munissaro.

santidado sukhadado, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||59 ||

mahÄ• nÄ«varaá¹‡Ä• â€™ tÄ«to, mahÄ• mohasamÅ«hato.

mahoghatiá¹‡á¹‡o mokkhako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||60 ||

mahÄ• bhavopadhicatto, lobhadosavinÄ• sako.

mahÄ• ripuá¹ƒ nimaddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||61 ||

mahÄ• â€™ bhiÃ±Ã±Ä• balappatto, mahÄ• maÃ±Ã±itanÄ• sako.

mahÄ• saddhamaá¹ƒ niddisi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||62 ||

ahorattiá¹ƒ sadÄ• suddho, mahÄ• lokagganÄ• yako.

samattavissavissuto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||63 ||

mahÄ• avijjÄ• ucchinno, mahÄ• Ä• sattiriÃ±cako.

mahÄ• jaá¹-Ä• vijaá¹-esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||64 ||

mahÄ• sÅ«lavivattako, mahÄ• sallavinodano.

mahÄ• savaá¹ƒ byantikaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||65 ||

mahÄ• parakkamÄ« sÅ«ro, sabbathÄ• aparÄ• jayo.

accantaabhayo vÄ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||66 ||

mahÄ• taá¹‡hÄ• vÄ«tivatto, mahÄ• sokapanÅ«dano.

mahÄ• dukkhamatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||67 ||

mahÄ• mÄ• namatikkamo, mÄ• rasenanimmaddano.

kammaklesaá¹ƒ nijjaresi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||68 ||

mahÄ• bhavodadhittiá¹‡á¹‡o, pÄ• paá¹‡á¹‡avapÄ• raá¹…gato.

mahÄ• saá¹ƒsaraá¹‡Ä• tigo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||69 ||

mahÄ• saá¹ƒyojanÄ• tÄ«to, mahÄ• vaá¹-á¹-avinÄ• sako.

mahÄ• saá¹ƒsÄ• roghatiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||70 ||

mahÄ• rÄ• gaviraÃ±jako, mahÄ• dosanimmaddako.

mahÄ• sotaá¹ƒ visosesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||71 ||

mahÄ• mettÄ• vihÄ• rÄ« yo, mahÄ• puÃ±Ã±o mahÄ• raho.

mahÄ• karuá¹‡Ä• sÄ• garo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||72 ||

mahÄ• bhavasindhulaá¹…ghÄ«, bhavamutto bhavantagÅ«.

sokasÅ«lasamucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||73 ||

mahÄ• vanapathÄ• tÄ«to, mahÄ• kantÄ• rapÄ• ragÅ«.

mahÄ• bhavoghanittiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||74 ||

mahÄ• maggaphalappatto, supatto amatodadhÄ«.

bhavacakkaá¹ƒ vibhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||75 ||

mahÄ• subodhisampanno, muttimaggasubhÄ• vito.

bhavabandhanaá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||76 ||

mahÄ• nandÄ«samucchinno, mahÄ• kilesanissaá¹-o.

mahÄ• pÄ• poghamuttiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||77 ||

mahÄ• pihÄ• parikkhÄ«á¹‡o, mahÄ• saá¹ƒyojane nudo.

sabbÄ• save vinodesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||78 ||

mohatimiraá¹ƒ bhaÃ±jesi, suriyoâ€™ va pabhaá¹…karo.

mahÄ• jutiá¹ƒ pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||79 ||

mahÄ• bhayaá¹ƒ padÄ• lesi, chambhacchinno bhayanudo.

mahÄ• dukkhakkhandhanudo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||80 ||

mahÄ• sattuá¹ƒ vinÄ• sesi, sattidhÄ• rÄ« mahÄ• balÄ«.

mahÄ• siddho mahesakkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||81 ||

mahÄ• tamaá¹ƒ panudi ca, mahÄ• jotipabhÄ• sako.

Ä• dicco viya dÄ«pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||82 ||

mahÄ• bhogapariccÄ• gÄ«, tiá¹‡á¹‡amahÄ• taá¹‡haá¹‡á¹‡avo.

mohudadhiá¹ƒ pÄ• raá¹…gato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||83 ||

mahÄ• bhiÃ±Ã±Ä• balappatto, mahÄ• padhÄ• nanÄ• yako.

mahÄ• bandhanavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||84 ||

mahÄ• bodhimahaá¹‡á¹‡avo, mahÄ• sambodhisÄ• garo.

mahÄ• Ã±Ä• á¹‡amahodadhi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||85 ||

mahÄ• bhisakko yatÄ«ndo, taá¹‡hÄ• rogatikicchako.

dukkhato bahÅ« mocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||86 ||

mahÄ• mahimÄ• maá¹‡á¸• ito, chabbaá¹‡á¹‡araá¹ƒsidhÄ• rako.

mahÄ• pabhÄ• ya byÄ• pako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||87 ||

mahÄ• karuá¹‡Ä• sampatto, sadÄ• mettÄ• yaâ€™ bhirato.

mahÄ• janahitarato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||88 ||

mahÄ• micchÄ• diá¹-á¹-hiá¹ƒ hantÄ• , mahÄ• saddhammuddesako.

mahÄ• antakupacchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||89 ||

mahÄ• sokasallakatto, mahÄ• khÄ«lavisodhano.

mahÄ• santikaro loke, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||90 ||

mahÄ• pÄ• papaá¹…kaá¹ƒ dhotÄ• , mahÄ• dukkhavimocako.

mahÄ• sajjanaá¹ƒ sodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||91 ||

mahÄ• antakahantÄ• yo, maccusenavinÄ• sako.

mahÄ• taá¹‡haá¹ƒ vinodesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||92 ||

mahÄ• diá¹-á¹-hiá¹ƒ viddhaá¹ƒsesi, pÄ• papuÃ±Ã±asamÅ«hato.

mÄ• naá¹ƒ mÄ• yaÃ±ca maddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||93 ||

mahÄ• mohaá¹ƒ vinÄ• sesi, mahÄ• rÄ• ganirodhako.

mahÄ• dosaá¹ƒ niddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||94 ||

vicitradhammakathiko, abbhutamagguddesako.

mahakkhÄ• to mahÄ• kathÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||95 ||

mahÄ• vÄ• dÄ« kammavÄ• dÄ«, mahÄ• sakyamunÄ«varo.

munipuá¹…gavo munindo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||96 ||

mahÄ• mohanisÄ• nÄ• sÄ«, mahÄ• pabhÄ• vitthÄ• rako.

mahÄ• juá¹‡hÄ• pajjotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||97 ||

mahÄ• â€™ vijjÄ• nisÄ• hantÄ• , vijjÄ• raá¹ƒsivibhÅ«sito.

mahÄ• dhammÄ• bhÄ• vikari, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||98 ||

mahÄ• mohaá¹ƒ nimmaddesi, mÄ• yÄ• jÄ• lavimocano.

micchÄ• vÄ• daá¹ƒ pamaddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||99 ||

Ä• savasotaá¹ƒ sosesi, mahÄ• vyÄ• pÄ• damaddano.

mohamahodadhitiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||100 ||

mahÄ• mohamatikkanto, mahÄ• saá¹…kÄ• vinodano.

mahÄ• bhavoghanittiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||101 ||

pÄ• á¹‡Ä• tipÄ• tÄ• virato, cattadaá¹‡á¸• o ahiá¹ƒsako.

amitamettavÄ• ridhi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||102 ||

adinnÄ• dÄ• nÄ• virato, aniccho apariggaho.

sabbassa cÄ• gÄ« virÄ• gÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||103 ||

abrahmacariyÄ• tÄ«to, kÄ• mabhogapariccajo.

mÄ• radhÄ«tÄ• mÄ• naá¹ƒ maddi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||104 ||

kÄ• yÄ• nurakkhÄ« sudanto, vÄ• cÄ• nurakkhÄ« subbato.

mahÄ• sÄ«lena sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||105 ||

sammÄ• Ä• jÄ«vasampanno, suddhÄ• caraá¹‡acÄ• rako.

sÄ«lasiromaá¹‡i sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||106 ||

subharo sÄ«lasampanno, suddhÄ• cÄ• rasiromaá¹‡Ä«.

thÄ• mavÄ• javasampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||107 ||

avikappo avitakko, avicÄ• ro acintako.

cittaekaggatÄ• ppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||108 ||

indriyÄ• ni surakkhesi, sato saá¹ƒvaramÄ• naso.

sammÄ• samÄ• hitacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||109 ||

pabalapaÃ±Ã±o paÃ±Ã±aÃ±Ã±Å«, gambhÄ«rapaÃ±Ã±Ä• sobhano.

sampannapaÃ±Ã±o paÃ±Ã±akkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||110 ||

pahÅ«tapaÃ±Ã±o supaÃ±Ã±o, puthulapaÃ±Ã±o paÃ±Ã±avÄ• .

paguá¹‡aÃ±Ä• á¹‡o Ã±Ä• á¹‡akkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||111 ||

tikkhapaÃ±Ã±o khippapaÃ±Ã±o, puá¹‡á¹‡apaÃ±Ã±o paÃ±Ã±Ä• pabhÅ«.

paÃ±Ã±Ä• nÄ• tho paÃ±Ã±Ä• sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||112 ||

dhuvapaÃ±Ã±o á¹-hitapaÃ±Ã±o, thirapaÃ±Ã±o paÃ±Ã±Ä• dado.

pariyodÄ• tapaÃ±Ã±o yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||113 ||

paÃ±Ã±Ä• ya pÄ• ramÄ«ppatto, anantapaÃ±Ã±asekharo.

puÃ±Ã±apÄ• ramÄ«sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||114 ||

paÃ±Ã±Ä• dhanÄ« paÃ±Ã±Ä• balÄ«, paÃ±Ã±Ä• sÄ«lasamÄ• hito.

paÃ±Ã±Ä• pati paÃ±Ã±Ä• dhÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||115 ||

paÃ±Ã±avanto sudhÄ«manto, sÄ«dhapaÃ±Ã±o paÃ±Ã±Ä• nidhi.

paÃ±Ã±Ä• vÄ• ridhi paÃ±Ã±agÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||116 ||

paguá¹‡apaÃ±Ã±Ä• kusalo, anantapaÃ±Ã±avÄ• vibhÅ«.

seá¹-á¹-hapaÃ±Ã±o jeá¹-á¹-hapaÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||117 ||

paripuá¹‡á¹‡apaÃ±Ã±o puá¹‡á¹‡o, pavarapaÃ±Ã±apÄ• ragÅ«.

paÃ±Ã±issaro Ã±Ä• á¹‡issaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||118 ||

accantaamalapaÃ±Ã±o, sampuá¹‡á¹‡apaá¹-ibhÄ• navÄ• .

paá¹-ivedhapaÃ±Ã±Ä• dhÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||119 ||

anomapaÃ±Ã±o anomo, bhÅ«ripaÃ±Ã±o paÃ±Ã±avaro.

parisuddhapaÃ±Ã±o suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||120 ||

nibbedhikapaÃ±Ã±o nÄ• tho, paá¹-ibodhapaÃ±Ã±o paá¹-Å«.

visuddhapaÃ±Ã±o saá¹ƒsuddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||121 ||

paÃ±Ã±Ä• cakkhu Ã±Ä• á¹‡acakkhu, buddhacakkhu sucakkhumÄ• .

samantacakkhu sampuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||122 ||

pabalapaÃ±Ã±Ä• saá¹ƒyutto, tikkhamedho medhÄ• mayo.

puá¹‡á¹‡Ä• bhiÃ±Ã±Ä• aÃ±Ã±Ä• tÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||123 ||

paÃ±Ã±Ä• vudhena sampanno, ajeyyo ajito pabhÅ«.

jino ajini pÄ• pimaá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||124 ||

asaá¹…khatamanuppatto, paÃ±Ã±Ä• â€™ bharaá¹‡abhÅ«sito.

paramatthaá¹ƒ paÃ±Ã±Ä• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||125 ||

paÃ±Ã±avÄ• paÃ±Ã±aá¹ƒ pasÄ• resi, Ã±Ä• á¹‡Ä« Ã±Ä• á¹‡asaá¹ƒvaá¸• á¸• hano.

adhammadhaá¹ƒsako dhammÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||126 ||

paÃ±Ã±Ä• sekharo paÃ±Ã±indo, Ã±Ä• á¹‡indo Ã±Ä• á¹‡asekharo.

dhammasekharo dhammindo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||127 ||

javanapaÃ±Ã±o jitatto, sabbaganthappamocano.

gaá¹‡á¹-himutto guttadvÄ• ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||128 ||

bahupaÃ±Ã±o bahukÄ• rÄ«, bahuÃ±Ä• á¹‡Ä« bahuguá¹‡o.

bahulaguá¹‡asampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||129 ||

paÃ±Ã±Ä• vimuttisampanno, mohÄ• tÄ«to dukkhÄ• tigo.

kilesasallakantako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||130 ||

bodhihadayo sambuddho, paÃ±Ã±indo paÃ±Ã±amÄ• naso.

Ã±Ä• á¹‡acetaso Ã±Ä• á¹‡Ä• bho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||131 ||

dhuvasÄ«lo dhuvacitto, dhuvamedho dhuvaá¹…gato.

dhuvamutto dhuvaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||132 ||

sÄ«labalÄ« cittabalÄ«, paÃ±Ã±Ä• balÄ« aÃ±Ã±Ä• balÄ«.

dhammabalÄ« dhÄ«rabalÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||133 ||

sÄ«ladhanÄ« cittadhanÄ«, paÃ±Ã±Ä• dhanÄ« aÃ±Ã±Ä• dhanÄ«.

dhammadhanÄ« dhÄ«radhanÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||134 ||

kÄ• yÄ• saá¹ƒvarasaá¹ƒyato, saá¹ƒyatavÄ• cÄ• saá¹ƒvaro.

cittasaá¹ƒvara saá¹ƒyato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||135 ||

sÄ«laggo samÄ• dhippatto, paÃ±Ã±appatto subhÄ• vito.

dhammasudhÄ• rasaá¹ƒ pÄ• yÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||136 ||

susÄ«lo samÄ• dhippatto, paÃ±Ã±Ä• laá¹…kÄ• raâ€™ laá¹…kato.

dhammÄ• bharaá¹‡abhÅ«sito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||137 ||

sammÄ• samÄ• dhiâ€™ laá¹…kito, sÄ«lapaÃ±Ã±avibhÅ«sato.

sabbÄ• bhiÃ±Ã±Ä• balappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||138 ||

suddhasÄ«lo suddhacitto, suddhapaÃ±Ã±o suddhamano.

suddhadhammaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||139 ||

sÄ«lavÄ• susamÄ• hito, paÃ±Ã±avÄ• yasavÄ• isi.

lokavissuto vidito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||140 ||

sÄ«lasamÄ• dhisampanno, vidhuro paÃ±Ã±apuá¹…gavo.

sabbesaá¹ƒ sabbaá¹ƒ bodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||141 ||

anantaÃ±Ä• á¹‡Ä« nijjhÄ• nÄ«, Ã±Ä• á¹‡asÄ«sacÅ«á¸·Ä• maá¹‡i.

Ã±Ä• á¹‡akkho narapÄ• mokkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||142 ||

nÄ• yakÄ• naá¹ƒ varo nÄ• tho, Ã±Ä• á¹‡iko Ã±Ä• á¹‡apuá¹‡á¹‡iko.

Ã±Ä• á¹‡asamattho Ã±Ä• á¹‡aá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||143 ||

Ã±Ä• á¹‡arÄ• mo Ã±Ä• á¹‡arato, gambhÄ«raÃ±Ä• á¹‡akovido.

Ã±Ä• á¹‡adassanasampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||144 ||

Ã±Ä• á¹‡asobhito Ã±Ä• á¹‡aggÅ«, Ã±Ä• á¹‡aâ€™ laá¹…kÄ• raâ€™ laá¹…kato.

Ã±Ä• á¹‡asiromaá¹‡i Ã±Ä• á¹‡Ä«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||145 ||

Ã±Ä• á¹‡avanto Ã±Ä• á¹‡avaro, Ã±Ä• á¹‡aneru suÃ±Ã±Ä• á¹‡avÄ• .

Ã±Ä• á¹‡asindhu Ã±Ä• á¹‡odadhi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||146 ||

Ã±Ä• á¹‡amoli Ã±Ä• á¹‡amuddho, Ã±Ä• á¹‡adÄ«po Ã±Ä• á¹‡asikho.

Ã±Ä• á¹‡ameru Ã±Ä• á¹‡asiá¹…go, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||147 ||

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aÃ±Ã±Ä• á¹‡amÅ«laá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||148 ||

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sabbato Ã±Ä• á¹‡adassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||152 ||

dasabalÄ• dhipo nÄ• go, amitaÃ±Ä• á¹‡Ä• dhipati.

bahuá¹ƒ iddhiá¹ƒ anuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||153 ||

paá¹-ivedhaÃ±Ä• á¹‡ayutto, mÄ• yÄ• paá¹-apacchedako.

avijjaá¹ƒ paridhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||154 ||

muttiÃ±Ä• á¹‡aá¹ƒ gavesi yo, maggasaccapakÄ• sako.

maggaâ€™ kkhÄ• yÄ« maggavidÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||155 ||

sabbÄ• Ã±Ã±Ä• á¹‡aá¹ƒ vinÄ• sesi, mahÄ• paÃ±Ã±Ä• namuttamo.

bodhiÃ±Ä• á¹‡amahÄ• sindhu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||156 ||

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sammÄ• vimuttijitatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||157 ||

arahÄ• vijjÄ• sampanno, Ã±Ä• á¹‡asikharasekharo.

paramaá¹ƒ sukhaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||158 ||

paramaÃ±Ä• á¹‡asampanno, pavarapaÃ±Ã±Ä• puá¹‡á¹‡iko.

sammÄ• vimuttiá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||159 ||

sabbadassÄ• vÄ« suÃ±Ã±Ä• á¹‡Ä«, sabbakiccesu paá¹‡á¸• ito.

sabbadhi suguá¹‡upeto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||160 ||

saá¹ƒvedanÄ• saá¹ƒveditvÄ• , sammÄ• sambodhiá¹ƒ bodhayi.

sokavigato sumato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||161 ||

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vedagÅ« ca vedantagÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||162 ||

vissÄ• sabhÅ«mi sattÄ• naá¹ƒ, andhÄ• naá¹ƒ nayanÅ«pamo.

arakkheyyo Ä• rakkhako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||163 ||

dukkhasakkhÄ« dukkhakkhÄ«á¹‡o, dukkhavidÅ« dukkhantagÅ«.

dukkhappahÄ«no dukkhaÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||164 ||

kÄ• yasakkhÄ« cittasakkhÄ«, vedanÄ• nusakkhÄ« sukhÄ«.

dhammÄ• nusakkhÄ« susakkhÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||165 ||

santakÄ• yo santavÄ• co, santacitto samÄ• hito.

sabbÅ«padhivÅ«pasanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||166 ||

sammÄ• samÄ• hitacitto, sammÄ• sÄ«le patiá¹-á¹-hito.

sammÄ• paÃ±Ã±Ä• paripuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||167 ||

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sabbakÄ• yaá¹ƒ saá¹ƒveditvÄ• , sabbadhammavipassako.

bhavasaá¹ƒsÄ• raá¹ƒ riÃ±cesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||169 ||

sabbadÄ• satisampanno, sampajaÃ±Ã±arato sadÄ• .

santataá¹ƒ samaá¹‡o sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||170 ||

saccadassanadassÄ• vÄ«, saccadhammavipassako.

saccacakkaá¹ƒ pavattesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||171 ||

jhÄ• nasokhummasampanno, attapaá¹‡idhipÄ• ragÅ«.

bhavÄ• dÄ«navadassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||172 ||

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medhÄ• vanto paÃ±Ã±Ä• vanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||173 ||

vaá¹‡á¹‡avanto guá¹‡avanto, jutimanto jutidharo.

yasavanto kittimanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||174 ||

satimanto yati santo, matimanto medhÄ• vino.

patÄ• pavanto dhÄ«manto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||175 ||

yogavanto khemavanto, paá¹-ibhÄ• navanto pabhÅ«.

hirÄ«mano sirÄ«mano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||176 ||

attadanto anussado, dhÄ«radhÄ• rÄ« dhurandharo.

dhitimanto dhÄ«sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||177 ||

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khantimanto santimanto, bhagavanto sukevalÄ«.

Ã±Ä• yavanto nayavanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||179 ||

bodhimanto buddhimanto, bodhiÃ±Ä• á¹‡o bodhiguá¹‡o.

bodhidhammamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||180 ||

muttadoso mettÄ• vanto, karuá¹‡Ä• vanto modito.

sabbathÄ• upekkhÄ• vanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||181 ||

yatavanto yatacÄ• rÄ«, khamavanto sukhemino.

tapavanto tathavanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||182 ||

pabhÄ• vavanto puriso, patÄ• pÄ« paá¹-ibhÄ• navÄ• .

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saá¹…gachinno raá¹…gachinno, rÄ• gachinno chinnaratÄ«.

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chinnasaá¹ƒyojanÄ• sabbe, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||185 ||

chinnÄ• saá¹…go chinnÄ• satto, chinnÄ• dÄ• no chinnÄ• vilo.

chinnalitto chinnÄ• lambo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||186 ||

chinnakÄ• mo chinnakodho, chinnakopo chinnamado.

chinnakleso chinnakhobho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||187 ||

chinnapÄ• po chinnatÄ• po, chinniccho chinnasaá¹ƒsayo.

chinnasoto chinnasneho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||188 ||

chinnabhogo chinnayogo, chinnabhÄ«ti chinnabhayo.

chinnakhandho chinnachando, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||189 ||

bhinnÄ• saá¹…ko bhinnÄ• taá¹…ko, bhinnÄ• kaá¹…kho bhinnussuko.

bhinnÄ• bhirato bhinnÄ• so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||190 ||

bhinnakhobho bhinnadukkho, bhinnakleso bhinnakhilo.

bhinnÄ• bhimÄ• no bhinnejo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||191 ||

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nehabhinno khedabhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||192 ||

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sÅ«labhinno sallabhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||193 ||

saá¹…gabhinno raá¹…gabhinno, rÄ• gabhinno bhinnaratÄ«.

nandÄ«bhinno taá¹‡hÄ• bhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||194 ||

sabbabhavÄ• bÄ• dhabhinno, bhinnamahÄ• mohatamo.

Ä• dhibhinno vyÄ• dhibhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||195 ||

khinnagiddho khinnamuddho, khinnÄ• bhilÄ• so khinniccho.

khinnalobho khinnÄ• bhijjho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||196 ||

Ä• sÄ• khinno issÄ• khinno, ejÄ• khinno khinnaiá¹‡o.

chandakhinno bandhakhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||197 ||

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mÅ«lakhinno sÅ«lakhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||198 ||

tiá¹‡á¹‡apÄ• po tiá¹‡á¹‡apuÃ±Ã±o, tiá¹‡á¹‡amoho tiá¹‡á¹‡amalo.

tiá¹‡á¹‡avikÄ• ro tiá¹‡á¹‡Ä«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||199 ||

tiá¹‡á¹‡adoso tiá¹‡á¹‡adoho, tiá¹‡á¹‡arÄ• go tiá¹‡á¹‡amamo.

tiá¹‡á¹‡atÄ• po tiá¹‡á¹‡atÄ• so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||200 ||

tiá¹‡á¹‡ajÄ• ti tiá¹‡á¹‡amaccu, tiá¹‡á¹‡aloko tiá¹‡á¹‡abhavo.

tiá¹‡á¹‡ogho tiá¹‡á¹‡asaá¹ƒsÄ• ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||201 ||

cuá¹‡á¹‡amoho cuá¹‡á¹‡amakkho, cuá¹‡á¹‡amÄ• no cuá¹‡á¹‡amado.

cuá¹‡á¹‡arÄ• go cuá¹‡á¹‡adoso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||202 ||

cuá¹‡á¹‡akodho cuá¹‡á¹‡akopo, cuá¹‡á¹‡akhobho cuá¹‡á¹‡abhayo.

cuá¹‡á¹‡asÅ«lo cuá¹‡á¹‡asallo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||203 ||

pÄ• pacuá¹‡á¹‡o puÃ±Ã±acuá¹‡á¹‡o, ahaá¹ƒcuá¹‡á¹‡o cuá¹‡á¹‡amamo.

kaá¹…khÄ• cuá¹‡á¹‡o saá¹…kÄ• cuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||204 |

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sabbasaá¹…khÄ• ravicuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||205 ||

nimmamo nirahaá¹ƒkÄ• ro, nirÄ• lambo nirÄ• layo.

nippapaÃ±co nirÄ• rambho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||206 ||

nirÄ• satto nirÄ• saá¹ƒso, nissaá¹ƒsayo nirussuko.

nirÄ• savo nirapekkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||207 ||

nirÄ• saá¹…ko nirÄ• taá¹…ko, nirÄ• kaá¹…kho niraá¹…gaá¹‡o.

nissaá¹…kiliá¹-á¹-ho nikkaá¹…kho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||208 ||

nhÄ• to dhoto niddhoto, nibbuto nittharaá¹‡iko.

nimmalo nirodhappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||209 ||

nibbhayo naranisabho, nikkampo narakesarÄ«.

narakuÃ±jaro nicchambhÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||210 ||

nirÄ• go cÄ• pi nikkopo, nicchuddho cÄ• pi nimmado.

niddukkho cÄ• pi nissoko, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||211 ||

nÄ• sako titthiye nÄ• nÄ• , nÄ• nÄ• vÄ• daviddhaá¹ƒsako.

nÄ• nÄ• diá¹-á¹-hiá¹ƒ nivÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||212 ||

nandikkhayo nibbanatho, niricchako nirindhano.

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nippaá¹-ibaddho nibaddho, nirÄ• bÄ• dho nirabbudo.

niraggalo nikkaá¹‡á¹-ako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||214 ||

nirupatÄ• po nippÄ• po, nippipÄ• so nirÄ• kulo.

nippariphando niriÃ±jo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||215 ||

nihatamÄ• no nepuÃ±Ã±o, nayaniyÄ• maÃ±Ä• á¹‡iko.

nittiá¹‡á¹‡akaá¹…kho nissaá¹…ko, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||216 ||

nippagabbho nippaá¹-igho, nÄ• timÄ• no nirÄ• vilo.

nibbÄ• napatto nikhilo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||217 ||

nirosamÄ• no nivero, nikkodho ca nikkupito.

niyÄ• mappatto pamudo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||218 ||

sunipuá¹‡o nayaladdho, nirÄ• gu nibbÄ• nagato.

namucidheyyamaccago, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||219 ||

nillobhamÄ• no nisneho, nikkamano nikkÄ• mano.

nirabhimÄ• nÄ« nilluddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||220 ||

nirÄ• gamÄ• no ninneho, nandÄ«rÄ• gavinÄ• sako.

niricchamÄ• no nillaggo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||221 ||

niddosamÄ• no nimmakkho, bhavanettinikantako.

nikkasÄ• vo nikkaluso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||222 ||

nikkilissako nikkuppo, niccalo ca niccaÃ±calo.

niccapalo ca nillolo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||223 ||

nikkuho ca nikkuá¹-ilo, nibbikÄ• ro nibbijjano.

niggaá¹‡á¹-ho nirÄ• parÄ• dho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||224 ||

nikkukkucco niruddhacco, nirÄ• so ca bhavÄ• bhave.

nibbicikiccho nibbijjo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||225 ||

namucisenasÅ«dako, animittarato yatÄ«.

nipuá¹‡o nittiá¹‡á¹‡aogho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||226 ||

nikkhÄ«lo cÄ• pi nissallo, nissÅ«lo nibbÄ• narato.

nippamÄ• do nibbandhano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||227 ||

nirabhimÄ• no nimmÄ• no, nittaá¹‡hamÄ• no nicchalo.

nikkaá¹…khamÄ• no nicchando, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||228 ||

naravÄ«ro naradhÄ«ro, narÄ• jaÃ±Ã±o naravaro.

naranÄ• go narasÄ«ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||229 ||

narajeá¹-á¹-ho naraseá¹-á¹-ho, narusabho naruttamo.

naradammasusÄ• rathÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||230 ||

varanÄ• tho naranÄ• tho, lokanÄ• tho lokajino.

devanÄ• tho brahmanÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||231 ||

jhÄ• nanirato nijjhÄ• yÄ«, kilesavisanÄ• sako.

sukhumajhÄ• nasampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||232 ||

nittaá¹‡hamÄ• naso nÄ• tho, sadÄ• nimmalamÄ• naso.

alittamÄ• naso cÄ• gÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||233 ||

nunnajÄ• ti nunnamaccu, nunnaloko nunnabhavo.

nunnavibhavo nunnogho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||234 ||

nunnÄ• saá¹…ko nunnÄ• taá¹…ko, nunnÄ• so ca nunnussuko.

nunnÄ• bhirato nunniccho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||235 ||

nunnÄ• nutÄ• po nunnÄ• gu, nunnadÄ• ho nunnÄ• savo.

nunnamÄ• nÄ• bhimÄ• no yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||236 ||

lobhanudo lolanudo, rosanudo nunnamado.

disanudo dessanudo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||237 ||

kammanudo klesanudo, kalinudo nunnamalo.

sabbathÄ• avijjÄ• nudo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||238 ||

sabbabhavÄ• bÄ• dhanudo, nunnamahÄ• mohatamo.

Ä• dhinudo vyÄ• dhinudo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||239 ||

lahupaÃ±Ã±o paÃ±Ã±aá¹‡á¹‡avo, kÄ• ruá¹‡o karuá¹‡aá¹‡á¹‡avo.

medhaá¹‡á¹‡avo mettaá¹‡á¹‡avo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||240 ||

Ã±Ä• á¹‡anidhi Ã±Ä• á¹‡aá¹‡á¹‡avo, dhammanidhi dhammaá¹‡á¹‡avo.

guá¹‡anidhi guá¹‡aá¹‡á¹‡avo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||241 ||

muttÄ• saá¹…go muttÄ• saá¹…ko, muttÄ• lambo muttÄ• layo.

muttÄ• saá¹ƒso muttÄ• satto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||242 ||

muttalÄ• laso muttindho, muttachambho muttadaro.

muttamaccharo mutticcho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||243 ||

muttakÄ• mo muttataá¹‡ho, muttarÄ• go muttapiho.

muttachando muttanandÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||244 ||

muttagiddho muttaluddho, muttÄ• bhilÄ• so muttiÃ±jo.

muttalobho muttÄ• bhijjho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||245 ||

jÄ• lamuttoâ€™ va sakuá¹‡o, muttÄ• so yo bhavÄ• bhave.

saá¹ƒyojanehi vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||246 ||

cetovimutto jhÄ• navÄ• , paÃ±Ã±Ä• vimutto paÃ±Ã±avÄ• .

ubhatobhÄ• ga vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||247 ||

sabbÄ• yatanehi mutto, munindo parinibbuto.

jÄ• tisaá¹ƒsÄ• ravimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||248 ||

sabbakilesÄ• vimutto, sabbadomanassacuto.

sabbadohavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||249 ||

kÄ• mesanÄ• vinimutto, mutto cÄ• pi bhavesanÄ• .

vibhavesanÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||250 ||

kÄ• miÃ±janÄ• vinimutto, mutto cÄ• pi bhaviÃ±janÄ• .

vibhaviÃ±janÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||251 ||

kÄ• mataá¹‡hÄ• vinimutto, bhavataá¹‡hÄ• vibhaÃ±jako.

vibhavataá¹‡hÄ• vikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||252 ||

sabbakÄ• marogamutto, bhavarogabhesajjagÅ«.

rÄ• garogavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||253 ||

dukkhamutto sukhappatto, attamutto anattagÅ«.

aniccamutto niccaÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||254 ||

kodhamutto kopamutto, klesamutto muttakuho.

chandamutto chalamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||255 ||

mÄ• yÄ• mutto mohamutto, makkhamutto muttamado.

mÄ• namutto mucchÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||256 ||

dosamutto dohamutto, dessamutto muttadiso.

diá¹-á¹-himutto aghamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||257 ||

lobhamutto lolamutto, rosamutto muttaraá¹‡o.

khobhamutto khedamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||258 ||

bhogamutto sokamutto, rogamutto muttarajo.

sÅ«lamutto sallamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||259 ||

saá¹…gamutto raá¹…gamutto, rÄ• gamutto muttaratÄ«.

nandÄ«mutto taá¹‡hÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||260 ||

iÃ±jÄ• mutto indhÄ• mutto, icchÄ• mutto muttapiho.

edhamutto eá¸·amutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||261 ||

Ä«timutto bhÄ«timutto, chambhamutto muttabhayo.

Ä• dhimutto vyÄ• dhimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||262 ||

gabbamutto dambhamutto, kÅ«á¹-amutto muttadaro.

á¸• Ä• hamutto dÄ• hamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||263 ||

kamyamutto kiccamutto, bhantimutto muttabhamo.

vaá¹-á¹-amutto oghamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||264 ||

jÄ• timutto maccumutto, lokamutto muttabhavo.

nehamutto nettimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||265 ||

Ä• sÄ• mutto issÄ• mutto, ejÄ• mutto muttaiá¹‡o.

vÄ• namutto pihÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||266 ||

sotamutto yogamutto, phassamutto muttaraso.

mÅ«lamutto bhÄ• ramutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||267 ||

oramutto pÄ• ramutto, ghoramutto muttagaho.

kappamutto kÄ• lamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||268 ||

pÄ• pamutto puÃ±Ã±amutto, ahaá¹ƒmutto muttamamo.

kaá¹…khÄ• mutto saá¹…kÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||269 ||

thÄ«namutto middhamutto, tÄ• pamutto muttupayo.

muttuttÄ• po muttuddhacco, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||270 ||

khandhamutto bandhamutto, kalimutto muttamalo.

sabbathÄ• pipÄ• sÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||271 ||

vicÄ• ravitakkamutto, sadÄ• sammÄ• samÄ• hito.

sammÄ• paá¹‡ihitacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||272 ||

anvÄ• hatacittamutto, mutto sabbabhayehi ca.

bhÄ«mamutto bhesmamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||273 ||

yo paÃ±Ã±attiá¹ƒ á¹-hapetvÄ• na, paramatthassa dassano.

vipallÄ• sÄ• vippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||274 ||

abhÄ• vitacittamutto, mutto sabbadukkhehi ca.

sabbÅ«pasaggÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||275 ||

Ä• kulacittavimutto, sabbadÄ• thiramÄ• naso.

aggalacittavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||276 ||

abbudacittavimutto, sadÄ• bhÄ• vitamÄ• naso.

pamÄ• dacittapamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||277 ||

upadhicittavimutto, sadÄ• niyyÄ• namÄ• naso.

ussukacittavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||278 ||

apekkhÄ• cittavimutto, sadÄ• cittanirÄ• layo.

Ä• rambhacittavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||279 ||

sammÄ• vimutto sambuddho, suvimuttacitto munÄ«.

sammadaÃ±Ã±Ä• parimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||280 ||

asaá¹…kiliá¹-á¹-hacitto yo, mutto sabbabhavehi ca.

abhinivesÄ• bhimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||281 ||

tilokatimirÄ• mutto, paÃ±Ã±appabhÄ• pabhÄ• sako.

tibhavataá¹‡hÄ• nittiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||282 ||

pamadappamutto byatto, bhÄ• vanÄ• ratamÄ• naso.

bhavaá¹‡á¹‡avavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||283 ||

saá¹ƒsÄ• rasaá¹…khÄ• rÄ• mutto, vikÄ• ramuttamÄ• naso.

navasamussayamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||284 ||

jÄ• tivyÄ• dhijarÄ• mutto, maraá¹‡amutto mÄ• rajÄ«.

punabbhavavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||285 ||

asuciasuddhimutto, niccanimmalamÄ• naso.

subhÄ• vitacitto suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||286 ||

avijjÄ• ndhakÄ• ramutto, vijjÄ• lokapakÄ• sako.

anavasesaÃ±Ä• á¹‡aÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||287 ||

Ä• sattimutto alitto, Ä• sajjÄ• muttacetaso.

mohamÄ• navinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||288 ||

bhavabhogavippamutto, bhavasaá¹ƒyojanacchido.

bhavabhÄ«tibhayÄ• tÄ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||289 ||

kopakodhavinimutto, dosadohaá¹ƒ visosayÄ«.

sokasallaá¹ƒ vicuá¹‡á¹‡esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||290 ||

bÄ«jamutto balayutto, subujjhitÄ• subuddhimÄ• .

gedhÄ• mutto medhÄ• yutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||291 ||

sabbabhavÄ• bÄ• dhamutto, muttamahÄ• mohatamo.

bÄ• lyasaá¹-hatÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||292 ||

tasamutto tÄ• samutto, santÄ• samutto sabbathÄ• .

sabbatassanavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||293 ||

bhavanettiyÄ• vimutto, bhavoghamuttamÄ• naso.

sabbattha saá¹ƒyogamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||294 ||

sabbakÄ• mayogamutto, sabbakÄ• magginibbuto.

sabbakÄ• maratimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||295 ||

sabbesÄ• naá¹ƒ jaá¹-Ä• mutto, vimutto sabbÄ• sattiyÄ• .

sabbÄ• nusayÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||296 ||

sabbÄ• savÄ• vinimutto, sadÄ• alÄ«namÄ• naso.

sabbÄ• sajjÄ• vippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||297 ||

sabbÄ• taá¹…kavinimutto, sÄ«ho abhayamÄ• naso.

sabbathÄ• tassanamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||298 ||

sabbÄ• saá¹…kÄ• vinimutto, anavassutamÄ• naso.

sabbaá¹-hÄ• ne kicchÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||299 ||

sabbÄ• lambavinimutto, sabbathÄ• bhavabhaÃ±jako.

sabbÄ• nusayÄ• vicchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||300 ||

sabbÄ• pekkhÄ• vippamutto, sadÄ• alittacetaso.

sabbÄ• bhijjhÄ• vinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||301 ||

iÃ±janÄ• indhanÄ• mutto, muttomohamadehi ca.

sabbalobhavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||302 ||

sabbÄ• kkosÄ• vinimutto, sampuá¹‡á¹‡amettamÄ• naso.

kuppanakujjhanamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||303 ||

sabbathÄ• saá¹…kopamutto, byÄ• pÄ• damutto sabbadÄ• .

sabbadhi paá¹-ighamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||304 ||

sabbÄ• bhilÄ• sÄ• vimutto, Ä• kaá¹…khÄ• mutto sabbathÄ• .

sabbalÄ• lasÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||305 ||

virodhÄ• nurodhamutto, saá¹…khobhamutto sabbadÄ• .

sabbÄ• nutÄ• pÄ• sumutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||306 ||

sabbadÄ• sammosamutto, sammohamutto sabbathÄ• .

sabbadhi avijjÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||307 ||

sabbaá¹-hÄ• ne vibbhamamutto, vibbhantimutto sabbadhi.

sabbavipallÄ• samutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||308 ||

kaá¹-ukakasÄ• yÄ• mutto, kakkasamutto sabbathÄ• .

sabbadÄ• kalusÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||309 ||

sabbassÄ• danÄ• vimutto, saá¹ƒsaá¹-á¹-hamutto sabbadÄ• .

Ä• sajjanÄ• vinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||310 ||

ahaá¹…kÄ• rÄ• vinimutto, mamaá¹…kÄ• rÄ• mutto munÄ«.

mÄ• nÄ• vamÄ• nÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||311 ||

sabbaganthavinimutto, palighamutto sabbadÄ• .

sabbÄ• bhibhÅ« sabbamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||312 ||

sabbasÄ• rambhasumutto, papaÃ±camutto sabbadÄ• .

sabbÅ«padhi vinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||313 ||

kohaÃ±Ã±akoá¹-illamutto, cÄ• pallamutto sabbathÄ• .

sabbathÄ• viddesamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||314 ||

domanassÄ• vinimutto, paá¸·Ä• samuttamÄ• naso.

sabbasantÄ• pÄ• sumutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||315 ||

sabbÄ• bhimÄ• nÄ• vimutto, sabbatÄ• pehi muccako.

sabbadhi vikkhobhamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||316 ||

sabbanÄ«varaá¹‡Ä• mutto, siddho ekaggamÄ• naso.

sammÄ• paÃ±Ã±o sammÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||317 ||

sabbÄ• vilÄ• vippamutto, suddho saá¹ƒsuddhacetaso.

kasÄ• vakalaá¹…kamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||318 ||

sabbabyÄ• pÄ• dappamutto, sadÄ• pasÄ• damÄ• naso.

sabbÅ«panÄ• hÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||319 ||

sabbathÄ• pamÄ• damutto, sampajÄ• no satiyuto.

bhÄ• vanÄ• bhirato yogÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||320 ||

sabbÄ• bhisajjanÄ• mutto, sadÄ• kÄ• ruÃ±Ã±amÄ• naso.

sabbupÄ• rambhavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||321 ||

sabbadhi rosarahito, sabbadhi karuá¹‡Ä• nidhÄ«.

sabbasÄ• vajjÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||322 ||

sabbabÄ• dhÄ• parimutto, bandhamutto ca sabbathÄ• .

kaá¹…khicchÄ• kaá¹‡á¹-akamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||323 ||

sabbÄ• rambhavinimutto, sadÄ• samitamÄ• naso.

khambhanÄ• khobhanÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||324 ||

sabbasaá¹…khatÄ• sumutto, asaá¹…khata sudassano.

uddhaccakukkuccÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||325 ||

sabbabyasanavimutto, abyÄ• satta sumÄ• naso.

sabbasaá¹ƒsaraá¹‡amutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||326 ||

sabbupÄ• dÄ• napamutto, mutto sabbamadehi ca.

sabbÄ• yatanehi suÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||327 ||

sabbapÄ• sehi pamutto, yo vippasannamÄ• naso.

sabbamÄ• nÄ• nusayÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||328 ||

sabbanehavinimutto, sadÄ• alittacetaso.

sabbÄ• sativinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||329 ||

cittiÃ±janÄ• vinimutto, sadÄ• cittanirindhano.

sabbÄ• savÄ• vippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||330 ||

sabbadÄ• akampacitto, thiravimuttamÄ• naso.

sabbavikkhepavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||331 ||

bhavasnehÄ• vippamutto, vimutto tibhavodadhi.

sabbÄ• nugiddhisumutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||332 ||

bhavacakkavinimutto, sudanto bahusaá¹ƒyato.

visaá¹…khÄ• ragatacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||333 ||

sabbathÄ• bhaviÃ±jÄ• mutto, vantalokÄ• miso isi.

dhÄ• resi antimaá¹ƒ dehaá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||334 ||

sabbÄ• bhijjhÄ• vinimutto, santuá¹-á¹-ho suddhamÄ• naso.

saá¹ƒsÄ• rasÄ• garÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||335 ||

sabbadhi sabbato mutto, sabbaÃ±Ã±Ä• to sabbaÃ±jayo.

sabbathÄ• mutto subhaddo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||336 ||

sabbantarÄ• yavimutto, aggalamutto sabbadhi.

sabbabyavadhÄ• namutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||337 ||

sabbatÄ• pavinimutto, sÄ«talo sÄ«timÄ• naso.

bhavarÄ• gaggivimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||338 ||

vaá¹…kamutto paá¹…kamutto, ?..dhamutto muttamano.

sabbadÄ• Ä• taá¹…kamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||339 ||

sabbathÄ• saá¹ƒsayamutto, kampamutto visÄ• rado.

aggiidhumavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||340 ||

sabbadÄ• caá¹‡á¸• ikkamutto, dussanamutto sabbathÄ• .

sabbadhi sampuá¹‡á¹‡amutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||341 ||

ujucitto sujÅ«citto, samacitto samÄ• caro.

dhÄ«ticitto vatacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||342 ||

alobhaadosacitto, alaggacitto sobhano.

amohacitto dhÄ«citto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||343 ||

sÄ• dhucitto suddhacitto, sotthicitto satiyuto.

cÄ• rucitto sivacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||344 ||

dhammacitto atthacitto, dhÄ«racitto cittuttamo.

hiricitto siricitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||345 ||

hitacitto sukhacitto, kalyÄ• á¹‡acitto kÄ• ruÃ±Ã±o.

pÄ«ticitto sÄ«ticitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||346 ||

paramavisuddhacitto, muttacitto yativaro.

yatacitto vatacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||347 ||

haá¹-á¹-hacitto tuá¹-á¹-hacitto, seá¹-á¹-hacitto suá¹-á¹-huttaro.

santuá¹-á¹-hacitto pahaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||348 ||

saticitto yaticitto, sampajaÃ±Ã±o viriyavÄ• .

sumaticitto sappaÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||349 ||

mettacitto dayÄ• citto, karuá¹‡acitto kevalÄ«.

modito maddavacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||350 ||

saccacitto tathacitto, suguá¹‡acitto sÄ«lavÄ• .

nillobhacitto sucitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||351 ||

niddosacitto niddhoto, nimmohacitto nillÄ«no.

nimmalacitto nissaá¹…go, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||352 ||

dibbacitto bhabbacitto, dammacitto dasabalo.

bhabbabhÄ• varato bhabbo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||353 ||

Ã±Ä• á¹‡acitto medhÄ• citto, vijjÄ• citto vijjÄ• dhanÄ«.

paÃ±Ã±Ä• citto aÃ±Ã±Ä• citto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||354 ||

ditticitto juticitto, juá¹‡hacitto Ä• lokado.

kanticitto khanticitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||355 ||

amalo odÄ• tacitto, pasannacitto pesalo.

pÄ• vano punÄ«tacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||356 ||

javacitto balacitto, thÄ• macitto visÄ• rado.

á¹-hitacitto thiracitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||357 ||

ojacitto tejacitto, yodhacitto avicalo.

nibbhayacitto nipphando, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||358 ||

paguá¹‡o supaÃ±Ã±acitto, saá¹ƒyatacitto saá¹ƒvuto.

pasannacitto passaddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||359 ||

bhaddacitto mokkhacitto, sabbaseá¹-á¹-ho sattuttamo.

somanassacitto santo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||360 ||

santacitto dantacitto, vasÄ«citto vusitavÄ• .

sucicitto rucicitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||361 ||

guttacitto muttacitto, pasannacitto cittujÅ«.

sumanacitto sucitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||362 ||

santacitto sadÄ• santo, sadÄ• santusito isi.

sabbattha saá¹ƒvuto sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||363 ||

rittakÄ• mo rittataá¹‡ho, rittarÄ• go rittarajo.

rittachando rittanandÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||364 ||

rittavero rittaroso, rittuttÄ• po rittÄ• vilo.

rittakodho rittakopo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||365 ||

saá¹…garitto raá¹…garitto, rÄ• garitto rittaratÄ«.

nandÄ«ritto taá¹‡hÄ• ritto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||366 ||

sabbabhavÄ• bÄ• dharitto, rittamahÄ• mohatamo.

sabbathÄ• avijjÄ• ritto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||367 ||

nandÄ«saá¹ƒyojanaritto, sabbasaá¹…gapariccajo.

uttamatthaá¹ƒ hatthagato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||368 ||

iÃ±jÄ• ritto indhÄ• ritto, icchÄ• ritto rittaagho.

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pariyodÄ• tasampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||373 ||

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amalo amatappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||374 ||

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pattaamato pattattho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||377 ||

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pattaananto pattanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||380 ||

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pattanipuá¹‡atthadhammo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||381 ||

pattakanti pattavaá¹‡á¹‡o, pattakitti pattayaso.

pattapassiddhi pakhyÄ• to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||382 ||

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saá¹ƒsÄ• roghapÄ• rappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||383 ||

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niyyÄ• naá¹ƒ susacchikato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||384 ||

bhÄ• rabhaÃ±jako bhadanto, bhuvanabhogabhindako.

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paramaá¹ƒ sukhaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||387 ||

pannÄ• sajjo pannÄ• satto, pannÄ• lambo pannÄ• layo.

pannasÅ«lo pannasallo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||388 ||

pannÄ• saá¹…ko pannÄ• taá¹…ko, pannÄ• kaá¹…kho pannaá¹…gaá¹‡o.

pannÄ• pekkho pannÄ• bhijjho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||389 ||

pannabhÄ• ro katakicco, puá¹‡á¹‡aabhiÃ±Ã±Ä• vosito.

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guttakammo guttadhammo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||391 ||

cittagutto cittadanto, saá¹ƒtata citta saá¹ƒyato.

cittamutto cittasanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||392 ||

indriyagutto sugutto, attapaccakkho Ä• sabho.

pacurapaÃ±Ã±Ä• sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||393 ||

kÄ• yagutto vacÄ«gutto, cittagutto yo guttatto.

sabbindriyagutto sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||394 ||

dhÄ«rahadayo dhorayho, saá¹ƒvuto saá¹ƒyatamano.

guttindriyo guttamÄ• no, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||395 ||

dhitiyutto matiyutto, nÄ«tiyutto yuttanayo.

maggayutto phalayutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||396 ||

maggaladdho aggaladdho, antaladdho laddhapatho.

paramatthasaccaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||397 ||

iá¹-á¹-haladdho siddhaladdho, sÄ«tiladdho laddhasivo.

dullabhanibbÄ• naladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||398 ||

dhammaladdho atthaladdho, muttiladdho laddhatatho.

paladdhatiá¹ƒsapÄ• ramÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||399 ||

santiladdho khantiladdho, kantiladdho laddhayaso.

dittiladdho kittiladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||400 ||

dibbaladdho bhabbaladdho, sabbaladdho laddhabalo.

sududdasaá¹ƒ sivaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||401 ||

suddhiladdho buddhiladdho, iddhiladdho laddhanidhÄ«.

upaladdhachaá¸·abhiÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||402 ||

kalyÄ• á¹‡aá¹ƒ kusalaá¹ƒ laddho, pÄ«tiladdho laddhasukho.

upaladdhaamatasindhÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||403 ||

upaladdhayogakkhemo, sotthiladdho laddhadhuvo.

dasabalaladdho vÄ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||404 ||

bodhiladdho Ã±Ä• á¹‡aladdho, medhÄ• laddho laddhanayo.

paÃ±Ã±Ä• laddho vijjÄ• laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||405 ||

sumatiladdho dhÄ«laddho, laddhavimuttisampattÄ«.

paramaâ€™ pavaggaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||406 ||

punÄ«taá¹ƒ pavittaá¹ƒladdho, laddhauttamamaá¹…galo.

paramaá¹ƒ avayaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||407 ||

ukkaá¹-á¹-haá¹ƒ kevalaá¹ƒ laddho, sumuttiladdho sabbato.

anantaâ€™ nÄ«tikaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||408 ||

sattabojjhaá¹…gupaladdho, laddhaabhiÃ±Ã±o sabbato.

bhavataá¹‡hakkhayaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||409 ||

parisuddhapanthaladdho, saccaladdho anÅ«pamo.

paripuá¹‡á¹‡adhammaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||410 ||

sampuá¹‡á¹‡apariÃ±Ã±Ä• laddho, aÃ±Ã±Ä• laddho sabbuttamo.

paá¹-isambhidÄ• suladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||411 ||

paccakkhavimuttiladdho, laddhachaá¸·abhiÃ±Ã±Ä• varo.

paripuá¹‡á¹‡asantiladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||412 ||

yathÄ• bhÅ«tasaccaladdho, tathatÄ• laddho sabbadhi.

samantasamatÄ• laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||413 ||

nimmalacakkhupaladdho, vimalavijjÄ• vÄ• ridhi.

nipuá¹‡atthadhammaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||414 ||

thÄ• maladdho javaladdho, samaladdho patÄ• pavÄ• .

lokuttarasaccaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||415 ||

dhitiladdho suciladdho, saá¹ƒsuddhiladdho suddhimÄ• .

sudhÄ• laddho sumedhÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||416 ||

laddhaaddho bhaddaladdho, modaladdho laddhasubho.

sabbattha santosaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||417 ||

tÄ«raladdho pÄ• raladdho, sÄ• raladdho laddhaphalo.

maá¹…galamuttamaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||418 ||

aá¹ƒsuladdho raá¹ƒsiladdho, ojaladdho laddhajutÄ«.

uggaaggaÄ• bhÄ• laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||419 ||

pasaá¹ƒsÄ• pasiddhiladdho, visesavissavissuto.

pÅ«janaá¹ƒ thomanaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||420 ||

mohandhakÄ• ravimutto, Ä• lokaladdho lokajÄ«.

appameyyappabhÄ• laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||421 ||

visallo kusalo satthÄ• , kammÄ• kammassakovido.

pÄ• ragÅ« sabbakammÄ• naá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||422 ||

kusalassa kovido ca, akusalassa kovido.

kusalassupasampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||423 ||

dhammassa kovido cÄ• pi, adhammassÄ• pi kovido.

pÄ• ragÅ« sabbadhammÄ• naá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||424 ||

puÃ±Ã±assa kovido cÄ• pi, apuÃ±Ã±assÄ• pi kovido.

pÄ• papuÃ±Ã±amatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||425 ||

maggassa kovido cÄ• pi, amaggassÄ• pi kovido.

aggamaggamugghÄ• á¹-esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||426 ||

sukhassa kovido cÄ• pi, dukkhassa cÄ• pi kovido.

paramasukhadassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||427 ||

iá¹-á¹-hassa kovido cÄ• pi, aniá¹-á¹-hassÄ• pi kovido.

paramiá¹-á¹-haá¹ƒ paÃ±Ã±Ä• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||428 ||

antassa kovido cÄ• pi, anantassÄ• pi kovido.

anantaobhÄ• saá¹ƒ sakkhÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||429 ||

matassa kovido cÄ• pi, amatassÄ• pi kovido.

amatassasindhuladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||430 ||

niccassa kovido cÄ• pi, aniccassÄ• pi kovido.

niccasaccaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||431 ||

bhavassa kovido cÄ• pi, vibhavassÄ• pi kovido.

sabbaso bhavaá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||432 ||

rÄ• gassa kovido cÄ• pi, arÄ• gassÄ• pi kovido.

sabbarÄ• gaá¹ƒ viraÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||433 ||

dosassa kovido cÄ• pi, adosassÄ• pi kovido.

sabbadosaá¹ƒ viddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||434 ||

mohassa kovido cÄ• pi, amohassÄ• pi kovido.

sabbamohavÄ«tivatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||435 ||

verassa kovido cÄ• pi, averassÄ• pi kovido.

sabbaveramatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||436 ||

klesassa kovido cÄ• pi, niklesassÄ• pi kovido.

sabbakilesaá¹ƒ jhÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||437 ||

tamassa kovido cÄ• pi, Ä• lokassÄ• pi kovido.

loke Ä• lokaá¹ƒ jotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||438 ||

neá¸·assa kovido cÄ• pi, aneá¸·assÄ• pi kovido.

aneá¸·ako akkileso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||439 ||

saá¹…gassa kovido cÄ• pi, asaá¹…gassÄ• pi kovido.

sabbasaá¹…gavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||440 ||

kovido ca vedanÄ• ya, avedanÄ• ya kovido.

sabbassa vedanÄ• tÄ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||441 ||

Ä• rambhassa kovido ca, anÄ• rambhassa kovido.

sabbÄ• rambhapariccÄ• gÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||442 ||

Ä• layassa kovido ca, anÄ• layassa kovido.

sabbÄ• layavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||443 ||

Ä• lambassa kovido ca, anÄ• lambassa kovido.

sabbÄ• lambanÄ• vigato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||444 ||

taá¹‡hÄ• ya kovido cÄ• pi, vÄ«tataá¹‡hÄ• ya kovido.

taá¹‡hÄ• jÄ• laá¹ƒ vidÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||445 ||

mÄ• nassa kovido cÄ• pi, avamÄ• nassa kovido.

mÄ• nÄ• vamÄ• nasamako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||446 ||

kÄ• massa kovido cÄ• pi, nikkÄ• massÄ• pi kovido.

sabbakÄ• maparikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||447 ||

kopassa kovido cÄ• pi, nikkopassÄ• pi kovido.

sabbakopagginibbuto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||448 ||

kodhassa kovido cÄ• pi, nikkodhassÄ• pi kovido.

kodhÄ• nalaá¹ƒ nibbÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||449 ||

chandassa kovido cÄ• pi, nicchandassÄ• pi kovido.

sabbabhavacchandacchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||450 ||

lobhassa kovido cÄ• pi, nillobhassÄ• pi kovido.

lobhalÄ• lasÄ• nillitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||451 ||

sokassa kovido cÄ• pi, nissokassÄ• pi kovido.

sokasÅ«laá¹ƒ abbÄ• hesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||452 ||

snehassa kovido cÄ• pi, nisnehassÄ• pi kovido.

sabbasnehÄ• vinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||453 ||

khobhassa kovido cÄ• pi, nikkhobhassÄ• pi kovido.

sabbakammakhobhakhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||454 ||

sallassa kovido cÄ• pi, visallassÄ• pi kovido.

sabbasallaá¹ƒ sandÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||455 ||

khayassa kovido cÄ• pi, akkhayassÄ• pi kovido.

sabbathÄ• akkhayaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||456 ||

lokassa kovido cÄ• pi, lokantassÄ• pi kovido.

lokuttaraá¹ƒ sacchikato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||457 ||

suddhassa kovido cÄ• pi, asuddhassÄ• pi kovido.

suddhimaggaá¹ƒ visodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||458 ||

kÄ• lassa kovido cÄ• pi, akÄ• lassÄ• pi kovido.

kÄ• lÄ• nusÄ• rÄ« desesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||459 ||

chalassa kovido cÄ• pi, nicchalassÄ• pi kovido.

sabbathÄ• chalavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||460 ||

sumanassa kovido ca, dummanassÄ• pi kovido.

sabbadhi sumano santo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||461 ||

kovido lokacakkassa, dhammacakkassa kovido.

lokacakkaá¹ƒ viddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||462 ||

tÄ«rassa kovido cÄ• pi, pÄ• rassa cÄ• pi kovido.

ghoraá¹ƒ oghaá¹ƒ pÄ• raá¹…gato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||463 ||

bodhassa kovido cÄ• pi, dubbodhassÄ• pi kovido.

sabbathÄ• sabbaá¹ƒ bodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||464 ||

yogassa kovido cÄ• pi, khemassa cÄ• pi kovido.

yogakkhemamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||465 ||

Ä• vilassa kovido ca, anÄ• vilassa kovido.

sabbÄ• vilaá¹ƒ vidhopesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||466 ||

saá¹ƒsayassa kovido ca, asaá¹ƒsayassa kovido.

sabbattha saá¹ƒsayamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||467 ||

sÄ• rajjassa kovido ca, visÄ• rajjassa kovido.

vesÄ• rajjaÃ±Ä• á¹‡upeto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||468 ||

vikÄ• rassa kovido ca, nibbikÄ• rassa kovido.

vikÄ• rÄ• ni vikkhambhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||469 ||

sammohassa kovido ca, asammohassa kovido.

sabbasammohÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||470 ||

santÄ• passa kovido ca, asantÄ• passa kovido.

santÄ• pÄ• naá¹ƒ santikaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||471 ||

paá¹-ighassa kovido ca, appaá¹-ighassa kovido.

paá¹-ighasaÃ±Ã±Ä• suÃ±Ã±o yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||472 ||

Ä• savassa kovido ca, anÄ• savassa kovido.

sabbÄ• savaparikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||473 ||

suguá¹‡assa kovido ca, dugguá¹‡assÄ• pi kovido.

sabbasuguá¹‡asaá¹ƒyutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||474 ||

kalyÄ• á¹‡assa kovido ca, akalyÄ• á¹‡assa kovido.

kalyÄ• á¹‡atthamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||475 ||

vipulapaÃ±Ã±o pabalo, maggÄ• maggassa kovido.

paramatthadhammaladdho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||476 ||

cetosamathakovido, jhÄ• nasamÄ• dhikovido.

samÄ• pattisamÄ• panno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||477 ||

maggakovido maggaÃ±Ã±Å«, dhammaÃ±Ã±Å« dhammakovido.

aggakovido aggaÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||478 ||

sampajaÃ±Ã±assa kovido, sammÄ• satiyÄ• kovido.

satipaá¹-á¹-hÄ• ne kovido, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||479 ||

sattabojjhaá¹…gakovido, sabbavibhaá¹…gakovido.

vijjÄ• kovido tevijjo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||480 ||

cetovimuttikovido, paÃ±Ã±Ä• vimuttikovido.

ubhatovimuttippatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||481 ||

iddhipÄ• desu kovido, cetopariyakovido.

chaá¸·abhiÃ±Ã±Ä• hi sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||482 ||

appamaÃ±Ã±Ä• su kovido, aá¹-á¹-haá¹…gamaggaá¹ƒ pÄ• ragÅ«.

sabbathÄ• nikkhayappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||483 ||

dhammaniyÄ• me kovido, dhammatÄ• yapi kovido.

dhammaá¹-á¹-hitiyÄ• kovido, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||484 ||

kÄ• yasaá¹ƒvarasampanno, cittasaá¹ƒvarakovido.

vacÄ«saá¹ƒvarasaá¹ƒvuto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||485 ||

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purisajeá¹-á¹-ho visiá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||486 ||

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visaá¹ƒsaggo visaá¹ƒsaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||487 ||

sabbajeá¹-á¹-ho sabbaseá¹-á¹-ho, sabbaggo sabbanÄ• yako.

sabbanÄ• tho sabbasÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||488 ||

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mÄ• rapÄ• saá¹ƒ vinÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||489 ||

maccuhÄ• yÄ« mÄ• rahÄ• yÄ«, maccudheyyaviddhaá¹ƒsako.

maccupÄ• saá¹ƒ vinÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||490 ||

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maccukhettaá¹ƒ padÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||491 ||

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mÄ• ramÄ• yaá¹ƒ vimaddesi, mohanamÄ• raghÄ• tako.

mÄ• ramadanamaddano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||493 ||

pabalo mÄ• raá¹ƒ maddesi, sabalo maccumaddako.

namucinÄ• sako nÄ• go, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||494 ||

pÄ• pÄ«mÄ• rabalÄ• nÄ«kaá¹ƒ, nimmaddesi mahÄ• jino.

paraá¹ƒ sukhaá¹ƒ adhippatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||495 ||

pÄ• pajayo puÃ±Ã±ajayo, ahaá¹ƒjayo jitamamo.

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jitamoho jitamÄ• yo, jitamakkho mÄ• raÃ±jito.

jitamaccharo jiticcho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||497 ||

jitakodho jitakÄ• mo, jitalobho nandÄ«jito.

jitataá¹‡ho jitarÄ• go, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||498 ||

jitavero jitasneho, jitamÄ• no jitamado.

jitÄ• taá¹…ko jitÄ• pekkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||499 ||

sabbadÄ• vijayÄ« vÄ«ro, sabbaji samaá¹‡uttamo.

khemadÄ• yako khemindo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||500 ||

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sabbajayo sakkasÄ«ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||501 ||

dantathÄ«no dantamiddho, dantapamÄ• do dantiÃ±jo.

dantÄ• rambho dantalÄ«no, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||502 ||

dantachambho dantadaro, dantabhÄ«ti dantabhayo.

dantabhesmo dantabhÄ«mo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||503 ||

dohadanto dosadanto, dessadanto dantadiso.

á¸• Ä• hadanto dÄ• hadanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||504 ||

sammÄ• padhÄ• no vikkanto, mahÄ• vikkamamÄ• naso.

parakkamÄ« mÄ• raÃ±jayo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||505 ||

sammÄ• padhÄ• nakusalo, saá¹ƒvuto atisaá¹ƒyato.

pÄ• ramitÄ• paripuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||506 ||

hirottappÄ« Ä• tÄ• pÄ« ca, sudanto atisaá¹ƒvuto.

sakyaseá¹-á¹-ho sabbajeá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||507 ||

dasabaladhÄ• rÄ« daá¸·ho, dhÄ«ro asayhasÄ• hino.

purisapuá¹…gavo sÅ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||508 ||

dvipaduttamo damako, danto daá¸·haparakkamo.

dosÄ• pagato dosaÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||509 ||

upakkamÄ« parakkamÄ«, viriyÄ• rambho vikkamÄ«.

pÄ• ramÄ« paripÅ«resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||510 ||

patÄ• pÄ« pÄ• ramÄ«ppatto, padhÄ• niko paggÄ• hako.

pÄ• pÄ«mÄ• raá¹ƒ parÄ• jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||511 ||

javasattisusampanno, sÅ«ro vikkamasekharo.

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vikkamo duratikkamo, akilanto parakkamo.

amatÄ• gadhaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||513 ||

satisÄ• taccasampanno, sammappadhÄ• na pÄ• ragÅ«.

ariyadassanadassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||514 ||

sammÄ• viriyasampanno, sammÄ• padhÄ• napÄ• ragÅ«.

sabbatthappatto siddhattho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||515 ||

sÅ«ro vijitasaá¹…gÄ• mo, vÄ«ro vijitaveriko.

dhÄ«ro purisadhoreyyo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||516 ||

pÅ«resi pÄ• ramÄ« sabbÄ• , narÄ• sabho parakkamÄ«.

vimuttajÄ• timaraá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||517 ||

vikkamo ca parakkamo, pÄ• pakammaá¹ƒ pahÄ• á¹‡ako.

paggÄ• hako upakkamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||518 ||

sabbasattahitatthÄ• ya, parikkÄ• mesi vikkamÄ«.

muttÄ• yanaá¹ƒ anvesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||519 ||

bhavavaá¹-á¹-aá¹ƒ suacchecchi, narasaddÅ«lo niddaro.

paramiá¹-á¹-haá¹ƒ susampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||520 ||

hatamoho hatamÄ• yo, hatamakkho hatamado.

hatamÄ• no hatamÄ• ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||521 ||

dambhahantÄ• gabbahantÄ• , vaá¹-á¹-ahantÄ• arahanto.

bÄ«jahantÄ• bÄ• dhÄ• hantÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||522 ||

bhavanettiá¹ƒ sammÄ• hantÄ• , saá¹…khatamuttamÄ• naso.

sabbadhi avijjÄ• hantÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||523 ||

saá¹ƒvutatto saá¹ƒyatatto, samitatto samÄ• hito.

vimuttatto virattatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||524 ||

pÄ• paghacco puÃ±Ã±aghacco, ahaá¹ƒghacco ghaccamamo.

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kappaghacco kÄ• laghacco, kilesaghacco sabbathÄ• .

mÅ«laghacco sÅ«laghacco, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||526 ||

ghaccajÄ• ti ghaccamaccu, ghaccaloko ghaccabhavo.

ghaccavibhavo ghaccogho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||527 ||

ghaccakhobho ghaccadukkho, ghaccasallo ghaccakhilo.

ghaccÄ• bhimÄ• no ghaccedho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||528 ||

dosabhaÃ±jo dohabhaÃ±jo, kÄ• mabhaÃ±jo bhaÃ±jatamo.

diá¹-á¹-hibhaÃ±jo dukkhabhaÃ±jo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||529 ||

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sÅ«labhaÃ±jo sallabhaÃ±jo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||530 ||

bhaÃ±jathÄ«no bhaÃ±jamiddho, bhaÃ±jabandho bhaÃ±jaggalo.

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bhaÃ±jÄ• bhirato bhaÃ±jiccho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||532 ||

bhaÃ±jÄ• nutÄ• po bhaÃ±jÄ• gu, bhaÃ±jaá¹…gaá¹‡o bhaÃ±jÄ• savo.

mÄ• nÄ• bhimÄ• navibhaÃ±jo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||533 ||

sallabhaÃ±jo sÅ«labhaÃ±jo, mÅ«labhaÃ±jo bhaÃ±jamalo.

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verakhÄ«á¹‡o dessakhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||537 ||

lobhakhÄ«á¹‡o lolakhÄ«á¹‡o, rosakhÄ«á¹‡o khÄ«á¹‡araá¹‡o.

kicchÄ• khÄ«á¹‡o icchÄ• khÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||538 ||

khÄ«á¹‡arÄ• go khÄ«á¹‡adoso, khÄ«á¹‡amoho khÄ«á¹‡abhavo.

khÄ«á¹‡amÄ• no khÄ«á¹‡amakkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||539 ||

khÄ«á¹‡agedho khÄ«á¹‡alobho, khÄ«á¹‡akÄ• mo ca khÄ«á¹‡iÃ±jo.

khÄ«á¹‡asÄ• rambho khÄ«á¹‡indho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||540 ||

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khayÄ• pekkho khayÄ• bhijjho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||542 ||

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khayabhogo khayarogo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||543 ||

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suÃ±Ã±asÄ• po suÃ±Ã±atÄ• po, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||548 ||

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suÃ±Ã±averÄ« suÃ±Ã±asattu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||549 ||

suÃ±Ã±ajÄ• ti suÃ±Ã±amaccu, suÃ±Ã±aloko suÃ±Ã±abhavo.

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Ä«tisuÃ±Ã±o bhÄ«tisuÃ±Ã±o, chambhasuÃ±Ã±o suÃ±Ã±abhayo.

sabbathÄ• sÄ• rajjasuÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||551 ||

suÃ±Ã±agantho suÃ±Ã±arajju, sabbathÄ• suÃ±Ã±abandhano.

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Ä• sÄ• suÃ±Ã±o issÄ• suÃ±Ã±o, ejÄ• suÃ±Ã±o suÃ±Ã±aiá¹‡o.

chandasuÃ±Ã±o bandhasuÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||555 ||

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sabbathÄ• cattasaá¹ƒsaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||557 ||

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cattapÄ• po cattuttÄ• po, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||560 ||

Ä«ticuto bhÄ«ticuto, chambhacuto cuttabhayo.

á¸• Ä• hacuto dÄ• hacuto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||561 ||

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sabbaritto sabbaÃ±jaho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||562 ||

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anÄ• savo anapekkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||564 ||

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visuddho abhisambuddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||578 ||

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vinaá¹-á¹-hiÃ±jo vinaá¹-á¹-hindho, vinaá¹-á¹-hiccho vinaá¹-á¹-hiá¹‡o.

vinaá¹-á¹-hÄ• sÄ• vinaá¹-á¹-hissÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||594 ||

naá¹-á¹-hakaá¹…khÄ• naá¹-á¹-hasaá¹…kÄ• , naá¹-á¹-habhanti naá¹-á¹-habhamo.

naá¹-á¹-hamÄ• yÄ• , naá¹-á¹-hÄ• vijjÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||595 ||

amÄ• yo aparicchinno, ujuko ativissuto.

anomacitto aneá¸·o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||596 ||

atthapassÄ« atthacaro, atthakkhÄ• yÄ« atthakaro.

atthakÄ• mo attamano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||597 ||

abbhuto ca acchariyo, cittakathÄ« ovÄ• dako!

aggamaggaá¹ƒ suakkhÄ• si, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||598 ||

akalaá¹…ko akaluso, akasÄ• vo apaá¹‡á¹‡ako.

akukkucco ca akaá¹…khÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||599 ||

sabbaso vijayo sÅ«ro, abhayo abhayappado.

anÄ• kulo appabhÄ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||600 ||

upekkhako upasanto, anusayaritto isi.

appaá¹-ibaddho abaddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||601 ||

atthacÄ• rÄ« atthakÄ• rÄ«, atthasÄ• rÄ« attharato.

atthaÃ±Ä• á¹‡Ä« atthabhÄ• á¹‡Ä«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||602 ||

anadhivaro asoko, usabho isipuá¹…gavo.

anomanÄ• mo anomo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||603 ||

anavassutahadayo, ananvÄ• hatacetaso.

anabhirato aniÃ±jo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||604 ||

appÄ• saá¹…ko appÄ• taá¹…ko, appÄ• kaá¹…kho appaá¹…gaá¹‡o.

appalolo appakampÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||605 ||

atthaviÃ±Ã±Å« atthavidÅ«, atthakusalo atthavÄ• .

kusalatthamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||606 ||

avicalito akuppo, kesarÄ«â€™ va achambhito.

avikampito abbhayo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||607 ||

akiÃ±cano anÄ• dÄ• no, amataÃ±Ã±Å« amatogadho.

aggaphalamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||608 ||

amitaanuggahaá¹ƒ katvÄ• , akÄ• likadhammadado.

accantupakÄ• rÄ« nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||609 ||

anupalitto lokena, toyena padumaá¹ƒ yathÄ• .

nissaá¹…gacitto nissatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||610 ||

abbÅ«á¸·hesiko isi, ukkhittapaligho ujÅ«.

anuddhato atandito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||611 ||

agiddho alittacitto, Ä• dÄ«navavidÄ• lako.

pakatatto pahitatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||612 ||

aggapuÃ±Ã±o aggaviÃ±Ã±Å«, aggÄ«si aggasekharo.

aggamaggamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||613 ||

aggagocaro aggagÅ«, aggattho aggadesako.

aggaÃ±Ä• á¹‡Ä« aggabhÄ• á¹‡Ä«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||614 ||

aggapaÃ±Ã±o aggaá¹-á¹-hito, aggasiddho aggayatÄ«.

aggabhÅ«to aggapati, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||615 ||

aggasamaá¹‡o lokaggo, paÃ±Ã±aggo aggamaggagÅ«.

aggadhammaá¹ƒ ugghÄ• á¹-esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||616 ||

aggadhammamanuppatto, aggadhammappakÄ• sako.

apÄ• yadukkhaá¹ƒ nÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||617 ||

aggapuggalo aggaggo, Ã±Ä• á¹‡aggo Ã±Ä• á¹‡apuá¹…gavo.

dhammapuggalo dhammaggo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||618 ||

aggapassÄ« aggadassÄ«, aggapanthapakÄ• sako.

aggesÄ« aggadassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||619 ||

anantajhÄ• nÄ« jhÄ• nindo, anantapaÃ±Ã±avÄ• ridhÄ«.

anantamedhÄ• sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||620 ||

anantavijjÄ• vÄ• ridhi, anantapaÃ±Ã±Ä• sÄ• garo.

anantakaruá¹‡Ä• sindhu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||621 ||

sabbuttamo sattuttamo, sumano samaá¹‡uttamo.

januttamo jinuttamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||622 ||

kalyÄ• á¹‡amitto kalyÄ• á¹‡o, maá¹…galamitto maá¹…galo.

dhammamitto dhammadado, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||623 ||

dhammiá¹-á¹-ho cÄ• pi dhammaá¹-á¹-ho, paÃ±Ã±iá¹-á¹-ho cÄ• pi paÃ±Ã±aá¹-á¹-ho.

suddhiá¹-á¹-ho cÄ• pi suddhaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||624 ||

kÄ• yÄ• sakkhÄ« cittasakkhÄ«, dhammasakkhÄ« sakkhÄ«varo.

vedanÄ• sakkhÄ« susakkhÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||625 ||

sÄ«ghapaÃ±Ã±o sunipuá¹‡o, santipatto sukhÄ• dhipo.

kalyÄ• á¹‡akÄ• rÄ« kusalo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||626 ||

susÄ«laggo sucittaggo, supaÃ±Ã±aggo susobhito.

aggamatthamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||627 ||

upariá¹-á¹-ho ujjugato, ukkaá¹-á¹-ho amatÄ• vaho.

appadambho appagabbo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||628 ||

appasoko apparogo, appabhÄ«ti appabhayo.

appapÄ• po appatÄ• po, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||629 ||

apparoso appadoso, appadoho appindhano.

appÄ• bhisajjo appÄ«gho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||630 ||

accantakaruá¹‡Ä• kÄ• rÄ«, accantamettacetaso.

accantamudito santo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||631 ||

ekappatto ekanÄ• tho, eko appaá¹-ipuggalo.

ekova sabbalokasmiá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||632 ||

atuliyo atitulo, adutiyo anuttaro.

appameyyo appaá¹-imo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||633 ||

atuladassÄ« atulo, asarikkho anupamo.

asamo yo asadiso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||634 ||

amito aparimito, amitaÃ±Ä• á¹‡asÄ• garo.

aparitto appamÄ• á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||635 ||

asÄ«mo asamasamo, atulyo amitaguá¹‡o.

anupameyyo agÄ• dho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||636 ||

nipparicchinno nissÄ«mo, nappamaÃ±Ã±o jinavaro.

nappamÄ• á¹‡o nirupamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||637 ||

natthi aÃ±Ã±o etÄ• diso, nipako ekapuggalo.

ekantasukhasaá¹ƒvedÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||638 ||

aggavasabho asamo, asamapaá¹-ipuggalo.

ekako ekapuriso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||639 ||

sabbattha Ä• sattisuÃ±Ã±o, sabbathÄ• muttamÄ• naso.

sabbadÄ• ekasadiso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||640 ||

pÄ• pasÅ«laá¹ƒ vibhaÃ±jesi, pÄ• pamÅ«lassa chedako.

pÄ• parajjuá¹ƒ vikantesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||641 ||

pÄ• panettiá¹ƒ nijjaresi, pÄ• pakammavinÄ• sako.

sabbapÄ• paparikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||642 ||

samÅ«laá¹ƒ khaá¹‡ito pÄ• paá¹ƒ, pÄ• pavÄ• ridhipÄ• ragÅ«.

pÄ• paganthiá¹ƒ vimocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||643 ||

pÄ• pacakkaá¹ƒ vicuá¹‡á¹‡etvÄ• , dhammacakkaá¹ƒ pavattayÄ«.

bahÅ«jane uddhÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||644 ||

nijjaresi pÄ• pakammaá¹ƒ, mahÄ• pÄ• poghapÄ• ragÅ«.

sabbapÄ• pavÄ«tivatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||645 ||

sabbapÄ• pamatikkanto, sabbapÄ• pasamÅ«hato.

sabbapÄ• pasamucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||646 ||

pÄ• pasotaá¹ƒ visosesi, pÄ• patÄ• papanÅ«dano.

pÄ• pachandaá¹ƒ vicchindesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||647 ||

pÄ• patÄ• savinimutto, pÄ• papÄ• vakanibbuto.

pÄ• pabandhaá¹ƒ vimocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||648 ||

pÄ• pasallaá¹ƒ vicuá¹‡á¹‡esi, pÄ• pacakkavidÄ• lako.

pÄ• parogasokakhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||649 ||

pÄ• pamohaparimutto, pÄ• pasaá¹ƒtÄ• sanÄ• sako.

pÄ• pakhobhaá¹ƒ vikkhambhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||650 ||

kaá¹‡hakalusaá¹ƒ dhopesi, pÄ• pamalapakkhÄ• lako.

sabbaklesaá¹ƒ vodÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||651 ||

pÄ• papariá¸·Ä• hamutto, vimuttapÄ• patassanÄ• .

pÄ• pasantÄ• pavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||652 ||

pÄ• paupadhimucchinno, pÄ• papalighabhaggavÄ• .

pÄ• padheyyavÄ«tivatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||653 ||

pÄ• papuÃ±Ã±apanÅ«dako, bhavabandhanabhaÃ±jako.

pÄ• pakaá¹‡á¹-akakantako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||654 ||

sabbapÄ• paá¹ƒ padÄ• lesi, sabbapÄ• paá¹ƒ pariccajÄ«.

sabbapÄ• pehi nissaá¹-o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||655 ||

sabbapÄ• paá¹ƒ pavÄ• hesi, sabbapÄ• pajigucchako.

sabbapÄ• pehi vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||656 ||

sabbapÄ• paá¹ƒ virajjesi, sabbapÄ• paniddhotako.

sabbapÄ• paá¹ƒ niddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||657 ||

pÄ• paá¹‡á¹‡avasamuttiá¹‡á¹‡o, chinnabhavasaá¹ƒyojano.

punabbhavaparikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||658 ||

pÄ• papaá¹…kaá¹ƒ pakkhÄ• lesi, dhammasotapavÄ• hako.

saddhammaá¹ƒ patiá¹-á¹-hÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||659 ||

pÄ• puttÄ• paá¹ƒ samucchinno, mohuttÄ• paá¹ƒ sÄ«tikaro.

sabbuttÄ• paá¹ƒ nibbÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||660 ||

pÄ• pahÄ• rÄ« tÄ• pahÄ• rÄ«, sukhakÄ• rÄ« khemaá¹…karo.

mettÄ• vihÄ• rÄ« mÄ• rÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||661 ||

saá¹ƒyojanaparikkhÄ«á¹‡o, pÄ• patÄ• paviddhaá¹ƒsako.

antimabhavasampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||662 ||

paá¹-ipadÄ• paá¹-ipanno, dukkhadÄ• hapanÅ«dano.

pÄ• patÄ• paparikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||663 ||

puÃ±Ã±apÄ• paparikkhÄ«á¹‡o, sokasallavinodano.

padhÄ• napahitatto yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||664 ||

cakkhumÄ• sabbadhammesu, sabbapÄ• pappabhaÃ±jako.

sabbasaá¹ƒyojanahantÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||665 ||

sabbapÄ• paá¹ƒ pakkhÄ• lesi, sabbakilesasodhako.

sabbattha vimalo suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||666 ||

sabbapÄ• paá¹ƒ nimmaddesi, sabbatÄ• pasamÅ«hato.

sabbasantÄ• paá¹ƒ hÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||667 ||

sabbÅ«padhÄ«naá¹ƒ nissaggo, sabbÄ• sÄ• naá¹ƒ virajjako.

sabbapÄ• paá¹ƒ pabhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||668 ||

pÄ• ragÅ« pÄ• rasampatto, Ä• savasotasosako.

sabbapÄ• paá¹ƒ pahÄ• si yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||669 ||

sabbÄ• savaá¹ƒ viddhaá¹ƒsesi, sabbamohasamÅ«hato.

sabbapÄ• paá¹ƒ vivajjesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||670 ||

sabbÄ• sÄ• samatikkanto, sabbarÄ• gaggi nibbuto.

sabbapÄ• paá¹ƒ parimaddi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||671 ||

sabbakÄ• mabhavatiá¹‡á¹‡o, sabbavibhavavajjito.

sabbapÄ• puttÄ• pakkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||672 ||

sabbanÄ«varaá¹‡Ä• tÄ«to, sabbapÄ• sappamocano.

mÄ• ramarÄ«cikÄ• bhaÃ±ji, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||673 ||

saraá¹‡adÄ• yako sÄ• mÄ«, parittÄ• á¹‡appadÄ• yako.

Ä• rakkhaá¹‡adÄ• tÄ• satthÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||674 ||

saccassa kovido cÄ• pi, asaccassÄ• pi kovido.

catusaccaá¹ƒ ugghosesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||675 ||

bhaddassa kovido cÄ• pi, abhaddassÄ• pi kovido.

sabbato bhaddaá¹ƒ dassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||676 ||

Ä• kaá¹…khÄ• ya kovido ca, anÄ• kaá¹…khÄ• ya kovido.

sabbesu ca nirÄ• kaá¹…kho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||677 ||

lolassa kovido cÄ• pi, alolassÄ• pi kovido.

nillobho api nillolo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||678 ||

papaÃ±cassa kovido ca, nippapaÃ±cassa kovido.

nippapaÃ±co ca nicchalo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||679 ||

sabbe dhamme pabodhesi, sabbapÄ• pehi mocako.

sabbadukkhavÄ«tivatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||680 ||

viduro sabbadhammesu, pÄ• pappahÄ• napÄ• ragÅ«.

sabbasaá¹…khÄ• rÅ«pasamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||681 ||

saccadhammaá¹ƒ vitthÄ• resi, sabbapÄ• pavinÄ• sako.

pÄ• pÄ• yatanÄ• vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||682 ||

sabbadhammÄ• nupassÄ« yo, sabbapÄ• paá¹ƒ visosayÄ«.

sabbataá¹‡hÄ• pahÄ• si yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||683 ||

pÄ• papÄ• saá¹ƒ pamocesi, sabbadhammÄ• na vedagÅ«.

sabbupadhÄ«hi vimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||684 ||

cakkavattÄ« dhammarÄ• jÄ• , dhammacakkavibhÅ«sito.

adhammacakkaá¹ƒ cuá¹‡á¹‡esÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||685 ||

saddhammamuddhÄ• bhisito, dhammamahÄ• raÃ±Ã±o budho.

dhammasÄ• sana á¹-hÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||686 ||

dhammanÄ• tho dhammassÄ• mÄ«, dhammÄ«so dhammasÄ• sako.

dhammasÅ«ro dhammasatthÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||687 ||

dhammaraÃ±Ã±o dhammapati, dhammavattÄ« dhammissaro.

dhammabhÅ«po dhammÄ• dhipo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||688 ||

dhammamahÄ• rÄ• jÄ• dhipo, sabbathÄ• dhammasammato.

dhammasamattho dhammÄ«so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||689 ||

dhammatÄ• á¹‡o dhammaleá¹‡o, dhammasaraá¹‡adÄ• yako.

dhammasakko dhammÄ• sayo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||690 ||

dhammadÄ• tÄ• dhammatÄ• tÄ• , dhammakkhÄ• tÄ• dhammasakhÄ• .

dhammasukho dhammahito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||691 ||

dhammanÄ• go dhammasÄ«ho, dhammÄ• jaÃ±Ã±o dhammusabho.

dhammadhurandharo dhÄ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||692 ||

dhammasiá¹…go dhammatuá¹…go, dhammameru dhammagiri.

dhammakÅ«á¹-o dhammasÄ«so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||693 ||

dhammÄ• dicco dhammappabho, dibbo dhammavibhÄ• karo.

dhammabhÄ• karo dhammÄ• bho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||694 ||

dhammasiromaá¹‡i sÄ• mÄ«, dhammasikharasekharo.

dhammacÅ«á¸·Ä• maá¹‡i cÄ• ru, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||695 ||

dhammabhÅ«sanabhÅ«sito, dhammÄ• laá¹…kÄ• raâ€™ laá¹…kito.

dhammÄ• bharaá¹‡asobhito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||696 ||

dhammadÄ«po dhammobhÄ• so, dhammaloko dhammajuti.

dhammapakÄ• so dhammaá¹ƒsu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||697 ||

dhammagutto pÄ• pamutto, dhammayutto dhammÄ• layo.

dhammaÃ±atto dhammasaÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||698 ||

dhammadassÄ« dhammapassÄ«, dhammapekkhÄ« vicakkhaá¹‡o.

dhammavipassÄ« supassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||699 ||

dhammadakkhÄ« dhammasakkhÄ«, dhammarakkhÄ« dhammadharo.

saddhammapekkhÄ« upekkhÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||700 ||

dhammasaÃ±Ã±o dhammapaÃ±Ã±o, dhammaabhiÃ±Ã±o dhammaÃ±Ã±o.

dhaÃ±Ã±o dhammaparÄ• yaá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||701 ||

dhammaÃ±Ä• á¹‡Ä« dhammabhÄ• á¹‡Ä«, dhammavÄ• cÄ« dhammavidÅ«.

mantabhÄ• á¹‡Ä« madhubhÄ• á¹‡Ä«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||702 ||

dhammavÄ• dhammasampanno, Ã±Ä• á¹‡avÄ• Ã±Ä• á¹‡asÄ• garo.

paÃ±Ã±avÄ• paÃ±Ã±Ä• vÄ• ridhi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||703 ||

dhammakkho dhammarakkhako, buddhakkho bodhirakkhako.

paÃ±Ã±akkho cÄ• pi medhakkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||704 ||

adhammamutto dhammabhÄ• , aÃ±Ã±Ä• á¹‡amutto Ã±Ä• á¹‡abhÄ• .

avijjÄ• mutto vijjÄ• bhÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||705 ||

dhammasindhu dhammodadhi, anantadhammasÄ• garo.

saddhammaratnÄ• karo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||706 ||

dhammapaá¹-ibhÄ• nappatto, dhammappaá¹-ipadÄ• vidÅ«.

paá¹-isambhidÄ• maggaÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||707 ||

tuá¹-á¹-ho dhammasantuá¹-á¹-hito, dhÄ«ro dhammapatiá¹-á¹-hito.

aggapatiá¹-á¹-hito aggo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||708 ||

mokkhaddhajaá¹ƒ unnÄ• mesi, mÄ• raddhajaá¹ƒ onÄ• mako.

pÄ• pahÄ• rÄ« sokahÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||709 ||

sabbÄ• savaá¹ƒ vivajjitvÄ• , pattadhammaniyyÄ• niko.

samiddhiguá¹‡asampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||710 ||

dhammadhÄ• rÄ• pavÄ• hesi, pÄ• padhÄ• rÄ• nirodhako.

atittÄ• naá¹ƒ sutosesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||711 ||

dhammamegho paÃ±Ã±Ä• megho, dhammÄ• mataá¹ƒ pavassayÄ«.

rajojallaá¹ƒ vidhovesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||712 ||

dhammaÃ±atto dhammakkhÄ• yÄ«, dhammamaggassa desako.

dhammiá¹ƒ dhammaá¹ƒ vitthÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||713 ||

sabbaÃ±eyyadhammaá¹ƒ Ã±atvÄ• , Ã±attadhammaá¹ƒ suvitarÄ«.

abhiÃ±Ã±Ä• Ã±Ä• á¹‡asampuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||714 ||

sabbasaddhammasampatto, tiá¹‡á¹‡asaá¹ƒsÄ• rasÄ• garo.

sabbapÄ• paparimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||715 ||

siddhadhammo siddhaattho, sabbasaá¹ƒsÄ• rapÅ«jito.

sabbuttamo sammacÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||716 ||

dhammakÄ• rÄ« dhammadhÄ• rÄ«, dhammacÄ• rÄ« dhammayuto.

dhammasÄ• rÄ« dhammabhÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||717 ||

dhammajeá¹-á¹-ho dhammaseá¹-á¹-ho, dhammasuddho dhammasucÄ«.

dhammaketu dhammaddhajo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||718 ||

dhammakÄ• mo dhammabhÅ«to, dhammÄ• bhiramanto muni.

dhammÄ• nurÄ• gÄ« virÄ• gÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||719 ||

dhammaÃ±Ä• to pÄ• panudo, dhammavihÄ• rÄ« dhammiko.

dassesi amataá¹ƒ dhammaá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||720 ||

dhammakÄ• yo dhammarÅ«po, dhammanÄ• mo dhammamudo.

dhammapatiá¹-á¹-ho muttiá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||721 ||

dhammadhÄ• rako dhoreyho, dhammapuá¹‡á¹‡oâ€™ va puá¹‡á¹‡indu.

amatogadhaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||722 ||

dhammatikicchako dakkho, visallo sallakantako.

mahopakÄ• rÄ« bhisakko, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||723 ||

dhammasakko dhammasiddho, dhammamakuá¹-asobhano.

dhammakanto dhammasanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||724 ||

dhammÄ• Ã±Ä• á¹‡Ä« dhammakathÄ«, dhammadÄ• yÄ« maggadado.

dhammavibhÅ« dhammapabhÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||725 ||

amatadhammaá¹ƒ Ã±Ä• pesi, santÄ• resi bahujanaá¹ƒ.

Ä• turÄ• naá¹ƒ tikicchako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||726 ||

dhammabhÄ• gÄ« pÄ• pacÄ• gÄ«, dhammabhajÄ« pÄ• paccajo.

dhammarÄ• gÄ« dhammaramo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||727 ||

dhammaviÃ±Ã±Å« dhammavidvÄ• , dhammavijjo dhammayuto.

dhammavattÄ• dhammavyatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||728 ||

dhammÄ• nudhammadhÄ• rako, tÄ• sÄ• nutÄ• sanÄ• sako.

bhayÄ• nubhayabhaÃ±jako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||729 ||

visuddhadhammadhÄ• rako, sabbadhi upakÄ• rako.

cÄ• rucaraá¹‡acÄ• rako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||730 ||

dhammamakarandapÄ• yÄ«, muducitto madhukaro.

saddhammasudhÄ• mathano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||731 ||

ehipassikaá¹ƒ dhammadado, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

opanayikaá¹ƒ svÄ• kkhÄ• taá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||732 ||

suddhadhammÄ• mataá¹ƒ pÄ• yÄ«, subhuÃ±jesi muttiphalaá¹ƒ.

santibhojÄ« sukhabhakkhÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||733 ||

mÄ• nito mahimÄ• vanto, mahiddhiko mahÄ«yato.

mahÄ• saddhammÄ• dhipati, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||734 ||

attasaraá¹‡amanusÄ• si, nepakko anusÄ• sako.

dhammasaraá¹‡amanusÄ• si, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||735 ||

bodhipakkhiyadhammÄ• naá¹ƒ, bhÄ• vito bahulÄ«kato.

sammÄ• sambodhisampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||736 ||

matimÄ• dhitisampanno, dhÄ«ravaro sudhammiko.

dhammaá¹-á¹-happaá¹-isaá¹ƒyutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||737 ||

dhammaâ€™ jjhÄ• sayakusalo, dhammesu akathaá¹ƒkathÄ«.

paramatthamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||738 ||

dhitibalo dhitidharo, dhitidhÄ• rÄ« dhÄ«sekharo.

uttamadhammesÄ« dhÄ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||739 ||

sabbasantÄ• paá¹ƒ dhaá¹ƒsesi, sabbapÄ• pavinodano.

sabbadhammaphalappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||740 ||

virato sabbapÄ• pehi, sabbÄ• dhammehi muÃ±cito.

sabbadukkhabyantikaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||741 ||

sabbadhi pÄ• pavimutto, suddhadhamme patiá¹-á¹-hito.

sabbadukkhÄ• pamocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||742 ||

sabbapÄ• pappahÄ«no yo, sabbadhammÄ• na pÄ• ragÅ«.

ghoradukkhoghauttiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||743 ||

sabbÄ• dhammaá¹ƒ viddhaá¹ƒsesi, sabbapÄ• pakkhayaá¹…karo.

kattako sabbabandhÄ• naá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||744 ||

sabbÄ• dhidhammaá¹ƒ pÄ• lesi, sabbapÄ• papanÅ«dano.

sabbadukkhaá¹ƒ niddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||745 ||

dukkhamocako mokkhado, samattho satthavÄ• hako.

pÄ• panÄ• sÄ« dhammabhÄ• sÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||746 ||

dhammabhajo pÄ• paccajo, rÄ• gaccajo cÄ• gabhajo.

sukhabhajo dukkhaccajo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||747 ||

sammÄ• jÄ«vÄ« dhammÄ• jÄ«vÄ«, suddhÄ• jÄ«vÄ« sucijÄ«vÄ«.

sÄ«lajÄ«vÄ« saccÄ• jÄ«vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||748 ||

paÃ±Ã±Ä• jÄ«vÄ« aÃ±Ã±Ä• jÄ«vÄ«, Ã±Ä• á¹‡Ä• jÄ«vÄ« varajÄ«vÄ«.

vijjÄ• jÄ«vÄ« viÃ±Ã±Ä• jÄ«vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||749 ||

khantijÄ«vÄ« santijÄ«vÄ«, sÅ«jujÄ«vÄ« ujujÄ«vÄ«.

pÄ«tijÄ«vÄ« pÄ«tibhojÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||750 ||

dibbÄ• jÄ«vÄ« bhabbÄ• jÄ«vÄ«, bhaddÄ• jÄ«vÄ« samajÄ«vÄ«.

modajÄ«vÄ« mettÄ• jÄ«vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||751 ||

guttÄ• jÄ«vÄ« muttÄ• jÄ«vÄ«, dantÄ• jÄ«vÄ« yatajÄ«vÄ«.

dakkhÄ• jÄ«vÄ« seá¹-á¹-hÄ• jÄ«vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||752 ||

hitajÄ«vÄ« sukhajÄ«vÄ«, jhÄ• najÄ«vÄ« vatajÄ«vÄ«.

sudhÄ• jÄ«vÄ« subhÄ• jÄ«vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||753 ||

visuddhajÄ«vÄ« saá¹ƒsuddho, santuá¹-á¹-hajÄ«vÄ« sutuá¹-á¹-ho.

pavarajÄ«vÄ« pakaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||754 ||

mettÄ• dhÄ• rÄ« mettÄ• cÄ• rÄ«, mettÄ• kÄ• rÄ« mettÄ• layo.

mettÄ• sayo mettÄ• sÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||755 ||

santidhÄ• rÄ« santikÄ• rÄ«, santicÄ• rÄ« santimano.

santisÄ• rÄ« santicitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||756 ||

khantidhÄ• rÄ« khantikÄ• rÄ«, khanticÄ• rÄ« khantimano.

khantiyutto khantisÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||757 ||

sukhakÄ• rÄ« sukhacÄ• rÄ«, sukhadhÄ• rÄ« sukhÄ• vaho.

sukhasÄ• rÄ« sukhacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||758 ||

hitakÄ• rÄ« hitadhÄ• rÄ«, hitacÄ• rÄ« hitÄ• vaho.

hitasÄ• rÄ« hitesino, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||759 ||

paÃ±Ã±Ä• cÄ• rÄ« paÃ±Ã±Ä• sÄ• rÄ«, paÃ±Ã±Ä• dhÄ• rÄ« paÃ±Ã±Ä• layo.

paÃ±Ã±Ä• bhÄ• nu paÃ±Ã±Ä• dicco, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||760 ||

medhÄ• cÄ• rÄ« medhÄ• sÄ• rÄ«, medhÄ• dhÄ• rÄ« medhÄ• layo.

medhÄ• cando medhÄ• indo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||761 ||

mettaá¹…karo modaá¹…karo, kusalo kusalaá¹…karo.

medhÄ• cÄ• rÄ« medhaá¹…karo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||762 ||

pabhaá¹…karo divaá¹…karo, kÄ• ruÃ±Ã±o karuá¹‡aá¹…karo.

nibbhÄ«to nibbhayaá¹…karo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||763 ||

sivaá¹…karo subhaá¹…karo, sukhaá¹…karo hitaá¹…karo.

sallaharo sÅ«laharo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||764 ||

mahÄ• khemaá¹…karo khemÄ«, mahÄ• paÃ±Ã±aá¹…karo pabhÅ«.

mahÄ• santikaro santo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||765 ||

anÄ• thÄ• naá¹ƒ bhavanÄ• tho, bhÄ«tÄ• naá¹ƒ abhayaá¹…karo.

saraá¹‡aá¹…karo dÄ«nÄ• naá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||766 ||

dÅ«radassÄ« dÄ«ghadassÄ«, antadassÄ« bhavantagÅ«.

tÄ«radassÄ« pÄ• radassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||767 ||

sÄ• radassÄ« saccadassÄ«, sivadassÄ« sudassiko.

yogadassÄ« khemadassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||768 ||

santidassÄ« sukhadassÄ«, suddhidassÄ« suddhamano.

aggadassÄ« dhuvadassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||769 ||

lokuttaradhammadassÄ«, pariyantadassÄ« isÄ«.

maggadassÄ« phaladassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||770 ||

atthadassÄ« pathadassÄ«, anomadassÄ« sudassÄ«.

paramapassÄ« supassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||771 ||

khayadassÄ« vayadassÄ«, nayadassÄ« sudassano.

akkhayadassÄ« sudassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||772 ||

amatadassÄ« paccakkho, pekkhako parisodhako.

paá¹-isambhidÄ• sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||773 ||

sabbadhi sabbadassÄ• vÄ«, sabbapassÄ« sabbavidÅ«.

sabbaá¹ƒ sammÄ• abhaÃ±Ã±Ä• si, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||774 ||

hantvÄ• kÄ• mabhavataá¹‡hÄ• , vibhavataá¹‡hÄ• bhaÃ±jako.

sabbataá¹‡hÄ• vicuá¹‡á¹‡esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||775 ||

taá¹‡hÄ• saá¹ƒyojanakkhayo, taá¹‡hÄ• sallavicuá¹‡á¹‡ako.

taá¹‡hÄ• pihÄ• padÄ• á¸·esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||776 ||

kÄ• mataá¹‡hÄ• parikkhÄ«á¹‡o, bhavataá¹‡hÄ• upaccago.

vibhavataá¹‡hÄ• vinaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||777 ||

tuá¹-á¹-himante tosavante, atassante sutappayÄ«.

taá¹‡hÄ• tÄ«to sadÄ• titto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||778 ||

kilesajÄ• laviddhaá¹ƒsÄ«, taá¹‡hÄ• malapakkhÄ• lako.

saá¹ƒsÄ• rasotaá¹ƒ sosesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||779 ||

upadhipaá¹-inissaggo, taá¹‡hÄ• jÄ• lappabhedako.

nÄ«varaá¹‡e pavijjhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||780 ||

guhÄ• sayaparikkhÄ«á¹‡o, pahÄ«nataá¹‡hÄ• nissayo.

chinnaavijjÄ• nusayo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||781 ||

taá¹‡hÄ• sallaá¹ƒ hanitvÄ• na, tevijjo maccuhÄ• yano.

sambodhimuttamaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||782 ||

taá¹‡hÄ• jaá¹-Ä• vijaá¹-esi, sabbaá¹-hÄ• ne nehanudo.

nandÄ«rÄ• gaá¹ƒ viddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||783 ||

sabbÄ• sÄ• samatikkanto, taá¹‡hÄ• sotavisosako.

dhammasotaá¹ƒ pavÄ• hesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||784 ||

sabbataá¹‡hakkhayaá¹ƒ patto, sabbadukkhappanÅ«dano.

sabbupadhi sandÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||785 ||

sabbataá¹‡hÄ• vikkhambhesi, paá¹-ippassaddhasabbiccho.

sabbiÃ±jÄ• samucchindesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||786 ||

sabbiÃ±jÄ• paribhaÃ±jesi, sabbataá¹‡hÄ• tigo yatÄ«.

sabbicchÄ• paricajjesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||787 ||

taá¹‡hÄ• sÄ• garanittiá¹‡á¹‡o, sabbamicchamanicchako.

cittasallaá¹ƒ vimocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||788 ||

kammavaá¹-á¹-aá¹ƒ vivajjesi, kammaklesÄ• apagato.

sabbattha saá¹ƒvuto sÅ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||789 ||

asatto upasantatto, kÄ• makodhabhayÄ• tigo.

bhavakammajaho cheko, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||790 ||

vigatasÄ• rado sÄ«ho, chinnachambho chinnadaro.

bhavakammakkhayappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||791 ||

kammabÄ«jÄ• ni jhÄ• pesi, mohamÅ«lapalikhaá¹‡o.

nijjaresi anusaye, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||792 ||

sabbakammaparikkhÄ«á¹‡o, sabbavipÄ• kanijjaro.

sabbapuÃ±Ã±apÄ• paÃ±jaho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||793 ||

sabbakammaá¹ƒ kilese ca, asesamabhivÄ• hayÄ«.

sabbagaá¹‡á¹-hiá¹ƒ vimocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||794 ||

sabbakammehi vimutto, sabbakammapariccajo.

sabbakÄ• maguá¹‡Ä• â€™ peto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||795 ||

avijjÄ• mÅ«laá¹ƒ bhindesi, kammayantavighÄ• tako.

sabbakammakkhayaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||796 ||

natthikavÄ• daá¹ƒ madditvÄ• , atthikavÄ• daá¹ƒ tiá¹-á¹-hayi.

sammÄ• diá¹-á¹-hiá¹ƒ viÃ±Ã±Ä• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||797 ||

ajjhattanhÄ• tako nÄ• tho, tibhavoghapÄ• raá¹…gato.

subhago sabbathÄ• suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||798 ||

nÄ• gavaro sÄ«havaro, satthavÄ• ho satthuvaro.

dhÄ«sÄ• garo dhÄ«radharo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||799 ||

tÄ• panudo dukkhanudo, sabbahitasukhadado.

vagguvado piyavado, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||800 ||

caraá¹‡ayutto tevijjo, mÅ«laghaccasamÅ«hato.

pacchimajÄ• tisampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||801 ||

tibhavaddhajaâ€™ cchariyo, tilokaketuabbhuto.

saddhammapatÄ• kÄ• seá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||802 ||

yatindriyo santindriyo, pasannapasÄ• dindriyo.

subhÄ• vitindriyo santo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||803 ||

nabhÅ«pamamedhÄ• yutto, dhitiyutto selasamo.

khantiyutto dharÄ• samo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||804 ||

appameyyasirimanto, santilaá¹…kÄ• raâ€™ laá¹…kato.

sukhÄ• bharaá¹‡abhÅ«sito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||805 ||

tiá¹ƒsapÄ• ramÄ« saÃ±cayi, suttiá¹‡á¹‡o tibhavaá¹‡á¹‡avÄ• .

antimajÄ• tiyutto yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||806 ||

bhavÄ• savapariÃ±Ã±Ä• to, pÄ• puttÄ• pavÅ«pasamo.

paramasukhadhigato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||807 ||

bhaddappatto bhaddakkhÄ• yÄ«, bhaddamaggappakÄ• sako.

bhaddakkho bhaddadassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||808 ||

mahÄ• mahiddhiko dhÄ«mÄ• , bhavÄ• bhavaá¹ƒ byantikato.

yo amatapphalaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||809 ||

nibbÄ• nabhÄ• gÄ« bhagavÄ• , santippatto subhÄ• gyavÄ• .

paramaá¹ƒ sivaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||810 ||

Ä• cÄ• raguá¹‡asampanno, sabbaguá¹‡Ä• namÄ• karo.

puá¹‡á¹‡indu viya sampuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||811 ||

nandÄ«rÄ• gaparikkhÄ«á¹‡o, upÄ• dÄ• nappamocano.

narottamo yogakkhemÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||812 ||

kiccakÄ• rÄ« katakicco, kiccÄ• kiccappakÄ• sako.

kiccÄ• dhikaraá¹‡adakkho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||813 ||

supassaddho munivaro, paguá¹‡o munipuá¹…gavo.

isipuá¹…gavo uttamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||814 ||

pahÄ«nabhayabheravo, parisÄ• su visÄ• rado.

narasÄ«hanÄ• daá¹ƒ nadi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||815 ||

pÄ• ragÄ• mÄ« pÄ• ragato, pavaro pariyantagÅ«.

lokavidÅ« lokantagÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||816 ||

paramatthaparipuá¹‡á¹‡o, paramasaccadassano.

nibbÄ• naá¹ƒ yo sacchikato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||817 ||

lÄ• bhÄ• lÄ• bhe yasÄ• yase, sammÄ• naavamÄ• nane.

sabbattha samako sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||818 ||

paramatthappatto dhÄ«ro, paramanimmalottamo.

bhavabandhaá¹ƒ pamocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||819 ||

paá¹-irÅ«po paá¹-ibuddho, saá¹ƒsÄ• rapaá¹-imocako.

paá¹-ipassaddhisaá¹ƒyutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||820 ||

paÃ±cakkhandhapariÃ±Ã±Ä• to, paÃ±Ã±Ä• ya paá¹-ibhÄ• vito.

sabbamohaá¹ƒ nimmaddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||821 ||

padhÄ• no purisavaro, pÄ• ragavesÄ« pÄ• ragÅ«.

pavivekamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||822 ||

sabbaklesakkhayaá¹ƒ patto, sabbÄ• nusayaddhaá¹ƒsito.

sabbÄ• save pahÄ• si yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||823 ||

sabbÄ• vijjÄ• saÃ±chindesi, tikkhavijjÄ• vudhandharo.

sabbÄ• sayaá¹ƒ vinÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||824 ||

sabbasokamatikkanto, sabbadukkhavinÄ• sako.

sabbupÄ• yÄ• saucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||825 ||

muttimaggaá¹ƒ pakÄ• sesi, muttimaggagavesako.

sabbabhavabyÄ• dhimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||826 ||

yo na limpati kÄ• mesu, Ä• raggeriva sÄ• sapo.

bhavÄ• sattivisaá¹ƒyutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||827 ||

muni moneyya sampanno, bÄ• hitapÄ• po brÄ• hmaá¹‡o.

samaá¹‡o samatÄ• vino, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||828 ||

bhavÄ• savÄ• vidhÅ«pito, kÄ• mÄ• savÄ• vÅ«pasamo.

avijjÄ• savÄ• vigato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||829 ||

pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• to, bhÄ• vetabbaá¹ƒ ca bhÄ• vito.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||830 ||

santisukhamanuppatto, muttisotapavÄ• hako.

bahÅ« satte pamocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||831 ||

pariÃ±Ã±Ä• pÄ• ragÅ« cÄ• pi, pahÄ• napÄ• ragÅ« pabhÅ«.

bhÄ• vanÄ• pÄ• ragÅ« vibhÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||832 ||

Ä• sattidosarahito, vippamutto nirupadhi.

onaddhamutto omutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||833 ||

nibbÄ• napatto siddhattho, pagabbho papaÃ±cajaho.

pabuddho paá¹-isaraá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||834 ||

maggaá¹-á¹-ho api phalaá¹-á¹-ho, mohajÄ• lasuphÄ• lako.

suphÄ• suko sumuttimÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||835 ||

bodhiratanasampanno, pavarabhÅ«rimedhaso.

brÄ• hmaá¹‡o samaá¹‡o sÄ• dhu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||836 ||

micchÄ• diá¹-á¹-hiá¹ƒ padÄ• lesi, micchÄ• cÄ• ranimmaddako.

micchÄ• Ã±Ä• á¹‡aá¹ƒ nivÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||837 ||

mohajÄ• lamatikkanto, duá¹-á¹-hantakassa antako.

mÄ• ramadaá¹ƒ nimmaddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||838 ||

siddhattho sadatthapatto, paripuá¹‡á¹‡amanoratho.

katakicco vÅ«pasanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||839 ||

yassa mÄ• yÄ• ca mÄ• no ca, moho makkho ca pÄ• tito.

vÄ• ri pokkharapattÄ• â€™ va, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||840 ||

uá¸urÄ• jÄ• â€™ va vimalo, suddhacitto anÄ• vilo.

asatto sugato nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||841 ||

kÄ• mabhavapparikkhÄ«á¹‡o, rÅ«pabhavamupaccago.

arÅ«pabhavaá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||842 ||

yasÄ« yasaÄ• bhÅ«sito, mahesÄ« isikuÃ±jaro.

hitesÄ« hitasambhavo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||843 ||

tapassÄ« cÄ• pi tejassÄ«, yasassÄ« ca yasodharo.

vipassÄ« cÄ• pi vidassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||844 ||

aggamaggagavesÄ« ca, sukhesi sabbapÄ• á¹‡inaá¹ƒ.

mahÄ• muni mahesÄ« ca, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||845 ||

atthavidÅ« saccavidÅ«, lokavidÅ« lokantagÅ«.

addhagÅ« addhÄ• nagato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||846 ||

sokasallasatticuá¹‡á¹‡o, sabbupÄ• dÄ• najhÄ• yako.

mohaá¹‡á¹‡avatiá¹‡á¹‡o vÄ«ro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||847 ||

bhayabheravamatikkanto, abhÄ«to vÄ«tasÄ• rado.

sabbathÄ• chambhavimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||848 ||

nippapaÃ±carato nÄ• tho, nippapaÃ±caá¹ƒ niddesayi.

sabbappapaÃ±caá¹ƒ hÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||849 ||

ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako bahupÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo satthÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||850 ||

suddhahadayo saá¹ƒsuddho, vimalo virajamÄ• naso.

nhÄ• tako nimmalacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||851 ||

vikkhÄ«á¹‡ajÄ• tisaá¹ƒsÄ• ro, antimadehadhÄ• rako.

saá¹ƒsÄ• re asaá¹ƒsaranto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||852 ||

dÄ«paá¹…karapÄ• damÅ«le, muttiá¹ƒ hatthagataá¹ƒ caji.

sammÄ• sambodhimÄ• kaá¹…khÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||853 ||

piyavÄ• cÄ« piyabhÄ• á¹‡Ä«, piyavÄ• dÄ« vacÄ«varo.

vagguvÄ• cÄ« vaggubhÄ• á¹‡Ä«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||854 ||

thiravÄ• co khemavÄ• co, pÄ«tivÄ• co santivado.

acchabhÄ• á¹‡Ä« tacchabhÄ• á¹‡Ä«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||855 ||

Ã±Ä• á¹‡abhÄ• sÄ« Ã±Ä• á¹‡avidÅ«, kÄ• labhÄ• sÄ« kÄ• lavidÅ«.

saccabhÄ• sÄ« saccavidÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||856 ||

karavÄ«kabhÄ• á¹‡Ä« Ã±Ä• á¹‡Ä«, gambhÄ«radhammadesako.

citrakathiko vicitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||857 ||

sammÄ• sambodhisampanno, saddhammabalasobhito.

sampannavijjÄ• caraá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||858 ||

yassÄ• savÄ• na vijjanti, vimuttacitto sabbadÄ• .

paramaá¹ƒ padaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||859 ||

samathappatto samaá¹‡o, brahmavihÄ• rÄ« brÄ• hmaá¹‡o.

sabbamalaá¹ƒ pabbÄ• jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||860 ||

nandÄ«bhavaparikkhÄ«á¹‡o, bhavoghamohamaccago.

sabbottamamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||861 ||

paÃ±canÄ«varaá¹‡Ä• tÄ«to, sattavisuddhidhÄ• raá¹‡o.

sattabojjhaá¹…gakusalo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||862 ||

sabbapÄ• ramÄ« pÅ«retvÄ• , suddhadhammagavesayÄ«.

mokkhamaggaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||863 ||

lokÄ• bhibhÅ« lokajito, lokaÃ±Ã±Å« lokanÄ• yako.

tilokanÄ• tho lokÄ«so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||864 ||

suvatthinÄ• mo sunÄ• mo, saccanÄ• mo sukhÄ• vaho.

saccasandho saccavÄ• do, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||865 ||

chandarÄ• gavippahÄ«no, amamo ca anÄ• sayo.

asatto sugato suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||866 ||

puá¹‡á¹‡avositavosÄ• no, abhiÃ±Ã±Ä• balavosito.

jÄ• timaccukkhayaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||867 ||

mÄ• yÄ• mohasamucchinno, dosadohavidÄ• lako.

lobhalÄ• lasÄ• dhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||868 ||

dosasallasamucchinno, appaá¹-ibaddhamÄ• naso.

daá¸·hacitto asantÄ• pÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||869 ||

paphullamÄ• naso satthÄ• , sadÄ• pasannamÄ• naso.

muditamÄ• naso sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||870 ||

nirajamÄ• naso nÄ• tho, sadÄ• vimalamÄ• naso.

visuddhamÄ• naso suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||871 ||

tejassÄ« ca tejadhano, tapassÄ« ca tapodhano.

Ã±Ä• á¹‡esÄ« ca Ã±Ä• á¹‡adhano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||872 ||

pamodito pamodesi, tosesi paritosako.

parirakkhako rakkhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||873 ||

puá¹‡á¹‡avositavosÄ• no, abhiÃ±Ã±Ä• balavosito.

jÄ• timaccukkhayaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||874 ||

mÄ• yÄ• mohasamucchinno, dosadohavidÄ• lako.

lobhalÄ• lasÄ• dhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||875 ||

dosasallasamucchinno, appaá¹-ibaddhamÄ• naso.

daá¸·hacitto asantÄ• pÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||876 ||

sahetudhammaá¹ƒ Ã±Ä• pesi, Ä• tÄ• pÄ« jhÄ• yÄ« brÄ• hmaá¹‡o.

sabbÄ• kaá¹…khÄ• vinodesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||877 ||

sabbÄ• kaá¹…khÄ• yo vÄ• pesi, Ä• tÄ• pÄ« jhÄ• yÄ« brÄ• hmaá¹‡o.

paccayÄ• naá¹ƒ khayaá¹ƒ vidvÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||878 ||

mÄ• rasenÄ• parÄ• jitvÄ• , suriyoâ€™ va obhÄ• sasi.

saccadhammamanuppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||879 ||

tiá¹ƒsapÄ• ramÄ«pÅ«resi, sabbalokahitaá¹…karo.

catusaccaá¹ƒ anvesayi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||880 ||

catusaccaá¹ƒ sacchikatvÄ• , taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• .

visaá¹…khÄ• ragatacitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||881 ||

bhaddakÄ• yo bhaddavÄ• co, bhaddacitto bhaddÄ• sayo.

samantabhaddo subhaddo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||882 ||

santakÄ• yo santavÄ• co, santavÄ• santacetaso.

santisamuddaá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||883 ||

lokabandhu lokasÄ• mÄ«, lokÄ• dhipo lokissaro.

lokamitto lokasakhÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||884 ||

akkharÄ• naá¹ƒ sannipÄ• te, pubbÄ• parÄ• naá¹ƒ pÄ• ragÅ«.

niruttipadakovido, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||885 ||

santisukhapadÄ• yako, vijjÄ• nidhi vinÄ• yako.

bÄ• hÅ«jane sahÄ• yako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||886 ||

vijayanto bodhimÅ«á¸·e, patto sambodhimuttamaá¹ƒ.

antakassa antakaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||887 ||

vinayavÄ• dÄ« viratto, dhammavÄ• dÄ« dhammagato.

atthavÄ• dÄ« atthappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||888 ||

santivÄ• dÄ« muduvÄ• dÄ«, saccavÄ• dÄ« saccarato.

bhÅ«tavÄ• dÄ« bhaddavÄ• dÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||889 ||

yatakÄ• yo yatavÄ• co, yatacitto yatindriyo.

sabbavidhe yato yati, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||890 ||

niriccho ceva chinniccho, vÄ«ticcho icchÄ• ucchinno.

gaticcho icchÄ• nicchÄ• to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||891 ||

acchacitto acchacÄ• rÄ«, anacchaicchÄ• riÃ±cako.

sabbicchÄ• â€™ nicchÄ• ucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||892 ||

accito accisajjito, accucco ca accuttamo.

accutaá¹ƒ akataá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||893 ||

suddho maggaá¹ƒ visodhesi, siddho samaá¹‡asekharo.

buddho bodhiá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||894 ||

paá¹‡Ä«to ca punÄ«to ca, pavitto cÄ• pi pÄ• vano.

pesalo pavaro mejjho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||895 ||

khemo khÄ«á¹‡apariá¸·Ä• ho, khemayutto khemakaro.

khemakkhetto khemaá¹-á¹-hÄ• no, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||896 ||

gatabhogo gatarogo, gatasoko gatÄ• vilo.

gatÄ• nutÄ• po gatindho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||897 ||

pÄ• ragÅ« sabbadukkhÄ• naá¹ƒ, pariÃ±Ã±Ä• á¹‡aÃ±ca pÄ• ragÅ«.

nirodhaá¹ƒ susacchikato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||898 ||

sattavisuddhisampanno, suddho visuddhamÄ• naso.

vimuttamÄ• naso vidvÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||899 ||

bhavÄ• bhave anubhavitvÄ• , patto sumuttimuttamaá¹ƒ.

brahmacakkaá¹ƒ pavattesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||900 ||

bhÅ«ripaÃ±Ã±o bhÅ«rimedho, bhÅ«ribodhipakÄ• sako.

bhÅ«riÃ±Ä• á¹‡aá¹ƒ pasÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||901 ||

bhÄ• ranikkhepako vÄ«ro, bhavasinehanÄ• sako.

bhavanettiá¹ƒ vibhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||902 ||

bhÄ• vitatto bhavamutto, bhÄ• vito bhÄ• vanÄ• rato.

bhÄ• vitindriyo bhagavÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||903 ||

mahÄ• bhisakko bhesajjo, bhavarogatikicchako.

bhavoghatÄ• rako bhaddo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||904 ||

bhavÄ• bhavataá¹‡hÄ• bhaggo, bhavÄ• sattivibhaÃ±jako.

bhavasaá¹ƒyojanaá¹ƒ chindesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||905 ||

bhavantadassÄ« subhaddo, bhavaggÄ• tÄ«to nibbuto.

bhavantagÅ« bhagavanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||906 ||

bhÄ• vito ariyamaggo, bhavabandhanasamÅ«hato.

bhayabheravaá¹ƒ bhedesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||907 ||

bhÄ• vesi kusalaá¹ƒ dhammaá¹ƒ, bojjhaá¹…garatanissaro.

bhavasotaá¹ƒ tiá¹‡á¹‡o nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||908 ||

bhavasaá¹ƒyojanaá¹ƒ chetvÄ• , bhavasaá¹…gÄ• tigo isi.

bhavasÄ• garamuttiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||909 ||

bhavayogavÄ«tivatto, bhavasantÄ• panibbuto.

bhavamohodadhitiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||910 ||

bhavabhogavisaá¹ƒyutto, bhÄ• ramutto bhavajayo.

bhavayogavippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||911 ||

bhavabhogoghanittiá¹‡á¹‡o, bhavajÄ• lasandÄ• lako.

bhavasaá¹ƒsaraá¹‡Ä• tÄ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||912 ||

bhÄ«rutÄ• á¹‡o bhÄ«ruleá¹‡o, bhÄ«rusaraá¹‡adÄ• yako.

bhÄ«ruÄ• rakkhako bhiyyo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||913 ||

sabbÄ• saraá¹‡asaraá¹‡o, tÄ• á¹‡o leá¹‡o surakkhako.

janÄ• naá¹ƒ nandako bhiyyo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||914 ||

sabbÄ• bÄ• dhaá¹ƒ accagamo, taá¹‡hÄ• timirantakaro.

kÄ• mÄ• savaá¹ƒ pajahi yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||915 ||

sabbadhammÄ• bhisambuddho, mokkhamaggaganvesako.

paramatthadhammappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||916 ||

sabbadhammaá¹ƒ sambodhesi, antakantakaro jino.

pariyantadhammappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||917 ||

sabbalokaá¹ƒ pariÃ±Ã±Ä• si, sabbalokapanÅ«dano.

lokuttaradhammappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||918 ||

sabbalokahitatthÄ• ya, bodhesi karuá¹‡Ä• patÄ«.

nipuá¹‡atthadhammappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||919 ||

sabbaiddhÄ« abhiÃ±Ã±Ä• si, sabbataá¹‡hÄ• nirodhako.

nirodhaá¹ƒ sakkhiá¹ƒ akÄ• si, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||920 ||

sabbasaccaá¹ƒ abhiÃ±Ã±Ä• si, sabbaÃ±Ã±Å« samaá¹‡uttamo.

paá¹‡á¸• ito sabbadhammesu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||921 ||

sabbasiddhatthasiddho ca, samantabhaddo sabbathÄ• .

sabbuttamaá¹ƒ dhammaá¹ƒ laddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||922 ||

upeto bodhidhammehi, vimutto sabbabhavehi ca.

iá¹-á¹-hapatto muttÄ• â€™ niá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||923 ||

sabbÄ• hÄ• rapariÃ±Ã±Ä• to, sabbÄ• hÄ• ramanissito.

sabbÄ• dhÄ• rapariccÄ• gÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||924 ||

sabbamohanisÄ• hantvÄ• , sabbaá¹ƒ rÄ• gaá¹ƒ dosaá¹ƒ nudo.

suddhidhammaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||925 ||

sabbakilesaá¹ƒ sosesi, sabbÄ• dÄ• napanÅ«dano.

sabbasokaá¹ƒ vinÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||926 ||

sabbindriyagutto sÄ• mÄ«, sabbakaá¹…khicchÄ• saá¹ƒvuto.

sabbalokesanÄ• cÄ• gÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||927 ||

sabbÄ• savapariccÄ• gÄ«, jÄ• timaccu nivÄ• rayÄ«.

bhavadukkhaá¹ƒ viddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||928 ||

sabbakammaklesajaho, vÄ«tasaá¹…khÄ• racetaso.

antimasÄ• rÄ«rappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||929 ||

sabbabandhaá¹ƒ vighÄ• tesi, sabbantarÄ• yanÄ• sako.

bodhaÃ±Ã±Å« dubbuddhimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||930 ||

sabbamohaparikkhÄ«á¹‡o, sabbaÃ±Ã±Å« sabbakovido.

sabbÄ• bhibhÅ« sabbavidÅ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||931 ||

sabbÄ• bhinivesÄ• suÃ±Ã±o, sabbaguá¹‡apatiá¹-á¹-hito.

sabbaklese visodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||932 ||

sabbarÄ• gaá¹ƒ virÄ• jesi, sabbadosaviddhaá¹ƒsako.

sabbamohavinimutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||933 ||

sabbadukkhapariÃ±Ã±Ä• to, sabbadukkhakkhayaá¹…karo.

sabbadhi bhavabhaÃ±jano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||934 ||

sabbadukkhamatikkanto, sabbadukkhassa antagÅ«.

sabbadukkhappahÄ«no ca, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||935 ||

saá¹ƒsÄ• rasÄ• garuttiá¹‡á¹‡o, sabbabhavÄ• na pÄ• ragÅ«.

antimadehaá¹ƒ dhÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||936 ||

sabbathÄ• Ä• kaá¹…khÄ• tÄ«to, sabbasaá¹…gÄ• tigo sudhÄ«.

sabbesu anÅ«palitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||937 ||

giddhiÃ±jaho taá¹‡hakkhayo, sabbacÄ• gesu saá¹‡á¹-hito.

sabbattha upasammato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||938 ||

sabbÄ• mitte vasÄ«katvÄ• , sabbajino sabbÄ• bhibhÅ«.

sabbaveravippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||939 ||

sabbabhogamatikkanto, sabbakÄ• maraticajo.

sabbakaá¹…khicchÄ• ucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||940 ||

sabbÄ«tiyo vÄ«tivatto, sabbabhÄ«tivinÄ• sako.

sabbadosadohadanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||941 ||

sabbakopakodhakhÄ«á¹‡o, kÄ• maklesamatikkamo.

sabbamohamÄ• yÄ• mutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||942 ||

sabbasaá¹ƒyojane chetvÄ• , sabbasaá¹ƒsayaâ€™ pagato.

sabbupÄ• dÄ• nupacchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||943 ||

sabbÄ• bhilÄ• sÄ• hÄ• pesi, sabbaklesavisodhako.

sabbiÃ±jÄ• paá¹-ippassaddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||944 ||

sabbÄ• dÄ• napariccÄ• gÄ«, sabbasaá¹ƒyojanÄ• tigo.

sabbasaá¹…gavisaá¹ƒyutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||945 ||

sabbattha sumano sÄ• mÄ«, sabbasotthiá¹ƒ padÄ• yako.

sabbesaá¹ƒ sampasÄ«desi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||946 ||

sabbÄ• nalaá¹ƒ nibbÄ• pesi, sabbasantÄ• pamaddako.

sabbadhi sumutto santo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||947 ||

sabbÄ• savaá¹ƒ parijÄ• ni, sabbabyÄ• dhivinÄ• sako.

sabbasokakkhayaá¹ƒ patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||948 ||

sabbarÄ• gatamaá¹ƒ dhaá¹ƒsÄ«, sabbadosatamaá¹ƒ nudo.

sabbamohatamaá¹ƒ hantÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||949 ||

sabbadhi sabbatthappatto, sabbatthadassÄ• vÄ« isi.

sabbapÄ• saá¹‡á¸• aá¹ƒ maddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||950 ||

sabbapÄ• ramÄ«sambhÅ«to, sabbapariÃ±Ã±Ä• pÅ«rito.

sabbaabhiÃ±Ã±Ä• sampuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||951 ||

sabbadukkhakkhayaá¹ƒ patto, sabbasokamatikkamo.

saá¹ƒsÄ• rasindhunittiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||952 ||

sÄ«lasamÄ• dhisaá¹ƒyutto, vijjÄ• vÄ• ridhi paÃ±Ã±avÄ• .

sabbÄ• savÄ• chinnabhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||953 ||

sabbatÄ• pavippamutto, samucchinnasabbÅ«padhi.

sabbapapaÃ±cÅ«pasamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||954 ||

sabbaahaá¹…kÄ• ramutto, sabbamamaá¹…kÄ• rakkhayo.

sabbÄ• satti vippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||955 ||

vijitasabbasaá¹…gÄ• mo, sabbattha aparÄ• jito.

sabbe vattesi sabbaso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||956 ||

sabbaÃ±Ã±Å« tilokaseá¹-á¹-ho, sabbasaá¹ƒyojanÄ• nudo.

sabbaoghe nittharesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||957 ||

sabbabandhavinimutto, sabbagaá¹‡á¹-hivikhaá¹‡á¸• ito.

sabbapÄ• sehi mocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||958 ||

sabbaganthasamucchinno, sabbayogavisaá¹ƒyuto.

hatakkhobho hatÄ• layo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||959 ||

sabbasaá¹ƒyojanÄ• suÃ±Ã±o, sabbavaá¹-á¹-avinÄ• sako.

sabbajaá¹-Ä• vijaá¹-esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||960 ||

sabbesu anicchÄ• saÃ±Ã±Ä«, sabbÄ• bhijjhÄ• tigo isi.

sabbasaá¹ƒyogaâ€™ saá¹ƒyogo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||961 ||

sabbasaá¹…khÄ• rehi ritto, sabbÄ• satti panÅ«dano.

sabbÄ• kusalapamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||962 ||

sabbapakÄ• rasampanno, sabbasamantabhaddako.

sabbÄ• kÄ• raparipuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||963 ||

sabba vijjÄ• anuppatto, sabbasuguá¹‡asaá¹…gaho.

bhaddako subhaddakÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||964 ||

sabbÄ• save pariÃ±Ã±Ä• to, sabbÄ• save byantikato.

sabbesaá¹ƒ paricajjesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||965 ||

sabbabandhavippamutto, sabbasaá¹…kappapÅ«rito.

sabbakkhemaá¹ƒ vikÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||966 ||

sabbattha kusalo satthÄ• , sabbattha kovido vidÅ«.

sabbattha vimalo suddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||967 ||

sabbocca sabbatobhaddo, sabbathÄ• maÃ±Ã±itaá¹ƒ cajo.

sammÄ• dassanasampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||968 ||

anavasesaÃ±Ä• á¹‡aÃ±Ã±Å«, sabbato suvijÄ• nako.

sabbaaÃ±Ã±Ä• á¹‡amucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||969 ||

sabbaÃ±Ã±Ä• sampatto nÄ• tho, Ä• sattiritto sabbadhi.

sabbattha sabbavisiá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||970 ||

sabbakilesehi suÃ±Ã±o, sabbaganthippamocako.

sabbabandhaá¹ƒ vicchindesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||971 ||

sabbabhavaupacchinno, ucchinnalokabandhano.

sabbaoghaá¹ƒ nittharaá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||972 ||

nittiá¹‡á¹‡abhavasÄ• garo, katakicco yatissaro.

sabbaso sÄ«talÄ«bhÅ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||973 ||

sabbalokamabhibhÅ«to, sabbalokavidÅ« isi.

sabbalokaá¹ƒ sudassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||974 ||

sabbalokavisaá¹ƒyutto, sabbalokavirajjako.

sabbalokaá¹ƒ nirodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||975 ||

sabbaloke anÄ• saá¹ƒso, sabbaloke anÅ«payo.

sabbaloke saá¹…gasuÃ±Ã±o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||976 ||

sabbaabhiÃ±Ã±Ä• sampatto, sabbadhi sumativaro.

sabbasaccaá¹ƒ vitthÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||977 ||

sabbapÄ• ramÄ«sampanno, sabbaguá¹‡Ä• nupÄ• gato.

sabbathÄ• pariÃ±Ã±Ä• patto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||978 ||

bhavasotaá¹ƒ visosesi, sabbaklesamupaccago.

sabbÄ• savaá¹ƒ vikkhÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||979 ||

sabbathÄ• sampaá¹-inissajji, sabbaá¹ƒ santarabÄ• hiraá¹ƒ.

sabbaá¹ƒ sotthiá¹ƒ sacchikato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||980 ||

sabbappapaÃ±caá¹ƒ pahÄ• si yo, pariccÄ• gesu saá¹‡á¹-hito.

sabbasaá¹…gaá¹ƒ vivajjesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||981 ||

sabbaâ€™ ntarÄ• yavihato, sabbaâ€™ ghÄ• nalanibbuto.

sabbasÄ• rambhaá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||982 ||

sabbÄ• bhilÄ• sÄ• ucchinno, sabbÄ• bhimÄ• nabhindako.

sabbÄ• â€™ nusayaá¹ƒ nissaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||983 ||

sabbasaá¹ƒsaá¹-á¹-havicchinno, sabbasaá¹ƒyojanÄ• cajo.

sabbagedhapabhedako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||984 ||

sabbupÄ• dÄ• nÅ«pasamo, sabbÄ• kaá¹…khÄ• vikhaá¹‡á¸• ito.

sabbasallaá¹ƒ vicuá¹‡á¹‡esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||985 ||

sabbamohaá¹ƒ vinodesi, sabbamÄ• nanimaddako.

sabbabhÄ«tiá¹ƒ vÄ«tivatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||986 ||

kÄ• mÄ• sattiá¹ƒ byantikato, sabbachandasaÃ±chindako.

sabbÄ• icchÄ• ucchedesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||987 ||

sabbasammohaá¹ƒ maddesi, sabbasotavisosako.

sabbaganthiá¹ƒ niddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||988 ||

sabbissÄ• samatikkanto, sabbato iÃ±jÄ• riÃ±cako.

sabbadosadohaá¹ƒ hantÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||989 ||

sabbakodhamatikkanto, sabbakÄ• manimaddako.

sabbamohasamucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||990 ||

bhavanettiá¹ƒ saÃ±chindesi, sabbabhogajigucchako.

sabbabodhiguá¹‡upeto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||991 ||

sabbatthadohÄ• tÄ«to yo, sabbamÄ• nÄ• tigo muni.

sabbadosaá¹ƒ vippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||992 ||

sabbasaá¹ƒsayÄ• vimutto, sabbasaá¹ƒyojanÄ• cuto.

sabbasaá¹ƒsÄ• roghaá¹ƒ tiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||993 ||

sabbamhi anÅ«palitto, sabbavidÅ« sabbÄ• bhibhÅ«.

sabbantarÄ• yavikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||994 ||

sabbÅ«padhimatikkanto, sabbÄ• savakkhayaá¹…karo.

sÄ«hoâ€™ va anutrÄ• so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||995 ||

sabbamamaá¹…kÄ• ramutto, sabbaahaá¹ƒkÄ• rakkhayo.

sabbadosamatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||996 ||

sabbabhavapathaá¹ƒ khinno, sabbasaá¹…khÄ• ranibbuto.

sabbabandhanaá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||997 ||

sabbÄ«ghÄ• samugghÄ• tesi, sabbindhÄ• parinissago.

sabbissÄ• paá¹-inissaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||998 ||

sabbagiddhÄ• gijjhÄ• cÄ• gÄ«, sabbamohamÄ• yÄ• nudo.

sabbÄ• bhijjhÄ• vibhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||999 ||

sabbakopakodhÄ• tÄ«to, sabbadosaklesaccajo.

sabbadohamatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1000 ||

sabbarÄ• gaá¹ƒ virajjesi, sabbadosavinÄ• sako.

sabbamohamatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1001 ||

sabbamalaá¹ƒ pakkhÄ• lesi, sabbasallasandÄ• lako.

sabbakhilaá¹ƒ viddÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1002 ||

sabbabhayamatikkanto, sabbabhÄ«tibyantikato.

sabbachambhisamucchinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1003 ||

sabbalobhaabbuá¸·hanto, sabbarajaá¹ƒ virÄ• jesÄ«.

sabbanandÄ« vicchindesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1004 ||

sabbasokasamucchinno, sabbadosavisosako.

sabbanettiá¹ƒ nivÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1005 ||

sabbajÄ• tiá¹ƒ nijjaresi, sabbabhavagginibbuto.

sabbalokamatikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1006 ||

sabbasaá¹ƒsaá¹-á¹-havirato, sabbasaá¹ƒsaggaÄ• rako.

sabbÄ• sattinirattako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1007 ||

sabbÄ• kaá¹…khÄ• parikkhÄ«á¹‡o, sabbÄ• pekkhÄ• vikkhambhako.

sabbÄ• bhilÄ• sÄ• bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1008 ||

sabbÄ• saá¹…kÄ• nivÄ• resi, sabbÄ• taá¹…kÄ• vicchindako.

sabbÄ• vilaá¹ƒ vikkhÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1009 ||

sabbÄ• layasamucchinno, sabbÄ• sayaanissito.

sabbÄ• save visosesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1010 ||

sabbupadhiá¹ƒ niddhovesi, sabbÄ• rammaá¹‡ariÃ±cako.

sabbÄ• bhimÄ• naá¹ƒ bhaÃ±jesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1011 ||

sabbupÄ• yÄ• saá¹ƒ ukkhitto, sabbupÄ• dÄ• naá¹ƒ ujjhito.

sabbÄ• bhijjhÄ• ucchedesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1012 ||

sabbasaá¹ƒyojanaá¹ƒ chetvÄ• , suddhÄ• jÄ«vÄ« suddhÄ• caro.

saá¹…gÄ• tigo oghatiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1013 ||

sabbadomanassasanto, sabbasaá¹ƒyojanÄ• hato.

sabbÄ• saá¹…kÄ• vippamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1014 ||

sabbasokavÄ«tivatto, sabbanÄ«varaá¹‡Ä• nudo.

sabbadomanassamutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1015 ||

sabbabhÄ«tibhayÄ• tÄ«to, chambhanasuÃ±Ã±o sabbaso.

sabbÄ• kulatÄ• nÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1016 ||

sabbabhoge pahÄ• si yo, sabbÄ• sattipariccajo.

sabbakÄ• mamatikkamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1017 ||

sabbottamayogakkhemÄ«, sabbottamaá¹ƒ adhigamo.

sabbottamasantimanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1018 ||

sabbavositavosÄ• no, katakicco yatindriyo.

mahÄ• mohaá¹‡á¹‡avuttiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1019 ||

dukkhakkhandhaá¹ƒ pariÃ±Ã±Ä• to, taá¹‡hÄ• pÄ• savicchedako.

sabbasantÄ• sasumutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1020 ||

sabbayogavÄ«tivatto, sÄ«tibhÅ«to nirÅ«padhi.

bhavarÄ• gaparikkhÄ«á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1021 ||

sabbejÄ• samatikkanto, sabbadhiá¹ƒ samatÄ• á¹-hito.

sadÄ• sumatidÄ• yako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1022 ||

bhavena nirÄ• sattiko, paramoyaá¹ƒ samussayo.

pahÄ• si sabbasaá¹…khÄ• re, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1023 ||

sabbadukkhaparimutto, dosadohapadhaá¹ƒsako.

bhavaganthaá¹ƒ padÄ• lesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1024 ||

aá¹ƒsumÄ• lÄ« accimÄ• lÄ«, raá¹ƒsimÄ• lÄ« dhammaravi.

mohaâ€™ mÄ• vasÄ« nÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1025 ||

candimÄ• â€™ va santikaro, candimÄ• â€™ va pabhÄ• karo.

santipabhÄ• saá¹‡á¹-hapesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1026 ||

aggikkhandhoâ€™ va suppabho, bhabbatejo sukhÄ• layo.

obhÄ• sito ukkÄ• dhÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1027 ||

accimÄ• â€™ va pabhassaro, sabbaloke Ä• lokadÄ• .

atiruciro obhÄ• so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1028 ||

byÄ• mappabhÄ• ya suppabho, karuá¹‡Ä• ruá¹‡aujjalo.

rucirÄ• bhÄ• ya sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1029 ||

induviyaâ€™ mbaramajjhe, saá¹…ghamajjhe virocayi.

Ã±Ä• á¹‡Ä• lokaá¹ƒ vikiresi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1030 ||

Ä• diccabandhu Ä• tÄ• pÄ«, dibbarÅ«po virocano.

sabbalokaá¹ƒ pajjotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1031 ||

majjhe samaá¹‡asaá¹…ghassa, Ä• diccoâ€™ va virocayÄ«.

vijjÄ• lokakaro loke, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1032 ||

tÄ• rÄ• â€™ va samaá¹‡amajjhe, puá¹‡á¹‡indusamasobhito.

sabbasattuttamo sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1033 ||

cÄ• ruÃ±Ä• á¹‡asikhÄ• dhÄ• rÄ«, sobhÄ• jotisamujjalo.

pabhassaraá¹ƒ pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1034 ||

dinakaro tamonudo, ditto timiraddhaá¹ƒsako.

chabbaá¹‡á¹‡araá¹ƒsÄ«sobhito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1035 ||

induâ€™ va nimmalo suddho, paramapuriso yasÄ«.

varalakkhaá¹‡asampuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1036 ||

puá¹‡á¹‡indasadiso juá¹‡ho, sampuá¹‡á¹‡asantamÄ• naso.

sabbato sÄ«talÄ«bhÅ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1037 ||

cÄ• rudassÄ« piyadassÄ«, aá¹…gÄ«raso Ä• lokito.

pabhaá¹…karoâ€™ va ujjoto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1038 ||

induâ€™ va ambaratale, abhivaá¹‡á¹‡o susobhito.

mahÄ• dhammappabhÄ• yutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1039 ||

Ä• rocito obhÄ• sito, suriyoâ€™ va virocito.

atulatejo tejassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1040 ||

sahassaraá¹ƒsÄ« bhagavÄ• , padumÄ• malasucchavÄ«.

dhammappabhÄ• parivuto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1041 ||

sobhito sÄ• larÄ• jÄ• â€™ va, puá¹‡á¹‡amÄ• yaá¹ƒâ€™ va candimÄ• .

obhÄ• sesi disÄ• sabbÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1042 ||

raá¹ƒsijÄ• laparikkhitto, padumÄ• nanalocano.

kanakaá¹ƒâ€™ va virocesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1043 ||

mettÄ• pabhÄ• parivuto, dhammabhÄ• nupabhÄ• sito.

paÃ±Ã±appabhÄ• vikÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1044 ||

paridhoto parisuddho, candimÄ• iva puá¹‡á¹‡ako.

saddhamaá¹ƒ parisodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1045 ||

Ã±Ä• á¹‡araá¹ƒsiá¹ƒ vikiresi, dhammÄ• diccasubhÄ• suro.

muttipanthaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1046 ||

antalikkhe puá¹‡á¹‡induâ€™ va, sÄ«talapabhÄ• dÄ• yako.

suddhadhammajotikaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1047 ||

saddhammajotiá¹ƒ jotesi, jutivanto jutindharo.

sabbalokaá¹ƒ pajjotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1048 ||

pabhassaro tilokaggo, saddhammassa sudÄ«pako.

ariyaÃ±Ä• á¹‡aá¹ƒ vitthÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1049 ||

candimÄ• â€™ va gaganatale, sÄ«tÄ• bhÄ• suppakÄ• sako.

anÅ«nasukhadÄ• yako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1050 ||

jalitappadÄ«paá¹ƒ ditto, tilokassatimiraharo.

ariyamaggaá¹ƒ jotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1051 ||

jutiá¹…karo jotidharo, pabhaá¹…karo pabhÄ• dharo.

Ä• bhÄ• dharo Ä• bhÄ• karo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1052 ||

avijjÄ• tamaá¹ƒ dhaá¹ƒsesi, vijjÄ• bhÄ• nusamujjalo.

dhammavibhÄ• vibhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1053 ||

tilokatimiraá¹ƒ hantÄ• , medhÄ• muddhÄ• samujjalo.

lokÄ• lokakaro nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1054 ||

mohatimiraá¹ƒ dhaá¹ƒsesi, pabhÄ• karo padÄ«pako.

saccadhammaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1055 ||

karuá¹‡Ä• ruá¹‡o Ä• loko, paÃ±Ã±Ä• raá¹ƒsipakÄ• sako.

avijjÄ• varaá¹‡abhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1056 ||

karuá¹‡Ä• karo paÃ±Ã±Ä• bho, tibhave Ä• lokaá¹…karo.

santirasmÄ« vipphÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1057 ||

puá¹‡á¹‡indu viya suditto, Ã±Ä• á¹‡indu Ã±Ä• á¹‡apuá¹‡á¹‡iko.

saddhammÄ• bhÄ• pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1058 ||

mohatimisikÄ• chinno, dÄ«paá¹…karo sudÄ«pito.

bodhippabhÄ• pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1059 ||

avijjÄ• nisÄ• nÄ• sesi, tiloke dhammasÅ«riyo.

dhammaraá¹ƒsiá¹ƒ vikiresi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1060 ||

avijjÄ• cchÄ• dite loke, vijjÄ• lokaá¹ƒ vikÄ• sayÄ«.

dhammappabhÄ• visajjesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1061 ||

mohanisÄ• vinÄ• sesi, dhammujjalo divÄ• karo.

lokÄ• lokaá¹ƒ Ä• lokesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1062 ||

tibhavassa tamohantÄ• , tejassÄ« jinasÅ«riyo.

Ä• bhassaro Ä• bhÄ• puá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1063 ||

bhaddatejo mahÄ• tejo, tibbatejo tejabahÅ«.

jhÄ• natejo Ã±Ä• á¹‡atejo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1064 ||

uggatejo aggatejo, puá¹‡á¹‡atejo tejissaro.

brahmatejo dhammatejo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1065 ||

sabbadisÄ• pabhÄ• sesi, sabbatthaá¹ƒ sampakÄ• sako.

mahÄ• pabhassaro uggo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1066 ||

bhÅ«ripaÃ±Ã±o pabhaá¹…karo, sabbathÄ• tamanÄ• sako.

ariyasaccaá¹ƒ jotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1067 ||

raá¹ƒsimanto raá¹ƒsidharo, jotimanto jotikaro.

sahassaraá¹ƒsi jotindo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1068 ||

puá¹‡á¹‡indu sadisaditto, paÃ±Ã±Ä• obhÄ• so bhÄ• suro.

mahÄ• mohatamaá¹ƒ bhinno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1069 ||

mohaamÄ• vasÄ«nÄ• sÄ«, mahÄ• dicco mahappabho.

sabbalokaá¹ƒ pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1070 ||

aá¹…gÄ• riva accimanto, vijjÄ• dÄ«po rasmidharo.

mohatimisaá¹ƒ dhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1071 ||

tamacchanne bhave sabbe, Ã±Ä• á¹‡Ä• lokena mocayÄ«.

dhammajotiá¹ƒ ujjotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1072 ||

avijjÄ• ndhakÄ• rahantÄ• , sabbaÃ±Ã±Å« sabbato pabho.

vijjÄ• yanaá¹ƒ pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1073 ||

sabbatamantarahito, sabbathÄ• sabbato pabho.

sabbasaccaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1074 ||

sabbalokÄ• nukampÄ• ya, sabbaloke jotiá¹…karo.

sabbaloke tamoharo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1075 ||

sabbaÃ±Ã±utaá¹ƒ pakÄ• sesi, sabbassa dassÄ• vÄ« isi.

mohamÅ«laá¹ƒ viddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1076 ||

jalanto Ã±Ä• á¹‡atejena, tikkhatejo atisayo.

Ã±Ä• á¹‡aá¹ƒsumÄ• lÄ« Ä• tÄ• pÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1077 ||

mohatamaá¹ƒ vinÄ• sesi, dhammajotipakÄ• sako.

bahujane pahÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1078 ||

ghoratamÄ• cchannaloke, mahÄ• Ã±Ä• á¹‡ena mocayÄ«.

dhammÄ• lokaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1079 ||

karuá¹‡Ä• ruá¹‡o jotido, sabbasokapanÅ«dano.

taá¹‡hÄ• timiraá¹ƒ dhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1080 ||

tamÄ• cchanne sabbaloke, dhammÄ• lokakaro pabhÅ«.

avijjÄ• bhantibhaÃ±jako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1081 ||

avijjÄ• varaá¹‡aá¹ƒ chetvÄ• , vijjÄ• lokapabhÄ• sako.

paÃ±Ã±Ä• ppabhÄ• pabhaá¹ƒkÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1082 ||

ghoratamaá¹ƒ niddhaá¹ƒsesi, viddhaá¹ƒsesi tayo bhave.

narÄ• dicco varÄ• dicco, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1083 ||

Ã±Ä• á¹‡ajotiá¹ƒ pajjotesi, mohÄ• varaá¹‡anÄ• sako.

dhammappabhaá¹ƒ pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1084 ||

dhammajotiá¹ƒ vijotesi, pÄ• patamaniddhaá¹ƒsako.

mokkhÄ• yanaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1085 ||

dhammadÄ«paá¹ƒ padÄ«pesi, pÄ• pÄ• varaá¹‡a chedako.

muttipathaá¹ƒ paÃ±Ã±Ä• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1086 ||

paÃ±Ã±Ä• bhÄ• nu paÃ±Ã±Ä• ppabho, uddhataá¹ƒ andhatamaá¹ƒ haro.

lokÄ• lokaá¹ƒ pakÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1087 ||

dhammadÄ«papajjalito, mohatamasandÄ• lako.

varadhammamujjotesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1088 ||

paÃ±Ã±Ä• â€™ lokaá¹ƒ pajjalesi, tamakkhandhappadÄ• lako.

paÃ±cakkhandhaá¹ƒ nirodhesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1089 ||

dhammabhÄ• nu bhabbappabho, sabbaÃ±Ä• á¹‡atamaá¹ƒ hato.

ujjalo jotijjalito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1090 ||

paÃ±Ã±Ä• jotippabhandharo, sabbalokÄ• lokakaro.

mokkhadhammaá¹ƒ pabhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1091 ||

avijjÄ• ndhakÄ• raá¹ƒ hantÄ• , dhammÄ• lokappakÄ• sako.

pabhÄ• kÄ• rÄ« Ä• bhÄ• kÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1092 ||

ojassÄ« ojasampanno, tapassÄ« tapasekharo.

tejabhÅ«sito tejassÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1093 ||

dhammamaá¹…galasammato, dhammÄ• bhÄ• parimaá¹‡á¸• ito.

dhammaá¹ƒ suá¹-á¹-huparivutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1094 ||

paÃ±Ã±Ä• bhÄ• parimaá¹‡á¸• ito, paÃ±Ã±Ä• bhÄ• paridÄ«pako.

paÃ±Ã±aá¹ƒsumÄ• paÃ±Ã±accimÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1095 ||

aá¹ƒsumanto Ä• bhÄ• vanto, tejavanto jutikaro.

pabhÄ• vanto sobhÄ• vanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1096 ||

koá¹-ibhÄ• nusamappabho, candimÄ• â€™ va samujjalo.

abhikkanto adhikkanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1097 ||

sabbakaá¹…khÄ• nivÄ• resi, mÄ• rasena vidhÅ«pako.

sabbalokaá¹ƒ obhÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1098 ||

amitÄ• bho atulÄ• bho, loke amitÄ• lokadÄ• .

amitojo atulojo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1099 ||

sabbalokaá¹ƒ pabhÄ• sesi, abbhÄ• muttoâ€™ va candimÄ• .

suddhaá¹ƒ saddhammaá¹ƒ dÄ«pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1100 ||

aggi yathÄ• pajjalito, devatÄ• â€™ va virocayi.

mahÄ• â€™ vijjÄ• viddhaá¹ƒsesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1101 ||

santidhammaá¹ƒ pakÄ• sesi, suriyo tamacchaddako.

santataá¹ƒ santiá¹ƒ pasÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1102 ||

lokamitto lokahito, lokabandhu lokasakhÄ• .

tiloke Ä• lokakaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1103 ||

pÄ«tipassaddhikhÄ• yÄ« ca, pÄ«tirasapÄ• yÄ« bahÅ«.

pÄ«tibhakkhÄ« pÄ«timano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1104 ||

pÄ«tipÄ• mojjajanako, paramaá¹ƒ sukhaá¹ƒ bhojako.

paá¹-isallÄ• nanirato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1105 ||

bodhitejo bodhiraá¹ƒsi, bodhippabhÄ• ya maá¹‡á¸• ito.

brahmatejo brahmaraá¹ƒsi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1106 ||

brahmakÄ• yo brahmarÅ«po, brahmadhammo yo brÄ• hmaá¹‡o.

brahmapatto brahmabhÅ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1107 ||

brahmapaÃ±Ã±o brahmacÄ• rÄ«, brahmavihÄ• rÄ« brahmaÃ±Ã±Å«.

brahmacakkhu dhammacakkhu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1108 ||

bahÅ«pakÄ• rÄ« mettÄ• vÄ• , mahÄ• kÄ• ruÃ±Ã±amÄ• naso.

muttinayaá¹ƒ niddesesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1109 ||

bahÅ« bhavoghÄ• tÄ• resi, sudakkho nÄ• viko yathÄ• .

mettÄ• vegaparakkamÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1110 ||

kalyÄ• á¹‡akÄ• mÄ« nibbano, anantakaruá¹‡Ä• layo.

anÅ«naka kalyÄ• á¹‡aÃ±Ã±Å«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1111 ||

cakkhudado Ã±Ä• á¹‡adado, sabbalokÄ• nukampako.

karuá¹‡Ä• puá¹‡á¹‡amÄ• naso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1112 ||

kalyÄ• á¹‡acitto acaá¹‡á¸• o, mettÄ• mano akkodhano.

visuddhacitto akkoso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1113 ||

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡o, kalyÄ• á¹‡apathanÄ• yako.

kalyÄ• á¹‡apÄ• ramÄ«ppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1114 ||

nissÄ«makaruá¹‡Ä• kÄ• rÄ«, ussannakaruá¹‡Ä• nidhÄ«.

gaá¹ƒbhÄ«rakaruá¹‡Ä• layo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1115 ||

mahÄ• kÄ• ruá¹‡iko dhÄ«ro, karuá¹‡Ä• Ã±Ä• á¹‡asÄ• garo.

atÄ«vakaruá¹‡Ä• kÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1116 ||

kalyÄ• á¹‡akÄ• rÄ« kÄ• ruÃ±Ã±o, kalyÄ• á¹‡amitto mettavÄ• .

kalyÄ• á¹‡aá¹ƒ dhammaá¹ƒ desesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1117 ||

karuá¹‡Ä• hadayo nÄ• tho, khemino khemamÄ• naso.

muditacitto mÄ• dako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1118 ||

cakkavattiá¹ƒ vivajjitvÄ• , patto sabbaÃ±Ã±utaá¹ƒ budho.

nissesaá¹ƒ karuá¹‡Ä• sindhu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1119 ||

kodhadosamahÄ• aggiá¹ƒ, mettodakena siÃ±cayÄ«.

sabbalokassa hitakÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1120 ||

karuá¹‡Ä• sÄ«talacitto, sabbasattÄ• nukampako.

kalyÄ• á¹‡adhammena yutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1121 ||

dayodadhi dayÄ• nidhi, dayÄ• lu dayÄ• sÄ• garo.

dayÄ• dhipo dayÄ• nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1122 ||

mahÄ• dayo mahodayo, mahÄ• sayo mahesi yo.

sadÄ• dayo sadÄ• sayo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1123 ||

hitado sabbasattÄ• naá¹ƒ, sabbesÄ• naá¹ƒ sukhadado.

santido sabbapÄ• á¹‡Ä• naá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1124 ||

pajjunnoriva bhÅ«tÄ• ni, dhammameghena vassitÄ• .

santisukhakaro loke, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1125 ||

parapekkhÄ« parasevÄ«, parasukhakÄ• rÄ« isi.

parahitesÄ« paratthÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1126 ||

catusaccaá¹ƒ pakÄ• sesi, anukampÄ• ya pÄ• á¹‡inaá¹ƒ.

bahÅ«jane santÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1127 ||

sadÄ• santo santidÄ• yÄ«, sukhito sukhadÄ• yako.

dhammameghaá¹ƒ pavassesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1128 ||

bahujanahitatthÄ• ya, anekabhavaá¹ƒ saá¹ƒsari.

bahujanaá¹ƒ uddhÄ• resi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1129 ||

bahÅ«naá¹ƒ hitasukhÄ• ya, paripÅ«resi pÄ• ramÄ«.

mokkhamaggaá¹ƒ gavesesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1130 ||

sabbattha samattacitto, sabbapÄ• á¹‡Ä• nukampako.

sabbadÄ• karuÃ±Ã±acitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1131 ||

sabbamitto sabbasakho, sabbabhÅ«tÄ• nukampako.

sabbasattahitakaro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1132 ||

sabbesÄ• naá¹ƒ hitacintÄ«, sabbesÄ• naá¹ƒ sukhÄ• vaho.

sabbesÄ• naá¹ƒ anukampÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1133 ||

sampuá¹‡á¹‡asukumÄ• raá¹…go, aá¹…gapaccaá¹…ga sobhano.

vaá¹‡á¹‡anÄ«yo vandanÄ«yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1134 ||

sabbasobhÄ• susobhito, sabbamahimÄ• maá¹‡á¸• ito.

sabbapajÄ• naá¹ƒ vallabho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1135 ||

ruciro abhiruciro, abhirÅ«po surÅ«pavÄ• .

anomavaá¹‡á¹‡o suvaá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1136 ||

kantavaá¹‡á¹‡o kantarÅ«po, kantakitti kantayaso.

kantajuá¹‡ho kantajoti, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1137 ||

chaá¸·abhiÃ±Ã±Ä• ppatto dhÄ«mÄ• , chavivaá¹‡á¹‡o sudassano.

chabbaá¹‡á¹‡araá¹ƒsÄ« sobhano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1138 ||

kaÃ±canagghiyasaá¹…kÄ• so, niddoso kanakattaco.

soá¹‡á¹‡Ä• nano suruciro, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1139 ||

pabhÄ• hi anuraÃ±jesi, mokkhapanthapakÄ• sako.

dhammarasmiparikkhitto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1140 ||

sÄ«hahanuâ€™ sabhakkhandho, Ã±Ä• á¹‡anibhÄ• maá¹‡á¸• ito.

sumukho sundaro eso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1141 ||

kantiyutto kantidatto, manojo manamodano.

sabbajane pamodesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1142 ||

suvaá¹‡á¹‡o suvaá¹‡á¹‡avaá¹‡á¹‡o, hemavaá¹‡á¹‡o vaá¹‡á¹‡uttamo.

hiraÃ±Ã±avaá¹‡á¹‡o hemÄ• á¹ƒsu, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1143 ||

kantakÄ• yo kantasobho, kantaÄ• bho kantapabho.

kantadassano kantimÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1144 ||

mududhavaluá¹‡á¹‡o cÄ• pi, aviraá¸·adantÄ• valÄ«.

ussaá¹…khapÄ• do bhagavÄ• , buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1145 ||

dÄ«ghatanu dÄ«ghajivho, dÄ«ghabÄ• hu dÄ«ghaá¹…gulÄ«.

sudaá¸·hahatthacaraá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1146 ||

brahmaghoso eá¹‡ijaá¹…gho, ujudeho brahmÄ• samo.

rasaÃ±Ã±Å« rasaggasaggÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1147 ||

nÄ«lakkhÄ« dÄ«ghapaá¹‡hÄ« ca, kanakatuá¹…ganÄ• siko.

cakkavaraá¹…kitapÄ• do, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1148 ||

cattÄ• lÄ«sasamadanto, taruá¹‡avaccha pakhumo.

sÄ«hoâ€™ va pubbaddhakÄ• yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1149 ||

lomakÅ«pekalomo ca, kaÃ±canasadisattaco.

odÄ• tadÄ• á¸• hÄ• sampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1150 ||

sunÄ«lamuddhaggalomo, byÄ• mappabhÄ• sumaá¹‡á¸• ito.

jÄ• likahatthacaraá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1151 ||

kosohitavatthaguyho, suppatiá¹-á¹-hitacaraá¹‡o.

sÄ«hahanuâ€™ á¹‡hÄ«sasÄ«so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1152 ||

sabbamahÄ• purisaá¹…go, battiá¹ƒsalakkhaá¹‡adharo.

asÄ«tÄ• nubyaÃ±jano yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1153 ||

ativiya manuÃ±Ã±o ca, ativiya manoramo.

ativiya manohÄ• rÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1154 ||

accantakantimÄ• kanto, sobhano piyadassano.

battiá¹ƒsalakkhaá¹‡apuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1155 ||

kantÄ• bho kaÃ±canavaá¹‡á¹‡o, kaÃ±canÄ• nanalocano.

kaÃ±canÄ• calasaá¹…kÄ• so, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1156 ||

kamanÄ«yo kantanÄ«yo, kaÃ±canaá¹ƒâ€™ va jutikaro.

padumapattakkho rÅ«pÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1157 ||

kalyÄ• á¹‡adassano juá¹‡ho, dittoâ€™ va kanakÄ• calo.

jutimÄ• dibbadassano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1158 ||

varalakkhaá¹‡alaá¹…kito, sabbato sabbasundaro.

somma sabbaá¹…gasobhano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1159 ||

guá¹‡Ä• namÄ• karo pujjo, karavÄ«karutassaro.

varalakkhaá¹‡aÄ• kiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1160 ||

mahÄ• kÄ• yo brahÄ• kÄ• yo, brahmakÄ• yo kÄ• yaujÅ«.

kantikÄ• yo santikÄ• yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1161 ||

accantasukhumÄ• laá¹…go, accantamudulatanu.

accantasundaro sÄ• mÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1162 ||

jananetto janamoá¸·i, pasannanayanÄ• nano.

kumudÄ• nanalocano, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1163 ||

pasannacitto pasÄ• do, paá¹‡Ä«to atisobhito.

pariyodÄ• to paramo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1164 ||

bhabbarÅ«po bhaddarÅ«po, bhaddabhÄ• á¹‡Ä« bhaddamukho.

bhassaro bhÄ• suro bhiyyo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1165 ||

maÃ±jughoso maÃ±juvÄ• á¹‡Ä«, maÃ±jubhÄ• á¹‡Ä« maÃ±jussaro.

maÃ±jubhÄ• sÄ« mudubhÄ• sÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1166 ||

mudukÄ• yo muducitto, muduko mudulakkhaá¹‡o.

mudumano mudubhaá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1167 ||

varalakkhaá¹‡asampanno, sabbaá¹…gasamannÄ• gato.

sabbaloke sabbuttamo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1168 ||

susobhito sobhÄ• yutto, santibhÅ«sanabhÅ«sito.

tilokassa tuá¹…gaketuá¹ƒ, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1169 ||

ghorasaá¹ƒsÄ• roghatiá¹‡á¹‡o, mokkhalaá¹…kÄ• raâ€™ laá¹…kato.

susobhayutto suguá¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1170 ||

sabbaguá¹‡asusampanno, sÄ«lÄ• laá¹…kÄ• raâ€™ laá¹…kato.

saddhammaratanaseá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1171 ||

anantakittivaá¹‡á¹‡o yo, sabbasaá¹ƒsÄ• ravandito.

pasiddho vissuto pujjo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1172 ||

suvandito sabbaloke, sabbaloke sambhÄ• vito.

sammÄ• nito sabbaloke, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1173 ||

devÄ• dhidevavandito, mahÄ• devavinÄ• yako.

tibhavavallabho khyÄ• to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1174 ||

dassaneyyo thomaneyyo, pasaá¹ƒsaneyyo pÄ• mokkho.

vaá¹‡á¹‡anÄ«yo vandanÄ«yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1175 ||

pasÄ• danÄ«yo pasÄ«do, pÄ• sÄ• diko passaddhiko.

pÅ«janÄ«yo accanÄ«yo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1176 ||

apacito sakkÄ• rito, pathito abhivÄ• dito.

nissÄ«masilÄ• ghÄ• ppatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1177 ||

tibhavavandito bhiyyo, oraá¹ƒ tÄ«raá¹ƒ pÄ• raá¹…gato.

anagho paÃ±Ã±asekharo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1178 ||

balavanto phalavanto, bahÅ«hi bahumÄ• nito.

bahÅ«pakÄ• rÄ« bodhindo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1179 ||

sabbaloke namassito, sabbaloke sammÄ• nito.

manujÄ• marasakkato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1180 ||

lokÄ• naá¹ƒ uttamo pujjo, susakkato sagÄ• ravo.

vaá¹‡á¹‡akittibhato kanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1181 ||

khyÄ• to pakhyÄ• to sukhyÄ• to, vissavikhyÄ• to vandito.

vaá¹‡á¹‡Ä• dhiko vitthÄ• riko, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1182 ||

sabbaseá¹-á¹-ho sabbajeá¹-á¹-ho, sabbasuddho sabbuttamo.

sabbavandito mÄ• nito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1183 ||

sabbe devenuvattesi, sabbadevavinÄ• yako.

tilokamahito nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1184 ||

sabbalokassa vinetÄ• , sabbalokatikicchako.

sabbesaá¹ƒ seá¹-á¹-ho dhammaá¹-á¹-ho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1185 ||

sabbalokÄ• bhibhÅ« vÄ«ro, sabbalokuttamo jino.

vissuto sabbalokamhi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1186 ||

sabbÄ• bhiÃ±Ã±Ä• paripuá¹‡á¹‡o, sabbalokasmiá¹ƒ vissuto.

samantacakkhÅ« pasiddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1187 ||

sabbalokahito nÄ• tho, sabbalokasukhÄ• vaho.

supÅ«jito sabbaloke, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1188 ||

sabbicchaá¹ƒ anicchanto, ucchinnachando sabbadhi.

mahÄ• taá¹‡hÄ• á¹‡á¹‡avuttiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1189 ||

yathÄ• pekkhÄ« tathÄ• â€™ kkhÄ• si, sabbathÄ• saccamÄ• naso.

avitathaá¹ƒ viÃ±Ã±Ä• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1190 ||

Ã±Ä• á¹‡aÃ±Ã±Å« Ã±Ä• á¹‡asampanno, paÃ±Ã±Ä• sampanno paÃ±Ã±avÄ• .

dhammojo dhammappasanto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1191 ||

suguá¹‡esu susampanno, sÄ• dhu sappuriso sudhÄ«.

mahÄ• sumatisÄ• garo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1192 ||

nÄ• madassÄ« rÅ«padassÄ«, tapassÄ« ca taponidhi.

yathÄ• bhÅ«taá¹ƒ vipassÄ« ca, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1193 ||

upeto buddhadhammehi, aá¹-á¹-hÄ• rasahi nÄ• yako.

iddhippatto mahÄ• siddho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1194 ||

sÄ«laÃ±ca samÄ• dhiá¹ƒ patto, patto paÃ±Ã±aá¹ƒ niyyÄ• nikaá¹ƒ.

paripuá¹‡á¹‡adhammappatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1195 ||

parisuddhadhammappatto, sabbavipallÄ• sanudo.

tibhavÄ• á¹‡á¹‡avanittiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1196 ||

rÄ• gÄ• nalaá¹ƒ nibbÄ• pesi, sÄ«tibhÅ«to sÄ«taá¹…karo.

santisudhÄ• vassÄ• pesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1197 ||

titthiye sunimmadditvÄ• , á¹-hapetvÄ• micchÄ• maÃ±Ã±itaá¹ƒ.

saccadhamme patiá¹-á¹-hesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1198 ||

vimutto mÄ• nusÄ• sattiá¹ƒ, dibbÄ• sattiá¹ƒ upaccago.

sabbÄ• sattivinimmutto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1199 ||

tibhavetimiraharo, bodhiÃ±Ä• á¹‡appabhandharo.

dhammappadÄ«pako bhabbo, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1200 ||

jhÄ• niko jhÄ• nasampanno, aÃ±Ã±Ä• á¹‡adheyyadhaá¹ƒsako.

suá¹-á¹-hujhÄ• nÄ« mahÄ• jhÄ• nÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1201 ||

taá¹‡hakkhayappatto nÄ• go, bhavanettipacchindako.

Ä• sattiá¹ƒ parimaddesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1202 ||

sabbakammakilesÄ• ni, anavasesa vÄ• hayÄ«.

dhammagaá¹…gÄ• pavÄ• hesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1203 ||

damappatto yamappatto, samappatto samÄ• caro.

dhuvaá¹ƒ sassataá¹ƒ sampatto, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1204 ||

buddhimÄ• mutimÄ• ceva, matimÄ• ca matissaro.

muttimÄ• mettamÄ• naso, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1205 ||

á¹-hÄ• nÄ• á¹-hÄ• nesu kusalo, dhammesu atikovido.

laddhamedho sumedhÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1206 ||

bhavadukkhoghanittiá¹‡á¹‡o, taá¹‡hÄ• pahÄ• napÄ• ragÅ«.

aÃ±Ã±Ä• á¹‡anisÄ• nÄ• sesi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1207 ||

dhÄ«rahadayo dhorayho, saá¹ƒvuto saá¹ƒyatamano.

guttindriyo guttamÄ• no, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1208 ||

susaá¹ƒvuto santindriyo, santuá¹-á¹-ho susamÄ• hito.

vijjÄ• caraá¹‡asampuá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1209 ||

jÄ• ticakkaá¹ƒ vicuá¹‡á¹‡esi, natthi dÄ• ni punabbhavo.

tilokaoghanittiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1210 ||

asaá¹ƒsaá¹-á¹-ho agÄ• rehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

anokasÄ• rÄ« asaá¹…go, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1211 ||

pahÄ«najÄ• timaraá¹‡o, anupÄ• dÄ• ya nibbuto.

saá¹ƒsÄ• rasÄ• garaá¹ƒ tiá¹‡á¹‡o, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1212 ||

maggagavesÄ« maggagÅ«, maggakkhÄ• to tathÄ• gato.

amatamaggaá¹ƒ dassÄ• vÄ«, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1213 ||

yathÄ• adakkhi akkhÄ• si, bhagavÄ• bhÅ«rimedhaso.

nikkÄ• mo nimmalo nÄ• tho, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1214 ||

moneyyaseá¹-á¹-ho munindo, ratiá¹ƒ ca aratiá¹ƒ cuto.

bhayÄ• tÄ«to bhavÄ• tÄ«to, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1215 ||

pabuddhapariá¹‡Ä• yako, atiuccupakÄ• rako.

sabboccasukhadÄ• yako, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1216 ||

amalino amaliccho, nimmalo malamajjano.

madamaddo vÄ«tamado, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1217 ||

apacito namassito, pathito abhivÄ• dito.

devamanujaaccito, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1218 ||

byÄ• mappabhÄ• bhirucito, dvattiá¹ƒsalakkhaá¹‡addharo.

anubyaÃ±janasampanno, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1219 ||

adaá¹‡á¸• ena asatthena, dhammena anusÄ• sayi.

uddharesi bahÅ« satte, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1220 ||

dhaÃ±Ã±o dhammasudhÄ• pÄ• yÄ«, taá¹‡hÄ• visaviddhaá¹ƒsako.

sabbÄ• vijjaá¹ƒ vicuá¹‡á¹‡esi, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1221 ||

dhaÃ±Ã±o nÄ• tho! dhaÃ±Ã±o sÄ• mÄ«! dhaÃ±Ã±o mÄ• rÄ• bhibhÅ« munÄ«!

dhaÃ±Ã±o vijitasaá¹…gÄ• mo! buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1222 ||

jhÄ• nÄ• rÄ• mo jhÄ• narato, dhammÄ• rÄ• mo dhammarato.

aho! aho! pÄ• raá¹…gato, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1223 ||

puá¹‡á¸• arÄ«koâ€™ va nillitto, passa tassa visuddhataá¹ƒ.

alaggamÄ• naso eko, buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1224 ||

aho! buddho! aho! suddho! aho! saá¹ƒsuddhamÄ• naso!

aho! aho! mettÄ• sindhu! buddhaá¹ƒ taá¹ƒ paá¹‡amÄ• myahaá¹ƒ ||1225 ||

sÄ«lavisuddho, cittavisuddho, diá¹-á¹-hivisuddho namo namo.

dhammavihÄ• rÄ«, maá¹…galakÄ• rÄ«, janahitakÄ• rÄ« namo namo ||

mahÄ• tapassÄ«, dhammavipassÄ«, akkhayadassÄ« namo namo.

maggagavesÄ«, lokahitesÄ«, buddhamahesÄ« namo namo ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

lakkhaá¹‡Ä• to

buddhathomanÄ• gÄ• thÄ•

<1> á¹• 21 bhavÄ• bhavesu \Be 19/ nekesu,

pÅ«resi tiá¹ƒsapÄ• ramÄ«.

cariyÄ• yoca sambuddho,

pariccÄ• gejahaá¹ƒsadÄ• ||

<2> á¹• 21 vessantarattabhÄ• vamhi \Be 20/,

á¹-hitomaddiá¹ƒ pisoadÄ• .

nijaá¹ƒkaá¹‡hÄ• jinaá¹ƒjÄ• liá¹ƒ,

viyaá¹ƒvaá¹…katapabbate ||

<3> á¹• 21 tatocavitvÄ• tusite,

pureuppajjipuÃ±Ã±avÄ• .

rÅ«pÄ• didasaá¹-hÄ• nehi \Be 21/,

aÃ±Ã±edeveatikkami ||

<4> á¹• 21 cakkavÄ• á¸·asahassehi,

dasahÄ• gammasabbaso.

yÄ• citodevabrahmÅ«hi,

buddhabhÄ• vamanonato ||

<5> á¹• 21 vilokanÄ• nisopaÃ±ca \Be 22/,

viloketvÄ• sirindharo.

tatocavitvÄ• mÄ• yÄ• ya,

uppajjisÄ• kiyekule ||

<6> á¹• 21 visÄ• khapuá¹‡á¹‡ameseá¹-á¹-he \Be 23/,

vijÄ• yilumbinÄ«vane.

sÄ«hanÄ• daá¹ƒpanÄ• dento,

sattapÄ• daá¹ƒgatotadÄ• ||

<8> á¹• 21 virociá¹ƒsutadÄ• kÄ• se \Be 24/,

tÄ• rocandadivÄ• karÄ• .

ratanÄ• nicabhÅ«maá¹-á¹-hÄ• ,

nÄ• nÄ• pupphÄ• capupphare ||

<8> á¹• 21 sÄ«tÄ• yanti avÄ«caggÄ« \Be 25/,

khuppipÄ• sÄ• casohitÄ• .

lokantaremahÄ• pabhÄ• ,

andhÄ• passantitÄ• vade ||

<9> á¹• 21 aghaá¹-á¹-itÄ• vÄ• ditÄ• ni \Be 26/,

tÅ«riyÄ• nicaambare.

madhurenapanÄ• diá¹ƒsu,

yasaá¹ƒsarenatÄ• vade ||

<10> á¹• 21 thutigÄ«tÄ• nigÄ• yantÄ• ,

devÄ• cakamalÄ• sanÄ• .

sammodentÄ• vaaá¹-á¹-haá¹ƒsu \Be 27/,

buddhaá¹…kurassasantike ||

<11> á¹• 21 kumÄ• rocÄ• rudhÄ• tÄ«hi,

tositÄ• rÄ• jamandire.

vuddhosisusukhaá¹ƒkhemaá¹ƒ,

sakyakaÃ±Ã±Ä• namantare ||

<12> á¹• 21 soá¸·asavassikosakya \Be 28/,

nandanopitarÄ• satÄ• .

rÄ• jatteabhisittosi,

modesituvanattaye ||

<13> á¹• 21 nandanÄ• naá¹ƒsovaá¹‡á¹‡a \Be 29/,

vaá¹‡á¹‡asobhaá¹ƒyasodharaá¹ƒ.

sokÄ• resimahesittaá¹ƒ,

lokanettarasÄ• yanaá¹ƒ ||

<14> á¹• 21 ekÅ«natiá¹ƒsamevasse,

visÄ• khapuá¹‡á¹‡amevare.

sahasenÄ• yauyyÄ• si,

yÄ• nenuyyÄ• namaá¹‡á¸• alaá¹ƒ ||

<15> á¹• 21 nimittecaturodisvÄ• \Be 30/,

puttassacavijÄ• yanaá¹ƒ.

sutvÄ• ubbiggacittena,

naramitthapuretahiá¹ƒ ||

<16> á¹• 21 paccÄ• gammapuraá¹ƒtamhÄ• \Be 31/,

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sayanesomahÄ• rahe ||

<17> á¹• 21 sundarÄ«taá¹ƒpurakkhitvÄ• \Be 32/,

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Ä• hunikkhamamÄ• naso ||

<18> á¹• 21 pathamaá¹ƒrÄ• hulaá¹ƒputtaá¹ƒ,

passitvÄ• nikkhamÄ• mahaá¹ƒ.

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agÄ• jÄ• yÄ• nivesanaá¹ƒ.

<19> á¹• 21 thapetvÄ• pÄ• dadummÄ• re \Be 33/,

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nippannaá¹ƒtaá¹ƒsamÄ• taraá¹ƒ ||

<20> á¹• 21 gaá¹‡heyyaá¹ƒtaá¹ƒapanetvÄ• \Be 34/,

bÄ• huá¹ƒcedeviyÄ• ahaá¹ƒ.

nadadenikkhamokÄ• saá¹ƒ,

pabujjhitvÄ• yasodharÄ• ||

<21> á¹• 21 buddhapattovapasseyyaá¹ƒ,

rÄ• hulaá¹ƒiticintiya.

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tamhÄ• channenanikkhami ||

<22> á¹• 21 dvÄ• rÄ• sayÄ• vivariá¹ƒsu \Be 35/,

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<23> á¹• 21 mÄ• nikkhamassusiddhattha,

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<24> á¹• 21 tagghajÄ• nÄ• mitaá¹ƒmÄ• ra,

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<26> á¹• 21 bandhitaá¹ƒyasodharÄ• ya,

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chetvÄ• khaggenatiá¹‡hena,

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<27> á¹• 21 aá¹-á¹-haseá¹-á¹-haparikkhÄ• re \Be 38/,

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dehaá¹ƒyÄ• pesiá¹-hÄ«tiyÄ• ||

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pÄ• tiá¹ƒpÄ• yasapÅ«ritaá¹ƒ.

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neraÃ±caramupÄ• gami ||

<30> á¹• 21 neraÃ±carÄ• yatÄ«ramhi \Be 40/,

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<31> á¹• 21 jayÄ• sanepallaá¹…kamhi \Be 41/,

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setacchattaá¹ƒpitÄ• maho.

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<33> á¹• 21 thutigÄ«tÄ• nigÄ• yantÄ«,

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<34> á¹• 21 anatthamentesÅ«riye \Be 43/,

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<35> á¹• 21 paá¹-á¹-hÄ• naá¹ƒsammasantassa,

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<37> á¹• 21 buddhapattopibodheyya \Be 45/,

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<38> á¹• 21 sahampatitadÄ• brahmÄ• \Be 46/,

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<39> á¹• 21 ekavassovasambuddho \Be 47/,

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<41> á¹• 21 gantvÄ• sÄ• vakayugena,

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<42> á¹• 21 vasitvÄ• sattamevasse \Be 49/,

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abhidhammena tosesi,

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bodheyyajanapaá¹…kajaá¹ƒ ||

<44> á¹• 21 bodhaneyyaá¹ƒjanaá¹ƒdisvÄ• \Be 50/,

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<46> á¹• 21 jÄ• á¹‡usoá¹‡Ä• dikeneke \Be 51/,

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<47> á¹• 21 buddhÄ• mayaá¹ƒtimaÃ±Ã±ante,

titthiyenekaladdhike.

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<48> á¹• 21 anubyaÃ±janasampanno \Be 52/,

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<49> á¹• 21 caturÄ• sÄ«tisahassa \Be 53/,

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<50> á¹• 21 buddhakiccaá¹ƒkarontoso,

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<6> á¹• 21 sabbasaá¹…khatadhammÄ• naá¹ƒ,

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vipphÅ«risÄ• disÄ• sabbÄ• ,

vajirÄ• yanti paá¹‡á¸• arÄ• || o

Buddhis teachings on Impermanence and the unsavoty aspects of a human body that lies be
exterior

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age of 13. While still a novice, he completed the highest grade of Pali examinations in Thailand, an achievement for which he was honoured with the rare distinction of ordination as a monk under royal patronage in 1961. After completing a degree in Buddhist studies from Mahachulalongkorn Buddhist University and a Higher certificate in Education, he served for a time as Deputy Secretary General of the University and as Abbot of Wat Prapirane in Bangkok. He has spent time lecturing on Buddhism and Thai culture at Swarthmore College, Harvard University and other educational institutions in the U.S., and has received Honorary Degrees in Buddhist Studies, Philosophy, Education and Linguistics from the major Universities in Bangkok. In 1994 he was the winner of the UNESCO prize for Peace Education in honour of his services in that field.

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Translator's Foreword (First Edition)

These days Buddhist meditation techniques are well-known in the West and Buddhist insights into the human condition are, at least in academic circles, exerting a growing influence. Unfortunately the popular image of Buddhism is often an overly-austere one and many people still consider it to teach a denial or escape from worldly concerns into a private, hermetic realm of bliss. However, if we take the trouble to go to the words of the Buddha himself, we find a full and rich teaching encompassing every aspect of human life, with a great deal of practical advice on how to live with integrity, wisdom and peace in the midst of a confusing world. Perhaps it is time for such teaching to be more widely disseminated.

In this small volume, Venerable Dhammapitaka (P.A. Payutto) offers a Buddhist perspective on the subject of economics. While not seeking to present a comprehensive Buddhist economic theory, he provides many tools for reflection, ways of looking at economic questions based on a considered appreciation of the way things are, the way we are. I hope that making this work available in English may go at least a short way towards resolving what has been called the current "impasse of economics," and to awaken readers to the wide-reaching contemporary relevance of the timeless truths that the Buddha discovered and shared with us.

Dhammavijaya
May, 1992

** ** **

Author's Preface

It is well known that the study of economics has up till now avoided questions of moral values and considerations of ethics, which are abstract qualities. However, it is becoming obvious that in order to solve the problems that confront us in the world today it will be necessary to take into consideration both concrete and abstract factors, and as such it is impossible to avoid the subject of moral values. If the study of economics is to play any part in the solution of our problems, it can no longer evade the subject of ethics. Nowadays environmental factors are taken into account both in economic transactions and in solving economic problems, and the need for ethics in addressing the problem of conservation and the environment is becoming more and more apparent.

In fact, economics is one "science" which most clearly integrates the concrete and the abstract. It is the realm in which abstract human values interact most palpably with the material world. If economists were to stop evading the issue of moral values, they would be in a better position to influence the world in a fundamental way and to provide solutions to the problems of humanity and the world at large. Ideally, economics should play a part in providing mankind with opportunities for real individual and social growth rather than simply being a tool for catering to selfish needs and feeding contention in society, and, on a broader scale, creating imbalance and insecurity within

the whole global structure with its innumerable ecosystems.

I would like to express my appreciation to Dhammavijaya, who translated the first Thai edition of Buddhist Economics, which was published by the Buddhadhamma Foundation in August, 1988, into English. His translation was published in May, 1992, and that edition has served as the basis for the second edition. I would like to also express my thanks to Bruce Evans and Jourdan Arenson, who were inspired enough to compile and translate further sources of teachings on Buddhist economics from among my talks and writings published in both Thai and English, and thus produce a more comprehensive treatment of the subject. I would also like to express my appreciation to Khun Yongyuth Thanapura and the Buddhadhamma Foundation who, as with the First Edition, have seen the printing through to completion.

Ven P.A. Payutto
July, 1994

** ** **

INTRODUCTION

The Spiritual Approach to Economics

Our libraries are full of books offering well-reasoned, logical formulas for the ideal society. Two thousand years ago, Plato, in "The Republic", wrote one of the first essays on politics and started a search for an ideal society which has continued to the present day. Plato built his ideal society on the assumption that early societies grew from a rational decision to secure well-being, but if we look at the course of history, can

we say that rational thinking has truly been the guiding force in the evolution of civilization? The reader is invited to imagine the beginnings of human society: groups of stone age humans are huddled together in their caves, each looking with suspicion on the group in the next cave down. They are cold and hungry. Danger and darkness surround them. Suddenly one of them hits on a brilliant idea: "I know, let's create a society where we can trade and build hospitals and live in mutual well-being!"

Such a scenario is not likely. Early humans, and the first societies, were probably bound together more by their deep emotional needs for warmth and security than any rational planning. And over the millenia, our societies have evolved to a large extent at the directives of these emotional needs. To be sure, rational thinking has played some part in the process, but if we take an honest look at our so-called advanced society, we must admit that our needs for security today are not so different from the cave man's. While our societies are certainly more complex, the propelling force is still emotion, not reason.

If we are to honestly discuss economics, we must admit that emotional factors - fear and desire and the irrationality they generate - have a very powerful influence on the market place. Economic decisions - decisions about production, consumption and distribution - are made by people in their struggle to survive and prosper. For the most part, these decisions are motivated by an emotional urge for self-preservation.

There is nothing inherently bad about fear and irrationality; they are natural conditions that come with being human. Unfortunately, however, fear and desire drive us to our worst economic excesses. The forces of greed, exploitation and over-consumption seem

to have overwhelmed our economies in recent decades. Our materialistic societies offer us little choice but to exploit and compete for survival in today's dog-eat-dog world. But at the same time, it is obvious that these forces are damaging our societies and ravaging our environment.

In the face of such problems, the science of economics adopts a rational approach. The job of economists is to devise well-reasoned models to help society rise above fear, greed and hatred. Rarely, however, do economists examine the basic question of fear and the emotional needs for security that drive human beings. As a result, their theoretical models remain rational solutions to largely irrational problems, and their economic ideals can only truly exist in books.

Perhaps a little idealism is not so harmful; but there is a danger to the purely rational approach. At its worst, it is used to rationalize our basest, most fear-ridden responses to the question of survival. We see this tendency in the corporate strategists, policy advisors and defence analysts who logically and convincingly argue that arms production is in our best interests. When rationalism turns a blind eye to the irrational, unseen irrational impulses are all the more likely to cloud our rationality.

The book you are reading takes a different approach - a spiritual approach. As such, it does not delve into the technical intricacies of economics. Instead it examines the fundamental fears, desires and emotions that motivate our economic activities. Of all the spiritual traditions, Buddhism is best suited to this task. As we shall see, the Buddhist teachings offer profound insights into the psychology of desire and the motivating forces of economic activity. These insights can lead to a liberating self-awareness that slowly

dissolves the confusion between what is truly harmful and what is truly beneficial in production and consumption. This awareness is, in turn, the foundation for a mature ethics.

Truly rational decisions must be based on insight into the forces that make us irrational. When we understand the nature of desire, we see that it cannot be satisfied by all the riches in the world. When we understand the universality of fear, we find a natural compassion for all beings. Thus, the spiritual approach to economics leads not to models and theories, but to the vital forces that can truly benefit our world - wisdom, compassion and restraint.

In other words, the spiritual approach must be lived. This is not to say that one must embrace Buddhism and renounce the science of economics, because, in the larger scheme of things, the two are mutually supportive. In fact, one needn't be a Buddhist or an economist to practise Buddhist economics. One need only acknowledge the common thread that runs through life and seek to live in balance with the way things really are.

Bruce Evans and Jourdan Arenson

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CHAPTER ONE

The Problem of Specialization

In a discussion of Buddhist economics, the first question that arises is whether such a thing actually exists, or whether it is even possible. The image of a Buddhist monk quietly walking on alms-round does not readily come to mind as an economic activity for most

people. Skyscrapers, shopping centres and the stock market would more accurately fit the bill. At present the economics that we are acquainted with is a Western one. When talking of economics or matters pertaining to it, we use a Western vocabulary and we think within the conceptual framework of Western economic theory. It is difficult to avoid these constraints when talking about a Buddhist economics. We might find ourselves in fact discussing Buddhism with the language and concepts of Western economics. Even so, in the course of this book, I hope to at least provide some Buddhist perspectives on things that can be usefully employed in economics.

While economic thinking has been in existence since the time of Plato and Aristotle, the study of economics has only really crystallized into a science in the industrial era. Like other sciences in this age of specialization, economics has become a narrow and rarefied discipline; an isolated, almost stunted, body of knowledge, having little to do with other disciplines or human activities.

Ideally, the sciences should provide solutions to the complex, interrelated problems that face humanity, but cut off as it is from other disciplines and the larger sphere of human activity, economics can do little to ease the ethical, social and environmental problems that face us today. And given the tremendous influence it exerts on our market-driven societies, narrow economic thinking may, in fact, be the primary cause of some of our most pressing social and environmental troubles.

Like other sciences, economics strives for objectivity. In the process, however, subjective values, such as ethics, are excluded. With no consideration of subjective, moral values, an economist may say, for instance, that a bottle of whiskey and a Chinese dinner have the same economic value, or that drinking in a

night club contributes more to the economy than listening to a religious talk or volunteering for humanitarian work. These are truths according to economics.

But the objectivity of economics is shortsighted. Economists look at just one short phase of the natural causal process and single out the part that interests them, ignoring the wider ramifications. Thus, modern economists take no account of the ethical consequences of economic activity. Neither the vices associated with the frequenting of night clubs, nor the wisdom arising from listening to a religious teaching, are its concern.

But is it in fact desirable to look on economics as a science? Although many believe that science can save us from the perils of life, it has many limitations.
Science shows only one side of the truth, that which concerns the material world. By only considering the material side of things, the science of economics is out of step with the overall truth of the way things are.
Given that all things in this world are naturally interrelated and interconnected, it follows that human problems must also by interrelated and interconnected. One-sided scientific solutions are bound to fail and the problems bound to spread.

Environmental degradation is the most obvious and dangerous consequence to our industrialized, specialized approach to solving problems. Environmental problems have become so pressing that people are now beginning to see how foolish it is to place their faith in individual, isolated disciplines that ignore the larger perspective. They are starting to look at human activities on a broader scale, to see the repercussions their actions have on personal lives, society, and the environment.

From a Buddhist perspective, economics cannot be separated from other branches of knowledge. Economics is rather one component of a concerted effort to remedy the problems of humanity; and an economics based on Buddhism, a "Buddhist economics," is therefore not so much a self-contained science, but one of a number of interdependent disciplines working in concert toward the common goal of social, individual and environmental well-being.

One of the first to integrate the Buddha's teachings with economics (and indeed to coin the phrase "Buddhist economics") was E.F. Schumacher in his book "Small is Beautiful*" In his essay on Buddhist economics, Mr. Schumacher looks to the Buddhist teaching of the Noble Eightfold Path to make his case. He affirms that the inclusion of the factor of Right Livelihood in the Eightfold Path, in other words the Buddhist way of life, indicates the necessity of a Buddhist economics. This is Mr. Schumacher's starting point.

(* "Small is Beautiful, Economics as if People Mattered", by E.F. Schumacher, first published by Blond &Briggs Ltd., London, 1973)

Looking back, we can see that both the writing of "Small is Beautiful," and the subsequent interest in Buddhist economics shown by some Western academics, took place in response to a crisis. Western academic disciplines and conceptual structures have reached a point which many feel to be a dead end, or if not, at least a turning point demanding new paradigms of thought and methodology. This has led many economists to rethink their isolated, specialized approach. The serious environmental repercussions of rampant consumerism have compelled economists to develop more ecological awareness. Some even propose that all new students of economics incorporate basic ecology into their

curriculum.

Mr. Schumacher's point that the existence of Right Livelihood as one of the factors of the Noble Eightfold Path necessitates a Buddhist economics has a number of implications. Firstly, it indicates the importance given to Right Livelihood (or economics) in Buddhism. Secondly, and conversely, it means that economics is taken to be merely one amongst a number of factors (traditionally eight) that comprise a right way of life, that is, one capable of solving the problems of life.

Specialization can be a great benefit as long as we don't lose sight of our common goal: as a specialized study, economics allows us to analyze with minute detail the causes and factors within economic activities. But it is a mistake to believe that any one discipline or field of learning can in itself solve all problems. In concert with other disciplines, however, economics can constitute a complete response to human suffering, and it is only by fully understanding the contributions and limitations of each discipline that we will be able to produce such a coordinated effort.

Unfortunately, as it stands, economics is grossly out of touch with the whole stream of causes and conditions that constitute reality. Economics, and indeed all the social sciences, are, after all, based on man-made or artificial truths. For example, according to natural laws, the action of digging the earth results in a hole. This is a fixed cause and effect relationship based on natural laws. However, the digging which results in a wage is a conventional truth based on a social agreement. Without the social agreement, the action of digging does not result in a wage. While economists scrutinize one isolated segment of the cause and effect process, the universe manifests itself in an inconceivably vast array of causes and conditions,

actions and reactions. Focused as they are on the linear progression of the economic events that concern them, economists forget that nature unfolds in all directions. In nature, actions and reactions are not confined to isolated spheres. One action gives rise to results, which in turn becomes a cause for further results. Each result conditions further results. In this way, action and reaction are intertwined to form the vibrant fabric of causes and conditions that we perceive as reality. To understand reality, it is necessary to understand this process.

The Two Meanings of Dhamma

For many people, the term "Buddhist economics" may evoke the image of an ideal society where all economic activity - buying and selling, production and consumption - adheres to strict ethical standards. But such an idealized image, attractive as it may sound, does not convey the full depth of the Buddha's teachings. The Buddha's teachings point to //Dhamma//, or truth. In Buddhism the term Dhamma is used to convey different levels of truth, both relative truths and ultimate truth.

Those truths regarding ethical behaviour - both on a personal day-to-day basis and in society - are called //cariyadhamma//. These are the truths related to matters of good and evil. Dhamma in its larger sense is //saccadhamma//, truth, or //sabhavadhamma//, reality: it includes all things as they are and the laws by which they function. In this sense, Dhamma is used to describe the entire stream of causes and conditions, the process by which all things exist and function.

Unlike the narrower scope of //cariyadhamma//, which refers to isolated ethical considerations,

//sabhavadhamma// points to nature of reality itself, which is beyond concerns of good and evil. In this all-encompassing sense, Dhamma expresses the totality of natural conditions, that which the various branches of science seek to describe.

Thus, the Buddha's teachings give us more than just ethical guidelines for a virtuous life. His teachings offer a grand insight into the nature of reality. Given the twofold meaning of the term Dhamma, it follows that an economics inspired by the Dhamma would be both attuned to the grand sphere of causes and conditions and, at the same time, guided by the specific ethical teachings based on natural reality. In other words, Buddhist economists would not only consider the ethical values of economic activity, but also strive to understand reality and direct economic activity to be in harmony with "the way things are."

Ultimately, economics cannot be separated from Dhamma, because all the activities we associate with economics emerge from the Dhamma. Economics is just one part of a vast interconnected whole, subject to the same natural laws by which all things function. Dhamma describes the workings of this whole, the basic truth of all things, including economics. If economics is ignorant of the Dhamma - of the complex and dynamic process of causes-and-effects that constitutes reality - then it will be hard pressed to solve problems, much less produce the benefits to which it aims.

Yet this is precisely the trouble with modern economic thinking. Lacking any holistic, comprehensive insight and limited by the narrowness of their specialized view, economists single out one isolated portion of the stream of conditions and fail to consider results beyond that point. An example: there exists a demand for a commodity, such as whiskey. The demand is supplied by

production - growing grain and distilling it into liquor. The whiskey is then put on the market and then purchased and consumed. When it is consumed, demand is satisfied. Modern economic thinking stops here, at the satisfaction of the demand. There is no investigation of what happens after the demand is satisfied.

By contrast, an economics inspired by Dhamma would be concerned with how economic activities influence the entire process of causes and conditions. While modern economics confines its regard to events within its specialized sphere, Buddhist economics would investigate how a given economic activity affects the three interconnected spheres of human existence: the individual, society, and nature or the environment. In the case of the demand for a commodity such as whiskey, we would have to ask ourselves how liquor production affects the ecology and how its consumption affects the individual and society.

These are largely ethical considerations and this brings us back to the more specialized meaning of Dhamma, that relating to matters of good and evil. It is said in the Buddhist scriptures that good actions lead to good results and bad actions lead to bad results. All of the Buddha's teachings on ethical behaviour are based on this principle. It is important to note here that, unlike the theistic religions, Buddhism does not propose an agent or arbitrating force that rewards or punishes good and evil actions. Rather, good and evil actions are seen as causes and conditions that unfold according to the natural flow of events. In this regard, Dhamma (in the sense of ethical teachings) and Dhamma (in the sense of natural reality) are connected in that the Buddhist ethical teachings are based on natural reality. Ethical laws follow the natural law of cause and effect: virtuous actions naturally lead to benefit and evil actions naturally lead to harm, because all of these are

factors in the stream of causes and conditions.

Given its dynamic view of the world, Buddhism does not put forth absolute rules for ethical behaviour. The ethical value of behaviour is judged partly by the results it brings and partly by the qualities which lead to it. Virtuous actions are good because they lead to benefit; evil actions are evil because they lead to harm.

There is a belief that any method used to attain a worthy end is justified by the worthiness of that end. This idea is summed up in the expression "the end justifies the means." Communist revolutionaries, for instance, believed that since the objective is to create an ideal society in which all people are treated fairly, then destroying anybody and anything which stands in the way of that ideal society is justified. The end (ideal society) justifies the means (hatred and bloodshed).

The idea that "the end justifies the means" is a good example of a human belief which simply does not accord with natural truth. This concept is a human invention, an expedient rationalization which contradicts natural law and "the way things are." Beliefs are not evil in themselves, but when they are in contradiction with reality, they are bound to cause problems. Throughout the ages, people with extreme political and religious ideologies have committed the most brutal acts under the slogan "the end justifies the means." No matter how noble their cause, they ended up destroying that which they were trying to create, which is some kind of happiness or social order.

To learn from history, we must analyze all the causes and conditions that contributed to the unfolding of past events. This includes the qualities of mind of the participants. A thorough analysis of the history of a

violent revolution, for example, must consider not only the economic and social climate of the society, but also the emotional and intellectual makeup of the revolutionaries themselves and question the rational validity of the intellectual ideals and methods used, because all of these factors have a bearing on the outcome.

With this kind of analysis, it becomes obvious that, by the natural laws of cause and effect, it is impossible to create an ideal society out of anything less than ideal means - and certainly not bloodshed and hatred. Buddhism would say that it is not the end which justifies the means, but rather the means which //condition// the end. Thus, the result of slaughter and hatred is further violence and instability. This can be witnessed in police states and governments produced by violent revolution - there is always an aftermath of tension, the results of //kamma//, which often proves to be intolerable and social collapse soon follows. Thus the means (bloodshed and aggression) condition the end (tension and instability).

Yet while ethics are subject to these natural laws, when we have to make personal ethical choices right and wrong are not always so obvious. Indeed, the question of ethics is always a highly subjective matter. Throughout our lives, we continually face - and must answer for ourselves - questions of right and wrong. Our every choice, our every intention, holds some ethical judgement.

The Buddhist teachings on matters relating to good and evil serve as guides to help us with these subjective moral choices. But while they are subjective, we should not forget that our ethical choices inevitably play themselves out in the world according to the objective principle of causes and conditions. Our ethics - and the

behaviour that naturally flows from our ethics - contribute to the causes and conditions that determine who we are, the kind of society we live in and the condition of our environment.

One of the most profound lessons of the Buddha's teachings is the truth that internal, subjective values are directly linked to the dynamic of external objective reality. This subtle realization is at the heart of all ethical questions. Unfortunately, most people are only vaguely aware of how their internal values condition external reality. It is easy to observe the laws of cause and effect in the physical world: ripe apples fall from trees and water runs downhill. But because people tend to think of themselves as individuals separate from the universe, they fail to see how the same laws apply to internal subjective values, such as thoughts and moral attitudes. Since ethics are "subjective," people think they are somehow unconnected to "objective" reality.

According to the Buddhist view, however, ethics forms a bridge between internal and external realties. In accordance with the law of causes and conditions, ethics act as "subjective" causes for "objective" conditions. This should be obvious when we consider that, in essence, ethical questions always ask, "Do my thoughts, words and deeds help or harm myself and those around me?" In practice, we rely on ethics to regulate the unwholesome desires of our subjective reality: anger, greed, hatred. The quality of our thoughts, though internal, constantly conditions the way we speak and act. Though subjective, our ethics determine the kind of impact our life makes on the external, objective world.

How Ethics Condition Economics

To be sure, the distinction between economics and ethics is easily discernible. We can look at any economic situation either from an entirely economic perspective, or from an entirely ethical one. For example, you are reading this book. From an ethical perspective, your reading is a good action, you are motivated by a desire for knowledge. This is an ethical judgement. From the economic perspective, on the other hand, this book may seem to be a waste of resources with no clear benefit. The same situation can be seen in different ways.

However, the two perspectives are interconnected and do influence each other. While modern economic thinking rejects any subjective values like ethics, the influence of ethics in economic matters is all too obvious. If a community is unsafe - if there are thieves, the threat of violence, and the roads are unsafe to travel - then it is obvious that businesses will not invest there, tourists will not want to go there, and the economy will suffer. On the other hand, if the citizens are law-abiding, well-disciplined and conscientiously help to keep their community safe and clean, businesses will have a much better chance of success and the municipal authorities will not have to spend so much on civic maintenance and security.

Unethical business practices have direct economic consequences. If businesses attempt to fatten their profits by using substandard ingredients in foodstuffs, such as by using cloth-dye as a colouring in children's sweets, substituting chemicals for orange juice, or putting boric acid in meatballs (all of which have occurred in Thailand in recent years), consumers' health is endangered. The people made ill by these practices have to pay medical costs and the government has to spend money on police investigations and prosecution of the offenders. Furthermore, the people whose health has suffered work less efficiently, causing a decline in

productivity. In international trade, those who pass off shoddy goods as quality merchandise risk losing the trust of their customers and foreign markets - as well as the foreign currency obtained through those markets.

Ethical qualities also influence industrial output. If workers enjoy their work and are industrious, productivity will be high. On the other hand, if they are dishonest, disgruntled or lazy, this will have a negative effect on the quality of production and the amount of productivity.

When it comes to consumption, consumers in a society with vain and fickle values will prefer flashy and ostentatious products to high quality products which are not so flashy. In a more practically-minded society, where the social values do not tend toward showiness and extravagance, consumers will choose goods on the basis of their reliability. Obviously, the goods consumed in these two different societies will lead to different social and economic results.

Advertising stimulates economic activity, but often at an ethically unacceptable price. Advertising is bound up with popular values: advertisers must draw on common aspirations, prejudices and desires in order to produce advertisements that are appealing. Employing social psychology, advertising manipulates popular values for economic ends, and because of its repercussions on the popular mind, it has considerable ethical significance. The volume of advertising may cause an increase in materialism, and unskillful images or messages may harm public morality. The vast majority of ads imbue the public with a predilection for selfish indulgence; they condition us into being perfect consumers who have no higher purpose in life that to consume the products of modern industry. In the process, we are transformed into 'hungry ghosts', striving to feed an everlasting

craving, and society becomes a seething mass of conflicting interests.

Moreover, advertising adds to the price of the product itself. Thus people tend to buy unnecessary things at prices that are unnecessarily expensive. There is much wastage and extravagance. Things are used for a short while and then replaced, even though they are still in a good condition. Advertising also caters to peoples' tendency to flaunt their possessions as a way of gaining social status. When snob-appeal is the main criterion, people buy unnecessarily expensive products without considering the quality. In extreme cases, people are so driven by the need to appear stylish that they cannot wait to save the money for the latest gadget or fashion - they simply use their credit cards. Spending in excess of earnings can become a vicious cycle. A newer model or fashion is advertised and people plunge themselves deeper and deeper into debt trying to keep up. In this way, unethical advertising can lead people to financial ruin. It is ironic that, with the vast amount of 'information technology' available, most of it is used to generate 'misinformation' or delusion.

On the political plane, decisions have to be made regarding policy on advertising - should there be any control, and if so, of what kind? How is one to achieve the proper balance between moral and economic concerns? Education is also involved. Ways may have to be found to teach people to be aware of how advertising works, to reflect on it, and to consider how much of it is to be believed. Good education should seek to make people more intelligent in making decisions about buying goods. The question of advertising demonstrates how activities prevalent in society may have to be considered from many perspectives, all of which are interrelated.

Taking a wider perspective, it can be seen that the free

market system itself is ultimately based on a minimum of ethics. The freedom of the free market system may be lost through businesses using unscrupulous means of competition; the creation of a monopoly through influence is one common example, the use of thugs to assassinate a competitor a more unorthodox one. The violent elimination of rivals heralds the end of the free market system, although it is a method scarcely mentioned in the economics textbooks.

To be ethically sound, economic activity must take place in a way that is not harmful to the individual, society or the natural environment. In other words, economic activity should not cause problems for oneself, agitation in society or degeneration of the ecosystem, but rather enhance well-being in these three spheres. If ethical values were factored into economic analysis, a cheap but nourishing meal would certainly be accorded more value than a bottle of whiskey.

Thus, an economics inspired by Buddhism would strive to see and accept the truth of all things. It would cast a wider, more comprehensive eye on the question of ethics. Once ethics has been accepted as a legitimate subject for consideration, ethical questions then become factors to be studied within the whole causal process. But if no account is taken of ethical considerations, economics will be incapable of developing any understanding of the whole causal process, of which ethics forms and integral part.

Modern economics has been said to be the most scientific of all the social sciences. Indeed, priding themselves on their scientific methodology, economists take only measurable quantities into consideration. Some even assert that economics is purely a science of numbers, a matter of mathematical equations. In its efforts to be scientific, economics ignores all non-quantifiable,

abstract values.

But by considering economic activity in isolation from other forms of human activity, modern economists have fallen into the narrow specialization characteristic of the industrial age. In the manner of specialists, economists try to eliminate all non-economic factors from their considerations of human activity and concentrate on a single perspective, that of their own discipline.

In recent years, critics of economics, even a number of economists themselves, have challenged this "objective" position and asserted that economics is the most value-dependent of all the social sciences. It may be asked how it is possible for economics to be free of values when, in fact, it is rooted in the human mind. The economic process begins with want, continues with choice, and ends with satisfaction, all of which are functions of mind. Abstract values are thus the beginning, the middle and the end of economics, and so it is impossible for economics to be value-free. Yet as it stands, many economists avoid any consideration of values, ethics, or mental qualities, despite the fact that these will always have a bearing on economic concerns. Economists' lack of ethical training and their ignorance of the workings of mental values and human desire is a major shortcoming which will prevent them from solving the problems it is their task to solve. If the world is to be saved from the ravages of overconsumption and overproduction, economists must come to an understanding of the importance of ethics to their field. Just as they might study ecology, they should also study ethics and the nature of human desire, and understand them thoroughly. Here is one area in which Buddhism can be of great help.

CHAPTER TWO

The Buddhist View of Human Nature

According to the teachings of Buddhism, human beings are born in a state of ignorance. Ignorance is lack of knowledge, and it is this lack of knowledge that causes problems in life. That human beings are born with ignorance, and are troubled by it right from birth, is obvious when observing the plight of a newborn baby, who cannot talk, look for food or even feed itself.

Ignorance is a real limitation in life; it is a burden, a problem. In Buddhism this burden is called //dukkha// or suffering. Because human beings are born with ignorance, they do not really know how to conduct their lives. Without the guidance of knowledge or wisdom, they simply follow their desires, struggling at the directives of craving to stay alive in a hostile world. In Buddhism this blind craving is called //tanha//.

Tanha means craving, ambition, restlessness, or thirst. It arises dependent on feeling and is rooted in ignorance. Whenever a sensation of any kind is experienced, be it pleasing or displeasing - such as a beautiful or ugly sight, or a pleasant or unpleasant sound - it is followed by a feeling, either pleasant, unpleasant or neutral. Tanha arises in correspondence with the feeling: if the feeling is pleasant, there will be a desire to hold on to it; if the feeling is unpleasant, there will be a desire to escape from or destroy it; if the feeling is neutral, there will be a subtle kind of attachment to it. These reactions are automatic, they do not require any conscious intention or any special knowledge or understanding. (On the contrary, if some reflection does interrupt the process at any time, tanha may be intercepted, and the process rechannelled into a new form.)

Because tanha so closely follows feeling, it tends to seek out objects which will provide pleasant feelings, which are basically the six kinds of pleasant sense objects: sights, sounds, smells, tastes, bodily objects and mental objects. The most prominent of these are the first five, known as the five sense pleasures. The six sense objects, and particularly the five sense pleasures, are the objects that tanha seeks out and fixes onto. In this context, our definition of tanha might be expanded on thus: tanha is the craving for sense objects which provide pleasant feeling, or craving for sense pleasures. In brief, tanha could be called wanting to have or wanting to obtain.

The way tanha works can be seen in the basic need for food. The biological purpose of eating is to nourish the body, to provide it with strength and well-being. Supplanted over this biological need is the desire for enjoyment, for delicious tastes. This is tanha. At times, the desire of tanha may be at odds with well-being, and may even be detrimental to the quality of life. If we are overwhelmed by tanha when we eat, rather than eating for the purpose of nourishing the body and providing it with well-being, we eat for the experience of the pleasant taste. This kind of eating knows no end and can lead to problems in both body and mind. The food may be delicious, but we end up suffering from indigestion or obesity. On a wider scale, the social costs of overconsumption, such as depletion of natural resources and costs incurred by health care, not to mention crime, corruption and wars, are enormous. Modern economics and Buddhism both agree that mankind has unlimited wants. As the Buddha said, "There is no river like craving.(1)" Rivers can sometimes fill their banks, but the wants of human beings can never be filled. Even if money were to fall from the skies like rain, man's sensual desires would not be satisfied(2).

The Buddha also said that even if one could magically transform one single mountain into two mountains of solid gold it would still not provide complete and lasting satisfaction to one person(3). There are numerous teachings in the Buddhist tradition describing the unlimited nature of human want. Here I would like to relate a story that appears in the Jataka Tales.(4)

In the far and ancient past there lived a king called Mandhatu. He was a very powerful ruler, an emperor who is known in legend for having lived a very long life. Mandhatu had all the classic requisites of an emperor; he was an exceptional human being who had everything that anyone could wish for: he was a prince for 84,000 years, then the heir apparent for 84,000 years, and then emperor for 84,000 years.

One day, after having been emperor for 84,000 years, King Mandhatu started to show signs of boredom. The great wealth that he possessed was no longer enough to satisfy him. The King's courtiers saw that something was wrong and asked what was ailing His Majesty. He replied, "The wealth and pleasure I enjoy here is trifling. Tell ne, is there anywhere superior to this?" "Heaven, Your Majesty," the courtiers replied. Now, one of the King's treasures was the //cakkaratana//, a magic wheel that could transport him anywhere he wished to go. So King Mandhatu used it to take him to the Heaven of the Four Great Kings. The Four Great Kings came out to welcome him in person, and on learning of his desire, invited him to take over the whole of their heavenly realm.

King Mandhatu ruled over the Heaven of the Four Great Kings for a very long time, until one day he began to feel bored again. It was no longer enough, the pleasure that could be derived from the wealth and delights of that realm could satisfy him no more. He conferred with his attendants and was informed of the superior

enjoyments of the Tavatimsa Heaven realm. So King Mandhatu picked up his magic wheel and ascended to the Tavatimsa Heaven, where he was greeted by its ruler, Lord Indra, who promptly made him a gift of half his kingdom.

King Mandhatu ruled over the Tavatimsa Heaven with Lord Indra for another very long time, until Lord Indra came to the end of the merit that had sustained him in his high station, and was replaced by the new Lord Indra. The new Lord Indra ruled on until he too reached the end of his life-span. In all, thirty-six Lord Indras came and went, while King Mandhatu carried on enjoying the pleasures of his position.

Then, finally, he began to feel dissatisfied - half of heaven was not enough, he wanted to rule over all of it. So King Mandhatu began to plot to kill Lord Indra and depose him. But it is impossible for a human being to kill Lord Indra, because humans cannot kill heavenly beings, and so his wish went unfulfilled. King Mandhatu's inability to satisfy his craving began to rot the very root of his being, and caused the aging process to begin.

Suddenly he fell out of Tavatimsa Heaven, down to earth, where he landed in an orchard with a resounding thump. When the workers in the orchard saw that a great king had arrived, some set off the inform the Palace, and others improvised a makeshift throne for him to sit on. By now King Mandhatu was on the verge of death. The Royal Family came out to see and asked if he had any last words. King Mandhatu proclaimed his greatness. He told them of the great power and wealth he had possessed on earth and in heaven, but then he finally admitted that his desires remained unfulfilled.

There the story of King Mandhatu ends. It shows how

Buddhism shares with economics the view that the wants of humanity are endless.

From Conflict to Harmony

In the struggle to feed their blind and endless desires, people do not clearly perceive what is of true benefit and what is harmful in life. They do not know what leads to true well-being and what leads away from it. With minds blinded by ignorance, people can only strive to feed their desires. In this striving they sometimes create that which is of benefit, and sometimes destroy it. If they do create some well-being, it is usually only incidental to their main objective, but in most cases the things obtained through tanha harm the quality of life.

As they struggle against each other and the world around them to fulfill their selfish desires, human beings live in conflict with themselves, with their societies and with the natural environment. There is a conflict of interests; a life guided by ignorance is full of conflict and disharmony.

If this were all there is to human nature, and all that needed to be taken into consideration in economic matters, then we human beings would not be much different from the animals, and perhaps even worse because of our special talent for pursuing activities which are detrimental to well-being. Fortunately, there is more to human nature than this. Buddhism states that human beings are naturally endowed with a special aptitude for development. While Buddhism accepts the fact that it is natural for people to have cravings for things, it also recognizes the human desire for quality of life or well-being, the desire for self-improvement and goodness. Problems arise when life is lived with

ignorance and at the direction of craving. Problems can be solved by acquiring knowledge. Human development thus hinges on the development of knowledge. In Buddhism we call this kind of knowledge //panna//, wisdom.

When ignorance is replaced with wisdom, it is possible to distinguish between what is of true benefit and what is not. With wisdom, desires will naturally be for that which is truly beneficial. In Buddhism, this desire for true well-being is called //dhammachanda// (desire for that which is right), //kusalachanda// (desire for that which is skillful), or in short, //chanda//.

The objective of chanda is //dhamma// or //kusaladhamma//, truth and goodness. Truth and goodness must be obtained through effort and so chanda leads to action, as opposed to tanha, which leads to seeking. Chanda arises from intelligent reflection (yonisomanasikara), as opposed to tanha, which is part of the habitual stream of ignorant reactions.

To summarize this:

1. Tanha is directed toward feeling; it leads to seeking of objects which pander to self-interests and is supported and nourished by ignorance.

2. Chanda is directed towards benefit, it leads to effort and action, and is founded on intelligent reflection.

As wisdom is developed, chanda becomes more dominant, while the blind craving of tanha loses its strength. By training and developing ourselves, we live less and less at the directives of ignorance and tanha and more and more under the guidance of wisdom and chanda. This leads to a more skillful life, and a much better and more fruitful relationship with the things around us.

With wisdom and chanda we no longer see life as a conflict of interests. Instead, we strive to harmonize our interests with those of society and nature. The conflict of interests becomes a harmony of interests. This is because we understand that, in the end, a truly beneficial life is only possible when the individual, society and the environment serve each other. If there is conflict between any of these spheres, the result will be problems for all.

Ethics and the Two Kinds of Desire

As we have seen, Buddhism recognizes two different kinds of wanting: (1) tanha, the desire for pleasure objects; and (2) chanda, the desire for well-being. Tanha is based on ignorance, while chanda is based on wisdom and is thus part of the process of solving problems.

Tanha and chanda both lead to satisfaction, but of different kinds. Using the example of eating, people who are driven by tanha will seek to satisfy the blind craving for sensual pleasure which, in this case, is the desire for pleasant taste. Here, satisfaction results from experiencing the flavour of the food. But when guided by chanda, desires are directed to realizing well-being. We are not compelled to overeat or to eat the kinds of foods that will make us sick simply because they taste good. Instead, we eat to satisfy hunger and nourish the body. Here satisfaction results from the assurance of well-being provided by the act of eating. We enjoy our food, but not in such a way that leads to remorse.

Chanda leads to effort and action based on intelligence and clear thinking. By contrast, tanha leads to blind seeking based on ignorance. Both of these internal

desires motivate behaviour, but with very different ethical consequences. In Buddhism the ethical value of behaviour can be judged by whether it is motivated (overtly) by tanha or chanda and (on a deeper level) by ignorance or wisdom. When it comes to judging the ethical value of economic behaviour, we must determine what kind of mental state is motivating it. When greed (tanha) is driving economic decisions, behaviour tends to be morally unskillful, but when desire for well-being (chanda) is guiding them, economic behaviour will be morally skillful. By judging economic behaviour in this way, we see how mental states, moral behaviour and economic activity are linked in the cause and effect stream.

From the Buddhist point of view, economic activity should be a means to a good and noble life. Production, consumption and other economic activities are not ends in themselves; they are means, and the end to which they must lead is the development of well-being within the individual, within society and within the environment.

Contrary to the misconception that Buddhism is only for renunciants, Buddhists recognize that acquiring wealth is one of life's fundamental activities, and the Buddha gave many teachings on the proper way to acquire wealth. But he always stressed that the purpose of wealth is to facilitate the development of highest human potential. In Buddhism there are said to be three goals in life: the initial, medium and ultimate goals. The initial goal is reasonable material comfort and economic security. Material security however, is only a foundation for the two higher, more abstract goals - mental well-being and inner freedom.

The major part of our lives is taken up with economic activities. If economics is to have any real part to play in the resolution of human problems, then all

economic activities - production, consumption, work and spending - must contribute to well-being and help realize the potential for a good and noble life. It is something that we are capable of doing. The essence of Buddhist economics lies here, in ensuring that economic activity enhances the quality of our lives.

Ethical Considerations in Economic Activity

A fundamental principle of modern economics states that people will only agree to part with something when they can replace it with something that affords them equal or more satisfaction. But this principle only considers the satisfaction that comes from owning material goods. Sometimes we can experience a sense of satisfaction by parting with something without getting anything tangible in return, as when parents give their children gifts: because of the love they feel for their children, they feel a more rewarding sense of satisfaction than if they had received something in return. If human beings could expand their love to all other people, rather than confining it to their own families, then they might be able to part with things without receiving anything in return, and experience more satisfaction in doing so. This satisfaction comes not from a desire to obtain things to make ourselves happy (tanha), but from a desire for the well-being of others (chanda).*

(* Chanda, when directed toward other beings, is called //metta//, goodwill, the desire for others' welfare.)

Another economic principle states that the value of goods is determined by demand. This principle is classically illustrated by the story of two men shipwrecked on a desert island: one has a sack of rice and the other a hundred gold necklaces. Ordinarily, a single gold necklace would be enough, more than enough,

to buy a whole sack of rice. But now the two men find themselves stranded on an island with no means of escape and no guarantee of rescue. The value of the goods changes. Now the person with the rice might demand all one hundred gold necklaces for a mere portion of the rice, or he might refuse to make the exchange at all.

However the question of ethics does not come into this discussion. Economists may assert that economics only concerns itself with demand, not is ethical quality, but in fact ethical considerations do affect demand. In the example of the two shipwrecked men, there are other possibilities besides trade. The man with the gold necklaces might steal some of the rice while the owner is not watching, or he might just kill him in order to get the whole sack. On the other hand, the two men might become friends and help each other out, sharing the rice until it's all gone, so that there is no need for any buying or selling at all.

In real life, it could happen in any of these ways. Factors such as personal morality or emotions such as greed and fear can and do affect economic outcome. A demand that does not stop at violence or theft will have different results from one that recognizes moral restraints.

One way to evaluate the ethical quality of economic activity is to look at the effects it has on three levels: on the individual consumer, on society and on the environment. Let us return to the example of the bottle of whiskey and the Chinese dinner. It is obvious that, though their market prices may be the same, their economic costs are not equal. The bottle of whiskey may damage the consumer's health, forcing him to spend money on medical treatment. The distillery which produced the whiskey may have released foul-smelling fumes into the air. This pollution has economic repercussions, forcing

the government to spend resources on cleaning the environment. Moreover, one who drinks and suffers from a hangover on the job will work less efficiently, or he might get drunk and crash his car, incurring more economic costs. Then there are detrimental social effects: drinking can contribute to crime, which has very high costs for society.

Although ethical questions, they all have economic ramifications. They imply the necessity of looking at economic costs on a much wider scale than at present - not just in terms of market prices. There is now a trend towards including environmental costs in economic calculations. Some economists even include them in the cost of a finished product. But this is not enough. In the case of the bottle of whiskey, apart from the environmental costs, there are also the social, moral, and health costs - inefficient production, auto accidents, liver disease, crime - all of which have economic implications. *

(* In the light of the above, the recent acceptance of environmental costs (because of pressure resulting from the threat of imminent environmental havoc) in economic activity by the economic mainstream, while still ignoring social and ethical costs (because the threat is not yet extreme enough to demand their attention), which are equally as objective, is indeed unusual - a good example of subjectivity in economic thinking.)

A second way to evaluate the ethical quality of economic activity is to determine which kind of desire is at its root. The most unethical economic activities are those that feed tanha while undermining well-being. Trade in tobacco, drugs and prostitution are examples of detrimental economic activities geared solely toward satisfying a craving for pleasure.

The more people are driven by tanha the more they destroy their true well-being. This principle applies not only to the obvious vices, but to all economic activities. Thus, in decisions dealing with consumption, production, and the use of technology, we must learn how to distinguish between the two kinds of desire and make our choices wisely.

CHAPTER THREE

Buddhist Perspectives on Economic Concepts

The basic model of economic activity is often represented in economic textbooks thus: unlimited wants are controlled by scarcity; scarcity requires choice; choice involves an opportunity cost (i.e., choosing one means foregoing the other); and the final goal is maximum satisfaction(1). The fundamental concepts occurring in this model - want, choice, consumption and satisfaction - describe the basic activities of our lives from an economic perspective. These concepts are based on certain assumptions about human nature. Unfortunately, the assumptions modern economists make about human nature are somewhat confused.

Buddhism, on the other hand, offers a clear and consistent picture of human nature: a view which encompasses the role of ethics and the twofold nature of human desire. Let us now take a look at some economic concepts in the light of Buddhist thinking.

Value

In the previous chapter, we discussed the two kinds of desire, chanda and tanha. Given that there are two kinds of desire, it follows that there are two kinds of value,

which we might term true value and artificial value. True value is created by chanda. In other words, a commodity's true value is determined by its ability to meet the need for well-being. Conversely, artificial value is created by tanha - it is a commodity's capacity to satisfy the desire for pleasure.

To assess an object's value, we must ask ourselves which kind of desire - tanha or chanda - defines it. Fashionable clothes, jewelry, luxury cars and other status-symbols contain a high degree of artificial value because they cater to people's vanity and desire for pleasure. A luxury car may serve the same function as a cheaper car, but it commands a higher price largely because of its artificial value. Many of the pleasures taken for granted in today's consumer society - the games, media thrills and untold forms of junk foods available - are created solely for the purpose of satisfying tanha, have no practical purpose at all and are often downright detrimental to well-being. For the most part, advertising promotes this artificial value. Advertisers stimulate desires by projecting pleasurable images onto the products they sell. They induce us to believe, for example, that whoever can afford a luxury car will stand out from the crowd and be a member of high society, or that by drinking a certain brand of soft drink we will have lots of friends and be happy.

The true value of an object is typically overshadowed by its artificial value. Craving and conceit, and the desire for the fashionable and sensually appealing, cloud any reckoning of the true value of things. How many people, for instance, reflect on the true value or reasons for eating food or wearing clothes?

Consumption

The question of consumption is similar to that of value. We must distinguish which kind of desire our consumption is intended to satisfy: is it to answer the need for things of true value, or to indulge in the pleasures afforded by artificial value? Consumption is said to be one of the goals of economic activity. However, economic theory and Buddhism define consumption differently.

Consumption is the alleviation or satisfaction of desire, that much is agreed. Modern economics defines consumption as simply the use of goods and services to satisfy demand. Buddhism, however, distinguishes between two kinds of consumption, which might be termed "right" consumption and "wrong" consumption. Right consumption is the use of goods and services to satisfy the desire for true well-being. It is consumption with a goal and a purpose. Wrong consumption arises from tanha; it is the use of goods and services to satisfy the desire for pleasing sensations or ego-gratification.

While the Buddhist perspective is based on a wide view of the stream of causes and effects, the specialized thinking of economics identifies only part of the stream: demand leads to consumption which leads to satisfaction. For most economists that's the end of it, there's no need to know what happens afterwards. In this view, consumption can be anything whatsoever, so long as it results in satisfaction. There is little consideration of whether or not well-being is adversely affected by that consumption.

Consumption may satisfy sensual desires, but its true purpose is to provide well-being. For example, our body depends on food for nourishment. Consumption of food is thus a requirement for well-being. For most people, however, eating food is also a means to experience pleasure. If in consuming food one receives the experience of a delicious flavour, one is said to have

satisfied one's desires. Economists tend to think in this way, holding that the experience of satisfaction is the end result of consumption. But here the crucial question is: What is the true purpose of consuming food: satisfaction of desires or the attainment of well-being?

In the Buddhist view, when consumption enhances true well-being, it is said to be successful. On the other hand, if consumption results merely in feelings of satisfaction, then it fails. At its worst, consumption through tanha destroys its true objective, which is to enhance well-being. Heedlessly indulging in desires with no regard to the repercussions often leads to harmful effects and a loss of true well-being. Moreover, the compulsive consumption rampant in consumer societies breeds inherent dissatisfaction. It is a strange thing that economics, the science of human well-being and satisfaction, accepts, and indeed lauds, the kind of consumption that in effect frustrates the realization of its own objectives.

By contrast, right consumption always contributes to well-being and forms a basis for the further development of human potentialities. This is an important point often overlooked by economists. Consumption guided by chanda does much more than just satisfy one's desire; it contributes to well-being and spiritual development. This is also true on a global scale. If all economic activities were guided by chanda, the result would be much more than just a healthy economy and material progress - such activities would contribute to the whole of human development and enable mankind to lead a nobler life and enjoy a more mature kind of happiness.

Moderation

At the very heart of Buddhism is the wisdom of

moderation. When the goal of economic activity is seen to be satisfaction of desires, economic activity is open-ended and without clear definition - desires are endless. According to Buddhist approach, economic activity must be controlled by the qualification that it is directed to the attainment of well-being rather than the "maximum satisfaction" sought after by traditional economic thinking. Well-being as an objective acts as a control on economic activity. No longer are we struggling against each other to satisfy endless desires. Instead, our activities are directed toward the attainment of well-being. If economic activity is directed in this way, its objectives are clear and its activities are controlled. A balance or equilibrium is achieved. There is no excess, no overconsumption or overproduction. In the classical economic model, unlimited desires are controlled by scarcity, but in the Buddhist model they are controlled by an appreciation of moderation and the objective of well-being. The resulting balance will naturally eliminate the harmful effects of uncontrolled economic activity.

Buddhist monks and nuns traditionally reflect on moderation before each meal by reciting this reflection:(2)

> Wisely reflecting, we take alms-food, not for the purpose of fun, not for indulgence or the fascination of taste, but simply for the maintenance of the body, for the continuance of existence, for the cessation of painful feeling, for living the higher life. Through this eating, we subdue old painful feelings of hunger and prevent new painful feelings (of overeating) from arising. Thus do we live unhindered, blameless, and in comfort.

The goal of moderation is not restricted to monastics:

whenever we use things, be it food, clothing, or even paper and electricity, we can take the time to reflect on their true purpose, rather than using them heedlessly. By reflecting in this way we can avoid heedless consumption and so understand "the right amount," the "middle way."

We also come to see consumption as a means to an end, which is the development of human potential. With human development as our goal, we eat food not simply for the pleasure it affords, but to obtain the physical and mental energy necessary for intellectual and spiritual growth toward a nobler life.

Non-consumption

Lacking a spiritual dimension, modern economic thinking encourages maximum consumption. It praises those who eat the most - three, four or more times a day. If someone were to eat ten times a day, so much the better. By contrast, a Buddhist economics understands that non-consumption can contribute to well-being. Though monks eat only one meal a day, they strive for a kind of well-being that is dependent on little.

On Observance days, some Buddhist laypeople also refrain from eating after midday and, in so doing, contribute to their own well-being. Renunciation of the evening meal allows them to spend time in meditation and reflection on the Buddha's teachings. The body is light and the mind easily calmed when the stomach is not full. Thus Buddhism recognizes that certain demands can be satisfied through non-consumption, a position which traditional economic thinking would find hard to appreciate. Refraining from eating can play a role in satisfying our nonmaterial, spiritual needs.

It's not that getting down to eating one meal a day is the goal, of course. Like consumption, non-consumption is only a means to an end, not an end in itself. If abstinence did not lead to well-being, it would be pointless, just a way of mistreating ourselves. The question is not whether to consume or not to consume, but whether or not our choices lead to self-development.

Overconsumption

Today's society encourages overconsumption. In their endless struggle to find satisfaction through consuming, a great many people damage their own health and harm others. Drinking alcohol, for instance, satisfies a desire, but is a cause of ill-health, unhappy families and fatal accidents. People who eat for taste often overeat and make themselves ill. Others give no thought at all to food values and waste money on junk foods. Some people even become deficient in certain vitamins and minerals despite eating large meals every day. (Incredibly, cases of malnutrition have been reported.) Apart from doing themselves no good, their overeating deprives others of food.

So we cannot say that a thing has value simply because it provides pleasure and satisfaction. If satisfaction is sought in things that do not enrich the quality of life, the result often becomes the destruction of true welfare, leading to delusion and intoxication, loss of health and well-being.

A classic economic principle states that the essential value of goods lies in their ability to bring satisfaction to the consumer. Here we may point to the examples given above where heavy consumption and strong satisfaction have both positive and negative results. The Buddhist perspective is that the benefit of goods

and services lies in their ability to provide the consumer with a sense of satisfaction at having enhanced the quality of his or her life. This extra clause is essential. All definitions, whether of goods, services, or personal and social wealth, must be modified in this way.

Contentment

While not technically an economic concern, I would like to add a few comments on the subject of contentment. Contentment is a virtue that has often been misunderstood and, as it relates to consumption and satisfaction, it seems to merit some discussion.

The tacit objective of economics is a dynamic economy where every demand and desire is supplied and constantly renewed in a never-ending and ever-growing cycle. The entire mechanism is fuelled by tanha. From the Buddhist perspective, this tireless search to satisfy desires is itself a kind of suffering. Buddhism proposes the cessation of this kind of desire, or contentment, as a more skillful objective.

Traditional economists would probably counter that without desire, the whole economy would grind to a halt. However, this is based on a misunderstanding of the nature of contentment. People misunderstand contentment because they fail to distinguish between the two different kinds of desire, tanha and chanda. We lump them together, and in proposing contentment, dismiss them both. A contented person comes to be seen as one who wants nothing at all. Here lies our mistake.

Obviously, people who are content will have fewer wants than those who are discontent. However, a correct definition of contentment must be qualified by the

stipulation that it implies only the absence of artificial want, that is tanha; chanda, the desire for true well-being, remains. In other words, the path to true contentment involves reducing the artificial desire for sense-pleasure while actively encouraging and supporting the desire for quality of life.

These two processes - reducing tanha and encouraging chanda - are mutually supportive. When we are easily satisfied in material things, we save time and energy that might otherwise be wasted on seeking objects of tanha. The time and energy we save can, in turn, be applied to the development of well-being, which is the objective of chanda. When it comes to developing skillful conditions, however, contentment is not a beneficial quality. Skillful conditions must be realized through effort. Too much contentment with regards to chanda easily turns into complacency and apathy. In this connection, the Buddha pointed out that his own attainment of enlightenment was largely a result of two qualities: unremitting effort, and lack of contentment with skillful conditions.(3)

Work

Buddhist and conventional economics also have different understandings of the role of work. Modern Western economic theory is based on the view that work is something that we are compelled to do in order to obtain money for consumption. It is during the time when we are not working, or "leisure time," that we may experience happiness and satisfaction. Work and satisfaction are considered to be separate and generally opposing principles.

Buddhism, however, recognizes that work can either be satisfying or not satisfying, depending on which of the

two kinds of desire is motivating it. When work stems from the desire for true well-being, there is satisfaction in the direct and immediate results of the work itself. By contrast, when work is done out of desire for pleasure-objects, then the direct results of the work itself are not so important. With this attitude, work is simply an unavoidable necessity to obtain the desired object. The difference between these two attitudes determines whether or not work will directly contribute to well-being. In the first case, work is a potentially satisfying activity, and in the second, it is a necessary chore.

As an example of these two different attitudes, let us imagine two research workers. They are both investigating natural means of pest control for agricultural use. The first researcher, Mr. Smith, desires the direct fruits of his research - knowledge and its practical application - and takes pride in his work. The discoveries and advances he makes afford him a sense of satisfaction.

The second, Mr. Jones, only works for money and promotions. Knowledge and its application, the direct results of his work, are not really what he desires; they are merely the means through which he can ultimately obtain money and position. Mr. Jones doesn't enjoy his work, he does it because he feels he has to.

Work performed in order to meet the desire for well-being can provide inherent satisfaction, because it is appreciated for its own sake. Achievement and progress in the work lead to a growing sense of satisfaction at every stage of the work's development. Inversely, working out of desire for pleasure is called working with tanha. Those working with tanha are motivated by the desire to consume. But since it is impossible to consume and work at the same time, the

work itself affords little enjoyment or satisfaction. It should also be pointed out that work in this case postpones the attainment of satisfaction, and as such will be seen as an impediment to it. When work is seen as an impediment to consumption it can become intolerable. In developing countries this is readily seen in the extent of hire-purchase debt and corruption, where consumers cannot tolerate the delay between working and consuming the objects of their desires.

In modern industrial economies, many jobs preclude satisfaction, or make it very difficult, by their very nature. Factory jobs can be dull, undemanding, pointless, even dangerous to health. They breed boredom, frustration, and depression, all of which have negative effects on productivity. However, even in menial or insignificant tasks, there is a difference between working with tanha and working with chanda. Even in the most monotonous of tasks, where one may have difficulty generating a sense of pride in the object of one's labours, a desire to perform the task well, or a sense of pride in one's own endeavours, may help to alleviate the monotony, and even contribute something of a sense of achievement to the work: even though the work may be monotonous, one feels that at least one is developing good qualities like endurance and is able to derive a certain enthusiasm for the work.

As we have seen, the fulfillment of tanha lies with seeking and obtaining objects which provide pleasant feelings. While this seeking may involve action, the objective of tanha is not directly related in a causal way to the action undertaken. Let's look at two different tasks and examine the cause and effect relationships involved: (1) Mr. Smith sweeps the street, and is paid $500 a month; (2) If Little Suzie finishes the book she is reading, Daddy will take her to the movies.

It may seem at first glance that sweeping the street is the cause, and money is the result. But in fact, this is a mistaken conclusion. Correctly speaking, one would say: the action of sweeping the street is the cause for the street being cleaned; the cleanness of the street is a stipulation for Mr. Smith receiving his wage, based on an agreement between employer and employee.

All actions have results that arise as a natural consequence. The natural result of sweeping the street is a clean street. In the contract between employer and employee, a stipulation is added to this natural result, so that sweeping the street also brings about a payment of money. This is a man-made, or artificial, law. However, money is not the natural result of sweeping the street: some people may sweep a street and get no money for it, while many other people receive wages without having to sweep streets. Money is a socially contrived or artificial condition. Many contemporary social problems result from confusion between the natural results of actions and the human stipulations added to them. People begin to think that a payment of money really is the natural result of sweeping a street, or, to use another example, that a good wage, rather than medical knowledge, is the natural result of studying medicine.

As for Little Suzie, it may seem that completing the book is the cause, and going to the movies with Dad is the result. But in fact finishing the book is simply a stipulation on which going to the movies is based. The true result of reading the book is obtaining knowledge.

Expanding on these examples, if Mr. Smith's work is directed solely by tanha, all he wants is his $500, not the cleanness of the street. In fact, he doesn't want to sweep the street at all, but, since it is a condition

for receiving his wage, he must. As for Little Suzie, if her true desire is to go to the movies (not to read the book), then reading will afford no satisfaction in itself; she only reads because it is a condition for going to the movies.

When people work solely out of tanha, their true desire is for consumption, not action. Their actions - in this case, sweeping and reading - are seen as means of obtaining the objects of desire - the salary and a trip to the movies. When they work with chanda, on the other hand, Mr. Smith takes pride in (i.e. desires) the cleanness of the street and little Suzie wants the knowledge contained in the book. With chanda, their desire is for action and the true results of that action. Cleanness is the natural result of sweeping the street and knowledge is the natural result of reading the book. When the action is completed, the result naturally and simultaneously arises. When Mr. Smith sweeps the street, a clean street ensues, and it ensues whenever he sweeps. When Little Suzie reads a book, knowledge arises, and it arises whenever she reads the book. With chanda, work is intrinsically satisfying because it is itself the achievement of the desired result.

Thus, the objective of chanda is action and the good result which arises from it. When their actions are motivated by chanda, Mr. Smith applies himself to sweeping the street irrespective of his monthly wage, and little Suzie will read her book even without Daddy having to promise to take her to the movies. (In reality, of course, most people do work for the wages, which are a necessity, but we also have the choice to take pride in our work and strive to do it well, which is chanda, or to do it perfunctorily simply for the wage. Thus, in real life situations, most people are motivated by varying degrees of both tanha and chanda.)

As we have seen, actions motivated by chanda and actions motivated by tanha give rise to very different results, both objectively and ethically. When we are motivated by tanha and are working simply to attain an unrelated object or means of consumption, we may be tempted to attain the object of desire through other means which involve less effort. If we can obtain the objective without having to do any work at all, even better. If it is absolutely necessary to work for the objective, however, we will only do so reluctantly and perfunctorily.

The extreme result of this is criminal activity. If Mr. Smith wants money but has no desire (chanda) to work, he may find working for the money intolerable and so resort to theft. If Little Suzie wants to go to the movies, but can't stand reading the book, she may steal money from her mother and go to the movies herself.

With only tanha to get their salary but no chanda to do their work, people will only go about the motions of performing their duties, doing just enough to get by. The result is apathy, laziness and poor workmanship. Mr. Smith simply goes through the motions of sweeping the street day by day until pay day arrives, and Little Suzie reads her book simply to let Daddy see that she has finished it, but doesn't take in anything she has read, or she may cheat, saying she has read the book when in fact she hasn't.

When sloppiness and dishonesty of this type arise within the workplace, secondary checks must be established to monitor the work. These measures address the symptoms but not the cause, and only add to the complexity of the situation. For example, it may be necessary to install a supervisor to inspect Mr. Smith's work and check his hours; or Little Suzie's brother may have to look in and

check that she really is reading the book. This applies to employers as well as employees: workers' tribunals must be established to prevent greedy or irresponsible employers from exploiting their workers and making them work in inhumane conditions or for unfair wages. When tanha is the motivating force, workers and employers are trapped in a game of one-upmanship, with each side trying to get as much for themselves as they can for the least possible expense.

Tanha is escalated to a considerable extent by social influences. For instance, when the owners of the means of production are blindly motivated by a desire to get rich for as little outlay as possible, it is very unlikely that the workers will have much chanda. They will be more likely to follow the example of their employers, trying to get as much as they can for as little effort as possible. This tendency can be seen in the modern work place. It seems, moreover, that the more affluent a society becomes, the more this tendency is produced - the more we have, the more we want. This is a result of the unchecked growth of tanha and the lack of any viable alternative. Meanwhile, the values of inner contentment and peace of mind seem to have been all but lost in modern society.

In rare cases, however, we hear of employers and employees who do work together with chanda. This happens when the employer is responsible, capable and considerate, thus commanding the confidence and affection of employees, who in return are harmonious, diligent, and committed to their work. There have even been cases of employers who were so caring with their employees that when their businesses failed and came close to bankruptcy, the employees sympathetically made sacrifices and worked as hard as possible to make the company profitable again. Rather than making demands for compensation, they were willing to take a cut in wages.

Production and Non-production

The word "production" is misleading. We tend to think that through production new things are created, when in fact it is merely changes of state which are effected. One substance or form of energy is converted into another. These conversions entail the creation of a new state by the destruction of an old one. Thus production is always accompanied by destruction. In some cases the destruction is acceptable, in others it is not. Production is only truly justified when the value of the thing produced outweighs the value of that which is destroyed. In some cases it may be better to refrain from production. This is invariably true for those industries whose products are for the purpose of destruction. In weapons factories, for example, non-production is always the better choice. In industries where production entails the destruction of natural resources and environmental degradation, non-production is sometimes the better choice. To choose, we must distinguish between production with positive results and production with negative results; production that enhances well-being and that which destroys it.

In this light, non-production can be a useful economic activity. A person who produces very little in materialistic terms may, at the same time, consume much less of the world's resources and lead a life that is beneficial to the world around him. Such a person is of more value than one who diligently consumes large amounts of the world's resources while manufacturing goods that are harmful to society. But modern economics could never make such a distinction; it would praise a person who produces and consumes (that is, destroys) vast amounts more than one who produces and consumes

(destroys) little.

In the economics of the industrial era the term production has been given a very narrow meaning. It is taken to relate only to those things that can be bought and sold - a bull fight, where people pay money to see bulls killed, is seen as contributing to the economy, while a child helping an elderly person across the street is not; a professional comedian telling jokes on stage, relaxing his audience and giving them a good time, is taken to be economically productive because money changes hands, while an office worker with a very cheerful disposition is not considered to have produced anything by his cheerfulness toward those around him. Nor is there any accounting of the economic costs of aggressive action and speech that continually create tension in the work place, so that those affected have to find some way to alleviate it with amusements, such as going to see a comedian.

Competition and Cooperation

Modern economics is based on the assumption that it is human nature to compete. Buddhism, on the other hand, recognizes that human beings are capable of both competition and cooperation.

Competition is natural: when they are striving to satisfy the desire for pleasure - when they are motivated by tanha - people will compete fiercely. At such times they want to get as much as possible for themselves and feel no sense of sufficiency or satisfaction. If they can obtain the desired object without having to share it with anyone else, so much the better. Inevitably, competition is intense; this is natural for the mind driven by tanha.

This competitive instinct can be redirected to induce cooperation. One might unite the members of a particular group by inciting them to compete with another group. For example, corporate managers sometimes rally their employees to work together to beat their competitors. But this cooperation is based entirely on competition. Buddhism would call this "artificial cooperation."

True cooperation arises with the desire for well-being - with chanda. Human development demands that we understand how tanha and chanda motivate us and that we shift our energies from competition towards cooperative efforts to solve the problems facing the world and to realize a nobler goal.

Choice

"Whether a given want is a true need, a fanciful desire, or a bizarre craving is of no matter to economics. Nor is it the business of economics to judge whether such wants should be satisfied(4)," say the economics texts, but from a Buddhist perspective the choices we make are of utmost importance, and these choices require some qualitative appreciation of the options available. Choice is a function of intention, which is the heart of kamma, one of Buddhism's central teachings. The influence of kamma affects not only economics but all areas of our lives and our social and natural environment. Economic decisions, or choices, which lack ethical reflection are bad kamma - they are bound to bring undesirable results. Good economic decisions are those based on an awareness of the costs on the individual, social and environmental levels, not just in terms of production and consumption. These economic decisions are kamma. Every time an economic decision is made, kamma is made, and the process of fruition is immediately set in motion, for better or for worse, for

the individual, for society and the environment. Thus it is important to recognize the qualitative difference between different courses of action and to make our choices wisely.

Life Views

I would now like to take a step back and look at economics from a somewhat wider perspective. We have discussed the various economic activities. We may now ask: what is the purpose of these activities? What are we striving for in all this buying and selling, producing and consuming? Or we may ask an even grander question: What indeed is the purpose of life?

Everybody holds views on these matters, although most of us are unconscious of them. Buddhist teachings stress that these views exert a tremendous influence on our lives. The Pali word for view is //ditthi//. This term covers all kinds of views on many different levels - our personal opinions and beliefs; the ideologies, religious and political views espoused by groups; and the attitudes and world-views held by whole cultures and societies.

Views lead to ramifications far beyond the realm of mental states and intellectual discourse. Like ethics, views are linked to the stream of causes and conditions. They are "subjective" mental formations that inevitably condition events in "objective" reality. On a personal level, one's world-view affects the events of life. On a national level, political views and social mores condition society and the quality of day-to-day life.

The Buddha warned that views are potentially the most dangerous of all mental conditions. Unskillful views can wreak unimaginable damage. The violence of the Crusades,

Nazism and Communism, to name just three disastrous fanatical movements, were fuelled by extremely unskillful views. Skillful views, on the other hand, are the most beneficial of mental conditions. As the Buddha said: "Monks, I see no other condition which is so much a cause for the arising of as yet unarisen unskillful conditions, and for the development and fruition of unskillful conditions already arisen, as wrong view..."(5)

This begs the question: what view of life is behind modern economics? Is it a skillful or an unskillful one? At the risk of oversimplifying, let us say that the goal of modern life is to find happiness. This view is so pervasive in modern societies that it is rarely even recognized, let alone examined or questioned. The very concept of "progress" - social, economic, scientific and political - assumes that society's highest goal is to reach a state where everyone will be happy. The United States Declaration of Independence poetically embodies this ideal by asserting mankind's right to "life, liberty and the pursuit of happiness."

While certainly a good-hearted aspiration, the view that happiness is the goal of life betrays a fundamental confusion about the truth of life. "Happiness" is never more than an ill-defined, elusive quality. Many people equate happiness with sense pleasure and the satisfaction of their desires. For these people, happiness remains a remote condition, something outside themselves, a future prize that must be pursued and captured. But happiness cannot be obtained through seeking, only through bringing about the causes and conditions which lead to it, and these are personal and mental development.

From the Buddhist point of view, people often confuse tanha - their restless craving for satisfaction and

pleasure - with the pursuit of happiness. This is indeed an unskillful view, because the craving of tanha can never be satisfied. If the pursuit of happiness equals the pursuit of the objects of tanha, then life itself becomes a misery. To see the consequences of this unfortunate view, one need only witness the depression and angst of the citizens in so many modern cities filled with limitless distractions and pleasure centres. Rather than leading to contentment and well-being, the pursuit of happiness so often leads to restlessness and exhaustion in the individual, strife in society and unsustainable consumption of the environment.

By contrast, the Buddhist view of life is much less idealistic but much more practical. The Buddha said simply, "There is suffering.(6)" This was the first of his Four Noble Truths, the central tenets of Buddhism. He went on to describe what suffering is: "Birth is suffering; old age is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; separation from the loved is suffering; getting what you don't want is suffering; not getting what you want is suffering..."

There is little question that these things exist in life and they are all unpleasant, but the tendency of our society is to deny them. Death in particular, is rarely thought or spoken about as a personal inevitability. Denying these things, however, does not make them go away. This is why the Buddha said that suffering is something that should be recognized. The first Noble Truth is the recognition that all things must pass and that ultimately there is no security to be had within the material world. This is the kind of truth the Buddha urged people to face - the painfully obvious and fundamental facts of life.

The second Noble Truth explains the cause of suffering.

The Buddha said that suffering is caused by craving based on ignorance (that is, tanha). In other words, the cause of suffering is an internal condition. We may ask, "Does craving cause old age?": it is not craving that causes old age, but rather craving for youth which makes old age a cause of suffering. Old age is inevitable; craving is not. The Buddha said that craving can be eliminated, which brings us to the third Noble Truth, which concerns the cessation of suffering. With the complete and utter abandonment of craving, suffering ceases. But how to do that? In the fourth Noble Truth the Buddha tells us how. It is the Noble Eightfold Path for the cessation of suffering, through training of body, speech and mind in accordance with the Buddhist code of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

It is fairly obvious from the Four Noble Truths that the Buddhist view of life is very much at odds with the view common to modern societies. Whereas Buddhism says "There is suffering," modern societies say, "There is happiness, and I want it now!" The implications of this simple shift in perception are enormous. A society that views the purpose of life as the pursuit of happiness is one that is recklessly pursuing some future dream. Happiness is seen as something that is inherently lacking and must be found somewhere else. Along with this view comes dissatisfaction, impatience, contention, an inability to deal with suffering, and a lack of attention to the present moment.

On the other hand, with a view of life that appreciates the reality of suffering, we pay more attention to the present moment so that we can recognize problems when they arise. We cooperate with others to solve problems, rather than competing with them to win happiness. Such a view also influences our economic choices. Our

production and consumption are geared less toward the pursuit of sense gratification (tanha) and more toward relieving suffering (chanda). If this Buddhist view were taken up on a national or global scale, rather than seeking to satisfy every demand, our economies would strive to create a state free of suffering, or a state which is primed for the enjoyment of happiness (just as a healthy body is one which is primed to enjoy happiness).

Only through understanding suffering can we realize the possibility of happiness. Here Buddhism makes a distinction between two kinds of happiness: dependent happiness and independent happiness. Dependent happiness is happiness that requires an external object. It includes any happiness contingent on the material world, including wealth, family, honour and fame. Dependent happiness, being dependent on things that can never be ours in an ultimate sense, is fickle and uncertain.

Independent happiness, on the other hand, is the happiness that arises from within the mind that has been trained and has attained some degree of inner peace. Such a happiness is not dependent on externals and is much more stable than dependent happiness.

Dependent happiness leads to competition and conflict in the struggle to acquire material goods. Any happiness arising from such activity is a contentious kind of happiness. There is, however, a third kind of happiness which, while not as exalted as the truly independent kind, is nevertheless more skillful than the contentious kind. It is a happiness that is more altruistically based, directed toward well-being and motivated by goodwill and compassion. Through personal development, people can appreciate this truer kind of happiness - the desire to bring happiness to others (which in Buddhism we call //metta//). With this kind of happiness, we can

experience gladness at the happiness of others, just as parents feel glad at the happiness of their children. This kind of happiness might be called "harmonious happiness," as distinct from the contentious kind of happiness. It is less dependent on the acquisition of material goods and arises more from giving than receiving. Although such happiness is not truly independent, it is much more skilful than the happiness resulting from selfish acquisition.

The most assured level of happiness is the liberation resulting from enlightenment, which is irreversible. But even to train the mind, through study and meditation practice, to achieve some inner contentment is a powerful antidote to the dissatisfaction of the consumer society. And with the clarity of inner calm comes an insight into one of life's profound ironies: striving for happiness, we create suffering; understanding suffering, we find peace.

CHAPTER FOUR

The Role of Wealth in Buddhism

Although Buddhism has been characterized as an ascetic religion, asceticism was in fact experimented with and rejected by the Buddha before he attained enlightenment. As far as Buddhism is concerned, the meaning of the word 'asceticism' is ambiguous and should not be used without qualification.

The term 'poverty' is also misleading. The familiar Buddhist concepts are rather contentment (//santutthi//) or limited desires (//appicchata//). Poverty (//dadiddiya//) is in no place praised or encouraged in Buddhism. As the Buddha said, "For householders in this world, poverty is suffering(1)"; Woeful in the world is

poverty and debt."(2)

In fact, the possession of wealth by certain people is often praised and encouraged in the Pali Canon, indicating that wealth is something to be sought after. Among the Buddha's lay disciples, the better known, the most helpful, and the most often praised were in large part wealthy persons, such as Anathapindika.

Even for the monks, who are not expected to seek wealth, to be a frequent recipient of offerings was sometimes regarded as a good quality. The monk Sivali, for example, was praised by the Buddha as the foremost of those "who are obtainers of offerings." However, these remarks must be qualified.

The main theme in the Scriptures is that it is not wealth as such that is praised or blamed but the way it is acquired and used. For the monks, as mentioned above, it is not acquisition as such that is blamed, nor poverty that is praised. Blameworthy qualities are greed for gain, stinginess, grasping, attachment to gain and hoarding of wealth. Acquisition is acceptable if it is helpful in the practice of the Noble Path or if it benefits fellow members of the Order.

On the other hand, this does not mean that monks are encouraged to own possessions. As long as it is allowed by the Vinaya, or monastic code, gain is justifiable if the possessions belong to the monastic community, but if a monk is rich in personal possessions, it is evidence of his greed and attachment and he cannot be said to conform to Buddhist principles. The right practice for monks is to own nothing except the basic requisites of life. Here the question is not one of being rich or poor, but of having few personal cares, easy mobility, the spirit of contentment and few wishes, and, as the monk's life is dependent for material support on other

people, of making oneself easy to support. With high mobility and almost no personal cares, monks are able to devote most of their time and energy to their work, whether for their individual perfection or for the social good.

> "The monk is content with sufficient robes to protect the body and sufficient alms-food for his body's needs. Wherever he may go he takes just these with him, just as a bird on the wing, wherever it may fly, flies only with the load of its wings."(3)

Thus, it is contentment and paucity of wishes accompanied by commitment to the development of the good and the abandonment of evil that are praised. Even contentment and paucity of wishes are to be qualified, that is, they must be accompanied by effort and diligence, not by complacency and idleness. The monk contents himself with whatever he gets so that he can devote more of his time and energy to his own personal development and the welfare of others. In other words, while it may be good for a monk to gain many possessions, it is not good to own or to hoard them. It is good rather to gain much, and give much away.

> "Furthermore, monks, he is content with whatever necessities, be it robes, alms-food, shelter or medicines, he obtains. Furthermore, monks, he is continually stirring up effort to eliminate bad qualities, making dogged and vigorous progress in good things, and never throwing off his obligations."(4)

* * *

> "One is the road that leads to wealth,
> another the road that leads to Nibbana.
> If a monk, disciple of the Buddha, has
> learned this, he will yearn not for
> honour, but will foster solitude."(5)

For the laity, as mentioned above, there is no instance in which poverty is encouraged. On the contrary, many passages in the Scriptures exhort lay people to seek and amass wealth in rightful ways. Among the good results of good //kamma//, one is to be wealthy(6). What is blamed in connection with wealth is to earn it in dishonest ways. Worthy of blame also is the one who, having earned wealth, becomes enslaved by it and creates suffering as a result of it. No less evil and blameworthy than the unlawful earning of wealth is to accumulate riches out of stinginess, and not to spend it for the benefit and well-being of oneself, one's dependents, or other people. Again, squandering wealth foolishly or indulgently, or using it to cause suffering to other people, is also criticized:

> "Monks, if people knew, as I know, the
> fruits of sharing gifts, they would not
> enjoy their use without sharing them, nor
> would the taint of stinginess obsess the
> heart. Even if it were their last bit,
> their last morsel of food, they would not
> enjoy its use without sharing it if there
> was someone to share it with."(7)

Good and praiseworthy wealthy people are those who seek wealth in rightful ways and use it for the good and happiness of both themselves and others. Accordingly, many of the Buddha's lay disciples, being wealthy, liberally devoted much or most of their wealth to the support of the sangha and to the alleviation of poverty and suffering. For example, the millionaire

Anathapindika is said in the Commentary on the Dhammapada to have spent a large amount of money every day to feed hundreds of monks as well as hundreds of the poor. Of course, in an ideal society, under an able and righteous ruler or under a righteous and effective administration, there would be no poor people, as all people would be at least self-sufficient, and monks would be the only community set apart to be sustained by the material surplus of the lay society.

Thus, contrary to the popular image of Buddhism as a religion of austerity, Buddhist teachings do acknowledge the role of material comfort in the creation of happiness. However, Buddhism aims at the development of human potential and, in this regard, material wealth is considered secondary. A lucrative economic activity that is conducive to well-being can contribute to human development - the accumulation of wealth for its own sake cannot.

Right Livelihood

Right Livelihood is one factor on the Noble Eightfold Path. It is not determined by the amount of material wealth it produces, but rather by the well-being it generates. Many livelihoods which produce a surplus of wealth simply cater to desires rather than providing for any true need.

For the individual, the objective of livelihood is to acquire the four necessities or requisites of human existence: food, clothing, shelter and medicine. Again, the acquisition of these four requisites, be it in sufficient amount or in surplus, is not the ultimate objective. The four requisites are merely a foundation upon which efforts to realize higher objectives can be based.

Some people are content with few possessions and need only a minimum to devote their energies to mental and spiritual development. Others cannot live happily on such a small amount; they are more dependent on material goods. As long as their livelihood does not exploit others, however, Buddhism does not condemn their wealth. Moreover, people who are charitably inclined can use their wealth in ways that are beneficial for society as a whole.

In opposition to contemporary urban values, Buddhism does not measure a person's or nation's worth by material wealth. Nor does it go to the opposite extreme, as do Marxist thinkers, and condemn the accumulation of wealth as an evil in and of itself. Instead, Buddhism judges the ethical value of wealth by the ways in which it is obtained, and the uses to which it is put.

Miserliness

Obtaining wealth in immoral ways and using it to harmful ends are two evils associated with wealth. A third is hoarding wealth - refusing to either share one's wealth or put it to good use. In this story, the Buddha recounts the evils of miserliness:

At one time, King Pasenadi of Kosala visited the Buddha. The King told the Buddha that a rich old miser had recently died leaving no heir to his huge fortune, and the King had gone to oversee the transfer of the miser's wealth into the kingdom's treasury.

King Pasenadi described the amount of wealth he had to haul away: eight million gold coins, not to mention the silver ones, which were innumerable. And, he said, when the old miser was alive he had lived on broken rice and

vinegar, dressed in three coarse cloths sewn together, used a broken-down chariot for transport and shaded himself with a sunshade made of leaves.

The Buddha remarked:

> "That is how it is, Your Majesty. The foolish man, obtaining fine requisites, supports neither himself nor his dependents, his father and mother, wife and children, his servants and employees, his friends and associates, in comfort. He does not make offerings, which are of great fruit, and which are conducive to mental well-being, happiness and heaven, to religious mendicants. That wealth unconsumed and unused by him is confiscated by Kings, stolen by thieves, burnt by fire, swept aside by floods, or inherited by unfavoured relatives. His wealth, accumulated and not used, disappears to no purpose. His wealth is like a forest pool, clear, cool and fresh, with good approaches and shady setting, in a forest of ogres. No-one can drink, bathe in or make use of that water.
>
> "As for the wise man, having obtained fine requisites, he supports himself, his mother and father, his wife and children, his servants and employees, and his friends and associates comfortably, sufficiently. He makes offerings, which are of great fruit, and which are conducive to mental well-being, happiness and heaven, to religious mendicants. The wealth that he has so rightly used is not confiscated by Kings, thieves cannot steal it, fire cannot burn it, floods cannot carry it away, unfavoured relatives cannot appropriate it. The wealth rightly used by him is put to use, it does not disappear in vain. His wealth is like a forest pool not far from a village or town, with cool, clear, fresh water, good approaches and shady setting. People can freely drink of that water, carry it away,

bathe in it, or use it as they please.

"The evil person, obtaining wealth, neither uses it nor lets others use it, like a forest pool in a haunted forest - the water cannot be drunk and nobody dares to use it. The wise man, obtaining wealth, both uses it and puts it to use. Such a person is exemplary, he supports his relatives and is blameless. He attains to heaven."(8)

* * *

"Your majesty, those people who, having obtained vast wealth, are not intoxicated by it, are not led into heedlessness and reckless indulgence which endangers others, are very rare in this world. Those who, having obtained much wealth, are intoxicated by it, led into heedlessness and reckless indulgence which endangers others, are truly of far greater number."(9)

Elsewhere in the Scriptures, the miserly person is likened to a bird called the "mayhaka" bird, which lives in the fig tree. While all the other birds flock to the tree and eat its fruits, all the mayhaka bird can do is stand there calling out "mayham, mayham" ("mine, mine").(10)

To sum up, harmful actions associated with wealth can appear in three forms: seeking wealth in dishonest or unethical ways; hoarding wealth for its own sake; and using wealth in ways that are harmful.

Knowing Wealth's Limitations

Wealthy people with virtue use their wealth to perform good works for themselves and others, but the truly wise

also understand that wealth alone cannot make them free. In the passages below, the Buddha expounds on the limitations of wealth and exhorts us to strive for that which is higher than material possessions.

> "Actions, knowledge, qualities, morality and an ideal life: these are the gauges of a being's purity, not wealth or name."(11)

> "I see beings in this world who are wealthy: instead of sharing their wealth around, they become enslaved by it; they hoard it and demand more and more sensual gratification.

> "Kings conquer whole lands, reigning over realms that stretch from ocean to ocean, yet they are not content with simply this shore - they want the other side as well. Both Kings and ordinary people must die in the midst of want, never reaching an end to desire and craving. With craving unfulfilled, they cast off the body. There is no satisfying the desires for sense objects in this world.

> "Relatives let down their hair and grieve over deceased loved ones, wailing, 'Oh, our loved one has passed away from us.' They wrap the body in a cloth, set it upon the funeral pyre and cremate it; the undertakers take sticks and poke the body until it is wholly burnt. All the deceased can take with them is a single cloth, all wealth is left behind.

> "When it is time to die, no-one, neither relative nor friend, can forestall the inevitable. Possessions are carried off by the heirs while the deceased fares according to his kamma. When it is time to die, not one thing can you take with you, not even children, wife (or husband), wealth or land. Longevity cannot be obtained through wealth, and old age cannot be

bought off with it. The wise say that life is short, uncertain and constantly changing.

"Both the rich and poor experience contact with the realm of senses; both the foolish and the wise experience contact also. But the foolish person, through lack of wisdom, is overwhelmed and stricken by it. As for the wise man, even though he experiences contact he is not upset. Thus, wisdom is better than wealth, because it leads to the highest goal in life."(12)

Mental attitude to wealth

A true Buddhist lay person not only seeks wealth lawfully and spends it for constructive purposes, but also enjoys spiritual freedom, not being attached to it, infatuated by it or enslaved by it. This is the point where the mundane and the transcendent meet. The Buddha classifies lay people (//kamabhogi//, those who partake in sense pleasures) into various levels according to lawful and unlawful means of seeking wealth, spending or not spending wealth for the happiness of oneself and others, and the attitude of greed and attachment or wisdom and spiritual freedom in dealing with wealth. The highest kind of person enjoys life on both the mundane and the transcendent planes as follows:

Mundane
1. Seeking wealth lawfully and honestly.
2. Seeing to one's own needs
3. Sharing with others and performing meritorious deeds.

Transcendent
4. Making use of one's wealth without greed, longing or infatuation, heedful of the dangers and possessed of the insight that sustains spiritual freedom.

Such a person is said to be a Noble Disciple, one who is progressing toward individual perfection. Of particular note here is the compatibility between the mundane and the transcendent spheres of life, which combine to form the integral whole of Buddhist ethics, which is only perfected when the transcendent sphere is incorporated.

In spite of its great utility, then, too much importance should not be given to wealth. Its limitations in relation to the realization of the goal of Nibbana, furthermore, should also be recognized. Though on the mundane level poverty is something to be avoided, a poor person is not completely deprived of means to do good for himself or society. The ten ways of making merit (See Appendix) may begin with giving, but they also include moral conduct, the development of mental qualities, the rendering of service, and the teaching of the Dhamma. Because of poverty, people may be too preoccupied with the struggle for survival to do anything for their own perfection, but when basic living needs are satisfied, if one is mentally qualified and motivated, there is no reason why one cannot realize individual perfection. While wealth as a resource for achieving social good can help create favourable circumstances for realizing individual perfection, ultimately it is mental maturity and wisdom, not wealth, that bring about its realization. Wealth mistreated and abused not only obstructs individual development, but can also be detrimental to the social good.

> "Wealth destroys the foolish, but not those who search for the Goal."(13)

A life that is free - one that is not overly reliant on material things - is a life that is not deluded by them. This demands a clear knowledge of the benefits and limitations of material possessions. Without such

wisdom, we invest all our happiness in material things, even though they can never lead to higher qualities of mind. In fact, as long as we remain attached to them, possessions will hinder even simple peace of mind. By their very nature, material things lack the ability to completely satisfy: they are impermanent and unstable, they cannot be ultimately controlled and must inevitably go to dissolution. Clinging onto them, we suffer needlessly. When we were born they were not born with us, and when we die we cannot take them along.

Used with wisdom, material goods can help relieve suffering, but used without wisdom, they only increase the burden. By consuming material goods with discrimination we can derive true value from them.

One who gains riches by diligent application to livelihood, and who puts that wealth to good use for himself and others, is said in Buddhism to be victorious in both this world and the next(14). When he is also possessed of the wisdom that leads to detachment (//nissarana-panna//), when he neither becomes enslaved by possessions nor carries them as a burden, when he can live cheerfully and unconfused without being spoiled by worldly wealth, he is even more commendable.

The Major Characteristics of Buddhist Economics

1) Middle Way economics: realization of true well-being

Buddhism is full of teachings referring to the Middle Way, the right amount and knowing moderation, and all of these terms may be considered as synonyms for the idea of balance or equilibrium. Knowing moderation is referred to in the Buddhist scriptures as //mattannuta//. Mattannuta is the defining characteristic of Buddhist economics. Knowing moderation

means knowing the optimum amount, how much is "just right." It is an awareness of that optimum point where the enhancement of true well-being coincides with the experience of satisfaction. This optimum point, or point of balance, is attained when we experience satisfaction at having answered the need for quality of life or well-being. Consumption, for example, which is attuned to the Middle Way, must be balanced to an amount appropriate to the attainment of well-being rather than the satisfaction of desires. Thus, in contrast to the classical economic equation of maximum consumption leading to maximum satisfaction, we have moderate, or wise consumption, leading to well-being.

2) Middle Way economics: not harming oneself or others

A further meaning of the term "just the right amount" is of not harming oneself or others. This is another important principle and one that is used in Buddhism as the basic criterion of human action, not only in relation to consumption, but for all human activity. Here it may be noted that in Buddhism, "not harming others" applies not only to human beings but to all that lives.

From a Buddhist perspective, economic principles are related to the three interconnected aspects of human existence: human beings, society and the natural environment. Buddhist economics must be in concord with the whole causal process and to do that it must have a proper relationship with all three of those areas, and they in turn must be in harmony and mutually supportive. Economic activity must take place in such a way that it doesn't harm oneself (by causing problems in society or imbalance in the environment).

At the present time there is a growing awareness in developing countries of environmental issues. People are

anxious about economic activities that entail the use of toxic chemicals and fossil fuels. Such activities are harmful to the health of individuals and to the welfare of society and the environment. They may be included in the phrase "harming oneself and harming others," and are a major problem for mankind.

CHAPTER FIVE

Teachings on Economics from the Buddhist Scriptures

The Buddhist teachings on economics are scattered throughout the Scriptures among teachings on other subjects. A teaching on mental training, for example, may include guidelines for economic activity, because in real life these things are all interconnected. Thus, if we want to find the Buddhist teachings on economics, we must extract them from teachings on other subjects.

Although the Buddha never specifically taught about the subject of economics, teachings about the four requisites - food, clothing, shelter and medicine - occur throughout the Pali Canon. In essence, all of the teachings concerning the four requisites are teachings on economics.

The Monastic Order

The Books of Discipline for the Monastic Order stipulate the attitude and conduct Buddhist monks and nuns are to adopt toward the four requisites. As mendicants, monks and nuns depend entirely on donations for their material needs. The Discipline lays down guidelines for a blameless life that is worthy of the support of the laity. A life dedicated to Dhamma study, meditation and teaching is Right Livelihood for monks and nuns.

The Discipline also contains standards and regulations for ensuring that the four requisites, once supplied to the Order, will be consumed in peace and harmony rather than contention and strife. Buddhist monks are forbidden from demanding special food or requisites. A monk must be content with little. In this passage, the Buddha instructs monks on the proper attitude toward the four requisites.

> A monk in this Teaching and Discipline is one content with whatever robes he is given and praises contentment with whatever robes are given. He does not greedily seek robes in unscrupulous ways. If he does not obtain a robe, he is not vexed; if he obtains a robe, he is not attached, not enamoured of it and not pleased over it. He uses that robe with full awareness of its benefits and its dangers. He has wisdom which frees him from attachment. Moreover, he does not exalt himself or disparage others on account of his contentment with whatever robes are offered. Any monk who is diligent, ardent, not given to laziness, who is fully aware and recollected in contentment with robes, is said to be stationed in the time-honoured lineage.
>
> Moreover, a monk is content with whatever alms-food he is given.....
>
> Moreover, a monk is content with whatever dwellings he is given.....
>
> Moreover, a monk is one who delights in developing skillful qualities and praises their development; he delights in abandoning unskillful qualities and praises their abandoning; he does not exalt himself nor disparage others on account of his delighting in skillful qualities and praising their development,

> nor on account of his abandoning of unskillful qualities and praising their abandoning. A monk who is diligent, ardent, not given to laziness, but fully aware and recollected in such development (//bhavana//) and abandoning (//pahana//) is said to be stationed in the time-honoured lineage.(1)

This passage shows the relationship between contentment with material possessions and effort - material requisites are used as a foundation for human development.

The monastic discipline exemplifies a life-style which makes use of the least possible amount of material goods. This is partly for practical reasons, to enable the Order to live in a way that does not overtax the community, and partly so that the monks can devote as much of their time and energy as possible in the study, practice and teaching of the Dhamma. It also enables them to live a life that is as independent of the social mainstream as possible, so that their livelihood is not at all geared to any socially valued gain. All Buddhist monks, be they Arahants (completely enlightened beings) or newly ordained monks, live their lives according to this same basic principle of a minimal amount of material possessions and an optimum of devotion to Dhamma practice.

To live happily without an abundance of material possessions, monks rely on //sila//, morality or good conduct. Note that each of the four types of good conduct mentioned below(2) calls upon another spiritual quality to perfect it:

> Restraint of behaviour (//patimokkha samvara sila//) means to live within the restraint of the Monastic Code of Discipline (Patimokkha); to refrain from that which is forbidden, and to practise according to that

which is specified, to diligently follow in all the training rules. This kind of //sila// is perfected through //saddha//, faith.

Restraint of the senses (//indriya samvara sila//) is accomplished by guarding over the mind so as not to let unskillful conditions, such as like, dislike, attachment or aversion, overwhelm it when experiencing any of the six kinds of sense impressions: sight, sound, smell, taste, sensation in the body or thought in the mind. This kind of //sila// is perfected through //sati//, mindfulness or recollection.

Purity of livelihood (//ajiva parisuddhi sila//) demands that one conduct one's livelihood honestly, avoiding ways of livelihood that are wrong. For a monk, this includes not bragging about superhuman attainments, such as meditation accomplishments or stages of enlightenment, or asking for special food when one is not sick; refraining from extortion, such as putting on a display of austerity to impress people into giving offerings; not fawning or sweet talking supporters; not hinting or making signs to get householders to make offerings; not threatening them or bullying them into making offerings; and not bartering with them, such as in giving something little and expecting much in exchange. This kind of //sila//, or purity, is perfected through //viriya//, effort.

Morality connected with requisites (//paccaya sannisita sila) means using the four requisites with circumspection, with an awareness of their true use and value, rather than using them out of desire. At meal time, this means eating food for the sake of good health, so that one is able to live comfortably enough to practise the Dhamma conveniently, not

eating to indulge in the sensual pleasure of eating. This kind of //sila// is perfected through //panna//, wisdom.

Householders

While much of the Buddha's teachings were directed towards monks, there is no indication anywhere in the Scriptures that the Buddha wanted householders to live like monks. Nor is there any indication that the Buddha wanted everybody to become monks and nuns. In establishing the order of monks and nuns, the Buddha created an independent community as an example of righteousness, a community that could nourish society with the Dhamma and provide a refuge for those who wished to live a life dedicated to Dhamma study.

Within this community there are both formal members and true members. The formal members are those who are ordained into the Buddhist Order as monks and nuns and who live superimposed, as it were, onto normal "householder society." The truly free members, however, are those of the Noble Order, both ordained and householders, who have experienced transcendent insight and are scattered throughout the regular society of unenlightened beings.

While the teachings in the Books of Discipline can be applied to the lives of householders, they are more directly related to monks. The monastic life is designed to be comfortable even when the four requisites are in low supply. In this regard, monks and nuns serve as living examples that life can be happy and fulfilling even when the four requisites are not plentiful.

Most lay people, however, see the four requisites as a basis on which to build more wealth and comfort. While

householders may seem to require more material goods than monks and nuns because of their demanding responsibilities, such as raising children and running a business, the fact remains that all of life's basic needs can be met by the four requisites.

Practical teachings on economic matters for householders are contained in the Books of Discourses, or Suttas. The Suttas recount the advice the Buddha gave to various people in various stations throughout his life. In the Suttas, the Buddha stresses four areas in which householders may relate skillfully to wealth:(3)

Acquisition - Wealth should not be acquired by exploitation, but through effort and intelligent action; it should be acquired in a morally sound way.

Safekeeping - Wealth should be saved and protected as an investment for the further development of livelihood and as an insurance against further adversity. When accumulated wealth exceeds these two needs, it may be used for creating social benefit by supporting community works.

Use - Wealth should be put to the following uses: 1) to support oneself and one's family; 2) to support the interests of fellowship and social harmony, such as in receiving guests, or in activities of one's friends or relatives; 3) to support good works, such as community welfare projects.

Mental attitude - Wealth should not become an obsession, a cause for worry and anxiety. It should rather be related to with an understanding of its true benefits and limitations, and dealt with in a way that leads to personal development.

The Buddha praised only those wealthy people who have

obtained their wealth through their own honest labour and used it wisely, to beneficial ends. That is, the Buddha praised the quality of goodness and benefit more than wealth itself. The common tendency (in Thailand) to praise people simply because they are rich, based on the belief that their riches are a result of accumulated merit from previous lives, without due consideration of the factors from the present life, contradicts the teachings of Buddhism on two counts: Firstly, it does not exemplify the Buddha's example of praising goodness above wealth; secondly it does not make use of reasoned consideration of the entire range of factors involved.

The present life is much more immediate and as such must be afforded more importance. Previous //kamma// determines the conditions of one's birth, including physical attributes, talents, intelligence and certain personality traits. While it is said to be a determining factor for people who are born into wealthy families, the Buddha did not consider birth into a wealthy family as such to be worthy of praise, and Buddhism does not place much importance on birth station. The Buddha might praise the good //kamma// which enabled a person to attain such a favourable birth, but since their birth into a wealthy station is the fruition of good past //kamma//, such people have been duly rewarded and it is not necessary to praise them further.

A favourable birth is said to be a good capital foundation which affords some people better opportunities than others. As for the unfolding of the present life, the results of previous //kamma// stop at birth, and a new beginning is made. A good "capital foundation" can easily degenerate. If it is used with care and intelligence it will lead to benefit for all concerned, but if one is deluded by one's capital foundation, or favourable situation, one will use it in a way that not only wastes one's valuable opportunities,

but leads to harm for all concerned. The important question for Buddhism is how people use their initial capital. The Buddha did not praise or criticize wealth; he was concerned with actions.

According to the Buddhist teachings, wealth should be used for the purpose of helping others; it should support a life of good conduct and human development. According to this principle, when wealth arises for one person, the whole of society benefits, and although it belongs to one person, it is just as if it belonged to the whole community. A wealthy person who uses wealth in this manner is likened to a fertile field in which rice grows abundantly for the benefit of all. Such people generate great benefit for those around them. Without them, the wealth they create would not come to be, and neither would the benefit resulting from it. Guided by generosity, these people feel moved to represent the whole of society, and in return they gain the respect and trust of the community to use their wealth for beneficial purposes.

The Buddha taught that a householder who shares his wealth with others is following the path of the Noble Ones:

> "If you have little, give little; if you own a middling amount, give a middling amount; if you have much, give much. It is not fitting not to give at all. Kosiya, I say to you, 'Share your wealth, use it. Tread the path of the noble ones. One who eats alone eats not happily.'"(4)

Some people adhere to the daily practice of not eating until they have given something to others. This practice was adopted by a reformed miser in the time of the Buddha, who said, "As long as I have not first given to others each day, I will not even drink water."(5)

When the wealth of a virtuous person grows, other people stand to gain. But the wealth of a mean person grows at the expense of misery for those around him. People who get richer and richer while society degenerates and poverty spreads are using their wealth wrongly. Such wealth does not fulfil its true function. It is only a matter of time before something breaks down - either the rich, or the society, or both, must go. The community may strip the wealthy of their privileges and redistribute the wealth in the hands of new "stewards," for better or for worse. If people use wealth wrongly, it ceases to be a benefit and becomes a bane, destroying human dignity, individual welfare and the community.

Buddhism stresses that our relationship with wealth be guided by wisdom and a clear understanding of its true value and limitations. We should not be burdened or enslaved by it. Rather, we should be masters of our wealth and use it in ways that are beneficial to others. Wealth should be used to create benefit in society, rather than contention and strife. It should be spent in ways that relieve problems and lead to happiness rather than to tension, suffering and mental disorder.

Here is a passage from the Scriptures illustrating the proper Buddhist attitude to wealth:

> "Bhikkhus, there are these three groups of people in this world. What are the three? They are the blind, the one-eyed, and the two-eyed.
>
> "Who is the blind person? There are some in this world who do not have the vision which leads to acquisition of wealth or to the increase of wealth already gained. Moreover, they do not have the vision which enables them to know what is skillful and what is unskillful... what is blameworthy and

what is not... what is coarse and what is refined... good and evil. This is what I mean by one who is blind.

"And who is the one-eyed person? Some people in this world have the vision which leads to the acquisition of wealth, or to the increase of wealth already obtained, but they do not have the vision that enables them to know what is skillful and what is not... what is blameworthy and what is not... what is coarse and what is refined... good and evil. This I call a one-eyed person.

"And who is the two-eyed person? Some people in this world possess both the vision that enables them to acquire wealth and to capitalize on it, and the vision that enables them to know what is skillful and what is not... what is blameworthy and what is not... what is coarse and what is refined... good and evil. This I call one with two eyes...

"One who is blind is hounded by misfortune on two counts: he has no wealth, and he performs no good works. The second kind of person, the one-eyed, looks about for wealth irrespective of whether it is right or wrong. It may be obtained through theft, cheating, or fraud. He enjoys pleasures of the senses obtained from his ability to acquire wealth, but as a result he goes to hell. The one-eyed person suffers according to his deeds.

"The two-eyed person is a fine human being, one who shares out a portion of the wealth obtained through his diligent labour. He has noble thoughts, a resolute mind, and attains to a good bourn, free of suffering. Avoid the blind and the one-eyed, and associate with the two-eyed."(6)

Government

The Buddha said "poverty is suffering in this world."(7) Here he speaks of the use of wealth by governments. Poverty and want, like greed (to which they are closely related) contribute to crime and social discontent.(8) Buddhism maintains that it is the duty of the government or the administrators of a country to see to the needs of those who are in want and to strive to banish poverty from the land. At the very least, honest work should be available to all people, trade and commerce should be encouraged, capital should be organized and industries monitored to guard against dishonest or exploitative practices. By this criteria, the absence of poverty is a better gauge of a government's success than the presence of millionaires.

It is often asked which economic or political system is most compatible with Buddhism. Buddhism does not answer such a question directly. One might say Buddhism would endorse whatever system is most compatible with it, but economic and political systems are a question of method, and methods, according to Buddhism, should be attuned to time and place.

What is the purpose of a government's wealth? Essentially, a government's wealth is for the purpose of supporting and organizing its citizen's lives in the most efficient and beneficial way possible. Wealth enables us to practise and to attain progressively higher levels of well-being. Wealth should support the community in such a way that people who live in it conduct good lives and are motivated to a higher good.

A political or economic system that uses wealth to these ends is compatible with Buddhism (subject to the

stipulation that it is a voluntary or free system rather than an authoritarian one). Specific systems are simply methods dependent on time and place, and can vary accordingly. For example, when the Buddha established the Order of monks as a specialized community, he set up rules limiting a monk's personal possessions. Most requisites were to be regarded as communal property of the Order.

The Buddha gave different teachings regarding wealth for householders or worldly society. In his day, there were two main political systems in India: some parts of the country were ruled by absolute monarchies, others were ruled by republican states. The Buddha gave separate teachings for each. This is characteristic of his teachings. Buddhism is not a religion of ideals and philosophy, but a religion of practice. The Buddha made his teaching applicable to the real life of the people in the society of the time.

If the Buddha had waited until he had designed a perfect society before he taught, he would have fallen into idealism and romanticism. Since the perfect society will always be a "hoped-for" society, the Buddha gave teachings that could be put to effect in the present time, or, in his words, "those truths which are truly useful."

For the monarchies, the Buddha taught the duties of a Wheel-Turning Emperor, exhorting rulers to use their absolute power as a tool for generating benefit in the community rather than a tool for seeking personal happiness. For the republican states, he taught the //aparihaniyadhamma// (See Appendix) - principles and methods for encouraging social harmony and preventing decline. In their separate ways, both these teachings show how a people can live happily under different political systems.

When the absolute monarchy reached its highest perfection in India, the Emperor Ashoka used these Buddhist principles to govern his empire. He wrote in the Edicts, "His Highness, Priyadassi, loved by the devas, does not see rank or glory as being of much merit, except that rank or glory is used to realize the following aim: 'Both now and in the future, may the people listen to my teaching and practise according to the principles of Dhamma.'"(9)

The ideal society is not one in which all people occupy the same station; such a society is in fact not possible. The ideal society is one in which human beings, training themselves in mind and intellect, although possessing differences, are nevertheless striving for the same objectives. Even though they are different they live together harmoniously. At the same time, it is a society which has a noble choice, a noble way out, for those so inclined, in the form of a religious life. (Even in the society of the future Buddha, Sri Ariya Metteyya, where everyone is said to be equal, there is still to be found the division of monks and laypeople.)

While absolute equality is impossible, governments should ensure that the four requisites are distributed so all citizens have enough to live on comfortably and can find honest work. Moreover, the economic system in general should lead to a harmonious community rather than to contention and strife, and material possessions used as a base for beneficial human development rather than as an end in themselves.

In one Sutta, the Buddha admonishes the Universal Emperor to apportion some of his wealth to the poor. The emperor is told to watch over his subjects and prevent abject poverty from arising(10). Here we see that

ethical economic management for a ruler or governor is determined by the absence of poverty in his domain, rather than by a surplus of wealth in his coffers or in the hands of a select portion of the population. When this basic standard is met, the teachings do not prohibit the accumulation of wealth or stipulate that it should be distributed equally.

With an understanding of the Buddhist perspective on social practice, those involved in such matters can debate which system is most compatible with Buddhism. Or they may opt to devise a new, more effective system. This might be the best alternative. However, it is a matter of practical application which is beyond the scope of this book.

The inner perspective

The Abhidhamma Pitaka contains the Buddha's more esoteric teachings. While the Abhidhamma does not directly address economics, it does have a strong indirect connection because it analyses the mind and its constituents in minute detail. These mental factors are the root of all human behaviour, including, of course, economic activity. Negative mental constituents such as greed, aversion, delusion and pride motivate economic activity as do the positive constituents such as non-greed, non-aversion and non-delusion, faith, generosity, and goodwill. In this respect, the Abhidhamma is a study of economics on its most fundamental level.

In a similar connection, the more esoteric practices of Buddhism, meditation in particular, relate indirectly but fundamentally to economics. Through meditation and mental training, we come to witness the stream of causes and conditions that begin as mental conditions and lead

to economic activity. With this insight, we can investigate our mental process and make sound ethical judgements. Meditation helps us to see how ethical and unethical behaviour are the natural consequence of the mental conditions which motivate them. Individual people, classes, races and nationalities are neither intrinsically good nor evil. It is rather our mental qualities that guide our behaviour toward the ethical and the unethical. Greed, hatred and delusion drive us to unethical acts. Wisdom and a desire for true well-being guide us to ethical behaviour and a good life.

With meditation, we gain perspective on our motivations; we sharpen our awareness and strengthen free will. Thus, when it comes to making economic decisions, decisions about our livelihood and consumption, we can better resist compulsions driven by fear, craving, and pride and choose instead a moral course that aims at true well-being. In this way, we begin to see how mental factors form the basis of all economic matters, and we realize that the development of this kind of mental discernment leads the way to true economic and human development.

Perhaps more importantly, through meditation training it is possible to realize a higher kind of happiness - inner peace, the independent kind of happiness. When we have the ability to find peace within ourselves we can use wealth, which is no longer necessary for our own happiness, freely for the social good.

Seeking and protecting wealth

The following Sutta offers teachings on livelihood for a householder with an emphasis on the benefits that arise from right livelihood.

At one time, the Brahmin Ujjaya went to visit the Buddha to ask his advice on how to gain prosperity through right livelihood. The Buddha answered by explaining the conditions that would lead to happiness in the present and in the future:

> "Brahmin, these four conditions lead to happiness and benefit in the present. They are, industriousness, watchfulness, good company and balanced livelihood.
>
> "And what is the endowment of industriousness (//utthanasampada//)? A son of good family supports himself through diligent effort. Be it through farming, commerce, raising livestock, a military career, or the arts, he is diligent, he applies himself, and he is skilled. He is not lazy in his work, but clever, interested. He knows how to manage his work, he is able and responsible: this is called the endowment of industriousness.
>
> "And what is the endowment of watchfulness (//arakkhasampada//)? A son of good family has wealth, the fruit of his own sweat and labour, rightly obtained by him. He applies himself to protecting that wealth, thinking, 'How can I prevent this wealth from being confiscated by the King, stolen by thieves, burnt by fire, swept away by floods or appropriated by unfavoured relatives?' This is called the endowment of watchfulness.
>
> "And what is good company (//kalyanamittata//)? Herein, a son of good family, residing in a town or village, befriends, has discourse with, and seeks advice from, those householders, sons of householders, young people who are mature and older people who are venerable, who are possessed of faith, morality, generosity, and wisdom. He studies and

emulates the faith of those with faith; he studies and emulates the morality of those with morality; he studies and emulates the generosity of those who are generous; he studies and emulates the wisdom of those who are wise. This is to have good company.

"And what is balanced livelihood (//samajivita//)? A son of good family supports himself in moderation, neither extravagantly nor stintingly. He knows the causes of increase and decrease of wealth, he knows which undertakings will yield an income higher than the expenditure rather than the expenditure exceeding the income. Like a person weighing things on a scale, he knows the balance either way ... If this young man had only a small income but lived extravagantly, it could be said of him that he consumed his wealth as if it were peanuts. If he had a large income but used it stintingly, it could be said of him that he will die like a pauper. But because he supports himself in moderation, it is said that he has balanced livelihood.

"Brahmin, the wealth rightly gained in this way has four pathways of decline. They are to be given to debauchery, drink, gambling, and association with evil friends. It is like a large reservoir with four channels going into it and four channels going out. If the channels going inward are closed off, and the channels going out opened up, and the rain does not fall in due season, that large reservoir can be expected only to decrease, not to increase...

"Brahmin, wealth so gained rightly has four pathways of prosperity. They are to refrain from debauchery, drink and gambling, and to associate with good friends, to be drawn to good people. It is like a large reservoir with four channels leading into it and four channels leading out. It the channels

> leading into it are opened up, and the channels leading out are closed off, and rain falls in due season, it can be expected that for this reservoir there will be only increase, not decrease...Brahmin, these four conditions are for the happiness and benefit of a young man in the present moment."(11)

The Buddha then went on to describe four conditions which lead to happiness and benefit in the future. In short, they are to possess the spiritual qualities of faith, morality, generosity and wisdom.

The Happiness of a Householder

The following teaching was given to the merchant Anathapindika. It is known simply as the four kinds of happiness for a householder:

> "Herein, householder, these four kinds of happiness are appropriate for one who leads the household life and enjoys the pleasures of the senses. They are the happiness of ownership, the happiness of enjoyment, the happiness of freedom from debt, and the happiness of blamelessness.
>
> "What is the happiness of ownership (//atthisukha//)? A son of good family possesses wealth that has been obtained by his own diligent labor, acquired through the strength of his own arms and the sweat of his own brow, rightly acquired, rightly gained. He experiences pleasure, he experiences happiness, thinking, 'I possess this wealth that has been obtained by my own diligent labor, acquired through the strength of my own arms and the sweat of my own brow, rightly acquired, rightly gained.' This is the happiness of ownership.

"And what is the happiness of enjoyment (//bhogasukha//)? Herein, a son of good family consumes, puts to use, and derives benefit from the wealth that has been obtained by his own diligent labor, acquired through the strength of his own arms and the sweat of his own brow, rightly acquired, rightly gained. He experiences pleasure, he experiences happiness, thinking, 'Through this wealth that has been obtained by my own diligent labor, acquired through the strength of my own arms and the sweat of my own brow, rightly acquired, rightly gained, I have derived benefit and performed good works.' This is called the happiness of enjoyment.

"And what is the happiness of freedom from debt (//ananasukha//)? Herein, a son of good family owes no debt, be it great or small, to anyone at all. He experiences pleasure and happiness, reflecting, 'I owe no debts, be they great or small, to anyone at all.' This is called the happiness of freedom from debt.

"And what is the happiness of blamelessnesss (//anavajjasukha//)? Herein, a noble disciple is possessed of blameless bodily actions, blameless speech, and blameless thoughts. He experiences pleasure and happiness, thinking, 'I am possessed of blameless bodily actions, blameless speech, and blameless thoughts.' This is called the happiness of blamelessness.

"When he realizes the happiness of being free from debt, he is in a position to appreciate the happiness of owning possessions. As he uses his possessions, he experiences the happiness of enjoyment. Clearly seeing this, the wise man, comparing the first three kinds of happiness with the last, sees that they are not worth a sixteenth part of the happiness that

arises from blameless behaviour."(12)

The Benefits of Wealth

In this passage, the Buddha explains to the merchant Anathapindika some of the benefits that can arise from wealth. Since the teachings are specific to an earlier time, the reader is advised to glean the gist of them and apply it to the modern day:

> "Herein, householder, there are five uses to which wealth can be put. They are:
>
> "With the wealth that has been obtained by his own diligent labour, acquired through the strength of his own arms and the sweat of his own brow, rightly acquired, rightly gained, the noble disciple supports himself comfortably, sufficiently, he applies himself to seeing to his own happiness in rightful ways. He supports his father and mother...wife and children, servants and workers comfortably, to a sufficiency, applying himself to their needs and their happiness as is proper. This is the first benefit to be obtained from wealth.
>
> "Moreover, with the wealth that has been obtained by his own diligent labor, acquired through the strength of his own arms and the sweat of his own brow, rightly acquired, rightly gained, the noble disciple supports his friends and associates comfortably, to a sufficiency, taking an interest in their happiness as is proper. This is the second benefit to be derived from wealth.
>
> "Moreover, with the wealth that has been obtained by his own diligent labor, acquired through the strength of his own arms and the sweat of his own brow,

rightly acquired, rightly gained, the noble disciple protects his wealth from the dangers of confiscation by kings, theft, fire, flood, and appropriation by unfavoured relatives. He sees to his own security. This is the third benefit to be derived from wealth.

"Moreover, with the wealth that has been obtained by his own diligent labor, acquired through the strength of his own arms and the sweat of his own brow, rightly acquired, rightly gained, the noble disciple makes the five kinds of sacrifice. They are: to relatives (supporting relatives); to visitors (receiving guests); to ancestors (offerings made in the name of ancestors); to the king (for taxes and public works); and to the gods (that is, he supports religion). This is another benefit to be derived from wealth.

"Moreover, with the wealth that has been obtained by his own diligent labor, acquired through the strength of his own arms and the sweat of his own brow, rightly acquired, rightly gained, the noble disciple makes offerings which are of the highest merit, which are conducive to mental well-being, happiness and heaven, to religious mendicants, those who live devoted to heedfulness, are established in patience and gentleness, are trained, calmed, and cooled of defilements. This is the fifth benefit to be obtained from wealth.

"Householder, there are these five benefits to be obtained from wealth. If wealth is used by a noble disciple in such a way that these five benefits are fulfilled, and if it should then become spent, that noble disciple can reflect thus: 'Whatever benefit is to be obtained from wealth, I have obtained. Now my wealth is spent.' That noble disciple experiences no distress on that account. And if, after that noble

disciple has used his wealth to provide these five benefits, that wealth should increase, that noble disciple reflects thus: 'Whatever benefit is to be obtained from my wealth I have already obtained. And now my wealth has increased.' That noble disciple is also not distressed on that account; he is distressed in neither case."(13)

Wealth and spiritual development

The Buddha taught that basic material needs must be met before spiritual development can begin. The following story(14) illustrates how hunger is both a cause of physical suffering and an obstacle to spiritual progress:

One morning while the Buddha was residing in the Jetavana monastery near the city of Savatthi, he sensed with his psychic powers that the spiritual faculties of a certain poor peasant living near the city of Alavi were mature enough for him to understand the teachings, and that he was ripe for enlightenment. So, later that morning, the Buddha set off walking to Alavi, some 30 //yojanas// (about 48km) away.

The inhabitants of Alavi held the Buddha in great respect, and on his arrival warmly welcomed him. Eventually a place was prepared for everyone to gather together and listen to a discourse. However, as the Buddha's particular purpose in going to Alavi was to enlighten this one poor peasant, he waited for him to arrive before starting to talk.

The peasant heard the news of the Buddha's visit and, since he had been interested in the Buddha's teaching for some time, he decided to go to listen to the discourse. But it so happened that one of his cows had

just disappeared and he wondered whether he should go and listen to the Buddha first and look for his cow afterwards, or to look for the cow first. He decided that he should look for the cow first and quickly set off into the forest to search for it. Eventually the peasant found his cow and drove it back to the herd, but by the time everything was as it should be, he was very tired. The peasant thought to himself, "Time is getting on, if I go back home first it will take up even more time. I'll just go straight into the city to listen to the Buddha's discourse." Having made up his mind, the poor peasant started walking into Alavi. By the time he arrived at the place set up for the talk, he was exhausted and very hungry.

When the Buddha saw the peasant's condition, he asked the city elders to arrange some food for the poor man, and only when the peasant had eaten his fill and was refreshed did the Buddha start to teach. While listening to the discourse the peasant realized the fruit of 'Stream Entry,' the first stage of enlightenment. The Buddha had fulfilled his purpose in travelling to Alavi.

After the talk was over, the Buddha bade farewell to the people of Alavi and set off back to the Jetavana monastery. During the walk back, the monks who were accompanying him started to discuss the day's events: "What was that all about? The Lord didn't quite seem himself today. I wonder why he got them to arrange food for the peasant like that, before he would agree to give his discourse."

The Buddha, knowing the subject of the monks' discussion, turned back towards them and started to explain his reasons, saying, "When people are overwhelmed and in pain through suffering, they are incapable of understanding religious teaching." The Buddha went on to say that hunger is the most severe of

all illnesses and that conditioned phenomena provide the basis for the most ingrained suffering. Only when one understands these truths will one realize the supreme happiness of Nibbana.

Buddhism considers economics to be of great significance - this is demonstrated by the Buddha having the peasant eat something before teaching him. Economists might differ as to whether the Buddha's investment of a 45 kilometer walk was worth the enlightenment of one single person, but the point is that not only is Right Livelihood one of the factors of the Eightfold Path, but that hungry people cannot appreciate the Dhamma. Although consumption and economic wealth are important, they are not goals in themselves, but are merely the foundations for human development and the enhancement of the quality of life. They allow us to realize the profound: after eating, the peasant listened to Dhamma and became enlightened. Buddhist economics ensures that the creation of wealth leads to a life in which people can develop their potentials and increase in goodness. Quality of life, rather than wealth for its own sake, is the goal.

APPENDIX

From the Scriptures

General

Two kinds of abundance (//vepulla//) A.I.93

1. Abundance of material things
2. Abundance of virtues or knowledge

Two kinds of happiness (//sukha//) A.I.80

1. Happiness dependent on material things
2. Happiness that is independent of material things; spiritual happiness

The eight worldly conditions (//lokadhamma//) A.IV.157

1. Gain
2. Loss
3. Honor
4. Obscurity
5. Praise
6. Blame
7. Happiness
8. Suffering

Personal practice

Ten bases of meritorious action (//punnakiriyavatthu//) D.A.III.999; Comp. 146

1. Generosity
2. Morality
3. Mental development
4. Humility
5. Service
6. Sharing merit
7. Rejoicing in the merit of others
8. Listening to the True Teaching
9. Teaching the True Teaching
10. Straightening out one's views

Four virtues of a good householder (//gharavasa-dhamma//) S.I.215; Sn.189

1. Honesty
2. Self-discipline
3. Forbearance
4. Generosity

Four pathways to ruin (//abhayamukha//) A.IV.283

1. Debauchery
2. Drunkenness
3. Gambling
4. Bad company

Five kinds of wrongful trade (//vanijja//) A.III.207

1. Trade in weapons
2. Trade human beings
3. Trade in flesh (animals for meat)
4. Trade in spirits (and drugs)
5. Trade in poison

The ten levels of householders (//kamabhogi// - those who enjoy sense pleasures) S.IV.331; A.V.176

1. Those who seek wealth unlawfully, and in so doing provide happiness neither for themselves nor for others; they do not share it and they perform no meritorious deeds.

2. Those who seek wealth unlawfully, and in so doing provide happiness for themselves, but not for others; they do not share it and they perform no meritorious deeds.

3. Those who seek wealth unlawfully, and in so doing

provide happiness for themselves; they share it with others and perform meritorious deeds.

4. Those who seek wealth both lawfully and unlawfully, and in so doing provide happiness neither for themselves nor for others; they do not share it and they do not perform meritorious deeds.

5. Those who seek wealth both lawfully and unlawfully, and in so doing provide happiness for themselves, but not for others; they do not share it and they perform no meritorious deeds.

6. Those who seek wealth both lawfully and unlawfully, and in so doing provide happiness for themselves, share it with others and perform meritorious deeds.

7. Those who seek wealth lawfully, and in so doing provide happiness neither for themselves nor for others; nor do they share it or perform meritorious deeds.

8. Those who seek wealth lawfully, and in so doing provide happiness for themselves, but not for others; they do not share it and they perform no meritorious deeds.

9. Those who seek wealth lawfully, and in so doing provide happiness for themselves and others; they share it and perform meritorious deeds - but they are still attached to and infatuated with their wealth, are heedless of its dangers, and lack the insight to achieve spiritual freedom.

10. Those who seek wealth lawfully, and in so doing provide happiness for themselves and others; they share it and perform meritorious deeds - moreover, they are not attached to or infatuated with their wealth, they are heedful of its dangers, and they possess the insight

that leads to spiritual freedom.

On wealth

Fourfold division of wealth (//bhogavibhaga//) D.III.188

1. One part to be used for conduct of daily life and fulfilling obligations
2-3. Two parts to be invested in expanding business enterprises
4. One part to be put aside for a rainy day

Five uses to which wealth can be put (//bhoga-adiya//) A.III.45

1. Comfortable support of oneself, one's family and dependants
2. Sharing with one's friends and associates
3. Investment against future misfortune
4. The fivefold offering
   a. To relatives
   b. To guests (in reception)
   c. To the departed (by dedicating merits)
   d. To the government (i.e., taxes etc.)
   e. To the deities (according to one's faith)
5. Support of spiritual teachers and virtuous monks

Five kinds of meanness (//macchariya//) D.III.234; A.III.271; Vbh. 357

1. Meanness as to dwelling place (begrudging a dwelling to others)
2. Meanness as to family (begrudging others' acquaintance with one's influential connections)
3. Meanness as to gain (begrudging or thwarting the

gains of others)
4. Meanness as to recognition (begrudging recognition or praise given to others)
5. Meanness as to knowledge or abilities (not sharing one's knowledge with others)

Social

Four bases of social harmony (//sangahavatthu//) D.III.152,232; A.II.32,248; A.IV.218,363

1. Generosity
2. Kindly speech
3. Service
4. Participation

Four bases of social harmony for a king (//raja-sangahavatthu//) S.I.76; A.II.42; IV.151; It.21; Sn.303; S.A.I.145; Sn.A.321

1. Shrewdness in agriculture
2. Shrewdness in promotion of government officials
3. Skilful bestowal of favours
4. Kindly and pleasing speech

Five ways an employer/master should serve his employees/servants D.III.189-192

1. By assigning them work in accordance with their capabilities
2. By giving them due wages
3. By providing care in times of sickness
4. By sharing occasional luxuries
5. By giving them holidays at suitable times

Five ways an employee/servant should serve his employer/master D.III.189-192

1. By getting up before him to work
2. By finishing work after him
3. By taking only what is given
4. By doing his work well
5. By spreading the good reputation of his employer

The Seven Conditions for Community Welfare (//aparihaniyadhamma//) D.II.73; A.IV.15

1. To hold regular and frequent meetings
2. To meet together in harmony, disperse in harmony, and conduct business and duties in harmony
3. To introduce no new ordinances, to break up no established ordinances, but to abide by the original principles
4. To honour and respect the elders and listen to their counsel
5. To honour the womenfolk of the community, not to abuse them.
6. To honour the shrines worshipped by the community and not to neglect the ceremonies to be conducted for them
7. To provide rightful protection, shelter and support for the //Arahants// (enlightened beings) and to welcome them to the community

The ten Virtues or Duties of a king (//rajadhamma//) J.V.378

1. Charity, generosity
2. Morality
3. Altruism
4. Honesty

5. Kindness
6. Self-control
7. Non-anger
8. Nonviolence
9. Forbearance
10. Uprightness

The Twelve Duties of a Universal Emperor
(//cakkavatti-vatta//) D.III.61

1. Rule by righteousness

Provision of ward and protection to:

2. Those in the Emperor's immediate circle
3. The armed forces
4. Governors and administrative officers
5. Royal dependants, civil servants
6. Brahmins, householders, craftsmen, traders
7. Town and country dwellers
8. Religious devotees
9. Beasts and birds
10. Prevention of wrongdoing in the Kingdom
11. Distribution of wealth to the poor
12. Seeking advice from sages, aspiring to greater virtue

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4. J.II 310

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4. D.III.226,296; A.V. 23
5. Dh. 75
6. See, for example, A.II.204 cf. the Culakammavibhanga Sutta in M.III.
7. It.18
8. S.I. 89-91
9. S.I. 74
10. J.III. 299-302
11. M.III. 262; S.I. 34,55. It is said that by 'action' here is meant 'Right Action', 'knowledge' is Right Thought and Right View, 'qualities' (dhamma) refers to the factors of samadhi, and morality refers to Right Speech and Right Livelihood.
12. M.II. 72-73; Thag. 776-784
13. Dh. 355
14. As in D.III. 181

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1. A.II.27
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3. D.III.188; A.V. 176-182
4. J.V. 382
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11. A.IV.281
12. A.II.69
13. A.III.45
14. Dh.A.III.262

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1. A.I.93
2. A.I.80
3. A.IV.157
4. D.A.III.999; Comp. 146
5. S.I.215; Sn.189
6. A.IV.283
7. A.III.207
8. S.IV.331; A.V.176
9. D.III.188
10. A.III.45
11. D.III.234; A.III.271; Vbh.357
12. D.III.152,232; A.II.32,248; A.IV.218,363
13. S.I.76; A.II.42; IV.151; It.21; Sn.303; S.A.I.145; Sn.A.321
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15. D.III.189-192
16. D.II.73; A.IV.15
17. J.V.378

18. D.III.61

D.= Digha Nikaya (3 vols)
A.= Anguttara Nikaya (5 vols)
S.= Samyutta Nikaya (5 vols)
Vin.= Vinaya Pitaka (5 vols)
Vism.= Visuddhimagga
Comp.= Compendium of Philosophy (Abhidhammatthasangaha)

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This book has been compiled from material in the following works by the author:

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2. "A way out of the Economic Bind on Thai Society" (//Tahng ork jahk rabop setthagit tee krorp ngum sungkhom thai//), published in Thai by the Buddhadhamma Foundation, translated by Bruce Evans.

3. Parts of the chapter called 'The Problem of Motivation', translated by Bruce Evans from the book //Buddhadhamma//.

4. The section on Right Livelihood, which makes up part of the chapter on morality (sila) from //Buddhadhamma//, translated by Bruce Evans.

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University of South Carolina Press, 1990, Colombia, S. Carolina.

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TITLE OF WORK: Buddhist Economics: A Middle Way for the Market Place
FILENAME: BUDDECON.ZIP
AUTHOR: Venerable P.A. Payutto
PUBLISHER'S ADDRESS: Buddhadhamma Foundation
87/126 Tesabahl Songkroh Rd,
Lad Yao, Chatuchak,
Bangkok 10900
THAILAND
COPYRIGHT HOLDER: Buddhadhamma Foundation (1994)
DATE OF PUBLICATION: 1994
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DATE OF BUDDHANET DISTRIBUTION: December, 1995
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Nairaatmya (inexistência da alma) e aniishvaratva (inexistência de Deus)

Budismo e religião comparada*
Helmuth von Glasenapp

Desde o séc. XVII, quando chegaram à Europa as primeiras notícias sobre o budismo, esta religião passou a ser constantemente objeto de atenção especial para todos os interessados que se ocuparam em estudos comparativos dos grandes credos do mundo. Isto se deve a diferentes razões. A biografia do Buda sempre possuiu um toque humano especial, que atraía fortemente a imaginação e a sensibilidade de pessoas sensíveis aos atos heróicos e sentimentos comovedores. Os nobres princípios do budismo ganharam em todas as épocas a admiração dos que crêem que o bem é inerente ao homem. Os historiadores se sentiram particularmente atraídos pelo destino mutável de um credo que, com o transcurso do tempo, ganhou muitos adeptos em diversos países do sul da Ásia, mas que, todavia, desapareceu em locais onde havia florescido durante séculos. É de especial interesse ver as variadas formas que assumiu esta religião durante todos os dois mil e quinhentos anos de sua existência, e, por sua vez, observar como se acomodou aos requerimentos de nações cujos nomes nem sequer foram conhecidos pelo seu fundador. Se se considerar as numerosas formas em que existe hoje o budismo, não se poderia deixar de dizer que neste sistema, que é unitário, quase todas as formas de vida religiosa encontraram expressão, desde os pensamentos austeros, moderados e serenos dos ascetas que buscavam a salvação, até o fervor altamente emocional de ardentes adoradores dos salvadores que redimem o mundo; desde as sublimes especulações dos místicos, até os rituais elaborados de magos que tratam de expulsar maus espíritos com a ajuda de sortilégios.

Desde o ponto de vista da filosofia da religião, o budismo merece um interesse especial pois põe em dúvida a asserção de Kant, de que a crença em Deus, na imortalidade da alma e a liberdade da vontade são as três grandes partes essenciais da dogmática de toda religião de primeira ordem. Por suposto, o Buda foi partidário do kiriavaada e um forte opositor de mestres que, como Gosaala Makkhaliputta,

disseram: "Não há tal coisa como o esforço, o trabalho, o poder, a energia ou a força humana: todas as coisas já estão determinadas de forma inalterável".

Porém, no que diz respeito às outras duas questões, o budismo tem um postura bastante própria, que contrasta por inteiro com o hinduismo, cristianismo, islamismo e outras crenças, já que o budismo não reconhece nem a existência de almas que existam permanentemente, nem a de um criador ou governante do universo. Esta é uma conseqüência lógica de sua concepção filosófica fundamental. Como doutrina do /devenir/ e do fluxo ininterrupto, o budismo não pode aceitar a idéia de substâncias inalteráveis: assim como, segundo o budismo, não existe uma matéria que em si mesma seja eterna, mesmo que possa mudar suas formas vez que outra, da mesma maneira, não pode haver alma individual com vida eterna que assuma uma nova envoltura material no curso de sua reencarnação. E, assim como não há uma personalidade eterna, tampouco pode haver uma personalidade divina, que permaneça como um pólo imutável no meio de fenômenos mutáveis. A única força permanente na qual crê o budismo é a lei que governa o universo e, a partir de elementos de existência, forma conjuntos de caráter transitório que se dissolvem uma e outra vez para serem substituídos por outros.

Mesmo que o budismo negue a existência de almas permanentes, não nega a continuidade da vida individual depois da morte. A idéia básica de sua concepção é que a morte significa o fim de certo indivíduo A, pois as partes componentes que haviam se unido para formá-lo se dissolveram, porém as forças morais que um homem ou outro ser produziram em sua vida, convertem-se na causa de um novo indivíduo B que é, por assim dizer, o herdeiro das ações de A, de tal forma que merece compensação pelas suas boas ações e castigo pelas suas más ações. É dito, portanto, que o novo indivíduo B não é nem idêntico ao antigo (A) nem diferente de A, pois emerge deste, assim como o fogo da segunda parte da noite é a continuação ininterrupta do fogo que ardeu durante a primeira parte da noite. Não é nossa tarefa tratar aqui das diferentes teorias do antaraabhava, etc., as quais se tem concebido para explicar ou provar esta teoria. Em conexão com isto, é suficiente para nosso propósito estabelecer o fato de que o budismo

está em total concordância com muitas outras religiões, em supor uma vida depois da morte, na qual todos os atos são recompensados. A única diferença entre o budismo e outras religiões indianas consiste em que o budismo dá uma interpretação filosófica diferente. Na prática, o budismo está em completa harmonia com todos os sistemas que aceitam uma mentempsicose. No lugar de uma alma imutável e permanente, que constituiria o núcleo do indivíduo A nesta existência e do indivíduo B na existência seguinte, o budismo oferece um ponto de vista diferente: cada indivíduo é uma corrente de darmas evanescentes que surgem em interdependência funcional. Cada nova existência individual é o fluir desta corrente.

Esta doutrina da reencarnação, sem a adoção da crença em uma alma-substância persistente, sempre intrigou os estudiosos e já tem sido considerada uma impossibilidade lógica, pois nega a identidade do homem que praticou uma ação com a de outro homem a quem lhe cabe a recompensa. Mas, em realidade, esta teoria tem quase o mesmo valor metafísico que a teoria da alma permanente e errante. O professor T. R. V. Murti (1) disse atinadamente:

"Como a aceitação do aatman - a entidade permanente inalterável - explica de maneira mais plausível o carma, o renascimento, a memória e a identidade pessoal? Assim como a alma permanente é de natureza imutável, não poderia ter emoções diferentes quando as diversas situações exigem ações diferentes... um aatman (alma) mutável é uma contradição na terminologia. Nenhuma teoria do aatman aceitou ou pode aceitar um eu mutável, pois, uma vez que aceitemos uma alteração no aatman, não teremos nenhum argumento válido para confinar esta alteração em períodos definidos, isto é, que ele permaneça inalterado por intervalo apreciável de tempo e depois mude. Isto significaria dois aatmans diferentes. Tampouco podemos dizer que uma parte do aatman se altere enquanto outra parte seja permanente. Se a parte mutável pertence ao aatman tão integralmente quanto a outra parte, então estaríamos tendo uma entidade supostamente unitária com duas características mutuamente opostas. E isto vai contra nossa concepção de uma entidade.

Quando o Buda substitui a teoria de uma alma-substância permanente pela teoria do continuum-mente, tratou de evitar as dificuldades inerentes da doutrina do aatman. Que a sua teoria /encubre/ certos pontos intrincados, é evidente, pois com respeito a coisas que transcendem a capacidade humana de demonstrar racionalmente assuntos que não sejam acessíveis à nossa compreenção limitada, não podem ser deduzidos argumentos lógicos suficientes. A crença de que não existe continuidade de nenhuma classe de vida depois da morte de um indivíduo, não é, tampouco, estritamente demonstrável, pois a teoria de uma matéria a partir da qual tudo se produz é, da mesma forma que as diferentes hipóteses concernentes à alma ou ao continuum-mente, um produto de especulação e de uma determinada weltanschauung.

Contudo, continua parecendo estranho à maior parte dos observadores do budismo que este negue a existência de um criador e governante do mundo, pois, para muitas mentes religiosas, especialmente no Ocidente, religião é sinônimo de crença em Deus. Por esta razão, muitos teólogos já disseram: o budismo é um sistema filosófico ou ético, mas não é uma religião. Isto, sem dúvida, é um subterfúgio muito artificial, pois, a julgar tanto pelas aparências externas quanto pelas suas atitudes internas, o budismo exibe todas as características que se observam em outras religiões. Possui lugares de veneração, rituais e monastérios, suscita em seus adeptos sentimentos puramente religiosos de devoção, piedade, tranqüilidade de mente, etc. Possui suas lendas, relata prodígios e fala de visões do céu e do inferno. Inclusive aceita um grande número de seres celestiais que, mesmo que não tenham vida eterna, existem por séculos e podem conferir aos seus adoradores consolo e felicidade neste mundo. Tudo isto põe em evidência que ao budismo não pode ser negado o título de religião. Isto revela a estreita restrição do termo religião sobre as diferentes classes de teísmo. Os antigos romanos, a quem devemos o temo religio, não eram teístas, mas adoravam um grande número de deuses e não diferiam, neste sentido, dos budistas atuais ou de épocas passadas. Portanto, deste fato sozinho se pode inferir que o teísmo é uma forma de religião, e que o termo religião abarca uma infinidade de crenças. Como os muçulmanos, os cristãos e uma grande parte dos hindus são teístas, alguns historiadores têm pensado que o budismo, por ser uma religião

de primeira ordem, deve também, de um modo ou de outro, ser teísta. Mas esta idéia é contradita por eminentes budistas da atualidade que repudiam esta afirmação. O presidente da World Fellowship of Buddhists, o Profesor Malakesekera, escreveu em seu aritgo "Buddhism and the Enlightment of Man" (Listener, Londres, 7 de janeiro de 1954), que um budista não crê em um criador do universo: "Se lhe perguntarem: 'como a vida iniciou?', ele por sua vez responderia 'quando Deus iniciou?", e o finado Profesor Takakusu, grande erudito e um mahaayaanista piedoso, disse em sua obra Essentials of Buddhist Philosofy (2ª ed., Honolulu, 1949, pg. 45): "O budismo é ateu; sobre isto não há dúvida alguma". Que os budistas de épocas passadas também foram ateus, pode-se afirmar facilmente a partir das grandes obras dogmáticas do Cânon Páli e dos escritos dos filósofos do Grande Veículo. O leitor interessado pode consultar o artigo "Atheism" (budista) de L. de La Vallé Poussin, na Encyclopaedia of Religion and Ethics (vol. 2, p. 184), e o meu livro Buddhism and the Idea of God(2), no qual recompilei passagens de obras do Hiinayaana e do Mahaayaana. A estas citações se pode acrescentar o Iishvara-kartrtva-niraakrti, publicado pelo Profesor F. W. Thomas (JRAS, 1903, pg. 345 bis, 349).

Não pode, pois, haver classe nenhuma de dúvida sobre o fato de o budismo ter sido ateu durante pelo menos dois mil anos. Os defensores incondicionais do teísmo, desejosos de sustentar sua tese de que toda religião altamente desenvolvida reconhece a existência de Deus, não se perturbam por este fato. Eles sustentam a afirmação de que o Buda não disse nada contra a existência de Deus. Porém, isto é totalmente errôneo, pois os diálogos de Buda encontrados no Cânon Páli contêm numerosas passagens nas quais o Buda critica, da maneira mais explícita, a opinião de que o mundo possa ter sido criado por Deus ou que possa ser governado por Ele. Assim, segundo o Anguttara-Nikaaya (3, 61, vol. I, pg. 74), o Buda disse: "As pessoas que pensam que a vontade de Deus (issara-nimmaana) designa aos homens a felicidade e a miséria devem pensar também que os homens se tornam assassinos, ladrões, etc., pela vontade de Deus". Um argumento similar aparece nos Jaatakas (núm. 528 V, pg. 238; núm. 543 VI, pg. 208). No Brahmajaala-Sutta (Diigha-Nikaaya I.2, 2, vol. pg. 17), o Buda inclusive planteia uma teoria sobre como a crença errônea em um

criador surgiu. Quando o deus Brahmaa nasceu no início de uma nova era do mundo, em um céu preparado para ele pelo seu carma, sem consciência de suas existências anteriores, desejou ter companheiros. Quando outros passaram a existir por causa de seus carmas, ele imaginou que os havia criado por sua vontade. Os seres, por sua vez, ao se darem conta de que Brahmaa existia antes deles, pensaram que ele os havia criado. Assim se originou uma espécie de monoteísmo primordial ao começo do mundo, devido ao erro de Brahmaa e dos primeiros homens.

A possibilidade de que o Buda fosse um mestre religioso, mas que não reconhecesse a existência de Deus, é corroborada mais adiante pelo fato de que seu contemporâneo Mahaavira, o Tiirthankara dos jainistas, assumiu uma atitude similar. Na Índia, a filosofia Miimaamsaa e o Sankhya clássico propagaram também o aniishvara-vaada. Sem dúvida, as crenças religiosas desta índole não estão confinadas à Índia. O neoconfucionismo de Chu Hsi também nega que um Deus pessoal governe o mundo, tal como negavam os antigos gregos, romanos e teutos, para os quais o Destino ou a Necessidade reinava sobre o cosmos e a vida do homem.

Um leitor cuidadoso poderia perguntar-se como é possível que tantas religiões /disientam/ de uma opinião que encara a muitos heróis religiosos como Moisés, Cristo ou os grande santos Vaishnava ou Shaiva. A resposta é que a idéia de Deus é muito complexa. Combina as idéias de um criador, governante e destruidor do universo com as de um autor de leis morais, de juiz justo, de alguém que ajuda na necessidade e de salvador da humanidade. No budismo, as mesmas idéias se encontram distribuídas em diversos fatores. A criação, o governo e a destruição do universo são atribuídas à Lei Universal, do mesmo modo que a atribuição de a recompensa ou castigo se dão de acordo com o carma, a qual atua automaticamente. Uma vez que esta Lei é imanente ao cosmos, não há necessidade de um Doador da Lei. Os que revelam esta Lei são os Budas, os quais são venerados por causa disto. Os devas (deuses) transitórios atuam como auxiliares nos conflitos do mundo. No que toca ao tema da salvação, as escolas budistas diferem entre si: para algumas, a salvação só pode ser alcançada por meio dos próprios esforços do homem; para outras, a graça do Buda

Amitaabha é o recurso para a salvação. Os sentimentos de devoção e reverência que as religiões teístas concentram em Deus, dirigem-se, no budismo, para os Budas e para os sábios que têm mostrado o caminho ao Nirvaana.

Assim, as mesmas idéias, impulsos, anelos e esperanças que determinam às religiões teístas estão igualmente vivas no budismo e são, sobre tudo, o /rasgo/ mais essencial de todas as religiões: a concepção de uma sacralidade que inspira um temor reverencial, e o sentimento do sagrado como algo diferente de todo o profano(3).

Tradução de Mariela Álvares

*Artigo publicado pela primeira vez em: Festschrift Liebenthal, Sino-Indian Studies, vol. V, partes 3-4, ed. por Kshitis Roy, Visvabharati, Santiniketan, 1957, pg. 47-52.

A tradução espanhola baseou-se na versão inglesa chamada "Buddhism and Comparative Religion", incluída em Helmuth von Glasenapp, Vom Buddha zu Gandhi, Aufsätze zur Geschichte der Religionen Indiens, Wiesbaden, Otto Harrassowitz, 1962, pg. 152-158. Se publica em REB com a devida autorização do editor Otto Harrassowitz.

(Sobre Helmuth von Glasenapp, ver a nota incluída na seção Notas Breves deste número de REB)

1) T. R. V. Murti, The Central Philosophy of Buddhim, London, 1955, p. 32.

2) H. von Glasenapp, Buddhismus und Gotteisidee, Abhandlungen der Akademie der Wissenschaften und der Literatur in Mainz, Geists- und Sozialwissenschaftliche Klasse, 1954, núm. 8 (Wisbaden, 1954).

3) Cf. o artigo de Nathan Soederblom sobre "Holiness" en la Encyclopaedia of Religion and Ethics, vol 6, pp. 731 ss.

Nota do tradutor ao português: usou-se vogais duplicadas para representar a transliteração da vogal com macron em palavras

sânscritas. A tradução ao português foi feita a partir da tradução espanhola editada em 'Revista de Estudios Budistas', vol. 2, pg. 139-147, Cidade do México, 1991; editores: Tola, F. e Dragonetti, C.

Title: Burmese Days
Author: George Orwell
* A Project Gutenberg of Australia eBook *
eBook No.: 0200051.txt
Language: English
Date first posted: January 2002
Date most recently updated: July 2002

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Title: Burmese Days
Author: George Orwell

'This desert inaccessible

Under the shade of melancholy boughs'

As you like it.

1

U Po Kyin, Sub-divisional Magistrate of Kyauktada, in Upper Burma, was sitting in his veranda. It was only half past eight, but the month was April, and there was a closeness in the air, a threat of the long, stifling midday hours. Occasional faint breaths of wind, seeming cool by contrast, stirred the newly drenched orchids that hung from the eaves. Beyond the orchids one could see the dusty, curved trunk of a palm tree, and then the blazing ultramarine sky. Up in the zenith, so high that it dazzled one to look at them, a few vultures circled without the quiver of a wing.

Unblinking, rather like a great porcelain idol, U Po Kyin gazed out into the fierce sunlight. He was a man of fifty, so fat that for years he had not risen from his chair without help, and yet shapely and even beautiful in his grossness; for the Burmese do not sag and bulge like white men, but grow fat symmetrically, like fruits swelling. His face was vast, yellow and quite unwrinkled, and his eyes were tawny. His feet--squat, high-arched feet with the toes all the same length--were bare, and so was his cropped head, and he wore one of those vivid Arakanese longyis with green and magenta checks which the Burmese wear on informal occasions. He was chewing betel from a lacquered box on the table, and thinking about his past life.

It had been a brilliantly successful life. U Po Kyin's earliest memory, back in the eighties, was of standing, a naked pot-bellied child, watching the British troops march victorious into Mandalay. He remembered the terror he had felt of those columns of great beef-fed men, red-faced and red-coated; and the long rifles over

their shoulders, and the heavy, rhythmic tramp of their boots. He had taken to his heels after watching them for a few minutes. In his childish way he had grasped that his own people were no match for this race of giants. To fight on the side of the British, to become a parasite upon them, had been his ruling ambition, even as a child.

At seventeen he had tried for a Government appointment, but he had failed to get it, being poor and friendless, and for three years he had worked in the stinking labyrinth of the Mandalay bazaars, clerking for the rice merchants and sometimes stealing. Then when he was twenty a lucky stroke of blackmail put him in possession of four hundred rupees, and he went at once to Rangoon and bought his way into a Government clerkship. The job was a lucrative one though the salary was small. At that time a ring of clerks were making a steady income by misappropriating Government stores, and Po Kyin (he was plain Po Kyin then: the honorific U came years later) took naturally to this kind of thing. However, he had too much talent to spend his life in a clerkship, stealing miserably in annas and pice. One day he discovered that the Government, being short of minor officials, were going to make some appointments from among the clerks. The news would have become public in another week, but it was one of Po Kyin's qualities that his information was always a week ahead of everyone else's. He saw his chance and denounced all his confederates before they could take alarm. Most of them were sent to prison, and Po Kyin was made an Assistant Township Officer as the reward of his honesty. Since then he had risen steadily. Now, at fifty-six, he was a Sub-divisional Magistrate, and he would probably be promoted still further and made an acting Deputy Commissioner, with Englishmen as his equals and even his subordinates.

As a magistrate his methods were simple. Even for the vastest bribe he would never sell the decision of a case, because he knew that a magistrate who gives wrong judgments is caught sooner or later. His practice, a much safer one, was to take bribes from both sides and then decide the case on strictly legal grounds. This won him a useful reputation for impartiality. Besides his

revenue from litigants, U Po Kyin levied a ceaseless toll, a sort of private taxation scheme, from all the villages under his jurisdiction. If any village failed in its tribute U Po Kyin took punitive measures--gangs of dacoits attacked the village, leading villagers were arrested on false charges, and so forth--and it was never long before the amount was paid up. He also shared the proceeds of all the larger-sized robberies that took place in the district. Most of this, of course, was known to everyone except U Po Kyin's official superiors (no British officer will ever believe anything against his own men) but the attempts to expose him invariably failed; his supporters, kept loyal by their share of the loot, were too numerous. When any accusation was brought against him, U Po Kyin simply discredited it with strings of suborned witnesses, following this up by counter-accusations which left him in a stronger position than ever. He was practically invulnerable, because he was too fine a judge of men ever to choose a wrong instrument, and also because he was too absorbed in intrigue ever to fail through carelessness or ignorance. One could say with practical certainty that he would never be found out, that he would go from success to success, and would finally die full of honour, worth several lakhs of rupees.

And even beyond the grave his success would continue. According to Buddhist belief, those who have done evil in their lives will spend the next incarnation in the shape of a rat, a frog or some other low animal. U Po Kyin was a good Buddhist and intended to provide against this danger. He would devote his closing years to good works, which would pile up enough merit to outweigh the rest of his life. Probably his good works would take the form of building pagodas. Four pagodas, five, six, seven--the priests would tell him how many--with carved stonework, gilt umbrellas and little bells that tinkled in the wind, every tinkle a prayer. And he would return to the earth in male human shape--for a woman ranks at about the same level as a rat or a frog--or at best as some dignified beast such as an elephant.

All these thoughts flowed through U Po Kyin's mind swiftly and for the most part in pictures. His brain, though cunning, was quite

barbaric, and it never worked except for some definite end; mere meditation was beyond him. He had now reached the point to which his thoughts had been tending. Putting his smallish, triangular hands on the arms of his chair, he turned himself a little way round and called, rather wheezily:

'Ba Taik! Hey, Ba Taik!'

Ba Taik, U Po Kyin's servant, appeared through the beaded curtain of the veranda. He was an under-sized, pock-marked man with a timid and rather hungry expression. U Po Kyin paid him no wages, for he was a convicted thief whom a word would send to prison. As Ba Taik advanced he shikoed, so low as to give the impression that he was stepping backwards.

'Most holy god?' he said.

'Is anyone waiting to see me, Ba Taik?'

Ba Taik enumerated the visitors upon his fingers: 'There is the headman of Thitpingyi village, your honour, who has brought presents, and two villagers who have an assault case that is to be tried by your honour, and they too have brought presents. Ko Ba Sein, the head clerk of the Deputy Commissioner s office, wishes to see you, and there is Ali Shah, the police constable, and a dacoit whose name I do not know. I think they have quarrelled about some gold bangles they have stolen. And there is also a young village girl with a baby.'

'What does she want?' said U Po Kyin.

'She says that the baby is yours, most holy one.'

'Ah. And how much has the headman brought?'

Ba Taik thought it was only ten rupees and a basket of mangoes.

'Tell the headman,' said U Po Kyin, 'that it should be twenty

rupees, and there will be trouble for him and his village if the money is not here tomorrow. I will see the others presently. Ask Ko Ba Sein to come to me here.'

Ba Sein appeared in a moment. He was an erect, narrow-shouldered man, very tall for a Burman, with a curiously smooth face that recalled a coffee blancmange. U Po Kyin found him a useful tool. Unimaginative and hardworking, he was an excellent clerk, and Mr Macgregor, the Deputy Commissioner, trusted him with most of his official secrets. U Po Kyin, put in a good temper by his thoughts, greeted Ba Sein with a laugh and waved to the betel box.

'Well, Ko Ba Sein, how does our affair progress? I hope that, as dear Mr Macgregor would say'--U Po Kyin broke into English--'"eet ees making perceptible progress"?'

Ba Sein did not smile at the small joke. Sitting down stiff and long-backed in the vacant chair, he answered:

'Excellently, sir. Our copy of the paper arrived this morning. Kindly observe.'

He produced a copy of a bilingual paper called the Burmese Patriot. It was a miserable eight-page rag, villainously printed on paper as bad as blotting paper, and composed partly of news stolen from the Rangoon Gazette, partly of weak Nationalist heroics. On the last page the type had slipped and left the entire sheet jet black, as though in mourning for the smallness of the paper's circulation. The article to which U Po Kyin turned was of a rather different stamp from the rest. It ran:

In these happy times, when we poor blacks are being uplifted by the mighty western civilization, with its manifold blessings such as the cinematograph, machine-guns, syphilis, etc., what subject could be more inspiring than the private lives of our European benefactors? We think therefore that it may interest our readers to hear something of events in the up-country district of

Kyauktada. And especially of Mr Macgregor, honoured Deputy Commissioner of said district.

Mr Macgregor is of the type of the Fine Old English Gentleman, such as, in these happy days, we have so many examples before our eyes. He is 'a family man' as our dear English cousins say. Very much a family man is Mr Macgregor. So much so that he has already three children in the district of Kyauktada, where he has been a year, and in his last district of Shwemyo he left six young progenies behind him. Perhaps it is an oversight on Mr Macgregor's part that he has left these young infants quite unprovided for, and that some of their mothers are in danger of starvation, etc., etc., etc.

There was a column of similar stuff, and wretched as it was, it was well above the level of the rest of the paper. U Po Kyin read the article carefully through, holding it at arm's length--he was long-sighted--and drawing his lips meditatively back, exposing great numbers of small, perfect teeth, blood-red from betel juice.

'The editor will get six months' imprisonment for this,' he said finally.

'He does not mind. He says that the only time when his creditors leave him alone is when he is in prison.'

'And you say that your little apprentice clerk Hla Pe wrote this article all by himself? That is a very clever boy--a most promising boy! Never tell me again that these Government High Schools are a waste of time. Hla Pe shall certainly have his clerkship.'

'You think then, sir, that this article will be enough?'

U Po Kyin did not answer immediately. A puffing, labouring noise began to proceed from him; he was trying to rise from his chair. Ba Taik was familiar with this sound. He appeared from behind the beaded curtain, and he and Ba Sein put a hand under each of U Po

Kyin's armpits and hoisted him to his feet. U Po Kyin stood for a moment balancing the weight of his belly upon his legs, with the movement of a fish porter adjusting his load. Then he waved Ba Taik away.

'Not enough,' he said, answering Ba Sein's question, 'not enough by any means. There is a lot to be done yet. But this is the right beginning. Listen.'

He went to the rail to spit out a scarlet mouthful of betel, and then began to quarter the veranda with short steps, his hands behind his back. The friction of his vast thighs made him waddle slightly. As he walked he talked, in the base jargon of the Government offices--a patchwork of Burmese verbs and English abstract phrases:

'Now, let us go into this affair from the beginning. We are going to make a concerted attack on Dr Veraswami, who is the Civil Surgeon and Superintendent of the jail. We are going to slander him, destroy his reputation and finally ruin him for ever. It will be rather a delicate operation.'

'Yes, sir.'

'There will be no risk, but we have got to go slowly. We are not proceeding against a miserable clerk or police constable. We are proceeding against a high official, and with a high official, even when he is an Indian, it is not the same as with a clerk. How does one ruin a clerk? Easy; an accusation, two dozen witnesses, dismissal and imprisonment. But that will not do here. Softly, softly, softly is my way. No scandal, and above all no official inquiry. There must be no accusations that can be answered, and yet within three months I must fix it in the head of every European in Kyauktada that the doctor is a villain. What shall I accuse him of? Bribes will not do, a doctor does not get bribes to any extent. What then?'

'We could perhaps arrange a mutiny in the jail,' said Ba Sein.

'As superintendent, the doctor would be blamed.'

'No, it is too dangerous. I do not want the jail warders firing their rifles in all directions. Besides, it would be expensive. Clearly, then, it must be disloyalty--Nationalism, seditious propaganda. We must persuade the Europeans that the doctor holds disloyal, anti-British opinions. That is far worse than bribery; they expect a native official to take bribes. But let them suspect his loyalty even for a moment, and he is ruined.'

'It would be a hard thing to prove,' objected Ba Sein. 'The doctor is very loyal to the Europeans. He grows angry when anything is said against them. They will know that, do you not think?'

'Nonsense, nonsense,' said U Po Kyin comfortably. 'No European cares anything about proofs. When a man has a black face, suspicion IS proof. A few anonymous letters will work wonders. It is only a question of persisting; accuse, accuse, go on accusing--that is the way with Europeans. One anonymous letter after another, to every European in turn. And then, when their suspicions are thoroughly aroused--' U Po Kyin brought one short arm from behind his back and clicked his thumb and finger. He added: 'We begin with this article in the Burmese Patriot. The Europeans will shout with rage when they see it. Well, the next move is to persuade them that it was the doctor who wrote it.'

'It will be difficult while he has friends among the Europeans. All of them go to him when they are ill. He cured Mr Macgregor of his flatulence this cold weather. They consider him a very clever doctor, I believe.'

'How little you understand the European mind, Ko Ba Sein! If the Europeans go to Veraswami it is only because there is no other doctor in Kyauktada. No European has any faith in a man with a black face. No, with anonymous letters it is only a question of sending enough. I shall soon see to it that he has no friends left.'

'There is Mr Flory, the timber merchant,' said Ba Sein. (He pronounced it 'Mr Porley'.) 'He is a close friend of the doctor. I see him go to his house every morning when he is in Kyauktada. Twice he has even invited the doctor to dinner.'

'Ah, now there you are right. If Flory were a friend of the doctor it could do us harm. You cannot hurt an Indian when he has a European friend. It gives him--what is that word they are so fond of?--prestige. But Flory will desert his friend quickly enough when the trouble begins. These people have no feeling of loyalty towards a native. Besides, I happen to know that Flory is a coward. I can deal with him. Your part, Ko Ba Sein, is to watch Mr Macgregor's movements. Has he written to the Commissioner lately--written confidentially, I mean?'

'He wrote two days ago, but when we steamed the letter open we found it was nothing of importance.'

'Ah well, we will give him something to write about. And as soon as he suspects the doctor, then is the time for that other affair I spoke to you of. Thus we shall--what does Mr Macgregor say? Ah yes, "kill two birds with one stone". A whole flock of birds--ha, ha!'

U Po Kyin's laugh was a disgusting bubbling sound deep down in his belly, like the preparation for a cough; yet it was merry, even childlike. He did not say any more about the 'other affair', which was too private to be discussed even upon the veranda. Ba Sein, seeing the interview at an end, stood up and bowed, angular as a jointed ruler.

'Is there anything else your honour wishes done?' he said.

'Make sure that Mr Macgregor has his copy of the Burmese Patriot. You had better tell Hla Pe to have an attack of dysentery and stay away from the office. I shall want him for the writing of the anonymous letters. That is all for the present.'

'Then I may go, sir?'

'God go with you,' said U Po Kyin rather abstractedly, and at once shouted again for Ba Taik. He never wasted a moment of his day. It did not take him long to deal with the other visitors and to send the village girl away unrewarded, having examined her face and said that he did not recognize her. It was now his breakfast time. Violent pangs of hunger, which attacked him punctually at this hour every morning, began to torment his belly. He shouted urgently:

'Ba Taik! Hey, Ba Taik! Kin Kin! My breakfast! Be quick, I am starving.'

In the living-room behind the curtain a table was already set out with a huge bowl of rice and a dozen plates containing curries, dried prawns and sliced green mangoes. U Po Kyin waddled to the table, sat down with a grunt and at once threw himself on the food. Ma Kin, his wife, stood behind him and served him. She was a thin woman of five and forty, with a kindly, pale brown, simian face. U Po Kyin took no notice of her while he was eating. With the bowl close to his nose he stuffed the food into himself with swift, greasy fingers, breathing fast. All his meals were swift, passionate and enormous; they were not meals so much as orgies, debauches of curry and rice. When he had finished he sat back, belched several times and told Ma Kin to fetch him a green Burmese cigar. He never smoked English tobacco, which he declared had no taste in it.

Presently, with Ba Taik's help, U Po Kyin dressed in his office clothes, and stood for a while admiring himself in the long mirror in the living-room. It was a wooden-walled room with two pillars, still recognizable as teak-trunks, supporting the roof-tree, and it was dark and sluttish as all Burmese rooms are, though U Po Kyin had furnished it 'Ingaleik fashion' with a veneered sideboard and chairs, some lithographs of the Royal Family and a fire-extinguisher. The floor was covered with bamboo mats, much splashed by lime and betel juice.

Ma Kin was sitting on a mat in the corner, stitching an ingyi. U Po Kyin turned slowly before the mirror, trying to get a glimpse of his back view. He was dressed in a gaungbaung of pale pink silk, an ingyi of starched muslin, and a paso of Mandalay silk, a gorgeous salmon-pink brocaded with yellow. With an effort he turned his head round and looked, pleased, at the paso tight and shining on his enormous buttocks. He was proud of his fatness, because he saw the accumulated flesh as the symbol of his greatness. He who had once been obscure and hungry was now fat, rich and feared. He was swollen with the bodies of his enemies; a thought from which he extracted something very near poetry.

'My new paso was cheap at twenty-two rupees, hey, Kin Kin?' he said.

Ma Kin bent her head over her sewing. She was a simple, old-fashioned woman, who had learned even less of European habits than U Po Kyin. She could not sit on a chair without discomfort. Every morning she went to the bazaar with a basket on her head, like a village woman, and in the evenings she could be seen kneeling in the garden, praying to the white spire of the pagoda that crowned the town. She had been the confidante of U Po Kyin's intrigues for twenty years and more.

'Ko Po Kyin,' she said, 'you have done very much evil in your life.'

U Po Kyin waved his hand. 'What does it matter? My pagodas will atone for everything. There is plenty of time.'

Ma Kin bent her head over her sewing again, in an obstinate way she had when she disapproved of something that U Po Kyin was doing.

'But, Ko Po Kyin, where is the need for all this scheming and intriguing? I heard you talking with Ko Ba Sein on the veranda. You are planning some evil against Dr Veraswami. Why do you wish to harm that Indian doctor? He is a good man.'

'What do you know of these official matters, woman? The doctor stands in my way. In the first place he refuses to take bribes, which makes it difficult for the rest of us. And besides--well, there is something else which you would never have the brains to understand.'

'Ko Po Kyin, you have grown rich and powerful, and what good has it ever done you? We were happier when we were poor. Ah, I remember so well when you were only a Township Officer, the first time we had a house of our own. How proud we were of our new wicker furniture, and your fountain-pen with the gold clip! And when the young English police-officer came to our house and sat in the best chair and drank a bottle of beer, how honoured we thought ourselves! Happiness is not in money. What can you want with more money now?'

'Nonsense, woman, nonsense! Attend to your cooking and sewing and leave official matters to those who understand them.'

'Well, I do not know. I am your wife and have always obeyed you. But at least it is never too soon to acquire merit. Strive to acquire more merit, Ko Po Kyin! Will you not, for instance, buy some live fish and set them free in the river? One can acquire much merit in that way. Also, this morning when the priests came for their rice they told me that there are two new priests at the monastery, and they are hungry. Will you not give them something, Ko Po Kyin? I did not give them anything myself, so that you might acquire the merit of doing it.'

U Po Kyin turned away from the mirror. The appeal touched him a little. He never, when it could be done without inconvenience, missed a chance of acquiring merit. In his eyes his pile of merit was a kind of bank deposit, everlastingly growing. Every fish set free in the river, every gift to a priest, was a step nearer Nirvana. It was a reassuring thought. He directed that the basket of mangoes brought by the village headman should be sent down to the monastery.

Presently he left the house and started down the road, with Ba Taik behind him carrying a file of papers. He walked slowly, very upright to balance his vast belly, and holding a yellow silk umbrella over his head. His pink paso glittered in the sun like a satin praline. He was going to the court, to try his day's cases.

2

At about the time when U Po Kyin began his morning's business, 'Mr Porley' the timber merchant and friend of Dr Veraswami, was leaving his house for the Club.

Flory was a man of about thirty-five, of middle height, not ill made. He had very black, stiff hair growing low on his head, and a cropped black moustache, and his skin, naturally sallow, was discoloured by the sun. Not having grown fat or bald he did not look older than his age, but his face was very haggard in spite of the sunburn, with lank cheeks and a sunken, withered look round the eyes. He had obviously not shaved this morning. He was dressed in the usual white shirt, khaki drill shorts and stockings, but instead of a topi he wore a battered Terai hat, cocked over one eye. He carried a bamboo stick with a wrist-thong, and a black cocker spaniel named Flo was ambling after him.

All these were secondary expressions, however. The first thing that one noticed in Flory was a hideous birthmark stretching in a ragged crescent down his left cheek, from the eye to the corner of the mouth. Seen from the left side his face had a battered, woebegone look, as though the birthmark had been a bruise--for it was a dark blue in colour. He was quite aware of its hideousness. And at all times, when he was not alone, there was a sidelongness about his movements, as he manoeuvred constantly to keep the birthmark out of sight.

Flory's house was at the top of the maidan, close to the edge of

the jungle. From the gate the maidan sloped sharply down, scorched and khaki-coloured, with half a dozen dazzling white bungalows scattered round it. All quaked, shivered in the hot air. There was an English cemetery within a white wall half-way down the hill, and near by a tiny tin-roofed church. Beyond that was the European Club, and when one looked at the Club--a dumpy one-storey wooden building--one looked at the real centre of the town. In any town in India the European Club is the spiritual citadel, the real seat of the British power, the Nirvana for which native officials and millionaires pine in vain. It was doubly so in this case, for it was the proud boast of Kyauktada Club that, almost alone of Clubs in Burma, it had never admitted an Oriental to membership. Beyond the Club, the Irrawaddy flowed huge and ochreous glittering like diamonds in the patches that caught the sun; and beyond the river stretched great wastes of paddy fields, ending at the horizon in a range of blackish hills.

The native town, and the courts and the jail, were over to the right, mostly hidden in green groves of peepul trees. The spire of the pagoda rose from the trees like a slender spear tipped with gold. Kyauktada was a fairly typical Upper Burma town, that had not changed greatly between the days of Marco Polo and 1910, and might have slept in the Middle Ages for a century more if it had not proved a convenient spot for a railway terminus. In 1910 the Government made it the headquarters of a district and a seat of Progress--interpretable as a block of law courts, with their army of fat but ravenous pleaders, a hospital, a school and one of those huge, durable jails which the English have built everywhere between Gibraltar and Hong Kong. The population was about four thousand, including a couple of hundred Indians, a few score Chinese and seven Europeans. There were also two Eurasians named Mr Francis and Mr Samuel, the sons of an American Baptist missionary and a Roman Catholic missionary respectively. The town contained no curiosities of any kind, except an Indian fakir who had lived for twenty years in a tree near the bazaar, drawing his food up in a basket every morning.

Flory yawned as he came out of the gate. He had been half drunk

the night before, and the glare made him feel liverish. 'Bloody, bloody hole!' he thought, looking down the hill. And, no one except the dog being near, he began to sing aloud, 'Bloody, bloody, bloody, oh, how thou art bloody' to the tune of 'Holy, holy, holy, oh how Thou art holy ' as he walked down the hot red road, swishing at the dried-up grasses with his stick. It was nearly nine o'clock and the sun was fiercer every minute. The heat throbbed down on one's head with a steady, rhythmic thumping, like blows from an enormous bolster. Flory stopped at the Club gate, wondering whether to go in or to go farther down the road and see Dr Veraswami. Then he remembered that it was 'English mail day' and the newspapers would have arrived. He went in, past the big tennis screen, which was overgrown by a creeper with starlike mauve flowers.

In the borders beside the path swaths of English flowers--phlox and larkspur, hollyhock and petunia--not yet slain by the sun, rioted in vast size and richness. The petunias were huge, like trees almost. There was no lawn, but instead a shrubbery of native trees and bushes--gold mohur trees like vast umbrellas of blood-red bloom, frangipanis with creamy, stalkless flowers, purple bougainvillea, scarlet hibiscus and the pink Chinese rose, bilious-green crotons, feathery fronds of tamarind. The clash of colours hurt one's eyes in the glare. A nearly naked mali, watering-can in hand, was moving in the jungle of flowers like some large nectar-sucking bird.

On the Club steps a sandy-haired Englishman, with a prickly moustache, pale grey eyes too far apart, and abnormally thin calves to his legs, was standing with his hands in the pockets of his shorts. This was Mr Westfield, the District Superintendent of Police. With a very bored air he was rocking himself backwards and forwards on his heels and pouting his upper lip so that his moustache tickled his nose. He greeted Flory with a slight sideways movement of his head. His way of speaking was clipped and soldierly, missing out every word that well could be missed out. Nearly everything he said was intended for a joke, but the tone of his voice was hollow and melancholy.

'Hullo, Flory me lad. Bloody awful morning, what?'

'We must expect it at this time of year, I suppose,' Flory said. He had turned himself a little sideways, so that his birthmarked cheek was away from Westfield.

'Yes, dammit. Couple of months of this coming. Last year we didn't have a spot of rain till June. Look at that bloody sky, not a cloud in it. Like one of those damned great blue enamel saucepans. God! What'd you give to be in Piccadilly now, eh?'

'Have the English papers come?'

'Yes. Dear old Punch, Pink'un and Vie Parisienne. Makes you homesick to read 'em, what? Let's come in and have a drink before the ice all goes. Old Lackersteen's been fairly bathing in it. Half pickled already.'

They went in, Westfield remarking in his gloomy voice, 'Lead on, Macduff.' Inside, the Club was a teak-walled place smelling of earth-oil, and consisting of only four rooms, one of which contained a forlorn 'library' of five hundred mildewed novels, and another an old and mangy billiard-table--this, however, seldom used, for during most of the year hordes of flying beetles came buzzing round the lamps and littered themselves over the cloth. There were also a card-room and a 'lounge' which looked towards the river, over a wide veranda; but at this time of day all the verandas were curtained with green bamboo chicks. The lounge was an unhomelike room, with coco-nut matting on the floor, and wicker chairs and tables which were littered with shiny illustrated papers. For ornament there were a number of 'Bonzo' pictures, and the dusty skulls of sambhur. A punkah, lazily flapping, shook dust into the tepid air.

There were three men in the room. Under the punkah a florid, fine-looking, slightly bloated man of forty was sprawling across the table with his head in his hands, groaning in pain. This was Mr

Lackersteen, the local manager of a timber firm. He had been badly drunk the night before, and he was suffering for it. Ellis, local manager of yet another company, was standing before the notice-board studying some notice with a look of bitter concentration. He was a tiny wiry-haired fellow with a pale, sharp-featured face and restless movements. Maxwell, the acting Divisional Forest Officer, was lying in one of the long chairs reading the Field, and invisible except for two large-boned legs and thick downy forearms.

'Look at this naughty old man,' said Westfield, taking Mr Lackersteen half affectionately by the shoulders and shaking him. 'Example to the young, what? There but for the grace of God and all that. Gives you an idea what you'll be like at forty.'

Mr Lackersteen gave a groan which sounded like 'brandy'.

'Poor old chap,' said Westfield, 'regular martyr to booze, eh? Look at it oozing out of his pores. Reminds me of the old colonel who used to sleep without a mosquito net. They asked his servant why and the servant said: "At night, master too drunk to notice mosquitoes; in the morning, mosquitoes too drunk to notice master." Look at him--boozed last night and then asking for more. Got a little niece coming to stay with him, too. Due tonight, isn't she, Lackersteen?'

'Oh, leave that drunken sot alone,' said Ellis without turning round. He had a spiteful Cockney voice. Mr Lackersteen groaned again, '---- the niece! Get me some brandy, for Christ's sake.'

'Good education for the niece, eh? Seeing uncle under the table seven times a week. Hey, butler! Bringing brandy for Lackersteen master!'

The butler, a dark, stout Dravidian with liquid, yellow-irised eyes like those of a dog, brought the brandy on a brass tray. Flory and Westfield ordered gin. Mr Lackersteen swallowed a few spoonfuls of brandy and sat back in his chair, groaning in a more resigned way. He had a beefy, ingenuous face, with a toothbrush moustache. He

was really a very simple-minded man, with no ambitions beyond having what he called 'a good time'. His wife governed him by the only possible method, namely, by never letting him out of her sight for more than an hour or two. Only once, a year after they were married, she had left him for a fortnight, and had returned unexpectedly a day before her time, to find Mr Lackersteen, drunk, supported on either side by a naked Burmese girl, while a third up-ended a whisky bottle into his mouth. Since then she had watched him, as he used to complain, 'like a cat over a bloody mousehole'. However, he managed to enjoy quite a number of 'good times', though they were usually rather hurried ones.

'My Christ, what a head I've got on me this morning,' he said. 'Call that butler again, Westfield. I've got to have another brandy before my missus gets here. She says she's going to cut my booze down to four pegs a day when our niece gets here. God rot them both!' he added gloomily.

'Stop playing the fool, all of you, and listen to this,' said Ellis sourly. He had a queer wounding way of speaking, hardly ever opening his mouth without insulting somebody. He deliberately exaggerated his Cockney accent, because of the sardonic tone it gave to his words. 'Have you seen this notice of old Macgregor's? A little nosegay for everyone. Maxwell, wake up and listen!'

Maxwell lowered the Field. He was a fresh-coloured blond youth of not more than twenty-five or six--very young for the post he held. With his heavy limbs and thick white eyelashes he reminded one of a cart-horse colt. Ellis nipped the notice from the board with a neat, spiteful little movement and began reading it aloud. It had been posted by Mr Macgregor, who, besides being Deputy Commissioner, was secretary of the Club.

'Just listen to this. "It has been suggested that as there are as yet no Oriental members of this club, and as it is now usual to admit officials of gazetted rank, whether native or European, to membership of most European Clubs, we should consider the question of following this practice in Kyauktada. The matter will be open

for discussion at the next general meeting. On the one hand it may be pointed out"--oh, well, no need to wade through the rest of it. He can't even write a notice without an attack of literary diarrhoea. Anyway, the point's this. He's asking us to break all our rules and take a dear little nigger-boy into this Club. DEAR Dr Veraswami, for instance. Dr Very-slimy, I call him. That WOULD be a treat, wouldn't it? Little pot-bellied niggers breathing garlic in your face over the bridge-table. Christ, to think of it! We've got to hang together and put our foot down on this at once. What do you say, Westfield? Flory?'

Westfield shrugged his thin shoulders philosophically. He had sat down at the table and lighted a black, stinking Burma cheroot.

'Got to put up with it, I suppose,' he said. 'B--s of natives are getting into all the Clubs nowadays. Even the Pegu Club, I'm told. Way this country's going, you know. We're about the last Club in Burma to hold out against 'em.'

'We are; and what's more, we're damn well going to go on holding out. I'll die in the ditch before I'll see a nigger in here.'
Ellis had produced a stump of pencil. With the curious air of spite that some men can put into their tiniest action, he re-pinned the notice on the board and pencilled a tiny, neat 'B. F.' against Mr Macgregor's signature--'There, that's what I think of his idea. I'll tell him so when he comes down. What do YOU say, Flory?'

Flory had not spoken all this time. Though by nature anything but a silent man, he seldom found much to say in Club conversations. He had sat down at the table and was reading G. K. Chesterton's article in the London News, at the same time caressing Flo's head with his left hand. Ellis, however, was one of those people who constantly nag others to echo their own opinions. He repeated his question, and Flory looked up, and their eyes met. The skin round Ellis's nose suddenly turned so pale that it was almost grey. In him it was a sign of anger. Without any prelude he burst into a stream of abuse that would have been startling, if the others had not been used to hearing something like it every morning.

'My God, I should have thought in a case like this, when it's a question of keeping those black, stinking swine out of the only place where we can enjoy ourselves, you'd have the decency to back me up. Even if that pot-bellied greasy little sod of a nigger doctor IS your best pal. _I_ don't care if you choose to pal up with the scum of the bazaar. If it pleases you to go to Veraswami's house and drink whisky with all his nigger pals, that's your look-out. Do what you like outside the Club. But, by God, it's a different matter when you talk of bringing niggers in here. I suppose you'd like little Veraswami for a Club member, eh? Chipping into our conversation and pawing everyone with his sweaty hands and breathing his filthy garlic breath in our faces. By god, he'd go out with my boot behind him if ever I saw his black snout inside that door. Greasy, pot-bellied little--!' etc.

This went on for several minutes. It was curiously impressive, because it was so completely sincere. Ellis really did hate Orientals--hated them with a bitter, restless loathing as of something evil or unclean. Living and working, as the assistant of a timber firm must, in perpetual contact with the Burmese, he had never grown used to the sight of a black face. Any hint of friendly feeling towards an Oriental seemed to him a horrible perversity. He was an intelligent man and an able servant of his firm, but he was one of those Englishmen--common, unfortunately--who should never be allowed to set foot in the East.

Flory sat nursing Flo's head in his lap, unable to meet Ellis's eyes. At the best of times his birthmark made it difficult for him to look people straight in the face. And when he made ready to speak, he could feel his voice trembling--for it had a way of trembling when it should have been firm; his features, too, sometimes twitched uncontrollably.

'Steady on,' he said at last, sullenly and rather feebly. 'Steady on. There's no need to get so excited. _I_ never suggested having any native members in here.'

'Oh, didn't you? We all know bloody well you'd like to, though. Why else do you go to that oily little babu's house every morning, then? Sitting down at table with him as though he was a white man, and drinking out of glasses his filthy black lips have slobbered over--it makes me spew to think of it.'

'Sit down, old chap, sit down,' Westfield said. 'Forget it. Have a drink on it. Not worth while quarrelling. Too hot.'

'My God,' said Ellis a little more calmly, taking a pace or two up and down, 'my God, I don't understand you chaps. I simply don't. Here's that old fool Macgregor wanting to bring a nigger into this Club for no reason whatever, and you all sit down under it without a word. Good God, what are we supposed to be doing in this country? If we aren't going to rule, why the devil don't we clear out? Here we are, supposed to be governing a set of damn black swine who've been slaves since the beginning of history, and instead of ruling them in the only way they understand, we go and treat them as equals. And you silly b--s take it for granted. There's Flory, makes his best pal a black babu who calls himself a doctor because he's done two years at an Indian so-called university. And you, Westfield, proud as Punch of your knock-kneed, bribe-taking cowards of policemen. And there's Maxwell, spends his time running after Eurasian tarts. Yes, you do, Maxwell; I heard about your goings-on in Mandalay with some smelly little bitch called Molly Pereira. I suppose you'd have gone and married her if they hadn't transferred you up here? You all seem to LIKE the dirty black brutes. Christ, I don't know what's come over us all. I really don't.'

'Come on, have another drink,' said Westfield. 'Hey, butler! Spot of beer before the ice goes, eh? Beer, butler!'

The butler brought some bottles of Munich beer. Ellis presently sat down at the table with the others, and he nursed one of the cool bottles between his small hands. His forehead was sweating. He was sulky, but not in a rage any longer. At all times he was spiteful and perverse, but his violent fits of rage were soon over,

and were never apologized for. Quarrels were a regular part of the routine of Club life. Mr Lackersteen was feeling better and was studying the illustrations in La Vie Parisienne. It was after nine now, and the room, scented with the acrid smoke of Westfield's cheroot, was stifling hot. Everyone's shirt stuck to his back with the first sweat of the day. The invisible chokra who pulled the punkah rope outside was falling asleep in the glare.

'Butler!' yelled Ellis, and as the butler appeared, 'go and wake that bloody chokra up!'

'Yes, master.'

'And butler!'

'Yes, master?'

'How much ice have we got left?'

''Bout twenty pounds, master. Will only last today, I think. I find it very difficult to keep ice cool now.'

'Don't talk like that, damn you--"I find it very difficult!" Have you swallowed a dictionary? "Please, master, can't keeping ice cool"--that's how you ought to talk. We shall have to sack this fellow if he gets to talk English too well. I can't stick servants who talk English. D'you hear, butler?'

'Yes, master,' said the butler, and retired.

'God! No ice till Monday,' Westfield said. 'You going back to the jungle, Flory?'

'Yes. I ought to be there now. I only came in because of the English mail.'

'Go on tour myself, I think. Knock up a spot of Travelling Allowance. I can't stick my bloody office at this time of year.

Sitting there under the damned punkah, signing one chit after another. Paper-chewing. God, how I wish the war was on again!'

'I'm going out the day after tomorrow,' Ellis said. 'Isn't that damned padre coming to hold his service this Sunday? I'll take care not to be in for that, anyway. Bloody knee-drill.'

'Next Sunday,' said Westfield. 'Promised to be in for it myself. So's Macgregor. Bit hard on the poor devil of a padre, I must say. Only gets here once in six weeks. Might as well get up a congregation when he does come.'

'Oh, hell! I'd snivel psalms to oblige the padre, but I can't stick the way these damned native Christians come shoving into our church. A pack of Madrassi servants and Karen school-teachers. And then those two yellow-bellies, Francis and Samuel--they call themselves Christians too. Last time the padre was here they had the nerve to come up and sit on the front pews with the white men. Someone ought to speak to the padre about that. What bloody fools we were ever to let those missionaries loose in this country! Teaching bazaar sweepers they're as good as we are. "Please, sir, me Christian same like master." Damned cheek.'

'How about that for a pair of legs?' said Mr Lackersteen, passing La Vie Parisienne across. 'You know French, Flory; what's that mean underneath? Christ, it reminds me of when I was in Paris, my first leave, before I married. Christ, I wish I was there again!'

'Did you hear that one about "There was a young lady of Woking"?' Maxwell said. He was rather a silent youth, but, like other youths, he had an affection for a good smutty rhyme. He completed the biography of the young lady of Woking, and there was a laugh. Westfield replied with the young lady of Ealing who had a peculiar feeling, and Flory came in with the young curate of Horsham who always took every precaution. There was more laughter. Even Ellis thawed and produced several rhymes; Ellis's jokes were always genuinely witty, and yet filthy beyond measure. Everyone cheered up and felt more friendly in spite of the heat. They had finished

the beer and were just going to call for another drink, when shoes creaked on the steps outside. A booming voice, which made the floorboards tingle, was saying jocosely:

'Yes, most distinctly humorous. I incorporated it in one of those little articles of mine in Blackwood's, you know. I remember, too, when I was stationed at Prome, another quite--ah--diverting incident which--'

Evidently Mr Macgregor had arrived at the Club. Mr Lackersteen exclaimed, 'Hell! My wife's there,' and pushed his empty glass as far away from him as it would go. Mr Macgregor and Mrs Lackersteen entered the lounge together.

Mr Macgregor was a large, heavy man, rather past forty, with a kindly, puggy face, wearing gold-rimmed spectacles. His bulky shoulders, and a trick he had of thrusting his head forward, reminded one curiously of a turtle--the Burmans, in fact, nicknamed him 'the tortoise'. He was dressed in a clean silk suit, which already showed patches of sweat beneath the armpits. He greeted the others with a humorous mock-salute, and then planted himself before the notice-board, beaming, in the attitude of a schoolmaster twiddling a cane behind his back. The good nature in his face was quite genuine, and yet there was such a wilful geniality about him, such a strenuous air of being off duty and forgetting his official rank, that no one was ever quite at ease in his presence. His conversation was evidently modelled on that of some facetious schoolmaster or clergyman whom he had known in early life. Any long word, any quotation, any proverbial expression figured in his mind as a joke, and was introduced with a bumbling noise like 'er' or 'ah', to make it clear that there was a joke coming. Mrs Lackersteen was a woman of about thirty-five, handsome in a contourless, elongated way, like a fashion plate. She had a sighing, discontented voice. The others had all stood up when she entered, and Mrs Lackersteen sank exhaustedly into the best chair under the punkah, fanning herself with a slender hand like that of a newt.

'Oh dear, this heat, this heat! Mr Macgregor came and fetched me in his car. SO kind of him. Tom, that wretch of a rickshaw-man is pretending to be ill again. Really, I think you ought to give him a good thrashing and bring him to his senses. It's too terrible to have to walk about in this sun every day.'

Mrs Lackersteen, unequal to the quarter-mile walk between her house and the Club, had imported a rickshaw from Rangoon. Except for bullock-carts and Mr Macgregor's car it was the only wheeled vehicle in Kyauktada, for the whole district did not possess ten miles of road. In the jungle, rather than leave her husband alone, Mrs Lackersteen endured all the horrors of dripping tents, mosquitoes and tinned food; but she made up for it by complaining over trifles while in headquarters.

'Really I think the laziness of these servants is getting too shocking,' she sighed. 'Don't you agree, Mr Macgregor? We seem to have no AUTHORITY over the natives nowadays, with all these dreadful Reforms, and the insolence they learn from the newspapers. In some ways they are getting almost as bad as the lower classes at home.'

'Oh, hardly as bad as that, I trust. Still, I am afraid there is no doubt that the democratic spirit is creeping in, even here.'

'And such a short time ago, even just before the war, they were so NICE and respectful! The way they salaamed when you passed them on the road--it was really quite charming. I remember when we paid our butler only twelve rupees a month, and really that man loved us like a dog. And now they are demanding forty and fifty rupees, and I find that the only way I can even KEEP a servant is to pay their wages several months in arrears.'

'The old type of servant is disappearing,' agreed Mr Macgregor. 'In my young days, when one's butler was disrespectful, one sent him along to the jail with a chit saying "Please give the bearer fifteen lashes". Ah well, eheu fugaces! Those days are gone for ever, I am afraid.'

'Ah, you're about right there,' said Westfield in his gloomy way. 'This country'll never be fit to live in again. British Raj is finished if you ask me. Lost Dominion and all that. Time we cleared out of it.'

Whereat there was a murmur of agreement from everyone in the room, even from Flory, notoriously a Bolshie in his opinions, even from young Maxwell, who had been barely three years in the country. No Anglo-Indian will ever deny that India is going to the dogs, or ever has denied it--for India, like Punch, never was what it was.

Ellis had meanwhile unpinned the offending notice from behind Mr Macgregor's back, and he now held it out to him, saying in his sour way:

'Here, Macgregor, we've read this notice, and we all think this idea of electing a native to the Club is absolute--' Ellis was going to have said 'absolute balls', but he remembered Mrs Lackersteen's presence and checked himself--'is absolutely uncalled for. After all, this Club is a place where we come to enjoy ourselves, and we don't want natives poking about in here. We like to think there's still one place where we're free of them. The others all agree with me absolutely.'

He looked round at the others. 'Hear, hear!' said Mr Lackersteen gruffly. He knew that his wife would guess that he had been drinking, and he felt that a display of sound sentiment would excuse him.

Mr Macgregor took the notice with a smile. He saw the 'B. F.' pencilled against his name, and privately he thought Ellis's manner very disrespectful, but he turned the matter off with a joke. He took as great pains to be a good fellow at the Club as he did to keep up his dignity during office hours. 'I gather,' he said, 'that our friend Ellis does not welcome the society of--ah--his Aryan brother?'

'No, I do not,' said Ellis tartly. 'Nor my Mongolian brother. I don't like niggers, to put it in one word.'

Mr Macgregor stiffened at the word 'nigger', which is discountenanced in India. He had no prejudice against Orientals; indeed, he was deeply fond of them. Provided they were given no freedom he thought them the most charming people alive. It always pained him to see them wantonly insulted.

'Is it quite playing the game,' he said stiffly, 'to call these people niggers--a term they very naturally resent--when they are obviously nothing of the kind? The Burmese are Mongolians, the Indians are Aryans or Dravidians, and all of them are quite distinct--'

'Oh, rot that!' said Ellis, who was not at all awed by Mr Macgregor's official status. 'Call them niggers or Aryans or what you like. What I'm saying is that we don't want to see any black hides in this Club. If you put it to the vote you'll find we're against it to a man--unless Flory wants his DEAR pal Veraswami,' he added.

'Hear, hear!' repeated Mr Lackersteen. 'Count on me to blackball the lot of 'em.'

Mr Macgregor pursed his lips whimsically. He was in an awkward position, for the idea of electing a native member was not his own, but had been passed on to him by the Commissioner. However, he disliked making excuses, so he said in a more conciliatory tone:

'Shall we postpone discussing it till the next general meeting? In the meantime we can give it our mature consideration. And now,' he added, moving towards the table, 'who will join me in a little--ah--liquid refreshment?'

The butler was called and the 'liquid refreshment' ordered. It was hotter than ever now, and everyone was thirsty. Mr Lackersteen was on the point of ordering a drink when he caught his wife's eye,

shrank up and said sulkily 'No.' He sat with his hands on his knees, with a rather pathetic expression, watching Mrs Lackersteen swallow a glass of lemonade with gin in it. Mr Macgregor, though he signed the chit for drinks, drank plain lemonade. Alone of the Europeans in Kyauktada, he kept the rule of not drinking before sunset.

'It's all very well,' grumbled Ellis, with his forearms on the table, fidgeting with his glass. The dispute with Mr Macgregor had made him restless again. 'It's all very well, but I stick to what I said. No natives in this Club! It's by constantly giving way over small things like that that we've ruined the Empire. The country's only rotten with sedition because we've been too soft with them. The only possible policy is to treat 'em like the dirt they are. This is a critical moment, and we want every bit of prestige we can get. We've got to hang together and say, "WE ARE THE MASTERS, and you beggars--"' Ellis pressed his small thumb down as though flattening a grub--'"you beggars keep your place!"'

'Hopeless, old chap,' said Westfield. 'Quite hopeless. What can you do with all this red tape tying your hands? Beggars of natives know the law better than we do. Insult you to your face and then run you in the moment you hit 'em. Can't do anything unless you put your foot down firmly. And how can you, if they haven't the guts to show fight?'

'Our burra sahib at Mandalay always said,' put in Mrs Lackersteen, 'that in the end we shall simply LEAVE India. Young men will not come out here any longer to work all their lives for insults and ingratitude. We shall just GO. When the natives come to us begging us to stay, we shall say, "No, you have had your chance, you wouldn't take it. Very well, we shall leave you to govern yourselves." And then, what a lesson that will teach them!'

'It's all this law and order that's done for us,' said Westfield gloomily. The ruin of the Indian Empire through too much legality was a recurrent theme with Westfield. According to him, nothing save a full-sized rebellion, and the consequent reign of martial

law, could save the Empire from decay. 'All this paper-chewing and chit-passing. Office babus are the real rulers of this country now. Our number's up. Best thing we can do is to shut up shop and let 'em stew in their own juice.'

'I don't agree, I simply don't agree,' Ellis said. 'We could put things right in a month if we chose. It only needs a pennyworth of pluck. Look at Amritsar. Look how they caved in after that. Dyer knew the stuff to give them. Poor old Dyer! That was a dirty job. Those cowards in England have got something to answer for.'

There was a kind of sigh from the others, the same sigh that a gathering of Roman Catholics will give at the mention of Bloody Mary. Even Mr Macgregor, who detested bloodshed and martial law, shook his head at the name of Dyer.

'Ah, poor man! Sacrificed to the Paget M.P.s. Well, perhaps they will discover their mistake when it is too late.'

'My old governor used to tell a story about that,' said Westfield. 'There was an old havildar in a native regiment--someone asked him what'd happen if the British left India. The old chap said--'

Flory pushed back his chair and stood up. It must not, it could not--no, it simply should not go on any longer! He must get out of this room quickly, before something happened inside his head and he began to smash the furniture and throw bottles at the pictures. Dull boozing witless porkers! Was it possible that they could go on week after week, year after year, repeating word for word the same evil-minded drivel, like a parody of a fifth-rate story in Blackwood's? Would none of them EVER think of anything new to say? Oh, what a place, what people! What a civilization is this of ours--this godless civilization founded on whisky, Blackwood's and the 'Bonzo' pictures! God have mercy on us, for all of us are part of it.

Flory did not say any of this, and he was at some pains not to show it in his face. He was standing by his chair, a little sidelong to

the others, with the half-smile of a man who is never sure of his popularity.

'I'm afraid I shall have to be off,' he said. 'I've got some things to see to before breakfast, unfortunately.'

'Stay and have another spot, old man,' said Westfield. 'Morning's young. Have a gin. Give you an appetite.'

'No, thanks, I must be going. Come on, Flo. Good-bye, Mrs Lackersteen. Good-bye, everybody.'

'Exit Booker Washington, the niggers' pal,' said Ellis as Flory disappeared. Ellis could always be counted on to say something disagreeable about anyone who had just left the room. 'Gone to see Very-slimy, I suppose. Or else sloped off to avoid paying a round of drinks.'

'Oh, he's not a bad chap,' Westfield said. 'Says some Bolshie things sometimes. Don't suppose he means half of them.'

'Oh, a very good fellow, of course,' said Mr Macgregor. Every European in India is ex-officio, or rather ex-colore, a good fellow, until he has done something quite outrageous. It is an honorary rank.

'He's a bit TOO Bolshie for my taste. I can't bear a fellow who pals up with the natives. I shouldn't wonder if he's got a lick of the tar-brush himself. It might explain that black mark on his face. Piebald. And he looks like a yellow-belly, with that black hair, and skin the colour of a lemon.'

There was some desultory scandal about Flory, but not much, because Mr Macgregor did not like scandal. The Europeans stayed in the Club long enough for one more round of drinks. Mr Macgregor told his anecdote about Prome, which could be produced in almost any context. And then the conversation veered back to the old, never-palling subject--the insolence of the natives, the supineness of

the Government, the dear dead days when the British Raj WAS the British Raj and please give the bearer fifteen lashes. This topic was never let alone for long, partly because of Ellis's obsession. Besides, you could forgive the Europeans a great deal of their bitterness. Living and working among Orientals would try the temper of a saint. And all of them, the officials particularly, knew what it was to be baited and insulted. Almost every day, when Westfield or Mr Macgregor or even Maxwell went down the street, the High School boys, with their young, yellow faces--faces smooth as gold coins, full of that maddening contempt that sits so naturally on the Mongolian face--sneered at them as they went past, sometimes hooted after them with hyena-like laughter. The life of the Anglo-Indian officials is not all jam. In comfortless camps, in sweltering offices, in gloomy dakbungalows smelling of dust and earth-oil, they earn, perhaps, the right to be a little disagreeable.

It was getting on for ten now, and hot beyond bearing. Flat, clear drops of sweat gathered on everyone's face, and on the men's bare forearms. A damp patch was growing larger and larger in the back of Mr Macgregor's silk coat. The glare outside seemed to soak somehow through the green-chicked windows, making one's eyes ache and filling one's head with stuffiness. Everyone thought with malaise of his stodgy breakfast, and of the long, deadly hours that were coming. Mr Macgregor stood up with a sigh and adjusted his spectacles, which had slipped down his sweating nose.

'Alas that such a festive gathering should end,' he said. 'I must get home to breakfast. The cares of Empire. Is anybody coming my way? My man is waiting with the car.'

'Oh, thank you,' said Mrs Lackersteen; 'if you'd take Tom and me. What a relief not to have to walk in this heat!'

The others stood up. Westfield stretched his arms and yawned through his nose. 'Better get a move on, I suppose. Go to sleep if I sit here any longer. Think of stewing in that office all day! Baskets of papers. Oh Lord!'

'Don't forget tennis this evening, everyone,' said Ellis. 'Maxwell, you lazy devil, don't you skulk out of it again. Down here with your racquet at four-thirty sharp.'

'Apres vous, madame,' said Mr Macgregor gallantly, at the door.

'Lead on, Macduff,' said Westfield.

They went out into the glaring white sunlight. The heat rolled from the earth like the breath of an oven. The flowers, oppressive to the eyes, blazed with not a petal stirring, in a debauch of sun. The glare sent a weariness through one's bones. There was something horrible in it--horrible to think of that blue, blinding sky, stretching on and on over Burma and India, over Siam, Cambodia, China, cloudless and interminable. The plates of Mr Macgregor's waiting car were too hot to touch. The evil time of day was beginning, the time, as the Burmese say, 'when feet are silent'. Hardly a living creature stirred, except men, and the black columns of ants, stimulated by the heat, which marched ribbon-like across the path, and the tail-less vultures which soared on the currents of the air.

3

Flory turned to the left outside the Club gate and started down the bazaar road, under the shade of the peepul trees. A hundred yards away there was a swirl of music, where a squad of Military Policemen, lank Indians in greenish khaki, were marching back to their lines with a Gurkha boy playing the bagpipes ahead of them. Flory was going to see Dr Veraswami. The doctor's house was a long bungalow of earth-oiled wood, standing on piles, with a large unkempt garden which adjoined that of the Club. The back of the house was towards the road, for it faced the hospital, which lay between it and the river.

As Flory entered the compound there was a frightened squawk of women and a scurrying within the house. Evidently he had narrowly missed seeing the doctor's wife. He went round to the front of the house and called up to the veranda:

'Doctor! Are you busy? May I come up?'

The doctor, a little black and white figure, popped from within the house like a jack-in-the-box. He hurried to the veranda rail, exclaimed effusively:

'If you may come up! Of course, of course, come up this instant! Ah, Mr Flory, how very delightful to see you! Come up, come up. What drink will you have? I have whisky, beer, vermouth and other European liquors. Ah, my dear friend, how I have been pining for some cultured conversation!'

The doctor was a small, black, plump man with fuzzy hair and round, credulous eyes. He wore steel-rimmed spectacles, and he was dressed in a badly fitting white drill suit, with trousers bagging concertina-like over clumsy black boots. His voice was eager and bubbling, with a hissing of the s's. As Flory came up the steps the doctor popped back to the end of the veranda and rummaged in a big tin ice-chest, rapidly pulling out bottles of all descriptions.
The veranda was wide and dark, with low eaves from which baskets of fern hung, making it seem like a cave behind a waterfall of sunlight. It was furnished with long, cane-bottomed chairs made in the jail, and at one end there was a book-case containing a rather unappetizing little library, mainly books of essays, of the Emerson-Carlyle-Stevenson type. The doctor, a great reader, liked his books to have what he called a 'moral meaning'.

'Well, doctor,' said Flory--the doctor had meanwhile thrust him into a long chair, pulled out the leg-rests so that he could lie down, and put cigarettes and beer within reach. 'Well, doctor, and how are things? How's the British Empire? Sick of the palsy as usual?'

'Aha, Mr Flory, she iss very low, very low! Grave complications setting in. Septicaemia, peritonitis and paralysis of the ganglia. We shall have to call in the specialists, I fear. Aha!'

It was a joke between the two men to pretend that the British Empire was an aged female patient of the doctor's. The doctor had enjoyed this joke for two years without growing tired of it.

'Ah, doctor,' said Flory, supine in the long chair, 'what a joy to be here after that bloody Club. When I come to your house I feel like a Nonconformist minister dodging up to town and going home with a tart. Such a glorious holiday from THEM'--he motioned with one heel in the direction of the Club--'from my beloved fellow Empire-builders. British prestige, the white man's burden, the pukka sahib sans peur et sans reproche--you know. Such a relief to be out of the stink of it for a little while.'

'My friend, my friend, now come, come, please! That iss outrageous. You must not say such things of honourable English gentlemen!'

'You don't have to listen to the honourable gentlemen talking, doctor. I stood it as long as I could this morning. Ellis with his "dirty nigger", Westfield with his jokes, Macgregor with his Latin tags and please give the bearer fifteen lashes. But when they got on to that story about the old havildar--you know, the dear old havildar who said that if the British left India there wouldn't be a rupee or a virgin between--you know; well, I couldn't stand it any longer. It's time that old havildar was put on the retired list. He's been saying the same thing ever since the Jubilee in 'eighty-seven.'

The doctor grew agitated, as he always did when Flory criticized the Club members. He was standing with his plump white-clad behind balanced against the veranda rail, and sometimes gesticulating. When searching for a word he would nip his black thumb and forefinger together, as though to capture an idea floating in the air.

'But truly, truly, Mr Flory, you must not speak so! Why iss it that always you are abusing the pukka sahibs, ass you call them? They are the salt of the earth. Consider the great things they have done--consider the great administrators who have made British India what it iss. Consider Clive, Warren Hastings, Dalhousie, Curzon. They were such men--I quote your immortal Shakespeare--ass, take them for all in all, we shall not look upon their like again!'

'Well, do you want to look upon their like again? I don't.'

'And consider how noble a type iss the English gentleman! Their glorious loyalty to one another! The public school spirit! Even those of them whose manner iss unfortunate--some Englishmen are arrogant, I concede--have the great, sterling qualities that we Orientals lack. Beneath their rough exterior, their hearts are of gold.'

'Of gilt, shall we say? There's a kind of spurious good-fellowship between the English and this country. It's a tradition to booze together and swap meals and pretend to be friends, though we all hate each other like poison. Hanging together, we call it. It's a political necessity. Of course drink is what keeps the machine going. We should all go mad and kill one another in a week if it weren't for that. There's a subject for one of your uplift essayists, doctor. Booze as the cement of empire.'

The doctor shook his head. 'Really, Mr Flory, I know not what it iss that hass made you so cynical. It iss so most unsuitable! You--an English gentleman of high gifts and character--to be uttering seditious opinions that are worthy of the Burmese Patriot!'

'Seditious?' Flory said. 'I'M not seditious. I don't want the Burmans to drive us out of this country. God forbid! I'm here to make money, like everyone else. All I object to is the slimy white man's burden humbug. The pukka sahib pose. It's so boring. Even

those bloody fools at the Club might be better company if we weren't all of us living a lie the whole time.'

'But, my dear friend, what lie are you living?'

'Why, of course, the lie that we're here to uplift our poor black brothers instead of to rob them. I suppose it's a natural enough lie. But it corrupts us, it corrupts us in ways you can't imagine. There's an everlasting sense of being a sneak and a liar that torments us and drives us to justify ourselves night and day. It's at the bottom of half our beastliness to the natives. We Anglo-Indians could be almost bearable if we'd only admit that we're thieves and go on thieving without any humbug.'

The doctor, very pleased, nipped his thumb and forefinger together. 'The weakness of your argument, my dear friend,' he said, beaming at his own irony, 'the weakness appears to be, that you are NOT thieves.'

'Now, my dear doctor--'

Flory sat up in the long chair, partly because his prickly heat had just stabbed him in the back like a thousand needles, partly because his favourite argument with the doctor was about to begin. This argument, vaguely political in nature, took place as often as the two men met. It was a topsy-turvy affair, for the Englishman was bitterly anti-English and the Indian fanatically loyal. Dr Veraswami had a passionate admiration for the English, which a thousand snubs from Englishmen had not shaken. He would maintain with positive eagerness that he, as an Indian, belonged to an inferior and degenerate race. His faith in British justice was so great that even when, at the jail, he had to superintend a flogging or a hanging, and would come home with his black face faded grey and dose himself with whisky, his zeal did not falter. Flory's seditious opinions shocked him, but they also gave him a certain shuddering pleasure, such as a pious believer will take in hearing the Lord's Prayer repeated backwards.

'My dear doctor,' said Flory, 'how can you make out that we are in this country for any purpose except to steal? It's so simple. The official holds the Burman down while the businessman goes through his pockets. Do you suppose my firm, for instance, could get its timber contracts if the country weren't in the hands of the British? Or the other timber firms, or the oil companies, or the miners and planters and traders? How could the Rice Ring go on skinning the unfortunate peasant if it hadn't the Government behind it? The British Empire is simply a device for giving trade monopolies to the English--or rather to gangs of Jews and Scotchmen.'

'My friend, it iss pathetic to me to hear you talk so. It iss truly pathetic. You say you are here to trade? Of course you are. Could the Burmese trade for themselves? Can they make machinery, ships, railways, roads? They are helpless without you. What would happen to the Burmese forests if the English were not here? They would be sold immediately to the Japanese, who would gut them and ruin them. Instead of which, in your hands, actually they are improved. And while your businessmen develop the resources of our country, your officials are civilizing us, elevating us to their level, from pure public spirit. It is a magnificent record of self-sacrifice.'

'Bosh, my dear doctor. We teach the young men to drink whisky and play football, I admit, but precious little else. Look at our schools--factories for cheap clerks. We've never taught a single useful manual trade to the Indians. We daren't; frightened of the competition in industry. We've even crushed various industries. Where are the Indian muslins now? Back in the forties or thereabouts they were building sea-going ships in India, and manning them as well. Now you couldn't build a seaworthy fishing boat there. In the eighteenth century the Indians cast guns that were at any rate up to the European standard. Now, after we've been in India a hundred and fifty years, you can't make so much as a brass cartridge-case in the whole continent. The only Eastern races that have developed at all quickly are the independent ones. I won't instance Japan, but take the case of Siam--'

The doctor waved his hand excitedly. He always interrupted the argument at this point (for as a rule it followed the same course, almost word for word), finding that the case of Siam hampered him.

'My friend, my friend, you are forgetting the Oriental character. How iss it possible to have developed us, with our apathy and superstition? At least you have brought to us law and order. The unswerving British Justice and the Pax Britannica.'

'Pox Britannica, doctor, Pox Britannica is its proper name. And in any case, whom is it pax for? The money-lender and the lawyer. Of course we keep the peace in India, in our own interest, but what does all this law and order business boil down to? More banks and more prisons--that's all it means.'

'What monstrous misrepresentations!' cried the doctor. 'Are not prissons necessary? And have you brought us nothing but prissons? Consider Burma in the days of Thibaw, with dirt and torture and ignorance, and then look around you. Look merely out of this veranda--look at that hospital, and over to the right at that school and that police station. Look at the whole uprush of modern progress!'

'Of course I don't deny,' Flory said, 'that we modernize this country in certain ways. We can't help doing so. In fact, before we've finished we'll have wrecked the whole Burmese national culture. But we're not civilizing them, we're only rubbing our dirt on to them. Where's it going to lead, this uprush of modern progress, as you call it? Just to our own dear old swinery of gramophones and billycock hats. Sometimes I think that in two hundred years all this--' he waved a foot towards the horizon--'all this will be gone--forests, villages, monasteries, pagodas all vanished. And instead, pink villas fifty yards apart; all over those hills, as far as you can see, villa after villa, with all the gramophones playing the same tune. And all the forests shaved flat--chewed into wood-pulp for the News of the World, or sawn up into gramophone cases. But the trees avenge themselves, as the old

chap says in The Wild Duck. You've read Ibsen, of course?'

'Ah, no, Mr Flory, alas! That mighty master-mind, your inspired Bernard Shaw hass called him. It iss a pleasure to come. But, my friend, what you do not see iss that your civilization at its very worst iss for us an advance. Gramophones, billycock hats, the News of the World--all iss better than the horrible sloth of the Oriental. I see the British, even the least inspired of them, ass--ass--' the doctor searched for a phrase, and found one that probably came from Stevenson--'ass torchbearers upon the path of progress.'

'I don't. I see them as a kind of up-to-date, hygienic, self-satisfied louse. Creeping round the world building prisons. They build a prison and call it progress,' he added rather regretfully--for the doctor would not recognize the allusion.

'My friend, positively you are harping upon the subject of prissons! Consider that there are also other achievements of your countrymen. They construct roads, they irrigate deserts, they conquer famines, they build schools, they set up hospitals, they combat plague, cholera, leprosy, smallpox, venereal disease--'

'Having brought it themselves,' put in Flory.

'No, sir!' returned the doctor, eager to claim this distinction for his own countrymen. 'No, sir, it wass the Indians who introduced venereal disease into this country. The Indians introduce diseases, and the English cure them. THERE iss the answer to all your pessimism and seditiousness.'

'Well, doctor, we shall never agree. The fact is that you like all this modern progress business, whereas I'd rather see things a little bit septic. Burma in the days of Thibaw would have suited me better, I think. And as I said before, if we are a civilizing influence, it's only to grab on a larger scale. We should chuck it quickly enough if it didn't pay.'

'My friend, you do not think that. If truly you disapprove of the British Empire, you would not be talking of it privately here. You would be proclaiming from the house-tops. I know your character, Mr Flory, better than you know it yourself.'

'Sorry, doctor; I don't go in for proclaiming from the housetops. I haven't the guts. I "counsel ignoble ease", like old Belial in Paradise Lost. It's safer. You've got to be a pukka sahib or die, in this country. In fifteen years I've never talked honestly to anyone except you. My talks here are a safety-valve; a little Black Mass on the sly, if you understand me.'

At this moment there was a desolate wailing noise outside. Old Mattu, the Hindu durwan who looked after the European church, was standing in the sunlight below the veranda. He was an old fever-stricken creature, more like a grasshopper than a human being, and dressed in a few square inches of dingy rag. He lived near the church in a hut made of flattened kerosene tins, from which he would sometimes hurry forth at the appearance of a European, to salaam deeply and wail something about his 'talab', which was eighteen rupees a month. Looking piteously up at the veranda, he massaged the earth-coloured skin of his belly with one hand, and with the other made the motion of putting food into his mouth. The doctor felt in his pocket and dropped a four-anna piece over the veranda rail. He was notorious for his soft-heartedness, and all the beggars in Kyauktada made him their target.

'Behold there the degeneracy of the East,' said the doctor, pointing to Mattu, who was doubling himself up like a caterpillar and uttering grateful whines. 'Look at the wretchedness of hiss limbs. The calves of hiss legs are not so thick ass an Englishman's wrists. Look at hiss abjectness and servility. Look at hiss ignorance--such ignorance ass iss not known in Europe outside a home for mental defectives. Once I asked Mattu to tell me hiss age. "Sahib," he said, "I believe that I am ten years old." How can you pretend, Mr Flory, that you are not the natural superior of such creatures?'

'Poor old Mattu, the uprush of modern progress seems to have missed him somehow,' Flory said, throwing another four-anna piece over the rail. 'Go on, Mattu, spend that on booze. Be as degenerate as you can. It all postpones Utopia.'

'Aha, Mr Flory, sometimes I think that all you say iss but to--what iss the expression?--pull my leg. The English sense of humour. We Orientals have no humour, ass iss well known.'

'Lucky devils. It's been the ruin of us, our bloody sense of humour.' He yawned with his hands behind his head. Mattu had shambled away after further grateful noises. 'I suppose I ought to be going before this cursed sun gets too high. The heat's going to be devilish this year, I feel it in my bones. Well, doctor, we've been arguing so much that I haven't asked for your news. I only got in from the jungle yesterday. I ought to go back the day after tomorrow--don't know whether I shall. Has anything been happening in Kyauktada? Any scandals?'

The doctor looked suddenly serious. He had taken off his spectacles, and his face, with dark liquid eyes, recalled that of a black retriever dog. He looked away, and spoke in a slightly more hesitant tone than before.

'That fact iss, my friend, there iss a most unpleasant business afoot. You will perhaps laugh--it sounds nothing--but I am in serious trouble. Or rather, I am in danger of trouble. It iss an underground business. You Europeans will never hear of it directly. In this place'--he waved a hand towards the bazaar--'there iss perpetual conspiracies and plottings of which you do not hear. But to us they mean much.'

'What's been happening, then?'

'It iss this. An intrigue iss brewing against me. A most serious intrigue which iss intended to blacken my character and ruin my official career. Ass an Englishman you will not understand these things. I have incurred the enmity of a man you probably do not

know, U Po Kyin, the Sub-divisional Magistrate. He iss a most dangerous man. The damage that he can do to me iss incalculable.'

'U Po Kyin? Which one is that?'

'The great fat man with many teeth. Hiss house iss down the road there, a hundred yards away.'

'Oh, that fat scoundrel? I know him well.'

'No, no, my friend, no, no!' exclaimed the doctor quite eagerly; 'it cannot be that you know him. Only an Oriental could know him. You, an English gentleman, cannot sink your mind to the depth of such ass U Po Kyin. He iss more than a scoundrel, he iss--what shall I say? Words fail me. He recalls to me a crocodile in human shape. He hass the cunning of the crocodile, its cruelty, its bestiality. If you knew the record of that man! The outrages he hass committed! The extortions, the briberies! The girls he hass ruined, raping them before the very eyes of their mothers! Ah, an English gentleman cannot imagine such a character. And thiss iss the man who hass taken hiss oath to ruin me.'

'I've heard a good deal about U Po Kyin from various sources,' Flory said. 'He seems a fair sample of a Burmese magistrate. A Burman told me that during the war U Po Kyin was at work recruiting, and he raised a battalion from his own illegitimate sons. Is that true?'

'It could hardly be so,' said the doctor, 'for they would not have been old enough. But of hiss villainy there iss no doubt. And now he iss determined upon ruining me. In the first place he hates me because I know too much about him; and besides, he iss the enemy of any reasonably honest man. He will proceed--such iss the practice of such men--by calumny. He will spread reports about me--reports of the most appalling and untrue descriptions. Already he iss beginning them.'

'But would anyone believe a fellow like that against you? He's

only a lowdown magistrate. You're a high official.'

'Ah, Mr Flory, you do not understand Oriental cunning. U Po Kyin hass ruined higher officials than I. He will know ways to make himself believed. And therefore--ah, it iss a difficult business!'

The doctor took a step or two up and down the veranda, polishing his glasses with his handkerchief. It was clear that there was something more which delicacy prevented him from saying. For a moment his manner was so troubled that Flory would have liked to ask whether he could not help in some way, but he did not, for he knew the uselessness of interfering in Oriental quarrels. No European ever gets to the bottom of these quarrels; there is always something impervious to the European mind, a conspiracy behind the conspiracy, a plot within the plot. Besides, to keep out of 'native' quarrels is one of the Ten Precepts of the pukka sahib. He said doubtfully:

'What is a difficult business?'

'It iss, if only--ah, my friend, you will laugh at me, I fear. But it iss this: if only I were a member of your European Club! If only! How different would my position be!'

'The Club? Why? How would that help you?'

'My friend, in these matters prestige iss everything. It iss not that U Po Kyin will attack me openly; he would never dare; it iss that he will libel me and backbite me. And whether he iss believed or not depends entirely upon my standing with the Europeans. It iss so that things happen in India. If our prestige iss good, we rise; if bad, we fall. A nod and a wink will accomplish more than a thousand official reports. And you do not know what prestige it gives to an Indian to be a member of the European Club. In the Club, practically he ISS a European. No calumny can touch him. A Club member iss sacrosanct.'

Flory looked away over the veranda rail. He had got up as though

to go. It always made him ashamed and uncomfortable when it had to be admitted between them that the doctor, because of his black skin, could not be received in the Club. It is a disagreeable thing when one's close friend is not one's social equal; but it is a thing native to the very air of India.

'They might elect you at the next general meeting,' he said. 'I don't say they will, but it's not impossible.'

'I trust, Mr Flory, that you do not think I am asking you to propose me for the Club? Heaven forbid! I know that that iss impossible for you. Simply I wass remarking that if I were a member of the Club, I should be forthwith invulnerable--'

Flory cocked his Terai hat loosely on his head and stirred Flo up with his stick. She was asleep under the chair. Flory felt very uncomfortable. He knew that in all probability, if he had the courage to face a few rows with Ellis, he could secure Dr Veraswami's election to the Club. And the doctor, after all, was his friend, indeed, almost the sole friend he had in Burma. They had talked and argued together a hundred times, the doctor had dined at his house, he had even proposed to introduce Flory to his wife--but she, a pious Hindu, had refused with horror. They had made shooting trips together--the doctor, equipped with bandoliers and hunting knives, panting up hillsides slippery with bamboo leaves and blazing his gun at nothing. In common decency it was his duty to support the doctor. But he knew also that the doctor would never ask for any support, and that there would be an ugly row before an Oriental was got into the Club. No, he could not face that row! It was not worth it. He said:

'To tell you the truth, there's been talk about this already. They were discussing it this morning, and that little beast Ellis was preaching his usual "dirty nigger" sermon. Macgregor has suggested electing one native member. He's had orders to do so, I imagine.'

'Yes, I heard that. We hear all these things. It wass that that put the idea into my head.'

'It's to come up at the general meeting in June. I don't know what'll happen--it depends on Macgregor, I think. I'll give you my vote, but I can't do more than that. I'm sorry, but I simply can't. You don't know the row there'll be. Very likely they will elect you, but they'll do it as an unpleasant duty, under protest. They've made a perfect fetish of keeping this Club all-white, as they call it.'

'Of course, of course, my friend! I understand perfectly. Heaven forbid that you should get into trouble with your European friends on my behalf. Please, please, never to embroil yourself! The mere fact that you are known to be my friend benefits me more than you can imagine. Prestige, Mr Flory, iss like a barometer. Every time you are seen to enter my house the mercury rises half a degree.'

'Well, we must try and keep it at "Set Fair". That's about all I can do for you, I'm afraid.'

'Even that iss much, my friend. And for that, there iss another thing of which I would warn you, though you will laugh, I fear. It iss that you yourself should beware of U Po Kyin. Beware of the crocodile! For sure he will strike at you when he knows that you are befriending me.'

'All right, doctor, I'll beware of the crocodile. I don't fancy he can do me much harm, though.'

'At least he will try. I know him. It will be hiss policy to detach my friends from me. Possibly he would even dare to spread hiss libels about you also.'

'About me? Good gracious, no one would believe anything against ME. Civis Romanus sum. I'm an Englishman--quite above suspicion.'

'Nevertheless, beware of hiss calumnies, my friend. Do not underrate him. He will know how to strike at you. He iss a crocodile. And like the crocodile'--the doctor nipped his thumb

and finger impressively; his images became mixed sometimes--'like the crocodile, he strikes always at the weakest spot!'

'Do crocodiles always strike at the weakest spot, doctor?'

Both men laughed. They were intimate enough to laugh over the doctor's queer English occasionally. Perhaps, at the bottom of his heart, the doctor was a little disappointed that Flory had not promised to propose him for the Club, but he would have perished rather than say so. And Flory was glad to drop the subject, an uncomfortable one which he wished had never been raised.

'Well, I really must be going, doctor. Good-bye in case I don't see you again. I hope it'll be all right at the general meeting. Macgregor's not a bad old stick. I dare say he'll insist on their electing you.'

'Let us hope so, my friend. With that I can defy a hundred U Po Kyins. A thousand! Good-bye, my friend, good-bye.'

Then Flory settled his Terai hat on his head and went home across the glaring maidan, to his breakfast, for which the long morning of drinking, smoking and talking had left him no appetite.

4

Flory lay asleep, naked except for black Shan trousers, upon his sweat-damp bed. He had been idling all day. He spent approximately three weeks of every month in camp, coming into Kyauktada for a few days at a time, chiefly in order to idle, for he had very little clerical work to do.

The bedroom was a large square room with white plaster walls, open doorways and no ceiling, but only rafters in which sparrows nested. There was no furniture except the big four-poster bed, with its

furled mosquito net like a canopy, and a wicker table and chair and a small mirror; also some rough bookshelves, containing several hundred books, all mildewed by many rainy seasons and riddled by silver fish. A tuktoo clung to the wall, flat and motionless like a heraldic dragon. Beyond the veranda eaves the light rained down like glistening white oil. Some doves in a bamboo thicket kept up a dull droning noise, curiously appropriate to the heat--a sleepy sound, but with the sleepiness of chloroform rather than a lullaby.

Down at Mr Macgregor's bungalow, two hundred yards away, a durwan, like a living clock, hammered four strokes on a section of iron rail. Ko S'la, Flory's servant, awakened by the sound, went into the cookhouse, blew up the embers of the woodfire and boiled the kettle for tea. Then he put on his pink gaungbaung and muslin ingyi and brought the tea-tray to his master's bedside.

Ko S'la (his real name was Maung San Hla; Ko S'la was an abbreviation) was a short, square-shouldered, rustic-looking Burman with a very dark skin and a harassed expression. He wore a black moustache which curved downwards round his mouth, but like most Burmans he was quite beardless. He had been Flory's servant since his first day in Burma. The two men were within a month of one another's age. They had been boys together, had tramped side by side after snipe and duck, sat together in machans waiting for tigers that never came, shared the discomforts of a thousand camps and marches; and Ko S'la had pimped for Flory and borrowed money for him from the Chinese money-lenders, carried him to bed when he was drunk, tended him through bouts of fever. In Ko S'la's eyes Flory, because a bachelor, was a boy still; whereas Ko S'la had married, begotten five children, married again and become one of the obscure martyrs of bigamy. Like all bachelors' servants, Ko S'la was lazy and dirty, and yet he was devoted to Flory. He would never let anyone else serve Flory at table, or carry his gun or hold his pony's head while he mounted. On the march, if they came to a stream, he would carry Flory across on his back. He was inclined to pity Flory, partly because he thought him childish and easily deceived, and partly because of the birthmark, which he considered a dreadful thing.

Ko S'la put the tea-tray down on the table very quietly, and then went round to the end of the bed and tickled Flory's toes. He knew by experience that this was the only way of waking Flory without putting him in a bad temper. Flory rolled over, swore, and pressed his forehead into the pillow.

'Four o'clock has struck, most holy god,' Ko S'la said. 'I have brought two teacups, because THE WOMAN said that she was coming.'

THE WOMAN was Ma Hla May, Flory's mistress. Ko S'la always called her THE WOMAN, to show his disapproval--not that he disapproved of Flory for keeping a mistress, but he was jealous of Ma Hla May's influence in the house.

'Will the holy one play tinnis this evening?' Ko S'la asked.

'No, it's too hot,' said Flory in English. 'I don't want anything to eat. Take this muck away and bring some whisky.'

Ko S'la understood English very well, though he could not speak it. He brought a bottle of whisky, and also Flory's tennis racquet, which he laid in a meaning manner against the wall opposite the bed. Tennis, according to his notions, was a mysterious ritual incumbent on all Englishmen, and he did not like to see his master idling in the evenings.

Flory pushed away in disgust the toast and butter that Ko S'la had brought, but he mixed some whisky in a cup of tea and felt better after drinking it. He had slept since noon, and his head and all his bones ached, and there was a taste like burnt paper in his mouth. It was years since he had enjoyed a meal. All European food in Burma is more or less disgusting--the bread is spongy stuff leavened with palm-toddy and tasting like a penny bun gone wrong, the butter comes out of a tin, and so does the milk, unless it is the grey watery catlap of the dudh-wallah. As Ko S'la left the room there was a scraping of sandals outside, and a Burmese girl's high-pitched voice said, 'Is my master awake?'

'Come in,' said Flory rather bad temperedly.

Ma Hla May came in, kicking off red-lacquered sandals in the doorway. She was allowed to come to tea, as a special privilege, but not to other meals, nor to wear her sandals in her master's presence.

Ma Hla May was a woman of twenty-two or -three, and perhaps five feet tall. She was dressed in a longyi of pale blue embroidered Chinese satin, and a starched white muslin ingyi on which several gold lockets hung. Her hair was coiled in a tight black cylinder like ebony, and decorated with jasmine flowers. Her tiny, straight, slender body was a contourless as a bas-relief carved upon a tree. She was like a doll, with her oval, still face the colour of new copper, and her narrow eyes; an outlandish doll and yet a grotesquely beautiful one. A scent of sandalwood and coco-nut oil came into the room with her.

Ma Hla May came across to the bed, sat down on the edge and put her arms rather abruptly round Flory. She smelled at his cheek with her flat nose, in the Burmese fashion.

'Why did my master not send for me this afternoon?' she said.

'I was sleeping. It is too hot for that kind of thing.'

'So you would rather sleep alone than with Ma Hla May? How ugly you must think me, then! Am I ugly, master?'

'Go away,' he said, pushing her back. 'I don't want you at this time of day.'

'At least touch me with your lips, then. (There is no Burmese word for to kiss.) All white men do that to their women.'

'There you are, then. Now leave me alone. Fetch some cigarettes and give me one.'

'Why is it that nowadays you never want to make love to me? Ah, two years ago it was so different! You loved me in those days. You gave me presents of gold bangles and silk longyis from Mandalay. And now look'--Ma Hla May held out one tiny muslin-clad arm--'not a single bangle. Last month I had thirty, and now all of them are pawned. How can I go to the bazaar without my bangles, and wearing the same longyi over and over again? I am ashamed before the other women.'

'Is it my fault if you pawn your bangles?'

'Two years ago you would have redeemed them for me. Ah, you do not love Ma Hla May any longer!'

She put her arms round him again and kissed him, a European habit which he had taught her. A mingled scent of sandalwood, garlic, coco-nut oil and the jasmine in her hair floated from her. It was a scent that always made his teeth tingle. Rather abstractedly he pressed her head back upon the pillow and looked down at her queer, youthful face, with its high cheekbones, stretched eyelids and short, shapely lips. She had rather nice teeth, like the teeth of a kitten. He had bought her from her parents two years ago, for three hundred rupees. He began to stroke her brown throat, rising like a smooth, slender stalk from the collarless ingyi.

'You only like me because I am a white man and have money,' he said.

'Master, I love you, I love you more than anything in the world. Why do you say that? Have I not always been faithful to you?'

'You have a Burmese lover.'

'Ugh!' Ma Hla May affected to shudder at the thought. 'To think of their horrible brown hands, touching me! I should die if a Burman touched me!'

'Liar.'

He put his hand on her breast. Privately, Ma Hla May did not like this, for it reminded her that her breasts existed--the ideal of a Burmese woman being to have no breasts. She lay and let him do as he wished with her, quite passive yet pleased and faintly smiling, like a cat which allows one to stroke it. Flory's embraces meant nothing to her (Ba Pe, Ko S'la's younger brother, was secretly her lover), yet she was bitterly hurt when he neglected them. Sometimes she had even put love-philtres in his food. It was the idle concubine's life that she loved, and the visits to her village dressed in all her finery, when she could boast of her position as a 'bo-kadaw'--a white man's wife; for she had persuaded everyone, herself included, that she was Flory's legal wife.

When Flory had done with her he turned away, jaded and ashamed, and lay silent with his left hand covering his birthmark. He always remembered the birthmark when he had done something to be ashamed of. He buried his face disgustedly in the pillow, which was damp and smelt of coco-nut oil. It was horribly hot, and the doves outside were still droning. Ma Hla May, naked, reclined beside Flory, fanning him gently with a wicker fan she had taken from the table.

Presently she got up and dressed herself, and lighted a cigarette. Then, coming back to the bed, she sat down and began stroking Flory's bare shoulder. The whiteness of his skin had a fascination for her, because of its strangeness and the sense of power it gave her. But Flory twitched his shoulder to shake her hand away. At these times she was nauseating and dreadful to him. His sole wish was to get her out of his sight.

'Get out,' he said.

Ma Hla May took her cigarette from her mouth and tried to offer it to Flory. 'Why is master always so angry with me when he has made love to me?' she said.

'Get out,' he repeated.

Ma Hla May continued to stroke Flory's shoulder. She had never learned the wisdom of leaving him alone at these times. She believed that lechery was a form of witchcraft, giving a woman magical powers over a man, until in the end she could weaken him to a half-idiotic slave. Each successive embrace sapped Flory's will and made the spell stronger--this was her belief. She began tormenting him to begin over again. She laid down her cigarette and put her arms round him, trying to turn him towards her and kiss his averted face, reproaching him for his coldness.

'Go away, go away!' he said angrily. 'Look in the pocket of my shorts. There is money there. Take five rupees and go.'

Ma Hla May found the five-rupee note and stuffed it into the bosom of her ingyi, but she still would not go. She hovered about the bed, worrying Flory until at last he grew angry and jumped up.

'Get out of this room! I told you to go. I don't want you in here after I've done with you.'

'That is a nice way to speak to me! You treat me as though I were a prostitute.'

'So you are. Out you go,' he said, pushing her out of the room by her shoulders. He kicked her sandals after her. Their encounters often ended in this way.

Flory stood in the middle of the room, yawning. Should he go down to the Club for tennis after all? No, it meant shaving, and he could not face the effort of shaving until he had a few drinks inside him. He felt his scrubby chin and lounged across to the mirror to examine it, but then turned away. He did not want to see the yellow, sunken face that would look back at him. For several minutes he stood slack-limbed, watching the tuktoo stalk a moth above the bookshelves. The cigarette that Ma Hla May had dropped burned down with an acrid smell, browning the paper. Flory took a

book from the shelves, opened it and then threw it away in distaste. He had not even the energy to read. Oh God, God, what to do with the rest of this bloody evening?

Flo waddled into the room, wagging her tail and asking to be taken for a walk. Flory went sulkily into the little stone-floored bathroom that gave on to the bedroom, splashed himself with lukewarm water and put on his shirt and shorts. He must take some kind of exercise before the sun went down. In India it is in some way evil to spend a day without being once in a muck-sweat. It gives one a deeper sense of sin than a thousand lecheries. In the dark evening, after a quite idle day, one's ennui reaches a pitch that is frantic, suicidal. Work, prayer, books, drinking, talking--they are all powerless against it; it can only be sweated out through the pores of the skin.

Flory went out and followed the road uphill into the jungle. It was scrub jungle at first, with dense stunted bushes, and the only trees were half-wild mangoes, bearing little turpentiny fruits the size of plums. Then the road struck among taller trees. The jungle was dried-up and lifeless at this time of year. The trees lined the road in close, dusty ranks, with leaves a dull olive-green. No birds were visible except some ragged brown creatures like disreputable thrushes, which hopped clumsily under the bushes; in the distance some other bird uttered a cry of 'AH ha ha! AH ha ha!'--a lonely, hollow sound like the echo of a laugh. There was a poisonous, ivy-like smell of crushed leaves. It was still hot, though the sun was losing its glare and the slanting light was yellow.

After two miles the road ended at the ford of a shallow stream. The jungle grew greener here, because of the water, and the trees were taller. At the edge of the stream there was a huge dead pyinkado tree festooned with spidery orchids, and there were some wild lime bushes with white waxen flowers. They had a sharp scent like bergamot. Flory had walked fast and the sweat had drenched his shirt and dribbled, stinging, into his eyes. He had sweated himself into a better mood. Also, the sight of this stream always

heartened him; its water was quite clear, rarest of sights in a miry country. He crossed the stream by the stepping stones, Flo splashing after him, and turned into a narrow track he knew, which led through the bushes. It was a track that cattle had made, coming to the stream to drink, and few human beings ever followed it. It led to a pool fifty yards upstream. Here a peepul tree grew, a great buttressed thing six feet thick, woven of innumerable strands of wood, like a wooden cable twisted by a giant. The roots of the tree made a natural cavern, under which the clear greenish water bubbled. Above and all around dense foliage shut out the light, turning the place into a green grotto walled with leaves.

Flory threw off his clothes and stepped into the water. It was a shade cooler than the air, and it came up to his neck when he sat down. Shoals of silvery mahseer, no bigger than sardines, came nosing and nibbling at his body. Flo had also flopped into the water, and she swam round silently, otter-like, with her webbed feet. She knew the pool well, for they often came here when Flory was at Kyauktada.

There was a stirring high up in the peepul tree, and a bubbling noise like pots boiling. A flock of green pigeons were up there, eating the berries. Flory gazed up into the great green dome of the tree, trying to distinguish the birds; they were invisible, they matched the leaves so perfectly, and yet the whole tree was alive with them, shimmering, as though the ghosts of birds were shaking it. Flo rested herself against the roots and growled up at the invisible creatures. Then a single green pigeon fluttered down and perched on a lower branch. It did not know that it was being watched. It was a tender thing, smaller than a tame dove, with jade-green back as smooth as velvet, and neck and breast of iridescent colours. Its legs were like the pink wax that dentists use.

The pigeon rocked itself backwards and forwards on the bough, swelling out its breast feathers and laying its coralline beak upon them. A pang went through Flory. Alone, alone, the bitterness of being alone! So often like this, in lonely places in the forest,

he would come upon something--bird, flower, tree--beautiful beyond all words, if there had been a soul with whom to share it. Beauty is meaningless until it is shared. If he had one person, just one, to halve his loneliness! Suddenly the pigeon saw the man and dog below, sprang into the air and dashed away swift as a bullet, with a rattle of wings. One does not often see green pigeons so closely when they are alive. They are high-flying birds, living in the treetops, and they do not come to the ground, or only to drink. When one shoots them, if they are not killed outright, they cling to the branch until they die, and drop long after one has given up waiting and gone away.

Flory got out of the water, put on his clothes and recrossed the stream. He did not go home by the road, but followed a foot-track southward into the jungle, intending to make a detour and pass through a village that lay in the fringe of the jungle not far from his house. Flo frisked in and out of the undergrowth, yelping sometimes when her long ears caught in the thorns. She had once turned up a hare near here. Flory walked slowly. The smoke of his pipe floated straight upwards in still plumes. He was happy and at peace after the walk and the clear water. It was cooler now, except for patches of heat lingering under the thicker trees, and the light was gentle. Bullock-cart wheels were screaming peacefully in the distance.

Soon they had lost their way in the jungle, and were wandering in a maze of dead trees and tangled bushes. They came to an impasse where the path was blocked by large ugly plants like magnified aspidistras, whose leaves terminated in long lashes armed with thorns. A firefly glowed greenish at the bottom of a bush; it was getting twilight in the thicker places. Presently the bullock-cart wheels screamed nearer, taking a parallel course.

'Hey, saya gyi, saya gyi!' Flory shouted, taking Flo by the collar to prevent her running away.

'Ba le-de?' the Burman shouted back. There was the sound of plunging hooves and of yells to the bullocks.

'Come here, if you please, O venerable and learned sir! We have lost our way. Stop a moment, O great builder of pagodas!'

The Burman left his cart and pushed through the jungle, slicing the creepers with his dah. He was a squat middle-aged man with one eye. He led the way back to the track, and Flory climbed on to the flat, uncomfortable bullock cart. The Burman took up the string reins, yelled to the bullocks, prodded the roots of their tails with his short stick, and the cart jolted on with a shriek of wheels. The Burmese bullock-cart drivers seldom grease their axles, probably because they believe that the screaming keeps away evil spirits, though when questioned they will say that it is because they are too poor to buy grease.

They passed a whitewashed wooden pagoda, no taller than a man and half hidden by the tendrils of creeping plants. Then the track wound into the village, which consisted of twenty ruinous, wooden huts roofed with thatch, and a well beneath some barren date-palms. The egrets that roosted in the palms were streaming homewards over the treetops like white flights of arrows. A fat yellow woman with her longyi hitched under her armpits was chasing a dog round a hut, smacking at it with a bamboo and laughing, and the dog was also laughing in its fashion. The village was called Nyaunglebin--'the four peepul trees'; there were no peepul trees there now, probably they had been cut down and forgotten a century ago. The villagers cultivated a narrow strip of fields that lay between the town and the jungle, and they also made bullock carts which they sold in Kyauktada. Bullock-cart wheels were littered everywhere under the houses; massive things five feet across, with spokes roughly but strongly carved.

Flory got off the cart and gave the driver a present of four annas. Some brindled curs hurried from beneath the houses to sniff at Flo, and a flock of pot-bellied, naked children, with their hair tied in top-knots, also appeared, curious about the white man but keeping their distance. The village headman, a wizened, leaf-brown old man, came out of his house, and there were shikoings. Flory sat

down on the steps of the headman's house and relighted his pipe. He was thirsty.

'Is the water in your well good to drink, thugyi-min?'

The headman reflected, scratching the calf of his left leg with his right big toenail. 'Those who drink it, drink it, thakin. And those who do not drink it, do not drink it.'

'Ah. That is wisdom.'

The fat woman who had chased the pariah brought a blackened earthenware teapot and a handleless bowl, and gave Flory some pale green tea, tasting of wood-smoke.

'I must be going, thugyi-min. Thank you for the tea.'

'God go with you, thakin.'

Flory went home by a path that led out on to the maidan. It was dark now. Ko S'la had put on a clean ingyi and was waiting in the bedroom. He had heated two kerosene tins of bath-water, lighted the petrol lamps and laid out a clean suit and shirt for Flory. The clean clothes were intended as a hint that Flory should shave, dress himself and go down to the Club after dinner. Occasionally he spent the evening in Shan trousers, loafing in a chair with a book, and Ko S'la disapproved of this habit. He hated to see his master behaving differently from other white men. The fact that Flory often came back from the Club drunk, whereas he remained sober when he stayed at home, did not alter Ko S'la's opinion, because getting drunk was normal and pardonable in a white man.

'The woman has gone down to the bazaar,' he announced, pleased, as he always was when Ma Hla May left the house. 'Ba Pe has gone with a lantern, to look after her when she comes back.'

'Good,' Flory said.

She had gone to spend her five rupees--gambling, no doubt. 'The holy one's bath-water is ready.'

'Wait, we must attend to the dog first. Bring the comb,' Flory said.

The two men squatted on the floor together and combed Flo's silky coat and felt between her toes, picking out the ticks. It had to be done every evening. She picked up vast numbers of ticks during the day, horrible grey things that were the size of pin-heads when they got on to her, and gorged themselves till they were as large as peas. As each tick was detached Ko S'la put it on the floor and carefully crushed it with his big toe.

Then Flory shaved, bathed, dressed, and sat down to dinner. Ko S'la stood behind his chair, handing him the dishes and fanning him with the wicker fan. He had arranged a bowl of scarlet hibiscus flowers in the middle of the little table. The meal was pretentious and filthy. The clever 'Mug' cooks, descendants of servants trained by Frenchmen in India centuries ago, can do anything with food except make it eatable. After dinner Flory walked down to the Club, to play bridge and get three parts drunk, as he did most evenings when he was in Kyauktada.

5

In spite of the whisky he had drunk at the Club, Flory had little sleep that night. The pariah curs were baying the moon--it was only a quarter full and nearly down by midnight, but the dogs slept all day in the heat, and they had begun their moon-choruses already. One dog had taken a dislike to Flory's house, and had settled down to bay at it systematically. Sitting on its bottom fifty yards from the gate, it let out sharp, angry yelps, one to half a minute, as regularly as a clock. It would keep this up for two or three hours, until the cocks began crowing.

Flory lay turning from side to side, his head aching. Some fool has said that one cannot hate an animal; he should try a few nights in India, when the dogs are baying the moon. In the end Flory could stand it no longer. He got up, rummaged in the tin uniform case under his bed for a rifle and a couple of cartridges, and went out on to the veranda.

It was fairly light in the quarter moon. He could see the dog, and he could see his foresight. He rested himself against the wooden pillar of the veranda and took aim carefully; then, as he felt the hard vulcanite butt against his bare shoulder, he flinched. The rifle had a heavy kick, and it left a bruise when one fired it. The soft flesh of his shoulder quailed. He lowered the rifle. He had not the nerve to fire it in cold blood.

It was no use trying to sleep. Flory got his jacket and some cigarettes, and began to stroll up and down the garden path, between the ghostly flowers. It was hot, and the mosquitoes found him out and came droning after him. Phantoms of dogs were chasing one another on the maidan. Over to the left the gravestones of the English cemetery glittered whitish, rather sinister, and one could see the mounds near by, that were the remains of old Chinese tombs. The hillside was said to be haunted, and the Club chokras cried when they were sent up the road at night.

'Cur, spineless cur,' Flory was thinking to himself; without heat, however, for he was too accustomed to the thought. 'Sneaking, idling, boozing, fornicating, soul-examining, self-pitying cur. All those fools at the Club, those dull louts to whom you are so pleased to think yourself superior--they are all better than you, every man of them. At least they are men in their oafish way. Not cowards, not liars. Not half-dead and rotting. But you--'

He had reason to call himself names. There had been a nasty, dirty affair at the Club that evening. Something quite ordinary, quite according to precedent; but still dingy, cowardly, dishonouring.

When Flory had arrived at the Club only Ellis and Maxwell were there. The Lackersteens had gone to the station with the loan of Mr Macgregor's car, to meet their niece, who was to arrive by the night train. The three men were playing three-handed bridge fairly amicably when Westfield came in, his sandy face quite pink with rage, bringing a copy of a Burmese paper called the Burmese Patriot. There was a libellous article in it, attacking Mr Macgregor. The rage of Ellis and Westfield was devilish. They were so angry that Flory had the greatest difficulty in pretending to be angry enough to satisfy them. Ellis spent five minutes in cursing and then, by some extraordinary process, made up his mind that Dr Veraswami was responsible for the article. And he had thought of a counterstroke already. They would put a notice on the board--a notice answering and contradicting the one Mr Macgregor had posted the day before. Ellis wrote it out immediately, in his tiny, clear handwriting:

'In view of the cowardly insult recently offered to our Deputy commissioner, we the undersigned wish to give it as our opinion that this is the worst possible moment to consider the election of niggers to this Club,' etc ,etc.

Westfield demurred to 'niggers'. It was crossed out by a single thin line and 'natives' substituted. The notice was signed 'R. Westfield, P. W. Ellis, C. W. Maxwell, J. Flory.'

Ellis was so pleased with his idea that quite half of his anger evaporated. The notice would accomplish nothing in itself, but the news of it would travel swiftly round the town, and would reach Dr Veraswami tomorrow. In effect, the doctor would have been publicly called a nigger by the European community. This delighted Ellis. For the rest of the evening he could hardly keep his eyes from the notice-board, and every few minutes he exclaimed in glee, 'That'll give little fat-belly something to think about, eh? Teach the little sod what we think of him. That's the way to put 'em in their place, eh?' etc.

Meanwhile, Flory had signed a public insult to his friend. He had

done it for the same reason as he had done a thousand such things in his life; because he lacked the small spark of courage that was needed to refuse. For, of course, he could have refused if he had chosen; and, equally of course, refusal would have meant a row with Ellis and Westfield. And oh, how he loathed a row! The nagging, the jeers! At the very thought of it he flinched; he could feel his birthmark palpable on his cheek, and something happening in his throat that made his voice go flat and guilty. Not that! It was easier to insult his friend, knowing that his friend must hear of it.

Flory had been fifteen years in Burma, and in Burma one learns not to set oneself up against public opinion. But his trouble was older than that. It had begun in his mother's womb, when chance put the blue birthmark on his cheek. He thought of some of the early effects of his birthmark. His first arrival at school, aged nine; the stares and, after a few days, shouts of the other boys; the nickname Blueface, which lasted until the school poet (now, Flory remembered, a critic who wrote rather good articles in the Nation) came out with the couplet:

New-tick Flory does look rum,
Got a face like a monkey's bum,

whereupon the nickname was changed to Monkey-bum. And the subsequent years. On Saturday nights the older boys used to have what they called a Spanish Inquisition. The favourite torture was for someone to hold you in a very painful grip known only to a few illuminati and called Special Togo, while someone else beat you with a conker on a piece of string. But Flory had lived down 'Monkey-bum' in time. He was a liar, and a good footballer, the two things absolutely necessary for success at school. In his last term he and another boy held the school poet in Special Togo while the captain of the eleven gave him six with a spiked running shoe for being caught writing a sonnet. It was a formative period.

From that school he went to a cheap, third-rate public school. It was a poor, spurious place. It aped the great public schools with their traditions of High Anglicanism, cricket and Latin verses, and it had a school song called 'The Scrum of Life' in which God figured as the Great Referee. But it lacked the chief virtue of the great public schools, their atmosphere of literary scholarship. The boys learned as nearly as possible nothing. There was not enough caning to make them swallow the dreary rubbish of the curriculum, and the wretched, underpaid masters were not the kind from whom one absorbs wisdom unawares. Flory left school a barbarous young lout. And yet even then there were, and he knew it, certain possibilities in him; possibilities that would lead to trouble as likely as not. But, of course, he had suppressed them. A boy does not start his career nicknamed Monkey-bum without learning his lesson.

He was not quite twenty when he came to Burma. His parents, good people and devoted to him, had found him a place in a timber firm. They had had great difficulty in getting him the job, had paid a premium they could not afford; later, he had rewarded them by answering their letters with careless scrawls at intervals of months. His first six months in Burma he had spent in Rangoon, where he was supposed to be learning the office side of his business. He had lived in a 'chummery' with four other youths who devoted their entire energies to debauchery. And what debauchery! They swilled whisky which they privately hated, they stood round the piano bawling songs of insane filthiness and silliness, they squandered rupees by the hundred on aged Jewish whores with the faces of crocodiles. That too had been a formative period.

From Rangoon he had gone to a camp in the jungle, north of Mandalay, extracting teak. The jungle life was not a bad one, in spite of the discomfort, the loneliness, and what is almost the worst thing in Burma, the filthy, monotonous food. He was very young then, young enough for hero-worship, and he had friends among the men in his firm. There were also shooting, fishing, and perhaps once in a year a hurried trip to Rangoon--pretext, a visit to the dentist. Oh, the joy of those Rangoon trips! The rush to

Smart and Mookerdum's bookshop for the new novels out from England, the dinner at Anderson's with beefsteaks and butter that had travelled eight thousand miles on ice, the glorious drinking-bout! He was too young to realize what this life was preparing for him. He did not see the years stretching out ahead, lonely, eventless, corrupting.

He acclimatized himself to Burma. His body grew attuned to the strange rhythms of the tropical seasons. Every year from February to May the sun glared in the sky like an angry god, then suddenly the monsoon blew westward, first in sharp squalls, then in a heavy ceaseless downpour that drenched everything until neither one's clothes, one's bed nor even one's food ever seemed to be dry. It was still hot, with a stuffy, vaporous heat. The lower jungle paths turned into morasses, and the paddy-fields were wastes of stagnant water with a stale, mousy smell. Books and boots were mildewed. Naked Burmans in yard-wide hats of palm-leaf ploughed the paddy-fields, driving their buffaloes through knee-deep water. Later, the women and children planted the green seedlings of paddy, dabbing each plant into the mud with little three-pronged forks. Through July and August there was hardly a pause in the rain. Then one night, high overhead, one heard a squawking of invisible birds. The snipe were flying southward from Central Asia. The rains tailed off, ending in October. The fields dried up, the paddy ripened, the Burmese children played hop-scotch with gonyin seeds and flew kites in the cool winds. It was the beginning of the short winter, when Upper Burma seemed haunted by the ghost of England. Wild flowers sprang into bloom everywhere, not quite the same as the English ones, but very like them--honeysuckle in thick bushes, field roses smelling of pear-drops, even violets in dark places of the forest. The sun circled low in the sky, and the nights and early mornings were bitterly cold, with white mists that poured through the valleys like the steam of enormous kettles. One went shooting after duck and snipe. There were snipe in countless myriads, and wild geese in flocks that rose from the jeel with a roar like a goods train crossing an iron bridge. The ripening paddy, breast-high and yellow, looked like wheat. The Burmans went to their work with muffled heads and their arms clasped across

their breasts, their faces yellow and pinched with the cold. In the morning one marched through misty, incongruous wilderness, clearings of drenched, almost English grass and naked trees where monkeys squatted in the upper branches, waiting for the sun. At night, coming back to camp through the cold lanes, one met herds of buffaloes which the boys were driving home, with their huge horns looming through the mist like crescents. One had three blankets on one's bed, and game pies instead of the eternal chicken. After dinner one sat on a log by the vast camp-fire, drinking beer and talking about shooting. The flames danced like red holly, casting a circle of light at the edge of which servants and coolies squatted, too shy to intrude on the white men and yet edging up to the fire like dogs. As one lay in bed one could hear the dew dripping from the trees like large but gentle rain. It was a good life while one was young and need not think about the future or the past.

Flory was twenty-four, and due for home leave, when the War broke out. He had dodged military service, which was easy to do and seemed natural at the time. The civilians in Burma had a comforting theory that 'sticking by one's job' (wonderful language, English! 'Sticking BY'--how different from 'sticking TO') was the truest patriotism; there was even a covert hostility towards the men who threw up their jobs in order to join the Army. In reality, Flory had dodged the War because the East already corrupted him, and he did not want to exchange his whisky, his servants and his Burmese girls for the boredom of the parade ground and the strain of cruel marches. The War rolled on, like a storm beyond the horizon. The hot, blowsy country, remote from danger, had a lonely, forgotten feeling. Flory took to reading voraciously, and learned to live in books when life was tiresome. He was growing adult, tiring of boyish pleasures, learning to think for himself, almost willy-nilly.

He celebrated his twenty-seventh birthday in hospital, covered from head to foot with hideous sores which were called mud-sores, but were probably caused by whisky and bad food. They left little pits in his skin which did not disappear for two years. Quite suddenly

he had begun to look and feel very much older. His youth was finished. Eight years of Eastern life, fever, loneliness and intermittent drinking, had set their mark on him.

Since then, each year had been lonelier and more bitter than the last. What was at the centre of all his thoughts now, and what poisoned everything, was the ever bitterer hatred of the atmosphere of imperialism in which he lived. For as his brain developed--you cannot stop your brain developing, and it is one of the tragedies of the half-educated that they develop late, when they are already committed to some wrong way of life--he had grasped the truth about the English and their Empire. The Indian Empire is a despotism--benevolent, no doubt, but still a despotism with theft as its final object. And as to the English of the East, the sahiblog, Flory had come so to hate them from living in their society, that he was quite incapable of being fair to them. For after all, the poor devils are no worse than anybody else. They lead unenviable lives; it is a poor bargain to spend thirty years, ill-paid, in an alien country, and then come home with a wrecked liver and a pine-apple backside from sitting in cane chairs, to settle down as the bore of some second-rate Club. On the other hand, the sahiblog are not to be idealized. There is a prevalent idea that the men at the 'outposts of Empire' are at least able and hardworking. It is a delusion. Outside the scientific services--the Forest Department, the Public Works Department and the like--there is no particular need for a British official in India to do his job competently. Few of them work as hard or as intelligently as the postmaster of a provincial town in England. The real work of administration is done mainly by native subordinates; and the real backbone of the despotism is not the officials but the Army. Given the Army, the officials and the businessmen can rub along safely enough even if they are fools. And most of them ARE fools. A dull, decent people, cherishing and fortifying their dullness behind a quarter of a million bayonets.

It is a stifling, stultifying world in which to live. It is a world in which every word and every thought is censored. In England it is hard even to imagine such an atmosphere. Everyone is

free in England; we sell our souls in public and buy them back in private, among our friends. But even friendship can hardly exist when every white man is a cog in the wheels of despotism. Free speech is unthinkable. All other kinds of freedom are permitted. You are free to be a drunkard, an idler, a coward, a backbiter, a fornicator; but you are not free to think for yourself. Your opinion on every subject of any conceivable importance is dictated for you by the pukka sahibs' code.

In the end the secrecy of your revolt poisons you like a secret disease. Your whole life is a life of lies. Year after year you sit in Kipling-haunted little Clubs, whisky to right of you, Pink'un to left of you, listening and eagerly agreeing while Colonel Bodger develops his theory that these bloody Nationalists should be boiled in oil. You hear your Oriental friends called 'greasy little babus', and you admit, dutifully, that they ARE greasy little babus. You see louts fresh from school kicking grey-haired servants. The time comes when you burn with hatred of your own countrymen, when you long for a native rising to drown their Empire in blood. And in this there is nothing honourable, hardly even any sincerity. For, au fond, what do you care if the Indian Empire is a despotism, if Indians are bullied and exploited? You only care because the right of free speech is denied you. You are a creature of the despotism, a pukka sahib, tied tighter than a monk or a savage by an unbreakable system of tabus.

Time passed and each year Flory found himself less at home in the world of the sahibs, more liable to get into trouble when he talked seriously on any subject whatever. So he had learned to live inwardly, secretly, in books and secret thoughts that could not be uttered. Even his talks with the doctor were a kind of talking to himself; for the doctor, good man, understood little of what was said to him. But it is a corrupting thing to live one's real life in secret. One should live with the stream of life, not against it. It would be better to be the thickest-skulled pukka sahib who ever hiccuped over 'Forty years on', than to live silent, alone, consoling oneself in secret, sterile worlds.

Flory had never been home to England. Why, he could not have explained, though he knew well enough. In the beginning accidents had prevented him. First there was the War, and after the War his firm were so short of trained assistants that they would not let him go for two years more. Then at last he had set out. He was pining for England, though he dreaded facing it, as one dreads facing a pretty girl when one is collarless and unshaven. When he left home he had been a boy, a promising boy and handsome in spite of his birthmark; now, only ten years later, he was yellow, thin, drunken, almost middle-aged in habits and appearance. Still, he was pining for England. The ship rolled westward over wastes of sea like rough-beaten silver, with the winter trade wind behind her. Flory's thin blood quickened with the good food and the smell of the sea. And it occurred to him--a thing he had actually forgotten in the stagnant air of Burma--that he was still young enough to begin over again. He would live a year in a civilized society, he would find some girl who did not mind his birthmark--a civilized girl, not a pukka memsahib--and he would marry her and endure ten, fifteen more years of Burma. Then they would retire--he would be worth twelve or fifteen thousand pounds on retirement, perhaps. They would buy a cottage in the country, surround themselves with friends, books, their children, animals. They would be free for ever of the smell of pukka sahibdom. He would forget Burma, the horrible country that had come near ruining him.

When he reached Colombo he found a cable waiting for him. Three men in his firm had died suddenly of black-water fever. The firm were sorry, but would he please return to Rangoon at once? He should have his leave at the earliest possible opportunity.

Flory boarded the next boat for Rangoon, cursing his luck, and took the train back to his headquarters. He was not at Kyauktada then, but at another Upper Burma town. All the servants were waiting for him on the platform. He had handed them over en bloc to his successor, who had died. It was so queer to see their familiar faces again! Only ten days ago he had been speeding for England, almost thinking himself in England already; and now back in the old stale scene, with the naked black coolies squabbling over the

luggage and a Burman shouting at his bullocks down the road.

The servants came crowding round him, a ring of kindly brown faces, offering presents. Ko S'la had brought a sambhur skin, the Indians some sweetmeats and a garland of marigolds, Ba Pe, a young boy then, a squirrel in a wicker cage. There were bullock carts waiting for the luggage. Flory walked up to the house, looking ridiculous with the big garland dangling from his neck. The light of the cold-weather evening was yellow and kind. At the gate an old Indian, the colour of earth, was cropping grass with a tiny sickle. The wives of the cook and the mali were kneeling in front of the servants' quarters, grinding curry paste on the stone slab.

Something turned over in Flory's heart. It was one of those moments when one becomes conscious of a vast change and deterioration in one's life. For he had realized, suddenly, that in his heart he was glad to be coming back. This country which he hated was now his native country, his home. He had lived here ten years, and every particle of his body was compounded of Burmese soil. Scenes like these--the sallow evening light, the old Indian cropping grass, the creak of the cartwheels, the streaming egrets--were more native to him than England. He had sent deep roots, perhaps his deepest, into a foreign country.

Since then he had not even applied for home leave. His father had died, then his mother, and his sisters, disagreeable horse-faced women whom he had never liked, had married and he had almost lost touch with them. He had no tie with Europe now, except the tie of books. For he had realized that merely to go back to England was no remedy for loneliness; he had grasped the special nature of the hell that is reserved for Anglo-Indians. Ah, those poor prosing old wrecks in Bath and Cheltenham! Those tomb-like boarding-houses with Anglo-Indians littered about in all stages of decomposition, all talking and talking about what happened in Boggleywalah in '88! Poor devils, they know what it means to have left one's heart in an alien and hated country. There was, he saw clearly, only one way out. To find someone who would share his life in Burma--but really share it, share his inner, secret life, carry away from Burma the

same memories as he carried. Someone who would love Burma as he loved it and hate it as he hated it. Who would help him to live with nothing hidden, nothing unexpressed. Someone who understood him: a friend, that was what it came down to.

A friend. Or a wife? That quite impossible she. Someone like Mrs Lackersteen, for instance? Some damned memsahib, yellow and thin, scandalmongering over cocktails, making kit-kit with the servants, living twenty years in the country without learning a word of the language. Not one of those, please God.

Flory leaned over the gate. The moon was vanishing behind the dark wall of the jungle, but the dogs were still howling. Some lines from Gilbert came into his mind, a vulgar silly jingle but appropriate--something about 'discoursing on your complicated state of mind'. Gilbert was a gifted little skunk. Did all his trouble, then, simply boil down to that? Just complicated, unmanly whinings; poor-little-rich-girl stuff? Was he no more than a loafer using his idleness to invent imaginary woes? A spiritual Mrs Wititterly? A Hamlet without poetry? Perhaps. And if so, did that make it any more bearable? It is not the less bitter because it is perhaps one's own fault, to see oneself drifting, rotting, in dishonour and horrible futility, and all the while knowing that somewhere within one there is the possibility of a decent human being.

Oh well, God save us from self-pity! Flory went back to the veranda, took up the rifle, and wincing slightly, let drive at the pariah dog. There was an echoing roar, and the bullet buried itself in the maidan, wide of the mark. A mulberry-coloured bruise sprang out on Flory's shoulder. The dog gave a yell of fright, took to its heels, and then, sitting down fifty yards farther away, once more began rhythmically baying.

The morning sunlight slanted up the maidan and struck, yellow as goldleaf, against the white face of the bungalow. Four black-purple crows swooped down and perched on the veranda rail, waiting their chance to dart in and steal the bread and butter that Ko S'la had set down beside Flory's bed. Flory crawled through the mosquito net, shouted to Ko S'la to bring him some gin, and then went into the bathroom and sat for a while in a zinc tub of water that was supposed to be cold. Feeling better after the gin, he shaved himself. As a rule he put off shaving until the evening, for his beard was black and grew quickly.

While Flory was sitting morosely in his bath, Mr Macgregor, in shorts and singlet on the bamboo mat laid for the purpose in his bedroom, was struggling with Numbers 5, 6, 7, 8 and 9 of Nordenflycht's 'Physical Jerks for the Sedentary'. Mr Macgregor never, or hardly ever, missed his morning exercises. Number 8 (flat on the back, raise legs to the perpendicular without bending knees) was downright painful for a man of forty-three; Number 9 (flat on the back, rise to a sitting posture and touch toes with tips of fingers) was even worse. No matter, one must keep fit! As Mr Macgregor lunged painfully in the direction of his toes, a brick-red shade flowed upwards from his neck and congested his face with a threat of apoplexy. The sweat gleamed on his large, tallowy breasts. Stick it out, stick it out! At all costs one must keep fit. Mohammed Ali, the bearer, with Mr Macgregor's clean clothes across his arm, watched through the half-open door. His narrow, yellow, Arabian face expressed neither comprehension nor curiosity. He had watched these contortions--a sacrifice, he dimly imagined, to some mysterious and exacting god--every morning for five years.

At the same time, too, Westfield, who had gone out early, was leaning against the notched and ink-stained table of the police station, while the fat Sub-inspector interrogated a suspect whom two constables were guarding. The suspect was a man of forty, with a grey, timorous face, dressed only in a ragged longyi kilted to the knee, beneath which his lank, curved shins were speckled with tick-bites.

'Who is this fellow?' said Westfield.

'Thief, sir. We catch him in possession of this ring with two emeralds very-dear. No explanation. How could he--poor coolie--own a emerald ring? He have stole it.'

He turned ferociously upon the suspect, advanced his face tomcat-fashion till it was almost touching the other's, and roared in an enormous voice:

'You stole the ring!'

'No.'

'You are an old offender!'

'No.'

'You have been in prison!'

'No.'

'Turn round!' bellowed the Sub-inspector on an inspiration. 'Bend over!'

The suspect turned his grey face in agony towards Westfield, who looked away. The two constables seized him, twisted him round and bent him over; the Sub-inspector tore off his longyi, exposing his buttocks.

'Look at this, sir!' He pointed to some scars. 'He have been flogged with bamboos. He is an old offender. THEREFORE he stole the ring!'

'All right, put him in the clink,' said Westfield moodily, as he lounged away from the table with his hands in his pockets. At the bottom of his heart he loathed running in these poor devils of

common thieves. Dacoits, rebels--yes; but not these poor cringing rats! 'How many have you got in the clink now, Maung Ba?' he said.

'Three, sir.'

The lock-up was upstairs, a cage surrounded by six-inch wooden bars, guarded by a constable armed with a carbine. It was very dark, stifling hot, and quite unfurnished, except for an earth latrine that stank to heaven. Two prisoners were squatting at the bars, keeping their distance from a third, an Indian coolie, who was covered from head to foot with ringworm like a coat of mail. A stout Burmese woman, wife of a constable, was kneeling outside the cage ladling rice and watery dahl into tin pannikins.

'Is the food good?' said Westfield.

'It is good, most holy one,' chorused the prisoners.

The Government provided for the prisoners' food at the rate of two annas and a half per meal per man, out of which the constable's wife looked to make a profit of one anna.

Flory went outside and loitered down the compound, poking weeds into the ground with his stick. At that hour there were beautiful faint colours in everything--tender green of leaves, pinkish brown of earth and tree-trunks--like aquarelle washes that would vanish in the later glare. Down on the maidan flights of small, low-flying brown doves chased one another to and fro, and bee-eaters, emerald-green, curvetted like slow swallows. A file of sweepers, each with his load half hidden beneath his garment, were marching to some dreadful dumping-hole that existed on the edge of the jungle. Starveling wretches, with stick-like limbs and knees too feeble to be straightened, draped in earth-coloured rags, they were like a procession of shrouded skeletons walking.

The mali was breaking ground for a new flower-bed, down by the pigeon-cote that stood near the gate. He was a lymphatic, half-witted Hindu youth, who lived his life in almost complete silence,

because he spoke some Manipur dialect which nobody else understood, not even his Zerbadi wife. His tongue was also a size too large for his mouth. He salaamed low to Flory, covering his face with his hand, then swung his mamootie aloft again and hacked at the dry ground with heavy, clumsy strokes, his tender back-muscles quivering.

A sharp grating scream that sounded like 'Kwaaa!' came from the servants quarters. Ko S'la's wives had begun their morning quarrel. The tame fighting cock, called Nero, strutted zigzag down the path, nervous of Flo, and Ba Pe came out with a bowl of paddy and they fed Nero and the pigeons. There were more yells from the servants' quarters, and the gruffer voices of men trying to stop the quarrel. Ko S'la suffered a great deal from his wives. Ma Pu, the first wife, was a gaunt hard-faced woman, stringy from much child-bearing, and Ma Yi, the 'little wife', was a fat, lazy cat some years younger. The two women fought incessantly when Flory was in headquarters and they were together. Once when Ma Pu was chasing Ko S'la with a bamboo, he had dodged behind Flory for protection, and Flory had received a nasty blow on the leg.

Mr Macgregor was coming up the road, striding briskly and swinging a thick walking-stick. He was dressed in khaki pagri-cloth shirt, drill shorts and a pigsticker topi. Besides his exercises, he took a brisk two-mile walk every morning when he could spare the time.

'Top o' the mornin' to ye!' he called to Flory in a hearty matutinal voice, putting on an Irish accent. He cultivated a brisk, invigorating, cold-bath demeanour at this hour of the morning. Moreover, the libellous article in the Burmese Patriot, which he had read overnight, had hurt him, and he was affecting a special cheeriness to conceal this.

'Morning!' Flory called back as heartily as he could manage.

Nasty old bladder of lard! he thought, watching Mr Macgregor up the road. How his bottom did stick out in those tight khaki shorts. Like one of those beastly middle-aged scoutmasters, homosexuals almost to a man, that you see photographs of in the illustrated

papers. Dressing himself up in those ridiculous clothes and exposing his pudgy, dimpled knees, because it is the pukka sahib thing to take exercise before breakfast--disgusting!

A Burman came up the hill, a splash of white and magenta. It was Flory's clerk, coming from the tiny office, which was not far from the church. Reaching the gate, he shikoed and presented a grimy envelope, stamped Burmese-fashion on the point of the flap.

'Good morning, sir.'

'Good morning. What's this thing?'

'Local letter, your honour. Come this morning's post. Anonymous letter, I think, sir.'

'Oh bother. All right, I'll be down to the office about eleven.'

Flory opened the letter. It was written on a sheet of foolscap, and it ran:

MR JOHN FLORY,

SIR,--I the undersigned beg to suggest and WARN to your honour certain useful pieces of information whereby your honour will be much profited, sir.

Sir, it has been remarked in Kyauktada your honour's great friendship and intimacy with Dr Veraswami, the Civil Surgeon, frequenting with him, inviting him to your house, etc. Sir, we beg to inform you that the said Dr Veraswami is NOT A GOOD MAN and in no ways a worthy friend of European gentlemen. The doctor is eminently dishonest, disloyal and corrupt public servant. Coloured water is he providing to patients at the hospital and selling drugs for own profit, besides many bribes, extortions, etc. Two prisoners has he flogged with bamboos, afterwards rubbing chilis into the place if relatives do not send money. Besides this he is

implicated with the Nationalist Party and lately provided material for a very evil article which appeared in the Burmese Patriot attacking Mr Macgregor, the honoured Deputy Commissioner.

He is also sleeping by force with female patients at the hospital.

Wherefore we are much hoping that your honour will ESCHEW same Dr Veraswami and not consort with persons who can bring nothing but evil upon your honour.

And shall ever pray for your honour's long health and prosperity.

(Signed) A FRIEND.

The letter was written in the shaky round hand of the bazaar letter-writer, which resembled a copybook exercise written by a drunkard. The letter-writer, however, would never have risen to such a word as 'eschew'. The letter must have been dictated by a clerk, and no doubt it came ultimately from U Po Kyin. From 'the crocodile', Flory reflected.

He did not like the tone of the letter. Under its appearance of servility it was obviously a covert threat. 'Drop the doctor or we will make it hot for you', was what it said in effect. Not that that mattered greatly; no Englishman ever feels himself in real danger from an Oriental.

Flory hesitated with the letter in his hands. There are two things one can do with an anonymous letter. One can say nothing about it, or one can show it to the person whom it concerns. The obvious, the decent course was to give the letter to Dr Veraswami and let him take what action he chose.

And yet--it was safer to keep out of this business altogether. It is so important (perhaps the most important of all the Ten Precepts of the pukka sahib) not to entangle oneself in 'native' quarrels. With Indians there must be no loyalty, no real friendship.

Affection, even love--yes. Englishmen do often love Indians--native officers, forest rangers, hunters, clerks, servants. Sepoys will weep like children when their colonel retires. Even intimacy is allowable, at the right moments. But alliance, partisanship, never! Even to know the rights and wrongs of a 'native' quarrel is a loss of prestige.

If he published the letter there would be a row and an official inquiry, and, in effect, he would have thrown in his lot with the doctor against U Po Kyin. U Po Kyin did not matter, but there were the Europeans; if he, Flory, were too conspicuously the doctor's partisan, there might be hell to pay. Much better to pretend that the letter had never reached him. The doctor was a good fellow, but as to championing him against the full fury of pukka sahibdom--ah, no, no! What shall it profit a man if he save his own soul and lose the whole world? Flory began to tear the letter across. The danger of making it public was very slight, very nebulous. But one must beware of the nebulous dangers in India. Prestige, the breath of life, is itself nebulous. He carefully tore the letter into small pieces and threw them over the gate.

At this moment there was a terrified scream, quite different from the voices of Ko S'la's wives. The mali lowered his mamootie and gaped in the direction of the sound, and Ko S'la, who had also heard it, came running bareheaded from the servants' quarters, while Flo sprang to her feet and yapped sharply. The scream was repeated. It came from the jungle behind the house, and it was an English voice, a woman's, crying out in terror.

There was no way out of the compound by the back. Flory scrambled over the gate and came down with his knee bleeding from a splinter. He ran round the compound fence and into the jungle, Flo following. Just behind the house, beyond the first fringe of bushes, there was a small hollow, which, as there was a pool of stagnant water in it, was frequented by buffaloes from Nyaunglebin. Flory pushed his way through the bushes. In the hollow an English girl, chalk-faced, was cowering against a bush, while a huge buffalo menaced her with its crescent-shaped horns. A hairy calf, no doubt the cause of the

trouble, stood behind. Another buffalo, neck-deep in the slime of the pool, looked on with mild prehistoric face, wondering what was the matter.

The girl turned an agonized face to Flory as he appeared. 'Oh, do be quick!' she cried, in the angry, urgent tone of people who are frightened. 'Please! Help me! Help me!'

Flory was too astonished to ask any questions. He hastened towards her, and, in default of a stick, smacked the buffalo sharply on the nose. With a timid, loutish movement the great beast turned aside, then lumbered off followed by the calf. The other buffalo also extricated itself from the slime and lolloped away. The girl threw herself against Flory, almost into his arms, quite overcome by her fright.

'Oh, thank you, thank you! Oh, those dreadful things! What ARE they? I thought they were going to kill me. What horrible creatures! What ARE they?'

They're only water-buffaloes. They come from the village up there.'

'Buffaloes?'

'Not wild buffaloes--bison, we call those. They're just a kind of cattle the Burmans keep. I say, they've given you a nasty shock. I'm sorry.'

She was still clinging closely to his arm, and he could feel her shaking. He looked down, but he could not see her face, only the top of her head, hatless, with yellow hair as short as a boy's. And he could see one of the hands on his arm. It was long, slender, youthful, with the mottled wrist of a schoolgirl. It was several years since he had seen such a hand. He became conscious of the soft, youthful body pressed against his own, and the warmth breathing out of it; whereat something seemed to thaw and grow warm within him.

'It's all right, they're gone,' he said. 'There's nothing to be frightened of.'

The girl was recovering from her fright, and she stood a little away from him, with one hand still on his arm. 'I'm all right,' she said. 'It's nothing. I'm not hurt. They didn't touch me. It was only their looking so awful.'

'They're quite harmless really. Their horns are set so far back that they can't gore you. They're very stupid brutes. They only pretend to show fight when they've got calves.'

They had stood apart now, and a slight embarrassment came over them both immediately. Flory had already turned himself sidelong to keep his birthmarked cheek away from her. He said:

'I say, this is a queer sort of introduction! I haven't asked yet how you got here. Wherever did you come from--if it's not rude to ask?'

'I just came out of my uncle's garden. It seemed such a nice morning, I thought I'd go for a walk. And then those dreadful things came after me. I'm quite new to this country, you see.'

'Your uncle? Oh, of course! You're Mr Lackersteen's niece. We heard you were coming. I say, shall we get out on to the maidan? There'll be a path somewhere. What a start for your first morning in Kyauktada! This'll give you rather a bad impression of Burma, I'm afraid.'

'Oh no; only it's all rather strange. How thick these bushes grow! All kind of twisted together and foreign-looking. You could get lost here in a moment. Is that what they call jungle?'

'Scrub jungle. Burma's mostly jungle--a green, unpleasant land, I call it. I wouldn't walk through that grass if I were you. The seeds get into your stockings and work their way into your skin.'

He let the girl walk ahead of him, feeling easier when she could not see his face. She was tallish for a girl, slender, and wearing a lilac-coloured cotton frock. From the way she moved her limbs he did not think she could be much past twenty. He had not noticed her face yet, except to see that she wore round tortoise-shell spectacles, and that her hair was as short as his own. He had never seen a woman with cropped hair before, except in the illustrated papers.

As they emerged on to the maidan he stepped level with her, and she turned to face him. Her face was oval, with delicate, regular features; not beautiful, perhaps, but it seemed so there, in Burma, where all Englishwomen are yellow and thin. He turned his head sharply aside, though the birthmark was away from her. He could not bear her to see his worn face too closely. He seemed to feel the withered skin round his eyes as though it had been a wound. But he remembered that he had shaved that morning, and it gave him courage. He said:

'I say, you must be a bit shaken up after this business. Would you like to come into my place and rest a few minutes before you go home? It's rather late to be out of doors without a hat, too.'

'Oh, thank you, I would,' the girl said. She could not, he thought, know anything about Indian notions of propriety. 'Is this your house here?'

'Yes. We must go round the front way. I'll have the servants get a sunshade for you. This sun's dangerous for you, with your short hair.'

They walked up the garden path. Flo was frisking round them and trying to draw attention to herself. She always barked at strange Orientals, but she liked the smell of a European. The sun was growing stronger. A wave of blackcurrant scent flowed from the petunias beside the path, and one of the pigeons fluttered to the earth, to spring immediately into the air again as Flo made a grab

at it. Flory and the girl stopped with one consent, to look at the flowers. A pang of unreasonable happiness had gone through them both.

'You really mustn't go out in this sun without a hat on,' he repeated, and somehow there was an intimacy in saying it. He could not help referring to her short hair somehow, it seemed to him so beautiful. To speak of it was like touching it with his hand.

'Look, your knee's bleeding,' the girl said. 'Did you do that when you were coming to help me?'

There was a slight trickle of blood, which was drying, purple, on his khaki stocking. 'It's nothing,' he said, but neither of them felt at that moment that it was nothing. They began chattering with extraordinary eagerness about the flowers. The girl 'adored' flowers, she said. And Flory led her up the path, talking garrulously about one plant and another.

'Look how these phloxes grow. They go on blooming for six months in this country. They can't get too much sun. I think those yellow ones must be almost the colour of primroses. I haven't seen a primrose for fifteen years, nor a wallflower, either. Those zinnias are fine, aren't they?--like painted flowers, with those wonderful dead colours. These are African marigolds. They're coarse things, weeds almost, but you can't help liking them, they're so vivid and strong. Indians have an extraordinary affection for them; wherever Indians have been you find marigolds growing, even years afterwards when the jungle has buried every other trace of them. But I wish you'd come into the veranda and see the orchids. I've some I must show that are just like bells of gold--but literally like gold. And they smell of honey, almost overpoweringly. That's about the only merit of this beastly country, it's good for flowers. I hope you're fond of gardening? It's our greatest consolation, in this country.'

'Oh, I simply adore gardening,' the girl said.

They went into the veranda. Ko S'la had hurriedly put on his ingyi and his best pink silk gaungbaung, and he appeared from within the house with a tray on which were a decanter of gin, glasses and a box of cigarettes. He laid them on the table, and, eyeing the girl half apprehensively, put his hands flat together and shikoed.

'I expect it's no use offering you a drink at this hour of the morning?' Flory said. 'I can never get it into my servant's head that SOME people can exist without gin before breakfast.'

He added himself to the number by waving away the drink Ko S'la offered him. The girl had sat down in the wicker chair that Ko S'la had set out for her at the end of the veranda. The dark-leaved orchids hung behind her head, with gold trusses of blossom, breathing out warm honey-scent. Flory was standing against the veranda rail, half facing the girl, but keeping his birthmarked cheek hidden.

'What a perfectly divine view you have from here,' she said as she looked down the hillside.

'Yes, isn't it? Splendid, in this yellow light, before the sun gets going. I love that sombre yellow colour the maidan has, and those gold mohur trees, like blobs of crimson. And those hills at the horizon, almost black. My camp is on the other side of those hills,' he added.

The girl, who was long-sighted, took off her spectacles to look into the distance. He noticed that her eyes were very clear pale blue, paler than a harebell. And he noticed the smoothness of the skin round her eyes, like a petal, almost. It reminded him of his age and his haggard face again, so that he turned a little more away from her. But he said on impulse:

'I say, what a bit of luck you coming to Kyauktada! You can't imagine the difference it makes to us to see a new face in these places. After months of our own miserable society, and an occasional official on his rounds and American globe-trotters

skipping up the Irrawaddy with cameras. I suppose you've come straight from England?'

'Well, not England exactly. I was living in Paris before I came out here. My mother was an artist, you see.'

'Paris! Have you really lived in Paris? By Jove, just fancy coming from Paris to Kyauktada! Do you know, it's positively difficult, in a hole like this, to believe that there ARE such places as Paris.'

'Do you like Paris?' she said.

'I've never even seen it. But, good Lord, how I've imagined it! Paris--it's all a kind of jumble of pictures in my mind; cafes and boulevards and artists' studios and Villon and Baudelaire and Maupassant all mixed up together. You don't know how the names of those European towns sound to us, out here. And did you really live in Paris? Sitting in cafes with foreign art students, drinking white wine and talking about Marcel Proust?'

'Oh, that kind of thing, I suppose,' said the girl, laughing.

'What differences you'll find here! It's not white wine and Marcel Proust here. Whisky and Edgar Wallace more likely. But if you ever want books, you might find something you liked among mine. There's nothing but tripe in the Club library. But of course I'm hopelessly behind the times with my books. I expect you'll have read everything under the sun.'

'Oh no. But of course I simply adore reading,' the girl said.

'What it means to meet somebody who cares for books! I mean books worth reading, not that garbage in the Club libraries. I do hope you'll forgive me if I overwhelm you with talk. When I meet somebody who's heard that books exist, I'm afraid I go off like a bottle of warm beer. It's a fault you have to pardon in these countries.'

'Oh, but I love talking about books. I think reading is so wonderful. I mean, what would life be without it? It's such a-- such a--'

'Such a private Alsatia. Yes--'

They plunged into an enormous and eager conversation, first about books, then about shooting, in which the girl seemed to have an interest and about which she persuaded Flory to talk. She was quite thrilled when he described the murder of an elephant which he had perpetrated some years earlier. Flory scarcely noticed, and perhaps the girl did not either, that it was he who did all the talking. He could not stop himself, the joy of chattering was so great. And the girl was in a mood to listen. After all, he had saved her from the buffalo, and she did not yet believe that those monstrous brutes could be harmless; for the moment he was almost a hero in her eyes. When one does get any credit in this life, it is usually for something that one has not done. It was one of those times when the conversation flows so easily, so naturally, that one could go on talking forever. But suddenly, their pleasure evaporated, they started and fell silent. They had noticed that they were no longer alone.

At the other end of the veranda, between the rails, a coal-black moustachioed face was peeping with enormous curiosity. It belonged to old Sammy, the 'Mug' cook. Behind him stood Ma Pu, Ma Yi, Ko S'la's four eldest children, an unclaimed naked child, and two old women who had come down from the village upon the news that an 'Ingaleikma' was on view. Like carved teak statues with footlong cigars stuck in their wooden faces, the two old creatures gazed at the 'Ingaleikma' as English yokels might gaze at a Zulu warrior in full regalia.

'Those people . . .' the girl said uncomfortably, looking towards them.

Sammy, seeing himself detected, looked very guilty and pretended to

be rearranging his pagri. The rest of the audience were a little abashed, except for the two wooden-faced old women.

'Dash their cheek!' Flory said. A cold pang of disappointment went through him. After all, it would not do for the girl to stay on his veranda any longer. Simultaneously both he and she had remembered that they were total strangers. Her face had turned a little pink. She began putting on her spectacles.

'I'm afraid an English girl is rather a novelty to these people,' he said. 'They don't mean any harm. Go away!' he added angrily, waving his hand at the audience, whereupon they vanished.

'Do you know, if you don't mind, I think I ought to be going,' the girl said. She had stood up. 'I've been out quite a long time. They may be wondering where I've got to.'

'Must you really? It's quite early. I'll see that you don't have to go home bareheaded in the sun.'

'I ought really--' she began again.

She stopped, looking at the doorway. Ma Hla May was emerging on to the veranda.

Ma Hla May came forward with her hand on her hip. She had come from within the house, with a calm air that asserted her right to be there. The two girls stood face to face, less than six feet apart.

No contrast could have been stranger; the one faintly coloured as an apple-blossom, the other dark and garish, with a gleam almost metallic on her cylinder of ebony hair and the salmon-pink silk of her longyi. Flory thought he had never noticed before how dark Ma Hla May's face was, and how outlandish her tiny, stiff body, straight as a soldier's, with not a curve in it except the vase-like curve of her hips. He stood against the veranda rail and watched the two girls, quite disregarded. For the best part of a

minute neither of them could take her eyes from the other; but which found the spectacle more grotesque, more incredible, there is no saying.

Ma Hla May turned her face round to Flory, with her black brows, thin as pencil lines, drawn together. 'Who is this woman?' she demanded sullenly.

He answered casually, as though giving an order to a servant:

'Go away this instant. If you make any trouble I will afterwards take a bamboo and beat you till not one of your ribs is whole.'

Ma Hla May hesitated, shrugged her small shoulders and disappeared. And the other, gazing after her, said curiously:

'Was that a man or a woman?'

'A woman,' he said. 'One of the servants' wives, I believe. She came to ask about the laundry, that was all.'

'Oh, is THAT what Burmese women are like? They ARE queer little creatures! I saw a lot of them on my way up here in the train, but do you know, I thought they were all boys. They're just like a kind of Dutch doll, aren't they?'

She had begun to move towards the veranda steps, having lost interest in Ma Hla May now that she had disappeared. He did not stop her, for he thought Ma Hla May quite capable of coming back and making a scene. Not that it mattered much, for neither girl knew a word of the other's language. He called to Ko S'la, and Ko S'la came running with a big oiled-silk umbrella with bamboo ribs. He opened it respectfully at the foot of the steps and held it over the girl's head as she came down. Flory went with them as far as the gate. They stopped to shake hands, he turning a little sideways in the strong sunlight, hiding his birthmark.

'My fellow here will see you home. It was ever so kind of you to

come in. I can't tell you how glad I am to have met you. You'll make such a difference to us here in Kyauktada.'

'Good-bye, Mr--oh, how funny! I don't even know your name.'

'Flory, John Flory. And yours--Miss Lackersteen, is it?'

'Yes. Elizabeth. Good-bye, Mr Flory. And thank you EVER so much. That awful buffalo. You quite saved my life.'

'It was nothing. I hope I shall see you at the Club this evening? I expect your uncle and aunt will be coming down. Good-bye for the time being, then.'

He stood at the gate, watching them as they went. Elizabeth--lovely name, too rare nowadays. He hoped she spelt it with a Z. Ko S'la trotted after her at a queer uncomfortable gait, reaching the umbrella over her head and keeping his body as far away from her as possible. A cool breath of wind blew up the hill. It was one of those momentary winds that blow sometimes in the cold weather in Burma, coming from nowhere, filling one with thirst and with nostalgia for cold sea-pools, embraces of mermaids, waterfalls, caves of ice. It rustled through the wide domes of the gold mohur trees, and fluttered the fragments of the anonymous letter that Flory had thrown over the gate half an hour earlier.

7

Elizabeth lay on the sofa in the Lackersteen's drawing-room, with her feet up and a cushion behind her head, reading Michael Arlen's These Charming People. In a general way Michael Arlen was her favourite author, but she was inclined to prefer William J. Locke when she wanted something serious.

The drawing-room was a cool, light-coloured room with lime-washed

walls a yard thick; it was large, but seemed smaller than it was, because of a litter of occasional tables and Benares brassware ornaments. It smelt of chintz and dying flowers. Mrs Lackersteen was upstairs, sleeping. Outside, the servants lay silent in their quarters, their heads tethered to their wooden pillows by the death-like sleep of midday. Mr Lackersteen, in his small wooden office down the road, was probably sleeping too. No one stirred except Elizabeth, and the chokra who pulled the punkah outside Mrs Lackersteen's bedroom, lying on his back with one heel in the loop of the rope.

Elizabeth was just turned twenty-two, and was an orphan. Her father had been less of a drunkard than his brother Tom, but he was a man of similar stamp. He was a tea-broker, and his fortunes fluctuated greatly, but he was by nature too optimistic to put money aside in prosperous phases. Elizabeth's mother had been an incapable, half-baked, vapouring, self-pitying woman who shirked all the normal duties of life on the strength of sensibilities which she did not possess. After messing about for years with such things as Women's Suffrage and Higher Thought, and making many abortive attempts at literature, she had finally taken up with painting. Painting is the only art that can be practised without either talent or hard work. Mrs Lackersteen's pose was that of an artist exiled among 'the Philistines'--these, needless to say, included her husband--and it was a pose that gave her almost unlimited scope for making a nuisance of herself.

In the last year of the War Mr Lackersteen, who had managed to avoid service, made a great deal of money, and just after the Armistice they moved into a huge, new, rather bleak house in Highgate, with quantities of greenhouses, shrubberies, stables and tennis courts. Mr Lackersteen had engaged a horde of servants, even, so great was his optimism, a butler. Elizabeth was sent for two terms to a very expensive boarding-school. Oh, the joy, the joy, the unforgettable joy of those two terms! Four of the girls at the school were 'the Honourable'; nearly all of them had ponies of their own, on which they were allowed to go riding on Saturday afternoons. There is a short period in everyone's life when his

character is fixed forever; with Elizabeth, it was those two terms during which she rubbed shoulders with the rich. Thereafter her whole code of living was summed up in one belief, and that a simple one. It was that the Good ('lovely' was her name for it) is synonymous with the expensive, the elegant, the aristocratic; and the Bad ('beastly') is the cheap, the low, the shabby, the laborious. Perhaps it is in order to teach this creed that expensive girls' schools exist. The feeling subtilized itself as Elizabeth grew older, diffused itself through all her thoughts. Everything from a pair of stockings to a human soul was classifiable as 'lovely' or 'beastly'. And unfortunately--for Mr Lackersteen's prosperity did not last--it was the 'beastly' that had predominated in her life.

The inevitable crash came late in 1919. Elizabeth was taken away from school, to continue her education at a succession of cheap, beastly schools, with gaps of a term or two when her father could not pay the fees. He died when she was twenty, of influenza. Mrs Lackersteen was left with an income of L150 a year, which was to die with her. The two women could not, under Mrs Lackersteen's management, live on three pounds a week in England. They moved to Paris, where life was cheaper and where Mrs Lackersteen intended to dedicate herself wholly to Art.

Paris! Living in Paris! Flory had been a little wide of the mark when he pictured those interminable conversations with bearded artists under the green plane trees. Elizabeth's life in Paris had not been quite like that.

Her mother had taken a studio in the Montparnasse quarter, and relapsed at once into a state of squalid, muddling idleness. She was so foolish with money that her income would not come near covering expenses, and for several months Elizabeth did not even have enough to eat. Then she found a job as visiting teacher of English to the family of a French bank manager. They called her 'notre mees Anglaise'. The banker lived in the twelfth arrondissement, a long way from Montparnasse, and Elizabeth had taken a room in a pension near by. It was a narrow, yellow-faced

house in a side street, looking out on to a poulterer's shop, generally decorated with reeking carcasses of wild boars, which old gentlemen like decrepit satyrs would visit every morning and sniff long and lovingly. Next door to the poulterer's was a fly-blown cafe with the sign 'Cafe de l'Amitie. Bock Formidable'. How Elizabeth had loathed that pension! The patroness was an old black-clad sneak who spent her life in tiptoeing up and down stairs in hopes of catching the boarders washing stockings in their hand-basins. The boarders, sharp-tongued bilious widows, pursued the only man in the establishment, a mild, bald creature who worked in La Samaritaine, like sparrows worrying a bread-crust. At meals all of them watched each others' plates to see who was given the biggest helping. The bathroom was a dark den with leprous walls and a rickety verdigrised geyser which would spit two inches of tepid water into the bath and then mulishly stop working. The bank manager whose children Elizabeth taught was a man of fifty, with a fat, worn face and a bald, dark yellow crown resembling an ostrich's egg. The second day after her arrival he came into the room where the children were at their lessons, sat down beside Elizabeth and immediately pinched her elbow. The third day he pinched her on the calf, the fourth day behind the knee, the fifth day above the knee. Thereafter, every evening, it was a silent battle between the two of them, her hand under the table, struggling and struggling to keep that ferret-like hand away from her.

It was a mean, beastly existence. In fact, it reached levels of 'beastliness' which Elizabeth had not previously known to exist. But the thing that most depressed her, most filled her with the sense of sinking into some horrible lower world, was her mother's studio. Mrs Lackersteen was one of those people who go utterly to pieces when they are deprived of servants. She lived in a restless nightmare between painting and housekeeping, and never worked at either. At irregular intervals she went to a 'school' where she produced greyish still-lifes under the guidance of a master whose technique was founded on dirty brushes; for the rest, she messed about miserably at home with teapots and frying-pans. The state of her studio was more than depressing to Elizabeth; it was evil, Satanic. It was a cold, dusty pigsty, with piles of books and

papers littered all over the floor, generations of saucepans slumbering in their grease on the rusty gas-stove, the bed never made till afternoon, and everywhere--in every possible place where they could be stepped on or knocked over--tins of paint-fouled turpentine and pots half full of cold black tea. You would lift a cushion from a chair and find a plate holding the remains of a poached egg underneath it. As soon as Elizabeth entered the door she would burst out:

'Oh, Mother, Mother dearest, how CAN you? Look at the state of this room! It is so terrible to live like this!'

'The room, dearest? What's the matter? Is it untidy?'

'Untidy! Mother, NEED you leave that plate of porridge in the middle of your bed? And those saucepans! It does look so dreadful. Suppose anyone came in!'

The rapt, other-wordly look which Mrs Lackersteen assumed when anything like work presented itself, would come into her eyes.

'None of MY friends would mind, dear. We are such Bohemians, we artists. You don't understand how utterly wrapped up we all are in our painting. You haven't the artistic temperament, you see, dear.'

'I must try and clean some of those saucepans. I just can't bear to think of you living like this. What have you done with the scrubbing-brush?'

'The scrubbing-brush? Now, let me think, I know I saw it somewhere. Ah yes! I used it yesterday to clean my palette. But it'll be all right if you give it a good wash in turpentine.'

Mrs Lackersteen would sit down and continue smudging a sheet of sketching paper with a Conte crayon while Elizabeth worked.

'How wonderful you are, dear. So practical! I can't think whom

you inherit it from. Now with me, Art is simply EVERYTHING. I seem to feel it like a great sea surging up inside me. It swamps everything mean and petty out of existence. Yesterday I ate my lunch off Nash's Magazine to save wasting time washing plates. Such a good idea! When you want a clean plate you just tear off a sheet,' etc., etc., etc.

Elizabeth had no friends in Paris. Her mother's friends were women of the same stamp as herself, or elderly ineffectual bachelors living on small incomes and practising contemptible half-arts such as wood-engraving or painting on porcelain. For the rest, Elizabeth saw only foreigners, and she disliked all foreigners en bloc; or at least all foreign men, with their cheap-looking clothes and their revolting table manners. She had one great solace at this time. It was to go to the American library in the rue de l'Elysee and look at the illustrated papers. Sometimes on a Sunday or her free afternoon she would sit there for hours at the big shiny table, dreaming, over the Sketch, the Tatter, the Graphic, the Sporting and Dramatic.

Ah, what joys were pictured there! 'Hounds meeting on the lawn of Charlton Hall, the lovely Warwickshire seat of Lord Burrowdean.' 'The Hon. Mrs Tyke-Bowlby in the Park with her splendid Alsatian, Kublai Khan, which took second prize at Cruft's this summer.' 'Sunbathing at Cannes. Left to right: Miss Barbara Pilbrick, Sir Edward Tuke, Lady Pamela Westrope, Captain "Tuppy" Benacre.'

Lovely, lovely, golden world! On two occasions the face of an old schoolfellow looked at Elizabeth from the page. It hurt her in her breast to see it. There they all were, her old schoolfellows, with their horses and their cars and their husbands in the cavalry; and here she, tied to that dreadful job, that dreadful pension, her dreadful mother! Was it possible that there was no escape? Could she be doomed forever to this sordid meanness, with no hope of ever getting back to the decent world again?

It was not unnatural, with the example of her mother before her eyes, that Elizabeth should have a healthy loathing of Art. In

fact, any excess of intellect--'braininess' was her word for it--tended to belong, in her eyes, to the 'beastly'. Real people, she felt, decent people--people who shot grouse, went to Ascot, yachted at Cowes--were not brainy. They didn't go in for this nonsense of writing books and fooling with paintbrushes; and all these Highbrow ideas--Socialism and all that. 'Highbrow' was a bitter word in her vocabulary. And when it happened, as it did once or twice, that she met a veritable artist who was willing to work penniless all his life, rather than sell himself to a bank or an insurance company, she despised him far more than she despised the dabblers of her mother's circle. That a man should turn deliberately away from all that was good and decent, sacrifice himself for a futility that led nowhere, was shameful, degrading, evil. She dreaded spinsterhood, but she would have endured it a thousand lifetimes through rather than marry such a man.

When Elizabeth had been nearly two years in Paris her mother died abruptly of ptomaine poisoning. The wonder was that she had not died of it sooner. Elizabeth was left with rather less than a hundred pounds in the world. Her uncle and aunt cabled at once from Burma, asking her to come out and stay with them, and saying that a letter would follow.

Mrs Lackersteen had reflected for some time over the letter, her pen between her lips, looking down at the page with her delicate triangular face like a meditative snake.

'I suppose we must have her out here, at any rate for a year. WHAT a bore! However, they generally marry within a year if they've any looks at all. What am I to say to the girl, Tom?'

'Say? Oh, just say she'll pick up a husband out here a damn sight easier than at home. Something of that sort, y'know.'

'My DEAR Tom! What impossible things you say!'

Mrs Lackersteen wrote:

Of course, this is a very small station and we are in the jungle a great deal of the time. I'm afraid you will find it dreadfully dull after the DELIGHTS of Paris. But really in some ways these small stations have their advantages for a young girl. She finds herself quite a QUEEN in the local society. The unmarried men are so lonely that they appreciate a girl's society in a quite wonderful way, etc., etc.

Elizabeth spent thirty pounds on summer frocks and set sail immediately. The ship, heralded by rolling porpoises, ploughed across the Mediterranean and down the Canal into a sea of staring, enamel-like blue, then out into the green wastes of the Indian Ocean, where flocks of flying fish skimmed in terror from the approaching hull. At night the waters were phosphorescent, and the wash of the bow was like a moving arrowhead of green fire. Elizabeth 'loved' the life on board ship. She loved the dancing on deck at nights, the cocktails which every man on board seemed anxious to buy for her, the deck games, of which, however, she grew tired at about the same time as the other members of the younger set. It was nothing to her that her mother's death was only two months past. She had never cared greatly for her mother, and besides, the people here knew nothing of her affairs. It was so lovely after those two graceless years to breathe the air of wealth again. Not that most of the people here were rich; but on board ship everyone behaves as though he were rich. She was going to love India, she knew. She had formed quite a picture of India, from the other passengers' conversation; she had even learned some of the more necessary Hindustani phrases, such as 'idher ao', 'jaldi', 'sahiblog', etc. In anticipation she tasted the agreeable atmosphere of Clubs, with punkahs flapping and barefooted white-turbaned boys reverently salaaming; and maidans where bronzed Englishmen with little clipped moustaches galloped to and fro, whacking polo balls. It was almost as nice as being really rich, the way people lived in India.

They sailed into Colombo through green glassy waters, where turtles

and black snakes floated basking. A fleet of sampans came racing out to meet the ship, propelled by coal-black men with lips stained redder than blood by betel juice. They yelled and struggled round the gangway while the passengers descended. As Elizabeth and her friends came down, two sampan-wallahs, their prows nosing against the gangway, besought them with yells.

'Don't you go with him, missie! Not with him! Bad wicked man he, not fit taking missie!'

'Don't you listen him lies, missie! Nasty low fellow! Nasty low tricks him playing. Nasty NATIVE tricks!'

'Ha, ha! He is not native himself! Oh no! Him European man, white skin all same, missie! Ha ha!'

'Stop your bat, you two, or I'll fetch one of you a kick,' said the husband of Elizabeth's friend--he was a planter. They stepped into one of the sampans and were rowed towards the sun-bright quays. And the successful sampan-wallah turned and discharged at his rival a mouthful of spittle which he must have been saving up for a very long time.

This was the Orient. Scents of coco-nut oil and sandalwood, cinnamon and turmeric, floated across the water on the hot, swimming air. Elizabeth's friends drove her out to Mount Lavinia, where they bathed in a lukewarm sea that foamed like Coca-Cola. She came back to the ship in the evening, and they reached Rangoon a week later.

North of Mandalay the train, fuelled with wood, crawled at twelve miles an hour across a vast, parched plain, bounded at its remote edges by blue rings of hills. White egrets stood poised, motionless, like herons, and piles of drying chilis gleamed crimson in the sun. Sometimes a white pagoda rose from the plain like the breast of a supine giantess. The early tropic night settled down, and the train jolted on, slowly, stopping at little stations where barbaric yells sounded from the darkness. Half-naked men with

their long hair knotted behind their heads moved to and fro in torchlight, hideous as demons in Elizabeth's eyes. The train plunged into forest, and unseen branches brushed against the windows. It was about nine o'clock when they reached Kyauktada, where Elizabeth's uncle and aunt were waiting with Mr Macgregor's car, and with some servants carrying torches. Her aunt came forward and took Elizabeth's shoulders in her delicate, saurian hands.

'I suppose you are our niece Elizabeth? We are SO pleased to see you,' she said, and kissed her.

Mr Lackersteen peered over his wife's shoulder in the torchlight. He gave a half-whistle, exclaimed, 'Well, I'll be damned!' and then seized Elizabeth and kissed her, more warmly than he need have done, she thought. She had never seen either of them before.

After dinner, under the punkah in the drawing-room, Elizabeth and her aunt had a talk together. Mr Lackersteen was strolling in the garden, ostensibly to smell the frangipani, actually to have a surreptitious drink that one of the servants smuggled to him from the back of the house.

'My dear, how really lovely you are! Let me look at you again.' She took her by the shoulders. 'I DO think that Eton crop suits you. Did you have it done in Paris?'

'Yes. Everyone was getting Eton-cropped. It suits you if you've got a fairly small head.'

'Lovely! And those tortoise-shell spectacles--such a becoming fashion! I'm told that all the--er--demi-mondaines in South America have taken to wearing them. I'd no idea I had such a RAVISHING beauty for a niece. How old did you say you were, dear?'

'Twenty-two.'

'Twenty-two! How delighted all the men will be when we take you to

the Club tomorrow! They get so lonely, poor things, never seeing a new face. And you were two whole years in Paris? I can't think what the men there can have been about to let you leave unmarried.'

'I'm afraid I didn't meet many men, Aunt. Only foreigners. We had to live so quietly. And I was working,' she added, thinking this rather a disgraceful admission.

'Of course, of course,' sighed Mrs Lackersteen. 'One hears the same thing on every side. Lovely girls having to work for their living. It is such a shame! I think it's so terribly selfish, don't you, the way these men remain unmarried while there are so MANY poor girls looking for husbands?' Elizabeth not answering this, Mrs Lackersteen added with another sigh, 'I'm sure if I were a young girl I'd marry anybody, literally ANYBODY!'

The two women's eyes met. There was a great deal that Mrs Lackersteen wanted to say, but she had no intention of doing more than hint at it obliquely. A great deal of her conversation was carried on by hints; she generally contrived, however, to make her meaning reasonably clear. She said in a tenderly impersonal tone, as though discussing a subject of general interest:

'Of course, I must say this. There ARE cases when, if girls fail to get married it's THEIR OWN FAULT. It happens even out here sometimes. Only a short time ago I remember a case--a girl came out and stayed a whole year with her brother, and she had offers from all kinds of men--policemen, forest officers, men in timber firms with QUITE good prospects. And she refused them all; she wanted to marry into the I.C.S., I heard. Well, what do you expect? Of course her brother couldn't go on keeping her forever. And now I hear she's at home, poor thing, working as a kind of lady help, practically a SERVANT. And getting only fifteen shillings a week! Isn't it dreadful to think of such things?'

'Dreadful!' Elizabeth echoed.

No more was said on this subject. In the morning, after she came

back from Flory's house, Elizabeth was describing her adventure to her aunt and uncle. They were at breakfast, at the flower-laden table, with the punkah flapping overhead and the tall stork-like Mohammedan butler in his white suit and pagri standing behind Mrs Lackersteen's chair, tray in hand.

'And oh, Aunt, such an interesting thing! A Burmese girl came on to the veranda. I'd never seen one before, at least, not knowing they were girls. Such a queer little thing--she was almost like a doll with her round yellow face and her black hair screwed up on top. She only looked about seventeen. Mr Flory said she was his laundress.'

The Indian butler's long body stiffened. He squinted down at the girl with his white eyeballs large in his black face. He spoke English well. Mr Lackersteen paused with a forkful of fish half-way from his plate and his crass mouth open.

'Laundress?' he said. 'Laundress! I say, dammit, some mistake there! No such thing as a laundress in this country, y'know. Laundering work's all done by men. If you ask me--'

And then he stopped very suddenly, almost as though someone had trodden on his toe under the table.

8

That evening Flory told Ko S'la to send for the barber--he was the only barber in the town, an Indian, and he made a living by shaving the Indian coolies at the rate of eight annas a month for a dry shave every other day. The Europeans patronized him for lack of any other. The barber was waiting on the veranda when Flory came back from tennis, and Flory sterilized the scissors with boiling water and Condy's fluid and had his hair cut.

'Lay out my best Palm Beach suit,' he told Ko S'la, 'and a silk shirt and my sambhur-skin shoes. Also that new tie that came from Rangoon last week.'

'I have done so, thakin,' said Ko S'la, meaning that he would do so. When Flory came into the bedroom he found Ko S'la waiting beside the clothes he had laid out, with a faintly sulky air. It was immediately apparent that Ko S'la knew why Flory was dressing himself up (that is, in hopes of meeting Elizabeth) and that he disapproved of it.

'What are you waiting for?' Flory said.

'To help you dress, thakin.'

'I shall dress myself this evening. You can go.'

He was going to shave--the second time that day--and he did not want Ko S'la to see him take shaving things into the bathroom. It was several years since he had shaved twice in one day. What providential luck that he had sent for that new tie only last week, he thought. He dressed himself very carefully, and spent nearly a quarter of an hour in brushing his hair, which was stiff and would never lie down after it had been cut.

Almost the next moment, as it seemed, he was walking with Elizabeth down the bazaar road. He had found her alone in the Club 'library', and with a sudden burst of courage asked her to come out with him; and she had come with a readiness that surprised him; not even stopping to say anything to her uncle and aunt. He had lived so long in Burma, he had forgotten English ways. It was very dark under the peepul trees of the bazaar road, the foliage hiding the quarter moon, but the stars here and there in a gap blazed white and low, like lamps hanging on invisible threads. Successive waves of scent came rolling, first the cloying sweetness of frangipani, then a cold putrid stench of dung or decay from the huts opposite Dr Veraswami's bungalow. Drums were throbbing a little distance away.

As he heard the drums Flory remembered that a pwe was being acted a little farther down the road, opposite U Po Kyin's house; in fact, it was U Po Kyin who had made arrangements for the pwe, though someone else had paid for it. A daring thought occurred to Flory. He would take Elizabeth to the pwe! She would love it--she must; no one with eyes in his head could resist a pwe-dance. Probably there would be a scandal when they came back to the Club together after a long absence; but damn it! what did it matter? She was different from that herd of fools at the Club. And it would be such fun to go to the pwe together! At this moment the music burst out with a fearful pandemonium--a strident squeal of pipes, a rattle like castanets and the hoarse thump of drums, above which a man's voice was brassily squalling.

'Whatever is that noise?' said Elizabeth, stopping. 'It sounds just like a jazz band!'

'Native music. They're having a pwe--that's a kind of Burmese play; a cross between a historical drama and a revue, if you can imagine that. It'll interest you, I think. Just round the bend of the road here.'

'Oh,' she said rather doubtfully.

They came round the bend into a glare of light. The whole road for thirty yards was blocked by the audience watching the pwe. At the back there was a raised stage, under humming petrol lamps, with the orchestra squalling and banging in front of it; on the stage two men dressed in clothes that reminded Elizabeth of Chinese pagodas were posturing with curved swords in their hands. All down the roadway it was a sea of white muslin backs of women, pink scarves flung round their shoulders and black hair-cylinders. A few sprawled on their mats, fast asleep. An old Chinese with a tray of peanuts was threading his way through the crowd, intoning mournfully, 'Myaype! Myaype!'

'We'll stop and watch a few minutes if you like,' Flory said.

The blaze of lights and the appalling din of the orchestra had almost dazed Elizabeth, but what startled her most of all was the sight of this crowd of people sitting in the road as though it had been the pit of a theatre.

'Do they always have their plays in the middle of the road?' she said.

'As a rule. They put up a rough stage and take it down in the morning. The show lasts all night.'

'But are they ALLOWED to--blocking up the whole roadway?'

'Oh yes. There are no traffic regulations here. No traffic to regulate, you see.'

It struck her as very queer. By this time almost the entire audience had turned round on their mats to stare at the 'Ingaleikma'. There were half a dozen chairs in the middle of the crowd, where some clerks and officials were sitting. U Po Kyin was among them, and he was making efforts to twist his elephantine body round and greet the Europeans. As the music stopped the pock-marked Ba Taik came hastening through the crowd and shikoed low to Flory, with his timorous air.

'Most holy one, my master U Po Kyin asks whether you and the young white lady will not come and watch our pwe for a few minutes. He has chairs ready for you.'

'They're asking us to come and sit down,' Flory said to Elizabeth. 'Would you like to? It's rather fun. Those two fellows will clear off in a moment and there'll be some dancing. If it wouldn't bore you for a few minutes?'

Elizabeth felt very doubtful. Somehow it did not seem right or even safe to go in among that smelly native crowd. However, she trusted Flory, who presumably knew what was proper, and allowed him to lead her to the chairs. The Burmans made way on their mats,

gazing after her and chattering; her shins brushed against warm, muslin-clad bodies, there was a feral reek of sweat. U Po Kyin leaned over towards her, bowing as well as he could and saying nasally:

'Kindly to sit down, madam! I am most honoured to make your acquaintance. Good evening. Good morning, Mr Flory, sir! A most unexpected pleasure. Had we known that you were to honour us with your company, we would have provided whiskies and other European refreshments. Ha ha!'

He laughed, and his betel-reddened teeth gleamed in the lamplight like red tinfoil. He was so vast and so hideous that Elizabeth could not help shrinking from him. A slender youth in a purple longyi was bowing to her and holding out a tray with two glasses of yellow sherbet, iced. U Po Kyin clapped his hands sharply, 'Hey haung galay!' he called to a boy beside him. He gave some instructions in Burmese, and the boy pushed his way to the edge of the stage.

'He's telling them to bring on their best dancer in our honour,' Flory said. 'Look, here she comes.'

A girl who had been squatting at the back of the stage, smoking, stepped forward into the lamplight. She was very young, slim-shouldered, breastless, dressed in a pale blue satin longyi that hid her feet. The skirts of her ingyi curved outwards above her hips in little panniers, according to the ancient Burmese fashion. They were like the petals of a downward-pointing flower. She threw her cigar languidly to one of the men in the orchestra, and then, holding out one slender arm, writhed it as though to shake the muscles loose.

The orchestra burst into a sudden loud squalling. There were pipes like bagpipes, a strange instrument consisting of plaques of bamboo which a man struck with a little hammer, and in the middle there was a man surrounded by twelve tall drums of different sizes. He reached rapidly from one to another, thumping them with the heel of

his hand. In a moment the girl began to dance. But at first it was not a dance, it was a rhythmic nodding, posturing and twisting of the elbows, like the movements of one of those jointed wooden figures on an old-fashioned roundabout. The way her neck and elbows rotated was precisely like a jointed doll, and yet incredibly sinuous. Her hands, twisting like snakeheads with the fingers close together, could lie back until they were almost along her forearms. By degrees her movements quickened. She began to leap from side to side, flinging herself down in a kind of curtsy and springing up again with extraordinary agility, in spite of the long longyi that imprisoned her feet. Then she danced in a grotesque posture as though sitting down, knees bent, body leaned forward, with her arms extended and writhing, her head also moving to the beat of the drums. The music quickened to a climax. The girl rose upright and whirled round as swiftly as a top, the pannier of her ingyi flying out about her like the petals of a snowdrop. Then the music stopped as abruptly as it had begun, and the girl sank again into a curtsy, amid raucous shouting from the audience.

Elizabeth watched the dance with a mixture of amazement, boredom and something approaching horror. She had sipped her drink and found that it tasted like hair oil. On a mat by her feet three Burmese girls lay fast asleep with their heads on the same pillow, their small oval faces side by side like the faces of kittens. Under cover of the music Flory was speaking in a low voice into Elizabeth's ear commenting on the dance.

'I knew this would interest you; that's why I brought you here. You've read books and been in civilized places, you're not like the rest of us miserable savages here. Don't you think this is worth watching, in its queer way? Just look at that girl's movements-- look at that strange, bent-forward pose like a marionette, and the way her arms twist from the elbow like a cobra rising to strike. It's grotesque, it's even ugly, with a sort of wilful ugliness. And there's something sinister in it too. There's a touch of the diabolical in all Mongols. And yet when you look closely, what art, what centuries of culture you can see behind it! Every

movement that girl makes has been studied and handed down through innumerable generations. Whenever you look closely at the art of these Eastern peoples you can see that--a civilization stretching back and back, practically the same, into times when we were dressed in woad. In some way that I can't define to you, the whole life and spirit of Burma is summed up in the way that girl twists her arms. When you see her you can see the rice fields, the villages under the teak trees, the pagodas, the priests in their yellow robes, the buffaloes swimming the rivers in the early morning, Thibaw's palace--'

His voice stopped abruptly as the music stopped. There were certain things, and a pwe-dance was one of them, that pricked him to talk discursively and incautiously; but now he realized that he had only been talking like a character in a novel, and not a very good novel. He looked away. Elizabeth had listened to him with a chill of discomfort. What WAS the man talking about? was her first thought. Moreover, she had caught the hated word Art more than once. For the first time she remembered that Flory was a total stranger and that it had been unwise to come out with him alone. She looked round her, at the sea of dark faces and the lurid glare of the lamps; the strangeness of the scene almost frightened her. What was she doing in this place? Surely it was not right to be sitting among the black people like this, almost touching them, in the scent of their garlic and their sweat? Why was she not back at the Club with the other white people? Why had he brought her here, among this horde of natives, to watch this hideous and savage spectacle?

The music struck up, and the pwe girl began dancing again. Her face was powdered so thickly that it gleamed in the lamplight like a chalk mask with live eyes behind it. With that dead-white oval face and those wooden gestures she was monstrous, like a demon. The music changed its tempo, and the girl began to sing in a brassy voice. It was a song with a swift trochaic rhythm, gay yet fierce. The crowd took it up, a hundred voices chanting the harsh syllables in unison. Still in that strange bent posture the girl turned round and danced with her buttocks protruded towards the audience.

Her silk longyi gleamed like metal. With hands and elbows still rotating she wagged her posterior from side to side. Then--astonishing feat, quite visible through the longyi--she began to wriggle her two buttocks independently in time with the music.

There was a shout of applause from the audience. The three girls asleep on the mat woke up at the same moment and began clapping their hands wildly. A clerk shouted nasally 'Bravo! Bravo!' in English for the Europeans' benefit. But U Po Kyin frowned and waved his hand. He knew all about European women. Elizabeth, however, had already stood up.

'I'm going. It's time we were back,' she said abruptly. She was looking away, but Flory could see that her face was pink.

He stood up beside her, dismayed. 'But, I say! Couldn't you stay a few minutes longer? I know it's late, but--they brought this girl on two hours before she was due, in our honour. Just a few minutes?'

'I can't help it, I ought to have been back ages ago. I don't know WHAT my uncle and aunt will be thinking.'

She began at once to pick her way through the crowd, and he followed her, with not even time to thank the pwe people for their trouble. The Burmans made way with a sulky air. How like these English people, to upset everything by sending for the best dancer and then go away almost before she had started! There was a fearful row as soon as Flory and Elizabeth had gone, the pwe girl refusing to go on with her dance and the audience demanding that she should continue. However, peace was restored when two clowns hurried on to the stage and began letting off crackers and making obscene jokes.

Flory followed the girl abjectly up the road. She was walking quickly, her head turned away, and for some moments she would not speak. What a thing to happen, when they had been getting on so well together! He kept trying to apologize.

'I'm so sorry! I'd no idea you'd mind--'

'It's nothing. What is there to be sorry about? I only said it was time to go back, that's all.'

'I ought to have thought. One gets not to notice that kind of thing in this country. These people's sense of decency isn't the same as ours--it's stricter in some ways--but--'

'It's not that! It's not that!' she exclaimed quite angrily.

He saw that he was only making it worse. They walked on in silence, he behind. He was miserable. What a bloody fool he had been! And yet all the while he had no inkling of the real reason why she was angry with him. It was not the pwe girl's behaviour, in itself, that had offended her; it had only brought things to a head. But the whole expedition--the very notion of WANTING to rub shoulders with all those smelly natives--had impressed her badly. She was perfectly certain that that was not how white men ought to behave. And that extraordinary rambling speech that he had begun, with all those long words--almost, she thought bitterly, as though he were quoting poetry! It was how those beastly artists that you met sometimes in Paris used to talk. She had thought him a manly man till this evening. Then her mind went back to the morning's adventure, and how he had faced the buffalo barehanded, and some of her anger evaporated. By the time they reached the Club gate she felt inclined to forgive him. Flory had by now plucked up courage to speak again. He stopped, and she stopped too, in a patch where the boughs let through some starlight and he could see her face dimly.

'I say. I say, I do hope you're not really angry about this?'

'No, of course I'm not. I told you I wasn't.'

'I oughtn't to have taken you there. Please forgive me. Do you know, I don't think I'd tell the others where you've been. Perhaps

it would be better to say you've just been out for a stroll, out in the garden--something like that. They might think it queer, a white girl going to a pwe. I don't think I'd tell them.'

'Oh, of course I won't!' she agreed with a warmness that surprised him. After that he knew that he was forgiven. But what it was that he was forgiven, he had not yet grasped.

They went into the Club separately, by tacit consent. The expedition had been a failure, decidedly. There was a gala air about the Club lounge tonight. The entire European community were waiting to greet Elizabeth, and the butler and the six chokras, in their best starched white suits, were drawn up on either side of the door, smiling and salaaming. When the Europeans had finished their greetings the butler came forward with a vast garland of flowers that the servants had prepared for the 'missiesahib'. Mr Macgregor made a very humorous speech of welcome, introducing everybody. He introduced Maxwell as 'our local arboreal specialist', Westfield as 'the guardian of law and order and--ah--terror of the local banditti', and so on and so forth. There was much laughter. The sight of a pretty girl's face had put everyone in such a good humour that they could even enjoy Mr Macgregor's speech--which, to tell the truth, he had spent most of the evening in preparing.

At the first possible moment Ellis, with a sly air, took Flory and Westfield by the arm and drew them away into the card-room. He was in a much better mood than usual. He pinched Flory's arm with his small, hard fingers, painfully but quite amiably.

'Well, my lad, everyone's been looking for you. Where have you been all this time?'

'Oh, only for a stroll.'

'For a stroll! And who with?'

'With Miss Lackersteen.'

'I knew it! So YOU'RE the bloody fool who's fallen into the trap, are you? YOU swallowed the bait before anyone else had time to look at it. I thought you were too old a bird for that, by God I did!'

'What do you mean?'

'Mean! Look at him pretending he doesn't know what I mean! Why, I mean that Ma Lackersteen's marked you down for her beloved nephew-in-law, of course. That is, if you aren't bloody careful. Eh, Westfield?'

'Quite right, ol' boy. Eligible young bachelor. Marriage halter and all that. They've got their eye on him.'

'I don't know where you're getting this idea from. The girl's hardly been here twenty-four hours.'

'Long enough for you to take her up the garden path, anyway. You watch your step. Tom Lackersteen may be a drunken sot, but he's not such a bloody fool that he wants a niece hanging round his neck for the rest of his life. And of course SHE knows which side her bread's buttered. So you take care and don't go putting your head into the noose.'

'Damn it, you've no right to talk about people like that. After all, the girl's only a kid--'

'My dear old ass'--Ellis, almost affectionate now that he had a new subject for scandal, took Flory by the coat lapel--'my dear, dear old ass, don't you go filling yourself up with moonshine. You think that girl's easy fruit: she's not. These girls out from home are all the same. "Anything in trousers but nothing this side the altar"--that's their motto, every one of them. Why do you think the girl's come out here?'

'Why? I don't know. Because she wanted to, I suppose.'

'My good fool! She come out to lay her claws into a husband, of course. As if it wasn't well known! When a girl's failed everywhere else she tries India, where every man's pining for the sight of a white woman. The Indian marriage-market, they call it. Meat market it ought to be. Shiploads of 'em coming out every year like carcasses of frozen mutton, to be pawed over by nasty old bachelors like you. Cold storage. Juicy joints straight from the ice.'

'You do say some repulsive things.'

'Best pasture-fed English meat,' said Ellis with a pleased air. 'Fresh consignments. Warranted prime condition.'

He went through a pantomime of examining a joint of meat, with goatish sniffs. This joke was likely to last Ellis a long time; his jokes usually did; and there was nothing that gave him quite so keen a pleasure as dragging a woman's name through mud.

Flory did not see much more of Elizabeth that evening. Everyone was in the lounge together, and there was the silly clattering chatter about nothing that there is on these occasions. Flory could never keep up that kind of conversation for long. But as for Elizabeth, the civilized atmosphere of the Club, with the white faces all round her and the friendly look of the illustrated papers and the 'Bonzo' pictures, reassured her after that doubtful interlude at the pwe.

When the Lackersteens left the Club at nine, it was not Flory but Mr Macgregor who walked home with them, ambling beside Elizabeth like some friendly saurian monster, among the faint crooked shadows of the gold mohur stems. The Prome anecdote, and many another, found a new home. Any newcomer to Kyauktada was apt to come in for rather a large share of Mr Macgregor's conversation, for the others looked on him as an unparalleled bore, and it was a tradition at the Club to interrupt his stories. But Elizabeth was by nature a good listener. Mr Macgregor thought he had seldom met so intelligent a girl.

Flory stayed a little longer at the Club, drinking with the others. There was much smutty talk about Elizabeth. The quarrel about Dr Veraswami's election had been shelved for the time being. Also, the notice that Ellis had put up on the previous evening had been taken down. Mr Macgregor had seen it during his morning visit to the Club, and in his fair-minded way he had at once insisted on its removal. So the notice had been suppressed; not, however, before it had achieved its object.

9

During the next fortnight a great deal happened.

The feud between U Po Kyin and Dr Veraswami was now in full swing. The whole town was divided into two factions, with every native soul from the magistrates down to the bazaar sweepers enrolled on one side or the other, and all ready for perjury when the time came. But of the two parties, the doctor's was much the smaller and less efficiently libellous. The editor of the Burmese Patriot had been put on trial for sedition and libel, bail being refused. His arrest had provoked a small riot in Rangoon, which was suppressed by the police with the death of only two rioters. In prison the editor went on hunger strike, but broke down after six hours.

In Kyauktada, too, things had been happening. A dacoit named Nga Shwe O had escaped from the jail in mysterious circumstances. And there had been a whole crop of rumours about a projected native rising in the district. The rumours--they were very vague ones as yet--centred round a village named Thongwa, not far from the camp where Maxwell was girdling teak. A weiksa, or magician, was said to have appeared from nowhere and to be prophesying the doom of the English power and distributing magic bullet-proof jackets. Mr Macgregor did not take the rumours very seriously, but he had asked

for an extra force of Military Police. It was said that a company of Indian infantry with a British officer in command would be sent to Kyauktada shortly. Westfield, of course, had hurried to Thongwa at the first threat, or rather hope, of trouble.

'God, if they'd only break out and rebel properly for once!' he said to Ellis before starting. 'But it'll be a bloody washout as usual. Always the same story with these rebellions--peter out almost before they've begun. Would you believe it, I've never fired my gun at a fellow yet, not even a dacoit. Eleven years of it, not counting the War, and never killed a man. Depressing.'

'Oh, well,' said Ellis, 'if they won't come up to the scratch you can always get hold of the ringleaders and give them a good bambooing on the Q.T. That's better than coddling them up in our damned nursing homes of prisons.'

'H'm, probably. Can't do it though, nowadays. All these kid-glove laws--got to keep them, I suppose, if we're fools enough to make 'em.'

'Oh, rot the laws. Bambooing's the only thing that makes any impression on the Burman. Have you seen them after they've been flogged? I have. Brought out of the jail on bullock carts, yelling, with the women plastering mashed bananas on their backsides. That's something they do understand. If I had my way I'd give it 'em on the soles of the feet the same as the Turks do.'

'Ah well. Let's hope they'll have the guts to show a bit of fight for once. Then we'll call out the Military Police, rifles and all. Plug a few dozen of 'em--that'll clear the air.'

However, the hoped-for opportunity did not come. Westfield and the dozen constables he had taken with him to Thongwa--jolly round-faced Gurkha boys, pining to use their kukris on somebody--found the district depressingly peaceful. There seemed not the ghost of a rebellion anywhere; only the annual attempt, as regular as the monsoon, of the villagers to avoid paying the capitation tax.

The weather was growing hotter and hotter. Elizabeth had had her first attack of prickly heat. Tennis at the Club had practically ceased; people would play one languid set and then fall into chairs and swallow pints of tepid lime-juice--tepid, because the ice came only twice weekly from Mandalay and melted within twenty-four hours of arriving. The Flame of the Forest was in full bloom. The Burmese women, to protect their children from the sun, streaked their faces with yellow cosmetic until they looked like little African witch-doctors. Flocks of green pigeons, and imperial pigeons as large as ducks, came to eat the berries of the big peepul trees along the bazaar road.

Meanwhile, Flory had turned Ma Hla May out of his house.

A nasty, dirty job! There was a sufficient pretext--she had stolen his gold cigarette-case and pawned it at the house of Li Yeik, the Chinese grocer and illicit pawnbroker in the bazaar--but still, it was only a pretext. Flory knew perfectly well, and Ma Hla May knew, and all the servants knew, that he was getting rid of her because of Elizabeth. Because of 'the Ingaleikma with dyed hair', as Ma Hla May called her.

Ma Hla May made no violent scene at first. She stood sullenly listening while he wrote her a cheque for a hundred rupees--Li Yeik or the Indian chetty in the bazaar would cash cheques--and told her that she was dismissed. He was more ashamed than she; he could not look her in the face, and his voice went flat and guilty. When the bullock cart came for her belongings, he shut himself in the bedroom skulking till the scene should be over.

Cartwheels grated on the drive, there was the sound of men shouting; then suddenly there was a fearful uproar of screams. Flory went outside. They were all struggling round the gate in the sunlight. Ma Hla May was clinging to the gatepost and Ko S'la was trying to bundle her out. She turned a face full of fury and despair towards Flory, screaming over and over, 'Thakin! Thakin! Thakin! Thakin! Thakin!' It hurt him to the heart that she

should still call him thakin after he had dismissed her.

'What is it?' he said.

It appeared that there was a switch of false hair that Ma Hla May and Ma Yi both claimed. Flory gave the switch to Ma Yi and gave Ma Hla May two rupees to compensate her. Then the cart jolted away, with Ma Hla May sitting beside her two wicker baskets, straight-backed and sullen, and nursing a kitten on her knees. It was only two months since he had given her the kitten as a present.

Ko S'la, who had long wished for Ma Hla May's removal, was not altogether pleased now that it had happened. He was even less pleased when he saw his master going to church--or as he called it, to the 'English pagoda'--for Flory was still in Kyauktada on the Sunday of the padre's arrival, and he went to church with the others. There was a congregation of twelve, including Mr Francis, Mr Samuel and six native Christians, with Mrs Lackersteen playing 'Abide with Me' on the tiny harmonium with one game pedal. It was the first time in ten years that Flory had been to church, except to funerals. Ko S'la's notions of what went on in the 'English pagoda' were vague in the extreme; but he did know that church-going signified respectability--a quality which, like all bachelors' servants, he hated in his bones.

'There is trouble coming,' he said despondently to the other servants. 'I have been watching him (he meant Flory) these ten days past. He has cut down his cigarettes to fifteen a day, he has stopped drinking gin before breakfast, he shaves himself every evening--though he thinks I do not know it, the fool. And he has ordered half a dozen new silk shirts! I had to stand over the dirzi calling him bahinchut to get them finished in time. Evil omens! I give him three months longer, and then good-bye to the peace in this house!'

'What, is he going to get married?' said Ba Pe.

'I am certain of it. When a white man begins going to the English

pagoda, it is, as you might say, the beginning of the end.'

'I have had many masters in my life,' old Sammy said. 'The worst was Colonel Wimpole sahib, who used to make his orderly hold me down over the table while he came running from behind and kicked me with very thick boots for serving banana fritters too frequently. At other times, when he was drunk, he would fire his revolver through the roof of the servants' quarters, just above our heads. But I would sooner serve ten years under Colonel Wimpole sahib than a week under a memsahib with her kit-kit. If our master marries I shall leave the same day.'

'I shall not leave, for I have been his servant fifteen years. But I know what is in store for us when that woman comes. She will shout at us because of spots of dust on the furniture, and wake us up to bring cups of tea in the afternoon when we are asleep, and come poking into the cookhouse at all hours and complain over dirty saucepans and cockroaches in the flour bin. It is my belief that these women lie awake at nights thinking of new ways to torment their servants.'

'They keep a little red book,' said Sammy, 'in which they enter the bazaar-money, two annas for this, four annas for that, so that a man cannot earn a pice. They make more kit-kit over the price of an onion than a sahib over five rupees.'

'Ah, do I not know it! She will be worse than Ma Hla May. Women!' he added comprehensively, with a kind of sigh.

The sigh was echoed by the others, even by Ma Pu and Ma Yi. Neither took Ko S'la's remarks as a stricture upon her own sex, Englishwomen being considered a race apart, possibly not even human, and so dreadful that an Englishman's marriage is usually the signal for the flight of every servant in his house, even those who have been with him for years.

But as a matter of fact, Ko S'la's alarm was premature. After knowing Elizabeth for ten days, Flory was scarcely more intimate with her than on the day when he had first met her.

As it happened, he had her almost to himself during these ten days, most of the Europeans being in the jungle. Flory himself had no right to be loitering in headquarters, for at this time of year the work of timber-extraction was in full swing, and in his absence everything went to pieces under the incompetent Eurasian overseer. But he had stayed--pretext, a touch of fever--while despairing letters came almost every day from the overseer, telling of disasters. One of the elephants was ill, the engine of the light railway that was used for carrying teak logs to the river had broken down, fifteen of the coolies had deserted. But Flory still lingered, unable to tear himself away from Kyauktada while Elizabeth was there, and continually seeking--never, as yet, to much purpose--to recapture that easy and delightful friendship of their first meeting.

They met every day, morning and evening, it was true. Each evening they played a single of tennis at the Club--Mrs Lackersteen was too limp and Mr Lackersteen too liverish for tennis at this time of year--and afterwards they would sit in the lounge, all four together, playing bridge and talking. But though Flory spent hours in Elizabeth's company, and often they were alone together, he was never for an instant at his ease with her. They talked--so long as they talked of trivialities--with the utmost freedom, yet they were distant, like strangers. He felt stiff in her presence, he could not forget his birthmark; his twice-scraped chin smarted, his body tortured him for whisky and tobacco--for he tried to cut down his drinking and smoking when he was with her. After ten days they seemed no nearer the relationship he wanted.

For somehow, he had never been able to talk to her as he longed to talk. To talk, simply to talk! It sounds so little, and how much

it is! When you have existed to the brink of middle age in bitter loneliness, among people to whom your true opinion on every subject on earth is blasphemy, the need to talk is the greatest of all needs. Yet with Elizabeth serious talk seemed impossible. It was as though there had been a spell upon them that made all their conversation lapse into banality; gramophone records, dogs, tennis racquets--all that desolating Club-chatter. She seemed not to WANT to talk of anything but that. He had only to touch upon a subject of any conceivable interest to hear the evasion, the 'I shan't play', coming into her voice. Her taste in books appalled him when he discovered it. Yet she was young, he reminded himself, and had she not drunk white wine and talked of Marcel Proust under the Paris plane trees? Later, no doubt, she would understand him and give him the companionship he needed. Perhaps it was only that he had not won her confidence yet.

He was anything but tactful with her. Like all men who have lived much alone, he adjusted himself better to ideas than to people. And so, though all their talk was superficial, he began to irritate her sometimes; not by what he said but by what he implied. There was an uneasiness between them, ill-defined and yet often verging upon quarrels. When two people, one of whom has lived long in the country while the other is a newcomer, are thrown together, it is inevitable that the first should act as cicerone to the second. Elizabeth, during these days, was making her first acquaintance with Burma; it was Flory, naturally, who acted as her interpreter, explaining this, commenting upon that. And the things he said, or the way he said them, provoked in her a vague yet deep disagreement. For she perceived that Flory, when he spoke of the 'natives', spoke nearly always IN FAVOUR of them. He was forever praising Burmese customs and the Burmese character; he even went so far as to contrast them favourably with the English. It disquieted her. After all, natives were natives--interesting, no doubt, but finally only a 'subject' people, an inferior people with black faces. His attitude was a little TOO tolerant. Nor had he grasped, yet, in what way he was antagonizing her. He so wanted her to love Burma as he loved it, not to look at it with the dull, incurious eyes of a memsahib! He had forgotten that most people can be at ease in a

foreign country only when they are disparaging the inhabitants.

He was too eager in his attempts to interest her in things Oriental. He tried to induce her, for instance, to learn Burmese, but it came to nothing. (Her aunt had explained to her that only missionary-women spoke Burmese; nice women found kitchen Urdu quite as much as they needed.) There were countless small disagreements like that. She was grasping, dimly, that his views were not the views an Englishman should hold. Much more clearly she grasped that he was asking her to be fond of the Burmese, even to admire them; to admire people with black faces, almost savages, whose appearance still made her shudder!

The subject cropped up in a hundred ways. A knot of Burmans would pass them on the road. She, with her still fresh eyes, would gaze after them, half curious and half repelled; and she would say to Flory, as she would have said to anybody:

'How REVOLTINGLY ugly these people are, aren't they?'

'ARE they? I always think they're rather charming-looking, the Burmese. They have such splendid bodies! Look at that fellow's shoulders--like a bronze statue. Just think what sights you'd see in England if people went about half naked as they do here!'

'But they have such hideous-shaped heads! Their skulls kind of slope up behind like a tom-cat's. And then the way their foreheads slant back--it makes them look so WICKED. I remember reading something in a magazine about the shape of people's heads; it said that a person with a sloping forehead is a CRIMINAL TYPE.'

'Oh, come, that's a bit sweeping! Round about half the people in the world have that kind of forehead.'

'Oh, well, if you count COLOURED people, of course--!'

Or perhaps a string of women would pass, going to the well: heavy-set peasant-girls, copper-brown, erect under their water-pots with

strong marelike buttocks protruded. The Burmese women repelled Elizabeth more than the men; she felt her kinship with them, and the hatefulness of being kin to creatures with black faces.

'Aren't they too simply dreadful? So COARSE-LOOKING; like some kind of animal. Do you think ANYONE could think those women attractive?'

'Their own men do, I believe.'

'I suppose they would. But that black skin--I don't know how anyone could bear it!'

'But, you know, one gets used to the brown skin in time. In fact they say--I believe it's true--that after a few years in these countries a brown skin seems more natural than a white one. And after all, it IS more natural. Take the world as a whole, it's an eccentricity to be white.'

'You DO have some funny ideas!'

And so on and so on. She felt all the while an unsatisfactoriness, an unsoundness in the things he said. It was particularly so on the evening when Flory allowed Mr Francis and Mr Samuel, the two derelict Eurasians, to entrap him in conversation at the Club gate.

Elizabeth, as it happened, had reached the Club a few minutes before Flory, and when she heard his voice at the gate she came round the tennis-screen to meet him. The two Eurasians had sidled up to Flory and cornered him like a pair of dogs asking for a game. Francis was doing most of the talking. He was a meagre, excitable man, and as brown as a cigar-leaf, being the son of a South Indian woman; Samuel, whose mother had been a Karen, was pale yellow with dull red hair. Both were dressed in shabby drill suits, with vast topis beneath which their slender bodies looked like the stalks of toadstools.

Elizabeth came down the path in time to hear fragments of an

enormous and complicated autobiography. Talking to white men--talking, for choice, about himself--was the great joy of Francis's life. When, at intervals of months, he found a European to listen to him, his life-history would pour out of him in unquenchable torrents. He was talking in a nasal, sing-song voice of incredible rapidity:

'Of my father, sir, I remember little, but he was very choleric man and many whackings with big bamboo stick all knobs on both for self, little half-brother and two mothers. Also how on occasion of bishop's visit little half-brother and I dress in longyis and sent among the Burmese children to preserve incognito. My father never rose to be bishop, sir. Four converts only in twenty-eight years, and also too great fondness for Chinese rice-spirit very fiery noised abroad and spoil sales of my father's booklet entitled The Scourge of Alcohol, published with the Rangoon Baptist Press, one rupee eight annas. My little half-brother die one hot weather, always coughing, coughing,' etc., etc.

The two Eurasians perceived the presence of Elizabeth. Both doffed their topis with bows and brilliant displays of teeth. It was probably several years since either of them had had a chance of talking to an Englishwoman. Francis burst out more effusively than ever. He was chattering in evident dread that he would be interrupted and the conversation cut short.

'Good evening to you, madam, good evening, good evening! Most honoured to make your acquaintance, madam! Very sweltering is the weather these days, is not? But seasonable for April. Not too much you are suffering from prickly heat, I trust? Pounded tamarind applied to the afflicted spot is infallible. Myself I suffer torments each night. Very prevalent disease among we Europeans.'

He pronounced it Europian, like Mr Chollop in Martin Chuzzlewit. Elizabeth did not answer. She was looking at the Eurasians somewhat coldly. She had only a dim idea as to who or what they were, and it struck her as impertinent that they should speak to

her.

'Thanks, I'll remember about the tamarind,' Flory said.

'Specific of renowned Chinese doctor, sir. Also, sir-madam, may I advise to you, wearing only Terai hat is not judicious in April, sir. For the natives all well, their skulls are adamant. But for us sunstroke ever menaces. Very deadly is the sun upon European skull. But is it that I detain you, madam?'

This was said in a disappointed tone. Elizabeth had, in fact, decided to snub the Eurasians. She did not know why Flory was allowing them to hold him in conversation. As she turned away to stroll back to the tennis court, she made a practice stroke in the air with her racquet, to remind Flory that the game was overdue. He saw it and followed her, rather reluctantly, for he did not like snubbing the wretched Francis, bore though he was.

'I must be off,' he said. 'Good evening, Francis. Good evening, Samuel.'

'Good evening, sir! Good evening, madam! Good evening, good evening!' They receded with more hat flourishes.

'Who ARE those two?' said Elizabeth as Flory came up with her. 'Such extraordinary creatures! They were in church on Sunday. One of them looks almost white. Surely he isn't an Englishman?'

'No, they're Eurasians--sons of white fathers and native mothers. Yellow-bellies is our friendly nickname for them.'

'But what are they doing here? Where do they live? Do they do any work?'

'They exist somehow or other in the bazaar. I believe Francis acts as clerk to an Indian money-lender, and Samuel to some of the pleaders. But they'd probably starve now and then if it weren't for the charity of the natives.'

'The natives! Do you mean to say--sort of CADGE from the natives?'

'I fancy so. It would be a very easy thing to do, if one cared to. The Burmese won't let anyone starve.'

Elizabeth had never heard of anything of this kind before. The notion of men who were at least partly white living in poverty among 'natives' so shocked her that she stopped short on the path, and the game of tennis was postponed for a few minutes.

'But how awful! I mean, it's such a bad example! It's almost as bad as if one of US was like that. Couldn't something be done for those two? Get up a subscription and send them away from here, or something?'

'I'm afraid it wouldn't help much. Wherever they went they'd be in the same position.'

'But couldn't they get some proper work to do?'

'I doubt it. You see, Eurasians of that type--men who've been brought up in the bazaar and had no education--are done for from the start. The Europeans won't touch them with a stick, and they're cut off from entering the lower-grade Government services. There's nothing they can do except cadge, unless they chuck all pretension to being Europeans. And really you can't expect the poor devils to do that. Their drop of white blood is the sole asset they've got. Poor Francis, I never meet him but he begins telling me about his prickly heat. Natives, you see, are supposed not to suffer from prickly heat--bosh, of course, but people believe it. It's the same with sunstroke. They wear those huge topis to remind you that they've got European skulls. A kind of coat of arms. The bend sinister, you might say.'

This did not satisfy Elizabeth. She perceived that Flory, as usual, had a sneaking sympathy with the Eurasians. And the appearance of the two men had excited a peculiar dislike in her.

She had placed their type now. They looked like dagoes. Like those Mexicans and Italians and other dago people who play the mauvais role in so many a film.

'They looked awfully degenerate types, didn't they? So thin and weedy and cringing; and they haven't got at all HONEST faces. I suppose these Eurasians ARE very degenerate? I've heard that half-castes always inherit what's worst in both races. Is that true?'

'I don't know that it's true. Most Eurasians aren't very good specimens, and it's hard to see how they could be, with their upbringing. But our attitude towards them is rather beastly. We always talk of them as though they'd sprung up from the ground like mushrooms, with all their faults ready-made. But when all's said and done, we're responsible for their existence.'

'Responsible for their existence?'

'Well, they've all got fathers, you see.'

'Oh . . . Of course there's that. . . . But after all, YOU aren't responsible. I mean, only a very low kind of man would--er--have anything to do with native women, wouldn't he?'

'Oh, quite. But the fathers of both those two were clergymen in holy orders, I believe.'

He thought of Rosa McFee, the Eurasian girl he had seduced in Mandalay in 1913. The way he used to sneak down to the house in a gharry with the shutters down; Rosa's corkscrew curls; her withered old Burmese mother, giving him tea in the dark living-room with the fern pots and the wicker divan. And afterwards, when he had chucked Rosa, those dreadful, imploring letters on scented note-paper, which, in the end, he had ceased opening.

Elizabeth reverted to the subject of Francis and Samuel after tennis.

'Those two Eurasians--does anyone here have anything to do with them? Invite them to their houses or anything?'

'Good gracious, no. They're complete outcasts. It's not considered quite the thing to talk to them, in fact. Most of us say good morning to them--Ellis won't even do that.'

'But YOU talked to them.'

'Oh well, I break the rules occasionally. I meant that a pukka sahib probably wouldn't be seen talking to them. But you see, I try--just sometimes, when I have the pluck--NOT to be a pukka sahib.'

It was an unwise remark. She knew very well by this time the meaning of the phrase 'pukka sahib' and all it stood for. His remark had made the difference in their viewpoint a little clearer. The glance she gave him was almost hostile, and curiously hard; for her face could look hard sometimes, in spite of its youth and its flower-like skin. Those modish tortoise-shell spectacles gave her a very self-possessed look. Spectacles are queerly expressive things--almost more expressive, indeed, than eyes.

As yet he had neither understood her nor quite won her trust. Yet on the surface, at least, things had not gone ill between them. He had fretted her sometimes, but the good impression that he had made that first morning was not yet effaced. It was a curious fact that she scarcely noticed his birthmark at this time. And there were some subjects on which she was glad to hear him talk. Shooting, for example--she seemed to have an enthusiasm for shooting that was remarkable in a girl. Horses, also; but he was less knowledgeable about horses. He had arranged to take her out for a day's shooting, later, when he could make preparations. Both of them were looking forward to the expedition with some eagerness, though not entirely for the same reason.

Flory and Elizabeth walked down the bazaar road. It was morning, but the air was so hot that to walk in it was like wading through a torrid sea. Strings of Burmans passed, coming from the bazaar, on scraping sandals, and knots of girls who hurried by four and five abreast, with short quick steps, chattering, their burnished hair gleaming. By the roadside, just before you got to the jail, the fragments of a stone pagoda were littered, cracked and overthrown by the strong roots of a peepul tree. The angry carved faces of demons looked up from the grass where they had fallen. Near by another peepul tree had twined itself round a palm, uprooting it and bending it backwards in a wrestle that had lasted a decade.

They walked on and came to the jail, a vast square block, two hundred yards each way, with shiny concrete walls twenty feet high. A peacock, pet of the jail, was mincing pigeon-toed along the parapet. Six convicts came by, head down, dragging two heavy handcarts piled with earth, under the guard of Indian warders. They were long-sentence men, with heavy limbs, dressed in uniforms of coarse white cloth with small dunces' caps perched on their shaven crowns. Their faces were greyish, cowed and curiously flattened. Their leg-irons jingled with a clear ring. A woman came past carrying a basket of fish on her head. Two crows were circling round it and making darts at it, and the woman was flapping one hand negligently to keep them away.

There was a din of voices a little distance away. 'The bazaar's just round the corner,' Flory said. 'I think this is a market morning. It's rather fun to watch.'

He had asked her to come down to the bazaar with him, telling her it would amuse her to see it. They rounded the bend. The bazaar was an enclosure like a very large cattle pen, with low stalls, mostly palm-thatched, round its edge. In the enclosure, a mob of people seethed, shouting and jostling; the confusion of their multi-coloured clothes was like a cascade of hundreds-and-thousands

poured out of a jar. Beyond the bazaar one could see the huge, miry river. Tree branches and long streaks of scum raced down it at seven miles an hour. By the bank a fleet of sampans, with sharp beak-like bows on which eyes were painted, rocked at their mooring-poles.

Flory and Elizabeth stood watching for a moment. Files of women passed balancing vegetable baskets on their heads, and pop-eyed children who stared at the Europeans. An old Chinese in dungarees faded to sky-blue hurried by, nursing some unrecognizable, bloody fragment of a pig's intestines.

'Let's go and poke around the stalls a bit, shall we?' Flory said.

'Is it all right going in among the crowd? Everything's so horribly dirty.'

'Oh, it's all right, they'll make way for us. It'll interest you.'

Elizabeth followed him doubtfully and even unwillingly. Why was it that he always brought her to these places? Why was he forever dragging her in among the 'natives', trying to get her to take an interest in them and watch their filthy, disgusting habits? It was all wrong, somehow. However, she followed, not feeling able to explain her reluctance. A wave of stifling air met them; there was a reek of garlic, dried fish, sweat, dust, anise, cloves and turmeric. The crowd surged round them, swarms of stocky peasants with cigar-brown faces, withered elders with their grey hair tied in a bun behind, young mothers carrying naked babies astride the hip. Flo was trodden on and yelped. Low, strong shoulders bumped against Elizabeth, as the peasants, too busy bargaining even to stare at a white woman, struggled round the stalls.

'Look!' Flory was pointing with his stick to a stall, and saying something, but it was drowned by the yells of two women who were shaking their fists at each other over a basket of pineapples. Elizabeth had recoiled from the stench and din, but he did not notice it, and led her deeper into the crowd, pointing to this

stall and that. The merchandise was foreign-looking, queer and poor. There were vast pomelos hanging on strings like green moons, red bananas, baskets of heliotrope-coloured prawns the size of lobsters, brittle dried fish tied in bundles, crimson chilis, ducks split open and cured like hams, green coco-nuts, the larvae of the rhinoceros beetle, sections of sugar-cane, dahs, lacquered sandals, check silk longyis, aphrodisiacs in the form of large, soap-like pills, glazed earthenware jars four feet high, Chinese sweetmeats made of garlic and sugar, green and white cigars, purple prinjals, persimmon-seed necklaces, chickens cheeping in wicker cages, brass Buddhas, heart-shaped betel leaves, bottles of Kruschen salts, switches of false hair, red clay cooking-pots, steel shoes for bullocks, papier-mache marionettes, strips of alligator hide with magical properties. Elizabeth's head was beginning to swim. At the other end of the bazaar the sun gleamed through a priest's umbrella, blood-red, as though through the ear of a giant. In front of a stall four Dravidian women were pounding turmeric with heavy stakes in a large wooden mortar. The hot-scented yellow powder flew up and tickled Elizabeth's nostrils, making her sneeze. She felt that she could not endure this place a moment longer. She touched Flory's arm.

'This crowd--the heat is so dreadful. Do you think we could get into the shade?'

He turned round. To tell the truth, he had been too busy talking--mostly inaudibly, because of the din--to notice how the heat and stench were affecting her.

'Oh, I say, I am sorry. Let's get out of it at once. I tell you what, we'll go along to old Li Yeik's shop--he's the Chinese grocer--and he'll get us a drink of something. It is rather stifling here.'

'All these spices--they kind of take your breath away. And what is that dreadful smell like fish?'

'Oh, only a kind of sauce they make out of prawns. They bury them

and then dig them up several weeks afterwards.'

'How absolutely horrible!'

'Quite wholesome, I believe. Come away from that!' he added to Flo, who was nosing at a basket of small gudgeon-like fish with spines on their gills.

Li Yeik's shop faced the farther end of the bazaar. What Elizabeth had really wanted was to go straight back to the Club, but the European look of Li Yeik's shop-front--it was piled with Lancashire-made cotton shirts and almost incredibly cheap German clocks--comforted her somewhat after the barbarity of the bazaar. They were about to climb the steps when a slim youth of twenty, damnably dressed in a longyi, blue cricket blazer and bright yellow shoes, with his hair parted and greased 'Ingaleik fashion', detached himself from the crowd and came after them. He greeted Flory with a small awkward movement as though restraining himself from shikoing.

'What is it?' Flory said.

'Letter, sir.' He produced a grubby envelope.

'Would you excuse me?' Flory said to Elizabeth, opening the letter. It was from Ma Hla May--or rather, it had been written for her and she had signed it with a cross--and it demanded fifty rupees, in a vaguely menacing manner.

Flory pulled the youth aside. 'You speak English? Tell Ma Hla May I'll see about this later. And tell her that if she tries blackmailing me she won't get another pice. Do you understand?'

'Yes, sir.'

'And now go away. Don't follow me about, or there'll be trouble.'

'Yes, sir.'

'A clerk wanting a job,' Flory explained to Elizabeth as they went up the steps. 'They come bothering one at all hours.' And he reflected that the tone of the letter was curious, for he had not expected Ma Hla May to begin blackmailing him so soon; however, he had not time at the moment to wonder what it might mean.

They went into the shop, which seemed dark after the outer air. Li Yeik, who was sitting smoking among his baskets of merchandise--there was no counter--hobbled eagerly forward when he saw who had come in. Flory was a friend of his. He was an old bent-kneed man dressed in blue, wearing a pigtail, with a chinless yellow face, all cheekbones, like a benevolent skull. He greeted Flory with nasal honking noises which he intended for Burmese, and at once hobbled to the back of the shop to call for refreshments. There was a cool sweetish smell of opium. Long strips of red paper with black lettering were pasted on the walls, and at one side there was a little altar with a portrait of two large, serene-looking people in embroidered robes, and two sticks of incense smouldering in front of it. Two Chinese women, one old, and a girl were sitting on a mat rolling cigarettes with maize straw and tobacco like chopped horsehair. They wore black silk trousers, and their feet, with bulging, swollen insteps, were crammed into red-heeled wooden slippers no bigger than a doll's. A naked child was crawling slowly about the floor like a large yellow frog.

'Do look at those women's feet!' Elizabeth whispered as soon as Li Yeik's back was turned. 'Isn't it simply dreadful! How do they get them like that? Surely it isn't natural?'

'No, they deform them artificially. It's going out in China, I believe, but the people here are behind the times. Old Li Yeik's pigtail is another anachronism. Those small feet are beautiful according to Chinese ideas.'

'Beautiful! They're so horrible I can hardly look at them. These people must be absolute savages!'

'Oh no! They're highly civilized; more civilized than we are, in my opinion. Beauty's all a matter of taste. There are a people in this country called the Palaungs who admire long necks in women. The girls wear broad brass rings to stretch their necks, and they put on more and more of them until in the end they have necks like giraffes. It's no queerer than bustles or crinolines.'

At this moment Li Yeik came back with two fat, round-faced Burmese girls, evidently sisters, giggling and carrying between them two chairs and a blue Chinese teapot holding half a gallon. The two girls were or had been Li Yeik's concubines. The old man had produced a tin of chocolates and was prising off the lid and smiling in a fatherly way, exposing three long, tobacco-blackened teeth. Elizabeth sat down in a very uncomfortable frame of mind. She was perfectly certain that it could not be right to accept these people's hospitality. One of the Burmese girls had at once gone behind the chairs and begun fanning Flory and Elizabeth, while the other knelt at their feet and poured out cups of tea. Elizabeth felt very foolish with the girl fanning the back of her neck and the Chinaman grinning in front of her. Flory always seemed to get her into these uncomfortable situations. She took a chocolate from the tin Li Yeik offered her, but she could not bring herself to say 'thank you'.

'Is this ALL RIGHT?' she whispered to Flory.

'All right?'

'I mean, ought we to be sitting down in these people's house? Isn't it sort of--sort of infra dig?'

'It's all right with a Chinaman. They're a favoured race in this country. And they're very democratic in their ideas. It's best to treat them more or less as equals.'

'This tea looks absolutely beastly. It's quite green. You'd think they'd have the sense to put milk in it, wouldn't you?'

'It's not bad. It's a special kind of tea old Li Yeik gets from China. It has orange blossoms in it, I believe.'

'Ugh! It tastes exactly like earth,' she said, having tasted it.

Li Yeik stood holding his pipe, which was two feet long with a metal bowl the size of an acorn, and watching the Europeans to see whether they enjoyed his tea. The girl behind the chair said something in Burmese, at which both of them burst out giggling again. The one kneeling on the floor looked up and gazed in a naive admiring way at Elizabeth. Then she turned to Flory and asked him whether the English lady wore stays. She pronounced it s'tays.

'Ch!' said Li Yeik in a scandalized manner, stirring the girl with his toe to silence her.

'I should hardly care to ask her,' Flory said.

'Oh, thakin, please do ask her! We are so anxious to know!'

There was an argument, and the girl behind the chair forgot fanning and joined in. Both of them, it appeared, had been pining all their lives to see a veritable pair of s'tays. They had heard so many tales about them; they were made of steel on the principle of a strait waistcoat, and they compressed a woman so tightly that she had no breasts, absolutely no breasts at all! The girls pressed their hands against their fat ribs in illustration. Would not Flory be so kind as to ask the English lady? There was a room behind the shop where she could come with them and undress. They had been so hoping to see a pair of s'tays.

Then the conversation lapsed suddenly. Elizabeth was sitting stiffly, holding her tiny cup of tea, which she could not bring herself to taste again, and wearing a rather hard smile. A chill fell upon the Orientals; they realized that the English girl, who could not join in their conversation, was not at her ease. Her elegance and her foreign beauty, which had charmed them a moment

earlier, began to awe them a little. Even Flory was conscious of the same feeling. There came one of those dreadful moments that one has with Orientals, when everyone avoids everyone else's eyes, trying vainly to think of something to say. Then the naked child, which had been exploring some baskets at the back of the shop, crawled across to where the European sat. It examined their shoes and stockings with great curiosity, and then, looking up, saw their white faces and was seized with terror. It let out a desolate wail, and began making water on the floor.

The old Chinese woman looked up, clicked her tongue and went on rolling cigarettes. No one else took the smallest notice. A pool began to form on the floor. Elizabeth was so horrified that she set her cup down hastily, and spilled the tea. She plucked at Flory's arm.

'That child! Do look what it's doing! Really, can't someone--it's too awful!' For a moment everyone gazed in astonishment, and then they all grasped what was the matter. There was a flurry and a general clicking of tongues. No one had paid any attention to the child--the incident was too normal to be noticed--and now they all felt horribly ashamed. Everyone began putting the blame on the child. There were exclamations of 'What a disgraceful child! What a disgusting child!' The old Chinese woman carried the child, still howling, to the door, and held it out over the step as though wringing out a bath sponge. And in the same moment, as it seemed, Flory and Elizabeth were outside the shop, and he was following her back to the road with Li Yeik and the others looking after them in dismay.

'If THAT'S what you call civilized people--!' she was exclaiming.

'I'm sorry,' he said feebly. 'I never expected--'

'What absolutely DISGUSTING people!'

She was bitterly angry. Her face had flushed a wonderful delicate pink, like a poppy bud opened a day too soon. It was the deepest

colour of which it was capable. He followed her past the bazaar and back to the main road, and they had gone fifty yards before he ventured to speak again.

'I'm so sorry that this should have happened! Li Yeik is such a decent old chap. He'd hate to think that he'd offended you. Really it would have been better to stay a few minutes. Just to thank him for the tea.'

'Thank him! After THAT!'

'But honestly, you oughtn't to mind that sort of thing. Not in this country. These people's whole outlook is so different from ours. One has to adjust oneself. Suppose, for instance, you were back in the Middle Ages--'

'I think I'd rather not discuss it any longer.'

It was the first time they had definitely quarrelled. He was too miserable even to ask himself how it was that he offended her. He did not realize that this constant striving to interest her in Oriental things struck her only as perverse, ungentlemanly, a deliberate seeking after the squalid and the 'beastly'. He had not grasped even now with what eyes she saw the 'natives'. He only knew that at each attempt to make her share his life, his thoughts, his sense of beauty, she shied away from him like a frightened horse.

They walked up the road, he to the left of her and a little behind. He watched her averted cheek and the tiny gold hairs on her nape beneath the brim of her Terai hat. How he loved her, how he loved her! It was as though he had never truly loved her till this moment, when he walked behind her in disgrace, not even daring to show his disfigured face. He made to speak several times, and stopped himself. His voice was not quite ready, and he did not know what he could say that did not risk offending her somehow. At last he said, flatly, with a feeble pretence that nothing was the matter:

'It's getting beastly hot, isn't it?'

With the temperature at 90 degrees in the shade it was not a brilliant remark. To his surprise she seized on it with a kind of eagerness. She turned to face him, and she was smiling again.

'Isn't it simply BAKING!'

With that they were at peace. The silly, banal remark, bringing with it the reassuring atmosphere of Club-chatter, had soothed her like a charm. Flo, who had lagged behind, came puffing up to them dribbling saliva; in an instant they were talking, quite as usual, about dogs. They talked about dogs for the rest of the way home, almost without a pause. Dogs are an inexhaustible subject. Dogs, dogs! thought Flory as they climbed the hot hillside, with the mounting sun scorching their shoulders through their thin clothes, like the breath of fire--were they never to talk of anything except dogs? Or failing dogs, gramophone records and tennis racquets? And yet, when they kept to trash like this, how easily, how amicably they could talk!

They passed the glittering white wall of the cemetery and came to the Lackersteens' gate. Old mohur trees grew round it, and a clump of hollyhocks eight feet high, with round red flowers like blowsy girls' faces. Flory took off his hat in the shade and fanned his face.

'Well, we're back before the worst of the heat comes. I'm afraid our trip to the bazaar wasn't altogether a success.'

'Oh, not at all! I enjoyed it, really I did.'

'No--I don't know, something unfortunate always seems to happen.--Oh, by the way! You haven't forgotten that we're going out shooting the day after tomorrow? I hope that day will be all right for you?'

'Yes, and my uncle's going to lend me his gun. Such awful fun! You'll have to teach me all about shooting. I AM so looking forward to it.'

'So am I. It's a rotten time of year for shooting, but we'll do our best. Goodbye for the present, then.'

'Good-bye, Mr Flory.'

She still called him Mr Flory though he called her Elizabeth. They parted and went their ways, each thinking of the shooting trip, which, both of them felt, would in some way put things right between them.

12

In the sticky, sleepy heat of the living-room, almost dark because of the beaded curtain, U Po Kyin was marching slowly up and down, boasting. From time to time he would put a hand under his singlet and scratch his sweating breasts, huge as a woman's with fat. Ma Kin was sitting on her mat, smoking slender white cigars. Through the open door of the bedroom one could see the corner of U Po Kyin's huge square bed, with carved teak posts, like a catafalque, on which he had committed many and many a rape.

Ma Kin was now hearing for the first time of the 'other affair' which underlay U Po Kyin's attack on Dr Veraswami. Much as he despised her intelligence, U Po Kyin usually let Ma Kin into his secrets sooner or later. She was the only person in his immediate circle who was not afraid of him, and there was therefore a pleasure in impressing her.

'Well, Kin Kin,' he said, 'you see how it has all gone according to plan! Eighteen anonymous letters already, and every one of them a masterpiece. I would repeat some of them to you if I thought you

were capable of appreciating them.'

'But supposing the Europeans take no notice of your anonymous letters? What then?'

'Take no notice? Aha, no fear of that! I think I know something about the European mentality. Let me tell you, Kin Kin, that if there is one thing I CAN do, it is to write an anonymous letter.'

This was true. U Po Kyin's letters had already taken effect, and especially on their chief target, Mr Macgregor.

Only two days earlier than this, Mr Macgregor had spent a very troubled evening in trying to make up his mind whether Dr Veraswami was or was not guilty of disloyalty to the Government. Of course, it was not a question of any overt act of disloyalty--that was quite irrelevant. The point was, was the doctor the KIND of man who would hold seditious opinions? In India you are not judged for what you do, but for what you ARE. The merest breath of suspicion against his loyalty can ruin an Oriental official. Mr Macgregor had too just a nature to condemn even an Oriental out of hand. He had puzzled as late as midnight over a whole pile of confidential papers, including the five anonymous letters he had received, besides two others that had been forwarded to him by Westfield, pinned together with a cactus thorn.

It was not only the letters. Rumours about the doctor had been pouring in from every side. U Po Kyin fully grasped that to call the doctor a traitor was not enough in itself; it was necessary to attack his reputation from every possible angle. The doctor was charged not only with sedition, but also with extortion, rape, torture, performing illegal operations, performing operations while blind drunk, murder by poison, murder by sympathetic magic, eating beef, selling death certificates to murderers, wearing his shoes in the precincts of the pagoda and making homosexual attempts on the Military Police drummer boy. To hear what was said of him, anyone would have imagined the doctor a compound of Machiavelli, Sweeny Todd and the Marquis de Sade. Mr Macgregor had not paid much

attention at first. He was too accustomed to this kind of thing. But with the last of the anonymous letters U Po Kyin had brought off a stroke that was brilliant even for him.

It concerned the escape of Nga Shwe O, the dacoit, from Kyauktada jail. Nga Shwe O, who was in the middle of a well-earned seven years, had been preparing his escape for several months past, and as a start his friends outside had bribed one of the Indian warders. The warder received his hundred rupees in advance, applied for leave to visit the death-bed of a relative and spent several busy days in the Mandalay brothels. Time passed, and the day of the escape was postponed several times--the warder, meanwhile, growing more and more homesick for the brothels. Finally he decided to earn a further reward by betraying the plot to U Po Kyin. But U Po Kyin, as usual, saw his chance. He told the warder on dire penalties to hold his tongue, and then, on the very night of the escape, when it was too late to do anything, sent another anonymous letter to Mr Macgregor, warning him that an escape was being attempted. The letter added, needless to say, that Dr Veraswami, the superintendent of the jail, had been bribed for his connivance.

In the morning there was a hullabaloo and a rushing to and fro of warders and, policemen at the jail, for Nga Shwe O had escaped. (He was a long way down the river, in a sampan provided by U Po Kyin.) This time Mr Macgregor was taken aback. Whoever had written the letter must have been privy to the plot, and was probably telling the truth about the doctor's connivance. It was a very serious matter. A jail superintendent who will take bribes to let a prisoner escape is capable of anything. And therefore--perhaps the logical sequence was not quite clear, but it was clear enough to Mr Macgregor--therefore the charge of sedition, which was the main charge against the doctor, became much more credible.

U Po Kyin had attacked the other Europeans at the same time. Flory, who was the doctor's friend and his chief source of prestige, had been scared easily enough into deserting him. With Westfield it was a little harder. Westfield, as a policeman, knew

a great deal about U Po Kyin and might conceivably upset his plans. Policemen and magistrates are natural enemies. But U Po Kyin had known how to turn even this fact to advantage. He had accused the doctor, anonymously of course, of being in league with the notorious scoundrel and bribe-taker U Po Kyin. That settled Westfield. As for Ellis, no anonymous letters were needed in his case; nothing could possibly make him think worse of the doctor than he did already.

U Po Kyin had even sent one of his anonymous letters to Mrs Lackersteen, for he knew the power of European women. Dr Veraswami, the letter said, was inciting the natives to abduct and rape the European women--no details were given, nor were they needed. U Po Kyin had touched Mrs Lackersteen's weak spot. To her mind the words 'sedition', 'Nationalism,', 'rebellion', 'Home Rule', conveyed one thing and one only, and that was a picture of herself being raped by a procession of jet-black coolies with rolling white eyeballs. It was a thought that kept her awake at night sometimes. Whatever good regard the Europeans might once have had for the doctor was crumbling rapidly.

'So you see,' said U Po Kyin with a pleased air, 'you see how I have undermined him. He is like a tree sawn through at the base. One tap and down he comes. In three weeks or less I shall deliver that tap.'

'How?'

'I am just coming to that. I think it is time for you to hear about it. You have no sense in these matters, but you know how to hold your tongue. You have heard talk of this rebellion that is brewing near Thongwa village?'

'Yes. They are very foolish, those villagers. What can they do with their dahs and spears against the Indian soldiers? They will be shot down like wild animals.'

'Of course. If there is any fighting it will be a massacre. But

they are only a pack of superstitious peasants. They have put their faith in these absurd bullet-proof jackets that are being distributed to them. I despise such ignorance.'

'Poor men! Why do you not stop them, Ko Po Kyin? There is no need to arrest anybody. You have only to go to the village and tell them that you know their plans, and they will never dare to go on.'

'Ah well, I could stop them if I chose, of course. But then I do not choose. I have my reasons. You see, Kin Kin--you will please keep silent about this--this is, so to speak, my own rebellion. I arranged it myself.'

'What!'

Ma Kin dropped her cigar. Her eyes had opened so wide that the pale blue white showed all round the pupil. She was horrified. She burst out:

'Ko Po Kyin, what are you saying? You do not mean it! You, raising a rebellion--it cannot be true!'

'Certainly it is true. And a very good job we are making of it. That magician whom I brought from Rangoon is a clever fellow. He has toured all over India as a circus conjurer. The bullet-proof jackets were bought at Whiteaway & Laidlaw's stores, one rupee eight annas each. They are costing me a pretty penny, I can tell you.'

'But, Ko Po Kyin! A rebellion! The terrible fighting and shooting, and all the poor men who will be killed! Surely you have not gone mad? Are you not afraid of being shot yourself?'

U Po Kyin halted in his stride. He was astonished. 'Good gracious, woman, what idea have you got hold of now? You do not suppose that _I_ am rebelling against the Government? I--a Government servant of thirty years' standing! Good heavens, no! I said that I had STARTED the rebellion, not that I was taking part in it. It is

these fools of villagers who are going to risk their skins, not I. No one dreams that I have anything to do with it, or ever will, except Ba Sein and one or two others.'

'But you said it was you who were persuading them to rebel?'

'Of course. I have accused Veraswami of raising a rebellion against the Government. Well, I must have a rebellion to show, must I not?'

'Ah, I see. And when the rebellion breaks out, you are going to say that Dr Veraswami is to blame for it. Is that it?'

'How slow you are! I should have thought even a fool would have seen that I am raising the rebellion merely in order to crush it. I am--what is that expression Mr Macgregor uses? Agent provocateur--Latin, you would not understand. I am agent provocateur. First I persuade these fools at Thongwa to rebel, and then I arrest them as rebels. At the very moment when it is due to start, I shall pounce on the ringleaders and clap every one of them in jail. After that, I dare say there may possibly be some fighting. A few men may be killed and a few more sent to the Andamans. But, meanwhile, I shall be first in the field. U Po Kyin, the man who quelled a most dangerous rising in the nick of time! I shall be the hero of the district.'

U Po Kyin, justly proud of his plan, began to pace up and down the room again with his hands behind his back, smiling. Ma Kin considered the plan in silence for some time. Finally she said:

'I still do not see why you are doing this, Ko Po Kyin. Where is it all leading? And what has it got to do with Dr Veraswami?'

'I shall never teach you wisdom, Kin Kin! Did I not tell you at the beginning that Veraswami stands in my way? This rebellion is the very thing to get rid of him. Of course we shall never prove that he is responsible for it; but what does that matter? All the Europeans will take it for granted that he is mixed up in it

somehow. That is how their minds work. He will be ruined for life. And his fall is my rise. The blacker I can paint him, the more glorious my own conduct will appear. Now do you understand?'

'Yes, I do understand. And I think it is a base, evil plan. I wonder you are not ashamed to tell it me.'

'Now, Kin Kin! Surely you are not going to start that nonsense over again?'

'Ko Po Kyin, why is it that you are only happy when you are being wicked? Why is it that everything you do must bring evil to others? Think of that poor doctor who will be dismissed from his post, and those villagers who will be shot or flogged with bamboos or imprisoned for life. Is it necessary to do such things? What can you want with more money when you are rich already?'

'Money! Who is talking about money? Some day, woman, you will realize that there are other things in the world besides money. Fame, for example. Greatness. Do you realize that the Governor of Burma will very probably pin an Order on my breast for my loyal action in this affair? Would not even you be proud of such an honour as that?'

Ma Kin shook her head, unimpressed. 'When will you remember, Ko Po Kyin, that you are not going to live a thousand years? Consider what happens to those who have lived wickedly. There is such a thing, for instance, as being turned into a rat or a frog. There is even hell. I remember what a priest said to me once about hell, something that he had translated from the Pali scriptures, and it was very terrible. He said, "Once in a thousand centuries two red-hot spears will meet in your heart, and you will say to yourself, 'Another thousand centuries of my torment are ended, and there is as much to come as there has been before.'" Is it not very dreadful to think of such things, Ko Po Kyin?'

U Po Kyin laughed and gave a careless wave of his hand that meant 'pagodas'.

'Well, I hope you may still laugh when it comes to the end. But for myself, I should not care to look back upon such a life.'

She relighted her cigar with her thin shoulder turned disapprovingly on U Po Kyin while he took several more turns up and down the room. When he spoke, it was more seriously than before, and even with a touch of diffidence.

'You know, Kin Kin, there is another matter behind all this. Something that I have not told to you or to anyone else. Even Ba Sein does not know. But I believe I will tell it you now.'

'I do not want to hear it, if it is more wickedness.'

'No, no. You were asking just now what is my real object in this affair. You think, I suppose, that I am ruining Veraswami merely because I dislike him and his ideas about bribes as a nuisance. It is not only that. There is something else that is far more important, and it concerns you as well as me.'

'What is it?'

'Have you never felt in you, Kin Kin, a desire for higher things? Has it never struck you that after all our successes--all my successes, I should say--we are almost in the same position as when we started? I am worth, I dare say, two lakhs of rupees, and yet look at the style in which we live! Look at this room! Positively it is no better than that of a peasant. I am tired of eating with my fingers and associating only with Burmans--poor, inferior people--and living, as you might say, like a miserable Township Officer. Money is not enough; I should like to feel that I have risen in the world as well. Do you not wish sometimes for a way of life that is a little more--how shall I say--elevated?'

'I do not know how we could want more than what we have already. When I was a girl in my village I never thought that I should live in such a house as this. Look at those English chairs--I have

never sat in one of them in my life. But I am very proud to look at them and think that I own them.'

'Ch! Why did you ever leave that village of yours, Kin Kin? You are only fit to stand gossiping by the well with a stone water-pot on your head. But I am more ambitious, God be praised. And now I will tell you the real reason why I am intriguing against Veraswami. It is in my mind to do something that is really magnificent. Something noble, glorious! Something that is the very highest honour an Oriental can attain to. You know what I mean, of course?'

'No. What do you mean?'

'Come, now! The greatest achievement of my life! Surely you can guess?'

'Ah, I know! You are going to buy a motor-car. But oh, Ko Po Kyin, please do not expect me to ride in it!'

U Po Kyin threw up his hands in disgust. 'A motor-car! You have the mind of a bazaar peanut-seller! I could buy twenty motor-cars if I wanted them. And what use would a motor-car be in this place? No, it is something far grander than that.'

'What, then?'

'It is this. I happen to know that in a month's time the Europeans are going to elect one native member to their Club. They do not want to do it, but they will have orders from the Commissioner, and they will obey. Naturally, they would elect Veraswami, who is the highest native official in the district. But I have disgraced Veraswami. And so--'

'What?'

U Po Kyin did not answer for a moment. He looked at Ma Kin, and his vast yellow face, with its broad jaw and numberless teeth, was so softened that it was almost child-like. There might even have

been tears in his tawny eyes. He said in a small, almost awed voice, as though the greatness of what he was saying overcame him:

'Do you not see, woman? Do you not see that if Veraswami is disgraced I shall be elected to the Club myself?'

The effect of it was crushing. There was not another word of argument on Ma Kin's part. The magnificence of U Po Kyin's project had struck her dumb.

And not without reason, for all the achievements of U Po Kyin's life were as nothing beside this. It is a real triumph--it would be doubly so in Kyauktada--for an official of the lower ranks to worm his way into the European Club. The European Club, that remote, mysterious temple, that holy of holies far harder of entry than Nirvana! Po Kyin, the naked gutter-boy of Mandalay, the thieving clerk and obscure official, would enter that sacred place, call Europeans 'old chap', drink whisky and soda and knock white balls to and fro on the green table! Ma Kin, the village woman, who had first seen the light through the chinks of a bamboo hut thatched with palm-leaves, would sit on a high chair with her feet imprisoned in silk stockings and high-heeled shoes (yes, she would actually wear shoes in that place!) talking to English ladies in Hindustani about baby-linen! It was a prospect that would have dazzled anybody.

For a long time Ma Kin remained silent, her lips parted, thinking of the European Club and the splendours that it might contain. For the first time in her life she surveyed U Po Kyin's intrigues without disapproval. Perhaps it was a feat greater even than the storming of the Club to have planted a grain of ambition in Ma Kin's gentle heart.

As Flory came through the gate of the hospital compound four ragged sweepers passed him, carrying some dead coolie, wrapped in sackcloth, to a foot-deep grave in the jungle. Flory crossed the brick-like earth of the yard between the hospital sheds. All down the wide verandas, on sheetless charpoys, rows of grey-faced men lay silent and moveless. Some filthy-looking curs, which were said to devour amputated limbs, dozed or snapped at their fleas among the piles of the buildings. The whole place wore a sluttish and decaying air. Dr Veraswami struggled hard to keep it clean, but there was no coping with the dust and the bad water-supply, and the inertia of sweepers and half-trained Assistant Surgeons.

Flory was told that the doctor was in the out-patients' department. It was a plaster-walled room furnished only with a table and two chairs, and a dusty portrait of Queen Victoria, much awry. A procession of Burmans, peasants with gnarled muscles beneath their faded rags, were filing into the room and queueing up at the table. The doctor was in shirt-sleeves and sweating profusely. He sprang to his feet with an exclamation of pleasure, and in his usual fussy haste thrust Flory into the vacant chair and produced a tin of cigarettes from the drawer of the table.

'What a delightful visit, Mr Flory! Please to make yourself comfortable--that iss, if one can possibly be comfortable in such a place ass this, ha, ha! Afterwards, at my house, we will talk with beer and amenities. Kindly excuse me while I attend to the populace.'

Flory sat down, and the hot sweat immediately burst out and drenched his shirt. The heat of the room was stifling. The peasants steamed garlic from all their pores. As each man came to the table the doctor would bounce from his chair, prod the patient in the back, lay a black ear to his chest, fire off several questions in villainous Burmese, then bounce back to the table and scribble a prescription. The patients took the prescriptions across the yard to the Compounder, who gave them bottles filled with water and various vegetable dyes. The Compounder supported himself largely by the sale of drugs, for the Government paid him

only twenty-five rupees a month. However, the doctor knew nothing of this.

On most mornings the doctor had not time to attend to the out-patients himself, and left them to one of the Assistant Surgeons. The Assistant Surgeon's methods of diagnosis were brief. He would simply ask each patient, 'Where is your pain? Head, back or belly?' and at the reply hand out a prescription from one of three piles that he had prepared beforehand. The patients much preferred this method to the doctor's. The doctor had a way of asking them whether they had suffered from venereal diseases--an ungentlemanly, pointless question--and sometimes he horrified them still more by suggesting operations. 'Belly-cutting' was their phrase for it. The majority of them would have died a dozen times over rather than submit to 'belly-cutting'.

As the last patient disappeared the doctor sank into his chair, fanning his face with the prescription-pad.

'Ach, this heat! Some mornings I think that never will I get the smell of garlic out of my nose! It iss amazing to me how their very blood becomes impregnated with it. Are you not suffocated, Mr Flory? You English have the sense of smell almost too highly developed. What torments you must all suffer in our filthy East!'

'Abandon your noses, all ye who enter here, what? They might write that up over the Suez Canal. You seem busy this morning?'

'Ass ever. Ah but, my friend, how discouraging iss the work of a doctor in this country! These villagers--dirty, ignorant savages! Even to get them to come to hospital iss all we can do, and they will die of gangrene or carry a tumour ass large ass a melon for ten years rather than face the knife. And such medicines ass their own so-called doctors give to them! Herbs gathered under the new moon, tigers' whiskers, rhinoceros horn, urine, menstrual blood! How men can drink such compounds iss disgusting.'

'Rather picturesque, all the same. You ought to compile a Burmese

pharmacopoeia, doctor. It would be almost as good as Culpeper.'

'Barbarous cattle, barbarous cattle,' said the doctor, beginning to struggle into his white coat. 'Shall we go back to my house? There iss beer and I trust a few fragments of ice left. I have an operation at ten, strangulated hernia, very urgent. Till then I am free.'

'Yes. As a matter of fact there's something I rather wanted to talk to you about.'

They recrossed the yard and climbed the steps of the doctor's veranda. The doctor, having felt in the ice-chest and found that the ice was all melted to tepid water, opened a bottle of beer and called fussily to the servants to set some more bottles swinging in a cradle of wet straw. Flory was standing looking over the veranda rail, with his hat still on. The fact was that he had come here to utter an apology. He had been avoiding the doctor for nearly a fortnight--since the day, in fact, when he had set his name to the insulting notice at the Club. But the apology had got to be uttered. U Po Kyin was a very good judge of men, but he had erred in supposing that two anonymous letters were enough to scare Flory permanently away from his friend.

'Look here, doctor, you know what I wanted to say?'

'I? No.'

'Yes, you do. It's about that beastly trick I played on you the other week. When Ellis put that notice on the Club board and I signed my name to it. You must have heard about it. I want to try and explain--'

'No, no, my friend, no, no!' The doctor was so distressed that he sprang across the veranda and seized Flory by the arm. 'You shall NOT explain! Please never mention it! I understand perfectly--but most perfectly.'

'No, you don't understand. You couldn't. You don't realize just what KIND of pressure is put on one to make one do things like that. There was nothing to make me sign the notice. Nothing could have happened if I'd refused. There's no law telling us to be beastly to Orientals--quite the contrary. But--it's just that one daren't be loyal to an Oriental when it means going against the others. It doesn't DO. If I'd stuck out against signing the notice I'd have been in disgrace at the Club for a week or two. So I funked it, as usual.'

'Please, Mr Flory, please! Possitively you will make me uncomfortable if you continue. Ass though I could not make all allowances for your position!'

'Our motto, you know is, "In India, do as the English do".'

'Of course, of course. And a most noble motto. "Hanging together", ass you call it. It iss the secret of your superiority to we Orientals.'

'Well, it's never much use saying one's sorry. But what I did come here to say was that it shan't happen again. In fact--'

'Now, now, Mr Flory, you will oblige me by saying no more upon this subject. It iss all over and forgotten. Please to drink up your beer before it becomes ass hot ass tea. Also, I have a thing to tell you. You have not asked for my news yet.'

'Ah, your news. What is your news, by the way? How's everything been going all this time? How's Ma Britannia? Still moribund?'

'Aha, very low, very low! But not so low ass I. I am in deep waters, my friend.'

'What? U Po Kyin again? Is he still libelling you?'

'If he iss libelling me! This time it iss--well, it iss something diabolical. My friend, you have heard of this rebellion that is

supposed to be on the point of breaking out in the district?'

'I've heard a lot of talk. Westfield's been out bent on slaughter, but I hear he can't find any rebels. Only the usual village Hampdens who won't pay their taxes.'

'Ah yes. Wretched fools! Do you know how much iss the tax that most of them have refused to pay? Five rupees! They will get tired of it and pay up presently. We have this trouble every year. But ass for the rebellion--the SO-CALLED rebellion, Mr Flory--I wish you to know that there iss more in it than meets the eye.'

'Oh? What?'

To Flory's surprise the doctor made such a violent gesture of anger that he spilled most of his beer. He put his glass down on the veranda rail and burst out:

'It iss U Po Kyin again! That unutterable scoundrel! That crocodile deprived of natural feeling! That--that--'

'Go on. "That obscene trunk of humors, that swol'n parcel of dropsies, that bolting-hutch of beastliness"--go on. What's he been up to now?'

'A villainy unparalleled'--and here the doctor outlined the plot for a sham rebellion, very much as U Po Kyin had explained it to Ma Kin. The only detail not known to him was U Po Kyin's intention of getting himself elected to the European Club. The doctor's face could not accurately be said to flush, but it grew several shades blacker in his anger. Flory was so astonished that he remained standing up.

'The cunning old devil! Who'd have thought he had it in him? But how did you manage to find all this out?'

'Ah, I have a few friends left. But now do you see, my friend, what ruin he iss preparing for me? Already he hass calumniated me

right and left. When this absurd rebellion breaks out, he will do everything in his power to connect my name with it. And I tell you that the slightest suspicion of my loyalty could be ruin for me, ruin! If it were ever breathed that I were even a sympathizer with this rebellion, there iss an end of me.'

'But, damn it, this is ridiculous! Surely you can defend yourself somehow?'

'How can I defend myself when I can prove nothing? I know that all this iss true, but what use iss that? If I demand a public inquiry, for every witness I produce U Po Kyin would produce fifty. You do not realize the influence of that man in the district. No one dare speak against him.'

'But why need you prove anything? Why not go to old Macgregor and tell him about it? He's a very fair-minded old chap in his way. He'd hear you out.'

'Useless, useless. You have not the mind of an intriguer, Mr Flory. Qui s'excuse, s'accuse, iss it not? It does not pay to cry that there iss a conspiracy against one.'

'Well, what are you going to do, then?'

'There iss nothing I can do. Simply I must wait and hope that my prestige will carry me through. In affairs like this, where a native official's reputation iss at stake, there iss no question of proof, of evidence. All depends upon one's standing with the Europeans. If my standing iss good, they will not believe it of me; if bad, they will believe it. Prestige iss all.'

They were silent for a moment. Flory understood well enough that 'prestige iss all'. He was used to these nebulous conflicts, in which suspicion counts for more than proof, and reputation for more than a thousand witnesses. A thought came into his head, an uncomfortable, chilling thought which would never have occurred to him three weeks earlier. It was one of those moments when one sees

quite clearly what is one's duty, and, with all the will in the world to shirk it, feels certain that one must carry it out. He said:

'Suppose, for instance, you were elected to the Club? Would that do your prestige any good?'

'If I were elected to the Club! Ah, indeed, yes! The Club! It iss a fortress impregnable. Once there, and no one would listen to these tales about me any more than if it were about you, or Mr Macgregor, or any other European gentleman. But what hope have I that they will elect me after their minds have been poisoned against me?'

'Well now, look here, doctor, I tell you what. I'll propose your name at the next general meeting. I know the question's got to come up then, and if someone comes forward with the name of a candidate, I dare say no one except Ellis will blackball him. And in the meantime--'

'Ah, my friend, my dear friend!' The doctor's emotion caused him almost to choke. He seized Flory by the hand. 'Ah, my friend, that iss noble! Truly it iss noble! But it iss too much. I fear that you will be in trouble with your European friends again. Mr Ellis, for example--would he tolerate it that you propose my name?'

'Oh, bother Ellis. But you must understand that I can't promise to get you elected. It depends on what Macgregor says and what mood the others are in. It may all come to nothing.'

The doctor was still holding Flory's hand between his own, which were plump and damp. The tears had actually started into his eyes, and these, magnified by his spectacles, beamed upon Flory like the liquid eyes of a dog.

'Ah, my friend! If I should but be elected! What an end to all my troubles! But, my friend, ass I said before, do not be too rash in this matter. Beware of U Po Kyin! By now he will have numbered

you among hiss enemies. And even for you hiss enmity can be a danger.'

'Oh, good Lord, he can't touch me. He's done nothing so far--only a few silly anonymous letters.'

'I would not be too sure. He hass subtle ways to strike. And for sure he will raise heaven and earth to keep me from being elected to the Club. If you have a weak spot, guard it, my friend. He will find it out. He strikes always at the weakest spot.'

'Like the crocodile,' Flory suggested.

'Like the crocodile,' agreed the doctor gravely. 'Ah but, my friend, how gratifying to me if I should become a member of your European Club! What an honour, to be the associate of European gentlemen! But there iss one other matter, Mr Flory, that I did not care to mention before. It iss--I hope this iss clearly understood--that I have no intention of USING the Club in any way. Membership is all I desire. Even if I were elected, I should not, of course, ever presume to COME to the Club.'

'Not come to the Club?'

'No, no! Heaven forbid that I should force my society upon the European gentlemen! Simply I should pay my subscriptions. That, for me, iss a privilege high enough. You understand that, I trust?'

'Perfectly, doctor, perfectly.'

Flory could not help laughing as he walked up the hill. He was definitely committed now to proposing the doctor's election. And there would be such a row when the others heard of it--oh, such a devil of a row! But the astonishing thing was that it only made him laugh. The prospect that would have appalled him a month back now almost exhilarated him.

Why? And why had he given his promise at all? It was a small thing, a small risk to take--nothing heroic about it--and yet it was unlike him. Why, after all these years--the circumspect, pukka sahib-like years--break all the rules so suddenly?

He knew why. It was because Elizabeth, by coming into his life, had so changed it and renewed it that all the dirty, miserable years might never have passed. Her presence had changed the whole orbit of his mind. She had brought back to him the air of England--dear England, where thought is free and one is not condemned forever to dance the danse du pukka sahib for the edification of the lower races. Where is the life that late I led? he thought. Just by existing she had made it possible for him, she had even made it natural to him, to act decently.

Where is the life that late I led? he thought again as he came through the garden gate. He was happy, happy. For he had perceived that the pious ones are right when they say that there is salvation and life can begin anew. He came up the path, and it seemed to him that his house, his flowers, his servants, all the life that so short a time ago had been drenched in ennui and homesickness, were somehow made new, significant, beautiful inexhaustibly. What fun it could all be, if only you had someone to share it with you! How you could love this country, if only you were not alone! Nero was out on the path, braving the sun for some grains of paddy that the mali had dropped, taking food to his goats. Flo made a dash at him, panting, and Nero sprang into the air with a flurry and lighted on Flory's shoulder. Flory walked into the house with the little red cock in his arms, stroking his silky ruff and the smooth, diamond-shaped feathers of his back.

He had not set foot on the veranda before he knew that Ma Hla May was in the house. It did not need Ko S'la to come hurrying from within with a face of evil tidings. Flory had smelled her scent of sandalwood, garlic, coco-nut oil and the jasmine in her hair. He dropped Nero over the veranda rail.

'THE WOMAN has come back,' said Ko S'la.

Flory had turned very pale. When he turned pale the birthmark made him hideously ugly. A pang like a blade of ice had gone through his entrails. Ma Hla May had appeared in the doorway of the bedroom. She stood with her face downcast, looking at him from beneath lowered brows.

'Thakin,' she said in a low voice, half sullen, half urgent.

'Go away!' said Flory angrily to Ko S'la, venting his fear and anger upon him.

'Thakin,' she said, 'come into the bedroom here. I have a thing to say to you.'

He followed her into the bedroom. In a week--it was only a week--her appearance had degenerated extraordinarily. Her hair looked greasy. All her lockets were gone, and she was wearing a Manchester longyi of flowered cotton, costing two rupees eight annas. She had coated her face so thick with powder that it was like a clown's mask, and at the roots of her hair, where the powder ended, there was a ribbon of natural-coloured brown skin. She looked a drab. Flory would not face her, but stood looking sullenly through the open doorway to the veranda.

'What do you mean by coming back like this? Why did you not go home to your village?'

'I am staying in Kyauktada, at my cousin's house. How can I go back to my village after what has happened?'

'And what do you mean by sending men to demand money from me? How can you want more money already, when I gave you a hundred rupees only a week ago?'

'How can I go back?' she repeated, ignoring what he had said. Her voice rose so sharply that he turned round. She was standing very upright, sullen, with her black brows drawn together and her lips

pouted.

'Why cannot you go back?'

'After that! After what you have done to me!'

Suddenly she burst into a furious tirade. Her voice had risen to the hysterical graceless scream of the bazaar women when they quarrel.

'How can I go back, to be jeered at and pointed at by those low, stupid peasants whom I despise? I who have been a bo-kadaw, a white man's wife, to go home to my father's house, and shake the paddy basket with old hags and women who are too ugly to find husbands! Ah, what shame, what shame! Two years I was your wife, you loved me and cared for me, and then without warning, without reason, you drove me from your door like a dog. And I must go back to my village, with no money, with all my jewels and silk longyis gone, and the people will point and say, "There is Ma Hla May who thought herself cleverer than the rest of us. And behold! her white man has treated her as they always do." I am ruined, ruined! What man will marry me after I have lived two years in your house? You have taken my youth from me. Ah, what shame, what shame!'

He could not look at her; he stood helpless, pale, hang-dog. Every word she said was justified, and how tell her that he could do no other than he had done? How tell her that it would have been an outrage, a sin, to continue as her lover? He almost cringed from her, and the birthmark stood on his yellow face like a splash of ink. He said flatly, turning instinctively to money--for money had never failed with Ma Hla May:

'I will give you money. You shall have the fifty rupees you asked me for--more later. I have no more till next month.'

This was true. The hundred rupees he had given her, and what he had spent on clothes, had taken most of his ready money. To his dismay she burst into a loud wail. Her white mask puckered up and

the tears sprang quickly out and coursed down her cheeks. Before he could stop her she had fallen on her knees in front of him, and she was bowing, touching the floor with her forehead in the 'full' shiko of utter abasement.

'Get up, get up!' he exclaimed. The shameful, abject shiko, neck bent, body doubled up as though inviting a blow, always horrified him. 'I can't bear that. Get up this instant.'

She wailed again, and made an attempt to clasp his ankles. He stepped backwards hurriedly.

'Get up, now, and stop that dreadful noise. I don't know what you are crying about.'

She did not get up, but only rose to her knees and wailed at him anew. 'Why do you offer me money? Do you think it is only for money that I have come back? Do you think that when you have driven me from your door like a dog it is only because of money that I care?'

'Get up,' he repeated. He had moved several paces away, lest she should seize him. 'What do you want if it is not money?'

'Why do you hate me?' she wailed. 'What harm have I done you? I stole your cigarette-case, but you were not angry at that. You are going to marry this white woman, I know it, everyone knows it. But what does it matter, why must you turn me away? Why do you hate me?'

'I don't hate you. I can't explain. Get up, please get up.'

She was weeping quite shamelessly now. After all, she was hardly more than a child. She looked at him through her tears, anxiously, studying him for a sign of mercy. Then, a dreadful thing, she stretched herself at full length, flat on her face.

'Get up, get up!' he cried out in English. 'I can't bear that--

it's too abominable!'

She did not get up, but crept, wormlike, right across the floor to his feet. Her body made a broad ribbon on the dusty floor. She lay prostrate in front of him, face hidden, arms extended, as though before a god's altar.

'Master, master,' she whimpered, 'will you not forgive me? This once, only this once! Take Ma Hla May back. I will be your slave, lower than your slave. Anything sooner than turn me away.'

She had wound her arms round his ankles, actually was kissing his toes. He stood looking down at her with his hands in his pockets, helpless. Flo came ambling into the room, walked to where Ma Hla May lay and sniffed at her longyi. She wagged her tail vaguely, recognizing the smell. Flory could not endure it. He bent down and took Ma Hla May by the shoulders, lifting her to her knees.

'Stand up, now,' he said. 'It hurts me to see you like this. I will do what I can for you. What is the use of crying?'

Instantly she cried out in renewed hope: 'Then you will take me back? Oh, master, take Ma Hla May back! No one need ever know. I will stay here when that white woman comes, she will think I am one of the servants' wives. Will you not take me back?'

'I cannot. It's impossible,' he said, turning away again.

She heard finality in his tone, and uttered a harsh, ugly cry. She bent forward again in a shiko, beating her forehead against the floor. It was dreadful. And what was more dreadful than all, what hurt in his breast, was the utter gracelessness, the lowness of the emotion beneath those entreaties. For in all this there was not a spark of love for him. If she wept and grovelled it was only for the position she had once had as his mistress, the idle life, the rich clothes and dominion over servants. There was something pitiful beyond words in that. Had she loved him he could have driven her from his door with far less compunction. No sorrows are

so bitter as those that are without a trace of nobility. He bent down and picked her up in his arms.

'Listen, Ma Hla May,' he said; 'I do not hate you, you have done me no evil. It is I who have wronged you. But there is no help for it now. You must go home, and later I will send you money. If you like you shall start a shop in the bazaar. You are young. This will not matter to you when you have money and can find yourself a husband.'

'I am ruined!' she wailed again. 'I shall kill myself. I shall jump off the jetty into the river. How can I live after this disgrace?'

He was holding her in his arms, almost caressing her. She was clinging close to him, her face hidden against his shirt, her body shaking with sobs. The scent of sandalwood floated into his nostrils. Perhaps even now she thought that with her arms around him and her body against his she could renew her power over him. He disentangled himself gently, and then, seeing that she did not fall on her knees again, stood apart from her.

'That is enough. You must go now. And look, I will give you the fifty rupees I promised you.'

He dragged his tin uniform case from under the bed and took out five ten-rupee notes. She stowed them silently in the bosom of her ingyi. Her tears had ceased flowing quite suddenly. Without speaking she went into the bathroom for a moment, and came out with her face washed to its natural brown, and her hair and dress rearranged. She looked sullen, but not hysterical any longer.

'For the last time, thakin: you will not take me back? That is your last word?'

'Yes. I cannot help it.'

'Then I am going, thakin.'

'Very well. God go with you.'

Leaning against the wooden pillar of the veranda, he watched her walk down the path in the strong sunlight. She walked very upright, with bitter offence in the carriage of her back and head. It was true what she had said, he had robbed her of her youth. His knees were trembling uncontrollably. Ko S'la came behind him, silent-footed. He gave a little deprecating cough to attract Flory's attention.

'What's the matter now?'

'The holy one's breakfast is getting cold.'

'I don't want any breakfast. Get me something to drink--gin.'

Where is the life that late I led?

14

Like long curved needles threading through embroidery, the two canoes that carried Flory and Elizabeth threaded their way up the creek that led inland from the eastern bank of the Irrawaddy. It was the day of the shooting trip--a short afternoon trip, for they could not stay a night in the jungle together. They were to shoot for a couple of hours in the comparative cool of the evening, and be back at Kyauktada in time for dinner.

The canoes, each hollowed out of a single tree-trunk, glided swiftly, hardly rippling the dark brown water. Water hyacinth with profuse spongy foliage and blue flowers had choked the stream so that the channel was only a winding ribbon four feet wide. The light filtered, greenish, through interlacing boughs. Sometimes one could hear parrots scream overhead, but no wild creatures

showed themselves, except once a snake that swam hurriedly away and disappeared among the water hyacinth.

'How long before we get to the village?' Elizabeth called back to Flory. He was in a larger canoe behind, together with Flo and Ko S'la, paddled by a wrinkly old woman dressed in rags.

'How far, grandmama?' Flory asked the canoe-woman.

The old woman took her cigar out of her mouth and rested her paddle on her knees to think. 'The distance a man can shout,' she said after reflection.

'About half a mile,' Flory translated.

They had come two miles. Elizabeth's back was aching. The canoes were liable to upset at a careless moment, and you had to sit bolt upright on the narrow backless seat, keeping your feet as well as possible out of the bilge, with dead prawns in it, that sagged to and fro at the bottom. The Burman who paddled Elizabeth was sixty years old, half naked, leaf-brown, with a body as perfect as that of a young man. His face was battered, gentle and humorous. His black cloud of hair, finer than that of most Burmans, was knotted loosely over one ear, with a wisp or two tumbling across his cheek. Elizabeth was nursing her uncle's gun across her knees. Flory had offered to take it, but she had refused; in reality, the feel of it delighted her so much that she could not bring herself to give it up. She had never had a gun in her hand until today. She was wearing a rough skirt with brogue shoes and a silk shirt like a man's, and she knew that with her Terai hat they looked well on her. She was very happy, in spite of her aching back and the hot sweat that tickled her face, and the large, speckled mosquitoes that hummed round her ankles.

The stream narrowed and the beds of water hyacinth gave place to steep banks of glistening mud, like chocolate. Rickety thatched huts leaned far out over the stream, their piles driven into its bed. A naked boy was standing between two of the huts, flying a

green beetle on a piece of thread like a kite. He yelled at the sight of the Europeans, whereat more children appeared from nowhere. The old Burman guided the canoe to a jetty made of a single palm-trunk laid in the mud--it was covered with barnacles and so gave foothold--and sprang out and helped Elizabeth ashore. The others followed with the bags and cartridges, and Flo, as she always did on these occasions, fell into the mud and sank as deep as the shoulder. A skinny old gentleman wearing a magenta paso, with a mole on his cheek from which four yard-long grey hairs sprouted, came forward shikoing and cuffing the heads of the children who had gathered round the jetty.

'The village headman,' Flory said.

The old man led the way to his house, walking ahead with an extraordinary crouching gait, like a letter L upside down--the result of rheumatism combined with the constant shikoing needed in a minor Government official. A mob of children marched rapidly after the Europeans, and more and more dogs, all yapping and causing Flo to shrink against Flory's heels. In the doorway of every hut clusters of moonlike, rustic faces gaped at the 'Ingaleikma'. The village was darkish under the shade of broad leaves. In the rains the creek would flood, turning the lower parts of the village into a squalid wooden Venice where the villagers stepped from their front doors into their canoes.

The headman's house was a little bigger than the others, and it had a corrugated iron roof, which, in spite of the intolerable din it made during the rains, was the pride of the headman's life. He had foregone the building of a pagoda, and appreciably lessened his chances of Nirvana, to pay for it. He hastened up the steps and gently kicked in the ribs a youth who was lying asleep on the veranda. Then he turned and shikoed again to the Europeans, asking them to come inside.

'Shall we go in?' Flory said. 'I expect we shall have to wait half an hour.'

'Couldn't you tell him to bring some chairs out on the veranda?' Elizabeth said. After her experience in Li Yeik's house she had privately decided that she would never go inside a native house again, if she could help it.

There was a fuss inside the house, and the headman, the youth and some women dragged forth two chairs decorated in an extraordinary manner with red hibiscus flowers, and also some begonias growing in kerosene tins. It was evident that a sort of double throne had been prepared within for the Europeans. When Elizabeth had sat down the headman reappeared with a teapot, a bunch of very long, bright green bananas, and six coal-black cheroots. But when he had poured her out a cup of tea Elizabeth shook her head, for the tea looked, if possible, worse even than Li Yeik's.

The headman looked abashed and rubbed his nose. He turned to Flory and asked him whether the young thakin-ma would like some milk in her tea. He had heard that Europeans drank milk in their tea. The villages should, if it were desired, catch a cow and milk it. However, Elizabeth still refused the tea; but she was thirsty, and she asked Flory to send for one of the bottles of soda-water that Ko S'la had brought in his bag. Seeing this, the headman retired, feeling guiltily that his preparations had been insufficient, and left the veranda to the Europeans.

Elizabeth was still nursing her gun on her knees, while Flory leaned against the veranda rail pretending to smoke one of the headman's cheroots. Elizabeth was pining for the shooting to begin. She plied Flory with innumerable questions.

'How soon can we start out? Do you think we've got enough cartridges? How many beaters shall we take? Oh, I do so hope we have some luck! You do think we'll get something, don't you?'

'Nothing wonderful, probably. We're bound to get a few pigeons, and perhaps jungle fowl. They're out of season, but it doesn't matter shooting the cocks. They say there's a leopard round here, that killed a bullock almost in the village last week.'

'Oh, a leopard! How lovely if we could shoot it!'

'It's very unlikely, I'm afraid. The only rule with this shooting in Burma is to hope for nothing. It's invariably disappointing. The jungles teem with game, but as often as not you don't even get a chance to fire your gun.'

'Why is that?'

'The jungle is so thick. An animal may be five yards away and quite invisible, and half the time they manage to dodge back past the beaters. Even when you see them it's only for a flash of a second. And again, there's water everywhere, so that no animal is tied down to one particular spot. A tiger, for instance, will roam hundreds of miles if it suits him. And with all the game there is, they need never come back to a kill if there's anything suspicious about it. Night after night, when I was a boy, I've sat up over horrible stinking dead cows, waiting for tigers that never came.'

Elizabeth wriggled her shoulder-blades against the chair. It was a movement that she made sometimes when she was deeply pleased. She loved Flory, really loved him, when he talked like this. The most trivial scrap of information about shooting thrilled her. If only he would always talk about shooting, instead of about books and Art and that mucky poetry! In a sudden burst of admiration she decided that Flory was really quite a handsome man, in his way. He looked so splendidly manly, with his pagri-cloth shirt open at the throat, and his shorts and puttees and shooting boots! And his face, lined, sunburned, like a soldier's face. He was standing with his birthmarked cheek away from her. She pressed him to go on talking.

'DO tell me some more about tiger-shooting. It's so awfully interesting!'

He described the shooting, years ago, of a mangy old man-eater who had killed one of his coolies. The wait in the mosquito-ridden machan; the tiger's eyes approaching through the dark jungle, like

great green lanterns; the panting, slobbering noise as he devoured the coolie's body, tied to a stake below. Flory told it all perfunctorily enough--did not the proverbial Anglo Indian bore always talk about tiger-shooting?--but Elizabeth wriggled her shoulders delightedly once more. He did not realize how such talk as this reassured her and made up for all the times when he had bored her and disquieted her. Six shock-headed youths came down the path, carrying dahs over their shoulders, and headed by a stringy but active old man with grey hair. They halted in front of the headman's house, and one of them uttered a hoarse whoop, whereat the headman appeared and explained that these were the beaters. They were ready to start now, if the young thakin-ma did not find it too hot.

They set out. The side of the village away from the creek was protected by a hedge of cactus six feet high and twelve thick. One went up a narrow lane of cactus, then along a rutted, dusty bullock-cart track, with bamboos as tall as flagstaffs growing densely on either side. The beaters marched rapidly ahead in single file, each with his broad dah laid along his forearm. The old hunter was marching just in front of Elizabeth. His longyi was hitched up like a loin-cloth, and his meagre thighs were tattooed with dark blue patterns, so intricate that he might have been wearing drawers of blue lace. A bamboo the thickness of a man's wrist had fallen and hung across the path. The leading beater severed it with an upward flick of his dah; the prisoned water gushed out of it with a diamond-flash. After half a mile they reached the open fields, and everyone was sweating, for they had walked fast and the sun was savage.

'That's where we're going to shoot, over there,' Flory said.

He pointed across the stubble, a wide dust-coloured plain, cut up into patches of an acre or two by mud boundaries. It was horribly flat, and lifeless save for the snowy egrets. At the far edge a jungle of great trees rose abruptly, like a dark green cliff. The beaters had gone across to a small tree like a hawthorn twenty yards away. One of them was on his knees, shikoing to the tree and

gabbling, while the old hunter poured a bottle of some cloudy liquid on to the ground. The others stood looking on with serious, bored faces, like men in church.

'What ARE those men doing?' Elizabeth said.

'Only sacrificing to the local gods. Nats, they call them--a kind of dryad. They're praying to him to bring us good luck.'

The hunter came back and in a cracked voice explained that they were to beat a small patch of scrub over to the right before proceeding to the main jungle. Apparently the Nat had counselled this. The hunter directed Flory and Elizabeth where to stand, pointing with his dah. The six beaters, plunged into the scrub; they would make a detour and beat back towards the paddy-fields. There were some bushes of the wild rose thirty yards from the jungle's edge, and Flory and Elizabeth took cover behind one of these, while Ko S'la squatted down behind another bush a little distance away, holding Flo's collar and stroking her to keep her quiet. Flory always sent Ko S'la to a distance when he was shooting, for he had an irritating trick of clicking his tongue if a shot was missed. Presently there was a far-off echoing sound--a sound of tapping and strange hollow cries; the beat had started. Elizabeth at once began trembling so uncontrollably that she could not keep her gun-barrel still. A wonderful bird, a little bigger than a thrush, with grey wings and body of blazing scarlet, broke from the trees and came towards them with a dipping flight. The tapping and the cries came nearer. One of the bushes at the jungle's edge waved violently--some large animal was emerging. Elizabeth raised her gun and tried to steady it. But it was only a naked yellow beater, dah in hand. He saw that he had emerged and shouted to the others to join him.

Elizabeth lowered her gun. 'What's happened?'

'Nothing. The beat's over.'

'So there was nothing there!' she cried in bitter disappointment.

'Never mind, one never gets anything the first beat. We'll have better luck next time.'

They crossed the lumpy stubble, climbing over the mud boundaries that divided the fields, and took up their position opposite the high green wall of the jungle. Elizabeth had already learned how to load her gun. This time the beat had hardly started when Ko S'la whistled sharply.

'Look out!' Flory cried. 'Quick, here they come!'

A flight of green pigeons were dashing towards them at incredible speed, forty yards up. They were like a handful of catapulted stones whirling through the sky. Elizabeth was helpless with excitement. For a moment she could not move, then she flung her barrel into the air, somewhere in the direction of the birds, and tugged violently at the trigger. Nothing happened--she was pulling at the trigger-guard. Just as the birds passed overhead she found the triggers and pulled both of them simultaneously. There was a deafening roar and she was thrown backwards a pace with her collar-bone almost broken. She had fired thirty yards behind the birds. At the same moment she saw Flory turn and level his gun. Two of the pigeons, suddenly checked in their flight, swirled over and dropped to the ground like arrows. Ko S'la yelled, and he and Flo raced after them.

'Look out!' said Flory, 'here's an imperial pigeon. Let's have him!'

A large heavy bird, with flight much slower than the others, was flapping overhead. Elizabeth did not care to fire after her previous failure. She watched Flory thrust a cartridge into the breech and raise his gun, and the white plume of smoke leapt up from the muzzle. The bird planed heavily down, his wing broken. Flo and Ko S'la came running excitedly up, Flo with the big imperial pigeon in her mouth, and Ko S'la grinning and producing two green pigeons from his Kachin bag.

Flory took one of the little green corpses to show to Elizabeth. 'Look at it. Aren't they lovely things? The most beautiful bird in Asia.'

Elizabeth touched its smooth feathers with her finger-tip. It filled her with bitter envy, because she had not shot it. And yet it was curious, but she felt almost an adoration for Flory now that she had seen how he could shoot.

'Just look at its breast-feathers; like a jewel. It's murder to shoot them. The Burmese say that when you kill one of these birds they vomit, meaning to say, "Look, here is all I possess, and I've taken nothing of yours. Why do you kill me?" I've never seen one do it, I must admit.'

'Are they good to eat?'

'Very. Even so, I always feel it's a shame to kill them.'

'I wish I could do it like you do!' she said enviously.

'It's only a knack, you'll soon pick it up. You know how to hold your gun, and that's more than most people do when they start.'

However, at the next two beats, Elizabeth could hit nothing. She had learned not to fire both barrels at once, but she was too paralysed with excitement ever to take aim. Flory shot several more pigeons, and a small bronze-wing dove with back as green as verdigris. The jungle fowl were too cunning to show themselves, though one could hear them cluck-clucking all round, and once or twice the sharp trumpet-call of a cock. They were getting deeper into the jungle now. The light was greyish, with dazzling patches of sunlight. Whichever way one looked one's view was shut in by the multitudinous ranks of trees, and the tangled bushes and creepers that struggled round their bases like the sea round the piles of a pier. It was so dense, like a bramble bush extending mile after mile, that one's eyes were oppressed by it. Some of the

creepers were huge, like serpents. Flory and Elizabeth struggled along narrow game-tracks, up slippery banks, thorns tearing at their clothes. Both their shirts were drenched with sweat. It was stifling hot, with a scent of crushed leaves. Sometimes for minutes together invisible cidadas would keep up a shrill, metallic pinging like the twanging of a steel guitar, and then, by stopping, make a silence that startled one.

As they were walking to the fifth beat they came to a great peepul tree in which, high up, one could hear imperial pigeons cooing. It was a sound like the far-off lowing of cows. One bird fluttered out and perched alone on the topmost bough, a small greyish shape.

'Try a sitting shot,' Flory said to Elizabeth. 'Get your sight on him and pull off without waiting. Don't shut your left eye.'

Elizabeth raised her gun, which had begun trembling as usual. The beaters halted in a group to watch, and some of them could not refrain from clicking their tongues; they thought it queer and rather shocking to see a woman handle a gun. With a violent effort of will Elizabeth kept her gun still for a second, and pulled the trigger. She did not hear the shot; one never does when it has gone home. The bird seemed to jump upwards from the bough, then down it came, tumbling over and over, and stuck in a fork ten yards up. One of the beaters laid down his dah and glanced appraisingly at the tree; then he walked to a great creeper, thick as a man's thigh and twisted like a stick of barley sugar, that hung far out from a bough. He ran up the creeper as easily as though it had been a ladder, walked upright along the broad bough, and brought the pigeon to the ground. He put it limp and warm into Elizabeth's hand.

She could hardly give it up, the feel of it so ravished her. She could have kissed it, hugged it to her breast. All the men, Flory and Ko S'la and the beaters, smiled at one another to see her fondling the dead bird. Reluctantly, she gave it to Ko S'la to put in the bag. She was conscious of an extraordinary desire to fling her arms round Flory's neck and kiss him; and in some way it was

the killing of the pigeon that made her feel this.

After the fifth beat the hunter explained to Flory that they must cross a clearing that was used for growing pineapples, and would beat another patch of jungle beyond. They came out into sunlight, dazzling after the jungle gloom. The clearing was an oblong of an acre or two hacked out of the jungle like a patch mown in long grass, with the pineapples, prickly cactus-like plants, growing in rows, almost smothered by weeds. A low hedge of thorns divided the field in the middle. They had nearly crossed the field when there was a sharp cock-a-doodle-doo from beyond the hedge.

'Oh, listen!' said Elizabeth, stopping. 'Was that a jungle cock?'

'Yes. They come out to feed about this time.'

'Couldn't we go and shoot him?'

'We'll have a try if you like. They're cunning beggars. Look, we'll stalk up the hedge until we get opposite where he is. We'll have to go without making a sound.'

He sent Ko S'la and the beaters on, and the two of them skirted the field and crept along the hedge. They had to bend double to keep themselves out of sight. Elizabeth was in front. The hot sweat trickled down her face, tickling her upper lip, and her heart was knocking violently. She felt Flory touch her heel from behind. Both of them stood upright and looked over the hedge together.

Ten yards away a little cock the size of a bantam, was pecking vigorously at the ground. He was beautiful, with his long silky neck-feathers, bunched comb and arching, laurel-green tail. There were six hens with him, smaller brown birds, with diamond-shaped feathers like snake-scales on their backs. All this Elizabeth and Flory saw in the space of a second, then with a squawk and a whirr the birds were up and flying like bullets for the jungle. Instantly, automatically as it seemed, Elizabeth raised her gun and fired. It was one of those shots where there is no aiming, no consciousness of

the gun in one's hand, when one's mind seems to fly behind the charge and drive it to the mark. She knew the bird was doomed even before she pulled the trigger. He tumbled, showered feathers thirty yards away. 'Good shot, good shot!' cried Flory. In their excitement both of them dropped their guns, broke through the thorn hedge and raced side by side to where the bird lay.

'Good shot!' Flory repeated, as excited as she. 'By Jove, I've never seen anyone kill a flying bird their first day, never! You got your gun off like lightning. It's marvellous!'

They were kneeling face to face with the dead bird between them. With a shock they discovered that their hands, his right and her left, were clasped tightly together. They had run to the place hand-in-hand without noticing it.

A sudden stillness came on them both, a sense of something momentous that must happen. Flory reached across and took her other hand. It came yieldingly, willingly. For a moment they knelt with their hands clasped together. The sun blazed upon them and the warmth breathed out of their bodies; they seemed to be floating upon clouds of heat and joy. He took her by the upper arms to draw her towards him.

Then suddenly he turned his head away and stood up, pulling Elizabeth to her feet. He let go of her arms. He had remembered his birthmark. He dared not do it. Not here, not in daylight! The snub it invited was too terrible. To cover the awkwardness of the moment he bent down and picked up the jungle cock.

'It was splendid,' he said. 'You don't need any teaching. You can shoot already. We'd better get on to the next beat.'

They had just crossed the hedge and picked up their guns when there was a series of shouts from the edge of the jungle. Two of the beaters were running towards them with enormous leaps, waving their arms wildly in the air.

'What is it?' Elizabeth said.

'I don't know. They've seen some animal or other. Something good, by the look of them.'

'Oh, hurrah! Come on!'

They broke into a run and hurried across the field, breaking through the pineapples and the stiff prickly weeds. Ko S'la and five of the beaters were standing in a knot all talking at once, and the other two were beckoning excitedly to Flory and Elizabeth. As they came up they saw in the middle of the group an old woman who was holding up her ragged longyi with one hand and gesticulating with a big cigar in the other. Elizabeth could hear some word that sounded like 'Char' repeated over and over again.

'What is it they're saying?' she said.

The beaters came crowding round Flory, all talking eagerly and pointing into the jungle. After a few questions he waved his hand to silence them and turned to Elizabeth:

'I say, here's a bit of luck! This old girl was coming through the jungle, and she says that at the sound of the shot you fired just now, she saw a leopard run across the path. These fellows know where he's likely to hide. If we're quick they may be able to surround him before he sneaks away, and drive him out. Shall we try it?'

'Oh, do let's! Oh, what awful fun! How lovely, how lovely if we could get that leopard!'

'You understand it's dangerous? We'll keep close together and it'll probably be all right, but it's never absolutely safe on foot. Are you ready for that?'

'Oh, of course, of course! I'm not frightened. Oh, do let's be quick and start!'

'One of you come with us, and show us the way,' he said to the beaters. 'Ko S'la, put Flo on the leash and go with the others. She'll never keep quiet with us. We'll have to hurry,' he added to Elizabeth.

Ko S'la and the beaters hurried off along the edge of the jungle. They would strike in and begin beating farther up. The other beater, the same youth who had climbed the tree after the pigeon, dived into the jungle, Flory and Elizabeth following. With short rapid steps, almost running, he led them through a labyrinth of game-tracks. The bushes trailed so low that sometimes one had almost to crawl, and creepers hung across the path like trip-wires. The ground was dusty and silent underfoot. At some landmark in the jungle the beater halted, pointed to the ground as a sign that this spot would do, and put his finger on his lips to enjoin silence. Flory took four SG cartridges from his pockets and took Elizabeth's gun to load it silently.

There was a faint rustling behind them, and they all started. A nearly naked youth with a pellet-bow, come goodness knows whence, had parted the bushes. He looked at the beater, shook his head and pointed up the path. There was a dialogue of signs between the two youths, then the beater seemed to agree. Without speaking all four stole forty yards along the path, round a bend, and halted again. At the same moment a frightful pandemonium of yells, punctuated by barks from Flo, broke out a few hundred yards away.

Elizabeth felt the beater's hand on her shoulder, pushing her downwards. They all four squatted down under cover of a prickly bush, the Europeans in front, the Burmans behind. In the distance there was such a tumult of yells and the rattle of dahs against tree-trunks that one could hardly believe six men could make so much noise. The beaters were taking good care that the leopard should not turn back upon them. Elizabeth watched some large, pale yellow ants marching like soldiers over the thorns of the bush. One fell on to her hand and crawled up her forearm. She dared not move to brush it away. She was praying silently, 'Please God, let

the leopard come! Oh please, God, let the leopard come!'

There was a sudden loud pattering on the leaves. Elizabeth raised her gun, but Flory shook his head sharply and pushed the barrel down again. A jungle fowl scuttled across the path with long noisy strides.

The yells of the beaters seemed hardly to come any closer, and this end of the jungle the silence was like a pall. The ant on Elizabeth's arm bit her painfully and dropped to the ground. A dreadful despair had begun to form in her heart; the leopard was not coming, he had slipped away somewhere, they had lost him. She almost wished they had never heard of the leopard, the disappointment was so agonizing. Then she felt the beater pinch her elbow. He was craning his face forward, his smooth, dull yellow cheek only a few inches from her own; she could smell the coco-nut oil in his hair. His coarse lips were puckered as in a whistle; he had heard something. Then Flory and Elizabeth heard it too, the faintest whisper, as though some creature of air were gliding through the jungle, just brushing the ground with its foot. At the same moment the leopard's head and shoulders emerged from the undergrowth, fifteen yards down the path.

He stopped with his forepaws on the path. They could see his low, flat-eared head, his bare eye-tooth and his thick, terrible forearm. In the shadow he did not look yellow but grey. He was listening intently. Elizabeth saw Flory spring to his feet, raise his gun and pull the trigger instantly. The shot roared, and almost simultaneously there was a heavy crash as the brute dropped flat in the weeds. 'Look out!' Flory cried, 'he's not done for!' He fired again, and there was a fresh thump as the shot went home. The leopard gasped. Flory threw open his gun and felt in his pocket for a cartridge, then flung all his cartridges on to the path and fell on his knees, searching rapidly among them.

'Damn and blast it!' he cried. 'There isn't a single SG among them. Where in hell did I put them?'

The leopard had disappeared as he fell. He was thrashing about in the undergrowth like a great, wounded snake, and crying out with a snarling, sobbing noise, savage and pitiful. The noise seemed to be coming nearer. Every cartridge Flory turned up had 6 or 8 marked on the end. The rest of the large-shot cartridges had, in fact, been left with Ko S'la. The crashing and snarling were now hardly five yards away, but they could see nothing, the jungle was so thick.

The two Burmans were crying out 'Shoot! Shoot! Shoot!' The sound of 'Shoot! Shoot!' got farther away--they were skipping for the nearest climbable trees. There was a crash in the undergrowth so close that it shook the bush by which Elizabeth was standing.

'By God, he's almost on us!' Flory said. 'We must turn him somehow. Let fly at the sound.'

Elizabeth raised her gun. Her knees were knocking like castanets, but her hand was as steady as stone. She fired rapidly, once, twice. The crashing noise receded. The leopard was crawling away, crippled but swift, and still invisible.

'Well done! You've scared him,' Flory said.

'But he's getting away! He's getting away!' Elizabeth cried, dancing about in agitation. She made to follow him. Flory jumped to his feet and pulled her back.

'No fear! You stay here. Wait!'

He slipped two of the small-shot cartridges into his gun and ran after the sound of the leopard. For a moment Elizabeth could not see either beast or man, then they reappeared in a bare patch thirty yards away. The leopard was writhing along on his belly, sobbing as he went. Flory levelled his gun and fired at four yards' distance. The leopard jumped like a cushion when one hits it, then rolled over, curled up and lay still. Flory poked the body with his gun-barrel. It did not stir.

'It's all right, he's done for,' he called. 'Come and have a look at him.'

The two Burmans jumped down from their tree, and they and Elizabeth went across to where Flory was standing. The leopard--it was a male--was lying curled up with his head between his forepaws. He looked much smaller than he had looked alive; he looked rather pathetic, like a dead kitten. Elizabeth's knees were still quivering. She and Flory stood looking down at the leopard, close together, but not clasping hands this time.

It was only a moment before Ko S'la and the others came up, shouting with glee. Flo gave one sniff at the dead leopard, then down went her tail and she bolted fifty yards, whimpering. She could not be induced to come near him again. Everyone squatted down round the leopard and gazed at him. They stroked his beautiful white belly, soft as a hare's, and squeezed his broad pugs to bring out the claws, and pulled back his black lips to examine the fangs. Presently two of the beaters cut down a tall bamboo and slung the leopard upon it by his paws, with his long tail trailing down, and then they marched back to the village in triumph. There was no talk of further shooting, though the light still held. They were all, including the Europeans, too anxious to get home and boast of what they had done.

Flory and Elizabeth walked side by side across the stubble field. The others were thirty yards ahead with the guns and the leopard, and Flo was slinking after them a long way in the rear. The sun was going down beyond the Irrawaddy. The light shone level across the field, gilding the stubble stalks, and striking into their faces with a yellow, gentle beam. Elizabeth's shoulder was almost touching Flory's as they walked. The sweat that had drenched their shirts had dried again. They did not talk much. They were happy with that inordinate happiness that comes of exhaustion and achievement, and with which nothing else in life--no joy of either the body or the mind--is even able to be compared.

'The leopard skin is yours,' Flory said as they approached the village.

'Oh, but you shot him!'

'Never mind, you stick to the skin. By Jove, I wonder how many of the women in this country would have kept their heads like you did! I can just see them screaming and fainting. I'll get the skin cured for you in Kyauktada jail. There's a convict there who can cure skins as soft as velvet. He's doing a seven-year sentence, so he's had time to learn the job.'

'Oh well, thanks awfully.'

No more was said for the present. Later, when they had washed off the sweat and dirt, and were fed and rested, they would meet again at the Club. They made no rendezvous, but it was understood between them that they would meet. Also, it was understood that Flory would ask Elizabeth to marry him, though nothing was said about this either.

At the village Flory paid the beaters eight annas each, superintended the skinning of the leopard, and gave the headman a bottle of beer and two of the imperial pigeons. The skin and skull were packed into one of the canoes. All the whiskers had been stolen, in spite of Ko S'la's efforts to guard them. Some young men of the village carried off the carcass in order to eat the heart and various other organs, the eating of which they believed would make them strong and swift like the leopard.

15

When Flory arrived at the Club he found the Lackersteens in an unusually morose mood. Mrs Lackersteen was sitting, as usual, in the best place under the punkah, and was reading the Civil List,

the Debrett of Burma. She was in a bad temper with her husband, who had defied her by ordering a 'large peg' as soon as he reached the Club, and was further defying her by reading the Pink'un. Elizabeth was alone in the stuffy little library, turning over the pages of an old copy of Blackwood's.

Since parting with Flory, Elizabeth had had a very disagreeable adventure. She had come out of her bath and was half-way through dressing for dinner when her uncle had suddenly appeared in her room--pretext, to hear some more about the day's shooting--and begun pinching her leg in a way that simply could not be misunderstood. Elizabeth was horrified. This was her first introduction to the fact that some men are capable of making love to their nieces. We live and learn. Mr Lackersteen had tried to carry the thing off as a joke, but he was too clumsy and too nearly drunk to succeed. It was fortunate that his wife was out of hearing, or there might have been a first-rate scandal.

After this, dinner was an uncomfortable meal. Mr Lackersteen was sulking. What rot it was, the way these women put on airs and prevented you from having a good time! The girl was pretty enough to remind him of the Illustrations in La Vie Parisienne, and damn it! wasn't he paying for her keep? It was a shame. But for Elizabeth the position was very serious. She was penniless and had no home except her uncle's house. She had come eight thousand miles to stay here. It would be terrible if after only a fortnight her uncle's house were to be made uninhabitable for her.

Consequently, one thing was much surer in her mind than it had been: that if Flory asked her to marry him (and he would, there was little doubt of it), she would say yes. At another time it was just possible that she would have decided differently. This afternoon, under the spell of that glorious, exciting, altogether 'lovely' adventure, she had come near to loving Flory; as near as, in his particular case, she was able to come. Yet even after that, perhaps, her doubts would have returned. For there had always been something dubious about Flory; his age, his birthmark, his queer, perverse way of talking--that 'highbrow' talk that was at once

unintelligible and disquieting. There had been days when she had even disliked him. But now her uncle's behaviour had turned the scale. Whatever happened she had got to escape from her uncle's house, and that soon. Yes, undoubtedly she would marry Flory when he asked her!

He could see her answer in her face as he came into the library. Her air was gentler, more yielding than he had known it. She was wearing the same lilac-coloured frock that she had worn that first morning when he met her, and the sight of the familiar frock gave him courage. It seemed to bring her nearer to him, taking away the strangeness and the elegance that had sometimes unnerved him.

He picked up the magazine she had been reading and made some remark; for a moment they chattered in the banal way they so seldom managed to avoid. It is strange how the drivelling habits of conversation will persist into almost all moments. Yet even as they chattered they found themselves drifting to the door and then outside, and presently to the big frangipani tree by the tennis court. It was the night of the full moon. Flaring like a white-hot coin, so brilliant that it hurt one's eyes, the moon swam rapidly upwards in a sky of smoky blue, across which drifted a few wisps of yellowish cloud. The stars were all invisible. The croton bushes, by day hideous things like jaundiced laurels, were changed by the moon into jagged black and white designs like fantastic wood-cuts. By the compound fence two Dravidian coolies were walking down the road, transfigured, their white rags gleaming. Through the tepid air the scent streamed from the frangipani trees like some intolerable compound out of a penny-in-the-slot machine.

'Look at the moon, just look at it!' Flory said. 'It's like a white sun. It's brighter than an English winter day.'

Elizabeth looked up into the branches of the frangipani tree, which the moon seemed to have changed into rods of silver. The light lay thick, as though palpable, on everything, crusting the earth and the rough bark of trees like some dazzling salt, and every leaf

seemed to bear a freight of solid light, like snow. Even Elizabeth, indifferent to such things, was astonished.

'It's wonderful! You never see moonlight like that at Home. It's so--so--' No adjective except 'bright' presenting itself, she was silent. She had a habit of leaving her sentences unfinished, like Rosa Dartle, though for a different reason.

'Yes, the old moon does her best in this country. How that tree does stink, doesn't it? Beastly, tropical thing! I hate a tree that blooms all the year round, don't you?'

He was talking half abstractedly, to cover the time till the coolies should be out of sight. As they disappeared he put his arm round Elizabeth's shoulder, and then, when she did not start or speak, turned her round and drew her against him. Her head came against his breast, and her short hair grazed his lips. He put his hand under her chin and lifted her face up to meet his. She was not wearing her spectacles.

'You don't mind?'

'No.'

'I mean, you don't mind my--this thing of mine?' he shook his head slightly to indicate the birthmark. He could not kiss her without first asking this question.

'No, no. Of course not.'

A moment after their mouths met he felt her bare arms settle lightly round his neck. They stood pressed together, against the smooth trunk of the frangipani tree, body to body, mouth to mouth, for a minute or more. The sickly scent of the tree came mingling with the scent of Elizabeth's hair. And the scent gave him a feeling of stultification, of remoteness from Elizabeth, even though she was in his arms. All that that alien tree symbolized for him, his exile, the secret, wasted years--it was like an

unbridgeable gulf between them. How should he ever make her understand what it was that he wanted of her? He disengaged himself and pressed her shoulders gently against the tree, looking down at her face, which he could see very clearly though the moon was behind her.

'It's useless trying to tell you what you mean to me,' he said. '"What you mean to me!" These blunted phrases! You don't know, you can't know, how much I love you. But I've got to try and tell you. There's so much I must tell you. Had we better go back to the Club? They may come looking for us. We can talk on the veranda.'

'Is my hair very untidy?' she said.

'It's beautiful.'

'But has it got untidy? Smooth it for me, would you, please?'

She bent her head towards him, and he smoothed the short, cool locks with his hand. The way she bent her head to him gave him a curious feeling of intimacy, far more intimate than the kiss, as though he had already been her husband. Ah, he must have her, that was certain! Only by marrying her could his life be salvaged. In a moment he would ask her. They walked slowly through the cotton bushes and back to the Club, his arm still round her shoulder.

'We can talk on the veranda,' he repeated. 'Somehow, we've never really talked, you and I. My God, how I've longed all these years for somebody to talk to! How I could talk to you, interminably, interminably! That sounds boring. I'm afraid it will be boring. I must ask you to put up with it for a little while.'

She made a sound of remonstrance at the word 'boring'.

'No, it is boring, I know that. We Anglo-Indians are always looked on as bores. And we ARE bores. But we can't help it. You see, there's--how shall I say?--a demon inside us driving us to talk.

We walk about under a load of memories which we long to share and somehow never can. It's the price we pay for coming to this country.'

They were fairly safe from interruption on the side veranda, for there was no door opening directly upon it. Elizabeth had sat down with her arms on the little wicker table, but Flory remained strolling back and forth, with his hands in his coatpockets, stepping into the moonlight that streamed beneath the eastern eaves of the veranda, and back into the shadows.

'I said just now that I loved you. Love! The word's been used till it's meaningless. But let me try to explain. This afternoon when you were there shooting with me, I thought, my God! here at last is somebody who can share my life with me, but really share it, really LIVE it with me--do you see--'

He was going to ask her to marry him--indeed, he had intended to ask her without more delay. But the words were not spoken yet; instead, he found himself talking egoistically on and on. He could not help it. It was so important that she should understand something of what his life in this country had been; that she should grasp the nature of the loneliness that he wanted her to nullify. And it was so devilishly difficult to explain. It is devilish to suffer from a pain that is all but nameless. Blessed are they who are stricken only with classifiable diseases! Blessed are the poor, the sick, the crossed in love, for at least other people know what is the matter with them and will listen to their belly-achings with sympathy. But who that has not suffered it understands the pain of exile? Elizabeth watched him as he moved to and fro, in and out of the pool of moonlight that turned his silk coat to silver. Her heart was still knocking from the kiss, and yet her thoughts wandered as he talked. Was he going to ask her to marry him? He was being so slow about it! She was dimly aware that he was saying something about loneliness. Ah, of course! He was telling her about the loneliness she would have to put up with in the jungle, when they were married. He needn't have troubled. Perhaps you did get rather lonely in the jungle

sometimes? Miles from anywhere, no cinemas, no dances, no one but each other to talk to, nothing to do in the evenings except read--rather a bore, that. Still, you could have a gramophone. What a difference it would make when those new portable radio sets got out to Burma! She was about to say this when he added:

'Have I made myself at all clear to you? Have you got some picture of the life we live here? The foreignness, the solitude, the melancholy! Foreign trees, foreign flowers, foreign landscapes, foreign faces. It's all as alien as a different planet. But do you see--and it's this that I so want you to understand--do you see, it mightn't be so bad living on a different planet, it might even be the most interesting thing imaginable, if you had even one person to share it with. One person who could see it with eyes something like your own. This country's been a kind of solitary hell to me--it's so to most of us--and yet I tell you it could be a paradise if one weren't alone. Does all this seem quite meaningless?'

He had stopped beside the table, and he picked up her hand. In the half-darkness he could see her face only as a pale oval, like a flower, but by the feeling of her hand he knew instantly that she had not understood a word of what he was saying. How should she, indeed? It was so futile, this meandering talk! He would say to her at once, Will you marry me? Was there not a lifetime to talk in? He took her other hand and drew her gently to her feet.

'Forgive me all this rot I've been talking.'

'It's all right,' she murmured indistinctly, expecting that he was about to kiss her.

'No, it's rot talking like that. Some things will go into words, some won't. Besides, it was an impertinence to go belly-aching on and on about myself. But I was trying to lead up to something. Look, this is what I wanted to say. Will--'

'Eliz-a-beth!'

It was Mrs Lackersteen's high-pitched, plaintive voice, calling from within the Club.

'Elizabeth? Where are you, Elizabeth?'

Evidently she was near the front door--would be on the veranda in a moment. Flory pulled Elizabeth against him. They kissed hurriedly. He released her, only holding her hands.

'Quickly, there's just time. Answer me this. Will you--'

But that sentence never got any further. At the same moment something extraordinary happened under his feet--the floor was surging and rolling like a sea--he was staggering, then dizzily falling, hitting his upper arm a thump as the floor rushed towards him. As he lay there he found himself jerked violently backwards and forwards as though some enormous beast below were rocking the whole building on its back.

The drunken floor righted itself very suddenly, and Flory sat up, dazed but not much hurt. He dimly noticed Elizabeth sprawling beside him, and screams coming from within the Club. Beyond the gate two Burmans were racing through the moonlight with their long hair streaming behind them. They were yelling at the top of their voices:

'Nga Yin is shaking himself! Nga Yin is shaking himself!'

Flory watched them unintelligently. Who was Nga Yin? Nga is the prefix given to criminals. Nga Yin must be a dacoit. Why was he shaking himself? Then he remembered. Nga Yin was a giant supposed by the Burmese to be buried, like Typhaeus, beneath the crust of the earth. Of course! It was an earthquake.

'An earthquake!' he exclaimed, and he remembered Elizabeth and moved to pick her up. But she was already sitting up, unhurt, and rubbing the back of her head.

'Was that an earthquake?' she said in a rather awed voice.

Mrs Lackersteen's tall form came creeping round the corner of the veranda, clinging to the wall like some elongated lizard. She was exclaiming hysterically:

'Oh dear, an earthquake! Oh, what a dreadful shock! I can't bear it--my heart won't stand it! Oh dear, oh dear! An earthquake!'

Mr Lackersteen tottered after her, with a strange ataxic step caused partly by earth-tremors and partly by gin.

'An earthquake, dammit!' he said.

Flory and Elizabeth slowly picked themselves up. They all went inside, with that queer feeling in the soles of the feet that one has when one steps from a rocking boat on to the shore. The old butler was hurrying from the servants' quarters, thrusting his pagri on his head as he came, and a troop of twittering chokras after him.

'Earthquake, sir, earthquake!' he bubbled eagerly.

'I should damn well think it was an earthquake,' said Mr Lackersteen as he lowered himself cautiously into a chair. 'Here, get some drinks, butler. By God, I could do with a nip of something after that.'

They all had a nip of something. The butler, shy yet beaming, stood on one leg beside the table, with the tray in his hand. 'Earthquake, sir, BIG earthquake!' he repeated enthusiastically. He was bursting with eagerness to talk; so, for that matter, was everyone else. An extraordinary joie de vivre had come over them all as soon as the shaky feeling departed from their legs. An earthquake is such fun when it is over. It is so exhilarating to reflect that you are not, as you well might be, lying dead under a heap of ruins. With one accord they all burst out talking: 'My

dear, I've never HAD such a shock--I fell absolutely FLAT on my back--I thought it was a dam' pariah dog scratching itself under the floor--I thought it must be an explosion somewhere--' and so on and so forth; the usual earthquake-chatter. Even the butler was included in the conversation.

'I expect you can remember ever so many earthquakes can't you butler?' said Mrs Lackersteen, quite graciously, for her.

'Oh yes, madam, many earthquakes! 1887, 1899, 1906, 1912--many, many I can remember, madam!'

'The 1912 one was a biggish one,' Flory said.

'Oh, sir, but 1906 was bigger! Very bad shock, sir! And big heathen idol in the temple fall down on top of the thathanabaing, that is Buddhist bishop, madam, which the Burmese say mean bad omen for failure of paddy crop and foot-and-mouth disease. Also in 1887 my first earthquake I remember, when I was a little chokra, and Major Maclagan sahib was lying under the table and promising he sign the teetotal pledge tomorrow morning. He not know it was an earthquake. Also two cows was killed by falling roofs,' etc., etc.

The Europeans stayed in the Club till midnight, and the butler popped into the room as many as half a dozen times, to relate a new anecdote. So far from snubbing him, the Europeans even encouraged him to talk. There is nothing like an earthquake for drawing people together. One more tremor, or perhaps two, and they would have asked the butler to sit down at table with them.

Meanwhile, Flory's proposal went no further. One cannot propose marriage immediately after an earthquake. In any case, he did not see Elizabeth alone for the rest of that evening. But it did not matter, he knew that she was his now. In the morning there would be time enough. On this thought, at peace in his mind, and dog-tired after the long day, he went to bed.

The vultures in the big pyinkado trees by the cemetery flapped from their dung-whitened branches, steadied themselves on the wing, and climbed by vast spirals into the upper air. It was early, but Flory was out already. He was going down to the Club, to wait until Elizabeth came and then ask her formally to marry him. Some instinct, which he did not understand, prompted him to do it before the other Europeans returned from the jungle.

As he came out of the compound gate he saw that there was a new arrival at Kyauktada. A youth with a long spear like a needle in his hand was cantering across the maidan on a white pony. Some Sikhs, looking like sepoys, ran after him, leading two other ponies, a bay and a chestnut, by the bridle. When he came level with him Flory halted on the road and shouted good morning. He had not recognized the youth, but it is usual in small stations to make strangers welcome. The other saw that he was hailed, wheeled his pony negligently round and brought it to the side of the road. He was a youth of about twenty-live, lank but very straight, and manifestly a cavalry officer. He had one of those rabbit-like faces common among English soldiers, with pale blue eyes and a little triangle of fore-teeth visible between the lips; yet hard, fearless and even brutal in a careless fashion--a rabbit, perhaps, but a tough and martial rabbit. He sat his horse as though he were part of it, and he looked offensively young and fit. His fresh face was tanned to the exact shade that went with his light-coloured eyes, and he was as elegant as a picture with his white buckskin topi and his polo-boots that gleamed like an old meerschaum pipe. Flory felt uncomfortable in his presence from the start.

'How d'you do?' said Flory. 'Have you just arrived?'

'Last night, got in by the late train.' He had a surly, boyish voice. 'I've been sent up here with a company of men to stand by

in case your local bad-mashes start any trouble. My name's Verrall--Military Police,' he added, not, however, inquiring Flory's name in return.

'Oh yes. We heard they were sending somebody. Where are you putting up?'

'Dak bungalow, for the time being. There was some black beggar staying there when I got in last night--Excise Officer or something. I booted him out. This is a filthy hole, isn't it?' he said with a backward movement of his head, indicating the whole of Kyauktada.

'I suppose it's like the rest of these small stations. Are you staying long?'

'Only a month or so, thank God. Till the rains break. What a rotten maidan you've got here, haven't you? Pity they can't keep this stuff cut,' he added, swishing the dried-up grass with the point of his spear. 'Makes it so hopeless for polo or anything.'

'I'm afraid you won't get any polo here,' Flory said. 'Tennis is the best we can manage. There are only eight of us all told, and most of us spend three-quarters of our time in the jungle.'

'Christ! What a hole!'

After this there was a silence. The tall, bearded Sikhs stood in a group round their horses' heads, eyeing Flory without much favour. It was perfectly clear that Verral was bored with the conversation and wanted to escape. Flory had never in his life felt so completely de trop, or so old and shabby. He noticed that Verrall's pony was a beautiful Arab, a mare, with proud neck and arching, plume-like tail; a lovely milk-white thing, worth several thousands of rupees. Verrall had already twitched the bridle to turn away, evidently feeling that he had talked enough for one morning.

'That's a wonderful pony of yours,' Flory said.

'She's not bad, better than these Burma scrubs. I've come out to do a bit of tent-pegging. It's hopeless trying to knock a polo ball about in this muck. Hey, Hira Singh!' he called, and turned his pony away.

The sepoy holding the bay pony handed his bridle to a companion, ran to a spot forty yards away, and fixed a narrow boxwood peg in the ground. Verral took no further notice of Flory. He raised his spear and poised himself as though taking aim at the peg, while the Indians backed their horses out of the way and stood watching critically. With a just perceptible movement Verrall dug his knees into the pony's sides. She bounded forward like a bullet from a catapult. As easily as a centaur the lank, straight youth leaned over in the saddle, lowered his spear and plunged it clean through the peg. One of the Indians muttered gruffly 'Shabash!' Verrall raised his spear behind him in the orthodox fashion, and then, pulling his horse to a canter, wheeled round and handed the transfixed peg to the sepoy.

Verrall rode twice more at the peg, and hit it each time. It was done with matchless grace and with extraordinary solemnity. The whole group of men, Englishman and Indians, were concentrated upon the business of hitting the peg as though it had been a religious ritual. Flory still stood watching, disregarded--Verrall's face was one of those that are specially constructed for ignoring unwelcome strangers--but from the very fact that he had been snubbed unable to tear himself away. Somehow, Verrall had filled him with a horrible sense of inferiority. He was trying to think of some pretext for renewing the conversation, when he looked up the hillside and saw Elizabeth, in pale blue, coming out of her uncle's gate. She must have seen the third transfixing of the peg. His heart stirred painfully. A thought occurred to him, one of those rash thoughts that usually lead to trouble. He called to Verrall, who was a few yards away from him, and pointed with his stick.

'Do these other two know how to do it?'

Verrall looked over his shoulder with a surly air. He had expected Flory to go away after being ignored.

'What?'

'Can these other two do it?' Flory repeated.

'The chestnut's not bad. Bolts if you let him, though.'

'Let me have a shot at the peg, would you?'

'All right,' said Verrall ungraciously. 'Don't go and cut his mouth to bits.'

A sepoy brought the pony, and Flory pretended to examine the curb-chain. In reality he was temporizing until Elizabeth should be thirty or forty yards away. He made up his mind that he would stick the peg exactly at the moment when she passed (it is easy enough on the small Burma ponies, provided that they will gallop straight), and then ride up to her with it on his point. That was obviously the right move. He did not want her to think that that pink-faced young whelp was the only person who could ride. He was wearing shorts, which are uncomfortable to ride in, but he knew that, like nearly everyone, he looked his best on horseback.

Elizabeth was approaching. Flory stepped into the saddle, took the spear from the Indian and waved it in greeting to Elizabeth. She made no response, however. Probably she was shy in front of Verrall. She was looking away, towards the cemetery, and her cheeks were pink.

'Chalo,' said Flory to the Indian, and then dug his knees into the horse's sides.

The very next instant, before the horse had taken to bounds, Flory found himself hurtling through the air, hitting the ground with a

crack that wrenched his shoulder almost out of joint, and rolling over and over. Mercifully the spear fell clear of him. He lay supine, with a blurred vision of blue sky and floating vultures. Then his eyes focused on the khaki pagri and dark face of a Sikh, bearded to the eyes, bending over him.

'What's happened?' he said in English, and he raised himself painfully on his elbow. The Sikh made some gruff answer and pointed. Flory saw the chestnut pony careering away over the maidan, with the saddle under its belly. The girth had not been tightened, and had slipped round; hence his fall.

When Flory sat up he found that he was in extreme pain. The right shoulder of his shirt was torn open and already soaking with blood, and he could feel more blood oozing from his cheek. The hard earth had grazed him. His hat, too, was gone. With a deadly pang he remembered Elizabeth, and he saw her coming towards him, barely ten yards away, looking straight at him as he sprawled there so ignominiously. My God, my God! he thought, O my God, what a fool I must look! The thought of it even drove away the pain of the fall. He clapped a hand over his birth-mark, though the other cheek was the damaged one.

'Elizabeth! Hullo, Elizabeth! Good morning!'

He had called out eagerly, appealingly, as one does when one is conscious of looking a fool. She did not answer, and what was almost incredible, she walked on without pausing even for an instant, as though she had neither seen nor heard him.

'Elizabeth!' he called again, taken aback; 'did you see my fall? The saddle slipped. The fool of a sepoy hadn't--'

There was no question that she had heard him now. She turned her face full upon him for a moment, and looked at him and through him as though he had not existed. Then she gazed away into the distance beyond the cemetery. It was terrible. He called after her in dismay--

'Elizabeth! I say, Elizabeth!'

She passed on without a word, without a sign, without a look. She was walking sharply down the road, with a click of heels, her back turned upon him.

The sepoys had come round him now, and Verrall, too, had ridden across to where Flory lay. Some of the sepoys had saluted Elizabeth; Verrall had ignored her, perhaps not seeing her. Flory rose stiffly to his feet. He was badly bruised, but no bones were broken. The Indians brought him his hat and stick, but they did not apologize for their carelessness. They looked faintly contemptuous, as though thinking that he had only got what he deserved. It was conceivable that they had loosened the girth on purpose.

'The saddle slipped,' said Flory in the weak, stupid way that one does at such moments.

'Why the devil couldn't you look at it before you got up?' said Verrall briefly. 'You ought to know these beggars aren't to be trusted.'

Having said which he twitched his bridle and rode away, feeling the incident closed. The sepoys followed him without saluting Flory. When Flory reached his gate he looked back and saw that the chestnut pony had already been caught and re-saddled, and Verrall was tent-pegging upon it.

The fall had so shaken him that even now he could hardly collect his thoughts. What could have made her behave like that? She had seen him lying bloody and in pain, and she had walked past him as though he had been a dead dog. How could it have happened? HAD it happened? It was incredible. Could she be angry with him? Could he have offended her in any way? All the servants were waiting at the compound fence. They had come out to watch the tent-pegging, and every one of them had seen his bitter humiliation. Ko S'la ran

part of the way down the hill to meet him, with concerned face.

'The god has hurt himself? Shall I carry the god back to the house?'

'No,' said the god. 'Go and get me some whisky and a clean shirt.'

When they got back to the house Ko S'la made Flory sit down on the bed and peeled off his torn shirt which the blood had stuck to his body. Ko S'la clicked his tongue.

'Ah ma lay? These cuts are full of dirt. You ought not to play these children's games on strange ponies, thakin. Not at your age. It is too dangerous.'

'The saddle slipped,' Flory said.

'Such games,' pursued Ko S'la, 'are all very well for the young police officer. But you are no longer young, thakin. A fall hurts at your age. You should take more care of yourself.'

'Do you take me for an old man?' said Flory angrily. His shoulder was smarting abominably.

'You are thirty-five, thakin,' said Ko S'la politely but firmly.

It was all very humiliating. Ma Pu and Ma Yi, temporarily at peace, had brought a pot of some dreadful mess which they declared was good for cuts. Flory told Ko S'la privately to throw it out of the window and substitute boracic ointment. Then, while he sat in a tepid bath and Ko S'la sponged the dirt out of his grazes, he puzzled helplessly, and, as his head grew clearer, with a deeper and deeper dismay, over what had happened. He had offended her bitterly, that was clear. But, when he had not even seen her since last night, how COULD he have offended her? And there was no even plausible answer.

He explained to Ko S'la several times over that his fall was due to

the saddle slipping. But Ko S'la, though sympathetic, clearly did not believe him. To the end of his days, Flory perceived, the fall would be attributed to his own bad horsemanship. On the other hand, a fortnight ago, he had won undeserved renown by putting to flight the harmless buffalo. Fate is even-handed, after a fashion.

17

Flory did not see Elizabeth again until he went down to the Club after dinner. He had not, as he might have done, sought her out and demanded an explanation. His face unnerved him when he looked at it in the glass. With the birthmark on one side and the graze on the other it was so woebegone, so hideous, that he dared not show himself by daylight. As he entered the Club lounge he put his hand over his birthmark--pretext, a mosquito bite on the forehead. It would have been more than his nerve was equal to, not to cover his birthmark at such a moment. However, Elizabeth was not there.

Instead, he tumbled into an unexpected quarrel. Ellis and Westfield had just got back from the jungle, and they were sitting drinking, in a sour mood. News had come from Rangoon that the editor of the Burmese Patriot had been given only four months' imprisonment for his libel against Mr Macregor, and Ellis was working himself up into a rage over this light sentence. As soon as Flory came in Ellis began baiting him with remarks about 'that little nigger Very-slimy'. At the moment the very thought of quarrelling made Flory yawn, but he answered incautiously, and there was an argument. It grew heated, and after Ellis had called Flory a nigger's Nancy Boy and Flory had replied in kind, Westfield too lost his temper. He was a good-natured man, but Flory's Bolshie ideas sometimes annoyed him. He could never understand why, when there was so clearly a right and a wrong opinion about everything, Flory always seemed to delight in choosing the wrong one. He told Flory 'not to start talking like a damned Hyde Park agitator', and then read him a snappish little sermon, taking as

his text the five chief beatitudes of the pukka sahib, namely:

Keeping up our prestige,
The firm hand (without the velvet glove),
We white men must hang together,
Give them an inch and they'll take an ell, and
Esprit de Corps.

All the while his anxiety to see Elizabeth was so gnawing at Flory's heart that he could hardly hear what was said to him. Besides, he had heard it all so often, so very often--a hundred times, a thousand times it might be, since his first week in Rangoon, when his burra sahib (an old Scotch gin-soaker and great breeder of racing ponies, afterwards warned off the turf for some dirty business of running the same horse under two different names) saw him take off his topi to pass a native funeral and said to him reprovingly: 'Remember laddie, always remember, we are sahiblog and they are dirrt!' It sickened him, now, to have to listen to such trash. So he cut Westfield short by saying blasphemously:

'Oh, shut up! I'm sick of the subject. Veraswami's a damned good fellow--a damned sight better than some white men I can think of. Anyway, I'm going to propose his name for the Club when the general meeting comes. Perhaps he'll liven this bloody place up a bit.'

Whereat the row would have become serious if it had not ended as most rows ended at the Club--with the appearance of the butler, who had heard the raised voices.

'Did master call, sir?'

'No. Go to hell,' said Ellis morosely.

The butler retired, but that was the end of the dispute for the time being. At this moment there were footsteps and voices outside; the Lackersteens were arriving at the Club.

When they entered the lounge, Flory could not even nerve himself to look directly at Elizabeth; but he noticed that all three of them were much more smartly dressed than usual. Mr Lackersteen was even wearing a dinner-jacket--white, because of the season--and was completely sober. The boiled shirt and pique waistcoat seemed to hold him upright and stiffen his moral fibre like a breastplate. Mrs Lackersteen looked handsome and serpentine in a red dress. In some indefinable way all three gave the impression that they were waiting to receive some distinguished guest.

When drinks had been called for, and Mrs Lackersteen had usurped the place under the punkah, Flory took a chair on the outside of the group. He dared not accost Elizabeth yet. Mrs Lackersteen had begun talking in an extraordinary, silly manner about the dear Prince of Wales, and putting on an accent like a temporarily promoted chorus-girl playing the part of a duchess in a musical comedy. The others wondered privately what the devil was the matter with her. Flory had stationed himself almost behind Elizabeth. She was wearing a yellow frock, cut very short as the fashion then was, with champagne-coloured stockings and slippers to match, and she carried a big ostrich-feather fan. She looked so modish, so adult, that he feared her more than he had ever done. It was unbelievable that he had ever kissed her. She was talking easily to all the others at once, and now and again he dared to put a word into the general conversation; but she never answered him directly, and whether or not she meant to ignore him, he could not tell.

'Well,' said Mrs Lackersteen presently, 'and who's for a rubbah?'

She said quite distinctly a 'rubbah'. Her accent was growing more aristocratic with every word she uttered. It was unaccountable. It appeared that Ellis, Westfield and Mr Lackersteen were for a 'rubbah'. Flory refused as soon as he saw that Elizabeth was not playing. Now or never was his chance to get her alone. When they all moved for the card-room, he saw with a mixture of fear and relief that Elizabeth came last. He stopped in the doorway,

barring her path. He had turned dreadly pale. She shrank from him a little.

'Excuse me,' they both said simultaneously.

'One moment,' he said, and do what he would his voice trembled. 'May I speak to you? You don't mind--there's something I must say.'

'Will you please let me pass, Mr Flory?'

'Please! Please! We're alone now. You won't refuse just to let me speak?'

'What is it, then?'

'It's only this. Whatever I've done to offend you--please tell me what it is. Tell me and let me put it right. I'd sooner cut my hand off than offend you. Just tell me, don't let me go on not even knowing what it is.'

'I really don't know what you're talking about. "Tell you how you've offended me?" Why should you have OFFENDED me?'

'But I must have! After the way you behaved!'

'"After the way I behaved?" I don't know what you mean. I don't know why you're talking in this extraordinary way at all.'

'But you won't even speak to me! This morning you cut me absolutely dead.'

'Surely I can do as I like without being questioned?'

'But please, please! Don't you see, you must see, what it's like for me to be snubbed all of a sudden. After all, only last night you--'

She turned pink. 'I think it's absolutely--absolutely caddish of you to mention such things!'

'I know, I know. I know all that. But what else can I do? You walked past me this morning as though I'd been a stone. I know that I've offended you in some way. Can you blame me if I want to know what it is that I've done?'

He was, as usual, making it worse with every word he said. He perceived that whatever he had done, to be made to speak of it seemed to her worse than the thing itself. She was not going to explain. She was going to leave him in the dark--snub him and then pretend that nothing had happened; the natural feminine move. Nevertheless he urged her again:

'Please tell me. I can't let everything end between us like this.'

'"End between us"? There was nothing to end,' she said coldly.

The vulgarity of this remark wounded him, and he said quickly:

'That wasn't like you, Elizabeth! It's not generous to cut a man dead after you've been kind to him, and then refuse even to tell him the reason. You might be straightforward with me. Please tell me what it is that I've done.'

She gave him an oblique, bitter look, bitter not because of what he had done, but because he had made her speak of it. But perhaps she was anxious to end the scene, and she said:

'Well then, if you absolutely force me to speak of it--'

'Yes?'

'I'm told that at the very same time as you were pretending to--well, when you were . . . with me--oh, it's too beastly! I can't speak of it.'

'Go on.'

'I'm told that you're keeping a Burmese woman. And now, will you please let me pass?'

With that she sailed--there was no other possible word for it--she sailed past him with a swish of her short skirts, and vanished into the card-room. And he remained looking after her, too appalled to speak, and looking unutterably ridiculous.

It was dreadful. He could not face her after that. He turned to hurry out of the Club, and then dared not even pass the door of the card-room, lest she should see him. He went into the lounge, wondering how to escape, and finally climbed over the veranda rail and dropped on to the small square of lawn that ran down to the Irrawaddy. The sweat was running from his forehead. He could have shouted with anger and distress. The accursed luck of it! To be caught out over a thing like that. 'Keeping a Burmese woman'--and it was not even true! But much use it would ever be to deny it. Ah, what damned, evil chance could have brought it to her ears?

But as a matter of fact, it was no chance. It had a perfectly sound cause, which was also the cause of Mrs Lackersteen's curious behaviour at the Club this evening. On the previous night, just before the earthquake, Mrs Lackersteen had been reading the Civil List. The Civil List (which tells you the exact income of every official in Burma) was a source of inexhaustible interest to her. She was in the middle of adding up the pay and allowances of a Conservator of Forests whom she had once met in Mandalay, when it occurred to her to look up the name of Lieutenant Verrall, who, she had heard from Mr Macregor, was arriving at Kyauktada tomorrow with a hundred Military Policemen. When she found the name, she saw in front of it two words that startled her almost out of her wits.

The words were 'The Honourable'!

The HONOURABLE! Lieutenants the Honourable are rare anywhere, rare as diamonds in the Indian Army, rare as dodos in Burma. And when

you are the aunt of the only marriageable young woman within fifty miles, and you hear that a lieutenant the Honourable is arriving no later than tomorrow--well! With dismay Mrs Lackersteen remembered that Elizabeth was out in the garden with Flory--that drunken wretch Flory, whose pay was barely seven hundred rupees a month, and who, it was only too probable, was already proposing to her! She hastened immediately to call Elizabeth inside, but at this moment the earthquake intervened. However, on the way home there was an opportunity to speak. Mrs Lackersteen laid her hand affectionately on Elizabeth's arm and said in the tenderest voice she had ever succeeded in producing:

'Of course you know, Elizabeth dear, that Flory is keeping a Burmese woman?'

For a moment this deadly charge actually failed to explode. Elizabeth was so new to the ways of the country that the remark made no impression on her. It sounded hardly more significant than 'keeping a parrot'.

'Keeping a Burmese woman? What for?'

'What FOR? My dear! what DOES a man keep a woman for?'

And, of course, that was that.

For a long time Flory remained standing by the river bank. The moon was up, mirrored in the water like a broad shield of electron. The coolness of the outer air had changed Flory's mood. He had not even the heart to be angry any longer. For he had perceived, with the deadly self-knowledge and self-loathing that come to one at such a time, that what had happened served him perfectly right. For a moment it seemed to him that an endless procession of Burmese women, a regiment of ghosts, were marching past him in the moonlight. Heavens, what numbers of them! A thousand--no, but a full hundred at the least. 'Eyes right!' he thought despondently. Their heads turned towards him, but they had no faces, only featureless discs. He remembered a blue longyi here, a pair of

ruby ear-rings there, but hardly a face or a name. The gods are just and of our pleasant vices (pleasant, indeed!) make instruments to plague us. He had dirtied himself beyond redemption, and this was his just punishment.

He made his way slowly through the croton bushes and round the clubhouse. He was too saddened to feel the full pain of the disaster yet. It would begin hurting, as all deep wounds do, long afterwards. As he passed through the gate something stirred the leaves behind him. He started. There was a whisper of harsh Burmese syllables.

'Pike-san pay-like! Pike-san pay-like!'

He turned sharply. The 'pike-san pay-like' ('Give me the money') was repeated. He saw a woman standing under the shadow of the gold mohur tree. It was Ma Hla May. She stepped out into the moonlight warily, with a hostile air, keeping her distance as though afraid that he would strike her. Her face was coated with powder, sickly white in the moon, and it looked as ugly as a skull, and defiant.

She had given him a shock. 'What the devil are you doing here?' he said angrily in English.

'Pike-san pay-like!'

'What money? What do you mean? Why are you following me about like this?'

'Pike-san pay-like!' she repeated almost in a scream. 'The money you promised me, thakin. You said you would give me more money. I want it now, this instant!'

'How can I give it you now? You shall have it next month. I have given you a hundred and fifty rupees already.'

To his alarm she began shrieking 'Pike-san pay-like!' and a number of similar phrases almost at the top of her voice. She seemed on

the verge of hysterics. The volume of noise that she produced was startling.

'Be quiet! They'll hear you in the Club!' he exclaimed, and was instantly sorry for putting the idea into her head.

'Aha! NOW I know what will frighten you! Give me the money this instant, or I will scream for help and bring them all out here. Quick, now, or I begin screaming!'

'You bitch!' he said, and took a step towards her. She sprang nimbly out of reach, whipped off her slipper, and stood defying him.

'Be quick! Fifty rupees now and the rest tomorrow. Out with it! Or I give a scream they can hear as far as the bazaar!'

Flory swore. This was not the time for such a scene. Finally he took out his pocket-book, found twenty-five rupees in it, and threw them on to the ground. Ma Hla May pounced on the notes and counted them.

'I said fifty rupees, thakin!'

'How can I give it you if I haven't got it? Do you think I carry hundreds of rupees about with me?'

'I said fifty rupees!'

'Oh, get out of my way!' he said in English, and pushed past her.

But the wretched woman would not leave him alone. She began to follow him up the road like a disobedient dog, screaming out 'Pike-san pay-like! Pike-san pay-like!' as though mere noise could bring the money into existence. He hurried, partly to draw her away from the Club, partly in hopes of shaking her off, but she seemed ready to follow him as far as the house if necessary. After a while he could not stand it any longer, and he turned to drive her back.

'Go away this instant! If you follow me any farther you shall never have another anna.'

'Pike-san pay-like!'

'You fool,' he said, 'what good is this doing? How can I give you the money when I have not another pice on me?'

'That is a likely story!'

He felt helplessly in his pockets. He was so wearied that he would have given her anything to be rid of her. His fingers encountered his cigarette-case, which was of gold. He took it out.

'Here, if I give you this will you go away? You can pawn it for thirty rupees.'

Ma Hla May seemed to consider, then said sulkily, 'Give it me.'

He threw the cigarette-case on to the grass beside the road. She grabbed it and immediately sprang back clutching it to her ingyi, as though afraid that he would take it away again. He turned and made for the house, thanking God to be out of the sound of her voice. The cigarette-case was the same one that she had stolen ten days ago.

At the gate he looked back. Ma Hla May was still standing at the bottom of the hill, a greyish figurine in the moonlight. She must have watched him up the hill like a dog watching a suspicious stranger out of sight. It was queer. The thought crossed his mind, as it had a few days earlier when she sent him the blackmailing letter, that her behaviour had been curious and unlike herself. She was showing a tenacity of which he would never have thought her capable--almost, indeed, as though someone else were egging her on.

After the row overnight Ellis was looking forward to a week of baiting Flory. He had nicknamed him Nancy--short for nigger's Nancy Boy, but the women did not know that--and was already inventing wild scandals about him. Ellis always invented scandals about anyone with whom he had quarrelled--scandals which grew, by repeated embroideries, into a species of saga. Flory's incautious remark that Dr Veraswami was a 'damned good fellow' had swelled before long into a whole Daily Worker-ful of blasphemy and sedition.

'On my honour, Mrs Lackersteen,' said Ellis--Mrs Lackersteen had taken a sudden dislike to Flory after discovering the great secret about Verrall, and she was quite ready to listen to Ellis's tales--'on my honour, if you'd been there last night and heard the things that man Flory was saying--well, it'd have made you shiver in your shoes!'

'Really! You know, I always thought he had such CURIOUS ideas. What has he been talking about now? Not SOCIALISM, I hope?'

'Worse.'

There were long recitals. However, to Ellis's disappointment, Flory had not stayed in Kyauktada to be baited. He had gone back to camp the day after his dismissal by Elizabeth. Elizabeth heard most of the scandalous tales about him. She understood his character perfectly now. She understood why it was that he had so often bored her and irritated her. He was a highbrow--her deadliest word--a highbrow, to be classed with Lenin, A. J. Cook and the dirty little poets in the Montparnasse cafes. She could have forgiven him even his Burmese mistress more easily than that. Flory wrote to her three days later; a weak, stilted letter, which he sent by hand--his camp was a day's march from Kyauktada. Elizabeth did not answer.

It was lucky for Flory that at present he was too busy to have time to think. The whole camp was at sixes and sevens since his long absence. Nearly thirty coolies were missing, the sick elephant was worse than ever, and a vast pile of teak logs which should have been sent off ten days earlier were still waiting because the engine would not work. Flory, a fool about machinery, struggled with the bowels of the engine until he was black with grease and Ko S'la told him sharply that white men ought not to do 'coolie-work'. The engine was finally persuaded to run, or at least to totter. The sick elephant was discovered to be suffering from tapeworms. As for the coolies, they had deserted because their supply of opium had been cut off--they would not stay in the jungle without opium, which they took as a prophylactic against fever. U Po Kyin, willing to do Flory a bad turn, had caused the Excise Officers to make a raid and seize the opium. Flory wrote to Dr Veraswami, asking for his help. The doctor sent back a quantity of opium, illegally procured, medicine for the elephant and a careful letter of instructions. A tapeworm measuring twenty-one feet was extracted. Flory was busy twelve hours a day. In the evening if there was no more to do he would plunge into the jungle and walk and walk until the sweat stung his eyes and his knees were bleeding from the briers. The nights were his bad time. The bitterness of what had happened was sinking into him, as it usually does, by slow degrees.

Meanwhile, several days had passed and Elizabeth had not yet seen Verrall at less than a hundred yards' distance. It had been a great disappointment when he had not appeared at the Club on the evening of his arrival. Mr Lackersteen was really quite angry when he discovered that he had been hounded into his dinner-jacket for nothing. Next morning Mrs Lackersteen made her husband send an officious note to the dakbungalow, inviting Verrall to the Club; there was no answer, however. More days passed, and Verrall made no move to join in the local society. He had even neglected his official calls, not even bothering to present himself at Mr Macgregor's office. The dakbungalow was at the other end of the town, near the station, and he had made himself quite comfortable there. There is a rule that one must vacate a dakbungalow after a

stated number of days, but Verrall peaceably ignored it. The Europeans only saw him at morning and evening on the maidan. On the second day after his arrival fifty of his men turned out with sickles and cleared a large patch of the maidan, after which Verrall was to be seen galloping to and fro, practising polo strokes. He took not the smallest notice of any Europeans who passed down the road. Westfield and Ellis were furious, and even Mr Macgregor said that Verrall's behaviour was 'ungracious'. They would all have fallen at the feet of a lieutenant the Honourable if he had shown the smallest courtesy; as it was, everyone except the two women detested him from the start. It is always so with titled people, they are either adored or hated. If they accept one it is charming simplicity, if they ignore one it is loathsome snobbishness; there are no half-measures.

Verrall was the youngest son of a peer, and not at all rich, but by the method of seldom paying a bill until a writ was issued against him, he managed to keep himself in the only things he seriously cared about: clothes and horses. He had come out to India in a British cavalry regiment, and exchanged into the Indian Army because it was cheaper and left him greater freedom for polo. After two years his debts were so enormous that he entered the Burma Military Police, in which it was notoriously possible to save money; however, he detested Burma--it is no country for a horseman--and he had already applied to go back to his regiment. He was the kind of soldier who can get exchanges when he wants them. Meanwhile, he was only to be in Kyauktada for a month, and he had no intention of mixing himself up with all the petty sahiblog of the district. He knew the society of those small Burma stations--a nasty, poodle-faking, horseless riffraff. He despised them.

They were not the only people whom Verrall despised, however. His various contempts would take a long time to catalogue in detail. He despised the entire non-military population of India, a few famous polo players excepted. He despised the entire Army as well, except the cavalry. He despised all Indian regiments, infantry and cavalry alike. It was true that he himself belonged to a native regiment, but that was only for his own convenience. He took no

interest in Indians, and his Urdu consisted mainly of swear-words, with all the verbs in the third person singular. His Military Policemen he looked on as no better than coolies. 'Christ, what God-forsaken swine!' he was often heard to mutter as he moved down the ranks inspecting, with the old subahdar carrying his sword behind him. Verrall had even been in trouble once for his outspoken opinions on native troops. It was at a review, and Verrall was among the group of officers standing behind the general. An Indian infantry regiment approached for the march-past.

'The ---- Rifles,' somebody said.

'AND look at it,' said Verrall in his surly boy's voice.

The white-haired colonel of the ---- Rifles was standing near. He flushed to the neck, and reported Verrall to the general. Verrall was reprimanded, but the general, a British Army officer himself, did not rub it in very hard. Somehow, nothing very serious ever did happen to Verrall, however offensive he made himself. Up and down India, wherever he was stationed, he left behind him a trail of insulted people, neglected duties and unpaid bills. Yet the disgraces that ought to have fallen on him never did. He bore a charmed life, and it was not only the handle to his name that saved him. There was something in his eye before which duns, burra memsahibs and even colonels quailed.

It was a disconcerting eye, pale blue and a little protuberant, but exceedingly clear. It looked you over, weighed you in the balance and found you wanting, in a single cold scrutiny of perhaps five seconds. If you were the right kind of man--that is, if you were a cavalry officer and a polo player--Verrall took you for granted and even treated you with a surly respect; if you were any other type of man whatever, he despised you so utterly that he could not have hidden it even if he would. It did not even make any difference whether you were rich or poor, for in the social sense he was not more than normally a snob. Of course, like all sons of rich families, he thought poverty disgusting and that poor people are

poor because they prefer disgusting habits. But he despised soft living. Spending, or rather owing, fabulous sums on clothes, he yet lived almost as ascetically as a monk. He exercised himself ceaselessly and brutally, rationed his drink and his cigarettes, slept on a camp bed (in silk pyjamas) and bathed in cold water in the bitterest winter. Horsemanship and physical fitness were the only gods he knew. The stamp of hoofs on the maidan, the strong, poised feeling of his body, wedded centaurlike to the saddle, the polo-stick springy in his hand--these were his religion, the breath of his life. The Europeans in Burma--boozing, womanizing, yellow-faced loafers--made him physically sick when he thought of their habits. As for social duties of all descriptions, he called them poodle-faking and ignored them. Women he abhorred. In his view they were a kind of siren whose one aim was to lure men away from polo and enmesh them in tea-fights and tennis-parties. He was not, however, quite proof against women. He was young, and women of nearly all kinds threw themselves at his head; now and again he succumbed. But his lapses soon disgusted him, and he was too callous when the pinch came to have any difficulty about escaping. He had had perhaps a dozen such escapes during his two years in India.

A whole week went by. Elizabeth had not even succeeded in making Verrall's acquaintance. It was so tantalizing! Every day, morning and evening, she and her aunt walked down to the Club and back again, past the maidan; and there was Verrall, hitting the polo-balls the sepoys threw for him, ignoring the two women utterly. So near and yet so far! What made it even worse was that neither woman would have considered it decent to speak of the matter directly. One evening the polo-ball, struck too hard, came swishing through the grass and rolled across the road in front of them. Elizabeth and her aunt stopped involuntarily. But it was only a sepoy who ran to fetch the ball. Verrall had seen the women and kept his distance.

Next morning Mrs Lackersteen paused as they came out of the gate. She had given up riding in her rickshaw lately. At the bottom of the maidan the Military Policemen were drawn up, a dust-coloured

rank with bayonets glittering. Verrall was facing them, but not in uniform--he seldom put on his uniform for morning parade, not thinking it necessary with mere Military Policemen. The two women were looking at everything except Verrall, and at the same time, in some manner, were contriving to look at him.

'The wretched thing is,' said Mrs Lackersteen--this was a propos de bottes, but the subject needed no introduction--'the wretched thing is that I'm afraid your uncle simply MUST go back to camp before long.'

'Must he really?'

'I'm afraid so. It is so HATEFUL in camp at this time of year! Oh, those mosquitoes!'

'Couldn't he stay a bit longer? A week, perhaps?'

'I don't see how he can. He's been nearly a month in headquarters now. The firm would be furious if they heard of it. And of course both of us will have to go with him. SUCH a bore! The mosquitoes--simply terrible!'

Terrible indeed! To have to go away before Elizabeth had so much as said how-do-you-do to Verrall! But they would certainly have to go if Mr Lackersteen went. It would never do to leave him to himself. Satan finds some mischief still, even in the jungle. A ripple like fire ran down the line of sepoys; they were unfixing bayonets before marching away. The dusty rank turned left, saluted, and marched off in columns of fours. The orderlies were coming from the police lines with the ponies and polo-sticks. Mrs Lackersteen took a heroic decision.

'I think,' she said, 'we'll take a short-cut across the maidan. It's SO much quicker than going right round by the road.'

It WAS quicker by about fifty yards, but no one ever went that way on foot, because of the grass-seeds that got into one's stockings.

Mrs Lackersteen plunged boldly into the grass, and then, dropping even the pretence of making for the Club, took a bee-line for Verrall, Elizabeth following. Either woman would have died on the rack rather than admit that she was doing anything but take a short-cut. Verrall saw them coming, swore, and reined in his pony. He could not very well cut them dead now that they were coming openly to accost him. The damned cheek of these women! He rode slowly towards them with a sulky expression on his face, chivvying the polo-ball with small strokes.

'Good morning, Mr Verrall!' Mrs Lackersteen called out in a voice of saccharine, twenty yards away.

'Morning!' he returned surlily, having seen her face and set her down as one of the usual scraggy old boiling-fowls of an Indian station.

The next moment Elizabeth came level with her aunt. She had taken off her spectacles and was swinging her Terai hat on her hand. What did she care for sunstroke? She was perfectly aware of the prettiness of her cropped hair. A puff of wind--oh, those blessed breaths of wind, coming from nowhere in the stifling hot-weather days!--had caught her cotton frock and blown it against her, showing the outline of her body, slender and strong like a tree. Her sudden appearance beside the older, sun-scorched woman was a revelation to Verrall. He started so that the Arab mare felt it and would have reared on her hind legs, and he had to tighten the rein. He had not known until this moment, not having bothered to inquire, that there were any YOUNG women in Kyauktada.

'My niece,' Mrs Lackersteen said.

He did not answer, but he had thrown away the polo-stick, and he took off his topi. For a moment he and Elizabeth remained gazing at one another. Their fresh faces were unmarred in the pitiless light. The grass-seeds were tickling Elizabeth's shins so that it was agony, and without her spectacles she could only see Verrall and his horse as a whitish blur. But she was happy, happy! Her

heart bounded and the blood flowed into her face, dyeing it like a thin wash of aquarelle. The thought, 'A peach, by Christ!' moved almost fiercely through Verrall's mind. The sullen Indians, holding the ponies' heads, gazed curiously at the scene, as though the beauty of the two young people had made its impression even on them.

Mrs Lackersteen broke the silence, which had lasted half a minute.

'You know, Mr Verrall,' she said somewhat archly, 'we think it RATHER unkind of you to have neglected us poor people all this time. When we're so PINING for a new face at the Club.'

He was still looking at Elizabeth when he answered, but the change in his voice was remarkable.

'I've been meaning to come for some days. Been so fearfully busy--getting my men into their quarters and all that. I'm sorry,' he added--he was not in the habit of apologizing, but really, he had decided, this girl was rather an exceptional bit of stuff--'I'm sorry about not answering your note.'

'Oh, not at all! We QUITE understood. But we do hope we shall see you at the Club this evening! Because, you know,' she concluded even more archly, 'if you disappoint us any longer, we shall begin to think you rather a NAUGHTY young man!'

'I'm sorry,' he repeated. 'I'll be there this evening.'

There was not much more to be said, and the two women walked on to the Club. But they stayed barely five minutes. The grass-seeds were causing their shins such torment that they were obliged to hurry home and change their stockings at once.

Verrall kept his promise and was at the Club that evening. He arrived a little earlier than the others, and he had made his presence thoroughly felt before being in the place five minutes. As Ellis entered the Club the old butler darted out of the card-

room and waylaid him. He was in great distress, the tears rolling down his cheeks.

'Sir! Sir!'

'What the devil's the matter now!' said Ellis.

'Sir! Sir! New master been beating me, sir!'

'What?'

'BEATING me sir!' His voice rose on the 'beating' with a long tearful wail--'be-e-e-eating!'

'Beating you? Do you good. Who's been beating you?'

'New master, sir. Military Police sahib. Beating me with his foot, sir--HERE!' He rubbed himself behind.

'Hell!' said Ellis.

He went into the lounge. Verrall was reading the Field, and invisible except for Palm Beach trouser-ends and two lustrous sooty-brown shoes. He did not trouble to stir at hearing someone else come into the room. Ellis halted.

'Here, you--what's your name--Verrall!'

'What?'

'Have you been kicking our butler?'

Verrall's sulky blue eye appeared round the corner of the Field, like the eye of a crustacean peering round a rock.

'What?' he repeated shortly.

'I said, have you been kicking our bloody butler?'

'Yes.'

'Then what the hell do you mean by it?'

'Beggar gave me his lip. I sent him for a whisky and soda, and he brought it warm. I told him to put ice in it, and he wouldn't--talked some bloody rot about saving the last pieces of ice. So I kicked his bottom. Serve him right.'

Ellis turned quite grey. He was furious. The butler was a piece of Club property and not to be kicked by strangers. But what most angered Ellis was the thought that Verrall quite possibly suspected him of being SORRY for the butler--in fact, of disapproving of kicking AS SUCH.

'Serve him right? I dare say it bloody well did serve him right. But what in hell's that got to do with it? Who are YOU to come kicking our servants?'

'Bosh, my good chap. Needed kicking. You've let your servants get out of hand here.'

'You damned, insolent young tick, what's it got to do with YOU if he needed kicking? You're not even a member of this Club. It's our job to kick the servants, not yours.'

Verrall lowered the Field and brought his other eye into play. His surly voice did not change its tone. He never lost his temper with a European; it was never necessary.

'My good chap, if anyone gives me lip I kick his bottom. Do you want me to kick yours?'

All the fire went out of Ellis suddenly. He was not afraid, he had never been afraid in his life; only, Verrall's eye was too much for him. That eye could make you feel as though you were under Niagara! The oaths wilted on Ellis's lips; his voice almost

deserted him. He said querulously and even plaintively:

'But damn it, he was quite right not to give you the last bit of ice. Do you think we only buy ice for you? We can only get the stuff twice a week in this place.'

'Rotten bad management on your part, then,' said Verrall, and retired behind the Field, content to let the matter drop.

Ellis was helpless. The calm way in which Verrall went back to his paper, quite genuinely forgetting Ellis's existence, was maddening. Should he not give the young swab a good, rousing kick?

But somehow, the kick was never given. Verrall had earned many kicks in his life, but he had never received one and probably never would. Ellis seeped helplessly back to the card-room, to work off his feelings on the butler, leaving Verrall in possession of the lounge.

As Mr Macgregor entered the Club gate he heard the sound of music. Yellow chinks of lantern-light showed through the creeper that covered the tennis-screen. Mr Macgregor was in a happy mood this evening. He had promised himself a good, long talk with Miss Lackersteen--such an exceptionally intelligent girl, that!--and he had a most interesting anecdote to tell her (as a matter of fact, it had already seen the light in one of those little articles of his in Blackwood's) about a dacoity that had happened in Sagaing in 1913. She would love to hear it, he knew. He rounded the tennis-screen expectantly. On the court, in the mingled light of the waning moon and of lanterns slung among the trees, Verrall and Elizabeth were dancing. The chokras had brought out chairs and a table for the gramophone, and round these the other Europeans were sitting or standing. As Mr Macgregor halted at the corner of the court, Verrall and Elizabeth circled round and glided past him, barely a yard away. They were dancing very close together, her body bent backwards under his. Neither noticed Mr Macgregor.

Mr Macgregor made his way round the court. A chilly, desolate

feeling had taken possession of his entrails. Good-bye, then, to his talk with Miss Lackersteen! It was an effort to screw his face into its usual facetious good-humour as he came up to the table.

'A Terpsichorean evening!' he remarked in a voice that was doleful in spite of himself.

No one answered. They were all watching the pair on the tennis court. Utterly oblivious of the others, Elizabeth and Verrall glided round and round, round and round, their shoes sliding easily on the slippery concrete. Verrall danced as he rode, with matchless grace. The gramophone was playing 'Show Me the Way to Go Home,' which was then going round the world like a pestilence and had got as far as Burma:

'Show me the way to go home,
I'm tired an' I wanna go to bed;
I had a little drink 'bout an hour ago,
An' it's gone right TO my head!' etc.

The dreary, depressing trash floated out among the shadowy trees and the streaming scents of flowers, over and over again, for Mrs Lackersteen was putting the gramophone needle back to the start when it neared the centre. The moon climbed higher, very yellow, looking, as she rose from the murk of dark clouds at the horizon, like a sick woman creeping out of bed. Verrall and Elizabeth danced on and on, indefatigably, a pale voluptuous shape in the gloom. They moved in perfect unison like some single animal. Mr Macgregor, Ellis, Westfield and Mr Lackersteen stood watching them, their hands in their pockets, finding nothing to say. The mosquitoes came nibbling at their ankles. Someone called for drinks, but the whisky was like ashes in their mouths. The bowels of all four older men were twisted with bitter envy.

Verrall did not ask Mrs Lackersteen for a dance, nor, when he and Elizabeth finally sat down, did he take any notice of the other

Europeans. He merely monopolized Elizabeth for half an hour more, and then, with a brief good night to the Lackersteens and not a word to anyone else, left the Club. The long dance with Verrall had left Elizabeth in a kind of dream. He had asked her to come out riding with him! He was going to lend her one of his ponies! She never even noticed that Ellis, angered by her behaviour, was doing his best to be openly rude. It was late when the Lackersteens got home, but there was no sleep yet for Elizabeth or her aunt. They were feverishly at work till midnight, shortening a pair of Mrs Lackersteen's jodhpurs, and letting out the calves, to fit Elizabeth.

'I hope, dear, you CAN ride a horse?' said Mrs Lackersteen.

'Oh, of course! I've ridden ever such a lot, at home.'

She had ridden perhaps a dozen times in all, when she was sixteen. No matter, she would manage somehow! She would have ridden a tiger, if Verrall were to accompany her.

When at last the jodhpurs were finished and Elizabeth had tried them on, Mrs Lackersteen sighed to see her. She looked ravishing in jodhpurs, simply ravishing! And to think that in only a day or two they had got to go back to camp, for weeks, months perhaps, leaving Kyauktada and this most DESIRABLE young man! The pity of it! As they moved to go upstairs Mrs Lackersteen paused at the door. It had come into her head to make a great and painful sacrifice. She took Elizabeth by the shoulders and kissed her with a more real affection than she had ever shown.

'My dear, it would be such a SHAME for you to go away from Kyauktada just now!'

'It would, rather.'

'Then I'll tell you what, dear. We WON'T go back to that horrid jungle! Your uncle shall go alone. You and I shall stay in Kyauktada.'

19

The heat was growing worse and worse. April was nearly over, but there was no hope of rain for another three weeks, five weeks it might be. Even the lovely transient dawns were spoiled by the thought of the long, blinding hours to come, when one's head would ache and the glare would penetrate through every covering and glue up one's eyelids with restless sleep. No one, Oriental or European, could keep awake in the heat of the day without a struggle; at night, on the other hand, with the howling dogs and the pools of sweat that collected and tormented one's prickly heat, no one could sleep. The mosquitoes at the Club were so bad that sticks of incense had to be kept burning in all the corners, and the women sat with their legs in pillowslips. Only Verrall and Elizabeth were indifferent to the heat. They were young and their blood was fresh, and Verrall was too stoical and Elizabeth too happy to pay any attention to the climate.

There was much bickering and scandal-mongering at the Club these days. Verrall had put everyone's nose out of joint. He had taken to coming to the Club for an hour or two in the evenings, but he ignored the other members, refused the drinks they offered him, and answered attempts at conversation with surly monosyllables. He would sit under the punkah in the chair that had once been sacred to Mrs Lackersteen, reading such of the papers as interested him, until Elizabeth came, when he would dance and talk with her for an hour or two and then make off without so much as a good-night to anybody. Meanwhile Mr Lackersteen was alone in his camp, and, according to the rumours which drifted back to Kyauktada, consoling loneliness with quite a miscellany of Burmese women.

Elizabeth and Verrall went out riding together almost every evening now. Verrall's mornings, after parade, were sacred to polo practice, but he had decided that it was worth while giving up the

evenings to Elizabeth. She took naturally to riding, just as she had to shooting; she even had the assurance to tell Verrall that she had 'hunted quite a lot' at home. He saw at a glance that she was lying, but at least she did not ride so badly as to be a nuisance to him.

They used to ride up the red road into the jungle, ford the stream by the big pyinkado tree covered with orchids, and then follow the narrow cart-track, where the dust was soft and the horses could gallop. It was stifling hot in the dusty jungle, and there were always mutterings of faraway, rainless thunder. Small martins flitted round the horses, keeping pace with them, to hawk for the flies their hooves turned up. Elizabeth rode the bay pony, Verrall the white. On the way home they would walk their sweat-dark horses abreast, so close sometimes his knee brushed against hers, and talk. Verrall could drop his offensive manner and talk amicably enough when he chose, and he did choose with Elizabeth.

Ah, the joy of those rides together! The joy of being on horseback and in the world of horses--the world of hunting and racing, polo and pigsticking! If Elizabeth had loved Verrall for nothing else, she would have loved him for bringing horses into her life. She tormented him to talk about horses as once she had tormented Flory to talk about shooting. Verrall was no talker, it was true. A few gruff, jerky sentences about polo and pigsticking, and a catalogue of Indian stations and the names of regiments, were the best he could do. And yet somehow the little he said could thrill Elizabeth as all Flory's talk had never done. The mere sight of him on horseback was more evocative than any words. An aura of horsemanship and soldiering surrounded him. In his tanned face and his hard, straight body Elizabeth saw all the romance, the splendid panache of a cavalryman's life. She saw the North-West Frontier and the Cavalry Club--she saw the polo grounds and the parched barrack yards, and the brown squadrons of horsemen galloping with their long lances poised and the trains of their pagris streaming; she heard the bugle-calls and the jingle of spurs, and the regimental bands playing outside the messrooms while the officers sat at dinner in their stiff, gorgeous uniforms. How splendid it

was, that equestrian world, how splendid! And it was HER world, she belonged to it, she had been born of it. These days, she lived, thought, dreamed horses, almost like Verrall himself. The time came when she not only TOLD her taradiddle about having 'hunted quite a lot', she even came near believing it.

In every possible way they got on so well together. He never bored her and fretted her as Flory had done. (As a matter of fact, she had almost forgotten Flory, these days; when she thought of him, it was for some reason always his birthmark that she remembered.) It was a bond between them that Verrall detested anything 'highbrow' even more than she did. He told her once that he had not read a book since he was eighteen, and that indeed he 'loathed' books; 'except, of course, Jorrocks and all that'. On the evening of their third or fourth ride they were parting at the Lackersteens' gate. Verrall had successfully resisted all Mrs Lackersteen's invitations to meals; he had not yet set foot inside the Lackersteens' house, and he did not intend to do so. As the syce was taking Elizabeth's pony, Verrall said:

'I tell you what. Next time we come out you shall ride Belinda. I'll ride the chestnut. I think you've got on well enough not to go and cut Belinda's mouth up.'

Belinda was the Arab mare. Verrall had owned her two years, and till this moment he had never once allowed anyone else to mount her, not even the syce. It was the greatest favour that he could imagine. And so perfectly did Elizabeth appreciate Verrall's point of view that she understood the greatness of the favour, and was thankful.

The next evening, as they rode home side by side, Verrall put his arm round Elizabeth's shoulder, lifted her out of the saddle and pulled her against him. He was very strong. He dropped the bridle, and with his free hand, lifted her face up to meet his; their mouths met. For a moment he held her so, then lowered her to the ground and slipped from his horse. They stood embraced, their thin, drenched shirts pressed together, the two bridles held in the

crook of his arm.

It was about the same time that Flory, twenty miles away, decided to come back to Kyauktada. He was standing at the jungle's edge by the bank of a dried-up stream, where he had walked to tire himself, watching some tiny, nameless finches eating the seeds of the tall grasses. The cocks were chrome-yellow, the hens like hen sparrows. Too tiny to bend the stalks, they came whirring towards them, seized them in midflight and bore them to the ground by their own weight. Flory watched the birds incuriously, and almost hated them because they could light no spark of interest in him. In his idleness he flung his dah at them, scaring them away. If she were here, if she were here! Everything--birds, trees, flowers, everything--was deadly and meaningless because she was not here. As the days passed the knowledge that he had lost her had grown surer and more actual until it poisoned every moment.

He loitered a little way into the jungle, flicking at creepers with his dah. His limbs felt slack and leaden. He noticed a wild vanilla plant trailing over a bush, and bent down to sniff at its slender, fragrant pods. The scent brought him a feeling of staleness and deadly ennui. Alone, alone, in the sea of life enisled! The pain was so great that he struck his fist against a tree, jarring his arm and splitting two knuckles. He must go back to Kyauktada. It was folly, for barely a fortnight had passed since the scene between them, and his only chance was to give her time to forget it. Still, he must go back. He could not stay any longer in this deadly place, alone with his thoughts among the endless, mindless leaves.

A happy thought occurred to him. He could take Elizabeth the leopard-skin that was being cured for her in the jail. It would be a pretext for seeing her, and when one comes bearing gifts one is generally listened to. This time he would not let her cut him short without a word. He would explain, extenuate--make her realize that she had been unjust to him. It was not right that she should condemn him because of Ma Hla May, whom he had turned out of doors for Elizabeth's own sake. Surely she must forgive him when

she heard the truth of the story? And this time she SHOULD hear it; he would force her to listen to him if he had to hold her by the arms while he did it.

He went back the same evening. It was a twenty-mile journey, by rutted cart-tracks, but Flory decided to march by night, giving the reason that it was cooler. The servants almost mutinied at the idea of a night-march, and at the very last moment old Sammy collapsed in a semi-genuine fit and had to be plied with gin before he could start. It was a moonless night. They made their way by the light of lanterns, in which Flo's eyes gleamed like emeralds and the bullocks' eyes like moonstones. When the sun was up the servants halted to gather sticks and cook breakfast, but Flory was in a fever to be at Kyauktada, and he hurried ahead. He had no feeling of tiredness. The thought of the leopard-skin had filled him with extravagant hopes. He crossed the glittering river by sampan and went straight to Dr Veraswami's bungalow, getting there about ten.

The doctor invited him to breakfast, and--having shooed the women into some suitable hiding-place--took him into his own bath-room so that he could wash and shave. At breakfast the doctor was very excited and full of denunciations of 'the crocodile'; for it appeared that the pseudo-rebellion was now on the point of breaking out. It was not till after breakfast that Flory had an opportunity to mention the leopard-skin.

'Oh, by the way, doctor. What about that skin I sent to the jail to be cured? Is it done yet?'

'Ah--' said the doctor in a slightly disconcerted manner, rubbing his nose. He went inside the house--they were breakfasting on the veranda, for the doctor's wife had protested violently against Flory being brought indoors--and came back in a moment with the skin rolled up in a bundle.

'Ass a matter of fact--' he began, unrolling it.

'Oh, doctor!'

The skin had been utterly ruined. It was as stiff as cardboard, with the leather cracked and the fur discoloured and even rubbed off in patches. It also stank abominably. Instead of being cured, it had been converted into a piece of rubbish.

'Oh, doctor! What a mess they've made of it! How the devil did it happen?'

'I am so sorry, my friend! I wass about to apologize. It wass the best we could do. There iss no one at the jail who knows how to cure skins now.'

'But, damn it, that convict used to cure them so beautifully!'

'Ah, yes. But he iss gone from us these three weeks, alas.'

'Gone? I thought he was doing seven years?'

'What? Did you not hear, my friend? I thought you knew who it wass that used to cure the skins. It was Nga Shwe O.'

'Nga Shwe O?'

'The dacoit who escaped with U Po Kyin's assistance.'

'Oh, hell!'

The mishap had daunted him dreadfully. Nevertheless, in the afternoon, having bathed and put on a clean suit, he went up to the Lackersteens' house, at about four. It was very early to call, but he wanted to make sure of catching Elizabeth before she went down to the Club. Mrs Lackersteen, who had been asleep and was not prepared for visitors, received him with an ill grace, not even asking him to sit down.

'I'm afraid Elizabeth isn't down yet. She's dressing to go out

riding. Wouldn't it be better if you left a message?'

'I'd like to see her, if you don't mind. I've brought her the skin of that leopard we shot together.'

Mrs Lackersteen left him standing up in the drawing-room, feeling lumpish and abnormally large as one does at such times. However, she fetched Elizabeth, taking the opportunity of whispering to her outside the door: 'Get rid of that dreadful man as soon as you can, dear. I can't bear him about the house at this time of day.'

As Elizabeth entered the room Flory's heart pounded so violently that a reddish mist passed behind his eyes. She was wearing a silk shirt and jodhpurs, and she was a little sunburned. Even in his memory she had never been so beautiful. He quailed; on the instant he was lost--every scrap of his screwed-up courage had fled. Instead of stepping forward to meet her he actually backed away. There was a fearful crash behind him; he had upset an occasional table and sent a bowl of zinnias hurtling across the floor.

'I'm so sorry!' he exclaimed in horror.

'Oh, not at ALL! PLEASE don't worry about it!'

She helped him to pick up the table, chattering all the while as gaily and easily as though nothing had happened: 'You HAVE been away a long time, Mr Flory! You're quite a STRANGER! We've SO missed you at the Club!' etc., etc. She was italicizing every other word, with that deadly, glittering brightness that a woman puts on when she is dodging a moral obligation. He was terrified of her. He could not even look her in the face. She took up a box of cigarettes and offered him one, but he refused it. His hand was shaking too much to take it.

'I've brought you that skin,' he said flatly.

He unrolled it on the table they had just picked up. It looked so shabby and miserable that he wished he had never brought it. She

came close to him to examine the skin, so close that her flower-like cheek was not a foot from his own, and he could feel the warmth of her body. So great was his fear of her that he stepped hurriedly away. And in the same moment she too stepped back with a wince of disgust, having caught the foul odour of the skin. It shamed him terribly. It was almost as though it had been himself and not the skin that stank.

'Thank you EVER so much, Mr Flory!' She had put another yard between herself and the skin. 'Such a LOVELY big skin, isn't it?'

'It was, but they've spoiled it, I'm afraid.'

'Oh no! I shall love having it!--Are you back in Kyauktada for long? How dreadfully hot it must have been in camp!'

'Yes, it's been very hot.'

For three minutes they actually talked of the weather. He was helpless. All that he had promised himself to say, all his arguments and pleadings, had withered in his throat. 'You fool, you fool,' he thought, 'what are you doing? Did you come twenty miles for this? Go on, say what you came to say! Seize her in your arms; make her listen, kick her, beat her--anything sooner than let her choke you with this drivel!' But it was hopeless, hopeless. Not a word could his tongue utter except futile trivialities. How could he plead or argue, when that bright easy air of hers, that dragged every word to the level of Club-chatter silenced him before he spoke? Where do they learn it, that dreadful tee-heeing brightness? In these brisk modern girls' schools, no doubt. The piece of carrion on the table made him more ashamed every moment. He stood there almost voiceless, lumpishly ugly with his face yellow and creased after the sleepless night, and his birthmark like a smear of dirt.

She got rid of him after a very few minutes. 'And now, Mr Flory, if you DON'T mind, I ought really--'

He mumbled rather than said, 'Won't you come out with me again some time? Walking, shooting--something?'

'I have so LITTLE time nowadays! ALL my evenings seem to be full. This evening I'm going out riding. With Mr Verrall,' she added.

It was possible that she added that in order to wound him. This was the first that he had heard of her friendship with Verrall. He could not keep the dread, flat tone of envy out of his voice as he said:

'Do you go out riding much with Verrall?'

'Almost every evening. He's such a wonderful horseman! And he has absolute STRINGS of polo ponies!'

'Ah. And of course I have no polo ponies.'

It was the first thing he had said that even approached seriousness, and it did no more than offend her. However, she answered him with the same gay easy air as before, and then showed him out. Mrs Lackersteen came back to the drawing-room, sniffed the air, and immediately ordered the servants to take the reeking leopard-skin outside and burn it.

Flory lounged at his garden gate, pretending to feed the pigeons. He could not deny himself the pain of seeing Elizabeth and Verrall start on their ride. How vulgarly, how cruelly she had behaved to him! It is dreadful when people will not even have the decency to quarrel. Presently Verrall rode up to the Lackersteens' house on the white pony, with a syce riding the chestnut, then there was a pause, then they emerged together, Verrall on the chestnut pony, Elizabeth on the white, and trotted quickly up the hill. They were chattering and laughing, her silk-shirted shoulder very close to his. Neither looked towards Flory.

When they had disappeared into the jungle, Flory still loafed in the garden. The glare was waning to yellow. The mali was at work

grubbing up the English flowers, most of which had died, slain by too much sunshine, and planting balsams, cockscombs, and more zinnias. An hour passed, and a melancholy, earth-coloured Indian loitered up the drive, dressed in a loin-cloth and a salmon-pink pagri on which a washing-basket was balanced. He laid down his basket and salaamed to Flory.

'Who are you?'

'Book-wallah, sahib.'

The book-wallah was an itinerant peddler of books who wandered from station to station throughout Upper Burma. His system of exchange was that for any book in his bundle you gave him four annas, and any other book. Not quite ANY book, however, for the book-wallah, though analphabetic, had learned to recognize and refuse a Bible.

'No, sahib,' he would say plaintively, 'no. This book (he would turn it over disapprovingly in his flat brown hands) this book with a black cover and gold letters--this one I cannot take. I know not how it is, but all sahibs are offering me this book, and none are taking it. What can it be that is in this black book? Some evil, undoubtedly.'

'Turn out your trash,' Flory said.

He hunted among them for a good thriller--Edgar Wallace or Agatha Christie or something; anything to still the deadly restlessness that was at his heart. As he bent over the books he saw that both Indians were exclaiming and pointing towards the edge of the jungle.

'Dekko!' said the mali in his plum-in-the-mouth voice.

The two ponies were emerging from the jungle. But they were riderless. They came trotting down the hill with the silly guilty air of a horse that has escaped from its master, with the stirrups swinging and clashing under their bellies.

Flory remained unconsciously clasping one of the books against his chest. Verrall and Elizabeth had dismounted. It was not an accident; by no effort of the mind could one imagine Verrall falling off his horse. They had dismounted, and the ponies had escaped.

They had dismounted--for what? Ah, but he knew for what! It was not a question of suspecting; he KNEW. He could see the whole thing happening, in one of those hallucinations that are so perfect in detail, so vilely obscene, that they are past bearing. He threw the book violently down and made for the house, leaving the book-wallah disappointed. The servants heard him moving about indoors, and presently he called for a bottle of whisky. He had a drink and it did him no good. Then he filled a tumbler two-thirds full, added enough water to make it drinkable, and swallowed it. The filthy, nauseous dose was no sooner down his throat than he repeated it. He had done the same thing in camp once, years ago, when he was tortured by toothache and three hundred miles from a dentist. At seven Ko S'la came in as usual to say that the bath-water was hot. Flory was lying in one of the long chairs, with his coat off and his shirt torn open at the throat.

'Your bath, thakin,' said Ko S'la.

Flory did not answer, and Ko S'la touched his arm, thinking him asleep. Flory was much too drunk to move. The empty bottle had rolled across the floor, leaving a trail of whisky-drops behind it. Ko S'la called for Ba Pe and picked up the bottle, clicking his tongue.

'Just look at this! He has drunk more than three-quarters of a bottle!'

'What, again? I thought he had given up drinking?'

'It is that accursed woman, I suppose. Now we must carry him carefully. You take his heels, I'll take his head. That's right.

Hoist him up!'

They carried Flory into the other room and laid him gently on the bed.

'Is he really going to marry this "Ingaleikma"?' said Ba Pe.

'Heaven knows. She is the mistress of the young police officer at present, so I was told. Their ways are not our ways. I think I know what he will be wanting tonight,' he added as he undid Flory's braces--for Ko S'la had the art, so necessary in a bachelor's servant, of undressing his master without waking him.

The servants were rather more pleased than not to see this return to bachelor habits. Flory woke about midnight, naked in a pool of sweat. His head felt as though some large, sharp-cornered metal object were bumping about inside it. The mosquito net was up, and a young woman was sitting beside the bed fanning him with a wicker fan. She had an agreeable negroid face, bronze-gold in the candlelight. She explained that she was a prostitute, and that Ko S'la had engaged her on his own responsibility for a fee of ten rupees.

Flory's head was splitting. 'For God's sake get me something to drink,' he said feebly to the woman. She brought him some soda-water which Ko S'la had cooled in readiness and soaked a towel and put a wet compress round his forehead. She was a fat, good-tempered creature. She told him that her name was Ma Sein Galay, and that besides plying her other trade she sold paddy baskets in the bazaar near Li Yeik's shop. Flory's head felt better presently, and he asked for a cigarette; whereupon Ma Sein Galay, having fetched the cigarette, said naively, 'Shall I take my clothes off now, thakin?'

Why not? he thought dimly. He made room for her in the bed. But when he smelled the familiar scent of garlic and coco-nut oil, something painful happened within him, and with his head pillowed on Ma Sein Galay's fat shoulder he actually wept, a thing he had

not done since he was fifteen years old.

20

Next morning there was great excitement in Kyauktada, for the long-rumoured rebellion had at last broken out. Flory heard only a vague report of it at the time. He had gone back to camp as soon as he felt fit to march after the drunken night, and it was not until several days later that he learned the true history of the rebellion, in a long, indignant letter from Dr Veraswami.

The doctor's epistolary style was queer. His syntax was shaky and he was as free with capital letters as a seventeenth-century divine, while in the use of italics he rivalled Queen Victoria. There were eight pages of his small but sprawling handwriting.

MY DEAR FRIEND [the letter ran],--You will much regret to hear that the WILES OF THE CROCODILE have matured. The rebellion--the SO-CALLED rebellion--is all over and finished. And it has been, alas! a more Bloody affair than I had hoped should have been the case.

All has fallen out as I have prophesied to you it would be. On the day when you came back to Kyauktada U Po Kyin's SPIES have informed him that the poor unfortunate men whom he have Deluded are assembling in the jungle near Thongwa. The same night he sets out secretly with U Lugale, the Police Inspector, who is as great a Rogue as he, if that could be, and twelve constables. They make a swift raid upon Thongwa and surprise the rebels, of whom they are only Seven!! in a ruined field hut in the jungle. Also Mr Maxwell, who have heard rumours of the rebellion, came across from his camp bringing his Rifle and was in time to join U Po Kyin and the police in their attack on the hut. The next morning the clerk Ba Sein, who is U Po Kyin's JACKALL and DIRTY WORKER, have orders to raise the cry of rebellion as Sensationally as possible, which was done,

and Mr Macgregor, Mr Westfield and Lieutenant Verrall all rush out to Thongwa carrying fifty sepoys armed with rifles besides Civil Police. But they arrive to find it is all over and U Po Kyin was sitting under a big teak tree in the middle of the village and PUTTING ON AIRS and lecturing the villages, whereat they are all bowing very frightened and touching the ground with their foreheads and swearing they will be forever loyal to the Government, and the rebellion is already at an end. The SO-CALLED weiksa, who is no other than a circus conjurer and the MINION of U Po Kyin, have vanished for parts unknown, but six rebels have been Caught. So there is an end.

Also I should inform you that there was most regrettably a Death. Mr Maxwell was I think TOO ANXIOUS to use his Rifle and when one of the rebels try to run away he fired and shoot him in the abdomen, at which he died. I think the villagers have some BAD FEELING towards Mr Maxwell because of it. But from the point of view legal all is well for Mr Maxwell, because the men were undoubtedly conspiring against the Government.

Ah, but, my Friend, I trust that you understand how disastrous may all this be for me! You will realise, I think, what is its bearing upon the Contest between U Po Kyin and myself, and the supreme LEG-UP it must give to him. It is the TRIUMPH OF THE CROCODILE. U Po Kyin is now the Hero of the district. He is the PET of the Europeans. I am told that even Mr Ellis has praised his conduct. If you could witness the abominable Conceitedness and the LIES he is now telling as to how there were not seven rebels but Two Hundred!! and how he crushed upon them revolver in hand--he who only directing operations from a SAFE DISTANCE while the police and Mr Maxwell creep up upon the hut--you would find is veritably Nauseous I assure you. He has had the effrontery to send in an official report of the matter which started, 'By my loyal promptitude and reckless daring', and I hear that positively he had had this Conglomeration of lies written out in readiness days BEFORE THE OCCURRENCE. It is Disgusting. And to think that now when he is at the Height of his triumph he will again begin to calumniate me with all the venom at his disposal etc. etc.

The rebels' entire stock of weapons had been captured. The armoury with which, when their followers were assembled, they had proposed to march upon Kyauktada, consisted of the following:

Item, one shotgun with a damaged left barrel, stolen from a Forest Officer three years earlier.

Item, six home-made guns with barrels of zinc piping stolen from the railway. These could be fired, after a fashion, by thrusting a nail through the touch-hole and striking it with a stone.

Item, thirty-nine twelve-bore cartridges.

Item, eleven dummy guns carved out of teakwood.

Item, some large Chinese crackers which were to have been fired in terrorem.

Later, two of the rebels were sentenced to fifteen years' transportation, three to three years' imprisonment and twenty-five lashes, and one to two years' imprisonment.

The whole miserable rebellion was so obviously at an end that the Europeans were not considered to be in any danger, and Maxwell had gone back to his camp unguarded. Flory intended to stay in camp until the rains broke, or at least until the general meeting at the Club. He had promised to be in for that, to propose the doctor's election; though now, with his own trouble to think of, the whole business of the intrigue between U Po Kyin and the doctor sickened him.

More weeks crawled by. The heat was dreadful now. The overdue rain seemed to have bred a fever in the air. Flory was out of health, and worked incessantly, worrying over petty jobs that should have been left to the overseer, and making the coolies and even the servants hate him. He drank gin at all hours, but not

even drinking could distract him now. The vision of Elizabeth in Verrall's arms haunted him like a neuralgia or an earache. At any moment it would come upon him, vivid and disgusting, scattering his thoughts, wrenching him back from the brink of sleep, turning his food to dust in his mouth. At times he flew into savage rages, and once even struck Ko S'la. What was worse than all was the DETAIL--the always filthy detail--in which the imagined scene appeared. The very perfection of the detail seemed to prove that it was true.

Is there anything in the world more graceless, more dishonouring, than to desire a woman whom you will never have? Throughout all these weeks Flory's mind held hardly a thought which was not murderous or obscene. It is the common effect of jealousy. Once he had loved Elizabeth spiritually, sentimentally indeed, desiring her sympathy more than her caresses; now, when he had lost her, he was tormented by the basest physical longing. He did not even idealize her any longer. He saw her now almost as she was--silly, snobbish, heartless--and it made no difference to his longing for her. Does it ever make any difference? At nights when he lay awake, his bed dragged outside the tent for coolness, looking at the velvet dark from which the barking of a gyi sometimes sounded, he hated himself for the images that inhabited his mind. It was so base, this envying of the better man who had beaten him. For it was only envy--even jealousy was too good a name for it. What right had he to be jealous? He had offered himself to a girl who was too young and pretty for him, and she had turned him down--rightly. He had got the snub he deserved. Nor was there any appeal from that decision; nothing would ever make him young again, or take away his birthmark and his decade of lonely debaucheries. He could only stand and look on while the better man took her, and envy him, like--but the simile was not even mentionable. Envy is a horrible thing. It is unlike all other kinds of suffering in that there is no disguising it, no elevating it into tragedy. It is more than merely painful, it is disgusting.

But meanwhile, was it true, what he suspected? Had Verrall really become Elizabeth's lover? There is no knowing, but on the whole the chances were against it, for, had it been so, there would have

been no concealing it in such a place as Kyauktada. Mrs Lackersteen would probably have guessed it, even if the others had not. One thing was certain, however, and that was that Verrall had as yet made no proposal of marriage. A week went by, two weeks, three weeks; three weeks is a very long time in a small Indian station. Verrall and Elizabeth rode together every evening, danced together every night; yet Verrall had never so much as entered the Lackersteens' house. There was endless scandal about Elizabeth, of course. All the Orientals of the town had taken it for granted that she was Verrall's mistress. U Po Kyin's version (he had a way of being essentially right even when he was wrong in detail) was that Elizabeth had been Flory's concubine and had deserted him for Verrall because Verrall paid her more. Ellis, too, was inventing tales about Elizabeth that made Mr Macgregor squirm. Mrs Lackersteen, as a relative, did not hear these scandals, but she was growing nervous. Every evening when Elizabeth came home from her ride she would meet her hopefully, expecting the 'Oh, aunt! What DO you think!'--and then the glorious news. But the news never came, and however carefully she studied Elizabeth's face, she could divine nothing.

When three weeks had passed Mrs Lackersteen became fretful and finally half angry. The thought of her husband, alone--or rather, not alone--in his camp, was troubling her. After all, she had sent him back to camp in order to give Elizabeth her chance with Verrall (not that Mrs Lackersteen would have put it so vulgarly as that). One evening she began lecturing and threatening Elizabeth in her oblique way. The conversation consisted of a sighing monologue with very long pauses--for Elizabeth made no answer whatever.

Mrs Lackersteen began with some general remarks, apropos of a photograph in the Tatler, about these fast MODERN girls who went about in beach pyjamas and all that and made themselves so dreadfully CHEAP with men. A girl, Mrs Lackersteen said, should NEVER make herself too cheap with a man; she should make herself--but the opposite of 'cheap' seemed to be 'expensive', and that did not sound at all right, so Mrs Lackersteen changed her tack. She went on to tell Elizabeth about a letter she had had from home with

further news of that poor, POOR dear girl who was out in Burma for a while and had so foolishly neglected to get married. Her sufferings had been quite heartrending, and it just showed how glad a girl ought to be to marry anyone, literally ANYONE. It appeared that the poor, poor dear girl had lost her job and been practically STARVING for a long time, and now she had actually had to take a job as a common kitchen maid under a horrid, vulgar cook who bullied her most shockingly. And it seemed that the black beetles in the kitchen were simply beyond belief! Didn't Elizabeth think it too absolutely dreadful? BLACK BEETLES!

Mrs Lackersteen remained silent for some time, to allow the black beetles to sink in, before adding:

'SUCH a pity that Mr Verrall will be leaving us when the rains break. Kyauktada will seem quite EMPTY without him!'

'When do the rains break, usually?' said Elizabeth as indifferently as she could manage.

'About the beginning of June, up here. Only a week or two now. . . . My dear, it seems absurd to mention it again, but I cannot get out of my head the thought of that poor, poor dear girl in the kitchen among the BLACK BEETLES!'

Black beetles recurred more than once in Mrs Lackersteen's conversation during the rest of the evening. It was not until the following day that she remarked in the tone of someone dropping an unimportant piece of gossip:

'By the way, I believe Flory is coming back to Kyauktada at the beginning of June. He said he was going to be in for the general meeting at the Club. Perhaps we might invite him to dinner some time.'

It was the first time that either of them had mentioned Flory since the day when he had brought Elizabeth the leopard-skin. After being virtually forgotten for several weeks, he had returned to

each woman's mind, a depressing pis aller.

Three days later Mrs Lackersteen sent word to her husband to come back to Kyauktada. He had been in camp long enough to earn a short spell in headquarters. He came back, more florid than ever--sunburn, he explained--and having acquired such a trembling of the hands that he could barely light a cigarette. Nevertheless, that evening he celebrated his return by manoeuvring Mrs Lackersteen out of the house, coming into Elizabeth's bedroom and making a spirited attempt to rape her.

During all this time, unknown to anyone of importance, further sedition was afoot. The 'weiksa' (now far away, peddling the philosopher's stone to innocent villagers in Martaban) had perhaps done his job a little better than he intended. At any rate, there was a possibility of fresh trouble--some isolated, futile outrage, probably. Even U Po Kyin knew nothing of this yet. But as usual the gods were fighting on his side, for any further rebellion would make the first seem more serious than it had been, and so add to his glory.

21

O western wind, when wilt thou blow, that the small rain down can rain? It was the first of June, the day of the general meeting, and there had not been a drop of rain yet. As Flory came up the Club path the sun of afternoon, slanting beneath his hat-brim, was still savage enough to scorch his neck uncomfortably. The mali staggered along the path, his breast-muscles slippery with sweat, carrying two kerosene-tins of water on a yoke. He dumped them down, slopping a little water over his lank brown feet, and salaamed to Flory.

'Well, mali, is the rain coming?'

The man gestured vaguely towards the west. 'The hills have captured it, sahib.'

Kyauktada was ringed almost round by hills, and these caught the earlier showers, so that sometimes no rain fell till almost the end of June. The earth of the flower-beds, hoed into large untidy lumps, looked grey and hard as concrete. Flory went into the lounge and found Westfield loafing by the veranda, looking out over the river, for the chicks had been rolled up. At the foot of the veranda a chokra lay on his back in the sun, pulling the punkah rope with his heel and shading his face with a broad strip of banana leaf.

'Hullo, Flory! You've got thin as a rake.'

'So've you.'

'H'm, yes. Bloody weather. No appetite except for booze. Christ, won't I be glad when I hear the frogs start croaking. Let's have a spot before the others come. Butler!'

'Do you know who's coming to the meeting?' Flory said, when the butler had brought whisky and tepid soda.

'Whole crowd, I believe. Lackersteen got back from camp three days ago. By God, that man's been having the time of his life away from his missus! My inspector was telling me about the goings-on at his camp. Tarts by the score. Must have imported 'em specially from Kyauktada. He'll catch it all right when the old woman sees his Club bill. Eleven bottles of whisky sent out to his camp in a fortnight.'

'Is young Verrall coming?'

'No, he's only a temporary member. Not that he'd trouble to come anyway, young tick. Maxwell won't be here either. Can't leave camp just yet, he says. He sent word Ellis was to speak for him if there's any voting to be done. Don't suppose there'll be anything

to vote about, though eh?' he added, looking at Flory obliquely, for both of them remembered their previous quarrel on this subject.

'I suppose it lies with Macgregor.'

'What I mean is, Macgregor'll have dropped that bloody rot about electing a native member, eh? Not the moment for it just now. After the rebellion and all that.'

'What about the rebellion, by the way?' said Flory. He did not want to start wrangling about the doctor's election yet. There was going to be trouble and to spare in a few minutes. 'Any more news--are they going to have another try, do you think?'

'No. All over, I'm afraid. They caved in like the funks they are. The whole district's as quiet as a bloody girls' school. Most disappointing.'

Flory's heart missed a beat. He had heard Elizabeth's voice in the next room. Mr Macgregor came in at this moment, Ellis and Mr Lackersteen following. This made up the full quota, for the women members of the Club had no votes. Mr Macgregor was already dressed in a silk suit, and was carrying the Club account books under his arm. He managed to bring a sub-official air even into such petty business as a Club meeting.

'As we seem to be all here,' he said after the usual greetings, 'shall we--ah--proceed with our labours?'

'Lead on, Macduff,' said Westfield, sitting down.

'Call the butler, someone, for Christ's sake,' said Mr Lackersteen. 'I daren't let my missus hear me calling him.'

'Before we apply ourselves to the agenda,' said Mr Macgregor when he had refused a drink and the others had taken one, 'I expect you will want me to run through the accounts for the half-year?'

They did not want it particularly, but Mr Macgregor, who enjoyed this kind of thing, ran through the accounts with great thoroughness. Flory's thoughts were wandering. There was going to be such a row in a moment--oh, such a devil of a row! They would be furious when they found that he was proposing the doctor after all. And Elizabeth was in the next room. God send she didn't hear the noise of the row when it came. It would make her despise him all the more to see the others baiting him. Would he see her this evening? Would she speak to him? He gazed across the quarter-mile of gleaming river. By the far bank a knot of men, one of them wearing a green gaungbaung, were waiting beside a sampan. In the channel, by the nearer bank, a huge, clumsy Indian barge struggled with desperate slowness against the racing current. At each stroke the ten rowers, Dravidian starvelings, ran forward and plunged their long primitive oars, with heart-shaped blades, into the water. They braced their meagre bodies, then tugged, writhed, strained backwards like agonized creatures of black rubber, and the ponderous hull crept onwards a yard or two. Then the rowers sprang forward, panting, to plunge their oars again before the current should check her.

'And now,' said Mr Macgregor more gravely, 'we come to the main point of the agenda. That, of course, is this--ah--distasteful question, which I am afraid must be faced, of electing a native member to this Club. When we discussed the matter before--'

'What the hell!'

It was Ellis who had interrupted. He was so excited that he had sprung to his feet.

'What the hell! Surely we aren't starting THAT over again? Talk about electing a damned nigger so this Club, after everything that's happened! Good God, I thought even Flory had dropped it by this time!'

'Our friend Ellis appears surprised. The matter has been discussed before, I believe.'

'I should think it damned well was discussed before! And we all said what we thought of it. By God--'

'If our friend Ellis will sit down for a few moments--' said Mr Macgregor tolerantly.

Ellis threw himself into his chair again, exclaiming, 'Bloody rubbish!' Beyond the river Flory could see the group of Burmans embarking. They were lifting a long, awkward-shaped bundle into the sampan. Mr Macregor had produced a letter from his file of papers.

'Perhaps I had better explain how this question arose in the first place. The Commissioner tells me that a circular has been sent round by the Government, suggesting that in those Clubs where there are no native members, one at least shall be co-opted; that is, admitted automatically. The circular says--ah yes! here it is: "It is mistaken policy to offer social affronts to native officials of high standing." I may say that I disagree most emphatically. No doubt we all do. We who have to do the actual work of government see things very differently from these--ah--Paget M.P.s who interfere with us from above. The Commissioner quite agrees with me. However--'

'But it's all bloody rot!' broke in Ellis. 'What's it got to do with the Commissioner or anyone else? Surely we can do as we like in our own bloody Club? They've no right to dictate to us when we're off duty.'

'Quite,' said Westfield.

'You anticipate me. I told the Commissioner that I should have to put the matter before the other members. And the course he suggests is this. If the idea finds any support in the Club, he thinks it would be better if we co-opted our native member. On the other hand, if the entire Club is against it, it can be dropped. That is, if opinion is quite unanimous.'

'Well, it damned well is unanimous,' said Ellis.

'D'you mean,' said Westfield, 'that it depends on ourselves whether we have 'em in here or no?'

'I fancy we can take it as meaning that.'

'Well, then, let's say we're against it to a man.'

'And say it bloody firmly, by God. We want to put our foot down on this idea once and for all.'

'Hear, hear!' said Mr Lackersteen gruffly. 'Keep the black swabs out of it. Esprit de corps and all that.'

Mr Lackersteen could always be relied upon for sound sentiments in a case like this. In his heart he did not care and never had cared a damn for the British Raj, and he was as happy drinking with an Oriental as with a white man; but he was always ready with a loud 'Hear, hear!' when anyone suggested the bamboo for disrespectful servants or boiling oil for Nationalists. He prided himself that though he might booze a bit and all that, dammit, he WAS loyal. It was his form of respectability. Mr Macgregor was secretly rather relieved by the general agreement. If any Oriental member were co-opted, that member would have to be Dr Veraswami, and he had had the deepest distrust of the doctor ever since Nga Shwe O's suspicious escape from the jail.

'Then I take it that you are all agreed?' he said. 'If so, I will inform the Commissioner. Otherwise, we must begin discussing the candidate for election.'

Flory stood up. He had got to say his say. His heart seemed to have risen into his throat and to be choking him. From what Mr Macgregor had said, it was clear that it was in his power to secure the doctor's election by speaking the word. But oh, what a bore, what a nuisance it was! What an infernal uproar there would be!

How he wished he had never given the doctor that promise! No matter, he had given it, and he could not break it. So short a time ago he would have broken it, en bon pukka sahib, how easily! But not now. He had got to see this thing through. He turned himself sidelong so that his birthmark was away from the others. Already he could feel his voice going flat and guilty.

'Our friend Flory has something to suggest?'

'Yes. I propose Dr Veraswami as a member of this Club.'

There was such a yell of dismay from three of the others that Mr Macgregor had to rap sharply on the table and remind them that the ladies were in the next room. Ellis took not the smallest notice. He had sprung to his feet again, and the skin round his nose had gone quite grey. He and Flory remained facing one another, as though on the point of blows.

'Now, you damned swab, will you take that back?'

'No, I will not.'

'You oily swine! You nigger's Nancy Boy! You crawling, sneaking,--bloody bastard!'

'Order!' exclaimed Mr Macgregor.

'But look at him, look at him!' cried Ellis almost tearfully. 'Letting us all down for the sake of a pot-bellied nigger! After all we've said to him! When we've only got to hang together and we can keep the stink of garlic out of this Club for ever. My God, wouldn't it make you spew your guts up to see anyone behaving like such a--?'

'Take it back, Flory, old man!' said Westfield. 'Don't be a bloody fool!'

'Downright Bolshevism, dammit!' said Mr Lackersteen.

'Do you think I care what you say? What business is it of yours? It's for Macgregor to decide.'

'Then do you--ah--adhere to your decision?' said Mr Macgregor gloomily.

'Yes.'

Mr Macgregor sighed. 'A pity! Well, in that case I suppose I have no choice--'

'No, no, no!' cried Ellis, dancing about in his rage. 'Don't give in to him! Put it to the vote. And if that son of a bitch doesn't put in a black ball like the rest of us, we'll first turf him out of the Club himself, and then--well! Butler!'

'Sahib!' said the butler, appearing.

'Bring the ballot box and the balls. Now clear out!' he added roughly when the butler had obeyed.

The air had gone very stagnant; for some reason the punkah had stopped working. Mr Macgregor stood up with a disapproving but judicial mien, taking the two drawers of black and white balls out of the ballot box.

'We must proceed in order. Mr Flory proposes Dr Veraswami, the Civil Surgeon, as a member of this Club. Mistaken, in my opinion, greatly mistaken; however--! Before putting the matter to the vote--'

'Oh, why make a song and dance about it?' said Ellis. 'Here's my contribution! And another for Maxwell.' He plumped two black balls into the box. Then one of his sudden spasms of rage seized him, and he took the drawer of white balls and pitched them across the floor. They went flying in all directions. 'There! Now pick one up if you want to use it!'

'You damned fool! What good do you think that does?'

'Sahib!'

They all started and looked round. The chokra was goggling at them over the veranda rail, having climbed up from below. With one skinny arm he clung to the rail and with the other gesticulated towards the river.

'Sahib! Sahib!'

'What's up?' said Westfield.

They all moved for the window. The sampan that Flory had seen across the river was lying under the bank at the foot of the lawn, one of the men clinging to a bush to steady it. The Burman in the green gaungbaung was climbing out.

'That's one of Maxwell's Forest Rangers!' said Ellis in quite a different voice. 'By God! something's happened!'

The Forest Ranger saw Mr Macgregor, shikoed in a hurried, preoccupied way and turned back to the sampan. Four other men, peasants, climbed out after him, and with difficulty lifted ashore the strange bundle that Flory had seen in the distance. It was six feet long, swathed in cloths, like a mummy. Something happened in everybody's entrails. The Forest Ranger glanced at the veranda, saw that there was no way up, and led the peasants round the path to the front of the Club. They had hoisted the bundle on to their shoulders as funeral bearers hoist a coffin. The butler had flitted into the lounge again, and even his face was pale after its fashion--that is, grey.

'Butler!' said Mr Macgregor sharply.

'Sir!'

'Go quickly and shut the door of the card-room. Keep it shut. Don't let the memsahibs see.'

'Yes, sir!'

The Burmans, with their burden, came heavily down the passage. As they entered the leading man staggered and almost fell; he had trodden on one of the white balls that were scattered about the floor. The Burmans knelt down, lowered their burden to the floor and stood over it with a strange reverent air, slightly bowing, their hands together in a shiko. Westfield had fallen on his knees, and he pulled back the cloth.

'Christ! Just look at him!' he said, but without much surprise. 'Just look at the poor little b--!'

Mr Lackersteen had retreated to the other end of the room, with a bleating noise. From the moment when the bundle was lifted ashore they had all known what it contained. It was the body of Maxwell, cut almost to pieces with dahs by two relatives of the man whom he had shot.

22

Maxwell's death had caused a profound shock in Kyauktada. It would cause a shock throughout the whole of Burma, and the case--'the Kyauktada case, do you remember?'--would still be talked of years after the wretched youth's name was forgotten. But in a purely personal way no one was much distressed. Maxwell had been almost a nonentity--just a 'good fellow' like any other of the ten thousand ex colore good fellows of Burma--and with no close friends. No one among the Europeans genuinely mourned for him. But that is not to say that they were not angry. On the contrary, for the moment they were almost mad with rage. For the unforgivable had happened--A WHITE MAN had been killed. When that happens, a sort of shudder

runs through the English of the East. Eight hundred people, possibly, are murdered every year in Burma; they matter nothing; but the murder of A WHITE MAN is a monstrosity, a sacrilege. Poor Maxwell would be avenged, that was certain. But only a servant or two, and the Forest Ranger who had brought in his body and who had been fond of him, shed any tears for his death.

On the other hand, no one was actually pleased, except U Po Kyin.

'This is a positive gift from heaven!' he told Ma Kin. 'I could not have arranged it better myself. The one thing I needed to make them take my rebellion seriously was a little bloodshed. And here it is! I tell you, Ma Kin, every day I grow more certain that some higher power is working on my behalf.'

'Ko Po Kyin, truly you are without shame! I do not know how you dare to say such things. Do you not shudder to have murder upon your soul?'

'What! I? Murder upon my soul? What are you talking about? I have never killed so much as a chicken in my life.'

'But you are profiting by this poor boy's death.'

'Profiting by it! Of course I am profiting by it! And why not, indeed? Am I to blame if somebody else choose to commit murder? The fisherman catches fish, and he is damned for it. But are we damned for eating the fish? Certainly not. Why NOT eat the fish, once it is dead? You should study the Scriptures more carefully, my dear Kin Kin.'

The funeral took place next morning, before breakfast. All the Europeans were present, except Verrall, who was careering about the maidan quite as usual, almost opposite the cemetery. Mr Macgregor read the burial service. The little group of Englishmen stood round the grave, their topis in their hands, sweating into the dark suits that they had dug out from the bottom of their boxes. The harsh morning light beat without mercy upon their faces, yellower

than ever against the ugly, shabby clothes. Every face except Elizabeth's looked lined and old. Dr Veraswami and half a dozen other Orientals were present, but they kept themselves decently in the background. There were sixteen gravestones in the little cemetery; assistants of timber firms, officials, soldiers killed in forgotten skirmishes.

'Sacred to the memory of John Henry Spagnall, late of the Indian Imperial Police, who was cut down by cholera while in the unremitting exercise of' etc., etc., etc.

Flory remembered Spagnall dimly. He had died very suddenly in camp after his second go of delirium tremens. In a corner there were some graves of Eurasians, with wooden crosses. The creeping jasmine, with tiny orange-hearted flowers, had overgrown everything. Among the jasmine, large rat-holes led down into the graves.

Mr Macgregor concluded the burial service in a ripe, reverent voice, and led the way out of the cemetery, holding his grey topi--the Eastern equivalent of a top hat--against his stomach. Flory lingered by the gate, hoping that Elizabeth would speak to him, but she passed him without a glance. Everyone had shunned him this morning. He was in disgrace; the murder had made his disloyalty of last night seem somehow horrible. Ellis had caught Westfield by the arm, and they halted at the grave-side, taking out their cigarette-cases. Flory could hear their slangy voices coming across the open grave.

'My God, Westfield, my God, when I think of that poor little b--lying down there--oh, my God, how my blood does boil! I couldn't sleep all night, I was so furious.'

'Pretty bloody, I grant. Never mind, promise you a couple of chaps shall swing for it. Two corpses against their one--best we can do.'

'Two! It ought to be fifty! We've got to raise heaven and hell to

get these fellows hanged. Have you got their names yet?'

'Yes, rather!! Whole blooming district knows who did it. We always do know who's done it in these cases. Getting the bloody villagers to talk--that's the only trouble.'

'Well, for God's sake get them to talk this time. Never mind the bloody law. Whack it out of them. Torture them--anything. If you want to bribe any witnesses, I'm good for a couple of hundred chips.'

Westfield sighed. 'Can't do that sort of thing, I'm afraid. Wish we could. My chaps'd know how to put the screw on a witness if you gave 'em the word. Tie 'em down on an ant-hill. Red peppers. But that won't do nowadays. Got to keep our own bloody silly laws. But never mind, those fellows'll swing all right. We've got all the evidence we want.'

'Good! And when you've arrested them, if you aren't sure of getting a conviction, shoot them, jolly well shoot them! Fake up an escape or something. Anything sooner than let those b--s go free.'

'They won't go free, don't you fear. We'll get 'em. Get SOMEBODY, anyhow. Much better hang wrong fellow than no fellow,' he added, unconsciously quoting.

'That's the stuff! I'll never sleep easy again till I've seen them swinging,' said Ellis as they moved away from the grave. 'Christ! Let's get out of this sun! I'm about perishing with thirst.'

Everyone was perishing, more or less, but it seemed hardly decent to go down to the Club for drinks immediately after the funeral. The Europeans scattered for their houses, while four sweepers with mamooties flung the grey, cement-like earth back into the grave, and shaped it into a rough mound.

After breakfast, Ellis was walking down to his office, cane in

hand. It was blinding hot. Ellis had bathed and changed back into shirt and shorts, but wearing a thick suit even for an hour had brought on his prickly heat abominably. Westfield had gone out already, in his motor launch, with an inspector and half a dozen men, to arrest the murderers. He had ordered Verrall to accompany him--not that Verrall was needed, but, as Westfield said, it would do the young swab good to have a spot of work.

Ellis wriggled his shoulders--his prickly heat was almost beyond bearing. The rage was stewing in his body like a bitter juice. He had brooded all night over what had happened. They had killed a white man, killed A WHITE MAN, the bloody sods, the sneaking, cowardly hounds! Oh, the swine, the swine, how they ought to be made to suffer for it! Why did we make these cursed kid-glove laws? Why did we take everything lying down? Just suppose this had happened in a German colony, before the War! The good old Germans! They knew how to treat the niggers. Reprisals! Rhinoceros hide whips! Raid their villages, kill their cattle, burn their crops, decimate them, blow them from the guns.

Ellis gazed into the horrible cascades of light that poured through the gaps in the trees. His greenish eyes were large and mournful. A mild, middle-aged Burman came by, balancing a huge bamboo, which he shifted from one shoulder to the other with a grunt as he passed Ellis. Ellis's grip tightened on his stick. If that swine, now, would only attack you! Or even insult you--anything, so that you had the right to smash him! If only these gutless curs would ever show fight in any conceivable way! Instead of just sneaking past you, keeping within the law so that you never had a chance to get back at them. Ah, for a real rebellion--martial law proclaimed and no quarter given! Lovely, sanguinary images moved through his mind. Shrieking mounds of natives, soldiers slaughtering them. Shoot them, ride them down, horses' hooves trample their guts out, whips cut their faces in slices!

Five High School boys came down the road abreast. Ellis saw them coming, a row of yellow, malicious faces--epicene faces, horribly smooth and young, grinning at him with deliberate insolence. It

was in their minds to bait him, as a white man. Probably they had heard of the murder, and--being Nationalists, like all schoolboys--regarded it as a victory. They grinned full in Ellis's face as they passed him. They were trying openly to provoke him, and they knew that the law was on their side. Ellis felt his breast swell. The look of their faces, jeering at him like a row of yellow images, was maddening. He stopped short.

'Here! What are you laughing at, you young ticks?'

The boys turned.

'I said what the bloody hell are you laughing at?'

One of the boys answered, insolently--but perhaps his bad English made him seem more insolent than he intended.

'Not your business.'

There was about a second during which Ellis did not know what he was doing. In that second he had hit out with all his strength, and the cane landed, crack! right across the boy's eyes. The boy recoiled with a shriek, and in the same instant the other four had thrown themselves upon Ellis. But he was too strong for them. He flung them aside and sprang back, lashing out with his stick so furiously that none of them dared come near.

'Keep your distance, you --s! Keep off, or by God I'll smash another of you!' Though they were four to one he was so formidable that they surged back in fright. The boy who was hurt had fallen on his knees with his arms across his face, and was screaming 'I am blinded! I am blinded!' Suddenly the other four turned and darted for a pile of laterite, used for road-mending, which was twenty yards away. One of Ellis's clerks had appeared on the veranda of the office and was leaping up and down in agitation.

'Come up, sir come up at once. They will murder you!'

Ellis disdained to run, but he moved for the veranda steps. A lump of laterite came sailing through the air and shattered itself against a pillar, whereat the clerk scooted indoors. But Ellis turned on the veranda to face the boys, who were below, each carrying an armful of laterite. He was cackling with delight.

'You damned, dirty little niggers!' he shouted down at them. 'You got a surprise that time, didn't you? Come up on this veranda and fight me, all four of you! You daren't. Four to one and you daren't face me! Do you call yourselves men? You sneaking, mangy little rats!'

He broke into Burmese, calling them the incestuous children of pigs. All the while they were pelting him with lumps of laterite, but their arms were feeble and they threw ineptly. He dodged the stones, and as each one missed him he cackled in triumph. Presently there was a sound of shouts up the road, for the noise had been heard at the police station, and some constables were emerging to see what was the matter. The boys took fright and bolted, leaving Ellis a complete victor.

Ellis had heartily enjoyed the affray, but he was furiously angry as soon as it was over. He wrote a violent note to Mr Macgregor, telling him that he had been wantonly assaulted and demanding vengeance. Two clerks who had witnessed the scene, and a chaprassi, were sent along to Mr Macgregor's office to corroborate the story. They lied in perfect unison. 'The boys had attacked Mr Ellis without any provocation whatever, he had defended himself,' etc., etc. Ellis, to do him justice, probably believed this to be a truthful version of the story. Mr Macgregor was somewhat disturbed, and ordered the police to find the four schoolboys and interrogate them. The boys, however, had been expecting something of the kind, and were lying very low; the police searched the bazaar all day without finding them. In the evening the wounded boy was taken to a Burmese doctor, who, by applying some poisonous concoction of crushed leaves to his left eye, succeeded in blinding him.

The Europeans met at the Club as usual that evening, except for

Westfield and Verrall, who had not yet returned. Everyone was in a bad mood. Coming on top of the murder, the unprovoked attack on Ellis (for that was the accepted description of it) had scared them as well as angered them. Mrs Lackersteen was twittering to the tune of 'We shall all be murdered in our beds'. Mr Macgregor, to reassure her, told her in cases of riot the European ladies were always locked inside the jail until everything was over; but she did not seem much comforted. Ellis was offensive to Flory, and Elizabeth cut him almost dead. He had come down to the Club in the insane hope of making up their quarrel, and her demeanour made him so miserable that for the greater part of the evening he skulked in the library. It was not till eight o'clock when everyone had swallowed a number of drinks, that the atmosphere grew a little more friendly, and Ellis said:

'What about sending a couple of chokras up to our houses and getting our dinners sent down here? We might as well have a few rubbers of bridge. Better than mooning about at home.'

Mrs Lackersteen, who was in dread of going home, jumped at the suggestion. The Europeans occasionally dined at the Club when they wanted to stay late. Two of the chokras were sent for, and on being told what was wanted of them, immediately burst into tears. It appeared that if they went up the hill they were certain of encountering Maxwell's ghost. The mali was sent instead. As the man set out Flory noticed that it was again the night of the full moon--four weeks to a day since that evening, now unutterably remote, when he had kissed Elizabeth under the frangipani tree.

They had just sat down at the bridge table, and Mrs Lackersteen had just revoked out of pure nervousness, when there was a heavy thump on the roof. Everyone started and look up.

'A coco-nut falling!' said Mr Macgregor.

'There aren't any coco-nut trees here,' said Ellis.

The next moment a number of things happened all together. There

was another and much louder bang, one of the petrol lamps broke from its hook and crashed to the ground, narrowly missing Mr Lackersteen, who jumped aside with a yelp, Mrs Lackersteen began screaming, and the butler rushed into the room, bareheaded, his face the colour of bad coffee.

'Sir, sir! Bad men come! Going to murder us all, sir!'

'What? Bad men? What do you mean?'

'Sir, all the villagers are outside! Big stick and dah in their hands, and all dancing about! Going to cut master's throat, sir!'

Mrs Lackersteen threw herself backwards in her chair. She was setting up such a din of screams as to drown the butler's voice.

'Oh, be quiet!' said Ellis sharply, turning on her. 'Listen, all of you! Listen to that!'

There was a deep, murmurous, dangerous sound outside, like the humming of an angry giant. Mr Macgregor, who had stood up, stiffened as he heard it, and settled his spectacles pugnaciously on his nose.

'This is some kind of disturbance! Butler, pick that lamp up. Miss Lackersteen, look to your aunt. See if she is hurt. The rest of you come with me!'

They all made for the front door, which someone, presumably the butler, had closed. A fusillade of small pebbles was rattling against it like hail. Mr Lackersteen wavered at the sound and retreated behind the others.

'I say, dammit, bolt that bloody door, someone!' he said.

'No, no!' said Mr Macgregor. 'We must go outside. It's fatal not to face them!'

He opened the door and presented himself boldly at the top of the steps. There were about twenty Burmans on the path, with dahs or sticks in their hands. Outside the fence, stretching up the road in either direction and far out on to the maidan, was an enormous crowd of people. It was like a sea of people, two thousand at the least, black and white in the moon, with here and there a curved dah glittering. Ellis had coolly placed himself beside Mr Macgregor, with his hands in his pockets. Mr Lackersteen had disappeared.

Mr Macgregor raised his hand for silence. 'What is the meaning of this?' he shouted sternly.

There were yells, and some lumps of laterite the size of cricket balls came sailing from the road, but fortunately hit no one. One of the men on the path turned and waved his arms to the others, shouting that they were not to begin throwing yet. Then he stepped forward to address the Europeans. He was a strong debonair fellow of about thirty, with down-curving moustaches, wearing a singlet, with his longyi kilted to the knee.

'What is the meaning of this?' Mr Macgregor repeated.

The man spoke up with a cheerful grin, and not very insolently.

'We have no quarrel with you, min gyi. We have come for the timber merchant, Ellis.' (He pronounced it Ellit.) 'The boy whom he struck this morning has gone blind. You must send Ellit out to us here, so that we can punish him. The rest of you will not be hurt.'

'Just remember that fellow's face,' said Ellis over his shoulder to Flory. 'We'll get him seven years for this afterwards.'

Mr Macgregor had turned temporarily quite purple. His rage was so great that it almost choked him. For several moments he could not speak, and when he did so it was in English.

'Whom do you think you are speaking to? In twenty years I have never heard such insolence! Go away this instant, or I shall call out the Military Police!'

'You'd better be quick, min gyi. We know that there is no justice for us in your courts, so we must punish Ellit ourselves. Send him out to us here. Otherwise, all of you will weep for it.'

Mr Macgregor made a furious motion with his fist, as though hammering in a nail, 'Go away, son of a dog!' he cried, using his first oath in many years.

There was a thunderous roar from the road, and such a shower of stones, that everyone was hit, including the Burmans on the path. One stone took Mr Macgregor full in the face, almost knocking him down. The Europeans bolted hastily inside and barred the door. Mr Macgregor's spectacles were smashed and his nose streaming blood. They got back to the lounge to find Mrs Lackersteen looping about in one of the long chairs like a hysterical snake, Mr Lackersteen standing irresolutely in the middle of the room, holding an empty bottle, the butler on his knees in the corner, crossing himself (he was a Roman Catholic), the chokras crying, and only Elizabeth calm, though she was very pale.

'What's happened?' she exclaimed.

'We're in the soup, that's what's happened!' said Ellis angrily, feeling at the back of his neck where a stone had hit him. 'The Burmans are all round, shying rocks. But keep calm! They haven't the guts to break the doors in.'

'Call out the police at once!' said Mr Macgregor indistinctly, for he was stanching his nose with his handkerchief.

'Can't!' said Ellis. 'I was looking round while you were talking to them. They've cut us off, rot their damned souls! No one could possibly get to the police lines. Veraswami's compound is full of men.'

'Then we must wait. We can trust them to turn out of their own accord. Calm yourself, my dear Mrs Lackersteen, PLEASE calm yourself! The danger is very small.'

It did not sound small. There were no gaps in the noise now, and the Burmans seemed to be pouring into the compounds by hundreds. The din swelled suddenly to such a volume that no one could make himself heard except by shouting. All the windows in the lounge had been shut, and some perforated zinc shutters within, which were sometimes used for keeping out insects, pulled to and bolted. There was a series of crashes as the windows were broken, and then a ceaseless thudding of stones from all sides, that shook the thin wooden walls and seemed likely to split them. Ellis opened a shutter and flung a bottle viciously among the crowd, but a dozen stones came hurtling in and he had to close the shutter hurriedly. The Burmans seemed to have no plan beyond flinging stones, yelling and hammering at the walls, but the mere volume of noise was unnerving. The Europeans were half dazed by it at first. None of them thought to blame Ellis, the sole cause of this affair; their common peril seemed, indeed, to draw them closer together for the while. Mr Macgregor, half-blind without his spectacles, stood distractedly in the middle of the room, yielding his right hand to Mrs Lackersteen, who was caressing it, while a weeping chokra clung to his left leg. Mr Lackersteen had vanished again. Ellis was stamping furiously up and down, shaking his fist in the direction of the police lines.

'Where are the police, the f-- cowardly sods?' he yelled, heedless of the women. 'Why don't they turn out? My God, we won't get another chance like this in a hundred years! If we'd only ten rifles here, how we could slosh these b--s!'

'They'll be here presently!' Mr Macgregor shouted back. 'It will take them some minutes to penetrate that crowd.'

'But why don't they use their rifles, the miserable sons of bitches? They could slaughter them in bloody heaps if they'd only

open fire. Oh, God, to think of missing a chance like this!'

A lump of rock burst one of the zinc shutters. Another followed through the hole it had made, stove in a 'Bonzo' picture, bounced off, cut Elizabeth's elbow, and finally landed on the table. There was a roar of triumph from outside, and then a succession of tremendous thumps on the roof. Some children had climbed into the trees and were having the time of their lives sliding down the roof on their bottoms. Mrs Lackersteen outdid all previous efforts with a shriek that rose easily above the din outside.

'Choke that bloody hag, somebody!' cried Ellis. 'Anyone'd think a pig was being killed. We've got to do something. Flory, Macgregor, come here! Think of a way out of this mess, someone!'

Elizabeth had suddenly lost her nerve and begun crying. The blow from the stone had hurt her. To Flory's astonishment, he found her clinging tightly to his arm. Even in that moment it made his heart turn over. He had been watching the scene almost with detachment--dazed by the noise, indeed, but not much frightened. He always found it difficult to believe Orientals could be really dangerous. Only when he felt Elizabeth's hand on his arm did he grasp the seriousness of the situation.

'Oh, Mr Flory, please, please think of something! You can, you can! Anything sooner than let those dreadful men get in here!'

'If only one of us could get to the police lines!' groaned Mr Macgregor. 'A British officer to lead them! At the worst I must try and go myself.'

'Don't be a fool! Only get your throat cut!' yelled Ellis. '_I_'ll go if they really look like breaking in. But, oh, to be killed by swine like that! How furious it'd make me! And to think we could murder the whole bloody crowd if only we could get the police here!'

'Couldn't someone get along the river bank?' Flory shouted

despairingly.

'Hopeless! Hundreds of them prowling up and down. We're cut off--Burmans on three sides and the river on the other!'

'The river!'

One of those startling ideas that are overlooked simply because they are so obvious had sprung into Flory's mind.

'The river! Of course! We can get to the police lines as easy as winking. Don't you see?'

'How?'

'Why, down the river--in the water! Swim!'

'Oh, good man!' cried Ellis, and smacked Flory on the shoulder. Elizabeth squeezed his arm and actually danced a step or two in glee. 'I'll go if you like!' Ellis shouted, but Flory shook his head. He had already begun slipping his shoes off. There was obviously no time to be lost. The Burmans had behaved like fools hitherto, but there was no saying what might happen if they succeeded in breaking in. The butler, who had got over his first fright, prepared to open the window that gave on the lawn, and glanced obliquely out. There were barely a score of Burmans on the lawn. They had left the back of the Club unguarded, supposing that the river cut off retreat.

'Rush down the lawn like hell!' Ellis shouted in Flory's ear. 'They'll scatter all right when they see you.'

'Order the police to open fire at once!' shouted Mr Macgregor from the other side. 'You have my authority.'

'And tell them to aim low! No firing over their heads. Shoot to kill. In the guts for choice!'

Flory leapt down from the veranda, hurting his feet on the hard earth, and was at the river bank in six paces. As Ellis had said, the Burmans recoiled for a moment when they saw him leaping down. A few stones followed him, but no one pursued--they thought, no doubt, that he was only attempting to escape, and in the clear moonlight they could see that it was not Ellis. In another moment he had pushed his way through the bushes and was in the water.

He sank deep down, and the horrible river ooze received him, sucking him knee-deep so that it was several seconds before he could free himself. When he came to the surface a tepid froth, like the froth on stout, was lapping round his lips, and some spongy thing had floated into his throat and was choking him. It was a sprig of water hyacinth. He managed to spit it out, and found that the swift current had floated him twenty yards already. Burmans were rushing rather aimlessly up and down the bank, yelling. With his eye at the level of the water, Flory could not see the crowd besieging the Club; but he could hear their deep, devilish roaring, which sounded even louder than it had sounded on shore. By the time he was opposite the Military Police lines the bank seemed almost bare of men. He managed to struggle out of the current and flounder through the mud, which sucked off his left sock. A little way down the bank two old men were sitting beside a fence, sharpening fence-posts, as though there had not been a riot within a hundred miles of them. Flory crawled ashore, clambered over the fence and ran heavily across the moonwhite parade-ground, his wet trousers sagging. As far as he could tell in the noise, the lines were quite empty. In some stalls over to the right Verrall's horses were plunging about in a panic. Flory ran out on to the road, and saw what had happened.

The whole body of policemen, military and civil, about a hundred and fifty men in all, had attacked the crowd from the rear, armed only with sticks. They had been utterly engulfed. The crowd was so dense that it was like an enormous swarm of bees seething and rotating. Everywhere one could see policemen wedged helplessly among the hordes of Burmans, struggling furiously but uselessly, and too cramped even to use their sticks. Whole knots of men were

tangled Laocoon-like in the folds of unrolled pagris. There was a terrific bellowing of oaths in three or four languages, clouds of dust, and a suffocating stench of sweat and marigolds--but no one seemed to have been seriously hurt. Probably the Burmans had not used their daks for fear of provoking rifle-fire. Flory pushed his way into the crowd and was immediately swallowed up like the others. A sea of bodies closed in upon him and flung him from side to side, bumping his ribs and choking him with their animal heat. He struggled onwards with an almost dreamlike feeling, so absurd and unreal was the situation. The whole riot had been ludicrous from the start, and what was most ludicrous of all was that the Burmans, who might have killed him, did not know what to do with him now he was among them. Some yelled insults in his face, some jostled him and stamped on his feet, some even tried to make way for him, as a white man. He was not certain whether he was fighting for his life, or merely pushing his way through the crowd. For quite a long time he was jammed, helpless, with his arms pinned against his sides, then he found himself wrestling with a stumpy Burman much stronger than himself, then a dozen men rolled against him like a wave and drove him deeper into the heart of the crowd. Suddenly he felt an agonizing pain in his right big toe--someone in boots had trodden on it. It was the Military Police subahdar, a Rajput, very fat, moustachioed, with his pagri gone. He was grasping a Burman by the throat and trying to hammer his face, while the sweat rolled off his bare, bald crown. Flory threw his arm round the subahdar's neck and managed to tear him away from his adversary and shout in his ear. His Urdu deserted him, and he bellowed in Burmese:

'Why did you not open fire?'

For a long time he could not hear the man's answer. Then he caught it:

'Hukm ne aya'--'I have had no order!'

'Idiot!'

At this moment another bunch of men drove against them, and for a minute or two they were pinned and quite unable to move. Flory realized that the subabdar had a whistle in his pocket and was trying to get at it. Finally he got it loose and blew piercing blasts, but there was no hope of rallying any men until they could get into a clear space. It was a fearful labour to struggle our of the crowd--it was like wading neck-deep through a viscous sea. At times the exhaustion of Flory's limbs was so complete that he stood passive, letting the crowd hold him and even drive him backwards. At last, more from the natural eddying of the crowd than by his own effort, he found himself flung out into the open. The subahdar had also emerged, ten or fifteen sepoys, and a Burmese Inspector of Police. Most of the sepoys collapsed on their haunches almost falling with fatigue, and limping, their feet having been trampled on.

'Come on, get up! Run like hell for the lines! Get some rifles and a clip of ammunition each.'

He was too overcome even to speak in Burmese, but the men understood him and lopped heavily towards the police lines. Flory followed them, to get away from the crowd before they turned on him again. When he reached the gate the sepoys were returning with their rifles and already preparing to fire.

'The sahib will give the order!' the subahdar panted.

'Here you!' cried Flory to the Inspector. 'Can you speak Hindustani?'

'Yes, sir.'

'Then tell them to fire high, right over the people's heads. And above all, to fire all together. Make them understand that.'

The fat Inspector, whose Hindustani was even worse than Flory's, explained what was wanted, chiefly by leaping up and down and gesticulating. The sepoys raised their rifles, there was a roar,

and a rolling echo from the hillside. For a moment Flory thought that his order had been disregarded, for almost the entire section of the crowd nearest them had fallen like a swath of hay. However, they had only flung themselves down in panic. The sepoys fired a second volley, but it was not needed. The crowd had immediately begun to surge outwards from the Club like a river changing its course. They came pouring down the road, saw the armed men barring their way, and tried to recoil, whereupon there was a fresh battle between those in front and those behind; finally the whole crowd bulged outwards and began to roll slowly up the maidan. Flory and the sepoys moved slowly towards the Club on the heels of the retreating crowd. The policemen who had been engulfed were straggling back by ones and twos. Their pagris were gone and their puttees trailing yards behind them, but they had no damage worse than bruises. The Civil Policemen were dragging a very few prisoners among them. When they reached the Club compound the Burmans were still pouring out, an endless line of young men leaping gracefully through a gap in the hedge like a procession of gazelles. It seemed to Flory that it was getting very dark. A small white-clad figure extricated itself from the last of the crowd and tumbled limply into Flory's arms. It was Dr Veraswami, with his tie torn off but his spectacles miraculously unbroken.

'Doctor!'

'Ach, my friend! Ach, how I am exhausted!'

'What are you doing here? Were you right in the middle of that crowd?'

'I was trying to restrain them, my friend. It was hopeless until you came. But there is at least one man who bears the mark of this, I think!'

He held out a small fist for Flory to see the damaged knuckles. But it was certainly quite dark now. At the same moment Flory heard a nasal voice behind him.

'Well, Mr Flory, so it's all over already! A mere flash in the pan as usual. You and I together were a little too much for them--ha, ha!'

It was U Po Kyin. He came towards them with a martial air, carrying a huge stick, and with a revolver thrust into his belt. His dress was a studious negligee--singlet and Shan trousers--to give the impression that he had rushed out of his house post-haste. He had been lying low until the danger should be over, and was now hurrying forth to grab a share of any credit that might be going.

'A smart piece of work, sir!' he said enthusiastically. 'Look how they are flying up the hillside! We have routed them most satisfactory.'

'WE!' panted the doctor indignantly.

'Ah, my dear doctor! I did not perceive that you were there. It is possible that YOU also have been in the fighting? YOU--risking your most valuable life! Who would have believed such a thing?'

'You've taken your time getting here yourself!' said Flory angrily.

'Well, well sir, it is enough that we have dispersed them. Although,' he added with a touch of satisfaction, for he had noticed Flory's tone, 'they are going in the direction of the European houses, you will observe. I fancy that it will occur to them to do a little plundering on their way.'

One had to admire the man's impudence. He tucked his great stick under his arm and strolled beside Flory in an almost patronizing manner, while the doctor dropped behind, abashed in spite of himself. At the Club gate all three men halted. It was now extraordinarily dark, and the moon had vanished. Low overhead, just visible, black clouds were streaming eastward like a pack of hounds. A wind, almost cold, blew down the hillside and swept a cloud of dust and fine water-vapour before it. There was a sudden intensely rich scent of damp. The wind quickened, the trees

rustled, then began beating themselves furiously together, the big frangipani tree by the tennis court flinging out a nebula of dimly seen blossom. All three men turned and hurried for shelter, the Orientals to their houses, Flory to the Club. It had begun raining.

23

Next day the town was quieter than a cathedral city on Monday morning. It is usually the case after a riot. Except for the handful of prisoners, everyone who could possibly have been concerned in the attack on the Club had a watertight alibi. The Club garden looked as though a herd of bison had stampeded across it, but the houses had not been plundered, and there were no new casualties among the Europeans, except that after everything was over Mr Lackersteen had been found very drunk under the billiard-table, where he had retired with a bottle of whisky. Westfield and Verrall came back early in the morning, bringing Maxwell's murderers under arrest; or at any rate, bringing two people who would presently be hanged for Maxwell's murder. Westfield, when he heard the news of the riot, was gloomy but resigned. AGAIN it happened--a veritable riot, and he not there to quell it! It seemed fated that he should never kill a man. Depressing, depressing. Verrall's only comment was that it had been 'damned lip' on the part of Flory (a civilian) to give orders to the Military Police.

Meanwhile, it was raining almost without cease. As soon as he woke up and heard the rain hammering on the roof Flory dressed and hurried out, Flo following. Out of sight of the houses he took off his clothes and let the rain sluice down on his bare body. To his surprise, he found that he was covered with bruises from last night; but the rain had washed away every trace of his prickly heat within three minutes. It is wonderful, the healing power of rainwater. Flory walked down to Dr Veraswami's house, with his

shoes squelching and periodical jets of water flowing down his neck from the brim of his Terai hat. The sky was leaden, and innumerable whirling storms chased one another across the maidan like squadrons of cavalry. Burmans passed, under vast wooden hats in spite of which their bodies streamed water like the bronze gods in the fountains. A network of rivulets was already washing the stones of the road bare. The doctor had just got home when Flory arrived, and was shaking a wet umbrella over the veranda rail. He hailed Flory excitedly.

'Come up, Mr Flory, come up at once! You are just apropos. I was on the point of opening a bottle of Old Tommy Gin. Come up and let me drink to your health, ass the saviour of Kyauktada!'

They had a long talk together. The doctor was in a triumphant mood. It appeared that what had happened last night had righted his troubles almost miraculously. U Po Kyin's schemes were undone. The doctor was no longer at his mercy--in fact, it was the other way about. The doctor explained to Flory:

'You see, my friend, this riot--or rather, your most noble behaviour in it--wass quite outside U Po Kyin's programme. He had started the SO-CALLED rebellion and had the glory of crushing it, and he calculated that any further outbreak would simply mean more glory still. I am told that when he heard of Mr Maxwell's death, hiss joy was positively'--the doctor nipped his thumb and forefinger together--'what iss the word I want?'

'Obscene?'

'Ah yes. Obscene. It iss said that actually he attempted to dance--can you imagine such a disgusting spectacle?--and exclaimed, "Now at least they will take my rebellion seriously!" Such iss his regard for human life. But now hiss triumph iss at an end. The riot hass tripped up in mid-career.'

'How?'

'Because, do you not see, the honours of the riot are not hiss, but yours! And I am known to be your friend. I stand, so to speak, in the reflection of your glory. Are you not the hero of the hour? Did not your European friends receive you with open arms when you returned to the Club last night?'

'They did, I must admit. It was quite a new experience for me. Mrs Lackersteen was all over me. "DEAR Mr Flory", she calls me now. And she's got her knife properly in Ellis. She hasn't forgotten that he called her a bloody hag and told her to stop squealing like a pig.'

'Ah, Mr Ellis iss sometimes over-emphatic in hiss expressions. I have noticed it.'

'The only fly in the ointment is that I told the police to fire over the crowd's heads instead of straight at them. It seems that's against all the Government regulations. Ellis was a little vexed about it. "Why didn't you plug some of the b--s when you had the chance?" he said. I pointed out that it would have meant hitting the police who were in the middle of the crowd; but as he said, they were only niggers anyway. However, all my sins are forgiven me. And Macgregor quoted something in Latin--Horace, I believe.'

It was half an hour later when Flory walked along to the Club. He had promised to see Mr Macgregor and settle the business of the doctor's election. But there would be no difficulty about it now. The others would eat out of his hand until the absurd riot was forgotten; he could have gone into the Club and made a speech in favour of Lenin, and they would have put up with it. The lovely rain streamed down, drenching him from head to foot, and filling his nostrils with the scent of earth, forgotten during the bitter months of drought. He walked up the wrecked garden, where the mali, bending down with the rain splashing on his bare back, was trowelling holes for zinnias. Nearly all the flowers had been trampled out of existence. Elizabeth was there, on the side veranda, almost as though she were waiting for him. He took off

his hat, spilling a pool of water from the brim, and went round to join her.

'Good morning!' he said, raising his voice because of the rain that beat noisily on the low roof.

'Good morning! ISN'T it coming down? Simply PELTING!'

'Oh, this isn't real rain. You wait till July. The whole Bay of Bengal is going to pour itself on us, by instalments.'

It seemed that they must never meet without talking of the weather. Nevertheless, her face said something very different from the banal words. Her demeanour had changed utterly since last night. He took courage.

'How is the place where that stone hit you?'

She held her arm out to him and let him take it. Her air was gentle, even submissive. He realized that his exploit of last night had made him almost a hero in her eyes. She could not know how small the danger had really been, and she forgave him everything, even Ma Hla May, because he had shown courage at the right moment. It was the buffalo and the leopard over again. His heart thumped in his breast. He slipped his hand down her arm and clasped her fingers in his own.

'Elizabeth--'

'Someone will see us!' she said, and she withdrew her hand, but not angrily.

'Elizabeth, I've something I want to say to you. Do you remember a letter I wrote you from the jungle, after our--some weeks ago?'

'Yes.'

'You remember what I said in it?'

'Yes. I'm sorry I didn't answer it. Only--'

'I couldn't expect you to answer it, then. But I just wanted to remind you of what I said.'

In the letter, of course, he had only said, and feebly enough, that he loved her--would always love her, no matter what happened. They were standing face to face, very close together. On an impulse--and it was so swiftly done that afterwards he had difficulty in believing that it had ever happened--he took her in his arms and drew her towards him. For a moment she yielded and let him lift up her face and kiss her; then suddenly she recoiled and shook her head. Perhaps she was frightened that someone would see them, perhaps it was only because his moustache was so wet from the rain. Without saying anything more she broke from him and hurried away into the Club. There was a look of distress or compunction in her face; but she did not seem angry.

He followed her more slowly into the Club, and ran into Mr Macgregor, who was in a very good humour. As soon as he saw Flory he boomed genially, 'Aha! The conquering hero comes!' and then, in a more serious vein, offered him fresh congratulations. Flory improved the occasion by saying a few words on behalf of the doctor. He painted quite a lively picture of the doctor's heroism in the riot. 'He was right in the middle of the crowd, fighting like a tiger,' etc., etc. It was not too much exaggerated--for the doctor had certainly risked his life. Mr Macgregor was impressed, and so were the others when they heard of it. At all times the testimony of one European can do an Oriental more good than that of a thousand of his fellow countrymen; and at this moment Flory's opinion carried weight. Practically, the doctor's good name was restored. His election to the Club could be taken as assured.

However, it was not finally agreed upon yet, because Flory was returning to camp. He set out the same evening, marching by night, and he did not see Elizabeth again before leaving. It was quite safe to travel in the jungle now, for the futile rebellion was

obviously finished. There is seldom any talk of rebellion after the rains have started--the Burmans are too busy ploughing, and in any case the waterlogged fields are impassable for large bodies of men. Flory was to return to Kyauktada in ten days, when the padre's six-weekly visit fell due. The truth was that he did not care to be in Kyauktada while both Elizabeth and Verrall were there. And yet, it was strange, but all the bitterness--all the obscene, crawling envy that had tormented him before--was gone now that he knew she had forgiven him. It was only Verrall who stood between them now. And even the thought of her in Verrall's arms could hardly move him, because he knew that at the worst the affair must have an end. Verrall, it was quite certain, would never marry Elizabeth; young men of Verrall's stamp do not marry penniless girls met casually at obscure Indian stations. He was only amusing himself with Elizabeth. Presently he would desert her, and she would return to him--to Flory. It was enough--it was far better than he had hoped. There is a humility about genuine love that is rather horrible in some ways.

U Po Kyin was furiously angry. The miserable riot had taken him unawares, so far as anything ever took him unawares, and it was like a handful of grit thrown into the machinery of his plans. The business of disgracing the doctor had got to be begun all over again. Begun it was, sure enough, with such a spate of anonymous letters that Hla Pe had to absent himself from office for two whole days--it was bronchitis this time--to get them written. The doctor was accused of every crime from pederasty to stealing Government postage stamps. The prison warder who had let Nga Shwe O escape had now come up for trial. He was triumphantly acquitted, U Po Kyin having spent as much as two hundred rupees in bribing the witnesses. More letters showered up on Mr Macgregor, proving in detail that Dr Veraswami, the real author of the escape, had tried to shift the blame on to a helpless subordinate. Nevertheless, the results were disappointing. The confidential letter which Mr Macgregor wrote to the Commissioner, reporting on the riot, was steamed open, and its tone was so alarming--Mr Macgregor had spoken of the doctor as 'behaving most creditably' on the night of the riot--that U Po Kyin called a council of war.

'The time has come for a vigorous move,' he said to the others--they were in conclave on the front veranda, before breakfast. Ma Kin was there, and Ba Sein and Hla Pe--the latter a bright-faced, promising boy of eighteen, with the manner of one who will certainly succeed in life.

'We are hammering against a brick wall,' U Po Kyin continued; 'and that wall is Flory. Who could have foreseen that that miserable coward would stand by his friend? However, there it is. So long as Veraswami has his backing, we are helpless.'

'I have been talking to the Club butler, sir,' said Ba Sein. 'He tells me that Mr Ellis and Mr Westfield still do not want the doctor to be elected to the Club. Do you not think they will quarrel with Flory again as soon as this business of the riot is forgotten?'

'Of course they will quarrel, they always quarrel. But in the meantime the harm is done. Just suppose that man WERE elected! I believe I should die of rage if it happened. No, there is only one move left. We must strike at Flory himself!'

'At Flory, sir! But he is a white man!'

'What do I care? I have ruined white men before now. Once let Flory be disgraced, and there is an end of the doctor. And he shall be disgraced! I will shame him so that he will never dare show his face in that Club again!'

'But, sir! A white man! What are we to accuse him of? Who would believe anything against a white man?'

'You have no strategy, Ko Ba Sein. One does not ACCUSE a white man; one has got to catch him in the act. Public disgrace, in flagrante delicto. I shall know how to set about it. Now be silent while I think.'

There was a pause. U Po Kyin stood gazing out into the rain with his small hands clasped behind him and resting on the natural plateau of his posterior. The other three watched him from the end of the veranda, almost frightened by this talk of attacking a white man, and waiting for some masterstroke to cope with a situation that was beyond them. It was a little like the familiar picture (is it Meissonier's?) of Napoleon at Moscow, poring over his maps while his marshals wait in silence, with their cocked hats in their hands. But of course U Po Kyin was more equal to the situation than Napoleon. His plan was ready within two minutes. When he turned round his vast face was suffused with excessive joy. The doctor had been mistaken when he described U Po Kyin as attempting to dance; U Po Kyin's figure was not designed for dancing; but, had it been so designed, he would have danced at this moment. He beckoned to Ba Sein and whispered in his ear for a few seconds.

'That is the correct move, I think?' he concluded.

A broad, unwilling, incredulous grin stole slowly across Ba Sein's face.

'Fifty rupees ought to cover all the expenses,' added U Po Kyin, beaming.

The plan was unfolded in detail. And when the others had taken it in, all of them, even Ba Sein, who seldom laughed, even Ma Kin, who disapproved from the bottom of her soul, burst into irrepressible peals of laughter. The plan was really too good to be resisted. It was genius.

All the while it was raining, raining. The day after Flory went back to camp it rained for thirty-eight hours at a stretch, sometimes slowing to the pace of English rain, sometimes pouring down in such cataracts that one thought the whole ocean must by now have been sucked up into the clouds. The rattling on the roof became maddening after a few hours. In the intervals between the rain the sun glared as fiercely as ever, the mud began to crack and steam, and patches of prickly heat sprang out all over one's body.

Hordes of flying beetles had emerged from their cocoons as soon as the rain started; there was a plague of loathly creatures known as stink-bugs, which invaded the houses in incredible numbers, littered themselves over the dining-table and made one's food uneatable. Verrall and Elizabeth still went out riding in the evenings, when the rain was not too fierce. To Verrall, all climates were alike, but he did not like to see his ponies plastered with mud. Nearly a week went by. Nothing was changed between them--they were neither less nor more intimate than they had been before. The proposal of marriage, still confidently expected, was still unuttered. Then an alarming thing happened. The news filtered to the Club, through Mr Macgregor, that Verrall was leaving Kyauktada; the Military Police were to be kept at Kyauktada, but another officer was coming in Verrall's place, no one was certain when. Elizabeth was in horrible suspense. Surely, if he was going away, he must say something definite soon? She could not question him--dared not even ask him whether he was really going; she could only wait for him to speak. He said nothing. Then one evening, without warning, he failed to turn up at the Club. And two whole days passed during which Elizabeth did not see him at all.

It was dreadful, but there was nothing that could be done. Verrall and Elizabeth had been inseparable for weeks, and yet in a way they were almost strangers. He had kept himself so aloof from them all--had never even seen the inside of the Lackersteens' house. They did not know him well enough to seek him out at the dakbungalow, or write to him; nor did he reappear at morning parade on the maidan. There was nothing to do except wait until he chose to present himself again. And when he did, would he ask her to marry him? Surely, surely he must! Both Elizabeth and her aunt (but neither of them had even spoken of it openly) held it as an article of faith that he must ask her. Elizabeth looked forward to their next meeting with a hope that was almost painful. Please God it would be a week at least before he went! If she rode with him four times more, or three times--even if it were only twice, all might yet be well. Please God he would come back to her soon! It was unthinkable that when he came, it would only be to say good-bye!

The two women went down to the Club each evening and sat there until quite late, listening for Verrall's footsteps outside while seeming not to listen; but he never appeared. Ellis, who understood the situation perfectly, watched Elizabeth with spiteful amusement. What made it worst of all was that Mr Lackersteen was now pestering Elizabeth unceasingly. He had become quite reckless. Almost under the eyes of the servants he would waylay her, catch hold of her and begin pinching and fondling her in the most revolting way. Her sole defence was to threaten that she would tell her aunt; happily he was too stupid to realize that she would never dare do it.

On the third morning Elizabeth and her aunt arrived at the Club just in time to escape a violent storm of rain. They had been sitting in the lounge for a few minutes when they heard the sound of someone stamping the water off his shoes in the passage. Each woman's heart stirred, for this might be Verrall. Then a young man entered the lounge, unbuttoning a long raincoat as he came. He was a stout, rollicking, chuckle-headed youth of about twenty-five, with fat fresh cheeks, butter-coloured hair, no forehead, and, as it turned out afterwards, a deafening laugh.

Mrs Lackersteen made some inarticulate sound--it was jerked out of her by her disappointment. The youth, however, hailed them with immediate bonhomie, being one of those who are on terms of slangy intimacy with everyone from the moment of meeting them.

'Hullo, hullo!' he said 'Enter the fairy prince! Hope I don't sort of intrude and all that? Not shoving in on any family gatherings or anything?'

'Not at all!' said Mrs Lackersteen in surprise.

'What I mean to say--thought I'd just pop in at the Club and have a glance round, don't you know. Just to get acclimatized to the local brand of whisky. I only got here last night.'

'Are you STATIONED here?' said Mrs Lackersteen, mystified--for they

had not been expecting any newcomers.

'Yes, rather. Pleasure's mine, entirely.'

'But we hadn't heard. . . . Oh, of course! I suppose you're from the Forest Department? In place of poor Mr Maxwell?'

'What? Forest Department? No fear! I'm the new Military Police bloke, you know.'

'The--what?'

'New Military Police bloke. Taking over from dear ole Verrall. The dear ole chap got orders to go back to his regiment. Going off in a fearful hurry. And a nice mess he's left everything in for yours truly, too.'

The Military Policeman was a crass youth, but even he noticed that Elizabeth's face turned suddenly sickly. She found herself quite unable to speak. It was several seconds before Mrs Lackersteen managed to exclaim:

'Mr Verrall--going? Surely he isn't going away YET?'

'Going? He's gone!'

'GONE?'

'Well, what I mean to say--train's due to start in about half an hour. He'll be along at the station now. I sent a fatigue party to look after him. Got to get his ponies aboard and all that.'

There were probably further explanations, but neither Elizabeth nor her aunt heard a word of them. In any case, without even a good-bye to the Military Policeman, they were out on the front steps within fifteen seconds. Mrs Lackersteen called sharply for the butler.

'Butler! Send my rickshaw round to the front at once! To the station, jaldi!' she added as the rickshaw-man appeared, and, having settled herself in the rickshaw, poked him in the back with the ferrule of her umbrella to start him.

Elizabeth had put on her raincoat and Mrs Lackersteen was cowering in the rickshaw behind her umbrella, but neither was much use against the rain. It came driving towards them in such sheets that Elizabeth's frock was soaked before they had reached the gate, and the rickshaw almost overturned in the wind. The rickshaw-wallah put his head down and struggled into it, groaning. Elizabeth was in agony. It was a mistake, SURELY it was a mistake. He had written to her and the letter had gone astray. That was it, that MUST be it! It could not be that he had meant to leave her without even saying good-bye! And if it were so--no, not even then would she give up hope! When he saw her on the platform, for the last time, he could not be so brutal as to forsake her! As they neared the station she fell behind the rickshaw and pinched her cheeks to bring the blood into them. A squad of Military Police sepoys shuffled hurriedly by, their thin uniforms sodden into rags, pushing a handcart among them. Those would be Verrall's fatigue party. Thank God, there was a quarter of an hour yet. The train was not due to leave for another quarter of an hour. Thank God, at least, for this last chance of seeing him!

They arrived on the platform just in time to see the train draw out of the station and gather speed with a series of deafening snorts. The stationmaster, a little round, black man, was standing on the line looking ruefully after the train, and holding his waterproof-covered topi on to his head with one hand, while with the other he fended off two clamorous Indians who were bobbing at him and trying to thrust something upon his attention. Mrs Lackersteen leaned out of the rickshaw and called agitatedly through the rain.

'Stationmaster!'

'Madam!'

'What train is that?'

'That is the Mandalay train, madam.'

'The Mandalay train! It can't be!'

'But I assure you, madam! It is precisely the Mandalay train.' He came towards them, removing his topi.

'But Mr Verrall--the Police officer? Surely he's not on it?'

'Yes, madam, he have departed.' He waved his hand towards the train, now receding rapidly in a cloud of rain and steam.

'But the train wasn't due to start yet!'

'No, madam. Not due to start for another ten minutes.'

'Then why has it gone?'

The stationmaster waved his topi apologetically from side to side. His dark, squabby face looked quite distressed.

'I know, madam, I know! MOST unprecedented! But the young Military Police officer have positively COMMANDED me to start the train! He declare that all is ready and he do not wish to be kept waiting. I point out the irregularity. He say he do not care about irregularity. I expostulate. He insist. And in short--'

He made another gesture. It meant that Verrall was the kind of man who would have his way, even when it came to starting a train ten minutes early. There was a pause. The two Indians, imagining that they saw their chance, suddenly rushed forward, wailing, and offered some grubby notebooks for Mrs Lackersteen's inspection.

'What DO these men want?' cried Mrs Lackersteen distractedly.

'They are grass-wallahs, madam. They say that Lieutenant Verrall

have departed owing them large sums of money. One for hay, the other for corn. Of mine it is no affair.'

There was a hoot from the distant train. It rolled round the bend, like a black-behinded caterpillar that looks over its shoulder as it goes, and vanished. The stationmaster's wet white trousers flapped forlornly about his legs. Whether Verrall had started the train early to escape Elizabeth, or to escape the grass-wallahs, was an interesting question that was never cleared up.

They made their way back along the road, and then struggled up the hill in such a wind that sometimes they were driven several paces backwards. When they gained the veranda they were quite out of breath. The servants took their streaming raincoats, and Elizabeth shook some of the water from her hair. Mrs Lackersteen broke her silence for the first time since they had left the station:

'WELL! Of all the unmannerly--of the simply ABOMINABLE. . . !'

Elizabeth looked pale and sickly, in spite of the rain and wind that had beaten into her face. But she would betray nothing.

'I think he might have waited to say good-bye to us,' she said coldly.

'Take my word for it, dear, you are thoroughly well rid of him! . . . As I said from the start, a most ODIOUS young man!'

Some time later, when they were sitting down to breakfast, having bathed and got into dry clothes, and feeling better, she remarked:

'Let me see, what day is this?'

'Saturday, Aunt.'

'Ah, Saturday. Then the dear padre will be arriving this evening. How many shall we be for the service tomorrow? Why, I think we shall ALL be here! How very nice! Mr Flory will be here too. I

think he said he was coming back from the jungle tomorrow.' She added almost lovingly, 'DEAR Mr Flory!'

24

It was nearly six o'clock in the evening, and the absurd bell in the six-foot tin steeple of the church went clank-clank, clank-clank! as old Mattu pulled the rope within. The rays of the setting sun, refracted by distant rainstorms, flooded the maidan with a beautiful, lurid light. It had been raining earlier in the day, and would rain again. The Christian community of Kyauktada, fifteen in number, were gathering at the church door for the evening service.

Flory was already there, and Mr Macgregor, grey topi and all, and Mr Francis and Mr Samuel, frisking about in freshly laundered drill suits--for the six-weekly church service was the great social event of their lives. The padre, a tall man with grey hair and a refined, discoloured face, wearing pince-nez, was standing on the church steps in his cassock and surplice, which he had put on in Mr Macgregor's house. He was smiling in an amiable but rather helpless way at four pink-cheeked Karen Christians who had come to make their bows to him; for he did not speak a word of their language nor they of his. There was one other Oriental Christian, a mournful, dark Indian of uncertain race, who stood humbly in the background. He was always present at the church services, but no one knew who he was or why he was a Christian. Doubtless he had been captured and baptized in infancy by the missionaries, for Indians who are converted when adults almost invariably lapse.

Flory could see Elizabeth coming down the hill, dressed in lilac-colour, with her aunt and uncle. He had seen her that morning at the Club--they had had just a minute alone together before the others came in. He had only asked her one question.

'Has Verrall gone--for good?'

'Yes.'

There had been no need to say any more. He had simply taken her by the arms and drawn her towards him. She came willingly, even gladly--there in the clear daylight, merciless to his disfigured face. For a moment she had clung to him almost like a child. It was a though he had saved her or protected her from something. He raised her face to kiss her, and found with surprise that she was crying. There had been no time to talk then, not even to say, 'Will you marry me?' No matter, after the service there would be time enough. Perhaps at his next visit, only six weeks hence, the padre would marry them.

Ellis and Westfield and the new Military Policeman were approaching from the Club, where they had been having a couple of quick ones to last them through the service. The Forest Officer who had been sent to take Maxwell's place, a sallow, tall man, completely bald except for two whisker-like tufts in front of his ears, was following them. Flory had not time to say more than 'Good evening' to Elizabeth when she arrived. Mattu, seeing that everyone was present, stopped ringing the bell, and the clergyman led the way inside, followed by Mr Macgregor, with his topi against his stomach, and the Lackersteens and the native Christians. Ellis pinched Flory's elbow and whispered boozily in his ear:

'Come on, line up. Time for the snivel-parade. Quick march!'

He and the Military Policeman went in behind the others, arm-in-arm, with a dancing step--the policeman, till they got inside, wagging his fat behind in imitation of a pwe-dancer. Flory sat down in the same pew as these two, opposite Elizabeth, on her right. It was the first time that he had ever risked sitting with his birthmark towards her. 'Shut your eyes and count twenty-five', whispered Ellis as they sat down, drawing a snigger from the policeman. Mrs Lackersteen had already taken her place at the harmonium, which was no bigger than a writing-desk. Mattu

stationed himself by the door and began to pull the punkah--it was so arranged that it only flapped over the front pews, where the Europeans sat. Flo came nosing up the aisle, found Flory's pew and settled down underneath it. The service began.

Flory was only attending intermittently. He was dimly aware of standing and kneeling and muttering 'Amen' to interminable prayers, and of Ellis nudging him and whispering blasphemies behind his hymn book. But he was too happy to collect his thoughts. Hell was yielding up Eurydice. The yellow light flooded in through the open door, gilding the broad back of Mr Macgregor's silk coat like cloth-of-gold. Elizabeth, across the narrow aisle, was so close to Flory that he could hear every rustle of her dress and feel, as it seemed to him, the warmth of her body; yet he would not look at her even once, lest the others should notice it. The harmonium quavered bronchitically as Mrs Lackersteen struggled to pump sufficient air into it with the sole pedal that worked. The singing was a queer, ragged noise--an earnest booming from Mr Macgregor, a kind of shamefaced muttering from the other Europeans, and from the back a loud, wordless lowing, for the Karen Christians knew the tunes of the hymns but not the words.

They were kneeling down again. 'More bloody knee-drill,' Ellis whispered. The air darkened, and there was a light patter of rain on the roof; the trees outside rustled, and a cloud of yellow leaves whirled past the window. Flory watched them through the chinks of his fingers. Twenty years ago, on winter Sundays in his pew in the parish church at home, he used to watch the yellow leaves, as at this moment, drifting and fluttering against leaden skies. Was it not possible, now, to begin over again as though those grimy years had never touched him? Through his fingers he glanced sidelong at Elizabeth, kneeling with her head bent and her face hidden in her youthful, mottled hands. When they were married, when they were married! What fun they would have together in this alien yet kindly land! He saw Elizabeth in his camp, greeting him as he came home tired from work and Ko S'la hurried from the tent with a bottle of beer; he saw her walking in the forest with him, watching the hornbills in the peepul trees and

picking nameless flowers, and in the marshy grazing-grounds, tramping through the cold-weather mist after snipe and teal. He saw his home as she would remake it. He saw his drawing-room, sluttish and bachelor-like no longer, with new furniture from Rangoon, and a bowl of pink balsams like rosebuds on the table, and books and water-colours and a black piano. Above all the piano! His mind lingered upon the piano--symbol, perhaps because he was unmusical, of civilized and settled life. He was delivered for ever from the sub-life of the past decade--the debaucheries, the lies, the pain of exile and solitude, the dealings with whores and moneylenders and pukka sahibs.

The clergyman stepped to the small wooden lectern that also served as a pulpit, slipped the band from a roll of sermon paper, coughed, and announced a text. 'In the name of the Father, the Son and the Holy Ghost. Amen.'

'Cut it short, for Christ's sake,' murmured Ellis.

Flory did not notice how many minutes passed. The words of the sermon flowed peacefully through his head, an indistinct burbling sound, almost unheard. When they were married, he was still thinking, when they were married--

Hullo! What was happening?

The clergyman had stopped short in the middle of a word. He had taken off his pince-nez and was shaking them with a distressed air at someone in the doorway. There was a fearful, raucous scream.

'Pike-san pay-like! Pike-san pay-like!'

Everyone jumped in their seats and turned round. It was Ma Hla May. As they turned she stepped inside the church and shoved old Mattu violently aside. She shook her fist at Flory.

'Pike-san pay-like! Pike-san pay-like! Yes, THAT'S the one I mean--Flory, Flory! (She pronounced it Porley.) That one sitting

in front there, with the black hair! Turn round and face me, you coward! Where is the money you promised me?'

She was shrieking like a maniac. The people gaped at her, too astounded to move or speak. Her face was grey with powder, her greasy hair was tumbling down, her longyi was ragged at the bottom. She looked like a screaming hag of the bazaar. Flory's bowels seemed to have turned to ice. Oh God, God! Must they know--must Elizabeth know--that THAT was the woman who had been his mistress? But there was not a hope, not the vestige of a hope, of any mistake. She had screamed his name over and over again. Flo, hearing the familiar voice, wriggled from under the pew, walked down the aisle and wagged her tail at Ma Hla May. The wretched woman was yelling out a detailed account of what Flory had done to her.

'Look at me, you white men, and you women, too, look at me! Look how he has ruined me! Look at these rags I am wearing! And he is sitting there, the liar, the coward, pretending not to see me! He would let me starve at his gate like a pariah dog. Ah, but I will shame you! Turn round and look at me! Look at this body that you have kissed a thousand times--look--look--'

She began actually to tear her clothes open--the last insult of a base-born Burmese woman. The harmonium squeaked as Mrs Lackersteen made a convulsive movement. People had at last found their wits and began to stir. The clergyman, who had been bleating ineffectually, recovered his voice, 'Take that woman outside!' he said sharply.

Flory's face was ghastly. After the first moment he had turned his head away from the door and set his teeth in a desperate effort to look unconcerned. But it was useless, quite useless. His face was as yellow as bone, and the sweat glistened on his forehead. Francis and Samuel, doing perhaps the first useful deed of their lives, suddenly sprang from their pew, grabbed Ma Hla May by the arms and hauled her outside, still screaming.

It seemed very silent in the church when they had finally dragged her out of hearing. The scene had been so violent, so squalid, that everyone was upset by it. Even Ellis looked disgusted. Flory could neither speak nor stir. He sat staring fixedly at the altar, his face rigid and so bloodless that the birth-mark seemed to glow upon it like a streak of blue paint. Elizabeth glanced across the aisle at him, and her revulsion made her almost physically sick. She had not understood a word of what Ma Hla May was saying, but the meaning of the scene was perfectly clear. The thought that he had been the lover of that grey-faced, maniacal creature made her shudder in her bones. But worse than that, worse than anything, was his ugliness at this moment. His face appalled her, it was so ghastly, rigid and old. It was like a skull. Only the birthmark seemed alive in it. She hated him now for his birthmark. She had never known till this moment how dishonouring, how unforgivable a thing it was.

Like the crocodile, U Po Kyin had struck at the weakest spot. For, needless to say, this scene was U Po Kyin's doing. He had seen his chance, as usual, and tutored Ma Hla May for her part with considerable care. The clergyman brought his sermon to an end almost at once. As soon as it was over Flory hurried outside, not looking at any of the others. It was getting dark, thank God. At fifty yards from the church he halted, and watched the others making in couples for the Club. It seemed to him that they were hurrying. Ah, they would, of course! There would be something to talk about at the Club tonight! Flo rolled belly-upwards against his ankles, asking for a game. 'Get out, you bloody brute!' he said, and kicked her. Elizabeth had stopped at the church door. Mr Macgregor, happy chance, seemed to be introducing her to the clergyman. In a moment the two men went on in the direction of Mr Macgregor's house, where the clergyman was to stay for the night, and Elizabeth followed the others, thirty yards behind them. Flory ran after her and caught up with her almost at the Club gate.

'Elizabeth!'

She looked round, saw him, turned white, and would have hurried on

without a word. But his anxiety was too great, and he caught her by the wrist.

'Elizabeth! I must--I've got to speak to you!'

'Let me go, will you!'

They began to struggle, and then stopped abruptly. Two of the Karens who had come out of the church were standing fifty yards away, gazing at them through the half-darkness with deep interest. Flory began again in a lower tone:

'Elizabeth, I know I've no right to stop you like this. But I must speak to you, I must! Please hear what I've got to say. Please don't run away from me!'

'What are you doing? Why are you holding on to my arm? Let me go this instant!'

'I'll let you go--there, look! But do listen to me, please! Answer me this one thing. After what's happened, can you ever forgive me?'

'Forgive you? What do you mean, FORGIVE you?'

'I know I'm disgraced. It was the vilest thing to happen! Only, in a sense it wasn't my fault. You'll see that when you're calmer. Do you think--not now, it was too bad, but later--do you think you can forget it?'

'I really don't know what you're talking about. Forget it? What has it got to do with ME? I thought it was very disgusting, but it's not MY business. I can't think why you're questioning me like this at all.'

He almost despaired at that. Her tone and even her words were the very ones she had used in that earlier quarrel of theirs. It was the same move over again. Instead of hearing him out she was going

to evade him and put him off--snub him by pretending that he had no claim upon her.

'Elizabeth! Please answer me. Please be fair to me! It's serious this time. I don't expect you to take me back all at once. You couldn't, when I'm publicly disgraced like this. But, after all, you virtually promised to marry me--'

'What! Promised to marry you? WHEN did I promise to marry you?'

'Not in words, I know. But it was understood between us.'

'Nothing of the kind was understood between us! I think you are behaving in the most horrible way. I'm going along to the Club at once. Good evening!'

'Elizabeth! Elizabeth! Listen. It's not fair to condemn me unheard. You knew before what I'd done, and you knew that I'd lived a different life since I met you. What happened this evening was only an accident. That wretched woman, who, I admit, was once my--well--'

'I won't listen, I won't listen to such things! I'm going!'

He caught her by the wrists again, and this time held her. The Karens had disappeared, fortunately.

'No, no, you shall hear me! I'd rather offend you to the heart than have this uncertainty. It's gone on week after week, month after month, and I've never once been able to speak straight out to you. You don't seem to know or care how much you make me suffer. But this time you've got to answer me.'

She struggled in his grip, and she was surprisingly strong. Her face was more bitterly angry than he had ever seen or imagined it. She hated him so that she would have struck him if her hands were free.

'Let me go! Oh, you beast, you beast, let me go!'

'My God, my God, that we should fight like this! But what else can I do? I can't let you go without even hearing me. Elizabeth, you MUST listen to me!'

'I will not! I will not discuss it! What right have you to question me? Let me go!'

'Forgive me, forgive me! This one question. Will you--not now, but later, when this vile business is forgotten--will you marry me?'

'No, never, never!'

'Don't say it like that! Don't make it final. Say no for the present if you like--but in a month, a year, five years--'

'Haven't I said no? Why must you keep on and on?'

'Elizabeth, listen to me. I've tried again and again to tell you what you mean to me--oh, it's so useless talking about it! But do try and understand. Haven't I told you something of the life we live here? The sort of horrible death-in-life! The decay, the loneliness, the self-pity? Try and realize what it means, and that you're the sole person on earth who could save me from it.'

'Will you let me go? Why do you have to make this dreadful scene?'

'Does it mean nothing to you when I say that I love you? I don't believe you've ever realized what it is that I want from you. If you like, I'd marry you and promise never even touch you with my finger. I wouldn't mind even that, so long as you were with me. But I can't go on with my life alone, always alone. Can't you bring yourself ever to forgive me?'

'Never, never! I wouldn't marry you if you were the last man on earth. I'd as soon marry the--the sweeper!'

She had begun crying now. He saw that she meant what she said. The tears came into his own eyes. He said again:

'For the last time. Remember that it's something to have one person in the world who loves you. Remember that though you'll find men who are richer, and younger, and better in every way than I, you'll never find one who cares for you so much. And though I'm not rich, at least I could make you a home. There's a way of living--civilized, decent--'

'Haven't we said enough?' she said more calmly. 'Will you let me go before somebody comes?'

He relaxed his grip on her wrists. He had lost her, that was certain. Like a hallucination, painfully clear, he saw again their home as he had imagined it; he saw their garden, and Elizabeth feeding Nero and the pigeons on the drive by the sulphur-yellow phloxes that grew as high as her shoulder; and the drawing-room, with the water-colours on the walls, and the balsams in the china bowl mirrored by the table, and the book-shelves, and the black piano. The impossible, mythical piano--symbol of everything that that futile accident had wrecked!

'You should have a piano,' he said despairingly.

'I don't play the piano.'

He let her go. It was no use continuing. She was no sooner free of him than she took to her heels and actually ran into the Club garden, so hateful was his presence to her. Among the trees she stopped to take off her spectacles and remove the signs of tears from her face. Oh, the beast, the beast! He had hurt her wrists abominably. Oh, what an unspeakable beast he was! When she thought of his face as it had looked in church, yellow and glistening with the hideous birthmark upon it, she could have wished him dead. It was not what he had done that horrified her. He might have committed a thousand abominations and she could have

forgiven him. But not after that shameful, squalid scene, and the devilish ugliness of his disfigured face in that moment. It was, finally, the birthmark that had damned him.

Her aunt would be furious when she heard that she had refused Flory. And there was her uncle and his leg-pinching--between the two of them, life here would become impossible. Perhaps she would have to go Home unmarried after all. Black beetles! No matter. Anything--spinsterhood, drudgery, anything--sooner than the alternative. Never, never, would she yield to a man who had been so disgraced! Death sooner, far sooner. If there had been mercenary thoughts in her mind an hour ago, she had forgotten them. She did not even remember that Verrall had jilted her and that to have married Flory would have saved her face. She knew only that he was dishonoured and less than a man, and that she hated him as she would have hated a leper or a lunatic. The instinct was deeper than reason or even self-interest, and she could no more have disobeyed it than she could have stopped breathing.

Flory, as he turned up the hill, did not run, but he walked as fast as he could. What he had to do must be done quickly. It was getting very dark. The wretched Flo, who even now had not grasped that anything serious was the matter, trotted close to his heels, whimpering in a self-pitying manner to reproach him for the kick he had given her. As he came up the path a wind blew through the plaintain trees, rattling the tattered leaves and bringing a scent of damp. It was going to rain again. Ko S'la had laid the dinner-table and was removing some flying beetles that had committed suicide against the petrol-lamp. Evidently he had not heard about the scene in church yet.

'The holy one's dinner is ready. Will the holy one dine now?'

'No, not yet. Give me that lamp.'

He took the lamp, went into the bedroom and shut the door, The stale scent of dust and cigarette-smoke met him, and in the white, unsteady glare of the lamp he could see the mildewed books and the

lizards on the wall. So he was back again to this--to the old, secret life--after everything, back where he had been before.

Was it not possible to endure it! He had endured it before. There were palliatives--books, his garden, drink, work, whoring, shooting, conversations with the doctor.

No, it was not endurable any longer. Since Elizabeth's coming the power to suffer and above all to hope, which he had thought dead in him, had sprung to new life. The half-comfortable lethargy in which he had lived was broken. And if he suffered now, there was far worse to come. In a little while someone else would marry her. How he could picture it--the moment when he heard the news!--'Did you hear the Lackersteen kid's got off at last? Poor old So-and-so--booked for the altar, God help him,' etc., etc. And the casual question--'Oh, really? When is it to be?'--stiffening one's face, pretending to be uninterested. And then her wedding day approaching, her bridal night--ah, not that! Obscene, obscene. Keep your eyes fixed on that. Obscene. He dragged his tin uniform-case from under the bed, took out his automatic pistol, slid a clip of cartridges into the magazine, and pulled one into the breech.

Ko S'la was remembered in his will. There remained Flo. He laid his pistol on the table and went outside. Flo was playing with Ba Shin, Ko S'la's youngest son, under the lee of the cookhouse, where the servants had left the remains of a woodfire. She was dancing round him with her small teeth bared, pretending to bite him, while the tiny boy, his belly red in the glow of the embers, smacked weakly at her, laughing, and yet half frightened.

'Flo! Come here, Flo!'

She heard him and came obediently, and then stopped short at the bedroom door. She seemed to have grasped now that there was something wrong. She backed a little and stood looking timorously up at him, unwilling to enter the bedroom.

'Come in here!'

She wagged her tail, but did not move.

'Come on, Flo! Good old Flo! Come on!'

Flo was suddenly stricken with terror. She whined, her tail went down, and she shrank back. 'Come here, blast you!' he cried, and he took her by the collar and flung her into the room, shutting the door behind her. He went to the table for the pistol.

'No come here! Do as you're told!'

She crouched down and whined for forgiveness. It hurt him to hear it. 'Come on, old girl! Dear old Flo! Master wouldn't hurt you. Come here!' She crawled very slowly towards his feet, flat on her belly, whining, her head down as though afraid to look at him. When she was a yard away he fired, blowing her skull to fragments.

Her shattered brain looked like red velvet. Was that what he would look like? The heart, then, not the head. He could hear the servants running out of their quarters and shouting--they must have heard the sound of the shot. He hurriedly tore open his coat and pressed the muzzle of the pistol against his shirt. A tiny lizard, translucent like a creature of gelatine, was stalking a white moth along the edge of the table. Flory pulled the trigger with his thumb.

As Ko S'la burst into the room, for a moment he saw nothing but the dead body of the dog. Then he saw his master's feet, heels upwards, projecting from beyond the bed. He yelled to the others to keep the children out of the room, and all of them surged back from the doorway with screams. Ko S'la fell on his knees behind Flory's body, at the same moment as Ba Pe came running through the veranda.

'Has he shot himself?'

'I think so. Turn him over on his back. Ah, look at that! Run

for the Indian doctor! Run for your life!'

There was a neat hole, no bigger than that made by a pencil passing through a sheet of blotting-paper, in Flory's shirt. He was obviously quite dead. With great difficulty Ko S'la managed to drag him on to the bed, for the other servants refused to touch the body. It was only twenty minutes before the doctor arrived. He had heard only a vague report that Flory was hurt, and had bicycled up the hill at top speed through a storm of rain. He threw his bicycle down in the flower-bed and hurried in through the veranda. He was out of breath, and could not see through his spectacles. He took them off, peering myopically at the bed. 'What iss it, my friend?' he said anxiously. 'Where are you hurt?' Then, coming closer, he saw what was on the bed, and uttered a harsh sound.

'Ach, what is this? What has happened to him?'

The doctor fell on his knees, tore Flory's shirt open and put his ear to his chest. An expression of agony came into his face, and he seized the dead man by the shoulders and shook him as though mere violence could bring him to life. One arm fell limply over the edge of the bed. The doctor lifted it back again, and then, with the dead hand between his own, suddenly burst into tears. Ko S'la was standing at the foot of the bed, his brown face full of lines. The doctor stood up, and then losing control of himself for a moment, leaned against the bedpost and wept noisily and grotesquely his back turned on Ko S'la. His fat shoulders were quivering. Presently he recovered himself and turned round again.

'How did this happen?'

'We heard two shots. He did it himself, that is certain. I do not know why.'

'How did you know that he did it on purpose? How do you know that it was not an accident?'

For answer, Ko S'la pointed silently to Flo's corpse. The doctor

thought for a moment, and then, with gentle, practised hands, swathed the dead man in the sheet and knotted it at foot and head. With death, the birthmark had faded immediately, so that it was no more than a faint grey stain.

'Bury the dog at once. I will tell Mr Macgregor that this happened accidentally while he was cleaning his revolver. Be sure that you bury the dog. Your master was my friend. It shall not be written on his tombstone that he committed suicide.'

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It was lucky that the padre should have been at Kyauktada, for he was able, before catching the train on the following evening, to read the burial service in due form and even to deliver a short address on the virtues of the dead man. All Englishmen are virtuous when they are dead. 'Accidental death' was the official verdict (Dr Veraswami had proved with all his medico-legal skill that the circumstances pointed to accident) and it was duly inscribed upon the tombstone. Not that anyone believed it, of course. Flory's real epitaph was the remark, very occasionally uttered--for an Englishman who dies in Burma is so soon forgotten--'Flory? Oh yes, he was a dark chap, with a birthmark. He shot himself in Kyauktada in 1926. Over a girl, people said. Bloody fool.' Probably no one, except Elizabeth, was much surprised at what had happened. There is a rather large number of suicides among the Europeans in Burma, and they occasion very little surprise.

Flory's death had several results. The first and most important of them was that Dr Veraswami was ruined, even as he had foreseen. The glory of being a white man's friend--the one thing that had saved him before--had vanished. Flory's standing with the other Europeans had never been good, it is true; but he was after all a white man, and his friendship conferred a certain prestige. Once

he was dead, the doctor's ruin was assured. U Po Kyin waited the necessary time, and then struck again, harder than ever. It was barely three months before he had fixed it in the head of every European in Kyauktada that the doctor was an unmitigated scoundrel. No public accusation was ever made against him--U Po Kyin was most careful of that. Even Ellis would have been puzzled to say just what scoundrelism the doctor had been guilty of; but still, it was agreed that he was a scoundrel. By degrees, the general suspicion of him crystallized in a single Burmese phrase--'shok de'. Veraswami, it was said, was quite a clever little chap in his way--quite a good doctor for a native--but he was THOROUGHLY shok de. Shok de means, approximately, untrustworthy, and when a 'native' official comes to be known as shok de, there is an end of him.

The dreaded nod and wink passed somewhere in high places, and the doctor was reverted to the rank of Assistant Surgeon and transferred to Mandalay General Hospital. He is still there, and is likely to remain. Mandalay is rather a disagreeable town--it is dusty and intolerably hot, and it is said to have five main products all beginning with P, namely, pagodas, pariahs, pigs, priests and prostitutes--and the routine-work of the hospital is a dreary business. The doctor lives just outside the hospital grounds in a little bake-house of a bungalow with a corrugated iron fence round its tiny compound, and in the evenings he runs a private clinic to supplement his reduced pay. He has joined a second-rate club frequented by Indian pleaders. Its chief glory is a single European member--a Glasgow electrician named Macdougall, sacked from the Irrawaddy Flotilla Company for drunkenness, and now making a precarious living out of a garage. Macdougall is a dull lout, only interested in whisky and magnetos. The doctor, who will never believe that a white man can be a fool, tries almost every night to engage him in what he still calls 'cultured conversation'; but the results are very unsatisfying.

Ko S'la inherited four hundred rupees under Flory's will, and with his family he set up a tea-shop in the bazaar. But the shop failed, as it was bound to do with the two women fighting in it at all hours, and Ko S'la and Ba Pe were obliged to go back to

service. Ko S'la was an accomplished servant. Besides the useful arts of pimping, dealing with money-lenders, carrying master to bed when drunk and making pick-me-ups known as prairie oysters on the following morning, he could sew, darn, refill cartridges, attend to a horse, press a suit, and decorate a dinner-table with wonderful, intricate patterns of chopped leaves and dyed rice-grains. He was worth fifty rupees a month. But he and Ba Pe had fallen into lazy ways in Flory's service, and, they were sacked from one job after another. They had a bad year of poverty, and little Ba Shin developed a cough, and finally coughed himself to death one stifling hot-weather night. Ko S'la is now a second boy to a Rangoon rice-broker with a neurotic wife who makes unending kit-kit, and Ba Pe is pani-wallah in the same house at sixteen rupees a month. Ma Hla May is in a brothel in Mandalay. Her good looks are all but gone, and her clients pay her only four annas and sometimes kick her and beat her. Perhaps more bitterly than any of the others, she regrets the good time when Flory was alive, and when she had not the wisdom to put aside any of the money she extracted from him.

U Po Kyin realized all his dreams except one. After the doctor's disgrace, it was inevitable that U Po Kyin should be elected to the Club, and elected he was, in spite of bitter protests from Ellis. In the end the other Europeans came to be rather glad that they had elected him, for he was a bearable addition to the Club. He did not come too often, was ingratiating in his manner, stood drinks freely, and developed almost at once into a brilliant bridge-player. A few months later he was transferred from Kyauktada and promoted. For a whole year, before his retirement, he officiated as Deputy Commissioner, and during that year alone he made twenty thousand rupees in bribes. A month after his retirement he was summoned to a durbar in Rangoon, to receive the decoration that had been awarded to him by the Indian Government.

It was an impressive scene, that durbar. On the platform, hung with flags and flowers, sat the Governor, frock-coated, upon a species of throne, with a bevy of aides-de-camp and secretaries behind him. All round the hall, like glittering waxworks, stood

the tall, bearded sowars of the Governor's bodyguard, with pennoned lances in their hands. Outside, a band was blaring at intervals. The gallery was gay with the white ingyis and pink scarves of Burmese ladies, and in the body of the hall a hundred men or more were waiting to receive their decorations. There were Burmese officials in blazing Mandalay pasos, and Indians in cloth-of-gold pagris, and British officers in full-dress uniform with clanking sword-scabbards, and old thugyis with their grey hair knotted behind their heads and silver-hilted dahs slung from their shoulders. In a high, clear voice a secretary was reading out the list of awards, which varied from the C.I.E. to certificates of honour in embossed silver cases. Presently U Po Kyin's turn came and the secretary read from his scroll:

'To U Po Kyin, Deputy Assistant Commissioner, retired, for long and loyal service and especially for his timely aid in crushing a most dangerous rebellion in Kyauktada district'--and so on and so on.

Then two henchmen, placed there for the purpose hoisted U Po Kyin upright, and he waddled to the platform, bowed as low as his belly would permit, and was duly decorated and felicitated, while Ma Kin and other supporters clapped wildly and fluttered their scarves from the gallery.

U Po Kyin had done all that mortal man could do. It was time now to be making ready for the next world--in short, to begin building pagodas. But unfortunately, this was the very point at which his plans went wrong. Only three days after the Governor's durbar, before so much as a brick of those atoning pagodas had been laid, U Po Kyin was stricken with apoplexy and died without speaking again. There is no armour against fate. Ma Kin was heartbroken at the disaster. Even if she had built the pagodas herself, it would have availed U Po Kyin nothing; no merit can be acquired save by one's own act. She suffers greatly to think of U Po Kyin where he must be now--wandering in God knows what dreadful subterranean hell of fire, and darkness, and serpents, and genii. Or even if he has escaped the worst, his other fear has been realized, and he has returned to the earth in the shape of a rat or a frog. Perhaps at

this very moment a snake is devouring him.

As to Elizabeth, things fell out better than she had expected. After Flory's death Mrs Lackersteen, dropping all pretences for once, said openly that there were no men in this dreadful place and the only hope was to go and stay several months in Rangoon or Maymyo. But she could not very well send Elizabeth to Rangoon or Maymyo alone, and to go with her practically meant condemning Mr Lackersteen to death from delirium tremens. Months passed, and the rains reached their climax, and Elizabeth had just made up her mind that she must go home after all, penniless and unmarried, when--Mr Macgregor proposed to her. He had had it in his mind for a long time; indeed, he had only been waiting for a decent interval to elapse after Flory's death.

Elizabeth accepted him gladly. He was rather old, perhaps, but a Deputy Commissioner is not to be despised--certainly he was a far better match than Flory. They are very happy. Mr Macgregor was always a good-hearted man, but he has grown more human and likeable since his marriage. His voice booms less, and he has given up his morning exercises. Elizabeth has grown mature surprisingly quickly, and a certain hardness of manner that always belonged to her has become accentuated. Her servants live in terror of her, though she speaks no Burmese. She has an exhaustive knowledge of the Civil List, gives charming little dinner-parties and knows how to put the wives of subordinate officials in their places--in short, she fills with complete success the position for which Nature had designed her from the first, that of a burra memsahib.

THE END

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

buddhavaá¹ƒsa-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

anantaÃ±Ä• á¹‡aá¹ƒ \Be 1/ \Ne 1/ \Ee 1/ karuá¹‡Ä• layaá¹ƒ layaá¹ƒ, malassa __buddhaá¹ƒ_

namÄ• mi __dhammaá¹ƒ_ bhavasaá¹ƒvaraá¹ƒ varaá¹ƒ, guá¹‡Ä• karaÃ±ceva niraá¹…gaá¹‡

paÃ±Ã±Ä• ya seá¹-á¹-ho jinasÄ• vakÄ• naá¹ƒ, yaá¹ƒ dhammasenÄ• pati dhammarÄ• jaá¹ƒ.

apucchi satthÄ• ramapÄ• rapÄ• raguá¹ƒ, niraá¹…gaá¹‡aá¹ƒ Ã±Ä• tigaá¹‡assa majjhe ||

subuddhavaá¹ƒsenidha __buddhavaá¹ƒso, _ visuddhavaá¹ƒsena vinÄ• yakena.

hatÄ• vakÄ• sena pakÄ• sito yo, samÄ• dhivÄ• sena tathÄ• gatena ||

yÄ• vajjakÄ• lÄ• \Ne 2/ avinÄ• sayantÄ• , pÄ• á¸·ikkamaÃ±ceva ca pÄ• á¸·iyatthaá¹ƒ.

kathÄ• nusandhiá¹ƒ sugatassa puttÄ• , yathÄ• sutaá¹ƒyeva samÄ• hariá¹ƒsu ||

tasseva \Be 2/ sambuddhavaranvayassa, sadÄ• janÄ• naá¹ƒ savanÄ• matassa.

pasÄ• dapaÃ±Ã±Ä• jananassa yasmÄ• , saá¹ƒvaá¹‡á¹‡anÄ• nukkamato pavattÄ• ||

sakkaccasaddhammaratena __buddhasÄ«hena_ sÄ«lÄ• diguá¹‡oditena.

Ä• yÄ• citohaá¹ƒ sucirampi kÄ• laá¹ƒ, tasmÄ• ssa saá¹ƒvaá¹‡á¹‡anamÄ• rabhissaá¹ƒ ||

sadÄ• \Ee 2/ janÄ• naá¹ƒ kalinÄ• sanassa, ciraá¹-á¹-hitatthaá¹ƒ jinasÄ• sanassa.

mamÄ• pi puÃ±Ã±odayavuddhiyatthaá¹ƒ, pasÄ• danatthaÃ±ca mahÄ• janassa ||

mahÄ• vihÄ• rÄ• gatapÄ• á¸·imaggasannissitÄ• saá¹…karadosahÄ«nÄ• .

samÄ• satoyaá¹ƒ pana buddhavaá¹ƒsasaá¹ƒvaá¹‡á¹‡anÄ• hessati sÄ• rabhÅ«tÄ• ||

sotabbarÅ«paá¹ƒ pana __buddhavaá¹ƒsakathÄ• ya_ aÃ±Ã±aá¹ƒ idha natthi yasmÄ• .

pasÄ• danaá¹ƒ buddhaguá¹‡e ratÄ• naá¹ƒ, pavÄ• hanaá¹ƒ pÄ• pamahÄ• malassa ||

tasmÄ• hi sakkaccasamÄ• dhiyuttÄ• , vihÄ• ya vikkhepamanaÃ±Ã±acittÄ• .

saá¹ƒvaá¹‡á¹‡anaá¹ƒ vaá¹‡á¹‡ayato suvaá¹‡á¹‡aá¹ƒ, nidhÄ• ya kaá¹‡á¹‡aá¹ƒ madhuraá¹ƒ

sabbampi hitvÄ• pana kiccamaÃ±Ã±aá¹ƒ, sakkacca maccenidha niccakÄ• laá¹ƒ.

sotuá¹ƒ kathetumpi budhena yuttÄ• , kathÄ• panÄ• yaá¹ƒ atidullabhÄ• ti ||

tattha \Be 3/ ``buddhavaá¹ƒsasaá¹ƒvaá¹‡á¹‡anÄ• hessati sÄ• rabhÅ«tÄ• â€™â€™ ti vutta
vavatthapetabbo. tatridaá¹ƒ vavatthÄ• naá¹ƒ --- ito heá¹-á¹-hÄ• kappasatasahassÄ• dhikes
asaá¹…khyeyyesu uppannÄ• naá¹ƒ paÃ±cavÄ«satiyÄ• buddhÄ• naá¹ƒ uppannakappÄ• dip
paveá¹‡ivitthÄ• rakathÄ• ``buddhavaá¹ƒso nÄ• mÄ• â€™â€™ ti veditabbo.

svÄ• yaá¹ƒ kappaparicchedo nÄ• maparicchedo gottaparicchedo jÄ• tiparicchedo nagarapa
3/ mÄ• tuparicchedo bodhirukkhaparicchedo dhammacakkappavattanaparicchedo abhisama
sÄ• vakasannipÄ• taparicchedo aggasÄ• vakaparicchedo upaá¹-á¹-hÄ• kaparicchedo aggas
parivÄ• rabhikkhuparicchedo raá¹ƒsiparicchedo sarÄ«rappamÄ• á¹‡aparicchedo bodhisattÄ
byÄ• karaá¹‡aparicchedo bodhisattapadhÄ• naparicchedo Ä• yuparicchedo parinibbÄ• napa
Ä• gatehi bÄ• vÄ«satiyÄ• paricchedehi paricchinno vavatthito.

pÄ• á¸·ianÄ• ruá¸·ho pana __sambahulavÄ• ro_pettha Ä• netabbo. so agÄ• ravÄ• saparicc
nÄ• á¹-akitthiparicchedo aggamahesiparicchedo puttaparicchedo yÄ• naparicchedo abhinikl
padhÄ• naparicchedo upaá¹-á¹-hÄ• kaparicchedo vihÄ• raparicchedoti dasadhÄ• vavatthito

taá¹ƒ sambahulavÄ• rampi, yathÄ• á¹-á¹-hÄ• ne mayaá¹ƒ pana.

dassetvÄ• va gamissÄ• ma, tattha tattha samÄ• sato ||

so evaá¹ƒ vavatthito pana ---

kenÄ• yaá¹ƒ desito kattha, kassatthÄ• ya ca desito.

kimatthÄ• ya kadÄ• kassa, vacanaá¹ƒ kena cÄ• bhato ||

sabbametaá¹ƒ vidhiá¹ƒ vatvÄ• , pubbameva samÄ• sato.

pacchÄ• haá¹ƒ buddhavaá¹ƒsassa, karissÄ• matthavaá¹‡á¹‡ananti ||

tattha __kenÄ• yaá¹ƒ desito_ti ayaá¹ƒ buddhavaá¹ƒso kena desito? sabbadhammesu appa
dasabalena catuvesÄ• rajjavisÄ• radena dhammarÄ• jena \Be 4/ dhammassÄ• minÄ• tathÄ
sammÄ• sambuddhena desito.

__kattha desito_ti? kapilavatthumahÄ• nagare nigrodhÄ• rÄ• mamahÄ• vihÄ• re paramaru
devamanussanayananipÄ• tabhÅ«te ratanacaá¹…kame caá¹…kamantena desito.

__kassatthÄ• ya_ \Ne 4/ __ca desito_ti? dvÄ• sÄ«tiyÄ• Ã±Ä• tisahassÄ• naá¹ƒ anekakoá¹
atthÄ• ya desito.

__kimatthÄ• ya desito_ti? caturoghanittharaá¹‡atthÄ• ya desito.

__kadÄ• desito_ti bhagavÄ• hi paá¹-hamabodhiyaá¹ƒ vÄ«sativassÄ• ni anibaddhavÄ• so
phÄ• sukaá¹ƒ hoti, tattha tattheva gantvÄ• vasi. kathaá¹ƒ? __paá¹-hamaá¹ƒ_ vassaá¹ƒ isipa
(SN c V 1081; Vin I 13 Ä• dayo; Paá¹-is II 30) pavattetvÄ• aá¹-á¹-hÄ• rasa brahmakoá¹-iyo
pÄ• yetvÄ• bÄ• rÄ• á¹‡asiá¹ƒ upanissÄ• ya isipatane migadÄ• ye vasi. __dutiyaá¹ƒ_ vassa
veá¸·uvane mahÄ• vihÄ• re. __tatiyacatutthÄ• ni_pi tattheva. __paÃ±camaá¹ƒ_ vesÄ• liá¹ƒ
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. __chaá¹-á¹-haá¹ƒ_ makulapabbate. __sattamaá¹ƒ_ tÄ• vatiá
__aá¹-á¹-hamaá¹ƒ_ bhaggesu saá¹ƒsumÄ• ragiriá¹ƒ upanissÄ• ya bhesakaá¸·Ä• vane. __na
__dasamaá¹ƒ_ pÄ• lileyyakavanasaá¹‡á¸• e. __ekÄ• dasamaá¹ƒ_ nÄ• á¸·Ä• yaá¹ƒ brÄ• hm
veraÃ±jÄ• yaá¹ƒ. __terasamaá¹ƒ_ cÄ• liyapabbate. __cuddasamaá¹ƒ_ jetavanamahÄ• vihÄ
kapilavatthumahÄ• nagare. __soá¸·asamaá¹ƒ_ Ä• á¸·avakaá¹ƒ dametvÄ• caturÄ• sÄ«tipÄ•
pÄ• yetvÄ• Ä• á¸·aviyaá¹ƒ. __sattarasamaá¹ƒ_ rÄ• jagaheyeva. __aá¹-á¹-hÄ• rasamaá¹ƒ_
__ekÅ«navÄ«satimaá¹ƒ vÄ«satimaá¹ƒ_ pana vassaá¹ƒ rÄ• jagaheyeva vasi. tena \Ee 4/ vut
paá¹-hamabodhiyaá¹ƒ vÄ«sativassÄ• ni anibaddhavÄ• so hutvÄ• yattha yattha phÄ• sukaá
gantvÄ• vasÄ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya pana sÄ• vatthiá¹ƒyeva upanissÄ• ya jetava
pubbÄ• rÄ• me ca dhuvaparibhogavasena vasi.

yadÄ• pana satthÄ• buddho hutvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye paá¹-hama
vuá¹-á¹-havasso pavÄ• retvÄ• uruvelaá¹ƒ gantvÄ• tattha tayo mÄ• se vasanto tebhÄ• tikaj
bhikkhusahassehi kataparivÄ• ro \Be 5/ phussamÄ• sapuá¹‡á¹‡amÄ• yaá¹ƒ rÄ• jagahaá¹ƒ g
vasi, tadÄ• bÄ• rÄ• á¹‡asito nikkhantassa panassa paÃ±ca mÄ• sÄ• jÄ• tÄ• . sakalo hema

udÄ• yittherassa Ä• gatadivasato sattaá¹-á¹-hadivasÄ• vÄ«tivattÄ• . so pana phaggunÄ«pu
--- ``atikkanto hemanto, vasantakÄ• lo anuppatto, samayo tathÄ• gatassa kapilapuraá¹ƒ gar
cintetvÄ• kulanagaragamanatthÄ• ya saá¹-á¹-himattÄ• hi gÄ• thÄ• hi gamanavaá¹‡á¹‡aá¹ƒ
cassa vacanaá¹ƒ sutvÄ• Ã±Ä• tisaá¹…gahaá¹ƒ kÄ• tukÄ• mo hutvÄ• aá¹…gamagadhavÄ•
sahassehi kapilavatthuvÄ• sÄ«naá¹ƒ dasahi sahassehÄ«ti sabbeheva vÄ«satiyÄ• khÄ«á¹‡
rÄ• jagahato nikkhamitvÄ• divase divase yojanaá¹ƒ gacchanto rÄ• jagahato saá¹-á¹-hiyojan
\Ne 5/ dvÄ«hi mÄ• sehi sampÄ• puá¹‡itvÄ• tattha Ã±Ä• tÄ«naá¹ƒ vandÄ• panatthaá¹ƒ __ya
akÄ• si. tadÄ• yaá¹ƒ buddhavaá¹ƒso desito.

__kassa vacana_nti? sÄ• vakapaccekabuddhÄ• naá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ sammÄ• saml

__kenÄ• bhato_ti? Ä• cariyaparamparÄ• ya Ä• bhato. ayaÃ±hi sÄ• riputtatthero bhaddajÄ«
moggaliputto sudatto dhammiko dÄ• sako soá¹‡ako revatoti evamÄ• dÄ«hi yÄ• va tatiyasaá
uddhampi tesaá¹ƒyeva sissÄ• nusissehÄ«ti evaá¹ƒ tÄ• va Ä• cariyaparamparÄ• ya yÄ• vajj

ettÄ• vatÄ• ---

``kenÄ• yaá¹ƒ desito kattha, kassatthÄ• ya ca desito.

kimatthÄ• ya kadÄ• kassa, vacanaá¹ƒ kena cÄ• bhatoâ€™â€™ ti || ---

ayaá¹ƒ gÄ• thÄ• vuttatthÄ• hoti.

nidÄ• nakathÄ•

bÄ• hiranidÄ• naá¹ƒ

evaá¹ƒ \Be 6/ \Ne 6/ Ä• bhatassa panassa idÄ• ni atthavaá¹‡á¹‡anÄ• hoti, sÄ• panÄ• yaá
yasmÄ• dÅ«renidÄ• naá¹ƒ avidÅ«renidÄ• naá¹ƒ santikenidÄ• nanti, imÄ• ni tÄ«á¹‡i nidÄ• n
vaá¹‡á¹‡itÄ• suvaá¹‡á¹‡itÄ• nÄ• ma hoti. ye ca naá¹ƒ suá¹‡anti, tehi samudÄ• gamato \Ee
viÃ±Ã±Ä• tattÄ• suviÃ±Ã±Ä• tÄ• va hoti, tasmÄ• tÄ• ni nidÄ• nÄ• ni dassetvÄ• va vaá¹‡á¹

tattha Ä• dito paá¹-á¹-hÄ• ya tÄ• va tesaá¹ƒ nidÄ• nÄ• naá¹ƒ paricchedo veditabbo. tatrÄ• y
atthadÄ«panÄ• --- __dÄ«paá¹…kara_dasabalassa pÄ• damÅ«le katÄ• bhinÄ«hÄ• rassa m
__vessantara_ttabhÄ• vÄ• cavitvÄ• tusitabhavane nibbatti, tÄ• va pavattÄ• kathÄ• __dÅ«
tusitabhavanato cavitvÄ• yÄ• va bodhimaá¹‡á¸• e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appatti, tÄ• va
__avidÅ«renidÄ• naá¹ƒ_ nÄ• ma. ``ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati je
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™â€™ ti ca, ``rÄ• jagahe viharati veá¸·uvane kalandak

``vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaâ€™â€™ nti ca evaá¹ƒ mah
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appattito yÄ• va parinibbÄ• namaÃ±cÄ• etasmiá¹ƒ antare bhaga
taá¹ƒ taá¹ƒ __santikenidÄ• naá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ. ettÄ• vatÄ• saá¹…khepeneva
dÅ«rÄ• vidÅ«rasantikenidÄ• nÄ• naá¹ƒ vasena __bÄ• hiranidÄ• navaá¹‡á¹‡anÄ• _ samattÄ

abbhantaranidÄ• naá¹ƒ

1. ratanacaá¹…kamanakaá¹‡á¸• avaá¹‡á¹‡anÄ•

idÄ• ni pana ---

<1> á¹• 21 ``brahmÄ• \Ne 7/ ca lokÄ• dhipatÄ« sahampatÄ«, kataÃ±jalÄ« anadhivaraá¹ƒ a

santÄ«dha sattÄ• pparajakkhajÄ• tikÄ• , desehi dhammaá¹ƒ anukampimaá¹ƒ pajaâ€™â€™

Ä• dinayappavattassa __abbhantaranidÄ• nassa_ atthavaá¹‡á¹‡anÄ• hoti.

ettha \Be 7/ ``ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ•
tiÄ• disuttantesu viya --- ``ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹
kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
apucchÄ«â€™â€™ ti evamÄ• dinÄ• nayena nidÄ• naá¹ƒ avatvÄ• kasmÄ• ``brahmÄ• ca
kataÃ±jalÄ« anadhivaraá¹ƒ ayÄ• cathÄ• â€™â€™ tiÄ• dinÄ• nayena nidÄ• naá¹ƒ vuttanti?
sabbadhammadesanÄ• kÄ• raá¹‡abhÅ«tÄ• ya brahmuno dhammadesanÄ• yÄ• canÄ• ya s

``kadÄ• yaá¹ƒ dhammadesanatthaá¹ƒ, ajjhiá¹-á¹-ho brahmunÄ• jino.

kadÄ• kattha ca kenÄ• yaá¹ƒ, gÄ• thÄ• hi samudÄ«ritÄ• â€™â€™ ti ||

vuccate \Ee 6/ --- buddhabhÅ«tassa pana bhagavato aá¹-á¹-hame sattÄ• he satthÄ• dham
ajjhiá¹-á¹-ho Ä• yÄ• cito. tatrÄ• yaá¹ƒ anupubbikathÄ• --- mahÄ• puriso kira katÄ• bhinÄ«h
mahÄ• bhinikkhamanadivase vivaá¹-apÄ• kaá¹-abÄ«bhacchasayanÄ• sanaceá¹-ikÄ• nÄ• á
saá¹ƒviggahadayo paá¹-ekadesÄ• vacchannaá¹ƒ __channaá¹ƒ_ Ä• mantetvÄ• --- ``arinara
kaá¹‡á¸• akaá¹ƒ nÄ• ma turaá¹…gavaramÄ• harÄ• â€™â€™ ti kaá¹‡á¸• akaá¹ƒ Ä• harÄ• p
varaturaá¹…gamÄ• ruyha nagaradvÄ• re adhivatthÄ• ya devatÄ• ya nagaradvÄ• re vivaá¹-e
rajjÄ• ni tena rattÄ• vasesena atikkamitvÄ• anomasatto __anomÄ• ya_ nÄ• ma nadiyÄ• tÄ
\Ne 8/ --- ``channa, tvaá¹ƒ mama imÄ• ni aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ni Ä• bharaá¹‡Ä• ni
varaturaá¹…gamÄ• dÄ• ya kapilapuraá¹ƒ gacchÄ• hÄ«â€™â€™ ti channaá¹ƒ vissajjetvÄ•
asitoraganÄ«luppalasadisenÄ• sinÄ• sakesamakuá¹-aá¹ƒ chinditvÄ• Ä• kÄ• se ukkhipitvÄ

pattacÄ«varaá¹ƒ gahetvÄ• sayameva pabbajitvÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no
anilabalasamuddhutataraá¹…gabhaá¹…gaá¹ƒ asaá¹…gaá¹ƒ gaá¹…gaá¹ƒ nadiá¹ƒ uttaritvÄ•
maá¹‡igaá¹‡araá¹ƒsijÄ• lavijjotitarÄ• jagahaá¹ƒ rÄ• jagahaá¹ƒ nÄ• ma nagaraá¹ƒ pavisitvÄ•
issariyamadamattaá¹ƒ janaá¹ƒ parihÄ• sento viya ca uddhatavesassa janassa lajjamuppÄ•
vayakantÄ«hi nÄ• garajanahadayÄ• ni attani bandhanto viya ca dvatiá¹ƒsavaramahÄ• puris
rÅ«pasiriyÄ• sabbajananayanÄ• ni vilumpamÄ• no viya ca rÅ«pÄ«pÄ• dasaÃ±caro puÃ±Ã±
ca gamanena nissaá¹…go santindriyo santamÄ• naso \Be 8/ yugamattaá¹ƒ pekkhamÄ• no
caritvÄ• yÄ• panamattaá¹ƒ bhattaá¹ƒ gahetvÄ• nagarato nikkhamitvÄ• __paá¹‡á¸• avapa
chÄ• yÅ«dakasampanne sucibhÅ«mibhÄ• ge paramaramaá¹‡Ä«ye pavivitte okÄ• se nisÄ«
missakabhattaá¹ƒ paribhuÃ±jitvÄ• paá¹‡á¸• avagirÄ• nusÄ• rena bimbisÄ• rena magadhan
santikaá¹ƒ gantvÄ• nÄ• magottaá¹ƒ pucchitvÄ• tena pamuditahadayena ``mama rajjabhÄ•
rajjena nimantiyamÄ• no --- ``alaá¹ƒ, mahÄ• rÄ• ja, na mayhaá¹ƒ rajjenattho ahaá¹ƒ rajjaá¹ƒ
lokahitatthÄ• ya padhÄ• namanuyuÃ±jitvÄ• loke vivaá¹-acchado buddho bhavissÄ• mÄ«ti
tena ca ``buddho hutvÄ• sabbapaá¹-hamaá¹ƒ mama vijitaá¹ƒ osareyyÄ• thÄ• â€™â€™ ti v
paá¹-iÃ±Ã±aá¹ƒ datvÄ• Ä• á¸·Ä• raÃ±ca udakaÃ±ca upasaá¹…kamitvÄ• tesaá¹ƒ dhammad
pakkamitvÄ• uruvelÄ• yaá¹ƒ chabbassÄ• ni dukkarakÄ• rikaá¹ƒ karontopi amataá¹ƒ adhiga
oá¸·Ä• rikÄ• hÄ• rapaá¹-isevanena sarÄ«raá¹ƒ santappesi.

tadÄ• \Ee 7/ pana uruvelÄ• yaá¹ƒ __senÄ• nigame_ senÄ• nigamakuá¹-umbikassa dhÄ«tÄ
vayappattÄ• ekasmiá¹ƒ nigrodharukkhe patthanamakÄ• si --- ``sacÄ• haá¹ƒ samajÄ• tikaá¹
paá¹-hamagabbhe puttaá¹ƒ labhissÄ• mi, balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. tassÄ• s
vesÄ• khapuá¹‡á¹‡amadivase ``ajja balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti pÄ• tova pÄ• y
paramamadhuraá¹ƒ sampaá¹-ipÄ• desi. bodhisattopi tadaheva katasarÄ«rapaá¹-ijaggano bh
Ä• gamayamÄ• no pÄ• tova gantvÄ• tasmiá¹ƒ nigrodharukkhamÅ«le nisÄ«di. atha kho __p
dhÄ• tÄ« rukkhamÅ«lasodhanatthÄ• ya gatÄ• bodhisattaá¹ƒ pÄ• cÄ«nalokadhÄ• tuá¹ƒ olok
saÃ±jhÄ• ppabhÄ• nuraÃ±jitavarakanakagirisikharasadisasarÄ«rasobhaá¹ƒ timiranikaranidh
kamalavanavikasanakaraá¹ƒ ghanavivaramupagataá¹ƒ divasakaramiva taruvaramupagataá
sarÄ«rato cassa nikkhantÄ• hi pabhÄ• hi sakalaÃ±ca taá¹ƒ rukkhaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡
etadahosi --- ``ajja amhÄ• kaá¹ƒ \Ne 9/ devatÄ• rukkhato oruyha sahattheneva baliá¹ƒ paá¹
nisinnÄ• â€™â€™ ti. sÄ• vegena gantvÄ• sujÄ• tÄ• ya etamatthaá¹ƒ Ä• rocesi.

tato \Be 9/ sujÄ• tÄ• saÃ±jÄ• tasaddhÄ• hutvÄ• sabbÄ• laá¹…kÄ• rena alaá¹…karitvÄ• s
suvaá¹‡á¹‡apÄ• tiá¹ƒ paramamadhurassa madhupÄ• yÄ• sassa pÅ«retvÄ• aparÄ• ya suva
sÄ«senÄ• dÄ• ya nigrodharukkhÄ• bhimukhÄ« agamÄ• si. sÄ• gacchantÄ« dÅ«ratova taá¹
sakalaá¹ƒ taá¹ƒ rukkhaá¹ƒ sarÄ«rappabhÄ• ya suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ katvÄ• puÃ±Ã±as
nisinnaá¹ƒ disvÄ• pÄ«tisomanassajÄ• tÄ• sujÄ• tÄ• ``rukkhadevatÄ• â€™â€™ ti saÃ±Ã±A
paá¹-á¹-hÄ• ya onatonatÄ• gantvÄ• sÄ«sato taá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ otÄ• retvÄ• mahA
paÃ±capatiá¹-á¹-hitena vanditvÄ• --- ``yathÄ• mama manoratho nipphanno, evaá¹ƒ tumhÄ•

ti vatvÄ• pakkÄ• mi.

atha kho bodhisattopi suvaá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• __neraÃ±jarÄ• ya_ nadiyÄ• tÄ«raá¹
__suppatiá¹-á¹-hitassa_ nÄ• ma titthassa tÄ«re suvaá¹‡á¹‡apÄ• tiá¹ƒ á¹-hapetvÄ• nhatvÄ•
ekÅ«napaÃ±Ã±Ä• sapiá¹‡á¸• e karonto taá¹ƒ pÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• --- ``sacÄ• ha
ayaá¹ƒ suvaá¹‡á¹‡apÄ• ti paá¹-isotaá¹ƒ gacchatÅ«â€™â€™ ti khipi. sÄ• pÄ• ti paá¹-isotaá
nÄ• ma nÄ• garÄ• jassa bhavanaá¹ƒ pavisitvÄ• tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ thÄ• lakÄ• ni
heá¹-á¹-hÄ• aá¹-á¹-hÄ• si.

mahÄ• satto tattheva vanasaá¹‡á¸• e divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamay
tiá¹‡ahÄ• rakena mahÄ• purisassa Ä• kÄ• raá¹ƒ Ã±atvÄ• dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-h
bodhimaá¹‡á¸• amÄ• ruyha dakkhiá¹‡adisÄ• bhÄ• ge aá¹-á¹-hÄ• si. so pana padeso padum
akampittha. mahÄ• puriso --- ``ayaá¹ƒ padeso mama guá¹‡aá¹ƒ dhÄ• retuá¹ƒ asamatthoâ€™
pacchimadisÄ• bhÄ• gamagamÄ• si. sopi tatheva kampittha. puna uttaradisÄ• bhÄ• gamag
puna puratthimadisÄ• bhÄ• gamagamÄ• si. tattha pallaá¹…kappamÄ• á¹‡aá¹-á¹-hÄ• naá¹ƒ
--- ``idaá¹ƒ á¹-hÄ• naá¹ƒ kilesaviddhaá¹ƒsanaá¹-á¹-hÄ• naâ€™â€™ nti sanniá¹-á¹-hÄ• naá¹
agge gahetvÄ• cÄ• lesi. tÄ• ni tÅ«likaggena paricchinnÄ• ni viya ahesuá¹ƒ. bodhisatto --- ``
imaá¹ƒ pallaá¹…kaá¹ƒ na bhindissÄ• mÄ«â€™â€™ ti caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hah
Ä• bhujitvÄ• bodhikkhandhaá¹ƒ piá¹-á¹-hito katvÄ• puratthÄ• bhimukho nisÄ«di.

taá¹…khaá¹‡aÃ±Ã±eva \Be 10/ sabbalokÄ• bhihÄ• ro mÄ• ro bÄ• husahassaá¹ƒ mÄ• petv
himagirisikharasadisaá¹ƒ \Ne 10/ __girimekhalaá¹ƒ_ nÄ• ma arivaravÄ• raá¹‡aá¹ƒ varavÄ•
navayojanikena dhanuasipharasusarasattisabalenÄ• tibahalena mÄ• rabalena samparivuto
ajjhottharanto mahÄ• sapattaá¹ƒ viya mahÄ• sattaá¹ƒ samupÄ• gami. mahÄ• puriso sÅ«riye
mÄ• rabalaá¹ƒ vidhamitvÄ• vikasitajayasumanakusumasadisassa cÄ«varassa upari patam
rattapavÄ• laá¹…kurasadisaruciradassanehi bodhirukkhaá¹…kurehi pÄ«tiyÄ• viya pÅ«jiyam
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ labhitvÄ• majjhimayÄ• me dibbacakkhuÃ±Ä• á¹‡aá¹
paá¹-iccasamuppÄ• de Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• vaá¹-á¹-avivaá¹-á¹-aá¹ƒ sammasanto aru

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

imaá¹ƒ __udÄ• naá¹ƒ_ udÄ• netvÄ• sattÄ• haá¹ƒ vimuttisukhapaá¹-isevanena vÄ«tinÄ• me
samÄ• pattito vuá¹-á¹-hÄ• ya devatÄ• naá¹ƒ kaá¹…khaá¹ƒ Ã±atvÄ• tÄ• saá¹ƒ kaá¹…khÄ• v
uppatitvÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• tÄ• saá¹ƒ kaá¹…khaá¹ƒ vidhamitvÄ• pal
pÄ• cÄ«nanissite uttaradisÄ• bhÄ• ge á¹-hatvÄ• --- ``imasmiá¹ƒ vata me pallaá¹…ke sabba
paá¹-ividdhaâ€™â€™ nti cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÅ«ritÄ• naá
phalÄ• dhigamaá¹-á¹-hÄ• naá¹ƒ pallaá¹…kaÃ±ceva bodhirukkhaÃ±ca animisehi akkhÄ«hi o
vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __animisacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ.

atha pallaá¹…kassa ca á¹-hitaá¹-á¹-hÄ• nassa ca antare puratthimapacchimato Ä• yate rata
caá¹…kamanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __ratanacaá¹…kamacetiyaá
tato pacchimadisÄ• bhÄ• ge devatÄ• ratanagharaá¹ƒ nÄ• ma mÄ• pesuá¹ƒ, tattha pallaá¹…
abhidhammapiá¹-akaá¹ƒ visesato cettha anantanayasamantapaá¹-á¹-hÄ• naá¹ƒ vicinanto sa
taá¹ƒ á¹-hÄ• naá¹ƒ __ratanagharacetiyaá¹ƒ_ nÄ• ma \Be 11/ jÄ• taá¹ƒ. evaá¹ƒ bodhisamÄ«
vÄ«tinÄ• metvÄ• paÃ±came sattÄ• he bodhirukkhamÅ«lÄ• yena ajapÄ• lanigrodho tenupa
vicinantoyeva vimuttisukhaÃ±ca paá¹-isaá¹ƒvedento __ajapÄ• lanigrodhe_ sattÄ• haá¹ƒ vÄ«

evaá¹ƒ \Ne 11/ aparaá¹ƒ sattÄ• haá¹ƒ __mucalinde_ nisÄ«di. tassa nisinnamattasseva bha
sakalacakkavÄ• á¸·agabbhaá¹ƒ pÅ«rento mahÄ• akÄ• lamegho udapÄ• di. tasmiá¹ƒ pana u
cintesi --- ``ayaá¹ƒ mahÄ• megho satthari mayhaá¹ƒ bhavanaá¹ƒ paviá¹-á¹-hamatte uppann
laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so sattaratanamayaá¹ƒ devavimÄ• nasadisaá¹ƒ dibbavi
samatthopi evaá¹ƒ kate --- ``na mayhaá¹ƒ mahapphalaá¹ƒ bhavissati, dasabalassa kÄ• yave
karissÄ• mÄ«â€™â€™ ti atimahantaá¹ƒ attabhÄ• vaá¹ƒ katvÄ• satthÄ• raá¹ƒ sattakkhattuá
upari mahantaá¹ƒ phaá¹‡aá¹ƒ katvÄ• aá¹-á¹-hÄ• si. atha bhagavÄ• parikkhepassa antova
sabbaratanamaye paccagghapallaá¹…ke upari viniggalantavividhasurabhikusumadÄ• mavit
vividhasurabhigandhavÄ• site gandhakuá¹-iyaá¹ƒ viharanto viya vihÄ• si. evaá¹ƒ bhagavÄ•
vÄ«tinÄ• metvÄ• tato aparaá¹ƒ sattÄ• haá¹ƒ rÄ• jÄ• yatane nisÄ«di. tatthÄ• pi vimuttisukha
ettÄ• vatÄ• sattasattÄ• hÄ• ni paripuá¹‡á¹‡Ä• ni ahesuá¹ƒ. etthantare bhagavÄ• jhÄ• nasu
vÄ«tinÄ• mesi.

athassa sattasattÄ• hÄ• tikkame --- ``mukhaá¹ƒ dhovissÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajji.
__agadaharÄ«takaá¹ƒ_ Ä• haritvÄ• adÄ• si. athassa sakko __nÄ• galatÄ• _dantakaá¹-á¹-h
adÄ• si. tato bhagavÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• anotattadahodakena mukhaá¹ƒ dh
nisÄ«di. tasmiá¹ƒ samaye catÅ«hi lokapÄ• lehi upanÄ«te paccagghe selamaye patte __tapu
vÄ• á¹‡ijÄ• naá¹ƒ manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca paá¹-iggahetvÄ• paribhuÃ±jitvÄ• p
ajapÄ• lanigrodharukkhamÅ«le nisÄ«di. athassa tattha nisinnamattasseva attanÄ• adhigata
gambhÄ«rabhÄ• vaá¹ƒ paccavekkhantassa sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡o --- ``adhigato
gambhÄ«ro duddaso duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itave

SN a I 172; Vin I 7) paresaá¹ƒ dhammaá¹ƒ adesetukÄ• matÄ• kÄ• rappatto parivitakko udap

atha \Be 12/ \Ee 10/ __brahmÄ• sahampati_ dasabalassa cetasÄ• cetoparivitakkamaÃ±Ã
bho, loko, vinassati vata, bho, lokoâ€™â€™ ti (SN a I 172; MN I 282; Vin I 8) vÄ• caá¹ƒ nicc
dasasahassacakkavÄ• á¸·abrahmagaá¹‡aparivuto sakkasuyÄ• masantusitaparanimmitavas
bhagavato purato pÄ• turahosi. so attano patiá¹-á¹-hÄ• natthÄ• ya pathaviá¹ƒ nimminitvÄ•
jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ nihantvÄ• jalajÄ• malÄ• vikalakamalamakulasadisaá
dasanakhasamodhÄ• nasamujjalamaÃ±jaliá¹ƒ sirasmiá¹ƒ katvÄ• --- ``desetu, bhante \Ne 1
desetu sugato dhammaá¹ƒ, santi sattÄ• apparajakkhajÄ• tikÄ• , assavanatÄ• dhammassa
dhammassa aÃ±Ã±Ä• tÄ• roâ€™â€™ ti (SN a I 172; Vin I 8) ---

``pÄ• turahosi magadhesu pubbe, dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ amatassa dvÄ• raá¹ƒ, suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito, yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha, pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ janatamapetasoko, avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ ||

``uá¹-á¹-hehi vÄ«ra vijitasaá¹…gÄ• ma, satthavÄ• ha anaá¹‡a vicara loke.

desassu bhagavÄ• dhammaá¹ƒ, aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ ti || (MN I 282; SN

``nanu tumhehi `buddho bodheyyaá¹ƒ tiá¹‡á¹‡o tÄ• reyyaá¹ƒ mutto moceyyaâ€™â€™ â€™

``kiá¹ƒ \Be 13/ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• rayissaá¹ƒ sadevakaâ€™â€™ nti || (Bv II 55) ---

patthanaá¹ƒ katvÄ• pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±ubhÄ• vaá¹ƒ pattoti ca, ``tumhehi dh
nÄ• ma aÃ±Ã±o dhammaá¹ƒ desessati, kimaÃ±Ã±aá¹ƒ lokassa saraá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá
evamÄ• dÄ«hi anekehi nayehi bhagavantaá¹ƒ dhammadesanatthaá¹ƒ ayÄ• ci. tena vuttaá¹
11/ pana bhagavato aá¹-á¹-hame sattÄ• he satthÄ• dhammadesanatthÄ• ya brahmunÄ• Ä

idÄ• ni ``kadÄ• kattha ca kenÄ• yaá¹ƒ, gÄ• thÄ• hi samudÄ«ritÄ• â€™â€™ ti imesaá¹ƒ pa
okÄ• so anuppatto. tattha __kadÄ• vuttÄ• _ti? paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttÄ• .

nÄ• mesÄ• saá¹…gÄ«tikkhandhe (Vin II 437) vuttanayeneva veditabbÄ• . __kattha kena vu
parinibbute rÄ• jagahanagare __vebhÄ• rapabbatapasse sattapaá¹‡á¹‡iguhÄ• dvÄ• re_ vijit
ajÄ• tasattunÄ• magadhamahÄ• rÄ• jena dhammasaá¹…gÄ• yanatthaá¹ƒ kÄ• rite paripuá¹
\Ne 13/ daá¹-á¹-habbasÄ• ramaá¹‡á¸• e maá¹‡á¸• ape dhammÄ• sanagatenÄ• yasmatÄ• _
lokÄ• dhipatÄ«â€™â€™ ti ayaá¹ƒ gÄ• thÄ• vuttÄ• ti veditabbÄ• . ayamettha gÄ• thÄ• saml

ettÄ• vatÄ• ---

``kadÄ• yaá¹ƒ dhammadesanatthaá¹ƒ, ajjhiá¹-á¹-ho brahmunÄ• jino.

kadÄ• kattha ca kenÄ• yaá¹ƒ, gÄ• thÄ• hi samudÄ«ritÄ• â€™â€™ ti || ---

ayampi gÄ• thÄ• vuttatthÄ• hoti. evaá¹ƒ iminÄ• sambandhena vuttÄ• ya panassÄ• anuttÄ
karissÄ• ma.

tattha __brahmÄ• _ti brÅ«hito tehi tehi guá¹‡avisesehÄ«ti brahmÄ• . ayaá¹ƒ pana __brahm
mahÄ• brahmabrÄ• hmaá¹‡atathÄ• gatamÄ• tÄ• pituseá¹-á¹-hÄ• dÄ«su dissati. tathÄ• hi ``
tiÄ• dÄ«su (MN III 166) mahÄ• brahmÄ• ti adhippeto.

``tamonudo \Be 14/ buddho samantacakkhu, lokantagÅ« sabbabhavÄ• tivatto.

anÄ• savo sabbadukkhappahÄ«no, saccavhayo brahme upÄ• sito meâ€™â€™ ti || (Sn 113

ettha brÄ• hmaá¹‡o. ``brahmÄ• ti kho, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™
``brahmÄ• ti mÄ• tÄ• pitaro pubbÄ• cariyÄ• ti vuccareâ€™â€™ ti (AN a III 31; a IV 63; It 10
mÄ• tÄ• pitaro. ``brahmacakkaá¹ƒ pavattetÄ«â€™â€™ ti (MN I 148; SN a II 21; AN a IV 8; b
ettha seá¹-á¹-ho adhippeto. idha pana paá¹-hamajjhÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• pa
nibbatto kappÄ• yuko mahÄ• brahmÄ• adhippeto (Ps I 3). __ca_-saddo sampiá¹‡á¸• anatth
dasasu cakkavÄ• á¸·asahassesu brahmÄ• no cÄ• ti attho, padapÅ«raá¹‡amatto vÄ• . __lok
saá¹…khÄ• raloko sattaloko okÄ• salokoti tayo \Ee 12/ lokÄ• . tesu idha sattaloko adhippeto
adhipatÄ«ti __lokÄ• dhipati, _ lokekadesassÄ• pi adhipati lokÄ• dhipatÄ«ti vuccati devÄ• dh
viya.

__sahampatÄ«_ti so kira kassapassa bhagavato sÄ• sane sahako nÄ• ma thero paá¹-hama
14/ aparihÄ«najjhÄ• no jÄ«vitapariyosÄ• ne paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ kappÄ• yukam
tatra pana naá¹ƒ ``sahampati brahmÄ• â€™â€™ ti saÃ±jÄ• nanti. ``sahakapatÄ«â€™â€™ t
katvÄ• ruá¸·hÄ«vasena ``sahampatÄ«â€™â€™ ti vadanti. __kataÃ±jalÄ«_ti kataÃ±jaliko, a
katvÄ• ti attho. __anadhivara_nti accantavaro adhivaro nÄ• ssa atthÄ«ti __anadhivaro, _ na

atthÄ«ti vÄ• anadhivaro, anuttaroti attho, taá¹ƒ anadhivaraá¹ƒ. __ayÄ• cathÄ• _ti ayÄ• citth

idÄ• ni yassatthÄ• ya so bhagavantaá¹ƒ ayÄ• ci, tamatthaá¹ƒ dassetuá¹ƒ __ ``santÄ«dha s
vuttaá¹ƒ. tattha __santÄ«_ti saá¹ƒvijjanti upalabbhanti, buddhacakkhussa Ä• pÄ• thaá¹ƒ Ä•
attho. __idhÄ• _ti ayaá¹ƒ desÄ• padese nipÄ• to \Be 15/. svÄ• yaá¹ƒ katthaci sÄ• sanaá¹ƒ u
yathÄ• ha --- ``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, id
samaá¹‡o, suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (MN I 139; DI
okÄ• saá¹ƒ, yathÄ• ha ---

``idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti || (DN II 369) ---

katthaci padapÅ«raá¹‡amattameva hoti. yathÄ• ha --- ``idhÄ• haá¹ƒ, bhikkhave, bhuttÄ• vÄ•
ti (MN I 30). katthaci lokaá¹ƒ upÄ• dÄ• ya, yathÄ• ha --- ``idha tathÄ• gato loke uppajjati bah
bahujanasukhÄ• yÄ• â€™â€™ ti (AN a I 170). idhÄ• pi lokameva upÄ• dÄ• ya vuttoti vedita
sattaloketi attho. __sattÄ• _ti rÅ«pÄ• dÄ«su khandhesu chandarÄ• gena sattÄ• visattÄ• Ä•
sattÄ• , sattÄ• ti pÄ• á¹‡ino vuccanti. ruá¸·hÄ«saddena pana vÄ«tarÄ• gesupi ayaá¹ƒ vohÄ•

__apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ parittaá¹ƒ rÄ• gadosamoha
evaá¹ƒsabhÄ• vÄ• ca teti apparajakkhajÄ• tikÄ• , appaá¹ƒ rÄ• gÄ• dirajameva vÄ• yesaá¹
apparajakkhasabhÄ• vÄ• apparajakkhajÄ• tikÄ• ti evamettha attho daá¹-á¹-habbo. tesaá¹ƒ
``sattÄ• naâ€™â€™ nti \Ee 13/ vibhattivipariá¹‡Ä• maá¹ƒ katvÄ• --- ``desehi dhammaâ€™â
katvÄ• attho daá¹-á¹-habbo. __desehÄ«_ti Ä• yÄ• canavacanametaá¹ƒ, desehi kathehi upa
__dhamma_nti ettha ayaá¹ƒ __dhamma_-saddo
pariyattisamÄ• dhipaÃ±Ã±Ä• pakatisabhÄ• vasuÃ±Ã±atÄ• puÃ±Ã±aÄ• pattiÃ±eyyacatusacc
--- ``idha bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ ... p
ntiÄ• dÄ«su (MN I 239; AN a IV 102) pariyattiyaá¹ƒ dissati. ``evaá¹ƒdhammÄ• te bhagavant
ntiÄ• dÄ«su samÄ• dhimhi.

``yassete caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ ti || ---

Ä• dÄ«su \Be 16/ (J I 2.147) paÃ±Ã±Ä• ya. ``jÄ• tidhammÄ• jarÄ• dhammÄ• , atho maraá¹‡
a III 39) pakatiyaá¹ƒ. ``kusalÄ• dhammÄ• , akusalÄ• dhammÄ• , abyÄ• katÄ• dhammÄ• â
tikamÄ• tikÄ•) sabhÄ• ve. ``tasmiá¹ƒ kho pana samaye dhammÄ• honti khandhÄ• hontÄ«
suÃ±Ã±atÄ• yaá¹ƒ. ``dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• tÄ«â€™â€™ tiÄ• dÄ«su (Sn 1

puÃ±Ã±e. ``dve aniyatÄ•  dhammÄ• â€™â€™ tiÄ• dÄ«su Ä• pattiyaá¹ƒ. ``sabbe dhammÄ•
bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«â€™â€™ tiÄ• dÄ«su (Nidd I 156
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) Ã±eyye. ``diá¹-á¹-hadhammo pattadhammo vi
I 299; Vin I 27, 57) catusaccadhamme. idhÄ• pi catusaccadhamme daá¹-á¹-habbo (Ps I sutt
Dhs-a cittuppÄ• dakaá¹‡á¸• a 1). __anukampÄ• _ti anukampaá¹ƒ anuddayaá¹ƒ karohi. __im
Ä• ha. __paja_nti pajÄ• tattÄ• pajÄ• , taá¹ƒ pajaá¹ƒ, sattanikÄ• yaá¹ƒ saá¹ƒsÄ• radukkhato
keci pana ---

``bhagavÄ• ti lokÄ• dhipatÄ« naruttamo,

kataÃ±jalÄ« brahmagaá¹‡ehi yÄ• citoâ€™â€™ ti || ---

paá¹-hanti. ettÄ• vatÄ• sabbaso ayaá¹ƒ gÄ• thÄ• vuttatthÄ• hoti.

 atha bhagavato taá¹ƒ brahmuno sahampatissa Ä• yÄ• canavacanaá¹ƒ sutvÄ• aparimitasa
dasabalassa parahitakaraá¹‡anipuá¹‡amaticÄ• rassa sabbasattesu okÄ• sakaraá¹‡amatten
taá¹ƒ pana bhagavato karuá¹‡uppattiá¹ƒ dassentehi saá¹…gÄ«tikÄ• le saá¹…gÄ«tikÄ• rake

 <2> á¹• 21 ``sampannavijjÄ• caraá¹‡assa \Ne 16/ \Ee 14/ tÄ• dino, jutindharassantimadeha

tathÄ• gatassappaá¹-ipuggalassa, uppajji kÄ• ruÃ±Ã±atÄ• sabbasatteâ€™â€™ ti || ---

ayaá¹ƒ gÄ• thÄ• á¹-hapitÄ• .

 tattha __sampannavijjÄ• caraá¹‡assÄ• _ti sampannaá¹ƒ nÄ• ma tividhaá¹ƒ paripuá¹‡á¹‡as
tattha ---

``sampannaá¹ƒ \Be 17/ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na naá¹ƒ vÄ• retumussaheâ€™â€™ ti || (J I 14.1) ---

idaá¹ƒ __paripuá¹‡á¹‡asampannaá¹ƒ_ nÄ• ma. ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto h
samupagato sampanno samannÄ• gatoâ€™â€™ ti (Vibh 511) idaá¹ƒ __samaá¹…gisampan
mahÄ• pathaviyÄ• heá¹-á¹-himatalaá¹ƒ sampannaá¹ƒ, seyyathÄ• pi khuddamadhuá¹ƒ anÄ«
(Vin III 18) idaá¹ƒ __madhurasampannaá¹ƒ_ nÄ• ma. idha paripuá¹‡á¹‡asampannampi sam
(Ps I 64). __vijjÄ• _ti paá¹-ipakkhadhamme vijjhanaá¹-á¹-hena viditakaraá¹‡aá¹-á¹-hena vinc
vijjÄ• . tÄ• pana tissopi vijjÄ• aá¹-á¹-hapi vijjÄ• . tisso vijjÄ• __bhayabheravasutte_ (MN I 5
Ä• gatanayeneva veditabbÄ• , aá¹-á¹-ha __ambaá¹-á¹-hasutte_ (DN I 278 Ä• dayo). tatra hi

manomayiddhiyÄ• ca saha cha abhiÃ±Ã±Ä• pariggahetvÄ• aá¹-á¹-ha vijjÄ• vuttÄ• . __car
indriyesu guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ• jÄ• gariyÄ• nuyogo saddhÄ• hirÄ« otta
Ä• raddhavÄ«riyatÄ• upaá¹-á¹-hitassatitÄ• paÃ±Ã±Ä• sampannatÄ• cattÄ• ri rÅ«pÄ• vaca
dhammÄ• veditabbÄ• . imeyeva hi pannarasa dhammÄ• yasmÄ• etehi carati ariyasÄ• vak
tasmÄ• ``caraá¹‡aâ€™â€™ nti vuttÄ• . yathÄ• ha --- ``idha, mahÄ• nÄ• ma, ariyasÄ• vako
II 24) sabbaá¹ƒ __majjhimapaá¹‡á¹‡Ä• sake_ vuttanayeneva veditabbaá¹ƒ. vijjÄ• ca caraá¹
vijjÄ• caraá¹‡Ä• ni, sampannÄ• ni paripuá¹‡á¹‡Ä• ni vijjÄ• caraá¹‡Ä• ni yassa soyaá¹ƒ sam
vijjÄ• caraá¹‡ehi sampanno samaá¹…gÄ«bhÅ«to, samannÄ• gatoti vÄ• sampannavijjÄ• ca
yujjateva, tassa sampannavijjÄ• caraá¹‡assa (Sp (to Vin III) I 1 veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡

__tÄ• dino_ti ``iá¹-á¹-hepi tÄ• dÄ« aniá¹-á¹-hepi tÄ• dÄ«â€™â€™ tiÄ• dinÄ• nayena __mah
Ä• gatatÄ• dilakkhaá¹‡ena tÄ• dino, iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su avikÄ• rassa tÄ• disassÄ•
__jutindharassÄ• _ti \Ne 17/ \Ee 15/ jutimato, yugandhare saradasamaye
samuditadivasakarÄ• tirekatarasassirikasarÄ«rajutivisaradharassÄ• ti attho. ``paÃ±Ã±Ä• pa
vÄ• vattuá¹ƒ vaá¹-á¹-ati. vuttaÃ±hetaá¹ƒ ---

``cattÄ• ro \Be 18/ loke pajjotÄ• , paÃ±camettha na vijjati.

divÄ• tapati Ä• dicco, rattimÄ• bhÄ• ti candimÄ• ||

``atha aggi divÄ• rattiá¹ƒ, tattha tattha pabhÄ• sati.

sambuddho tapataá¹ƒ seá¹-á¹-ho, esÄ• Ä• bhÄ• anuttarÄ• â€™â€™ ti || (SN a I 26, 85).

tasmÄ• ubhayathÄ• pi sarÄ«rapaÃ±Ã±Ä• jutivisaradharassÄ• ti attho. __antimadehadhÄ•
sabbapacchimasarÄ«radhÄ• rino, apunabbhavassÄ• ti attho.

__tathÄ• gatassÄ• _ti ettha aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• ``tathÄ• gatoâ€™â€™ ti vu
aá¹-á¹-hahi? tathÄ• Ä• gatoti tathÄ• gato, tathÄ• gatoti tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä•
tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato, tathadassitÄ• ya tathÄ• gato, tat
tathÄ• kÄ• ritÄ• ya tathÄ• gato, abhibhavanaá¹-á¹-hena tathÄ• gatoti.

kathaá¹ƒ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato_? yathÄ• yena abhinÄ«hÄ• rena dÄ• n
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettupekkhÄ• pÄ• ramiá¹ƒ
dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samattiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• aá¹
jÄ«vitapariccÄ• gaá¹ƒ dhanarajjaputtadÄ• rapariccÄ• ganti ime paÃ±ca mahÄ• pariccÄ• ge
vipassiÄ• dayo sammÄ• sambuddhÄ• Ä• gatÄ• , tathÄ• amhÄ• kampi bhagavÄ• Ä• gatot

``yatheva lokamhi vipassiÄ• dayo, sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato, tathÄ• gato vuccati tena cakkhumÄ• â€™â€™ ti ||

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato? _ yathÄ• sampatijÄ• tÄ• vipassiÄ• dayo samehi pÄ
patiá¹-á¹-hÄ• ya uttarÄ• bhimukhÄ• sattapadavÄ«tihÄ• rena gatÄ• , tathÄ• amhÄ• kampi b
yathÄ• ha ---

``muhuttajÄ• tova \Be 19/ \Ne 18/ \Ee 16/ gavampatÄ« yathÄ• , samehi pÄ• dehi phusÄ« va

so vikkamÄ« sattapadÄ• ni gotamo, setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

``gantvÄ• na so sattapadÄ• ni gotamo, disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayÄ«, sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hitoâ€

kathaá¹ƒ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato? _ sabbesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ
sÄ• maÃ±Ã±alakkhaá¹‡aÃ±ca tathaá¹ƒ avitathaá¹ƒ Ã±Ä• á¹‡agatiyÄ• Ä• gato avirajjhitvÄ•
tathÄ• gato.

``sabbesaá¹ƒ pana dhammÄ• naá¹ƒ, sakasÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ.

tathamevÄ• gato yasmÄ• , tasmÄ• satthÄ• tathÄ• gatoâ€™â€™ ti ||

kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato_? tathadhammÄ• nÄ
yathÄ• ha --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ•
dukkhaâ€™ nti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti (S
tÄ• ni ca bhagavÄ• abhisambuddho, tasmÄ• tathÄ• naá¹ƒ abhisambuddhattÄ• ``tathÄ• ga
abhisambuddhattho hi ettha gatasaddo.

``tathanÄ• mÄ• ni saccÄ• ni, abhisambujjhi nÄ• yako.

tasmÄ• tathÄ• naá¹ƒ saccÄ• naá¹ƒ, sambuddhattÄ• tathÄ• gatoâ€™â€™ ||

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato_? bhagavÄ• hi aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su
sattÄ• naá¹ƒ cakkhusotaghÄ• á¹‡ajivhÄ• kÄ• yamanodvÄ• resu Ä• pÄ• thaá¹ƒ Ä• gacchant
rÅ«pasaddagandharasaphoá¹-á¹-habbadhammÄ• rammaá¹‡aá¹ƒ tathÄ• gato sabbÄ• kÄ• ra
tathadassitÄ• ya tathÄ• gato. atha vÄ• yaá¹ƒ loke tathaá¹ƒ, taá¹ƒ lokassa tatheva dasseti. t

tathÄ• gato. ettha tathadassiatthe ``tathÄ• gatoâ€™â€™ ti padasambhavo veditabbo.

``tathÄ• kÄ• rena \Be 20/ yo dhamme, jÄ• nÄ• ti anupassati.

tathadassÄ«ti sambuddho, tasmÄ• vutto tathÄ• gatoâ€™â€™ ||

kathaá¹ƒ \Ne 19/ \Ee 17/ __tathavÄ• ditÄ• ya tathÄ• gato_? yaÃ±ca abhisambodhiyÄ• pari paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡akÄ• le suttÄ• dinavaá¹…gasaá¹…gahitaá¹ƒ bhÄ• sita sabbaá¹ƒ taá¹ƒ ekatulÄ• ya tulitaá¹ƒ viya tathameva avitathameva hoti. tenevÄ• ha ---

``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, ya anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• . tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti.

ettha pana gadaattho hi gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato. Ä• gadanaá¹ƒ Ä• tatho aviparÄ«to Ä• gado assÄ• ti tathÄ• gato. da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• vutto.

``tathÄ• vÄ• dÄ« jino yasmÄ• , tathadhammappakÄ• sako.

tathÄ• mÄ• gadanaÃ±cassa, tasmÄ• buddho tathÄ• gatoâ€™â€™ ||

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato? _ bhagavÄ• hi yaá¹ƒ yaá¹ƒ vÄ• caá¹ƒ abhÄ• s karoti, vÄ• cÄ• ya kÄ• yo anulometi, kÄ• yassapi vÄ• cÄ• . tenevÄ• ha ---

``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a IV 23; Nidd II posÄ• lamÄ• á¹‡avapucchÄ• n

yathÄ• ca vÄ• cÄ• gatÄ• , kÄ• yopi tathÄ• gato, yathÄ• kÄ• yo gato, vÄ• cÄ• pi tathÄ• g tathÄ• kÄ• ritÄ• ya tathÄ• gato.

``yathÄ• vÄ• cÄ• gatÄ• tassa, tathÄ• kÄ• yo gato yato.

tathÄ• vÄ• ditÄ• ya sambuddho, satthÄ• tasmÄ• tathÄ• gatoâ€™â€™ ||

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato? _ upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«ci tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati sÄ«lenapi samÄ• dhinÄ vimuttiyÄ• pi \Ne 20/ vimuttiÃ±Ä• á¹‡adassanenapi, na \Be 21/ tassa tulÄ• vÄ• pamÄ• á¹‡a atulo appameyyo anuttaro. tenevÄ• ha ---

``sadevake, bhikkhave, loke ... pe ... tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthu das
`tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a I 23; posÄ• lamÄ• á¹‡avapucchÄ• niddesa 8

tatrevaá¹ƒ padasiddhi veditabbÄ• --- agado viya agado. ko panesa? desanÄ• vilÄ• so ceva
hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• dino sadeva
sabbalokÄ• bhibhavanato aviparÄ«to desanÄ• vilÄ• so ceva \Ee 18/ puÃ±Ã±ussayo ca aga
ta-kÄ• raá¹ƒ katvÄ• ``tathÄ• gatoâ€™â€™ ti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tath

``tatho aviparÄ«to ca, agado yassa satthuno.

vasavattÄ«ti so tena, hoti satthÄ• tathÄ• gatoâ€™â€™ ||

__appaá¹-ipuggalassÄ• _ti paá¹-ipuggalavirahitassa, aÃ±Ã±o koci ``ahaá¹ƒ buddhoâ€™â€™
dÄ• tuá¹ƒ samattho nÄ• massa puggalo, natthÄ«ti appaá¹-ipuggalo, tassa appaá¹-ipuggalas
udapÄ• di. __kÄ• ruÃ±Ã±atÄ• _ti karuá¹‡Ä• ya bhÄ• vo kÄ• ruÃ±Ã±atÄ• . __sabbasatte_ti
niravasesasattapariyÄ• dÄ• navacanaá¹ƒ, sakale sattanikÄ• yeti attho. ettÄ• vatÄ• ayampi

atha bhagavÄ• brahmunÄ• dhammadesanatthÄ• ya Ä• yÄ• cito sattesu kÄ• ruÃ±Ã±ataá¹
desetukÄ• mo mahÄ• brahmÄ• naá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• , ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ, dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahm
II 71; SN a I 172; Vin I 9).

atha \Be 22/ kho __brahmÄ• sahampati_ ``katÄ• vakÄ• so khomhi bhagavatÄ• dhammade
dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ sirasi katvÄ• bhagavantaá¹ƒ abhivÄ• detv
brahmagaá¹‡aparivuto pakkÄ• mi. atha satthÄ• tassa brahmuno paá¹-iÃ±Ã±aá¹ƒ datvÄ• --
paá¹-hamaá¹ƒ \Ne 21/ dhammaá¹ƒ deseyyaâ€™â€™ nti (MN I 283; Vin I 10) cintento --- ``Ä
imaá¹ƒ dhammaá¹ƒ khippaá¹ƒ Ä• jÄ• nissatÄ«â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• puna oloke
kÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• udakassa ca abhidosakÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atv
etarahi paÃ±cavaggiyÄ• bhikkhÅ« viharantÄ«â€™â€™ ti paÃ±cavaggiye Ä• vajjento ``bÄ•
migadÄ• yeâ€™â€™ ti Ã±atvÄ• Ä• sÄ• á¸·hiyaá¹ƒ pabhÄ• tÄ• ya rattiyÄ• kÄ• lasseva patt
aá¹-á¹-hÄ• rasayojanikaá¹ƒ maggaá¹ƒ paá¹-ipanno antarÄ• magge __upakaá¹ƒ_ nÄ• ma Ä•
buddhabhÄ• vamÄ• vikatvÄ• taá¹ƒdivasameva sÄ• yanhasamaye isipatanamagamÄ• si. ta
buddhabhÄ• vaá¹ƒ pakÄ• setvÄ• paÃ±Ã±attavarabuddhÄ• sanagato paÃ±cavaggiye bhikkh
__dhammacakkappavattanasuttantaá¹ƒ_ (SN c V 1081; Vin I 13 Ä• dayo; Paá¹-is II 30) dese

tesu \Ee 19/ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ
aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. satthÄ• tatt
upagantvÄ• punadivase vappattheraá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• pesi. eteneva upÄ• y
sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• puna paÃ±camiyaá¹ƒ pakkhassa paÃ±capi te there sa
__anattalakkhaá¹‡asuttantaá¹ƒ_ (SN b III 59; Vin I 20 Ä• dayo) desesi, desanÄ• pariyosÄ• n
arahatte patiá¹-á¹-hahiá¹ƒsu.

atha satthÄ• tattheva __yasassa_ kulaputtassa upanissayaá¹ƒ disvÄ• gehaá¹ƒ pahÄ• ya n
``ehi yasÄ• â€™â€™ ti (Vin I 26) pakkositvÄ• tasmiÃ±Ã±eva rattibhÄ• ge sotÄ• pattiphale p
punadivase arahatte ca patiá¹-á¹-hÄ• petvÄ• aparepi tassa sahÄ• yake __catupaá¹‡á¹‡Ä• s
ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• arahatte patiá¹-á¹-hÄ• pesi. evaá¹ƒ loke ekasaá¹-á¹-
satthÄ• vuá¹-á¹-havasso pavÄ• retvÄ• bhikkhÅ« Ä• mantetvÄ• etadavoca ---

``paratthaá¹ƒ \Be 23/ cattano atthaá¹ƒ, karontÄ• pathaviá¹ƒ imaá¹ƒ.

byÄ• harantÄ• manussÄ• naá¹ƒ, dhammaá¹ƒ caratha bhikkhavo ||

``viharatha vivittesu, pabbatesu vanesu ca.

pakÄ• sayantÄ• saddhammaá¹ƒ, lokassa satataá¹ƒ mama ||

``karontÄ• \Ne 22/ dhammadÅ«teyyaá¹ƒ, vikhyÄ• payatha bhikkhavo.

santi atthÄ• ya sattÄ• naá¹ƒ, subbatÄ• vacanaá¹ƒ mama ||

``sabbaá¹ƒ pidahatha dvÄ• raá¹ƒ, apÄ• yÄ• namanÄ• savÄ• .

saggamokkhassa maggassa, dvÄ• raá¹ƒ vivarathÄ• samÄ• ||

``desanÄ• paá¹-ipattÄ«hi, karuá¹‡Ä• diguá¹‡Ä• layÄ• .

buddhiá¹ƒ saddhaÃ±ca lokassa, abhivaá¸• á¸• hetha sabbaso ||

``gihÄ«namupakarontÄ• naá¹ƒ, niccamÄ• misadÄ• nato.

karotha dhammadÄ• nena, tesaá¹ƒ paccÅ«pakÄ• rakaá¹ƒ ||

``samussayatha saddhammaá¹ƒ, desayantÄ• isiddhajaá¹ƒ.

katakattabbakammantÄ• , paratthaá¹ƒ paá¹-ipajjathÄ• â€™â€™ ti ||

evaÃ±ca pana vatvÄ• bhagavÄ• te bhikkhÅ« disÄ• su vissajjetvÄ• sayaá¹ƒ uruvelaá¹ƒ ga
kappÄ• sikavanasaá¹‡á¸• e __tiá¹ƒsa bhaddavaggiyakumÄ• re_ vinesi. tesu yo sabbapacch
sabbaseá¹-á¹-ho anÄ• gÄ• mÄ«, ekopi arahÄ• vÄ• puthujjano vÄ• nÄ• hosi. tepi sabbe eh
pabbÄ• jetvÄ• disÄ• su pesetvÄ• sayaá¹ƒ uruvelaá¹ƒ gantvÄ• aá¸• á¸• huá¸• á¸• hÄ• ni p
dassetvÄ• uruvelakassapÄ• dayo sahassajaá¹-ilaparivÄ• re __tebhÄ• tikajaá¹-ile_ dametvÄ
pabbÄ• jetvÄ• \Ee 20/ gayÄ• sÄ«se nisÄ«dÄ• petvÄ• __Ä• dittapariyÄ• yadesanÄ• ya_ (S
patiá¹-á¹-hÄ• petvÄ• tena arahantasahassena bhagavÄ• parivuto ``bimbisÄ• rassa raÃ±Ã±
mocessÄ• mÄ«â€™â€™ ti rÄ• jagahanagarÅ«pacÄ• re laá¹-á¹-hivanuyyÄ• naá¹ƒ nÄ• ma a
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• --- ``satthÄ• Ä• gatoâ€™â€™ ti sutvÄ• dvÄ• dasanahutehi brÄ
parivuto dasabalaá¹ƒ ghanavivaragatamiva divasakaraá¹ƒ \Be 24/ vanavivaragataá¹ƒ muniv
upasaá¹…kamitvÄ• cakkÄ• laá¹…katatalesu jalajÄ• malÄ• vikalakamalakomalesu dasabala
makuá¹-amaá¹‡ijutivisaravijjotinÄ• sirasÄ• nipatitvÄ• ekamantaá¹ƒ nisÄ«di saddhiá¹ƒ paris

 atha kho tesaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ etadahosi --- ``kiá¹ƒ nu kho mahÄ• sama
23/ brahmacariyaá¹ƒ carati, udÄ• hu uruvelakassapo mahÄ• samaá¹‡eâ€™â€™ ti? atha kh
cetoparivitakkamaÃ±Ã±Ä• ya theraá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kimeva disvÄ• uruvelavÄ• si, pahÄ• si aggiá¹ƒ kisakovadÄ• no.

pucchÄ• mi taá¹ƒ kassapa etamatthaá¹ƒ, kathaá¹ƒ pahÄ«naá¹ƒ tava aggihuttaâ€™â€™ nti

 thero bhagavato adhippÄ• yaá¹ƒ viditvÄ• ---

``rÅ«pe ca sadde ca atho rase ca, kÄ• mitthiyo cÄ• bhivadanti yaÃ±Ã±Ä• .

etaá¹ƒ malantÄ« upadhÄ«su Ã±atvÄ• , tasmÄ• na yiá¹-á¹-he na hute araÃ±jiâ€™â€™ nti ||

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• attano sÄ• vakabhÄ• vappakÄ• sanatthaá¹ƒ tathÄ• gatassa pÄ•
``satthÄ• me, bhante, bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti vatvÄ• ekatÄ• ladvitÄ• l
sattatÄ• lappamÄ• á¹‡aá¹ƒ vehÄ• saá¹ƒ sattakkhattuá¹ƒ abbhuggantvÄ• pÄ• á¹-ihÄ• riyaá¹
bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di.

 atha kho mahÄ• jano tassa taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• --- ``aho mahÄ• nubhÄ• vÄ• l
thÄ• magatadiá¹-á¹-hiko attÄ• naá¹ƒ `arahÄ• ahaâ€™ nti maÃ±Ã±amÄ• no uruvelakassapo

bhinditvÄ• tathÄ• gatena damitoâ€™â€™ ti dasabalassa guá¹‡akathaá¹ƒ kathesi. taá¹ƒ sut
``nÄ• hamidÄ• niyeva imaá¹ƒ uruvelakassapaá¹ƒ damemi, atÄ«tepi esa mayÄ• damitoyevÄ
mahÄ• jano uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ vanditvÄ• sirasi aÃ±jaliá¹ƒ paggahetvÄ•
idÄ• ni amhehi esa \Be 25/ damito diá¹-á¹-ho, kathaá¹ƒ panesa atÄ«te bhagavatÄ• damitoâ
tena mahÄ• janena yÄ• cito \Ee 21/ bhavantarena paá¹-icchannaá¹ƒ __mahÄ• nÄ• radakas
kathetvÄ• cattÄ• ri ariyasaccÄ• ni pakÄ• sesi. tato satthu dhammakathaá¹ƒ sutvÄ• rÄ• jÄ•
ekÄ• dasanahutehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si, ekanahutaá¹ƒ upÄ• sakattaá
saraá¹‡aá¹ƒ gantvÄ• svÄ• tanÄ• ya bhagavantaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghena nimant
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• pakkÄ• mi.

punadivase \Ne 24/ bhagavÄ• bhikkhusahassaparivuto marugaá¹‡aparivuto viya dasasata
brahmagaá¹‡aparivuto viya mahÄ• brahmÄ• rÄ• jagahaá¹ƒ pÄ• visi. rÄ• jÄ• buddhappamu
dÄ• naá¹ƒ datvÄ• bhojanapariyosÄ• ne bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ, bhante, tÄ«
vasituá¹ƒ na sakkhissÄ• mi, velÄ• ya vÄ• avelÄ• ya vÄ• bhagavato santikaá¹ƒ Ä• gamissÄ
atidÅ«re, idaá¹ƒ pana amhÄ• kaá¹ƒ veá¸·uvanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ pavivekakÄ• mÄ• n
naccÄ• sannaá¹ƒ gamanÄ• gamanasampannaá¹ƒ nijjanasambÄ• dhaá¹ƒ pavivekasukhaá¹ƒ
sÄ«talasilÄ• talasamalaá¹…kataá¹ƒ paramaramaá¹‡Ä«yabhÅ«mibhÄ• gaá¹ƒ surabhikusuma
ramaá¹‡Ä«yapÄ• sÄ• dahammiyavimÄ• navihÄ• raá¸• á¸• huyogamaá¹‡á¸• apÄ• dipaá¹-im
bhagavÄ• paá¹-iggaá¹‡hÄ• tu navatapanaá¹…gÄ• rasaá¹…kÄ• sena suvaá¹‡á¹‡abhiá¹…gA
maá¹‡ivaá¹‡á¹‡audakaá¹ƒ gahetvÄ• veá¸·uvanÄ• rÄ• maá¹ƒ pariccajanto dasabalassa hatt
tasmiá¹ƒ Ä• rÄ• mapaá¹-iggahaá¹‡e ``buddhasÄ• sanassa mÅ«lÄ• ni otiá¹‡á¹‡Ä• nÄ«â€™â
naccantÄ« viya ayaá¹ƒ mahÄ• pathavÄ« kampi. jambudÄ«pe pana á¹-hapetvÄ• veá¸·uvana
pathaviá¹ƒ kampetvÄ• gahitasenÄ• sanaá¹ƒ nÄ• ma natthi. atha satthÄ• veá¸·uvanÄ• rÄ• n
vihÄ• radÄ• nÄ• numodanamakÄ• si ---

``Ä• vÄ• sadÄ• nassa panÄ• nisaá¹ƒsaá¹ƒ, ko nÄ• ma vattuá¹ƒ, puriso samattho.

aÃ±Ã±atra buddhÄ• pana lokanÄ• thÄ• , yutto mukhÄ• naá¹ƒ nahutena cÄ• pi ||

``Ä• yuÃ±ca \Be 26/ vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca, varaá¹ƒ pasatthaá¹ƒ paá¹-ibhÄ• na

dadÄ• ti nÄ• mÄ• ti pavuccate so, yo deti saá¹…ghassa naro vihÄ• raá¹ƒ ||

``dÄ• tÄ• nivÄ• sassa nivÄ• raá¹‡assa, sÄ«tÄ• dino jÄ«vitupaddavassa.

pÄ• leti Ä• yuá¹ƒ pana tassa yasmÄ• , Ä• yuppado hoti tamÄ• hu santo ||

``accuá¹‡hasÄ«te \Ee 22/ vasato nivÄ• se, balaÃ±ca vaá¹‡á¹‡o paá¹-ibhÄ• na hoti.

tasmÄ• hi so deti vihÄ• radÄ• tÄ• , balaÃ±ca vaá¹‡á¹‡aá¹ƒ paá¹-ibhÄ• nameva ||

``dukkhassa sÄ«tuá¹‡hasarÄ«sapÄ• ca, vÄ• tÄ• tapÄ• dippabhavassa loke.

nivÄ• raá¹‡Ä• nekavidhassa niccaá¹ƒ, sukhappado hoti vihÄ• radÄ• tÄ• ||

``sÄ«tuá¹‡havÄ• tÄ• tapaá¸• aá¹ƒsavuá¹-á¹-hi \Ne 25/, sarÄ«sapÄ• vÄ• á¸·amigÄ• didukkha

yasmÄ• nivÄ• reti vihÄ• radÄ• tÄ• , tasmÄ• sukhaá¹ƒ vindati so parattha ||

``pasannacitto bhavabhogahetuá¹ƒ, manobhirÄ• maá¹ƒ mudito vihÄ• raá¹ƒ.

yo deti sÄ«lÄ• diguá¹‡oditÄ• naá¹ƒ, sabbaá¹ƒ dado nÄ• ma pavuccate so ||

``pahÄ• ya maccheramalaá¹ƒ salobhaá¹ƒ, guá¹‡Ä• layÄ• naá¹ƒ nilayaá¹ƒ dadÄ• ti.

khittova so tattha parehi sagge, yathÄ• bhataá¹ƒ jÄ• yati vÄ«tasoko ||

``vare \Be 27/ cÄ• rurÅ«pe vihÄ• re uá¸·Ä• re, naro kÄ• raye vÄ• saye tattha bhikkhÅ«.

dadeyyannapÄ• naÃ±ca vatthaÃ±ca nesaá¹ƒ, pasannena cittena sakkacca niccaá¹ƒ ||

``tasmÄ• mahÄ• rÄ• ja bhavesu bhoge, manorame paccanubhuyya bhiyyo.

vihÄ• radÄ• nassa phalena santaá¹ƒ, sukhaá¹ƒ asokaá¹ƒ adhigaccha pacchÄ• â€™â€™ ti |

iccevaá¹ƒ munirÄ• jÄ• nararÄ• jassa bimbisÄ• rassa vihÄ• radÄ• nÄ• numodanaá¹ƒ katvÄ
bhikkhusaá¹…ghaparivuto paramadassanÄ«yÄ• ya attano sarÄ«rappabhÄ• ya suvaá¹‡á¹‡a
nagaravanavimÄ• nÄ• dÄ«ni kurumÄ• no anopamÄ• ya buddhalÄ«á¸·Ä• ya anantÄ• ya buc
veá¸·uvanamahÄ• vihÄ• rameva pÄ• visÄ«ti.

``akÄ«á¸·ane veá¸·uvane vihÄ• re, tathÄ• gato tattha manobhirÄ• me.

nÄ• nÄ• vihÄ• rena vihÄ• si dhÄ«ro, veneyyakÄ• naá¹ƒ samudikkhamÄ• noâ€™â€™ ||

athevaá¹ƒ \Ee 23/ bhagavati tasmiá¹ƒ viharante __suddhodana_mahÄ• rÄ• jÄ• ``putto me
dukkarakÄ• rikaá¹ƒ katvÄ• paramÄ• bhisambodhiá¹ƒ patvÄ• pavattitavaradhammacakko r

veá¸·uvanamahÄ• vihÄ• re viharatÄ«â€™â€™ ti sutvÄ• aÃ±Ã±ataraá¹ƒ mahÄ• maccaá¹ƒ Ä
purisasahassaparivÄ• ro rÄ• jagahaá¹ƒ gantvÄ• mama vacanena `pitÄ• vo suddhodanama
daá¹-á¹-hukÄ• moâ€™ ti vatvÄ• puttaá¹ƒ me gaá¹‡hitvÄ• ehÄ«â€™â€™ ti. so ``sÄ• dhu, d
paá¹-issuá¹‡itvÄ• purisasahassaparivÄ• ro saá¹-á¹-hiyojanamaggaá¹ƒ gantvÄ• dhammade
pÄ• visi. so ``tiá¹-á¹-hatu tÄ• va raÃ±Ã±Ä• pahitasÄ• sanaâ€™â€™ nti parisapariyante á¹-h
dhammadesanaá¹ƒ sutvÄ• yathÄ• á¹-hitova saddhiá¹ƒ purisasahassena \Ne 26/ arahattaá¹
bhagavÄ• --- ``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. te sabbe taá¹…khaá¹‡aÃ±
iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya Ä• kappasampannÄ• hutvÄ•
parivÄ• resuá¹ƒ. rÄ• jÄ• ``neva \Be 28/ gato Ä• gacchati, na ca sÄ• sanaá¹ƒ suyyatÄ«â€™
nÄ«hÄ• rena navakkhattuá¹ƒ amacce pesesi. tesu navasu purisasahassesu ekopi raÃ±Ã±o
vÄ• pahiá¹‡i. sabbe arahattaá¹ƒ patvÄ• va pabbajiá¹ƒsu.

atha rÄ• jÄ• cintesi --- ``ko nu kho mama vacanaá¹ƒ karissatÄ«â€™â€™ ti sabbarÄ• jabala
__udÄ• yiá¹ƒ_ addasa. so kira raÃ±Ã±o sabbatthasÄ• dhako amacco abbhantariko ativissÄ
saddhiá¹ƒ ekadivaseyeva jÄ• to sahapaá¹ƒsukÄ«á¸·ito sahÄ• yo. atha naá¹ƒ rÄ• jÄ• Ä• ma
ahaá¹ƒ mama puttaá¹ƒ daá¹-á¹-hukÄ• mo navapurisasahassÄ• ni pesesiá¹ƒ, ekapurisopi Ä•
Ä• rocetÄ• natthi, dujjÄ• no kho pana me jÄ«vitantarÄ• yo, ahaá¹ƒ jÄ«vamÄ• nova puttaá¹ƒ
sakkhissasi me puttaá¹ƒ dassetuâ€™â€™ nti? so ``sakkhissÄ• mi, deva, sace pabbajituá¹ƒ
Ä• ha. ``tÄ• ta, tvaá¹ƒ pabbajitvÄ• vÄ• apabbajitvÄ• vÄ• mayhaá¹ƒ puttaá¹ƒ dassehÄ«â€
devÄ• â€™â€™ ti raÃ±Ã±o sÄ• sanaá¹ƒ Ä• dÄ• ya rÄ• jagahaá¹ƒ gantvÄ• satthu dhamma
purisasahassena arahattaá¹ƒ patvÄ• ehibhikkhubhÄ• ve patiá¹-á¹-hÄ• ya phaggunÄ«puá¹‡
``atikkanto hemanto, vasantasamayo anuppatto, supupphitÄ• vanasaá¹‡á¸• Ä• , paá¹-ipajja
dasabalassa Ã±Ä• tisaá¹…gahaá¹ƒ kÄ• tuâ€™â€™ nti cintetvÄ• bhagavantaá¹ƒ upasaá¹…
gÄ• thÄ• hi bhagavato kulanagaraá¹ƒ gamanatthÄ• ya gamanavaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡esi ---

``aá¹…gÄ• rino dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippahÄ• ya.

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``dumÄ• \Be 29/ vicittÄ• suvirÄ• jamÄ• nÄ• , rattaá¹…kureheva ca pallavehi.

ratanujjalamaá¹‡á¸• apasannibhÄ• sÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``supupphitaggÄ• kusumehi bhÅ«sitÄ• , manuÃ±Ã±abhÅ«tÄ• sucisÄ• dhugandhÄ• .

rukkhÄ• virocanti ubhosu passesu, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``phalehinekehi samiddhibhÅ«tÄ• , vicittarukkhÄ• ubhatovakÄ• se.

khuddaá¹ƒ pipÄ• sampi vinodayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicittamÄ• lÄ• \Ne 27/ sucipallavehi, susajjitÄ• morakalÄ• pasannibhÄ• .

rukkhÄ• virocanti ubhosu passesu, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``virocamÄ• nÄ• phalapallavehi, susajjitÄ• vÄ• sanivÄ• sabhÅ«tÄ• .

tosenti addhÄ• nakilantasatte, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suphullitaggÄ• vanagumbanissitÄ• , latÄ• anekÄ• suvirÄ• jamÄ• nÄ• .

tosenti satte maá¹‡imaá¹‡á¸• apÄ• va, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``latÄ• anekÄ• dumanissitÄ• va, piyehi saddhiá¹ƒ sahitÄ• vadhÅ«va.

palobhayantÄ« hi sugandhagandhÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicittanÄ«lÄ• dimanuÃ±Ã±avaá¹‡á¹‡Ä• \Be 30/, dijÄ• samantÄ• abhikÅ«jamÄ• nÄ• .

tosenti maÃ±jussaratÄ• ratÄ«hi, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``migÄ• ca nÄ• nÄ• suvirÄ• jamÄ• nÄ• , uttuá¹…gakaá¹‡á¹‡Ä• ca manuÃ±Ã±anettÄ• .

disÄ• samantÄ• mabhidhÄ• vayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``manuÃ±Ã±abhÅ«tÄ• ca mahÄ« samantÄ• , virÄ• jamÄ• nÄ• haritÄ• va saddalÄ• .

supupphirukkhÄ• moá¸·inivalaá¹…katÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``susajjitÄ• muttamayÄ• va vÄ• lukÄ• , susaá¹‡á¹-hitÄ• cÄ• rusuphassadÄ• tÄ• .

virocayanteva disÄ• samantÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``samaá¹ƒ suphassaá¹ƒ sucibhÅ«mibhÄ• gaá¹ƒ, manuÃ±Ã±apupphodayagandhavÄ• sitaá¹ƒ

virÄ• jamÄ• naá¹ƒ sucimaÃ±ca sobhaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``susajjitaá¹ƒ nandanakÄ• nanaá¹ƒva, vicittanÄ• nÄ• dumasaá¹‡á¸• amaá¹‡á¸• itaá¹ƒ.

sugandhabhÅ«taá¹ƒ pavanaá¹ƒ surammaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ |

``sarÄ• vicittÄ• vividhÄ• manoramÄ• , susajjitÄ• paá¹…kajapuá¹‡á¸• arÄ«kÄ• .

pasannasÄ«todakacÄ• rupuá¹‡á¹‡Ä• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suphullanÄ• nÄ• vidhapaá¹…kajehi \Be 31/ \Ne 28/, virÄ• jamÄ• nÄ• sucigandhagandhÄ•

pamodayanteva narÄ• marÄ• naá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suphullapaá¹…keruhasannisinnÄ• , dijÄ• samantÄ• mabhinÄ• dayantÄ• .

modanti bhariyÄ• hi samaá¹…gino te, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suphullapupphehi rajaá¹ƒ gahetvÄ• , alÄ« vidhÄ• vanti vikÅ«jamÄ• nÄ• .

madhumhi gandho vidisaá¹ƒ pavÄ• yati, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``abhinnanÄ• dÄ• madavÄ• raá¹‡Ä• ca, girÄ«hi dhÄ• vanti ca vÄ• ridhÄ• rÄ• .

savanti najjo suvirÄ• jitÄ• va samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``girÄ« samantÄ• va padissamÄ• nÄ• , mayÅ«ragÄ«vÄ• iva nÄ«lavaá¹‡á¹‡Ä• .

disÄ• rajindÄ• va virocayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``mayÅ«rasaá¹…ghÄ• girimuddhanasmiá¹ƒ, naccanti nÄ• rÄ«hi samaá¹…gibhÅ«tÄ• .

kÅ«janti nÄ• nÄ• madhurassarehi, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suvÄ• dikÄ• nekadijÄ• manuÃ±Ã±Ä• , vicittapattehi virÄ• jamÄ• nÄ• .

girimhi á¹-hatvÄ• abhinÄ• dayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suphullapupphÄ• karamÄ• bhikiá¹‡á¹‡Ä• \Be 32/, sugandhanÄ• nÄ• dalalaá¹…katÄ• ca.

girÄ« virocanti disÄ• samantÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``jalÄ• sayÄ• nekasugandhagandhÄ• , surindauyyÄ• najalÄ• sayÄ• va.

savanti najjo suvirÄ• jamÄ• nÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicittatitthehi alaá¹…katÄ• ca, manuÃ±Ã±anÄ• nÄ• migapakkhipÄ• sÄ• .

najjo virocanti susandamÄ• nÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``ubhosu passesu jalÄ• sayesu, supupphitÄ• cÄ• rusugandharukkhÄ• .

vibhÅ«sitaggÄ• surasundarÄ« ca, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``sugandhanÄ• nÄ• dumajÄ• lakiá¹‡á¹‡aá¹ƒ \Ne 29/, vanaá¹ƒ vicittaá¹ƒ suranandanaá¹ƒva.

manobhirÄ• maá¹ƒ satataá¹ƒ gatÄ«naá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``sampannanÄ• nÄ• suciannapÄ• nÄ• , sabyaÃ±janÄ• sÄ• durasena yuttÄ• .

pathesu gÄ• me sulabhÄ• manuÃ±Ã±Ä• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``virÄ• jitÄ• Ä• si mahÄ« samantÄ• , vicittavaá¹‡á¹‡Ä• kusumÄ• sanassa.

rattindagopehi alaá¹…katÄ• va samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``visuddhasaddhÄ• diguá¹‡ehi \Be 33/ yuttÄ• , sambuddharÄ• jaá¹ƒ abhipatthayantÄ• .

bahÅ«hi tattheva janÄ• samantÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicitraÄ• rÄ• masupokkharaÃ±Ã±o, vicitranÄ• nÄ• padumehi channÄ• .

bhisehi khÄ«raá¹ƒva rasaá¹ƒ pavÄ• yati, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicitranÄ«lacchadanenalaá¹…katÄ• , manuÃ±Ã±arukkhÄ• ubhatovakÄ• se.

samuggatÄ• sattasamÅ«habhÅ«tÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicitranÄ«labbhamivÄ• yataá¹ƒ vanaá¹ƒ, surindaloke iva nandanaá¹ƒ vanaá¹ƒ.

sabbotukaá¹ƒ sÄ• dhusugandhapupphaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``subhaÃ±jasaá¹ƒ yojanayojanesu, subhikkhagÄ• mÄ• sulabhÄ• manuÃ±Ã±Ä• .

janÄ• bhikiá¹‡á¹‡Ä• sulabhannapÄ• nÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``pahÅ«tachÄ• yÅ«dakarammabhÅ«tÄ• , nivÄ• sinaá¹ƒ sabbasukhappadÄ• tÄ• .

visÄ• lasÄ• lÄ• ca sabhÄ• ca bahÅ«, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicittanÄ• nÄ• dumasaá¹‡á¸• amaá¹‡á¸• itÄ• , manuÃ±Ã±auyyÄ• nasupokkharaÃ±Ã±o.

sumÄ• pitÄ• sÄ• dhusugandhagandhÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vÄ• to \Be 34/ mudÅ«sÄ«talasÄ• dhurÅ«po, nabhÄ• ca abbhÄ• vigatÄ• samantÄ• .

disÄ• ca sabbÄ• va virocayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``pathe \Ne 30/ rajonuggamanatthameva, rattiá¹ƒ pavassanti ca mandavuá¹-á¹-hÄ«.

nabhe ca sÅ«ro mudukova tÄ• po, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``madappabÄ• hÄ• madahatthisaá¹…ghÄ• , kareá¹‡usaá¹…ghehi sukÄ«á¸·ayanti.

disÄ• vidhÄ• vanti ca gajjayantÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vanaá¹ƒ sunÄ«laá¹ƒ abhidassanÄ«yaá¹ƒ, nÄ«labbhakÅ«á¹-aá¹ƒ iva rammabhÅ«taá¹ƒ.

vilokitÄ• naá¹ƒ ativimhanÄ«yaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``visuddhamabbhaá¹ƒ gaganaá¹ƒ surammaá¹ƒ, maá¹‡imayehi samalaá¹…katÄ• va.

disÄ• ca sabbÄ• atirocayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``gandhabbavijjÄ• dharakinnarÄ• ca, sugÄ«tiyantÄ• madhurassarena.

caranti tasmiá¹ƒ pavane suramme, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``kilesasaá¹…ghassa bhitÄ• sakehi, tapassisaá¹…ghehi nisevitaá¹ƒ vanaá¹ƒ.

vihÄ• raÄ• rÄ• masamiddhibhÅ«taá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``samiddhinÄ• nÄ• phalino \Be 35/ vanantÄ• , anÄ• kulÄ• niccamanobhirammÄ• .

samÄ• dhipÄ«tiá¹ƒ abhivaá¸• á¸• hayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``nisevitaá¹ƒ nekadijehi niccaá¹ƒ, gÄ• mena gÄ• maá¹ƒ satataá¹ƒ vasantÄ• .

pure pure gÄ• mavarÄ• ca santi, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vatthannapÄ• naá¹ƒ sayanÄ• sanaÃ±ca, gandhaÃ±ca mÄ• laÃ±ca vilepanaÃ±ca.

tahiá¹ƒ samiddhÄ• janatÄ• bahÅ« ca, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``puÃ±Ã±iddhiyÄ• sabbayasaggapattÄ• , janÄ• ca tasmiá¹ƒ sukhitÄ• samiddhÄ• .

pahÅ«tabhogÄ• vividhÄ• vasanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``nabhe ca abbhÄ• suvisuddhavaá¹‡á¹‡Ä• , disÄ• ca cando suvirÄ• jitova.

rattiÃ±ca vÄ• to mudusÄ«talo ca, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``canduggame \Ne 31/ sabbajanÄ• pahaá¹-á¹-hÄ• , sakaá¹…gaá¹‡e citrakathÄ• vadantÄ•

piyehi saddhiá¹ƒ abhimodayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``candassa raá¹ƒsÄ«hi nabhaá¹ƒ viroci, mahÄ« ca saá¹ƒsuddhamanuÃ±Ã±avaá¹‡á¹‡Ä• .

disÄ• ca sabbÄ• parisuddharÅ«pÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``dÅ«re \Be 36/ ca disvÄ• varacandaraá¹ƒsiá¹ƒ, pupphiá¹ƒsu pupphÄ• ni mahÄ«talasmiá¹ƒ

samantato gandhaguá¹‡atthikÄ• naá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``candassa raá¹ƒsÄ«hi vilimpitÄ• va, mahÄ« samantÄ• kusumenalaá¹…katÄ• .

viroci sabbaá¹…gasumÄ• linÄ«va, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``kucanti hatthÄ«pi madena mattÄ• , vicittapiÃ±chÄ• ca dijÄ• samantÄ• .

karonti nÄ• daá¹ƒ pavane suramme, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``pathaÃ±ca sabbaá¹ƒ paá¹-ipajjanakkhamaá¹ƒ, iddhaÃ±ca raá¹-á¹-haá¹ƒ sadhanaá¹ƒ sabho

sabbatthutaá¹ƒ sabbasukhappadÄ• naá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vanaÃ±ca sabbaá¹ƒ suvicittarÅ«paá¹ƒ, sumÄ• pitaá¹ƒ nandanakÄ• nanaá¹ƒva.

yatÄ«na pÄ«tiá¹ƒ satataá¹ƒ janeti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``alaá¹…kataá¹ƒ devapuraá¹ƒva rammaá¹ƒ, kapÄ«lavatthuá¹ƒ iti nÄ• madheyyaá¹ƒ.

kulanagaraá¹ƒ idha sassirikaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``manuÃ±Ã±aaá¹-á¹-Ä• lavicittarÅ«paá¹ƒ, suphullapaá¹…keruhasaá¹‡á¸• amaá¹‡á¸• itaá¹ƒ.

vicittaparikhÄ• hi puraá¹ƒ surammaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``vicittapÄ• kÄ• raÃ±ca \Be 37/ toraá¹‡aÃ±ca, subhaá¹…gaá¹‡aá¹ƒ devanivÄ• sabhÅ«taá¹ƒ

manuÃ±Ã±avÄ«thi suralokasannibhaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``alaá¹…katÄ• sÄ• kiyarÄ• japuttÄ• , virÄ• jamÄ• nÄ• varabhÅ«sanehi.

surindaloke iva devaputtÄ• , samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``suddhodano \Ne 32/ munivaraá¹ƒ abhidassanÄ• ya, amaccaputte dasadhÄ• apesayi.

balena saddhiá¹ƒ mahatÄ• muninda, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``nevÄ• gataá¹ƒ passati neva vÄ• caá¹ƒ, sokÄ• bhibhÅ«taá¹ƒ naravÄ«raseá¹-á¹-haá¹ƒ.

tosetumicchÄ• mi narÄ• dhipattaá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``taá¹ƒdassanenabbhutapÄ«tirÄ• si, udikkhamÄ• naá¹ƒ dvipadÄ• namindaá¹ƒ.

tosehi taá¹ƒ muninda guá¹‡aseá¹-á¹-haá¹ƒ, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ||

``Ä• sÄ• ya kassate khettaá¹ƒ, bÄ«jaá¹ƒ Ä• sÄ• ya vappati.

Ä• sÄ• ya vÄ• á¹‡ijÄ• yanti, samuddaá¹ƒ dhanahÄ• rakÄ• .

yÄ• ya Ä• sÄ• ya tiá¹-á¹-hÄ• mi, sÄ• me Ä• sÄ• samijjhatu ||

``nÄ• tisÄ«taá¹ƒ \Ee 24/ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• munÄ«â€™â€™ ti ||

atha naá¹ƒ satthÄ• --- ``kiá¹ƒ nu kho, udÄ• yi, gamanavaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡esÄ«â€™â€™
tumhÄ• kaá¹ƒ pitÄ• suddhodanamahÄ• rÄ• jÄ• daá¹-á¹-hukÄ• mo, karotha Ã±Ä• takÄ• naá
``sÄ• dhu, udÄ• yi, karissÄ• mi Ã±Ä• tisaá¹…gahaá¹ƒ, tena hi bhikkhusaá¹…ghassa Ä• roce
__gamiyavattaá¹ƒ_ pÅ«ressantÄ«â€™â€™ ti Ä• ha. ``sÄ• dhu, bhanteâ€™â€™ ti thero bhi

satthÄ• aá¹…gamagadhavÄ• sÄ«naá¹ƒ kulaputtÄ• naá¹ƒ dasahi sahassehi, kapilavatthuvÄ
sahassehÄ«ti sabbeheva vÄ«satiyÄ• khÄ«á¹‡Ä• savabhikkhusahassehi parivuto rÄ• jagah
yojanaá¹ƒ yojanaá¹ƒ gacchanto dvÄ«hi mÄ• sehi kapilavatthupuraá¹ƒ sampÄ• puá¹‡i. sÄ• k
bhagavati --- ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-haá¹ƒ passissÄ• mÄ• â€™â€™ ti bhagavato va
vÄ«maá¹ƒsamÄ• nÄ• ``nigrodhasakkassÄ• rÄ• mo ramaá¹‡Ä«yoâ€™â€™ ti sallakkhetvÄ•
kÄ• retvÄ• gandhapupphahatthÄ• paccuggamanaá¹ƒ karontÄ• sabbÄ• laá¹…kÄ• rehi sam
gandhapupphacuá¹‡á¹‡Ä• dÄ«hi pÅ«jayamÄ• nÄ• bhagavantaá¹ƒ purakkhatvÄ• nigrodhÄ

tatra bhagavÄ• vÄ«satiyÄ• khÄ«á¹‡Ä• savasahassehi parivuto paÃ±Ã±attavarabuddhÄ• s
pana mÄ• najÄ• tikÄ• mÄ• natthaddhÄ• , ``siddhatthakumÄ• ro amhehi daharataro, amhÄ•
putto, bhÄ• gineyyo, nattÄ• â€™â€™ ti cintetvÄ• daharadahare rÄ• jakumÄ• re Ä• haá¹ƒsu
mayaá¹ƒ tumhÄ• kaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito nisÄ«dissÄ• mÄ• â€™â€™ ti. tesvevaá¹ƒ nis
ajjhÄ• sayaá¹ƒ oloketvÄ• --- ``ime Ã±Ä• takÄ• attano moghajiá¹‡á¹‡abhÄ• vena na maá¹ƒ
jÄ• nanti `buddho nÄ• ma kÄ«diso, buddhabalaá¹ƒ nÄ• ma kÄ«disaâ€™ nti vÄ• , `buddho n
nÄ• ma edisaâ€™ nti vÄ• , handÄ• haá¹ƒ attano buddhabalaá¹ƒ iddhibalaÃ±ca dassento pÅ
Ä• kÄ• se dasasahassacakkavÄ• á¸·avitthataá¹ƒ sabbaratanamayaá¹ƒ caá¹…kamaá¹ƒ mÄ•

mahÄ• janassa ajjhÄ• sayaá¹ƒ oloketvÄ• dhammaÃ±ca deseyyaâ€™â€™ nti cintesi. tena
bhagavato parivitakkadassanatthaá¹ƒ ---

<3> á¹• 21 ``na hete jÄ• nanti sadevamÄ• nusÄ• , buddho ayaá¹ƒ kÄ«disako naruttamo.

iddhibalaá¹ƒ paÃ±Ã±Ä• balaÃ±ca kÄ«disaá¹ƒ, buddhabalaá¹ƒ lokahitassa kÄ«disaá¹ƒ ||

<4> á¹• 21 ``na \Be 39/ \Ee 25/ hete jÄ• nanti sadevamÄ• nusÄ• , buddho ayaá¹ƒ edisako

iddhibalaá¹ƒ paÃ±Ã±Ä• balaÃ±ca edisaá¹ƒ, buddhabalaá¹ƒ lokahitassa edisaá¹ƒ ||

<5> á¹• 21 ``handÄ• haá¹ƒ dassayissÄ• mi, buddhabalamanuttaraá¹ƒ.

caá¹…kamaá¹ƒ mÄ• payissÄ• mi, nabhe ratanamaá¹‡á¸• itaâ€™â€™ nti ||

tattha __na hete jÄ• nantÄ«_ti na hi ete jÄ• nanti. __na_-kÄ• ro paá¹-isedhattho. __hi_-kÄ•
nipÄ• to. yasmÄ• panete mama Ã±Ä• tiÄ• dayo devamanussÄ• mayÄ• buddhabale ca idd
``ediso buddho, edisaá¹ƒ iddhibalaâ€™â€™ nti, tasmÄ• ahaá¹ƒ mama buddhabalaÃ±ca idd
attho. __sadevamÄ• nusÄ• _ti ettha devÄ• ti upapattidevÄ• adhippetÄ• . saha devehÄ«ti sa
sadevÄ• eva mÄ• nusÄ• sadevamÄ• nusÄ• . atha vÄ• __devo_ti sammutidevo, suddhoda
raÃ±Ã±Ä• suddhodanenÄ• ti sadevÄ• . __mÄ• nusÄ• _ti Ã±Ä• timÄ• nusÄ• , sadevÄ• sas
sarÄ• jÄ• no vÄ• ete mama Ã±Ä• timÄ• nusÄ• mama balaá¹ƒ na vijÄ• nantÄ«ti attho. sesa
gacchantiyeva. sabbepi devÄ• devanaá¹-á¹-hena ``devÄ• â€™â€™ ti vuccanti. devanaá¹ƒ
kÄ«á¸·Ä• di. atha vÄ• devÄ• ca mÄ• nusÄ• ca devamÄ• nusÄ• , saha devamÄ• nusehi sa
vacanaseso daá¹-á¹-habbo. __buddho_ti catusaccadhamme buddho anubuddhoti buddho. y

``abhiÃ±Ã±eyyaá¹ƒ \Ne 34/ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (MN II 3

idha pana kattukÄ• rake buddhasaddasiddhi daá¹-á¹-habbÄ• . adhigatavisesehi devamanus
vata so bhagavÄ• â€™â€™ ti evaá¹ƒ buddhattÄ• Ã±Ä• tattÄ• buddho. idha kammakÄ• rak
daá¹-á¹-habbÄ• . buddhamassa atthÄ«ti vÄ• buddho, buddhavantoti attho. taá¹ƒ sabbaá¹ƒ
veditabbaá¹ƒ. __kÄ«disako_ti kÄ«diso kiá¹ƒsarikkhako kiá¹ƒsadiso kiá¹ƒvaá¹‡á¹‡o kiá¹ƒsaá
rasso vÄ• ti attho.

__naruttamo_ti \Be 40/ narÄ• naá¹ƒ naresu vÄ• uttamo pavaro seá¹-á¹-hoti naruttamo. __i
ijjhanaá¹ƒ iddhi nipphattiatthena paá¹-ilÄ• bhaá¹-á¹-hena ca iddhi. atha vÄ• ijjhanti tÄ• ya sa

vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti \Ee 26/ iddhi. sÄ• pana dasavidhÄ• hoti. yathÄ• ha ---

``iddhiyoti dasa iddhiyo. katamÄ• dasa? adhiá¹-á¹-hÄ• nÄ• iddhi, vikubbanÄ• iddhi, manor
Ã±Ä• á¹‡avipphÄ• rÄ• iddhi, samÄ• dhivipphÄ• rÄ• iddhi, ariyÄ• iddhi, kammavipÄ• kajÄ•
vijjÄ• mayÄ• iddhi, tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhÄ«â€™â€

tÄ• saá¹ƒ idaá¹ƒ nÄ• nattaá¹ƒ --- pakatiyÄ• eko bahukaá¹ƒ Ä• vajjeti, sataá¹ƒ vÄ• sahassa
Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti ``bahuko homÄ«â€™â€™ ti (Paá¹-is III 10) evaá¹ƒ vibhajitvÄ•
adhiá¹-á¹-hÄ• navasena nipphannattÄ• __adhiá¹-á¹-hÄ• nÄ• iddhi_ nÄ• ma. tassÄ• yamatt
catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya sace sataá¹ƒ icchati ``sataá¹ƒ hom
ti kÄ• mÄ• vacaraparikammacittehi parikammaá¹ƒ katvÄ• puna abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jh
vuá¹-á¹-hÄ• ya puna Ä• vajjitvÄ• adhiá¹-á¹-hÄ• ti, adhiá¹-á¹-hÄ• nacittena saheva sataá¹ƒ h
eseva nayo.

tattha pÄ• dakajjhÄ• nacittaá¹ƒ nimittÄ• rammaá¹‡aá¹ƒ parikammacittÄ• ni satÄ• rammaá¹‡
aÃ±Ã±atarÄ• rammaá¹‡Ä• ni vÄ• , tÄ• ni ca kho vaá¹‡á¹‡avasena, no paá¹‡á¹‡attivasena. a
satÄ• rammaá¹‡ameva, taá¹ƒ pana appanÄ• cittaá¹ƒ viya gotrabhuanantarameva uppajjati
rÅ«pÄ• vacaracatutthajhÄ• nikaá¹ƒ \Ne 35/. so pana pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• r
nÄ• gavaá¹‡á¹‡aá¹ƒ vÄ• dasseti. supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• ... pe ... vividhampi senÄ•
(Paá¹-is III 13) evaá¹ƒ Ä• gatÄ• iddhi pakativaá¹‡á¹‡avijahanavikÄ• ravasena pavattattÄ• _

``idha bhikkhu imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manoma
ahÄ«nindriyaâ€™â€™ nti (Paá¹-is III 14) iminÄ• nayena Ä• gatÄ• iddhi sarÄ«rasseva abbh
manomayassa sarÄ«rassa nipphattivasena pavattattÄ• __manomayiddhi_ nÄ• ma.

Ã±Ä• á¹‡uppattito pubbe vÄ• pacchÄ• vÄ• taá¹…khaá¹‡e vÄ• tena attabhÄ• vena
paá¹-ilabhitabbaarahattaÃ±Ä• á¹‡Ä• nubhÄ• vena nibbatto viseso \Be 41/ __Ã±Ä• á¹‡avippl
Ä• yasmato bÄ• kulassa ca Ä• yasmato saá¹ƒkiccassa ca Ã±Ä• á¹‡avipphÄ• rÄ• iddhi, tesa
kathetabbaá¹ƒ (Mp I 1.226).

samÄ• dhito pubbe vÄ• pacchÄ• vÄ• taá¹…khaá¹‡e vÄ• samathÄ• nubhÄ• vena nibbatt
iddhi_ nÄ• ma. Ä• yasmato sÄ• riputtassa samÄ• dhivipphÄ• rÄ• iddhi (Ud 34), Ä• yasmato
samÄ• dhivipphÄ• rÄ• iddhi (MN I 507), Ä• yasmato khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±assa samÄ•
khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±attheravatthu), uttarÄ• ya upÄ• sikÄ• ya samÄ• dhivipphÄ• rÄ• id
uttarÄ• upÄ• sikÄ• vatthu; Mp I 1.262), sÄ• mÄ• vatiyÄ• upÄ• sikÄ• ya samÄ• dhivipphÄ• r
sÄ• mÄ• vatÄ«vatthu; Mp I 1.260-261) tesaá¹ƒ vatthÅ«nettha kathetabbÄ• ni, ganthavitthÄ•
pana mayÄ• na vitthÄ• ritÄ• ni.

katamÄ• ariyÄ• iddhi? idha bhikkhu sace Ä• kaá¹…khati ``paá¹-ikkÅ«le appaá¹-ikkÅ«lasaÃ
vihareyyaâ€™â€™ nti appaá¹-ikkÅ«lasaÃ±Ã±Ä« tattha viharati, sace Ä• kaá¹…khati ``appaá
paá¹-ikkÅ«lasaÃ±Ã±Ä« vihareyyaâ€™â€™ nti paá¹-ikkÅ«lasaÃ±Ã±Ä« tattha viharati ... pe ...
viharati sato sampajÄ• noti (Paá¹-is III 17). ayaÃ±hi cetovasippattÄ• naá¹ƒ ariyÄ• naá¹ƒyeva
iddhi_ nÄ• ma.

katamÄ• kammavipÄ• kajÄ• iddhi? sabbesaá¹ƒ pakkhÄ«naá¹ƒ sabbesaá¹ƒ devÄ• naá¹ƒ p
manussÄ• naá¹ƒ ekaccÄ• naÃ±ca \Ne 36/ vinipÄ• tikÄ• naá¹ƒ vehÄ• sagamanÄ• dikÄ• __k
katamÄ• puÃ±Ã±avato iddhi? rÄ• jÄ• cakkavattÄ« vehÄ• saá¹ƒ gacchati saddhiá¹ƒ caturaá
jaá¹-ilakassa gahapatissa asÄ«tihattho suvaá¹‡á¹‡apabbato nibbatti. ayaá¹ƒ __puÃ±Ã±avato
ghosakassa gahapatino (Dhp-a I kumbhaghosakaseá¹-á¹-hivatthu) sattasu á¹-hÄ• nesu mÄ•
katepi arogabhÄ• vo __puÃ±Ã±avato iddhi_. meá¹‡á¸• akaseá¹-á¹-hissa (Dhp-a II meá¹‡á¸•
aá¹-á¹-hakarÄ«samatte padese sattaratanamayÄ• naá¹ƒ meá¹‡á¸• akÄ• naá¹ƒ pÄ• tubhÄ• v

katamÄ• vijjÄ• mayÄ• iddhi? vijjÄ• dharÄ• vijjaá¹ƒ parijappitvÄ• vehÄ• saá¹ƒ gacchanti, A
hatthimpi dassenti ... pe ... vividhampi senÄ• byÅ«haá¹ƒ dassentÄ«ti (Paá¹-is III 18). Ä• dina
__vijjÄ• mayÄ• iddhi_ nÄ• ma. taá¹ƒ taá¹ƒ kammaá¹ƒ katvÄ• nibbatto \Be 42/ viseso `sam
ijjhanaá¹-á¹-hena iddhÄ«â€™ ti ayaá¹ƒ __tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-
imissÄ• dasavidhÄ• ya iddhiyÄ• balaá¹ƒ iddhibalaá¹ƒ nÄ• ma, idaá¹ƒ mayhaá¹ƒ iddhibalaá
(Vism II 375 Ä• dayo).

__paÃ±Ã±Ä• bala_nti sabbalokiyalokuttaraguá¹‡avisesadÄ• yakaá¹ƒ arahattamaggapaÃ±Ã
tampi ete na jÄ• nanti. keci ``channaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nametaá¹ƒ adhivacan
vadanti. __buddhabala_nti ettha buddhabalaá¹ƒ nÄ• ma buddhÄ• nubhÄ• vo, dasabalaÃ±Ä
dasabalaÃ±Ä• á¹‡Ä• ni nÄ• ma á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ,
atÄ«tÄ• nÄ• gatapaccuppannakammavipÄ• kajÄ• nanaÃ±Ä• á¹‡aá¹ƒ, sabbatthagÄ• minipa
anekadhÄ• tunÄ• nÄ• dhÄ• tulokajÄ• nanaÃ±Ä• á¹‡aá¹ƒ, nÄ• nÄ• dhimuttikaÃ±Ä• á¹‡aá¹ƒ,
jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• nesu yathÄ
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ, cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ, Ä• savakkhayaÃ±Ä• á¹
dasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaá¹ƒ buddhabalanti. __edisa_nti Ä«disaá¹ƒ, ayam

__handÄ• _ti vavassaggatthe nipÄ• to. __aha_nti attÄ• naá¹ƒ niddisati. kiá¹ƒ vuttaá¹ƒ hoti?
Ã±Ä• takÄ• buddhabalaá¹ƒ vÄ• buddhaguá¹‡e vÄ• na jÄ• nanti, kevalaá¹ƒ attano \Ee 28/
nissÄ• ya mÄ• navasena sabbalokajeá¹-á¹-haseá¹-á¹-haá¹ƒ maá¹ƒ na vandanti. tasmÄ• tes
bhaÃ±jitvÄ• vandanatthaá¹ƒ buddhabalaá¹ƒ dasseyyanti vuttaá¹ƒ hoti. __dassayissÄ• mÄ«
``dassessÄ• mÄ«â€™â€™ ti ca pÄ• á¹-ho, soyevattho. __buddhabala_nti buddhÄ• nubhÄ•
vÄ• . __anuttara_nti niruttaraá¹ƒ. __caá¹…kama_nti caá¹…kamitabbaá¹-á¹-hÄ• naá¹ƒ vucca

mÄ• peyyaá¹ƒ. ``caá¹…kamanaá¹ƒ mÄ• pessÄ• mÄ«â€™â€™ ti ca pÄ• á¹-ho, soyevattho.
__sabbaratanamaá¹‡á¸• ita_nti sabbehi ratijananaá¹-á¹-hena ratanehi
muttÄ• -maá¹‡i-veá¸·uriya-saá¹…kha-silÄ• -pavÄ• á¸·a-rajata-suvaá¹‡á¹‡a-masÄ• ragalla-lo
dasahi maá¹‡á¸• ito alaá¹…kato sabbaratanamaá¹‡á¸• ito, taá¹ƒ sabbaratanamaá¹‡á¸• itaá¹
ratanamaá¹‡á¸• itaâ€™â€™ nti paá¹-hanti keci.

athevaá¹ƒ bhagavatÄ• cintitamatte dasasahassacakkavÄ• á¸·avÄ• sino bhummÄ• dayo de
sÄ• dhukÄ• ramadaá¹ƒsu. tamatthaá¹ƒ pakÄ• sentehi saá¹…gÄ«tikÄ• rakehi ---

<6> á¹• 21 ``bhummÄ• \Be 43/ mahÄ• rÄ• jikÄ• tÄ• vatiá¹ƒsÄ• , yÄ• mÄ• ca devÄ• tusitÄ

paranimmitÄ• yepi ca brahmakÄ• yikÄ• , Ä• nanditÄ• vipulamakaá¹ƒsu ghosaâ€™â€™ nti

Ä• digÄ• thÄ• yo á¹-hapitÄ• ti veditabbÄ• .

tattha __bhummÄ• _ti bhummaá¹-á¹-hÄ• , pÄ• sÄ• á¹‡apabbatavanarukkhÄ• dÄ«su á¹-hitÄ
mahÄ• rÄ• japakkhikÄ• . bhummaá¹-á¹-hÄ• naá¹ƒ devatÄ• naá¹ƒ saddaá¹ƒ sutvÄ• Ä• kÄ• s
abbhavalÄ• hakÄ• devatÄ• , tato uá¹‡havalÄ• hakÄ• devatÄ• , tato sÄ«tavalÄ• hakÄ• dev
devatÄ• , tato vÄ• tavalÄ• hakÄ• devatÄ• , tato cattÄ• ro mahÄ• rÄ• jÄ• no, tato tÄ• vatiá¹ƒ
tusitÄ• , tato nimmÄ• naratÄ«, tato paranimmitavasavattÄ«, tato brahmakÄ• yikÄ• , tato bra
mahÄ• brahmÄ• no, tato parittÄ• bhÄ• , tato appamÄ• á¹‡Ä• bhÄ• , tato Ä• bhassarÄ• , tato
appamÄ• á¹‡asubhÄ• , tato subhakiá¹‡hÄ• , tato vehapphalÄ• , tato avihÄ• , tato atappÄ• ,
sudassÄ«, tato akaniá¹-á¹-hÄ• devatÄ• saddaá¹ƒ sutvÄ• mahantaá¹ƒ saddaá¹ƒ akaá¹ƒsu.
arÅ«pÄ• vacarasatte ca á¹-hapetvÄ• sotÄ• yatanapavattiá¹-á¹-hÄ• ne sabbe devamanussa
gatahadayÄ• ukkuá¹-á¹-hisaddamakaá¹ƒsÅ«ti attho. __Ä• nanditÄ• _ti pamuditahadayÄ• , s
hutvÄ• ti attho. __vipula_nti puthulaá¹ƒ.

atha satthÄ• cintitasamanantarameva odÄ• takasiá¹‡asamÄ• pattiá¹ƒ samÄ• pajjitvÄ• ---
cakkavÄ• á¸·asahassesu Ä• loko hotÅ«â€™â€™ ti \Ee 29/ adhiá¹-á¹-hÄ• si. tena adhiá¹-á¹-h
ahosi pathavito paá¹-á¹-hÄ• ya yÄ• va akaniá¹-á¹-habhavanÄ• . tena vuttaá¹ƒ ---

<7> á¹• 21 ``obhÄ• sitÄ• ca pathavÄ« sadevakÄ• , puthÅ« ca lokantarikÄ• asaá¹ƒvutÄ• .

tamo ca tibbo vihato tadÄ• ahu, disvÄ• na accherakaá¹ƒ pÄ• á¹-ihÄ«raâ€™â€™ nti ||

tattha \Ne 38/ \Be 44/ __obhÄ• sitÄ• _ti pakÄ• sitÄ• . __pathavÄ«_ti etthÄ• yaá¹ƒ pathavÄ«
kakkhaá¸·apathavÄ«, sasambhÄ• rapathavÄ«, nimittapathavÄ«, sammutipathavÄ«ti. tÄ• su
ajjhattikÄ• pathavÄ«dhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataâ€™â€

vuttÄ• ayaá¹ƒ __kakkhaá¸·apathavÄ«_ nÄ• ma. ``yo pana bhikkhu pathaviá¹ƒ khaá¹‡eyya v
tiÄ• dÄ«su (Vin IV 85) vuttÄ• sasambhÄ• rapathavÄ«, ye ca kesÄ• dayo vÄ«sati koá¹-á¹-hÄ
bÄ• hirÄ• ; sÄ• pi vaá¹‡á¹‡Ä• dÄ«hi sambhÄ• rehi saddhiá¹ƒ pathavÄ«ti __sasambhÄ• rapa
``pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«su (DN III 360) __nimittapathav
``Ä• rammaá¹‡apathavÄ«â€™â€™ tipi vuccati. pathavÄ«kasiá¹‡ajhÄ• nalÄ• bhÄ« devaloke
``pathavÄ«devoâ€™â€™ ti nÄ• maá¹ƒ labhati. vuttaÃ±hetaá¹ƒ --- ``Ä• po ca devÄ• pathavÄ
340) ayaá¹ƒ __sammutipathavÄ«, _ paÃ±Ã±attipathavÄ« nÄ• mÄ• ti veditabbÄ• . idha pana
adhippetÄ• (Ps I 2 pathavÄ«vÄ• ravaá¹‡á¹‡anÄ•).

__sadevakÄ• _ti sadevalokÄ• . ``sadevatÄ• â€™â€™ tipi pÄ• á¹-ho atthi ce sundarataraá¹ƒ
obhÄ• sitoti attho. __puthÅ«_ti bahÅ«. __lokantarikÄ• _ti asurakÄ• yanarakÄ• nametaá¹ƒ a
tiá¹‡á¹‡aá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ antarÄ• ekÄ• lokantarikÄ• hoti, tiá¹‡á¹‡aá¹ƒ sakaá¹-ac
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• hacca á¹-hitÄ• naá¹ƒ majjhe okÄ• so viya ekeko lokantarikanirayo,
aá¹-á¹-hayojanasahasso hoti. __asaá¹ƒvutÄ• _ti heá¹-á¹-hÄ• appatiá¹-á¹-hÄ• . __tamo cÄ•
__tibbo_ti bahalo ghano. candimasÅ«riyÄ• lokÄ• bhÄ• vato niccandhakÄ• rova hoti. __vihat
yadÄ• pana bhagavÄ• sattesu kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca pÄ• á¹-ihÄ• riyakaraá¹‡atthaá¹
tamo tibbo lokantarikÄ• su á¹-hito, vihato viddhasto ahosÄ«ti attho.

__accheraka_nti accharÄ• paharaá¹‡ayoggaá¹ƒ, vimhayavasena aá¹…gulÄ«hi paharaá¹‡a
__pÄ• á¹-ihÄ«ra_nti paá¹-ipakkhaharaá¹‡ato pÄ• á¹-ihÄ«raá¹ƒ. paá¹-iharati sattÄ• naá¹ƒ diá
\Ee 30/ cittÄ• nÄ«ti vÄ• pÄ• á¹-ihÄ«raá¹ƒ, appasannÄ• naá¹ƒ sattÄ• naá¹ƒ pasÄ• daá¹ƒ pa
pÄ• á¹-ihÄ«raá¹ƒ. ``pÄ• á¹-iheraâ€™â€™ ntipi pÄ• á¹-ho, soyevattho. ettha Ä• lokavidhÄ• n
adhivacanaá¹ƒ. __disvÄ• na accherakaá¹ƒ_ \Be 45/ __pÄ• á¹-ihÄ«ra_nti ettha devÄ• ca ma
nibbattasattÄ• pi ca taá¹ƒ bhagavato pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• paramappÄ«tisomanassaá
vacanaá¹ƒ Ä• haritvÄ• attho daá¹-á¹-habbo, itarathÄ• na pubbena vÄ• paraá¹ƒ, na parena

idÄ• ni \Ne 39/ na kevalaá¹ƒ manussalokesuyeva Ä• loko atthi, sabbattha tividhepi
saá¹…khÄ• rasattokÄ• sasaá¹…khÄ• te loke Ä• lokoyevÄ• ti dassanatthaá¹ƒ ---

<8> á¹• 21 ``sadevagandhabbamanussarakkhase,

Ä• bhÄ• uá¸·Ä• rÄ• vipulÄ• ajÄ• yatha.

imasmiá¹ƒ loke parasmiÃ±cobhayasmiá¹ƒ,

adho ca uddhaá¹ƒ tiriyaÃ±ca vitthataâ€™â€™ nti || --- ayaá¹ƒ gÄ• thÄ• vuttÄ• .

tattha __devÄ• _ti sammutidevÄ• upapattidevÄ• visuddhidevÄ• ti sabbepi devÄ• idha saá

gandhabbÄ• ca manussÄ• ca rakkhasÄ• ca devagandhabbamanussarakkhasÄ• . saha de
__sadevagandhabbamanussarakkhaso_. ko pana so? loko, tasmiá¹ƒ sadevagandhabbama
Ä• loko. __uá¸·Ä• rÄ• _ti etthÄ• yaá¹ƒ uá¸·Ä• ra-saddo madhuraseá¹-á¹-havipulÄ• dÄ«su di
``uá¸·Ä• rÄ• ni khÄ• danÄ«yabhojanÄ«yÄ• ni khÄ• danti bhuÃ±jantÄ«â€™â€™ tiÄ• dÄ«su
``uá¸·Ä• rÄ• ya kho pana bhavaá¹ƒ vacchÄ• yano pasaá¹ƒsÄ• ya samaá¹‡aá¹ƒ gotamaá¹ƒ
(MN I 288) seá¹-á¹-he. ``atikkamma devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ appamÄ• á¹‡o uá¸·Ä
(DN II 32; MN III 201) vipule. svÄ• yaá¹ƒ idha seá¹-á¹-he daá¹-á¹-habbo (Sv III 142; Vv-a 1).
appamÄ• á¹‡Ä• . __ajÄ• yathÄ• _ti uppajji udapÄ• di pavattittha. __imasmiá¹ƒ loke parasmi
manussaloke ca parasmiá¹ƒ devaloke cÄ• ti attho. __ubhayasmi_nti tadubhayasmiá¹ƒ, ajjha
daá¹-á¹-habbaá¹ƒ. __adho cÄ• _ti avÄ«ciÄ• dÄ«su nirayesu. __uddha_nti bhavaggatopi udd
__tiriyaÃ±cÄ• _ti tiriyatopi dasasu cakkavÄ• á¸·asahassesu. __vitthata_nti visaá¹-aá¹ƒ. andh
vidhamitvÄ• vuttappakÄ• raá¹ƒ lokaÃ±ca \Ee 31/ padesaÃ±ca ajjhottharitvÄ• Ä• bhÄ• \Be
atha vÄ• __tiriyaÃ±ca vitthata_nti tiriyato vitthataá¹ƒ mahantaá¹ƒ, appamÄ• á¹‡aá¹ƒ padesa
aá¹-á¹-hÄ• sÄ«ti attho.

atha bhagavÄ• dasasahassacakkavÄ• á¸·esu Ä• lokapharaá¹‡aá¹ƒ katvÄ• abhiÃ±Ã±Ä• pA
samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya Ä• vajjitvÄ• adhiá¹-á¹-hÄ• nacittena Ä• kÄ• samabbhu
Ã±Ä• tÄ«naá¹ƒ sÄ«sesu pÄ• dapaá¹ƒsuá¹ƒ okiramÄ• no viya mahatiyÄ• devamanussapari
yamakapÄ• á¹-ihÄ• riyaá¹ƒ dasseti. taá¹ƒ pana pÄ• á¸·ito evaá¹ƒ veditabbaá¹ƒ (Paá¹-is I 11

``katamaá¹ƒ \Ne 40/ tathÄ• gatassa yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato y
asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vakehi uparimakÄ• yato aggikkhandho pavattati, heá¹-á¹-himakÄ•
heá¹-á¹-himakÄ• yato aggikkhandho pavattati, uparimakÄ• yato udakadhÄ• rÄ• pavattati ...
aggikkhandho pavattati, pacchimakÄ• yato udakadhÄ• rÄ• pavattati. pacchimakÄ• yato agg
puratthimakÄ• yato udakadhÄ• rÄ• pavattati ... pe ... dakkhiá¹‡aakkhito aggikkhandho pava
udakadhÄ• rÄ• pavattati. vÄ• maakkhito aggikkhandho pavattati, dakkhiá¹‡aakkhito udakad
... dakkhiá¹‡akaá¹‡á¹‡asotato aggikkhandho pavattati, vÄ• makaá¹‡á¹‡asotato udakadhÄ•
vÄ• makaá¹‡á¹‡asotato aggikkhandho pavattati, dakkhiá¹‡akaá¹‡á¹‡asotato udakadhÄ• rÄ•
dakkhiá¹‡anÄ• sikÄ• sotato aggikkhandho pavattati, vÄ• manÄ• sikÄ• sotato udakadhÄ• rÄ
vÄ• manÄ• sikÄ• sotato aggikkhandho pavattati, dakkhiá¹‡anÄ• sikÄ• sotato udakadhÄ• rÄ
dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato aggikkhandho pavattati, vÄ• maaá¹ƒsakÅ«á¹-ato udakadhÄ• rÄ
vÄ• maaá¹ƒsakÅ«á¹-ato aggikkhandho pavattati, dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato udakadhÄ• rÄ
dakkhiá¹‡ahatthato aggikkhandho pavattati, vÄ• mahatthato udakadhÄ• rÄ• pavattati. vÄ•
pavattati, dakkhiá¹‡ahatthato udakadhÄ• rÄ• pavattati ... pe ... dakkhiá¹‡apassato aggikkha
vÄ• mapassato udakadhÄ• rÄ• pavattati. vÄ• mapassato \Be 47/ aggikkhandho pavattati, d
udakadhÄ• rÄ• pavattati ... pe ... dakkhiá¹‡apÄ• dato aggikkhandho pavattati, vÄ• mapÄ• d
pavattati. vÄ• mapÄ• dato aggikkhandho pavattati, dakkhiá¹‡apÄ• dato udakadhÄ• rÄ• pav
aá¹…gulaá¹…gulehi aggikkhandho pavattati, aá¹…gulantarikÄ• hi udakadhÄ• rÄ• pavattati.

aggikkhandho pavattati, aá¹…gulaá¹…gulehi udakadhÄ• rÄ• pavattati ... pe ... ekekalomato
pavattati, ekekalomato udakadhÄ• rÄ• pavattati. lomakÅ«pato lomakÅ«pato aggikkhandho
lomakÅ«pato udakadhÄ• rÄ• pavattati --- channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ nÄ«lÄ• naá¹ƒ pÄ«ta
odÄ• tÄ• naá¹ƒ maÃ±jiá¹-á¹-hÄ• naá¹ƒ pabhassarÄ• naá¹ƒ.

``bhagavÄ• caá¹…kamati, nimmito tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. bh
nimmito caá¹…kamati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. bhagavÄ• nisÄ«dati, nimm
tiá¹-á¹-hati vÄ• seyyaá¹ƒ vÄ• kappeti. bhagavÄ• seyyaá¹ƒ kappeti, nimmito caá¹…kamati v
nisÄ«dati vÄ• . nimmito caá¹…kamati, bhagavÄ• tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ v
tiá¹-á¹-hati, bhagavÄ• caá¹…kamati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. nimmito nis
caá¹…kamati vÄ• \Ne 41/ tiá¹-á¹-hati vÄ• seyyaá¹ƒ vÄ• kappeti. nimmito seyyaá¹ƒ kappeti
vÄ• tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• , idaá¹ƒ tathÄ• gatassa yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡a

tassa pana bhagavato tejokasiá¹‡asamÄ• pattivasena uparimakÄ• yato aggikkhandho pava
Ä• pokasiá¹‡asamÄ• pattivasena heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• pavattatÄ«ti puna u
pavattaá¹-á¹-hÄ• nato aggikkhandho pavattati, aggikkhandhassa pavattaá¹-á¹-hÄ• nato udak
dassetuá¹ƒ, ``heá¹-á¹-himakÄ• yato aggikkhandho pavattati, uparimakÄ• yato udakadhÄ• rÄ
vuttanti veditabbÄ• . eseva nayo sesapadesupi. aggikkhandho panettha udakadhÄ• rÄ• ya a
udakadhÄ• rÄ• aggikkhandhena. rasmÄ«su pana dutiyÄ• dutiyÄ• rasmi purimÄ• ya purim
pavattati. dvinnaÃ±ca cittÄ• naá¹ƒ ekakkhaá¹‡e pavatti nÄ• ma \Be 48/ natthi, buddhÄ• naá
bhavaá¹…gaparivÄ• sassa lahukatÄ• ya paÃ±cahÄ• kÄ• rehi ciá¹‡á¹‡avasitÄ• ya etÄ• rasm
pavattanti, tassÄ• pana rasmiyÄ• Ä• vajjanaparikammÄ• dhiá¹-á¹-hÄ• nÄ• ni visuá¹ƒyeva.
bhagavÄ• \Ee 32/ nÄ«lakasiá¹‡aá¹ƒ samÄ• pajjati. pÄ«tarasmiÄ• dÄ«naá¹ƒ atthÄ• ya pÄ«t
samÄ• pajjati.

evaá¹ƒ bhagavato yamakapÄ• á¹-ihÄ«re kayiramÄ• ne sakalassÄ• pi dasasahassacakkavÄ
alaá¹…kÄ• rakaraá¹‡akÄ• lo viya ahosi. tena vuttaá¹ƒ ---

<9> á¹• 21 ``sattuttamo anadhivaro vinÄ• yako, satthÄ• ahÅ« devamanussapÅ«jito.

mahÄ• nubhÄ• vo satapuÃ±Ã±alakkhaá¹‡o, dassesi accherakaá¹ƒ pÄ• á¹-ihÄ«raâ€™â€™ r

tattha __sattuttamo_ti attano sÄ«lÄ• dÄ«hi guá¹‡ehi sabbesu sattesu uttamo pavaro seá¹-á
sattÄ• naá¹ƒ vÄ• uttamo sattuttamo. __satta_nti hi Ã±Ä• á¹‡assa nÄ• maá¹ƒ, tena
dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tena sattena seá¹-á¹-ho
samÄ• nÄ• dhikaraá¹‡avasena satto uttamoti vÄ• sattuttamo. yadi evaá¹ƒ ``uttamasattoâ€™
uttama-saddassa pubbanipÄ• tapÄ• á¹-hato. na panesa bhedo aniyamato bahulavacanato o
naruttamapurisuttamanaravarÄ• di-saddÄ• viya daá¹-á¹-habbo. atha vÄ• sattaá¹ƒ uttamaá

idhÄ• pi ca uttama-saddassa pubbanipÄ• to bhavati. uttamasattoti visesanassa pubbanipÄ•
paddhagÅ«â€™â€™ ti ettha viyÄ• ti nÄ• yaá¹ƒ doso. ubhayavisesanato vÄ• Ä• hitaggiÄ• c
__vinÄ• yako_ti bahÅ«hi vinayanÅ«pÄ• yehi satte vineti dametÄ«ti vinÄ• yako. __satthÄ• _t
diá¹-á¹-hadhammikasamparÄ• yikatthehi yathÄ• rahaá¹ƒ satte anusÄ• satÄ«ti satthÄ• . __al
__devamanussapÅ«jito_ti dibbehi paÃ±cakÄ• maguá¹‡ehi dibbanti kÄ«á¸·antÄ«ti devÄ• . m
manussÄ• , devÄ• ca manussÄ• ca devamanussÄ• , devamanussehi \Be 49/ pÅ«jito deva
pupphÄ• dipÅ«jÄ• ya ca paccayapÅ«jÄ• ya ca pÅ«jito, apacitoti attho. kasmÄ• pana devam
kataá¹ƒ, nanu bhagavÄ• tiracchÄ• nagatehipi Ä• ravÄ• á¸·akÄ• á¸·Ä• palÄ• ladhanapÄ• lap
sÄ• tÄ• girÄ• á¸·avakahemavatasÅ«cilomakharalomayakkhÄ• dÄ«hi vinipÄ• tagatehipi pÅ«j
ukkaá¹-á¹-hapariccheda vasena sabbapuggalapariccheda vasena cetaá¹ƒ vuttanti veditabbaá
mahatÄ• buddhÄ• nubhÄ• vena samannÄ• gato. __satapuÃ±Ã±alakkhaá¹‡o_ti anantesu c
ekekaá¹ƒ puÃ±Ã±akammaá¹ƒ satakkhattuá¹ƒ kareyyuá¹ƒ ettakehi janehi katakammaá¹ƒ boc
sataguá¹‡aá¹ƒ katvÄ• nibbatto. tasmÄ• ``satapuÃ±Ã±alakkhaá¹‡oâ€™â€™ ti vuccati. keci
puÃ±Ã±akammena nibbattaekekalakkhaá¹‡oâ€™â€™ ti vadanti. ``evaá¹ƒ sante yo koci buc
taá¹ƒ aá¹-á¹-hakathÄ• su paá¹-ikkhittaá¹ƒ. __dassesÄ«_ti \Ee 33/ sabbesaá¹ƒ devamanussÄ
yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassesi.

atha satthÄ• Ä• kÄ• se pÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• mahÄ• janassa cittÄ• cÄ• raá¹ƒ oloketv
ajjhÄ• sayÄ• nukÅ«laá¹ƒ dhammakathaá¹ƒ caá¹…kamanto kathetukÄ• mo Ä• kÄ• se dasas
sabbaratanamayaá¹ƒ ratanacaá¹…kamaá¹ƒ mÄ• pesi. tena vuttaá¹ƒ ---

<10> á¹• 21 ``so yÄ• cito devavarena cakkhumÄ• , atthaá¹ƒ samekkhitvÄ• tadÄ• naruttam

caá¹…kamaá¹ƒ mÄ• payi lokanÄ• yako, suniá¹-á¹-hitaá¹ƒ sabbaratananimmitaâ€™â€™ nti

tattha __so_ti so satthÄ• . __yÄ• cito_ti paá¹-hamameva aá¹-á¹-hame sattÄ• he dhammade
__devavarenÄ• _ti sahampatibrahmunÄ• . __cakkhumÄ• _ti ettha cakkhatÄ«ti cakkhu, sam
attho. taá¹ƒ pana cakkhu duvidhaá¹ƒ --- Ã±Ä• á¹‡acakkhu, maá¹ƒsacakkhÅ«ti. tattha Ã±Ä• a
--- buddhacakkhu, dhammacakkhu, samantacakkhu, dibbacakkhu, paÃ±Ã±Ä• cakkhÅ«ti. tes
Ä• sayÄ• nusayaÃ±Ä• á¹‡aÃ±ceva indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca, yaá¹ƒ ``buddhacak
ti (DN II 69; MN I 283; II 339; SN a I 172; Vin I 9) Ä• gataá¹ƒ. __dhammacakkhu_ nÄ• ma he
tayo maggÄ• tÄ«á¹‡i ca phalÄ• ni, yaá¹ƒ ``virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udap
SN c V 1081; Vin I 16; Paá¹-is II 30) Ä• gataá¹ƒ. __samantacakkhu_ nÄ• ma sabbaÃ±Ã±uta
yaá¹ƒ ``tathÅ«pamaá¹ƒ dhammamayaá¹ƒ, sumedha, pÄ• sÄ• damÄ• ruyha samantacakkhÅ
338; SN a I 172; Vin I 8) Ä• gataá¹ƒ. __dibbacakkhu_ nÄ• ma Ä• lokavaá¸• á¸• hanena uppa
sampayuttaÃ±Ä• á¹‡aá¹ƒ, yaá¹ƒ ``dibbena cakkhunÄ• visuddhenÄ• â€™â€™ ti (MN I 148,
82, 261; Vin I 10) Ä• gataá¹ƒ. __paÃ±Ã±Ä• cakkhu_ nÄ• ma ``cakkhuá¹ƒ udapÄ• di, Ã±Ä• á
c V 1082; Vin I 15; Kv 405; Paá¹-is II 30) ettha pubbenivÄ• sÄ• diÃ±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• c

__maá¹ƒsacakkhu_ nÄ• ma ``cakkhuÃ±ca paá¹-icca rÅ«pe cÄ• â€™â€™ ti (MN I 204, 400
43; b IV 60; Kv 465, 467) ettha pasÄ• damaá¹ƒsacakkhu vuttaá¹ƒ (Sv I 213). taá¹ƒ pana duv
sasambhÄ• racakkhu pasÄ• dacakkhÅ«ti. tesu yvÄ• yaá¹ƒ akkhikÅ«pake akkhipattakehi pa
yattha catasso dhÄ• tuyo vaá¹‡á¹‡agandharasojÄ• sambhavo jÄ«vitaá¹ƒ bhÄ• vo cakkhupa
saá¹…khepato terasa sambhÄ• rÄ• honti. vitthÄ• rato pana sambhavamÄ• nÄ• ni catusam
jÄ«vitaá¹ƒ bhÄ• vo cakkhupasÄ• do kÄ• yapasÄ• doti ime kammasamuá¹-á¹-hÄ• nÄ• cattÄ
idaá¹ƒ __sasambhÄ• racakkhu_ nÄ• ma. yaá¹ƒ pana setamaá¹‡á¸• alaparicchinnena kaá¹‡
diá¹-á¹-hamaá¹‡á¸• ale sanniviá¹-á¹-haá¹ƒ rÅ«padassanasamatthaá¹ƒ pasÄ• damattaá¹ƒ, id
nÄ• ma. sabbÄ• ni panetÄ• ni ekavidhÄ• ni aniccato saá¹…khatato, duvidhÄ• ni sÄ• savÄ•
tividhÄ• ni bhÅ«mito upÄ• diá¹‡á¹‡attikato, catubbidhÄ• ni ekantaparittaappamÄ• á¹‡Ä• niy
paÃ±cavidhÄ• ni rÅ«panibbÄ• nÄ• rÅ«pasabbÄ• rammaá¹‡Ä• nÄ• rammaá¹‡avasena, chal
buddhacakkhÄ• divasena. iccevametÄ• ni vuttappakÄ• rÄ• ni cakkhÅ«ni assa bhagavato sa
__cakkhumÄ• _ti vuccati. __atthaá¹ƒ samekkhitvÄ• _ti caá¹…kamaá¹ƒ mÄ• petvÄ• , dhamm
devamanussÄ• naá¹ƒ hitatthaá¹ƒ upaparikkhitvÄ• upadhÄ• retvÄ• ti adhippÄ• yo. __mÄ• p
__lokanÄ• yako_ti saggamokkhÄ• bhimukhaá¹ƒ lokaá¹ƒ nayatÄ«ti lokanÄ• yako. __suniá¹-á
niá¹-á¹-hitaá¹ƒ, pariyositanti attho. __sabbaratananimmita_nti dasavidharatanamayaá¹ƒ.

idÄ• ni \Be 51/ bhagavato tividhapÄ• á¹-ihÄ• riyasampattidassanatthaá¹ƒ ---

<11> á¹• 21 ``iddhÄ« ca Ä• desanÄ• nusÄ• sanÄ«, tipÄ• á¹-ihÄ«re bhagavÄ• vasÄ« ahu.

caá¹…kamaá¹ƒ mÄ• payi lokanÄ• yako, suniá¹-á¹-hitaá¹ƒ sabbaratananimmitaâ€™â€™ nti

tattha \Ne 44/ __iddhÄ«_ti iddhividhaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ nÄ• ma. taá¹ƒ pana ekopi
bahudhÄ• pi hutvÄ• eko hotÄ«tiÄ• dinayappavattaá¹ƒ (DN I 239; MN I 147; Paá¹-is III 10). _
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• kathanaá¹ƒ Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ, taá¹ƒ sÄ• vakÄ• naÃ
satatadhammadesanÄ• . __anusÄ• sanÄ«_ti anusÄ• sanipÄ• á¹-ihÄ• riyaá¹ƒ, tassa tassa a
attho. iti etÄ• ni tÄ«á¹‡i pÄ• á¹-ihÄ• riyÄ• ni. tattha iddhipÄ• á¹-ihÄ• riyena anusÄ• sanipÄ• á
mahÄ• moggallÄ• nassa Ä• ciá¹‡á¹‡aá¹ƒ, Ä• desanÄ• pÄ• á¹-ihÄ• riyena anusÄ• sanipÄ• á
anusÄ• sanipÄ• á¹-ihÄ• riyaá¹ƒ pana buddhÄ• naá¹ƒ satatadhammadesanÄ• . __tipÄ• á¹-ih
pÄ• á¹-ihÄ• riyesÅ«ti attho. __bhagavÄ• _ti idaá¹ƒ guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• rav
vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garugÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti || (Vism I 142; Ps I mÅ«lapariyÄ
(to Vin III) I 1 veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; It-a nidÄ• navaá¹‡á¹‡anÄ• ; Nidd I-a 50).

__vasÄ«_ti etasmiá¹ƒ tividhepi pÄ• á¹-ihÄ• riye vasippatto, ciá¹‡á¹‡avasÄ«ti attho. __vasiy
vasiyo --- Ä• vajjanasamÄ• pajjanaadhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• napaccavekkhaá¹‡asaá¹…k
jhÄ• naá¹ƒ yathicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ Ä• vajjati Ä• vajjanÄ• ya dandh
sÄ«ghaá¹ƒ Ä• vajjetuá¹ƒ samatthatÄ• __Ä• vajjanavasÄ«_ nÄ• ma. tathÄ• yaá¹ƒ yaá¹ƒ jhÄ
... samÄ• pajjati samÄ• pajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti sÄ«ghaá¹ƒ samÄ• pajjana
__samÄ• pajjanavasÄ«_ nÄ• ma. dÄ«ghaá¹ƒ kÄ• laá¹ƒ á¹-hapetuá¹ƒ samatthatÄ• __adhiá
lahuá¹ƒ vuá¹-á¹-hÄ• tuá¹ƒ samatthatÄ• __vuá¹-á¹-hÄ• navasÄ«_ nÄ• ma. __paccavekkhaá
paccavekkhaá¹‡ajavanÄ• neva honti tÄ• ni Ä• vajjanÄ• nantarÄ• neva hutvÄ• uppajjantÄ«t
vuttÄ• ni. iti imÄ• su paÃ±casu vasÄ«su ciá¹‡á¹‡avasitÄ• vasÄ« nÄ• ma hoti. tena vuttaá¹ƒ
bhagavÄ• vasÄ« ahÅ«â€™â€™ ti.

idÄ• ni tassa ratanacaá¹…kamassa nimmitavidhÄ• nassa dassanatthaá¹ƒ ---

<12> á¹• 21 ``dasasahassÄ«lokadhÄ• tuyÄ• , sinerupabbatuttame.

thambheva dassesi paá¹-ipÄ• á¹-iyÄ• , caá¹…kame ratanÄ• mayeâ€™â€™ ti || --- Ä• digÄ•

tattha \Ne 45/ __dasasahassÄ«lokadhÄ• tuyÄ• _ti dasasu cakkavÄ• á¸·asahassesu. __sine
mahÄ• merusaá¹…khÄ• te seá¹-á¹-hapabbate. __thambhevÄ• _ti thambhe viya dasacakkav
sinerupabbatÄ• , te paá¹-ipÄ• á¹-iyÄ• á¹-hite suvaá¹‡á¹‡athambhe viya katvÄ• tesaá¹ƒ upa
mÄ• petvÄ• dassesÄ«ti attho. __ratanÄ• maye_ti ratanamaye.

<13> __dasasahassÄ« atikkammÄ• _ti ratanacaá¹…kamaá¹ƒ pana bhagavÄ• mÄ• pento t
sabbapariyantaá¹ƒ pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ ekaá¹ƒ koá¹-iá¹ƒ pacchimac
atikkamitvÄ• á¹-hitaá¹ƒ katvÄ• mÄ• pesi. tena vuttaá¹ƒ ---

``dasasahassÄ« atikkamma, caá¹…kamaá¹ƒ mÄ• payÄ« jino.

sabbasoá¹‡á¹‡amayÄ• passe, caá¹…kame ratanÄ• mayeâ€™â€™ ti ||

tattha __jino_ti kilesÄ• rijayanato jino. __sabbasoá¹‡á¹‡amayÄ• passe_ti tassa pana evaá¹
caá¹…kamassa \Ee 36/ ubhayapassesu suvaá¹‡á¹‡amayÄ• paramaramaá¹‡Ä«yÄ• mariyÄ
maá¹‡imayÄ• ti adhippÄ• yo.

<14> __tulÄ• saá¹…ghÄ• á¹-Ä• _ti tulÄ• yugaá¸·Ä• , tÄ• nÄ• nÄ• ratanamayÄ• ti veditabb
__sovaá¹‡á¹‡aphalakatthatÄ• _ti sovaá¹‡á¹‡amayehi phalakehi atthatÄ• , tulÄ• saá¹…ghÄ•
suvaá¹‡á¹‡amayo padaracchadoti attho. __vedikÄ• sabbasovaá¹‡á¹‡Ä• _ti vedikÄ• pana s

yÄ• panesÄ• caá¹…kamanaparikkhepavedikÄ• , sÄ• ekÄ• va aÃ±Ã±ehi ratanehi asammis
nimmitÄ• _ti ubhosu passesu nimmitÄ• . __da_-kÄ• ro padasandhikaro.

<15> __maá¹‡imuttÄ• vÄ• lukÄ• kiá¹‡á¹‡Ä• _ti \Be 53/ maá¹‡imuttÄ• mayavÄ• lukÄ• kiá¹‡
muttÄ• ca vÄ• lukÄ• ca maá¹‡imuttÄ• vÄ• lukÄ• . tÄ• hi maá¹‡imuttÄ• vÄ• lukÄ• hi Ä• kiá
maá¹‡imuttÄ• vÄ• lukÄ• kiá¹‡á¹‡Ä• . __nimmito_ti iminÄ• kÄ• rena nimmito kato. __ratanÄ•
caá¹…kamoti attho. __obhÄ• seti disÄ• sabbÄ• _ti sabbÄ• pi dasa disÄ• obhÄ• seti pakÄ•
sahassaraá¹ƒsiÄ• dicco viya. __uggato_ti udito. yathÄ• pana abbhuggato sahassaraá¹ƒsi s
obhÄ• seti, evameva esopi sabbaratanamayo caá¹…kamo obhÄ• setÄ«ti attho.

idÄ• ni \Ne 46/ pana niá¹-á¹-hite caá¹…kame tattha bhagavato pavattidassanatthaá¹ƒ ---

<16> á¹• 21 ``tasmiá¹ƒ caá¹…kamane dhÄ«ro, dvattiá¹ƒsavaralakkhaá¹‡o.

virocamÄ• no sambuddho, caá¹…kame caá¹…kamÄ« jino ||

<17> á¹• 21 ``dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

caá¹…kamane okiranti, sabbe devÄ• samÄ• gatÄ• ||

<18> á¹• 21 ``passanti taá¹ƒ devasaá¹…ghÄ• , dasasahassÄ« pamoditÄ• .

namassamÄ• nÄ• nipatanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• â€™â€™ ti || --- gÄ• thÄ• yo

tattha __dhÄ«ro_ti dhitiyutto. __dvattiá¹ƒsavaralakkhaá¹‡o_ti suppatiá¹-á¹-hitapÄ• datalÄ• d
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gatoti attho. __dibba_nti devaloke bhavaá
__pÄ• richattaka_nti devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ koviá¸·Ä• rarukkhassa nissandena s
yojanasataparimÄ• á¹‡o paramadassanÄ«yo pÄ• ricchattakarukkho nibbatti. yasmiá¹ƒ pupp
devanagaraá¹ƒ ekasurabhigandhavÄ• sitaá¹ƒ hoti, tassa kusumareá¹‡uokiá¹‡á¹‡Ä• ni nava
piÃ±jarÄ• ni hutvÄ• khÄ• yanti. imassa pana pÄ• ricchattakarukkhassa pupphaÃ±ca pÄ• ric
__caá¹…kame okirantÄ«_ti tasmiá¹ƒ ratanacaá¹…kame avakiranti, tena vuttappakÄ• rena p
caá¹…kamamÄ• naá¹ƒ bhagavantaá¹ƒ pÅ«jentÄ«ti attho. __sabbe devÄ• _ti kÄ• mÄ• vacan
``passanti \Ee 37/ taá¹ƒ devasaá¹…ghÄ• â€™â€™ ti. taá¹ƒ bhagavantaá¹ƒ ratanacaá¹…kan
Ä• layesupi passantÄ«ti attho. __dasasahassÄ«_ti bhummatthe paccattavacanaá¹ƒ, dasasa
taá¹ƒ passantÄ«ti attho. __pamoditÄ• _ti pamuditÄ• . __nipatantÄ«_ti \Be 54/ sannipatanti.
__tuá¹-á¹-hahaá¹-á¹-hÄ• _ti pÄ«tivasena tuá¹-á¹-hahaá¹-á¹-hÄ• . __pamoditÄ• _ti idÄ• ni vat
tÄ• vatiá¹ƒsÄ• didevehi saddhinti sambandho daá¹-á¹-habbo, itarathÄ• punaruttidosato na n
pamoditÄ• taá¹ƒ bhagavantaá¹ƒ passanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• tahiá¹ƒ tahiá¹

idÄ• ni ye passiá¹ƒsu ye sannipatiá¹ƒsu, te sarÅ«pato dassetuá¹ƒ ---

<19> á¹• 21 ``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino.

udaggacittÄ• sumanÄ• , passanti lokanÄ• yakaá¹ƒ ||

<20> á¹• 21 ``sadevagandhabbamanussarakkhasÄ• \Ne 47/, nÄ• gÄ• supaá¹‡á¹‡Ä• atha

passanti taá¹ƒ lokahitÄ• nukampakaá¹ƒ, nabheva accuggatacandamaá¹‡á¸• alaá¹ƒ ||

<21> á¹• 21 ``Ä• bhassarÄ• subhakiá¹‡hÄ• , vehapphalÄ• akaniá¹-á¹-hÄ• ca devatÄ• .

susuddhasukkavatthavasanÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<22> á¹• 21 ``muÃ±canti pupphaá¹ƒ pana paÃ±cavaá¹‡á¹‡ikaá¹ƒ, mandÄ• ravaá¹ƒ candan

bhamenti celÄ• ni ca ambare tadÄ• , aho jino lokahitÄ• nukampakoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• yo vuttÄ• .

tattha __udaggacittÄ• _ti pÄ«tisomanassavasena udaggacittÄ• . __sumanÄ• _ti udaggacitt
__lokahitÄ• nukampaka_nti lokahitaÃ±ca lokÄ• nukampakaÃ±ca. lokahitena vÄ• anukampa
__nabheva accuggatacandamaá¹‡á¸• ala_nti ettha Ä• kÄ• se abhinavoditaá¹ƒ paripuá¹‡á¹‡
sabbopaddavavinimuttaá¹ƒ saradasamaye candamaá¹‡á¸• alaá¹ƒ viya buddhasiriyÄ• viroca
nayanÄ• nandakaraá¹ƒ passantÄ«ti attho.

__Ä• bhassarÄ• _ti ukkaá¹-á¹-haparicchedavasena vuttaá¹ƒ.
parittÄ• bhaappamÄ• á¹‡Ä• bhaÄ• bhassarÄ• parittamajjhimapaá¹‡Ä«tabhedena dutiyajjhÄ
gahitÄ• ti \Be 55/ veditabbÄ• . __subhakiá¹‡hÄ• _ti idaá¹ƒ ukkaá¹-á¹-haparicchedavaseneva
parittasubhaappamÄ• á¹‡asubhasubhakiá¹‡hÄ• parittÄ• dibhedena tatiyajjhÄ• nena nibbatt
veditabbÄ• . __vehapphalÄ• _ti vipulÄ• phalÄ• ti vehapphalÄ• . te catutthajjhÄ• nanibbattÄ
ekatalavÄ• sino. heá¹-á¹-hÄ• pana paá¹-hamajjhÄ• nanibbattÄ• brahmakÄ• yikÄ• dayo das
dassitÄ• . cakkhusotÄ• namabhÄ• vato asaÃ±Ã±asattÄ• ca arÅ«pino ca idha na uddiá¹-á¹-
devatÄ• _ti idhÄ• pi ukkaá¹-á¹-haparicchedavaseneva vuttaá¹ƒ. tasmÄ•

avihÄ• tappasudassÄ• sudassiakaniá¹-á¹-hasaá¹…khÄ• tÄ• paÃ±capi suddhÄ• vÄ• sÄ• ga
__susuddhasukkavatthavasanÄ• _ti suá¹-á¹-hu suddhÄ• ni susuddhÄ• ni sukkÄ• ni odÄ• tÄ
vatthÄ• ni nivatthÄ• ni ceva pÄ• rutÄ• ni ca yehi \Ee 38/ te susuddhasukkavatthavasanÄ• ,
paridahitaparisuddhapaá¹‡á¸• aravatthÄ• ti attho. ``susuddhasukkavasanÄ• â€™â€™ tipi pA
__paÃ±jalÄ«katÄ• _ti katapaÃ±jalikÄ• kamalamakulasadisaá¹ƒ aÃ±jaliá¹ƒ sirasi katvÄ• tiá¹

__muÃ±cantÄ«_ti \Ne 48/ okiranti. __pupphaá¹ƒ panÄ• _ti kusumaá¹ƒ pana. ``pupphÄ• ni v
vacanavipariyÄ• so daá¹-á¹-habbo, attho panassa soyeva. __paÃ±cavaá¹‡á¹‡ika_nti paÃ±c
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hakavaá¹‡á¹‡avasena paÃ±cavaá¹‡á¹‡aá¹ƒ. __candana
candanacuá¹‡á¹‡ena missitaá¹ƒ. __bhamenti celÄ• nÄ«_ti bhamayanti vatthÄ• ni. __aho jin
``aho jino lokahito aho ca lokahitÄ• nukampako aho kÄ• ruá¹‡ikoâ€™â€™ ti evamÄ• dÄ«ni
muÃ±canti pupphaá¹ƒ bhamayanti celÄ• nÄ«ti sambandho.

idÄ• ni tehi payuttÄ• ni thutivacanÄ• ni dassetuá¹ƒ imÄ• gÄ• thÄ• yo vuttÄ• ---

<23> á¹• 21 ``tuvaá¹ƒ satthÄ• ca ketÅ« ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yano patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttamo ||

<24> á¹• 21 ``dasasahassÄ«lokadhÄ• tuyÄ• , devatÄ• yo mahiddhikÄ• .

parivÄ• retvÄ• namassanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ||

<25> á¹• 21 ``devatÄ• devakaÃ±Ã±Ä• ca, pasannÄ• tuá¹-á¹-hamÄ• nasÄ• .

paÃ±cavaá¹‡á¹‡ikapupphehi, pÅ«jayanti narÄ• sabhaá¹ƒ ||

<26> á¹• 21 ``passanti taá¹ƒ devasaá¹…ghÄ• , pasannÄ• tuá¹-á¹-hamÄ• nasÄ• .

paÃ±cavaá¹‡á¹‡ikapupphehi, pÅ«jayanti narÄ• sabhaá¹ƒ ||

<27> á¹• 21 ``aho \Be 56/ acchariyaá¹ƒ loke, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

na medisaá¹ƒ bhÅ«tapubbaá¹ƒ, accheraá¹ƒ lomahaá¹ƒsanaá¹ƒ ||

<28> á¹• 21 ``sakasakamhi bhavane, nisÄ«ditvÄ• na devatÄ• .

hasanti tÄ• mahÄ• hasitaá¹ƒ, disvÄ• naccherakaá¹ƒ nabhe ||

<29> á¹• 21 ``Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• , tiá¹‡apanthanivÄ• sino.

kataÃ±jalÄ« namassanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ||

<30> á¹• 21 ``yepi dÄ«ghÄ• yukÄ• nÄ• gÄ• , puÃ±Ã±avanto mahiddhiko.

pamoditÄ• namassanti, pÅ«jayanti naruttamaá¹ƒ ||

<31> á¹• 21 ``saá¹…gÄ«tiyo \Ne 49/ pavattenti, ambare anilaÃ±jase.

cammanaddhÄ• ni vÄ• denti, disvÄ• naccherakaá¹ƒ nabhe ||

<32> á¹• 21 ``saá¹…khÄ• ca paá¹‡avÄ• ceva, athopi á¸• iá¹‡á¸• imÄ• bahÅ«.

antalikkhasmiá¹ƒ vajjanti, disvÄ• naccherakaá¹ƒ nabhe ||

<33> á¹• 21 ``abbhuto vata no ajja, uppajji lomahaá¹ƒsano.

dhuvamatthasiddhiá¹ƒ labhÄ• ma, khaá¹‡o no paá¹-ipÄ• dito ||

<34> á¹• 21 ``buddhoti tesaá¹ƒ sutvÄ• na, pÄ«ti uppajji tÄ• vade.

buddho buddhoti kathayantÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<35> á¹• 21 ``hiá¹…kÄ• rÄ• sÄ• dhukÄ• rÄ• ca, ukkuá¹-á¹-hi sampahaá¹ƒsanaá¹ƒ.

pajÄ• ca vividhÄ• gagane, vattanti paÃ±jalÄ«katÄ• ||

<36> á¹• 21 ``gÄ• yanti seá¸·enti ca vÄ• dayanti ca, bhujÄ• ni pothenti ca naccayanti ca.

muÃ±canti pupphaá¹ƒ pana paÃ±cavaá¹‡á¹‡ikaá¹ƒ, mandÄ• ravaá¹ƒ candanacuá¹‡á¹‡amis

<37> á¹• 21 ``yathÄ• tuyhaá¹ƒ mahÄ• vÄ«ra, pÄ• desu cakkalakkhaá¹‡aá¹ƒ.

dhajavajirapaá¹-Ä• kÄ• , vaá¸• á¸• hamÄ• naá¹…kusÄ• citaâ€™â€™ nti ||

tattha idhalokaparalokahitatthaá¹ƒ sÄ• satÄ«ti __satthÄ• . ketÅ«_ti ketuno apacitikÄ• tabba

viyÄ• ti ketu. __dhajo_ti indadhajo samussayaá¹-á¹-hena dassanÄ«yaá¹-á¹-hena ca tuvaá¹ƒ
atha \Be 57/ vÄ• yathÄ• hi loke yassa kassaci dhajaá¹ƒ disvÄ• va --- ``ayaá¹ƒ dhajo itthan
dhajavÄ• dhajÄ«ti paÃ±Ã±Ä• yati, evameva bhagavÄ• paÃ±Ã±Ä• nibbÄ• nÄ• dhigamÄ• y
nibbÄ• nÄ• dhigamo paÃ±Ã±Ä• yati. tena vuttaá¹ƒ --- __ ``dhajo yÅ«po cÄ• â€™â€™ _ti. __
vuttÄ• naá¹ƒ dÄ• nÄ• diÄ• savakkhayaÃ±Ä• á¹‡apariyosÄ• nÄ• naá¹ƒ sabbayÄ• gÄ• naá¹ƒ
tuvanti attho. __parÄ• yano_ti paá¹-isaraá¹‡aá¹ƒ. __patiá¹-á¹-hÄ• _ti yathÄ• mahÄ• pathav
Ä• dhÄ• rabhÄ• vena patiá¹-á¹-hÄ• nissayabhÅ«tÄ• , evaá¹ƒ tuvampi patiá¹-á¹-hÄ• bhÅ«tÄ
yathÄ• caturaá¹…ge tamasi vattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• ropito padÄ«po rÅ«pasan
avijjandhakÄ• re vattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ paramatthasandassano padÄ«po tuvanti
bhinnanÄ• vÄ• naá¹ƒ sattÄ• naá¹ƒ samuddadÄ«po \Ne 50/ yathÄ• patiá¹-á¹-hÄ• \Ee 39/ h
saá¹ƒsÄ• rasÄ• gare alabbhaneyyapatiá¹-á¹-he osÄ«dantÄ• naá¹ƒ pÄ• á¹‡Ä«naá¹ƒ dÄ«po

__dvipaduttamo_ti dvipadÄ• naá¹ƒ uttamo dvipaduttamo, ettha pana niddhÄ• raá¹‡alakkha
chaá¹-á¹-hÄ«samÄ• sassa paá¹-isedho natthi, niddhÄ• raá¹‡alakkhaá¹‡Ä• ya chaá¹-á¹-hiyÄ
sammÄ• sambuddho pana apadÄ• naá¹ƒ dvipadÄ• naá¹ƒ catuppadÄ• naá¹ƒ bahuppadÄ• n
saÃ±Ã±Ä«naá¹ƒ asaÃ±Ã±Ä«naá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«naá¹ƒ uttamova. kasmÄ•
vuttoti ce? seá¹-á¹-hataravasena. imasmiÃ±hi loke seá¹-á¹-ho nÄ• ma uppajjamÄ• no apada
nuppajjati. ayaá¹ƒ dvipadesuyeva uppajjati. kataradvipadesÅ«ti? manussesu ceva devesu c
uppajjamÄ• no tisahassimahÄ• sahassilokadhÄ• tu vase kattuá¹ƒ samattho buddho hutvÄ•
uppajjamÄ• no dasasahassilokadhÄ• tu vasavattÄ« mahÄ• brahmÄ• hutvÄ• nibbattati. so
Ä• rÄ• miko vÄ• sampajjati. iti tatopi seá¹-á¹-hataravasena ``dvipaduttamoâ€™â€™ ti vutto

__dasasahassilokadhÄ• tuyÄ• _ti dasasahassisaá¹…khÄ• tÄ• ya lokadhÄ• tuyÄ• . __mahi
yuttÄ• , mahÄ• nubhÄ• vÄ• ti attho. __parivÄ• retvÄ• _ti bhagavantaá¹ƒ samantato parikkhi
saÃ±jÄ• tasaddhÄ• . __narÄ• sabha_nti narapuá¹…gavaá¹ƒ. __aho acchariya_nti ettha and
niccaá¹ƒ na hotÄ«ti acchariyaá¹ƒ, accharÄ• yogganti vÄ• acchariyaá¹ƒ, ``aho, idaá¹ƒ vimha
accharaá¹ƒ pahariuá¹ƒ yuttanti attho. __abbhuta_nti \Be 58/ abhÅ«tapubbaá¹ƒ abhÅ«tanti a
ubhayampetaá¹ƒ vimhayÄ• vahassÄ• dhivacanaá¹ƒ. __lomahaá¹ƒsana_nti lomÄ• naá¹ƒ ud
medisaá¹ƒ bhÅ«tapubba_nti na mayÄ• Ä«disaá¹ƒ bhÅ«tapubbaá¹ƒ, abbhutaá¹ƒ diá¹-á¹-har
vacanaá¹ƒ Ä• haritvÄ• gahetabbaá¹ƒ. __acchera_nti acchariyaá¹ƒ.

__sakasakamhi bhavane_ti attano attano bhavane. __nisÄ«ditvÄ• nÄ• _ti upavissa. __deva
vacanaá¹ƒ devÄ• nampi devadhÄ«tÄ• nampi sÄ• dhÄ• raá¹‡avacananti veditabbaá¹ƒ. __ha
mahÄ• hasitaá¹ƒ hasanti, pÄ«tivasaá¹ƒ gatahadayatÄ• ya mihitamattaá¹ƒ akatvÄ• aá¹-á¹-a
__nabhe_ti Ä• kÄ• se.

__Ä• kÄ• saá¹-á¹-hÄ• _ti Ä• kÄ• se vimÄ• nÄ• dÄ«su á¹-hitÄ• , eseva nayo bhÅ«maá¹-á¹-h
__tiá¹‡apanthanivÄ• sino_ti \Ee 40/ tiá¹‡aggesu ceva panthesu ca nivÄ• sino. __puÃ±Ã±ava

__mahiddhikÄ• _ti mahÄ• nubhÄ• vÄ• . __saá¹…gÄ«tiyo pavattentÄ«_ti devanÄ• á¹-akasaá
tathÄ• gataá¹ƒ pÅ«janatthÄ• ya payujjantÄ«ti attho. __ambare_ti Ä• kÄ• se. __anilaÃ±jase_
anekatthattÄ• \Ne 51/ ``anilaÃ±jaseâ€™â€™ ti vuttaá¹ƒ, purimasseva vevacanaá¹ƒ. __cam
cammavinaddhÄ• ni. ayameva vÄ• pÄ• á¹-ho, devadundubhiyoti attho. __vÄ• dentÄ«_ti vÄ

__saá¹…khÄ• _ti dhamanasaá¹…khÄ• . __paá¹‡avÄ• _ti tanumajjhaturiyavisesÄ• . __á¸• iá
tiá¹‡avÄ• khuddakabheriyo vuccanti. __vajjantÄ«_ti vÄ• dayanti. __abbhuto vata no_ti acch
__uppajjÄ«_ti uppanno. __lomahaá¹ƒsano_ti lomahaá¹ƒsanakaro. __dhuva_nti yasmÄ• pa
loke uppanno, tasmÄ• dhuvaá¹ƒ avassaá¹ƒ atthasiddhiá¹ƒ labhÄ• mÄ• ti adhippÄ• yo. __la
__khaá¹‡o_ti aá¹-á¹-hakkhaá¹‡avirahito navamo khaá¹‡oti attho. __no_ti amhÄ• kaá¹ƒ. __p
paá¹-iladdho.

__buddhoti tesaá¹ƒ sutvÄ• nÄ• _ti buddhoti idaá¹ƒ vacanaá¹ƒ sutvÄ• tesaá¹ƒ devÄ• naá¹ƒ
udapÄ• dÄ«ti attho. __tÄ• vade_ti tasmiá¹ƒ kÄ• le. __hiá¹…kÄ• rÄ• _ti hiá¹…kÄ• rasaddÄ•
pahaá¹-á¹-hakÄ• le karonti. __sÄ• dhukÄ• rÄ• _ti sÄ• dhukÄ• rasaddÄ• ca pavattanti. __uk
ukkuá¹-á¹-hisaddo ca unnÄ• dasaddo cÄ• ti attho. __pajÄ• _ti devÄ• dayo adhippetÄ• . keci
gagane vattantÄ«â€™â€™ ti paá¹-hanti. __gÄ• yantÄ«_ti buddhaguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ

__seá¸·entÄ«_ti \Be 59/ mukhena seá¸·itasaddaá¹ƒ karonti. __vÄ• dayantÄ«_ti \Ee 41/ mah
vipaÃ±cikÄ• makaramukhÄ• dayo vÄ«á¹‡Ä• ca turiyÄ• ni ca tathÄ• gatassa pÅ«janatthÄ• y
__bhujÄ• ni pothentÄ«_ti bhuje apphoá¹-enti. liá¹…gavipariyÄ• so daá¹-á¹-habbo. __naccan
naccÄ• penti sayaÃ±ca naccanti.

__yathÄ• tuyhaá¹ƒ mahÄ• vÄ«ra, pÄ• desu cakkalakkhaá¹‡a_nti ettha yena pakÄ• rena __
yogato __mahÄ• vÄ«ro. pÄ• desu cakkalakkhaá¹‡a_nti tava ubhosu pÄ• datalesu sahassÄ•
sanÄ• bhikaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ cakkalakkhaá¹‡aá¹ƒ sobhatÄ«ti attho. __cakka_
sampattirathaá¹…gairiyÄ• pathadÄ• naratanadhammakhuracakkalakkhaá¹‡Ä• dÄ«su dissat
cakkÄ• ni yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™â€™ ntiÄ• dÄ«su (AN a IV 31
``cakkaá¹ƒva vahato padaâ€™â€™ ntiÄ• dÄ«su (Dhp 1) rathaá¹…ge. ``catucakkaá¹ƒ navac
I 29) iriyÄ• pathe. ``dadaá¹ƒ bhuÃ±ja ca mÄ• ca pamÄ• do, cakkaá¹ƒ vattaya sabbapÄ• á¹‡
ettha dÄ• ne. ``dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhÅ«taâ€™â€™ nti (DN II 243; III 85; MN III
ratanacakke. ``mayÄ• pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562; Bv 28.17) ettha pana dhamm
\Ne 52/ posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti (J I 1.104; I 5.103) ettha khuracakk
attho. ``pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti (DN II 35; III 200, 204; MN II 386) ett
lakkhaá¹‡acakke daá¹-á¹-habbo (Ps I 148; Mp I 1.187; II 4.8; Paá¹-is-a II 2.44). __dhajavajir
vaá¸• á¸• hamÄ• naá¹…kusÄ• cita_nti dhajena ca vajirena ca paá¹-Ä• kÄ• ya ca vaá¸• á¸• h
Ä• citaá¹ƒ alaá¹…kataá¹ƒ parivÄ• ritaá¹ƒ pÄ• desu cakkalakkhaá¹‡anti attho. cakkalakkhaá¹
sesalakkhaá¹‡Ä• ni gahitÄ• neva honti. tathÄ• asÄ«ti anubyaÃ±janÄ• ni byÄ• mappabhÄ•

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• sÄ«tianubyaÃ±janabyÄ• mappabhÄ• hi samalaá¹…ka
sabbaphÄ• liphullo viya pÄ• ricchattako vikasitapadumaá¹ƒ viya kamalavanaá¹ƒ vividharata
navakanakatoraá¹‡aá¹ƒ tÄ• rÄ• marÄ«civirÄ• jitamiva gaganatalaá¹ƒ ito cito ca vidhÄ• vam
chabbaá¹‡á¹‡abuddharasmiyo muÃ±camÄ• no ativiya sobhati.

idÄ• ni \Be 60/ bhagavato rÅ«pakÄ• yadhammakÄ• yasampattidassanatthaá¹ƒ ---

<38> á¹• 21 ``rÅ«pe sÄ«le samÄ• dhimhi, paÃ±Ã±Ä• ya ca asÄ• diso.

vimuttiyÄ• asamasamo, dhammacakkappavattaneâ€™â€™ ti || --- ayaá¹ƒ gÄ• thÄ• vuttÄ•

tattha __rÅ«pe_ti ayaá¹ƒ __rÅ«pa_-saddo khandhabhavanimittapaccayasarÄ«ravaá¹‡á¹‡a
dissati. yathÄ• ha --- ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ nti (M
2; Vin I 22) ettha rÅ«pakkhandhe dissati. ``rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ«â€™â€
624) ettha rÅ«pabhave. ``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passatÄ«â€™
249; AN a I 435-442; Dhs 204-205) ettha kasiá¹‡animitte. ``sarÅ«pÄ• , bhikkhave, uppajjant
dhammÄ• no arÅ«pÄ• â€™â€™ ti (AN a II 83) ettha paccaye. ``Ä• kÄ• so parivÄ• rito rÅ«p
gacchatÄ«â€™â€™ ti (MN I 306) ettha sarÄ«re. ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN I 204, 400; III 421, 425-426; SN b IV 60; Kv 465) ett
``rÅ«pappamÄ• á¹‡o rÅ«pappasannoâ€™â€™ ti (AN a IV 65) ettha saá¹‡á¹-hÄ• ne. idhÄ• p
(Mp I 1.1 rÅ«pÄ• divaggavaá¹‡á¹‡anÄ•). __sÄ«le_ti catubbidhe sÄ«le. __samÄ• dhimhÄ«_
__paÃ±Ã±Ä• yÄ• _ti lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya. __asÄ• diso_ti asadiso anupamo. __
\Ne 53/. __asamasamo_ti asamÄ• atÄ«tÄ• buddhÄ• tehi asamehi buddhehi sÄ«lÄ• dÄ«hi
bhagavato rÅ«pakÄ• yasampatti dassitÄ• .

idÄ• ni bhagavato kÄ• yabalÄ• diá¹ƒ dassetuá¹ƒ ---

<39> á¹• 21 ``dasanÄ• gabalaá¹ƒ kÄ• ye, tuyhaá¹ƒ pÄ• katikaá¹ƒ balaá¹ƒ.

iddhibalena asamo, dhammacakkappavattaneâ€™â€™ ti || --- vuttaá¹ƒ.

tattha __dasanÄ• gabala_nti dasachaddantanÄ• gabalaá¹ƒ. duvidhaÃ±hi tathÄ• gatassa ba
Ã±Ä• á¹‡abalaÃ±cÄ• ti. tattha kÄ• yabalaá¹ƒ hatthikulÄ• nusÄ• rena veditabbaá¹ƒ. kathaá¹ƒ

``kÄ• á¸·Ä• vakaÃ±ca \Be 61/ gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Ps I 148; Spk II
198; Vibh-a 760; Ud-a 75; Nidd II-a 81; Paá¹-is-a II 2.44) ---

imÄ• ni dasa hatthikulÄ• ni veditabbÄ• ni. kÄ• á¸·Ä• vakoti pakatihatthikulaá¹ƒ. yaá¹ƒ dasan
kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakassa hatthino balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ kÄ• á¸·
taá¹ƒ ekassa gaá¹…geyyassÄ• ti eteneva upÄ• yena yÄ• va chaddantabalaá¹ƒ netabbanti.
chaddantÄ• naá¹ƒ balaá¹ƒ, taá¹ƒ ekassa __tathÄ• gatassa balaá¹ƒ, _ nÄ• rÄ• yanabalaá¹ƒ
vuccati. tadetaá¹ƒ pakatihatthigaá¹‡anÄ• ya hatthikoá¹-isahassÄ• naá¹ƒ balaá¹ƒ, purisagaá
43/ purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti. idaá¹ƒ tÄ• va tathÄ• gatassa pakatikÄ• yabala
pana appameyyaá¹ƒ dasabalaÃ±Ä• á¹‡aá¹ƒ catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ aá¹-á¹-hasu paris
catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ cuddasa buddha
Ã±Ä• á¹‡abalaá¹ƒ. idha pana kÄ• yabalaá¹ƒ adhippetaá¹ƒ. __kÄ• ye, tuyhaá¹ƒ pÄ• katikaá¹
kÄ• ye pÄ• katikabalanti attho. tasmÄ• ``dasanÄ• gabalaâ€™â€™ nti dasachaddantanÄ• g

idÄ• ni Ã±Ä• á¹‡abalaá¹ƒ dassento __ ``iddhibalena asamo, dhammacakkappavattaneâ€™
__iddhibalena asamo_ti vikubbanÄ• dhiá¹-á¹-hÄ• nÄ• dinÄ• iddhibalena \Ne 54/ asamo asa
__dhammacakkappavattane_ti desanÄ• Ã±Ä• á¹‡epi asamoti attho.

idÄ• ni ``yo evamÄ• diguá¹‡asamannÄ• gato satthÄ• , so sabbalokekanÄ• yako, taá¹ƒ satt
ti tathÄ• gatassa paá¹‡Ä• mane niyogadassanatthaá¹ƒ ---

<40> á¹• 21 ``evaá¹ƒ sabbaguá¹‡Å«petaá¹ƒ, sabbaá¹…gasamupÄ• gataá¹ƒ.

mahÄ• muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ, lokanÄ• thaá¹ƒ namassathÄ• â€™â€™ ti || --- vuttaá¹ƒ.

tattha __eva_nti vuttappakÄ• ranidassane nipÄ• to. __sabbaguá¹‡Å«peta_nti ettha __sabb
niravasesavÄ• cÄ«. __guá¹‡o_ti ayaá¹ƒ __guá¹‡a_-saddo anekesu atthesu \Be 62/ dissati.
``anujÄ• nÄ• mi, bhikkhave, ahatÄ• naá¹ƒ vatthÄ• naá¹ƒ diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iâ€™â
ettha paá¹-alatthe dissati. ``accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jah
a I 4) ettha rÄ• satthe. ``sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ ti (M
Ä• nisaá¹ƒsatthe. ``antaá¹ƒ antaguá¹‡aá¹ƒâ€™â€™ (DN II 377; MN I 110, 302; II 114; III 15
3.dvattiá¹ƒsÄ• kÄ• ra) ``kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«â€™â€™ ti (Dhp 53) ettha bandhan
``aá¹-á¹-haguá¹‡asamupetaá¹ƒ, abhiÃ±Ã±Ä• balamÄ• hariâ€™â€™ nti (Bv II 29) ettha sam
sampattiatthe daá¹-á¹-habbo (Sv I 546; Ps I 166; Nidd II-a 136). tasmÄ• sabbehi lokiyalokut
sabbasampattÄ«hi upetaá¹ƒ samannÄ• gatanti attho. __sabbaá¹…gasamupÄ• gata_nti sab
guá¹‡aá¹…gehi vÄ• samupÄ• gataá¹ƒ samannÄ• gataá¹ƒ. __mahÄ• muni_nti aÃ±Ã±ehi pa
adhikabhÄ• vato mahanto munÄ«ti vuccati mahÄ• muni. __kÄ• ruá¹‡ika_nti \Ee 44/ karuá¹‡
kÄ• ruá¹‡ikaá¹ƒ. __lokanÄ• tha_nti sabbalokekanÄ• thaá¹ƒ, sabbalokehi ``ayaá¹ƒ no dukkh
sametÄ• â€™â€™ ti evamÄ• sÄ«sÄ«yatÄ«ti attho.

idÄ• ni dasabalassa sabbanipaccÄ• kÄ• rassa arahabhÄ• vadassanatthaá¹ƒ ---

<41> á¹• 21 ``abhivÄ• danaá¹ƒ thomanaÃ±ca, vandanaÃ±ca pasaá¹ƒsanaá¹ƒ.

namassanaÃ±ca pÅ«jaÃ±ca, sabbaá¹ƒ arahasÄ« tuvaá¹ƒ ||

<42> á¹• 21 ``ye \Ne 55/ keci loke vandaneyyÄ• , vandanaá¹ƒ arahanti ye.

sabbaseá¹-á¹-ho mahÄ• vÄ«ra, sadiso te na vijjatÄ«â€™â€™ ti || --- vuttaá¹ƒ.

tattha __abhivÄ• dana_nti aÃ±Ã±ehi attano abhivÄ• danakÄ• rÄ• panaá¹ƒ. __thomana_nti __vandana_nti paá¹‡Ä• manaá¹ƒ. __pasaá¹ƒsana_nti sammukhato pasaá¹ƒsanaá¹ƒ. __nam manasÄ• namassanaá¹ƒ vÄ• . __pÅ«jana_nti mÄ• lÄ• gandhavilepanÄ• dÄ«hi pÅ«janaÃ±c vuttappakÄ• raá¹ƒ sakkÄ• ravisesaá¹ƒ tuvaá¹ƒ arahasi yuttoti attho. __ye keci loke vandane vanditabbÄ• vandanÄ«yÄ• vandanaá¹ƒ arahanti. __ye_ti ye pana loke \Be 63/ vandanaá¹ƒ purimapadasseva vevacanaá¹ƒ. __sabbaseá¹-á¹-ho_ti sabbesaá¹ƒ tesaá¹ƒ seá¹-á¹-ho uttam sadiso te loke koci na vijjatÄ«ti attho.

atha bhagavati yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• ratanacaá¹…kamaá¹ƒ mÄ• petvÄ• t sÄ• riputto rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate paÃ±cahi parivÄ• rabhikkhusatehi. ath olokento addasa kapilapure Ä• kÄ• se ratanacaá¹…kame caá¹…kamamÄ• naá¹ƒ. tena vutta

<43> á¹• 21 ``sÄ• riputto mahÄ• paÃ±Ã±o, samÄ• dhijjhÄ• nakovido.

gijjhakÅ«á¹-e á¹-hitoyeva, passati lokanÄ• yakaâ€™â€™ nti || --- Ä• di.

tattha __sÄ• riputto_ti rÅ«pasÄ• riyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ• puttoti sÄ• riputto. __mah soá¸·asavidhÄ• ya paÃ±Ã±Ä• ya samannÄ• gatoti mahÄ• paÃ±Ã±o. __samÄ• dhijjhÄ• nako cittaá¹ƒ samaá¹ƒ Ä• dahati Ä• rammaá¹‡e á¹-hapetÄ«ti samÄ• dhi. so tividho hoti savitakka avitakkavicÄ• ramatto avitakkaavicÄ• ro samÄ• dhÄ«ti. __jhÄ• na_nti paá¹-hamajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• nanti \Ee 45/ imehi paá¹-hamajjhÄ• nÄ• dÄ«hi mettÄ• jhÄ• n honti, jhÄ• nampi duvidhaá¹ƒ hoti lakkhaá¹‡Å«panijjhÄ• naá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• nam aniccÄ• dilakkhaá¹‡aá¹ƒ upanijjhÄ• yatÄ«ti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ ``lakkhaá¹‡Å«panijjhÄ paá¹-hamajjhÄ• nÄ• dikaá¹ƒ pana Ä• rammaá¹‡Å«panijjhÄ• nato paccanÄ«kajhÄ• panato v samÄ• dhÄ«su ca jhÄ• nesu ca kovidoti samÄ• dhijjhÄ• nakovido, samÄ• dhijjhÄ• nakusalo evaá¹ƒnÄ• make pabbate á¹-hitoyeva __passatÄ«_ti passi.

<44> __suphullaá¹ƒ_ \Ne 56/ __sÄ• larÄ• jaá¹ƒ vÄ• _ti samavaá¹-á¹-akkhandhaá¹ƒ

samuggatavipulakomalaphalapallavaá¹…kurasamalaá¹…katasÄ• khaá¹ƒ sabbaphÄ• liphulla
sÄ«lamÅ«laá¹ƒ samÄ• dhikkhandhaá¹ƒ paÃ±Ã±Ä• sÄ• khaá¹ƒ abhiÃ±Ã±Ä• pupphaá¹ƒ vimu
__olokesÄ«_ti evaá¹ƒ olokapadena sambandho. __candaá¹ƒva gagane yathÄ• _ti
abbhÄ• himadhÅ«marajorÄ• hupasaggavinimuttaá¹ƒ tÄ• ragaá¹‡aparivutaá¹ƒ saradasamay
rajanikaraá¹ƒ sabbakilesatimiravidhamanakaraá¹ƒ veneyyajanakumudavanavikasanakaraá¹
oloketÄ«ti attho. __yathÄ• _ti nipÄ• tamattaá¹ƒ. __majjhanhikeva sÅ«riya_nti majjhanhikasa
paá¹-utarakiraá¹‡amÄ• linaá¹ƒ aá¹ƒsumÄ• linamiva virocamÄ• naá¹ƒ. __narÄ• sabha_nti na

<45> __jalanta_nti daddaá¸·hamÄ• naá¹ƒ, saradasamayaá¹ƒ paripuá¹‡á¹‡acandasassirika
lakkhaá¹‡Ä• nubyaÃ±janasamalaá¹…katavarasarÄ«raá¹ƒ paramÄ• ya buddhasiriyÄ• viroca
__dÄ«parukkhaá¹ƒ vÄ• _ti Ä• ropitadÄ«paá¹ƒ dÄ«parukkhamiva. __taruá¹‡asÅ«riyaá¹ƒva u
abhinavoditÄ• diccamiva, sommabhÄ• vena jalantanti attho. sÅ«riyassa taruá¹‡abhÄ• vo pa
vuccati. na hi candassa viya hÄ• nivuddhiyo atthi. __byÄ• mappabhÄ• nuraÃ±jita_nti byÄ• n
anuraÃ±jitaá¹ƒ. __dhÄ«raá¹ƒ passati lokanÄ• yaka_nti sabbalokekadhÄ«raá¹ƒ passati nÄ• y

athÄ• yasmÄ• dhammasenÄ• pati atisÄ«talasaliladharanikaraparicumbitakÅ«á¹-e
nÄ• nÄ• vidhasurabhitarukusumavÄ• sitakÅ«á¹-e paramaruciracittakÅ«á¹-e gijjhakÅ«á¹-e pa
cakkavÄ• á¸·asahassehi Ä• gatehi devabrahmagaá¹‡ehi parivutaá¹ƒ bhagavantaá¹ƒ anuttar
anopamÄ• ya \Ee 46/ buddhalÄ«á¸·Ä• ya sabbaratanamaye caá¹…kame caá¹…kamamÄ• n
bhagavantaá¹ƒ upasaá¹…kamitvÄ• buddhaguá¹‡aparidÄ«panaá¹ƒ buddhavaá¹ƒsadesanaá
attanÄ• saddhiá¹ƒ vasamÄ• nÄ• ni paÃ±ca bhikkhusatÄ• ni sannipÄ• tesi. tena vuttaá¹ƒ ---

<46> á¹• 21 ``paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ, katakiccÄ• na tÄ• dinaá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, khaá¹‡ena sannipÄ• tayÄ«â€™â€™ ti ||

tattha __paÃ±cannaá¹ƒ bhikkhusatÄ• na_nti paÃ±ca bhikkhusatÄ• ni, upayogatthe sÄ• miv
__katakiccÄ• na_nti catÅ«su saccesu catÅ«hi maggehi pariÃ±Ã±Ä• pahÄ• nasacchikiriyabh
pariniá¹-á¹-hitasoá¸·asakiccÄ• nanti attho. __khÄ«á¹‡Ä• savÄ• na_nti parikkhÄ«á¹‡acaturÄ•
__vimalÄ• na_nti vigatamalÄ• naá¹ƒ \Ne 57/, khÄ«á¹‡Ä• savattÄ• vÄ• vimalÄ• naá¹ƒ
paramaparisuddhacittasantÄ• nÄ• nanti attho. __khaá¹‡enÄ• _ti khaá¹‡eyeva. __sannipÄ•

idÄ• ni \Be 65/ tesaá¹ƒ bhikkhÅ«naá¹ƒ sannipÄ• te gamane ca kÄ• raá¹‡aá¹ƒ dassanatthaá

<47> á¹• 21 ``lokappasÄ• danaá¹ƒ nÄ• ma, pÄ• á¹-ihÄ«raá¹ƒ nidassayi.

amhepi tattha gantvÄ• na, vandissÄ• ma mayaá¹ƒ jinaá¹ƒ ||

<48> á¹• 21 ``etha sabbe gamissÄ• ma, tucchissÄ• ma mayaá¹ƒ jinaá¹ƒ.

kaá¹…khaá¹ƒ vinodayissÄ• ma, passitvÄ• lokanÄ• yakaâ€™â€™ nti || --- imÄ• gÄ• thÄ• y

tattha __lokappasÄ• danaá¹ƒ nÄ• mÄ• _ti lokassa pasÄ• dakaraá¹‡ato lokappasÄ• danaá¹
``ullokappasÄ• danaá¹ƒ nÄ• mÄ• tipi pÄ• á¹-ho, tassa lokavivaraá¹‡apÄ• á¹-ihÄ• riyanti atth
akaniá¹-á¹-habhavanato heá¹-á¹-hÄ• yÄ• va avÄ«ci etthantare ekÄ• lokaá¹ƒ katvÄ• etthant
sattÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ dassanakaraá¹‡Ä• dhiá¹-á¹-hÄ• nanti vuccati. __nidassa
mayampi. __tatthÄ• _ti yattha bhagavÄ• , tattha gantvÄ• nÄ• ti attho. __vandissÄ• mÄ• _ti
sirasÄ• vandissÄ• ma. ettha pana amhepi, mayanti imesaá¹ƒ dvinnaá¹ƒ saddÄ• naá¹ƒ puri
sambandho daá¹-á¹-habbo, pacchimassa vandanakiriyÄ• ya. itarathÄ• hi punaruttidosato n

__ethÄ• _ti Ä• gacchatha. __kaá¹…khaá¹ƒ_ \Ee 47/ __vinodayissÄ• mÄ• _ti etthÄ• ha --- kh
kaá¹…khÄ• nÄ• ma kÄ• cipi natthi, kasmÄ• thero evamÄ• hÄ• ti? saccamevetaá¹ƒ, paá¹-h
gatÄ• . yathÄ• ha ---

``katame dhammÄ• dassanena pahÄ• tabbÄ• ti? cattÄ• ro diá¹-á¹-higatasampayuttacittupp
cittuppÄ• do apÄ• yagamanÄ«yo lobho doso moho mÄ• no tadekaá¹-á¹-hÄ• ca kilesÄ• â€™
visadisaá¹ƒ).

na panesÄ• vicikicchÄ• saá¹…khÄ• tÄ• kaá¹…khÄ• ti, kintu paÃ±Ã±attiajÄ• nanaá¹ƒ nÄ•
buddhavaá¹ƒsaá¹ƒ pucchitukÄ• mo, so pana buddhÄ• naá¹ƒyeva visayo, na paccekabuddh
thero avisayattÄ• evamÄ• hÄ• ti veditabbaá¹ƒ. __vinodayissÄ• mÄ• _ti vinodessÄ• ma.

atha \Be 66/ \Ne 58/ kho te bhikkhÅ« therassa vacanaá¹ƒ sutvÄ• attano attano pattacÄ«va
viya mahÄ• nÄ• gÄ• pabhinnakilesÄ• chinnabandhanÄ• appicchÄ• santuá¹-á¹-hÄ• paviv
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasampannÄ• taramÄ• nÄ• sann

<49> á¹• 21 ``sÄ• dhÅ«ti te paá¹-issutvÄ• , nipakÄ• saá¹ƒvutindriyÄ• .

pattacÄ«varamÄ• dÄ• ya, taramÄ• nÄ• upÄ• gamuâ€™â€™ nti ||

tattha __sÄ• dhÅ«_ti ayaá¹ƒ __sÄ• dhu_-saddo Ä• yÄ• canasampaá¹-icchanasampahaá¹ƒ
tathÄ• hesa --- ``sÄ• dhu me, bhante bhagavÄ• , saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€
382; AN a IV 257) Ä• yÄ• cane dissati. ``sÄ• dhu, bhanteti kho so bhikkhu bhagavato bhÄ•
anumoditvÄ• â€™â€™ tiÄ• dÄ«su (MN III 86) sampaá¹-icchane. ``sÄ• dhu sÄ• dhu, sÄ• rip
349) sampahaá¹ƒsane.

``sÄ• dhu dhammaruci rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ nti || ---

Ä• dÄ«su (J II 18.101) sundare. idha sampaá¹-icchane. tasmÄ• sÄ• dhu suá¹-á¹-hÅ«ti thera
sampaá¹-icchitvÄ• ti attho (Sv I 189; Ps I 1 suttanikkhepavaá¹‡á¹‡anÄ• ; Spk I 115
aggikabhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ•). __nipakÄ• _ti paá¹‡á¸• itÄ• paÃ±Ã±avantÄ• . __
guttadvÄ• rÄ• , indriyasaá¹ƒvarasamannÄ• gatÄ• ti attho. __taramÄ• nÄ• _ti turitÄ• . __upÄ
upasaá¹…kamiá¹ƒsu.

50-1__._ idÄ• ni \Ee 48/ dhammasenÄ• patissa pavattiá¹ƒ dassentehi saá¹…gÄ«tikÄ• rakeh
vimalehÄ«â€™â€™ _tiÄ• digÄ• thÄ• yo vuttÄ• tattha __dantehÄ«_ti kÄ• yena ca cittena ca
arahatte, nimittatthe bhummaá¹ƒ daá¹-á¹-habbaá¹ƒ. __tehi bhikkhÅ«hÄ«_ti paÃ±cahi bhikkh
__mahÄ• gaá¹‡Ä«_ti sÄ«lÄ• dÄ«hi ca saá¹…khyÄ• vasena ca mahanto gaá¹‡o assa atthÄ«
nÄ• nÄ• padavasena vÄ• sÄ«lÄ• dÄ«hi guá¹‡ehi mahanto gaá¹‡oti mahÄ• gaá¹‡o, mahÄ•
mahÄ• gaá¹‡Ä«. __laá¸·anto devova gagane_ti iddhivilÄ• sena vilÄ• sento devo viya gagan
upasaá¹…kamÄ«ti attho.

<52> idÄ• ni \Be 67/ ``te itthambhÅ«tÄ• upasaá¹…kamiá¹ƒsÅ«â€™â€™ ti upasaá¹…kama
``ukkÄ• sitaÃ±ca khipitaâ€™â€™ _ntiÄ• di \Ne 59/ Ä• raddhaá¹ƒ. tattha __ukkÄ• sitaÃ±cÄ•
__khipita_nti khipitasaddaÃ±ca. __ajjhupekkhiyÄ• _ti upekkhitvÄ• , taá¹ƒ ubhayaá¹ƒ akatvÄ
__subbatÄ• _ti suvimaladhutaguá¹‡Ä• . __sappatissÄ• _ti sahapatissayÄ• , nÄ«cavuttinoti a

<53> __sayambhu_nti sayameva aÃ±Ã±Ä• padesaá¹ƒ vinÄ• pÄ• ramiyo pÅ«retvÄ• adhig
__accuggata_nti abhinavoditaá¹ƒ. __candaá¹ƒ vÄ• _ti candaá¹ƒ viya, nabhe jalantaá¹ƒ bhag
candaá¹ƒ viya passantÄ«ti evaá¹ƒ padasambandho daá¹-á¹-habbo. idhÄ• pi __yathÄ• _-sad

<54> __vijjuá¹ƒ vÄ• _ti vijjughanaá¹ƒ viya. yadi ciraá¹-á¹-hitikÄ• acirappabhÄ• assa tÄ• dis
__gagane yathÄ• _ti Ä• kÄ• se yathÄ• , idhÄ• pi __yathÄ• _-saddo nipÄ• tamattova. ito par
yathÄ• -saddo nipÄ• tamattoti daá¹-á¹-habbo.

<55> __rahadamiva vippasanna_nti atigambhÄ«ravitthataá¹ƒ mahÄ• rahadaá¹ƒ viya anÄ• v
salilaá¹ƒ. __suphullaá¹ƒ padumaá¹ƒ yathÄ• _ti suvikasitapadumavanaá¹ƒ rahadamivÄ• ti att
``suphullaá¹ƒ kamalaá¹ƒ yathÄ• â€™â€™ tipi pÄ• á¹-ho, tassa kamanÄ«yabhÄ• vena suphu
attho.

<56> atha te bhikkhÅ« dhammasenÄ• patippamukhÄ• aÃ±jaliá¹ƒ sirasi katvÄ• dasabalass
pÄ• desu nipatiá¹ƒsÅ«ti attho. tena vuttaá¹ƒ --- __ ``aÃ±jaliá¹ƒ paggahetvÄ• na, tuá¹-á¹-haha

pamoditÄ• â€™â€™ _tiÄ• di. tattha __nipatantÄ«_ti nipatiá¹ƒsu, vandiá¹ƒsÅ«ti attho. __cak
cakkaá¹ƒ lakkhaá¹‡aá¹ƒ yasmiá¹ƒ pÄ• de so pÄ• do cakkalakkhaá¹‡o, tasmiá¹ƒ cakkalakkh
``pÄ• deâ€™â€™ ti vuttaá¹ƒ, satthuno cakkÄ• laá¹…katatalesu pÄ• desu nipatiá¹ƒsÅ«ti atth

<57> idÄ• ni tesaá¹ƒ kesaÃ±ci therÄ• naá¹ƒ nÄ• maá¹ƒ dassentehi __ ``sÄ• riputto mahÄ•
koraá¹‡á¸• asamasÄ• disoâ€™â€™ _tiÄ• di gÄ• thÄ• yo vuttÄ• . tattha __koraá¹‡á¸• asama
koraá¹‡á¸• akusumasadisavaá¹‡á¹‡o, yadi evaá¹ƒ ``koraá¹‡á¸• asamoâ€™â€™ ti vÄ• , ``ko
vattabbaá¹ƒ, kiá¹ƒ dvikkhattuá¹ƒ \Be 68/ ``samasÄ• disoâ€™â€™ ti vuttanti ce? nÄ• yaá¹ƒ c
koraá¹‡á¸• asamattÄ• koraá¹‡á¸• asadisabhÄ• veneva koraá¹‡á¸• asamasÄ• diso. na panÄ
adhippÄ• yo. __samÄ• dhijjhÄ• nakusalo_ti ettha ayaá¹ƒ __kusala_-saddo tÄ• va
arogyÄ• navajjachekasukhavipÄ• kÄ• dÄ«su dissati. ayaÃ±hi ``kacci nu bhoto kusalaá¹ƒ, ka
ntiÄ• dÄ«su (J I 15.146; II 20.129) Ä• rogye dissati. ``katamo pana, bhante, kÄ• yasamÄ• cA
kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro anavajjoâ€™â€™ ti (MN II 361) evamÄ• dÄ«su ana
aá¹…gapaccaá¹…gÄ• naâ€™â€™ ntiÄ• dÄ«su (MN II 87) cheke. ``kusalassa kammassa ka
tiÄ• dÄ«su (Dhs 431 Ä• dayo) sukhavipÄ• ke. idha pana cheke daá¹-á¹-habbo. __vandate_t

<58> __gajjitÄ• _ti gajjantÄ«ti gajjitÄ• . __kÄ• lamegho vÄ• _ti nÄ«lasaliladharo viya gajjitÄ
adhippÄ• yo. __nÄ«luppalasamasÄ• diso_ti nÄ«lakuvalayasadisavaá¹‡á¹‡o. heá¹-á¹-hÄ• v
veditabbo. __moggallÄ• no_ti evaá¹ƒ gottavasena laddhanÄ• mo kolito.

<59> __mahÄ• kassapopi cÄ• _ti uruvelakassapanadÄ«kassapagayÄ• kassapakumÄ• raka
upÄ• dÄ• ya ayaá¹ƒ mahÄ• , tasmÄ• ``mahÄ• kassapoâ€™â€™ ti vutto. __pi cÄ• _ti samb
__uttattakanakasannibho_ti santattasuvaá¹‡á¹‡asadisachavivaá¹‡á¹‡o. __dhutaguá¹‡e_ti e
dhammo dhuto nÄ• ma, dhutaguá¹‡o nÄ• ma dhutadhammo. katamo pana dhutadhammo n
santuá¹-á¹-hitÄ• , sallekhatÄ• , pavivekatÄ• , idamaá¹-á¹-hikatÄ• ti ime dhutaá¹…gacetanÄ•
paÃ±ca dhammÄ• ``appicchaá¹ƒyeva nissÄ• yÄ• â€™â€™ tiÄ• divacanato dhutadhammÄ•
Ã±Ä• á¹‡aá¹ƒ dhutaá¹ƒ nÄ• ma, tasmiá¹ƒ dhutaguá¹‡e. __agganikkhitto_ti \Ee 50/ aggo seá
á¹-hapito. ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhutavÄ• dÄ•
mahÄ• kassapoâ€™â€™ ti (AN a I 188, 191) á¹-hÄ• nantare á¹-hapitoti attho. ayaá¹ƒ pana
Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hÄ• dÄ«su dissati. tathÄ• hesa --- ``ajjatagge, samma dov
Ä• varÄ• mi dÄ• raá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naâ€™â€™ ntiÄ• dÄ«su (MN II 7
aá¹…gulaggena taá¹ƒ aá¹…gulaggaá¹ƒ parÄ• maseyyaâ€™â€™ (Kv 441), ``ucchaggaá¹ƒ v
koá¹-iyaá¹ƒ. ``ambilaggaá¹ƒ vÄ• madhuraggaá¹ƒ vÄ• â€™â€™ (SN c V 374) ``anujÄ• nÄ•
vÄ• pariveá¹‡aggena vÄ• bhÄ• jetuâ€™â€™ ntiÄ• dÄ«su (Vin II 318) koá¹-á¹-hÄ• se. ``yÄ
apadÄ• vÄ• dvipadÄ• vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ tiÄ•
seá¹-á¹-he. svÄ• yamidha seá¹-á¹-he daá¹-á¹-habbo. koá¹-iyampi vattati. thero attano á¹-hÄ•
koá¹-ibhÅ«to ca. tena vuttaá¹ƒ --- ``agganikkhittoâ€™â€™ ti, aggo seá¹-á¹-ho koá¹-ibhÅ«toti
saraá¹‡agamanakathÄ• ; Sp (to Vin III) I 15). __thomito_ti pasaá¹ƒsito devamanussÄ• dÄ«h

vaá¹‡á¹‡ito_ti satthÄ• rÄ• vaá¹‡á¹‡ito thuto, ``kassapo, bhikkhave, candÅ«pamo kulÄ• ni u
apakasseva \Ne 61/ kÄ• yaá¹ƒ apakassa cittaá¹ƒ niccanavako kulesu appagabbhoâ€™â€™
suttanayehi (SN a II 146) vaá¹‡á¹‡ito pasattho, sopi bhagavantaá¹ƒ vandatÄ«ti attho.

<60> __dibbacakkhÅ«na_nti dibbaá¹ƒ cakkhu yesaá¹ƒ atthi te dibbacakkhÅ«, tesaá¹ƒ dibba
bhikkhÅ«naá¹ƒ __aggo_ seá¹-á¹-hoti attho. yathÄ• ha --- ``etadaggaá¹ƒ, bhikkhave, mama s
bhikkhÅ«naá¹ƒ dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ anuruddhoâ€™â€™ ti (AN a I 188, 192). a
cÅ«á¸·apituno amitodanassa nÄ• ma sakkassa putto mahÄ• nÄ• massa kaniá¹-á¹-habhÄ• t
paramasukhumÄ• lo, so attasattamo nikkhamitvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito,
__saá¹…ghabhedakakkhandhake_ (Vin II 330 Ä• dayo) Ä• gatova. __avidÅ«re vÄ• _ti bhag

<61> __Ä• pattianÄ• pattiyÄ• _ti Ä• pattiyaÃ±ca anÄ• pattiyaÃ±ca kovido. __satekicchÄ• y
appaá¹-ikammÄ• yapi cÄ• ti attho. tattha sappaá¹-ikammÄ• sÄ• chabbidhÄ• hoti, appaá¹-i
pÄ• rÄ• jikÄ• patti. ``Ä• pattianÄ• pattiyÄ• , satekicchÄ• ya kovidoâ€™â€™ tipi pÄ• á¹-ho, s
\Ee 51/ vinayapiá¹-ake. __agganikkhitto_ti ``etadaggaá¹ƒ, bhikkhave \Be 70/, mama sÄ• vak
vinayadharÄ• naá¹ƒ yadidaá¹ƒ, upÄ• lÄ«â€™â€™ ti (AN a I 219, 228) etadaggaá¹-á¹-hÄ• n
__upÄ• lÄ«_ti upÄ• litthero. __satthu vaá¹‡á¹‡ito_ti satthÄ• rÄ• vaá¹‡á¹‡ito pasattho. thero
santike vinayapiá¹-akaá¹ƒ uggaá¹‡hitvÄ• bhÄ• rukacchakavatthuá¹ƒ (Vin III 78), ajjukavatth
kumÄ• rakassapavatthunti (MN I 249) imÄ• ni tÄ«á¹‡i vatthÅ«ni sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e
kathesi. tasmÄ• thero vinayadharÄ• naá¹ƒ aggoti evamÄ• dinÄ• nayena satthÄ• rÄ• vaá¹‡

<62> __sukhumanipuá¹‡atthapaá¹-ividdho_ti paá¹-ividdhasukhumanipuá¹‡attho, paá¹-ividd
attho. __kathikÄ• naá¹ƒ pavaro_ti dhammakathikÄ• naá¹ƒ seá¹-á¹-ho. ``etadaggaá¹ƒ, bhikkh
bhikkhÅ«naá¹ƒ dhammakathikÄ• naá¹ƒ yadidaá¹ƒ puá¹‡á¹‡o mantÄ• á¹‡iputtoâ€™â€™ ti (A
etadaggapÄ• á¸·iyaá¹ƒ Ä• ropito. tena vuttaá¹ƒ ``kathikÄ• naá¹ƒ pavaroâ€™â€™ ti. __gaá¹‡
therassa kira santike pabbajitÄ• kulaputtÄ• paÃ±casatÄ• ahesuá¹ƒ. sabbepi te dasabalas
jÄ• taraá¹-á¹-havÄ• sino sabbeva khÄ«á¹‡Ä• savÄ• sabbeva dasakathÄ• vatthulÄ• bhino. t
ti. __isÄ«_ti esati gavesati kusale dhammeti isi. __mantÄ• á¹‡iyÄ• putto_ti mantÄ• á¹‡iyÄ•
putto. __puá¹‡á¹‡o_ti tassa nÄ• maá¹ƒ. __vissuto_ti attano appicchatÄ• dÄ«hi guá¹‡ehi viss

__aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero_ \Ne 62/ pana satthari abhisambodhiá¹ƒ patvÄ• pava
anupubbena Ä• gantvÄ• rÄ• jagahaá¹ƒ upanissÄ• ya viharante kapilavatthuá¹ƒ Ä• gantvÄ•
puá¹‡á¹‡aá¹ƒ nÄ• ma mÄ• á¹‡avaá¹ƒ pabbÄ• jetvÄ• bhagavantaá¹ƒ vanditvÄ• Ä• pucchitv
chaddantadahaá¹ƒ gato. puá¹‡á¹‡o pana bhagavantaá¹ƒ dassanÄ• ya therena saddhiá¹ƒ Ä
pabbajitakiccaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• va dasabalassa santikaá¹ƒ gamissÄ• mÄ«â€™â
so yonisomanasikÄ• raá¹ƒ karonto nacirasseva arahattaá¹ƒ patvÄ• bhagavantaá¹ƒ upasaá¹
__anuruddhatthero_ ca __upÄ• litthero_ ca ime dve therÄ• bhagavato kapilavatthupuraá¹ƒ
Ã±Ä• tisamÄ• gamadivase pabbajitÄ• viya dassitÄ• , taá¹ƒ pana khandhakapÄ• á¸·iyÄ• aá

vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

atha \Be 71/ satthÄ• sÄ• riputtattherÄ• dÄ«naá¹ƒ \Ee 52/ paÃ±cannaá¹ƒ bhikkhusatÄ• naá
attano guá¹‡e kathetumÄ• rabhi. tena vuttaá¹ƒ ---

<63> á¹• 21 ``etesaá¹ƒ cittamaÃ±Ã±Ä• ya, opammakusalo muni.

kaá¹…khacchedo mahÄ• vÄ«ro, kathesi attano guá¹‡aâ€™â€™ nti ||

tattha __opammakusalo_ti upamÄ• ya kusalo. __kaá¹…khacchedo_ti sabbasattÄ• naá¹ƒ sa

idÄ• ni te attano guá¹‡e kathesi, te dassetuá¹ƒ ---

<64> á¹• 21 ``cattÄ• ro te asaá¹…khyeyyÄ• , koá¹-i yesaá¹ƒ na nÄ• yati.

sattakÄ• yo ca Ä• kÄ• so, cakkavÄ• á¸·Ä• canantakÄ• .

buddhaÃ±Ä• á¹‡aá¹ƒ appameyyaá¹ƒ, na sakkÄ• ete vijÄ• nituâ€™â€™ nti || --- vuttaá¹ƒ.

tattha __cattÄ• ro_ti gaá¹‡anaparicchedo. __ete_ti idÄ• ni vattabbe atthe nidasseti. __asaá
saá¹…khyÄ• tumasakkuá¹‡eyyattÄ• asaá¹…khyeyyÄ• , gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• ti at
vÄ• mariyÄ• dÄ• . __yesa_nti yesaá¹ƒ catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ. __na nÄ• yatÄ
vuttappakÄ• re cattÄ• ro asaá¹…khyeyye dassetuá¹ƒ __ ``sattakÄ• yoâ€™â€™ _tiÄ• di vutt
sattasamÅ«ho, sattakÄ• yo ananto aparimÄ• á¹‡o appameyyo. tathÄ• __Ä• kÄ• so_ Ä• kÄ
__cakkavÄ• á¸·Ä• ni_ anantÄ• ni eva. buddhaÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ
vijÄ• nitu_nti yasmÄ• panete anantÄ• , tasmÄ• na sakkÄ• vijÄ• nituá¹ƒ.

<65> idÄ• ni \Ne 63/ satthÄ• attano iddhivikubbane saÃ±jÄ• tacchariyabbhutÄ• naá¹ƒ deva
kinnÄ• metaá¹ƒ acchariyaá¹ƒ, itopi visiá¹-á¹-hataraá¹ƒ acchariyaá¹ƒ abbhutaá¹ƒ atthi, mama
dhammadesanaá¹ƒ vaá¸• á¸• hento ---

``kimetaá¹ƒ acchariyaá¹ƒ loke, yaá¹ƒ me iddhivikubbanaá¹ƒ.

aÃ±Ã±e bahÅ« acchariyÄ• , abbhutÄ• lomahaá¹ƒsanÄ• â€™â€™ ti || --- Ä• dimÄ• ha.

tattha \Be 72/ __ki_nti paá¹-ikkhepavacanaá¹ƒ. __eta_nti idaá¹ƒ iddhivikubbanaá¹ƒ sandhÄ
ayaá¹ƒ __yaá¹ƒ_-saddo ``yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ•
brÅ«hÄ«â€™â€™ tiÄ• dÄ«su (Sn 1058; Nidd I 110; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• 7

53/. ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so; yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve a
sammÄ• sambuddhÄ• â€™â€™ ti (AN a I 277; Vibh 809; Mil V 1.1) ettha kÄ• raá¹‡avacane
kappe udapÄ• dÄ«â€™â€™ ti (DN II 4) ettha bhumme. ``yaá¹ƒ kho me, bhante, devÄ• naá¹
sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ, Ä• rocemi taá¹ƒ bhagavatoâ€™â€™ ti
paccattavacane. idhÄ• pi paccattavacane daá¹-á¹-habbo (Sv II 4). aÃ±Ã±e bahÅ« mama ac
santÄ«ti dÄ«peti.

idÄ• ni te acchariye dassento ---

<66> á¹• 21 ``yadÄ• haá¹ƒ tusite kÄ• ye, santusito nÄ• mahaá¹ƒ tadÄ• .

dasasahassÄ« samÄ• gamma, yÄ• canti paÃ±jalÄ« mamaâ€™â€™ nti || --- Ä• dimÄ• ha.

tattha __yadÄ• _ti yasmiá¹ƒ kÄ• le. __aha_nti attÄ• naá¹ƒ niddisati. __tusite kÄ• ye_ti tusita
devanikÄ• ye. yadÄ• panÄ• haá¹ƒ samattiá¹ƒsapÄ• ramiyo pÅ«retvÄ• paÃ±camahÄ• paric
Ã±Ä• tatthacariyalokatthacariyabuddhatthacariyÄ• naá¹ƒ koá¹-iá¹ƒ patvÄ• sattasatakamahÄ
sattakkhattuá¹ƒ pathaviá¹ƒ kampetvÄ• vessantarattabhÄ• vato cavitvÄ• dutiye cittavÄ• re t
tadÄ• pi santusito nÄ• ma devarÄ• jÄ• ahosiá¹ƒ. __dasasahassÄ« samÄ• gammÄ• _ti dasa
sannipatitvÄ• ti attho. __yÄ• canti paÃ±jalÄ« mama_nti maá¹ƒ upasaá¹…kamitvÄ• , ``mÄ• r
pÅ«rentena na sakkasampattiá¹ƒ na mÄ• ra na brahma na cakkavattisampattiá¹ƒ patthenter
lokanittharaá¹‡atthÄ• ya pana buddhattaá¹ƒ patthayamÄ• nena pÅ«ritÄ• , so tava kÄ• lo, m
samayo \Ne 64/, mÄ• risa, buddhattÄ• yÄ• â€™â€™ ti (Ja I nidÄ• nakathÄ• , avidÅ«renidÄ
tena vuttaá¹ƒ ---

<67> á¹• 21 ``kÄ• lo kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti ||

tattha \Be 73/ __kÄ• lo te_ti kÄ• lo tava, ayameva vÄ• pÄ• á¹-ho. __uppajjÄ• _ti paá¹-isand
``okkamÄ• â€™â€™ tipi pÄ• á¹-ho. __sadevaka_nti sadevakaá¹ƒ lokanti attho. __tÄ• rayan
pÅ«rentopi tÄ• rayati nÄ• ma, pÄ• ramiyo matthakaá¹ƒ pÄ• pentopi tÄ• rayati nÄ• ma, vess
\Ee 54/ tusitapure paá¹-isandhiá¹ƒ gahetvÄ• saá¹-á¹-hivassasatasahassÄ• dhikÄ• ni sattap
tattha tiá¹-á¹-hantopi tÄ• rayati nÄ• ma, devatÄ• hi yÄ• cito paÃ±cavidhaá¹ƒ mahÄ• vilokitaá
mahÄ• mÄ• yÄ• deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hantopi dasamÄ• se gabbhav
nÄ• ma, ekÅ«natiá¹ƒsa vassÄ• ni agÄ• ramajjhe tiá¹-á¹-hantopi tÄ• rayati nÄ• ma. rÄ• hulab
channasahÄ• yo kaá¹‡á¸• akaá¹ƒ Ä• ruyha nikkhamantopi tÄ«á¹‡i rajjÄ• ni atikkamitvÄ• an
pabbajantopi tÄ• rayati nÄ• ma, chabbassÄ• ni padhÄ• naá¹ƒ karontopi visÄ• khapuá¹‡á¹‡a
mahÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha mÄ• rabalaá¹ƒ vidhamitvÄ• paá¹-hamayÄ• me pubbe

majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ• me dvÄ• dasaá¹…gaá¹ƒ paá¹-i
anulomapaá¹-ilomato sammasitvÄ• sotÄ• pattimaggaá¹ƒ paá¹-ivijjhantopi tÄ• rayati nÄ• ma
sotÄ• pattiphalakkhaá¹‡epi, sakadÄ• gÄ• mimaggakkhaá¹‡epi, sakadÄ• gÄ• miphalakkhaá
anÄ• gÄ• miphalakkhaá¹‡epi, arahattamaggakkhaá¹‡epi, arahattaphalakkhaá¹‡epi tÄ• raya
aá¹-á¹-hÄ• rasadevatÄ• koá¹-isahassehi paÃ±cavaggiyÄ• naá¹ƒ amatapÄ• naá¹ƒ adÄ• si, ta
nÄ• mÄ• ti vuccati. tena vuttaá¹ƒ ---

``sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti ||

atha mahÄ• satto devatÄ• hi yÄ• ciyamÄ• nopi devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adatvÄ• va
kÄ• ladÄ«padesakulajanettiÄ• yuparicchedavasena paÃ±cavidhaá¹ƒ mahÄ• vilokanaá¹ƒ nÄ
nu kho, na kÄ• loâ€™â€™ ti paá¹-hamaá¹ƒ kÄ• laá¹ƒ vilokesi. tattha vassasatasahassato u
nÄ• ma na hoti. kasmÄ• ? jÄ• tijarÄ• maraá¹‡Ä• dÄ«naá¹ƒ apÄ• kaá¹-attÄ• , buddhÄ• naÃ±
tilakkhaá¹‡amuttÄ• nÄ• ma natthi, tesaá¹ƒ aniccaá¹ƒ dukkhamanattÄ• ti kathentÄ• naá¹ƒ ``
kathentÄ«â€™â€™ ti na saddahanti, tato abhisamayo na hoti, tasmiá¹ƒ asati aniyyÄ• nikaá
hoti \Be 74/. tasmÄ• so akÄ• lo. vassasatato Å«no Ä• yukÄ• lopi kÄ• lo na hoti. kasmÄ• ? t
ussannakilesÄ• honti, ussannakilesÄ• naÃ±ca dinno ovÄ• do ovÄ• daá¹-á¹-hÄ• ne na tiá¹-á
vassasatasahassato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• vassasatato paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• y
idÄ• ni vassasatÄ• yukÄ• manussÄ• ti atha bodhisatto ``nibbattitabbakÄ• loâ€™â€™ ti ado

tato dÄ«paá¹ƒ olokento ``jambudÄ«peyeva buddhÄ• nibbattantÄ«â€™â€™ ti __dÄ«paá¹ƒ_
nÄ• ma mahÄ• dasayojanasahassaparimÄ• á¹‡o, katarasmiá¹ƒ nu kho padese buddhÄ• n
vilokento majjhima__desaá¹ƒ_ passi. tato kulaá¹ƒ vilokento ``buddhÄ• nÄ• ma lokasammat
idÄ• ni khattiyakulaá¹ƒ lokasammataá¹ƒ, tattha nibbattissÄ• mi, __suddhodano_ nÄ• ma me
bhavissatÄ«â€™â€™ ti __kulaá¹ƒ_ addasa. tato __mÄ• taraá¹ƒ_ vilokento ``buddhamÄ• tÄ
na hoti, akhaá¹‡á¸• apaÃ±casÄ«lÄ• ti ayaÃ±ca __mahÄ• mÄ• yÄ• _ nÄ• ma devÄ« edisÄ•
kittakaá¹ƒ assÄ• __Ä• yÅ«â€™â€™ _ti Ä• vajjento dasannaá¹ƒ mÄ• sÄ• naá¹ƒ upari sattad
paÃ±cavidhavilokanaá¹ƒ viloketvÄ• --- ``kÄ• lo me, mÄ• risa, buddhabhÄ• vÄ• yÄ• â€™â€™
paá¹-iÃ±Ã±aá¹ƒ datvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cavitvÄ• sakyarÄ• jakule
kucchiyaá¹ƒ paá¹-isandhiá¹ƒ aggahesi (Ja I nidÄ• nakathÄ• , avidÅ«renidÄ• nakathÄ• ; Ap-
avidÅ«renidÄ• nakathÄ•). tena vuttaá¹ƒ ---

<68> á¹• 21 ``tusitÄ• kÄ• yÄ• cavitvÄ• na, yadÄ• okkami kucchiyaá¹ƒ.

dasasahassÄ«lokadhÄ• tu, kampittha dharaá¹‡Ä« tadÄ• â€™â€™ ti || --- Ä• di.

tattha __okkamÄ«_ti okkamiá¹ƒ pÄ• visiá¹ƒ. __kucchiya_nti mÄ• tukucchimhi. __dasasaha
kampitthÄ• _ti sato sampajÄ• no pana bodhisatto mÄ• tukucchiá¹ƒ okkamanto ekÅ«navÄ«s

mettÄ• pubbabhÄ• gassa somanassasahagataÃ±Ä• á¹‡asampayuttaasaá¹…khÄ• rikakusal
mahÄ• vipÄ• kacittena Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ uttarÄ• sÄ• á¸·hanakkhatteneva pa
dasasahassÄ«lokadhÄ• tu sakalÄ• pi \Be 75/ kampi saá¹…kampi sampakampÄ«ti attho. __
thÄ• varajaá¹…gameti dharaá¹‡Ä«, pathavÄ«.

<69> __sampajÄ• nova nikkhami_nti ettha yadÄ• panÄ• haá¹ƒ sato sampajÄ• nova mÄ• tu
otaranto dhammakathiko viya nisseá¹‡ito otaranto puriso viya ca dve hatthe ca pÄ• de \Ne 6
á¹-hitakova mÄ• tukucchisambhavena kenaci asucinÄ• amakkhitova nikkhamiá¹ƒ. __sÄ• dh
sÄ• dhukÄ• raá¹ƒ pavattayanti, sÄ• dhukÄ• raá¹ƒ dentÄ«ti attho. __pakampitthÄ• _ti kampit
mÄ• tukucchito nikkhamanepi dasasahassÄ« pakampitthÄ• ti attho.

<70> atha bhagavÄ• gabbhokkantiÄ• dÄ«su attanÄ• samasamaá¹ƒ adisvÄ• gabbhokkan
acchariyadassanatthaá¹ƒ __ ``okkanti me samo natthÄ«â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha
gabbhokkantiyaá¹ƒ, bhummatthe paccattavacanaá¹ƒ, paá¹-isandhiggahaá¹‡eti attho. __me_
sadiso natthi. __jÄ• tito_ti ettha jÄ• yati etÄ• ya mÄ• tuyÄ• ti mÄ• tÄ• ``jÄ• tÄ«â€™â€™ ti v
mÄ• tuyÄ• ti attho. __abhinikkhame_ti mÄ• tukucchito abhinikkhamane pasave satÄ«ti attho
pasatthÄ• sundarÄ• bodhi sambodhi. ayaá¹ƒ pana __bodhi_-saddo rukkhamagganibbÄ• n
dissati --- ``bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddhoâ€™â€™ ti (Vin I 1; Ud 1) ca, ``a
antarÄ• ca bodhiâ€™â€™ nti (MN I 285; II 341; Vin I 11) ca Ä• gataá¹-á¹-hÄ• ne hi rukkho
``bodhi \Ee 56/ vuccati catÅ«su maggesu Ã±Ä• á¹‡aâ€™â€™ nti (Nidd II khaggavisÄ• á¹‡as
Ä• gataá¹-á¹-hÄ• ne maggo. ``patvÄ• na bodhiá¹ƒ amataá¹ƒ asaá¹…khataâ€™â€™ nti Ä• g
``pappoti bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti (DN III 217) Ä• gataá¹-á¹-hÄ• ne sabbaÃ
pana bhagavato arahattamaggaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ (Ps I 13; Sp (to Vin III) I 11; Ud-
nidÄ• nakathÄ•). apare ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ ntipi vadanti, tassaá¹ƒ saml
attho.

kasmÄ• pana bhagavÄ• sambodhiá¹ƒ paá¹-icca attÄ• naá¹ƒ pasaá¹ƒsatÄ«ti? sabbaguá¹‡
sambodhi sabbaguá¹‡adÄ• yikÄ• sabbepi niravasese buddhaguá¹‡e \Be 76/ dadÄ• ti, na p
pana kassaci arahattamaggo arahattaphalameva deti, kassaci tisso vijjÄ• , kassaci cha abhi
catasso paá¹-isambhidÄ• , kassaci sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ, paccekabuddhÄ• naá¹ƒ
buddhÄ• naá¹ƒ pana sabbaguá¹‡asampattiá¹ƒ deti. tasmÄ• bhagavÄ• sabbaguá¹‡adÄ• ya
seá¹-á¹-hoâ€™â€™ ti attÄ• naá¹ƒ pasaá¹ƒsati. api ca bhÅ«miá¹ƒ cÄ• letvÄ• sambodhiá¹ƒ p
``sambodhiyaá¹ƒ ahaá¹ƒ seá¹-á¹-hoâ€™â€™ ti vadati. __dhammacakkappavattane_ti ettha
duvidhaá¹ƒ hoti --- paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca desanÄ• Ã±Ä• á¹‡aÃ±cÄ• ti. tattha paÃ±Ã±Ä
ariyaphalÄ• vahaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ, karuá¹‡Ä• pabhÄ• vitaá¹ƒ sÄ• vakÄ• naá¹ƒ
desanÄ• Ã±Ä• á¹‡aá¹ƒ. paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ kusalaá¹ƒ upekkhÄ• sahaga
desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ abyÄ• kataá¹ƒ \Ne 67/, ubhayampi panetaá¹ƒ aÃ±Ã±ehi as
desanÄ• Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ (Paá¹-is-a II 2.44).

<71> idÄ• ni bhagavato gabbhokkamaneva pathavikampanÄ• dikaá¹ƒ pavattiá¹ƒ sutvÄ• __
lokeâ€™â€™ _ti devatÄ• hi ayaá¹ƒ gÄ• thÄ• vuttÄ• . tattha __buddhÄ• naá¹ƒ guá¹‡amaha
guá¹‡amahantabhÄ• vo, aho buddhÄ• naá¹ƒ mahÄ• nubhÄ• voti attho __dasasahassÄ«lok
pakampathÄ• _ti dasasu cakkavÄ• á¸·asahassesu mahÄ• pathavÄ« chappakÄ• raá¹ƒ paka
puratthimato unnamati pacchimato onamati, pacchimato unnamati puratthimato onamati, utt
dakkhiá¹‡ato onamati, dakkhiá¹‡ato unnamati uttarato onamati, majjhimato unnamati pariya
pariyantato unnamati majjhimato onamatÄ«ti evaá¹ƒ chappakÄ• raá¹ƒ
anilabalacalitajalataraá¹…gabhaá¹…gasaá¹…ghaá¹-á¹-itÄ• viya nÄ• vÄ• catunahutÄ• dhik
pathavisandhÄ• rakajalapariyantÄ• acetanÄ• pi samÄ• nÄ• sacetanÄ• viya ayaá¹ƒ mahÄ
viya akampitthÄ• ti attho. __obhÄ• so_ \Ee 57/ __ca mahÄ• Ä• sÄ«_ti atikkammeva devÄ•
uá¸·Ä• ro obhÄ• so ahosÄ«ti attho. __accheraá¹ƒ lomahaá¹ƒsana_nti accheraÃ±ca lomahaá

<72> idÄ• ni pathavikampanÄ• lokapÄ• tubhÄ• vÄ• dÄ«su acchariyesu vattamÄ• nesu bha
``bhagavÄ• tamhi samayeâ€™â€™ _tiÄ• digÄ• thÄ• yo vuttÄ• . tattha __lokajeá¹-á¹-ho_ti l
__sadevaka_nti \Be 77/ sadevakassa lokassa, sÄ• miatthe upayogavacanaá¹ƒ daá¹-á¹-habb
pÄ• á¹-ihÄ• riyaá¹ƒ dassento.

<73> __caá¹…kamantovÄ• _ti dasalokadhÄ• tusahassÄ• ni ajjhottharitvÄ• á¹-hite tasmiá¹ƒ
caá¹…kamamÄ• nova kathesi. __lokanÄ• yako_ti atha satthÄ• manosilÄ• tale sÄ«hanÄ• da
gajjanto pÄ• vussakamegho viya ca Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya ca aá¹-á¹-haá¹…
301) savanÄ«yena kamanÄ«yena brahmassarena nÄ• nÄ• nayavicittaá¹ƒ catusaccapaá¹-is
tilakkhaá¹‡Ä• hataá¹ƒ madhuradhammakathaá¹ƒ kathesÄ«ti attho.

__antarÄ• na nivatteti, catuhatthe caá¹…kame yathÄ• _ti ettha satthÄ• rÄ• pana nimmitass
ekÄ• koá¹-i pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ ekÄ• pacchimacakkavÄ• á¸·amu
á¹-hite tasmiá¹ƒ ratanacaá¹…kame caá¹…kamamÄ• no satthÄ• ubho koá¹-iyo patvÄ• va niv
koá¹-iyo apatvÄ• na nivattati. yathÄ• catuhatthappamÄ• á¹‡e caá¹…kame caá¹…kamamÄ
patvÄ• nivattati, evaá¹ƒ antarÄ• na nivattatÄ«ti attho. kiá¹ƒ pana bhagavÄ•
dasasahassayojanappamÄ• á¹‡Ä• yÄ• maá¹ƒ caá¹…kamaá¹ƒ rassamakÄ• si \Ne 68/, tÄ• v
nimminÄ«ti? na panevamakÄ• si. acinteyyo buddhÄ• naá¹ƒ buddhÄ• nubhÄ• vo. akaniá¹-á¹
yÄ• va avÄ«ci, tÄ• va ekaá¹…gaá¹‡Ä• ahosi. tiriyato ca dasacakkavÄ• á¸·asahassÄ• ni eka
devÄ• manusse passanti, manussÄ• pi deve passanti. yathÄ• sabbe devamanussÄ• paka
passanti, evaá¹ƒ bhagavantaá¹ƒ caá¹…kamamÄ• naá¹ƒ passiá¹ƒsÅ«ti. bhagavÄ• pana caá
antarÄ• samÄ• pattiÃ±ca samÄ• pajjati.

atha Ä• yasmÄ• sÄ• riputto aparimitasamayasamupacitakusalabalajanitadvattiá¹ƒsavarala
asÄ«tÄ• nubyaÃ±janavirÄ• jitaá¹ƒ varasarÄ«raá¹ƒ saradasamaye paripuá¹‡á¹‡aá¹ƒ viya raj

sabbaphÄ• liphullaá¹ƒ viya ca yojanasatubbedhaá¹ƒ pÄ• ricchattakaá¹ƒ aá¹-á¹-hÄ• rasarata
byÄ• mappabhÄ• parikkhepasassirikaá¹ƒ varakanakagirimiva jaá¹…gamaá¹ƒ anopamÄ• ya
buddhasirivilÄ• sena caá¹…kamantaá¹ƒ dasasahassidevagaá¹‡aparivutaá¹ƒ bhagavantaá¹ƒ
78/ pana sakalÄ• pi dasasahassÄ« lokadhÄ• tu sannipatitÄ• , mahatiyÄ• panettha dhamma
buddhavaá¹ƒsadesanÄ• pana bahÅ«pakÄ• rÄ• bhagavati pasÄ• dÄ• vahÄ• , yaá¹ƒnÅ«nÄ
\Ee 58/ paá¹-á¹-hÄ• ya buddhavaá¹ƒsaá¹ƒ paripuccheyyaâ€™â€™ nti cintetvÄ• ekaá¹ƒsaá
bhagavantaá¹ƒ upasaá¹…kamitvÄ• dasanakhasamujjalaá¹ƒ jalajÄ• malÄ• vikala-kamala-m
sirasi katvÄ• bhagavantaá¹ƒ __ ``kÄ«diso te mahÄ• vÄ«rÄ• â€™â€™ _tiÄ• dikaá¹ƒ paripuc

<74> á¹• 21 ``sÄ• riputto mahÄ• paÃ±Ã±o, samÄ• dhijjhÄ• nakovido.

paÃ±Ã±Ä• ya pÄ• ramippatto, pucchati lokanÄ• yakaá¹ƒ ||

<75> á¹• 21 ``kÄ«diso te mahÄ• vÄ«ra, abhinÄ«hÄ• ro naruttama.

kamhi kÄ• le tayÄ• dhÄ«ra, patthitÄ• bodhimuttamÄ• â€™â€™ ti || ---

Ä• di. kÄ• nÄ• mÄ• yaá¹ƒ anusandhÄ«ti? pucchÄ• nusandhi nÄ• ma. tisso hi anusandhiyo
ajjhÄ• sayÄ• nusandhi yathÄ• nusandhÄ«ti. tattha ``evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhag
``kiá¹ƒ nu kho, bhante, orimaá¹ƒ tÄ«raá¹ƒ kiá¹ƒ pÄ• rimaá¹ƒ tÄ«raâ€™â€™ nti (SN b IV 241
pucchantÄ• naá¹ƒ bhagavatÄ• vissajjitasuttavasena __pucchÄ• nusandhi_ veditabbÄ• .

``atha kho aÃ±Ã±atarassa bhikkhuno evaá¹ƒ cetaso parivitakko udapÄ• di `iti kira, bho, rÅ«
vedanÄ• anattÄ• , saÃ±Ã±Ä• anattÄ• , saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ
kammÄ• ni kamattÄ• naá¹ƒ phusissantÄ«â€™ ti. atha kho bhagavÄ• tassa bhikkhuno cetas
bhikkhÅ« Ä• mantesi --- á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati, yaá¹ƒ idhekacco mo
avijjÄ• gato taá¹‡hÄ• dhipateyyena cetasÄ• satthusÄ• sanaá¹ƒ atidhÄ• vitabbaá¹ƒ maÃ±Ã±
rÅ«paá¹ƒ anattÄ• , vedanÄ• anattÄ• , saÃ±Ã±Ä• anattÄ• , saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã
anattakatÄ• ni kammÄ• ni kamattÄ• naá¹ƒ phusissantÄ«â€™ ti ... pe ... taá¹ƒ kiá¹ƒ maÃ±Ã±
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti (MN III 90) evaá¹ƒ paresaá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ
__ajjhÄ• sayÄ• nusandhi_ veditabbÄ• .

yena \Be 79/ pana dhammena Ä• dimhi desanÄ• uá¹-á¹-hitÄ• , tassa dhammassa anurÅ«p
paá¹-ikkhepavasena vÄ• yesu suttesu uparidesanÄ• Ä• gacchati, tesaá¹ƒ vasena __yathÄ
vuttaá¹ƒ ``pucchÄ• nusandhÄ«â€™â€™ ti.

tattha __paÃ±Ã±Ä• ya pÄ• ramippatto_ti sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa matthakaá¹ƒ patt
tattha pucchÄ• nÄ• ma adiá¹-á¹-hajotanÄ• pucchÄ• , diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , v

anumatipucchÄ• , kathetukamyatÄ• pucchÄ• ti paÃ±cavidhÄ• hoti. tatthÄ• yaá¹ƒ therassa k
panÄ• yaá¹ƒ buddhavaá¹ƒso kappasatasahassÄ• dhikaasaá¹…khyeyyopacitapuÃ±Ã±asam
\Ee 59/ kappasatasahassÄ• dhikaasaá¹…khyeyyopacitapuÃ±Ã±asambhÄ• rÄ• naá¹ƒ dvinna
kappasatasahassopacitapuÃ±Ã±asambhÄ• rÄ• naá¹ƒ sesamahÄ• sÄ• vakÄ• naá¹ƒ vÄ• av
visayo, tasmÄ• therassa adiá¹-á¹-hajotanÄ• pucchÄ• ti veditabbÄ• .

__kÄ«diso_ti pucchanÄ• kÄ• ro, kiá¹ƒpakÄ• roti attho. __te_ti tava. __abhinÄ«hÄ• ro_ti abh
buddhabhÄ• vatthaá¹ƒ mÄ• nasaá¹ƒ bandhitvÄ• ``buddhabyÄ• karaá¹‡aá¹ƒ aladdhÄ• na u
vÄ«riyamadhiá¹-á¹-hÄ• ya nipajjanaá¹ƒ. tena vuttaá¹ƒ ---

``kÄ«diso te mahÄ• vÄ«ra, abhinÄ«hÄ• ro naruttamÄ• â€™â€™ ti ||

__kamhi kÄ• le_ti tasmiá¹ƒ kÄ• le. __patthitÄ• _ti icchitÄ• abhikaá¹…khitÄ• , ``buddho bod
moceyyaâ€™â€™ ntiÄ• dinÄ• nayena buddhabhÄ• vÄ• ya paá¹‡idhÄ• naá¹ƒ kadÄ• katan
sammÄ• sambodhi, arahattamaggaÃ±Ä• á¹‡assa ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa cetaá¹
sÄ• vakabodhipaccekabodhÄ«hi seá¹-á¹-hattÄ• uttamÄ• ti vuttÄ• . ubhinnamantarÄ• __ma

idÄ• ni \Ne 70/ buddhabhÄ• vakÄ• rake dhamme pucchanto ---

<76> á¹• 21 ``dÄ• naá¹ƒ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyaÃ±ca kÄ«disaá¹ƒ.

khantisaccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ca kÄ«disÄ• ||

<77> á¹• 21 ``dasa pÄ• ramÄ« tayÄ• dhÄ«ra, kÄ«disÄ« lokanÄ• yaka.

kathaá¹ƒ upapÄ• ramÄ« puá¹‡á¹‡Ä• , paramatthapÄ• ramÄ« kathaâ€™â€™ nti || --- Ä• ha.

tattha \Be 80/ dÄ• napÄ• ramiyaá¹ƒ tÄ• va bÄ• hirabhaá¹‡á¸• apariccÄ• go __pÄ• ramÄ«_ n
__upapÄ• ramÄ«_ nÄ• ma, jÄ«vitapariccÄ• go __paramatthapÄ• ramÄ«_ nÄ• mÄ• ti. esa n
pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samattiá¹ƒsa pÄ• ramiyo hon
dÄ• napÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena p
__sasapaá¹‡á¸• itajÄ• take_ ---

``bhikkhÄ• ya upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«â€™â€™ ti || (Cp 1.143 tassuddÄ• n

evaá¹ƒ paraá¹ƒ jÄ«vitapariccÄ• gaá¹ƒ karontassa __dÄ• napÄ• ramÄ«_ paramatthapÄ• ram

tathÄ• sÄ«lapÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. eka
__saá¹…khapÄ• lajÄ• take_ ---

``sÅ«lehi \Ee 60/ vinivijjhante, koá¹-á¹-ayantepi sattibhi.

bhojaputte na kuppÄ• mi, esÄ• me sÄ«lapÄ• ramÄ«â€™â€™ ti || (Cp 2.91) ---

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __sÄ«lapÄ• ramÄ«_ paramatthapÄ• ramÄ« nÄ• ma j

tathÄ• mahÄ• rajjaá¹ƒ pahÄ• ya nekkhammapÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• naá¹ƒ parim
panassa __cÅ«á¸·asutasomajÄ• take_ ---

``mahÄ• rajjaá¹ƒ \Ne 71/ hatthagataá¹ƒ, kheá¸·apiá¹‡á¸• aá¹ƒva chaá¸• á¸• ayiá¹ƒ.

cajato na hoti lagganaá¹ƒ, esÄ• me nekkhammapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• naka
dÅ«renidÄ• nakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ nissaá¹…gatÄ• ya rajjaá¹ƒ chaá¸• á¸• etvÄ• nikkhamantassa __nekkhammapÄ• ran
jÄ• tÄ• .

tathÄ• mahosadhapaá¹‡á¸• itakÄ• lÄ• dÄ«su paÃ±Ã±Ä• pÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ•
ekantena panassa __sattubhattakapaá¹‡á¸• itakÄ• le_ ---

``paÃ±Ã±Ä• ya vicinantohaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ mocayiá¹ƒ dukhÄ• .

paÃ±Ã±Ä• ya me samo natthi, esÄ• me paÃ±Ã±Ä• pÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• n
Ap-a I dÅ«renidÄ• nakathÄ•) ---

antobhastagataá¹ƒ \Be 81/ sappaá¹ƒ dassentassa __paÃ±Ã±Ä• pÄ• ramÄ«_ paramatthapÄ

tathÄ• vÄ«riyapÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ek
__mahÄ• janakajÄ• take_ ---

``atÄ«radassÄ« jalamajjhe, hatÄ• sabbeva mÄ• nusÄ• .

cittassa aÃ±Ã±athÄ• natthi, esÄ• me vÄ«riyapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakath
Ap-a I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ mahÄ• samuddaá¹ƒ tarantassa __vÄ«riyapÄ• ramÄ«_ paramatthapÄ• ramÄ« nÄ• m

tathÄ• __khantivÄ• dijÄ• take_ ---

``acetanaá¹ƒva koá¹-á¹-ente, tiá¹‡hena pharasunÄ• mamaá¹ƒ.

kÄ• sirÄ• je na kuppÄ• mi, esÄ• me khantipÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakathÄ•
I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ \Ne 72/ acetanabhÄ• vena viya mahÄ• dukkhaá¹ƒ adhivÄ• sentassa __khantipÄ• ra
jÄ• tÄ• .

tathÄ• __mahÄ• sutasomajÄ• take_ ---

``saccavÄ• caá¹ƒnurakkhanto, cajitvÄ• mama jÄ«vitaá¹ƒ.

mocesiá¹ƒ ekasataá¹ƒ khattiye, esÄ• me saccapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakat
dÅ«renidÄ• nakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ jÄ«vitaá¹ƒ cajitvÄ• saccaá¹ƒ anurakkhantassa __saccapÄ• ramÄ«_ paramatthapÄ•

tathÄ• __mÅ«gapakkhajÄ• take_ ---

``mÄ• tÄ• \Ee 61/ pitÄ• na me dessÄ• , attÄ• me na ca dessiyo.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vataá¹ƒ adhiá¹-á¹-hahiâ€™â€™ nti || (Dhs-a
dÅ«renidÄ• nakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ• ; cariyÄ• III 65) ---

evaá¹ƒ jÄ«vitampi pariccajitvÄ• vataá¹ƒ adhiá¹-á¹-hahantassa __adhiá¹-á¹-hÄ• napÄ• ramÄ
nÄ• ma jÄ• tÄ• .

tathÄ• __suvaá¹‡á¹‡asÄ• majÄ• take_ ---

``na maá¹ƒ koci uttasati, napi bhÄ• yÄ• mi kassaci.

mettÄ• balenupatthaddho, ramÄ• mi pavane tadÄ• â€™â€™ ti || (Dhs-a nidÄ• nakathÄ• ; Ja
dÅ«renidÄ• nakathÄ• ; Cp 3.113) ---

evaá¹ƒ \Be 82/ jÄ«vitampi anoloketvÄ• mettÄ• yantassa __mettÄ• pÄ• ramÄ«_ paramattha

tato \Ne 73/ __lomahaá¹ƒsajÄ• take_ ---

``susÄ• ne seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upanidhÄ• yahaá¹ƒ.

gÄ• maá¹‡á¸• alÄ• upagantvÄ• , rÅ«paá¹ƒ dassentinappakaâ€™â€™ nti || (Dhs-a nidÄ• na
dÅ«renidÄ• nakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ• ; Cp 3.119) ---

evaá¹ƒ gÄ• madÄ• rakesu niá¹-á¹-hubhanÄ• dÄ«hi ceva mÄ• lÄ• gandhÅ«pahÄ• rÄ• dÄ«hi
upekkhaá¹ƒ anativattantassa __upekkhÄ• pÄ• ramÄ«_ paramatthapÄ• ramÄ« nÄ• ma jÄ• t
vitthÄ• ro pana __cariyÄ• piá¹-akato_ gahetabbo.

idÄ• ni therena puá¹-á¹-hassa bhagavato byÄ• karaá¹‡aá¹ƒ dassentehi saá¹…gÄ«tikÄ• rak

<78> á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, karavÄ«kamadhuragiro.

nibbÄ• payanto hadayaá¹ƒ, hÄ• sayanto sadevakaá¹ƒ ||

<79> á¹• 21 ``atÄ«tabuddhÄ• naá¹ƒ jinÄ• naá¹ƒ desitaá¹ƒ, nikÄ«litaá¹ƒ buddhaparamparÄ•

pubbenivÄ• sÄ• nugatÄ• ya buddhiyÄ• , pakÄ• sayÄ« lokahitaá¹ƒ sadevakeâ€™â€™ ti || ---

tattha __tassa puá¹-á¹-ho viyÄ• kÄ• sÄ«_ti tena dhammasenÄ• patinÄ• puá¹-á¹-ho hutvÄ•
abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya abhisambodhipariyosÄ• naá¹ƒ sabbaá¹ƒ buddhavaá¹ƒsaá¹
__karavÄ«kamadhuragiro_ti karavÄ«kasakuá¹‡assa viya madhurÄ• girÄ• yassa so karavÄ
karavÄ«kamadhuramaÃ±jussaroti attho. tatridaá¹ƒ karavÄ«kÄ• naá¹ƒ madhurassaratÄ• ---
madhurarasaá¹ƒ \Ee 62/ ambapakkaá¹ƒ mukhatuá¹‡á¸• akena paharitvÄ• paggharitaá¹ƒ ph
tÄ• á¸·aá¹ƒ datvÄ• vikÅ«jamÄ• ne catuppadÄ• madamattÄ• viya laá¸·ituá¹ƒ Ä• rabhanti, g
catuppadagaá¹‡Ä• mukhagatÄ• nipi tiá¹‡Ä• ni chaá¸• á¸• etvÄ• taá¹ƒ nÄ• daá¹ƒ suá¹‡anti
anubandhamÄ• nÄ• ukkhittaá¹ƒ pÄ• daá¹ƒ anikkhipitvÄ• \Be 83/ cittakatÄ• viya tiá¹-á¹-har
maraá¹‡abhayaá¹ƒ hitvÄ• tiá¹-á¹-hanti, Ä• kÄ• se pakkhandantÄ• pakkhinopi pakkhe pasÄ
udake macchÄ• pi kaá¹‡á¹‡apaá¹-alaá¹ƒ acÄ• lentÄ• taá¹ƒ saddaá¹ƒ suá¹‡amÄ• nÄ• tiá¹-
madhurassarÄ• karavÄ«kÄ• (Sv II 38; Ps II 386). __nibbÄ• payanto hadaya_nti
kilesaggisantattasabbajanamÄ• nasaá¹ƒ \Ne 74/ dhammakathÄ• matadhÄ• rÄ• ya sÄ«tibhÄ
__hÄ• sayanto_ti tosayanto. __sadevaka_nti sadevakaá¹ƒ lokaá¹ƒ.

atÄ«tabuddhÄ• nanti atÄ«tÄ• naá¹ƒ buddhÄ• naá¹ƒ. amhÄ• kaá¹ƒ bhagavato abhinÄ«hÄ•
medhaá¹…karo saraá¹‡aá¹…karo dÄ«paá¹…karoti cattÄ• ro buddhÄ• ekasmiá¹ƒ kappe nib
aparabhÄ• ge koá¹‡á¸• aÃ±Ã±Ä• dayo tevÄ«sati buddhÄ• ti sabbe dÄ«paá¹…karÄ• dayo ca
``atÄ«tabuddhÄ• â€™â€™ ti adhippetÄ• , tesaá¹ƒ atÄ«tabuddhÄ• naá¹ƒ. __jinÄ• na_nti tas
__desita_nti kathitaá¹ƒ. catuvÄ«satiyÄ• buddhÄ• naá¹ƒ catusaccapaá¹-isaá¹ƒyuttaá¹ƒ dhar
__nikÄ«lita_nti tesaá¹ƒ caritaá¹ƒ
kappajÄ• tigottÄ• yubodhisÄ• vakasannipÄ• taupaá¹-á¹-hÄ• kamÄ• tÄ• pituputtabhariyÄ• pa
nÄ• ma. __buddhaparamparÄ• gata_nti dÄ«paá¹…karadasabalato paá¹-á¹-hÄ• ya yÄ• va ka
desitaá¹ƒ nikÄ«litaá¹ƒ vÄ• ti attho. __pubbenivÄ• sÄ• nugatÄ• ya buddhiyÄ• _ti ekampi jÄ•
I 148, 384, 421; II 233; III 82; Vin III 12) evaá¹ƒ vibhattaá¹ƒ pubbe
nivuá¹-á¹-hakkhandhasantÄ• nasaá¹…khÄ• taá¹ƒ pubbenivÄ• saá¹ƒ anugatÄ• upagatÄ• tÄ
buddhiyÄ• , pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡enÄ• ti attho. __pakÄ• sayÄ«_ti byÄ• kÄ• si. _
buddhavaá¹ƒsaá¹ƒ. __sadevake_ti sadevake loketi attho.

<80> atha bhagavÄ• karuá¹‡Ä• sÄ«talena hadayena sadevakaá¹ƒ lokaá¹ƒ savane niyojen
``pÄ«tipÄ• mojjajananaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __pÄ«tipÄ• mojjajanana_nti pÄ«tip
pubbabhÄ• gaá¹ƒ pÄ• mojjaá¹ƒ, paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• jananantì attho. __sokasa
sokasaá¹…khÄ• tÄ• naá¹ƒ sallÄ• naá¹ƒ vinodanaá¹ƒ viddhaá¹ƒsanaá¹ƒ. __sabbasampattipa
sabbÄ• pi devamanussasampattiÄ• dayo sampattiyo paá¹-ilabhanti etenÄ• ti sabbasampatti
sabbasampattipaá¹-ilÄ• bhaá¹ƒ buddhavaá¹ƒsadesananti attho. __cittÄ«katvÄ• _ti \Be 84/ c
buddhÄ• nussatiá¹ƒ purakkhatvÄ• ti attho. __suá¹‡Ä• thÄ• _ti nisÄ• metha nibodhatha. __m

<81> __madanimmadana_nti jÄ• timadÄ• dÄ«naá¹ƒ sabbamadÄ• naá¹ƒ nimmadanakaraá¹
Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa cittasantÄ• po. kiÃ±cÄ• pi atthato domanassameva
antonijjhÄ• nalakkhaá¹‡o, cetaso parinijjhÄ• yanaraso, anusocanapaccupaá¹-á¹-hÄ• no, taá
sokanudo, taá¹ƒ sokanudaá¹ƒ. __saá¹ƒsÄ• raparimocana_nti saá¹ƒsÄ• rabandhanato parim
``saá¹ƒsÄ• rasamatikkamaâ€™â€™ ntipi pÄ• á¹-ho, tassa saá¹ƒsÄ• rasamatikkamakaranti

__sabbadukkhakkhaya_nti \Ne 75/ ettha __dukkha_-saddo
dukkhavedanÄ• -dukkhavatthu-dukkhÄ• rammaá¹‡a-dukkhapaccaya-dukkhaá¹-á¹-hÄ• nÄ•
ca pahÄ• nÄ• â€™â€™ tiÄ• dÄ«su (DN I 232; MN I 383, 430; Vin III 11) dukkhavedanÄ• ya
dukkhÄ• jarÄ• pi dukkhÄ• â€™â€™ tiÄ• dÄ«su (DN II 387; SN c V 1081) dukkhavatthusmi
rÅ«paá¹ƒ dukkhaá¹ƒ dukkhÄ• nupatitaá¹ƒ dukkhÄ• vakkantaâ€™â€™ ntiÄ• dÄ«su (SN b III
``dukkho pÄ• passa uccayoâ€™â€™ tiÄ• dÄ«su (Dhp 117) dukkhapaccaye. ``yÄ• vaÃ±cida
akkhÄ• nena pÄ• puá¹‡itaá¹ƒ yÄ• va dukkhÄ• nirayÄ• â€™â€™ tiÄ• dÄ«su (MN III 250) du
panÄ• yaá¹ƒ dukkhavatthusmiá¹ƒ dukkhapaccayepi ca daá¹-á¹-habbo. tasmÄ• jÄ• tiÄ• disa
(Dhs-a 2 Ä• dayo). __magga_nti ettha kusalatthikehi maggÄ«yati, kilese vÄ• mÄ• rento gac
buddhavaá¹ƒsadesanÄ• vuccati, taá¹ƒ nibbÄ• nassa maggabhÅ«taá¹ƒ buddhavaá¹ƒsadesa

sakkaccaá¹ƒ cittÄ«katvÄ• , ohitasotÄ• hutvÄ• ti attho. __paá¹-ipajjathÄ• _ti adhitiá¹-á¹-hath
attho. atha vÄ• pÄ«tipÄ• mojjajananaá¹ƒ sokasallavinodanaá¹ƒ sabbasampattipaá¹-ilÄ• bh
buddhavaá¹ƒsadesanaá¹ƒ sutvÄ• idÄ• ni madanimmadanÄ• diguá¹‡avisesÄ• vahaá¹ƒ sab
buddhabhÄ• vamaggaá¹ƒ paá¹-ipajjathÄ• ti \Ee 64/ sabbesaá¹ƒ devamanussÄ• naá¹ƒ budd
ussÄ• haá¹ƒ janeti. sesamettha uttÄ• namevÄ• ti.

iti madhuratthavilÄ• siniyÄ• buddhavaá¹ƒsa-aá¹-á¹-hakathÄ• ya

ratanacaá¹…kamanakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca sabbÄ• kÄ• rena abbhantaranidÄ• nassatthavaá¹‡á¹‡anÄ• .

2. sumedhapatthanÄ• kathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Be 85/ \Ne 76/ ---

1-2__._ á¹• 21 ``kappe ca satasahasse, caturo ca asaá¹…khiye.

amaraá¹ƒ nÄ• ma nagaraá¹ƒ, dassaneyyaá¹ƒ manoramaâ€™â€™ nti || ---

Ä• dinayappavattÄ• ya buddhavaá¹ƒsavaá¹‡á¹‡anÄ• ya okÄ• so anuppatto. sÄ• panesÄ•
suttanikkhepaá¹ƒ vicÄ• retvÄ• vuccamÄ• nÄ• pÄ• kaá¹-Ä• hoti, tasmÄ• suttanikkhepavic
cattÄ• ro hi suttanikkhepÄ• attajjhÄ• sayo parajjhÄ• sayo pucchÄ• vasiko aá¹-á¹-huppattiko
suttÄ• ni bhagavÄ• parehi anajjhiá¹-á¹-ho kevalaá¹ƒ attano ajjhÄ• sayena kathesi. seyyathi
__Ä• kaá¹…kheyyasuttaá¹ƒ_ (MN I 64 Ä• dayo) __vatthasutta_nti (MN I 70 Ä• dayo) evamÄ
__attajjhÄ• sayo_ nikkhepo.

yÄ• ni vÄ• pana ``paripakkÄ• kho rÄ• hulassa vimuttiparipÄ• canÄ«yÄ• dhammÄ• , yaá¹ƒ
uttariá¹ƒ Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti (SN b IV 121) evaá¹ƒ paresaá¹ƒ ajjhÄ•
bujjhanakabhÄ• vaÃ±ca oloketvÄ• parajjhÄ• sayavasena kathitÄ• ni. seyyathidaá¹ƒ --- __rÄ
__dhammacakkappavattanasutta_nti (SN c V 1081; Vin I 13 Ä• dayo; Paá¹-is II 30) evamÄ•
__parajjhÄ• sayo_ nikkhepo.

bhagavantaá¹ƒ upasaá¹…kamitvÄ• te te devamanussÄ• paÃ±haá¹ƒ pucchanti. evaá¹ƒ pu
yÄ• ni kathitÄ• ni __devatÄ• saá¹ƒyutta_ (SN a I 1 Ä• dayo) __bojjhaá¹…gasaá¹ƒyuttÄ• _dÄ
tesaá¹ƒ __pucchÄ• vasiko_ nikkhepo.

yÄ• ni vÄ• pana uppannaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca desitÄ• ni dhammadÄ• yÄ• da- (MN

puttamaá¹ƒsÅ«pamÄ• dÄ«ni (SN a II 63), tesaá¹ƒ __aá¹-á¹-huppattiko_ nikkhepo. evametes
imassa buddhavaá¹ƒsassa pucchÄ• vasiko nikkhepo. pucchÄ• vasena hi bhagavatÄ• ayaá
pucchÄ• vasena? Ä• yasmato sÄ• riputtattherassa. vuttaÃ±hetaá¹ƒ asmiá¹ƒ nidÄ• nasmiá¹ƒ

``sÄ• riputto \Be 86/ \Ee 65/ mahÄ• paÃ±Ã±o, samÄ• dhijjhÄ• nakovido.

paÃ±Ã±Ä• ya pÄ• ramippatto, pucchati lokanÄ• yakaá¹ƒ.

kÄ«diso te mahÄ• vÄ«ra, abhinÄ«hÄ• ro naruttamÄ• â€™â€™ ti || (Bv I 74-75) ---

Ä• di. tenesÄ• buddhavaá¹ƒsadesanÄ• pucchÄ• vasikÄ• ti veditabbÄ• .

tattha __kappe ca satasahasse_ti ettha __kappa_-saddo panÄ• yaá¹ƒ
abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±attichedanavikappanalesasamantabhÄ• vaÄ• yukapp
hi ``okappanÄ«yametaá¹ƒ bhoto gotamassa. yathÄ• taá¹ƒ arahato sammÄ• sambuddhassÄ
abhisaddahane dissati. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ p
evamÄ• dÄ«su (Vin II 250) vohÄ• re. ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™
``iccÄ• yasmÄ• kappoâ€™â€™ ti (Sn 1098; Nidd II kappamÄ• á¹‡avapucchÄ• 117; kappa
``nigrodhakappo iti tassa nÄ• maá¹ƒ, tayÄ• kataá¹ƒ bhagavÄ• brÄ• hmaá¹‡assÄ• â€™â€™
paÃ±Ã±attiyaá¹ƒ. ``alaá¹…kato kappitakesamassÅ«â€™â€™ ti evamÄ• dÄ«su (J II 22.1368
dvaá¹…gulakappoâ€™â€™ tiÄ• dÄ«su (Vin II 446) vikappe. ``atthi kappo nipajjituâ€™â€™
lese. ``kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• â€™â€™ tiÄ• dÄ«su samantabhÄ• ve. ``
kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaâ€™â€™ nti (DN II 178; Ud 51) ettha Ä• yukappe. ``kÄ«
bhante, kappoâ€™â€™ ti (SN a II 128-129) ettha mahÄ• kappe. Ä• disaddena ``satthukapp
sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimhÄ• â€™â€™ ti (MN I 260) ettha paá¹-i
hoti. kappakatokÄ• so jiá¹‡á¹‡o hotÄ«â€™â€™ ti (Vin IV 371) ettha vinayakappe. idha pana
daá¹-á¹-habbo. tasmÄ• kappe ca satasahasseti mahÄ• kappÄ• naá¹ƒ satasahassÄ• nanti a
1.1; Mp II 3.128; Khp-a V maá¹…galasutta, evamiccÄ• dipÄ• á¹-havaá¹‡á¹‡anÄ• ; Sn-a II m
Cp-a nidÄ• nakathÄ• .1; Nidd II-a khaggavisÄ• á¹‡asuttaniddesavaá¹‡á¹‡anÄ•). \Ne 78/ __
``catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthakeâ€™â€™ ti vacanaseso daá¹-á¹-habbo. kapp
catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthaketi attho. __amaraá¹ƒ nÄ• ma nagara_nti ``ama
``amaravatÄ«â€™â€™ ti \Be 87/ ca laddhanÄ• maá¹ƒ nagaraá¹ƒ ahosi. keci panettha aÃ±Ã
vaá¹‡á¹‡ayanti, kiá¹ƒ tehi, nÄ• mamattaá¹ƒ panetaá¹ƒ tassa nagarassa. __dassaneyya_nti
suvibhattavicitra-caccaradvÄ• ra-catukkasiá¹…ghÄ• á¹-ika-pÄ• kÄ• ra-parikkhepapÄ• sÄ• d
hammiya-bhavana-samalaá¹…katattÄ• dassanÄ«yaá¹ƒ. __manorama_nti samasuciparama
chÄ• yÅ«dakasampannattÄ• \Ee 66/ sulabhÄ• hÄ• rattÄ• sabbopakaraá¹‡ayuttattÄ• ca sa
devamanussÄ• dÄ«naá¹ƒ mano ramayatÄ«ti manoramaá¹ƒ.

__dasahi saddehi avivitta_nti hatthisaddena assasaddena rathasaddena bherisaddena saá
mudiá¹…gasaddena vÄ«á¹‡Ä• saddena gÄ«tasaddena sammatÄ• á¸·asaddena ``bhuÃ±jath
dasamena saddenÄ• ti; imehi dasahi saddehi avivittaá¹ƒ ahosi, sabbakÄ• laá¹ƒ anupamuss
kÄ«á¸·antÄ«ti attho. __annapÄ• nasamÄ• yuta_nti annena catubbidhenÄ• hÄ• rena ca pÄ•
annapÄ• nasamÄ• yutaá¹ƒ, iminÄ• subhikkhatÄ• dassitÄ• , bahuannapÄ• nasamÄ• yutant

idÄ• ni te dasa sadde vatthuto dassanatthaá¹ƒ ---

``hatthisaddaá¹ƒ assasaddaá¹ƒ, bherisaá¹…kharathÄ• ni ca.

khÄ• datha pivatha ceva, annapÄ• nena ghositaâ€™â€™ nti || --- vuttaá¹ƒ.

tattha __hatthisadda_nti hatthÄ«naá¹ƒ koÃ±canÄ• dasaddena, karaá¹‡atthe upayogavacan
nayo sesapadesupi. __bherisaá¹…kharathÄ• ni cÄ• _ti bherisaddena ca saá¹…khasaddena
liá¹…gavipariyÄ• sena vuttaá¹ƒ, `khÄ• datha pivathÄ• â€™ ti evamÄ• dinayappavattena ann
ghositaá¹ƒ abhinÄ• ditanti attho. etthÄ• ha --- tesaá¹ƒ pana saddÄ• naá¹ƒ ekadesova dassit
ekadeso sakalo dasavidho dassitova. kathaá¹ƒ? bherisaddena mudiá¹…gasaddo saá¹…gah
vÄ«á¹‡Ä• gÄ«tasammatÄ• á¸·asaddÄ• saá¹…gahitÄ• ti daseva dassitÄ• .

evaá¹ƒ ekena pariyÄ• yena nagarasampattiá¹ƒ vaá¹‡á¹‡etvÄ• puna tameva dassetuá¹ƒ ---

<3> á¹• 21 ``nagaraá¹ƒ \Be 88/ sabbaá¹…gasampannaá¹ƒ, sabbakammamupÄ• gataá¹ƒ, s
nÄ• nÄ• janasamÄ• kulaá¹ƒ.

samiddhaá¹ƒ devanagaraá¹ƒva, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaâ€™â€™ nti || --- vuttaá¹ƒ.

tattha \Ne 79/ __sabbaá¹…gasampanna_nti pÄ• kÄ• ragopuraá¹-á¹-Ä• lakÄ• disabbanagar
paripuá¹‡á¹‡asabbavittÅ«pakaraá¹‡adhanadhaÃ±Ã±atiá¹‡akaá¹-á¹-hodakanti vÄ• attho. __
sabbakammantena upagataá¹ƒ, samupagatasabbakammantanti attho. __sattaratanasampa
paripuá¹‡á¹‡amuttÄ• disattaratanaá¹ƒ, cakkavattinivÄ• sabhÅ«mito vÄ• hatthiratanÄ• dÄ«h
sampannaá¹ƒ. __nÄ• nÄ• janasamÄ• kula_nti nÄ• nÄ• vidhadesabhÄ• sehi janehi samÄ• k
manussopabhogasabbopakaraá¹‡ehi samiddhaá¹ƒ phÄ«taá¹ƒ. __devanagaraá¹ƒ vÄ• _ti de
viya amaravatÄ« samiddhanti vuttaá¹ƒ hoti. __Ä• vÄ• saá¹ƒ puÃ±Ã±akammina_nti Ä• vasan
janÄ• ti Ä• vÄ• so. ``Ä• vÄ• soâ€™â€™ ti vattabbe ``Ä• vÄ• saâ€™â€™ nti liá¹…gabhedaá
paÃ±Ã±Ä• yati tenÄ• ti puÃ±Ã±aá¹ƒ, kularÅ«pamahÄ• bhogissariyavasena paÃ±Ã±Ä• yatÄ
puÃ±Ã±aá¹ƒ. sabbakusalamalarajÄ• pavÄ• hakattÄ• puÃ±Ã±aá¹ƒ kammaá¹ƒ yesaá¹ƒ atthi
puÃ±Ã±akamminaá¹ƒ Ä• vÄ• sabhÅ«tanti attho.

tattha __sumedho_ nÄ• ma brÄ• hmaá¹‡o paá¹-ivasati ubhato sujÄ• to mÄ• tito ca pitito ca
yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• akkhitto anupakuá¹-á¹-ho jÄ• tivÄ• dena, abhirÅ«po da
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato, so tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ra
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ
lokÄ• yatamahÄ• purisalakkhaá¹‡esu. tassa pana daharakÄ• leyeva mÄ• tÄ• pitaro kÄ• lam
rÄ• sivaá¸• á¸• hako amacco Ä• yapotthakaá¹ƒ Ä• haritvÄ• suvaá¹‡á¹‡arajatamaá¹‡imuttÄ•
vivaritvÄ• --- ``etthakaá¹ƒ te, kumÄ• ra, mÄ• tu santakaá¹ƒ, etthakaá¹ƒ pitu santakaá¹ƒ, ett
ayyakapayyakÄ• naâ€™â€™ nti yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• dhanaá¹ƒ Ä• cikkhitv
paá¹-ipajjÄ• hÄ«â€™â€™ ti niyyÄ• tesi. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• puÃ±
ajjhÄ• vasi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``nagare \Be 89/ amaravatiyÄ• , sumedho nÄ• ma brÄ• hmaá¹‡o.

anekakoá¹-isannicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

<5> á¹• 21 ``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gatoâ€™â€™ ti ||

tattha __nagare amaravatiyÄ• _ti amaravatÄ«saá¹…khÄ• te nagare. __sumedho nÄ• mÄ•
paÃ±Ã±Ä• \Ne 80/ vuccati. sÄ• tassa sundarÄ• pasatthÄ• ti sumedhoti paÃ±Ã±Ä• yittha. _
aá¹‡ati sikkhatÄ«ti brÄ• hmaá¹‡o, mante sajjhÄ• yatÄ«ti attho \Ee 68/. akkharacintakÄ• par
brÄ• hmaá¹‡oâ€™â€™ ti vadanti. ariyÄ• pana bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡Ä• ti. __an
koá¹-Ä«naá¹ƒ sannicayo koá¹-isannicayo, aneko koá¹-isannicayo yassa soyaá¹ƒ anekakoá¹-
dhanasannicayoti attho. __pahÅ«tadhanadhaÃ±Ã±avÄ• _ti bahuladhanadhaÃ±Ã±avÄ• . pu
bhÅ«migatagabbhagatadhanadhaÃ±Ã±avasena vuttaá¹ƒ, idaá¹ƒ niccaparibhogÅ«pagatadh
veditabbaá¹ƒ.

__ajjhÄ• yako_ti na jhÄ• yatÄ«ti ajjhÄ• yako, jhÄ• nabhÄ• vanÄ• rahitoti attho. vuttaÃ±heta
jhÄ• yantÄ«ti. na dÄ• nime jhÄ• yantÄ«ti kho, vÄ• seá¹-á¹-ha, `ajjhÄ• yakÄ• ajjhÄ• yakÄ• â
akkharaá¹ƒ upanibbattaâ€™â€™ nti (DN III 132) evaá¹ƒ paá¹-hamakappikakÄ• le jhÄ• navi
brÄ• hmaá¹‡Ä• naá¹ƒ garahavacanaá¹ƒ uppannaá¹ƒ. idÄ• ni mantaá¹ƒ jhÄ• yatÄ«ti ajjhÄ• y
iminÄ• atthena pasaá¹ƒsavacanaá¹ƒ katvÄ• voharanti. mante dhÄ• retÄ«ti __mantadharo_
vedÄ• na_nti iruvedayajuvedasÄ• mavedÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ. ayaá¹ƒ pana _
Ã±Ä• á¹‡asomanassaganthesu dissati. tathÄ• hesa --- ``yaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vedagumÄ
kÄ• mabhave asattaâ€™â€™ ntiÄ• dÄ«su (Sn 1065) Ã±Ä• á¹‡e dissati. ``ye vedajÄ• tÄ• vi
(AN a IV 57) somanasse. ``tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ•
256) ganthe. idhÄ• pi ganthe (Ps I 75). __pÄ• ragÅ«_ti tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ oá¹-á¹-hap

pÄ• raá¹ƒ gatoti pÄ• ragÅ«. __lakkhaá¹‡e_ti itthilakkhaá¹‡apurisalakkhaá¹‡amahÄ• purisala
lakkhaá¹‡e. __itihÄ• se_ti itiha Ä• sa, itiha Ä• sÄ• ti Ä«disavacanapaá¹-isaá¹ƒyutte \Be 90/ p
ganthavisese. __sadhamme_ti brÄ• hmaá¹‡Ä• naá¹ƒ sake dhamme, sake Ä• cariyake vÄ• .
gato, disÄ• pÄ• mokkho Ä• cariyo ahosÄ«ti attho.

athekadivasaá¹ƒ so dasaguá¹‡agaá¹‡Ä• rÄ• dhitapaá¹‡á¸• ito sumedhapaá¹‡á¸• ito uparip
hutvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno cintesi --- ``punabbhave paá¹-isandhiggahaá¹‡
tathÄ• nibbattanibbattaá¹-á¹-hÄ• ne sarÄ«rabhedanaá¹ƒ, ahaÃ±ca jÄ• tidhammo, jarÄ• dha
maraá¹‡adhammo, evaá¹ƒbhÅ«tena mayÄ• ajÄ• tiá¹ƒ ajaraá¹ƒ abyÄ• dhiá¹ƒ amaraá¹‡aá¹ƒ
pariyesituá¹ƒ \Ee 69/ vaá¹-á¹-ati, avassaá¹ƒ bhavacÄ• rakato muccitvÄ• nibbÄ• nagÄ• minÄ
bhavitabbaâ€™â€™ nti. tena vuttaá¹ƒ ---

<6> á¹• 21 ``rahogato \Ne 81/ nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

dukkho punabbhavo nÄ• ma, sarÄ«rassa ca bhedanaá¹ƒ ||

<7> á¹• 21 ``jÄ• tidhammo jarÄ• dhammo, byÄ• dhidhammo sahaá¹ƒ tadÄ• .

ajaraá¹ƒ amaraá¹ƒ khemaá¹ƒ, pariyesissÄ• mi nibbutiá¹ƒ ||

<8> á¹• 21 ``yaá¹ƒnÅ«nimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

<9> á¹• 21 ``atthi hehiti so maggo, na so sakkÄ• na hetuye.

pariyesissÄ• mi taá¹ƒ maggaá¹ƒ, bhavato parimuttiyÄ• â€™â€™ ti ||

ettha pana gÄ• thÄ• sambandhaÃ±ca anuttÄ• napadÄ• namatthaÃ±ca vatvÄ• va gamissÄ•
gato, rahasi á¹-hÄ• ne nisinno. __evaá¹ƒ cintesaha_nti evaá¹ƒ cintesiá¹ƒ ahaá¹ƒ. evanti imin
dasseti. __tadÄ• _ti tasmiá¹ƒ sumedhapaá¹‡á¸• itakÄ• le. ``evaá¹ƒ cintesahaâ€™â€™ nti bl
saddhiá¹ƒ sumedhapaá¹‡á¸• itaá¹ƒ ekattaá¹ƒ karoti. tasmÄ• tadÄ• so sumedho ahamevÄ•
cintesahaá¹ƒ tadÄ• â€™â€™ ti bhagavÄ• uttamapurisavasenÄ• ha. __jÄ• tidhammo_ti jÄ•
sesapadesupi. __nibbuti_nti nibbÄ• naá¹ƒ.

__yaá¹ƒnÅ«nÄ• _ti \Be 91/ parivitakkanatthe nipÄ• to, yadi panÄ• hanti attho. __pÅ«tikÄ• y
kÄ• yaá¹ƒ. __nÄ• nÄ• kuá¹‡apapÅ«rita_nti
mutta-karÄ«sa-pubbalohita-pitta-semha-kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dianekakuá¹‡apapÅ«rita

anÄ• layo. __atthÄ«_ti avassaá¹ƒ upalabbhati. __hehitÄ«_ti bhavissati, parivitakkanavacana
sakkÄ• na hetuye_ti tena maggena na sakkÄ• na bhavituá¹ƒ. so pana maggo __hetuye_ti
hetuyevÄ• ti attho. __bhavato parimuttiyÄ• _ti bhavabandhanavimuttiyÄ• ti attho.

idÄ• ni attanÄ• parivitakkitamatthaá¹ƒ sampÄ• dayituá¹ƒ __ ``yathÄ• pÄ«â€™â€™ _ti Ä• d
dukkhassa paá¹-ipakkhabhÅ«taá¹ƒ sukhaá¹ƒ nÄ• ma atthi, evaá¹ƒ bhave sati tappaá¹-ipakk
bhavitabbaá¹ƒ \Ee 70/, yathÄ• ca uá¹‡he sati tassa vÅ«pasamabhÅ«taá¹ƒ sÄ«talampi atthi
rÄ• gÄ• diaggÄ«naá¹ƒ vÅ«pasamena nibbÄ• nena bhavitabbaá¹ƒ. yathÄ• ca pÄ• passa lÄ•
paá¹-ipakkhabhÅ«to kalyÄ• á¹‡o anavajjadhammopi \Ne 82/ atthiyeva, evameva pÄ• pikÄ• y
sabbajÄ• tikhepanato ajÄ• tisaá¹…khÄ• tena nibbÄ• nenÄ• pi bhavitabbamevÄ• ti. tena vutt

<10> á¹• 21 ``yathÄ• pi dukkhe vijjante, sukhaá¹ƒ nÄ• mapi vijjati.

evaá¹ƒ bhave vijjamÄ• ne, vibhavopicchitabbako ||

<11> á¹• 21 ``yathÄ• pi uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• naá¹ƒ icchitabbakaá¹ƒ ||

<12> á¹• 21 ``yathÄ• pi pÄ• pe vijjante, kalyÄ• á¹‡amapi vijjati.

evameva jÄ• ti vijjante, ajÄ• tipicchitabbakaâ€™â€™ nti ||

tattha __yathÄ• pÄ«_ti opammatthe nipÄ• to. __sukha_nti kÄ• yikacetasikasukhaá¹ƒ, suá¹-
khaá¹‡atÄ«ti sukhaá¹ƒ. __bhave_ti janane. __vibhavo_ti ajananaá¹ƒ, janane vijjamÄ• ne aja
icchitabbo. __tividhaggi vijjante_ti tividhe rÄ• gÄ• dike aggimhi vijjamÄ• neti attho. __nibbÄ•
tividhassa rÄ• gÄ• diaggissa nibbÄ• panaá¹ƒ upasamanaá¹ƒ nibbÄ• naÃ±ca icchitabbaá¹ƒ.
__kalyÄ• á¹‡amapÄ«_ti kusalamapi. __evamevÄ• _ti evamevaá¹ƒ. __jÄ• ti vijjante_ti \Be 92
vijjamÄ• nÄ• yÄ• ti attho. liá¹…gabhedaÃ±ca vibhattilopaÃ±ca katvÄ• vuttaá¹ƒ. __ajÄ• tipÄ
ajÄ• tinibbÄ• nampi icchitabbaá¹ƒ.

athÄ• haá¹ƒ parampi cintesiá¹ƒ --- ``yathÄ• nÄ• ma gÅ«tharÄ• simhi nimuggena purisena
kamalakuvalayapuá¹‡á¸• arÄ«kasaá¹‡á¸• amaá¹‡á¸• itaá¹ƒ vimalasalilaá¹ƒ taá¸·Ä• kaá¹ƒ di
maggena tattha gantabbaâ€™ nti taá¸·Ä• kaá¹ƒ gavesituá¹ƒ yuttaá¹ƒ. yaá¹ƒ tassa agavesan
taá¸·Ä• kassa doso, tassa purisasseva doso. evameva kilesamaladhovane amatamahÄ• taá
tassa agavesanaá¹ƒ, na so amatasaá¹…khÄ• tassa nibbÄ• namahÄ• taá¸·Ä• kassa doso, p
corehi saá¹ƒparivÄ• rito puriso palÄ• yanamagge vijjamÄ• nepi sace so na palÄ• yati, na so
tassa purisasseva doso. evameva kilesacorehi parivÄ• retvÄ• gahitassa purisassa vijjamÄ•

nibbÄ• namahÄ• nagaragÄ• mimhi sive mahÄ• magge tassa maggassa agavesanaá¹ƒ \Ee
purisasseva doso. yathÄ• byÄ• dhipÄ«á¸·ito puriso vijjamÄ• ne byÄ• dhitikicchake vejje sa
gavesitvÄ• taá¹ƒ byÄ• dhiá¹ƒ na tikicchÄ• peti, na \Ne 83/ so vejjassa doso, tassa purisass
pana yo kilesabyÄ• dhiparipÄ«á¸·ito kilesavÅ«pasamamaggakovidaá¹ƒ vijjamÄ• nameva Ä•
tasseva doso, na kilesabyÄ• dhivinÄ• yakassa Ä• cariyassa dosoâ€™â€™ ti. tena vuttaá¹ƒ

<13> á¹• 21 ``yathÄ• gÅ«thagato puriso, taá¸·Ä• kaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso taá¸·Ä• kassa so ||

<14> á¹• 21 ``evaá¹ƒ kilesamaladhovaá¹ƒ, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·e ||

<15> á¹• 21 ``yathÄ• arÄ«hi pariruddho, vijjante gamanampathe.

na palÄ• yati so puriso, na doso aÃ±jasassa so ||

<16> á¹• 21 ``evaá¹ƒ kilesapariruddho, vijjamÄ• ne sive pathe.

na gavesati taá¹ƒ maggaá¹ƒ, na doso sivamaÃ±jase ||

<17> á¹• 21 ``yathÄ• pi \Be 93/ byÄ• dhito puriso, vijjamÄ• ne tikicchake.

na tikicchÄ• peti taá¹ƒ byÄ• dhiá¹ƒ, na doso so tikicchake ||

<18> á¹• 21 ``evaá¹ƒ kilesabyÄ• dhÄ«hi, dukkhito patipÄ«á¸·ito.

na gavesati taá¹ƒ Ä• cariyaá¹ƒ, na doso so vinÄ• yakeâ€™â€™ ti ||

tattha __gÅ«thagato_ti gÅ«thakÅ«pagato, gÅ«thena gato makkhito vÄ• . __kilesamaladhov
bhummatthe paccattavacanaá¹ƒ. __amatantaá¸·e_ti amatasaá¹…khÄ• tassa taá¸·Ä• kassa,
daá¹-á¹-habbaá¹ƒ, anussaraá¹ƒ pakkhipitvÄ• vuttaá¹ƒ. __arÄ«hÄ«_ti paccatthikehi. __pariru
niruddho. __gamanampathe_ti gamanapathe. chandÄ• vinÄ• satthaá¹ƒ anussarÄ• gamana
palÄ• yatÄ«_ti yadi na palÄ• yeyya. __so puriso_ti so corehi pariruddho puriso. __aÃ±jasas
maggassa. maggassa hi ---

``maggo \Ne 84/ pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetu ca, kullo ca bhisi saá¹…kamoâ€™â€™ ti || (Nidd II pÄ• rÄ• yanatthutigÄ

bahÅ«ni nÄ• mÄ• ni. svÄ• yamidha aÃ±jasanÄ• mena vutto. __sive_ti sabbupaddavÄ• bhÄ
sivassa aÃ±jasassÄ• ti attho. __tikicchake_ti vejje. __na tikicchÄ• petÄ«_ti na tikicchÄ• pey
tikicchake_ti tikicchakassa doso natthi, byÄ• dhitasseva dosoti attho. __dukkhito_ti
saÃ±jÄ• takÄ• yikacetasikadukkho. __Ä• cariya_nti mokkhamaggÄ• cariyaá¹ƒ. __vinÄ• yak

evaá¹ƒ panÄ• haá¹ƒ cintetvÄ• uttarimpi evaá¹ƒ cintesiá¹ƒ --- ``yathÄ• pi maá¹‡á¸• anakajÄ
Ä• sattaá¹ƒ kuá¹‡apaá¹ƒ chaá¸• á¸• etvÄ• sukhÄ« gaccheyya, evaá¹ƒ mayÄ• pi imaá¹ƒ pÅ«
anapekkhena nibbÄ• namahÄ• nagaraá¹ƒ pavisitabbaá¹ƒ. yathÄ• ca naranÄ• riyo ukkÄ• ra
katvÄ• na taá¹ƒ ucchaá¹…gena vÄ• Ä• dÄ• ya dasante vÄ• veá¹-hetvÄ• Ä• dÄ• ya gacch
oloketumpi anicchantÄ• anapekkhÄ• chaá¸• á¸• etvÄ• gacchanti, evaá¹ƒ mayÄ• pi imaá¹ƒ
chaá¸• á¸• etvÄ• amataá¹ƒ nibbÄ• nanagaraá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati. yathÄ• ca nÄ• vikÄ
nÄ• vaá¹ƒ udakagÄ• hiniá¹ƒ chaá¸• á¸• etvÄ• anapekkhÄ• va gacchanti, evamahampi imaá
paggharantaá¹ƒ kÄ• yaá¹ƒ chaá¸• á¸• etvÄ• anapekkho nibbÄ• namahÄ• nagaraá¹ƒ pavisis
puriso muttÄ• maá¹‡iveá¸·uriyÄ• dÄ«ni nÄ• nÄ• vidhÄ• ni ratanÄ• ni Ä• dÄ• ya corehi sadd
attano ratanavinÄ• sabhayena te core chaá¸• á¸• etvÄ• khemaá¹ƒ maggaá¹ƒ gaá¹‡hÄ• ti, e
ratanavilopakacorasadiso. sacÄ• haá¹ƒ ettha taá¹‡haá¹ƒ karissÄ• mi, ariyamaggakusaladha
nassissanti, tasmÄ• mayÄ• imaá¹ƒ mahÄ• corasadisaá¹ƒ karajakÄ• yaá¹ƒ chaá¸• á¸• etvÄ
pavisituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

<19> á¹• 21 ``yathÄ• pi kuá¹‡apaá¹ƒ puriso, kaá¹‡á¹-he baddhaá¹ƒ jigucchiya.

mocayitvÄ• na gaccheyya, sukhÄ« serÄ« sayaá¹ƒvasÄ« ||

<20> á¹• 21 ``tathevimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apasaÃ±cayaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

<21> á¹• 21 ``yathÄ• \Ne 85/ \Ee 73/ uccÄ• raá¹-á¹-hÄ• namhi, karÄ«saá¹ƒ naranÄ• riyo.

chaá¸• á¸• ayitvÄ• na gacchanti, anapekkhÄ• anatthikÄ• ||

<22> á¹• 21 ``evamevÄ• haá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, vaccaá¹ƒ katvÄ• yathÄ• kuá¹-iá¹ƒ ||

<23> á¹• 21 ``yathÄ• pi jajjaraá¹ƒ nÄ• vaá¹ƒ, paluggaá¹ƒ udagÄ• hiniá¹ƒ.

sÄ• mÄ« chaá¸• á¸• etvÄ• gacchanti, anapekkhÄ• anatthikÄ• ||

<24> á¹• 21 ``evamevÄ• haá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, navacchiddaá¹ƒ dhuvassavaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, jiá¹‡á¹‡anÄ• vaá¹ƒva sÄ• mikÄ• ||

<25> á¹• 21 ``yathÄ• pi puriso corehi, gacchanto bhaá¹‡á¸• amÄ• diya.

bhaá¹‡á¸• acchedabhayaá¹ƒ disvÄ• , chaá¸• á¸• ayitvÄ• na gacchati ||

<26> á¹• 21 ``evameva imaá¹ƒ kÄ• yo, mahÄ• corasamo viya.

pahÄ• yimaá¹ƒ gamissÄ• mi, kusalacchedanÄ• bhayÄ• â€™â€™ ti ||

tattha __yathÄ• pi kuá¹‡apaá¹ƒ puriso_ti yathÄ• pi daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko p
kukkurakuá¹‡apena vÄ• manussakuá¹‡apena vÄ• kaá¹‡á¹-he Ä• sattena aá¹-á¹-Ä«yitvÄ•
taá¹ƒ kuá¹‡apaá¹ƒ mocetvÄ• \Be 95/ gaccheyya. __sukhÄ«_ti sukhito. __serÄ«_ti yathiccha
__nÄ• nÄ• kuá¹‡apasaÃ±caya_nti anekavidhakuá¹‡aparÄ• sibhÅ«taá¹ƒ ``nÄ• nÄ• kuá¹‡apa

__uccÄ• raá¹-á¹-hÄ• namhÄ«_ti uccÄ• renti vaccaá¹ƒ karonti etthÄ• ti uccÄ• ro, uccÄ• ro c
uccÄ• raá¹-á¹-hÄ• naá¹ƒ. atha vÄ• ussÄ• siyyatÄ«ti ussÄ• so, vaccassetaá¹ƒ nÄ• maá¹ƒ, ta
ussÄ• saá¹-á¹-hÄ• naá¹ƒ, tasmiá¹ƒ __ussÄ• saá¹-á¹-hÄ• namhi, _ ukkÄ• raá¹-á¹-hÄ• neti att
yathÄ• kuá¹-i_nti vaccaá¹ƒ katvÄ• kuá¹-iá¹ƒ naranÄ• riyo viyÄ• ti attho.

__jajjara_nti jiá¹‡á¹‡aá¹ƒ. __palugga_nti palujjantiá¹ƒ, vikirantinti attho. __udagÄ• hini_nti u
\Ne 86/. __sÄ• mÄ«_ti nÄ• vÄ• sÄ• mikÄ• . __navacchidda_nti cakkhusotÄ• dÄ«hi navahi v
chiddÄ• vacchiddehi yuttattÄ• navacchiddaá¹ƒ. __dhuvassava_nti dhuvanissandaá¹ƒ, nicca
attho.

__bhaá¹‡á¸• amÄ• diyÄ• _ti yaá¹ƒkiÃ±ci ratanÄ• dikaá¹ƒ bhaá¹‡á¸• aá¹ƒ Ä• diya. __bhaá¹‡
__disvÄ• _ti bhaá¹‡á¸• assa acchindanena bhayaá¹ƒ disvÄ• ti attho. __evamevÄ• _ti so bha
puriso viya. __ayaá¹ƒ kÄ• yo_ti ayaá¹ƒ pana kucchitÄ• naá¹ƒ paramajegucchÄ• naá¹ƒ Ä• yo
upattiá¹-á¹-hÄ• naá¹ƒ. Ä• yanti tatoti Ä• yo, kucchitÄ• kesÄ• dayo. iti kucchitÄ• naá¹ƒ kesÄ
__mahÄ• corasamo viyÄ• _ti cakkhuÄ• dÄ«hi rÅ«pÄ• dÄ«su piyarÅ«pesu sÄ• rajjanÄ• diva
pÄ• á¹‡Ä• tipÄ• tÄ• dinnÄ• dÄ• nÄ• dicoro hutvÄ• sabbakusalaá¹ƒ vilumpatÄ«ti mahÄ• cor
ratanabhaá¹‡á¸• amÄ• dÄ• ya corehi saddhiá¹ƒ gacchanto puriso te core pahÄ• ya gacchat

mahÄ• corasamaá¹ƒ kÄ• yaá¹ƒ pahÄ• ya attano sotthibhÄ• vakaraá¹ƒ maggaá¹ƒ gavesituá¹
veditabbo. __kusalacchedanÄ• bhayÄ• _ti kusaladhammavilopanabhayenÄ• ti attho.

athevaá¹ƒ sumedhapaá¹‡á¸• ito nÄ• nÄ• vidhÄ• hi upamÄ• hi nekkhammakÄ• raá¹‡aá¹ƒ ci
``imaá¹ƒ mahÄ• dhanarÄ• siá¹ƒ saá¹ƒharitvÄ• mayhaá¹ƒ pitupitÄ• mahÄ• dayo paralokaá¹
gahetvÄ• na gatÄ• , mayÄ• pana gahetvÄ• gamanakÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«
Ä• rocesi \Be 96/ --- ``ahaá¹ƒ, mahÄ• rÄ• ja, jÄ• tijarÄ• dÄ«hi upaddutahadayo agÄ• rasmÄ
pabbajissÄ• mi, mayhaá¹ƒ anekakoá¹-isatasahassaá¹ƒ dhanaá¹ƒ atthi, taá¹ƒ devo paá¹-ipaj
Ä• ha --- ``na mayhaá¹ƒ te dhanena attho, tvaá¹ƒyeva yathicchakaá¹ƒ karohÄ«â€™â€™ ti.

so ca ``sÄ• dhu devÄ• â€™â€™ ti nagare bheriá¹ƒ carÄ• petvÄ• mahÄ• janassa dÄ• naá
kilesakÄ• me ca pahÄ• ya amaravaranagarasadisato amaranagarato nikkhamitvÄ• ekakov
himavante __dhammikaá¹ƒ_ nÄ• ma pabbataá¹ƒ nissÄ• ya assamaá¹ƒ katvÄ• tattha paá¹‡
paÃ±cadosavivajjitaá¹ƒ caá¹…kamaá¹ƒ mÄ• petvÄ• aá¹-á¹-haguá¹‡asamupetaá¹ƒ abhiÃ±Ã
navadosasamannÄ• gataá¹ƒ sÄ• á¹-akaá¹ƒ pajahitvÄ• dvÄ• dasaguá¹‡amupÄ• gataá¹ƒ vÄ
evaá¹ƒ pana so pabbajito aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ pahÄ• ya
rukkhamÅ«laá¹ƒ upagantvÄ• sabbadhaÃ±Ã±avikatiá¹ƒ pahÄ• ya pavattaphalabhojano hutv
nisajjaá¹-á¹-hÄ• nacaá¹…kamanavasena padhÄ• naá¹ƒ padahanto sattÄ• habbhantareyeva
samÄ• pattÄ«naá¹ƒ paÃ±cannaÃ±ca abhiÃ±Ã±Ä• naá¹ƒ lÄ• bhÄ« ahosi. tena vuttaá¹ƒ ---

<27> á¹• 21 ``evÄ• haá¹ƒ \Ne 87/ cintayitvÄ• na, nekakoá¹-isataá¹ƒ dhanaá¹ƒ.

nÄ• thÄ• nÄ• thÄ• naá¹ƒ datvÄ• na, himavantamupÄ• gamiá¹ƒ ||

<28> á¹• 21 ``himavantassÄ• vidÅ«re, dhammiko nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<29> á¹• 04 ``caá¹…kamaá¹ƒ \Ee 75/ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaá¹ƒ.

aá¹-á¹-haguá¹‡asamupetaá¹ƒ, abhiÃ±Ã±Ä• balamÄ• hariá¹ƒ ||

<30> á¹• 21 ``sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gataá¹ƒ.

vÄ• kacÄ«raá¹ƒ nivÄ• sesiá¹ƒ, dvÄ• dasaguá¹‡amupÄ• gataá¹ƒ ||

<31> á¹• 21 ``aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaá¹ƒ.

upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gataá¹ƒ ||

<32> á¹• 21 ``vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

<33> á¹• 21 ``tatthappadhÄ• naá¹ƒ \Be 97/ padahiá¹ƒ, nissajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• balapÄ• puá¹‡iâ€™â€™ nti ||

tattha __evÄ• ha_nti evaá¹ƒ ahaá¹ƒ, heá¹-á¹-hÄ• vuttappakÄ• rena cintetvÄ• ti attho. __nÄ
sanÄ• thÄ• namanÄ• thÄ• naÃ±ca aá¸• á¸• hÄ• naÃ±ceva daliddÄ• naÃ±ca ``atthikÄ• gaá¹
koá¹-á¹-hÄ• gÄ• rehi datvÄ• ti attho. __himavantassÄ• vidÅ«re_ti himavantapabbatarÄ• jas
__dhammiko nÄ• ma pabbato_ti evaá¹ƒnÄ• mako pabbato. kasmÄ• panÄ• yaá¹ƒ dhammik
isipabbajjaá¹ƒ pabbajitvÄ• taá¹ƒ pabbataá¹ƒ upanissÄ• ya abhiÃ±Ã±Ä• yo nibbattetvÄ• sa
tasmÄ• samaá¹‡adhammassa nissayabhÅ«tattÄ• ``dhammikoâ€™â€™ tveva pÄ• kaá¹-o
mayha_ntiÄ• dinÄ• sumedhapaá¹‡á¸• itena assamapaá¹‡á¹‡asÄ• lÄ• caá¹…kamÄ• sahat
pana sahatthÄ• mÄ• pitÄ• , kintu sakkena devena pesite vissakammunÄ• devaputtena nim
tadÄ• attano puÃ±Ã±Ä• nubhÄ• vena nibbattaá¹ƒ taá¹ƒ sampadaá¹ƒ sandhÄ• ya --- ``sÄ• n

`assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• .

caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaâ€™â€™ â€™ nti || --- Ä• dimÄ• ha

tattha __paá¹‡á¹‡asÄ• lÄ• _ti paá¹‡á¹‡achadanasÄ• lÄ• . __tatthÄ• _ti tasmiá¹ƒ assamapa
__paÃ±cadosavivajjita_nti paÃ±cahi caá¹…kamadosehi vivajjitaá¹ƒ. katame paÃ±ca caá¹…k
thaddhavisamatÄ• , antorukkhatÄ• , gahanacchannatÄ• , atisambÄ• dhatÄ• , ativisÄ• latÄ•
dosehi vivajjitaá¹ƒ. ukkaá¹-á¹-hapariccheda dÄ«ghato saá¹-á¹-hiratano vitthÄ• rato diyaá¸•
caá¹…kamo vutto. atha vÄ• __paÃ±cadosavivajjita_nti paÃ±cahi nÄ«varaá¹‡adosehi vivajji
__abhiÃ±Ã±Ä• balamÄ• hari_nti iminÄ• uttarapadena sambandho daá¹-á¹-habbo (Dhs-a ni
__aá¹-á¹-haguá¹‡asamupeta_nti ``evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…
mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatteâ€™â€™ ti evaá¹ƒ vuttehi aá¹-á¹-haguá¹‡e
384-386, 431-433; Vin III 12-14) samannÄ• gataá¹ƒ abhiÃ±Ã±Ä• balaá¹ƒ Ä• hariá¹ƒ Ä• nesi

keci \Be 98/ pana ``aá¹-á¹-hahi samaá¹‡asukhehi upetaá¹ƒ, aá¹-á¹-himÄ• ni samaá¹‡asukh
dhanadhaÃ±Ã±apariggahÄ• bhÄ• vo, anavajjapiá¹‡á¸• apÄ• tapariyesanabhÄ• vo, nibbutap
raá¹-á¹-haá¹ƒ pÄ«á¸·etvÄ• dhanadhaÃ±Ã±Ä• dÄ«su gaá¹‡hantesu rÄ• japurisesu raá¹-á¹-h
upakaraá¹‡esu nicchandarÄ• gabhÄ• vo, coravilopane nibbhayabhÄ• vo, rÄ• jarÄ• jamahÄ•

asaá¹ƒsaá¹-á¹-habhÄ• vo, catÅ«su disÄ• su appaá¹-ihatabhÄ• voti imehi aá¹-á¹-hahi samaá
dÅ«renidÄ• na, sumedhakathÄ• ; Dhs-a nidÄ• nakathÄ•) upetaá¹ƒ samupetaá¹ƒ assamaá¹
sambandhaá¹ƒ katvÄ• vadanti, taá¹ƒ pÄ• á¸·iyÄ• na sameti.

__sÄ• á¹-aka_nti vatthaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ assame. __navadosamupÄ• gata_nti, sÄ
attano nivatthapÄ• rutaá¹ƒ mahagghasÄ• á¹-akaá¹ƒ __pajahiá¹ƒ_ pariccajiá¹ƒ. sÄ• á¹-akaá¹
nava dose disvÄ• pajahinti dÄ«peti. tÄ• pasapabbajjaá¹ƒ pabbajitÄ• naÃ±hi sÄ• á¹-akasmi
katame nava? sÄ• á¹-akassa mahagghabhÄ• vo, parapaá¹-ibaddhabhÄ• vo, paribhogena la
kiliá¹-á¹-ho ca dhovitabbo puna rajitabbo ca hoti paribhogena jÄ«raá¹‡abhÄ• vo, jiá¹‡á¹‡ass
tunnakaraá¹‡aá¹ƒ \Ne 89/ vÄ• aggaá¸·adÄ• naá¹ƒ vÄ• kÄ• tabbaá¹ƒ hoti puna pariyesanÄ
tÄ• pasapabbajjÄ• ya ananucchavikabhÄ• vo, paccatthikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vo,
gaá¹‡hanti, evaá¹ƒ gopetabbo hoti paridahato vibhÅ«sanaá¹-á¹-hÄ• nabhÄ• vo, gahetvÄ• c
etehi navahi dosehi (Ap-a I dÅ«renidÄ• na, sumedhakathÄ•) upagataá¹ƒ sÄ• á¹-akaá¹ƒ pah
nivÄ• sesinti dÄ«peti. __vÄ• kacÄ«ra_nti muÃ±jatiá¹‡aá¹ƒ hÄ«rÄ• hÄ«raá¹ƒ katvÄ• ganthe
vÄ• kamayacÄ«raá¹ƒ nivÄ• sanapÄ• rupanatthÄ• ya Ä• diyinti attho. __dvÄ• dasaguá¹‡amu
Ä• nisaá¹ƒsehi upetaá¹ƒ. ettha __guá¹‡a_-saddo Ä• nisaá¹ƒsaá¹-á¹-ho ``sataguá¹‡Ä• dakk
pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ tiÄ• dÄ«su (MN III 379) viya. __ma_-kÄ• ro padasandhik
dvÄ• dasÄ• nisaá¹ƒsÄ• \Ee 77/ appagghatÄ• , aparÄ• yattatÄ• , sahatthÄ• kÄ• tuá¹ƒ sakk
jiá¹‡á¹‡epi sibbitabbÄ• bhÄ• vo, corabhayÄ• bhÄ• vo pariyesantassa sukhena karaá¹‡abhÄ
sÄ• ruppabhÄ• vo, sevamÄ• nassa vibhÅ«sanaá¹-á¹-hÄ• nÄ• bhÄ• vo, cÄ«varappaccaye a
paribhogasukhabhÄ• vo, vÄ• kuppattiyÄ• sulabhabhÄ• vo, vÄ• kacÄ«re naá¹-á¹-hepi anape
guá¹‡ehi sampannaá¹ƒ (Ap-a I dÅ«renidÄ• na, sumedhakathÄ• ; Dhs-a nidÄ• nakathÄ•).

atha sumedhapaá¹‡á¸• ito tattha paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ viharanto paccÅ«sasamaye pacc
nikkhamanakÄ• raá¹‡aá¹ƒ paccavekkhamÄ• no evaá¹ƒ kira cintesi --- ``ahaá¹ƒ pana
navakanakakaá¹-akanÅ«purÄ• disaá¹…ghaá¹-á¹-anasaddasammissita-madhurahasitakathit
uá¸·Ä• ravibhavasobhitaá¹ƒ suravarabhavanÄ• kÄ• ramagÄ• raá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viy
sabbajanapÄ• papavÄ• hanaá¹ƒ tapovanaá¹ƒ paviá¹-á¹-hosmi, idha pana me paá¹‡á¹‡asÄ•
gharÄ• vÄ• so viya hoti, handÄ• haá¹ƒ rukkhamÅ«le vaseyyaâ€™â€™ nti. tena vuttaá¹ƒ ---

<31> á¹• 21 ``aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaâ€™â€™ nti

tattha __aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡a_nti aá¹-á¹-hahi dosehi samÄ• kiá¹‡á¹‡aá¹ƒ saá¹ƒyu
aá¹-á¹-hahi? mahÄ• sambhÄ• rehi nipphÄ• danÄ«yatÄ• , tiá¹‡apaá¹‡á¹‡amattikÄ• dÄ«hi nid
senÄ• sanaá¹ƒ nÄ• ma mahallakassa pÄ• puá¹‡Ä• tÄ«ti avelÄ• ya vuá¹-á¹-hÄ• piyamÄ• nas
vuá¹-á¹-hÄ• panÄ«yabhÄ• vo, sÄ«tuá¹‡hassa paá¹-ighÄ• tena kÄ• yassa sukhumÄ• lakaraá
paviá¹-á¹-hena yaá¹ƒ kiÃ±ci pÄ• paá¹ƒ sakkÄ• kÄ• tunti garahapaá¹-icchÄ• danakaraá¹‡ab
nti sapariggahabhÄ• vo, gehassa atthibhÄ• vo sadutiyakavÄ• so, Å«kÄ• maá¹…gulagharag

sÄ• dhÄ• raá¹‡atÄ• ya bahusÄ• dhÄ• raá¹‡abhÄ• voti \Ne 90/ iti ime aá¹-á¹-ha Ä• dÄ«nave
sumedhakathÄ•) disvÄ• mahÄ• satto paá¹‡á¹‡asÄ• laá¹ƒ pajahiá¹ƒ.

__guá¹‡e dasahupÄ• gata_nti channaá¹ƒ paá¹-ikkhipitvÄ• dasahi guá¹‡ehi upetaá¹ƒ, rukkh
attho. katamehi dasahi? appasamÄ• rambhatÄ• , upagamanamattamevettha hotÄ«ti sulabh
tarupaá¹‡á¹‡avikÄ• radassanena aniccasaÃ±Ã±Ä• samuá¹-á¹-hÄ• panatÄ• , senÄ• sanama
karonto lajjatÄ«ti pÄ• pakaraá¹‡Ä• rahÄ• bhÄ• vo, pariggahakaraá¹‡Ä• bhÄ• vo, devatÄ• hi
channapaá¹-ikkhepo, paribhogasukhatÄ• , rukkhamÅ«lasenÄ• sanassa gatagataá¹-á¹-hÄ• r
anapekkhabhÄ• voti iti ime dasa guá¹‡e (Ap-a I dÅ«renidÄ• na, sumedhakathÄ•) disvÄ• ru
vadati. Ä• ha ca ---

``vaá¹‡á¹‡ito \Be 100/ buddhaseá¹-á¹-hena, nissayoti ca bhÄ• sito.

nivÄ• so pavivittassa, rukkhamÅ«lasamo kuto ||

``Ä• vÄ• samaccherahare, devatÄ• paripÄ• lite.

pavivitte vasanto hi, rukkhamÅ«lamhi subbato ||

``abhirattÄ• ni \Ee 78/ nÄ«lÄ• ni, paá¹‡á¸• Å«ni patitÄ• ni ca.

passanto tarupaá¹‡á¹‡Ä• ni, niccasaÃ±Ã±aá¹ƒ panÅ«dati ||

``tasmÄ• hi buddhadÄ• yajjaá¹ƒ, bhÄ• vanÄ• bhiratÄ• layaá¹ƒ.

vivittaá¹ƒ nÄ• timaÃ±Ã±eyya, rukkhamÅ«laá¹ƒ vicakkhaá¹‡oâ€™â€™ ti || (Vism I 32).

atha sumedhapaá¹‡á¸• ito paá¹‡á¹‡asÄ• lÄ• ya diá¹-á¹-hadoso hutvÄ• rukkhamÅ«lasenÄ•
viharanto uttaripi cintesi --- ``Ä• hÄ• ratthÄ• ya me gÄ• magamanaá¹ƒ Ä• hÄ• rapariyesana
pÄ• rijuÃ±Ã±ena nikkhamitvÄ• Ä• hÄ• ratthÄ• ya pabbajito, Ä• hÄ• rapariyesanamÅ«lassa
natthi, yaá¹ƒnÅ«nÄ• haá¹ƒ pavattaphalena yÄ• peyyaâ€™â€™ nti. imaá¹ƒ pana atthavisesa

32-33__._ ``vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiâ€™â€™ nti || --- Ä• dimÄ• ha.

tattha \Ne 91/ __vÄ• pita_nti vapitvÄ• nipphannaá¹ƒ. __ropita_nti ropitvÄ• nipphannaá¹ƒ,
duvidhÄ• va sassanipphatti, taá¹ƒ duvidhampi attano appicchatÄ• ya pahÄ• ya pavattaphale

__pavattaphala_nti sayameva patitaphalaá¹ƒ. __Ä• diyi_nti paribhuÃ±jiá¹ƒ.

``pavattaphalasantuá¹-á¹-ho, aparÄ• yattajÄ«viko.

pahÄ«nÄ• hÄ• raloluppo, hoti cÄ• tuddiso muni ||

``jahÄ• ti rasataá¹‡haÃ±ca, Ä• jÄ«vo tassa sujjhati.

tasmÄ• hi nÄ• timaÃ±Ã±eyya, pavattaphalabhojanaâ€™â€™ nti || (Vism I 26 thokaá¹ƒ visa

evaá¹ƒ pavattamÄ• no sumedhapaá¹‡á¸• ito nacirasseva antosattÄ• he aá¹-á¹-ha samÄ• pa
pÄ• puá¹‡i. imamatthaá¹ƒ pakÄ• sentena __ ``tatthappadhÄ• naá¹ƒ_ \Be 101/ __padahiâ€™
tattha __tatthÄ• _ti tasmiá¹ƒ assame. __padhÄ• na_nti vÄ«riyaá¹ƒ, vÄ«riyaÃ±hi padahitabb
padhÄ• nabhÄ• vakaraá¹‡ato vÄ• ``padhÄ• naâ€™â€™ nti vuccati. __padahi_nti vÄ«riyam
__nissajjaá¹-á¹-hÄ• nacaá¹…kame_ti nisajjÄ• ya ca á¹-hÄ• nena ca caá¹…kamena ca.

sumedhapaá¹‡á¸• ito pana seyyaá¹ƒ paá¹-ikkhipitvÄ• nisajjaá¹-á¹-hÄ• nacaá¹…kameheva
vÄ«tinÄ• metvÄ• sattÄ• habbhantareyeva abhiÃ±Ã±Ä• balaá¹ƒ pÄ• puá¹‡i. evaá¹ƒ pana ab
sumedhatÄ• pase samÄ• pattisukhena vÄ«tinÄ• mente tadÄ• sabbajanasaá¹…gahakaro m
Ã±Ä• á¹‡adÄ«paá¹…karo __dÄ«paá¹…karo_ nÄ• ma satthÄ• loke udapÄ• di.

saá¹…khepeneva tassÄ• yamÄ• nupubbikathÄ• --- ayaá¹ƒ kira dÄ«paá¹…karo nÄ• ma ma
pÅ«retvÄ• vessantarattabhÄ• vasadise attabhÄ• ve á¹-hito pathavikampanÄ• dÄ«ni mahÄ•
Ä• yupariyosÄ• ne \Ee 79/ tusitapure nibbattitvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ•
dasasahassacakkavÄ• á¸·adevatÄ• hi sannipatitvÄ• ---

``kÄ• lo kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67) ---

vutte \Ne 92/ tato so devatÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• ca paÃ±ca mahÄ• vilokanÄ• ni viloke
rammavatÄ«nagare attano yasavibhÅ«tiyÄ• vijitavÄ• sudevassa naradevassa sudevassa n
deviyÄ• kucchismiá¹ƒ Ä• sÄ• á¸·hipuá¹‡á¹‡amiyÄ• uttarÄ• sÄ• á¸·hanakkhattena paá¹-isan
parivÄ• rena parihariyamÄ• no mahÄ• deviyÄ• kucchimhi maá¹‡ikÅ«á¹-agato viya kenaci a
vasitvÄ• saliladharavivaragato saradakÄ• lacando viya tassÄ• udarato nikkhami.

dvattiá¹ƒsa pubbanimittÄ• ni

tassa pana dÄ«paá¹…karakumÄ• rassa paá¹-isandhikkhaá¹‡epi vijÄ• takkhaá¹‡epi __dvatt
pÄ• á¹-ihÄ• riyÄ• ni pÄ• turahesuá¹ƒ. sabbasabbaÃ±Ã±ubodhisattesu mÄ• tukucchiá¹ƒ okka
sambujjhantesu dhammacakkaá¹ƒ pavattantesÅ«ti imesu \Be 102/ catÅ«su á¹-hÄ• nesu dva
pavattanteva. tasmÄ• mayÄ• pÄ• kaá¹-attÄ• dÄ«paá¹…karakumÄ• rassa jÄ• tiyaá¹ƒ dass

``dÄ«paá¹…kare cÄ• rukare kumÄ• re, sivaá¹ƒkare santikareva jÄ• te.

pakampi saá¹…kampi tadÄ• samantÄ• , sahassasaá¹…khyÄ• dasalokadhÄ• tu ||

``cakkavÄ• á¸·asahassesu, dasasahasseva devatÄ• .

ekasmiá¹ƒ cakkavÄ• á¸·asmiá¹ƒ, tadÄ• sannipatiá¹ƒsu tÄ• ||

``bodhisattaá¹ƒ mahÄ• sattaá¹ƒ, jÄ• tamattantu devatÄ• .

paá¹-hamaá¹ƒ paá¹-iggaá¹‡hiá¹ƒsu, pacchÄ• taá¹ƒ manujÄ• pana ||

``avÄ• ditÄ• kenaci cammanaddhÄ• , supokkharÄ• dundubhiyo ca vÄ«á¹‡Ä• .

aghaá¹-á¹-itÄ• nÄ• bharaá¹‡Ä• ni tasmiá¹ƒ, khaá¹‡e samantÄ• madhuraá¹ƒ raviá¹ƒsu ||

``chijjiá¹ƒsu sabbattha ca bandhanÄ• ni, sayaá¹ƒ vigacchiá¹ƒsu ca sabbarogÄ• .

rÅ«pÄ• ni passiá¹ƒsu ca jÄ• tiandhÄ• , saddaá¹ƒ samantÄ• badhirÄ• suá¹‡iá¹ƒsu ||

``anussatiá¹ƒ jÄ• tijaá¸·Ä• manussÄ• , labhiá¹ƒsu yÄ• naá¹ƒ padasÄ• va paá¹…gulÄ• .

videsayÄ• tÄ• sayameva nÄ• vÄ• , sapaá¹-á¹-anaá¹ƒ sÄ«ghamupÄ• gamiá¹ƒsu ||

``Ä• kÄ• saá¹-á¹-haá¹ƒ \Ne 93/ \Ee 80/ bhÅ«migataÃ±ca sabbaá¹ƒ, sayaá¹ƒ samantÄ• rata

nibbÄ• yi ghore niraye hutÄ• so, nadÄ«su toyampi ca nappavatti ||

``lokantare \Be 103/ dukkhanirantarepi, pabhÄ• uá¸·Ä• rÄ• vipulÄ• ahosi.

tathÄ• tadÄ• santataraá¹…gamÄ• lo, mahÄ• samuddo madhurodakoyaá¹ƒ ||

``na vÄ• yi vÄ• to pharuso kharo vÄ• , samphullapupphÄ• taravo ahesuá¹ƒ.

viroci cando adhikaá¹ƒ satÄ• ro, na cÄ• pi uá¹‡ho sÅ«riyo ahosi ||

``khagÄ• nabhamhÄ• pi ca rukkhato ca, haá¹-á¹-hÄ• va heá¹-á¹-hÄ• pathaviá¹ƒ bhajiá¹ƒsu

mahÄ• catuddÄ«pagato ca megho, pavassi toyaá¹ƒ madhuraá¹ƒ samantÄ• ||

``á¹-hatvÄ• va dibbe bhavane sakasmiá¹ƒ, pasannacittÄ• pana devatÄ• yo.

nacciá¹ƒsu gÄ• yiá¹ƒsu ca vÄ• dayiá¹ƒsu, seá¸·iá¹ƒsu tÄ• keá¸·imakaá¹ƒsu ceva ||

``sayaá¹ƒ kira dvÄ• ramahÄ• kavÄ• á¹-Ä• , khaá¹‡eva tasmiá¹ƒ vivaá¹-Ä• ahesuá¹ƒ.

mahÄ• jane neva khudÄ• pipÄ• sÄ• , pÄ«á¸·esi lokaá¹ƒ kira kaÃ±ci kaÃ±ci ||

``ye niccaverÄ• pana pÄ• á¹‡isaá¹…ghÄ• , te mettacittaá¹ƒ paramaá¹ƒ labhiá¹ƒsu.

kÄ• kÄ• ulÅ«kehi cariá¹ƒsu saddhiá¹ƒ, koá¹‡Ä• varÄ• hehi akaá¹ƒsu keá¸·iá¹ƒ ||

``ghorÄ• pi sappÄ• namukhÄ• pi sappÄ• , kÄ«á¸·iá¹ƒsu kÄ• maá¹ƒ nakulehi saddhiá¹ƒ.

gaá¹‡hiá¹ƒsu majjÄ• rasiresu yÅ«kÄ• , vissatthacittÄ• gharamÅ«sikÄ• pi ||

``buddhantarenÄ• pi \Be 104/ aladdhatoye, pisÄ• caloke vigatÄ• pipÄ• sÄ• .

khujjÄ• ahesuá¹ƒ samacÄ• rukÄ• yÄ• , mÅ«gÄ• ca vÄ• caá¹ƒ madhuraá¹ƒ lapiá¹ƒsu ||

``pasannacittÄ• \Ee 81/ pana pÄ• á¹‡isaá¹…ghÄ• , tadaÃ±Ã±amaÃ±Ã±aá¹ƒ piyamÄ• lapiá

assÄ• ca hesiá¹ƒsu pahaá¹-á¹-hacittÄ• , gajjiá¹ƒsu mattÄ• varavÄ• raá¹‡Ä• pi ||

``surabhicandanacuá¹‡á¹‡asamÄ• kulÄ• \Ne 94/, kusumakuá¹…kumadhÅ«pasugandhinÄ«

vividhacÄ• rumahaddhajamÄ• linÄ«, dasasahassi ahosi samantatoâ€™â€™ ti ||

tatra hissa dasasahassilokadhÄ• tukampo sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhassa pu
ekacakkavÄ• á¸·e sannipÄ• to dhammacakkappavattanakÄ• le ekappahÄ• reneva sannipat
pubbanimittaá¹ƒ, paá¹-hamaá¹ƒ devatÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ catunnaá¹ƒ rÅ«pÄ• vac

paá¹-ilÄ• bhassa pubbanimittaá¹ƒ, pacchÄ• manussÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ catunnaá
arÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhassa pubbanimittaá¹ƒ, cammanaddhadundubhÄ
mahantiyÄ• dhammabheriyÄ• anusÄ• vanassa pubbanimittaá¹ƒ, vÄ«á¹‡Ä• bharaá¹‡Ä• na
anupubbavihÄ• rapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, bandhanÄ• naá¹ƒ sayameva chedo as
pubbanimittaá¹ƒ, mahÄ• janassa sabbarogavigamo catusaccaphalapaá¹-ilÄ• bhassa pubba
rÅ«padassanaá¹ƒ dibbacakkhupaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, badhirÄ• naá¹ƒ saddassa
dibbasotadhÄ• tupaá¹-ilÄ• bhassa pubbanimittaá¹ƒ.

jÄ• tijaá¸·Ä• naá¹ƒ anussatuppÄ• do catusatipaá¹-á¹-hÄ• napaá¹-ilÄ• bhassa pubbanimittaá
padasÄ• gamanaá¹ƒ caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, videsagatÄ• naá¹
sapaá¹-á¹-anÄ• gamanaá¹ƒ catupaá¹-isambhidÄ• dhigamassa, ratanÄ• naá¹ƒ sayameva vir
dhammobhÄ• sapaá¹-ilÄ• bhassa, niraye agginibbÄ• yanaá¹ƒ ekÄ• dasagginibbÄ• yanassa
nappavattanaá¹ƒ catuvesÄ• rajjapaá¹-ilÄ• bhassa, lokantare Ä• loko avijjandhakÄ• raá¹ƒ vi
Ã±Ä• á¹‡alokadassanassa, mahÄ• samuddassa \Be 105/ madhurodakatÄ• nibbÄ• narasen
avÄ• yanaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-higatabhedanassa, tarÅ«naá¹ƒ pupphitabhÄ• vo vimutt
pupphitabhÄ• vassa pubbanimittaá¹ƒ.

candassa ativirocanaá¹ƒ bahujanakantatÄ• ya pubbanimittaá¹ƒ, sÅ«riyassa nÄ• tiuá¹‡havir
kÄ• yikacetasikasukhuppattiyÄ• , khagÄ• naá¹ƒ nagÄ• dÄ«hi pathavigamanaá¹ƒ ovÄ• daá¹
saraá¹‡agamanassa, mahato catuddÄ«pagatameghassa pavassanaá¹ƒ mahato dhammava
sakasakabhavanesveva á¹-hatvÄ• naccÄ• dÄ«hi kÄ«á¸·anaá¹ƒ buddhabhÄ• vaá¹ƒ patvÄ•
dvÄ• rakavÄ• á¹-Ä• naá¹ƒ sayameva vivaraá¹‡aá¹ƒ aá¹-á¹-haá¹…gikamaggadvÄ• ravivaraá
abhÄ• vo vimuttisukhena sukhitabhÄ• vassa, verÄ«naá¹ƒ mettacittapaá¹-ilÄ• bho catubrahm
dasasahassilokadhÄ• tuyÄ• \Ee 82/ ekadhajamÄ• litÄ• ariyadhajamÄ• litÄ• ya pubbanimitt
sesabuddhaguá¹‡apaá¹-ilÄ• bhassa pubbanimittÄ• nÄ«ti veditabbÄ• .

atha \Ne 95/ __dÄ«paá¹…karakumÄ• ro_ mahatiyÄ• sampattiyÄ• paricÄ• riyamÄ• no anu
patvÄ• tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikesu tÄ«su pÄ• sÄ• desu devalokasiriá¹ƒ viya rajj
uyyÄ• nakÄ«á¸·Ä• ya gamanasamaye anukkamena jiá¹‡á¹‡abyÄ• dhimatasaá¹…khÄ• te ta
saÃ±jÄ• tasaá¹ƒvego nivattitvÄ• sudassananagarasadisavibhavasobhaá¹ƒ rammavatÄ« nÄ
nagaraá¹ƒ pavisitvÄ• puna catutthavÄ• re hatthÄ• cariyaá¹ƒ pakkosÄ• petvÄ• etadavoca -
uyyÄ• nadassanatthÄ• ya nikkhamissÄ• mi hatthiyÄ• nÄ• ni kappÄ• pehÄ«â€™â€™ ti. so `
paá¹-isuá¹‡itvÄ• caturÄ• sÄ«tihatthisahassÄ• ni kappÄ• pesi. atha vissakammo nÄ• ma de
nÄ• nÄ• virÄ• gavasananivÄ• sanaá¹ƒ Ä• mukkamuttÄ• hÄ• rakeyÅ«raá¹ƒ
ruciranavakanakakaá¹-akamakuá¹-akuá¹‡á¸• aladharaá¹ƒ paramasurabhikusumamÄ• lasam
samalaá¹…kari kira. atha dÄ«paá¹…karakumÄ• ro devakumÄ• ro viya caturÄ• sÄ«tiyÄ• ha
hatthikkhandhavaragato mahatÄ• balakÄ• yena parivuto ratijananaá¹ƒ uyyÄ• naá¹ƒ pavisitv
oruyha taá¹ƒ uyyÄ• namanusaÃ±caritvÄ• paramaruciradassane sakahadayasÄ«tale silÄ• t

cittaá¹ƒ uppÄ• desi \Be 106/. taá¹…khaá¹‡aÃ±Ã±eva suddhÄ• vÄ• sakhÄ«á¹‡Ä• savo mahÄ
samaá¹‡aparikkhÄ• re Ä• dÄ• ya mahÄ• purisassa cakkhupathe pÄ• turahosi.

mahÄ• puriso taá¹ƒ disvÄ• --- ``kimidaâ€™â€™ nti pucchitvÄ• , ``samaá¹‡aparikkhÄ• roâ€
alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒ omuÃ±citvÄ• pasÄ• dhanabhaá¹‡á¸• Ä• gÄ• rikassa hatthe d
saddhiá¹ƒ makuá¹-ena kese chinditvÄ• antalikkhe Ä• kÄ• se ukkhipi. atha sakko devarÄ• jÄ
suvaá¹‡á¹‡acaá¹…koá¹-akena taá¹ƒ kesamakuá¹-aá¹ƒ Ä• dÄ• ya sinerumuddhani tiyojanap
indanÄ«lamaá¹‡imayaá¹ƒ __makuá¹-acetiyaá¹ƒ_ nÄ• ma akÄ• si. atha mahÄ• puriso devad
kÄ• sÄ• vaá¹ƒ paridahitvÄ• sÄ• á¹-akayugaá¹ƒ Ä• kÄ• se khipi. taá¹ƒ brahmÄ• paá¹-iggah
dvÄ• dasayojanikaá¹ƒ sabbaratanamayaá¹ƒ cetiyamakÄ• si. dÄ«paá¹…karakumÄ• raá¹ƒ pa
purisakoá¹-i anupabbaji. tÄ• ya pana parisÄ• ya parivuto bodhisatto dasa mÄ• se padhÄ• na
visÄ• khapuá¹‡á¹‡amÄ• ya aÃ±Ã±ataraá¹ƒ nagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

tasmiá¹ƒ kira nagare taá¹ƒdivasaá¹ƒ devatÄ• naá¹ƒ balikaraá¹‡atthÄ• ya nirudakapÄ• yÄ• s
pana mahÄ• sattassa saparisassa piá¹‡á¸• Ä• ya paviá¹-á¹-hassa manussÄ• adaá¹ƒsu. taá
koá¹-isaá¹…khyÄ• yÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pariyattaá¹ƒ ahosi. mahÄ• purisassa pana pat
pakkhipiá¹ƒsu. taá¹ƒ paribhuÃ±jitvÄ• tattheva \Ee 83/ sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ
paá¹-isallÄ• nÄ• vuá¹-á¹-hÄ• ya gaá¹‡aá¹ƒ vissajjetvÄ• __sunandena_ nÄ• mÄ• jÄ«vakena
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• \Ne 96/ pipphalibodhirukkhamÅ«laá¹ƒ gantvÄ• tiá¹‡asanthara
navutihatthaá¹ƒ bodhikkhandhaá¹ƒ piá¹-á¹-hito katvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• caturaá
adhiá¹-á¹-hahitvÄ• bodhirukkhamÅ«le nisÄ«di.

tato mÄ• rabalaá¹ƒ vidhamitvÄ• rattiyÄ• paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaritvÄ
dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ• me anulomapaá¹-ilomavasena paccayÄ• kÄ• ra
Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya paÃ±casu khandhes
udayabbayavasena samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni disvÄ• yÄ• va gotrabhuÃ±Ä• á¹‡aá
aruá¹‡odaye ariyamaggena sakalabuddhaguá¹‡e paá¹-ivijjhitvÄ• buddhasÄ«hanÄ• daá¹ƒ n
bodhisamÄ«peyeva vÄ«tinÄ• metvÄ• brahmuno dhammadesanaá¹ƒ paá¹-iÃ±Ã±Ä• ya __su
pavattetvÄ• koá¹-isatÄ• naá¹ƒ devamanussÄ• naá¹ƒ dhammÄ• mataá¹ƒ pÄ• yetvÄ• catud
dhammavassaá¹ƒ \Be 107/ vassento mahÄ• janassa bandhanamokkhaá¹ƒ karonto janapad

tadÄ• kira sumedhapaá¹‡á¸• ito samÄ• pattisukhena vÄ«tinÄ• mento neva pathavikampan
tena vuttaá¹ƒ ---

<34> á¹• 21 ``evaá¹ƒ me siddhippattassa, vasÄ«bhÅ«tassa sÄ• sane.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako ||

<35> á¹• 21 ``uppajjante ca jÄ• yante, bujjhante dhammadesane.

caturo nimitte nÄ• ddasaá¹ƒ, jhÄ• naratisamappitoâ€™â€™ ti ||

tattha __eva_nti idÄ• ni vattabbaá¹ƒ nidasseti. __me_ti mama. __siddhippattassÄ• _ti paÃ±cÄ• bhiÃ±Ã±Ä• siddhippattassa. __vasÄ«bhÅ«tassÄ• _ti bhÅ«tavasissa, ciá¹‡á¹‡avas __sÄ• sane_ti vivekamÄ• nasÄ• naá¹ƒ sÄ• sane, anÄ• daralakkhaá¹‡e sÄ• mivacanaá¹ƒ da kilesÄ• rijayanena jino.

__uppajjante_ti paá¹-isandhiggahaá¹‡e. __jÄ• yante_ti mÄ• tukucchito nikkhamane. __bujjh sammÄ• sambodhiá¹ƒ abhisambujjhante. __dhammadesane_ti dhammacakkappavattane. _ cattÄ• ri nimittÄ• ni. dÄ«paá¹…karassa dasabalassa paá¹-isandhi-jÄ• ti-bodhi-dhammacakk á¹-hÄ• nesu dasasahassilokadhÄ• tukampanÄ• dÄ«ni nimittÄ• nÄ«ti attho. etthÄ• ha --- tÄ• kasmÄ• \Ne 97/ ``caturo nimitteâ€™â€™ ti vuttaá¹ƒ, ayuttaá¹ƒ nanÅ«ti? nÄ• yuttaá¹ƒ, yadip nimittÄ• ni, catÅ«su á¹-hÄ• nesu pana pavattattÄ• ``caturo nimitteâ€™â€™ ti vuttaá¹ƒ. __n nÄ• ddasiá¹ƒ. idÄ• ni tesaá¹ƒ catunnaá¹ƒ nimittÄ• naá¹ƒ adassane kÄ• raá¹‡aá¹ƒ niddisanto ``jhÄ• naratisamappitoâ€™â€™ _ti Ä• ha. __jhÄ• naratÄ«_ti samÄ• pattisukhassetaá¹ƒ adh samappitattÄ• samaá¹…gÄ«bhÅ«tattÄ• tÄ• ni nimittÄ• ni nÄ• ddasanti attho.

atha tasmiá¹ƒ kÄ• le dÄ«paá¹…karadasabalo catÅ«hi khÄ«á¹‡Ä• savasatasahassehi parivu caramÄ• no paramarammaá¹ƒ rammaá¹ƒ nÄ• ma nagaraá¹ƒ patvÄ• __sudassana_mahÄ• rammanagaravÄ• sino ``dÄ«paá¹…karo kira dasabalo anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ pa anupubbena \Be 108/ cÄ• rikaá¹ƒ caramÄ• no rammanagaraá¹ƒ patvÄ• sudassanamahÄ• sutvÄ• sappiÄ• dÄ«ni bhesajjÄ• ni gahetvÄ• bhuttapÄ• tarÄ• sÄ• suddhuttarÄ• saá¹…gÄ buddho tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• satthÄ• raá¹ƒ vanditvÄ• pupphÄ• dÄ nisÄ«ditvÄ• atimadhuraá¹ƒ dhammakathaá¹ƒ sutvÄ• svÄ• tanÄ• ya bhagavantaá¹ƒ nimant dasabalaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu.

te punadivase asadisamahÄ• dÄ• naá¹ƒ sajjetvÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• vimalakom catujjÄ• tigandhena paribhaá¹‡á¸• aá¹ƒ kÄ• retvÄ• lÄ• japaÃ±camÄ• ni surabhikusumÄ• ni catÅ«su koá¹‡esu sÄ«talamadhuravÄ• ripuá¹‡á¹‡Ä• cÄ• á¹-iyo á¹-hapetvÄ• kadalipaá¹‡á¹ maá¹‡á¸• apopari jayasumanakusumasadisaá¹ƒ paramaruciradassanaá¹ƒ celavitÄ• naá¹ƒ b suvaá¹‡á¹‡amaá¹‡irajatatÄ• rakÄ• hi racayitvÄ• tattha gandhadÄ• mapupphadÄ• mapattad dhÅ«pehi duddinaá¹ƒ katvÄ• sakalaÃ±ca taá¹ƒ rammaá¹ƒ rammanagaraá¹ƒ sammaá¹-á¹-ha pupphasamalaá¹…kate puá¹‡á¹‡aghaá¹-e ca á¹-hapÄ• petvÄ• nÄ• nÄ• virÄ• gÄ• dhajapaa mahÄ• vÄ«thiyÄ• ubhosu passesu sÄ• á¹‡ipÄ• kÄ• rehi parikkhipitvÄ• dÄ«paá¹…karadasa alaá¹…karontÄ• udakaparibhinnaá¹-á¹-hÄ• nesu paá¹ƒsuá¹ƒ pakkhipitvÄ• cikkhallakampi p katvÄ• muttÄ• sadisÄ• hi vÄ• lukÄ• hi Ä• kiranti, lÄ• japaÃ±camehi ca pupphehi Ä• kiranti,

patiá¹-á¹-hÄ• penti.

atha tasmiá¹ƒ kÄ• le sumedhatÄ• paso attano assamapadato uggantvÄ• rammanagaravÄ•
uparibhÄ• gena Ä• kÄ• sena gacchanto te haá¹-á¹-hapahaá¹-á¹-he maggaá¹ƒ sodhente ca a
``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti cintetvÄ• sabbesaá¹ƒ passantÄ• naÃ±Ã±eva \Ee 85/
\Ne 98/ á¹-hatvÄ• te manusse pucchi --- ``ambho! kassatthÄ• ya tumhe imaá¹ƒ maggaá¹ƒ s
vuttaá¹ƒ ---

<36> á¹• 21 ``paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

<37> á¹• 21 ``ahaá¹ƒ tena samayena, nikkhamitvÄ• sakassamÄ• .

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

<38> á¹• 21 ``vedajÄ• taá¹ƒ \Be 109/ janaá¹ƒ disvÄ• , tuá¹-á¹-hahaá¹-á¹-haá¹ƒ pamoditaá¹ƒ

orohitvÄ• na gaganÄ• , manusse pucchi tÄ• vade ||

<39> á¹• 21 ``tuá¹-á¹-hahaá¹-á¹-ho pamudito, vedajÄ• to mahÄ• jano.

kassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaâ€™â€™ nti ||

tattha __paccantadesavisaye_ti majjhimadesasseva ekapasse paccantadesasaÃ±Ã±ite jan
magga_nti tena Ä• gantabbaá¹ƒ magganti attho. __ahaá¹ƒ tena samayenÄ• _ti ahaá¹ƒ tasm
cetaá¹ƒ karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __sakassamÄ• _ti attano assamapadato nik
odhunanto. __ ``tena samayenaâ€™â€™ ca, ``tadÄ• â€™â€™ cÄ• _ti imesaá¹ƒ dvinnaá¹ƒ
purimassa nikkhamanakiriyÄ• ya pacchimassa ca gamanakiriyÄ• ya saddhiá¹ƒ sambandho
punaruttidosÄ• na muccati. __tadÄ• _ti tasmiá¹ƒ samaye.

__vedajÄ• ta_nti saÃ±jÄ• tasomanassaá¹ƒ. __tuá¹-á¹-hahaá¹-á¹-haá¹ƒ pamodita_nti imÄ• n
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni aÃ±Ã±amaÃ±Ã±assa atthadÄ«panÄ• ni. atha vÄ• sukhena
__haá¹-á¹-haá¹ƒ, _ pÄ• mojjena __pamuditaá¹ƒ_. __orohitvÄ• nÄ• _ti otaritvÄ• . __manusse
pucchi. ayameva vÄ• pÄ• á¹-ho. __tÄ• vade_ti tadÄ• , taá¹…khaá¹‡eyevÄ• ti attho. idÄ• ni
dassentena __ ``tuá¹-á¹-hahaá¹-á¹-ho pamuditoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ayaá¹ƒ ma
tuá¹-á¹-hahaá¹-á¹-ho pamoditahadayo hutvÄ• maggaá¹ƒ sodheti, kiá¹ƒ kÄ• raá¹‡Ä• sodhet
sodhetÄ«ti? evaá¹ƒ ``sodhetiâ€™â€™ saddaá¹ƒ Ä• haritvÄ• attho daá¹-á¹-habbo, itarathÄ•

__sodhÄ«yatÄ«_ti suddhabhÄ• vo karÄ«yati. __maggo aÃ±jasaá¹ƒ vaá¹-umÄ• yana_nti ma

evaá¹ƒ \Ne 99/ tena sumedhatÄ• pasena puá¹-á¹-hÄ• te manussÄ• Ä• haá¹ƒsu --- ``bhant
jÄ• nÄ• tha dÄ«paá¹…karo nÄ• ma buddho anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ patvÄ• pava
janapadacÄ• rikaá¹ƒ caramÄ• no anukkamena amhÄ• kaá¹ƒ nagaraá¹ƒ patvÄ• sudassana
mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ nimantayitvÄ• tasseva buddhassa bhagavato Ä• gamanama
taá¹ƒ sutvÄ• sumedhapaá¹‡á¸• ito cintesi --- ``buddhoti kho panesa ghosopi dullabho, page
hi mayÄ• pi imehi manussehi saddhiá¹ƒ dasabalassa Ä• gamanamaggaá¹ƒ sodhetuá¹ƒ vaá
manusse \Be 110/ Ä• ha --- ``sace, bho, tumhe imaá¹ƒ maggaá¹ƒ buddhassa sodhetha, may
detha, ahampi tumhehi saddhiá¹ƒ buddhassa maggaá¹ƒ sodhessÄ• mÄ«â€™â€™ ti. tato te
sampaá¹-icchitvÄ• --- ``ayaá¹ƒ sumedhapaá¹‡á¸• ito mahiddhiko mahÄ• nubhÄ• voâ€™â€
dubbisodhanaá¹ƒ udakasambhinnaá¹ƒ ativiya visamaá¹ƒ ekaá¹ƒ okÄ• saá¹ƒ sallakkhetvÄ•
tumhe sodhetha alaá¹…karotha cÄ• â€™â€™ ti adaá¹ƒsu. tato sumedhapaá¹‡á¸• ito buddh
uppÄ• detvÄ• cintesi --- ``ahaá¹ƒ pana imaá¹ƒ okÄ• saá¹ƒ iddhiyÄ• paramadassanÄ«yaá¹
kate pana maá¹ƒ na paritosessati. ajja pana mayÄ• kÄ• yaveyyÄ• vaccaá¹ƒ kÄ• tuá¹ƒ vaá¹
paá¹ƒsuá¹ƒ Ä• haritvÄ• taá¹ƒ padesaá¹ƒ pÅ«reti.

tassa pana tasmiá¹ƒ padese asodhite vippakateyeva rammanagaravÄ• sino manussÄ• bha
``niá¹-á¹-hitaá¹ƒ, bhante, bhattaâ€™â€™ nti. evaá¹ƒ tehi kÄ• le Ä• rocite dasabalo
jayasumanakusumasadisavaá¹‡á¹‡aá¹ƒ dupaá¹-á¹-acÄ«varaá¹ƒ timaá¹‡á¸• alaá¹ƒ paá¹-icch
tassupari suvaá¹‡á¹‡apÄ• maá¹…gena jayasumanakusumakalÄ• paá¹ƒ parikkhipanto viya
kÄ• yabandhanaá¹ƒ bandhitvÄ• kanakagirisikharamatthake lÄ• khÄ• rasaá¹ƒ parisiÃ±canto
pavÄ• á¸·ajÄ• lena parikkhipanto viya ca suvaá¹‡á¹‡agghikaá¹ƒ rattakambalena paá¹-imuÃ±
saradasamayarajanikaraá¹ƒ rattavalÄ• hakena paá¹-icchÄ• dento viya ca lÄ• khÄ• rasena
tintakiá¹ƒsukakusumasadisavaá¹‡á¹‡aá¹ƒ rattavarapaá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ• g
kaÃ±canaguhato sÄ«ho viya nikkhamitvÄ• gandhakuá¹-ipamukhe aá¹-á¹-hÄ• si. atha sabbe
pattacÄ«varamÄ• dÄ• ya bhagavantaá¹ƒ parivÄ• rayiá¹ƒsu. te pana parivÄ• retvÄ• á¹-hitÄ•
ahesuá¹ƒ ---

``appicchÄ• pana santuá¹-á¹-hÄ• , vattÄ• ro vacanakkhamÄ• .

pavivittÄ• asaá¹ƒsaá¹-á¹-hÄ• , vinÄ«tÄ• pÄ• pagarahino ||

``sabbepi sÄ«lasampannÄ• , samÄ• dhijjhÄ• nakovidÄ• .

paÃ±Ã±Ä• vimuttisampannÄ• , tipaÃ±cacaraá¹‡Ä• yutÄ• ||

``khÄ«á¹‡Ä• savÄ• \Ne 100/ vasippattÄ• , iddhimanto yasassino.

santindriyÄ• damappattÄ• , suddhÄ• khÄ«á¹‡apunabbhavÄ• â€™â€™ ti ||

iti \Be 111/ \Ee 87/ bhagavÄ• sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi vÄ«tadoso vÄ«tadosehi
parivuto ativiya virocittha. atha satthÄ• mahÄ• nubhÄ• vÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ
catÅ«hi satasahassehi parivuto marugaá¹‡aparivuto dasasatanayano viya brahmagaá¹‡apa
viya ca aparimitasamayasamupacitakusalabalajanitÄ• ya anopamÄ• ya buddhalÄ«á¸·Ä• ya
saradasamayarajanikaro viya ca gaganatalaá¹ƒ taá¹ƒ maggaá¹ƒ alaá¹…katapaá¹-iyattaá¹ƒ p

``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ya pabhÄ• ya dhÄ«ro, suvaá¹‡á¹‡avaá¹‡á¹‡e kira maggarukkhe.

suvaá¹‡á¹‡avaá¹‡á¹‡e kusume karonto, suvaá¹‡á¹‡avaá¹‡á¹‡o paá¹-ipajji maggaá¹ƒâ€™â€

sumedhatÄ• pasopi tena alaá¹…katapaá¹-iyattena maggena Ä• gacchantassa dÄ«paá¹…ka
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ asÄ«tiyÄ• anubyaÃ±janehi anura
parikkhepaá¹ƒ sassirikaá¹ƒ indanÄ«lamaá¹‡isadisaá¹ƒ Ä• kÄ• se nÄ• nappakÄ• rÄ• vijjulat
chabbaá¹‡á¹‡abuddharasmiyo vissajjentaá¹ƒ rÅ«pasobhaggappattaá¹ƒ attabhÄ• vaá¹ƒ akkh
--- ``ajja mayÄ• dasabalassa jÄ«vitapariccÄ• gaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, ``mÄ
akkami, maá¹‡imayaphalakasetuá¹ƒ akkamanto viya saddhiá¹ƒ catÅ«hi khÄ«á¹‡Ä• savasat
piá¹-á¹-hiá¹ƒ akkamanto gacchatu, taá¹ƒ me bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ•
ajinajaá¹-Ä• vÄ• kacÄ«rÄ• ni kÄ• á¸·avaá¹‡á¹‡e kalale pattharitvÄ• tattheva kalalapiá¹-á¹-h
vuttaá¹ƒ ---

<40> á¹• 21 ``te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, buddho loke anuttaro.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako.

tassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ ||

<41> á¹• 21 ``buddhoti vacanaá¹ƒ sutvÄ• na, pÄ«ti uppajji tÄ• vade.

buddho buddhoti kathayanto, somanassaá¹ƒ pavedayiá¹ƒ ||

<42> á¹• 21 ``tattha \Be 112/ \Ne 101/ á¹-hatvÄ• vicintesiá¹ƒ, tuá¹-á¹-ho saá¹ƒviggamÄ• na

idha bÄ«jÄ• ni ropissaá¹ƒ, khaá¹‡o ve mÄ• upaccagÄ• ||

<43> á¹• 21 ``yadi buddhassa sodhetha, ekokÄ• saá¹ƒ dadÄ• tha me.

ahampi sodhayissÄ• mi, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ ||

<44> á¹• 21 ``adaá¹ƒsu \Ee 88/ te mamokÄ• saá¹ƒ, sodhetuá¹ƒ aÃ±jasaá¹ƒ tadÄ• .

buddho buddhoti cintento, maggaá¹ƒ sodhemahaá¹ƒ tadÄ• ||

<45> á¹• 21 ``aniá¹-á¹-hite mamokÄ• se, dÄ«paá¹…karo mahÄ• muni.

catÅ«hi satasahassehi, chaá¸·abhiÃ±Ã±ehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, paá¹-ipajji aÃ±jasaá¹ƒ jino ||

<46> á¹• 21 ``paccuggamanÄ• vattanti, vajjanti bheriyo bahÅ«.

Ä• moditÄ• naramarÅ«, sÄ• dhukÄ• raá¹ƒ pavattayuá¹ƒ ||

<47> á¹• 21 ``devÄ• manusse passanti, manussÄ• pi ca devatÄ• .

ubhopi te paÃ±jalikÄ• , anuyanti tathÄ• gataá¹ƒ ||

<48> á¹• 21 ``devÄ• dibbehi turiyehi, manussÄ• mÄ• nusehi ca.

ubhopi te vajjayantÄ• , anuyanti tathÄ• gataá¹ƒ ||

<49> á¹• 21 ``dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

<50> á¹• 21 ``dibbaá¹ƒ candanacuá¹‡á¹‡aÃ±ca, varagandhaÃ±ca kevalaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

<51> á¹• 21 ``campakaá¹ƒ saralaá¹ƒ nÄ«paá¹ƒ, nÄ• gapunnÄ• gaketalaá¹ƒ.

disodisaá¹ƒ ukkhipanti, bhÅ«mitalagatÄ• narÄ• ||

<52> á¹• 21 ``kese \Ne 102/ muÃ±citvÄ• haá¹ƒ tattha, vÄ• kacÄ«raÃ±ca cammakaá¹ƒ.

kalale pattharitvÄ• na, avakujjo nipajjahaá¹ƒ ||

<53> á¹• 21 ``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittha, hitÄ• ya me bhavissatÄ«â€™â€™ ti ||

tattha \Be 113/ __viyÄ• kaá¹ƒsÅ«_ti byÄ• kariá¹ƒsu. ``dÄ«paá¹…karo nÄ• ma jino, tassa so
tipi pÄ• á¹-ho. __somanassaá¹ƒ pavedayi_nti somanassamanubhavinti attho. __tattha á¹-ha
Ä• kÄ• sato otari, tattheva á¹-hatvÄ• . __saá¹ƒviggamÄ• naso_ti pÄ«tivimhitamÄ• naso. __i
dÄ«paá¹…kare puÃ±Ã±akkhette. __bÄ«jÄ• nÄ«_ti kusalabÄ«jÄ• ni. __ropissa_nti ropissÄ•
aá¹-á¹-hakkhaá¹‡avirahito navamo khaá¹‡asannipÄ• to. atidullabho so mayÄ• paá¹-iladdho
nipÄ• tamattaá¹ƒ. __mÄ• upaccagÄ• _ti so mÄ• accagamÄ• , mÄ• atikkamÄ«ti attho. __d
__te_ti ye me puá¹-á¹-hÄ• manussÄ• , teti attho. __sodhemahaá¹ƒ tadÄ• _ti sodhemi ahaá
__aniá¹-á¹-hite_ti apariyosite vippakate. __khÄ«á¹‡Ä• savehÄ«_ti ettha cattÄ• ro Ä• savÄ•
bhavÄ• savo, diá¹-á¹-hÄ• savo, avijjÄ• savoti (Nidd II jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• nidd
Ä• savÄ• yesaá¹ƒ khÄ«á¹‡Ä• pahÄ«nÄ• samucchinnÄ• paá¹-ippassaddhÄ• abhabbuppa
te khÄ«á¹‡Ä• savÄ• , tehi khÄ«á¹‡Ä• savehi. khÄ«á¹‡Ä• savattÄ• yeva __vimalehi_.

__devÄ• manusse passantÄ«_ti ettha devÄ• naá¹ƒ manussadassane vattabbaá¹ƒ natthi, p
yathÄ• manussÄ• idha á¹-hatvÄ• passanti, evaá¹ƒ devÄ• pi manusse passantÄ«ti attho. _
__ubhopÄ«_ti ubho devamanussÄ• . __paÃ±jalikÄ• _ti katapaÃ±jalikÄ• , ubhopi hatthe siras
attho. __anuyanti tathÄ• gata_nti tathÄ• gatassa pacchato yanti, anuyoge sati sÄ• miatthe u
hotÄ«ti lakkhaá¹‡aá¹ƒ. tena vuttaá¹ƒ ``anuyanti tathÄ• gataâ€™â€™ nti. __vajjayantÄ• _ti v

__mandÄ• rava_nti mandÄ• ravapupphaá¹ƒ. __disodisa_nti disato disato. __okirantÄ«_ti a
__Ä• kÄ• sanabhagatÄ• _ti Ä• kÄ• sasaá¹…khÄ• te nabhasi gatÄ• . atha vÄ• Ä• kÄ• saá¹ƒ
ti hi saggo vuccati. __marÅ«_ti amarÄ• . __sarala_nti saralatarukusumaá¹ƒ. __nÄ«pa_nti ka
__nÄ• gapunnÄ• gaketaka_nti nÄ• gapunnÄ• gaketakapupphÄ• ni ca. __bhÅ«mitalagatÄ• _

__kese_ \Ne 103/ __muÃ±citvÄ• ha_nti ahaá¹ƒ kese baddhÄ• kalÄ• pakuá¹-ilajaá¹-Ä• mu
attho. __tatthÄ• _ti mayhaá¹ƒ dinne okÄ• se. __cammaka_nti cammakkhaá¹‡á¸• aá¹ƒ. __ka
__avakujjo_ti adhomukho hutvÄ• . __nipajjaha_nti nipajjiá¹ƒ \Be 114/ ahaá¹ƒ. __mÄ• na_nt
paá¹-isedhatthe nipÄ• to. __na_nti padapÅ«raá¹‡atthe nipÄ• to, buddho kalale mÄ• akkam
me bhavissatÄ«_ti taá¹ƒ kalale anakkamanaá¹ƒ dÄ«gharattaá¹ƒ mama hitatthÄ• ya bhaviss
bhavissatÄ«â€™â€™ tipi pÄ• á¹-ho.

tato \Ee 90/ sumedhapaá¹‡á¸• ito kalalapiá¹-á¹-he nipanno evaá¹ƒ cintesi --- ``sacÄ• haá¹ƒ

sabbakilese jhÄ• petvÄ• saá¹…ghanavako hutvÄ• rammanagaraá¹ƒ paviseyyaá¹ƒ, aÃ±Ã±
jhÄ• petvÄ• nibbÄ• nappattiyÄ• kiccaá¹ƒ natthi, yaá¹ƒnÅ«nÄ• haá¹ƒ dÄ«paá¹…karadasab
patvÄ• dhammanÄ• vaá¹ƒ Ä• ropetvÄ• mahÄ• janaá¹ƒ saá¹ƒsÄ• rasÄ• garÄ• uttÄ• retvÄ
idaá¹ƒ me patirÅ«paâ€™â€™ nti. tato aá¹-á¹-ha dhamme samodhÄ• netvÄ• buddhabhÄ• v
nipajji. tena vuttaá¹ƒ ---

<54> á¹• 21 ``pathaviyaá¹ƒ nipannassa, evaá¹ƒ me Ä• si cetaso.

icchamÄ• no ahaá¹ƒ ajja, kilese jhÄ• paye mama ||

<55> á¹• 21 ``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevake ||

<56> á¹• 21 ``kiá¹ƒ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

<57> á¹• 21 ``iminÄ• me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

<58> á¹• 21 ``saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakaâ€™â€™ nti ||

tattha __pathaviyaá¹ƒ nipannassÄ• _ti puthaviyÄ• nipannassa. ayameva vÄ• pÄ• á¹-ho. _
parivitakko \Ne 104/ ahosÄ«ti attho. ``evaá¹ƒ me Ä• si cetanÄ• â€™â€™ tipi pÄ• á¹-ho. __i
Ä• kaá¹…khamÄ• no. __kilese_ti kilissanti upatÄ• pentÄ«ti kilesÄ• , rÄ• gÄ• dayo dasa. __j
mama kilese jhÄ• paye ahanti attho.

__ki_nti paá¹-ikkhepavacanaá¹ƒ. __aÃ±Ã±Ä• tavesenÄ• _ti apÄ• kaá¹-avesena, aviÃ±Ã±Ä
pana bhikkhÅ« viya Ä• savakkhayaá¹ƒ katvÄ• kiá¹ƒ, buddhakare dhamme \Be 115/ pÅ«ret
paá¹-isandhijÄ• tibodhidhammacakkappavattanesu mahÄ• pathavikampanaá¹ƒ katvÄ• bud
tÄ• retÄ• , mutto mocetÄ• bhaveyyanti adhippÄ• yo. __sadevake_ti sadevake loke.

__thÄ• madassinÄ• _ti attano thÄ• mabalaá¹ƒ passamÄ• nena. __santÄ• ressa_nti santÄ•
91/ sadevakaá¹ƒ sattanikÄ• yaá¹ƒ, sadevakaá¹ƒ lokaá¹ƒ vÄ• . __adhikÄ• renÄ• _ti adhivisiá

buddhassa mama jÄ«vitaá¹ƒ pariccajitvÄ• kalalapiá¹-á¹-he sayanenÄ• dhikÄ• renÄ• ti attho

__saá¹ƒsÄ• rasota_nti kammakilesavasena yonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitinavasattÄ• vÄ• saá¹ƒsaraá¹‡aá¹ƒ saá¹ƒsÄ• ro. yathÄ• ha ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• naÃ±ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || (Vism II 619; Sv II 9 apasÄ• danÄ• vaá¹‡á¹‡anÄ• ; Spk II 2.60; Mp II 4.199; Dhs-a nidÄ• nakathÄ• ; Vibh-a 226 s II 523; Ud-a 39; It-a 14, 58; Th-a I 67, 99; Nidd II-a 6; Paá¹-is-a II 1.117).

saá¹ƒsÄ• ro ca so sotaá¹ƒ ceti saá¹ƒsÄ• rasotaá¹ƒ, taá¹ƒ saá¹ƒsÄ• rasotaá¹ƒ. atha vÄ• sa __saá¹ƒsÄ• rasotaá¹ƒ, _ saá¹ƒsÄ• rakÄ• raá¹‡aá¹ƒ taá¹‡hÄ• sotaá¹ƒ chinditvÄ• ti attho. __t kÄ• marÅ«pÄ• rÅ«pabhave. tibhavanibbattakakammakilesÄ• tayo bhavÄ• ti adhippetÄ• . _ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ. so hi caturoghuttaraá¹‡aá¹-á¹-hena ``dhammanÄ• vÄ• â€™ __samÄ• ruyhÄ• _ti Ä• ruyha. __santÄ• ressa_nti santÄ• ressÄ• mi. yasmÄ• pana buddha

<59> á¹• 21 ``manussattaá¹ƒ \Ne 105/ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatiâ€™â€™ ||

tattha __manussatta_nti manussattabhÄ• veyeva á¹-hatvÄ• buddhattaá¹ƒ patthentassa pa nÄ• gajÄ• tiÄ• dÄ«su á¹-hitÄ• naá¹ƒ. kasmÄ• ti ce? ahetukabhÄ• vato.

__liá¹…gasampattÄ«_ti manussattabhÄ• ve vattamÄ• nassÄ• pi purisaliá¹…ge á¹-hitasseva itthiyÄ• vÄ• paá¹‡á¸• akanapuá¹ƒsakaubhatobyaÃ±janakÄ• naá¹ƒ vÄ• samijjhati \Be 116/ lakkhaá¹‡apÄ• ripÅ«riyÄ• abhÄ• vato. vuttaÃ±hetaá¹ƒ --- ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhav itthÄ« arahaá¹ƒ assa sammÄ• sambuddhoâ€™â€™ ti (MN III 130; AN a I 279; Vibh 809) vit itthiliá¹…ge á¹-hitassa manussajÄ• tikassÄ• pi patthanÄ• na samijjhati.

__hetÅ«_ti purisassÄ• pi tasmiá¹ƒ attabhÄ• ve arahattappattiyÄ• hetusampannasseva pat itarassa.

__satthÄ• radassana_nti sace jÄ«vamÄ• nakabuddhasseva santike pattheti patthanÄ• sar bhagavati cetiyassa santike vÄ• bodhirukkhamÅ«le vÄ• paá¹-imÄ• ya vÄ• paccekabuddha santike patthanÄ• na samijjhati. kasmÄ• ? bhabbÄ• bhabbake Ã±atvÄ• kammavipÄ• kapa

paricchinditvÄ• byÄ• kÄ• tuá¹ƒ asamatthattÄ• . tasmÄ• buddhassa santikeyeva patthanÄ•

__pabbajjÄ• _ti buddhassa bhagavato santike patthentassÄ• pi kammakiriyavÄ• dÄ«su tÄ•
pabbajitasseva patthanÄ• samijjhati, no gihiliá¹…ge á¹-hitassa. kasmÄ• ? pabbajitÄ• yeva h
sambodhiá¹ƒ adhigacchanti, na gahaá¹-á¹-hÄ• . tasmÄ• Ä• dimhi paá¹‡idhÄ• nakÄ• lepi pa

__guá¹‡asampattÄ«_ti pabbajitassÄ• pi aá¹-á¹-hasamÄ• pattilÄ• bhino paÃ±cÄ• bhiÃ±Ã±as
imÄ• ya guá¹‡asampattiyÄ• virahitassa. kasmÄ• ? nigguá¹‡assa tadabhÄ• vato.

__adhikÄ• ro_ti \Ne 106/ guá¹‡asampannenÄ• pi yena attano jÄ«vitaá¹ƒ buddhÄ• naá¹ƒ pa
iminÄ• adhikÄ• rena sampannasseva samijjhati, na itarassa.

__chandatÄ• _ti abhinÄ«hÄ• rasampannassÄ• pi yassa buddhakÄ• rakadhammÄ• naá¹ƒ a
ussÄ• ho ca pariyeá¹-á¹-hi ca, tasseva samijjhati, na itarassa. tatridaá¹ƒ chandamahantatÄ•
sace hi evamassa, ``yo pana sakalacakkavÄ• á¸·agabbhaá¹ƒ ekodakÄ«bhÅ«taá¹ƒ attano bÄ
pÄ• raá¹ƒ gantuá¹ƒ samattho, so buddhattaá¹ƒ pÄ• puá¹‡Ä• ti. yo panimaá¹ƒ attano dukkara
imaá¹ƒ uttaritvÄ• pÄ• raá¹ƒ gamissÄ• mÄ«â€™â€™ â€™ ti evaá¹ƒ mahatÄ• chandena us
patthanÄ• samijjhati, na itarassa (Sn-a I khaggavisÄ• á¹‡asuttavaá¹‡á¹‡anÄ• ; Ap-a I dÅ«re
sumedhakathÄ• ; Cp-a pakiá¹‡á¹‡akakathÄ•).

sumedhapaá¹‡á¸• ito \Be 117/ pana ime aá¹-á¹-ha dhamme samodhÄ• netvÄ• va buddhabl
nipajji. dÄ«paá¹…karopi bhagavÄ• Ä• gantvÄ• sumedhapaá¹‡á¸• itassa sÄ«sabhÄ• ge á¹-
nipannaá¹ƒ sumedhatÄ• pasaá¹ƒ disvÄ• --- ``ayaá¹ƒ tÄ• paso buddhattÄ• ya abhinÄ«hÄ• r
ijjhissati nu kho etassa patthanÄ• , udÄ• hu noâ€™â€™ ti anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pes
``ito kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni atikkamitvÄ• gotamo nÄ• r
ti Ã±atvÄ• á¹-hitakova parisamajjhe byÄ• kÄ• si --- ``passatha no, tumhe bhikkhave, imaá¹ƒ
tÄ• pasaá¹ƒ kalalapiá¹-á¹-he nipannaâ€™â€™ nti. ``evaá¹ƒ, bhanteâ€™â€™ ti. ayaá¹ƒ bud
katvÄ• nipanno, samijjhissati imassa tÄ• pasassa patthanÄ• , ayaÃ±hi ito kappasatasahass
asaá¹…khyeyyÄ• naá¹ƒ matthake gotamo nÄ• ma buddho loke bhavissati. tasmiá¹ƒ panass
nÄ• ma nagaraá¹ƒ nivÄ• so bhavissati, mahÄ• mÄ• yÄ• nÄ• ma devÄ« mÄ• tÄ• , suddhoda
kolito ca dve aggasÄ• vakÄ• , Ä• nando nÄ• ma upaá¹-á¹-hÄ• ko, khemÄ• ca uppalavaá¹‡a
bhavissanti \Ee 93/. ayaá¹ƒ paripakkaÃ±Ä• á¹‡o hutvÄ• mahÄ• bhinikkhamanaá¹ƒ nikkham
padahitvÄ• nigrodhamÅ«le sujÄ• tÄ• ya nÄ• ma kumÄ• riyÄ• dinnaá¹ƒ pÄ• yÄ• saá¹ƒ paá¹
paribhuÃ±jitvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha assattharukkhamÅ«le abhisambujjhissatÄ«ti

<60> á¹• 21 ``dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

ussÄ«sake maá¹ƒ á¹-hatvÄ• na, idaá¹ƒ vacanamabravi ||

<61> á¹• 21 ``passatha \Ne 107/ imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

aparimeyyito kappe, buddho loke bhavissati ||

<62> á¹• 21 ``ahÅ« kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

<63> á¹• 21 ``ajapÄ• larukkhamÅ«lasmiá¹ƒ, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

<64> á¹• 21 ``neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

<65> á¹• 21 ``tato \Be 118/ padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

assattharukkhamÅ«lamhi, bujjhissati mahÄ• yaso ||

<66> á¹• 21 ``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<67> á¹• 21 ``anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ jinaá¹ƒ ||

<68> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• ||

<69> á¹• 21 ``bodhi tassa bhagavato, assatthoti pavuccati.

citto ca hatthÄ• á¸·avako, aggÄ• hessantupaá¹-á¹-hakÄ• .

uttarÄ• nandamÄ• tÄ• ca, aggÄ• hessantupaá¹-á¹-hikÄ• â€™â€™ ti ||

tattha __lokavidÅ«_ti sabbathÄ• viditalokattÄ• pana lokavidÅ«. bhagavÄ• hi sabhÄ• vato
nirodhato nirodhÅ«pÄ• yatoti sabbathÄ• pi lokaá¹ƒ \Ee 94/ avedi aÃ±Ã±Ä• si paá¹-ivijjhi. tas
vuccati. yathÄ• ha ---

``tasmÄ• have lokavidÅ« sumedho, lokantagÅ« vÅ«sitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• , nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti ||

api ca tayo lokÄ• --- saá¹…khÄ• raloko, sattaloko, okÄ• salokoti. tattha saá¹…khÄ• raloko
paá¹-iccasamuppannÄ• pathaviÄ• dayo dhammÄ• . sattaloko nÄ• ma saÃ±Ã±ino asaÃ±Ã±
sattÄ• . okÄ• saloko nÄ• ma sattÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ. ime pana tayopi lokÄ• b
viditÄ• , tasmÄ• lokavidÅ«ti vuccati. __Ä• hutÄ«naá¹ƒ paá¹-iggaho_ti dÄ• nÄ• naá¹ƒ paá¹-ig
dakkhiá¹‡eyyattÄ• Ä• hutÄ«naá¹ƒ paá¹-iggaho. __ussÄ«sake maá¹ƒ á¹-hatvÄ• nÄ• _ti man
á¹-hatvÄ• . __idaá¹ƒ_ idÄ• ni vattabbaá¹ƒ vacanaá¹ƒ abravÄ«ti attho. __jaá¹-ila_nti jaá¹-Ä•
jaá¹-ilo, taá¹ƒ jaá¹-ilaá¹ƒ. __uggatÄ• pana_nti uggatÄ• pasaá¹ƒ. __ahÅ«_ti ahani, athÄ• ti at
pÄ• á¹-ho. __kapilavhayÄ• _ti kapilaavhayÄ• abhidhÄ• nÄ• . __rammÄ• _ti ramaá¹‡Ä«yato
__ehitÄ«_ti essati gamissati. sesagÄ• thÄ• su uttÄ• namevÄ• ti.

tato sumedhapaá¹‡á¸• ito --- ``mayhaá¹ƒ kira patthanÄ• samijjhissatÄ«â€™â€™ ti saÃ±jÄ•
mahÄ• jano dÄ«paá¹…karadasabalassa vacanaá¹ƒ sutvÄ• --- ``sumedhatÄ• paso kira bud
haá¹-á¹-hatuá¹-á¹-ho ahosi. evaÃ±cassa ahosi --- ``yathÄ• nÄ• ma puriso nadiá¹ƒ taranto u
tarituá¹ƒ asakkonto heá¹-á¹-hÄ• titthena uttarati, evameva mayaá¹ƒ dÄ«paá¹…karadasabala
maggaphalaá¹ƒ alabhamÄ• nÄ• anÄ• gate yadÄ• tvaá¹ƒ buddho bhavissasi, tadÄ• tava s
sacchikÄ• tuá¹ƒ samatthÄ• bhaveyyÄ• mÄ• â€™â€™ ti patthanaá¹ƒ akaá¹ƒsu. dÄ«paá¹…k
mahÄ• sattaá¹ƒ pasaá¹ƒsitvÄ• aá¹-á¹-hahi pupphamuá¹-á¹-hÄ«hi pÅ«jetvÄ• padakkhiá¹‡aá
catusatasahassÄ• khÄ«á¹‡Ä• savÄ• bodhisattaá¹ƒ pupphehi ca gandhehi ca pÅ«jetvÄ• p
pakkamiá¹ƒsu. devamanussÄ• pana tatheva pÅ«jetvÄ• vanditvÄ• pakkamiá¹ƒsu.

atha sabbalokamatidÄ«paá¹…karo dÄ«paá¹…karo bhagavÄ• catÅ«hi khÄ«á¹‡Ä• savasata
rammanagaravÄ• sÄ«hi pÅ«jiyamÄ• no devatÄ• hi abhivandiyamÄ• no saÃ±jhÄ• ppabhÄ•
viya jaá¹…gamamÄ• no anekesu pÄ• á¹-ihÄ• riyesu \Ee 95/ vattamÄ• nesu tena alaá¹…kat
maggena gantvÄ• nÄ• nÄ• surabhikusumagandhavÄ• sitaá¹ƒ cuá¹‡á¹‡asammodagandhaá
gandhÄ• nubaddhahadayehi bhamaragaá¹‡ehi gumbagumbÄ• yamÄ• naá¹ƒ dhÅ«pandhak
abhirammaá¹ƒ rammanagaraá¹ƒ pavisitvÄ• paÃ±Ã±atte mahÄ• rahe buddhÄ• sane yugan
saradasamayarucirakararajanikaro timiranikaranidhanakaro kamalavanavikasanakaro divas

dasabaladivasakaro nisÄ«di. bhikkhusaá¹…ghopi paá¹-ipÄ• á¹-iyÄ• attano attano pattÄ• sa
rammanagaravÄ• sino pana upÄ• sakÄ• saddhÄ• diguá¹‡asampannÄ• nÄ• nÄ• vidhakhaj
vaá¹‡á¹‡agandharasasampannaá¹ƒ asadisaá¹ƒ sukhanidÄ• naá¹ƒ dÄ• naá¹ƒ buddhappamu
adaá¹ƒsu.

atha \Be 120/ kho bodhisatto dasabalassa byÄ• karaá¹‡aá¹ƒ sutvÄ• buddhabhÄ• vaá¹ƒ ka
pamuditahadayo sabbesu paá¹-ikkantesu sayanÄ• vuá¹-á¹-hÄ• ya --- ``pÄ• ramiyo viciniss
puppharÄ• simatthake pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. evaá¹ƒ nisinne mahÄ• satte
sakaladasasahassacakkavÄ• á¸·adevatÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• --- ``ayya sumedhatÄ•
porÄ• á¹‡akabodhisattÄ• naá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• --- `pÄ• ramiyo vicinissÄ• mÄ«
pubbanimittÄ• ni nÄ• ma paÃ±Ã±Ä• yanti, tÄ• ni sabbÄ• nipi ajja pÄ• tubhÅ«tÄ• ni nissaá¹ƒ
bhavissasi, mayametaá¹ƒ jÄ• nÄ• ma --- `yassetÄ• ni nimittÄ• ni paÃ±Ã±Ä• yanti, so ekante
tasmÄ• tvaá¹ƒ attano vÄ«riyaá¹ƒ daá¸·haá¹ƒ katvÄ• paggaá¹‡hÄ• â€™â€™ ti bodhisattaá¹
abhitthaviá¹ƒsu. tena vuttaá¹ƒ ---

<70> á¹• 21 ``idaá¹ƒ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

<71> á¹• 21 ``ukkuá¹-á¹-hisaddÄ• vattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassÄ« sadevakÄ• ||

<72> á¹• 21 ``yadimassa lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<73> á¹• 21 ``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

<74> á¹• 21 ``evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<75> á¹• 21 ``dÄ«paá¹…karo \Ne 110/ \Ee 96/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittetvÄ• , dakkhiá¹‡aá¹ƒ pÄ• damuddhari ||

<76> á¹• 21 ``ye tatthÄ• suá¹ƒ jinaputtÄ• , padakkhiá¹‡amakaá¹ƒsu maá¹ƒ.

devÄ• manussÄ• asurÄ• ca, abhivÄ• detvÄ• na pakkamuá¹ƒ ||

<77> á¹• 21 ``dassanaá¹ƒ me atikkante, sasaá¹…ghe lokanÄ• yake.

sayanÄ• vuá¹-á¹-hahitvÄ• na, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

<78> á¹• 21 ``sukhena \Be 121/ sukhito homi, pÄ• mojjena pamodito.

pÄ«tiyÄ• ca abhissanno, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

<79> á¹• 21 ``pallaá¹…kena nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

vasÄ«bhÅ«to ahaá¹ƒ jhÄ• ne, abhiÃ±Ã±Ä• su pÄ• ramiá¹ƒ gato ||

<80> á¹• 21 ``sahassiyamhi lokamhi, isayo natthi me samÄ• .

asamo iddhidhammesu, alabhiá¹ƒ Ä«disaá¹ƒ sukhaá¹ƒ ||

<81> á¹• 21 ``pallaá¹…kÄ• bhujane mayhaá¹ƒ, dasasahassÄ• dhivÄ• sino.

mahÄ• nÄ• daá¹ƒ pavattesuá¹ƒ, dhuvaá¹ƒ buddho bhavissasi ||

<82> á¹• 21 ``yÄ• pubbe bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje.

nimittÄ• ni padissanti, tÄ• ni ajja padissare ||

<83> á¹• 21 ``sÄ«taá¹ƒ byapagataá¹ƒ hoti, uá¹‡haÃ±ca upasammati.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<84> á¹• 21 ``dasasahassÄ« lokadhÄ• tu, nissaddÄ• honti nirÄ• kulÄ• .

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<85> á¹• 21 ``mahÄ• vÄ• tÄ• \Ne 111/ na vÄ• yanti, na sandanti savantiyo.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<86> á¹• 21 ``thalajÄ• dakajÄ• pupphÄ• , sabbe pupphanti tÄ• vade.

tepajja pupphitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

<87> á¹• 21 ``latÄ• vÄ• yadi vÄ• rukkhÄ• , phalabhÄ• rÄ• honti tÄ• vade.

tepajja phalitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

<88> á¹• 21 ``Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• , ratanÄ• jotanti tÄ• vade.

tepajja ratanÄ• jotanti, dhuvaá¹ƒ buddho bhavissasi ||

<89> á¹• 21 ``mÄ• nussakÄ• ca dibbÄ• ca, turiyÄ• vajjanti tÄ• vade.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

<90> á¹• 21 ``vicittapupphÄ• \Ee 97/ gaganÄ• , abhivassanti tÄ• vade.

tepi ajja pavassanti, dhuvaá¹ƒ buddho bhavissasi ||

<91> á¹• 21 ``mahÄ• samuddo \Be 122/ Ä• bhujati, dasasahassÄ« pakampati.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

<92> á¹• 21 ``nirayepi dasasahasse, aggÄ« nibbanti tÄ• vade.

tepajja nibbutÄ• aggÄ«, dhuvaá¹ƒ buddho bhavissasi ||

<93> á¹• 21 ``vimalo hoti sÅ«riyo, sabbÄ• dissanti tÄ• rakÄ• .

tepi ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<94> á¹• 21 ``anovaá¹-á¹-hena udakaá¹ƒ, mahiyÄ• ubbhijji tÄ• vade.

tampajjubbhijjate mahiyÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<95> á¹• 21 ``tÄ• rÄ• gaá¹‡Ä• \Ne 112/ virocanti, nakkhattÄ• gaganamaá¹‡á¸• ale.

visÄ• khÄ• candimÄ• yuttÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<96> á¹• 21 ``bilÄ• sayÄ• darÄ«sayÄ• , nikkhamanti sakÄ• sayÄ• .

tepajja Ä• sayÄ• chuddhÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<97> á¹• 21 ``na honti aratÄ« sattÄ• naá¹ƒ, santuá¹-á¹-hÄ• honti tÄ• vade.

tepajja sabbe santuá¹-á¹-hÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<98> á¹• 21 ``rogÄ• tadupasammanti, jighacchÄ• ca vinassasi.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<99> á¹• 21 ``rogÄ• tadÄ• tanu hoti, doso moho vinassasi.

tepajja vigatÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

<100> á¹• 21 ``bhayaá¹ƒ tadÄ• na bhavati, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

<101> á¹• 21 ``rajonuddhaá¹ƒsatÄ« uddhaá¹ƒ, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

<102> á¹• 21 ``aniá¹-á¹-hagandho pakkamati, dibbagandho pavÄ• yati.

sopajja vÄ• yatÄ« gandho, dhuvaá¹ƒ buddho bhavissasi ||

<103> á¹• 21 ``sabbe \Be 123/ devÄ• padissanti, á¹-hapayitvÄ• arÅ«pino.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

<104> á¹• 21 ``yÄ• vatÄ• nirayÄ• nÄ• ma, sabbe dissanti tÄ• vade.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

<105> á¹• 21 ``kuá¹-á¹-Ä• \Ne 113/ \Ee 98/ kavÄ• á¹-Ä• selÄ• ca, na hontÄ• varaá¹‡Ä• ta

Ä• kÄ• sabhÅ«tÄ• tepajja, dhuvaá¹ƒ buddho bhavissasi ||

<106> á¹• 21 ``cutÄ« ca upapattÄ« ca, khaá¹‡e tasmiá¹ƒ na vijjati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<107> á¹• 21 ``daá¸·haá¹ƒ paggaá¹‡ha vÄ«riyaá¹ƒ, mÄ• nivatta abhikkama.

mayampetaá¹ƒ vijÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasÄ«â€™â€™ ti ||

tattha __idaá¹ƒ sutvÄ• na vacana_nti idaá¹ƒ dÄ«paá¹…karassa bhagavato bodhisattassa b
sutvÄ• . __asamassÄ• _ti samassa sadisassa abhÄ• vato asamassa. yathÄ• ha ---

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™â€™ ti || (MN I 285; II 341; Vin I 1
5.11).

__mahesino_ti mahante sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhe esi gavesÄ«ti mahesÄ«, tass
narÄ• ca amarÄ• ca, ukkaá¹-á¹-haniddeso panÄ• yaá¹ƒ sabbepi dasasahassilokadhÄ• tuy
nÄ• gasupaá¹‡á¹‡ayakkhÄ• dayopi Ä• moditÄ• va. __buddhabÄ«jaá¹ƒ kira aya_nti ayaá¹ƒ k
Ä• moditÄ• ti attho.

__ukkuá¹-á¹-hisaddÄ• _ti unnÄ• dasaddÄ• vattanti. __apphoá¹-entÄ«_ti hatthehi bÄ• hÄ•
__dasasahassÄ«_ti dasasahassilokadhÄ• tuyo. __sadevakÄ• _ti saha devehi sadevakÄ• d
attho. __yadimassÄ• _ti yadi imassa, ayameva vÄ• pÄ• á¹-ho. __virajjhissÄ• mÄ• _ti yadi n
__anÄ• gatamhi addhÄ• ne_ti anÄ• gate kÄ• le. __hessÄ• mÄ• _ti bhavissÄ• ma. __sammu
__ima_nti imassa, sÄ• miatthe upayogavacanaá¹ƒ.

__nadiá¹ƒ_ \Be 124/ __tarantÄ• _ti nadÄ«taraá¹‡akÄ• , ``naditarantÄ• â€™â€™ tipi pÄ• á¹
paá¹-imukhatitthaá¹ƒ. __virajjhiyÄ• _ti virajjhitvÄ• . __yadi muÃ±cÄ• mÄ• _ti yadi imaá¹ƒ bha
akatakiccÄ• gamissÄ• mÄ• ti \Ne 114/ attho. __mama kammaá¹ƒ pakittetvÄ• _ti mama bhÄ
__dakkhiá¹‡aá¹ƒ_ \Ee 99/ __pÄ• damuddharÄ«_ti dakkhiá¹‡aá¹ƒ pÄ• daá¹ƒ ukkhipi, ``katap

pÄ• á¹-ho.

__jinaputtÄ• _ti dÄ«paá¹…karassa satthuno sÄ• vakÄ• . __devÄ• manussÄ• asurÄ• ca, a
devÄ• dayo sabbepi ime maá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pupphÄ• dÄ«hi pÅ«je
suppatiá¹-á¹-hitapaÃ±caá¹…gÄ• vanditvÄ• nivattitvÄ• punappunaá¹ƒ oloketvÄ• madhurat
nÄ• nappakÄ• rÄ• hi thutÄ«hi vaá¹‡á¹‡entÄ• pakkamiá¹ƒsu. ``narÄ• nÄ• gÄ• ca gandhab
pakkamuâ€™â€™ ntipi pÄ• á¹-ho.

__dassanaá¹ƒ me atikkante_ti mama dassanavisayaá¹ƒ bhagavati atikkante. ``jahite dassa
pÄ• á¹-ho. __sasaá¹…ghe_ti saddhiá¹ƒ saá¹…ghena sasaá¹…gho, tasmiá¹ƒ sasaá¹…ghe. _
vuá¹-á¹-hahitvÄ• nÄ• _ti nipannaá¹-á¹-hÄ• nato kalalato uá¹-á¹-hahitvÄ• . __pallaá¹…kaá¹ƒ A
katapallaá¹…ko hutvÄ• puppharÄ• simhi nisÄ«dinti attho. ``haá¹-á¹-ho haá¹-á¹-hena cittena
vuá¹-á¹-hahiá¹ƒ tadÄ• â€™â€™ tipi pÄ• á¹-ho, so uttÄ• natthova.

__pÄ«tiyÄ• ca abhissanno_ti pÄ«tiripphuá¹-o. __vasÄ«bhÅ«to_ti vasÄ«bhÄ• vappatto. _
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarajhÄ• nesu. __sahassiyamhÄ«_ti dasasahassiyaá¹ƒ. __lokam
samÄ• _ti mayÄ• sadisÄ• . avisesena ``me samÄ• natthÄ«â€™â€™ ti vatvÄ• idÄ• ni tam
iddhidhammesÅ«â€™â€™ _ti Ä• ha. tattha __iddhidhammesÅ«_ti paÃ±casu iddhidhammes
paá¹-ilabhiá¹ƒ. __Ä«disaá¹ƒ sukha_nti Ä«disaá¹ƒ somanassaá¹ƒ.

atha sumedhatÄ• paso dasabalassa byÄ• karaá¹‡aá¹ƒ sutvÄ• buddhabhÄ• vaá¹ƒ karatala
pamuditahadayo dasasu lokadhÄ• tusahassesu suddhÄ• vÄ• samahÄ• brahmÄ• no atÄ«ta
niyatabodhisattÄ• naá¹ƒ byÄ• karaá¹‡e uppajjamÄ• napÄ• á¹-ihÄ• riyadassanena tathÄ• ga
pakÄ• sento maá¹ƒ paritosayantÄ• imÄ• gÄ• thÄ• yo Ä• haá¹ƒsÅ«ti dassento bhagavÄ• _
mayhaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha \Be 125/ __pallaá¹…kÄ• bhujane mayha_nti mama pallaá¹…kÄ• bhujane. ayameva v
__dasasahassÄ• dhivÄ• sino_ti dasasahassivÄ• sino mahÄ• brahmÄ• no. __yÄ• pubbe_ti
katvÄ• vuttanti veditabbaá¹ƒ. __pallaá¹…kavaramÄ• bhuje_ti varapallaá¹…kÄ• bhujane. __
nimittÄ• ni \Ne 115/ padissiá¹ƒsÅ«ti attho. atÄ«tavacane vattabbe vattamÄ• navacanaá¹ƒ vu
vuttaá¹ƒ, atÄ«tavasena attho gahetabbo. __tÄ• ni ajja padissare_ti pubbepi niyatabodhisattÄ
pallaá¹…kÄ• bhujane \Ee 100/ yÄ• ni nimittÄ• ni uppajjiá¹ƒsu, tÄ• ni nimittÄ• ni ajja padissa
dhuvameva buddho bhavissasÄ«ti attho. na pana tÄ• niyeva nimittÄ• ni uppajjiá¹ƒsu, taá¹ƒs
padissareâ€™â€™ ti vuttanti veditabbaá¹ƒ.

__sÄ«ta_nti sÄ«tataá¹ƒ. __byapagata_nti gataá¹ƒ vigataá¹ƒ. __tÄ• nÄ«_ti sÄ«tavigamanau
attho. __nissaddÄ• _ti asaddÄ• anigghosÄ• . __nirÄ• kulÄ• _ti anÄ• kulÄ• , ayameva vÄ•
na vahanti nappavattanti. __savantiyo_ti nadiyo. __tÄ• nÄ«_ti avÄ• yanaasandanÄ• ni. __th

pathavitalapabbatarukkhesu jÄ• tÄ• ni. __dakajÄ• _ti odakÄ• ni pupphÄ• ni. __pupphantÄ«_
pupphiá¹ƒsu, atÄ«tatthe vattamÄ• navacanaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. _
tÄ• ni pupphÄ• ni ajja pupphitÄ• nÄ«ti attho.

__phalabhÄ• rÄ• _ti phaladharÄ• . __tepajjÄ• _ti tepi ajja, pulliá¹…gavasena ``tepÄ«â€™â€
vÄ• rukkhÄ• vÄ• â€™â€™ ti vuttattÄ• . __phalitÄ• _ti saÃ±jÄ• taphalÄ• . __Ä• kÄ• saá¹-á¹
cÄ• _ti Ä• kÄ• sagatÄ• ca bhÅ«migatÄ• ca __ratanÄ• nÄ«_ti muttÄ• dÄ«ni ratanÄ• ni. __j
__mÄ• nussakÄ• _ti manussÄ• naá¹ƒ santakÄ• mÄ• nussakÄ• . __dibbÄ• _ti devÄ• naá¹ƒ
Ä• tataá¹ƒ vitataá¹ƒ Ä• tatavitataá¹ƒ susiraá¹ƒ ghananti paÃ±ca turiyÄ• ni. tattha Ä• tataá¹ƒ
cammapariyonaddhesu bheriÄ• dÄ«su ekatalaturiyaá¹ƒ. vitataá¹ƒ nÄ• ma ubhayatalaá¹ƒ. Ä
sabbato pariyonaddhaá¹ƒ mahativallakiÄ• dikaá¹ƒ. susiraá¹ƒ nÄ• ma vaá¹ƒsÄ• dikaá¹ƒ. gha
sammatÄ• á¸·Ä• dikaá¹ƒ. __vajjantÄ«_ti heá¹-á¹-hÄ• vuttanayena vajjiá¹ƒsu, atÄ«tatthe vat
veditabbaá¹ƒ. esa nayo upari Ä«disesu vacanesupi. __abhiravantÄ«_ti tatra tatra kusalehi s
suppatÄ• á¸·itÄ• suvÄ• ditÄ• viya abhiravanti, abhinadantÄ«ti attho.

__vicittapupphÄ• _ti \Be 126/ vicitrÄ• ni nÄ• nÄ• gandhavaá¹‡á¹‡Ä• ni pupphÄ• ni. __abhiv
abhivassiá¹ƒsu, nipatiá¹ƒsÅ«ti attho. __tepÄ«_ti tÄ• nipi vicitrapupphÄ• ni abhivassantÄ• ni
devabrahmagaá¹‡ehi okiriyamÄ• nÄ• nÄ«ti adhippÄ• yo. __Ä• bhujatÄ«_ti osakkati. __tepa
ubho mahÄ• samuddadasasahassiyo. __abhiravantÄ«_ti abhinadanti. __niraye_ti nirayesu.
anekadasasahassÄ• . __nibbantÄ«_ti sammanti, santiá¹ƒ upentÄ«ti attho. __tÄ• rakÄ• _ti n
__tepi ajja padissantÄ«_ti tepi sÅ«riyassa vimalabhÄ• vÄ• tÄ• rakÄ• ajja divÄ• dissanti.

__anovaá¹-á¹-henÄ• _ti anovaá¹-á¹-he, bhummatthe karaá¹‡avacanaá¹ƒ. atha vÄ• __anov
anabhivaá¹-á¹-hepi. __nÄ• _ti nipÄ• tamattaá¹ƒ ``sutvÄ• na dÅ«tavacanaâ€™â€™ ntiÄ• dÄ
__tampajjubbhijjate_ti tampi udakaá¹ƒ ajja ubbhijjati, ubbhijjitvÄ• uá¹-á¹-hahatÄ«ti attho. __
pathaviyÄ• , nissakkavacanaá¹ƒ. __tÄ• rÄ• gaá¹‡Ä• _ti gahanakkhattÄ• dayo sabbe tÄ• rag
nakkhattatÄ• rakÄ• ca. __gaganamaá¹‡á¸• ale_ti sakalagaganamaá¹‡á¸• alaá¹ƒ virocantÄ«
bilÄ• sayÄ• ahinakulakumbhÄ«lagodhÄ• dayo. __darÄ«sayÄ• _ti jharÄ• sayÄ• . ayameva
nikkhamiá¹ƒsu. __sakÄ• sayÄ• _ti attano attano Ä• sayato. ``tadÄ• sayÄ• â€™â€™ tipi pÄ•
kÄ• le, Ä• sayato, bilatoti attho. __chuddhÄ• _ti suchuddhÄ• suvuddhÄ• ritÄ• , nikkhantÄ•

__aratÄ«_ti ukkaá¹‡á¹-hÄ• . __santuá¹-á¹-hÄ• _ti paramena santuá¹-á¹-hena santuá¹-á¹-hÄ
vigacchati. __rÄ• go_ti kÄ• marÄ• go. __tadÄ• tanu hotÄ«_ti oramattako hoti, iminÄ• pariy
dÄ«peti. __vihatÄ• _ti vinaá¹-á¹-hÄ• . __tadÄ• _ti pubbe, bodhisattÄ• naá¹ƒ pallaá¹…kÄ• bh
bhavatÄ«_ti na hoti. __ajjapeta_nti ajja tava pallaá¹…kÄ• bhujanepi etaá¹ƒ bhayaá¹ƒ na hot
liá¹…gena jÄ• nÄ• mÄ• _ti tena kÄ• raá¹‡ena sabbeva mayaá¹ƒ jÄ• nÄ• ma, yaá¹ƒ tvaá¹ƒ b

__anuddhaá¹ƒsatÄ«_ti na uggacchati. __aniá¹-á¹-hagandho_ti duggandho. __pakkamatÄ«_

__pavÄ• yatÄ«_ti pavÄ• yi. __sopajjÄ• _ti sopi dibbagandho ajja. __padissantÄ«_ti \Ee 102
__tepajjÄ• _ti tepi sabbe devÄ• ajja. __yÄ• vatÄ• _ti paricchedanatthe \Be 127/ nipÄ• to, ya
__kuá¹-á¹-Ä• _ti pÄ• kÄ• rÄ• . __na hontÄ• varaá¹‡Ä• _ti Ä• varaá¹‡akarÄ• na ahesuá¹ƒ. _
__Ä• kÄ• sabhÅ«tÄ• _ti te kuá¹-á¹-akavÄ• á¹-apabbatÄ• Ä• varaá¹‡aá¹ƒ tirokaraá¹‡aá¹ƒ kÄ
ajaá¹-Ä• kÄ• sabhÅ«tÄ• ti attho. __cutÄ«_ti maraá¹‡aá¹ƒ. __upapattÄ«_ti paá¹-isandhiggah
pubbe bodhisattÄ• naá¹ƒ pallaá¹…kÄ• bhujanakkhaá¹‡e. __na vijjatÄ«_ti nÄ• hosi. __tÄ• ni
cavanabhavanÄ• nÄ«ti attho. __mÄ• nivattÄ«_ti mÄ• paá¹-ikkami. __abhikkamÄ• _ti parak
uttÄ• namevÄ• ti.

tato sumedhapaá¹‡á¸• ito dÄ«paá¹…karassa dasabalassa ca dasasahassacakkavÄ• á¸·ad
bhiyyosomattÄ• ya saÃ±jÄ• tussÄ• ho hutvÄ• cintesi --- ``buddhÄ• nÄ• ma amoghavacanÄ
kathÄ• ya aÃ±Ã±athattaá¹ƒ. yathÄ• hi Ä• kÄ• se khittassa leá¸• á¸• ussa patanaá¹ƒ dhuvaá
aruá¹‡e \Ne 117/ uggate sÅ«riyassa abbhuggamanaá¹ƒ, Ä• sayÄ• nikkhantassa sÄ«hassa
garugabbhÄ• ya itthiyÄ• bhÄ• ramoropanaá¹ƒ dhuvaá¹ƒ avassambhÄ• vÄ«, evameva budd
dhuvaá¹ƒ amoghaá¹ƒ, addhÄ• ahaá¹ƒ buddho bhavissÄ• mÄ«ti. tena vuttaá¹ƒ ---

<108> á¹• 21 ``buddhassa vacanaá¹ƒ sutvÄ• , dasasahassÄ«nacÅ«bhayaá¹ƒ.

tuá¹-á¹-hahaá¹-á¹-ho pamudito, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<109> á¹• 21 ``advejjhavacanÄ• buddhÄ• , amoghavacanÄ• jinÄ• .

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<110> á¹• 21 ``yathÄ• khittaá¹ƒ nabhe leá¸• á¸• u, dhuvaá¹ƒ patati bhÅ«miyaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<111> á¹• 21 ``yathÄ• pi sabbasattÄ• naá¹ƒ, maraá¹‡aá¹ƒ dhuvasassataá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<112> á¹• 21 ``yathÄ• \Ee 103/ rattikkhaye patte, sÅ«riyuggamanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<113> á¹• 21 ``yathÄ• \Be 128/ nikkhantasayanassa, sÄ«hassa nadanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<114> á¹• 21 ``yathÄ• Ä• pannasattÄ• naá¹ƒ, bhÄ• ramoropanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaâ€™â€™ nti ||

tattha \Ne 118/ __buddhassa vacanaá¹ƒ sutvÄ• , dasasahassÄ« na cÅ«bhaya_nti dÄ«paá¹
dasasahassacakkavÄ• á¸·adevatÄ• naÃ±ca vacanaá¹ƒ sutvÄ• . __ubhaya_nti ubhayesaá¹ƒ
ubhayavacanaá¹ƒ vÄ• . __evaá¹ƒ cintesaha_nti evaá¹ƒ cintesiá¹ƒ ahaá¹ƒ.

__advejjhavacanÄ• _ti dvedhÄ• appavattavacanÄ• , ekaá¹ƒsavacanÄ• ti attho. ``acchidda
pÄ• á¹-ho, tassa niddosavacanÄ• ti attho. __amoghavacanÄ• _ti avitathavacanÄ• . __vitath
natthÄ«ti attho. __dhuvaá¹ƒ buddho bhavÄ• maha_nti ahaá¹ƒ ekaá¹ƒseneva buddho bhavis
avassambhÄ• vivasena ca vattamÄ• navacanaá¹ƒ katanti veditabbaá¹ƒ.

__sÅ«riyuggamana_nti sÅ«riyassa udayanaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __dhuvasassata
sassataÃ±ca. __nikkhantasayanassÄ• _ti sayanato nikkhantassa. __Ä• pannasattÄ• na_nti
gabbhinÄ«nanti attho. __bhÄ• ramoropana_nti bhÄ• raoropanaá¹ƒ, gabbhassa oropananti a
padasandhikaro. sesametthÄ• pi uttÄ• namevÄ• ti.

``svÄ• haá¹ƒ addhÄ• buddho bhavissÄ• mÄ«â€™â€™ ti evaá¹ƒ katasanniá¹-á¹-hÄ• no bu
upadhÄ• retuá¹ƒ --- ``kahaá¹ƒ nu kho buddhakÄ• rakÄ• dhammÄ• â€™â€™ ti, uddhaá¹ƒ a
anukkamena sakalaá¹ƒ dhammadhÄ• tuá¹ƒ vicinanto pubbe porÄ• á¹‡akehi bodhisattehi Ä•
paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ disvÄ• evaá¹ƒ attÄ• naá¹ƒ ovadi --- ``sumedhapaá¹‡á¸• i
paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ pÅ«reyyÄ• si. yathÄ• hi nikujjito udakakumbho nissesaá
vamatiyeva na paccÄ• harati, evameva dhanaá¹ƒ vÄ• yasaá¹ƒ vÄ• puttadÄ• raá¹ƒ \Ee 104
vÄ• anoloketvÄ• sabbattha yÄ• cakÄ• naá¹ƒ sabbaá¹ƒ icchiticchitaá¹ƒ nissesaá¹ƒ katvÄ•
nisÄ«ditvÄ• buddho bhavissasÄ«â€™â€™ ti paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ daá¸·haá¹ƒ

vuttaá¹ƒ ---

<115> á¹• 21 ``handa \Be 129/ buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• ||

<116> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, anuciá¹‡á¹‡aá¹ƒ mahÄ• pathaá¹ƒ ||

<117> á¹• 21 ``imaá¹ƒ \Ne 119/ tvaá¹ƒ paá¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diy

dÄ• napÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<118> á¹• 21 ``yathÄ• pi kumbho sampuá¹‡á¹‡o, yassa kassaci adho kato.

vamatevudakaá¹ƒ nissesaá¹ƒ, na tattha parirakkhati ||

<119> á¹• 21 ``tatheva yÄ• cake disvÄ• , hÄ«namukkaá¹-á¹-hamajjhime.

dadÄ• hi dÄ• naá¹ƒ nissesaá¹ƒ, kumbho viya adho katoâ€™â€™ ti ||

tattha __handÄ• _ti vavassaggatthe nipÄ• to. __buddhakare dhamme_ti buddhattakare dha
dhammÄ• dÄ• napÄ• ramitÄ• dayo dasa dhammÄ• . __vicinÄ• mÄ«_ti vicinissÄ• mi, vÄ«m
attho. __ito cito_ti ito ito, ayameva vÄ• pÄ• á¹-ho. tattha tattha vicinÄ• mÄ«ti attho. uddhant
__adho_ti manussaloke. __dasa disÄ• _ti dasasu disÄ• su; kattha nu kho te buddhakÄ• rak
tiriyaá¹ƒ disÄ• su vidisÄ• sÅ«ti adhippÄ• yo. __yÄ• vatÄ• dhammadhÄ• tuyÄ• _ti ettha __y
paricchedavacanaá¹ƒ. __dhammadhÄ• tuyÄ• _ti sabhÄ• vadhammassa, pavattanÄ«ti vacan
vuttaá¹ƒ hoti? yÄ• vatikÄ• sabhÄ• vadhammÄ• naá¹ƒ kÄ• marÅ«pÄ• rÅ«padhammÄ• naá¹
vicinissÄ• mÄ«ti vuttaá¹ƒ hoti.

__vicinanto_ti vÄ«maá¹ƒsanto upaparikkhanto. __pubbakehÄ«_ti porÄ• á¹‡ehi bodhisatteh
ajjhÄ• ciá¹‡á¹‡aá¹ƒ Ä• sevitaá¹ƒ. __samÄ• diyÄ• _ti samÄ• diyanaá¹ƒ karohi, ajja paá¹-á¹-h
dÄ• napÄ• ramÄ« pÅ«retabbÄ• mayÄ• ti evaá¹ƒ samÄ• diyÄ• ti attho. __dÄ• napÄ• ramita
gaccha, pÅ«rayÄ• ti attho. __yadi_ \Ee 105/ __bodhiá¹ƒ pattumicchasÄ«_ti bodhimÅ«lamup
sammÄ• sambodhiá¹ƒ pattuá¹ƒ icchasi ce. __yassa kassacÄ«_ti udakassa vÄ• khÄ«rassa
sampuá¹‡á¹‡o. sampuá¹‡á¹‡asaddayoge sati sÄ• mivacanaá¹ƒ icchanti \Be 130/ saddavidÅ
sÄ• mivacanaá¹ƒ, yena kenacÄ«ti attho. __adho kato_ti heá¹-á¹-hÄ• mukhÄ«kato. __na tatt

tasmiá¹ƒ vamane na parirakkhati, nissesaá¹ƒ udakaá¹ƒ vamatevÄ• ti attho. __hÄ«namukkaá
hÄ«namajjhimapaá¹‡Ä«te. __ma_-kÄ• ro padasandhikaro. __kumbho viya adho kato_ti heá
kumbho. yÄ• cake upagate disvÄ• --- ``tvaá¹ƒ, sumedha, attano anavasesetvÄ• sabbadha
dÄ• napÄ• ramiá¹ƒ, aá¹…gapariccÄ• gena upapÄ• ramiá¹ƒ, jÄ«vitapariccÄ• gena paramatth
evaá¹ƒ attanÄ• va attÄ• naá¹ƒ ovadi.

athassa \Ne 120/ ``na ettakeheva buddhakÄ• rakehi dhammehi bhavitabbaâ€™â€™ nti utta
dutiyaá¹ƒ sÄ«lapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-
pÅ«reyyÄ• si. yathÄ• camarÄ« migo nÄ• ma jÄ«vitampi anoloketvÄ• attano vÄ• lameva ra
paá¹-á¹-hÄ• ya jÄ«vitampi anoloketvÄ• sÄ«lameva rakkhanto buddho bhavissasÄ«â€™â€™
daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<120> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<121> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, dutiyaá¹ƒ sÄ«lapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<122> á¹• 21 ``imaá¹ƒ tvaá¹ƒ dutiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

sÄ«lapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<123> á¹• 21 ``yathÄ• pi camarÄ« vÄ• laá¹ƒ, kismiÃ±ci paá¹-ilaggitaá¹ƒ.

upeti maraá¹‡aá¹ƒ tattha, na vikopeti vÄ• ladhiá¹ƒ ||

<124> á¹• 21 ``tatheva tvaá¹ƒ catÅ«su bhÅ«mÄ«su, sÄ«lÄ• ni paripÅ«raya.

parirakkha sabbadÄ• sÄ«laá¹ƒ, camarÄ« viya vÄ• ladhiâ€™â€™ nti ||

tattha __na hete_ti na hi eteyeva. __bodhipÄ• canÄ• _ti maggaparipÄ• canÄ• sabbaÃ±Ã±
vÄ• . __dutiyaá¹ƒ_ \Ee 106/ __sÄ«lapÄ• rami_nti sÄ«laá¹ƒ nÄ• ma sabbesaá¹ƒ kusaladham
sÄ«le patiá¹-á¹-hito kusaladhammehi na parihÄ• yati, sabbepi \Be 131/ lokiyalokuttaraguá¹‡
tasmÄ• sÄ«lapÄ• ramÄ« pÅ«retabbÄ• ti dutiyaá¹ƒ sÄ«lapÄ• ramiá¹ƒ addakkhinti attho.

__Ä• sevitanisevita_nti bhÄ• vitaÃ±ceva bahulÄ«kataÃ±ca. __camarÄ«_ti camarÄ« migo. _

katthaci rukkhalatÄ• kaá¹‡á¹-akÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ. __paá¹-ilaggita_nti paá¹-ivilag
yattha vilaggitaá¹ƒ, tattheva á¹-hatvÄ• maraá¹‡aá¹ƒ upagacchati. __na vikopetÄ«_ti na chin
vÄ• laá¹ƒ chinditvÄ• na gacchati, tattheva maraá¹‡aá¹ƒ upetÄ«ti attho.

__catÅ«su_ \Ne 121/ __bhÅ«mÄ«su sÄ«lÄ• nÄ«_ti catÅ«su á¹-hÄ• nesu vibhattasÄ«lÄ• ni
pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvaraÄ• jÄ«vapÄ• risuddhipaccayasannissitavasenÄ• ti a
dvÄ«suyeva bhÅ«mÄ«su pariyÄ• pannaá¹ƒ tampi catusÄ«lamevÄ• ti. __paripÅ«rayÄ• _ti
khaá¹‡á¸• achiddasabalÄ• diabhÄ• vena paripÅ«raya. __sabbadÄ• _ti sabbakÄ• laá¹ƒ. __c
viya. sesametthÄ• pi uttÄ• natthamevÄ• ti.

athassa ``na ettakeheva buddhakÄ• rakehi dhammehi bhavitabbaâ€™â€™ nti uttarimpi up
nekkhammapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ•
pÅ«reyyÄ• si. yathÄ• pi suciraá¹ƒ bandhanÄ• gÄ• re vasamÄ• no puriso na tattha sinehaá¹
ukkaá¹‡á¹-hito avasitukÄ• mo hoti, evameva tvampi sabbabhave bandhanÄ• gÄ• rasadise k
ukkaá¹‡á¹-hito muccitukÄ• mo hutvÄ• nekkhammÄ• bhimukhova hoti, evaá¹ƒ buddho bhav
nekkhammapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<125> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<126> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, tatiyaá¹ƒ nekkhammapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<127> á¹• 21 ``imaá¹ƒ tvaá¹ƒ tatiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

nekkhammapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<128> á¹• 21 ``yathÄ• andughare puriso, ciravuá¹-á¹-ho dukhaá¹-á¹-ito.

na tattha rÄ• gaá¹ƒ janeti, muttiá¹ƒyeva gavesati ||

<129> á¹• 21 ``tatheva \Be 132/ \Ee 107/ tvaá¹ƒ sabbabhave, passa andughare viya.

nekkhammÄ• bhimukho hoti, bhavato parimuttiyÄ• â€™â€™ ti ||

tattha __andughare_ti bandhanÄ• gÄ• re. __ciravuá¹-á¹-ho_ti cirakÄ• laá¹ƒ vuá¹-á¹-ho. __d

dukkhapÄ«á¸·ito. __na_ \Ne 122/ __tattha rÄ• gaá¹ƒ janetÄ«_ti tattha andughare rÄ• gaá¹ƒ uppÄ• deti. ``imaá¹ƒ andugharaá¹ƒ muÃ±citvÄ• nÄ• haá¹ƒ aÃ±Ã±attha gamissÄ• mÄ«â€™ janeti, kintu muttiá¹ƒyeva mokkhameva gavesatÄ«ti adhippÄ• yo. __nekkhammÄ• bhimukho hoti. __bhavato_ti sabbabhavehi. __parimuttiyÄ• _ti parimocanatthÄ• ya. nekkhammÄ• bhim pÄ• puá¹‡issasÄ«â€™â€™ tipi pÄ• á¹-ho. sesamettha uttÄ• natthamevÄ• ti.

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad paÃ±Ã±Ä• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• pÅ«reyyÄ• si. hÄ«namajjhimukkaá¹-á¹-hesu kaÃ±ci avajjetvÄ• sabbepi paá¹‡á¸• ite upasaá puccheyyÄ• si. yathÄ• pi piá¹‡á¸• acÄ• riko bhikkhu hÄ«nÄ• dibhedesu kulesu kiÃ±ci kulaá paá¹-ipÄ• á¹-iyÄ• piá¹‡á¸• Ä• ya caranto khippaá¹ƒ yÄ• panamattaá¹ƒ labhati, evameva tva upasaá¹…kamitvÄ• pucchanto buddho bhavissasÄ«â€™â€™ ti catutthaá¹ƒ paÃ±Ã±Ä• pÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<130> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<131> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, catutthaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<132> á¹• 21 ``imaá¹ƒ tvaá¹ƒ catutthaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<133> á¹• 21 ``yathÄ• hi bhikkhu bhikkhanto, hÄ«namukkaá¹-á¹-hamajjhime.

kulÄ• ni na vivajjento, evaá¹ƒ labhati yÄ• panaá¹ƒ ||

<134> á¹• 21 ``tatheva \Ee 108/ tvaá¹ƒ sabbakÄ• laá¹ƒ, paripucchaá¹ƒ budhaá¹ƒ janaá¹ƒ.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha \Be 133/ __bhikkhanto_ti piá¹‡á¸• Ä• ya caranto. __hÄ«namukkaá¹-á¹-hamajjhime_ti hÄ«namukkaá¹-á¹-hamajjhimÄ• ni kulÄ• nÄ«ti \Ne 123/ attho. liá¹…gavipariyÄ• so kato. __n pariharanto, gharapaá¹-ipÄ• á¹-iá¹ƒ muÃ±citvÄ• caranto vivajjeti nÄ• ma, evamakatvÄ• ti at yÄ• panamattaá¹ƒ pÄ• á¹‡adhÄ• raá¹‡aá¹ƒ Ä• hÄ• raá¹ƒ labhatÄ«ti attho. __paripuccha_nti

kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ; kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaâ€™â€™ ntiÄ• dinÄ• (DN III
tattha abhiÃ±Ã±Ä• te paá¹‡á¸• ite jane upasaá¹…kamitvÄ• paripucchantoti attho. __budhaá
paá¹‡á¸• itaá¹ƒ janaá¹ƒ. ``budhe janeâ€™â€™ tipi pÄ• á¹-ho. __paÃ±Ã±Ä• ya pÄ• rami_nti
``paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gantvÄ• â€™â€™ tipi pÄ• á¹-ho. sesametthÄ• pi uttÄ• namevÄ•

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
vÄ«riyapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya v
pÅ«reyyÄ• si. yathÄ• pi sÄ«ho migarÄ• jÄ• sabbairiyÄ• pathesu daá¸·havÄ«riyo hoti, evaá¹
sabbairiyÄ• pathesu daá¸·havÄ«riyo anolÄ«navÄ«riyo samÄ• no buddho bhavissasÄ«â€™â
vÄ«riyapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<135> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<136> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, paÃ±camaá¹ƒ vÄ«riyapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<137> á¹• 21 ``imaá¹ƒ tvaá¹ƒ paÃ±camaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

vÄ«riyapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<138> á¹• 21 ``yathÄ• pi sÄ«ho migarÄ• jÄ• , nisajjaá¹-á¹-hÄ• nacaá¹…kame.

alÄ«navÄ«riyo hoti, paggahitamano sadÄ• ||

<139> á¹• 21 ``tatheva tvaá¹ƒ sabbabhave, paggaá¹‡ha vÄ«riyaá¹ƒ daá¸·haá¹ƒ.

vÄ«riyapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha \Ne 124/ __alÄ«navÄ«riyo_ti anolÄ«navÄ«riyo. __sabbabhave_ti \Ee 109/ jÄ• tajÄ• t
bhavesÅ«ti attho. Ä• raddhavÄ«riyo hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«tipi pÄ• á¹-ho.
uttÄ• namevÄ• ti.

athassa \Be 134/ ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttari
chaá¹-á¹-hamaá¹ƒ khantipÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito
khantipÄ• ramiá¹ƒ paripÅ«reyyÄ• si, sammÄ• nanepi avamÄ• nanepi khamova bhaveyyÄ• s

sucimpi pakkhipanti asucimpi, na ca tena pathavÄ« sinehaá¹ƒ vÄ• paá¹-ighaá¹ƒ vÄ• karoti
adhivÄ• setiyeva, evameva tvampi sabbesaá¹ƒ sammÄ• nanÄ• vamÄ• nanesu khamo sam
chaá¹-á¹-hamaá¹ƒ khantipÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<140> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<141> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, chaá¹-á¹-hamaá¹ƒ khantipÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<142> á¹• 21 ``imaá¹ƒ tvaá¹ƒ chaá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhamÄ• naso, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<143> á¹• 21 ``yathÄ• pi pathavÄ« nÄ• ma, sucimpi asucimpi ca.

sabbaá¹ƒ sahati nikkhepaá¹ƒ, na karoti paá¹-ighaá¹ƒ tayÄ• ||

<144> á¹• 21 ``tatheva tvampi sabbesaá¹ƒ, sammÄ• nÄ• vamÄ• nakkhamo.

khantipÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha __tatthÄ• _ti tassaá¹ƒ khantipÄ• ramiyaá¹ƒ. advejjhamÄ• nasoti ekaá¹ƒsamÄ• naso.
candanakuá¹…kumagandhamÄ• lÄ• disucimpi. __asucimpÄ«_ti
ahikukkuramanussakuá¹‡apagÅ«thamuttakheá¸·asiá¹…ghÄ• á¹‡ikÄ• diasucimpi. __sahatÄ
__nikkhepa_nti nikkhittaá¹ƒ. __paá¹-igha_nti kodhaá¹ƒ. __tayÄ• _ti tÄ• ya vuttiyÄ• , tÄ• ya
``paá¹-ighaá¹ƒ dayaâ€™â€™ ntipi pÄ• á¹-ho, tassa tena nikkhepena paá¹-ighÄ• nurodhaá¹
__sammÄ• nÄ• vamÄ• nakkhamo_ti sabbesaá¹ƒ \Ne 125/ sammÄ• nanÄ• vamÄ• nanasah
``tatheva tvampi sabbabhave, sammÄ• nanavimÄ• nakkhamoâ€™â€™ tipi paá¹-hanti. ``kha
gantvÄ• â€™â€™ tipi pÄ• á¹-ho, tassÄ• khantiyÄ• pÄ• ramipÅ«raá¹‡avasena gantvÄ• ti a
uttÄ• namevÄ• ti. ito paraá¹ƒ ettakampi avatvÄ• yattha yattha viseso atthi, taá¹ƒ tameva va
dassetvÄ• gamissÄ• mÄ• ti.

athassa \Be 135/ ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttari
sattamaá¹ƒ saccapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-
pÅ«reyyÄ• si, asaniyÄ• matthake patamÄ• nÄ• yapi dhanÄ• dÄ«naá¹ƒ atthÄ• ya chandÄ•

sampajÄ• namusÄ• vÄ• daá¹ƒ nÄ• ma mÄ• bhÄ• si. yathÄ• pi osadhÄ«tÄ• rakÄ• nÄ• ma
vijahitvÄ• aÃ±Ã±Ä• ya vÄ«thiyÄ• na gacchati, sakavÄ«thiyÄ• va gacchati, evameva tvamp
musÄ• vÄ• daá¹ƒ nÄ• ma avadantoyeva buddho bhavissasÄ«â€™â€™ ti sattamaá¹ƒ sacca
adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<145> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<146> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, sattamaá¹ƒ saccapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<147> á¹• 21 ``imaá¹ƒ tvaá¹ƒ sattamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhavacano, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<148> á¹• 21 ``yathÄ• pi osadhÄ« nÄ• ma, tulÄ• bhÅ«tÄ• sadevake.

samaye utuvasse vÄ• , na vokkamati vÄ«thito ||

<149> á¹• 21 ``tatheva tvampi saccesu, mÄ• vokkama hi vÄ«thito.

saccapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha __tatthÄ• _ti saccapÄ• ramiyaá¹ƒ. __advejjhavacano_ti avitathavacano. __osadhÄ«
osadhÄ«tÄ• rakÄ• , osadhagahaá¹‡e osadhÄ«tÄ• rakaá¹ƒ uditaá¹ƒ disvÄ• osadhaá¹ƒ gaá¹
``osadhÄ«tÄ• rakÄ• â€™â€™ ti vuccati. __tulÄ• bhÅ«tÄ• _ti pamÄ• á¹‡abhÅ«tÄ• . __sadev
__samaye_ti \Ne 126/ vassasamaye. __utuvasse_ti hemantagimhesu. ``samaye utuvaá¹-á¹-
tassa __samaye_ti gimhe. __utuvaá¹-á¹-e_ti hemante ca vassÄ• ne cÄ• ti attho. __na_ \Ee
vÄ«thito_ti taá¹ƒ taá¹ƒ utumhi attano gamanavÄ«thito na vokkamati na vigacchati, cha mÄ•
gacchati, cha mÄ• se pubbaá¹ƒ disaá¹ƒ gacchatÄ«ti. atha vÄ• __osadhÄ« nÄ• mÄ• _ti
siá¹…giverapipphalimaricÄ• dikaá¹ƒ osadhaá¹ƒ. __na vokkamatÄ«_ti yaá¹ƒ yaá¹ƒ phaladÄ•
taá¹ƒ taá¹ƒ phaladÄ• naá¹ƒ okkamma attano \Be 136/ phalaá¹ƒ adatvÄ• na nivattati. __vÄ«
pittaharo pittaá¹ƒ harateva, vÄ• taharo vÄ• taá¹ƒ harateva, semhaharo semhaá¹ƒ haratevÄ•
uttÄ• namevÄ• ti.

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad

adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹
adhiá¹-á¹-hÄ• napÄ• ramimpi pÅ«reyyÄ• si, yaá¹ƒ adhiá¹-á¹-hÄ• si, tasmiá¹ƒ adhiá¹-á¹-hÄ• n
yathÄ• pabbato nÄ• ma sabbadisÄ• su vÄ• te paharantepi na kampati na calati, attano á¹-h
evameva tvampi attano adhiá¹-á¹-hÄ• ne niccalo hontova buddho bhavissasÄ«â€™â€™ ti a
adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• sÄ«ti. tena vuttaá¹ƒ ---

<150> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<151> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, aá¹-á¹-hamaá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<152> á¹• 21 ``imaá¹ƒ tvaá¹ƒ aá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha tvaá¹ƒ acalo hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<153> á¹• 21 ``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

na kampati bhusavÄ• tehi, sakaá¹-á¹-hÄ• neva tiá¹-á¹-hati ||

<154> á¹• 21 ``tattheva tvampi adhiá¹-á¹-hÄ• ne, sabbadÄ• acalo bhava.

adhiá¹-á¹-hÄ• napÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha \Ne 127/ __selo_ti silÄ• mayo. __acalo_ti niccalo __suppatiá¹-á¹-hito_ti acalattÄ• va s
patiá¹-á¹-hito. ``yathÄ• pi pabbato acalo, nikhÄ• to suppatiá¹-á¹-hitoâ€™â€™ tipi pÄ• á¹-ho.
balavavÄ• tehi. __sakaá¹-á¹-hÄ• nevÄ• _ti attano á¹-hÄ• neyeva, yathÄ• á¹-hitaá¹-á¹-hÄ• ne
sesametthÄ• pi uttÄ• namevÄ• ti.

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
mettÄ• pÄ• ramiá¹ƒ disvÄ• etadahosi \Ee 112/ --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹
pÅ«reyyÄ• si, hitesupi ahitesupi ekacittova \Be 137/ bhaveyyÄ• si. yathÄ• pi udakaá¹ƒ nÄ• n
kalyÄ• á¹‡ajanassapi sÄ«tabhÄ• vaá¹ƒ ekasadisaá¹ƒ katvÄ• pharati, evameva tvampi sabb
ekacittova hutvÄ• buddho bhavissasÄ«â€™â€™ ti navamaá¹ƒ mettÄ• pÄ• ramiá¹ƒ daá¸·ha
tena vuttaá¹ƒ ---

<155> á¹• 21 ``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<156> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, navamaá¹ƒ mettÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<157> á¹• 21 ``imaá¹ƒ tvaá¹ƒ navamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

mettÄ• ya asamo hoti, yadi bodhiá¹ƒ pattumicchasi ||

<158> á¹• 21 ``yathÄ• pi udakaá¹ƒ nÄ• ma, kalyÄ• á¹‡e pÄ• pake jane.

samaá¹ƒ pharati sÄ«tena, pavÄ• heti rajomalaá¹ƒ ||

<159> á¹• 21 ``tatheva tvaá¹ƒ hitÄ• hite, samaá¹ƒ mettÄ• ya bhÄ• vaya.

mettÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha __asamo hohÄ«_ti mettÄ• bhÄ• vanÄ• ya asadiso hohi. tattha ``tvaá¹ƒ samasamo ho
so uttÄ• natthova. __sama_nti tulyaá¹ƒ. __pharatÄ«_ti phusati. __pavÄ• hetÄ«_ti visodheti.
Ä• gantukarajaá¹ƒ. __mala_nti sarÄ«re uá¹-á¹-hitaá¹ƒ sedamalÄ• diá¹ƒ. ``rajamalaâ€™â€™
soyevattho. __hitÄ• hite_ti \Ne 128/ hite ca ahite ca, mitte ca amitte cÄ• ti attho. __mettÄ• y
mettaá¹ƒ bhÄ• vaya vaá¸• á¸• hehi. sesametthÄ• pi uttÄ• namevÄ• ti.

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttarimpi upad
upekkhÄ• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• y
paripÅ«reyyÄ• si, sukhepi dukkhepi majjhattova bhaveyyÄ• si. yathÄ• pi pathavÄ« nÄ• ma s
pakkhipamÄ• ne majjhattÄ• va hoti, evameva tvampi sukhadukkhesu majjhattova honto buc
\Ee 113/ dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaâ

<160> á¹• 21 ``na \Be 138/ hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

<161> á¹• 21 ``vicinanto tadÄ• dakkhiá¹ƒ, dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<162> á¹• 21 ``imaá¹ƒ tvaá¹ƒ dasamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tulÄ• bhÅ«to daá¸·ho hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<163> á¹• 21 ``yathÄ• pi pathavÄ« nÄ• ma, nikkhittaá¹ƒ asuciá¹ƒ suciá¹ƒ.

upekkhati ubhopete, kopÄ• nunayavajjitÄ• ||

<164> á¹• 21 ``tatheva tvaá¹ƒ sukhadukkhe, tulÄ• bhÅ«to sadÄ• bhava.

upekkhÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tattha __tulÄ• bhÅ«to_ti majjhattabhÄ• ve á¹-hito yathÄ• tulÄ• ya daá¹‡á¸• o samaá¹ƒ tulito
na namati na unnamati, evameva tvampi sukhadukkhesu tulÄ• sadiso hutvÄ• sambodhiá¹ƒ
__kopÄ• nunayavajjitÄ• _ti paá¹-ighÄ• nurodhavajjitÄ• . ``dayÄ• kopavivajjitÄ• â€™â€™ tip
sesaá¹ƒ khantipÄ• ramiyaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

tato sumedhapaá¹‡á¸• ito ime dasa pÄ• ramidhamme vicinitvÄ• tato paraá¹ƒ cintesi --- ``im
bodhisattehi paripÅ«retabbÄ• bodhipÄ• canÄ• buddhattakarÄ• dhammÄ• ettakÄ• yeva, n
pÄ• ramiyo uddhaá¹ƒ Ä• kÄ• sepi natthi, na heá¹-á¹-hÄ• pathaviyampi, na puratthimÄ• dÄ«
mayhaá¹ƒyeva pana hadayamaá¹ƒsantareyeva patiá¹-á¹-hitÄ• â€™â€™ ti. evaá¹ƒ tÄ• saá¹ƒ
patiá¹-á¹-hitabhÄ• vaá¹ƒ disvÄ• sabbÄ• pi tÄ• daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• ya punapp
anulomapaá¹-ilomaá¹ƒ sammasi, pariyante gahetvÄ• Ä• dimhi pÄ• pesi, Ä• dimhi gahetvÄ•
gahetvÄ• ubhato osÄ• pesi, ubhato koá¹-Ä«su gahetvÄ• majjhe osÄ• pesi. bÄ• hirabhaá¹‡
nÄ• ma, aá¹…gapariccÄ• go __upapÄ• ramiyo_ nÄ• ma, jÄ«vitapariccÄ• go __paramatthap
pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samattiá¹ƒsa pÄ• ramiyo yan
viya sammasi. tassa dasa pÄ• ramiyo sammasantassa dhammatejena \Be 139/
catunahutÄ• dhikadviyojanasatasahassabahalÄ• vipulÄ• ayaá¹ƒ mahÄ• pathavÄ« hatthinÄ
uppÄ«á¸·iyamÄ• naá¹ƒ ucchuyantaá¹ƒ viya ca mahÄ• viravaá¹ƒ viravamÄ• nÄ• saá¹…kam
kulÄ• lacakkaá¹ƒ \Ee 114/ viya telayantacakkaá¹ƒ viya ca paribbhami. tena vuttaá¹ƒ ---

<165> á¹• 21 ``ettakÄ• yeva te loke, ye dhammÄ• bodhipÄ• canÄ• .

tatuddhaá¹ƒ natthi aÃ±Ã±atra, daá¸·haá¹ƒ tattha patiá¹-á¹-haha ||

<166> á¹• 21 ``ime dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampatha ||

<167> á¹• 21 ``calatÄ« ravatÄ« pathavÄ«, ucchuyantaá¹ƒva pÄ«á¸·itaá¹ƒ.

telayante yathÄ• cakkaá¹ƒ, evaá¹ƒ kampati medanÄ«â€™â€™ ti ||

tattha __ettakÄ• yevÄ• _ti niddiá¹-á¹-hÄ• naá¹ƒ dasannaá¹ƒ pÄ• ramitÄ• naá¹ƒ anÅ«nÄ• dh
vuttaá¹ƒ. __tatuddha_nti tato dasapÄ• ramÄ«hi uddhaá¹ƒ __natthi. aÃ±Ã±atrÄ• _ti aÃ±Ã±aá
saddasatthato gahetabbaá¹ƒ. tato dasapÄ• ramito aÃ±Ã±o buddhakÄ• rakadhammo natthÄ
dasasu pÄ• ramÄ«su. __patiá¹-á¹-hahÄ• _ti patiá¹-á¹-ha, paripÅ«rento tiá¹-á¹-hÄ• ti attho.

__ime dhamme_ti pÄ• ramidhamme. __sammasato_ti upaparikkhantassa, anÄ• daratthe sA
daá¹-á¹-habbaá¹ƒ. __sabhÄ• vasarasalakkhaá¹‡e_ti sabhÄ• vasaá¹…khÄ• tena sarasalakkh
attho. __dhammatejenÄ• _ti pÄ• ramipavicayaÃ±Ä• á¹‡atejena. __vasudhÄ• _ti vasÅ«ti rata
dhÄ• reti dhÄ«yati vÄ• etthÄ• ti vasudhÄ• \Ne 130/. kÄ• sÄ• ? medanÄ«. __pakampathÄ•
sumedhapaá¹‡á¸• ite pana pÄ• ramiyo vicinante tassa Ã±Ä• á¹‡atejena dasasahassÄ« paka

__calatÄ«_ti chappakÄ• rÄ• kampi. __ravatÄ«_ti nadati vikÅ«jati. __ucchuyantaá¹ƒva pÄ«
nippÄ«á¸·itaá¹ƒ ucchuyantaá¹ƒ viya. ``guá¸·ayantaá¹ƒva pÄ«á¸·itaâ€™â€™ ntipi pÄ• á¹-ho,
__telayante_ti telapÄ«á¸·anayante. __yathÄ• cakka_nti cakkikÄ• naá¹ƒ mahÄ• cakkayanta
telapÄ«á¸·anacakkayantaá¹ƒ paribbhamati kampati, evaá¹ƒ ayaá¹ƒ medanÄ« kampatÄ«ti at
uttÄ• namevÄ• ti.

evaá¹ƒ \Be 140/ mahÄ• pathaviyÄ• kampamÄ• nÄ• ya rammanagaravÄ• sino manussÄ• l
parivisayamÄ• nÄ• saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• yugandharavÄ• tabbhÄ• hatÄ• mahÄ•
ghaá¹-Ä• dÄ«ni kulÄ• labhaá¹‡á¸• Ä• ni pavaá¹-á¹-entÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ paharantÄ
ahesuá¹ƒ. mahÄ• jano bhÄ«tatasito satthÄ• raá¹ƒ upasaá¹…kamitvÄ• --- ``kiá¹ƒ nu kho bha
ayaá¹ƒ, bhÅ«tayakkhadevatÄ• su aÃ±Ã±atarÄ• vaá¹-á¹-o vÄ• â€™ ti na hi mayaá¹ƒ etaá¹ƒ j
ayaá¹ƒ mahÄ• jano bhayena upadduto, kiá¹ƒ nu kho imassa lokassa pÄ• pakaá¹ƒ bhavissat
kathetha no etaá¹ƒ kÄ• raá¹‡aâ€™â€™ nti pucchiá¹ƒsu.

atha satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• --- ``tumhe mÄ• bhÄ• yittha, mÄ• kho cintayittha, n
bhayaá¹ƒ, yo so mayÄ• ajja sumedhapaá¹‡á¸• ito `anÄ• gate gotamo nÄ• ma buddho bhav
idÄ• ni pÄ• ramiyo sammasati, tassa sammasantassa dhammatejena sakaladasasahassÄ«
kampati ceva viravati cÄ• â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

<168> á¹• 21 ``yÄ• vatÄ• parisÄ• Ä• si, buddhassa parivesane.

pavedhamÄ• nÄ• sÄ• tattha, mucchitÄ• seti bhÅ«miyaá¹ƒ ||

<169> á¹• 21 ``ghaá¹-Ä• nekasahassÄ• ni, kumbhÄ«naÃ±ca satÄ• bahÅ«.

saÃ±cuá¹‡á¹‡amathitÄ• tattha, aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-itÄ• ||

<170> á¹• 21 ``ubbiggÄ• tasitÄ• bhÄ«tÄ• , bhantÄ• byathitamÄ• nasÄ• .

mahÄ• janÄ• samÄ• gamma, dÄ«paá¹…karamupÄ• gamuá¹ƒ ||

<171> á¹• 21 ``kiá¹ƒ \Ne 131/ bhavissati lokassa, kalyÄ• á¹‡amatha pÄ• pakaá¹ƒ.

sabbo upadduto loko, taá¹ƒ vinodehi cakkhuma ||

<172> á¹• 21 ``tesaá¹ƒ tadÄ• saÃ±Ã±Ä• pesi, dÄ«paá¹…karo mahÄ• muni.

vissatthÄ• hotha mÄ• bhÄ• tha, imasmiá¹ƒ pathavikampane ||

<173> á¹• 21 ``yamahaá¹ƒ ajja byÄ• kÄ• siá¹ƒ, buddho loke bhavissati.

eso sammasatÄ« dhammaá¹ƒ, pubbakaá¹ƒ jinasevitaá¹ƒ ||

<174> á¹• 21 ``tassa \Be 141/ sammasato dhammaá¹ƒ, buddhabhÅ«miá¹ƒ asesato.

tenÄ• yaá¹ƒ kampitÄ• pathavÄ«, dasasahassÄ« sadevakeâ€™â€™ ti ||

tattha __yÄ• vatÄ• _ti yÄ• vatikÄ• . __Ä• sÄ«_ti \Ee 116/ ahosi. ``yÄ• tadÄ• parisÄ• Ä• s
tassa yÄ• tattha parisÄ• á¹-hitÄ• Ä• sÄ«ti attho. __pavedhamÄ• nÄ• _ti kampamÄ• nÄ• .
__tatthÄ• _ti tasmiá¹ƒ parivesanaá¹-á¹-hÄ• ne. __setÄ«_ti sayittha.

__ghaá¹-Ä• _ti ghaá¹-Ä• naá¹ƒ, sÄ• miatthe paccattavacanaá¹ƒ, ghaá¹-Ä• naá¹ƒ nekasaha
__saÃ±cuá¹‡á¹‡amathitÄ• _ti cuá¹‡á¹‡Ä• ceva mathitÄ• ca, mathitasaÃ±cuá¹‡á¹‡Ä• ti att
paghaá¹-á¹-itÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ pahaá¹-Ä• . __ubbiggÄ• _ti utrÄ• sahadayÄ• . __t
__bhÄ«tÄ• _ti bhayabhÄ«tÄ• . __bhantÄ• _ti phandanamÄ• nasÄ• , vibbhantacittÄ• ti attho
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. __samÄ• gammÄ• _ti samÄ• gantvÄ• . ayameva vÄ• pÄ•

__upadduto_ti upahato. __taá¹ƒ vinodehÄ«_ti taá¹ƒ upaddutabhayaá¹ƒ vinodehi, vinÄ• say

__cakkhumÄ• _ti paÃ±cahi cakkhÅ«hi cakkhuma. __tesaá¹ƒ tadÄ• _ti te jane tadÄ• , upayo
__saÃ±Ã±Ä• pesÄ«_ti Ã±Ä• pesi bodhesi. __visatthÄ• _ti vissatthacittÄ• . __mÄ• bhÄ• thÄ
__yamaha_nti yaá¹ƒ ahaá¹ƒ sumedhapaá¹‡á¸• itaá¹ƒ. __dhamma_nti pÄ• ramidhammaá¹ƒ.
__jinasevita_nti jinehi bodhisattakÄ• le sevitanti attho. __buddhabhÅ«mi_nti pÄ• ramidhamm
sammasanakÄ• raá¹‡ena. __kampitÄ• _ti calitÄ• . __sadevake_ti sadevake loke.

tato mahÄ• jano tathÄ• gatassa vacanaá¹ƒ sutvÄ• haá¹-á¹-hatuá¹-á¹-ho mÄ• lÄ• gandhavil
rammanagarato \Ne 132/ nikkhamitvÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• mÄ• lÄ• gandhÄ
padakkhiá¹‡aá¹ƒ katvÄ• rammanagarameva pÄ• visi. atha kho bodhisatto dasa pÄ• ramiyo
daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• ya nisinnÄ• sanÄ• vuá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<175> á¹• 21 ``buddhassa \Ee 117/ vacanaá¹ƒ sutvÄ• , mano nibbÄ• yi tÄ• vade.

sabbe maá¹ƒ upasaá¹…kamma, punÄ• pi maá¹ƒ abhivandisuá¹ƒ ||

<176> á¹• 21 ``samÄ• diyitvÄ• \Be 142/ buddhaguá¹‡aá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nas

dÄ«paá¹…karaá¹ƒ namassitvÄ• , Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• â€™â€™ ti ||

tattha __mano nibbÄ• yÄ«_ti mahÄ• janassa pathavikampane ubbiggahadayassa tattha kÄ
nibbÄ• yi, santiá¹ƒ agamÄ• sÄ«ti attho. ``jano nibbÄ• yÄ«â€™â€™ tipi pÄ• á¹-ho, so uttÄ• n
sammÄ• Ä• diyitvÄ• , samÄ• dÄ• yÄ• ti attho. __buddhaguá¹‡a_nti pÄ• ramiyo. sesaá¹ƒ ut

atha kho bodhisattaá¹ƒ dayitasabbasattaá¹ƒ Ä• sanÄ• vuá¹-á¹-hahantaá¹ƒ sakaladasasaha
sannipatitvÄ• dibbehi mÄ• lÄ• gandhÄ• dÄ«hi pÅ«jetvÄ• --- ``ayya sumedhatÄ• pasa, tayÄ
dÄ«paá¹…karadasabalassa pÄ• damÅ«le mahati patthanÄ• patthitÄ• , sÄ• te anantarÄ• y
bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• ahosi. sarÄ«re te appamattakopi rogo mÄ• uppajjatu, l
pÅ«retvÄ• sammÄ• sambodhiá¹ƒ paá¹-ivijjha. yathÄ• pupphÅ«pagaphalÅ«pagÄ• rukkhÄ•
ca, tatheva tvampi taá¹ƒ samayaá¹ƒ anatikkamitvÄ• khippaá¹ƒ sambodhiá¹ƒ phusassÅ«â€™
thutimaá¹…galÄ• ni payirudÄ• haá¹ƒsu, evaá¹ƒ payirudÄ• hitvÄ• bodhisattaá¹ƒ abhivÄ• det
devaá¹-á¹-hÄ• nameva agamaá¹ƒsu. bodhisattopi devatÄ• hi abhitthuto --- ``ahaá¹ƒ dasa pÄ
kappasatasahassÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake buddho bh
daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• ya Ä• kÄ• samabbhuggantvÄ• isigaá¹‡avantaá¹ƒ himava
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<177> á¹• 21 ``dibbaá¹ƒ mÄ• nusakaá¹ƒ pupphaá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

samokiranti pupphehi, vuá¹-á¹-hahantassa Ä• sanÄ• ||

<178> á¹• 21 ``vedayanti \Ne 133/ ca te sotthiá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

mahantaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, taá¹ƒ labhassu yathicchitaá¹ƒ ||

<179> á¹• 21 ``sabbÄ«tiyo vivajjantu, soko rogo vinassatu.

mÄ• te bhavantvantarÄ• yÄ• , phusa khippaá¹ƒ bodhimuttamaá¹ƒ ||

<180> á¹• 21 ``yathÄ• pi samaye patte, pupphanti pupphino dumÄ• .

tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ehi pupphasu ||

<181> á¹• 21 ``yathÄ• \Be 143/ \Ee 118/ ye keci sambuddhÄ• , pÅ«rayuá¹ƒ dasapÄ• ramÄ

tatheva tvaá¹ƒ mahÄ• vÄ«ra, pÅ«raya dasapÄ• ramÄ« ||

<182> á¹• 21 ``yathÄ• ye keci sambuddhÄ• , bodhimaá¹‡á¸• amhi bujjhare.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, bujjhassu jinabodhiyaá¹ƒ ||

<183> á¹• 21 ``yathÄ• ye keci sambuddhÄ• , dhammacakkaá¹ƒ pavattayuá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammacakkaá¹ƒ pavattaya ||

<184> á¹• 21 ``puá¹‡á¹‡amÄ• ye yathÄ• cando, parisuddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡amano, viroca dasasahassiyaá¹ƒ ||

<185> á¹• 21 ``rÄ• humutto yathÄ• sÅ«riyo, tÄ• pena atirocati.

tatheva lokÄ• muccitvÄ• , viroca siriyÄ• tuvaá¹ƒ ||

<186> á¹• 21 ``yathÄ• yÄ• kÄ• ci nadiyo, osaranti mahodadhiá¹ƒ.

evaá¹ƒ sadevakÄ• lokÄ• , osarantu tavantike ||

<187> á¹• 21 ``tehi thutappasattho so, dasa dhamme samÄ• diya.

te dhamme paripÅ«rento, pavanaá¹ƒ pÄ• visÄ« tadÄ• â€™â€™ ti ||

tattha \Ne 134/ __dibba_nti mandÄ• ravapÄ• ricchattakasantÄ• nakusesayÄ• dikaá¹ƒ dibba
ca mÄ• nusapupphaá¹ƒ gahetvÄ• ti attho. __samokirantÄ«_ti mamopari samokiriá¹ƒsÅ«ti at
__vuá¹-á¹-hahantassÄ• _ti vuá¹-á¹-hahato. __vedayantÄ«_ti nivedayiá¹ƒsu saÃ±Ã±Ä• pesua
sotthibhÄ• vaá¹ƒ. idÄ• ni vedayitÄ• kÄ• radassanatthaá¹ƒ __ ``mahantaá¹ƒ patthitaá¹ƒ tuyha
vuttaá¹ƒ. tayÄ• pana, sumedhapaá¹‡á¸• ita, mahantaá¹ƒ á¹-hÄ• naá¹ƒ patthitaá¹ƒ, taá¹ƒ yat
labhassÅ«ti attho.

__sabbÄ«tiyo_ti entÄ«ti Ä«tiyo, sabbÄ• Ä«tiyo sabbÄ«tiyo, upaddavÄ• . __vivajjantÅ«_ti m
vinassatÅ«_ti socanasaá¹…khÄ• to soko rujanasaá¹…khÄ• to rogo ca vinassatu. __te_ti tav
bhavantvantarÄ• yÄ• _ti mÄ• bhavantu antarÄ• yÄ• . __phusÄ• _ti adhigaccha pÄ• puá¹‡Ä
arahattamaggaÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi vaá¹-á¹-ati. __uttama_nti seá¹
sabbabuddhaguá¹‡adÄ• yakattÄ• arahattamaggaÃ±Ä• á¹‡aá¹ƒ ``uttamaâ€™â€™ nti vuttaá

__samaye_ti \Be 144/ tassa tassa rukkhassa pupphanasamaye sampatteti attho. __pupphi
pupphanakÄ• . __buddhaÃ±Ä• á¹‡ehÄ«_ti aá¹-á¹-hÄ• rasahi buddhaÃ±Ä• á¹‡ehi. __puppha
pÅ«rayiá¹ƒsu. __pÅ«rayÄ• _ti paripÅ«raya. __bujjhare_ti bujjhiá¹ƒsu. __jinabodhiya_nti jinÄ
bodhiyÄ• , sabbaÃ±Ã±ubodhimÅ«leti attho. __puá¹‡á¹‡amÄ• ye_ti puá¹‡á¹‡amÄ• siyaá¹ƒ. _
paripuá¹‡á¹‡amanoratho.

__rÄ• humutto_ti rÄ• hunÄ• sobbhÄ• nunÄ• mutto. __tÄ• penÄ• _ti patÄ• pena, Ä• lokena
lokadhammehi alitto hutvÄ• ti attho. __virocÄ• _ti virÄ• ja. __siriyÄ• _ti buddhasiriyÄ• . __os
mahÄ• samuddaá¹ƒ pavisanti. __osarantÅ«_ti upagacchantu. __tavantike_ti tava santikaá¹ƒ
__thutappasattho_ti thuto ceva pasattho ca, thutehi vÄ• dÄ«paá¹…karÄ• dÄ«hi pasatthoti t
dhamme_ti dasa pÄ• ramidhamme. __pavana_nti mahÄ• vanaá¹ƒ, dhammikapabbate mahÄ
sesagÄ• thÄ• suuttÄ• nÄ• evÄ• ti.

iti madhuratthavilÄ• siniyÄ• buddhavaá¹ƒsa-aá¹-á¹-hakathÄ• ya

sumedhapatthanÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dÄ«paá¹…karabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

rammanagaravÄ• sinopi \Ne 135/ te upÄ• sakÄ• buddhappamukhassa bhikkhusaá¹…ghas
bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ mÄ• lÄ• gandhÄ• dÄ«hi pÅ«jetvÄ• va
sotukÄ• mÄ• upanisÄ«diá¹ƒsu. atha satthÄ• tesaá¹ƒ paramamadhuraá¹ƒ hadayaá¹…gama

``dÄ• naá¹ƒ nÄ• ma sukhÄ• dÄ«naá¹ƒ, nidÄ• naá¹ƒ paramaá¹ƒ mataá¹ƒ.

nibbÄ• naá¹ƒ pana sopÄ• naá¹ƒ, patiá¹-á¹-hÄ• ti pavuccati ||

``dÄ• naá¹ƒ tÄ• á¹‡aá¹ƒ manussÄ• naá¹ƒ, dÄ• naá¹ƒ bandhu parÄ• yanaá¹ƒ.

dÄ• naá¹ƒ dukkhÄ• dhipannÄ• naá¹ƒ, sattÄ• naá¹ƒ paramÄ• gati ||

``dukkhanittharaá¹‡aá¹-á¹-hena \Ee 120/, dÄ• naá¹ƒ nÄ• vÄ• ti dÄ«pitaá¹ƒ.

bhayarakkhaá¹‡ato dÄ• naá¹ƒ, nagaranti ca vaá¹‡á¹‡itaá¹ƒ ||

``dÄ• naá¹ƒ \Be 145/ durÄ• sadaá¹-á¹-hena, vuttamÄ• sivisoti ca.

dÄ• naá¹ƒ lobhamalÄ• dÄ«hi, padumaá¹ƒ anupalittato ||

``natthi dÄ• nasamo loke, purisassa avassayo.

paá¹-ipajjatha tasmÄ• taá¹ƒ, kiriyÄ• jjhÄ• sayena ca ||

``saggalokanidÄ• nÄ• ni, dÄ• nÄ• ni matimÄ• idha.

ko hi nÄ• ma naro loke, na dadeyya hite rato ||

``sutvÄ• devesu sampattiá¹ƒ, ko naro dÄ• nasambhavaá¹ƒ.

na dajjÄ• sukhappadaá¹ƒ dÄ• naá¹ƒ, dÄ• naá¹ƒ cittappamodanaá¹ƒ ||

``dÄ• nena \Ne 136/ paá¹-ipannena, accharÄ• parivÄ• rito.

ramate suciraá¹ƒ kÄ• laá¹ƒ, nandane suranandane ||

``pÄ«timuá¸·Ä• raá¹ƒ vindati dÄ• tÄ• , gÄ• ravamasmiá¹ƒ gacchati loke.

kittimanantaá¹ƒ yÄ• ti ca dÄ• tÄ• , vissasanÄ«yo hoti ca dÄ• tÄ• ||

``datvÄ• dÄ• naá¹ƒ yÄ• ti naro so, bhogasamiddhiá¹ƒ dÄ«ghaÃ±cÄ• yu.

sussaratampi ca vindati rÅ«paá¹ƒ, sagge saddhiá¹ƒ kÄ«á¸·ati devehi.

vimÄ• nesu á¹-hatvÄ• nÄ• nÄ• , mattamayÅ«rÄ• bhirutesu ||

``corÄ• rirÄ• jodakapÄ• vakÄ• naá¹ƒ, dhanaá¹ƒ asÄ• dhÄ• raá¹‡ameva dÄ• naá¹ƒ.

dadÄ• ti taá¹ƒ sÄ• vakaÃ±Ä• á¹‡abhÅ«miá¹ƒ, paccekabhÅ«miá¹ƒ pana buddhabhÅ«miâ€™

evamÄ• dinÄ• nayena dÄ• nÄ• numodanaá¹ƒ katvÄ• dÄ• nÄ• nisaá¹ƒsaá¹ƒ pakÄ• setvÄ• kathesi. sÄ«laá¹ƒ nÄ• metaá¹ƒ idhalokaparalokasampattÄ«naá¹ƒ mÅ«laá¹ƒ.

``sÄ«laá¹ƒ sukhÄ• naá¹ƒ paramaá¹ƒ nidÄ• naá¹ƒ, sÄ«lena sÄ«lÄ« tidivaá¹ƒ payÄ• ti.

sÄ«laÃ±hi saá¹ƒsÄ• ramupÄ• gatassa, tÄ• á¹‡aÃ±ca leá¹‡aÃ±ca parÄ• yanaÃ±ca ||

``avassayo \Be 146/ sÄ«lasamo janÄ• naá¹ƒ, kuto panaÃ±Ã±o idha vÄ• parattha.

sÄ«laá¹ƒ guá¹‡Ä• naá¹ƒ paramÄ• patiá¹-á¹-hÄ• , yathÄ• dharÄ• thÄ• varajaá¹…gamÄ• na

``sÄ«laá¹ƒ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

ariyavuttisamÄ• cÄ• ro, yena vuccati sÄ«lavÄ• â€™â€™ || (J I 3.118).

sÄ«lÄ• laá¹…kÄ• rasamo \Ee 121/ alaá¹…kÄ• ro natthi, sÄ«lagandhasamo gandho natthi, s kilesamalavisodhanaá¹ƒ natthi, sÄ«lasamaá¹ƒ pariá¸·Ä• hÅ«pasamaá¹ƒ natthi, sÄ«lasamaá sÄ«lasamaá¹ƒ saggÄ• rohaá¹‡asopÄ• naá¹ƒ natthi, nibbÄ• nanagarappavesane ca sÄ«lasa yathÄ• ha ---

``sobhantevaá¹ƒ \Ne 137/ na rÄ• jÄ• no, muttÄ• maá¹‡ivibhÅ«sitÄ• .

yathÄ• sobhanti yatino, sÄ«labhÅ«sanabhÅ«sitÄ• ||

``sÄ«lagandhasamo gandho, kuto nÄ• ma bhavissati.

yo samaá¹ƒ anuvÄ• te ca, paá¹-ivÄ• te ca vÄ• yati || (Vism I 9).

``na pupphagandho paá¹-ivÄ• tameti, na candanaá¹ƒ taggaramallikÄ• vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti, sabbÄ• disÄ• sappuriso pavÄ• yati ||

``candanaá¹ƒ tagaraá¹ƒ vÄ• pi, uppalaá¹ƒ atha vassikÄ«.

etesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sÄ«lagandho anuttaro || (Dhp 54-55; Mil V 4.1).

``na gaá¹…gÄ• yamunÄ• cÄ• pi, sarabhÅ« vÄ• sarasvatÄ«.

ninnagÄ• vÄ• ciravatÄ«, mahÄ« vÄ• pi mahÄ• nadÄ« ||

``sakkuá¹‡anti visodhetuá¹ƒ, taá¹ƒ malaá¹ƒ idha pÄ• á¹‡inaá¹ƒ.

visodhayati sattÄ• naá¹ƒ, yaá¹ƒ ve sÄ«lajalaá¹ƒ malaá¹ƒ ||

``na taá¹ƒ sajaladÄ• vÄ• tÄ• , na cÄ• pi haricandanaá¹ƒ.

neva hÄ• rÄ• na maá¹‡ayo, na candakiraá¹‡aá¹…kurÄ• ||

``samayantÄ«dha \Be 147/ sattÄ• naá¹ƒ, pariá¸·Ä• haá¹ƒ surakkhitaá¹ƒ.

yaá¹ƒ sameti idaá¹ƒ ariyaá¹ƒ, sÄ«laá¹ƒ accantasÄ«talaá¹ƒ ||

``attÄ• nuvÄ• dÄ• dibhayaá¹ƒ, viddhaá¹ƒsayati sabbadÄ• .

janeti kittihÄ• saÃ±ca, sÄ«laá¹ƒ sÄ«lavato sadÄ• ||

``saggÄ• rohaá¹‡asopÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ sÄ«lasamaá¹ƒ kuto.

dvÄ• raá¹ƒ vÄ• pana nibbÄ• na, nagarassa pavesane ||

``guá¹‡Ä• naá¹ƒ \Ne 138/ mÅ«labhÅ«tassa, dosÄ• naá¹ƒ balaghÄ• tino.

iti sÄ«lassa jÄ• nÄ• tha, Ä• nisaá¹ƒsamanuttaraâ€™â€™ nti || (Vism I 9).

evaá¹ƒ bhagavÄ• sÄ«lÄ• nisaá¹ƒsaá¹ƒ dassetvÄ• --- ``idaá¹ƒ pana sÄ«laá¹ƒ nissÄ• ya ay
ti dassanatthaá¹ƒ tadanantaraá¹ƒ saggakathaá¹ƒ kathesi. ayaá¹ƒ saggo nÄ• ma iá¹-á¹-ho ka
niccamettha kÄ«á¸·Ä• niccaá¹ƒ sampattiyo labhanti. cÄ• tumahÄ• rÄ• jikÄ• devÄ• navutiv

dibbasukhaá¹ƒ dibbasampattiá¹ƒ paá¹-ilabhanti. tÄ• vatiá¹ƒsÄ• tisso vassakoá¹-iyo saá¹-á¹-
vassasatasahassÄ• nÄ«ti evamÄ• disaggaguá¹‡apaá¹-isaá¹ƒyuttakathaá¹ƒ kathesi. evaá¹ƒ
palobhetvÄ• puna --- ``ayampi saggo anicco adhuvo na tattha chandarÄ• go kÄ• tabboâ€™
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nekkhamme Ä• nisaá¹ƒsaÃ±ca pakÄ• setvÄ• an
kathesi. evaá¹ƒ tassa mahÄ• janassa dhammaá¹ƒ desetvÄ• ekacce saraá¹‡esu ca ekacce
sotÄ• pattiphale ca ekacce sakadÄ• gÄ• miphale ekacce anÄ• gÄ• miphale ekacce catÅ«su
vijjÄ• su ekacce chasu abhiÃ±Ã±Ä• su ekacce aá¹-á¹-hasu samÄ• pattÄ«su patiá¹-á¹-hÄ• p
rammanagarato nikkhamitvÄ• sudassanamahÄ• vihÄ• rameva pÄ• visi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``tadÄ• te bhojayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

upagacchuá¹ƒ saraá¹‡aá¹ƒ tassa, dÄ«paá¹…karassa satthuno ||

<2> á¹• 21 ``saraá¹‡Ä• gamane kaÃ±ci, niveseti tathÄ• gato.

kaÃ±ci paÃ±casu sÄ«lesu, sÄ«le dasavidhe paraá¹ƒ ||

<3> á¹• 21 ``kassaci \Be 148/ deti sÄ• maÃ±Ã±aá¹ƒ, caturo phalamuttame.

kassaci asame dhamme, deti so paá¹-isambhidÄ• ||

<4> á¹• 21 ``kassaci varasamÄ• pattiyo, aá¹-á¹-ha deti narÄ• sabho.

tisso kassaci vijjÄ• yo, chaá¸·abhiÃ±Ã±Ä• pavecchati ||

<5> á¹• 21 ``tena yogena janakÄ• yaá¹ƒ, ovadati mahÄ• muni.

tena vitthÄ• rikaá¹ƒ Ä• si, lokanÄ• thassa sÄ• sanaá¹ƒ ||

<6> á¹• 21 ``mahÄ• hanusabhakkhandho \Ne 139/, dÄ«paá¹…karasanÄ• mako.

bahÅ« jane tÄ• rayati, parimoceti duggatiá¹ƒ ||

<7> á¹• 21 ``bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• , satasahassepi yojane.

khaá¹‡ena upagantvÄ• na, bodheti taá¹ƒ mahÄ• munÄ«â€™â€™ ti ||

tattha __te_ti rammanagaravÄ• sino upÄ• sakÄ• . __saraá¹‡a_nti ettha saraá¹‡aá¹ƒ saraá¹

gantÄ• ca veditabbÄ• . sarati hiá¹ƒsati vinÄ• setÄ«ti __saraá¹‡aá¹ƒ, _ kiá¹ƒ taá¹ƒ? ratanatta
saraá¹‡agatÄ• naá¹ƒ teneva saraá¹‡agamanena bhayaá¹ƒ santÄ• saá¹ƒ dukkhaá¹ƒ duggati
hiá¹ƒsati vinÄ• setÄ«ti saraá¹‡anti vuccatÄ«ti. vuttaÃ±hetaá¹ƒ ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressanti || (DN II 332; SN a I 37).

``ye \Ee 123/ keci dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressanti || (DN II 332; SN a I 37).

``ye keci saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (DN II 332;

__saraá¹‡agamanaá¹ƒ_ \Be 149/ nÄ• ma ratanattayaparÄ• yanÄ• kÄ• rappavatto cittuppÄ•
nÄ• ma taá¹ƒsamaá¹…gÄ«puggalo. evaá¹ƒ tÄ• va saraá¹‡aá¹ƒ saraá¹‡agamanaá¹ƒ saraá¹‡
tayaá¹ƒ veditabbaá¹ƒ.

__tassÄ• _ti taá¹ƒ dÄ«paá¹…karaá¹ƒ, upayogatthe sÄ• mivacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``u
tatthÄ• â€™â€™ tipi pÄ• á¹-ho. __satthuno_ti satthÄ• raá¹ƒ. __saraá¹‡Ä• gamane kaÃ±cÄ«
saraá¹‡agamane nivesetÄ«ti attho. kiÃ±cÄ• pi paccuppannavasena vuttaá¹ƒ, atÄ«takÄ• lav
gahetabbo. esa nayo sesesupi. ``kassaci saraá¹‡Ä• gamaneâ€™â€™ tipi pÄ• á¹-ho, tassap
paÃ±casu sÄ«lesÅ«ti \Ne 140/ kaÃ±ci puggalaá¹ƒ paÃ±casu viratisÄ«lesu nivesesÄ«ti attho
sÄ«lesÅ«â€™â€™ tipi pÄ• á¹-ho, soyevattho. __sÄ«le dasavidhe para_nti aparaá¹ƒ puggal
nivesesÄ«ti attho. ``kassaci kusale dasÄ• â€™â€™ tipi pÄ• á¹-ho, tassa kaÃ±ci puggalaá¹ƒ
samÄ• dapesÄ«ti attho. __kassaci deti sÄ• maÃ±Ã±a_nti ettha paramatthato sÄ• maÃ±Ã±a
---

``katamaÃ±ca, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko maggo, sey
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, sÄ• maÃ±Ã±aâ€

__caturo phalamuttame_ti cattÄ• ri uttamÄ• ni phalÄ• nÄ«ti attho. __ma_-kÄ• ro padasand
liá¹…gavipariyÄ• sena vuttaá¹ƒ. yathopanissayaá¹ƒ cattÄ• ro magge cattÄ• ri ca sÄ• maÃ±Ã
adÄ• sÄ«ti attho. __kassaci asame dhamme_ti kassaci asadise cattÄ• ro paá¹-isambhidÄ• d

__kassaci varasamÄ• pattiyo_ti kassaci pana nÄ«varaá¹‡avigamena padhÄ• nabhÅ«tÄ• a

__tisso kassaci vijjÄ• yo_ti kassaci puggalassa upanissayavasena
dibbacakkhuÃ±Ä• á¹‡apubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aÄ• savakkhayaÃ±Ä• á¹‡Ä• naá¹ƒ
__chaá¸·abhiÃ±Ã±Ä• pavecchatÄ«_ti cha abhiÃ±Ã±Ä• yo kassaci adÄ• si.

__tena yogenÄ• _ti tena nayena tenÄ• nukkamena ca. __janakÄ• ya_nti janasamÅ«haá¹ƒ.
kÄ• lavipariyÄ• sena vuttanti veditabbaá¹ƒ. ito uparipi Ä«disesu vacanesu atÄ«takÄ• lavase
\Be 150/. __tena vitthÄ• rikaá¹ƒ Ä• sÄ«_ti tena dÄ«paá¹…karassa bhagavato ovÄ• dena an
vitthataá¹ƒ visÄ• lÄ«bhÅ«taá¹ƒ sÄ• sanaá¹ƒ ahosi.

__mahÄ• hanÅ«_ti \Ee 124/ mahÄ• purisÄ• naá¹ƒ kira dvepi hanÅ«ni paripuá¹‡á¹‡Ä• ni dv
candasadisÄ• kÄ• rÄ• ni hontÄ«ti mahantÄ• ni hanÅ«ni yassa so mahÄ• hanu, sÄ«hahanÅ
__usabhakkhandho_ti usabhasseva khandho yassa bhavati, so usabhakkhandho.
suvaá¹-á¹-itasuvaá¹‡á¹‡Ä• liá¹…gasadisarucirakkhandho samavaá¹-á¹-acÄ• rukkhandhoti a
__dÄ«paá¹…karasanÄ• mako_ti dÄ«paá¹…karasanÄ• mo \Ne 141/. __bahÅ« jane tÄ• raya
tÄ• resi. __parimocetÄ«_ti parimocesi. __duggati_nti duggatito. nissakkatthe upayogavacan

idÄ• ni tÄ• raá¹‡aparimocanakaraá¹‡Ä• kÄ• radassanatthaá¹ƒ __ ``bodhaneyyaá¹ƒ janaâ€
tattha __bodhaneyyaá¹ƒ jana_nti bodhaneyyaá¹ƒ pajaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __disvÄ
samantacakkhunÄ• vÄ• disvÄ• . __satasahassepi yojane_ti anekasatasahassepi yojane á
dasasahassiyaá¹ƒyeva sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ.

dÄ«paá¹…karo kira satthÄ• buddhattaá¹ƒ patvÄ• bodhimÅ«le sattasattÄ• haá¹ƒ vÄ«tinÄ•
mahÄ• brahmuno dhammajjhesanaá¹ƒ paá¹-iÃ±Ã±Ä• ya sunandÄ• rÄ• me dhammacakkaá¹
devamanussÄ• naá¹ƒ dhammÄ• mataá¹ƒ pÄ• yesi. ayaá¹ƒ paá¹-hamo abhisamayo ahosi.

atha satthÄ• attano puttassa samavaá¹-á¹-akkhandhassa usabhakkhandhassa nÄ• ma Ã±
taá¹ƒ atrajaá¹ƒ pamukhaá¹ƒ katvÄ• __rÄ• hulovÄ• dasadisaá¹ƒ_ dhammaá¹ƒ desetvÄ• de
dhammÄ• mataá¹ƒ pÄ• yesi. ayaá¹ƒ dutiyo abhisamayo ahosi.

puna bhagavÄ• amaravatÄ«nagaradvÄ• re mahÄ• sirÄ«sarukkhamÅ«le yamakapÄ• á¹-ihÄ
bandhanÄ• mokkhaá¹ƒ katvÄ• devagaá¹‡aparivuto divasakarÄ• tirekajutivisarabhavane tÄ•
pÄ• ricchattakamÅ«le paramasÄ«tale paá¹‡á¸• ukambalasilÄ• tale nisÄ«ditvÄ• sabbadeva
attano \Be 151/ jananiá¹ƒ sumedhÄ• deviá¹ƒ pamukhaá¹ƒ katvÄ• sabbalokaviditavisuddhid
bhagavÄ• sabbasattahitakaraá¹ƒ paramÄ• tirekagambhÄ«rasukhumaá¹ƒ buddhivisadakara
abhidhammapiá¹-akaá¹ƒ desetvÄ• navutidevakoá¹-isahassÄ• naá¹ƒ dhammÄ• mataá¹ƒ pÄ
ahosi. tena vuttaá¹ƒ ---

<8> á¹• 21 ``paá¹-hamÄ• bhisamaye buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye nÄ• tho, navutikoá¹-imabodhayi ||

<9> á¹• 21 ``yadÄ• ca devabhavanamhi, buddho dhammamadesayi.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

dÄ«paá¹…karassa \Ne 142/ \Ee 125/ pana bhagavato tayo sÄ• vakasannipÄ• tÄ• ahesuá¹
koá¹-isatasahassÄ• naá¹ƒ paá¹-hamo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<10> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, dÄ«paá¹…karassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamoâ€™â€™ ti ||

athÄ• parena samayena dasabalo catÅ«hi bhikkhusatasahassehi parivuto gÄ• manigaman
mahÄ• janÄ• nuggahaá¹ƒ karonto cÄ• rikaá¹ƒ caramÄ• no anukkamena ekasmiá¹ƒ padese
sabbalokavissutaá¹ƒ amanussapariggahitaá¹ƒ atibhayÄ• nakaá¹ƒ olambÄ• mbudharaparicu
vividhasurabhitarukusumavÄ• sitakÅ«á¹-aá¹ƒ nÄ• nÄ• migagaá¹‡avicaritakÅ«á¹-aá¹ƒ __nÄ•
paramaramaá¹‡Ä«yaá¹ƒ pabbataá¹ƒ sampÄ• puá¹‡i. so kira pabbato nÄ• radena nÄ• ma ya
tattha pana tassa yakkhassa anusaá¹ƒvaccharaá¹ƒ mahÄ• jano manussabaliá¹ƒ upasaá¹ƒh

atha dÄ«paá¹…karo kira bhagavÄ• tassa mahÄ• janassa upanissayasampattiá¹ƒ disvÄ• t
cÄ• tuddisaá¹ƒ pesetvÄ• adutiyo asahÄ• yo mahÄ• karuá¹‡Ä• balavasaá¹…gatahadayo taÅ
nÄ• radapabbataá¹ƒ abhiruhi. atha so manussabhakkho sakahitanirapekkho paravadhadakl
asahamÄ• no kodhaparetamÄ• naso dasabalaá¹ƒ bhiá¹ƒsÄ• petvÄ• palÄ• petukÄ• mo taá¹
pabbato tena \Be 152/ cÄ• liyamÄ• no bhagavato Ä• nubhÄ• vena tasseva matthake patam

tato so bhÄ«to --- ``handa naá¹ƒ agginÄ• jhÄ• pessÄ• mÄ«â€™â€™ ti mahantaá¹ƒ atibhÄ
aggikkhandhaá¹ƒ nibbattesi. so aggikkhandho paá¹-ivÄ• te khitto viya attanova dukkhaá¹ƒ ja
bhagavato cÄ«vare aá¹ƒsumattampi daá¸• á¸• huá¹ƒ samattho ahosi. yakkho pana ``samaá
daá¸• á¸• hoâ€™â€™ ti olokento dasabalaá¹ƒ saradasamayavimalakaranikaraá¹ƒ sabbajan
sÄ«talajalatalagatakamalakaá¹‡á¹‡ikÄ• ya nisinnaá¹ƒ viya bhagavantaá¹ƒ disvÄ• cintesi ---
mahÄ• nubhÄ• vo, yaá¹ƒ yaá¹ƒ imassÄ• haá¹ƒ anatthaá¹ƒ karomi, so so mamÅ«pariyeva pa
muÃ±citvÄ• aÃ±Ã±aá¹ƒ me paá¹-isaraá¹‡aá¹ƒ parÄ• yanaá¹ƒ natthi, pathaviyaá¹ƒ upakkha
nissÄ• ya uá¹-á¹-hahanti, handÄ• haá¹ƒ imaá¹ƒyeva samaá¹‡aá¹ƒ saraá¹‡aá¹ƒ gamissÄ• m

athevaá¹ƒ \Ne 143/ pana so cintetvÄ• bhagavato cakkÄ• laá¹…katatalesu pÄ• desu sirasÄ
maá¹ƒ, bhante, accagamÄ• â€™â€™ ti vatvÄ• bhagavantaá¹ƒ saraá¹‡amagamÄ• si. athas

kathesi. so desanÄ• pariyosÄ• ne dasahi yakkhasahassehi saddhiá¹ƒ sotÄ• pattiphale patiá
divase sakalajambudÄ«patalavÄ• sino manussÄ• \Ee 126/ tassa balikammatthaá¹ƒ ekekag
Ä• hariá¹ƒsu. aÃ±Ã±aÃ±ca bahutilataá¹‡á¸• ulakulatthamuggamÄ• sÄ• diá¹ƒ sappinavanÄ«
Ä• hariá¹ƒsu. atha so yakkho taá¹ƒ divasaá¹ƒ Ä• bhatataá¹‡á¸• ulÄ• dikaá¹ƒ sabbaá¹ƒ tesaá
balikammatthÄ• ya Ä• nÄ«tamanusse dasabalassa niyyÄ• tesi.

atha satthÄ• te manusse ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• antosattÄ• heyeva sabbe
patiá¹-á¹-hÄ• petvÄ• mÄ• ghapuá¹‡á¹‡amÄ• ya koá¹-isatabhikkhumajjhagato caturaá¹…ga
pÄ• timokkhamuddisi. caturaá¹…gÄ• ni nÄ• ma sabbeva ehibhikkhÅ« honti, sabbe chaá¸·ab
anÄ• mantitÄ• va Ä• gatÄ• , pannarasÅ«posathadivaso cÄ• ti imÄ• ni cattÄ• ri aá¹…gÄ• ni
sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<11> á¹• 21 ``puna \Be 153/ nÄ• radakÅ«á¹-amhi, pavivekagate jine.

khÄ«á¹‡Ä• savÄ• vÄ«tamalÄ• , samiá¹ƒsu satakoá¹-iyoâ€™â€™ ti ||

tattha __pavivekagate_ti gaá¹‡aá¹ƒ pahÄ• ya gate. __samiá¹ƒsÅ«_ti sannipatiá¹ƒsu.

yadÄ• pana dÄ«paá¹…karo lokanÄ• yako sudassananÄ• make pabbate vassÄ• vÄ• samu
jambudÄ«pavÄ• sino manussÄ• anusaá¹ƒvaccharaá¹ƒ giraggasamajjaá¹ƒ karonti. tasmiá¹ƒ
manussÄ• dasabalaá¹ƒ disvÄ• dhammakathaá¹ƒ sutvÄ• tatra pasÄ«ditvÄ• pabbajiá¹ƒsu.
satthÄ• tesaá¹ƒ ajjhÄ• sayÄ• nukÅ«laá¹ƒ vipassanÄ• kathaá¹ƒ kathesi. taá¹ƒ sutvÄ• te sab
sammasitvÄ• vipassanÄ• nupubbena maggÄ• nupubbena ca arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.
navutikoá¹-isahassehi saddhiá¹ƒ pavÄ• resi. ayaá¹ƒ tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ

<12> á¹• 21 ``yamhi kÄ• le mahÄ• vÄ«ro, sudassanasiluccaye.

navutikoá¹-isahassehi, pavÄ• resi mahÄ• muni ||

``ahaá¹ƒ \Ne 144/ tena samayena, jaá¹-ilo uggatÄ• pano.

antalikkhamhi caraá¹‡o, paÃ±cÄ• bhiÃ±Ã±Ä• su pÄ• ragÅ«â€™â€™ ti || (Dhs-a nidÄ• naka

ayaá¹ƒ gÄ• thÄ• __aá¹-á¹-hasÄ• liniyÄ• _ dhammasaá¹…gahaá¹-á¹-hakathÄ• ya nidÄ• nav
__dÄ«paá¹…karabuddhavaá¹ƒse_ likhitÄ• . imasmiá¹ƒ pana buddhavaá¹ƒse natthi. natthibh
yuttataro. kasmÄ• ti ce? heá¹-á¹-hÄ• sumedhakathÄ• su kathitattÄ• ti.

dÄ«paá¹…kare kira bhagavati dhammaá¹ƒ desente dasasahassÄ• naÃ±ca vÄ«satisahassÄ

ahosiyeva. ekassa pana dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ catunnanti ca Ä• divasena abhisamayÄ• na
dÄ«paá¹…karassa bhagavato sÄ• sanaá¹ƒ vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ ahosi. tena vu

<13> á¹• 21 ``dasavÄ«sasahassÄ• naá¹ƒ \Ee 127/, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• â€™â€™ ti ||

tattha __dasavÄ«sasahassÄ• na_nti dasasahassÄ• naá¹ƒ vÄ«satisahassÄ• naÃ±ca. __dha
catusaccadhammappaá¹-ivedho. _}_ekadvinna_nti ekassa ceva dvinnaÃ±ca \Be 154/, tiá¹‡á
... dasannantiÄ• dinÄ• nayena asaá¹…khyeyyÄ• ti attho. evaá¹ƒ asaá¹…khyeyyÄ• bhisama
mahantappattaá¹ƒ bahÅ«hi paá¹‡á¸• itehi devamanussehi niyyÄ• nikanti __jaÃ±Ã±aá¹ƒ_ jÄ•
adhisÄ«lasikkhÄ• dÄ«hi __iddhaÃ±ca_ samÄ• dhiÄ• dÄ«hi __phÄ«taÃ±ca_ ahosi. tena vutt

<14> á¹• 21 ``vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ ahÅ« tadÄ• .

dÄ«paá¹…karassa bhagavato, sÄ• sanaá¹ƒ suvisodhitaâ€™â€™ nti ||

tattha __suvisodhita_nti suá¹-á¹-hu bhagavatÄ• sodhitaá¹ƒ visuddhaá¹ƒ kataá¹ƒ. dÄ«paá¹.
satthÄ• raá¹ƒ sabbakÄ• laá¹ƒ chaá¸·abhiÃ±Ã±Ä• naá¹ƒ mahiddhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
parivÄ• renti. tena ca samayena ye sekkhÄ• kÄ• lakiriyaá¹ƒ karonti, te garahitÄ• bhavanti,
hutvÄ• va parinibbÄ• yantÄ«ti adhippÄ• yo. tasmÄ• hi tassa bhagavato sÄ• sanaá¹ƒ supup
khÄ«á¹‡Ä• savehi bhikkhÅ«hi ativiya sobhittha. tena vuttaá¹ƒ ---

<15> á¹• 21 ``cattÄ• ri \Ne 145/ satasahassÄ• ni, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

dÄ«paá¹…karaá¹ƒ lokaviduá¹ƒ, parivÄ• renti sabbadÄ• ||

<16> á¹• 21 ``ye keci tena samayena, jahanti mÄ• nusaá¹ƒ bhavaá¹ƒ.

appattamÄ• nasÄ• sekhÄ• , garahitÄ• bhavanti te ||

<17> á¹• 21 ``supupphitaá¹ƒ pÄ• vacanaá¹ƒ, arahantehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, upasobhati sabbadÄ• â€™â€™ ti ||

tattha __cattÄ• ri satasahassÄ• nÄ«_ti gaá¹‡anÄ• ya dassitÄ• evaá¹ƒ dassitagaá¹‡anÄ• i
dassanatthaá¹ƒ __ ``chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• â€™â€™ _ti vuttanti evamattho gahe
__chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• _ti chaá¸·abhiÃ±Ã±Ä• naá¹ƒ mahiddhikÄ• nanti sÄ• mia

daá¹-á¹-habbaá¹ƒ. __parivÄ• renti sabbadÄ• _ti niccakÄ• laá¹ƒ dasabalaá¹ƒ parivÄ• renti, b
katthaci na gacchantÄ«ti adhippÄ• yo. __tena samayenÄ• _ti tasmiá¹ƒ samaye. ayaá¹ƒ pan
samavÄ• yÄ• dÄ«su navasu atthesu dissati. yathÄ• ha ---

``samavÄ• ye \Be 155/ \Ee 128/ khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissatÄ«â€™â€™ ti || (Sv I 1; Ps I mÅ«lapariyÄ•
Spk I 1.1; Mp I 1.1; Dhs-a 1 kÄ• mÄ• vacarakusalapadabhÄ• janÄ«ya; Khp-a maá¹ƒgalasut
evamiccÄ• dipÄ• á¹-havaá¹‡á¹‡anÄ• ; Paá¹-is-a II 1.184).

idha so kÄ• le daá¹-á¹-habbo; tasmiá¹ƒ kÄ• leti attho. __mÄ• nusaá¹ƒ bhava_nti manussab
__appattamÄ• nasÄ• _ti appattaá¹ƒ anadhigataá¹ƒ mÄ• nasaá¹ƒ yehi te appattamÄ• nasÄ•
cittassa ca arahattassa ca adhivacanaá¹ƒ. ``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• n
151; Vin I 33) hi ettha pana rÄ• go ``mÄ• nasoâ€™â€™ ti vutto. ``cittaá¹ƒ mano mÄ• nasaá
paá¹‡á¸• araâ€™â€™ nti (Dhs 6; Vibh 184; Nidd I 1; Nidd II pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ•
cittaá¹ƒ. ``appattamÄ• naso sekho, kÄ• laá¹ƒ kayirÄ• janesutÄ• â€™â€™ ti \Ne 146/ (SN a
idhÄ• pi arahattameva adhippetaá¹ƒ (Dhs-a 5 kÄ• mÄ• vacarakusalaniddesavÄ• rakathÄ• ;
appattaarahattaphalÄ• ti attho. __sekhÄ• _ti kenaá¹-á¹-hena sekhÄ• ? sekhadhammapaá¹-i
vuttaÃ±hetaá¹ƒ --- ``kittÄ• vatÄ• nu kho, bhante, sekho hotÄ«ti? idha, bhikkhave, bhikkhu s
sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti ... pe ... sekhena sammÄ• samÄ• dhinÄ• sama
bhikkhave, bhikkhu sekho hotÄ«â€™â€™ ti (SN c V 13). api ca sikkhantÄ«ti sekhÄ• . vuttaÃ
``sikkhati, sikkhatÄ«ti kho, bhikkhu, tasmÄ• sekhoti vuccati. kiÃ±ca sikkhati? adhisÄ«lampi
adhicittampi adhipaÃ±Ã±ampi sikkhatÄ«ti kho, bhikkhu, tasmÄ• sekhoti vuccatÄ«â€™â€™

__supupphita_nti suá¹-á¹-hu vikasitaá¹ƒ. __pÄ• vacana_nti pasatthaá¹ƒ vacanaá¹ƒ, vuddhip
pavacanaá¹ƒ, pavacanameva pÄ• vacanaá¹ƒ, sÄ• sananti attho. __upasobhatÄ«_ti abhirÄ•
__sabbadÄ• _ti sabbakÄ• laá¹ƒ. ``upasobhati sadevakeâ€™â€™ tipi pÄ• á¹-ho.

tassa dÄ«paá¹…karassa bhagavato rammavatÄ« nÄ• ma nagaraá¹ƒ ahosi, sudevo nÄ• ma
devÄ« mÄ• tÄ• , sumaá¹…galo ca tisso cÄ• ti dve aggasÄ• vakÄ• , sÄ• gato nÄ• ma upaá¹-
cÄ• ti dve aggasÄ• vikÄ• , bodhi tassa bhagavato pipphalirukkho ahosi, asÄ«tihatthubbedho
Ä• yÅ«ti. kiá¹ƒ panimesaá¹ƒ jÄ• tanagarÄ• dÄ«naá¹ƒ dassane payojananti ce? vuccate --- y
jÄ• tanagaraá¹ƒ na pitÄ• na mÄ• tÄ• paÃ±Ã±Ä• yeyya, imassa pana neva jÄ• tanagaraá¹ƒ
paÃ±Ã±Ä• yati, devo vÄ• sakko vÄ• yakkho vÄ• mÄ• ro vÄ• brahmÄ• vÄ• esa maÃ±Ã±
pÄ• á¹-ihÄ• riyaá¹ƒ anacchariyanti \Ee 129/ maÃ±Ã±amÄ• nÄ• na sotabbaá¹ƒ na saddahita
abhisamayo na bhaveyya, asati abhisamaye niratthako buddhuppÄ• do bhaveyya, aniyyÄ•
sabbabuddhÄ• naá¹ƒ jÄ• tanagarÄ• diko paricchedo dassetabbo. tena vuttaá¹ƒ ---

<18> á¹• 21 ``nagaraá¹ƒ rammavatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

sumedhÄ• nÄ• ma janikÄ• , dÄ«paá¹…karassa satthuno ||

<24> á¹• 21 ``sumaá¹…galo ca tisso ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• gato nÄ• mupaá¹-á¹-hÄ• ko, dÄ«paá¹…karassa satthuno ||

<25> á¹• 21 ``nandÄ• \Ne 147/ ceva sunandÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pipphalÄ«ti pavuccati ||

<27> á¹• 21 ``asÄ«tihatthamubbedho, dÄ«paá¹…karo mahÄ• muni.

sobhati dÄ«parukkhova, sÄ• larÄ• jÄ• va phullito ||

<28> á¹• 21 ``satasahassavassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<29> á¹• 21 ``jotayitvÄ• na saddhammaá¹ƒ, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

<30> á¹• 21 ``sÄ• ca iddhi so ca yaso, tÄ• ni ca pÄ• desu cakkaratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __sudevo nÄ• ma khattiyo_ti sudevo nÄ• massa khattiyo pitÄ• ahosÄ«ti attho. __jan
__pipphalÄ«_ti pilakkhakapÄ«tanarukkho bodhi. __asÄ«tihatthamubbedho_ti asÄ«tihatthaá
__dÄ«parukkho vÄ• _ti sampajjalitadÄ«pamÄ• lÄ• kulo dÄ«parukkho viya
Ä• rohapariá¹‡Ä• hasaá¹‡á¹-hÄ• napÄ• ripÅ«risampanno dvattiá¹ƒsavaralakkhaá¹‡Ä• nuby
vipphuritaraá¹ƒsijÄ• lÄ• visaratÄ• rÄ• gaá¹‡asamujjalamiva gaganatalaá¹ƒ bhagavÄ• \Be 1
__sobhatÄ«_ti sobhittha. __sÄ• larÄ• jÄ• va phullito_ti pupphito sabbaphÄ• liphullo sÄ• larÄ
sabbaphÄ• liphullo yojanasatubbedho pÄ• ricchatto viya ca asÄ«tihatthubbedho bhagavÄ•

__satasahassavassÄ• nÄ«_ti vassasatasahassÄ• ni tassa Ä• yÅ«ti attho. __tÄ• vatÄ• tiá¹-
kÄ• laá¹ƒ tiá¹-á¹-hamÄ• no. __janata_nti \Ee 130/ janasamÅ«haá¹ƒ. __santÄ• retvÄ• mahÄ

mahÄ• janaá¹ƒ. ``santÄ• retvÄ• sadevakaâ€™â€™ ntipi pÄ• á¹-ho, tassa sadevakaá¹ƒ loka
iddhÄ«_ti sÄ• ca sampatti Ä• nubhÄ• vo. __so ca yaso_ti so ca parivÄ• ro. __sabbaá¹ƒ tam
sabbaá¹ƒ vuttappakÄ• raá¹ƒ sampattijÄ• taá¹ƒ antarahitaá¹ƒ apagatanti attho. __nanu rittÄ•
sabbe pana saá¹…khatadhammÄ• nanu rittÄ• tucchÄ• , niccasÄ• rÄ• dirahitÄ• ti attho.

 ettha \Ne 148/ pana nagarÄ• dipariccheda pÄ• á¸·iyamÄ• gatova. sambahulavÄ• ro pana n
dÄ«petabbo. seyyathidaá¹ƒ --- puttapariccheda, bhariyÄ• pariccheda, pÄ• sÄ• dapariccheda
nÄ• á¹-akitthipariccheda, abhinikkhamanapariccheda, padhÄ• napariccheda, vihÄ• rapariccl
upaá¹-á¹-hÄ• kapariccheda. etesampi dÄ«pane kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. tas
bhariyÄ• naá¹ƒ tisatasahassaá¹ƒ ahosi. tassa aggamahesÄ« padumÄ• nÄ• ma, tassa pana
tena vuttaá¹ƒ ---

``bhariyÄ• padumÄ• nÄ• ma, vibuddhapadumÄ• nanÄ• .

atrajo usabhakkhandho, dÄ«paá¹…karassa satthuno ||

``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• khyÄ• , pÄ• sÄ• dÄ• pi tayo matÄ• .

dasavassasahassÄ• ni, agÄ• raá¹ƒ avasÄ« kira ||

``hatthiyÄ• nena nikkhanto, nandÄ• rÄ• me jino vasÄ«.

nando nÄ• massupaá¹-á¹-hÄ• ko, lokÄ• nandakaro kirÄ• â€™â€™ ti ||

 sabbabuddhÄ• naá¹ƒ pana paÃ±ca vemattÄ• ni honti Ä• yuvemattaá¹ƒ pamÄ• á¹‡avemattaá¹ƒ
padhÄ• navemattaá¹ƒ rasmivemattanti. tattha __Ä• yuvemattaá¹ƒ_ nÄ• ma keci dÄ«ghÄ• yu
appÄ• yukÄ• . tathÄ• hi dÄ«paá¹…karassa pana bhagavato vassasatasahassaá¹ƒ Ä• yupp
bhagavato vassasataá¹ƒ.

 __pamÄ• á¹‡avemattaá¹ƒ_ nÄ• ma keci dÄ«ghÄ• honti keci rassÄ• . tathÄ• hi dÄ«paá¹…
ahosi, amhÄ• kaá¹ƒ pana bhagavÄ• aá¹-á¹-hÄ• rasahatthappamÄ• á¹‡o.

 __kulavemattaá¹ƒ_ nÄ• ma keci khattiyakule nibbattanti keci brÄ• hmaá¹‡akule. tathÄ• hi c
khattiyakule nibbattiá¹ƒsu, kakusandhakoá¹‡Ä• gamanÄ• dayo brÄ• hmaá¹‡akule.

 padhÄ• navemattaá¹ƒ nÄ• ma kesaÃ±ci padhÄ• naá¹ƒ ittarameva hoti yathÄ• kassapassa
addhaniyaá¹ƒ amhÄ• kaá¹ƒ bhagavato viya.

__rasmivemattaá¹ƒ_ \Ne 149/ nÄ• ma maá¹…galassa bhagavato sarÄ«rasmi dasasahassil
aá¹-á¹-hÄ• si, amhÄ• kaá¹ƒ bhagavato byÄ• mamattaá¹ƒ. tatra rasmivemattaá¹ƒ ajjhÄ• saya
yattakaá¹ƒ icchasi, tassa tattakaá¹ƒ sarÄ«rappabhÄ• pharati. maá¹…galassa pana ``dasas
pharatÅ«â€™â€™ ti ajjhÄ• sayo ahosi. paá¹-ividdhaguá¹‡esu pana kassaci vemattaá¹ƒ nÄ•
Ä• dayo).

tathÄ• sabbabuddhÄ• naá¹ƒ cattÄ• ri avijahitaá¹-á¹-hÄ• nÄ• ni nÄ• ma honti. __bodhipalla
ekasmiá¹ƒyeva á¹-hÄ• ne hoti. __dhammacakkappavattanaá¹-á¹-hÄ• naá¹ƒ_ isipatane miga
devorohaá¹‡akÄ• le saá¹…kassanagaradvÄ• re __paá¹-hamapÄ• dakkamo_ avijahitova hot
cattÄ• ri __maÃ±capÄ• daá¹-á¹-hÄ• nÄ• ni_ avijahitÄ• neva honti. vihÄ• ropi avijahitova. so
mahanto vÄ• hoti.

aparaá¹ƒ pana amhÄ• kaá¹ƒyeva bhagavato sahajÄ• tapariccheda Ã±ca nakkhattapariche
sabbaÃ±Ã±ubodhisattena kira saddhiá¹ƒ rÄ• hulamÄ• tÄ• Ä• nandatthero channo kaá¹‡á¸•
mahÄ• bodhirukkho kÄ• á¸·udÄ• yÄ«ti imÄ• ni __sata sahajÄ• tÄ• ni_. mahÄ• puriso kira ut
mÄ• tukucchiá¹ƒ okkami, mahÄ• bhinikkhamanaá¹ƒ nikkhami \Be 159/, dhammacakkaá¹ƒ p
yamakapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. visÄ• khanakkhattena jÄ• to ca abhisambuddho ca pari
mÄ• ghanakkhattena tassa sÄ• vakasannipÄ• to ceva Ä• yusaá¹…khÄ• ravosajjanaÃ±ca ab
devorohaá¹‡anti ettakaá¹ƒ Ä• haritvÄ• dÄ«petabbaá¹ƒ. ayaá¹ƒ sambahulavÄ• rapariccheda
evÄ• ti.

iti bhagavÄ• dÄ«paá¹…karo yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• sabbabuddhakiccaá¹ƒ katvÄ• a
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

yasmiá¹ƒ kira kappe dÄ«paá¹…karadasabalo udapÄ• di, tasmiá¹ƒ aÃ±Ã±epi taá¹‡haá¹…ka
saraá¹‡aá¹…karoti tayo buddhÄ• ahesuá¹ƒ. tesaá¹ƒ santike bodhisattassa byÄ• karaá¹‡aá¹
na dassitÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana tamhÄ• kappÄ• Ä• dito paá¹-á¹-hÄ• yuppann
dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ ---

``taá¹‡haá¹…karo medhaá¹…karo, athopi saraá¹‡aá¹…karo.

dÄ«paá¹…karo ca sambuddho, koá¹‡á¸• aÃ±Ã±o dvipaduttamo ||

``maá¹…galo \Ne 150/ ca sumano ca, revato sobhito muni.

anomadassÄ« padumo, nÄ• rado padumuttaro ||

``sumedho ca sujÄ• to ca, piyadassÄ« mahÄ• yaso.

atthadassÄ« dhammadassÄ«, siddhattho lokanÄ• yako ||

``tisso phusso ca sambuddho, vipassÄ« sikhi vessabhÅ«.

kakusandho koá¹‡Ä• gamano, kassapo cÄ• pi nÄ• yako ||

``ete \Ee 132/ ahesuá¹ƒ sambuddhÄ• , vÄ«tarÄ• gÄ• samÄ• hitÄ• .

sataraá¹ƒsÄ«va uppannÄ• , mahÄ• tamavinodanÄ• .

jalitvÄ• aggikkhandhÄ• va, nibbutÄ• te sasÄ• vakÄ• â€™â€™ ti || (Ap-a I dÅ«renidÄ• naka
Ja I dÅ«renidÄ• nakathÄ•).

ettÄ• vatÄ• nÄ• tisaá¹…khepavitthÄ• ravasena katÄ• ya

madhuratthavilÄ• siniyÄ• buddhavaá¹ƒsa-aá¹-á¹-hakathÄ• ya

dÄ«paá¹…karabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito paá¹-hamo buddhavaá¹ƒso.

4. koá¹‡á¸• aÃ±Ã±abuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

dÄ«paá¹…kare \Be 160/ \Ne 151/ kira bhagavati parinibbute tassa sÄ• sanaá¹ƒ vassasatas
atha buddhÄ• nubuddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ antaradhÄ• nena sÄ• sanampissa antara
ekamasaá¹…khyeyyamatikkamitvÄ• ekasmiá¹ƒ kappe __koá¹‡á¸• aÃ±Ã±o_ nÄ• ma satthÄ
soá¸·asaasaá¹…khyeyyaá¹ƒ kappÄ• naÃ±ca satasahassaá¹ƒ pÄ• ramiyo pÅ«retvÄ• bodhiÄ
vessantarattabhÄ• vasadise attabhÄ• ve á¹-hatvÄ• tato cavitvÄ• tusitapure nibbattitvÄ• ta
á¹-hatvÄ• devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ datvÄ• tusitapurato cavitvÄ• rammavatÄ«nagare
kule sujÄ• tÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. tassapi paá¹-isa
dÄ«paá¹…karabuddhavaá¹ƒse vuttappakÄ• rÄ• ni dvattiá¹ƒsa pÄ• á¹-ihÄ• riyÄ• ni nibbattiá¹
katÄ• rakkhasaá¹ƒvidhÄ• no dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena mÄ• tukucchito nikkham
uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gantvÄ• sabbÄ• ca disÄ• viloketvÄ• Ä• sabhiá
``aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassa, ayamant
punabbhavoâ€™â€™ ti (DN II 31; MN III 207).

tato kumÄ• rassa nÄ• makaraá¹‡adivase nÄ• maá¹ƒ karontÄ• ``koá¹‡á¸• aÃ±Ã±oâ€™â€™

bhagavÄ• koá¹‡á¸• aÃ±Ã±agotto ahosi. tassa kira tayo pÄ• sÄ• dÄ• ahesuá¹ƒ --- rÄ• ma, s
paramaramaá¹‡Ä«yÄ• . tesu tÄ«á¹‡i satasahassÄ• ni nÄ• á¹-akitthÄ«naá¹ƒ naccagÄ«tavÄ•
sabbakÄ• laá¹ƒ paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ. tassa rucidevÄ« nÄ• ma \Ee 133/ aggamah
nÄ• massa putto ahosi. so dasavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi.

so pana jiá¹‡á¹‡abyÄ• dhimatapabbajite disvÄ• Ä• jaÃ±Ã±arathena nikkhamitvÄ• pabbajit
padhÄ• nacariyaá¹ƒ cari. koá¹‡á¸• aÃ±Ã±akumÄ• raá¹ƒ pana pabbajantaá¹ƒ dasa janakoá¹-
parivuto dasa mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya sunandagÄ
yasodharÄ• ya nÄ• ma seá¹-á¹-hidhÄ«tÄ• ya dinnaá¹ƒ paramamadhuraá¹ƒ madhupÄ• yÄ• s
phalapallavaá¹…kurasamalaá¹…kate \Ne 152/ sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ
gaá¹‡aá¹ƒ pahÄ• ya sunandakÄ• jÄ«vakena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ•
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pubbadisÄ• bhÄ• gaá¹ƒ oloketvÄ• bodhirukkhaá¹ƒ pi
aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…kaá¹ƒ Ä•
caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya mÄ• rabalaá¹ƒ vidhamitvÄ• rattiyÄ• paá¹-hamayÄ
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ visodhetvÄ• majjhimayÄ• me dibbacakkhuá¹ƒ visodh
paccayÄ• kÄ• raá¹ƒ sammasitvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• nato vuá¹-á¹-hÄ• ya paÃ±ca
udayabbayavasena samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni disvÄ• yÄ• va gotrabhuÃ±Ä• á¹‡aá¹
cattÄ• ri maggaÃ±Ä• á¹‡Ä• ni cattÄ• ri ca phalaÃ±Ä• á¹‡Ä• ni catasso paá¹-isambhidÄ• ca
paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni sakale ca buddh
paripuá¹‡á¹‡asaá¹…kappo bodhimÅ«le nisinnova ---

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• || (Dhp 153-154).

``ayoghanahatasseva, jalato jÄ• tavedaso.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• yate gati ||

``evaá¹ƒ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gatÄ« natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukhaâ€™â€™ nti || (Ud 80) ---

evaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ bodhimÅ«leyeva phalasamÄ• pattisukhe
sattÄ• he brahmuno ajjhesanaá¹ƒ paá¹-icca --- ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhamm
(MN I 284; II 341; Vin I 10) upadhÄ• rento attanÄ• saddhiá¹ƒ pabbajitÄ• dasa bhikkhukoá¹-
kulaputtÄ• samupacitakusalamÅ«lÄ• maá¹ƒ pabbajantaá¹ƒ \Ee 134/ anupabbajitÄ• mayÄ•
caritvÄ• maá¹ƒ upaá¹-á¹-hahiá¹ƒsu, handÄ• haá¹ƒ imesaá¹ƒ sabbapaá¹-hamaá¹ƒ dhammaa
evaá¹ƒ upadhÄ• retvÄ• --- ``idÄ• ni pana te kattha vasantÄ«â€™â€™ ti olokento --- ``ito aá
\Be 162/ arundhavatÄ«nagare devavane viharantÄ«â€™â€™ ti disvÄ• --- ``tesaá¹ƒ dhamm
gamissÄ• mÄ«â€™â€™ ti pattacÄ«varamÄ• dÄ• ya seyyathÄ• pi nÄ• ma balavÄ• puriso s
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva bodhimÅ«le antarahito d

tasmiÃ±ca samaye tÄ• dasa bhikkhukoá¹-iyo arundhavatÄ«nagaraá¹ƒ upanissÄ• ya devav
bhikkhÅ« dasabalaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• pasannamÄ• nasÄ• paccuggan
paá¹-iggahetvÄ• , buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• , satthu gÄ• ravaá¹ƒ katvÄ• , bhagav
parivÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. tatra koá¹‡á¸• aÃ±Ã±o dasabalo munigaá¹‡apar
tidasagaá¹‡aparivuto dasasatanayano viya vimalagaganatalagato saradasamayarajanikaro
puá¹‡á¹‡acando viya virocittha. atha satthÄ• tesaá¹ƒ sabbabuddhanisevitaá¹ƒ anuttaraá¹ƒ
dvÄ• dasÄ• kÄ• raá¹ƒ __dhammacakkappavattanasuttantaá¹ƒ_ kathetvÄ• dasabhikkhukoá
satasahassadevamanussakoá¹-iyo dhammÄ• mataá¹ƒ pÄ• yesi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``dÄ«paá¹…karassa aparena, koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• yako.

anantatejo amitayaso, appameyyo durÄ• sado ||

<2> á¹• 21 ``dharaá¹‡Å«pamo khamanena, sÄ«lena sÄ• garÅ«pamo.

samÄ• dhinÄ• merÅ«pamo, Ã±Ä• á¹‡ena gaganÅ«pamo ||

<3> á¹• 21 ``indriyabalabojjhaá¹…ga-maggasaccappakÄ• sanaá¹ƒ.

pakÄ• sesi sadÄ• buddho hitÄ• ya sabbapÄ• á¹‡inaá¹ƒ ||

<4> á¹• 21 ``dhammacakkaá¹ƒ pavattente, koá¹‡á¸• aÃ±Ã±e lokanÄ• yake.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __dÄ«paá¹…karassa aparenÄ• _ti dÄ«paá¹…karassa satthuno aparabhÄ• geti attho
attano gottavasena samadhigatanÄ• madheyyo. __nÄ• yako_ti vinÄ• yako. __anantatejo_ti

sÄ«laguá¹‡aÃ±Ä• á¹‡apuÃ±Ã±atejena anantatejo. heá¹-á¹-hato avÄ«ci upari bhavaggaá¹ƒ t
lokadhÄ• tuyo etthantare ekapuggalopi \Ee 135/ tassa \Be 163/ mukhaá¹ƒ oloketvÄ• á¹-hÄ•
natthi. tena vuttaá¹ƒ \Ne 154/ ``anantatejoâ€™â€™ ti. __amitayaso_ti anantaparivÄ• ro. tas
vassasatasahassÄ• ni yÄ• va parinibbÄ• nasamayaá¹ƒ etthantare bhikkhuparisÄ• ya gaá¹‡
tasmÄ• ``amitayasoâ€™â€™ ti vuccati. amitaguá¹‡akittipi ``amitayasoâ€™â€™ ti vuccati. _
guá¹‡agaá¹‡aparimÄ• á¹‡avasena nappameyyoti appameyyo. yathÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ, kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare, vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ t
425; Ud-a 53; Cp-a nidÄ• nakathÄ•).

tasmÄ• appameyyaguá¹‡agaá¹‡attÄ• ``appameyyoâ€™â€™ ti vuccati. __durÄ• sado_ti d
ghaá¹-á¹-etvÄ• upasaá¹…kamitumasakkuá¹‡eyyabhÄ• vato durÄ• sado, durabhibhavanÄ«

__dharaá¹‡Å«pamo_ti dharaá¹‡Ä«samo. __khamanenÄ• _ti khantiyÄ• , catunahutÄ• dhika
mahÄ• pathavÄ« viya pakativÄ• tena lÄ• bhÄ• lÄ• bhaiá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«hi akampa
``dharaá¹‡Å«pamoâ€™â€™ ti vuccati. __sÄ«lena sÄ• garÅ«pamo_ti sÄ«lasaá¹ƒvarena vel
sÄ• garasamo. ``mahÄ• samuddo, bhikkhave, á¹-hitadhammo velaá¹ƒ nÄ• tivattatÄ«â€™â€
Mil VI 2.10) hi vuttaá¹ƒ.

__samÄ• dhinÄ• merÅ«pamo_ti samÄ• dhipaá¹-ipakkhabhÅ«tadhammajanitakampÄ• bhÄ
sadisoti attho. merugirivaro viya thiratarasarÄ«roti vÄ• . __Ã±Ä• á¹‡ena gaganÅ«pamo_ti et
Ã±Ä• á¹‡assa anantabhÄ• vena anantÄ• kÄ• sena upamÄ• katÄ• . cattÄ• ri anantÄ• ni vut

``sattakÄ• yo ca Ä• kÄ• so, cakkavÄ• á¸·Ä• canantakÄ• .

buddhaÃ±Ä• á¹‡aá¹ƒ appameyyaá¹ƒ, na sakkÄ• ete vijÄ• nituâ€™â€™ nti || (Bv I 64).

tasmÄ• anantassa Ã±Ä• á¹‡assa anantena Ä• kÄ• sena upamÄ• katÄ• ti.

__indriyabalabojjhaá¹…gamaggasaccappakÄ• sana_nti \Be 164/ etesaá¹ƒ indriyabalabojjha
gahaá¹‡ena satipaá¹-á¹-hÄ• nasammappadhÄ• niddhipÄ• dÄ• pi gahitÄ• va honti. tasmÄ•
catusaá¹…khepÄ• naá¹ƒ vasena sattattiá¹ƒsabodhipakkhiyadhammÄ• naá¹ƒ \Ne 155/ pakÄ
desesÄ«ti attho. __hitÄ• yÄ• _ti hitatthaá¹ƒ. __dhammacakkaá¹ƒ_ \Ee 136/ __pavattente_ti
pavattiyamÄ• ne.

tato aparabhÄ• ge mahÄ• maá¹…galasamÄ• game dasasu cakkavÄ• á¸·asahassesu devat

imasmiÃ±Ã±eva cakkavÄ• á¸·e sannipatiá¹ƒsu. tattha kira aÃ±Ã±ataro devaputto koá¹‡á¸• a
maá¹…galapaÃ±haá¹ƒ pucchi. tassa bhagavÄ• maá¹…galÄ• ni kathesi. tattha navutikoá¹-is
pÄ• puá¹‡iá¹ƒsu. sotÄ• pannÄ• dÄ«naá¹ƒ gaá¹‡anapariccheda nÄ• ma nÄ• hosi. tena vutta

<5> á¹• 21 ``tato parampi desente, naramarÅ«naá¹ƒ samÄ• game.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __tato parampÄ«_ti tato aparabhÄ• gepi. __desente_ti bhagavati dhammaá¹ƒ desen
narÄ• naÃ±ceva amarÄ• naÃ±ca, yadÄ• pana bhagavÄ• gaganatale titthiyamÄ• namadda
karonto dhammaá¹ƒ desesi tadÄ• asÄ«tikoá¹-isahassÄ• ni arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tÄ
patiá¹-á¹-hitÄ• gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . tena vuttaá¹ƒ ---

<6> á¹• 21 ``titthiye abhimaddanto, yadÄ• dhammamadesayi.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha tadÄ• -saddaá¹ƒ Ä• netvÄ• attho daá¹-á¹-habbo. yadÄ• bhagavÄ• dhammaá¹ƒ des
asÄ«tikoá¹-isahassÄ• naá¹ƒ dhammÄ• bhisamayo ahÅ«ti.

koá¹‡á¸• aÃ±Ã±o kira satthÄ• abhisambodhiá¹ƒ patvÄ• paá¹-hamavassaá¹ƒ candavatÄ«n
candÄ• rÄ• me vihÄ• si. tattha sucindharassa nÄ• ma brÄ• hmaá¹‡amahÄ• sÄ• lassa putto
yasodharabrÄ• hmaá¹‡assa putto subhaddamÄ• á¹‡avo ca koá¹‡á¸• aÃ±Ã±assa buddhass
sutvÄ• pasannamÄ• nasÄ• dasahi mÄ• á¹‡avakasahassehi saddhiá¹ƒ tassa santike pabba
pÄ• puá¹‡iá¹ƒsu.

atha \Be 165/ koá¹‡á¸• aÃ±Ã±o satthÄ• jeá¹-á¹-hamÄ• sapuá¹‡á¹‡amÄ• ya subhaddather
koá¹-isatasahassena parivuto pÄ• timokkhamuddisi, so paá¹-hamo sannipÄ• to ahosi. tato a
koá¹‡á¸• aÃ±Ã±asatthuno putte vijitasene \Ne 156/ nÄ• ma arahattaá¹ƒ patte taá¹ƒpamukha
majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so dutiyo sannipÄ• to ahosi. athÄ• parena samay
janapadacÄ• rikaá¹ƒ caranto udenarÄ• jÄ• naá¹ƒ nÄ• ma navutikoá¹-ijanaparivÄ• raá¹ƒ pab
parisÄ• ya. tasmiá¹ƒ pana arahattaá¹ƒ patte taá¹ƒpamukhehi navutiyÄ• arahantakoá¹-Ä«hi
pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, koá¹‡á¸• aÃ±Ã±assa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 ``koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

dutiyo koá¹-isahassÄ• naá¹ƒ, tatiyo navutikoá¹-inaâ€™â€™ nti ||

tadÄ• \Ee 137/ kira amhÄ• kaá¹ƒ bodhisatto vijitÄ• vÄ« nÄ• ma cakkavattÄ« hutvÄ• canda
so kira anekanaravaraparivuto salilanidhinivasanaá¹ƒ sameruyugandharaá¹ƒ aparimitavasu
adaá¹‡á¸• ena asatthena dhammena paripÄ• leti. atha koá¹‡á¸• aÃ±Ã±o buddhopi
koá¹-isatasahassakhÄ«á¹‡Ä• savaparivuto janapadacÄ• rikaá¹ƒ caramÄ• no anupubbena c
sampÄ• puá¹‡i.

so vijitÄ• vÄ« kira rÄ• jÄ• --- ``sammÄ• sambuddho kira amhÄ• kaá¹ƒ nagaraá¹ƒ anuppatt
paccuggantvÄ• bhagavato vasanaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidahitvÄ• svÄ• tanÄ• ya saddhiá
nimantetvÄ• punadivase bhattavidhiá¹ƒ suá¹-á¹-hu paá¹-iyÄ• detvÄ• koá¹-isatasahassasaá
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si. bodhisatto bhagava
anumodanÄ• vasÄ• ne --- ``bhante, temÄ• saá¹ƒ mahÄ• janasaá¹…gahaá¹ƒ karonto idheva
tayo mÄ• se nirantaraá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa asadisamahÄ• dÄ• n

atha satthÄ• bodhisattaá¹ƒ --- ``anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ t
desesi. so satthu dhammakathaá¹ƒ sutvÄ• \Be 166/ rajjaá¹ƒ niyyÄ• tetvÄ• pabbajitvÄ• tÄ«
uggahetvÄ• aá¹-á¹-ha samÄ• pattiyo paÃ±ca ca abhiÃ±Ã±Ä• yo uppÄ• detvÄ• aparihÄ«na
tena vuttaá¹ƒ ---

<9> á¹• 21 ``ahaá¹ƒ \Ne 157/ tena samayena, vijitÄ• vÄ« nÄ• ma khattiyo.

samuddaá¹ƒ antamantena, issariyaá¹ƒ vattayÄ• mahaá¹ƒ ||

<10> á¹• 21 ``koá¹-isatasahassÄ• naá¹ƒ, vimalÄ• naá¹ƒ mahesinaá¹ƒ.

saha lokagganÄ• thena, paramannena tappayiá¹ƒ ||

<11> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, koá¹‡á¸• aÃ±Ã±o lokanÄ• yako.

aparimeyyito kappe, buddho loke bhavissati ||

<12> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ.

assatthamÅ«le sambuddho, bujjhissati mahÄ• yaso ||

<13> á¹• 21 ``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<14> á¹• 21 ``kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissati taá¹ƒ jinaá¹ƒ ||

<15> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

bodhi tassa bhagavato, assatthoti pavuccati ||

<16> á¹• 21 ``citto ca hatthÄ• á¸·avako, aggÄ• hessantupaá¹-á¹-hakÄ• .

nandamÄ• tÄ• ca uttarÄ• , aggÄ• hessantupaá¹-á¹-hikÄ• .

Ä• yu vassasataá¹ƒ tassa, gotamassa yasassino ||

<17> á¹• 21 ``idaá¹ƒ \Ee 138/ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

<18> á¹• 21 ``ukkuá¹-á¹-hisaddÄ• vattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassidevatÄ• ||

<19> á¹• 21 ``yadimassa \Be 167/ \Ne 158/ lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<20> á¹• 21 ``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

<21> á¹• 21 ``evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<22> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

tameva atthaá¹ƒ sÄ• dhento, mahÄ• rajjaá¹ƒ jine adaá¹ƒ.

mahÄ• rajjaá¹ƒ daditvÄ• na, pabbajiá¹ƒ tassa santike ||

<23> á¹• 21 ``suttantaá¹ƒ vinayaá¹ƒ cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<24> á¹• 21 ``tatthappamatto viharanto, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaâ€™â€™ nti ||

tattha __ahaá¹ƒ tena samayenÄ• _ti ahaá¹ƒ tasmiá¹ƒ samaye. __vijitÄ• vÄ« nÄ• mÄ• _ti ev
cakkavattirÄ• jÄ• ahosiá¹ƒ. __samuddaá¹ƒ antamantenÄ• _ti ettha cakkavÄ• á¸·apabbataá
katvÄ• á¹-hitaá¹ƒ samuddaá¹ƒ antaá¹ƒ katvÄ• issariyaá¹ƒ vattayÄ• mÄ«ti attho. ettÄ• vatÄ

rÄ• jÄ• kira cakkavattÄ« cakkaratanÄ• nubhÄ• vena vÄ• mapassena sineruá¹ƒ katvÄ• sa
aá¹-á¹-hayojanasahassappamÄ• á¹‡aá¹ƒ pubbavidehaá¹ƒ gacchati. tattha rÄ• jÄ• cakkavat
hantabbo, adinnaá¹ƒ nÄ• dÄ• tabbaá¹ƒ, kÄ• mesumicchÄ• na caritabbÄ• , musÄ• na bhÄ
pÄ• tabbaá¹ƒ, yathÄ• bhuttaÃ±ca bhuÃ±jathÄ• â€™â€™ ti (DN II 244; III 85; MN III 257) ov
ovÄ• de dinne taá¹ƒ cakkaratanaá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• puratthimaá¹ƒ samuddaá
yathÄ• ca taá¹ƒ ajjhogÄ• hati, tathÄ• tathÄ• saá¹ƒkhittaÅ«mivipphÄ• raá¹ƒ hutvÄ• ogacc
mahÄ• samuddasalilaá¹ƒ yojanamattaá¹ƒ oggantvÄ• antosamuddaá¹ƒ ubhosu \Ee 139/ pa
\Ne 159/ viya paramadassanÄ«yaá¹ƒ hutvÄ• tiá¹-á¹-hati, evaá¹ƒ puratthimasÄ• garapariyan
cakkaratanaá¹ƒ paá¹-inivattati. paá¹-inivattamÄ• ne ca tasmiá¹ƒ sÄ• \Be 168/ parisÄ• agga
cakkavattÄ« ante cakkaratanaá¹ƒ hoti. tampi jalaá¹ƒ jalantena viyogaá¹ƒ asahamÄ• namiva
nemimaá¹‡á¸• alapariyantaá¹ƒ abhihanantameva tÄ«ramupagacchati.

evaá¹ƒ rÄ• jÄ• cakkavattÄ« puratthimasamuddapariyantaá¹ƒ pubbavidehaá¹ƒ abhivijinitvÄ
dakkhiá¹‡asamuddapariyantaá¹ƒ jambudÄ«paá¹ƒ vijetukÄ• mo cakkaratanadesitena magge
gacchati. taá¹ƒ dasasahassayojanappamÄ• á¹‡aá¹ƒ jambudÄ«paá¹ƒ abhivijinitvÄ• dakkhiá
sattayojanasahassappamÄ• á¹‡aá¹ƒ aparagoyÄ• naá¹ƒ vijetuá¹ƒ heá¹-á¹-hÄ• vuttanayenev
sÄ• garapariyantaá¹ƒ abhivijinitvÄ• pacchimasamuddatopi uttaritvÄ• aá¹-á¹-hayojanasahas
uttarakuruá¹ƒ vijetuá¹ƒ tatheva gantvÄ• taá¹ƒ samuddapariyantaá¹ƒ katvÄ• tatheva abhiviji
paccuttarati. ettÄ• vatÄ• raÃ±Ã±Ä• cakkavattinÄ• sÄ• garapariyantÄ• ya pathaviyÄ• issa
tena vuttaá¹ƒ __samuddaá¹ƒ antamantena, issariyaá¹ƒ vattayÄ• mahaâ€™â€™ _nti.

__koá¹-isatasahassÄ• na_nti koá¹-isatasahassÄ• ni. ayameva vÄ• pÄ• á¹-ho. __vimalÄ• n
__saha lokagganÄ• thenÄ• _ti saddhiá¹ƒ dasabalena koá¹-isatasahassÄ• nanti attho. __par
annena. __tappayi_nti tappesiá¹ƒ. __aparimeyyito kappe_ti ito paá¹-á¹-hÄ• ya satasahassak
asaá¹…khyeyyÄ• ni atikkamitvÄ• ekasmiá¹ƒ bhaddakappeti attho.

__padhÄ• na_nti vÄ«riyaá¹ƒ. __tameva atthaá¹ƒ sÄ• dhento_ti tameva buddhakÄ• rakamat
pÅ«rento sÄ• dhento nipphÄ• dentoti attho. __mahÄ• rajja_nti cakkavattirajjaá¹ƒ. __jine_ti b
sampadÄ• natthe vÄ• bhummaá¹ƒ daá¹-á¹-habbaá¹ƒ. __ada_nti adÄ• siá¹ƒ. evamatthaá¹ƒ
daá¹-á¹-habbo. ``mahÄ• rajjaá¹ƒ jine dadiâ€™â€™ nti paá¹-hanti keci. __daditvÄ• nÄ• _ti ca
suttantapiá¹-akaá¹ƒ. __vinaya_nti vinayapiá¹-akaá¹ƒ. __navaá¹…ga_nti suttageyyÄ• dinavaa
jinasÄ• sana_nti Ä• gamÄ• dhigamehi lokiyehi samalaá¹…kariá¹ƒ. __tatthÄ• _ti tassa bhaga
__appamatto_ti satisampanno. __brahmalokamagaÃ±chaha_nti \Ee 140/ brahmalokaá¹ƒ ag

imassa pana __koá¹‡á¸• aÃ±Ã±abuddhassa_ rammavatÄ« nÄ• ma nagaraá¹ƒ ahosi, sunan
nÄ• ma devÄ« mÄ• tÄ• , bhaddo ca subhaddo ca dve \Be 169/ aggasÄ• vakÄ• , anuruddho
upatissÄ• ca dve aggasÄ• vikÄ• , sÄ• lakalyÄ• á¹‡irukkho bodhi, aá¹-á¹-hÄ• sÄ«tihatthubbe
160/, vassasatasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi, tassa rucidevÄ« nÄ• ma aggamah
nÄ• massa putto, cando nÄ• mupaá¹-á¹-hÄ• ko rÄ• jÄ• . candÄ• rÄ• me kira vasÄ«ti. tena v

<25> á¹• 21 ``nagaraá¹ƒ rammavatÄ« nÄ• ma, sunando nÄ• ma khattiyo.

sujÄ• tÄ• nÄ• ma janikÄ• , koá¹‡á¸• aÃ±Ã±assa mahesino ||

<30> á¹• 21 ``bhaddo ceva subhaddo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

anuruddho nÄ• mupaá¹-á¹-hÄ• ko, koá¹‡á¸• aÃ±Ã±assa mahesino ||

<31> á¹• 21 ``tissÄ• ca upatissÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

sÄ• lakalyÄ• á¹‡iko bodhi, koá¹‡á¸• aÃ±Ã±assa mahesino ||

<33> á¹• 21 ``so aá¹-á¹-hÄ• sÄ«ti hatthÄ• ni, accuggato mahÄ• muni.

sobhate uá¸·urÄ• jÄ• va, sÅ«riyo majjhanhike yathÄ• ||

<34> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<35> á¹• 21 ``khÄ«á¹‡Ä• savehi vimalehi, vicittÄ• Ä• si medanÄ«.

yathÄ• hi gaganamuá¸·Å«bhi, evaá¹ƒ so upasobhatha ||

<36> á¹• 21 ``tepi nÄ• gÄ• appameyyÄ• , asaá¹…khobhÄ• durÄ• sadÄ• .

vijjupÄ• taá¹ƒva dassetvÄ• , nibbutÄ• te mahÄ• yasÄ• ||

<37> á¹• 21 ``sÄ• ca atuliyÄ• jinassa iddhi, Ã±Ä• á¹‡aparibhÄ• vito ca samÄ• dhi.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __sÄ• lakalyÄ• á¹‡iko_ti sÄ• lakalyÄ• á¹‡irukkho, so buddhakÄ• le ceva cakkavattikÄ
nÄ• Ã±Ã±adÄ• . so ekÄ• heneva uá¹-á¹-hÄ• ti kira. __khÄ«á¹‡Ä• savehi vimalehi, vicittÄ• Ä
medanÄ« khÄ«á¹‡Ä• savehi ekakÄ• sÄ• vapajjotÄ• vicittÄ• paramadassanÄ«yÄ• ahosi. _
opammatthe nipÄ• to. __uá¸·Å«bhÄ«_ti \Ee 141/ nakkhattehi, tÄ• rÄ• gaá¹‡ehi \Be 170/ gag
khÄ«á¹‡Ä• savehi vicittÄ• ayaá¹ƒ medanÄ« sobhitthÄ• ti attho.

__asaá¹…khobhÄ• _ti aá¹-á¹-hahi lokadhammehi akkhobhÄ• avikÄ• rÄ• . __vijjupÄ• taá¹ƒ
viya dassayitvÄ• , ``vijjuppÄ• taá¹ƒvÄ• â€™â€™ tipi pÄ• á¹-ho. koá¹‡á¸• aÃ±Ã±abuddhassa
parinibbÄ• yamÄ• nÄ• bhikkhÅ« sattatÄ• lappamÄ• á¹‡amÄ• kÄ• samabbhuggantvÄ• asit
viya samantato vijjotamÄ• nÄ• tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nirupÄ• dÄ• nÄ• dahanÄ•
vuttaá¹ƒ ``vijjupÄ• taá¹ƒva dassetvÄ• â€™â€™ ti. __atuliyÄ• _ti atulyÄ• asadisÄ• . __Ã±Ä•
Ã±Ä• á¹‡ena vaá¸• á¸• hito. sesagÄ• thÄ• heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• nÄ• evÄ• ti.

``koá¹‡á¸• aÃ±Ã±o nÄ• ma sambuddho, candÄ• rÄ• me manorame.

nibbÄ• yi cetiyo tassa, sattayojaniko kato ||

``na heva dhÄ• tuyo tassa, satthuno, vikiriá¹ƒsu tÄ• .

á¹-hitÄ• ekaghanÄ• hutvÄ• , suvaá¹‡á¹‡apaá¹-imÄ• viyaâ€™â€™ ||

sakalajambudÄ«pavÄ• sino manussÄ• samÄ• gantvÄ• sattayojanikaá¹ƒ sattaratanamaya
mattikÄ• kiccaá¹ƒ telasappÄ«hi udakakiccaá¹ƒ katvÄ• niá¹-á¹-hÄ• pesunti.

koá¹‡á¸• aÃ±Ã±abuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito dutiyo buddhavaá¹ƒso.

5. maá¹…galabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

koá¹‡á¸• aÃ±Ã±e \Ne 162/ kira satthari parinibbute tassa sÄ• sanaá¹ƒ vassasatasahassaá¹
buddhÄ• nubuddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ antaradhÄ• nena sÄ• sanamassa antaradhÄ•
aparabhÄ• ge ekamasaá¹…khyeyyamatikkamitvÄ• ekasmiá¹ƒyeva kappe cattÄ• ro buddhÄ
sumano, revato, sobhito_ti. tattha __maá¹…galo_ pana lokanÄ• yako kappasatasahassÄ• d
asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tattha yÄ• vatÄ• yukaá¹ƒ
pubbanimittesu uppannesu buddhakolÄ• halaá¹ƒ nÄ• ma \Be 171/ udapÄ• di, tadÄ• dasasa
ekasmiá¹ƒ cakkavÄ• á¸·e sannipatitvÄ• Ä• yÄ• canti ---

``kÄ• lo \Ee 142/ kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67).

evaá¹ƒ devehi Ä• yÄ• cito katapaÃ±cavilokano tusitÄ• kÄ• yÄ• cavitvÄ• sabbanagaruttam
uttarassa nÄ• ma raÃ±Ã±o kule uttarÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ g
pÄ• á¹-ihÄ• riyÄ• ni pÄ• turahuá¹ƒ. tÄ• ni dÄ«paá¹…karabuddhavaá¹ƒse vuttanayeneva ved
kira mahÄ• deviyÄ• kucchismiá¹ƒ sabbalokamaá¹…galassa maá¹…galassa mahÄ• sattass
paá¹-á¹-hÄ• ya sarÄ«rappabhÄ• rattindivaá¹ƒ asÄ«tihatthappamÄ• á¹‡aá¹ƒ padesaá¹ƒ pha
candÄ• lokasÅ«riyÄ• lokehi anabhibhavanÄ«yÄ• hutvÄ• aá¹-á¹-hÄ• si. sÄ• ca aÃ±Ã±enÄ•
sarÄ«rappabhÄ• samudayeneva andhakÄ• raá¹ƒ vidhamitvÄ• aá¹-á¹-hasaá¹-á¹-hiyÄ• dhÄ•
vicarati.

sÄ• kira devatÄ• hi katÄ• rakkhÄ• dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena paramasurabhik
kamalakuvalayasamalaá¹…kate ruru-sÄ«ha-byaggha-gaja-gavaya-mahiá¹ƒsapasadavividha
paramaramaá¹‡Ä«ye uttaramadhuruyyÄ• ne nÄ• ma maá¹…galuyyÄ• ne maá¹…galamahÄ•
jÄ• tamattova mahÄ• satto sabbÄ• disÄ• viloketvÄ• uttarÄ• bhimukho sattapadavÄ«tihÄ•
vÄ• caá¹ƒ nicchÄ• resi. tasmiÃ±ca khaá¹‡e sakaladasasahassilokadhÄ• tÅ«su devatÄ• dis
dibbamÄ• lÄ• dÄ«hi samalaá¹…katagattÄ• tattha tattha á¹-hatvÄ• jayamaá¹…galathutivaca
pÄ• á¹-ihÄ• riyÄ• ni vuttanayÄ• neva. nÄ• maggahaá¹‡adivase panassa lakkhaá¹‡apÄ• á¹-h
jÄ• toti ``maá¹…galakumÄ• roâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu.

tassa kira yasavÄ• rucimÄ• sirimÄ• ti tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. yasavatÄ«devippamuk
tiá¹ƒsanÄ• á¹-akitthisahassÄ• ni ahesuá¹ƒ. tattha mahÄ• satto navavassasahassÄ• ni dibba

anubhavitvÄ• yasavatiyÄ• aggamahesiyÄ• kucchismiá¹ƒ sÄ«lavaá¹ƒ nÄ• ma puttaá¹ƒ labl
disvÄ• alaá¹…kataá¹ƒ paá¹‡á¸• araá¹ƒ nÄ• ma sundaraturaá¹…gavaramÄ• ruyha mahÄ• b
172/ pabbaji. taá¹ƒ pana pabbajantaá¹ƒ tisso manussakoá¹-iyo anupabbajiá¹ƒsu. tehi parivu
aá¹-á¹-ha mÄ• se padhÄ• nacariyamacari.

tato visÄ• khapuá¹‡á¹‡amÄ• ya uttaragÄ• me uttaraseá¹-á¹-hino dhÄ«tÄ• ya uttarÄ• ya nÄ•
pakkhittadibbojaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• surabhikusumÄ• laá¹…kate nÄ«l
divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• uttarena nÄ• ma Ä• jÄ«vakena dinnÄ• aá¹-á¹-ha tiá¹‡a
asitaÃ±janagirisaá¹…kÄ• saá¹ƒ akkantavarakanakajÄ• lakÅ«á¹-aá¹ƒva sÄ«tacchÄ• yaá¹ƒ
vividhamigagaá¹‡asampÄ• tavirahitaá¹ƒ mandamÄ• luteritÄ• ya ghanasÄ• khÄ• ya samalaá
virocamÄ• naá¹ƒ nÄ• gabodhiá¹ƒ upasaá¹…kamitvÄ• mattavaranÄ• gagÄ• mÄ« nÄ• gabod
pubbuttarapasse á¹-hatvÄ• aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ san
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• caturaá¹…gasamannÄ• gataá¹ƒ vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ•
viddhaá¹ƒsetvÄ• pubbenivÄ• sadibbacakkhuÃ±Ä• á¹‡Ä• ni paá¹-ilabhitvÄ• paccayÄ• kÄ• n
khandhesu aniccÄ• divasena abhinivisitvÄ• anukkamena anuttaraá¹ƒ sammÄ• sambodhiá¹

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

udÄ• naá¹ƒ \Ne 164/ udÄ• nesi.

maá¹…galassa pana sammÄ• sambuddhassa aÃ±Ã±ehi buddhehi adhikatarÄ• sarÄ«rappa
aÃ±Ã±esaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ samantÄ• asÄ«tihatthappamÄ• á¹‡Ä• vÄ• byÄ
ahosi, na evaá¹ƒ tassa. tassa pana bhagavato sarÄ«rappabhÄ• niccakÄ• laá¹ƒ dasasahass
aá¹-á¹-hÄ• si. tarugirigharapÄ• kÄ• raghaá¹-akavÄ• á¹-Ä• dayo suvaá¹‡á¹‡apaá¹-á¹-apariyo
navutivassasatasahassÄ• ni Ä• yu tassa ahosi. ettakaá¹ƒ kÄ• laá¹ƒ candasÅ«riyatÄ• rakÄ•
rattindivaparicchedo na paÃ±Ã±Ä• yittha. divÄ• sÅ«riyÄ• lokena viya sattÄ• niccaá¹ƒ budd
sabbakammÄ• ni \Be 173/ karontÄ• vicariá¹ƒsu. sÄ• yaá¹ƒ pupphanakakusumÄ• naá¹ƒ pÄ•
ravanakasakuá¹‡Ä• dÄ«naÃ±ca vasena loko rattindivaparicchedaá¹ƒ sallakkhesi.

kiá¹ƒ pana aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ ayamÄ• nubhÄ• vo natthÄ«ti? no natthi. tepi hi Ä•

dasasahassilokadhÄ• tuá¹ƒ tato vÄ• bhiyyo Ä• bhÄ• ya phareyyuá¹ƒ. maá¹…galassa pana
pubbapatthanÄ• vasena aÃ±Ã±esaá¹ƒ byÄ• mappabhÄ• viya sarÄ«rappabhÄ• niccameva
pharitvÄ• aá¹-á¹-hÄ• si. so kira bodhisattakÄ• le vessantarattabhÄ• vasadise attabhÄ• ve s
vaá¹…kapabbatasadise pabbate vasi. atheko sabbajanaviheá¹-hako __kharadÄ• á¹-hiko_ n
mahesakkho yakkho mahÄ• purisassa dÄ• najjhÄ• sayataá¹ƒ sutvÄ• brÄ• hmaá¹‡avaá¹‡á¹
mahÄ• sattaá¹ƒ dve dÄ• rake yÄ• ci. mahÄ• satto ``dadÄ• mi brÄ• hmaá¹‡assa puttakeâ€™
udakapariyantaá¹ƒ pathaviá¹ƒ kampento dve dÄ• rake adÄ• si. atha kho yakkho tassa pass
taá¹ƒ brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ pahÄ• ya analajÄ• lapiá¹…galavirÅ«panayano visamavirÅ
cipiá¹-akavirÅ«panÄ• so kapilapharusadÄ«ghakeso navadaá¸• á¸• hatÄ• lakkhandhasadisa
muá¸·Ä• lakalÄ• paá¹ƒ viya gahetvÄ• khÄ• di. mahÄ• purisassa yakkhaá¹ƒ oloketvÄ• muk
viya lohitadhÄ• raá¹ƒ uggirantaá¹ƒ tassa mukhaá¹ƒ disvÄ• pi kesaggamattampi domanassa
``sudinnaá¹ƒ vata me dÄ• naâ€™â€™ nti cintayato panassa sarÄ«re mahantaá¹ƒ pÄ«tisom
``imassa me nissandena anÄ• gate iminÄ• nÄ«hÄ• rena rasmiyo nikkhamantÅ«â€™â€™ ti
patthanaá¹ƒ nissÄ• ya buddhabhÅ«tassa sarÄ«rato rasmiyo nikkhamitvÄ• ettakaá¹ƒ á¹-hÄ•

aparampi pubbacariyaá¹ƒ tassa atthi. ayaá¹ƒ kira bodhisattakÄ• le ekassa buddhassa cetiy
``imassa buddhassa mama \Ee 144/ jÄ«vitaá¹ƒ pariccajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti
daá¹‡á¸• adÄ«pikÄ• veá¹-hananiyÄ• mena sakalasarÄ«raá¹ƒ \Ne 165/ veá¹-hÄ• petvÄ• rat
satasahassagghanikaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ sugandhasappissa pÅ«rÄ• petvÄ• tattha sa
taá¹ƒ sÄ«senÄ• dÄ• ya sakalasarÄ«raá¹ƒ jÄ• lÄ• petvÄ• jinacetiyaá¹ƒ padakkhiá¹‡aá¹ƒ kar
vÄ«tinÄ• mesi. evaá¹ƒ yÄ• va aruá¹‡uggamanÄ• vÄ• yamantassa lomakÅ«pamattampi usu
padumagabbhaá¹ƒ paviá¹-á¹-hakÄ• lo \Be 174/ viya ahosi. dhammo hi nÄ• mesa attÄ• naá¹
tenÄ• ha bhagavÄ• ---

``dhammo have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti ||
15.385).

imassÄ• pi kammassa nissandena tassa sarÄ«robhÄ• so dasasahassilokadhÄ• tuá¹ƒ phari
nidÄ• nakathÄ•). tena vuttaá¹ƒ ---

<1> á¹• 21 ``koá¹‡á¸• aÃ±Ã±assa aparena, maá¹…galo nÄ• ma nÄ• yako.

tamaá¹ƒ loke nihantvÄ• na, dhammokkamabhidhÄ• rayi ||

<2> á¹• 21 ``atulÄ• si pabhÄ• tassa, jinehaÃ±Ã±ehi uttariá¹ƒ.

candasÅ«riyappabhaá¹ƒ hantvÄ• , dasasahassÄ« virocatÄ«â€™â€™ ti ||

tattha __tama_nti lokandhakÄ• raÃ±ca hadayatamaÃ±ca. __nihantvÄ• nÄ• _ti abhibhavitvÄ
ayaá¹ƒ pana __ukkÄ• _-saddo suvaá¹‡á¹‡akÄ• ramÅ«sÄ• dÄ«su anekesu atthesu dissati. t
jÄ• tarÅ«paá¹ƒ gahetvÄ• ukkÄ• mukhe pakkhipeyyÄ• â€™â€™ ti (MN III 360) Ä• gataá¹-á¹
mÅ«sÄ• ``ukkÄ• â€™â€™ ti veditabbÄ• . ``ukkaá¹ƒ bandheyya, ukkaá¹ƒ bandhitvÄ• ukkÄ
Ä• gataá¹-á¹-hÄ• ne kammÄ• rÄ• naá¹ƒ aá¹…gÄ• rakapallaá¹ƒ. ``kammÄ• rÄ• naá¹ƒ yathÄ•
bahÄ«â€™â€™ ti (J II 22.649) Ä• gataá¹-á¹-hÄ• ne kammÄ• ruddhanaá¹ƒ. ``evaá¹ƒvipÄ• ko
ti (DN I 24, 208) Ä• gataá¹-á¹-hÄ• ne vÄ• yuvego ``ukkÄ• â€™â€™ ti vuccati. ``ukkÄ• su dh
(DN I 159) Ä• gataá¹-á¹-hÄ• ne dÄ«pikÄ• ``ukkÄ• â€™â€™ ti vuccati. idhÄ• pi dÄ«pikÄ• u
Ä• dayo). tasmÄ• idha dhammamayaá¹ƒ ukkaá¹ƒ abhidhÄ• rayi, avijjandhakÄ• rapaá¹-iccha
avijjandhakÄ• rÄ• bhibhÅ«tassa lokassa dhammamayaá¹ƒ ukkaá¹ƒ dhÄ• resÄ«ti attho.

__atulÄ• sÄ«_ti \Ne 166/ \Ee 145/ atulyÄ• Ä• si. ayameva vÄ• pÄ• á¹-ho, aÃ±Ã±ehi buddh
attho. __jinehaÃ±Ã±ehÄ«_ti jinehi aÃ±Ã±ehi \Be 175/. __candasÅ«riyappabhaá¹ƒ hantvÄ• _
pabhaá¹ƒ abhihantvÄ• . __dasasahassÄ« virocatÄ«_ti candasÅ«riyÄ• lokaá¹ƒ vinÄ• buddh
virocatÄ«ti attho.

maá¹…galasammÄ• sambuddho pana adhigatabodhiÃ±Ä• á¹‡o bodhimÅ«leyeva sattasattÄ
dhammÄ• yÄ• canaá¹ƒ sampaá¹-icchitvÄ• --- ``kassa nu kho ahaá¹ƒ imaá¹ƒ dhammaá¹ƒ de
341; Vin I 10) upadhÄ• rento attanÄ• saha pabbajitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tisso koá¹-iyo u
addasa. athassa etadahosi --- ``ime kulaputtÄ• maá¹ƒ pabbajantaá¹ƒ anupabbajitÄ• upanis
mayÄ• visÄ• khapuá¹‡á¹‡amÄ• ya vivekatthikena vissajjitÄ• sirivaá¸• á¸• hananagaraá¹ƒ u
sirivanagahanaá¹ƒ gantvÄ• viharanti, handÄ• haá¹ƒ tattha gantvÄ• dhammaá¹ƒ tesaá¹ƒ de
pattacÄ«varaá¹ƒ gahetvÄ• haá¹ƒsarÄ• jÄ• viya gaganatalamabbhuggantvÄ• sirivanagaha
bhikkhÅ« bhagavantaá¹ƒ vanditvÄ• antevÄ• sikavattaá¹ƒ dassetvÄ• bhagavantaá¹ƒ parivÄ
tesaá¹ƒ bhagavÄ• sabbabuddhanisevitaá¹ƒ __dhammacakkappavattanasuttantaá¹ƒ_ kathe
bhikkhukoá¹-iyo arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. devamanussÄ• naá¹ƒ koá¹-isatasahassÄ• na
tena vuttaá¹ƒ ---

<3> á¹• 21 ``sopi buddho pakÄ• sesi, caturo saccavaruttame.

te te saccarasaá¹ƒ pÄ«tvÄ• , vinodenti mahÄ• tamaá¹ƒ ||

<4> á¹• 21 ``patvÄ• na bodhimatulaá¹ƒ, paá¹-hame dhammadesane.

koá¹-isatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __caturo_ti cattÄ• ri. __saccavaruttame_ti saccÄ• ni ca varÄ• ni ca saccavarÄ• ni, sa
attho. ``cattÄ• ro saccavaruttameâ€™â€™ tipi pÄ• á¹-ho, tassa cattÄ• ri saccavarÄ• ni uttar
te_ti te te devamanussÄ• buddhena bhagavatÄ• vinÄ«tÄ• . __saccarasa_nti catusaccapaá
pivitvÄ• . __vinodenti mahÄ• tama_nti tena tena maggena pahÄ• tabbaá¹ƒ mohatamaá¹ƒ vi
attho. __patvÄ• nÄ• _ti paá¹-ivijjhitvÄ• . __bodhi_nti ettha panÄ• yaá¹ƒ __bodhi_-saddo ---

``magge \Be 176/ \Ne 167/ phale ca nibbÄ• ne, rukkhe paÃ±Ã±attiyaá¹ƒ tathÄ• .

sabbaÃ±Ã±ute ca Ã±Ä• á¹‡asmiá¹ƒ, bodhisaddo panÄ• gatoâ€™â€™ ||

tathÄ• \Ee 146/ hi panesa --- ``bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡aâ€™â€™ ntiÄ• c
khaggavisÄ• á¹‡asuttaniddesa 121) magge Ä• gato. ``upasamÄ• ya abhiÃ±Ã±Ä• ya sambo
(MN I 33; III 323; Vin I 13; SN c V 1081; Paá¹-is II 30) ettha phale. ``patvÄ• na bodhiá¹ƒ ama
asaá¹…khataâ€™â€™ nti ettha nibbÄ• ne. ``antarÄ• ca gayaá¹ƒ antarÄ• ca bodhiâ€™â€™
11) ettha assattharukkhe. ``bodhi kho rÄ• jakumÄ• ro bhoto gotamassa pÄ• de sirasÄ• van
II 324; Vin II 268) paÃ±Ã±attiyaá¹ƒ. ``pappoti bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti (DN
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e. idhÄ• pi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e daá¹-á¹-habbo. arahattam
I 13; Ud-a 1; Sp (to Vin III) I 11; Cp-a nidÄ• nakathÄ•). __atula_nti tularahitaá¹ƒ pamÄ• á¹‡
appamÄ• á¹‡anti attho. sambodhiá¹ƒ patvÄ• dhammaá¹ƒ desentassa tassa bhagavato paá
gahetabbo.

yadÄ• pana cittaá¹ƒ nÄ• ma nagaraá¹ƒ upanissÄ• ya viharanto campakarukkhamÅ«le kaá
amhÄ• kaá¹ƒ bhagavÄ• viya titthiyÄ• naá¹ƒ mÄ• namaddanaá¹ƒ yamakapÄ• á¹-ihÄ• riyaá¹
surÄ• surayuvatiratisambhavane ruciranavakanakarajatamayavarabhavane tÄ• vatiá¹ƒsabh
pÄ• ricchattakarukkhamÅ«le paá¹‡á¸• ukambalasilÄ• tale nisÄ«ditvÄ• abhidhammaá¹ƒ kath
koá¹-isatasahassÄ• naá¹ƒ devatÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, ayaá¹ƒ dutiyo abhisa
nÄ• ma cakkavattirÄ• jÄ• surabhinagare pÅ«ritacakkavattivatto hutvÄ• cakkaratanaá¹ƒ paá
maá¹…galadasabale loke uppanne cakkaratanaá¹ƒ á¹-hÄ• nÄ• osakkitaá¹ƒ disvÄ• sunand
brÄ• hmaá¹‡e paripucchi --- ``imaá¹ƒ cakkaratanaá¹ƒ mama kusalena nibbattaá¹ƒ, kasmÄ•
nti? tato te tassa raÃ±Ã±o osakkanakÄ• raá¹‡aá¹ƒ byÄ• kariá¹ƒsu. ``cakkavattiraÃ±Ã±o Ä• y
pabbajjÅ«pagamanena vÄ• buddhapÄ• tubhÄ• vena vÄ• cakkaratanaá¹ƒ á¹-hÄ• nÄ• osak
mahÄ• rÄ• ja, Ä• yukkhayo natthi, atidÄ«ghÄ• yuko tvaá¹ƒ, maá¹…galo pana sammÄ• sam
cakkaratanaá¹ƒ osakkitaâ€™â€™ nti. taá¹ƒ sutvÄ• sunando cakkavattirÄ• jÄ• saparijano \
cakkaratanaá¹ƒ sirasÄ• vanditvÄ• Ä• yÄ• ci --- ``yÄ• vÄ• haá¹ƒ tavÄ• nubhÄ• vena maá¹…
tÄ• va tvaá¹ƒ mÄ• antaradhÄ• yassÅ«â€™â€™ ti. atha naá¹ƒ cakkaratanaá¹ƒ yathÄ• á¹-hÄ

tato \Ne 168/ samupÄ• gatÄ• nando sunando cakkavattirÄ• jÄ• chattiá¹ƒsayojanaparimaá¹
parivuto sabbalokamaá¹…galaá¹ƒ maá¹…galadasabalaá¹ƒ upasaá¹…kamitvÄ• sasÄ• vaka

mahÄ• dÄ• nena santappetvÄ• arahantÄ• naá¹ƒ koá¹-isatasahassÄ• naá¹ƒ kÄ• sikavatthÄ
sabbaparikkhÄ• re datvÄ• sakalalokavimhayakaraá¹ƒ bhagavato pÅ«jaá¹ƒ katvÄ• maá¹…g
upasaá¹…kamitvÄ• dasanakhasamodhÄ• nasamujjalaá¹ƒ \Ee 147/ vimalakamalamakuá¸·a
vanditvÄ• dhammassavanatthÄ• ya ekamantaá¹ƒ nisÄ«di. puttopi tassa anurÄ• jakumÄ• ro

tadÄ• sunandacakkavattirÄ• jappamukhÄ• naá¹ƒ tesaá¹ƒ bhagavÄ• anupubbikathaá¹ƒ ka
saddhiá¹ƒ parisÄ• ya saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. atha satthÄ• tesaá¹
iddhimayapattacÄ«varassa upanissayaá¹ƒ disvÄ• cakkajÄ• lasamalaá¹…kataá¹ƒ dakkhiá¹‡
``etha, bhikkhavoâ€™â€™ ti Ä• ha. sabbe taá¹…khaá¹‡aá¹ƒyeva duvaá¹…gulakesÄ• iddhi
vassasaá¹-á¹-hikattherÄ• viya Ä• kappasampannÄ• hutvÄ• bhagavantaá¹ƒ parivÄ• rayiá¹ƒ
ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``surindadevabhavane, buddho dhammamadesayi.

koá¹-isatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 ``yadÄ• sunando cakkavattÄ«, sambuddhaá¹ƒ upasaá¹…kami.

tadÄ• Ä• hani sambuddho, dhammabheriá¹ƒ varuttamaá¹ƒ ||

<7> á¹• 21 ``sunandassÄ• nucarÄ• janatÄ• , tadÄ• suá¹ƒ navutikoá¹-iyo.

sabbepi te niravasesÄ• , ahesuá¹ƒ ehibhikkhukÄ• â€™â€™ ti ||

tattha __surindadevabhavane_ti puna devindabhavaneti attho. __dhamma_nti abhidhamma
abhihani. __varuttama_nti varo bhagavÄ• uttamaá¹ƒ dhammabherinti attho. __anucarÄ• _ti
__Ä• su_nti ahesuá¹ƒ. ``tadÄ• si navutikoá¹-iyoâ€™â€™ tipi \Be 178/ pÄ• á¹-ho. tassa janat
kittakÄ• ti ce, navutikoá¹-iyoti attho.

atha maá¹…gale kira lokanÄ• the mekhale pure viharante tasmiá¹ƒyeva pure sudevo ca dh
mÄ• á¹‡avakasahassaparivÄ• rÄ• tassa bhagavato santike ehibhikkhupabbajjÄ• ya pabbaj
mÄ• ghapuá¹‡á¹‡amÄ• ya dvÄ«su aggasÄ• vakesu saparivÄ• resu arahattaá¹ƒ pattesu sat
koá¹-isatasahassabhikkhugaá¹‡amajjhe pÄ• timokkhaá¹ƒ uddisi, ayaá¹ƒ paá¹-hamo sannipÄ
uttarÄ• rÄ• me nÄ• ma anuttare Ã±Ä• tisamÄ• game pabbajitÄ• naá¹ƒ koá¹-isatasahassÄ• n
uddisi, ayaá¹ƒ dutiyo sannipÄ• to ahosi. sunandacakkavattibhikkhugaá¹‡asamÄ• game navu
bhikkhÅ«naá¹ƒ majjhe pÄ• timokkhaá¹ƒ uddisi, ayaá¹ƒ tatiyo sannipÄ• to ahosi. tena vuttaá¹

<8> á¹• 21 ``sannipÄ• tÄ• \Ee 148/ tayo Ä• suá¹ƒ, maá¹…galassa mahesino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<9> á¹• 21 ``dutiyo koá¹-isatasahassÄ• naá¹ƒ, tatiyo navutikoá¹-inaá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamoâ€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto surucibrÄ• hmaá¹‡agÄ• me suruci nÄ• ma brÄ• hmaá¹‡o h
pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±ca
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo ahosi. so satthÄ• raá¹ƒ upasaá¹…kamitvÄ•
madhuradhammakathaá¹ƒ sutvÄ• bhagavati pasÄ«ditvÄ• saraá¹‡aá¹ƒ gantvÄ• --- ``sve m
gaá¹‡hathÄ• â€™â€™ ti sasÄ• vakasaá¹…ghaá¹ƒ bhagavantaá¹ƒ nimantesi. so bhagavatÄ
bhikkhÅ«hi te atthoâ€™â€™ ti vutto --- ``kittakÄ• pana vo, bhante, parivÄ• rÄ• bhikkhÅ«â€
paá¹-hamasannipÄ• tova hoti, tasmÄ• ``koá¹-isatasahassaâ€™â€™ nti vutte --- ``yadi evaá
saddhiá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimantesi. satthÄ• adhivÄ• sesi.

brÄ• hmaá¹‡o bhagavantaá¹ƒ svÄ• tanÄ• ya nimantetvÄ• attano gharaá¹ƒ gacchanto cinte
bhikkhÅ«naá¹ƒ yÄ• gubhattavatthÄ• dÄ«ni dÄ• tuá¹ƒ sakkomi, nisÄ«danaá¹-á¹-hÄ• naá¹ƒ \E
bhavissatÄ«â€™â€™ ti. tassa kira sÄ• cintanÄ• caturÄ• sÄ«tiyojanasahassappamÄ• á¹‡e
devarÄ• jassa dasasatanayanassa paá¹‡á¸• ukambalasilÄ• sanassa uá¹‡hÄ• kÄ• raá¹ƒ jan
Ä• sanassa uá¹‡habhÄ• vaá¹ƒ disvÄ• --- ``ko nu kho maá¹ƒ imamhÄ• á¹-hÄ• nÄ• cÄ• vetu
samuppannaparivitakko dibbena cakkhunÄ• manussalokaá¹ƒ olokento mahÄ• purisaá¹ƒ dis
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• tassa nisÄ«danatthÄ• ya cintesi, n
170/ puÃ±Ã±akoá¹-á¹-hÄ• saá¹ƒ gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vaá¸• á¸• hakÄ«vaá¹‡á
vÄ• sipharasuhattho mahÄ• purisassa purato pÄ• turahosi. so ``atthi nu kho kassaci bhatiyÄ
nti Ä• ha.

mahÄ• satto disvÄ• ``kiá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ sakkhissasÄ«â€™â€™ ti Ä• ha. ``mama a
yo yo yaá¹ƒ yaá¹ƒ icchati maá¹‡á¸• apaá¹ƒ vÄ• pÄ• sÄ• daá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci
tassa taá¹ƒ taá¹ƒ kÄ• tuá¹ƒ samatthomhÄ«â€™â€™ ti. ``tena hi mayhaá¹ƒ kammaá¹ƒ atthÄ
ayyÄ• â€™â€™ ti? ``svÄ• tanÄ• ya mayÄ• koá¹-isatasahassabhikkhÅ« nimantitÄ• , tesaá¹
karissasÄ«â€™â€™ ti? ``ahaá¹ƒ nÄ• ma kareyyaá¹ƒ, sace me bhatiá¹ƒ dÄ• tuá¹ƒ sakkhissa
``sakkhissÄ• mi, tÄ• tÄ• â€™â€™ ti. ``yadi evaá¹ƒ, sÄ• dhu, karissÄ• mÄ«â€™â€™ ti vatvÄ
so dvÄ• dasayojanappamÄ• á¹‡o padeso kasiá¹‡amaá¹‡á¸• alaá¹ƒ viya samatalo paramara
``ettake á¹-hÄ• ne sattaratanamayo daá¹-á¹-habbasÄ• ramaá¹‡á¸• o maá¹‡á¸• apo uá¹-á¹-ha
cintetvÄ• olokesi. tato tÄ• vadeva maá¹‡á¸• apasadiso pathavitalaá¹ƒ bhinditvÄ• maá¹‡á¸•
sovaá¹‡á¹‡amayesu thambhesu rajatamayÄ• ghaá¹-akÄ• ahesuá¹ƒ, rajatamayesu thambh
ghaá¹-akÄ• , maá¹‡itthambhesu pavÄ• á¸·amayÄ• ghaá¹-akÄ• , pavÄ• á¸·amayesu thambh

sattaratanamayesu thambhesu sattaratanamayÄ• ghaá¹-akÄ• ahesuá¹ƒ.

tato maá¹‡á¸• apassa antarantarÄ• pi kiá¹…kiá¹‡ikajÄ• lÄ• olambatÅ«â€™â€™ ti olokesi,
kiá¹…kiá¹‡ikajÄ• lÄ• olambi, yassa mandavÄ• teritassa paÃ±caá¹…gikasseva turiyassa pa
niccharati, dibbasaá¹…gÄ«tivattanakÄ• lo viya ahosi. ``antarantarÄ•
dibbagandhadÄ• mapupphadÄ• mapattadÄ• masattaratanadÄ• mÄ• ni olambantÅ«â€™â€
olambiá¹ƒsu. ``koá¹-isatasahassasaá¹…khÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• sanÄ• ni ca \Be 180/
kappiyamahagghapaccattharaá¹‡Ä• ni Ä• dhÄ• rakÄ• ni ca pathaviá¹ƒ bhinditvÄ• uá¹-á¹-ha
tÄ• vadeva uá¹-á¹-hahiá¹ƒsu. ``koá¹‡e koá¹‡e ekekÄ• udakacÄ• á¹-i uá¹-á¹-hahatÅ«â€™â€
taá¹…khaá¹‡aá¹ƒyeva udakacÄ• á¹-iyo paramasÄ«talena madhurena suvisuddhasugandha
kadalipaá¹‡á¹‡apihitamukhÄ• uá¹-á¹-hahiá¹ƒsu. so dasasatanayano ettakaá¹ƒ mÄ• petvÄ•
gantvÄ• --- ``ehi, ayya, tava maá¹‡á¸• apaá¹ƒ disvÄ• mayhaá¹ƒ bhatiá¹ƒ dehÄ«â€™â€™ t
taá¹ƒ maá¹‡á¸• apaá¹ƒ olokesi. tassa olokentasseva sakalasarÄ«raá¹ƒ paÃ±cavaá¹‡á¹‡Ä• y
phuá¹-aá¹ƒ ahosi.

athassa maá¹‡á¸• apaá¹ƒ olokayato etadahosi --- ``nÄ• yaá¹ƒ maá¹‡á¸• apo manussabhÅ«
ajjhÄ• sayaá¹ƒ mayhaá¹ƒ guá¹‡aá¹ƒ Ä• gamma addhÄ• sakkassa devaraÃ±Ã±o bhavanaá
\Ne 171/ devÄ• namindena ayaá¹ƒ maá¹‡á¸• apo nimmitoâ€™â€™ ti. ``na kho pana me yut
ekadivasaá¹ƒyeva dÄ• naá¹ƒ dÄ• tuá¹ƒ, sattÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti cintesi. bÄ• h
samÄ• naá¹ƒ bodhisattÄ• naá¹ƒ hadayaá¹ƒ tuá¹-á¹-hiá¹ƒ kÄ• tuá¹ƒ na sakkoti, alaá¹…katas
aÃ±jitÄ• ni vÄ• akkhÄ«ni uppÄ• á¹-etvÄ• hadayamaá¹ƒsaá¹ƒ vÄ• ubbaá¹-á¹-etvÄ• dinnak
cÄ• gaá¹ƒ nissÄ• ya tuá¹-á¹-hi nÄ• ma hoti. amhÄ• kaá¹ƒ bodhisattassa hi __sivijÄ• take_ (
devasikaá¹ƒ paÃ±cakahÄ• paá¹‡asatasahassÄ• ni vissajjetvÄ• catÅ«su nagaradvÄ• resu n
á¹-hÄ• nesu dÄ• naá¹ƒ dentassa taá¹ƒ dÄ• naá¹ƒ cÄ• gatuá¹-á¹-hiá¹ƒ uppÄ• detuá¹ƒ nÄ• sa
brÄ• hmaá¹‡avaá¹‡á¹‡ena Ä• gantvÄ• sakko devarÄ• jÄ• akkhÄ«ni yÄ• ci, tadÄ• so tÄ• n
adÄ• si, dadamÄ• nasseva hÄ• so uppajji, kesaggamattampi cittassa aÃ±Ã±athattaá¹ƒ nÄ•
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ bÄ• hiradÄ• naá¹ƒ nissÄ• ya titti nÄ• ma natthi. tasmÄ• sop
koá¹-isatasahassasaá¹…khÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â
maá¹‡á¸• ape nisÄ«dÄ• petvÄ• sattÄ• haá¹ƒ gavapÄ• naá¹ƒ nÄ• ma dÄ• naá¹ƒ adÄ• si.

ettha __gavapÄ• na_nti \Ee 150/ mahante mahante kolambe khÄ«rassa pÅ«retvÄ• uddhar
ghanapÄ• kapakke khÄ«re thokathoke taá¹‡á¸• ule pakkhipitvÄ• pakkamadhusakkharacuá
abhisaá¹…khatabhojanaá¹ƒ vuccati. idameva __catumadhurabhojana_ntipi vuccati. manuss
nÄ• sakkhiá¹ƒsu. devÄ• pi \Be 181/ ekantarikÄ• hutvÄ• parivisiá¹ƒsu. dvÄ• dasayojanappa
á¹-hÄ• naá¹ƒ te bhikkhÅ« gaá¹‡hituá¹ƒ nappahosiyeva, te pana bhikkhÅ« attano attano anu
pariyosÄ• nadivase sabbesaá¹ƒ bhikkhÅ«naá¹ƒ patte dhovÄ• petvÄ• bhesajjatthÄ• ya
sappinavanÄ«tamadhuphÄ• á¹‡itÄ• dÄ«naá¹ƒ pÅ«retvÄ• ticÄ«varehi saddhiá¹ƒ adÄ• si. ta
laddhacÄ«varasÄ• á¹-akÄ• satasahassagghanikÄ• ahesuá¹ƒ.

atha satthÄ• anumodanaá¹ƒ karonto --- ``ayaá¹ƒ mahÄ• puriso evarÅ«paá¹ƒ mahÄ• dÄ• n
bhavissatÄ«â€™â€™ ti upadhÄ• rento --- ``anÄ• gate kappasatasahassÄ• dhikÄ• naá¹ƒ dv
matthake gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti disvÄ• tato mahÄ• sattaá¹ƒ Ä• n
nÄ• ma kÄ• laá¹ƒ atikkamitvÄ• gotamo nÄ• ma buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• s
byÄ• karaá¹‡aá¹ƒ sutvÄ• pamuditahadayo --- ``ahaá¹ƒ kira buddho bhavissÄ• mi, na me gh
pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• tathÄ• rÅ«paá¹ƒ sampattiá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ v
pabbajitvÄ• buddhavacanaá¹ƒ uggaá¹‡hitvÄ• abhiÃ±Ã±Ä• ca aá¹-á¹-ha samÄ• pattiyo ca
aparihÄ«najjhÄ• no yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• Ä• yupariyosÄ• ne brahmaloke nibbatti. te

<10> á¹• 21 ``ahaá¹ƒ \Ne 172/ tena samayena, surucÄ« nÄ• ma brÄ• hmaá¹‡o.

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<11> á¹• 21 ``tamahaá¹ƒ upasaá¹…kamma, saraá¹‡aá¹ƒ gantvÄ• na satthuno.

sambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ, gandhamÄ• lena pÅ«jayiá¹ƒ.

pÅ«jetvÄ• gandhamÄ• lena, gavapÄ• nena tappayiá¹ƒ ||

<12> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, maá¹…galo dvipaduttamo.

aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaâ€™â€™

aá¹-á¹-ha gÄ• thÄ• vitthÄ• retabbÄ• .

<14> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 ``tadÄ• \Be 182/ \Ee 151/ pÄ«timanubrÅ«hanto, sambodhivarapattiyÄ• .

buddhe datvÄ• na maá¹ƒ gehaá¹ƒ, pabbajiá¹ƒ tassa santike ||

<16> á¹• 21 ``suttantaá¹ƒ vinayaá¹ƒ cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• , sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<17> á¹• 21 ``tatthappamatto viharanto, brahmaá¹ƒ bhÄ• vetva bhÄ• vanaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaâ€™â€™ nti ||

tattha __gandhamÄ• lenÄ• _ti gandhehi ceva mÄ• lehi ca. __gavapÄ• nenÄ• _ti idaá¹ƒ vutt
``ghatapÄ• nenÄ• â€™â€™ tipi keci paá¹-hanti. __tappayi_nti tappesiá¹ƒ. __uttariá¹ƒ vatam
bhiyyopi vatamadhiá¹-á¹-hÄ• siá¹ƒ. __dasapÄ• ramipÅ«riyÄ• _ti dasannaá¹ƒ pÄ• ramÄ«naá
__pÄ«ti_nti hadayatuá¹-á¹-hiá¹ƒ. __anubrÅ«hanto_ti vaá¸• á¸• hento. __sambodhivarapattiy
buddhattappattiyÄ• . __buddhe datvÄ• nÄ• _ti buddhassa pariccajitvÄ• \Ne 173/. __maá¹ƒ
sabbaá¹ƒ sÄ• pateyyaá¹ƒ catupaccayatthÄ• ya buddhassa bhagavato pariccajitvÄ• ti attho.
buddhasÄ• sane. __brahma_nti brahmavihÄ• rabhÄ• vanaá¹ƒ bhÄ• vetvÄ• .

__maá¹…galassa_ pana bhagavato nagaraá¹ƒ uttaraá¹ƒ nÄ• ma ahosi, pitÄ• pissa uttaro n
mÄ• tÄ• pi uttarÄ• nÄ• ma, sudevo ca dhammaseno ca dve aggasÄ• vakÄ• , pÄ• lito nÄ• n
asokÄ• ca dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ
navutivassasahassaá¹ƒ Ä• yuparimÄ• á¹‡aá¹ƒ, bhariyÄ• panassa yasavatÄ« nÄ• ma, sÄ«v
nikkhami. uttarÄ• rÄ• me vasi. uttaro nÄ• ma upaá¹-á¹-hÄ• ko, tasmiá¹ƒ pana navutivassasa
parinibbute bhagavati ekappahÄ• reneva dasacakkavÄ• á¸·asahassÄ• ni ekandhakÄ• rÄ• n
manussÄ• naá¹ƒ mahantaá¹ƒ Ä• rodanaparidevanaá¹ƒ ahosi. tena vuttaá¹ƒ ---

<18> á¹• 21 ``uttaraá¹ƒ nÄ• ma nagaraá¹ƒ, uttaro nÄ• ma khattiyo.

uttarÄ• nÄ• ma janikÄ• , maá¹…galassa mahesino ||

<23> á¹• 21 ``sudevo dhammaseno ca, ahesuá¹ƒ aggasÄ• vakÄ• .

pÄ• lito nÄ• mupaá¹-á¹-hÄ• ko, maá¹…galassa mahesino ||

<24> á¹• 21 ``sÄ«valÄ• \Be 183/ ca asokÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, nÄ• garukkhoti vuccati ||

<26> á¹• 21 ``aá¹-á¹-hÄ• sÄ«ti \Ee 152/ ratanÄ• ni, accuggato mahÄ• muni.

tato niddhÄ• vatÄ« raá¹ƒsÄ«, anekasatasahassiyo ||

<27> á¹• 21 ``navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<28> á¹• 21 ``yathÄ• pi sÄ• gare Å«mÄ«, na sakkÄ• tÄ• gaá¹‡etuye.

tatheva sÄ• vakÄ• tassa, na sakkÄ• te gaá¹‡etuye ||

<29> á¹• 21 ``yÄ• va \Ne 174/ aá¹-á¹-hÄ• si sambuddho, maá¹…galo lokanÄ• yako.

na tassa sÄ• sane atthi, sakilesamaraá¹‡aá¹ƒ tadÄ• ||

<30> á¹• 21 ``dhammokkaá¹ƒ dhÄ• rayitvÄ• na, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• dhumaketÅ«va, nibbuto so mahÄ• yaso ||

<31> á¹• 21 ``saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vattaá¹ƒ, dassayitvÄ• sadevake.

jalitvÄ• aggikkhandhova, sÅ«riyo atthaá¹…gato yathÄ• â€™â€™ ti ||

tattha __tato_ti tassa maá¹…galassa sarÄ«rato. __niddhÄ• vatÄ«_ti niddhÄ• vanti, vacana
daá¹-á¹-habbo. __raá¹ƒsÄ«_ti rasmiyo. __anekasatasahassiyo_ti anekasatasahassÄ• . __Å
taraá¹…gÄ• . __gaá¹‡etuye_ti gaá¹‡etuá¹ƒ saá¹…khÄ• tuá¹ƒ. ettakÄ• sÄ• gare Å«miyoti ya
evaá¹ƒ tassa bhagavato sÄ• vakÄ• pi na sakkÄ• gaá¹‡etuá¹ƒ, atha kho gaá¹‡anapathaá¹ƒ
__yÄ• vÄ• _ti yÄ• vatakaá¹ƒ kÄ• laá¹ƒ. __sakilesamaraá¹‡aá¹ƒ tadÄ• _ti saha kilesehi sakil
maraá¹‡aá¹ƒ sakilesamaraá¹‡aá¹ƒ, taá¹ƒ natthi. tadÄ• kira tassa bhagavato sÄ• sane sÄ• v
patvÄ• yeva parinibbÄ• yiá¹ƒsu. puthujjanÄ• vÄ• sotÄ• pannÄ• dayo vÄ• hutvÄ• na kÄ• l
``sammohamÄ• raá¹‡aá¹ƒ tadÄ• â€™â€™ ti paá¹-hanti.

__dhammokka_nti dhammadÄ«pakaá¹ƒ. __dhÅ«maketÅ«_ti aggi vuccati, idha pana padÄ«
padÄ«po viya jalitvÄ• nibbutoti attho. __mahÄ• yaso_ti mahÄ• parivÄ• ro \Be 184/. keci ``n
sasÄ• vakoâ€™â€™ ti paá¹-hanti. __saá¹…khÄ• rÄ• na_nti saá¹…khÄ• tadhammÄ• naá¹ƒ
__sabhÄ• vatta_nti \Ee 153/ aniccÄ• disÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ. __sÅ«riyo atthaá¹…ga
sahassakiraá¹‡o divasakaro sabbaá¹ƒ tamagaá¹‡aá¹ƒ vidhamitvÄ• sabbaÃ±ca lokaá¹ƒ obh
evaá¹ƒ maá¹…galadivasakaropi veneyyakamalavanavikasanakaro sabbaá¹ƒ ajjhattikabÄ• h
attano sarÄ«rappabhÄ• ya jalitvÄ• atthaá¹…gatoti attho. sesagÄ• thÄ• sabbattha uttÄ• nÄ

maá¹…galabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito tatiyo buddhavaá¹ƒso.

6. sumanabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne 175/ ekappahÄ• reneva dasasahassilokadhÄ• tuá¹ƒ ekandhakÄ• raá¹ƒ katvÄ• parinibbute tassa aparabhÄ• ge navutivassasahassÄ• yukesu manussesu anukkamena par puna vaá¸• á¸• hitvÄ• anukkamena asaá¹…khyeyyÄ• yukÄ• hutvÄ• puna parihÄ• yitvÄ• __sumano_ nÄ• ma bodhisatto pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• nÄ• ma raÃ±Ã±o kule sirimÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. vuttanayÄ• neva.

so anukkamena vuddhippatto sirivaá¸• á¸• hanasomavaá¸• á¸• hanaiddhivaá¸• á¸• hananÄ• tesaá¹-á¹-hiyÄ• nÄ• á¹-akitthisatasahassehi paricÄ• riyamÄ• no surayuvatÄ«hi paricÄ• riya navavassasahassÄ• ni dibbasukhasadisaá¹ƒ visayasukhamanubhavamÄ• no vaá¹-aá¹ƒsikÄ nÄ• ma nirupamaá¹ƒ puttaá¹ƒ janetvÄ• cattÄ• ri nimittÄ• ni disvÄ• hatthiyÄ• nena nikkham pabbajantaá¹ƒ tiá¹ƒsakoá¹-iyo anupabbajiá¹ƒsu.

so tehi parivuto dasamÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya anor dhÄ«tÄ• ya anupamÄ• ya nÄ• ma dinnaá¹ƒ pakkhittadibbojaá¹ƒ \Be 185/ pÄ• yÄ• saá¹ƒ par divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• anupamÄ• jÄ«vakena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-h upagantvÄ• taá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• aá¹-á¹-hahi tiá¹‡amuá¹-á¹-hÄ«hi tiá¹ƒsahatthavi tiá¹‡asantharaá¹ƒ katvÄ• tattha pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. tato mÄ• rabalaá¹ƒ \B sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹ khayamajjhagÄ• â€™â€™ ti (Dhp 153-154) udÄ• naá¹ƒ udÄ• nesi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``maá¹…galassa aparena, sumano nÄ• ma nÄ• yako.

sabbadhammehi asamo, sabbasattÄ• namuttamoâ€™â€™ ti ||

tattha \Ne 176/ __maá¹…galassa aparenÄ• _ti maá¹…galassa bhagavato aparabhÄ• ge. __ sabbehipi sÄ«lasamÄ• dhipaÃ±Ã±Ä• dhammehi asamo asadiso.

__sumano_ kira bhagavÄ• bodhisamÄ«peyeva sattasattÄ• hÄ• ni vÄ«tinÄ• metvÄ• dham brahmÄ• yÄ• canaá¹ƒ sampaá¹-icchitvÄ• --- ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhamma 72; MN I 284; II 341; Vin I 10) upadhÄ• rento attanÄ• saha pabbajitÄ• naá¹ƒ tiá¹ƒsakoá¹-iyo kaniá¹-á¹-habhÄ• tikaá¹ƒ vemÄ• tikaá¹ƒ saraá¹‡akumÄ• raÃ±ca purohitaputtaá¹ƒ bhÄ• vitat upanissayasampanne disvÄ• --- ``etesaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™â€™ n

gaganapathena mekhaluyyÄ• ne otaritvÄ• uyyÄ• napÄ• laá¹ƒ pesetvÄ• attano kaniá¹-á¹-ha
saraá¹‡akumÄ• raÃ±ca purohitaputtaá¹ƒ bhÄ• vitattakumÄ• raÃ±ca pakkosÄ• petvÄ• tesaá
sattatiá¹ƒsakoá¹-iyo attanÄ• saha pabbajitÄ• tiá¹ƒsakoá¹-iyo ca aÃ±Ã±e ca bahÅ« devama
evaá¹ƒ koá¹-isatasahassaá¹ƒ __dhammacakkappavattanena_ dhammÄ• mataá¹ƒ pÄ• yesi.

<2> á¹• 21 ``tadÄ• amatabheriá¹ƒ so, Ä• hanÄ« mekhale pure.

dhammasaá¹…khasamÄ• yuttaá¹ƒ, navaá¹…gaá¹ƒ jinasÄ• sanaâ€™â€™ nti ||

tattha __amatabheri_nti amatÄ• dhigamÄ• ya nibbÄ• nÄ• dhigamÄ• ya bheriá¹ƒ. __Ä• han
desesÄ«ti attho. sÄ• yaá¹ƒ amatabherÄ« nÄ• ma amatapariyosÄ• naá¹ƒ navaá¹…gaá¹ƒ bu
``dhammasaá¹…khasamÄ• yuttaá¹ƒ, navaá¹…gaá¹ƒ jinasÄ• sanaâ€™â€™ _nti. tattha __dh
catusaccadhammakathÄ• saá¹…khavarasamÄ• yuttaá¹ƒ.

sumano \Be 186/ pana lokanÄ• yako abhisambodhiá¹ƒ pÄ• puá¹‡itvÄ• paá¹-iÃ±Ã±Ä• nurÅ
paá¹-ipajjamÄ• no mahÄ• janassa bhavabandhanamokkhatthÄ• ya kusalaratanassa kilesac
parittÄ• natthaá¹ƒ sÄ«lavipulapÄ• kÄ• raá¹ƒ samÄ• dhiparikhÄ• parivÄ• ritaá¹ƒ vipassanÄ•
satisampajaÃ±Ã±adaá¸·hakavÄ• á¹-aá¹ƒ samÄ• pattimaá¹‡á¸• apÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ
amatavaranagaraá¹ƒ mÄ• pesi. tena vuttaá¹ƒ ---

<3> á¹• 21 ``nijjinitvÄ• \Ee 155/ kilese so, patvÄ• sambodhimuttamaá¹ƒ.

mÄ• pesi nagaraá¹ƒ satthÄ• , saddhammapuravaruttamaâ€™â€™ nti ||

tattha __nijjinitvÄ• _ti vijinitvÄ• abhibhuyya, kilesÄ• bhisaá¹…khÄ• radevaputtamÄ• re vido
\Ne 177/. __so_ti so sumano bhagavÄ• . ``vijinitvÄ• kilese hÄ«â€™â€™ tipi pÄ• á¹-ho. tatth
padapÅ«raá¹‡amatte nipÄ• to. __patvÄ• _ti adhigantvÄ• . ``pattoâ€™â€™ tipi pÄ• á¹-ho. __
nibbÄ• nanagaraá¹ƒ. __saddhammapuravaruttama_nti saddhammasaá¹…khÄ• taá¹ƒ purav
padhÄ• nabhÅ«taá¹ƒ. atha vÄ• saddhammamayesu puresu pavaresu uttamaá¹ƒ saddhamm
atthavikappe ``nagaraâ€™â€™ nti tasseva vevacananti daá¹-á¹-habbaá¹ƒ. paá¹-ividdhadha
sekkhÄ• sekkhÄ• naá¹ƒ ariyapuggalÄ• naá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ gocaranivÄ• saá¹-á¹-hena
nti vuccati. tasmiá¹ƒ pana saddhammavaranagare so satthÄ• avicchinnaá¹ƒ akuá¹-ilaá¹ƒ uj
vitthataÃ±ca satipaá¹-á¹-hÄ• namayaá¹ƒ mahÄ• vÄ«thiá¹ƒ mÄ• pesi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``nirantaraá¹ƒ akuá¹-ilaá¹ƒ, ujuá¹ƒ vipulavitthataá¹ƒ.

mÄ• pesi so mahÄ• vÄ«thiá¹ƒ, satipaá¹-á¹-hÄ• navaruttamaâ€™â€™ nti ||

tattha __nirantara_nti kusalajavanasaÃ±caraá¹‡Ä• nantarabhÄ• vato nirantaraá¹ƒ. __akuá¹
kuá¹-ilabhÄ• vakaradosavirahitato akuá¹-ilaá¹ƒ. __uju_nti akuá¹-ilattÄ• va ujuá¹ƒ. purimapac
atthadÄ«pakamidaá¹ƒ vacanaá¹ƒ. __vipulavitthata_nti Ä• yÄ• mato ca vitthÄ• rato ca puthul
puthulavitthatabhÄ• vo lokiyalokuttarasatipaá¹-á¹-hÄ• navasena daá¹-á¹-habbo. __mahÄ• vA
__satipaá¹-á¹-hÄ• navaruttama_nti satipaá¹-á¹-hÄ• naÃ±ca taá¹ƒ varesu uttamaÃ±cÄ• ti
satipaá¹-á¹-hÄ• navaruttamaá¹ƒ. atha vÄ• varaá¹ƒ satipaá¹-á¹-hÄ• namayaá¹ƒ uttamavÄ«th

idÄ• ni tassa nibbÄ• namahÄ• nagarassa tassaá¹ƒ satipaá¹-á¹-hÄ• navÄ«thiyaá¹ƒ cattÄ• ri
paá¹-isambhidÄ• cha abhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyoti imÄ• ni \Be 187/ mahagghara
dhammÄ• paá¹‡e pasÄ• resi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``phale cattÄ• ri sÄ• maÃ±Ã±e, catasso paá¹-isambhidÄ• .

chaá¸·abhiÃ±Ã±Ä• á¹-á¹-hasamÄ• pattÄ«, pasÄ• resi tattha vÄ«thiyaâ€™â€™ nti ||

idÄ• ni \Ee 156/ bhagavÄ• imÄ• ni ratanabhaá¹‡á¸• Ä• ni ye pana appamattÄ• satimanto
hiriottappavÄ«riyÄ• dÄ«hi samannÄ• gatÄ• , te Ä• dÄ«yantÄ«ti tesaá¹ƒ ratanÄ• naá¹ƒ haraa

<6> á¹• 21 ``ye appamattÄ• akhilÄ• , hirivÄ«riyehupÄ• gatÄ• .

te te ime guá¹‡avare, Ä• diyanti yathÄ• sukhaâ€™â€™ nti || --- Ä• ha.

tattha \Ne 178/ __ye_ti aniyamuddeso. __appamattÄ• _ti pamÄ• dassa paá¹-ipakkhabhÅ«t
avippavÄ• salakkhaá¹‡ena appamÄ• dena samannÄ• gatÄ• . __akhilÄ• _ti paÃ±cacetokhila
__hirivÄ«riyehupÄ• gatÄ• _ti kÄ• yaduccaritÄ• dÄ«hi hirÄ«yatÄ«ti hirÄ«, lajjÄ• yetaá¹ƒ adhi
bhÄ• vo vÄ«riyaá¹ƒ, taá¹ƒ ussÄ• halakkhaá¹‡aá¹ƒ. tehi hirivÄ«riyehi upÄ• gatÄ• samannÄ•
__te_ti idaá¹ƒ pubbe aniyamuddesassa niyamuddeso. puna __te_ti vuttappakÄ• re guá¹‡ara
Ä• diyanti paá¹-ilabhanti adhigacchantÄ«ti attho. sabbaá¹ƒ pana sumano bhagavÄ• katavid
Ä• hanitvÄ• dhammanagaraá¹ƒ mÄ• petvÄ• iminÄ• nayena paá¹-hamameva satasahassa
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<7> á¹• 21 ``evametena yogena, uddharanto mahÄ• janaá¹ƒ.

bodhesi paá¹-hamaá¹ƒ satthÄ• , koá¹-isatasahassiyoâ€™â€™ ti ||

tattha __uddharanto_ti saá¹ƒsÄ• rasÄ• garato ariyamagganÄ• vÄ• ya samuddharanto. __k
satasahassakoá¹-iyoti attho. vipariyÄ• yena niddiá¹-á¹-haá¹ƒ.

yadÄ• pana sumano lokanÄ• yako sunandavatÄ«nagare ambarukkhamÅ«le titthiyamadam
yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• sattÄ• naá¹ƒ koá¹-isahassaá¹ƒ dhammÄ• mataá¹ƒ \Be 1
abhisamayo ahosi. tena vuttaá¹ƒ ---

<8> á¹• 21 ``yamhi kÄ• le mahÄ• vÄ«ro, ovadÄ« titthiye gaá¹‡e.

koá¹-isahassÄ• bhisamiá¹ƒsu, dutiye dhammadesaneâ€™â€™ ti ||

tattha __titthiye gaá¹‡e_ti titthiyabhÅ«te gaá¹‡e, titthiyÄ• naá¹ƒ gaá¹‡e vÄ• ``titthiye abhim
dhammamadesayÄ«â€™â€™ ti paá¹-hanti keci.

yadÄ• pana dasasu cakkavÄ• á¸·asahassesu devatÄ• imasmiá¹ƒ cakkavÄ• á¸·e sannipati
nirodhakathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``kathaá¹ƒ nirodhaá¹ƒ samÄ• pajjanti, kathaá¹ƒ
honti, kathaá¹ƒ \Ee 157/ nirodhÄ• vuá¹-á¹-hahantÄ«â€™â€™ ti? evaá¹ƒ
samÄ• pajjanaadhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• nÄ• dÄ«su vinicchayaá¹ƒ kÄ• tuá¹ƒ asakkontÄ•
kÄ• mÄ• vacaradevalokesu devÄ• ca navasu brahmalokesu brahmÄ• no ca dveá¸·hakajÄ•
narasundarena arindamena nÄ• ma raÃ±Ã±Ä• saddhiá¹ƒ sÄ• yanhasamaye sumanadasab
upasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• arindamo rÄ• jÄ• bhagavantaá¹ƒ nirodhapaÃ±ha
nirodhapaÃ±he vissajjite navutipÄ• á¹‡akoá¹-isahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi.
ahosi. tena vuttaá¹ƒ ---

<9> á¹• 21 ``yadÄ• devÄ• manussÄ• ca, samaggÄ• ekamÄ• nasÄ• .

nirodhapaÃ±haá¹ƒ pucchiá¹ƒsu, saá¹ƒsayaá¹ƒ cÄ• pi mÄ• nasaá¹ƒ ||

<10> á¹• 21 ``tadÄ• pi dhammadesane, nirodhaparidÄ«pane.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tassa pana sumanassa bhagavato tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. tattha paá¹-hama
upanissÄ• ya vassaá¹ƒ vasitvÄ• paá¹-hamapavÄ• raá¹‡Ä• ya arahantÄ• naá¹ƒ koá¹-isahas
pabbajitena saddhiá¹ƒ bhagavÄ• pavÄ• resi, ayaá¹ƒ paá¹-hamo sannipÄ• to ahosi. athÄ• p
saá¹…kassanagarassÄ• vidÅ«re arindamarÄ• jakusalabalanibbatte yojanappamÄ• á¹‡e kar
saradasamayarucirakaranikaro divasakaro viya yugandharapabbate munivaradivasakaro ar
parivÄ• retvÄ• \Be 189/ Ä• gatÄ• naá¹ƒ purisÄ• naá¹ƒ navutikoá¹-isahassÄ• ni dametvÄ• s
pabbÄ• jetvÄ• tasmiá¹ƒyeva divase arahattaá¹ƒ pattehi bhikkhÅ«hi parivuto caturaá¹…gasa
pÄ• timokkhaá¹ƒ uddisi. ayaá¹ƒ dutiyo sannipÄ• to ahosi. yadÄ• pana sakko devarÄ• jÄ• s
upasaá¹…kami, tadÄ• sumano bhagavÄ• asÄ«tiyÄ• arahantakoá¹-isahassehi parivuto pÄ•

tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<11> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, sumanassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<12> á¹• 21 ``vassaá¹ƒvuá¹-á¹-hassa bhagavato, abhighuá¹-á¹-he pavÄ• raá¹‡e.

koá¹-isatasahassehi, pavÄ• resi tathÄ• gato ||

<13> á¹• 21 ``tato paraá¹ƒ sannipÄ• te, vimale kaÃ±canapabbate.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<14> á¹• 21 ``yadÄ• \Ne 180/ sakko devarÄ• jÄ• , buddhadassanupÄ• gami.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamoâ€™â€™ ti ||

tattha \Ee 158/ __abhighuá¹-á¹-he pavÄ• raá¹‡e_ti liá¹…gavipallÄ• so daá¹-á¹-habbo, abhig
pavÄ• raá¹‡Ä• yÄ• ti attho. __tatopara_nti tato aparabhÄ• ge. __kaÃ±canapabbate_ti kanak
__buddhadassanupÄ• gamÄ«_ti buddhadassanatthamupÄ• gami. tadÄ• kira amhÄ• kaá¹ƒ
nÄ• garÄ• jÄ• ahosi mahiddhiko mahÄ• nubhÄ• vo. so ``loke buddho uppannoâ€™â€™ ti s
sakabhavanÄ• nikkhamitvÄ• koá¹-isatasahassabhikkhuparivÄ• rassa sumanassa bhagava
upahÄ• raá¹ƒ kÄ• retvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• paccekadussayugÄ• ni datvÄ• sa
naá¹ƒ satthÄ• ``anÄ• gate buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<15> á¹• 21 ``ahaá¹ƒ tena samayena, nÄ• garÄ• jÄ• mahiddhiko.

atulo nÄ• ma nÄ• mena, ussannakusalasaÃ±cayo ||

<16> á¹• 21 ``tadÄ• haá¹ƒ nÄ• gabhavanÄ• , nikkhamitvÄ• saÃ±Ä• tibhi.

nÄ• gÄ• naá¹ƒ dibbaturiyehi, sasaá¹…ghaá¹ƒ jinamupaá¹-á¹-hahiá¹ƒ ||

<17> á¹• 21 ``koá¹-isatasahassÄ• naá¹ƒ \Be 190/, annapÄ• nena tappayiá¹ƒ.

paccekadussayugaá¹ƒ datvÄ• , saraá¹‡aá¹ƒ tamupÄ• gamiá¹ƒ ||

<18> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, sumano lokanÄ• yako.

aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<19> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒâ€™â€

yathÄ• koá¹‡á¸• aÃ±Ã±abuddhavaá¹ƒse, evaá¹ƒ aá¹-á¹-ha gÄ• thÄ• vitthÄ• retabbÄ• ti.

<20> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tassa \Ne 181/ pana __sumanassa_ bhagavato mekhalaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, suda
sirimÄ• nÄ• ma devÄ« mÄ• tÄ• , saraá¹‡o ca bhÄ• vitatto ca dve aggasÄ• vakÄ• , udeno n
upasoá¹‡Ä• ca dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, navutihatthubbedhaá¹ƒ sarÄ«raá
vassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi, vaá¹-aá¹ƒsikÄ• nÄ• massa mahesÄ« devÄ
hatthiyÄ• nena nikkhami. upaá¹-á¹-hÄ• ko aá¹…garÄ• jÄ• . aá¹…gÄ• rÄ• me vasÄ«ti. tena v

<21> á¹• 21 ``nagaraá¹ƒ \Ee 159/ mekhalaá¹ƒ nÄ• ma, sudatto nÄ• ma khattiyo.

sirimÄ• nÄ• ma janikÄ• , sumanassa mahesino ||

<22> á¹• 21 ``navavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

cando sucando vaá¹-aá¹ƒso ca, tayo pÄ• sÄ• damuttamÄ• ||

<23> á¹• 21 ``tesaá¹-á¹-hisatasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vaá¹-aá¹ƒsikÄ• nÄ• ma nÄ• rÄ«, anÅ«pamo nÄ• ma atrajo ||

<24> á¹• 21 ``nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<25> á¹• 21 ``brahmunÄ• yÄ• cito santo, sumano lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, mekhale puramuttame ||

<26> á¹• 21 ``saraá¹‡o bhÄ• vitatto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

udeno nÄ• mupaá¹-á¹-hÄ• ko, sumanassa mahesino ||

<27> á¹• 21 ``soá¹‡Ä• \Be 191/ ca upasoá¹‡Ä• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

sopi buddho amitayaso, nÄ• gamÅ«le abujjhatha ||

<28> á¹• 21 ``varuá¹‡o ceva saraá¹‡o ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

cÄ• lÄ• ca upacÄ• lÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<29> á¹• 21 ``uccattanena \Ne 182/ so buddho, navutihatthamuggato.

kaÃ±canagghiyasaá¹…kÄ• so, dasasahassÄ« virocati ||

<30> á¹• 21 ``navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<31> á¹• 21 ``tÄ• raá¹‡Ä«ye tÄ• rayitvÄ• , bodhanÄ«ye ca bodhayi.

parinibbÄ• yi sambuddho, uá¸urÄ• jÄ• va atthami ||

<32> á¹• 21 ``te ca khÄ«á¹‡Ä• savÄ• bhikkhÅ«, so ca buddho asÄ• diso.

atulappabhaá¹ƒ dassayitvÄ• , nibbutÄ• te mahÄ• yasÄ• ||

<33> á¹• 21 ``taÃ±ca Ã±Ä• á¹‡aá¹ƒ atuliyaá¹ƒ, tÄ• ni ca atulÄ• ni ratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<34> á¹• 21 ``sumano yasadharo buddho, aá¹…gÄ• rÄ• mamhi nibbuto.

tattheva tassa jinathÅ«po, catuyojanamuggatoâ€™â€™ ti ||

tattha \Ee 160/ __kaÃ±canagghiyasaá¹…kÄ• so_ti vividharatanavicittakaÃ±canamayagghik
__dasasahassÄ« virocatÄ«_ti tassa pabhÄ• ya dasasahassÄ«pi lokadhÄ• tu virocatÄ«ti atth

tÄ• rayitabbe, tÄ• rayituá¹ƒ vutte sabbe buddhaveneyyeti attho. __uá¸urÄ• jÄ• vÄ• _ti cand
atthaá¹…gato. keci ``atthaá¹ƒ gatoâ€™â€™ ti paá¹-hanti. __asÄ• diso_ti asadiso. __mahÄ•
mahÄ• kittisaddÄ• mahÄ• parivÄ• rÄ• ca. __taÃ±ca Ã±Ä• á¹‡a_nti taá¹ƒ sabbaÃ±Ã±utaÃ±
atulyaá¹ƒ asadisaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sumanabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito catuttho buddhavaá¹ƒso.

7. revatabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

sumanassa \Be 192/ \Ne 183/ pana bhagavato aparabhÄ• ge sÄ• sane cassa antarahite na
manussÄ• anukkamena parihÄ• yitvÄ• dasavassÄ• yukÄ• hutvÄ• puna anukkamena vaá
hutvÄ• puna parihÄ• yamÄ• nÄ• saá¹-á¹-hivassasahassÄ• yukÄ• ahesuá¹ƒ. tadÄ• __reva
sopi pÄ• ramiyo pÅ«retvÄ• anekaratanasamujjalitabhavane tusitabhavane nibbattitvÄ• tato
sabbadhanadhaÃ±Ã±avatisudhaÃ±Ã±avatÄ«nagare sabbÄ• laá¹…kÄ• rasamalaá¹…kataam
sirivibhavasamudayenÄ• kulassa sabbasamiddhivipulassa vipulassa nÄ• ma raÃ±Ã±o kule
sabbajananayanÄ• lipÄ• lisamÄ• kulÄ• ya
samphullanayanakuvalayasassirikasiniddhavadanakamalÄ• karasobhÄ• samujjalÄ• ya
suruciramanoharaguá¹‡agaá¹‡avipulÄ• ya vipulÄ• ya nÄ• ma aggamahesiyÄ• kucchismiá¹
dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena cittakÅ«á¹-apabbatato suvaá¹‡á¹‡ahaá¹ƒsarÄ• jÄ• v

tassa paá¹-isandhiyaá¹ƒ jÄ• tiyaÃ±ca pÄ• á¹-ihÄ• riyÄ• ni pubbe vuttanayÄ• neva ahesuá¹ƒ
sudassanaratanagghiÄ• veá¸anÄ• makÄ• tayo cassa pÄ• sÄ• dÄ• ahesuá¹ƒ. sudassanÄ•
itthisahassÄ• ni paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ. tÄ• hi parivuto so surayuvatÄ«hi parivuto d
chabbassasahassÄ• ni visayasukhamanubhavamÄ• no agÄ• raá¹ƒ \Ee 161/ ajjhÄ• vasi. so
varuá¹‡e nÄ• ma tanaye jÄ• te cattÄ• ri nimittÄ• ni disvÄ• nÄ• nÄ• virÄ• gatanuvaravasana
Ä• mukkamuttÄ• hÄ• ramaá¹‡ikuá¹‡á¸• alo varakeyÅ«ramakuá¹-akaá¹-akadharo paramasur
paramarucirakaranikaro saradasamayarajanikaro viya tÄ• rÄ• gaá¹‡aparivuto viya cando tid
dasasatanayano brahmagaá¹‡aparivuto viya ca hÄ• ritamahÄ• brahmÄ• caturaá¹…giniyÄ•
Ä• jaÃ±Ã±arathena mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• sabbÄ• bharaá¹‡Ä• ni omuÃ±c
hatthe datvÄ• jalajÄ• malÄ• vikalanÄ«lakuvalayadalasadisenÄ• tinisitenÄ• titikhiá¹‡enÄ• si
chinditvÄ• Ä• kÄ• se khipi. taá¹ƒ sakko devarÄ• jÄ• suvaá¹‡á¹‡acaá¹…koá¹-akena \Be 193
tÄ• vatiá¹ƒsabhavanaá¹ƒ netvÄ• sinerumuddhani sattaratanamayaá¹ƒ cetiyaá¹ƒ akÄ• si.

mahÄ• puriso \Ne 184/ pana devadattÄ• ni kÄ• sÄ• yÄ• ni paridahitvÄ• pabbaji, ekÄ• ca n
anupabbaji. so tehi parivuto sattamÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡an
sÄ• dhudeviyÄ• nÄ• ma seá¹-á¹-hidhÄ«tÄ• ya dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitv

vÄ«tinÄ• metvÄ• sÄ• yanhasamaye aÃ±Ã±atarenÄ• jÄ«vakena dinnÄ• aá¹-á¹-ha tiá¹‡amu
mattavaranÄ• gagÄ• mÄ« nÄ• gabodhiá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• tepaá¹‡á¹‡Ä• sahattha
santharitvÄ• caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya nisÄ«ditvÄ• mÄ• rabalaá¹ƒ vidhami
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹
khayamajjhagÄ• â€™â€™ ti (Dhp 153-154) udÄ• naá¹ƒ udÄ• nesi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``sumanassa aparena, revato nÄ• ma nÄ• yako.

anupamo asadiso, atulo uttamo jinoâ€™â€™ ti ||

revato kira satthÄ• bodhisamÄ«peyeva sattasattÄ• hÄ• ni vÄ«tinÄ• metvÄ• dhammadesa
sampaá¹-icchitvÄ• --- ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™â€™
341; Vin I 10) upadhÄ• rento attanÄ• saha pabbajitabhikkhukoá¹-iyo aÃ±Ã±e ca bahÅ« dev
upanissayasampanne disvÄ• Ä• kÄ• sena gantvÄ• varuá¹‡Ä• rÄ• me otaritvÄ• tehi parivu
tiparivaá¹-á¹-aá¹ƒ appaá¹-ivattiyaá¹ƒ aÃ±Ã±ena anuttaraá¹ƒ dhammacakkaá¹ƒ pavattetvÄ•
arahatte patiá¹-á¹-hÄ• pesi. tÄ«su maggaphalesu patiá¹-á¹-hitÄ• naá¹ƒ gaá¹‡anapariccheda
---

<2> á¹• 21 ``sopi dhammaá¹ƒ pakÄ• sesi, brahmunÄ• abhiyÄ• cito.

khandhadhÄ• tuvavatthÄ• naá¹ƒ, appavattaá¹ƒ bhavÄ• bhaveâ€™â€™ ti ||

tattha \Ee 162/ __khandhadhÄ• tuvavatthÄ• na_nti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ aá¹-á¹-
nÄ• marÅ«pavavatthÄ• nÄ• divasena vibhÄ• gakaraá¹‡aá¹ƒ. sabhÄ• valakkhaá¹‡asÄ• maÃ
rÅ«pÄ• rÅ«padhammapariggaho khandhadhÄ• tuvavatthÄ• naá¹ƒ nÄ• ma. atha vÄ• pheá¹
parimaddanÄ• sahanato chiddÄ• vachiddÄ• dibhÄ• vato ca udakapubbuá¸·akaá¹ƒ viya \Be
muhuttaramaá¹‡Ä«yabhÄ• vato, marÄ«cikÄ• viya saÃ±Ã±Ä• vippalambhanato, kadalikkha
asÄ• rakato, mÄ• yÄ• viya viÃ±Ã±Ä• á¹‡aá¹ƒ vaÃ±canakatoâ€™â€™ ti evamÄ• dinÄ• pi n
khandhadhÄ• tuvavatthÄ• naá¹ƒ veditabbaá¹ƒ (Vibh-a 26 kamÄ• divinicchayakathÄ•). __ap
ettha bhavoti vaá¸• á¸• hi, abhavoti hÄ• ni. bhavoti sassatadiá¹-á¹-hi \Ne 185/, abhavoti ucch
bhavoti khuddakabhavo, abhavoti mahÄ• bhavo. bhavoti kÄ• mabhavo, abhavoti rÅ«pÄ• rÅ
bhavÄ• bhavÄ• naá¹ƒ attho veditabbo (Ps II 223; Spk III 5.1080; Ud-a 20). tesaá¹ƒ bhavÄ• b
appavattihetubhÅ«taá¹ƒ dhammaá¹ƒ pakÄ• sesÄ«ti attho. atha vÄ• bhavati anenÄ• ti bhav
uppattinimittaá¹ƒ kammÄ• dikaá¹ƒ. upapattibhavo abhavo nÄ• ma. ubhayattha nikantiyÄ• p
dhammaá¹ƒ desesÄ«ti attho. tassa pana revatabuddhassa tayova abhisamayÄ• ahesuá¹ƒ.
gaá¹‡anapathaá¹ƒ vÄ«tivatto. tena vuttaá¹ƒ ---

<3> á¹• 21 ``tassÄ• bhisamayÄ• tÄ«á¹‡i, ahesuá¹ƒ dhammadesane.

gaá¹‡anÄ• ya na vattabbo, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __tÄ«á¹‡Ä«_ti tayo, liá¹…gavipallÄ• so kato, ayaá¹ƒ paá¹-hamo abhisamayo ahosi.

athÄ• parena samayena nagaruttare uttare nagare sabbÄ• rindamo arindamo nÄ• ma rÄ• j
bhagavantaá¹ƒ attano nagaramanuppattaá¹ƒ sutvÄ• tÄ«hi janakoá¹-Ä«hi parivuto bhagavat
svÄ• tanÄ• ya nimantetvÄ• buddhappamukhassa bhikkhusaá¹…ghassa sattÄ• haá¹ƒ mahÄ
tigÄ• vutavitthataá¹ƒ dÄ«papÅ«jaá¹ƒ katvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• nisÄ«di. a
manonukÅ«laá¹ƒ vicittanayaá¹ƒ dhammaá¹ƒ desesi. tattha devamanussÄ• naá¹ƒ koá¹-isaha
ahosi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``yadÄ• arindamaá¹ƒ rÄ• jaá¹ƒ, vinesi revato muni.

tadÄ• koá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

ayaá¹ƒ dutiyo abhisamayo.

athÄ• parena \Be 195/ \Ee 163/ samayena revato satthÄ• uttaranigamaá¹ƒ nÄ• ma upanis
nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisÄ«di. tadÄ• kira uttaranigamavÄ• sino manussÄ
yÄ• gubhattakhajjakabhesajjapÄ• nakÄ• dÄ«ni Ä• haritvÄ• bhikkhusaá¹…ghassa mahÄ• dÄ
paripucchiá¹ƒsu --- ``kuhiá¹ƒ, bhante, bhagavÄ• â€™â€™ ti? tato tesaá¹ƒ bhikkhÅ« Ä• haá¹
Ä• vuso, nirodhasamÄ• pattiá¹ƒ samÄ• pannoâ€™â€™ ti. athÄ• tÄ«te tasmiá¹ƒ sattÄ• he b
nirodhasamÄ• pattito vuá¹-á¹-hitaá¹ƒ \Ne 186/ saradasamaye sÅ«riyo viya attano anÅ«pam
virocamÄ• naá¹ƒ disvÄ• nirodhasamÄ• pattiyÄ• guá¹‡Ä• nisaá¹ƒsaá¹ƒ pucchiá¹ƒsu. bhaga
nirodhasamÄ• pattiyÄ• guá¹‡Ä• nisaá¹ƒsaá¹ƒ kathesi. tadÄ• devamanussÄ• naá¹ƒ koá¹-is
patiá¹-á¹-hÄ• si. ayaá¹ƒ tatiyo abhisamayo ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``sattÄ• haá¹ƒ paá¹-isallÄ• nÄ• , vuá¹-á¹-hahitvÄ• narÄ• sabho.

koá¹-isataá¹ƒ naramarÅ«naá¹ƒ, vinesi uttame phaleâ€™â€™ ti ||

sudhaÃ±Ã±avatÄ«nagare paá¹-hamamahÄ• pÄ• timokkhuddese ehibhikkhupabbajjÄ• ya p
gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• naá¹ƒ paá¹-hamo sannipÄ• to ahosi. mekhalanagare koá¹-isa
ehibhikkhupabbajjÄ• ya pabbajitÄ• naá¹ƒ arahantÄ• naá¹ƒ dutiyo sannipÄ• to ahosi. revatas
dhammacakkÄ• nuvattako varuá¹‡o nÄ• ma aggasÄ• vako paÃ±Ã±avantÄ• naá¹ƒ aggo Ä•
gilÄ• napucchanatthÄ• ya sampattamahÄ• janassa lakkhaá¹‡attayaparidÄ«pakaá¹ƒ dhamm
koá¹-isatasahassaá¹ƒ purisÄ• naá¹ƒ ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• arahatte patiá¹-

caturaá¹…ginike sannipÄ• te pÄ• timokkhaá¹ƒ uddisi. ayaá¹ƒ tatiyo sannipÄ• to ahosi. tena

<6> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, revatassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, suvimuttÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 ``atikkantÄ• gaá¹‡anapathaá¹ƒ, paá¹-hamaá¹ƒ ye samÄ• gatÄ• .

koá¹-isatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 ``yopi paÃ±Ã±Ä• ya asamo, tassa cakkÄ• nuvattako.

so tadÄ• byÄ• dhito Ä• si, patto jÄ«vitasaá¹ƒsayaá¹ƒ ||

<9> á¹• 21 ``tassa \Be 196/ gilÄ• napucchÄ• ya, ye tadÄ• upagatÄ• munÄ«.

koá¹-isatasahassÄ• arahanto, tatiyo Ä• si samÄ• gamoâ€™â€™ ti ||

tattha __cakkÄ• nuvattako_ti dhammacakkÄ• nuvattako. __patto jÄ«vitasaá¹ƒsaya_nti ettha
jÄ«vitasaá¹ƒsayaá¹ƒ, jÄ«vitakkhayaá¹ƒ \Ee 164/ pÄ• puá¹‡Ä• ti vÄ• , na vÄ• pÄ• puá¹‡Ä• t
jÄ«vitasaá¹ƒsayaá¹ƒ patto, byÄ• dhitassa \Ne 187/ balavabhÄ• vena marati, na maratÄ«ti jÄ
pattoti attho. __ye tadÄ• upagatÄ• munÄ«_ti iti dÄ«ghabhÄ• ve sati bhikkhÅ«naá¹ƒ upari h
saddhiá¹ƒ varuá¹‡assa upari hoti.

tadÄ• amhÄ• kaá¹ƒ bodhisatto rammavatÄ«nagare atidevo nÄ• ma brÄ• hmaá¹‡o hutvÄ•
revataá¹ƒ sammÄ• sambuddhaá¹ƒ disvÄ• tassa dhammakathaá¹ƒ sutvÄ• saraá¹‡esu patiá
dasabalaá¹ƒ kittetvÄ• sahassagghanikena uttarÄ• saá¹…gena bhagavantaá¹ƒ pÅ«jesi. sop
--- ``ito kappasatasahassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake gota
bhavissatÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

<10> á¹• 21 ``ahaá¹ƒ tena samayena, atidevo nÄ• ma brÄ• hmaá¹‡o.

upagantvÄ• revataá¹ƒ buddhaá¹ƒ, saraá¹‡aá¹ƒ tassa gaÃ±chahaá¹ƒ ||

<11> á¹• 21 ``tassa sÄ«laá¹ƒ samÄ• dhiÃ±ca, paÃ±Ã±Ä• guá¹‡amanuttamaá¹ƒ.

thomayitvÄ• yathÄ• thÄ• maá¹ƒ, uttarÄ«yamadÄ• sahaá¹ƒ ||

<12> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, revato lokanÄ• yako.

aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 `padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaâ€™â€™ â

aá¹-á¹-ha gÄ• thÄ• vitthÄ• retabbÄ• .

<14> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 ``tadÄ• pi taá¹ƒ buddhadhammaá¹ƒ, saritvÄ• anubrÅ«hayiá¹ƒ.

Ä• harissÄ• mi taá¹ƒ dhammaá¹ƒ, yaá¹ƒ mayhaá¹ƒ abhipatthitaâ€™â€™ nti ||

tattha \Be 197/ __saraá¹‡aá¹ƒ tassa gaÃ±chaha_nti taá¹ƒ saraá¹‡aá¹ƒ agaÃ±chiá¹ƒ ahaá¹ƒ
sÄ• mivacanaá¹ƒ. __paÃ±Ã±Ä• guá¹‡a_nti \Ne 188/ paÃ±Ã±Ä• sampattiá¹ƒ. __anuttama_n
``paÃ±Ã±Ä• vimuttiguá¹‡amuttamaâ€™â€™ ntipi pÄ• á¹-ho, so uttÄ• nova. __thomayitvÄ• _
yathÄ• thÄ• manti yathÄ• balaá¹ƒ. __uttarÄ«ya_nti \Ee 165/ uttarÄ• saá¹…gaá¹ƒ. __adÄ• s
__buddhadhamma_nti buddhabhÄ• vakaraá¹ƒ dhammaá¹ƒ, pÄ• ramÄ«dhammanti attho. __
__anubrÅ«hayi_nti abhivaá¸• á¸• hesiá¹ƒ. __Ä• harissÄ• mÄ«_ti Ä• nayissÄ• mi. __taá¹ƒ dh
__yaá¹ƒ mayhaá¹ƒ abhipatthita_nti yaá¹ƒ mayÄ• abhipatthitaá¹ƒ buddhattaá¹ƒ, taá¹ƒ Ä• ha

tassa pana __revatassa_ bhagavato nagaraá¹ƒ sudhaÃ±Ã±avatÄ« nÄ• ma ahosi, pitÄ• vip
vipulÄ• nÄ• ma, varuá¹‡o ca brahmadevo ca dve aggasÄ• vakÄ• , sambhavo nÄ• ma upaá
ca dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, Ä• y
saá¹-á¹-hivassasahassÄ• ni, sudassanÄ• nÄ• ma aggamahesÄ«, varuá¹‡o nÄ• ma putto, Ä

``tassa dehÄ• bhinikkhantaá¹ƒ, pabhÄ• jÄ• lamanuttaraá¹ƒ.

divÄ• ceva tadÄ• rattiá¹ƒ, niccaá¹ƒ pharati yojanaá¹ƒ ||

``dhÄ• tuyo mama sabbÄ• pi, vikirantÅ«ti so jino.

adhiá¹-á¹-hÄ• si mahÄ• vÄ«ro, sabbasattÄ• nukampako ||

``mahÄ• nÄ• gavanuyyÄ• ne, mahato nagarassa so.

pÅ«jito naramarÅ«hi, parinibbÄ• yi revatoâ€™â€™ ti ||

tena vuttaá¹ƒ ---

<16> á¹• 21 ``nagaraá¹ƒ sudhaÃ±Ã±avatÄ« nÄ• ma, vipulo nÄ• ma khattiyo.

vipulÄ• nÄ• ma janikÄ• , revatassa mahesino ||

<21> á¹• 21 ``varuá¹‡o brahmadevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sambhavo nÄ• mupaá¹-á¹-hÄ• ko, revatassa mahesino ||

<22> á¹• 21 ``bhaddÄ• \Be 198/ ceva subhaddÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

sopi buddho asamasamo, nÄ• gamÅ«le abujjhatha ||

<23> á¹• 21 ``padumo \Ne 189/ kuÃ±jaro ceva, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

sirimÄ• ceva yasavatÄ«, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<24> á¹• 21 ``uccattanena so buddho, asÄ«tihatthamuggato.

obhÄ• seti disÄ• sabbÄ• , indaketuva uggato ||

<25> á¹• 21 ``tassa sarÄ«re nibbattÄ• , pabhÄ• mÄ• lÄ• anuttarÄ• .

divÄ• vÄ• yadi vÄ• rattiá¹ƒ, samantÄ• pharati yojanaá¹ƒ ||

<26> á¹• 21 ``saá¹-á¹-hivassasahassÄ• ni \Ee 166/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• diá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 ``dassayitvÄ• buddhabalaá¹ƒ amataá¹ƒ loke pakÄ• sayaá¹ƒ.

nibbÄ• yi anupÄ• dÄ• no, yathaggupÄ• dÄ• nasaá¹…khayÄ• ||

<28> á¹• 21 ``so ca kÄ• yo ratananibho, so ca dhammo asÄ• diso.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __obhÄ• setÄ«_ti pakÄ• sayati. __uggato_ti ussito. __pabhÄ• mÄ• lÄ• _ti pabhÄ• ve
viya. __upÄ• dÄ• nasaá¹…khayÄ• _ti indhanakkhayÄ• . __so ca kÄ• yo ratananibho_ti so c
suvaá¹‡á¹‡avaá¹‡á¹‡o. ``taÃ±ca kÄ• yaá¹ƒ ratananibhaâ€™â€™ ntipi pÄ• á¹-ho, liá¹…gavip
panassattho. sesagÄ• thÄ• su sabbattha uttÄ• namevÄ• ti.

revatabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito paÃ±camo buddhavaá¹ƒso.

8. sobhitabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

tassa \Ne 190/ \Be 199/ pana aparabhÄ• ge tassa sÄ• sanepi antarahite __sobhito_ nÄ• m
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«retvÄ• tusitapur
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• devehi Ä• yÄ• cito tusitapurato cavitvÄ• sudhammanagare su
sudhammÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. so dasannaá¹ƒ m
sudhammuyyÄ• ne mÄ• tukucchito parisuddhavirÄ• jitaghanameghapaá¹-alato puá¹‡á¹‡aca
paá¹-isandhiyaá¹ƒ jÄ• tiyaÃ±ca pÄ• á¹-ihÄ• riyÄ• ni pubbe vuttappakÄ• rÄ• ni.

so dasavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasitvÄ• sattattiá¹ƒsanÄ• á¹-akitthisahassÄ• n
makhiladeviyÄ• kucchismiá¹ƒ sÄ«hakumÄ• re nÄ• ma putte uppanne cattÄ• ri nimittÄ• ni d
pÄ• sÄ• deyeva pabbajitvÄ• tattheva Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ bhÄ• vetvÄ• cattÄ•
sattÄ• haá¹ƒ tattheva padhÄ• nacariyamacari. tato makhilamahÄ• deviyÄ• dinnaá¹ƒ param
paribhuÃ±jitvÄ• abhinikkhamanatthÄ• ya cittamuppÄ• desi --- ``ayaá¹ƒ pÄ• sÄ• do alaá¹…k
passantasseva \Ee 167/ Ä• kÄ• sena gantvÄ• bodhirukkhaá¹ƒ majjhekatvÄ• pathaviyaá¹ƒ
mayi bodhimÅ«le nisinne avuttÄ• sayameva pÄ• sÄ• dato nikkhamantÅ«â€™â€™ ti. sahac
sudhammarÄ• jabhavanato uppatitvÄ• asitaÃ±janasaá¹…kÄ• samÄ• kÄ• samabbhuggaÃ±
samosaritasurabhikusumadÄ• masamalaá¹…katapÄ• sÄ• datalo sakalampi gaganatalaá¹ƒ s
kanakarasadhÄ• rÄ• sadisarucirakaranikaro divasakaro viya ca saradasamayarajanikaro viy
vilambamÄ• navividhavicittakiá¹…kiá¹‡ikajÄ• lo yassa kira vÄ• teritassa sukusalajanavÄ• di
turiyassa viya saddo vaggu ca rajanÄ«yo ca kamanÄ«yo ca ahosi.

dÅ«rato paá¹-á¹-hÄ• ya suyyamÄ• nena madhurena sarena sattÄ• naá¹ƒ sotÄ• ni odahamÄ
gharacaccaracatukkavÄ«thiÄ• dÄ«su á¹-hatvÄ• pavattitakathÄ• sallÄ• pesu manussesu nÄ
taruvaravanamatthakÄ• vidÅ«renÄ• kÄ• sena palobhayamÄ• no \Be 200/ viya
taruvarasÄ• khÄ• nÄ• nÄ• ratanajutivisarasamujjalena vaá¹‡á¹‡ena \Ne 191/ jananayanÄ• n

puÃ±Ã±Ä• nubhÄ• vaá¹ƒ samugghosayanto viya ca gaganatalaá¹ƒ paá¹-ipajji. tattha nÄ• á¹
paÃ±caá¹…gikassa varaturiyassa madhurena sarena upagÄ• yiá¹ƒsu ceva vilapiá¹ƒsu ca. c
senÄ• pi alaá¹…kÄ• ra-kÄ• yÄ• bharaá¹‡a-juti-samudaya-samujjotanÄ• nÄ• virÄ• ga-surabl
amaravarasenÄ• viya paramaruciradassanÄ• dharaá¹‡Ä« viya gaganatalena pÄ• sÄ• daá

tato pÄ• sÄ• do gantvÄ• aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ ujuvipulavaá¹-á¹-akkhandhaá¹ƒ
kusumapallavamakulasamalaá¹…kataá¹ƒ nÄ• garukkhaá¹ƒ majjhekatvÄ• otaritvÄ• bhÅ«m
nÄ• á¹-akitthiyo ca kenaci avuttÄ• va tato pÄ• sÄ• dato otaritvÄ• pakkamiá¹ƒsu. anekaguá¹
mahÄ• puriso mahÄ• janakataparivÄ• royeva rattiyÄ• tÄ«su yÄ• mesu tisso vijjÄ• yo uppÄ•
dhammatÄ• baleneva yathÄ• gatamagamÄ• si. pÄ• sÄ• do pana tattheva aá¹-á¹-hÄ• si. sob
sambodhiá¹ƒ patvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagA
udÄ• netvÄ• bodhisamÄ«peyeva sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• brahmuno dhammajjh
``kassa nu kho paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™â€™ nti buddhacakkhunÄ• olokent
kaniá¹-á¹-habhÄ• tike asamakumÄ• raÃ±ca sunettakumÄ• raÃ±ca disvÄ• --- ``ime dve kum
gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ samatthÄ• , handÄ• haá¹ƒ imesaá
nti Ä• kÄ• senÄ• gantvÄ• sudhammuyyÄ• ne otaritvÄ• dvepi kumÄ• re uyyÄ• napÄ• lena
parivuto mahÄ• janamajjhe dhammacakkaá¹ƒ pavattesi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``revatassa aparena, sobhito nÄ• ma nÄ• yako.

samÄ• hito santacitto, asamo appaá¹-ipuggalo ||

<2> á¹• 21 ``so \Ee 168/ jino sakagehamhi, mÄ• nasaá¹ƒ vinivattayi.

patvÄ• na kevalaá¹ƒ bodhiá¹ƒ, dhammacakkaá¹ƒ pavattayi ||

<3> á¹• 21 ``yÄ• va heá¹-á¹-hÄ• avÄ«cito, bhavaggÄ• cÄ• pi uddhato.

etthantare ekaparisÄ• , ahosi dhammadesane ||

<4> á¹• 21 ``tÄ• ya \Be 201/ parisÄ• ya sambuddho, dhammacakkaá¹ƒ pavattayi.

gaá¹‡anÄ• ya na vattabbo, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha \Ne 192/ __sakagehamhÄ«_ti attano bhavaneyeva, antopÄ• sÄ• dataleyevÄ• ti attho
vinivattayÄ«_ti cittaá¹ƒ parivattesi, sakagehe á¹-hatvÄ• sattadivasabbhantareyeva puthujjan
vinivattetvÄ• buddhattaá¹ƒ pÄ• puá¹‡Ä«ti attho. __heá¹-á¹-hÄ• _ti heá¹-á¹-hato. __bhavagg
akaniá¹-á¹-habhavanato. __tÄ• ya parisÄ• yÄ• _ti tassÄ• parisÄ• ya majjhe. __gaá¹‡anÄ• y

gaá¹‡anapathamatÄ«tÄ• ti attho. __paá¹-hamÄ• bhisamayo_ti paá¹-hamo dhammÄ• bhisam
vattabbÄ• parisÄ• ahosÄ«ti attho. ``paá¹-hame abhisamiá¹ƒsuyevÄ• â€™â€™ tipi pÄ• á¹-h
paá¹-hamadhammadesane abhisamiá¹ƒsu ye janÄ• , te gaá¹‡anÄ• ya na vattabbÄ• ti attho.

athÄ• parena samayena sudassananagaradvÄ• re cittapÄ• á¹-aliyÄ• mÅ«le yamakapÄ• á¹
navakanakamaá¹‡imayabhavane tÄ• vatiá¹ƒsabhavane pÄ• ricchattakamÅ«le paá¹‡á¸• uka
abhidhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne navutikoá¹-isahassÄ• naá¹ƒ dhammÄ• bhisa
abhisamayo ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``tato parampi desente, marÅ«naÃ±ca samÄ• game.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

athÄ• parena samayena sudassananagare jayaseno nÄ• ma rÄ• jakumÄ• ro yojanappamÄ
asokassakaá¹‡á¹‡acampakanÄ• gapunnÄ• gavakulasurabhicÅ«tapanasÄ• sanasÄ• lakund
sahakÄ• rakaravÄ«rÄ• ditaruvaranirantaraá¹ƒ Ä• rÄ• maá¹ƒ ropetvÄ• buddhappamukhassa
dÄ• nÄ• numodanaá¹ƒ katvÄ• yÄ• gaá¹ƒ vaá¹‡á¹‡etvÄ• bhagavÄ• dhammaá¹ƒ desesi. ta
koá¹-isatasahassasattanikÄ• yassa dhammÄ• bhisamayo ahosi. ayaá¹ƒ tatiyÄ• bhisamayo a

<6> á¹• 21 ``punÄ• paraá¹ƒ rÄ• japutto, jayaseno nÄ• ma khattiyo.

Ä• rÄ• maá¹ƒ ropayitvÄ• na, buddhe niyyÄ• tayÄ« tadÄ• ||

<7> á¹• 21 ``tassa \Be 202/ \Ee 169/ yÄ• gaá¹ƒ pakittento, dhammaá¹ƒ desesi cakkhumÄ•

tadÄ• koá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

puna uggato nÄ• ma rÄ• jÄ• sunandanagare sunandaá¹ƒ nÄ• ma vihÄ• raá¹ƒ kÄ• retvÄ•
bhikkhusaá¹…ghassa adÄ• si. tasmiá¹ƒ dÄ• ne ehibhikkhupabbajjÄ• ya pabbajitÄ• naá¹ƒ ko
sannipÄ• to \Ne 193/, tesaá¹ƒ majjhe sobhito bhagavÄ• pÄ• timokkhaá¹ƒ uddisi. ayaá¹ƒ pa
puna mekhalÄ• nagare dhammagaá¹‡o dhammagaá¹‡Ä• rÄ• maá¹ƒ nÄ• ma pavarÄ• rÄ• m
buddhappamukhassa bhikkhusaá¹…ghassa datvÄ• saha sabbaparikkhÄ• rehi dÄ• naá¹ƒ a
ehibhikkhubhÄ• vena pabbajitÄ• naá¹ƒ navutiyÄ• arahantakoá¹-Ä«naá¹ƒ sannipÄ• te pÄ• ti
dutiyo sannipÄ• to ahosi. yadÄ• pana bhagavÄ• dasasatanayanapure vassaá¹ƒ vasitvÄ•
suravaraparivuto otari, tadÄ• asÄ«tiyÄ• arahantakoá¹-Ä«hi saddhiá¹ƒ caturaá¹…gike sanni
tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<8> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, sobhitassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<9> á¹• 21 ``uggato nÄ• ma so rÄ• jÄ• , dÄ• naá¹ƒ deti naruttame.

tamhi dÄ• ne samÄ• gaÃ±chuá¹ƒ, arahantÄ• satakoá¹-iyo ||

<10> á¹• 21 ``punÄ• paraá¹ƒ puragaá¹‡o, deti dÄ• naá¹ƒ naruttame.

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<11> á¹• 21 ``devaloke vasitvÄ• na, yadÄ• orohatÄ« jino.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyo Ä• si samÄ• gamoâ€™â€™ ti ||

tadÄ• kira amhÄ• kaá¹ƒ bodhisatto rammavatÄ«nagare ubhato sujÄ• to `sujÄ• toâ€™ nÄ• sobhitassa bhagavato dhammadesanaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya buddhappan temÄ• saá¹ƒ mahÄ• dÄ• namadÄ• si. sopi naá¹ƒ ``anÄ• gate gotamo nÄ• ma buddho bhavi vuttaá¹ƒ ---

<12> á¹• 21 ``ahaá¹ƒ \Be 203/ tena samayena, sujÄ• to nÄ• ma brÄ• hmaá¹‡o.

tadÄ• sasÄ• vakaá¹ƒ buddhaá¹ƒ, annapÄ• nena tappayiá¹ƒ ||

<13> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, sobhito lokanÄ• yako.

aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ \Ne 194/ \Ee 170/ padahitvÄ• na ... pe ... hessÄ• ma sammukh

<15> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

tamevatthamanuppattiyÄ• , uggaá¹ƒ dhitimakÄ• sahaâ€™â€™ nti ||

tattha __tamevatthamanuppattiyÄ• _ti tassa buddhattassa anuppattiatthaá¹ƒ, tassa pana so ``anÄ• gate ayaá¹ƒ gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti vacanaá¹ƒ sutvÄ• ``av ti buddhattappattiatthanti attho. __ugga_nti tibbaá¹ƒ ghoraá¹ƒ. __dhiti_nti vÄ«riyaá¹ƒ. __akÄ akÄ• siá¹ƒ ahaá¹ƒ.

tassa pana __sobhitassa_ bhagavato sudhammaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• sudha
sudhammÄ• nÄ• ma devÄ«, asamo ca sunetto ca dve aggasÄ• vakÄ• , anomo nÄ• mupaá
dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«ra
navutivassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ, makhilÄ• nÄ• massa mahÄ• devÄ«, sÄ«ha
nÄ• á¹-akitthÄ«naá¹ƒ sattattiá¹ƒsasahassÄ• ni navavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vas
jayaseno nÄ• ma rÄ• jÄ• upaá¹-á¹-hÄ• ko. setÄ• rÄ• me kira vasÄ«ti. tena vuttaá¹ƒ ---

<16> á¹• 21 ``sudhammaá¹ƒ nÄ• ma nagaraá¹ƒ, sudhammo nÄ• ma khattiyo.

sudhammÄ• nÄ• ma janikÄ• , sobhitassa mahesino ||

<21> á¹• 21 ``asamo ca sunetto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

anomo nÄ• mupaá¹-á¹-hÄ• ko, sobhitassa mahesino ||

<22> á¹• 21 ``nakulÄ• ca sujÄ• tÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bujjhamÄ• no ca so buddho, nÄ• gamÅ«le abujjhatha ||

<24> á¹• 21 ``aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ \Be 204/, accuggato mahÄ• muni.

obhÄ• seti disÄ• sabbÄ• , sataraá¹ƒsÄ«va uggato ||

<25> á¹• 21 ``tathÄ• \Ne 195/ suphullaá¹ƒ pavanaá¹ƒ, nÄ• nÄ• gandhehi dhÅ«pitaá¹ƒ.

tatheva tassa pÄ• vacanaá¹ƒ, sÄ«lagandhehi dhÅ«pitaá¹ƒ ||

<26> á¹• 21 ``yathÄ• pi sÄ• garo nÄ• ma, dassanena atappiyo.

tatheva tassa pÄ• vacanaá¹ƒ, savanena atappiyaá¹ƒ ||

<27> á¹• 21 ``navutivassasahassÄ• ni \Ee 171/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<28> á¹• 21 ``ovÄ• daá¹ƒ anusiá¹-á¹-hiÃ±ca, datvÄ• na sesake jane.

hutÄ• sanova tÄ• petvÄ• , nibbuto so sasÄ• vako ||

<29> á¹• 21 ``so ca buddho asamasamo, tepi sÄ• vakÄ• balappattÄ• .

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __sataraá¹ƒsÄ«vÄ• _tiÄ• dicco viya, sabbÄ• disÄ• obhÄ• setÄ«ti attho. __pavana_
__dhÅ«pita_nti vÄ• sitaá¹ƒ gandhitaá¹ƒ. __atappiyo_ti atittikaro, atittijanano vÄ• . __tÄ• vad
kÄ• le, tÄ• vatakaá¹ƒ kÄ• lanti attho. __tÄ• resÄ«_ti tÄ• rayÄ«. __ovÄ• da_nti sakiá¹ƒ vÄ• d
__anusiá¹-á¹-hi_nti punappunaá¹ƒ vacanaá¹ƒ anusiá¹-á¹-hi nÄ• ma. __sesake jane_ti sacca
appattassa sesajanassa, sÄ• miatthe bhummavacanaá¹ƒ. __hutÄ• sanova tÄ• petvÄ• _ti ag
vÄ• pÄ• á¹-ho, upÄ• dÄ• nakkhayÄ• bhagavÄ• parinibbutoti attho. sesagÄ• thÄ• su sabba

sobhitabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito chaá¹-á¹-ho buddhavaá¹ƒso.

9. anomadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

sobhitabuddhe \Be 205/ \Ne 196/ pana parinibbute tassa aparabhÄ• ge ekamasaá¹…khyey
ahosi. atÄ«te pana tasmiá¹ƒ asaá¹…khyeyye ekasmiá¹ƒ kappe tayo buddhÄ• nibbattiá¹ƒsu
nÄ• rado_ti. tattha __anomadassÄ«_ bhagavÄ• soá¸·asa asaá¹…khyeyyÄ• ni kappasatasa
tusitapure nibbattitvÄ• devehi abhiyÄ• cito tato cavitvÄ• candavatiyaá¹ƒ nÄ• ma rÄ• jadhÄ
nÄ• massa raÃ±Ã±o kule samussitacÄ• rupayodharÄ• ya yasodharÄ• ya nÄ• ma aggamah
aggahesi. anomadassikumÄ• re kira yasodharÄ• ya deviyÄ• kucchigate tassa puÃ±Ã±appa
asÄ«tihatthappamÄ• á¹‡aá¹ƒ \Ee 172/ á¹-hÄ• naá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si. candasÅ«riyap
anabhibhavanÄ«yÄ• va ahosi. sÄ• dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena bodhisattaá¹ƒ su
pÄ• á¹-ihÄ• riyÄ• ni heá¹-á¹-hÄ• vuttanayÄ• neva.

nÄ• maggahaá¹‡adivase panassa nÄ• maá¹ƒ gaá¹‡hantÄ• , yasmÄ• jÄ• tiyaá¹ƒ Ä• kÄ• sa
tasmÄ• anomÄ• naá¹ƒ ratanÄ• naá¹ƒ uppattihetubhÅ«tattÄ• ``anomadassÄ«â€™â€™ ti n
vuddhippatto dibbehi kÄ• maguá¹‡ehi paricÄ• riyamÄ• no dasavassasahassÄ• ni agÄ• raá¹
upasiri sirivaá¸• á¸• hoti tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. sirimÄ• devippamukhÄ• ni tevÄ«sati it
paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ. so sirimÄ• ya deviyÄ• upavÄ• á¹‡e nÄ• ma putte jÄ• te ca
sivikÄ• yÄ• nena mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ tisso janakoá¹-iyo

tehi parivuto mahÄ• puriso dasa mÄ• se padhÄ• nacariyaá¹ƒ cari. tato visÄ• khapuá¹‡á¹‡a
anupamabrÄ• hmaá¹‡agÄ• me piá¹‡á¸• Ä• ya caritvÄ• anupamaseá¹-á¹-hidhÄ«tÄ• ya dinn

paribhuÃ±jitvÄ• sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• anomanÄ• mÄ• jÄ«vakena
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• ajjunarukkhabodhiá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• aá¹-á¹-hattiá¹ƒ
tiá¹‡asantharaá¹ƒ santharitvÄ• caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya pallaá¹…kaá¹ƒ Ä•
mÄ• rabalaá¹ƒ viddhaá¹ƒsetvÄ• tÄ«su yÄ• mesu tisso vijjÄ• uppÄ• detvÄ• \Ne 197/ --- ``a
pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• nesi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``sobhitassa \Be 206/ aparena, sambuddho dvipaduttamo.

anomadassÄ« amitayaso, tejassÄ« duratikkamo ||

<2> á¹• 21 ``so chetvÄ• bandhanaá¹ƒ sabbaá¹ƒ, viddhaá¹ƒsetvÄ• tayo bhave.

anivattigamanaá¹ƒ maggaá¹ƒ, desesi devamÄ• nuse ||

<3> á¹• 21 ``sÄ• garova asaá¹…khobho, pabbatova durÄ• sado.

Ä• kÄ• sova ananto so, sÄ• larÄ• jÄ• va phullito ||

<4> á¹• 21 ``dassanenapi taá¹ƒ buddhaá¹ƒ, tositÄ• honti pÄ• á¹‡ino.

byÄ• harantaá¹ƒ giraá¹ƒ sutvÄ• , amataá¹ƒ pÄ• puá¹‡anti teâ€™â€™ ti ||

tattha __anomadassÄ«_ti anupamadassano, amitadassano vÄ• . __amitayaso_ti amitapari
__tejassÄ«_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• tejena samannÄ• gato. __duratikkamo_ti duppadh
mÄ• rena vÄ• kenaci vÄ• atikkamituá¹ƒ asakkuá¹‡eyyoti attho. __so_ \Ee 173/ __chetvÄ•
sabbaá¹ƒ dasavidhaá¹ƒ saá¹ƒyojanaá¹ƒ chinditvÄ• . __viddhaá¹ƒsetvÄ• tayo bhave_ti tibha
kammakkhayakaraÃ±Ä• á¹‡ena viddhaá¹ƒsetvÄ• , abhÄ• vaá¹ƒ katvÄ• ti attho. __anivattiga
pavattiyÄ• paá¹-ipakkhabhÅ«taá¹ƒ nibbÄ• naá¹ƒ anivattÄ«ti vuccati, taá¹ƒ anivattiá¹ƒ gacch
anivattigamano. taá¹ƒ anivattigamanaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ desesÄ«ti attho. `
pÄ• á¹-ho, soyevattho. __devamÄ• nuse_ti devamanussÄ• naá¹ƒ, sÄ• miatthe upayogavaca

__asaá¹…khobho_ti khobhetuá¹ƒ cÄ• letuá¹ƒ asakkuá¹‡eyyoti akkhobhiyo. yathÄ• hi samu
caturÄ• sÄ«tiyojanasahassagambhÄ«ro anekayojanasahassabhÅ«tÄ• vÄ• so akkhobhiyo, e
__Ä• kÄ• sova ananto_ti yathÄ• pana Ä• kÄ• sassa anto natthi, atha kho ananto appameyy
buddhaguá¹‡ehi ananto appameyyo apÄ• ro. __so_ti so bhagavÄ• . __sÄ• larÄ• jÄ• va phu
sabbalakkhaá¹‡Ä• nubyaÃ±janasamalaá¹…katasarÄ«rattÄ• suphullitasÄ• larÄ• jÄ• viya so
taá¹ƒ buddha_nti tassa buddhassa dassanenÄ• pÄ«ti attho. Ä«disesupi \Ne 198/ sÄ• mivac
saddasatthavidÅ«. __tositÄ• _ti paritositÄ• pÄ«á¹‡itÄ• . __byÄ• haranta_nti byÄ• harantass

upayogavacanaá¹ƒ. __amata_nti nibbÄ• naá¹ƒ. __pÄ• puá¹‡antÄ«_ti adhigacchanti. __te_ti
dhammadesanaá¹ƒ suá¹‡anti, te amataá¹ƒ pÄ• puá¹‡antÄ«ti attho.

bhagavÄ• pana bodhimÅ«le sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• brahmunÄ• Ä• yÄ• cito c
lokaá¹ƒ olokento attanÄ• saha pabbajite tikoá¹-isaá¹…khe jane upanissayasampanne disvÄ
etarahi viharantÄ«â€™â€™ ti upadhÄ• rento subhavatÄ«nagare sudassanuyyÄ• ne viharan
sudassanuyyÄ• ne otari. so tehi parivuto sadevamanussÄ• ya parisÄ• ya majjhe dhammaca
koá¹-isatÄ• naá¹ƒ paá¹-hamÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``dhammÄ• bhisamayo tassa, iddho phÄ«to tadÄ• ahu.

koá¹-isatÄ• ni abhisamiá¹ƒsu, paá¹-hame dhammadesaneâ€™â€™ ti ||

tattha __phÄ«to_ti phÄ• tippatto bÄ• hujaÃ±Ã±avasena. __koá¹-isatÄ• nÄ«_ti koá¹-Ä«naá¹
``koá¹-isatayoâ€™â€™ tipi pÄ• á¹-ho, tassa satakoá¹-iyoti attho.

athÄ• parena \Ee 174/ samayena osadhÄ«nagaradvÄ• re asanarukkhamÅ«le yamakapÄ• a
durabhibhavane tÄ• vatiá¹ƒsabhavane paá¹‡á¸• ukambalasilÄ• yaá¹ƒ nisinno temÄ• saá¹ƒ a
vassÄ• payi. tadÄ• asÄ«tidevatÄ• koá¹-iyo abhisamiá¹ƒsu. tena vuttaá¹ƒ ---

<6> á¹• 21 ``tato paraá¹ƒ abhisamaye, vassante dhammavuá¹-á¹-hiyo.

asÄ«tikoá¹-iyobhisamiá¹ƒsu, dutiye dhammadesaneâ€™â€™ ti ||

tattha __vassante_ti buddhamahÄ• meghe vassante. __dhammavuá¹-á¹-hiyo_ti dhammaka

tato aparena samayena maá¹…galapaÃ±hÄ• niddese aá¹-á¹-hasattati koá¹-iyo abhisamiá¹ƒ
ahosi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``tato \Be 208/ \Ne 199/ parampi vassante, tappayante ca pÄ• á¹‡inaá¹ƒ.

aá¹-á¹-hasattatikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __vassante_ti dhammakathÄ• saliladhÄ• raá¹ƒ vassante. __tappayante_ti dhammÄ•
tappanaá¹ƒ karonte bhagavatÄ«ti attho.

anomadassissapi bhagavato tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. tattha soreyyanagare is
desiyamÄ• ne pasÄ«ditvÄ• ehibhikkhupabbajjÄ• ya pabbajitÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ arah

pÄ• timokkhaá¹ƒ uddisi. ayaá¹ƒ paá¹-hamo sannipÄ• to ahosi. rÄ• dhavatÄ«nagare sundari
dhamme desiyamÄ• ne ehibhikkhupabbajjÄ• ya pabbajitÄ• naá¹ƒ sattannaá¹ƒ arahantasata
pÄ• timokkhaá¹ƒ uddisi. ayaá¹ƒ dutiyo sannipÄ• to ahosi. puna soreyyanagareyeva soreyya
ehibhikkhupabbajjÄ• ya pabbajitÄ• naá¹ƒ channaá¹ƒ arahantasatasahassÄ• naá¹ƒ majjhe p
tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<8> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, tassÄ• pi ca mahesino.

abhiÃ±Ã±Ä• balappattÄ• naá¹ƒ, pupphitÄ• naá¹ƒ vimuttiyÄ• ||

<9> á¹• 21 ``aá¹-á¹-hasatasahassÄ• naá¹ƒ, sannipÄ• to tadÄ• ahu.

pahÄ«namadamohÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<10> á¹• 21 ``sattasatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo.

anaá¹…gaá¹‡Ä• naá¹ƒ virajÄ• naá¹ƒ, upasantÄ• na tÄ• dinaá¹ƒ ||

<11> á¹• 21 ``channaá¹ƒ satasahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

abhiÃ±Ã±Ä• balappattÄ• naá¹ƒ, nibbutÄ• naá¹ƒ tapassinaâ€™â€™ nti ||

tattha \Ee 175/ __tassÄ• pi ca mahesino_ti tassa mahesino anomadassissÄ• pi. ``tassÄ• pi
pÄ• á¹-ho, tassapi dvipaduttamassÄ• ti attho. lakkhaá¹‡aá¹ƒ saddasatthato gahetabbaá¹ƒ.
__abhiÃ±Ã±Ä• balappattÄ• na_nti abhiÃ±Ã±Ä• naá¹ƒ balappattÄ• naá¹ƒ, ciá¹‡á¹‡avasitÄ• y
abhiÃ±Ã±Ä• su \Ne 200/ thirabhÄ• vappattÄ• nanti attho. __pupphitÄ• na_nti sabbaphÄ• lip
sobhaggappattÄ• naá¹ƒ. __vimuttiyÄ• _ti arahattaphalavimuttiyÄ• .

__anaá¹…gaá¹‡Ä• na_nti \Be 209/ ettha ayaá¹ƒ __aá¹…gaá¹‡a_-saddo katthaci kilesesu d
``tattha katamÄ• ni tÄ«á¹‡i aá¹…gaá¹‡Ä• ni? rÄ• go aá¹…gaá¹‡aá¹ƒ doso aá¹…gaá¹‡aá¹ƒ r
(Vibh 924). ``pÄ• pakÄ• naá¹ƒ kho etaá¹ƒ, Ä• vuso, akusalÄ• naá¹ƒ icchÄ• vacarÄ• naá¹ƒ a
aá¹…gaá¹‡aâ€™â€™ nti (MN I 60). katthaci kismiÃ±ci male? yathÄ• ha --- ``tasseva rajassa
pahÄ• nÄ• ya vÄ• yamatÄ«â€™â€™ ti (MN I 184). katthaci tathÄ• rÅ«pe bhÅ«mibhÄ• ge ``
bodhiyaá¹…gaá¹‡aá¹ƒ rÄ• jaá¹…gaá¹‡aâ€™â€™ nti. idha pana kilesesu daá¹-á¹-habbo. tas
(Ps I 57). __virajÄ• na_nti tasseva vevacanaá¹ƒ. __tapassina_nti kilesakkhayakaro ariyama
yesaá¹ƒ atthi te tapassino, tesaá¹ƒ tapassÄ«naá¹ƒ, khÄ«á¹‡Ä• savÄ• nanti attho.

tadÄ• amhÄ• kaá¹ƒ bodhisatto eko mahesakkho yakkhasenÄ• pati ahosi mahiddhiko mah

anekakoá¹-isatasahassÄ• naá¹ƒ yakkhÄ• naá¹ƒ adhipati. so ``buddho loke uppannoâ€™â€
paramaruciradassanaá¹ƒ sattaratanamayaá¹ƒ abhirucirarajanikaramaá¹‡á¸• alasadisaá¹ƒ m
tattha sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ buddhappamukhassa saá¹…ghassa adÄ• si. atha naá
bhattÄ• numodanasamaye ``anÄ• gate kappasatasahassÄ• dhike ekasmiá¹ƒ asaá¹…khyey
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<12> á¹• 21 ``ahaá¹ƒ tena samayena, yakkho Ä• siá¹ƒ mahiddhiko.

nekÄ• naá¹ƒ yakkhakoá¹-Ä«naá¹ƒ, vasavattimhi issaro ||

<13> á¹• 21 ``tadÄ• pi taá¹ƒ buddhavaraá¹ƒ, upagantvÄ• mahesinaá¹ƒ.

annapÄ• nena tappesiá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<14> á¹• 21 ``sopi maá¹ƒ tadÄ• byÄ• kÄ• si, visuddhanayano muni.

aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<15> á¹• 21 ``padhÄ• naá¹ƒ \Ne 201/ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá

<16> á¹• 21 ``tassÄ• pi \Ee 176/ vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha \Be 210/ __uttariá¹ƒ vatamadhiá¹-á¹-hÄ• si_nti pÄ• ramipÅ«raá¹‡atthÄ• ya bhiyyopi d
parakkamamakÄ• sÄ«ti attho.

tassa pana __anomadassissa_ bhagavato candavatÄ« nÄ• ma nagaraá¹ƒ ahosi, yasavÄ•
yasodharÄ• nÄ• ma mÄ• tÄ• , nisabho ca anomo ca dve aggasÄ• vakÄ• , varuá¹‡o nÄ• mu
sumanÄ• ca dve aggasÄ• vikÄ• , ajjunarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• sah
vassasatasahassaá¹ƒ Ä• yu, sirimÄ• nÄ• ma aggamahesÄ«, upavÄ• á¹‡o nÄ• massa putto
ajjhÄ• vasi. so sivikÄ• yÄ• nena nikkhami. sivikÄ• yÄ• nena gamanaá¹ƒ pana sobhitabuddh
pÄ• sÄ• dagamane vuttanayeneva veditabbaá¹ƒ. dhammako nÄ• ma rÄ• jÄ• upaá¹-á¹-hÄ•
vihÄ• sÄ«ti. tena vuttaá¹ƒ ---

<17> á¹• 21 ``nagaraá¹ƒ candavatÄ« nÄ• ma, yasavÄ• nÄ• ma khattiyo.

mÄ• tÄ• yasodharÄ• nÄ• ma, anomadassissa satthuno ||

<22> á¹• 21 ``nisabho ca anomo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

varuá¹‡o nÄ• mupaá¹-á¹-hÄ• ko, anomadassissa satthuno ||

<23> á¹• 21 ``sundarÄ« ca sumanÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, ajjunoti pavuccati ||

<25> á¹• 21 ``aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, accuggato mahÄ• muni.

pabhÄ• niddhÄ• vatÄ« tassa, sataraá¹ƒsÄ«va uggato ||

<26> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 ``supupphitaá¹ƒ \Ne 202/ pÄ• vacanaá¹ƒ, arahantehi tÄ• dihi.

vÄ«tarÄ• gehi vimalehi, sobhittha jinasÄ• sanaá¹ƒ ||

<28> á¹• 21 ``so ca satthÄ• amitayaso, yugÄ• ni tÄ• ni atuliyÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha \Be 211/ __pabhÄ• niddhÄ• vatÄ«_ti tassa sarÄ«rato pabhÄ• nikkhamati. sarÄ«rap
niccakÄ• laá¹ƒ dvÄ• dasayojanappamÄ• á¹‡aá¹ƒ padesaá¹ƒ pharitvÄ• tiá¹-á¹-hati. __yugÄ•
aggasÄ• vakayugÄ• dÄ«ni yugaá¸·Ä• ni. __sabbaá¹ƒ_ \Ee 177/ __tamantarahita_nti vuttapp
aniccamukhaá¹ƒ paviá¹-á¹-haá¹ƒ vinaá¹-á¹-hanti attho. ``nanu rittakameva saá¹…khÄ• rÄ• â
tassa nanu rittakÄ• tucchakÄ• yeva sabbe saá¹…khÄ• rÄ• ti attho. __ma_-kÄ• ro padasanc
sabbattha uttÄ• namevÄ• ti.

imassa pana anomadassissa bhagavato santike sÄ• riputto ca mahÄ• moggallÄ• no cÄ• ti
aggasÄ• vakabhÄ• vatthÄ• ya paá¹‡idhÄ• namakaá¹ƒsu. imesaá¹ƒ pana therÄ• naá¹ƒ vatth
ganthavitthÄ• rabhayena na uddhaá¹-anti.

anomadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito sattamo buddhavaá¹ƒso.

10. padumabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

anomadassissa \Ne 203/ pana bhagavato aparabhÄ• ge vassasatasahassÄ• yukÄ• manus
dasavassÄ• yukÄ• hutvÄ• puna anukkamena vaá¸• á¸• hitvÄ• asaá¹…khyeyyÄ• yukÄ• hu
vassasatasahassÄ• yukÄ• ahesuá¹ƒ. tathÄ• __padumo_ nÄ• ma satthÄ• loke uppajji. sop
tusitapure nibbattitvÄ• tato cavitvÄ• campakanagare asamassa nÄ• ma raÃ±Ã±o kule rÅ«p
nÄ• ma aggamahesiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. so dasannaá¹ƒ mÄ• sÄ• n
mÄ• tukucchito nikkhami. jÄ• te pana kumÄ• re Ä• kÄ• sato sakalajambudÄ«pe samuddapa
tenassa nÄ• maggahaá¹‡adivase nÄ• maá¹ƒ gaá¹‡hantÄ• nemittakÄ• ca Ã±Ä• takÄ• ca `
nÄ• mamakaá¹ƒsu. so dasavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. nanduttara-vasuttara-
pÄ• sÄ• dÄ• ahesuá¹ƒ. uttarÄ• devippamukhÄ• ni tettiá¹ƒsa itthisahassÄ• ni paccupaá¹-á¹-

atha \Be 212/ mahÄ• satto uttarÄ• ya nÄ• ma mahÄ• deviyÄ• rammakumÄ• re nÄ• ma up
Ä• jaÃ±Ã±arathena mahÄ• bhinikkhamanaá¹ƒ nikkhami. taá¹ƒ pabbajantaá¹ƒ ekÄ• purisak
parivuto aá¹-á¹-ha mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya dhaÃ±Ã
sudhaÃ±Ã±aseá¹-á¹-hissa dhÄ«tÄ• ya dhaÃ±Ã±avatiyÄ• nÄ• ma dinnaá¹ƒ madhupÄ• yÄ• s
mahÄ• sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamaye titthakÄ• jÄ«vake
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• mahÄ• soá¹‡abodhiá¹ƒ upasaá¹…kamitvÄ• aá¹-á¹-hattiá¹ƒsah
tiá¹‡asantharakaá¹ƒ paÃ±Ã±apetvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• caturaá¹…gavÄ«riyaá¹ƒ
\Ee 178/ vidhamitvÄ• tÄ«su yÄ• mesu tisso vijjÄ• sacchikatvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• n
taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti (Dhp 153-154) udÄ• naá¹ƒ udÄ• netvÄ• sattas
vÄ«tinÄ• metvÄ• brahmuno Ä• yÄ• canaá¹ƒ adhivÄ• setvÄ• dhammadesanÄ• ya bhÄ• jan
attanÄ• saha pabbajite koá¹-isaá¹…khe bhikkhÅ« disvÄ• taá¹…khaá¹‡eyeva anilapathena
dhaÃ±Ã±avatÄ«nagarasamÄ«pe dhanaÃ±jayuyyÄ• ne otaritvÄ• tehi parivuto tesaá¹ƒ majjh
tadÄ• koá¹-isatÄ• naá¹ƒ abhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``anomadassissa \Ne 204/ aparena, sambuddho dvipaduttamo.

padumo nÄ• ma nÄ• mena, asamo appaá¹-ipuggalo ||

<2> á¹• 21 ``tassÄ• pi asamaá¹ƒ sÄ«laá¹ƒ, samÄ• dhipi anantako.

asaá¹…khyeyyaá¹ƒ Ã±Ä• á¹‡avaraá¹ƒ, vimuttipi anÅ«pamÄ• ||

<3> á¹• 21 ``tassÄ• pi atulatejassa, dhammacakkappavattane.

abhisamayÄ• tayo Ä• suá¹ƒ, mahÄ• tamapavÄ• hanÄ• â€™â€™ ti ||

tattha __asamaá¹ƒ sÄ«la_nti aÃ±Ã±esaá¹ƒ sÄ«lena asadisaá¹ƒ, uttamaá¹ƒ seá¹-á¹-hanti at
anantako_ti samÄ• dhipi appameyyo, tassa anantabhÄ• vo lokavivaraá¹‡ayamakapÄ• á¹-ih
__Ã±Ä• á¹‡avara_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni vÄ• .
arahattaphalavimuttipi bhagavato. __anÅ«pamÄ• _ti upamÄ• virahitÄ• . __atulatejassÄ• _ti
``atulaÃ±Ä• á¹‡atejÄ• â€™â€™ tipi pÄ• á¹-ho. tassa ``tayo abhisamayÄ• â€™â€™ ti iminÄ
sambandho daá¹-á¹-habbo. __mahÄ• tamapavÄ• hanÄ• _ti mahÄ• mohavinÄ• sakÄ• , moh

athÄ• parena samayena padumo bhagavÄ• attano kaniá¹-á¹-habhÄ• taraá¹ƒ sÄ• lakumÄ•
Ã±Ä• tisamÄ• game saparivÄ• re pabbÄ• jetvÄ• tesaá¹ƒ dhammaá¹ƒ desento navuti koá¹-i
yadÄ• pana rammattherassa dhammaá¹ƒ desesi, tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ tatiyo abhisar
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<4> á¹• 21 ``paá¹-hamÄ• bhisamaye buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye dhÄ«ro, navutikoá¹-imabodhayi ||

<5> á¹• 21 ``yadÄ• ca padumo buddho, ovadÄ« sakamatrajaá¹ƒ.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• \Ee 179/ pana subhÄ• vitatto nÄ• ma rÄ• jÄ• padumassa buddhassa buddhapadun
koá¹-isatasahassaparivÄ• ro ehibhikkhupabbajjÄ• ya pabbajito, tasmiá¹ƒ sannipÄ• te bhaga
uddisi, so pana paá¹-hamo sannipÄ• to ahosi.

athÄ• parena \Ne 205/ samayena mahÄ• padumo munivasabho usabhasamagatÄ« usabha
vassaá¹ƒ upagaÃ±chi. nagaravÄ• sino manussÄ• bhagavantaá¹ƒ dassanakÄ• mÄ• upasa
dhammaá¹ƒ desesi. tattha ca bahavo manussÄ• pasannacittÄ• pabbajiá¹ƒsu. tato dasabal
tÄ«hi bhikkhusatasahassehi saddhiá¹ƒ visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resi. so dutiyo sanni
tattha na pabbajiá¹ƒsu, te kathinÄ• nisaá¹ƒsaá¹ƒ sutvÄ• pÄ• á¹-ipade paÃ±casu mÄ• sesu
kathinacÄ«varamadaá¹ƒsu. tato taá¹ƒ bhikkhÅ« dhammasenÄ• patiá¹ƒ aggasÄ• vakaá¹ƒ vis
kathinatthÄ• ratthaá¹ƒ yÄ• citvÄ• kathinacÄ«varaá¹ƒ tassÄ• daá¹ƒsu. therassa kathinacÄ«v
sibbane sahÄ• yakÄ• ahesuá¹ƒ. padumo pana sammÄ• sambuddho sÅ«cicchidde suttÄ• n
pana cÄ«vare bhagavÄ• tÄ«hi bhikkhusatasahassehi cÄ• rikaá¹ƒ pakkÄ• mi.

athÄ• parena \Be 214/ samayena sÄ«havikkantagÄ• mÄ« purisasÄ«ho viya buddhasÄ«ho
paramasurabhikusumaphalabhÄ• ravinamitasÄ• khÄ• viá¹-ape vimalakamalakuvalayasama

sisiramadhuravÄ• rivÄ• hena paripÅ«rite ruru-camara-sÄ«ha-byaggha-aja-haya-gavaya-ma
vividhamigagaá¹‡avicarite surabhikusumagandhÄ• vabaddhahadayÄ• hi bhamaramadhuka
samantato gumbagumbÄ• yamÄ• ne phalarasapamuditahadayÄ• hi kÄ• kalisadisamadhura
upagÄ«yamÄ• ne paramaramaá¹‡Ä«ye vivitte vijane yogÄ• nukÅ«le pavane vassÄ• vÄ• sa
viharantaá¹ƒ saparivÄ• rakaá¹ƒ dasabalaá¹ƒ tathÄ• gataá¹ƒ dhammarÄ• jaá¹ƒ buddhasiriyÄ
manussÄ• tassa dhammaá¹ƒ sutvÄ• pasÄ«ditvÄ• ehibhikkhupabbajjÄ• ya pabbajiá¹ƒsu. t
bhikkhusatasahassehi parivuto pavÄ• resi. so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<6> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, padumassa mahesino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<7> á¹• 21 ``kathinatthÄ• rasamaye, uppanne kathinacÄ«vare.

dhammasenÄ• patitthÄ• ya, bhikkhÅ« sibbiá¹ƒsu cÄ«varaá¹ƒ ||

<8> á¹• 21 ``tadÄ• te vimalÄ• bhikkhÅ«, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

tÄ«á¹‡i satasahassÄ• ni, samiá¹ƒsu aparÄ• jitÄ• ||

<9> á¹• 21 ``punÄ• paraá¹ƒ \Ne 206/ \Ee 180/ so narÄ• sabho, pavane vÄ• saá¹ƒ upÄ• gar

tadÄ• samÄ• gamo Ä• si, dvinnaá¹ƒ satasahassinaâ€™â€™ nti ||

tattha __kathinatthÄ• rasamaye_ti kathinacÄ«varattharaá¹‡asamaye. __dhammasenÄ• pat
dhammasenÄ• patisÄ• lattheratthaá¹ƒ. __aparÄ• jitÄ• _ti na parÄ• jitÄ• , vibhattilopo daá¹-á
mahÄ• padumo. __pavane_ti mahÄ• vane. __vÄ• sa_nti vassÄ• vÄ• saá¹ƒ. __upÄ• gamÄ«
satasahassina_nti dvinnaá¹ƒ satasahassÄ• naá¹ƒ. ``tadÄ• Ä• si samÄ• gamoâ€™â€™ tipi
bhaveyya.

tadÄ• tathÄ• gate tasmiá¹ƒ vanasaá¹‡á¸• e vasante amhÄ• kaá¹ƒ bodhisatto sÄ«ho hutvÄ
nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinnaá¹ƒ disvÄ• pasannacitto \Be 215/ hutvÄ• pa
saÃ±jÄ• tapÄ«tisomanasso tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• sattÄ• haá¹ƒ buddhÄ• ra
avijahitvÄ• pÄ«tisukheneva gocarÄ• ya apakkamitvÄ• jÄ«vitapariccÄ• gaá¹ƒ katvÄ• payiru
atha satthÄ• tassa sattÄ• hassa accayena nirodhasamÄ• pattito vuá¹-á¹-hÄ• ya narasÄ«ho
``bhikkhusaá¹…ghepissa cittappasÄ• do hotÅ«ti saá¹…gho Ä• gacchatÅ«â€™â€™ ti cintes
tÄ• vadeva Ä• gaÃ±chiá¹ƒsu. sÄ«ho saá¹…ghepi cittaá¹ƒ pasÄ• desi. atha satthÄ• tassa ci
``anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<10> á¹• 21 ``ahaá¹ƒ tena samayena, sÄ«ho Ä• siá¹ƒ migÄ• dhibhÅ«.

pavivekamanubrÅ«hantaá¹ƒ, pavane addasaá¹ƒ jinaá¹ƒ ||

<11> á¹• 21 ``vanditvÄ• sirasÄ• pÄ• de, katvÄ• na taá¹ƒ padakkhiá¹‡aá¹ƒ.

tikkhattuá¹ƒ abhinÄ• ditvÄ• , sattÄ• haá¹ƒ jinamupaá¹-á¹-hahaá¹ƒ ||

<12> á¹• 21 ``sattÄ• haá¹ƒ varasamÄ• pattiyÄ• , vuá¹-á¹-hahitvÄ• tathÄ• gato.

manasÄ• cintayitvÄ• na, koá¹-ibhikkhÅ« samÄ• nayi ||

<13> á¹• 21 ``tadÄ• pi so mahÄ• vÄ«ro, tesaá¹ƒ majjhe viyÄ• kari.

aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ \Ne 207/ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá

<15> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha \Ee 181/ __pavivekamanubrÅ«hanta_nti nirodhasamÄ• pattiá¹ƒ samÄ• pannanti atth
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• . __abhinÄ• ditvÄ• _ti tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ na
__upaá¹-á¹-haha_nti upaá¹-á¹-hahiá¹ƒ. ayameva vÄ• pÄ• á¹-ho. __varasamÄ• pattiyÄ• _ti r
vuá¹-á¹-hahitvÄ• . __manasÄ• cintayitvÄ• nÄ• _ti ``sabbepi bhikkhÅ« idha Ä• gacchantÅ«â
cintetvÄ• . __samÄ• nayÄ«_ti samÄ• hari.

tassa pana __padumassa bhagavato_ campakaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. asamo nÄ• m
tassa asamÄ• nÄ• ma, sÄ• lo \Be 216/ ca upasÄ• lo ca dve aggasÄ• vakÄ• , varuá¹‡o nÄ•
surÄ• dhÄ• ca dve aggasÄ• vikÄ• , mahÄ• soá¹‡arukkho bodhi, aá¹-á¹-hapaá¹‡á¹‡Ä• saha
vassasatasahassaá¹ƒ ahosi, rÅ«pÄ• dÄ«hi guá¹‡ehi anuttarÄ• uttarÄ• nÄ• massa aggama
atirammo tanayo ahosi. tena vuttaá¹ƒ ---

<16> á¹• 21 ``campakaá¹ƒ nÄ• ma nagaraá¹ƒ, asamo nÄ• ma khattiyo.

asamÄ• nÄ• ma janikÄ• , padumassa mahesino ||

<21> á¹• 21 ``sÄ• lo ca upasÄ• lo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

varuá¹‡o nÄ• mupaá¹-á¹-hÄ• ko, padumassa mahesino ||

<22> á¹• 21 ``rÄ• dhÄ• ceva surÄ• dhÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• soá¹‡oti vuccati ||

<24> á¹• 21 ``aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, accuggato mahÄ• muni.

pabhÄ• niddhÄ• vatÄ« tassa, asamÄ• sabbato disÄ• ||

<25> á¹• 21 ``candappabhÄ• sÅ«riyappabhÄ• , ratanaggimaá¹‡ippabhÄ• .

sabbÄ• pi tÄ• hatÄ• honti, patvÄ• jinapabhuttamaá¹ƒ ||

<26> á¹• 21 ``vassasatasahassÄ• ni \Ne 208/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 ``paripakkamÄ• nase satte, bodhayitvÄ• asesato.

sesake anusÄ• sitvÄ• , nibbuto so sasÄ• vako ||

<28> á¹• 21 ``uragova tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, vaddhapattaá¹ƒva pÄ• dapo.

jahitvÄ• sabbasaá¹…khÄ• re, nibbuto so yathÄ• sikhÄ«â€™â€™ ti ||

tattha \Ee 182/ __ratanaggimaá¹‡ippabhÄ• _ti ratanappabhÄ• ca aggippabhÄ• ca maá¹‡ip
abhibhÅ«tÄ• . __jinapabhuttama_nti jinassa sarÄ«rappabhaá¹ƒ uttamaá¹ƒ patvÄ• hatÄ• ti a
__paripakkamÄ• nase_ti paripakkindriye veneyyasatte. __vaddhapatta_nti purÄ• á¹‡apattaá
pÄ• dapo viya. __sabbasaá¹…khÄ• re_ti sabbepi \Be 217/ ajjhattikabÄ• hire saá¹…khÄ• re.
sabbasaá¹…khÄ• raâ€™â€™ ntipi pÄ• á¹-ho, soyevattho. __yathÄ• sikhÄ«_ti aggi viya niru
gatoti. sesamettha gÄ• thÄ• su heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• namevÄ• ti.

padumabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito aá¹-á¹-hamo buddhavaá¹ƒso.

11. nÄ• radabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

padumabuddhe \Ne 209/ pana parinibbute tassa sÄ• sane ca antarahite vassasatasahassÄ
parihÄ• yamÄ• nÄ• dasavassÄ• yukÄ• ahesuá¹ƒ. puna vaá¸• á¸• hitvÄ• asaá¹…khyeyyÄ•
navutivassasahassÄ• yukÄ• ahesuá¹ƒ. tadÄ• dasabaladharo tevijjo catuvesÄ• rajjavisÄ• ra
__nÄ• rado_ nÄ• ma narasattuttamo satthÄ• loke udapÄ• di. so cattÄ• ri asaá¹…khyeyyÄ•
pÄ• ramiyo pÅ«retvÄ• tusitabhavane nibbattitvÄ• tato cavitvÄ• dhaÃ±Ã±avatÄ« nÄ• ma n
sakavÄ«riyavijitavÄ• sudevassa sudevassa nÄ• ma raÃ±Ã±o kule aggamahesiyÄ• nirÅ«pa
kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. so dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena dhanaÃ±j
nikkhami. nÄ• maggahaá¹‡adivase pana nÄ• makaraá¹‡e kayiramÄ• ne sakalajambudÄ«pe
anurÅ«pÄ• ni Ä• bharaá¹‡Ä• ni Ä• kÄ• sato kapparukkhÄ• dÄ«hi patiá¹ƒsu. tenassa narÄ• r
adÄ• sÄ«ti ``nÄ• radoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu.

so navavassasahassÄ• ni agÄ• ramajjhe vasi. vijito vijitÄ• vÄ« vijitÄ• bhirÄ• moti tiá¹‡á¹‡aá
anucchavikÄ• tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. tassa nÄ• radakumÄ• rassa kulasÄ«lÄ• cÄ• ra
vijitasenaá¹ƒ \Ee 183/ nÄ• ma ativiya dhaÃ±Ã±aá¹ƒ khattiyakaÃ±Ã±aá¹ƒ aggamahesiá¹ƒ ak
katvÄ• vÄ«satisahassÄ• dhikaá¹ƒ itthÄ«naá¹ƒ satasahassaá¹ƒ ahosi. tassÄ• vijitasenÄ• ya
sabbalokÄ• nandakare nanduttarakumÄ• re nÄ• ma jÄ• te so cattÄ• ri nimittÄ• ni disvÄ• ca
senÄ• ya parivuto nÄ• nÄ• virÄ• gatanuvaravasananivasano \Be 218/ Ä• mukkamuttÄ• hÄ•
varakeyÅ«ramakuá¹-akaá¹-akadharo paramasurabhigandhakusumasamalaá¹…kato padasÄ
sabbÄ• bharaá¹‡Ä• ni omuÃ±citvÄ• bhaá¹‡á¸• Ä• gÄ• rikassa hatthe datvÄ• sayameva
vimalanÄ«lakuvalayadalasadisenÄ• tinisitenÄ• sinÄ• paramaruciraratanavicittaá¹ƒ sakesan
gaganatale khipi. taá¹ƒ sakko devarÄ• jÄ• suvaá¹‡á¹‡acaá¹…koá¹-akena paá¹-iggahetvÄ•
netvÄ• tiyojanubbedhaá¹ƒ sinerumuddhani sattaratanamayaá¹ƒ cetiyaá¹ƒ akÄ• si.

mahÄ• puriso \Ne 210/ pana devadattÄ• ni kÄ• sÄ• yÄ• ni vatthÄ• ni paridahitvÄ• tattheva
purisasatasahassÄ• ca taá¹ƒ anupabbajiá¹ƒsu. so sattÄ• haá¹ƒ tattheva padhÄ• nacariyaá¹
visÄ• khapuá¹‡á¹‡amÄ• ya vijitasenÄ• ya aggamahesiyÄ• dinnaá¹ƒ pÄ• yÄ• saá¹ƒ paribhu
divÄ• vihÄ• raá¹ƒ katvÄ• sudassanuyyÄ• napÄ• lena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo
padakkhiá¹‡aá¹ƒ katvÄ• aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santha
mÄ• rabalaá¹ƒ vidhamitvÄ• tÄ«su yÄ• mesu tisso vijjÄ• uppÄ• detvÄ• sabbaÃ±Ã±utaÃ±Ã
``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹
sattasattÄ• hÄ• ni vÄ«tinÄ• metvÄ• brahmuno yÄ• cito paá¹-iÃ±Ã±aá¹ƒ datvÄ• dhanaÃ±ja
pabbajitehi satasahassabhikkhÅ«hi parivuto tattha dhammacakkaá¹ƒ pavattesi. tadÄ• koá¹-
dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``padumassa aparena, sambuddho dvipaduttamo.

nÄ• rado nÄ• ma nÄ• mena, asamo appaá¹-ipuggalo ||

<2> á¹• 21 ``so buddho cakkavattissa, jeá¹-á¹-ho dayitaoraso.

Ä• mukkamÄ• lÄ• bharaá¹‡o, uyyÄ• naá¹ƒ upasaá¹…kami ||

<3> á¹• 21 ``tatthÄ• si rukkho yasavipulo, abhirÅ«po brahmÄ• suci.

tamajjhappatvÄ• upanisÄ«di, mahÄ• soá¹‡assa heá¹-á¹-hato ||

<4> á¹• 21 ``tattha Ã±Ä• á¹‡avaruppajji, anantaá¹ƒ vajirÅ«pamaá¹ƒ.

tena vicini saá¹…khÄ• re, ukkujjamavakujjakaá¹ƒ ||

<5> á¹• 21 ``tattha \Be 219/ \Ee 184/ sabbakilesÄ• ni, asesamabhivÄ• hayi.

pÄ• puá¹‡Ä« kevalaá¹ƒ bodhiá¹ƒ, buddhaÃ±Ä• á¹‡e ca cuddasa ||

<6> á¹• 21 ``pÄ• puá¹‡itvÄ• na sambodhiá¹ƒ, dhammacakkaá¹ƒ pavattayi.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __cakkavattissÄ• _ti cakkavattiraÃ±Ã±o. __jeá¹-á¹-ho_ti pubbajo. __dayitaoraso_ti da
oraso putto, dayito orasi gahetvÄ• lÄ• lito putto dayitaoraso nÄ• ma. __Ä• mukkamÄ• lÄ• b
Ä• mukkamuttÄ• hÄ• rakeyÅ«rakaá¹-akamakuá¹-akuá¹‡á¸• alamÄ• lo. __uyyÄ• na_nti bahi
nÄ• mÄ• rÄ• maá¹ƒ agamÄ• si.

__tatthÄ• si rukkho_ti tasmiá¹ƒ uyyÄ• ne eko kira rukkho rattasoá¹‡o nÄ• ma ahosi. so kira
samavaá¹-á¹-akkhandho sampannavividhaviá¹-apasÄ• kho nÄ«labahalavipulapalÄ• so sanc
devatÄ• dhivuá¹-á¹-hattÄ• vigatavividhavihagagaá¹‡asaÃ±cÄ• ro dharaá¹‡Ä«talatilakabhÅ«
kurumÄ• no paramaramaá¹‡Ä«yadassano rattakusumasamalaá¹…katasabbasÄ• kho devar
__yasavipulo_ti vipulayaso, sabbalokavikhyÄ• to attano sampattiyÄ• sabbattha pÄ• kaá¹-o
``tatthÄ• si rukkho vipuloâ€™â€™ ti paá¹-hanti. __brahÄ• _ti mahanto, devÄ• naá¹ƒ pÄ• ric
__tamajjhappatvÄ• _ti taá¹ƒ soá¹‡arukkhaá¹ƒ patvÄ• adhipatvÄ• upagammÄ• ti attho. __h
rukkhassa heá¹-á¹-hÄ• .

__Ã±Ä• á¹‡avaruppajjÄ«_ti Ã±Ä• á¹‡avaraá¹ƒ udapÄ• di. __ananta_nti appameyyaá¹ƒ app
__vajirÅ«pama_nti vajirasadisaá¹ƒ tikhiá¹‡aá¹ƒ, aniccÄ• nupassanÄ• dikassa vipassanÄ• Ã
adhivacanaá¹ƒ. __tena vicini saá¹…khÄ• re_ti tena vipassanÄ• Ã±Ä• á¹‡ena rÅ«pÄ• dike sa
__ukkujjamavakujjaka_nti saá¹…khÄ• rÄ• naá¹ƒ udayaÃ±ca vayaÃ±ca vicinÄ«ti attho. tasm
sammasitvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• nato vuá¹-á¹-hÄ• ya paÃ±casu khandhesu abhini
samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni disvÄ• yÄ• va gotrabhuÃ±Ä• á¹‡aá¹ƒ vipassanaá¹ƒ vaá
sakale buddhaguá¹‡e paá¹-ilabhÄ«ti attho.

__tatthÄ• _ti \Be 220/ \Ee 185/ soá¹‡arukkhe. __sabbakilesÄ• nÄ«_ti sabbepi kilese, liá¹…g
katvÄ• vuttaá¹ƒ. keci ``tattha sabbakilesehÄ«â€™â€™ ti paá¹-hanti. __asesa_nti niravases
__abhivÄ• hayÄ«_ti maggodhinÄ• ca kilesodhinÄ• ca sabbe kilese abhivÄ• hayi, vinÄ• sar
__bodhÄ«_ti arahattamaggaÃ±Ä• á¹‡aá¹ƒ. __buddhaÃ±Ä• á¹‡e ca cuddasÄ• _ti buddhaÃ±
katamÄ• nÄ«ti? maggaphalaÃ±Ä• á¹‡Ä• ni aá¹-á¹-ha, cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nÄ
buddhaÃ±Ä• á¹‡Ä• ni nÄ• ma, __ca_-saddo sampiá¹‡á¸• anattho, tena aparÄ• nipi catasso
catuvesÄ• rajjaÃ±Ä• á¹‡Ä• ni catuyoniparicchedakaÃ±Ä• á¹‡Ä• ni paÃ±cagatiparicchedaka
dasabalaÃ±Ä• á¹‡Ä• ni sakale ca buddhaguá¹‡e pÄ• puá¹‡Ä«ti attho.

evaá¹ƒ buddhattaá¹ƒ patvÄ• brahmÄ• yÄ• canaá¹ƒ adhivÄ• setvÄ• dhanaÃ±jayuyyÄ• ne
satasahassabhikkhÅ« sammukhe katvÄ• dhammacakkaá¹ƒ pavattesi. tadÄ• koá¹-isatasah
\Ne 212/ ahosi. tadÄ• kira mahÄ• doá¹‡anagare doá¹‡o nÄ• ma nÄ• garÄ• jÄ• gaá¹…gÄ•
mahÄ• nubhÄ• vo mahÄ• janena sakkato garukato mÄ• nito pÅ«jito. so yasmiá¹ƒ visaye jar
balikammaá¹ƒ na karonti, tesaá¹ƒ visayaá¹ƒ avassena vÄ• ativassena vÄ• sakkharavasser

atha tÄ«radassano nÄ• rado satthÄ• doá¹‡assa nÄ• garÄ• jassa vinayane bahÅ«naá¹ƒ pÄ
disvÄ• mahatÄ• bhikkhusaá¹…ghena parivÄ• rito tassa nÄ• garÄ• jassa nivÄ• saá¹-á¹-hÄ•
manussÄ• disvÄ• evamÄ• haá¹ƒsu --- ``bhagavÄ• , ettha ghoraviso uggatejo mahiddhiko n
paá¹-ivasati, so taá¹ƒ mÄ• viheá¹-hessati na gantabbaâ€™â€™ nti. bhagavÄ• pana tesaá¹
viya agamÄ• si. gantvÄ• ca tatthassa nÄ• garÄ• jassa sakkÄ• ratthÄ• ya kate paramasurab
nisÄ«di. mahÄ• jano kira ``nÄ• radassa ca munirÄ• jassa doá¹‡assa ca nÄ• garÄ• jassa dvi
passissÄ• mÄ• â€™â€™ ti sannipati.

atha ahinÄ• go muninÄ• gaá¹ƒ tathÄ• nisinnaá¹ƒ disvÄ• makkhaá¹ƒ asahamÄ• no sandiss
padhÅ«pÄ• yi. dasabalopi padhÅ«pÄ• yi. puna nÄ• garÄ• jÄ• pajjali \Be 221/. munirÄ• jÄ•
nÄ• garÄ• jÄ• dasabalassa sarÄ«rato nikkhantÄ• hi dhÅ«majÄ• lÄ• hi ativiya kilantasarÄ«r
``visavegena naá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti visaá¹ƒ vissajjesi. visassa vegena sakalopi
taá¹ƒ pana visaá¹ƒ dasabalassa sarÄ«re ekalomampi kampetuá¹ƒ nÄ• sakkhi. atha so nÄ• g
samaá¹‡assa pavattÄ«â€™â€™ ti olokento saradasamaye sÅ«riyaá¹ƒ viya candaá¹ƒ viya c
chabbaá¹‡á¹‡Ä• hi buddharasmÄ«hi virocamÄ• naá¹ƒ vippasannavadanasobhaá¹ƒ bhagava

mahiddhiko vatÄ• yaá¹ƒ samaá¹‡o, mayÄ• pana attano balaá¹ƒ ajÄ• nantena aparaddhaâ€
gavesÄ« bhagavantaá¹ƒyeva \Ee 186/ saraá¹‡amupagaÃ±chi. atha nÄ• rado munirÄ• jÄ• t
tattha sannipatitassa mahÄ• janassa cittappasÄ• danatthaá¹ƒ yamakapÄ• á¹-ihÄ• riyaá¹ƒ al
navutikoá¹-isahassÄ• ni arahatte patiá¹-á¹-hahiá¹ƒsu. so dutiyo abhisamayo ahosi. tena vutt

<7> á¹• 21 ``mahÄ• doá¹‡aá¹ƒ nÄ• garÄ• jaá¹ƒ, vinayanto mahÄ• muni.

pÄ• á¹-iheraá¹ƒ tadÄ• kÄ• si, dassayanto sadevake ||

<8> á¹• 21 ``tadÄ• \Ne 213/ devamanussÄ• naá¹ƒ, tamhi dhammappakÄ• sane.

navutikoá¹-isahassÄ• ni, tariá¹ƒsu sabbasaá¹ƒsayaâ€™â€™ nti ||

tattha __pÄ• á¹-iheraá¹ƒ tadÄ• kÄ• sÄ«_ti akÄ• si yamakapÄ• á¹-ihÄ• riyanti attho. ayamev
devamanussÄ• vÄ• â€™â€™ tipi pÄ• á¹-ho. tattha __devamanussÄ• na_nti sÄ• miatthe pa
manussÄ• naÃ±ca navutikoá¹-isahassÄ• nÄ«ti attho. __tariá¹ƒsÅ«_ti atikkamiá¹ƒsu.

yadÄ• pana attano puttaá¹ƒ nanduttarakumÄ• raá¹ƒ ovadi, tadÄ• asÄ«tiyÄ• koá¹-isahass
ahosi. tena vuttaá¹ƒ ---

<9> á¹• 21 ``yamhi kÄ• le mahÄ• vÄ«ro, ovadÄ« sakamatrajaá¹ƒ.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• pana thullakoá¹-á¹-hitanagare bhaddasÄ• lo ca vijitamitto ca dve brÄ• hmaá¹‡asahÄ
gavesamÄ• nÄ• parisati nisinnaá¹ƒ ativisÄ• radaá¹ƒ nÄ• radasammÄ• sambuddhaá¹ƒ adda
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni \Be 222/ disvÄ• --- ``ayaá¹ƒ loke vivaá¹-acchado sa
niá¹-á¹-haá¹ƒ gantvÄ• bhagavati saÃ±jÄ• tasaddhÄ• saparivÄ• rÄ• bhagavato santike pab
arahattaá¹ƒ pattesu bhagavÄ• bhikkhÅ«naá¹ƒ koá¹-isatasahassamajjhe pÄ• timokkhaá¹ƒ u
sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<10> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, nÄ• radassa mahesino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamoâ€™â€™ ti ||

yasmiá¹ƒ samaye nÄ• rado sammÄ• sambuddho Ã±Ä• tisamÄ• game attano paá¹‡idhÄ• n
kathesi, tadÄ• navutikoá¹-ibhikkhusahassÄ• naá¹ƒ dutiyo sannipÄ• to ahosi. tena vuttaá¹ƒ -

<11> á¹• 21 ``yadÄ• buddho buddhaguá¹‡aá¹ƒ, sanidÄ• naá¹ƒ pakÄ• sayi.

navutikoá¹-isahassÄ• ni, samiá¹ƒsu vimalÄ• tadÄ• â€™â€™ ti ||

tattha \Ee 187/ __vimalÄ• _ti vigatamalÄ• , khÄ«á¹‡Ä• savÄ• ti attho.

yadÄ• \Ne 214/ pana mahÄ• doá¹‡anÄ• garÄ• jassa vinayane pasanno verocano nÄ• ma
tigÄ• vutappamÄ• á¹‡aá¹ƒ sattaratanamayaá¹ƒ maá¹‡á¸• apaá¹ƒ nimminitvÄ• saparivÄ• ra
nisÄ«dÄ• petvÄ• saparivÄ• ro sajanapade attano dÄ• naggadassanatthÄ• ya nimantetvÄ•
tÄ• á¸·Ä• vacare vividhavesÄ• laá¹…kÄ• radhare sannipÄ• tetvÄ• mahÄ• sakkÄ• rena bha
mahÄ• dÄ• naá¹ƒ adÄ• si. bhojanÄ• vasÄ• ne bhagavÄ• mahÄ• gaá¹…gaá¹ƒ otÄ• rento vi
bhattÄ• numodane dhammaá¹ƒ sutvÄ• pasannÄ• naá¹ƒ ehibhikkhupabbajjÄ• ya pabbajitÄ•
asÄ«tibhikkhusatasahassÄ• naá¹ƒ majjhe pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to aho

<12> á¹• 21 ``yadÄ• verocano nÄ• go, dÄ• naá¹ƒ dadÄ• ti satthuno.

tadÄ• samiá¹ƒsu jinaputtÄ• , asÄ«tisatasahassiyoâ€™â€™ ti ||

tattha __asÄ«tisatasahassiyo_ti satasahassÄ• naá¹ƒ asÄ«tiyo.

tadÄ• \Be 223/ amhÄ• kaá¹ƒ bodhisatto isipabbajjaá¹ƒ pabbajitvÄ• himavantapasse assar
abhiÃ±Ã±Ä• su aá¹-á¹-hasu samÄ• pattÄ«su ca ciá¹‡á¹‡avasÄ« hutvÄ• paá¹-ivasati. atha t
nÄ• rado bhagavÄ• asÄ«tiyÄ• arahantakoá¹-Ä«hi dasahi ca anÄ• gÄ• miphalaá¹-á¹-hehi u
taá¹ƒ assamapadaá¹ƒ agamÄ• si. tÄ• paso bhagavantaá¹ƒ disvÄ• va pamuditahadayo sapa
nivÄ• satthÄ• ya assamaá¹ƒ mÄ• petvÄ• sakalarattiá¹ƒ satthuguá¹‡aá¹ƒ kittetvÄ• bhagava
punadivase uttarakuruá¹ƒ gantvÄ• tato Ä• hÄ• raá¹ƒ Ä• haritvÄ• saparivÄ• rassa buddhas
evaá¹ƒ sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• himavantato anagghaá¹ƒ lohitacandanaá¹ƒ Ä
lohitacandanena bhagavantaá¹ƒ pÅ«jesi. tadÄ• naá¹ƒ dasabalo amaranaraparivuto dhamm
``anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<13> á¹• 21 ``ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

antalikkhacaro Ä• siá¹ƒ, paÃ±cÄ• bhiÃ±Ã±Ä• su pÄ• ragÅ« ||

<14> á¹• 21 ``tadÄ• pÄ• haá¹ƒ asamasamaá¹ƒ, sasaá¹…ghaá¹ƒ saparijjanaá¹ƒ.

annapÄ• nena tappetvÄ• , candanenÄ• bhipÅ«jayiá¹ƒ ||

<15> á¹• 21 ``sopi \Ne 215/ maá¹ƒ tadÄ• byÄ• kÄ• si, nÄ• rado lokanÄ• yako.

aparimeyyito kappe, buddho loke bhavissati ||

<16> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<17> á¹• 21 ``tassÄ• pi \Ee 188/ vacanaá¹ƒ sutvÄ• , bhiyyo hÄ• setva mÄ• nasaá¹ƒ.

adhiá¹-á¹-hahiá¹ƒ vataá¹ƒ uggaá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __tadÄ• pÄ• ha_nti tadÄ• pi ahaá¹ƒ. __asamasama_nti asamÄ• nÄ• ma atÄ«tÄ• bu
tulyaá¹ƒ asamasamaá¹ƒ. atha vÄ• asamÄ• visamÄ• , samÄ• avisamÄ• sÄ• dhavo, tesu a
``asamasamasamoâ€™â€™ ti vattabbe ekassa samasaddassa lopaá¹ƒ katvÄ• vuttanti ved
asamÄ• visamasamanti attho. __saparijjana_nti saupÄ• sakajanaá¹ƒ. ``sopi maá¹ƒ tadÄ• n
byÄ• kÄ• si cakkhumÄ• â€™â€™ tipi pÄ• á¹-ho \Be 224/, so uttÄ• natthova. __bhiyyo hÄ• s
hÄ• setvÄ• tosetvÄ• hadayaá¹ƒ. __adhiá¹-á¹-hahiá¹ƒ vataá¹ƒ ugga_nti uggaá¹ƒ vataá¹ƒ ad
``uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ tipi pÄ• á¹-ho.

tassa pana bhagavato nÄ• radassa dhaÃ±Ã±avatÄ« nÄ• ma nagaraá¹ƒ ahosi, sudevo nÄ•
nÄ• ma mÄ• tÄ• , bhaddasÄ• lo ca jitamitto ca dve aggasÄ• vakÄ• , vÄ• seá¹-á¹-ho nÄ• ma
phaggunÄ« ca dve aggasÄ• vikÄ• , mahÄ• soá¹‡arukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«
sarÄ«rappabhÄ• niccaá¹ƒ yojanaá¹ƒ pharati, navutivassasahassÄ• ni Ä• yu, tassa pana viji
aggamahesÄ«, nanduttarakumÄ• ro nÄ• massa putto ahosi, vijito vijitÄ• vÄ« vijitÄ• bhirÄ• m
ahesuá¹ƒ. so navavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. so padasÄ• va mahÄ• bhinikkh
vuttaá¹ƒ ---

<18> á¹• 21 ``nagaraá¹ƒ dhaÃ±Ã±avatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

anomÄ• nÄ• ma janikÄ• , nÄ• radassa mahesino ||

<23> á¹• 21 ``bhaddasÄ• lo jitamitto, ahesuá¹ƒ aggasÄ• vakÄ• .

vÄ• seá¹-á¹-ho nÄ• mupaá¹-á¹-hÄ• ko, nÄ• radassa mahesino ||

<24> á¹• 21 ``uttarÄ• \Ne 216/ phaggunÄ« ceva, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• soá¹‡oti vuccati ||

<26> á¹• 21 ``aá¹-á¹-hÄ• sÄ«tiratanÄ• ni, accuggato mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, dasasahassÄ« virocati ||

<27> á¹• 21 ``tassa byÄ• mappabhÄ• kÄ• yÄ• , niddhÄ• vati disodisaá¹ƒ.

nirantaraá¹ƒ divÄ• rattiá¹ƒ, yojanaá¹ƒ pharate sadÄ• ||

<28> á¹• 21 ``na \Ee 189/ keci tena samayena, samantÄ• yojane janÄ• .

ukkÄ• padÄ«pe ujjÄ• lenti, buddharaá¹ƒsÄ«hi otthaá¹-Ä• ||

<29> á¹• 21 ``navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<30> á¹• 21 ``yathÄ• \Be 225/ uá¸·Å«hi gaganaá¹ƒ, vicittaá¹ƒ upasobhati.

tatheva sÄ• sanaá¹ƒ tassa, arahantehi sobhati ||

<31> á¹• 21 ``saá¹ƒsÄ• rasotaá¹ƒ taraá¹‡Ä• ya, sesake paá¹-ipannake.

dhammasetuá¹ƒ daá¸·haá¹ƒ katvÄ• , nibbuto so narÄ• sabho ||

<32> á¹• 21 ``sopi buddho asamasamo, tepi khÄ«á¹‡Ä• savÄ• atulatejÄ• .

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __kaÃ±canagghiyasaá¹…kÄ• so_ti vividharatanavicittakaÃ±canamayagghikasadisarÅ
virocatÄ«_ti tassa pabhÄ• ya dasasahassÄ«pi lokadhÄ• tu virocati, virÄ• jatÄ«ti attho. tame
bhagavÄ• __ ``tassa byÄ• mappabhÄ• kÄ• yÄ• , niddhÄ• vati disodisaâ€™â€™ _nti Ä• ha
kÄ• yÄ• _ti byÄ• mappabhÄ• viyÄ• ti byÄ• mappabhÄ• , amhÄ• kaá¹ƒ bhagavato byÄ• ma

__na kecÄ«_ti ettha __na_-kÄ• ro paá¹-isedhattho, tassa ujjÄ• lenti-saddena sambandho d
\Ne 217/ daá¹‡á¸• adÄ«pikÄ• . ukkÄ• vÄ• padÄ«pe vÄ• kecipi janÄ• __na ujjÄ• lenti_ na
buddhasarÄ«rappabhÄ• ya obhÄ• sitattÄ• . __buddharaá¹ƒsÄ«hÄ«_ti buddharasmÄ«hi. __

__uá¸·Å«hÄ«_ti tÄ• rÄ• hi, yathÄ• tÄ• rÄ• hi gaganatalaá¹ƒ vicittaá¹ƒ sobhati, tatheva tass

arahantehi vicittaá¹ƒ upasobhatÄ«ti attho. __saá¹ƒsÄ• rasotaá¹ƒ taraá¹‡Ä• yÄ• _ti saá¹ƒsÄ•
taraá¹‡atthaá¹ƒ. __sesake paá¹-ipannake_ti arahante á¹-hapetvÄ• kalyÄ• á¹‡aputhujjanehi
sekkhapuggaleti attho. __dhammasetu_nti maggasetuá¹ƒ, sesapuggale saá¹ƒsÄ• rato tÄ• r
á¹-hapetvÄ• katasabbakicco hutvÄ• parinibbÄ• yÄ«ti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttattÄ•
uttÄ• namevÄ• ti.

nÄ• radabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito navamo buddhavaá¹ƒso.

12. padumuttarabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

nÄ• radabuddhassa \Be 226/ \Ne 218/ \Ee 190/ sÄ• sanaá¹ƒ navutivassasahassÄ• ni pavat
kappo vinassittha. tato paraá¹ƒ kappÄ• naá¹ƒ asaá¹…khyeyyaá¹ƒ buddhÄ• loke na uppajjiá
vigatabuddhÄ• loko ahosi. tato kappesu ca asaá¹…khyeyyesu vÄ«tivattesu ito kappasatasa
kappe eko vijitamÄ• ro ohitabhÄ• ro merusÄ• ro asaá¹ƒsÄ• ro sattasÄ• ro sabbalokuttaro __
loke udapÄ• di. sopi pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• haá¹ƒsava
sabbajanÄ• nandakarassÄ• nandassa nÄ• ma raÃ±Ã±o aggamahesiyÄ• uditoditakule jÄ• t
kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. sÄ• devatÄ• hi katÄ• rakkhÄ• dasannaá¹ƒ mÄ• sÄ
haá¹ƒsavatuyyÄ• ne padumuttarakumÄ• raá¹ƒ vijÄ• yi. paá¹-isandhiyaÃ±cassa jÄ• tiyaÃ±ca
vuttappakÄ• rÄ• ni pÄ• á¹-ihÄ• riyÄ• ni ahesuá¹ƒ.

tassa kira jÄ• tiyaá¹ƒ padumavassaá¹ƒ vassi. tenassa nÄ• maggahaá¹‡adivase Ã±Ä• takÄ•
tveva nÄ• maá¹ƒ akaá¹ƒsu. so dasavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi.
naravÄ• hana-yasavÄ• hana-vasavattinÄ• makÄ• tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikÄ• ta
vasudattÄ• devippamukhÄ• naá¹ƒ itthÄ«naá¹ƒ satasahassÄ• ni vÄ«satisahassÄ• ni ca pacc
vasudattÄ• ya deviyÄ• putte sabbaguá¹‡Ä• nuttare uttarakumÄ• re nÄ• ma uppanne cattÄ•
``mahÄ• bhinikkhamanaá¹ƒ nikkhamissÄ• mÄ«â€™â€™ ti cintesi. tassa cintitamatteva vasa
kumbhakÄ• racakkaá¹ƒ viya Ä• kÄ• saá¹ƒ abbhuggantvÄ• devavimÄ• namiva puá¹‡á¹‡aca
bodhirukkhaá¹ƒ majjhekaronto sobhitabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• ya Ä• gatapÄ• sÄ• do v

mahÄ• puriso kira tato pÄ• sÄ• dato otaritvÄ• arahattaddhajabhÅ«tÄ• ni kÄ• sÄ• yÄ• ni va
pÄ• rupitvÄ• tattheva pabbaji. pÄ• sÄ• do panÄ• gantvÄ• sakaá¹-á¹-hÄ• neyeva aá¹-á¹-hÄ
parisÄ• ya á¹-hapetvÄ• itthiyo sabbe pabbajiá¹ƒsu. mahÄ• puriso tehi saha sattÄ• haá¹ƒ pa
visÄ• khapuá¹‡á¹‡amÄ• ya ujjeninigame \Be 227/ rucÄ• nandaseá¹-á¹-hidhÄ«tÄ• ya dinnaá
paribhuÃ±jitvÄ• sÄ• lavane divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• yanhasamaye sumittÄ• jÄ«vaken
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• salalabodhiá¹ƒ upagantvÄ• taá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ•
aá¹-á¹-hattiá¹ƒsahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ

caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya samÄ• raá¹ƒ mÄ• rabalaá¹ƒ vidhamitvÄ• paá¹-ha
anussaritvÄ• dutiye yÄ• me dibbacakkhuá¹ƒ visodhetvÄ• tatiye yÄ• me paccayÄ• kÄ• raá¹
Ä• nÄ• pÄ• nacatutthajjhÄ• nato vuá¹-á¹-hÄ• ya paÃ±casu khandhesu abhinivisitvÄ• udaya
lakkhaá¹‡Ä• ni disvÄ• yÄ• va gotrabhuÃ±Ä• á¹‡aá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyan
191/ paá¹-ivijjhitvÄ• sabbabuddhÄ• ciá¹‡á¹‡aá¹ƒ ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡
khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• nesi. tadÄ• kira dasasahassacakkavÄ• á¸·ab
alaá¹…karontaá¹ƒ viya padumavassaá¹ƒ vassi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``nÄ• radassa aparena, sambuddho dvipaduttamo.

padumuttaro nÄ• ma jino, akkhobho sÄ• garÅ«pamo ||

<2> á¹• 21 ``maá¹‡á¸• akappo vÄ• so Ä• si, yamhi buddho ajÄ• yatha.

ussannakusalÄ• janatÄ• , tamhi kappe ajÄ• yathÄ• â€™â€™ ti ||

tattha __sÄ• garÅ«pamo_ti sÄ• garasadisagambhÄ«rabhÄ• vo. __maá¹‡á¸• akappo vÄ• s
dve sammÄ• sambuddhÄ• uppajjanti, ayaá¹ƒ maá¹‡á¸• akappo nÄ• ma. duvidho hi kappo s
cÄ• ti. tattha suÃ±Ã±akappe buddhapaccekabuddhacakkavattino na uppajjanti. tasmÄ• guá
__ ``suÃ±Ã±akappoâ€™â€™ _ti vuccati.

asuÃ±Ã±akappo paÃ±cavidho --- sÄ• rakappo maá¹‡á¸• akappo varakappo sÄ• ramaá¹‡á¸•
guá¹‡asÄ• rarahite kappe guá¹‡asÄ• ruppÄ• dakassa guá¹‡asÄ• rajananassa ekassa samm
``sÄ• rakappoâ€™â€™ _ti vuccati. yasmiá¹ƒ pana kappe dve lokanÄ• yakÄ• uppajjanti, so
_ti vuccati. yasmiá¹ƒ kappe tayo buddhÄ• uppajjanti, tesu paá¹-hamo dutiyaá¹ƒ byÄ• karoti
tattha manussÄ• pamuditahadayÄ• attanÄ• patthitapaá¹‡idhÄ• navasena varayanti. tasm
vuccati. yattha pana kappe \Be 228/ cattÄ• ro buddhÄ• uppajjanti, so purimakappato visiá¹-
sÄ• ratarattÄ• __ ``sÄ• ramaá¹‡á¸• akappoâ€™â€™ _ti vuccati. yasmiá¹ƒ kappe paÃ±ca b
``bhaddakappoâ€™â€™ ti vuccati. so pana atidullabho. tasmiá¹ƒ pana kappe yebhuyyena s
kalyÄ• á¹‡asukhabahulÄ• honti. yebhuyyena tihetukÄ• kilesakkhayaá¹ƒ karonti, duhetukÄ•
honti, ahetukÄ• hetuá¹ƒ paá¹-ilabhanti. tasmÄ• so kappo ``bhaddakappoâ€™â€™ ti vucca
``asuÃ±Ã±akappo paÃ±cavidhoâ€™â€™ tiÄ• di. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``eko buddho sÄ• rakappe, maá¹‡á¸• akappe jinÄ• duve.

varakappe tayo buddhÄ• , sÄ• ramaá¹‡á¸• e caturo buddhÄ• .

paÃ±ca buddhÄ• bhaddakappe, tato natthÄ• dhikÄ• jinÄ• â€™â€™ ti ||

yasmiá¹ƒ pana kappe padumuttaradasabalo uppajji, so sÄ• rakappopi samÄ• no guá¹‡asan
maá¹‡á¸• akappasadisattÄ• __ ``maá¹‡á¸• akappoâ€™â€™ _ti vutto. opammatthe __vÄ• _
__ussannakusalÄ• _ti upacitapuÃ±Ã±Ä• . __janatÄ• _ti janasamÅ«ho.

padumuttaro pana parisuttaro bhagavÄ• sattÄ• haá¹ƒ bodhipallaá¹…ke vÄ«tinÄ• metvÄ• -
nikkhipissÄ• mÄ«â€™â€™ ti dakkhiá¹‡aá¹ƒ \Ee 192/ pÄ• daá¹ƒ abhinÄ«hari. atha pathaviá
vimalakomalakesarakaá¹‡á¹‡ikÄ• ni jalajÄ• malÄ• vikalavipulapalÄ• sÄ• ni thalajÄ• ni jalajÄ
tesaá¹ƒ kira dhurapattÄ• ni navutihatthÄ• ni kesarÄ• ni tiá¹ƒsahatthÄ• ni kaá¹‡á¹‡ikÄ• dvÄ•
navaghaá¹-appamÄ• á¹‡Ä• reá¹‡avo ahesuá¹ƒ. satthÄ• pana ubbedhato aá¹-á¹-hapaá¹‡á¹
ubhinnaá¹ƒ bÄ• hÄ• namantaraá¹ƒ aá¹-á¹-hÄ• rasahatthaá¹ƒ nalÄ• á¹-aá¹ƒ paÃ±cahatthaá¹
ekÄ• dasahatthÄ• ahesuá¹ƒ. tassa ekÄ• dasahatthena pÄ• dena dvÄ• dasahatthÄ• ya kaá
navaghaá¹-appamÄ• á¹‡Ä• reá¹‡avo uá¹-á¹-hahitvÄ• aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthaá¹ƒ sa
manosilÄ• cuá¹‡á¹‡avicuá¹‡á¹‡itaá¹ƒ viya katvÄ• paccottharanti. tadupÄ• dÄ• ya satthÄ• p
paÃ±Ã±Ä• yitthÄ• ti __saá¹ƒyuttabhÄ• á¹‡akÄ• _ vadanti.

atha sabbalokuttaro padumuttaro bhagavÄ• brahmÄ• yÄ• canaá¹ƒ sampaá¹-icchitvÄ• dha
satte olokento mithilanagare devalaá¹ƒ \Be 229/ sujÄ• taÃ±cÄ• ti dve rÄ• japutte upanissaya
taá¹…khaá¹‡aÃ±Ã±eva anilapathena gantvÄ• mithiluyyÄ• ne otaritvÄ• uyyÄ• napÄ• lena c
pakkosÄ• pesi. tepi ca ``amhÄ• kaá¹ƒ pitucchÄ• putto padumuttarakumÄ• ro pabbajitvÄ• sa
pÄ• puá¹‡itvÄ• amhÄ• kaá¹ƒ nagaraá¹ƒ sampatto, handa naá¹ƒ mayaá¹ƒ dassanÄ• ya upa
saparivÄ• rÄ• padumuttaraá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• parivÄ• retvÄ• nisÄ«di
parivuto tÄ• rÄ• gaá¹‡aparivuto puá¹‡á¹‡acando viya virocamÄ• no tattha dhammacakkaá¹ƒ
koá¹-isatasahassÄ• naá¹ƒ paá¹-hamo dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<3> á¹• 21 ``padumuttarassa \Ne 221/ bhagavato, paá¹-hame dhammadesane.

koá¹-isatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahÅ«â€™â€™ ti ||

athÄ• parena samayena saradatÄ• pasasamÄ• game mahÄ• janaá¹ƒ nirayasantÄ• pena sa
sattatiá¹ƒsasatasahassasaá¹…khe sattakÄ• ye dhammÄ• mataá¹ƒ pÄ• yesi, so dutiyo dham
vuttaá¹ƒ ---

<4> á¹• 21 ``tato parampi vassante, tappayante ca pÄ• á¹‡ino.

sattattiá¹ƒsasatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• pana Ä• nandamahÄ• rÄ• jÄ• vÄ«satiyÄ• purisasahassehi vÄ«satiyÄ• amaccehi c

sammÄ• sambuddhassa santike mithilanagare pÄ• turahosi. padumuttaro ca bhagavÄ• te s
pabbÄ• jetvÄ• tehi parivuto gantvÄ• pitusaá¹…gahaá¹ƒ kurumÄ• no \Ee 193/ haá¹ƒsavatiy
tattha so amhÄ• kaá¹ƒ bhagavÄ• viya kapilapure gaganatale ratanacaá¹…kame caá¹…kam
kathesi, tadÄ• paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ tatiyo dhammÄ• bhisamayo ahosi. tena vu

<5> á¹• 21 ``yamhi kÄ• le mahÄ• vÄ«ro, Ä• nandaá¹ƒ upasaá¹…kami.

pitusantikaá¹ƒ upagantvÄ• , Ä• hanÄ« amatadundubhiá¹ƒ ||

<6> á¹• 21 ``Ä• hate \Be 230/ amatabherimhi, vassante dhammavuá¹-á¹-hiyÄ• .

paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __Ä• nandaá¹ƒ upasaá¹…kamÄ«_ti pitaraá¹ƒ Ä• nandarÄ• jÄ• naá¹ƒ sandhÄ• ya vut
__Ä• hate_ti Ä• hatÄ• ya. __amatabherimhÄ«_ti amatabheriyÄ• , liá¹…gavipallÄ• so daá¹-á
tipi pÄ• á¹-ho, tassa Ä• sevitÄ• yÄ• ti attho. __vassante dhammavuá¹-á¹-hiyÄ• _ti dhammav
idÄ• ni abhisamayakaraá¹‡Å«pÄ• yaá¹ƒ dassento ---

<7> á¹• 21 ``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuâ€™â€™ nti || --- Ä• ha.

tattha \Ne 222/ __ovÄ• dako_ti saraá¹‡asÄ«ladhutaá¹…gasamÄ• dÄ• naguá¹‡Ä• nisaá¹ƒsa
ovÄ• dako. __viÃ±Ã±Ä• pako_ti catusaccaá¹ƒ viÃ±Ã±Ä• petÄ«ti viÃ±Ã±Ä• pako, bodhako. _

yadÄ• pana satthÄ• mithilanagare mithiluyyÄ• ne koá¹-isatasahassabhikkhugaá¹‡amajjhe
puá¹‡á¹‡acandasadisavadano pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo sannipÄ• to ahosi. ten

<8> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, padumuttarassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamoâ€™â€™ ti ||

yadÄ• pana bhagavÄ• vebhÄ• rapabbatakÅ«á¹-e vassÄ• vÄ• saá¹ƒ vasitvÄ• pabbatasan
mahÄ• janassa dhammaá¹ƒ desetvÄ• navutikoá¹-isahassÄ• ni ehibhikkhubhÄ• vena pabbÄ
pÄ• timokkhaá¹ƒ uddisi, so dutiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<9> á¹• 21 ``yadÄ• buddho asamasamo, vasi vebhÄ• rapabbate.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamoâ€™â€™ ti ||

puna \Ee 194/ bhagavati guá¹‡avati tilokanÄ• the mahÄ• janassa bandhanamokkhaá¹ƒ kur
caramÄ• ne asÄ«tikoá¹-isahassÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<10> á¹• 21 ``puna cÄ• rikaá¹ƒ pakkante, gÄ• manigamaraá¹-á¹-hato.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamoâ€™â€™ ti ||

tattha \Be 231/ __gÄ• manigamaraá¹-á¹-hato_ti gÄ• manigamaraá¹-á¹-hehi. ayameva vÄ•
gÄ• manigamaraá¹-á¹-hehi nikkhamitvÄ• pabbajitÄ• nanti attho.

tadÄ• amhÄ• kaá¹ƒ bodhisatto anekadhanakoá¹-iko jaá¹-ilo nÄ• ma mahÄ• raá¹-á¹-hiko hu
saá¹…ghassa sacÄ«varaá¹ƒ varadÄ• namadÄ• si. sopi taá¹ƒ bhattÄ• numodanÄ• vasÄ• ne
kappasatasahassamatthake gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. te

<11> á¹• 21 ``ahaá¹ƒ \Ne 223/ tena samayena, jaá¹-ilo nÄ• ma raá¹-á¹-hiko.

sambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ, sabhattaá¹ƒ dussamadÄ• sahaá¹ƒ ||

<12> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

satasahasse ito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 22 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<14> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , uttariá¹ƒ vatamadhiá¹-á¹-hahiá¹ƒ.

akÄ• siá¹ƒ uggadaá¸·haá¹ƒ dhitiá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __sambuddhappamukhaá¹ƒ saá¹…gha_nti buddhappamukhassa saá¹…ghassa, sÄ•
__sabhattaá¹ƒ dussamadÄ• saha_nti sacÄ«varaá¹ƒ bhattaá¹ƒ adÄ• siá¹ƒ ahanti attho. __ug
atidaá¸·haá¹ƒ. __dhiti_nti vÄ«riyaá¹ƒ akÄ• sinti attho.

padumuttarassa pana bhagavato kÄ• le titthiyÄ• nÄ• ma nÄ• hesuá¹ƒ. sabbe devamanuss
saraá¹‡amagamaá¹ƒsu. tena vuttaá¹ƒ ---

<15> á¹• 21 ``byÄ• hatÄ• titthiyÄ• sabbe, vimanÄ• dummanÄ• tadÄ• .

na tesaá¹ƒ keci paricaranti, raá¹-á¹-hato nicchubhanti te ||

<16> á¹• 21 ``sabbe \Ee 195/ tattha samÄ• gantvÄ• , upagaÃ±chuá¹ƒ buddhasantike.

tuvaá¹ƒ nÄ• tho mahÄ• vÄ«ra, saraá¹‡aá¹ƒ hohi cakkhuma ||

<17> á¹• 21 ``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hahi ||

<18> á¹• 21 ``evaá¹ƒ \Be 232/ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±akaá¹ƒ titthiyehi taá¹ƒ.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dihÄ«â€™â€™ ti ||

tattha \Ne 224/ __byÄ• hatÄ• _ti vihatamÄ• nadappÄ• . __titthiyÄ• _ti ettha titthaá¹ƒ veditab
veditabbo, titthiyÄ• veditabbÄ• . tattha sassatÄ• didiá¹-á¹-hivasena taranti etthÄ• ti __titthaá
tassÄ• laddhiyÄ• uppÄ• dako __titthakaro, _ titthe bhavÄ• __titthiyÄ• _ti. padumuttarassa
titthiyÄ• nÄ• hesuá¹ƒ. ye pana santi, tepi Ä«disÄ• ahesunti dassanatthaá¹ƒ ``byÄ• hatÄ• t
vuttanti veditabbaá¹ƒ. __vimanÄ• _ti virÅ«pamÄ• nasÄ• . __dummanÄ• _ti tasseva vevacan
paricarantÄ«_ti tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ kecipi purisÄ• parikammaá¹ƒ na karonti, na
sakkaronti, na garuá¹ƒ karonti, na mÄ• nenti, na pÅ«jenti, na Ä• sanÄ• vuá¹-á¹-hahanti, na
karontÄ«ti attho. __raá¹-á¹-hato_ti sakalaraá¹-á¹-hatopi. __nicchubhantÄ«_ti nÄ«haranti, uss
nivÄ• saá¹ƒ na dentÄ«ti attho. __te_ti titthiyÄ• .

__upagaÃ±chuá¹ƒ buddhasantike_ti evaá¹ƒ tehi raá¹-á¹-havÄ• sÄ«hi manussehi ussÄ• diya
aÃ±Ã±atitthiyÄ• samÄ• gantvÄ• padumuttaradasabalameva saraá¹‡amagamaá¹ƒsu. ``tvaa
gati parÄ• yanaá¹ƒ saraá¹‡aâ€™â€™ nti evaá¹ƒ vatvÄ• saraá¹‡amagamaá¹ƒsÅ«ti attho. an
karuá¹‡Ä• ya caratÄ«ti __kÄ• ruá¹‡iko_. __sampatte_ti samÄ• gate saraá¹‡amupagate titth
patiá¹-á¹-hahÄ«_ti paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pesÄ«ti attho. __nirÄ• kula_nti anÄ• kula
laddhikehi asammissanti attho. __suÃ±Ã±aka_nti suÃ±Ã±aá¹ƒ rittaá¹ƒ tehi titthiyehi. __ta_nt
sÄ• sananti vacanaseso daá¹-á¹-habbo. __vicitta_nti vicittavicittaá¹ƒ. __vasÄ«bhÅ«tehÄ«_ti

tassa \Ee 196/ pana padumuttarassa bhagavato haá¹ƒsavatÄ« nÄ• ma nagaraá¹ƒ ahosi. pi
khattiyo, mÄ• tÄ• sujÄ• tÄ• nÄ• ma devÄ«, devalo ca sujÄ• to ca dve aggasÄ• vakÄ• , sur
amitÄ• ca asamÄ• ca dve aggasÄ• vikÄ• , salalarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡a

ahosi, sarÄ«rappabhÄ• cassa samantÄ• dvÄ• dasa yojanÄ• ni \Be 233/ gaá¹‡hi, vassasata
vasudattÄ• nÄ• ma aggamahesÄ«, uttaro nÄ• ma putto ahosi. padumuttaro pana bhagavÄ
kira parinibbuto. dhÄ• tuyo panassa na vikiriá¹ƒsu. sakalajambudÄ«pavÄ• sino manussÄ• s
dvÄ• dasayojanubbedhaá¹ƒ sattaratanamayaá¹ƒ cetiyamakaá¹ƒsu. tena vuttaá¹ƒ ---

<19> á¹• 21 ``nagaraá¹ƒ haá¹ƒsavatÄ« nÄ• ma, Ä• nando nÄ• ma khattiyo.

sujÄ• tÄ• nÄ• ma janikÄ• , padumuttarassa satthuno ||

<24> á¹• 21 ``devalo \Ne 225/ ca sujÄ• to ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sumano nÄ• mupaá¹-á¹-hÄ• ko, padumuttarassa mahesino ||

<25> á¹• 21 ``amitÄ• ca asamÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, salaloti pavuccati ||

<27> á¹• 21 ``aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, accuggato mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, dvattiá¹ƒsavaralakkhaá¹‡o ||

<28> á¹• 21 ``kuá¹-á¹-Ä• kavÄ• á¹-Ä• bhittÄ« ca, rukkhÄ• nagasiluccayÄ• .

na tassÄ• varaá¹‡aá¹ƒ atthi, samantÄ• dvÄ• dasayojane ||

<29> á¹• 21 ``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<30> á¹• 21 ``santÄ• retvÄ• bahujanaá¹ƒ, chinditvÄ• sabbasaá¹ƒsayaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vakoâ€™â€™ ti ||

tattha __nagasiluccayÄ• _ti nagasaá¹…khÄ• tÄ• siluccayÄ• . __Ä• varaá¹‡a_nti paá¹-icchA
__dvÄ• dasayojane_ti samantato dvÄ• dasayojane á¹-hÄ• ne bhagavato sarÄ«rappabhÄ• p
tiá¹-á¹-hatÄ«ti attho. sesagÄ• thÄ• su sabbattha pÄ• kaá¹-amevÄ• ti.

ito paá¹-á¹-hÄ• ya pÄ• ramipÅ«raá¹‡Ä• dipunappunÄ• gatamatthaá¹ƒ saá¹…khipitvÄ• vise

yadi \Ee 197/ pana vuttameva punappunaá¹ƒ vakkhÄ• ma, kadÄ• antaá¹ƒ gamissati ayaá¹ƒ

padumuttarabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito dasamo buddhavaá¹ƒso.

13. sumedhabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

padumuttare \Be 234/ \Ne 226/ pana sammÄ• sambuddhe parinibbute sÄ• sanepissa antar
buddhÄ• nuppajjiá¹ƒsu, buddhasuÃ±Ã±Ä• ni ahesuá¹ƒ. ito paá¹-á¹-hÄ• ya tiá¹ƒsakappasah
ekasmiá¹ƒ kappe __sumedho sujÄ• to_ cÄ• ti dve sammÄ• sambuddhÄ• nibbattiá¹ƒsu. tatt
nÄ• ma bodhisatto pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• sudassanar
raÃ±Ã±o aggamahesiyÄ• sudattÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahe
accayena sudassanuyyÄ• ne taruá¹‡adivasakaro viya saliladharavivaragato mÄ• tukucchito
navavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. tassa kira sucandana-kaÃ±cana-sirivaá¸• á¸•
pÄ• sÄ• dÄ• ahesuá¹ƒ. sumanamahÄ• devippamukhÄ• ni aá¹-á¹-hacattÄ• lÄ«saitthisahass
ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• sumanadeviyÄ• punabbasumitte nÄ• ma putte jÄ• te hatthiy
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. manussÄ• naÃ±ca koá¹-isatamanupabbaj
aá¸• á¸• hamÄ• saá¹ƒ padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya nakulaniga
dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• met
dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• nÄ«pabodhimÅ«le vÄ«satihatthavitthataá¹ƒ
santharitvÄ• samÄ• raá¹ƒ mÄ• rabalaá¹ƒ vidhamitvÄ• abhisambodhiá¹ƒ pÄ• puá¹‡itvÄ• ``
pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá
vÄ«tinÄ• metvÄ• aá¹-á¹-hame sattÄ• he brahmuno dhammadesanÄ• yÄ• canaá¹ƒ sampaá
attano kaniá¹-á¹-habhÄ• tikaá¹ƒ saraá¹‡akumÄ• raÃ±ca sabbakÄ• mikumÄ• raÃ±ca attanÄ•
bhikkhÅ«naÃ±ca koá¹-isataá¹ƒ catusaccadhammapaá¹-ivedhasamatthe \Ee 198/ disvÄ• Ä•
sudassananagarasamÄ«pe sudassanuyyÄ• ne otaritvÄ• uyyÄ• napÄ• lena attano bhÄ• tik
parivÄ• rÄ• naá¹ƒ majjhe __dhammacakkaá¹ƒ_ pavattesi. tadÄ• koá¹-isatasahassÄ• naá¹ƒ
ayaá¹ƒ paá¹-hamo abhisamayo. tena vuttaá¹ƒ ---

<1> á¹• 21 ``padumuttarassa \Be 235/ \Ne 227/ aparena, sumedho nÄ• ma nÄ• yako.

durÄ• sado uggatejo, sabbalokuttamo muni ||

<2> á¹• 21 ``pasannanetto sumukho, brahÄ• uju patÄ• pavÄ• .

hitesÄ« sabbasattÄ• naá¹ƒ, bahÅ« mocesi bandhanÄ• ||

<3> á¹• 21 ``yadÄ• buddho pÄ• puá¹‡itvÄ• , kevalaá¹ƒ bodhimuttamaá¹ƒ.

sudassanamhi nagare, dhammacakkaá¹ƒ pavattayi ||

<4> á¹• 21 ``tassÄ• bhisamayÄ• tÄ«á¹‡i, ahesuá¹ƒ dhammadesane.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __uggatejo_ti uggatatejo. __pasannanetto_ti suá¹-á¹-hu pasannanayano, dhovitvÄ• á¹-hapitamaá¹‡iguá¸·ikÄ• viya pasannÄ• ni nettÄ• ni honti. tasmÄ• so ``pasannanettoâ€™ mudusiniddhanÄ«lavimalasukhumapakhumÄ• citasuppasannanayanoti attho. ``suppasanna vattuá¹ƒ vaá¹-á¹-ati. __sumukho_ti paripuá¹‡á¹‡asaradasamayacandasadisavadano. __brah aá¹-á¹-hÄ• sÄ«tihatthappamÄ• á¹‡asarÄ«rattÄ• brahÄ• mahanto, aÃ±Ã±ehi asÄ• dhÄ• raá __ujÅ«_ti brahmujugatto ujumeva uggatasarÄ«ro devanagare samussitasuvaá¹‡á¹‡atoraá¹‡ attho. __patÄ• pavÄ• _ti vijjotamÄ• nasarÄ«ro. __hitesÄ«_ti hitagavesÄ«. __abhisamayÄ• tayo, liá¹…gavipallÄ• so katoti.

yadÄ• pana bhagavÄ• kumbhakaá¹‡á¹‡asadisÄ• nubhÄ• vaá¹ƒ kumbhakaá¹‡á¹‡aá¹ƒ nÄ• mahÄ• aá¹-avimukhe sandissamÄ• naghorasarÄ«raá¹ƒ vattaniaá¹-avisaÃ±cÄ• raá¹ƒ pacchi paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya lo asahÄ• yo tassa yakkhassa bhavanaá¹ƒ gantvÄ• anto pavisitvÄ• paÃ±Ã±atte sirisayane ni makkhaá¹ƒ asahamÄ• no daá¹‡á¸• Ä• hato ghoraviso Ä• siviso viya saá¹ƒkuddho dasabala attabhÄ• vaá¹ƒ ghorataraá¹ƒ katvÄ• pabbatasadisaá¹ƒ \Ee 199/ sÄ«saá¹ƒ katvÄ• sÅ«riyan 236/ akkhÄ«ni nimminitvÄ• naá¹…galasÄ«sasadisÄ• tidÄ«ghavipulatikhiá¹‡adÄ• á¹-hÄ• yo olambanÄ«lavipulavisamodaro tÄ• lakkhandhasadisabÄ• hucipiá¹-akavirÅ«pavaá¹…kanÄ• pabbatabilasadisavipularattamukho thÅ«lapiá¹…galakharapharusakeso atibhayÄ• nakadass sumedhassa bhagavato \Ne 228/ purato á¹-hatvÄ• padhÅ«pÄ• yanto pajjalanto pÄ• sÄ• á¹‡apabbataggijÄ• la-salila-kaddama-chÄ• rikÄ• yudhaá¹…gÄ• ra-vÄ• lukappakÄ• vassavuá¹-á¹-hiyo_ vassetvÄ• pi bhagavato lomaggamattampi cÄ• letuá¹ƒ asakkonto ``bhag pucchitvÄ• mÄ• ressÄ• mÄ«â€™â€™ ti Ä• á¸·avako viya paÃ±haá¹ƒ pucchi. ayaá¹ƒ bhaga yakkhaá¹ƒ vinayamupanesi. tato dutiyadivase kirassa raá¹-á¹-havÄ• sino manussÄ• sakaá¹ rÄ• jakumÄ• raá¹ƒ Ä• haritvÄ• yakkhassa adaá¹ƒsu. atha yakkho rÄ• jakumÄ• raá¹ƒ buddh á¹-hitamanussÄ• bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu. tadÄ• tasmiá¹ƒ samÄ• game dasab dhammaá¹ƒ desento. navutikoá¹-isahassÄ• naá¹ƒ pÄ• á¹‡Ä«naá¹ƒ dhammacakkhuá¹ƒ uppÄ dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``punÄ• paraá¹ƒ kumbhakaá¹‡á¹‡aá¹ƒ, yakkhaá¹ƒ so damayÄ« jino.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• pana upakÄ• rinagare sirinandanuyyÄ• ne cattÄ• ri saccÄ• ni pakÄ• sayi, tadÄ• as
tatiyo dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<6> á¹• 21 ``punÄ• paraá¹ƒ amitayaso, catusaccaá¹ƒ pakÄ• sayi.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

sumedhassÄ• pi bhagavato tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasannipÄ• te s
koá¹-isatakhÄ«á¹‡Ä• savÄ• ahesuá¹ƒ. puna devakÅ«á¹-e pabbate kathinatthate dutiye navu
bhagavati cÄ• rikaá¹ƒ caramÄ• ne asÄ«tikoá¹-iyo ahesuá¹ƒ. tena vuttaá¹ƒ ---

<7> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, sumedhassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 ``sudassanaá¹ƒ \Be 237/ nÄ• ma nagaraá¹ƒ, upagaÃ±chi jino yadÄ• .

tadÄ• khÄ«á¹‡Ä• savÄ• bhikkhÅ«, samiá¹ƒsu satakoá¹-iyo ||

<9> á¹• 21 ``punÄ• paraá¹ƒ devakÅ«á¹-e, bhikkhÅ«naá¹ƒ kathinatthate.

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<10> á¹• 21 ``punÄ• paraá¹ƒ \Ne 229/ \Ee 200/ dasabalo, yadÄ• carati cÄ• rikaá¹ƒ.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyo Ä• si samÄ• gamoâ€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto uttaro nÄ• ma sabbajanuttaro mÄ• á¹‡avo hutvÄ• nidahitv
asÄ«tikoá¹-idhanaá¹ƒ vissajjetvÄ• buddhappamukhassa saá¹…ghassa mahÄ• dÄ• naá¹ƒ d
dhammaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya nikkhamitvÄ• pabbaji. sopi naá¹ƒ satthÄ•
karonto --- ``anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vu

<11> á¹• 21 ``ahaá¹ƒ tena samayena, uttaro nÄ• ma mÄ• á¹‡avo.

asÄ«tikoá¹-iyo mayhaá¹ƒ, ghare sannicitaá¹ƒ dhanaá¹ƒ ||

<12> á¹• 21 ``kevalaá¹ƒ sabbaá¹ƒ datvÄ• na, sasaá¹…ghe lokanÄ• yake.

saraá¹‡aá¹ƒ tassÅ«pagaÃ±chiá¹ƒ, pabbajjaÃ±cÄ• bhirocayiá¹ƒ ||

<13> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, karonto anumodanaá¹ƒ.

tiá¹ƒsakappasahassamhi, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒâ€™â€

byÄ• karaá¹‡agÄ• thÄ• vitthÄ• retabbÄ• .

<15> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<16> á¹• 21 ``suttantaá¹ƒ vinayaá¹ƒ cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<17> á¹• 21 ``tatthappamatto viharanto, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaâ€™â€™ nti ||

tattha \Be 238/ \Ne 230/ __sannicita_nti nidahitaá¹ƒ nidhÄ• navasena. __kevala_nti sakalan
__sabba_nti asesato datvÄ• . __sasaá¹…ghe_ti sasaá¹…ghassa. __tassÅ«pagaÃ±chi_nti ta
upayogatthe sÄ• mivacanaá¹ƒ. __abhirocayi_nti pabbajiá¹ƒ. __tiá¹ƒsakappasahassamhÄ«_
atikkantesÅ«ti attho.

tassa \Ee 201/ pana sumedhassa bhagavato sudassanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, suda
mÄ• tÄ• sudattÄ• nÄ• ma, saraá¹‡o ca sabbakÄ• mo ca dve aggasÄ• vakÄ• , sÄ• garo nÄ
surÄ• mÄ• ca dve aggasÄ• vikÄ• , mahÄ• nÄ«parukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«t
navutivassasahassÄ• ni, navavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi, sumanÄ• nÄ• mas
nÄ• ma putto, hatthiyÄ• nena nikkhami. sesaá¹ƒ gÄ• thÄ• su dissati. tena vuttaá¹ƒ ---

<18> á¹• 21 ``sudassanaá¹ƒ nÄ• ma nagaraá¹ƒ, sudatto nÄ• ma khattiyo.

sudattÄ• nÄ• ma janikÄ• , sumedhassa mahesino ||

<23> á¹• 21 ``saraá¹‡o sabbakÄ• mo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• garo nÄ• mupaá¹-á¹-hÄ• ko, sumedhassa mahesino ||

<24> á¹• 21 ``rÄ• mÄ• ceva surÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• nÄ«poti vuccati ||

<26> á¹• 21 ``aá¹-á¹-hÄ• sÄ«tiratanÄ• ni, accuggato mahÄ• muni.

obhÄ• seti disÄ• sabbÄ• , cando tÄ• ragaá¹‡e yathÄ• ||

<27> á¹• 21 ``cakkavattimaá¹‡Ä« nÄ• ma, yathÄ• tapati yojanaá¹ƒ.

tatheva tassa ratanaá¹ƒ, samantÄ• pharati yojanaá¹ƒ ||

<28> á¹• 21 ``navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<29> á¹• 21 ``tevijjachaá¸·abhiÃ±Ã±ehi \Ne 231/, balappattehi tÄ• dihi.

samÄ• kulamidaá¹ƒ Ä• si, arahantehi sÄ• dhuhi ||

<30> á¹• 21 ``tepi sabbe amitayasÄ• , vippamuttÄ• nirÅ«padhÄ«.

Ã±Ä• á¹‡Ä• lokaá¹ƒ dassayitvÄ• , nibbutÄ• te mahÄ• yasÄ• â€™â€™ ti ||

tattha \Be 239/ __cando tÄ• ragaá¹‡e yathÄ• _ti yathÄ• nÄ• ma gagane paripuá¹‡á¹‡acan
pakÄ• seti, evameva sabbÄ• pi disÄ• obhÄ• setÄ«ti attho. keci ``cando pannaraso yathÄ• â
uttÄ• natthova.

__cakkavattimaá¹‡Ä« nÄ• mÄ• _ti yathÄ• nÄ• ma cakkavattiraÃ±Ã±o maá¹‡iratanaá¹ƒ cat
sakaá¹-anÄ• bhisamapariá¹‡Ä• haá¹ƒ caturÄ• sÄ«timaá¹‡isahassaparivÄ• raá¹ƒ tÄ• rÄ• ga
saradasamayaparipuá¹‡á¹‡arajanikarassa sirisamudayasobhaá¹ƒ avhayantamiva vepullapa

paramaramaá¹‡Ä«yadassanaá¹ƒ \Ee 202/ maá¹‡iratanamÄ• gacchati, tassevaá¹ƒ Ä• gacch
yojanappamÄ• á¹‡aá¹ƒ okÄ• saá¹ƒ Ä• bhÄ• pharati, evameva tassa sumedhassÄ• pi bhag
samantato yojanaá¹ƒ pharatÄ«ti attho.

__tevijjachaá¸·abhiÃ±Ã±ehÄ«_ti tevijjehi chaá¸·abhiÃ±Ã±ehi cÄ• ti attho. __balappattehÄ«_
__tÄ• dihÄ«_ti tÄ• dibhÄ• vappattehi. __samÄ• kula_nti saá¹…kiá¹‡á¹‡aá¹ƒ ekakÄ• sÄ• vap
sÄ• sanaá¹ƒ sandhÄ• yÄ• ha, mahÄ«talaá¹ƒ vÄ• . __amitayasÄ• _ti amitaparivÄ• rÄ• , atula
__nirÅ«padhÄ«_ti caturÅ«padhivirahitÄ• . sesamettha gÄ• thÄ• su sabbattha pÄ• kaá¹-ame

sumedhabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ekÄ• dasamo buddhavaá¹ƒso.

14. sujÄ• tabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

tato \Ne 232/ tassÄ• parabhÄ• ge tasmiá¹ƒyeva maá¹‡á¸• akappe anupubbena aparimitÄ•
parihÄ• yitvÄ• navutivassasahassÄ• yukesu jÄ• tesu sujÄ• tarÅ«pakÄ• yo parisuddhajÄ• to
loke udapÄ• di. sopi pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• sumaá¹…
nÄ• ma raÃ±Ã±o kule pabhÄ• vatiyÄ• nÄ• ma aggamahesiyÄ• kucchismiá¹ƒ paá¹-isandhiá
mÄ• sÄ• naá¹ƒ accayena mÄ• tukucchito nikkhami. nÄ• maggahaá¹‡adivase cassa nÄ• ma
sakalajambudÄ«pe sabbasattÄ• naá¹ƒ sukhaá¹ƒ janayanto jÄ• toti ``sujÄ• toâ€™â€™ tveva
navavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. sirÄ« upasirÄ« sirinando cÄ• ti tassa tayo pÄ
sirÄ«nandÄ• devippamukhÄ• ni tevÄ«sati itthisahassÄ• ni paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• sirÄ«nandÄ• deviyÄ• upasene nÄ• ma putte uppanne haá¹ƒ
varaturaá¹…gamÄ• ruyha mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ pana pab
koá¹-i anupabbaji. atha so tehi parivuto nava mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• kh
sirÄ«nandananagare sirÄ«nandanaseá¹-á¹-hissa dhÄ«tÄ• ya dinnaá¹ƒ paramamadhuraá¹ƒ
paribhuÃ±jitvÄ• sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamaye sunandA
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• veá¸·ubodhiá¹ƒ \Ee 203/ upasaá¹…kamitvÄ• tettiá¹ƒsahatthav
tiá¹‡asantharaá¹ƒ santharitvÄ• sÅ«riye dharamÄ• neyeva samÄ• raá¹ƒ mÄ• rabalaá¹ƒ vidh
paá¹-ivijjhitvÄ• sabbabuddhÄ• nuciá¹‡á¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ
vÄ«tinÄ• metvÄ• brahmunÄ• Ä• yÄ• cito attano kaniá¹-á¹-habhÄ• tikaá¹ƒ sudassanakumÄ
devakumÄ• raÃ±ca catusaccadhammapaá¹-ivedhasamatthe disvÄ• Ä• kÄ• sena gantvÄ•
sumaá¹…galuyyÄ• ne otaritvÄ• uyyÄ• napÄ• lena attano bhÄ• tikaá¹ƒ sudassanakumÄ• ra
devakumÄ• raÃ±ca pakkosÄ• petvÄ• tesaá¹ƒ saparivÄ• rÄ• naá¹ƒ majjhe nisinno dhamma
asÄ«tiyÄ• koá¹-Ä«naá¹ƒ dhammÄ• bhisamayo ahosi. ayaá¹ƒ paá¹-hamÄ• bhisamayo ahosi

yadÄ• pana bhagavÄ• sudassanuyyÄ• nadvÄ• re mahÄ• sÄ• lamÅ«le yamakapÄ• á¹-ihÄ•
tÄ• vatiá¹ƒsesu vassÄ• vÄ• saá¹ƒ upÄ• gami, tadÄ• sattattiá¹ƒsasatasahassÄ• naá¹ƒ dham
dutiyo abhisamayo ahosi. yadÄ• pana sujÄ• to dasabalo pitusantikaá¹ƒ agamÄ• si, tadÄ•
saá¹-á¹-hisatasahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. ayaá¹ƒ tatiyo abhisamayo ahosi

<1> á¹• 21 ``tattheva \Ne 233/ maá¹‡á¸• akappamhi, sujÄ• to nÄ• ma nÄ• yako.

sÄ«hahanusabhakkhandho, appameyyo durÄ• sado ||

<2> á¹• 21 ``candova \Be 241/ vimalo buddho, sataraá¹ƒsÄ«va patÄ• pavÄ• .

evaá¹ƒ sobhati sambuddho, jalanto siriyÄ• sadÄ• ||

<3> á¹• 21 ``pÄ• puá¹‡itvÄ• na sambuddho, kevalaá¹ƒ bodhimuttamaá¹ƒ.

sumaá¹…galamhi nagare, dhammacakkaá¹ƒ pavattayi ||

<4> á¹• 21 ``desente pavaraá¹ƒ dhammaá¹ƒ, sujÄ• te lokanÄ• yake.

asÄ«tikoá¹-Ä« abhisamiá¹ƒsu, paá¹-hame dhammadesane ||

<5> á¹• 21 ``yadÄ• sujÄ• to amitayaso, deve vassaá¹ƒ upÄ• gami.

sattattiá¹ƒsasatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 ``yadÄ• sujÄ• to asamasamo, upagacchi pitusantikaá¹ƒ.

saá¹-á¹-hisatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __tattheva maá¹‡á¸• akappamhÄ«_ti yasmiá¹ƒ maá¹‡á¸• akappe sumedho bhagavÄ•
sujÄ• topi bhagavÄ• uppannoti attho. __sÄ«hahanÅ«_ti \Ee 204/ sÄ«hassa viya hanu assÄ
pana heá¹-á¹-himahanumeva puá¹‡á¹‡aá¹ƒ hoti, na uparimaá¹ƒ. assa pana mahÄ• purisass
viya dvepi paripuá¹‡á¹‡Ä• ni dvÄ• dasiyaá¹ƒ pakkhassa candasadisÄ• ni honti. tena vuttaá¹
__usabhakkhandho_ti usabhasseva samappavaá¹-á¹-akkhandho, suvaá¹-á¹-itasuvaá¹‡á¹‡Ä
attho. __sataraá¹ƒsÄ«vÄ• _ti divasakaro viya. __siriyÄ• _ti buddhasiriyÄ• . __bodhimuttama
sambodhiá¹ƒ.

sudhammavatÄ«nagare sudhammuyyÄ• ne Ä• gatÄ• naá¹ƒ manussÄ• naá¹ƒ dhammaá¹ƒ

ehibhikkhubhÄ• vena pabbÄ• jetvÄ• tesaá¹ƒ majjhe pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo
paraá¹ƒ tidivorohaá¹‡e bhagavato paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ dutiyo sannipÄ• to aho
bhagavato santike pabbajitvÄ• arahattaá¹ƒ pattoâ€™â€™ ti sutvÄ• ``mayampi pabbajissÄ
cattÄ• ri purisasatasahassÄ• ni gahetvÄ• sudassanatthero sujÄ• taá¹ƒ narÄ• sabhaá¹ƒ \Ne
bhagavÄ• dhammaá¹ƒ desetvÄ• ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• caturaá¹…gasam
pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``sannipÄ• tÄ• \Be 242/ tayo Ä• suá¹ƒ, sujÄ• tassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 ``abhiÃ±Ã±Ä• balappattÄ• naá¹ƒ, appattÄ• naá¹ƒ bhavÄ• bhave.

saá¹-á¹-hisatasahassÄ• ni, paá¹-hamaá¹ƒ sannipatiá¹ƒsu te ||

<9> á¹• 21 ``punÄ• paraá¹ƒ sannipÄ• te, tidivorohaá¹‡e jine.

paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<10> á¹• 21 ``upasaá¹…kamanto narÄ• sabhaá¹ƒ, sudassano aggasÄ• vako.

catÅ«hi satasahassehi, sambuddhaá¹ƒ upasaá¹…kamÄ«â€™â€™ ti ||

tattha __appattÄ• na_nti bhavÄ• bhave asampattÄ• nanti attho. ``appavattÄ• bhavÄ• bhav
soyevattho. __tidivorohaá¹‡e_ti saggalokato otarante kattukÄ• rake daá¹-á¹-habbo. kÄ• raka
atha vÄ• __tidivorohaá¹‡e_ti tidivato otaraá¹‡e. __jine_ti jinassa, sÄ• miatthe bhummaá¹ƒ c

tadÄ• kira amhÄ• kaá¹ƒ bodhisatto cakkavattirÄ• jÄ• hutvÄ• ``buddho loke uppannoâ€™â
upasaá¹…kamitvÄ• dhammakathaá¹ƒ sutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa
catumahÄ• dÄ«parajjaá¹ƒ datvÄ• satthu santike pabbaji. sakaladÄ«pavÄ• sino \Ee 205/ jar
gahetvÄ• Ä• rÄ• mikakiccaá¹ƒ sÄ• dhetvÄ• buddhappamukhassa saá¹…ghassa niccaá¹ƒ
satthÄ• --- ``anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena v

<11> á¹• 21 ``ahaá¹ƒ tena samayena, catudÄ«pamhi issaro.

antalikkhacaro Ä• siá¹ƒ, cakkavattÄ« mahabbalo ||

<13> á¹• 21 ``catudÄ«pe mahÄ• rajjaá¹ƒ ratane satta uttame.

buddhe niyyÄ• tayitvÄ• na, pabbajiá¹ƒ tassa santike ||

<14> á¹• 21 ``Ä• rÄ• mikÄ• \Ne 235/ janapade, uá¹-á¹-hÄ• naá¹ƒ paá¹-ipiá¹‡á¸• iya.

upanenti bhikkhusaá¹…ghassa, paccayaá¹ƒ sayanÄ• sanaá¹ƒ ||

<15> á¹• 21 ``sopi \Be 243/ maá¹ƒ buddho byÄ• kÄ• si, dasasahassimhi issaro.

tiá¹ƒsakappasahassamhi, ayaá¹ƒ buddho bhavissati ||

<16> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<17> á¹• 21 ``tassÄ• pi cavanaá¹ƒ sutvÄ• , bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ.

adhiá¹-á¹-hahiá¹ƒ vataá¹ƒ uggaá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<18> á¹• 21 ``suttantaá¹ƒ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<19> á¹• 21 ``tatthappamatto viharanto, brahmaá¹ƒ bhÄ• vetva bhÄ• vanaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaâ€™â€™ nti ||

tattha __catudÄ«pamhÄ«_ti saparivÄ• radÄ«pÄ• naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ• nanti a
cakkaratanaá¹ƒ purakkhatvÄ• Ä• kÄ• sacaro. __ratane sattÄ• _ti hatthiratanÄ• dÄ«ni satta
uttamÄ• ni. atha vÄ• uttame buddheti attho daá¹-á¹-habbo. __niyyÄ• tayitvÄ• nÄ• _ti datvÄ
raá¹-á¹-huppÄ• daá¹ƒ, Ä• yanti attho. __paá¹-ipiá¹‡á¸• iyÄ• _ti rÄ• siá¹ƒ katvÄ• saá¹ƒkaá¸•
\Ee 206/ cÄ«varÄ• divividhaá¹ƒ paccayaá¹ƒ. __dasasahassimhi issaro_ti dasasahassilokad
tadetaá¹ƒ jÄ• tikkhettaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. anantÄ• naá¹ƒ lokadhÄ• tÅ«na
__tiá¹ƒsakappasahassamhÄ«_ti ito paá¹-á¹-hÄ• ya tiá¹ƒsakappasahassÄ• naá¹ƒ matthaketi

tassa pana sujÄ• tassa bhagavato sumaá¹…galaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, uggato nÄ•
nÄ• ma mÄ• tÄ• , sudassano ca sudevo ca dve aggasÄ• vakÄ• , nÄ• rado nÄ• mupaá¹-á¹-h
dve aggasÄ• vikÄ• , mahÄ• veá¸·urukkho bodhi, so kira mandacchiddo ghanakkhandho par
veá¸·uriyamaá¹‡ivaá¹‡á¹‡ehi vimalehi pattehi saÃ±channavipulasÄ• kho mayÅ«rapiÃ±chak
tassa pana bhagavato sarÄ«raá¹ƒ paá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ ahosi, Ä• yu \Ne 236/ na

sirÄ«nandÄ• nÄ• massa aggamahesÄ«, upaseno nÄ• ma putto. turaá¹…gavarayÄ• nena n
silÄ• rÄ• me parinibbÄ• yi. tena vuttaá¹ƒ ---

<20> á¹• 21 ``sumaá¹…galaá¹ƒ \Be 244/ nÄ• ma nagaraá¹ƒ, uggato nÄ• ma khattiyo.

mÄ• tÄ• pabhÄ• vatÄ« nÄ• ma, sujÄ• tassa mahesino ||

<25> á¹• 21 ``sudassano sudevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

nÄ• rado nÄ• mupaá¹-á¹-hÄ• ko, sujÄ• tassa mahesino ||

<26> á¹• 21 ``nÄ• go ca nÄ• gasamÄ• lÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• veá¸·Å«ti vuccati ||

<27> á¹• 21 ``so ca rukkho ghanakkhandho, acchiddo hoti pattiko.

uju vaá¹ƒso brahÄ• hoti, dassanÄ«yo manoramo ||

<28> á¹• 21 ``ekakkhandho pavaá¸• á¸• hitvÄ• , tato sÄ• khÄ• pabhijjati.

yathÄ• subaddho morahattho, evaá¹ƒ sobhati so dumo ||

<29> á¹• 21 ``na tassa kaá¹‡á¹-akÄ• honti, nÄ• pi chiddaá¹ƒ mahÄ• ahu.

vitthiá¹‡á¹‡asÄ• kho aviralo, sandacchÄ• yo manoramo ||

<31> á¹• 21 ``paÃ±Ã±Ä• saratano Ä• si, uccattanena so jino.

sabbÄ• kÄ• ravarÅ«peto, sabbaguá¹‡amupÄ• gato ||

<32> á¹• 21 ``tassa \Ee 207/ pabhÄ• asamasamÄ• , niddhÄ• vati samantato.

appamÄ• á¹‡o atuliyo, opammehi anÅ«pamo ||

<33> á¹• 21 ``navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<34> á¹• 21 ``yathÄ• pi \Ne 237/ sÄ• gare Å«mÄ«, gagane tÄ• rakÄ• yathÄ• .

evaá¹ƒ tadÄ• pÄ• vacanaá¹ƒ, arahantehi cittitaá¹ƒ ||

<35> á¹• 21 ``so ca buddho asamasamo, guá¹‡Ä• ni ca tÄ• ni atuliyÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __acchiddo_ti appacchiddo. ``anudarÄ• kaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su viya daá¹-á
hoti parittakaâ€™â€™ nti paá¹-hanti. __pattiko_ti bahupatto, kÄ• camaá¹‡ivaá¹‡á¹‡ehi \Be 2
saÃ±channoti attho. __ujÅ«_ti avaá¹…ko akuá¹-ilo. __vaá¹ƒso_ti veá¸·u. __brahÄ• _ti sama
__ekakkhandho_ti avaniruho eko adutiyo cÄ• ti attho. __pavaá¸• á¸• hitvÄ• _ti vaá¸• á¸• hitv
pabhijjatÄ«_ti tato vaá¹ƒsaggato paÃ±cavidhÄ• sÄ• khÄ• nikkhamitvÄ• pabhijjittha. ``tato
pabhijjathÄ• â€™â€™ tipi pÄ• á¹-ho. __subaddho_ti suá¹-á¹-hu paÃ±cabandhanÄ• kÄ• rena
Ä• tapasannivÄ• raá¹‡atthaá¹ƒ kato baddho morapiÃ±chakalÄ• po vuccati.

__na tassa kaá¹‡á¹-akÄ• hontÄ«_ti tassa vaá¹ƒsassa kaá¹‡á¹-akinopi rukkhassa kaá¹‡á¹-a
__aviralo_ti aviralasÄ• khÄ• saÃ±channo. __sandacchÄ• yo_ti ghanacchÄ• yo, aviralattÄ• v
__paÃ±Ã±Ä• saratano Ä• sÄ«_ti paÃ±Ã±Ä• sahattho ahosi. __sabbÄ• kÄ• ravarÅ«peto_ti s
upeto sabbÄ• kÄ• ravarÅ«peto nÄ• ma. __sabbaguá¹‡amupÄ• gato_ti anantarapadasseva

__appamÄ• á¹‡o_ti pamÄ• á¹‡arahito, pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ asakkuá¹‡eyyattÄ• vÄ•
atulo, kenaci asadisoti attho. __opammehÄ«_ti upamitabbehi. __anÅ«pamo_ti upamÄ• rahit
sadisoâ€™â€™ ti vattuá¹ƒ asakkuá¹‡eyyabhÄ• vato anÅ«pamoti attho. __guá¹‡Ä• ni_ \Ee 2
ca te, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dayo guá¹‡Ä• ti attho. liá¹…gavipallÄ• sena vuttaá¹ƒ. se
uttÄ• natthamevÄ• ti.

sujÄ• tabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito dvÄ• dasamo buddhavaá¹ƒso.

15. piyadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

sujÄ• tassa \Ne 238/ pana aparabhÄ• ge ito aá¹-á¹-hakappasatÄ• dhikasahassakappamatth
__piyadassÄ«, atthadassÄ«, dhammadassÄ«_ti tayo buddhÄ• nibbattiá¹ƒsu. tattha __piyad
pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• sudhaÃ±Ã±avatÄ«nagare suda
aggamahesiyÄ• \Be 246/ candasadisavadanÄ• ya candÄ• deviyÄ• nÄ• ma kucchismiá¹ƒ p

dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena varuá¹‡uyyÄ• ne mÄ• tukucchito nikkhami. tassa par
piyÄ• naá¹ƒ pÄ• á¹-ihÄ• riyavisesÄ• naá¹ƒ dassitattÄ• ``piyadassÄ«â€™â€™ tveva nÄ• ma
navavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. tassa kira sunimmalavimalagiribrahÄ• nÄ• m
ahesuá¹ƒ. vimalÄ• mahÄ• devippamukhÄ• ni tettiá¹ƒsa itthisahassÄ• ni paccupaá¹-á¹-hitÄ•

so cattÄ• ri nimittÄ• ni disvÄ• vimalÄ• deviyÄ• kaÃ±canaveá¸·e nÄ• ma putte uppanne Ä•
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. ekÄ• ca naá¹ƒ purisakoá¹-i anupabbaji. s
mahÄ• puriso cha mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya varuá¹
vasabhabrÄ• hmaá¹‡assa dhÄ«tÄ• ya dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• sÄ•
vÄ«tinÄ• metvÄ• sujÄ• tÄ• jÄ«vakena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• kaku
tepaÃ±Ã±Ä• sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ nti udÄ• n
sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• attanÄ• saha pabbajitÄ• naá¹ƒ ariyadhammapaá¹-ived
Ä• kÄ• sena tattha gantvÄ• usabhavatÄ«nagarasamÄ«pe usabhavatuyyÄ• ne otaritvÄ• bh
dhammacakkaá¹ƒ pavattesi. tadÄ• koá¹-isatasahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi.

puna \Ee 209/ usabhavatiyÄ• nÄ• ma nagarassa avidÅ«re sudassanapabbate sudassano
paá¹-ivasati. so micchÄ• diá¹-á¹-hiko ahosi. sakalajambudÄ«pe pana manussÄ• tassa anus
satasahassagghanikaá¹ƒ baliá¹ƒ upasaá¹ƒharanti. so sudassano devarÄ• jÄ• nararÄ• jena
nisÄ«ditvÄ• baliá¹ƒ sampaá¹-icchati. atha piyadassÄ« bhagavÄ• ``tassa sudassanassa dev
diá¹-á¹-higataá¹ƒ \Ne 239/ vinodessÄ• mÄ«â€™â€™ ti tasmiá¹ƒ devarÄ• je yakkhasamÄ• g
pavisitvÄ• sirisayanaá¹ƒ Ä• ruhitvÄ• chabbaá¹‡á¹‡araá¹ƒsiyo muÃ±canto yugandharapabb
viya nisÄ«di. tassa parivÄ• raparicÄ• rikÄ• devatÄ• yo mÄ• lÄ• gandhavilepanÄ• dÄ«hi das
parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu.

sudassanopi \Be 247/ devarÄ• jÄ• yakkhasamÄ• gamato Ä• gacchanto attano bhavanato
niccharante disvÄ• cintesi --- ``aÃ±Ã±esu pana divasesu mama bhavanassa edisÄ«
anekaraá¹ƒsijÄ• lasamujjalavibhÅ«ti na diá¹-á¹-hapubbÄ• . ko nu kho idha paviá¹-á¹-ho devo
ti olokento udayagirisikharamatthake saradasamayadivasakaramiva chabbaá¹‡á¹‡araá¹ƒsij
nisinnaá¹ƒ bhagavantaá¹ƒ disvÄ• cintesi --- ``ayaá¹ƒ muá¹‡á¸• akasamaá¹‡o mama parivÄ
varasayane nisinnoâ€™â€™ ti kodhÄ• bhibhÅ«tamÄ• naso --- ``handÄ• haá¹ƒ imassa attan
ti cintetvÄ• sakalaá¹ƒ taá¹ƒ pabbataá¹ƒ ekajÄ• lamakÄ• si. ``iminÄ• aggijÄ• lena chÄ• rikÄ
muá¹‡á¸• akasamaá¹‡oâ€™â€™ ti olokento anekaraá¹ƒsijÄ• lavisaravipphuritavarasarÄ«ra
pasannavadanavaá¹‡á¹‡asobhaá¹ƒ vippasannacchavirÄ• gaá¹ƒ dasabalamabhijjalantaá¹ƒ d
samaá¹‡o aggidÄ• haá¹ƒ sahati, handÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ udakoghena osÄ• detv
atigambhÄ«raá¹ƒ udakoghaá¹ƒ vimÄ• nÄ• bhimukhaá¹ƒ pavattesi.

tato udakoghena puá¹‡á¹‡e tasmiá¹ƒ vimÄ• ne nisinnassa tassa bhagavato cÄ«vare aá¹ƒsu

lomamattaá¹ƒ vÄ• na temittha. tato sudassano devarÄ• jÄ• --- ``iminÄ• samaá¹‡o nirassÄ
bhavissatÄ«â€™â€™ ti mantvÄ• udakaá¹ƒ saá¹…khipitvÄ• olokento bhagavantaá¹ƒ asitaj
saradasamayarajanikaramiva vividharaá¹ƒsijÄ• lavisarena virocamÄ• naá¹ƒ sakaparisapariv
attano makkhaá¹ƒ asahamÄ• no --- ``handa mÄ• ressÄ• mi naâ€™â€™ nti kodhena navavi
athassa bhagavato Ä• nubhÄ• vena sabbÄ• vudhÄ• ni nÄ• nÄ• vidhaparamaruciradassanÄ
dasabalassa pÄ• damÅ«le nipatiá¹ƒsu.

tato taá¹ƒ acchariyaá¹ƒ disvÄ• sudassano devarÄ• jÄ• paramakupitamÄ• naso bhagavant
gahetvÄ• attano bhavanato nÄ«haritukÄ• mo ukkhipitvÄ• mahÄ• samuddaá¹ƒ atikkamitvÄ
gantvÄ• --- ``kiá¹ƒ nu kho samaá¹‡o jÄ«vati vÄ• mato vÄ• â€™â€™ ti olokento tasmiá¹ƒye
disvÄ• --- ``aho mahÄ• nubhÄ• vo ayaá¹ƒ samaá¹‡o, nÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ ito \N
sakkomi. yadi \Be 248/ hi maá¹ƒ koci jÄ• nissati, anappako me ayaso bhavissati. yÄ• vimaá
passati, tÄ• va naá¹ƒ vissajjetvÄ• gamissÄ• mÄ«â€™â€™ ti cintesi.

atha dasabalo tassa cittÄ• cÄ• raá¹ƒ Ã±atvÄ• tathÄ• adhiá¹-á¹-hÄ• si, yathÄ• naá¹ƒ sabb
tasmiÃ±ca divase sakalajambudÄ«pe ekasatarÄ• jÄ• no tasseva upahÄ• radÄ• natthÄ• ya s
pÄ• de gahetvÄ• nisinnaá¹ƒ sudassanaá¹ƒ devarÄ• jÄ• naá¹ƒ nararÄ• jÄ• no disvÄ• --- ``a
munirÄ• jassa piyadassissa satthuno pÄ• daparicariyaá¹ƒ karoti, aho buddhÄ• nÄ• ma acc
visiá¹-á¹-hÄ• â€™â€™ ti bhagavati, pasannacittÄ• sabbe bhagavantaá¹ƒ namassamÄ• nÄ
aá¹-á¹-haá¹ƒsu. tattha piyadassÄ« bhagavÄ• taá¹ƒ sudassanaá¹ƒ devarÄ• jÄ• naá¹ƒ pamu
desesi. tadÄ• devamanussÄ• naá¹ƒ navutikoá¹-isahassÄ• ni arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

yadÄ• pana navayojanappamÄ• á¹‡e kumudanagare buddhapaccatthiko devadatto viya s
mahÄ• padumakumÄ• rena saddhiá¹ƒ mantetvÄ• tassa pitaraá¹ƒ ghÄ• tetvÄ• puna piyada
nÄ• nappakÄ• raá¹ƒ payogaá¹ƒ katvÄ• pi ghÄ• tetuá¹ƒ asakkonto so doá¹‡amukhanÄ• garÄ
taá¹ƒ palobhetvÄ• tamatthaá¹ƒ Ä• rocesi --- ``yadÄ• panÄ• yaá¹ƒ samaá¹‡o piyadassÄ« in
piá¹‡á¸• Ä• ya pavisati, tadÄ• doá¹‡amukhaá¹ƒ nÄ• ma gajavaraá¹ƒ vissajjetvÄ• piyadass
mÄ• rehÄ«â€™â€™ ti.

atha so Ä• roho hitÄ• hitavicÄ• raá¹‡arahito rÄ• javallabho --- ``ayaá¹ƒ samaá¹‡o á¹-hÄ• na
cÄ• veyyÄ• â€™â€™ ti mantvÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• dutiyadivase da
nagarappavesanasamayaá¹ƒ sallakkhetvÄ• sujÄ• tamatthakapiá¹‡á¸• akumbhanalÄ• á¹-aá
dhanusadisadÄ«ghasuá¹‡á¸• ataá¹-aá¹ƒ suvipulamudukaá¹‡á¹‡aá¹ƒ madhupiá¹…galanayan
anuvaá¹-á¹-aghanajaghanaá¹ƒ nicitagÅ«á¸·hajÄ• á¹‡uantaraá¹ƒ Ä«sÄ• sadisaruciradantaá¹
apacitamecakaá¹ƒ sabbalakkhaá¹‡asampannaá¹ƒ asitajaladharasadisacÄ• rudassanaá¹ƒ s
jaá¹…gamamiva dharÄ• dharaá¹ƒ sattappatiá¹-á¹-haá¹ƒ sattadhÄ• pabhinnaá¹ƒ sabbaso vi
viggahavantamiva antakaá¹ƒ upasaá¹…kamitvÄ• piá¹‡á¸• akabaá¸·aÃ±janadhÅ«palepÄ• d

mattappamattaá¹ƒ katvÄ• arivÄ• raá¹‡avÄ• raá¹‡aá¹ƒ erÄ• vaá¹‡avÄ• raá¹‡amiva arijanav
mÄ• raá¹‡atthÄ• ya pesesi. atha \Be 249/ so dviradavaro muttamattova gajamahiá¹ƒsaturaá
hatarudhirapariraÃ±jitasadantakarasarÄ«ro antajÄ• lapariyonaddhanayano
sakaá¹-akavÄ• á¹-akÅ«á¹-Ä• gÄ• radvÄ• ratoraá¹‡Ä• dÄ«ni bhaÃ±jitvÄ• kÄ• ka-kulala-gijjh
hatamahiá¹ƒsanaraturaá¹…gadiradÄ• dÄ«naá¹ƒ aá¹…gÄ• ni Ä• lumpitvÄ• manussabhakkh
bhakkhayanto dÅ«ratova dasabalaá¹ƒ sissagaá¹‡aparivutaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• anil
bhagavantamabhigaÃ±chi.

atha puravÄ• sino pana janÄ• bhayasantÄ• paparipÅ«ritamÄ• nasÄ• pÄ• sÄ• dapÄ• kÄ•
tathÄ• gatÄ• bhimukhamabhidhÄ• vantaá¹ƒ disvÄ• hÄ• hÄ• kÄ• rasaddamakaá¹ƒsu. keci \
nÄ• nappakÄ• rehi nayehi nivÄ• rayitumÄ• rabhiá¹ƒsu. atha so buddhanÄ• go hatthinÄ• gar
karuá¹‡Ä• vipphÄ• rasÄ«talahadayo mettÄ• ya taá¹ƒ phari. tato so hatthinÄ• go mettÄ• pha
mudukatahadayasantÄ• no attano dosÄ• parÄ• dhaá¹ƒ Ã±atvÄ• lajjÄ• ya bhagavato purato
pathaviyaá¹ƒ pavisanto viya sirasÄ• bhagavato pÄ• desu nipati. evaá¹ƒ nipanno pana so tir
saÃ±chÄ• ppabhÄ• nuraÃ±jitavarakanakagirisikharasamÄ«pamupagato asitasaliladharanika

athevaá¹ƒ munirÄ• japÄ• damÅ«le karirÄ• jÄ• naá¹ƒ sirasÄ• nipatantaá¹ƒ disvÄ• nÄ• gara
paramapÄ«tipÅ«ritahadayÄ• sÄ• dhukÄ• rasÄ«hanÄ• daá¹ƒ ukkuá¹-á¹-hisaddaá¹ƒ pavattay
surabhikusumamÄ• lÄ• candanagandhacuá¹‡á¹‡Ä• laá¹…kÄ• rÄ• dÄ«hi taá¹ƒ anekappakÄ
celukkhepÄ• pavattiá¹ƒsu. gaganatale suradundubhiyo abhinadiá¹ƒsu. atha bhagavÄ• tam
pÄ• damÅ«le nipannaá¹ƒ diradavaraá¹ƒ oloketvÄ• aá¹…kusadhajajÄ• lasaá¹…khacakkÄ• l
gajavaramatthakaá¹ƒ parÄ• masitvÄ• tassa cittÄ• cÄ• rÄ• nukÅ«lÄ• ya dhammadesanÄ• y

``gajavara vadato suá¹‡ohi vÄ• caá¹ƒ, mama hitamatthayutaÃ±ca taá¹ƒ bhajÄ• hi.

tava vadhanirataá¹ƒ paduá¹-á¹-habhÄ• vaá¹ƒ, apanaya santamupehi cÄ• rudanti ||

``lobhena \Be 250/ dosena ca mohato vÄ• , yo pÄ• á¹‡ino hiá¹ƒsati vÄ• raá¹‡inda.

so pÄ• á¹‡aghÄ• tÄ« sucirampi kÄ• laá¹ƒ, dukkhaá¹ƒ sughoraá¹ƒ narakenubhoti ||

``mÄ• kÄ• si mÄ• taá¹…ga punevarÅ«paá¹ƒ, kammaá¹ƒ pamÄ• dena madena vÄ• pi.

avÄ«ciyaá¹ƒ dukkhamasayha kappaá¹ƒ, pappoti pÄ• á¹‡aá¹ƒ atipÄ• tayanto ||

``dukkhaá¹ƒ sughoraá¹ƒ narakenubhotvÄ• , manussalokaá¹ƒ yadi yÄ• ti bhiyyo.

appÄ• yuko hoti virÅ«parÅ«po, vihiá¹ƒsako dukkhavisesabhÄ• gÄ« ||

``yathÄ• \Ne 242/ ca pÄ• á¹‡Ä• paramaá¹ƒ piyÄ• te, mahÄ• jane kuÃ±jara mandanÄ• ga.

tathÄ• parassÄ• pi piyÄ• ti Ã±atvÄ• , pÄ• á¹‡Ä• tipÄ• to parivajjanÄ«yo ||

``dose \Ee 212/ ca hiá¹ƒsÄ• nirate viditvÄ• , pÄ• á¹‡Ä• tipÄ• tÄ• virate guá¹‡e ca.

pÄ• á¹‡Ä• tipÄ• taá¹ƒ parivajjaya tvaá¹ƒ, sagge sukhaá¹ƒ icchasi ce parattha ||

``pÄ• á¹‡Ä• tipÄ• tÄ• virato sudanto, piyo manÄ• po bhavatÄ«dha loke.

kÄ• yassa bhedÄ• ca paraá¹ƒ panassa, saggÄ• dhivÄ• saá¹ƒ kathayanti buddhÄ• ||

``dukkhÄ• gamaá¹ƒ nicchati koci loke, sabbopi jÄ• to sukhamesateva.

tasmÄ• mahÄ• nÄ• ga vihÄ• ya hiá¹ƒsaá¹ƒ, bhÄ• vehi mettaá¹ƒ karuá¹‡aÃ±ca kÄ• leâ€™â

athevaá¹ƒ \Be 251/ dasabalenÄ• nusÄ• siyamÄ• no dantivaro saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• vinayÄ• cÄ• rasampanno sisso viya ahosi. evaá¹ƒ so piyadassÄ« bhagavÄ• amhÄ• kaá¹ƒ s doá¹‡amukhaá¹ƒ karivaraá¹ƒ damitvÄ• tattha mahÄ• janasamÄ• game dhammaá¹ƒ desesi. asÄ«tikoá¹-isahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. ayaá¹ƒ tatiyo abhisamayo ahosi. t

<1> á¹• 21 ``sujÄ• tassa aparena, sayambhÅ« lokanÄ• yako.

durÄ• sado asamasamo, piyadassÄ« mahÄ• yaso ||

<2> á¹• 21 ``sopi buddho amitayaso, Ä• diccova virocati.

sabbaá¹ƒ tamaá¹ƒ nihantvÄ• na, dhammacakkaá¹ƒ pavattayi ||

<3> á¹• 21 ``tassÄ• pi atulatejassa, ahesuá¹ƒ abhisamayÄ• tayo.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 ``sudassano devarÄ• jÄ• , micchÄ• diá¹-á¹-himarocayi.

tassa diá¹-á¹-hiá¹ƒ vinodento, satthÄ• dhammamadesayi ||

<5> á¹• 21 ``janasannipÄ• to \Ne 243/ atulo, mahÄ• sannipatÄ« tadÄ• .

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 ``yadÄ• doá¹‡amukhaá¹ƒ hatthiá¹ƒ, vinesi narasÄ• rathi.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

sumaá¹…galanagare pÄ• lito nÄ• ma rÄ• japutto ca purohitaputto sabbadassikumÄ• ro cÄ•
te piyadassimhi sammÄ• sambuddhe cÄ• rikaá¹ƒ carante ``attano nagaraá¹ƒ sampattoâ€™
koá¹-isatasahassaparivÄ• rÄ• paccuggamanaá¹ƒ katvÄ• tassa dhammaá¹ƒ sutvÄ• sattÄ•
datvÄ• sattame divase bhagavato bhattÄ• numodanÄ• vasÄ• ne koá¹-isatasahassehi sadd
pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ pana majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo sa
samayena sudassanadevarÄ• jassa samÄ• game navutikoá¹-iyo arahattaá¹ƒ pÄ• puá¹‡iá¹ƒ
pÄ• timokkhaá¹ƒ uddisi, ayaá¹ƒ dutiyo \Be 252/ sannipÄ• to ahosi. puna doá¹‡amukhavinay
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddis
sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, tassÄ• pi piyadassino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<8> á¹• 21 ``tato paraá¹ƒ navutikoá¹-Ä«, samiá¹ƒsu ekato munÄ«.

tatiye sannipÄ• tamhi, asÄ«tikoá¹-iyo ahÅ«â€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto kassapo nÄ• ma brÄ• hmaá¹‡amÄ• á¹‡avo itihÄ• sapaÃ±c
pÄ• ragÅ« hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• koá¹-isatasahassapariccÄ• gena para
kÄ• retvÄ• saraá¹‡esu ca paÃ±casÄ«lesu ca patiá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• --- ``ito
aá¹-á¹-hÄ• rasakappasataccayena gotamo nÄ• ma buddho loke bhavissatÄ«â€™â€™ ti by

<9> á¹• 21 ``ahaá¹ƒ tena samayena, kassapo nÄ• ma brÄ• hmaá¹‡o.

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<10> á¹• 21 ``tassa \Ne 244/ dhammaá¹ƒ suá¹‡itvÄ• na, pasÄ• daá¹ƒ janayiá¹ƒ ahaá¹ƒ.

koá¹-isatasahassehi, saá¹…ghÄ• rÄ• maá¹ƒ amÄ• payiá¹ƒ ||

<11> á¹• 21 ``tassa datvÄ• na Ä• rÄ• maá¹ƒ, haá¹-á¹-ho saá¹ƒviggamÄ• naso.

saraá¹‡e paÃ±casÄ«le ca, daá¸·ahaá¹ƒ katvÄ• samÄ• diyiá¹ƒ ||

<12> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

aá¹-á¹-hÄ• rase kappasate, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<14> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha \Be 253/ __saraá¹‡e paÃ±casÄ«le cÄ• _ti tÄ«á¹‡i saraá¹‡Ä• ni paÃ±ca sÄ«lÄ• ni cÄ
__aá¹-á¹-hÄ• rase kappasate_ti ito aá¹-á¹-hasatÄ• dhikassa kappasahassassa accayenÄ• ti

tassa \Ee 214/ pana bhagavato sudhaÃ±Ã±aá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. pitÄ• sudatto nÄ
sucandÄ• nÄ• ma devÄ«, pÄ• lito ca sabbadassÄ« ca dve aggasÄ• vakÄ• , sobhito nÄ• mu
dhammadinnÄ• ca dve aggasÄ• vikÄ• , kakudharukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbe
navutivassasahassÄ• ni Ä• yu, vimalÄ• nÄ• massa aggamahesÄ« ahosi, kaÃ±canÄ• veá¸·
Ä• jaÃ±Ã±arathena nikkhamÄ«ti. tena vuttaá¹ƒ ---

<15> á¹• 21 ``sudhaÃ±Ã±aá¹ƒ nÄ• ma nagaraá¹ƒ, sudatto nÄ• ma khattiyo.

candÄ• nÄ• mÄ• si janikÄ• , piyadassissa satthuno ||

<20> á¹• 21 ``pÄ• lito sabbadassÄ« ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sobhito nÄ• mupaá¹-á¹-hÄ• ko, piyadassissa satthuno ||

<21> á¹• 21 ``sujÄ• tÄ• \Ne 245/ dhammadinnÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, kakudhoti pavuccati ||

<23> á¹• 21 ``sopi buddho amitayaso, dvattiá¹ƒsavaralakkhaá¹‡o.

asÄ«tihatthamubbedho, sÄ• larÄ• jÄ• va dissati ||

<24> á¹• 21 ``aggicandasÅ«riyÄ• naá¹ƒ, natthi tÄ• disikÄ• pabhÄ• .

yathÄ• ahu pabhÄ• tassa, asamassa mahesino ||

<25> á¹• 21 ``tassÄ• pi devadevassa, Ä• yu tÄ• vatakaá¹ƒ ahu.

navutivassasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<26> á¹• 21 ``sopi buddho asamasamo, yugÄ• nipi tÄ• ni atuliyÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __sÄ• larÄ• jÄ• vÄ• _ti sabbaphÄ• liphullo paramaramaá¹‡Ä«yadassano samavaá¹-
dissati. __yugÄ• nipi tÄ• nÄ«_ti aggasÄ• vakayugÄ• dÄ«ni yugaá¸·Ä• ni. sesagÄ• thÄ• su s

piyadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito terasamo buddhavaá¹ƒso.

16. atthadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

piyadassimhi \Be 254/ \Ne 246/ \Ee 215/ sammÄ• sambuddhe parinibbute tassa sÄ• sane
vaá¸• á¸• hitvÄ• aparimitÄ• yukesu manussesu anukkamena parihÄ• yitvÄ• vassasatasah
paramatthadassÄ« __atthadassÄ«_ nÄ• ma buddho loke uppajji. so pÄ• ramiyo pÅ«retvÄ•
cavitvÄ• paramasobhane sobhane nÄ• ma nagare sÄ• garassa nÄ• ma raÃ±Ã±o kule agga
kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• dasa mÄ• se gabbhe vasitvÄ• sucindhanuyyÄ• ne
mÄ• tukucchito mahÄ• purise nikkhantamatte sucirakÄ• lanihitÄ• ni kulaparamparÄ• gatÄ•
dhanasÄ• mikÄ• paá¹-ilabhiá¹ƒsÅ«ti tassa nÄ• maggahaá¹‡adivase ``atthadassÄ«â€™â€™
dasavassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. amaragiri-suragiri-girivÄ• hananÄ• makÄ• p
cassa pÄ• sÄ• dÄ• ahesuá¹ƒ. visÄ• khÄ• devippamukhÄ• ni tettiá¹ƒsa itthisahassÄ• ni ahe

so cattÄ• ri nimittÄ• ni disvÄ• visÄ• khÄ• deviyÄ• selakumÄ• re nÄ• ma putte uppanne su
assarÄ• jaá¹ƒ abhiruhitvÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ nava ma
anupabbajiá¹ƒsu. tehi parivuto so mahÄ• puriso aá¹-á¹-ha mÄ• se padhÄ• nacariyaá¹ƒ carit
visÄ• khapuá¹‡á¹‡amÄ• ya sucindharanÄ• giyÄ• upahÄ• ratthÄ• ya Ä• nÄ«taá¹ƒ madhupÄ
sandissamÄ• nasabbasarÄ«rÄ• ya nÄ• giyÄ• saha suvaá¹‡á¹‡apÄ• tiyÄ• dinnaá¹ƒ madhu

taruá¹‡atarusatasamalaá¹…kate taruá¹‡asÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• sÄ
mahÄ• rucinÄ• nÄ• ma nÄ• garÄ• jena dinnÄ• aá¹-á¹-ha kusatiá¹‡amuá¹-á¹-hiyo gahetvÄ•
upasaá¹…kamitvÄ• tepaÃ±Ã±Ä• sahatthÄ• yÄ• mavitthataá¹ƒ kusatiá¹‡asantharaá¹ƒ santh
Ä• bhujitvÄ• sambodhiá¹ƒ patvÄ• sabbabuddhÄ• ciá¹‡á¹‡aá¹ƒ --- ``anekajÄ• tisaá¹ƒsÄ• ra
khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ bodhisamÄ«peyev
dhammadesanÄ• yÄ• canaá¹ƒ sampaá¹-icchitvÄ• attanÄ• saha pabbajitanavabhikkhukoá¹
ariyadhammapaá¹-ivedhasamatthe disvÄ• Ä• kÄ• sena gantvÄ• anomanagarasamÄ«pe an
\Be 255/ tattha dhammacakkaá¹ƒ pavattesi. tadÄ• koá¹-isatasahassÄ• naá¹ƒ paá¹-hamo dh

puna \Ne 247/ bhagavati lokanÄ• yake devalokacÄ• rikaá¹ƒ caritvÄ• tattha dhammaá¹ƒ de
koá¹-isatasahassÄ• naá¹ƒ dutiyo abhisamayo ahosi. yadÄ• pana bhagavÄ• atthadassÄ« a
kapilavatthupuraá¹ƒ sobhanapuraá¹ƒ pavisitvÄ• dhammaá¹ƒ desesi, tadÄ• koá¹-isatasahas
dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``tattheva \Ee 216/ maá¹‡á¸• akappamhi, atthadassÄ« mahÄ• yaso.

mahÄ• tamaá¹ƒ nihantvÄ• na, patto sambodhimuttamaá¹ƒ ||

<2> á¹• 21 ``brahmunÄ• yÄ• cito santo, dhammacakkaá¹ƒ pavattayi.

amatena tappayÄ« lokaá¹ƒ, dasasahassÄ« sadevakaá¹ƒ ||

<3> á¹• 21 ``tassÄ• pi lokanÄ• thassa, ahesuá¹ƒ abhisamayÄ• tayo.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 ``yadÄ• buddho atthadassÄ«, carati devacÄ• rikaá¹ƒ.

koá¹-isatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• buddho, desesi pitusantike.

koá¹-isatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __tatthevÄ• _ti tasmiÃ±Ã±eva kappeti attho. ettha pana varakappo ``maá¹‡á¸• akapp
``yasmiá¹ƒ kappe tayo buddhÄ• nibbattanti, so kappo varakappoâ€™â€™ ti heá¹-á¹-hÄ•
padumuttarabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• yaá¹ƒ vutto. tasmÄ• varakappo idha ``maá¹‡á¸•
__nihantvÄ• nÄ• _ti nihanitvÄ• . ayameva vÄ• pÄ• á¹-ho. __santo_ti samÄ• no. __amatenÄ

maggaphalÄ• dhigamÄ• matapÄ• nena. __tappayÄ«_ti atappayi, pÄ«á¹‡esÄ«ti attho. __das
dasasahassilokadhÄ• tuá¹ƒ. __devacÄ• rika_nti devÄ• naá¹ƒ vinayanatthaá¹ƒ devalokacÄ•

sucandakanagare kira santo ca rÄ• japutto upasanto ca purohitaputto tÄ«su vedesu sabbas
sÄ• ramadisvÄ• nagarassa catÅ«su dvÄ• resu \Be 256/ cattÄ• ro paá¹‡á¸• ite visÄ• rade ca
``yaá¹ƒ pana tumhe paá¹‡á¸• itaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• passatha suá
Ä• gantvÄ• \Ne 248/ Ä• rocethÄ• â€™â€™ ti. tena ca samayena atthadassÄ« lokanÄ• tho
sampÄ• puá¹‡i. atha tehi niveditÄ• purisÄ• gantvÄ• tesaá¹ƒ dasabalassa tatthÄ• gamanaá
te santopasantÄ• tathÄ• gatÄ• gamanaá¹ƒ sutvÄ• pahaá¹-á¹-hamÄ• nasÄ• sahassaparivÄ
paccuggantvÄ• abhivÄ• detvÄ• nimantetvÄ• sattÄ• haá¹ƒ buddhappamukhassa saá¹…gh
datvÄ• sattame divase sakalanagaravÄ• sÄ«hi manussehi saddhiá¹ƒ dhammakathaá¹ƒ suá
divase aá¹-á¹-hanavutisahassÄ• ni ehibhikkhupabbajjÄ• ya pabbajitvÄ• arahattaá¹ƒ pÄ• pu
majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo sannipÄ• to ahosi.

yadÄ• pana bhagavÄ• attano puttassa selattherassa \Ee 217/ dhammaá¹ƒ desento aá¹-á¹
pasÄ• detvÄ• ehibhikkhubhÄ• vena pabbÄ• jetvÄ• arahattaá¹ƒ pÄ• petvÄ• pÄ• timokkhaá
ahosi. puna mahÄ• maá¹…galasamÄ• game mÄ• ghapuá¹‡á¹‡amÄ• yaá¹ƒ devamanussÄ•
aá¹-á¹-hasattatisahassÄ• ni arahattaá¹ƒ pÄ• petvÄ• pÄ• timokkhaá¹ƒ uddisi, so tatiyo sanni
vuttaá¹ƒ ---

<6> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, tassÄ• pi ca mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 ``aá¹-á¹-hanavutisahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

aá¹-á¹-hÄ• sÄ«tisahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 ``aá¹-á¹-hasattatisahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

anupÄ• dÄ• vimuttÄ• naá¹ƒ, vimalÄ• naá¹ƒ mahesinaâ€™â€™ nti ||

tadÄ• kira amhÄ• kaá¹ƒ bodhisatto campakanagare susÄ«mo nÄ• ma brÄ• hmaá¹‡amahÄ
sabbavibhavajÄ• taá¹ƒ dÄ«nÄ• nÄ• thakapaá¹‡addhikÄ• dÄ«naá¹ƒ vissajjetvÄ• himavanta
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• aá¹-á¹-ha samÄ• pattiyo paÃ±ca abhiÃ±Ã±Ä• yo ca nibba
mahÄ• nubhÄ• vo hutvÄ• mahÄ• janassa kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anavajja
buddhuppÄ• daá¹ƒ Ä• gamayamÄ• no aá¹-á¹-hÄ• si.

athÄ• parena samayena atthadassimhi lokanÄ• yake loke uppajjitvÄ• sudassanamahÄ• na
parisÄ• naá¹ƒ majjhe dhammÄ• matavassaá¹ƒ vassente tassa dhammaá¹ƒ sutvÄ• saggalo
mandÄ• ravapadumapÄ• ricchattakÄ• dÄ«ni pupphÄ• ni devalokato Ä• haritvÄ• attano Ä• n
dissamÄ• nasarÄ«ro catÅ«su disÄ• su catuddÄ«pikamahÄ• megho viya pupphavassaá¹ƒ va
pupphamaá¹‡á¸• apaá¹ƒ pupphamayagghitoraá¹‡ahemajÄ• lÄ• dÄ«ni pupphamayÄ• ni katv
dasabalaá¹ƒ pÅ«jesi. sopi naá¹ƒ bhagavÄ• --- ``anÄ• gate gotamo nÄ• ma buddho bhaviss
tena vuttaá¹ƒ ---

<9> á¹• 21 ``ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

susÄ«mo nÄ• ma nÄ• mena, mahiyÄ• seá¹-á¹-hasammato ||

<10> á¹• 21 ``dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• ricchattakaá¹ƒ.

devalokÄ• haritvÄ• na, sambuddhamabhipÅ«jayiá¹ƒ ||

<11> á¹• 21 ``sopi \Ee 218/ maá¹ƒ buddho byÄ• kÄ• si, atthadassÄ« mahÄ• muni.

aá¹-á¹-hÄ• rase kappasate, ayaá¹ƒ buddho bhavissati ||

<12> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<13> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __jaá¹-ilo_ti jaá¹-Ä• assa atthÄ«ti jaá¹-ilo. __mahiyÄ• seá¹-á¹-hasammato_ti sakalen
seá¹-á¹-ho uttamo pavaroti evaá¹ƒ sammato sambhÄ• vitoti attho.

tassa pana bhagavato sobhanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. sÄ• garo nÄ• ma rÄ• jÄ• pitÄ
santo upasanto ca dve aggasÄ• vakÄ• , abhayo nÄ• mupaá¹-á¹-hÄ• ko, dhammÄ• ca sudh
campakarukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi. sarÄ«rappabhÄ• \Be 258
yojanamattaá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si, Ä• yu vassasatasahassaá¹ƒ, visÄ• khÄ• nÄ• mass
putto, assayÄ• nena nikkhami. tena vuttaá¹ƒ ---

<14> á¹• 21 ``sobhanaá¹ƒ nÄ• ma nagaraá¹ƒ, sÄ• garo nÄ• ma khattiyo.

sudassanÄ• nÄ• ma janikÄ• , atthadassissa satthuno ||

<19> á¹• 21 ``santo \Ne 250/ ca upasanto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

abhayo nÄ• mupaá¹-á¹-hÄ• ko, atthadassissa satthuno ||

<20> á¹• 21 ``dhammÄ• ceva sudhammÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, campakoti pavuccati ||

<22> á¹• 21 ``sopi buddho asamasamo, asÄ«tihatthamuggato.

sobhate sÄ• larÄ• jÄ• va, uá¸·urÄ• jÄ• va pÅ«rito ||

<23> á¹• 21 ``tassa pÄ• katikÄ• raá¹ƒsÄ«, anekasatakoá¹-iyo.

uddhaá¹ƒ adho dasa disÄ• , pharanti yojanaá¹ƒ sadÄ• ||

<24> á¹• 21 ``sopi buddho narÄ• sabho, sabbasattuttamo muni.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<25> á¹• 21 ``atulaá¹ƒ dassetvÄ• obhÄ• saá¹ƒ, virocetvÄ• sadevake.

sopi aniccataá¹ƒ patto, yathaggupÄ• dÄ• nasaá¹…khayÄ• â€™â€™ ti ||

tattha __uá¸·urÄ• jÄ• va pÅ«rito_ti saradasamayaparipuá¹‡á¹‡avimalasakalamaá¹‡á¸• alo t
attho. __pÄ• katikÄ• _ti \Ee 219/ pakativasena uppajjamÄ• nÄ• , na adhiá¹-á¹-hÄ• navasena
tadÄ• anekakoá¹-isatasahassepi cakkavÄ• á¸·e Ä• bhÄ• ya phareyya. __raá¹ƒsÄ«_ti rasmi
__upÄ• dÄ• nasaá¹…khayÄ• _ti upÄ• dÄ• nakkhayÄ• indhanakkhayÄ• aggi viya. sopi bha
khayena anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• anupamanagare anomÄ• rÄ• me parinib
adhiá¹-á¹-hÄ• nena vikiriá¹ƒsu. sesamettha gÄ• thÄ• su uttÄ• namevÄ• ti.

atthadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito cuddasamo buddhavaá¹ƒso.

17. dhammadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

atthadassimhi \Be 259/ \Ne 251/ sammÄ• sambuddhe parinibbute antarakappe ca vÄ«tivatt
sattesu anupubbena parihÄ• yitvÄ• vassasatasahassÄ• yukesu jÄ• tesu __dhammadassÄ«
lobhÄ• dilokamalavinayakaro lokekanÄ• yako loke udapÄ• di. sopi bhagavÄ• pÄ• ramiyo pA
nibbattitvÄ• tato cavitvÄ• saraá¹‡anagare sabbalokasaraá¹‡assa saraá¹‡assa nÄ• ma raÃ
sunandÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. so dasannaá¹ƒ mÄ•
saraá¹‡uyyÄ• ne mÄ• tukucchito pÄ• vussakÄ• le saliladharavivaragato puá¹‡á¹‡acando viy
pana mÄ• tukucchito nikkhantamatteyeva adhikaraá¹‡avohÄ• rasatthapotthakesu adhammi
antaradhÄ• yiá¹ƒsu. dhammikavohÄ• rÄ• yeva aá¹-á¹-haá¹ƒsu. tenassa nÄ• maggahaá¹‡ad
nÄ• mamakaá¹ƒsu. so aá¹-á¹-havassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. tassa kira araja-v
tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. vicikoá¸·ideviyÄ• naá¹ƒ itthÄ«naá¹ƒ vÄ«satisahassÄ•
ahosi.

so cattÄ• ri nimittÄ• ni disvÄ• vicikoá¸·ideviyÄ• puÃ±Ã±avaá¸• á¸• hane nÄ• ma putte upp
ativiya sukhumÄ• lo devasampattimiva sampattimanubhavamÄ• no majjhimayÄ• me vuá¹-á
niddopagatÄ• naá¹ƒ itthÄ«naá¹ƒ vippakÄ• raá¹ƒ disvÄ• saÃ±jÄ• tasaá¹ƒvego mahÄ• bhinik
uppÄ• desi. cittuppÄ• dasamanantaramevassa sudassanapÄ• sÄ• do gaganatalamabbhugg
parivuto dutiyo divasakaro viya dibbavimÄ• naá¹ƒ viya ca gantvÄ• \Ee 220/ rattakuravakata
otaritvÄ• aá¹-á¹-hÄ• si. mahÄ• puriso kira brahmunÄ• upanÄ«tÄ• ni kÄ• sÄ• yÄ• ni gahetv
otaritvÄ• avidÅ«re aá¹-á¹-hÄ• si. pÄ• sÄ• do puna Ä• kÄ• sena gantvÄ• bodhirukkhaá¹ƒ an
patiá¹-á¹-hÄ• si. itthiyopi saparivÄ• rÄ• pÄ• sÄ• dato otaritvÄ• aá¸• á¸• hagÄ• vutamattaá¹
tattha itthiyo ca tÄ• saá¹ƒ paricÄ• rikÄ• ceá¹-ikÄ• yo ca á¹-hapetvÄ• sabbe manussÄ• taá
bhikkhÅ«naá¹ƒ koá¹-isatasahassaá¹ƒ ahosi.

atha dhammadassÄ« bodhisatto sattÄ• haá¹ƒ padhÄ• nacariyaá¹ƒ caritvÄ• vicikoá¸·ideviyÄ
madhupÄ• yÄ• saá¹ƒ \Ne 252/ paribhuÃ±jitvÄ• badaravane divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• y
sirivaá¸• á¸• hanena nÄ• ma yavapÄ• lakena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ•
upagantvÄ• tepaá¹‡á¹‡Ä• sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• tattha sabba
paá¹-ivijjhitvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™
udÄ• netvÄ• va bodhisamÄ«pe sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• katabrahmayÄ• cano at
bhikkhÅ«naá¹ƒ koá¹-isatasahassassa saddhammappaá¹-ivedhasamatthataá¹ƒ Ã±atvÄ• aá¹
ekÄ• heneva isipatanaá¹ƒ gantvÄ• tehi parivuto tattha dhammacakkaá¹ƒ pavattesi, tadÄ• k
paá¹-hamÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``tattheva maá¹‡á¸• akappamhi, dhammadassÄ« mahÄ• yaso.

tamandhakÄ• raá¹ƒ vidhamitvÄ• , atirocati sadevake ||

<2> á¹• 21 ``tassÄ• pi atulatejassa, dhammacakkappavattane.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __tamandhakÄ• ra_nti tamasaá¹…khÄ• taá¹ƒ mohandhakÄ• ranti attho.

yadÄ• pana tagaranÄ• make nagare saÃ±jayo nÄ• ma rÄ• jÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ
isipabbajjaá¹ƒ pabbaji. taá¹ƒ navutikoá¹-iyo anupabbajiá¹ƒsu. te sabbeyeva
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattilÄ• bhino ahesuá¹ƒ. atha satthÄ• dhammadassÄ
disvÄ• Ä• kÄ• sena gantvÄ• saÃ±jayassa tÄ• pasassa assamapadaá¹ƒ gantvÄ• Ä• kÄ• s
ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ desetvÄ• dhammacakkhuá¹ƒ uppÄ• desi, so dutiyo a
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<3> á¹• 21 ``yadÄ• buddho dhammadassÄ«, vinesi saÃ±jayaá¹ƒ isiá¹ƒ.

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• pana sakko devÄ• namindo dasabalassa dhammaá¹ƒ sotukÄ• mo taá¹ƒ upasaá¹…k
koá¹-Ä«naá¹ƒ tatiyo abhisamayo ahosi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``yadÄ• \Ne 253/ \Ee 221/ sakko upagaÃ±chi, sapariso vinÄ• yakaá¹ƒ.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• \Be 261/ pana saraá¹‡anagare vemÄ• tikabhÄ• tikaá¹ƒ padumakumÄ• raá¹ƒ phussa
pabbÄ• jesi, tasmiá¹ƒ antovasse pabbajitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ koá¹-isatasahassÄ• naá¹
visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resi, so paá¹-hamo sannipÄ• to ahosi. puna bhagavato dev
satakoá¹-Ä«naá¹ƒ dutiyo sannipÄ• to ahosi. yadÄ• pana sudassanÄ• rÄ• me terasannaá¹ƒ
Ä• nisaá¹ƒse pakÄ• setvÄ• hÄ• ritaá¹ƒ nÄ• ma mahÄ• sÄ• vakaá¹ƒ etadagge á¹-hapesi, ta
majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``tassÄ• pi devadevassa, sannipÄ• tÄ• tayo ahuá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<6> á¹• 21 ``yadÄ• buddho dhammadassÄ«, saraá¹‡e vassaá¹ƒ upÄ• gami.

tadÄ• koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<7> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• buddho, devato eti mÄ• nusaá¹ƒ.

tadÄ• pi satakoá¹-Ä«naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• buddho, pakÄ• sesi dhute guá¹‡e.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyo Ä• si samÄ• gamoâ€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto sakko devarÄ• jÄ• hutvÄ• dvÄ«su devalokesu devehi pari
gandhapupphÄ• dÄ«hi dibbaturiyehi ca tathÄ• gataá¹ƒ pÅ«jesi. sopi naá¹ƒ satthÄ• --- ``anÄ
buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<9> á¹• 21 ``ahaá¹ƒ tena samayena, sakko Ä• siá¹ƒ purindado.

dibbena gandhamÄ• lena, turiyenÄ• bhipÅ«jayiá¹ƒ ||

<10> á¹• 21 ``sopi \Ne 254/ maá¹ƒ tadÄ• byÄ• kÄ• si, devamajjhe nisÄ«diya.

aá¹-á¹-hÄ• rase kappasate, ayaá¹ƒ buddho bhavissati ||

<11> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<12> á¹• 21 ``tassÄ• pi \Be 262/ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tassa \Ee 222/ pana bhagavato saraá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. saraá¹‡o nÄ• ma rÄ•
mÄ• tÄ• , padumo ca phussadevo ca dve aggasÄ• vakÄ• , sunetto nÄ• ma upaá¹-á¹-hÄ• ko
aggasÄ• vikÄ• , bimbijÄ• larukkho bodhi, sarÄ«raá¹ƒ panassa asÄ«tihatthubbedhaá¹ƒ ahos
vassasatasahassaá¹ƒ, vicikoá¸·idevÄ« nÄ• massa aggamahesÄ«, puÃ±Ã±avaá¸• á¸• hano
nikkhami. tena vuttaá¹ƒ ---

<13> á¹• 21 ``saraá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ, saraá¹‡o nÄ• ma khattiyo.

sunandÄ• nÄ• ma janikÄ• , dhammadassissa satthuno ||

<18> á¹• 21 ``padumo phussadevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sunetto nÄ• mupaá¹-á¹-hÄ• ko, dhammadassissa satthuno ||

<19> á¹• 21 ``khemÄ• ca sabbanÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, bimbijÄ• loti vuccati ||

<21> á¹• 21 ``sopi buddho asamasamo, asÄ«tihatthamuggato.

atirocati tejena, dasasahassimhi dhÄ• tuyÄ• ||

<22> á¹• 21 ``suphullo sÄ• larÄ• jÄ• va, vijjÅ«va gagane yathÄ• .

majjhanhikeva sÅ«riyo, evaá¹ƒ so upasobhatha ||

<23> á¹• 21 ``tassÄ• pi \Ne 255/ atulatejassa, samakaá¹ƒ Ä• si jÄ«vikaá¹ƒ.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<24> á¹• 21 ``obhÄ• saá¹ƒ dassayitvÄ• na, vimalaá¹ƒ katvÄ• na sÄ• sanaá¹ƒ.

cavi candova gagane, nibbuto so sasÄ• vakoâ€™â€™ ti ||

tattha __bimbijÄ• lo_ti rattakuravakarukkho. __dasasahassimhi dhÄ• tuyÄ• _ti dasasahassi
__vijjÅ«vÄ• _ti vijjulatÄ• viya. __upasobhathÄ• _ti yathÄ• gagane vijju ca majjanhike sÅ«ri
evaá¹ƒ so bhagavÄ• upasobhitthÄ• ti attho. __samaka_nti sabbehi narasattehi samameva
__cavÄ«_ti cuto. __candovÄ• _ti \Be 263/ \Ee 223/ gaganato candimÄ• viya cavÄ«ti attho.
bhagavÄ• sÄ• lavatÄ«nagare kesÄ• rÄ• me parinibbÄ• yi sesamettha gÄ• thÄ• su pÄ• kaá

dhammadassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito pannarasamo buddhavaá¹ƒso.

18. siddhatthabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

dhammadassimhi \Ne 256/ bhagavati parinibbute antarahite cassa sÄ• sane tasmiá¹ƒ kapp
sattasu kappasatesu ca chasu kappesu ca atikkantesu ito catunavutikappamatthake ekasmi
lokatthacaro adhigataparamattho __siddhattho_ nÄ• ma satthÄ• loke pÄ• turahosi. tena vu

<1> á¹• 21 ``dhammadassissa aparena, siddhattho lokanÄ• yako.

nihanitvÄ• tamaá¹ƒ sabbaá¹ƒ, sÅ«riyo abbhuggato yathÄ• â€™â€™ ti ||

siddhattho bodhisattopi pÄ• ramiyo pÅ«retvÄ• tusitabhavane nibbattitvÄ• tato cavitvÄ• ve
nÄ• ma raÃ±Ã±o aggamahesiyÄ• suphassÄ• ya nÄ• ma deviyÄ• kucchismiá¹ƒ paá¹-isandh
mÄ• sÄ• naá¹ƒ accayena vÄ«riyuyyÄ• ne mÄ• tukucchito nikkhami. jÄ• te pana mahÄ• puri
ca icchitÄ• ca atthÄ• siddhimagamaá¹ƒsu. tasmÄ• panassa Ã±Ä• takÄ• ``siddhatthoâ€™
dasavassasahassÄ• ni agÄ• ramajjhe vasi. tassa kokÄ• -suppala-padumanÄ• makÄ• tayo
somanassÄ• devippamukhÄ• ni aá¹-á¹-hacattÄ• lÄ«sa itthisahassÄ• ni paccupaá¹-á¹-hitÄ• n

so cattÄ• ri nimittÄ• ni disvÄ• somanassÄ• deviyÄ• putte anupamakumÄ• re uppanne Ä•
suvaá¹‡á¹‡asivikÄ• ya nikkhamitvÄ• vÄ«riyuyyÄ• naá¹ƒ gantvÄ• pabbaji. taá¹ƒ koá¹-isatas
anupabbajiá¹ƒsu. mahÄ• puriso kira tehi saddhiá¹ƒ dasa mÄ• se padhÄ• nacariyaá¹ƒ caritv
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ asadisabrÄ• hmaá¹‡agÄ• me sunettÄ• ya nÄ• ma brÄ• hma
264/ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• badaravane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ•
nÄ• ma yavapÄ• lena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• kaá¹‡ikÄ• rabodhiá¹ƒ
cattÄ• lÄ«sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• s
pÄ• puá¹‡itvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€
udÄ• netvÄ• sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• \Ne 257/ attanÄ• saha pabbajitÄ• naá¹ƒ
koá¹-isatasahassÄ• naá¹ƒ catusaccapaá¹-ivedhasamatthataá¹ƒ disvÄ• anilapathena gantvÄ
tesaá¹ƒ dhammacakkaá¹ƒ pavattesi, tadÄ• koá¹-isatasahassÄ• naá¹ƒ paá¹-hamo abhisama

<2> á¹• 21 ``sopi patvÄ• na sambodhiá¹ƒ, santÄ• rento sadevakaá¹ƒ.

abhivassi dhammameghena, nibbÄ• pento sadevakaá¹ƒ ||

<3> á¹• 21 ``tassÄ• pi atulatejassa, ahesuá¹ƒ abhisamayÄ• tayo.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __sadevaka_nti sadevakaá¹ƒ lokaá¹ƒ. __dhammameghenÄ• _ti dhammakathÄ• meg
bhÄ«marathanagare bhÄ«marathena nÄ• ma raÃ±Ã±Ä• nimantito nagaramajjhe kate santh
karavÄ«karutamaÃ±junÄ• savanasukhena paramamadhurena paá¹‡á¸• itajanahadayaá¹…
brahmassarena dasa disÄ• paripÅ«rento dhammÄ• matadundubhimÄ• hani, tadÄ• navutik
ahosi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``punÄ• paraá¹ƒ bhÄ«marathe, yadÄ• Ä• hani dundubhiá¹ƒ.

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• pana vebhÄ• ranagare Ã±Ä• tisamÄ• game buddhavaá¹ƒsaá¹ƒ desento navutikoá¹-
uppÄ• desi, so tatiyo abhisamayo ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``yadÄ• buddho dhammaá¹ƒ desesi, vebhÄ• re so puruttame.

tadÄ• navutikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

amararuciradassane amaranagare nÄ• ma sambalo ca sumitto ca dve bhÄ• taro rajjaá¹ƒ kA
satthÄ• tesaá¹ƒ rÄ• jÅ«naá¹ƒ upanissayasampattiá¹ƒ \Be 265/ disvÄ• gaganatalena gantvA
otaritvÄ• cakkÄ• laá¹…katatalehi caraá¹‡ehi pathavitalaá¹ƒ maddanto viya padacetiyÄ• ni \
amaruyyÄ• naá¹ƒ gantvÄ• paramaramaá¹‡Ä«ye attano karuá¹‡Ä• sÄ«tale silÄ• tale nisÄ«d
bhÄ• tikarÄ• jÄ• no dasabalassa padacetiyÄ• ni disvÄ• padÄ• ni anugantvÄ• siddhatthaá¹
satthÄ• raá¹ƒ \Ne 258/ sabbalokanetÄ• raá¹ƒ saparivÄ• raá¹ƒ upasaá¹…kamitvÄ• abhivÄ•
parivÄ• retvÄ• nisÄ«diá¹ƒsu. tesaá¹ƒ bhagavÄ• ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ des
sutvÄ• saÃ±jÄ• tasaddhÄ• hutvÄ• sabbeva pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tes
khÄ«á¹‡Ä• savÄ• naá¹ƒ majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo sannipÄ•
Ã±Ä• tisamÄ• game pabbajitÄ• naá¹ƒ navutikoá¹-Ä«naá¹ƒ majjhe pÄ• timokkhaá¹ƒ uddisi, s
sudassanavihÄ• re sannipatitÄ• naá¹ƒ asÄ«tikoá¹-Ä«naá¹ƒ majjhe pÄ• timokkhaá¹ƒ uddisi,
ahosi. tena vuttaá¹ƒ ---

<6> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, tasmimpi dvipaduttame.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 ``koá¹-isatÄ• naá¹ƒ navutÄ«naá¹ƒ, asÄ«tiyÄ• pi ca koá¹-inaá¹ƒ.

ete Ä• suá¹ƒ tayo á¹-hÄ• nÄ• , vimalÄ• naá¹ƒ samÄ• gameâ€™â€™ ti ||

tattha __navutÄ«naá¹ƒ, asÄ«tiyÄ• pi ca koá¹-ina_nti navutÄ«naá¹ƒ koá¹-Ä«naá¹ƒ asÄ«tiyÄ•
sannipÄ• tÄ• ahesunti attho. __ete Ä• suá¹ƒ tayo á¹-hÄ• nÄ• _ti etÄ• ni tÄ«á¹‡i sannipÄ• ta
attho. ``á¹-hÄ• nÄ• ne tÄ• ni tÄ«á¹‡i ahesuâ€™â€™ ntipi pÄ• á¹-ho.

tadÄ• amhÄ• kaá¹ƒ bodhisatto surasenanagare maá¹…galo nÄ• ma brÄ• hmaá¹‡o hutvÄ•
gantvÄ• anekakoá¹-isaá¹…khaá¹ƒ dhanasannicayaá¹ƒ dÄ«nÄ• nÄ• thÄ• dÄ«naá¹ƒ paricca
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• viharanto --- ``siddh

uppannoâ€™â€™ ti sutvÄ• taá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• tassa dhammakathaá¹ƒ s
jambudÄ«po paÃ±Ã±Ä• yati, iddhiyÄ• taá¹ƒ jambuá¹ƒ upasaá¹…kamitvÄ• tato phalaá¹ƒ Ä•
navutikoá¹-ibhikkhuparivÄ• raá¹ƒ siddhatthaá¹ƒ satthÄ• raá¹ƒ surasenavihÄ• re nisÄ«dÄ• pe
santappesi sampavÄ• resi \Be 266/. atha satthÄ• taá¹ƒ phalaá¹ƒ paribhuÃ±jitvÄ• --- ``ito
catunavutikappamatthake gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena

<8> á¹• 21 ``ahaá¹ƒ tena samayena, maá¹…galo nÄ• ma tÄ• paso.

uggatejo duppasaho, abhiÃ±Ã±Ä• balasamÄ• hito ||

<9> á¹• 21 ``jambuto phalamÄ• netvÄ• , siddhatthassa adÄ• sahaá¹ƒ.

paá¹-iggahetvÄ• sambuddho, idaá¹ƒ vacanamabravi ||

<10> á¹• 21 ``passatha \Ne 259/ imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

catunavutito kappe, ayaá¹ƒ buddho bhavissati ||

<11> á¹• 21 ``padhÄ• naá¹ƒ \Ee 226/ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá

<12> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __duppasaho_ti durÄ• sado. ayameva vÄ• pÄ• á¹-ho. tassa pana bhagavato nagara
ahosi. udeno nÄ• ma rÄ• jÄ• pitÄ• , jayasenotipi tasseva nÄ• maá¹ƒ, suphassÄ• nÄ• ma m
dve aggasÄ• vakÄ• , revato nÄ• mupaá¹-á¹-hÄ• ko, sÄ«valÄ• ca surÄ• mÄ• ca dve aggas
bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi. vassasatasahassaá¹ƒ Ä• yu, somanass
ahosi, anupamo nÄ• ma putto, suvaá¹‡á¹‡asivikÄ• ya nikkhami. tena vuttaá¹ƒ ---

<13> á¹• 21 ``vebhÄ• raá¹ƒ nÄ• ma nagaraá¹ƒ, udeno nÄ• ma khattiyo.

suphassÄ• nÄ• ma janikÄ• , siddhitthassa mahesino ||

<18> á¹• 21 ``sambalo ca sumitto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

revato nÄ• mupaá¹-á¹-hÄ• ko, siddhatthassa mahesino ||

<19> á¹• 21 ``sÄ«valÄ• ca surÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, kaá¹‡ikÄ• roti vuccati ||

<21> á¹• 21 ``so \Be 267/ buddho saá¹-á¹-hiratanaá¹ƒ, ahosi nabhamuggato.

kaÃ±canagghiyasaá¹…kÄ• so, dasasahassÄ« virocati ||

<22> á¹• 21 ``sopi buddho asamasamo, atulo appaá¹-ipuggalo.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<23> á¹• 21 ``vipulaá¹ƒ \Ne 260/ pabhaá¹ƒ dassayitvÄ• , pupphÄ• petvÄ• na sÄ• vake.

vilÄ• setvÄ• samÄ• patyÄ• , nibbuto so sasÄ• vakoâ€™â€™ ti ||

tattha __saá¹-á¹-hiratana_nti saá¹-á¹-hiratanappamÄ• á¹‡aá¹ƒ nabhaá¹ƒ uggatoti attho. __kaÃ±canagghiyasaá¹…kÄ• so_ti nÄ• nÄ• ratanavicittakanakamayaagghiyasadisadassan virocatÄ«_ti dasasahassiyaá¹ƒ virocati. __vipula_nti uá¸·Ä• raá¹ƒ obhÄ• saá¹ƒ. __pupphÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• maggaphalasamÄ• pattipupphehi pupphite paramasobhaggappatte ka vilÄ• sayitvÄ• kÄ«á¸·itvÄ• . __samÄ• patyÄ• _ti lokiyalokuttarÄ• hi samÄ• pattÄ«hi abhiÃ± anupÄ• dÄ• parinibbÄ• nena nibbuto.

siddhattho kira satthÄ• kaÃ±canaveá¸·unagare anomuyyÄ• ne parinibbÄ• yi. tatthevassa r catuyojanubbedhaá¹ƒ cetiyamakaá¹ƒsÅ«ti. sesagÄ• thÄ• su sabbattha pÄ• kaá¹-amevÄ• ti.

siddhatthabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito soá¸·asamo buddhavaá¹ƒso.

19. tissabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

tassa \Ne 261/ pana siddhatthassa bhagavato aparabhÄ• ge eko kappo buddhasuÃ±Ã±o a dvÄ• navutikappamatthake __tisso, phusso_ti ekasmiá¹ƒ kappe dve buddhÄ• nibbattiá¹ƒsu mahÄ• puriso pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• khemakanagare raÃ±Ã±o aggamahesiyÄ• padumadalasadisanayanÄ• ya padumÄ• nÄ• mÄ• ya deviyÄ• ku dasannaá¹ƒ \Be 268/ mÄ• sÄ• naá¹ƒ accayena anomuyyÄ• ne mÄ• tukucchito nikkhami. sa ajjhÄ• vasi. tassa guhÄ• sela-nÄ• risaya-nisabhanÄ• makÄ• tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. s

tettiá¹ƒsa itthisahassÄ• ni ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• subhaddÄ• deviyÄ• putte Ä• nandakumÄ• re uppanne sonu
turaá¹…gavaramÄ• ruyha mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ manussÄ
tehi parivuto aá¹-á¹-ha mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya vÄ
dhÄ«tÄ• ya dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• salalavane divÄ• vihÄ• raá¹ƒ vÄ
vijitasaá¹…gÄ• makena nÄ• ma yavapÄ• lena upanÄ«tÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gah
upasaá¹…kamitvÄ• cattÄ• lÄ«sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• tattha pa
samÄ• raá¹ƒ mÄ• rabalaá¹ƒ vidhamitvÄ• adhigatasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡o --- ``anekajÄ
taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ bo
yasavatÄ« nagare brahmadevaá¹ƒ udayaÃ±ca dve rÄ• japutte saparivÄ• re upanissayasam
yasavatÄ«migadÄ• ye \Ee 228/ otaritvÄ• uyyÄ• napÄ• lena rÄ• japutte pakkosÄ• petvÄ• te
avisÄ• rinÄ• byÄ• pinÄ• madhurena brahmassarena dasasahassilokadhÄ• tuá¹ƒ viÃ±Ã±Ä
pavattesi, tadÄ• koá¹-isatÄ• naá¹ƒ paá¹-hamo dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``siddhatthassa aparena, asamo appaá¹-ipuggalo.

anantatejo amitayaso, tisso lokagganÄ• yako ||

<2> á¹• 21 ``tamandhakÄ• raá¹ƒ \Ne 262/ vidhamitvÄ• , obhÄ• setvÄ• sadevakaá¹ƒ.

anukampako mahÄ• vÄ«ro, loke uppajji cakkhumÄ• ||

<3> á¹• 21 ``tassÄ• pi atulÄ• iddhi, atulaá¹ƒ sÄ«laá¹ƒ samÄ• dhi ca.

sabbattha pÄ• ramiá¹ƒ gantvÄ• , dhammacakkaá¹ƒ pavattayi ||

<4> á¹• 21 ``so \Be 269/ buddho dasasahassimhi, viÃ±Ã±Ä• pesi giraá¹ƒ suciá¹ƒ.

koá¹-isatÄ• ni abhisamiá¹ƒsu, paá¹-hame dhammadesaneâ€™â€™ ti ||

tattha __sabbatthÄ• _ti sabbesu dhammesu pÄ• raá¹ƒ gantvÄ• . __dasasahassimhÄ«_ti da
samayena tissena satthÄ• rÄ• saddhiá¹ƒ pabbajitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ koá¹-i mahÄ• pu
pahÄ• ya bodhimÅ«lamupagamanasamaye aÃ±Ã±atra gatÄ• . sÄ• tissena sammÄ• sambu
pavattitaâ€™â€™ nti sutvÄ• yasavatÄ«migadÄ• yaá¹ƒ Ä• gantvÄ• dasabalamabhivÄ• det
tesaá¹ƒ bhagavÄ• dhammaá¹ƒ desesi, tadÄ• navutiyÄ• koá¹-Ä«naá¹ƒ dutiyÄ• bhisamayo
mahÄ• maá¹…galasamÄ• game maá¹…galapariyosÄ• ne saá¹-á¹-hiyÄ• koá¹-Ä«naá¹ƒ tatiy
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<5> á¹• 21 ``dutiyo navutikoá¹-Ä«naá¹ƒ, tatiyo saá¹-á¹-hikoá¹-iyo.

bandhanÄ• to pamocesi, satte naramarÅ« tadÄ• â€™â€™ ti ||

tattha __dutiyo navutikoá¹-Ä«na_nti dutiyo abhisamayo ahosi navutikoá¹-ipÄ• á¹‡Ä«nanti at
bandhanato, dasahi saá¹ƒyojanehi parimocesÄ«ti attho. idÄ• ni parimocite satte sarÅ«pato
``naramarÅ«â€™â€™ _ti Ä• ha. __naramarÅ«_ti narÄ• mare.

yasavatÄ«nagare kira antovassaá¹ƒ pabbajitÄ• naá¹ƒ arahantÄ• naá¹ƒ satasahassehi pariv
paá¹-hamo sannipÄ• to ahosi. ubhato sujÄ• tassa \Ee 229/ sujÄ• tassa nÄ• ma raÃ±Ã±o nÄ
nÄ• rivÄ• hananagaraá¹ƒ anuppatte bhagavati lokanÄ• the saparivÄ• ro paccuggantvÄ• da
sabhikkhusaá¹…ghaá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ asadisadÄ• naá¹ƒ datvÄ• attano rajjaá¹
saparivÄ• ro sabbalokÄ• dhipatissa tissasammÄ• sambuddhassa santike ehibhikkhupabbaj
pabbajjÄ• sabbadisÄ• su pÄ• kaá¹-Ä• ahosi. tasmÄ• tato tato Ä• gantvÄ• nÄ• rivÄ• hana
anupabbaji. tadÄ• tathÄ• gato navutiyÄ• bhikkhusatasahassassa majjhagato pÄ• timokkha
dutiyo sannipÄ• to ahosi. puna khemavatÄ«nagare \Be 270/ Ã±Ä• tisamÄ• game buddhava
asÄ«tisatasahassÄ• ni tassa santike pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, tehi parivut
uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<6> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, tisse lokagganÄ• yake.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 ``khÄ«á¹‡Ä• savasatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

navutisatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 ``asÄ«tisatasahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, pupphitÄ• naá¹ƒ vimuttiyÄ• â€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto yasavatÄ«nagare sujÄ• to nÄ• ma rÄ• jÄ• hutvÄ• iddhaá¹
anekakoá¹-idhanasannicayaá¹ƒ anurÄ• gamupagatahadayaÃ±ca parijanaá¹ƒ tiá¹‡anaá¸·am
jÄ• tiÄ• dÄ«su saá¹ƒviggahadayo nikkhamitvÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• mahiddhi
``buddho loke uppannoâ€™â€™ ti sutvÄ• paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• phuá¹-asarÄ«ro
bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• cintesi --- ``handÄ• haá¹ƒ mandÄ• ravapÄ• n
dibbakusumehi bhagavantaá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti. atha so evaá¹ƒ cintetvÄ• iddhiy

cittalatÄ• vanaá¹ƒ pavisitvÄ• padumapÄ• ricchattakamandÄ• ravÄ• dÄ«hi dibbakusumehi r
gÄ• vutappamÄ• á¹‡aá¹ƒ pÅ«retvÄ• gahetvÄ• gaganatalena Ä• gantvÄ• dibbehi surabhik
ekaÃ±ca maá¹‡idaá¹‡á¸• akaá¹ƒ suvaá¹‡á¹‡amayakaá¹‡á¹‡ikaá¹ƒ padumarÄ• gamaá¹‡ima
sugandhakesaracchattaá¹ƒ viya padumacchattaá¹ƒ bhagavato sirasi dhÄ• rayanto catupari
atha bhagavÄ• naá¹ƒ --- ``ito dvenavute kappe gotamo nÄ• ma buddho bhavissatÄ«â€™â€
vuttaá¹ƒ ---

<9> á¹• 21 ``ahaá¹ƒ \Ee 230/ tena samayena, sujÄ• to nÄ• ma khattiyo.

mahÄ• bhogaá¹ƒ chaá¸• á¸• ayitvÄ• , pabbajiá¹ƒ isipabbajaá¹ƒ ||

<10> á¹• 21 ``mayi \Be 271/ pabbajite sante, uppajji lokanÄ• yako.

buddhoti saddaá¹ƒ sutvÄ• na, pÄ«ti me upapajjatha ||

<11> á¹• 21 ``dibbaá¹ƒ \Ne 264/ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹

ubho hatthehi paggayha, dhunamÄ• no upÄ• gamiá¹ƒ ||

<12> á¹• 21 ``cÄ• tuvaá¹‡á¹‡aparivutaá¹ƒ, tissaá¹ƒ lokagganÄ• yakaá¹ƒ.

tamahaá¹ƒ pupphaá¹ƒ gahetvÄ• , matthake dhÄ• rayiá¹ƒ jinaá¹ƒ ||

<13> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, janamajjhe nisÄ«diya.

dvenavute ito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<15> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __mayi pabbajite_ti mayi pabbajitabhÄ• vaá¹ƒ upagate. ``mama pabbajitaá¹ƒ santaâ
likhanti, so pamÄ• dalekhoti veditabbo. __upapajjathÄ• _ti uppajjittha. __ubho hatthehÄ«_ti
__paggayhÄ• _ti gahetvÄ• na. __dhunamÄ• no_ti vÄ• kacÄ«rÄ• ni vidhunamÄ• nova. __cÄ
catuparisaparivutaá¹ƒ, khattiyabrÄ• hmaá¹‡agahapatisamaá¹‡aparivutanti attho. ``catuvaá¹
nti paá¹-hanti keci.

tassa pana bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. janasandho nÄ• ma khattiyo pit
brahmadevo ca udayo ca dve aggasÄ• vakÄ• , samaá¹…go nÄ• mupaá¹-á¹-hÄ• ko, phussÄ
aggasÄ• vikÄ• , asanarukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, vassasat
subhaddÄ• nÄ• ma aggamahesÄ«, Ä• nando nÄ• ma putto, turaá¹…gayÄ• nena nikkhami.

<16> á¹• 21 ``khemakaá¹ƒ nÄ• ma nagaraá¹ƒ, janasandho nÄ• ma khattiyo.

padumÄ• nÄ• ma janikÄ• , tissassa ca mahesino ||

<21> á¹• 21 ``brahmadevo \Be 272/ \Ee 231/ ca udayo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

samaá¹…go nÄ• mupaá¹-á¹-hÄ• ko, tissassa ca mahesino ||

<22> á¹• 21 ``phussÄ• \Ne 265/ ceva sudattÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, asanoti pavuccati ||

<24> á¹• 21 ``so buddho saá¹-á¹-hiratano, ahu uccattane jino.

anÅ«pamo asadiso, himavÄ• viya dissati ||

<25> á¹• 21 ``tassÄ• pi atulatejassa, Ä• yu Ä• si anuttaro.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<26> á¹• 21 ``uttamaá¹ƒ pavaraá¹ƒ seá¹-á¹-haá¹ƒ, anubhotvÄ• mahÄ• yasaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

<27> á¹• 21 ``valÄ• hakova anilena, sÅ«riyena viya ussavo.

andhakÄ• rova padÄ«pena, nibbuto so sasÄ• vakoâ€™â€™ ti ||

tattha __uccattane_ti uccabhÄ• vena. __himavÄ• viya dissatÄ«_ti himavÄ• va padissati. a
yathÄ• yojanÄ• naá¹ƒ satÄ• nucco himavÄ• paÃ±capabbato sudÅ«re á¹-hitÄ• nampi uccal
atiramaá¹‡Ä«yo hutvÄ• dissati, evaá¹ƒ bhagavÄ• pi dissatÄ«ti attho. __anuttaro_ti nÄ• tidÄ
vassasatasahassanti attho. __uttamaá¹ƒ pavaraá¹ƒ seá¹-á¹-ha_nti aÃ±Ã±amaÃ±Ã±avevaca

himabindu valÄ• hakaussavaandhakÄ• rÄ• viya anilasÅ«riyadÄ«pehi aniccatÄ• nilasÅ«riya
sasÄ• vako bhagavÄ• ti attho.

tisso kira bhagavÄ• sunandavatÄ«nagare sunandÄ• rÄ• me parinibbÄ• yi. sesamettha gÄ•

tissabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito sattarasamo buddhavaá¹ƒso.

20. phussabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

tassa \Be 273/ \Ne 266/ \Ee 232/ tissassa bhagavato aparabhÄ• ge anukkamena parihÄ• y
aparimitÄ• yukÄ• hutvÄ• anupubbena hÄ• yitvÄ• navutivassasahassÄ• yukesu jÄ• tesu ta
nÄ• ma satthÄ• loke uppajji. sopi bhagavÄ• pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ•
kÄ• sikanagare jayasenaraÃ±Ã±o aggamahesiyÄ• sirimÄ• ya nÄ• ma deviyÄ• kucchismiá
dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena sirimuyyÄ• ne mÄ• tukucchito nikkhami. so navavass
ajjhÄ• vasi. tassa kira garuá¸·apakkha-haá¹ƒsa-suvaá¹‡á¹‡abhÄ• rÄ• ti tayo pÄ• sÄ• dÄ• a
kisÄ• gotamippamukhÄ• ni tiá¹ƒsa itthisahassÄ• ni paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• kisÄ• gotamiyÄ• anupame nÄ• ma putte uppanne alaá¹…ka
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ pabbajitaá¹ƒ janakoá¹-i anupabbaji.
mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• tato gaá¹‡aá¹ƒ pahÄ• ya sattÄ• haá¹ƒ ekacariyaá¹ƒ a
visÄ• khapuá¹‡á¹‡amÄ• ya aÃ±Ã±atare nagare aÃ±Ã±atarassa seá¹-á¹-hino dhÄ«tÄ• ya sir
madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• siá¹ƒsapÄ• vane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ•
nÄ• ma upÄ• sakena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• Ä• malakabodhiá¹ƒ up
mÄ• rabalaá¹ƒ vidhamitvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ patvÄ• --- ``anekajÄ• tisaá¹ƒsÄ
taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ bo
attanÄ• saddhiá¹ƒ pabbajitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ koá¹-Ä«naá¹ƒ dhammapaá¹-ivedhasam
gantvÄ• saá¹…kassanagare isipatane migadÄ• ye otaritvÄ• tesaá¹ƒ majjhe dhammacakka
koá¹-isatasahassÄ• naá¹ƒ paá¹-hamo abhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``tattheva maá¹‡á¸• akappamhi, ahu satthÄ• anuttaro.

anÅ«pamo asamasamo, phusso lokagganÄ• yako ||

<2> á¹• 21 ``sopi sabbaá¹ƒ tamaá¹ƒ hantvÄ• , vijaá¹-etvÄ• mahÄ• jaá¹-aá¹ƒ.

sadevakaá¹ƒ tappayanto, abhivassi amatambunÄ• ||

<3> á¹• 21 ``dhammacakkaá¹ƒ \Be 274/ \Ne 267/ pavattente, phusse nakkhattamaá¹…gale

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha \Ee 233/ __tattheva maá¹‡á¸• akappamhÄ«_ti yasmiá¹ƒ kappe dve buddhÄ• uppajjan
``maá¹‡á¸• akappoâ€™â€™ ti heá¹-á¹-hÄ• vutto. __vijaá¹-etvÄ• _ti paá¹-ivissajjetvÄ• . __m
jaá¹-Ä• ti taá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ. sÄ• hi rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu heá¹-á¹-
uppajjanato saá¹ƒsibbanato suttagumbajÄ• lapÅ«vasaá¹…khÄ• tÄ• jaá¹-Ä• viyÄ• ti jaá¹-Ä•
mahÄ• jaá¹-aá¹ƒ. __sadevaka_nti sadevakaá¹ƒ lokaá¹ƒ. __abhivassÄ«_ti pÄ• vassi. __ama
amatasaá¹…khÄ• tena dhammakathÄ• salilena tappayanto pÄ• vassÄ«ti attho.

yadÄ• pana bÄ• rÄ• á¹‡asÄ«nagare sirivaá¸• á¸• ho nÄ• ma rÄ• jÄ• mahantaá¹ƒ bhogakk
tÄ• pasapabbajjaá¹ƒ pabbaji. tena saha pabbajitÄ• naá¹ƒ tÄ• pasÄ• naá¹ƒ navutisatasahass
bhagavÄ• dhammaá¹ƒ desesi. tadÄ• navutiyÄ• satasahassÄ• naá¹ƒ dutiyÄ• bhisamayo a
puttassa anupamakumÄ• rassa dhammaá¹ƒ desesi, tadÄ• asÄ«tiyÄ• satasahassÄ• naá¹ƒ
vuttaá¹ƒ ---

<4> á¹• 21 ``navutisatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu.

asÄ«tisatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tato aparena samayena kaá¹‡á¹‡akujjanagare surakkhito rÄ• japutto ca purohitaputto dham
sammÄ• sambuddhe attano nagaraá¹ƒ sampatte saá¹-á¹-hiyÄ• purisasatasahassehi saddh
nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• dasabalassa dhammakathaá¹ƒ sutvÄ•
saparivÄ• rÄ• pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ saá¹-á¹-hiyÄ• bhikkhusat
bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo sannipÄ• to ahosi. puna kÄ• sinagare jay
saá¹-á¹-himattÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ samÄ• game buddhavaá¹ƒsaá¹ƒ desesi, taá¹ƒ sutvÄ
ehibhikkhupabbajjÄ• ya pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ majjhagato bhag
uddisi, so dutiyo sannipÄ• to ahosi. puna mahÄ• maá¹…galasamÄ• game maá¹…galakatha
cattÄ• lÄ«sapurisasatasahassÄ• ni pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ majjh
pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``sannipÄ• tÄ• \Ne 268/ tayo Ä• suá¹ƒ, phussassapi mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<6> á¹• 21 ``saá¹-á¹-hisatasahassÄ• naá¹ƒ \Ee 234/, paá¹-hamo Ä• si samÄ• gamo.

paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<7> á¹• 21 ``cattÄ• lÄ«sasatasahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

anupÄ• dÄ• vimuttÄ• naá¹ƒ, vocchinnapaá¹-isandhinaâ€™â€™ nti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto arindamanagare vijitÄ• vÄ« nÄ• ma khattiyo hutvÄ• tassa
pasÄ«ditvÄ• tassa mahÄ• dÄ• naá¹ƒ datvÄ• mahÄ• rajjaá¹ƒ pahÄ• ya bhagavato santike p
uggahetvÄ• tepiá¹-akadharo mahÄ• janassa dhammakathaá¹ƒ kathesi, sÄ«lapÄ• ramiÃ±ca
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<8> á¹• 21 ``ahaá¹ƒ tena samayena, vijitÄ• vÄ« nÄ• ma khattiyo.

chaá¸• á¸• ayitvÄ• mahÄ• rajjaá¹ƒ, pabbajiá¹ƒ tassa santike ||

<9> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, phusso lokagganÄ• yako.

dvenavute ito kappe, ayaá¹ƒ buddho bhavissati ||

<10> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... dasapÄ• ramipÅ«riyÄ• ||

<12> á¹• 21 ``suttantaá¹ƒ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• , sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<13> á¹• 21 ``tatthappamatto viharanto, brahmaá¹ƒ bhÄ• vetva bhÄ• vanaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaâ€™â€™ nti ||

tassa pana bhagavato kÄ• sikaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. jayaseno nÄ• ma rÄ• jÄ• pitÄ
surakkhito ca dhammaseno ca dve aggasÄ• vakÄ• , sabhiyo nÄ• mupaá¹-á¹-hÄ• ko, cÄ• lÄ
aggasÄ• vikÄ• , Ä• malakarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá
navutivassasahassÄ• ni, kisÄ• gotamÄ« nÄ• ma aggamahesÄ«, anupamo nÄ• massa putto
vuttaá¹ƒ ---

<14> á¹• 21 ``kÄ• sikaá¹ƒ nÄ• ma nagaraá¹ƒ, jayaseno nÄ• ma khattiyo.

sirimÄ• nÄ• ma janikÄ• , phussassÄ• pi mahesino ... pe0 \Ee 235/ ....

bodhi tassa bhagavato, Ä• maá¹‡á¸• oti pavuccati ... pe ... ||

<22> á¹• 21 ``aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, sopi accuggato muni.

sobhate sataraá¹ƒsÄ«va, uá¸·urÄ• jÄ• va pÅ«rito ||

<23> á¹• 21 ``navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<24> á¹• 21 ``ovaditvÄ• bahÅ« satte, santÄ• retvÄ• bahÅ« jane.

sopi satthÄ• atulayaso, nibbuto so sasÄ• vakoâ€™â€™ ti ||

tattha __Ä• maá¹‡á¸• o_ti Ä• malakarukkho. __ovaditvÄ• _ti ovÄ• daá¹ƒ datvÄ• , anusÄ• s
atulayaso_ti sopi satthÄ• amitayasoti attho. ``so jahitvÄ• amitayasoâ€™â€™ tipi pÄ• á¹-ho
vuttappakÄ• raá¹ƒ visesaá¹ƒ hitvÄ• ti attho.

phusso kira sammÄ• sambuddho kusinÄ• rÄ• yaá¹ƒ senÄ• rÄ• me parinibbÄ• yi. dhÄ• tuyo
sesagÄ• thÄ• su sabbattha pÄ• kaá¹-amevÄ• ti.

phussabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito aá¹-á¹-hÄ• rasamo buddhavaá¹ƒso.

21. vipassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

phussassa \Ne 270/ \Be 277/ buddhassa aparabhÄ• ge sÄ• ntarakappe tasmiÃ±ca kappe v
vijitasabbakappo parahitaniratasaá¹…kappo sabbattha vipassÄ« __vipassÄ«_ nÄ• ma satth
pÄ• ramiyo pÅ«retvÄ• anekaratanamaá¹‡ivisarasamujjotitabhavane tusitabhavane nibbattit
bandhumatÄ«nagare anekabandhumato bandhumato raÃ±Ã±o bandhumatiyÄ• nÄ• ma agg
paá¹-isandhiá¹ƒ aggahesi. so dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena kheme migadÄ• ye mÄ
puá¹‡á¹‡acando viya nikkhami. nÄ• maggahaá¹‡adivase panassa lakkhaá¹‡apÄ• á¹-hakÄ•
ca rattiÃ±ca antarantarÄ• nimmisasaÃ±janitandhakÄ• ravirahena visuddhaá¹ƒ passanti, viv
passatÄ«ti ``vipassÄ«â€™â€™ ti nÄ• mamakaá¹ƒsu. ``viceyya viceyya passatÄ«ti vipassÄ«
aá¹-á¹-havassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. nanda-sunanda-sirimÄ• nÄ• makÄ• tay

sudassanÄ• devippamukhÄ• naá¹ƒ itthÄ«naá¹ƒ satasahassaá¹ƒ vÄ«sati ca sahassÄ• ni ah
sudassanÄ• vuccati. so aá¹-á¹-havassasahassÄ• naá¹ƒ accayena cattÄ• ri nimittÄ• ni disvÄ
samavaá¹-á¹-akkhandhe nÄ• ma tanaye jÄ• te Ä• jaÃ±Ã±arathena mahÄ• bhinikkhamanaá¹
purisÄ• naá¹ƒ caturÄ• sÄ«tisatasahassÄ• ni anupabbajiá¹ƒsu. so tehi parivuto mahÄ• puriso
padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya sudassanaseá¹-á¹-hidhÄ«tÄ• ya o
paribhuÃ±jitvÄ• kusumasamalaá¹…kate sÄ• lavane divÄ• vihÄ• raá¹ƒ katvÄ• sujÄ• tena nÄ
aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• pÄ• á¹-alibodhiá¹ƒ samalaá¹…kataá¹ƒ disvÄ• dakkh
upÄ• gami.

tassÄ• pana pÄ• á¹-aliyÄ• samavaá¹-á¹-akkhandho taá¹ƒ divasaá¹ƒ paá¹‡á¹‡Ä• saratano
paá¹‡á¹‡Ä• saratanÄ• ubbedhena ratanasataá¹ƒ ahosi. taá¹ƒdivasameva sÄ• pÄ• á¹-alÄ«
pupphehi paramasurabhigandhehi mÅ«lato paá¹-á¹-hÄ• ya sabbasaÃ±channÄ• ahosi. dibb
tadÄ• ayameva pupphito, dasasahassi cakkavÄ• á¸·esu sabbe \Be 278/ pÄ• á¹-aliyo pupph
271/ pÄ• á¹-aliyova, dasasahassicakkavÄ• á¸·esu sabbarukkhagumbalatÄ• yopi pupphiá¹ƒs
paÃ±cavaá¹‡á¹‡ehi padumehi kuvalayuppalakumudehi saÃ±channo sÄ«talamadhurasalilo a
dasasahassi cakkavÄ• á¸·abbhantaraá¹ƒ dhajamÄ• lÄ• kulaá¹ƒ ahosi. tattha tattha paá¹-imÄ
nÄ• nÄ• surabhikusumasajjitadharaá¹‡Ä«talaá¹ƒ dhÅ«pacuá¹‡á¹‡andhakÄ• raá¹ƒ ahosi. taa
tepaá¹‡á¹‡Ä• sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• caturaá¹…gasamannÄ• g
adhiá¹-á¹-hÄ• ya --- ``yÄ• va buddho na homi, tÄ• va ito na uá¹-á¹-hahÄ• mÄ«â€™â€™ ti pa
nisÄ«di. evaá¹ƒ nisÄ«ditvÄ• samÄ• raá¹ƒ mÄ• rabalaá¹ƒ vidhamitvÄ• maggÄ• nukkamena
maggÄ• nantaraá¹ƒ cattÄ• ri phalaÃ±Ä• á¹‡Ä• ni catasso paá¹-isambhidÄ• catuyoniparicch
paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ catuvesÄ• rajjaÃ±Ä• á¹‡Ä• ni cha asÄ• dhÄ• raá¹‡a
buddhaguá¹‡e hatthagate katvÄ• paripuá¹‡á¹‡asaá¹…kappo bodhipallaá¹…ke nisinnova ---

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• || (Dhp 153-154).

``ayoghanahatasseva, jalato jÄ• tavedaso.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• yate gati ||

``evaá¹ƒ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gatÄ« natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukhaâ€™â€™ nti || (Ud 80) ---

evaá¹ƒ \Ee 237/ udÄ• naá¹ƒ udÄ• netvÄ• bodhisamÄ«peyeva sattasattÄ• haá¹ƒ vÄ«tinÄ• n
sampaá¹-icchitvÄ• attano vemÄ• tikassa bhÄ• tikassa khaá¹‡á¸• akumÄ• rassa ca purohita
upanissayasampattiá¹ƒ oloketvÄ• Ä• kÄ• sena gantvÄ• kheme migadÄ• ye otaritvÄ• ubho

pakkosÄ• petvÄ• tesaá¹ƒ parivÄ• rÄ• naá¹ƒ majjhe dhammacakkaá¹ƒ pavattesi. tadÄ• apa
dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``phussassa ca aparena, sambuddho dvipaduttamo.

vipassÄ« nÄ• ma nÄ• mena, loke uppajji cakkhumÄ• ||

<2> á¹• 21 ``avijjaá¹ƒ \Be 279/ sabbaá¹ƒ padÄ• letvÄ• , patto sambodhimuttamaá¹ƒ.

dhammacakkaá¹ƒ pavattetuá¹ƒ, pakkÄ• mi bandhumatÄ«puraá¹ƒ ||

<3> á¹• 21 ``dhammacakkaá¹ƒ \Ne 272/ pavattetvÄ• , ubho bodhesi nÄ• yako.

gaá¹‡anÄ• ya na vattabbo, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __padÄ• letvÄ• _ti bhinditvÄ• , avijjandhakÄ• raá¹ƒ bhinditvÄ• ti attho. ``vattetvÄ• ca
tipi pÄ• á¹-ho, tassa __Ä• rÄ• me_ti kheme migadÄ• yeti attho. __ubho bodhesÄ«_ti attano
khaá¹‡á¸• aá¹ƒ rÄ• japuttaá¹ƒ tissaÃ±ca purohitaputtanti ubho bodhesi. __gaá¹‡anÄ• ya na
abhisamayavasena gaá¹‡anapariccheda natthÄ«ti attho.

athÄ• parena samayena khaá¹‡á¸• aá¹ƒ rÄ• japuttaá¹ƒ tissaÃ±ca purohitaputtaá¹ƒ anupabb
caturÄ• sÄ«tibhikkhusahassÄ• ni dhammÄ• mataá¹ƒ pÄ• yesi. so dutiyo abhisamayo ahosi.

<4> á¹• 21 ``punÄ• paraá¹ƒ amitayaso, tattha saccaá¹ƒ pakÄ• sayi.

caturÄ• sÄ«tisahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __tatthÄ• _ti kheme migadÄ• yeti attho. ``caturÄ• sÄ«tisahassÄ• ni, sambuddhaman
ete pana caturÄ• sÄ«tisahassasaá¹…khÄ• tÄ• purisÄ• vipassissa kumÄ• rassa upaá¹-á¹-h
vipassikumÄ• rassa upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• kumÄ• ramadisvÄ• pÄ• tarÄ• satthÄ•
``kuhiá¹ƒ kumÄ• roâ€™â€™ ti pucchitvÄ• tato ``uyyÄ• nabhÅ«miá¹ƒ gatoâ€™â€™ ti sutvÄ
dakkhissÄ• mÄ• â€™â€™ ti nikkhantÄ• nivattamÄ• naá¹ƒ tassa sÄ• rathiá¹ƒ disvÄ• ``kum
sutaá¹-á¹-hÄ• neyeva sabbÄ• bharaá¹‡Ä• ni muÃ±citvÄ• antarÄ• paá¹‡ato \Ee 238/ kÄ• sÄ
kesamassuá¹ƒ ohÄ• retvÄ• pabbajiá¹ƒsu. pabbajitvÄ• ca te gantvÄ• mahÄ• purisaá¹ƒ par

tato vipassÄ« bodhisatto ``padhÄ• nacariyaá¹ƒ caranto Ä• kiá¹‡á¹‡o viharÄ• mi, na kho par
yatheva maá¹ƒ ime gihibhÅ«tÄ• pubbe parivÄ• retvÄ• caranti, idÄ• nipi tatheva kiá¹ƒ iminÄ
gaá¹‡asaá¹…gaá¹‡ikÄ• ya ukkaá¹‡á¹-hitvÄ• ``ajjeva gacchÄ• mÄ«â€™â€™ ti cintetvÄ• pu

panÄ• haá¹ƒ \Be 280/ ajja gamissÄ• mi, sabbepime jÄ• nissanti, sveva gamissÄ• mÄ«â€™â
taá¹ƒdivasaÃ±ca uruvelagÄ• masadise ekasmiá¹ƒ gÄ• me gÄ• mavÄ• sino manussÄ• svÄ•
mahÄ• purisaá¹ƒ nimantayiá¹ƒsu. te tesaá¹ƒ caturÄ• sÄ«tisahassÄ• naá¹ƒ mahÄ• purisassa
paá¹-iyÄ• dayiá¹ƒsu. atha vipassÄ« mahÄ• puriso punadivase visÄ• khapuá¹‡á¹‡amÄ• ya ta
pabbajitajanehi saddhiá¹ƒ bhattakiccaá¹ƒ katvÄ• vasanaá¹-á¹-hÄ• nameva agamÄ• si. tatra
mahÄ• purisassa vattaá¹ƒ dassetvÄ• attano attano rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni

bodhisattopi paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nisinno cintesi --- ``ayaá¹ƒ kÄ• lo nikkhamituâ€
nikkhamitvÄ• paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ pidahitvÄ• bodhimaá¹‡á¸• Ä• bhimukho pÄ• yÄ•
bodhisattassa upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ parivÄ• retvÄ• nisinnÄ• ---
upadhÄ• rethÄ• â€™â€™ ti vatvÄ• paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ vivaritvÄ• taá¹ƒ apassantÄ
mahÄ• purisoâ€™â€™ ti nÄ• nubandhiá¹ƒsu. ``gaá¹‡avÄ• se nibbinno eko viharitukÄ• mo
buddhabhÅ«taá¹ƒyeva taá¹ƒ passissÄ• mÄ• â€™â€™ ti antojambudÄ«pÄ• bhimukhÄ• cÄ•
``vipassinÄ• kira buddhattaá¹ƒ patvÄ• dhammacakkaá¹ƒ pavattitaâ€™â€™ nti sutvÄ• anu
bandhumatiyÄ• rÄ• jadhÄ• niyÄ• kheme migadÄ• ye sannipatiá¹ƒsu. tato tesaá¹ƒ bhagavÄ
caturÄ• sÄ«tiyÄ• bhikkhusahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. so tatiyo abhisamay

<5> á¹• 21 ``caturÄ• sÄ«tisahassÄ• ni, sambuddhaá¹ƒ anupabbajuá¹ƒ.

tesamÄ• rÄ• mapattÄ• naá¹ƒ, dhammaá¹ƒ desesi cakkhumÄ• ||

<6> á¹• 21 ``sabbÄ• kÄ• rena bhÄ• sato, sutvÄ• upanisÄ• dino.

tepi dhammavaraá¹ƒ gantvÄ• , tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __caturÄ• sÄ«tisahassÄ• ni, sambuddhaá¹ƒ anupabbaju_nti ettha anunÄ• yogato sa
upayogavacanaá¹ƒ katanti veditabbaá¹ƒ, sambuddhassa pacchÄ• pabbajiá¹ƒsÅ«ti attho. la
gahetabbaá¹ƒ. ``tattha Ä• rÄ• mapattÄ• naâ€™â€™ ntipi pÄ• á¹-ho. __bhÄ• sato_ti vadato.
gantvÄ• upanissÄ• ya dhammadÄ• naá¹ƒ dadatoti attho. __tepÄ«_ti te caturÄ• sÄ«tisahass
pabbajitÄ• vipassissa upaá¹-á¹-hÄ• kabhÅ«tÄ• . __gantvÄ• _ti tassa dhammaá¹ƒ Ã±atvÄ• .
abhisamayo ahosi. kheme migadÄ• ye vipassÄ«sammÄ• sambuddhaá¹ƒ dve ca aggasÄ• va
bhikkhÅ«naá¹ƒ aá¹-á¹-hasaá¹-á¹-hisatasahassÄ• naá¹ƒ majjhe nisinno vipassÄ« bhagavÄ•

``khantÄ«paramaá¹ƒ tapo titikkhÄ• , nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«, na samaá¹‡o hoti paraá¹ƒ viheá¹-hayanto ||

``sabbapÄ• passa \Ne 274/ akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

``anÅ«pavÄ• do anÅ«paghÄ• to, pÄ• timokkhe ca saá¹ƒvaro.

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183, 184, 1

imaá¹ƒ pÄ• timokkhaá¹ƒ uddisi. imÄ• pana sabbabuddhÄ• naá¹ƒ pÄ• timokkhuddesagÄ• th
paá¹-hamo sannipÄ• to ahosi. puna yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pabbajitÄ• naá¹ƒ bh
satasahassÄ• naá¹ƒ dutiyo sannipÄ• to ahosi. yadÄ• pana vipassissa vemÄ• tikÄ• tayo bh
vÅ«pasametvÄ• bhagavato upaá¹-á¹-hÄ• nakiriyÄ• ya laddhavarÄ• hutvÄ• attano nagaraá
tassa dhammaá¹ƒ sutvÄ• pabbajiá¹ƒsu. tesaá¹ƒ asÄ«tisatasahassÄ• naá¹ƒ majjhe nisÄ«dit
migadÄ• ye pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, vipassissa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 ``aá¹-á¹-hasaá¹-á¹-hisatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

bhikkhusatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<9> á¹• 21 ``asÄ«tibhikkhusahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

tattha bhikkhugaá¹‡amajjhe, sambuddho atirocatÄ«â€™â€™ ti ||

tattha \Be 282/ __aá¹-á¹-hasaá¹-á¹-hisatasahassÄ• na_nti aá¹-á¹-hasaá¹-á¹-hisahassÄ• dhi
satasahassabhikkhÅ«nanti attho. __tatthÄ• _ti \Ee 240/ tattha kheme migadÄ• ye. __bhikkh
bhikkhugaá¹‡assa majjhe. ``tassa bhikkhugaá¹‡amajjheâ€™â€™ tipi pÄ• á¹-ho, tassa bhikk
attho.

tadÄ• amhÄ• kaá¹ƒ bodhisatto mahiddhiko mahÄ• nubhÄ• vo atulo nÄ• ma nÄ• garÄ• jÄ•
anekanÄ• gakoá¹-isatasahassaparivÄ• ro hutvÄ• saparivÄ• rassa dasabalassa asamabala
karuá¹‡Ä• sÄ«talahadayassa \Ne 275/ sakkÄ• rakaraá¹‡atthaá¹ƒ sattaratanamayaá¹ƒ cand
daá¹-á¹-habbasÄ• ramaá¹‡á¸• aá¹ƒ maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• tattha nisÄ«dÄ• petvÄ• s
dibbavibhavÄ• nurÅ«paá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• sattaratanakhacitaá¹ƒ mahÄ• rahaá¹ƒ

nÄ• nÄ• maá¹‡ijutivisarasamujjalaá¹ƒ pÄ«á¹-haá¹ƒ bhagavato adÄ• si. tadÄ• naá¹ƒ pÄ«á¹-
ayaá¹ƒ ekanavutikappe buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<10> á¹• 21 ``ahaá¹ƒ tena samayena, nÄ• garÄ• jÄ• mahiddhiko.

atulo nÄ• ma nÄ• mena, puÃ±Ã±avanto jutindharo ||

<11> á¹• 21 ``nekÄ• naá¹ƒ nÄ• gakoá¹-Ä«naá¹ƒ, parivÄ• retvÄ• nahaá¹ƒ tadÄ• .

vajjanto dibbaturiyehi, lokajeá¹-á¹-haá¹ƒ upÄ• gamiá¹ƒ ||

<12> á¹• 21 ``upasaá¹…kamitvÄ• sambuddhaá¹ƒ, vipassiá¹ƒ lokanÄ• yakaá¹ƒ.

maá¹‡imuttaratanakhacitaá¹ƒ, sabbÄ• bharaá¹‡abhÅ«sitaá¹ƒ.

nimantetvÄ• dhammarÄ• jassa, suvaá¹‡á¹‡apÄ«á¹-hamadÄ• sahaá¹ƒ ||

<13> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

ekanavutito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``ahu kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

<15> á¹• 21 ``ajapÄ• larukkhamÅ«lasmiá¹ƒ, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

<16> á¹• 21 ``neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

<17> á¹• 21 ``tato \Be 283/ padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

assatthamÅ«le sambodhiá¹ƒ, bujjhissati mahÄ• yaso ||

<18> á¹• 21 ``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<19> á¹• 21 ``anÄ• savÄ• \Ne 276/ \Ee 241/ vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ jinaá¹ƒ ||

<20> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

bodhi tassa bhagavato, assatthoti pavuccati ... pe ... ||

<23> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __puÃ±Ã±avanto_ti puÃ±Ã±avÄ• , samupacitapuÃ±Ã±asaÃ±cayoti attho. __jutindhar
__nekÄ• naá¹ƒ nÄ• gakoá¹-Ä«na_nti anekÄ• hi nÄ• gakoá¹-Ä«hi, karaá¹‡atthe sÄ• mivacan
__parivÄ• retvÄ• nÄ• _ti bhagavantaá¹ƒ parivÄ• retvÄ• . __aha_nti attÄ• naá¹ƒ niddisati. __
tÄ• á¸·ento. __maá¹‡imuttaratanakhacita_nti maá¹‡imuttÄ• dÄ«hi vividhehi ratanehi khacita
__sabbÄ• bharaá¹‡abhÅ«sita_nti sabbÄ• bharaá¹‡ehi vÄ• á¸·arÅ«pÄ• dÄ«hi ratanamayehi
__suvaá¹‡á¹‡apÄ«á¹-ha_nti suvaá¹‡á¹‡amayaá¹ƒ pÄ«á¹-haá¹ƒ. __adÄ• saha_nti adÄ• siá¹

tassa pana vipassissa bhagavato bandhumatÄ« nÄ• ma nagaraá¹ƒ ahosi. bandhumÄ• nÄ•
nÄ• ma mÄ• tÄ• , khaá¹‡á¸• o ca tisso ca dve aggasÄ• vakÄ• , asoko nÄ• mupaá¹-á¹-hÄ• k
aggasÄ• vikÄ• , pÄ• á¹-alirukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, sarÄ«rap
satta yojanÄ• ni pharitvÄ• aá¹-á¹-hÄ• si asÄ«tivassasahassÄ• ni Ä• yu, sutanu nÄ• massa
samavaá¹-á¹-akkhandho nÄ• massa putto, Ä• jaÃ±Ã±arathena nikkhami. tena vuttaá¹ƒ ---

<24> á¹• 21 ``nagaraá¹ƒ \Be 284/ bandhumatÄ« nÄ• ma, bandhumÄ• nÄ• ma khattiyo.

mÄ• tÄ• bandhumatÄ« nÄ• ma, vipassissa mahesino ||

<29> á¹• 21 ``khaá¹‡á¸• o \Ee 242/ ca tissanÄ• mo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

asoko nÄ• mupaá¹-á¹-hÄ• ko, vipassissa mahesino ||

<30> á¹• 21 ``candÄ• \Ne 277/ ca candamittÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pÄ• á¹-alÄ«ti pavuccati ||

<32> á¹• 21 ``asÄ«tihatthamubbedho, vipassÄ« lokanÄ• yako.

pabhÄ• niddhÄ• vatÄ« tassa, samantÄ• sattayojane ||

<33> á¹• 21 ``asÄ«tivassasahassÄ• ni, Ä• yu buddhassa tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<34> á¹• 21 ``bahudevamanussÄ• naá¹ƒ, bandhanÄ• parimocayi.

maggÄ• maggaÃ±ca Ä• cikkhi, avasesaputhujjane ||

<35> á¹• 21 ``Ä• lokaá¹ƒ dassayitvÄ• na, desetvÄ• amataá¹ƒ padaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

<36> á¹• 21 ``iddhivaraá¹ƒ puÃ±Ã±avaraá¹ƒ, lakkhaá¹‡aÃ±ca kusumitaá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __bandhanÄ• _ti devamanusse kÄ• marÄ• gasaá¹ƒyojanÄ• dibandhanÄ• mocesi, vi
__maggÄ• maggaÃ±ca Ä• cikkhÄ«_ti ``amatÄ• dhigamÄ• ya ayaá¹ƒ maggo ucchedasassat
paá¹-ipadÄ• maggo kÄ• yakilamathÄ• diko nÄ• yaá¹ƒ maggoâ€™â€™ ti sesaputhujjane Ä•
dassayitvÄ• nÄ• _ti maggaÃ±Ä• á¹‡Ä• lokaá¹ƒ vipassanÄ• Ã±Ä• á¹‡Ä• lokaÃ±ca dassayitv
cittalakkhaá¹‡Ä• dÄ«hi phullitaá¹ƒ maá¹‡á¸• itaá¹ƒ bhagavato sarÄ«ranti attho. sesaá¹ƒ sab
uttÄ• namevÄ• ti.

vipassÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ekÅ«navÄ«satimo buddhavaá¹ƒso.

22. sikhÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

vipassissa \Be 285/ \Ne 278/ \Ee 243/ aparabhÄ• ge antarahite ca tasmiá¹ƒ kappe tato para
ekÅ«nasaá¹-á¹-hiyÄ• kappesu buddhÄ• loke na uppajjiá¹ƒsu. apagatabuddhÄ• loko ahosi.
ekarajjaá¹ƒ apagatakaá¹‡á¹-akaá¹ƒ ahosi. ito pana ekattiá¹ƒsakappe siniddhasukkhasÄ• rac
pahÅ«tasappisitto nidhÅ«mo sikhÄ« viya __sikhÄ«_ ca __vessabhÅ«_ cÄ• ti dve sammÄ• s
tattha __sikhÄ«_ pana bhagavÄ• pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitv
aruá¹‡avatÄ«nagare paramaguá¹‡avato aruá¹‡avato nÄ• ma raÃ±Ã±o aggamahesiyÄ•
rattakanakapaá¹-ibimbarucirappabhÄ• ya pabhÄ• vatiyÄ• nÄ• ma deviyÄ• kucchismiá¹ƒ pa
mÄ• se vÄ«tinÄ• metvÄ• nisabhuyyÄ• ne mÄ• tukucchito nikkhami. nemittikÄ• panassa nÄ
sikhÄ• viya uggatattÄ• ``sikhÄ«â€™â€™ ti nÄ• mamakaá¹ƒsu. so sattavassasahassÄ• ni
sucandakasirÄ«giriyasanÄ• rivasabha nÄ• makÄ• tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. sabbakÄ• n
itthisahassÄ• ni paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• sabbakÄ• mÄ• deviyÄ• guá¹‡agaá¹‡Ä• tule atule nÄ• ma pu
hatthikkhandhavaragato mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ sattatipurisa
anupabbajiá¹ƒsu. so tehi parivuto aá¹-á¹-hamÄ• saá¹ƒ padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• k
gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya sudassananigame piyadassÄ«seá¹-á¹-hino dhÄ«tuyÄ•
paribhuÃ±jitvÄ• taruá¹‡akhadiravane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• anomadassinÄ•
aá¹-á¹-ha kusatiá¹‡amuá¹-á¹-hiyo gahetvÄ• puá¹‡á¸• arÄ«kabodhiá¹ƒ upasaá¹…kami. tassÄ
puá¹‡á¸• arÄ«kabodhiyÄ• pi pÄ• á¹-aliyÄ• pamÄ• á¹‡ameva pamÄ• á¹‡aá¹ƒ ahosi. taá¹ƒdiv
paá¹‡á¹‡Ä• saratanakkhandho hutvÄ• abbhuggato, sÄ• khÄ• pissa paá¹‡á¹‡Ä• saratanam
pupphehi saÃ±channo ahosi. na kevalaá¹ƒ puppheheva, phalehipi saÃ±channo ahosi. tassa
phalÄ• ni ekato majjhimÄ• ni ekato nÄ• tipakkÄ• ni ekato pakkhittadibbojÄ• ni viya surasÄ•
vaá¹‡á¹‡agandharasasampannÄ• ni tato tato olambanti. yathÄ• ca so \Be 286/, evaá¹ƒ das
pupphÅ«pagÄ• rukkhÄ• pupphehi phalÅ«pagÄ• rukkhÄ• phalehi paá¹-imaá¹‡á¸• itÄ• ahe

so \Ne 279/ tattha catuvÄ«satihatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…ka
caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya nisÄ«di. evaá¹ƒ nisÄ«ditvÄ• chattiá¹ƒsa yojanavit
mÄ• rabalaá¹ƒ vidhamitvÄ• sambodhiá¹ƒ pÄ• puá¹‡itvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ...
khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• bodhisamÄ«peyeva sattasattÄ• haá¹
brahmÄ• yÄ• canaá¹ƒ sampaá¹-icchitvÄ• attanÄ• saha pabbajitÄ• naá¹ƒ sattatiyÄ• bhikkh
upanissayasampattiá¹ƒ disvÄ• surapathena gantvÄ• vividhÄ• varaá¹‡avatiyÄ• aruá¹‡avat
migÄ• jinuyyÄ• ne otaritvÄ• tehi munigaá¹‡ehi parivuto tesaá¹ƒ majjhe dhammacakkaá¹ƒ p
koá¹-isatasahassÄ• naá¹ƒ paá¹-hamo abhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``vipassissa \Ee 244/ aparena, sambuddho dvipaduttamo.

sikhivhayo Ä• si jino, asamo appaá¹-ipuggalo ||

<2> á¹• 21 ``mÄ• rasenaá¹ƒ pamadditvÄ• , patto sambodhimuttamaá¹ƒ.

dhammacakkaá¹ƒ pavattesi, anukampÄ• ya pÄ• á¹‡inaá¹ƒ ||

<3> á¹• 21 ``dhammacakkaá¹ƒ pavattente, sikhimhi jinapuá¹…gave.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

punapi aruá¹‡avatiyÄ• rÄ• jadhÄ• niyÄ• samÄ«peyeva abhibhÅ«rÄ• japuttassa ca sambh
dvinnaá¹ƒ saparivÄ• rÄ• naá¹ƒ dhammaá¹ƒ desetvÄ• navutikoá¹-isahassÄ• ni dhammÄ• m
abhisamayo ahosi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``aparampi dhammaá¹ƒ desente, gaá¹‡aseá¹-á¹-he naruttame.

navuttikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

yadÄ• pana sÅ«riyavatÄ«nagaradvÄ• re campakarukkhamÅ«le titthiyamadamÄ• nabhaÃ±
sabbajanabandhanamokkhatthaÃ±ca yamakapÄ• á¹-ihÄ• riyaá¹ƒ karonto bhagavÄ• dhamm
asÄ«tikoá¹-isahassÄ• naá¹ƒ tatiyo abhisamayo ahosi. tena vuttaá¹ƒ ---

<5> á¹• 21 ``yamakapÄ• á¹-ihÄ• riyaÃ±ca \Ne 280/, dassayante sadevake.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

abhibhunÄ• ca sambhavena ca rÄ• japuttena saddhiá¹ƒ pabbajitÄ• naá¹ƒ arahantÄ• naá¹ƒ
nisÄ«ditvÄ• pÄ• timokkhaá¹ƒ uddisi, so paá¹-hamo sannipÄ• to ahosi, aruá¹‡avatÄ«nagare
pabbajitÄ• naá¹ƒ asÄ«tiyÄ• bhikkhusahassÄ• naá¹ƒ majjhe nisÄ«ditvÄ• pÄ• timokkhaá¹ƒ u
ahosi. dhanaÃ±jayanagare dhanapÄ• lakanÄ• gavinayanasamaye pabbajitÄ• naá¹ƒ sattatiy
majjhe bhagavÄ• pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<6> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, sikhissÄ• pi mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 ``bhikkhusatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

asÄ«tibhikkhusahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 ``sattatibhikkhusahassÄ• naá¹ƒ \Ee 245/, tatiyo Ä• si samÄ• gamo.

anupalitto padumaá¹ƒva, toyamhi sampavaá¸• á¸• hitaâ€™â€™ nti ||

tattha __anupalitto padumaá¹ƒvÄ• _ti toye jÄ• taá¹ƒ toyeva vaá¸• á¸• hitaá¹ƒ padumaá¹ƒ vi
sopi bhikkhusannipÄ• to loke jÄ• topi lokadhammehi anupalitto ahosÄ«ti attho.

tadÄ• kira amhÄ• kaá¹ƒ bodhisatto katthaci asaá¹ƒsaá¹-á¹-ho paribhuttanagare arindamo r
sikhimhi satthari paribhuttanagaramanuppatte saparivÄ• ro rÄ• jÄ• bhagavato paccuggantv
pasÄ• davaá¸• á¸• hitahadayanayanasoto dasabalassa amalacaraá¹‡akamalayugaá¸·esu sa
abhivanditvÄ• dasabalaá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ issariyakulavibhavasaddhÄ• nurÅ«p
dussabhaá¹‡á¸• Ä• gÄ• radvÄ• rÄ• ni vivarÄ• petvÄ• buddhappamukhassa bhikkhusaá¹…g
vatthÄ• ni adÄ• si. attano ca balarÅ«palakkhaá¹‡ajavasampannahemajÄ• lamÄ• lÄ• samala
navakanakaruciradaá¹‡á¸• akosacÄ• marayugavirÄ• jitaá¹ƒ vipulamudukaá¹‡á¹‡aá¹ƒ canda
erÄ• vaá¹‡avÄ• raá¹‡amiva arivÄ• raá¹‡aá¹ƒ varavÄ• raá¹‡aá¹ƒ datvÄ• vÄ• raá¹‡appamÄ•
kappiyabhaá¹‡á¸• aÃ±ca adÄ• si. sopi naá¹ƒ satthÄ• --- ``ito ekattiá¹ƒsakappe buddho bhav
byÄ• kÄ• si. tena vuttaá¹ƒ ---

<9> á¹• 21 ``ahaá¹ƒ tena samayena, arindamo nÄ• ma khattiyo.

sambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ, annapÄ• nena tappayiá¹ƒ ||

<10> á¹• 21 ``bahuá¹ƒ dussavaraá¹ƒ datvÄ• , dussakoá¹-iá¹ƒ anappakaá¹ƒ.

alaá¹…kataá¹ƒ hatthiyÄ• naá¹ƒ, sambuddhassa adÄ• sahaá¹ƒ ||

<11> á¹• 21 ``hatthiyÄ• naá¹ƒ nimminitvÄ• , kappiyaá¹ƒ upanÄ• mayiá¹ƒ.

pÅ«rayiá¹ƒ mÄ• nasaá¹ƒ mayhaá¹ƒ, niccaá¹ƒ daá¸·hamupaá¹-á¹-hitaá¹ƒ ||

<12> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, sikhÄ« lokagganÄ• yako.

ekattiá¹ƒse ito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<14> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __nimminitvÄ• _ti tassa hatthino pamÄ• á¹‡ena tulayitvÄ• . __kappiya_nti kappiyabh
bhikkhÅ«naá¹ƒ yaá¹ƒ bhaá¹‡á¸• aá¹ƒ kappati gahetuá¹ƒ, taá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ nÄ• n
mayha_nti mama cittaá¹ƒ dÄ• napÄ«tiyÄ• pÅ«rayiá¹ƒ, mayhaá¹ƒ hÄ• suppÄ• danasamatth
__niccaá¹ƒ daá¸·hamupaá¹-á¹-hita_nti niccakÄ• laá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti dÄ
upaá¹-á¹-hitaá¹ƒ cittanti attho.

tassa pana bhagavato nagaraá¹ƒ aruá¹‡avatÄ« nÄ• ma ahosi. aruá¹‡avÄ• nÄ• ma rÄ• jÄ•
mÄ• tÄ• , abhibhÅ« ca sambhavo ca dve aggasÄ• vakÄ• , khemaá¹…karo nÄ• mupaá¹-á¹-h
aggasÄ• vikÄ• , puá¹‡á¸• arÄ«karukkho bodhi, sarÄ«raÃ±cassa sattatihatthubbedhaá¹ƒ aho
niccakÄ• laá¹ƒ yojanattayaá¹ƒ pharitvÄ• \Ee 246/ aá¹-á¹-hÄ• si. sattativassasahassÄ• ni Ä•
nÄ• massa aggamahesÄ«, atulo nÄ• massa putto, hatthiyÄ• nena nikkhami. tena vuttaá¹ƒ -

<15> á¹• 21 ``nagaraá¹ƒ \Ne 282/ aruá¹‡avatÄ« nÄ• ma, aruá¹‡o nÄ• ma khattiyo.

pabhÄ• vatÄ« nÄ• ma janikÄ• , sikhissÄ• pi mahesino ||

<20> á¹• 21 ``abhibhÅ« sambhavo ceva, ahesuá¹ƒ aggasÄ• vakÄ• .

khemaá¹…karo nÄ• mupaá¹-á¹-hÄ• ko, sikhissÄ• pi mahesino ||

<21> á¹• 21 ``sakhilÄ• ca padumÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, puá¹‡á¸• arÄ«koti vuccati ||

<22> á¹• 21 ``sirivaá¸• á¸• ho ca nando ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

cittÄ• ceva suguttÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<23> á¹• 21 ``uccattanena so buddho, sattatihatthamuggato.

kaÃ±canagghiyasaá¹…kÄ• so, dvattiá¹ƒsavaralakkhaá¹‡o ||

<24> á¹• 21 ``tassÄ• pi byÄ• mappabhÄ• kÄ• yÄ• , divÄ• rattiá¹ƒ nirantaraá¹ƒ.

disodisaá¹ƒ niccharanti, tÄ«á¹‡i yojanaso pabhÄ• ||

<25> á¹• 21 ``sattativassasahassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<26> á¹• 21 ``dhammameghaá¹ƒ pavassetvÄ• , temayitvÄ• sadevake.

khemantaá¹ƒ pÄ• payitvÄ• na, nibbuto so sasÄ• vako ||

<27> á¹• 21 ``anubyaÃ±janasampannaá¹ƒ, dvattiá¹ƒsavaralakkhaá¹‡aá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __puá¹‡á¸• arÄ«ko_ti \Ee 247/ setambarukkho. __tÄ«á¹‡i yojanaso pabhÄ• _ti tÄ«á¹
niccharantÄ«ti attho. __dhammamegha_nti dhammavassaá¹ƒ, dhammavassanako buddhan
dhammakathÄ• salilena temetvÄ• , siÃ±citvÄ• ti attho. __sadevake_ti sadevake satte. __kh
nibbÄ• naá¹ƒ \Be 290/ \Ne 283/. __anubyaÃ±janasampanna_nti tambanakhatuá¹…ganÄ• sa
asÄ«tiyÄ• anubyaÃ±janehi sampannaá¹ƒ, dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡a
sarÄ«ranti attho. sikhÄ« kira sammÄ• sambuddho sÄ«lavatÄ«nagare assÄ• rÄ• me parinibb

``sikhÄ«va loke tapasÄ• jalitvÄ• , sikhÄ«va meghÄ• gamane naditvÄ• .

sikhÄ« mahesindhanavippahÄ«no, sikhÄ«va santiá¹ƒ sugato gato soâ€™â€™ ||

sikhissa kira bhagavato dhÄ• tuyo ekagghanÄ• va hutvÄ• aá¹-á¹-haá¹ƒsu na vippakiriá¹ƒsu
sakalajambudÄ«pavÄ• sino pana manussÄ• tiyojanubbedhaá¹ƒ sattaratanamayaá¹ƒ himag
thÅ«pamakaá¹ƒsu. sesamettha gÄ• thÄ• su pÄ• kaá¹-amevÄ• ti.

sikhÄ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito vÄ«satimo buddhavaá¹ƒso.

23. vessabhÅ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

sikhissa \Ne 284/ pana sammÄ• sambuddhassa aparabhÄ• ge antarahite tassa sÄ• sane s
manussÄ• anukkamena parihÄ• yitvÄ• dasavassÄ• yukÄ• ahesuá¹ƒ. puna vaá¸• á¸• hitvÄ
anukkamena parihÄ• yitvÄ• saá¹-á¹-hivassasahassÄ• yukÄ• ahesuá¹ƒ. tadÄ• vijitamanob
sayambhÅ« __vessabhÅ«_ nÄ• ma satthÄ• loke udapÄ• di. so pÄ• ramiyo pÅ«retvÄ• tusit

cavitvÄ• anomanagare suppatÄ«tassa suppatÄ«tassa nÄ• ma raÃ±Ã±o aggamahesiyÄ• s
kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. so dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena anupamu
nikkhami. jÄ• yamÄ• nova janaá¹ƒ tosento vasabhanÄ• daá¹ƒ nadi. tasmÄ• vasabhanÄ• da
nÄ• maggahaá¹‡adivase ``vessabhÅ«â€™â€™ ti nÄ• mamakaá¹ƒsu \Ee 248/. so chabbass
ajjhÄ• vasi. ruci-suruci-rativaá¸• á¸• hananÄ• makÄ• tayo pÄ• sÄ• dÄ• tassa \Be 291/ ahes
sucittÄ• devippamukhÄ• ni tiá¹ƒsa itthisahassÄ• ni paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• sucittÄ• ya nÄ• ma deviyÄ• suppabuddhe nÄ• ma kumÄ• re
uyyÄ• nadassanatthÄ• ya gantvÄ• devadattÄ• ni kÄ• sÄ• yÄ• ni gahetvÄ• pabbaji. taá¹ƒ s
anupabbajiá¹ƒsu. atha so tehi parivuto cha mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khap
sucittanigame sandissamÄ• nasarÄ«rÄ• ya sirivaá¸• á¸• hanÄ• ya nÄ• ma dinnaá¹ƒ madhup
sÄ• lavane divÄ• vihÄ• raá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamaye narindanÄ• garÄ• jena d
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• sÄ• labodhiá¹ƒ padakkhiá¹‡ato upÄ• gami. tassÄ• pi sÄ• lassa
pamÄ• á¹‡ameva pamÄ• á¹‡aá¹ƒ ahosi. tatheva pupphaphalasirivibhavo veditabbo. so sÄ•
cattÄ• lÄ«sahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• v
sabbakÄ• mamadÄ• varaá¹‡aá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ paá¹-ilabhitvÄ• --- ``anekajÄ
taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ tat
kaniá¹-á¹-habhÄ• tikassa soá¹‡akumÄ• rassa uttarakumÄ• rassa ca upanissayasampattiá¹ƒ
anomanagarasamÄ«pe aruá¹‡uyyÄ• ne otaritvÄ• uyyÄ• napÄ• lena kumÄ• re pakkosÄ• pe
majjhe dhammacakkaá¹ƒ pavattesi. tadÄ• asÄ«tiyÄ• koá¹-isahassÄ• naá¹ƒ paá¹-hamo abh

puna \Ne 285/ janapadacÄ• rikaá¹ƒ caranto bhagavÄ• tattha tattha dhammaá¹ƒ desento sa
koá¹-isahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, so dutiyo abhisamayo ahosi. anomanaga
bhindanto titthiyamÄ• naddhajaá¹ƒ pÄ• tento mÄ• namadaá¹ƒ viddhaá¹ƒsento dhammaddha
navutiyojanavitthatÄ• ya manussaparisÄ• ya parimÄ• á¹‡arahitÄ• ya devaparisÄ• ya yamak
devamanusse pasÄ• detvÄ• saá¹-á¹-hikoá¹-iyo dhammÄ• matena tappesi, so tatiyo abhisam
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<1> á¹• 21 ``tattheva maá¹‡á¸• akappamhi, asamo appaá¹-ipuggalo.

vessabhÅ« nÄ• ma nÄ• mena, loke uppajji nÄ• yako ||

<2> á¹• 21 ``Ä• dittaá¹ƒ \Be 292/ vata rÄ• gaggi, taá¹‡hÄ• naá¹ƒ vijitaá¹ƒ tadÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 ``dhammacakkaá¹ƒ pavattente, vessabhÅ«lokanÄ• yake.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 ``pakkante \Ee 249/ cÄ• rikaá¹ƒ raá¹-á¹-he, lokajeá¹-á¹-he narÄ• sabhe.

sattatikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 ``mahÄ• diá¹-á¹-hiá¹ƒ vinodento, pÄ• á¹-iheraá¹ƒ karoti so.

samÄ• gatÄ• naramarÅ«, dasasahassÄ« sadevake ||

<6> á¹• 21 ``mahÄ• acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

devÄ• ceva manussÄ• ca, bujjhare saá¹-á¹-hikoá¹-iyoâ€™â€™ ti ||

tattha __Ä• ditta_nti sakalamidaá¹ƒ lokattayaá¹ƒ sampadittaá¹ƒ. __rÄ• gaggÄ«_ti rÄ• gena.
vijita_nti taá¹‡hÄ• naá¹ƒ vijitaá¹ƒ raá¹-á¹-haá¹ƒ vasavattiá¹-á¹-hÄ• nanti evaá¹ƒ Ã±atvÄ• ti at
bandhanaá¹ƒ chetvÄ• _ti hatthÄ« viya pÅ«tilatÄ• bandhanaá¹ƒ chinditvÄ• sambodhiá¹ƒ pat
__dasasahassÄ«_ti dasasahassiyaá¹ƒ. __sadevake_ti sadevake loke. __bujjhare_ti bujjhiá¹

soá¹‡uttarÄ• naá¹ƒ \Ne 286/ pana dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ samÄ• game pabbajitÄ
arahantasahassÄ• naá¹ƒ majjhe mÄ• ghapuá¹‡á¹‡amÄ• yaá¹ƒ pÄ• timokkhaá¹ƒ uddisi, so p
yadÄ• pana vessabhunÄ• sabbalokÄ• bhibhunÄ• saha pabbajitÄ• sattattiá¹ƒsasahassasa
ohÄ«nasamaye pakkantÄ• , te vessabhussa sammÄ• sambuddhassa dhammacakkappavat
nagaraá¹ƒ Ä• gantvÄ• bhagavantaá¹ƒ addasaá¹ƒsu. tesaá¹ƒ bhagavÄ• dhammaá¹ƒ desetv
ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• caturaá¹…gasamannÄ• gatÄ• ya parisÄ• ya pÄ• tim
sannipÄ• to ahosi.

yadÄ• pana nÄ• rivÄ• hananagare upasanto nÄ• ma rÄ• japutto rajjaá¹ƒ kÄ• resi, tassÄ• n
agamÄ• si, sopi bhagavato Ä• gamanaá¹ƒ sutvÄ• saparivÄ• ro bhagavato paccuggamanaá
mahÄ• dÄ• naá¹ƒ datvÄ• tassa dhammaá¹ƒ sutvÄ• pasannahadayo pabbaji. taá¹ƒ saá¹-á¹
\Be 293/ anupabbajiá¹ƒsu. te tena saddhiá¹ƒ arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. so tehi parivuto v
pÄ• timokkhaá¹ƒ uddisi, so tatiyo sannipÄ• to ahosi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``sannipÄ• tÄ• tayo Ä• suá¹ƒ, vessabhussa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 ``asÄ«tibhikkhusahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

sattatibhikkhusahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<9> á¹• 21 ``saá¹-á¹-hibhikkhusahassÄ• naá¹ƒ \Ee 250/, tatiyo Ä• si samÄ• gamo.

jarÄ• dibhayatÄ«tÄ• naá¹ƒ, orasÄ• naá¹ƒ mahesinoâ€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto sarabhavatÄ«nagare paramapiyadassano sudassano nÄ• m
lokanÄ• yake sarabhanagaramupagate tassa dhammaá¹ƒ sutvÄ• pasannahadayo dasanak
jalajÄ• malÄ• vikalakamalamakulasadisamaÃ±jaliá¹ƒ sirasi katvÄ• buddhappamukhassa sa
mahÄ• dÄ• naá¹ƒ datvÄ• tattheva bhagavato nivÄ• satthÄ• ya gandhakuá¹-iá¹ƒ katvÄ• taá
vihÄ• rasahassaá¹ƒ kÄ• retvÄ• sabbaÃ±ca vibhavajÄ• taá¹ƒ bhagavato sÄ• sane pariccajit
pabbajitvÄ• Ä• cÄ• raguá¹‡asampanno terasadhutaguá¹‡esu nirato bodhisambhÄ• rapariyo
buddhasÄ• sanÄ• bhirato vihÄ• si. sopi taá¹ƒ bhagavÄ• byÄ• kÄ• si --- ``anÄ• gate ito ekat
nÄ• ma buddho bhavissatÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

<10> á¹• 21 ``ahaá¹ƒ tena samayena, sudassano nÄ• ma khattiyo.

nimantetvÄ• mahÄ• vÄ«raá¹ƒ, dÄ• naá¹ƒ datvÄ• mahÄ• rahaá¹ƒ.

annapÄ• nena vatthena, sasaá¹…ghaá¹ƒ jinapÅ«jayiá¹ƒ ||

<11> á¹• 21 ``tassa buddhassa asamassa, cakkaá¹ƒ vattitamuttamaá¹ƒ.

sutvÄ• na paá¹‡itaá¹ƒ dhammaá¹ƒ, pabbajjamabhirocayiá¹ƒ ||

<12> á¹• 21 ``mahÄ• dÄ• naá¹ƒ pavattetvÄ• , rattindivamatandito.

pabbajjaá¹ƒ guá¹‡asampannaá¹ƒ, pabbajiá¹ƒ jinasantike ||

<13> á¹• 21 ``Ä• cÄ• raguá¹‡asampanno, vattasÄ«lasamÄ• hito.

sabbaÃ±Ã±utaá¹ƒ gavesanto, ramÄ• mi jinasÄ• sane ||

<14> á¹• 21 ``saddhÄ• pÄ«tiá¹ƒ \Be 294/ upagantvÄ• , buddhaá¹ƒ vandÄ• mi sattharaá¹ƒ.

pÄ«ti uppajjati mayhaá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<15> á¹• 21 ``anivattamÄ• nasaá¹ƒ Ã±atvÄ• , sambuddho etadabravi.

ekattiá¹ƒse ito kappe, ayaá¹ƒ buddho bhavissati ||

<16> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... hessÄ• ma sammukhaá¹ƒ imaá¹ƒ ||

<17> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• â€™â€™ ti ||

tattha __cakkaá¹ƒ vattita_nti dhammacakkaá¹ƒ pavattitaá¹ƒ. __paá¹‡Ä«taá¹ƒ dhamma_nti u
__pabbajjaá¹ƒ guá¹‡asampanna_nti Ã±atvÄ• pabbajinti attho. __vattasÄ«lasamÄ• hito_ti va
samÄ• hito. tesaá¹ƒ tesaá¹ƒ pÅ«raá¹‡e samÄ• hitoti attho. __ramÄ• mÄ«_ti abhiramiá¹ƒ. __
saddhaÃ±ca pÄ«tiÃ±ca upagantvÄ• . __vandÄ• mÄ«_ti abhivandiá¹ƒ, atÄ«tatthe vattamÄ• n
__satthara_nti satthÄ• raá¹ƒ. __anivattamÄ• nasa_nti anosakkiyamÄ• namÄ• nasaá¹ƒ.

tassa \Ne 288/ \Ee 251/ pana bhagavato anomaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. suppatÄ«to n
yasavatÄ« nÄ• ma mÄ• tÄ• , soá¹‡o ca uttaro ca dve aggasÄ• vakÄ• , upasanto nÄ• mupaá
ca dve aggasÄ• vikÄ• , sÄ• larukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi. sa
Ä• yu, sucittÄ• nÄ• massa bhariyÄ• , suppabuddho nÄ• massa putto, suvaá¹‡á¹‡asivikÄ• y

<18> á¹• 21 ``anomaá¹ƒ nÄ• ma nagaraá¹ƒ, suppatÄ«to nÄ• ma khattiyo.

mÄ• tÄ• yasavatÄ« nÄ• ma, vessabhussa mahesino ||

<23> á¹• 21 ``soá¹‡o ca uttaro ceva, ahesuá¹ƒ aggasÄ• vakÄ• .

upasanto nÄ• mupaá¹-á¹-hÄ• ko, vessabhussa mahesino ||

<24> á¹• 21 ``rÄ• mÄ• ceva samÄ• lÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• sÄ• loti vuccati ||

<25> á¹• 21 ``sotthiko \Be 295/ ceva rammo ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

gotamÄ« sirimÄ• ceva, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<26> á¹• 21 ``saá¹-á¹-hiratanamubbedho, hemayÅ«pasamÅ«pamo.

kÄ• yÄ• niccharatÄ« rasmi, rattiá¹ƒva pabbate sikhÄ« ||

<27> á¹• 21 ``saá¹-á¹-hivassasahassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi, janataá¹ƒ bahuá¹ƒ ||

<28> á¹• 21 ``dhammaá¹ƒ vitthÄ• rikaá¹ƒ katvÄ• , vibhajitvÄ• mahÄ• janaá¹ƒ.

dhammanÄ• vaá¹ƒ á¹-hapetvÄ• na, nibbuto so sasÄ• vako ||

<29> á¹• 21 ``dassaneyyaá¹ƒ sabbajanaá¹ƒ, vihÄ• raá¹ƒ iriyÄ• pathaá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha \Ne 289/ __hemayÅ«pasamÅ«pamo_ti \Ee 252/ suvaá¹‡á¹‡atthambhasadisoti attho.
ca sandhÄ• vati. __rasmÄ«_ti pabhÄ• rasmi. __rattiá¹ƒva pabbate sikhÄ«_ti rattiyaá¹ƒ pabb
raá¹ƒsivijjotÄ• tassa kÄ• yeti attho. __vibhajitvÄ• _ti vibhÄ• gaá¹ƒ katvÄ• , ugghaá¹-itÄ• div
sotÄ• pannÄ• divasena cÄ• ti attho. __dhammanÄ• va_nti aá¹-á¹-haá¹…gamaggasaá¹…khÄ
caturoghanittharaá¹‡atthÄ• ya á¹-hapetvÄ• ti attho. __dassaneyya_nti dassanÄ«yo. __sabb
sasÄ• vakasaá¹…gho sammÄ• sambuddhoti attho. __vihÄ• ra_nti vihÄ• ro, sabbattha pacc
daá¹-á¹-habbaá¹ƒ.

vessabhÅ« kira bhagavÄ• usabhavatÄ«nagare kheme migadÄ• ye parinibbÄ• yi. dhÄ• tuy

``usabhavatipure puruttame, jinavasabho bhagavÄ• hi vessabhÅ«.

upavanavihare manorame, nirupadhisesamupÄ• gato kirÄ• â€™â€™ ti ||

sesaá¹ƒ sabbattha gÄ• thÄ• su pÄ• kaá¹-amevÄ• ti.

vessabhÅ«buddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ekavÄ«satimo buddhavaá¹ƒso.

24. kakusandhabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

vessabhumhi \Be 296/ \Ne 290/ sayambhumhi parinibbute tasmiá¹ƒ pana kappe atikkante e
jinadivasakarÄ• nuppajjiá¹ƒsu. imasmiá¹ƒ pana bhaddakappe cattÄ• ro buddhÄ• nibbattiá¹
__kakusandho koá¹‡Ä• gamano kassapo amhÄ• kaá¹ƒ buddho_ti. __metteyyo_ pana bhaga
kappo paÃ±cahi buddhuppÄ• dehi paá¹-imaá¹‡á¸• itattÄ• bhaddakappoti bhagavatÄ• vaá¹
nÄ• ma bhagavÄ• pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• \Ee 253/ tato cavitvÄ• kh
khemaá¹…karassa nÄ• ma raÃ±Ã±o atthadhammÄ• nusÄ• sakassa aggidattassa nÄ• ma p
visÄ• khÄ• ya nÄ• ma brÄ• hmaá¹‡iyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ aggahesi. yadÄ• pa
sakkaronti garukaronti mÄ• nenti pÅ«jenti, tadÄ• bodhisattÄ• brÄ• hmaá¹‡akule nibbattant

yadÄ• pana brÄ• hmaá¹‡Ä• khattiye sakkaronti garukaronti mÄ• nenti pÅ«jenti, tadÄ• kha
tadÄ• kira brÄ• hmaá¹‡Ä• khattiyehi sakkarÄ«yanti garukarÄ«yanti, tasmÄ• saccasandho
vibhavasirisamudayenÄ• kule anÄ• kule brÄ• hmaá¹‡akule dasasahassilokadhÄ• tuá¹ƒ unn
heá¹-á¹-hÄ• vuttappakÄ• rÄ• ni pÄ• á¹-ihÄ• riyÄ• ni nibbattiá¹ƒsu. tato dasannaá¹ƒ mÄ• sÄ
khemavatuyyÄ• ne mÄ• tukucchito suvaá¹‡á¹‡alatÄ• to aggijÄ• lo viya nikkhami. so cattÄ• r
agÄ• raá¹ƒ ajjhÄ• vasi. tassa kira kÄ• makÄ• mavaá¹‡á¹‡akÄ• masuddhinÄ• makÄ• tayo p
rocinÄ«brÄ• hmaá¹‡Ä«pamukhÄ• ni tiá¹ƒsa itthisahassÄ• ni paccupaá¹-á¹-hitÄ• ni ahesuá¹ƒ

so cattÄ• ri nimittÄ• ni disvÄ• rociniyÄ• brÄ• hmaá¹‡iyÄ• anuttare uttare nÄ• ma kumÄ• re
Ä• jaÃ±Ã±arathena mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. taá¹ƒ cattÄ• lÄ«sasah
tehi parivuto aá¹-á¹-ha mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á¹‡amÄ• ya su
vajirindhabrÄ• hmaá¹‡assa dhÄ«tÄ• ya dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• kha
katvÄ• sÄ• yanhasamaye subhaddena nÄ• ma yavapÄ• lakena upanÄ«tÄ• aá¹-á¹-ha tiá¹‡
sirÄ«sabodhiá¹ƒ pÄ• á¹-aliyÄ• \Be 297/ \Ne 291/ vuttappamÄ• á¹‡aá¹ƒ dibbagandhaá¹ƒ upa
catuttiá¹ƒsahatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• sa
``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹
sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• attanÄ• saha pabbajitÄ• naá¹ƒ cattÄ• lÄ«sÄ• ya bhikkh
saccappaá¹-ivedhasamatthataá¹ƒ disvÄ• ekÄ• heneva makilanagarasamÄ«pe sambhÅ«taá
migadÄ• yaá¹ƒ pavisitvÄ• tesaá¹ƒ majjhagato bhagavÄ• dhammacakkaá¹ƒ pavattesi. tadÄ
koá¹-isahassÄ• naá¹ƒ paá¹-hamo dhammÄ• bhisamayo ahosi.

puna kaá¹‡á¹‡akujjanagaradvÄ• re mahÄ• sÄ• larukkhamÅ«le yamakapÄ• á¹-ihÄ• riyaá¹ƒ
tiá¹ƒsakoá¹-isahassÄ• naá¹ƒ dhammacakkhuá¹ƒ uppÄ• desi, so dutiyo abhisamayo ahosi. y
khemavatÄ«nagarassÄ• vidÅ«re aÃ±Ã±atarasmiá¹ƒ devÄ• yatane abhimatanaradevo narad
dissamÄ• namanussasarÄ«ro hutvÄ• kantÄ• ramajjhe ekassa kamalakuvalayuppalasamala
paramamadhurasisiravÄ• rino sabbajanasurabhiramassa sarassa samÄ«pe á¹-hatvÄ• kam
satte upalÄ• petvÄ• manusse khÄ• dati \Ee 254/. tasmiá¹ƒ magge pacchinne janasampÄ• t
pavisitvÄ• tattha sampatte satte khÄ• dati. so lokavissuto mahÄ• kantÄ• ramaggo ahosi. ub
mahÄ• janakÄ• yo sannipatitvÄ• kantÄ• ranittharaá¹‡atthÄ• ya aá¹-á¹-hÄ• si. atha vigatabh

satthÄ• ekadivasaá¹ƒ paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya lok
Ã±Ä• á¹‡ajÄ• lassa antogataá¹ƒ taá¹ƒ mahesakkhaá¹ƒ naradevayakkhaá¹ƒ taÃ±ca janasam
gaganatalena gantvÄ• tassa janakÄ• yassa passantasseva bhagavÄ• anekavihitaá¹ƒ pÄ•
naradevayakkhassa bhavane otaritvÄ• tassa maá¹…galapallaá¹…ke nisÄ«di.

atha kho so manussabhakkho yakkho chabbaá¹‡á¹‡arasmiyo vissajjentaá¹ƒ indadhanupari
munidivasakaraá¹ƒ pavanapathenÄ• gacchantaá¹ƒ disvÄ• --- ``dasabalo mamÄ• nukampÄ
pasannahadayo attano parivÄ• rayakkhehi saddhiá¹ƒ anekamigagaá¹‡avantaá¹ƒ himavanta
nÄ• nÄ• vaá¹‡á¹‡agandhÄ• ni jalajathalajÄ• ni kusumÄ• ni paramamanoramÄ• ni sugandha
298/ pallaá¹…ke nisinnaá¹ƒ vigatarandhaá¹ƒ kakusandhaá¹ƒ lokanÄ• yakaá¹ƒ mÄ• lÄ• gand
thutisaá¹…gÄ«tÄ• ni pavattento sirasi aÃ±jaliá¹ƒ katvÄ• namassamÄ• no aá¹-á¹-hÄ• si. tato
pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasannahadayÄ• samÄ• gamma bhagavantaá¹ƒ parivÄ• retvÄ•
atha appaá¹-isandho kakusandho bhagavÄ• abhipÅ«jitanaradevayakkhaá¹ƒ naradevayakkh
kammaphalasambandhadassanena samuttejetvÄ• nirayakathÄ• ya santÄ• setvÄ• catusac
aparimitÄ• naá¹ƒ sattÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, ayaá¹ƒ tatiyo abhisamayo ahosi

<1> á¹• 21 ``vessabhussa \Ne 292/ aparena, sambuddho dvipaduttamo.

kakusandho nÄ• ma nÄ• mena, appameyyo durÄ• sado ||

<2> á¹• 21 ``ugghÄ• á¹-etvÄ• sabbabhavaá¹ƒ, cariyÄ• ya pÄ• ramiá¹ƒ gato.

sÄ«hova paÃ±jaraá¹ƒ bhetvÄ• , patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 ``dhammacakkaá¹ƒ pavattente, kakusandhe lokanÄ• yake.

cattÄ• lÄ«sakoá¹-isahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<4> á¹• 21 ``antalikkhamhi Ä• kÄ• se, yamakaá¹ƒ katvÄ• vikubbanaá¹ƒ.

tiá¹ƒsakoá¹-isahassÄ• naá¹ƒ, bodhesi devamÄ• nuse ||

<5> á¹• 21 ``naradevassa \Ee 255/ yakkhassa, catusaccappakÄ• sane.

dhammÄ• bhisamayo tassa, gaá¹‡anÄ• to asaá¹…khiyoâ€™â€™ ti ||

tattha __ugghÄ• á¹-etvÄ• _ti samÅ«hanitvÄ• . __sabbabhava_nti sabbaá¹ƒ navavidhaá¹ƒ b
bhavuppattinimittaá¹ƒ kammanti attho. __cariyÄ• ya pÄ• ramiá¹ƒ gato_ti sabbapÄ• ramÄ«na

pÄ• raá¹ƒ gato. __sÄ«hova paÃ±jaraá¹ƒ bhetvÄ• _ti sÄ«ho viya paÃ±jaraá¹ƒ munikuÃ±jaro
vinÄ• setvÄ• ti attho. kakusandhassa viddhastabhavabandhanassa ekova sÄ• vakasannipÄ
kaá¹‡á¹‡akujjanagare isipatane migadÄ• ye attanÄ• saha pabbajitehi cattÄ• lÄ«sÄ• ya aral
mÄ• ghapuá¹‡á¹‡amÄ• yaá¹ƒ bhagavÄ• pÄ• timokkhaá¹ƒ uddisi. tena vuttaá¹ƒ ---

<6> á¹• 21 ``kakusandhassa \Be 299/ bhagavato, eko Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 ``cattÄ• lÄ«sasahassÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamo.

dantabhÅ«mimanuppattÄ• naá¹ƒ, Ä• savÄ• rigaá¹‡akkhayÄ• â€™â€™ ti ||

tadÄ• amhÄ• kaá¹ƒ bodhisatto khemo nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa saá¹
mahÄ• dÄ• naá¹ƒ datvÄ• aÃ±janÄ• dÄ«ni sabbabhesajjÄ• ni ca adÄ• si. aÃ±Ã±aÃ±ca sam
\Ne 293/ dhammadesanaá¹ƒ sutvÄ• pasannahadayo hutvÄ• bhagavato santike pabbaji. so
imasmiá¹ƒyeva kappe buddho bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. tena vuttaá¹ƒ ---

<8> á¹• 21 ``ahaá¹ƒ tena samayena, khemo nÄ• mÄ• si khattiyo.

tathÄ• gate jinaputte, dÄ• naá¹ƒ datvÄ• anappakaá¹ƒ ||

<9> á¹• 21 ``pattaÃ±ca cÄ«varaá¹ƒ datvÄ• , aÃ±janaá¹ƒ madhulaá¹-á¹-hikaá¹ƒ.

imetaá¹ƒ patthitaá¹ƒ sabbaá¹ƒ, paá¹-iyÄ• demi varaá¹ƒ varaá¹ƒ ||

<10> á¹• 21 ``sopi maá¹ƒ buddho byÄ• kÄ• si, kakusandho vinÄ• yako.

imamhi bhaddake kappe, ayaá¹ƒ buddho bhavissati ||

<11> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<13> á¹• 21 ``nagaraá¹ƒ khemavatÄ« nÄ• ma, khemo nÄ• mÄ• sahaá¹ƒ tadÄ• .

sabbaÃ±Ã±utaá¹ƒ gavesanto, pabbajiá¹ƒ tassa santikeâ€™â€™ ti ||

tattha \Ee 256/ __aÃ±janaá¹ƒ_ pÄ• kaá¹-ameva. __madhulaá¹-á¹-hika_nti yaá¹-á¹-himadhuk
etaá¹ƒ. __patthita_nti icchitaá¹ƒ. __paá¹-iyÄ• demÄ«_ti dajjÄ• mi, adÄ• sinti attho. __varaá¹

seá¹-á¹-haá¹ƒ seá¹-á¹-hanti attho. ``yadetaá¹ƒ patthitaâ€™â€™ ntipi pÄ• á¹-ho, tassa yaá¹ƒ sabbaá¹ƒ adÄ• sinti attho. ayaá¹ƒ sundarataro.

tassa pana adandhassa kakusandhassa bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. ag pitÄ• , visÄ• khÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , vidhuro ca saÃ±jÄ«vo ca dve aggasÄ• nÄ• mupaá¹-á¹-hÄ• ko, sÄ• mÄ• ca campÄ• ca dve aggasÄ• vikÄ• , mahÄ• sirÄ«sarukkho cattÄ• lÄ«sahatthubbedhaá¹ƒ ahosi, samantÄ• dasayojanÄ• ni sarÄ«rappabhÄ• niccharati cattÄ• lÄ«savassasahassÄ• ni Ä• yu, bhariyÄ• panassa rocinÄ« nÄ• ma brÄ• hmaá¹‡Ä«, u Ä• jaÃ±Ã±arathena nikkhami. tena vuttaá¹ƒ ---

<14> á¹• 21 ``brÄ• hmaá¹‡o aggidatto ca, Ä• si buddhassa so pitÄ• .

visÄ• khÄ• nÄ• ma janikÄ• , kakusandhassa satthuno ||

<15> á¹• 21 ``vasate \Ne 294/ tattha kheme pure, sambuddhassa mahÄ• kulaá¹ƒ.

narÄ• naá¹ƒ pavaraá¹ƒ seá¹-á¹-haá¹ƒ, jÄ• timantaá¹ƒ mahÄ• yasaá¹ƒ ||

<20> á¹• 21 ``vidhuro ca saÃ±jÄ«vo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

buddhijo nÄ• mupaá¹-á¹-hÄ• ko, kakusandhassa satthuno ||

<21> á¹• 21 ``sÄ• mÄ• ca campÄ• nÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, sirÄ«soti pavuccati ||

<23> á¹• 21 ``cattÄ• lÄ«saratanÄ• ni, accuggato mahÄ• muni.

kanakappabhÄ• niccharati, samantÄ• dasayojanaá¹ƒ ||

<24> á¹• 21 ``cattÄ• lÄ«savassasahassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<25> á¹• 21 ``dhammÄ• paá¹‡aá¹ƒ \Ee 257/ pasÄ• retvÄ• , naranÄ• rÄ«naá¹ƒ sadevake.

naditvÄ• sÄ«hanÄ• daá¹ƒva, nibbuto so sasÄ• vako ||

<26> á¹• 21 ``aá¹-á¹-haá¹…gavacanasampanno, acchiddÄ• ni nirantaraá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __vasate tattha kheme pure_ti ayaá¹ƒ gÄ• thÄ• kakusandhassa jÄ• tanagarasandas
veditabbÄ• . __mahÄ• kula_nti uditoditaá¹ƒ bhagavato pitukulaá¹ƒ. __narÄ• naá¹ƒ pavaraá¹
jÄ• tivasena sabbamanussÄ• naá¹ƒ pavaraá¹ƒ seá¹-á¹-hanti attho. __jÄ• timanta_nti abhijÄ•
uttamÄ• bhijÄ• taá¹ƒ. __mahÄ• yasa_nti mahÄ• parivÄ• raá¹ƒ, kiá¹ƒ taá¹ƒ buddhassa mahÄ
kheme pure vasatetipadena sambandho daá¹-á¹-habbo.

__samantÄ• dasayojana_nti samantato dasa yojanÄ• ni pharitvÄ• niccakÄ• laá¹ƒ sarÄ«ra
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• pabhÄ• niccharatÄ«ti attho. __dhammÄ• paá¹‡a_nti \Be 301/ dha
Ä• paá¹‡aá¹ƒ. __pasÄ• retvÄ• _ti bhaá¹‡á¸• avikkiá¹‡anatthaá¹ƒ nÄ• nÄ• bhaá¹‡á¸• asamic
dhammÄ• paá¹‡aá¹ƒ pasÄ• retvÄ• ti attho. __naranÄ• rÄ«na_nti \Ne 295/ veneyyanaranÄ•
jhÄ• nasamÄ• pattimaggaphalaratanavisesÄ• dhigamatthÄ• ya. __sÄ«hanÄ• daá¹ƒ vÄ• _ti
abhayanÄ• daá¹ƒ naditvÄ• . __aá¹-á¹-haá¹…gavacanasampanno_ti aá¹-á¹-haá¹…gasamann
__acchiddÄ• nÄ«_ti chiddÄ• dibhÄ• varahitÄ• ni sÄ«lÄ• ni acchiddÄ• ni asabalÄ• ni akamm
avivarÄ• ni sÄ• vakayugaá¸·Ä• dÄ«ni. __nirantara_nti satataá¹ƒ sabbakÄ• laá¹ƒ. __sabbaá¹
satthÄ• ca sÄ• vakayugaá¸·Ä• dÄ«ni ca taá¹ƒ sabbaá¹ƒ munibhÄ• vamupagantvÄ• adassa

``apetabandho kakusandhabuddho, adandhapaÃ±Ã±o gatasabbarandho.

tilokasandho kira saccasandho, kheme pane vÄ• samakappayitthaâ€™â€™ ||

sesagÄ• thÄ• su sabbattha pÄ• kaá¹-amevÄ• ti.

kakusandhabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito bÄ• vÄ«satimo buddhavaá¹ƒso.

25. koá¹‡Ä• gamanabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

kakusandhassa \Ne 296/ \Ee 258/ pana bhagavato aparabhÄ• ge tassa sÄ• sane ca antara
tiá¹ƒsavassasahassÄ• yukesu jÄ• tesu parahitakoá¹‡Ä• gamano __koá¹‡Ä• gamano_ nÄ• n
vÄ• kanakÄ• gamanato koá¹‡Ä• gamano nÄ• ma satthÄ• loke udapÄ• di. tattha ka-kÄ• ras
na-kÄ• rassa á¹‡Ä• desaá¹ƒ katvÄ• ekassa ka-kÄ• rassa lopaá¹ƒ katvÄ• niruttinayena kan
kanakÄ• diÄ• bharaá¹‡assa Ä• gamanaá¹ƒ pavassanaá¹ƒ yassa bhagavato uppannakÄ• le
pana Ä• yu anupubbena parihÄ«nasadisaá¹ƒ kataá¹ƒ, na evaá¹ƒ parihÄ«naá¹ƒ, puna vaá¸•

veditabbaá¹ƒ. kathaá¹ƒ? imasmiá¹ƒyeva kappe kakusandho bhagavÄ• cattÄ• lÄ«savassasa
taá¹ƒ \Be 302/ pana Ä• yu parihÄ• yamÄ• naá¹ƒ dasavassakÄ• laá¹ƒ patvÄ• puna asaá¹…
parihÄ• yamÄ• naá¹ƒ tiá¹ƒsavassasahassÄ• yukakÄ• le á¹-hitaá¹ƒ, tadÄ• koá¹‡Ä• gamano
veditabbo.

sopi pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tato cavitvÄ• sobhavatÄ«nagare yaÃ±Ä
brÄ• hmaá¹‡assa bhariyÄ• ya rÅ«pÄ• dÄ«hi guá¹‡ehi anuttarÄ• ya uttarÄ• ya nÄ• ma brÄ•
paá¹-isandhiá¹ƒ gahetvÄ• dasannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena subhavatÄ«uyyÄ• ne mÄ•
pana tasmiá¹ƒ sakalajambudÄ«pe devo kanakavassaá¹ƒ vassi. tenassa kanakÄ• gamanakÄ
``kanakÄ• gamanoâ€™â€™ ti nÄ• mamakaá¹ƒsu. taá¹ƒ panassa nÄ• maá¹ƒ anukkamena p
koá¹‡Ä• gamanoâ€™â€™ ti jÄ• taá¹ƒ. so pana tÄ«á¹‡i vassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ•
tusita-santusita-santuá¹-á¹-hanÄ• makÄ• panassa tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. rucigattÄ• l
soá¸·asa itthisahassÄ• ni ahesuá¹ƒ.

so cattÄ• ri nimittÄ• ni disvÄ• rucigattÄ• ya brÄ• hmaá¹‡iyÄ• satthavÄ• he nÄ• ma putte u
hatthikkhandhavaragato hatthiyÄ• nena mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbaji. ta
anupabbajiá¹ƒsu. so tehi parivuto cha mÄ• se padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡
aggisonabrÄ• hmaá¹‡assa dhÄ«tÄ• ya aggisonabrÄ• hmaá¹‡akumÄ• riyÄ• dinnaá¹ƒ madh
khadiravane divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• yanhasamaye jaá¹-Ä• tindukena nÄ• ma yavapÄ
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• udumbarabodhiá¹ƒ puá¹‡á¸• arÄ«ke vuttappamÄ• á¹‡aá¹ƒ pha
dakkhiá¹‡ato upagantvÄ• vÄ«satihatthavitthataá¹ƒ tiá¹‡asantharaá¹ƒ santharitvÄ• pallaá¹…
mÄ• rabalaá¹ƒ viddhaá¹ƒsetvÄ• dasabalaÃ±Ä• á¹‡Ä• ni paá¹-ilabhitvÄ• --- ``anekajÄ• tisaá
taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ vÄ
pabbajitÄ• naá¹ƒ tiá¹ƒsabhikkhusahassÄ• naá¹ƒ upanissayasampattiá¹ƒ disvÄ• gaganapath
sudassananagarasamÄ«pe isipatane migadÄ• ye otaritvÄ• tesaá¹ƒ majjhagato dhammacak
tiá¹ƒsakoá¹-isahassÄ• naá¹ƒ paá¹-hamÄ• bhisamayo ahosi.

puna sundaranagaradvÄ• re mahÄ• sÄ• larukkhamÅ«le yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ•
dhammÄ• mataá¹ƒ pÄ• yesi, so dutiyo abhisamayo ahosi. attano mÄ• taraá¹ƒ \Ee 259/ uttar
dasasu cakkavÄ• á¸·asahassesu \Be 303/ devatÄ• naá¹ƒ samÄ• gatÄ• naá¹ƒ abhidhammap
dasannaá¹ƒ koá¹-isahassÄ• naá¹ƒ tatiyo abhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``kakusandhassa aparena, sambuddho dvipaduttamo.

koá¹‡Ä• gamano nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabho ||

<2> á¹• 21 ``dasa dhamme pÅ«rayitvÄ• na, kantÄ• raá¹ƒ samatikkami.

pavÄ• hiya malaá¹ƒ sabbaá¹ƒ, patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 ``dhammacakkaá¹ƒ pavattente, koá¹‡Ä• gamananÄ• yake.

tiá¹ƒsakoá¹-isahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 ``pÄ• á¹-ihÄ«raá¹ƒ karonte ca, paravÄ• dappamaddane.

vÄ«satikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 ``tato vikubbanaá¹ƒ katvÄ• , jino devapuraá¹ƒ gato.

vasate tattha sambuddho, silÄ• ya paá¹‡á¸• ukambale ||

<6> á¹• 21 ``pakaraá¹‡e satta desento, vassaá¹ƒ vasati so muni.

dasakoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha \Ne 298/ __dasa dhamme pÅ«rayitvÄ• nÄ• _ti dasa pÄ• ramidhamme pÅ«rayitvÄ• . _
jÄ• tikantÄ• raá¹ƒ samatikkami. __pavÄ• hiyÄ• _ti pavÄ• hetvÄ• . __malaá¹ƒ sabba_nti rÄ•
__pÄ• á¹-ihÄ«raá¹ƒ karonte ca, paravÄ• dappamaddane_ti paravÄ• divÄ• dappamaddane,
karonteti attho. __vikubbana_nti vikubbaniddhiá¹ƒ, sundaranagaradvÄ• re yamakapÄ• á¹-ih
devapuraá¹ƒ gato tattha paá¹‡á¸• ukambalasilÄ• yaá¹ƒ vasi. kathaá¹ƒ vasÄ«ti? __pakaraá¹‡
tattha devÄ• naá¹ƒ sattappakaraá¹‡asaá¹…khÄ• taá¹ƒ abhidhammapiá¹-akaá¹ƒ desento va
abhidhammaá¹ƒ desente bhagavati dasakoá¹-isahassÄ• naá¹ƒ devÄ• naá¹ƒ abhisamayo ah

parisuddhapÄ• ramipÅ«raá¹‡Ä• gamanassa koá¹‡Ä• gamanassapi eko sÄ• vakasannipÄ•
surindavatuyyÄ• ne viharanto bhiyyasassa \Be 304/ rÄ• japuttassa ca uttarassa ca rÄ• japu
tiá¹ƒsasahassaparivÄ• rÄ• naá¹ƒ dhammaá¹ƒ desetvÄ• sabbeva te ehibhikkhupabbajjÄ• y
tesaá¹ƒ majjhagato mÄ• ghapuá¹‡á¹‡amÄ• yaá¹ƒ pÄ• timokkhaá¹ƒ uddisi. tena vuttaá¹ƒ ---

<7> á¹• 21 ``tassÄ• pi devadevassa, eko Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 ``tiá¹ƒsabhikkhusahassÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamo.

oghÄ• namatikkantÄ• naá¹ƒ, bhijjitÄ• naÃ±ca maccuyÄ• â€™â€™ ti ||

tattha __oghÄ• na_nti kÄ• moghÄ• dÄ«naá¹ƒ, catunnamoghÄ• nametaá¹ƒ adhivacanaá¹ƒ.
taá¹ƒ vaá¹-á¹-asmiá¹ƒ ohananti osÄ«dÄ• pentÄ«ti oghÄ• , tesaá¹ƒ oghÄ• naá¹ƒ, upayogatth
daá¹-á¹-habbaá¹ƒ. catubbidhe oghe atikkantÄ• nanti attho. __bhijjitÄ• na_nti etthÄ• pi eseva
maccuno.

tadÄ• amhÄ• kaá¹ƒ bodhisatto mithilanagare pabbato nÄ• ma rÄ• jÄ• ahosi, tadÄ•
``saraá¹‡agatasabbapÄ• á¹‡Ä• gamanaá¹ƒ koá¹‡Ä• gamanaá¹ƒ mithilanagaramanuppattaâ
rÄ• jÄ• paccuggantvÄ• vanditvÄ• dasabalaá¹ƒ nimantetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• tat
vassÄ• vÄ• satthÄ• ya yÄ• citvÄ• temÄ• saá¹ƒ sasÄ• vakasaá¹…ghaá¹ƒ satthÄ• raá¹ƒ upa
pattuá¹‡á¹‡acÄ«napaá¹-á¹-akambalakoseyyadukÅ«lakappÄ• sikÄ• dÄ«ni mahagghÄ• ni cev
suvaá¹‡á¹‡apÄ• dukÄ• ceva aÃ±Ã±aÃ±ca bahuparikkhÄ• ramadÄ• si. sopi naá¹ƒ bhagavÄ
bhaddakappe ayaá¹ƒ buddho bhavissatÄ«â€™â€™ ti \Ne 299/. atha so mahÄ• puriso tassa
sutvÄ• mahÄ• rajjaá¹ƒ pariccajitvÄ• tasseva bhagavato santike pabbaji. tena vuttaá¹ƒ ---

<9> á¹• 21 ``ahaá¹ƒ tena samayena, pabbato nÄ• ma khattiyo.

mittÄ• maccehi sampanno, anantabalavÄ• hano ||

<10> á¹• 21 ``sambuddhadassanaá¹ƒ gantvÄ• , sutvÄ• dhammamanuttaraá¹ƒ.

nimantetvÄ• sajinasaá¹…ghaá¹ƒ, dÄ• naá¹ƒ datvÄ• yadicchakaá¹ƒ ||

<11> á¹• 21 ``pattuá¹‡á¹‡aá¹ƒ cÄ«napaá¹-á¹-aÃ±ca, koseyyaá¹ƒ kambalampi ca.

suvaá¹‡á¹‡apÄ• dukaÃ±ceva, adÄ• siá¹ƒ satthusÄ• vake ||

<12> á¹• 21 ``sopi \Be 305/ maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

imamhi bhaddake kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<14> á¹• 21 ``tassÄ• pi \Ee 261/ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 ``sabbaÃ±Ã±utaá¹ƒ gavesanto, dÄ• naá¹ƒ datvÄ• naruttame.

ohÄ• yÄ• haá¹ƒ mahÄ• rajjaá¹ƒ, pabbajiá¹ƒ jinasantikeâ€™â€™ ti ||

tattha __anantabalavÄ• hano_ti bahukaá¹ƒ anantaá¹ƒ mayhaá¹ƒ balaá¹ƒ assahatthiÄ• dika
__sambuddhadassana_nti sambuddhadassanatthÄ• ya. __yadicchaka_nti yÄ• vadicchakaá
saá¹…ghaá¹ƒ catubbidhena Ä• hÄ• rena ``alamalaâ€™â€™ nti pavÄ• rÄ• petvÄ• , hatthena
__satthusÄ• vake_ti satthuno ceva sÄ• vakÄ• naÃ±ca adÄ• siá¹ƒ. __naruttame_ti naruttam
pariccajitvÄ• .

tassa pana koá¹‡Ä• gamanassa bhagavato sobhavatÄ« nÄ• ma nagaraá¹ƒ ahosi, yaÃ±Ã±a
300/ pitÄ• , uttarÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , bhiyyaso ca uttaro cÄ• ti dve aggasÄ
nÄ• mupaá¹-á¹-hÄ• ko, samuddÄ• ca uttarÄ• ca dve aggasÄ• vikÄ• , udumbararukkho bod
tiá¹ƒsahatthubbedhaá¹ƒ ahosi, tiá¹ƒsavassasahassÄ• ni Ä• yu, bhariyÄ• panassa rucigattÄ
satthavÄ• ho nÄ• ma putto, hatthiyÄ• nena nikkhami. tena vuttaá¹ƒ ---

<16> á¹• 21 ``nagaraá¹ƒ sobhavatÄ« nÄ• ma, sobho nÄ• mÄ• si khattiyo.

vasate tattha nagare, sambuddhassa mahÄ• kulaá¹ƒ ||

<17> á¹• 21 ``brÄ• hmaá¹‡o yaÃ±Ã±adatto ca, Ä• si buddhassa so pitÄ• .

uttarÄ• nÄ• ma janikÄ• , koá¹‡Ä• gamanassa satthuno.

<22> á¹• 21 ``bhiyyaso uttaro nÄ• ma, ahesuá¹ƒ aggasÄ• vakÄ• .

sotthijo nÄ• mupaá¹-á¹-hÄ• ko, koá¹‡Ä• gamanassa satthuno ||

<23> á¹• 21 ``samuddÄ• \Be 306/ uttarÄ• ceva, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, udumbaroti pavuccati ||

<25> á¹• 21 ``uccattanena \Ee 262/ so buddho, tiá¹ƒsahatthasamuggato.

ukkÄ• mukhe yathÄ• kambu, evaá¹ƒ raá¹ƒsÄ«hi maá¹‡á¸• ito ||

<26> á¹• 21 ``tiá¹ƒsavassasahassÄ• ni, Ä• yu buddhassa tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 ``dhammacetiá¹ƒ samussetvÄ• , dhammadussavibhÅ«sitaá¹ƒ.

dhammapupphaguá¸·aá¹ƒ katvÄ• , nibbuto so sasÄ• vako ||

<28> á¹• 21 ``mahÄ• vilÄ• so tassa jano, siridhammappakÄ• sano.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __ukkÄ• mukhe_ti kammÄ• ruddhane. yathÄ• __kambÅ«_ti suvaá¹‡á¹‡anikkhaá¹ƒ v
maá¹‡á¸• ito_ti \Ne 301/ evaá¹ƒ rasmÄ«hi paá¹-imaá¹‡á¸• ito samalaá¹…kato. __dhammace
sattattiá¹ƒsabodhipakkhiyadhammamayaá¹ƒ cetiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• . __dhammadus
catusaccadhammapaá¹-Ä• kavibhÅ«sitaá¹ƒ. __dhammapupphaguá¸·aá¹ƒ katvÄ• _ti dhamm
katvÄ• . mahÄ• janassa vipassanÄ• cetiyaá¹…gaá¹‡e á¹-hitassa namassanatthÄ• ya dham
sasÄ• vakasaá¹…gho satthÄ• parinibbÄ• yÄ«ti attho. __mahÄ• vilÄ• so_ti mahÄ• iddhivilÄ
bhagavato. __jano_ti sÄ• vakajano. __siridhammappakÄ• sano_ti lokuttaradhammappakÄ•
tamantarahitanti attho.

``sukhena koá¹‡Ä• gamano gatÄ• savo, vikÄ• mapÄ• á¹‡Ä• gamano mahesÄ«.

vane viveke sirinÄ• madheyye, visuddhavaá¹ƒsÄ• gamano vasitthaâ€™â€™ ||

sesagÄ• thÄ• su sabbattha pÄ• kaá¹-amevÄ• ti.

koá¹‡Ä• gamanabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito tevÄ«satimo buddhavaá¹ƒso.

26. kassapabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

koá¹‡Ä• gamanassa \Be 307/ \Ne 302/ \Ee 263/ pana bhagavato aparabhÄ• ge tassa sÄ• s
tiá¹ƒsavassasahassÄ• yukÄ• sattÄ• anupubbena parihÄ• yitvÄ• dasavassÄ• yukÄ• hutvÄ
aparimitÄ• yukÄ• hutvÄ• puna anupubbena parihÄ• yitvÄ• vÄ«sativassasahassÄ• yukesu
__kassapo_ nÄ• ma satthÄ• loke udapÄ• di (Sn-a Ä• makagandhasuttavaá¹‡á¹‡anÄ•). so
nibbattitvÄ• tato cavitvÄ• bÄ• rÄ• á¹‡asÄ«nagare brahmadattassa nÄ• ma brÄ• hmaá¹‡as
dhanavatiyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• dasannaá
isipatane migadÄ• ye mÄ• tukucchito nikkhami. gottavasena panassa ``kassapakumÄ• roâ€
dve vassasahassÄ• ni agÄ• raá¹ƒ ajjhÄ• vasi. haá¹ƒsavÄ• yasavÄ• sirinandoti tassa tayo

sunandÄ• nÄ• ma brÄ• hmaá¹‡ippamukhÄ• ni aá¹-á¹-hacattÄ• lÄ«sa itthisahassÄ• ni paccu

so cattÄ• ri nimittÄ• ni disvÄ• sunandÄ• ya brÄ• hmaá¹‡iyÄ• vijitasene nÄ• ma putte uppa
``mahÄ• bhinikkhamanaá¹ƒ nikkhamissÄ• mÄ«â€™â€™ ti cintesi. athassa parivitakkasama
kulÄ• lacakkamiva bhamitvÄ• gaganatalamabbhuggantvÄ• paramarucirakaranikaro sarada
tÄ• rÄ• gaá¹‡aparivuto anekanarasataparivuto gaganatalamalaá¹…karonto viya puÃ±Ã±Ä•
jananayanahadayÄ• ni Ä• kaá¸• á¸• hento viya rukkhaggÄ• ni paraá¹ƒ sobhayamÄ• no viya
majjhekatvÄ• bhÅ«miyaá¹ƒ patiá¹-á¹-hahi. atha bodhisatto mahÄ• satto pathaviyaá¹ƒ patiá¹
devadattaá¹ƒ arahattaddhajamÄ• dÄ• ya pabbaji. tassa nÄ• á¹-akitthiyo pÄ• sÄ• dÄ• otarit
maggaá¹ƒ gantvÄ• saparivÄ• rÄ• senÄ• sannivesaá¹ƒ katvÄ• nisÄ«diá¹ƒsu. tato itthiparic
sahÄ• gatÄ• sabbe pabbajiá¹ƒsu.

mahÄ• puriso kira sattÄ• haá¹ƒ tehi parivuto padhÄ• nacariyaá¹ƒ caritvÄ• visÄ• khapuá¹‡á
brÄ• hmaá¹‡iyÄ• dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• khadiravane divÄ• vihÄ•
somena nÄ• ma yavapÄ• lakena upanÄ«tÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• nigrod
303/ paÃ±cadasahatthÄ• yÄ• mavitthataá¹ƒ \Be 308/ tiá¹‡asantharaá¹ƒ santharitvÄ• tattha
abhisambodhiá¹ƒ pÄ• puá¹‡itvÄ• --- ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ kh
udÄ• naá¹ƒ udÄ• netvÄ• sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• attanÄ• saha pabbajitÄ• naá
upanissayasampattiá¹ƒ disvÄ• gaganatalena gantvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migad
parivuto tattha dhammacakkaá¹ƒ pavattesi \Ee 264/. tadÄ• vÄ«satiyÄ• koá¹-isahassÄ• naá
dhammÄ• bhisamayo ahosi. tena vuttaá¹ƒ ---

<1> á¹• 21 ``koá¹‡Ä• gamanassa aparena, sambuddho dvipaduttamo.

kassapo nÄ• ma gottena, dhammarÄ• jÄ• pabhaá¹…karo ||

<2> á¹• 21 ``saÃ±chaá¸• á¸• itaá¹ƒ kulamÅ«laá¹ƒ, bahvannapÄ• nabhojanaá¹ƒ.

datvÄ• na yÄ• cake dÄ• naá¹ƒ, pÅ«rayitvÄ• na mÄ• nasaá¹ƒ.

usabhova Ä• á¸·akaá¹ƒ bhetvÄ• , patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 ``dhammacakkaá¹ƒ pavattente, kassape lokanÄ• yake.

vÄ«sakoá¹-isahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha __saÃ±chaá¸• á¸• ita_nti chaá¸• á¸• itaá¹ƒ ujjhitaá¹ƒ pariccattaá¹ƒ. __kulamÅ«la_nti k
aparimitabhogakkhandhaá¹ƒ anekakoá¹-isahassadhanasaÃ±cayaá¹ƒ dasasatanayanabhava

tiá¹‡amiva chaá¸• á¸• itanti attho. __yÄ• cake_ti yÄ• cakÄ• naá¹ƒ datvÄ• . __Ä• á¸·aka_nti g
usabho goá¹-á¹-haá¹ƒ bhinditvÄ• yathÄ• sukhaá¹ƒ icchitaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, ev
gehabandhanaá¹ƒ bhinditvÄ• abhisambodhiá¹ƒ pÄ• puá¹‡Ä«ti attho.

puna catumÄ• saá¹ƒ janapadacÄ• rikaá¹ƒ caramÄ• ne satthari dasakoá¹-isahassÄ• naá¹ƒ c
yadÄ• pana sundaranagaradvÄ• re asanarukkhamÅ«le yamakapÄ• á¹-ihÄ• riyaá¹ƒ karonto
paÃ±cannaá¹ƒ koá¹-isahassÄ• naá¹ƒ tatiyo abhisamayo ahosi. puna yamakapÄ• á¹-ihÄ• riya
suraripudurabhibhavane tÄ• vatiá¹ƒsabhavane sudhammÄ• nÄ• ma devasabhÄ• atthi, tatt
mÄ• taraá¹ƒ dhanavatÄ«deviá¹ƒ pamukhaá¹ƒ katvÄ• dasasahassilokadhÄ• tuyÄ• devatÄ•
sattappakaraá¹‡aá¹ƒ abhidhammapiá¹-akaá¹ƒ desento tÄ«á¹‡i devatÄ• koá¹-isahassÄ• ni d
vuttaá¹ƒ ---

<4> á¹• 21 ``catumÄ• saá¹ƒ \Be 309/ \Ne 304/ yadÄ• buddho, loke carati cÄ• rikaá¹ƒ.

dasakoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 ``yamakaá¹ƒ vikubbanaá¹ƒ katvÄ• , Ã±Ä• á¹‡adhÄ• tuá¹ƒ pakittayi.

paÃ±cakoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<6> á¹• 21 ``sudhammÄ• devapure ramme, tattha dhammaá¹ƒ pakittayi.

tÄ«á¹‡ikoá¹-isahassÄ• naá¹ƒ, devÄ• naá¹ƒ bodhayÄ« jino ||

<7> á¹• 21 ``naradevassa \Ee 265/ yakkhassa, apare dhammadesane.

etesÄ• naá¹ƒ abhisamayÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• â€™â€™ ti ||

tattha __catumÄ• sa_nti cÄ• tumÄ• se. ayameva vÄ• pÄ• á¹-ho. __caratÄ«_ti acari. __yam
katvÄ• _ti yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• . __Ã±Ä• á¹‡adhÄ• tu_nti sabbaÃ±Ã±utaÃ±Ã±
``sabbaÃ±Ä• á¹‡adhÄ• tuâ€™â€™ ntipi vadanti. __pakittayÄ«_ti mahÄ• janassa pakÄ• ses
tÄ• vatiá¹ƒsabhavane sudhammÄ• nÄ• ma sabhÄ• atthi, tattha nisÄ«ditvÄ• ti attho. __dha

tadÄ• kira Ä• nubhÄ• vavijitanaradevo naradevo nÄ• ma mahesakkho heá¹-á¹-hÄ• vuttana
yakkho ahosi. so jambudÄ«pe ekasmiá¹ƒ nagare raÃ±Ã±o yÄ• disaá¹ƒ rÅ«paá¹ƒ, tÄ• disaá¹
sarakuttiá¹ƒ nimminitvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ mÄ• retvÄ• khÄ• ditvÄ• sahaantepuraá¹ƒ raj
aparimitamaá¹ƒsabhojano ahosi. so kira itthidhutto ca ahosi. yadÄ• pana taá¹ƒ kusalÄ• che
``nÄ• yaá¹ƒ amhÄ• kaá¹ƒ rÄ• jÄ• , amanusso esoâ€™â€™ ti jÄ• nanti, tadÄ• so lajjito hutv

aÃ±Ã±aá¹ƒ nagaraá¹ƒ paá¹-ipajjati. evameva so naradevayakkho manusse bhakkhayanto y
agamÄ• si, tadÄ• taá¹ƒ disvÄ• nagaravÄ• sino manussÄ• maraá¹‡abhayatajjitasantÄ• sÄ
tato tato palÄ• yiá¹ƒsu. atha te manusse palÄ• yamÄ• ne disvÄ• kassapadasabalo tassa na
aá¹-á¹-hÄ• si. naradevo evaá¹ƒ devadevaá¹ƒ á¹-hitaá¹ƒ disvÄ• vissaraá¹ƒ ghoraá¹ƒ nÄ• daa
bhayaá¹ƒ uppÄ• detuá¹ƒ asakkonto taá¹ƒ saraá¹‡aá¹ƒ gantvÄ• paÃ±haá¹ƒ pucchi. paÃ±ha
dametvÄ• dhamme desiyamÄ• ne sampattÄ• naá¹ƒ naramarÄ• naá¹ƒ gaá¹‡anapathÄ• tÄ«
tena vuttaá¹ƒ --- __ ``naradevassa yakkhassÄ• â€™â€™ _tiÄ• di \Ne 305/. tattha __apare c
aparasmiá¹ƒ dhammadesane. __etesÄ• na_nti etesaá¹ƒ. ayameva vÄ• pÄ• á¹-ho.

tassa pana kassapabhagavato ekova sÄ• vakasannipÄ• to ahosi. bÄ• rÄ• á¹‡asÄ«nagare p
ahosi. so kassapassa bodhisattassa sarÄ«re lakkhaá¹‡asampattiá¹ƒ disvÄ• pituno bhÄ• sa
``nissaá¹ƒsayaá¹ƒ eso mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• buddho bhavissati, etassÄ•
saá¹ƒsÄ• radukkhato muccissÄ• mÄ«â€™â€™ ti cintetvÄ• suddhamunigaá¹‡avantaá¹ƒ hin
tÄ• pasapabbajjaá¹ƒ pabbaji. tassa parivÄ• rabhÅ«tÄ• ni vÄ«satitÄ• pasasahassÄ• ni ahesu
aparabhÄ• ge ``kassapakumÄ• ro nikkhamitvÄ• abhisambodhiá¹ƒ anuppattoâ€™â€™ ti su
kassapassa bhagavato santike saparivÄ• ro ehibhikkhupabbajjÄ• ya pabbajitvÄ• arahattaá
samÄ• game kassapo bhagavÄ• mÄ• ghapuá¹‡á¹‡amÄ• yaá¹ƒ pÄ• timokkhaá¹ƒ uddisi. ter

<8> á¹• 21 ``tassÄ• pi devadevassa, eko Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<9> á¹• 21 ``vÄ«sabhikkhusahassÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamo.

atikkantabhavantÄ• naá¹ƒ, hirisÄ«lena tÄ• dinaâ€™â€™ nti ||

tattha __atikkantabhavantÄ• na_nti atikkantaputhujjanasotÄ• pannÄ• dÄ«naá¹ƒ, sabbesaá
attho. __hirisÄ«lena tÄ• dina_nti hiriyÄ• ca sÄ«lena ca sadisÄ• naá¹ƒ.

tadÄ• amhÄ• kaá¹ƒ bodhisatto jotipÄ• lo nÄ• ma mÄ• á¹‡avo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ•
antalikkhe ca pÄ• kaá¹-o ghaá¹-ikÄ• rassa kumbhakÄ• rassa sahÄ• yo ahosi. so tena saddh
upasaá¹…kamitvÄ• tassa dhammakathaá¹ƒ sutvÄ• tassa santike pabbaji. so Ä• raddhavÄ•
uggahetvÄ• vattapaá¹-ipattiyÄ• buddhasÄ• sanaá¹ƒ sobhesi. sopi taá¹ƒ satthÄ• byÄ• kÄ•

<10> á¹• 21 ``ahaá¹ƒ tadÄ• mÄ• á¹‡avako, jotipÄ• loti vissuto.

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<11> á¹• 21 ``lakkhaá¹‡e \Be 311/ \Ne 306/ itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gato.

bhÅ«mantalikkhakusalo, katavijjo anavayo ||

<12> á¹• 21 ``kassapassa bhagavato, ghaá¹-ikÄ• ro nÄ• mupaá¹-á¹-hako.

sagÄ• ravo sappatisso, nibbuto tatiye phale ||

<13> á¹• 21 ``Ä• dÄ• ya maá¹ƒ ghaá¹-Ä«kÄ• ro, upagaÃ±chi kassapaá¹ƒ jinaá¹ƒ.

tassa dhammaá¹ƒ suá¹‡itvÄ• na, pabbajiá¹ƒ tassa santike ||

<14> á¹• 21 ``Ä• raddhavÄ«riyo hutvÄ• , vattÄ• vattesu kovido.

na kvaci parihÄ• yÄ• mi, pÅ«resiá¹ƒ jinasÄ• sanaá¹ƒ ||

<15> á¹• 21 ``yÄ• vatÄ• \Ee 267/ buddhabhaá¹‡itaá¹ƒ, navaá¹…gaá¹ƒ jinasÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<16> á¹• 21 ``mama acchariyaá¹ƒ disvÄ• , sopi buddho viyÄ• kari.

imamhi bhaddake kappe, ayaá¹ƒ buddho bhavissati ||

<17> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒ ||

<30> á¹• 21 ``tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<31> á¹• 21 ``evamahaá¹ƒ saá¹ƒsaritvÄ• , parivajjento anÄ• caraá¹ƒ.

dukkaraÃ±ca kataá¹ƒ mayhaá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• â€™â€™ ti ||

tattha __bhÅ«mantalikkhakusalo_ti bhÅ«misikkhÄ• su ca antalikkhesu ca joticakkÄ• cÄ• re
attho. __upaá¹-á¹-hako_ti upaá¹-á¹-hÄ• yako. __sappatisso_ti sappatissayo. __nibbuto_ti vi
__tatiye phale_ti nimittasattamÄ«, tatiyaphalÄ• dhigamahetu nibbutoti attho. __Ä• dÄ• yÄ• _
__vattÄ• vattesÅ«_ti khuddakavattamahÄ• vattesu. __kovido_ti tesaá¹ƒ \Ne 307/ pÅ«raá¹‡e

parihÄ• yÄ• mÄ«_ti kvacipi sÄ«lesu vÄ• samÄ• dhisamÄ• pattiÄ• dÄ«su vÄ• katthaci kuto
me parihÄ• ni nÄ• ma na vijjatÄ«ti dÄ«peti. ``na koci parihÄ• yÄ• mÄ«â€™â€™ tipi pÄ• á¹-

__yÄ• vatÄ• _ti \Be 312/ paricchedavacanametaá¹ƒ, yÄ• vatakanti attho. __buddhabhaá¹‡i
__sobhayi_nti sobhesiá¹ƒ pakÄ• sesiá¹ƒ. __mama acchariya_nti mama sammÄ• paá¹-ipatti
asÄ• dhÄ• raá¹‡aá¹ƒ acchariyaá¹ƒ abbhutaá¹ƒ kassapo bhagavÄ• disvÄ• ti attho. __saá¹ƒ
saá¹ƒsaritvÄ• . __anÄ• cara_nti anÄ• cÄ• raá¹ƒ akattabbaá¹ƒ, akaraá¹‡Ä«yanti attho.

tassa pana kassapassa bhagavato jÄ• tanagaraá¹ƒ bÄ• rÄ• á¹‡asÄ« nÄ• ma ahosi, brahma
pitÄ• , paramaguá¹‡avatÄ« dhanavatÄ« nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , tisso ca bhÄ• ra
sabbamitto \Ee 268/ nÄ• mupaá¹-á¹-hÄ• ko, anuá¸·Ä• ca uruveá¸·Ä• ca dve aggasÄ• vikÄ•
sarÄ«raá¹ƒ vÄ«satihatthubbedhaá¹ƒ ahosi, vÄ«sativassasahassÄ• ni Ä• yu, sunandÄ• nÄ•
vijitaseno nÄ• ma putto, pÄ• sÄ• dayÄ• nena nikkhami. tena vuttaá¹ƒ ---

<32> á¹• 21 ``nagaraá¹ƒ bÄ• rÄ• á¹‡asÄ« nÄ• ma, kikÄ« nÄ• mÄ• si khattiyo.

vasate tattha nagare, sambuddhassa mahÄ• kulaá¹ƒ ||

<33> á¹• 21 ``brÄ• hmaá¹‡o brahmadattova, Ä• si buddhassa so pitÄ• .

dhanavatÄ« nÄ• ma janikÄ• , kassapassa mahesino ||

<38> á¹• 21 ``tisso ca bhÄ• radvÄ• jo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sabbamitto nÄ• mupaá¹-á¹-hÄ• ko, kassapassa mahesino ||

<39> á¹• 21 ``anuá¸·Ä• uruveá¸·Ä• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, nigrodhoti pavuccati ||

<41> á¹• 21 ``uccattanena so buddho, vÄ«satiratanuggato.

vijjulaá¹-á¹-hÄ«va Ä• kÄ• se, candova gahapÅ«rito ||

<42> á¹• 21 ``vÄ«sativassasahassÄ• ni \Ne 308/, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<43> á¹• 21 ``dhammataá¸·Ä• kaá¹ƒ mÄ• payitvÄ• , sÄ«laá¹ƒ datvÄ• vilepanaá¹ƒ.

dhammadussaá¹ƒ nivÄ• setvÄ• , dhammamÄ• laá¹ƒ vibhajjiya ||

<44> á¹• 21 ``dhammavimalamÄ• dÄ• saá¹ƒ \Be 313/, á¹-hapayitvÄ• mahÄ• jane.

keci nibbÄ• naá¹ƒ patthentÄ• , passantu me alaá¹…karaá¹ƒ ||

<45> á¹• 21 ``sÄ«lakaÃ±cukaá¹ƒ datvÄ• na, jhÄ• nakavacavammitaá¹ƒ.

dhammacammaá¹ƒ pÄ• rupitvÄ• , datvÄ• sannÄ• hamuttamaá¹ƒ ||

<46> á¹• 21 ``satiphalakaá¹ƒ datvÄ• na, tikhiá¹‡aá¹ƒ Ã±Ä• á¹‡akuntimaá¹ƒ.

dhammakhaggavaraá¹ƒ datvÄ• , sÄ«lasaá¹ƒsaggamaddanaá¹ƒ ||

<47> á¹• 21 ``tevijjÄ• bhÅ«sanaá¹ƒ datvÄ• na, Ä• veá¸·aá¹ƒ caturo phale.

chaá¸·abhiÃ±Ã±Ä• bharaá¹‡aá¹ƒ datvÄ• , dhammapupphapiá¸·andhanaá¹ƒ ||

<48> á¹• 21 ``saddhammapaá¹‡á¸• aracchattaá¹ƒ \Ee 269/, datvÄ• pÄ• panivÄ• raá¹‡aá¹ƒ

mÄ• payitvÄ• bhayaá¹ƒ pupphaá¹ƒ, nibbuto so sasÄ• vako ||

<49> á¹• 21 ``eso hi sammÄ• sambuddho, appameyyo durÄ• sado.

eso hi dhammaratano, svÄ• kkhÄ• to ehipassiko ||

<50> á¹• 21 ``eso hi saá¹…gharatano, suppaá¹-ipanno anuttaro.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

tattha __vijjulaá¹-á¹-hÄ«vÄ• _ti ghanabhÄ• vena saá¹‡á¹-hitÄ• vijjulatÄ• viya. __candova
parivesagahaparikkhito puá¹‡á¹‡acando viya. __dhammataá¸·Ä• kaá¹ƒ mÄ• payitvÄ• _ti pa
mÄ• payitvÄ• . __sÄ«laá¹ƒ datvÄ• vilepana_nti catupÄ• risuddhisÄ«lasaá¹…khÄ• taá¹ƒ citt
vilepanaá¹ƒ datvÄ• \Ne 309/. __dhammadussaá¹ƒ nivÄ• setvÄ• _ti hirottappadhammasaá¹
nivÄ• setvÄ• . __dhammamÄ• laá¹ƒ vibhajjiyÄ• _ti sattattiá¹ƒsabodhipakkhiyadhammakusu
vidahitvÄ• ti attho.

__dhammavimalamÄ• dÄ• sa_nti vimalaá¹ƒ sotÄ• pattimaggasaá¹…khÄ• taá¹ƒ Ä• dÄ• saá
sÄ• vajjÄ• navajjakusalÄ• kusaladhammasallakkhaá¹‡atthaá¹ƒ mahÄ• janassa dhammataá
á¹-hapetvÄ• ti attho. __mahÄ• jane_ti mahÄ• janassa. __kecÄ«_ti ye keci. __nibbÄ• naá¹ƒ
sabbÄ• kusalamalavilayakaraá¹ƒ amatamasaá¹…khatamanÄ«tikaá¹ƒ paramasantaá¹ƒ accu
patthentÄ• vicaranti. te imaá¹ƒ alaá¹…kÄ• raá¹ƒ vuttappakÄ• raá¹ƒ \Be 314/ mayÄ• dassita
``nibbÄ• namabhipatthentÄ• , passantu maá¹ƒ alaá¹…karaâ€™â€™ ntipi pÄ• á¹-ho, soyeva
katvÄ• vuttaá¹ƒ.

__sÄ«lakaÃ±cukaá¹ƒ datvÄ• nÄ• _ti paÃ±casÄ«ladasasÄ«lacatupÄ• risuddhisÄ«lamayaá¹
__jhÄ• nakavacavammita_nti catukkapaÃ±cakajjhÄ• nakavacabandhaá¹ƒ bandhitvÄ• . __dh
satisampajaÃ±Ã±asaá¹…khÄ• tadhammacammaá¹ƒ pÄ• rupitvÄ• . __datvÄ• sannÄ• hamu
caturaá¹…gasamannÄ• gataá¹ƒ vÄ«riyasannÄ• haá¹ƒ datvÄ• ti attho. __satiphalakaá¹ƒ datv
rÄ• gÄ• didosÄ• ripÄ• panivÄ• raá¹‡atthaá¹ƒ catusatipaá¹-á¹-hÄ• naphalakanivÄ• raá¹‡aá¹
Ã±Ä• á¹‡akuntima_nti paá¹-ivedhasamatthaá¹ƒ tikhiá¹‡avipassanÄ• Ã±Ä• á¹‡akuntavantaá¹
vipassanÄ• Ã±Ä• á¹‡anisitakuntavaranti attho, kilesabalanidhanakarasamatthaá¹ƒ vÄ• yog
á¹-hapetvÄ• ti attho. __dhammakhaggavaraá¹ƒ_ \Ee 270/ __datvÄ• _ti tassa yogÄ• vacaras
vÄ«riyupalatalanisitadhÄ• raá¹ƒ maggapaÃ±Ã±Ä• varakhaggaá¹ƒ datvÄ• . __sÄ«lasaá¹ƒsag
lokuttarasÄ«laá¹ƒ kilesasaá¹ƒsaggamaddanatthÄ• ya, kilesanighÄ• tanatthÄ• yÄ• ti attho.

__tevijjÄ• bhÅ«sanaá¹ƒ datvÄ• _ti tevijjÄ• mayaá¹ƒ vibhÅ«sanaá¹ƒ datvÄ• . __Ä• veá¸·aá¹
phalÄ• ni vaá¹-aá¹ƒsakaá¹ƒ katvÄ• . __chaá¸·abhiÃ±Ã±Ä• bharaá¹‡a_nti Ä• bharaá¹‡atthÄ•
alaá¹…kÄ• rakaraá¹‡atthÄ• ya cha abhiÃ±Ã±Ä• yo datvÄ• . __dhammapupphapiá¸·andhana
navalokuttaradhammasaá¹…khÄ• taá¹ƒ kusumamÄ• laá¹ƒ katvÄ• . __saddhammapaá¹‡á¸•
pÄ• panivÄ• raá¹‡a_nti accantavisuddhaá¹ƒ vimuttisetacchattaá¹ƒ sabbÄ• kusalÄ• tapanivÄ
__mÄ• payitvÄ• bhayaá¹ƒ puppha_nti abhayapuragÄ• minaá¹ƒ aá¹-á¹-haá¹…gikamaggaá¹ƒ

kassapo kira bhagavÄ• kÄ• siraá¹-á¹-he setabyanagare setabyuyyÄ• ne parinibbÄ• yi. dhÄ
vikiriá¹ƒsu. sakalajambudÄ«pavÄ• sino manussÄ• sannipatitvÄ• ekekaá¹ƒ suvaá¹‡á¹‡iá¹-á
koá¹-iagghanakaá¹ƒ \Ne 310/ ratanavicittaá¹ƒ bahicinanatthaá¹ƒ ekekaá¹ƒ aá¸• á¸• hakoá¹-i
abbhantarapÅ«raá¹‡atthaá¹ƒ manosilÄ• ya mattikÄ• kiccaá¹ƒ telena udakakiccaá¹ƒ karonto
thÅ«pamakaá¹ƒsu.

``kassapopi \Be 315/ bhagavÄ• katakicco, sabbasattahitameva karonto.

kÄ• sirÄ• janagare migadÄ• ye, lokanandanakaro nivasÄ«â€™â€™ ti ||

sesagÄ• thÄ• su sabbattha pÄ• kaá¹-amevÄ• ti.

iti madhuratthavilÄ• siniyÄ• buddhavaá¹ƒsa-aá¹-á¹-hakathÄ• ya

kassapabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ettÄ• vatÄ• catuvÄ«satiyÄ• buddhÄ• naá¹ƒ buddhavaá¹ƒsavaá¹‡á¹‡anÄ•

sabbÄ• kÄ• rena niá¹-á¹-hitÄ• .

27. gotamabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•

dÅ«renidÄ• nakathÄ•

``idÄ• ni \Ne 311/ yasmÄ• amhÄ• kaá¹ƒ, buddhavaá¹ƒsassa vaá¹‡á¹‡anÄ• .

anukkamena sampattÄ• , tasmÄ• yaá¹ƒ tassa vaá¹‡á¹‡anÄ• â€™â€™ ||

tattha amhÄ• kaá¹ƒ bodhisatto dÄ«paá¹…karÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni Ä• gato. kassapassa \Ee 271/ p
á¹-hapetvÄ• imaá¹ƒ sammÄ• sambuddhaá¹ƒ aÃ±Ã±o buddho nÄ• ma natthi. iti __dÄ«paá¹.
buddhÄ• naá¹ƒ_ santike laddhabyÄ• karaá¹‡o pana bodhisatto yenena ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

ime aá¹-á¹-ha dhamme samodhÄ• netvÄ• dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• re
vicinÄ• mi ito citoâ€™â€™ ti ussÄ• haá¹ƒ katvÄ• ``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹
dÄ• napÄ• ramitÄ• dayo buddhakÄ• rakadhammÄ• \Be 316/ diá¹-á¹-hÄ• , te pÅ«rento yÄ•
Ä• gacchanto ca ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisattÄ• naá¹ƒ Ä• nisaá¹ƒsÄ• saá¹ƒv

``evaá¹ƒ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi ||

``avÄ«cimhi \Ne 312/ nuppajjanti, tathÄ• lokantaresu ca.

nijjhÄ• mataá¹‡hÄ• khuppipÄ• sÄ• , na honti kÄ• á¸·akaÃ±jikÄ• ||

``na honti khuddakÄ• pÄ• á¹‡Ä• , uppajjantÄ• pi duggatiá¹ƒ.

jÄ• yamÄ• nÄ• manussesu, jaccandhÄ• na bhavanti te ||

``sotavekallatÄ• natthi, na bhavanti mÅ«gapakkhikÄ• .

itthibhÄ• vaá¹ƒ na gacchanti, ubhatobyaÃ±janapaá¹‡á¸• akÄ• ||

``na bhavanti pariyÄ• pannÄ• , bodhiyÄ• niyatÄ• narÄ• .

muttÄ• Ä• nantarikehi, sabbattha suddhagocarÄ• ||

``micchÄ• diá¹-á¹-hiá¹ƒ na sevanti, kammakiriyadassanÄ• .

vasamÄ• nÄ• pi saggesu, asaÃ±Ã±aá¹ƒ nÅ«papajjare ||

``suddhÄ• vÄ• sesu devesu, hetu nÄ• ma na vijjati.

nekkhammaninnÄ• sappurisÄ• , visaá¹ƒyuttÄ• bhavÄ• bhave.

caranti lokatthacariyÄ• yo, pÅ«renti sabbapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakathÄ• ; Ja I dÅ«renidÄ• nakathÄ• ; Cp-a pakiá¹‡á¹‡akakathÄ•).

te \Ee 272/ Ä• nisaá¹ƒse adhigantvÄ• va Ä• gato. evaá¹ƒ Ä• gacchanto vessantarattabhÄ•

``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124) ---

evaá¹ƒ mahÄ• pathavikampanÄ• dÄ«ni mahÄ• puÃ±Ã±Ä• ni katvÄ• Ä• yupariyosÄ• ne tato

avidÅ«renidÄ• nakathÄ•

tusitapure \Be 317/ \Ne 313/ vasamÄ• neyeva pana bodhisatte buddhakolÄ• halaá¹ƒ nÄ• m__tÄ«á¹‡i kolÄ• halÄ• ni_ uppajjanti. seyyathidaá¹ƒ --- kappakolÄ• halaá¹ƒ, buddhakolÄ• ha

cakkavattikolÄ• halanti. tattha ``vassasatasahassassa accayena kappuá¹-á¹-hÄ• naá¹ƒ bhav
lokabyÅ«hÄ• nÄ• ma kÄ• mÄ• vacaradevÄ• muttasirÄ• vikiá¹‡á¹‡akesÄ• rudamukhÄ• a
rattavatthanivatthÄ• ativiya virÅ«pavesadhÄ• rino hutvÄ• manussapathe vicarantÄ• evaá¹
``mÄ• risÄ• , mÄ• risÄ• , ito vassasatasahassassa accayena kappuá¹-á¹-hÄ• naá¹ƒ bhaviss
vinassissati, mahÄ• samuddopi ussussissati, ayaÃ±ca mahÄ• pathavÄ« sineru ca pabbatar
vinassissanti, yÄ• va brahmalokÄ• lokavinÄ• so bhavissati, mettaá¹ƒ, mÄ• risÄ• , bhÄ• vetl
upekkhaá¹ƒ, mÄ• risÄ• , bhÄ• vetha, mÄ• taraá¹ƒ pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-h
ti. idaá¹ƒ __kappakolÄ• halaá¹ƒ_ nÄ• ma.

``vassasahassassa accayena pana sabbaÃ±Ã±ubuddho loke upajjissatÄ«â€™â€™ ti lokap
mÄ• risÄ• , vassasahassassa accayena buddho loke uppajjissatÄ«â€™â€™ ti ugghosentiy
__buddhakolÄ• halaá¹ƒ_ nÄ• ma.

``vassasatassa accayena cakkavattirÄ• jÄ• uppajjissatÄ«â€™â€™ ti devatÄ• --- ``ito, mÄ•
accayena cakkavattirÄ• jÄ• uppajjissatÄ«â€™â€™ ti ugghosentiyo Ä• hiá¹‡á¸• anti. idaá¹ƒ
nÄ• ma (Khp-a V maá¹…galapaÃ±hasamuá¹-á¹-hÄ• nakathÄ• ; Ap-a I avidÅ«renidÄ• nakat
avidÅ«renidÄ• nakathÄ•).

tesu buddhakolÄ• halasaddaá¹ƒ sutvÄ• sakaladasasahassacakkavÄ• á¸·adevatÄ• ekato s
nÄ• ma satto buddho bhavissatÄ«â€™â€™ ti Ã±atvÄ• upasaá¹…kamitvÄ• Ä• yÄ• canti, Ä
pubbanimittesu uppannesu Ä• yÄ• canti. tadÄ• pana sabbÄ• pi tÄ• ekekacakkavÄ• á¸·e
catumahÄ• rÄ• ja-sakka-suyÄ• ma-santusita-sunimmita-vasavatti-mahÄ• brahmehi saddhiá
sannipatitvÄ• tusitabhavane uppannacutinimittassa bodhisattassa santikaá¹ƒ gantvÄ• --- ``
pÄ• ramiyo pÅ«ritÄ• , pÅ«rentehi \Be 318/ ca na sakkabrahmasampattiÄ• dikaá¹ƒ sampattiá
lokanittharaá¹‡atthÄ• ya pana vo sabbaÃ±Ã±utaá¹ƒ patthentehi paripÅ«ritÄ• buddhattÄ• ya

``kÄ• lo \Ne 314/ \Ee 273/ kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67) ---

yÄ• ciá¹ƒsu.

atha mahÄ• satto devatÄ• hi evaá¹ƒ Ä• yÄ• ciyamÄ• no devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ ada
kÄ• la-dÄ«pa-desa-kula-janettiÄ• yuparicchedavasena __paÃ±ca mahÄ• vilokanÄ• ni_ vilok
na kÄ• loâ€™â€™ ti paá¹-hamaá¹ƒ kÄ• laá¹ƒ vilokesi. tattha vassasatasahassato uddhaá¹ƒ
kÄ• lo nÄ• ma na hoti. kasmÄ• ? tadÄ• hi sattÄ• naá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• ni na paÃ±Ã±
dhammadesanÄ• tilakkhaá¹‡amuttÄ• nÄ• ma natthi, tesaá¹ƒ ``aniccaá¹ƒ dukkhamanattÄ•
``kiá¹ƒ nÄ• metaá¹ƒ kathentÄ«â€™â€™ ti neva sotabbaá¹ƒ na saddhÄ• tabbaá¹ƒ maÃ±Ã±a

tasmiá¹ƒ asati aniyyÄ• nikaá¹ƒ sÄ• sanaá¹ƒ hoti. tasmÄ• so akÄ• lo. vassasatato Å«naÄ• y
kasmÄ• ? tadÄ• sattÄ• ussannakilesÄ• honti, ussannakilesÄ• naÃ±ca dinnovÄ• do ovÄ• c
udake daá¹‡á¸• arÄ• ji viya khippaá¹ƒ vigacchati. tasmÄ• sopi akÄ• lo. vassasatasahassato
heá¹-á¹-hÄ• vassasatato paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• yukÄ• lo kÄ• lo nÄ• ma. tadÄ• pana
mahÄ• satto ``nibbattitabbakÄ• loâ€™â€™ ti __kÄ• laá¹ƒ_ passi.

tato dÄ«paá¹ƒ olokento saparivÄ• re cattÄ• ro mahÄ• dÄ«pe oloketvÄ• --- ``tÄ«su dÄ«pes
jambudÄ«peyeva nibbattantÄ«â€™â€™ ti __dÄ«paá¹ƒ_ passi.

tato ``jambudÄ«po nÄ• ma mahÄ• , dasayojanasahassaparimÄ• á¹‡o. katarasmiá¹ƒ nu kho
nibbattantÄ«â€™â€™ ti okÄ• saá¹ƒ olokento majjhima__desaá¹ƒ_ passi. ``kapilavatthu nÄ•
mayÄ• nibbattitabbaâ€™â€™ nti niá¹-á¹-hamagamÄ• si.

tato \Be 319/ kulaá¹ƒ vilokento --- ``buddhÄ• nÄ• ma vessakule vÄ• suddakule vÄ• na nib
pana khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• nibbattanti, etarahi khattiyakulaá¹ƒ lokasamm
nibbattissÄ• mi suddhodano nÄ• ma rÄ• jÄ• pitÄ• me bhavissatÄ«â€™â€™ ti __kulaá¹ƒ_

tato mÄ• taraá¹ƒ vilokento --- ``buddhamÄ• tÄ• nÄ• ma lolÄ• surÄ• dhuttÄ• na hoti, kappa
315/ pÅ«ritapÄ• ramÄ« jÄ• tito paá¹-á¹-hÄ• ya akhaá¹‡á¸• apaÃ±casÄ«lÄ• yeva hoti. ayaÃ±
edisÄ«, ayaá¹ƒ me mÄ• tÄ• bhavissati, kittakaá¹ƒ panassÄ• __Ä• yÅ«_ti, dasannaá¹ƒ mÄ•
divasÄ• nÄ«â€™â€™ ti passi.

iti imaá¹ƒ paÃ±cavidhaá¹ƒ mahÄ• vilokanaá¹ƒ viloketvÄ• --- ``kÄ• lo me, mÄ• risÄ• , buddh
devÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ datvÄ• --- ``gacchatha tumheâ€™â€™ ti tÄ• devatÄ• uyyoje
parivuto tusitapure nandanavanaá¹ƒ pÄ• visi. sabbadevalokesu hi nandanavanaá¹ƒ atthiyev
--- ``ito cuto sugatiá¹ƒ gacchÄ• â€™â€™ ti pubbe katakusalakammokÄ• saá¹ƒ \Ee 274/ sÄ•
evaá¹ƒ tÄ• hi devatÄ• hi kusalaá¹ƒ sÄ• rayamÄ• nÄ• hi parivuto tatra vicarantova cavitvÄ•
kucchismiá¹ƒ uttarÄ• sÄ• á¸·hanakkhattena paá¹-isandhiá¹ƒ gaá¹‡hi. mahÄ• purisassa pana
paá¹-isandhiggaá¹‡hanakkhaá¹‡e ekappahÄ• reneva sakaladasasahassilokadhÄ• tu saá¹…
pubbanimittÄ• ni pÄ• turahesuá¹ƒ.

evaá¹ƒ gahitapaá¹-isandhikassa bodhisattassa ceva bodhisattamÄ• tuyÄ• ca upaddavaniv
khaggahatthÄ• cattÄ• ro devaputtÄ• Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu. bodhisattassa mÄ• tu pu
nuppajji, lÄ• bhaggayasaggappattÄ• ca sÄ• ahosi sukhinÄ« akilantakÄ• yÄ• . bodhisattaÃ±
vippasanne maá¹‡iratane Ä• vutapaá¹‡á¸• usuttaá¹ƒ viya passati. yasmÄ• bodhisattena va
cetiyagabbhasadisÄ• hoti, na sakkÄ• aÃ±Ã±ena sattena Ä• vasituá¹ƒ vÄ• paribhuÃ±jituá¹
bodhisattamÄ• tÄ• sattÄ• hajÄ• te bodhisatte kÄ• laá¹ƒ katvÄ• tusitapure nibbatti. yathÄ•
dasa mÄ• se appatvÄ• pi atikkamitvÄ• pi nisinnÄ• pi nipannÄ• pi vijÄ• yanti, na evaá¹ƒ bodh

bodhisattamÄ• tÄ• pana bodhisattaá¹ƒ dasa mÄ• se kucchinÄ• pariharitvÄ• á¹-hitÄ• va vij
__bodhisattamÄ• tu dhammatÄ• _.

mahÄ• mÄ• yÄ• pi \Be 320/ devÄ« dasa mÄ• se kucchinÄ• bodhisattaá¹ƒ pariharitvÄ• par
Ã±Ä• tigharaá¹ƒ gantukÄ• mÄ• suddhodanamahÄ• rÄ• jassa Ä• rocesi --- ``icchÄ• mahaá¹
gantuâ€™â€™ nti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• kapilavatthuto yÄ• va
samaá¹ƒ kÄ• retvÄ• kadalipuá¹‡á¹‡aghaá¹-akamukadhajapaá¹-Ä• kÄ• dÄ«hi alaá¹…kÄ• rÄ
nisÄ«dÄ• petvÄ• mahatiyÄ• vibhÅ«tiyÄ• mahatÄ• parivÄ• rena pesesi. dvinnaá¹ƒ pana n
ubhayanagaravÄ• sÄ«naá¹ƒ paribhogÄ• rahaá¹ƒ lumbinÄ«vanaá¹ƒ nÄ• ma maá¹…galasÄ•
samaye mÅ«lato yÄ• va aggasÄ• khÄ• sabbaá¹ƒ ekaphÄ• liphullaá¹ƒ ahosi. sÄ• khantareh
paramaratikaramadhuramanoramavirutÄ• hi \Ne 316/ madamuditÄ• hi anubhuttapaÃ±carÄ•
upagÄ«yamÄ• nasuranandananandanavanasadisasobhaá¹ƒ vanaá¹ƒ disvÄ• deviyÄ• sÄ• l
cittamuppajji (Ap-a I avidÅ«renidÄ• nakathÄ• ; Ja I avidÅ«renidÄ• nakathÄ•).

``vibhÅ«sitÄ• bÄ• lajanÄ• ticÄ• linÄ«, vibhÅ«sitaá¹…gÄ« vaniteva mÄ• linÄ«.

sadÄ• janÄ• naá¹ƒ nayanÄ• limÄ• linÄ«, vilumpinÄ«vÄ• tiviroci lumbinÄ«â€™â€™ ||

amaccÄ• raÃ±Ã±o Ä• rocetvÄ• deviá¹ƒ gahetvÄ• taá¹ƒ lumbinÄ«vanaá¹ƒ pavisiá¹ƒsu. sÄ
gantvÄ• tassa ujusamavaá¹-á¹-akkhandhassa \Ee 275/ pupphaphalapallavasamalaá¹…kata
gaá¹‡hitukÄ• mÄ• ahosi, sÄ• sÄ• lasÄ• khÄ• abalÄ• janahadayalolÄ• sayameva vilamba
karatalasmiá¹ƒ samupagatÄ• . atha sÄ• taá¹ƒ sÄ• lasÄ• khaá¹ƒ tambatuá¹…ganakhujjalena
kamaladalavattivaá¹-á¹-aá¹…gulinÄ• navakanakakaá¹-avalayasobhinÄ• dakkhiá¹‡ena para
aggahesi. sÄ• taá¹ƒ sÄ• lasÄ• khaá¹ƒ gahetvÄ• á¹-hitÄ• asitajaladharavivaragatÄ• bÄ• la
aciraá¹-á¹-hitikÄ• accipabhÄ• viya ca nandanavanajÄ• tÄ• devÄ« viya ca devÄ« virocittha
kammajavÄ• tÄ• caliá¹ƒsu. athassÄ• sÄ• á¹‡ipÄ• kÄ• raá¹ƒ parikkhipitvÄ• mahÄ• jano pa
gahetvÄ• tiá¹-á¹-hamÄ• nÄ• ya eva tassÄ• gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi.

taá¹…khaá¹‡aá¹ƒyeva \Be 321/ cattÄ• ro visuddhacittÄ• mahÄ• brahmÄ• no suvaá¹‡á¹‡aj
tena suvaá¹‡á¹‡ajÄ• lena bodhisattaá¹ƒ sampaá¹-icchitvÄ• mÄ• tu purato á¹-hapetvÄ• --- `
mahesakkho te putto uppannoâ€™â€™ ti Ä• haá¹ƒsu. yathÄ• pana aÃ±Ã±e sattÄ• mÄ• tu
paá¹-ikkÅ«lena asucinÄ• makkhitÄ• nikkhamanti, na evaá¹ƒ bodhisatto. bodhisatto pana d
pasÄ• retvÄ• á¹-hitakova mÄ• tukucchisambhavena kenaci asucinÄ• amakkhitova suddho
nikkhittamaá¹‡iratanaá¹ƒ viya virocamÄ• no mÄ• tukucchito nikkhami. evaá¹ƒ santepi bodhi
bodhisattamÄ• tuyÄ• ca sakkÄ• ratthaá¹ƒ Ä• kÄ• sato dve udakadhÄ• rÄ• nikkhamitvÄ• b
sarÄ«re utuá¹ƒ gÄ• hÄ• pesuá¹ƒ.

atha naá¹ƒ suvaá¹‡á¹‡ajÄ• lena paá¹-iggahetvÄ• á¹-hitÄ• naá¹ƒ brahmÄ• naá¹ƒ hatthato c

maá¹…galasammatÄ• ya sukhasamphassÄ• ya ajinappaveá¹‡iyÄ• gaá¹‡hiá¹ƒsu, tesaá¹ƒ h
dukÅ«lacumbaá¹-akena gaá¹‡hiá¹ƒsu, manussÄ• naá¹ƒ hatthato muccitvÄ• pathaviyaá¹ƒ p
disaá¹ƒ olokesi, anekÄ• ni cakkavÄ• á¸·asahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. tattha d
gandhapupphamÄ• lÄ• dÄ«hi \Ne 317/ pÅ«jayamÄ• nÄ• --- ``mahÄ• purisa, tumhehi sadis
uttaritaroâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ dasa disÄ• anuviloketvÄ• attanÄ• sadisaá¹ƒ adis
sattapadavÄ«tihÄ• rena agamÄ• si. gacchanto ca pathaviyÄ• eva gato, nÄ• kÄ• sena. acel
daharova gato, na soá¸·asavassuddesiko. mahÄ• janassa pana Ä• kÄ• sena gacchanto viya
ca soá¸·asavassuddesiko viya ca ahosi. tato sattame pade á¹-hatvÄ• ``aggohamasmi lokas
(DN II 31; MN III 207) Ä• sabhiá¹ƒ vÄ• caá¹ƒ nicchÄ• rento sÄ«hanÄ• daá¹ƒ nadi.

bodhisatto hi tÄ«su attabhÄ• vesu mÄ• tukucchito nikkhantamattova vÄ• caá¹ƒ nicchÄ• res
vessantarattabhÄ• ve, imasmiá¹ƒ attabhÄ• veti. mahosadhattabhÄ• ve kirassa mÄ• tukucch
sakko devarÄ• jÄ• Ä• gantvÄ• candanasÄ• raá¹ƒ hatthe á¹-hapetvÄ• gato, taá¹ƒ muá¹-á¹-
atha naá¹ƒ mÄ• tÄ• --- ``tÄ• ta, tvaá¹ƒ kiá¹ƒ \Be 322/ gahetvÄ• Ä• gatosÄ«â€™â€™ ti puc
ammÄ• â€™â€™ ti. iti osadhaá¹ƒ gahetvÄ• Ä• gatattÄ• ``osadhakumÄ• roâ€™â€™ tveva

vessantarattabhÄ• ve pana mÄ• tukucchito nikkhantamattova dakkhiá¹‡ahatthaá¹ƒ pasÄ• r
amma, kiÃ±ci gehasmiá¹ƒ dhanaá¹ƒ, dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti vadanto nikkhami.
kule nibbattosi, tÄ• tÄ• â€™â€™ ti puttassa hatthaá¹ƒ attano hatthatale katvÄ• sahassattha

imasmiá¹ƒ pana attabhÄ• ve imaá¹ƒ sÄ«hanÄ• daá¹ƒ nadÄ«ti evaá¹ƒ bodhisatto tÄ«su atta
nikkhantamattova vÄ• caá¹ƒ nicchÄ• resi. jÄ• takkhaá¹‡epissa dvattiá¹ƒsa pubbanimittÄ• ni
pana samaye amhÄ• kaá¹ƒ bodhisatto lumbinÄ«vane jÄ• to tasmiá¹ƒyeva samaye __rÄ• hu
channo kÄ• á¸·udÄ• yÄ«_ amacco __kaá¹‡á¸• ako_ assarÄ• jÄ• __mahÄ• bodhirukkho_ ca
tattha eko gÄ• vutappamÄ• á¹‡o eko aá¸• á¸• hayojanappamÄ• á¹‡o eko tigÄ• vutappamÄ•
ime __satta sahajÄ• tÄ• _ nÄ• ma honti.

ubhayanagaravÄ• sino mahÄ• purisaá¹ƒ gahetvÄ• kapilavatthupurameva agamaá¹ƒsu. taá
``kapilavatthunagare suddhodanamahÄ• rÄ• jassa putto bodhimÅ«le nisÄ«ditvÄ• buddho b
tÄ• vatiá¹ƒsabhavane haá¹-á¹-hatuá¹-á¹-hÄ• devasaá¹…ghÄ• celukkhepÄ• dÄ«ni pavatten
samaye suddhodanamahÄ• rÄ• jassa kulÅ«pako aá¹-á¹-hasamÄ• pattilÄ• bhÄ« __kÄ• á¸·a
bhattakiccaá¹ƒ katvÄ• divÄ• vihÄ• ratthÄ• ya \Ne 318/ tÄ• vatiá¹ƒsabhavanaá¹ƒ gantvÄ• ta
nisinno tÄ• devatÄ• tuá¹-á¹-hamÄ• nasÄ• kÄ«á¸·antiyo disvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• tuá¹-á¹
pamuditahadayÄ• kÄ«á¸·atha, mayhaá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ kathethÄ• â€™â€™ ti pucch
``mÄ• risa, suddhodanaraÃ±Ã±o putto jÄ• to, so bodhimaá¹‡á¸• e nisÄ«ditvÄ• buddho hutv
pavattessati, tassa `anantarÅ«paá¹ƒ buddhalÄ«á¸·aá¹ƒ passituá¹ƒ labhissÄ• mÄ• â€™ ti im
tuá¹-á¹-hamhÄ• â€™â€™ ti.

atha tÄ• paso tÄ• saá¹ƒ devatÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• paramadassanÄ«yaratanÄ• valo
narapatinivesanaá¹ƒ pavisitvÄ• paÃ±Ã±atte \Be 323/ Ä• sane nisÄ«di. tato katapaá¹-isanth
``putto kira te, mahÄ• rÄ• ja, jÄ• to, taá¹ƒ passissÄ• mÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• alaá¹…
tanayaá¹ƒ Ä• harÄ• petvÄ• devalatÄ• pasaá¹ƒ vandÄ• petuá¹ƒ abhihari. mahÄ• purisassa
vijjulatÄ• viya asitajaladharakÅ«á¹-esu tÄ• pasassa jaá¹-Ä• su patiá¹-á¹-hahiá¹ƒsu. bodhisa
tenattabhÄ• vena vanditabbo nÄ• ma aÃ±Ã±o natthi. tato tÄ• paso uá¹-á¹-hÄ• yÄ• sanÄ• b
paggahesi. rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ disvÄ• attano puttaá¹ƒ vandi. tÄ• paso bodhisattass
disvÄ• --- ``bhavissati nu kho buddho, udÄ• hu na bhavissatÄ«â€™â€™ ti Ä• vajjetvÄ• up
``nissaá¹ƒsayaá¹ƒ buddho bhavissatÄ«â€™â€™ ti anÄ• gataá¹ƒsaÃ±Ä• á¹‡ena Ã±atvÄ• --
nti sitaá¹ƒ akÄ• si.

tato ``ahaá¹ƒ imaá¹ƒ buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ labhissÄ• mi nu kho, noâ€™â€™ ti up
labhissÄ• mi, antarÄ• yeva kÄ• laá¹ƒ katvÄ• buddhasatenapi buddhasahassenapi gantvÄ•
arÅ«pabhave nibbattissÄ• mÄ«â€™â€™ ti disvÄ• --- ``evarÅ«paá¹ƒ nÄ• ma acchariyapuris
buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ na labhissÄ• mi, mahatÄ« vata me jÄ• ni bhavissatÄ«â€™
disvÄ• --- ``amhÄ• kaá¹ƒ ayyo idÄ• neva hasitvÄ• puna roditumÄ• rabhi, kiá¹ƒ nu kho, bha
ayyaputtassa koci antarÄ• yo bhavissatÄ«â€™â€™ ti pucchiá¹ƒsu. tÄ• paso Ä• ha --- ``natt
nissaá¹ƒsayena buddho bhavissatÄ«â€™â€™ ti. ``atha kasmÄ• tumhe paroditthÄ• â€™â€
acchariyapurisaá¹ƒ buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ na labhissÄ• mi, mahatÄ« vata me jÄ•
attÄ• naá¹ƒ anusocanto rodÄ• mÄ«â€™â€™ ti Ä• ha.

tato bodhisattaá¹ƒ paÃ±came divase sÄ«saá¹ƒ nhÄ• petvÄ• --- ``nÄ• maá¹ƒ gaá¹‡hissÄ• m
catujjÄ• tikagandhena upalimpitvÄ• lÄ• japaÃ±camÄ• ni kusumÄ• ni vikiritvÄ• asambhinna
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹…gate aá¹-á¹-hasate brÄ• hmaá¹‡e nimantetvÄ• rÄ• jab
madhupÄ• yÄ• saá¹ƒ bhojetvÄ• sakkÄ• raá¹ƒ katvÄ• --- ``kiá¹ƒ nu kho bhavissatÄ«â€™â€
pariggÄ• hÄ• pesuá¹ƒ. tesu rÄ• mÄ• dayo aá¹-á¹-ha brÄ• hmaá¹‡apaá¹‡á¸• itÄ• lakkhaá¹‡
satta janÄ• dve aá¹…guliyo ukkhipitvÄ• \Ne 319/ dvedhÄ• byÄ• kariá¹ƒsu --- ``imehi lakkh
agÄ• raá¹ƒ ajjhÄ• vasanto rÄ• jÄ• hoti cakkavattÄ«, pabbajamÄ• no buddhoâ€™â€™ ti. te
gottena \Be 324/ koá¹‡á¸• aÃ±Ã±o nÄ• ma brÄ• hmaá¹‡o bodhisattassa lakkhaá¹‡avarasan
agÄ• ramajjhe á¹-hÄ• nakÄ• raá¹‡aá¹ƒ natthi, ekanteneva vivaá¹-acchado buddho bhavissa
aá¹…guliá¹ƒ ukkhipitvÄ• ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ byÄ• kÄ• si. athassa nÄ• maá¹ƒ gaá¹‡
sabbalokatthasiddhikarattÄ• __siddhattho_ti nÄ• mamakaá¹ƒsu.

atha te brÄ• hmaá¹‡Ä• attano gharÄ• ni gantvÄ• putte Ä• mantetvÄ• evamÄ• haá¹ƒsu ---
suddhodanamahÄ• rÄ• jassa puttaá¹ƒ sabbaÃ±Ã±utaá¹ƒ pattaá¹ƒ sambhÄ• veyyÄ• ma vÄ•
pabbajitvÄ• sabbaÃ±Ã±utaá¹ƒ patte tassa sÄ• sane pabbajathÄ• â€™â€™ ti. tato sattapi ja
á¹-hatvÄ• yathÄ• kammaá¹ƒ gatÄ• . koá¹‡á¸• aÃ±Ã±amÄ• á¹‡avo arogo ahosi. tadÄ• pana
sutvÄ• --- ``kiá¹ƒ disvÄ• mama putto pabbajissatÄ«â€™â€™ ti te pucchi. ``cattÄ• ri pubba

ti. ``kataraÃ±ca kataraÃ±cÄ• â€™â€™ ti? ``jiá¹‡á¹‡aá¹ƒ byÄ• dhitaá¹ƒ mataá¹ƒ pabbajitaâ€
paá¹-á¹-hÄ• ya evarÅ«pÄ• naá¹ƒ mama puttassa santikaá¹ƒ Ä• gamituá¹ƒ mÄ• adatthÄ• â€
cakkhupathe jiá¹‡á¹‡apurisÄ• dÄ«naá¹ƒ Ä• gamananivÄ• raá¹‡atthaá¹ƒ catÅ«su disÄ• su g
Ä• rakkhaá¹ƒ á¹-hapesi. taá¹ƒdivasaá¹ƒ maá¹…galaá¹-á¹-hÄ• ne sannipatitesu asÄ«tiyÄ• Ã
ekamekaá¹ƒ puttaá¹ƒ paá¹-ijÄ• ni --- ``ayaá¹ƒ buddho vÄ• hotu rÄ• jÄ• vÄ• , mayaá¹ƒ ekan
sace buddho bhavissati, khattiyasamaá¹‡eheva parivuto vicarissati. sace rÄ• jÄ• cakkavatt
khattiyakumÄ• reheva parivuto vicarissatÄ«â€™â€™ ti. atha rÄ• jÄ• mahÄ• purisassa para
vigatasabbadosÄ• catusaá¹-á¹-hi dhÄ• tiyo adÄ• si. bodhisatto anantena parivÄ• rena mah
vaá¸• á¸• hi.

athekadivasaá¹ƒ raÃ±Ã±o __vappamaá¹…galaá¹ƒ_ nÄ• ma ahosi. taá¹ƒdivasaá¹ƒ \Ee 278/
mahatÄ• parivÄ• rena nagarato nikkhamanto puttampi gahetvÄ• va agamÄ• si. kasikamma
paramaramaá¹‡Ä«yo ghanasandacchÄ• yo ahosi. tassa heá¹-á¹-hÄ• kumÄ• rassa sayanaá
varakanakatÄ• rÄ• khacitaá¹ƒ rattacelavitÄ• naá¹ƒ bandhitvÄ• sÄ• á¹‡ipÄ• kÄ• rena parikk
á¹-hapetvÄ• rÄ• jÄ• sabbÄ• laá¹…kÄ• raá¹ƒ alaá¹…karitvÄ• amaccagaá¹‡aparivuto
naá¹…galakaraá¹‡aá¹-á¹-hÄ• namagamÄ• si. tattha rÄ• jÄ• paramamaá¹…galaá¹ƒ suvaá¹‡
gaá¹‡hÄ• ti, amaccÄ• dayo rajatanaá¹…galÄ• dÄ«ni gaá¹‡hanti. taá¹ƒdivasaá¹ƒ naá¹…gala
bodhisattaá¹ƒ parivÄ• retvÄ• nisinnÄ• dhÄ• tiyo --- ``raÃ±Ã±o sampattiá¹ƒ passissÄ• mÄ•
bahi nikkhantÄ• .

atha \Ne 320/ bodhisatto ito cito ca olokento kiÃ±ci adisvÄ• sahasÄ• uá¹-á¹-hÄ• ya pallaá¹
Ä• nÄ• pÄ• ne pariggahetvÄ• paá¹-hamajjhÄ• naá¹ƒ nibbattesi. dhÄ• tiyo khajjabhojjantare
cirÄ• yiá¹ƒsu. sesarukkhÄ• naá¹ƒ chÄ• yÄ• nivattÄ• , tassa pana jamburukkhassa chÄ• yÄ
tattheva aá¹-á¹-hÄ• si. dhÄ• tito panassa ``ayyaputto ekakovÄ• â€™â€™ ti vegena sÄ• á¹‡i
pariyesantiyo sirisayane pallaá¹…kena nisinnaá¹ƒ taÃ±ca pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• gantv
raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• vegena Ä• gantvÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• --- ``a
dutiyavandanÄ• â€™â€™ ti puttaá¹ƒ vandi.

atha mahÄ• puriso anukkamena soá¸·asavassuddesiko ahosi. rÄ• jÄ• bodhisattassa tiá¹‡á
anucchavike ramma-suramma-subhanÄ• make tayo pÄ• sÄ• de kÄ• resi. ekaá¹ƒ navabhÅ«
ekaá¹ƒ paÃ±cabhÅ«mikaá¹ƒ. tayopi pÄ• sÄ• dÄ• ubbedhena samappamÄ• á¹‡Ä• ahesuá¹
ahosi.

atha rÄ• jÄ• cintesi --- ``putto me vayappatto chattamassa ussÄ• petvÄ• rajjasiriá¹ƒ passis
sÄ• kiyÄ• naá¹ƒ paá¹‡á¹‡Ä• ni pahiá¹‡i ``putto me vayappatto, rajje naá¹ƒ patiá¹-á¹-hÄ• pes
gehesu vayappattÄ• dÄ• rikÄ• imaá¹ƒ gehaá¹ƒ pesentÅ«â€™â€™ ti. te raÃ±Ã±o sÄ• sana
kevalaá¹ƒ rÅ«pasampanno, na kiÃ±ci sippaá¹ƒ jÄ• nÄ• ti, dÄ• rabharaá¹‡aá¹ƒ kÄ• tuá¹ƒ na
dhÄ«taro dassÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• puttassa sa

Ä• rocesi. bodhisatto --- ``kiá¹ƒ sippaá¹ƒ dassetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``sahas
Ä• ropetuá¹ƒ vaá¹-á¹-ati, tÄ• tÄ• â€™â€™ ti. ``tena hi Ä• harÄ• pethÄ• â€™â€™ ti Ä• ha. r
taá¹ƒ dhanuá¹ƒ purisasahassaá¹ƒ Ä• ropeti, purisasahassaá¹ƒ oropeti. mahÄ• puriso taá¹ƒ
Ä• harÄ• petvÄ• pallaá¹…kena nisinnova jiyaá¹ƒ pÄ• daá¹…guá¹-á¹-hake veá¹-hÄ• petvÄ•
pÄ• daá¹…guá¹-á¹-hakeneva dhanuá¹ƒ Ä• ropetvÄ• vÄ• mena hatthena daá¹‡á¸• e gahetv
kaá¸• á¸• hitvÄ• jiyaá¹ƒ ropesi. sakalanagaraá¹ƒ uppattanÄ• kÄ• rappattaá¹ƒ ahosi \Be 326
saddoâ€™â€™ ti ca vutte ``devo gajjatÄ«â€™â€™ ti Ä• haá¹ƒsu. athaÃ±Ã±e ``tumhe na jÄ
aá¹…gÄ«rasassa kumÄ• rassa sahassatthÄ• maá¹ƒ dhanuá¹ƒ Ä• ropetvÄ• jiyaá¹ƒ poá¹-he
esoâ€™â€™ ti Ä• haá¹ƒsu. sÄ• kiyÄ• taá¹ƒ sutvÄ• tÄ• vatakeneva Ä• raddhacittÄ• tuá¹-á

atha mahÄ• puriso --- ``kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. aá¹-á¹-haá¹…gulaba
kaá¹‡á¸• ena vijjhituá¹ƒ vaá¹-á¹-atÄ«ti \Ee 279/. taá¹ƒ vijjhitvÄ• --- ``aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tu
vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. caturaá¹…gulabahalaá¹ƒ asanaphalakaá¹ƒ \Ne 321/ vijjhituá
vijjhitvÄ• --- ``aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. vidatthibahalaá¹ƒ
vijjhituá¹ƒ vaá¹-á¹-atÄ«ti. tampi vijjhitvÄ• aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti. tato
``vÄ• lukasakaá¹-Ä• nÄ«â€™â€™ ti Ä• haá¹ƒsu. mahÄ• satto vÄ• lukasakaá¹-ampi palÄ• la
udake ekÅ«sabhappamÄ• á¹‡aá¹ƒ kaá¹‡á¸• aá¹ƒ pesesi thale aá¹-á¹-hausabhappamÄ• á¹‡
``vÄ• tiá¹…gaá¹‡asaÃ±Ã±Ä• ya vÄ• laá¹ƒ vijjhituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. ``t
vÄ• tiá¹…gaá¹‡aá¹ƒ bandhÄ• pethÄ• â€™â€™ ti vatvÄ• yojanamattake vÄ• tiá¹…gaá¹‡asa
rattandhakÄ• re meghapaá¹-alehi channÄ• su disÄ• su kaá¹‡á¸• aá¹ƒ khipi. taá¹ƒ gantvÄ• y
phÄ• letvÄ• pathaviá¹ƒ pÄ• visi. na kevalaá¹ƒ ettakameva, taá¹ƒdivasaá¹ƒ mahÄ• puriso lo
sabbameva dassesi.

atha sÄ• kiyÄ• attano dhÄ«taro alaá¹…karitvÄ• pesayiá¹ƒsu. cattÄ• lÄ«sasahassÄ• nÄ• a
rÄ• hulamÄ• tÄ• pana devÄ« aggamahesÄ« ahosi. mahÄ• puriso devakumÄ• ro viya suray
parivuto nippurisehi turiyehi paricÄ• riyamÄ• no mahÄ• sampattiá¹ƒ anubhavamÄ• no utuvÄ
pÄ• sÄ• desu viharati. athekadivasaá¹ƒ bodhisatto uyyÄ• nabhÅ«miá¹ƒ gantukÄ• mo sÄ• ra
``rathaá¹ƒ yojehi uyyÄ• nabhÅ«miá¹ƒ passissÄ• mÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â
mahÄ• rahaá¹ƒ vararucirathirakubbaravarattaá¹ƒ thirataraneminÄ• bhiá¹ƒ
varakanakarajatamaá¹‡iratanakhacitaÄ«sÄ• mukhaá¹ƒ navakanakarajatatÄ• rakakhacitane
samosaritavividhasurabhikusumadÄ• masassirikaá¹ƒ ravirathasadisadassanÄ«yaá¹ƒ varara
sasikumudasadisavaá¹‡á¹‡e anilagaruá¸·ajave Ä• jÄ• nÄ«ye cattÄ• ro maá¹…galasindhave
bodhisattassa paá¹-ivedesi. bodhisatto devavimÄ• nasadisaá¹ƒ taá¹ƒ rathavaramÄ• ruyha u

atha devatÄ• ``siddhatthakumÄ• rassa abhisambujjhanakÄ• lo Ä• sanno, pubbanimittamas
ekaá¹ƒ devaputtaá¹ƒ jarÄ• jajjarasarÄ«raá¹ƒ khaá¹‡á¸• adantaá¹ƒ palitakesaá¹ƒ vaá¹…kaga
pavedhamÄ• naá¹ƒ katvÄ• dassesuá¹ƒ. taá¹ƒ bodhisatto ceva sÄ• rathi ca passanti. tato bo

ko nÄ• mesa puriso kesÄ• pissa na yathÄ• aÃ±Ã±esaâ€™â€™ nti __mahÄ• padÄ• nasutte
Ä• gatanayeneva pucchitvÄ• tassa vacanaá¹ƒ sutvÄ• --- ``dhiratthu vata, bho, jÄ• ti, yatra
jarÄ• paÃ±Ã±Ä• yissatÄ«â€™â€™ ti (DN II 45, 47) saá¹ƒviggahadayo tatova paá¹-inivattitv
abhiruhi.

rÄ• jÄ• ``kiá¹ƒkÄ• raá¹‡Ä• mama putto paá¹-inivattÄ«â€™â€™ ti pucchi. ``jiá¹‡á¹‡apurisa
ti. tato kampamÄ• namÄ• naso rÄ• jÄ• aá¸• á¸• hayojane Ä• rakkhaá¹ƒ \Ee 280/ á¹-hapesi.
\Ne 322/ uyyÄ• naá¹ƒ gacchanto tÄ• hi eva devatÄ• hi nimmitaá¹ƒ byÄ• dhitaÃ±ca purisaá¹
pucchitvÄ• saá¹ƒviggahadayo nivattitvÄ• pÄ• sÄ• dameva abhiruhi. rÄ• jÄ• pucchitvÄ• n
``pabbajjÄ• ya mÄ• nasaá¹ƒ assa bhinnaá¹ƒ karissaâ€™â€™ nti Ä• rakkhaá¹ƒ vaá¸• á¸• he
tigÄ• vutappamÄ• á¹‡e padese Ä• rakkhaá¹ƒ á¹-hapesi.

punapi bodhisatto ekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchanto tatheva devatÄ• hi nimmitaá¹ƒ kÄ•
purimanayeneva pucchitvÄ• saá¹ƒviggahadayo nivattitvÄ• pÄ• sÄ• damabhiruhi. rÄ• jÄ• n
pucchitvÄ• puna Ä• rakkhaá¹ƒ vaá¸• á¸• hetvÄ• yojanappamÄ• á¹‡e padese Ä• rakkhaá¹ƒ

punapi bodhisatto ekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchanto tatheva devatÄ• hi nimmitaá¹ƒ sun
pabbajitaá¹ƒ disvÄ• --- ``ko nÄ• meso, samma, sÄ• rathÄ«â€™â€™ ti sÄ• rathiá¹ƒ pucchi.
buddhuppÄ• dassa abhÄ• vÄ• pabbajitaá¹ƒ vÄ• pabbajitaguá¹‡e vÄ• na jÄ• nÄ• ti, devatÄ
nÄ• mÄ• yaá¹ƒ devÄ• â€™â€™ ti vatvÄ• pabbajjÄ• ya guá¹‡aá¹ƒ tassa vaá¹‡á¹‡esi.

tato bodhisatto pabbajjÄ• ya ruciá¹ƒ uppÄ• detvÄ• taá¹ƒdivasaá¹ƒ uyyÄ• naá¹ƒ agamÄ• si
vassasate vassasate atikkante jiá¹‡á¹‡Ä• dÄ«su \Be 328/ ekekaá¹ƒ addasaá¹ƒsu. amhÄ• ka
appÄ• yukakÄ• le uppannattÄ• catunnaá¹ƒ catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena uyyÄ• na
addasa. dÄ«ghabhÄ• á¹‡akÄ• panÄ• hu --- ``cattÄ• ri nimittÄ• ni ekadivaseneva disvÄ• ag
divasabhÄ• gaá¹ƒ kÄ«á¸·itvÄ• uyyÄ• narasamanubhavitvÄ• maá¹…galapokkharaá¹‡iyaá¹ƒ
maá¹…galasilÄ• tale nisÄ«di attÄ• naá¹ƒ alaá¹…kÄ• rÄ• petukÄ• mo. athassa cittÄ• cÄ• ran
devÄ• namindena Ä• á¹‡atto vissakammo nÄ• ma devaputto Ä• gantvÄ• tasseva kappakas
alaá¹…kÄ• rehi alaá¹…kari. athassa sabbÄ• laá¹…kÄ• rasamalaá¹…katassa sabbatÄ• lÄ• v
paá¹-ibhÄ• nÄ• ni dassayantesu brÄ• hmaá¹‡esu ca ``jaya nandÄ• â€™â€™ tiÄ• divacaneh
nÄ• nappakÄ• rehi maá¹…galavacanatthutighosehi sambhÄ• ventesu sabbÄ• laá¹…kÄ• ras
abhiruhi. tasmiá¹ƒ samaye --- ``rÄ• hulamÄ• tÄ• puttaá¹ƒ vijÄ• tÄ• â€™â€™ ti sutvÄ• sudd
``puttassa me tuá¹-á¹-hiá¹ƒ nivedethÄ• â€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡i. bodhisatto taá¹ƒ s
jÄ• to, bandhanaá¹ƒ jÄ• taâ€™â€™ nti Ä• ha. rÄ• jÄ• --- ``kiá¹ƒ me putto avacÄ• â€™â€™
vacanaá¹ƒ sutvÄ• ``ito paá¹-á¹-hÄ• ya me nattÄ• `rÄ• hulakumÄ• roâ€™ tveva nÄ• maá¹ƒ

bodhisattopi taá¹ƒ rathavaramÄ• ruyha mahatÄ• parivÄ• rena atimanoramena sirisobhagg
tasmiá¹ƒ samaye rÅ«pasiriyÄ• guá¹‡asampattiyÄ• ca akisÄ• kisÄ• gotamÄ« nÄ• ma khatt

uparipÄ• sÄ• davaratalagatÄ• nagaraá¹ƒ pavisantassa bodhisattassa rÅ«pasiriá¹ƒ disvÄ• s
hutvÄ• ---

``nibbutÄ• nÅ«na sÄ• mÄ• tÄ• , nibbuto nÅ«na so pitÄ• .

nibbutÄ• nÅ«na sÄ• nÄ• rÄ«, yassÄ• yaá¹ƒ Ä«diso patÄ«â€™â€™ ti || (Dhs-a nidÄ• nakat
sÄ• riputtattheravatthu; Ap-a I avidÅ«renidÄ• nakathÄ• ; Ja I avidÅ«renidÄ• nakathÄ•) ---

imaá¹ƒ \Ee 281/ udÄ• naá¹ƒ udÄ• nesi.

bodhisatto taá¹ƒ sutvÄ• cintesi --- ``ayaá¹ƒ me sussavanaá¹ƒ vacanaá¹ƒ sÄ• vesi, ahaÃ±h
vicarÄ• mi, ajjeva mayÄ• gharÄ• vÄ• saá¹ƒ chaá¸• á¸• etvÄ• nikkhamma \Be 329/ pabbajit
vaá¹-á¹-atÄ«â€™â€™ ti. ``ayaá¹ƒ imissÄ• Ä• cariyabhÄ• go hotÅ«â€™â€™ ti muttÄ• hÄ• r
kisÄ• gotamiyÄ• satasahassagghanikaá¹ƒ paramaratikaraá¹ƒ muttÄ• hÄ• raá¹ƒ pesesi. sÄ•
paá¹-ibaddhahadayo hutvÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesÄ«â€™â€™ ti somanassajÄ• tÄ•

bodhisattopi mahatÄ• sirisamudayena paramaramaá¹‡Ä«yaá¹ƒ pÄ• sÄ• daá¹ƒ abhiruhitvÄ•
tÄ• vadeva naá¹ƒ paripuá¹‡á¹‡arajanikarasadisaruciravaravadanÄ• bimbaphalasadisadasa
sitavimalasamasaá¹ƒhitÄ• viraá¸·avaradasanÄ• asitanayanakesapÄ• sÄ• sujÄ• taÃ±janÄ•
sujÄ• tahaá¹ƒsasamasaá¹ƒhitapayodharÄ• ratikaranavakanakarajataviracitavaramaá¹‡imel
parigatavipulaghanajaghanataá¹-Ä• karikarasannibhoruyugalÄ• naccagÄ«tavÄ• ditesu kus
surayuvatisadisarÅ«pasobhÄ• varayuvatiyo madhuraravÄ• ni turiyÄ• ni gahetvÄ• mahÄ• p
ramÄ• payantiyo naccagÄ«tavÄ• ditÄ• ni payojayiá¹ƒsu. bodhisatto pana kilesesu virattacitt
anabhirato muhuttaá¹ƒ niddaá¹ƒ okkami.

tÄ• taá¹ƒ disvÄ• ``yassatthÄ• ya naccÄ• dÄ«ni mayaá¹ƒ payojema, so niddaá¹ƒ upagato,
kilamÄ• mÄ• â€™â€™ ti gahitÄ• ni turiyÄ• ni ajjhottharitvÄ• nipajjiá¹ƒsu, gandhatelappadÄ
bodhisatto pabujjhitvÄ• sayanapiá¹-á¹-he pallaá¹…kena nisinno addasa tÄ• itthiyo turiyabh
avattharitvÄ• niddÄ• yantiyo paggharitalÄ• lÄ• kilinnakapolagattÄ• , ekaccÄ• dante khÄ• d
kÄ• kacchantiyo, ekaccÄ• vippalapantiyo, ekaccÄ• vivaá¹-amukhÄ• , ekaccÄ• apagatavas
pÄ• kaá¹-abÄ«bhacchasambÄ• dhaá¹-á¹-hÄ• nÄ• , ekaccÄ• vimuttÄ• kulasiroruhÄ• susÄ•
sayiá¹ƒsu. mahÄ• satto tÄ• saá¹ƒ taá¹ƒ vippakÄ• raá¹ƒ disvÄ• bhiyyosomattÄ• ya kÄ• mes
pana alaá¹…katapaá¹-iyattaá¹ƒ dasasatanayanabhavanasadisaá¹ƒ rucirasobhampi pÄ• sÄ•
apaviddhamatasarÄ«rakuá¹‡apabharitaá¹ƒ Ä• makasusÄ• namiva paramapaá¹-ikkÅ«laá¹ƒ u
Ä• dittabhavanasadisÄ• hutvÄ• upaá¹-á¹-hahiá¹ƒsu. ``upaddutaá¹ƒ vata, bho, upassaá¹-á¹
ca vÄ• caá¹ƒ pavattesi. ativiya pabbajjÄ• ya cittaá¹ƒ nami.

so \Be 330/ ``ajjeva mayÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamituá¹ƒ vaá¹-á¹-atÄ«â€™â€™

uá¹-á¹-hÄ• ya dvÄ• rasamÄ«paá¹ƒ gantvÄ• --- ``ko etthÄ• â€™â€™ ti Ä• ha. ummÄ• re sÄ
Ä• ha --- ``ahaá¹ƒ, ayyaputta, channoâ€™â€™ ti. atha mahÄ• puriso --- ``ahaá¹ƒ ajja mahÄ
nikkhamitukÄ• mo, na kaÃ±ci paá¹-iveditvÄ• sÄ«ghamekaá¹ƒ atijayaá¹ƒ sindhavaá¹ƒ kappe
devÄ• â€™â€™ ti assabhaá¹‡á¸• akaá¹ƒ gahetvÄ• assasÄ• laá¹ƒ gantvÄ• gandhatelappa
sumanapaá¹-á¹-avitÄ• nassa heá¹-á¹-hÄ• paramaramaá¹‡Ä«ye \Ee 282/ bhÅ«mibhÄ• ge á
kaá¹‡á¸• akaá¹ƒ turaá¹…gavaraá¹ƒ disvÄ• --- ``ajja mayÄ• ayyaputtassa nikkhamanatthÄ•
maá¹…galahayaá¹ƒ kappetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti kaá¹‡á¸• akaá¹ƒ kappesi. so kappi
``ayaá¹ƒ kappanÄ• atigÄ• á¸·hÄ• , aÃ±Ã±esu divasesu uyyÄ• nakÄ«á¸·aá¹ƒ gamanakÄ• le
nissaá¹ƒsayaá¹ƒ ajjeva ayyaputto mahÄ• bhinikkhamanaá¹ƒ nikkhamissatÄ«â€™â€™ ti. tat
mahÄ• hasitaá¹ƒ hasi. so nÄ• do taá¹ƒ sakalakapilavatthupuraá¹ƒ unnÄ• daá¹ƒ kareyya, de
na kassaci sotuá¹ƒ adaá¹ƒsu.

bodhisatto ``puttaá¹ƒ tÄ• va passissÄ• mÄ«â€™â€™ ti cintetvÄ• á¹-hitaá¹-á¹-hÄ• nato uá¹
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• gabbhadvÄ• raá¹ƒ vivari. tasmiá¹ƒ khaá¹‡e antogabbhe ga
rÄ• hulamÄ• tÄ• sumanamallikÄ• dÄ«naá¹ƒ ambaá¹‡amattena attippakiá¹‡á¹‡e varasayan
á¹-hapetvÄ• niddÄ• yati. bodhisatto ummÄ• re pÄ• daá¹ƒ á¹-hapetvÄ• á¹-hitakova oloketvÄ
hatthaá¹ƒ apanetvÄ• mama puttaá¹ƒ gaá¹‡hissÄ• mi, devÄ« pabujjhissati, evaá¹ƒ me abhi
bhavissati. buddho hutvÄ• va Ä• gantvÄ• puttaá¹ƒ passissÄ• mÄ«â€™â€™ ti cintetvÄ• pÄ
assassa samÄ«paá¹ƒ gantvÄ• evamÄ• ha --- ``tÄ• ta kaá¹‡á¸• aka, tvaá¹ƒ ajja ekarattiá¹ƒ
taá¹ƒ nissÄ• ya buddho hutvÄ• sadevakaá¹ƒ lokaá¹ƒ tÄ• ressÄ• mÄ«â€™â€™ ti. tato ullaá
piá¹-á¹-hiá¹ƒ abhiruhi. kaá¹‡á¸• ako gÄ«vato paá¹-á¹-hÄ• ya Ä• yÄ• mato aá¹-á¹-hÄ• rasaha
ubbedhena samannÄ• gato rÅ«paggajavabalasampanno sabbaseto dhotasaá¹…khasadisa
325/ bodhisatto varaturaá¹…gapiá¹-á¹-higato channaá¹ƒ assassa vÄ• ladhiá¹ƒ gÄ• hÄ• petv
nagarassa mahÄ• dvÄ• raá¹ƒ sampatto.

tadÄ• \Be 331/ pana rÄ• jÄ• pubbeva bodhisattassa gamanapaá¹-isedhanatthÄ• ya dvÄ«s
purisasahassena vivaritabbaá¹ƒ kÄ• retvÄ• tattha bahupurise Ä• rakkhaá¹ƒ á¹-hapesi. bodh
purisagaá¹‡anÄ• ya koá¹-isatasahassassa balaá¹ƒ dhÄ• resi, hatthigaá¹‡anÄ• ya koá¹-isaha
--- ``yadi dvÄ• raá¹ƒ na vivarÄ«yati, ajja kaá¹‡á¸• akassa piá¹-á¹-he nisinno channaá¹ƒ vÄ• l
tena saddhiá¹ƒyeva kaá¹‡á¸• akaá¹ƒ Å«rÅ«hi nippÄ«á¸·etvÄ• aá¹-á¹-hÄ• rasahatthaá¹ƒ pÄ•
atikkameyyaâ€™â€™ nti. channo cintesi --- ``sace dvÄ• raá¹ƒ na ugghÄ• payati, ahaá¹ƒ ay
kaá¹‡á¸• akaá¹ƒ dakkhiá¹‡ahatthena parikkhipanto upakacchake katvÄ• uppatitvÄ• pÄ• kÄ
atikkamissÄ• mÄ«â€™â€™ ti. kaá¹‡á¸• ako cintesi --- ``ahaá¹ƒ dvÄ• re avivariyamÄ• ne ya
ayyaputtaá¹ƒ gahitavÄ• ladhinÄ• channena saddhiá¹ƒ uppatitvÄ• pÄ• kÄ• rassa purato pa
ti. evameva tayo purisÄ• cintayiá¹ƒsu. dvÄ• re adhivatthÄ• devatÄ• mahÄ• dvÄ• raá¹ƒ viv

tasmiá¹ƒ khaá¹‡e mÄ• ro pÄ• pimÄ• ``mahÄ• sattaá¹ƒ nivattessÄ• mÄ«â€™â€™ ti Ä• gan
---

``mÄ• nikkhama mahÄ• vÄ«ra, ito te sattame dine.

dibbaá¹ƒ tu cakkaratanaá¹ƒ, addhÄ• pÄ• tu bhavissati || ---

dvisahassaparittadÄ«paparivÄ• rÄ• naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ rajjaá¹ƒ kÄ• re
ti. mahÄ• puriso Ä• ha ``kosi tvaâ€™â€™ nti. ahaá¹ƒ vasavattÄ«ti.

``jÄ• nÄ• mahaá¹ƒ \Ee 283/ mahÄ• rÄ• ja, mayhaá¹ƒ cakkassa sambhavaá¹ƒ.

anatthikohaá¹ƒ rajjena, gaccha tvaá¹ƒ mÄ• ra mÄ• idha ||

``sakalaá¹ƒ dasasahassampi, lokadhÄ• tumahaá¹ƒ pana.

unnÄ• detvÄ• bhavissÄ• mi, buddho loke vinÄ• yakoâ€™â€™ ti || ---

Ä• ha. so tatthevantaradhÄ• yi.

mahÄ• satto \Ne 326/ ekÅ«nattiá¹ƒsavassakÄ• le hatthagataá¹ƒ cakkavattirajjaá¹ƒ kheá¸·ap
anapekkho chaá¸• á¸• etvÄ• cakkavattisirinivÄ• sabhÅ«tÄ• rÄ• jabhavanÄ• nikkhamitvÄ•
uttarÄ• sÄ• á¸·hanakkhatte vattamÄ• ne nagarato nikkhamitvÄ• nagaraá¹ƒ \Be 332/ apalok
vitakkasamanantarameva cassa kulÄ• lacakkaá¹ƒ viya so bhÅ«mippadeso parivatti. yathÄ•
kapilavatthupuraá¹ƒ disvÄ• tassiá¹ƒ bhÅ«mippadese kaá¹‡á¸• akanivattanaá¹ƒ nÄ• ma ceti
gantabbamagÄ• bhimukhaá¹ƒyeva kaá¹‡á¸• akaá¹ƒ katvÄ• pÄ• yÄ• si mahatÄ• sakkÄ• re
tadÄ• mahÄ• satte gacchante tassa purato devatÄ• saá¹-á¹-hi ukkÄ• satasahassÄ• ni dhÄ
saá¹-á¹-hi dakkhiá¹‡ato saá¹-á¹-hi ukkÄ• satasahassÄ• ni, tathÄ• vÄ• mapassato. aparÄ•
surabhikusumamÄ• lÄ• dÄ• macandanacuá¹‡á¹‡acÄ• maradhajapaá¹-Ä• kÄ• hi sakkaronti
dibbÄ• ni saá¹…gÄ«tÄ• ni anekÄ• ni ca turiyÄ• ni vajjiá¹ƒsu.

iminÄ• sirisamudayena gacchanto bodhisatto ekaratteneva tÄ«á¹‡i rajjÄ• ni atikkamma tiá¹
gantvÄ• anomÄ• nadÄ«tÄ«raá¹ƒ sampÄ• puá¹‡i. atha bodhisatto nadÄ«tÄ«re á¹-hatvÄ• ch
nÄ• mÄ• yaá¹ƒ nadÄ«â€™â€™ ti? ``anomÄ• nÄ• ma, devÄ• â€™â€™ ti. ``amhÄ• kampi p
paá¹‡hiyÄ• assaá¹ƒ ghaá¹-á¹-ento assassa saÃ±Ã±aá¹ƒ adÄ• si. asso ullaá¹…ghitvÄ• aá¹-
nadiyÄ• pÄ• rimatÄ«re aá¹-á¹-hÄ• si. bodhisatto assapiá¹-á¹-hito oruyha muttarÄ• sisadise
á¹-hatvÄ• channaá¹ƒ Ä• mantesi --- ``samma channa, tvaá¹ƒ mayhaá¹ƒ Ä• bharaá¹‡Ä• ni c
gaccha, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti. channo, ``ahampi, deva, pabbajissÄ• mÄ«â€
``na labbhÄ• tayÄ• pabbajituá¹ƒ, gaccheva tvaâ€™â€™ nti tikkhattuá¹ƒ nivÄ• retvÄ• Ä• b
kaá¹‡á¸• akaÃ±ca paá¹-icchÄ• petvÄ• cintesi --- ``ime mayhaá¹ƒ kesÄ• samaá¹‡asÄ• rupp

chindissÄ• mÄ«â€™â€™ ti dakkhiá¹‡ena hatthena paramanisitamasivaraá¹ƒ gahetvÄ• vÄ•
saddhiá¹ƒ cÅ«á¸·aá¹ƒ gahetvÄ• chindi, kesÄ• dvaá¹…gulamattÄ• hutvÄ• dakkhiá¹‡ato Ä•
allÄ«yiá¹ƒsu. tesaá¹ƒ pana kesÄ• naá¹ƒ yÄ• vajÄ«vaá¹ƒ tadeva pamÄ• á¹‡aá¹ƒ ahosi, mass
kesamassuohÄ• raá¹‡akiccampissa nÄ• hosi. bodhisatto saha moá¸·iyÄ• cÅ«á¸·aá¹ƒ gahet
bhavissÄ• mi, Ä• kÄ• se tiá¹-á¹-hatu, no ce, bhÅ«miyaá¹ƒ patatÅ«â€™â€™ ti \Ee 284/ Ä• kÄ
cÅ«á¸·Ä• maá¹‡ibandhanaá¹ƒ yojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• Ä• kÄ• se aá¹

atha \Be 333/ sakko devarÄ• jÄ• dibbena cakkhunÄ• olokento yojanikena ratanacaá¹…koá
paá¹-iggahetvÄ• tÄ• vatiá¹ƒsabhavane tiyojanaá¹ƒ sattaratanamayaá¹ƒ __cÅ«á¸·Ä• maá¹‡i
patiá¹-á¹-hÄ• pesi. yathÄ• ha ---

``chetvÄ• na \Ne 327/ moá¸·iá¹ƒ varagandhavÄ• sitaá¹ƒ, vehÄ• yasaá¹ƒ ukkhipi aggapugga

sahassanetto sirasÄ• paá¹-iggahi, suvaá¹‡á¹‡acaá¹…koá¹-avarena vÄ• savoâ€™â€™ ti || (
Ap-a I avidÅ«renidÄ• nakathÄ• ; Ja I avidÅ«renidÄ• nakathÄ•).

puna bodhisatto cintesi --- ``imÄ• ni kÄ• sikavatthÄ• ni mahagghÄ• ni, na mayhaá¹ƒ samaá
athassa kassapabuddhakÄ• le purÄ• á¹‡asahÄ• yako ghaá¹-ikÄ• ramahÄ• brahmÄ• ekaá¹
vinÄ• sabhÄ• vÄ• ppattena mittabhÄ• vena cintesi --- ``ajja me sahÄ• yako mahÄ• bhinikkh
samaá¹‡aparikkhÄ• ramassa gahetvÄ• gacchissÄ• mÄ«â€™â€™ ti.

``ticÄ«varaÃ±ca patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanaÃ±ca aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti || (Sv I 215; Ps I 294; II
(to Vin III) I 45 padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• ; Ap-a I avidÅ«renidÄ• nakathÄ• ; Ja I avid
I-a 206) ---

ime aá¹-á¹-ha samaá¹‡aparikkhÄ• re Ä• haritvÄ• adÄ• si. mahÄ• puriso arahaddhajaá¹ƒ niv
pabbajjÄ• vesaá¹ƒ gahetvÄ• sÄ• á¹-akayugalaá¹ƒ Ä• kÄ• se khipi. taá¹ƒ mahÄ• brahmÄ• p
dvÄ• dasayojanikaá¹ƒ sabbaratanamayaá¹ƒ cetiyaá¹ƒ katvÄ• taá¹ƒ anto pakkhipitvÄ• á¹-ha
mahÄ• satto --- ``channa, mama vacanena mÄ• tÄ• pitÅ«naá¹ƒ Ä• rogyaá¹ƒ vadehÄ«â€™â
channo mahÄ• purisaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. kaá¹‡á¸• ako pana
mantayamÄ• nassa bodhisattassa vacanaá¹ƒ suá¹‡anto á¹-hatvÄ• --- ``natthi dÄ• ni mayha
dassanaâ€™â€™ nti cakkhupathamassa vijahanto viyogadukkhamadhivÄ• setuá¹ƒ asakkon
katvÄ• suraripudurabhibhavane tÄ• vatiá¹ƒsabhavane kaá¹‡á¸• ako nÄ• ma devaputto hutv
vimalatthavilÄ• siniyÄ• vimÄ• navatthuá¹-á¹-hakathÄ• ya gahetabbÄ• . channassa paá¹-han
\Be 334/ kaá¹‡á¸• akassa kÄ• lakiriyÄ• ya dutiyena sokena pÄ«á¸·iyamÄ• no rodanto paride

bodhisattopi pabbajitvÄ• tasmiá¹ƒyeva padese anupiyaá¹ƒ nÄ• ma ambavanaá¹ƒ atthi, tatt
pabbajjÄ• sukhena vÄ«tinÄ• metvÄ• tato pacchÄ• saÃ±jhÄ• ppabhÄ• nuraÃ±jitasaliladhar
paripuá¹‡á¹‡arajanikaro viya kÄ• sÄ• vavarasaá¹ƒvuto ekakopi anekajanaparivuto viya viroc
vanavÄ• simigapakkhÄ«naá¹ƒ nayanÄ• matapÄ• namiva karonto ekacaro sÄ«ho viya naras
mattamÄ• taá¹…gavilÄ• sagÄ• mÄ« samassÄ• sento viya vasundharaá¹ƒ pÄ• datalehi ekac
maggaá¹ƒ gantvÄ• uttuá¹…gataraá¹…gabhaá¹…gaá¹ƒ asaá¹…gaá¹ƒ \Ee 285/ gaá¹…gaá¹ƒ
ratanajutivisaravirÄ• jitavararucirarÄ• jagahaá¹ƒ rÄ• jagahaá¹ƒ nÄ• ma nagaraá¹ƒ pÄ• visi. p
sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya cari. sakalaá¹ƒ pana taá¹ƒ nagaraá¹ƒ bodhisattassa rÅ«pada
paviá¹-á¹-he taá¹ƒ nagaraá¹ƒ viya asurinde paviá¹-á¹-he devanagaraá¹ƒ viya saá¹…khobhar
carante mahÄ• purise nagaravÄ• sino manussÄ• mahÄ• sattassa rÅ«padassanena saÃ±jÄ
bodhisattassa rÅ«padassanÄ• vajjitahadayÄ• ahesuá¹ƒ.

tesaá¹ƒ manussÄ• naá¹ƒ aÃ±Ã±ataro aÃ±Ã±ataramevamÄ• ha --- ``kinnu yaá¹ƒ, bho, rÄ• h
nigÅ«á¸·hakiraá¹‡ajÄ• lo puá¹‡á¹‡acando manussalokamÄ• gatoâ€™â€™ ti. tamaÃ±Ã±o si
``kiá¹ƒ kathesi, samma, kadÄ• nÄ• ma tayÄ• puá¹‡á¹‡acando manussalokamÄ• gato diá¹-
kusumaketukÄ• madevo vesantaramÄ• dÄ• ya amhÄ• kaá¹ƒ mahÄ• rÄ• jassa nÄ• garÄ• na
kÄ«á¸·itumÄ• gatoâ€™â€™ ti. tamaÃ±Ã±o sitaá¹ƒ katvÄ• evamÄ• ha --- ``kiá¹ƒ, bho, tvaá¹
issarakodhahutÄ• sanaparidaá¸• á¸• hasarÄ«ro surapatidasasatanayano eso amarapurasaÄ
tamaÃ±Ã±o Ä«sakaá¹ƒ hasitvÄ• --- ``kiá¹ƒ vadesi, bho, te pubbÄ• paravirodhaá¹ƒ, kuto par
kuto vajiraá¹ƒ, kuto erÄ• vaá¹‡o. addhÄ• brahmÄ• esa brÄ• hmaá¹‡ajanaá¹ƒ pamattaá¹ƒ Ä
niyojanatthÄ• ya Ä• gatoâ€™â€™ ti. te sabbepi apasÄ• detvÄ• aÃ±Ã±o paá¹‡á¸• itajÄ• tiko
puá¹‡á¹‡acando \Be 335/, na ca kÄ• madevo, nÄ• pi dasasatanayano, na cÄ• pi brahmÄ• ,
acchariyamanussoâ€™â€™ ti.

evaá¹ƒ sallapantesu eva nÄ• garesu rÄ• japurisÄ• gantvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o bimb
``deva, devo vÄ• gandhabbo vÄ• udÄ• hu nÄ• garÄ• jÄ• vÄ• yakkho vÄ• ko nu vÄ• amh
caratÄ«â€™â€™ ti. rÄ• jÄ• taá¹ƒ sutvÄ• uparipÄ• sÄ• datale á¹-hatvÄ• mahÄ• purisaá¹ƒ
acchariyabbhutacittajÄ• to rÄ• japurise Ä• á¹‡Ä• pesi --- ``gacchatha, bhaá¹‡e, taá¹ƒ vÄ«ma
bhavissati, nagarÄ• nikkhamitvÄ• antaradhÄ• yissati, sace devatÄ• bhavissati, Ä• kÄ• ser
nÄ• garÄ• jÄ• bhavissati, pathaviyaá¹ƒ nimujjitvÄ• gamissati, sace manusso bhavissati, ya
bhikkhaá¹ƒ paribhuÃ±jissatÄ«â€™â€™ ti.

mahÄ• purisopi santindriyo santamÄ• naso rÅ«pasobhÄ• ya mahÄ• janassa nayanÄ• ni Ä•
yugamattaá¹ƒ pekkhamÄ• no missakabhattaá¹ƒ yÄ• panamattaá¹ƒ saá¹ƒharitvÄ• paviá¹-á¹-
nikkhamitvÄ• paá¹‡á¸• avapabbatacchÄ• yÄ• ya puratthÄ• bhimukho nisÄ«ditvÄ• Ä• hÄ• n
paribhuÃ±ji. tato rÄ• japurisÄ• gantvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. tato dÅ«tav
magadhÄ• dhipati rÄ• jÄ• bÄ• lajanehi duranusÄ• ro merumandÄ• rasÄ• ro sattasÄ• ro bim
guá¹‡assavaneneva saÃ±jÄ• tadassanakutÅ«halo vegena nagarato nikkhamitvÄ• \Ee 286/

gantvÄ• yÄ• nÄ• oruyha bodhisattassa santikaá¹ƒ gantvÄ• tena katÄ• nuÃ±Ã±o bandhuja
nisÄ«ditvÄ• bodhisattassa iriyÄ• pathe pasÄ«ditvÄ• katapaá¹-isanthÄ• ro nÄ• magottÄ• dÄ
bodhisattassa sabbaá¹ƒ issariyaá¹ƒ niyyÄ• tesi. bodhisatto --- ``mayhaá¹ƒ, mahÄ• rÄ• ja, va
kilesakÄ• mehi vÄ• attho natthi. ahaÃ±hi paramÄ• bhisambodhiá¹ƒ patthayanto nikkhantoâ
anekappakÄ• rena yÄ• cantopi tassa cittaá¹ƒ alabhitvÄ• --- ``addhÄ• buddho bhavissati, bu
paá¹-hamaá¹ƒ mama vijitaá¹ƒ Ä• gantabbaâ€™â€™ nti vatvÄ• nagaraá¹ƒ paviá¹-á¹-ho.

``atha rÄ• jagahaá¹ƒ vararÄ• jagahaá¹ƒ, nararÄ• javare nagaraá¹ƒ tu gate.

girirÄ• javaro munirÄ• javaro, migarÄ• jagato sugatopi gatoâ€™â€™ ||

atha \Be 336/ bodhisatto anupubbena cÄ• rikaá¹ƒ caramÄ• no Ä• á¸·Ä• raÃ±ca kÄ• lÄ• ma
upasaá¹…kamitvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• --- ``nÄ• yaá¹ƒ maggo bodhiyÄ•
samÄ• pattibhÄ• vanaá¹ƒ analaá¹…karitvÄ• mahÄ• padhÄ• naá¹ƒ padahitukÄ• mo uruvela
vatÄ• yaá¹ƒ bhÅ«mibhÄ• goâ€™â€™ ti tattheva vÄ• saá¹ƒ upagantvÄ• mahÄ• padhÄ• naá
lakkhaá¹‡apariggÄ• hakabrÄ• hmaá¹‡Ä• naá¹ƒ cattÄ• ro puttÄ• koá¹‡á¸• aÃ±Ã±o brÄ• hma
paá¹-hamaá¹ƒyeva pabbajitÄ• gÄ• manigamarÄ• jadhÄ• nÄ«su bhikkhÄ• cariyaá¹ƒ carantÄ
sampÄ• puá¹‡iá¹ƒsu. atha naá¹ƒ chabbassÄ• ni mahÄ• padhÄ• naá¹ƒ padahantaá¹ƒ --- ``id
idÄ• ni buddho bhavissatÄ«â€™â€™ ti pariveá¹‡asammajjanÄ• dikÄ• ya vattapaá¹-ipattiyÄ•
santikÄ• vacarÄ• vassa ahesuá¹ƒ. bodhisattopi --- ``koá¹-ippattaá¹ƒ dukkaraá¹ƒ karissÄ• mÄ
ekatilataá¹‡á¸• ulÄ• dÄ«hi vÄ«tinÄ• mesi. sabbasopi Ä• hÄ• rupacchedaá¹ƒ akÄ• si. devatÄ
upahÄ• rayamÄ• nÄ• pakkhipiá¹ƒsu.

athassa tÄ• ya nirÄ• hÄ• ratÄ• ya paramakisabhÄ• vappattakÄ• yassa suvaá¹‡á¹‡avaá¹‡á
ahosi, dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni paá¹-icchannÄ• ni ahesuá¹ƒ. atha bodhisatto
antaá¹ƒ gantvÄ• --- ``nÄ• yaá¹ƒ maggo bodhiyÄ• â€™â€™ ti oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä
piá¹‡á¸• Ä• ya \Ne 330/ caritvÄ• Ä• hÄ• raá¹ƒ Ä• hari. athassa dvattiá¹ƒsamahÄ• purisalak
ahesuá¹ƒ, kÄ• yo suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi. atha paÃ±cavaggiyÄ• bhikkhÅ« taá¹ƒ disvÄ
chabbassÄ• ni dukkarakÄ• rikaá¹ƒ karontopi sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhituá¹ƒ nÄ• sakkhi,
gÄ• manigamarÄ• jadhÄ• nÄ«su piá¹‡á¸• Ä• ya caritvÄ• oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• ha
bÄ• hulliko esa padhÄ• navibbhanto, kiá¹ƒ no iminÄ• â€™â€™ ti mahÄ• purisaá¹ƒ pahÄ• ya
isipatanaá¹ƒ agamaá¹ƒsu.

atha mahÄ• puriso visÄ• khapuá¹‡á¹‡amÄ• ya uruvelÄ• yaá¹ƒ senÄ• nigame senÄ• kuá¹-u
nÄ• ma dÄ• rikÄ• ahosi \Ee 287/. tÄ• ya sampasÄ• danajÄ• tÄ• ya dinnaá¹ƒ pakkhittadibbo
paribhuÃ±jitvÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• neraÃ±jarÄ• ya paá¹-isotaá¹ƒ khipitvÄ• kÄ
supantaá¹ƒ bodhesi. atha bodhisatto neraÃ±jarÄ• tÄ«re surabhikusumasamalaá¹…kate nÄ«
divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• yanhasamaye \Be 337/ devatÄ• hi alaá¹…katena maggena bo

devanÄ• gayakkhasiddhÄ• dayo dibbehi mÄ• lÄ• gandhavilepanehi pÅ«jayiá¹ƒsu. tasmiá¹ƒ
tiá¹‡ahÄ• rako tiá¹‡aá¹ƒ Ä• dÄ• ya paá¹-ipathe Ä• gacchanto mahÄ• purisassa Ä• kÄ• raá¹
tiá¹‡amuá¹-á¹-hiyo adÄ• si. bodhisatto tiá¹‡aá¹ƒ gahetvÄ• asitaÃ±janagirisaá¹…kÄ• saá¹ƒ Ä
dinakarajÄ• laá¹ƒ sakahadayamiva karuá¹‡Ä• sÄ«talaá¹ƒ sÄ«tacchÄ• yaá¹ƒ vividhavihagag
mandamÄ• ruteritÄ• ya ghanasÄ• khÄ• ya samalaá¹…kataá¹ƒ naccantamiva pÄ«tiyÄ• raÃ±
virocamÄ• navijayatarumassatthabodhirukkhamÅ«lamupagantvÄ• assatthadumarÄ• jaá¹ƒ t
katvÄ• pubbuttaradisÄ• bhÄ• ge á¹-hito tÄ• ni tiá¹‡Ä• ni agge gahetvÄ• cÄ• lesi. tÄ• vadev
ahosi. tÄ• ni ca tiá¹‡Ä• ni cittakÄ• rena lekhÄ• gahitÄ• ni viya ahesuá¹ƒ. bodhisatto tattha cu
tiá¹‡asanthare tisandhipallaá¹…kaá¹ƒ Ä• bhujitvÄ• caturaá¹…gasamannÄ• gatavÄ«riyaá¹ƒ
suvaá¹‡á¹‡apÄ«á¹-he á¹-hapitarajatakkhandhaá¹ƒ viya ca paÃ±Ã±Ä• sahatthaá¹ƒ bodhikkha
katvÄ• upari maá¹‡ichattena viya bodhisÄ• khÄ• hi dhÄ• riyamÄ• no nisÄ«di. suvaá¹‡á¹‡av
bodhiaá¹…kurÄ• patamÄ• nÄ• suvaá¹‡á¹‡apaá¹-á¹-e pavÄ• á¸·Ä• viya nikkhittÄ• virocayi

bodhisatte pana tattha nisinneyeva vasavattimÄ• ro devaputto --- ``siddhatthakumÄ• ro ma
visayamatikkamitukÄ• mo, na dÄ• nÄ• hamatikkamitumassa dassÄ• mÄ«â€™â€™ ti mÄ• r
mÄ• rabalamÄ• dÄ• ya nikkhami. sÄ• kira mÄ• rasenÄ• mÄ• rassa purato dvÄ• dasayojan
vÄ• mapassato ca, pacchato pana cakkavÄ• á¸·apariyantaá¹ƒ katvÄ• á¹-hitÄ• , uddhaá¹ƒ n
yassÄ• pana unnadantiyÄ• saddo navayojanasahassato paá¹-á¹-hÄ• ya pathaviundriyanas
samaye sakko devarÄ• jÄ• vijayuttaraá¹ƒ nÄ• ma saá¹…khaá¹ƒ \Ne 331/ dhamamÄ• no aá
vÄ«sahatthasatiko ahosi. paÃ±casikho gandhabbadevaputto tigÄ• vutÄ• yataá¹ƒ beá¸·uvapa
vÄ• dayamÄ• no maá¹…galayuttÄ• ni gÄ«tÄ• ni gÄ• yamÄ• no aá¹-á¹-hÄ• si. suyÄ• mo dev
saradasamayarajanikarasassirikaá¹ƒ dibbacÄ• maraá¹ƒ gahetvÄ• mandaá¹ƒ mandaá¹ƒ bÄ«
brahmÄ• ca sahampati tiyojanavitthataá¹ƒ dutiyamiva puá¹‡á¹‡acandaá¹ƒ setacchattaá¹ƒ b
uddhaá¹ƒ dhÄ• retvÄ• aá¹-á¹-hÄ• si. mahÄ• kÄ• á¸·opi nÄ• garÄ• jÄ• asÄ«tiyÄ• nÄ• ganÄ
thutisaá¹…gÄ«tÄ• ni pavattento mahÄ• sattaá¹ƒ namassamÄ• no aá¹-á¹-hÄ• si. dasasu cak
nÄ• nÄ• vidhehi surabhikusumadÄ• madhÅ«pacuá¹‡á¹‡Ä• dÄ«hi pÅ«jayamÄ• nÄ• sÄ• dhu
aá¹-á¹-haá¹ƒsu.

atha mÄ• ro devaputto \Ee 288/ diyaá¸• á¸• hayojanasatikaá¹ƒ himagirisikharasadisaá¹ƒ pa
girimekhalaá¹ƒ nÄ• ma ratanakhacitavaravÄ• raá¹‡aá¹ƒ arivÄ• raá¹‡avÄ• raá¹‡aá¹ƒ abhiruh
mÄ• petvÄ• aggahitaggahaá¹‡ena nÄ• nÄ• vudhÄ• ni aggahÄ• pesi. mÄ• raparisÄ• pi asip
samussitadhanumusala-phÄ• la-saá¹…ku-kunta-tomara-upala-laguá¸·a-valaya-kaá¹‡aya-ka
ruru- sÄ«ha-khagga-sarabha-varÄ• ha-byaggha-vÄ• naroraga-majjÄ• rolÅ«kavadanÄ•
mahiá¹ƒsa-pasada-turaá¹…ga-diradÄ• divadanÄ• ca nÄ• nÄ• bhÄ«mavirÅ«pabÄ«bhaccha
manussayakkhapisÄ• casadisakÄ• yÄ• ca mahÄ• sattaá¹ƒ bodhisattaá¹ƒ bodhimÅ«le nisin
gantvÄ• parivÄ• rayitvÄ• mÄ• rassa sandesaá¹ƒ samudikkhamÄ• nÄ• aá¹-á¹-hÄ• si.

tato mÄ• rabale bodhimaá¹‡á¸• amupasaá¹…kamanteyeva tesaá¹ƒ sakkÄ• dÄ«naá¹ƒ ekop

sammukhasammukhaá¹-á¹-hÄ• neneva palÄ• yiá¹ƒsu. sakko pana devarÄ• jÄ• taá¹ƒ vijayu
piá¹-á¹-hiyaá¹ƒ katvÄ• palÄ• yitvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ aá¹-á¹-hÄ• si. mahÄ
cakkavÄ• á¸·akoá¹-iyaá¹ƒ á¹-hapetvÄ• brahmalokameva agamÄ• si. kÄ• á¸·o nÄ• garÄ• jÄ•
chaá¸• á¸• etvÄ• pathaviyaá¹ƒ nimujjitvÄ• paÃ±cayojanasatikaá¹ƒ maÃ±jerikanÄ• gabhava
mukhaá¹ƒ pidahitvÄ• nipajji. ekadevatÄ• pi tattha á¹-hÄ• tuá¹ƒ samatthÄ• nÄ• ma nÄ• hos
suÃ±Ã±avimÄ• ne mahÄ• brahmÄ• viya ekakova nisÄ«di. ``idÄ• ni mÄ• ro Ä• gamissatÄ«â
anekarÅ«pÄ• ni aniá¹-á¹-hÄ• ni dunnimittÄ• ni pÄ• turahesuá¹ƒ.

``pamattabandhussa ca yuddhakÄ• le, tilokabandhussa ca vattamÄ• ne.

ukkÄ• samantÄ• nipatiá¹ƒsu ghorÄ• , dhÅ«mandhakÄ• rÄ• ca disÄ• ahesuá¹ƒ ||

``acetanÄ• yampi \Be 339/ \Ne 332/ sacetanÄ• yathÄ• , gatÄ• viyogaá¹ƒ patineva kÄ• min

lateva vÄ• tÄ• bhihatÄ• sasÄ• garÄ• , pakampi nÄ• nÄ• sadharÄ• dharÄ• mahÄ« ||

``ahesumuddhÅ«tajalÄ• samuddÄ• , vahiá¹ƒsu najjo paá¹-ilomameva.

kÅ«á¹-Ä• ni nÄ• nÄ• tarusaá¹…ghaá¹-Ä• ni, bhetvÄ• girÄ«naá¹ƒ pathaviá¹ƒ bhajiá¹ƒsu ||

``pavÄ• yi vÄ• to pharuso samantÄ• , nighaá¹-á¹-asaddo tumulo ahosi.

bhajittha ghoraá¹ƒ ravirandhakÄ• raá¹ƒ, kabandharÅ«paá¹ƒ gagane carittha ||

``evaá¹ƒpakÄ• raá¹ƒ asivaá¹ƒ aniá¹-á¹-haá¹ƒ, Ä• kÄ• sagaá¹ƒ bhÅ«migataÃ±ca ghoraá¹ƒ.

anekarÅ«paá¹ƒ kira dunnimittaá¹ƒ, ahosi mÄ• rÄ• gamane samantÄ• ||

``taá¹ƒ \Ee 289/ devadevaá¹ƒ abhihantukÄ• maá¹ƒ, kÄ• maá¹ƒ tu disvÄ• pana devasaá¹…g

hÄ• hÄ• ti saddaá¹ƒ anukampamÄ• nÄ• , akaá¹ƒsu saddhiá¹ƒ amaraá¹…ganÄ• hi ||

``pacchÄ• pi passiá¹ƒsu sudantarÅ«paá¹ƒ, disÄ• vidisÄ• su palÄ• yamÄ• naá¹ƒ.

saantakaá¹ƒ taá¹ƒ sabalaá¹ƒ anekaá¹ƒ, hatthe ca tharÅ« ca pÄ• tÄ• tayiá¹ƒsu ||

``vihaá¹…gamÄ• naá¹ƒ garuá¸·ova majjhe, majjhe migÄ• naá¹ƒ paramova sÄ«ho.

mahÄ• yaso mÄ• rabalassa majjhe, visÄ• rado vÄ«tabhayo nisÄ«diâ€™â€™ ||

atha \Be 340/ mÄ• ro --- ``siddhatthaá¹ƒ bhiá¹ƒsÄ• petvÄ• palÄ• pessÄ• mÄ«â€™â€™ ti v
paharaá¹‡avassaá¹ƒ pÄ• sÄ• á¹‡avassaá¹ƒ puna aá¹…gÄ• rakukkuá¸·avÄ• lukakalalandha
mÄ• raiddhÄ«hi bodhisattaá¹ƒ palÄ• petuá¹ƒ asakkonto kuddhamÄ• naso --- ``kiá¹ƒ, bhaá¹‡
siddhatthamasiddhatthaá¹ƒ karotha, gaá¹‡hatha hanatha chindatha bandhatha na muÃ±cat
mÄ• raparisaá¹ƒ Ä• á¹‡Ä• petvÄ• sayaÃ±ca girimekhalassa khandhe nisÄ«ditvÄ• ekena k
bodhisattaá¹ƒ upasaá¹…kamitvÄ• --- ``bho siddhattha, uá¹-á¹-haha pallaá¹…kÄ• â€™â€™
mahÄ• sattassa atighoraá¹ƒ pÄ«á¸·amakÄ• si. atha mahÄ• puriso --- ``kadÄ• te pÅ«ritÄ• ,
pÄ• ramÄ«â€™â€™ tiÄ• dÄ«ni vacanÄ• ni vatvÄ• dakkhiá¹‡ahatthaá¹ƒ pathaviá¹ƒ ninnÄ•
cuddasasahassÄ• dhikÄ• ni dasasatasahassayojanabahalÄ• ni pathavisandhÄ• rakÄ• ni vÄ
kampetvÄ• tadantaraá¹ƒ catunahutÄ• dhikadviyojanasatasahassabahalÄ• ayaá¹ƒ mahÄ• p
upari Ä• kÄ• se anekasahassÄ• ni \Ne 333/ vijjulatÄ• ca asanÄ« ca phaliá¹ƒsu. atha girime
jaá¹‡á¹‡ukena pati. mÄ• ro girimekhalakkhandhe nisinno bhÅ«miyaá¹ƒ pati. mÄ• raparisÄ•
bhusamuá¹-á¹-hi viya vikiriá¹ƒsu.

atha mahÄ• purisopi taá¹ƒ samÄ• raá¹ƒ mÄ• rabalaá¹ƒ khantimettÄ• vÄ«riyapaÃ±Ã±Ä• dÄ
pÄ• ramÄ«namÄ• nubhÄ• vena viddhaá¹ƒsetvÄ• paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anu
dibbacakkhuá¹ƒ visodhetvÄ• paccÅ«sasamaye sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡e paccayÄ
Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• tameva pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ
maggapaá¹-ipÄ• á¹-iyÄ• adhigatena catutthamaggena sabbakilese khepetvÄ• sabbabuddh
sabbabuddhÄ• ciá¹‡á¹‡aá¹ƒ ---

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

udÄ• naá¹ƒ udÄ• nesi.

santikenidÄ• nakathÄ•

udÄ• naá¹ƒ \Be 341/ udÄ• netvÄ• nisinnassa bhagavato etadahosi --- ``ahaá¹ƒ kappasatas

asaá¹…khyeyyÄ• ni imassa pallaá¹…kassa kÄ• raá¹‡Ä• sandhÄ• viá¹ƒ, ayaá¹ƒ me pallaá¹…
maá¹…galapallaá¹…ko, ettha me nisinnassa yÄ• va saá¹…kappo na paripuá¹‡á¹‡o, na tÄ• v
vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti anekakoá¹-isatasahassasaá¹…khÄ• samÄ• pattiyo samÄ
nisÄ«di. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``atha kho bhagavÄ• sattÄ• haá¹ƒ ekapallaá¹…kena
vimuttisukhapaá¹-isaá¹ƒvedÄ«â€™â€™ ti (Vin I 1).

athekaccÄ• naá¹ƒ devatÄ• naá¹ƒ --- ``ajjÄ• pi tÄ• va nÅ«na siddhatthassa kattabbakiccaá¹ƒ
pallaá¹…kasmiÃ±hi Ä• layaá¹ƒ na vijahatÄ«â€™â€™ ti parivitakko udapÄ• di. atha satthÄ•
Ã±atvÄ• tÄ• saá¹ƒ vitakkÅ«pasamanatthaá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• yamakapÄ• á¹-
iminÄ• pÄ• á¹-ihÄ• riyena \Ne 334/ devatÄ• naá¹ƒ vitakkaá¹ƒ vÅ«pasametvÄ• pallaá¹…kat
uttaradisÄ• bhÄ• ge á¹-hatvÄ• --- ``imasmiá¹ƒ vata me pallaá¹…ke sabbaÃ±Ã±utaÃ±Ã±Ä• a
nti cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca \Ee 290/ pÅ«ritÄ• naá¹ƒ pÄ• ramÄ
phalÄ• dhigamanaá¹-á¹-hÄ• naá¹ƒ pallaá¹…kaÃ±ca bodhirukkhaÃ±ca animisehi akkhÄ«hi o
vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __animisacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ.

atha pallaá¹…kassa ca á¹-hitaá¹-á¹-hÄ• nassa ca antarÄ• caá¹…kamaá¹ƒ mÄ• petvÄ• pur
ratanacaá¹…kame caá¹…kamanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __ratana
jÄ• taá¹ƒ.

catutthe pana sattÄ• he bodhito pacchimuttaradisÄ• bhÄ• ge devatÄ• ratanagharaá¹ƒ mÄ•
pallaá¹…kena nisÄ«ditvÄ• abhidhammapiá¹-akaá¹ƒ vicinanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, t
__ratanagharacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ.

evaá¹ƒ bhagavÄ• bodhisamÄ«peyeva cattÄ• ri sattÄ• hÄ• ni vÄ«tinÄ• metvÄ• paÃ±came
__ajapÄ• lanigrodho_ tenupasaá¹…kami. tatrÄ• pi dhammaá¹ƒ vicinanto vimuttisukhaÃ±ca

satthÄ• tattha sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• __mucalinda_mÅ«laá¹ƒ agamÄ• si. tattha sa
uppannÄ• ya sÄ«tÄ• dipaá¹-ibÄ• hanatthaá¹ƒ mucalindena nÄ• garÄ• jena sattakkhattuá¹ƒ
asambÄ• dhÄ• ya gandhakuá¹-iyÄ• viharanto viya \Be 342/ vimuttisukhaá¹ƒ paá¹-isaá¹ƒved
sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• rÄ• jÄ• yatanamÅ«laá¹ƒ upasaá¹…kami. tatthapi vimuttisukh
paá¹-isaá¹ƒvediyamÄ• nova sattÄ• haá¹ƒ nisÄ«di. ettÄ• vatÄ• satta sattÄ• hÄ• ni paripuá¹‡
bhagavato neva mukhadhovanaá¹ƒ na sarÄ«rapaá¹-ijagganaá¹ƒ nÄ• hÄ• rakiccaá¹ƒ ahosi,
atha sattasattÄ• hamatthake ekÅ«napaÃ±Ã±Ä• satime divase sakkena devÄ• namindena u
nÄ• galatÄ• dantakaá¹-á¹-hena ca anotattadahodakena ca mukhaá¹ƒ dhovitvÄ• tattheva __

tasmiá¹ƒ samaye __tapussabhallikÄ• _ nÄ• ma dve vÄ• á¹‡ijÄ• Ã±Ä• tisÄ• lohitÄ• ya deva

ussÄ• hitÄ• manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca Ä• dÄ• ya --- ``paá¹-iggaá¹‡hÄ• tu bhaga
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• aá¹-á¹-haá¹ƒsu.
pÄ• yÄ• sapaá¹-iggahaá¹‡adivaseyeva devadattiyassa pattassa antarahitattÄ• --- ``na kho
Ä• hÄ• raá¹ƒ paá¹-iggaá¹‡hanti, kimhi nu kho ahaá¹ƒ imaá¹ƒ paá¹-iggaá¹‡heyyaâ€™â€™ n
bhagavato ajjhÄ• sayaá¹ƒ viditvÄ• catÅ«hi \Ne 335/ disÄ• hi cattÄ• ro mahÄ• rÄ• jÄ• no in
patte upanÄ• mesuá¹ƒ. bhagavÄ• te paá¹-ikkhipi. puna muggavaá¹‡á¹‡e silÄ• maye cattÄ•
bhagavÄ• tesaá¹ƒ catunnampi devaputtÄ• naá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya paá¹-iggahetv
tasmiá¹ƒ paccagghe selamaye patte Ä• hÄ• raá¹ƒ paá¹-iggahetvÄ• paribhuÃ±jitvÄ• anum
vÄ• á¹‡ijÄ• buddhaÃ±ca dhammaÃ±ca saraá¹‡aá¹ƒ gantvÄ• dvevÄ• cikÄ• upÄ• sakÄ• a

atha satthÄ• puna ajapÄ• lanigrodhameva gantvÄ• nigrodhamÅ«le nisÄ«di. athassa tatth
adhigatassa dhammassa gambhÄ«rataá¹ƒ paccavekkhantassa \Ee 291/ sabbabuddhÄ• naá
kho myÄ• yaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• (DN II 64; MN I 281; II 337; SN a I 172; Vin I
adesetukÄ• matÄ• kÄ• rappatto parivitakko udapÄ• di. atha __brahmÄ• sahampati_ ``nass
vata bho lokoâ€™â€™ ti (DN II 66; MN I 282; II 338; SN a I 172; Vin I 8) dasasu cakkavÄ• â
sakkasuyÄ• masantusitanimmÄ• naratiparanimmitavasavattimahÄ• brahmÄ• no ca gahetvÄ
--- ``desetu, bhante, bhagavÄ• dhammaâ€™â€™ ntiÄ• dinÄ• (DN II 66; MN I 282; II 338; S
nayena dhammadesanaá¹ƒ Ä• yÄ• ci.

atha \Be 343/ satthÄ• tassa paá¹-iÃ±Ã±aá¹ƒ datvÄ• --- ``kassa nu kho ahaá¹ƒ paá¹-hamaâ
deseyyaâ€™â€™ nti cintento Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• -
paÃ±cavaggiyÄ• bhikkhÅ«â€™â€™ ti paÃ±cavaggiye Ä• rabbha manasikÄ• raá¹ƒ katvÄ•
viharantÄ«â€™â€™ ti Ä• vajjento --- ``bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• yeâ€™â€™ t
gantvÄ• dhammacakkaá¹ƒ pavattessÄ• mÄ«â€™â€™ ti katipÄ• haá¹ƒ bodhimaá¹‡á¸• asÄ
viharitvÄ• Ä• sÄ• á¸·hipuá¹‡á¹‡amiyaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ gamissÄ• mÄ«â€™â€™ ti patta
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ paá¹-ipajji. antarÄ• magge haá¹-á¹-hatupagaá¹ƒ __upakaá
disvÄ• tassa attano buddhabhÄ• vaá¹ƒ Ä• cikkhitvÄ• taá¹ƒdivasaá¹ƒyeva sÄ• yanhasama

paÃ±cavaggiyÄ• pana tathÄ• gataá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• --- ``ayaá¹ƒ, Ä•
paccayabÄ• hullÄ• ya Ä• vatto paripuá¹‡á¹‡akÄ• yo pÄ«á¹‡indriyo suvaá¹‡á¹‡avaá¹‡á¹‡o h
abhivÄ• danÄ• dÄ«ni na karissÄ• ma, Ä• sanamattaá¹ƒ pana paÃ±Ã±Ä• peyyÄ• mÄ• â€™â
tesaá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• sabbasattesu anodhissakavasena pharaá¹‡asamatthaá¹ƒ
saá¹ƒkhipitvÄ• odhissakavasena mettacittena phari. te bhagavato mettacittena phuá¹-á¹-hÄ
upasaá¹…kamante sakÄ• ya katikÄ• ya saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• abhivÄ• danÄ• dÄ«
vitthÄ• rakathÄ• __vinayamahÄ• vaggÄ• _dÄ«su vuttanayeneva veditabbÄ• .

atha bhagavÄ• attano buddhabhÄ• vaá¹ƒ te Ã±Ä• petvÄ• paÃ±Ã±attavarabuddhÄ• sane
uttarÄ• sÄ• á¸·hanakkhattayoge vattamÄ• ne aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi parivuto p

Ä• mantetvÄ• __dhammacakkappavattanasuttantaá¹ƒ_ desesi. tesu aÃ±Ã±Ä• sikoá¹‡á¸• a
Ã±Ä• á¹‡aá¹ƒ pesento suttapariyosÄ• ne aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi saddhiá¹ƒ sot
patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<1> á¹• 21 ``ahametarahi sambuddho, gotamo sakyavaá¸• á¸• hano.

padhÄ• naá¹ƒ padahitvÄ• na, patto sambodhimuttamaá¹ƒ ||

<2> á¹• 21 ``brahmunÄ• yÄ• cito santo, dhammacakkaá¹ƒ pavattayiá¹ƒ.

aá¹-á¹-hÄ• rasannaá¹ƒ koá¹-Ä«naá¹ƒ, paá¹-hamÄ• bhisamayo ahÅ«â€™â€™ ti ||

tattha \Be 344/ __aha_nti attÄ• naá¹ƒ niddisati. __etarahÄ«_ti asmiá¹ƒ kÄ• le. __sakyavaá¸
sÄ• kiyakulavaá¸• á¸• hano. ``sakyapuá¹…gavoâ€™â€™ tipi pÄ• á¹-ho. __padhÄ• na_nti v
__padahitvÄ• nÄ• _ti ghaá¹-etvÄ• vÄ• yamitvÄ• , dukkarakÄ• rikaá¹ƒ katvÄ• ti attho. __aá¹
koá¹-Ä«na_nti bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye dhammacakkappavattanasuttanta
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherappamukhÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ brahmakoá¹-Ä«
ahosÄ«ti attho.

idÄ• ni bhagavÄ• atÄ«taá¹ƒ kathetvÄ• anÄ• gataá¹ƒ abhisamayaá¹ƒ kathento ---

<3> á¹• 21 ``tato paraÃ±ca desente, naradevasamÄ• game.

gaá¹‡anÄ• ya na vattabbo, dutiyÄ• bhisamayo ahÅ«â€™â€™ ti || --- Ä• dimÄ• ha.

tattha __naradevasamÄ• game_ti tato aparena samayena mahÄ• maá¹…galasamÄ• game
devamanussÄ• naá¹ƒ majjhe __maá¹…galasutta_pariyosÄ• ne (Khp 5.1 Ä• dayo; Sn 261 Ä
vÄ«tivattÄ• naá¹ƒ naradevÄ• naá¹ƒ. __dutiyÄ• bhisamayo ahÅ«_ti hessatÄ«ti attho. anÄ• g
sotapatitattÄ• ``ahÅ«â€™â€™ ti atÄ«tavacanaá¹ƒ vuttaá¹ƒ, kÄ• lavipariyÄ• yavasena \Ne 3
paresu Ä«disesu vacanesu ca. puna __rÄ• hulovÄ• dasuttanta_desanÄ• ya (MN III 416 Ä•
satte abhisamayÄ• matapÄ• naá¹ƒ pÄ• yesi. ayaá¹ƒ tatiyÄ• bhisamayo. tena vuttaá¹ƒ ---

<4> á¹• 21 ``idhevÄ• haá¹ƒ etarahi, ovadiá¹ƒ mama atrajaá¹ƒ.

gaá¹‡anÄ• ya na vattabbo, tatiyÄ• bhisamayo ahÅ«â€™â€™ ti ||

bhagavato kira ekova sÄ• vakasannipÄ• to ahosi. uruvelakassapÄ• dÄ«naá¹ƒ jaá¹-ilÄ• naá
aggasÄ• vakÄ• naá¹ƒ aá¸• á¸• hattiyasatÄ• nÄ«ti imesaá¹ƒ aá¸• á¸• hateá¸·asasatÄ• naá¹ƒ

vuttaá¹ƒ ---

<5> á¹• 21 ``ekosi sannipÄ• to me, sÄ• vakÄ• naá¹ƒ mahesinaá¹ƒ.

aá¸• á¸• hateá¸·asasatÄ• naá¹ƒ, bhikkhÅ«nÄ• si samÄ• gamoâ€™â€™ ti ||

tattha __ekosÄ«_ti ekova Ä• si. __aá¸• á¸• hateá¸·asasatÄ• na_nti mama sÄ• vakÄ• naá¹ƒ dvÄ• dasasatÄ• naá¹ƒ. __bhikkhÅ«nÄ• sÄ«_ti bhikkhÅ«naá¹ƒ Ä• si \Be 345/. tesaá¹ƒ pana caturaá¹…gasannipÄ• te pÄ• timokkhaá¹ƒ uddisi.

atha bhagavÄ• attano pavattiá¹ƒ dassento ---

<6> á¹• 21 ``virocamÄ• no vimalo, bhikkhusaá¹…ghassa majjhago.

dadÄ• mi patthitaá¹ƒ sabbaá¹ƒ, maá¹‡Ä«va sabbakÄ• madoâ€™â€™ ti || --- Ä• dimÄ• ha.

tattha \Ee 293/ __virocamÄ• no_ti anantabuddhasiriyÄ• virocamÄ• no. __vimalo_ti vigatar __maá¹‡Ä«va sabbakÄ• mado_ti cintÄ• maá¹‡i viya sabbakÄ• madado ahampi icchitaá¹ƒ p lokiyalokuttarasukhavisesaá¹ƒ demÄ«ti attho.

idÄ• ni patthitapatthanaá¹ƒ dassento ---

<7> á¹• 21 ``phalamÄ• kaá¹…khamÄ• nÄ• naá¹ƒ, bhavacchandajahesinaá¹ƒ.

catusaccaá¹ƒ pakÄ• semi, anukampÄ• ya pÄ• á¹‡inaâ€™â€™ nti || --- Ä• dimÄ• ha.

tattha \Ne 338/ __phala_nti sotÄ• pattiphalÄ• dikaá¹ƒ catubbidhaá¹ƒ phalaá¹ƒ. __bhavacch bhavataá¹‡hÄ• pahÄ• yinaá¹ƒ, bhavataá¹‡haá¹ƒ pajahitukÄ• mÄ• naá¹ƒ. __anukampÄ• yÄ•

<8> idÄ• ni catusaccappakÄ• sane, abhisamayaá¹ƒ dassento __ ``dasavÄ«sasahassÄ• na

tattha __dasavÄ«sasahassÄ• na_nti dasasahassÄ• naÃ±ca vÄ«satisahassÄ• naÃ±ca. __e attho. navamadasamagÄ• thÄ• uttÄ• natthÄ• va.

11-12__._ ekÄ• dasamadvÄ• dasamagÄ• thÄ• su __idÄ• netarahÄ«_ti ubhopi ekatthÄ• , ve vuttÄ• . atha vÄ• __idÄ• nÄ«_ti mayi uppanne. __etarahÄ«_ti mayi dhammaá¹ƒ desente. __ appattaarahattaphalÄ• . __ariyaÃ±jasa_nti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ. __thon pasaá¹ƒsantÄ• . __bujjhissantÄ«_ti anÄ• gate catusaccadhammaá¹ƒ paá¹-ivijjhissantÄ«ti att

__saá¹ƒsÄ• rasarita_nti saá¹ƒsÄ• rasÄ• garaá¹ƒ.

idÄ• ni \Be 346/ attano jÄ• tanagarÄ• diá¹ƒ dassento ---

<13> á¹• 21 ``nagaraá¹ƒ kapilavatthu me, rÄ• jÄ• suddhodano pitÄ• .

mayhaá¹ƒ janettikÄ• mÄ• tÄ• , mÄ• yÄ• devÄ«ti vuccati ||

<14> á¹• 21 ``ekÅ«natiá¹ƒsavassÄ• ni, agÄ• raá¹ƒ ajjhahaá¹ƒ vasiá¹ƒ.

rammo surammo subhako, tayo pÄ• sÄ• damuttamÄ• ||

<15> á¹• 21 ``cattÄ• lÄ«sasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

bhaddakaÃ±canÄ• nÄ• ma nÄ• rÄ«, rÄ• hulo nÄ• ma atrajo ||

<16> á¹• 21 ``nimitte \Ee 294/ caturo disvÄ• , assayÄ• nena nikkhamiá¹ƒ.

chabbassaá¹ƒ padhÄ• nacÄ• raá¹ƒ, acariá¹ƒ dukkaraá¹ƒ ahaá¹ƒ ||

<17> á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane, cakkaá¹ƒ pavattitaá¹ƒ mayÄ• .

ahaá¹ƒ gotamasambuddho, saraá¹‡aá¹ƒ sabbapÄ• á¹‡inaá¹ƒ ||

<18> á¹• 21 ``kolito \Ne 339/ upatisso ca, dve bhikkhÅ« aggasÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, santikÄ• vacaro mama.

khemÄ• uppalavaá¹‡á¹‡Ä• ca, bhikkhunÄ« aggasÄ• vikÄ• ||

<19> á¹• 21 ``citto hatthÄ• á¸·avako ca, aggupaá¹-á¹-hÄ• kupÄ• sakÄ• .

nandamÄ• tÄ• ca uttarÄ• , aggupaá¹-á¹-hÄ• kupÄ• sikÄ• ||

<20> á¹• 21 ``ahaá¹ƒ assatthamÅ«lamhi, patto sambodhimuttamaá¹ƒ.

byÄ• mappabhÄ• sadÄ• mayhaá¹ƒ, soá¸·asahatthamuggatÄ• ||

<21> á¹• 21 ``appaá¹ƒ vassasataá¹ƒ Ä• yu, idÄ• netarahi vijjati.

tÄ• vatÄ• tiá¹-á¹-hamÄ• nohaá¹ƒ, tÄ• remi janataá¹ƒ bahuá¹ƒ ||

<22> á¹• 21 ``á¹-hapayitvÄ• na dhammukkaá¹ƒ, pacchimaá¹ƒ janabodhanaá¹ƒ.

ahampi na cirasseva, saddhiá¹ƒ sÄ• vakasaá¹…ghato.

idheva parinibbissaá¹ƒ, aggÄ«vÄ• hÄ• rasaá¹…khayÄ• â€™â€™ ti || --- Ä• dimÄ• ha.

mama pana rammasurammasubhanÄ• makÄ• tayo pÄ• sÄ• dÄ• navabhÅ«mikasattabhÅ«
cattÄ• lÄ«sasahassÄ• nÄ• á¹-akitthiyo, yasodharÄ• nÄ• ma mama aggamahesÄ« \Be 347
disvÄ• assayÄ• nena mahÄ• bhinikkhamanaá¹ƒ nikkhamiá¹ƒ. tato chabbassÄ• ni padhÄ• n
visÄ• khapuá¹‡á¹‡amÄ• ya uruvelÄ• yaá¹ƒ senÄ• nigame senÄ• kuá¹-umbikassa dhÄ«tÄ• y
nÄ• ma dinnaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• sÄ• lavane divÄ• vihÄ• raá¹ƒ katvÄ
nÄ• ma tiá¹‡ahÄ• rakena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo gahetvÄ• assatthabodhirukk
tattha mÄ• rabalaá¹ƒ viddhaá¹ƒsetvÄ• sambodhiá¹ƒ pattosmÄ«ti sabbaá¹ƒ byÄ• kÄ• si.

tattha __saddhiá¹ƒ sÄ• vakasaá¹…ghato_ti saddhiá¹ƒ sÄ• vakasaá¹…ghena. __parinibbiss
__aggÄ«vÄ• hÄ• rasaá¹…khayÄ• _ti aggi viya indhanakkhayena yathÄ• aggi nirupÄ• dÄ• n
ahampi nirupÄ• dÄ• no parinibbÄ• yissÄ• mÄ«ti attho.

23-4__._ á¹• 04__ tÄ• ni ca atulatejÄ• nÄ«_ti aggasÄ• vakayugÄ• dÄ«ni tÄ• ni asadisatejÄ•
__dasabalÄ• nÄ«_ti etÄ• ni ca sÄ• rÄ«radasabalÄ• ni __guá¹‡adhÄ• raá¹‡o deho_ti
chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• diguá¹‡adharo ayaá¹ƒ deho ca. __tamantarahissantÄ«_ti
vuttappakÄ• rÄ• ni antaradhÄ• yissanti vinassissanti. __nanu rittÄ• sabbasaá¹…khÄ• rÄ• _
anumatiatthe nipÄ• to. __rittÄ• _ti niccasÄ• radhuvasÄ• rarahitattÄ• tucchÄ• , sabbameva
khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammaá¹ƒ hutvÄ• abhÄ•
uppÄ• dÄ• dipaá¹-ipÄ«á¸·itattÄ• dukkhaá¹ƒ, avasavattanato anattÄ• . tasmÄ• saá¹…khÄ•
Ä• ropetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• amatamasaá¹…khataá¹ƒ accutaá¹ƒ nibbÄ• na
amhÄ• kaá¹ƒ anusÄ• sanÄ« idaá¹ƒ amhÄ• kaá¹ƒ sÄ• sanaá¹ƒ appamÄ• dena sampÄ• deth
devatÄ• naá¹ƒ koá¹-isatasahassassa anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsu. sesa
pana gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• ahesuá¹ƒ.

evaá¹ƒ bhagavÄ• kappanÄ• majÄ• tiÄ• divavatthitaá¹ƒ sakalampi buddhavaá¹ƒsaá¹ƒ Ä• kA
caá¹…kamantova kathetvÄ• Ã±Ä• tijanaá¹ƒ vandÄ• petvÄ• Ä• kÄ• sato otaritvÄ• paÃ±Ã±
evaá¹ƒ nisinne pana bhagavati lokanÄ• the sikhÄ• ppatto Ã±Ä• tisamÄ• gamo ahosi. sabbe
\Be 348/. tato mahÄ• megho pokkharavassaá¹ƒ vassi. taá¹…khaá¹‡e udakaá¹ƒ heá¹-á¹-hÄ•

temetukÄ• mova temeti, atemitukÄ• massa sarÄ«re ekabindumattampi na patati. taá¹ƒ disv
acchariyabbhutacittajÄ• tÄ• hutvÄ• --- ``aho acchariyaá¹ƒ, aho abbhutaâ€™â€™ nti katha
taá¹ƒ sutvÄ• satthÄ• --- ``na idÄ• neva mayhaá¹ƒ Ã±Ä• tisamÄ• game pokkharavassaá¹ƒ
ti imissÄ• aá¹-á¹-huppattiyÄ• __vessantarajÄ• takaá¹ƒ_ (J II 22.1655 Ä• dayo) kathesi. sÄ•
sÄ• tthikÄ• jÄ• tÄ• . tato bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

iti madhuratthavilÄ• siniyÄ• buddhavaá¹ƒsaá¹-á¹-hakathÄ• ya

gotamabuddhavaá¹ƒsavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito paÃ±cavÄ«satimo buddhavaá¹ƒso.

28. buddhapakiá¹‡á¹‡akakathÄ•

1-18__._ á¹• 04 ``aparimeyyito \Ne 341/ kappe, caturo Ä• suá¹ƒ vinÄ• yakÄ• â€™â€™ tiÄ•
saá¹…gÄ«tikÄ• rakehi á¹-hapitÄ• nigamanagÄ• thÄ• ti veditabbÄ• . sesagÄ• thÄ• su sabba

vemattakathÄ•

imasmiá¹ƒ \Ee 296/ pana sakalepi buddhavaá¹ƒse niddiá¹-á¹-hÄ• naá¹ƒ paÃ±cavÄ«satiyÄ•
vemattÄ• ni_ veditabbÄ• ni. katamÄ• ni aá¹-á¹-ha? Ä• yuvemattaá¹ƒ, pamÄ• á¹‡avemattaá¹
padhÄ• navemattaá¹ƒ, rasmivemattaá¹ƒ, yÄ• navemattaá¹ƒ, bodhivemattaá¹ƒ, pallaá¹…kav

tattha __Ä• yuvemattaá¹ƒ_ nÄ• ma keci dÄ«ghÄ• yukÄ• honti keci appÄ• yukÄ• . tathÄ• h
anomadassÄ« padumo padumuttaro atthadassÄ« dhammadassÄ« siddhattho tissoti ime na
vassasatasahassÄ• yukÄ• ahesuá¹ƒ. maá¹…galo sumano sobhito nÄ• rado \Be 349/ sume
ime aá¹-á¹-ha buddhÄ• navutivassasahassÄ• yukÄ• ahesuá¹ƒ. revato vessabhÅ« cÄ• ti im
saá¹-á¹-hivassasahassÄ• yukÄ• ahesuá¹ƒ. vipassÄ« bhagavÄ• asÄ«tivassasahassÄ• yuk
koá¹‡Ä• gamano kassapoti ime cattÄ• ro buddhÄ• yathÄ• kkamena sattaticattÄ• lÄ«satiá¹ƒ
ahesuá¹ƒ. amhÄ• kaá¹ƒ pana bhagavato vassasataá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. upacita
dÄ«ghÄ• yukasaá¹ƒvattaniyakammasamupetÄ• nampi buddhÄ• naá¹ƒ yugavasena Ä• yupp
ayaá¹ƒ paÃ±cavÄ«satiyÄ• buddhÄ• naá¹ƒ Ä• yuvemattaá¹ƒ nÄ• ma.

__pamÄ• á¹‡avemattaá¹ƒ_ nÄ• ma keci dÄ«ghÄ• honti keci rassÄ• . tathÄ• hi
dÄ«paá¹…kara-revata-piyadassÄ«-atthadassÄ«-dhammadassÄ«-vipassÄ«buddhÄ• naá¹ƒ a
sarÄ«rappamÄ• á¹‡aá¹ƒ ahosi. koá¹‡á¸• aÃ±Ã±a-maá¹…gala-nÄ• rada-sumedhÄ• naá¹ƒ aá
ahosi. sumanassa navutihatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi.
sobhita-anomadassÄ«-paduma-padumuttara-phussabuddhÄ• naá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• s

sarÄ«raá¹ƒ ahosi. sujÄ• to paá¹‡á¹‡Ä• sahatthubbedhasarÄ«ro ahosi. siddhattha-tissa-vess
saá¹-á¹-hihatthubbedhÄ• ahesuá¹ƒ. sikhÄ« sattatihatthubbedho ahosi. kakusandha-koá¹‡Ä
yathÄ• kkamena cattÄ• lÄ«satiá¹ƒsavÄ«satihatthubbedhÄ• ahesuá¹ƒ. amhÄ• kaá¹ƒ bhagav
ahosi. ayaá¹ƒ paÃ±cavÄ«satiyÄ• buddhÄ• naá¹ƒ pamÄ• á¹‡avemattaá¹ƒ nÄ• ma.

__kulavemattaá¹ƒ_ nÄ• ma keci khattiyakule nibbattiá¹ƒsu keci brÄ• hmaá¹‡akule. tathÄ• h
kakusandhakoá¹‡Ä• gamanakassapasammÄ• sambuddhÄ• brÄ• hmaá¹‡akule nibbattiá¹ƒs
dÄ«paá¹…karÄ• digotamabuddhapariyantÄ• dvÄ• vÄ«sati buddhÄ• khattiyakuleyeva nibba
paÃ±cavÄ«satiyÄ• buddhÄ• naá¹ƒ kulavemattaá¹ƒ nÄ• ma.

__padhÄ• navemattaá¹ƒ_ nÄ• ma dÄ«paá¹…kara-koá¹‡á¸• aÃ±Ã±a-sumana-anomadassÄ«
dasamÄ• sikÄ• padhÄ• nacariyÄ• . maá¹…gala-sumedhatissa sikhÄ«naá¹ƒ aá¹-á¹-hamÄ• s
sobhitassa cattÄ• ro mÄ• sÄ• . padumaatthadassÄ« vipassÄ«naá¹ƒ aá¸• á¸• hamÄ• sikÄ• .
nÄ• rada-padumuttara-dhammadassÄ«-kassapÄ• naá¹ƒ sattÄ• hÄ• ni \Ee 297/. piyadassÄ«
koá¹‡Ä• gamanÄ• naá¹ƒ chamÄ• sikÄ• . amhÄ• kaá¹ƒ buddhassa chabbassÄ• ni padhÄ• n
padhÄ• navemattaá¹ƒ nÄ• ma.

__rasmivemattaá¹ƒ_ \Be 350/ nÄ• ma maá¹…galassa kira sammÄ• sambuddhassa sarÄ«ra
pharitvÄ• aá¹-á¹-hÄ• si. padumuttarabuddhassa dvÄ• dasayojanikÄ• ahosi. vipassissa bha
ahosi. sikhissa tiyojanappamÄ• á¹‡Ä• . kakusandhassa dasayojanikÄ• . amhÄ• kaá¹ƒ bhaga
byÄ• mappamÄ• á¹‡Ä• . sesÄ• naá¹ƒ aniyatÄ• ahosi. ayaá¹ƒ rasmivemattaá¹ƒ nÄ• ma ajjh
yattakaá¹ƒ icchati, tassa sarÄ«rappabhÄ• tattakaá¹ƒ pharati, paá¹-ividdhaguá¹‡e pana kass
natthi. ayaá¹ƒ rasmivemattaá¹ƒ nÄ• ma.

__yÄ• navemattaá¹ƒ_ nÄ• ma keci hatthiyÄ• nena keci assayÄ• nena keci rathapada-pÄ• s
aÃ±Ã±atarena nikkhamanti. tathÄ• hi dÄ«paá¹…kara-sumana-sumedha-phussa-sikhÄ«-koa
nikkhamiá¹ƒsu. koá¹‡á¸• aÃ±Ã±a-revata-paduma-piyadassÄ«-vipassÄ«-kakusandhÄ• ratha
maá¹…gala-sujÄ• ta-atthadassÄ«-tissa-gotamÄ• assayÄ• nena. anomadassÄ«siddhatthave
nÄ• rado padasÄ• nikkhami. sobhita-padumuttara-dhammadassÄ«-kassapÄ• pÄ• sÄ• den
yÄ• navemattaá¹ƒ nÄ• ma.

__bodhivemattaá¹ƒ_ nÄ• ma dÄ«paá¹…karassa bhagavato kapÄ«tanarukkho bodhi; koá¹‡Ä
sÄ• lakalyÄ• á¹‡irukkho \Ne 343/, maá¹…gala-sumana-revata-sobhitÄ• naá¹ƒ nÄ• garukkho
padumanÄ• radÄ• naá¹ƒ mahÄ• soá¹‡arukkho, padumuttarassa salalarukkho, sumedhassa
piyadassino kakudho, atthadassissa campakarukkho, dhammadassissa rattakuravakarukkh
kaá¹‡ikÄ• rarukkho, tissassa asanarukkho, phussassa Ä• malakarukkho, vipassissa pÄ• á¹-
puá¹‡á¸• arÄ«karukkho, vessabhussa sÄ• larukkho, kakusandhassa sirÄ«sarukkho, koá¹‡Ä
kassapassa nigrodho, gotamassa assatthoti ayaá¹ƒ bodhivemattaá¹ƒ nÄ• ma.

__pallaá¹…kavemattaá¹ƒ_ nÄ• ma dÄ«paá¹…kara-revata-piyadassÄ«-atthadassÄ«-dhamm
tepaá¹‡á¹‡Ä• sahatthapallaá¹…kÄ• ahesuá¹ƒ; koá¹‡á¸• aÃ±Ã±a-maá¹…gala-nÄ• rada-sum
sattapaá¹‡á¹‡Ä• sahatthÄ• ; sumanassa saá¹-á¹-hihattho pallaá¹…ko ahosi;
sobhita-anomadassÄ«-paduma-padumuttara-phussÄ• naá¹ƒ aá¹-á¹-hattiá¹ƒsahatthÄ• , sujÄ
siddhattha-tissa-vessabhÅ«naá¹ƒ cattÄ• lÄ«sahatthÄ• , sikhissa dvattiá¹ƒsahattho \Be 351/
chabbÄ«satihattho, koá¹‡Ä• gamanassa vÄ«satihattho, kassapassa pannarasahattho, gotam
pallaá¹…ko ahosi. ayaá¹ƒ pallaá¹…kavemattaá¹ƒ nÄ• ma. imÄ• ni __aá¹-á¹-ha vemattÄ• ni_

avijahitaá¹-á¹-hÄ• nakathÄ•

sabbabuddhÄ• naá¹ƒ pana __cattÄ• ri avijahitaá¹-á¹-hÄ• nÄ• ni_ nÄ• ma honti. sabbabudd
bodhipallaá¹…ko avijahito ekasmiá¹ƒyeva á¹-hÄ• ne hoti. dhammacakkappavattanaá¹ƒ isipa
avijahitameva hoti. devorohaá¹‡akÄ• le saá¹…kassanagaradvÄ• re paá¹-hamakkapÄ• daá¹-
hoti. jetavane gandhakuá¹-iyÄ• cattÄ• ri maÃ±capÄ• daá¹-á¹-hÄ• nÄ• ni avijahitÄ• neva hon
khuddakopi mahantopi hoti. vihÄ• ro na vijahatiyeva, nagaraá¹ƒ pana vijahati.

sahajÄ• tapariccheda-nakkhattaparicchedakathÄ•

aparaá¹ƒ pana amhÄ• kaá¹ƒyeva bhagavato sahajÄ• taparicchedaÃ±ca nakkhattaparicche
sabbaÃ±Ã±ubodhisattena kira saddhiá¹ƒ rÄ• hulamÄ• tÄ• Ä• nandatthero channo kaá¹‡á¸•
mahÄ• bodhi kÄ• á¸·udÄ• yÄ«ti imÄ• ni satta sahajÄ• tÄ• ni. ayaá¹ƒ __sahajÄ• taparicched
uttarÄ• sÄ• á¸·hanakkhatteneva mÄ• tukucchiá¹ƒ okkami, mahÄ• bhinikkhamanaá¹ƒ nikkha
yamakapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. visÄ• khanakkhattena jÄ• to ca abhisambuddho ca pari
mÄ• ghanakkhattena tassa sÄ• vakasannipÄ• to ca Ä• yusaá¹…khÄ• ravosajjanaÃ±ca ahos
devorohaá¹‡aá¹ƒ. ayaá¹ƒ __nakkhattaparicchedo_ti.

sadhammatÄ• kathÄ•

idÄ• ni pana sabbesaá¹ƒ buddhÄ• naá¹ƒ sÄ• dhÄ• raá¹‡adhammataá¹ƒ pakÄ• sayissÄ• ma
samattiá¹ƒsavidhÄ• dhammatÄ• _. seyyathidaá¹ƒ --- pacchimabhavikabodhisattassa sampa
mÄ• tukucchiokkamanaá¹ƒ, mÄ• tukucchiyaá¹ƒ pallaá¹…kena nisÄ«ditvÄ• bahimukholokan
bodhisattamÄ• tuyÄ• vijÄ• yanaá¹ƒ, araÃ±Ã±eyeva mÄ• tukucchito nikkhamanaá¹ƒ, kaÃ±ca
patiá¹-á¹-hitapÄ• dÄ• naá¹ƒ uttarÄ• bhimukhÄ• naá¹ƒ \Be 352/ sattapadavÄ«tihÄ• rÄ• naá¹ƒ
oloketvÄ• sÄ«hanÄ• danadanaá¹ƒ, cattÄ• ri nimittÄ• ni disvÄ• jÄ• tamattaputtÄ• naá¹ƒ ma
mahÄ• bhinikkhamanaá¹ƒ, arahaddhajamÄ• dÄ• ya pabbajitvÄ• sabbaheá¹-á¹-himena pari
padhÄ• nacariyÄ• , sambodhiá¹ƒ pÄ• puá¹‡anadivase pÄ• yÄ• sabhojanaá¹ƒ, tiá¹‡asanthar
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamo, Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naparikammaá

bodhipallaá¹…keyeva tisso vijjÄ• Ä• diá¹ƒ katvÄ• asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• diguá¹‡apa
bodhisamÄ«peyeva vÄ«tinÄ• manaá¹ƒ, mahÄ• brahmuno dhammadesanatthÄ• ya Ä• yÄ• d
dhammacakkappavattanaá¹ƒ, mÄ• ghapuá¹‡á¹‡amÄ• ya caturaá¹…gikasannipÄ• te pÄ• tim
nibaddhavÄ• so, sÄ• vatthinagaradvÄ• re yamakapÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ, tÄ• vatiá¹ƒsa
saá¹…kassanagaradvÄ• re devalokato otaraá¹‡aá¹ƒ satataá¹ƒ phalasamÄ• pattisamÄ• pajja
veneyyajanÄ• valokanaá¹ƒ, uppanne vatthumhi sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ uppannÄ•
jÄ• takakathanaá¹ƒ, Ã±Ä• tisamÄ• game buddhavaá¹ƒsakathanaá¹ƒ, Ä• gantukehi bhikkhÅ«
nimantitÄ• naá¹ƒ vuá¹-á¹-havassÄ• naá¹ƒ anÄ• pucchÄ• agamanaá¹ƒ, divase divase
purebhattapacchÄ• bhattapaá¹-hamamajjhimapacchimayÄ• makiccakaraá¹‡aá¹ƒ, parinibbÄ
maá¹ƒsarasabhojanaá¹ƒ, catuvÄ«satikoá¹-isatasahassasamÄ• pattiyo samÄ• pajjitvÄ• pari
samattiá¹ƒsa sabbabuddhÄ• naá¹ƒ dhammatÄ• ti.

anantarÄ• yikadhammakathÄ•

sabbabuddhÄ• naá¹ƒ \Ne 345/ __cattÄ• ro anantarÄ• yikÄ• dhammÄ• _. katame cattÄ• ro
abhihaá¹-Ä• naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ na sakkÄ• kenaci antarÄ• yo kÄ• tuá¹ƒ. bu
kenaci antarÄ• yo kÄ• tuá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ
tathÄ• gataá¹ƒ jÄ«vitÄ• voropeyyÄ• â€™â€™ ti (Vin II 342). buddhÄ• naá¹ƒ dvattiá¹ƒsamal
asÄ«tiyÄ• anubyaÃ±janÄ• naÃ±ca na sakkÄ• kenaci antarÄ• yo kÄ• tuá¹ƒ. buddharaá¹ƒsÄ
antarÄ• yo kÄ• tunti. ime cattÄ• ro anantarÄ• yikÄ• dhammÄ• nÄ• mÄ• ti.

nigamanakathÄ•

ettÄ• vatÄ• \Be 353/ gatÄ• siddhiá¹ƒ, buddhavaá¹ƒsassa vaá¹‡á¹‡anÄ• .

suvaá¹‡á¹‡apadaviÃ±Ã±Ä• tavicittanayasobhitÄ• ||

porÄ• á¹‡aá¹-á¹-hakathÄ• maggaá¹ƒ, pÄ• á¸·iatthappakÄ• sakaá¹ƒ.

Ä• dÄ• yeva katÄ• __buddha-vaá¹ƒsassaá¹-á¹-hakathÄ• _ mayÄ• ||

papaÃ±catthaá¹ƒ vivajjetvÄ• , madhuratthassa sabbaso.

sampakÄ• sanato tasmÄ• , __madhuratthappakÄ• sinÄ«_ ||

kÄ• vÄ«rajalasampÄ• ta-paripÅ«tamahÄ«tale.

kÄ• vÄ«rapaá¹-á¹-ane ramme, nÄ• nÄ• nÄ• rinarÄ• kule ||

kÄ• rite kaá¹‡hadÄ• sena, saá¹‡havÄ• cena sÄ• dhunÄ• .

vihÄ• re vividhÄ• kÄ• ra-cÄ• rupÄ• kÄ• ragopure ||

chÄ• yÄ• salilasampanne, dassanÄ«ye manorame.

hatadujjanasambÄ• dhe, pavivekasukhe sive ||

tattha \Ne 346/ pÄ• cÄ«napÄ• sÄ• da-tale paramasÄ«tale.

vasatÄ• buddhavaá¹ƒsassa, mayÄ• saá¹ƒvaá¹‡á¹‡anÄ• katÄ• ||

yathÄ• buddhavaá¹ƒsassa saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ, gatÄ• sÄ• dhu siddhiá¹ƒ vinÄ• anta

tathÄ• dhammayuttÄ• janÄ• naá¹ƒ vitakkÄ• , vinÄ• vantarÄ• yena siddhiá¹ƒ vajantu ||

imaá¹ƒ buddhavaá¹ƒsassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ me, karontena yaá¹ƒ patthitaá¹ƒ puÃ±Ã±a

sadÄ• tassa devÄ• nubhÄ• vena loko, dhuvaá¹ƒ santamaccantamatthaá¹ƒ payÄ• taá¹ƒ ||

vinassantu \Be 354/ rogÄ• manussesu sabbe, pavassantu devÄ• pi vassantakÄ• le.

sukhaá¹ƒ hotu niccaá¹ƒ varaá¹ƒ nÄ• rakÄ• pi, pisÄ• cÄ• payÄ• tÄ• pipÄ• sÄ• bhavantu ||

surÄ• accharÄ• naá¹ƒ gaá¹‡Ä• dÄ«hi saddhiá¹ƒ, ciraá¹ƒ devaloke sukhaá¹ƒ cÄ• nubhontu.

ciraá¹ƒ á¹-hÄ• tu dhammo munindassa loke, sukhaá¹ƒ lokapÄ• lÄ• mahiá¹ƒ pÄ• layantu ||

garÅ«hi gÄ«tanÄ• mena, buddhadattoti vissuto.

thero katvÄ• aá¹-á¹-hakathaá¹ƒ, madhuratthavilÄ• siniá¹ƒ ||

potthakaá¹ƒ \Ee 300/ á¹-hapayitvemaá¹ƒ, parampare hitÄ• vahaá¹ƒ.

aciraá¹-á¹-hitabhÄ• vena, aho maccuvasaá¹ƒ gato ||

iti bhÄ• á¹‡avÄ• ravasena chabbÄ«satibhÄ• á¹‡avÄ• rÄ• , ganthavasena paÃ±casatÄ• dhi

akkharavasena tisahassÄ• dhikÄ• ni dvesatasahassakkharÄ• ni.

antarÄ• yaá¹ƒ vinÄ• esÄ• , yathÄ• niá¹-á¹-haá¹ƒ upÄ• gatÄ• .

tathÄ• sijjhantu saá¹…kappÄ• , sattÄ• naá¹ƒ dhammanissitÄ• ti ||

iti madhuratthavilÄ• sinÄ« nÄ• ma

buddhavaá¹ƒsa-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

buddhavaá¹ƒsapÄ• á¸·i

1. ratanacaá¹…kamanakaá¹‡á¸• aá¹ƒ

<1> á¹• 21 brahmÄ• \Se II 405/ \Be II 299/ \Ne II 287/ \Ee 1/ ca lokÄ• dhipatÄ« sahampatÄ
}, kataÃ±jalÄ« anadhivaraá¹ƒ ayÄ• catha.

``santÄ«dha sattÄ• pparajakkhajÄ• tikÄ• , desehi dhammaá¹ƒ anukampimaá¹ƒ pajaá¹ƒâ€™

<2> á¹• 21 sampannavijjÄ• caraá¹‡assa tÄ• dino, jutindharassantimadehadhÄ• rino.

tathÄ• gatassappaá¹-ipuggalassa, uppajji kÄ• ruÃ±Ã±atÄ• sabbasatte ||

<3> á¹• 21 ``na hete jÄ• nanti sadevamÄ• nusÄ• , buddho ayaá¹ƒ kÄ«disako naruttamo.

iddhibalaá¹ƒ paÃ±Ã±Ä• balaÃ±ca kÄ«disaá¹ƒ, buddhabalaá¹ƒ lokahitassa kÄ«disaá¹ƒ ||

<4> á¹• 21 ``na \Se II 406/ hete jÄ• nanti sadevamÄ• nusÄ• , buddho ayaá¹ƒ edisako narut

iddhibalaá¹ƒ paÃ±Ã±Ä• balaÃ±ca edisaá¹ƒ, buddhabalaá¹ƒ lokahitassa edisaá¹ƒ ||

<5> á¹• 21 ``handÄ• haá¹ƒ \Be II 300/ \Ne II 288/ dassayissÄ• mi, buddhabalamanuttaraá¹ƒ

caá¹…kamaá¹ƒ mÄ• payissÄ• mi, nabhe ratanamaá¹‡á¸• itaá¹ƒâ€™â€™ ||

<6> á¹• 21 bhummÄ• mahÄ• rÄ• jikÄ• tÄ• vatiá¹ƒsÄ• , yÄ• mÄ• ca devÄ• tusitÄ• ca nim

paranimmitÄ• yepi ca brahmakÄ• yikÄ• , Ä• nanditÄ• vipulamakaá¹ƒsu ghosaá¹ƒ ||

<7> á¹• 21 obhÄ• sitÄ• \Ee 2/ ca pathavÄ« sadevakÄ• , puthÅ« ca lokantarikÄ• asaá¹ƒvut

tamo ca tibbo vihato tadÄ• ahu, disvÄ• na accherakaá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ ||

<8> á¹• 21 sadevagandhabbamanussarakkhase, Ä• bhÄ• uá¸·Ä• rÄ• vipulÄ• ajÄ• yatha.

imasmiá¹ƒ \Se II 407/ loke parasmiÃ±cobhayasmiá¹ƒ {parasmiá¹ƒ cÅ«bhaye (Se Ke) }, adho
vitthataá¹ƒ ||

<9> á¹• 21 sattuttamo anadhivaro vinÄ• yako, satthÄ• ahÅ« devamanussapÅ«jito.

mahÄ• nubhÄ• vo satapuÃ±Ã±alakkhaá¹‡o, dassesi accherakaá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ ||

<10> á¹• 21 so yÄ• cito devavarena cakkhumÄ• , atthaá¹ƒ samekkhitvÄ• tadÄ• naruttamo

caá¹…kamaá¹ƒ {caá¹…kamaá¹ƒ tattha (Ce) } mÄ• payi lokanÄ• yako, suniá¹-á¹-hitaá¹ƒ sabb

<11> á¹• 21 iddhÄ« ca Ä• desanÄ• nusÄ• sanÄ«, tipÄ• á¹-ihÄ«re bhagavÄ• vasÄ« ahu.

caá¹…kamaá¹ƒ mÄ• payi lokanÄ• yako, suniá¹-á¹-hitaá¹ƒ sabbaratananimmitaá¹ƒ ||

<12> á¹• 21 dasasahassÄ«lokadhÄ• tuyÄ• , sinerupabbatuttame.

thambheva dassesi paá¹-ipÄ• á¹-iyÄ• , caá¹…kame ratanÄ• maye ||

<13> á¹• 21 dasasahassÄ« \Se II 408/ atikkamma, caá¹…kamaá¹ƒ mÄ• payÄ« jino.

sabbasoá¹‡á¹‡amayÄ• passe, caá¹…kame ratanÄ• maye ||

<14> á¹• 21 tulÄ• saá¹…ghÄ• á¹-Ä• nuvaggÄ• \Be II 301/, sovaá¹‡á¹‡aphalakatthatÄ• .

vedikÄ• sabbasovaá¹‡á¹‡Ä• , dubhato passesu nimmitÄ• ||

<15> á¹• 21 maá¹‡imuttÄ• vÄ• lukÄ• kiá¹‡á¹‡Ä• , nimmito ratanÄ• mayo.

obhÄ• seti disÄ• sabbÄ• , sataraá¹ƒsÄ«va uggato ||

<16> á¹• 21 tasmiá¹ƒ caá¹…kamane dhÄ«ro, dvattiá¹ƒsavaralakkhaá¹‡o.

virocamÄ• no sambuddho, caá¹…kame caá¹…kamÄ« jino ||

<17> á¹• 21 dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

caá¹…kamane okiranti, sabbe devÄ• samÄ• gatÄ• ||

<18> á¹• 21 passanti taá¹ƒ devasaá¹…ghÄ• , dasasahassÄ« pamoditÄ• .

namassamÄ• nÄ• nipatanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ||

<19> á¹• 21 tÄ• vatiá¹ƒsÄ• \Ne II 289/ ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino.

udaggacittÄ• sumanÄ• , passanti lokanÄ• yakaá¹ƒ ||

<20> á¹• 21 sadevagandhabbamanussarakkhasÄ• , nÄ• gÄ• supaá¹‡á¹‡Ä• atha vÄ• pi ki

passanti \Ee 3/ taá¹ƒ lokahitÄ• nukampakaá¹ƒ, nabheva accuggatacandamaá¹‡á¸• alaá¹ƒ ||

<21> á¹• 21 Ä• bhassarÄ• \Se II 409/ subhakiá¹‡hÄ• , vehapphalÄ• akaniá¹-á¹-hÄ• ca de

susuddhasukkavatthavasanÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<22> á¹• 21 muÃ±canti pupphaá¹ƒ pana paÃ±cavaá¹‡á¹‡ikaá¹ƒ, mandÄ• ravaá¹ƒ candana

bhamenti celÄ• ni ca ambare tadÄ• , ``aho jino lokahitÄ• nukampako ||

<23> á¹• 21 ``tuvaá¹ƒ satthÄ• ca ketÅ« ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yano patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttamo {dipaduttamo (Ce Se) } ||

<24> á¹• 21 ``dasasahassÄ«lokadhÄ• tuyÄ• , devatÄ• yo mahiddhikÄ• .

parivÄ• retvÄ• namassanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ||

<25> á¹• 21 ``devatÄ• devakaÃ±Ã±Ä• ca, pasannÄ• tuá¹-á¹-hamÄ• nasÄ• .

paÃ±cavaá¹‡á¹‡ikapupphehi, pÅ«jayanti narÄ• sabhaá¹ƒ ||

<26> á¹• 21 ``passanti \Be II 302/ taá¹ƒ devasaá¹…ghÄ• , pasannÄ• tuá¹-á¹-hamÄ• nasÄ•

paÃ±cavaá¹‡á¹‡ikapupphehi, pÅ«jayanti narÄ• sabhaá¹ƒ ||

<27> á¹• 21 ``aho acchariyaá¹ƒ loke, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

na medisaá¹ƒ bhÅ«tapubbaá¹ƒ, accheraá¹ƒ lomahaá¹ƒsanaá¹ƒâ€™â€™ ||

<28> á¹• 21 sakasakamhi bhavane, nisÄ«ditvÄ• na devatÄ• .

hasanti tÄ• mahÄ• hasitaá¹ƒ, disvÄ• naccherakaá¹ƒ nabhe ||

<29> á¹• 21 Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• , tiá¹‡apanthanivÄ• sino.

kataÃ±jalÄ« namassanti, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ||

<30> á¹• 21 yepi \Se II 410/ dÄ«ghÄ• yukÄ• nÄ• gÄ• , puÃ±Ã±avanto mahiddhikÄ• .

pamoditÄ• namassanti, pÅ«jayanti naruttamaá¹ƒ ||

<31> á¹• 21 saá¹…gÄ«tiyo pavattenti, ambare anilaÃ±jase.

cammanaddhÄ• ni vÄ• denti, disvÄ• naccherakaá¹ƒ nabhe ||

<32> á¹• 21 saá¹…khÄ• ca paá¹‡avÄ• ceva, athopi á¸• iá¹‡á¸• imÄ• {á¸• eá¹‡á¸• imÄ• (C

antalikkhasmiá¹ƒ vajjanti, disvÄ• naccherakaá¹ƒ nabhe ||

<33> á¹• 21 abbhuto \Ne II 290/ vata no ajja, uppajji lomahaá¹ƒsano.

dhuvamatthasiddhiá¹ƒ labhÄ• ma, khaá¹‡o no paá¹-ipÄ• dito ||

<34> á¹• 21 buddhoti tesaá¹ƒ sutvÄ• na, pÄ«ti uppajji tÄ• vade.

buddho buddhoti kathayantÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<35> á¹• 21 hiá¹…kÄ• rÄ• sÄ• dhukÄ• rÄ• ca {hiá¹…kÄ• raá¹ƒ sÄ• dhukÄ• raÃ±ca (Ce Se
sampahaá¹ƒsanaá¹ƒ {sampasÄ• danaá¹ƒ (Ce), sampanÄ• danaá¹ƒ (Se) }.

pajÄ• ca vividhÄ• gagane, vattenti paÃ±jalÄ«katÄ• ||

<36> á¹• 21 gÄ• yanti seá¸·enti ca vÄ• dayanti ca, bhujÄ• ni pothenti ca naccayanti ca.

muÃ±canti pupphaá¹ƒ pana paÃ±cavaá¹‡á¹‡ikaá¹ƒ, mandÄ• ravaá¹ƒ candanacuá¹‡á¹‡amis

<37> á¹• 21 ``yathÄ• \Ee 4/ tuyhaá¹ƒ mahÄ• vÄ«ra, pÄ• desu cakkalakkhaá¹‡aá¹ƒ.

dhajavajirapaá¹-Ä• kÄ• , vaá¸• á¸• hamÄ• naá¹…kusÄ• citaá¹ƒ ||

<38> á¹• 21 ``rÅ«pe \Be II 303/ sÄ«le samÄ• dhimhi, paÃ±Ã±Ä• ya ca asÄ• diso.

vimuttiyÄ• asamasamo, dhammacakkappavattane ||

<39> á¹• 21 ``dasanÄ• gabalaá¹ƒ \Se II 411/ kÄ• ye, tuyhaá¹ƒ pÄ• katikaá¹ƒ balaá¹ƒ.

iddhibalena asamo, dhammacakkappavattane ||

<40> á¹• 21 ``evaá¹ƒ sabbaguá¹‡Å«petaá¹ƒ, sabbaá¹…gasamupÄ• gataá¹ƒ.

mahÄ• muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ, lokanÄ• thaá¹ƒ namassatha ||

<41> á¹• 21 ``abhivÄ• danaá¹ƒ thomanaÃ±ca, vandanaÃ±ca pasaá¹ƒsanaá¹ƒ.

namassanaÃ±ca pÅ«jaÃ±ca, sabbaá¹ƒ arahasÄ« tuvaá¹ƒ ||

<42> á¹• 21 ``ye keci loke vandaneyyÄ• , vandanaá¹ƒ arahanti ye.

sabbaseá¹-á¹-ho mahÄ• vÄ«ra, sadiso te na vijjati ||

<43> á¹• 21 ``sÄ• riputto mahÄ• paÃ±Ã±o, samÄ• dhijjhÄ• nakovido.

gijjhakÅ«á¹-e á¹-hitoyeva, passati lokanÄ• yakaá¹ƒ ||

<44> á¹• 21 ``suphullaá¹ƒ sÄ• larÄ• jaá¹ƒva, candaá¹ƒva gagane yathÄ• .

majjhanhikeva {majjhantikeva (sabbattha) } sÅ«riyaá¹ƒ, olokesi narÄ• sabhaá¹ƒ ||

<45> á¹• 21 ``jalantaá¹ƒ dÄ«parukkhaá¹ƒva, taruá¹‡asÅ«riyaá¹ƒva uggataá¹ƒ.

byÄ• mappabhÄ• nuraÃ±jitaá¹ƒ, dhÄ«raá¹ƒ passati lokanÄ• yakaá¹ƒ ||

<46> á¹• 21 ``paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ, katakiccÄ• na tÄ• dinaá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, khaá¹‡ena sannipÄ• tayi ||

<47> á¹• 21 ``lokappasÄ• danaá¹ƒ \Ne II 291/ nÄ• ma, pÄ• á¹-ihÄ«raá¹ƒ nidassayi.

amhepi tattha gantvÄ• na, vandissÄ• ma mayaá¹ƒ jinaá¹ƒ ||

<48> á¹• 21 ``etha sabbe gamissÄ• ma, pucchissÄ• ma mayaá¹ƒ jinaá¹ƒ.

kaá¹…khaá¹ƒ vinodayissÄ• ma, passitvÄ• lokanÄ• yakaá¹ƒâ€™â€™ ||

<49> á¹• 21 sÄ• dhÅ«ti \Se II 412/ te paá¹-issutvÄ• , nipakÄ• saá¹ƒvutindriyÄ• .

pattacÄ«varamÄ• dÄ• ya, taramÄ• nÄ• upÄ• gamuá¹ƒ ||

<50> á¹• 21 khÄ«á¹‡Ä• savehi vimalehi, dantehi uttame dame.

sÄ• riputto mahÄ• paÃ±Ã±o, iddhiyÄ• upasaá¹…kami ||

<51> á¹• 21 tehi \Be II 304/ bhikkhÅ«hi parivuto, sÄ• riputto mahÄ• gaá¹‡Ä«.

laá¸·anto devova gagane, iddhiyÄ• upasaá¹…kami ||

<52> á¹• 21 ukkÄ• sitaÃ±ca khipitaá¹ƒ {ukkÄ• sitaÃ±ca khipitaÃ±ca (Se-a) }, ajjhupekkhiya

sagÄ• ravÄ• sappatissÄ• , sambuddhaá¹ƒ upasaá¹…kamuá¹ƒ ||

<53> á¹• 21 upasaá¹…kamitvÄ• passanti, sayambhuá¹ƒ lokanÄ• yakaá¹ƒ.

nabhe accuggataá¹ƒ dhÄ«raá¹ƒ, candaá¹ƒva gagane yathÄ• ||

<54> á¹• 21 jalantaá¹ƒ dÄ«parukkhaá¹ƒva, vijjuá¹ƒva gagane yathÄ• .

majjhanhikeva sÅ«riyaá¹ƒ, passanti lokanÄ• yakaá¹ƒ ||

<55> á¹• 21 paÃ±cabhikkhusatÄ• sabbe, passanti lokanÄ• yakaá¹ƒ.

rahadamiva vippasannaá¹ƒ, suphullaá¹ƒ padumaá¹ƒ yathÄ• ||

<56> á¹• 21 aÃ±jaliá¹ƒ \Ee 5/ paggahetvÄ• na, tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• .

namassamÄ• nÄ• nipatanti, satthuno cakkalakkhaá¹‡e ||

<57> á¹• 21 sÄ• riputto mahÄ• paÃ±Ã±o, koraá¹‡á¸• asamasÄ• diso.

samÄ• dhijjhÄ• nakusalo, vandate lokanÄ• yakaá¹ƒ ||

<58> á¹• 21 gajjitÄ• kÄ• lameghova, nÄ«luppalasamasÄ• diso.

iddhibalena asamo, moggallÄ• no mahiddhiko ||

<59> á¹• 21 mahÄ• kassapopi \Se II 413/ ca thero, uttattakanakasannibho.

dhutaguá¹‡e agganikkhitto, thomito satthuvaá¹‡á¹‡ito ||

<60> á¹• 21 dibbacakkhÅ«naá¹ƒ yo aggo, anuruddho mahÄ• gaá¹‡Ä«.

Ã±Ä• tiseá¹-á¹-ho bhagavato, avidÅ«reva tiá¹-á¹-hati ||

<61> á¹• 21 Ä• pattianÄ• pattiyÄ• \Ne II 292/, satekicchÄ• ya kovido.

vinaye agganikkhitto, upÄ• li satthuvaá¹‡á¹‡ito ||

<62> á¹• 21 sukhumanipuá¹‡atthapaá¹-ividdho, kathikÄ• naá¹ƒ pavaro gaá¹‡Ä«.

isi mantÄ• niyÄ• putto, puá¹‡á¹‡o nÄ• mÄ• ti vissuto ||

<63> á¹• 21 etesaá¹ƒ cittamaÃ±Ã±Ä• ya, opammakusalo muni.

kaá¹…khacchedo mahÄ• vÄ«ro, kathesi attano guá¹‡aá¹ƒ ||

<64> á¹• 21 ``cattÄ• ro \Be II 305/ te asaá¹…kheyyÄ• , koá¹-i yesaá¹ƒ na nÄ• yati.

sattakÄ• yo ca Ä• kÄ• so, cakkavÄ• á¸·Ä• canantakÄ• .

buddhaÃ±Ä• á¹‡aá¹ƒ appameyyaá¹ƒ, na sakkÄ• ete vijÄ• nituá¹ƒ ||

<65> á¹• 21 ``kimetaá¹ƒ acchariyaá¹ƒ loke, yaá¹ƒ me iddhivikubbanaá¹ƒ.

aÃ±Ã±e bahÅ« acchariyÄ• , abbhutÄ• lomahaá¹ƒsanÄ• ||

<66> á¹• 21 ``yadÄ• haá¹ƒ tusite kÄ• ye, santusito nÄ• mahaá¹ƒ tadÄ• .

dasasahassÄ« samÄ• gamma, yÄ• canti paÃ±jalÄ« mamaá¹ƒ ||

<67> á¹• 21 `` `kÄ• lo kho te {kÄ• lo deva (Ce), kÄ• loyaá¹ƒ te (Se Katthaci) } mahÄ• vÄ«ra
mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaá¹ƒâ€™ ||

<68> á¹• 21 ``tusitÄ• \Se II 414/ kÄ• yÄ• cavitvÄ• na, yadÄ• okkami kucchiyaá¹ƒ.

dasasahassÄ«lokadhÄ• tu, kampittha dharaá¹‡Ä« tadÄ• ||

<69> á¹• 21 ``yadÄ• haá¹ƒ mÄ• tukucchito, sampajÄ• nova nikkhamiá¹ƒ.

sÄ• dhukÄ• raá¹ƒ pavattenti, dasasahassÄ« pakampatha ||

<70> á¹• 21 ``okkantiá¹ƒ me samo natthi, jÄ• tito abhinikkhame.

sambodhiyaá¹ƒ ahaá¹ƒ seá¹-á¹-ho, dhammacakkappavattane ||

<71> á¹• 21 ``aho acchariyaá¹ƒ loke, buddhÄ• naá¹ƒ guá¹‡amahantatÄ• .

dasasahassÄ«lokadhÄ• tu, chappakÄ• raá¹ƒ pakampatha.

obhÄ• so ca mahÄ• Ä• si, accheraá¹ƒ lomahaá¹ƒsanaá¹ƒâ€™â€™ ||

<72> á¹• 21 bhagavÄ• tamhi {bhagavÄ• ca tamhi (Ce Se Katthaci) } samaye, lokajeá¹-á¹-h

sadevakaá¹ƒ dassayanto, iddhiyÄ• caá¹…kamÄ« jino ||

<73> á¹• 21 caá¹…kame caá¹…kamantova, kathesi lokanÄ• yako.

antarÄ• na nivatteti, catuhatthe caá¹…kame yathÄ• ||

<74> á¹• 21 sÄ• riputto \Ne II 293/ \Ee 6/ mahÄ• paÃ±Ã±o, samÄ• dhijjhÄ• nakovido.

paÃ±Ã±Ä• ya pÄ• ramippatto, pucchati lokanÄ• yakaá¹ƒ ||

<75> á¹• 21 ``kÄ«diso te mahÄ• vÄ«ra, abhinÄ«hÄ• ro naruttama.

kamhi kÄ• le tayÄ• dhÄ«ra, patthitÄ• bodhimuttamÄ• ||

<76> á¹• 21 ``dÄ• naá¹ƒ \Be II 306/ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyaÃ±ca kÄ

khantisaccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ca kÄ«disÄ• ||

<77> á¹• 21 ``dasa \Se II 415/ pÄ• ramÄ« tayÄ• dhÄ«ra, kÄ«disÄ« lokanÄ• yaka.

kathaá¹ƒ upapÄ• ramÄ« puá¹‡á¹‡Ä• , paramatthapÄ• ramÄ« kathaá¹ƒâ€™â€™ ||

<78> á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, karavÄ«kamadhuragiro.

nibbÄ• payanto hadayaá¹ƒ, hÄ• sayanto sadevakaá¹ƒ ||

<79> á¹• 21 atÄ«tabuddhÄ• naá¹ƒ jinÄ• naá¹ƒ desitaá¹ƒ, nikÄ«litaá¹ƒ {nikÄ«á¸·itaá¹ƒ (Katth
buddhaparamparÄ• gataá¹ƒ.

pubbenivÄ• sÄ• nugatÄ• ya buddhiyÄ• , pakÄ• sayÄ« lokahitaá¹ƒ sadevake ||

<80> á¹• 21 ``pÄ«tipÄ• mojjajananaá¹ƒ, sokasallavinodanaá¹ƒ.

sabbasampattipaá¹-ilÄ• bhaá¹ƒ, cittÄ«katvÄ• suá¹‡Ä• tha me ||

<81> á¹• 21 ``madanimmadanaá¹ƒ sokanudaá¹ƒ, saá¹ƒsÄ• raparimocanaá¹ƒ.

sabbadukkhakkhayaá¹ƒ maggaá¹ƒ, sakkaccaá¹ƒ paá¹-ipajjathÄ• â€™â€™ ti ||

ratanacaá¹…kamanakaá¹‡á¸• o niá¹-á¹-hito.

2. sumedhapatthanÄ• kathÄ•

<1> á¹• 21 kappe \Se II 416/ ca satasahasse, caturo ca asaá¹…khiye.

amaraá¹ƒ nÄ• ma nagaraá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ ||

<2> á¹• 21 dasahi saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaá¹ƒ.

hatthisaddaá¹ƒ assasaddaá¹ƒ, bherisaá¹…kharathÄ• ni ca.

khÄ• datha pivatha ceva, annapÄ• nena ghositaá¹ƒ ||

<3> á¹• 21 nagaraá¹ƒ \Ne II 294/ sabbaá¹…gasampannaá¹ƒ, sabbakammamupÄ• gataá¹ƒ.

sattaratanasampannaá¹ƒ, nÄ• nÄ• janasamÄ• kulaá¹ƒ.

samiddhaá¹ƒ devanagaraá¹ƒva, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaá¹ƒ ||

<4> á¹• 21 nagare amaravatiyÄ• , sumedho nÄ• ma brÄ• hmaá¹‡o.

anekakoá¹-isannicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

<5> á¹• 21 ajjhÄ• yako \Be II 307/ \Ee 7/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gato ||

<6> á¹• 21 rahogato nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

``dukkho punabbhavo nÄ• ma, sarÄ«rassa ca bhedanaá¹ƒ ||

<7> á¹• 21 ``jÄ• tidhammo jarÄ• dhammo, byÄ• dhidhammo sahaá¹ƒ {cahaá¹ƒ (Ce Se) } ta

ajaraá¹ƒ amataá¹ƒ khemaá¹ƒ, pariyesissÄ• mi nibbutiá¹ƒ ||

<8> á¹• 21 ``yaá¹ƒnÅ«nimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

<9> á¹• 21 ``atthi hehiti so maggo, na so sakkÄ• na hetuye.

pariyesissÄ• mi taá¹ƒ maggaá¹ƒ, bhavato parimuttiyÄ• ||

<10> á¹• 21 ``yathÄ• pi dukkhe vijjante, sukhaá¹ƒ nÄ• mapi vijjati.

evaá¹ƒ bhave vijjamÄ• ne, vibhavopi icchitabbako ||

<11> á¹• 21 ``yathÄ• pi uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• naá¹ƒ icchitabbakaá¹ƒ ||

<12> á¹• 21 ``yathÄ• pi pÄ• pe vijjante, kalyÄ• á¹‡amapi vijjati.

evameva jÄ• ti vijjante, ajÄ• tipicchitabbakaá¹ƒ ||

<13> á¹• 21 ``yathÄ• gÅ«thagato puriso, taá¸·Ä• kaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso taá¸·Ä• kassa so ||

<14> á¹• 21 ``evaá¹ƒ kilesamaladhova, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·e ||

<15> á¹• 21 ``yathÄ• arÄ«hi pariruddho, vijjante gamanampathe.

na palÄ• yati so puriso, na doso aÃ±jasassa so ||

<16> á¹• 21 ``evaá¹ƒ \Se II 418/ kilesapariruddho, vijjamÄ• ne sive pathe.

na gavesati taá¹ƒ maggaá¹ƒ, na doso sivamaÃ±jase ||

<17> á¹• 21 ``yathÄ• pi \Ne II 295/ byÄ• dhito puriso, vijjamÄ• ne tikicchake.

na tikicchÄ• peti taá¹ƒ byÄ• dhiá¹ƒ, na doso so tikicchake ||

<18> á¹• 21 ``evaá¹ƒ \Be II 308/ kilesabyÄ• dhÄ«hi, dukkhito paripÄ«á¸·ito.

na gavesati taá¹ƒ Ä• cariyaá¹ƒ, na doso so vinÄ• yake ||

<19> á¹• 21 ``yathÄ• pi kuá¹‡apaá¹ƒ puriso, kaá¹‡á¹-he bandhaá¹ƒ jigucchiya.

mocayitvÄ• na gaccheyya, sukhÄ« serÄ« sayaá¹ƒvasÄ« ||

<20> á¹• 21 ``tathevimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apasaÃ±cayaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

<21> á¹• 21 ``yathÄ• uccÄ• raá¹-á¹-hÄ• namhi, karÄ«saá¹ƒ naranÄ• riyo.

chaá¸• á¸• ayitvÄ• na gacchanti, anapekkhÄ• anatthikÄ• ||

<22> á¹• 21 ``evamevÄ• haá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, vaccaá¹ƒ katvÄ• yathÄ• kuá¹-iá¹ƒ ||

<23> á¹• 21 ``yathÄ• pi jajjaraá¹ƒ nÄ• vaá¹ƒ, paluggaá¹ƒ udagÄ• hiniá¹ƒ {udakagÄ• hiá¹‡iá
(Se) }.

sÄ• mÄ« chaá¸• á¸• etvÄ• gacchanti, anapekkhÄ• anatthikÄ• ||

<24> á¹• 21 ``evamevÄ• haá¹ƒ \Ee 8/ imaá¹ƒ kÄ• yaá¹ƒ, navacchiddaá¹ƒ dhuvassavaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, jiá¹‡á¹‡anÄ• vaá¹ƒva sÄ• mikÄ• ||

<25> á¹• 21 ``yathÄ• pi puriso corehi, gacchanto bhaá¹‡á¸• amÄ• diya.

bhaá¹‡á¸• acchedabhayaá¹ƒ disvÄ• , chaá¸• á¸• ayitvÄ• na gacchati ||

<26> á¹• 21 ``evameva ayaá¹ƒ kÄ• yo, mahÄ• corasamo viya.

pahÄ• yimaá¹ƒ gamissÄ• mi, kusalacchedanÄ• bhayÄ• â€™â€™ ||

<27> á¹• 21 evÄ• haá¹ƒ \Se II 419/ cintayitvÄ• na, nekakoá¹-isataá¹ƒ dhanaá¹ƒ.

nÄ• thÄ• nÄ• thÄ• naá¹ƒ datvÄ• na, himavantamupÄ• gamiá¹ƒ ||

<28> á¹• 21 himavantassÄ• vidÅ«re, dhammiko nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

<29> á¹• 21 caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaá¹ƒ.

aá¹-á¹-haguá¹‡asamÅ«petaá¹ƒ, abhiÃ±Ã±Ä• balamÄ• hariá¹ƒ ||

<30> á¹• 21 sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gataá¹ƒ.

vÄ• kacÄ«raá¹ƒ nivÄ• sesiá¹ƒ, dvÄ• dasaguá¹‡amupÄ• gataá¹ƒ ||

<31> á¹• 21 aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ \Be II 309/ \Ne II 296/, pajahiá¹ƒ paá¹‡á¹‡as

upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gataá¹ƒ ||

<32> á¹• 21 vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

<33> á¹• 21 tatthappadhÄ• naá¹ƒ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• balapÄ• puá¹‡iá¹ƒ ||

<34> á¹• 21 evaá¹ƒ me siddhippattassa, vasÄ«bhÅ«tassa sÄ• sane.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako ||

<35> á¹• 21 uppajjante ca jÄ• yante, bujjhante dhammadesane.

caturo nimitte nÄ• ddasaá¹ƒ, jhÄ• naratisamappito ||

<36> á¹• 21 paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

<37> á¹• 21 ahaá¹ƒ \Se II 420/ tena samayena, nikkhamitvÄ• sakassamÄ• .

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

<38> á¹• 21 vedajÄ• taá¹ƒ janaá¹ƒ disvÄ• , tuá¹-á¹-hahaá¹-á¹-haá¹ƒ pamoditaá¹ƒ.

orohitvÄ• na gaganÄ• , manusse pucchi tÄ• vade ||

<39> á¹• 21 ``tuá¹-á¹-hahaá¹-á¹-ho pamudito, vedajÄ• to mahÄ• jano.

kassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™â€™ ||

<40> á¹• 21 te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, ``buddho loke anuttaro.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako.

tassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™â€™ ||

<41> á¹• 21 buddhotivacanaá¹ƒ {buddhoti mama (Ce Se Katthaci) } sutvÄ• na, pÄ«ti uppajj

buddho buddhoti kathayanto, somanassaá¹ƒ pavedayiá¹ƒ ||

<42> á¹• 21 tattha á¹-hatvÄ• vicintesiá¹ƒ, tuá¹-á¹-ho saá¹ƒviggamÄ• naso.

``idha \Ee 9/ bÄ«jÄ• ni ropissaá¹ƒ, khaá¹‡o ve mÄ• upaccagÄ• ||

<43> á¹• 21 ``yadi buddhassa sodhetha, ekokÄ• saá¹ƒ dadÄ• tha me.

ahampi sodhayissÄ• mi, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™â€™ ||

<44> á¹• 21 adaá¹ƒsu \Be II 310/ te mamokÄ• saá¹ƒ, sodhetuá¹ƒ aÃ±jasaá¹ƒ tadÄ• .

buddho buddhoti cintento, maggaá¹ƒ sodhemahaá¹ƒ tadÄ• ||

<45> á¹• 21 aniá¹-á¹-hite \Ne II 297/ mamokÄ• se, dÄ«paá¹…karo mahÄ• muni.

catÅ«hi satasahassehi, chaá¸·abhiÃ±Ã±ehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, paá¹-ipajji aÃ±jasaá¹ƒ jino ||

<46> á¹• 21 paccuggamanÄ• \Se II 421/ vattanti, vajjanti bheriyo bahÅ«.

Ä• moditÄ• naramarÅ«, sÄ• dhukÄ• raá¹ƒ pavattayuá¹ƒ ||

<47> á¹• 21 devÄ• manusse passanti, manussÄ• pi ca devatÄ• .

ubhopi te paÃ±jalikÄ• , anuyanti tathÄ• gataá¹ƒ ||

<48> á¹• 21 devÄ• dibbehi turiyehi, manussÄ• mÄ• nusehi ca {mÄ• nussakehi ca mÄ• nu

ubhopi te vajjayantÄ• , anuyanti tathÄ• gataá¹ƒ ||

<49> á¹• 21 dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

<50> á¹• 21 dibbaá¹ƒ candanacuá¹‡á¹‡aÃ±ca, varagandhaÃ±ca kevalaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• {Ä• kÄ• se nabhagÄ• (Se) } marÅ« ||

<51> á¹• 21 campakaá¹ƒ saralaá¹ƒ nÄ«paá¹ƒ, nÄ• gapunnÄ• gaketakaá¹ƒ.

disodisaá¹ƒ ukkhipanti, bhÅ«mitalagatÄ• narÄ• ||

<52> á¹• 21 kese muÃ±citvÄ• haá¹ƒ tattha, vÄ• kacÄ«raÃ±ca cammakaá¹ƒ.

kalale pattharitvÄ• na, avakujjo nipajjahaá¹ƒ ||

<53> á¹• 21 ``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittha, hitÄ• ya me bhavissatiâ€™â€™ ||

<54> á¹• 21 pathaviyaá¹ƒ nipannassa, evaá¹ƒ me Ä• si cetaso.

``icchamÄ• no ahaá¹ƒ ajja, kilese jhÄ• paye mama ||

<55> á¹• 21 ``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevake ||

<56> á¹• 21 ``kiá¹ƒ \Se II 422/ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

<57> á¹• 21 ``iminÄ• \Be II 311/ me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

<58> á¹• 21 ``saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakaá¹ƒâ€™â€™ ||

<59> á¹• 21 manussattaá¹ƒ \Ne II 298/ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhati ||

<60> á¹• 21 dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

ussÄ«sake maá¹ƒ á¹-hatvÄ• na, idaá¹ƒ vacanamabravi ||

<61> á¹• 21 ``passatha imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

aparimeyyito \Ee 10/ kappe, buddho loke bhavissati ||

<62> á¹• 21 ``ahu kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

<63> á¹• 21 ``ajapÄ• larukkhamÅ«lasmiá¹ƒ, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

<64> á¹• 21 ``neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

<65> á¹• 21 ``tato padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro {anuttaraá¹ƒ (Se

assattharukkhamÅ«lamhi, bujjhissati mahÄ• yaso ||

<66> á¹• 21 ``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<67> á¹• 21 ``anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito \Se II 423/ upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ {upaá¹-á¹-hissati taá¹ƒ (Ce) } jinaá¹

<68> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

bodhi tassa bhagavato, assatthoti pavuccati ||

<69> á¹• 21 ``citto \Be II 312/ ca hatthÄ• á¸·avako {hatthÄ• lavako (Ce) }, aggÄ• hessantu

uttarÄ• nandamÄ• tÄ• ca, aggÄ• hessantupaá¹-á¹-hikÄ• â€™â€™ ||

<70> á¹• 21 idaá¹ƒ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira {buddhabÄ«jaá¹…kuro (Ce Se) } ayaá¹ƒ ||

<71> á¹• 21 ukkuá¹-á¹-hisaddÄ• vattanti, apphoá¹-enti {apphoá¹-henti (Ce) } hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassÄ« sadevakÄ• ||

<72> á¹• 21 ``yadimassa \Ne II 299/ lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<73> á¹• 21 ``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

<74> á¹• 21 ``evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒâ€™â€™ ||

<75> á¹• 21 dÄ«paá¹…karo \Se II 424/ lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittetvÄ• , dakkhiá¹‡aá¹ƒ pÄ• damuddhari ||

<76> á¹• 21 ye tatthÄ• suá¹ƒ jinaputtÄ• , padakkhiá¹‡amakaá¹ƒsu {sabbe padakkhiá¹‡ama
maá¹ƒ.

devÄ• manussÄ• asurÄ• ca, abhivÄ• detvÄ• na pakkamuá¹ƒ ||

<77> á¹• 21 dassanaá¹ƒ me atikkante, sasaá¹…ghe lokanÄ• yake.

sayanÄ• vuá¹-á¹-hahitvÄ• na, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

<78> á¹• 21 sukhena sukhito homi, pÄ• mojjena pamodito.

pÄ«tiyÄ• ca abhissanno, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

<79> á¹• 21 pallaá¹…kena nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

``vasÄ«bhÅ«to \Ee 11/ ahaá¹ƒ jhÄ• ne, abhiÃ±Ã±Ä• su pÄ• ramiá¹ƒgato {abhiÃ±Ã±Ä• pÄ• r

<80> á¹• 21 ``sahassiyamhi lokamhi, isayo natthi me samÄ• .

asamo iddhidhammesu, alabhiá¹ƒ Ä«disaá¹ƒ sukhaá¹ƒ ||

<81> á¹• 21 ``pallaá¹…kÄ• bhujane mayhaá¹ƒ, dasasahassÄ• dhivÄ• sino.

mahÄ• nÄ• daá¹ƒ pavattesuá¹ƒ, `dhuvaá¹ƒ buddho bhavissasi ||

<82> á¹• 21 `` `yÄ• \Be II 313/ pubbe bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje.

nimittÄ• ni padissanti, tÄ• ni ajja padissare ||

<83> á¹• 21 `` `sÄ«taá¹ƒ byapagataá¹ƒ hoti, uá¹‡haÃ±ca upasammati.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<84> á¹• 21 `` `dasasahassÄ« lokadhÄ• tÅ«, nissaddÄ• honti nirÄ• kulÄ• .

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<85> á¹• 21 `` `mahÄ• vÄ• tÄ• \Se II 425/ na vÄ• yanti, na sandanti savantiyo.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<86> á¹• 21 `` `thalajÄ• \Ne II 300/ dakajÄ• pupphÄ• , sabbe pupphanti tÄ• vade.

tepajja pupphitÄ• {pupphitÄ• ni (-a) } sabbe, dhuvaá¹ƒ buddho bhavissasi ||

<87> á¹• 21 `` `latÄ• vÄ• yadi vÄ• rukkhÄ• , phalabhÄ• rÄ• honti tÄ• vade.

tepajja phalitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

<88> á¹• 21 `` `Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• , ratanÄ• jotanti tÄ• vade.

tepajja ratanÄ• jotanti, dhuvaá¹ƒ buddho bhavissasi ||

<89> á¹• 21 `` `mÄ• nussakÄ• ca dibbÄ• ca, turiyÄ• vajjanti tÄ• vade.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

<90> á¹• 21 `` `vicitrapupphÄ• gaganÄ• , abhivassanti tÄ• vade.

tepi ajja pavassanti, dhuvaá¹ƒ buddho bhavissasi ||

<91> á¹• 21 `` `mahÄ• samuddo Ä• bhujati, dasasahassÄ« pakampati.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

<92> á¹• 21 `` `nirayepi dasasahasse, aggÄ« nibbanti tÄ• vade.

tepajja nibbutÄ• aggÄ«, dhuvaá¹ƒ buddho bhavissasi ||

<93> á¹• 21 `` `vimalo hoti sÅ«riyo, sabbÄ• dissanti tÄ• rakÄ• .

tepi ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<94> á¹• 21 `` `anovaá¹-á¹-hena {anovuá¹-á¹-hena (Se Katthaci) } udakaá¹ƒ, mahiyÄ• ubbh

tampajjubbhijjate mahiyÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<95> á¹• 21 `` `tÄ• rÄ• gaá¹‡Ä• \Se II 426/ \Be II 314/ virocanti, nakkhattÄ• gaganamaá¹‡

visÄ• khÄ• candimÄ• yuttÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<96> á¹• 21 `` `bilÄ• sayÄ• darÄ«sayÄ• , nikkhamanti sakÄ• sayÄ• .

tepajja Ä• sayÄ• chuddhÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<97> á¹• 21 `` `na honti aratÄ« sattÄ• naá¹ƒ, santuá¹-á¹-hÄ• honti tÄ• vade.

tepajja sabbe santuá¹-á¹-hÄ• , dhuvaá¹ƒ buddho bhavissasi ||

<98> á¹• 21 `` `rogÄ• tadupasammanti, jighacchÄ• ca vinassati.

tÄ• ni \Ee 12/ ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<99> á¹• 21 `` `rÄ• go tadÄ• tanu hoti, doso moho vinassati.

tepajja vigatÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

<100> á¹• 21 `` `bhayaá¹ƒ \Ne II 301/ tadÄ• na bhavati, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

<101> á¹• 21 `` `rajonuddhaá¹ƒsati uddhaá¹ƒ, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

<102> á¹• 21 `` `aniá¹-á¹-hagandho pakkamati, dibbagandho pavÄ• yati.

sopajja vÄ• yati gandho, dhuvaá¹ƒ buddho bhavissasi ||

<103> á¹• 21 `` `sabbe devÄ• padissanti, á¹-hapayitvÄ• arÅ«pino.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

<104> á¹• 21 `` `yÄ• vatÄ• nirayÄ• nÄ• ma, sabbe dissanti tÄ• vade.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

<105> á¹• 21 `` `kuá¹-á¹-Ä• \Se II 427/ {kuá¸• á¸• Ä• (Ce) } kavÄ• á¹-Ä• selÄ• ca, na hon

Ä• kÄ• sabhÅ«tÄ• tepajja, dhuvaá¹ƒ buddho bhavissasi ||

<106> á¹• 21 `` `cutÄ« ca upapatti ca, khaá¹‡e tasmiá¹ƒ na vijjati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

<107> á¹• 21 `` `daá¸·haá¹ƒ paggaá¹‡ha vÄ«riyaá¹ƒ, mÄ• nivatta abhikkama.

mayampetaá¹ƒ vijÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasiâ€™â€™ â€™ ||

<108> á¹• 21 buddhassa \Be II 315/ vacanaá¹ƒ sutvÄ• , dasasahassÄ«nacÅ«bhayaá¹ƒ.

tuá¹-á¹-hahaá¹-á¹-ho pamodito, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<109> á¹• 21 ``advejjhavacanÄ• buddhÄ• , amoghavacanÄ• jinÄ• .

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<110> á¹• 21 ``yathÄ• khittaá¹ƒ nabhe leá¸• á¸• u, dhuvaá¹ƒ patati bhÅ«miyaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<111> á¹• 21 ``yathÄ• pi sabbasattÄ• naá¹ƒ, maraá¹‡aá¹ƒ dhuvasassataá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<112> á¹• 21 ``yathÄ• rattikkhaye patte, sÅ«riyuggamanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<113> á¹• 21 ``yathÄ• \Ne II 302/ nikkhantasayanassa, sÄ«hassa nadanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<114> á¹• 21 ``yathÄ• \Se II 428/ Ä• pannasattÄ• naá¹ƒ, bhÄ• ramoropanaá¹ƒ dhuvaá¹ƒ.

tatheva \Ee 13/ buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ.

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

<115> á¹• 21 ``handa buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• â€™â€™ ||

<116> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, anuciá¹‡á¹‡aá¹ƒ mahÄ• pathaá¹ƒ ||

<117> á¹• 21 ``imaá¹ƒ tvaá¹ƒ paá¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

dÄ• napÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<118> á¹• 21 ``yathÄ• pi kumbho sampuá¹‡á¹‡o, yassa kassaci adho kato.

vamate vudakaá¹ƒ nissesaá¹ƒ, na tattha parirakkhati ||

<119> á¹• 21 ``tatheva \Be II 316/ yÄ• cake disvÄ• , hÄ«namukkaá¹-á¹-hamajjhime.

dadÄ• hi dÄ• naá¹ƒ nissesaá¹ƒ, kumbho viya adho kato ||

<120> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<121> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, dutiyaá¹ƒ sÄ«lapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<122> á¹• 21 ``imaá¹ƒ tvaá¹ƒ dutiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

sÄ«lapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<123> á¹• 21 ``yathÄ• pi camarÄ« vÄ• laá¹ƒ, kismiÃ±ci paá¹-ilaggitaá¹ƒ.

upeti maraá¹‡aá¹ƒ tattha, na vikopeti vÄ• ladhiá¹ƒ ||

<124> á¹• 21 ``tatheva \Se II 429/ tvaá¹ƒ catÅ«su bhÅ«mÄ«su, sÄ«lÄ• ni paripÅ«raya.

parirakkha sabbadÄ• sÄ«laá¹ƒ, camarÄ« viya vÄ• ladhiá¹ƒ ||

<125> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<126> á¹• 21 vicinanto \Ne II 303/ tadÄ• dakkhiá¹ƒ, tatiyaá¹ƒ nekkhammapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<127> á¹• 21 ``imaá¹ƒ tvaá¹ƒ tatiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

nekkhammapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<128> á¹• 21 ``yathÄ• andughare puriso, ciravuttho dukhaá¹-á¹-ito.

na tattha rÄ• gaá¹ƒ janesi, muttiá¹ƒyeva gavesati ||

<129> á¹• 21 ``tatheva tvaá¹ƒ sabbabhave, passa andughare viya.

nekkhammÄ• bhimukho hohi, bhavato parimuttiyÄ• ||

<130> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<131> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, catutthaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<132> á¹• 21 ``imaá¹ƒ tvaá¹ƒ catutthaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ \Ee 14/ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<133> á¹• 21 ``yathÄ• pi \Be II 317/ bhikkhu bhikkhanto, hÄ«namukkaá¹-á¹-hamajjhime.

kulÄ• ni na vivajjento, evaá¹ƒ labhati yÄ• panaá¹ƒ ||

<134> á¹• 21 ``tatheva \Se II 430/ tvaá¹ƒ sabbakÄ• laá¹ƒ, paripucchaá¹ƒ budhaá¹ƒ janaá¹ƒ

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<135> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<136> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, paÃ±camaá¹ƒ vÄ«riyapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<137> á¹• 21 ``imaá¹ƒ tvaá¹ƒ paÃ±camaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

vÄ«riyapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

<138> á¹• 21 ``yathÄ• pi sÄ«ho migarÄ• jÄ• , nisajjaá¹-á¹-hÄ• nacaá¹…kame.

alÄ«navÄ«riyo hoti, paggahitamano sadÄ• ||

<139> á¹• 21 ``tatheva tvaá¹ƒ {tvaá¹ƒpi (Ce) } sabbabhave, paggaá¹‡ha vÄ«riyaá¹ƒ daá¸·ha

vÄ«riyapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<140> á¹• 21 ``nahete \Ne II 304/ ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<141> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, chaá¹-á¹-hamaá¹ƒ khantipÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<142> á¹• 21 ``imaá¹ƒ tvaá¹ƒ chaá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhamÄ• naso, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<143> á¹• 21 ``yathÄ• pi pathavÄ« nÄ• ma, sucimpi asucimpi ca.

sabbaá¹ƒ sahati nikkhepaá¹ƒ, na karoti paá¹-ighaá¹ƒ tayÄ• ||

<144> á¹• 21 ``tatheva \Se II 431/ tvampi sabbesaá¹ƒ, sammÄ• nÄ• vamÄ• nakkhamo.

khantipÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<145> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<146> á¹• 21 vicinanto \Be II 318/ tadÄ• dakkhiá¹ƒ, sattamaá¹ƒ saccapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<147> á¹• 21 ``imaá¹ƒ tvaá¹ƒ sattamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhavacano, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<148> á¹• 21 ``yathÄ• pi osadhÄ« nÄ• ma, tulÄ• bhÅ«tÄ• sadevake.

samaye utuvasse vÄ• , na vokkamati vÄ«thito ||

<149> á¹• 21 ``tatheva tvampi saccesu, mÄ• vokkama hi vÄ«thito.

saccapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<150> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<151> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, aá¹-á¹-hamaá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ.

pubbakehi \Ee 15/ mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<152> á¹• 21 ``imaá¹ƒ tvaá¹ƒ aá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha tvaá¹ƒ acalo hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<153> á¹• 21 ``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

na kampati bhusavÄ• tehi, sakaá¹-á¹-hÄ• neva tiá¹-á¹-hati ||

<154> á¹• 21 ``tatheva \Se II 432/ \Ne II 305/ tvampi adhiá¹-á¹-hÄ• ne, sabbadÄ• acalo bha

adhiá¹-á¹-hÄ• napÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<155> á¹• 21 ``nahete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<156> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, navamaá¹ƒ mettÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<157> á¹• 21 ``imaá¹ƒ tvaá¹ƒ navamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

mettÄ• ya asamo hohi, yadi bodhiá¹ƒ pattumicchasi ||

<158> á¹• 21 ``yathÄ• pi udakaá¹ƒ nÄ• ma, kalyÄ• á¹‡e pÄ• pake jane.

samaá¹ƒ pharati sÄ«tena, pavÄ• heti rajomalaá¹ƒ ||

<159> á¹• 21 ``tatheva tvaá¹ƒ hitÄ• hite, samaá¹ƒ mettÄ• ya bhÄ• vaya.

mettÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<160> á¹• 21 ``nahete \Be II 319/ ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• â€™â€™ ||

<161> á¹• 21 vicinanto tadÄ• dakkhiá¹ƒ, dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

<162> á¹• 21 ``imaá¹ƒ tvaá¹ƒ dasamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tulÄ• bhÅ«to daá¸·ho hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<163> á¹• 21 ``yathÄ• pi pathavÄ« nÄ• ma, nikkhittaá¹ƒ asuciá¹ƒ suciá¹ƒ.

upekkhati ubhopete, kopÄ• nunayavajjitÄ• ||

<164> á¹• 21 ``tatheva \Se II 433/ tvaá¹ƒ sukhadukkhe, tulÄ• bhÅ«to sadÄ• bhava.

upekkhÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

<165> á¹• 21 ``ettakÄ• yeva te loke, ye dhammÄ• bodhipÄ• canÄ• .

tatuddhaá¹ƒ natthi aÃ±Ã±atra, daá¸·haá¹ƒ tattha patiá¹-á¹-hahaâ€™â€™ ||

<166> á¹• 21 ime dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampatha ||

<167> á¹• 21 calatÄ« ravatÄ« pathavÄ«, ucchuyantaá¹ƒva pÄ«á¸·itaá¹ƒ.

telayante yathÄ• cakkaá¹ƒ, evaá¹ƒ kampati medanÄ« ||

<168> á¹• 21 yÄ• vatÄ• parisÄ• Ä• si, buddhassa parivesane.

pavedhamÄ• nÄ• sÄ• tattha, mucchitÄ• seti bhÅ«miyaá¹ƒ ||

<169> á¹• 21 ghaá¹-Ä• nekasahassÄ• ni, kumbhÄ«naÃ±ca satÄ• bahÅ«.

saÃ±cuá¹‡á¹‡amathitÄ• tattha, aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-itÄ• ||

<170> á¹• 21 ubbiggÄ• \Ne II 306/ tasitÄ• bhÄ«tÄ• , bhantÄ• byÄ• thitamÄ• nasÄ• .

mahÄ• janÄ• \Ee 16/ samÄ• gamma, dÄ«paá¹…karamupÄ• gamuá¹ƒ ||

<171> á¹• 21 ``kiá¹ƒ bhavissati lokassa, kalyÄ• á¹‡amatha pÄ• pakaá¹ƒ.

sabbo upadduto loko, taá¹ƒ vinodehi cakkhumaâ€™â€™ ||

<172> á¹• 21 tesaá¹ƒ tadÄ• saÃ±Ã±apesi, dÄ«paá¹…karo mahÄ• muni.

``visaá¹-á¹-hÄ• hotha mÄ• bhetha {bhÄ• tha (sabbattha) }, imasmiá¹ƒ pathavikampane ||

<173> á¹• 21 ``yamahaá¹ƒ \Be II 320/ ajja byÄ• kÄ• siá¹ƒ, buddho loke bhavissati.

eso sammasati dhammaá¹ƒ, pubbakaá¹ƒ jinasevitaá¹ƒ ||

<174> á¹• 21 ``tassa \Se II 434/ sammasato dhammaá¹ƒ, buddhabhÅ«miá¹ƒ asesato.

tenÄ• yaá¹ƒ kampitÄ• pathavÄ«, dasasahassÄ« sadevakeâ€™â€™ ||

<175> á¹• 21 buddhassa vacanaá¹ƒ sutvÄ• , mano nibbÄ• yi tÄ• vade.

sabbe maá¹ƒ upasaá¹…kamma, punÄ• pi abhivandisuá¹ƒ ||

<176> á¹• 21 samÄ• diyitvÄ• buddhaguá¹‡aá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

dÄ«paá¹…karaá¹ƒ namassitvÄ• , Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• ||

<177> á¹• 21 dibbaá¹ƒ mÄ• nusakaá¹ƒ pupphaá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

samokiranti pupphehi, vuá¹-á¹-hahantassa Ä• sanÄ• ||

<178> á¹• 21 vedayanti ca te sotthiá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

``mahantaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, taá¹ƒ labhassu yathicchitaá¹ƒ ||

<179> á¹• 21 ``sabbÄ«tiyo vivajjantu, soko rogo vinassatu.

mÄ• te bhavantvantarÄ• yÄ• {bhavatvantarÄ• yo (Ce Se) }, phusa khippaá¹ƒ bodhimuttam

<180> á¹• 21 ``yathÄ• pi samaye patte, pupphanti pupphino dumÄ• .

tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ena pupphasi ||

<181> á¹• 21 ``yathÄ• ye keci sambuddhÄ• , pÅ«rayuá¹ƒ dasa pÄ• ramÄ«.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, pÅ«raya dasa pÄ• ramÄ« ||

<182> á¹• 21 ``yathÄ• ye keci sambuddhÄ• , bodhimaá¹‡á¸• amhi bujjhare.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, bujjhassu jinabodhiyaá¹ƒ ||

<183> á¹• 21 ``yathÄ• ye keci sambuddhÄ• , dhammacakkaá¹ƒ pavattayuá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammacakkaá¹ƒ pavattaya ||

<184> á¹• 21 ``puá¹‡á¹‡amÄ• ye \Se II 435/ \Ne II 307/ yathÄ• cando, parisuddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡amano, viroca dasasahassiyaá¹ƒ ||

<185> á¹• 21 ``rÄ• humutto yathÄ• sÅ«riyo, tÄ• pena atirocati.

tatheva lokÄ• muÃ±citvÄ• , viroca siriyÄ• tuvaá¹ƒ ||

<186> á¹• 21 ``yathÄ• \Be II 321/ yÄ• kÄ• ci nadiyo, osaranti mahodadhiá¹ƒ.

evaá¹ƒ sadevakÄ• lokÄ• , osarantu tavantikeâ€™â€™ ||

<187> á¹• 21 tehi thutappasattho so, dasa dhamme samÄ• diya.

te dhamme paripÅ«rento, pavanaá¹ƒ pÄ• visÄ« tadÄ• ti ||

sumedhapatthanÄ• kathÄ• niá¹-á¹-hitÄ• .

3. dÄ«paá¹…karabuddhavaá¹ƒso

<1> á¹• 21 tadÄ• \Ee 17/ te bhojayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

upagacchuá¹ƒ saraá¹‡aá¹ƒ tassa, dÄ«paá¹…karassa satthuno ||

<2> á¹• 21 saraá¹‡Ä• gamane kaÃ±ci, nivesesi tathÄ• gato.

kaÃ±ci paÃ±casu sÄ«lesu, sÄ«le dasavidhe paraá¹ƒ ||

<3> á¹• 21 kassaci deti sÄ• maÃ±Ã±aá¹ƒ, caturo phalamuttame.

kassaci asame dhamme, deti so paá¹-isambhidÄ• ||

<4> á¹• 21 kassaci varasamÄ• pattiyo, aá¹-á¹-ha deti narÄ• sabho.

tisso kassaci vijjÄ• yo, chaá¸·abhiÃ±Ã±Ä• pavecchati ||

<5> á¹• 21 tena yogena janakÄ• yaá¹ƒ, ovadati mahÄ• muni.

tena vitthÄ• rikaá¹ƒ Ä• si, lokanÄ• thassa sÄ• sanaá¹ƒ ||

<6> á¹• 21 mahÄ• hanusabhakkhandho \Se II 436/, dÄ«paá¹…karassa nÄ• mako.

bahÅ« jane tÄ• rayati, parimoceti duggatiá¹ƒ ||

<7> á¹• 21 bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• , satasahassepi yojane.

khaá¹‡ena upagantvÄ• na, bodheti taá¹ƒ mahÄ• muni ||

<8> á¹• 21 paá¹-hamÄ• bhisamaye \Ne II 308/ buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye nÄ• tho, navutikoá¹-imabodhayi ||

<9> á¹• 21 yadÄ• ca devabhavanamhi, buddho dhammamadesayi.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<10> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, dÄ«paá¹…karassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<11> á¹• 21 puna \Be II 322/ nÄ• radakÅ«á¹-amhi, pavivekagate jine.

khÄ«á¹‡Ä• savÄ• vÄ«tamalÄ• , samiá¹ƒsu satakoá¹-iyo ||

<12> á¹• 21 yamhi kÄ• le mahÄ• vÄ«ro, sudassanasiluccaye.

navakoá¹-isahassehi, pavÄ• resi mahÄ• muni ||

<13> á¹• 21 dasavÄ«sasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

<14> á¹• 21 vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ ahÅ« tadÄ• .

dÄ«paá¹…karassa bhagavato, sÄ• sanaá¹ƒ suvisodhitaá¹ƒ ||

<15> á¹• 21 cattÄ• ri \Se II 437/ satasahassÄ• ni, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

dÄ«paá¹…karaá¹ƒ lokaviduá¹ƒ, parivÄ• renti sabbadÄ• ||

<16> á¹• 21 ye keci tena samayena, jahanti mÄ• nusaá¹ƒ bhavaá¹ƒ.

apattamÄ• nasÄ• sekhÄ• , garahitÄ• bhavanti te ||

<17> á¹• 21 supupphitaá¹ƒ pÄ• vacanaá¹ƒ, arahantehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, upasobhati sabbadÄ• ||

<18> á¹• 21 nagaraá¹ƒ rammavatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

sumedhÄ• nÄ• ma janikÄ• , dÄ«paá¹…karassa satthuno ||

<19> á¹• 21 dasavassasahassÄ• ni \Ee 18/, agÄ• raá¹ƒ ajjha so vasi {ajjhÄ• vasÄ« jino (Se

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, tayo pÄ• sÄ• damuttamÄ• ||

<20> á¹• 21 tÄ«á¹‡isatasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

padumÄ• nÄ• ma sÄ• nÄ• rÄ«, usabhakkhandho atrajo ||

<21> á¹• 21 nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• ne padahÄ« jino ||

<22> á¹• 21 padhÄ• nacÄ• raá¹ƒ \Ne II 309/ caritvÄ• na, abujjhi mÄ• nasaá¹ƒ muni.

brahmunÄ• yÄ• cito santo, dÄ«paá¹…karo mahÄ• muni ||

<23> á¹• 21 vatti cakkaá¹ƒ mahÄ• vÄ«ro, nandÄ• rÄ• me sirÄ«ghare {sirÄ«dhare (Ce) }.

nisinno sirÄ«samÅ«lamhi, akÄ• titthiyamaddanaá¹ƒ ||

<24> á¹• 21 sumaá¹…galo \Be II 323/ ca tisso ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• gato {sobhito (Katthaci) } nÄ• mupaá¹-á¹-hÄ• ko, dÄ«paá¹…karassa satthuno ||

<25> á¹• 21 nandÄ• \Se II 438/ ceva sunandÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pipphalÄ«ti pavuccati ||

<26> á¹• 21 tapussabhallikÄ• {tapassubhallikÄ• (Ce) } nÄ• ma, ahesuá¹ƒ aggupaá¹-á¹-hal

sirimÄ• koá¹‡Ä• upaá¹-á¹-hikÄ• , dÄ«paá¹…karassa satthuno ||

<27> á¹• 21 asÄ«tihatthamubbedho, dÄ«paá¹…karo mahÄ• muni.

sobhati dÄ«parukkhova, sÄ• larÄ• jÄ• va phullito ||

<28> á¹• 21 satasahassavassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<29> á¹• 21 jotayitvÄ• na saddhammaá¹ƒ, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

<30> á¹• 21 sÄ• ca iddhi so ca yaso, tÄ• ni ca pÄ• desu cakkaratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ {samantarahitaá¹ƒ (Ce Se Katthaci) }, nanu rittÄ• sabbasaá¹…k
{sabbasaá¹…khÄ• rÄ• ti (sabbattha) } ||

<31> á¹• 21 dÄ«paá¹…karo jino satthÄ• , nandÄ• rÄ• mamhi nibbuto.

tatthevassa jinathÅ«po, chattiá¹ƒsubbedhayojanoti ||

dÄ«paá¹…karassa bhagavato vaá¹ƒso paá¹-hamo.

4. koá¹‡á¸• aÃ±Ã±abuddhavaá¹ƒso

<1> á¹• 21 dÄ«paá¹…karassa \Se II 439/ \Ee 19/ aparena, koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• y

anantatejo amitayaso, appameyyo durÄ• sado ||

<2> á¹• 21 dharaá¹‡Å«pamo \Ne II 310/ khamanena, sÄ«lena sÄ• garÅ«pamo.

samÄ• dhinÄ• merÅ«pamo, Ã±Ä• á¹‡ena gaganÅ«pamo ||

<3> á¹• 21 indriyabalabojjhaá¹…ga-maggasaccappakÄ• sanaá¹ƒ.

pakÄ• sesi sadÄ• buddho, hitÄ• ya sabbapÄ• á¹‡inaá¹ƒ ||

<4> á¹• 21 dhammacakkaá¹ƒ \Be II 324/ pavattente, koá¹‡á¸• aÃ±Ã±e lokanÄ• yake.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<5> á¹• 21 tato parampi desente, naramarÅ«naá¹ƒ samÄ• game.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 titthiye abhimaddanto, yadÄ• dhammamadesayi.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, koá¹‡á¸• aÃ±Ã±assa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

dutiyo koá¹-isahassÄ• naá¹ƒ, tatiyo navutikoá¹-inaá¹ƒ ||

<9> á¹• 21 ahaá¹ƒ tena samayena, vijitÄ• vÄ« nÄ• ma khattiyo.

samuddaá¹ƒ antamantena, issariyaá¹ƒ vattayÄ• mahaá¹ƒ ||

<10> á¹• 21 koá¹-isatasahassÄ• naá¹ƒ \Se II 440/, vimalÄ• naá¹ƒ mahesinaá¹ƒ.

saha lokagganÄ• thena, paramannena tappayiá¹ƒ ||

<11> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, koá¹‡á¸• aÃ±Ã±o lokanÄ• yako.

``aparimeyyito kappe, buddho loke bhavissati ||

<12> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ.

assatthamÅ«le sambuddho, bujjhissati mahÄ• yaso ||

<13> á¹• 21 ``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<14> á¹• 21 ``kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ jinaá¹ƒ ||

<15> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

bodhi \Se II 441/ tassa bhagavato, assatthoti pavuccati ||

<16> á¹• 21 ``citto \Ne II 311/ ca hatthÄ• á¸·avako, aggÄ• hessantupaá¹-á¹-hakÄ• .

nandamÄ• tÄ• ca uttarÄ• , aggÄ• hessantupaá¹-á¹-hikÄ• .

Ä• yu \Ee 20/ vassasataá¹ƒ tassa, gotamassa yasassinoâ€™â€™ ||

<17> á¹• 21 idaá¹ƒ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

<18> á¹• 21 ukkuá¹-á¹-hisaddÄ• \Be II 325/ vattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassidevatÄ• ||

<19> á¹• 21 ``yadimassa lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<20> á¹• 21 ``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

<21> á¹• 21 ``evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒâ€™â€™ ||

<22> á¹• 21 tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

tameva atthaá¹ƒ sÄ• dhento, mahÄ• rajjaá¹ƒ jine adaá¹ƒ.

mahÄ• rajjaá¹ƒ daditvÄ• na {cajitvÄ• (Ce) }, pabbajiá¹ƒ tassa santike ||

<23> á¹• 21 suttantaá¹ƒ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<24> á¹• 21 tatthappamatto \Se II 442/ viharanto, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaá¹ƒ ||

<25> á¹• 21 nagaraá¹ƒ rammavatÄ« nÄ• ma, sunando nÄ• ma khattiyo.

sujÄ• tÄ• nÄ• ma janikÄ• , koá¹‡á¸• aÃ±Ã±assa mahesino ||

<26> á¹• 21 dasavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi {agÄ• ramajjhe ca so vasi (Se

suci suruci subho ca, tayo pÄ• sÄ• damuttamÄ• ||

<27> á¹• 21 tÄ«á¹‡isatasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

rucidevÄ« nÄ• ma nÄ• rÄ«, vijitaseno atrajo ||

<28> á¹• 21 nimitte caturo disvÄ• , rathayÄ• nena nikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<29> á¹• 21 brahmunÄ• \Ne II 312/ yÄ• cito santo, koá¹‡á¸• aÃ±Ã±o dvipaduttamo.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, devÄ• naá¹ƒ nagaruttame ||

<30> á¹• 21 bhaddo ceva subhaddo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

anuruddho nÄ• mupaá¹-á¹-hÄ• ko, koá¹‡á¸• aÃ±Ã±assa mahesino ||

<31> á¹• 21 tissÄ• \Be II 326/ ca upatissÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

sÄ• lakalyÄ• á¹‡iko bodhi, koá¹‡á¸• aÃ±Ã±assa mahesino ||

<32> á¹• 21 soá¹‡o ca upasoá¹‡o ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

nandÄ• ceva sirÄ«mÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<33> á¹• 21 so aá¹-á¹-hÄ• sÄ«ti hatthÄ• ni, accuggato mahÄ• muni.

sobhate uá¸·urÄ• jÄ• va sÅ«riyo majjhanhike yathÄ• ||

<34> á¹• 21 vassasatasahassÄ• ni \Se II 443/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<35> á¹• 21 khÄ«á¹‡Ä• savehi \Ee 21/ vimalehi, vicittÄ• Ä• si medanÄ«.

yathÄ• gaganamuá¸·Å«hi, evaá¹ƒ so upasobhatha ||

<36> á¹• 21 tepi nÄ• gÄ• appameyyÄ• , asaá¹…khobhÄ• durÄ• sadÄ• .

vijjupÄ• taá¹ƒva dassetvÄ• , nibbutÄ• te mahÄ• yasÄ• ||

<37> á¹• 21 sÄ• ca atuliyÄ• jinassa iddhi, Ã±Ä• á¹‡aparibhÄ• vito ca samÄ• dhi.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<38> á¹• 21 koá¹‡á¸• aÃ±Ã±o pavaro buddho, candÄ• rÄ• mamhi nibbuto.

tattheva cetiyo citto, satta yojanamussitoti ||

koá¹‡á¸• aÃ±Ã±assa bhagavato vaá¹ƒso dutiyo.

5. maá¹…galabuddhavaá¹ƒso

<1> á¹• 21 koá¹‡á¸• aÃ±Ã±assa aparena, maá¹…galo nÄ• ma nÄ• yako.

tamaá¹ƒ loke nihantvÄ• na, dhammokkamabhidhÄ• rayi ||

<2> á¹• 21 atulÄ• si \Ne II 313/ pabhÄ• tassa, jinehaÃ±Ã±ehi uttariá¹ƒ.

candasÅ«riyapabhaá¹ƒ hantvÄ• , dasasahassÄ« virocati ||

<3> á¹• 21 sopi buddho pakÄ• sesi, caturo saccavaruttame.

te te saccarasaá¹ƒ pÄ«tvÄ• , vinodenti mahÄ• tamaá¹ƒ ||

<4> á¹• 21 patvÄ• na \Se II 444/ bodhimatulaá¹ƒ, paá¹-hame dhammadesane.

koá¹-isatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<5> á¹• 21 surindadevabhavane \Be II 327/, buddho dhammamadesayi.

tadÄ• koá¹-isahassÄ• naá¹ƒ {navakoá¹-isahassÄ• naá¹ƒ (Ce) }, dutiyo samayo ahu ||

<6> á¹• 21 yadÄ• sunando cakkavattÄ«, sambuddhaá¹ƒ upasaá¹…kami.

tadÄ• Ä• hani sambuddho, dhammabheriá¹ƒ varuttamaá¹ƒ ||

<7> á¹• 21 sunandassÄ• nucarÄ• janatÄ• , tadÄ• suá¹ƒ navutikoá¹-iyo.

sabbepi te niravasesÄ• , ahesuá¹ƒ ehi bhikkhukÄ• ||

<8> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, maá¹…galassa mahesino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<9> á¹• 21 dutiyo koá¹-isatasahassÄ• naá¹ƒ, tatiyo navutikoá¹-inaá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamo ||

<10> á¹• 21 ahaá¹ƒ tena samayena, surucÄ« nÄ• ma brÄ• hmaá¹‡o.

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<11> á¹• 21 tamahaá¹ƒ \Ee 22/ upasaá¹…kamma, saraá¹‡aá¹ƒ gantvÄ• na satthuno.

sambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ, gandhamÄ• lena pÅ«jayiá¹ƒ.

pÅ«jetvÄ• gandhamÄ• lena, gavapÄ• nena tappayiá¹ƒ ||

<12> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, maá¹…galo dvipaduttamo.

``aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``padhÄ• naá¹ƒ \Se II 445/ padahitvÄ• na ... pe ... \Se II 446/ hessÄ• ma samm

<14> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasa pÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 tadÄ• pÄ«timanubrÅ«hanto, sambodhivarapattiyÄ• .

buddhe datvÄ• na maá¹ƒ gehaá¹ƒ, pabbajiá¹ƒ tassa santike ||

<16> á¹• 21 suttantaá¹ƒ \Ne II 314/ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• , sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<17> á¹• 21 tatthappamatto viharanto, brahmaá¹ƒ bhÄ• vetva bhÄ• vanaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagacchahaá¹ƒ ||

<18> á¹• 21 uttaraá¹ƒ \Be II 328/ nÄ• ma nagaraá¹ƒ, uttaro nÄ• ma khattiyo.

uttarÄ• nÄ• ma janikÄ• , maá¹…galassa mahesino ||

<19> á¹• 21 navavassasahassÄ• ni \Se II 447/, agÄ• raá¹ƒ ajjha so vasi.

yasavÄ• sucimÄ• sirÄ«mÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<20> á¹• 21 samatiá¹ƒsasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

yasavatÄ« nÄ• ma nÄ• rÄ«, sÄ«valo nÄ• ma atrajo ||

<21> á¹• 21 nimitte caturo disvÄ• , assayÄ• nena nikkhami.

anÅ«naaá¹-á¹-hamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<22> á¹• 21 brahmunÄ• yÄ• cito santo, maá¹…galo nÄ• ma nÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, vane sirÄ«varuttame ||

<23> á¹• 21 sudevo dhammaseno ca, ahesuá¹ƒ aggasÄ• vakÄ• .

pÄ• lito nÄ• mupaá¹-á¹-hÄ• ko, maá¹…galassa mahesino ||

<24> á¹• 21 sÄ«valÄ• ca asokÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, nÄ• garukkhoti vuccati ||

<25> á¹• 21 nando ceva visÄ• kho ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

anulÄ• ceva sutanÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<26> á¹• 21 aá¹-á¹-hÄ• sÄ«ti ratanÄ• ni, accuggato mahÄ• muni.

tato niddhÄ• vatÄ« raá¹ƒsÄ«, anekasatasahassiyo ||

<27> á¹• 21 navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<28> á¹• 21 yathÄ• pi sÄ• gare Å«mÄ«, na sakkÄ• tÄ• gaá¹‡etuye.

tatheva sÄ• vakÄ• tassa, na sakkÄ• te gaá¹‡etuye ||

<29> á¹• 21 yÄ• va \Se II 448/ aá¹-á¹-hÄ• si sambuddho, maá¹…galo lokanÄ• yako.

na \Ee 23/ tassa sÄ• sane atthi, sakilesamaraá¹‡aá¹ƒ {saá¹ƒkilesamaraá¹‡aá¹ƒ (Ce) } tadÄ•

<30> á¹• 21 dhammokkaá¹ƒ \Ne II 315/ dhÄ• rayitvÄ• na, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• dhÅ«maketÅ«va, nibbuto so mahÄ• yaso ||

<31> á¹• 21 saá¹…khÄ• rÄ• naá¹ƒ \Be II 329/ sabhÄ• vatthaá¹ƒ, dassayitvÄ• sadevake.

jalitvÄ• aggikkhandhova, sÅ«riyo atthaá¹…gato yathÄ• ||

<32> á¹• 21 uyyÄ• ne vassare nÄ• ma, buddho nibbÄ• yi maá¹…galo.

tatthevassa jinathÅ«po, tiá¹ƒsayojanamuggatoti ||

maá¹…galassa bhagavato vaá¹ƒso tatiyo.

6. sumanabuddhavaá¹ƒso

<1> á¹• 21 maá¹…galassa aparena, sumano nÄ• ma nÄ• yako.

sabbadhammehi asamo, sabbasattÄ• namuttamo ||

<2> á¹• 21 tadÄ• amatabheriá¹ƒ so, Ä• hanÄ« mekhale pure.

dhammasaá¹…khasamÄ• yuttaá¹ƒ, navaá¹…gaá¹ƒ jinasÄ• sanaá¹ƒ ||

<3> á¹• 21 nijjinitvÄ• kilese so, patvÄ• sambodhimuttamaá¹ƒ.

mÄ• pesi nagaraá¹ƒ satthÄ• , saddhammapuravaruttamaá¹ƒ ||

<4> á¹• 21 nirantaraá¹ƒ akuá¹-ilaá¹ƒ, ujuá¹ƒ vipulavitthataá¹ƒ.

mÄ• pesi so mahÄ• vÄ«thiá¹ƒ, satipaá¹-á¹-hÄ• navaruttamaá¹ƒ ||

<5> á¹• 21 phale \Se II 449/ cattÄ• ri sÄ• maÃ±Ã±e, catasso paá¹-isambhidÄ• .

chaá¸·abhiÃ±Ã±Ä• á¹-á¹-hasamÄ• pattÄ«, pasÄ• resi tattha vÄ«thiyaá¹ƒ ||

<6> á¹• 21 ye appamattÄ• akhilÄ• , hirivÄ«riyehupÄ• gatÄ• .

te te ime guá¹‡avare, Ä• diyanti yathÄ• sukhaá¹ƒ ||

<7> á¹• 21 evametena yogena, uddharanto mahÄ• janaá¹ƒ.

bodhesi paá¹-hamaá¹ƒ satthÄ• , koá¹-isatasahassiyo ||

<8> á¹• 21 yamhi kÄ• le mahÄ• vÄ«ro, ovadÄ« titthiye gaá¹‡e.

koá¹-isahassÄ• bhisamiá¹ƒsu {koá¹-isatasahassÄ• ni (Se Ke), koá¹-isatasahassÄ• naá¹ƒ (K
dhammadesane ||

<9> á¹• 21 yadÄ• devÄ• manussÄ• ca, samaggÄ• ekamÄ• nasÄ• .

nirodhapaÃ±haá¹ƒ pucchiá¹ƒsu, saá¹ƒsayaÃ±cÄ• pi mÄ• nasaá¹ƒ ||

<10> á¹• 21 tadÄ• pi \Be II 330/ \Ne II 316/ dhammadesane, nirodhaparidÄ«pane.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<11> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, sumanassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<12> á¹• 21 vassaá¹ƒvutthassa \Ee 24/ bhagavato, abhighuá¹-á¹-he pavÄ• raá¹‡e.

koá¹-isatasahassehi, pavÄ• resi tathÄ• gato ||

<13> á¹• 21 tatoparaá¹ƒ sannipÄ• te, vimale kaÃ±canapabbate.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<14> á¹• 21 yadÄ• sakko devarÄ• jÄ• , buddhadassanupÄ• gami.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo ||

<15> á¹• 21 ahaá¹ƒ \Se II 450/ tena samayena, nÄ• garÄ• jÄ• mahiddhiko.

atulo nÄ• ma nÄ• mena, ussannakusalasaÃ±cayo ||

<16> á¹• 21 tadÄ• haá¹ƒ nÄ• gabhÄ• vanÄ• , nikkhamitvÄ• saÃ±Ä• tibhi.

nÄ• gÄ• naá¹ƒ dibbaturiyehi, sasaá¹…ghaá¹ƒ jinamupaá¹-á¹-hahiá¹ƒ ||

<17> á¹• 21 koá¹-isatasahassÄ• naá¹ƒ, annapÄ• nena tappayiá¹ƒ.

paccekadussayugaá¹ƒ datvÄ• , saraá¹‡aá¹ƒ tamupÄ• gamiá¹ƒ ||

<18> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, sumano lokanÄ• yako.

``aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<19> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 451/ hessÄ• ma sammukhÄ• ima

<20> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<21> á¹• 21 nagaraá¹ƒ mekhalaá¹ƒ nÄ• ma {mekhalaá¹ƒ nÄ• ma nagaraá¹ƒ (Ce Se) }, suda

sirimÄ• nÄ• ma janikÄ• , sumanassa mahesino ||

<22> á¹• 21 navavassasahassÄ• ni \Se II 452/, agÄ• raá¹ƒ ajjha so vasi.

cando sucando vaá¹-aá¹ƒso ca, tayo pÄ• sÄ• damuttamÄ• ||

<23> á¹• 21 tesaá¹-á¹-hisatasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vaá¹-aá¹ƒsikÄ• nÄ• ma nÄ• rÄ«, anÅ«pamo nÄ• ma atrajo ||

<24> á¹• 21 nimitte \Be II 331/ caturo disvÄ• , hatthiyÄ• nena nikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<25> á¹• 21 brahmunÄ• \Ne II 317/ yÄ• cito santo, sumano lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, mekhale puramuttame ||

<26> á¹• 21 saraá¹‡o bhÄ• vitatto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

udeno nÄ• mupaá¹-á¹-hÄ• ko, sumanassa mahesino ||

<27> á¹• 21 soá¹‡Ä• ca upasoá¹‡Ä• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

sopi buddho amitayaso, nÄ• gamÅ«le abujjhatha ||

<28> á¹• 21 varuá¹‡o ceva saraá¹‡o ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

cÄ• lÄ• ca upacÄ• lÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<29> á¹• 21 uccattanena {uccatarena (Katthaci) } so buddho, navutihatthamuggato.

kaÃ±canagghiyasaá¹…kÄ• so, dasasahassÄ« virocati ||

<30> á¹• 21 navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<31> á¹• 21 tÄ• raá¹‡Ä«ye \Ee 25/ tÄ• rayitvÄ• , bodhanÄ«ye ca bodhayi.

parinibbÄ• yi sambuddho, uá¸urÄ• jÄ• va atthami ||

<32> á¹• 21 te \Se II 453/ ca khÄ«á¹‡Ä• savÄ• bhikkhÅ«, so ca buddho asÄ• diso.

atulappabhaá¹ƒ dassayitvÄ• , nibbutÄ• ye mahÄ• yasÄ• ||

<33> á¹• 21 taÃ±ca Ã±Ä• á¹‡aá¹ƒ atuliyaá¹ƒ, tÄ• ni ca atulÄ• ni ratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<34> á¹• 21 sumano yasadharo buddho, aá¹…gÄ• rÄ• mamhi nibbuto.

tattheva tassa jinathÅ«po, catuyojanamuggatoti ||

sumanassa bhagavato vaá¹ƒso catuttho.

7. revatabuddhavaá¹ƒso

<1> á¹• 21 sumanassa aparena, revato nÄ• ma nÄ• yako.

anÅ«pamo asadiso, atulo uttamo jino ||

<2> á¹• 21 sopi dhammaá¹ƒ \Be II 332/ \Ne II 318/ pakÄ• sesi, brahmunÄ• abhiyÄ• cito.

khandhadhÄ• tuvavatthÄ• naá¹ƒ, appavattaá¹ƒ bhavÄ• bhave ||

<3> á¹• 21 tassÄ• bhisamayÄ• tÄ«á¹‡i, ahesuá¹ƒ dhammadesane.

gaá¹‡anÄ• ya na vattabbo, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 yadÄ• arindamaá¹ƒ rÄ• jaá¹ƒ {rÄ• jÄ• naá¹ƒ (Katthaci) }, vinesi revato muni.

tadÄ• koá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 sattÄ• haá¹ƒ paá¹-isallÄ• nÄ• , vuá¹-á¹-hahitvÄ• narÄ• sabho.

koá¹-isataá¹ƒ naramarÅ«naá¹ƒ, vinesi uttame phale ||

<6> á¹• 21 sannipÄ• tÄ• \Se II 454/ tayo Ä• suá¹ƒ, revatassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, suvimuttÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 atikkantÄ• gaá¹‡anapathaá¹ƒ, paá¹-hamaá¹ƒ ye samÄ• gatÄ• .

koá¹-isatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 yopi {yo so (Se Ke Katthaci) } paÃ±Ã±Ä• ya asamo, tassa cakkÄ• nuvattako.

so tadÄ• byÄ• dhito Ä• si, patto jÄ«vitasaá¹ƒsayaá¹ƒ ||

<9> á¹• 21 tassa gilÄ• napucchÄ• ya, ye tadÄ• upagatÄ• munÄ«.

koá¹-isahassÄ• arahanto, tatiyo Ä• si samÄ• gamo ||

<10> á¹• 21 ahaá¹ƒ tena samayena, atidevo nÄ• ma brÄ• hmaá¹‡o.

upagantvÄ• revataá¹ƒ buddhaá¹ƒ, saraá¹‡aá¹ƒ tassa gaÃ±chahaá¹ƒ ||

<11> á¹• 21 tassa sÄ«laá¹ƒ samÄ• dhiÃ±ca, paÃ±Ã±Ä• guá¹‡amanuttamaá¹ƒ.

thomayitvÄ• yathÄ• thÄ• maá¹ƒ, uttarÄ«yamadÄ• sahaá¹ƒ ||

<12> á¹• 21 sopi \Ee 26/ maá¹ƒ buddho byÄ• kÄ• si, revato lokanÄ• yako.

``aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 455/ hessÄ• ma sammukhÄ• ima

<14> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 tadÄ• pi taá¹ƒ buddhadhammaá¹ƒ, saritvÄ• anubrÅ«hayiá¹ƒ.

Ä• harissÄ• mi taá¹ƒ dhammaá¹ƒ, yaá¹ƒ mayhaá¹ƒ abhipatthitaá¹ƒ ||

<16> á¹• 21 nagaraá¹ƒ \Be II 333/ sudhaÃ±Ã±avatÄ« nÄ• ma {sudhammakaá¹ƒ nÄ• ma (C
}, vipulo nÄ• ma khattiyo.

vipulÄ• nÄ• ma janikÄ• , revatassa mahesino ||

<17> á¹• 21 cha \Ne II 319/ ca vassasahassÄ• ni {chabbassasahassÄ• ni (Ce Se) }, agÄ• r

sudassano ratanagghi, Ä• veá¸·o ca vibhÅ«sito.

puÃ±Ã±akammÄ• bhinibbattÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<18> á¹• 21 tettiá¹ƒsa ca sahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sudassanÄ• nÄ• ma nÄ• rÄ«, varuá¹‡o nÄ• ma atrajo ||

<19> á¹• 21 nimitte caturo disvÄ• , rathayÄ• nena nikkhami.

anÅ«nasattamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<20> á¹• 21 brahmunÄ• yÄ• cito santo, revato lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, varuá¹‡Ä• rÄ• me sirÄ«ghare ||

<21> á¹• 21 varuá¹‡o \Se II 457/ brahmadevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sambhavo nÄ• mupaá¹-á¹-hÄ• ko, revatassa mahesino ||

<22> á¹• 21 bhaddÄ• ceva subhaddÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

sopi buddho asamasamo, nÄ• gamÅ«le abujjhatha ||

<23> á¹• 21 padumo kuÃ±jaro ceva, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• .

sirÄ«mÄ• ceva yasavatÄ«, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<24> á¹• 21 uccattanena so buddho, asÄ«tihatthamuggato.

obhÄ• seti disÄ• sabbÄ• , indaketuva uggato ||

<25> á¹• 21 tassa sarÄ«re nibbattÄ• , pabhÄ• mÄ• lÄ• anuttarÄ• .

divÄ• vÄ• yadi vÄ• rattiá¹ƒ, samantÄ• pharati yojanaá¹ƒ ||

<26> á¹• 21 saá¹-á¹-hivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 dassayitvÄ• buddhabalaá¹ƒ, amataá¹ƒ loke pakÄ• sayaá¹ƒ.

nibbÄ• yi anupÄ• dÄ• no, yathaggupÄ• dÄ• nasaá¹…khayÄ• ||

<28> á¹• 21 so ca kÄ• yo ratananibho, so ca dhammo asÄ• diso.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<29> á¹• 21 revato \Be II 334/ yasadharo buddho, nibbuto so mahÄ• pure.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

revatassa bhagavato vaá¹ƒso paÃ±camo.

8. sobhitabuddhavaá¹ƒso

<1> á¹• 21 revatassa \Se II 458/ \Ne II 320/ \Ee 27/ aparena, sobhito nÄ• ma nÄ• yako.

samÄ• hito santacitto, asamo appaá¹-ipuggalo ||

<2> á¹• 21 so jino sakagehamhi, mÄ• nasaá¹ƒ vinivattayi.

patvÄ• na kevalaá¹ƒ bodhiá¹ƒ, dhammacakkaá¹ƒ pavattayi ||

<3> á¹• 21 yÄ• va heá¹-á¹-hÄ• avÄ«cito, bhavaggÄ• cÄ• pi uddhato.

etthantare ekaparisÄ• , ahosi dhammadesane ||

<4> á¹• 21 tÄ• ya parisÄ• ya sambuddho, dhammacakkaá¹ƒ pavattayi.

gaá¹‡anÄ• ya na vattabbo, paá¹-hamÄ• bhisamayo ahu ||

<5> á¹• 21 tato parampi desente, marÅ«naÃ±ca samÄ• game.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 punÄ• paraá¹ƒ rÄ• japutto, jayaseno nÄ• ma khattiyo.

Ä• rÄ• maá¹ƒ ropayitvÄ• na, buddhe niyyÄ• dayÄ« tadÄ• ||

<7> á¹• 21 tassa yÄ• gaá¹ƒ pakittento, dhammaá¹ƒ desesi cakkhumÄ• .

tadÄ• koá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<8> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, sobhitassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<9> á¹• 21 uggato nÄ• ma so rÄ• jÄ• , dÄ• naá¹ƒ deti naruttame.

tamhi dÄ• ne samÄ• gaÃ±chuá¹ƒ, arahantÄ• {arahataá¹ƒ (Katthaci) } satakoá¹-iyo ||

<10> á¹• 21 punÄ• paraá¹ƒ \Se II 459/ puragaá¹‡o {pugagaá¹‡o (Katthaci) }, deti dÄ• naá¹ƒ

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<11> á¹• 21 devaloke \Be II 335/ vasitvÄ• na, yadÄ• orohatÄ« jino.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyo Ä• si samÄ• gamo ||

<12> á¹• 21 ahaá¹ƒ tena samayena, sujÄ• to nÄ• ma brÄ• hmaá¹‡o.

tadÄ• sasÄ• vakaá¹ƒ buddhaá¹ƒ, annapÄ• nena tappayiá¹ƒ ||

<13> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, sobhito lokanÄ• yako.

``aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ \Ne II 321/ padahitvÄ• na ... pe ... \Se II 460/ hessÄ• ma samm

<15> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

tamevatthamanuppattiyÄ• , uggaá¹ƒ dhitimakÄ• sahaá¹ƒ ||

<16> á¹• 21 sudhammaá¹ƒ nÄ• ma nagaraá¹ƒ, sudhammo nÄ• ma khattiyo.

sudhammÄ• nÄ• ma janikÄ• , sobhitassa mahesino ||

<17> á¹• 21 navavassasahassÄ• ni \Se II 461/ \Ee 28/, agÄ• raá¹ƒ ajjha so vasi.

kumudo nÄ• á¸·ino padumo, tayo pÄ• sÄ• damuttamÄ• ||

<18> á¹• 21 sattatiá¹ƒsasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

maá¹‡ilÄ• {makhilÄ• (-a), samaá¹…gÄ« (Ce), makilÄ• (Se Ke) } nÄ• ma sÄ• nÄ• rÄ«, sÄ

<19> á¹• 21 nimitte caturo disvÄ• , pÄ• sÄ• denÄ• bhinikkhami.

sattÄ• haá¹ƒ padhÄ• nacÄ• raá¹ƒ, caritvÄ• purisuttamo ||

<20> á¹• 21 brahmunÄ• yÄ• cito santo, sobhito lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, sudhammuyyÄ• namuttame ||

<21> á¹• 21 asamo ca sunetto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

anomo nÄ• mupaá¹-á¹-hÄ• ko, sobhitassa mahesino ||

<22> á¹• 21 nakulÄ• ca sujÄ• tÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bujjhamÄ• no ca so buddho, nÄ• gamÅ«le abujjhatha ||

<23> á¹• 21 rammo ceva sudatto ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

nakulÄ• ceva cittÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<24> á¹• 21 aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, accuggato mahÄ• muni.

obhÄ• seti disÄ• sabbÄ• , sataraá¹ƒsÄ«va uggato ||

<25> á¹• 21 yathÄ• \Be II 336/ suphullaá¹ƒ pavanaá¹ƒ, nÄ• nÄ• gandhehi dhÅ«pitaá¹ƒ.

tatheva tassa pÄ• vacanaá¹ƒ, sÄ«lagandhehi dhÅ«pitaá¹ƒ ||

<26> á¹• 21 yathÄ• pi sÄ• garo nÄ• ma, dassanena atappiyo.

tatheva tassa pÄ• vacanaá¹ƒ, savaá¹‡ena atappiyaá¹ƒ ||

<27> á¹• 21 navutivassasahassÄ• ni \Se II 462/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<28> á¹• 21 ovÄ• daá¹ƒ anusiá¹-á¹-hiÃ±ca, datvÄ• na sesake jane.

hutÄ• sanova tÄ• petvÄ• , nibbuto so sasÄ• vako ||

<29> á¹• 21 so \Ne II 322/ ca buddho asamasamo, tepi sÄ• vakÄ• balappattÄ• .

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<30> á¹• 21 sobhito varasambuddho, sÄ«hÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

sobhitassa bhagavato vaá¹ƒso chaá¹-á¹-ho.

9. anomadassÄ«buddhavaá¹ƒso

<1> á¹• 21 sobhitassa \Ee 29/ aparena, sambuddho dvipaduttamo.

anomadassÄ« amitayaso, tejassÄ« duratikkamo ||

<2> á¹• 21 so chetvÄ• bandhanaá¹ƒ sabbaá¹ƒ, viddhaá¹ƒsetvÄ• tayo bhave.

anivattigamanaá¹ƒ maggaá¹ƒ, desesi devamÄ• nuse ||

<3> á¹• 21 sÄ• garova asaá¹…khobho, pabbatova durÄ• sado.

Ä• kÄ• sova ananto so, sÄ• larÄ• jÄ• va phullito ||

<4> á¹• 21 dassanenapi taá¹ƒ buddhaá¹ƒ, tositÄ• honti pÄ• á¹‡ino.

byÄ• harantaá¹ƒ giraá¹ƒ sutvÄ• , amataá¹ƒ pÄ• puá¹‡anti te ||

<5> á¹• 21 dhammÄ• bhisamayo \Se II 463/ tassa, iddho phÄ«to tadÄ• ahu.

koá¹-isatÄ• ni abhisamiá¹ƒsu, paá¹-hame dhammadesane ||

<6> á¹• 21 tato paraá¹ƒ abhisamaye, vassante dhammavuá¹-á¹-hiyo.

asÄ«tikoá¹-iyobhisamiá¹ƒsu, dutiye dhammadesane ||

<7> á¹• 21 tatoparaÃ±hi \Be II 337/ vassante, tappayante ca pÄ• á¹‡inaá¹ƒ.

aá¹-á¹-hasattatikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<8> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, tassÄ• pi ca mahesino.

abhiÃ±Ã±Ä• balappattÄ• naá¹ƒ, pupphitÄ• naá¹ƒ vimuttiyÄ• ||

<9> á¹• 21 aá¹-á¹-hasatasahassÄ• naá¹ƒ, sannipÄ• to tadÄ• ahu.

pahÄ«namadamohÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<10> á¹• 21 sattasatasahassÄ• naá¹ƒ \Ne II 323/, dutiyo Ä• si samÄ• gamo.

anaá¹…gaá¹‡Ä• naá¹ƒ virajÄ• naá¹ƒ, upasantÄ• na tÄ• dinaá¹ƒ ||

<11> á¹• 21 channaá¹ƒ satasahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

abhiÃ±Ã±Ä• balappattÄ• naá¹ƒ, nibbutÄ• naá¹ƒ tapassinaá¹ƒ ||

<12> á¹• 21 ahaá¹ƒ tena samayena, yakkho Ä• siá¹ƒ mahiddhiko.

nekÄ• naá¹ƒ yakkhakoá¹-Ä«naá¹ƒ, vasavattimhi issaro ||

<13> á¹• 21 tadÄ• pi taá¹ƒ buddhavaraá¹ƒ, upagantvÄ• mahesinaá¹ƒ.

annapÄ• nena tappesiá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<14> á¹• 21 sopi maá¹ƒ tadÄ• byÄ• kÄ• si, visuddhanayano muni.

``aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<15> á¹• 21 ``padhÄ• naá¹ƒ \Se II 464/ padahitvÄ• na ... pe ... \Se II 465/ hessÄ• ma samm

<16> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<17> á¹• 21 nagaraá¹ƒ \Ee 30/ candavatÄ« nÄ• ma, yasavÄ• nÄ• ma khattiyo.

mÄ• tÄ• yasodharÄ• nÄ• ma, anomadassissa satthuno ||

<18> á¹• 21 dasavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

sirÄ« upasirÄ« vaá¸• á¸• ho, tayo pÄ• sÄ• damuttamÄ• ||

<19> á¹• 21 tevÄ«satisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sirimÄ• nÄ• ma sÄ• nÄ• rÄ«, upavÄ• á¹‡o nÄ• ma atrajo ||

<20> á¹• 21 nimitte caturo disvÄ• , sivikÄ• yÄ• bhinikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<21> á¹• 21 brahmunÄ• \Se II 466/ \Be II 338/ yÄ• cito santo, anomadassÄ« mahÄ• muni.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, uyyÄ• ne so sudassane {sudassanuyyÄ• namuttame (Se Ke) }

<22> á¹• 21 nisabho ca anomo ca {asoko ca (Ce) }, ahesuá¹ƒ aggasÄ• vakÄ• .

varuá¹‡o nÄ• mupaá¹-á¹-hÄ• ko, anomadassissa satthuno ||

<23> á¹• 21 sundarÄ« ca sumanÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, ajjunoti pavuccati ||

<24> á¹• 21 nandivaá¸• á¸• ho sirivaá¸• á¸• ho, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

uppalÄ• ceva padumÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<25> á¹• 21 aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ \Ne II 324/, accuggato mahÄ• muni.

pabhÄ• niddhÄ• vatÄ« tassa, sataraá¹ƒsÄ«va uggato ||

<26> á¹• 21 vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 supupphitaá¹ƒ pÄ• vacanaá¹ƒ, arahantehi tÄ• dihi.

vÄ«tarÄ• gehi vimalehi, sobhittha jinasÄ• sanaá¹ƒ ||

<28> á¹• 21 so ca satthÄ• amitayaso, yugÄ• ni tÄ• ni atuliyÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<29> á¹• 21 anomadassÄ« jino satthÄ• , dhammÄ• rÄ• mamhi nibbuto.

tatthevassa jinathÅ«po, ubbedho paÃ±cavÄ«satÄ«ti ||

anomadassissa bhagavato vaá¹ƒso sattamo.

10. padumabuddhavaá¹ƒso

<1> á¹• 21 anomadassissa \Se II 467/ \Ee 31/ aparena, sambuddho dvipaduttamo.

padumo nÄ• ma nÄ• mena, asamo appaá¹-ipuggalo ||

<2> á¹• 21 tassÄ• pi asamaá¹ƒ sÄ«laá¹ƒ, samÄ• dhipi anantako.

asaá¹…kheyyaá¹ƒ Ã±Ä• á¹‡avaraá¹ƒ, vimuttipi anÅ«pamÄ• ||

<3> á¹• 21 tassÄ• pi \Be II 339/ atulatejassa, dhammacakkappavattane.

abhisamayÄ• tayo Ä• suá¹ƒ, mahÄ• tamapavÄ• hanÄ• ||

<4> á¹• 21 paá¹-hamÄ• bhisamaye buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye dhÄ«ro, navutikoá¹-imabodhayi ||

<5> á¹• 21 yadÄ• ca padumo buddho, ovadÄ« sakamatrajaá¹ƒ.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<6> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, padumassa mahesino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<7> á¹• 21 kathinatthÄ• rasamaye \Ne II 325/, uppanne kathinacÄ«vare.

dhammasenÄ• patitthÄ• ya, bhikkhÅ« sibbiá¹ƒsu {yÄ• ciá¹ƒsu (Katthaci) } cÄ«varaá¹ƒ ||

<8> á¹• 21 tadÄ• te vimalÄ• bhikkhÅ«, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

tÄ«á¹‡i satasahassÄ• ni, samiá¹ƒsu aparÄ• jitÄ• ||

<9> á¹• 21 punÄ• paraá¹ƒ so narÄ• sabho {naravusabho (Se Ke) }, pavane vÄ• saá¹ƒ upÄ•

tadÄ• samÄ• gamo Ä• si, dvinnaá¹ƒ satasahassinaá¹ƒ ||

<10> á¹• 21 ahaá¹ƒ tena samayena, sÄ«ho Ä• siá¹ƒ migÄ• dhibhÅ«.

vivekamanubrÅ«hantaá¹ƒ \Se II 468/, pavane addasaá¹ƒ jinaá¹ƒ ||

<11> á¹• 21 vanditvÄ• sirasÄ• pÄ• de, katvÄ• na taá¹ƒ padakkhiá¹‡aá¹ƒ.

tikkhattuá¹ƒ abhinÄ• ditvÄ• , sattÄ• haá¹ƒ jinamupaá¹-á¹-hahaá¹ƒ ||

<12> á¹• 21 sattÄ• haá¹ƒ varasamÄ• pattiyÄ• , vuá¹-á¹-hahitvÄ• tathÄ• gato.

manasÄ• cintayitvÄ• na, koá¹-ibhikkhÅ« samÄ• nayi ||

<13> á¹• 21 tadÄ• pi so mahÄ• vÄ«ro, tesaá¹ƒ majjhe viyÄ• kari.

``aparimeyyito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 469/ hessÄ• ma sammukhÄ• ima

<15> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<16> á¹• 21 campakaá¹ƒ nÄ• ma nagaraá¹ƒ, asamo nÄ• ma khattiyo.

asamÄ• nÄ• ma janikÄ• , padumassa mahesino ||

<17> á¹• 21 dasavassasahassÄ• ni \Be II 340/ \Ee 32/, agÄ• raá¹ƒ ajjha so vasi.

nandÄ• vasuyasuttarÄ• \Se II 470/, tayo pÄ• sÄ• damuttamÄ• ||

<18> á¹• 21 tettiá¹ƒsa ca sahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

uttarÄ• nÄ• ma sÄ• nÄ• rÄ«, rammo nÄ• mÄ• si atrajo ||

<19> á¹• 21 nimitte caturo disvÄ• , rathayÄ• nena nikkhami.

anÅ«naaá¹-á¹-hamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<20> á¹• 21 brahmunÄ• yÄ• cito santo, padumo lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, dhanaÃ±cuyyÄ• namuttame ||

<21> á¹• 21 sÄ• lo ca upasÄ• lo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

varuá¹‡o nÄ• mupaá¹-á¹-hÄ• ko, padumassa mahesino ||

<22> á¹• 21 rÄ• dhÄ• \Ne II 326/ ceva surÄ• dhÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• soá¹‡oti vuccati ||

<23> á¹• 21 bhiyyo ceva asamo ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

rucÄ« ca nandarÄ• mÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<24> á¹• 21 aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, accuggato mahÄ• muni.

pabhÄ• niddhÄ• vatÄ« tassa, asamÄ• sabbaso disÄ• ||

<25> á¹• 21 candappabhÄ• sÅ«riyappabhÄ• , ratanaggimaá¹‡ippabhÄ• .

sabbÄ• pi tÄ• hatÄ• honti, patvÄ• jinapabhuttamaá¹ƒ ||

<26> á¹• 21 vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 paripakkamÄ• nase \Se II 471/ satte, bodhayitvÄ• asesato.

sesake anusÄ• sitvÄ• , nibbuto so sasÄ• vako ||

<28> á¹• 21 uragova tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, vaddhapattaá¹ƒva pÄ• dapo.

jahitvÄ• sabbasaá¹…khÄ• re, nibbuto so yathÄ• sikhÄ« ||

<29> á¹• 21 padumo jinavaro satthÄ• , dhammÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

padumassa bhagavato vaá¹ƒso aá¹-á¹-hamo.

11. nÄ• radabuddhavaá¹ƒso

<1> á¹• 21 padumassa \Be II 341/ \Ee 33/ aparena, sambuddho dvipaduttamo.

nÄ• rado nÄ• ma nÄ• mena, asamo appaá¹-ipuggalo ||

<2> á¹• 21 so buddho cakkavattissa, jeá¹-á¹-ho dayitaoraso.

Ä• mukkamÄ• lÄ• bharaá¹‡o, uyyÄ• naá¹ƒ upasaá¹…kami ||

<3> á¹• 21 tatthÄ• si rukkho yasavipulo, abhirÅ«po brahÄ• suci.

tamajjhapatvÄ• upanisÄ«di, mahÄ• soá¹‡assa heá¹-á¹-hato ||

<4> á¹• 21 tattha \Ne II 327/ Ã±Ä• á¹‡avaruppajji, anantaá¹ƒ vajirÅ«pamaá¹ƒ.

tena vicini saá¹…khÄ• re, ukkujjamavakujjakaá¹ƒ {kujjataá¹ƒ (Se Ke) } ||

<5> á¹• 21 tattha sabbakilesÄ• ni, asesamabhivÄ• hayi.

pÄ• puá¹‡Ä« kevalaá¹ƒ bodhiá¹ƒ, buddhaÃ±Ä• á¹‡e ca cuddasa ||

<6> á¹• 21 pÄ• puá¹‡itvÄ• na \Se II 472/ sambodhiá¹ƒ, dhammacakkaá¹ƒ pavattayi.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<7> á¹• 21 mahÄ• doá¹‡aá¹ƒ nÄ• garÄ• jaá¹ƒ, vinayanto mahÄ• muni.

pÄ• á¹-iheraá¹ƒ tadÄ• kÄ• si, dassayanto sadevake ||

<8> á¹• 21 tadÄ• devamanussÄ• naá¹ƒ, tamhi dhammappakÄ• sane.

navutikoá¹-isahassÄ• ni, tariá¹ƒsu sabbasaá¹ƒsayaá¹ƒ ||

<9> á¹• 21 yamhi kÄ• le mahÄ• vÄ«ro, ovadÄ« sakamatrajaá¹ƒ.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<10> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, nÄ• radassa mahesino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<11> á¹• 21 yadÄ• buddho buddhaguá¹‡aá¹ƒ, sanidÄ• naá¹ƒ pakÄ• sayi.

navutikoá¹-isahassÄ• ni, samiá¹ƒsu vimalÄ• tadÄ• ||

<12> á¹• 21 yadÄ• verocano nÄ• go, dÄ• naá¹ƒ dadÄ• ti satthuno.

tadÄ• samiá¹ƒsu jinaputtÄ• , asÄ«tisatasahassiyo ||

<13> á¹• 21 ahaá¹ƒ \Be II 342/ tena samayena, jaá¹-ilo uggatÄ• pano.

antalikkhacaro Ä• siá¹ƒ, paÃ±cÄ• bhiÃ±Ã±Ä• su pÄ• ragÅ« ||

<14> á¹• 21 tadÄ• pÄ• haá¹ƒ asamasamaá¹ƒ, sasaá¹…ghaá¹ƒ saparijjanaá¹ƒ.

annapÄ• nena tappetvÄ• , candanenÄ• bhipÅ«jayiá¹ƒ ||

<15> á¹• 21 sopi maá¹ƒ tadÄ• byÄ• kÄ• si, nÄ• rado lokanÄ• yako.

``aparimeyyito \Se II 473/ kappe, ayaá¹ƒ buddho bhavissati ||

<16> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 474/ hessÄ• ma sammukhÄ• ima

<17> á¹• 21 tassÄ• pi \Ee 34/ vacanaá¹ƒ sutvÄ• , bhiyyo hÄ• setva mÄ• nasaá¹ƒ.

adhiá¹-á¹-hahiá¹ƒ vataá¹ƒ uggaá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<18> á¹• 21 nagaraá¹ƒ dhaÃ±Ã±avatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

anomÄ• nÄ• ma janikÄ• , nÄ• radassa mahesino ||

<19> á¹• 21 navavassasahassÄ• ni \Ne II 328/, agÄ• raá¹ƒ ajjha so vasi.

jito vijitÄ• bhirÄ• mo, tayo pÄ• sÄ• damuttamÄ• ||

<20> á¹• 21 ticattÄ• rÄ«sasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vijitasenÄ• nÄ• ma nÄ• rÄ«, nanduttaro nÄ• ma atrajo ||

<21> á¹• 21 nimitte caturo disvÄ• , padasÄ• gamanena nikkhami.

sattÄ• haá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo {lokanÄ• yako (Ce Katthaci) } ||

<22> á¹• 21 brahmunÄ• \Se II 475/ yÄ• cito santo, nÄ• rado lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, dhanaÃ±cuyyÄ• namuttame ||

<23> á¹• 21 bhaddasÄ• lo jitamitto, ahesuá¹ƒ aggasÄ• vakÄ• .

vÄ• seá¹-á¹-ho nÄ• mupaá¹-á¹-hÄ• ko, nÄ• radassa mahesino ||

<24> á¹• 21 uttarÄ• phaggunÄ« ceva, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• soá¹‡oti vuccati ||

<25> á¹• 21 uggarindo vasabho ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

indÄ• varÄ« ca vaá¹‡á¸• Ä« {undÄ« (Ce), gaá¹‡á¸• Ä« (Se Ke) } ca, ahesuá¹ƒ aggupaá¹-á¹-

<26> á¹• 21 aá¹-á¹-hÄ• sÄ«tiratanÄ• ni \Be II 343/, accuggato mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, dasasahassÄ« virocati ||

<27> á¹• 21 tassa byÄ• mappabhÄ• kÄ• yÄ• , niddhÄ• vati disodisaá¹ƒ.

nirantaraá¹ƒ divÄ• rattiá¹ƒ, yojanaá¹ƒ pharate sadÄ• ||

<28> á¹• 21 na keci tena samayena, samantÄ• yojane janÄ• .

ukkÄ• padÄ«pe ujjÄ• lenti, buddharaá¹ƒsÄ«hi otthaá¹-Ä• ||

<29> á¹• 21 navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<30> á¹• 21 yathÄ• uá¸·Å«hi gaganaá¹ƒ, vicittaá¹ƒ upasobhati.

tatheva sÄ• sanaá¹ƒ tassa, arahantehi sobhati ||

<31> á¹• 21 saá¹ƒsÄ• rasotaá¹ƒ taraá¹‡Ä• ya, sesake paá¹-ipannake.

dhammasetuá¹ƒ \Se II 476/ daá¸·haá¹ƒ katvÄ• , nibbuto so narÄ• sabho ||

<32> á¹• 21 sopi buddho asamasamo, tepi khÄ«á¹‡Ä• savÄ• atulatejÄ• .

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<33> á¹• 21 nÄ• rado jinavasabho, nibbuto sudassane pure.

tatthevassa thÅ«pavaro, catuyojanamuggatoti ||

nÄ• radassa bhagavato vaá¹ƒso navamo.

12. padumuttarabuddhavaá¹ƒso

<1> á¹• 21 nÄ• radassa \Ne II 329/ \Ee 35/ aparena, sambuddho dvipaduttamo.

padumuttaro nÄ• ma jino, akkhobho sÄ• garÅ«pamo ||

<2> á¹• 21 maá¹‡á¸• akappova so Ä• si, yamhi buddho ajÄ• yatha.

ussannakusalÄ• janatÄ• , tamhi kappe ajÄ• yatha ||

<3> á¹• 21 padumuttarassa bhagavato, paá¹-hame dhammadesane.

koá¹-isatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<4> á¹• 21 tato parampi vassante, tappayante ca pÄ• á¹‡ine.

sattatiá¹ƒsasatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 yamhi \Be II 344/ kÄ• le mahÄ• vÄ«ro, Ä• nandaá¹ƒ upasaá¹…kami.

pitusantikaá¹ƒ upagantvÄ• , Ä• hanÄ« amatadundubhiá¹ƒ ||

<6> á¹• 21 Ä• hate amatabherimhi, vassante dhammavuá¹-á¹-hiyÄ• .

paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 ovÄ• dako \Se II 477/ viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<8> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, padumuttarassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<9> á¹• 21 yadÄ• buddho asamasamo, vasi vebhÄ• rapabbate.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<10> á¹• 21 puna cÄ• rikaá¹ƒ pakkante, gÄ• manigamaraá¹-á¹-hato.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo ||

<11> á¹• 21 ahaá¹ƒ tena samayena, jaá¹-ilo nÄ• ma raá¹-á¹-hiko.

sambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ, sabhattaá¹ƒ dussamadÄ• sahaá¹ƒ ||

<12> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

``satasahassito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``padhÄ• naá¹ƒ \Ne II 330/ padahitvÄ• na ... pe ... \Se II 478/ hessÄ• ma samn

<14> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , uttariá¹ƒ vatamadhiá¹-á¹-hahiá¹ƒ.

akÄ• siá¹ƒ uggadaá¸·haá¹ƒ dhitiá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 byÄ• hatÄ• titthiyÄ• sabbe, vimanÄ• dummanÄ• tadÄ• .

na tesaá¹ƒ keci paricaranti, raá¹-á¹-hato nicchubhanti te ||

<16> á¹• 21 sabbe \Ee 36/ tattha samÄ• gantvÄ• , upagacchuá¹ƒ buddhasantike.

tuvaá¹ƒ nÄ• tho mahÄ• vÄ«ra, saraá¹‡aá¹ƒ hohi cakkhuma ||

<17> á¹• 21 anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

<18> á¹• 21 evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi taá¹ƒ.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dihi ||

<19> á¹• 21 nagaraá¹ƒ \Be II 345/ haá¹ƒsavatÄ« nÄ• ma, Ä• nando nÄ• ma khattiyo.

sujÄ• tÄ• nÄ• ma janikÄ• , padumuttarassa satthuno ||

<20> á¹• 21 dasavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

naravÄ• hano yaso vasavattÄ« {nÄ• rivÄ• hano yasavatÄ« (Se Ke) }, tayo pÄ• sÄ• damutta

<21> á¹• 21 ticattÄ• rÄ«sasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vasudattÄ• nÄ• ma nÄ• rÄ«, uttamo nÄ• ma atrajo ||

<22> á¹• 21 nimitte caturo disvÄ• , pÄ• sÄ• denÄ• bhinikkhami.

sattÄ• haá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<23> á¹• 21 brahmunÄ• \Se II 480/ yÄ• cito santo, padumuttaro vinÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, mithiluyyÄ• namuttame ||

<24> á¹• 21 devalo ca sujÄ• to ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sumano nÄ• mupaá¹-á¹-hÄ• ko, padumuttarassa mahesino ||

<25> á¹• 21 amitÄ• ca asamÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, salaloti pavuccati ||

<26> á¹• 21 vitiá¹‡á¹‡o ceva {amito ceva (Se) } tisso ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

haá¹-á¹-hÄ• ceva vicittÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<27> á¹• 21 aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ, accuggato mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, dvattiá¹ƒsavaralakkhaá¹‡o ||

<28> á¹• 21 kuá¹-á¹-Ä• \Ne II 331/ kavÄ• á¹-Ä• bhittÄ« ca, rukkhÄ• nagasiluccayÄ• .

na tassÄ• varaá¹‡aá¹ƒ atthi, samantÄ• dvÄ• dasayojane ||

<29> á¹• 21 vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<30> á¹• 21 santÄ• retvÄ• bahujanaá¹ƒ, chinditvÄ• sabbasaá¹ƒsayaá¹ƒ.

jalitvÄ• aggikkhandhova nibbuto so sasÄ• vako ||

<31> á¹• 21 padumuttaro jino buddho, nandÄ• rÄ• mamhi nibbuto.

tatthevassa thÅ«pavaro, dvÄ• dasubbedhayojanoti ||

padumuttarassa bhagavato vaá¹ƒso dasamo.

13. sumedhabuddhavaá¹ƒso

<1> á¹• 21 padumuttarassa \Se II 481/ \Be II 346/ \Ee 37/ aparena, sumedho nÄ• ma nÄ• y

durÄ• sado uggatejo, sabbalokuttamo muni ||

<2> á¹• 21 pasannanetto sumukho, brahÄ• uju patÄ• pavÄ• .

hitesÄ« sabbasattÄ• naá¹ƒ, bahÅ« mocesi bandhanÄ• ||

<3> á¹• 21 yadÄ• buddho pÄ• puá¹‡itvÄ• , kevalaá¹ƒ bodhimuttamaá¹ƒ.

sudassanamhi nagare, dhammacakkaá¹ƒ pavattayi ||

<4> á¹• 21 tassÄ• pi abhisamayÄ• tÄ«á¹‡i, ahesuá¹ƒ dhammadesane.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<5> á¹• 21 punÄ• paraá¹ƒ kumbhakaá¹‡á¹‡aá¹ƒ, yakkhaá¹ƒ so damayÄ« jino.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 punÄ• paraá¹ƒ amitayaso, catusaccaá¹ƒ pakÄ• sayi.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, sumedhassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 sudassanaá¹ƒ \Ne II 332/ nÄ• ma nagaraá¹ƒ, upagaÃ±chi jino yadÄ• .

tadÄ• khÄ«á¹‡Ä• savÄ• bhikkhÅ«, samiá¹ƒsu satakoá¹-iyo ||

<9> á¹• 21 punÄ• paraá¹ƒ devakÅ«á¹-e, bhikkhÅ«naá¹ƒ kathinatthate.

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<10> á¹• 21 punÄ• paraá¹ƒ \Se II 482/ dasabalo, yadÄ• carati cÄ• rikaá¹ƒ.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyo Ä• si samÄ• gamo ||

<11> á¹• 21 ahaá¹ƒ tena samayena, uttaro nÄ• ma mÄ• á¹‡avo.

asÄ«tikoá¹-iyo mayhaá¹ƒ, ghare sannicitaá¹ƒ dhanaá¹ƒ ||

<12> á¹• 21 kevalaá¹ƒ sabbaá¹ƒ datvÄ• na, sasaá¹…ghe lokanÄ• yake.

saraá¹‡aá¹ƒ tassupagaÃ±chiá¹ƒ, pabbajjaÃ±cÄ• bhirocayiá¹ƒ ||

<13> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, karonto anumodanaá¹ƒ.

``tiá¹ƒsakappasahassamhi, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ \Be II 347/ padahitvÄ• na ... pe ... \Se II 483/ hessÄ• ma samm

<15> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<16> á¹• 21 suttantaá¹ƒ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<17> á¹• 21 tatthappamatto \Se II 484/ \Ee 38/ viharanto, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abhiÃ±Ã±Ä• su pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaá¹ƒ ||

<18> á¹• 21 sudassanaá¹ƒ nÄ• ma nagaraá¹ƒ, sudatto nÄ• ma khattiyo.

sudattÄ• nÄ• ma janikÄ• , sumedhassa mahesino ||

<19> á¹• 21 navavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

sucandakaÃ±canasirivaá¸• á¸• hÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<20> á¹• 21 tisoá¸·asasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sumanÄ• nÄ• ma sÄ• nÄ• rÄ«, punabbasu nÄ• ma atrajo ||

<21> á¹• 21 nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

anÅ«nakaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ, padhÄ• naá¹ƒ padahÄ« jino ||

<22> á¹• 21 brahmunÄ• yÄ• cito santo, sumedho lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, sudassanuyyÄ• namuttame ||

<23> á¹• 21 saraá¹‡o \Ne II 333/ sabbakÄ• mo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• garo nÄ• mupaá¹-á¹-hÄ• ko, sumedhassa mahesino ||

<24> á¹• 21 rÄ• mÄ• ceva surÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• nÄ«poti vuccati ||

<25> á¹• 21 uruvelÄ• yasavÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

yasodharÄ• sirimÄ• ca {yasÄ• nÄ• ma sirimÄ• ca (Se Ke) }, ahesuá¹ƒ aggupaá¹-á¹-hikÄ•

<26> á¹• 21 aá¹-á¹-hÄ• sÄ«tiratanÄ• ni, accuggato mahÄ• muni.

obhÄ• seti disÄ• sabbÄ• , cando tÄ• ragaá¹‡e yathÄ• ||

<27> á¹• 21 cakkavattimaá¹‡Ä« \Se II 485/ nÄ• ma, yathÄ• tapati yojanaá¹ƒ.

tatheva tassa ratanaá¹ƒ, samantÄ• pharati yojanaá¹ƒ ||

<28> á¹• 21 navutivassasahassÄ• ni \Be II 348/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<29> á¹• 21 tevijjachaá¸·abhiÃ±Ã±ehi, balappattehi tÄ• dihi.

samÄ• kulamidaá¹ƒ Ä• si, arahantehi sÄ• dhuhi ||

<30> á¹• 21 tepi sabbe amitayasÄ• , vippamuttÄ• nirÅ«padhÄ«.

Ã±Ä• á¹‡Ä• lokaá¹ƒ dassayitvÄ• , nibbutÄ• te mahÄ• yasÄ• ||

<31> á¹• 21 sumedho jinavaro buddho, medhÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

sumedhassa bhagavato vaá¹ƒso ekÄ• dasamo.

14. sujÄ• tabuddhavaá¹ƒso

<1> á¹• 21 tattheva \Ee 39/ maá¹‡á¸• akappamhi, sujÄ• to nÄ• ma nÄ• yako.

sÄ«hahanusabhakkhandho, appameyyo durÄ• sado ||

<2> á¹• 21 candova vimalo suddho, sataraá¹ƒsÄ«va patÄ• pavÄ• .

evaá¹ƒ sobhati sambuddho, jalanto siriyÄ• sadÄ• ||

<3> á¹• 21 pÄ• puá¹‡itvÄ• na \Ne II 334/ sambuddho, kevalaá¹ƒ bodhimuttamaá¹ƒ.

sumaá¹…galamhi nagare, dhammacakkaá¹ƒ pavattayi ||

<4> á¹• 21 desente \Se II 486/ {desento (Se Ke) } pavaraá¹ƒ dhammaá¹ƒ, sujÄ• te lokanÄ• lokanÄ• yako (Se Ke) }.

asÄ«tikoá¹-Ä« abhisamiá¹ƒsu, paá¹-hame dhammadesane ||

<5> á¹• 21 yadÄ• sujÄ• to amitayaso, deve vassaá¹ƒ upÄ• gami.

sattatiá¹ƒsasatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 yadÄ• sujÄ• to asamasamo, upagacchi pitusantikaá¹ƒ.

saá¹-á¹-hisatasahassÄ• naá¹ƒ {sattatiá¹ƒsasahassÄ• naá¹ƒ (Ce) }, tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, sujÄ• tassa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 abhiÃ±Ã±Ä• balappattÄ• naá¹ƒ \Be II 349/, appattÄ• naá¹ƒ bhavÄ• bhave.

saá¹-á¹-hisatasahassÄ• ni, paá¹-hamaá¹ƒ sannipatiá¹ƒsu te ||

<9> á¹• 21 punÄ• paraá¹ƒ sannipÄ• te, tidivorohaá¹‡e jine.

paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<10> á¹• 21 upasaá¹…kamanto narÄ• sabhaá¹ƒ, tassa yo aggasÄ• vako.

catÅ«hi satasahassehi, sambuddhaá¹ƒ upasaá¹…kami ||

<11> á¹• 21 ahaá¹ƒ tena samayena, catudÄ«pamhi issaro.

antalikkhacaro Ä• siá¹ƒ, cakkavattÄ« mahabbalo ||

<12> á¹• 21 loke acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

upagantvÄ• na vandiá¹ƒ so, sujÄ• taá¹ƒ lokanÄ• yakaá¹ƒ ||

<13> á¹• 21 catudÄ«pe mahÄ• rajjaá¹ƒ, ratane satta uttame.

buddhe niyyÄ• dayitvÄ• na, pabbajiá¹ƒ tassa santike ||

<14> á¹• 21 Ä• rÄ• mikÄ• janapade, uá¹-á¹-hÄ• naá¹ƒ paá¹-ipiá¹‡á¸• iya.

upanenti \Se II 487/ bhikkhusaá¹…ghassa, paccayaá¹ƒ sayanÄ• sanaá¹ƒ ||

<15> á¹• 21 sopi maá¹ƒ buddho {tadÄ• (Se Ke) } byÄ• kÄ• si, dasasahassimhi issaro.

``tiá¹ƒsakappasahassamhi, ayaá¹ƒ buddho bhavissati ||

<16> á¹• 21 ``padhÄ• naá¹ƒ \Ee 40/ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹

<17> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ.

adhiá¹-á¹-hahiá¹ƒ vataá¹ƒ uggaá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<18> á¹• 21 suttantaá¹ƒ \Ne II 335/ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<19> á¹• 21 tatthappamatto viharanto, brahmaá¹ƒ bhÄ• vetva bhÄ• vanaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaá¹ƒ ||

<20> á¹• 21 sumaá¹…galaá¹ƒ nÄ• ma nagaraá¹ƒ, uggato nÄ• ma khattiyo.

mÄ• tÄ• pabhÄ• vatÄ« nÄ• ma, sujÄ• tassa mahesino ||

<21> á¹• 21 navavassasahassÄ• ni \Se II 489/, agÄ• raá¹ƒ ajjha so vasi.

sirÄ« upasirÄ« nando, tayo pÄ• sÄ• damuttamÄ• ||

<22> á¹• 21 tevÄ«satisahassÄ• ni \Be II 350/, nÄ• riyo samalaá¹…katÄ• .

sirinandÄ• nÄ• ma nÄ• rÄ«, upaseno nÄ• ma atrajo ||

<23> á¹• 21 nimitte caturo disvÄ• , assayÄ• nena nikkhami.

anÅ«nanavamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<24> á¹• 21 brahmunÄ• yÄ• cito santo, sujÄ• to lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, sumaá¹…galuyyÄ• namuttame ||

<25> á¹• 21 sudassano sudevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

nÄ• rado nÄ• mupaá¹-á¹-hÄ• ko, sujÄ• tassa mahesino ||

<26> á¹• 21 nÄ• gÄ• ca nÄ• gasamÄ• lÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• veá¸·Å«ti vuccati ||

<27> á¹• 21 so ca rukkho ghanakkhandho {ghanaruciro (Ce Katthaci) }, acchiddo hoti pattik

uju vaá¹ƒso brahÄ• hoti, dassanÄ«yo manoramo ||

<28> á¹• 21 ekakkhandho pavaá¸• á¸• hitvÄ• , tato sÄ• khÄ• pabhijjati.

yathÄ• subaddho morahattho, evaá¹ƒ sobhati so dumo ||

<29> á¹• 21 na tassa kaá¹‡á¹-akÄ• honti, nÄ• pi chiddaá¹ƒ mahÄ• ahu.

vitthiá¹‡á¹‡asÄ• kho aviralo, sandacchÄ• yo manoramo ||

<30> á¹• 21 sudatto ceva citto ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

subhaddÄ• ca padumÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<31> á¹• 21 paÃ±Ã±Ä• saratano \Se II 490/ Ä• si, uccattanena so jino.

sabbÄ• kÄ• ravarÅ«peto, sabbaguá¹‡amupÄ• gato ||

<32> á¹• 21 tassa pabhÄ• asamasamÄ• , niddhÄ• vati samantato.

appamÄ• á¹‡o atuliyo, opammehi anÅ«pamo ||

<33> á¹• 21 navutivassasahassÄ• ni \Ne II 336/, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<34> á¹• 21 yathÄ• pi sÄ• gare Å«mÄ«, gagane tÄ• rakÄ• yathÄ• .

evaá¹ƒ tadÄ• pÄ• vacanaá¹ƒ, arahantehi cittitaá¹ƒ {cittakaá¹ƒ (Se Ke) } ||

<35> á¹• 21 so \Be II 351/ \Ee 41/ ca buddho asamasamo, guá¹‡Ä• ni ca tÄ• ni atuliyÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<36> á¹• 21 sujÄ• to jinavaro buddho, silÄ• rÄ• mamhi nibbuto.

tattheva tassa cetiyo {tattheva cetiyo satthu (Se Ke) }, tÄ«á¹‡igÄ• vutamuggatoti ||

sujÄ• tassa bhagavato vaá¹ƒso dvÄ• dasamo.

15. piyadassÄ«buddhavaá¹ƒso

<1> á¹• 21 sujÄ• tassa aparena, sayambhÅ« lokanÄ• yako.

durÄ• sado asamasamo, piyadassÄ« mahÄ• yaso ||

<2> á¹• 21 sopi \Se II 491/ buddho amitayaso, Ä• diccova virocati.

sabbaá¹ƒ tamaá¹ƒ nihantvÄ• na, dhammacakkaá¹ƒ pavattayi ||

<3> á¹• 21 tassÄ• pi atulatejassa, ahesuá¹ƒ abhisamayÄ• tayo.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 sudassano devarÄ• jÄ• , micchÄ• diá¹-á¹-himarocayi.

tassa diá¹-á¹-hiá¹ƒ vinodento, satthÄ• dhammamadesayi ||

<5> á¹• 21 janasannipÄ• to atulo, mahÄ• sannipatÄ« tadÄ• .

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<6> á¹• 21 yadÄ• doá¹‡amukhaá¹ƒ hatthiá¹ƒ, vinesi narasÄ• rathi.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, tassÄ• pi piyadassino.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

<8> á¹• 21 tato \Ne II 337/ paraá¹ƒ navutikoá¹-Ä«, samiá¹ƒsu ekato munÄ«.

tatiye sannipÄ• tamhi, asÄ«tikoá¹-iyo ahÅ« ||

<9> á¹• 21 ahaá¹ƒ tena samayena, kassapo nÄ• ma brÄ• hmaá¹‡o {mÄ• navo (Se Ke) }.

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<10> á¹• 21 tassa \Be II 352/ dhammaá¹ƒ suá¹‡itvÄ• na, pasÄ• daá¹ƒ janayiá¹ƒ ahaá¹ƒ.

koá¹-isatasahassehi, saá¹…ghÄ• rÄ• maá¹ƒ amÄ• payiá¹ƒ ||

<11> á¹• 21 tassa datvÄ• na Ä• rÄ• maá¹ƒ, haá¹-á¹-ho saá¹ƒviggamÄ• naso.

saraá¹‡e paÃ±ca sÄ«le ca {saraá¹‡aá¹ƒ paÃ±casÄ«laÃ±ca (Ce) }, daá¸·haá¹ƒ katvÄ• samÄ

<12> á¹• 21 sopi \Se II 492/ maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

``aá¹-á¹-hÄ• rase kappasate, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``padhÄ• naá¹ƒ \Ee 42/ padahitvÄ• na ... pe ... \Se II 493/ hessÄ• ma sammuk

<14> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 sudhaÃ±Ã±aá¹ƒ nÄ• ma nagaraá¹ƒ, sudatto nÄ• ma khattiyo.

candÄ• nÄ• mÄ• si janikÄ• , piyadassissa satthuno ||

<16> á¹• 21 navavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

sunimmalavimalagiriguhÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<17> á¹• 21 tettiá¹ƒsasahassÄ• ni ca, nÄ• riyo samalaá¹…katÄ• .

vimalÄ• nÄ• ma nÄ• rÄ« ca, kaÃ±canÄ• veá¸·o nÄ• ma atrajo ||

<18> á¹• 21 nimitte \Se II 494/ caturo disvÄ• , rathayÄ• nena nikkhami.

chamÄ• saá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<19> á¹• 21 brahmunÄ• yÄ• cito santo, piyadassÄ« mahÄ• muni.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, usabhuyyÄ• ne manorame ||

<20> á¹• 21 pÄ• lito sabbadassÄ« ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sobhito nÄ• mupaá¹-á¹-hÄ• ko, piyadassissa satthuno ||

<21> á¹• 21 sujÄ• tÄ• dhammadinnÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, kakudhoti pavuccati ||

<22> á¹• 21 sandhako dhammako ceva, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

visÄ• khÄ• dhammadinnÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<23> á¹• 21 sopi \Be II 353/ \Ne II 338/ buddho amitayaso, dvattiá¹ƒ savaralakkhaá¹‡o.

asÄ«tihatthamubbedho, sÄ• larÄ• jÄ• va dissati ||

<24> á¹• 21 aggicandasÅ«riyÄ• naá¹ƒ, natthi tÄ• disikÄ• pabhÄ• .

yathÄ• ahu pabhÄ• tassa, asamassa mahesino ||

<25> á¹• 21 tassÄ• pi devadevassa, Ä• yu tÄ• vatakaá¹ƒ ahu.

navutivassasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<26> á¹• 21 sopi buddho asamasamo, yugÄ• nipi tÄ• ni atuliyÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<27> á¹• 21 piyadassÄ« munivaro, assatthÄ• rÄ• mamhi nibbuto.

tatthevassa jinathÅ«po, tÄ«á¹‡iyojanamuggatoti ||

piyadassissa bhagavato vaá¹ƒ so terasamo.

16. atthadassÄ«buddhavaá¹ƒ so

<1> á¹• 21 tattheva \Se II 495/ \Ee 43/ maá¹‡á¸• akappamhi, atthadassÄ« mahÄ• yaso.

mahÄ• tamaá¹ƒ nihantvÄ• na, patto sambodhimuttamaá¹ƒ ||

<2> á¹• 21 brahmunÄ• yÄ• cito santo, dhammacakkaá¹ƒ pavattayi.

amatena tappayÄ« lokaá¹ƒ, dasasahassisadevakaá¹ƒ ||

<3> á¹• 21 tassÄ• pi lokanÄ• thassa, ahesuá¹ƒ abhisamayÄ• tayo.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 yadÄ• buddho atthadassÄ«, carate devacÄ• rikaá¹ƒ.

koá¹-isatasahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 punÄ• paraá¹ƒ yadÄ• buddho, desesi pitusantike.

koá¹-isatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<6> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, tassÄ• pi ca mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 aá¹-á¹-hanavutisahassÄ• naá¹ƒ \Ne II 339/, paá¹-hamo Ä• si samÄ• gamo.

aá¹-á¹-hÄ• sÄ«tisahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 aá¹-á¹-hasattatisatasahassÄ• naá¹ƒ \Be II 354/, tatiyo Ä• si samÄ• gamo.

anupÄ• dÄ• vimuttÄ• naá¹ƒ, vimalÄ• naá¹ƒ mahesinaá¹ƒ ||

<9> á¹• 21 ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

susÄ«mo nÄ• ma nÄ• mena, mahiyÄ• seá¹-á¹-hasammato ||

<10> á¹• 21 dibbaá¹ƒ \Se II 496/ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹

devalokÄ• haritvÄ• na, sambuddhamabhipÅ«jayiá¹ƒ ||

<11> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, atthadassÄ« mahÄ• muni.

``aá¹-á¹-hÄ• rase kappasate, ayaá¹ƒ buddho bhavissati ||

<12> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• imaá¹ƒâ€™â€

<13> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho {tuá¹-á¹-ho (Se Ke) } saá¹ƒviggamÄ• n

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<14> á¹• 21 sobhaá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ, sÄ• garo nÄ• ma khattiyo.

sudassanÄ• nÄ• ma janikÄ• , atthadassissa satthuno ||

<15> á¹• 21 dasavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

amaragiri sugiri vÄ• hanÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<16> á¹• 21 tettiá¹ƒsaÃ±ca \Se II 498/ sahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

visÄ• khÄ• nÄ• ma nÄ• rÄ« ca, selo nÄ• mÄ• si atrajo ||

<17> á¹• 21 nimitte \Ee 44/ caturo disvÄ• , assayÄ• nena nikkhami.

anÅ«naaá¹-á¹-hamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<18> á¹• 21 brahmunÄ• yÄ• cito santo, atthadassÄ« mahÄ• yaso.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, anomuyyÄ• ne narÄ• sabho ||

<19> á¹• 21 santo ca upasanto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

abhayo nÄ• mupaá¹-á¹-hÄ• ko, atthadassissa satthuno ||

<20> á¹• 21 dhammÄ• ceva sudhammÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, campakoti pavuccati ||

<21> á¹• 21 nakulo ca nisabho ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

makilÄ• ca sunandÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<22> á¹• 21 sopi \Be II 355/ \Ne II 340/ buddho asamasamo, asÄ«tihatthamuggato.

sobhate sÄ• larÄ• jÄ• va, uá¸·urÄ• jÄ• va pÅ«rito ||

<23> á¹• 21 tassa pÄ• katikÄ• raá¹ƒsÄ«, anekasatakoá¹-iyo.

uddhaá¹ƒ adho dasa disÄ• , pharanti yojanaá¹ƒ sadÄ• ||

<24> á¹• 21 sopi buddho narÄ• sabho, sabbasattuttamo muni.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<25> á¹• 21 atulaá¹ƒ dassetvÄ• obhÄ• saá¹ƒ, virocetvÄ• sadevake {atulaá¹ƒ dassayitvÄ• (Ce Katthaci) }.

sopi aniccataá¹ƒ patto, yathaggupÄ• dÄ• nasaá¹…khayÄ• ||

<26> á¹• 21 atthadassÄ« \Se II 499/ jinavaro, anomÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

atthadassissa bhagavato vaá¹ƒso cuddasamo.

17. dhammadassÄ«buddhavaá¹ƒso

<1> á¹• 21 tattheva \Ee 45/ maá¹‡á¸• akappamhi, dhammadassÄ« mahÄ• yaso.

tamandhakÄ• raá¹ƒ vidhamitvÄ• , atirocati sadevake ||

<2> á¹• 21 tassÄ• pi atulatejassa, dhammacakkappavattane.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<3> á¹• 21 yadÄ• buddho dhammadassÄ«, vinesi saÃ±jayaá¹ƒ isiá¹ƒ.

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<4> á¹• 21 yadÄ• sakko upÄ• gaÃ±chi, sapariso vinÄ• yakaá¹ƒ.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<5> á¹• 21 tassÄ• pi devadevassa, sannipÄ• tÄ• tayo ahuá¹ƒ {Ä• suá¹ƒ (Ce Se) }.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<6> á¹• 21 yadÄ• buddho dhammadassÄ«, saraá¹‡e vassaá¹ƒ upÄ• gami.

tadÄ• koá¹-isatasahassÄ• naá¹ƒ {koá¹-isahassÄ• naá¹ƒ (Ce Se Ke) }, paá¹-hamo Ä• si sam

<7> á¹• 21 punÄ• paraá¹ƒ \Ne II 341/ yadÄ• buddho, devato eti mÄ• nusaá¹ƒ.

tadÄ• pi satakoá¹-Ä«naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 punÄ• paraá¹ƒ \Se II 500/ \Be II 356/ yadÄ• buddho, pakÄ• sesi dhute guá¹‡e.

tadÄ• asÄ«tikoá¹-Ä«naá¹ƒ, tatiyo Ä• si samÄ• gamo ||

<9> á¹• 21 ahaá¹ƒ tena samayena, sakko Ä• siá¹ƒ purindado.

dibbena gandhamÄ• lena, turiyenÄ• bhipÅ«jayiá¹ƒ ||

<10> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, devamajjhe nisÄ«diya.

``aá¹-á¹-hÄ• rase kappasate, ayaá¹ƒ buddho bhavissati ||

<11> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 501/ hessÄ• ma sammukhÄ• ima

<12> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<13> á¹• 21 saraá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ, saraá¹‡o nÄ• ma khattiyo.

sunandÄ• nÄ• ma janikÄ• , dhammadassissa satthuno ||

<14> á¹• 21 aá¹-á¹-havassasahassÄ• ni \Se II 502/, agÄ• raá¹ƒ ajjha so vasi.

arajo virajo sudassano, tayo pÄ• sÄ• damuttamÄ• ||

<15> á¹• 21 ticattÄ• rÄ«sasahassÄ• ni {cattÄ• lÄ«sasahassÄ• ni (Se Ke) }, nÄ• riyo samala

vicikoá¸·i nÄ• ma nÄ• rÄ«, atrajo puÃ±Ã±avaá¸• á¸• hano ||

<16> á¹• 21 nimitte \Ee 46/ caturo disvÄ• , pÄ• sÄ• denÄ• bhinikkhami.

sattÄ• haá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<17> á¹• 21 brahmunÄ• yÄ• cito santo, dhammadassÄ« narÄ• sabho.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<18> á¹• 21 padumo phussadevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sunetto {sudatto (Se Ke) } nÄ• mupaá¹-á¹-hÄ• ko, dhammadassissa satthuno ||

<19> á¹• 21 khemÄ• ca saccanÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, bimbijÄ• loti vuccati ||

<20> á¹• 21 subhaddo kaá¹-issaho ceva, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

sÄ• á¸·iyÄ• {sÄ• lisÄ• (Se Ke) } ca kaá¸·iyÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<21> á¹• 21 sopi \Be II 357/ buddho asamasamo, asÄ«tihatthamuggato.

atirocati tejena, dasasahassimhi dhÄ• tuyÄ• ||

<22> á¹• 21 suphullo \Ne II 342/ sÄ• larÄ• jÄ• va, vijjÅ«va gagane yathÄ• .

majjhanhikeva sÅ«riyo, evaá¹ƒ so upasobhatha ||

<23> á¹• 21 tassÄ• pi atulatejassa, samakaá¹ƒ Ä• si jÄ«vitaá¹ƒ.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<24> á¹• 21 obhÄ• saá¹ƒ \Se II 503/ dassayitvÄ• na, vimalaá¹ƒ katvÄ• na sÄ• sanaá¹ƒ.

cavi candova gagane, nibbuto so sasÄ• vako ||

<25> á¹• 21 dhammadassÄ« mahÄ• vÄ«ro, sÄ• lÄ• rÄ• mamhi nibbuto.

tatthevassa thÅ«pavaro, tÄ«á¹‡iyojanamuggatoti ||

dhammadassissa bhagavato vaá¹ƒso pannarasamo.

18. siddhatthabuddhavaá¹ƒso

<1> á¹• 21 dhammadassissa \Ee 47/ aparena, siddhattho nÄ• ma nÄ• yako.

nihanitvÄ• tamaá¹ƒ sabbaá¹ƒ, sÅ«riyo abbhuggato yathÄ• ||

<2> á¹• 21 sopi patvÄ• na sambodhiá¹ƒ, santÄ• rento sadevakaá¹ƒ.

abhivassi dhammameghena, nibbÄ• pento sadevakaá¹ƒ ||

<3> á¹• 21 tassÄ• pi atulatejassa, ahesuá¹ƒ abhisamayÄ• tayo.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 punÄ• paraá¹ƒ bhÄ«marathe {himaraá¹-á¹-he (Katthaci) }, yadÄ• Ä• hani dundu

tadÄ• navutikoá¹-Ä«naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 yadÄ• buddho dhammaá¹ƒ desesi, vebhÄ• re so puruttame.

tadÄ• navutikoá¹-Ä«naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<6> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, tasmimpi dvipaduttame.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 koá¹-isatÄ• naá¹ƒ \Se II 504/ \Be II 358/ navutÄ«naá¹ƒ {navutiyÄ• (Se Ke) }, as
koá¹-inaá¹ƒ.

ete Ä• suá¹ƒ tayo á¹-hÄ• nÄ• , vimalÄ• naá¹ƒ samÄ• game ||

<8> á¹• 21 ahaá¹ƒ \Ne II 343/ tena samayena, maá¹…galo nÄ• ma tÄ• paso.

uggatejo duppasaho, abhiÃ±Ã±Ä• balasamÄ• hito ||

<9> á¹• 21 jambuto phalamÄ• netvÄ• {phalamÄ• hatvÄ• (Ce Se) } siddhatthassa adÄ• sa

paá¹-iggahetvÄ• sambuddho, idaá¹ƒ vacanamabravi ||

<10> á¹• 21 ``passatha imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

catunnavutito kappe, ayaá¹ƒ buddho bhavissati ||

<11> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 505/ hessÄ• ma sammukhÄ• im

<12> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<13> á¹• 21 vebhÄ• raá¹ƒ nÄ• ma nagaraá¹ƒ, udeno nÄ• ma khattiyo.

suphassÄ• nÄ• ma janikÄ• , siddhatthassa mahesino ||

<14> á¹• 21 dasavassasahassÄ• ni \Se II 506/, agÄ• raá¹ƒ ajjha so vasi.

kokÄ• suppalakokanadÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<15> á¹• 21 tisoá¸·asasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

somanassÄ• nÄ• ma sÄ• nÄ• rÄ«, anupamo nÄ• ma atrajo ||

<16> á¹• 21 nimitte caturo disvÄ• , sivikÄ• yÄ• bhinikkhami.

anÅ«nadasamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<17> á¹• 21 brahmunÄ• yÄ• cito santo, siddhattho lokanÄ• yako.

vatti \Ee 48/ cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<18> á¹• 21 sambalo ca sumitto ca, ahesuá¹ƒ aggasÄ• vakÄ• .

revato nÄ• mupaá¹-á¹-hÄ• ko, siddhatthassa mahesino ||

<19> á¹• 21 sÄ«valÄ• ca surÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, kaá¹‡ikÄ• roti vuccati ||

<20> á¹• 21 suppiyo ca samuddo ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

rammÄ• ceva surammÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<21> á¹• 21 so \Be II 359/ buddho saá¹-á¹-hiratanaá¹ƒ, ahosi nabhamuggato.

kaÃ±canagghiyasaá¹…kÄ• so, dasasahassÄ« virocati ||

<22> á¹• 21 sopi buddho asamasamo, atulo appaá¹-ipuggalo.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<23> á¹• 21 vipulaá¹ƒ \Ne II 344/ pabhaá¹ƒ dassayitvÄ• , pupphÄ• petvÄ• na sÄ• vake.

vilÄ• setvÄ• samÄ• patyÄ• , nibbuto so sasÄ• vako ||

<24> á¹• 21 siddhattho \Se II 507/ munivaro buddho, anomÄ• rÄ• mamhi nibbuto.

tatthevassa thÅ«pavaro, catuyojanamuggatoti ||

siddhatthassa bhagavato vaá¹ƒso soá¸·asamo.

19. tissabuddhavaá¹ƒso

<1> á¹• 21 siddhatthassa aparena, asamo appaá¹-ipuggalo.

anantatejo amitayaso, tisso lokagganÄ• yako ||

<2> á¹• 21 tamandhakÄ• raá¹ƒ vidhamitvÄ• , obhÄ• setvÄ• sadevakaá¹ƒ.

anukampako mahÄ• vÄ«ro, loke uppajji cakkhumÄ• ||

<3> á¹• 21 tassÄ• pi atulÄ• iddhi, atulaá¹ƒ sÄ«laá¹ƒ samÄ• dhi ca.

sabbattha pÄ• ramiá¹ƒ gantvÄ• , dhammacakkaá¹ƒ pavattayi ||

<4> á¹• 21 so buddho dasasahassimhi, viÃ±Ã±Ä• pesi giraá¹ƒ suciá¹ƒ.

koá¹-isatÄ• ni abhisamiá¹ƒsu, paá¹-hame dhammadesane ||

<5> á¹• 21 dutiyo navutikoá¹-Ä«naá¹ƒ, tatiyo saá¹-á¹-hikoá¹-iyo.

bandhanÄ• to pamocesi, satte {sampatte (Katthaci) } naramarÅ« tadÄ• ||

<6> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, tisse lokagganÄ• yake.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 khÄ«á¹‡Ä• savasatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

navutisatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 asÄ«tisatasahassÄ• naá¹ƒ \Se II 508/ \Be II 360/ \Ee 49/, tatiyo Ä• si samÄ• gar

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, pupphitÄ• naá¹ƒ vimuttiyÄ• ||

<9> á¹• 21 ahaá¹ƒ tena samayena, sujÄ• to nÄ• ma khattiyo.

mahÄ• bhogaá¹ƒ chaá¸• á¸• ayitvÄ• , pabbajiá¹ƒ isipabbajaá¹ƒ ||

<10> á¹• 21 mayi \Ne II 345/ pabbajite sante, uppajji lokanÄ• yako.

buddhoti saddaá¹ƒ sutvÄ• na, pÄ«ti me upapajjatha ||

<11> á¹• 21 dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

ubho hatthehi paggayha, dhunamÄ• no upÄ• gamiá¹ƒ ||

<12> á¹• 21 catuvaá¹‡á¹‡aparivutaá¹ƒ, tissaá¹ƒ lokagganÄ• yakaá¹ƒ.

tamahaá¹ƒ pupphaá¹ƒ gahetvÄ• , matthake dhÄ• rayiá¹ƒ jinaá¹ƒ ||

<13> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, janamajjhe nisÄ«diya.

``dvenavute ito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``padhÄ• naá¹ƒ \Se II 509/ padahitvÄ• na ... pe ... hessÄ• ma sammukhÄ• ima

<15> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<16> á¹• 21 khemakaá¹ƒ nÄ• ma nagaraá¹ƒ, janasandho nÄ• ma khattiyo.

padumÄ• nÄ• ma janikÄ• , tissassa ca mahesino ||

<17> á¹• 21 sattavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

guhÄ• sela nÄ• risaya nisabhÄ• {kumudo nÄ• á¸·iyo padumo (Katthaci) }, tayo pÄ• sÄ• dan

<18> á¹• 21 samatiá¹ƒsasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

subhaddÄ• nÄ• mikÄ• nÄ• rÄ«, Ä• nando nÄ• ma atrajo ||

<19> á¹• 21 nimitte caturo disvÄ• , assayÄ• nena nikkhami.

anÅ«naaá¹-á¹-hamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<20> á¹• 21 brahmunÄ• yÄ• cito santo, tisso lokagganÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, yasavatiyamuttame ||

<21> á¹• 21 brahmadevo udayo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

samaá¹…go nÄ• mupaá¹-á¹-hÄ• ko, tissassa ca mahesino ||

<22> á¹• 21 phussÄ• \Be II 361/ ceva sudattÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, asanoti pavuccati ||

<23> á¹• 21 sambalo ca sirimÄ• ceva, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

kisÄ• gotamÄ« upasenÄ• , ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<24> á¹• 21 so \Se II 511/ buddho saá¹-á¹-hiratano, ahu uccattane jino.

anÅ«pamo asadiso, himavÄ• viya dissati ||

<25> á¹• 21 tassÄ• pi atulatejassa, Ä• yu Ä• si anuttaro.

vassasatasahassÄ• ni, loke aá¹-á¹-hÄ• si cakkhumÄ• ||

<26> á¹• 21 uttamaá¹ƒ \Ne II 346/ pavaraá¹ƒ seá¹-á¹-haá¹ƒ, anubhotvÄ• mahÄ• yasaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

<27> á¹• 21 valÄ• hakova \Ee 50/ anilena, sÅ«riyena viya ussavo.

andhakÄ• rova padÄ«pena, nibbuto so sasÄ• vako ||

<28> á¹• 21 tisso jinavaro buddho, nandÄ• rÄ• mamhi nibbuto.

tatthevassa jinathÅ«po, tÄ«á¹‡iyojanamuggatoti ||

tissassa bhagavato vaá¹ƒso sattarasamo.

20. phussabuddhavaá¹ƒso

<1> á¹• 21 tattheva maá¹‡á¸• akappamhi, ahu satthÄ• anuttaro.

anupamo asamasamo, phusso lokagganÄ• yako ||

<2> á¹• 21 sopi sabbaá¹ƒ tamaá¹ƒ hantvÄ• , vijaá¹-etvÄ• mahÄ• jaá¹-aá¹ƒ.

sadevakaá¹ƒ tappayanto, abhivassi amatambunÄ• ||

<3> á¹• 21 dhammacakkaá¹ƒ pavattente, phusse nakkhattamaá¹…gale.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 navutisatasahassÄ• naá¹ƒ \Se II 512/, dutiyÄ• bhisamayo ahu.

asÄ«tisatasahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<5> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, phussassÄ• pi mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<6> á¹• 21 saá¹-á¹-hisatasahassÄ• naá¹ƒ \Be II 362/, paá¹-hamo Ä• si samÄ• gamo.

paÃ±Ã±Ä• sasatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<7> á¹• 21 cattÄ• rÄ«sasatasahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

anupÄ• dÄ• vimuttÄ• naá¹ƒ, vocchinnapaá¹-isandhinaá¹ƒ ||

<8> á¹• 21 ahaá¹ƒ tena samayena, vijitÄ• vÄ« nÄ• ma khattiyo.

chaá¸• á¸• ayitvÄ• mahÄ• rajjaá¹ƒ, pabbajiá¹ƒ tassa santike ||

<9> á¹• 21 sopi \Ne II 347/ maá¹ƒ buddho byÄ• kÄ• si, phusso lokagganÄ• yako.

``dvenavute ito kappe, ayaá¹ƒ buddho bhavissati ||

<10> á¹• 21 ``padhÄ• naá¹ƒ padahitvÄ• na ... pe ... \Se II 513/ hessÄ• ma sammukhÄ• ima

<11> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<12> á¹• 21 suttantaá¹ƒ \Se II 514/ vinayaÃ±cÄ• pi, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• , sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<13> á¹• 21 tatthappamatto \Ee 51/ viharanto, brahmaá¹ƒ bhÄ• vetva bhÄ• vanaá¹ƒ.

abhiÃ±Ã±Ä• su pÄ• ramiá¹ƒ gantvÄ• , brahmalokamagaÃ±chahaá¹ƒ ||

<14> á¹• 21 kÄ• sikaá¹ƒ nÄ• ma nagaraá¹ƒ, jayaseno nÄ• ma khattiyo.

sirimÄ• nÄ• ma janikÄ• , phussassÄ• pi mahesino ||

<15> á¹• 21 navavassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

garuá¸·apakkha haá¹ƒsa suvaá¹‡á¹‡abhÄ• rÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<16> á¹• 21 tiá¹ƒsaitthisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

kisÄ• gotamÄ« nÄ• ma nÄ• rÄ«, anÅ«pamo nÄ• ma atrajo ||

<17> á¹• 21 nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

chamÄ• saá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<18> á¹• 21 brahmunÄ• yÄ• cito santo, phusso lokagganÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<19> á¹• 21 surakkhito dhammaseno, ahesuá¹ƒ aggasÄ• vakÄ• .

sabhiyo nÄ• mupaá¹-á¹-hÄ• ko, phussassÄ• pi mahesino ||

<20> á¹• 21 cÄ• lÄ• \Be II 363/ ca upacÄ• lÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, Ä• maá¹‡á¸• oti pavuccati ||

<21> á¹• 21 dhanaÃ±cayo visÄ• kho ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

padumÄ• ceva nÄ• gÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<22> á¹• 21 aá¹-á¹-hapaá¹‡á¹‡Ä• saratanaá¹ƒ \Se II 515/, sopi accuggato muni.

sobhate sataraá¹ƒsÄ«va, uá¸urÄ• jÄ• va pÅ«rito ||

<23> á¹• 21 navutivassasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<24> á¹• 21 ovaditvÄ• \Ne II 348/ bahÅ« satte, santÄ• retvÄ• bahÅ« jane.

sopi satthÄ• atulayaso, nibbuto so sasÄ• vako ||

<25> á¹• 21 phusso jinavaro satthÄ• , senÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

phussassa bhagavato vaá¹ƒso aá¹-á¹-hÄ• rasamo.

21. vipassÄ«buddhavaá¹ƒso

<1> á¹• 21 phussassa \Ee 52/ ca aparena, sambuddho dvipaduttamo.

vipassÄ« nÄ• ma nÄ• mena, loke uppajji cakkhumÄ• ||

<2> á¹• 21 avijjaá¹ƒ sabbaá¹ƒ padÄ• letvÄ• , patto sambodhimuttamaá¹ƒ.

dhammacakkaá¹ƒ pavattetuá¹ƒ, pakkÄ• mi bandhumatÄ«puraá¹ƒ ||

<3> á¹• 21 dhammacakkaá¹ƒ pavattetvÄ• , ubho bodhesi nÄ• yako.

gaá¹‡anÄ• ya na vattabbo, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 punÄ• paraá¹ƒ amitayaso, tattha saccaá¹ƒ pakÄ• sayi.

caturÄ• sÄ«tisahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 caturÄ• sÄ«tisahassÄ• ni \Se II 516/, sambuddhaá¹ƒ anupabbajuá¹ƒ.

tesamÄ• rÄ• mapattÄ• naá¹ƒ, dhammaá¹ƒ desesi cakkhumÄ• ||

<6> á¹• 21 sabbÄ• kÄ• rena \Be II 364/ bhÄ• sato, sutvÄ• upanisÄ• dino {upanissÄ• jino (

tepi dhammavaraá¹ƒ gantvÄ• , tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, vipassissa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 aá¹-á¹-hasaá¹-á¹-hisatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

bhikkhusatasahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<9> á¹• 21 asÄ«tibhikkhusahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

tattha bhikkhugaá¹‡amajjhe, sambuddho atirocati ||

<10> á¹• 21 ahaá¹ƒ \Ne II 349/ tena samayena, nÄ• garÄ• jÄ• mahiddhiko.

atulo nÄ• ma nÄ• mena, puÃ±Ã±avanto jutindharo ||

<11> á¹• 21 nekÄ• naá¹ƒ nÄ• gakoá¹-Ä«naá¹ƒ, parivÄ• retvÄ• nahaá¹ƒ tadÄ• .

vajjanto dibbaturiyehi, lokajeá¹-á¹-haá¹ƒ upÄ• gamiá¹ƒ ||

<12> á¹• 21 upasaá¹…kamitvÄ• sambuddhaá¹ƒ, vipassiá¹ƒ lokanÄ• yakaá¹ƒ.

maá¹‡imuttaratanakhacitaá¹ƒ, sabbÄ• bharaá¹‡avibhÅ«sitaá¹ƒ.

nimantetvÄ• dhammarÄ• jassa, suvaá¹‡á¹‡apÄ«á¹-hamadÄ• sahaá¹ƒ ||

<13> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

``ekanavutito kappe, ayaá¹ƒ buddho bhavissati ||

<14> á¹• 21 ``ahu \Se II 517/ kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

<15> á¹• 21 ``ajapÄ• larukkhamÅ«lasmiá¹ƒ \Ee 53/, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

<16> á¹• 21 ``neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

<17> á¹• 21 ``tato padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

assatthamÅ«le sambodhiá¹ƒ, bujjhissati mahÄ• yaso ||

<18> á¹• 21 ``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<19> á¹• 21 ``anÄ• savÄ• \Be II 365/ vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ jinaá¹ƒ ||

<20> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

bodhi tassa bhagavato, assatthoti pavuccati ||

<21> á¹• 21 ``citto ca hatthÄ• á¸·avako, aggÄ• hessantupaá¹-á¹-hakÄ• .

nandamÄ• tÄ• ca uttarÄ• , aggÄ• hessantupaá¹-á¹-hikÄ• .

Ä• yu vassasataá¹ƒ tassa, gotamassa yasassino ||

<22> á¹• 21 ``idaá¹ƒ \Se II 518/ \Ne II 350/ sutvÄ• na vacanaá¹ƒ ... pe ... hessÄ• ma samm

<23> á¹• 21 tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<24> á¹• 21 nagaraá¹ƒ bandhumatÄ« nÄ• ma, bandhumÄ• nÄ• ma khattiyo.

mÄ• tÄ• bandhumatÄ« nÄ• ma, vipassissa mahesino ||

<25> á¹• 21 aá¹-á¹-havassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

nando sunando sirimÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<26> á¹• 21 ticattÄ• rÄ«sasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sudassanÄ• nÄ• ma sÄ• nÄ• rÄ«, samavattakkhandho nÄ• ma atrajo ||

<27> á¹• 21 nimitte caturo disvÄ• , rathayÄ• nena nikkhami.

anÅ«naaá¹-á¹-hamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<28> á¹• 21 brahmunÄ• \Se II 519/ yÄ• cito santo, vipassÄ« lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<29> á¹• 21 khaá¹‡á¸• o ca tissanÄ• mo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

asoko nÄ• mupaá¹-á¹-hÄ• ko, vipassissa mahesino ||

<30> á¹• 21 candÄ• ca candamittÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pÄ• á¹-alÄ«ti pavuccati ||

<31> á¹• 21 punabbasumitto nÄ• go ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

sirimÄ• uttarÄ• ceva, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<32> á¹• 21 asÄ«tihatthamubbedho \Be II 366/, vipassÄ« lokanÄ• yako.

pabhÄ• niddhÄ• vati tassa, samantÄ• sattayojane ||

<33> á¹• 21 asÄ«tivassasahassÄ• ni, Ä• yu buddhassa tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<34> á¹• 21 bahudevamanussÄ• naá¹ƒ, bandhanÄ• parimocayi.

maggÄ• maggaÃ±ca Ä• cikkhi, avasesaputhujjane ||

<35> á¹• 21 Ä• lokaá¹ƒ \Ee 54/ dassayitvÄ• na, desetvÄ• amataá¹ƒ padaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

<36> á¹• 21 iddhivaraá¹ƒ puÃ±Ã±avaraá¹ƒ, lakkhaá¹‡aÃ±ca kusumitaá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<37> á¹• 21 vipassÄ« \Ne II 351/ jinavaro buddho, sumittÄ• rÄ• mamhi nibbuto.

tatthevassa thÅ«pavaro, sattayojanamussitoti ||

vipassissa bhagavato vaá¹ƒso ekÅ«navÄ«satimo.

22. sikhÄ«buddhavaá¹ƒso

<1> á¹• 21 vipassissa \Se II 520/ aparena, sambuddho dvipaduttamo.

sikhivhayo Ä• si jino, asamo appaá¹-ipuggalo ||

<2> á¹• 21 mÄ• rasenaá¹ƒ pamadditvÄ• , patto sambodhimuttamaá¹ƒ.

dhammacakkaá¹ƒ pavattesi, anukampÄ• ya pÄ• á¹‡inaá¹ƒ ||

<3> á¹• 21 dhammacakkaá¹ƒ pavattente, sikhimhi jinapuá¹…gave {munipuá¹…gave (Ce) }.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 aparampi dhammaá¹ƒ desente, gaá¹‡aseá¹-á¹-he naruttame.

navutikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 yamakapÄ• á¹-ihÄ• riyaÃ±ca {yamakaá¹ƒ pÄ• á¹-ihÄ«raÃ±ca (Ce) }, dassayante

asÄ«tikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<6> á¹• 21 sannipÄ• tÄ• \Be II 367/ tayo Ä• suá¹ƒ, sikhissÄ• pi mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 bhikkhusatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

asÄ«tibhikkhusahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<8> á¹• 21 sattatibhikkhusahassÄ• naá¹ƒ, tatiyo Ä• si samÄ• gamo.

anupalitto padumaá¹ƒva, toyamhi sampavaá¸• á¸• hitaá¹ƒ ||

<9> á¹• 21 ahaá¹ƒ tena samayena, arindamo nÄ• ma khattiyo.

sambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ, annapÄ• nena tappayiá¹ƒ ||

<10> á¹• 21 bahuá¹ƒ \Se II 521/ dussavaraá¹ƒ datvÄ• , dussakoá¹-iá¹ƒ anappakaá¹ƒ.

alaá¹…kataá¹ƒ hatthiyÄ• naá¹ƒ, sambuddhassa adÄ• sahaá¹ƒ ||

<11> á¹• 21 hatthiyÄ• naá¹ƒ \Ne II 352/ nimminitvÄ• , kappiyaá¹ƒ upanÄ• mayiá¹ƒ.

pÅ«rayiá¹ƒ mÄ• nasaá¹ƒ mayhaá¹ƒ, niccaá¹ƒ daá¸·hamupaá¹-á¹-hitaá¹ƒ ||

<12> á¹• 21 sopi \Ee 55/ maá¹ƒ buddho byÄ• kÄ• si, sikhÄ« lokagganÄ• yako.

``ekatiá¹ƒse ito kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... \Se II 522/ hessÄ• ma sammukhÄ• ima

<14> á¹• 21 tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 nagaraá¹ƒ aruá¹‡avatÄ« nÄ• ma, aruá¹‡o nÄ• ma khattiyo.

pabhÄ• vatÄ« nÄ• ma janikÄ• , sikhissÄ• pi mahesino ||

<16> á¹• 21 sattavassasahassÄ• ni \Se II 523/, agÄ• raá¹ƒ ajjha so vasi.

sucandako giri vasabho {sucando girivahano (Ce) }, tayo pÄ• sÄ• damuttamÄ• ||

<17> á¹• 21 catuvÄ«sasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sabbakÄ• mÄ• nÄ• ma nÄ• rÄ«, atulo nÄ• ma atrajo ||

<18> á¹• 21 nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

aá¹-á¹-hamÄ• saá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<19> á¹• 21 brahmunÄ• \Be II 368/ yÄ• cito santo, sikhÄ« lokagganÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<20> á¹• 21 abhibhÅ« sambhavo ceva, ahesuá¹ƒ aggasÄ• vakÄ• .

khemaá¹…karo nÄ• mupaá¹-á¹-hÄ• ko, sikhissÄ• pi mahesino ||

<21> á¹• 21 sakhilÄ• ca padumÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, puá¹‡á¸• arÄ«koti vuccati ||

<22> á¹• 21 sirivaá¸• á¸• ho ca nando ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

cittÄ• ceva suguttÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<23> á¹• 21 uccattanena so buddho, sattatihatthamuggato.

kaÃ±canagghiyasaá¹…kÄ• so, dvattiá¹ƒsavaralakkhaá¹‡o ||

<24> á¹• 21 tassÄ• pi byÄ• mappabhÄ• kÄ• yÄ• , divÄ• rattiá¹ƒ nirantaraá¹ƒ.

disodisaá¹ƒ niccharanti, tÄ«á¹‡iyojanaso pabhÄ• ||

<25> á¹• 21 sattativassasahassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<26> á¹• 21 dhammameghaá¹ƒ \Se II 524/ \Ne II 353/ pavassetvÄ• , temayitvÄ• sadevake

khemantaá¹ƒ pÄ• payitvÄ• na, nibbuto so sasÄ• vako ||

<27> á¹• 21 anubyaÃ±janasampannaá¹ƒ, dvattiá¹ƒsavaralakkhaá¹‡aá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<28> á¹• 21 sikhÄ« munivaro buddho, assÄ• rÄ• mamhi nibbuto.

tatthevassa thÅ«pavaro, tÄ«á¹‡iyojanamuggatoti ||

sikhissa bhagavato vaá¹ƒso vÄ«satimo.

23. vessabhÅ«buddhavaá¹ƒso

<1> á¹• 21 tattheva \Ee 56/ maá¹‡á¸• akappamhi, asamo appaá¹-ipuggalo.

vessabhÅ« nÄ• ma nÄ• mena, loke uppajji nÄ• yako {so jino (Se Ke Katthaci) } ||

<2> á¹• 21 Ä• dittaá¹ƒ \Be II 369/ vata rÄ• gaggi, taá¹‡hÄ• naá¹ƒ vijitaá¹ƒ tadÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 dhammacakkaá¹ƒ pavattente, vessabhÅ«lokanÄ• yake.

asÄ«tikoá¹-isahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 pakkante cÄ• rikaá¹ƒ raá¹-á¹-he, lokajeá¹-á¹-he narÄ• sabhe.

sattatikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 mahÄ• diá¹-á¹-hiá¹ƒ vinodento, pÄ• á¹-iheraá¹ƒ karoti so.

samÄ• gatÄ• naramarÅ«, dasasahassÄ« sadevake ||

<6> á¹• 21 mahÄ• acchariyaá¹ƒ \Se II 525/ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

devÄ• ceva manussÄ• ca, bujjhare saá¹-á¹-hikoá¹-iyo ||

<7> á¹• 21 sannipÄ• tÄ• tayo Ä• suá¹ƒ, vessabhussa mahesino.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 asÄ«tibhikkhusahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo.

sattatibhikkhusahassÄ• naá¹ƒ, dutiyo Ä• si samÄ• gamo ||

<9> á¹• 21 saá¹-á¹-hibhikkhusahassÄ• naá¹ƒ \Ne II 354/, tatiyo Ä• si samÄ• gamo.

jarÄ• dibhayabhÄ«tÄ• naá¹ƒ, orasÄ• naá¹ƒ mahesino ||

<10> á¹• 21 ahaá¹ƒ tena samayena, sudassano nÄ• ma khattiyo.

nimantetvÄ• mahÄ• vÄ«raá¹ƒ, dÄ• naá¹ƒ datvÄ• mahÄ• rahaá¹ƒ.

annapÄ• nena vatthena, sasaá¹…ghaá¹ƒ jina pÅ«jayiá¹ƒ ||

<11> á¹• 21 tassa buddhassa asamassa, cakkaá¹ƒ vattitamuttamaá¹ƒ.

sutvÄ• na paá¹‡itaá¹ƒ dhammaá¹ƒ, pabbajjamabhirocayiá¹ƒ ||

<12> á¹• 21 mahÄ• dÄ• naá¹ƒ pavattetvÄ• , rattindivamatandito.

pabbajjaá¹ƒ guá¹‡asampannaá¹ƒ, pabbajiá¹ƒ jinasantike ||

<13> á¹• 21 Ä• cÄ• raguá¹‡asampanno, vattasÄ«lasamÄ• hito.

sabbaÃ±Ã±utaá¹ƒ gavesanto, ramÄ• mi jinasÄ• sane ||

<14> á¹• 21 saddhÄ• pÄ«tiá¹ƒ upagantvÄ• , buddhaá¹ƒ vandÄ• mi sattharaá¹ƒ.

pÄ«ti uppajjati mayhaá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<15> á¹• 21 anivattamÄ• nasaá¹ƒ \Be II 370/ Ã±atvÄ• , sambuddho etadabravi.

``ekatiá¹ƒse ito kappe, ayaá¹ƒ buddho bhavissati ||

<16> á¹• 21 ``ahu \Se II 526/ kapilavhayÄ• rammÄ• ... pe ... hessÄ• ma sammukhÄ• ima

<17> á¹• 21 tassÄ• haá¹ƒ \Ee 57/ vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<18> á¹• 21 anomaá¹ƒ nÄ• ma nagaraá¹ƒ, suppatÄ«to nÄ• ma khattiyo.

mÄ• tÄ• yasavatÄ« nÄ• ma, vessabhussa mahesino ||

<19> á¹• 21 cha ca vassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

ruci suruci rativaá¸• á¸• hano, tayo pÄ• sÄ• damuttamÄ• ||

<20> á¹• 21 anÅ«natiá¹ƒsasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sucittÄ• nÄ• ma sÄ• nÄ• rÄ«, suppabuddho nÄ• ma atrajo ||

<21> á¹• 21 nimitte caturo disvÄ• , sivikÄ• yÄ• bhinikkhami.

chamÄ• saá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<22> á¹• 21 brahmunÄ• \Se II 528/ yÄ• cito santo, vessabhÅ«lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, aruá¹‡Ä• rÄ• me naruttamo ||

<23> á¹• 21 soá¹‡o \Ne II 355/ ca uttaro ceva, ahesuá¹ƒ aggasÄ• vakÄ• .

upasanto nÄ• mupaá¹-á¹-hÄ• ko, vessabhussa mahesino ||

<24> á¹• 21 rÄ• mÄ• {dÄ• mÄ• (Ce) } ceva samÄ• lÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, mahÄ• sÄ• loti vuccati ||

<25> á¹• 21 sotthiko ceva rambho ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

gotamÄ« sirimÄ• ceva, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<26> á¹• 21 saá¹-á¹-hiratanamubbedho, hemayÅ«pasamÅ«pamo.

kÄ• yÄ• niccharati rasmi, rattiá¹ƒva pabbate sikhÄ« ||

<27> á¹• 21 saá¹-á¹-hivassasahassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<28> á¹• 21 dhammaá¹ƒ \Be II 371/ vitthÄ• rikaá¹ƒ katvÄ• , vibhajitvÄ• mahÄ• janaá¹ƒ.

dhammanÄ• vaá¹ƒ á¹-hapetvÄ• na, nibbuto so sasÄ• vako ||

<29> á¹• 21 dassaneyyaá¹ƒ sabbajanaá¹ƒ, vihÄ• raá¹ƒ iriyÄ• pathaá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<30> á¹• 21 vessabhÅ« jinavaro satthÄ• , khemÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

vessabhussa bhagavato vaá¹ƒso ekavÄ«satimo.

24. kakusandhabuddhavaá¹ƒso

<1> á¹• 21 vessabhussa \Se II 529/ \Ee 58/ aparena, sambuddho dvipaduttamo.

kakusandho nÄ• ma nÄ• mena, appameyyo durÄ• sado ||

<2> á¹• 21 ugghÄ• á¹-etvÄ• sabbabhavaá¹ƒ, cariyÄ• ya pÄ• ramiá¹ƒ gato.

sÄ«hova paÃ±jaraá¹ƒ bhetvÄ• , patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 dhammacakkaá¹ƒ pavattente, kakusandhe lokanÄ• yake.

cattÄ• rÄ«sakoá¹-isahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<4> á¹• 21 antalikkhamhi \Ne II 356/ Ä• kÄ• se, yamakaá¹ƒ katvÄ• vikubbanaá¹ƒ.

tiá¹ƒsakoá¹-isahassÄ• naá¹ƒ, bodhesi devamÄ• nuse ||

<5> á¹• 21 naradevassa yakkhassa, catusaccappakÄ• sane.

dhammÄ• bhisamayo tassa, gaá¹‡anÄ• to asaá¹…khiyo ||

<6> á¹• 21 kakusandhassa bhagavato, eko Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<7> á¹• 21 cattÄ• lÄ«sasahassÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamo.

dantabhÅ«mimanuppattÄ• naá¹ƒ, Ä• savÄ• rigaá¹‡akkhayÄ• ||

<8> á¹• 21 ahaá¹ƒ tena samayena, khemo nÄ• mÄ• si khattiyo.

tathÄ• gate jinaputte, dÄ• naá¹ƒ datvÄ• anappakaá¹ƒ ||

<9> á¹• 21 pattaÃ±ca cÄ«varaá¹ƒ datvÄ• , aÃ±janaá¹ƒ madhulaá¹-á¹-hikaá¹ƒ.

imetaá¹ƒ patthitaá¹ƒ sabbaá¹ƒ, paá¹-iyÄ• demi varaá¹ƒ varaá¹ƒ ||

<10> á¹• 21 sopi \Se II 530/ \Be II 372/ maá¹ƒ buddho byÄ• kÄ• si, kakusandho vinÄ• yako

``imamhi bhaddake kappe, ayaá¹ƒ buddho bhavissati ||

<11> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... \Se II 531/ hessÄ• ma sammukhÄ• ima

<12> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<13> á¹• 21 nagaraá¹ƒ khemÄ• vatÄ« nÄ• ma, khemo nÄ• mÄ• sahaá¹ƒ tadÄ• .

sabbaÃ±Ã±utaá¹ƒ gavesanto, pabbajiá¹ƒ tassa santike ||

<14> á¹• 21 brÄ• hmaá¹‡o aggidatto ca, Ä• si buddhassa so pitÄ• .

visÄ• khÄ• nÄ• ma janikÄ• , kakusandhassa satthuno ||

<15> á¹• 21 vasate tattha kheme pure, sambuddhassa mahÄ• kulaá¹ƒ.

narÄ• naá¹ƒ pavaraá¹ƒ seá¹-á¹-haá¹ƒ, jÄ• timantaá¹ƒ mahÄ• yasaá¹ƒ ||

<16> á¹• 21 catuvassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

kÄ• ma \Se II 532/ -kÄ• mavaá¹‡á¹‡a-kÄ• masuddhinÄ• mÄ• {suci suruci rativaddhananÄ•
pÄ• sÄ• damuttamÄ• ||

<17> á¹• 21 samatiá¹ƒsasahassÄ• ni \Ee 59/, nÄ• riyo samalaá¹…katÄ• .

rocinÄ« nÄ• ma sÄ• nÄ• rÄ«, uttaro nÄ• ma atrajo ||

<18> á¹• 21 nimitte caturo disvÄ• , rathayÄ• nena nikkhami.

anÅ«naaá¹-á¹-hamÄ• sÄ• ni, padhÄ• naá¹ƒ padahÄ« jino ||

<19> á¹• 21 brahmunÄ• \Ne II 357/ yÄ• cito santo, kakusandho vinÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<20> á¹• 21 vidhuro ca saÃ±jÄ«vo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

buddhijo nÄ• mupaá¹-á¹-hÄ• ko, kakusandhassa satthuno ||

<21> á¹• 21 sÄ• mÄ• ca campÄ• nÄ• mÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, sirÄ«soti pavuccati ||

<22> á¹• 21 accuto ca sumano ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

nandÄ• ceva sunandÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<23> á¹• 21 cattÄ• lÄ«saratanÄ• ni \Be II 373/, accuggato mahÄ• muni.

kanakappabhÄ• niccharati, samantÄ• dasayojanaá¹ƒ ||

<24> á¹• 21 cattÄ• lÄ«savassasahassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<25> á¹• 21 dhammÄ• paá¹‡aá¹ƒ pasÄ• retvÄ• , naranÄ• rÄ«naá¹ƒ sadevake.

naditvÄ• \Se II 533/ sÄ«hanÄ• daá¹ƒva, nibbuto so sasÄ• vako ||

<26> á¹• 21 aá¹-á¹-haá¹…gavacanasampanno, acchiddÄ• ni nirantaraá¹ƒ.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<27> á¹• 21 kakusandho jinavaro, khemÄ• rÄ• mamhi nibbuto.

tatthevassa thÅ«pavaro, gÄ• vutaá¹ƒ nabhamuggatoti ||

kakusandhassa bhagavato vaá¹ƒso dvÄ• vÄ«satimo.

25. koá¹‡Ä• gamanabuddhavaá¹ƒso

<1> á¹• 21 kakusandhassa \Ee 60/ aparena, sambuddho dvipaduttamo.

koá¹‡Ä• gamano nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabho ||

<2> á¹• 21 dasadhamme pÅ«rayitvÄ• na, kantÄ• raá¹ƒ samatikkami.

pavÄ• hiya malaá¹ƒ sabbaá¹ƒ, patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 dhammacakkaá¹ƒ \Ne II 358/ pavattente, koá¹‡Ä• gamananÄ• yake.

tiá¹ƒsakoá¹-isahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 pÄ• á¹-ihÄ«raá¹ƒ karonte ca, paravÄ• dappamaddane.

vÄ«satikoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 tato vikubbanaá¹ƒ katvÄ• , jino devapuraá¹ƒ gato.

vasate tattha sambuddho, silÄ• ya paá¹‡á¸• ukambale ||

<6> á¹• 21 pakaraá¹‡e satta desento, vassaá¹ƒ vasati so muni.

dasakoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<7> á¹• 21 tassÄ• pi \Se II 534/ devadevassa, eko Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<8> á¹• 21 tiá¹ƒsabhikkhusahassÄ• naá¹ƒ \Be II 374/, tadÄ• Ä• si samÄ• gamo.

oghÄ• namatikkantÄ• naá¹ƒ, bhijjitÄ• naÃ±ca maccuyÄ• ||

<9> á¹• 21 ahaá¹ƒ tena samayena, pabbato nÄ• ma khattiyo.

mittÄ• maccehi sampanno, anantabalavÄ• hano ||

<10> á¹• 21 sambuddhadassanaá¹ƒ gantvÄ• , sutvÄ• dhammamanuttaraá¹ƒ.

nimantetvÄ• sajinasaá¹…ghaá¹ƒ, dÄ• naá¹ƒ datvÄ• yadicchakaá¹ƒ ||

<11> á¹• 21 paá¹-á¹-uá¹‡á¹‡aá¹ƒ cÄ«napaá¹-á¹-aÃ±ca, koseyyaá¹ƒ kambalampi ca.

sovaá¹‡á¹‡apÄ• dukaÃ±ceva, adÄ• siá¹ƒ satthusÄ• vake ||

<12> á¹• 21 sopi maá¹ƒ buddho byÄ• kÄ• si, saá¹…ghamajjhe nisÄ«diya.

``imamhi bhaddake kappe, ayaá¹ƒ buddho bhavissati ||

<13> á¹• 21 ``ahu kapilavhayÄ• rammÄ• ... pe ... \Se II 535/ hessÄ• ma sammukhÄ• ima

<14> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<15> á¹• 21 sabbaÃ±Ã±utaá¹ƒ gavesanto, dÄ• naá¹ƒ datvÄ• naruttame.

ohÄ• yÄ• haá¹ƒ mahÄ• rajjaá¹ƒ, pabbajiá¹ƒ jinasantike {tassa santike (Ce) } ||

<16> á¹• 21 nagaraá¹ƒ sobhavatÄ« nÄ• ma, sobho nÄ• mÄ• si khattiyo.

vasate tattha nagare, sambuddhassa mahÄ• kulaá¹ƒ ||

<17> á¹• 21 brÄ• hmaá¹‡o \Ee 61/ yaÃ±Ã±adatto ca, Ä• si buddhassa so pitÄ• .

uttarÄ• nÄ• ma janikÄ• , koá¹‡Ä• gamanassa satthuno ||

<18> á¹• 21 tÄ«á¹‡i \Ne II 359/ vassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

tusitasantusitasantuá¹-á¹-hÄ• , tayo pÄ• sÄ• damuttamÄ• ||

<19> á¹• 21 anÅ«nasoá¸·asasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

rucigattÄ• nÄ• ma nÄ• rÄ«, satthavÄ• ho nÄ• ma atrajo ||

<20> á¹• 21 nimitte caturo disvÄ• , hatthiyÄ• nena nikkhami.

chamÄ• saá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<21> á¹• 21 brahmunÄ• \Be II 375/ yÄ• cito santo, koá¹‡Ä• gamananÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<22> á¹• 21 bhiyyaso uttaro nÄ• ma, ahesuá¹ƒ aggasÄ• vakÄ• .

sotthijo nÄ• mupaá¹-á¹-hÄ• ko, koá¹‡Ä• gamanassa satthuno ||

<23> á¹• 21 samuddÄ• \Se II 537/ uttarÄ• ceva, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, udumbaroti pavuccati ||

<24> á¹• 21 uggo ca somadevo ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

sÄ«valÄ• ceva sÄ• mÄ• ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<25> á¹• 21 uccattanena so buddho, tiá¹ƒsahatthasamuggato.

ukkÄ• mukhe yathÄ• kambu, evaá¹ƒ raá¹ƒsÄ«hi maá¹‡á¸• ito ||

<26> á¹• 21 tiá¹ƒsavassasahassÄ• ni, Ä• yu buddhassa tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<27> á¹• 21 dhammacetiá¹ƒ samussetvÄ• , dhammadussavibhÅ«sitaá¹ƒ.

dhammapupphaguá¸·aá¹ƒ katvÄ• , nibbuto so sasÄ• vako ||

<28> á¹• 21 mahÄ• vilÄ• so tassa jano, siridhammappakÄ• sano.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<29> á¹• 21 koá¹‡Ä• gamano sambuddho, pabbatÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesatoti ||

koá¹‡Ä• gamanassa bhagavato vaá¹ƒso tevÄ«satimo.

26. kassapabuddhavaá¹ƒso

<1> á¹• 21 koá¹‡Ä• gamanassa \Ne II 360/ \Ee 62/ aparena, sambuddho dvipaduttamo.

kassapo nÄ• ma gottena, dhammarÄ• jÄ• pabhaá¹…karo ||

<2> á¹• 21 saÃ±chaá¸• á¸• itaá¹ƒ \Se II 538/ kulamÅ«laá¹ƒ, bahvannapÄ• nabhojanaá¹ƒ.

datvÄ• na yÄ• cake dÄ• naá¹ƒ, pÅ«rayitvÄ• na mÄ• nasaá¹ƒ.

usabhova Ä• á¸·akaá¹ƒ bhetvÄ• , patto sambodhimuttamaá¹ƒ ||

<3> á¹• 21 dhammacakkaá¹ƒ \Be II 376/ pavattente, kassape lokanÄ• yake.

vÄ«sakoá¹-isahassÄ• naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<4> á¹• 21 catumÄ• saá¹ƒ yadÄ• buddho, loke carati cÄ• rikaá¹ƒ.

dasakoá¹-isahassÄ• naá¹ƒ, dutiyÄ• bhisamayo ahu ||

<5> á¹• 21 yamakaá¹ƒ vikubbanaá¹ƒ katvÄ• , Ã±Ä• á¹‡adhÄ• tuá¹ƒ pakittayi.

paÃ±cakoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

<6> á¹• 21 sudhammÄ• devapure ramme, tattha dhammaá¹ƒ pakittayi.

tÄ«á¹‡ikoá¹-isahassÄ• naá¹ƒ, devÄ• naá¹ƒ bodhayÄ« jino ||

<7> á¹• 21 naradevassa yakkhassa, apare dhammadesane.

etesÄ• naá¹ƒ abhisamayÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

<8> á¹• 21 tassÄ• pi devadevassa, eko Ä• si samÄ• gamo.

khÄ«á¹‡Ä• savÄ• naá¹ƒ vimalÄ• naá¹ƒ, santacittÄ• na tÄ• dinaá¹ƒ ||

<9> á¹• 21 vÄ«sabhikkhusahassÄ• naá¹ƒ, tadÄ• Ä• si samÄ• gamo.

atikkantabhavantÄ• naá¹ƒ, hirisÄ«lena tÄ• dinaá¹ƒ ||

<10> á¹• 21 ahaá¹ƒ tadÄ• mÄ• á¹‡avako, jotipÄ• loti vissuto.

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<11> á¹• 21 lakkhaá¹‡e \Se II 539/ itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gato.

bhÅ«mantalikkhakusalo, katavijjo anÄ• vayo ||

<12> á¹• 21 kassapassa bhagavato, ghaá¹-ikÄ• ro nÄ• mupaá¹-á¹-hÄ• ko.

sagÄ• ravo sappatisso, nibbuto tatiye phale ||

<13> á¹• 21 Ä• dÄ• ya \Ne II 361/ maá¹ƒ ghaá¹-Ä«kÄ• ro, upagaÃ±chi kassapaá¹ƒ jinaá¹ƒ.

tassa dhammaá¹ƒ suá¹‡itvÄ• na, pabbajiá¹ƒ tassa santike ||

<14> á¹• 21 Ä• raddhavÄ«riyo hutvÄ• , vattÄ• vattesu kovido.

na kvaci parihÄ• yÄ• mi, pÅ«resiá¹ƒ jinasÄ• sanaá¹ƒ ||

<15> á¹• 21 yÄ• vatÄ• buddhabhaá¹‡itaá¹ƒ, navaá¹…gaá¹ƒ jinasÄ• sanaá¹ƒ.

sabbaá¹ƒ pariyÄ• puá¹‡itvÄ• na, sobhayiá¹ƒ jinasÄ• sanaá¹ƒ ||

<16> á¹• 21 mama acchariyaá¹ƒ disvÄ• , sopi buddho viyÄ• kari.

``imamhi bhaddake kappe, ayaá¹ƒ buddho bhavissati ||

<17> á¹• 21 ``ahu \Be II 377/ \Ee 63/ kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

<18> á¹• 21 ``ajapÄ• larukkhamÅ«le, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

<19> á¹• 21 ``neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ paribhuÃ±jiya.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

<20> á¹• 21 ``tato padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

aparÄ• jitaá¹-á¹-hÄ• namhi {aparÄ• jitanisabhaá¹-á¹-hÄ• ne (Katthaci) }, bodhipallaá¹…kamu

pallaá¹…kena nisÄ«ditvÄ• , bujjhissati mahÄ• yaso ||

<21> á¹• 21 ``imassa \Se II 540/ janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

<22> á¹• 21 ``anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ jinaá¹ƒ ||

<23> á¹• 21 ``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• santacittÄ• , vÄ«tarÄ• gÄ• samÄ• hitÄ• .

bodhi tassa bhagavato, assatthoti pavuccati ||

<24> á¹• 21 ``citto hatthÄ• á¸·avako ca, aggÄ• hessantupaá¹-á¹-hakÄ• .

nandamÄ• tÄ• ca uttarÄ• , aggÄ• hessantupaá¹-á¹-hikÄ• â€™â€™ ||

<25> á¹• 21 idaá¹ƒ sutvÄ• na vacanaá¹ƒ, assamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

<26> á¹• 21 ukkuá¹-á¹-hisaddÄ• \Ne II 362/ pavattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassÄ« sadevakÄ• ||

<27> á¹• 21 ``yadimassa lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

<28> á¹• 21 ``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

<29> á¹• 21 ``evameva \Se II 541/ \Be II 378/ mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒâ€™â€™ ||

<30> á¹• 21 tassÄ• pi vacanaá¹ƒ sutvÄ• , bhiyyo cittaá¹ƒ pasÄ• dayiá¹ƒ.

uttariá¹ƒ vatamadhiá¹-á¹-hÄ• siá¹ƒ, dasapÄ• ramipÅ«riyÄ• ||

<31> á¹• 21 evamahaá¹ƒ saá¹ƒsaritvÄ• , parivajjento anÄ• caraá¹ƒ.

dukkaraÃ±ca kataá¹ƒ mayhaá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<32> á¹• 21 nagaraá¹ƒ bÄ• rÄ• á¹‡asÄ« nÄ• ma, kikÄ« nÄ• mÄ• si khattiyo.

vasate tattha nagare, sambuddhassa mahÄ• kulaá¹ƒ ||

<33> á¹• 21 brÄ• hmaá¹‡o brahmadattova, Ä• si buddhassa so pitÄ• .

dhanavatÄ« nÄ• ma janikÄ• , kassapassa mahesino ||

<34> á¹• 21 duve \Ee 64/ vassasahassÄ• ni, agÄ• raá¹ƒ ajjha so vasi.

haá¹ƒso yaso sirinando, tayo pÄ• sÄ• damuttamÄ• ||

<35> á¹• 21 tisoá¸·asasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

sunandÄ• nÄ• ma sÄ• nÄ• rÄ«, vijitaseno nÄ• ma atrajo ||

<36> á¹• 21 nimitte caturo disvÄ• , pÄ• sÄ• denÄ• bhinikkhami.

sattÄ• haá¹ƒ padhÄ• nacÄ• raá¹ƒ, acarÄ« purisuttamo ||

<37> á¹• 21 brahmunÄ• yÄ• cito santo, kassapo lokanÄ• yako.

vatti cakkaá¹ƒ mahÄ• vÄ«ro, migadÄ• ye naruttamo ||

<38> á¹• 21 tisso ca bhÄ• radvÄ• jo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sabbamitto nÄ• mupaá¹-á¹-hÄ• ko, kassapassa mahesino ||

<39> á¹• 21 anuá¸·Ä• \Se II 542/ uruveá¸·Ä• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, nigrodhoti pavuccati ||

<40> á¹• 21 sumaá¹…galo \Ne II 363/ ghaá¹-ikÄ• ro ca, ahesuá¹ƒ aggupaá¹-á¹-hakÄ• .

vicitasenÄ• bhaddÄ• {bhadrÄ• (Katthaci) } ca, ahesuá¹ƒ aggupaá¹-á¹-hikÄ• ||

<41> á¹• 21 uccattanena so buddho, vÄ«satiratanuggato.

vijjulaá¹-á¹-hÄ«va Ä• kÄ• se, candova gahapÅ«rito ||

<42> á¹• 21 vÄ«sativassasahassÄ• ni \Be II 379/, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<43> á¹• 21 dhammataá¸·Ä• kaá¹ƒ mÄ• payitvÄ• , sÄ«laá¹ƒ datvÄ• vilepanaá¹ƒ.

dhammadussaá¹ƒ nivÄ• setvÄ• , dhammamÄ• laá¹ƒ vibhajjiya ||

<44> á¹• 21 dhammavimalamÄ• dÄ• saá¹ƒ, á¹-hapayitvÄ• mahÄ• jane.

keci nibbÄ• naá¹ƒ patthentÄ• , passantu me alaá¹…karaá¹ƒ ||

<45> á¹• 21 sÄ«lakaÃ±cukaá¹ƒ datvÄ• na, jhÄ• nakavacavammitaá¹ƒ.

dhammacammaá¹ƒ pÄ• rupitvÄ• , datvÄ• sannÄ• hamuttamaá¹ƒ ||

<46> á¹• 21 satiphalakaá¹ƒ datvÄ• na, tikhiá¹‡aÃ±Ä• á¹‡akuntimaá¹ƒ.

dhammakhaggavaraá¹ƒ datvÄ• , sÄ«lasaá¹ƒsaggamaddanaá¹ƒ ||

<47> á¹• 21 tevijjÄ• bhÅ«sanaá¹ƒ datvÄ• na, Ä• veá¸·aá¹ƒ caturo phale.

chaá¸·abhiÃ±Ã±Ä• bharaá¹‡aá¹ƒ datvÄ• , dhammapupphapiá¸·andhanaá¹ƒ ||

<48> á¹• 21 saddhammapaá¹‡á¸• aracchattaá¹ƒ, datvÄ• pÄ• panivÄ• raá¹‡aá¹ƒ.

mÄ• payitvÄ• bhayaá¹ƒ pupphaá¹ƒ, nibbuto so sasÄ• vako ||

<49> á¹• 21 eso \Se II 543/ hi sammÄ• sambuddho, appameyyo durÄ• sado.

eso hi dhammaratano, svÄ• kkhÄ• to ehipassiko ||

<50> á¹• 21 eso hi saá¹…gharatano, suppaá¹-ipanno anuttaro.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ||

<51> á¹• 21 mahÄ• kassapo jino satthÄ• , setabyÄ• rÄ• mamhi nibbuto.

tatthevassa jinathÅ«po, yojanubbedhamuggatoti ||

kassapassa bhagavato vaá¹ƒso catuvÄ«satimo.

27. gotamabuddhavaá¹ƒso

<1> á¹• 21 ahametarahi \Ne II 364/ \Ee 65/ sambuddho {buddho (Ce) }, gotamo sakyavaá¸•

padhÄ• naá¹ƒ padahitvÄ• na, patto sambodhimuttamaá¹ƒ ||

<2> á¹• 21 brahmunÄ• \Be II 380/ yÄ• cito santo, dhammacakkaá¹ƒ pavattayiá¹ƒ.

aá¹-á¹-hÄ• rasannaá¹ƒ koá¹-Ä«naá¹ƒ, paá¹-hamÄ• bhisamayo ahu ||

<3> á¹• 21 tato paraÃ±ca desente, naradevasamÄ• game.

gaá¹‡anÄ• ya na vattabbo, dutiyÄ• bhisamayo ahu ||

<4> á¹• 21 idhevÄ• haá¹ƒ etarahi, ovadiá¹ƒ mama atrajaá¹ƒ.

gaá¹‡anÄ• ya na vattabbo, tatiyÄ• bhisamayo ahu ||

<5> á¹• 21 ekosi sannipÄ• to me, sÄ• vakÄ• naá¹ƒ mahesinaá¹ƒ.

aá¸• á¸• hateá¸·asasatÄ• naá¹ƒ, bhikkhÅ«nÄ• si samÄ• gamo ||

<6> á¹• 21 virocamÄ• no vimalo, bhikkhusaá¹…ghassa majjhago.

dadÄ• mi patthitaá¹ƒ sabbaá¹ƒ, maá¹‡Ä«va sabbakÄ• mado ||

<7> á¹• 21 phalamÄ• kaá¹…khamÄ• nÄ• naá¹ƒ \Se II 544/, bhavacchandajahesinaá¹ƒ.

catusaccaá¹ƒ pakÄ• semi, anukampÄ• ya pÄ• á¹‡inaá¹ƒ ||

<8> á¹• 21 dasavÄ«sasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayo, gaá¹‡anÄ• to asaá¹…khiyo ||

<9> á¹• 21 vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ suphullitaá¹ƒ.

idha mayhaá¹ƒ sakyamunino, sÄ• sanaá¹ƒ suvisodhitaá¹ƒ ||

<10> á¹• 21 anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

bhikkhÅ«nekasatÄ• sabbe, parivÄ• renti maá¹ƒ sadÄ• ||

<11> á¹• 21 idÄ• ni ye etarahi, jahanti mÄ• nusaá¹ƒ bhavaá¹ƒ.

appattamÄ• nasÄ• sekhÄ• , te bhikkhÅ« viÃ±Ã±ugarahitÄ• ||

<12> á¹• 21 ariyaÃ±ca saá¹ƒthomayantÄ• , sadÄ• dhammaratÄ• janÄ• .

bujjhissanti satimanto, saá¹ƒsÄ• rasaritaá¹ƒ gatÄ• ||

<13> á¹• 21 nagaraá¹ƒ kapilavatthu me, rÄ• jÄ• suddhodano pitÄ• .

mayhaá¹ƒ janettikÄ• mÄ• tÄ• , mÄ• yÄ• devÄ«ti vuccati ||

<14> á¹• 21 ekÅ«natiá¹ƒsavassÄ• ni \Ne II 365/, agÄ• raá¹ƒ ajjhahaá¹ƒ vasiá¹ƒ.

rammo surammo subhako, tayo pÄ• sÄ• damuttamÄ• ||

<15> á¹• 21 cattÄ• rÄ«sasahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

bhaddakaÃ±canÄ• nÄ• ma nÄ• rÄ«, rÄ• hulo nÄ• ma atrajo ||

<16> á¹• 21 nimitte \Be II 381/ caturo disvÄ• , assayÄ• nena nikkhamiá¹ƒ.

chabbassaá¹ƒ \Se II 545/ padhÄ• nacÄ• raá¹ƒ, acariá¹ƒ dukkaraá¹ƒ ahaá¹ƒ ||

<17> á¹• 21 bÄ• rÄ• á¹‡asiyaá¹ƒ \Ee 66/ isipatane, cakkaá¹ƒ pavattitaá¹ƒ mayÄ• .

ahaá¹ƒ gotamasambuddho, saraá¹‡aá¹ƒ sabbapÄ• á¹‡inaá¹ƒ ||

<18> á¹• 21 kolito upatisso ca, dve bhikkhÅ« aggasÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, santikÄ• vacaro mama.

khemÄ• uppalavaá¹‡á¹‡Ä• ca, bhikkhunÄ« aggasÄ• vikÄ• ||

<19> á¹• 21 citto hatthÄ• á¸·avako ca, aggupaá¹-á¹-hÄ• kupÄ• sakÄ• .

nandamÄ• tÄ• ca uttarÄ• , aggupaá¹-á¹-hikupÄ• sikÄ• ||

<20> á¹• 21 ahaá¹ƒ assatthamÅ«lamhi, patto sambodhimuttamaá¹ƒ.

byÄ• mappabhÄ• sadÄ• mayhaá¹ƒ, soá¸·asahatthamuggatÄ• ||

<21> á¹• 21 appaá¹ƒ vassasataá¹ƒ Ä• yu, idÄ• netarahi vijjati.

tÄ• vatÄ• tiá¹-á¹-hamÄ• nohaá¹ƒ, tÄ• remi janataá¹ƒ bahuá¹ƒ ||

<22> á¹• 21 á¹-hapayitvÄ• na dhammukkaá¹ƒ, pacchimaá¹ƒ janabodhanaá¹ƒ.

ahampi nacirasseva, saddhiá¹ƒ sÄ• vakasaá¹…ghato.

idheva parinibbissaá¹ƒ, aggÄ« vÄ• hÄ• rasaá¹…khayÄ• ||

<23> á¹• 21 tÄ• ni ca atulatejÄ• ni, imÄ• ni ca dasabalÄ• ni {yasabalÄ• ni (-a) }.

ayaÃ±ca guá¹‡adhÄ• raá¹‡o deho, dvattiá¹ƒsavaralakkhaá¹‡avicitto ||

<24> á¹• 21 dasa disÄ• pabhÄ• setvÄ• , sataraá¹ƒsÄ«va chappabhÄ• .

sabbaá¹ƒ tamantarahissanti, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ti ||

gotamassa bhagavato vaá¹ƒso paÃ±cavÄ«satimo.

28. buddhapakiá¹‡á¹‡akakaá¹‡á¸• aá¹ƒ

<1> á¹• 21 aparimeyyito \Se II 546/ \Ne II 366/ kappe, caturo Ä• suá¹ƒ vinÄ• yakÄ• .

taá¹‡haá¹…karo medhaá¹…karo, athopi saraá¹‡aá¹…karo.

dÄ«paá¹…karo ca sambuddho, ekakappamhi te jinÄ• ||

<2> á¹• 21 dÄ«paá¹…karassa \Be II 382/ aparena, koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• yako.

ekova ekakappamhi, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<3> á¹• 21 dÄ«paá¹…karassa bhagavato, koá¹‡á¸• aÃ±Ã±assa ca satthuno.

etesaá¹ƒ antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

<4> á¹• 21 koá¹‡á¸• aÃ±Ã±assa aparena, maá¹…galo nÄ• ma nÄ• yako.

tesampi antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

<5> á¹• 21 maá¹…galo ca sumano ca, revato sobhito muni.

tepi buddhÄ• ekakappe, cakkhumanto pabhaá¹…karÄ• ||

<6> á¹• 21 sobhitassa \Ee 67/ aparena, anomadassÄ« mahÄ• yaso.

tesampi antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

<7> á¹• 21 anomadassÄ« padumo, nÄ• rado cÄ• pi nÄ• yako.

tepi buddhÄ• ekakappe, tamantakÄ• rakÄ• munÄ« ||

<8> á¹• 21 nÄ• radassa aparena, padumuttaro nÄ• ma nÄ• yako.

ekakappamhi uppanno, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

<9> á¹• 21 nÄ• radassa bhagavato, padumuttarassa satthuno.

tesampi antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

<10> á¹• 21 kappasatasahassamhi \Se II 547/, eko Ä• si mahÄ• muni.

padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho ||

<11> á¹• 21 tiá¹ƒsakappasahassamhi, duve Ä• suá¹ƒ vinÄ• yakÄ• {Ä• siá¹ƒsu nÄ• yakÄ•

sumedho ca sujÄ• to ca, orato padumuttarÄ• ||

<12> á¹• 21 aá¹-á¹-hÄ• rase kappasate, tayo Ä• suá¹ƒ vinÄ• yakÄ• {Ä• siá¹ƒsu nÄ• yakÄ•

piyadassÄ« atthadassÄ«, dhammadassÄ« ca nÄ• yakÄ• ||

<13> á¹• 21 orato \Ne II 367/ ca sujÄ• tassa, sambuddhÄ• dvipaduttamÄ• .

ekakappamhi te buddhÄ• , loke appaá¹-ipuggalÄ• ||

<14> á¹• 21 catunnavutito kappe, eko Ä• si mahÄ• muni.

siddhattho so lokavidÅ«, sallakatto anuttaro ||

<15> á¹• 21 dvenavute \Be II 383/ ito kappe, duve Ä• suá¹ƒ vinÄ• yakÄ• .

tisso phusso ca sambuddhÄ• , asamÄ• appaá¹-ipuggalÄ• ||

<16> á¹• 21 ekanavutito kappe, vipassÄ« nÄ• ma nÄ• yako.

sopi buddho kÄ• ruá¹‡iko, satte mocesi bandhanÄ• ||

<17> á¹• 21 ekatiá¹ƒse ito kappe, duve Ä• suá¹ƒ vinÄ• yakÄ• .

sikhÄ« ca vessabhÅ« ceva, asamÄ• appaá¹-ipuggalÄ• ||

<18> á¹• 21 imamhi bhaddake kappe, tayo Ä• suá¹ƒ vinÄ• yakÄ• .

kakusandho koá¹‡Ä• gamano, kassapo cÄ• pi nÄ• yako ||

<19> á¹• 21 ahametarahi sambuddho, metteyyo cÄ• pi hessati.

etepime \Se II 548/ paÃ±ca buddhÄ• , dhÄ«rÄ• lokÄ• nukampakÄ• ||

<20> á¹• 21 etesaá¹ƒ dhammarÄ• jÅ«naá¹ƒ, aÃ±Ã±esaá¹ƒnekakoá¹-inaá¹ƒ.

Ä• cikkhitvÄ• na taá¹ƒ maggaá¹ƒ, nibbutÄ• te sasÄ• vakÄ• ti ||

buddhapakiá¹‡á¹‡akakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

29. dhÄ• tubhÄ• janÄ«yakathÄ•

<1> á¹• 21 mahÄ• gotamo \Ee 68/ jinavaro, kusinÄ• ramhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si, tesu tesu padesato ||

<2> á¹• 21 eko ajÄ• tasattussa, eko vesÄ• liyÄ• pure.

eko kapilavatthusmiá¹ƒ, eko ca allakappake ||

<3> á¹• 21 eko ca rÄ• magÄ• mamhi, eko ca veá¹-hadÄ«pake.

eko pÄ• veyyake malle, eko ca kosinÄ• rake ||

<4> á¹• 21 kumbhassa \Ne II 368/ thÅ«paá¹ƒ kÄ• resi, brÄ• hmaá¹‡o doá¹‡asavhayo.

aá¹…gÄ• rathÅ«paá¹ƒ kÄ• resuá¹ƒ, moriyÄ• tuá¹-á¹-hamÄ• nasÄ• ||

<5> á¹• 21 aá¹-á¹-ha sÄ• rÄ«rikÄ• thÅ«pÄ• , navamo kumbhacetiyo.

aá¹…gÄ• rathÅ«po dasamo, tadÄ• yeva patiá¹-á¹-hito ||

<6> á¹• 21 uá¹‡hÄ«saá¹ƒ catasso dÄ• á¹-hÄ• , akkhakÄ• dve ca dhÄ• tuyo.

asambhinnÄ• imÄ• satta, sesÄ• bhinnÄ• va dhÄ• tuyo ||

<7> á¹• 21 mahantÄ• \Be II 384/ muggamattÄ• ca {muggamÄ• sÄ• va (Katthaci) }, majjhim

khuddakÄ• sÄ• sapamattÄ• ca, nÄ• nÄ• vaá¹‡á¹‡Ä• ca dhÄ• tuyo ||

<8> á¹• 21 mahantÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ca, muttavaá¹‡á¹‡Ä• ca majjhimÄ• .

khuddakÄ• makulavaá¹‡á¹‡Ä• ca, soá¸·asadoá¹‡amattikÄ• ||

<9> á¹• 21 mahantÄ• paÃ±ca nÄ• á¸·iyo, nÄ• á¸·iyo paÃ±ca majjhimÄ• .

khuddakÄ• cha nÄ• á¸·Ä« ceva, etÄ• sabbÄ• pi dhÄ• tuyo ||

<10> á¹• 21 uá¹‡hÄ«saá¹ƒ sÄ«haá¸·e dÄ«pe, brahmaloke ca vÄ• makaá¹ƒ.

sÄ«haá¸·e dakkhiá¹‡akkhaÃ±ca, sabbÄ• petÄ• patiá¹-á¹-hitÄ• ||

<11> á¹• 21 ekÄ• dÄ• á¹-hÄ• tidasapure, ekÄ• nÄ• gapure ahu.

ekÄ• gandhÄ• ravisaye, ekÄ• kaliá¹…garÄ• jino ||

<12> á¹• 21 cattÄ• lÄ«sasamÄ• \Se II 549/ dantÄ• , kesÄ• lomÄ• ca sabbaso.

devÄ• hariá¹ƒsu ekekaá¹ƒ, cakkavÄ• á¸·aparamparÄ• ||

<13> á¹• 21 vajirÄ• yaá¹ƒ bhagavato, patto daá¹‡á¸• aÃ±ca cÄ«varaá¹ƒ.

nivÄ• sanaá¹ƒ kulaghare, paccattharaá¹‡aá¹ƒ kapilavhaye {silavhaye (Se) } ||

<14> á¹• 21 pÄ• á¹-aliputtapuramhi, karaá¹‡aá¹ƒ kÄ• yabandhanaá¹ƒ.

campÄ• yudakasÄ• á¹-iyaá¹ƒ, uá¹‡á¹‡alomaÃ±ca kosale ||

<15> á¹• 21 kÄ• sÄ• vaá¹ƒ brahmaloke ca, veá¹-hanaá¹ƒ tidase pure.

nisÄ«danaá¹ƒ avantÄ«su, raá¹-á¹-he {devaraá¹-á¹-he (Se) } attharaá¹‡aá¹ƒ tadÄ• ||

<16> á¹• 21 araá¹‡Ä« ca mithilÄ• yaá¹ƒ, videhe parisÄ• vanaá¹ƒ.

vÄ• si \Ee 69/ sÅ«cigharaÃ±cÄ• pi, indapatthapure tadÄ• ||

<17> á¹• 21 parikkhÄ• rÄ• avasesÄ• , janapade aparantake.

paribhuttÄ• ni muninÄ• , akaá¹ƒsu manujÄ• tadÄ• ||

<18> á¹• 21 dhÄ• tuvitthÄ• rikaá¹ƒ \Ne II 369/ Ä• si, gotamassa mahesino.

pÄ• á¹‡Ä«naá¹ƒ anukampÄ• ya, ahu porÄ• á¹‡ikaá¹ƒ tadÄ• ti ||

dhÄ• tubhÄ• janÄ«yakathÄ• niá¹-á¹-hitÄ• .

buddhavaá¹ƒsoniá¹-á¹-hito.

By Chance or Destiny (Chance meeting lead to steamy shower for two)
bypulaski©

Note: This story was written (original version written long hand on 12 pages!) for a very spec
life, my best friend in fact. While we have never shared a bed, nothing stops us from sharing
hope you enjoy.

* * * * *

It was near the last night on the fire. The large wildland fire had burned for 12 days but the e
hand. The few crews still working the fire lines had already eaten and headed to bed. I was s
after some paperwork and a shower. The kitchen crew was busy packing up after the evenin
heading off to another fire a few states away.

I was sitting all alone at the table when she walked in…still smudge faced from a hard day o
with a smile that lit up the night. She plopped down right across from me with a weary but ch
"Howdy" I replied. "Aren't you a bit late getting in tonight?"

"Yea," she replied. " We had a break down on the dozer I'm working with and it took us a wh
loaded up on the trailer. The operator is hauling it home to get fixed tonight and I gotta hang
nite to officially check us outta here tomorrow then snag a ride home somehow."

"Oh, well, I don't think it should be to hard to hitch a ride with someone as I think everybody
loose tomorrow. Do you want me to see if I can get the kitchen crew to rustle you up some c
head out? " I asked. "Naw…I'm not hungry, but thanks anyway" she replied.

"What do you do here on the fire?" she asked. "I work in Logistics, making sure the garbage
that people have a place to shit shower and shave mostly" I replied with a chuckle. "Well, tha
job" she replied, "somebody has to do it."

"I know. It's an OK job, but my heart is still out on the line. I spent many years humping the r
it has taken its toll on my knees…and that in turn has given me a pretty good case of fat ass
regulated to the sidelines now" I said. "Awwww…poor baby!" she said in a good-natured tea
showing that great smile. "So, where did you work? She asked. "Well, I've been pretty much
stationed out of…….

We continued on oblivious to the world. Exchanging our life stories both good and bad. We f
been on the same fire many times in the past and had a number of common acquaintances.

laughing so hard the tears were rolling and others found us dead serious as we explored a c
time in our lives. All not to mention the many friendly barbs & teases and flirting comments.
the experience of meeting someone new, especially since we seemed to hit it off so well. I d
was about this woman who I didn’t know from adam a little while ago, but she just seemed li
with a heart of gold and a glowing warmth that could melt the arctic….hell, I just plain flat ou
Best of all I think she liked me too. And that is a feeling I haven't had in a long time…too lon

The next thing I knew, I looked down at my watch and exclaimed, "Wholly cow!!, its almost 1
sitting here babbling away for nearly 4 hours!"

"Oh Man!" she said, "I've got to go over and grab a shower and hit the sack." "The showers
you have to go down to the campground a couple of miles down the road and use the ones
her. "I have to head that way too" I said, "I'd be glad to give you a lift if you want."

"That would be great" she replied, "as I don’t have any wheels of my own right now. My gea
front gate, if you would pick me up there that would be great."

"No, problem" I replied.

As I swung by where her gear was, she was there waiting for me. Cripes, she looked good e
nomex. Her hair was long and dark, braided into one pigtail in the back. She had a slender f
breasts. All my favorites for some strange reason. Not that it mattered. She could have look
Hun for all I cared.

She smiled as I approached and slid into the passenger seat with a warm hello and a friendl
shoulder. It was then that I felt the butterflies in my stomach and just a wee bit of a twinge b
legs. After sharing so much back in the camp, it was a little quiet on the way to the showers.
both a bit tired.

We arrived at the shower building soon enough and it was deserted, as one would expect a
to get out of the truck I froze as I noticed the out of order sign on the men's shower room do
said, " The men's side is closed. ….Oh well, how about if you shower then you cover for me
women's side incase someone comes along?"

"Well…there is not much chance of anyone coming along…lets look inside first, maybe they
she replied. We walked inside past the toilets to the shower area which was a narrow isle wi
changing areas on each side then farther back two shower areas on each side….all with no
any kind. "Oh well," I feebly mumbled as we both took in the situation. As I started to back a

Wait a minute……ummm…..I don’t care if you don’t. I want to clean up and get to bed." Just showering in full view of each other was enough to make my blood drain from one head to th I wanted to I was now timid and a bit embarrassed. "I…I don’t know" I said as I moved my to of me in an attempt to camouflage my erection. She turned to me with that great shit eating and said "Oh come on!…don’t be a chicken!" …and ya know I've seen one of those before (pants), its nothing to be embarrassed about and I would kinda expect it as normal. Heck, it ju me…and ya know what, I like you too!" There was a short pause before I finally relented and hell" and threw my towel down on the changing area bench. We both were giggling as we st to our respective shower stall.

It was suddenly quiet again. The cool water felt good after the blistering hot day although I d silly standing there at full staff. Geez, it felt like my cock would pop if it got any harder. As I w washing my hair I caught her red handed looking at my cock. "Can you see it good enough? can see it very well" she replied, "you are packing a mighty fine piece of meat there buddy." comment and a twinkle in her eye, she turned around and faced the water.

My heart was burning with the joy of a budding new friendship but at the same time I was sc going so fast….too fast. But I was hooked now. The blood running through my veins (most c specific spot at this point I might add) was fueled by the long drought in my love life. It had b since I had felt the warm flesh of another against mine…at least that of someone who I felt a me. Every bone in my body wanted to take those few steps over to her…wrap my arms arou close…close enough to feel our hearts beating together. To feel the crush of her breasts aga enjoy the taste of her lips against mine.

Yet I felt this budding relationship was something special...very special. Something way bey or sexual contact. It was simply not worth the risk of making a sexual move at this point. Sex was looking for, well…ok, maybe a little bit…I am male, I can't help it. But it is the emotional caring & unquestioned acceptance of who and what I am, that I am longing for. But….Hell, a stuff with her is probably only real in my mind I thought…a figment of my imagination.

I stood there contemplating my feelings as I watched her. Still with her back to me, the casca rinsing the soot & dirt away revealing her smooth olive skin. Her hair was long & dark reachi her back. Her cheeks glistened…soft, round and smooth. They swayed slightly as she soape the days grime away. God, what a beautiful sight.

She turned around finally. Looking up, she smiled at me as I took in her naked body. Her sh and tapered down to her waist, and you could make out the outline of her stomach muscles there relaxed. Her legs were slender but muscular. This woman obviously took care of herse

small, but the perfect size for a good handful…or mouth full, her areolas were dark and nipp
aroused. Her pubic hair was trimmed but still had an excellent thick bush. …"Well, do I pass
said breaking my gaze. "Yes indeed!" I replied, adding "and that’s an impressive set of highb
sporting there too." As she gave her breasts a playful squeeze we both cracked up laughing

Out of the blue, I heard myself asking, "Want me to wash that little spot on your back that yo
reach?" With that big ass grin of hers she replied, "Yea! I thought you would never ask!" She
soap as I stepped over to her side of the stall and she turned facing the water pulling her ha
of her body. I worked up a tremendous lather in my hands and put the soap down and began
into the muscles of her neck and shoulders then slowly but firmly working my way down her
feels good" she purred as she put her hands up on the shower wall to brace herself. Her ski
soft yet firm in my hands. I had to step back a bit to keep my cock from poking her in the but
point I don’t think she would have minded. Feeling a bit bolder I worked my hands up her sid
again slightly brushing her breasts before moving across her tight stomach. "HEY!!, that’s no
scolded in an obviously teasing tone. "Oh…heh heh…sorry" I replied in mock apology. Takin
she looked over her shoulder at me smiling, I looked her straight in the eye and asked if she
stop. With just the briefest of pauses she replied, "No way! If you stop now I will have to whu
keep-a-goin!"

With that I stepped forward again and lightly brought my hands up the back of her thighs, pa
held her cheeks in my hands then continued up her back then following each of her outstrete
hands. Of course this brought our bodies in full contact, my cock pressed between her butt c
her ass back into me, cooing and wiggling her butt at the same time. I brought my arms dow
holding her tight with my face buried in her neck. I kissed her tenderly as one hand found the
flesh of her breast. She covered my hand with hers massing her breast as she twisted aroun
looked back at me. Our lips met in a frenzy of passion, our breathing heavy and tongues pro

Our lips finally parted and I put her hands up on the shower wall again and pulled her hips b
her feet farther apart like she was going to be strip-searched. I dropped to my knees behind
slight moan of passionate anticipation and shifted her weight between one foot then the othe
cheeks in my hands and kissed each one lightly as I moved one hand between her legs and
mound. I next moved to one ankle with both hands, firmly working my way north. I loved the
muscles in my hands…so firm yet feminine. As I gently caressed her inner thigh she audibly
as she stuck her butt out a bit more and spread her legs even further apart. My had brushed
let my fingers ever so gently separate her lips as I gently drew my hand from between her le
this process with the other leg but instead of touching her pussy, this time I drove my entire
legs until my shoulder was wedged between her butt cheeks and I could touch her breasts w
brought an even louder moan as she ground her bum and cunt against my shoulder. As I slo

out I let my fingers find the hood of her clit and I massaged it gently as my thumb teased her
was lost in passion now, her carnal instincts, as well as mine, ruling the moment. Her thighs
as she reached down and turned off the water.

I spun around and sat on my butt then slid back so that I was sitting underneath her, face to
swollen pussy. With my arms wrapped around her thighs and hands firmly on her cheeks I to
into my mouth, my tongue tracing her lips. I suckled her lips into my mouth and slid my tongu
found her clit. This brought on a sweet sigh of ecstasy from her as she dropped her hands to
grinding her cunt into my face. As I tenderly flicked her clit with my tongue her thighs trembl
and I eagerly tasted her sweet juices. The shuddering subsided slowly, her breathing still he
released my head and slid down my body. I felt my cock slowly enveloped by the warmth of
herself down on me. Finally seated and firmly impaled, we sat face to face, arms wrapped a
chests heaving. "Thank you very much, that was wonderful" she whispered into my ear as s
my cock. We sat there intertwined for a few moments, I knew it wouldn't be long before I wo
my seed. " I want to taste you" she whispered as she slid off my cock and kissed her way do
stomach…

My cock was throbbing with anticipation as she first gently licked my balls then inhaled my c
mouth. I could feel her tongue swirling around my cock head as she held my balls in her har
fingertips near my anus. This was it; I couldn't take it any longer. "I'm going to cum big time"
my back arched and I started trembling. She didn't miss a beat as she hunched up and pum
wrapped around its head. I could feel the cum shoot into her mouth as we both moaned in e
miss a drop as my cock sent stream after stream of hot cum into her. I opened my eyes afte
to see her looking up directly at me still bathing my cock with her tongue and a dab of my cu
to her lip. I took her by the shoulders and slid her up so that we were face to face. Our lips m
deepest passionate kiss…legs intertwined…arms wrapped around each other. We lay there
minutes…slowly coming down from our mutual high. "Dayum! That was about the most refre
had! Thank you!" she said. "Yea, I could handle that every day" I replied. "Let's get dressed
camp."

By this point I think it was a given as nary a word was said. I pulled up to my tent and she ju
sleeping bag inside. We spread our bags out together and slid underneath, both naked as a
up together like spoons in a drawer, we each echoed a slightly moaning sigh of contentment
giggle like school kids. I wrapped my arm around her wedging it between her breasts and pu
as she wiggled her butt back up against my still half-hard cock. "Ya know, I will probably be
tomorrow morning as well…I'd be more than glad to give you a ride home" I said. "That wou
replied, and I have been having problems with my shower head not working properly, maybe
me. Hopefully it won't take too long to fix, mebbe only a few years or decades." "Hmmmm…

that" I replied.

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1993]----------"Han Shan's
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2993----------JOHN TARRANT ROSHI(Th
an introduction to any selection of the poems in "The Real Naturally Appears.")Han Shan's C
daughter's first words were "Mummy," Daddy," and "Dojo." Over the past fewyears, Roberta
travelling to sesshin with her. I didn't want tobe the kind of teacher who goes off and leaves
home. So, throughcarting diapers to Perth and Sydney, and preparing talks while my hair is
it's come to me that the best way to convey the Dharma to my daughter isto immerse her in
through zazen, we've learned to give tobreath, the rain, the garden, the person in front of us
Being inretreat feeds this kind of attention but intrinsically it has nothing to do withretreat. C
attention is itself a kind of love and is one of the truegifts that we can give to one another. In
Hua-yen vision of the universeeach thing contains each other thing, its Buddha nature shinin
Weare all held in the great matrix, parts of each other, and a family is afragment of this net.
we've found is that having young childrenaround seems to deepen the retreats. The childre
own brightdream while we, the meditators, circle in ours. Their ancient voices, thefreshness
of things, and the splendid, primary colors of theirtoys -- the presence of the children is like a
hibiscus flower on thealtar. Among the dark robes and black cushions it begins to sing, it re
the pleasure of walking this arduous way of ours, and we know byexperience how awarenes
our lives, so they come forward togreet us and we are never lonely again. There was an old
Chinesemaster named Han Shan who left the worldly world, went into his hermitage andshu
expecting to open it again. It occurred to me that havinga child was like this gate closing so
something else could open, a kind ofbefore and after division of my life. After Sarah things a
constricted,even sleep is not guaranteed; everything demands more attention and, like thatli
mountains, is more infinite. My monastery lies in dailythings, persuading Sarah to get dress
to preschool on the way towork. And I began to know in the cells of my body that it is the co
that, fully inhabited, contains eternity. What Han Shan is doing today isteaching his daught
the keyboard. So I wrote some of my own HanShan poems. Here are a few of them.John T
Rosa Winter 93----------end of file

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[Last updated: 26 April 1993]

"MUMONKAN CASE 5" - a provisional title of
an originally untitled teisho.
This text addresses some of the most fundamental and delicate religious issues.
Therefore, it should be read, quoted and analysed in a mindful way.
All copyrights to this document belong to John Tarrant, California Diamond Sangha, Santa Rosa, Cal., USA
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TEISHO

John Tarrant Roshi
Zazenkai
September 13, 1992, Oakland, California

This is from the Mumonkan, the koan collection. This is the Fifth Case of that collection. It's called "Hsiang-yen: Up a Tree".

> The priest Hsiang-yen said, "It is as though you were up in a tree, hanging from a branch with your teeth. Your hands and feet can't touch any branch. Someone appears beneath the tree and asked, `What is the meaning of Bodhidharma's coming from the West?' If you do not answer, you evade your responsibility. If you do answer, you lose your life. What do you do?"

Wu-men has a comment here.

> Even if your eloquence flows like a river, it is all in vain. Even if you can expound cogently upon the whole body of Buddhist literature, that too is useless. If you can

respond to this dilemma properly, you give life to those who have been dead and kill those who have been alive. If you can't respond, you must wait and ask Maitreya about it.

Wu-men's verse.

Hsiang-yen is just blabbing nonsense;
his poisonous intentions are without limit.
He stops up everyone's mouths,
making his whole body the eye of a demon.

Please sit comfortably.

Hsiang-yen was an old Chinese teacher, probably around the Ninth Century of our era. There are a couple of interesting things about his history. He was an intellectual, intelligent person who studied with Kway-shan (sp?) who was a great teacher of his era. He really couldn't quite grasp what his teacher was saying. He had a conversation with his teacher and his teacher said, "Well, you're very smart but you don't understand life. So I suggest you take up this koan and tell me, "Who were you before your parents were born. Hsiang-yen was stopped by this bizarre question. He went off into his room and looked through all the notes he had made through the years. (A good reasonable technique. The answer must be here somewhere.) But he couldn't find anything that would help him and so he went back to his teacher several times trying to extract the answer from his teacher. His teacher said, "I could tell you, but afterwards you would blame me for it." I think of this time as being the time when he was hanging from the tree the koan spoke about--as if he were hanging off a cliff.

He gave up. He had heard there was a great old teacher.

had been active. He decided, "I will just live a simple life and I will go and keep the garden around the tomb and live a life that has some sort of simple reverence and piety, although I know it's not the real life. I just can't do any better. He did that for years. (I'm not sure how long.) But for quite some time he was there and just living a very simple life. He had given up trying to walk The Way in the way in he had originally intended to. He couldn't quite do that. He just

a very deep moment when you just have to be hopeful. I fancy he became rather serene, actually from that. What else could he say? There was no hope for him. But he didn't give up completely. He didn't go out and kill himself or dissipate his life in some way. He decided to do something simple that he could do. He was sweeping the garden one day and a stone flew up from his broom and hit a bamboo and went "tock". That wonderful sound. And at that moment he heard the sound as if for the first time and his whole universe opened up. And he understood the whole of the teachings. This was a great moment for him and for him it came all in a rush. As if there were ice and all along it had been melting from underneath, but you couldn't see it until one day the ice was gone.
He composed a poem, and the poem was

One tock! and I have forgotten all that I knew.

It's one of the great lines of zen, I think. Sometimes it's said that in zen we just become blind, really blind. You start out with false blindness and end up with true blindness. Because you are blind to the things that deluded you. You forget the things that obsessed you and persecuted you and the sufferings. It's there and it's all marvelous in its own way. Everybody knows that phenomenon of the things that were so hard for us when we were a certain age, a certain time in our life when we look back seem rather rich and interesting. We can dine out on the stories. But this is something even more penetrating. He really did forget.

He said another interesting thing. His next line is

No artificial discipline was ever needed. (no effort)
In every movement, I uphold the ancient Way

So we always start out with a sense of struggle, and most of us do in meditation because it doesn't immediately seem natural to our lives to meditate and sit still. We're always wiggling--attention deficit. The human being is an attention deficit creature. So we have a sense of going against something in our nature, of subduing something. And it is good to struggle a little. But he is pointing out that, really, when the mind is

clear there is no struggle. If we completely let go to what is and become truly present, we don't have that wrestling match going on.

No discipline is ever needed.
In every movement, I uphold the ancient Way.

He also said

Wherever I walk, no traces are left,
and my senses are not fettered by rules of conduct.
Everywhere those who have found this truth
declare it to be the best.

So he went along to his teacher, who was pleased, but his teacher had a great student called Yang-shan who said, "Bah! I don't believe this. I'm not sure your experience is real." So sometimes we can have an experience in meditation that is very persuasive, but it doesn't last and we need to keep going. So Yang-san pressed him, this newly enlightened person who was so pleased with what he could see, his enlightenment, and asked him for something more. Hsiang-yen immediately came out with another poem, he said

Last year's poverty was not true poverty.

(Last year I thought I was poor, but I was only miserable.)

this year is the real thing.

(I thought I was blind before, but now I am really blind.)

Last year a fine gimlet could find a place;
this year even the gimlet is gone.

Yang-shan was a kind of hard person to please and said, "Well, that's really as good as the buddha, but it's not really as good as zen." He was sort of pushing. He wasn't completely sure that this person was the real thing. Hsiang-yen didn't have a fit or

anything, he just gave him another poem and he said,

> I have a single potential;
> that can be seen in a blink of an eye.
> If you still don't understand,
> call the newest person in the zendo and ask him about it.

And with this Yang-shan was happy.

As a teacher, in this poem he emphasized that moment of darkness and difficulty and suffering in just hanging there from the tree. When doubt takes us over, when an obsession fills our lives. There's nothing like a good obsession to zen. That thing where you are arguing with somebody in your head proving that you're right or proving that they should have done this or how they didn't love you enough. Whatever it is. Weve all experienced this. It just goes on and on in our lives. And finally, we come down to even if we're right, what are we doing arguing in our heads like this, chasing after, making shadows. We are living in the ghost world fighting with the demons there. But we all do it. Everybody in this room does this sometimes. He is showing us at that moment, in a sense when we become aware that--and I think our awareness starts to creep in. Sometimes when we become aware it's worse for awhile.

Ikkyu, the great old Japanese zen teacher who was an eccentric teacher, was asked the essence of zen and he said, "Attention, attention, attention." Zen always depends on attention. Really, that's enough, that will get us through. However, when we attend sometimes we notice how much pain we're in and there really is that sense of hanging from a branch and seeing that you can't reach anything. It's a metaphor of--the literal minded part of me always wants to grab this thing and hang from it, but there is some sense in which we are stuck and hanging in the world.

One of the very curious things about human beings is that human beings seek such situations, I think. You will find that if

there is a situation that gives you great difficulty, you'll find yourself going back to it again and again. This is why a friend's good advice is always true, but doesn't help. If you tell somebody--if they come to you with a problem and you say, "Oh yes, I have that problem, why don't you do this?" They'll give you ten reasons why they can't. And that's good, I think. We need to find our own thread through, our own route through. But when you come back, it really helps when you come back to that difficult situation hanging on a cliff, it really helps to notice that this is what it is. And if you just notice that you are hanging from a tree, that is the beginning of the transformation. Most of the time we don't notice, awareness doesn't get in. We're too busy screaming and panicking. We're too busy being unhappy. Running through our minds, "What will we do?" or "What horrible thing will happen?" or "How can I make something good happen?" That's very different from being present and having attention. With attention we just notice and we let bare awareness alone when the world just rises up, and we notice, "Oh, that hurts." That's very different from panicking. Just the way of noticing, "Oh, anger" is very different from hitting someone. It's more powerful.

Hsiang-yen is trying to give our attention to suffering in the world. But also, too, there is that intense, gritty quality of life. Not just suffering in some vague sense, but what a strong taste it has.

Then he complicates matters. He says, "Someone appears beneath the tree and asks, `What is the meaning of Bodhidharma's coming from the West?'" This is the fate of a teacher. This is what being a zen teacher is like. You're there dangling in your life and somebody comes along and says, "I have this problem, Roshi" and goes into great detail and you have to help them. He's putting out a truth of the bodhisattva. There is a lovely thing here. A great truth of the bodhisattva path that one of the things you can do, that you need to do often, is to make that effort for the good even if you're in a very difficult time. Often there's something you can do to make the world a little bit

better. And if it's a very small thing it counts a lot at such times. It is like a crystal, the one bit of dirt that's dropped into this ocean that causes crystallization to occur. One good deed can be very powerful when you're in trouble. And you must respond, help save beings. How do you respond in this case? When we take this up as a koan in our meditation, this is the dilemma. All the time we are living our way through but also helping others.

And he says, "If you don't answer you evade your responsibility; if you do answer you lose your life." which is not going to help either, is it? What will you do? A good question always is impossible. A good path always can't be walked. If you think of the four vows we have in zen, you will immediately understand this koanlike quality.

Beings are numberless, I vow to save them.

Buddha's way is beyond attainment, I vow to embody it.

Something very beautiful is being pointed to here and that is that we can't do everything, but sometimes when you do the one thing, that is a great thing. What Hsiang-yen did was go on and just led this simple life--cleaning the temple grounds, fixing the plumbing. And all in that time while he was doing that, he didn't completely panic. He just kept his life together and then did what he could. Then something was growing in all that time. He was watering the seeds without knowing it. But when you are just faithful to your practice, when you do your zazen, even if you feel miserable. If you trust that and do your zazen and try to bring awareness into your life gradually, over the years, that seed grows into and you can't stop it from bursting into growth and flower. Practice just grows in us in spite of ourselves.

Wu-men's comment is typical of him. "Even if your eloquence flows like a river, it is all in vain." No matter how much we can explain things, we have to live it. And this can be quite hard. You have an experience where you really do understand zazen and zazen really opens for you and it's quite genuine. Then the next day you're in a mess again. And once again you are

hanging from the tree. I think we need to accept this. If you can begin to accept this, then the whole thing becomes much more lovely. The world begins to silver over again and becomes much more workable. It is not yet gold, but something precious is happening.

And he says, "If you respond properly, you give life to those who have been dead and kill those who are alive." Everybody knows this is the truest goal of zen. And anything that we thought was lost will be returned to us.

And he says, "If you can't respond, you must wait and ask Maitreya about it." Maitreya is due to come in a few eons. Long after it would be of any help to us. So if you can't respond--in other words, you must respond now. You can't wait. In zazen you don't need to wait to do good zazen. Just do it now. Don't wait to do something good--an action for the good in your life. Do it now. Don't wait to notice your life. Do it now.

In his verse Wu-men says,

> Hsiang-yen is just blabbing, he's talking nonsense;
> but his poisonous intentions are limitless.

He poisons all our delusions. All the things we hang onto, we will take away. Even if we hang onto something that is pious and we think is wonderful, we will still take that away.

When you go deeper and deeper into your zazen the world does become clearer and clearer. And that is true. You can really test that. If you are faithful to the way the road opens out and it does get wider. You will also find that as you go, you will still meet realms of darkness. You will still find times when you are hanging from the tree. This happens at the advanced levels as well as the beginning levels of practice. All we can say is that if you really set out to follow wisdom, it becomes quite demanding. It just asks that we grow and grow and grow and that we not just lie down and go to sleep with a little bit of knowledge. We have to go the whole route. As one of my great

teachers said . But the
truth is we don't have much choice, I think, really. We went and
started. Once you've started it, it's really hard to go back.
It's hard to go back to sleep once you've opened your eyes a
little to the world. I think we just have to enjoy that and
relish its strong garlic. You can complain about it or you can
just get to like garlic. I think it's delicious myself.

It's that strong taste of life that is really with us. I think
that we find our joy there up in the tree hanging. Soen Nakagawa
Roshi had a period when he was quite interested in Christianity.
This new religion . He was reading about
how Jesus was hanging on the cross with the thieves. It's the
story of the theives who were crucified with Jesus. One of the
thieves says something that pleases Jesus. And Jesus says, "You
will be with me Paradise." Including no matter what you've done
or what you're suffering, to have a pure heart at this moment you
enter the kingdom of . He says, "You will be
with me in Paradise. Soen Roshi was very disturbed about this
on the cross. He asked around a
lot and somebody came up with a translation from one of the
Orthodox Christian schools, I can't remember which one--
Orthodox, I think. "You are with me in
Paradise, right now, hanging on the cross." Yes, that's right.

So it is at that very moment when we are suffering the light is
there, too, if we open our eyes and experience it. The light of
the buddha is always there.

Thank you very much. Keep up your zazen.
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end of record

COMPLETELY BECOME ONE

The following is a portion of a Dharma Speech that Zen Master Seung Sahn gave at the Cambridge Zen Center on Saturday, Jul 16, 1977.

When I was in the hospital, the doctors checked my heart. The first time they checked, there were 23-25 mistakes (premature ventricular contractions) in one minute, out of about eighty beats.

Many people have read about research by a Harvard professor who checked people with bad hearts, diabetes, etc. He checked people who did meditation and people who didn't. People who didn't do meditation were O.K. with medicine, but not O.K. without their medicine. But, people who tried concentration meditation got better more quickly, and were O.K. without their medicine. The Transcendental meditation people advertised this: "Meditation can fix many sicknesses." So now, many doctors like meditation. So, my doctors said, "DaeSoen Sa Nim, you are a Zen Master, so you try!" So, I said, "O.K., I will try." So, I tried this fix-your-body meditation. In three days, my heart was making only five mistakes. Usually, it takes about one month to recover like this, so my doctors understood this meditation was helping my body, so they were very happy.

After one week, my heart was only making one or two mistakes, and my doctors said, "This is wonderful! Most people take two or three months to come down to only one or two mistakes each minute!" So I said, "Thank you very much; you have helped me, so I can get better quickly. But this is only fix-your-body meditation. This is not correct meditation."

"Why isn't this correct meditation?" they asked.

"You can fix your body, your heart, your diabetes. In Korea, China, and India, there are people who do yoga. They go to the mountains and do breath-in, breath-out meditation. They can live 500 years and not get sick. Keeping their bodies for a long time is possible; even flying in the sky is possible. Trying this style body meditation, anything is possible. A body is like a car.

Use the car a lot, and in three years, it is broken. Only keep the car in the garage, then keeping it for a long time is possible. But finally, after 500 years, then these yoga people die. Then what? Live a long time, then die; live a short time, then die--it is the same! Dying is the same."

The doctors understood. "What is correct meditation, then?"

I told them, "I always try meditation. Meditation means always keeping one mind, not-moving mind." They thought meditation meant only concentration and keeping your body still. So I said, "Meditation means keeping one mind. You must understand--What is life? What is death? If you keep one mind, there is no life, no death. Then, if you die tomorrow, no problem; if you die in five minutes, no problem."

"What do you mean, no problem'?" they asked.

"Maybe you do fix-your-heart meditation. Then, 'My heart is good; my body is good.' It is very easy to become attached to this meditation. But, when you get old, and your heart is not so good, then you try this meditation. Maybe it is still not so good. Then, 'Why doesn't my meditation work?' Then your body, your meditation become hindrances. If your meditation cannot help your body, then you don't believe in your meditation. Then what? So, this style meditation is no good.

"Correct meditation means correctly understanding your situation moment to moment--what are you doing now? Only do it! Then, each action is complete; each action is enough. Then no thinking, so each moment, I can perceive everything just like this. Just like this is truth. Sick-time, only be sick. Driving-time, only drive. Only go straight--then, any situation is no problem."

The doctors liked this; they wanted to hear more about Zen. So six doctors came to my room, and I talked to them for two hours. One doctor asked me, "I am very busy at the hospital, then going home to my family. How can I keep a clear mind?"

"Clear mind," I told them, "means moment to moment, what are you doing now? When you are with your patients, only 100% keep doctor's mind. When you leave the hospital and you are driving home, 100% keep driver's mind. When you meet your wife, 100% keep husband's mind. This means, each moment, only go straight--don't make 'I', 'My', 'Me'. If you make 'I', 'My', 'Me', then your opinion, your condition, your situation appear. Then, you have a problem.

"If, when you are with your patients, you think, 'Where is my wife? Is she spending a lot of money?' Then, this patient is talking to you, and you only say, 'Oh, yeah, mmm-mmm.' So the patient is thinking, 'What does the doctor think?' They don't believe you. If you are talking to your wife, and she is telling you something important, and you are thinking about the hospital, this is just your opinion; this is just thinking; it is not your just-now situation. So, put it all down; only go straight.

"We say 'jeon il', completely become one. When you are doing an operation, you and this knife completely become one. When you are driving in your car, you and the car only become one. If you drive on a road with pebbles and you are not thinking, only driving, then you can feel these pebbles under your tires. Only become one means, you and your action completely become one; then you and the universe only become one--completely no-thinking mind. Inside and outside become one. The name for this is 'only go straight', or 'put it all down', or

"If you are only in the present, how can you plan for the future or choose a direction? I have to plan for my patients, and for myself, my family," one doctor said.

So I said, "What is the purpose of life? I asked many old people in the hospital this question, or 'What did you get out of life?' and many said, Nothing.' Maybe they have a good job, good family, good wife or husband, but these things cannot help them now. They want something they cannot have, and they understand this, so they say, help them, so they are suffering. Zen means attaining this nothing mind. The Buddha said, 'If you keep clear mind moment to moment, then you will get happiness everywhere. '

Zen is attaining this nothing mind, and then using this nothing mind. How can you use it? Zen means making this nothing mind into big-love mind. Nothing mind means no 'I', 'My', 'Me', no hindrance. So, this mind can change to Great-Compassion mind, action-for-all-people mind. This is possible. Nothing mind does not appear, does not disappear. So, moment by moment, it is possible to keep your correct situation. Then your mind is like a mirror--when you are with your patients, only become one. Then helping them is possible. When you are with your family, only become one; then understanding what is best for them is clear. Just like this. The blue mountain does not move. The white clouds float back and forth."

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TO THE CEMETERY AND BACK
&
DARK AGES, GOLDEN AGES

by
Leonard Price

Bodhi Leaves No. B. 96

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
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Transcribed for DharmaNet by Pat Lapensee

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P.O. Box 4951, Berkeley CA 94704-4951

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TO THE CEMETERY AND BACK

In this city, as in all, the dead are granted a little space. Our

business and pleasure take us past the old iron gates a hundred times on the way to seemingly more immediate destinations. But on this odd morning when time hangs lightly and pure chance finds us here gazing over these hills of stone and ivy, let us actually turn our steps into the cemetery and along its crooked paths. The day is fine (or certainly we'd never venture here), the flowers glisten with last evening's rain, and a fair fragrance rises with the first breeze. Just inside the gates, someone stands at an easel and paints flowers. Farther off, a caretaker trims a hedge. The signs are propitious -- we shall have privacy but not solitude, and the morning's grace restrains the onslaught of gloom. We may even, carefully, allow ourselves to think thoughts appropriate to the place.

On these finely tended hillsides the music of birds mingles strangely with the numberless testimonies of death. The earth is half-paved with the stone remembrances and the middle air is full of obelisks and angels. Names and dates surround us, some sharp and raw, some worn nearly to oblivion, all crowding upon us with the particulars of spent lives -- of this family, of this age, with these virtues, with this hope of heaven. What can this mean to us, especially if we have no family here? The wind flings a rag of shade across the bright grass: //We too shall die//. The birds sing on, the bees hum in the violets, and the thought is not so terrible. Not so terrible, we remind ourselves, if the fever of life ends //here//, swathed in honeysuckles and southern airs.

We stroll on, reading the chronicles of grief: beloved wife, infant aged three days, daughter, son, darling children. Generations are drawn from the world by the chain of mortality. Do these stones mark an ending or only a continuance? The deceased fare on according to their deeds while we living stay to grieve. Where is there an end? These picturesque stones only mark the limit of our knowledge. Dress them how you will, O gardener, they bespeak our helplessness.

The rumble of the city dwindles and fails in these granite acres until a somber stillness attends our steps. Despite our resolutions and the sparkling sun, we are troubled and would turn back to the gates, but unaccountably we are lost and the hills roll on with their

bare legends. Nothing to do but keep walking. assuredly we still live, and while we live we can try our philosophies against enormous mortality around us. Look now, a butterfly flails at the air in what we hope is joy. Beneath that tomb lives a chipmunk -- see him frisk about and vanish down his hole. We are briefly cheered and then plunged in doubt, for why should we lament the extinction of life and hail its repetition? We grow weary of sentiments careening back and forth and wish for equilibrium within the volatile universe. Samsara, we are told, is the terrible round of birth and death, but this disquiet, this resolution of doubt -- is it not samsara as well?

Hardly can we set a foot down for fear of treading wrongly, so crowded is this cemetery. We walk narrowly, wobbling on over the beautiful, terrible hills. Here where the path straightens for a moment let us pause and experiment by closing our eyes. At once the world collapses into red darkness and the pressure of the wind and sun. Now we shall take a step, hesitantly, feeling the gravel underfoot, imagining boundaries and perils. We move further. Somewhere the ground drops off, but where? Anxiety throws its coils around us, and we are walking through our minds -- with danger unseen but guessed on every side. Open eyes! The world blurs back to us, green and lovely, composing itself slowly and almost mockingly. Are we quite sure what is real? Are we quite sure we understand death?

Here's an iron bench in the shade we can rest and consider our position. Eyes closed or open, it's mind that assembles our world. Mind stirs up fear, mind accommodates grief, mind moves thoughts and limbs according to its nature. What is this nature? To judge from our confusion and instability, it is restlessness. We are, it would seem, not firm in space or conviction, not fully in control of anything. If we watch closely, here in the semi-silence, we may discern the flutter, the whir, the unease of this shifting mind. It knows not itself, it knows not the world, it only wants and hates by turns. The odor of flowers heaves it momentarily to paradise. The chiseled history of dead children hurls it down to despair. A crow on a stone angel's head call forth a smile. A fresh name on an old monument chills us. Delight pulls us one way, grief another. Neither can bear us across doubt or fear.

The mind runs endlessly in moments that flare and fizzle. There is a being-born and a dying with every one of them -- a birth and death of every thought and every breath happening right here while we worriedly scan the horizon for a supposed Great Death. Consider this dying that goes on all the time -- fits of memory and feeling, spasms of cells, torrents of desire and aversion, all tumbling in birth and death, birth and death -- the weary reiteration of samsara. Each instant ends but gives no rest because it ignites its successor; and in this the physical death memorialized around us is no different -- the troubled flame of being is passed on and on. What we fear out //there//, among the graven sorrows of the cemetery, is burning in //here//, in the mind, right now. Death has been our neighbor long before we came to ponder headstones. The Buddha understood this. We as yet do not, and tremble in the presence of innocent stone -- wide-eyed toward the symbol, blind to the blazing fact.

Sitting here alone, while the shade splashes silently around us, we hold all the worlds in our lap and can study them as the Buddha taught us, not with hunger, but with the clean dispassion that lays bare truth and liberates the beholder. The Buddha called craving the source of suffering, and indeed, as we bend our attention closer, what do we find but craving nesting even in the fractured moment? Every little death, every wretch of disappointment, is preceded by a birth, an upsurge of craving founded on ignorance. Being blind to the true nature of things, we continually give rise to passion that veers this way and that, never satisfied, forging link by link in the moment the chain binds us over the years. Events in themselves are only events; the deluded mind invests them with horrors and delights and ties the mortal chain around itself.

This cemetery with its solid stones is only a mirror, into which the Buddha bids us look to find the funeral procession within ourselves. Say we look, then. Say we are able to observe the deplorable state of our mind. What can we do about it? If birth and death are whirling on so mechanically and inexorably all efforts would appear futile. Indeed, though we begin to notice the cascading instability of body and mind, our mere intellectual recognition does nothing to free us.

Birth -- that is, the uprising of craving -- will of necessity be followed by death -- that is, the pang of impermanence and loss. But craving itself is not an inevitable phenomenon; it springs up only in the soil of ignorance, and when ignorance is dispelled craving and its resultant miseries cease to exist. The whole teaching of the Buddha drives to this end. We are urged to strive diligently to see things as they are, to resist craving, to observe it unsparingly, to uproot it altogether. All the defilements and afflictions of mind exist, as it were, with our permission. Not knowing we have the power to end them, we go on muttering, "Yes, go ahead, there's no help for it." But when we realize we //do// have the power to alter the painful course of life our excuses will no longer suffice. We must look closely, fix on a straight line, and sail by the three points of morality, concentration, and wisdom.

Spurred by these thoughts, we rise from the iron bench (how quickly it has become uncomfortable!) and continue walking through the endless field of graves. This business of being alive once seemed simple -- either you were or you weren't -- but even a brief contemplation reveals surprising complexities. It appears we have long considered death as a single grim monolith that will one day thump us on the head, while in reality death is subtle, manifold, and co-existent with the mind that fears it. Our steps drag slowly over the gravel, and around us the cemetery seems more empty than ever. There is nobody to be seen, even the birds have vanished, and our solitude is complete. The question must arise now; if we have misunderstood death, have we not misunderstood its corollary, life, as well? If what we have been calling death is not singular and unique but threaded throughout the living process, can we even draw a clear and meaningful distinction between the two? Here we must turn to the Buddha, who did not speak of "life" and "death" as independent realities but rather pointed out that experience is a continual becoming, a process of ceaseless change, a flux of arising and perishing -- which is to say samsara, the great wheel of cause and effect, on whose flashing rim no beginning and no end can be found.

As we examine mind and body we feel increasingly the inadequacy of conventional words such as "birth", and "death". We have taken

definitions for granted and now find them useless when we need them. Experience upsets imagination. We are forced to ask ourselves, "Whatever these words mean, //who// is it that is born, //who// is it that lives, //who// is it that dies?". Having so grossly misunderstood //events// we reach desperately for the one who //undergoes// events, but can we even find such a one? The Buddha many times patiently explained that human beings are temporary compounds of five aggregates: form, feelings, perceptions, mental formations, and consciousness. These aggregates are constantly changing, but so swiftly that they appear to retain a distinctive identity -- hence the conventional notions of "you" and "I". But such words and ideas are only conveniences which do not accord with ultimate reality. Life and death are only the continual becoming of the five aggregates, within which there can be found no indwelling core, no identity or permanent "self". Well, we may ask, does such-and-such a person live or not? Of course we may say that he or she or they or I live -- it is true enough on a mundane level. We are all, in a sense, lost beings wandering through cycles of existence. But we must clearly understand that ultimately there are only the five aggregates spinning through birth-and-death, afflicted with pain and pleasure, weighted with ignorance and goaded by desire and fear. The question "Who?" becomes meaningless as we study mind and body. Here we find instability, misery, and doubt burning in rightful chain reaction. Rather than searching futilely for an owner of the fire, hadn't we better put it out?

The Buddha did not proclaim the Dhamma in order to satisfy our curiosity about the origin of the universe, or to reveal startling secrets, or to stimulate worship. His purpose was to teach us to put an end to suffering -- the same suffering we feel now as we contemplate these symbols and evidences of death. By investigating with dispassionate minds we come to see things as they really are, seeing them we turn away from the destructive habit of craving, turning away we are by degrees liberated from all suffering. We may be familiar with this idea and may even give it our intellectual assent, but until we make it work in our daily lives we must remain in doubt and under the sway of continual death. We shall be buried soon enough -- shall we stay in the tomb till then? The light of insight can

dispel the charnel darkness and free the suffering mind even in this present life. If the present is well attended to, the future will take care of itself.

We look up through sunlight and find that our steps have gone full circle: just beyond a bank of ivy and flowers stand the gaunt gates of this cemetery. The painter has gone; the caretaker is nowhere to be seen; nobody accompanies us on this quiet journey. We pause by a final marker, an old one, whose legend has been eaten by time. It lays flat, abject to the sky, speaking no longer any name of man but uttering the truth of impermanence. Its individuality has been effaced -- it is scarcely more regular then random nature -- but still it declares in the sounding-box of thought the ineluctable fate of all compounded things. It will bear our names as easily as any others, and indeed already does so -- let the wise man read his own! The death of the body is real, as are the small convulsions of flesh and thought in the present moment. Let us drive to the end of all of these. No evasion shall avail us, no distraction blur the sight -- this marker is our own. It shall not yield to the blows of hope or fear, but only to the long, cool gaze of wisdom.

We issue from the iron gates into the churning city once again, and the granite hills slip into distance and memory. Walking familiar pavements we find, strangely, that we carry still a mood or vision before which all objects fall into atoms and aspects of the Buddha's revelation. The city shows as many symbols as the graveyard. Around us life burns as profligately as gunpowder -- in getting and spending, gaining and losing, craving and hating. We see buildings, avenues, hurrying people, but if we are careful we also see that we are really still walking among monuments in the mind. We make our fate right here. The cemetery and the city are one. Shall we continue to build upon our little insight? It's not so hard: the body moves, feelings spring up, mind comprehends, mental objects succeed one another -- all these may be observed. In city or cemetery the process is the same -- let us simply keep looking, noting with cool attention the flow of the phenomena. The defilements of mind cannot stand the scrutiny; they must perforce dissolve. Who shall oppress us then? Life, till now one long fatality, may unfold in understanding. When birth and death are

understood they are overcome, and with them all manner of suffering.

Whoever realizes a little, should he not strive to realize more? Whoever would be free, should he not lay hands on his chains? Whoever would act rightly, should he not found his actions on knowledge? The Buddha has declared the nature of suffering, its origin, its end, and the means to its end. His words hang in the air -- pregnant, epic, awesome -- until we begin to move by their guidance. Then they become living truth. Then the dark and mortal way we tread brightens with direct experience. Final emancipation may be far or near. What matters is the going.

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DARK AGES, GOLDEN AGES

Without quite intending it, we find ourselves over the years burdened by more and more responsibilities, difficulties, and doubts. It seems practically a consequence of growing older. Time passes like a river -- so smooth to our puzzled eyes -- but leaves, as if by magic, these boulders on our backs. All of us but the very young sense this weight and wonder why, since we asked for none of it, it settles on us and will not be shirked. Troubles old and new bear on us despite all the care we take to persevere ourselves and to build our castles against a turbulent world. We will all, of course, acknowledge the possibility of catastrophes which could plunge us into genuine grief at any moment, but why now, as we live in relative comfort and health, should we feel this weight on the heart, this strain of apprehension?

Little annoyances and thorns of worry are just part of life, we tell ourselves as we make our way between the twin imponderables of birth and death. If we are brave, determined, and optimistic, that should be enough, should it not? Yet even in our joys there falls the shadow -- the menace of great forces around us, the obscure sadness looking back at us from the mirror, the occasional sense of overwhelming futility and frailty. We look around, wondering who is to blame? If no culprit is forthcoming, we may turn with suspicion to the great, grim world at

large and wonder if its influence goes deeper than the indigestion occasioned by the evening news. Even if we are personally healthy and prosperous, perhaps malaise of the times has subtly infected us. If the age we live in is corrupt and decadent can we remain altogether uncontaminated? What sort of age is this, anyway?

Probably all but the most fanatical optimists have from time to time, while hearing of the latest crime or war or degradation of human decency, considered the proposition that the world has gone screaming mad. The iniquity of mankind these days seems to surpass the merely incidental and to approach willful dementia. Moral values retreat before the onslaught of hysterical cruelty and lust, and everywhere we see wicked fantasy enthroned -- mankind and nations having lost faith in the god and the right. Science, once hailed as our deliverance, labors mightily and produces bombs and video games to pacify -- in one way or another -- the frenzied multitudes. But there is no peace. Drugs, alcohol, and insanity hang on the communal body like leeches, draining what life remains and imparting a fever of nihilism that burns fearfully bright with decadent delights. There is a murmur of woe but little resistance, for who can turn the trend of history? The honest man -- never easy to find -- fades from view as evildoers are first excused, then celebrated by the timid and the envious. Like a worn-out carousel, our society jangles, and wheezes toward collapse.

The instinct of most of us in times such as these is to keep our heads down and hang onto our pleasures and possessions and bear our pains as best we may. We wish to run no risks in a world with chance so badly skewed against us. The result is that we are trapped, closeted with our fears while the storm rages worse outside. Here in this tight space dread grows, and the possibilities for remedy are few. On television maniacally cheerful people contrive to sell us happiness. Buy! Enjoy! Experience! Out on the streets glowering zealots paste up posters urging struggle, war, confusion, and the death of their enemies -- after which, presumably, mankind will enjoy bliss. Civilization appears to be spiralling down into awesome decadence, and the fall of Rome comes to the minds of those not altogether oblivious to history. It's an unpleasant thought, so we take shelter in our small delights or else in the blandishments of

psychological and religious quacks who -- for a fee to defray the costs of their own indulgences -- will tell us anything we want to hear. Do we feel guilty? It's probably someone else's fault. Are we tempted by vice? Go ahead, fulfill yourselves! Will we have to //give up// anything to achieve happiness? Oh, never! Perish the thought! A golden age is dawning.

Most of us avoid the worst excesses of the age -- not out of sturdy virtue so much as out of a trembling sense of self-preservation. But all of us, Buddhists included, feel the sickness in our surroundings and grow fearful, hiding where we can. In a dark age, who can blame our caution?

Yet the trouble with such caution is that it may mask mere cowardice or sloth. Let us examine the matter a little closer. Does this hobbling, failing century really qualify as a dark age? Without pressing evidence to the contrary, we are apt to regard our own woes as the worst ever endured by the race. (Self-aggrandizement comes in curious forms.) But if we read a bit of history we will be hard put to champion the depravity of our own age against the past. If we define dark age as a period when the light of understanding is eclipsed and evils multiply, what age of history may //not// be called dark? The perfidy and wretchedness of our ancestors must give us pause and take the edge of our own complaints. Wars, plagues, persecutions, and crimes abound in every era. There's plenty of horror to go around, and the special poignancy of the present version is only that it's happening to //us//.

However dark the world may appear to us, we are not justified in retreating to the extremes of hedonism or nihilism. There is a task to be done, and that task is not -- as many people believe -- to readjust self, society, or world to fit our blind desires. Rather it is to train ourselves to the point where we know reality for what it is and free ourselves of the burdens of passion that now oppress us. This task faces all Buddhists, though we are reluctant to admit it and tend to excuse ourselves on the grounds that the times are so bad and responsibilities so weighty that we cannot -- most regrettably -- take on the additional project of earnest Dhamma practice. The woes of

nations and the afflictions of persons are thereby perversely made reasons for //not// doing anything, and the way of Dhamma is implicitly called a burden. As if it were not suffering that first impelled the Buddha toward liberation. As if the Dhamma were not the means to that liberation.

Some of us may even rationalize to the extent of believing that since the times are too difficult for //us// to make a genuine effort toward emancipation, they are probably too difficult for everybody. The days of high attainment are gone, and with them any reason to exert ourselves beyond a modicum of morality and ritual observance. With war, crime, and madness round about, we have enough trouble just saving our skins. Better to keep our heads down and (over another glass of wine) lament cruel fate.

Yet to look honestly at ourselves and the Dhamma must bring us to another conclusion. One era may be better or worse than another -- as the world goes -- but old age, sickness, and death come to all. Anxiety, depression and grief come to all. If we cannot overcome them now, how should we ever face them in heaven or a golden age when we are swimming in bliss? What motivation would we have //then//? A dark age will pass in five years or five hundred, the age of //dukkha// never. This pervasive suffering, coarse or fine, settles like dust on us -- swiftly or slowly with the winds of circumstance. We can't outwait it, yearning for a golden age which, if it ever came, could only enervate us and leave us none the wiser. Let it rain champagne, the heart will still thirst.

No time is worthier than now, for we have no other time. The past expires at our feet; the future is being wrought for our present action. We need not pretend that the world is good or evolving toward an age of light, or deny the dangers that beset us in this savage century, but we should rouse ourselves with the knowledge that the serenity and happiness preached by the Buddha remain as accessible now as ever, transcending and abolishing the jungle of the years. A thorn in the mind is the father of all griefs. The Buddha teaches us to pull it out.

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The Author, an American from Louisville, Kentucky, graduated from Dartmouth after majoring in English. An actor and a writer, he spends his free time in reading, meditating, and Dhamma-activities. Reproduced from //The Washington Buddhist//.

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines.

In addition, the following changes were made ("---->" means "was changed to"):

1. p.11, line 3 up: origin or and of the universe
   ----> origin of the universe

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TITLE OF WORK: To the Cemetery and Back & Dark Ages, Golden Ages
(Bodhi Leaves No. B.96)
FILENAME: WHEEL096.ZIP
AUTHOR: Leonard Price
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
~~~~~~~~~~~~~~~~~~~~~~~~

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DATE OF PUBLICATION: 1983
DATE OF DHARMANET DISTRIBUTION: July 1994
ORIGIN SITE: Access to Insight BBS, Barre MA * (508) 433-5847
(DharmaNet 96:903/1)

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SHINJIN: THE CENTER OF EXPERIENCEINTRODUCTION If one truly
will come to see even more clearly the true intention of the Buddha, realizing the limitless
the compassionate Vow; and he will teach those who are unsure of being born in the Bu
of their lowly station that the Primal Vow does not discriminate between the good and b
and impure. Only then does he deserve to be called a scholar.-------
Tannisho, Chapter XII I At the heart of all religion is the
"religious experience", thatexperience in which the Absolute becomes a realized presence o
of the individual. This meeting, as it were, of the Absolute and a finitebeing, causes the indi
his self, in a different light, that is, inlight of or in relation to the Absolute; this changes the
individual'sperception of his world and the role he and the Absolute play in it. Thereligious e
then, is an existential experience, rooted and confirmedin the very life of the individual. Also
religious experience is atransforming experience, and this and its existential, self-confirming
what !!! distinguirsh it from philosophy, metaphysics and psychology. !!! It is this transform
experience, of course, that the religious seeker,regardless of tradition, is after. !!! The religi
is undeniably theattempt to get the Absolute into our lives !!! and, hopefully, to put to resttho
questions of pain, suffering, and mortality. The ways in which weattempt to do this are as nu
are seekers, but for most of usthis means to include turning to the words of teachers. Other
traditionsnotwithstanding, transmittal of the teaching in Buddhism, either spoken orwritten, h
inherent and inevitable dangers of misunderstanding andconfusion; !!! for the Truth of the Dh
intellectual, not the resultof logic, but is rather outside of the mental process altogether. !!! In
otherwords, the Dharma cannot be reduced to words; !!! nevertheless, langurage andlogic,
tools of man, seem to be the most reasonable, if not theonly, mutual medium of excange. !!
best, transmittal, in thesense of transferring the Truth of the teaching from one person to and
not possible; the only tool of transfer available, as it turns out, isthe weakest link in any such
attempt.[I usually say that we as human beings cannot speak Truth, but only wordsABOUT
"T" Absolute kind of Truth. ed] One approach to this dilemma as been, therefore, to turn t
theintellect upon itself in hopes of revealing to it that it, itself, is the causeof its own suffering
this regard, we are taught that the mind views theuniverse from a dualistic point of view. Fir
foremost, it posits a self,a seperate, unchanging entity, which is, for all intents and purposes
of the universe. It seperates, classifies and isolates what itexperiences into good and bad, r
and all the variations inbetween and attempts to impose these distincitons on the world arou
to support and sustain its image of the self. !!! This dualisticpoint of view, self over here an
else over there, distorts the true natureof existence, which is not static, but fluid and inter-rel
nature, !!! constantly changing from good to bad, right to wrong, to good and bad, rightand
separately and all at one and the same time. And the attempt tohold this flow still, the attem
permanence where ALL is impermanent,is an attempt to distort what actually is. !!! It is this
activity oftrying to resist the natural flow of life that causes the existential fricitonwe recogniz
suffering, pain, and sorrow. !!! But as clear as that message may be understood, it is, r

aproduct of the intellect. And in the everyday living of our lives, theconfusion and suffering r
as it did in the Buddha's time, jsut as itdid in Shinran's, as it does today and as it will in the fu
is aninherent part of the human condition, a peculiarly human dilemma. !!! Whetherwe are s
for our own salvation or have received the gift ofSHINJIN, our efforts to clarify our understan
Dharma and transmit itto others is, at best, only a finger pointing at the moon; ultimately,
eachindividuallmust personally know the Truth in his own heart, and util thatoccurs the confu
suffering will remain for that person. !!! Nevertheless, the effort to clear the confusion for on
and to assistothers in doing so is a worthwhile and significant undertaking, not onlybecause
seems inherently connected with ones own salvation, butbecause this kind of effort is under
the ultimate goal ofBuddhism, that is, salvation of all beings. It is tin this spirit that thisvolum
given. At the center of Jodo Shinshu is the experience we call SHINJIN. SHINJINis the m
coming together of the individual and Amida (theAbsolute); this coming together is the transf
religious experience thatdefines Shin Buddhism. Most present day explanations of SHINJIN
of self-reflection. An ordinary understanding would be that SHINJIN isthat which we are aim
Buddhists and self-reflection is theprocess that somehow leads us in the direction of SHINJI
thesenotions are central to a clear understanding [intellectual understanding, ed.]and apprec
Shinshu, they seem to remain significantly elusive andcreate considerable confusion. One r
seems to lie in theperennial problem of translation; but, more at the heart of the problem, in
our natural tendencyto separate SHINJIN from self-reflection,when, infact, they are one and
With regards to translation, we are dependent upon the scholars. [I don;tagree here, there a
available who can help one awaken to thecore of the Jodo Shinshu religious experience (SH
scholarsin the traditional sense of the word, ed.] The alternatives seem to include atranslatio
into the receiving language, in this case replacingSHINJIN with its English equivalent; [of wh
really. ed] or theintroduction of the (foreign) term into the receiving language, that is making
that people come to understand, as it is. In the case of SHINJIN, Ibelieve the latter alternati
best. To date, the most commontranslation of SHINJIN contains or is limited to the word fai
aChristian culture this translation tends to invite much misunderstanding. RevTaitetsu Unno
general Buddhism, faith is basically a trust in theBuddha's teachings as the first step on the
enlightenment. In someother religions, faith is a belief in God, heaven or hell. In all such ca
is considered from the standpoint of men, self-enclosed nad unconsciouslyaffirming some ki
First, in the broader view, Buddhism is ultimately self-confirming, ateaching verified by the
in the context of his own life. Therefore, faith or trust in the word of another can be seen only
aspreliminary or helpful, but in no way as the culmination of spiritual efforts. It must be reme
that the Shin teaching is for those incapable ofsuccessfully performing any spiritual practices
central to theteaching and precludes the possibility of true faith on the part of the averagema
event. [I disagree again here, Amida is open to one who practicesas well! ed] Furthermore
instances above, faith is man-centered. This kind if faith is clearly not SHINJIN, for the sourc
is Amida,not man. For the purpose of this presenatation, then, I would prefer toavoidany "ec

English term for "SHINJIN" and instead direct our efforts atunderstanding what SHINJIN is a
it to come alive for us, as itis. Like all other Buddhist notions, it is important to understand
thatSHINJIN is not static, not a fixed idea or concept. SHINJIN is a process, adynamic, nev
participated in by and enfolding the person ofSHINJIN. Thus, in the discussions below,any a
implication offixed orders or relationships should be discounted as necessary for thestructur
explanation, but not taken as accurate as to the essence ofthe SHINJIN experience. Shinjin
process, unique to eachindividual, manifesting its overlapping, interrelated and simultaneous
aspects as each individual's life unfolds. With this in mind, it can be said that the religious
experience of SHINJINhas a dual nature. Or, put another way, SHINJIN manifests, or has tw
same as a coin has two sides; these aspects can be characterizedloosly as the intellectual a
Generally speaking, theseaspects can be explained as referring to insight into or understan
(intellectual) [the True Self, ed] and trust or the entrusting of theself to the Dharma or Amid
(emotional). SHINJIN is not one or the other ofthese, but necessarily and simultaneously bo
clearly shows this inthe KYOGYOSHINSHO, quoting Zendo's SANZEN GI: The Deep
Deep Faith. It has, again, two aspects The first is that which believes deeply and determi
are really sinful, ordinary, beings, fettered to Birth-and-Death, con- tinuously drowning a
transmigrationg (insight into or understanding of the self) ...The second is that which belie
and deter- minedly that the Forty-Eight Vows of Amida Buddha embrace the sentient b
those who trust His Vow-Power... to attain Birth (trust or entrusting of the self to Ami
Rev Taitetsu Unno describes this dual nature with the term "true-entrusting". SHINJIN
first of all, to the mind and heart of Amida Buddha. When this (mind and heart) enters our
hearts, it enables us to entrust ourselves to the Other Power freeing us from ourselves.
final goal on the path, an awakening of the nature of self and Buddha.He further states tha
denotes the mind and heart of the Buddha; and`entrusting' refers to the mind of the Buddha
mind of a foolishbeing." The impression of both of these explanations give us is of a proce
ofunderstanding or insight that gives way to or allows for trust. That is, itappears that the pro
SHINJIN is one of understanding of the true natureof the self AND understanding of the true
which leads to theself entrusting itself, opening itself, to Amidas heart and mind, which thenw
the self. This understanding is ultimately misleading, because itleaves the definite impressio
are two distinct aspects, one leadingto the other, when in fact, they are one and the same: [
ed] deep understanding IS entrusting and I believe this can be seen if we lookclosely at the
self-examination,which, as noted earlier, I believeto be, ultimately, one and the same. In t
above, Zendo mentions understanding of the self andunderstanding of Amida; these two rep
aspects of SHINJIN. Professor Unno, too, while clarifying the entrusting aspect of SHINJIN,
reference to an "awakening to" (the understanding of) self AND theBuddha. He clearly stat
"awakening to the nature of self andBuddha" is the "final goal", that is to say, is SHINJIN. W
means, ofcourse, is that the process of understanding of the self and Buddha is the sameas
SHINJIN, which manifests in our life experience bothintellectually and emotionally as deep u

entrusting. The factthat the entrustiong aspect is not mentioned is, I believe, because it isunquestioningly understood to be a part of this process of deep understandingof the self a point of connection I would like to clarify hereis that this process of understanding the self ar established above asthe heart of SHINJIN, is also one and the same with what we commonl self-examination. [Heard with certain reservations--ed.] And furthermore,if we look closely a meant by self examination, it will become clearthat deep understanding and entrusting are ir same. Self examination is the process of coming to see th self as it really is,not as what w is,lnot as what we would like or want it to be. Seeingthe self for what it really is, is to unders iss essence isimpermanence. As noted earlier, no Buddhist term or concept refers to orrepr entity. The self, like all else, is impermanent, is in aconstant state of flux and flow and not st fixed or constant as we wouldlike. The true nature of the Dharma, the true nature of Amida alsoimpermanence. So, to come to know the self as it really is, is to come to knowthe self a same with Amida; this is what is meant by self-reflection (examination) in Amida's light, a pro examining the nature ofthe self in light of our understanding of the teaching. As our under the teaching deepens, our understanding fo thetrue nature of the self deepens, for the truth includes allexistence. What occurs is a process of detachment from our deluded, self-cente staff (as different from the rest of existence, as goodopposed to bad, as permanent,unique, deepening understanding ofthe nature of the self as it truly is (neutral, changing, good and b andessentially impermanent). A clearing of the confusion caused by this deludedview occur with our deepening understanding of or insight intothe Dharma. Our self, once seen from a perspective, comes to be seenas being filled with the Dharma; that is to say that our self bec emptiedof deluded views, simultaneously opens to the real truth of its essence, henceentrus the "mind and heart of the Buddha:, which works "in themind of a foolish being". This is SHI "complete entrusting to theBuddha as the ultimate liberation from attachment to a fixed self." summation, SHINJIN is not soemething we do not have and then somehowget, but is an exi that we awaken to; SHINJIN is theprocess of awakening to what as already been the true na Theperson of SHINJIN experiences a deep understanding of the true nature of theself and c simultaneously, as his life unfolds, and therebyentrustes his life to life itself. Even thought th of awakening isultimately a gift to us from Amida, we ordinary beings think we must pursue i efforts, and, in fact due to our deluded views, we cannot helpourselves in this regard; it is im us not to pursue awakening. Jerry Bolick[Ed comments by Tom Manship]

Homage to Chagdud Rinpoche

This poem was written in the Trinity Alps of Northern California at Rigdzin Ling, the main center of Tibetan Lama Chagdud Tulku. It was my second time there. I had the yurt, a canvas covered, circular structure secluded in a meadow, all to myself. At night the moon cast spectacular beams through the plexiglass skylight, spiralling them around the room. On moonless nights the stars were brighter than I'd ever seen. Night was my favorite time. I sat at a makeshift desk, basking in the meager warmth of a little woodstove, brewing tea, reading texts, and writing by light of a kerosene lamp.

The Buddha of Sawtooth Peak
by Pema Gonpo

the Sawtooth Peaks
erupt from deep pine valleys
squirming against the floating
blue vibrant sky
cast in shadow
of glacial ice and snow
grey rock
reaching for the heavens

stars are pinlights
in distant galaxies
pointed at the earth
at the skylight of the yurt
dartplayers hurling beams of light
with a twitch
a flick of the wrist
186,000 miles per second
piercing this tinted bullseye
an eyeball observatory

through which I swim
into aquamarine midnight sky

silhouettes of darkness
ridge and rising mountain
a pulsing mass of fuzzy pine
a surry with the fringe on top
a geological freight train
rising
slowly steadily unstoppably
from the bowels of the earth
until bursting
erupting from deep green valleys
the Sawtooth Peaks
holding up the afternoon
early spring sky

I sit alongside the path
connecting yurt and house
across the footbridge
over the swirling stream
then up the rock steps
the steep path to the clearing

little patches of blue
peek through the clouds
like babies fighting sleep
a mosquito hovers
a few inches from my forehead
a bumblebee swings
two tight buzzsaw haloes
flies away
returns twice
each time 360 degrees

the Buddha of Sawtooth Peak
smiled upon me today
I could barely see the haggard form

steadfastly meditating
for the benefit of all beings
amongst the glaciated boulders
of the Trinity Alps
as wind whipped snow
transformed the alpine desert
into sandstorm fury
the Buddha's eyes opened
in a wide mouth grin
to bow to the Sawtooth Peaks
in anticipation of Maitreya
the coming Buddha
of enlightenment
for all sentient beings

I prostrated half a dozen times
kissing the enlightened earth
that blesses me with raindrops
which have flowed unceasingly
from person to air
to cloud communion of molecules
then back again and again
uniting the three times
connecting each thing to the Buddha
connecting each thing to the Teaching
an unbroken verbal lineage

I stood with my eyes
upon the distant snowy peaks
feeling the strangest truest feeling
that the Buddha of Sawtooth Peak
had risen from the ice and snow
and stood in the bitter wind
to watch over my approach
to ease my suffering
by extending a hand
to see me through to a place
far beyond the Sawtooth Range

perhaps a smaller mountain or a valley
as a bodhisattva
serving all sentient beings

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Stan Rosenthal may be contacted at 44 High street, St. Davids, Pembrokeshire, Dyfed, Wales, UK. Bill Fear may be contacted at 29 Blackweir Terrace, Cathays, Cardiff, South Glamorgan, Wales, UK. Tel (0222) 228858 email fear@thor.cf.ac.uk. Please use email as first method of contact, if possible. Messages can be sent to Stan Rosenthal via the above email address - they will be forwarded on in person by myself - B.F.

.....Beginning of file.....

INTRODUCTION

Because the rules of chado are binding upon both host and guests, these notes have been prepared so that you are aware of the code of conduct which is traditionally employed. They are provided in the hope that they will enable you to enjoy the evening to the full, and will be repeated by the host at the appropriate time.....so there is no need to worry, provided a visitor acts in the spirit of harmony and mutual respect, he or she is considered to be an honoured guest.

ENTERING

Before knocking at the door, please note whether water has been sprinkled, or a container of water placed at the porch. If it has not, please wait. If it has, please knock, and you will be greeted. Ideally, you should come at 7.30 p.m., fifteen minutes before the ceremony begins. Please remove your shoes and

leave them in the hall. Anything else not required during the ceremony (hats, coats etc) should be left in the room at the end of the corridor. This room also serves as a smoking room during the intermission.

When asked to enter the 'Dojo', which serves as the tea room on this occasion, please bow (standing bow) towards the tokonoma (the alcove containing ornaments). You will see 'safu' placed around the room, and on each of these will be an envelope in which the utensils brought by you in 'zenrei' and required for the ceremony, have been placed. Your name will have been written on the envelope. Please bow to the safu, remove the envelope, and holding it, sit down, kneeling with your legs on either side of the safu. If you do not require a safu, pick it up and place it in front of you (it will then be removed). Place the envelope on the floor to your left. Please remain silent.

BOWING WHEN SEATED

Once you are seated all bows are performed from that position. When approached, spoken to or given food or drink by a principal guest or the host, or when addressing one of these, you should bow 'shinrai' (the hands as in 'zarai', but the back and head bowed slightly less), and when addressing or responding to another guest the 'sorai' bow should be used (fingertips only touch the floor, and the back and head are bowed fractionally).

THE USE OF UTENSILS

The items brought for the ceremony are used as follows:
One cotton cloth is used to wipe a bowl, or the edge of a bowl, when you have used it.
The silk cloth is used to pat around your mouth between drinks or courses.
The second cotton cloth (or paper napkin) is used as a pad to support the bowl which you are using, and as insulation.
The short skewer is used for picking up dry and moist sweetmeats.
The longer skewer is used for picking up small savouries.

THE KAISEKI MEAL

Because of the varied tastes of the guests, and so as not to cause offence to anyone, the Kaiseki meal prepared for this occassion has been varied slightly

from the traditional fare. Please allow the principal guest(s) who have served you to start before you each time.

We begin with a bowl of hot water to drink in order to clear the palate. When you have finished, please wipe the bowl and place it to your right side, then pat your mouth dry.

When all the guests have finished, you are at liberty to chat. The conversation during the ceremony is usually about the meal, the occassion, the utensils, or the decorations. Questions on these matters are welcomed by the host, but 'gossip' should be avoided since it is considered an insult to the occassion.

The meal proper begins with a bowl of miso soup with 'ocean and mountain' garnish. (You drink direct from the bowl, first turning it twice in a clockwise direction, ninety degrees each time). This soup, and its garnish, are entirely vegan. You will also receive a puffed rice cake to eat with the soup. You should hold it on the flat of your hand, holding the open napkin underneath with the other hand to catch any pieces which might escape. The topping is all edible, and is again a vegan form of ocean and mountain food, designed to complement the soup garnish.

When putting the soup bowl down in order to eat the rice cake, the bowl should be placed on the floor to your right. When you have finished, as a signal, please place the bowl on the floor in front of you. When everyone has finished, it will be collected.

You are next presented with specially prepared vol au vont cases containing seafood. For those guests who do not eat shellfish, rice crackers with soya spread will be presented. It is for these savories that the longer skewers are used. When you have finished, place the longer skewer in front of you.

When everyone has finshed their savouries, the long skewers and platters etc will be removed, after which silence should be observed whilst the kettle is put on for tea. Warm saki is then poured by the host for each guest (water will be poured for those guests who do not drink alcohol), using the small bowls originally used for the hot water. When everybody has been served, on a signal from the host, everybody lifts their bowl and after turning it a half circle in two quarter turns (clockwise), drinks inunison, taking only one small

sip, then placing the bowl on the floor to the left. Small sweetmeats are also offered at this time, one being a red bean jelly cube, and the other a marzipan ball with glace cherry topping, on a green marzipan base. It is traditional to take only one of the cubes, but two of the glace cherry topped sweets may be taken, each being skewered with the shorter skewer and placed on the napkin.

When the principal guest(s) have resumed eating and drinking, speaking may begin again; the sweetmeets are eaten, and the sake drunk. When you have finished the sake, the rim of the cup should be wiped before it is put down in front of you.

INTERMISSION

A short intermission follows (fifteen minutes). During this period, those who wish to smoke should withdraw to the outer room. Traditionally, this time is used to view and comment on the decorations in the room, contents of the tokonoma, screens, utensils, artifacts, etc. A gong or bell is struck when it is time to continue with the taking of tea. Guests having a gift to present, either to 'show a true face', or to mark the occassion, should bring them into the dojo at this stage of the proceedings and place them behind the safu before sitting, since this is the beginning of the final and most important stage of the ceremony.

TAKING TEA

Thick (strong) tea is taken without general conversation, although polite comments or pleasantaries are often exchanged quietly between guests and the host, or between the principal guest(s) and others.

When all the guests have taken their places, the host begins to prepare the 'thick' tea. Using the ladle, he pours a little hot water into the ceremonial bowl, pours it out, and wipes the bowl with a special cloth. This is known as 'purifying the bowl'.

He then scoops some powdered tea into the bowl, arranging it into a small mound in the centre. This is repeated as many times as is required, according to the number of guests present. Hot water is then ladled onto the tea, which is then kneaded into a paste with the whisk. More water is then added until the bowl

contains the right amount of liquid.

The utensils are then wiped, and the bowl is slid along the floor to the principal guest, who (after bowing) picks it up, bows with it in his hands (a clean cloth/pad must be used), and makes an apology to the other guests (for taking tea before them). He (or she) then turns the bowl as previously, and sips from it. The edge of the bowl is then wiped, turned, and passed to the next guest, who turns it, sips the tea, wipes it and passes it on, until all the guests have drunk from it.

Traditionally, each guest takes three and a half sips of thick tea, but there are usually only three guests at a tea ceremony, and a maximum of five. Since we are honoured by having so many guests this evening, and wish to use our most special ceremonial bowl, you are asked to take only one sip before passing the bowl to the next guest.

The last guest to drink returns the bowl to the host, bowing when doing so. Conversation may then resume.

Dry sweets are offered next, and up to three of these may be taken, being placed on the silk napkin to the left, to await the serving of thin (weak) tea. These sweets are vegetarian, but not vegan.

The small tea bowls will have been removed and washed by this time, and will be in the possession of the host. It is traditional for one small bowl to be used, this being filled, the tea drunk by the first guest, and the bowl cleaned and refilled for the next guest...etc. However, this would be impracticable with so many guests as are present on this occassion. For this reason, a bowl of thin tea will be prepared for each guest in his or her own bowl.

When your bowl is slid to you, you should pick it up in the right hand and place the left hand (with pad) underneath it. When the principal guest(s) begin, the tea should be drunk, and the dry sweets eaten. When you have finished, please put away the small bowl. This marks the completion of tea drinking.

PRESENTING GIFTS

If the host has a gift to present to a guest, it is presented now. Similarly, if any gifts are to be exchanged or presented by guests, this is the part of the ceremony when it should occur. If he has a gift to present, the host bows towards the guest for whom it is intended, who should then rise and approach the host, sitting again in the kneeling posture. The gift is then presented.

When the host has presented his gift(s), guests should present theirs to each other if this is their intention, but it is the presenter who rises and goes to the potential recipient, taking the gift with him or her. If a gift is to be made to the host, it is left until the guests have exchanged gifts between them, if this is their intention, since the receipt of gifts by the host marks the end of the ceremony.

CHADO

The 'Way of Tea' is intended to be a microcosm of life. For this reason it is the function of the host to attempt to symbolise a particular aspect of life through the food and drink provided in the ceremony. On this occasion the intention has been to provide each of the five tastes, namely, bitter, sweet, sour, spicy, and salty.

The 'Chado' ceremony which you have graciously consented to attend this evening is performed in the manner known as 'Wabi Cha', which means 'tea of simple taste', and is conducted according to the principles of Ch'an Tao Chia. The type of Chado ceromony to which it conforms is known as 'Kaiseki', or 'warm stone'. This type of ceremony is named after the practice of early Taoists and Zenji, who, frequently being hungry on retiring for the night, would take with them to bed, a warm stone wrapped in cloth, which was used in much the same way as a hot water bottle, to relieve the pangs of hunger. The meal provided in this evening's ceremony is intended to fulfil this function of relieving the feeling of hunger.

The philosophy of chado is to engender mutual respect, harmony and tranquility. It is hoped that this evening's ceremony will go some way towards furthering that philosophy.

THE OCCASION

This evening's ceremony takes place on the fifty-second birthday of Shih-tien Roshi, who is your host, and has been arranged in order to celebrate the official opening of The Centre for the Study and Practice of Ch'an Tao Chia, otherwise known as 'Shih- Tien Gakkai' (The 'Stony Ground' School). It is therefore intended to be a happy as well as a formal occasion.

Traditionally, the thick tea used in the tea ceremony provides the bitter taste referred to earlier, but in order to give consideration to the Western palate, and because it is hoped that you will remember this evening as a happy rather than a bitter occasion, one of the principal guests went to considerable trouble to obtain a Japanese mountain tea which does not have such a bitter 'after-taste' as exists with some teas used in Chado. The thin tea is also a mountain tea, but comes from mainland China. By incorporating both Chinese and Japanese tea in this ceremony, it is intended to have symbolized the fact that Ch'an Tao Chia owes a debt to the masters from both of these nations. The music played during the intermission was specially recorded by another principal guest, and many of the artifacts and utensils used were provided by past and present students. Our thanks are conveyed to all these good people, as they are to you for honouring us by your attendance at this gathering.

.....End of file.....

Chapter I

"This fire that has gone out...
in which direction from here has it gone?"

The discourses report two instances where Brahmans asked the Buddha about the nature of the goal he taught, and he responded with the analogy of the extinguished fire. There is every reason to believe that, in choosing this analogy, he was referring to a concept of fire familiar to his listeners, and, as they had been educated in the Vedic tradition, that he probably had the Vedic concept of fire in mind. This, of course, is not to say that he himself adhered to the Vedic concept, or that he was referring to it in all its details. He was simply drawing on a particular aspect of fire as seen in the Vedas so that his listeners could have a familiar reference point for making sense of what he was saying.

Now, although the Vedic texts contain several different theories concerning the physics of fire, there is at least one basic point on which they agree: Fire, even when not manifest, continues to exist in a latent form. The Vedic view of all physical phenomena is that they are the manifestation of pre-existent potencies inherent in nature. Each type of phenomenon has its corresponding potency, which has both personal & impersonal characteristics: as a god and as the powers he wields. In the case of fire, both the god & the phenomenon are called Agni:

Agni, who is generated, being produced (churned) by men
through the agency of sahas.

RV 6,48,5

'Sahas' here is the potency, the power of subjugation, wielded by Agni himself. Jan Gonda, in discussing this passage, comments, 'The underlying theory must have been...that a man and his physical strength are by no means able to produce a god or potency of Agni's rank. Only the co-operation or conjunction of that special principle which seems to have been central in the descriptions of Agni's character, his power of subjugation, his overwhelming power, can lead to the result desired, the appearance of sparks and the generation of fire.' Further, 'a divine being like Agni was in a way already pre-existent when being generated by a pair of kindling sticks' (1957, pp. 22-3). As fire burns, Agni 'continues entering' into the fire (AV 4,39,9). Scattered in many places--as many separate fires--he is nevertheless one & the same thing (RV 3,55). Other fires are attached to him as branches to a tree (RV 8,19).

When fire is extinguished, Agni and his powers do not pass out of existence. Rather, they go into hiding. This point is expressed in a myth, mentioned frequently in the Vedic texts, of Agni's trying to hide himself from the other gods in places where he thought they would never perceive him. In the version told in RV 10,51, the gods finally find the hidden Agni as an embryo in the water.

> (Addressed to Agni): Great was the membrane and firm, that enveloped you when you entered the waters....We searched for you in various places, O Agni, knower of creatures, when you had entered into the waters and plants.
>
> RV 10,51

As Chauncey Blair notes, 'The concept of Agni in the waters does not imply destruction of Agni. He is merely a hidden, a potential Agni, and no less capable of powerful action' (1961, p. 103).

The implications of Agni's being an embryo are best understood in light of the theories of biological generation held in ancient India:

> The husband, after having entered his wife, becomes an embryo and is born again of her.
>
> Laws of Manu, 9,8

Just as ancient Indians saw an underlying identity connecting a father & his offspring, so too did they perceive a single identity underlying the manifest & embryonic forms of fire. In this way, Agni, repeatedly reborn, was seen as immortal; and in fact, the Vedas attribute immortality to him more frequently than to any other of the gods.

> To you, immortal! When you spring to life, all the gods sing for joy...By your powers they were made immortal...(Agni), who extended himself over all the worlds, is the protector of immortality.
>
> RV 6,7

Not only immortal, but also omnipresent: Agni in his manifest form is present in all three levels of the cosmos--heaven, air, & earth--as sun, lightning & flame-fire. As for his latent presence, he states in the myth of his hiding, 'my bodies entered various places'; a survey of the Vedas reveals a wide variety of places where his embryos may be found. Some of them--such as stone, wood, plants, & kindling sticks--relate directly to the means by which fire is kindled & fueled. Others relate more to fire-like qualities & powers, such as

brilliance & vitality, present in water, plants, animals, & all beings. In the final analysis, Agni fills the entire universe as the latent embryo of growth & vitality. As Raimundo Panikkar writes, 'Agni...is one of the most comprehensive symbols of the reality that is all-encompassing' (1977, p.325).

> Agni pervades & decks the heaven & earth...his forms are scattered everywhere.
>
> RV 10,80

> He (Agni) who is the embryo of waters, embryo of woods, embryo of all things that move & do not move.
>
> RV 1,70,2

> In plants & herbs, in all existent beings, I (Agni) have deposited the embryo of increase. I have engendered all progeny on earth, and sons in women hereafter.
>
> RV 10,183,3

> You (Agni) have filled earth, heaven & the air between, and follow the whole cosmos like a shadow.
>
> RV 1,73,8

> We call upon the sage with holy verses, Agni Vaisvanara the

ever-beaming, who has surpassed both heaven & earth in greatness. He is a god below, a god above us.

RV 10,88,14.

This view that Agni/fire in a latent state is immortal & omnipresent occurs also in the Upanishads that were composed circa 850-750 B.C. and later accepted into the Vedic Canon. The authors of these texts use this view to illustrate, by way of analogy, the doctrines of a unitary identity immanent in all things, and of the immortality of the soul in spite of apparent death.

Now, the light that shines higher than this heaven, on the backs of all, on the backs of everything, in the highest worlds, than which there are no higher--truly that is the same as the light which is here within a person. There is this hearing of it--when one closes one's ears and hears a sound, a roar, as of a fire blazing.

ChU 3.13.7-8

Truly, this Brahma (the god that the Upanishads say is immanent in the cosmos) shines when fire blazes, and disappears when it does not blaze. Its brilliance goes to the sun; its vital breath to the wind.

This Brahma shines when the sun is seen, and disappears when it is not seen. Its brilliance goes to the moon, its vital breath to the wind. (Similarly for moon & lightning.)

Truly, all these divinities, having entered into wind, do not perish when they die (disappear) in the wind; indeed,

from there they come forth again.

KauU 2.12

In the major non-canonical Upanishads--whose period of composition is believed to overlap with the time of the Buddha--the analogy is even more explicit:

As the one fire has entered the world
and becomes corresponding in form to every form,
So the Inner Soul of all things
corresponds in form to every form,
and yet is outside.

KathU 2.2.9

As the material form of fire,
when latent in its source,
is not perceived--
and yet its subtle form
is not destroyed,
but may be seized again
in its fuel-source--
So truly both (the universal Brahma
& the individual Soul)
are (to be seized) in the body
by means of (the meditation word) AUM.
Making one's body the lower friction stick,
and AUM the upper stick,
practicing the drill of meditative absorption,
one may see the god,
hidden as it were.

SvU 1.13-14

One interesting development in this stratum of the Vedic literature is the positive sense in which it comes to regard extinguished fire. The Vedic hymns & earlier Upanishads saw burning fire as a positive force, the essence of life & vitality. These texts, though, see the tranquillity & inactivity of the extinguished fire as an ideal image for the soul's desired destination.

To that God, illumined by his own intellect,
do I, desiring liberation, resort for refuge--
    to him without parts,
        without activity,
        tranquil,
    impeccable, spotless,
the highest bridge to the deathless,
like a fire with fuel consumed.

SvU 6.18-19

As fire through loss of fuel
    grows still (extinguished) in its own source,
so thought by loss of activeness
    grows still in its own source...
For by tranquillity of thought
 one destroys
    good & evil karma.
With tranquil soul, stayed on the Soul,
one enjoys
     unending ease.

MaiU 6.34

Whether this re-evaluation of the image of fire--seeing its extinguishing as preferable to its burning--predated the founding of Buddhism, was influenced by it, or simply paralleled it, no one can say for sure, as there are no firm dates for any of the Upanishads. At any rate, in both stages of the Vedic attitude towards fire, the thought of a fire going out carried no connotations of going out of existence at all. Instead, it implied a return to an omnipresent, immortal state. This has led some scholars to assume that, in using the image of an extinguished fire to illustrate the goal he taught, the Buddha was simply adopting the Vedic position wholesale and meant it to carry the same implications as the last quotation above: a pleasant eternal existence for a tranquil soul.

But when we look at how the Buddha actually used the image of extinguished fire in his teachings, we find that he approached the Vedic idea of latent fire from another angle entirely: If latent fire is everywhere all at once, it is nowhere in particular. If it is conceived as always present in everything, it has to be so loosely defined that it has no defining characteristics, nothing by which it might be known at all. Thus, instead of using the subsistence of latent fire as an image for immortality, he uses the diffuse, indeterminate nature of extinguished fire as understood by the Vedists to illustrate the absolute indescribability of the person who has reached the Buddhist goal.

Just as the destination of a glowing fire
struck with a (blacksmith's) iron hammer,
gradually growing calm,
is not known:
Even so, there is no destination to describe
for those who are rightly released
--having crossed over the flood
of sensuality's bonds--

for those who have attained
unwavering ease.

Ud viii.10

'But, Venerable Gotama (the Brahman, Aggivessana Vacchagotta, is addressing the Buddha), the monk whose mind is thus released: Where does he reappear?'

'"Reappear," Vaccha, doesn't apply.'

'In that case, Venerable Gotama, he does not reappear.'

'"Does not reappear," Vaccha, doesn't apply.'

'...both does & does not reappear.'

'...doesn't apply.'

'...Neither does nor does not reappear.'

'...doesn't apply.'...

'At this point, Venerable Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured.'

'Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will now put some questions to you. Answer as you see fit. How do you construe this, Vaccha: If a fire were burning in front of you, would you know that, "This fire is

burning in front of me"?'

'...yes...'

'And suppose someone were to ask you, Vaccha, "This fire burning in front of you, dependent on what is it burning?" Thus asked, how would you reply?'

'...I would reply, "This fire burning in front of me is burning dependent on grass & timber as its sustenance."'

'If the fire burning in front of you were to go out, would you know that, "This fire burning in front of me has gone out"?'

'...yes...'

'And suppose someone were to ask you, "This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?" Thus asked, how would you reply?'

'That doesn't apply, Venerable Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished--from having consumed that sustenance and not being offered any other--is classified simply as "out" (nibbuto).'

'Even so, Vaccha, any physical form by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Freed from the classification of form, Vaccha, the Tathagata is deep, boundless, hard-to-fathom, like the sea. "Reappears" does not apply. "Does not reappear" does not apply. "Both does & does not reappear" does not apply. "Neither reappears nor does not reappear" does not apply.

'Any feeling...Any perception...Any mental process...

'Any act of consciousness by which one describing the Tathagata would describe him: That the Tathagata has abandoned...Freed from the classification of consciousness, Vaccha, the Tathagata is deep, boundless, hard-to-fathom, like the sea.'

M 72

The person who has attained the goal is thus indescribable because he/she has abandoned all things by which he/she could be described. This point is asserted in even more thoroughgoing fashion in a pair of dialogues where two inexperienced monks who have attempted to describe the state of the Tathagata after death are cross-examined on the matter by Sariputta & the Buddha himself.

Sariputta: How do you construe this, my friend Yamaka: Do you regard form as the Tathagata?

Yamaka: No, sir.

Sariputta: Do you regard feeling as the Tathagata?

Yamaka: No, sir.

Sariputta: ...perception...?

Yamaka: No, sir.

Sariputta: ...mental processes...?

Yamaka: No, sir.

Sariputta: ...consciousness...?

Yamaka: No, sir.

Sariputta: Do you regard the Tathagata as being in form? Elsewhere than form? In feeling? Elsewhere than feeling? In perception? Elsewhere than perception? In mental processes? Elsewhere than mental processes? In consciousness? Elsewhere than consciousness?

Yamaka: No, sir.

Sariputta: Do you regard the Tathagata as form-feeling-perception-mental processes-cognizance?

Yamaka: No, sir.

Sariputta: Do you regard the Tathagata as that which is without form, without feeling, without perception, without mental processes, without cognizance?

Yamaka: No, sir.

Sariputta: And so, my friend Yamaka--when you do not ascertain the Tathagata even in the present life--is it proper for you to declare, 'As I understand the Teaching explained by the Exalted One, a monk with no more (mental) effluents, on the break-up of the body, is annihilated, perishes & does not exist after death'?

Yamaka: Previously, friend Sariputta, I did foolishly hold that evil supposition. But now, having heard the Venerable Sariputta's explanation of the Teaching, I have abandoned that evil supposition, and the Teaching has become clear.

Sariputta: Then, friend Yamaka, how would you answer if you are thus asked: A monk, a worthy one, with no more mental

effluents, what is he on the break-up of the body, after death?

Yamaka: Thus asked, I would answer, 'Form...feeling... perception...mental processes...consciousness are inconstant. That which is inconstant is stressful. That which is stressful has stopped and gone to its end.'

S xxii.85

The Buddha puts the same series of questions to the monk Anuradha who--knowing that the Tathagata after death could not be described in terms of existence, non-existence, both or neither--had attempted to describe the Tathagata in other terms. After receiving the same answers as Yamaka had given Sariputta, the Buddha concludes:

'And so, Anuradha--when you do not ascertain the Tathagata even in the present life--is it proper for you to declare, "Friend, the Tathagata--the supreme man, the superlative man, attainer of the superlative attainment--being described, is described otherwise than with these four positions: The Tathagata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death"?'

'No, venerable sir.'

'Very good, Anuradha. Both formerly & now, Anuradha, it is only stress that I describe, and the stopping of stress.'

S xxii.86

Thus none of the four alternatives--reappearing/existing, not reappearing/existing, both, & neither--cannot apply to the Tathagata after death, because even in this lifetime there is no way of defining or identifying what the Tathagata is.

To identify a person by the contents of his or her mind--such things as feelings, perceptions, or mental processes--there would have to be a way of knowing what those contents are. In ordinary cases, the texts say, this is possible through either of two cognitive skills that a meditator can develop through the practice of meditation, and that beings on higher planes of existence can also share: the ability to know where a living being is reborn after death, and the ability to know another being's thoughts.

In both skills the knowledge is made possible by the fact that the ordinary mind exists in a state of dependency on its objects. When a being is reborn, its consciousness has to become established at a certain point: This point is what a master of the first skill perceives. When the ordinary mind thinks, it needs a mental object to act as a prop or support (arammana) for its thoughts: This support is what a master of the second skill perceives. The mind of a person who has attained the goal, though, is free from all dependencies, and so offers no means by which a master of either skill can perceive it.

> Then the Blessed One went with a large number of monks to the Black Rock on the slope of Isigili. From afar he saw Ven. Vakkali lying dead on a couch. Now at that time a smokiness, a darkness was moving to the east, moved to the west, moved to the north, the south, above, below, moved to the intermediate directions. The Blessed One said, 'Monks, do you see that smokiness, that darkness...?'
>
> 'Yes, Lord.'
>
> 'That is Mara*, the Evil One. He is searching for the consciousness of Vakkali the Clansman: "Where is the

consciousness of Vakkali the Clansman established?" But, monks, it is through unestablished consciousness that Vakkali the Clansman has attained total nibbana.'

S xxii.87

(The Buddha describes the meditative state of a person who has achieved the goal and is experiencing a foretaste of nibbana after death while still alive. We will discuss the nature of this meditative state below. Here, though, we are interested in how this person appears to those who would normally be able to fathom another person's mind.)

There is the case, Sandha, where for an excellent thoroughbred of a man the perception of earth with regard to earth has ceased to exist; the perception of liquid with regard to liquid...the perception of heat with regard to heat...the perception of wind with regard to wind...the perception of the sphere of the infinitude of space with regard to the sphere of the infinitude of space...the perception of the sphere of the infinitude of consciousness with regard to the sphere of the infinitude of consciousness...the perception of the sphere of nothingness with regard to the sphere of nothingness...the perception of the sphere of neither perception nor non-perception with regard to the sphere of neither perception nor non-perception...the perception of this world with regard to this world...the next world with regard to the next world...and whatever is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: the perception with regard even to that has ceased to exist.

Meditating in this way, the excellent thoroughbred of a man meditates dependent neither on earth, liquid, heat, wind, the sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, the

sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after or pondered by the intellect--and yet he does meditate. And to this excellent thoroughbred of a man, meditating in this way, the gods, together with Indra, the Brahmas & their chief queens, pay homage even from afar:

Homage to you, O thoroughbred man.
Homage to you, O superlative man--
of whom we have no direct knowledge
even by means of what it is
you meditate dependent on.

A xi.9

Thus the mind that has attained the goal cannot be known or described from the outside because it is completely free of any dependency--any support or object inside it--by which it might be known. This point forms the context for the dialogue in which the Brahman Upasiva asks the Buddha about the person who attains the goal.

Upasiva:
And does he stand firm there, unaffected
All-seeing for many years?
Right there would he be cooled & released?
Would (his) consciousness be of such a sort?

The Buddha:
As a flame overthrown by the force of the wind
Goes to an end that cannot be classified,
So the sage freed from naming (mental) activity
Goes to an end that cannot be classified.

Upasiva:
He who has reached the end:
Does he not exist,
Or is he for eternity free from affliction?
Please, sage, declare this to me
as this phenomenon has been known by you.

The Buddha:
One who has reached the end has no criterion
By which anyone would say that--
it does not exist for him.
When all phenomena are done away with
All means of speaking are done away with as well.

Sn v.6

The important term in the last verse is pamana: 'criterion'. It is a pregnant term, with meanings both in philosophical and in ordinary usage. In philosophical discourse, it refers to a means of knowledge or a standard used to assess the validity of an assertion or object. In the Buddha's time, and later, various schools of thought specialized in discussing the nature and role of such criteria, and the Maitri Upanishad contains one of their basic tenets:

Because of its precision, this (the course of the sun through the zodiac) is the criterion for time. For without a criterion, there is no ascertaining the things to be assessed.

MaiU 6.14

Thus when a mind has abandoned all phenomena, there is no means or criterion by which anyone else could know or say anything about it.

This much is obvious. But the verse also seems to be saying that the goal is indescribable from the inside--for the person experiencing it--as well. First, the verse is in answer to Upasiva's inquiry into the goal as the Buddha has known it. Secondly, the line, 'it does not exist for him,' can mean not only that the person experiencing the goal offers no criteria to the outside by which anyone else might describe him/her, but also that the experience offers no criteria from the inside for describing it either. And as we have already noted, the outside criteria by which a person might be described are determined precisely by what is there inside that person's mind. Thus, for the person experiencing the goal, there would not even be any means of knowing whether or not there was a person having the experience. There would simply be the experience in & of itself.

This is where the ordinary meaning of pamana--as limit or measurement--comes in. This meaning goes back to the Vedic hymns. There, the act of measuring is seen as an essential part of the process of the creation (or 'building,' like a house) of the cosmos. In one Rg Vedic hymn (X.129), for example, the creation of mind is followed by the appearance of a horizontal limit or measuring line separating male from female (heaven from earth). From this line, the rest of the cosmos is laid out.

So to say that no criterion/measurement/limit exists for the person experiencing the goal means that the person's experience is totally free of all the most elementary perceptions & distinctions that underlie our knowledge of the cosmos. And the word "free"--one of the few the Buddha uses in a straightforward way to describe the mind that has attained the goal--thus carries two meanings: free from dependency, as we have already seen, and free from limitations, even of the most abstruse & subtlest sort.

This second reading of the verse--dealing with the limitlessness & undescribability of the goal for the person experiencing it--is supported by a number of other passages in the Pali Canon referring explicitly to the inner experience of the goal.

Consciousness without feature, without end
    luminous all around:
Here water, earth, fire, & wind have no footing.
Here long & short
    coarse & fine
     fair & foul
     name & form
are all brought to an end.
With the stopping
of (the activity of) consciousness,
    each is here brought to an end.

D 11

There is, monks, that sphere where there is neither earth nor water, nor fire nor wind, nor sphere of the infinitude of space, nor sphere of the infinitude of consciousness, nor sphere of nothingness, nor sphere of neither perception nor non-perception, nor this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming nor going nor stasis, nor passing away nor arising: without stance, without foundation, without support (mental object). This, just this, is the end of stress.

Ud viii.1

Where water, earth, fire, & wind have no footing:
There the stars do not shine,
    the sun is not visible,
    the moon does not appear,
    darkness is not found.
And when a sage, a worthy one, through sagacity
    has known (this) for himself,

Then from form & formless,
from pleasure & pain,
He is freed.

Ud ii.10

Consciousness without feature, without end, luminous all around, does not partake of the solidity of earth, the liquidity of water, the radiance of fire, the windiness of wind, the divinity of devas (and so on through a list of the various levels of godhood to) the allness of the All.

M 49

The phrase 'does not partake of the allness of the All' can best be understood with reference to the following three passages:

What is the All? Simply the eye & forms, ear & sounds, nose & odors, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range.

S xxxv.23

If the six senses & their objects--sometimes called the six spheres of contact--constitute the All, is there anything beyond the All?

MahaKotthita: With the remainderless stopping & fading of the six spheres of contact (vision, hearing, smell, taste, touch, & intellection) is it the case that there is anything else?

Sariputta: Do not say that, my friend.

MahaKotthita: With the remainderless stopping & fading of the six spheres of contact, is it the case that there is not anything else?

Sariputta: Do not say that, my friend.

MahaKotthita: ...is it the case that there both is & is not anything else?

Sariputta: Do not say that, my friend.

MahaKotthita: ...is it the case that there neither is nor is not anything else?

Sariputta: Do not say that, my friend.

MahaKotthita: Being asked...if there is anything else, you say, 'Do not say that, my friend'. Being asked...if there is not anything else...if there both is & is not anything else... if there neither is nor is not anything else, you say, 'Do not say that, my friend'. Now, how is the meaning of this statement to be understood?

Sariputta: Saying...is it the case that there is anything else... is it the case that there is not anything else...is it the case that there both is & is not anything else...is it the case the there neither is nor is not anything else, one is differentiating non-differentiation. However far the six spheres of contact go, that is how far differentiation goes. However far differentiation goes, that is how far the

six spheres of contact go. With the remainderless fading & stopping of the six spheres of contact, there comes to be the stopping, the allaying of differentiation.

A iv.173

The sphere of non-differentiation, although it may not be described, may be realized through direct experience.

Monks, that sphere should be realized where the eye (vision) stops and the perception (mental noting) of form fades. That sphere is to be realized where the ear stops and the perception of sound fades...where the nose stops and the perception of odor fades...where the tongue stops and the perception of flavor fades...where the body stops and the perception of tactile sensation fades...where the intellect stops and the perception of idea/phenomenon fades: That sphere should be realized.

S xxxv.116

This experience of the goal--absolutely unlimited freedom, beyond classification and exclusive of all else--is termed the elemental nibbana property with no 'fuel' remaining (anupadisesa-nibbana-dhatu). It is one of two ways in which nibbana is experienced, the distinction between the two being expressed as follows:

Monks, there are these two forms of the nibbana property. What two? The nibbana property with fuel remaining, and the nibbana property with no fuel remaining.

And what is the nibbana property with fuel remaining? There is the case where a monk is a worthy one devoid of mental effluents, who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the bonds of becoming, and is released through right knowledge. His five sense faculties still remain, and owing to their being intact, he is cognizant of the pleasant & the unpleasant, and is sensitive to pleasure & pain. That which is the passing away of passion, aversion, & delusion in him is termed the nibbana property with fuel remaining.

And what is the nibbana property with no fuel remaining? There is the case where a monk is a worthy one...released through right knowledge. All that is sensed by him, being unrelished, will grow cold right here. This is termed the nibbana property with no fuel remaining.

Iti 44

The phrase referring to the range of feeling as 'growing cold right here' is a set expression describing death as experienced by one who has reached the goal. The verse following this passage states explicitly that this is what is meant here.

These two
nibbana properties
proclaimed by the one with vision
    the one independent
    the one who is Such:
one property, here in this life
with fuel remaining
    from the ending of craving,
    the guide to becoming

and that with no fuel remaining
after this life
in which all becoming
    stops completely.

Those who know this state uncompounded
their minds released
through the ending of craving,
    the guide to becoming,

they, attaining the Teaching's core,
    delighting in the depletion of craving,
have abandoned all becoming:
        They, the Such.

            Iti 44

The Verses of the Elder Udayin suggest a simile to illustrate the distinction between these two nibbana properties:

A great blazing fire
    unnourished grows calm
And while its embers exist
    is said to be out:
Conveying a meaning,
this image is taught by the cognizant.
Great Nagas* will recognize
    the Naga as taught by the Naga
As free from passion
    free from aversion
        free from delusion
            without mental effluent.
His body discarded, the Naga
    will go totally out

without effluent.

Thag xv.2

Here Ven. Udayin compares the nibbana property with fuel remaining--the state of being absolutely free from passion, aversion, & delusion--to a fire whose flames have died out, but whose embers are still glowing. Although he does not complete the analogy, he seems to imply that the nibbana property without fuel remaining--when the Worthy One discards his body at death--is like a fire so totally out that its embers have grown cold.

Thus the completely free & unadulterated experience we have been discussing is that of nibbana after death. There are, though, states of concentration which give a foretaste of this experience in the present life and which enabled the Buddha to say that he taught the goal on the basis of direct knowledge.

Ananda: In what way, venerable sir, might a monk attain concentration of such a form that he would have neither the perception of earth with regard to earth, nor of water with regard to water, nor of fire...wind...the sphere of the infinitude of space...the sphere of the infinitude of consciousness...the sphere of the infinitude of nothingness... the sphere of neither perception nor non-perception...this world...nor of the next world with regard to the next world, and yet he would still be percipient?

The Buddha: There is the case, Ananda, where he would be percipient of this: 'This is peace, this is exquisite--the resolution of all mental processes; the relinquishment of all the paraphernalia of becoming; the ending of craving; dispassion; stopping; nibbana.'

A x.6

(Ananda puts the same question to Sariputta, who responds that he himself once had experienced such a concentration.)

Ananda: But what were you percipient of at that time?

Sariputta: 'The stopping of becoming--nibbana--the stopping of becoming--nibbana': One perception arose in me as another perception stopped. Just as in a blazing woodchip fire, one flame arises as another flame disappears, even so, 'The stopping of becoming--nibbana--the stopping of becoming--nibbana': One perception arose in me as another one stopped. I was percipient of the stopping of becoming--nibbana.

A x.7

Ananda: It is amazing, my friend, it is marvelous, how the Master has attained & recognized the opportunity for the purification of beings...and the direct realization of nibbana, where the eye will be, and forms, and yet one will not be sensitive to that sphere; where the ear will be, and sounds...where the nose will be, and odors...where the tongue will be, and flavors...where the body will be, and tactile sensations...where the intellect will be, and ideas, and yet one will not be sensitive to that sphere.

Udayin: Is one insensitive to that sphere with or without a perception in mind?

Ananda: ...with a perception in mind...

Udayin: ...what perception?

Ananda: There is the case where with the complete transcending of perceptions dealing with form, and the passing away of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'infinite space,' one remains in the sphere of the infinitude of space: Having this perception in mind, one is not sensitive to that sphere.

Further, with the complete transcending of the sphere of the infinitude of space, thinking, 'infinite consciousness,' one remains in the sphere of the infinitude of consciousness: Having this perception in mind, one is not sensitive to that sphere.

Further, with the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' one remains in the sphere of nothingness: Having this perception in mind, one is not sensitive to that sphere.

Once, friend, when I was staying in Saketa at the Game Refuge in the Black Forest, the nun Jatila Bhagika went to where I was staying, and on arrival--having bowed to me--stood to one side. As soon as she had stood to one side, she said to me: 'The concentration whereby--neither pressed down nor forced back, nor with mental processes kept blocked or suppressed--still as a result of release, contented as a result of stillness, and as a result of contentment one is not agitated: This concentration is said by the Master to be the fruit of what?'

I said to her, '...This concentration is said by the Master to be the fruit of gnosis (the knowledge of Awakening).' Having this sort of perception, friend, one is not sensitive to that sphere.

A ix.37

In this extraordinary state of mental poise--neither pressed, forced, blocked, or suppressed--nibbana in the present life is experienced as freedom from all perception dealing with the six sensory spheres & the spheres of meditative absorption. Although one is conscious, and these spheres are present, one does not partake of them.

On the level of ordinary sensory experience, however, nibbana in the present life is experienced by the Worthy One as the passing away of passion, aversion, & delusion. This implies that these three states are analogous to fire; and as we saw in the Introduction, they are directly referred to as fires at various points in the Canon. On the surface, the notion of passion & aversion as fires hardly requires explanation, but in order to gain a fuller appreciation of the analogies that the Canon draws between fire on the one hand, and passion, aversion, & delusion on the other, we first need some background on the specifically Buddhist views on fire it contains.

Chapter II

"Fire burns with clinging,
and not without clinging."

Although the compilers of the Pali Canon were not concerned with teaching the physical sciences, there are frequent passages where they cite the behavior of the physical universe, in similes or examples, to illustrate points of doctrine. A number of these passages discuss questions of heat, motion, meteorology, the etiology of diseases, and so forth, in enough detail to show that a common theory underlies their explanation. That theory centers around the concept of 'dhatu,' property or potential. The physical properties presented in this theory are four: those of earth (solidity), liquid, heat, & wind (motion). Three of them--liquid, heat, & wind--are potentially active. When they are aggravated, agitated or provoked--the Pali term here, 'pakuppati', is used also on the psychological level, where it means angered or upset--they act as the underlying cause for activity in nature. Fire, for example, is said to occur when the heat property is provoked.

> There comes a time when the external heat property is provoked, and consumes village, town & city, countryside & rural area, and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance.
>
> M 28

Once a fire has been provoked, it needs 'upadana'--commonly translated as fuel--to continue burning. Upadana has other meanings besides fuel, though--one is the nourishment that sustains the life & growth of a tree--and as we shall see below, wind can also function as a fire's upadana. Thus, 'sustenance' would seem to be a more precise translation for the term.

> 'How do you construe this, young man: Which fire would be more brilliant, luminous, & dazzling--that which burned in dependence on a sustenance of grass & timber, or that which burned in dependence on having relinquished a sustenance of grass & timber?'
>
> 'If it were possible, Gotama, for a fire to burn in dependence on having relinquished a sustenance of grass & timber, that fire would be the more brilliant, luminous, & dazzling.'
>
> 'It's impossible, young man, there is no way, that a fire could burn in dependence on having relinquished a sustenance of grass & timber, aside from a feat of psychic power....'
>
> M 99

> 'Just as a fire, Vaccha, burns with sustenance, and not without sustenance, even so I declare the rebirth of one who has sustenance, and not of one without sustenance.'
>
> 'But, Venerable Gotama, at the moment a flame is being swept on by the wind and goes a far distance, what do you say is its sustenance then?'
>
> 'Vaccha, when a flame is being swept on by the wind and goes a far distance, I say that it is wind-sustained. The wind,

Vaccha, is its sustenance at that time.'

'And at the moment when a being sets this body aside and has not yet attained another body, what do you say is its sustenance then?'

'Actually, Vaccha, when a being sets this body aside and has not yet attained another body, I say that it is craving-sustained. Craving, Vaccha, is its sustenance at that time.'

S xliv.9

Another meaning for upadana is clinging, which suggests that, just as a tree clings to the soil that provides its sustenance, fire clings to its fuel. Thus the above passage could also read, 'fire burns with clinging and not without clinging'--a characteristic of fire that was observed in other ancient Asian traditions, such as the Chinese I Ching, as well.

The clinging nature of fire is reflected in a number of other idioms used by the Pali Canon to describe its workings. For one, an object that catches fire is said to get 'stuck' (passive) or to 'stick' (active): Adherence is a two-way process.

Just as a wing bone or tendon parings, monks, thrown into a fire don't catch fire (lit: 'stick' or 'get stuck'), keep apart, turn aside, and are not drawn in; even so the heart of a monk who spends time often with a mind accustomed to focusing on the repulsive, doesn't stick to the (thought of) engaging in the sexual act, keeps apart, turns aside and is not drawn in, and remains either indifferent or repelled.

A vii.46

The second side of the attachment--that fire, in sticking to something, gets stuck--is reflected in yet another idiom in the Pali Canon: When it leaves a piece of fuel it has been clinging to, it is said to be released.

> Just as fire...after being released from a house of reeds or a house of grass, burns even gabled houses, plastered, latched, shut against the wind; even so, all dangers that arise, arise from fools, and not from wise men; all disasters...all troubles that arise, arise from fools and not from wise men.
>
> M 115

This sense of fire's being entrapped as it burns echoes the stanza from the Svetasvatara Upanishad, quoted above (page 19), that refers to fire as being 'seized' when ignited by the friction of fire sticks. Apparently the Buddhists were not alone in their time in seeing attachment & entrapment as they watched a fire burn. And this would account for the way early Buddhist poetry tends to couple the image of an extinguished fire with the notion of freedom:

> like a flame's going out
> was the liberation of awareness.
>
> D 16

as a flame overthrown by the force of the wind...
so the sage freed from mental activity...

Sn v.6

So, to summarize: The image of an extinguished fire carried no connotations of annihilation for the early Buddhists. Rather, the aspects of fire that to them had significance for the mind-fire analogy are these: Fire, when burning, is in a state of agitation, dependence, attachment, & entrapment--both clinging & being stuck to its sustenance. Extinguished, it becomes calm, independent, indeterminate, & unattached: It lets go of its sustenance and is released.

This same nexus of events, applied to the workings of the mind, occurs repeatedly in Canonical passages describing the attainment of the goal:

One attached is unreleased; one unattached is released. Should consciousness, when standing (still), stand attached to (a physical) form, supported by form (as its object), established on form, seeking enjoyment, it would exhibit growth, increase, & proliferation. Should consciousness, when standing (still), stand attached to feeling...to perception... to mental processes...it would exhibit growth, increase, & proliferation. Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase or a proliferation of consciousness apart from form, from feeling, from perception, from mental processes,' that would be impossible.

If a monk abandons passion for the property of form... feeling...perception...mental processes...consciousness, then owing to the abandonment of passion, the support is cut

> off, and there is no base for consciousness. Consciousness, thus unestablished, not proliferating, not performing any function, is released. Owing to its release, it stands still. Owing to its stillness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally 'nibbana-ed' right within himself. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'
>
> S xxii.53

This being the set of events--stillness, independence, unattachment--associated with the extinguishing of a fire and the attainment of the goal, it would appear that, of all the etymologies offered to explain the word 'nibbana,' the one closest to its original connotations is that quoted by Buddhaghosa in The Path of Purification (VIII, 247). There he derives the word from the negative prefix 'nir,' plus 'vana,' or binding*: 'Unbinding'.

Modern scholars have tended to scorn this derivation as fanciful, and they favor such hypotheses as 'blowing out,' 'not blowing' or 'covering.' But although these hypotheses may make sense in terms of modern Western ideas about fire, they are hardly relevant to the way nibbana is used in the Canon. Freedom, on the other hand, is more than relevant. It is central, both in the context of ancient Indian theories of fire, and in the psychological context of attaining the goal: 'Not agitated, he is totally unbound right within.'

So 'Unbinding' would seem to be the best equivalent for nibbana we have in English. What kind of unbinding? We have already gained some idea--liberation from dependency & limitations, from agitation & death--but it turns out that nibbana is not the only term the Buddha borrowed from the workings of fire to describe the workings of the mind. Upadana is another, and a survey of how he applied it to the mind will help to show what is loosed in the mind's unbinding and how.

Chapter III

"Forty cartloads of timber."

Upadana carries both of its meanings--clinging & sustenance--when applied to the mind. It refers on the one hand both to mental clinging & to the object clung to, and on the other to both the act of taking mental sustenance & the sustenance itself. This, of course, raises the question, 'Sustenance for what?' In the description of Dependent Origination, upadana forms the condition for becoming and, through becoming, for birth, old age, death, and the entire mass of suffering & stress. Thus the answer: 'Sustenance for becoming' & its attendant ills.

> Just as if a great mass of fire, of ten...twenty...thirty or forty cartloads of timber were burning, and into it a man would time & again throw dried grass, dried cow dung, & dried timber, so that the great mass of fire--thus nourished, thus sustained--would burn for a long, long time; even so, monks, in one who keeps focusing on the allure of those phenomena that offer sustenance (lit: 'flammable phenomena'), craving develops; with craving as condition, sustenance; with sustenance as condition, becoming; with becoming as condition, birth; from birth--ageing, sickness & death, sorrow, lamentation, grief, & despair. Thus is the origin of this entire mass of suffering & stress.
>
> Just as if a great mass of fire...were burning, into which a man simply would not time and again throw dried grass, dried cow dung or dried timber, so that the great mass of fire--its original sustenance being consumed, and no other being offered--would, without nourishment, go out; even so, monks, in one who keeps focusing on the drawbacks of those phenomena that offer sustenance, craving stops. From the stopping of craving, sustenance stops. From the stopping of sustenance, becoming...birth...ageing, sickness & death,

> sorrow, lamentation, grief, & despair all stop. Thus is the stopping of this entire mass of suffering & stress.
>
> S xiii.52

The Buddha made a distinction between phenomena that offer sustenance & the sustenance itself.

> And what, monks, are phenomena that offer sustenance? What is sustenance? Form, monks, is a phenomenon offering sustenance. Any desire or passion related to it, is sustenance related to it. Feeling...Perception...Mental processes... Consciousness is a phenomenon offering sustenance. Any desire or passion related to it, is sustenance related to it.
>
> S xii.121

Thus passion & desire are both the act of taking sustenance and the sustenance itself, while form, feeling, mental processes, & consciousness simply offer the opportunity for them to occur.

Alternatively, we can translate the distinction as one between clingable phenomena & the clinging itself.

> And what, monks, are clingable phenomena? What is clinging? Form, monks, is a clingable phenomenon. Any desire or passion related to it, is clinging related to it. Feeling...Perception...Mental processes...Consciousness is a clingable phenomenon. Any desire or passion related to it, is clinging related to it.

S xii.121

In this case, passion & desire are the act of clinging and the object clung to, while form, feeling, & the rest simply offer the opportunity for them to occur.

Still, the two sides of this distinction are so closely interrelated that they are hardly distinct at all.

Visakha: Is it the case that clinging/sustenance is the same thing as the five aggregates for clinging/sustenance (form, feeling, perception, mental processes & consciousness), or is it something separate?

Sister Dhammadinna: Neither is clinging/sustenance the same thing as the five aggregates for clinging/ sustenance, my friend, nor is it something separate. Whatever desire & passion there is with regard to the five aggregates for clinging/sustenance, that is the clinging/sustenance there.

M 44

(The use of the word aggregate (khandha) here may relate to the fire image, as khandha can also mean the trunk of a tree.)

The desire & passion for these five aggregates can take any of four forms.

Monks, there are four (modes of) sustenance for becoming. What four? Sensuality as a form of sustenance, views as a

> form of sustenance, precepts & practices as a form of sustenance, doctrines of the self as a form of sustenance.
>
> M 11

These four modes of sustenance acts as the focus for many of the passages in the Canon that describe the attainment of the goal. Because they are so closely related to the notion of nibbana--they are the binding loosened in the unbinding of the mind--each of them deserves to be considered in detail.

SENSUALITY

First, sensuality. The Buddha recommends relinquishing attachment to sensuality, not because sensual pleasures are in any way evil, but because the attachment itself is dangerous: both in terms of the pain experienced when a relished pleasure inevitably ends, and in terms of the detrimental influence such attachment can have on a person's actions--and thus on his or her future condition.

> It is with a cause, monks, that sensual thinking occurs, and not without a cause...And how is it, monks, that sensual thinking occurs with a cause and not without a cause? In dependence on the property of sensuality, there occurs the perception of sensuality. In dependence on the perception of sensuality, there occurs the consideration of sensuality... the desire for sensuality...the fever for sensuality...the quest for sensuality. Questing for sensuality, monks, an uninstructed, run-of-the-mill person conducts himself wrongly through three means: through body, through speech, & through mind.

Just as if a man were to throw a burning firebrand into a dry, grassy wilderness and not quickly stamp it out with his hands & feet, and thus whatever animals inhabiting the grass & timber would come to ruin & loss; even so, monks, any contemplative or priest who does not quickly abandon, dispel, demolish, & wipe out of existence any wrong-headed, unwise perceptions once they have arisen, will dwell in stress in the present life--troubled, despairing, & feverish--and on the break-up of the body, after death, can expect a bad destination.

S xiv.12

This is not to deny that sensual pleasures provide a certain form of happiness, but that happiness must be weighed against the greater pains & disappointments sensuality can bring.

Now what is the allure of sensuality? There are, monks, these five strands of sensuality. What five? Forms cognizable via the eye--agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear... Aromas cognizable via the nose...Flavors cognizable via the tongue...Tactile sensations cognizable via the body--agreeable, pleasing, charming, endearing, fostering desire, enticing. Now whatever pleasure or joy arises in dependence on these five strands of sensuality, that is the allure of sensuality.

And what is the drawback of sensuality? There is the case where, on account of the occupation by which a clansman makes a living--whether checking or accounting or calculating or plowing or trading or cattle tending or archery or as a king's man, or whatever the occupation may be--he faces cold, he faces heat, being harassed by

mosquitoes & flies, wind & sun & creeping things, dying from hunger & thirst.

Now this drawback in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

If the clansman gains no wealth while thus working & striving & making effort, he sorrows, grieves & laments, beats his breast, becomes distraught: 'My work is in vain, my efforts are fruitless!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason...

If the clansman gains wealth while thus working & striving & making effort, he experiences pain & grief in protecting it: 'How shall neither kings nor thieves make off with my property, nor fire burn it, nor water sweep it away nor hateful heirs make off with it?' And as he thus guards and watches over his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves & laments, beats his breast, becomes distraught: 'What was mine is no more!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason...

Furthermore, it is with sensuality for the reason, sensuality for the source, sensuality for the cause, the reason being simply sensuality, that kings quarrel with kings, nobles with nobles, priests with priests, householders with householders, mother with child, child with mother, father with child, child with father, brother with brother, sister with sister, brother with sister, sister with brother, friend with friend. And then in their quarrels, brawls, & disputes, they attack one another with fists or with clods or with sticks or with knives, so that

they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason...

Furthermore, it is with sensuality for the reason, sensuality for the source...that (men), taking swords & shields and buckling on bows & quivers, charge into battle massed in double array while arrows & spears are flying and swords are flashing; and there they are wounded by arrows & spears, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason...

Furthermore, it is with sensuality for the reason, sensuality for the source...that (men), taking swords & shields and buckling on bows & quivers, charge slippery bastions while arrows & spears are flying and swords are flashing; and there they are splashed with boiling cow dung and crushed under heavy weights, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

M 13

Sumedha to her fianc_:

In the face of the Deathless,
what worth are your sensual pleasures?
For all delights in sensuality are
    burning & boiling
    aggravated, aglow....
A blazing grass firebrand,

held in the hand:
Those who let go
do not get burned.
Sensuality is like a firebrand.
It burns
those who
do not let go.

Thig xvi.1

Even the more honorable emotions that can develop from sensual attraction--such as love & personal devotion--ultimately lead to suffering & stress when one is inevitably parted from the person one loves.

Once in this same Savatthi there was a certain man whose wife died. Owing to her death he went mad, out of his mind, and wandering from street to street, crossroads to crossroads, would say, 'Have you seen my wife? Have you seen my wife?' From this it may be realized how from a dear one, owing to a dear one, comes sorrow & lamentation, pain, grief, & despair.

Once in this same Savatthi there was a wife who went to her relatives' home. Her relatives, having separated her from her husband, wanted to give her to another against her will. So she said to her husband, 'These relatives of mine, having separated us, want to give me to another against my will,' whereupon he cut her in two and slashed himself open, thinking, 'Dead we shall be together.' And from this it may be realized how from a dear one, owing to a dear one, comes sorrow & lamentation, pain, grief, & despair.

M 87

How do you construe this, monks: Which is greater, the tears you have shed while transmigrating & wandering this long time--crying & weeping from being joined with what is displeasing, from being separated from what is pleasing--or the water in the four great oceans?...This is the greater: The tears you have shed...Why is that? From an inconstruable beginning, monks, comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries--long enough to become disenchanted with all conditioned things, enough to become dispassionate, enough to be released.

S xv.3

A theme recurrent throughout the Canon is that complete knowledge of any object does not end with an understanding of its allure & drawbacks, but goes on to comprehend what brings emancipation from the mental fetters based on both.

And what is the emancipation from sensuality? Whatever is the subduing of passion & desire, the abandoning of passion & desire for sensuality, that is the emancipation from sensuality.

M 13

Sundara Samudda:

Ornamented, finely clothed
    garlanded, adorned,
Her feet stained red with lac,
    she wore slippers:
        a courtesan.
Stepping out of her slippers--
    her hands raised before me
    palm-to-palm over her heart--
She softly, tenderly,
    in measured words
    spoke to me first:
'You are young, recluse.
    Heed my message:
Partake of human sensuality.
    I will give you luxury.
Truly I vow to you,
    I will tend to you as to a fire.
When we are old,
    both leaning on canes,
Then we will both become recluses,
    winning the benefits of both worlds.'
And seeing her before me--
    a courtesan, ornamented, finely clothed,
    hands palm-to-palm over her heart--
        like a snare of death laid out,
Apt attention arose in me,
    the drawbacks appeared,
        disenchantment stood at an even keel:
With that, my heart was released....

Thag vii.1

Seeing a form unmindfully,
    focusing on its pleasing features,
One knows with mind enflamed
    and remains fastened to it.

(Notice how these lines draw directly on the image of burning as entrapment.)

One's feelings, born of the form,
grow numerous.
Greed & provocation
injure one's mind.
Thus amassing stress
one is said to be far from Unbinding.
(And so on with the rest of the six senses.)
One not enflamed with forms
--seeing a form with mindfulness firm--
Knows with mind unenflamed
and does not remain fastened there.
While he is seeing a form
--and even experiencing feeling--
It falls away and does not accumulate.
Faring mindful.
and thus not amassing stress,
he is said to be
in the presence of Unbinding.
(And so on with the rest of the six senses.)

S xxxv.95

There are forms, monks, cognizable via the eye--agreeable, pleasing, charming, endearing, fostering desire, enticing.
If a monk relishes them, welcomes them and remains fastened to them, he is said to be a monk fettered by forms cognizable by the eye. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

(And so on with the rest of the six senses.)

S xxxv.115

There are forms cognizable by the eye--agreeable...enticing. If a monk relishes them, welcomes them, & remains fastened to them, then...his consciousness is dependent on them, is sustained by them. With sustenance/clinging, the monk is not totally unbound...

If he does not relish them, welcome them, or remain fastened to them, then...his consciousness is not dependent on them, is not sustained by them. Without sustenance/clinging, the monk is totally unbound.

(And so on with the rest of the six senses.)

S xxxv.118

Here again, we see the reciprocal nature of attachment: One is bound by what one relishes & latches onto--or rather, by the act of relishing & latching on, in and of itself.

Citta: Venerable sirs, it is just as if a black ox and a white ox were joined with a single collar or yoke. If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black'--speaking this way, would he be speaking rightly?

Some elder monks: No, householder. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by which they are joined: That is the fetter there.

Citta: In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds...The nose is not the fetter of smells...The tongue is not the fetter of tastes...The body is not the fetter of tactile sensations... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire & passion arises in dependence on the two of them: That is the fetter there.

S xli.1

In other words, neither the senses nor their objects are fetters for the mind. Beautiful sights, sounds, and so forth, do not entrap it, nor do the senses themselves. Instead, it is trapped by the act of desire & passion based on such things.

Monks, there are these five strands of sensuality. What five? Forms cognizable via the eye--agreeable...enticing; sounds... odors...flavors...tactile sensations cognizable via the body--agreeable...enticing. But these are not sensuality. They are called strands of sensuality in the disciple of the Noble Ones.

The passion for his intentions is a man's sensuality,
Not the beautiful sensual pleasures
found in the world.
The passion for his intentions is a man's sensuality.
The beauties remain as they are in the world,
While the wise, in this regard
subdue their desire.

A vi.63

Thus sensual pleasures, which belong to the realm of form, are the 'clingable phenomena' that offer sustenance for the bond of desire & passion. Or, to borrow an image from Ven. Rahula, they are the bait--as long as one is blind to their true nature--for falling into the trap of one's own craving & complacency.

Ven. Rahula:
They (the unawakened):
Blinded by sensual pleasures,
covered by the net,
Veiled with the veil of craving,
bound by the bond of complacency,
like fish in the mouth of a trap.

Thag iv.8

For this reason, freedom from sensuality as a clinging/sustenance requires a two-pronged approach: to realize the true nature of the bait and to extricate oneself from the trap. The first step involves examining the unattractive side of the human body, for as the Buddha says,

Monks, I don't know of even one other form that stays in a man's mind and consumes it like the form of a woman... one other sound...smell...taste...touch that stays in a man's mind and consumes it like the touch of a woman. The touch of a woman stays in a man's mind and consumes it.

I don't know of even one other form that stays in a woman's mind and consumes it like the form of a man...one other sound...smell...taste...touch that stays in a woman's mind and consumes it like the touch of a man. The touch of a man stays in a woman's mind and consumes it.

A I.1

Just as if a sack with openings at both ends were full of various kinds of grain--wheat, rice, mung beans, kidney beans, sesame seeds, husked rice--and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of impurities: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine'...

Or again, as if he were to see a corpse cast away in a charnel ground--one day, two days, three days dead--bloated, livid & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures...a skeleton smeared with flesh & blood, connected with tendons...a fleshless skeleton smeared with blood, connected with tendons...a skeleton without flesh or blood, connected with

tendons...bones detached from their tendons, scattered in all directions--here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...the bones whitened, somewhat like the color of shells...piled up, more than a year old...decomposed into a powder, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.' So he abides contemplating the body in & of itself, internally, externally or both internally & externally.

D 22

The purpose of this contemplation is not to develop a morbid fascination with the grotesque, but simply to correct the distortion of perception that tries to deny the unattractive aspects of the body and to admit only 'the sign of the beautiful'--its attractive side. Now of course this contemplation has its dangers, for it can go overboard into states of aversion & depression, but these are not incurable. At several points in the Canon, where the Buddha sees that monks have let the contemplation of foulness adversely affect their minds, he recommends that they calm their aversion by focusing on the in & out breath as a companion meditation.

Ultimately, as a more balanced perception of the body develops, one may make use of the second prong of the approach: turning one's attention from the object of the lust to the act of lust itself, seeing it as an act of mental fabrication--foolish, inconstant, & stressful--and so removing any sense of identification with it. This, in turn, can calm the mind to an even deeper level and lead on to its Unbinding.

Ven. Vangisa:

With sensual lust I burn.
My mind is on fire.
Please, Gotama, from compassion,
    Tell me how to put it out.

The Buddha:
From distorted perception
    your mind is on fire.
Shun the sign of the beautiful,
                accompanied by lust.
See mental processes as other
                as stress
                & not as self.
    Extinguish your great lust.
    Do not keep burning again & again.

Thag xxi.1

For one who keeps focusing on the foulness (of the body), any underlying tendencies to lust for the property of beauty are abandoned. When mindfulness of breathing is internally well-established before one, there are no annoying inclinations to external thinking. For one who keeps focusing on the inconstancy of all processes, whatever is ignorance is abandoned; whatever is knowledge arises.

Focusing on foulness
    with regard to the body,
Mindful
    of in & out breathing,
Seeing
    the calming of all processes
      --always ardent--
The right-seeing monk,

when released there,
is truly a master of direct knowledge.
Calm.
He is truly a sage
gone beyond bonds.
Iti 85

Sister Nanda:
As I, uncomplacent,
examined it aptly
(a vision of a beautiful person
growing sick, unclean & putrid)
This body--as it actually is--
was seen inside & out.
Then was I disenchanted with the body
and dispassionate within:
Uncomplacent, detached,
calmed was I.
Unbound.
Thig v.4

VIEWS

Views are the second mode of clinging/sustenance. And, as with the abandoning of attachment to sensuality, the abandoning of attachment to views can lead to an experience of Unbinding.

'This I maintain,' does not occur
to one who would investigate
what is seized (as a view)
with reference to (actual) phenomena.
Looking for what is unseized

with reference to views,
And detecting inner peace,
I saw.
Sn iv.9

Attachment to views can block an experience of Unbinding in any of three major ways. First, the content of the view itself may not be conducive to the arising of discernment, and it may even have a pernicious moral effect on one's actions, leading to an unfavorable rebirth.

I have heard that once the Master was dwelling among the Koliyans...Then Punna the Koliyan, a bovine, and Seniya, a canine naked ascetic, approached the Master. On approaching, Punna the Koliyan bovine, saluting the Master, sat down to one side, while Seniya, the canine naked ascetic, exchanged greetings with the Master, and having made agreeable polite conversation, sat down to one side, curling up like a dog. Punna the Koliyan bovine, sitting to one side, said to the Master, 'Sir, Seniya, this naked ascetic, is a canine, a doer-of-hard-tasks. He eats food that is thrown on the ground. He has long undertaken & conformed to that dog-practice. What is his future destination, what is his future course?'

(The Buddha at first declines to answer, but on being pressed, finally responds:) 'There is the case where a person develops the dog-practice fully & perfectly...Having developed the dog-practice fully & perfectly, having developed a dog's virtue fully & perfectly, having developed a dog's mind fully & perfectly, having developed a dog's demeanor fully & perfectly, then on the break-up of the body, after death, he reappears in the company of dogs. But if he is of such a view as, "By this virtue or practice or

asceticism or holy life I shall become a greater or lesser god," that is his wrong view. Now, Punna, there are two destinations for one with wrong view, I say: purgatory or the animal womb. So the dog-practice, if perfected, leads him to the company of dogs; if defective, to purgatory.'

M 57

Just as if in the last month of the hot season a maluva creeper pod were to burst open, and a maluva creeper seed were to fall at the foot of a sala tree. The deity living in the tree would become frightened, apprehensive & anxious. Her friends & companions, relatives & kin--garden deities, forest deities, tree deities, deities living in herbs, grass & forest monarchs--would gather together to console her: 'Have no fear, have no fear. In all likelihood a peacock is sure to swallow this maluva creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up or termites will carry it off, and it probably isn't really a seed.'

And then no peacock swallowed it, no deer ate it, no brush fire burned it up, no woodsmen picked it up, no termites carried it off and it really was a seed. Watered by a rain-laden cloud, it sprouted in due course and curled its soft, tender, downy tendril around the sala tree.

The thought occurred to the deity living in the sala tree: 'Now what future danger did my friends...foresee, that they gathered together to console me?...It's pleasant, the touch of this maluva creeper's soft, tender, downy tendril.'

Then the creeper, having enwrapped the sala tree, having made a canopy over it, & cascading down around it, caused the massive limbs of the sala tree to come crashing down. The thought occurred to the deity living in the tree: 'This

was the future danger my friends...foresaw, that they gathered together to console me...It's because of that maluva creeper seed that I'm now experiencing sharp, burning pains.'

In the same way, monks, there are some priests & contemplatives who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled and long. The thought occurs to them: 'Now what future danger do those (other) priests & contemplatives foresee that they teach the relinquishment & analysis of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

Thus they meet with their downfall through sensual pleasures. With the break-up of the body, after death, they will go to a bad bourn, destitution, the realm of the hungry shades, purgatory. There they will experience sharp, burning pains. The thought will occur to them: 'This was the future danger those priests & contemplatives foresaw that they taught the relinquishment & analysis of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we are now experiencing these sharp, burning pains.'

M 45

Secondly, apart from the actual content of the views, a person attached to views is bound to get into disputes with those who hold opposing views, resulting in unwholesome mental states for the winners as well as the losers.

Engaged in disputation in the midst of an assembly,
--desirous of praise, anxious--
he is staggered when defeated.
Shaken with criticism, he seeks for an opening.
He whose doctrine is (judged as) demolished,
Defeated, by those who judge the question:
He laments, he grieves--the inferior exponent--
'He beat me,' he mourns.
These disputes have arisen among contemplatives.
In them are victory & defeat.
Seeing this, one would abstain from disputes,
For they have no other goal than the gaining of praise.
He who is praised there
for expounding his doctrine
in the midst of the assembly,
Laughs on that account and grows haughty,
attaining his heart's desire.
That haughtiness will be his grounds for vexation,
for he will speak in pride & over-estimation.
Seeing this, one should abstain from disputes.
No purity is attained by them, say the wise.
Sn iv.8

Thirdly, and more profoundly, attachment to views implicitly involves attachment to a sense of 'superior' & 'inferior,' and to the criteria used in measuring and making such evaluations. As we saw in Chapter I, any measure or criterion acts as a limitation or bond on the mind.

That, say the wise, is a fetter,
In dependence on which
One sees others as inferior.
Sn iv.5

Whoever construes
    'equal'
    'superior' or
    'inferior,'
by that he would dispute;
Whereas to one unaffected by these three,
    'equal'
    'superior'
do not occur.
Of what would the Brahman* say 'true' or 'false,'
    disputing with whom,
he in whom 'equal' & 'unequal' are not....
As the prickly lotus
is unsmeared by water & mud,
So the sage,
    an exponent of peace,
        without greed,
    is unsmeared by sensuality & the world.
An attainer-of-wisdom
is not measured
        made proud
    by views or by what is thought,
    for he is not altered by them.
Not by rituals is he led, nor by traditional lore,
    nor with reference to dogmas.
For one dispassionate towards perception
    there are no ties;
for one released by discernment,
    no delusions.
Those who seize at perceptions & views

go about disputing in the world.

Sn iv.9

An important point to notice is that attachment to views must be abandoned through knowledge, and not through skepticism, agnosticism, ignorance, or a mindless openness to all views. This point is made clear in the Discourse of the Supreme Net. There the Buddha gives a list of 62 philosophical positions concerning the nature of the self, the cosmos, & the state of ultimate freedom in the immediate present. The list is intended to be exhaustive--the 'net' in the title of the discourse--covering all possible views & positions on these subjects divided into ten categories, one of the categories--equivocation--including cases of agnosticism.

> There are, monks, some contemplatives & priests who, being asked questions regarding this or that, resort to verbal contortions, to eel-like wriggling, on four grounds...There is the case of a certain priest or contemplative who does not discern as it actually is that 'This is good,' or that 'This is not good.' The thought occurs to him: 'I don't discern as it actually is that "This is good," or that "This is not good." If I...were to declare that "This is good," or that "This is not good," desire, passion, aversion, or irritation would occur to me; that would be a falsehood for me. Whatever would be a falsehood for me would be a distress for me. Whatever would be a distress for me would be an obstacle for me.' So, out of fear of falsehood, a loathing for falsehood, he does not declare that 'This is good,' or that 'This is not good." Being asked questions regarding this or that, he resorts to verbal contortions, to eel-like wriggling: 'I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

The second case is virtually identical with the first, substituting 'clinging' for 'falsehood.'

The third case: There is the case of a certain priest or contemplative who does not discern as it actually is that 'This is good,' or that 'This is not good'...'If I, not discerning as it actually is that "This is good," or that "This is not good," were to declare that "This is good," or that "This is not good"--There are priests and contemplatives who are pundits, subtle, skilled in debate, who prowl about like hair-splitting marksmen, as it were, shooting philosophical positions to pieces with their dialectic. They might cross-question me, press me for reasons, rebuke me. I might not be able to stand my ground, that would be a distress for me...an obstacle for me.' So, out of a fear for questioning, a loathing for questioning...he resorts to verbal contortions, to eel-like wriggling...

The fourth case: There is the case of a certain priest or contemplative who is dull & exceedingly stupid. Out of dullness & exceeding stupidity, he--being asked questions regarding this or that--resorts to verbal contortions, to eel-like wriggling: 'If you ask me if there exists another world (after death), if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world...both is & isn't...neither is nor isn't...if there are beings who transmigrate...if there aren't...both are & aren't... neither are nor aren't...if the Tathagata exists after death... doesn't...both...neither...I don't think so. I don't think that way. I don't think otherwise. I don't think not. I don't think not not.'

D 1

Agnosticism, then, is not a way of abandoning standpoints but is simply another standpoint: Like all standpoints, it must be abandoned through knowledge. The type of knowledge called for--in which standpoints are regarded, not in terms of their content, but as events in a causal chain--is indicated by the refrain that follows each of the ten categories of the Supreme Net.

> This, monks, the Tathagata discerns. And he discerns that these standpoints, thus seized, thus held to, lead to such & such a destination, to such & such a state in the world beyond. And he discerns what surpasses this. And yet discerning that, he does not hold to it. And as he is not holding to it, Unbinding (nibbuti) is experienced right within. Knowing, for what they are, the origin, ending, allure, & drawbacks of feelings, along with the emancipation from feelings, the Tathagata, monks--through lack of sustenance/clinging-- is released.
>
> D 1

Another list of speculative views--a set of ten positions summarizing the standard topics debated by the various schools of contemplatives in the Buddha's time--recurs frequently in the Canon. Non-Buddhist debaters used it as a ready-made checklist for gauging an individual's positions on the controversial issues of the day, and they often put it to the Buddha. Invariably, he would reply that he did not hold to any of the ten positions.

> 'Seeing what drawback, then, is the venerable Gotama thus entirely dissociated from each of these ten positions?'

'Vaccha, the position that "the world is eternal" is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, stopping; to calm, direct knowledge, full awakening, Unbinding.

'The position that "the world is not eternal"...

'..."the world is finite"...

'..."the world is infinite"...

'..."the soul & the body are the same"...

'..."the soul is one thing and the body another"...

'..."after death a Tathagata exists"...

'..."after death a Tathagata does not exist"...

'..."after death a Tathagata both exists & does not exist"...

'..."after death a Tathagata neither exists nor does not exist"...does not lead to disenchantment, dispassion, stopping; to calm, direct knowledge, full awakening, Unbinding.'

'Does Master Gotama have any position at all?'

'A "position," Vaccha, is something that a Tathagata has done away with. What a Tathagata sees is this: "Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception... such are mental processes...such is consciousness, such its origin, such its disappearance."

Because of this, I say, a Tathagata,--with the ending, fading out, stopping, renunciation & relinquishment of all construings, all excogitations, all I-making & mine-making & tendencies to conceits--is, through lack of sustenance/clinging, released.'

M 72

The construings the Buddha relinquished include views not only in their full-blown form as specific positions, but also in their rudimentary form as the categories & relationships that the mind reads into experience. This is a point he makes in his instructions to Bahiya, which led immediately to the latter's attaining the goal. When the mind imposes interpretations on its experience, it is engaging implicitly in system-building, and all the limitations of location & relationship that system-building involves. Only when it can free itself of those interpretations and the fetters they place on it, can it gain true freedom.

Therefore, Bahiya, you should train yourself thus: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself.

When for you there will be only the seen in reference to the seen...only the heard...only the sensed...only the cognized in reference to the cognized, then, Bahiya, you will not be 'thereby.' When you are not thereby, you will not be 'therein.' When you are not therein, you will be neither 'here' nor 'there' nor between the two. This, just this, is the end of stress.

Ud i.10

PRECEPTS & PRACTICES.

The Canon mentions a variety of precepts & practices--the third mode of clinging/sustenance. Prominent among them are Brahmanical rituals & Jain practices of self-torture, and according to the Commentary these are the precepts & practices referred to in this context. Yet although the goal will always remain out of reach as long as one remains attached to such practices, the abandonment of this attachment is never in & of itself sufficient for attaining the goal.

But there is another practice which, though a necessary part of the Buddhist path, can nevertheless offer sustenance for becoming; and which--as the object of attachment to be transcended--figures prominently in descriptions of the goal's attainment. That practice is jhana, or meditative absorption. It might be argued that this is stretching the term practice (vata) a little far, but jhana does not fall under any of the other three sustenances for becoming at all, and yet it definitely does function as such a sustenance, so there seems to be little choice but to place it here.

Different passages in the Canon number the levels of jhana in different ways. The standard description gives four, although the pure mindfulness & equanimity attained on the fourth level may further be applied to four progressively more & more refined formless sensations--termed the 'peaceful emancipations, formlessness beyond forms'--that altogether give eight levels, often referred to as the eight attainments.

A number of objects can serve as the basis for jhana. The breath is one, and an analysis of the Canon's description of the first stages of breath meditation will give an idea of what jhana involves.

The first step is simply being mindful of the breath in the present:

There is the case of a monk who, having gone to a forest, to the shade of a tree or to an empty building, sits down folding his legs crosswise, holding his body erect, & keeping mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

Then comes evaluation: He begins to discern variations in the breath:

Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short.

The remaining steps are willed, or determined: He 'trains himself', first by manipulating his sense of conscious awareness, making it sensitive to the body as a whole. (This accounts for the term 'mahaggatam'--enlarged or expanded--used to describe the mind in the state of jhana.)

He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body.

Now that he is aware of the body as a whole, he can begin to

manipulate the physical sensations of which he is aware, calming them--i.e., calming the breath--so as to create a sense of rapture & ease.

> He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes. He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. He trains himself to breathe in sensitive to pleasure and breathe out sensitive to pleasure.

(As we will see below, he maximizes this sense of rapture & pleasure, making it suffuse the entire body.)

Now that bodily processes are stilled, mental processes become apparent as they occur. These too are calmed, leaving--as we will see below--a radiant awareness of the mind itself.

> He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. He trains himself to breathe in calming mental processes and to breathe out calming mental processes. He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind....
>
> M 118

The standard description of jhana, however, does not refer to any particular object as its basis, but simply divides it into four levels determined by the way the mind relates to the object as it becomes more & more absorbed in it.

Furthermore, monks, the monk--quite withdrawn from sensual pleasures, withdrawn from unwise (mental) qualities--enters and remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. There is nothing in his body unpervaded by rapture & pleasure born from withdrawal.

Just as a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder--saturated, moisture-laden, permeated within & without--would nevertheless not drip; even so, monks, the monk permeates...this very body with the rapture & pleasure born of withdrawal. And as he remains thus earnest, ardent & intent, any longings related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, one-pointed & composed. That is how a monk develops mindfulness immersed in the body.

And furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of composure, one-pointedness of awareness free from directed thought & evaluation--internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of composure. There is no part of his entire body unpervaded by rapture & pleasure born of composure.

Just like a lake with spring-water welling up from within, having no inflow from east, west, north or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the

cool waters; even so monks, the monk permeates...this very body with the rapture & pleasure born of composure. And as he remains thus earnest, ardent & intent...he develops mindfulness immersed in the body.

And furthermore, with the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, and of him the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded by pleasure divested of rapture.

Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses that, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, monks, the monk permeates...this very body with the pleasure divested of rapture. And as he remains thus earnest, ardent & intent...he develops mindfulness immersed in the body.

And furthermore, with the abandoning of pleasure & stress--as with the earlier disappearance of elation & sorrow--he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor stress. He sits, permeating the body with a pure, bright awareness, so that nothing of his entire body is unpervaded by pure, bright awareness.

Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, monks, the monk sits, permeating the body with a pure, bright awareness. And as he remains thus earnest, ardent &

intent...he develops mindfulness immersed in the body.

M 119

'Directed thought' mentioned in the reference to the first level of jhana corresponds, in the description of breath meditation, to the mindfulness directed to the breath in the present. 'Evaluation' corresponds to the discernment of variations in the breath, and to the manipulation of awareness & the breath so as to create a sense of rapture & pleasure throughout the body (the bathman kneading moisture throughout the ball of bath powder). The still waters in the simile for the third level of jhana, as opposed to the spring waters welling up in the second level, correspond to the stilling of mental processes. And the pure, bright awareness in the fourth level corresponds to the stage of breath meditation where the meditator is sensitive to the mind.

Thus as the mind progresses through the first four levels of jhana, it sheds the various mental activities surrounding its one object: Directed thought & evaluation are stilled, rapture fades, and pleasure is abandoned. After reaching a state of pure, bright, mindful, equanimous awareness in the fourth level of jhana, the mind can start shedding its perception (mental label) of the form of its object, the space around its object, itself, & the lack of activity within itself. This process takes four steps--the four formlessnesses beyond form--culminating in a state where perception is so refined that it can hardly be called perception at all.

With the complete transcending of perceptions of (physical) form, and the passing away of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' one enters & remains in the sphere of the infinitude of space...

With the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' one enters & remains in the sphere of the infinitude of consciousness...

With the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' one enters & remains in the sphere of nothingness...

With the complete transcending of the sphere of nothingness, one enters & remains in the sphere of neither perception nor non-perception.

D 15

To abandon attachment to jhana as a sustenance for becoming means, not to stop practicing it, but rather to practice it without becoming engrossed in the sense of pleasure or equanimity it affords, so that one can discern its true nature for what it is.

When this had been said, the Venerable Ananda asked the Master: 'In the case, Sir, where a monk has reached the point that--(thinking) "It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon"--he obtains equanimity. Would this monk be totally unbound, or not?'

'A certain such monk might, Ananda, and another might not.'

'What is the cause, what is the reason, whereby one might and another might not?'

'There is the case, Ananda, where a monk has reached the point that--(thinking) "It should not be, it should not

occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon"-- he obtains equanimity. He relishes that equanimity, welcomes it, remains fastened to it. As he does so, his consciousness is dependent on it, sustained by it. With sustenance, Ananda, a monk is not totally unbound.'

'Being sustained, where is that monk sustained?'

'The sphere of neither perception nor non-perception.'

'Then, indeed, being sustained, he is sustained by the supreme sustenance.'

'Being sustained, Ananda, he is sustained by the supreme sustenance; for this--the sphere of neither perception nor non-perception--is the supreme sustenance. There is (how-ever) the case where a monk...reaches equanimity. He does not relish that equanimity, does not welcome it, does not remain fastened to it. Such being the case, his consciousness is not dependent on it, is not sustained by it. Without sustenance, Ananda, a monk is totally unbound.'

M 106

Once the mind can detach itself from the pleasure & equanimity offered by jhana, it can be inclined toward that which transcends jhana--the unconditioned quality of deathlessness.

There is the case, Ananda, where a monk...enters & remains in the first jhana: rapture & pleasure born of withdrawal, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, mental processes, & consciousness as

inconstant, stressful, a disease, a cancer, an arrow,
painful, an affliction, alien, a dissolution, a void,
not-self. He turns his mind away from those phenomena, and
having done so, inclines it to the quality of deathlessness:
'This is peace, this is exquisite--the resolution of all
mental processes; the relinquishment of all the
paraphernalia of becoming; the ending of craving;
dispassion; stopping; Unbinding.'

Having attained this point, he reaches the ending of the
mental effluents. Or, if not, then--through passion &
delight for this very phenomenon (the discernment inclining
to deathlessness) and from the total ending of the first of
the five Fetters*--he is due to be reborn (in the Pure
Abodes), there to be totally unbound, never again to return
from that world. (Similarly with the other levels of
jhana.)

M 64

The fact that the various levels of jhana are nurtured & willed, and thus dependent on conditions, is important: A realization of exactly how they are nurtured--a realization acquired only through practical experience with them--can give insight into the conditioned nature of all mental events and is one of the ways in which the attachment to jhana, as sustenance for becoming, can be abandoned.

An indication of how this happens is given in outline form in the Discourse on Mindfulness of In & Out Breathing. To take up the description of breath meditation where we left off: Once there is direct awareness of the mind itself, the various levels of jhana are reviewed. Now, however, primary attention is focused, not on the object, but on the mind as it relates to the object--the different ways in which it can be satisfied & steadied, and the different factors from which it can be released by taking it through the different levels (e.g., releasing it from directed thought &

evaluation by taking it from the first to the second level, and so forth).

> He trains himself to breathe in satisfying the mind, and out satisfying the mind. He trains himself to breathe in steadying the mind, and out steadying the mind. He trains himself to breathe in releasing the mind, and out releasing the mind.

The states of satisfaction, steadiness, & release experienced on these levels, though, are willed, and therefore conditioned. The next step is to focus on the fact that these qualities, being conditioned, are inconstant. Once the mind sees directly that inconstancy is inherent both in the pleasure offered by jhana and in the act of will that brings it about, one becomes dispassionate towards it, stops craving it, and can relinquish any & all attachment to it.

> He trains himself to breathe in focusing on inconstancy, and out focusing on inconstancy. He trains himself to breathe in focusing on dispassion, and out focusing on dispassion. He trains himself to breathe in focusing on stopping, and out focusing on stopping. He trains himself to breathe in focusing on relinquishment, and out focusing on relinquishment.
>
> M 118

At the conclusion to the discourse, the Buddha states that breath meditation, when practiced often & repeatedly in this way, results in the maturation of clear knowledge & release.

A more vivid description of how mastery of jhana can lead to the insight that transcends it, is given in the Discourse on the Exposition of the Properties:

> (On attaining the fourth level of jhana) there remains only equanimity: pure & bright, pliant, malleable & luminous. Just as if a skilled goldsmith or goldsmith's apprentice were to prepare a furnace, heat up a crucible, and, taking gold with a pair of tongs, place it in the crucible. He would blow on it time & again, sprinkle water on it time & again, examine it time & again, so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable & luminous. Then whatever sort of ornament he had in mind--whether a belt, an earring, a necklace, or a gold chain--it would serve his purpose. In the same way, there remains only equanimity: pure & bright, pliant, malleable & luminous. He (the meditator) discerns that 'If I were to direct equanimity as pure & bright as this toward the sphere of the infinitude of space, I would develop the mind along those lines, and thus this equanimity of mind--thus supported, thus sustained--would last for a long time. (Similarly with the remaining formless states.)'
>
> He discerns that 'If I were to direct equanimity as pure & bright as this towards the sphere of the infinitude of space and to develop the mind along those lines, that would be fabricated. (Similarly with the remaining formless states.)' He neither fabricates nor mentally fashions for the sake of becoming or unbecoming. This being the case, he is not sustained by anything in the world (does not cling to anything in the world). Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

M 140

DOCTRINES OF THE SELF

Doctrines of the self. These form the fourth mode of clinging/sustenance. The Canon reports a wide variety of doctrines of the self that were current in the Buddha's time, only to reject them out-of-hand for two major reasons. The first is that even the least articulated sense of self or self-identification inevitably leads to stress & suffering.

> 'Monks, do you see any clinging/sustenance in the form of a doctrine of self which, in clinging to, there would not arise sorrow, lamentation, pain, grief, & despair?'
>
> 'No, Lord.'
>
> '...Neither do I...How do you construe this, monks: If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove, would the thought occur to you, "It's us that this person is gathering, burning, or doing with as he likes"?'
>
> 'No, sir. Why is that? Because those things are not our self and do not pertain to our self.'
>
> 'Even so, monks, whatever is not yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit. And what is not yours? Form (body) is not yours... Feeling is not yours...Perception...Mental processes...Consciousness is not yours. Let go of it. Your letting go of it will be for your long-term happiness &

benefit.'

M 22

The second reason for rejecting doctrines of the self is that, whatever form they take, they all contain inherent inconsistencies. The Buddha's most systematic treatment of this point is in the Great Discourse on Causation, where he classifies all theories of the self into four major categories: those describing a self (a) possessed of form (a body) & finite; (b) possessed of form & infinite; (c) formless & finite; and (d) formless & infinite. The text gives no examples for the categories, but we might cite the following as illustrations: (a) theories that deny the existence of a soul, and identify the self with the body; (b) theories that identify the self with all being or with the universe; (c) theories of discrete souls in individual beings; (d) theories of a unitary soul or identity immanent in all things.

Discussing these various categories, the Buddha states that people who adhere to any of them will state that the self already is of such a nature, that it is destined to acquire such a nature after death, or that it can be made into such a nature by various practices. He then goes on to discuss the various ways people assume a self as defined in relation to feeling.

'In what respect, Ananda, does one assume when assuming a self? Assuming feeling to be the self, one assumes that "Feeling is my self" (or) "Feeling is not my self: My self is oblivious (to feeling)" (or) "Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling."

'Now, one who says, "Feeling is my self," should be addressed as follows: "There are these three feelings, my friend--feelings of pleasure, feelings of pain, and feelings

of neither pleasure nor pain. Which of these three feelings do you assume to be the self? At a moment when a feeling of pleasure is sensed, no feeling of pain or of neither pleasure nor pain is sensed. Only a feeling of pleasure is sensed at that moment. At a moment when a feeling of pain is sensed, no feeling of pleasure or of neither pleasure nor pain is sensed. Only a feeling of pain is sensed at that moment. At a moment when a feeling of neither pleasure nor pain is sensed, no feeling of pleasure or of pain is sensed. Only a feeling of neither pleasure nor pain is sensed at that moment.

'Now, a feeling of pleasure is inconstant, compounded, dependent on conditions, subject to passing away, dissolution, fading, & stopping. A feeling of pain...A feeling of neither pleasure nor pain is inconstant...subject to stopping. Having sensed a feeling of pleasure as 'my self,' then with the stopping of one's very own feeling of pleasure, 'my self' has perished. Having sensed a feeling of pain as 'my self'... Having sensed a feeling of neither pleasure nor pain as 'my self,' then with the stopping of one's very own feeling of neither pleasure nor pain, 'my self' has perished."

'Thus he assumes, assuming in the immediate present a self inconstant, entangled in pleasure & pain, subject to arising & passing away, he who says, "Feeling is my self." Thus in this manner, Ananda, one does not see fit to assume feeling to be the self.

'As for the person who says, "Feeling is not the self: My self is oblivious (to feeling)," he should be addressed as follows: "My friend, where nothing whatsoever is sensed (experienced) at all, would there be the thought, 'I am'?"'

'No, sir.'

'Thus in this manner, Ananda, one does not see fit to assume

that "Feeling is not my self: My self is oblivious (to feeling)."

'As for the person who says, "Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling," he should be addressed as follows: "My friend, should feelings altogether and every way stop without remainder, then with feeling completely not existing, owing to the stopping of feeling, would there be the thought, 'I am'?'"

'No, sir.'

'Thus in this manner, Ananda, one does not see fit to assume that "Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling."

'Now, Ananda, in as far as a monk does not assume feeling to be the self, nor the self as oblivious, nor that "My self feels, in that my self is subject to feeling," then, not assuming in this way, he is not sustained by anything in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."

'If anyone were to say with regard to a monk whose mind is thus released that "The Tathagata exists after death," is his view, that would be mistaken; that "The Tathagata does not exist after death"...that "The Tathagata both exists & does not exist after death"...that "The Tathagata neither exists nor does not exist after death" is his view, that would be mistaken. Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the

extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. (To say that,) "The monk released, having directly known that, does not see, does not know is his opinion," that would be mistaken.' (This last sentence means that the monk released is not an agnostic concerning what lies beyond the extent of designation, and so forth. He does know & see what lies beyond, even though--as Ven. Sariputta said to Ven. MahaKotthita--he may not express it inasmuch as it lies beyond differentiation. See the discussion on pages 31-32.)

D 15

Views of the self can center around not only feeling, but also physical form, perception, mental processes, & consciousness--the five aggregates for sustenance--which, according to another passage in the above discourse, cover the extent of what can be designated, expressed, & described, but none of which, on investigation, can rightfully be designated as self.

I have heard that on one occasion the Master was staying at Varanasi, in the Game Refuge at Isipatana. There he addressed the group of five monks:

'Physical form, monks, is not the self. If physical form were the self, this body would not lend itself to disease. One could get physical form to be like this and not be like that. But precisely because physical form is not the self, it lends itself to disease. And one cannot get physical form to be like this and not be like that.

'Feeling is not the self...Perception is not the self...Mental processes are not the self...

'Consciousness is not the self. If consciousness were the self, this consciousness would not lend itself to disease. One could get consciousness to be like this and not be like that. But precisely because consciousness is not the self, it lends itself to disease. And one cannot get consciousness to be like this and not be like that.

'How do you construe thus, monks--Is physical form constant or inconstant?'--'Inconstant, Lord.'--'And whatever is inconstant: Is it easeful or stressful?'--'Stressful, Lord.'--'And is it right to assume with regard to whatever is inconstant, stressful, subject to change, that "This is mine. This is my self. This is what I am"?'--'No, Lord.'

'...Is feeling constant or inconstant?...Is perception constant or inconstant?...Are mental processes constant or inconstant?...

'Is consciousness constant or inconstant?'--'Inconstant, Lord.'--'And whatever is inconstant: Is it easeful or stressful?'--'Stressful, Lord.'--'And is it right to assume with regard to whatever is inconstant, stressful, subject to change, that "This is mine. This is my self. This is what I am"?'--'No, Lord.'

'Thus, monks, any physical form whatsoever--past, future, or present; internal or external; blatant or subtle, common or sublime, far or near: every physical form--is to be seen as it actually is with right discernment as: "This is not mine. This is not my self. This is not what I am."

'Any feeling whatsoever...Any perception whatsoever...Any mental processes whatsoever...

'Any consciousness whatsoever--past, future, or present; internal or external; blatant or subtle, common or sublime, far or near: every consciousness--is to be seen as it

actually is with right discernment as: "This is not mine. This is not my self. This is not what I am."

'Seeing thus, the instructed noble disciple grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with mental processes, and disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."'

That is what the Master said. Glad at heart, the group of five monks delighted at his words. And while this explanation was being given, the hearts of the group of five monks, through not clinging (not being sustained), were released from the mental effluents.

S xxii.59

On the surface, doctrines about the self would appear simply to be another variety of speculative view. They deserve separate treatment, though, because they all come down to a deeply rooted sense of 'I am'--a conceit coloring all perception at the most basic level.

Monks, whatever contemplatives or priests who assume in various ways when assuming a self, all assume the five aggregates for sustenance, or a certain one of them. What five? There is the case where an uninstructed, run-of-the-mill person...assumes the body to be the self, or the self as possessing the body, the body as in the self, or the self as in the body. He assumes feeling to be the self...perception to be the self...mental processes to be

the self...He assumes consciousness to be the self, or the self as possessing consciousness, consciousness as in the self, or the self as in consciousness.

Thus, both this assumption & the understanding, 'I am,' occur to him. And so it is with reference to the understanding 'I am' that there is the appearance of the five faculties--eye, ear, nose, tongue, & body (the senses of vision, hearing, smell, taste, & touch).

Now, there is the intellect, there are ideas (mental qualities), there is the property of ignorance. To an ordinary run-of-the-mill person, touched by experience born of the contact of ignorance, there occur (the thoughts): 'I am,' 'I am thus,' 'I shall be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' or 'I shall be neither percipient nor non-percipient.'

The five faculties, monks, continue as they were. And with regard to them the instructed noble disciple abandons ignorance and gives rise to clear knowledge. Owing to the fading of ignorance, (the thoughts)--'I am,' 'I am this,'...'I shall be neither percipient nor non-percipient'--do not occur to him.

S xxii.47

The sense of 'I am' can prevent a person from reaching the goal, even when he feels that he has abandoned attachment to sensuality, speculative views, & the experience of jhana.

There is the case, monks, where a certain contemplative or priest, with the abandonment of speculations about the past

and the abandonment of speculations about the future, from the thorough lack of resolve for the fetters of sensuality, and from the surmounting of the rapture of withdrawal (in the first level of jhana), non-material pleasure and the feeling of neither pleasure nor pain (in the fourth level of jhana), thinks, 'I am at peace, I am unbound, I am without clinging/ sustenance!'

In this regard, the Tathagata perceives: 'This venerable contemplative or priest, with the abandonment of speculations about the past...thinks, "I am at peace, I am unbound, I am without clinging/sustenance!' To be sure, he affirms the practice conducive to Unbinding. Still, he clings, clinging to a speculative view about the past or...a speculative view about the future...or a fetter of sensuality...or the rapture of withdrawal...or formless pleasure...or a feeling of neither pleasure nor pain. And the fact that he thinks, "I am at peace, I am unbound, I am without clinging/sustenance!"--that in itself proclaims his clinging.'

Now, with regard to that--conditioned, gross--there is still this: the stopping of mental processes. Knowing this, seeing the emancipation from it, the Tathagata has gone beyond it.

M 102

Whereas the contemplative or priest under discussion in this passage reads an 'I' into what he is experiencing, the Buddha simply observes that 'There is this....' This unadorned observation--which simply sees what is present in an experience as present, and what is absent as absent--is treated in detail in the Lesser Discourse on Voidness. There the Buddha describes how to develop it methodically, in ascending stages passing through the levels of jhana--in this case based on the object 'earth', or solidity--and leading ultimately to

Awakening.

Ananda, just as this palace of Migara's mother (in the monastery constructed by Lady Visakha near Savatthi) is devoid of elephants, cattle & mares, devoid of gold & silver, devoid of assemblies of women & men, and there is only this non-voidness--the singleness based on the community of monks; even so, Ananda, a monk--not attending to the perception (mental note) of village, not attending to the perception of human being--attends to the singleness based on the perception of forest. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of forest.

He discerns that 'Whatever disturbances would exist based on the perception of village...whatever disturbances would exist based on the perception of human being, are not present. There is only this modicum of disturbance: the singleness based on the perception of forest.' He discerns that 'This mode of perception is void of the perception of village. This mode of perception is void of the perception of human being. There is only this non-voidness: the singleness based on the perception of forest.' Thus he regards it as void of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into voidness, accords with actuality, is undistorted in meaning, & pure.

Further, Ananda, the monk--not attending to the perception of human being, not attending to the perception of forest--attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so--without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns,

the craggy irregularities of this earth--he attends to the singleness based on the perception of earth. His mind...settles & indulges in its perception of earth.

He discerns that 'Whatever disturbances would exist based on the perception of human being...whatever disturbances would exist based on the perception of forest, are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'This mode of perception is void of the perception of human being...void of the perception of forest. There is only this non-voidness: the singleness based on the perception of earth.' Thus he regards it as void of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into voidness, accords with actuality, is undistorted in meaning, & pure.

Further, Ananda, the monk--not attending to the perception of forest, not attending to the perception of earth--attends to the singleness based on the perception of the sphere of the infinitude of space...(and so on through the four levels of formless jhana. Then:)

Further, Ananda, the monk--not attending to the perception of the sphere of nothingness, not attending to the perception of the sphere of neither perception nor non-perception--attends to the singleness based on the signless concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its signless concentration of awareness.

He discerns that 'Whatever disturbances would exist based on the perception of the sphere of nothingness...whatever disturbances would exist based on the perception of the sphere of neither perception nor non-perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns

that 'This mode of perception is void....(etc.)'

Further, Ananda, the monk--not attending to the perception of the sphere of nothingness, not attending to the perception of the sphere of neither perception nor non-perception--attends to the singleness based on the signless concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its signless concentration of awareness.

He discerns that 'This signless concentration of awareness is fabricated & mentally fashioned.' And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to stopping.' For him--thus knowing, thus seeing--the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

He discerns that 'Whatever disturbances would exist based on the effluent of sensuality...the effluent of becoming...the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is void of the effluent of sensuality...becoming...ignorance. And there is just this non-voidness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as void of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into voidness, accords with actuality, is undistorted in meaning, pure--

superior & unsurpassed.

M 121

Ananda: It is said that the world is void, the world is void, venerable sir. In what respect is it said that the world is void?

The Buddha: Insofar as it is void of a self or of anything pertaining to a self: Thus it is said that the world is void. And what is void of a self or of anything pertaining to a self? The eye is void of a self or of anything pertaining to a self. Forms...Visual consciousness...Visual contact is void of a self or of anything pertaining to a self.

The ear...The nose...The tongue...The body...

The intellect is void of a self or of anything pertaining to a self. Ideas...Mental consciousness...Mental contact is void of a self or of anything pertaining to a self. Thus it is said that the world is void.

S.xxxv.85

In abandoning the notion of self with regard to the world--here defined in the same terms as the 'All' (page 31, above)--the Buddha did not, however, hold to a theory that there is no self.

Having taken a seat to one side, Vacchagotta the wanderer said to the Master, 'Now then, Venerable Gotama, is there a self?' When this was said, the Master was silent.

'Then is there no self?' Again, the Master was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, the Venerable Ananda said to the Master, 'Why, sir, did the Master not answer when asked a question asked by Vacchagotta the wanderer?'

'Ananda, if I, being asked by Vacchagotta the wanderer if there is a self, were to answer that there is a self, that would be conforming with those priests & contemplatives who are exponents of eternalism (i.e., the view that there is an eternal soul). And if I...were to answer that there is no self, that would be conforming with those priests & contemplatives who are exponents of annihilationism (i.e. that death is the annihilation of consciousness). If I...were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?

'No, Lord.'

'And if I...were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: "Does the self that I used to have, now not exist?"'

S xliv.10

This dialogue is one of the most controversial in the Canon. Those who hold that the Buddha took a position one way or the other on the question of whether or not there is a self have to explain away the Buddha's silence, and usually do so by focusing on his final statement to Ananda. If someone else more spiritually mature than Vacchagotta had asked the question, they say, the Buddha would have revealed his true position.

This interpretation, though, ignores the fact that of the Buddha's four express reasons for not answering the question, only the last is

specific to Vacchagotta. The first two hold true no matter who is asking the question: To say that there is or is not a self would be to fall into one of two philosophical positions that the Buddha frequently attacked as incompatible with his teaching. As for his third reason, the Buddha wanted to be consistent with 'the arising of knowledge that all phenomena are not-self,' not because he felt that this knowledge was worth holding onto in & of itself (cf. his statement to Upasiva, on page 28, that in the experience of the goal all phenomena are done away with), but because he saw that the arising of such knowledge could, through causing the mind to let go of all forms of clinging/sustenance, lead to liberation.

This point becomes clear when we compare the exchange with Vacchagotta, given above, to this one with Mogharaja:

Mogharaja:
In what way does one view the world
so that the King of Death does not see one?

The Buddha:
Having removed any view
in terms of self,
always mindful, Mogharaja,
view the world as void.
This way one is above & beyond death.
This is the way one views the world
so that the King of Death does not see one.

Sn v.16

The fundamental difference between this dialogue & the preceding one lies in the questions asked: In the first, Vacchagotta asks the Buddha to take a position on the metaphysical question of whether or not there is a self, and the Buddha remains silent. In the second,

Mogharaja asks for a way to view the world so that one can go beyond death, and the Buddha speaks, teaching him to view the world without reference to the notion of self.

This suggests that, instead of being a metaphysical assertion that there is no self, the teaching on not-self is more a strategy, a technique of perception aimed at leading beyond death to Unbinding--a way of perceiving things that involves no self-identification, no sense that 'I am', no attachment to 'I' or 'mine.' And this would be in keeping with the discernment the Buddha recommends in the Discourse on the Supreme Net (see page 64): one that judges views not in terms of their content, but in terms of where they come from and where they lead.

If a person aiming at Unbinding is not to view the world in terms of self, then in what terms should he or she view it? The Buddha's comment to Anuradha (page 25)--'It is only stress that I describe, and the stopping of stress'--suggests an answer, and this answer is borne out by a series of other passages in the Canon.

> 'Lord, "Right view, right view," it is said. In what respect is there right view?'
>
> 'By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origin of the world as it actually is with right discernment, "non-existence" with reference to the world does not occur to him. When he sees the stopping of the world as it actually is with right discernment, "existence" with reference to the world does not occur to him.
>
> 'By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But the awareness of a person such as this is not attached, does not cling to these attachments, clingings, fixations, biases, &

propensities; nor is it resolved on "my self." He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, his knowledge is independent of others. It is in this respect, Kaccayana, that there is right view.'

S xii.15

There is the case where an uninstructed, run-of-the-mill person...does not discern what ideas are fit for attention, or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention, and attends (instead) to ideas unfit for attention...This is how he attends inaptly: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

As this person attends inaptly in this way, one of six kinds of view arises in him: The view I have a self arises in him as true & established, or the view I have no self...or the view It is precisely because of self that I perceive self...or the view It is precisely because of self that I perceive not-self...or the view It is precisely because of not-self that I perceive self arises in him as true & established, or else he has a view like this: This very self of mine--the knower that is sensitive here & there to the ripening of good & bad actions--is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. This is called a

thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, ageing, & death, from sorrow, lamentation, pain, grief, & despair. He is not freed from stress, I say.

The well-taught noble disciple...discerns what ideas are fit for attention, and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention, and attends (instead) to ideas fit for attention...He attends aptly, This is stress...This is the origin of stress...This is the stopping of stress...This is the way leading to the stopping of stress. As he attends aptly in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts & practices.

M 2

Now this, monks, is the noble truth of stress: Birth is stressful, ageing is stressful, death is stressful; sorrow, lamentation, pain, grief, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five aggregates for sustenance are stressful.

And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming--accompanied by passion & delight, relishing now here & now there--i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

And this, monks, is the noble truth of the stopping of stress: the remainderless fading & stopping, renunciation, relinquishment, release & letting go of that very craving.

And this, monks, is the noble truth of the way leading to the stopping of stress: precisely this Noble Eightfold Path--right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress'...'This noble truth of stress is to be comprehended'...'This noble truth of stress has been comprehended'...'This is the noble truth of the origination of stress'...'This noble truth of the origination of stress is to be abandoned'...'This noble truth of the origination of stress has been abandoned'...'This is the noble truth of the stopping of stress'...'This noble truth of the stopping of stress is to be directly experienced'...'This noble truth of the stopping of stress has been directly experienced'...'This is the noble truth of the way leading to the stopping of stress'...'This noble truth of the way leading to the stopping of stress is to be developed'...'This noble truth of the way leading to the stopping of stress has been developed.'

And, monks, as long as this knowledge & vision of mine--with its three rounds and twelve permutations concerning these four noble truths as they actually are--was not pure, I did not claim to have directly awakened to the unexcelled right self-awakening...But as soon as this knowledge & vision of mine--with its three rounds and twelve permutations concerning these four noble truths as they actually are--was truly pure, then did I claim to have directly awakened to the unexcelled right self-awakening...The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'

S lvi.11

Just as if there were a pool of water in a mountain glen--clear, limpid & unsullied--where a man with good eyes standing on the bank could see shells, gravel & pebbles, and also shoals of fish swimming about & resting, and it would occur to him, 'This pool of water is clear, limpid & unsullied. Here are these shells, gravel & pebbles, and also these shoals of fish swimming about & resting.' So too, the monk discerns as it actually is, that 'This is stress...This is the origination of stress...This is the stopping of stress...This is the way leading to the stopping of stress...These are mental effluents...This is the origination of mental effluents...This is the stopping of mental effluents...This is the way leading to the stopping of mental effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

This, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher & more sublime than this, there is none.

D 2

Thus for the person who aims at Unbinding, the Buddha recommends a technique of perception that regards things simply in terms of the four truths concerning stress, with no self-identification, no sense that 'I am', no attachment to 'I' or 'mine' involved. Although, as

the following passage states, there may be a temporary, functional identity to one's range of perception, this 'identity' goes no further than that. One recognizes it for what it is: inconstant & conditioned, and thus not worthy of being taken as a self--for in transcending attachment to it, there is the realization of deathlessness.

Ananda: 'It is wonderful, sir; it is marvelous. For truly, the Master has pointed out the way to cross over the flood by going from one support to the next. But what then, sir, is the Noble Liberation?'

The Buddha: 'There is the case, Ananda, where a noble disciple considers that "Sensual pleasure here & now and in lives to come; form here & now and in lives to come; perceptions of form here & now and in lives to come; perceptions of imperturbability, perceptions of the sphere of nothingness, perceptions of the sphere of neither perception nor non-perception: (All) that is an identity, to the extent that there is identity. (But) this is deathless: the liberation of the mind through lack of clinging/sustenance."'

M 106

Once the sense of self is transcended, its polar opposite--the sense of something standing in contradistinction to a self--is transcended as well. In the Discourse at Kalaka's Park, the Buddha expresses this lack of a self/non-self polarity directly in terms of sensory experience. For a person who has attained the goal, experience occurs with no 'subject' or 'object' superimposed on it, no construing of experience or thing experienced. There is simply the experience in & of itself.

Monks, whatever in this world--with its gods, Maras & Brahmas, its generations complete with contemplatives & priests, princes & men--is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That do I know. Whatever in this world...is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That I directly know. That is known by the Tathagata, but the Tathagata has not been obsessed with it...

Thus, monks, the Tathagata, when seeing what is to be seen, does not construe an (object as) seen. He does not construe an unseen. He does not construe an (object) to-be-seen. He does not construe a seer.

When hearing...When sensing...

When cognizing what is to be cognized, he does not construe an (object as) cognized. He does not construe an uncognized. He does not construe an (object) to-be-cognized. He does not construe a cognizer.

Thus, monks, the Tathagata--being such-like with regard to all phenomena that can be seen, heard, sensed, & cognized--is 'Such.' And I tell you: There is no other 'Such' higher or more sublime.

Whatever is seen or heard or sensed
    and fastened onto as true by others,
One who is Such--among those who are self-bound--
would not further assume to be true or even false.
Having seen well in advance that arrow
    where generations are fastened & hung
    --'I know, I see, that's just how it is!'--
There is nothing of the Tathagata fastened.

A iv.24

A view is true or false only when one is judging how accurately it refers to something else. If one is regarding it simply as an event in & of itself, true & false no longer apply. Thus for the Tathagata--who no longer needs to impose notions of subject or object on experience, and can regard sights, sounds, feelings, & thoughts purely in & of themselves--views are not necessarily true or false, but can simply serve as phenomena to be experienced. With no notion of subject, there is no grounds for 'I know, I see;' with no notion of object, no grounds for 'That's just how it is.' So--although a Tathagata may continue using 'true' & 'false' in the course of teaching others, and may continue reflecting on right view as a means of abiding mindfully & comfortably in the present--notions of true, false, self, & not self have lost all their holding power over the mind. As a result, the mind can see conditioned events in their suchness--'such are the aggregates, such their origin, such their disappearance'--and is left free to its own Suchness: unrestrained, uninfluenced by anything of any sort.

* * *

This concludes our survey of the four modes of clinging/sustenance--passion & delight for sensuality, for views, for precepts & practices, and for doctrines of the self--and should be enough to give a sense of what is loosed in the Unbinding of the mind. All that remains now is the question of how.

Many of the passages we have considered seem to suggest that total Unbinding may be realized by letting go of any one of these four modes of sustenance. What most likely happens in such cases, though, is that the abandoning of one mode immediately triggers an abandoning of the remaining three, for there are other cases reported in the Canon where the experience of Unbinding comes in stages spread over time: the arising of the eye of Dhamma, which frees one from passion & delight for doubt, self-identity views, and grasping at precepts & practices; the attainment of Non-returning, which frees one from passion & delight for sensuality; and the attainment of Arahantship, which frees one from passion & delight for all views, the practice of

jhana, & the conceit 'I am.' Why these stages happen in this order, and how they relate to the practices meant to induce them, is what we will take up next.

Chapter IV

"And taking a pin,
I pulled out the wick."

A theme recurrent in the passages we have been considering is that the abandonment of clinging/sustenance is effected through knowledge.

These four (modes of) sustenance have what as their cause, what as their origin, from what are they born, from what do they arise? These four (forms of) sustenance have craving as their cause, craving as their origin, are born from craving, and arise from craving.

And what does craving have as its cause...?...feeling...And what does feeling have as its cause...?...contact...And what does contact have as its cause...?...the six sense spheres... And what do the six sense spheres have as their cause...?... name & form...And what do name & form have as their cause...?...consciousness...And what does consciousness have as its cause...?...processes...And what do processes have as their cause...?...ignorance...

And, monks, as soon as ignorance is abandoned in a monk, and clear knowledge arises, he--from the fading of ignorance and the appearance of clear knowledge--clings neither to sensual pleasures as sustenance, nor to views as sustenance, nor to precepts & practices as sustenance, nor to doctrines of the self as sustenance. Not clinging (unsustained), he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

M 11

The word 'vijja'--translated here as clear knowledge--also means 'science.' And just as science implies a method, there is a method--a discipline--underlying the knowledge that leads to Unbinding. That method is described from a number of perspectives in the Canon, each description stressing different aspects of the steps involved. The standard formula, though, is the Noble Eightfold Path, also known as the middle way.

> There are these two extremes that one who has gone forth is not to indulge in. What two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata--producing vision, producing knowledge--leads to calm, to direct knowledge, to self-awakening, to Unbinding.
>
> And what is the middle way realized by the Tathagata that--producing vision, producing knowledge--leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

S lvi.11

The eight factors of the path fall under three headings, the first two factors coming under discernment, the next three under virtue, and

the final three under concentration. These three headings are called the Threefold Training; the dynamic among them, leading to the knowledge & vision of release, is one of natural cause & effect.

> It is natural that in a virtuous person, one of consummate virtue, freedom from remorse will arise...It is natural that in a person free from remorse gladness will arise...that in a glad person rapture will arise...that for an enraptured person the body will be calmed...that a person of calmed body will feel pleasure...that the mind of a person feeling pleasure will become concentrated...that a person whose mind is concentrated will see things as they actually are...that a person seeing things as they actually are will grow disenchanted & dispassionate...that a disenchanted & dispassionate person will realize the knowledge & vision of release.
>
> A X.2

According to the standard description of the Eightfold Path, the heading of discernment includes seeing things in terms of the four noble truths about stress, and maintaining the intention to release oneself from sensuality, to abandon ill will, and to avoid doing harm. Virtue includes abstaining from lying, from divisive speech, from harsh speech & idle chatter; from killing, stealing, & having illicit sex; and from engaging in dishonest or abusive forms of making a living, such as dealing in poison, slaves, weapons, intoxicants, or animal flesh.

The factors that go into concentration, though, are somewhat more complex.

And what, monks is right effort? There is the case where a monk arouses desire, endeavors, arouses energy, extends & exerts his mind for the sake of the non-arising of evil, bad qualities that have not yet arisen...for the sake of the abandonment of evil, bad qualities that have arisen...for the sake of the arising of good, wise qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of good qualities that have arisen. This, monks, is right effort.

And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself--ardent, aware & mindful--putting away greed & sorrow with reference to the world. He remains focused on feelings in & of themselves...He remains focused on the mind in & of itself... He remains focused on mental qualities in & of themselves--ardent, aware & mindful--putting away greed & sorrow with reference to the world.

Thus either internally he remains focused on the body in & of itself, or externally...or both internally & externally...or else he remains focused on the phenomenon of arising with reference to the body...or the phenomenon of passing away with reference to the body...or the phenomenon of arising & passing away with reference to the body. Or, simply thinking, 'There is a body,' his mindfulness is present, just to the extent of knowledge & recollection. And he remains independent, not sustained by (clinging to) anything in the world. (Similarly with feelings, mind & mental qualities.)

D 22

(See page 66 above, instructions to Bahiya.)

Right concentration is the practice of the four basic levels of jhana.

These three factors are component parts of a single whole. In fact, their balanced inter-relatedness is what makes them 'right.' The first level of jhana requires the abandoning of bad mental qualities (the Hindrances*), which is part of the duty of right effort; and, as we saw in the description of breath meditation, jhana begins with mindfulness of the present. As jhana is practiced & mastered, good qualities (such as the Factors of Awakening*) are fostered & maintained; physical processes are stilled so that mental qualities may become clearly apparent as they occur; mindfulness is made pure on the attainment of the fourth level of jhana; and all four of the Applications of Mindfulness are developed.

> On whatever occasion, monks, a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in...&...out sensitive to the entire body; trains himself to breathe in...&...out calming the bodily processes: On that occasion, monks, the monk remains focused on the body in & of itself--ardent, aware & mindful--subduing greed & sorrow with reference to the world...
>
> On whatever occasion a monk trains himself to breathe in... &...out sensitive to rapture; trains himself to breathe in...&... out sensitive to pleasure; trains himself to breathe in...&...out sensitive to mental processes; trains himself to breathe in... &...out calming mental processes: On that occasion the monk remains focused on feelings in & of themselves--ardent, aware & mindful--subduing greed & sorrow with reference to the world...

On whatever occasion a monk trains himself to breathe in... &...out sensitive to the mind; trains himself to breathe in... &...out satisfying the mind; trains himself to breathe in...&... out steadying the mind; trains himself to breathe in...&... out releasing the mind: On that occasion the monk remains focused on the mind in & of itself--ardent, aware & mindful--subduing greed & sorrow with reference to the world...

On whatever occasion a monk trains himself to breathe in... &...out focusing on inconstancy; trains himself to breathe in...&...out focusing on dispassion; trains himself to breathe in...&...out focusing on stopping; trains himself to breathe in...&...out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in & of themselves--ardent, aware & mindful--subduing greed & sorrow with reference to the world.

M 118

In the Great Discourse on the Applications of Mindfulness, the Buddha describes mindfulness of mental qualities in & of themselves, in part, in terms of the Hindrances and the Factors of Awakening, qualities that are respectively set aside & fostered in the practice of jhana.

And how does a monk remain focused on mental qualities in & of themselves with reference to the five Hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of

unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining Hindrances: ill will, sloth & torpor, restlessness & anxiety, and doubt.)....

And how does a monk remain focused on mental qualities in & of themselves with reference to the seven Factors of Awakening? There is the case where, there being mindfulness as a Factor of Awakening present within, a monk discerns that 'Mindfulness as a Factor of Awakening is present within me.' Or, there being no mindfulness as a Factor of Awakening present within, a monk discerns that 'Mindfulness as a Factor of Awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a Factor of Awakening. And he discerns how there is the development & consummation of mindfulness as a Factor of Awakening once it has arisen. (The same formula is repeated for the remaining Factors of Awakening: investigation of phenomena, energy, rapture, serenity, concentration & equanimity.)

D 22

Thus the practice of right mindfulness does not repress undesirable mental qualities--i.e., it does not deny their presence. Rather, it notices them as they occur so that the phenomenon of their occurrence can be understood. Once they are understood for what they are as phenomena, they lose their power and can be abandoned.

However, the practice of right mindfulness focuses, not on the haphazard occurrence of mental qualities, but on the elimination of undesirable qualities--the Hindrances--that obstruct jhana, and on the development of desirable qualities--the Factors of Awakening--that it fosters. As these factors are strengthened through the continued

practice of jhana, they make possible a clearer awareness of sensory processes as they occur: The factors of rapture, serenity, & equanimity, existing independently of the input of the five senses, make the mind less involved in sensory pleasures, less inclined to search for emotional satisfaction from them; the factors of mindfulness, investigation of phenomena, effort, & concentration enable clear insight into the events that make up sensory perception.

To see events in the body & mind simply as that--events, conditioned, arising & passing away--creates a further sense of distance, disenchantment, & de-identification.

> Knowing & seeing the eye as it actually is, knowing & seeing forms...visual consciousness...visual contact as they actually are, knowing & seeing whatever arises conditioned by visual contact--experienced as pleasure, pain, or neither pleasure nor pain--as it actually is, one is not infatuated with the eye...forms...visual consciousness...visual contact... whatever arises conditioned by visual contact and is experienced as pleasure, pain, or neither pleasure nor pain...
>
> Knowing & seeing the ear...Knowing & seeing the nose... Knowing & seeing the tongue...Knowing & seeing the body...
>
> Knowing & seeing the intellect as it actually is, knowing & seeing ideas...mental consciousness...mental contact as they actually are, knowing & seeing whatever arises conditioned by mental contact--experienced as pleasure, pain, or neither pleasure nor pain--as it actually occurs, one is not infatuated with the intellect...ideas...mental consciousness...mental contact...whatever arises conditioned by mental contact and is experienced as pleasure, pain, or neither pleasure nor pain.
>
> For him--remaining uninfatuated, unattached, unconfused--the

> five aggregates for sustenance head toward future diminution. The craving that makes for further becoming--accompanied by passion & delight, relishing now this & now that--is abandoned by him. His bodily disturbances & mental disturbances are abandoned. His bodily torments & mental torments are abandoned. His bodily distresses & mental distresses are abandoned. He is sensitive both to ease of body & ease of awareness.
>
> Whatever view is his, is his as right view. Whatever intention, as right intention. Whatever effort, as right effort. Whatever mindfulness, as right mindfulness. Whatever concentration, as right concentration: just as earlier his actions, speech, & livelihood were already well-purified. Thus for him the Noble Eightfold Path goes to the culmination of its development...the four Applications of Mindfulness go to the culmination of their development...the seven Factors of Awakening go to the culmination of their development. (And) for him these two qualities occur in concert: tranquillity & insight.
>
> M 149

With the union of tranquillity & insight at the culmination of the path, Awakening occurs. The Canon records many instances where Awakening is sudden & total, and many where it occurs in stages: The reason for the difference isn't stated, but perhaps in sudden Awakening the mind goes through the various stages in quick succession. At any rate, a brief look at the stages will give something of an idea of the dynamics of the mind's Unbinding.

The standard list of the stages gives four, and describes them in terms of how many of the ten Fetters the mind sheds: (1) self-identity views, (2) grasping at precepts and practices, (3) doubt, (4) sensual passion, (5) irritation, (6) passion for form, (7) passion for formlessness, (8) conceit, (9) restlessness, & (10) ignorance.

There are in this community of monks, monks who, with the total ending of (the first) three Fetters, are Stream-winners, steadfast, never again destined for states of woe, headed for self-awakening...

There are...monks who, with the total ending of (the first) three fetters and the thinning out of passion, aversion, & delusion, are Once-returners. After returning only once to this world they will put an end to stress...

There are...monks who, with the total ending of the first set of five Fetters, are due to be reborn (in the Pure Abodes), there to be totally unbound, never again to return from that world...

There are...monks who are Arahants, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis.

M 118

An alternative way of classifying the stages lists three:

There is the case of the monk who has attained full accomplishment with regard to virtue, a modicum of accomplishment with regard to concentration, and a modicum with regard to discernment...

There is the case of the monk who has attained full accomplishment with regard to virtue, full accomplishment with regard to concentration, and a modicum of accomplishment with regard to discernment...

There is the case of the monk who has attained full accomplishment with regard to virtue, full accomplishment with regard to concentration, and full accomplishment with regard to discernment. With the ending of the mental effluents, he remains in the effluentless release of awareness & release of discernment, having known and made them manifest for himself right in the present.

A iii.88

As the text makes clear, Stream-winners and Once-returners are those who have fully developed virtue, Non-returners are those who have fully developed virtue & concentration, and Arahants are those who have fully developed all three parts of the path: virtue, concentration, & discernment.

This is not to say, however, that Stream-winners have not developed discernment to a fairly high degree. In fact, the unvarying definition of Stream-winners is that they have 'seen with discernment,' and their level of Awakening is called the arising of the Dhamma eye. What they see with this Dhamma eye is always expressed in the same terms:

Then Ven. Assaji gave this exposition of Dhamma to Sariputta the Wanderer:

'Whatever phenomena arise from cause:
Their cause
& their cessation.
Such is the teaching of the Tathagata
the Great Contemplative.'

Then to Sariputta the Wanderer, as he heard this exposition

of Dhamma, there arose the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

Mv i.23.5

For this realization to occur, it must follow on a glimpse of what stands in opposition to 'all that is subject to origination,' i.e., a glimpse of the Unconditioned--deathlessness.

(Immediately after winning to the Stream) Sariputta the Wanderer went to where Moggallana the Wanderer was staying. Moggallana the Wanderer saw him coming from afar, and on seeing him said, 'Your faculties are bright, my friend; your complexion pure & clear. Could it be that you have attained the Deathless?'

'Yes, my friend, I have....'

Mv i.23.5

Although their Awakening is not yet complete, Stream-winners see enough of the Deathless to remove all doubt in the Buddha's teachings.

To Upali the householder, as he was sitting right there, there arose the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.
Then--having seen the Dhamma, having reached the Dhamma, known the Dhamma, plunged entirely into the Dhamma, having crossed over & beyond doubt, having had no more

questioning-- Upali the householder gained fearlessness and was independent of others with regard to the Teacher's message.

M 56

Their glimpse of deathlessness is also enough to convince Stream-winners of the worthlessness of self-identity views that center around the five aggregates of sustenance, all of which come under the category of 'all that is subject to origination.'

Magandiya, it is just as if there were a blind man who couldn't see black objects...white...blue...yellow...red... the sun or the moon. Now suppose that a certain man were to take a grimy, oil-stained rag and fool him, saying, 'Here, my good man, is a beautiful, clean, spotless white cloth.' The blind man would take it and wear it.

Then suppose his friends, companions & relatives took him to a doctor and the doctor treated him with medicine: purges from above & purges from below, ointments & counter-ointments and treatments through the nose. And thanks to the medicine his eyesight would appear & grow clear. Then together with the arising of his eyesight, he would abandon whatever passion & delight he felt for that grimy, oil-stained rag. And he would regard that man as an enemy & no friend at all, and think that he deserved to be killed. 'My gosh, how long have I been fooled, cheated, & deceived by that man & his oil-stained rag!--"Here, my good man, is a beautiful, clean, spotless white cloth."'

In the same way, Magandiya, if I were to teach you the Dhamma--this freedom from Disease, this Unbinding--and you on your part were to understand that freedom from Disease

and see that Unbinding, then together with the arising of your eyesight, you would abandon whatever passion & delight you felt with regard for the five aggregates for sustenance. And it would occur to you, 'My gosh, how long have I been fooled, cheated, & deceived by this mind! For in clinging, it was just form that I was clinging to...it was just feeling...just perception...just mental processes... just consciousness that I was clinging to. With my clinging as condition, there arises becoming...birth...ageing & death... sorrow, lamentation, pains, griefs, & despairs. And thus is the origin of this entire mass of stress.'

M 75

Because they realize that their glimpse of the goal came through an act of discernment, Stream-winners no longer grasp at precepts & practices. What this means is that they no longer view mere adherence to precepts & practices as a sufficient means to the goal in & of itself, although they continue to abide by the precepts of right speech, action, & livelihood and by the practice of jhana that fostered their discernment to begin with. Having seen the efficacy of their own actions, they will never intentionally do evil again. This is what perfects their virtue. Still, they have yet to fully comprehend the practice of jhana, and so their minds remain attached to the phenomena--with & without form--on which that practice is based. As the texts say, they are bound by their incomplete mastery of concentration & discernment, and by seven remaining Fetters to the cycle of birth & death.

As for Non-returners, they have mastered jhana to the extent that they can use it as a vantage point for watching the arising & passing away that occurs in reference to the five senses, while the pleasure, rapture, & equanimity it offers serve them as a fulcrum point for uprooting any desire for the pleasures of those five senses, together with all feelings of irritation that come when such desires are not met.

They, too, have seen the Deathless, but as with Stream-winners, their discernment is not yet fully comprehensive: They have yet to turn it on the act of seeing: the tools--tranquillity & insight--that lead to that discernment, and the subtle levels of passion & delight that accompany it.

The texts express this point in a variety of ways. Some passages simply list the Fetters that Non-returners have yet to abandon: passion for form, passion for formlessness, conceit, restlessness, & ignorance. Others give more experiential accounts of what is happening in a Non-returner's mind. From reading these latter accounts it is possible to see how the five Fetters in the list are interconnected: Although Non-returners shed attachment to self-identity views back when they attained Stream entry, they still have a lingering sense of the conceit 'I am', associated with the five aggregates for sustenance--possessing form & formless--as they function subtly in the arising of tranquillity & insight as a process of becoming. And while they have gained enough insight into the five senses to let go of any attachment to them, they still suffer from a certain amount of ignorance concerning the subtler level of becoming inherent in that conceit, and this leads to refined forms of passion & delight that keep them restless & bound to the sixth sense: the mind.

> There is the case, Ananda, where a monk...enters & remains in the first jhana: refreshment & pleasure born of withdrawal, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form (body), feeling, perceptions, mental processes, & consciousness as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, a void, not self.
>
> He turns his mind away from those phenomena, and having done so, inclines his mind to the quality of deathlessness: 'This is peace, this is exquisite--the resolution of all

mental processes; the relinquishment of all the paraphernalia of becoming; the ending of craving; dispassion; stopping; Unbinding.' Having attained this point, he reaches the ending of the mental effluents. Or, if not, then--through passion & delight for this very phenomenon (the discernment inclining to deathlessness) and from the total ending of the first of the five Fetters--he is due to be reborn (in the Pure Abodes), there to be totally unbound, never again to return from that world. (Similarly with each of the remaining levels of jhana.)

M 64

Several strands of our discussion converge at this passage. To begin with, the act of discernment described here--inclining the mind to the Deathless--is identical with the object of concentration described by the Buddha at A x.6 (see page 35). This would thus be an instance of tranquillity occurring in concert with insight (see page 102).

Secondly, as the passage points out, the crucial difference between Arahants and Non-returners is whether or not the mind feels passion & delight for this act of discernment. Here the distinctions concerning sustenance & clinging raised at the beginning of Chapter III (see page 44) come subtly into play. Any act of discernment, even on this level, comes under the five aggregates for sustenance, as composed of perception, mental processes, & consciousness. If not fully seen for what it is, it can thus act as a phenomenon offering sustenance (or as a clingable phenomenon). Any passion & delight for it--and these themselves are perceptions & mental processes--function as refined sustenance/clinging in the modes of views (of inferior/superior), mental absorption, & a sense of 'I am' involved in the act of discerning. Thus the mind still contains the conditions for becoming on a refined level, and this stands in the way of its total freedom.

Bound by both
the yoke of sensuality
& the yoke of becoming,
Beings continue in transmigration,
returning to birth & death.
Those who have abandoned sensuality
without reaching the ending of the effluents,
are bound by the yoke of becoming:
Non-returners they are called.
While those who have cut off doubt
have no more conceit
or renewal of becoming.
They who have reached
the ending of the effluents,
while in the world,
have gone beyond.

Iti 96

Ven. Khemaka, a Non-returner, speaks shortly before he attains Arahantship: 'Just like the scent of a blue, red, or white lotus: If someone were to call it the scent of a petal or the scent of the color or the scent of a filament, would he be speaking correctly?'

'No, friend.'

'Then how would he describe it if he were describing it correctly?'

'...As the scent of the flower.'

'In the same way, friends, I don't say that this "I am" is form, nor that this "I am" is other than form. I don't say that this "I am" is feeling...perception...mental

processes....I don't say that this "I am" is consciousness, nor that this "I am" is other than consciousness. It's just that for me the "I am" with regard to the five aggregates for sustenance has not been removed, although I don't regard them as "This is me."

'...Just like a cloth, spotted & stained, whose owners give it over to a washerman: The washerman scrubs it with salt earth or lye or cow-dung and then rinses it in clear water. Now even though the cloth is clean and spotless, it still has a slight, lingering residual scent of salt earth or lye or cow-dung. The washerman gives it to the owners, the owners put it away in a wicker box filled with incense, and its slight, lingering residual scent of salt earth, lye, or cow-dung disappears.

'In the same way, even though a noble disciple has abandoned the five lower Fetters, he still has with regard to the five aggregates for sustenance a slight, lingering residual "I am" conceit, an "I am" desire, an "I am" propensity. But at a later time he keeps focusing on the phenomena of arising & passing away with regard to the five aggregates of sustenance: "Such is form, such its origin, such its disappearance. Such is feeling...Such is perception...Such are mental processes...Such is consciousness, such its origin, such its disappearance." As he keeps focusing on the arising & passing away of these five aggregates for sustenance, the slight, lingering residual "I am" conceit, "I am" desire, "I am" propensity he had with regard to them disappears.'

S xxii.89

Only when discernment is so fully developed & totally comprehensive that it has no lingering conceits, desires or propensities for anything--not even for the mental processes of passion & delight that

condition subtle levels of becoming around the act of discerning--can it complete its emancipation from the six spheres of sensory contact that make up the All.

Moggallana (shortly before becoming an Arahant): Briefly, sir, in what respect is a monk--released through the ending of craving--utterly complete, utterly free from bonds, a follower of the utterly chaste life, utterly consummate: foremost among human & heavenly beings?

The Buddha: There is the case, Moggallana, of the monk who has heard, 'All things are unworthy of attachment.' Having heard that all things are unworthy of attachment, he fully knows every thing. Fully knowing every thing, he fully comprehends every thing. Fully comprehending every thing, then whatever feeling he experiences--pleasure, pain, neither pleasure nor pain-- he keeps focusing on impermanence with regard to it, keeps focusing on dispassion, focusing on stopping, focusing on relinquishing. As he keeps focusing on impermanence... dispassion...stopping...relinquishing with regard to that feeling, he is unsustained by (does not cling to) anything in the world. Unsustained, he is not agitated. Unagitated, he is unbound right within: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

It is in this respect, Moggallana, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly chaste life, utterly consummate: foremost among human & heavenly beings.

A vii.58

He who knows the All
    from all around,
Who is not aroused
    by anything at all,
Having totally comprehended
    the All,
Has overcome
    all stress.

Iti 7

Now when a monk discerns--as they actually are--the origin & passing away of the six spheres of (sensory) contact, their allure, their drawbacks & the emancipation from them, then he discerns that this (discernment) is superior to all these (things).

D 1

With ignorance as condition, there occur processes; with processes as condition, (sensory) consciousness; with (sensory) consciousness as condition, name & form; with name & form as condition, the six (sense) spheres....

But with the remainderless fading & stopping of ignorance, processes stop. With the stopping of processes, (sensory) consciousness stops. With the stopping of (sensory) consciousness, name & form...the six (sense) spheres...contact...
feeling...craving...clinging...becoming...birth stops. With the stopping of birth--ageing & death, sorrow, lamentation, pain, & grief (all) stop. Thus is the stopping of this entire mass of stress.

M 115

That which arises in dependence on the eye as pleasure or joy, that is the allure of the eye. Whatever aspects of the eye are inconstant, stressful, & subject to change, that is the drawback of the eye. Whatever is the subduing of passion & desire, the abandoning of passion & desire for the eye, that is the emancipation from the eye. (Similarly with the ear, nose, tongue, body, & intellect, and with forms, sounds, odors, flavors, tactile sensations, & ideas.)

S xxxv.13-14

This, the unsurpassed, foremost state of peace, has been realized by the Tathagata: liberation, through lack of clinging/sustenance, having known, as they actually are, the origin, the passing away, the allure, the drawbacks of--and the emancipation from--the six spheres of (sensory) contact.

M 102

This unsurpassed, foremost state of peace that comes as the mind realizes emancipation from the All, is totally Unconditioned.

There is, monks, an unborn--unbecome--unmade--uncompounded. If there were not that unborn--unbecome--unmade--uncompounded, there would not be the case that emancipation from the born--become--made--compounded would be discerned. But precisely because there is

an--unborn--unbecome--unmade--uncompounded, emancipation
from the born--become--made--compounded is thus discerned.

Ud viii.3

Where water, earth, fire and wind have no footing
There the stars do not shine
The sun is not visible
The moon does not appear
Darkness is not found.
And when a sage, a worthy one, through wisdom
has known (this) for himself
Then from form & name
from pleasure & pain,
He is freed.

Ud ii.10

Having fully realized the Unconditioned, the mind no longer falls under the sway of stress & inconstancy. No longer engrossed, it finds that its sense of participation & engagement in all the processes of experience disbands once & for all.

Ven. Nandaka: 'Sisters, it is just as if a skilled butcher or butcher's apprentice, having killed a cow, were to carve it up with a sharp carving knife so that--without damaging the substance of the inner flesh, without damaging the substance of the outer hide--he would cut, sever & detach only the skin muscles, connective tissues, & attachments in between; and having cut, severed & detached the outer skin, and then covering the cow again with that very skin, he were to say that the cow was actually joined to the skin: Would

he be speaking rightly?'

'No, sir. Why is that?...because no matter how much he might say that the cow was actually joined to the skin, the cow would still be disjoined from the skin.'

'This simile, sisters, I have given to convey a message. The message is this: The substance of the inner flesh stands for the six inner sense spheres (the senses); the substance of the outer hide stands for the six outer sense spheres (their objects). The skin muscles, connective tissues, & attachments in between stand for passion & delight. And the sharp knife stands for noble discernment, which cuts, severs, & detaches the defilements, fetters, & attachments in between.'

M 146

Although the senses & their objects are there just as before, the fundamental affective link that ties the mind to sensations has been cut. And its cutting means unconditional freedom for the mind.

Ven. Maha Kaccayana: 'Concerning the brief statement the Master made, after which he entered his dwelling without expounding the detailed meaning--i.e., "A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally fixated, he would from lack of clinging/sustenance be unagitated. When...from lack of clinging/ sustenance he would be unagitated, there is no seed for the conditions of future birth, ageing, death, or stress"--I understand the detailed meaning of this statement to be this:

'How is consciousness said to be scattered & diffused? There is the case where a form is seen with the eye, and consciousness follows the drift of (lit.: 'flows after') the

image of the form, is tied to the attraction of the image of the form, is chained to the attraction of the image of the form, is fettered & joined to the attraction of the image of the form: Consciousness is said to be externally scattered & diffused. (Similarly with the remaining senses.)

'And how is consciousness said not to be externally scattered & diffused? There is the case where a form is seen with the eye, and consciousness does not follow the drift of the image of the form, is not tied to...chained to...fettered & joined to the attraction of the image of the form: Consciousness is said not to be externally scattered & diffused. (Similarly with the remaining senses.)

'And how is the mind said to be internally fixated? There is the case where a monk...enters & remains in the first jhana. His consciousness follows the drift of the rapture & pleasure born of withdrawal, is tied to...chained...fettered & joined to the attraction of the rapture & pleasure born of withdrawal. Or further...he enters & remains in the second jhana. His consciousness follows the drift of the rapture & pleasure born of composure, is tied to...chained...fettered & joined to the attraction of the rapture & pleasure born of composure. Or further...he enters & remains in the third jhana....His consciousness follows the drift of the equanimity & pleasure...Or further...he enters & remains in the fourth jhana. His consciousness follows the drift of the neither pleasure nor pain, is tied to...chained to...fettered & joined to the attraction of the neither pleasure nor pain: The mind is said to be internally fixated.

'And how is the mind said not to be internally fixated? There is the case where a monk...enters & remains in the first jhana. His consciousness does not follow the drift of the rapture & pleasure born of withdrawal, is not tied to...chained to...fettered & joined to the rapture & pleasure born of withdrawal. (And similarly with the

remaining levels of jhana.)

'And how is agitation caused by clinging/sustenance? There is the case of an uninstructed, run-of-the-mill person...who assumes the body to be the self, or the self as possessing the body, or the body as in the self or the self as in the body. His body changes & is unstable. Because of the change and instability of his body, consciousness alters in accordance with the change in the body. With the concomitant arising of agitation born from this alteration, the mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous. It is thus, friends, that agitation is caused by clinging/sustenance. (And similarly with feeling, perception, mental processes & consciousness.)'

'And how is non-agitation caused by lack of clinging/ sustenance? There is the case of an instructed noble disciple... who does not assume the body to be the self, or the self as possessing the body, or the body as in the self or the self as in the body. His body changes & is unstable, but consciousness does not for that reason alter in accordance with the change in the body. His mind is not consumed with any concomitant agitation born from such a change. Because his awareness is not consumed, he does not feel fearful, threatened, or solicitous. It is thus, friends, that nonagitation is caused by lack of clinging/sustenance. (And similarly with feeling, perception, mental processes & consciousness.)'

M 137

One who is dependent has wavering. One who is independent has no wavering. There being no wavering, there is calm. There being calm, there is no desire. There being no desire, there is no coming or going. There being no coming

or going, there is no passing away or arising. There being no passing away or arising, there is neither a here nor a there nor a between-the-two. This, just this, is the end of stress.

Ud viii.4

Sensing a feeling of pleasure, he (a person who has reached the goal: This is the continuation of the passage on pages 74-75) discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pain....Sensing a feeling of neither pleasure nor pain, he discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain....Sensing a feeling of neither pleasure nor pain, he senses it disjoined from it. When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick--and from not being provided any other sustenance--it goes out unnourished; even so, when sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

Thus a monk so endowed is endowed with the highest resolve for discernment--for this, the knowledge of the passing away

of all stress, is the highest noble discernment.

His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; Unbinding--the undeceptive--is true. Thus a monk so endowed is endowed with the highest resolve for truth, for this--Unbinding, the undeceptive--is the highest noble truth.

Whereas formerly he foolishly had taken on & brought to completion the paraphernalia of becoming, he has now abandoned them, their root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest resolve for relinquishment, for this--the renunciation of all the paraphernalia of becoming--is the highest noble relinquishment.

Whereas formerly he foolishly had greed--as well as desire & infatuation--he has now abandoned them, their root destroyed...not destined for future arising. Whereas formerly he foolishly he had malice--as well as ill-will & hatred--he has now abandoned them....Whereas formerly he foolishly had ignorance--as well as delusion & confusion--he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest resolve for calm, for this--the calming of passions, aversions, & delusions--is the highest noble calm. 'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment and train only for calm.' Thus it was said, and in reference to this was it said.

'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace:' Thus it has been said. With reference to what was it said? 'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing.

'I shall not be'...'I shall be possessed of form'...'I shall not be possessed of form'...'I shall be percipient'...'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. By going beyond all construing, he is called a sage at peace.

Furthermore, a sage at peace is not born, does not age, does not die, is unagitated and free from longing. He does not have anything whereby he would be born. Not being born, will he age? Not ageing, will he die? Not dying, will he be agitated? Not being agitated, for what will he long? It was in reference to this that it was said, 'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.'

M 140

Sariputta: And how, my friend, is a monk's mind well-composed by means of awareness? 'My mind is without passion'--his mind is well-composed by means of awareness. 'My mind is without aversion'...'My mind is without delusion'...'My mind is not subject to passion'...'to aversion'... 'to delusion'--his mind is well-composed by means of awareness. 'My mind is destined not to return to states of sensuality'...'to states of form'...'to states without form'-- his mind is well-composed by means of awareness.

Even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds...smells...tastes... tactile sensations...Even if

powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

Just as if there were a stone column, sixteen spans tall, of which eight spans were rooted below ground, and then from the east there were to come a powerful wind storm: The column would not shiver nor quiver nor quake. And then from the west...the north...the south there were to some a powerful wind storm: The column would not shiver nor quiver nor quake. Why? Because of the depth of the root and the well-buriedness of the stone column. In the same way, my friend, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released...etc....his mind is neither overpowered nor even engaged.

A ix.26

Everywhere
    the sage
        independent
holds nothing dear or undear.
    In him
lamentation & selfishness
like water on a white lotus
    do not adhere.
As a water bead on a lotus leaf,
as water on a red lily,
    does not adhere,
    so the sage
    does not adhere
to the seen, the heard or the sensed;
    for, cleansed,

he does not construe
by means of the seen, the heard or the sensed.
In no other way
does he ask for purity,
for neither impassioned
nor dispassioned
is he.

Sn iv.6

This radical freedom--unattached to sensation, untouched by the power of passion, aversion, & delusion--is the Unbinding experienced in the present life.

Sister Patacara:
Washing my feet, I noticed
the
water.
And in watching it flow from high
to
low,
my heart was composed
like a fine thoroughbred steed.
Then taking a lamp, I entered the hut,
checked the bedding,
sat down on the bed.
And taking a pin, I pulled out the wick:
Like the flame's unbinding
was the liberation
of awareness.

Thig v.10

CHAPTER ONE

Patimokkha

~~~~~~~~~~ The Patimokkha is available to us in several recensions, some in Indic languages, others in Tibetan or Chines However, of the Indic recensions, only one -- the Pali -- is still a living tradition, recited fortnightly, and put into practice by Theravadin bhikkhus throughout the world. This is the r translated and explained in this book. The meaning of the term //patimokkha// is a ma conjecture. According to the Mahavagga, it means "the beginning, the head (or entrance the foremost (//pamukha//) of skillful qualities." (Mv.II.3.4) The term serves as the name no basic code of training rules, but also of a sermon in which the Buddha enumerated the b common to the teachings of all Buddhas: "The non-doing of all evil, the performance of wh skillful, and the purification of one's heart: this is the Buddhas' message." (Dhp.183) Thus w etymology of the term //patimokkha//, it denotes a set of principles basic to the practice o religion. The basic code of training rules for bhikkhus, in its Pali recension, contains 2 rules, divided into eight sections in accordance with the penalty assigned by each rule: //pa defeat; //sanghadisesa//, formal meeting; //aniyata//, undetermined; //nissaggiya pacittiya// and confession; //pacittiya//, confession; //patidesaniya//, acknowledgement; //sekhiya//, and //adhikarana-samatha//, settlement of issues. The following chapters will discuss the p of these terms. Three of these terms, though, do not denote penalties. The aniyata r directions for judging uncertain cases; the sekhiya rules simply say, "(This is) a training to followed," without assigning a particular penalty for not following them; and the adhikara rules give procedures to follow in settling issues that may arise in the Community. Thus th five types of penalty mentioned in the Patimokkha rules themselves, ranging from perma from the Community to simple confession in the presence of another bhikkhu. None of the should note, involve physical punishment of any kind. And we should further note that the undergoing the penalties is not somehow to absolve one from guilt or to erase any bad k incur by breaking the rules; rather, the purpose is both personal and social: to strengthen o to refrain from such behavior in the future, and to reassure the other bhikkhus that one is serious about following the training. In addition to the penalties directly mentioned in th there are also penalties derived from the rules by the Vibhanga and commentaries. Thes penalties deal with two sorts of cases: 1) A bhikkhu tries to commit an action mentioned in rules, but the action for one reason or another does not reach completion (e.g., he tries to person, but the person doesn't die). 2) A bhikkhu commits an action not directly covered in but similar to one that is (e.g., he strikes an unordained person, which is not directly cover rule, while the act of striking a bhikkhu is). Penalties of this sort, when derived from parajika and sanghadisesa rules, include thullaccaya (grave offense) and dukkata (wron derived from the nissaggiya pacittiya, pacittiya, and patidesaniya rules -- except for the rul speaking insults -- include only the dukkata. The penalties derived from the rule against s insults include dubbhasita (wrong speech) as well. As for the sekhiya rules, the Vibhanga
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to disobey any of them out of disrespect entails a dukkata. All of these derived penalties m
through confession. There may, of course, be times when the assigned penalties are n
to deter an unconscientious bhikkhu from committing an offense repeatedly. In such cases
which he is living may, if it sees fit, formally impose additional penalties on him as a mea
bringing him into line. These formal acts range from stripping him of some of the privileges
to banishment from that particular Community, and on to suspension from the Bhikkhu S
In each case the punishment is temporary; if the bhikkhu realizes his errors and mends his
Community is to revoke the act against him and return him to his former status. Thus
a whole, the Vinaya's system of penalties makes use of three basic principles -- confessio
and various degrees of ostracism from the Community -- as means of enforcing the rules
the wisdom of this system, it is important to realize how each of these principles is related
practice of the Dhamma and the training of the mind. //Confession//: There are sever
the discourses (e.g., D.2, M.140) where the Buddha states, 'It is growth in the discipline
One that a person sees a transgression (of his own) as a transgression, makes amends fo
with the Dhamma, and achieves restraint in the future.' From the context each time the B
this statement, it is clear that "makes amends" means confessing one's mistakes. In anoth
(M.61), the Buddha informs his son, Rahula, that if one sees that one's words or deeds h
oneself or others, one should confess them to a knowledgeable companion in the Holy Life
have purified their thoughts, words, and deeds in the past, all those who are doing so in
and all those who will do so in the future, he adds, have acted, are acting, and will act in ju
way. In addition, one of the basic requisites for exerting oneself in the practice is that one
fraudulent or deceitful, and that one declare oneself to one's knowledgeable companions i
Life in line with one's actual behavior (A.V.53). Thus a willingness to confess one's misdee
essential factor in progress along the path. //Forfeiture//, in most cases, is simply a
symbolic adjunct to confession. One forfeits the object in question, confesses the offens
receives the object in return. In a few cases, though -- where the object is improper for a b
or own -- one must break it or forfeit it for good. In these cases, forfeiture serves as a ch
against greed and as a reminder of two essential principles -- contentment with little and fe
wants -- that are absolutely basic to the practice. //Ostracism//: In a famous passage
(S.XLV.2), the Buddha tells Ven. Ananda, "Being a friend, a companion, a colleague with
people is the entirety of the Holy Life. When a bhikkhu is a friend, a companion, a colleagu
admirable people, he can be expected to develop the Noble Eightfold Path and make muc
one of the few things a bhikkhu serious about the practice would naturally fear would be to
by the well-behaved members of the Community, for that would be a true barrier to his s
progress. This fear would then help deter him from any action that might entail such ostrac
In this way, the Vinaya's system of penalties provides rehabilitation for offenders and dete
offenses -- with confession the means of rehabilitation, and ostracism the deterrent -- gro
directly out of principles basic to the practice of the Dhamma. Offenses. In analyzing

for the purpose of determining penalties, the Vibhanga divides an action into five factors: t
object, the perception, the intent, the effort, and the result. In some of the rules, all five fac
play a role in determining what is and is not a full offense. In others, only two, three or four
a role. For example, under the parajika rule forbidding murder, all five factors have to be p
full offense: The object has to be a human being, the bhikkhu has to perceive him/her as a
being, he has to have murderous intent, he has to make an effort for the person to die, and
to die. If any of these factors are missing, the penalty changes. For instance, object:
bhikkhu kills a dog, the penalty is a pacittiya. Perception: If he cremates a friend, thinking t
friend is dead, then even if the friend is actually alive but severely comatose, the bhikkhu
penalty. Intent: If he accidentally drops a rock on a person standing below him, he incurs
even if the person dies. Effort: If he sees a person fall into the river, but makes no effort to
person, he incurs no penalty even if the person drowns. Result: If he tries to kill a person
succeeds in injuring him, he incurs a thullaccaya. There are some rules, though, where
of intention, perception, and result do not make any difference in determining offenses. F
if a bhikkhu is sleeping alone in a room and a woman comes in and lies down in the room
incurs the pacittiya for lying down in the same lodging as a woman even though his inter
lie down alone and he was unaware of her presence. A bhikkhu who drinks a glass of wine
grape juice, incurs the pacittiya for taking intoxicants all the same. A bhikkhu who tries to
another bhikkhu incurs a pacittiya regardless of whether or not the other bhikkhu is actuall
frightened. Another variation is that in rules where a bhikkhu may be put into a pass
in committing an act that would fulfill the factor of effort, the factor of intention is changed t
consent: mental acquiescence to the act combined with a physical or verbal expression
acquiescence. Under some rules, such as the rule against sexual intercourse, simply lettin
counts as physical acquiescence even if one lies perfectly still, and the question of wheth
one incurs a penalty depends entirely on the state of one's mind. Under other rules, thoug
rule against lustful contact with a woman, which includes cases where the woman is the
the contact -- simply lying still is not enough to count as a physical sign of acquiescence, a
if one consents mentally, say, to a woman's fondling, one would incur a penalty only if one
or responds with a physical movement to what she is doing. The factor of effort is ba
every rule and is also used to determine offenses in cases where a bhikkhu intends to bre
does not complete the action. For instance, in the case of stealing, the efforts involved are
begin when, acting under the intent to steal, a bhikkhu gets dressed and starts walking to
With each of these preliminary efforts -- literally, with every step -- he incurs a dukkata. At
glance, this may seem extreme, but when we view his state of mind as having ultimate i
system of assigning penalties is appropriate. In cases like this, if the bhikkhu completes th
penalties he incurred in the preliminary efforts are nullified, and he is left with only the pe
imposed by the rule. Thus it is important, when reading about each training rule, to p
attention to what role these five factors play in determining the offenses related to the rule

course, it is important for each bhikkhu to pay attention to all five of these factors in all o
actions to make sure that he does not fall at any time into an offense. This is where trainin
discipline becomes part of the training of the mind leading to Awakening. A bhikkhu who is
analyze his actions into these five factors, to be aware of them as they arise, and to behav
in such a manner that he avoids committing any offenses, is developing three qualities: r
an analytical attitude towards phenomena in his thoughts, words, and deeds; and persiste
unskillful qualities and developing skillful ones within himself. These are the first three of
seven factors of Awakening, and form the basis for the remaining four: rapture, tranquility,
concentration, and equanimity. The Parivara (VI.4), in reviewing the Vibhanga's five fa
analyzing offenses, devises a number of categories for classifying offenses, the most imp
distinction between rules carrying a penalty only when broken intentionally through correct
(//sacittaka//), and those carrying a penalty even when broken unintentionally or through m
(//acittaka//). Although it may seem harsh to impose penalties for unintentional action
must again reflect on the state of mind that leads to such actions. In some acts, of course,
makes all the difference between guilt and innocence. Taking an article with intent to ret
example, is something else entirely from taking it with intent to steal. There are, however,
with damaging consequences that, when performed unintentionally, reveal carelessness
circumspection in areas where a person may reasonably be held responsible. Many of the
the proper care of communal property and one's basic requisites fall in this category. Ex
very unlikely situation, though, none of the major rules carry a penalty if broken unintentio
the minor rules that do carry such penalties may be regarded as useful lessons in mindfu
The Parivara (IV.7.4) also lists six ways in which offenses can be committed: 1)
//unconscientiously//, i.e., knowing that an action is contrary to the rules, but going ahead
anyway; 2) //unknowingly//, i.e., not realizing that the action is contrary to the rules;
3) //absentmindedly//; 4) //assuming something improper to be proper//, e.g., drink
glass of apple wine perceiving it to be apple juice; 5) //assuming something proper to
improper//, e.g., perceiving a glass of apple juice to be apple wine, and drinking it noneth
6) //acting out of uncertainty//, i.e., not being sure if an action is proper, but going ah
with it anyway. In this last case, if the action is improper, one is to be treated according to
relevant rule. If it is proper, one incurs a dukkata in any event for having acted irresponsib
Another scheme introduced in the ancient commentaries for classifying offenses is the di
between those that the world criticizes (//loka-vajja//) and those that only the rules criticize
(//pannati-vajja//). The Commentary defines this distinction by saying that loka-vajja offens
committed with an unskillful state of mind (i.e., greed, anger or delusion), whereas panna
offenses are committed with a skillful state of mind. Thus the concepts would seem to hav
originally to deal with the exceptional cases in which a bhikkhu would be led by mature c
to break a rule -- e.g., where another person's life would be at stake. Under such circumsta
world at large would not criticize his actions, although the rules would impose a penalty.

As these concepts finally took shape in the ancient commentaries, though, they became a rules. The compilers apparently felt that some of the rules forbade actions that necessar motivated by an unskillful state of mind, whereas others forbade actions that might be mot skillful states of mind. Given this use of the distinction, the Vinaya Mukha redefines the t follows: "Some offenses are faults as far as the world is concerned -- wrong and da even if committed by ordinary people who are not bhikkhus -- examples being robbery a as such lesser faults as assault and verbal abuse. Offenses of this sort are termed lo There are also offenses that are faults only as far as the Buddha's ordinances are conce neither wrong nor damaging if committed by ordinary people; wrong only if committed by grounds that they run counter to the Buddha's ordinances. Offenses of this sort are t pannati-vajja." Even a cursory glance at the Patimokkha rules will show that many of t with the latter sort of offense, and that such offenses concern relatively minor matters. The often arises, then: Why this concern with minutiae? The answer is that the rules deal wit relationships -- among the bhikkhus themselves and between the bhikkhus and the laity -- relationships are defined by seemingly minor points. Take, for instance, the rule that bhikkhu may not eat food unless it is handed to him or to a fellow bhikkhu by an unordaine that day. This rule has wide-ranging ramifications. It means, among other things, that a bh leave human society to lead a solitary hermit's existence, foraging for food on his own. H frequent contact with humanity, however minimal, and in that contact he performs a servic if simply offering them a noble example of conduct and giving them an opportunity to dev virtue of generosity. Many of the other seemingly trivial rules -- such as those forbidding di the soil and damaging plant life -- will reveal, on reflection, implications of a similar scope. The Great Standards. Although the Vibhanga and Khandhakas cover an enormous numb of course, cover every possible contingency in the world; and from what we have seen of t which the Buddha formulated the rules -- dealing with cases as they arose -- there is reaso he himself wanted them to form an airtight system. As for cases that did not arise during lifetime, he established the following four guidelines for judgment -- called the Great Stand separate set from those he formulated at Bhoganagara) -- for judging cases not mention rules: "Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable you. "Whatever I have not objected to, saying, 'This is not allowable,' if it fits in wi what is allowable, if it goes against what is not allowable, that is allowable for you. "And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you. "And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable goes against what is not allowable, that is allowable for you." (Mv.VI.40) These f Great Standards, when properly applied, are an important tool for extending the principles into situations unknown in the Buddha's time. We will have occasion to refer to them fre

course of this book. There is evidence in the Canon that the Buddha's own attitude t discipline was not one of strict legalism. Take, for instance, this discourse: "At one ti the Blessed One was living in Vesali, in the Great Wood. Then a certain Vajjian bhikkhu him...and said: 'Lord, more than 150 training rules come up for recitation every fortni cannot train in reference to them.' "'Bhikkhu, can you train in reference to the three tra the training in heightened virtue, the training in heightened mind, the training in heigh discernment?' "'Yes, Lord, I can....' "'Then train in reference to those three trainings....When you train in reference to the training in heightened virtue... heighter mind...heightened discernment, passion will be abandoned in you, aversion...delusion w in you. Then with the abandoning of passion...aversion... delusion, you will not do an unskillful or engage in any evil.' "Later on, that bhikkhu trained in heightened virtue... heightened mind...heightened discernment....Passion... aversion...delusion were abando did not do anything unskillful or engage in any evil." (A.III.85) Another discourse with similar point: "'Bhikkhus, more than 150 training rules come up for recitation every fortnight, in reference to which young men desiring the goal train themselves. There are trainings in which they (the training rules) are all contained. What three? The training heightened virtue, the training in heightened mind, the training in heightened discernmen the three trainings in which they are all contained.... "'There is the case, bhikkhus where a bhikkhu is fully accomplished in virtue, concentration, and discernment (i.e., arahant). With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because it is not said to be an impossibility. But as for the training rules that are basic to the holy life and proper to the holy life, his virtue is ste and firm. Having undertaken them, he trains in reference to the training rules. Becau ending of (mental) effluents, he dwells in the release of awareness and release of discer free from effluent, having known and made them manifest for himself right in the pres "'Those who are partially accomplished attain a part; those who are wholly accompl whole. The training rules, I say, are not in vain.'" (A.III.88) * * * * * * *

CHAPTER TEN

Sekhiya

~~~~~~~ This term, as an adjective qualifying a duty, means "to be practiced" or "t trained in." As the name of a training rule, it means "to be followed." There are 75 training this category, divided by subject into four groups: etiquette in dressing and behaving wh inhabited areas; etiquette in accepting and eating alms food; etiquette when teaching the D etiquette in urinating, defecating, and spitting. The rules themselves do not impose a penalty. Instead, they simply say, "(This is) a training to be observed." The Vibhanga, t that to violate any of these rules out of disrespect incurs a dukkata. To violate them uninte unthinkingly, or unknowingly, or to disobey them when there are dangers or (in most case ill, incurs no penalty. The Commentary adds that "unknowingly" in this case does not m knowing the rule. For a new bhikkhu not to make the effort to know the rules, it says, wou disrespect. So "unknowingly" here means not knowing that a situation contrary to the ru developed. For instance, if one does not know that one's robes have gotten out of kilter, t count as a breach of the relevant rule.

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Part One: The 26 Dealing with Proper Behavior

The Canon contains several stories in which a bhikkhu's behavior another person to become interested in the Dhamma. The most famous example is the st Sariputta's first encounter with Ven. Assaji. "Now at that time the wanderer Sanjaya residing in Rajagaha with a large company of wanderers -- 250 in all. And at that ti Sariputta and Moggallana were practicing the celibate life under Sanjaya. They had ma agreement: Whoever attains the Deathless first will inform the other. "Then Ven Assaji, arising early in the morning, taking his robe and bowl, entered Rajagaha for alms in the way he approached and departed, looked forward and behind, drew in and st his arm; his eyes downcast, his every movement consummate. Sariputta the wanderer Assaji going for alms in Rajagaha: gracious...his eyes downcast, his every movement c seeing him, the thought occurred to him: 'Surely, of those in this world who are ara have entered the path to arahantship, this is one. What if I were to approach him and q him: "On whose account have you gone forth? Who is your teacher? In whose Dham delight?'" "But then the thought occurred to Sariputta the wanderer: 'This is the wrong time to question him. He is going for alms in the town. What if I were to follow b bhikkhu who has found the path for those who seek it?'" Even though the following ru minor matters, a bhikkhu should remind himself that the minor details of his behavior can the difference between sparking and killing another person's interest in the Dhamma.

[2]I will wear the lower robe [upper robe] wrapped around (me): a training to be observe To wear the lower robe wrapped around means to wear the upper edge circling the waist, and the lower edge circling the knees. The Commentary states that when standing, the lo
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should be not more than eight fingerbreadths below the knees, although if one's calves are is all right to cover them more than that. To wear the upper robe wrapped around me according to the Vibhanga, keeping both ends of the top and bottom edges level. The b the upper robe, though, does not have to be level with the bottom edge of the lower robe. of the upper robe in the Buddha's time, it would not have extended down that far. Int to wear either robe hanging down in front or in back is a breach of these rules. The Comm that the purpose of this rule is to prevent bhikkhus from wearing their robes in any of the ways that lay people in those days wore theirs -- e.g., pleated "with 100 pleats," tied up, or between the legs. It also comments that since these rules are not qualified, as the follow are, with the phrase, "in inhabited areas," they should be followed in the monastery and wi as well. As a practical matter, though, if one is working on a high ladder or in a tree, it is policy to tuck one's lower robe up between the legs for decency's sake. 3. [4]I wil [sit] well-covered in inhabited areas: a training to be observed. The Vibhanga does define //inhabited areas// in this or any of the following rules. The term thus probably has meaning as under Patidesaniya 1: in the homes of lay people, or along the streets and villages, cities, or towns. This does not include, however, monasteries located in inhabited although many such monasteries make it a rule that bhikkhus living with them observe m rules when outside of their personal quarters, even though they are still within the monaste //Well-covered//, according to the Commentary, means not exposing one's chest or kn should have the upper edge of the upper robe around the neck, and the lower edge coveri lower edge of the lower robe, as stated above, should cover the knees. When seated, o hands and legs from the calves on down should show. Rule #4 here has an added n clause: There is no offense if one sits not "well-covered" within one's residence (%). Ac the Vinaya Mukha, this means within one's room if one is staying overnight in a lay person outside of one's room, though, one should follow the rule. 5. [6]I will go [sit] well-restrained in inhabited areas: a training to be observed. //Well-restrained//, according to the Commentary, means not playing with the hands or feet. This would inclu dancing, cracking one's knuckles, wiggling one's fingers or toes. 7. [8]I will go [sit] with eyes lowered in inhabited areas: a training to be observed. The Vibhanga that a bhikkhu should keep his gaze lowered to the ground the distance of a plow's length this equals two meters, according to the Commentary. The purpose of this rule, it adds, one from gazing aimlessly here and there at the sights as one walks along. There is nothi though, in looking up when one has reason to do so. An example given in the Commenta look up and see if there are dangers from approaching horses or elephants. A more mode would be checking the traffic before crossing a road. 9. [10]I will not go [sit] with robes hitched up in inhabited areas: a training to be observed. According to the Co to hitch up one's robes means to lift them so as to expose either side or both sides of the b #10 here, like Sekhiya 4, does not apply when one is sitting in one's residence in an inhab

11. [12]I will not go [sit] laughing loudly in inhabited areas: a training to be observed. According to the Vibhanga, if there is any reason for amusement, one shou smile. 13. [14]I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed. The Commentary defines a lowered voice as follows: Three l sitting in a row at intervals of three meters. The first bhikkhu speaks. The second can hea clearly catch what he is saying. The third can hear his voice, but not what he is saying. third can clearly catch what he is saying, it maintains, the first bhikkhu is speaking too loud Vinaya Mukha notes, though, when one is speaking to a crowd of people, there is nothing raising one's voice provided that one does not shout. And as the no-offense clauses show nothing wrong in shouting if there are dangers -- e.g., someone is about to fall off a cliff o by a car -- or if one's listener is partially deaf. 15. [16]I will not go [sit] swinging the body in inhabited areas: a training to be observed. This means that one should one's body straight. Rule #16, like Sekhiya 4, does not apply when one is sitting in one's in an inhabited area. 17. [18]I will not go [sit] swinging the arms in inhabited areas: a training to be observed. According to the Commentary, this means that one sh arms still, although as the Vinaya Mukha points out, there is nothing wrong in swinging o slightly to keep one's balance as one walks. Rule #18, like Sekhiya 4, does not apply whe sitting in one's residence in an inhabited area. 19. [20]I will not go [sit] swinging the head in inhabited areas: a training to be observed. This refers to swinging the head side to side or letting it droop forward or back. Of course, there is no offense if one is do off, and like Sekhiya 4, Rule #20 does not apply when one is sitting in one's residence in a area. 21. [22]I will not go [sit] with arms akimbo in inhabited areas: a training to be observed. //Akimbo// means with the hand on the hip. This rule, the Commentar forbids having one arm or both arms akimbo. Rule #22 does not apply when one is sitting residence in an inhabited area. 23. [24]I will not go [sit] with my head covered in inhabited areas: a training to be observed. //Covered//, here, means covered with a r scarf, or other similar piece of cloth. Rule #24 does not apply when one is sitting in one' residence in an inhabited area. The allowance for "one who is ill" under both rules means cover one's head when the weather is unbearably cold or the sun unbearably hot. will not go tiptoeing or walking just on the heels in inhabited areas: a training to be obse This translation of the rule follows the Commentary. 26.I will not sit holding up th knees in inhabited areas: a training to be observed. This, the Vibhanga says, refers sitting with one or both arms or hands hugging one or both knees; or with a strap or a strip around one or both knees and the torso (%). The bas reliefs at Borobudur show royalty us position as a way of keeping the body erect when tired or weak.

* * * In addition to the rules listed here, there are others in the Khandhakas concer behavior in inhabited areas. These include: A bhikkhu entering an inhabited area must of his basic set of robes unless -- he is ill; it is during the four months of the

rains; it is during the period when his kathina privileges are in effect; he is going to have cross a river; or he has a secure dwelling (or other hiding place, the Commentary say hollow in a tree or a rock) in which to place the robe he leaves behind (Mv.VIII.23.2). should also wear his waistband. The bhikkhu who instigated this rule had the unforgettabl having his lower robe slip off in front of a group of people who thoroughly enjoyed the sp (Cv.V.29.1). A bhikkhu entering an inhabited area, though, should not spread out his c to sit on (Cv.VIII.4.3) and, unless he is ill, should not wear footwear -- shoes, sandals, boo (Mv.V.12) or use an umbrella or sunshade (Cv.V.23.3). The Commentary to the umbrell physical or mental discomfort under //ill// in this case, and says that one may also use the protect one's robes from the rain. * * *

Two: The 30 Dealing with Food 27.I will receive alms food appreciatively: a training to be observed. This rule was formulated in response to an incident in whic group-of-six bhikkhus accepted alms food unappreciatively, as if -- to quote the Vibhanga to throw it away." The Commentary explains //appreciatively// as "with mindfulness esta should also remind oneself of the trouble and expense the donors went to in providing the

28.I will receive alms food with attention focused on the bowl: a training to be observed. The purpose of this rule is to prevent one from looking at the donor's face aimlessly in other directions while he/she is placing food in the bowl. However, one of the observed on alms round," (Cv.VIII.5) is that one should not stand too long or turn away t This means that one should glance at what the donor has prepared to give, so that one wi waiting for more when the donor has finished giving, or turn away when he/she has more t

29.I will receive alms food with bean curry in proper proportion: a training to be observed. This rule refers specifically to eating habits at the time of the Buddha. //Be curry// means sauces made with gram, pulses, vetch, etc., thick enough that they can be p by the hand. //In proper proportion//, according to the Commentary, means no more than the total food. The Vinaya Mukha tries to interpret this rule as covering curries and soups but the Vibhanga and commentaries state unequivocally that it covers only bean curries. gravies, soups, stews, and sauces are exempt. This rule probably refers to situation which bhikkhus are offered food from a serving dish from which they help themselves -- custom when they were invited to homes in the Buddha's time, and still is the custom whe to homes in Sri Lanka and Burma -- for the Vibhanga states that there is no offense in re than the proper proportion if one is invited to accept more than that. There is also no offen more than the proper proportion if one is accepting it from relatives, for the sake of anoth one has obtained the food through one's own resources. (This interpretation follows the C K/Commentary, for some reason, maintains that all of these no-offense situations -- acce one's relatives, from people who have offered an invitation, for the sake of another, or from obtained through one's own resources -- apply only to dishes that are not bean curries, bu interpretation does not fit with the Vibhanga.) 30.I will receive alms food level

with the edge (of the bowl): a training to be observed. Iron bowls in the past had a approximately 1 cm. wide around the inside of the mouth: According to the Commentary, means the bottom edge of this hoop. A bhikkhu is prohibited from accepting more than thi course there is nothing against accepting less. The Commentary contains a long discu does and does not come under //alms food// in this rule, and concludes that it covers onl non-staple foods. Thus if one receives a sweet, the "tail" of whose wrapper extends above bowl (such sweets are still common in Asia today), it would not count as an infraction of The same holds true if one receives foods that do not fill the bowl but extend above the ed as a length of sugar cane -- or if the donor places on top of one's bowl another vessel cont such as a box of sweets or a bag of fruit. 31.I will eat alms food appreciatively: a training to be observed. According to the Vinaya Mukha, this rule forbids doing other things -- such as reading -- while eating one's food. The Recollection Moment of Using One's Requisites requires that one reflect that one is eating "not playfully intoxication, nor for fattening, nor for beautification; but simply for the survival and contin of this body, for ending its afflictions, for the support of the celibate life, (thinking) 'I will des old feelings of hunger without creating new feelings from overeating: Thus will I maintai blameless, and live in comfort.'" One should also remind oneself of the effort and expense went to in providing the meal. 32.I will eat alms food with attention focused on t bowl: a training to be observed. The purpose of this rule is to prevent one from ga aimlessly about while eating. The Vinaya Mukha notes, though, "To look elsewhere in w one's eating -- e.g., looking with the thought of providing a nearby bhikkhu with whatever h -- is not prohibited." (See Sekhiya 38, below.) 33.I will eat alms food methodically (%): a training to be observed. The purpose of this rule is that a bhik work steadily across his food while eating, from one side to another, and not pick at it he there. Special treats, though, may be passed over -- either as a form of self-denial or to sa the end of the meal. Also, there is no offense in picking here and there when taking food bowl to give to another person. (%) 34.I will eat alms food with bean curry in proper proportion: a training to be observed. The non-offenses here are the same Sekhiya 29: This rule does not apply to foods that are not thick bean curries, or to situat one has received the food from relatives, from people who offered an invitation to take mo of another, or from one's own resources. 35.I will not eat alms food taking mouthfuls heap: a training to be observed. This refers to the rice in one's bowl. The Comme translates //from a heap// as from the top or from the middle. The Vinaya Mukha notes t custom among bhikkhus before eating to level off the rice in their bowls so that its surface would then work from one side, as under Sekhiya 33. The no-offense clauses state that food remains scattered in one's bowl, there is no offense in gathering it together in a small eating from that (%). The Vinaya Mukha adds that if one is served other foods -- such as s stacked on a platter, it would be impolite to level them off, so in such cases one may take

top of the heap. 36. I will not hide bean curry and foods with rice out of a desir
to get more: a training to be observed. Some donors, if they see that a bhikkhu has not
in his bowl, will go out of their way to provide him with extra food. This rule is to prevent
bhikkhus from taking advantage of their kind intentions. According to the Vibhanga, t
offense if donors cover the food in one's bowl with rice, or if one covers it with rice oneself
some reason other than a desire for more. The Commentary notes that there is no exc
a bhikkhu who is ill. 37.Not being ill, I will not eat rice or bean curry that I
have requested for my own sake: a training to be observed. The Commentary to Pac
that //rice or bean curry// here covers all foods not covered in that rule. There is no
offense in requesting these foods from relatives, from people who have offered an invitatio
or if one is ill (weak from hunger would be included here). There is also no offense in ob
these foods by means of one's own resources. The Mendaka Allowance (Mv.VI.34.21)
to search for provisions of husked rice, kidney beans, green gram (mung beans), salt, su
ghee when going on a journey through a wilderness area where alms food will be hard to f
see the discussion under Pacittiya 39. 38.I will not look at another's bowl inten
on finding fault: a training to be observed. The K/Commentary defines //finding faul
taking note of the fact that the other bhikkhu or novice has something. What this probab
that he has some especially nice food that he is not sharing. The Vinaya Mukha provides
suggestion, that this rule refers to finding fault with another's sloppy manner of eating.
Sloppiness, though, is something about which bhikkhus may admonish one another, so th
interpretation seems more to the point. The Vibhanga states that there is no offense
at another's bowl if one is not meaning to find fault or if one wants to provide him with wh
may be lacking. Here again, the Commentary notes that there is no exception for a b
is ill. 39.I will not take an extra-large mouthful: a training to be observed.
According to the Commentary, a mouthful the size of a peacock's egg is too large, whil
of a chicken egg is too small. (!) One midway between these two sizes is just right. This s
to fathom, unless chicken eggs in those days were much smaller than they are now.
the Vibhanga, this rule does not cover fruits, solid foods such as roots, or special confectio
(sandwiches at present would fit here). Apparently, if these items are a little large, it is a
right to stick them whole into the mouth, although if they are very large, it would be better t
bites out of them (see Sekhiya 45). 40.I will make a rounded mouthful: a
training to be observed. People at that time ate food with their hands, and formed
mouthfuls of the food with their fingers before taking them to the mouth. This rule, li
preceding one, does not cover fruits, solid foods such as roots, or special confections such
sandwiches. In other words, one does not have to mash these things up and form them
mouthfuls before eating. 41.I will not open the mouth when the mouthful has ye
brought to it: a training to be observed. 42.I will not put the whole hand
into the mouth while eating: a training to be observed. The Commentary and K/Co

are in agreement that this is the proper translation for this rule. The Sub-commentary insis
it should be "any part of the hand" rather than "the whole hand," but according to the Com
of sticking a finger in one's mouth while eating comes under Sekhiya 52. 43.I
will not speak with the mouth full of food: a training to be observed. According to t
Commentary, if the amount of food in one's mouth is not enough to effect the clarity of one
pronunciation, it is all right to speak. 44.I will not eat from lifted balls of food:
a training to be observed. What this means is that one should not lift food from the
one hand and then use the other hand to take parts of that handful to put in the mouth.
the Vibhanga, this rule does not cover fruits, solid foods, or special confections. Thus, for
example, it is all right to pick up a bunch of grapes in one hand and then take the grapes o
the other hand to put them in the mouth. This rule is often translated as, "I will not ea
tossing up balls of food," but as it seems unlikely that there would be an allowance for to
fruit, etc., into the air and catching it in the mouth, the above translation is probably more c
45.I will not eat nibbling at mouthfuls of food: a training to be observed.
After forming a mouthful of food (see Sekhiya 39 & 40), one should place it all into the mou
time, rather than biting it off bit by bit. Again, this rule does not cover fruits, solid
foods, or special confections. In other words, there is nothing wrong in taking bites from
these foods that are too large to fit into the mouth, although the etiquette in many Asian co
present frowns on taking bites even out of things such as these. 46.I will not eat
stuffing out the cheeks: a training to be observed. In other words, one should swall
food before putting another mouthful in the mouth. This is another rule that does not
fruits, solid foods, or special confections. Apparently this allowance covers cases where
etc., would make up a mouthful a little on the large side, as mentioned under Sekhiya 39.
47.I will not eat shaking (food off) the hand: a training to be observed. According
the Vibhanga, there is no offense in shaking dust or dirt off the hand while eating (%).
48.I will not eat scattering rice about: a training to be observed. If one happens to
shaking dirt off the hand, and a few rice grains on the hand happen to get scattered in the
is no offense. 49.I will not eat sticking out the tongue: a training to be
observed. 50.I will not eat smacking the lips: a training to be
observed. 51.I will not eat making a slurping noise: a training to be
observed. In the origin story to this rule, a certain Brahmin prepared a milk drink for th
bhikkhus, who drank it making a hissing or slurping sound. One of the bhikkhus, a former
joke about the fact: "It's as if this entire Sangha were cooled." (This of course, is a pun
higher meaning of the word "cooled.") Word got to the Buddha, who in addition to formula
also imposed a dukkata on the act of making a joke about the Buddha, Dhamma, or San
52.I will not eat licking the hands: a training to be observed. According to the
Commentary, this rule also covers the act of sticking a finger into the mouth. There are tin
it says -- when one is eating a semi-liquid food with one's hand, in which case it is all rigl

stick the tips of the fingers into the mouth so as to get as much of the food as possible into without spilling it. 53.I will not eat licking the bowl: a training to be observed. The Commentary shows that the verb //lick// here also means scrape, when scraping the bowl even with one finger is a breach of this rule. The Commentary is surely for otherwise there is no making sense of the Vibhanga's allowance that if there are a few crumbs left in the bowl, one may gather them into one last mouthful, scrape them up, and If the crumbs are not enough to form a mouthful, though, the Vinaya Mukha recommend they are. One would then throw them out with the bowl-washing water (see Sekhiya 56). of leaving a little food uneaten is a point of etiquette common throughout Asia. If one is a has been offered food or drink, one should not eat it to the last crumb or drink it to the la for that would imply that one was not offered enough and is hungry or thirsty for more. Wa bits of food is less serious than hurting the feelings of one's host. (For more on this poin Pacittiya 35.) Even when one is eating in a situation where the donor is not around to wat generally a good practice to leave a few crumbs -- to be thrown away a good distance fr dwelling -- as a gift to insects or other small, hungry beings. 54.I will not eat licking the lips: a training to be observed. 55.I will not accept a water vessel with a hand soiled by food: a training to be observed. According to the Commentar rule applies to anything from which one would drink water, whether it belongs to oneself or If one's hand is partially soiled, it says, one may pick up a water vessel with the unsoiled p The Vibhanga says that if one's hand is soiled, one may take the water vessel with the t "I will wash it or get it washed," although this allowance might be qualified with the consi that one should try to get it washed before someone else wants to use it. 56.I wil not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a tr be observed. The custom in those times, when bhikkhus were invited to eat at a l person's home, was for the donor to offer water to the bhikkhus to rinse out their bowls be and again at the end. In both cases, each bhikkhu was to hold his bowl in both hands, rec water into the bowl, swish it around without scraping it (against the ground or floor), and po receptacle if there was one -- or on the ground if not -- taking care not to splash any nea or one's own robes (Cv.VIII.4-6). This rule applies to the after-meal rinsing. The Vibha that there is no offense in throwing away bowl rinsing water if the rice grains are removed squashed so as to dissolve in the water, or if the water is poured into a receptacle and late outside (%). * * * In addition to the above rules, the duties observed on alms round and in eating at a lay person's home include the follow etiquette: While on alms round. One should go unhurriedly, and stand neither too clos too far from the donor (Cv.VIII.5.2). While eating in a home. One should select a seat th encroach on the senior bhikkhus' spaces, but that also does not deprive the junior bhikk place to sit (Cv.VIII.4.3). If there are any special foods, the most senior bhikkhu should the donor to make sure that everyone gets equal portions. He should also not begin eatin

is served, nor should he accept water for rinsing his bowl until everyone is finished eating (Cv.VIII.4.5). * * * The Vinaya Mukha notes that some of the rules and allowances in this section outline "table manners" that would be reg excessively fussy or messy by polite modern standards. Thus wherever ancient and mo etiquette are at variance, the wise policy would be to adhere to whichever code is more st that particular point. * * *

Three: The 16 Dealing with Teaching Dhamma The Canon records that the Buddh the highest respect for the Dhamma he had discovered; that, as others might live under a teacher, honoring and revering him, the Buddha lived under, honored, and revered the D enjoined his followers to show the same respect for the Dhamma not only when listening when teaching it, by refusing to teach it to a person who shows disrespect. The follow rules deals with situations in which a listener, in terms of the etiquette at that time, would b as showing disrespect for a teacher or his teaching. As the Vinaya Mukha notes, a few -- such as those concerning footwear -- are not considered disrespectful under certain ci at present, although here the exceptions given for listeners who are "ill" might be stretched situation where the listener would feel inconvenienced or awkward if asked to comply wi etiquette of the Buddha's time. On the other hand, there are many ways of showing disres that are not covered by these rules, and an argument could be made, reasoning from the Standards, that a bhikkhu should not teach Dhamma to a person who showed disrespect i //Dhamma// here is defined as any statement spoken by the Buddha, his disciples, seers, connected with the teaching or with its goal. See Pacittiya 7 for a more detailed discussion point. 57.I will not teach Dhamma to a person with an umbrella in his hand and is not ill: a training to be observed. An umbrella or sunshade, at that time, was conside sign of rank. According to the Commentary, this rule applies regardless of whether the u open or closed, as long as one's listeners has his/her hand on it. If, however, the umbrella listener's lap, resting against his/her shoulder, or if someone else is holding it over the list head, there is no offense in teaching him/her any Dhamma. 58.I will not tea Dhamma to a person with a staff in his hand and who is not ill: a training to be observe According to the Vibhanga, a //staff// is a pole two meters long. For some reason, any pol longer than that would not come under this rule. 59.I will not teach Dhamma t person with a knife in his hand and who is not ill: a training to be observed. The te //knife// here includes anything with a blade. According to the Commentary, if the knife is listener's hand -- e.g., it is in a sheath attached to the belt -- there is no penalty in teachi him/her any Dhamma. 60.I will not teach Dhamma to a person with a weapon i hand and who is not ill: a training to be observed. The Vibhanga defines //weapon// a and the Commentary includes arrows here as well. The Vinaya Mukha adds guns; and in that does not have a blade would seem to fall under this rule. Again, if the weapon is the listener's hand -- e.g., it is in a holster attached to the belt -- there is no penalty in teac

him/her any Dhamma. 61.[62] I will not teach Dhamma to a person wearing non-leather [leather] footwear who is not ill: a training to be observed. The Pali te for non-leather and leather footwear -- //paduka// and //upahana// -- cover all forms of shoe and boots (see Mv.V.1.30-8.3). Wearing means any one of three things: placing on top of the footwear without inserting the toes; inserting the toes without fastening the foo fastening the footwear with the toes inside. 63. I will not teach Dhamma to a pers a vehicle and who is not ill: a training to be observed. The Commentary makes the if the vehicle is large enough to seat two or more, the bhikkhu may sit together with his list teach Dhamma without penalty. The same holds true if the bhikkhu and his listener are in vehicles, as long as the bhikkhu's vehicle is the same height or higher than his listener's following along behind it. 64. I will not teach Dhamma to a person lying down w not ill: a training to be observed. The Commentary goes into great detail on this ru listing the various permutations of the bhikkhu's position and his listener's, saying which allowable and which ones not: A bhikkhu lying down may teach any listener who is sta sitting down. He may also teach a listener lying down on a piece of furniture, a mat, or the long as the bhikkhu's position is on an equal level or higher than his listener's. A bhik sitting down may teach a listener who is standing or sitting down (see also Sekhiyas 68 & who is lying down, unless the listener is ill. A bhikkhu standing may teach a listener w also standing, but not one who is sitting or lying down, again unless the listener is ill (see 70). 65. I will not teach Dhamma to a person who sits holding up his knees and who is not ill: a training to be observed. The position of //holding up the knees// is discussed in detail under Sekhiya 26. 66. I will not teach Dhamma to a perso wearing headgear who is not ill: a training to be observed. This rule applies only t headgear -- such as turbans or hats -- that hide all of the hair. If the hat/turban does not h the hair, or if the listener adjusts it so as to expose some hair, it would not come under th 67. I will not teach Dhamma to a person whose head is covered (with a robe or s who is not ill: a training to be observed. There is no offense in teaching if the liste adjusts the robe or scarf to uncover his/her head. 68.Sitting on the ground, I will teach Dhamma to a person sitting on a seat who is not ill: a training to be observed According to the Commentary, a //seat// here includes even a piece of cloth or a pile of gr 69.Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat not ill: a training to be observed. The Commentary states that this rule also covers where the bhikkhu and his listener are both sitting on the ground, but the listener is sittin higher piece of ground than the bhikkhu. 70.Standing, I will not teach Dhamma to a sitting who is not ill: a training to be observed. 71.Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed. no offense, the Commentary says, if the bhikkhu and his listener are walking side by side; bhikkhus are walking along, one in front of the other, and they practice reciting a passag

together. 72.Walking beside a path, I will not teach Dhamma to a person walki
the path and who is not ill: a training to be observed.
* * * Four: The 3 Miscellaneous Rules 73.Not being ill,
I will not defecate or urinate while standing: a training to be observed. Arguing from
Commentary's allowance under the following rule, it would seem that a bhikkhu who needs
himself in a public restroom, and can no longer hold himself in while waiting for a toilet, w
qualify as "ill" here and so would be able to use a urinal without penalty. 74.Not
being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.
The Vinaya Mukha says that //crops// here includes all plants that are tended -- such as in
farms, or lawns -- but not plants growing wild. The Commentary includes roots of living tre
appear above ground, in addition to green plants running along on top of the ground. It als
the Mahapaccari, one of the ancient commentaries on which it is based, includes blowing
the term //spitting// in this rule and the next. According to the Vibhanga, there is no offe
using plants to cover up feces, urine, or saliva; and the Commentary states that a bhikkh
a place without crops to do his business, can't find one, and is unable to hold himself in an
would qualify as "ill" under this rule. 75.Not being ill, I will not defecate,
urinate, or spit in water: a training to be observed. According to the Commentary, /
here includes water fit for drinking or bathing, but not water unfit for such use -- e.g., salt
stagnant water -- or water in a toilet. If there is a flood with no dry ground available, there
offense in relieving oneself in the water. As under the preceding rule, the Vibhanga s
there is no offense in using water to cover up feces, urine, or saliva, or to wash them aw
* * * The Cullavagga (VIII.10) contains a series of rules on
the etiquette in using a restroom. Among them: -- The restroom should be used in or
arrival, rather than in order of seniority. ("Now at that time, bhikkhus used the restr
order of seniority. Newly-ordained bhikkhus, having arrived first in dire need to go, had
keeled over stiff from holding themselves in.") -- One should not go bursting into t
restroom. (According to the Vinaya Mukha, this means not only that one should not go
in, but also that one should not go in with one's lower robe open or pulled up.) Before e
should cough or clear one's throat; if a bhikkhu is inside, he should cough or clear h
throat in response. -- One's robes should be hung up on a line or rod before enter
This, according to the Vinaya Mukha, refers to one's upper and outer robe. -- One
not make grunting or groaning noises while relieving oneself. -- If the toilet or rest
is dirty, one should clean it for the next person. -- One should not go bursting out
the restroom when finished -- again, taking care not to have one's lower robe pulled up
open. Cv. VIII.9 adds that after one has defecated -- inside a restroom or not -- one sh
always rinse oneself if water is available. * * * * * * * *

CHAPTER ELEVEN

Adhikarana-Samatha ~~~~~~~~~~~~~~~~~~~

This term means, "the settlement of issues." The seven rules in this sectio are actually principles and procedures for settling the four sorts of issues mentioned under disputes, accusations, offenses, and duties. The Canon's explanations of these proced not in the Vibhanga, but in Cullavagga IV, which starts with a sketch of the procedures, fol detailed discussion of how to apply them to each of the four types of issues. We will follo mode of presentation here. For the settling, the resolution of issues that arise:

1. //A verdict "in the presence of" should be given//. This means that the formal act settli issue must be carried out in the presence of the Community, in the presence of the individ the presence of the Dhamma and Vinaya. //In the presence of the Community// means of bhikkhus that has gathered is competent to carry out the formal act under question. I words, it contains the minimum number of bhikkhus required, all the bhikkhus in the desig either are present or have sent their consent, and none of the bhikkhus in the meeting m against having the matter settled by the group -- although as we noticed under Pacittiya 8 formal act is being carried out against a bhikkhu, his protest does not invalidate the act; a made by any other member of the group, though, would invalidate it, even if he only inform bhikkhu sitting next to him (Mv.IX.4.8). //In the presence of the individuals// means tha individuals involved in the matter are present. For instance, in a dispute, both sides of t must be in the meeting; when the Community is carrying out a formal act against one of its the accused must be there; in an ordination, the bhikkhu-to-be must be present. There a where this factor is not followed -- such as the ordination of a bhikkhuni by messenger an turning the bowl upside down (refusing to accept donations from a lay person who has mis Community) -- but these are rare. //In the presence of the Dhamma and Vinaya// me the proper procedures laid down in the Vinaya are followed, and that bhikkhus who advo truly Dhamma or Vinaya are not holding sway over the group. 2. //A verdict of mindfulness may be given//. This is the verdict of innocence given in an accusation, base that the accused remembers fully that he did not commit the offense in question. verdict of this sort is valid only if -- 1) The bhikkhu is pure and without offense. 2) H accused of an offense. 3) He asks for the verdict. 4) The Community gives him the ver It is in accordance with the Dhamma, the assembly of bhikkhus being complete and co (Cv.IV.4.11). According to the Commentary, factor (1) here -- the bhikkhu is pure and offense -- applies only to arahants, but the Canon makes no mention of this point. There in the Khandhakas where the phrase "pure and without offense" is used to refer to any b not committed the offense of which he is accused (e.g., Mv.IX.1.7; Mv.IX.4.9), with nothing that he would have to be an arahant. If the Commentary's interpretation were correct her be no way that a bhikkhu in his right mind who is not an arahant could be declared inno offense at all, since the only three verdicts that may settle an accusation are this one, the

past insanity (for a bhikkhu who was insane when he committed the offense in question) (punishment for) further misconduct, for a bhikkhu who committed the offense in question his right mind. The fourth rule below -- acting in accordance with what is admitted -- whi sometimes assumed to cover cases of innocence, actually applies only to cases where the to having committed an offense before the matter goes to interrogation, and not to cases w innocent and asserts his innocence. Thus we will follow the general usage in the Kha say that the factor "pure and without offense" is fulfilled by any bhikkhu -- arahant or not has not committed the offense in question. 3. //A verdict of past insanity may be given//. This is another verdict of innocence given in an accusation, based on the fact that accused was out of his mind when he committed the offense in question and so is absolve responsibility for it. Such a verdict is valid only if given to a bhikkhu who: 1) does not remember what he did while insane; 2) remembers, but only as if in a dream; or insane enough to believe that his behavior is proper. ("I act that way and so do you. It is for me and allowable for you!") (Cv.IV.6.2). 4. //Acting in accordance with what is admitted//. This refers to the ordinary confession of offenses, where no formal interrogatio involved. The confession is valid only if in accord with the facts, e.g., a bhikkhu actually co pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If to confess it as a dukkata or a sanghadisesa, that would be invalid. 5. //Acting in accordance with the majority//. This refers to cases in which bhikkhus are unable to settle unanimously, even after all the proper procedures are followed, and -- in the words of the are "wounding one another with weapons of the tongue." In cases such as these, decision majority vote. Such a vote is valid only if -- 1) The issue is major. 2) The proper procedures have already been followed (in at least two or three Communities, says the have failed to achieve a result. 3) Those on the side of the Dhamma are in the majori perceived to be in the majority. 4) It is felt that such an act will not divide the Commun 5) The Community present is competent to settle the issue. 6) All the bhikkhus present ag vote. 7) There is no cheating (e.g., one bhikkhu taking two voting tickets). 8) Each bhikkhu honestly votes in accordance with his views, and not, for example, under fear o (Cv.IV.10). 6. //Acting in accordance with the accused's further misconduct//. This refers to cases where a bhikkhu admits to having committed the offense in question only a formally interrogated about it. He is then to be reproved for his actions, made to remembe offense and to confess it, after which the Community carries out a formal act of "further mi against him as an added punishment for being so uncooperative as to require the formal in the first place. The Cullavagga (IV.11.2-12.2) contains three separate discussions conditions that are necessary for the act to be valid. The discussions overlap, but can be follows: The act is essentially the same thing as an act of censure, and as such can to a bhikkhu who -- 1) is a maker of strife, quarrels, and dissension in the Commu 2) is ignorant, full of offenses, and has not undergone the penalty for them; or 3) live

unbecoming association with lay people. What makes this act special is that it is aimed at a bhikkhu who has committed an offense that requires confession, but he does not co being formally interrogated. This is shown by the factors required for the act to be valid: The accused is impure (i.e., he actually did commit the offense, and it is an offense that confession). 2) He is unconscientious (i.e., he didn't voluntarily confess the offense o in the first place). 3) A formal meeting has been called in which he is present and has interrogated: reproved for his actions, made to remember the offense, and formally acc committed it. (The Commentary translates this word -- //sanuvada// -- as meaning argumentative -- //saupavada// -- which also fits the context. If the bhikkhu has been ac offense but at first denies it, that would fulfill this factor.) 4) He finally acknowledges th offense and confesses it. 5) The Community carries out the act 6) in accordance with th Vinaya, and with a complete assembly. Once such an act has been carried out ag bhikkhu, he must observe the following rules: 1) He may not act as preceptor or teach another bhikkhu, nor is he to have a novice attend to him. 2) He may not accept auth exhort bhikkhunis; even if authorized, he is not to exhort them. 3) He should not comm offense for which he is being punished, a similar offense, or a worse one. 4) He shou fault with the formal act or with those who carried it out. 5) He should not accuse othe offenses or participate actively in any of the procedures involved in a formal accusation suspending another bhikkhu's right to join in the Patimokkha recitation, asking leave t reproving, making remember, etc. 6) He should not quarrel with bhikkhus (Cv.IV.12.4 If he abides by all these rules, and the Community is satisfied that he has seen the error o they are to rescind the act and restore him to his former status as a full-fledged bhikkhu.

7. //Covering over as with grass//. This refers to situations in which both sides of a dispute that, in the course of their dispute, they have done much that is unworthy of a contemplativ they were to deal with one another for their offenses, the only result would be greater divis Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commen means that all bhikkhus in the //sima// must attend. No one should send his consent, and bhikkhus must go.) A motion is made to the entire group that this procedure will be followe member of each side then makes a formal motion to the members of his faction that he wi confession for them. When both sides are ready, the representative of each side addresse group and makes the blanket confession, using the form of a motion and one announceme (//natti-dutiya-kamma//). This clears all offenses except for -- 1) any heavy offense (parajika and sanghadisesa, says the Commentary) committed by anyone in the group; offenses dealing with the laity; 3) any offenses of any member of either side who does no of the procedure; and 4) any offenses of any bhikkhu who does not attend the meeting. the reason for the Commentary's statement that even sick bhikkhus must attend.) F here is interesting. If any member of either side were to dissent, that would invalidate the procedure. This point is thus probably added as a reminder to any bhikkhu who might be

enough to want to deal with his enemies case-by-case, that //his// offenses will also have t
with case-by-case. This might be enough to discourage him from dissenting. The Co
explains the name of this procedure by comparing the offenses cleared in this way to excr
been so thoroughly covered with grass that it can no longer send an oppressive smell.

* * * According to the Cullavagga, the principle of "in the presence of" applies to all four types of issues: disputes, accusations, offenses, and dut
addition, disputes may be settled "in accordance with the majority"; accusations must be s
by a verdict of mindfulness, a verdict of past insanity, or an act "in accordance with furthe
misconduct"; and offenses may be settled by acting in accordance with what is admitted o
over as with grass. What follows it a more detailed discussion of how these principles
procedures apply in each of the four cases: Disputes are heated disagreements over w
did and did not teach, or -- in the words of the Cullavagga -- "when bhikkhus dispute, sa

'It is Dhamma,' or 'It is not Dhamma;' 'It is Vinaya,' or 'It is not Vinaya;'
'It was spoken by the Tathagata,' or 'It was not spoken by the Tathagata;' 'I
was regularly practiced by the Tathagata,' or 'It was not regularly practiced by the Tatha
'It was formulated by the Tathagata,' or 'It was not formulated by the Tathagata;'
'It is an offense,' or 'It is not an offense;' 'It is a light offense,' or 'It is a heavy offense;' 'It is a curable offense,' or 'It is an incurable offense;'
'It is a serious offense,' or 'It is not a serious offense.' Whatever strife, quarreling, contention, dispute, differing opinions, opposing opinions, heated words, abusiveness b
this, is an issue arising from disputes." (Cv.IV.14.2) Thus not all disagreements on these
are classed as issues. Friendly disagreements or differences of interpretation aren't; hea
abusive disagreements are. The Buddha advises that a bhikkhu who wants to bring up
questions for discussion should first consider five points: 1) whether it is the right time for
discussion; 2) whether it concerns something true; 3) whether it is connected with the goal
whether he will be able to get on his side bhikkhus who value the Dhamma and Vinaya; an
question will give rise to strife, quarreling, disputes, cracks and splits in the Community.
answer to the first four questions is yes, and to the fifth question no (i.e., the discussion is
likely to lead to strife), he may then go ahead and start the discussion. Otherwise, he shou
the matter rest for the time being (Cv.IX.4). The Cullavagga quotes the Buddha as say
sorts of mental states -- skillful and unskillful -- can turn disputes into issues. The unskill
states are covetous, corrupt, or confused states of mind; the skillful ones are states of min
not covetous, not corrupt, and not confused. The Buddha adds, however, that six chara
lead to issues arising from disputes that will act towards the detriment of many people. Th

bhikkhu: is easily angered and bears ill will, is mean and spiteful, is jealous and
possessive, is scheming and deceitful, has evil desires and wrong views, is attached
views, obstinate, unable to let them go. Such a bhikkhu, he says, lives without deferenc
for the Buddha, the Dhamma, the Sangha, and does not complete the training. If one sh

these traits within oneself or others, one should strive for their abandonment. If there are
traits present, one should make sure that they don't arise in the future (Cv.IV.14.3).
noted under Sanghadisesa 10, there are two sorts of disputes: those in which one of the
at schism and those in which neither is. Disputes of the first sort are to be dealt with in l
the procedures listed under Sanghadisesas 10 & 11; those of the second sort, as follows:
presence of// -- Step 1: a) The Community meets, with at least four bhikkhus -- the minim
quorum -- present. All of the bhikkhus in the //sima// are either present or have sent thei
and none of the bhikkhus present protests having the matter settled by the group. b)
of the dispute are present. c) The meeting is carried out in accordance with the proce
laid down by the Buddha, and the unanimous decision of the Community is in line with wh
actually laid down. This point is important: It means that no Community -- even if it follow
proper form for the meeting -- can legitimately replace the Buddha's teachings with its own
any point. If the Community can settle the manner in this way, it is properly settled a
should not be reopened. //Step 2//: If the Community cannot settle the matter, they
go to a monastery where there are more bhikkhus, and ask them to help settle the matte
happens that the group is able to settle the matter among themselves on the way to the ot
monastery, then it is properly settled, and they may return home to their own monastery.
//Step 3//: If the matter is still unsettled by the time they reach the second monastery, they
the resident bhikkhus there to help settle the matter. The resident bhikkhus should then m
consider among themselves whether or not they are competent to settle the matter. If they
aren't, they shouldn't take it on. If they feel they are, they should then ask the incoming
how the dispute arose. (The Commentary here adds that the residents should first stall fo
days -- saying that they have to wash their robes or fire their bowls first -- as a way of su
the pride of the incoming bhikkhus.) Once the resident bhikkhus have asked the histo
dispute, the incoming bhikkhus are to say that if the resident bhikkhus can settle the disp
(the incoming bhikkhus) will hand it over to them; if they can't settle it, the incoming bhikkh
still be in charge of the matter. If the resident bhikkhus can then settle the dispute, it
properly settled. //Step 4//: If they can't settle it in this way -- and, in the words of
the Canon, "endless disputes arise, and there is no discerning the meaning of a single sta
disputants should, with a motion and announcement, hand the matter over to a panel of
Commentary recommends a panel of ten. Each member of the panel must meet the follo
1) He is moral, abiding scrupulously by the rules of the Vinaya. 2) He is learned in all t
dealing with the celibate life. 3) He has memorized both Patimokkhas in detail. 4) He is
knowledge of the Vinaya and is not easily led off-track. 5) He is skilled at reconciling
sides of a dispute. 6) He is skilled at settling an issue. 7) He knows what constitutes an
8) He knows how an issue arises (i.e., through skillful, unskillful, or neutral states of mi
9) He knows when an issue is stopped. 10) He knows the way leading to the stopping of
that these last four qualifications are similar in form to knowledge of the four Noble

Truths.) The Commentary notes that while the panel is discussing the issue, none of t
bhikkhus is to speak. If the panel can settle the issue, it is properly settled and should not
reopened. //Step 5//: If the panel has trouble in settling the issue, and there are mem
the panel who "hide the Dhamma under the shadow of the letter" -- i.e., use the letter of th
against the spirit -- they may be removed from the panel through a formal motion. If the
then settle the issue, it is properly settled. If not -- and by this time, the Commentary s
at least two or three monasteries have become involved -- the procedures of "in the pres
been exhausted, and the dispute must go on to a settlement "in accordance with the majo
//In accordance with the majority//: A decision by majority vote is valid only in the followin
situation: 1) The issue is important. 2) The procedures of "in the presence of" have al
followed but have not succeeded in settling the issue. 3) Both sides have been made
their position. 4) The distributor of voting tickets knows that the majority sides with the
Dhamma, or 5) that the majority probably sides with the Dhamma. 6) The distributor of
knows that the procedure will not lead to a split in the Sangha, or 7) that the procedu
probably not lead to a split in the Sangha. 8) The tickets are taken in accordance with
(e.g., only one ticket per bhikkhu, and the Dhamma side wins). 9) The assembly is co
10) The bhikkhus take the tickets in accordance with their views (and not, for example,
coercion). When these factors are all present, the group should first ask one of its me
act as a distributor of voting tickets. He should be free of the four kinds of prejudice, and k
does and does not constitute the taking of a voting ticket. Before accepting the role, he
reflect on whether the situation meets the ten qualifying factors, and accept only when it d
accepts the role, he is to be authorized by means of a formal motion and announcement
is then to have voting tickets made -- a different color for each side -- and conduct the ball
three ways: secretly, by whispering in the ear, or openly. In //secret// balloting, he is t
tell each bhikkhu, "This color is for this side, and that color for that. Take one, but don't sh
to anyone." According to the Commentary, this method is to be used when there are man
bhikkhus in the assembly. In "//whispering in the ear//" balloting, he is to whisper to ea
bhikkhu, "This color is for this side, and that color for that. Take one, but don't tell anyone
method, the Commentary says, is for assemblies in which there are many foolish or troubl
bhikkhus. In //open// balloting, the bhikkhus are to take the voting tickets openly. Th
method is for assemblies where the distributor is certain that the conscientious bhikkhus a
majority. Once the vote is taken, the distributor is to assess the result before announ
If he sees that the anti-Dhamma side has won, he is to annul the balloting and take the vo
again. According to the Commentary, he may take the vote up to three times. If the ant
is still in the majority, he should announce that the time is not right for a vote, adjourn the
and try to find more bhikkhus on the side of the Dhamma to join the next meeting.
procedures make two interesting assumptions: One side of the dispute is clearly in the rig
distributor must belong to the right side. If he belongs to the wrong side, the whole ballo

invalid, and the issue may later be reopened without penalty. If neither side is clearly in th
the composers of the Cullavagga would probably consider the issue unimportant and not
in the first place. If this is true, then even if a vote is taken, it would not be a valid use of th
procedure, and the results would not be binding. In all of these steps for settling disp
the important point to remember is that in no way is a group of bhikkhus to rewrite the Dh
Vinaya in line with their views. Even if they attempt it, following the procedures to the lette
fact that their decision goes against the Buddha's teachings invalidates their efforts, and
may be reopened at any time without penalty. * * *
Accusations. When a bhikkhu has committed an offense, it is his responsibility to undergo
voluntarily so as to make amends for it. If his fellow bhikkhus see, hear, or suspect that he
committed an offense without undergoing the penalty, it is their duty to question and admo
private, in accordance with the procedures discussed under Sanghadisesa 8. The issue m
informally in one of two ways: (1) The accused admits to the act, sees it as an offense, an
the penalty; or (2) he is truly innocent, professes his innocence, and can convince his adm
that their suspicions were ungrounded. If both sides act in good faith and without prejudic
this sort are relatively easy to settle informally in this way. If the issue can't be settled
it should be taken to a meeting of the Community for a formal interrogation and verdict.
the Community meets, both the accused and the accuser must be present, and both must
being heard by that particular group. (If the original accuser is a lay person, one of the b
is to take up the charge.) The accused is then asked if he remembers having committed t
question, and is to be dealt with in accordance with what he admits to having done (Mv.I
Cullavagga (IV.14.29) shows that the other bhikkhus are not to take his first statement at f
They should press and cross-examine him until they are all satisfied that he is telling the
only then may they pass one of three verdicts: 1) If he is innocent of the offense and c
convince the group of his innocence, he is to request a verdict of //mindfulness// --
expressing the request three times -- and the Community is to give it to him by means o
motion with three announcements. 2) If he committed the offense while insane or
possessed, he should request a verdict of //past insanity// -- again, expressing the r
three times -- and the Community is to give it to him by means of a formal motion with th
announcements. 3) If he committed the offense while in his right mind, but admits
only after the interrogation has begun, the other bhikkhus are to make him confess the c
then give him a verdict of //further misconduct// by means of a formal motion with three
announcements. As we noted above, each of these three verdicts is valid only if in lin
the truth. If it so happens that a guilty bhikkhu is given a verdict of mindfulness, a bhikkhu
committed the offense in question while he was in his right mind is given a verdict of pas
or an innocent bhikkhu is given a verdict of further misconduct, the case may be reopened
evidence surfaces, and the verdict rescinded or reversed. There are, however, two s
which none of these three verdicts applies, and the accusation -- at least for the time being

remains unsettled: (1) If a bhikkhu, in the course of an interrogation, admits to an a
that is an offense, but either refuses to see it as an offense or refuses to confess it, he i
to an act of banishment. Though this too may later be rescinded on the basis of go
-- when he admits that his action was an offense and confesses it -- it is a much stronge
than the act for further misconduct. (2) If a bhikkhu denies having committed the a
question, and the bhikkhus are not convinced of his innocence, there are various w
pressure him to tell the truth: The Cullavagga suggests intensive interrogation; the Com
bouts of group chanting. If neither works, and the Community still has doubts abou
innocence, the issue is to be abandoned for the time being as unsettled: The accused i
punished nor declared innocent. As long as the issue remains unsettled, though, th
no peace of mind either for the accused or for the Community as a whole.

* * * Offenses. All offenses are settled by means of the principle of //in the
presence of//. Most are also settled by means of the procedure of //in accordance with wh
admitted//. Rare cases may be settled by //covering over as with grass//. //In accord
with what is admitted//: When a bhikkhu has committed an offense requiring confession a
it truthfully in the presence of another bhikkhu, group of bhikkhus, or complete Communi
called settlement in accordance with what is admitted. It also counts as having been settle
presence of the Dhamma and Vinaya and the individuals -- i.e., the bhikkhu making the co
bhikkhu(s) witnessing it are face to face. If a bhikkhu has committed a sanghadisesa
it is settled only after he has confessed it and undergone penance and probation, both o
require further confessions. Only then, when a Community of at least 20 bhikkhus has me
penalty from him, is the offense considered settled. Here, //in the presence of// would in
only the Dhamma, Vinaya, and individuals, but also the Community, when it imposes the p
probation, and again when it lifts the penalty. If a bhikkhu has committed a parajika o
it is settled only when he admits that he is no longer a bhikkhu and returns to lay life. He
the presence of// would have the same factors as under confessable offenses, above.
//Covering over as with grass//: This procedure has already been discussed in detail abov
no need to add any further details here. //In the presence of//, here, means in the presenc
Dhamma, Vinaya, individuals, and the Community: In the presence of the individuals mea
make the blanket confession and those who witness it are face to face. In the presence
Community means that enough bhikkhus for a quorum (four) have arrived, the assembly is
bhikkhus in the //sima// have joined the meeting) and none of the bhikkhus, having met,
protest. * * * Duties are settled //in the presence of//
-- (1) when they are properly carried out in line with the procedures set out in the D
and Vinaya, (2) if the relevant individuals are present (e.g., the ordinand in an
ordination, the bhikkhu-to-be-banished in a formal act of banishment, etc.), and (3
Community that has met to carry them out forms a quorum and a complete assembly, w
present -- except the bhikkhu against whom a formal act is to be carried out, if such

case -- makes any protest.

* * * * * * * *

CHAPTER TWO

Nissaya

~~~~~~~ The Dhamma and Vinaya impinge in such detail on many areas of one's life that no new bhikkhu can be expected to master them in a short reason, the Buddha arranged for a period of apprenticeship -- called //nissaya//, or depend which every newly ordained bhikkhu must train under the guidance of an experienced bh least five years before he can be considered competent to look after himself. This apprenticeship has formed the human context in which the practice of the Buddha's teachi passed down for the past 2,600 years. To overlook it is to miss one of the basic parameter life of the Dhamma and Vinaya. Thus we will discuss it here first, before going on to the in training rules of the Patimokkha. Dependence is of two sorts: dependence on one's p (//upajjhaya//) and dependence on a teacher (//acariya//). The relationships are similar -- a details, identical -- so the following discussion will use the word "mentor" to cover both p and teacher wherever the pattern applies to both, and will distinguish them only where the differ. //Choosing a mentor//. Before ordination, one must choose a bhikkhu to act as preceptor. The Mahavagga (I.36-37) gives a long list of qualifications a bhikkhu must meet act as a preceptor, while the Commentary divides the list into two levels: ideal and minim qualifications. A bhikkhu who lacks the minimal qualifications incurs a dukkata if he acts as a bhikkhu who meets the minimal but lacks the ideal qualifications is not an ideal person guidance, but he incurs no penalty in doing so. //The ideal qualifications:// The precept have an arahant's virtue, concentration, discernment, release, and knowledge of release able to train another person to the same level of attainment. He should have faith, a sense of evil, persistence in the practice, and quick mindfulness (according to the Subcommen means that he is constantly mindful of whatever mental object is before the mind). He shou heavy and light offenses and be possessed of right view. (This last point, the Commentary that he does not adhere to the extremes of eternalism or annihilationism.) He should be co tend to a sick pupil, or to find someone who will tend to him, and to allay dissatisfaction in wants to leave the celibate life. The Mahavagga does not say outright that these are opposed to minimal, qualifications, but the Commentary offers as proof the fact that one duties is to try to allay any dissatisfaction that may arise in his preceptor. If all preceptors arahants, no case of this sort would ever arise, and there would be no need to mention it. Commentary concludes that arahantship, although ideal in a preceptor, is not necessary. minimal qualifications//: The preceptor must be learned and intelligent. According to the Co means that he knows enough of the Dhamma and Vinaya to govern a following and is in know what is and is not an offense. He must be competent enough to allay any anxiety a p the rules, know what is and is not an offense, what is a light offense, what is a heavy offe how an offense may be removed. He must have detailed knowledge of both Patimokkhas
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bhikkhus and the one for the bhikkhunis) and be able to train the pupil in the bhikkhus' cus
this means that he knows the Khandhakas), in the basic rules of the chaste life (Subcom.:
both Vibhangas), the higher Dhamma, and the higher Vinaya. He must be able to dissuad
adhering to a wrong view, or find someone who will help dissuade him. And -- the most ba
requirement -- he must have been ordained as a bhikkhu for ten years or more. If, fo
reason, the new bhikkhu lives in a separate monastery from his preceptor, he must take d
teacher, whose qualifications are precisely the same as those for a preceptor. Since the
(I.72.1) gives a dukkata for taking dependence under an unconscientious bhikkhu, the nev
allowed four to five days to observe his potential teacher's conduct before taking depend
him (Mv.I.72.2). //Taking dependence//. Prior to his ordination -- and usually, as part
ceremony itself -- the candidate must make a formal request for dependence from his prec
procedure is as follows: Arranging his upper robe over his left shoulder, leaving his r
shoulder bare, he bows down to the preceptor and then, kneeling with his hands palm-to-p
his heart, repeats the following passage three times: Upajjhayo me bhante hohi,
means, "Venerable sir, be my preceptor." If the preceptor responds with any of these wo
//(very well), //lahu// (certainly), //opayikam// (all right), //patirupam// (it is proper) or
//pasadikena sampadehi// (manage it amiably) -- the dependence has taken hold. The Ma
if the preceptor indicates any of these meanings by gesture, that also counts; and accordi
Commentary, the same holds true if he makes any equivalent statement. (Mv.I.25.7)
ordination, the new bhikkhu needs to request dependence from a teacher, the procedure i
that the request he makes three times is this: Acariyo me bhante hohi; ayasmato ni
vacchami, which means, "Venerable sir, be my teacher; I will live in dependence on you
(Mv.I.32.2) //Duties//. The Mahavagga (I.25.6; 32.1) states that a pupil should regard h
as a father; and the mentor, the pupil as his son. It then goes on to delineate this relations
of reciprocal duties. The pupil's duties to his mentor fall into the following five
categories: 1. //Attending to the mentor's personal needs//. The Mahavagga goes int
detail on this topic, giving precise instructions dealing with every conceivable way a pupil c
service to his mentor. The Vinaya Mukha tries to reduce these duties to a few general pr
this misses much of what the Mahavagga has to offer, for it is in the details that we can se
examples of mindfulness in action -- the best way to fold a robe, clean a dwelling, and so
well as indications of how one can use this aspect of one's training to develop sensitivity to
of others. Still, the detailed instructions are so extensive that they would overburden the
in this chapter, so I have saved them for Appendix VIII. Here I will simply give them in outli
The pupil should: a. Arrange his mentor's toiletries for his morning wash-up. b.
Arrange his seat and food for his morning conjey (if he has any), and clean up after he is
c. Arrange his robes and bowl for his alms round. d. Follow him on his alms rou
the mentor so desires, and take his robes and bowl when he returns. e. Arrange h
and food for his alms meal and clean up afterwards. f. Prepare his bath. If he goe

sauna, go with him and attend to his needs. g. Study the Dhamma and Vinaya fro
he is prepared to teach. (The Mahavagga describes this as "recitation" and "interroga
Recitation, according to the Commentary, means learning to memorize passages; interro
to investigate their meaning.) h. Clean his dwelling and other parts of his dwelling
complex, such as the restroom and storage rooms, when they get dirty. 2. //Assist
mentor in any problems he may have with regard to the Dhamma and Vinaya//. The Maha
following examples: a. If the preceptor begins to feel dissatisfaction with the celiba
life, the pupil should try to allay that dissatisfaction or find someone else who can.
If the preceptor begins to feel anxiety over his conduct with regard to the rules, the pupil
to allay that anxiety, or find someone else who can. c. If the preceptor begins to h
wrong views, the pupil should try to dissuade him from those views or find someone
can. d. If the preceptor has committed a sanghadisesa offense, the pupil should -
best of his ability -- help with the arrangements for penance, probation, and rehabilitation
find someone else who can. e. If the Community is going to carry out a formal act aga
the mentor, the pupil should try to dissuade them from it. According to the Commentary,
he should go to the various members of the Community individually before the meeti
dissuade them from going through with the act. If he can't dissuade them, he should try t
lessen its severity (say, from an act of banishment to an act of censure). If they are ju
in carrying out the act, though, he should not object while the meeting is in progress.
they have carried out the act, he should concentrate on helping his mentor behave so th
rescind the act as quickly as possible. 3. //Washing, making, and dyeing the mento
robes.// 4. //Showing loyalty and respect for the mentor//. a. The pupil should ne
give or receive gifts, nor give or receive services to/from others without first obtaining the
mentor's permission. According to the Commentary, //others // here refers to people who
terms with the mentor. b. The pupil should obtain his mentor's permission before
a village, going to a cemetery (to meditate, says, the Commentary), or leaving the distric
they live. The Commentary notes, though, that if the mentor refuses one's request th
time, one should ask up to two more times, presenting one's reasons as best one can. If
still refuses, the pupil should reflect on his situation. If staying with the mentor is not
helping his education and meditation, and if the mentor seems to want him to stay simply
someone to look after his (the mentor's) needs, the pupil is justified in leaving and taking
with a new mentor in his new residence. 5. //Caring for the mentor when he falls ill//,
leaving him until he either recovers or passes away (Mv.I.25). According to the Comm
pupil is freed from these duties when he is ill. Otherwise, he should observe all the above
his preceptor as long as he is in dependence on him, and the duties in sections 1-3 even a
released from dependence, as long as both he and the preceptor are alive and still ordaine
for the duties to one's teacher, the Commentary lists four types of teachers: the going-forth
one who gives one the ten precepts during one's ordination ceremony); the acceptance

who chants the motion and announcements during the ceremony); the Dhamma teacher (t
the Pali language and Canon); and the dependence teacher (the one with whom one live
With the dependence teacher, one must observe all the above duties only as long as one
dependence on him. As for the other three, one should observe sections 1-3 as long as bo
alive and still ordained. The Commentary adds that if the mentor already has a pupil w
performing these duties for him, he may inform his remaining pupils that they need not tak
exempts them from having to observe them. If he neglects to do this, the pupil who is perfo
duties may inform his fellows that he will take responsibility for looking after the mentor. Th
exempts them. Otherwise, they incur a dukkata for every duty they neglect to perform.
mentor's duties to his pupil: 1. //Furthering the pupil's education//, teaching him the Dha
and Vinaya through recitation, interrogation, exhortation, and instruction. 2. //Providin
requisites for the pupil//. If the pupil lacks any of his basic requisites, and the mentor has a
spare, he should make up the lack. 3. //Attending to the pupil's personal needs when
ill//, performing the services mentioned in section 1 under the pupil's duties to his mentor
4. //Assisting the pupil in any problems he may have with regard to the Dhamma and Vin
the services mentioned in section 2 under the pupil's duties to his mentor. 5. //Teach
pupil how to wash, make, and dye robes//. If for some reason the pupil is unable to handle
the mentor should find someone who can help the pupil with them. 6. //Caring for the
he falls ill//, not leaving him until he either recovers or passes away (Mv.I.26). Accord
the Commentary, the preceptor, going-forth teacher, and acceptance teacher must observ
toward the pupil as long as both parties are alive and still ordained. As for the Dhamma
dependence teachers, they must observe these duties only as long as the pupil is living wi
//Dismissal//. If the pupil does not observe his duties to his mentor, the mentor is empow
dismiss him. In fact, if the pupil deserves dismissal, the mentor incurs a dukkata if for som
he does not dismiss him, just as he would for dismissing a pupil who did not deserve it (MV
grounds for dismissal are five: 1. The pupil has no affection for his mentor -- i.e., he s
him no kindness. 2. He has no faith in his mentor -- i.e., he does not regard him as
example to follow. 3. He has no shame in front of his mentor -- i.e., he openly disrega
training rules in his mentor's presence. 4. He has no respect for his mentor -- i.e., he d
listen to what the mentor has to say, and openly disobeys him. 5. He is not developin
his mentor -- the Commentary translates //developing// here as developing a sense of goo
mentor, but it could also mean developing in his general education and practice of the Dha
The Vinaya Mukha notes that the mentor should reflect on his own conduct before
such a pupil. If he has done anything that would give the pupil valid reason for losing affec
he should first correct his own conduct. Only after reflecting that there is no longer anyth
own conduct that would give the pupil valid reason to disregard him should he go ahead w
dismissal. The Mahavagga mentions each of the following statements as a valid mea
dismissal: "I dismiss you." "Don't come back here." "Take away your robes and bowl." "Do

It also states that if the mentor makes any of these meanings known by gesture -- e.g., h pupil from his quarters and throws his robes and bowl out after him -- that also counts as a of dismissal (Mv.I.27.2). The Commentary adds that any statement conveying the same those above would count as well. Once a pupil has been dismissed, it is his duty to ap he doesn't, he incurs a dukkata (Mv.I.27.3). Once the pupil has apologized, the mentor's forgive him (Mv.I.27.4). If, however, he sees that the pupil is still unconscientious, he shou take him back, for a mentor who takes on an unconscientious pupil incurs a dukkata (Mv.I. mentor may, if he sees fit, inflict a non-physical punishment on the pupil before taking hi the original footing, to make sure that he has actually seen the error of his ways. An exam punishment, mentioned in the Vinaya Mukha, is simply asking to wait to observe the pupil' for a while to see whether or not his apology is sincere. The Commentary recommends mentor refuses to forgive the pupil, the latter should try to get other bhikkhus in the mona intercede for him. If that doesn't work, he should go stay in another monastery and take de a senior bhikkhu there who is on friendly terms with the mentor, in hopes that the mentor this as a sign of the pupil's good intentions and will eventually grant his forgiveness.

//Dependence lapses//. Mv.I.36.1 says that if a pupil is staying in dependence with his prec dependence lapses if: 1. He leaves. According to the Subcommentary, this means tha preceptor goes to spend the night outside the monastery, regardless of whether or not he 2. He disrobes. 3. He dies. 4. He goes over to another side -- according to the Commentary, this means that he joins another religion. In all of the above cases, commentaries interpret "he" as referring to the preceptor, although it would seem to refer t pupil as well. This would fit with the passages from the Mahavagga, to be mentioned belov new bhikkhu on a journey as not being in dependence. In such cases, the new bhikkhu is one who has left the preceptor, and his leaving is what has caused the dependence to lap He gives a command. This is the one alternative where "he" clearly refers only to the prec Commentary interprets //command// here as dismissal, as discussed above, although the would also include cases where the preceptor sees that the pupil qualifies to be released f (see below) and tells him so. In each of these cases, a pupil who is not yet released dependence must find someone else to take dependence under on that very day, except i instances (taken from the Commentary): -- The preceptor leaves, saying that he will only for a day or two, and that the pupil need not ask anyone else for dependence in the it so happens that the preceptor's return is delayed, he should send word to his pupil, sayi still intends to come back. If, however, the pupil receives word from his preceptor that the longer intends to return, he should immediately look for a teacher to take dependence und The preceptor leaves, and the only other senior bhikkhu in the monastery is one whom the know well. In this case, the pupil is allowed four or five days to observe the senior bhikkh behavior (as mentioned above) before requesting dependence from him. If, though, the pu the senior bhikkhu well enough to feel confident in his conduct, he should take depender

the day of his preceptor's departure. If the pupil is staying in dependence on a teacher dependence can lapse for any of six reasons. The first five are identical with those abov even the Commentary states that "he leaves," the first reason, applies not only to cases w leaves but also to cases where the pupil leaves. The sixth reason is: 6. The pupil rej preceptor. The Commentary explains this by saying that, in effect, the pupil's original depe preceptor always overrides his dependence on a teacher. If the pupil happens to see his recognize him, or to hear and recognize his voice -- even if they just happen to pass on th his dependence on his teacher automatically lapses, and his dependence on his precepto he then returns to live with his teacher, he must ask for dependence from the teacher all The Vinaya Mukha objects to his judgment, saying that "rejoins the preceptor" shoul the pupil's actually living with the preceptor, either in another monastery or in the same mo where the teacher lives. This, however, is an area where different Communities differ in th interpretation, and the wise policy is to follow the interpretation of the Community in which //Temporary exemption from dependence//. Normally a junior bhikkhu is required to li dependence under a mentor at all times. However, Mv.I.73 allows him not to take depende the following situations if no qualified bhikkhu is available as a mentor: 1) He is on journey. 2) He is ill. 3) He is caring for an ill person who has requested his help (%). 4) He is living alone in the forest, meditating comfortably, intending to take depe if a qualified mentor comes along. The Commentary, in discussing these allowance following points: A bhikkhu on a journey is said to have no mentor available if no qualified senior bhikkhu is traveling with him. In other words, the fact that he happens to p monastery with a qualified mentor does not mean that a mentor is available, and he is allo continue traveling without taking dependence. If, however, he spends the night in a place taken dependence before, he should take dependence on the day of his arrival. If he reac where he has never been before and plans to spend only two or three days, he need not t if he plans to spend a week, he must. If the senior bhikkhu he requests dependence from the use of taking dependence for only a week?" that exempts him from this requirement. the bhikkhu living alone in the forest, the Commentary says that "meditating comfortably" tranquility and insight meditation are going smoothly. For some reason, though, it says tha allowance applies only to bhikkhus whose meditation is at a tender stage and might deteri were to leave the forest; if a bhikkhu has attained any of the Noble Attainments -- beginnin Stream-entry -- he may not make use of this allowance. Why the Commentary limits the al way, it doesn't say. At any rate, once the month before the Rains Retreat arrives, and suitable mentor appears, the junior bhikkhu must leave his forest abode and look for a pla take dependence for the Rains. //Release from dependence//. According to Mv.I.53. may be released from dependence after he has been ordained for five years, on the con experienced and competent. If he is not yet experienced and competent, he must remain until he is. If he never becomes experienced and competent, he must remain in dependen

life as a bhikkhu. The Commentary adds that, in the last case, if he cannot find a compe
experienced bhikkhu who is senior to him, he must take dependence with a competent, ex
who is his junior. To be considered competent and experienced enough to deserve
from dependence, a bhikkhu must meet many of the same general qualifications as those
that he need not possess the competence to look after a pupil, and the minimum numbe
needs as a bhikkhu is five. None of the texts divide the qualifications here into ideal and m
qualifications, as they do for the mentor, but it seems reasonable that the same division w
as well. This would give us the following list: //The ideal qualifications//: The bhikkhu
should have an arahant's virtue, concentration, discernment, release, and knowledge of
should have faith, a sense of shame, fear of evil, persistence in the practice, and quick mi
should be free of heavy and light offenses and possess right view. //The minimal
qualifications//: The bhikkhu must be learned and intelligent, knowing both Patimokkhas in
understanding what is and is not an offense, what is a light offense, what is a heavy offe
an offense may be removed. And -- the most basic requirement -- he must have been orda
for at least five years (Mv.I.5-13). The Commentary expands on the term //learned// b
saying that the bhikkhu must have memorized: 1. Both Patimokkhas. 2. The Fou
Bhanavaras -- a set of auspicious chants that are still regularly memorized in Sri Lanka.
discourse that is helpful as a guide for sermon-giving. (The Commentary lists as examples
Maha-Rahulovada Sutta [M. 62], the Andhakavinda Sutta, and the Ambattha Sutta [D. 3].)
kinds of //anumodana //(rejoicing in the merit of others) chants: for meals; for auspicious m
ceremonies, such as blessing a house; and for non-auspicious ceremonies, i.e., any rela
death. The Commentary adds that he must also know the rules for such official acts
Community as the Patimokkha recitation and the Invitation Ceremony at the end of the Ra
acquainted with themes for tranquility and insight meditation leading to arahantship.
definition of //learned// is not universally accepted, and some traditions have reworked it. A
another area where different Communities have different interpretations, the wise policy
to the practice followed in one's Community, as long as it follows the basic requirements in
mentioned above. Once a pupil has been released from dependence, he need no lon
the duties mentioned in sections 4 and 5 under the pupil's duties to his mentor. //Ret
dependence//. The Cullavagga (I.9-12) states that a bhikkhu released from dependence m
formal act of the Community, to return to dependence if his conduct is so bad as to warra
qualifying factors are: 1. He is ignorant and inexperienced. 2. He is full of offense
and has not made amends for them. 3. He lives in unbecoming association with lay pe
If these factors apply to a bhikkhu to the extent that the Community is "fed up with granting
probation, sending him back to the beginning, imposing penance, and rehabilitating him" --
refer to the procedures for dealing with a bhikkhu who has committed repeated sanghadis
Chapter 5) -- then the Community is justified in imposing a formal "act of dependence" on
identical with a formal "act for further misbehavior," to be discussed in Chapter 11, and ca

penalties, the only difference being that the bhikkhu must live in dependence under a me
as the act of dependence is in effect. If he mends his ways to the Community's satisfactior
rescind the act and return his independence. * * * At any
rate, as we mentioned above, regardless of whether a pupil is under dependence or releas
still expected to observe certain duties to his preceptor -- and his preceptor, certain dutie
-- as long as both are alive and ordained. This is in line with the fact that they are always t
each other as father and son: The preceptor is to take a continuing interest in his pupil's
and the pupil is to show his continuing gratitude for the initiation his preceptor has given hi
the bhikkhu's life. * * * * * * * *

CHAPTER THREE

Disrobing

~~~~~~~~~~ The first rule in the Patimokkha opens with the statement that it -- and, by extension, every other ru Patimokkha -- applies to all bhikkhus who have not disrobed by renouncing the training an to the lay life. Thus the Vibhanga begins its explanations by discussing what does and doe valid act of disrobing. Because this is, in effect, the escape clause for all the rules, I am discussing it first as a separate chapter, for if a bhikkhu disrobes in an invalid manner, he as a bhikkhu and is subject to the rules whether he realizes it or not. If he then were to b of the Parajika rules, he would be disqualified from ever becoming a bhikkhu again in this

To disrobe, a bhikkhu with firm intent states in the presence of a witness words to the ef is renouncing the training. The validity of the act depends on four factors: 1. The bhik state of mind. 2. His intention. 3. His statement. 4. The witness to his statement.

State of mind. The bhikkhu must be in his right mind. Any statement he makes while insa pain, or possessed by spirits does not count. Intention. He must seriously desire to le Community. If, without actually intending to disrobe, he makes any of the statements usu disrobing, it does not count as an act of disrobing. For example, if he makes the statement

telling someone else how to disrobe, the fact that he mentions the words does not mean disrobed. Also, if he says one thing and means something else -- e.g., if he makes a slip o -- that too does not count. The statement. The Vibhanga gives a wide variety of stater that one may use to renounce the training. The most basic one follows the form, "I renoun //x// may be replaced with the Buddha, the Dhamma, the Sangha, the training, the discip (//vinaya//), the Patimokkha, the chaste life, one's preceptor, one's teacher, one's fellow bh any equivalent terms. Other examples follow similar forms, such as, "I am tired of //x//," " //x// to me?" "//X// means nothing to me," or "I am well freed of //x//." A separate form follo pattern, "I will be //y//," where //y// may be replaced with a householder, a lay follower, a a member of another sect, an adherent of another sect, or any other equivalent term. stipulates that the statement may //not// be put in the conditional tense ("Suppose I were to training"), and the Commentary further stipulates that the "//x//" statements must be in th //present// tense. Thus to say, "I have renounced the training," or "I will renounce the traini not be a valid statement of disrobing. The witness must be a human being in his or h mind, and must understand what the bhikkhu says. This rules out the practice legendary bhikkhus who disrobe by taking a Buddha image as their witness, or who disrobe in front o

the assumption that the tree deity counts. These four factors cover all that is absolut necessary for an act of disrobing to be valid. However, each of the different national trad developed a set of formal ceremonies to surround the act -- such as making a final confes

offenses and reciting the passage for reflection on one's past use of the four requisites - psychological weight to the occasion and to help minimize any sense of remorse one may
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afterwards. Because disrobing is a serious act with strong consequences for one's m
spiritual well being, it should be done only after due consideration. Once a bhikkhu decide
//does// want to disrobe, he would be wise to follow not only the stipulations given in the
also any additional customs dictated by the traditions of his particular Community, as a sig
and to others that he is acting seriously and with due respect both for the religion and fo

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CHAPTER FOUR

Parajika ~~~~~~~~

This term, according to the Parivara, derives from a verb meaning to lose or be defeated. A bhikkhu who commits any of the four following o surrendered to his own mental defilements to such an extent that he defeats the purpose o become a bhikkhu in the first place. The irrevocable nature of this defeat is illustrated in Vibhanga with a number of similes: "as a man with his head cut off...as a withered leaf free stem...as a flat stone that has been broken in half cannot be put together again...as a pa off at the crown is incapable of further growth." A bhikkhu who commits any of these offens himself irrevocably from the life of the Sangha and is no longer considered a bhikkhu.

1.Should any bhikkhu -- participating in the training and livelihood of the bhikkhus, wit having renounced the training, without having declared his weakness -- engage in t act, even with a female animal, he is defeated and no longer in communion. Effor this rule, the term //sexual act refers to all kinds of sexual intercourse. The Vibhanga class various types of intercourse by the organs involved -- the genitals, the mouth, the anus - of the possible combinations (except for mouth-to-mouth, which is treated separately unde below), the sexual act has been performed when one organ enters the other even if just of a sesame seed." This means that a bhikkhu engaging in genital, oral, or anal intercours to this rule regardless of which role he plays. The question of whether there is a covering, condom, between the organs is irrelevant, as are the questions of whether the bhikkhu is a passively involved, and whether or not any of the parties involved reaches orgasm. O full penalty under this rule applies to any voluntary sexual intercourse with a human being, being (a //yakkha//, //naga//, or //peta//), or a common animal, whether female, male, neu hermaphrodite. Performing the sexual act with a dead body -- even a decapitated he entails the full penalty if the remains of the body are intact enough for the act to be accom

The Vinita Vatthu also lists two examples of "self-intercourse": A bhikkhu with a supple his penis into his mouth, and a bhikkhu with an unusually long penis inserts it into his anus cases carry the full penalty, which shows that one's own anal and oral orifices can fulfill th object here. Knowledge & consent. For the sexual act to count as an offense, the bhik know that it is happening and give his consent. Thus if he is sexually assaulted while aslee unconscious and remains oblivious to what is happening, he incurs no penalty. If, howev conscious during the assault or was conscious right from the start, then whether he incurs depends on whether he gives his consent during any part of the act. Strangely enough, Canon nor the Commentary discusses the factor of consent in any detail, except to mentio passing that it can apply to the stage of inserting, being fully inserted, staying in place, or p out. From the examples in the Vinita Vatthu, it would appear that consent refers to a //men of acquiescence, together with its physical or verbal expression. Mere physical compliance as there are cases where bhikkhus forced into intercourse comply physically but without

mentally and so are absolved of any offense; but there is some question as to whether a b
consents mentally to letting the sexual act happen would incur the penalty if he simply lie
lets it happen, or if he would have to indicate his consent with a verbal act or physical moti
As we mentioned in Chapter 1, the rules contains two patterns concerning what does and
a physical expression of consent when one is forced into a situation that would break a rul
of the Vinita Vatthu cases mentioned under this rule, bhikkhus are approached by women
fondle them to the point where they emit semen (%). Both bhikkhus let them go ahead, a
the full penalty under Sanghadisesa 1. In such cases, simply letting the act happen counts
acquiescence. Under Sanghadisesa 2, however, if a bhikkhu is approached by a woman w
body, and he consents mentally to what she is doing, he incurs a penalty if he says somet
physical move to indicate that consent, but no penalty if he remains perfectly still. No
the texts explain why there are these two patterns, but two possibilities suggest themselve
physically impossible to emit semen and to enjoy the emission without the body's moving
another. (2) One is not necessarily responsible if a woman simply makes contact with one
one enjoys the contact; but if one is happy to let her get to the point where she has one e
one cannot deny responsibility for what is happening. In either case, this rule would seem
the pattern for Sanghadisesa 1: If one is sexually assaulted, one is completely absolved fr
only if (1) one does not give one's mental consent at any time during the act or (2) one doe
mental consent during at least part of the act but puts up a struggle so as not to express th
physically or verbally in any way. If one puts up no struggle and feels mental consent, eve
fleetingly during the stage of inserting, being fully inserted, staying in place, or pulling out,
incurs the full penalty. This would seems to be the basis for the Commentary's warni
its discussion of the Vinita Vatthu case in which a bhikkhu wakes up to find himself being s
assaulted by a woman, gives her a kick, and sends her rolling. The warning: This is how a
still subject to sensual lust should act if he wants to protect his state of mind. Derived
offenses. The only thullaccaya directly related to this rule is for the unlikely case of a bhikk
attempts intercourse with the decomposed mouth, anus, or genitals of a corpse. (!) To at
intercourse with any other part of a dead body or with any part of an insentient object, such
inflatable doll or mannikin, incurs a dukkata. The Vibhanga states that if a bhikkhu at
intercourse with any part of a living being's body apart from the three orifices, the case fa
the Sanghadisesa rules -- either Sanghadisesa 1 for intentional ejaculation or Sanghadise
bodily contact. As we shall see below, the penalties assigned in the latter case are as fo
the partner is a woman, a sanghadisesa; if a //pandaka// (see Sanghadisesa 2), a thullacc
a common animal, a dukkata. We can infer from the Vibhanga's ruling here that if a bhik
orgasm while attempting intercourse with the decomposed mouth, anus, or genitals of a co
other part of a dead body, or with any part of an insentient object, the case comes under S
The Commentary disagrees with the Vibhanga on these points, however, saying that
offenses under this rule can include only dukkata and thullaccaya penalties. In its explanat

Sanghadisesa 1, it sets forth a system of eleven types of lust in which the lust for the pleas bringing about an ejaculation, lust for the pleasure of bodily contact, and lust for the pleasu intercourse are treated as completely separate things that must be treated under separate says, if a bhikkhu aiming at intercourse takes hold of a woman's body, it is simply a preli intercourse and thus entails only a dukkata, rather than a sanghadisesa for lustful bodily c Similarly, if he has a premature ejaculation before beginning intercourse, there is no offe all. These are fine academic distinctions and are clearly motivated by a desire to dra lines between the rules, but they lead to practical problems. As the Commentary itself poir bhikkhu commits an act that falls near the borderline between these rules, but cannot late precisely which type of lust he was feeling in the heat of the moment, there is no way his c judged and a penalty assigned. At any rate, though, there is no basis in the Canon for the system, and in fact it contradicts not only the Vibhanga's ruling mentioned above, but also definition of "lustful" under Sanghadisesas 2, 3, & 4, which is exactly the same for all three places no limits on the type of lust involved. All of this leads to the conclusion that the Commentary's neat system is invalid, and that the Vibhanga's judgment holds: If a bhikkhu intercourse with any part of a living being's body apart from the three orifices, the case fall the Sanghadisesa rules -- either Sanghadisesa 1 for intentional ejaculation or Sanghadise bodily contact -- rather than here. Blanket exemptions. In addition to bhikkhus who d they are being assaulted or do not give their consent when they do know, the Vibhanga there are four special categories of bhikkhus exempted from a penalty under this rule: any insane, possessed by spirits, delirious with pain, or the first offender (in this case, Ven. S whose actions prompted the Buddha to formulate the rule in the first place. The Comment anyone who "goes about in an unseemly way, with deranged perceptions, having cast awa conscience and shame, not knowing whether he has transgressed major or minor training as insane here. It recognizes this as a medical condition, which it blames on the bile. As fo possession, it says that this can happen either when spirits frighten one or when, by dist with sensory images, they insert their hands into one's heart by way of one's mouth. (!) At notes, insane and possessed bhikkhus are exempt from penalties they incur only when t are deranged ("when their mindfulness is entirely forgotten, and they don't know what fire, excrement, and sandalwood are") and not from any they incur during their lucid moment bhikkhu overcome with pain, he is exempt from penalties he incurs only during periods wh great that he does not know what he is doing. These four categories are exempted fro under //all// of the rules, although the first offender for each rule is exempted only for the time he acted in such a way as to provoke the Buddha into formulating the rule. I will not m categories again, but the reader should bear them in mind as being exempt in every case Lastly, the Vinita Vatthu to this rule includes an interesting case that formed the basis for a additional rule: "At that time a certain monk had gone to the Gabled Hall in the G Wood at Vesali to pass the day and was sleeping, having left the door open. His various

stiff with the 'wind forces' (i.e., he had an erection). Now at that time a large compa
women bearing garlands and scents came to the park, headed for the vihara. Seeing th
they sat down on his male organ and, having taken their pleasure and remarking, 'What
man!' they went on their way, taking up their garlands and scents." The bhikkhu in
penalty, but the Buddha gave formal permission to close the door when resting during the
Summary: Voluntary sexual intercourse -- genital, anal, or oral -- with a human being, n
being, or common animal is a parajika offense. * * *

2. Should any bhikkhu, in the manner of stealing, take what is not given from an inhabi
from the wilderness -- just as when, in the taking of what is not given, kings arrestin
criminal would flog, imprison, or banish him, saying, "You are a robber, you are a fool, y
benighted, you are a thief" -- a bhikkhu in the same way taking what is not given is def
longer in communion. This rule against stealing is, in the working out of its details,
the most complex in the Patimokkha and requires the most explanation -- not that stealing
especially hard to understand, simply that it can take so many forms. The Vibhanga d
act of stealing in terms of four factors: 1) //Object//: anything belonging to another pers
group of persons, or a location (such as the offerings made to a sacred place).
2) //Perception//: One perceives that the object belongs to another person, etc.
//Intention//: One decides to steal it. 4) //Effort//: One takes possession of it.
Stealing under any circumstances is always an offense. However, the severity of the offen
another factor, which is -- 5) //The value of the object//. Object. For an object to
qualify as //what is not given// -- the rule's term for anything that may be the object of a the
must belong to another person or be guarded as common property of a group or of a loca
offerings to a Buddha image, chedi, or other sacred place, as mentioned above. A further
is that the owner or person responsible for guarding the object has neither given nor throw
there is no offense for a bhikkhu who takes a discarded object, such as rags from a pile
unclaimed things from a wilderness; or things unclaimed by any human being but in the po
animal or ghost. The Vinita Vatthu mentions an interesting case in which the groundskee
orchard permits bhikkhus to take fruit from the orchard, even though he was not authorize
bhikkhus committed no offense. The question of property belonging to the Sangha lo
here, but since the topic is fairly complex, I will treat it as a special case below
Perception. For the act of taking "what is not given" to count as theft, one must also //perc
object as being something not given. Thus there is no offense if one takes an object, even
"not given," if one sincerely believes that it is ownerless or thrown away. Similarly, if a bhik
an object mistaking it for his own or as belonging to a friend who has given him permission
his things on trust, there is no offense. Or again, a bhikkhu who takes things from the Com
stores, on the assumption that he has the right to help himself, commits no offense even
assumption proves false. Intention. The act of taking "what is not given," even when on
perceives it as "not given," counts as theft only if one's intention is to steal it. Thus if a bhik

takes an object on loan or on trust, he commits no offense. According to the Commentary, something on loan means that one has the intention that, "I'll return it," or "I'll make compe

As for taking an object on trust, Mv.VIII.1.19 lists five conditions that must be met if a is rightly to take an object on trust: a. The owner is a friend. b. He/she is an intimate. c. He/she has given one permission to take from his/her things. d. He/s still alive. e. One is confident that he/she will not mind. If any of these factors is lack -- for example, the owner is a good friend but has never given explicit permission to take fr his/her things -- one has no right to take the things on trust. However, the Vinita Vatthu giv of a bhikkhu who takes an item mistakenly thinking that he had the right to take it on trust; Buddha termed this a "misconception as to trust" and did not impose a penalty. The problem that arises in this area is when one sincerely assumes that the owner will not min out that he/she does. In cases of this sort there is no offense, and the matter is left to the and the owner to settle on their own as amicably as possible. A bhikkhu who, seeing left in a place where it might be damaged, puts it in safe keeping for the owner, commits n

Effort. Assuming that all of the above conditions are met -- the object belongs to someo perceives it as belonging to someone else, and one intends to steal it -- if one then takes i constitutes stealing. The question then arises as to precisely what acts constitute //taking// summarize the Vibhanga's treatment of this question, we can classify objects into two broa moveable and immovable. Moveable items are said to be taken when they are moved their "base(s)," i.e., the spot(s) on which they rest. An object such as a box or a trunk lying the ground or touching its support at a single area has a single base and counts as "take been moved entirely from its base. An object such as a table or chair touching its support a separate places has that number of bases. For instance, a stool with three legs touches three points and so has three bases. An object with more than one base is "taken" when it from all of its bases. Thus a television set standing on four legs is taken when all four of i have been lifted or slid away from the four spots on which they were standing. If a m object is placed on another moveable object, such as a television set placed on a cart, the to count it as taken -- either when it is removed from its base on the cart or when the wh cart have been moved from all of their bases on the floor -- whichever occurs first. If A is carrying an object, and person B tries to take it from him, it is counted as taken even i only in moving it from one spot on A's body to another. According to the Vibhanga, if holding an object with the owner's permission then decides to abscond with it, it counts as he shifts it to another part of his person (e.g., into his pocket) or places it elsewhere. The V Mukha, however, takes issue with this point, saying that cases of this sort should be trea the terms of a breach of trust, which is discussed below. Animals are reckoned to ha (e.g., snakes, any reclining animal) or more (e.g., chickens or dogs on their feet) in the sar inanimate objects, and are said to be taken when they are pulled, chased, etc., completely base(s). When a bhikkhu takes a moveable object in theft, the question of whether h

with it is irrelevant as far as the offense is concerned. For example, if he tries to steal a rac succeeds in moving it completely from its base, but then hears the owner coming and sc its original place, the owner would not even know that the object was in danger of being ta civil law would regard the act at most as an attempted theft. As far as the Vinaya is conc though, the theft occurred when the bhikkhu first moved the object, and the fact that he ret not erase the theft. He would still be guilty of an offense. As for immovable objects -- or things such as buildings or trees affixed to the land -- these are taken when the rightful unwillingly abandons his claim to them of his own accord (through fear of intimidation or re incur the expense and bother of a court battle) or when he is forced to do so by a court of cannot, or does not, make a further appeal. In the Buddha's time, a court dispute involving considered fully settled when the winner of the case staked out his claim with the permissi court. Thus the Vibhanga states that a bhikkhu who unfairly wins a court case of this sort h land when he formally stakes out his claim after winning the case. At present we would sa taken the land when he receives the deed. Immovable objects in the secondary sense buildings, etc. -- are treated in the same light as ordinary moveable objects if a bhikkhu c down or dismantles them: They count as taken when removed from their bases. The general considerations for determining when an object is taken. The Vibhanga, though, cit additional cases involving special contingencies, as follows: a. //Fraudulence//: Obj being distributed by lot to the Community. A bhikkhu desiring the portion rightfully g another bhikkhu exchanges his ticket for the other bhikkhu's ticket. The "taking" is accor the tickets have been exchanged. b. //Breach of trust//: A person places goods with a bhikkhu. When the owner comes to ask for their return, the bhikkhu claims th not have them. The taking is accomplished when the owner stops pressing his claim. If goes to court, the taking is accomplished when the owner loses the case in the final cou appeals. c. //Embezzlement//: A bhikkhu responsible for items kept in a storeroo removes one of the items from the storeroom. The taking is accomplished when the iter storeroom's boundary. d. //Smuggling//: A bhikkhu carrying items subject to an import duty hides them as he goes through customs. The taking is accomplished when customs area. If, however, the bhikkhu informs the customs official that he has an i subject to customs duty, and yet the official decides not to collect the duty, the bhikkhu i no penalty. And there is no penalty if the bhikkhu goes through customs not knowing t item subject to import duties among his effects. Special cases cited in the Commen include the following: a. //False dealing//: A bhikkhu makes counterfeit money or u counterfeit weights. The taking is accomplished when the counterfeit is accepted. //Extortion//: Using threats, a bhikkhu compels the owner of an object to give it to him. T is accomplished when the owner complies. The value of the object. As stated abov of stealing counts as an offense, but the gravity of the offense is determined by the value object. This is the point of the phrase in the rule reading, "just as when there is the taking

not given, kings...would banish him, saying... 'You are a thief.'" In other words, for theft t
a parajika, it must be a case of grand larceny, which in the time of the Buddha meant that
involved were worth at least five //masakas//, a unit of money used at the time. Goods valu
at more than one masaka but less than five are grounds for a thullaccaya; goods valued
one masaka or less are grounds for a dukkata, the worth of the articles being determined
would have fetched at the time of the theft. This leaves us with the question of how a
would translate into current monetary rates. No one can answer this question with any c
the oldest attempt to peg the masaka to the gold standard dates from the V/Subcommenta
masaka as equal to 4 rice grains' weight of gold. At this rate, the theft of an item worth 2
grains' (1/24 troy ounce) weight of gold or more would be a parajika offense. One ob
this method of calculation is that some of the items mentioned in the Vinita Vatthu as being
parajika when stolen -- e.g., a pillow, a bundle of laundry, a robe, a handful of rice during
-- would seem to be worth much less than 1/24 troy ounce of gold, but we must remember
regarded as commonplace now might have been viewed as expensive luxuries at the time
of this objection, there is one very good reason for adopting the standard set by the V/Sub
sets a high value for the least article whose theft would result in a parajika. Thus when a
steals an item worth 1/24 troy ounce of gold or more, there can be no doubt that he has co
offense. When the item is of lesser value, there will be inescapable doubt -- and when th
doubt concerning a parajika, the tradition of the Vinaya consistently gives the bhikkhu the
doubt: He is not compelled to disrobe. A basic principle operating throughout the texts is
better to risk letting an offender go unpunished than to risk punishing an innocent bhikkhu.
There is a second advantage to the V/Subcommentary's method of calculation: its precisio
Some people have recommended adopting the standard expressed in the rule itself -- that
would result in flogging, imprisonment or banishment by the authorities in that time and at
then the theft would constitute a parajika -- but this standard creates more problems than
solve. In most countries the sentence is largely at the discretion of the judge or magistrate
factor of value is only one among many taken into account when determining the penalty
whole Pandora's box of issues, many of which have nothing to do with the bhikkhu or the
taken -- the judge's mood, his social philosophy, his religious background, and so forth --
that the Buddha never allowed to enter into the consideration of how to determine the pen
theft. Thus the V/Subcommentary's method of calculation has the benefits that it is a
easy method for determining the boundaries between the different levels of offense in any
it involves no factors extraneous to the tradition of the Vinaya, and -- as noted above -- i
the line at a value above which there can be no doubt that the penalty is a parajika. I
bhikkhu steals several items on different occasions, the values of the different items are a
to determine the severity of the offense //only if they were stolen as part of a single plan
intention//. If they are stolen as a result of separate intentions, each act of stealing is treate
separate offense whose severity depends on the value of the individual item(s) stolen in

This point is best explained with examples: In a case given in the Vinita Vatthu, a bh
decides to steal a spoonful of ghee from a jar. After swallowing the spoonful, he decides
more. After that he decides to steal another, and so on until he has finished the jar. Becau
spoonful was stolen as a consequence of a separate plan or intention, he incurs several
for the theft of one spoonful of ghee. If, however, he decides at one point to steal enou
to build himself a hut and then steals a plank from here and a rafter from there, taking lu
many days at different places from various owners, he commits one offense in accordance
value of all the lumber stolen, since he took all the pieces of wood as a consequence of or
Derived offenses. If a bhikkhu tries to steal an article that would be grounds for a para
does not succeed -- e.g., he is going to steal a book from a shelf, but before he can remov
its place on the shelf he hears someone approaching and so walks off without taking it -- h
lighter offense in accordance with the effort made. Offenses of this sort are called offenses
in the //pubbayoga// or preliminary steps. In the case of stealing, they are determined as f
//Inanimate moveable objects:// If the article is made to budge slightly, but is not mov
completely from its base, or from some but not all of its bases -- thullaccaya. All act
prior to this, beginning with the act of walking toward the object with intent to steal it --
dukkata. //Animals:// If in driving the animal along the bhikkhu gets it to move its
front feet -- thullaccaya. All actions prior to this -- dukkata. //Immovable objects
and articles placed in trust//: If the bhikkhu creates doubt in the mind of the owner as to
he will deprive him/her of the property in question -- thullaccaya. All actions prior to t
dukkata. //Immovable objects in the secondary sense (e.g., a tree):// If with one
blow of the ax the tree will fall -- thullaccaya. All actions prior to this -- dukkata, unless
(according to the Vinaya Mukha) there is a training rule imposing a higher penalty, such
pacittiya rule concerning injury to plant life. For ease of remembrance, if the bhikkh
one step away from taking the object, he incurs a thullaccaya; if he does not go that far,
one or more dukkatas. In offenses of this sort, when a heavier penalty is incurred, only
penalty is counted, and the preceding lighter ones are nullified. For example, in the case m
above, if the bhikkhu trying to steal the book simply touches it, he incurs a string of dukk
each step in walking up to the book and taking hold of it. If he budges the book slightly but
as to move it completely from its spot, the dukkatas are nullified and replaced with a thul
he actually takes the book, that nullifies the thullaccaya and replaces it with a parajika.
Shared responsibility. A bhikkhu can commit an offense not only if he himself steals an obj
if he incites another to steal. The offenses involved in the acts leading up to the crime are
follows: If a bhikkhu tells an accomplice to steal an object that would be grounds for
parajika, he incurs a dukkata. If the accomplice agrees, the instigator incurs a thullaccaya.
accomplice succeeds in taking the object as instructed -- whether or not he gets away w
whether or not he shares it with the instigator -- the instigator incurs a parajika. If the acco
a bhikkhu, he too incurs a parajika. If the object would be grounds for a thullaccaya or a

the only penalties incurred prior to the actual theft would be dukkatas. If there is any confusion in carrying out the instructions -- e.g., if the accomplice, instead of taking the bo specified by the instigator, takes something else instead; or if he is told to take it in the afternoon but instead takes it in the morning -- the instigator incurs only the penalties for p the theft and persuading the accomplice, and not the penalty for the theft itself. The sam if the instigator rescinds his order before the theft takes place, but the accomplice goes ah the object anyway. According to the Commentary, an instigator who wishes to call of theft before it is carried out, but who for one reason or another cannot get his message to in time, incurs the full penalty for the completed theft. If there is a chain of command Bhikkhu A telling Bhikkhu B to tell Bhikkhu C to tell Bhikkhu D to commit the theft -- then o takes the object as instructed, all four incur the penalty coming from the theft. If there is an confusion in the chain of command -- e.g., Bhikkhu B instead of telling C tells D directly -- nor C incurs the penalty for the theft itself. If bhikkhus go in a group to commit a theft, only one of them does the actual taking, all still incur the penalty coming from the theft. S if they steal valuables worth collectively more than five masakas but which when divided a shares worth less than five masakas each, all incur a parajika. Special cases. As me above, the notion of stealing covers a wide variety of actions. The texts mention a variety o that border on stealing, some of them coming under this rule, some of them not. //Belongings of the Sangha//. According to the Commentary to Nissaggiya Pacittiya 30, an the Sangha when donors, intending for it to be Sangha property, offer it to one or more b representing the Sangha, and those bhikkhus receive it, although not necessarily into thei property thus counts as "what is not given" as far as individual bhikkhus are concerned, owner -- the Sangha of all times and places -- and is guarded by the individual Community Sangha property is divided into two sorts: light (//lahu-bhanda//) and heavy (//garu-bha Light property includes such things as robes, bowls, medicine, and food. Heavy property i things as monastery land, buildings, and furnishings. The Buddha gave permission for indi Communities to appoint certain of their members to be officials responsible for the proper Sangha property. The officials responsible for light property are to distribute it among the m the Community, following set procedures to ensure that the distribution is fair. Once an i member has received such property, he may regard it as his own and use it as he sees fit. the case of heavy property, though, the officials are responsible for seeing that it is allotted proper use in the Community, //but the individual bhikkhus who are allowed to use it may as their own personal property//. This is an important point. At most, such items may be ta exchanged -- with the approval of the Community -- for other heavy property of equal va who gives such items away to anyone -- ordained or not -- perceiving it as his to give, incu thullaccaya, no matter what the value of the object. Of course, if he knows that it is not his take, then in appropriating it as his own he incurs the penalty for stealing. The Buddha highly critical of any bhikkhu who gives away heavy property of the Sangha. In the origin s

Parajika 4, he cites the case of a bhikkhu who, hoping to find favor with a lay person, giv
person some of the Sangha's heavy property. Such a bhikkhu, he says, is one of the five g
the world. A bhikkhu who takes heavy property of the Sangha donated for use in a p
monastery and uses it elsewhere incurs a dukkata. If he takes it on loan, he commits no o
//Receiving stolen goods//. Accepting a gift of goods, or purchasing them very cheaply kn
were stolen, would in Western criminal law result in a penalty similar to stealing itself. Ho
neither the Canon nor the commentaries mention this case. The closest they come is in th
where a groundskeeper gives bhikkhus fruit from the orchard under his care, even though
to give, and there was no offense for the bhikkhus. Thus the implication is that there is no
receiving stolen goods, even knowingly, although a bhikkhu who does so would not be e
civil law and the consequent proceedings, in the course of which the Community would pr
disrobe. (In Thailand, the civil law empowers the police to force a bhikkhu to disrobe if he
charged with a criminal case.) //Compensation owed//. The Commentary introduces th
//bhandadeyya//, or compensation owed, to cover cases where a bhikkhu is responsible fo
destruction of another person's property. It defines this concept by saying that the bhikkh
the price of the object to the owner or give the owner another object of equal value to the o
destroyed; if he abandons his responsibility to the owner, he incurs a parajika. The Com
applies this concept not only to cases where the bhikkhu knowingly and intentionally destr
but also to cases where he borrows or agrees to look after something that then gets lost
destroyed through his negligence; or where he takes an item mistakenly thinking that it wa
that he was in a position to take it on trust. To cite a few examples: A bhikkhu breaks
person's jar of oil or places excrement in the oil to spoil it. A bhikkhu who is charged with
the Community storeroom lets a group of other bhikkhus into the storeroom to fetch belong
left there; they forget to close the door and, before he remembers to check it, thieves slip
steal things. A group of thieves steal a bundle of mangoes but, being chased by the owner
run; a bhikkhu sees the mangoes, thinks that they have been thrown away, and so eats th
someone to present them to him. A bhikkhu sees a wild boar caught in a trap and, out of c
sets it free but cannot reconcile the owner of the trap to what he has done. In each of thes
Commentary says, the bhikkhu in question owes compensation to the owner of the goods.
the mangoes, he must compensate not only the owners but also the thieves if it turns out t
planned to come back and fetch the fruit.) If he abandons his responsibility to the owner(s)
incurs a parajika. In making these judgments, the Commentary is probably following
law of its day, for the Canon contains no reference at all to the concept of bhandadeyya, a
judgments would seem to contradict the Commentary's. For instance, the Vinita Vatthu r
in which a bhikkhu knowingly sets fire to a field of grass (which in those days would have b
than five masakas), and yet it assigns only a dukkata to the action. When it discusses ca
bhikkhu takes an item on mistaken assumptions, or where he feels compassion for an ani
trap and so sets it free, it says that there is no offense at all. Thus it seems strange for an

that, according to the Canon, carries a dukkata or no penalty whatsoever to become grou
parajika. Of course, in all cases of this sort it would be a wise policy to offer the owner rea
compensation, but it is by no means certain that a bhikkhu would have the wherewithal to
Canon places only one responsibility on him: to apologize to the owner (see Cv.I.18-20). I
apologize, the Community, if it sees fit, can force him to. Beyond that, though, the Canon
require that he make any material compensation at all. Thus, as the Commentary's conce
clearly foreign to the Canon, there seems no reason to adopt it. //Court actions//. As
above, if a bhikkhu knowingly starts an unfair court case against someone else and then
final court to which the accused makes appeal, he incurs a parajika. The Commentary to t
Sanghadisesa 1, however, states that even if a bhikkhu is actually mistreated by someone
physically injured, robbed, etc. -- and then tries to take a just court action against the guilt
he incurs a parajika if he wins. Again, this is an instance where the Commentary has no s
the Canon and, as the Vinaya Mukha points out, its assertion cannot stand. However, the
bhikkhu requires that he view all losses in the light of kamma and focus on looking after th
his mind rather than on seeking compensation in social or material things. There is n
in any of the texts that if a bhikkhu is asked to give evidence in a courtroom and does so,
accordance with the facts, he commits no offense no matter what the outcome for the oth
//Deceit//. If a bhikkhu uses a deliberate lie to deceive another person into giving an ite
the transgression is treated not as a case of stealing -- since, after all, the item is given to
-- but rather as a case of lying. If the lie involves making false claims to superior meditative
attainments, it is treated under Parajika 4. If not, it is treated under Pacittiya 1. The Vinita
Vatthu gives two examples: During a distribution of requisites in the Community, a bhi
for and is given an extra portion for a non-existent bhikkhu. A bhikkhu approaches his
lay supporter and asks for medicines, saying that they will be for his teacher, although he
plans to use them himself instead. In both of these cases, the penalty is a pacittiya for
//Compassion//. The Vinita Vatthu contains a case in which a bhikkhu, out of compass
an animal caught in a hunter's snare. He incurs no penalty. In another case, a bhikk
psychic powers uses them to retrieve a pair of kidnapped children. The Buddha states tha
no penalty because such a thing lies in the province of those with psychic power. The Vin
discussing this case, takes it as a precedent for saying that if a bhikkhu returns a stolen
its legal owner, there is no offense. The Buddha's statement, though, was probably meant
bhikkhus without psychic powers from getting directly involved in righting wrongs of this
bhikkhu happens to learn of the whereabouts of stolen goods, kidnapped children, etc., he
authorities, if he sees fit, and let them handle the situation themselves. //Taking arti
from undecomposed corpses//. In the early days of the Sangha, bhikkhus were expected t
from discarded cloth, one source being the cloths used to wrap corpses laid in charnel g
bhikkhus would wash and boil the cloth before using it themselves.) However, they were n
from undecomposed bodies, and this was for a reason. "At one time a certain bhikkh

charnel ground and took hold of discarded cloth on a body not yet decomposed. The spirit
one was dwelling in the body. It said to the bhikkhu, 'Honored sir, don't take hold of my clo
bhikkhu, ignoring it, went off (with the cloak). The body, arising, followed closely on the h
the bhikkhu until the bhikkhu, entering the vihara, closed the door, and the body fell down

The story gives no further details, and we are left to imagine for ourselves both the b
state of mind while being chased by the body and his friends' reaction to the event. As is u
stories in the Vibhanga, the more outrageous the event, the more matter-of-fact is its tell
the more its humor lies in the understatement. At any rate, as a result of this incident
Buddha laid down a dukkata penalty for taking cloth from an undecomposed body -- which
the Commentary, means one that is still warm. Modern cases. The modern world conta
ownership and monetary exchange that did not exist in the time of the Buddha, and so c
forms of stealing that did not exist then either. Here are a handful of cases that come to m
examples of ways in which the standards of this rule might be applied to modern situatio
//Breach of copyright.// The international standards for copyright advocated by UNESCO s
of copyright is tantamount to theft. They go on to state, however, that if one duplicates a
books, cassette tapes, or video tapes for private use, for study, or for non-profit distributio
copy as much as one likes. In some countries, though, one is allowed to copy only small
copyrighted material for such purposes, although exactly how small is only vaguely define
copyright laws do not always adopt the UNESCO standard, a bhikkhu should check with
copying anything. In particular, the agreements covering the copying of commercial compu
usually do not permit the owner to give copies of the software to anyone for any reason,
number of copies one may make for one's own use. One should follow such agreements t
//Credit cards//. The theft of a credit card would of course be an offense. The seriousness
offense would be determined by how much the owner would have to pay to replace the sto
Nissaggiya Pacittiya 20 would forbid a bhikkhu from using a credit card to buy anything ev
were his to use, although a bhikkhu who had gone to the extent of stealing a card would p
be dissuaded by that rule from using it or having someone else use it. At any rate, each us
card would also count as a theft, the seriousness of which would be calculated in line with
principle of the "prior plan" mentioned above. //Long distance telephone calls//. Unauth
of a telephone to place long distance calls would also count as a theft, and again the ser
the offense would be calculated in light of the principle of the prior plan. //Tax evasio
If a bhikkhu intentionally does not pay a tax to which he is subject -- say, on an inheritance
-- he is guilty of a theft, which would occur on the deadline for payment of the tax. Of cou
bhikkhu who fails to pay a tax out of ignorance would not be guilty of an offense. Exc
currency on the black market is also a form of tax evasion in countries where there is a tax
exchange, so a bhikkhu in such a country who directs his steward to change money on t
would be guilty of a theft. If, however, the steward on his own initiative exchanges money
market for use in the bhikkhu's account, the bhikkhu commits no offense. Summary:

anything worth 1/24 ounce troy of gold or more is a parajika offense.

* * * 3. Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (th good man, what use is this wretched, miserable life to you? Death would be better f life," or with such an idea in mind, such a purpose in mind, should in various ways prais advantages of death or incite him to die, he also is defeated and no longer in communic This rule against intentionally causing the death of a human being is best understood in te factors, all of which must be present for there to be a parajika offense. 1) //Object//: a human being, which according to the Vibhanga includes human fetuses as well, countin time consciousness first arises in the womb immediately after conception up to the time 2) //Intention//: knowingly, consciously, deliberately, and purposefully wanting to ca that person's death. "Knowingly" also includes the factor of -- 3) //Perception//: perceiving the person as a living being. 4) //Effort//: whatever one does with the purp causing that person to die. 5) //Result//: The person dies as the result of one's a Object. The Vibhanga defines a human being as a person "from the time consciousne manifest in a mother's womb, up to its death-time." (The concept of //death-time//, since it most directly to questions that arise in treating the terminally ill, will be discussed in the se dealing with that topic, below.) It follows from this that a bhikkhu who intentionally causes abortion -- by arranging for the operation, supplying the medicines, or giving advice that re abortion -- incurs a parajika. A bhikkhu who encourages a woman to use a means of con works after the point of conception would be guilty of a parajika if she were to follow his ad There is a series of cases in the Vinita Vatthu in which bhikkhus provide medicines for w an abortion, followed by two cases in which a bhikkhu provides medicines to a barren wom to become fertile and to a fertile woman who wants to become barren. In neither of these t does anyone die, but in both cases the bhikkhu incurs a dukkata. From this, the Comment bhikkhus are not to act as doctors to lay people, an inference supported by the Vibhanga t 13. (The Commentary, though, gives a number of exceptions to this principle. See the di that rule.) The parajika offense is for killing a human being aside from oneself. A bhik attempts suicide incurs a dukkata. A bhikkhu who kills a "non-human being" -- a yakkh peta -- or a devata (this is in the Commentary) incurs a thullaccaya. According to the Co when a spirit possesses a human being or an animal, it can be exorcised in either of two w is to command it to leave: This causes no injury to the spirit and results in no offense. Th to make a doll out of flour paste or clay and then cut off various of its parts. If one cuts off hands and feet, the spirit loses its hands and feet. If one cuts off the head, the spirit dies, a is grounds for a thullaccaya. A bhikkhu who intentionally kills a common animal is tre under Pacittiya 72. Intention & perception. The Vibhanga defines //intentionally// as "having made the decision knowingly, consciously, and purposefully." According to the Co made the decision// refers to the moment when one "crushes" one's indecisiveness by tak

//Knowingly// means being aware that, "This is a living being." //Consciously// means being one's action is depriving the living being of life. //Purposefully// means that one's purpose i murderous. Whether one is motivated by compassion, hatred, or indifference is irrelevant a offense is concerned. All of the above sub-factors must be present for the factors of and perception to be fulfilled here. Thus there is no offense for a bhikkhu who causes a de //accidentally// -- e.g., accidentally dropping a rock that kills a person standing below; toying with a gun, trying to decide whether or not to kill the person, and the gun accidentally goes off before he can make up his mind; //not knowing that a living bei there// -- e.g., placing a heavy load on a pile of cloth without realizing that a person lying underneath it; //not conscious that his action is causing death// -- e.g., by unwittingly giving poisoned food to another bhikkhu who eats it and dies; or whe actions are //motivated by a purpose other than that of causing death// -- e.g., giving me fellow bhikkhu, sincerely trying to help cure him, but the sick bhikkhu chokes on the and dies. One aspect of the Commentary's definition of //knowingly// is worth noting h does not need to know that the living being is a human being for the factor of perception to Thus if a bhikkhu hears a noise in the dark and, thinking it to be a wild animal, stabs it w to kill, he incurs a parajika if the "animal" turns out to be a human being who dies from the Although this judgment may seem strange, it is supported by a passage in the Canon: pitfall with the thought that whatever living beings fall into it will perish. The penalty, if an animal dies as a result, is a pacittiya; if a human being, a parajika. This shows that the inte perception of killing a living being of any kind fulfills the relevant factors here. The Vi Vatthu contains an unusual case of a bhikkhu who uses a friend as a guinea pig for testing friend dies, and the bhikkhu incurs only a thullaccaya. The Commentary explains this by two types of test: one to see if a particular poison is strong enough to kill a person; the oth if a particular person is strong enough to survive the poison. In either of these cases, the incurs a thullaccaya whether or not the victim dies. If, though, the bhikkhu gives poison to the desire that it cause that person's death, he incurs a parajika if the victim dies, and a thullaccaya if not. Effort. This factor covers four types of action: taking life, assisting murderer or suicide, describing the advantages of dying, and inciting a person to die. //Taking life//. The Vibhanga defines //taking life// as "cutting off the life faculty," and the Commentary's discussion of this point shows clearly that this means interrupting the contin life before it would reach its "timely" end through the exhaustion of the victim's merit or life The Commentary lists six means by which one might make such an effort: -- //One's c This includes using not only one's hands or feet, but also such weapons as knives, sticks, -- //Throwing//: hurling a stone, shooting an arrow or a gun, etc. -- //Stationary devices//: setting a trap, poisoning food, etc. -- //Magical formulae//: calling on malevol spirits to bring about a person's death, using voodoo, etc. -- //Psychic powers//. using "evil eye" or other similar powers. -- //Commanding//: inciting another person to com

murder. This category includes recommendations as well as express commands. A few
Telling A to kill B. The way in which a bhikkhu is penalized for getting another person to co
can be inferred from the discussion of //shared responsibility// under the preceding rule.
Commentary to this rule goes into great detail concerning the six ways the command to kil
specified: the object [the person to be killed], the time, the place, the weapon to use, the
which the weapon is to be used [e.g. "Stab him in the neck"], and the position the victim sh
[sitting, standing, lying down] when the act is to be done. If the instigator specifies any o
things, and yet the person following his orders does not carry them out to the letter, the ins
not incur the penalty for the actual murder. For instance, Bhikkhu A tells his student to ki
B is sitting in meditation at midnight. The student gets into B's room at midnight, only to fin
in bed, which is where he kills him. Bhikkhu A thus incurs only the thullaccaya for convin
student to accept the command. Inciting A to kill B. The Commentary includes a case o
active bhikkhu who tells people, "In such-and-such a place a bandit is staying. Whoever c
head will receive great honor from the King." If any of the bhikkhu's listeners kills the band
result of his instigation, the bhikkhu incurs a parajika. Recommending means of euthan
Vinita Vatthu includes a case of a criminal who has just been punished by having his hand
cut off. A bhikkhu asks the man's relatives, "Do you want him to die? Then make him drink
relatives follow the bhikkhu's recommendation, the man dies, and the bhikkhu incurs a p
Recommending means of capital punishment. Again from the Vinita Vatthu: A bhikkhu a
executioner to kill his victims mercifully with a single blow, rather than torturing them. The
executioner follows his advice, and the bhikkhu incurs a parajika. This judgment indicates
should not involve himself in matters of this sort, no matter how humane his intentions. Ac
the Vinita Vatthu, if the executioner says that he will not follow the bhikkhu's advice and th
victims as he pleases, the bhikkhu incurs no penalty. The Commentary adds that if the e
tries to follow the bhikkhu's advice and yet needs more than one blow to do the job, the bh
thullaccaya. As we have mentioned, though, the best course is to leave matters of this s
laity. b) //Assisting a murderer or suicide.// A bhikkhu may commit an offense not onl
using any of the six above-mentioned means of taking life, but also by intentionally assistin
who uses any of them to commit a murder or a suicide. This is how the Vibhanga explain
"search for an assassin" in the rule. The act of assisting includes not only finding an assas
procuring weapons for the would-be murderer or suicide. c) //Describing the advanta
dying//. This, the third type of act covered by this rule, can include berating a sick person (
you keep hanging on to life like this? Don't you realize what a burden you are to others?")
telling a person of the miseries of life or the bliss of dying and going to heaven in such a
he/she might feel inspired to commit suicide or simply pine away to death. The Vibhanga r
statements fulfill this factor whether delivered by gesture, by voice, by writing, or by mea
messenger d) //Inciting a person to die//, the fourth type of act, covers: --
Recommending suicide. This includes not only telling a person to commit suicide, but also

whether requested or not -- to a would-be suicide on the best ways to commit the act. Telling a person to go to a dangerous place where he/she might die of the dangers. a terrible sight, sound, etc. to frighten a person to death, or a beautiful, "heart-stirring" one attract a person who will then pine away to death when it fades. //Command//. Giving or recommendation to get another person to perform any of these last three types of actio assisting a murder or suicide, describing the advantages of dying, or inciting another perso would also fulfill the factor of effort under this rule. //Expressing a wish//. According t the Vibhanga, a bhikkhu who expresses an idle wish that so-and-so be murdered would in whether or not he was overheard. If, however, the bhikkhu's purpose in expressing the wis listener take him up on it and commit the murder, his action would come under the catego "command," mentioned above. //Inaction// does not fulfill the factor of effort here. Thus bhikkhu sits idle when seeing a flood sweep a person down-stream, he commits no offens his feelings about the person's death -- even if the person then drowns. Recommending th person sit idle as well would also not fulfill this factor, because the category of "command" only the act of inciting the listener to do any of the four actions that would fulfill the factor effort under this rule. Result. If a bhikkhu fulfills the factor of effort with the intention of causing a person's death, and the person dies as a result, he incurs a parajika. This hol person does not die immediately, but succumbs later, say, to complications arising from by the bhikkhu. If the person does not die, but experiences pain or injury as a result of the efforts, the penalty is a thullaccaya. If the bhikkhu's efforts result in neither pain nor deat penalty is a dukkata for each separate action leading up to them. If a bhikkhu intend to injure the victim or cause him/her pain, and yet the victim dies as a result of the bhikkhu the case is treated under Pacittiya 74. There is an apparent contradiction in the Vinit concerning the penalty for a bhikkhu who tries to kill one person but ends up killing anot In one passage, it says that a bhikkhu who means to kill X but kills Y instead incurs a para another passage, it tells of a bhikkhu who gives medicine to a woman who wants to com near the end of a full-term pregnancy. The woman takes the medicine but, instead of the f the woman dies and the infant survives. In this case, the bhikkhu incurs a thullaccaya, pr the pain he caused the infant. The Commentary tries to resolve this contradiction with illustration: A bhikkhu with a grudge against A decides to ambush him. He sees B coming mistaking him for A, shoots him dead on the spot. Since his intention was to kill the person aiming at, he incurs a parajika. We can call this a case of mistaken identity. In cases of thi whether the "right" or the "wrong" person dies is of no consequence to the offense. If, the bhikkhu is a poor shot, takes aim at B but misses him, and inadvertently kills C instead incur a parajika, for he did not intend to kill C during any part of his action. His only pena are the dukkatas he incurs while preparing for B's murder. If a bhikkhu means to cau death of any member of a group, then when any member of the group dies as a result of h incurs a parajika. Caring for the terminally ill. Some of the most highly charged issue

involving this training rule concern the duties of a bhikkhu acting as nurse, and his accoun
the event that his patient dies. Not a few controversies have arisen in the past when high
teachers have died after an illness, for there is a tendency to blame the nurse either for the
death or for being so intrusive in his care that he does not let the teacher die in peace. R
developments in modern medicine -- such as professionally mandated care, life-support m
transplants -- have further complicated the issue of exactly how far the nurse's accounta
Fortunately, the texts are quite clear on these issues -- applying rules where rules are calle
and guidelines where rules would be inappropriate -- but to understand their rationale it is
have some historical perspective on the subject. Medical care in the time of the Budd
primarily the responsibility of the ill person's family. Subsidized health care did not exist,
families had a very real sense of the exigencies -- their time, their resources, the wishes o
patient, and the likelihood of his recovery -- that might force them to provide less than stat
care, even for a loved one. At the same time, the current Western system whereby one sty
care can establish itself as "standard" -- and can enlist the help of the law to discredit alter
styles of treatment as bogus -- also did not exist. Patients and their families had a wide a
of treatments to choose from and, given the means to make a choice, might select a partic
any number of reasons: belief in the theory that lay behind it, trust in a particular doctor,
with the means of treatment, etc. As a result, there was none of the belief, current in so
circles, that outside professionals have the right to monopolize medical care or to impose t
of treatment on an unwilling patient or his family. The choice of treatment was an in-fami
If a patient balked at a particular doctor's treatment, the family was free to decide whether
wishes and forego the treatment, or to force the treatment on him for his own good. On t
if the patient's condition reached the point where the family felt that the doctor's treatment
unaffordable, or otherwise no longer appropriate, it could dismiss the doctor and attempt
its own, doing whatever was within its ability to offer moral support to the patient and alle
pain and discomfort while waiting for factors beyond its control -- such as the patient's pres
kamma -- to decide the outcome of the disease. The principal ethical constraints on t
arrangement, ancient medical textbooks show, were that doctors should not use their kn
aggravate or prolong illness -- to do so would count as malpractice -- and that no one shou
patient to treatment designed to bring on death faster than it would if the disease were s
allowed to run its course: To defy this principle would count as murder. This, in brief,
the accepted pattern for medical care in the Buddha's time. The only change the Buddha i
pattern was to point out to the bhikkhus that, as they had no family to care for them, they
take on the role of family for one another. If a bhikkhu falls ill, it is automatically the duty of
mentor, his students (if he has any), or fellow students of his mentor to care for him. The
are to stay with the patient until he either recovers or dies -- although the Commentary to M
points out that they may leave him if they put him into the care of another. If a bhikkhu hap
ill in a place where none of these people are available, it is the duty of the Community in th

location to care for him. If it doesn't care for him, all the members of that Community incur (MV.VIII.26.3-4). The Mahavagga contains guidelines for the ill bhikkhu and his nurs follow, so that the ill bhikkhu will be easy to care for, and the nurses will be chosen from ar best suited to the task. The ill bhikkhu ideally avoids any food, medicine, or activity that v aggravate his disease; he knows moderation in the things that will be conducive to his rec his medicine; he reports to the nurse his condition as it actually is; and does his best to e pain (Mv.VIII.26.5). The nurse ideally is one who knows how to prepare the proper m knows what is conducive and unconducive to the patient's recovery; provides the patient w conducive and removes what is not; tends the patient out of kindness, and not from hope o not squeamish about cleaning up urine, excrement, sweat, or vomit; and is competent at e patient at the appropriate times with a talk on Dhamma (Mv.VIII.26.5). There is no of a patient who does not live up to the ideal guidelines for his behavior; and none for a bhikk though lacking any of the ideal qualities of nurse, is pressed into a position where he must sick. The only penalties mentioned in the Khandhakas are the dukkatas for those who neg for the ill when they are duty-bound to do so or who abandon an ill person they are caring recovers or dies. The Vinita Vatthu to this rule contains only two basic cases in which bhikkhu acting as a nurse for an ill friend incurs a parajika: one in which the friend dies afte bhikkhu gives him a specific treatment with the purpose of killing him off; and one in whic bhikkhu, feeling pity for a friend in severe pain, praises the pleasures that await him after d that he will give up the will to live and speed up his death: The friend does so and dies as of the nurse's instigation. Aside from the parajikas for such cases of out-and-out murde action and intent, and the dukkatas for leaving the patient helpless, the Canon imposes no bhikkhu acting as nurse who provides his patient with less than ideal care. Instead, withi parameters of those penalties, it offers guidelines for ideal behavior, together with the enc the Buddha's remark that, "He who would tend to me should tend to the sick." (Mv.VIII.2 it leaves it up to the bhikkhu to exercise his best judgment, in light of the Dhamma, as to w fitting in his individual case. A moment's reflection will suggest some obvious reasons If a particular standard of care were mandated, it would give rise to countless questions from the many uncontrollable variables that can surround an illness, questions that rules a ill-suited to answer: How much must one's resources be depleted before one can say that of care is unaffordable? How should limited resources be allocated when several bhikkhus the same time? What should one do if the patient says that he does not want to undergo a doctor is trying to press on him? If one follows the patient's request is he assisting a suic Should one follow the doctor's orders and thus risk damaging the patient's psychological s of questions could go on, but it is obvious from even these examples that this is an area for rules than for guidelines that can be adapted to suit particular circumstances. Decision be based on a reasoned and compassionate assessment of the particular situation, rath of hard and fast penalties and rules. The commentaries' treatment of the issue of a nu

accountability follows the same general pattern as the Canon's, but we find Buddhaghosa' probably following the ancient commentaries -- bringing a little more precision to the discu introducing a distinction between //timely// and //untimely// death that the Commentary app Vinita Vatthu cases. The distinction comes from Ayurveda -- ancient Indian medical scienc Buddhaghosa expresses it in purely Buddhist terms, most fully in the Visuddhi Magga: death// comes about with the exhaustion of merit, with the exhaustion of life potential (// with both. //Untimely death// comes about through kamma that interrupts [other, life-producing,] kamma. "//Death through exhaustion of merit//, here, refers to the death that comes about entirely through the finished ripening of [former] rebirth-producin when favorable conditions for prolonging the continuity of the life potential may still present. //Death through exhaustion of life potential// refers to the death that comes through the exhaustion of the natural life potential of human beings, which amounts to c years.... "//Untimely death// refers to the death of those whose continuity is interrupted by kamma capable of causing them to fall from their place [on a particular le at that very moment...or for the death of those whose continuity is interrupted by att with weapons, etc., due to previous kamma. All these are included under the [term] //interruption of the life faculty....//" (VIII.2-3) As we saw above, the Commentary's discu //cutting off the life faculty// refers specifically to instances where one is bringing about a untimely death. When it applies this point to the case of the bhikkhu inciting his patient to g will to live, it notes that the bhikkhu incurs a parajika if his act causes the patient to cut s his/her life even by a moment through such things as refusing to eat, etc. However, if the p acting on the bhikkhu's comments, simply dies in line with his/her natural life potential an continuity, there is no offense. It is important to note that the Commentary does not at a use the distinction of timely and untimely death to make a case that mere negligence coul of an untimely demise. Instead, it restricts its use of "untimely death" to cases where the n care causes the patient to die earlier than he would have in the absence of care. Fro point of view it is easy to see that the decision not to have the patient undergo a particular death-delaying treatment would not count as an offense, for such a decision would do noth up the approach of a timely death. In terms of the factor of effort under this rule, it would c inaction and thus not fulfill the factor. Thus if a bhikkhu sees that his patient is dying and reasons of the expense, the trauma, or the patient's own wishes -- opts against having him operation that would merely delay death, there is no grounds for offense. In situation the choice is not between action and inaction, but between different courses of action, the distinction is helpful in gauging one's //perceptions// and //intentions// when choosing amo treatments. If a bhikkhu caring for a terminally ill patient opts for an alternative, such as a pain-killer, in hopes that it will weaken the patient's system and make him die faster than h otherwise, his aim would fulfill the factor of intention under this rule. But if he is presente a number of alternatives and believes that none of them would make the patient die before

any treatment, he may choose any of them because neither the perception nor the inten
on an untimely death would enter into his decision. Even if it turns out later that the treatm
instrumental in bringing on the patient's death, the nurse would still be without blame.
seem that the Vinaya is leaving the patient in an unprotected position here, but we must re
this is an area where the Dhamma takes precedence over the Vinaya in providing the nu
guidance. Even a nodding acquaintance with the principle of kamma should be enough to
from being callous in his decisions. Even a modicum of maturity will make him realize that
nurse provides an excellent opportunity to gain insight into illness as a natural part of life, a
training in such valuable qualities as compassion, patience, mindfulness, strength, sacrif
sensitivity to the needs of others. As we noted in the Introduction, rules and standards
different purposes and are suited to different situations. The authors of the texts, after usin
against murderous malpractice and abandonment to delimit this area, were wise to sketc
remaining territory with standards aimed at inspiring the best behavior in the nurse and his
appealing to their higher side. Special cases. The Vinita Vatthu includes three specia
that touch on this rule but inspired the Buddha to formulate separate rules to deal specifi
them: A bhikkhu, for the fun of it, throws a stone from a precipice and accidentally kil
person standing below -- no penalty for the death, but a dukkata for throwing a stone from
fun. A bhikkhu, hoping to commit suicide, throws himself over a cliff. Instead of dying
lands on and kills a hapless basket-maker standing at the foot of the cliff -- again, no offen
death, but a dukkata for throwing oneself from a high place. A bhikkhu, sitting down h
chair without first checking it carefully, kills a child lying in the chair and covered with a b
-- again, no penalty for the death, but a dukkata for sitting down without first checking care
Summary: Intentionally bringing about the untimely death of a human being, even if i
fetus, is a parajika offense. * * * 4. Should any
bhikkhu, without direct knowledge, boast of a superior human state, a truly noble knowle
as present in himself, saying, "Thus do I know; thus do I see," such that regardless
whether or not he is cross-examined on a later occasion, he -- being remorseful and des
purification -- might say, "Friends, not knowing, I said I know; not seeing, I said I see --
falsely, idly," unless it was from over-estimation, he also is defeated and no longer i
communion. All conscious lies are forbidden by the first pacittiya rule, but knowingly to
false claim to a superior human state is the most heinous lie a bhikkhu can tell, and so her
its own rule and the heaviest possible penalty. The seriousness with which the Budd
a breach of this training rule is indicated by his statements to the original instigators:
"You misguided men, how can you for the sake of your stomachs speak praise of one ano
states to householders? It would be better for you that your bellies be slashed open with a
butcher's knife than that you should for the sake of your stomachs speak praise of one and
human states to householders. Why is that? For //that// reason you would undergo death
suffering, but you would not on that account, at the break-up of the body, after death, fall in

deprivation, the bad bourn, the abyss, purgatory. But for //this// reason you would, at the
of the body, after death, fall into deprivation, the bad bourn, the abyss, purgatory....Bhikkh
world with its gods, maras, and brahmas, its generations with priests and contemplatives
men, this is the ultimate great thief: he who claims an unfactual, non-existent superior hum
is that? You have consumed the nation's almsfood through theft." Superior human st
Vibhanga lists a large number of superior human states that the Commentary classifies int
categories: //mahaggata dhamma//, those related to the practice of meditative absorption;
dhamma//, those related to the absolute eradication of the mental fetters that bind the min
cycle of rebirth. a. Meditative absorption -- the Pali term is //jhana// -- is of two major
sorts: absorption in a physical object or sensation (//rupa jhana//) and absorption in a non-
object or sensation (//arupa jhana//). Both contain four levels and are described in the di
follows: "The bhikkhu -- quite withdrawn from sensual pleasure, withdrawn from u
(mental) qualities -- enters and remains in the //first jhana//: rapture and pleasure born
from withdrawal, accompanied by directed thought and evaluation. He permeates and p
and fills this very body with the rapture and pleasure born from withdrawal....
"And furthermore, with the stilling of directed thought and evaluation, he enters and rem
//second jhana//: rapture and pleasure born of composure, unity of awareness free
directed thought and evaluation -- internal assurance. He permeates and pervades, suff
this very body with the rapture and pleasure born of composure.... "And
furthermore, with the fading of rapture, he remains in equanimity, mindful and fully awar
physically sensitive of pleasure. He enters and remains in the //third jhana//, and of
Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He perm
pervades, suffuses and fills this very body with the pleasure divested of rapture....
"And furthermore, with the abandoning of pleasure and pain -- as with the earlier disapp
elation and distress -- he enters and remains in the //fourth jhana//: purity of equani
and mindfulness, neither pleasure nor pain. He sits permeating the body with a pure, br
so that nothing of his entire body is unpervaded by pure, bright awareness." (D.2; M
The four levels of arupa jhana are based on the fourth level of rupa jhana. "With
complete transcending of perceptions of (physical) form, and the passing away of perce
resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' one e
and remains in the sphere of the infinitude of space.... "With the complete
transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' o
enters and remains in the sphere of the infinitude of consciousness.... "With the
complete transcending of the sphere of the infinitude of consciousness, thinking, 'There
one enters and remains in the sphere of nothingness.... "With the complete tran
of the sphere of nothingness, one enters and remains in the sphere of neither perce
non-perception." (D.15) The Vibhanga mentions only the four rupa jhanas in its list of
human states, but as the four arupa jhanas are based on the fourth rupa jhana, the Comm

them in the list as well. In addition to these states of absorption themselves, the catego
mahaggata dhamma also includes the intuitive powers (//abhinna//) that can arise from the
//iddhividhi// -- the ability to manifest one or more images of oneself, to appear in a differen
form, to create a "mind-made" (astral) body, to pass through solid matter, walk on water,
etc. //dibba-sota// -- clairaudience, enabling one to hear sounds both celestial and hu
and near. //cetopariya-nana// -- the ability to read the minds of other living beings.
//dibba-cakkhu// -- clairvoyance, the ability to see beings in other realms of existence, an
particular to see them pass from death in one level to rebirth in another.
//pubbe-nivasanussati-nana// -- the ability to remember previous lives. There are oth
abilities that are not based on jhana and for this reason do not count as mahaggata dham
divination, giving protective charms, casting malevolent spells, psychic healing, practicin
medium, etc. The discourses list these and other similar activities as //tiracchana-vijja//, be
knowledge, which -- as the name implies -- is far removed from superior human states.
//Lokuttara dhamma//, in its fullest sense, refers to the series of mental states, called paths
fruitions, in which the fetters that bind the mind to the cycle of rebirth are eradicated; and
ultimate state of //nibbana//, or liberation. The paths and fruitions occur in four pairs. In
first pair, the path to and fruition of stream-entry, three fetters are abandoned: self-identi
(//sakkaya-ditthi//), uncertainty (//vicikiccha//), and attachment to precepts and practices
(//silabbata-paramasa//). In the second pair, the path to and fruition of once-returning, two
fetters -- sensual passion (//kama-raga//) and irritation (//patigha//) are weakened, only to
abandoned fully in the third pair, the path to and fruition of non-returning. In the fourth pair
to and fruition of arahantship, a final set of five additional fetters is abandoned: //rupa-rag
passion for physical phenomena (e.g., the objects of rupa jhana); //arupa-raga// -- passion
non-physical phenomena (e.g., the objects of arupa jhana); //mana// -- conceit; //uddhacca
restlessness; and //avijja// -- unawareness. With the cutting of this last set of fetters, all bo
with the cycle of rebirth are cut for good, and the mind attains nibbana. The term //nib
literally means extinguishing, like a fire. The commentarial literature (Vism.VIII,247), derive
etymologically from //nir//, a negative prefix, and //vana//, binding. Thus it means unbindi
liberation. In the physics of the Buddha's time, fire as it burned was said to be in a state of
agitation, dependence, attachment, and entrapment -- both clinging to and being trapped b
Extinguished, it was said to become calm, independent, and unattached. It let go of its s
was released. In the mind's extinguishing, or unbinding, a parallel change occurs. Ni
one; the paths and their fruitions, eight. Thus there are nine lokuttara dhammas. Asid
jhana, the other states mentioned in the Vibhanga -- such as the destruction of the mental
(//asava//), the signless emancipation, the desireless emancipation, the emptiness eman
so forth -- are either synonymous with these transcendent states or -- as in the case of the
Awakening (//bodhi-pakkhiya-dhamma//) -- conjoined with them. The full offense und
has five factors: 1) //Effort//: One makes a direct claim 2) //Object//: to a superior hum

state 3) //Perception//: that one perceives as not present in oneself. 4) //Intention//: One intention is to misrepresent the truth. 5) //Result//: One's listener understands what one is Effort. To make a direct claim means to say outright that one has attained a superio state, saying such things as, "I have attained the first jhana," "I have seen the heavenly re know my previous lifetimes," etc. Outright claims, here, include not only spoken statement written statements and physical gestures. An example of a claim by gesture occurs in the group of bhikkhus make an agreement that the first to set out from their dwelling would, by gesture, be known to the rest as an arahant. One of the group, who was not an arahant bu regarded as one, set out first from the dwelling and was soon known to the rest as an ex-b having committed a parajika. //Indirect claims//. An indirect claim to a superior human s is not grounds for a parajika. If it is a deliberate lie, it is at most grounds for a thullaccaya. claims, which contain an uncertainty in their wording even though the listener may feel no in understanding their import, may be uncertain in one of two ways: uncertain as to the pe uncertain as to the attainment. The Vinita Vatthu contains several examples of the fi a bhikkhu states that whoever lives in a particular dwelling is an arahant, the dwelling be where he lives; a bhikkhu saying that all the disciples of his teacher are arahants, and so f There is only one example in the Vinita Vatthu of a bhikkhu who makes a claim "uncerta attainment": a sick bhikkhu, meaning to deceive the fellow bhikkhus nursing him, says to t is no way that this sickness could be endured by an ordinary person (//puthujjana//)." According to the Commentary, if the person to whom such indirect remarks are directed u the penalty for the speaker is a thullaccaya. If he/she does not understand them, the pena dukkata. The factor of understanding is covered in the section on "Result," below. //C about other people//. The original instigators of this rule, instead of each making claims ab attainments, made false claims about one another's attainments. This case is not mentio Vibhanga or the commentaries and so is not an offense under this rule, but it would come 1. Perception. Claiming a superior human state that one mistakenly thinks one has a no offense under this rule, although if addressed to a lay person the claim would come un The same holds for a claim that is actually true. If, however, a bhikkhu has attained a superior human state without realizing it and then claims to have attained the state, thinkin statement to be a lie, he commits the full offense under this rule. Intention. To fall un this rule, a claim to have attained any of these superior human states must be a deliberate "Deliberate lying," according to the Commentary, requires the arising of the intention to r the truth just prior to, and motivating, the actual statement. When the intention to misrepre truth is absent, the statement does not come under this rule. Examples would include -- meaning to say one thing, but accidentally saying another that comes out as a claim to human state; and innocently making a statement that someone else misconstrues claim to a superior human state. Neither of these cases would involve an offense. //Equivocation//. It is not uncommon for a bhikkhu to be put on the spot by lay people askin

point-blank about his attainments, and for him to respond by equivocating. The Vinita Vatt
number of examples of this sort. In one of them, the bhikkhu responds by saying, "I have
attainable through the exertion of effort," which of course could mean almost anything. B
purpose was simply to avoid the question, he incurred no penalty. Had he meant the state
indirect claim, he would have incurred a thullaccaya. Result. The Vibhanga, in discus
obscure case, states that when the listener understands a deliberate lie directly claiming a
human state, the bhikkhu making the claim incurs a parajika. If the listener does not under
bhikkhu incurs a thullaccaya. The Vibhanga mentions this condition only in the context o
lie -- one in which the speaker intends to lie saying one thing but actually states another lie
Commentary generalizes from this case to say that this condition applies to //all// cases
this rule. Its explanations run as follows: //Understanding//, here, means simply that t
listener hears the statement clearly enough to know that it is a claim. Whether he/she un
names for the states claimed -- jhana, clairvoyance, clairaudience, or whatever -- is not an
The same is true of whether he/she believes the statement to be true or false. If the liste
the remarks are directed does not understand them, but a passer-by does, the penalty is s
If the listener does not hear the bhikkhu clearly enough to catch all he says, the pena
thullaccaya. If the listener at first has some doubt as to what the bhikkhu said, but later rea
it was a claim to a superior human state, the offense is still a thullaccaya. If the listener d
hear the bhikkhu at all, the offense is a dukkata. As stated above, if a bhikkhu states
deliberate lie in the form of an indirect claim to a superior human state, he incurs a thulla
his listener understands that it is a claim, and a dukkata if not. According to the Vibh
there is a dukkata for a bhikkhu sitting in solitude who states a deliberate lie directly claimi
superior human state, and another dukkata if he is overheard by a devata. The Commenta
same penalty applies if he is overheard by a non-human being or a common animal.
entail a parajika, the claim to a superior human state must be a direct claim, a deliberate li
be heard and quickly understood by another human being//. Special cases in the Vibh
A bhikkhu, intending to make a false claim for one superior human state, muddles his wo
another: a parajika. The Commentary explains this by noting that all the factors necessary
parajika offense are present: The bhikkhu makes a claim based on the intention to tell a de
and the listener understands the claim. The fact that the intended claim and actual claim
superior human states is crucial; the fact that they are different states is not. In a ser
of cases, a person speaking with exaggerated faith or politeness addresses bhikkhus of no
attainments as if they were arahants ("May the arahants come....May the arahants be se
puts them in a quandary, and so they ask the Buddha how to behave in such a situation. H
is no offense in accepting invitations such as these from a "speaker with faith" -- the poin
that there is no offense in coming, sitting, etc., as long as the intention is just to accept the
invitation and not to imply a claim. A bhikkhu, hoping that people will esteem him, en
special practices -- the example given in the Vinita Vatthu is living in the jungle, but from

can extrapolate to other practices such as long periods of sitting, any of the ascetic (//dhut
practices, vegetarianism, etc., followed so as to impress other people. The penalty: a dukk
Summary: Deliberately lying to another person that one has attained a superior human
parajika offense. * * * A bhikkhu who violates any of
these four parajika rules is automatically no longer a bhikkhu. There is no need for him to
a formal ceremony of disrobing, for the act of violating the rule is an act of disrobing in anc
Even if he continues to pretend to be a bhikkhu, he does not really count as one; as soon
are known he must be expelled from the Sangha. He can never again properly ordain as a
life. If he tries to ordain in a Community that does not know of his offense, his ordination
count, and he must be expelled as soon as the truth is found out. The Commentary,
states that such an offender may "go forth" as a novice if he wants to, although it is up to t
individual Community to consider the circumstances of his offense to decide whether or no
accept him. Ignorance of these rules does not exempt an offender from the penalty,
the Buddha ordered that they be taught to each new bhikkhu as soon as possible after ord
Because the rules cover a number of cases that are legal in presentday society (e.g., rec
abortion, proving to oneself how supple one has become through yoga by inserting one's
mouth) or that are common practice among people who see nothing wrong with flirting w
the law (e.g., copying computer software for a friend, hiding an article subject to customs d
entering a country), it is especially important to inform each new bhikkhu of the rules' full
implications right from the very start. If a bhikkhu suspects that he has committed a pa
should immediately inform a senior bhikkhu well-versed in the rules. The way the senior
handle the case is well-illustrated by a incident reported in the Commentary to Parajika 2:
together with an enormous crowd came to worship the Great Stupa at a certain monaster
was a visiting bhikkhu from the South who was carrying an expensive roll of cloth. The cor
the event was so great that the bhikkhu dropped the cloth, was unable to retrieve it and so
for lost. One of the resident bhikkhus happened to come across it and, desiring to steal i
put it away before the owner might see it. Eventually, of course, he became tormented by
the resident Vinaya expert to admit a parajika and disrobe. The Vinaya expert, thoug
let him disrobe until he had found the owner of the cloth and inquired about it more fully.
Eventually, after a long search, he was able to track down the original owner at a monaste
distant South, who told him that at the time of the theft he had given the cloth up for lost an
abandoned all mental attachment for it. Thus, as the cloth was ownerless, the resident bhi
incurred not a parajika, but simply some dukkatas for the preliminary efforts with intention
steal. This example shows several things: the great thoroughness with which a senio
should investigate a possible parajika, the compassion he should show to the offender, an
the offender should be given the benefit of the doubt wherever possible: He is innocent u
facts prove him guilty. Finally, the Commentary concludes its discussion of the parajika
noticing that there are altogether 24, actual and virtual, in the Vinaya. They are: The fo

bhikkhus. The four additional parajikas for bhikkhunis. The eleven disqualified typ
who should not be ordained in the first place. If they happen to be ordained, their ordinatio
not count, and once they are found out they must be expelled for life (Mv.I.61-68). Thus th
parajikas. They are -- a pandaka (essentially, a eunuch or a person born neuter -- see
Sanghadisesa 2), a "non-human" being, such as a naga or yakkha, that can assume
a hermaphrodite, a person who poses as a bhikkhu without having been ordained, a bh
ordained in another sect or religion without first giving up his status as a bhikkhu; a p
who has murdered his father, a person who has murdered his mother, a person who ha
arahant, a person who has sexually violated a bhikkhuni, a person who has injured a B
point of causing him to bleed, a person who has caused a schism in the Sangha.
addition to the above actual and virtual parajikas, the Commentary gives separate listing t
//anulomika// (derived) parajikas, which refer to four cases included under Parajika 1: the
with a supple back who sticks his penis in his mouth, the bhikkhu with a long penis who ins
his anus, the bhikkhu who performs oral intercourse with someone else, and the bhikkhu
anal intercourse. The 24th Parajika refers to the case of a bhikkhuni who, taking up t
of a housewife, goes to live in a lay person's household. * * * * * * *

CHAPTER FIVE

Sanghadisesa

~~~~~~~~~~~~ This term means "involving the Community in the initial (//adi//) and subsequent (//sesa//) acts." It refers to the fact that the Community is the agent that initially the bhikkhu who breaks any of the rules in this category to undergo the penalty (of //mar penance, and //parivasa//, probation), subsequently reimposes the penalty if he does not p out, and finally lifts the penalty when he does. There are thirteen training rules here, the nine entailing a sanghadisesa immediately on transgression, the last four only after the off rebuked three times as a formal act of the Community. 1.Intentional discharge of except while dreaming, entails initial and subsequent meetings of the Community. T story to this rule is as follows: "Now at that time Ven. Seyyasaka was leading the celib life dissatisfied. Because of this, he was thin, wretched, unattractive, and jaundiced, his covered with veins. Ven. Udayin saw that Ven. Seyyasaka was thin...his body cove veins; and seeing him, said to him, 'Seyyasaka, my friend, why are you thin...your body veins? Could it be that you're leading the celibate life dissatisfied?' "'Yes, friend.' "'In that case, eat as you like and sleep as you like and bathe as you like and having eaten, slept, and bathed as you like, when dissatisfaction arises and lust ass mind, emit semen making do with your hand.' "'But is it okay to do that?' "'Of course. I do it myself.' "So then Ven. Seyyasaka ate as he liked and slept as he liked...and when dissatisfaction arose and lust assailed his mind, he would emit semen his hand. Then it wasn't long before he became attractive, with rounded features, a complexion, and very bright skin. So the bhikkhus who were his friends said to him, 'Bef Seyyasaka, you were thin...your body covered with veins. But now you are attractive features, a clear complexion, and very bright skin. Could it be that you're taking me "'No, I'm not taking medicine, my friends. I just eat as like and sleep as I like...a when dissatisfaction arises and lust assails my mind, I emit semen making do with my "'But do you emit semen making do with the same hand you use to eat the gifts o faithful?' "'Yes, my friends.' "So the bhikkhus...were offended and annoyed a spread it about, 'How can this Ven. Seyyasaka emit semen making do with the sam to eat the gifts of the faithful?'" This rule, in its outline form, is one of the simplest to explain. In its details, though, it is one of the most complex, not only because subject is a sensitive matter, but also because the Commentary deviates somewhat from t explanations of two of the three factors that constitute the full offense. The three fact are result, intention, and effort: Emission of semen caused by an intentional effort. When a factors are present, the offense is a sanghadisesa. If the last two -- intention and effort -- present, the offense is a thullaccaya. Any single factor or any other combination of two fac intention and result without making a physical effort, or effort and result without intention
~~~~~~~~~~~~

not grounds for an offense. It may seem strange to list the factor of result first, but I wa
to explain it first partly because, in understanding the types of intention and effort covered
rule, it is necessary to know what they are aimed at, and also because result is the one fac
the Vibhanga and Commentary are in basic agreement. Result. The Commentary disc
of semen as it was understood at the time, and in passing touches on the question of wh
//semen// refers to the clear liquid produced in small quantities by the prostrate and Coope
prior to ejaculation, or to the seminal fluid released at orgasm (in its words, "having made
body shake, it is released and descends into the urinary tract.") It concludes that the latter
is meant here. As for the Vibhanga, it devotes long passages to the various colors an
qualities that semen can come in, only to conclude that the color and quality are irrelevant
offense. This suggests that a bhikkhu who has had a vasectomy can still commit an offens
rule, since he can still discharge the various components that go into seminal fluid -- minus
sperm -- at orgasm. //Discharge//, according to the Vibhanga, refers to the point in ti
the semen "falls from its base." The Commentary explains this as the point when the seme
urinary tract, because from that point on the process is irreversible. Thus if the process c
stimulation has reached this point, the factor of result has been fulfilled, even if one tries to
the semen from leaving the body by pinching the end of one's penis. Intention. The V
defines //intentionally// as "having made the decision knowingly, consciously, and purpose
According to the Commentary, "having made the decision" refers to the moment when o
indecisiveness by taking an act. (These are the same terms it uses to explain the same ph
Parajika 3 and several other rules. The meaning is that one has definitely made up one's
with the act and is not simply toying with the idea.) //Knowingly// means that one knows tha
making an exertion." //Consciously// means that one is aware that one's efforts are bring
emission of semen. //Purposefully// means that one's purpose is to enjoy the bringing abou
emission. This last point is where the Commentary deviates from the Vibhanga's disc
the factor of intention. The Vibhanga, throughout its analysis, expresses the factor of purpo
"aiming at causing an emission," and it lists ten possible reasons for wanting to bring the
about: for the sake of health, for the sake of pleasure, for the sake of a medicine
for the sake of a gift (to insects, says the Commentary), for the sake of merit, for the s
sacrifice, for the sake of heaven, for the sake of seed (to produce a child -- a bhikkhu w
semen to be used in artificial insemination would fit in this category), for the sake
investigating (to see what color it will be -- ancient medicine sometimes used this as a w
diagnosing disease), or for the sake of fun. Each of these reasons, the Vibhanga
fulfills the factor of intention here. Thus for the Commentary to limit the question of "purp
strictly to the enjoyment of the act of bringing about an emission (numbers 2 and 10 in the
list) has no basis in the Canon. And so the factor of intention under this rule is fulfilled wh
wants to cause an emission of semen, for no matter what reason. Given the way //int
defined, there is no offense for a bhikkhu who brings on an emission of semen --

//accidentally// -- e.g., toying with his penis simply for the pleasure of the contact, when suddenly and unexpectedly goes off; //not knowing that he is making an effort// -- when he is dreaming or in a semi-conscious state before fully waking up from sleep //not conscious that his efforts are bringing about an emission of semen// -- e.g., when h engrossed in applying medicine to a sore on his penis that he doesn't realize that he is on an ejaculation; or when his efforts are //motivated by a purpose other than that causing an emission// -- e.g., when he wakes up, finds that he is about to have a sponta ejaculation, and grabs hold of his penis to keep the semen from soiling his robes or bed

Effort. The Vibhanga defines four types of effort that fulfill this factor: A bhikkhu causes emission making an effort (1) at an internal object, (2) at an external object, (3) at both an and an external object, or (4) by shaking his pelvis in the air. It then goes on to explain the The internal object is one's own living body. External objects can either be animate or inan objects. The third type of effort involves a combination of the first two, and the fourth cover when one makes one's penis erect ("workable") by making an effort in the air. The e general nature of these definitions gives the impression that the compilers of the Vibhanga cover every imaginable type of bodily effort aimed at arousing oneself sexually, and this is borne out by the wide variety of cases covered in the Vinita Vatthu. They include, amon bhikkhu who squeezes his penis with his fist, one who rubs his penis with his thumb, one w penis against his bed, one who inserts his penis into sand, one who bathes against the cu stream, one who rubs his preceptor's back in the bathing room, one who gets an erection of his thighs and robes while walking along, one who has his belly heated in the bathing ro who stretches his body. In each of these cases, if the bhikkhu aims at and succeeds in cau emission, he incurs a sanghadisesa. The Vinita Vatthu also includes a case in which desiring to cause an emission, orders a novice to take hold of his (the bhikkhu's) penis. emission and a sanghadisesa to boot, which shows that getting someone else to make the fulfills the factor of effort here. In discussing the factor of effort, though, the Commenta makes a slight change in the Vibhanga's definition -- that one makes an effort //with// or one's own body, etc., rather than //at// one's own body, etc. -- and adds an additional facto effort must be directed at one's own penis. If this is so, then a bhikkhu who succeeds in c emission by stimulating any of the erogenous zones of his body aside from his penis woul penalty. The Commentary itself actually makes this point, and the Sub-commentary secon V/Sub-commentary says that such a bhikkhu would incur a dukkata -- what it bases this op doesn't say: perhaps a misreading of the Case of the Sleeping Novice, which we will discu

At any rate, the Commentary in adding this last factor runs up against a number of case Vatthu in which the effort does not involve the penis: the bhikkhu warming his belly, the rubbing his preceptor's back, a bhikkhu having his thighs massaged, and others. The Com these cases by rewriting them, stating in most cases that the effort somehow had to invo This in itself is questionable, but when the Commentary actually contradicts the Vinita Vatt

of the bhikkhu who warms his belly, saying that this sort of effort could not involve an off
all, even if one aims at and succeeds in causing an emission, the commentators have mov
of commenting into the realm of rewriting the rule. As stated in the Introduction, we h
go on the assumption that the compilers of the Vibhanga knew the crucial factors well er
what is and is not an offense, and were careful enough to include all the relevant facts wh
the precedents in the Vinita Vatthu in order to show how the Buddha arrived at his judgm
the Commentary's position -- adding the extra factor that the physical effort has to involve
penis -- directly contradicts the Vibhanga on this point, the extra factor cannot stand.
question then is why the commentators added the extra factor in the first place. An answe
one of the cases in the Vinita Vatthu: the Case of the Sleeping Novice. "On that occa
certain bhikkhu grabbed hold of the penis of a sleeping novice. His semen was emitted.
remorseful....'Bhikkhu, there is no sanghadisesa offense. There is a dukkata offense.'"
issue here is whose semen was emitted. Pali syntax, unlike English, doesn't give us a clue
no rule that the pronoun in one sentence should refer to the subject of the preceding sen
are many cases under Parajika 3 that follow the form, "A stone badly held by the bhikkhu s
hit the bhikkhu standing below on the head. The bhikkhu died. He felt remorseful." In the
is obvious from the context within the story which bhikkhu died and which one felt remorse
with the sleeping novice we have to look for the context in terms of the other parts of the V
If the bhikkhu was the one who emitted semen, then perhaps there is a contradiction in
Vibhanga, and the Commentary is justified in saying that the effort must involve one's peni
otherwise the case would seem to fulfill the Vibhanga's general definition for the factor o
The bhikkhu is making an effort at an outside body and has an emission. Following the ge
the rule, he would incur a sanghadisesa if he intended emission, and no penalty at all if h
Yet the question of intention is not mentioned at all, and the bhikkhu is given a dukkata, wh
an inconsistency. If, however, the novice was the one who emitted, there is no
inconsistency at all: The bhikkhu gets his dukkata for making lustful bodily contact with an
the discussion under Sanghadisesa 2, below), and the case is included here to show that
offense under this rule concerns instances where one makes //oneself// emit semen, and n
others emit. (Other than this case, there is nothing in the rule or the Vibhanga that expre
this point. The rule simply mentions bringing about the emission of semen, without explicit
whose. This would explain the bhikkhu's uncertainty as to whether or not he had commit
sanghadisesa.) And the reason there is no mention of whether or not the bhikkhu intended
because -- as it comes under another rule -- it is irrelevant to the case. Thus, since th
second reading -- the novice was the one who had an emission -- does no violence to the
Vibhanga, it seems to be the preferable one. So if this was the case that led the commen
their extra factor, we can see that they misread it, and that the Vibhanga's original definitio
factor of effort still stands: Any bodily effort made at one's own body, at another body or
object, at both, or any effort made in the air -- like shaking one's pelvis or stretching one's

fulfills the factor of effort here. One case that does //not// fulfill the factor of effort is when one is filled with lust and stares at the private parts of a woman or girl. In the case with this contingency, the bhikkhu emits semen, but again no mention is made of whether In any event, the Buddha lays down a separate rule, imposing a dukkata for staring lustfu private parts. This suggests that efforts with one's eyes do not count as bodily efforts un sanghadisesa, for otherwise the penalty would have been a sanghadisesa if the bhikkhu h emission, and no offense if he hadn't. And this also suggests that the dukkata under this rule holds regardless of intention or result. The Commentary adds that this dukkata applie staring lustfully at the genitals of a female animal or at the area of a fully-clothed woman where her sexual organ is, thinking, "Her sexual organ is there." At present we would impo on a bhikkhu who stares lustfully at a woman's private parts in a pornographic photograp Consent. A special contingency covered by this rule is mentioned twice in the Vinita Vatth 1: A woman approaches a bhikkhu and offers to make him emit semen by making do with bhikkhu lets her go ahead, and the Buddha says that he incurs a sanghadisesa in doing s treat the case as self-evident and offer no extra details. Thus, given the facts as we have would seem that consent under this rule can be expressed physically simply by letting the bhikkhu who acquiesces mentally when someone tries and succeeds in making him emi absolved from the full offense here even if he otherwise lies perfectly still throughout the e Derived offenses. As stated above, a bhikkhu who fulfills all three factors -- result, inter and effort -- incurs a sanghadisesa. One who fulfills only the last two -- intention and effo incurs a thullaccaya. People have sometimes asked how much of an effort is necessar thullaccaya and, in particular, whether the thullaccaya is only for cases where a bhikkhu tr the way to an emission but cannot have one for physical reasons beyond his control -- e unable to have an erection or to produce semen -- or whether it also covers cases where a out trying to cause an emission but stops short and changes his mind before the emissio The Vibhanga suggests indirectly that the penalty covers both cases when it says simp thullaccaya is for one who intends, makes the effort, but does not emit. If it had meant to penalty to those who //cannot// emit, it would have said so and would have set some kind determining when the bhikkhu passed the threshold from //does not// to //cannot// so that be no doubt as to where the realm of non-offense ends and thullaccaya begins. But it does The Commentary is even clearer on this topic when it discusses the case of a bhikkhu wh lust, grabs his penis with the purpose of causing an emission but drifts off to sleep before emission occurs. The emission does occur while he is asleep, though, and he incurs a sa efforts made during sleep do not count (see below), this shows that the factor of effort doe to go all the way to ejaculation in order to count. In discussing the case of a bhikkhu w thighs who develops an erection simply by walking along, the Commentary mentions that sensual "fever" arising in such a case, one must immediately stop walking and start conte foulness of the body so as to purify the mind before continuing on one's way. Otherwise,

incur a thullaccaya simply for moving one's legs. //Sensual fever//, here, probably refers to to cause an emission, for there are several spots where the Commentary discusses bhik stimulate an erection simply for the enjoyment of the contact rather than to cause an emiss judgment is that they incur no penalty, even if an emission does inadvertently result. from the thullaccaya, there are no other derived offenses under this rule. A bhikkhu who ha ejaculation while thinking sensual thoughts but without making any physical effort to cause no penalty regardless of whether or not the idea crosses his mind that he would like to hav and whether or not he enjoys it when it occurs. However, the Commentary notes here that there is no offense involved, one should not let oneself be overcome by sensual thoughts point is borne out by the famous simile that occurred to Prince Siddhattha before his Aw that later, as Buddha, he related to a number of listeners: "'Suppose there were a we piece of timber lying on dry ground far from water, and a man were to come along with fire-stick, thinking, "I'll light a fire. I'll produce heat." Now what do you think? Would he b to light a fire and produce heat by rubbing the upper fire-stick in the wet sappy timb "'No, Master Gotama. And why not? Because the wood is wet and sappy, even lying on dry ground far from water. The man would reap nothing but weariness and disappointment.' "'So it is with any priest or contemplative who lives withdrawn f sensuality only in body, but whose desire, infatuation, urge, thirst, and fever for sensual relinquished and stilled within him: Whether or not he feels painful, racking, piercing feelings due to his striving (for Awakening), he is incapable of knowledge, vision, and unexcelled self-awakening.'" (M.36) Non-offenses. In addition to the cases already men bhikkhus who bring about emissions accidentally, not knowing that they are making an e conscious that their efforts are bringing about an emission, whose efforts are motivated by other than that of causing an emission, or who without making any physical effort have an while overcome by sensual thoughts -- there is no offense for a bhikkhu who has an ejacu a dream. In the wording of the rule, the phrase "except while dreaming" is expressed idiom that could also mean "at the end of a dream." This second possibility, though, is rule Commentary, which states that what happens in the mind while one is sleeping falls in th the Abhidhamma, but what happens after one awakens falls within the bounds of the Vina is no such thing as a misdeed performed when one is in a "non-negligible" state of mind count as an offense. ("Non-negligible," according to the Sub-commentary, means "normal. making the exception for what happens while asleep, the Buddha states that even though intention to cause an emission, it doesn't count. The Commentary goes on to say, howeve bhikkhu fully awakens in the course of a wet dream, he should lie still and be extremely ca make a move that would fulfill the factor of effort under this rule. If the process has reach point where it is irreversible, and the ejaculation occurs spontaneously, he incurs no penal of whether or not he enjoys it. And as the Commentary quotes from the Kurundi, one of t Sinhalese commentaries on which it is based, if he wakes up in the course of a wet dream

his penis so that the ejaculation will not soil his robes or bedding, there is no offense. However, the case from the Commentary mentioned above -- the bhikkhu who had the de effort towards an emission before falling off to sleep -- suggests that the exemption for e during a dream does not extend to cases where both the intention and the effort occur whi conscious, for all three factors under this rule are fully present: One makes the conscious to cause an emission, makes a conscious effort aimed at causing the emission, and the er Whether or not one is conscious that it is occurring is of no account. Summary: Inten causing oneself to emit semen, or getting someone else to cause one to emit semen -- during a dream -- is a sanghadisesa offense.

* * * 2.Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her ha holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent of the Community. This rule has sometimes been viewed as a sign of prejudice agai But, as the origin story makes clear, the Buddha formulated the rule not because women a because bhikkhus sometimes can be. "Now at that time, Ven. Udayin was living in t His dwelling was beautiful, attractive, and appealing. The inner chamber was in the entirely surrounded by the outer rooms. The bed and chair, the pillows and bolsters wer arranged, the water for washing and drinking well placed, the surrounding area well swe came to admire it. Even a certain Brahmin together with his wife went to where Ver staying and on arrival said, 'We would like to admire your dwelling.' '"Very well t Brahmin, have a look.' Taking the key, unfastening the lock, and opening the door, he e dwelling. The Brahmin entered after Ven. Udayin; the Brahmin lady after the Brahmin. Udayin, opening some of the windows and closing others, walking around the inner coming up from behind, rubbed up against the Brahmin lady limb by limb. "Afte the Brahmin exchanged pleasantries with Ven. Udayin and left. Delighted, he burst out exclamation of joy: 'How splendid are are these Sakyan contemplatives who live in like this! And how splendid is Ven. Udayin who lives in the forest like this!' "Whe had said this, his wife said to him, 'What's so splendid about him? He rubbed up agains limb just the way you do!' "So the Brahmin was offended and annoyed and spre about: 'How shameless these bhikkhus are, how immoral and hypocritical!...How can t Udayin rub up against my wife limb by limb? It isn't possible to go with your women monastery or dwelling. If you go to a monastery or dwelling with your womenfolk, the Sa contemplatives will molest them!'" There are two ways in which a bhikkhu can come into woman: either actively (the bhikkhu makes the contact) or passively (the woman does). Vibhanga uses different terms to analyse these two possibilities, we will discuss them sep //Active contact//. The full offense for active contact here is composed of four factors: //Object//: a living woman -- "even one born on that very day, all the more an older one." not she is awake to realize what is going on is irrelevant to the offense. 2)

//Perception//: The bhikkhu correctly perceives her to be a woman. 3) //Intention//: acting under the influence of lust. 4) //Effort//: He comes into physical contact with her Since the system of derived offenses based on the various permutations of these factors most complex in the Vibhanga, we will limit our discussion first to the full offense before the permutations. Of the four factors listed above, only two -- intention and effort -- re detailed explanation. Intention. The Vibhanga explains the term //overcome with lust// meaning "impassioned, desiring, a mind bound by attraction." //Altered//, it says, can refer one of three states of mind -- passion, aversion, or delusion -- but here it refers specifica passion. The Commentary adds a piece of Abhidhamma analysis at this point, sayin //altered// refers to the moment when the mind leaves its state of pure neutrality in the //bh under the influence of desire. Thus the factor of intention here can be fulfilled not only by prolonged or intense feeling of desire, but also by a momentary infatuation. The Com also tries to limit the range of passion to which this rule applies, saying that it covers only the enjoyment of contact. As we noted under Parajika 1, the ancient commentators form eleven types of lust, each mutually exclusive, and the question of which rule applies to a case depends on which type of lust provokes the bhikkhu's actions. Thus if a bhikkhu lusti intercourse touches a woman, it says, he incurs only a dukkata as a preliminary to sexual under Parajika 1. If he touches her from his lust for an ejaculation, he incurs a thullaccaya preliminary to causing an emission under Sanghadisesa 1. Only if he touches her with the to enjoy the sensation of contact does he incur a sanghadisesa under this rule. This though very neat and orderly, flies in the face of common sense and, as we noted under P contradicts the Vibhanga as well, so there is no need to adopt it. We can stick with the V this rule and say that //any// state of passion fulfills the factor of intention here. The Comm discussion, though, is useful in showing that the passion needn't be full-scale sexual lust momentary desire to enjoy the sensation of physical contact -- overwhelming enough that is enough to fulfill this factor. Effort. The Vibhanga illustrates the effort of making physical contact with a list of activities: rubbing, rubbing up against, rubbing downwards, upwards, bending down, pulling up, drawing to, pushing away, seizing hold (or pinning dov //abhinigganhana//), squeezing, grasping, or touching. The Vinita Vatthu includes a case o giving a woman a blow with his shoulder: He too incurs a sanghadisesa, which shows that list is meant to cover all similar actions as well. If a bhikkhu with lustful mind does anything sort to a living woman's body, perceiving that she is a woman, he incurs the full penalty rule. Derived offenses. Each of the factors of an offense allows a number of permuta admit for different classes of offenses. Taken together, they form a complex system. Here each factor in turn. //Object//. Assuming that the bhikkhu is acting with lustful intentio and is perceiving his object correctly, he incurs a thullaccaya for making bodily contact wit //pandaka//, a female yakkha, or a dead woman; and a dukkata for bodily contact with a m wooden doll, or a female animal. //Pandaka //is usually translated as eunuch, but eunu

one of five types of pandakas recognized by the Commentary: (1) An //asitta// (literally "sprinkled one") -- a man who finds sexual fulfillment in performing fellatio on another m and bringing him to climax. (For some reason, other homosexual acts, even though they ancient India, are not included under this type nor under any of the types in this list. (2) A voyeur -- a man who finds sexual fulfillment in watching other people have sex. (3) A eunuch -- one who has been castrated. (4) A half-time pandaka -- one who is a p during the waning moon. (! -- The Sub-commentary's discussion of this point show author and his contemporaries were as unfamiliar with this type as we are today. Perha bisexuals were understood in ancient times.) (5) A neuter -- a person born without organs. According to the Commentary, the Mahavagga's statement (I.61) that panda receive ordination refers only to the last three types, and to the half-time pandaka only dur waning moon. As for female yakkhas, the Commentary says that this also includes fe There is an ancient story in Chieng Mai of a bhikkhu who was visited by a dazzling heaver one night while he was meditating alone in a cave at Wat Umong. He couldn't resist touc as soon as he did, went immediately out of his mind. The moral: This is one thullaccaya no lightly. Also from the Commentary: (1) The thullaccaya for lustfully touching female applies only to those that would be grounds for a full offense under Parajika 1, i.e., with an anal, oral, or genital orifice intact enough for one to perform the sexual act. Fem decomposed beyond that point are grounds for a dukkata here. (2) The dukkata fo touching wooden dolls (mannikins) applies also to any female form made out of other m even to any picture of a woman. (3) Female animals include female nagas and othe half-woman species as well. According to the Sub-commentary, the dukkata for lu touching female animals also applies to male animals. For some reason, male yakkha slipped out of the list. Perhaps they should come under "men." //Perception//. Misper affects the severity of the offense only in the cases of women and pandakas. A bhikkhu wl bodily contact with a woman while under the impression that she is something else -- a p or an animal -- incurs a thullaccaya. If he makes lustful bodily contact with a pandaka while the impression that the pandaka is a woman, a man, or an animal, the penalty is a dukkata men and animals, misperception has no effect on the severity of the case: Lustful bodily e.g., with a male transvestite whom one thinks to be a woman -- still results in a dukkata. //Intention//. The Vinita Vatthu contains cases of a bhikkhu who caresses his mother out o affection, one who caresses his daughter out of fatherly affection, and one who caresses h out of brotherly affection. In each case the penalty is a dukkata. The Vibhanga does n the issue of bhikkhus who intentionally make active contact with women for purposes othe affection -- e.g., helping a woman who has fallen into a raging river -- but the Commentary introduces the concept of //anamasa//, things carrying a dukkata penalty when touched; clothing belonging to a woman top the list. It then goes into great detail to tell how one sho when one's mother falls into a raging river. Under no circumstances, it says, should one

her, although one may extend a rope, a board, etc., in her direction. If she happens to gral
son the bhikkhu, he should not shake her off, but should simply let her hold on as he swi
shore. Where the Commentary gets the concepts of //anamasa// is hard to say. Perh
from the practices of the Brahmin caste, who are very careful not to touch certain things ar
certain lower castes. At any rate, there is no direct basis for it in the Canon. Although the
has received universal acceptance in Theravadin Communities, many highly-respected Vi
made an exception right here, saying that there is nothing wrong in touching a woman whe
based not on lust but on a desire to save her from danger. Even if there is an offense in do
there are other places where Buddhaghosa recommends that one be willing to incur a min
sake of compassion (e.g., digging a person out of a hole into which he has fallen), and the
principle surely holds here. There is no offense in touching a being other than a woma
one's intentions are not lustful, although tickling is an offense under Pacittiya 52.
//Effort//. Acts of lustful but indirect bodily contact with a woman one perceives to be a wor
pandaka one perceives to be a woman carry the following penalties: For the woman: U
body to make contact with an article connected to her body -- e.g., using one's hand to t
of her dress, a rope, or stick she is holding: a thullaccaya. Using an item connecte
one's body to make contact with her body -- e.g., using the edge of one's robe or a flowe
holding to brush along her arm: a thullaccaya. Using an item connected with one's b
contact with an item connected with her body: a dukkata. Taking an object -- such
flower -- and tossing it against her body, an object connected with her body, or an objec
tossed: a dukkata. Taking hold of something she is standing or sitting on -- a br
a tree, a boat, etc. -- and giving it a shake: a dukkata. For the pandaka one assumes t
woman, the penalty in all the above cases is a dukkata. These penalties for indirec
contact have inspired the Commentary to say that if a bhikkhu makes contact with a clothe
woman's body or uses a clothed portion of his body to make contact with hers, and the clo
that neither his body hairs nor hers can penetrate it, the penalty is only a thullaccaya, since
not making direct contact. Only if the contact is skin-to-skin, skin-to-hair, or hair-to-hair (as
possible through thin cloth) does he commit the full offense. Thus a bhikkhu who fondles
or buttocks of a fully-clothed woman would incur only a thullaccaya since the contact was
While this contention might be true in a technical sense, two points from the Vibhanga i
its compilers did not have this sort of thing in mind when they mentioned indirect contact.
(1) In its discussion of passive contact, the Vibhanga divides the factor of effort into two pa
and result. The result necessary for a full offense is that the bhikkhu detects contact. The
word here is "detect" (//pativijanati//): The Canon uses it to refer to cases where one perce
something that may not be readily apparent, and here it seems specifically designed to c
where the contact may not be skin-to-skin, but still can be felt as bodily contact. Thus if the
such that the bhikkhu could feel the presence of the woman's body through his or under
direct contact has been made. If this much contact is enough for a full offense under passi

there is good reason to assume that it should also be enough under active contact as we
(2) The Vinita Vatthu contains the following case: "Now at that time, a certain bhikkhu
woman he encountered coming in the opposite direction, was infatuated and gave l
his shoulder. He was remorseful....'Bhikkhu, you have committed a sanghadisesa c
As mentioned in the Introduction, we have to go on the assumption that the Vibhanga c
careful enough to include all of the relevant facts in describing the cases in the Vinita Vatth
if the Commentary's assertion were true -- that the amount of cloth between the bodies of
the woman is important in determining an offense -- the compilers would have mentioned t
least indirectly, saying, for instance, that the encounter took place in the monastery, where
have had his shoulder uncovered, rather than outside of the monastery, where he should
covered; or that he had neglected to cover his shoulders when leaving the monastery; or t
wearing a very fine robe that allowed his hair to pass through. But they say nothing of the
their silence here suggests that such questions are irrelevant. The only cases of ind
contact mentioned in the Vinita Vatthu refer to contact of a much more remote sort: a bhikl
of which a woman is holding another end, pulls a stick of which she is holding the other e
her a playful push with his bowl. Thus in the context of this rule the Vibhanga defines "
connected to the body," through which indirect contact is made, with examples: things that
//holding//. The Vinaya Mukha adds things that are //hanging// from the person, like the he
or a dress. In this context, contact made through cloth that the person is wearing, if the co
detected, would be classed as direct. This would parallel Parajika 1, in which the questio
there is anything covering either of the organs involved in intercourse is completely irreleva
offense. Thus the concept of direct and indirect contact here would seem to follow gener
usage: If a woman is wearing a long-sleeved shirt, for instance, grabbing her by the arm a
her by the shirt-sleeve are two different things, and would receive different penalties under
According to the Vibhanga, if a bhikkhu feels desire for contact with a woman and m
effort but does not achieve even indirect contact, the penalty is a dukkata. //Passive c
The Vibhanga's analysis of passive contact -- when the bhikkhu is the object rather than th
the contact -- deals with only a limited number of variables. Agent: either a woman th
perceives to be a woman, or a pandaka he perceives to be a woman. The agent's ef
the actions that fulfill the factor of act for the full offense under active contact -- rubbing, pu
pushing, squeezing, etc. The bhikkhu's aim. The Vibhanga lists only two here: the de
come together and the desire to escape (%). The Sub-commentary explains the first as de
pleasurable feeling of contact. Effort. The bhikkhu either makes a physical effort or he
The Commentary includes under this factor even the slightest physical movements, such
raising one's eyebrows, or rolling one's eyes. At present we would include such things as
woman to caress one, or deliberately placing oneself in a crowded entrance to a store so t
have to make contact with one as they walked past. Result. The bhikkhu either detec
contact or he doesn't. The most important factor here is the bhikkhu's aim: If he desire

escape from the contact, then no matter who the person making the contact is, whether or
makes an effort, or whether or not he detects the contact, there is no offense. The Vinita
gives an example: "Now at that time, many women, pressing up to a certain bhikk
about arm-in-arm. He felt conscience-stricken.... 'Did you consent, bhikkhu?' (the B
asked. 'No, Lord, I did not.' 'Then there was no offense, bhikkhu, as you di
not consent.'" The Commentary mentions another example, in which a bhikkhu, no
the contact, is molested by a lustful woman. He remains perfectly still, with the thought, "W
realizes I am not interested, she will go away." He too commits no offense. However
bhikkhu desires the contact, then the offenses are as follows: The agent is a woman
bhikkhu makes an effort and detects contact: a sanghadisesa. He makes an effort but dete
a dukkata. He makes no effort (e.g., he remains perfectly still as she grasps, squeezes, a
body): no offense regardless of whether or not he detects contact. One exception here, the
be the special case mentioned under "Consent" in the preceding rule, in which a bhikkhu l
anyone at all, for that matter -- make him have an emission and he incurs a sanghadisesa
rule as a result. The agent is a pandaka whom the bhikkhu perceives to be a woman,
makes an effort and detects contact: a dukkata. All other possibilities -- effort but no detec
detected contact but no effort, no effort and no detected contact: no offense. Cour
offenses. According to the Vibhanga, if a bhikkhu has lustful bodily contact with //x// numbe
in any of the ways that constitute an offense here, he commits //x// number of offenses. I
if he lustfully rubs up against two women in a bus, he incurs two sanghadisesas. If, out of
affection, he hugs his two daughters and three sons, he incurs two dukkatas for hugging
and no penalty for hugging his sons. The Commentary adds that if he makes lustful co
person //x// number of times, he commits //x// number of offenses. For instance, he hugs
behind, she fights him off, and he strikes her out of lust: two sanghadisesas. The que
counting sanghadisesas, though, is somewhat academic, since the penalty for multiple off
identical with the penalty for one. The only difference is in the formal announcements that
penalty -- e.g., when the Sangha places the offender under probation, when he informs oth
of why he is under probation, etc. For more on this point, see the concluding section of this
Non-offenses. There is no offense for a bhikkhu who makes contact with a woman --
//unintentionally// -- as when inadvertently running into a woman in a crowded place;
//unthinkingly// -- as when a woman runs into him and, startled, he pushes her away;
//unknowingly// -- as when, without lustful intent, he touches a young tomboy he thinks t
or //when he doesn't give his consent// -- as in the case of the bhikkhu led around arm
a crowd of women. Summary: Lustful bodily contact with a woman whom one
to be a woman is a sanghadisesa offense. * * *
3.Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a wo
of young men to a young woman alluding to sexual intercourse, it entails initial and
subsequent meetings of the Community. "Now at that time Ven. Udayin was living in

One day many women came to the monastery to admire his dwelling. They went to staying and on arrival said to him, 'Ven. Sir, we would like to admire your dwelling.' Ther Ven. Udayin, showing the dwelling to the women and referring to their genital and anal c praised and criticized and begged and implored and asked and quizzed and advised instructed and ridiculed them. Those of the women who were brazen, shameless, and s Udayin, exclaimed to him, laughed aloud, and teased him; while those of the wome sense of decency complained to the bhikkhus as they left: 'It is improper, Ven. sirs, and unbecoming! Even from our husbands we wouldn't like to hear this sort of thing, much le Udayin.'" The K/Commentary lists five factors for a full breach of this rule: 1) //Object woman, i.e., any female human being experienced enough to know what words are and 2) //Perception//: The bhikkhu perceives her to be such a woman. 3) //Intention//: He is lus the preceding rule, we can take the Commentary's definition of lust here as the //minimu amount of lust to fulfill this factor: He wants to enjoy saying something lewd or improper //Effort//: He makes remarks referring to her genitals, anus, or to her performing sexual intercourse. 5) //Result//: The woman immediately understands. The only factors requ detailed explanation here are intention and effort. Intention. The minimum level of de required to fulfill this factor means that this rule covers cases where a bhikkhu simply gets out of referring to a woman's genitals, etc., in her presence, without necessarily having any actually to have sex with her. The Vibhanga makes clear that this rule does not cove statements made in anger. Thus any insults a bhikkhu may direct at a woman out of ang playfully in desire -- even if they refer to her genitals, etc. -- would come under Pacittiya 2, than here. Effort. The Vibhanga states that to incur a sanghadisesa under this rule one is speaking to a woman, one must refer to //her// genitals, anus, or performing sexual (%). The Commentary goes further and says that to incur the full penalty one must r mention of one of these three things, or accuse her of being sexually deformed in a way th directly to her genitals. Otherwise, if one refers lustfully to these matters without directly m them, there is no sanghadisesa, although the Sub-commentary quotes ancient texts call Ganthipadas as assigning a dukkata for such an act. All of this contradicts the Vibhang lists the ways of referring to the woman's anus, genitals, and sexual intercourse that wou the full penalty under this rule -- one speaks praise, speaks criticism, begs, implores, asks advises, exhorts, or ridicules -- and many of the examples it gives, although referring to t private parts or to her performing sexual intercourse, do not actually mention those words: give to your husband?" "How do you give to your lover?" "When will your mother be reco will you have a good opportunity?" Although all of these statements refer to sexual interco people in those days would have understood them in that light, none of them actually men Thus the Vibhanga's examples seem to indicate that if a bhikkhu is referring lustfully to t private parts or to her performing sexual intercourse, then whether or not he directly name things, he fulfills this factor. None of the texts mention the case in which a bhikkhu talk

one person about another person's private parts, etc. Derived offenses. The factors o
object, perception, and result permit a number of permutations that result in lesser offens
the permutations of intention, see the section on non-offenses, below. //Effort//. A bh
speaks to a woman he perceives to be a woman and refers lustfully to parts of her body --
private parts -- below her collarbone and above her knees, such as her breasts or her th
thullaccaya. If he refers to parts of her body outside of that area, such as her face or hair,
clothing or jewelry she is wearing: a dukkata. //Object//. A bhikkhu speaks to a panda
this and the following cases we are assuming that he perceives his object correctly) and
lustfully to his private parts or to his performing sexual intercourse: a thullaccaya. He refer
to other parts of the pandaka's body, his clothing, etc.: a dukkata. A bhikkhu speaks
(or boy) and refers lustfully to any part of his listener's body, clothing, etc.: a dukkata. The
penalty holds for speaking lustfully to a common animal about its body, ornaments, etc. (%
point with interesting implications, but unfortunately the Commentary is silent. Perhaps n
be included here, or perhaps the Vibhanga compilers had in mind cases where one mentio
animal within earshot of a human or celestial being.) The texts make no mention of s
lustfully to a woman/girl too young to understand what is and is not lewd. We might argue
cases included in the Vinita Vatthu, though -- where bhikkhus make punning references to
parts, and the women do not understand -- that a bhikkhu incurs a thullaccaya for referring
to her genitals, anus, or performing sexual intercourse in her presence, and a dukkata for
indirectly in her presence to such things. //Perception//. A bhikkhu speaking to a wom
he perceives to be something else -- a pandaka, a man, an animal -- incurs a thullaccaya
lustfully to her genitals, anus, or performing sexual intercourse. If he is speaking to a pand
man, or an animal he misperceives -- e.g., he thinks the pandaka is a woman, the man is a
animal is a man -- he incurs a dukkata if he refers lustfully to those topics. //Result//.
mentioned above, the Vinita Vatthu contains a number cases of bhikkhus speaking to wom
punning references to the women's genitals that the women do not understand. In one c
is a thullaccaya, in the others a dukkata. The thullaccaya case is the only one in which the
a word synonymous with genitals (//magga//, which also means road, the meaning the w
Thus we might argue that if a bhikkhu makes direct reference to the genitals, anus, or sexu
-- and this includes slang expressions and euphemisms -- and the woman doesn't imme
that he is referring to those things, he incurs a thullaccaya. If he makes indirect mention of
things, and she doesn't immediately understand what he is referring to, he incurs a dukkat
happens that she understands later, the penalty remains the same. Counting offense
making remarks of the sort covered by this rule to //x// number of people commits //x// num
offenses, the type of offense being determined by the factors discussed above. Thus for lu
two women referring to their breasts, he would incur two thullaccayas; for lustful remarks
men concerning their bodies, three dukkatas; for teasing a group of twenty old ladies abou
for sexual performance is past, twenty sanghadisesas. Non-offenses. The Vibhanga

there is no offense for a bhikkhu who speaks aiming at (spiritual) welfare (//attha//), aiming
Dhamma, or aiming at teaching. Thus, for example, if one is talking in front of women and
intent, one may recite or explain the training rules that deal with these matters or go into
the topic of the loathsomeness of the body as a topic of meditation, all without incurring a
Commentary here adds an example of a bhikkhu addressing a sexually deformed woman,
heedful in her practice so as not to be born that way again. If, however, one were to broac
topics out of a desire to enjoy saying something lewd to one's listeners, one would not b
an offense. A bhikkhu who, without intending to be lewd, makes innocent remarks th
listener takes to be lewd, commits no offense. Summary: Making a lustful remark to a
her genitals, anus, or about performing sexual intercourse is a sanghadisesa offens
* * * 4. Should any bhikkhu, overcome by lust, with altered
mind, speak in the presence of a woman in praise of ministering to his own sensual
"This, sister, is the highest ministration, that of ministering to a virtuous, fine-nature
follower of the celibate life such as myself with this act" -- alluding to sexual intercourse
entails initial and subsequent meetings of the Community. "Now at that time a ce
woman, a widow, was beautiful, attractive, and appealing. So Ven. Udayin, arising early
morning, taking his robe and bowl, went to her residence. On arrival, he sat on an appo
Then the woman, approaching him, paying him homage, sat down to one side. As s
Ven. Udayin instructed, urged, roused, and encouraged her with a talk on Dhamma. Th
woman, instructed, urged, roused, and encouraged with a talk on Dhamma...said to him
sir, what would be in my power to give you for your welfare: Robe-cloth? Alms-food
Medicines for the sick?' "'Those things aren't hard for us to come by sister....Give
just what is hard for us to come by.' "'What, Ven. sir?' "'Sexual intercourse.'
"'For your welfare, Ven. sir?' "'For my welfare, sister.' "'Then
come, Ven. sir.' Entering into an inner room, taking off her cloak, she lay back on a cou
Udayin approached the woman and, on approaching, said, 'Who would touch this f
wretch?' And he departed, spitting. "Then the woman was offended and annoyed ar
about...'How can this contemplative Udayin, when he himself begged me for sexual in
"Who would touch this foul-smelling wretch?" and depart spitting? What's wretched
What's foul-smelling about me? In what am I inferior to whom?"' At first glance this
might seem redundant with the preceding one, for what we have here is another case of a
begging, or imploring a woman to perform sexual intercourse. However, some facts abo
belief in the Buddha's time might have led some people to feel that this was a special case
covered by the previous rule; so -- to prevent this misunderstanding -- it gets separate trea
"Giving," in the Buddha's time, was a common term for having sex. If a woman gave
meant that she was willing to have sexual intercourse with him. Now, Buddhism was not th
of the time to teach that gifts -- of a more innocent sort -- given to contemplatives produce
reward to those who gave them, and ultimately somebody somewhere came up with the b

since sex was the highest gift, giving it to a contemplative would produce the highest rewa
this idea was first formulated by faithful women or by clever contemplatives is hard to say.
several cases in the Vinita Vatthu to Parajika 1 telling of bhikkhus approached or attacked
professing this belief, which shows that it had some currency: that sex was somehow seen
higher benefits through the law of kamma. Since the preceding rule gives exemptions
speaking "aiming at (spiritual) welfare (//attha//), aiming at Dhamma," some misguided s
not comprehend the Buddha's teachings on sensuality might believe that welfare of this so
under the exemption. Even today, although the rationale might be different, there are pe
believe that having sex with spiritual teachers is beneficial for one's spiritual well-being.
have this separate rule to show that the Buddha would have no part in such a notion, and
who tries to suggest that his listener would benefit from having sex with him is not exem
offense. The K/Commentary lists five factors for the full offense here. Object: a w
experienced enough to know what words are and are not lewd. Perception. The bhik
her to be such a woman. Intention. He is lustful. According to the Sub-commentary, thi
that he wants to enjoy saying something lewd or improper. This point is borne out by the o
where Ven. Udayin addressed his remarks to the young widow apparently just to test her
the preceding rules, we can take the Sub-commentary's definition to stand for the //minimu
lust needed to fulfill this factor. Effort. The bhikkhu speaks to the woman in praise of
ministering to his sensual needs, making reference to sexual intercourse. The Commenta
his remarks must directly mention sexual intercourse for this factor to be fulfilled, but the
in the rule itself would seem to contradict its assertion. Result. The woman immediatel
understands. Derived offenses. The only factors having permutations leading to less
are object and perception. //Object//. A bhikkhu, motivated by lust, makes such remark
pandaka: a thullaccaya. To a man or animal: a dukkata. //Perception//. A bhikkhu, moti
lust, makes such remarks to a woman he perceives to be something else -- a pandaka, ma
thullaccaya. To a pandaka he perceives to be something else: a dukkata. Counting o
Offenses are counted by the number of people one makes such remarks to. Non-offe
no-offense clauses in the Vibhanga, in addition to the blanket exemptions mentioned unde
simply: "There is no offense if he speaks saying, 'Support us with the requisites of robe-
alms-food, lodgings, or medicines for the sick.'" Thus there is apparently no way that a bhi
right mind may speak in the presence of another person in praise of that person's minist
(the bhikkhu's) own sexual desires, without committing an offense. Summary: Tellin
that she would benefit from having sexual intercourse with oneself is a sanghadisesa of

* * *

5. Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or par
even if only for a momentary liaison -- it entails initial and subsequent meetings of the
Community. There are essentially two factors for a full offense under this rule: effort
object. Effort. The Commentary says that to "engage in conveying" means to take or

a go-between. This includes helping to arrange not only marriages and affairs, but also "m
associations" that, from the way it describes them, could include anything from appointm
prostitute to arrangements for X to be Y's date. The Vibhanga sets the component fact
go-between's role at three: 1) //accepting// the request of one party to convey a prop
2) //inquiring//, i.e., informing the second party and learning his/her/their reaction; and
3) //reporting// what one has learned to the first party. The penalties for these actions
dukkata for performing any one of them, a thullaccaya for any two, and a sanghadisesa fo
of three. Thus a bhikkhu acting on his own initiative to sound out the possibility of a date b
and a woman would incur a thullaccaya for inquiring and reporting. A bhikkhu planning t
asks a woman if she would be interested in marrying him after his return to lay life would i
for inquiring. The penalties are the same if the bhikkhu, instead of acting as a go-b
himself, gets someone else to act for him. Thus a bhikkhu who agrees to convey such a p
gets a lay follower or another bhikkhu to do the inquiring and reporting, would incur a sa
all the same. If a group of bhikkhus are asked to act as go-betweens and they all acc
even if only one of them takes the message, all incur the penalty for his actions. "Re
not a factor here, and so the Commentary mentions that whether or not the arrangements
bearing on the offense. "Intention" is also not a factor, which leads the Sub-commen
raise the issue of a man who writes his proposal in a letter and then, without disclosing the
gets a bhikkhu to deliver it. Its conclusion, though, is that this case would not qualify as an
offense under this rule, in that both the Vibhanga and the Commentary define the action o
"telling": Only if the bhikkhu himself tells the proposal -- whether repeating it orally, maki
gesture or writing a letter -- does he commit an offense here. Object. The full offens
acting as a go-between between a man and a woman who are not married to each other.
dealing directly with the man and woman, one deals with people speaking on their behalf (
pimp), one incurs the full penalty all the same. There is no offense for a bhikkhu who
effect a reconciliation between an estranged couple who are not divorced; but a full offe
who tries to effect a reconciliation between a couple who are. "Perception" is also not a fa
which inspires the Commentary to note that even an arahant could commit an offense u
he tried to effect a reconciliation between his parents whom he assumed to be separated
actually were divorced. A bhikkhu incurs a thullaccaya for acting as a go-between for
pandaka; and, according to the Commentary, the same penalty for acting as a go-betwee
or peta. (!) Non-offenses. The Vibhanga states that, in addition to the usual exemptio
is no offense if a bhikkhu conveys a message from a man to a woman or vice versa dealin
the Community, of a shrine, or of a sick person." The Commentary illustrates the first tw
with cases of a bhikkhu conveying a message dealing with construction work for the Com
shrine; and the third with a case where a bhikkhu, acting on behalf of a fellow bhikkhu wh
sent by a male lay follower to a female lay follower for medicine. The Sub-commenta
any similar errand is also exempt from penalty as long as it is not a form of subservience t

people (see Sanghadisesa 13, below). Summary: Acting as a go-between to arrange affair, or a date between a man and a woman not married to each other is a sangha

* * *

6.When a bhikkhu is building a hut from (gains acquired by) his own begging -- having no spons for himself -- he is to build it to the standard measurement. Here the standard is this twelve spans, using the sugata span, in length (measuring outside); seven in width, (me inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus desig without disturbances and with adequate space. If the bhikkhu should build a hut fro begging on a site with disturbances and without adequate space, or if he should not ass bhikkhus to designate the site, or if he should exceed the standard, it entails initial and subsequent meetings of the Community. "At that time the bhikkhus of Alavi were huts built from their own begging -- having no sponsors, destined for themselves, n standard measurement -- that did not come to completion. They were continually beggin continually hinting: 'Give a man, give labor, give an ox, give a wagon, give a knife, give an adze, give a spade, give a chisel, give rushes, give reeds, give grass, give clay.' harassed with the begging, harassed with the hinting, on seeing bhikkhus would feel ap alarmed, would run away; would take another route, face another direction, close the seeing cows, they would run away, imagining them to be bhikkhus." This rule and t following one concern the procedures a bhikkhu should follow when he wants to build a dw use. The following rule deals with cases where he has a sponsor to provide him with fun materials. This rule deals with cases where he doesn't. The Vibhanga and Commentary de //hut// and //dwelling// in these rules in such a way that they apply only to a limited range structures, but the Commentary's discussion of what a bhikkhu may and may not beg for w anything at all, guarantees that even in cases not covered by these rules he is not allowe burdensome to the people he asks for help. In discussing this rule, we will first cover what begging are proper and improper in connection with //any// kind of construction work, an to treat the particular case coming under this rule. Begging. A bhikkhu may ask for p give labor in any situation. Thus he may ask stone masons to carry stone posts to his co carpenters to carry boards there. If, after he has asked them to help with the labor, they vo donate the materials as well, he may accept them without penalty. Otherwise, he has to for the materials. As for tools, vehicles, and other things he will use in the process o construction, he may ask only to borrow them from other people and may not ask for them tools get damaged, he is responsible for getting them repaired before returning them to t only things he needn't return to the owner are light articles (//lahubhanda//), which the Sub identifies as things like reeds, rushes, grass, and clay -- i.e., things having little or no mo value at all. In effect, this means that unless a bhikkhu is going to build his dwelling of reeds, etc., or out of thrown-away scraps, he may not ask for any of the materials that w go into the dwelling. Keep in mind that these rules were made during a period when wild

still plentiful, and solid building materials such as timber and stones were free for the takin
present, unless a bhikkhu has access to unclaimed wilderness of this sort, to unclaimed
has enough funds on deposit with his steward (see NP 10) to cover the cost of materials, b
if he wants a solid structure is either to rammed earth or to hinting. The Commentary
that while hinting is not allowed with regard to food or cloth, it is allowed with regard to con
materials. One example it gives is asking, "Do you think this is a good place to build a hu
ordination hall?" Another example is staking out a construction site in hope that someone
are you planning to do here?" If people get the hint and offer the materials, the bhikkhu n
them. If they don't, he may not ask directly for any materials except the "light articles" men
above. From this it should be obvious that even in cases not covered by this rule -- i
dwelling he is building doesn't qualify as a "hut," or he is building something for other peop
a bhikkhu engaged in construction work is not allowed to be burdensome to the laity. Th
important point, as the Buddha illustrated in a story he told to the bhikkhus at Alavi. A certa
had once come to him with a complaint, and he reports the conversation as follows:
there is a large forest on the slopes of the Himalayas, and not far from it is a broad, low-
marsh. A great flock of birds, after feeding all day in the marsh, goes to roost in the
at nightfall. That is why I have come to see the Blessed One -- because I am annoyed b
noise of that flock of birds.' '"Bhikkhu, you want those birds to go away for good?'
'"Yes, Lord, I want them to go away for good.' '"Then go back there, enter the fore
in the first watch of the night make this announcement three times: "Listen to me, g
I want a feather from everyone roosting in this forest. Each of you give me one feather."
the second watch...In the third watch of the night make this announcement three times:
good birds. I want a feather from everyone roosting in this forest. Each of you give
feather"....(The bhikkhu did as he was told.) Then the flock of birds, thinking, 'The bhikkh
for a feather, the bhikkhu wants a feather,' left the forest. And after they were gone, th
again returned. Bhikkhus, begging is unpleasant, hinting is unpleasant even to thes
animals -- how much more so to human beings?" The hut. Now we turn to the partic
covered by this rule. The Vibhanga defines a hut as "plastered inside, outside, or both."
states that this rule does not apply to a //lena//, a //guha//, or to a grass hut. A lena, accord
the Commentary, is a cave. A guha it doesn't define, except to say that guhas may be bu
wood, stone, or earth. And as for a grass hut, it says that this refers to any building with a
//roof//, which means that even a dwelling with plastered walls but a grass roof would not
hut under this rule (although a hut whose roof has been plastered and then covered with g
count as a hut here). The Commentary goes on to stipulate that the plastering menti
the Vibhanga refers to a plastered //roof//, that the plaster must be either clay or white lime
(plastering with cow dung or mud doesn't count, although cement would probably come un
here), and that the plastering on the inside or outside of the roof must be contiguous with t
on the inside or outside of the walls. Thus if the builder leaves a gap in the plastering aro

top of the wall so that the plastering of the roof and the plastering of the walls don't touch a point, the building doesn't qualify as a hut and so doesn't come under the rule. The Commentary's stipulations on these point may seem like attempts to create gaping loopho but there is nothing in the Vibhanga to prove them wrong. Perhaps in those days only fu buildings were considered to be finished, permanent structures, while everything else was makeshift and temporary and thus not worth the fuss and bother of the procedures we w below. At another point in its discussions, the Commentary adds that any building th spans wide or less is not big enough to move a bed around in and so does not count as a rule. The Commentary itself defines a sugata span as three times the span of a normal p would put it at approximately 75 cm. More recent calculations, based on the fact that the B abnormally tall, set the sugata span at 25 cm. The procedures. If, for his own use, a planning to build a hut as defined in this rule, he must chose a site, clear it, and ask for t Community to inspect and approve it before he can go ahead with the actual construction. site//. The site must be free of disturbances and have adequate space. "Free of dist means that the site is not the abode of such creatures as termites, ants, or rats who might building, or of those such as snakes, scorpions, tigers, lions, elephants, or bears who mi to its inhabitant. The Commentary states that the Vibhanga's purpose in forbidding a bhi building on a site where termites and other small animals have their home is to show comp and other small creatures like them by not destroying their nests. As for the stipulation a building where snakes and other dangerous animals live, this also extends, it says, to the they regularly forage for food. In addition, the Vibhanga says that a site without distu is one that is not near any places that will disturb the bhikkhu's peace and quiet. Exampl are: fields, orchards, places of execution, cemeteries, pleasure groves, royal property, ele stables, horse stables, prisons, taverns, slaughterhouses, highways, crossroads, public re meeting places. "Adequate space" means that there is enough room on the site for a to go around, or for a man to carry a ladder around, the proposed hut. The question arises this means that all trees within that radius of the hut must be cut down, or whether it sim that there must be enough land around the hut so that if the trees were not there, it would go around the hut in the ways mentioned. The Sub-commentary states that the stipulatio space is so that the hut will not be built on the edge of a precipice or next to a cliff wall, an Vinaya Mukha notes that the Vibhanga here is following the Laws of Manu (an ancient In in ensuring that the dwelling not be built right against someone else's property. Both of the statements suggest that there is no need to cut the trees down. The Vinaya Mukha ma that the procedures for getting the site approved are concerned basically with laying claim unclaimed land, and this has led many Communities in Thailand to say that the need to ha approve the site does not apply to places where the Community already owns the land, su monastery. If a bhikkhu in such Communities wishes to build a hut for his own use on mon need only get the approval of the abbot. The ancient texts say nothing on this point, so it is

where the wise policy is to follow the views of the Community to which one belongs.
the site//. Before notifying the local Community, the bhikkhu must get the site cleared -- so
Vibhanga, and the Commentary adds that he should get it leveled as well. In both cases
arrange to have this done in such a way that does not violate Pacittiyas 10 & 11. Again, th
arises as to whether clearing the site means cutting down the trees on the spot where or
building the hut. In the origin story to the following rule, Ven. Channa caused an uproar by
a venerated tree on a site where he planned to build, which led the Buddha to formulate
the Community must inspect and approve the site to prevent uproars of this sort. This sugg
clearing the site here means clearing the underbrush. Only after the Community has appro
should the necessary trees be cut down. //Getting the site inspected//. The bhikkhu t
to the local Community and formally asks them to inspect the site. (The Pali passages fo
remaining formal requests and announcements are in the Vibhanga.) Either the entire Com
to inspect the site or it will select two or three of its members to go and inspect the site in i
The Vibhanga says that these inspectors should know what does and does not constitute
and adequate space, and requires that they be chosen by a formal motion with one annou
Commentary, for some reason, says that they may also be chosen by a simple declaration
(//apalokana//). The inspectors then visit the site. If they find any disturbances or see
the site has inadequate space, they should tell the bhikkhu not to build there. If the site pa
inspection, though, the bhikkhu may go on to the next step. //Getting the site approve
bhikkhu returns to the Community and formally asks them to approve the site. The formal
motion and one announcement. Once this has passed, the bhikkhu may start construction
of the hut. As the rule states, the hut may be no more than twelve spans long and seven s
approximately 3 x 1.75 meters. For some reason the Vibhanga states that the length of t
measured from the outside (excluding the plastering, says the Commentary), while the wid
from the inside. The Commentary adds that neither of these measurements may be excee
ten by eight spans wide, even though it has less floor area than a twelve by seven span hu
the standard width and so would be a violation of this rule. Offenses. The Vibhanga a
penalties for building a hut without a sponsor, for one's own use, without regard for the s
in this rule, as follows: an oversized hut -- a sanghadisesa; a hut on an unapproved s
sanghadisesa; a hut on a site without adequate space -- a dukkata; a hut on a site with
-- a dukkata. These penalties are additive. Thus, for example, an oversized hut on an
site would entail a double sanghadisesa. The wording of the training rule, though, sugg
building a hut without a sponsor, for one's own use, on a site with disturbances and with
space would entail a sanghadisesa; but the Sub-commentary says -- without offering expla
to read the rule in this way is to misinterpret it. Since the penalty for a multiple sanghadise
same as that for a single one, there is only one case where this would make an appreciab
a hut of the proper size, built on a designated site that has disturbances or does not have
space. This is a case of a formal act of the Community improperly performed: Either the

inspecting the site were incompetent, or the disturbances were not immediately apparent.
penalty for improperly performing an act of the Community is a dukkata (Mv.II.16.4), this
the Vibhanga allots penalties as it does. As we noted in the Introduction, in cases w
Vibhanga is explaining the training rules that deal with formal acts of the Community, it s
has to deviate from the wording of the rules so as to bring them in line in with the general p
such acts, a pattern that was probably formulated after the rules and came to take prece
them. Getting others to build the hut. If, instead of building the hut himself, a bhikkhu
others to build it for him, he must inform them of the four stipulations mentioned in this rule
neglects to inform them, and they build the hut in such a way that it does not meet any o
stipulations, he must either have it torn down (to the ground, says the Commentary) and h
line with the stipulations, give it to another, or face the full penalty for each of the stipulat
they violated that he neglected to mention to them. For example: He tells them to bu
of the right size, but neglects to tell them to have the site approved. They build it to the ri
size, the site is without disturbances and has adequate space but is not approved. Unless
down or gives it to another, he incurs a sanghadisesa. If the bhikkhu mentions the pr
stipulations, but learns that the builders are ignoring them, he must go himself or send a
to reiterate the stipulations. Not to do so incurs a dukkata. If, having been reminded of the
stipulations, the builders still ignore them, the bhikkhu incurs no penalty; but they -- if the
bhikkhus -- incur a dukkata for each of the three criteria regarding the site that they disobe
the standard measurement, they are not bound by it as they are building the hut for anot
If a bhikkhu, intending it for his own use, completes a hut that others have started, or g
others to complete a hut he has started, he is still bound by the stipulations given in this ru
Preliminary offenses. The penalties in the preliminary steps are as follows: If the hut is s
when finished it will entail a sanghadisesa or two, each act in its construction entails a duk
until the next to the last act, which entails a thullaccaya. Once the hut is completed, and th
incurs the sanghadisesa(s), the dukkatas and thullaccaya are nullified. Non-offenses
no-offense clauses mention, in addition to the usual exemptions, that there is no offense "i
guha, in a grass hut, in (a dwelling) for another's use, or in anything other than a dwelling
Commentary explains that no offense here means that these cases are not subject to any
stipulations given in this rule. As for the last case, if a bhikkhu is building, e.g., a meeting
for the Community, he is not bound by this rule, but if he plans to live there as well, he is. T
case suggests that if a bhikkhu is building a dwelling, planning to donate it formally to the
Community but also planning to live there himself, he is not exempt from this rule. Su
Building a plastered hut -- or having it built -- without a sponsor, destined for one's own
without having obtained the Community's approval, is a sanghadisesa offense. Buil
plastered hut -- or having it built -- without a sponsor, destined for one's own use, excee
standard measurements, is also a sanghadisesa offense. * * *
7. When a bhikkhu is building a large dwelling -- having a sponsor and destined fo

himself -- he is to assemble bhikkhus to designate the site. The site the bhikkhus de
should be without disturbances and with adequate space. If the bhikkhu should build a l
on a site with disturbances and without adequate space, or if he should not assemb
bhikkhus to designate the site, it entails initial and subsequent meetings of the Commun
The Vibhanga defines //dwelling// here with the same terms it uses for //hut// in the preced
explanations for this rule may be inferred from those above, the only difference being that,
dwelling here has a sponsor, no begging is involved in its construction, and so there is no
its size. If a sponsor is building a dwelling for a bhikkhu, and the bhikkhu is not invol
in any way in building it or getting it built, this rule does not apply. Summary: Building
hut with a sponsor -- or having it built -- destined for one's own use, without having obta
Community's approval, is a sanghadisesa offense. * * *

8.Should any bhikkhu, malicious, angered, displeased, charge a (fellow) bhikkhu wit
case involving defeat, (thinking), "Surely with this I may bring about his fall from the
celibate life," then regardless of whether or not he is cross-examined on a later occasion
issue is unfounded and the bhikkhu confesses his anger, it entails initial and subse
meetings of the Community. "Now at that time a householder who served fine food g
food to the Community on a regular basis, four bhikkhus every day. (One day) he happe
business to the monastery. He went to where Ven. Dabba Mallaputta was staying a
bowed to him and sat down to one side....Ven. Dabba Mallaputta roused... him with a D
talk. Then the householder with fine food...said to Dabba Mallaputta, 'To whom, sir, is to
meal in our house assigned?' "'To (the) followers of Mettiya and Bhummajaka,
householder.' [Mettiya and Bhummajaka were among the leaders of the group-of-six, a
for its shameless behavior, and instigators of many of the situations that compelled
Buddha to formulate training rules.] "This upset the householder with fine food. Thin
can these evil bhikkhus eat in our house?' he returned home and ordered his femal
'Hey. Those who are coming for a meal tomorrow: Prepare a seat for them in the storer
serve them unhusked rice porridge with pickle brine.' "'As you say, master,' the fema
answered.... "Then the followers of Mettiya and Bhummajaka said to one anoth
'Yesterday we were assigned a meal at the house of the householder with fine food. To
with his wife and children, he will serve us. Some will offer rice, some will offer curry
some oil, and some dainties.' Because of their joy, they didn't sleep as much that night a
had hoped. "Early the next morning...they went to the home of the household
fine food. The female slave saw them coming from afar. Preparing them a seat in the st
said to them, 'Have a seat, honored sirs.' "The thought occurred to the followers
Mettiya and Bhummajaka, 'No doubt the food isn't ready yet, which is why we are b
sit in the storeroom.' "Then the female slave brought them unhusked rice porridge
pickle brine and said, 'Eat, honored sirs.' "'Sister, we've come for the regular meal.'
"'I know you've come for the regular meal. But yesterday the householder ordered r

Those who are coming for a meal tomorrow: Prepare a seat for them in the storeroom a
them unhusked rice porridge with pickle brine." So eat, honored sirs.' "Then the
followers of Mettiya and Bhummajaka said to one another, 'Yesterday the householder
went to the monastery and met with Dabba Mallaputta. No doubt Dabba Mallaputta
against us.' Because of their disappointment, they didn't eat as much as they had hope
"Then they returned to the monastery and, putting away their robes and bowls, went to
outside the gate and sat on their outer cloaks, their arms around their knees, silent,
abashed, their shoulders drooping, their heads down, brooding, at a loss for words.
"Then Mettiya Bhikkhuni came along and said to them, 'I salute you, masters.' But when
this, they didn't respond. A second time...A third time she said, 'I salute you, master
a third time they didn't respond. "'Have I offended you, masters? Why don't you resp
me?' "'Because you stand by doing nothing, sister, when Dabba Mallaputta tr
like dirt.' "'What can I do?' "'If you like, you could get the Blessed One to
expel Dabba Mallaputta right this very day.' "'What can I do? How could I do tha
"'Come, sister. Go to where the Blessed One is and say this: "It is unfitting, Lord,
improper. The quarter without dread, without harm, without danger, is (now) the quarter
dread, with harm, with danger. Where there is calm, there is a windstorm. The water, as
ablaze. I have been raped by Master Dabba Mallaputta.'" "'As you say, masters
she went to carry out their bidding.)" This is just the heart of the origin story to this ru
which is one of the longest and most controversial accounts in the Vinaya. After Mettiya
made her charge, the Buddha convened a meeting of the Sangha to question Ven. Dabba
latter, who had attained arahantship at the age of seven, responded truthfully that he cou
to mind ever having indulged in sexual intercourse even in a dream, much less when awa
then told the Sangha to expel Mettiya Bhikkhuni and returned to his quarters. Accord
Commentary, the expulsion of Mettiya Bhikkhuni was one of the controversial points in the
the Mahayanist bhikkhus in the Abhayagiri Vihara and the Theravadin bhikkhus of the M
old Sri Lankan capital of Anuradhapura. Even modern scholars have objected to the Budd
of Mettiya Bhikkhuni and interpret this passage as a "monkish gloss," as if the Buddha him
monk, and the entire Canon were not the work of monks and nuns. The Commentary ma
Buddha acted as he did because he knew if he treated her less harshly, the followers of M
Bhummajaka would never have volunteered the information that they had put her up to
in the first place, and the truth would never have come out. This would have led some peo
secretly convinced of Ven. Dabba Mallaputta's guilt and -- because he was an arahant -- w
for their long-term detriment. At any rate, what concerns us here is that at some point
this rule was formulated, the Buddha put the Sangha in charge of judging accusations of t
them a definite pattern to follow in order to ensure that their judgments would be accurate
Because the Vibhanga and Commentary to this rule are based on this pattern, we will disc
first before dealing with the special case -- unfounded charges -- covered by this rule.

Admonition. As the Buddha states in Sanghadisesa 12, one of the ways bhikkhus may hop
teachings is through mutual admonition and mutual rehabilitation. If a bhikkhu commits an
responsibility is his to inform his fellow bhikkhus so that they may help him through whatev
the offense may entail. Now of course, human nature being what it is, there are bound to
who neglect this responsibility, in which case the responsibility falls to the offender's fellow
who know of the matter to admonish him in private, if possible, or -- if he is stubborn -- to
formal charge in a meeting of the Community. The pattern here is this: Before speak
bhikkhu, one must first make sure that one is qualified to admonish him. According to Cv
means one knows: 1) One is pure in bodily conduct. 2) One is pure in verbal conduct
is motivated by kindness, not vengeance. 4) One is learned in the Dhamma. 5) One kn
Patimokkhas (the one for the bhikkhus and the one for the bhikkhunis) in detail.
Furthermore, one determines that: 1) I will speak at the right time and not at the wrong t
2) I will speak the truth and not untruths. 3) I will speak gently and not harshly. 4) I will s
what is connected with the goal and not what is unconnected with the goal. 5) I will sp
kindness and not out of inner anger. The Parivara (XV.5.3) adds that one should keep fi
in mind: compassion, solicitude for the other's welfare, sympathy, desire to see him reha
and a desire to keep the Vinaya foremost. If one feels that one is unqualified, yet bel
that another bhikkhu has committed an offense for which he has not made amends, one
another bhikkhu who is qualified to handle the charge and inform him. Not to inform anyon
this -- if the case involves a parajika or sanghadisesa offense -- is to violate Pacittiya 64,
in the extenuating circumstances discussed under that rule. The next step, if one is c
to make the charge, is to look for a proper time and place to talk with the other party -- e.g
he is not likely to get embarrassed or upset -- and then to ask his leave, i.e., to ask permis
speak with him: "Let the Ven. One give me leave. I want to speak with you." To accuse hir
offense without asking leave is to incur a dukkata (Mv.II.16.1). As for the other party, th
recommends that he should give leave only after assessing the person asking for leave, fo
possible that someone might ask for leave without any real grounds, simply to be abusive.
asks for leave with no grounds -- i.e., he has not seen the other party commit the offense,
no reliable report to that effect, and has no reason to suspect anything to that effect -- incu
dukkata (Mv.II.16.3).) The Parivara (XV.4.7) suggests that one should not give leave to a
who: 1) is unconscientious, 2) is ignorant, 3) is not a bhikkhu in regular standing,
4) speaks intent on creating a disturbance, or 5) is not intent on rehabilitating the bhikkhu
accusing. In another passage (XV.5.4), it suggests further that one should not give le
bhikkhu who: 1) is not pure in bodily conduct, 2) is not pure in verbal conduct, 3) is
pure in his livelihood, 4) is foolish, childish, and unintelligent, or 5) is unable to give a
consistent line of reasoning when questioned. If the bhikkhu, is not unqualified in a
these ways, though, one should willingly give him leave to speak. The Cullavagga (IX.5.
when being admonished or accused, one should keep two qualities in mind: truth, and lach

Patimokkha also contains a number of rules imposing penalties on behaving improperly admonished formally or informally: Sanghadisesa 12 for being difficult to admonish in gene Pacittiya 12 for being evasive or refusing to answer when being formally questioned, Pacit being disrespectful to one's accuser or to the rule one is being accused of breaking, and for finding excuses for not listening to a particular training rule. If both sides act in go faith and without prejudice, accusations of this sort are easy to settle on an informal basis. can't be settled informally, they should be taken to a meeting of the Community so that t whole may pass judgment. The procedures for this sort of formal meeting will be discusse Aniyata and Adhikarana-Samatha rules, below. Abuse of the system. As the origin sto shows, it can easily be the case that a bhikkhu making a charge against another bhikkhu of a grudge and has simply made up the charge. This rule and the following one cover cas made-up charge is that the other bhikkhu has committed a parajika. Pacittiya 76 covers ca made-up charge is that the other bhikkhu has broken a less serious rule. The full offe this rule involves four factors: 1) //Object//: The other bhikkhu is regarded as ordained. 2) //Perception//: One perceives him to be innocent of the offense one is charging him 3) //Intention//: One wants to see him expelled from the Sangha. 4) //Effort//: One ma unfounded charge in his presence that he is guilty of a parajika offense. Object. The definition of this factor -- the other bhikkhu is regarded as ordained -- may sound strange, from the K/Commentary and is phrased that way with a reason: In normal cases the obje will be an innocent bhikkhu, but there may be cases where a bhikkhu has actually commit offense that no one knows about; yet instead of disrobing, he acts as if he were still a bh everyone else assumes that he still is. Yet even a "bhikkhu" of this sort would fulfill this fac as this rule is concerned. For example, Bhikkhu X steals some of the monastery fun one knows about it, and he continues to act as if he were a bhikkhu. Bhikkhu Y later deve against him and makes an unfounded charge that he has had sexual intercourse with one supporters. Even though X is not really a bhikkhu, the fact that people in general assume means that he fulfills this factor. Perception. If one perceives the bhikkhu one is char with a parajika offense to be innocent of the offense, that is enough to fulfill this factor regardless of whether the accused is actually innocent or not. To make an accusation bas assumption or suspicion that the accused is //not// innocent entails no offense. Intent in making an unfounded charge of a parajika offense against another bhikkhu, one's purpo expelled from the Sangha, that fulfills this factor. If one's purpose is simply to insult him, actions would come under Pacittiya 2. If one's purpose is both to see him expelled and to incurs both a sanghadisesa and a pacittiya. If one has a strange sense of humor and is charge as some sort of joke, the penalty is either a pacittiya under Pacittiya 1 or a dubbha Pacittiya 2: The texts are not clear on this point, but in either case this sort of thing is no matter. According to the Vibhanga, "confessing one's anger" can simply mean admit made the charge idly. Thus the amount of malice motivating one's desire to see the other

can be minimal indeed: If one wants to see him expelled just for the fun of it, that would
factor of intention here. Effort. The act covered by this rule is that of making an unfou
charge of a parajika in the accused's presence. Whether one makes the charge oneself or
to make it, the penalty is the same. If that "someone else" is a bhikkhu and knows the ch
unfounded, he too incurs the full penalty. The Vibhanga defines an unfounded charge
no basis in what has been seen, heard, or suspected. In other words, the accuser has n
accused committing the offense in question, nor has he heard anything reliable to that effe
there anything in the accused's behavior to give rise to any honest suspicion. "Seein
"hearing," according to the Commentary, also include the powers of clairvoyance and clair
have developed through meditation. Thus if one charges X with having committed a para
the basis of what one has seen clairvoyantly, this would not be an unfounded charge, altho
be careful to make clear from the very beginning what kind of seeing the charge is based
If there is some basis in fact, but one changes the status of the evidence, the penalty is t
Changing the status means, e.g., saying that one saw something when in actuality one sin
about it or suspected it, or that one saw it clearly when in actuality one saw it indistinctly.
An example from the Commentary: Bhikkhu X goes into a grove to relieve himself. Ms. Y
grove to get something there. One sees them leaving the grove at approximately the same
could count as grounds for suspicion -- but one then accuses Bhikkhu X, saying that one a
having sex with Ms. Y. This would count as an unfounded charge. Another example: In t
night, one sees a man stealing something from the monastery storehouse. He looks vague
but one can't be sure. Still, one firms up one's accusation by saying that one definitely sa
the item. Again, this would count as an unfounded charge. The Commentary states t
unfounded charge to count under this rule, it must state explicitly (a) the precise act the ac
supposedly committed (e.g., having sexual intercourse, getting a woman to have an aborti
the accused is guilty of a parajika, or (c) that the accused is no longer a true bhikkhu. If
simply says or does something that might imply that the accused is no longer a bhikkhu --
to show him respect in line with his seniority -- that does not yet count as a charge. T
Commentary adds that charging a bhikkhu with having committed a virtual parajika, as dis
conclusion to the preceding chapter, would fulfill this factor as well. For instance, if one
unfounded charge accusing Bhikkhu A of having killed his father before his ordination, tha
constitute a full offense here. All of the charges given as examples in the Vibhanga a
expressed directly to the accused -- "I saw you have sexual intercourse," "I heard you la
claims to a superior human state" -- and the Commentary concludes from this that the full
only when one makes the charge in the accused's presence, in line with the pattern for a
discussed above. To make an unfounded charge behind the accused's back, it states, incu
Some people have objected to this point, saying that this gives a very light penalty for b
character assassination, but there is nothing in the Vibhanga to indicate that the Comment
here. Remember that the correct procedures for making an accusation require that an earn

in the presence of the accused. If a bhikkhu spreads gossip about another bhikkhu, accus
having committed a parajika, he should be asked whether he has taken up the matter with
hasn't, he should be told to speak to the accused before he speaks to anyone else. If he
doesn't feel qualified or that he fears the accused will retaliate, he should be told to take th
up with the bhikkhus who will be responsible for calling a meeting of the Community. If h
do that, he shouldn't be listened to. For some reason, the Commentary maintains that
in writing does not count, although a charge made by gesture -- e.g., pointing at the accu
is asked who committed the parajika -- does. Perhaps in those days written charges were
cowardly to take seriously. The rule seems to require that the accused confess that he
acting out of anger, although the Vibhanga states that this means simply that he admits th
lie. The Commentary states further that here the rule is showing the point where the rest o
Community knows that the bhikkhu making the charge is guilty of a sanghadisesa: He actu
offense when he made the charge. The Commentary adds "result" as a further facto
offense under this rule, saying that the accused must understand the charge in a reason
time -- but nothing in the Vibhanga supports this added factor. Whether or not anyon
believes the charge is not a factor here. Non-offenses. If one understands the accus
guilty of a parajika and accuses him accurately on the basis of what one has seen, hear
suspected, then -- regardless of whether he is guilty or not -- one has not committed an of
a case such as this, though, one incurs a dukkata if one makes the charge without askin
accused, and a pacittiya if one makes the charge so as to insult him. Summary: Mak
unfounded charge to a bhikkhu that he has committed a parajika offense, in hopes of ha
disrobed, is a sanghadisesa offense. * * * 9.Should
any bhikkhu, malicious, angered, displeased, using as a mere ploy an aspect of an issu
otherwise, charge a bhikkhu with a case involving defeat, (thinking), "Surely with th
bring about his fall from the celibate life," then regardless of whether or not he is
cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a
and the bhikkhu confesses his anger, it entails initial and subsequent meetings of th
Community. "At that time the followers of Mettiya and Bhummajaka, descending
Vulture Peak Mountain, saw a billy-goat copulating with a nanny-goat. Seeing them, the
here, friends, let's name this billy-goat Dabba Mallaputta, and this nanny-goat Mettiy
Bhikkhuni. Then we'll phrase it like this: "Before, my friends, we accused Dabba Mallapu
the basis of what we had heard, but now we have seen him with our very own eyes forn
Mettiya Bhikkhuni!"" Some grudges die hard. This rule is almost identical with the
preceding one and involves the same factors except for one of the sub-factors under "Effo
charge" here becomes "a charge based on an issue that pertains otherwise." The phrase s
but the origin story gives a perfect example of what it means. The precise difference
the two rules is this: With an unfounded charge, one has neither seen, heard, nor suspecte
offense has been committed; or if one has, one changes the status of the evidence -- e.g.,

something one has suspected as if one has heard it, or something one has heard as if one
In a charge based on an issue that pertains otherwise, one has seen an offense being con
does not change the status of the evidence, but one distorts the facts of the case. T
summarize the Vibhanga, there are two basic ways in which this can be done: 1) X,
may not be a bhikkhu, has something in common with Bhikkhu Y -- they are both tall, sh
have the same name, or whatever. One sees X committing an action that would am
offense and then, on the basis of the similarity between the two, claims that one has see
committing a parajika. For instance, X and Y are both very tall. Late at night one see
knowing that it is X -- stealing tools from the monastery storeroom. One has a grudge ag
and so accuses him of being the thief, saying, "I saw this big tall guy stealing the tools,
looked just like you. It must have been you." 2) One sees Bhikkhu Y actually comm
offense. Although one perceives that it is a lesser offense, one magnifies the charge
parajika. For instance, one sees him get into an argument with Bhikkhu Z and in a fit of
a blow to the head. Z goes unconscious, falls to the floor and suffers a severe conc
resulting in death. Since Y's intention was simply to hurt him, not to kill him, he incurs on
pacittiya. If one realizes the nature of Y's intention and the fact that the penalty is a
pacittiya, and yet accuses him of having committed a parajika, one would incur a sangh
this rule. If one sees Y committing an action that one knows does not violate the rules
that bears some resemblance to an offense, and then accuses him of having committed a
not fit under this category. For instance, Y is teaching Vinaya to some new bhikkhus and
of the statements that would count as claims of superior human states. One overhears him
realizing the context, later accuses him of having violated Parajika 4. Since one knows tha
no offense, this would count as an unfounded charge and so would come under the prece
The other explanations here are exactly the same as those for the preceding rule, except
no-offense clauses the Vibhanga states that if one makes a charge against the accused ba
one actually perceives, there is no offense even if the issue turns out to pertain otherwise.
instance, from the examples already given: One sees X stealing tools in the dark and, bec
resemblance to Y, actually thinks Y is the thief. One sees Y give a fatal blow to Z and actu
that Y's intention was to kill Z. In either of these cases, if one then accuses Y of a parajika
offense, one incurs no penalty regardless of how the case comes out, although -- as in the
-- one should be careful to ask Y's leave before making the charge and to have no intentio
insulting him. Summary: Distorting the evidence while accusing a bhikkhu of havi
committed a parajika offense, in hopes of having him disrobed, is a sanghadisesa offen
* * * 10.Should any bhikkhu agitate for a schism in a Community in
concord, or should he persist in taking up an issue conducive to schism, the bhikkh
admonish him thus: "Do not, Ven. sir, agitate for a schism in a Community in conco
persist in taking up an issue conducive to schism. Let the venerable one be reconciled w
Community, for a Community in concord, on complimentary terms, free from dispute, h

recitation, dwells in peace." And should that bhikkhu, admonished thus by the bhi persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If being rebuked up to three times he desists, that is good. If he does not desist, it ent initial and subsequent meetings of the Community. This rule dates from Devadatta's att create a schism in the Sangha during the Buddha's life and is designed to help prevent su from ever happening again. Disputes. Schisms arise from disputes over what the Budd did not teach or, in the words of the Cullavagga, "when bhikkhus dispute, saying: 'It is Dhamma,' or 'It is not Dhamma;' 'It is Vinaya,' or 'It is not Vinaya;' 'It was spoken by th Tathagata,' or 'It was not spoken by the Tathagata;' 'It was regularly practiced by the Tathagata,' or 'It was not regularly practiced by the Tathagata;' 'It was formulated by t Tathagata,' or 'It was not formulated by the Tathagata;' 'It is an offense,' or 'It is not a offense;' 'It is a light offense,' or 'It is a heavy offense;' 'It is a curable offense,' or 'It is an incurable offense;' 'It is a serious offense,' or 'It is not a serious offense.' Whatever strife, quarreling, contention, dispute, differing opinions, opposing opinions, hea abusiveness based on this, is an issue arising from disputes." (Cv.IV.14.2) Thus not disagreements on these matters are classed as issues. Friendly disagreements or differen interpretation aren't; heated and abusive disagreements are. The Buddha advises th who wants to bring up such questions for discussion should first consider five points: 1) is the right time for such a discussion; 2) whether it concerns something true; 3) whether it with the goal; 4) whether he will be able to get on his side bhikkhus who value the Dham and 5) whether the question will give rise to strife, quarreling, disputes, cracks, and splits i Community. If the answer to the first four questions is yes, and to the fifth question no (i. the right time for the discussion, it concerns something true, it is connected with the goal, value the Dhamma and Vinaya will be willing to join his side, and the discussion is not lik to strife), he may go ahead and start the discussion. Otherwise, he should let the matter re time being (Cv.IX.4). The Cullavagga quotes the Buddha as saying that two sorts of states -- skillful and unskillful -- can turn disputes into issues. The unskillful states he lists a covetous, corrupt, or confused states of mind; the skillful ones are states of mind that are covetous, corrupt, or confused. He adds, however, that six character traits can lead to issu from disputes that will tend toward the detriment of many people. They are when a bhikkhu easily angered and bears ill will, is mean and spiteful, is jealous and possessive, is s and deceitful, has evil desires and wrong views, is attached to his own views, obstinate let them go. Such a bhikkhu, he says, lives without deference or respect for the Buddh Dhamma, or the Sangha, and does not complete the training. If one should see any of the oneself or others, one should strive for their abandonment. If there are no such traits pre should make sure that they don't arise in the future (Cv.IV.14.3). Not all disputes, ev prolonged, will lead to schism. An example is the dispute that led to the Second Council. E it was bitterly fought, there was never a point when either faction thought of splitting off an

conducting communal business separately. In fact, even after the early Buddhists had form separate schools, and the Mahayana movement added //its// schools of interpretation, Chi India reported that bhikkhus belonging to the different schools of thought could be found liv together harmoniously in the same monastery, performing communal business together in scholars have misunderstood this point, thinking that the various schools were schismatic, they weren't.) Thus there are two sets of procedures to follow when a dispute becom For a dispute in which none of the partisans is aiming at a schism, there are the procedure Cv.IV.14.16-26. For one that is heading towards a schism (and //only// for one in which at is aiming at schism, the Commentary implies and the Sub-commentary states explicitly), w rule and the following one. Schism. The Cullavagga (VII.5.1), states that schism occurs the leader of a schism puts the matter to a vote in a Community of at least nine bhikkhus w four on either side of the split. It further adds that all the bhikkhus involved must be bhikk regular standing in communion with the group as a whole (i.e., they haven't been suspend Community), living in the same boundary. If one or the other of these qualifications is -- the issue goes to a vote in a Community of less than nine bhikkhus, one side or the ot than four adherents, or the bhikkhus involved are not on regular standing or do not belong boundary -- the efforts at schism count as a crack (//raji//) in the Community, but not as a f (//bheda//). However, the Parivara (XV.10.9), drawing on material in A.X.35 & 37, list ways in which a schism can take place: discussion, announcement, vote, act, and recitatio Commentary, trying to reconcile the Cullavagga and Parivara on this point, interprets the four steps in a single process (the last two ways counting as alternative forms of a single s 1) //Discussion//. A bhikkhu aiming at schism begins a dispute over the Buddha's teach explaining Dhamma as not-Dhamma; not-Dhamma as Dhamma; Vinaya as not-Vinaya; what was not spoken by the Buddha as having been spoken by him; what was spoke not; what was not regularly practiced by him as having been regularly practiced by him; was regularly practiced by him as not; what was not formulated by him as having been f him; what was formulated by him as not; an offense as a non-offense; a non-offense as a heavy offense as a light offense; a light offense as heavy; a curable offense as incu incurable offense as curable; a serious offense as not serious; or a not-serious offense serious. 2) //Announcement//. He announces that he is splitting off from the Comm asks other bhikkhus to take sides. 3) //Vote//. The issue goes to a vote in a Communit least nine bhikkhus, with at least four on either side. 4) //Act or recitation//. The bhikkhus who side with the schismatic split from the others and recite the Patimokkha o perform other communal business separately. According to the Commentary, the actual taken place until step 4, when the schismatic group conducts communal business or rec Patimokkha separately. This is in accordance with A.X.35 but seems to conflict with the Cu Commentary explains that if the vote is taken in a split-off meeting of the Community, ste happen simultaneously, and the schism has been accomplished. Otherwise, if the vote is t

the boundary, the schism is not finalized until the split-off faction conducts communal bu
separately within the same boundary as the Community (Pv.VI.2 & XV.10.10). We ca
the way the Vibhanga and Commentary analyze the steps leading up to schism, that if a g
living in a Community that does not adhere to the Buddha's teachings and they wish to l
so that they may more easily follow those teachings, they do not count as schismatics. Ho
should be careful first to make sure that their views //are// genuinely in line with the Budd
teachings and then conduct their departure in as amenable and unprovocative a manner a
words, instead of announcing a split, they should simply say that they want to go to a mo
place to practice. Schism is serious business -- one of the five most heinous crimes
can commit. The other four are killing one's mother, killing one's father, killing an arahant,
maliciously causing a Buddha to shed blood. A bhikkhu who creates a schism is expelled a
be readmitted into the Community during this lifetime (Mv.I.67). If he knows that his schism
the Dhamma, then after death he will go immediately to Hell and be boiled there for an a
fate awaits those who join his schismatic group knowing that what he teaches is not the tru
Vinaya. Those, however, who follow him not knowing that his teaching is not the true Dh
will not necessarily suffer that fate. If they realize their mistake and ask to be allowed back
Community, they need only confess a thullaccaya and they are members of the Commun
as before (Cv.VII.4.4; Cv.VII.5.1-6). Preventing a schism. The Vibhanga states that i
bhikkhu sees or hears of an attempt at a schism, it is his duty to reprimand the instigator
times, for the instigator, if he goes unreprimanded, may continue with his efforts as he like
incurring a penalty. A bhikkhu who neglects this duty incurs a dukkata. The Commentary a
dukkata applies to every bhikkhu within a half-yojana (five-mile) radius who learns of the
a schism; any bhikkhu outside that radius, even though he may not be subject to the pena
regard it as his duty, if he is able, to go reprimand the instigator as well. (According to th
Sub-commentary, any bhikkhu within the five-mile radius who is ill or otherwise unable to g
instigator is not subject to this penalty.) If the attempt takes place during the Rains Retre
bhikkhus are allowed to cut short their stay at other monasteries to help end the attempt (M
If, after being reprimanded three times, the instigator abandons his efforts, he incurs
penalty and nothing further need be done. If he is still recalcitrant, though, he incurs a
dukkata; and the next step is to take him into the midst of a formal meeting of the Comm
force, if necessary, says the Commentary) and admonish him formally three more times. I
efforts before the end of the third admonition, well and good. If not, he incurs another du
next step is to recite a formal rebuke, by mandate of the Community, using the formula of
three announcements given in the Vibhanga. If the instigator remains obstinate, he incur
additional dukkata at the end of the motion, a thullaccaya at the end of each of the first two
announcements, and the full sanghadisesa at the end of the third. Once he commits the
the penalties he incurred in the preliminary stages are nullified. Perception. The Vibh
states that if the acts of admonition and rebuke are carried out properly -- i.e. the bhikkhu

misstating the Buddha's teachings, is really aiming at a schism, and the various other forr requirements for a formal act are fulfilled -- then if he does not abandon his intention to ag schism, he incurs the full sanghadisesa regardless of whether he perceives the act to be improper, or doubtful. If the act is improperly carried out, then regardless of how he percei validity, he incurs a dukkata for not abandoning his intention (%). The fact that the bhi not free from an offense in the latter case is important: There are several other, similar poi the Vinaya -- such as the Buddha's advice to the Dhamma-expert in the controversy at Ko where for the sake of the harmony of the Community in cases that threaten to be divisive, advises bhikkhus to abandon controversial behavior and to yield to the mandate of the Co seems unjust. Non-offenses. The no-offense clauses, in addition to the usual exemp simply that there is no offense if the bhikkhu is not reprimanded or if he gives up his attem schism. Further steps. If the bhikkhu is truly stubborn, it is possible that he may conti his efforts at a schism even after this sanghadisesa is imposed on him. However, the fact Community met to deal with his case should be enough to alert well-meaning bhikkhus t schismatic is following a wrong course of action, and this should help unite the Community efforts. If they deem it necessary -- to keep the laity from being taken in by his argument may authorize one or more of their members to inform the lay community that the schisma this offense (see Pacittiya 9) and explain why. If the schismatic refuses to undergo the p remains divisive, they may suspend him from the entire Sangha. If, unrepentant, he leaves they may send word to whatever Community he tries to join. All of this shows one of reasons why schism is regarded so seriously: As the Buddha states in the Discourse on F (A.V.78), it is difficult to find time to practice when the Community is embroiled in controve way. Summary: To persist in one's attempts at a schism, after the third announc a formal rebuke in a meeting of the Community, is a sanghadisesa offense.

* * *

11.Should bhikkhus -- one, two, or three -- who are followers and partisans of that bhikkhu, say, "Do not, Ven. sirs, admonish that bhikkhu in any way exponent of the Dhamma, an exponent of the Vinaya. He acts with our consent and knows, he speaks for us, and that is pleasing to us," other bhikkhus are to admonish the thus: "Do not say that, Ven. sirs. That bhikkhu is not an exponent of the Dhamma and h exponent of the Vinaya. Do not, Ven. sirs, approve of a schism in the Community. L venerable ones' (minds) be reconciled with the Community, for a Community in concord complimentary terms, without dispute, with a common recitation, dwells in peace." should those bhikkhus, thus admonished, persist as before, the bhikkhus are to rebuke times so as to desist. If while being rebuked up to three times by the bhikkhus they that is good. If they do not desist, it entails initial and subsequent meetings of the Community. If the schismatic mentioned in the preceding rule begins to attract adhere are to be treated under this rule -- and quickly, before the schismatic gains a fourth adhere reasons are these: 1) One Community cannot impose a penalty on another Communi

more bhikkhus) in any one formal act. (Mv.IX.2) 2) Penalties of this sort may be impos
the unanimous agreement of all the bhikkhus present in the meeting. If there is a fo
adherent present in the meeting, he can prevent the rebuke from being completed.
Sub-commentary points out, once a potential schismatic has gained four adherents, he
following to go through with his split. The procedures for dealing with these partisan
reprimanding them in private, admonishing and rebuking them in the midst of the Comm
same as in the preceding rule. Summary: To persist in supporting a potential schismat
after the third announcement of a formal rebuke in a meeting of the Community, is a sa
offense. * * * 12.In case a bhikkhu is by nature
difficult to admonish -- who, when being legitimately admonished by the bhikkhus with
reference to the training rules included in the (Patimokkha) recitation, makes himself un
(saying), "Do not, venerable ones, say anything to me, good or bad; and I will not s
anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishin
bhikkhus should admonish him thus: "Let the venerable one not make himself unadm
venerable one make himself admonishable. Let the venerable one admonish the bh
accordance with what is right, and the bhikkhus will admonish the venerable one in acc
what is right; for it is thus that the Blessed One's following is nurtured: through mutu
admonition, through mutual rehabilitation." And should that bhikkhu, thus admoni
the bhikkhus, persist as before, the bhikkhus are to be rebuke him up to three times
desist. If while being rebuked up to three times he desists, that is good. If he does not d
it entails initial and subsequent meetings of the Community. If a bhikkhu breaks any
rules of the Vinaya without undergoing the penalties they entail, or if he breaks them hab
when undergoing the penalties, the other bhikkhus have the duty to admonish him, as exp
Sanghadisesa 8. If he shows disrespect while being admonished or refuses to mend his
further penalty under Pacittiya 54. If his lack of respect while being admonished becomes
to be treated under this rule. The Commentary defines //difficult to admonish// as "im
to speak to," and then further clarifies by saying that a bhikkhu difficult to admonish is or
cannot stand being criticized or who does not mend his ways after his faults are pointed ou
It quotes from the Anumana Sutta (M.15) a list of traits, any one of which makes a bhikkhu
admonish: He has evil desires; exalts himself and degrades others; is easily angered; bec
he harbors ill will, holds a grudge, utters angry words; accused, he throws a tantrum (litera
"explodes"); accused, he is insulting; accused, he returns the accusation; he evades back
he does not respond; he is mean and spiteful; jealous and possessive; scheming and dec
proud; attached to his own views, obstinate, unable to let them go. A good number o
traits are exemplified by Ven. Channa -- according to tradition, the Buddha's horseman on
great Going Forth -- in the origin story to this rule. "Who do you think you are to adm
me? It is I who should admonish you! The Buddha is mine, the Dhamma is mine, it was
young master that the Dhamma was realized. Just as a great blowing wind would gathe

leaves, and rubbish, or a mountain-born river would gather up water weeds and scu
going forth, have been gathered up from various names, various clans, various ancestri
various families. Who do you think you are to admonish me? It is I who should admonis
The procedures to follow when a bhikkhu is difficult to admonish -- reprimanding him in pr
admonishing and rebuking him in a formal meeting of the Community -- are the same as u
Sanghadisesa 10, beginning with the fact that a bhikkhu who, hearing that Bhikkhu X is be
admonish, incurs a dukkata if he does not reprimand him. The question of perception and
non-offenses are also the same as under that rule. If the bhikkhu difficult to admonish
as before, even after incurring the full penalty under this rule, the Community may perfor
banishment (//pabbajaniya-kamma//) against him for speaking in dispraise of the Commun
if he admits to performing acts that are offenses but refuses to see that they are offense
undergo the penalty -- the Community may exclude him from participating in the Patimokk
ceremonies (Mv.IV.16.2; Cv.IX.2) or suspend him from the entire Sangha. (Cv.I.26; Cv.I.
Summary: To persist in being difficult to admonish, after the third announcement of a fo
the Community, is a sanghadisesa offense. * * *
13.In case a bhikkhu living in dependence on a certain village or town is a corrupter of
man of depraved conduct -- whose depraved conduct is both seen and heard abou
families he has corrupted are both seen and heard about -- the bhikkhus are to admonis
"You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved
both seen and heard about; the families you have corrupted are both seen and hea
Leave this monastery, Ven. sir. Enough of your staying here." And should that b
thus admonished by the bhikkhus, say about the bhikkhus, "The bhikkhus are prejudice
favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear, in that for
of offense they banish some and do not banish others," the bhikkhus are to admoni
"Do not say that, Ven. sir. The bhikkhus are not prejudiced by favoritism, are not prejudi
aversion, are not prejudiced by delusion, are not prejudiced by fear. You, Ven. sir, are
of families, a man of depraved conduct. Your depraved conduct is both seen and h
and the families you have corrupted are both seen and heard about. Leave this monast
Enough of your staying here." And should that bhikkhu, thus admonished by the
persist as before, the bhikkhus are to rebuke him up to three times so as to desist.
being rebuked up to three times he desists, that is good. If he does not desist, it ent
initial and subsequent meetings of the Community. A //corrupter of families// is a bhikkh
behaving in a demeaning, frivolous, or subservient way -- succeeds in ingratiating himse
people to the point where they withdraw their support from bhikkhus who are earnest in th
give it to those who are more ingratiating instead. This is illustrated in the origin story of
rule, in which the followers of Assaji and Punabbasu (leaders of one faction of the group o
thoroughly corrupted the lay people at Kitagiri. "Now at that time a certain bhikkhu,
finished his rains-residence among the people of Kasi and on his way to Savatthi to

Blessed One, arrived at Kitagiri. Arising early in the morning, taking his robe and bowl, h
entered Kitagiri for alms: gracious in the way he approached and departed, looked forwa
drew in and stretched out his arm; his eyes downcast, his every movement consum
seeing him said, 'Who is this weakest of weaklings, this dullest of dullards, this most sno
snobs? Who would go up and give him alms? Our masters, the followers of Assaji ar
compliant, genial, pleasing in conversation. They are the first to smile, saying, "Com
are welcome." //They// are not snobbish. They are approachable. They are the first to sp
them that alms should be given."' The Vibhanga lists the ways of corrupting a family
giving gifts of flowers, fruit, etc., practicing medicine, and delivering messages -- althoug
Commentary qualifies this by saying there is no harm in delivering messages that have to
activities, such as inviting bhikkhus to a meal or to deliver a sermon, or in conveying a la
respects to a senior bhikkhu. //Depraved conduct// the Vibhanga defines merely as gro
flowers and making them into garlands, but this, the Commentary says, is a shorthand refe
list of bad habits mentioned in the origin story, which includes such things as presenting
women, eating from the same dish with them, sharing a blanket with them, eating at the w
drinking intoxicants, wearing garlands, using perfumes and cosmetics, dancing, singing,
musical instruments, playing games, performing stunts, learning archery, swordsmanship,
horsemanship; boxing and wrestling. Any one of these actions taken in isolation carries on
penalty -- a dukkata or a pacittiya -- but if indulged in habitually to the point where its bad
influence becomes "seen and heard about," i.e., common knowledge, it can become groun
bhikkhus to banish him from their particular Community until he mends his ways. The
in a section that begins with the same origin story as the one for this rule (Cv.I.13-16), trea
of banishment in full detail, saying that a Community of bhikkhus, if it sees fit, has the au
to perform an act of banishment against a bhikkhu with any of the following qualities: 1
maker of strife, disputes, quarrels, and issues in the Community. 2) He is ignorant,
inexperienced, and has many offenses for which he has not made amends. 3) He live
association with householders. 4) He is corrupt in his precepts, corrupt in his conduct, or
corrupt in his views. 5) He speaks in dispraise of the Buddha, Dhamma, or Sangha. 6)
in word, deed, or both. 7) He misbehaves in word, deed, or both. 8) He is vindictive in w
or both. 9) He practices wrong modes of livelihood. This last category includes such p
as: a) running messages and errands for kings, ministers of state, householders, et
modern example would be participating in political campaigns. b) scheming, talking, h
belittling others for the sake of material gain; pursuing gain with gain (giving items of sm
value in hopes of receiving items of larger value in return, making investments in hopes
offering material incentives to those who make donations). (For a full discussion of
practices, see Ven. Nanamoli's translation of the Visuddhi Magga, //The Path of Purifica
24-30.) c) Practicing worldly arts, e.g., medicine, fortune telling, astrology, exorcism,
reciting charms, casting spells, performing ceremonies to counteract the influence of the

determining propitious sites, setting auspicious dates (for weddings, etc.), interpreti
oracles, auguries, or dreams, or -- in the words of the Vibhanga to the Bhikkhunis' Pacit
-- engaging in any art that is "external and unconnected with the goal." The Cullava
(V.33.2) gives a dukkata for studying and teaching worldly arts or hedonist doctrines (//l
For extensive lists of worldly arts, see the Brahmajala and Samannaphala Suttas --
and pp. 35-38 in Ven. Bodhi's translations. For the connection between lokayata and he
the Kama Sutra), see Warder, //Outline of Indian Philosophy//, pp. 38-39. A bhikkhu
for indulging in any of these activities is duty-bound to undergo the 18 observances listed i
to mend his ways so that the Community will revoke the act of banishment. The Comme
bhikkhu banished for corrupting families may not live in the monastery where he was mis
enter the city or town where he was corrupting families, until after the banishment is revok
is based on Cv.I.16.1). Also, even after the revoking of the banishment, he may never ag
gifts from the families he had corrupted. If they ask him why, he may tell them. If they then
they are giving the gifts not because of his former behavior but because he has now me
he may then accept it. If a bhikkhu, instead of mending his ways after being banished,
criticizes the act of banishment or those who performed it, he is subject to this rule. The pr
follow in dealing with him -- reprimanding him in private, admonishing and rebuking him in
meeting of the Community -- is the same as under Sanghadisesa 10, beginning with the fa
who, hearing that Bhikkhu X is criticizing his act of banishment, incurs a dukkata if he does
reprimand him. The question of perception and the non-offenses are also the same as und
Summary: To persist -- after the third announcement of a formal rebuke in the Comm
criticizing an act of banishment performed against oneself is a sanghadisesa offens
* * * A bhikkhu who commits an offense against any of these
thirteen sanghadisesa offenses is duty-bound to inform a fellow bhikkhu and to ask a Co
least four bhikkhus to impose a six-day period of penance (//manatta//) on him. (The Cano
literally, a six-night period: At the time of the Buddha, the lunar calendar was in use and,
we using the solar calendar count the passage of days, they counted the passage of night
period, which is a day for us, would be a night for them, as in the Bhaddekaratta Sutta (M.
Buddha explicitly says that a person who spends a day and night in earnest practice has h
"auspicious night.") Penance. Penance does not begin immediately, but only at the c
of the Community giving it. During his period of penance, the offender is partially stripped
and must observe a number of restrictions -- 94 in all (Cv.II.5-6). The four most importan
1) He must not live under the same roof as a full-fledged bhikkhu. 2) He must live in
monastery with at least four full-fledged bhikkhus. 3) He may not go anywhere out
monastery unless accompanied by four full-fledged bhikkhus. 4) Every day he mu
the bhikkhus in the monastery of the fact that he is observing penance and the precise
which the penance was imposed. If visiting bhikkhus come to the monastery, he must
well; if he goes to another monastery, he must inform all the bhikkhus there, too. If

any day of his penance, the bhikkhu neglects to observe any of these four restrictions, tha
count toward the total of six. In addition, he incurs a dukkata each time he fails to observ
the 94 restrictions. Once the bhikkhu has completed his penance, he may ask a Comm
least 20 bhikkhus to give him rehabilitation. Once rehabilitated, he returns to his previous s
full-fledged bhikkhu in good standing. Probation. If a bhikkhu who commits a sangha
offense conceals it from his fellow bhikkhus past dawn of the day following the offense, h
observe an additional period of probation (//parivasa//) for the same number of days as he
offense. Only after he has completed his probation may he then ask for the six-day perio
The Commentary sets the factors of concealment at ten, which may be arranged in fiv
follows: 1) He has committed a sanghadisesa offense and perceives it as a sangha
offense. 2) He has not been suspended and perceives that he has not been suspe
bhikkhu has been suspended, no other bhikkhus will speak with him, and thus he canno
after his suspension has been lifted.) 3) There are no obstacles (e.g., a flood, a fo
fire, dangerous animals) and he perceives that there are none. 4) He is able to inf
another bhikkhu (i.e., a fellow bhikkhu suitable to be informed lives in a place that may b
in that day, one is not too weak or ill to go, etc.) and he perceives that he is able. //
bhikkhu suitable to be informed// means a one who is -- a) in good standing (e.g.
undergoing penance or probation himself) and b) not on unfriendly terms with the
5) He (the offender) desires to conceal the offense and so conceals it. If any o
these factors are lacking, there is no penalty for not informing another bhikkhu that day. Fo
the following cases do //not// count as concealment: A bhikkhu is not sure whether o
action he has done qualifies as a sanghadisesa and so waits until he can consult w
knowledgeable bhikkhu before informing anyone else. A bhikkhu lives alone in a forest
sanghadisesa in the middle of the night. Afraid of the snakes or other wild animals l
encounter in the dark, he waits until daylight before going to inform a fellow bhikkhu.
bhikkhu lives alone in a forest, but the only other bhikkhu within one day's traveling time
personal enemy who, if he is informed, will use this as an opportunity to smear the offen
name, so the offender travels another day or two before reaching a friendly bhikkhu who
Once all of the first eight factors are complete, though, one must inform another bhikk
dawn of the next day or else incur a dukkata and undergo the penalty for concealment.
who commits a slighter offense that he thinks is a sanghadisesa and then conceals it, incu
(Cv.III.34.1). The restrictions for a bhikkhu undergoing probation are similar to those
undergoing penance and are discussed in detail at Cv.II.1. Sanghadisesas are class
heavy offenses (//garukapatti//), both because of the seriousness of the offenses themselv
because the procedures of penance, probation, and rehabilitation are burdensome by des
the offender but also for the Community of bhikkhus in which he lives -- a fact intended to
added deterrent to anyone who feels tempted to transgress. * * * * * * *

CHAPTER SIX Aniyata

This term means undetermined or uncertain. The rules in this section do not determine fixed penalties, but instead give procedures by which the Commu judgment when a bhikkhu in uncertain circumstances is accused of having committed an are two training rules here. 1. Should any bhikkhu sit in private, alone with a woman a seat secluded enough to lend itself (to the sexual act), so that a female lay follower w can be trusted, having seen (them), might describe it as constituting any of three ca involving either defeat, communal meetings, or confession -- then the bhikkhu, acknowl sat (there), may be dealt with for any of the three cases -- involving defeat, commun meetings, or confession -- or he may be dealt with for whichever case the female lay fol described. This case is undetermined. //Woman// here means a female human being, that very day, all the more an older one." //To sit// also includes lying down. Whether th sits near the woman when she is already seated, or the woman sits near him when he is a both sit down at the same time, makes no difference here. //Private// means private t and private to the ear. Two people sitting in a place private to the eye means that no one see if they wink, raise their eyebrows, or nod. If they are in a place private to the ear, no c can hear what they say in an normal voice. A secluded seat is one behind a wall, a closed large bush, or anything at all that would afford them enough privacy to commit the sexual a For a bhikkhu to sit in such a place with a woman can be in itself a breach of Pacittiya 44 (explanations for that rule) and affords the opportunity for breaking Parajika 1 and Sanghad 2, 3, & 4 as well -- which is why this case is called uncertain or undetermined. If a trustworthy female lay follower happens to see a bhikkhu with a woman in such circumstar inform the Community and charge him on the basis of what she has seen. //Female lay means one who has taken refuge in the Buddha, Dhamma, and Sangha. //Trustworthy// m least a Stream-winner. Even if she is not a Stream-winner, the Community may chose t case anyway; but if she is, they have to. The texts do not discuss cases in which a man is charge but, given the low legal status of women in the Buddha's time, it seems reasonable a woman's word was given such weight, the same would hold true for a man's. In other w a Stream-winner, the Community has to investigate the case. If he isn't, they are free to h or not, as they see fit. The wording of the rule suggests that once the matter is investigated and the bhikkhu in question has stated his side of the story, the bhikkhus are the case either in line with what he admits to having done or in line with the trustworthy fer follower's charge. In other words, if his admission and her charge are at variance, they ma side seems to be telling the truth and impose a penalty -- or no penalty -- on the bhikkhu fit. The Vibhanga, however, says that they may deal with him only in line with what h to having done. The Commentary offers no explanations for this point aside from saying t cases things are not always as they seem, citing as example the story of an arahant who

charged by another bhikkhu of having broken Pacittiya 44. Actually, the Vibhanga in from the wording of the rule is simply following the general guideline the Khandhakas give handling accusations. Apparently what happened was that this rule and the following one early on. Later, when the general guidelines were first worked out, some group-of-six bhik the system to impose penalties on innocent bhikkhus they didn't like (Mv.IX.3.1), so the Bu a number of checks to prevent the system from working against the innocent. We will co guidelines in detail under the Adhikarana-Samatha rules, but here we may note a few of th important features. As explained under Sanghadisesa 8, if Bhikkhu X is charged with a the bhikkhus who learn of the charge are duty-bound to question him first in private. If he charge, agrees that it is an offense, and then undergoes the penalty, nothing further nee (Mv.IX.5.6). If he admits that he did the act, but refuses to see that it is an offense and/or undergo the penalty, then if the act really did constitute an offense, the Community may suspend him (Mv.IX.5.8; Cv.I.26). The Khandhakas (Mv.IX.1.3 and Cv.XI.1.10) show that offense" does //not// mean that one denies doing the act; simply that one does not agree th against any of the rules. If, however, X denies the charge, and yet some of the membe Community suspect him of not telling the truth, the issue has to go to a formal meeting. O reaches this stage, one of only three verdicts is possible: that the accused is innocent, tha insane at the time he committed the offense (and so absolved of guilt), or that he is not on charged but also guilty of "further misconduct" in having dragged out his confession to this (Cv.IV.14.27-29). If the last verdict is the true one, then the bhikkhu must not only underg for the offense but also be penalized with an act of further misconduct, which is the sam of censure. (Cv.IV.11-12) When the Community meets, both the accused and the acc present, and both must agree to the case's being heard by that particular group. (If the ori is a lay person, one of the bhikkhus is to take up the charge.) The accused is then asked his version of the story and is to be dealt with in accordance with what he admits to having (Mv.IX.6.1-4). The Cullavagga (IV.14.29) shows that the other bhikkhus are not to take statement at face value. They should press and cross-examine him until they are all satis telling the truth, and only then may they pass one of the three verdicts mentioned above necessary, they should be prepared to spend many hours in the meeting to arrive at a una for if they cannot come to a unanimous agreement, the case has to be left as unsettled, very bad question mark to leave in the communal life. The Commentary to Sanghadisesa one side or the other seems unreasonably stubborn, the senior bhikkhus present should in long periods of chanting to wear down the stubborn side. If a verdict is reached bu discovered to be wrong -- the accused got away with a plea of innocence when actually gu admitted to being guilty simply to end the interrogation when actually innocent -- the Comm reopen the case and reach a new verdict (Cv.IV.4.11; Cv.IV.8). If a bhikkhu learns that a bhikkhu actually was guilty and yet got away with a verdict of innocence, and he then help truth, he is guilty of an offense under Pacittiya 64. Obviously, the main thrust of these

guidelines is to prevent an innocent bhikkhu from being unfairly penalized. As for the oppo
-- a guilty bhikkhu getting away with no penalty -- we should remember that the laws of kar
that in the long run he is not getting away with anything at all. Although these guidel
supercede both Aniyata rules, the rules still serve two important functions: 1) They r
the bhikkhus that charges made by lay people are not to be lightly ignored, and that the Bu
point was willing to let the bhikkhus give more weight to the word of a female lay followe
that of the accused bhikkhu. This in itself, considering the general position of women in In
at the time, is remarkable. 2) As we will see under Pacittiya 44, it is possible under s
circumstances -- depending on the bhikkhu's state of mind -- to sit alone with a woman in a
without incurring a penalty. Still, a bhikkhu should not blithely take advantage of the exe
under that rule, for even if his motives are pure, it doesn't look good to anyone who may co
see him there. These rules serve to remind such a bhikkhu that he could easily be subje
that would lead to a formal meeting of the Community. Even if he were to be declared inn
meeting would waste a great deal of time both for himself and for the Community. And i
minds -- given the Vibhanga's general rule that he is innocent until proven guilty -- there w
remain the belief that he was actually guilty and got off with no penalty simply from lack of
evidence. A bhikkhu would be wise to avoid such situations altogether, remembering wha
told Ven. Udayin in the origin story to this rule: "It is unfitting, sir, and improper, for the
master to sit in private, alone with a woman....Even though the master may not be aimin
it is difficult to convince those who are unbelievers." Summary: When a trustworthy
follower accuses a bhikkhu of having committed a parajika, sanghadisesa, or pacitt
while sitting alone with a woman in a private, secluded place, the Community should inv
the charge and deal with the bhikkhu in accordance with whatever he admits to having
* * * 2.In case a seat is not sufficiently secluded to lend
itself (to the sexual act) but sufficiently so to address lewd words to a woman, shou
bhikkhu sit in private, alone with a woman in such a seat, so that a female lay follower
word can be trusted, having seen them, would describe it as constituting either of two ca
involving communal meetings or confession -- then the bhikkhu, acknowledging hav
(there), is to be dealt with for either of the two cases -- involving communal meetings or
-- or he is to be dealt with for whichever case the female lay follower described. Th
too is undetermined. This rule differs from the preceding one mainly in the type of seat
describes -- private to the eye and private to the ear, but not secluded. Examples would b
meeting hall or a place out in the open far enough away from other people so that they cou
one wink, etc., or hear what one is saying in a normal voice. Such a place, although incon
committing Parajika 1, Sanghadisesas 1 & 2, or Pacittiya 44, would be convenient for co
Sanghadisesas 3 & 4 or Pacittiya 45. As a result, the term //woman// under this rule is def
those rules: one experienced enough to know what is and is not lewd. Otherwise, all
explanations for this rule are the same as under the preceding rule. Summary: Whe

trustworthy female lay follower accuses a bhikkhu of having committed a sanghadisesa offense while sitting alone with a woman in a private place, the Community should inv charge and deal with the bhikkhu in accordance with whatever he admits to having

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CHAPTER SEVEN

Nissaggiya Pacittiya

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The term //nissaggiya//, used in connection with training rules, means "entailing forfeitur in connection with articles, it means "to be forfeited." //Pacittiya// is a word of uncertain etymology. The Parivara gives a didactic derivation -- that it means letting skillful qualities (//patati//) with a deluded mind (//citta//) -- but the term is more likely related to the verb //pacinati// (pp. //pacita//), which means to discern, distinguish or know. Each of the r in this category involves an object that a bhikkhu has acquired or used wrongly, and that h before he may "make the offense known" -- confess it -- to a fellow bhikkhu or group of b he has made his confession, he is absolved from the offense. In most cases, the forfeitur symbolic -- after his confession, he receives the article in return -- although three of the rul that the offender give up the article for good. There are thirty rules in this category, divided into three chapters (//vagga//) of ten rules each.

Part One: The Robe-cloth Chapter

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bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges abeyance), he is to keep an extra robe-cloth ten days at most. Beyond that, it is to forfeited and confessed. The origin story for this rule is retold with more detail in the Mahavagga (VIII.13.4-8). Since the added details are what make it interesting, that is the translated here. "(The Buddha addresses the bhikkhus:) 'As I was on the road fro to Vesali, I saw many bhikkhus coming along buried in robe-cloth, with a mattress of rob their heads and a mattress of robe-cloth on their backs, and a mattress of robe-clot hips. Seeing them, I thought, "All too soon have these foolish men come under the luxury in terms of robe-cloth. What if I were to set a boundary, to lay down a restriction robe-cloth for the bhikkhus." '"Then traveling by stages, I came to Vesali. There stayed at the Gotamaka Shrine. Now at that time, during the cold winter middle-eigh four nights on either side of the full moon in February, the coldest time of the year i India) when snow was falling, I sat outside wearing one robe and was not cold. Toward first watch I became cold. I put on a second robe and was not cold. Towards the e middle watch I became cold. I put on a third robe and was not cold. Towards the end o final watch, as dawn arose and the night smiled, I became cold. I put on a fourth robe a cold. The thought occurred to me, "Those in this doctrine and discipline who are so respectable families -- sensitive to cold and afraid of the cold -- even they are able to ge by with three robes. Suppose I were to set a boundary, to lay down a restriction on robe bhikkhus and were to allow three robes." Bhikkhus, I allow you three robes: a dou outer robe, a single-layer upper robe and a single-layer inner robe (thus, four layers of c "Now at that time, some group-of-six bhikkhus, thinking, 'The Blessed One allows t

entered the village wearing one set of robes, stayed in the monastery wearing anot
went down to bathe in still another. Modest bhikkhus... were offended and annoyed and
about, 'How can the group of six bhikkhus keep extra robe-cloth?' They told this matte
Blessed One. He...addressed the bhikkhus, saying, 'Bhikkhus, an extra robe-cloth
kept.' "Now at that time an extra robe-cloth accrued to Ven. Ananda, and he wa
give it to Ven. Sariputta, but Ven. Sariputta was at Saketa. He thought, '...Now what sh
do?' He told this matter to the Blessed One, who said, 'But how long is it, Ananda, befo
will come here?' "'Nine or ten days.' "Then the Blessed One...addressed the
bhikkhus, 'I allow an extra robe-cloth to be kept at most ten days.' "Now at that
an extra robe accrued to the bhikkhus. They thought, 'Now what should we do?' They
matter to the Blessed One, who said, 'I allow you, bhikkhus, to place an extra robe-cloth
ownership.'" The offense under this rule involves two factors: 1) //Object//: a pie
of extra robe-cloth, i.e., a piece of cloth suitable to be made into a robe or other cloth requ
measuring at least four by eight inches (fingerbreadths), that has not been formally determ
placed under dual ownership. This category includes finished requisites as well as simple
cloth, but does not include robe-cloth belonging to the Community. 2) //Effort//: One
for more than ten days (except during the allowed period) without determining it for use, pl
dual ownership, abandoning it (giving or throwing it away); or without the cloth's being lo
destroyed, burnt, stolen or taken by someone else on trust within that time. Object. A
to the Mahavagga (VIII.3.1), six kinds of cloth are suitable for making into cloth requisites:
cotton, silk, wool, hemp or canvas (any of the five preceding types mixed with jute). By
nylon, rayon and other synthetic fibers would count as suitable as well. Unsuitable materi
cloth made of hair, horse-hair, grass, bark, wood-shavings or antelope hide (and by exte
leather) -- do not come under this rule. (For a full list of unsuitable materials, see Mv.VIII.2
Mv.VIII.29 gives a list of colors -- such as black, blue and crimson -- and patterns that are
for robes but that, according to the Commentary, are suitable for things like handkerchiefs
sheets. Pieces of cloth dyed these colors or printed with these patterns //would// come un
If a bhikkhu receives a piece of suitable cloth measuring four by eight fingerbreadths
but does not yet plan to use it, he may place it under dual ownership (//vikappana//) until h
for it. Once he decides to make use of the cloth, he must rescind the dual ownership (se
59) before making it into a finished requisite (if it isn't already). Once it is finished, he may
determine it for use (//adhitthana//) or place it under dual ownership again, depending on
the article: Each of the three basic robes, handkerchiefs, bed sheets and the sitting
are to be determined, and may not be placed under dual ownership. //A rains-bath
(see NP 24) may be determined for the four months of the rainy season, and is to be pla
ownership for the remainder of the year. //A skin-eruption cloth// (see Pacittiya 90)
be determined when needed and is to be placed under dual ownership when not.
of cloth// may be determined as "accessory cloths." (The procedures for determining a

under dual ownership are given in Appendices IV & V.) Any cloth made of any of t
materials and of the requisite size counts as an extra cloth if -- it has not been
determined for use or put under dual ownership, it has been improperly determined or pl
ownership, or its determination or dual ownership has lapsed. Many of the cas
which determination and dual ownership lapse also exempt the cloth from this rule: e.g., t
disrobes or dies, he gives the cloth away, it gets stolen, destroyed (bitten by things such
termites, says the Commentary), burnt, lost, or someone else takes it on trust. There are a
however, where determination and dual ownership lapse and the cloth //does// fall under
They are -- //Under dual ownership//: The first owner takes the cloth on trust; or the s
owner formally rescinds the dual ownership. //Under determination//: The owner rescin
determination; or (if the cloth has been determined as one of the three basic robes) the c
develops a hole. This latter case comes in the Commentary, which gives precise standard
what kind of hole does and does not make the determination of the robe lapse: 1) //S
hole has to be a full break (through both layers of cloth, if in the outer robe) at least the
of the nail on one's little finger. If one or more threads remains across the hole, t
the hole makes the determination lapse only if either of the two "halves" divided by the
is the requisite size. 2) //Location//. On an upper robe or outer robe, the hole h
to be at least one span (25 cm.) from the longer side and eight fingerbreadths fro
shorter; on an under robe, at least one span from the longer side and four fingerbreadt
shorter. Any hole closer to the edge of the robe than these measurements does n
determination lapse. Because of these stipulations, the Commentary notes that if one is
a worn spot -- not a hole as defined above -- the requisite distance away from the edge of
determination lapses if one cuts out the worn spot before applying the patch, but not if o
the patch before cutting out the worn spot. If the determination lapses, it is an easy matter
redetermine the robe, but one must be mindful to do it within the time span allotted by th
Effort. According to the Vibhanga, if one keeps a piece of extra robe-cloth past the ele
(except when the end-of-vassa and kathina privileges are in effect), one commits the full o
under this rule. The Commentary explains this by saying that the dawn of the day on whic
the cloth, or lets its determination/dual ownership lapse, counts as the first dawn. Thus t
eleventh dawn would actually be the tenth dawn after one receives, etc., the cloth. (The p
definition of dawn is a controversial point. See Appendix I.) Perception is not a mitig
factor here. Even if one miscounts the days, or perceives a robe to be determined when it
not, one is not immune from the offense: The robe is to be forfeited and the offense confe
To use such a robe or piece of robe-cloth before one has forfeited it and confessed the of
a dukkata. This point holds for each of the nissaggiya pacittiya rules. End-of-vassa &
privileges. The fourth lunar month of the rainy season -- beginning the day after the first fu
October and lasting to dawn of the day following the next full moon -- is termed the robe
period traditionally given over to robe-making. In the early days, when most bhikkhus spe

and hot seasons wandering, and stayed put in one place only during the Rains, this would ideal period to prepare robes for their wandering, and would have been the ideal time for la who had come to know the bhikkhus during the Rains to show their gratitude and respect t presenting them with gifts of cloth for this purpose. During this robe season, six of th training rules -- NP 1, 2, & 3; Pacittiyas 32, 33, & 46 -- are relaxed as a privilege for bhik have observed the three-month rains residence (//vassa//), to make it more convenient for robes. Also, any cloth accruing to a particular monastery during this period may be shar the bhikkhus who spent the Rains there, and not with any incoming visitors. If the bh have spent the Rains in a particular monastery number five or more, they are also entitled in a //kathina// ceremony in which they receive a gift of cloth from lay people, bestow it o their members, and then as a group make it into a robe before dawn of the following day. means frame, and refers to the frame over which the robe-cloth is stretched, much like th in America to make a quilt.) After participating in this ceremony, the bhikkhus may take the above-mentioned privileges for an additional four lunar months, up to the dawn after th that ends the cold season in late February or early-to-mid March (called Phagguna in Pa a bhikkhu's kathina privileges may be rescinded earlier than that for either of two reasons: He participates in a meeting in which all the bhikkhus in the monastery, as a formal act Community, voluntarily relinquish their kathina privileges. (This act is discussed un Bhikkhunis' Pacittiya 30 -- see BD, vol. III, p. 302.) 2) He comes to the end both of his commitment to the monastery (//avasa-palibodha//) and of his commitment to making a (//civara-palibodha//). (See Mv.VII.1.7; Mv.VII.2 & Pv.XIV.6.) a) Commitment to the mo when either of the following things happen: -- One leaves the monastery without in to return before the four lunar months are up. -- One has left the monastery, planni return, but learns that the bhikkhus in the monastery have formally decided to rel their kathina privileges. b) Commitment to making a robe ends when any of the following occur: -- One finishes making a robe. -- One decides not to make a robe, -- On robe-cloth gets lost. -- One expects to obtain robe-cloth, but doesn't obtain it as expected. Only if Point 1 happens, or //both// Points 2a and 2b happen, do one's kathi privileges lapse before the dawn after the full moon day marking the end of the cold seaso During the period in which one's end-of-vassa privileges or kathina privileges are in effect, an extra piece of robe-cloth for more than ten days without committing an offense under Once these privileges lapse, though, one must determine the cloth, place it under dual ow abandon it within ten days. If one fails to do so by the 'eleventh dawn' after the privilege the cloth is to be forfeited and the offense confessed. Forfeiture & confession. To be absolved of the offense under this rule, one must first forfeit the robe-cloth kept over ten da then confess the offense. This may be done in the presence of one other bhikkhu, a group or a Community of four or more. After confessing the offense, one receives the robe-cloth This is the pattern followed under all the nissaggiya pacittiya rules, except for the few in wh

forfeiture and confession must be done in the presence of a full Community, and in whic
may not be returned to the offender. (We will note these rules as we come to them.)
formulae to use in forfeiture, confession and return of the article for this and all the followin
are given in Appendix VI. We should note, though, that according to the Commentary o
these procedures in any language at all. In this and every other rule under which the a
be returned to the offender, it //must// be returned to him. According to the Vibhanga, a
receives the article being forfeited without returning it incurs a dukkata. The Commentary
this by saying that this penalty applies only to the bhikkhu who assumes that, in receiving
being forfeited in this way, it is his to take as he likes. For the bhikkhu who knows that it is
his to take -- and this includes every bhikkhu who has read this passage and remembered
is to be treated under Parajika 2, and the penalty determined by the value of the article.
this light, the act of accepting the forfeited article is like accepting an object placed in trust
A bhikkhu who has received the robe-cloth in return after forfeiting it and confessing the
use it again without penalty, unless he keeps it as a piece of extra robe-cloth for more th
additional ten days. Non-offenses. Aside from extra robe-cloth kept more than ten day
one's end-of-vassa or kathina privileges are in effect, the Vibhanga says that there is no o
within ten days the cloth is determined, placed under dual ownership, lost, stolen, destroye
taken by someone else on trust, thrown away, or given away. In connection with this la
Commentary discusses proper and improper ways of giving things away. The article coun
been properly given if one says, "I give this to you," or "I give this to so-and-so" or "Take th
yours," but not if one says things like, "Make this yours," or "May this be yours." Appare
one simply hands the article over without saying anything to show that one is transferring
again does not count. As we noted above, perception is not a mitigating factor under thi
one gives extra robe-cloth away in an improper manner, then even though one may assun
been given away, it still counts as one's own extra robe-cloth under this rule. Curre
practice. As the origin story shows, the purpose of this rule was to prevent bhikkhus from
than one set of the three robes at any one time. With the passage of time, though, gifts
the Community became more numerous, and the need for stringency in this matter becam
Exactly when spare robes became accepted is not recorded, although the passage on a
to his preceptor (Mv.I.25.9) shows that the practice of having a spare lower robe was alrea
when that part of the Canon was compiled (see Appendix VIII). Mv.VII.1 also makes ment
forest dwelling monks who were "wearers of the three robes," as if this were a special di
characteristic. The Parivara (V.5) mentions the practice of using only one set of three robe
and the Visuddhi Magga (5th century A.D.) classes this practice as one of the thirteen o
//dhutanga// (ascetic) practices. As we will see below, Pacittiya 92 suggests that in the
days the under, upper, and outer robes were all nearly the same size, so there would ha
difficulties in washing one robe and using the other two while the first one dried. Later, wh
compilers of the ancient commentaries greatly enlarged the size of the upper and outer

deciding that the Buddha was much larger than an ordinary human being, getting by with three robes became less convenient. Thus many teachers at present suggest that even when staying in monasteries, should use one spare under robe or a spare under and uppe will have no trouble keeping his robes clean and presenting an acceptable appearance a and save the three-robe dhutanga practice for periods when alone in the wilderness.
rate, since only one set of three robes may be determined as such, spare robes -- once th generally accepted -- were determined as "accessory cloths." This point may be inferred f Commentary's explanation of this rule, and the Sub-commentary's explanation of NP 7. T contains a discussion of the views of various elders as to whether or not a bhikkhu who avoid the special rules surrounding the use of the three robes (such as the following rule) his basic set as accessory cloths as well. The majority opinion -- with only one dissentin was yes, although at present many Communities do not agree with this opinion. The Sub-commentary suggests an alternative way of dealing with spare robes: placing them u and -- since none of the three robes may be placed under dual ownership -- calling them (//civara//). This, however, plays havoc with Pacittiya 59, and the general use of the idea o ownership in the Canon, as a way of keeping cloth that one is not yet using. Still, bot methods of dealing with spare robes -- determining them as "accessory cloths" and placing ownership as "cloths" -- are in practice at present. And since spare robes have been ac current effect of this rule is mainly to deter a bhikkhu from hoarding up robe-cloth in secret letting a hole in any of his basic set of three robes go unmended for more than ten days. Nevertheless, the spirit of the rule makes it incumbent on each bhikkhu to keep his cloth re minimum. Summary: Keeping a piece of robe-cloth for more than ten days withou it for use or placing it under dual ownership -- except when the end-of-vassa or kathina privileges are in effect -- is a nissaggiya pacittiya offense. *
* * 2.When a bhikkhu has finished his robe-making and the frame is destroyed kathina privileges are in abeyance): If he dwells apart from (any of) his three robes eve night -- unless authorized by the bhikkhus -- it is to be forfeited and confessed.
the origin story here, a number of bhikkhus went off on tour, leaving their outer robes with at the monastery. Eventually the robes became moldy, and the bhikkhus at the monastery with having to sun them to get rid of the mold. The Buddha thus formulated this rule so tha would be responsible for looking after their own robes. The offense here consists of tw object and effort. Object: any one of the robes that a bhikkhu has determined as his of three -- the //antaravasaka// (under robe), //uttarasanga// (upper robe) and //sanghati// (This rule thus does not apply to spare robes or other cloth requisites. Effort: greeting at a place outside of the zone in which any of ones robes are located, except when the exc mentioned in the rule are in effect. //Dawn// is a concept that would seem intuitive en but the lack of a definition for the term in the Vibhanga has given rise to a variety of later interpretations. The Khuddasikkha -- a Vinaya manual written by Ven. Dhammasiri, a Sri

11th or 12th century -- states that the sky lightens in four stages before sunrise: a slight reddening 2 hours before sunrise; a slight whitening 1/2 hour later; a second reddening 48 sunrise; and a second whitening 24 minutes after that. Burmese, Sri Lankan, and some tend to follow this analysis, and differ among themselves only as to which of the four stage constitutes dawn, most of them favoring the first reddening. Other Thai bhikkhus ignore th entirely, and say that dawn occurs in the half hour before the point when, by natural light, see the lines in one's hand while holding it out at arm's length. Appendix I discusses passage from the Canon -- M. 66 -- that suggests that the first reddening and whitening is the dawn meant by the Vibhanga, but as with many other controversial points of this sor policy is usually to adhere to the traditions of one's Community. //Zones//. This is the complex facet of this rule. The zone where a bhikkhu must be at dawn depends on the typ where his robes are placed, whether or not the property around the location is enclosed (w fence, or a body of water such as a moat, river, or lake, says the Sub-commentary) and -- enclosed -- whether it belongs to one or more than one //kula//. The term //kula// has d meanings for the different types of locations. According to the Commentary, a village, tow is one-kula if ruled by a single ruler, and multi-kula if ruled by a council -- as in the case of and Kusinara during the time of the Buddha. At present, cities or towns governed under a contract -- such as a town charter -- would count as multi-kula regardless of whether the h authority in the government is invested in a single individual or not. A building, a veh a piece of land is one-kula if it belongs to one family, and multi-kula if it belongs to more th in an apartment house). According to the Sub-commentary, a monastery is one-kula people who initiated it belong to one kula -- of either type, apparently -- and multi-kula if th to several. What follows is a synopsis of the specific places listed in the Vibhanga, to with explanations from the commentaries: 1. //A village, town, or city//: a. Enclose one-kula: If the robes are in the enclosure, one may greet dawn anywhere in the encl b. Enclosed and multi-kula: If the robes are in a house, greet dawn anywhere in th the public meeting hall, at the town gate, or one //hatthapasa// (1.25 meters) around ar these places (%). If the robes are in the public meeting hall or in the area one hattha around it, greet dawn in the public meeting hall, at the town gate, or in the area one hatthapasa around either of the two. c. Unenclosed: If the robes are in a one-kula d greet dawn in the house, or in the area one hatthapasa around it (%). (See 2 & 3 for further details.) 2. //A dwelling with a yard//: a. Enclosed and one-kula: If the robes are within the enclosure, greet dawn anywhere within the enclosure. b. and multi-kula: Greet dawn in the room where the robes are located, at the entrance t enclosure, or in the area one hatthapasa around either of the two (%). c. Uner Greet dawn in the room where the robes are located, or in the area one hatthapasa ar 3. //A monastic dwelling// (vihara -- //according to the Sub-commentary, this inclu entire monasteries//): a. Enclosed and one-kula: If the robes are within the enclosure,

greet dawn anywhere within the enclosure. b. Enclosed and multi-kula: Greet dawn dwelling where the robes are located, at the entrance to the enclosure, or in the a hatthapasa around either of the two (%). c. Unenclosed: Greet dawn in the dwelling robes are located or in the area one hatthapasa around it (%). 4. //A field, orcha garden (park) or threshing floor//: a. Enclosed and one-kula: If the robes are within th enclosure, greet dawn anywhere within the enclosure. b. Enclosed and multi-kula: robes are within the enclosure, greet dawn in the area one hatthapasa around the to the enclosure or in the area one hatthapasa around the robes. c. Unenclos Greet dawn within one hatthapasa of the robes. 5. //Buildings with no yard (such as a or city apartment block)//: a. One-kula: If the robes are in the building, greet dawn anywhere within the building. b. Multi-kula: Greet dawn within the room where t are located or in the area one hatthapasa around it (%). 6. //A boat (and by extension, other vehicles)//: a. One-kula: If the robes are in the vehicle, greet dawn anywhere within the vehicle. b. Multi-kula (as in a commercial airplane or bus): If th is within a room, greet dawn in the room or in the area one hatthapasa around it (For this reason, a bhikkhu traveling in an airplane overnight should wear his complete of robes or have it with him in his cabin baggage, rather than in his checked baggage. //A caravan (according to the Sub-commentary, this includes groups traveling by foot a cart; group hiking trips would thus be included here)//: a. One-kula: If the robes a anywhere in the caravan, greet dawn anywhere up to seven //abbhantaras// (98 meter of or behind the robes, or up to one abbhantara (14 meters) to either side. b Multi-kula: If the robes are anywhere in the caravan, greet dawn within one hatthapas caravan. 8. //At the foot of a tree//: a. One-kula: If the robes are in the area shaded by the tree at noon, greet dawn within that area. According to the Comm this doesn't include spots where sun leaks through gaps in the foliage, so be careful. b. Multi-kula (as a tree on the boundary between two pieces of land): Greet dawn wit hatthapasa of the robes. 9. //In a wilderness area (where there are no villages)//: Greet dawn anywhere within a seven-abbhantara (98 meter) radius of the robes. 1 other areas//: If the robes are located in a place other than those mentioned abov (e.g., in the unshaded yard of an unenclosed monastery), greet dawn within one hattha robes. Exemptions. 1) As in the preceding rule, this rule does not apply when the enc and kathina privileges are in effect. 2) In the origin story to this rule, the Buddha gives permission for a Community of bhikkhus to authorize an ill bhikkhu to be separated from dawn throughout the course of his illness without penalty. This authorization is to be given formal act with one motion and one announcement (//natti-dutiya-kamma//). The Com discusses how long this authorization is to last, and concludes that once the bhikkhu has r should make every reasonable effort to get back to his robes as soon as possible withou his health. The authorization then automatically subsides, with no further formal act being

If his illness returns, the authorization is automatically reinstated. 3) In Mv.II.12.1-3, Buddha directs the bhikkhus to declare a //sima// -- or territory in which formal acts of the C are enacted -- as a //ticivara-avippavasa//, which means that if a bhikkhu's robes are any the territory, he may greet dawn at any other part of that territory without committing an off under this rule. In the early days, when such a territory might cover many monasteries (th allowable size is 3x3 //yojanas//, approximately 48x48 kilometers), this was a definite co for bhikkhus who had to leave one monastery to join in Community meetings at another or territory. Since it was possible for such territories to include villages and homes as well, Buddha added the extra stipulation that robes left in the houses of lay people lying in such were not covered by this exemption. At present the custom is to designate much sma simas -- usually only a fraction of the land in one monastery -- and although these can a designated as ticivara-avippavasa, this arrangement in such cases is not the great conven the larger simas. Forfeiture & confession. If a bhikkhu greets dawn outside of the where any one of his three determined robes is placed -- except when the exemptions are robe is to be forfeited and the offense confessed. Perception and intention are not mitigat factors here. If he thinks that he is in the same zone when he actually isn't, if he thinks the not determined when it actually is, or if he means to be in the same zone when circumsta him, he incurs the penalty all the same. If he then uses the robe before forfeiting it and co offense, he incurs a dukkata. The procedures for forfeiture, confession, and return of are the same as in the preceding rule. For the Pali formula to use in forfeiture, see Appe Once the robe has been forfeited, its determination lapses, so when the bhikkhu receives he must re-determine it for use or give it away within ten days so as not to commit an offen preceding rule. Non-offenses. In addition to the above-mentioned exemptions, there offense if, before dawn, the robe is lost, destroyed, burnt or stolen; if someone else takes i or if the bhikkhu gives it away or rescinds its determination. Because of this last allowan Commentary recommends that if a bhikkhu realizes that he will not be able to get back to dawn, he should verbally rescind the robe's determination before dawn arrives so as to a and then redetermine the robe after dawn has passed. A note on Thai practice. The the Vinaya Mukha missed the Sub-commentary's discussion of monastic residences unde came to the conclusion that none of the texts discuss the question of zones in a monastery he formulated his own system, treating each separate monastic dwelling as a lay dwellin Furthermore, he neglected to discuss the question of what counts as single-kula and multi dwelling. In the absence of any other standard, Thai bhikkhus have come to view a dwel more bhikkhus, in which the bhikkhus come from different families, as a multi-kula dwelling bhikkhus live in separate rooms, then the room where the robes are placed, plus a radius around it, is the bhikkhu's zone. If two or more bhikkhus are spending the night in a sing each bhikkhu must greet dawn within one hatthapasa of his robes. Although there is the Canon or commentaries for this practice, it is so widely accepted in Thailand that the w

for anyone spending the night in the same dwelling or the same room with a Thai bhikkhu
it and abide by it, to avoid the useless controversies that can arise over minor matters like

Summary: Being in a separate zone from any of one's three robes at dawn -- excep
end-of-vassa or kathina privileges are in effect, or one has received formal authoriz
from the Community -- is a nissaggiya pacittiya offense.

* * *

3. When a bhikkhu has finished his robe-making and the kathina privileges are in
If out-of-season robe-cloth accrues to him, he may accept it if he so desires. Once
accepts it, he is to make it up immediately (into a cloth requisite). If it should not be
enough, he may lay it aside for a month at most if he has an expectation for filling the la
he keep it beyond that, even when there is an expectation (for further cloth), it is to
forfeited and confessed. There are two factors for an offense here: 1) //Object//: (a)
out-of-season robe-cloth, made of any of the proper six kinds of material, in pieces measu
four by eight fingerbreadths; (b) the cloth is not enough to make the cloth requisite on
mind, but one expects to receive more. 2) //Effort//: One keeps the cloth for more tha
days, except when the privileges are in effect. Object. Any gift of robe-cloth presente
the Community when the end-of-vassa or kathina privileges are in effect is an in-season
Thus, out-of-season robe-cloth includes any gift of robe-cloth: 1) presented to the Co
any other time, 2) presented at any time to a bhikkhu or group of bhikkhus (except
in-season cloth allotted to him/them by the Community); or 3) presented to the Commu
privileges are in effect, with the stipulation that it be treated as out-of-season cloth.
reason why a donor would present cloth under category (3) is because, according to Mv.V
in-season cloth may be shared among only the bhikkhus who spent the vassa in that parti
Community, and not among any visiting bhikkhus. The Bhikkhunis' NP 2 tells of a case wh
but shabbily dressed bhikkhunis visited a Community of bhikkhunis when the end-of-vassa
were in effect; lay donors, wishing to help them out, gave cloth to the Community with the
that it be treated as out-of-season robe-cloth so that the visiting bhikkhunis would also h
share. Out-of-season cloth, if it is enough to make the cloth requisite one has in mind
treated as extra robe-cloth under NP 1. If, however, it is not enough, and one expects to g
cloth from any source -- lay donors, the Community, cast-off cloth, or one's own resource
be kept for up to 30 days with no need to be determined or placed under dual ownership.
further cloth, when one receives it, has a life span of ten days, as under NP 1, and one mu
making one's requisite within the time period determined by whichever cloth has the shorte
Thus, if one obtains the expected cloth during the first 20 days, the requisite must be mad
days, this being the life span of the second cloth. If one obtains it after the 21st day, the
requisite must be made before the original 30 days are up. If the second cloth turns ou
different quality from the first, one is under no compulsion to put the two cloths together to
the requisite if one does not want to, and may continue waiting for further cloth as long as
of the first cloth allows. The Commentary recommends that if the second cloth is of poo

than the first, one may determine it as accessory cloth; if the second cloth is of better qual
determine the first cloth as accessory cloth, and start a new 30-day countdown from the
receiving the second cloth. Effort. Days are counted by dawns. If, by the 30th dawn a
receives the original cloth, one has not determined it, placed it under dual ownership or ab
is to be forfeited and the offense confessed. The Sub-commentary adds that if at any time
first ten days have elapsed one abandons any expectation for further cloth, one must dete
original cloth, place it under dual ownership, or abandon it before the following dawn. O
one commits an offense under NP 1. As in the preceding rules, perception is not a miti
here. If one miscounts the dawns, or thinks the cloth is properly determined, etc., when
isn't, there is an offense all the same. As for the question of out-of-season cloth that
crosses the boundary between times when the privileges are and are not in effect -- i.e.,
received less than a month before the privileges start, or less than a month before they en
K/Commentary to NP 24 indicates that if cloth received when the privileges are still in eff
enough to make a robe, the one-month grace period allowed in this rule begins the day aft
are rescinded. And the Commentary to NP 28 indicates that if the cloth covered in this r
toward the end of the Rains Retreat, and the day when the robe has to be finished falls in
season, one is allowed the entire robe season to finish it. Still, these questions rarel
up in practice, as it is a simple enough matter to determine the original cloth as accessory
place it under dual ownership until one has enough cloth to make one's requisite, remove
arrangements to make the requisite, and so avoid having to worry about this rule at all.
Forfeiture & confession. The procedures for forfeiture, confession, and return of the cloth
as in the preceding rules. For the Pali formula to use in forfeiting the cloth, see Appendi
Once the cloth is received in return, and it is now enough for the requisite one has in mind
classed as extra robe-cloth under NP 1. If not, the 30-day countdown starts all over aga
Non-offenses. There is no offense if, before the 30 days are up, the original cloth is stole
destroyed, burnt; if someone else takes it on trust; or if the owner determines it for use, p
under dual ownership or abandons it. And, as stated above, this rule does not apply wher
and kathina privileges are in effect. Summary: Keeping out-of-season cloth for more
days when it is not enough to make a requisite and one has expectation for more --
the end-of-vassa and kathina privileges are in effect -- is a nissaggiya pacittiya offe

* * * 4. Should any bhikkhu have a used robe washed, dyed, or
beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed. The c
story here is one of the classics of Vinaya literature, although it is hard to say which is mor
-- the dry, matter-of-fact style with which the narrative relates the improbable events, or t
reaction of the bhikkhunis when they hear what has happened. "Now at that time Ve
wife had gone forth among the bhikkhunis. She often went to his dwelling, and he
to hers. One day he went to her dwelling for a meal. Arising early in the morning, carry
and bowl, he went to where she was staying and on arrival sat down in front of her,

his male organ. She sat down in front of him, exposing her female organ. He, full of stared at her organ. His organ emitted semen. He said to her, 'Go and fetch some wat I'll wash my under robe.' "'Give it to me. //I'll// wash it.' "Then she took some of the semen in her mouth and inserted some of it in her female organ. With conceived a child. "The bhikkhunis said, 'This bhikkhuni has been practicing unchastity. She's pregnant.' "'It's not that I've been practicing unchastity.' And she told them what had happened. The bhikkhunis were offended and annoyed and sprea this Master Udayin get a bhikkhuni to wash his used robe?"' There are three factors offense here: object, effort and result. Object: a used robe. //Robe//, here, accordin the Commentary, means any robe that has been dyed and properly marked (see Pacittiy way of saying that the robe must be a finished cloth requisite of the type suitable for weari need not be determined as one of one's basic three robes. In other words, it could also be undetermined, or a spare robe determined as an accessory cloth. //Used//, according Vibhanga, means worn around the body at least once. According to the Commentary, it ca other ways -- e.g., rolled up as a pillow or worn draped over the shoulder or head -- as w Other cloth requisites, such as sitting cloths and bed sheets, are grounds for a dukkata. requisites are not grounds for an offense. Effort. One tells an unrelated bhikkhuni to dye, or beat the robe. A //bhikkhuni//, here, means one who has received the double ordination, first in the Bhikkhuni Sangha and secondly in the Bhikkhu Sangha. A bhikkhun received only her first ordination is grounds for a dukkata. Female probationers and nov grounds for an offense. //Unrelated// is explained by the Vibhanga as meaning unrelat through seven grandfathers, either on the father's or the mother's side. The Commentary that this means seven generations counted back starting from one's grandfather. Thus a of one's great-great-great-great-great-great-great-grandfathers are counted as one's rela In-laws, though, are not counted. This definition of unrelated applies wherever the Vibhan word. At the time of the Buddha, perceived ties of kinship extended more widely than th and a bhikkhu at present would be well-advised to regard as his relatives only those blood with whom ties of kinship are actually felt. Perception is not an issue here. If a bhikkhu perceives a bhikkhuni as related when in fact she isn't, he is subject to the penalty all the //Telling//, according to the Commentary, includes gesturing as well. Thus if a bhikkhu washing her robes, and a bhikkhu throws his robe down next to her, that would fulfill the fa here. Result. The bhikkhuni washes, dyes or beats the robe as requested. Off A bhikkhu who tells an unrelated bhikkhuni to wash, etc., his used robe incurs a dukkata in For every effort she then makes towards washing it, he incurs an extra dukkata. When s starts washing it, the robe is to be forfeited and the nissaggiya pacittiya offense confessed a nissaggiya pacittiya and a dukkata if he gets her to do two of the three actions mention rule -- e.g., washing and dyeing the robe; and a nissaggiya pacittiya and two dukkatas if he do all three. The procedures for forfeiture, confession, and return of the robe are the

as in the preceding rules. Once the robe is returned, it counts as an extra robe-cloth unde
Non-offenses. There is no offense if the bhikkhuni is related to the bhikkhu, if an unrela
bhikkhuni washes the robe unasked, if an unrelated bhikkhuni helps a related bhikkhuni w
robe has not yet been used, if one gets an unrelated bhikkhuni to wash a non-cloth requisi
gets an unrelated female probationer or female novice to wash a used robe. The Co
discusses the case of a bhikkhu who gives a used robe to a female probationer to wash:
becomes ordained as a bhikkhuni in the meantime, and then washes it. The verdict: He
penalty under this rule. For the fun of it, the Commentary then goes on to discuss the cas
who gives his used robe to a lay man to wash. The lay man undergoes a spontaneous
becomes a bhikkhuni before washing the robe, and again, the bhikkhu incurs the full pena
is intended here is hard to say. Summary: Getting an unrelated bhikkhuni to wash,
beat a robe that has been used at least once is a nissaggiya pacittiya offense.

* * * 5. Should any bhikkhu accept robe-cloth from a bhikkhuni
unrelated to him -- unless it is in exchange -- it is to be forfeited and confessed. The
behind this rule is expressed by a single sentence in the origin story: 'It's hard for a woma
things.' In the original version of the rule, the Buddha made no allowance for accepting
in exchange, but this point was later changed at the request of the bhikkhunis. They had t
exchange robe-cloth with the bhikkhus, who refused because of the rule as it stood at th
this upset the bhikkhunis. As the Commentary explains, their poverty was what made ther
the Masters are not on familiar terms with us even to this extent, how are we supposed to
The offense under this rule is composed of two factors: object and effort. Object:
piece of robe-cloth of the six suitable kinds, measuring at least four by eight fingerbreadths
requisites are not grounds for an offense. Effort. The bhikkhu receives such cloth fro
unrelated bhikkhuni and does not give her anything in exchange. //Unrelated bhikkhu
defined in the same terms as under the preceding rule: a bhikkhuni who has received the
ordination and is not related to the bhikkhu back through their great x 7 grandfathers. A bh
has received only her first ordination, from the bhikkhunis, is grounds for a dukkata. Fema
probationers and female novices are not grounds for an offense. Perception here is no
factor: According to the Vibhanga, even if a bhikkhu perceives an unrelated bhikkhuni as
is still subject to the penalty. The Commentary adds that even if one does not know that th
from a bhikkhuni -- as when many donors place robes in a pile for a bhikkhu, and one of
unbeknownst to the bhikkhu, is a bhikkhuni -- this factor is fulfilled all the same. If a bhikkh
robe-cloth to someone else to present to a bhikkhu, though, the bhikkhu commits no offe
accepting it. The Commentary also states that receiving need not be hand-to-hand.
bhikkhuni simply places robe-cloth near a bhikkhu as her way of giving it to him, and he ac
given, this factor is fulfilled. As for the item given in exchange for the cloth, the Vibha
states that it can be worth much more then the cloth or much less. Buddhaghosa quotes
Mahapaccari, one of the ancient commentaries, as saying that even if, in return for the clo

gives the bhikkhuni a piece of yellow myrobalan -- a medicinal fruit, one of the cheapest imaginable in India -- he escapes the penalty under this rule. Offenses. If all three fa of the offense here are fulfilled, the bhikkhu incurs a dukkata in accepting the cloth. He th forfeit the cloth and confess the additional nissaggiya pacittiya offense. The procedures fo confession, and return of the cloth are the same as in the preceding rules. Non-offen There is no offense: if the bhikkhuni is a relation; if the bhikkhuni is not related, but th bhikkhu gives her something in exchange; if the bhikkhu takes the cloth on trust; if borrows the cloth; if he accepts a non-cloth requisite; if he accepts robe-cloth from a fe probationer or female novice. Exchange. The origin story to this rule is where the B explicitly gives permission for bhikkhus, bhikkhunis, female probationers, male novices an novices to trade items with one another. NP 20 forbids bhikkhus from trading items with la and people ordained in other religions. Summary: Accepting robe-cloth from an unrel without giving her anything in exchange is a nissaggiya pacittiya offense.

* * * 6. Should any bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and co Here the proper occasion is this: The bhikkhu's robe has been stolen or destroyed. the proper occasion in this case. "Now at that time Ven. Upananda the Sakyan had be skilled in giving Dhamma talks. A certain millionaire's son went to where he was, and o bowed down and sat to one side. As he was sitting there, Ven. Upananda the Sakyan urged, roused, and encouraged him with a Dhamma talk. Then the millionaire's son...sa me, Ven. sir, what would be in my power to give you for your welfare: Robe-cloth? Lodgings? Medicines for the sick?' "'If you want to give me something, friend, give me one of those cloths (you are wearing).' "'I'm the son of a good family, V sir. How can I go about wearing one cloth? Wait until I've returned home. After go I will send you one of these cloths, or a finer one.' "A second time...A third time, Ven. Upananda said to him, 'If you want to give me something, friend, then give me one those cloths.' "'I'm the son of a good family, Ven. sir. How can I go about weari one cloth? Wait until I've returned home. After going home, I will send you one of these a finer one.' "'Are you making an offer when you don't want to give me anything, in that having made the offer you don't give?' "So the millionaire's son, bei pressured by Ven. Upananda, left having given him one cloth. People seeing him said 'Why is it, master, that you go around wearing only one cloth?' "He told them wh happened. So the people were offended and annoyed and spread it about, 'They're these Sakyan contemplatives, and not easily contented. It's no simple matter to make a request of them. How can they, after being made a reasonable request by the millio take his cloth?'" The factors for an offense here are three: object, effort, and result. Object: a piece of any of the six suitable kinds of robe-cloth, measuring at lea four by eight fingerbreadths. Effort. One asks, except at the proper time, for such cloth

a lay person who is not related back through one's great x 7 grandfathers. Perception is n
factor here. Even if one perceives the lay person to be related when in fact he/she isn't,
fulfills the factor here. Result. One receives the cloth. The proper occasions.
//Stolen//, according to the Vibhanga, refers to a robe stolen by anyone at all. //Destroyed/
burnt, carried away by water, eaten by such things as rats or termites, or worn out by us
the Sub-commentary adds here that worn out by use means worn to the point where the r
cover the body. If all of a bhikkhu's robes are stolen or destroyed, he is not to go abo
naked. To do so incurs a dukkata (as opposed to the thullaccaya Mv.VIII.28.1 imposes on
chooses to go about naked when he has robes to wear). A bhikkhu with no cloth to cove
should make a covering of grass and leaves. If he happens on an unoccupied Sangha res
permitted to take any cloth he finds there -- robes, sheets, mats, pillow cases, or whatev
wear as a makeshift robe as long as he has the intention of returning it when he obtains a
The Commentary adds several points here: If one picks leaves or cuts grass to mak
for oneself under these circumstances, one is exempt from the penalty for damagin
under Pacittiya 11. If, after getting one's makeshift robe, one has to go a great dis
before getting a proper robe, one may leave the makeshift robe with any convenient mo
property of the Sangha. If, under these circumstances, one asks lay people for clo
receives cloth of a type or color that normally is not allowed, there is no offense in we
until one can obtain suitable cloth. The following rule adds extra stipulations on how
cloth one may ask for in circumstances like this. Offenses. The act of asking for robe-
from an unrelated lay person not at the proper time entails a dukkata. The cloth, when c
it, is to be forfeited and the nissaggiya pacittiya offense confessed. The procedures for for
confession, and return of the cloth are the same as in the preceding rules. The Pali form
in forfeiting the cloth is given in Appendix VI. Non-offenses. According to the Vibhanga
no offense if -- one asks at the right time, one asks from one's relations, one asks
from people who have invited one to ask for cloth, one obtains cloth through one's own re
one asks for the sake of another bhikkhu. The Commentary explains that this last poin
things: One may ask for cloth for the sake of another bhikkhu (1) from one's own relatio
people who have invited one to ask for cloth //or// (2) from the relatives of that bhikkhu or f
who have invited //him// to ask. This point applies for all rules where one is allowed to as
sake of another. As for obtaining cloth through one's own resources, the Sub-comme
that one should be careful to do it in such a way as not to commit an offense under NP 20
applies to all rules that contain this exemption. Summary: Asking for and receiving r
from an unrelated lay person, except when one's robes have been stolen or destroy
nissaggiya pacittiya offense. * * * 7. If that
unrelated man or woman householder presents the bhikkhu with many robes (pieces of
to accept at most (enough for) an upper and an under robe. If he accepts more tha
is to be forfeited and confessed. This rule is a continuation of the preceding one, dea

with the protocol in asking for robe-cloth when one's robes have been stolen or destroye
story is as follows: "At that time some group-of-six bhikkhus, having approached b
whose robes had been stolen, said, 'Friends, the Blessed One has allowed those whose
or destroyed to ask an unrelated man or woman householder for robe-cloth. Ask fo
friends.' "'Never mind, friends. We have already received (enough) robe-cloth.'
"'We are asking in your name, friends.' "'Then go ahead and ask.' "So
the group-of-six bhikkhus, having approached unrelated householders, said, 'Bhikkhus
robes were stolen. Give us robe-cloth for them.' And they asked for a lot of robe-cl
Then a certain man, sitting in a meeting hall, said to another man, 'Master, bhikkhus hav
robes were stolen. I gave robe-cloth for them.' "And he said, 'I gave, too.'
"And another said, 'I gave, too.' "They were offended and annoyed and spread it
'How can these Sakyan contemplatives, not knowing moderation, ask for a lot of ro
Will the Sakyan contemplatives deal in the cloth business? Or will they set up a shop?"
Protocol. The Vibhanga states that when a bhikkhu's robes are stolen or destroyed, the a
may ask for and accept from an unrelated householder who has not previously invited him
cloth depends on the number of robes stolen or destroyed. If three, he may ask for and ac
for two. If two, he may ask for and accept only enough for one. If one, he should not as
cloth at all. The K/Commentary mentions that these stipulations apply only when rob
one's determined set of three are stolen or destroyed. The way it phrases this suggests th
spare robes are stolen or destroyed, one has no right to ask for robe-cloth at all. The
Sub-commentary, though, interprets this as opening a loophole so that if one loses any of
robes, one may ask for as much cloth as one likes. It then accuses the K/Commentary of
the Canon and Commentary, and of ignoring the purpose of the rule, which is to teach mo
fewness of wants. Its conclusion: The protocol applies when any of one's robes are stole
destroyed -- whether determined as the basic set of three, undetermined or determined as
cloths. If, however, we recall that originally each bhikkhu had only one set of three ro
and that the allowance in the preceding rule was to relieve the hardship of having little or n
wear, we can agree with the K/Commentary's interpretation: that the allowance in the pr
applies //only// when robes from one's basic set of three are stolen and destroyed, and tha
case we are concerned with here. If one's spare robes get stolen or destroyed, one may
of the allowance to ask for robe-cloth at all. The Vibhanga states further that if the hou
presents one with a great deal of cloth, with the invitation to take as much as one likes, o
take only enough cloth to make the allowable number of robes. The no-offense clauses a
take excess cloth if one promises to return the excess when one has finished making on
And if the donor tells one to keep the excess, one may do so without penalty. The fa
the offense for overstepping the bounds of this protocol are three: 1) //Object//: any
of the six kinds of suitable robe-cloth, measuring at least four by eight fingerbreadths.
//Effort//: One asks for more than the allowable amount of robe-cloth from an unrelated ho

has not previously made an invitation to ask. Perception is not a mitigating factor here: one perceives the householder to be related when in fact he/she isn't -- or feels that he/sh happy to offer the excess cloth even though he/she has given no previous invitation to a factor is fulfilled all the same. 3) //Result//: One gets the excess robe-cloth. The offenses here are as follows: a dukkata for asking in the way that fulfills the factor of effor nissaggiya pacittiya when all three factors are fulfilled. The procedures to follow in forfei confession, and receiving the cloth in return are the same as in the preceding rules. For th formula to use in forfeiting the cloth, see Appendix VI. Non-offenses. In addition to th cases mentioned above -- one takes excess cloth with the promise to return the excess wh finished one's robe(s), and the donors tell one to keep the excess -- there is no offense in cloth if: the donors are offering cloth for reasons other than that one's robes were or destroyed (e.g., they are impressed with one's learning, says the Commentary); or from one's relatives or people who have previously made one an invitation to ask for clo one's robes were stolen or destroyed, says the Sub-commentary); or one gets the clo one's own property. The Commentary calls attention to the fact that the Vibhanga's r clauses make no mention of asking for the sake of another. It then draws the conclusion, fact that the rule was formulated in response to bhikkhus' requesting excess cloth for the others, that in the circumstances mentioned in this rule, one may not ask for excess cloth f others. The Sub-commentary takes issue with this, and presents three arguments for its 1) There is no requirement that the working out of a training rule has to follow from the story. (It gives no examples, but Parajikas 3 & 4, Sanghadisesas 8 & 9, NP 4 and Pacit 58 are all cases in point.) 2) The Ganthipadas state that since this training rule deals wi what to do when presented with offerings for one's own sake, there is no need for the V mention the case of asking for another's sake. 3) If asking for another's sake is not a here, it should also not be allowable in the preceding rule. Thus it concludes that h as under the preceding rule, there is no offense in asking for excess cloth for Bhikkhu X fr relatives or people who have invited one to ask, or from Bhikkhu X's relatives or people w invited X to ask. Summary: Asking for and receiving excess robe-cloth from unrel people when one's robes have been stolen or destroyed is a nissaggiya pacittiya offens

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8. In case a man or woman householder prepares a robe fund for the sake of an unrelated bhikkhu, thinking. "Having purchased a robe with this robe f supply the bhikkhu named so-and-so with a robe:" If the bhikkhu, not previously inv approaching (the householder) should make a stipulation with regard to the robe, saying would be good indeed, sir, if you supplied me (with a robe), having purchased a robe of a sort with this robe fund" -- out of a desire for something fine -- it is to be forfeited a confessed. "Now at that time a certain householder said to his wife, 'I will supply M Upananda with a robe.' A certain bhikkhu on his almsround overhead the man saying th Ven. Upananda the Sakyan was staying and on arrival said to him, 'You have a lot

friend Upananda. A certain man over there said to his wife, 'I will supply Master Up
with a robe.' "'He's my supporter, my friend.' "So Ven. Upananda the Sakya
to where the man was staying and on arrival said to him, 'My friend, is it true that yo
to supply me with a robe?' "'Now, wasn't I just thinking, 'I will supply Master
Upananda with a robe'? "'Well, if you want to supply me with a robe, supply me with
robe like this. What use is it to me to be supplied with a robe I won't use?' "So t
man was offended, annoyed and spread it about, 'They're insatiable, these Sakyan cont
not easily contented. It's no simple matter to supply them with a robe. How can thi
Upananda, without having first been invited by me, make stipulations concerning a robe
The situation covered by this rule is this: An unrelated lay person has put aside resourc
purchase a robe to present to a bhikkhu, but without yet asking the bhikkhu what kind of ro
wants. The factors for the offense here are four: Object. The texts mention only that t
concerns funds for a robe (civara), but without specifying whether this means funds only
robes or pieces of robe-cloth suitable for making into robes as well. They also do not men
funds for other requisites would be grounds for a lesser offense or no offense, although
spirit of the rule, it would be a wise policy for a bhikkhu not to make stipulations, when unin
lay person who has prepared funds for purchasing any kind of requisite for his use.
Intention. One wants to get a better robe than the lay person is planning to buy. Effo
makes a request to the unrelated lay person that would involve raising the cost of the robe
previous rules, perception is not a factor here. Even if one perceives the lay person to b
when he/she actually isn't, that would fulfill the factor here all the same. Result. One
the robe. The way the texts define this factor suggests that whether or not the lay person
spends more on the robe than he/she actually planned is not an issue here. Offense
act of making a request that would fulfill the factors of intention and effort, the penalty is a
When one receives the robe it is to be forfeited and the nissaggiya pacittiya offense cont
procedures to follow in forfeiture, confession, and receiving the cloth in return are the sam
preceding rules. For the Pali formula to use in forfeiting the cloth, see Appendix VI.
Non-offenses. According to the Vibhanga, there is no offense if: the lay person is a rela
invited one to ask for cloth; one asks for another's sake; one is getting the robe with on
resources; or one asks the lay person to get a robe less expensive than the one he/s
planning to get. The Commentary adds here that there is also no offense if one's reque
in a robe equal in price to the one the lay person has in mind. Summary: When a
who is not a relative is planning to get a robe for one, but has yet to ask one what k
robe one wants: Receiving the robe after making a request that would raise its cost is a
pacittiya offense. * * * 9. In case two
householders -- men or women -- prepare separate robe funds for the sake of a bhikkhu
them, thinking, "Having purchased separate robes with these separate robe funds of
supply the bhikkhu named so-and-so with robes": If the bhikkhu, not previously invi

approaching (them) should make a stipulation with regard to the robe, saying, "It would indeed, sirs, if you supplied me (with a robe), having purchased a robe of such-and sort with these separate robe funds, the two (funds) together for one (robe)" -- out of a d something fine -- it is to be forfeited and confessed. Explanations for this training rule the same as those for the preceding one, the only difference being in the factor of effort: the two donors to put their funds together to purchase one robe. Whether or not the reque the amount of money they would have to spend is not an issue here, although the Vibhang one makes a request that would //reduce// the amount of money they would spend, there i The Commentary adds that, under the conditions mentioned here, making requests of th to combine their robe funds into one is also covered by this rule. Summary: When tw lay people who are not one's relatives are planning to get separate robes for one, but yet to ask one what kind of robe one wants: Receiving a robe from them after asking th their funds to get one robe -- out of a desire for something fine -- is a nissaggiya pa offense. * * * 10.In case a king, a royal official, a brahmin or a householder sends a robe fund for the sake of a bhikkhu via a messen "Having purchased a robe with this robe fund, supply the bhikkhu named so-and-so with If the messenger, approaching the bhikkhu, should say, "This is a robe fund being deliv sake of the venerable one. May the venerable one accept this robe fund," then the to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe proper according to season." If the messenger should say to the bhikkhu, "Does th venerable one have a steward?" then, bhikkhus, if the bhikkhu desires a robe, he may i steward -- either a monastery attendant or a lay follower -- (saying), "That, my frien the bhikkhus' steward." If the messenger, having instructed the steward and going t the bhikkhu, should say, "I have instructed the steward the venerable one indicated. Ma venerable one go (to him) and he will supply you with a robe in season," then the b desiring a robe and approaching the steward, may prompt and remind him two or three need of a robe." Should (the steward) produce the robe after being prompted and r or three times, that is good. If he does not produce the robe, (the bhikkhu) should st in silence four times, five times, six times at most for that purpose. Should (the stewar the robe after (the bhikkhu) has stood in silence for the purpose four, five, six times most, that is good. If he should not produce the robe (at that point), should he th produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeite confessed. If he should not produce (the robe), then the bhikkhu himself should the place from which the robe fund was brought, or a messenger should be sent (to say fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to at all. May the you be united with what is yours. May what is yours not be lost." Th the proper course here. The protocols surrounding gifts of money and their proper use ar complex -- much more complex than even this long training rule would indicate -- and requ

explanation. What follows is an attempt to make them clear. If it seems long and involvec
that the purpose of the protocols is to free bhikkhus from the even more bothersome worri
complexities that come with participating in buying, selling, and monetary matters in gener
This rule is one of four nissaggiya pacittiya rules covering a bhikkhu's proper relationship t
The others are # 18, 19 & 20. Although they sometimes seem to be splitting hairs, they fo
precisely on the two acts involving money that are most burdensome to a sensitive mind:
accepting money, or having it accepted in one's name, one is accepting all the cares,
responsibilities, and dangers that come with its ownership; in the act of arranging a trade,
accepting responsibility for the fairness of the trade: that it undervalues neither the generc
the person who donated the money, nor the goods or services of the person receiving the
exchange. Thus to protect a bhikkhu from these mental burdens, this rule sets up pr
that lay donors may have the convenience of dedicating amounts of money and other valu
a bhikkhu's needs, and so that the bhikkhu may benefit from such gifts without having to
responsibilities of ownership or of having to arrange fair trades. If a bhikkhu follows t
protocols recommended here, the money placed with the steward still belongs to the dono
responsibility for making a fair trade lies with the steward. The bhikkhu's only responsibilit
inform the original donor if, after a reasonable number of promptings, the steward entruste
money does not provide him with the requisite the donor had in mind, and then let the don
matter if he/she cares to. Although the rule itself mentions only funds for robe-cloth
intended for individual bhikkhus, we should note from the outset that the Commentary exte
all funds -- composed of money, jewels, commodities, land, livestock or other valuables th
are not allowed to accept -- not only for individual bhikkhus, but also for Communities, grou
bhikkhus and buildings in a monastery. The money rules & allowances: an overview
forbids a bhikkhu from accepting gifts of money, from getting others to accept them, and
consenting to gifts of money meant for him being placed down next to him. NP 19 & 20 fo
engaging in buying, selling, or bartering, regardless of whether or not it involves money.
Mahavagga, however, the Buddha makes the following allowance, called the Mendaka All
donor who inspired it: "There are people of conviction and confidence, bhikkhus,
place gold and silver in the hand of stewards, saying 'Give the master whatever is allow
allow you, bhikkhus, to accept whatever is allowable coming from that. But in no w
do I say that money is to be accepted or sought for."
(Mv.VI.34.21) Even given this allowance, though, it is important that the bhikkhu, in his
dealings with the steward, does not say or do anything that would transgress NP 18-20. A
it is important that he does not abuse the steward's services. Otherwise the steward will
to perform this service for bhikkhus again. This is the main point of the origin story to this
"Then Ven. Upananda the Sakyan approached the lay follower (his steward) and on
'My friend, I have need of a robe.' "'Wait just today, sir. Today there is a town
meeting, and the town has made a rule that whoever comes late is fined 50 (kahap

"'Friend, give me the robe this very day!' (Saying this,) he grabbed hold of him by t
So the lay follower, being pressured by Ven. Upananda the Sakyan, purchased a r
and arrived late. The people said to the lay follower, 'Why, master, have you come late
lost 50.' So he told them what had happened. They were offended and annoyed a
about, 'They're insatiable, these Sakyan contemplatives, and not easily contented. It's n
simple matter even to render them a service. How can Upananda the Sakyan, being to
"Wait just today, sir," not wait?"' Stewards. According to the Commentary, there are
ways money may be placed with a steward: the steward is either indicated by the bhikkh
the donor or his/her messenger, or else indicated by neither. 1) //Indicated by the bhik
covers two sorts of cases: a) The donor asks the bhikkhu who his steward is, and the bh
points him/her out, as mentioned in the training rule. b) The donor, knowing that a part
person has volunteered to act as a steward or is on familiar terms with the bhikkhu,
money to the lay person and informs the bhikkhu -- or has someone else inform him -- e
after the fact. 2) //Indicated by the donor// covers cases where the donor chooses on
his/her own friends or employees to act as the steward for that particular gift, and informs
-- or has someone else inform him -- either before or after the fact. 3) //Indicated by ne
covers two separate cases: a) The donor asks the bhikkhu who his steward is, and the b
says that he has none. Another person happens to overhear the conversation and volu
the steward for that particular gift. b) The donor gives the gift to the lay person who
normally the bhikkhu's steward or is on familiar terms with the bhikkhu, but does no
the bhikkhu or have him informed of the fact. According to the Commentary, this training
only cases of the first sort: the steward is indicated by the bhikkhu. I will discuss this ca
detail first before going on to discuss the protocol in the other two. The protocol in
accepting. The Vibhanga gives the following guidelines: If donors offer money, they a
told that bhikkhus do not accept money. If they ask who the bhikkhus' steward is,
point out any lay person at all, saying, "That's the steward." One is //not// to say, "G
it to him/her" or "He/she will keep (the money)," for that would be to accept ownership a
responsibility for the money, and thus be an infraction of the rule against accepting
Also, one is not to say, "He/she will buy (the requisite)" or "He/she will get it in exchange
even this much would be an infraction of the rules against trading. The K/Comment
that if the donor asks, "To whom should I give this?" or "Who will keep this?" one is not to
out. It doesn't say what one //may// do in such a situation, although a wise policy would
broach the topic of stewards so that the donor will ask a question to which one may give a
answer. The protocol in obtaining requisites from the fund. The rule states that a bhi
give his steward up to three verbal and six silent promptings in order to get a requisite from
The Vibhanga works out an arrangement whereby he may exchange two silent promptin
prompting, which leads the Commentary to lay out the following scheme: A bhikkhu may r
6 verbal & 0 silent promptings 5 verbal & 2 silent promptings 4 verbal & 4 silent

promptings 3 verbal & 6 silent promptings 2 verbal & 8 silent promptings 1 verbal &
promptings, or 0 verbal & 12 silent promptings. When giving a verbal prompting, one
only, "I need a robe (or whatever the requisite may be)" or statements to that effect. On
say, "Give me a robe," "Get me a robe," "Buy me a robe," or "Get a robe in exchange or m
statements would be violations of the rules against trading. According to the Comme
promptings are counted not by the number of visits to the steward, but by the number of ti
bhikkhu states his need/desire for the requisite. Thus if, in one visit, he states his need for
three times, that counts as three verbal promptings. As for silent promptings -- or "sta
-- the bhikkhu merely stands in the steward's presence. If he/she asks, "What have you
bhikkhu should say, "You know," or "You should know." The Vibhanga also notes that
period when a bhikkhu has yet to receive the requisite, he should not accept an invitation t
at the steward's place, to accept alms, or to teach Dhamma there. If he does any of these
cuts back his number of allowed standings. The Sub-commentary contains a long discuss
precisely this means, and finally sides with the decision in the Three Ganthipadas: that ea
bhikkhu sits, receives alms or teaches one sentence of Dhamma (see Pacittiya 7) under th
circumstances, he cuts down his allowed number of standings by one. If one obtains th
after making the allowable number of verbal and silent promptings -- or less -- there is no o
one does not obtain the requisite after the maximum allowable number of promptings, on
the original donor, and then leave the issue up to him/her. Not to inform the donor here, th
Commentary says, entails a dukkata. If the donor, being informed, then makes arrangeme
requisite for the bhikkhu, there is no offense. The factors of an offense here are three:
1) //Object//: a fund left with a steward pointed out by a bhikkhu. 2) //Effort//: One m
an excessive number of promptings. 3) //Result//: One obtains the requested requisite.
a dukkata for the excessive promptings, and the requisite, when obtained, is to be forfeited
nissaggiya pacittiya offense confessed. The procedures for forfeiture, confession, and r
requisite in return are the same as in the preceding rules. For the Pali formula to use in for
Appendix VI. Cases where this rule does not apply. According to the Commentary
steward has been indicated by the donor, one may make any number of promptings at all
an offense. If the article is not forthcoming, one may get another lay person to handle th
(although one should be careful to phrase one's request to this lay person so as not to tran
rules against accepting money, trading, and buying). If the article is not forthcoming, on
duty-bound to inform the original donor. There is nothing in the Canon to contradict an
points, but simple etiquette would suggest that one not harass the steward excessively,
should inform the donor if the article is not forthcoming, so as to let the donor handle the m
there on in if he/she sees fit. As for the third case, in which the steward is not indicat
either by the donor or by a bhikkhu, the Commentary says that, as far as that fund is conc
steward should be treated as a person who is not related and has not made an invitation t
other words, one may not make any requests of the steward at all, unless he/she happens

make a request. We can qualify this by saying that if the article is not forthcoming after a reasonable amount of time, one may inform the original donor. Other funds. The Com a long discussion of how this rule applies to funds other than those intended for an indivi bhikkhu's requisites. A few of the more relevant cases: //Monetary funds for Sangha or requisites//. If a donor comes with a gift of money and says that it is being offered to the or to a group for whatever purpose, one should follow the protocol for accepting as under instance, if the donor says, "I'm giving this to the Sangha for you to make use of the four requisites," one may not accept it in any of the three ways covered by NP 18. As we will se there is a dukkata for the bhikkhu who consents to money's being placed next to him unde circumstances. There is also a dukkata, says the Sub-commentary, for every bhikkhu who bought with the money. If, however, the donor says, "The money will be with your ste or "with my people" or "with me: All you need to do is make use of the four requisites," the offense in accepting and making use of this arrangement. The etiquette to follow in obta requisites depends on who the money is left with: if the bhikkhus' steward, follow the proto this rule; if the donor's workers, one may make any number of promptings; if the donor, f guidelines under Pacittiya 47. //Non-monetary funds for Sangha or group requisites//. a number of other articles that may not be owned by bhikkhus, and that carry a dukkata p are. They include land, fields, and orchards; jewels; slaves; commodities (e.g., unhusked animals. If a donor wants to make a gift of such things to the Sangha, the Commentary sa of whether or not they may be accepted depends on how the donation is phrased. If the "I'm giving this to the Sangha" for whatever the purpose, the gift may not be accepted. As previous case, there is a dukkata for whoever receives it, and also for whoever uses an obtained from proceeds coming from the gift. If the donor says, "This is for the purpose four requisites," or "Accept whatever is allowable coming from this," without mentioning t any bhikkhu as custodians or recipients of the unallowable object, the arrangement may b without penalty. For instance, if a donor wants to present a herd of cows, saying, "These a purpose of milk products for the Sangha" (perhaps this sounds less stilted in Pali than it English), this is an acceptable arrangement. But if he/she says, "I am giving these cows to provide milk products for the Sangha," then it is not. If a donor proposes to give pigs chickens or other animals used only for their meat to the Sangha, the bhikkhus are to say, accept gifts like this, but we will be glad to set them free for you." If, after setting up a allowable arrangement, the donor asks the bhikkhus to appoint a steward to look after it, t not, they are to do nothing about the arrangement at all. How the proceeds from suc arrangements are to be used depends on what they are: If money, and a bhikkhu tells the this money to buy such-and-such," no bhikkhu may make use of what is bought with the proceeds are commodities, such as unhusked rice, and a bhikkhu tells the steward, "Use t trade for such-and-such," the bhikkhu who makes the order may not use whatever is obtai but other bhikkhus may without incurring a penalty. If the proceeds are allowable goods,

fruit, and a bhikkhu tells the steward, "Use this fruit to trade for such-and-such," the Comm
that any bhikkhu may use what is obtained from the trade, but this would seem to contra
//Building funds//. If a donor comes with money or other unallowable gift, and says, "I
this to the Sangha for the meditation hall (or any other building)," the gift may not be acc
But if the donor says, "I am giving this to (or for) the meditation hall," without mentioning a
individual bhikkhu, group of bhikkhus or the Sangha as custodians or recipients of the gift
then this arrangement is not to be refused, and the monastery steward is to be informed o
said. In the context of NP 18, this means that the bhikkhus are not to take the money
or to get anyone else to take it, but may consent to its being placed next to them, since it i
as a gift for them. Many monasteries have donation boxes, and there is a question a
whether or not the bhikkhus may tell a donor in this case to put the money in the box. The
NP 18 states that when a donation has been placed down for a bhikkhu -- over his protest
someone besides the donor offers to put it in a safe place, the bhikkhu may point out a sa
money, but may not tell him/her to put it there, as that would imply that he is accepting
responsibility for the money. If this also applies to funds given "to a building," then the bhi
should be able to say to the donor of such funds, "The donation box is over there," but the
to say, "Put it there." At any rate, after the money has been placed by the donor, the
may then tell the monastery steward what the donor said, but are not to tell him/her to take
this would violate NP 18. Since the steward in this case would be classed as "indicated
bhikkhus," they are to follow the protocol in this rule when they tell the steward of their nee
building materials, wages for the workers, and other necessities that come up in the cou
the building's construction or maintenance. The Commentary mentions two other acce
arrangements: (1) The donor places the money with the workmen, and tells the bhi
their only responsibility is to check on whether the work is being done poorly or well.
The donor says that the money will be kept with him/her or with his/her employees, and
bhikkhus' only responsibility is to inform them of whom the money is to be given to.
present such a donor would be able to set up a checking account for the construction a
monastery buildings. In this case, the bank would be the steward "indicated by the
and the authorized bhikkhu signing a check drawing on the fund would be informing the
the money should go. He should not, however, be the one who hands the check over t
or payee's representative. This point will be discussed in more detail under NP 20.
the steward in both of these cases is indicated by the donor, the bhikkhus may make as m
they like -- i.e., in the first case, telling the workers what to do; in the second case, telling
steward or donor who is to be paid -- but here again in this second case they should be ca
their requests so as not to violate the rules against trading and buying. In addition to
building funds, it would seem that any charitable fund for schools, hospitals, etc. -- such as
wealthy monasteries have -- would come under this category, as long as the fund is not
for the Sangha, either as a group or individually. Fund management. The Comment

if a Sangha fund has been set up for a particular requisite, it should as a general rule be buy only that requisite. If, however, the Sangha has enough of one kind of //lahubhanda// may be shared among the bhikkhus -- but not enough for another, the fund for the first k diverted to the second kind by an //apalokana-kamma//: a formal meeting of the Commun motion is phrased in one's own words and unanimously accepted. Funds for lodgings a though, since they are //garubhanda// (goods that may not be shared among the bhikkhus) diverted to lahubhanda at all. But if there is Sangha furniture that is going unused and is i deteriorating before it gets used, the Community may arrange to have it exchanged -- us procedure allowed under NP 20, and making sure not to let it go for less than its full value use the proceeds for lahubhanda. The Commentary adds that proceeds of this sort shou 'frugally, just enough to keep life going.' In other words, don't use them to splurge on anyt excessive. Summary: When a fund has been set up with a steward indicated by a Obtaining an article from the fund as a result of having prompted the steward more than allowable number of times is a nissaggiya pacittiya offense. * * * * * * * *

CHAPTER SEVEN

Part Two: The Silk Chapter ~~~~~~~~~~~~~~~~~~~~~~~~~~~~

11.Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to forfeited and confessed. //Santhata//, defined here as a felt blanket/rug, is a type of c described in the texts simply by its method of manufacture: Instead of being woven, it is strewing threads over a smooth surface, sprinkling them with a glue-like mixture made fron rice, rolling it smooth, and then repeating the process until the felt is thick and strong enou one's purposes. Although felt made like this can be used for a number of purposes, its ma the time of the texts seems to have been as a small personal rug for sitting or lying down, blanket for wearing around oneself when sick or cold. Blanket/ rugs like this are still made in parts of India even today, and as the no-offense clauses to this and the following rules s precisely to this type of blanket/rug that these rules apply. There are three factors for t full offense here: 1) //Object//: a felt blanket/rug containing silk threads and intende for one's own use. 2) //Effort//: One either makes it oneself, gets someone else to ma finishes what others have let unfinished, or gets someone else to finish what one has le unfinished. 3) //Result//: One obtains it after it is finished (or finishes it, if one is maki it oneself). According to the Commentary, intention and perception are not mitigating f here. Thus if one is making a felt blanket/rug, and silk threads happen to float in on the br land in the felt, one commits an offense all the same. Perhaps the Commentary's interp is why bhikkhus no longer use felt rugs, for there is no way of knowing whether or not ther silk filaments in them that would make them unsuitable for use. There is a dukkata in effort of making a blanket/rug with silk mixed in it -- or in having it made -- and once it is ob (or finished, if one is making it oneself), it is to be forfeited and the nissaggiya pacittiya o confessed. The procedures for forfeiture, confession, and receiving the blanket/rug in retu same as in the preceding rules. Since there is a dukkata in using //any// felt blanket/rug m in it, the bhikkhu receiving such a rug in return after forfeiting it may use it only in the wa described in the no-offense clauses. According to the Vibhanga, there is a dukkata in r blanket/rug with silk mixed in it for another's use, and a dukkata in acquiring or using such blanket/rug made for someone else. Non-offenses. There is no offense in making felt w in it to use as a canopy, a floor-covering, a wall screen, a pillow, or a kneeling mat.

Summary: Making a felt blanket/rug with silk mixed in it for one's own use -- or having i a nissaggiya pacittiya offense. * * *

12.Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfe confessed. The origin story to this rule indicates that a pure black felt blanket/rug was considered stylish at that time, and thus inappropriate for a bhikkhu's use. This is a recurr throughout the Vinaya: that stylish, luxurious, or elegant articles are not in keeping with th bhikkhus' way of life. All other explanations for this training rule are the same as for th preceding rule, simply replacing "a felt blanket/rug made with silk mixed in it" with "a felt bl

entirely of black wool." Summary: Making a felt blanket/rug entirely of black wool one's own use -- or having it made -- is a nissaggiya pacittiya offense.

* * * 13.When a bhikkhu is making a new felt (blanket/rug), two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a should have a new felt (blanket/rug) made without incorporating two parts of pure b a third of white, and a fourth of brown, it is to be forfeited and confessed. This is a continuation of the preceding rule and its purpose is to set the maximum amount of black w may include when making his felt blanket/rug or having it made for his own use. The Vib precise measures for how much black, white, and brown wool one should use in making th Commentary says that these quantities are relative: As long as black wool constitutes no half the total amount of wool used, the bhikkhu making the rug commits no offense. A preceding rules, there is a dukkata in acquiring and using a felt blanket/rug that is more tha black wool no matter who it is made for. Thus if a bhikkhu makes such a rug, forfeits it, a receives it in return, he may use it only in the ways indicated by the no-offense clauses. Non-offenses. The Vibhanga states that there is no offense if the rug is more than one-qu wool, more than one-quarter brown wool, or made entirely of white wool or of brown. The S here reiterates that the important point is that the rug be no more than one-half black wool also no offense if one is making the felt -- or having it made -- for a canopy, a floor-coverin wall screen, a pillow, or a kneeling mat. Summary: Making a felt blanket/rug that is mo one-half black wool for one's own use -- or having it made -- is a nissaggiya pacittiya

* * * 14.When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he shou have another new felt (blanket/rug) made, regardless of whether or not he has disposed first, then -- unless he has been authorized by the bhikkhus -- it is to be forfeited and co

"Now at that time bhikkhus were (each) having a new felt blanket/rug made every y were constantly begging, constantly hinting, 'Give wool. We need wool.' People were and annoyed and spread it about, 'How can these Sakyan contemplatives have a new f every year?...The felt blanket/rugs we make for ourselves last five or six years, eve our children wet them and soil them, and they get chewed on by rats. But these Sakyan contemplatives have a new felt blanket/rug made every year and are constantly beggin hinting, 'Give wool. We need wool.'" There are three factors for an offense here. //Object//: a new felt blanket/rug for one's own use. 2) //Effort//: One makes it or has it ma than six //vassa// after one's last one was made, even though one has not been for authorized by the bhikkhus to do so. 3) //Result//: One acquires the rug when it is finished The texts are silent on the factor of perception here, which suggests that if a bhikkhu misc passage of years -- making a new rug when six years haven't passed even though he thin he fulfills the factor of effort all the same. According to the Vibhanga, there is a dukkata effort of making the rug or having it made. Once it is obtained (or finished, if one is maki

oneself), it is to be forfeited and the nissaggiya pacittiya offense confessed. The procedur
forfeiture, confession, and receiving the blanket/rug in return are the same as in the prece
Since the no-offense clauses allow one under these conditions to use a felt blanket/rug ma
someone else, it would seem that the rug here, unlike those forbidden by the preceding ru
//ipso facto// unusable as a rug. Thus a bhikkhu who has forfeited his rug under this rule
able to use it as a blanket/rug after receiving it in return. Non-offenses. There is no
offense if a bhikkhu makes a new felt blanket/rug after six or more years have past; if he m
another's use; if he uses one made for someone else; or if he makes felt to use as a can
floor-covering, a wall screen, a pillow, or a kneeling mat. Also, as the rule indicates, t
is also no offense if within less than six years he makes a felt blanket/rug for his own use
being authorized to do so by the bhikkhus. The Vibhanga explains this by saying that the
sees fit, may formally give this authorization to a bhikkhu who is too ill to do without a ne
blanket/rug before his six years are up. The pattern for this formal act -- one motion and o
announcement (//natti-dutiya-kamma//) -- is in the Vibhanga. Summary: Unless one
authorization to do so from the Community, making a felt blanket/rug for one's own
having it made -- less than six years after one's last one was made is a nissaggiya paci
offense. * * * 15. When a felt sitting rug is
being made by a bhikkhu, a piece of old felt a sugata span (25 cm.) on each side is to
incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a s
span on each side, he should have a new felt sitting rug made, it is to be forfeited a
confessed. A sitting cloth -- for protecting his robes from getting soiled by any place wh
sits down, and for protecting any place where he sits down from being soiled by him -- is o
requisites a bhikkhu is allowed to have (Mv.VII.16.3). In fact, if he goes without one for n
four months, he incurs a dukkata (Cv.V.18). Pacittiya 89 gives stipulations for its size, and
fact that it should have at least one border piece. There is some question as to whether
sitting rug described in this rule counts as a sitting cloth. The Commentary to Pacittiya 8
yes, the Sub-commentary no, but the Vibhanga's definition for sitting cloth under that rule
that it "has a border," and since the felt sitting rug also "has a border," it would seem to c
under that definition, too. The Commentary to that rule describes the border piece of a
sitting rug as follows: "Having made a felt rug, then on one end in an area of one sugata s
it at two points, one makes three border pieces." Whether these three pieces are to be lef
or are to be sewn back together, it doesn't say. According to the Vibhanga, when one i
felt sitting rug, one should take a piece of old felt -- at least one span in diameter or one
square -- and then either place it down in one part of the new felt as is, or else shred it up
the pieces throughout the new felt. This, it says, will help to strengthen the new felt.
//Old felt// the Vibhanga defines as worn wrapped around oneself at least once: This is on
places indicating that felt was commonly used as a blanket. The Commentary rewords the
definition, saying "sat on or lied down upon at least once," which -- at least in the days of t

commentators -- was the more common usage. The Commentary adds that, in addition to discolor the new felt sitting rug and make it stronger, one of the Buddha's purposes in form rule was to teach bhikkhus how to make good use of old, used requisites, so as to maintai faith of those who donated them. Offenses. As with the previous rules, there is a dukk bhikkhu who makes a sitting rug -- or has one made -- that violates this rule, whether it is own use or for that of another; and a nissaggiya pacittiya offense when he acquires the ru for his own use (or finishes it, if he is making it himself). The procedures for forfeiture, con and receiving the rug in return are the same as in the preceding rules. Since the no-offens here, as under the preceding rule, allow one to use a felt sitting rug made without old felt f of another, it would seem that a bhikkhu, having forfeited his rug, should be able to use i sitting rug after receiving it in return. Non-offenses. There is no offense if, being unabl find a large enough piece of old felt to provide the one-span piece, one includes a smalle old felt in the sitting rug; if, being unable to find any old felt at all, one does not include any felt in the rug; if one makes use of a felt sitting rug made without old felt for the sake of an if one is making a canopy, a floor-covering, a wall screen, a pillow, or a kneeling mat. It logical that there would also be no offense for the bhikkhu making a felt blanket/rug that do any border pieces and that he is not planning to use for sitting, but for some reason none texts mention this point. Summary: Making a felt sitting rug for one's own use -- or having it made -- without incorporating a one-span piece of old felt is a nissaggiya pacit offense. * * * 16. If wool accrues to a bhikkhu as he is going on a journey, he may accept it if he so desires. Once he accepts he may carry it by hand -- there being no one else to carry it -- three leagues (48 km.=3 most. Should he carry it farther than that, even if there is no one else to carry it, it i to be forfeited and confessed. "At that time wool accrued to a bhikkhu as he was on th road in the Kosalan districts, going to Savatthi. So, tying the wool into a bundle with his robe, he went along his way. People who saw him teased him, 'How much did you venerable sir? How much will the profit be?'" There are, in essence, three factors for an here: object, effort, and intention. Object. //Wool//, under this rule, refers to wool that not been made into goods (%). The Commentary explains that wool here thus does not cloth, woolen felt, woolen yarn, or even raw wool tied up with a thread, although this last p contradiction to the origin story, where the bhikkhu carried his wool tied up with a robe. Commentary goes on to say, though, that wool here //does// refer to even small quantities wool, such as wool placed in the ear when one has an earache, or wrapped around scisso sheath to protect them from rusting, so a bhikkhu should be careful not to travel more than with such things. Effort. This factor includes not only carrying unmade wool more tha leagues oneself, but also placing it in a bundle or vehicle belonging to someone else witho knowing about it, and then letting him/her take it more than three leagues. Perception is mitigating factor here: If one travels more than three leagues, even if one thinks one hasn

fulfills this factor all the same. Intention. The Vibhanga says that there is no offense the bhikkhu who, after traveling three leagues, cannot find a proper place to stay and so wool further until finding a proper place. Thus the offense under this rule is only for a bhik carries wool past the three-league mark for reasons other than looking for a place to stay. Non-offenses. In addition to the issue of intention just mentioned, the no-offense clauses is no offense for the bhikkhu who is retrieving lost or stolen wool; for the bhikkhu who ca wool three leagues and then carries it back; or for the bhikkhu who gets someone else to c for him. Summary: Carrying wool that has not been made into cloth or yarn for mo three leagues is a nissaggiya pacittiya offense. * * *

17.Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrela it is to be forfeited and confessed. The reason behind this rule is expressed succinct following conversation from the origin story: "Then Mahapajapati Gotami went to the One, and on approaching, greeting him, stood to one side. As she was standing th Blessed One said to her, 'I trust, Gotami, that the bhikkhunis remain uncomplacent, ardo resolute?' "'Since when, Lord, is there uncomplacency among the bhikkhunis? masters -- the group-of-six bhikkhus -- keep having the bhikkhunis wash, dye, and card bhikkhunis, washing, dyeing, and carding wool, neglect...the training in heightened vir training in heightened mind, and the training in heightened discernment.'" //Wool//, in under the preceding rule, refers to wool that has not been made into cloth or yarn. Thus offense for a bhikkhu who gets a bhikkhuni unrelated to him to wash woolen cloth or yar yet been used. Otherwise, all the explanations for this training rule are identical with for NP 4, except that here "beating" is replaced by "carding." Summary: Getting an u bhikkhuni to wash, dye, or card wool that has not been made into cloth or yarn is a pacittiya offense. * * *

18. Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is be forfeited and confessed. As mentioned under NP 10, one of the purposes of this rule i relieve a bhikkhu of the burden of ownership that comes as the result of accepting gifts of having them accepted in one's name. The discourses contain passages, though, indicatin purposes for this rule as well: "For whomever gold and silver are suitable, headman, th five strands of sensuality are also suitable. And for whomever the five strands of sensu suitable, gold and silver are suitable. You may take it for certain that this is not the of a contemplative, not the way of a son of the Sakyan." (S.XLII.10) "Bhikkhus, are these four stains because of which the sun and moon do not glow, do not shine, are What four? Rain clouds...snow clouds...smoke and dust...an eclipse. In the same w these four stains because of which contemplatives and priests do not glow, do not s not radiant. What four? Drinking alcoholic beverages...indulging in sexual intercourse... gold and silver...obtaining requisites through a wrong mode of livelihood." (A.IV.50) Bhikkhus, in abandoning the use of money, make real their abandonment of worldly pursu

by example that the struggle for wealth is not the true way to find happiness. The fac
an offense under this rule are two: object and effort. Object. The Vibhanga defines //g
that it includes anything made of gold. //Silver// it defines to cover coins made of silver,
wood, or lac, or whatever is used as a medium of exchange in business. The Commentar
as bones, pieces of hide, fruit, seeds of trees used as currency, whether they have been
a figure or not. At present, the term would include coins and paper currency, but not chec
cards, bank drafts, or promissory notes, as these -- on their own and without further ider
of the person carrying them -- do not function as true currency. The Commentary, in
this training rule, also gathers a list of items from the Canon carrying a dukkata, rather tha
nissaggiya pacittiya, when accepted by a bhikkhu. They include pearls and precious stone
grain, slaves, fields, orchards, and livestock. For convenience's sake, we will refer to the
from here on as dukkata objects (//dukkata-vatthu//), or D.O. for short. Effort. This fa
may be fulfilled by any of three actions: 1) //Accepting//. According to the K/Comment
includes receiving gold or money when it is offered as a gift or picking up gold or money
around ownerless. (As the no-offense clauses show, this factor does not cover cases whe
money left lying around the monastery or a house where one is visiting if one's purpose is
safekeeping for the owner. See Pacittiya 84.) According to the Commentary, a bhikkhu
money wrapped up in a bolt of cloth would also commit an offense here, which shows that
receiving or taking the money not only with one's body, but also with items connected wi
Thus accepting money in an envelope or having it placed in one's shoulder bag as it hang
shoulder would fulfill this factor as well. The Vibhanga states that perception is not a
mitigating factor. Thus a bhikkhu accepting an envelope that unbeknownst to him conta
fall under this factor, too. The K/Commentary adds the stipulation that in the taking the
must be some movement of the money from one place to another. It offers no explanation
but it probably refers to cases where money is forced on a bhikkhu, as when he is on alms
lay donor, against the bhikkhu's protestations, places money in his bowl. In this case, the
simply stand right there until he gets the donor or someone else to remove the money, a
absolved of an offense under this rule. The commentaries add an extra factor -- the ful
entailed only if the bhikkhu is taking the money for his own sake -- but there is no mentio
in the Vibhanga, so the added factor does not seem warranted. Thus whether the bhikkhu
for himself or for others is not an issue here. 2) //Having money accepted//, accordin
K/Commentary, includes getting someone else to do any of the actions covered under a
described above. Examples from the texts include such things as telling the donor to give
steward, telling the donor that so-and-so will take the money for him, telling the steward
money, to put it in a donation box, to "do what he thinks appropriate," or any similar comm
Anything that falls short of a command, though, would not fulfill this factor, as we have alre
under NP 10. Thus simply telling the donor that X is the bhikkhus' steward -- or that the
stewards have placed a donation box in such-and-such a place -- would not be a factor for

Also, if the donor leaves money, say, on a table as a gift for a bhikkhu, then if the bhikkh
his steward what the donor did and said, without telling the steward to do anything with the
letting the steward figure things out on his/her own -- this too would not entail a penalty.
Commentary's discussion of stewards under the next point shows that while a bhikkhu wh
steward to put such a donation in a donation box would incur a penalty, a bhikkhu who s
out the donation box would not. 3) //Consenting to money being deposited//. The Vibh
this action as follows: "He (the donor), saying, 'This is for the master,' places it, and the
consents." (%) According to the K/Commentary, //placing// covers two sorts of situations:
The donor places money anywhere in the bhikkhu's presence, and says, "This is for the
(2) The donor tells him, "I have some money placed in such-and-such a location. It's
(One of the implications of this second case is that any monastery with a donation box
make clear that money left in the box is being placed with the steward.) //Consentin
either of these cases, says the Commentary, means that one does not refuse either in tho
deed. Refusing in thought means thinking, "This is not proper for me." Refusing in word
telling the donor that such a gift is not allowable. Refusing in deed means making a gestu
effect. If one refuses in any of these ways -- e.g., one wants to accept the money, but te
donor that it is not allowable; or one says nothing, but simply reminds oneself that such gif
proper to accept -- one avoids the penalty here. The question of whether or not it is be
express one's refusal outwardly lies beyond the scope of the Vinaya, and often depends o
situation. Ideally, one should inform the donor so that he/she will know enough not to pres
in the future, but there are also cases where the donor is still new to the idea of rules and
simply be offended if the bhikkhu objects to what he/she means as a well-intentioned gest
thus a matter where a bhikkhu should use his discretion. The Commentary contains
discussion of what a bhikkhu should do if, after he refuses such a donation, the donor goe
it there anyway: If someone else comes along and asks the bhikkhu, "What is this?", the
him/her what he and the donor said, but may not ask him/her to do anything about it. If th
volunteers to put the money into safekeeping, the bhikkhu may point out a safe place but
him/her to put it there. Once the money is in a safe place, one may point it out to other
people -- one's steward, for instance -- but may not tell anyone to take it. The Commentar
directions for how to arrange an exchange with such money so as not to violate NP 19 & 2
save this part of the discussion until we come to those rules. The Vibhanga's definition
action of "placing" money for a bhikkhu indicates that in this case the question of who the
for //does// make a difference, since the nature of the donor's action is defined by what he
If the donor means the money for the bhikkhu, and the bhikkhu accepts, that fulfills the f
This covers cases where the donor says, "This is for you," or "This is for you to give to X."
If the donor simply says, "This is for the Community," or "This is for Bhikkhu Y," and Bhikk
to its being placed down near him, then according to the Commentary, X incurs a dukkata.
say, though, what should be done with the money, aside from the fact that any bhikkhu wh

bought with it also incurs a dukkata. Its discussion of the following rule, though, would see
imply that it should be returned to the original donor. If money for Bhikkhu Y is placed
Bhikkhu X in this way, and Y in turn accepts the donation for himself, then of course Y wou
the full penalty under this rule. The Commentary's discussion under NP 10 indicates that
Community is placed near Bhikkhu X, the Community is said to have accepted it only whe
the Community unanimously agree to it. If one member disagrees, he saves all the other
committing an offense -- except for X, who still has his dukkata. The Commentary he
that a bhikkhu who accepts monetary donations "placed nearby" him for monastery buildin
dukkata as well. This refers to cases where the donor says, "This is for the Community to
such-and-such," and places the money down next to the bhikkhu. As the Commentary its
10, if the donor does not mention the name of the bhikkhu or the Community as custodian
the funds, the donations are not to be refused. Rather, they are to be left there and the
told of what the donor said. Forfeiture & confession. A bhikkhu who accepts money or
it accepted, or consents to its being placed down for him must forfeit the money and confe
in the midst of a formal meeting of the Community. The formula for forfeiture is given in
VI. This is one of the few rules where the offender may not confess the offense to an indiv
or to a group of less than four. Once he has forfeited the money, the Community is not t
to him, as there is no way a bhikkhu is allowed to possess money. If a lay person the
along, the bhikkhus should tell him, "Look at this." If he asks, "What should be bought with
bhikkhus are not to tell him to buy anything, although they may tell him what in general is
for bhikkhus, such as the five tonics, as under NP 23 below. If he takes the money and pu
proper items, all the bhikkhus except for the one who originally accepted the money may n
If it so happens that one of the bhikkhus tells him explicitly to buy something, then the C
says that the item(s) bought this way may be used by all the bhikkhus except for the origin
the bhikkhu who gave the order to buy. If the lay person does not volunteer to buy anyth
money, the bhikkhus should tell him to get rid of it. If he does not get rid of it, they are
choose one of their number as the "money-remover," by means of the formal act -- one
announcement (//natti-dutiya-kamma//) -- given in the Vibhanga. The money-remover's du
money away without taking note of where it falls. If he does take note, he incurs a dukka
Commentary recommends that, "Closing his eyes, he should throw it into a river, over a cli
jungle thicket without paying attention to where it falls, disinterested as if it were excremen
None of the texts mention what a bhikkhu is to do with dukkata objects he has received
shall see under the following rule, the Commentary would seem to suggest that he return t
donors. Non-offenses. As mentioned above, there is no offense for the bhikkhu who,
lying around the monastery or in a house he is visiting, puts it away in safe keeping for the
point is discussed in detail under Pacittiya 84. Summary: Taking gold or money, hav
else take it, or consenting to its being placed down as a gift for oneself is a nissagg
pacittiya offense. * * * 19. Should any

bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeitec confessed. There are two factors for an offense here: object and effort. Object. Th Vibhanga defines //money// in the same terms it uses to define gold and silver in the prece type of gold, whether shaped into an ornament or not; and any coins or currency used in exchange. Effort. The Vibhanga's description of the kind of exchange covered by thi differs from that given in the Commentary, so it is best to discuss them separately. // Vibhanga's interpretation//. Monetary exchange refers primarily to the type of business an gold dealer would engage in -- exchanging currency, trading gold ore for gold shaped int vice versa, trading gold ore for gold ore, or gold ornaments for gold ornaments -- but the V discussion of the factor of perception shows that the factor of effort here includes any exch the bhikkhu ends up with gold or money as the result of the exchange. Thus it would cove a bhikkhu sells any kind of item -- allowable or unallowable -- for money. At first glan this would seem redundant with the preceding rule against receiving money, and the follov engaging in trade, but actually it closes a number of loopholes in those rules. In the prec rule, a bhikkhu may point out a steward to a person who brings money intended for him; a following rule he can, if he words it right, propose a trade or tell a steward to arrange a tr him. Thus, given just those two rules, it would be possible for a bhikkhu using "proper" pro have his steward engage in currency speculation and other money-making activities with an offense. This rule, though, includes no such exceptions for "wording things right (//kappiya-vohara//)," and so closes those loopholes as far as this type of trading is concer result, a bhikkhu may not express a desire to his steward that he/she sell something belon or take funds dedicated for his use and invest them for monetary return. And if the bhikkh abroad, he must leave it up to his steward to figure out that his funds may have to be exc foreign currency if they are going to be of any use. //The Commentary's interpretation// According to the Commentary, monetary exchange refers to any trade in which money is i whether as the item the bhikkhu brings into the trade, gets out of the trade, or both. Buddl that this interpretation is based on a passage that is not in the Vibhanga but logically shou The Sub-commentary supports him, explaining that if monetary exchange covers trades in one side of the trade, it shouldn't matter which side of the trade it is on. This, howeve contradicts a number of points in the Vibhanga. (1) Its table of the possible actions covere includes only cases where the outcome of the trade for the bhikkhu is money. As we no Introduction, we have to trust that the Vibhanga arrangers knew what was and was not an certain rule, and that if they had meant the rule to cover more than the alternatives listed table, they would have included them. (2) In the Vibhanga's discussion of how the forfeitu conducted, it consistently refers to the offender as the "one who purchased money" and to throws the forfeited object away as the "one who removes the money." (3) If //monetary covers cases where the bhikkhu uses money to buy allowable things, then the discussion could get his steward to use money rightfully placed with the steward to buy such things

been included under this rule; instead, it is included under the following rule. All of this see
indicate that the Commentary is on shaky ground when it tries to force its interpretation o
Vibhanga here. Still, the Commentary's interpretation is widely followed and fairly co
it will be good to discuss it in some detail. As under the preceding rule, the Commenta
articles into three sorts: //nissaggiya objects// (N.O.), i.e., articles such as gold and
money, which entail a nissaggiya pacittiya when they are accepted, //dukkata obje
(D.O.), articles such as pearls, precious stones, unhusked grain, fields, orchards, slaves
livestock, which entail a dukkata when they are accepted; //allowable objects// (A.
articles that a bhikkhu may rightfully accept and possess. It then works out the follo
scheme to cover all possible sorts of trade involving these objects: Using to buy resu
~~~~~ ~~~~~~ ~~~~~~~~~~ N.O. > N.O. a nissaggiya pacittiya N.O. > D.O. a n
pacittiya N.O. > A.O. a nissaggiya pacittiya D.O. > N.O. a nissaggiya pacittiya D
D.O. a dukkata* D.O. > A.O. a dukkata* A.O. > N.O. a nissaggiya pacittiya A.
D.O. a dukkata* A.O. > A.O. a nissaggiya pacittiya under NP 20 The trades mark
asterisks point out one of the anomalies of the Commentary's interpretation: Why trades i
should entail only a dukkata, while A.O. > A.O. trades should entail a nissaggiya pacittiy
fathom. At any rate, to continue with the Commentary's explanations: N.O. > A.O. tra
two possible cases, depending on whether the money was obtained properly or improperly
rule. If improperly, the object bought with the money is unallowable for all bhikkhus. Thi
whether the bhikkhu makes the purchase himself or a steward makes it for him. The only
be made allowable is to have an equal sum of money returned to the original donor and
returned to the person who sold it, and then arrange for a proper exchange as allowed und
rule. (At first glance, it may seem strange for the Commentary to insist that the price of t
be returned to the original donor of the N.O., since the bhikkhus are in no way in his/her de
is probably the Commentary's way of ensuring that if the seller returns the purchase price
the bhikkhus' steward, it is not used to repurchase the A.O.) If, however, a bhikkhu e
in a N.O. > A.O. trade using money obtained properly under the preceding rule, the item b
unallowable only for him, but allowable for other bhikkhus once he has forfeited it. If N.O.
exchanges really were covered by this rule, though, this would contradict the Vibhanga, wh
that the item obtained as a result of this rule either has to be given to a lay person or throw
Thus it seems better to follow the Vibhanga in treating cases of this sort under the follow
The Commentary makes no mention of what should be done with items resulting from
carry a dukkata here, but its discussion of how to "undo" a trade so as to make the item al
suggests the following scheme: For a D.O > D.O. trade: Return the object bought to t
who sold it, return the original object to the donor, and confess the offense. For a
A.O. trade: Return the object bought to the person who sold it, return the original object
donor, and confess the offense. If one wants to, one may then approach the person
the allowable object and arrange a proper trade in accordance with the following rule.
~~~~~

A.O. > D.O. trade: Return the object bought to the person who sold it and confess the c
As an intellectual exercise, the Commentary considers the question of a trade that results
that can never be made allowable, and comes up with the following scenario: A bhikkhu ta
improperly obtained under the preceding rule, uses it to get iron mined, smelted and made
Since there is no way to undo these transactions -- the iron can never be returned to its sta
-- there is no way any bhikkhu may ever properly make use of the iron no matter what is d
As mentioned above, the Commentary's explanations here contradict the Vibhanga on
points, and contain several anomalies as well. It seems preferable to treat a number of ca
here -- N.O. > D.O., N.O. > A.O., D.O. > D.O., D.O. > A.O., A.O. > D.O., or in other word
resulting in an allowable or a dukkata object -- under the following rule instead. Forfe
confession. When a bhikkhu has obtained gold or money in violation of this rule he is to fo
the midst of a formal meeting of the Community, following the procedures explained und
rule. The Pali formula for forfeiture is in Appendix VI. Non-offenses. The Vibhanga's
no-offense clauses contain nothing but the blanket exemptions mentioned under Parajika
Summary: Obtaining gold or money through trade is a nissaggiya pacittiya offense.

* * *

20. Should any bhikkhu engage in various types of trade,
(the article obtained) is to be forfeited and confessed. "Now at that time Ven. Upana
Sakyan had become skilled at robe making. Having made an outer robe of old rags
it well and stitched it nicely, he wore it. A certain wanderer, wearing a very expensive c
went to where he was staying and on arrival said to him, 'Your outer robe is beautiful, r
Give it to me in exchange for this cloak.' "'Do you know (what you are doing), m
friend?' "'Yes, I know.' "'Very well, then.' And he gave him the robe.
"Then the wanderer went to the wanderers' park wearing the outer robe. The other v
to him, 'Your outer robe is beautiful, friend. Where did you get it?' "'I got it in
exchange for my cloak.' "'But how long will this outer robe last you? That cloak of
yours was better.' "So the wanderer, thinking, 'It's true what the wanderers said
long will this outer robe last me? That cloak of mine was better,' went to where Ven. Up
Sakyan was staying, and on arrival said, 'Here is your outer robe, my friend. Give r
cloak.' "'But didn't I ask you, "Do you know what you are doing?" I won't give it
you.' "So the wanderer was offended and annoyed and spread it about, 'Even a
householder will give another householder the item he regrets (trading). How can one v
forth not give (extend the same courtesy) to one who has gone forth?'" As we no
under NP 10, one of the purposes of this rule is to relieve bhikkhus of the responsibilities t
with making trades -- the responsibility of having to get a fair price for one's goods and a
time offering a fair deal to the person making the trade. The factors for an offense her
two: object and effort. Object. The Vibhanga defines //various types of trade// as co
deals involving the four requisites, "even a lump of powder, a tooth-cleaner or unwoven th
being its standard examples of objects with the least possible material value. The Comm

interprets this as limiting this rule to deals involving nothing but allowable objects (A.O. > A
there is nothing in the Vibhanga to suggest that this is necessarily so. The emphasis in
seems to be that this rule covers even allowable objects of the least possible value, and al
more valuable and restricted objects. In fact, since the Vibhanga explicitly limits the prec
rule to trades that result in money for the bhikkhu (N.O. > N.O.; D.O. > N.O.; A.O. > N.O.),
best to interpret this rule as covering all types of trade not covered in that rule: N.O. >
N.O. > A.O.; D.O. > D.O.; D.O. > A.O.; A.O. > D.O.; and A.O. > A.O. The Vibhanga
commentaries also mention that the goods one offers in trade are one's own goods, but th
explicitly whether or not this also includes goods belonging to someone else that have b
trust in one's keeping (such as monastery funds placed under the supervision of a monast
Since the no-offense clauses make no exemptions for a bhikkhu who trades using goods
from someone else, though, it would seem that such cases do fall under this rule as well
Effort. //Engaging in trading//, according to the Vibhanga, involves two steps: (1) The
proposes an exchange, saying, "Give this for that," or "Take this for that," or "Exchange
that," or "Purchase this with that." (2) The goods exchange hands, the bhikkhu's g
ending up with the other person, and the other person's goods ending up with the b
The first step entails a dukkata; both steps together, a nissaggiya pacittiya. Perception
mitigating factor here: If a bhikkhu manages an exchange in a way that he thinks avoids a
under this rule but in fact doesn't (see below), he commits the full offense all the same.
Forfeiture & confession. Once a bhikkhu has received an article from trading, he is to forfe
to an individual bhikkhu, to a group of two or three, or to a full Community of four or more.
then may he confess the offense. The procedures for forfeiture, confession, and the return
are the same as under NP 1. The Pali formula for forfeiture is in Appendix VI. The Vibh
mention of what the bhikkhu may and may not do with after receiving it in return, but we m
from the Commentary's discussion of the preceding rule and say that: //If the exchan
> D.O.//, he should return the D.O. to its seller. If the N.O. was properly obtained under
there is nothing further to be done. If not, the bhikkhu should confess the offense fo
violating that rule. (If he accepts the purchase price in return, he must forfeit it in the mi
the Community. If not, he should simply confess the pacittiya offense.) //If the
exchange was N.O. > A.O.//, then if the N.O. was obtained in violation of NP 18, no bhik
use of the A.O. unless it is returned to the seller, the price of the article is turned ov
to the original donor of the money, and the A.O. is then repurchased in a way that does
this rule. (Again, if the seller refunds the purchase price, the offender should forfeit
in the midst of the Community. If not, he should simply confess the pacittiya offense.)
//If the N.O. in this case was properly obtained//, then the purchased article is allowable
bhikkhus, but not for the offender. (Some might object that if the N.O. was properly
it should be treated as A.O., but we must remember that a bhikkhu who orders his stew
to buy an object is assuming ownership of the money, which goes against the spirit of

and the protocol of having a steward in the first place.) //If the exchange was D.O. > D
bhikkhu should return the purchased article to the seller and the original article (if the
seller returns it to him) to the original donor. //If the exchange was D.O. > A.O.//, the pu
article is not allowable for any bhikkhu unless it is returned to the seller, the D.O. is
returned to the original donor, and the A.O. is then repurchased in a way that does not v
rule. //If the exchange was A.O. > D.O.//, the bhikkhu should return the purchased
to the seller. //If the exchange was A.O. > A.O.//, the bhikkhu may make use of the
as he likes. //If the exchange was wages in payment for services rendered//, the C
notes that there is no way the bhikkhu can rightfully get the payment back, so he should
confess a pacittiya offense. Non-offenses. In the origin story to NP 5, the Buddha a
bhikkhus to trade allowable articles with other bhikkhus, bhikkhunis, female probationers,
female novices. The present rule thus covers trades made only with people who are not
co-religionists. As for trades with people who are not one's co-religionists, the Vibhan
adds that a bhikkhu commits no offense -- if he asks the price of an object; if he tells
steward (wording the request properly, as under NP 10); or if he tells the seller, "I hav
I have need of such-and-such," and then lets the seller arrange the exchange as he
fit. This last point may seem like a lot of hair splitting, but we must remember that if a
is arranged in this way, the bhikkhu is absolved from any responsibility for the fairness of t
which seems to be the whole point of the rule. The Commentary, in discussing these
raises the following points: 1) A bhikkhu who tries to avoid the technicalities of what is
defined as engaging in trading by saying simply, "Give this. Take that," may do so only
close relatives. Otherwise, telling a lay person to take one's belongings as his/her own
"theft of faith" (//saddha-deyya//) -- i.e., a misuse of the donations that lay supporters ha
sacrificed for the bhikkhu's use. (See Mv.VIII.22.1) On the other hand, telling an unrela
lay person to give something is a form of begging, which carries a dukkata unless the la
related or has invited one to ask in the first place. (From this we may deduce that bhikk
should not bargain after having asked the price of goods or services -- e.g., a taxi fare --
situations where bargaining is the norm.) 2) A bhikkhu desiring to get an article m
his steward, "Having taken that, give (the seller) this." This, however, contradicts o
passages in the Commentary itself, in which this form of speech is said to violate this ru
spoken directly to the seller. Since the Vibhanga includes orders to X to purchase
coming under this rule, it would seem that only the forms of speech allowed under NP 1
need of such-and-such;" "I want such-and-such" -- would be allowed under the no-
clauses here as well. 3) Under the previous rule, the Commentary mentioned that a
engaging in an otherwise allowable trade for profit incurs a dukkata. Here it says that if
proposing a trade by wording it right (//kappiya-vohara//), deceives the seller as to t
value of his goods, he is to be treated under Parajika 2. 4) If a bhikkhu goes with
steward to a store and sees that the steward is getting a bad deal, he may simply tell th

steward, "Don't take it." 5) The Commentary to NP 10 describes how a bhikkhu may n
purchase when his steward has left funds in safe-keeping on the bhikkhu's premises bu
to arrange a trade when, say, a bowl-seller comes along. The bhikkhu may tell the selle
want this bowl, and there are funds of equal value here, but there is no steward to make
allowable." If the seller volunteers to make them allowable, the bhikkhu may show him
they are but may not tell him how much to take. If the seller takes too much, the bhikkh
the sale by saying, "I don't want your bowl after all." In general it is not a wise policy
have funds left for safe-keeping on one's premises -- a Community allowing this exposes
dangers of robbery and assault -- but the Commentary here seems less interested in desc
behavior than in simply drawing the line between what is and is not an offense. Spec
1) The Bhikkhunis' Nissaggiya Pacittiya rules 4-10 show that if a lay donor gives money to
to pay for whatever a bhikkhuni will request from the store, the bhikkhuni may avail hers
arrangement. If the donor stipulates that this arrangement applies only to certain things, o
worth a certain amount, she may request only what falls under the stipulation: This is th
the rules. In effect, what this is doing is making the storeowner her steward. Such an arra
would thus also seem allowable for bhikkhus, as long as they word their requests to the st
properly, as advised under NP 10. 2) As mentioned under NP 18, checks, credit cards
and traveler's checks do not count as gold or money, but any trade arranged with them v
this rule. With checks, the point where the full offense is committed is when the bhikkhu h
check over to the seller -- or tells his steward to hand it over -- in exchange for goods or se
Simply signing a check does not come under this rule. Thus a bhikkhu responsible for mo
building funds of the sort discussed in the Commentary to NP 10 -- where the donor make
responsible for saying who money should go to -- may sign checks drawing on the fund wi
committing an offense here, unless he hands the check over to the seller or tells the stewa
to buy X." Similarly with credit cards: The offense is committed when the bhikkhu ha
signed credit card receipt -- or has it handed -- to the seller. The receipt is an acknowledg
goods purchased or services rendered, which in the context of the card holder's agreem
credit card company is his promise to repay the loan he is making on the company. This p
is trading with the seller. Summary: Engaging in trade with anyone except one's
co-religionists is a nissaggiya pacittiya offense. * * * * * * * *

CHAPTER SEVEN

Part Three: The Bowl Chapter ~~~

the bowl, they do not make it a non-bowl, and the bhikkhu should mend it and continue us
however, there is even one hole so large that the metal used to plug it cannot be polished
surface of the rest of the bowl, the tiny crevices in the patch will collect food. This makes
unfit for use, and the owner is entitled to ask for a new one to replace it. An extra alm
bowl, according to the Vibhanga, is any that has not yet been determined for use or placed
ownership. Since a bhikkhu may have only one bowl determined for use at any one time,
any additional bowls he receives under dual ownership if he plans to keep them on hand.
for placing bowls under determination and dual ownership, and for rescinding their deter
dual ownership, are given in Appendices IV & V.) Effort. According to the Commen
bowl belonging to a bhikkhu fulfills all the requirements for a determinable bowl, he is res
for it even if he has not yet received it into his keeping. For example, if a blacksmith prom
him a bowl and send word when it is finished, the bhikkhu is responsible for the bowl as
hears word from the blacksmith's messenger that the bowl is ready, even if he has yet to r
the blacksmith, prior to making the bowl, promises to send it when it is done, then the bh
responsible for it until the blacksmith's messenger brings it to him. (All of this assumes tha
bowl is already fully paid for.) If, within ten days after becoming responsible for a new
bhikkhu does not determine it for use, place it under dual ownership, abandon it (give it
away), or if the bowl is not lost, stolen, damaged beyond repair, or taken on trust, then on
dawn after receiving it he incurs the full penalty under this rule. Perception is not a
mitigating factor here. Even if the bhikkhu thinks that ten days have not passed when they
thinks that the bowl is damaged beyond repair or placed under dual ownership, etc., whe
incurs the penalty all the same. Forfeiture & confession. The procedures for forfeiture,
confession, and return of the bowl are the same as under NP 1. For the Pali formulae to u
and returning the bowl, see Appendix VI. As with the rules concerning robe-cloth, the bow
returned to the offender after he has confessed his offense. Not to return it entails a dukka
the bowl is returned, the ten-day countdown starts all over again. Non-offenses. The
offense if within ten days the bhikkhu determines the bowl for use, places it under dual ow
abandons it, loses it, or if the bowl is stolen, damaged beyond repair, or taken on trust.
Summary: Keeping an alms bowl for more than ten days without determining it for use
under dual ownership is a nissaggiya pacittiya offense. *
* * 22. Should a bhikkhu with an alms bowl having less than five mends ask fo
another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the
the company of bhikkhus. That company of bhikkhus' final bowl should be presente
bhikkhu, (saying,) "This, bhikkhu, is your bowl. It is to be kept until broken." This is
proper procedure here. "Now at that time a certain potter had invited the bhikkhus,
'If any of the masters need a bowl, I will supply them with bowls.' So the bhikkhus, know
moderation, asked for many bowls. Those with small bowls asked for large ones.
large ones asked for small ones. The potter, making many bowls for the bhikkhus, coul

make other goods for sale. (As a result,) he could not support himself, and his wife and suffered." According to the Commentary, the phrase, a bowl "having less than five men one that is not beyond repair, as explained under the preceding rule. Thus this rule does n bhikkhu whose bowl is beyond repair: As the K/Commentary notes, whether or not the o is actually mended is not an issue here. A bhikkhu whose bowl is not beyond repair in dukkata in asking for a new bowl, and a nissaggiya pacittiya in receiving it. Forfeiture confession, & bowl exchange. Once a bhikkhu has received a bowl in violation of this rule forfeit it and confess the offense in the midst of the Community. (See Appendix VI for th formula used in forfeiture.) He then receives the Community's "final bowl" to use in place o he has forfeited. The Community's final bowl is selected in the following way: Each bhikkhu coming to the meeting to witness the offender's forfeiture and confession must bri has determined for his own use. If a bhikkhu has an inferior bowl in his possession -- eithe or placed under dual ownership -- he is not to determine that bowl and take it to the meetin getting a more valuable one in the exchange about to take place. To do so entails a duk Once the bhikkhus have assembled, the offender forfeits his bowl and confesses the off Community, following the pattern of one motion and one announcement (//natti-dutiya-kam the Vibhanga, then chooses one of its members as bowl exchanger. The bowl exchanger forfeited bowl and show it to the most senior bhikkhu, who is to choose whichever of the tw pleases him more -- his own or the new one. If the new bowl is preferable to his own, and take it out of sympathy for the offender, he incurs a dukkata. The K/Commentary and Su add that if he does not prefer the new bowl, there is no offense in not taking it. Onc most senior bhikkhu has taken his choice, the remaining bowl is then shown to the bhikkhu seniority, who repeats the process, and so on down the line to the most junior bhikkhu. exchanger then takes the bowl left over from this last bhikkhu's choice -- the least desirabl belonging to that company of bhikkhus -- and presents it to the offender and tells him to for his use and care for it as best he can. If the offender treats it improperly -- putting place where it might get damaged, using it in the wrong sort of way -- or tries to get rid o thinking, "How can this bowl be lost or destroyed or broken," he incurs a dukkata.

Non-offenses. The Vibhanga states that a bhikkhu whose bowl is not beyond repair incurs asks for a new bowl from relatives or from people who have invited him to ask, or if he get bowl with his own resources. He is also allowed to ask for a bowl for the sake of another, following the Commentary to NP 6 -- means that Bhikkhu X may ask for a bowl for Y only i his own relatives or people who have invited him to ask for a bowl OR if he asks from Y's r people who have invited Y to ask. Asking for and receiving a bowl for Y from people oth would entail the full offense. Summary: Asking for a new alms bowl when one's curren is not beyond repair is a nissaggiya pacittiya offense.

* * *

23.There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven

most. Beyond that, they are to be forfeited and confessed. Tonics. The five tonics menti
rule form one of four classes of edibles grouped according to the time period within which
eaten after being received. The other three -- food, juice drinks, and medicines -- are disc
detail at the beginning of the Food Chapter in the pacittiya rules. Here is the story of hov
group came to be a special class: "Then as the Blessed One was alone in seclusion, t
of reasoning occurred to him: 'At present the bhikkhus, afflicted by the autumn disease
the conjey they have drunk and the food they have eaten. Because of this they are
wretched, unattractive, and jaundiced, their bodies covered with veins. What if I were to
medicine for them that would be both medicine and agreed to be medicine for the w
serve as food, yet would not be considered gross (substantial) food.' "Then this th
occurred to him: 'There are these five tonics -- ghee, fresh butter, oil, honey, sugar/mol
that are both medicine and agreed to be medicine for the world, and serve as food y
be considered gross food. What if I were now to allow the bhikkhus, having accept
the right time (from dawn to noon), to consume them at the right time'.... "Now a
time bhikkhus, having accepted the five tonics at the right time, consumed them at the r
Because of this they could not stomach even their ordinary coarse meals, much les
ones. As a result, afflicted both by the autumn disease and this loss of appetite for food
they became even more thin and wretched....So the Blessed One, for this cause, for this
given a Dhamma talk, addressed the bhikkhus: 'I allow you, bhikkhus, having acce
tonics, to consume them both at the right time and at the wrong time (from noon to dawn
(Mv.VI.1) The Vibhanga defines the five tonics as follows: //Ghee// means strained
butter oil made from the milk of any animal whose flesh is allowable for bhikkhus to eat (se
introduction to the Food Chapter in the pacittiya rules). //Fresh butter// must be made f
milk of any animal whose flesh is allowable. None of the Vinaya texts go into detail on how
butter is made, but the Bhumija Discourse (M.126) describes the process as "having sprin
pot, one twirls them with a churn." Fresh butter of this sort is still made in India today by
a small churn -- looking like an orange with alternate sections removed, attached to a sma
twirling it in curds, all the while sprinkling them with water. The fresh butter -- mostly mil
plus some milk solids -- coagulates on the churn, and when the fresh butter is removed, w
the pot is diluted buttermilk. Fresh butter, unlike creamery butter made by churning crean
stored unrefrigerated in bottles for several days even in the heat of India without going ran
Arguing by the Great Standards, creamery butter would obviously come under fresh butte
controversial topic is cheese. In Mahavagga VI.34.21, the Buddha allows bhikkhus to c
products of the cow: milk, curds, buttermilk, fresh butter, and ghee. Apparently, cheese -
heated to evaporate their liquid content and then cured with or without mold -- was not kno
days, but it seems proper to include it under one of the five. The question is which one. S
argued that it should come under fresh butter, since the composition is similar -- milk fat an
derived from curds. Others have argued that it should come under curds, as it generally re

more of a gross food. Since the texts give no guidance here, the best policy would seem t
follow the views of the Community to which one belongs. //Oil//, according to the Vibha
includes sesame oil, mustard seed oil, "honey tree" oil, castor oil, and oil from tallow. The
Mahavagga (VI.2.1) allows oil made from five kinds of tallow: bear, fish, alligator (shark?),
donkey tallow. Since bear meat is one of the kinds normally unallowable for bhikkhus, the
Sub-commentary interprets this list as meaning oil from the tallow of any animal whose fle
-- and from any animal whose flesh, if eaten, carries a dukkata -- is allowable here. Since
flesh, if eaten, carries a thullaccaya, oil from human fat is not allowed. The Commentary a
made from any plants not listed in the Vibhanga carries a dukkata if kept more than seven
//Honey// means the honey of bees, although the Commentary lists two species of bee -
long and with wings, and //tumbala//, large, black and with hard wings -- whose honey it sa
viscous and ranks as a medicine, not as one of the five tonics. //Sugar/molasses// th
defines simply as essence of sugar cane. The Commentary interprets this as meaning no
molasses, but also fresh sugar cane juice. The Vinaya Mukha disagrees here, saying that
if kept overnight, can quickly turn into alcohol and so should be classed as a juice drink.
Commentary also says that sugar or molasses made from any fruit classed as a food -- e.g
palm, sugar beet, etc. -- ranks as a food and not as a tonic, but it is hard to guess at its r
here, since sugar cane itself is also classed as a food. The Vinaya Mukha seems more co
Great Standards to say that all forms of sugar and molasses, no matter what the source,
included here. Thus artificial sweeteners would also come under this rule. According
Mv.VI.16.1, even if the sugar has a little flour mixed in with it simply to make it firmer -- as
happens in sugar cubes and blocks of palm sugar -- it is still classed as a tonic as long a
still regarded simply as "sugar." If there is enough flour mixed in so that people are consc
flour's being there, or if the flour is meant to serve more than simply as a firming agent, t
mixture counts as a food and may not be eaten after noon of the day on which it is receive
Proper use. According to Mv.VI.40.3, any tonic received today may be eaten mixed with fo
drinks received today, but not with food or juice drinks received on a later day. Thus, as th
Commentary points out, tonics received in the morning may be eaten with food that morni
the afternoon, they may not be eaten mixed with food at any time at all. Also, the C
says at one point, one may take the tonic at any time during those seven days regardless
one is ill. At another point, though, it says that one may take the tonic after the morning
day on which it is received only if one has a reason. This statement the Sub-commentary
meaning that any reason suffices -- e.g., hunger, weakness -- as long as one is not takin
for nourishment as food. In other words, one may take enough to assuage one's hunger,
oneself up. Mv.VI.27, though, contains a special stipulation for the use of sugar. If
is ill, one may take it "as is" at any time during the seven days; if not, then after noon of the
day one make take it only if it is mixed with water. Forfeiture & confession. If a bhikk
keeps a tonic past the seventh dawn after receiving it, he is to forfeit it and confess the r

pacittiya offense. Perception is not a mitigating factor here. Even if he thinks that seven d
not yet passed when they actually have -- or thinks that the tonic is no longer in his poss
it actually is -- he incurs the penalty all the same (%). The procedures for forfeiture,
confession, and return of the tonic are the same as under NP 1. The formula to use in forf
tonic is given in Appendix VI. Once the bhikkhu receives the tonic in return, he may not us
to apply to his body, although he may use it for other external purposes, such as oil for a
Other bhikkhus may not eat the tonic either, but they may apply it to their bodies -- for exa
to rub down their limbs. Non-offenses. According to the Vibhanga, there is no offens
within seven days the tonic gets lost, destroyed, burnt, stolen, or taken on trust; or if the bh
determines it for use, abandons it or -- having given it away to an unordained person, aban
possession of it in his mind -- he receives it in return and makes use of it (%). The
Commentary has an extended discussion of the last three points. 1) Determining the
use means that, within the seven days, the bhikkhu determines that he will use it not as a
but only to apply to the outside of his body or for other external purposes instead. In this c
keep the tonic as long as he likes without penalty. 2) Unlike the other rules dealing w
robe-cloth or bowls kept X number of days, the no-offense clauses here do not include e
tonics placed under dual ownership, but the Commentary discusses "abandons it" as if it r
under dual ownership." Its verdict: Any tonic placed under dual ownership may be kept
seven days without incurring a penalty as long as the owners do not divide up their shares
the seventh day they may not use it for internal purposes. The Sub-commentary adds tha
under dual ownership may not be used at all until the arrangement is rescinded. 3) T
Commentary reports a controversy between two Vinaya experts on the meaning of the las
list -- i.e., "having given it away to an unordained person, abandoning possession of it in
he receives it in return and makes use of it." Ven. Maha Sumatthera states that the phrase
seven days" applies here as well: If within seven days the bhikkhu gives the tonic to an
person, having abandoned possession of it in his mind, he may then keep it and consume
seven days if the unordained person happens to return it to him. Ven. Maha Paduma
disagrees, saying that the exemption "abandons it" already covers such a case, and that th
here refers to the situation where a bhikkhu has kept a tonic past seven days, has forfeited
received it in return, and then gives it up to an unordained person. If the unordained perso
returns the tonic to him, he may use it to rub on his body. The K/Commentary agrees w
position, but this creates some problems, both textual and practical. To begin with, the p
within seven days," modifies every one of the other no-offense clauses, and there is nothin
that it does not modify this one, too. Secondly, every one of the other exemptions refers
ways of avoiding the full offense, and not to ways of dealing with the forfeited article after i
returned, and again there is nothing to indicate that the last exemption breaks this pattern.
On the practical side, if the exemption "abandons it" covers cases where a bhikkhu may g
to anyone at all and then receive it in return to use for another seven days, bhikkhus could

their time trading hoards of tonics among themselves indefinitely, and the rule would beco
But as the origin story shows, it was precisely to prevent them from amassing such hoar
rule was formulated in the first place. "Then Ven. Pilindavaccha approached the reside
Seniya Bimbisara of Magadha, and on arrival sat down on an appointed seat. Then
Bimbisara... approached Ven. Pilindavaccha and, paying homage, sat down to one side
sat there, Ven. Pilindavaccha addressed him: 'For what reason, great king, has the mo
attendant's family been imprisoned?' "'Sir, in the monastery attendant's house w
garland of gold: beautiful, attractive, exquisite. There is no garland of gold like it ev
in our own women's quarters. From where could he have gotten it? It must have been
"Then Ven. Pilindavaccha willed that the palace of King Seniya Bimbisara be go
it became made entirely of gold. 'But from where did you get so much gold, great k
"(Saying,) 'I understand, sir. This is simply the master's psychic power,' he had the
monastery attendant's family released. "The people, saying, 'The master Pilind
displayed a psychic wonder, a superior human feat, to the king and his retinue,' we
gladdened and delighted. They presented Ven. Pilindavaccha with the five tonics: ghe
oil, honey, and sugar. "Now ordinarily Ven. Pilindavaccha was already a receiv
the five tonics, so he distributed his gains among his company, who came to live in
They put away their gains having filled pots and pitchers. They hung up their gains
filled water strainers and bags. These kept oozing and seeping, and their dwellings wer
creeping with rats. People, engaged in a tour of the dwellings, having seen this, we
offended and annoyed and spread it about, 'These Sakyan contemplatives have inner
like the king....'" Thus it seems more likely that the Vibhanga's no-offense clauses sho
interpreted like this: A bhikkhu is no longer held responsible for a tonic if he abandons it o
away -- no matter who he gives it to, or what his state of mind -- but he may receive it in
use it another seven days only if he has given it to an unordained person, having abandon
of it in his mind. Summary: Keeping any of the five tonics -- ghee, fresh butter,
oil, honey, or sugar/molasses -- for more than seven days, unless one determines to us
externally, is a nissaggiya pacittiya offense. * * *
24. When a month is left to the hot season, a bhikkhu may seek a rains-bathing cl
a half-month is left to the hot season, (the cloth) having been made, may be worn.
more than a month is left to the hot season he should seek a rains-bathing cloth, (or) wh
a half-month is left to the hot season, (the cloth) having been made should be worn
be forfeited and confessed. Bhikkhus in the time of the Buddha commonly bathed in
lake. Passages in the Canon give an indication of some of the dangers involved: They h
their robes to make sure they weren't stolen or washed away by the river, and at the same
sure they didn't expose themselves. (S.II.10 tells of a female deity who, seeing a young b
became smitten with the sight of him wearing only his under robe. She appeared to him
that he leave the monkhood to take his fill of sensual pleasures before his youth had past,

fortunately he was far enough in the practice to resist her advances.) A further danger d
rainy season was that the rivers would become swollen and their currents strong. During t
bhikkhus would bathe in the rain. Rains-bathing cloth. The Mahavagga (Mv.VIII.15.1-
the story of a servant girl who went to a monastery and -- seeing bhikkhus out bathing na
rain -- concluded that there were no bhikkhus there, but only naked ascetics. She returned
her mistress, Lady Visakha, who realized what was actually happening and made this the
permission of the Buddha to provide rains-bathing cloths for the bhikkhus, because as she
"Nakedness is repulsive." He granted her request, and at a later point (Mv.VIII.20.2) state
rains-bathing cloth could be determined for use during the four months of the rainy season
beginning with the day after the full moon in July, or the second if there are two -- and that
of the four months it was to be placed under dual ownership. This training rule deals with
protocol for seeking and using such a cloth during the rains and the period immediately pr
The protocol is sketched out in the Vibhanga, the details being filled in by the Comme
follows: During the first two weeks of the fourth lunar month of the hot season -- the lunar
ending with the full moon in July, or the first if there are two -- a bhikkhu may seek a rains-
cloth and make it if he gets enough material, but may not yet use it or determine it for use.
seeking the cloth he may directly ask for it from relatives or people who have invited him to
may approach people who have provided rains-bathing cloths in the past and give them su
"It is the time for material for a rains-bathing cloth," or "People are giving material for a
rains-bathing cloth." If he asks directly from people who are not relatives or who have not
him to ask, he incurs a dukkata; if he then receives cloth from them, he incurs the full pena
6. If he gives hints to people who have never provided rains-bathing cloths in the past, h
dukkata. During the last two weeks of the fourth lunar month of the hot season he ma
using his cloth, although he may not yet determine it for use. This shows clearly that this r
providing an exemption to NP 1, under which he otherwise would be forced to determine t
days after receiving it. If he has not yet received enough material, he may continue seekin
in the way described above and make himself a cloth when he receives enough. Wh
of the rainy season arrives, he may determine the cloth. If he does not yet have enough m
his rains-bathing cloth, he may continue seeking it throughout the four months of the rain
bathes naked in the rain when he has a cloth to use, he incurs a dukkata, although he may
lake or river without penalty. If he has no cloth to use, he may also bathe naked in the ra
At the end of the four months, he is to wash his cloth, place it under dual ownership, and
aside if it is still usable. He may begin using it again the last two weeks of the last lunar m
before the next rainy season and is to redetermine it for use on the day the rainy season c
begins. Towards the end of his discussion of this rule, Buddhaghosa adds his own p
opinion on when the rains-bathing cloth should be determined for use if it is finished during
on the grounds that the ancient commentaries do not discuss the issue -- one of the few
he overtly gives his own opinion anywhere in the Commentary. His verdict: If one receive

material to finish the cloth within ten days, one should determine it within those ten days. may keep what material one has, undetermined and throughout the rainy season if need b does obtain enough material and then determine the cloth on the day it is completed. Offenses. As the K/Commentary points out, this rule covers two separate offenses whose somewhat different: the offense for seeking a rains-bathing cloth at the wrong time and th using it at the wrong time. //Seeking//. The factors here are three: object, effort, and result. The bhikkhu is looking for material for a rains-bathing cloth, he makes hints to peo the time he is not allowed to make hints, and he receives the cloth. There is a dukkata in hinting and a full offense in receiving the cloth. //Using//. The factors here are two: ob he has a rains-bathing cloth -- and effort -- he has other robes to use, there are no dang he wears the cloth during the period when he is not allowed to wear it. (The conditions he on the no-offenses clauses, which we will discuss below.) In neither of these cases is a mitigating factor. Even if a bhikkhu thinks that the right time to hint for the cloth or to w has come when it actually hasn't, he is not immune from an offense. Forfeiture & co bhikkhu who has committed either of the two full offenses here is to forfeit the cloth and co offense. The procedures for forfeiture, confession, and return of the cloth are the same as Non-offenses. As the rule states, there is no offense for the bhikkhu who hints for a rains-bathing cloth within the last lunar month of the hot season, or for one who wears his cloth during the last two weeks of that month. The Vibhanga then refers to a situatio occasionally happens under the lunar calendar: The four months of the hot season end, Retreat is delayed another lunar cycle due to the fact that a thirteenth lunar month has to b that year in order to bring the lunar year back into line with the solar year. (This usually when there are two full moons in July.) In this case, it says that the rains-bathing cloth -- h sought for during the fourth month and worn during the last two weeks of the hot season washed and then put aside. When the proper season arrives, it may be brought out for us The Commentary adds that there is no need to determine the cloth in this period until the Retreat officially starts, but it doesn't say whether the proper season to use the cloth begin the Rains Retreat or two weeks before. It would make sense to allow the bhikkhu to begin two weeks before, but this is simply my own opinion. The Vibhanga then adds three exemptions: There is no offense for a "stolen-robe" bhikkhu, a "destroyed-robe" bhikkhu, there are dangers. The Commentary interprets "robe" here as meaning rains-bathing cloth these exemptions apply to the dukkata offense for bathing naked in the rain. A bhikkhu wh rains-bathing cloth has been stolen or destroyed may bathe naked in the rain without incur as may a bhikkhu with an expensive bathing cloth who would rather bathe naked because cloth thieves. Strangely enough, Buddhaghosa's own K/Commentary makes the Vib exemptions refer also to the full offense. If a bhikkhu's other robes have been stolen or de may wear his rains-bathing cloth out of season. The same holds true when, in the words K/Commentary, "naked thieves are plundering," and a bhikkhu decides to wear his rains-b

out-of-season in order to protect either it or his other robes from being stolen. The Sub-commentary follows the K/Commentary in holding to both interpretations. At pre this discussion is purely academic, inasmuch as most bhikkhus -- if they use a bathing clo determine it for use as a "cloth accessory" so as to avoid any possible offense under this Summary: Seeking and receiving a rains-bathing cloth before the fourth month of th is a nissaggiya pacittiya offense. Using a rains-bathing cloth before the last two w of the fourth month of the hot season is also a nissaggiya pacittiya offense.

* * * 25. Should any bhikkhu, having himself given a robe-cloth to (another) bhikkhu, and then being angered and displeased, snatch it back or hav snatched back, it is to be forfeited and confessed. "At that time Ven. Upananda th said to his brother's student, 'Come, friend, let's set out on a tour of the countryside "'I can't go, sir. My robe is threadbare.' "'Come, friend, I'll give you a robe.' And he gave him a robe. Then that bhikkhu heard, 'The Blessed One, they say, is out on a tour of the countryside.' The thought occurred to him: 'In that case I won't set tour of the countryside with Ven. Upananda the Sakyan. I'll set out on a tour of the countryside with the Blessed One.' "Then Ven. Upananda said to him, 'Come, frien out on that tour of the countryside now.' "'I won't set out on a tour of the countryside with you, sir. I'll set out on a tour of the countryside with the Blessed O "'But the robe I gave you, my friend, will set out on a tour of the countryside with //me//.' And angered and displeased, he snatched the robe back." As the Commenta this rule applies to cases where one perceives the robe-cloth as being rightfully one's own having given it away, as when giving it on an implicit or explicit condition that the recipient later fulfill. Thus the act of snatching away here does not entail a parajika. If, however, or mentally abandoned ownership of the robe and then for some reason snatches it back, the under Parajika 2. The factors for an offense here are two. Object: a piece of any of six allowable kinds of robe-cloth, measuring at least four by eight fingerbreadths. Eff One has given the cloth to another bhikkhu on one condition or another and then, angered with him, either snatches it back or has someone else snatch it back. In the latter case, a dukkata in giving the order to snatch the robe, and the full offense when the robe is snat Perception (with regard to the recipient/victim) is not a mitigating factor here. If he actua bhikkhu, then whether or not one perceives him to be so makes no difference as far as the concerned. Forfeiture & confession. A bhikkhu who has obtained robe-cloth in violat rule is to forfeit it and confess the offense. The procedures for forfeiture, confession, and the cloth are the same as under NP 1. The formula to use in forfeiting the cloth is given VI. Lesser offenses. There is a dukkata for angrily snatching back from a bhikkhu re other than cloth; and for angrily snatching back any kind of requisite -- cloth or otherwise -- one has given to someone who is not a bhikkhu. The Sub-commentary adds that to give r layman planning to be ordained, and then to snatch it back in this way after his ordination,

the full offense. According to the Vibhanga, there is no offense if the recipient returns robe of his own accord or if the donor takes it back on trust (%). The Commentary's discu first exemption shows that if the recipient returns the robe after receiving a gentle hint fro donor -- "I gave you the robe in hopes that you would study with me, but now you are stud else" -- the donor incurs no penalty. But if the donor's hint shows anger -- "I gave this ro bhikkhu who would study with me, not to one who would study with somebody else!" -- he for the hint, but no penalty when the recipient returns the robe. Summary: Having gi another bhikkhu a robe on a condition and then -- angry and displeased -- snatching it b having it snatched back is a nissaggiya pacittiya offense. * * *

26. Should any bhikkhu, having requested thread, have a robe woven by weav to be forfeited and confessed. The factors for an offense here are three: object, effort, an result. 1) //Object//: thread or yarn of the six allowable types for robe-cloth, that a bhik -- with the purpose of making a robe -- has requested from people who are not his relative not invited him to ask. 2) //Effort//: He takes this thread to weavers who are unrelate to him and have not offered their services for free, and gets them to weave him robe-cloth least four by eight fingerbreadths. 3) //Result//: He receives the cloth. Offenses The Commentary has a table that works out the various combinations of offenses here ba variables: thread properly or improperly received, and weavers proper or improper for th ask. Thread properly received is any that the bhikkhu has requested from people who are have invited him to ask. Similarly, weavers proper for him to ask are any who are relate have offered him their services. If both the thread and the weavers are classed as no there is a dukkata in getting them to weave cloth, and a nissaggiya pacittiya in receiving t it is done. There is a dukkata in receiving the cloth if the thread is proper, but the weavers not; OR if the thread is not proper, but the weavers are. (For ease of remembran one variable is proper and the other not.) If both variables are proper, there is no offense. The Commentary then has a field day working out the permutations if two di weavers -- one proper and one improper -- work on the cloth, or if proper and improper thr the cloth -- proper warp and improper woof, or alternating strands of proper and improp which if nothing else goes to show how few truly burning issues have sprung up around th Forfeiture & confession. Robe-cloth received in a way that entails the full offense under t to be forfeited and the offense confessed, following the procedure under NP 1. Non The Vibhanga says that there is no offense "to sew a robe, or in a binding, a belt, a should bag for carrying the bowl, or a water-strainer." The Commentary interprets this as mean is no offense in asking for thread or yarn to sew a robe or to make any of the other things these articles are small, and since bhikkhus are allowed looms (Cv.V.28.2), perhaps the that bhikkhus could be expected to make themselves. The no-offense clauses also s is no offense if they -- the donors or the weavers -- are relatives, if they have invited one if the cloth is for the sake of another, or if it is by means of one's own property. These exe

apply both to asking for thread and for getting weavers to weave cloth. As under NP 6 &
sake of another" means that one may ask from one's own relatives or from those who hav
OR from relatives of the other person or people who have invited him to ask. Asking for
people other than these would entail the full offense. If the cloth is obtained by mean
one's own property -- i.e., one arranges to pay for the thread and hire the weavers -- the
states that one is responsible for the cloth as soon as it is finished and fully paid for, wheth
it is delivered into one's possession. One must therefore determine it for use within 10 d
date so as not to commit an offense under NP 1. If the weavers have promised to send w
is done, one's responsibility starts when one receives word from their messenger; simila
have promised to send the cloth when done, one's responsibility begins when their messe
Summary: Taking thread that one has asked for improperly and getting weavers to
from it -- when they are unrelated and have not made a previous offer to weave -- is
nissaggiya pacittiya offense. * * * 27. In case a man
or woman householder unrelated to a bhikkhu has weavers weave robe-cloth for his sal
the bhikkhu, not previously invited (by the householder), having approached the weaver
stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for m
sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well s
smoothed, and perhaps I may reward you with a little something;" and should the b
having said that, reward them with a little something, even as much as alms food, it
cloth) is to be forfeited and confessed. Here the factors for an offense are four: Obje
piece of any of the six allowable types of robe-cloth, measuring at least four by eight finge
which is being made for one's sake by the arrangement of a donor who is unrelated and
invitation to ask. Intention. One wants to get better cloth than what the donors are pl
to give. Effort. One approaches the weavers and gets them to increase the amount
going into the cloth. The Commentary explains that the bhikkhu's words quoted in the rule
simply to be an example of any way in which one might do this. The Vibhanga defines t
"alms food" as covering anything of even the slightest material value -- food, a lump of pov
wood, unwoven thread, or even a phrase of Dhamma. A bhikkhu who offers to pay for t
full would thus also fulfill this factor. The Sub-commentary adds that even if the bhikk
doesn't deliver the reward, this factor is fulfilled all the same as long as the weavers, as
of his stipulations, actually increase the amount of thread from that which they and the don
on. Result. One receives the cloth. Offenses. The bhikkhu incurs a dukkata as s
the weavers add even a little extra thread to the cloth, and the full offense when he recei
The procedures for forfeiture, confession, and return of the cloth are the same as under N
Non-offenses. There is no offense if -- the donors are relatives, they have invited or
ask, one asks for the sake of another, one gets the weavers to make the cloth less ex
the donors had ordered, or if it is by means of one's own property. (This last point re
only to cases where the bhikkhu was the one who had the weavers hired in the first p

Summary: When donors who are not relatives -- and have not invited one to ask -- ha
weavers to weave robe-cloth intended for one: Receiving the cloth after getting the
to increase the amount of thread used in it is a nissaggiya pacittiya offense.

* * * 28.Ten days prior to the third-month Kattika full moon,
should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards
offered in urgency. Once he has accepted it, he may keep it throughout the robe se
Beyond that, it is to be forfeited and confessed. The //third-month Kattika full moon// is t
moon in October, or the first if there are two. This is the final day of the Rains Retreat, a
day before the beginning of the robe season. //Robe-cloth offered in urgency// is any p
six allowable kinds of robe-cloth, measuring at least four by eight fingerbreadths, offered
person who does not want to wait until the robe season to make an offering, either becaus
survival is in doubt -- as when a soldier is going into war, a traveler is about to set out on
journey, or a woman has become pregnant -- or because he/she has developed new-foun
religion. The Commentary points out that the period allowed for giving robe-cloth offe
urgency begins on the fifth day of the waxing moon before the end of the Rains Retreat; a
robe-cloth offered to an individual bhikkhu beginning on the sixth day of the waning moo
NP 1, be kept throughout the robe season because the tenth dawn after the sixth waning m
beginning of the robe season. Thus it would seem that this rule is giving only a one-day
allowance. However, we should note that the Vibhanga implicitly, and the Commen
explicitly, treat robe-cloth offered in urgency as in-season cloth (see NP 3): In other words
goes to the Community, and is to be divided only among those bhikkhus who spend the
that Community. Thus if a bhikkhu has broken the retreat, he must return his share to the
he no longer has any right to it. The factors for an offense here are two: //object// --
robe-cloth offered in urgency; and //effort// -- one keeps it past the end of the robe seaso
dawn after the full moon following the Rains Retreat, if one does not participate in a kathin
of one's kathina privileges, if one does. And, as noted above, if one has broken one's R
has no right to any share in such cloth and must return it to the Community immediately.
Perception is not a mitigating factor here. Thus if the period to keep the cloth has passed
one thinks it hasn't -- or if it is not determined for use, etc., when one thinks it is -- one is
still subject to the offense all the same. The procedures for forfeiture, confession, and
the cloth are the same as under NP 1. See Appendix VI for the Pali formula to use in for
cloth. Non-offenses. There is no offense if, before the robe season is over, one dete
the cloth, places it under dual ownership, or abandons it (gives it away or throws it away);
lost, destroyed, burnt, or stolen, or if someone else takes it on trust. Summary: Keep
robe-cloth offered in urgency past the end of the robe season after having accepted it d
eleven days of the Rains Retreat is a nissaggiya pacittiya offense.

* * * 29. There are wilderness abodes that are considered dubious and
risky. A bhikkhu living in such abodes after the (fourth-month) Kattika full moon has pas

any one of his three robes in a village if he so desires. Should he have any reason apart from the robe, he may do so for six nights at most. If he should live apart from it longer than that -- unless authorized by the bhikkhus -- it is to be forfeited and confesse As we noted under NP 2, every bhikkhu who has spent the Rains Retreat has the right to l his set of three robes during the following month. This rule is a partial one-month extens right for bhikkhus living in dangerous wilderness areas. The reason for this extension is th one-month period was when thieves were active -- perhaps because they knew that bhik received new cloth, or simply because now that roads were passable again it was time for to their work. The Commentary defines this situation in terms of four factors: 1) T bhikkhu has spent the first Rains Retreat -- the one beginning with the full moon in July, second full moon if there are two in that month -- without break. 2) He is staying in wilderness abode, defined in the Vibhanga as one at least 500 bow-lengths, or one kilo nearest village, this distance being measured by the shortest walkable path betwee and not as the crow flies. At the same time, he is not so far from a village that he canno alms there in the morning and then return to eat in his abode before noon. 3) abode is dubious and risky: dubious in that thieves are known to be about, risky in that known to have been hurt or plundered by them. 4) The time period for the extensi month beginning the day after the fourth Kattika moon, the full moon one month after of the Rains Retreat. The dawn after this full moon day is when the robe season norma for those bhikkhus who have not participated in a kathina. However, a bhikkhu living in the outlined above may keep one of his set of triple robes in the village where he normally goe and -- if he has a reason -- may stay apart from it six nights at most. As usual, nights are dawns. The factors for an offense here are two: //object// -- one of a bhikkhu's basi of three robes; and //effort// -- staying away from the robe past the sixth dawn after first be from it. Perception is not a mitigating factor here: Even if one thinks that six nights have passed when they actually have, one is not immune from the offense. As the Sub-co points out, the Commentary and K/Commentary differ in their definition of the factor of effo According to the K/Commentary, the bhikkhu staying in a forest abode during the period counted as being apart from his robe when it is placed in the village, and thus can keep it is in his forest abode only six nights at a stretch. Thus, it says, if he is in his wilderness at the sixth dawn, he incurs the full penalty. The Commentary, however, maintains th bhikkhu staying in the wilderness abode is not counted as being apart from his robe when in the village, but if he leaves that abode on business and lets his robe remain in the villag stay away from the abode only six nights at a stretch. Thus, it says, if in returning from h business he cannot make it to his forest abode by the sixth dawn, and the village is closer over in the village long enough to check up on the robe and still be immune from the offe The second interpretation makes more sense, in that if the bhikkhu is staying in his abod for alms in the village, he may check up on his robe every day. It is also more in line with

Vibhanga's definition of "any reason" -- i.e., "any business" -- which indicates situations wh bhikkhu would be away from his abode. The Sub-commentary, following Bhadanta Buddh adopts the second interpretation. Forfeiture & confession. A bhikkhu under these cond has been away from his robe for more than six nights is to forfeit it and confess the offen procedures for forfeiture, confession, and return of the robe are the same as under NP 1. formula for forfeiting the robe is in Appendix VI. Non-offenses. There is no offense fo bhikkhu who has stayed away from his robe six nights or less; or if, having been apar robe six nights, he enters the village boundary (and, according to the Commentary, stay enough to check up on his robe); if, within the six nights, he rescinds the determination o robe, places it under dual ownership, abandons it; or the robe gets lost, burnt, destroyed taken by someone on trust; or if he has been authorized by the Community to be apa robe. (This, according to the Commentary, refers to the authorization discussed unde The commentaries refer the reader to NP 2 for the remaining explanations to this rule, w seem to indicate that if a bhikkhu's kathina privileges are still in effect, he is also immune offense under this rule during the period in question no matter how many nights he is awa Summary: When one is living in a dangerous wilderness abode during the month fourth Kattika full moon and has left one of one's robes in the village where one normally goes for alms: Being away from the abode and the village for more than six nights at a except when authorized by the Community -- is a nissaggiya pacittiya offense.

* * *

30. Should any bhikkhu knowingly divert to himself gains that had been intended for a Community, they are to be forfeited and confessed.

"Now in Savatthi at that time a certain guild had prepared a meal with cloth for the Com (thinking,) 'Having fed (the bhikkhus) we will supply them with cloth.' "Then som group-of-six bhikkhus went to where the guild members were staying and on arrival said cloths, friends.' "'We can't, sirs. We arrange alms with cloth for the Community (like this) on a yearly basis.' "'The Community has lots of donors, my frie Community gets lots of meals. It is in dependence on you, looking to you, that we l If you won't give to us, is there anyone who will? Give us the cloths, friends.' "S the guild, pressured by the group-of-six bhikkhus, gave them what cloth they had prepa served the meal to the Community. The bhikkhus who knew that a meal with cloth prepared, but not that the cloth had been given to the group-of-six bhikkhus, addressed members: 'Present the cloth to the Community, friends.' "'There isn't any, sirs. W cloth we had prepared, the masters -- the group-of-six bhikkhus -- have diverted to themselves.' "Those bhikkhus who were of few wants...were offended and anno spread it about: 'How can these group-of-six bhikkhus divert to themselves gains intend Community?'" There are four factors for an offense here. Object: any requisite -- "robe-cloth, alms-food, lodgings, medicine, even a lump of powder, toothwood, or unwove that donors have indicated by word or gesture that they intend to give to a Community. As

notes, //donors// here include not only lay people in general, but also one's fellow bhikkh
relatives -- even one's own mother: The fact that a gift is intended for a Community overri
considerations, even when one is ill. Perception. One perceives that the donors hav
the requisite for a Community (%). Effort. One tries to persuade them that they shou
it to oneself instead. This in itself, following on the first two factors, entails a dukkata.
Result. One receives the article from the donors. This entails the full offense. Forfe
& confession. Any gains received in violation of this rule are to be forfeited and the offens
The procedures here are the same as under NP 1. The Pali formula for forfeiting the ga
Appendix VI. Related offenses. If one knowingly tries to divert gains intended for a C
to oneself, but the donors go ahead and give the gains to the Community anyway, then th
that one should not have a share in them. If one does receive a share from the Commu
return it. If, instead of returning it, one shares it among lay people, the case is to be treate
Parajika 2. If one is in doubt as to whether items are intended for the Community bu
ahead and diverts them anyway, one incurs a dukkata regardless of whether the items rea
for the Community or not (%). To divert items intended for a Community to another i
entails a pacittiya under Pacittiya 82. To divert items intended for one Community of bhik
another Community or to a shrine, entails a dukkata. The same holds true for diverting ite
for a shrine to a Community, to an individual, or to another shrine; and for diverting items i
an individual to a Community, to a shrine, or to another individual. The Commentar
that the term //individual// here can mean common animals as well as human beings, and
thus includes even such things as saying, "Don't give it to that dog. Give it to this one."
point is well-taken: A bhikkhu has no business interfering with the gains that are to be free
another being, no matter what that being's current status. The Sub-commentary hold
an item has been presented by a donor, there is nothing wrong in diverting it elsewhere. T
says, taking flowers presented to one shrine and placing them at another -- or chasing a d
food that has been given to it so that another dog can have a share -- would be perfectly a
but the Thai editors of the Sub-commentary state in a footnote that they disagree.
Non-offenses. There is no offense in diverting items to oneself if one does not perceive th
for a Community, another individual, or a shrine, regardless of whether the donors intende
way or not. Still, one should be careful not to do this in such a way as to violate any of the
rules on asking from people who are unrelated or have not given an invitation to ask.
no-offense clauses recommend a safer line of conduct: If one is asked, "To whom should
may answer, "Give wherever your gift would be used, or would be well-cared for, or wou
wherever your mind feels inspired." Summary: Persuading a donor to give to oneself
he or she had planned to give to the Community -- when one knows that it was inten
Community -- is a nissaggiya pacittiya offense. * * *
A bhikkhu who commits an offense against any of these thirty nissaggiya pacittiya offens
forfeit the item in question before confessing the offense. If he makes use of the item be

forfeiting it, he incurs an extra dukkata -- except for money received in violation of NP 18 c
would involve another nissaggiya pacittiya if used in trade. If the item gets lost or destro
before the bhikkhu forfeits it, he may simply confess a pacittiya. Except in cases wher
forfeiture must be made to a Community of four bhikkhus or more (NP 18, 19, & 22), the o
forfeit the item to a single bhikkhu, to a group of two or three, or to a Community of four
Once he has confessed the offense, he is cleared of the penalty. In cases where he
the item to the Community, he may not receive it in return. In the remaining cases, though
must be returned to him. Not to do so entails a dukkata for the bhikkhu(s) to whom it is for
few cases, there are restrictions as to what use a bhikkhu may make of an item received
after forfeiture -- e.g., he may not use the five tonics to treat his body internally or externall
may not use felt made with silk or composed of more than 1/2 black wool as a rug -- but
this he is free to use the returned item as he likes. The act of forfeiture is thus symbolic
most cases, and the effect of the rules is more internal: The offender may not make use
until he has confessed his wrong-doing, and this in itself should give him time to reflect on
Similarly, in the act of handing the nissaggiya item over to another, he has an opportuni
reflect on whether or not is it worth whatever greed, anger, or delusion it has sparked in hi
Offenses of this and the remaining categories in this book are classed as light offenses
(//lahukapatti//) and are also termed //desana-gamini//, meaning that they can be cleared t
confession. * * * * * * * *

CHAPTER EIGHT

Pacittiya

~~~~~~~~~ As explained in the preceding chapter, this term is most probably related to the verb //pacinat know," and means "to be made known" or "to be confessed." There are 92 rules in this ca divided into eight chapters of ten each, and one of twelve.

Part One: The Lie Chapter ~~~~~~~~~~~~~~~~~~~~~~~~

1. A deliberate lie is to be confessed. "Now at that time Hatthaka the Sakyan h been overthrown in debate. In discussions with adherents of other sects, he ackno points after having denied them, denied points after having acknowledged them, evade with another, told deliberate lies, made an appointment (for a debate) but then didn it. The adherents of other sects were offended and annoyed and spread it about.... "The bhikkhus heard them...and having approached Hatthaka the Sakyan, asked him: " Hatthaka, that in discussions with adherents of other sects, you acknowledged poin having denied them, denied points after having acknowledged them, evaded one questi another, told deliberate lies, made an appointment (for a debate) but then didn't keep it? "'Those adherents of other sects have to be beaten in //some// way or another. You give them the victory!'" A deliberate lie is a statement or gesture made with the p of misrepresenting the truth to someone else. According to the K/Commentary, a violati requires two factors: 1) //Intention//: the intention to misrepresent the truth; and 2) //Effort//: the effort to make another individual know whatever one wants to communica that intent. Intention. The desire to misrepresent the truth fulfills this factor regardles of what one's motives are. Thus "white lies," lies made with benevolent intentions (e.g., to whose state of mind is too weak to take the truth), and outrageous lies meant as jokes -- rather than deceive -- would all fall under this rule. For this reason, a bhikkhu who w to shield an emotionally weak person from harsh truths has to be very skillful in phrasing h statements. And any bhikkhu with an active sense of humor should be careful about how bearing in mind a famous passage from M.61: The Buddha shows an empty water dipper son, telling him that anyone who feels no shame at uttering a deliberate lie is as empty of a contemplative as the dipper is empty of water. He then advises Rahula to train himself: not utter a deliberate lie, even for a laugh." Effort. According to the Vibhanga, to misre the truth means to say that one has seen X when one hasn't, that one hasn't seen X whe that one has seen X clearly when one is in doubt about the matter. This pattern holds for senses -- hearing, smell, taste, touch, and ideation -- as well. Thus to repeat what one h seen, etc., even if it actually is misinformation, does not count as a misrepresentation of th under this rule, since one is truthfully reporting what one has seen, etc. If, however, one s believes in such misinformation -- when one actually doesn't -- this //would// count as a
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misrepresentation of the truth, and so would fulfill this factor. According to the Commentary, effort here covers falsehoods conveyed not only by speech but also by writi well as the act of remaining silent in situations where silence would convey a false mess during the recitation of the Patimokkha, where silence on the part of the listener indicates t no unconfessed offenses). Result is not a factor here. Thus whether or not anyone understands the lie or is deceived by it, is irrelevant to the offense. In cases where a particular lie would fall under another rule -- such as Parajika 4, Sanghadisesas 8 or 9, Pa 24, or 76 -- the penalties assigned by that rule take precedence over the ones assigned instance, making a false claim to a superior human state and not being understood would thullaccaya under Parajika 4; falsely accusing another bhikkhu of a parajika offense wou sanghadisesa under Sanghadisesa 8; falsely accusing him of a sanghadisesa would entai Pacittiya 76; and falsely accusing him of a lesser offense would entail a dukkata under th The Vinaya Mukha argues that this rule should take precedence in cases where a part entail only a dukkata under any of the other rules -- as in the last example -- but this contra the Vibhanga. Non-offenses. A bhikkhu who misrepresents the truth unintentionally offense under this rule. The Vibhanga gives two examples -- speaking quickly and saying meaning another -- and the Commentary explains them as follows: //Speaking quickly// r before one has carefully considered the matter. //Saying one thing while meaning another making a slip of the tongue, either out of stupidity or carelessness. And, as we noted abov who speaks from mistaken assumptions -- truthfully reporting any mistaken information h received or mistaken beliefs he may have thought up -- does not come under this rule. promises. The Mahavagga (III.14.1-14) imposes a dukkata on the act of making a promise intentions but later breaking it. Since the texts make no mention of any circumstances bey control that would exempt one from that penalty, a bhikkhu should be very careful of how h plans for the future. A special instance of breaking a promise -- accepting an invitation to but then not going -- is treated under Pacittiya 33. Summary: The intentional effort to misrepresent the truth to another individual is a pacittiya offense.

* * * 2.An insult is to be confessed. An insult is a gesture or statement, written or spoken, made with the malicious intent of hurting another person's feelings or of him/her into disgrace. The Vibhanga analyzes the full offense under this rule in terms of th 1) //Effort//: One insults a person directly to his face, touching on any one of the 10 topics for abuse (//akkosa-vatthu//) discussed below. 2) //Object//: The person is a bhikkhu. 3) //Intention//: One wants to humiliate him for malicious reasons. Effort. The Vibhanga lists ten ways a verbal insult can be phrased: making remarks abou person's //race, class, or nationality// (You nigger! You bum! You Jew!); //nam (You really are a Dick!); //family or lineage// (You bastard! You son of a bitch!); //occupation// (You pimp! You capitalist pig!); //craft// (What would you expect from a guy crochets?); //disease or handicap// (Hey, Clubfoot! Spastic!); //physical characteristics

Fatty! Beanpole! Shrimp! Hulk!); //defilements// (You control freak! Fool! Queer! Breeder!); //offenses or attainments// (Some stream-winner //you// are! You liar! Y thief!); or //using an abusive form of address//, such as, "You camel! You goat! You You penis! You vagina!" (%) (All five of these come from the Vibhanga.) These te are called the //akkosa-vatthu// -- topics for abuse -- and appear in the following training ru

As the examples in the Vibhanga show, the remark that fulfills the factor of effort he touch on one of these topics for abuse and must be made directly to the listener: "You are phrased either as sarcastic praise or as out-and-out abuse. The Commentary and Sub- that any insulting remark not listed in the Vibhanga would only be grounds for a dukkata, b Vibhanga defines the topics for abuse in such a way that //any// term related to them in an fulfill this factor here. Remarks made in an indirect or insinuating manner, though, wo not fulfill this factor. //Indirect remarks// are when the speaker includes himself together w target of his insult in his statement ("We're all a bunch of fools.") //Insinuating remarks// when he leaves it uncertain as to whom he is referring to ("There are camels among us"). this sort, if meant as an insult, entails a dukkata regardless of whether the target is a bhi not. All of the insults mentioned in the Vibhanga take the form of remarks about the whereas insults and verbal abuse at present often take the form of command -- Go to hell! etc. -- and the question is whether or not these too would be covered by this rule. Viewed standpoint of intent, they fit under the general definition of an insult; but if for some reaso would not fit under this rule, they would in most cases be covered by Pacittiya 54. In remarks made about someone behind his/her back are dealt with under Pacittiya 13. factor is fulfilled for the full offense only if the target of one's insult is a bhikkhu. To insult a unordained person -- according to the Commentary, this runs the gamut from bhikkhunis living beings -- entails a dukkata. Intent. The Vibhanga defines this factor as "desirin jeer at, desiring to scoff at, desiring to shame." If, with no insult intended, a bhikkhu joke another person's race, etc., he incurs a dubbhasita, regardless of whether the person is la ordained, mentioned outright or insinuatingly, and regardless of whether he/she takes it as insult. This is the only instance of this class of offense. The K/Commentary adds res fourth factor -- the target of one's insult knows, "He is insulting me" -- but there is no basis this in either the Vibhanga or the Commentary. If one makes an insulting remark under or intending to be heard, or in a foreign language, not intending to be understood, the intentio be to let off steam, which would not qualify as the intention covered by this rule. If one trul humiliate someone, one will make the necessary effort to make that person hear and un words -- but if for some reason that person //doesn't// hear or understand (a loud noise blo words, one uses a slang term that is new to one's listener), there is nothing in the Vibhan indicate that one would escape from the full penalty. For this reason, whether or not person addressed actually feels insulted by one's remarks is of no consequence in determ severity of the offense. If one makes a remark to a fellow bhikkhu, touching on one of the

abuse and meaning it as an insult, one incurs a pacittiya even if he takes it as a joke. If the remark as a joke, one incurs a dubbhasita even if the other person feels insulted. Non-offenses. According to the Vibhanga, a bhikkhu who mentions another person's race offense if he is "aiming at Dhamma, aiming at his benefit, aiming at teaching." The Comm illustrates this with a bhikkhu saying to a member of the untouchable caste: "You are an u Don't do any evil. Don't be a person born into misfortune and going on to misfortune." Another example would be of a teacher who uses insulting language to shame a stubborn would entail no offense if done without malice, but one should be very sure of the purity of motives and of the beneficial effect of one's words before using language of this sort. The (IX.5.2) states that a bhikkhu is fit to reprove another bhikkhu only if he keeps five points "I will speak at the right time and not at the wrong time. I will speak about what is factual a about what is not factual. I will speak with gentleness and not with harshness. I will spe what is connected with the goal and not about what is not connected with the goal. And I w thoughts of kindness and not with inner hatred." Summary: An insult made with malic to another bhikkhu is a pacittiya offense.

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3. Malicious tale-bearing among bhikkhus is to be confessed. Malicious tale-bearing described in the Vibhanga as follows: X makes remarks about Y touching on his race, nar other ten //akkosa-vatthu// listed in the explanation to the preceding rule. Z, hearing thes remarks, goes to tell someone else -- either W or Y himself -- in hopes of causing a rift bet his listener, or of winning favor with his listener in case there is already a rift between the example: a) X calls Y a bastard behind his back. Z tells Y, in hopes of ingratiating h with Y. b) X makes racist remarks about Y to his face. Z knows that W is a friend hates racists, and so tells W what X said, in hopes of causing a rift between W and X. Bhikkhu Z commits the full offense here when three factors are fulfilled: object, effort, and 1) //Object//: Both Z's listener and X are bhikkhus; X has made remarks about Y that q direct insult under the preceding rule (or, if he didn't make them in Y's presence, remarks t have qualified as a direct insult had he done so). 2) //Effort//: Z reports X's remarks to listener verbally or by gesture (as in writing a letter), 3) //Intent//: with the intent of ingratiating himself with his listener, or of causing a rift between his listener and X. T K/Commentary adds a fourth factor -- Z's listener understands what he is saying -- but as w previous rule, there is no basis for this in the Vibhanga. Object. If either X or Z's liste -- or both -- are not bhikkhus, then the penalty for Z is a dukkata. If X's remarks qua only as an indirect insult under the preceding rule -- e.g., he said with reference to Y that, " asses among us" -- then Z incurs a dukkata if he reports them with the intent to ingratiate cause a rift, regardless of whether his listener and/or X are bhikkhus or not. The Sub-commentary states that there is a dukkata for bearing tales dealing with matters other about the ten //akkosa-vatthu// -- i.e., telling Y about things said or done by X, to make X a bad light in hopes of winning favor or causing a rift, although some cases of this sort wou

Pacittiya 13. Effort. This rule is sometimes translated as dealing with slander -- fal
tale-bearing -- but as the examples in the Vibhanga show, it actually deals with true tale-be
really does say insulting things about Y, and Z gives a true report. The Vinaya Mukha co
if Z engages in false tale-bearing, then regardless of whether or not X and Z's listener are
incurs the full penalty under Pacittiya 1. Intent. To give a true report of such matters
motives other than those of winning favor or causing a rift entails no offense. Examples
would include: informing a senior bhikkhu when one bhikkhu has accused another of
offense, so that an inquiry can be made for the sake of harmony in the Community; or
senior bhikkhu about a student of his who is making racist remarks, so that the senior b
a stop to it. Summary: Tale-bearing among bhikkhus, in hopes of winning favor or
rift, is a pacittiya offense. * * * 4. Should
any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be
This is an offense with two factors: 1) //Effort//: One gets a student to recite Dhamma
line-by-line with oneself (which, as we shall see below, means to train the student t
skilled reciter of a Pali Dhamma text). 2) //Object//: The student is neither a bhikkhu no
bhikkhuni. Only the first factor needs explanation, and is best treated under two headi
Dhamma and reciting line-by-line. Dhamma the Vibhanga defines as "a saying made by
disciples, seers, or heavenly beings, connected with the teaching or connected with the g
Commentary devotes a long discussion to these terms, coming to the conclusion that //con
Dhamma// refers to the Pali Canon -- in Pali, not in translation -- as agreed on in the first t
councils, while //connected with the goal (attha)// refers to the Maha Atthakatha, the most
ancient commentary (only in its original Pali version, the Sub-commentary says). Th
commentaries disagreed as to what other works would fit under this category, but Buddha
seems to be that -- in the //Milinda Panha//, for example -- Ven. Nagasena's quotes of th
words would count, but not his own formulations of the teaching, and the same principle ho
texts that quote the Buddha's words as well. The ancient commentaries are unanimous, t
that "Dhamma" does //not// cover the Mahayana sutras or compositions (this would inclu
dealing with the Dhamma in languages other than Pali.) This interpretation, identify
"Dhamma" with particular Pali texts, has caused no controversy in the context of this rule -
it seems unlikely that the compilers of the Vibhanga would have had the commentaries in
said, "connected with the goal" -- but it //has// met with disagreement in the context of Pa
and so we will discuss it there in more detail. Reciting line-by-line. To make someone
line by line means to train him/her by rote to be a skilled reciter of a text. Bhikkhus in
days of the Buddha committed the teachings in the Canon to memory so as to preserve th
to generation. Although writing was in use at the time -- mainly for keeping accounts -- n
it to record teachings either of the Buddha or of any other religious teacher. The Pali Cano
written down until approximately 500 years after the Buddha's passing away, when repeat
Lanka threatened its survival. The Vibhanga lists four ways in which a person might

to be a reciter of a text: 1) The teacher and student recite in unison, i.e., beginning together and ending together. 2) The teacher begins a line, the student joins in, and they together. 3) The teacher recites the beginning syllable of a line together with the stud then completes it alone. 4) The teacher recites one line, and the student recites the next alone. Reciters of the Vedas still use these methods at present when practicing their t

The origin story states that the Buddha forbade these methods of training unordained p they caused the lay students to feel disrespect for the bhikkhus. The Vinaya Mukha expla noting that if a teacher made a slip of the tongue while teaching in this way, his students w down on him for it. If this were the right explanation, though, the no-offense clauses would listed "proper" ways of training novices and lay people to recite the Dhamma, but they don more likely explanation is that at the time of the Buddha the duty of memorizing and recitin was considered the province of the bhikkhus and bhikkhunis. Although some lay people discourses (Mv.III.5.9), and bhikkhus of course taught the Dhamma to lay people, there wa feeling that to teach non-ordainees to become skilled reciters of the texts was not good f relationship between bhikkhus and laity. There are two possible reasons for this: 1) P have felt that the bhikkhus were shirking their responsibilities by trying to pass their duty lay people. 2) The Brahmins at the time were very strict in not allowing anyon outside their caste to memorize the Vedas, and their example may have led lay people disrespect for bhikkhus who were not equally protective of their own tradition. At pre the entire Canon is available in print, and even bhikkhus rarely commit it to memory, altho frequently memorize parts of it, such as the Patimokkha, the major discourses, and othe chanted on ceremonial occasions. To train a lay person or novice person to become skille such teachings by rote would entail the full penalty under this rule. Perception and in are not mitigating factors here. Thus a bhikkhu who trains a novice to recite a text in any o mentioned above -- on the assumption that the novice is a bhikkhu -- incurs a pacittiya al The same holds true for a bhikkhu training a mixed group of bhikkhus and novices, even if intention is to train only the bhikkhus in the group. Non-offenses. Since this rule is aimed at methods of teaching, the Vibhanga states that there is no offense "for one made unison." This, says the Commentary, refers to a young bhikkhu who is told by his teacher together with a novice who is the teacher's student. Also, there is no offense if a bh chants a passage in unison with unordained people who have already memorized it. The extends this allowance to include cases of bhikkhus learning a text from an unordained pe the model of the Itivuttaka, which -- according to its Commentary -- the bhikkhus first lea servant woman who had memorized some of the Buddha's teachings that the bhikkhus ha

Finally, there is no offense if a bhikkhu corrects an unordained person who has memoriz passage or who is reciting in a confused manner. Summary: To train a novice or lay recite passages of Dhamma by rote is a pacittiya offense.

* * * 5. Should any bhikkhu lie down in the same lodging with an unordained p

for more than two or three consecutive nights, it is to be confessed. As the Vinaya M
comments, "The Buddha originally laid down the rule forbidding the act of sleeping in the s
with an unordained person so that lay people would not see the unsightly attitudes a bhi
assume while asleep. But then, when novices came into being, they were classed as uno
so had no place to stay. The Buddha therefore relaxed the rule, allowing bhikkhus to sle
lodging with an unordained person no more than three nights running, thus also opening t
them to sleep in the same lodging with ordinary lay men." The occasion for the first form
the rule was this: "Now at that time, lay men came to the monastery to hear the D
After the Dhamma had been taught, each of the elder bhikkhus went to his own dwelling
bhikkhus went to sleep right there in the attendance hall with the lay men -- careles
absent-minded, naked, mumbling, and snoring. The lay men were offended and annoy
it about, 'How can revered people go to sleep careless, absent-minded, naked, mumblin
snoring?'" The occasion for the final formulation was this: "The bhikkhus said to V
Rahula (who must have still been a novice at this point), 'There is a training rule laid dov
by the Blessed One that (a bhikkhu) should not lie down together with an unordained pe
yourself a place to sleep.' So Ven. Rahula, not being able to find a place to sleep, v
sleep in the outhouse. Then the Blessed One, getting up towards the end of the night, v
outhouse and on arriving cleared his throat. Ven. Rahula cleared his throat.
"'Who's there?' "'It's me, sir -- Rahula.' "'Why are you lying there?'
"So Ven. Rahula told him what had happened." There are two factors for the full offe
1) //Object//: an unordained person. 2) //Effort//: (a) lying down, (b) in the same
lodging with the unordained person, (c) for four nights running. Object. The Vibhan
defines //unordained person// as anyone other than a bhikkhu. According to the Comment
not only human beings, but also any animal large enough to have intercourse with. The
though, following the Three Ganthipadas, notes that this does not include female human b
there is another training rule, following immediately on this one, that deals specifically with
Lying down. To be lying down in the same lodging with someone else means to be pro
time as the other person is prone within the area defined as the lodging. This factor is fulfi
whether the bhikkhu lies down when the other person is already lying there, or vice versa,
down at the same time. Although there are other training rules where lying down is includ
term //sitting//, sitting is //not// included under the term //lying down// here. Whether or not
bhikkhu or the other person falls asleep is of no account. Lodging. The Vibhanga d
lodging that can be grounds for a pacittiya here as a place completely roofed and complete
or mostly roofed and mostly walled. A place half-roofed and half-walled, it says, is ground
dukkata, while a place (a) fully roofed but with no wall (e.g., an open pavilion), (b) fully w
but with no roof (e.g., a corral), or (c) less than half-roofed and less than half-walled, is not
for an offense. Buddhaghosa quotes the Maha Atthakatha, the major ancient comm
filling in all the other possibilities: //Grounds for a pacittiya//: A place fully roofed

and mostly walled, fully roofed and half-walled, mostly roofed and half-walled, r
roofed and fully walled, half-roofed and fully walled, or half-roofed and mostly walle
//Grounds for a dukkata//: A place fully roofed and less than half-walled, mostly
roofed and less than half-walled, less than half-roofed and fully walled, or less than
half-roofed and mostly walled. //Grounds for no offense//: A place half-roofed an
than half-walled, less than half-roofed and half-walled, or less than half-roofed and
than half-walled. The Commentary notes that tents would fit under the definition of pla
and it would seem that vehicles -- caravans in the time of the Buddha; automobiles, trains,
airplanes in ours -- would fit here as well. The same lodging. Unfortunately, the Vibl
does not say how far the boundary of a "single lodging" would extend. For example, wo
separate room in a house count as a separate lodging? Would the entire house? Would a
building be a single lodging? The Commentary tries to remedy this omission by introduc
of "having a single common entrance" or "being part of the same enclosure." (The Pali wo
//ekupacara//, has both meanings, and the Commentary makes use of both in its discussio
What it says is this: Even a seven-story palace or a building with 100 rooms would count a
lodging if all the rooms make use of a common entrance. If there are several buildings in a
enclosure, and one can go from one to another without stepping on outside ground, they w
of the same lodging. If there is a building divided into units that are not connected by int
doorways, each unit having a separate entrance, the different units would count as separa
Locking or closing a door does //not// close off the doorway. Only if the door opening is br
otherwise permanently sealed off does it no longer count as a doorway. The Comme
that the "single entrance" factor is not mentioned in the Canon in connection with this rule
borrowed from the Vibhanga to NP 2. It argues that this factor is unavoidably bound up
of "walled and roofed," though, and illustrates its point as follows: There is a two-room dw
composed of an antechamber through which one must pass to get to the inner chamber. A
in the inner chamber, and an unordained person in the antechamber. Now suppose that a
student maintains that if the door between the two rooms is closed, the bhikkhu is sleeping
lodging from the unordained person, while if the door is open, they are in the same lodgi
teacher then asks him, "Why are they in the same lodging if the door is open?" "Be
two rooms share the same roof and walls." "And if the door is closed, does that dest
roof and walls they had in common?" "No, of course not. But the enclosure in w
bhikkhu is sleeping is marked by the door." This, the Commentary says, shows tha
notion of enclosure is part and parcel of the concept of lodging, and that the stubborn stu
defeated his own argument. Its reasoning here is probably more convincing in Pali than in
as we noted above, Pali uses the same word for enclosure and entrance, but even so th
does not carry much force when applied to such places as separate apartments in an apar
so leaves the issue unsettled as far as they are concerned. The Vinaya Mukha notes
factor introduced by the Commentary has implications that go far beyond the original purp

rule -- and of the following rule, in which the concept of "single lodging" is even more impo
suggests borrowing an additional factor from NP 2: the factor of separate residences or
ownership (the Pali word //kula// carries both meanings). Thus in a large building compose
residences -- such as an apartment building, a hotel or a hospital with private rooms -- it
that each separate residence count as a separate lodging. Since the Canon gives no
guidance on this point, the wise policy for an individual bhikkhu is to follow the views of the
Community to which he belongs. Nights here, as in other training rules, are counted b
Thus, if a bhikkhu is sleeping in the same lodging with an unordained person but one of th
before dawn, that night does not count. If a bhikkhu has slept in the same lodging with an
person for two or three nights running but then skips a night, the consecutive series is brok
then sleeps in the same lodging with an unordained person another night, the counting s
from one. However, once he has slept in the same lodging with an unordained perso
running, then if after sundown on the fourth night he reclines in the same lodging in which
is reclining -- even if only for a moment -- he incurs a pacittiya. The Commentary in
the phrase "after sundown" as meaning any time on the fourth day. In other words, there i
wait until the next dawn to count the fourth period of sleeping together. As we noted abov
conclusion to the chapter on the Sanghadisesa rules, there was a tendency in the time of t
call a 24-hour period of day and night a "night." Perhaps this period was felt to begin at su
as we now feel that a 24-hour "day" begins at midnight. The Commentary also states
unordained person need not be the same person each of the four nights, and the same ho
lodging. In other words, if a bhikkhu lies down in a lodging with novice X one night, and th
elsewhere and lies down in a lodging with layman Y the next night, and so on for four nigh
he commits an offense all the same. Perception and intent are not mitigating factors he
bhikkhu lying down in the same lodging with a novice whom he thinks to be another bhik
offense all the same, as does a bhikkhu who miscounts the nights and lies down in the sam
an unordained person for what he thinks is his third night when it is actually his fourth.
fact, this is a training rule that one may break without ever realizing it. Suppose a novice c
down in a room where a bhikkhu is sleeping, and then gets up to leave before the bhikkhu
he does this for four nights running, the bhikkhu incurs a pacittiya even though he may nev
aware of what the novice was doing. Rules like this are the reason why many bhikkhus
of confessing offenses even when they are not consciously aware of having committed the
Non-offenses. To lie down with an unordained person in a lodging that would qualify as gr
pacittiya or a dukkata is no offense as long as one does it no more than three days running
there is no offense in lying down any number of consecutive nights with an unordained per
that would not qualify as grounds for an offense. The Vinaya Mukha comments that a
rule as it presently stands no longer fulfills its original purpose, bhikkhus should keep the
purpose in mind and avoid sleeping in the same place with an unordained person whenev
would also be a wise policy to avoid sleeping out in a public park, on a public beach, in a

pavilion, etc., if full view of the public, even though no offense would be involved. Su
Lying down at the same time, in the same lodging, with a novice or layman for more tha
running is a pacittiya offense. * * *
6. Should any bhikkhu lie down in the same lodging with a woman, it is to be confessed
are only two differences between this rule and the preceding one: 1) The factor of "ob
is fulfilled only by a female human being, "even one born that day, all the more an older
regardless of whether or not she is related to the bhikkhu. 2) The four-night clause u
"effort" is dropped, which means that the bhikkhu incurs a pacittiya the instant he lies do
the same lodging with her. Object. The Vibhanga states that female yakkhas, petas, n
devas, and animals -- as well as pandakas, as defined under Sanghadisesa 2 -- are groun
here. The Commentary qualifies this by saying that "female animal" means one with which
possible to have intercourse, and "female yakkhas, petas, nagas, and devas" includes onl
themselves visible. Even if another man is present in the lodging, it does not negate
offense. Perception and intent are not mitigating factors here. Thus a bhikkhu who s
the same room with a woman he thinks to be a man -- e.g., she has disguised herself -- co
offense all the same. Also, a bhikkhu lying down in the same lodging with a woman com
regardless or whether or not he realizes that she is there. The same principles apply
pandakas: A bhikkhu who lies down in the same room with a pandaka whom he thinks to
commits a dukkata; and the same is true for a bhikkhu lying down in a lodging not knowin
is also lying down there. A single lodging is defined as in the preceding rule. Thus a
sleeping in the same house as his mother, even if they are in separate rooms and another
commits an offense all the same. Effort. The main point where this rule differs from t
preceding one under the factor of effort is that a bhikkhu incurs a pacittiya the moment h
in a lodging at the same time a woman is lying there, with no need to count nights or dawn
expressed in the Vibhanga by saying, "If at sunset a bhikkhu is lying when a woman is lyin
confessed." The Sub-commentary interprets this as meaning that this rule applies o
night, but the no-offense clauses in the Vibhanga give no exemptions for daytime, which s
Sub-commentary's interpretation is invalid. What the Vibhanga's statement means is tha
need to wait until dawn to count the period of lying down together. As we noted under the
rule, there was a tendency in the time of the Canon to call a 24-hour period of day and nig
and this period may have been felt to begin at sundown. The Commentary, switching to o
practice of calling a 24-hour period a day, says, "In the previous rule, the offense is on the
Here it is right from the first day." Thus, no matter what time of day or night a bhikk
lies down in the same lodging with a woman, he immediately incurs a pacittiya. The
this rule. Another difference between this rule and the preceding one is the obvious point
different purposes. As the origin story shows, this rule is to prevent situations that might
bhikkhu to commit a serious offense, such as a Parajika 1 or Sanghadisesa 2. "Then
having prepared a bed inside (her house) for Ven. Anuruddha, having put on her jewelry

herself with perfumes, went to him and said, 'Master, you are beautiful, good-looking, charming. I, too, am beautiful, good-looking, and charming. It would be good if I w your wife.' "When she said this, Ven. Anuruddha remained silent. So a second third time she said to him, 'Master, you are beautiful, good-looking, and charming. I too beautiful, good-looking, and charming. Please take me together with all my wealth.

"A third time, Ven. Anuruddha remained silent. So the woman, having slipped off he paraded up and down in front of him, stood, sat down, and then lay down right in fro But Ven. Anuruddha, keeping control of his faculties, didn't as much as glance at her o even a word. "Then it occurred to her: 'Isn't it amazing! Isn't it astounding! Ma men send for me at a price of 100 or even 1,000 (a night), but this recluse, even when I

him, doesn't want to take me together with all of my wealth!' So, putting her upper cl on and bowing her head at his feet, she said to him: 'Honored sir, a transgression overcome me in that I acted in such a foolish, muddle-headed and ill-considered way. accept this confession of my transgression as such, so that I may restrain myself in the

Ven. Anuruddha was very advanced in the practice and so was able to get through the his mindfulness and precepts intact. Many a lesser bhikkhu, though, would have succumb the woman's first request, and so the Buddha formulated this rule for his protection. is also meant to prevent situations where suspicious people might think a bhikkhu had con offense even when he hadn't. Like Caesar's wife, a bhikkhu must not only //be// pure, he //look// pure if he is to uphold the religion and maintain the reputation of the Community. I and a woman are seen going into a house together in the evening and leaving together morning, then even if they slept in separate rooms, suspicious neighbors -- and very few n suspicious of bhikkhus -- would be quick to jump to conclusions. Thus the wise policy m the preceding rule applies even more forcefully here: A bhikkhu would be well-advised no with a woman in such places as parks, beaches, or unwalled pavilions even though in term offense would be involved. There is some overlap between this rule and Pacittiyas 4 which deal with a bhikkhu sitting or lying down together in private with a woman (or women cases covered by this rule not covered by those would include, for example, a bhikkhu and lying down in separate rooms of the same lodging; a bhikkhu and a woman lying down in t with another man present. Also, under those rules, the questions of the bhikkhu's state of his awareness of the situation are important factors. Here they are of no consequence: E with the purest state of mind -- or completely unknowingly -- incurs a pacittiya when lying together with a woman in the same lodging. Non-offenses. There is no offense in lying woman in a lodging that under the preceding rule would not be grounds for an offense, i. fully roofed but with no walls (e.g., an open pavilion), fully walled but with no roof (e.g., a corral), half-roofed and half-walled, half-roofed and less than half-walled, less than half-roofed and half-walled, less than half-roofed and less than half-walled. Still, as above, a bhikkhu would be well-advised to avoid such situations whenever possible, and t

present when not. Summary: Lying down at the same time in the same lodging woman is a pacittiya offense. * * * 7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a kn present, it is to be confessed. "Then Ven. Udayin, having dressed early in the mor taking his robe and bowl, went to visit a certain family. At that time the lady of the h was sitting in the main entrance, while the daughter-in-law was sitting in the door to inner chamber. So Ven. Udayin approached the lady of the house and whispered Dhan The daughter-in-law thought, 'Is this recluse my mother-in-law's lover, or is he being with her?' Then, having whispered Dhamma into the ear of the lady of house, Ven. to the daughter-in-law and whispered Dhamma into //her// ear. The lady of the house th this recluse my daughter-in-law's lover, or is he being fresh with her?' After whispe Dhamma into the daughter-in-law's ear, Ven. Udayin left. So the lady of the house What did that recluse say to you?' "'He taught me Dhamma, ma'am. And what did you?' "'He taught me Dhamma, too.' So they were offended and annoyed ar it about, 'How can Ven. Udayin whisper Dhamma into women's ears? Shouldn't the taught openly and out loud?"' The two factors for the full offense here are: 1) //Objec a female human being who knows what is and is not lewd and who has not asked one a Dhamma. 2) //Effort//: One teaches her more than six sentences of Dhamma with knowledgeable man present -- i.e., a male human being who also knows what is and is Object. The word //woman// covers //women// as well: If a bhikkhu is with two or more wo a knowledgeable man present, he may teach them no more that five or six sentences of Perception is not a factor here: If a bhikkhu teaches Dhamma to a woman he thinks is a m is fulfilled as well. According to the Vibhanga, a female peta, deva or animal (probab naga) in the form of a human woman, are each grounds for a dukkata here. Dhamma defines in the same terms as under Pacittiya 4: "a saying made by the Buddha, his discipl heavenly beings, connected with the teaching, connected with the goal." Precisely w means is a point of controversy. The Commentary identifies "sayings made by the Buddha seers, or heavenly beings" with different parts of the Pali Canon -- in Pali -- and then treat "connected with the teaching, connected with the goal" as nouns, the first referring to the C second to the ancient commentary named the Maha Atthakatha. This last point is highly the Maha Atthakatha did not yet exist when the Canon was being composed. There alternatives to the Commentary's interpretation: One follows the Commentary in treating " the teaching, connected with the goal" as nouns, but interprets them as meaning //any// dealing with the Dhamma, no matter what language it is in, and regardless of whether or n from a text. Thus, according to this interpretation, anything a bhikkhu would say about th quoted from the Canon, from a later text, or of his own invention -- would count as Dhamm The second interpretation regards "connected with the teaching, connected with the goal" modifying "sayings made by the Buddha, his disciples, seers, or heavenly beings." This ma

sense in terms of Pali syntax, but limits the meaning of //Dhamma// in this rule to passages
Canon. This would not necessarily limit it to passages in the Pali language, though. Tra
from the Canon would also come under the rule, since there is a passage in the Cullavagg
the Buddha allows bhikkhus to learn Dhamma each in his own language, thus showing,
Commentary, that Dhamma does not have to be in Pali to be Dhamma. There is littl
to decide between these two interpretations, and the question comes down to what one pe
the purpose of the rule. Adherents of the first interpretation say that the rule is designed to
the sort of suspicions that arise when a bhikkhu is talking at length alone with a woman,
argument does not fit with the Buddha's allowance for a bhikkhu to give a talk when a wom
instruction. It is more likely that the rule is aimed at preventing a bhikkhu from using
knowledge of Dhamma as a come-on, a way of making himself attractive to a woman. As
Dhamma soon learns, there are women who find such knowledge irresistible. To view th
light makes either of the two interpretations tenable, so the wise policy is to adhere to the
interpretation of the Community to which one belongs. This rule applies to telephon
conversations as well as to conversations in person, but because the Parivara (I.5.7) notes
deals only with the spoken word, it does not cover letters or other written communications.
Six sentences. As for the amount of Dhamma a bhikkhu may say to a woman or women w
man present, the Pali word for "sentence," (//vaca//), can also mean "word," but the Comm
specifically that one //vaca// is approximately equal to a line of verse. The Sub-commenta
say that the Commentary's definition here applies to poetry, while one //vaca// of prose is
the conjugation of a verb, i.e., six words. In either case, six vacas would amount to six sen
Conversations on other topics. Strangely enough, neither the Vibhanga nor the Comme
mention of conversations with women that do not touch on the Dhamma. The Sub-comme
and in one of its rare stabs at humor concludes, "It is perfectly all right to talk as much as y
about Tamils and that sort of thing." Conversation that does not deal with the Dhamm
is termed "animal talk" (//tiracchana-katha//) in the Canon, and there are several passag
XXI.1; LXXXV.1; Mv.V.6.3-4) that criticize members of the group of six for engaging in ani
worldly talk about "kings, robbers, and ministers of state (politics); armies, alarms, and bat
and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, ci
the countryside; women and heroes; the gossip of the street and the well; tales of the dead
philosophical discussions of the past and future (this is how the Sub-commentary to Pac
explains 'tales of diversity'), the creation of the world and of the sea, and talk of whether th
or not." The Sub-commentary notes, though, that to discuss any of these topics in a way
understanding of the Dhamma -- e.g., discussing the impermanence of worldly power -- is
improper. Although there is no specific penalty for indulging in such worldly talk, a bh
who indulges in it with lay people, bhikkhus or novices to the point where he becomes offe
Community may be subject to an act of censure, banishment or suspension on the grou
association with householders" or "verbal frivolity." Furthermore, a bhikkhu sitting alone w

(or women) engaging in such talk would be subject to the conditions of Pacittiya 44 or 45
1 or 2. It is also worth noting in this regard that, unlike Pacittiyas 44 & 45 and Aniyata
2, this rule covers situations where either the bhikkhu or the woman, or both, are standing
words, if a bhikkhu and a woman are conversing while standing, he may teach her at mo
of Dhamma unless any of the no-offense clauses apply. Non-offenses. There is no o
after the bhikkhu teaches the woman six sentences of Dhamma, either he or she changes
stands up, sits down, etc. -- and he continues with six more sentences. This point was mo
included to indicate separate conversations. Once a bhikkhu has taught five or six senten
woman, he may teach her again when they meet again and is not condemned to silence fo
life. Another exemption is that a bhikkhu, after teaching six sentences of Dhamma to
may turn and teach six more sentences to another without incurring a penalty. Thus the C
that a bhikkhu addressing an assembly of 100 women may teach them a total of 600 sen
if he aims each set of six at a different woman. A third exemption is that there is no p
for a bhikkhu who is teaching Dhamma to someone else, and a woman happens to be liste
Finally, as noted above, if a woman asks a bhikkhu a question, a bhikkhu may give her a
other man is present. This exemption is common to all the rules that deal with instructing
Pacittiyas 21 & 22), but precisely what it means is somewhat uncertain, as none of the tex
teaching Dhamma (//dhammam deseti//) differs from giving a talk (//katheti//), if they diff
The Commentary notes simply that in giving a talk one is not limited to six sentences; its e
'talk' is a recitation of the complete Digha Nikaya (!), which shows that, as far as the com
are concerned, teaching Dhamma and giving a talk differ only in length. Thus a bhikkhu m
woman's question about Dhamma with a talk including as many sentences of Dhamma a
his point clear. This allowance is important in that it honors women in their desire to
understand the Dhamma. A wise policy, though, would be to show restraint in such situati
relationship of male teacher to female student has a long, well-known history of getting ou
Even if a bhikkhu is in control of himself in such conversations, passers-by -- and the wom
can easily misconstrue his words and actions. So, wherever possible, he should go out
guard himself against suspicion and misunderstandings in such cases by having a man pr
alone with a woman, even though the special exemption is made. Summary: Teachin
sentences of Dhamma to a woman, except in response to a question, is a pacittiya
unless a knowledgeable man is present. * * *
8. Should any bhikkhu report (his own) factual superior human state to an unordained p
be confessed. The factors for the full offense here are three: 1) //Object//: an unorda
person, i.e., anyone -- human or not -- who is not a bhikkhu or bhikkhuni. 2) //Effor
One reports one's actual attainment of a superior human state to such a person. 3
//Result//: The person immediately understands. Only two of these factors -- effort an
require explanation. Effort. The meaning of //superior human state// is discussed at
under Parajika 4. In brief, it covers (a) jhana, (b) the cognitive powers that can arise as its

and (c) the transcendent states. //Factual// is not explained in the texts, but probabl
means factual from the bhikkhu's own point of view. In other words, whether or not he h
attained a superior human state, if he thinks he has and reports it to an unordained person
an offense all the same. If he actually has attained such a state, e.g., jhana, but thinks he
and yet claims that he has -- in other words, he is telling what he thinks to be a lie -- he inc
parajika. To report, says the Vibhanga, means to speak directly of one's own attainm
speak indirectly of one's own attainments -- e.g., "The bhikkhu who lives in this dwelling en
will" -- entails a dukkata. According to the Commentary, gestures fall under this rule as w
Thus, if a lay person asks a bhikkhu who has attained Stream-entry if he has reached any
attainments, and the bhikkhu nods, his nod would fulfill the factor of effort here. The
story to this rule deals with bhikkhus who, as a tactic for getting almsfood in a time of scar
agreed to speak of one another's superior human states to householders. This would se
that to speak of another bhikkhu's actual attainment of superior human states with such m
e.g., hoping to get a share of the increased gains he might receive -- should entail a pen
well, but none of the texts mention this point, so it is not an offense. Still, any bhikkhu who
act in such a way, on the grounds that whatever is not an offense is perfectly all right, sh
remember that the Buddha criticized the bhikkhus in the origin story in very strong terms.
Result. As noted above, the bhikkhu incurs the full penalty only if his listener immediately
what he has said. If the listener does not understand, the bhikkhu incurs a dukkata rega
whether he spoke directly or indirectly of his attainments. Whether or not the person
believes what is said, is of no account in determining the offense. Non-offenses. The
states that to report one's own superior human attainments to another bhikkhu or to a bhik
carries no penalty. There is, though, a series of stories in the Vinita Vatthu to Parajika 4 th
number of points to bear in mind in such situations. A typical example -- the stories differ
minor details -- is this: "Then Ven. Maha Moggallana, as he was descending Vulture
Mountain, smiled at a certain place. Ven. Lakkhana said to him, 'Friend Moggallana, wh
reason, what is the cause for your smile?' "'This is not the time, friend Lakkhana
answer this question. Ask me in the presence of the Blessed One.' "So Ven. La
and Ven. Maha Moggallana...having approached and paid homage to the Blessed One,
one side. As they were sitting there, Ven. Lakkhana said to Ven. Moggallana, 'Just now
Moggallana...you smiled. What was the reason, what was the cause for your smile?'
"'Just now, my friend, I saw a man immersed head and all in a dung pit, eating dung wit
The thought occurred to me, "Isn't it amazing, isn't it astounding, that there are bein
like this...."' "Bhikkhus were offended and annoyed and spread it about, 'Ven.
Moggallana is boasting of a superior human state!' "Then the Blessed One said to th
'Actually, bhikkhus, there //are// disciples of vision and knowledge who will know or
bear witness like this. Once I myself saw that being, but I didn't disclose it. Had I
disclosed it, others would not have believed me, and that would have been to their pain

for a long time. That being, bhikkhus, was once a corrupted Brahmin right here in F
He, in the time of the Buddha Kassapa, having invited a Community of bhikkhus to a me
filled a trough with dung and announcing the time, said, "Venerable sirs, eat from this a
you as much as you like." Having been boiled in purgatory as a result of that deed
years, many hundreds of years, many thousands of years, many hundreds of thousands
is now -- through the remainder of the result of that deed -- experiencing existence as a
like this. Moggallana spoke truly, bhikkhus. There is no offense for him.'" Ven.
Moggallana's conduct here -- waiting until he is in the presence of his teacher before relati
-- has become a model for conduct among meditators, for as the bhikkhus' reaction and
comments make clear, there are situations where the act of relating one's visions, etc., eve
allowed, will serve no positive purpose. Displaying psychic powers. A related rule in
Cullavagga (V.8.2) states that to display psychic powers to lay people is a dukkata. In th
story leading up to that rule, the Buddha levels strong criticism at such an act: "Just as a w
expose her sexual organ for a miserable wooden //masaka// coin, so too have you displa
human state, a wonder of psychic power, to lay people for the sake of a miserable wooden
To display psychic powers to anyone who is not a lay person, though, is no offense. Thus
these two rules are framed, one may not tell a novice of one's powers, but may levitate b
very eyes. Summary: To tell an unordained person of one's actual superior huma
attainments is a pacittiya offense. * * * 9.
Should any bhikkhu report (another) bhikkhu's gross offense to an unordained person --
authorized by the bhikkhus -- it is to be confessed. "Now at that time Ven. Upanan
Sakyan was on bad terms with some group-of-six bhikkhus. Having committed an
intentional emission of semen, he asked the Community to put him on probation....It so
certain guild in Savatthi was presenting food to the Community. Ven. Upananda, b
probation, sat down on the last seat in the dining hall. The group-of-six bhikkhus sa
the lay people, 'Friends, this Ven. Upananda the Sakyan, your esteemed dependent, en
do with the very same hand with which he is eating your gift of faith....(This is why),
on probation, he is sitting on the last seat.'" There are two factors for the full offense
here: 1) //Object//: a gross offense committed by another bhikkhu. 2) //Effort//: C
reports it to an unordained person without having been authorized to do so by the Comm
Object. The Vibhanga states that //gross offense// means any of the four parajika or thirte
sanghadisesa offenses, while Buddhaghosa reports the ancient commentaries as saying t
only the sanghadisesas. His discussion of this point is interesting for the light it throws on
history of the texts: He presents two arguments for the commentaries' position, effectively
demolishes them, but then backs down and ends up siding with them. Why he does this is
although it may be that he himself disagreed with the ancient commentaries on this point,
forced to side with them by the elders of the Mahavihara who were responsible for putting
approval on his work. At any rate, the details of the argument lie outside the scope of

guide. The Vinaya Mukha has already adopted Buddhaghosa's arguments against the an
here, and we will simply follow our usual policy of siding with the Vibhanga wherever the
depart from it. //Gross offense// means both the four parajikas and the thirteen sanghadis
A bhikkhu's non-gross offenses, and an unordained person's misbehavior -- gross or not -
a dukkata (%). (The passage on which this last point is based is sometimes translated,
who is not ordained of a transgression" when it should read, "tells of an unordained person
transgression.") According to the Commentary, //gross misbehavior// on the part of an u
person means breaking any of the five precepts. Anything else would count as not gross.
dukkata penalty for informing an unordained person about another unordained person's tra
precepts is a point frequently overlooked in discussions of this rule, but it is important. It
to be aimed at keeping bhikkhus from being gossips, so that novices and lay people may s
bhikkhu concerning the difficulties they have in observing the precepts without fear that t
will spread it about to other unordained people as well. This also helps preserve the
faith of donors: They can give their support to the bhikkhus without fear that the recipients
their support might be gossiping about their lapses in the practice behind their backs. If do
learn that a bhikkhu //had// been gossiping about them, they might become so disgusted a
their support from the religion as a whole. Effort. //Unordained person// here means an
not a bhikkhu or a bhikkhuni. To report an offense to an unordained person means to
him/her both the action and the class of the offense. Thus, to say, "Ven. Upananda com
sanghadisesa by masturbating," would fulfill the fact of effort here; while to say simply, "Ve
committed a sanghadisesa." or "Ven. Upananda masturbated," would not, and would not
for a lesser offense. This allowance, which looks strange on the surface, was made
for such cases as when a lay person, seeing a senior bhikkhu sitting at the end of the line,
of the other bhikkhus why. A bhikkhu would be well-advised, though, to examine his mo
making use of this allowance, for to take advantage of it to discredit a fellow bhikkhu would
a dukkata under Pacittiya 13. Though the penalty is minor, little acts and minor offenses
sort are often the ones most destructive to the harmony of the Community. The auth
The Vibhanga does not give any indication of when the Community should authorize a bhi
unordained people about another bhikkhu's gross offense. As the Vinaya Mukha sees it
the training rule is to prevent bhikkhus from advertising one another's faults among people
Community. However, there are cases, it says, where a bhikkhu may commit a gross offe
acknowledge it, as when committing a parajika and yet continuing to assume the status of
committing a sanghadisesa and refusing to go through the procedures for rehabilitation. T
Community in such cases is allowed to authorize one of its members to inform lay people,
bhikkhu's supporters, as a way of exerting pressure on him to submit to his penalty.
to the Commentary, though, the authorization is to be used in cases where the Community
of informing the laity would help to convince a well-intentioned but weak-willed bhikkhu w
repeatedly commits sanghadisesa offenses -- even if he willingly undergoes the period of

mend his ways. Both interpretations fit with the Canon, although it should be borne i
that using the authorization in line with the Vinaya Mukha's rationale -- to exert pressure o
who refuses to undergo a penalty -- can often backfire, for the laity may simply think that
Community is jealous of the support they are giving to the bhikkhu they assume to be inno
wrong-doing. The Vibhanga also does not tell how the authorization is to be issued.
to the Commentary, it is to be made as a declaration (//apalokana//) stated three times and
agreed to by the Community meeting within a proper boundary for formal acts. The
does state, though, that when giving the authorization, the Community may make it limited
limited to offenses, limited to both or to neither. Limited to families means that the bhikkhu
the authorization may inform only certain specified families. Limited to offenses means t
report only certain of the guilty bhikkhu's offenses. A bhikkhu who oversteps the limits of h
authorization incurs a pacittiya. Non-offenses. We have already covered the cases t
Vibhanga includes in the no-offenses clauses. To recapitulate: There is no penalty --
in telling an unordained person about another bhikkhu's serious offense if one states the
not the class of offense, or the class but not the action; or 2) in reporting another
bhikkhu's serious offense -- action and class of offense -- to an unordained person when
properly authorized to do so, as long as one does not overstep the bounds of one's
authorization. Summary: Telling an unordained person of another bhikkhu's seri
offense -- unless one is authorized by the Community to do so -- is a pacittiya offense.

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10. Should any bhikkhu dig soil or have it dug, it
is to be confessed. This is an offense with four factors: object, effort, perception, a
intention. Object. The Pali word for soil, //pathavi//, also means ground or earth. Thus
Vibhanga distinguishes what forms of earth are and are not classed as soil: Pure loa
clay, whatever is mostly loam or clay with a lesser portion of rock, stones, potsherds, grav
mixed in, is classed as soil (//jata-pathavi//). Whatever is pure rock, stones, potsherd
gravel, or sand, or any of these with a lesser portion of loam or clay mixed in, is earth no
as soil (//ajata-pathavi//). Also, burnt clay or loam -- according to the Commentary, this me
that has been burnt in the course of firing a bowl, pot, etc. -- is not classed as soil. As fo
of loam or clay that have been dug up: If they have been rained on for less than four mon
not classed as soil, but if rained on for four months or more, they are. Also, the layer of
that forms on the surface of dry soil as the result of wind erosion is not classed as soil.
the Commentary makes clear in discussing the Vibhanga's no-offense clauses, there is no
earth not classed as soil. Thus, for example, digging into a pile of newly dug-up loam or
diagrams in the dust on top of dry soil would not be an offense. Effort. The Vibhanga
that the term //digging// also covers burning, i.e., firing pottery; and breaking, i.e., making a
with a rake or a stick. Thus, using a stick to draw in the soil or driving in a stake or pullin
out in such a way as to disturb the surrounding soil would fulfill the factor of effort here.
Non-offenses. Because perception and intention are mitigating factors here, there is no of

bhikkhu who digs soil -- //unknowingly// -- e.g., digging into a pile of soil perceiving it to be sand; //unthinkingly// -- e.g., absent-mindedly drawing in the dirt while talking w someone else; or //unintentionally// -- e.g., raking leaves, pulling a wheelbarrow throu mud, or digging in a pile of sand and accidentally digging into the soil underneath. A there is no offense in asking for clay or soil, or in indicating a need for a hole in the ground expressly giving the command to dig. ("Please get me some clay to make a pot." "We're a hole right here.") According to the Commentary, an explicit request that a reservoir or pi dug also entails no penalty as long as one does not say precisely where to dig it. ("We're have to drain the water from A to B, so dig the trench wherever you think it would do the jo This sort of request or hint is termed //kappiya-vohara// -- "allowable expression," or in plai "wording it right" -- and often finds use in in the context of rules where an express comm an offense but an indication of a desire or intent would not. The Commentary quotes commentaries as saying that if another person or animal has fallen into a pit, there is no pe digging the victim out. The same holds true if another person or animal is trapped by a fal still-living tree: The bhikkhu may cut the tree to free the victim without incurring a penalty the following rule. Although the Commentary cannot find any justification in the Canon these opinions, it states that they should be accepted since they are the unanimous judgm ancient commentaries. As we have noted before, Buddhaghosa does not always accept e judgment of the ancient commentaries, but perhaps he felt that these were cases in which better to err on the side of compassion rather than the side of strictness. However, th Commentary goes on to say that if a bhikkhu falls into a pit himself, he should not dig any would be classed as soil, even for the sake of his life. The same holds true if he is trapp fallen but still-living tree: He may not cut the tree even though his life is in danger. T reason for this rule, as indicated by the origin story, is that people in general at the time of Buddha viewed soil as having a form of one-facultied life. The Jains, who were contemp Buddha, classed life into five categories according to the number of senses or faculties the possessed. In the one-facultied category, where there is only the sense of touch, they in and vegetation. One scholar has suggested that the Jains here were simply systematizing belief, predating their theories, that soil and plants had souls. At any rate, this sort of view widespread at the time that any potters who were meticulous in their precepts would take t only from termite nests and other piles of dug-up earth. The Ghatikara Sutta (M.81) descr a non-returner in the dispensation of the Buddha Kassapa -- who even though he was a la take the earth for his pots only from collapsed embankments and the piles of dirt around ra to avoid injuring the soil. Another consideration, carrying more weight at present, is t the act of digging soil risks killing or injuring whatever animals may be living there. Th rule, together with the following one, also effectively prevents bhikkhus from engaging in a

Summary: Digging soil or commanding that it be dug is a pacittiya offense.

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CHAPTER EIGHT

Part Two: The Living Plant Chapter

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under this rule. The Commentary states further that to damage bijagama entails a c
The Vibhanga makes no mention of this point, but the Commentary cites as its justification
occurs in a number of suttas (D.1, D.2, etc.) saying that bhikkhus refrain from harming b
and bijagama. The Mahavagga and Cullavagga give partial justification to the Commenta
two passages, dealing with bhikkhus eating fruit, which we will discuss below. The Jain
follow similar observances, which suggests that both the Buddhists and the Jains adopted
the ancient Indian ascetics who predated both religions. Furthermore, according to th
Commentary, there are certain kinds of plants that do not count either as bhutagama or bij
this rule, and to damage them entails no offense. To justify this point it quotes a passage
Cullavagga (VIII.1.2): "If a varnished wall...(or) finished floor has spots of mould (%), it is
wiped off with a moistened cloth that has been wrung out." The Commentary extends the
instructions here to cover not only mould on walls but also other lower forms of plant life --
algae on the inside of water jars, fungus on toothbrushes, and mould on food -- that would
if they were allowed to continue growing. Effort. According to the Vibhanga, the term
//damaging// includes such actions as cutting, breaking, picking, burning, and cooking. T
Commentary defines the term as "dealing with a plant as one likes by cutting it, breaking it
Although the word "dealing with," //paribhunjati//, literally means "making use of," the Co
illustrations of what this covers include even such things as shaking a tree limb to get the c
fall off so that one can sweep them up. Thus, it says, //damaging// would include picking
leaves, uprooting a plant, engraving one's initials in a tree trunk, etc. Since no exception is
doing such things with "benevolent" intentions towards the plant, pruning would be inclu
Given the catch-all nature of the Commentary's definition, using herbicides to kill plants wo
come under the term "damaging." Plants growing in water, such as water hyacinths, w
not extend to the earth beneath the water, have the water as their base. To remove them
is to damage them, although there is no offense in moving them around in the water. To m
one body of water to another without incurring a penalty, one may take them together with
water in which they originally lived and place them together with that water into the new
water. Plants such as mistletoe, orchids, and bird vine that grow on trees have the t
their base. To remove them from the tree is to damage them and so entails a pacittiya.
Perception. If one damages a living plant (%) perceiving it to be something else -- say, a c
there is no offense. If one damages a plant in doubt as to whether it is living or dead, then
regardless of what it actually is, the offense is a dukkata. Intention is discussed in detail
the non-offenses, below. Making Fruit Allowable. Since fruit seeds are bijagama, the
arises as to how bhikkhus should go about eating fruit. The Commentary to this rule discu
two passages, one each in the Mahavagga (VI. 21) and the Cullavagga (V.5.2), dealing
this question. The Cullavagga passage reads, "I allow you, bhikkhus, to consume fruit tha
allowable for contemplatives in any of five ways: if it is damaged by fire, by a knife, by a
it is seedless, and the fifth is if the seeds are discharged." The Mahavagga passage reads

time there was a great quantity of fruit at Savatthi, but there was no one to make it allowable....(The Buddha said,) 'I allow you, bhikkhus, to consume fruit that is seedless or are discharged, (even if) it has not been made allowable." First, to summarize the commentaries' discussion of seedless fruit and fruit whose seeds have been discharged: Commentary to the Mahavagga, "seedless fruit" includes fruit whose seeds are too imma for fruit whose seeds have been discharged, the Sub-commentary states that this means, mangoes or jackfruit, which it is possible to eat having removed the seeds and separating (from the flesh)." The question sometimes arises as to whether bhikkhus may remove themselves before eating fruit of this sort, or whether an unordained person has to remove given the context of the Mahavagga passage and the wording of the Sub-commentary's seems clear that the bhikkhus themselves may discharge the seeds before or while eating Commentary notes, both these kinds of fruit are allowable in and of themselves, and nee through any other procedure to make them allowable. Other kinds of fruit, though, s those with numerous seeds (such as tomatoes and blackberries) or whose seeds would be remove undamaged (such as grapes) must be damaged by fire, a knife, or a fingernail bef eat them. The Commentary's description of how to do this shows that the damaging nee symbolic: An unordained person draws a hot object or a knife across the skin of the fruit, with a fingernail, saying "allowable" (//kappiyam//) either while doing the damaging or im afterward. The Sub-commentary notes that the word for "allowable" may be stated in any l If a heap of fruit, such as grapes, is brought to a bhikkhu, he should say, "Make it allowa (//Kappiyam karohi//,) either to the donor or to any other unordained person who knows ho unordained person need only make one of the grapes allowable in line with the above proc entire heap to be considered allowable, although he/she should not remove the grape from while doing so. The Sub-commentary claims that the ceremony of making fruit allowa always be performed in the presence of a bhikkhu, but the Commentary mentions this fact connection with this last case -- making an entire heap of fruit allowable by "damaging" o piece -- and not in its basic description of how the procedure is done. In Communitie follow the Sub-commentary, the custom is as follows: When a donor brings grapes, tomat fruit to a bhikkhu, the bhikkhu says, "//Kappiyam karohi// (Make it allowable)." The dono the fruit in any of the three specified ways and says, "//Kappiyam bhante// (It is allowable, while doing the damaging, and then presents the fruit to the bhikkhu. In Communitie not follow the Sub-commentary, the donor may perform the act of damaging the fruit befor inform the bhikkhu that the fruit has been made allowable when presenting it to him. In the act of making a heap of fruit allowable by damaging only one piece //must// be done in presence of a bhikkhu. And we should note again that seedless fruit or fruit whose seeds entirely from the flesh of the fruit are allowable in and of themselves, and do not have to go any procedure before a bhikkhu may accept and eat them. The two passages in the M Cullavagga that we have been discussing deal specifically only with fruit, but the Commen

extrapolates from them to say that the same conditions apply to other forms of bijagama, s
cane, and bean sprouts as well. Non-offenses. There is no offense for a bhikkhu wh
living plant -- //unknowingly// -- e.g., thinking it to be dead, //unthinkingly// -- e.g.,
absent-mindedly pulling grass while talking with someone, or //unintentionally// -- e.g
inadvertently uprooting grass while raking leaves or grabbing onto a plant for support wh
a hill and inadvertently uprooting it. Also, there is no penalty in telling an unordained
person to make an item allowable, in asking for leaves, flowers, etc. without specifically s
//which// leaves or flowers are to be picked; or in indicating indirectly that, e.g., the grass n
cutting ("Look at how long the grass is") or that a tree needs pruning ("This branch is in t
without expressly giving the command to cut. In other words, this is another rule where on
offense by using //kappiya-vohara//: "wording it right." The Cullavagga (V.32.1) says
a brush fire is approaching a dwelling, one may light a counter-fire to ward it off. In doing s
is exempt from any penalty imposed by this rule. Also, according to the Sub-commenta
bhikkhu whose robes have been stolen and who cannot find any other cloth to cover him
grass and leaves to cover himself without incurring any penalty here. Summary: Inte
cutting, burning, or killing a living plant is a pacittiya offense.

* * * 12. Evasive speech and uncooperativeness are to be confessed.

This rule deals with a bhikkhu's behavior in a communal meeting when being formally que
charge made against him. The factors for the full offense here are two: 1) //Intention//
desires to hide one's own offenses. 2) //Effort//: One continues engaging in evasive spee
being uncooperative after the Community has brought a formal charge of evasive spe
uncooperativeness against one. These factors will be easier to understand if we discuss
and intention before going on to the formal act. Evasive speech is illustrated in the orig
as follows: "Now at that time Ven. Channa, having misbehaved and being exami
offense in the midst of the Community, avoided one question with another: 'Who has co
offense? What was committed? With regard to what matter was it committed? How
What are you saying? Why do you say it?'" The Commentary notes that //evasive s
covers any and all forms of speaking beside the point when being formally questioned, a
ones given in the origin story. The Sub-commentary agrees and gives an additional exam
"Have you committed this offense?" "I've been to Pataliputta." "But
we're not asking about your going to Pataliputta. We're asking about an offense."
"From there I went to Rajagaha." "Well, Rajagaha or Brahmanagaha, did you comm
offense?" "I got some pork there." As for uncooperativeness: "Now at a
later time Ven. Channa, being examined about an offense in the midst of the Communit
avoiding one question with another, I will fall into an offense,' remained silent and w
uncooperative with the Community." Thus, the texts say, to be //uncooperative// me
remain silent when being formally questioned in the midst of the Community. Intentio
factor is fulfilled only if one is acting out of a desire to conceal one's own offenses. If one

reasons for remaining silent or asking questions while being questioned, there is no pen
example, there is no offense for a bhikkhu who, when being examined, asks questions or
to the point because he does not understand what is being said, is too ill to speak
feels that in speaking he will create conflict or dissension in the Community, or feels t
Community will carry out its formal act unfairly or not in accordance with the rule. Th
formal act. If a bhikkhu speaks evasively or is uncooperative out of a desire to conceal his
offenses, he incurs a dukkata. If the Community sees fit, it may then bring a formal charge
evasion or uncooperativeness against him in order to restrain him from persisting in such b
then continues being evasive or uncooperative, he incurs a pacittiya. Perception is n
factor here. Once a formal charge of evasion or uncooperativeness has been rightfully bro
bhikkhu, and he continues to be evasive or uncooperative, he incurs a pacittiya regardle
he sees the charge as rightful or not. If the charge has been wrongfully brought against hi
the formal act was not carried out strictly in accordance with formal procedure -- then in co
be evasive or remain silent out of a desire to hide his offenses, he incurs a dukkata rega
whether he perceives the charge as wrongful, rightful, or doubtful. In other words, he is no
hook simply because the Community has not mastered formal procedure. If, after th
rightly brings a formal charge of evasive speech or uncooperativeness against a bhikkhu,
being evasive or uncooperative simply to avoid revealing his offenses, he may further be
more severe penalty: a formal act of censure (//tajjaniya-kamma//) for being a maker of tro
strife for the Community (Cv.I.1-8) or -- what is essentially the same thing -- an act for furth
misbehavior (//tassa-papiyasika-kamma//) for not admitting to a true charge right from th
the discussion under the Adhikarana-Samatha rules, Chapter 11). Non-offenses. If
answers not to the point or remains silent for any of the allowable reasons, he incurs no pe
after a formal act of evasive speech or uncooperativeness has for some reason been brou
Summary: Persistently replying evasively or keeping silent in order to conceal one
offenses when being questioned in a meeting of the Community -- after a formal charge
evasiveness or uncooperativeness has been brought against one -- is a pacittiya offens

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13. Maligning or complaining (about a Community
official) is to be confessed. Community officials. In the Cullavagga (VI.21), the Budd
allowance for a Community of bhikkhus to designate various of its members as Commun
handle such business as distributing food, deciding who will stay in which lodging, keeping
rosters that decide who will receive the invitations to which meals, etc. Ven. Dabba Mallap
first such official and was well-equipped for the job: "As for those bhikkhus who came
night, he would enter the fire-element for them and by that light would assign them
-- so much so that bhikkhus would arrive at night on purpose, thinking, 'We will see the
Ven. Dabba Mallaputta's psychic power.' Approaching him, they would say, 'Friend
assign us lodgings.' "Ven. Dabba Mallaputta would say, 'Where would you like? W
I assign them?' "Then they would name a distant place on purpose: 'Friend Dab

assign us a lodging on Vulture's Peak. Friend Dabba, assign us a lodging on Robber's "So Ven. Dabba Mallaputta, entering the fire-element for them, went before them w finger glowing, while they followed behind with the help of his light." Even with his s skills, there were bhikkhus who were dissatisfied with the lodgings and meals he assigned we saw under Sanghadisesas 8 & 9 -- and in the origin story to this rule they malign and c him. Object. Only a bhikkhu who has been formally agreed upon as a Community o fulfills the factor of object under this rule. All other people, ordained or not, are grounds fo dukkata. Effort. The Commentary and Sub-commentary give the clearest description distinction between maligning and complaining: To malign means to speak critically of a p presence of one or more other people so as to make them form a low opinion of him/her means simply to give vent to one's criticisms of the person within earshot of someone else According to the Vibhanga, the penalty for maligning or complaining about a Community o pacittiya if one's listener is a fellow bhikkhu, and a dukkata if one's listener is an unordai person (%). The question of who one's remarks are addressed to is irrelevant if one is ma complaining about an unordained person or a bhikkhu who is not a Community official: dukkata, regardless of whether the person to whom the remarks are addressed is ordaine Non-offenses. The Vibhanga says that if a Community official acts habitually out of any causes for prejudice -- favoritism, animosity, stupidity, or fear -- there is no offense in ma or complaining about him. For example, if he assigns the best lodgings to certain bhikkhu he likes them, gives the poorest food to certain bhikkhus simply because he dislikes ther sends the wrong bhikkhus to the wrong meals because he is too stupid to handle the rotat properly, or gives the best treatment to certain bhikkhus because he is afraid of them or th supporters, there is no offense in criticizing his behavior in the presence of others. However, one should be very sure of the facts of the case before taking advantage of this Disappointment and anger have a way of coloring one's perceptions, making another pers blameless behavior look biased and unjust. If one maligns or complains about an official, convinced that he has been acting out of prejudice, one is still guilty of an offense if it tur that in fact the official's behavior has been fair. The same considerations apply also to con criticisms concerning anyone, ordained or not. To criticize a Community official to his simply for the sake of hurting his feelings, would be an offense under Pacittiya 2, regardl whether his behavior has in fact been prejudiced or not. The job of a Community offi often a thankless one. The procedures he must follow in distributing invitations, etc., can b complex and, in large Communities, quite time-consuming. Since there is no way he can g treatment to all, there may be times when he seems to be acting out of prejudice when he following standard procedure. If he cannot receive the benefit of the doubt from his fellow there is no incentive for him to undertake these duties in the first place. The Buddha like material gains to excrement (see A.V.196), and when excrement is shared out there is rare complaining about who gets the choicest portions. Summary: If a Community official

of prejudice: Criticizing him within earshot of another bhikkhu is a pacittiya offense.

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14. Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open -- or have it set out -- then on departing neither put it away nor have it put away, or should he go without takin is to be confessed. During the four months of the rains, furniture belonging to the Community -- when not in use -- is to be kept in a place where it will not be rained on, such fully-roofed storeroom or lodging. During the remainder of the year, it may also be kept in roofed with slats or branches, or under a tree where birds do not leave droppings. The Co implies, though, that this latter allowance holds only in those regions with a distinct dry sea and, according to the Sub-commentary, even where there is a dry season, if a bhikkhu see rain storm approaching, he should not leave furniture in such semi-open places. This with bhikkhus who set furnishings of the Community out in the open and then leave withou away in the proper place. The factors for the full offense are three: 1) //Object//: any bench, mattress, or stool belonging to the Community. 2) //Effort//: One sets such fur out in the open and then departs without taking leave, putting the furnishings away, or getting them put away in the proper place. 3) //Intention//: One has set them out for some than sunning them (%). Object. Any bed, bench, mattress, or stool belonging to the Community is grounds for a pacittiya. Perception is not an issue here: If the item actually the Community, this factor is fulfilled regardless of whether or not one perceives it as such furnishings belonging to the Community -- such as carpets, bedspreads, mats, foot-wiping even the brooms -- are grounds for a dukkata, as are furnishings of every type belonging t individual. One's own furnishings are not grounds for an offense. According to the Commentary, if one has made an arrangement with someone else to use his/her belongin no offense in leaving that person's furnishings out in the open. The Sub-commentary ad furnishings a donor presents for the Community to use out in the open -- e.g., stone or cor -- are likewise not grounds for an offense. Effort. To depart the furnishings is defined further than one //leddupata// -- approximately 6 meters -- from them. (A //leddupata// is measure that appears frequently in the Canon and is defined as the distance a man of ave throw a clod of dirt underarm.) Taking leave, according to the Commentary, means infor novice, or a temple attendant who agrees to take responsibility for the furnishings. Responsibility. A bhikkhu is held responsible for putting away furnishings that he has orde person to place in the open, unless the other person is also a bhikkhu, in which case //he// one responsible. The Commentary states that if a senior bhikkhu requests a junior bhikkh the open any furnishings that may be grounds for a penalty, then the junior bhikkhu is re them until the senior bhikkhu sits down on them, places an article of his use (such as a rob shoulder bag) on them, or gives the junior bhikkhu permission to leave, after which point bhikkhu is responsible. If there is to be an open-air meeting, the host bhikkhus are responsible for any seats set out in the open, until the visiting bhikkhus claim their places,

point the visitors are responsible. If there is to be a series of Dhamma talks, each speak
responsible for the sermon seat from the moment he sits in it until the moment the next sp
Non-offenses. As stated above, there is no offense if one departs having set furnishing
to the Community or another individual out in the sun with the purpose of drying them, and
"I will put them away when I come back." (%) Also, there is no offense if one departs afte
takes possession or responsibility for furnishings one has left out in the open, or when th
dangers of any sort -- the Commentary mentions tigers, lions, ghosts, ogres, outlaws, and
cause one to disrobe -- that give one no time to put the furnishings away. The Vinaya
extracting a general principle from this rule, says, "This training rule was formulated to pre
negligence and to teach one to care for things. It should be taken as a general model."
Summary: When one has set a bed, bench, mattress, or stool belonging to the Commu
open: Leaving its immediate vicinity without putting it away or arranging to have it p
is a pacittiya offense. * * * 15. Should any
bhikkhu, having set out bedding in a lodging belonging to the Community -- or having ha
and then on departing neither put it away nor have it put away, or should he go with
leave, it is to be confessed. Here again the three factors for a full offense are object,
effort, and intention. Object. //Bedding// here includes mattresses, pillows, rugs, she
mats, sitting cloths, blankets, bedspreads, animal skins, throw rugs, etc., but not the beds
which they may be placed. Unlike the previous rule, the question of whom the bedding b
not an issue in determining the offense under this rule. The place where it is left, thou
//is// an issue. Bedding left in a dwelling belonging to the Community is grounds for a paci
Bedding left in a dwelling belonging to another individual is grounds for a dukkata, as is be
the area around a dwelling, in a meeting hall, or at the foot of a tree -- these last three pl
belonging to the Community or to another individual. Bedding left in a dwelling, etc., belon
oneself is not grounds for an offense. The same holds true for bedding left in a dwelling
to anyone who has given one the right to use his/her belongings on trust. Perception
issue here. If, for example, the dwelling actually belongs to the Community, it is grounds f
pacittiya regardless of whether or not one perceives it as such. Effort. //Putting the it
away//, //having it put away//, and //taking leave// are all defined as under the preceding ru
way to determine responsibility for bedding when a bhikkhu orders someone else to sprea
inferred from the discussion there. To //depart// is defined as going outside the groun
the monastery. The absence of any reference to this rule in the duties to be done before
almsround (//pindapata-vatta//) (Cv.VIII.5), however, indicates that temporary excursions
monastery are not counted as "departing." This conclusion is seconded by one of the no-
which says that in the case of a bhikkhu who goes with the expectation of returning but t
his mind, if he then sends word back to the monastery, he avoids any penalty under this ru
implies that a bhikkhu who leaves his bedding spread out in a dwelling belonging to the
leaves the monastery temporarily with the intent of returning, and returns as planned, incu

as well. The question arises, though, as to how long a temporary period of absence i
allowable. The Vibhanga itself sets no time limit. The Commentary illustrates the no-offen
have just mentioned with the case of a bhikkhu who leaves, thinking, "I will return today,"
no specific statement that longer periods are not allowed. Since the texts give no sp
guidelines here, this is a matter that each Community should decide for itself, taking the fo
considerations into account: 1) The origin story suggests that the purpose of the rule is t
prevent the bedding's being left so long in an unoccupied dwelling that it attracts ants, te
other pests. 2) Another consideration, raised by the Vinaya Mukha, is that if a bhikkh
for a long excursion, leaving his bedding and other belongings scattered about in a dwe
might inconvenience the resident bhikkhus in that they could not easily allot the dwe
another bhikkhu in the interim. Intention is a factor here, in that if one plans to return w
the allowable space of time but for some reason cannot -- examples in the Commentary i
rivers, kings, and robbers -- there is no offense. And as mentioned above, if one leaves w
intention of returning, but then changes one's mind, one can avoid an offense by sending w
monastery via a messenger. Non-offenses. In addition to the above two cases, the Vi
says that there is no offense in departing having left bedding spread out in a dwelling if so
has taken responsibility for the bedding or if one has taken leave of the resident bhikkhus.
regard to this latter point, though, the duties to be done when moving out of a monastery (
vatta//) (Cv.VIII.3) include putting away the bedding one has been using. To neglect this d
when one takes leave of the resident bhikkhus, entails a dukkata. Summary: When
bedding out in a dwelling belonging to the Community: Departing from the monastery
putting it away or arranging to have it put away is a pacittiya offense.

* * * 16. Should any bhikkhu knowingly lie down in a lodging
belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinki
feels crowded will go away" -- doing it for this reason and no other -- it is to be
confessed. There are four factors for an offense here: 1) //Object//: a bhikkhu who s
not be forced to move. 2) //Perception//: One perceives him as such. 3) //Effort//: One
on his space in a dwelling belonging to the Community. 4) //Intention//: One's sole m
force him out. Object & perception. //Knowingly// is defined in the Vibhanga as know
the lodging's current occupant is a senior bhikkhu, a sick one, or one to whom the Commu
official) has assigned the dwelling. The Commentary interprets this definition as a list of
and generalizes from it to include any case where one knows, "This bhikkhu shouldn't be f
Effort. To //encroach// means to lie down or sit down in the area immediately adjacen
bhikkhu's sleeping or sitting place -- which the Commentary defines as anywhere within 75
sleeping or sitting place -- or on a 75 cm. wide path from either of those places to the entra
dwelling. There is a dukkata for placing one's bedding or seat in such an area, and a paci
each time one sits or lies down there. To place one's bedding or seat in any other part of
entails a dukkata; and to sit or lie down there, another dukkata -- assuming in all of these

that the dwelling belongs to the Community. Perception with regard to the dwelling is r here. If the dwelling actually belongs to the Community, this part of the factor is fulfilled regardless of whether one perceives it as belonging to the Community or not. There in encroaching on the space of a bhikkhu -- intending to force him out -- in the area immed to such a dwelling, in a place belonging to the Community that is not the dwelling of a pa person (e.g., an eating hall), the shade of a tree, in the open air, or in a dwelling belonging another individual. To do so in a dwelling belonging to oneself entails no offense. Accord Commentary, this last allowance also applies to a dwelling belonging to anyone who has one use his/her belongings on trust. Intention. If there is a compelling reason -- one is suffering from the cold or heat, or there are dangers outside -- one may intrude on the sp bhikkhu without penalty. The reason for these allowances would appear obvious -- one is forcing the other bhikkhu out -- but it turns out that the matter is not as simple as that. The Sub-commentary reports the Three Ganthipadas as saying that because of this allowance excuse of one's illness, etc., as a pretext for intruding on the other bhikkhu's space so as t out of the lodging. The Sub-commentary tries to argue with this ruling, but the Ganthipa support of the Vibhanga here: Only if one's //sole// motive is to force the other bhikkhu ou subject to an offense under this rule. If one has mixed motives, one may take advantage illness, etc., to move in on the other bhikkhu. However, once one's illness, etc., has pa would commit an offense each time one continued to sit or lie down encroaching on his s All of this may seem very strange on the surface, but it is likely that the original occupant feel unduly pressured if an ill bhikkhu or one escaping dangers were to move into his dwel he //would// start feeling pressured by the continued presence of the bhikkhu after the illne had passed, which is why the penalties are allotted as they are. Summary: Encroac another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, wi sole purpose of making him uncomfortable and forcing him to leave, is a pacittiya offens

* * * 17. Should any bhikkhu, angry and displeased, evict a bhikkhu from a dwelling belonging to the Community -- or have him evicted -- it is confessed. "At that time some group-of-17 bhikkhus were fixing up a large dwellin fringes of the monastery, thinking, 'We will spend the rains here.' Some group-of-six bhikkhus... seeing them, said, 'These group-of-17 bhikkhus are fixing up a dwelling plac drive them out.' But others of them said, 'Wait, friends, while they fix it up. When it fixed up, then we'll drive them out.' "Then the group-of-six bhikkhus said to the grou bhikkhus, 'Get out, friends. The dwelling is ours.' "'Shouldn't this have been mentioned beforehand so that we could have fixed up another one?' "'Isn't this a dwelling belonging to the Community?' "'Yes....' "'Then get out. The dwellin is ours.' "'The dwelling is large, friends. You can stay here, and we'll stay here, too.' "'Get out. The dwelling is ours.' And, angered and displeased, taking then the throat, they threw them out. The group-of-17 bhikkhus, having been thrown out, beg

cry." The three factors for the full offense here are: 1) //Object//: a bhikkhu.
2) //Effort//: One evicts him from a dwelling belonging to the Community. 3) //Intentio
One's prime motivation is anger. Object. A bhikkhu is grounds for a pacittiya here, whi
following are grounds for a dukkata: a bhikkhu's belongings, an unordained person, and a
person's belongings. Effort. According to the Commentary, this rule covers both phys
eviction -- picking up the bhikkhu and throwing him out -- as well as verbal eviction -- order
leave. The penalty in both cases is the same. (The Mahasanghikas and Sarvastivadins w
into their version of the rule.) There is a dukkata in telling someone else to evict the bh
no allowances for //kappiya-vohara// are given here -- and, assuming that all the other fa
fulfilled, a pacittiya once the bhikkhu has been evicted. To evict a bhikkhu from a dw
belonging to the Community entails a pacittiya. (Again, perception with regard to the ow
the dwelling is not an issue here.) To evict anyone -- bhikkhu or not -- from an area immed
to a dwelling belonging to the Community, from a place belonging to the Community that
dwelling of a particular person, from the shade of a tree, from a spot in the open air, or fro
belonging to another individual entails a dukkata. There is also a dukkata for throwing a
belongings out from any of these places. (In all the cases mentioned in this paragraph, th
that one is motivated by anger.) To evict anyone or anyone's belongings from one's
dwelling -- or from one that belongs to an individual who has offered to let one use his/he
belongings on trust -- is not grounds for an offense. Intention. There is no offense in e
anyone when one's primary motive is not anger. Examples given in the no-offense claus
evicting anyone -- or the requisites of anyone -- who is insane, shameless in his/her behav
of quarrels, strife, and dissension in the Community. The Commentary adds here that o
right to throw the person out of the monastery as a whole if he/she is a maker of quarrels,
dissension, but not if he/she is simply shameless. Also, one may without penalty evict
student from his dwelling if he is not properly observing his duties. In all of these ca
the Sub-commentary notes, if anger happens to arise in one's mind in the course of evictin
there is no offense as long as it is not the primary motive. Summary: Causing a bhik
evicted from a dwelling belonging to the Community -- when one's primary motive is
a pacittiya offense. * * * 18. Should any bhikkhu sit
or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling
belonging to the Community, it is to be confessed. Object. A bed or bench with detachab
unplanked loft is grounds for a pacittiya if it is in a dwelling belonging to a Community, a
if in a dwelling belonging to another individual, and no offense if in a dwelling belonging to
to anyone who has offered to let one use his/her belongings on trust. Perception of the
in the preceding rules, is not an issue here. The purpose of this rule, as indicated by t
origin story, is to guard against injury to a bhikkhu living under the loft: He might get hit
head if any of the detachable legs fall down through the floor of the loft. Thus there is no
the loft is not high enough off the ground for a man of medium height to stand under it w

hitting his head; if the floor of the loft is completely planked; if there is no one under the lof
the area under the loft cannot be used as a dwelling (e.g., it is used solely for storage sp
the Commentary); if the bed or bench with detachable legs is on the ground; or if the legs
bench are securely fixed to their frame. Effort. There is a question as to whether //sitt
and //lying down// would include standing as well, since the no-offense clauses allow on
there and hang things up or take them down." The Commentary interprets "there" as a be
detachable legs, but standing on such a thing would seem to be even more dangerous t
lying down on it. More probably, "there" refers to the unplanked loft. Some people h
that although the bhikkhu in the origin story sat down hurriedly, the word "hurriedly" does
the rule, and they speculate that it may have been dropped by mistake. If one is not allo
to sit or lie down on a bed or bench with detachable legs on an unplanked loft, they say, th
be no reason to have one there. Actually, beds with detachable legs do not sound like wis
on an unplanked loft, and perhaps the Buddha's purpose in formulating this rule was to
their being placed there in the first place. Summary: Sitting or lying down on a bed or
detachable legs on an unplanked loft in a dwelling belonging to the Community is a
offense. * * * 19. When a bhikkhu is building
a large dwelling, he may apply two or three layers of facing to plaster the area arou
window frame and reinforce the area around the door frame the width of the door openi
standing where there are no crops to speak of. Should he apply more than that, ev
standing where there are no crops to speak of, it is to be confessed. "Now at that
chief minister who was Ven. Channa's supporter was having a dwelling built for Ven. Ch
Channa had the finished dwelling covered with roofing material again and again, plast
again, so that the dwelling, overloaded, caved in. Then Ven. Channa, collecting gra
sticks, despoiled the barley field of a certain brahmin. The brahmin was offended and a
spread it about, 'How can revered ones go around despoiling our barley field?'...Bhikl
offended and annoyed and spread it about, 'How can Ven. Channa have a finished
covered with roofing material again and again, plastered again and again, so that the dw
overloaded and caves in?'" This rule is an extension of Sanghadisesa 7, giving furthe
directions for how a bhikkhu should go about building a dwelling for his own use when spo
person. Since it deals with techniques used in building wattle and daub dwellings 2,500 y
both the rule and its explanations in the Canon and commentaries contain terms whose m
at present. The syntax of the rule suggests one interpretation, the Commentary another
Vibhanga is non-committal on the points where the two interpretations differ. Since both i
make sense, we will present them both here. What the rule seems to say. The area
around the door frame is to be covered with up to three layers of plaster or roofing mater
reinforce it so that when the door is blown open or shut it will not damage the wall or be lo
its hinges. Five kinds of roofing material are mentioned in the Vibhanga: tiles, stones, li
(cement), grass, and leaves. Similarly, around the windows, an area the width of the

shutters is to be reinforced with up to three layers of plaster to protect it from being damag
shutters are blown open or shut. Three kinds of plaster were used in the Buddha's time --
black and red-chalk -- and bhikkhus were allowed to apply them in a number of geometrica
not to use them to make obscene pictures of men and women on the walls (!) (Cv.VI.3.1
bhikkhus were allowed to cover the entire walls and floor with this plaster, this rule gives d
only for the minimum area that should be covered to keep the walls strong. What the
says. Because the rule refers to roofing material, the Commentary assumes that it must re
of the dwelling, even though this assumption does violence to the syntax of the rule. Its
interpretation: One may reinforce the door and window frames with as much plaster or roo
one likes, but may cover the roof with only three layers of roofing material. A relevant po
the Canon is the passage at Cv.VIII.3.3 stating that if at a later date the roof begins to leak
resident bhikkhu -- if he can -- should re-roof it himself or arrange for someone else to do i
If he can do neither, though, there is no offense. The reasons for this rule. The origin
suggests that the Buddha imposed the three-layer limit in order to prevent the dwelling fr
collapsing under the weight of too much roofing material, but the no-offense clauses show
rule is aimed at preventing bhikkhus from abusing the generosity of the person sponsorin
work by using too much roofing material. In either case, the Commentary's interpretation l
logic, in that an overloaded roof would be more burdensome to the dwelling and to the spo
overloaded window or door frame would be. A supplementary regulation arising fro
story is that one should not perform any building operations, including supervising, wher
growing. The offenses here are as follows: a pacittiya for each piece of roofing beyo
allowable three layers, and a dukkata for doing or directing the work while standing where
growing. These offenses apply regardless of whether one is doing the work oneself or h
They also apply whether one is building a new dwelling or having an old one repaired.
Perception is not a factor here. If one happens to miscount the number of layers of plaste
material, one is still not immune from an offense. Non-offenses. According to the Vib
these regulations do not apply to "an abode in a cave, a grass hut, (a dwelling) for the use
another, (a dwelling built) by means of one's own resources, or anything other than a dwel
Sub-commentary argues from the wording of the rule -- the fact that it refers to "a large dw
that the regulations also do not apply to small dwellings built to the standard measuremen
under Sanghadisesa 6: i.e., no larger than 3 by 1.75 meters. Summary: When a bh
building or repairing a large dwelling for his own use, using resources donated by a
may not reinforce the window or door frames with more than three layers of roofing mat
plaster. To exceed this is a pacittiya offense.

* * *

20. Should any bhikkhu knowingly pour water containing living beings -- or have
poured -- on grass or on clay, it is to be confessed. This is an offense with four facto
Object: water containing living creatures. The K/Commentary's contribution to the nex
shows that this includes things like mosquito larvae, but not beings so small they cannot b

Perception. One knows that the living creatures are there (from having seen or heard th
K/Commentary) and that they will die from the factor of effort, defined below. If one
doubt as to whether water contains living beings, then to use it in a way that would cause t
they //were// there is to commit a dukkata. Effort. Because of a peculiarity of Pali syn
this rule can also be interpreted as reading, "Should any bhikkhu knowingly pour grass o
have it poured -- in water containing living beings, it is to be confessed." The Commentary
both readings are correct. It also states that //grass and clay// includes any material that
cause death to living beings in the water. Thus actions covered by this rule would include
as emptying old water from a flower vase onto the ground, using water to make cement, o
chemical or heavy pollutant into the water. Unlike some of the other rules that deal w
giving orders, simply giving the order to pour is enough to fulfill this factor. Thus, for exa
bhikkhu who tells someone else to dump an aquarium of fish on the floor incurs a pacittiya
order and another pacittiya when the other person does as told. Intention. This fact
fulfilled simply by the desire to pour the water or to have it poured (or to pour "grass and cl
the water or to have it poured). As the K/Commentary notes, one need not have murder
towards the living beings in order to fulfill this factor. For example, if after perceiving that t
water contains insects, one chooses to ignore their existence and pours the water on a bu
to kill the insects, but to put out the fire -- one commits an offense all the same. Resu
not a factor here. Whether or not the living beings actually die is of no consequence in de
offense. Non-offenses. There is no offense in using water containing living beings in
the ways covered by this rule -- //unknowingly// -- e.g., not knowing that it contains livin
beings; pouring a toxic chemical into the water thinking it to be harmless; //unthinking
e.g., heating a kettle of water on the stove, seeing that it has tadpoles in it and in a knee
reaction dumping the water out on the ground so that they won't be boiled to death;
//unintentionally// -- e.g., accidentally knocking over a goldfish bowl. However, a bhi
should always check water before using it. One practical method for checking large amou
look at two or three cupfuls as samples: If no living being are visible in the samples, the
be used without further check. An alternative method is to use a filter, being mindful to ret
living beings caught in the filter to some other water in good time. Watering plants. Th
watering plants comes up in the Commentary's discussion of the bad habits of the bhikkhu
mentioned under Sanghadisesa 13. There it says that even if the water has no discernabl
or have someone else use it to water plants with the purpose of corrupting families with
the plant, entails a dukkata. In cases of this sort, one is not allowed to use //kappiya-voha
other way of indicating one's desire that the plant be watered. If one wants to use th
fruits or flowers of the plant in other ways -- to eat the fruit oneself, to make a gift of fruit to
Community, to use the flowers as an offering to a Buddha image, etc. -- one may not wa
but there is no offense in getting someone else to water it if one uses //kappiya- vohara// ("
how dry this plant is !" "If it doesn't get any water, it's going to die.") If one wants the

plant to grow for other reasons -- for the sake of its shade or as part of a decorative garde
-- there is no offense in watering it oneself as long as one uses water with no discernabl
it. Two of the ancient commentaries add that if one simply desires shade, a garden, or a f
plant the plant oneself as long as one places it in earth that would not count as "soil"
(//jata-pathavi//) under Pacittiya 10. Summary: Pouring water that one knows to contai
beings -- or having it poured -- on grass or clay is a pacittiya offense. Pouring anythi
would kill the beings into such water -- or having it poured -- is also a pacittiya offe

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CHAPTER EIGHT

Part Three: The Exhortation Chapter ~~~

full offense under this rule are defined as follows: 1) //Object//: a bhikkhuni or group of bhikkhunis. 2) //Effort//: A bhikkhu exhorts her/them concerning the eight vows of res he has not been properly authorized to do so, or when he has not been invited by the bl give them instruction. Object. A bhikkhuni had to undergo a double ordination, first the Bhikkhuni Sangha and then in the Bhikkhu Sangha, before she was considered fully o a bhikkhuni with the full double ordination is grounds for a pacittiya here. A bhikkhuni who received only her first ordination, from the Bhikkhuni Sangha, is grounds for a dukkata, wh probationers and female novices are not grounds for an offense. Effort. A bhikkhu, r properly authorized, who exhorts the bhikkhunis on any topic other than the eight vows inc The authorization. When this rule was still newly-formulated, some group-of-six bhikl authorized one another to continue exhorting the bhikkhunis. This forced the Buddha to e stringent standards for the type of bhikkhu who could properly be authorized. They were, He is scrupulously virtuous. He is very learned. He thoroughly understands the qualiti celibate life. He has mastered both the bhikkhus' Patimokkha and the bhikkhunis' Pat He has a pleasing voice and delivery. He is well-liked by the bhikkhunis. He never, befo ordination, violated a bhikkhuni, female probationer, or female novice. He has been a at least 20 years. As the Commentary notes, these are qualities that the group of six possessed even in their dreams. If a bhikkhu has been improperly authorized -- e.g., h meet with these qualifications -- then even if he perceives himself as properly authorized, perception is not a mitigating factor: He does not count as authorized under this rule. Non-offenses. Although this rule grew from a time when bhikkhus were eager to exhort th times changed. The Cullavagga (X.9.5) deals with a period when the bhikkhus tried to avo the bhikkhunis, and Cv.X.9.4 tells what should be done when there is no bhikkhu qualified (The bhikkhus were to tell them, "Continue striving in good faith.") In cases such as t though, the bhikkhunis were not left adrift. They could approach any bhikkhu they admire for instruction. Thus the no-offense clauses here say, "There is no offense in giving an ex Commentary interprets this as chanting the eight vows in Pali), giving an interrogation (this according to the Commentary, means reciting the ancient commentary, which is hardly like it means questioning the bhikkhunis as to whether or not they are observing the eight vow after being requested by the bhikkhunis, giving instruction. There is also no offense if, on a question by a bhikkhuni, one answers her question, or if a bhikkhuni happens to overh instruction one is giving for the sake of another person. Summary: Exhorting a bhik about the eight vows of respect -- except when one has been authorized to do so by Community -- is a pacittiya offense. * * * 22. Should any bhikkhu, even if authorized, exhort the bhikkhunis after sunset, it is to be co "Now at that time it was Ven. Culapanthaka's turn to exhort the bhikkhunis. The bh said, 'Today the exhortation won't be effective, for Ven. Culapanthaka will simply repeat same old stanza over and over again.' "Then the bhikkhunis approached Ven.

Culapanthaka and, on arrival, having paid homage to him, sat down to one side. A sitting there, Ven. Culapanthaka said to them, 'Are you all present, sisters?' "'Yes, sir, we are all present.' "'Are the eight vows of respect being observed?' "'Yes, sir, they are being observed.' "'This, sisters, is the exhortation.' And having given it to them, repeated it over and over again: Exalted in mind, uncomplacent, The sag trained in sagacity's ways: He has no sorrows, one such as this, Calmed and mindful. "The bhikkhunis said, 'Didn't we say so? Today the exhortation won't b effective, for now Ven. Culapanthaka will simply repeat the same old stanza over and o "Ven. Culapanthaka heard the bhikkhunis' conversation. Rising up into the air, he back and forth in space, in the sky, stood, sat, lay down, emitted smoke, emitted fla disappeared, repeating the same old stanza and many other sayings of the Buddha. Th 'Isn't it amazing? Isn't it astounding? Never before has there been an exhortation a effective as this!' "Then Ven. Culapanthaka, having exhorted the bhikkhunis unt nightfall, dismissed them: 'You may go, sisters.' So the bhikkhunis -- the gates of the c closed -- spent the night outside the city walls and entered the city only at morning. were offended and annoyed and spread it about, 'These bhikkhunis are unchaste. Havi the night with the bhikkhus in the monastery, only now are they entering the city.'" Th factors for the full offense here are two: Object. As with the preceding rule, a bhikkhuni of bhikkhunis who have received the double ordination are grounds for a pacittiya here. who has received only her first ordination, from the Bhikkhuni Sangha, is grounds for a du female probationers and female novices are not grounds for an offense. Effort. One bhikkhuni(s) any topic related to the Dhamma after the sun has set. Non-offenses. A origin story suggests that it is not wise in any case to teach bhikkhunis after sunset -- beca suspicions such an action may provoke -- the no-offense clauses give more respect to th desire for instruction than to the fear of gossiping lay people. As under the preceding rule bhikkhu may instruct bhikkhunis after sunset if they request it or if a bhikkhuni asks him a And as before, if a bhikkhuni happens to overhear any instruction he is giving for the sake person after sunset, no offense is entailed. Summary: Exhorting bhikkhunis on any to after sunset -- except when they request it -- is a pacittiya offense.

* * * 23. Should any bhikkhu, having gone to the bhikkhunis' quarters, exhort the bhikkhunis -- except at the proper occasion -- it is to be confessed. Here the occasion is this: A bhikkhuni is ill. This is the proper occasion here. Here again there are two factors for the full offense: Object. A bhikkhuni who is not ill. //Ill// means she is unable to go to an exhortation or to a "samvasa," which none of the texts define b probably means any official communal meeting of the bhikkhunis. As with the prece bhikkhuni or group of bhikkhunis who have received the double ordination are grounds for here. A bhikkhuni who has received only her first ordination, from the Bhikkhuni Sangha,

dukkata, while female probationers and female novices are not grounds for an offense. One goes to her residence -- any place where a bhikkhuni has spent at least one night -- a concerning the eight vows of respect. Exhorting about any other topic is grounds for a d Non-offenses. As the rule states, there is no offense for the bhikkhu who goes to the b quarters to exhort an ill bhikkhuni. Otherwise, the no-offense clauses are identical with t the preceding rule. Here again, a bhikkhuni's desire for instruction is considered more imp the wagging tongues of the laity. Summary: Going to the bhikkhunis' quarters and ex bhikkhuni about the eight vows of respect -- except when she is ill or has requested instruction -- is a pacittiya offense.

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24. Should any bhikkhu say that the bhikkhus exhort the bhikkhunis for the sake of gain, it is to be confessed. Here the factors for the full offense are three: Object: a bhikkhu who has been properly authorized to teach the bhikkhunis and who is not teachi personal gain. If the bhikkhu has not been properly authorized, he is not grounds for an Perception is not a mitigating factor here: The bhikkhu's actual status -- properly or improperly authorized -- is what determines whether or not this factor is fulfilled. And altho texts do not touch on this point, it would seem that if the bhikkhu actually does not aim a gain, one would incur a pacittiya in saying that he does, regardless of how one perceives t Intention. One wants to criticize, discredit, or shame him. Effort. One accuses him teaching for the sake of personal gain: either material gain -- gifts of robes, almsfood, etc. immaterial gain, such as respect, homage, or veneration. Non-offenses. If the bhikkhu actually teach for the sake of personal gain, there is no offense in stating the facts of the c Summary: Saying that a properly authorized bhikkhu exhorts the bhikkhunis for the personal gain -- when in fact that is not the case -- is a pacittiya offense.

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25. Should any bhikkhu give robe-cloth to a bhikkhuni unrelated to him, except in exchange, it is to be confessed. This rule is the counterpart to full offense is composed of two factors: object and effort. Object: any piece of robe-c the six suitable kinds, measuring at least four by eight fingerbreadths. Other requisites a grounds for an offense. Effort. The bhikkhu gives the cloth to an unrelated bhikkhuni a not receive anything from her in exchange. //Unrelated bhikkhuni// here is defined in th terms as under NP 5: a bhikkhuni who has received the double ordination and is not rel bhikkhu back through their great x 7 grandfathers. A bhikkhuni who has received only her ordination, from the bhikkhunis, is grounds for a dukkata. Female probationers and fema not grounds for an offense. Perception is not a mitigating factor here: According to th Vibhanga, even if a bhikkhu perceives an unrelated bhikkhuni as related, he is still subject penalty. The Commentary states that the giving need not be hand-to-hand. If a bhi places the cloth near a bhikkhuni as his way of giving it to her, and she accepts it as given is fulfilled. As for the item given in exchange for the cloth, the Vibhanga states that can be worth much more then the cloth or much less. Buddhaghosa quotes the Mahapac

ancient commentaries, as saying that even if, in return for the cloth, the bhikkhuni gives a piece of yellow myrobalan -- a medicinal fruit, one of the cheapest things imaginable in I escapes the penalty under this rule. Non-offenses. There is no offense if: the bhikkhuni is a relation; the bhikkhuni is not related, but she gives one something in ex the bhikkhuni takes the cloth on trust; she borrows the cloth; one gives her a non-clot requisite; one gives robe-cloth to a female probationer or female novice. Summary: robe-cloth to an unrelated bhikkhuni without receiving anything in exchange is a pacittiy offense. * * * 26. Should any bhikkhu sew a robe or have it sewn for a bhikkhuni unrelated to him, it is to be confessed. "N at that time Ven. Udayin had become skilled at making robes. A certain bhikkhuni went staying and on arrival said, 'Be so good, Ven. sir, as to sew me a robe.' So Ven. U having sewed a robe for the bhikkhuni, having made it well-dyed and well-finished, embroidered an obscene design in the middle (a man and woman in mid-intercourse, d says the Commentary), and having folded it up, placed it to one side. Then the bhi to him and on arrival said, 'Where is the robe, Ven. sir?' "'Here you are, sister. Ta this robe as it is folded and place it aside. When the Community of bhikkhunis comes f exhortation, put it on and come at the back of the line.' "So the bhikkhuni took the ro was folded and placed it aside. When the Community of bhikkhunis came for exho put it on and came at the back of the line. People were offended and annoyed and spre 'How brazen these bhikkhunis are, how shameless and sly, in that they embroider d designs on a robe!' "The bhikkhunis said, 'Whose work is this?' "'Master Udayin's,' the bhikkhuni answered. "'A thing like this should not adorn even those w brazen, shameless, and sly. It is Master Udayin's, isn't it?'" The full offense here has three factors: 1) //Effort//: One sews -- or gets someone else to sew -- 2) //Object//: a robe 3) //Intention//: for the sake of a bhikkhuni unrelated to oneself. Effort. The Vibhanga says that there is a pacittiya for every stitch one makes in the robe. someone else to sew the robe, there is a pacittiya in giving the command or making the another pacittiya when the other person does as commanded/requested, no matter how m makes. Object. //Robe// here means any of the six kinds of robe-cloth made into a r can be worn. Other cloth requisites are not grounds for an offense. Intention. //Unre bhikkhuni// here is defined in the same terms as under the preceding rule: a bhikkhuni wh the double ordination and is not related to the bhikkhu back through their great x 7 grand bhikkhuni who has received only her first ordination, from the bhikkhunis, is grounds for a Female probationers and female novices are not grounds for an offense. Perceptio mitigating factor here: According to the Vibhanga, even if a bhikkhu perceives an unrelate related, he is still subject to the penalty. The Commentary states that if Bhikkhu X is sewing a robe for a bhikkhuni related to him, and Bhikkhu Y -- who is not related to her - sew it, Bhikkhu Y incurs a pacittiya for every stitch he sews in the robe. The Sub-commen

though, that if Bhikkhu Y does not know that the robe is for the bhikkhuni, he is exempt f
offense. Non-offenses. There is no offense in sewing a cloth requisite other than a r
an unrelated bhikkhuni, in sewing anything for a bhikkhuni who is a relation, or in sewing a
female probationer or female novice, related or not. Summary: Sewing a robe -- or h
sewn -- for an unrelated bhikkhuni is a pacittiya offense.

* * * 27. Should any bhikkhu, by arrangement, travel together with a bhikkhun
even for the interval between one village and the next, except at the proper occasion, it
confessed. Here the proper occasion is this: The road is to be traveled by caravan
considered dubious and risky. This is the proper occasion here. Here the full offense
factors. 1) //Object//: a bhikkhuni 2) //Effort//: (a) One makes an arrangement togeth
her to travel together; (b) one actually travels together with her as arranged (c) from
village to another (d) except at the allowable time. Object. A bhikkhuni who has rec
the double ordination is grounds for a pacittiya here. Any other woman would come under
67. Making an arrangement. According to the Vibhanga, the bhikkhu must give his v
to the arrangement for this part of the factor to be fulfilled. In other words, if the bhikkhuni
the arrangement, and he agrees; or he proposes it, regardless of whether or not she agr
of the factor is fulfilled. The penalty for fulfilling it is a dukkata. If the bhikkhuni
proposes the arrangement but the bhikkhu does not give his verbal assent, then even if he
together as she proposed, he incurs no penalty in doing so. Going as arranged. If a
time frame was part of the arrangement, then the two parties must begin traveling togethe
time frame for this factor to be fulfilled. If they happen to start out earlier or later than arra
again the bhikkhu incurs no penalty. From one village to another. There is some con
to whether this phrase -- //gamantara// -- means "from one village to another" or "from on
another." According to Buddhaghosa, the ancient commentaries opted for "village," while
"house." The ancient commentaries have the support of the Canon here, in that the Bhikk
Sanghadisesa 3 & Pacittiya 37 also use the term in question, and there it definitely means
outside a village, and not the interval from one house to another within a village. Th
is a pacittiya for every village-to-village interval one passes. In an area where there are no
-- i.e., says the Sub-commentary, where villages are further than half a league (8 km. or
apart -- there is a pacittiya for every half-league one travels together as arranged. Th
allowable occasions. A road to be traveled by caravan (%) is one too dubious or risky to tr
(Some have translated this as a "road to be traveled with a weapon," but since bhikkhus
are not allowed even to touch weapons, it's a doubtful translation at best.) //Dubious/
that thieves are known to be about; //risky//, that people are known to have been beaten, p
robbed by them. Non-offenses. There is no offense: if the bhikkhu and bhikkhu
happen to travel together without having made an arrangement; if the bhikkhuni prop
arrangement, while the bhikkhu does not give his verbal assent; if they travel on a du
risky road; or if there are other dangers. The Commentary illustrates this last conting

a stock phrase whose meaning admits two interpretations. It starts, "Savage tribes are countryside," and then comes the ambiguous part, either, "People mount their whee carriages, says the Sub-commentary)," or, what is more likely, "The tribes seize power (meaning for 'wheel')." Summary: Traveling by arrangement with a bhikkhuni from village to another -- except when the road is risky or there are other dangers -- is a paci offense. * * * 28. Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream -- e cross over to the other bank -- it is to be confessed. "Now at that time, some group- bhikkhus, having made an arrangement with some bhikkhunis, got in the same boat People were offended and annoyed and spread it about: 'Just as we amuse ourselves boat, so too these Sakyan contemplatives, having made an arrangement with bhikk themselves in a boat....'" (The Buddha then formulated the first version of this rule without the exception for crossing over to the other bank.) "Then at that time a nur bhikkhus and bhikkhunis were traveling on the road from Saketa to Savatthi. Along the they had to cross over a river. The bhikkhunis said to the bhikkhus, 'We'll cross over wi masters.' "'Sisters, it isn't proper for bhikkhus, having made an arrangement, to in the same boat with bhikkhunis. Either you go first or we'll go first.' "'The masters are outstanding men. Let the masters go first.' "Then as the bhikkhuni crossing over afterward, thieves robbed them and raped them." The factors for the fu here are similar to those for the previous rule. 1) //Object//: a bhikkhuni. 2) //Effort//: (a) One makes an arrangement together with her to get in a boat together; (b) on travels together with her as arranged, going upstream or downstream along a river (c) fron to another. Object. A bhikkhuni who has received the double ordination is grounds f pacittiya here. One who has received only her first ordination -- from the Bhikkhuni Sangh to be grounds for a dukkata, and female probationers and female novices grounds for no none of the texts mention these points. Effort. The conditions for making an arrangem identical with those under the preceding rule: If the bhikkhuni proposes the arrangemen bhikkhu agrees; or he bhikkhu proposes it, regardless of whether or not she agrees, this p factor is fulfilled and he incurs a dukkata. The next part of the factor -- going as arrang fulfilled only if they get in the boat together within the time frame they had agreed on. If in earlier or later, there is no offense. Once they get in the boat as arranged, he incurs pacittiya for every village-to-village interval they pass along the riverbank while going up downstream. If the villages are further than 8 km. apart, he incurs a pacittiya for every 8 k travel together. The commentaries try to add "intention" as an additional factor here the bhikkhu's purpose in traveling with the bhikkhuni(s) is to amuse himself -- but there is n this in the Vibhanga. Non-offenses. As the rule says, there is no offense in making an arrangement and crossing over a river with a bhikkhuni. The Commentary adds that this a rivers but also to oceans: If one travels from one seaport to another by arrangement wit

bhikkhuni, no penalty is entailed. The K/Commentary goes even further and says tha applies only to rivers, and that a bhikkhu seeking to amuse himself with a bhikkhuni may with her and travel around the ocean as much as he likes with no offense. The Sub-comm here, saying that a bhikkhu traveling by arrangement with a bhikkhuni in a boat on the oce dukkata for every 8 km. they travel. The Sub-commentary's position here is more in keepi Great Standards and so carries more weight. Finally, there is no offense if: the bhi and bhikkhuni happen to travel together in the same boat without having made an arran bhikkhuni proposes an arrangement, while the bhikkhu does not give his verbal assent; are dangers. Summary: Traveling by arrangement with a bhikkhuni upriver or do the same boat -- except when crossing a river -- is a pacittiya offense.

* * * 29. Should any bhikkhu knowingly eat almsfood donated throug the prompting of a bhikkhuni, except for food that householders had already intended fo her prompting), it is to be confessed. "Now at that time Bhikkhuni Thullananda reg took her meals with a certain family. Then one day the head of the household invite senior monks to a meal. Bhikkhuni Thullananda, dressing in the early morning, carrying robe and bowl, went to the family's place and on arrival said to the head of the househo so much food been prepared?' "'I have invited some senior bhikkhus for a meal "'But who, to you, are senior bhikkhus?' "'Ven. Sariputta, Ven. Maha Moggallana Maha Kaccana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Maha Cunda, Ven. Revata, Ven. Upali, Ven. Ananda, Ven. Rahula.' "'But why have you invited thes scoundrels masquerading as great heroes?' "'And who, to //you//, are great her "'Ven. Devadatta, Ven. Kokakalika, Ven. Katamoraka Tissaka, Ven. Khanda Devi Samuddadatta....' At that point, Bhikkhuni Thullananda was interrupted in mid-sentence the senior monks entered. 'Is it true, householder, that you have invited these great her "'Just now you made them out to be scoundrels, and now great heroes.' So he threw the house and put an end to her regular meals." The factors for the full offense he three: 1) //Object//: any of the five staple foods (see the preface to the Food Chapt below) offered by a lay person at the instigation of a bhikkhuni. 2) //Perception//: Or that it was offered at her instigation. 3) //Effort//: One eats the food. Object. Any of the five staple foods is grounds for a pacittiya. Any edible aside from them is not groun offense. //Bhikkhuni// here refers to one who has received the double ordination. Th K/Commentary says that one who has received only her first ordination -- from the Bhikkhu grounds for a dukkata, while the Vibhanga notes that female novices and female probati grounds for an offense. //Instigating// means that the bhikkhuni praises Bhikkhu X to a person who is not already planning to give him food and concludes with the suggestion tha presented to him. If the lay person was already planning to give food to X, this factor is fulfilled. The Vibhanga defines "already planning to give food" in the following terms: Eith lay person are related, the lay person has previously invited X to ask for food, or the lay

already normally prepares food for X. The Commentary adds that if the lay person had alr
food for X before the bhikkhuni's instigation, X incurs no penalty in eating the food even
the Vibhanga's three conditions apply. Perception. If one is in doubt as to whether or n
food was offered at a bhikkhuni's instigation, the penalty for eating it is a dukkata regard
whether or not it was. If one does not know, then even if it was, there is no offense.
There is a dukkata for accepting food with the purpose of eating it, and a pacittiya for even
one eats. Non-offenses. There is no offense if: one does not know, one eats a
edible aside from the five staples offered at a bhikkhuni's instigation, the lay person w
instigated by a female probationer or female novice, or the lay person was already pla
present one with the food before the bhikkhuni's instigation. As we noted above, one's
relatives, people who have invited one to ask for food, and people who ordinarily provid
food also fit under this allowance. Summary: Eating any of the five staple foods th
lay person has offered as the result of a bhikkhuni's prompting -- unless the lay pers
already planning to offer the food before her prompting -- is a pacittiya offense.

* * * 30. Should any bhikkhu sit in private, alone with a
bhikkhuni, it is to be confessed. This rule is completely subsumed under another one -- P
-- the only instance where this happens in the Patimokkha. For explanations, see the disc
that rule. Summary: Sitting or lying down with a bhikkhuni in a place out of sight a
of hearing with no one else present is a pacittiya offense. * * * * *
* * *

CHAPTER EIGHT

Part Four: The Food Chapter ~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

of the rules in this chapter classify food into two groups: //bhojana// (consumables) and //k
(chewables). Scholars usually translate the two as "softer food" and "harder food," altho
hardness and softness of a particular food have little to do with the category it belongs to.
translation closer to the essence of each category would be "staple food" and "non-staple
distinction between the two is important, for it is often the deciding factor between what is
an offense. Note, however, that the term //staple// here covers only what was considere
the time of the Buddha. Bread, pasta, and potatoes, which are staples in the West, were n
staples in India at that time, and so do not always fit into this category. Staple foods a
consistently defined as five sorts of foods, although the precise definitions of the first two a
matter of controversy. 1) //Cooked grains//. The Vibhanga defines this as seven type
cooked grain, but there is disagreement on the identity of some of the seven. They are //s
translates this as rice; the Thais, wheat); //vihi// (BD again has rice, and the Thais agree);
//yava// (BD has barley; the Thais, glutinous rice); //godhuma// (BD has wheat; the Thais, t
(both BD and the Thais identify this as millet or sorghum); //varaka// (BD doesn't identify
beyond saying that it is a bean; the Thais are probably right in identifying it as Job's tears)
//kudrusaka// (the Commentary states that this term covers all forms of grain that come fro
rye would be an example in the West). Whatever the precise definitions of these terms, th
argue from the Great Standards that any grain cooked as a staple -- including corn (maiz
would fit into this category. 2) //Kummasa//. The Commentary says that this is a staple
confection made out of //yava//, but doesn't describe it in any detail aside from saying that
//kummasa// is made out of any of the other grains or mung beans, it doesn't count as a st
References to //kummasa// in the Canon show that it was a very common staple that could
meal in and of itself and would spoil if left overnight. 3) //Sattu//. Any of the seven typ
of grain dried or roasted and pounded into meal. 4) //Fish//. The flesh of any animal
in the sea. 5) //Meat//. The flesh of any biped or quadriped, except for that which is
unallowable. The following types of meat are un-allowable: the flesh of human beings, ele
dogs, snakes, lions, tigers, leopards, bears, and hyenas (panthers). Human beings, hor
elephants were regarded as too noble to be used as food. The other types of meat were f
grounds that they were repulsive ("People were offended and annoyed and spread it abo
these Sakyan contemplatives eat dog meat? Dogs are loathsome, disgusting'") or danger
smelling of lion's flesh, went into the jungle; the lions there were offended and annoyed a
them). To eat human flesh entails a thullaccaya; to eat any of the other unallowable t
dukkata (Mv.VI.23.9-15). If a bhikkhu is uncertain as to the identity of any meat presented
incurs a dukkata if he doesn't ask the donor what it is (Mv.VI.23.9). Fish or meat, eve
an allowable kind, is unallowable if raw. Thus bhikkhus may not eat steak tartare, sasham
the half-shell, etc. (Raw flesh and blood are allowed at Mv.VI.10.2 only when one is pos

non-human beings (!)) Furthermore, even cooked fish or meat of an allowable kind is una
bhikkhu sees, hears, or suspects that the animal was killed specifically for the purpose of
bhikkhus (Mv.VI.31.14). Non-staple foods are defined according to context: a) in Pa
35-38: every edible outside of staple foods, juice drinks, the five tonics, and medicines
below). b) in Pacittiya 40: every edible outside of staple foods, water, and toothwood
in Pacittiya 41 (also the Bhikkhunis' Pacittiyas 44 & 54): every edible outside of staple f
five tonics, juice drinks, medicine, and conjey. The Commentary to Pacittiya 37 lists
following items as non-staple foods: flour and confections made of flour (cakes, bread a
without eggs would be classed here); also, roots, tubers (this would include potatoes), lotu
sprouts, stems, bark, leaves, flowers, fruits, nuts, seed-meal, seeds, and resins that are
food. Any of these items made into medicines, though, would not be classed as a non-sta
The Commentary also makes reference to the fact that some societies use roots, tubers,
out of flour, etc., as staple foods, but it nowhere suggests that the definition of staple foo
altered to fit the society in which one is living. Thus in the West we are left with a somewh
line separating what are and are not staple foods for the purposes of the rules: Meal po
grain is a staple; flour ground from grain is not. Bread made with oat meal, corn meal, wh
would thus be a staple; bread made without any grain meal or eggs (see below) would n
holds true for pastries, noodles, and pasta. This means that it would be possible for a
provide bhikkhus with a full, strictly vegetarian meal that would include absolutely no sta
The wise policy in such a case, though, would be to treat the meal as if it did contain staple
reference to the rules (Pacittiya 33 & 35) that aim at saving face for the donor. Con
the watery rice porridge or gruel commonly drunk before almsround in the time of the Bud
differently according to context. If it is so thick that it cannot be drunk and must be eaten
spoon, it is regarded as a staple food (Mv.VI.25.7; Pacittiya 33). "Drinking conjey" is class
non-staple food under Pacittiyas 35-38 & 40, whereas it is considered as neither a staple n
food under Pacittiya 41. The Commentary notes, though, that if drinking conjey has bits
fish "larger than lettuce seeds" floating in it, it is a staple food. Milk and curds are
classed as "finer staple foods" under Pacittiya 39. In other contexts they fit under the defin
non-staple food. All other dairy products -- except for fresh butter and ghee when u
tonics (see NP 23) -- are non-staple foods. Eggs are not mentioned in the Vibhanga or
Presumably they come under meat. If so, raw eggs are unallowable; and bread, pastries
pasta made with eggs are a staple food. In addition to staple and non-staple foods, the
the rules in this chapter mentions three other classes of edibles: juice drinks, the five to
medicines. Juice drinks include the freshly squeezed juice of sugar cane, lotus root,
fruits except grain, all leaves except cooked vegetables, and all flowers except liquorice (M
According to the Commentary, the juice must be strained, and may be warmed by sunlig
over a fire. (What category boiled juice would fit under, the Commentary does not say. Th
Mukha maintains that it would fit under sugar in the five tonics.) In discussing the Gr

Standards, the Commentary says that grain is a "great fruit," and thus the juice of any one fruits -- palmyra fruit, coconut, jackfruit, breadfruit, bottle gourd, white gourd, muskmelon watermelon, and squash -- would fall under the same class as the juice of grain: i.e., as a food and not a juice drink. From this judgment, many Communities infer that the juice of A fruit, such as pineapple or grapefruit, would also be classed as a non-staple food. Th Commentary notes further that if a bhikkhu himself makes a juice drink from fruit, etc., he l it counts as a non-staple food and must be consumed before noon. The five tonics a in detail under NP 23. Medicines. According to the Mahavagga (VI.3.1-8), any items in following categories that, by themselves, are not used as staple or non-staple food are me astringent decoctions, leaves, fruits, resins, and salts. For example, under fruits: Orang apples are not medicines, but pepper, nutmeg, and cardamom are. Most modern medicin category of salts. Using the Great Standards, we can say that any edible that is used as but does not fit under the categories of staple or non-staple food, juice drinks, or the five would fit here. Keeping and consuming. Each of the four basic classes of edibles -- juice drinks, the five tonics, and medicines -- has its "life span," the period during which it r kept and consumed. Food may be kept and consumed until noon of the day it is received; until dawn of the following day; the five tonics, until dawn of the seventh day after they are and medicines, throughout one's life. Edibles made from ingredients that have differe spans -- e.g., salted beef, honeyed cough syrup, sugared orange juice -- have the same the ingredient with the shortest life span. Thus salted beef is treated as beef, honeyed cou honey, and sugared orange juice as orange juice (Mv.VI.40.3). Tonics and medicines, and salt, received today may be eaten mixed with food or juice drinks received today, but food or juice drinks received on a later day. Medicine, such as salt, tea, or cocoa, receive may be eaten mixed with any of the five tonics on any day of the tonic's life span (Mv.VI.

* * * 31.A bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed. " at that time a certain guild had prepared food at a public alms center not far from Savatt group-of-six bhikkhus, dressing in the morning, taking their bowls and robes, entere for alms but, after not getting any almsfood, went to the public alms center. The people said, 'At last the reverend ones have come,' and respectfully waited on them. Then on and the third day, the group-of-six bhikkhus, dressing in the morning, taking their bo robes, entered Savatthi for alms but, after not getting any almsfood went to the public center and ate. The thought occurred to them, 'Why should we bother going back to the Tomorrow we'll have to come right back here.' "So staying on and on right there ate the food of the public alms center. The members of other sects fled the place. were offended and annoyed and spread it about: 'How can these Sakyan contemplative eating the food of the public alms center? The food at the alms center isn't meant ju them; it's meant for absolutely everybody.'" A //public alms center// is a place wher

comers are offered as much food as they want, free of charge. Soup kitchens and shelter homeless, if they are run in this way, would fit under this rule. A //meal// is defined as one includes any of the five staple foods. //Not ill// in this rule is defined as being able to leav alms center. The origin story seems to indicate that this rule is directed against stayin eating day after day in the alms center. The Commentary, though, maintains that it forbids center two days running, without making any mention of whether the bhikkhu stays on a not. To eat one day in a center belonging to one family (or group) and the next day in a ce to another group, it says, entails no penalty. Non-offenses. According to the Vibhang is no offense in taking a meal on the second day -- if it does not include any of the five foods; if one is invited by the proprietors; if one is ill; if the food is specifically intended for bhikkhus (%); or if the center determines the amount of food the recipients m take, rather than allowing them to take as much as they want (%). The reason for this la is that if the owners of the center were unhappy with having a bhikkhu eat there, they co give him very little or nothing at all. Also, there is no offense in taking a second meal wh "coming or going," which in the context of the origin story seems to mean that one may t meal if one simply leaves the center and then comes back. The Commentary, though, inte as meaning "coming or going on a journey," and even here it says a meal should not be center two days running unless there are dangers, such as floods or robbers, that prevent continuing on one's way. Summary: Eating food obtained from the same public alms two days running, unless one is too ill to leave the center, is a pacittiya offense.

* * *

32.A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving time of making robes, a time of going on a journey, a time of embarking on a boat, a extraordinary occasion, a time when the meal is supplied by contemplatives. These are occasions here. This is a rule dating from Devadatta's efforts to create a schism in the "Now at that time Devadatta, his gain and honor lost, ate his meals having asked a them among households with his friends. (Here the Commentary elaborates: 'Think let my group fall apart," he provided for his friends by eating his meals among househol with his friends, having asked for them thus: "You give food to one bhikkhu. You gi two.'") People were offended and annoyed and spread it about: 'How can these Sa contemplatives eat their meals having asked and asked for them among households? V well-prepared things? Who doesn't like sweet things?'" Group meals. The Vibhang //group meal// as one consisting of any of the five types of staple foods to which four or m bhikkhus are invited. The Parivara (VI.2) adds that this rule covers any group meal that th at his/her own initiative, as well as any that results from a bhikkhu's requesting it. In the early days of the Buddha's career, donors who wished to invite bhikkhus to their home would invite an entire Community. Later, as Communities grew in size and there were tim in which donors were unable to invite entire Communities (Cv.VI.21.1), the Buddha allowe

//designated meals//, at which a certain number of bhikkhus were to be served. The do
the Community official in charge of meal distribution (//bhattuddesaka//) to designate
so-and-so many bhikkhus "from the Community" to receive their meals. Bhikkhus woul
rotating basis to these meals as they occurred. 2) //invitational meals//, to which spec
bhikkhus were invited. 3) //lot meals//, for which the bhikkhus receiving the meals wer
to be chosen by lot; and 4) //periodic meals//, i.e., meals offered at regular intervals, s
every day or every uposatha day, to which bhikkhus were to be sent on a rotating basis
designated meals. The bhattuddesaka was to supervise the drawing of lots and keep tr
the various rotating schedules. (The explanations of these various types of meal come
Commentary. For a fuller explanation, see Appendix III.) The no-offense clauses to
state that in addition to the exceptions mentioned in the rule, which we will discuss below,
does not apply to lot meals or periodic meals. The Commentary concludes from this -- an
it seems reasonable enough -- that the rule thus applies to meals to which the entire Com
invited and to invitational meals. (Buddhaghosa reports that there was disagreement amo
authorities as to whether or not it applies to designated meals -- more on this point below.)
The Commentary's conclusion, though, creates a problem when lay people want to invite
than three bhikkhus to their homes for a meal. Perhaps this problem is what induced the
interpret the Vibhanga's definition of group meal as meaning one in which the invitations s
mention the word "meal," "food," or the type of meal or food to be served. ("Come to my
breakfast tomorrow." "I know you don't often get a chance to eat Indian food, so I'm inviti
over for chappatties and curry.") This interpretation has led to the custom of phrasing in
to eat "in the morning" or to eat "before noon," so that groups of four or more bhikkhus ma
without breaking this rule. The Buddha's purposes for establishing this rule, though, a
listed at Cv.VII.3.13 as follows: "For the restraint of evil-minded individuals, for the comfort
well-behaved bhikkhus, so that those with evil desires will not split the Community by (form
faction, and out of compassion for householders." The Commentary's definition of //gro
accomplishes none of the purposes: The custom of phrasing invitations to avoid the word
"meal" does nothing to restrain evil-minded individuals, etc., and it actually creates trouble
people who do not know the custom, a point well-illustrated by the Commentary itself in a
entertaining section on how to deal with a person whose invitation contains the word "mea
getting the run-around from the bhattuddesaka -- who apparently was not allowed to tell hi
straightforward way how to phrase his invitation and so gave him a long series of hints -- t
returns to his friends and makes a cryptic statement that the A/Sub-commentary translates
are a lot of words that have to be spoken in this business of making an invitation. What's t
them all?" Two other arguments against the Commentary's interpretation are: 1) T
Vibhanga's definition of //invited// in this rule is repeated word-for-word under Pacittiyas
If the factor of mentioning "food" or "meal," etc., is necessary for there to be an offe
under this rule, it would have to be necessary under those rules as well, a proposal that

sense in their context, and that no one has ever suggested. 2) In the origin stories of the reformulations of the rule, bhikkhus refuse invitations on the grounds that they woul the rule against a group meal, and yet the invitations make no mention of "food" or "me An alternative interpretation. To find an alternative to the Commentary's explanation, we h to the origin stories leading to the reformulations of the rule, where we find an interesting The invitations rejected by scrupulous bhikkhus on the grounds that they would break the with "invitational" meals. In one of them, a naked ascetic invites a group of bhikkhus to a invitational meal and is rejected on the grounds that it would constitute a group meal. He the Buddha and -- after complaining that he should not be subjected to such treatment -- invitation, this time inviting the entire Community. This suggests that he felt an invitation o sort would not constitute a group meal. His reasoning has its grounds in the Vinaya its Throughout the Vibhanga and Khandhakas, the word "group" is used to refer to any set forming a complete Community and yet acting as an independent unit. This may be why t Community meal was not mentioned in the no-offense clauses: The arrangers of the Vib felt that no mention was necessary, in that the term "group" meal automatically excluded C Similar considerations suggest that designated meals may also be exempted from th though they are not mentioned in the no-offense clauses. Invitations to such meals were o worded as requests for so-and-so many bhikkhus "from the Community," and thus -- as a meal -- they would by definition not be invitations to a "group" meal. Since invitations meals and periodic meals did not customarily make reference to the Community, the Vibha did have to make mention of those types of meals in order to exempt them. We are l rule that applies exclusively to invitations to specific groups -- not Communities -- of four o bhikkhus regardless of whether or not the invitation mentions the word "food" or "meal." The rule in this form has the virtue of fulfilling the express purposes mentioned for it in the Cullavagga: It would prevent evil-minded bhikkhus and lay people from trying to exert influ specific groups in the Community by arranging meals especially for them; and in the same prevent people with evil desires from creating a split in the Community. (Since the smalles that can create a split in the Community is four bhikkhus, the maximum number allowed at three.) The rule in this form would also contribute to the comfort of well-behaved bhik that invitations to meals would not be pre-empted by factions; and it would protect househ being prey to the maneuverings of bhikkhus who would try to arrange for such meals as strategy to create and maintain such factions. (Anyone who has lived in a traditional Budd knows only too well the influence of sweet-talking bhikkhus over unsuspecting or low-min This sort of thing neither started nor ended with Devadatta.) Since Community meals designated meals would not form an opening for such machinations, there would be no rea them to groups of three if lay people want to invite groups larger than that. Thus the issue is not whether the invitation makes mention of food or meals, but whether it specifies individual bhikkhus to be invited. If it specifies more than three individual bhikkhus -- eit

naming them outright or saying such things as "Ven. X and four of his friends," or "The five
-- the meal would count as a group meal. Effort. To accept an invitation to a group m
entails a dukkata; and to eat it, regardless of whether one realizes that it is a group meal
pacittiya. Whether or not the bhikkhus actually eat together is not an issue. If they receive
at the same invitation to a group meal but then split up and eat it separately, they still inc
full penalty. Non-offenses. The Vibhanga defines the //proper occasions// mentioned
-- during which bhikkhus may eat a group meal without committing an offense -- as follows
time of giving cloth// is the "robe season." //A time of making robes// is any time the bh
are making robes. //A time of journeying// is any time the bhikkhus are about to go
are going, or have just returned from a journey of at least half a league (about five mile
kilometers). //A time of embarking on a boat// is any time the bhikkhus are about to
embark, are embarking, or are disembarking from a boat. No minimum distance for the
specified. //A time of illness// is, in its minimal terms, a time when the bhikkhus' fee
are split (and they cannot go for alms). //An extraordinary occasion// is one in which th
many bhikkhus in proportion to the donors giving alms that three bhikkhus going for
obtain enough food to support themselves, but not enough to support a fourth. //A
supplied by contemplatives// is one provided by a person who has taken on the state of
wanderer. This the Commentary explains as meaning not only those ordained in other
also one's own co-religionists (bhikkhus and samaneras) as well. This interpretation, th
completely negate the effect of the rule. The word the Vibhanga uses for religious w
(//paribbajaka//) refers throughout the Canon to members of other sects and never to Bu
bhikkhus, bhikkhunis, samaneras, etc. We may safely assume that it carries the same
here. This exemption, as its origin story makes clear, was formulated to promote good
relations between bhikkhus and members of other sects. Aside from the proper occasio
offense -- if groups of three or less eat a meal to which they have been specifically
invited; if the meal to which a group of four or more is invited does not include any of
kinds of staple food; or if bhikkhus, having walked separately for alms, eat assembled as
group. No mention is made of whether or not bhikkhus can go for alms in groups of f
as is the custom at present in the rural areas of many Buddhist countries. From the variou
bhikkhus and bhikkhunis on almsround that appear in the Canon, it seems that the custom
go individually. Pacittiya 42 mentions bhikkhus going for alms as a pair, but the Vibhanga
they might receive less food that way than when going individually. Apparently, going as a
not have made much sense in their cultural context. As mentioned above, the Vibhang
that there is no offense for groups of any number eating periodic meals or lot meals; and
already stated, our interpretation would explicitly extend this exemption to cover Communi
designated meals as well. Summary: Eating a meal to which four or more individual
bhikkhus have been specifically invited -- except on special occasions -- is a pacittiya of

* * * 33. An out-of-turn meal, except on the proper

occasions, is to be confessed. Here the proper occasions are these: a time of illne
time of giving cloth (the robe season), a time of making robes. These are the proper oc
"Now at that time a succession of meals of sumptuous foods had been arranged i
thought occurred to a certain poor laborer: 'The way these people respectfully pres
isn't a bad thing at all. What if I were to present a meal?' So he went to Kirapatika and
'Master, I want to prepare a meal for the Community of bhikkhus with the Buddha at it
Please give me my wage.' Now Kirapatika had faith and confidence in the Buddha,
the laborer more than his wage. "Then the laborer went to the Blessed One, paid re
down to one side, and said, 'May the Lord together with the Community of bhikkhus
meal with me tomorrow.' "'You should be warned, friend, that the Community of
is large.' "'Let it be large, Lord. I have prepared plenty of jujube fruits. The
beverages will be full of jujube mixture.' "So the Blessed One consented by remainin
silent....The bhikkhus heard, '...The beverages will be full of jujube mixture,' so right
before the time of the meal, they went for alms and ate. People heard, 'They say that th
laborer has invited the Community of bhikkhus with the Buddha at its head,' so they too
of staple and non-staple foods to the laborer....(When the time came for the meal) t
One went to the poor laborer's house and sat on the appointed seat together with the C
bhikkhus. Then the poor laborer served the bhikkhus in the dining area. The bhikkhu
a little, friend. Give just a little.' "'Don't take so little, thinking that I'm just
a poor laborer. I have prepared plenty of staple and non-staple food. Take as muc
want.' "'That's not the reason why we are taking so little, friend. Simply that we
went for alms and ate just before the time for the meal: //That's// why we are taking so l
"The poor laborer was offended and annoyed and spread it about: 'How can thes
ones eat elsewhere when they were invited by me? Am I not capable of giving them as
they want?'" Object. The term //out-of-turn meal// covers two sorts of situations: A bh
has been invited to a meal consisting of any of the five staple foods but then either (1) goe
and eats another meal consisting of any of the five staple foods at the same time as the
he was originally invited; or (2) eats a staple food right before going to the meal, as in the
story. Effort. The Vibhanga states that there is a dukkata for accepting -- with the thou
eating it -- food that will constitute an out-of-turn meal, and a pacittiya for every mouthful o
Whether or not one perceives it as an out-of-turn meal, the offense is the same. Pr
times. The special occasions when one may accept and eat an out-of-turn meal are defin
//A time of illness// is when one is unable to eat enough at one sitting and so has to e
more times in a morning. //The times of giving cloth// and //making robes// are defined
in the preceding rule. The reason for exempting them is that in the days of the Buddha,
thread were hard to come by, and donors who wanted to offer them usually did so in co
with a meal. If these exemptions were not made, a bhikkhu making a robe, having alrea
to one meal, could not go to another meal beforehand to receive the cloth or thread offe

there. There is reason to believe that these three exemptions apply to out-of-turn mea
type mentioned in the origin story: i.e., a bhikkhu is allowed in these cases to go to anothe
before attending the meal to which he was originally invited. Sharing invitations. As
sort of out-of-turn meal where a bhikkhu invited to one meal goes to another meal instead,
in a story ancillary to this rule gives permission to share invitations: If a bhikkhu has recei
invitation, he may give it to another bhikkhu or novice by saying, "I give my expectation of
so-and-so." He is then allowed to eat elsewhere. The Commentary regards the act of
mere formality: One may even make the statement outside of the other bhikkhu's prese
knowing anything about it. This, though, is very unlikely to satisfy the original donor. The
in this case would be to make the statement in the presence of the other bhikkhu -- "I giv
expectation of a meal to you" -- making reasonably sure that he is willing and able to go.
Vinaya Mukha adds, though, that if the donors of the meal have specifically invited one to
one is going to an invitational meal rather than a designated meal (see Pacittiya 32) -- it
bad manners to share the invitation without making an agreement with the donors first.
Non-offenses. In addition to mentioning the "proper times" during which one may eat an
the no-offense clauses state that there is no penalty for a bhikkhu who, on receiving an
states, "I will go for alms." This statement the Commentary explains as a refusal, and inte
allowance as meaning that if a bhikkhu refuses an invitation, he is still allowed to eat an
at the time for which the invitation was made. If the Vibhanga arrangers did mean this sta
refusal, though, it is probably for the sake of those bhikkhus who hold to the //dhutanga/
going for alms and not accepting invitations. If a bhikkhu who does not hold to such a vow
invitation for a time for which he has no prior commitment, it is considered very bad manne
were to later accept an invitation for a meal served at the same time as the meal he earlie
it would be extremely bad manners. An alternative explanation for the statement, "I wil
alms," is that there is no offense if the bhikkhu lets the donor know beforehand that he will
before the meal: He can have his alms meal first and then go to receive the meal offered
donor. This would make room for the custom common in village monasteries throughout
where invitations are usually for the late-morning meal, and bhikkhus are expected to have
early-morning alms meal before that. (If this interpretation does not hold, most village bhik
then probably claim a perpetual "time of illness" as their exemption from this rule.) M
that do not include any of the five staple foods are also exempted from this rule. Thus if o
to a meal and takes a snack of milk, drinking conjey, fruit, etc., beforehand, this would n
constitute an offense -- although to be in keeping with the spirit of the rule, one should not
much as to spoil one's appetite for the meal. There is no offense if, when invited to m
one meal on the same day, one goes to them in the order in which one received the invi
Pacittiya 35); if one puts the food from the various invitations together in one's bowl and e
the same time; or, if invited by an entire village, one goes to eat anywhere in the village.
The Commentary, in discussing this point, mentions a situation that often occurs where th

bhikkhus in proportion to the number of donors: A bhikkhu has been invited to a meal, but leaves the monastery to go to the meal, another group of donors arrives with food to place after he arrives at the home of the original donor, another group of donors arrives with st food. According to the Commentary he may accept the food of these various donors as lo -- when he finally gets around to eating -- to take his first mouthful from the food offered original donor. Meals offered on a periodic basis and those for which bhikkhus are ch lot do not count as out-of-turn meals under this rule. The Canon offers no explanation for exemptions, but the Commentary to Cullavagga VI shows that the custom was for many such meals on the same day. This exemption would thus seem to provide for the situation fewer bhikkhus than there are families preparing these meals: One bhikkhu would be al more than one meal so that no family's meal would go without a recipient. A passage Mahavagga (VI.25.7) implies that if the donor of the meal provides a pre-meal snack of thi by extension any other staple food -- there would be no offense in eating it. And the Com notes that if the donor gives explicit permission to eat another meal before the one he/she providing, there would be no offense in doing so. Summary: Eating a meal before goin meal to which one was invited, or accepting an invitation to one meal and eating els instead, is a pacittiya offense except when one is ill or at the time of giving cloth or making robes. * * * 34. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may acc or three bowlfuls if he so desires. If he should accept more than that, it is to be confess Having accepted the two-or-three bowlfuls and having taken them from there, he is them among the bhikkhus. This is the proper course here. The purpose of this rule i prevent bhikkhus from abusing a donor's generosity and good faith. The origin story d two separate cases. In the first, a woman named Kana is about to return to her husband's visiting her parents. Her mother, thinking, "How can one go empty-handed?" bakes some comes, and the mother -- being a faithful lay follower -- presents him with the cakes and some more to replace them. The bhikkhu, meanwhile, has informed another bhikkhu that Kana's house, so the second bhikkhu goes and receives the second batch of cakes. Th up until Kana's husband tires of waiting for her and takes another woman for his wife. The notes, reasonably enough, that Kana developed a long-term grudge against Buddhism a incident. In the second case, a man is preparing provisions for a journey by caravan. similar series of events takes place, and he eventually ends up tagging along behind the c getting robbed. People become offended and annoyed as usual, and spread it about, "Ho Sakyan contemplatives accept food without knowing moderation?" Object. In the cont rule, the Vibhanga defines //cakes// so as to cover anything prepared as a present, and grain-meal// (//sattu//) so as to cover anything prepared as provisions for a journey. The w //journey// here refers to journeys that the donors are planning to take themselves. This ru does not cover gifts of food that donors have prepared to give to a bhikkhu for a journey //

planning to take. The Vinaya Mukha, using the Great Standards, infers from the Vibh definitions for cakes and cooked grain-meal that any food prepared in large quantities for s party, banquet, or reception, etc., should be covered by this rule as well. Protocol. If bhikkhu is presented with such things -- i.e., invited to take as much as he likes -- he may than two or three bowlfuls. To take more than that would entail a pacittiya. Returning fr he should tell every bhikkhu he sees, "I accepted two or three bowlfuls over there. Don't y anything there." He incurs a dukkata if, seeing a bhikkhu, he does not tell him, while there for the other bhikkhu if, having been told, he accepts anything at the place in question. A to the Commentary, if the first bhikkhu accepts two bowlfuls, he should tell the second bhi no more than one, and all other bhikkhus he meets that they should not accept anything only one bowlful, he should follow a similar process so that, all-in-all, the bhikkhus accept no more than three. The Commentary states further that a bhikkhu receiving two or bowlfuls may keep one bowlful and do as he likes with it, but must share the remainder am Community, i.e., not just among his friends. A bhikkhu receiving only one bowlful may do he likes . Non-offenses. The Vibhanga states that there is no offense in taking more three bowlfuls of items not intended as presents or provisions, of items left over from prepa or provisions, or of provisions remaining when plans for a journey have been abandoned above, the Vinaya Mukha would include items prepared for sale or for parties, etc., under t "provisions" here. The Vibhanga also says that there is no penalty in accepting more bowlfuls from relatives or from those who have offered an invitation. Here the Commentar such people give more than three bowlfuls outright, one may accept them without penalt tell one to take as much as one likes from items prepared as presents or provisions, the pr do is to take only two or three bowlfuls. Also, there is no offense in having more than bowlfuls of provisions purchased with one's own resources. Finally, the Vibhanga sa there is no offense in taking extra for the sake of another. Neither the Commentary nor Sub-commentary discusses this point, but the only way it can make sense in the context o it refers to cases where the bhikkhu takes extra for the sake of another not on his own in but because the donor asks him to. Summary: Accepting more than three bowlfuls of the donors prepared for their own use as presents or as provisions for a journey is a pa offense. * * * 35.Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple that is not left over, it is to be confessed. "Now at that time a certain Brahmin, having in bhikkhus, gave them a meal. The bhikkhus, having eaten and turned down an offer food, went to their relatives' families. Some ate there, some left having received al "Then the Brahmin said to his neighbors, 'Masters, the bhikkhus have been satisfi Come and I will satisfy you as well.' "They said, 'Master, how will you satisfy us? Even those you invited came to our homes. Some ate there, some left having rece "So the Brahmin was offended and annoyed and spread it about, 'How can their

having eaten in my home, eat elsewhere? Am I not capable of giving as much as they

When a donor invited bhikkhus for a meal, the custom in the time of the Buddha was fo offer food to the bhikkhus repeatedly while they ate, and to stop only when the supplies of exhausted or the bhikkhus refused any further offers. (This custom is still widespread in S Burma.) Thus it was often a matter of pride among donors that their supplies were not eas exhausted and that they could continue offering food until the bhikkhus were completely sa could eat no more. Now where there is pride, there is bound to be wounded pride: A don easily feel insulted if bhikkhus refused further offers of food, finished their meal, and then v someplace else. As the origin story shows, this rule is designed to protect generous d being insulted by the bhikkhus in this way. It is also designed to protect bhikkhus from bei go hungry by stingy or impoverished donors. If the donor stops offering food before the refused further offers -- or if what he/she offers is not substantial food at all (see the discus under Pacittiya 8 for an historic case of this sort) -- the bhikkhus, after finishing their mea free to accept food elsewhere that morning if they are still hungry. Having eaten (//bhuttavi//), according to the Vibhanga, means having eaten any of the five staple foods, as a blade of grass." On the surface, this could mean one of two things: having taken o bite of a meal, or having finished a meal -- even the smallest possible one. The Comment first interpretation, but in doing so creates two problems: 1) If having eaten means hav one's first bite of a meal, then the word serves no purpose in the rule, because the first factor of "having turned down an offer of further food" is "the bhikkhu is eating," and as t Commentary itself notes, if one is eating then one has already taken one's first bite of th

It concludes that the word "having eaten," both in the rule and in the Vibhanga, is co superfluous. 2) A more practical problem coming from the Commentary's interpret that if one turns down an offer of extra food when one already has more than enough fo but has yet to finish one's meal, one cannot continue eating. The Commentary tries around this predicament by introducing an additional factor: As long as one does not m spot on which one is sitting, one may continue eating. This, though, creates further problems: Suppose a bhikkhu has turned down an offer of further food but has yet to fi If there is then some compelling reason for him to move from the spot on which he -- for example, the donor spills a pot of hot soup, or ants come crawling into his robes -- cannot finish his meal even if the donor begs him to continue eating. The Sub-comm around the first problem by interpreting "having eaten" as "having finished a meal," which t with the origin story and with the linguistic usage of the Vibhanga itself. (There is a sepa term, //asana//, for one who is in process of eating a meal without yet having finished it.) T author of the Sub-commentary doesn't realize, though, that in adopting this interpretation h eliminating the need for the Commentary's extra factor concerning moving from one's spot factor is unnecessary, and there is no basis for it in the Canon, there would seem to be no adopt it. Thus the Commentary's factor, and not the wording of the rule, is what is superflu

we can say that "having eaten" means having finished one's meal, and that the question o
from one's spot doesn't enter into the rule. As the Commentary itself notes when disc
term //asana//, the point where one finishes eating is determined in one of two ways:
There is no food left in one's bowl, hand, or mouth; or b) one has decided that one has ha
that particular meal. Thus, as long as the bhikkhu has not yet finished the donor's
meal, he is free to refuse, accept, and eat food as he likes. In other words, if he refuses a
further food, he may continue eating what is left in his bowl. If he initially refuses an offer
further food but then gives in and accepts it after being pressured by the donor, he may ea
accepts without penalty. Or if he feels, for example, that he has enough vegetables but w
more rice, he may refuse an offer of vegetables yet accept and eat an offer of rice that foll
But once he no longer has any food in his bowl, hand or mouth and/or has decided that
enough for that particular meal, he fulfills the factor of "having eaten" under this rule. If he
refused an offer of further food before finishing the meal, he may not for the remainder of t
any staple or non-staple foods that are not leftovers. Turning down an offer for furthe
The Vibhanga defines this as an act with five factors: 1) The bhikkhu is eating. 2) T
further staple food. 3) The donor is standing within //hatthapasa// (1.25 meters) of the
bhikkhu. 4) He/she offers the food. 5) The bhikkhu turns it down. The Commentary
if the bhikkhu has finished eating before the further food is offered, factor (1) is not fulfilled
he turns down the food he does not fall under the terms of this rule. Similarly, if the food
factor (2) is not a staple food -- e.g., if it is fruit, chocolates, or cheese -- or if it is staple foo
of a sort unallowable for a bhikkhu to eat -- e.g., it has been offered as a result of a bhikk
claiming a superior human state or corrupting a family (see Sanghadisesa 13), or it is mad
flesh or snake meat, etc. -- the factor is not fulfilled. Since none of the texts specify that th
under factor (3) must be unordained, a bhikkhu offering food to a fellow bhikkhu would a
fulfill this factor as well. Thus this rule would apply not only to meals offered by lay donors
to food handed out by bhikkhus and samaneras in a monastery. Factor (5) is fulfilled
refusal made by word or gesture. Staple & non-staple food. Staple food, here, follows
definition. Non-staple food, in the context of this rule, refers to all edibles except for the
staple foods, juice drinks, the five tonics, medicines, and water. Leftover food is of tw
sorts: left over from a sick bhikkhu's meal, and formally "made" leftover by a bhikkhu who
In the latter case, the formal act has seven factors: 1) The food is allowable. 2) Bhik
has formally received it. 3) He offers it to Bhikkhu Y. 4) He remains within hatthapasa o
Y. 5) Bhikkhu Y has finished his meal. 6) Bhikkhu Y has not yet gotten up from the seat
finished his meal and refused further food; and 7) he says, "I have had enough of all
The Commentary notes that any bhikkhu except Bhikkhu Y may eat the food formally m
this way. Effort. If a bhikkhu who, having eaten and turned down an offer for further
presented with staple or non-staple that is not left over -- e.g., a snack of milk or ice cream
incurs a dukkata if he accepts it with the thought of eating it, and a pacittiya for every mo

eats. Perception is not a factor here. Whether or not the bhikkhu realizes that the fo
not left over is irrelevant to the offense. This point is what led to the following rule.
Non-offenses. There is no offense -- if a bhikkhu accepts the food and takes it for the s
another, if he accepts and eats left-over food, or if, having a reason, he later in
the day accepts and consumes juice drinks, any of the five tonics, or medicine. Accordi
the Commentary, "having a reason" means, in the case of juice drinks, being thirsty; an
of the tonics and medicine, suffering from an illness that they are meant to assuage
have noted under NP 23, these illnesses include hunger and fatigue as well as medical
other words, a bhikkhu under the circumstances covered by this rule may not take t
as food. The Vibhanga says that if he accepts them with the idea of taking them as foo
dukkata; while the Commentary imposes a further dukkata for every mouthful he ea
According to the Mahavagga (VI.14, VI.9.2, VI.20.4; V.32), this rule is relaxed during times
that a bhikkhu who has eaten and turned down an offer for further food may later in the da
food that is not left over: if it was accepted before he went to his meal, if it is
brought back from a place where a meal has been offered, or if it has been taken
wilderness area or a pond. The texts offer no explanation for this last stipulation. Perha
famines, these were places where most people would be foraging for food. Su
Eating staple or non-staple food that is not left-over, after having earlier in the day finish
meal during which one turned down an offer to eat further staple food, is a pacittiya
offense. * * * 36.Should any bhikkhu,
knowingly and wishing to find fault, present staple or non-staple food to a bhikkhu who h
and turned down an offer (for further food), saying, "Here, bhikkhu, chew or consume
it has been eaten, it is to be confessed. "Now at that time two bhikkhus were trave
through the Kosalan districts on their way to Savatthi. One of them indulged in bad
the second one said, 'Don't do that, my friend. It isn't proper.' The first one developed a
grudge. Eventually, they arrived at Savatthi. "Now at that time one of the guilds in S
gave a meal to the Community. The second bhikkhu finished his meal, having turn
offer for further food. The bhikkhu with the grudge, having gone to his relatives and brin
back alms food, went to where the second bhikkhu was staying and on arrival said, 'He
some of this.' "'No thanks, my friend. I'm full.' "'Really, this is delicious
alms food. Have some.' "So the second bhikkhu, being pressured by the first, ate
of it. Then the bhikkhu with the grudge said to him, 'You think //I'm// the one to be repri
when //you// eat food that isn't left over, after finishing your meal and turning down a
offer for further food?' "'Shouldn't you have told me?' "'Shouldn't you have
asked?'" This rule covers cases in which one bhikkhu, knowingly and wishing to fin
offers food to another bhikkhu in order to trick him into committing an offense under the pr
The full offense here requires a full set of five factors: 1) //Object//: staple or non-stap
food. 2) //Effort//: One gives the food to a bhikkhu who has turned down an offer of fu

food, as under the previous rule. 3) //Perception//: One knows that he has turned down a further food. 4) //Intention//: One wishes to find fault with him. 5) //Result//: He accep food and eats from it. Only three of these factors -- object, intention, and result -- req further explanation. Object. //Staple food//, here, follows the standard definition. //Non-staple food//, in the context of this rule, refers to all edibles except for the five staple juice drinks, the five tonics, medicines, and water. Whether or not the food is actually le not a factor in determining the offense here. The important point lies in the perception: As assumes the food to be not left over, one is subject to a penalty if the other bhikkhu acce one assumes the food to be left over, one's actions would not fit under this rule. Inter //Wishing to find fault//, according to the Vibhanga, means planning to accuse, criticize or s bhikkhu after one has succeeded in tricking him into breaking the preceding rule. Re Bhikkhu X, in giving food to Bhikkhu Y "knowingly and wishing to find fault," incurs a dukka accepts the food with the thought of eating it, and a pacittiya when Y has stopped eating X then accuses or shames Y, he is to be treated under Pacittiya 2 as well. As for Y, the C notes, he doesn't escape the penalty under the preceding rule even though he has been offense. In other words, both bhikkhus in the origin story were right: The bhikkhu with a g have told the second bhikkhu, while the second bhikkhu should have asked. Non-off is no offense -- if one gives the other bhikkhu left-over food, if the other bhikkhu take food for the sake of another, or if one gives him juice drinks, any of the five tonics, medici or water. None of the texts make any mention of a bhikkhu trying to trick another bhik committing an offense under any rule other than Pacittiya 35; and apparently, a bhikkhu w fellow bhikkhu into committing an offense under Pacittiya 35 with no desire to blame or s simply for the perverse satisfaction of seeing him commit the offense, would incur no pena or any other rule. There is no escaping the fact, though, that such actions carry their ow penalty in terms of one's spiritual maturity. This is one of those cases where we have to lo particulars of the rule to the general principle underlying it: that one should not deliberate another person into breaking a rule or vow that he or she has pledged to uphold. Su Deliberately tricking another bhikkhu into breaking the preceding rule, in hopes of findin him, is a pacittiya offense.

* * *

37.Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it confessed. Object. //Staple food// here follows the standard definition given in the prefa this chapter. //Non-staple food// refers to all edibles except for the five staple foods, juice the five tonics, medicines, and water. The wrong time. The Vibhanga defines the //wr as from after noon until dawn of the following day. (See Appendix I for a discussion of h defined.) Noon is reckoned as the moment the sun reaches its zenith, rather than by the c words, by local rather than standard or daylight-savings time. Thus, for example, a bhik offered food while traveling in an airplane should check the position of the sun in order to whether or not he may accept and eat it. Some have argued that one may eat after noon

one's meal before noon, but the Commentary says explicitly that this is not the case.
The verbs //chew// and //consume// in the Pali of this rule are the verbs normally paired, re
with non-staple and staple foods. They both mean "to eat," but the question arises as to
eating means going down the throat or entering the mouth. This becomes an issue, for ins
bhikkhu has a piece of food stuck in his teeth from his morning meal and swallows it afte
The Commentary generally defines eating as going down the throat, but a passage fron
(V.25) suggests otherwise. In it, the Buddha allows a ruminator who brings up food to his
"wrong time" to swallow it, and ends with the statement: "But food that has been bought o
mouth should not be taken back in. Whoever should take it in is to be dealt with according
(i.e., this rule and the following one)." This suggests, then, that eating is technically defin
"taking into the mouth." Offenses. A bhikkhu who, intending to eat it, accepts staple or
non-staple food at the wrong time incurs a dukkata. If he eats staple or non-staple food at
time -- regardless of whether he accepted it at the right or wrong time -- he incurs a pacitti
every mouthful he eats. As for juice drinks, the five tonics, and medicine, there is a dukka
accepting them to be used as food at the wrong time, and another dukkata for eating them
the wrong time. Perception is not a factor here. Thus, a bhikkhu who eats food in the
time unknowingly -- e.g., assuming that noon has not passed when it actually has, or that
to one of the other classes of edibles when it actually doesn't -- commits an offense all th
No exception is granted to an ill bhikkhu, because there are a number of edibles an ill
may consume at the wrong time without involving an offense: juice drinks, the five tonics,
medicines. Also, there is an allowance in the Mahavagga (I.14.7) for a bhikkhu who has ta
to take strained meat broth, strained rice broth, or strained green gram (mung bean) broth
of the day. Using the Great Standards, we may say that a bhikkhu who has a similar illnes
take these broths at any time; and some have argued that other bean broths -- such as s
would fit under the category of green gram broth as well. However, unlike the case with th
mere hunger or fatigue would not seem to count as sufficient reasons for taking any of th
substances in the "wrong time." A substance termed //lonasoviraka// (or //lonasociraka
allowed (Mv.VI.16.3) in the wrong time as a medicine for ill bhikkhus and, when mixed with
beverage for bhikkhus who are not ill. No one makes it anymore, but the recipe for it in the
Commentary to Parajika 3 bears some resemblance to the recipe for //miso// (fermented s
Some have argued, using the Great Standards, that the special allowance for this substan
extend to miso as well, but this is a controversial point. As far as I have been able to asce
is not used to cure diseases in adults even in China, which would be the place to look fo
a medicine. However, even if the allowance does apply to miso, taking miso broth as food
time would entail a dukkata. Non-offenses. There is no offense if, having a reason, o
consumes juice drinks, any of the five tonics, medicine, or water after noon or before dawn
Summary: Eating staple or non-staple food in the period after noon until the next dawn i
offense. * * * 38.Should any bhikkhu chew or

consume stored-up staple or non-staple food, it is to be confessed. This is one of the rules where the original instigator was an arahant: Ven. Belatthasisa, Ven. Ananda's prec formerly the head of the 1,000 ascetics who attained Awakening on hearing the Fire Ser story here reports that he made a practice of keeping left-over rice from his alms-round, dr then moistening it to eat on a later day. As a result, he only rarely had to go out for alms though he was doing this out of frugality rather than greed, the Buddha still rebuked him. doesn't give the precise reasons for the rebuke. Perhaps it was because he saw that such open the way for bhikkhus to avoid going on almsround, thus depriving themselves of th opportunity that alms-going provides for reflecting on their dependency on others and on t condition in general; and depriving the laity of the benefits that come from daily contact w bhikkhus and the opportunity to practice generosity of the most basic sort every day. Altho may be a virtue, there are times when other considerations supercede it. At any rate, showed great foresight in formulating this rule. Over the centuries, whenever bhikkhus ha Communities where vast stores of food were kept -- such as the great Buddhist universitie bhikkhus have tended to grow lax in their practice, and a gulf of misunderstanding and sus come to separate them from the laity. Object. //Staple food// here, as usual, follows th definition given in the preface to this chapter. //Non-staple food// here includes all edible for the five staples, juice drinks, the five tonics, medicine, and water. //Stored-up// me formally accepted by a bhikkhu (see Pacittiya 40, below) on one day and eaten on the nex The boundary between one day and the next is dawn. According to the Commentary bhikkhu accepts food today but then gives it to an unordained person, having abandoned it in his mind, and then the person happens to present it again to that bhikkhu or to anothe following day, it does not count as stored-up under this rule. If, however, the bhikkhu do abandon possession of the food in his mind, and the unordained person presents it again it still counts as stored-up even if the bhikkhu did not say with word or gesture that the fo be kept and presented to him again. Since this factor is difficult to determine with abso certainty in cases where food is left over after being presented to a number of bhikkhus -- hardly any way of being sure that they have all renounced possession of the leftovers -- m Communities ignore the Commentary's allowance and do not permit their members to acc that they formally received on a previous day. The story of the Second Council (Cv.X shows that this rule also forbids storing such medicines as salt (or pepper, vinegar, etc.) any bland food one might receive on a later day. (See the discussion preceding Pacittiya details on this subject.) Effort. The Vibhanga says that there is a dukkata "if one acc it, thinking, 'I will eat it'" -- the Commentary interprets this as taking or accepting, with the of eating, food that has been stored up -- and a pacittiya for every mouthful one eats. Perception is not a factor here. Thus, a bhikkhu who eats stored-up food commits an offe whether or not he perceives it as stored-up. This means -- 1) If Bhikkhu X receives th one day and, without renouncing possession of it, lets someone else put it away, and

eats it on a later day, Y commits an offense all the same, regardless of whether or not h
the food was stored-up. 2) One should be careful that there are no traces of any e
received yesterday on a utensil from which one will eat food today. The duties a stud
perform for his preceptor (//upajjhaya-vatta//) (Mv.I.25.9) show that the custom in the
Buddha's time was to rinse out one's bowl before going for alms. The Commentary sug
making sure that one's bowl is clean: Run a finger along the inside of the bowl while it i
dry. If there is enough food residue or dust in the bowl for the finger to make a mark in
the bowl again before use. Derived offenses. If a bhikkhu accepts or takes, for the sake
food, juice drinks, any of the five tonics, or medicine that has been stored overnight, there
in the taking, and another dukkata for every mouthful he eats. The Commentary, though,
when a bhikkhu takes, not for food but simply to assuage his thirst, a juice drink stored ove
incurs a pacittiya for every swallow he drinks. It seems strange that drinking the juice
as juice would entail a stronger penalty than taking it as food, and as there is no basis ar
the Canon for the Commentary's assertion, there seems to be no reason to adopt it. Mv.V
clearly that juice drinks, taken for any reason, are allowable at any time on the day they
accepted, but not after the dawn of the following day. No specific penalty is given for takin
the following day, but we can infer from the Vibhanga to this rule that the penalty would b
dukkata. Non-offenses. There is no offense in the mere act of storing food. A bhikkh
on a journey with an unordained person may thus carry the latter's food -- while the latter c
bhikkhu's food -- without committing an offense. There is also no offense in telling an
person to store food that has not been formally received. For example, if donors simply
a bhikkhu's residence without formally presenting it, the bhikkhu may tell a novice or lay pe
it and put it away for a later day. If the food is then presented to the bhikkhu on a later d
may eat it that day without penalty. However, food may be stored in a monastery onl
building formally agreed on for the purpose (Mv.VI.33.2). Since bhikkhus may not use s
as a dwelling place (Mv.VI.33.4), a bhikkhu who has food stored in his dwelling would incu
may, however, store medicines or the five tonics in his dwelling without penalty. If a
bhikkhu accepts, sets aside, and then eats any of the four kinds of edibles all within their p
time periods -- e.g., he receives bread in the morning, sets it aside, and then eats it befo
noon; or receives honey today, sets it aside, and takes it as a tonic tomorrow -- there is no
This rule makes no exceptions for a bhikkhu who is ill, although the rule as a whole is s
when there is scarcity and famine, and reinstated when the scarcity and famine have pass
(Mv.VI.17-20; Mv.VI.32). Summary: Eating food that a bhikkhu -- oneself or another --
formally received on a previous day is a pacittiya offense. * *
* 39.There are these finer staple foods, i.e., ghee, fresh butter, oil, honey,
sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having a
finer staple foods such as these for his own sake, then eat them, it is to be confessed
Vibhanga defines //finer staple foods// as any of the nine foods mentioned in the rule, eithe

own or mixed with other foods. Thus milk and milk-mixed-with-cereal would both be finer The ancient commentators, though, must have objected to including some of these items of staple food (//bhojana//), so we have the Commentary defining "finer staple foods" as substances mentioned in the rule mixed with any one of the seven types of grain. Thus, it with cereal would be a finer food, but milk on its own would not. As we have seen, tho Vibhanga defines its terms to fit with the situation covered by each particular rule and is no consistent from one rule to another. Thus, since the Vibhanga is not at fault for being inco here, there is no reason to follow the Commentary in deviating from it. The rule means wh It covers each of the foods mentioned in it, whether pure or mixed with other ingredients. first five of these finer foods are discussed in detail under NP 23. //Fish// and //meat// are d in the preface to this chapter. //Milk and curds// here refers to milk and curds from anima flesh is allowable. The Sub-commentary, in discussing this point, maintains that tiger's mil milk, etc., are not unallowable, simply that they would not come under this rule. This is a interesting idea, but was included probably just to wake up sleepy students in the back of t According to the Commentary, any food other than these nine finer foods is grounds fo under Sekhiya 37. Effort. A bhikkhu who is not ill, requesting the foods for his own u incurs a dukkata for every request he makes, a dukkata for accepting the food, and a paci mouthful he eats. //Not ill// means that one is able to fare comfortably without these f None of the texts go into detail on this point, but //ill// probably means something more tha being hungry, for there is a separate allowance under Sekhiya 37 for a bhikkhu who is h for rice and bean curry, which was the basic diet of the day, and the Commentary extends cover all foods not covered by this rule. Here //ill// probably refers to any form of fatigue weakness, or malnutrition that comes specifically from lacking any of the foods mentioned The Commentary adds that if a bhikkhu asks for one kind of finer food but receives an instead, he incurs the dukkata for asking, but no penalty for accepting and eating what he also notes that when a bhikkhu asks a lay person for any of the finer foods, and the lay pe donation of money to the bhikkhu's steward to buy that food, then once the food is bought under this rule all the same. Non-offenses. There is no offense: in asking for food any kind of food -- when one is ill, and then eating it, even if one has recovered in the m in eating food that has been requested for the sake of an ill bhikkhu and is left over aft meal; in asking from relatives; in asking from those who have offered an invitation to as asking for the sake of another person; or in asking that food be bought with one's own res Also, according to the Mendaka Allowance (Mv.VI.34.21), a bhikkhu going on a journey th area where alms food is difficult to obtain may search for provisions of husked rice, kidney green gram (mung beans), salt, sugar, oil, and ghee for the journey. The Commentary say should first wait for spontaneous offerings of these provisions from people who learn of h the journey. If these aren't forthcoming, he should ask from his relatives or from those wh him an invitation to ask, or else see what he gets on his almsround. (This last alternative

apparently applies to the salt, sugar, oil, and ghee; people ordinarily would not be giving u
beans, or green gram for alms.) Only when these avenues fail should he ask from peop
unrelated to him and have not given an invitation to ask. Furthermore, he should ask for n
journey will require. None of the texts mention any permission for the bhikkhu, after h
has searched for the provisions, to store them longer than usual or to cook them in any wa
they expect him to arrange for an unordained person -- or people -- to accept the provision
responsible for their storage and preparation while on the road. Summary: Eating fine
after having asked for them for one's own sake -- except when ill -- is a pacittiya off

* * *

40.Should any bhikkhu take into his mouth
an edible that has not been given -- except for water and tooth-cleaning sticks (%) -
to be confessed. "Now at that time a certain bhikkhu, living entirely off of what was
thrown away, was staying in a cemetery. Not wanting to receive gifts from people, he h
offerings for the dead -- left in cemeteries, under trees, and on thresholds -- and ate
People were offended and annoyed and spread it about, 'How can this bhikkhu himself
offerings for the dead and eat them? He's robust, this bhikkhu. He's strong. Perhaps h
human flesh.'" Object. An //edible// is whatever is fit to eat, and includes all four
classes of food and medicine: staple and non-staple foods, juice drinks, the five tonics, an
Exceptions. //Water//, according to the Commentary, includes ice, hailstones, and sn
Whether such things as boiled water, bottled water, and man-made ice should also come u
exception is a controversial point, because such things are no longer in their natural state
instances carry a price. The texts offer no specific guidance here, so this is an area where
policy is to follow the dictates of one's Community. If one happens to belong to a Commun
one to take these items when they are not formally given, one should still be careful to ta
only when they are clearly intended for one's use or the Community's use in instances whe
price. //Tooth-cleaning sticks//, as used in the time of the Buddha, were semi-edible.
were sticks of soft wood, like balsam, cut four to eight inches long, chewed until they were
fiber and spat out. People in India still use tooth-cleaning sticks of this sort even today.
Here again there is a controversy as to whether toothpaste comes under this exception a
one hand it fits in with the pattern for tooth-cleaning sticks -- it is semi-edible and not inte
to be swallowed -- but on the other hand it contains substances, such as mineral salts, tha
classes as medicines (Mv.VI.8). This second consideration would seem to override the
is a question of following what is explicitly laid out in the Canon, rather than of applying the
Standards. Thus the wise policy would seem to be to regard it as a medicine that has to b
before it can be used, and not as coming under this exception. The act of giving food
edibles, as described in the Vibhanga, has three factors: 1) The donor (an unordained
standing within reach (one hatthapasa, or 1.25 meters) of the bhikkhu. 2) He/she give
with the body (e.g., the hand), with something in contact with the body (e.g., a spoon), o
of letting go. According to the Commentary, //letting go// means releasing from the

something in contact with the body -- e.g., dropping from the hand or a spoon -- and ref
cases as when a donor drops or tosses something into a bhikkhu's bowl or hands wi
or indirectly making contact. 3) The bhikkhu receives the item with the body or with somet
contact with the body (e.g., his bowl, a piece of cloth). There is a tradition in Thailand th
bhikkhu should never receive an offering from a woman hand-to-hand. Either she must
something in contact with her body (e.g., a tray) or the bhikkhu must accept it with someth
with his body: an alms bowl, a tray, a piece of cloth, etc. Apparently this tradition arose
means of protecting a sexually aroused bhikkhu from committing an offense under Sangha
the embarrassment that might arise if, say, yesterday he was not aroused and so could t
straight from her hand, while today he is and so can't. Many Thai eight-precept nuns, eve
don't have any precepts corresponding to Sanghadisesa 2, follow a reciprocal tradition of
anything hand-to-hand from a man. Neither of these traditions is mentioned in the Canon
commentaries, nor are they observed by Sri Lankan or Burmese bhikkhus or nuns. A
allowance in the Cullavagga (V.26) states that if food accidentally falls while being offered
may pick it up himself and eat it without committing an offense. Effort. If a bhikkhu re
that food is not given or improperly given, he incurs a dukkata if he takes it with the inter
eating it. As for the bhikkhu who thinks that it is properly given when it isn't, the Vibhanga
say whether he incurs a penalty in taking it with the intention of eating it or not. The Com
says explicitly that he doesn't. In either case, though, the Vibhanga states that the bhikkhu
pacittiya for every mouthful he eats. Thus perception is not a mitigating factor when deter
full offense under this rule. Non-offenses. There is an allowance (Mv.VI.17.8-9; Mv.VI.
in times of scarcity and famine a bhikkhu may pick up fallen fruit, take it to an unordained
place it on the ground, and have it formally "given" without committing an offense. At time
allowance is not in effect, though, a bhikkhu who -- with the intention of eating it -- picks u
edible he knows has not been given may not later make it allowable by formally "receiving
unordained person. Whether other bhikkhus may receive it and make use of it, though, is
point discussed in the Commentary in a treatise separate from its explanation of the Vibh
below). In the Mahavagga (VI.14.6), the Buddha gives permission for a bhikkhu bitte
to make an antidote of urine, excrement (burned in fire), ashes, and soil. If there is no unc
person present who can or will make these things allowable, the bhikkhu may take and p
himself, and then eat them without incurring a penalty under this rule. The Commentary a
cuts a tree under these circumstances to burn it, or digs the earth to get soil, he is exem
rules dealing with those actions as well. //Controversial points from the Commentary//.
mentioned above, the Commentary's discussion of this rule includes a treatise separate
explanation of the Vibhanga, dealing with controversial points for which the Canon gives u
or no answers at all. Since the treatise is a compilation of the opinions of various teache
does not pretend to explain the meaning or intent of the Buddha's words -- and since the B
bhikkhus against making up their own rules (NP 15.1.2) -- the opinions expressed in the

not necessarily normative. Many Communities do not accept them, or are selective in cho
they do and do not accept. Here we will give a summary of some of the Commentary's op
influenced practices found in some, if not all, Communities of bhikkhus at present. 1.
into the mouth is defined as going down the throat. As we have already noted under Paci
this definition has no justification in canonical usage. The Sub-commentary attempts to
Commentary's stand here by defining "mouth" (literally, the door of the face) as the larynx,
back door rather than the front door to the mouth, but again this is not supported by the
Sekhiya 41 -- "I will not open the door of my face when the mouthful has yet to be brought
decisively that this term refers to the lips and not to the larynx. "Taking into the mouth" th
taking in through the lips. 2. Food. Pond water so muddy that it leaves a scum on the
on the mouth is considered to be food, and so must be given before it can be drunk. The
with water into which so many leaves or flowers have fallen that their taste is discernible in
water. For some reason, though, water that has been scented with flowers need not be gi
is true with water taken from a stream or river no matter how muddy. (There is a belief
in India and other parts of Asia that flowing water is inherently clean.) Although leaves an
technically do count as edibles -- they are classed as non-staple foods or medicines, dep
one's purpose in eating them -- the idea of counting mud and scum as edibles seems to be
concept of edible a little too far. If toothwood is chewed for the sake of its juice, it mu
first be given. Even if one is chewing it for the sake of cleaning the teeth, but accidentall
swallows the juice, one has committed an offense all the same. These two opinions have
Canon, since intention is not a factor in determining the offense under this rule. A lo
section of this treatise discusses what to do if things that are not given get into food that ha
given. It concludes that they must either be removed from the food, or the food must be
If the items "not given" are edibles, this seems reasonable enough, but the Commentary e
to include such things as dust, dirty rain water, rust from a knife, beads of sweat droppin
one's brow, etc. Again, this seems to be taking the concept too far, for the Vibhanga state
the rule covers only those things generally considered as fit to eat. 3. Giving. The
Commentary redefines the act of giving, expanding its factors to five: (a) The item is s
a man of average stature can lift it. (b) The donor is within reach (1.25 m.) of the bhikkhu.
He/she makes a gesture of offering the food. (d) The donor is a celestial being, a human
common animal. (e) The bhikkhu receives the item with the body or with something
contact with the body. //Factor (a)// was included apparently to discourage the practice,
found in many places, of getting two or more men to present a table of food to a bhikkhu b
entire table at once. The inclusion of this factor, though, has given rise to the assumption
donor must lift the food a certain distance before handing it to the bhikkhu, but the Comm
shows that this assumption is mistaken, for it states that if a small novice too weak to lift
rice simply slides it along the table or floor onto a bhikkhu's hand, it is properly given.
//Factor (b)//: If any part of the donor's body (except for his/her extended arm) is within 1.2

of any part of the bhikkhu's body (except for his extended arm), this factor is fulfilled. If t
donor is standing beyond reach, the bhikkhu should tell him/her to come within reach befo
food. If for some reason the donor does not comply with the bhikkhu's request, the bhikl
accept the food, but should then take it to another unordained person -- without setting it d
picking it up again in the meantime (see below) -- and have it properly "given" before eatin
Although the donor must be within reach, the food itself need not be. Thus if the donor p
vessels on a mat while the bhikkhu touches the mat with the intention of receiving them, a
food is considered to be properly received as long as the donor is within reach of the bhikk
holds true if the donor places many vessels touching one another while the bhikkhu touche
vessels with the intention of receiving them all. (The factor of the bhikkhu's intention is dis
further under factor (e) below.) //Factor (c)// means that the donor cannot simply tell
bhikkhu to take the food being given. Rather, he/she should make a physical gesture of
food. In some places, this factor is interpreted as meaning that the donor must assume a
respectful manner while making the offering, and has led some to believe, for instance, tha
going barefoot on his alms round should not accept food from a donor wearing shoes. Thi
supported by the Commentary. Although some of the gestures it cites as examples, such
head, might be interpreted as showing respect, some of them are not respectful in terms o
etiquette at all. For instance, a person riding on the bhikkhu's shoulders picks a piece of fr
tree, drops it into his hands, and it is considered properly given. The question arises a
much of a gesture is necessary for this factor to be fulfilled. In the West, if a donor brings
of food and stands in front of a bhikkhu, waiting for him to take some of the food, the fact t
stands there waiting would be considered enough of a gesture to show that the food is bei
the bhikkhu were to demand more of a gesture than that, the donor would probably be offe
we have noted, the opinions expressed in this section of the Commentary are not necessa
this is an area where one can make allowances for cultural norms. The essence of this fa
to be that a bhikkhu should not snatch food that a person happens to be carrying past hi
showing any indication that he/she wants him to take the food. //Factor (d)// is not dis
by the Commentary, although it is probably inspired by such stories as that of elephants o
lotus stalks to Ven. Moggallana, and of Sakka, the king of the deities, presenting a gift of f
Kassapa after the latter had withdrawn from seven days of concentration. There is at leas
bhikkhu in Thailand today who has trained a pet monkey to "give" him things. //Facto
The effort involved in receiving the item may be minimal indeed. In fact, the Commentary'
the Vibhanga quotes the Mahapaccari, one of the ancient Sinhalese commentaries, as s
attention is the measure determining whether or not food has been received. Thus if a do
by placing it on a table, the bhikkhu may simply touch the table with his finger, thinking, "
receiving the food," and it is properly given. The same holds true if he is sitting on the tab
lying on a bed and regards the act of sitting or lying there as one of receiving whatever is p
However, immovable objects -- such as a floor, the ground, or anything fixed to the floor

-- may not be used as "items connected to the body" to receive food in this way. Foo
a bhikkhu's hand when he is asleep or his attention is elsewhere, e.g., in deep meditation,
as properly given. He must be awake and paying enough attention to know that the food
for this factor to be fulfilled. Food placed in a bhikkhu's mouth is considered properly given
awake. If he is asleep or unconscious and food is put into his stomach via a feeding tub
broken this rule for he is not the agent putting it there, and as the Sub-commentary notes
Sanghadisesa 1, the Vinaya does not apply to a bhikkhu when he is not in a normal, wakin
awareness. 4. Taking food that has not been given. To take food knowing that it has
improperly given or not given at all (here we are not talking about cases of stealing) is no o
the bhikkhu has no intention of eating it. If, after he has set it down, the food is later "giv
him, he may accept and eat it with no penalty. Here the examples given in the Commenta
things as picking up fallen fruit or the remains of a lion's kill with the thought of taking the
a novice to eat, or picking up oil or ghee with the thought of taking it to one's parents. A co
example at present would be picking up food left lying around when one is cleaning up the
Sub-commentary states that this allowance does not hold if one is thinking of taking the fo
other bhikkhus to eat. To take food with the purpose of eating it, thinking that it has be
properly given when in fact it hasn't, is also no offense. If one then learns or realizes that
been properly given, one should return it -- if possible, to its original place -- without setti
down and picking it up again in the meantime. Once the food is back in its original place,
"receive" and eat it with no penalty. If one sets it down and picks it up again before retur
to its original place, though, then technically one incurs a dukkata for taking food that one
not properly given, and so one may not later formally receive the food, as mentioned abo
some reason there is no possibility of returning the food to its original place, one need only
to some other spot in the building from which it was taken and then "receive" and eat it w
committing an offense. To take food with the purpose of eating it, knowing that it has
properly given, entails a dukkata, as stated in the Vibhanga. According to the Commentar
"taking" here also includes deliberately touching the food or the vessel containing it with
intention of eating it. (Touching it accidentally it carries no penalty.) If a bhikkhu deliberate
touches it in this way, he may not then properly receive it, although other bhikkhus may. O
received it, the first bhikkhu may not eat any of it. If the first bhikkhu, instead of mere
touching the food or its vessel, actually moves it from its place, then neither he nor any of
other bhikkhus may receive it. Thus if a donor brings a pot of stew to the monastery, and
bhikkhus, curious to see what is going to be offered that day, tilts the pot to peek inside, no
the bhikkhus may eat the food, and the donor must either give it to the novices and any att
monastery, if there are any, throw it to the dogs, or take it home. Many Communities
accept the Commentary's opinions on this point, and with good reason: The last-mentione
though the offense is a dukkata -- is stronger than that imposed by any of the nissaggiya
rules, and penalizes perfectly innocent people: the other bhikkhus and the donor of the fo

An alternate opinion, which many Communities follow, is that if a bhikkhu takes -- with the eating it -- food that he knows has not been properly offered, he may not then formally re from an unordained person, but other bhikkhus may. Once it has been properly received, including the first -- may eat from it. This is an area in which none of the texts gives a authoritative answer, and a wise policy is to adhere to the views of the Community in wh living, as long as they fit into the framework provided by the Canon. 5. When food be "ungiven." The Commentary to Parajika 1, in its discussion of what to do when a bhikkhu's spontaneously (!), lists seven instances in which an edible given to a bhikkhu becomes "un no bhikkhu may pick it up and eat it until it is formally given again. The seven are -- (a original recipient undergoes a spontaneous sex change. (b) He dies. (c) He disrobes an lay person. (d) He becomes a low person. (According to the Sub-commentary, this m commits a parajika.) (e) He gives it to an unordained person. (f) He abandons it, having interest in it. (g) The item is stolen. (The Sub-commentary, in discussing this last poi refers solely to cases of out-and-out thievery, and not to the mere act of touching or mo Of these seven instances, the treatise we are discussing deals with only two -- (e) and (f) series of examples, as follows: A bhikkhu with rice in his hand offers it to a novice: The remains "given" until the novice takes it. A bhikkhu places food in a vessel and, no lo interested in it, tells a novice to take it: The food is "ungiven" as soon as he says th This point, however, does not apply to food the bhikkhu leaves in his own bowl or in any vessel from which the bhikkhus are served or in which their food is prepared. If he food in such a vessel, he is not regarded as having abandoned interest in it. A bhi sets his bowl on a stand and tells a novice to take some rice from it. Assuming that the hand is clean -- i.e., not "contaminated" with any food from his own bowl that might the bhikkhu's bowl -- the rice remaining in the bhikkhu's bowl after the novice has taken is still "given." Technically speaking, the treatise says, the rice taken by the novice belongs to the bhikkhu until the novice puts it in his own bowl. Thus if the novice begins second handful and, being told by the bhikkhu, "That's enough," puts the second ha in the bhikkhu's bowl; or if any grains of rice from the first handful happen to fall back int bhikkhu's bowl while the novice is lifting it out, all the rice in the bhikkhu's bowl is still "given." A bhikkhu holding a stick of sugar cane tells a novice to cut off a piece fro other end: The remaining section is still "given." A bhikkhu places pieces of harde molasses on a tray and tells other bhikkhus and novices to help themselves from the tra the bhikkhus and novices simply pick up their portions and take them, the remaining ha is still "given." If, though, a novice picks up one piece, puts it down, picks up anoth piece, puts it down, and so on, the hardened molasses remaining on the tray becomes The Sub-commentary explains this by saying that the novice picking up the molasses is th mine. I'll take it," then changes his mind, puts it down and then lays claim to another piece on. Thus, only the pieces that the novice claims and then abandons in this way become "u

other pieces on the tray still count as "given." This last example, when taken out of c
has led to the widespread view that food given to a bhikkhu becomes "ungiven" if an unc
touches or moves it. Viewed in context, though, the example does not imply this at all. Th
offered the hardened molasses to the novice, and the novice in picking it up simply comp
factors for case (e): "The bhikkhu gives the item to an unordained person." The example o
taking rice from a bhikkhu's bowl shows that even when a bhikkhu offers food to an unor
the mere fact that the person touches or moves the food does not necessarily make the fo
Thus in cases where the bhikkhu is not giving away the food and has not abandoned in
and the unordained person is not stealing it -- there is no reason to hold that "given" food b
"ungiven" simply when an unordained person touches or moves it. This is another area, th
different Communities hold different views, and where the wise policy is to conform to the
of the Community in which one is living. These points from the Commentary's treatise
a lot of hair-splitting, but remember that the gift of food ranks with sexual temptation as o
largest issues in a bhikkhu's -- or anyone's -- life. If questions of this sort hadn't arisen in
practice, no one would have bothered to compile the treatise in the first place. Given the c
in which the Vibhanga treats this rule, and given the large "gray" areas surrounding the ac
-- modern anthropology started with this subject and will probably never finish with it -- it's
have those areas spelled out in detail so as to minimize any disharmony that might arise
Community when its members find themselves in gray situations. Still, as we have no
times, the guidelines in the Commentary's treatise are not binding, and the wise policy is to
the standards of the Community in which one is living, as long as they fall within the frame
Canon. Summary: Eating food that has not been formally given is a pacittiya offen

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CHAPTER EIGHT

Part Five: The Naked Ascetic Chapter ~~~

external use -- and, by extension, other inedible things -- entails no offense. Summar
Handing food or medicine to a mendicant ordained outside of Buddhism is a pacittiya of
* * * 42. Should any bhikkhu say to a bhikkhu, "Come, my
friend, let's enter the village or town for alms," and then -- whether or not he has ha
(food) given to him -- dismiss him, saying, "Go away, my friend. I don't like sitting or
talking with you. I prefer sitting or talking alone," if doing it for that reason and no other,
to be confessed. The factors for the full offense here are four: 1) //Object//:
another bhikkhu. 2) //Intention//: One wants to indulge in misconduct and does not w
see it. 3) //Effort//: One dismisses him. 4) //Result//: He leaves one's range of hearing a
(six meters, according to the Commentary). Object. A bhikkhu is grounds for a pac
here; an unordained person, grounds for a dukkata. Intention. The Vibhanga defines
//misconduct// as laughing, playing, or sitting in private with a woman, or any other misbe
breaking the minor rules -- of any sort. To dismiss the other person, ordained or not, for re
than a desire to hide one's own misconduct entails no offense. Examples from the Vibha
in the non-offenses section below. Effort & result. To //dismiss// the other person mea
to say outright for him/her to go away, or else to make remarks that will make him/her wa
The Commentary gives an example here -- "Look at how this guy stands, sits, and looks a
stands like a stump, sits like a dog, and looks about like a monkey" -- but this would more
under Pacittiya 2. The offenses here are as follows: a dukkata for speaking the w
dismissal; a dukkata when the other bhikkhu is leaving the range of hearing and sight
a pacittiya when he has left. Non-offenses. According to the Vibhanga, there is no offen
dismissing one's companion with the thought that two bhikkhus going together won't c
food; dismissing him after seeing costly goods ahead, so that he won't develop a
of greed; dismissing him after seeing a beautiful woman ahead, so that he won't lo
resolve for the celibate life; sending him back with food for a sick bhikkhu or lay worke
monastery; or dismissing him for any other proper reason, as long as one is not
planning to indulge in misconduct. Summary: When on almsround with another bhikkh
him back so that he won't witness any misconduct one is planning to indulge in is a pa
offense. * * * 43.Should a bhikkhu sit
intruding on a family "with its meal," it is to be confessed. The origin story here, briefl
is this: Ven. Upananda visits a woman in her private quarters. Her husband approaches h
respectfully, has his wife give him alms, and then asks him to leave. The wife senses that
wants to have sexual intercourse with her and so -- as a game, apparently -- keeps deta
Upananda until the husband gets exasperated and goes to complain to the bhikkhus: "Sir
Upananda is sitting in the bedroom with my wife. I have dismissed him, but he isn't willin
We are very busy and have much work to do." Object: A family "with its meal." The Vin
tries to take this phrase literally, but the Vibhanga explains it as a euphemism meaning "
woman together, both not having gone out (of their bedroom), not both without lust" -- in o

man and woman together in their private quarters, with at least one of them desiring sex
intercourse with the other. Although the Commentary tries to justify the Vibhanga's explan
etymologically (//bhoga//, the root form of meal, has other forms meaning enjoyment, ind
use), there is no need to turn to etymology. Since ancient times in all cultures, eating has
commonly used as a metaphor for sex. Effort. To //sit intruding// means to sit in the pr
of the house, this being defined in terms of how large the house is. In one large enough
separate bedroom, the private area is the bedroom plus a radius of one hatthapasa (1.25 m
the bedroom doorway. In a smaller house, the private area is the back half of the house.
texts discuss such things as one-room apartments or hotel rooms, but these would probab
as "separate bedrooms." The Vibhanga states that perception with regard to the privat
not a mitigating factor here, and apparently the same holds true for perception with regard
not the couple is "at its meal." As for intention, the Parivara and commentaries maintain
//is// a factor, but the Vibhanga does not mention it at all. Thus, to be perfectly safe from a
in cases like this, a bhikkhu should not sit intruding on a couple unless they both make h
certain that he is welcome: a wise policy in any case, whether or not one is a bhikkhu.
of sitting with a woman alone in her bedroom -- or any other private place -- are covered b
rule. Non-offenses. There is no offense -- if both the man and woman have left th
bedroom/private area; if neither of them is sexually aroused; if the bhikkhu is not in the
area; or if he has a second bhikkhu as his companion. Summary: To sit down intru
man and a woman in their private quarters -- when one or both are sexually arouse
another bhikkhu is not present -- is a pacittiya offense.

* * *

44. Should any bhikkhu sit in private on a secluded
seat with a woman, it is to be confessed. There are three factors for the offense here
1) //Object//: a female human being, "even one born that very day, all the more an olde
2) //Effort//: One sits with her in a private, secluded seat, without another man present.
//Intention//: One is aiming at privacy. Object. //Woman// here includes //women// as wo
other words, even if one is sitting with many women in the secluded area, one is not exe
factor. A female human being is grounds for a pacittiya; a pandaka (see Sanghadise
details), a female peta, a female yakkha, and an animal in the form of a woman, grounds f
Perception is not a factor here. If one is sitting with a woman, even if one thinks she is
or something else, this factor is fulfilled. Effort. //To sit// also includes lying down.
Whether the bhikkhu sits near the woman when she is already seated, or the woman sits
is already seated, or both sit down at the same time, makes no difference. //Private
private to the eye and private to the ear. Two people sitting in a place private to the eye m
one else can see if they wink, raise their eyebrows, or nod. If they are in a place private
ear, no one else can hear what they say in an normal voice. A //secluded seat// is o
a wall, a closed door, a large bush or anything at all that would afford them enough privacy
the sexual act. According to the Commentary, //private to the eye// is the essential fa

here. Even if a man is within hearing but not within sight -- i.e., he is sitting just outside the to the private place -- that does not exempt one from the offense here. The Commen further that the presence of a man within sight absolves one from this factor only if he is kn enough to know what is and is not lewd, if he is awake, and if he is not blind or deaf. Ev distracted or drowsy man, though, if he meets these criteria, //would// absolve one from th Intention. The Commentary explains //aiming at privacy// as being motivated by any d related to sex, but this explanation opens as many questions as it tries to resolve. Does it solely to the desire for intercourse, or to other more subtle sexually-related desires? Unfo none of the commentaries say. A passage in the Anguttara Nikaya (A.VII.47), though, offe here: It refers to a priest or contemplative who observes the celibate life by not engaging i intercourse, but whose celibacy is "broken, cracked, spotted, and blemished" by the joy he any one of the following activities: 1) He consents to being rubbed down, bathed, and m woman. 2) He jokes, plays, and amuses himself with a woman. 3) He stares into a 4) He listens to the voices of women outside his wall as they laugh, speak, sing, or cr He recollects how he used to laugh, converse, and play with a woman. 6) He sees a householder's son enjoying himself endowed with the five sensual pleasures. 7) He p celibate life intent on being born in one or another of the heavenly hosts, (thinking) "By t or practice or abstinence or celibate life I will be a god of one sort or another.

The joy a person finds in any of this things is termed a sexual fetter (//methuna-sanyoga//) him from gaining release from birth, ageing and death, and from the entire round of suffe Commentary is indeed referring to this sort of thing when it mentions "defilements related t (//methuna-nissita-kilesa//), then the factor of intention under this rule would be fulfilled by things as wanting to joke with the woman, to stare into her eyes, or to enjoy hearing her vo talks or laughs. Although a bhikkhu may be convinced that he has no such motives in private with a particular woman, he should remember that this is one of the training rules w opinion makes its claims. Aniyata 1 requires that if a trustworthy outside witness is susp bhikkhu's sitting alone with a woman -- and unless he is sitting with his mother or other eld relative, it's rare that outsiders won't be suspicious -- the Community must meet to inves issue. Even though they may find him innocent of any wrong-doing, the fact that they have investigate his behavior is usually enough to keep suspicions alive among the laity, and resentment among his fellow bhikkhus over the waste of their time due to his indiscretion.

The Vinaya Mukha avoids these problems by taking an entirely different approach to the f intention here. It defines "not aiming at privacy" with the following illustration: A bhikkhu is sitting in a secluded place with a man and woman present, but the man gets up and leave bhikkhu can stop him. In other words, the bhikkhu is not intending to sit alone in private w woman at all, but circumstances beyond his control force him to. There is nothing in th to decide conclusively between these two interpretations. However, both the Canon and t give frequent warnings about the dangers that can arise when a bhikkhu sits alone with a

defilements may tempt him to do, say, or think things that are detrimental to his resolve i
celibate life; and even when his motives are pure, he is inviting the suspicions of others --
that do not easily fade even when the Community makes an official inquiry and declares
as mentioned above. At the same time, he is leaving himself at the mercy of the woman, v
free to make any claims she likes about what went on while she was alone him. As Lady
"It is unfitting and improper, sir, for the master to sit in private, alone with a woman....Even
the master may not be aiming at that act, it is difficult to convince those who are unbeliev
All of this suggests that the Vinaya Mukha's interpretation is the wiser and safer of the
Still, this is another case where different Communities interpret the rule differently, and the
policy would be to be no less strict than one's Community in interpreting this factor.
Non-offenses. In addition to the bhikkhu not aiming at privacy, there is no offense for the b
sits alone with a woman when his attention is elsewhere -- e.g., he is absorbed in his work
meditation when a woman happens to come in and sit down in the room where he is sitting
no offense if either the bhikkhu or the woman or both are standing, or if both are sitting w
is present. Summary: Sitting or lying down with a woman or women in a private, s
place with no other man present is a pacittiya offense. *
* * 45. Should any bhikkhu sit in private, alone with a woman, it is to be
confessed. The full offense here has three factors that differ slightly from those for the
preceding rule. Object. Here //woman// is defined as a human female being who know
is not lewd. Pandakas, female petas, female yakkhas, and animals in the form of a woma
for a dukkata. Effort. One sits with her alone -- without another person present -- i
place private to the ear and to the eye, but not secluded. Examples of such places would
the open (e.g, a bench in an open, deserted park), seats in a glassed-in porch or room, or
open-air pavilion. The Commentary would include walled-in open areas -- such as a park
around it -- here as well, but outside areas screened by a wall or a bush would fall under th
preceding rule. Aniyata 1 & 2 suggest that the distinguishing factor here would be how hid
it would be convenient for committing sexual intercourse, it would fall under the preceding
it wouldn't, it would fall here. As in the preceding rule, //sitting// includes lying down as
And again, whether the bhikkhu sits near the woman when she is already seated, or the
him when he is already seated, or both sit down at the same time, makes no difference.
According to the Commentary, the other person whose presence exempts one from this fa
man or a woman, but must know what is and is not lewd, must be awake, must not be dea
must be sitting "within sight," i.e., a radius of six meters. As in the preceding rule, whether
the man or woman is distracted or drowsy is of no consequence. Intention. One mu
at privacy for this factor to be fulfilled. See the discussion under the preceding rule.
Non-offenses. Strangely enough, the Vibhanga's no-offense clauses here are identical w
preceding rule -- i.e., they make no mention of the fact that the presence of another wom
exempt one from an offense. The Commentary seems justified in assuming this fact, thou

there would be no reason to have these two separate rules on the same subject. Su
Sitting or lying down alone with a woman in an unsecluded but private place is a pacittiy

* * * 46. Should any bhikkhu, being invited for
a meal and without taking leave of an available bhikkhu, go calling on families befo
after the meal, except at the proper times, it is to be confessed. Here the proper times a
the time of giving cloth, the time of making robes. These are the proper times here
The origin story here suggests that the purpose of this rule is to prevent bhikkhus from wa
before an appointed meal time so that they will not show up late or be difficult to track dow
prevent them, after the meal, from using the invitation as an excuse to go off wandering wi
leave (see Pacittiya 85). However, the definition of the factor of object -- which limits this
to visiting lay people's houses -- and the no-offense clauses -- which allow one to visit mor
nunneries without taking leave -- suggest a more over-riding purpose: to prevent bhikkhus
the invitation as an excuse to visit lay people and spend their time in inappropriate activitie
There are two factors for the full offense here: 1) //Object//: a family residence. 2)
//Effort//: One enters such a residence -- without having taken leave of an available bhi
morning when one has been invited to a meal, except during the time exemptions n
the rule. Object. A family residence is grounds for a pacittiya here; its yard, grounds f
dukkata. Effort. Entering the residence is defined as having both feet inside the thre
//Meal// means one consisting of any of the five staple foods. As for the question
to determine whether another bhikkhu is or is not available, the Commentary draws the dis
this: After the desire to go calling on families arises in one's mind, and one takes a norm
leave the monastery, if one comes across a bhikkhu who is close enough to address in a n
voice (within six meters, says the Sub-commentary), that means that a bhikkhu is availa
should inform him of where one is going. If one does not come across a bhikkhu that clos
is available, and there is no need to go out of one's way to find one. This, though, is
direct contradiction to the Vibhanga's definition of available -- "It is possible to go, having t
leave" -- that is, if there is another bhikkhu in the monastery, and there are no obstacles to
one's leave from him (he is asleep, he is sick, he is receiving important visitors), one is obl
go out of one's way to inform him. According to the K/Commentary, //taking leave// in t
of this rule means the simple act of informing the other bhikkhu that, "I am going to the h
so-and-so," or any similar statement. In other words, one is not asking permission to go, a
other bhikkhu sees that one is doing something improper in going, he is perfectly free to
one treats his comments with disrespect, one incurs at least a dukkata under Pacittiya 54.
discussion under that rule for details.) For a new bhikkhu still living in dependence
(//nissaya//) on his mentor, though, taking leave //is// a matter of asking permission at all
whether one has been invited to a meal or not. The Mahavagga (I.25.24; II.21.1) states th
duties of such a bhikkhu is that he must receive permission from his mentor before enter
going to a cemetery, or leaving the district. Not to ask permission before going, or to go a

denied permission, is to incur a dukkata. As for the mentor, if he gives permission to go
not appropriate to do so, //he// is the one who incurs the dukkata. Non-offenses. As
states, there is no offense in not taking leave at the time of giving cloth -- the robe season
a time of making robes, i.e., any time when one is making a robe. These exceptions enab
visit his lay supporters easily to obtain any gifts of thread, cloth, or scissors, etc., he may n
at such times. There is also no offense in going to or through a family residence whe
taken leave of another bhikkhu, or in going when one has not taken leave under any of the
circumstances: -- There is no bhikkhu available (e.g, one is living alone, all the othe
bhikkhus have left, or all the bhikkhus in the monastery are going together). -- One is
the house where one was invited for the meal. -- The path to the house in which the meal
leads through another house or its yard. -- One is on one's way to another monastery
bhikkhunis' quarters, to the residence of people ordained in another sect or religion
in a village, says the Commentary), or one is returning from any of these places. -- Th
dangers. This, according to the Commentary, refers to dangers to one's life or to one's
remaining celibate.) The general principle. This rule, in conjunction with Pacittiya
is designed to keep bhikkhus from visiting lay people and spending their time in inappropri
Pacittiya 85 deals with entire villages and towns, and covers the period from noon until the
dawn. This rule deals with family residences and covers the period from dawn until noon
has been invited to a meal. The period from dawn to noon on days when one is not invit
and would be expected to go on almsround, is thus not covered by either rule. Note, howe
Buddha reprimands Ven. Upananda for visiting families during the latter part of a mornin
for alms. This shows that he did not approve of such behavior, even though he had practi
not laying down a rule against it: On mornings when one is going for alms -- and in his ti
alms-going could often be an all-morning affair -- there is no convenient way to draw a har
line between appropriate alms-going and inappropriate visiting. Thus we have the rules as
present, though, in monasteries where alms-going takes up much less of the morning, or
bhikkhus do not go outside the monastery for alms at all, it is a wise policy to adhere to the
principle by informing a fellow bhikkhu whenever possible when one is leaving the monast
errands or visits involving lay people, even during periods not covered by the rules. S
Visiting lay families -- without having informed an available bhikkhu -- before or after a n
which one has been invited is a pacittiya offense except during the robe season or
one is making a robe. * * * 47.A bhikkhu who
is not ill may accept (make use of) a four-month invitation to ask for requisites. If he sho
accept (make use of) it for longer than that -- unless the invitation is renewed or is perm
it is to be confessed. Object. An invitation to ask for requisites is an offer, made by a
lay person, to supply a bhikkhu with requisites whenever he (the bhikkhu) asks for them. S
may be made either to individual bhikkhus, to groups, or to entire Communities. The res
incumbent on the two sides in such an arrangement are well-illustrated in a passage from

to this rule. "'Now at that time some group-of-six bhikkhus wore their lower robes improperly, their upper robes improperly, and were not at all consummate in their depor Mahanama the Sakyan criticized them: 'Sirs, why do you wear your lower robes im upper robes improperly, and why are you not at all consummate in your deportment? S person who has gone forth wear his lower robe properly, his upper robe properly, and b his deportment?' "The group-of-six bhikkhus nursed a grudge against him. thought, 'Now how can we embarrass Mahanama the Sakyan?' Then it occurred to the He has made an invitation to provide the Community with medicines. Let's ask him "So they went to where Mahanama the Sakyan was staying, and on arrival said have need of a tubful of ghee, my friend.' "'Please wait for a day, sirs. People h just gone to the cattle pen to get ghee. You may come and fetch it in the morning.' A second time...A third time, they said to him, 'We have need of a tubful of ghee, my "'Please wait for a day, sirs. People have just gone to the cattle pen to get ghee. may come and fetch it in the morning.' "'Did you make the invitation not desiring give, in that having made the invitation you don't give?' "So Mahanama the Sak offended and annoyed and spread it about, 'How can revered ones, being told, "Please a day, sirs," not wait?'" As the story shows, the person making the invitation was expect provide the goods he offered, while bhikkhus were expected to be reasonable in their requ The Vibhanga and Commentary, taken together, show that this rule covers invitations mad provide them with medicines. The rule and origin stories show that at first invitations of t had three standard forms: a four-month invitation (each of the major seasons in India lasts which may have been the reason for this type of invitation), a renewed four-month invitat permanent invitation. Eventually, though, the Vibhanga worked out the following fourfold covering invitations of a wide variety of sorts: those that specify (1) requisites (medicines) time period, (3) both, or (4) neither. (1) An invitation specifying requisites may specif merely the type of item offered -- "Let me know if you ever need any honey or sugar" -- o amount -- "Let me know if you ever need a bottle of honey...a pound of sugar." In cases li bhikkhu may ask for the type or amount of the item that has been offered. If he asks for or for more of the proper item than the amount offered, if that too is specified, he incurs a p However, since the donor mentions no time limit, the Vibhanga says that the bhikkhu ma time. (2) An invitation specifying the time period may be phrased, for example, "Let if you need any medicine during this Rains Retreat." In cases like this, a bhikkhu may ask or amount of medicine during that time period. But as the origin stories to this and the o dealing with asking make clear, (see Sanghadisesa 6 and NP 6 & 7), he should be modera reasonable when making requests, and not abuse the lay supporter's generosity. If, not b after the period has expired, he incurs a pacittiya. (3) An invitation specifying requisi and the time period might be phrased, "Let me know if you need any honey during the Rai In cases like this, a bhikkhu incurs a pacittiya if he asks for items other than those offered

more of the proper item than the amount offered, if that too is specified -- whether or not during the specified time period. He also incurs a pacittiya if, not being ill, he asks for the offered after the time period has expired. (4) An invitation specifying neither requisit the time period may be phrased, for example, "Let me know if you ever need any medici like this, the bhikkhu may ask for any medicine at any time. As in case (2), though, he sho reasonable in his requests. Effort. A bhikkhu who asks for medicine outside of the ty medicine or time period specified in the invitation incurs a pacittiya in the asking, regardle whether or not he is given what he asks for. If he asks for medicine, making use of an in do so, but then uses it for a non-medicinal purpose -- e.g, he asks for honey and then has make a desert with it -- he incurs a pacittiya as well. Perception is not a mitigating fa here. If the time period has expired, and he asks assuming that it hasn't, he commits the offense all the same. Non-offenses. Three of the no-offense clauses require no specia explanation: There is no offense in asking from relatives, for the sake of another, or for m bought with one's own resources. One of the two no-offense clauses requiring expla that there is no offense in asking from those who have made an invitation. This the Com explains by saying that if one has received a personal invitation, one may ask in line with i but that otherwise the limits set by this rule apply only to invitations made to an entire Com not to those made on a personal basis to individual bhikkhus. Although the Vibhanga mak mention of this point, it is the only way to make sense of this no-offense clause and the rel between this rule and Pacittiya 39. Under that rule, a bhikkhu who is not ill and has not invited incurs a dukkata in asking for any one of the five tonics, and there seems no reaso heavier penalty for requesting one of the five tonics after a personal invitation to do so ha expired. If, though, the invitation referred to in this rule is one made to an entire Communi heavier penalty makes sense as an added protection to the donor against having his/her abused by the less conscientious members of the Community. This added protection wou encouraging further invitations of this sort in the future. The second no-offense claus requiring explanation is the one for an ill bhikkhu. Reading the rule, one would imagine th exemption for an ill bhikkhu would read simply, "There is no offense if one is ill," but instea "There is no offense if one says, "The time period for which we were invited has passed, b need of medicine." This is an important point of etiquette. Normally, an ill bhikkhu may a medicine at anytime, but in dealing with a person who has made an invitation for medicine Community, he has to show special consideration. In mentioning the fact that the time per invitation has expired, he gives recognition of the fact that the donor is no longer under an obligation to provide the medicine, thus giving the donor a convenient "out" in case he/she provide it. This simple gesture is the least consideration that can be shown to someone the generosity to invite the Community to ask for medicines. And again, simple gestures c to protect donors and encourage similar invitations again in the future. An alternati interpretation. The Vinaya Mukha tries to extend this rule to cover invitations of every sort

and communal, dealing with any sort of requisite. It also reads the training rule to mean time limit is not specified on an invitation, a four-month time limit is to be assumed. All of t has no support in the Vibhanga, and so is not binding, but the last point is something that i bhikkhus may adopt as a personal policy to teach themselves moderation in their requests faith and financial position can change quickly, and it is reasonable not to depend on an in longer periods of time unless the donor makes it clear that he/she is still willing to provid item offered in the first place. Summary: When a supporter has made an offer to supp medicines to the Community: Asking him/her for medicine outside the terms of the offe not ill, or for medicine to use for a non-medicinal purpose, is a pacittiya offense.

* * * 48. Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed. Object. An army time of the Buddha was a very different affair from what an army is now. We will start with of how the Vibhanga explains this factor in terms of armies at that time, and then follow discussion of how it may be applied to armies at present. Armies in those times consis of what we would call reserve units. These were organized into four divisions: elephant cavalry units, chariot units, and infantry units. The soldiers for the most part were citizens live at home until called up on active duty to engage in actual warfare or to practice man activities that always took place outside the city. Battles, both actual and practice, were fo according to rules -- total warfare is a modern invention -- and it was possible for non-mi citizens to watch, with occasional danger to live and limb, much as people at present watc games. (Going to a battlefield is listed in the Brahmajala Suttanta as a form of entertain With this information in mind, it is easy to understand the Vibhanga's treatment of this r army on active duty -- composed of a full panoply of elephant, cavalry, chariot, and infan who have left the city -- is grounds for a pacittiya. Any segment of an army on duty -- ever archer, says the Commentary -- is grounds for a dukkata. An army not on duty -- the Co illustrates this with a king's pleasure trip -- is not grounds for an offense. To apply the definitions to armed forces at present: The Vibhanga's definition for army comes close to definition of a field army with a full array of artillery, armored, airborne, and infantry divisi Navies, marines, and air forces did not exist at that time, but the Great Standards would al extend the definition of //army// to cover similar large units of these branches of the milita well. Since armies on active duty no longer limit their activities to areas outside of cities -- sometimes based in cities, run practice drills there, and can be called in to quell riots or f enemy forces there -- the definition of "on active duty" must be changed to fit the way armi at present. Thus soldiers at work on base or off would count as being on duty, and the on armed bases that would not be grounds for an offense here would be the areas where offi are housed. With these points in mind, we may say that a full field army -- or the equ in naval, marine, or air forces -- on active duty would be grounds for a pacittiya here. Any of the military on active duty -- a regiment, a division, or even one armed soldier -- would

grounds for a dukkata. Armies not on active duty, as when they organize charity affairs, w
grounds for an offense. Effort. This factor is fulfilled simply by standing and watching
an army on duty except when one has a suitable reason. The Vibhanga gives a dukkata f
makes in going to watch an army on duty, and a pacittiya for standing and watching.
origin story's example of a suitable reason is that a bhikkhu's uncle in the army had fallen
wished to see him. Other suitable reasons would include accepting an invitation from th
receive alms or to give a talk. Non-offenses. There is no offense -- if, having go
on business, one sees the army; if, standing within a monastery, one watches an army fig
holding practice maneuvers nearby; if an army comes to where one happens to be; if o
coming from the opposite direction; or if there are dangers. The Commentary interprets t
as referring to dangers to one's life or celibacy that one hopes to escape by taking s
with the army. Summary: Watching a field army -- or similar large military force --
active duty, unless there is a suitable reason, is a pacittiya offense.

* * * 49.There being some reason or another for a bhikkhu to go to an
army, he may stay two or three (consecutive) nights with the army. If he should stay lon
that, it is to be confessed. Object. None of the texts say explicitly whether this rule
applies only to armies on active duty, or to armies off duty as well, but since this and the
rule are continuations of the preceding one, they would seem to apply only to armies on ac
this rule does not apply to the housing where military officers live with their families, whe
base or off. Effort. As under Pacittiya 5 -- the rule that deals with sleeping in the same
lodging with an unordained person -- nights here are counted by dawns. If a bhikkhu leave
before dawn of any night, that night is not counted. If he returns to spend another night/
the army, the series starts over again from one. If, however, he has spent three consecuti
the army and is still with the army at any time beginning with sunset of the fourth night, h
pacittiya. Unlike Pacittiya 5, he does not need to be lying down for this factor to count. Th
Commentary illustrates this point by saying that even if he is using his psychic power to
levitating above the army at sunset on the fourth day, he still fulfills this factor.
Perception is not a mitigating factor here. Even if one miscounts the nights, one is not exe
offense. Non-offenses. There is no offense in staying longer than three consecutive
if one spends another night somewhere else in the meantime; if one is ill or caring for s
else who is ill; if the army is surrounded by opposing forces; if one is being held captive
if there are other dangers. Summary: Staying more than three consecutive nights with
army on active duty, unless one has a suitable reason to be there, is a pacittiya offense

* * * 50. If a bhikkhu staying two or three nights with
an army should go to a battlefield, a roll call, the troops in battle formation, or to see
review of the (battle) units, it is to be confessed. "Then a certain bhikkhu of the gro
of six, having gone to the battlefield, was pierced by an arrow. People made fun of
hope it was a good battle, venerable sir. How many points did you get?'" A //battlef

according to the Vibhanga and Commentary here, is a place where actual fighting may be the Commentary to the Brahmajala Suttanta, it is a place where war games are held. Bo interpretations seem valid, especially considering the organized and decorous nature of w days. The Commentary also says that a //review of battle units// can mean anything review of a single unit. //Roll call// and //troops in battle formation// are self-explanatory. The Brahmajala Suttanta mentions all four of these activities as fo entertainment. From this, using the Great Standards, we may say that any show the arme the public -- parades, air shows, etc. -- would fall under this factor as well. Notice tha these activities fulfill this factor even if they do not include the full array of forces that one w find in a field army or similar large military unit. In other words, a bhikkhu staying with th would incur the full penalty here for watching these activities even if they involve only a sm of a single division. If he is not staying with the army, though, then under Pacittiya 48 he incur a pacittiya for watching these activities only if they contain the full complement of arti armored, airborne, and infantry forces; and a dukkata if they contain only a segment.
As with Pacittiya 48, there is a dukkata for every step one takes towards watching these a pacittiya for standing and watching them. Non-offenses. The Vibhanga's no-offense are identical with those for Pacittiya 48. In other words, there is no offense: if, havin gone on business, one happens to see any of these activities; if, standing within a mo one watches these activities; if an army comes to where one happens to be; if one mee coming from the opposite direction; or if there are dangers. Summary: Going to a ba a roll call, an array of troops in battle formation, or to see a review of the battle units while one is staying with an army is a pacittiya offense. * * * *
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CHAPTER EIGHT

Part Six: The Alcoholic Drink Chapter

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Canon repeatedly criticizes alcohol on the grounds that it destroys one's sense of shame, discernment and can put one into a stupor -- as happened to Ven. Sagata -- it seems reas extend this rule to other intoxicants, narcotics, and hallucinogens as well. Thus things like hashish, heroin, cocaine, and LSD would fulfill this factor. Coffee, tea, tobacco, and betel have this effect, though, so there is no reason to include them here. Items that look, and taste like alcohol but are non-alcoholic also do not come under this rule. Thus, for exa carbonated apple juice that resembles champagne would not fulfill this factor. Percep not a mitigating factor under this rule. A bhikkhu drinking champagne that he thinks to be apple juice //would// fall under this factor, regardless of his ignorance. Effort. The Vibhanga defines //drinking// as taking even as little as the tip of a blade of grass. Thus ta small glass of wine, even though it might not be enough to make one drunk, would be m to fulfill this factor. According to the Commentary, the number of offenses involved in an alcoholic drink is determined by the number of separate sips. As for intoxicants taken b than sipping, each separate effort would count as an offense. Non-offenses. The Vib states that there is no offense in taking alcohol "mixed in broth, meat, or oil." The Comme interprets the first two items as referring to sauces, stews, and meat dishes to which alcoh beverages, such as wine, are added for flavoring before they are cooked. Since the alcoh evaporate during the cooking, it would have no intoxicating effect. Foods containing uneva -- such as rum babas -- would not be included under this allowance. As for alcohol m oil, this refers to a medicine used in the Buddha's time for afflictions of the "wind element." Mahavagga (VI.14.1) allows this medicine for use only as long as the taste, color, and sm alcohol are not perceptible. From this point, the Vinaya Mukha argues that morphine and used as pain killers are allowable as well. In addition, the Vibhanga states that there i offense in taking alcohol in molasses and embric myrobalan -- none of the texts explain means -- or in taking fermented medicines that are non-alcoholic, but whose color, taste, o alcohol. Summary: Taking an intoxicant is a pacittiya offense regardless of whethe aware or not that it is an intoxicant.

* * *

52. Tickling with the fingers is to be confessed. "Now at that time some group-of-six bhikkhus were making the group of 17 laugh by tickling him with their fingers. Convulsed with laughter and una his breath, he died." There are three factors for the full offense here. 1) //Object// another bhikkhu. 2) //Effort//: One touches any part of his body with any part of one body 3) //Intention//: in order to to make him laugh. Object. A bhikkhu is grounds for pacittiya here; any unordained person, grounds for a dukkata. The Commentary notes tha bhikkhuni counts as an unordained person in the context of this rule, so a bhikkhu looking fun can tickle one without incurring a penalty stronger than a dukkata. There are occasion at humor in the Commentary, and we can probably write this off as one of them. Effo factor is fulfilled only by body-to-body contact, as defined at length under Sanghadisesa 2.

following actions, if done with the intent of making the other person laugh, would be grou
dukkata here regardless of whether the person was ordained or not: using an item con
the body -- such as a stick -- to poke at the person; touching an item connected with t
person's body; tossing or dropping things on the other person. Intention. If one has
for touching the other person aside from wanting to make him laugh, there is no penalty in
Thus a bhikkhu massaging another bhikkhu's tired back commits no offense if he inadverte
touch a spot where the other bhikkhu is ticklish. "Result" is not a factor here. If one tic
another bhikkhu with the thought of making him laugh, one commits the full offense rega
whether he actually laughs or not. Summary: Tickling another bhikkhu is a pacittiya off

* * * 53. The act of playing in the water is to be confessed. Here again, the
factors for the full offense are three. 1) //Effort//: One jumps up or down, splashes or sw
2) //Object//: in water deep enough to immerse one's ankle 3) //Intention//: for fun.
Effort. According to the Commentary, each individual effort counts as a separate offense.
swimming for fun, one incurs a pacittiya for each hand or foot stroke. Object. Jump
or down in water less than ankle deep entails a dukkata, as does splashing water with the
stick, or a piece of tile; playing with water in a tumbler or a bowl; or playing with such thin
sour gruel, milk, buttermilk, colored dyes, urine, or mud. The Vibhanga states that th
also a dukkata for playing in a boat. This the Commentary defines as paddling a boat with
propelling it with a pole or pushing it up on shore. Intention. The Vibhanga defines this
as "for a laugh," which the Commentary translates as "for fun" or "for sport" (//kiladhippa
The question of swimming for fitness or exercise does not come up in any of the texts
to have been virtually unheard of in Asia until recent times. Swimming in most Asian coun
been regarded as a childish form of play, and the one mention in the Canon of athletic bh
their bodies in strong shape is disparaging: In the origin story to Sanghadisesa 8, Ven. Da
Mallaputta assigned separate lodgings to different groups of bhikkhus -- those who studied
those who studied the Vinaya, those who meditated, etc. -- and, finally, "for those bhikkh
indulging in animal talk and keeping their bodies in strong shape, he assigned lodgings in
'So that even these venerable ones will live as they like.'" Thus it does not seem likely th
Buddha would have recognized physical fitness as an appropriate reason for bhikkhus to g
On the other hand, if a bhikkhu has a medical reason for swimming -- e.g., he has injure
shoulder, and his doctor has recommended that he swim to help speed its healing -- this w
count as an instance of "having business to do in the water" and thus would come under
no-offense clause. Non-offenses. The Vibhanga states that there is no offense in jump
out of the water, swimming or using a boat -- if one goes into the water not for fun but b
has business to do -- examples would include bathing or helping a person who can
if one is crossing to the other shore of a body of water; or if there are dangers -- e.g., one
escaping a fire or a wild beast. Summary: Jumping and swimming in the water fo

pacittiya offense. * * * 54. Disrespect is
to be confessed. This rule refers to cases where one has been admonished for one's be
factors for the full offense are two. 1) //Object//: One has been admonished by a fellow b
cites a rule formulated in the Vinaya. 2) //Effort//: One shows disrespect for the bhikk
for the rule. Object. Only if the bhikkhu cites a rule in the Vinaya is this factor
grounds for a pacittiya. If he criticizes one's actions, citing standards of behavior outside o
Vinaya -- e.g., he says that one has been insensitive, out of touch with modern attitudes,
-- this factor becomes grounds for a dukkata. If the person admonishing one is not a bh
regardless of whether he/she cites a rule in the Vinaya or standards of behavior outside
Vinaya, it is grounds for a dukkata. Whether or not one views the admonition as valid i
issue here. Even if the other person is really an ignorant fool, has misinterpreted the rul
cited some standard of behavior having absolutely nothing to do with Buddhist practice, or
careful not to show disrespect in word or deed. Effort. There are two possible target
one's disrespect -- the person and the rule -- and two ways of showing it: by word or by
//Disrespect for the person// includes -- saying things that show disrespect in either a
or subtle way, e.g., "Who are //you// to tell //me//?" "It's presumptuous of you to pas
judgment when you aren't in my position," "Your critical attitude shows that you have so
emotional problems that you would be well-advised to look into," "Get lost!" or "Go t
or making a rude gesture or even a slight facial expression to show one's contemp
//Disrespect for the rule// includes -- saying, "That's a stupid rule," "That rule doesn't app
me;" stubbornly repeating the action for which one was admonished (this point is c
Mv.IV,17.1-9); or making a rude gesture, saying, "This is what I think of that rule."
Further action. If one persists in acting disrespectfully when being admonished, one may
subject to Sanghadisesa 12 or to a formal act of suspension. Non-offenses. There is
if, being admonished, one states simply that one was taught differently by one's teachers.
the Dhammapada (verse 76) says, one should regard a person who points out one's faults
points out hidden treasure. If one shows disrespect to such a guide, it is unlikely that he/s
feel inclined to point out any hidden treasure ever again. A good example of how to rec
admonishment was set by Ven. Ananda during the First Council (Cv.XI.1.10). Although he
for committing acts that the Buddha had not declared to be offenses, and although he did
had committed any error, still he willingly confessed his actions as offenses so as to sho
in his fellow bhikkhus. Summary: Speaking or acting disrespectfully when being
admonished by another bhikkhu for a breach of the training rules is a pacittiya offense.
* * * 55. Should any bhikkhu try to frighten another bhikkhu, it
is to be confessed. There are three factors for the full offense here. Intention. One
wants to frighten the other person. Effort. One arranges a frightening sight -- such as
sheet in a dark room so that it looks like a ghost; makes a frightening sound, etc.; or des
dangers from ghosts, robbers, or wild animals. Object. The other person is a bhikkh

who is not a bhikkhu is grounds for a dukkata. "Result" is not a factor here. If the thr
factors are fulfilled, one commits the offense regardless of whether the other person is a
frightened or not. Non-offenses. To inform another person of dangers from ghosts, r
etc., without intending to frighten him/her constitutes no offense. Summary: Attempti
frighten another bhikkhu is a pacittiya offense. * * *

56. Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or hav
kindled -- unless there is a suitable reason -- it is to be confessed. "Now at that tim
the winter months, bhikkhus warmed themselves, having kindled a fire by a certain large
log. And in that hollow a cobra was scorched by the fire. Coming out, it sprang at the b
The bhikkhus ran off every which way." Here again the factors for the full offense ar
three. 1) //Object//: One is not ill. 2) //Effort//: One lights a fire or gets someone else t
light one, 3) //Intention//: for the purpose of warming oneself. Object. //Not ill//,
in the context of this rule, means that one can fare comfortably without warming oneself. T
makes the point that perception is not a mitigating factor here: Even if one perceives on
ill in these terms, but actually isn't, that still fulfills this factor. What this means is that wher
is chilly outside, one should be very sure that extra warmth is necessary for one's health
going ahead and lighting a fire to warm oneself. Effort. //Lighting a fire// at present w
include turning on the flame in a heating system in one's dwelling for the sake of the war
or electric heating systems, which do not use flames, would not be included here. If,
ill, one gets someone else to light a fire for the purpose of warming oneself, there is a paci
making the order/request/suggestion, and another pacittiya when the other person lights
return a burning piece of fuel to a fire is grounds for a dukkata; adding new fuel to a fire --
to the Commentary -- is grounds for a pacittiya. Intention. There is no offense if one
a fire, or has one lit, for purposes other than warming oneself. Thus one may light a lam
fire to boil water, burn dead leaves, or fire an alms bowl without penalty. The Cullavagga
that if a forest fire is approaching one's dwelling, one may light a counter-fire to ward off
approach. In other circumstances, though, Pacittiya 10 would impose a penalty for lighting
top of "live" soil, and Pacittiya 11 would impose a further penalty for damaging plant life.
Non-offenses. In addition, there is no offense in warming oneself at raked-out coals or at a
someone else (not at one's request). And there is no offense in lighting a fire when there a
dangers, which the Commentary says refers to cases when one is bitten by a snake (and
snake-bite medicine mentioned under Pacittiya 40), when one is surrounded by robbers, o
non-human beings or beasts of prey. Cv.V.14.1 allows bhikkhus to use a "fire hall," sim
sauna at present, for the purpose of inducing perspiration for health reasons. According
Vibhanga, there is no offense in lighting a fire in a place such as this. The purpose o
rule is suggested by a passage in the Anguttara Nikaya (V.219) that lists the five disadvan
sitting around a fire: It is bad for one's eyes, bad for one's skin, bad for one's strength and
importantly, in this context) groups tend to form (that can turn into factions), and they spen

time in "animal talk." Summary: Lighting a fire to warm oneself -- or having it lit -- w
one does not need the warmth for one's health is a pacittiya offense.

* * * 57. Should any bhikkhu bathe at intervals of less than half a month,
except at the proper occasions, it is to be confessed. Here the proper occasions are the
month and a half of the hot season, the first month of the rains, these two and a hal
being a time of heat, a time of fever; (also) a time of illness; a time of work; a time o
going on a journey; a time of wind or rain. These are the proper times here. "Now
time bhikkhus were bathing in the hot spring (at Rajagaha). Then King Seniya Bimbisar
having gone to the hot spring with the thought, 'I will bathe my head,' waited to one s
thinking, 'I will wait as long as the masters are bathing.' The bhikkhus bathed until
nightfall. "Then King Seniya Bimbisara of Magadha, after having bathed his he
the wrong time (night) -- the gates of the city being closed -- spent the night outside the
walls....(The Buddha learned of the incident and rebuked the bhikkhus:) 'How can you
having seen the king, bathe not knowing moderation?'" The original formulation of thi
with no allowance for "proper occasions" -- seems to have been intended as a temporary
measure for the bhikkhus who had inconvenienced the king. (There was a similar tempora
eating mangoes (Cv.V.5.1), that the Buddha formulated when King Bimbisara had invite
help themselves to his mangoes, and some group-of-six bhikkhus went and took all the ma
even the unripe ones. The rule was later rescinded (Cv.V.5.2) when the Buddha allowe
any and all fruit as long as it was allowable in any of the five ways mentioned under Pacitti
As for this rule: Once the proper occasions were added, they relaxed it considerably. Fo
//a time of illness// is any time when one does not feel comfortable without bathing;
//a time of work// can involve as little work as sweeping out one's room; //a time of
on a journey// is whenever one is about to go, is going or has gone on a trip of at least h
league (approximately 5 miles/8 kilometers); //a time of wind and rain// is wheneve
dusty wind blows and at least two or three drops of rain fall on one's body. In additio
Mahavagga (V.13) tells the story of Ven. Maha Kaccana's leaving the middle Ganges Vall
Avanti, to the south. After some time, one of his students -- Ven. Sona Kutikanna -- ask
to visit the Buddha. Ven. Maha Kaccana gave his permission, together with a request to c
Buddha: that certain rules inappropriate for areas outside of the Ganges Valley -- this rule
-- be rescinded for bhikkhus living in outlying districts. The Buddha complied with the re
defined the outlying districts in such a way that there is nowhere in the world outside of the
Ganges Valley where this rule applies. Offenses. For those who live in the middle G
Valley, the offenses for bathing more frequently than once a fortnight outside of the prop
are these: a dukkata for every time one scrubs oneself with //chunam// (bathing powder) o
and a pacittiya when one has finished bathing. Perception is not a mitigating factor h
Even if one miscounts the days, one is still subject to the offense. Non-offenses. In a
to the allowances to bathe more frequently than once a fortnight during the proper occasio

areas outside the middle Ganges Valley, there is no offense in bathing more frequently if c
a river or if there are dangers. This last allowance the Commentary explains with an exa
being chased by bees and so jumps into the water to escape them. Summary: Bathi
frequently than once a fortnight when residing in the middle Ganges Valley, except on c
occasions, is a pacittiya offense. * * * 58. When a
bhikkhu receives a new robe, any one of three means of discoloring it is to be applied:
or black. If a bhikkhu should make use of a new robe without applying any of the th
of discoloring it, it is to be confessed. "Now at that time many bhikkhus and war
were traveling from Saketa to Savatthi. On the way, thieves came out and robbed t
officials, coming out of Savatthi and capturing the thieves with the goods, sent a messe
the bhikkhus, saying, 'Come, revered sirs, let each identify his own robes and take ther
bhikkhus could not identify their robes. People were offended and annoyed and sp
about, 'How can revered ones not identify their own robes?'" Protocol. As this rule in
a bhikkhu should wear robes only that have been marked with an identifying mark. The Vi
not go into any great detail on procedures for marking a robe, aside from saying that the m
small as the tip of a blade of grass, and can be made with any of the colors mentioned in t
(The color green in Pali also covers the color blue, so a mark made with blue ink would be
The Commentary goes into more detail: After the robe has been dyed, one should mal
smaller than the size of a bedbug's back and no larger than the iris of a peacock's eye in a
corners of the robe, three corners, two, or one, as one sees fit. Only round marks are allo
things as lines or angular marks (squares, triangles, or stars) are not. As the Vibhang
once the robe has been marked, there is no need to mark it again, even if the mark wears
part of the robe gets torn (%), one sews a marked cloth together with an unmarked one,
darns, or adds a hem to a marked robe. If Bhikkhu X marks a robe and then gives it to Bh
wear it without having to mark it again. In Thailand at present, the custom is to make
small dots in one corner of the robe, saying,"//Imam bindu-kappam karomi//," (I make thi
marked) while making each dot. This procedure does not appear in the Canon or commen
conflict with any of them. The factors for the offense here are two: //object// -- a new
robe; and //effort// -- one makes use of it without first marking it. Object. According to
Vibhanga, a //new robe// here refers to one made out of any of the six kinds of robe-cloth a
marked. Thus an unmarked cloth kept for a long time is still regarded as new. The Comm
//robe// in the context of this rule refers specifically to robes that can be worn over the sh
or around the waist -- i.e., lower robes, upper robes, outer robes, rains-bathing cloths, skin
covering cloths -- and not to ordinary pieces of cloth or other cloth items such as sitting c
handkerchiefs, or shoulder bags. Any cloth requisite that is not a robe in this sense is not
an offense. Shoulder cloths (//ansa//) were not worn in the time of the Commentary, but
fall under this factor, as would any other item a bhikkhu might wear around his body.
The Vibhanga defines this factor with the verb "use" (//paribhunjati//), while the K/Commen

specific in saying that this factor is fulfilled when one wears the robe over the shoulders the waist. Since the mark is to be added only after the robe is dyed, this factor does not c things as trying on a new robe while it is being sewn but has yet to be dyed. Non-o As noted above, there is no offense -- in using a robe that has been properly marked; a robe whose mark has worn off (as in washing); or in using a robe whose marked corner or otherwise destroyed. There is also no need to remark a marked robe if one sew together with an unmarked piece of cloth, or if one patches it, darns it, or adds a new hem The K/Commentary adds that if one's robes have been stolen, destroyed, etc., one may piece of cloth without committing an offense. Summary: Wearing an unmarked robe offense. * * * 59. Should any bhikkhu, himself having placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhi female probationer, a male novice, or a female novice, then make use of the cloth witho ownership's being rescinded, it is to be confessed. Shared ownership. As mentioned explanations to NP 1, //vikappana// is an arrangement whereby a bhikkhu places a robe o under shared ownership so that he may store it for any length of time without its being cou extra cloth. One may share ownership with novices, bhikkhunis, female probationers, and novices, as well as with one's fellow bhikkhus. Passages in the Mahvagga (VIII.20.2; VII that shared ownership is intended for cloth that is being stored, and not for cloth in use. that has not been made into a finished robe, rains-bathing cloths being kept during the eig the year outside of the rainy season, and skin-eruption covering cloths being kept when needed, may all be placed under shared ownership. The three basic robes, miscellaneous handkerchiefs, and the sitting cloth may not. As this rule states, when a bhikkhu wants to cloth placed under shared ownership, the shared ownership must first be rescinded. The Vibhanga to this rule explains how cloth may be placed under shared ownership, but explanation is rather terse, so we will have to discuss two alternative interpretations. //What the Vibhanga says//. One may place a piece of cloth under dual ownership only if i six kinds of robe-cloth discussed under NP 1, and it measures at least four by eight finge There are two ways of placing it under dual ownership: in the presence of (the second ow although this is a controversial point) or in the absence of (again, this would seem to mea owner). In the first method, one says, "I place this robe-cloth under shared ownershi (plural)" or "with so-and-so." (The Pali formulae for this and the following procedures are V.) This is as far as the Vibhanga explains the method, but it seems to refer to two ways the procedure in the presence of the second owner: One uses "you (plural)" if the other o bhikkhu with more seniority than oneself; and the second owner's name if he/she is a junio bhikkhuni, female probationer, or male or female novice. (Passages throughout the Cano was considered disrespectful to refer to a senior person by his name in his presence. Buc instance, would never address the Buddha as Gotama, although members of other sects Mv.I.74.1, Ven. Ananda says that he is not worthy enough to refer to Ven. Maha Kassapa

latter is his teacher.) The Vibhanga does not say how shared ownership is to be rescin
case like this, although the K/Commentary gives a formula for the second owner to say: "U
give it away, or do as you like with it." In the second method, one gives the cloth to a
witness and says, "I give this robe-cloth to you to place under shared ownership." The w
says, "Who are your friends and acquaintances?" One then names two of one's friends (w
made an arrangement for using one another's belongings on trust), and the witness says
them. Use what is theirs, give it away or do as you like with it." This second method,
apparently, is for use in situations where one has an extra cloth whose time span is almos
far away from any co-religionist with whom one has made an arrangement to use one an
on trust. What is happening in the procedure is that one is giving the cloth away to t
witness; the witness then places it with one as a gift to one's friends. Since one already ha
to use their things on trust, one may freely make use of the cloth if one wants to, or simp
for any number of days if not. (See Mv.V.13.13.) Cases of placing gifts in trust in this way
discussed in detail at Mv.VIII.31.2-3. According to those passages, the witness has no bu
one permission to use the cloth after having given it to the two other people; perhaps the
is included to show that all sides involved -- the witness and the two new owners of the clo
agreeable to one's making use of the cloth. If the two new owners have not previously giv
permission to use their belongings on trust, one may //not// make use of the cloth until they
permission to do so, although one may keep it for any number of days without incurring a
NP 1. //What the K/Commentary says//. The Commentary has nothing to say about
procedures, while the K/Commentary goes into great detail, reworking the Vibhanga's des
up with three methods. In the first method, "in the presence of," one says in the pre
of the second owner, "I place this robe-cloth under shared ownership with you." The share
rescinded when the second owner/witness gives one permission to use the cloth, give it
one likes with it. In the second method -- which the K/Commentary also calls "in the
of" -- one says in the presence of a witness who is not the second owner, "I place this robe
shared ownership with so-and-so." The shared ownership is rescinded when the witness
permission to use the cloth, give it away, or do as one likes with it. In the third metho
the absence of," one gives the cloth to a witness, saying, "I give this robe-cloth to you to p
shared ownership." The witness says, "Who is a friend or acquaintance of yours?" One
and the witness says, "I give it to him/her. Use what is his/hers, give it away, or do as yo
with it." The shared ownership is rescinded when the witness says this. There are a
problems with the K/Commentary's interpretations. First, it is hard to see any practical diff
between its methods 2 and 3, why one should be called "in the presence of" and the other
of," and in method 2 why the witness should have the right to give one permission to use a
that strictly speaking belongs to someone else. Secondly, the K/Commentary's metho
absence of" deviates from the Vibhanga's description of the method. In the Vibhanga's d
the witness places the cloth under shared ownership with two of one's friends, while in the

description, he/she places it under shared ownership with one. Why this should be the c
the texts explains. For these reasons, it would seem that the previous explanation --
there are two methods, as described in the Vibhanga -- is preferable to the K/Commentary
factors for the offense here are two: //object// -- any one of the six kinds of robe-cloth, mea
least four by eight fingerbreadths, that one has placed under shared ownership; and //ef
uses the cloth without the shared ownership's being rescinded. The K/Commentary r
rule applies not only to robe-cloth, but also to bowls as well. There is nothing in any of t
texts on this point, but the Great Standards would seem to support it. Non-offenses.
no offense in using an item placed under shared ownership if the shared ownership has be
if one makes use of the item on trust. The factors for legitimately taking an item on trust
follows (Mv.VIII.19.1): 1) The other person is an acquaintance. 2) He/she is one's frien
3) He/she has spoken of the matter. (According to the Commentary, this means that he
"You may take any of my property you want.") 4) He/she is still alive; and 5) one kn
he/she will not mind. These factors are discussed in detail under Parajika 2. The
K/Commentary's analysis of the factors involved in committing an offense under this rule s
when an item placed under shared ownership is taken on trust, the shared ownership is
rescinded, and the item reverts to the status of extra cloth or an extra bowl, as the case m
Summary: Making use of cloth or a bowl stored under shared ownership -- unless t
ownership has been rescinded or one is taking the item on trust -- is a pacittiya offe
* * * 60. Should any bhikkhu hide (another) bhikkhu's
bowl, robe, sitting cloth, needle case, or belt -- or have it hidden -- even as a joke, it
to be confessed. This is another rule that comes from some members of the group of s
children in the group of 17. The factors for the full offense are three. Object: any of
requisites mentioned in the rule, belonging to a bhikkhu. //Robe// here means any piece o
measuring at least four by eight fingerbreadths, except for sitting cloths, which are menti
separately. //Needle case// covers not only cases that contain needles and but also empty
requisite not mentioned in the rule but belonging to a bhikkhu is grounds for a dukkata, a
requisite belonging to a person who is not a bhikkhu. Effort. One hides the article or
hidden. In the latter case -- assuming that the other factors are fulfilled -- there is a paci
in making the request/command/suggestion, and another pacittiya when the other person
Intention. One is doing it as a game. The Sub-commentary makes clear that the "ga
either be friendly or malicious. If one hides the other bhikkhu's requisites out of the perver
pleasure of annoying him, or simply for a friendly laugh, one commits the full offense all th
Non-offenses. There is no offense if -- not as a game, one puts away properly item
have been put away improperly (%), e.g., a bowl left hanging on a peg (see Cv.V.8
one puts away an item, thinking, "I will give it back (to him) after having given him a D
talk." //Dhamma talk// here, the Commentary says, refers to such admonitions as, "A co
should not leave his requisites scattered around." Hiding things with this purpose in m

sometimes an effective way for a teacher to train his students to stop being careless wit belongings, but it should be used with discretion, for it can easily backfire. Summa Hiding another bhikkhu's bowl, robe, sitting cloth, needle case, or belt -- or having it hid as a joke or with the purpose of annoying him, is a pacittiya offense. * * * * * * * *

CHAPTER EIGHT

Part Seven: The Animal Chapter ~~~

the animal dies does one incur the pacittiya here. The Commentary to Pacittiya 74 impose the simple act of striking an animal. Non-offenses. There is no offense in killing an a -- //unintentionally// -- e.g., accidentally dropping a load that crushes a cat to deat //unthinkingly// -- e.g., absent-mindedly rubbing one's arm while it is being bitten b mosquitoes; //unknowingly// -- e.g., walking into a dark room and, without realizing stepping on an insect; or //when one's action is motivated by a purpose other than that causing death// -- e.g., giving medicine to a sick dog whose system, it turns out, cannot the dosage. Still, the Commentary states that if one notices even bed bug eggs while bed, one should be careful not to damage them. Thus, "out of compassion, one's duties a carefully." Or, in the words of the Sub-commentary: "One's duties in looking after one's are to be done with mindfulness well-established so that such creatures do not die." Deliberately killing an animal -- or having it killed -- is a pacittiya offense.

* * *

62.Should any bhikkhu knowingly make use of water with living beings in it, it is to be confessed. This rule is similar to Pacittiya 20, differing only in factor of effort and the way the non-offenses are defined. Here, as under that rule, the fa the full offense are four: Object: water containing living creatures. This includes things mosquito larvae, but not beings too small to be seen. Perception. One knows that they (from having seen them or heard that they are there, says the K/Commentary), and that th from the factor of effort, defined below. If one is in doubt as to whether water contain beings, then to use it in a way that would cause their death if they //were// there is to incu dukkata. Effort. The Vibhanga does not go into detail on this factor, while the Comm defines it with examples: drinking the water, using it to wash one's bowl, using it to cool he dipping it out of a tank or pond to bathe with it, making waves in a pool so that the water splash over its banks. The Sub-commentary suggests that this rule covers only cases in w water for one's own personal consumption, but this does not fit with the fact that, under t the Commentary explains how one should go about cleaning out a dirty pool. (Place eight potfuls of water containing no living beings in another place that will hold the water, and th water from the pool into it.) From all of this, it would appear that this rule covers all cas of using water containing living beings that are not covered by Pacittiya 20. Unlike t rule, though, the factor of effort here does //not// cover cases of telling someone else to us containing living beings. Intention. This factor is fulfilled simply by the desire to use the water As the K/Commentary notes, one need not have murderous intent toward in order to fulfill this factor. For example, if after perceiving that the water contains insects one chooses to ignore their existence and boils the water -- not to kill the insects, but to us for bathing -- one commits an offense all the same. "Result" is not a factor here. Wh not the living beings actually die is of no consequence in determining the offense. Non-offenses. There is no offense in using water -- if one does not know that it contain beings; if one knows that it does not contain living beings; or if one knows that the living

it contains will not die from the use one has in mind. Water strainers. Cv.V.13.1 giv
permission for one to use a water strainer to remove dirt and living beings from water befo
it, and such strainers eventually became one of a bhikkhu's eight basic requisites. Accord
Cv.V.13.2, one must take a water strainer along when going on a journey. If one has no
may determine the corner of one's outer robe as a strainer and use it to filter water.
Summary: Using water, knowing that it contains living beings that will die from one's us
pacittiya offense. * * * 63. Should any
bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with,
be confessed. Issues. An issue (//adhikarana//) is a matter that, once arisen, must
dealt with formally in a prescribed manner. The Vibhanga lists four sorts: 1) //dispute
concerning Dhamma and Vinaya (see Sanghadisesa 10), which the Community must de
which side is right and which wrong; 2) //accusations// concerning offenses (see San
& 9; Aniyatas 1 & 2), which the Community must deal with by judging them true or f
3) //the commission of offenses//, which are to be dealt with by the offenders' undergoin
prescribed penalties; and 4) //duties of the Community// -- such as giving ordination and
holding the Patimokkha recitation -- which the Community must deal with by performing
An issue rightfully dealt with is one that has been handled fairly in accordance with the p
given in the Vinaya. Some of these procedures are discussed under Pacittiyas 79 & 80, a
Adhikarana-Samatha rules. If an issue has been dealt with improperly, it may be reopene
reconsideration, but once it has been dealt with properly it is considered closed for good.
factors for an offense under this rule are three. 1) //Object//: an issue that has been de
properly. 2) //Perception//: One knows that it was dealt with properly, either because
directly involved or one has been told of the matter. 3) //Effort//: One says -- in the
presence of another bhikkhu -- that it was dealt with improperly. The Vibhanga gives the f
examples of statements that would fulfill this factor: "The issue was not carried out." "It wa
carried out." "It should be carried out again." "It was not settled." "It was poorly settled."
should be settled again." The Parivara (IX.3) contains a short discussion of this rule, a
makes the point that one is subject to this rule regardless of whether or not one was involv
with the issue the first time around. Further action. If one makes a concerted effort t
reopen an issue, knowing that it was properly dealt with, one is considered a maker of st
such is subject to an act of censure, banishment, or suspension, depending on the gravity
Non-offenses. There is no offense in agitating to have an issue re-opened if one perce
have been improperly dealt with: e.g., dealt with not in accordance with the rules and proc
the Vinaya, dealt with by an incomplete group, or -- in the case of an accusation or similar
performed against someone who did not deserve it. This allowance holds regardless of w
actuality, the issue was properly dealt with or not. For example: A Community has perform
censure against Bhikkhu X. One honestly believes that X did not deserve the act, and say
fellow bhikkhu. In this case, one commits no offense, even if it turns out that X did in fact

censure. Summary: Agitating to re-open an issue, knowing that it was properly de
is a pacittiya offense. * * * 64. Should any
bhikkhu knowingly conceal another bhikkhu's serious offense, it is to be confessed. F
are four factors for the full offense. 1) //Object//: Another bhikkhu has committed a serio
offense, which according to the Vibhanga means a parajika or a sanghadisesa. 2) //F
One knows that he has committed a serious offense. 3) //Intention//: One wants to h
offense from other bhikkhus, for fear that they will reprove or remind him of the offense (
the formal inquiry into the offense) or that they will jeer, scoff, or shame him about it (steps
enemies' informal reaction to the news). In other words, this factor is fulfilled if one want
prevent a formal act from being carried out against the offender or simply to protect him fro
remarks of other bhikkhus who may dislike him. 4) //Effort//: A bhikkhu who may be
matter is available, but one abandons one's duty to tell him. Object & perception. An
bhikkhu's non-serious offenses are grounds for a dukkata here, as are the misdeeds -- ser
non-serious -- of an unordained person (i.e., a novice). As for a bhikkhu's offenses, on
serious offense that one perceives to be serious is grounds for a pacittiya; all other poss
combinations of object and perception -- a serious offense that one perceives to be non-se
non-serious offense that one perceives to be serious, and a non-serious offense that one
be non-serious -- are grounds for a dukkata. Effort. The K/Commentary defines this fa
were a simple act of mind -- one decides that, "I won't tell any bhikkhu about this" -- but t
against the basic principles of the Vinaya, in which a mere act of mind is never sufficient fo
offense. It would seem better to argue from the Vibhanga and say that this factor is fulfille
comes to this decision when another bhikkhu is available. The Commentary says tha
abandons one's responsibility, but then later changes one's mind and tells another bhikkhu
committed the offense all the same. It also says that if one tells Bhikkhu X, asking him
hide Bhikkhu Y's offense, this also fulfills the factor of effort here. If X then abandons his
responsibility to tell, he too commits the offense under this rule. Non-offenses. There
offense in not telling another bhikkhu -- if one thinks that telling will lead to strife or a
split in the Community; if one fears reprisals from the bhikkhu who has committed the
offense; if there is no suitable bhikkhu to tell; if one is not trying to hide the offense; or
if one feels that the wrong-doer's own behavior will betray him and thus there is no nee
Summary: Not informing other bhikkhus of a serious offense that one knows anoth
committed -- out of a desire to protect him either from having to undergo the penalty
the jeering remarks of other bhikkhus -- is a pacittiya offense.
* * * 65. Should any bhikkhu knowingly give full ordination to an individual
less than twenty years of age, the individual is not ordained and the bhikkhus are blame
for him (the preceptor), it is to be confessed. The origin story here tells how the grou
came to be ordained. "Now at that time in Rajagaha, a group of 17 boys were frien
the boy Upali as their leader. Then the thought occurred to Upali's parents, 'By what me

Upali, after our death, live pleasantly and not grow weary (with work)?...If he studies
his fingers will hurt....If he studies calculation, his breast will hurt....If he studies
money changing, his eyes will hurt. Now, these Sakyan contemplatives are of pleasing
conduct. Having eaten fine meals, they lie down in beds sheltered from the wind. If U
forth among the Sakyan contemplatives, he would live pleasantly after our death ar
weary with work.' "The boy Upali heard his parents' conversation. Then he wer
boys...and said, 'Come, masters, let's go forth among the Sakyan contemplatives.'
you go forth, master, so will we.' "So each of the boys, having approached his parer
'Permit us to go forth from home into homelessness.' Then the parents of the boys
permission, (thinking,) 'All these boys are unanimous. They want what is noble.'
boys) having approached the bhikkhus, asked for the going forth. The bhikkhus gave th
forth and full ordination. Then, waking up in the last watch of the night, the boys (no
bhikkhus) cried out, 'Give us porridge! Give us rice! Give us food!' "The bhikkh
said, 'Wait, friends, until it turns light. If there is porridge, you will drink it. If there is
rice, you will eat it. If there is food, you will eat it. But if there is no porridge or
rice or food, then you will eat having gone for alms.' "But even then, those (new
bhikkhus cried out as before, 'Give us porridge! Give us rice! Give us food!' And they
the bedding and soiled it." The Buddha, in rebuking the bhikkhus who had given full o
to the 17 boys, painted a picture of the bhikkhus' life very different from that imagined by U
parents: "Bhikkhus, how can these worthless men knowingly give full ordination to
individual less than 20 years old? An individual less than 20 years old is not resistant to
heat, hunger, thirst, the touch of gadflies and mosquitoes, wind and sun and creeping
to abusive, hurtful language. He is not the sort that can endure bodily feelings that,
they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.'" Th
factors for the full offense here are three. 1) //Object//: a man less than 20 years old.
2) //Perception//: One knows that he is less than 20 years old. 3) //Effort//: One acts a
preceptor in his full ordination as a bhikkhu. Object. As Mv.I.75 makes clear, a perso
for the purpose of this rule is counted from the time of his conception in his mother's wor
this is difficult -- if not impossible -- to date with any accuracy, the usual practice in calcula
person's age is to add six months to the number of years since his birth, to allow for the
of his having been born prematurely. As the Commentary notes, a baby born after seven
may survive, but one born after only six months in the womb won't. Perception. If o
not know that the individual is less than 20 years old, there is no offense in ordaining him.
in doubt as to whether or not he is less than 20, but goes ahead and ordains him anyway
dukkata regardless of his actual age. Effort. There is a dukkata for every step in arr
the ordination of an individual one knows to be less than 20 years old, beginning with the
searching out a group to ordain him, looking for robes and a bowl for him to use, etc., all th
the second announcement in the formal act of ordination. Once the third and final announ

made, the preceptor incurs a pacittiya, and all other bhikkhus in the group who know that t
individual is less than 20 years old, a dukkata. In any case, if the individual is really les
20 years old when he is ordained, then -- regardless of whether or not he or anyone else
fact -- he does not count as a bhikkhu and is only novice. The Commentary notes here tha
in this state for long enough to become a preceptor or teacher in another person's ordina
person counts as rightly ordained only as long as there are enough true bhikkhus in the gr
ordaining him, not counting the improperly ordained "bhikkhu" in question. It adds th
one is less that 20 when being ordained, without knowing the fact, it does not act as an ob
qualifying for heaven or the transcendent states; but if one ever finds out the truth that o
improperly ordained, one should immediately arrange for a proper ordination. Summ
as the preceptor in the ordination of a person one knows to be less than 20 years old is
offense. * * * 66.Should any bhikkhu
knowingly and by arrangement travel together with a caravan of thieves, even for the int
between one village and the next, it is to be confessed. Here the full offense has three fa
1) //Object//: a caravan of thieves. 2) //Perception//: One knows that it is a caravan of t
3) //Effort//: (a) One makes an arrangement together with the caravan to travel togeth
one actually travels together with them as arranged (c) from one village to another.
A //caravan of thieves//, according to the Vibhanga, is any group that has committed a thef
way to commit a theft, is planning to evade a tax, or is planning to "rob the king," which t
Commentary translates as planning to cheat the government in one way or another. At pr
include any person or group of people smuggling or trading in contraband goods. No
texts mention the minimum number of thieves needed to form a "group," but arguing from
we can say that even a single thief would fulfill this factor. Perception. If one does no
know that a person or group would count as a caravan of thieves, there is no offense in tra
arrangement with them. If one is in doubt, then there is a dukkata for traveling with them r
whether they actually are a caravan of thieves or not. Making an arrangement. Acco
Vibhanga, the bhikkhu must give his verbal consent to the arrangement for this part of the
be fulfilled. In other words, if the thieves propose the arrangement, and he agrees; or he p
regardless of whether or not they agree, this part of the factor is fulfilled. The penalty fo
fulfilling it is a dukkata. If the thieves propose the arrangement, while the bhikkhu does
give his verbal assent, then even if he does travel together as they proposed, he commits
doing so. Going as arranged. If a specific time frame was part of the arrangement,
two parties must begin traveling together within that time frame for this factor to be fulfilled
happen to start out earlier or later than arranged, the bhikkhu incurs no penalty. The Co
notes, though, that if they leave from a different spot than the one they had arranged or go
different route, that does not absolve the bhikkhu from the offense From one village to
There is a pacittiya for every village-to-village interval one passes. In an area where there
villages -- i.e., says the Sub-commentary, where villages are farther than half a league (8 l

miles) apart -- there is a pacittiya for every half-league one travels together as arranged. None of the texts mention cases of traveling long distances within a large city, but it would such cases -- arguing from the Great Standards -- one would incur the full penalty in trave one administrative district to the next. Non-offenses. There is no offense -- if the bhikkhu and thieves happen to travel together without having made an arrangement; thieves propose an arrangement, while the bhikkhu does not give his verbal assent; leave together at a time other than that they had previously arranged; or if there a dangers (and the bhikkhu must join the caravan for his safety). Summary: Traveli arrangement with a group of thieves from one village to another -- knowing that they are -- is a pacittiya offense. * * * 67.Should any bhikkhu, by arrangement, travel together with a woman, even for the interval betwe and the next, it is to be confessed. "Now at that time a certain bhikkhu, going throu Kosalan countryside on his way to Savatthi, passed by the gate of a certain village. certain woman, leaving the village after quarreling with her husband, saw the bhikkhu said, 'Where are you going, sir?' "'I'm going to Savatthi, sister.' "'Then I'm going with you.' "'As you wish, sister.' "Then the woman's husband, leaving village, asked people, 'Have you seen such-and-such a woman?' "'She's going a monk.' "So the man, having caught up with them, seized the bhikkhu, gave hi thrashing, and set him free. The bhikkhu went and sat fuming under a certain tree. The the man, 'That bhikkhu didn't abscond with me. //I// was the one who went with //hi innocent. Go and ask his forgiveness.' "So the man asked the bhikkhu for his forgiveness." Object. A female human being, mature enough to know what is and is no grounds for a pacittiya here. Pandakas (see Sanghadisesa 2), female yakkhas and petas form of a female human being are all grounds for a dukkata. Perception is not a mitiga here. Thus if one travels by arrangement with a woman disguised as a man, one still incu penalty. Similarly, if one travels by arrangement with a pandaka, not knowing that that's w still incurs a dukkata. Effort here is defined as under the preceding rule: (a) One ma an arrangement together with the woman to travel together and (b) one actually travels tog as arranged (c) from one village to another. See the preceding rule for explanations. Non-offenses. There is no offense -- if the bhikkhu and woman happen to travel togeth having made an arrangement; if the woman proposes an arrangement, while the bhi give his verbal assent; if they leave together at a time other than that they had prev arranged; or if there are dangers. Current practice. In the time of the Buddha, long-d travel was mostly by foot, and the question of prior arrangement was what made the diff whether one was traveling together with someone else or simply happened to be walking a the same time. At present, when one is taking public transport -- buses, subways, trains airplanes -- this is still the factor determining whether one is traveling together with someo simply happens to be on the bus, etc., at the same time. This rule thus forbids a bhikkhu

traveling together with a woman, by prior arrangement, on the same public transport. transport, though -- such as automobiles, trucks and vans -- is an area that different Comm in differing ways. Some treat it under Pacittiya 44, rather than here, and say that a bhikk in an automobile with a woman as long as a knowledgeable man is present. This holds re the automobile is sitting still or traveling any number of miles, and regardless of whether or the man is driving. Other Communities treat private transport under this rule, but say the prior arrangement is implicitly with the driver of the transport. If the driver is a woman, a pacittiya in riding with her from one village to the next. If the driver is a man, there is n offense, regardless of whether or not a woman is riding along. The Commentary wou with this second interpretation, for it states explicitly when discussing Mv.V.10.3 that a bhi ride in a cart driven by a woman or a man. At any rate, though, this is another area where policy is to follow the practice of the Community in which one belongs, as long as one is ca adhere to the Vibhanga by not entering verbally into any arrangement with a woman to go together. Summary: Traveling by arrangement with a woman from one village to a pacittiya offense. * * * 68. Should any bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, th Blessed One says are obstructive for me, when indulged in, are not genuine obstru bhikkhus should admonish him thus: "Do not say that, venerable sir. Do not misrepres Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One wou anything like that. In many ways, friend, the Blessed One has described obstructive when indulged in they are genuine obstructions." And should the bhikkhu, thus ad the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed. Obstructions. An obstruction, the Commentary says, is anyt acts as an obstacle to the attainment of heaven or emancipation. It lists five major types: //Acts//, i.e., the five //anantariya kamma//: patricide, matricide, the murder of an arahan wounding of a Buddha, the creation of a schism in a Sangha; 2) //Defilements//, i.e., f wrong views (the Sub-commentary lists determinism, fatalism, annihilationism, etc.) //Fruits of past actions//, e.g., birth as a neuter person, a hermaphrodite, a common anim //Disputes//, i.e., disputes with Noble Ones -- even simple contentiousness in the mind, Sub-commentary -- although these are obstructions only so long as one has not asked forgiveness; and finally, for a bhikkhu, 5) //Intentional transgressions// of the Buddha's ord although these are obstacles only as long as one has not undergone the penalty call relevant rule. The Commentary notes that this training rule deals with a bhikkhu who h view that this last category is not an obstacle, the most common example being the bhikkh that there is nothing wrong in a bhikkhu's having sexual intercourse in defiance of Paraji There are many ways that one might rationalize such an idea, and the Commentary gives description of one of them: "Here a bhikkhu...having gone into seclusion, reasons as

follows: 'There are people living the household life, enjoying the five pleasures of the se
are stream-winners, once-returners, and non-returners. As for bhikkhus, they see p
forms cognizable via the eye, hear...smell...taste... feel (pleasurable) tactile sensati
cognizable via the body. They use soft carpets and clothing. All this is proper. Then w
the sight, sound, smell, taste, and feel of a woman be proper? They too are proper
Thus...comparing a mustard seed with Mount Sineru, he gives rise to the pernicious vie
the Blessed One -- binding the ocean, as it were, with great effort -- formulate the first
training rule? There is nothing wrong with that act.'" Simply holding such a view is
enough to bring a bhikkhu under the purview of this rule, but if he asserts it to others, othe
bhikkhus have the duty of reprimanding him up to three times in the manner described in t
having learned of his assertion, one does not reprimand him, one incurs a dukkata, for if h
unreprimanded, he may continue with his assertions as he likes without incurring a penalty
after being reprimanded, he abandons his view, he incurs no penalty. But if he doesn't, he
taken into the midst of the Community to be admonished and rebuked as described under
the only difference here being that the penalty is a dukkata in each of the preliminary stage
pacittiya after the third formal rebuke. Perception is not a mitigating factor here. If th
act of admonishment and rebuke is properly carried out, then his offense is a pacittiya re
whether or not he regards it as such. If the act is improperly carried out, then again -- rega
how he perceives the validity of the act -- he incurs a dukkata (%). Further action. If
bhikkhu penalized under this rule persists in asserting his wrong view, he is subject to an a
suspension, under which he is not allowed to consort or have communion with bhikkhus
until he sees the error of his ways and abandons his view. Non-offenses. There is n
for the bhikkhu if he has not been reprimanded or if, after being reprimanded, he abandon
Summary: Refusing -- after the third announcement of a formal rebuke in a meetin
Community -- to give up the wrong view that there is nothing wrong in intentionally
transgressing the Buddha's ordinances is a pacittiya offense.

* * *

69.Should any bhikkhu knowingly consort, join in communion, or lie down in the same lo
bhikkhu professing such a view who has not acted in compliance with the rule, who
abandoned that view, it is to be confessed. There are three factors for the full offense her
1) //Object//: a bhikkhu who has been suspended by a formal act of the Community and
restored. 2) //Perception//: One knows that he has been suspended and has not yet
restored. 3) //Effort//: One consorts with him, joins in communion with him, or lies dow
same lodging with him. Object. According to Cv.I.25-35, a bhikkhu may be suspended f
of three reasons: He holds to wrong views, as in the preceding rule; he refuses
see an offense (i.e., he admits to having performed an act forbidden by the rules, but refus
that it is an offense); or he refuses to undergo the penalty for an offense he admits t
having committed. Once a bhikkhu has been suspended, it is his duty to change his

reject the view or position that led to his suspension, so that he may be restored to normal

As the Commentary makes clear, the factor of object here is fulfilled by a bhikkhu who suspended for any of these three reasons and has yet to be restored. The Vibhanga's no- clauses, though, add that if the bhikkhu was suspended for holding a wrong view and has that view, he does not fulfill this factor even if the Community has yet to restore him to nor status. Perception. There is no offense in consorting, etc., with a suspended bhikkhu does not know that he has been suspended; and a dukkata for consorting, etc., with a bhik doubt as to whether he has been suspended. This last penalty holds regardless of whet actually been suspended or not. Effort here covers any one of three sorts of action: //One consorts with the bhikkhu//. Consorting takes one of two forms: sharing material i.e., giving material objects to the bhikkhu or receiving them from him; or sharing Dhamm i.e., reciting Dhamma for him or getting him to recite Dhamma. The penalties for sharin if one recites line-by-line or gets the other to recite line-by-line, a pacittiya for each line of Dhamma recited; if one recites syllable-by-syllable or gets him to recite syllable-by-syllable, a pacittiya for each syllable. 2) //One joins in communion with bhikkhu//, i.e., one performs a formal act of the Community in which he takes a part. An example would be sitting in the same assembly with him to listen to the Patimokkha. //One lies down in the same lodging with him//. "Same lodging" here, unlike Pacittiyas 5 one with the same roof. Thus, as the K/Commentary notes, if one is lying under the sam with the bhikkhu, one falls under this factor even if one is lying in a room that is not conn any entrance with the one he is lying in. And, we might add, one falls under this fac regardless of whether the lodging is walled or not. Whether one lies down first, the susp bhikkhu lies down first, or both lie down at the same time, is not an issue here. The actions touch on only a few of the observances a suspended bhikkhu must follow, but they that entail a pacittiya for the bhikkhu who has dealings with him while he is suspended. details, see Cv.I.25-35. Non-offenses. There is no offense in consorting, joining in communion, or lying down in the same lodging with another bhikkhu if one perceives that has not been suspended; he was suspended but has been restored; or he has abando that led to his suspension. These exemptions hold regardless of whether or not one's is correct. Summary: Consorting, joining in communion, or lying down under the s with a bhikkhu who has been suspended and not been restored -- knowing that such is a pacittiya offense. * * * 70.And if a novice should say the following: "As I understand the Dhamma taught by the Blessed O the Blessed One says are obstructive for me when indulged in, are not genuine obst bhikkhus should admonish him thus: "Do not say that, friend novice. Do not misrep Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One wou anything like that. In many ways, friend, the Blessed One has described obstructive ac indulged in they are genuine obstructions." And should that novice, thus admon

the bhikkhus, persist as before, the bhikkhus should admonish him as follows: "Fro
forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you e
to have the opportunity the other novices get -- that of sharing lodgings two or three nigl
bhikkhus. Away with you! Out of our sight! (literally, 'Get lost!')" Should any
bhikkhu knowingly support, receive services from, consort with, or lie down in the same
novice thus expelled, it is to be confessed. The factors for the full offense here are th
1) //Object//: a novice who has been expelled and has not given up his wrong view.
//Perception//: One knows that he has been expelled and has not given up his wrong view
//Effort//: One supports him, receives services from him, consorts with him, or lies down in
lodging with him. Object. According to the Commentary, there are three types of exp
Expulsion from communion (this applies only to bhikkhus and bhikkhunis, and refers to the
suspension discussed under the preceding rule); expulsion from one's status; and expulsio
punishment. Novices are subject to the latter two. (1) The Mahavagga (I.60) lists ten
for expelling a novice from his status as a novice: He breaks any of his first five precept
speaks in dispraise of the Buddha, Dhamma, or Sangha; he holds to wrong views (such th
fatalism or annihilationism, says the Commentary), or he rapes a bhikkhuni. A novice
any of his first five precepts has cut himself off from the Triple Refuge, from his teacher, ar
right to a lodging in a monastery. He is still a novice, though, and if he sees the error of
and is determined to restrain himself in the future, he may take the Triple Refuge from his
and so be restored to his former status. (The Commentary says that a novice who know
alcohol in defiance of the fifth precept may be restored to his status as a novice but may n
a bhikkhu in this lifetime. Not all Communities share this view.) If, though, he breaks
these precepts habitually and is not determined to restrain himself in the future, he is to be
from his status as a novice. As for the novice who holds to wrong views or who speak
dispraise of the Buddha, Dhamma, or Sangha, the bhikkhus are to instruct him to show hi
ways. If he abandons his views, he is to undergo punishment for an appropriate period (s
Mv.I.57-58) and then be allowed to confess his error, so as to return to his former status.
not change his ways, he is to be expelled from his status as a novice. And as for the
who rapes a bhikkhuni: The Commentary notes that this comes under the breaking of the
is listed separately because a novice who has sexual intercourse with anyone but a bhik
reinstated if he sees the error of his ways, whereas one who has raped a bhikkhuni may n
furthermore, he can never be ordained as a novice or a bhikkhu in this lifetime. Exce
last case, a novice who has been expelled from his status as a novice may be reordained
sees his errors and can convince the bhikkhus that he will mend his ways in the future.
The second form of expulsion -- expulsion as punishment -- is the one mentioned in this ru
comes to think that there is nothing wrong with any novice's having sexual intercourse or
of his other precepts. If he asserts this view, the bhikkhus are to instruct him to show that
wrong, but if they cannot sway him, they are to expel him in the form described in the rul

no right to claim the Buddha as his teacher and loses his right to live in the same lodgings bhikkhus, although he retains his status as a novice. This form of expulsion lasts as lon yet to abandon his view. If and when he does abandon it, he is to be reinstated: The Com say how, but we can reason from the pattern mentioned above that he should take the T his teacher again. The Commentary states that the factor of object under this rule is by a novice who has undergone expulsion as punishment and has yet to abandon his wro argue from the Great Standards to say that an ex-novice who has been expelled from his novice would fulfill the factor as well. Perception. There is no offense in supporting, et expelled novice if one does not know that he has been expelled; and a dukkata for supp novice if one is in doubt about the matter. This last penalty holds regardless of whether he been expelled or not. Effort here is fulfilled by any one of four sorts of action:
1) //Supporting a novice// means providing him with material requisites or instruction in t as a mentor would. 2) //Receiving services// from him means to accept the services a normally receives from his student -- the Vibhanga mentions accepting powder, clay (so tooth-wood, or water for washing the face (%). 3 & 4) //Consorting// and //lying down lodging// are defined as under the preceding rule. Non-offenses. There is no offens supporting, etc., a novice if one perceives that he has not been expelled, or if one knows t abandoned the view/position that led to his expulsion in the first place. Summary: Su receiving services from, consorting, or lying down under the same roof with an expelled knowing that he has been expelled -- is a pacittiya offense. * * * * * * * *

CHAPTER EIGHT

Part Eight: The In-accordance-with-the-Rule Chapter

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Upali, referring to him again and again. The bhikkhus (said), '...Come, friends, let's stud
discipline with Ven. Upali.' They and many other bhikkhus -- elders, newly ordained, an
between -- studied discipline with Ven. Upali. "Then the thought occurred to so
group-of-six bhikkhus: 'Now, friends, many bhikkhus...are studying discipline with V
Upali. If they become well-versed in the discipline, they will push us and pull us around
they like, whenever they like, and as long as they like. Come, friends, let's criticize
discipline.' Then the group-of-six bhikkhus, approaching the bhikkhus, said, 'Why a
lesser and minor training rules repeated when they lead only to anxiety, bother, and con
The full offense here has three factors. 1) //Object//: another bhikkhu. 2) //Effort//
One criticizes the discipline in his presence 3) //Intention//: so as to discourage the st
the discipline. Object & effort. There is a pacittiya for criticizing the discipline in the
presence of a bhikkhu; and a dukkata for criticizing the Dhamma in his presence, or criticiz
discipline or the Dhamma in the presence of an unordained person. The training rule
to indicate that these actions are grounds for an offense only while the Patimokkha is bein
rehearsed, but the no-offense clauses in the Vibhanga give no allowance to criticize the d
other times, and the K/Commentary follows the Vibhanga in not making the recitation of
a necessary factor for the offense here. In other words, the factor of effort here is fulfilled
criticizes the discipline at //any// time. Intention. This factor is fulfilled either if one's
intention is to keep that particular bhikkhu from studying or mastering the discipline, or if
wants the discipline in general to disappear from lack of study. Further action. A bhi
makes a concerted effort to speak in dispraise of the Dhamma or discipline may be subjec
censure or banishment, depending on the seriousness of the case (Cv.I.4.1; Cv.I.14.2).
Non-offenses. There is no offense if, without intending to criticize the discipline, one sugg
another person that he/she master the Suttas or the Abhidhamma first, before mastering t
discipline. Summary: Criticizing the discipline in the presence of another bhikkhu,
hopes of preventing its study, is a pacittiya offense. *
* * 73. Should any bhikkhu, when the Patimokkha is being recited every half-m
say, "Just now have I heard that this case, too, is handed down in the Patimokkha, is in
the Patimokkha, and comes up for recitation every half-month;" and if other bhikkhus
"That bhikkhu has already sat through two or three recitations of the Patimokkha, if
more," the bhikkhu is not exempted for being ignorant. Whatever the offense he has co
he is to be dealt with in accordance with the rule; and in addition, his deception is to be
"It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited,
do not pay proper attention and take it to heart." Here the deception is to be confessed
summarize the Vibhanga: If a bhikkhu -- when the recitation of the Patimokkha comes to a
violated -- tries to excuse himself through the sort of pretence cited in the rule, he imme
incurs a dukkata if he has already listened to the Patimokkha in full three times or more. T
bhikkhus may then expose his deception through a formal act of the Community. If he th

with the pretence, he incurs a pacittiya. If they do not bring the formal act against him, tho
incurs a dukkata for each effort he makes in keeping up the pretence. There is no offens
he is not feigning ignorance or if he has not yet heard the Patimokkha in full at least three

Obviously, these explanations were written when Pali was the bhikkhus' native languag
recitation of the Patimokkha in Pali offered the opportunity to learn the rules, along with the
opportunity to feign ignorance without telling an out-and-out lie. In other words, one could
immediately after the recitation of a particular rule, "Just now have I heard that this rule is i
Patimokkha," and strictly speaking it would be true: One //has// just heard it, even if for the
time, but one hopes that the other bhikkhus will be deceived into inferring that one has just
for the first time. At any rate, the discussion of this rule in the Vibhanga and commenta
makes no exceptions for bhikkhus whose native language is not Pali, and since the Patimo
in a number of translations, the "grace period" in which one is expected to be ignorant --
recitations covers a month to a month and a half -- is not too short a time for a new bhikkh
remember the rules in translation. The factors for the full offense here are three.
//Object//: One has heard the Patimokkha in full for at least three times, one has tried to fe
ignorance, but the bhikkhus have brought a formal act against one, exposing one's deceit.
//Intention//: One wants to deceive the bhikkhus into believing that one is ignorant of the ru
broken. 3) //Effort//: One says a half-truth to deceive them. (Out-and-out lies would
under Pacittiya 1.) Perception is not a mitigating factor here. If the act exposing one
deceit has been properly carried out, then regardless of whether or not one perceives it as
incurs a pacittiya for trying to deceive the bhikkhus any further. If it has been improperly
out, one incurs a dukkata for trying to deceive them further, regardless of how one perceiv

Non-offenses. There is no offense if one has heard the Patimokkha in full less than th
or if one is not intending to deceive anyone. Summary: Using half-truths to deceive
into believing that one is ignorant of the rules in the Patimokkha, after one has alrea
heard the Patimokkha in full three times, and a formal act exposing one's deceit has bee
against one, is a pacittiya offense.

* * *

74. Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is
confessed. The factors for the full offense here are three. 1) //Object//: another bhikk
2) //Effort//: One gives him a blow 3) //Intention//: out of anger. Object.
A bhikkhu is grounds for the full offense here; anyone unordained, grounds for a dukkata.
the Commentary, //anyone unordained// includes animals as well as higher forms of life,
or celestial beings. Effort. This factor is fulfilled whether one gives a blow -- with
one's own body (hitting with a fist, jabbing with an elbow, kicking with a foot); with so
attached to the body (e.g., a stick, a knife); or with something that can be "thrown" (this in
such things as throwing a rock, shooting an arrow, or firing a gun). According to the
Vibhanga, this last category includes throwing "even a lotus leaf," which shows that the
be painful in order to fulfill this factor. This factor also includes such things as twistin

the other person's arm behind his back or wringing his neck: It is fulfilled as soon as one his body with the intent to do these things. Intention. If one gives a blow for reasons o anger, the action does not fall under this rule. Thus, for instance, if one thumps a fellow on the back to help dislodge something caught in his throat, there is no offense. And as th notes, if -- motivated by lust -- one gives a blow to a woman, one incurs the full penalty u Sanghadisesa 2. For some reason, the Commentary says that if one cuts off the nose fellow bhikkhu in order to disfigure him, one incurs only a dukkata. As the Vinaya Mukha p though, there is no basis in the Vibhanga or in reason for this statement. It is hard to ima anyone doing this unless motivated by anger, and cutting another person would come und giving a blow with something connected with the body. "Result" is not a factor here. or not the other person is hurt -- or how badly he/she is hurt -- does not affect the offense. intends simply to hurt the other person, but he/she happens to die from one's blow, the ca under this rule, rather than under Parajika 3. In other words, the penalty is a pacittiya if victim is a bhikkhu, and a dukkata if not. Non-offenses. According to the Vibhanga, the offense for a bhikkhu who, trapped in a difficult situation, gives a blow "desiring freedom Commentary's discussion of this point shows that it includes what we at present would cal and the K/Commentary's analysis of the factors of the offense here shows that even if a displeasure arises in one's mind in cases like this, there is no penalty. Summary: Gi blow to another bhikkhu when motivated by anger is a pacittiya offense.

* * * 75. Should any bhikkhu, angered and displeased, raise his hand against (another) bhikkhu, it is to be confessed. This rule is similar to the preceding one, only in the factor of effort: //Raising one's hand// means raising any part of one's body (t the foot, etc.) or anything attached to the body (a stick, a rock, a gun, a bow and arrow) in threatening manner. The Commentary notes that if one intends only to raise one's ha then accidentally gives a blow, one incurs a dukkata. The Sub-commentary explains this i that would make sense: One incurs the dukkata for the blow, but a pacittiya for raising the the first place. The Sub-commentary also notes that if an animal, for example, is ma and a bhikkhu raises his hand against it, this would be included under "desiring freedom" the mess -- and so would not be an offense. Summary: Making a threatening gestur another bhikkhu when motivated by anger is a pacittiya offense.

* * * 76. Should any bhikkhu charge a bhikkhu with an unfounded sanghad (offense), it is to be confessed. Here again the factors for the full offense are three. 1) //Object//: another bhikkhu. 2) //Perception//: One perceives him to be innocent of t offense one is charging him with. 3) //Effort//: One accuses him in his presence -- or g someone else to accuse him in his presence -- of having committed a sanghadisesa offe If one makes an unfounded charge accusing another bhikkhu of having committed a lesse falling away from right views, one incurs a dukkata. The same penalty holds for making a charge accusing an unordained person of having committed a wrong doing or of falling aw

views. The topic of unfounded charges is a complex one, and has already been cove
under Sanghadisesa 8. Additional points may be inferred from the discussion of that rule,
being that intention is not a factor here, and the change in effort -- one is accusing the ot
bhikkhu of a sanghadisesa or lesser offense -- changes the seriousness of the penalty.
Non-offenses. As under Sanghadisesa 8, there is no offense if one makes the accusation
else to make the accusation -- when one thinks it to be true, even if it turns out that the c
bhikkhu is actually not guilty of the offense. Summary: Making an unfounded charg
bhikkhu -- or getting someone else to make the charge to him -- that he is guilty of a
sanghadisesa offense is a pacittiya offense. * * *

77. Should any bhikkhu purposefully provoke anxiety in (another) bhikkhu, (thinking,)
even for just a moment, he will have no peace" -- if doing it for just this reason and
other -- it is to be confessed. The Vinaya Mukha's explanation for this rule is worth quotin
length: "There are people who normally tend to be anxious about one thing or ano
someone speaks to a bhikkhu such as this of contingencies that run counter to the Bud
ordinances and are impossible to know -- e.g., 'When you were ordained, how can you
qualifications (for a valid formal act) were fulfilled? If they were lacking, doesn't tha
mean you aren't really ordained?' -- even this is enough to set him worrying, giving him
sorts of anguish. A bhikkhu who is unrestrained and who -- looking for fun with no conc
his friends will suffer -- takes such matters to tell them, is penalized with a pacittiya
this rule." The full offense here has three factors. 1) //Object//: another bhikkhu.
2) //Effort//: One mentions that he might have broken a rule unknowingly. 3)
//Intention//: One's purpose is to cause him anxiety, even if just for a moment. Objec
bhikkhu here is grounds for a pacittiya; an unordained person, grounds for a dukkata.
The Vibhanga gives a few examples of rules the other person might have broken unknowi
drunk liquor, may have eaten food at the wrong time, or may have sat in private with a w
without knowing it. (Although this last would not be an offense if done unknowingly, it is clo
an offense that the mention of the possibility would cause an ignorant bhikkhu anxiety.)
origin story, some group-of-six bhikkhus made insinuating remarks to the group of 17 that
ordained when they were less than 20 years old, they were not really ordained. (Again,
group of 17 were the instigators for that rule, they were not subject to it.) All of this shows
this factor is fulfilled by any statement one might make to another bhikkhu insinuating that
broken a rule, even if the action one mentions is not strictly speaking an offense. Inte
If, not wanting to cause the other person anxiety, one has other reasons for mentioning ru
have broken unknowingly -- e.g., one seriously thinks that he may have been improperly
there is no offense. Summary: Saying to another bhikkhu that he may have broken
unknowingly, simply for the purpose of causing him anxiety, is a pacittiya offense.
* * * 78. Should any bhikkhu stand eavesdropping on bhikkhus
when they are arguing, quarreling, and disputing, thinking, "I will overhear what the

if doing it for just this reason and no other -- it is to be confessed. "Now at that tim
some group-of-six bhikkhus were quarreling with the well-behaved bhikkhus. The well-
(meeting among themselves) said, 'These group-of-six bhikkhus are shameless. T
you can argue with them.' "Later, the group-of-six bhikkhus said to them, 'Why
disgrace us by calling us shameless?' "'But how did you overhear?' "'We
stood eavesdropping on you.'" The factors for the full offense here are three. 1) //Obj
other bhikkhus who are involved in an argument over an issue. 2) //Effort//: One sta
eavesdropping on them, 3) //Intention//: with the purpose of using what they say agai
either in a formal act (reproving, reminding, or reprimanding them) or simply to make them
or ashamed. Object. According to the Vibhanga, the words, //arguing, quarreling, a
disputing// refer to arguments over issues (see Pacittiya 63). The Commentary says that t
one kind of issue -- disputes -- but accusations would appear to fit here as well. Th
factor is fulfilled regardless of whether the two parties in the dispute/accusation are confro
other or -- as in the origin story -- one party is talking in private. It is also fulfilled
regardless of whether or not one is already involved in the dispute oneself. Bhikkhus
in an argument are grounds for a pacittiya; unordained people involved in an argument, g
dukkata. Perception -- e.g., whether or not one perceives the bhikkhus as bhikkhus -- is
mitigating factor here. People who are not involved in an argument are not grounds fo
offense. Thus there is no penalty in eavesdropping on a Dhamma talk or on a bhikkhu sit
with a woman, to see what they will say to each other. Effort. The Vibhanga goes in
amount of detail on this factor, allotting the offenses as follows (assuming the other facto
fulfilled as well): One goes with the purpose of eavesdropping on the other party (%):
dukkata. One stays in one place eavesdropping on them: a pacittiya. One is wal
the other part, and speeds up one's steps to overhear them: a dukkata. One stays in o
eavesdropping on them: a pacittiya. One is walking ahead of the other party and
to overhear them: a dukkata. One stays in one place eavesdropping on them: a p
One is sitting, standing, or lying down in place, and the other party happens to walk
One should cough, clear one's throat, or (the K/Commentary states) say, "I'm here." N
so entails a pacittiya. At present, surreptitiously reading another person's mail would
to fulfill this factor as well. Intention. According to the Vibhanga, there is no offense if
happens to overhear bhikkhus arguing and goes away thinking, "I won't get involved," or
myself" ("by declaring my innocence," says the Commentary). Summary: Eavesdrop
involved in an argument over an issue -- with the intention of using what they say a
them -- is a pacittiya offense. * * * 79.
Should any bhikkhu, having given consent (by proxy) to a formal act carried out in acco
rule, later complain (about the act), it is to be confessed. "Now at that time some
group-of-six bhikkhus were indulging in bad habits but protested when a formal act was
carried out against any one of their group. Now it happened that the Community was m

other business, and the group-of-six bhikkhus, involved in making robes, sent their with one of their members. Then the Community, thinking, 'Look, friends, one of the gro has come alone. Let's carry out a formal act against him,' did just that. "He then returned to where the group-of-six bhikkhus were staying. They asked him, 'What, Community do?'" "'They carried out a formal act against me.' "'That wasn't what we gave our consent for, that they would carry out a formal act against you known that they would carry out a formal act against you, we wouldn't have given o consent!'" Formal acts. A formal act is a procedure the Community follows in settling the four kinds of issues: disputes, accusations, offenses, or duties. The Vinaya gives the settling each of the various issues falling into these four categories: the minimum numb bhikkhus that has to be present, the qualifications (positive or negative) of the individual o warranting the act, and the formal procedure -- a declaration, a motion, a motion with on announcement, or a motion with three announcements -- to follow in carrying out the act. out in accordance with these patterns is said to be carried out in accordance with the rule However, for a formal act to be valid and irreversible, it must be carried out not only in acc the rule, but also by a complete assembly (Mv.IX.2.4). This point is to prevent small fact carrying out acts as they like. When this point was first raised, the question arose, How m are needed for an assembly to be complete? All the bhikkhus in the world? All the bhik particular monastery? The Buddha's answer was, All the bhikkhus in a monastery, and he for the bhikkhus to delineate boundaries (//sima//) so as to determine who did and did no join in the act for the assembly to be complete (Mv.II.5.2,6.1,12.7). Later, he gave permiss ill bhikkhu living within the boundary did not have to attend the meeting, but could give h by proxy, through word or gesture, and the assembly would still be regarded as complete Thus a complete assembly is defined as follows: All the bhikkhus within the boundary present at the meeting (sitting within 1.25 meters of one another in the meeting) or have g consent by proxy, and no one makes a valid protest against the act's being carried out (Mv invalid protest would be one made by someone who is not a bhikkhu, by a bhikkhu who is possessed by a spirit, outside the boundary, or suspended from the Community, or by the whom the act is being carried out (Mv.IX.4.7-8).) Before we go on to discuss this rule are a few added points concerning the origin story we should touch on: 1) When a bhi valid protest, he does not need to justify it. In other words, he can make protest simply he doesn't agree with the act, and his protest stands regardless of whether or not he basis for it in the Dhamma and Vinaya. 2) One Community may not carry out a for against another Community (Mv.IX.2.3). What this means is that they may carry it no more than three bhikkhus at a time. This is why the group-of-six bhikkhus were able another from being subject to a formal act, for there were usually more than three o any one meeting of the Community. Even though the ones against whom the formal ac out had no right to protest, their friends did, and they took advantage of their right.

3) In the passage where the Buddha gives permission for bhikkhus to give their cons
(Mv.II.23.1-2), he states that this permission applies to ill bhikkhus. Yet in the origin
stories to this rule and the following one, the group of six are not ill, they give their cons
proxy, and the act carried out with their consent is considered to be valid. None of the
texts make note of this point, but it seems to indicate that //ill// in this context covers not
physical illness, but also any other serious inconvenience that prevents one from jo
the meeting. The factors for the offense under this rule are three. 1) //Object//: a
valid formal act to which one has given one's consent. 2) //Perception//: One percei
valid. 3) //Effort//: One complains about it. Object & perception. The various
permutations of these factors are as follows: a valid act that one perceives to be valid
grounds for a pacittiya; an invalid act that one perceives to be valid: grounds for a
dukkata; an act that one is doubtful about, regardless of its actual validity: grounds fo
dukkata; an act that one perceives to be invalid, regardless of its actual validity: grou
no offense. Effort. Any expression of displeasure with the act would fulfill this factor.
however, one states that the act was not carried out in accordance with the rule, then rega
whether or not one had given one's consent, the case would fall under Pacittiya 63, rath
Non-offenses. There is no offense in complaining about the act if one perceives it as
been carried out not in accordance with the rule, by an incomplete assembly, or against so
not warrant such an act. This exemption holds regardless of whether, in fact, the act wa
not. Summary: Complaining about a formal act of the Community to which one ga
consent -- if one knows that the act was carried out in accordance with the rule -- is a
pacittiya offense. * * * 80. Should any
bhikkhu, when deliberation is being carried on in the Community, get up from his seat a
without having given consent, it is to be confessed. The origin story here is a sequel
one for the preceding rule. "Now at that time the Community was meeting on some
and the group-of-six bhikkhus, involved in making robes, sent their consent with one of
Then the Community, thinking, 'We'll carry out the formal act (against the one mem
group-of-six) that was our //real// purpose in meeting,' set forth a motion. The bhikk
thinking, 'It's just in this way that they carry out formal acts against us one at a time. We
are you going to carry out //this// act against?' -- without giving his consent, got up f
his seat and left." As explained under the preceding rule, a bhikkhu has no right to pro
the Community is carrying out a formal act against him. However, the Community may no
against a bhikkhu who is not in its midst (see Adhikarana-Samatha 1), and any act is inv
carried out when there is a bhikkhu within the boundary who is not in the meeting and who
his consent. The bhikkhu in the origin story took advantage of these two principles to es
the formal act being carried out against himself, and the Buddha then formulated this rule
penalty on any bhikkhu who tried the same maneuver in the future. There are four fac
full offense. 1) //Object//: A formal act has been started but has yet to be finished, an

being carried out in a valid manner. 2) //Perception//: One perceives it as being carrie
valid manner. 3) //Intention//: One wants to invalidate the act or to keep the group
carrying it out. 4) //Effort//: One goes beyond one //hatthapasa// (1.25 m.) from the b
sitting in the meeting, without having first given one's consent. Object & perception.
various permutations of these two factor are as follows: a valid act that one perceives
valid: grounds for a pacittiya; an invalid act that one perceives to be valid: grounds f
dukkata; an act that one is doubtful about, regardless of its actual validity: ground
a dukkata; an act that one perceives as invalid, regardless of its actual validity: grou
no offense. According to the Vibhanga, the time period covered by this factor begins a
where the matter has been brought up in the Community -- or a motion has been set forth
the Community's decision has been announced. The Commentary, in discussing this
that, in the case of an accusation, the point when the matter has been brought up is whe
have stated their initial positions, and a bhikkhu has been authorized to cross-examine the
Effort. The Vibhanga divides the effort here into three parts and allots the penalties as
One gets up to go: a dukkata. One reaches the distance of one //hatthapasa// from t
another dukkata. One passes beyond the distance of one //hatthapasa//: a pacit
The K/Commentary adds that one must also remain within the boundary (//sima//) for th
fulfilled, but the Vibhanga makes no mention of this, and there seems no reason to adop
did adopt it, it would mean that if a formal act were being carried out against a bhikkhu, an
meeting and the boundary to avoid it, he would be committing no offense. Thus it seems
stick with the Vibhanga and say that this factor is fulfilled when one goes beyond one hatth
from the meeting, regardless of whether one then stays within the boundary or not.
Intention. There is no offense if, without giving one's consent, one leaves the meeting for
other than to invalidate the act. Examples in the Vibhanga include: One is ill. One h
do something (e.g., prepare or give medicine) for one who is ill. One is overcome with
to urinate or defecate. One leaves, without desiring to invalidate the act, with the thou
"I'll come right back." In all of these cases, though, if possible, it is best to give one's
consent before going. Non-offenses. In addition to the above cases, there is also no
if one leaves a meeting without giving one's consent with the purpose of invalidating the ac
perceives that: the act will lead to quarreling, a crack, or a split in the Community; o
the act is being carried out not in accordance with the rule, by an incomplete assembly
against/for a person who doesn't warrant it. Summary: Getting up and leaving a m
the Community in the midst of a valid formal act -- without having first given one's c
to the act and with the intention of invalidating it -- is a pacittiya offense.

* * *

81. Should any bhikkhu, (acting as part of) a Community in
concord, give robe-cloth (to an individual bhikkhu) and later complain, "The bhikkhus
the Community's gains according to friendship," it is to be confessed. Apportioning th
Community's gains. The Cullavagga (VI.15.2) contains a passage saying that no one -- no

Community itself -- can take any of the following items belonging to the Community and
to individual ownership: monasteries or monastery land; dwellings or land on which dwelli
furnishings, such as couches, chairs, or mattresses; metal vessels or tools; building mate
articles made of pottery or wood. The collective term for these goods is //garubhanda//, or
articles. The penalty for handing any of the Community's garubhanda over to individual ov
thullaccaya. In the origin story to Parajika 4, the Buddha states that a bhikkhu who gives t
Community's garubhanda to a lay person is one of the five great thieves in the world.
articles (//lahubhanda//) belonging to the Community, though, may be turned over to indivi
-- of a bhikkhu or novice -- but only when the proper procedures are followed. The usua
to appoint a Community official, through a formal act, to be responsible for making sure tha
be distributed fairly to the members of the Community eligible to receive them. Such offi
include distributors of robe-cloth, of food, of fruit, of non-staple foods, and of small accesso
as scissors, sandals, water strainers, etc. (Cv.VI.21). In addition, this training rule sh
that a Community acting as a whole may take light articles belonging to it and turn them ov
individual bhikkhus or novices. (According to the K/Commentary to Pacittiya 79, this can b
simple declaration (//apalokana//), although the kathina ceremony, which would fall unde
category, follows the pattern of a motion with one announcement.) A typical example, apa
kathina, would be if the Community receives a particularly fine piece of cloth and, instea
it up to share the pieces out among the members, decides to present the entire piece to on
who has been especially helpful to the group. This is one way in which the Community r
Community official for his services. Any member of the Community who disagrees with
may prevent it from happening by protesting during the declaration. The purpose of this
prevent members of the Community from complaining, after the they have taken part in su
the Community was acting out of favoritism. The factors for the full offense are two.
1) //Object//: One has acted as part of a Community that has given robe-cloth to a bhikkh
chosen, through a prior formal act, to be a Community official. 2) //Effort//: One com
afterwards that the Community acted out of favoritism. Object. //Acting as part of a
Community// means that one is in communion with the Community that handed over the cl
was in the same boundary with them: i.e., one was either in the meeting or had given one
it. //Robe-cloth// means a piece of any of the six kinds of allowable cloth, measuring
four by eight fingerbreadths. The various permutations of articles and recipients are as
follows: Complaining when the Community has given robe-cloth to a Community c
pacittiya. Complaining when the Community has given any other light article to a Com
official: a dukkata. Complaining when the Community has given any light article -- cl
otherwise -- to a bhikkhu who is not a Community official or to a novice: a dukkata.
Perception is not a mitigating factor here. For example, if the recipient was made a Comm
through a valid formal act, then regardless of how one perceives that act, it has no effect o
penalty under this rule. (The Vibhanga is somewhat confusing on this point, not saying ex

the factor of "perception with regard to the formal act" refers to the act by which the offic appointed or to the act by which the cloth was handed over to him. The first interpretation the only one that makes sense in light of the no-offense clauses, and the K/Commentary it is the correct one.) Effort. This factor is fulfilled by any expression of personal displeasure with the Community. If, however, one accuses the Community of having carri improperly -- not in accordance with the rule, or with an incomplete assembly -- the case not here, but under Pacittiya 63. Non-offenses. The Vibhanga says that if the article // given out of habitual favoritism, anger, delusion, or fear, there is no offense in complainin is the use of giving it to him? After receiving it he'll ruin it; he won't take proper care of it." Notice, however, that even in cases of this sort one is allowed to criticize only the recipient the Community -- for, after all, one had one's chance to protest during the meeting, but r silent. Summary: After participating in a formal act of the Community giving robe- a Community official: Complaining that the Community acted out of favoritism is a offense. * * * 82. Should any bhikkhu knowingly divert to an individual gains that had been allocated for the Community, it is to be confess This rule has already been explained under NP 30. Summary: Persuading a donor to individual a gift that he or she had planned to give to a Community -- when one kno was intended for the Community -- is a pacittiya offense * * * * * * * *

CHAPTER EIGHT

Part Nine: The Treasure Chapter ~~~

father, or the father from the son. The thought occurs to them, "No one enters here but
forth. Could this be the work of the one gone forth?".... 6 & 7) "And furthermore, t
king establishes one from a low position in a high position...(or) one from a high positior
low position. The thought occurs to those displeased by this, "The king is on familiar t
one gone forth. Could this be the work of the one gone forth?".... 8) "And furtherm
the king sends the army out at the wrong time. The thought occurs to those displeased
king is on familiar terms with one gone forth. Could this be the work of the one gon
forth?".... 9) "And furthermore, the king sends the army out at the right time, but ha
turn around mid-way. The thought occurs to those displeased by this, "The king is on fa
with one gone forth. Could this be the work of the one gone forth?".... 10) "And
furthermore, bhikkhus, the king's inner palace is crowded with elephants...horses...chari
are enticing sights, sounds, smells, tastes, tactile sensations unsuitable for one gor
This, bhikkhus, is the tenth danger for one who enters the king's inner palace.'" Su
Entering a king's sleeping chamber unannounced, when both the king and queen are in
pacittiya offense. * * * 84. Should any
bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable,
monastery or within a dwelling, it is to be confessed. But when a bhikkhu has picke
had (someone) pick up a valuable or what is considered a valuable (left) in a monas
a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." T
the proper course here. The purpose of this rule is to prevent a bhikkhu from picking u
misplaced valuables belonging to other people, except when he finds them in a monastery
as the origin story shows, there are dangers inherent in such an act even when done with
intentions. "Now at that time a certain bhikkhu was bathing in the Aciravati River. A
certain Brahmin, having placed a bag of 500 gold pieces on the dry ground, had bathed
and left, forgetting it. The bhikkhu, (saying to himself,) 'Don't let this bag of the Brahm
be lost,' picked it up. Then the Brahmin, remembering, rushed back and said to the
'My good man, have you seen my bag?' "'Here, Brahmin,' he said, and gave it to hin
"Then the thought occurred to the Brahmin, 'Now how can I get away with out giving th
reward to this bhikkhu?' So (saying,) 'I didn't have 500, my good man, I had 1,000!'
detained him for a while and then let him go." However, a bhikkhu who comes acros
valuable in a monastery or in a dwelling he is visiting -- if he does not pick it up -- may la
held responsible if it gets lost: Thus the two situations mentioned as exemptions in the rul
situations such as these, a bhikkhu is allowed even to pick up money and other items he
normally allowed to take. In fact, the Vinaya Mukha states that if he does not pick up the v
put it in safe keeping, he incurs a dukkata. None of the other texts mention this point, al
is probably justified on the grounds that the bhikkhu is neglecting his duty in not following t
course" here. The Vibhanga advises that if a bhikkhu has picked up a fallen valuab
this way and put it in safe keeping, he should take note of its features. (The Commentary

is a bag of money, he should open the bag and count how much it contains. The same
such things as wallets at present.) He should then have an announcement made, "Let hin
are lost." If a person comes to claim the item, the bhikkhu should ask him/her to describ
the person describes it correctly, the bhikkhu should hand it over. If not, he should tell the
"keep looking." If the bhikkhu is going to leave the monastery to live elsewhere, he shou
the item to another bhikkhu or -- if no suitable bhikkhu is available -- to a suitable lay perso
The Commentary adds that if, after a suitable length of time, no one comes to claim t
bhikkhu should have it exchanged for something of lasting use to the monastery. If, after t
owner does come to claim the item, the bhikkhu should tell him/her of the use to which it w
owner is satisfied, there is no problem. If not, the bhikkhu should arrange to have the own
compensated. The factors for the offense here are four. 1) //Object//: a valuable
anything considered a valuable that one finds left behind, except in a monastery or a dwel
is visiting. 2) //Perception//: One does not perceive it as discarded. 3)
//Intention//: One wants to keep it in safe keeping for the owner. 4) //Effort//: One pic
it up or has someone else pick it up. Object. The Vibhanga defines a //valuable// as je
silver. //What is considered a valuable// means anything that is of use to people. Items
these definitions at present would include money, wallets, watches, keys, eyeglasses, cam
According to the K/Commentary, if the owner has given one permission to take the artic
fulfill this factor. The Vibhanga defines //in a monastery// as follows: If the monastery
walled, then within the walls. If not, then in the immediate vicinity (according to the Comm
radius of one //leddupata// -- the distance a man of average height can throw a clod of di
-- around the monastery buildings). As for //in a dwelling//: If the area around the dwelling
then within the walls. If not, then in the immediate vicinity (according to the Commentary
distance one can throw a basket or a pestle (!) from the dwelling). For some reason,
Commentary says that if the item has fallen in an area of the monastery where many peop
e.g., the doorway to the Bodhi tree or public shrine -- one should not pick it up. What its
is here, is hard to say, but it does note that the Kurundi -- one of the ancient commentaries
agree with this position. It also notes that if someone asks to put his/her belongings i
safe keeping with a bhikkhu, the bhikkhu should not accept -- so as to avoid being respons
but if he/she leaves the things with the bhikkhu and goes off in spite of his objections or
giving him a chance to object, he should take the belongings and put them away in safe ke
Perception & intention. According to the Commentary, if one picks up money for one's
Community, or for anyone aside from the owner, the case would come under NP 18, rathe
same holds true with dukkata objects, such as jewels and semi-precious stones. This judg
would seem to hold only in the case where one perceives the money, etc., as thrown aw
not perceive it as thrown away, and one is not borrowing it or taking it on trust, the case w
under Parajika 2, regardless of what the item is. The Commentary also makes the pe
that if one sees an item belonging to one's mother or other close relative left behind on t

roadside, one would incur the full penalty under this rule for picking it up to put in safe kee
the owner, but no offense if one took the item, on trust, for one's own. Of course, after ta
on trust like this, one could then without penalty give it back to the owner as one liked.
Effort. For some reason, none of the texts go into detail on the question of getting someon
up the item. Does one incur the pacittiya simply in the act of asking/commanding, or only
other person actually picks the item up as asked? None of the texts say, but the usual pat
pacittiya rules is one pacittiya for the asking, and another one when the other person does
Non-offenses. There is no offense if, within a monastery or a dwelling, one picks up
has it picked up with the thought, "Whoever this belongs to will come for it." (%) Also
according to the Vibhanga, there is no offense in taking an item left behind anywhere if on
trust, borrows it, or perceives it as having been thrown away (%). The Commentary notes
these last three allowances apply only if the item is something a bhikkhu may normally tou
not, for instance, a dukkata or nissaggiya object as defined under NP 18. Summary:
valuable, or having it picked up, with the intent of putting it in safe keeping for the owner
-- except when one finds it in a monastery or in a dwelling one is visiting -- is a pacittiya
offense. * * * 85. Should any bhikkhu, without
taking leave of an available bhikkhu, enter a village at the wrong time -- unless there
suitable emergency -- it is to be confessed. As the origin story here indicates, the purpose
rule is to prevent bhikkhus from passing their time among householders talking of things
for a bhikkhu to discuss. The term used here, "animal talk," means worldly talk about "king
and, ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, ga
and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes;
gossip of the street and the well; tales of the dead; also, philosophical discussions of the p
future (this is how the Sub-commentary explains 'tales of diversity'), the creation of the w
of the sea, and talk of whether things exist or not." The Sub-commentary notes here that t
of these topics in such a way as to foster an understanding of the Dhamma -- e.g., discu
to illustrate the impermanence of worldly power -- is not improper. The factors for the
offense here are two. 1) //Object//: a village (this would include larger inhabited area
such as towns and cities, as well). 2) //Effort//: One enters the village at the wrong tim
without having taken leave of an available bhikkhu -- except when there is an emergency.
Object. The Vibhanga says that if the village as a whole is enclosed, everywhere inside th
considered to be in the village. If not, the area in the village includes all the buildings an
immediate vicinity. According to the Sub-commentary, this means everywhere within a 2 /
radius of the buildings. (One leddupata is the distance a man of average height can throw
dirt underarm.) If one is staying in a monastery located within a village or town, the a
covered by this factor begins at the boundary of the monastery. Effort. The Vibhang
the //wrong time// as from after noon until the following dawn. This rule thus dovetails with
Pacittiya 46, which deals with the period from dawn until noon on days when one has been

meal. Perception is not a mitigating factor here. Even if one perceives the time to be when it is actually after noon, one's actions would still fall under this rule. As under Pacittiya 46, another bhikkhu is said to be available for taking one's leave if, in the Vibhang "It is possible to go having taken leave of him." That is, if there is another bhikkhu in the monastery, and there are no obstacles to taking one's leave from him (he is asleep, he is s receiving important visitors), one is obliged to go out of one's way to inform him. Acc to the K/Commentary, //taking leave// in the context of this rule means the simple act of inf other bhikkhu that, "I am going into the village," or any similar statement. In other words not asking permission to go, although if the other bhikkhu sees that one is doing somethin going, he is perfectly free to say so. If one treats his comments with disrespect, one incu least a dukkata under Pacittiya 54. (See the discussion under that rule for details.) Commentary states that if there is no bhikkhu in the monastery to take leave from, there is inform any bhikkhu one may meet after leaving the monastery. If many bhikkhus are going they need only take leave from one another before entering the village. For a new bh living in dependence (//nissaya//) on his mentor, though, taking leave //is// a matter of aski permission from his mentor at all times, "wrong" or not. The Mahavagga (I.25.24; II.21.1 one of the duties of such a bhikkhu is that he must receive permission from his mentor bef village, going to a cemetery, or leaving the district. Not to ask permission before going, o after being denied permission, is to incur a dukkata. As for the mentor, if he gives permiss his student to go when it is not appropriate, //he// is the one who incurs the dukkata. the suitable emergencies under this rule -- which would seem to exempt even new bhikkhu take leave from their mentors -- the Vibhanga gives the example of a bhikkhu rushing to make medicine for another bhikkhu bitten by a snake. Examples more likely at present wo rushing to get a doctor for a sick bhikkhu or to get help when a fire has broken out in the monastery. Further action. Although there is no penalty for engaging in "animal talk, bhikkhu who enters a village frequently and engages in it, even if he takes leave of other b be subject to an act of censure for "unbecoming association with householders" (Cv.I.4). Non-offenses. There is no offense in entering a village when one has taken leave of anoth in going when one has not taken leave if -- There is an emergency. There is no b available (e.g., one is living alone; all the other bhikkhus have left; all the bhikkhus in the monastery are going together). One is on one's way to another monastery (%), to quarters, to the residence of people ordained in another sect or religion (located in village, says the Commentary), or one is returning from any of these places. One i along a road that happens to pass through a village. (According to the Commentary, a wants to leave the road and enter the village proper should take leave of another bh one is available.) There are dangers. (Examples in the Commentary include seeing tigers approaching, or clouds building up and threatening a storm.) Summary: En village, town, or city during the period after noon until the following dawn, without having

taken leave of an available bhikkhu -- unless there is an emergency -- is a pacittiya offe

* * * 86. Should any bhikkhu have a needle case made of bone, ivory, or horn, it is to be broken and confessed. The origin story here echoes th NP 22. "Now at that time a certain ivory-worker offered an invitation to the bhikkhu any of the masters need a needle case, I will supply them with needle cases.' So the asked for many needle cases. Those with small needle cases asked for large ones; tho ones asked for small ones. The ivory-worker, making many needle cases for the bl not able to make other goods for sale. He could not support himself, and his wife and children suffered." There are three factors for the full offense here. 1) //Object//: a needle case made of bone, ivory, or horn. 2) //Effort//: One acquires it after making it o it made 3) //Intention//: for one's own use. Object. Anything aside from a needle -- such as a fastener or ointment box -- is not grounds for an offense here, even if it is m bone, ivory, or horn. Effort. The permutations under this factor are as follows: the a making the needle box or having it made -- a dukkata; acquiring the finished box -- a paci last penalty applies regardless of whether the box was made entirely by oneself, entirely or whether one finished what others began or let others finish what one began oneself. In must break the case before confessing the offense. Intention. There is a dukkata in bone, ivory, or horn needle box made for the sake of another person; and in making such having it made -- for another's use. The general principle. The Vinaya Mukha derives principle from this rule: The Buddha, in formulating this rule, was putting a halt to the sort that can occur among bhikkhus when certain requisites become fashionable to the point o inconveniencing donors, and senior bhikkhus at present should try to put a halt to any sim Summary: Acquiring a needle box made of bone, ivory, or horn after making it -- or made -- for one's own use is a pacittiya offense requiring that one break the box be confessing the offense. * * * 87. When a bhikkhu is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long -- usin Sugata fingerbreadths -- not counting the lower edge of the frame. In excess of that it is down and confessed. Tall furnishings. The purpose of this rule is to prevent bhikkhu making and using furnishings that are high and imposing. The Canon contains many with furnishings, especially in the Khandhakas, and since furnishings in the time of the Bu somewhat different from what they are now, it is often a matter of guesswork as to what, p rules are referring to. The //bed// (//manca//) in this rule almost certainly refers to what we by a bed. The //bench// (//pitha//), according to the K/Commentary, is shorter than a bed, short that it is square. This comment comes from the passage in the Cullavagga (Cv.VI. allows bhikkhus to use an //asandika// -- apparently a square stool, large enough to sit on on -- even if the legs are long. Another piece of furniture with long legs allowed in the sa passage is the //sattanga//, a chair or sofa with a back and arms. The Vinaya Mukha inclu //pancanga// -- a chair or sofa with a back but no arms -- under this allowance as well. T

and commentaries make no mention of this point, but it seems valid: Armless chairs and s
imposing than those with arms. The factors for the offense here are three. 1)
//Object//: a bed or bench whose legs, measuring from the lower side of the frame to the f
longer than eight Sugata fingerbreadths (approximately 16.6 cm.) 2) //Effort//: One a
it after making it or having it made 3) //Intention//: for one's own use. Object. As
mentioned above, Cv.VI.2.4 shows that stools, as well as chairs and sofas with backs -- w
arms -- would not fulfill this factor. The Sugata measures are a matter of controversy
discussed in Appendix II. For the purposes of this book, we are taking the Sugata span
and since there are twelve Sugata fingerbreadths in a Sugata span, that would put eight S
fingerbreadths at 16.6 cm. Effort. The permutations under this factor are as follows: t
of making the bed/bench or having it made -- a dukkata; acquiring the finished article -- a
This last penalty applies regardless of whether the bed/bench was made entirely by one
by others, or whether one finished what others began or let others finish what one began o
case, one must cut down the legs to the proper size before confessing the offense.
Intention. There is a dukkata in making a bed or bench with extra long legs -- or having it
the sake of another person, and in using such a bed or bench made for another's use. Th
penalty would seem to apply only inside the monastery, for Cv.VI.8 allows bhikkhus to sit -
lie down -- on furnishings in a lay person's house even if the furnishings are the sort not
in the monastery. There are three exceptions to this allowance, the one piece objected to
its height being the //asandi// -- apparently a square platform, large enough to lie on, and
high. Bhikkhus are not allowed to sit on such a thing, even in a lay person's house.
Non-offenses. There is no offense in making a bed or bench -- or having one made -- if th
Sugata fingerbreadths or less; or in receiving a bed or bench with overly long legs if one
legs down to regulation size before using it. The Commentary notes that if one buries the
ground so that no more than eight fingerbreadths separate the ground from the lower fra
also allowable. Summary: Acquiring a bed or bench with legs longer than eight Su
fingerbreadths after making it -- or having it made -- for one's own use is a pacittiya offe
requiring that one cut the legs down before confessing the offense.

* * * 88. Should any bhikkhu have a bed or bench upholstered, it (the
upholstery) is to be torn off and confessed. Upholstery & cushions. Cotton down was app
luxurious material known in the Buddha's time for stuffing furniture, cushions, and mattre
inasmuch as bhikkhus are forbidden from making beds and benches upholstered with cott
this rule), and from sitting on cushions stuffed with cotton down, even in the homes of lay p
(Cv.VI.8). The only article of furnishing stuffed with cotton down allowed to bhikkhus is a
(%) (not a squatting mat, as translated in some places), although the pillow should be mad
the size of the head (Cv.VI.2.6). The Commentary's explanations of this point show
pillow used in those days was an oblong cushion, looking like a rectangle when viewed f
like a triangle when viewed from either the right or left side (like the old style of pillow still i

in Thailand). Such pillows, the Commentary says, should be no more than two cubits (1
and one span plus four fingerbreadths (32 cm.) from corner to corner on the sides. A bh
not ill may use such a pillow for his head and feet; an ill bhikkhu may line up a series of pil
them with a cloth, and lie down on them with no offense. Hair -- such as human hair
horse-hair -- was another forbidden form of stuffing. Cv.VI.8, in addition to forbidding bhik
sitting down on an //asandi// and cushions stuffed with cotton down, also forbids them fro
on a //pallanka// -- a couch stuffed with horse-hair -- even in the house of a lay person.
to Cv.VI.14, though, if the bhikkhus are presented with asandis, pallankas, and cushions s
cotton down, they may use the asandis after cutting the legs down to size, the pallankas
removing the hair stuffing, and the cotton-down cushions only after tearing them up and m
pillows. Mattresses and cushions stuffed with other materials, though, are allowed e
use in the monastery. Cv.VI.7 mentions five kinds of allowable stuffing: wool, cloth, bark,
leaves. (According to the Commentary, //wool// here includes all kinds of animal fur and
feathers. Goose down would thus be allowable. It also mentions that, according to the Ku
mattresses and cushions stuffed with these materials are allowable whether covered wit
cloth.) The purpose of all this is to keep bhikkhus from using furnishings that are extra
and ostentatious. As the Vinaya Mukha mentions, though, standards of what is extravaga
vary from age to age and culture to culture. Some of the things allowed in the Canon an
now seem exotic and luxurious; and other things forbidden by them, common and ordinary
policy, in a monastery, would be to use only those furnishings allowed by the rules and reg
unostentatious at present; and, when visiting a lay person's home, to avoid sitting on furnis
that seem unusually grand. The factors for the offense here are three. 1) //Object
bed or bench stuffed with cotton down. 2) //Effort//: One acquires it after making it or h
made 3) //Intention//: for one's own use. Object. Cotton down, according to the
Vibhanga, includes any cotton down from trees, vines, and grass. The Commentary to Cv
this as meaning cotton down from //any// plant, since "trees, vines, and grass" is the Cano
of covering all plant life. Kapok, flax fibers, jute, and cotton would thus all come under th
category. Because cotton-down cushions are forbidden in all situations, //bed and be
would seem to include all forms of furniture, including the stools, chairs, and sofas exempt
preceding rule. Effort. The permutations under this factor are as follows: the act o
making the bed/bench or having it made -- a dukkata; acquiring the finished article -- a pa
last penalty applies regardless of whether the bed/bench was made entirely by oneself,
others, or whether one finished what others began or let others finish what one began one
case, one must tear off the upholstery before confessing the offense. Intention. The
dukkata in making a bed or bench upholstered with cotton down -- or having it made -- for
another person; and in using such a bed or bench made for another's use. Non-offe
is no offense in using cotton down to stuff a pillow, a belt, a shoulder strap, a binding, or a
carrying the alms bowl; or to form the filter in a water strainer. If one obtains a bed or be

stuffed with cotton down made for another person's use, there is no offense in using it if or upholstery first. Summary: Acquiring a bed or bench stuffed with cotton down making it -- or having it made -- for one's own use is a pacittiya offense requiring that or the stuffing before confessing the offense. * * *

89.When a bhikkhu is making a sitting cloth, it is to be made to the standard measur the standard is this: two spans -- using the Sugata span -- in length, 1 1/2 in width, border a span. In excess of that, it is to be cut down and confessed. The origin story follows on the passage in Mv.VIII.16.3, where the Buddha allows bhikkhus to use a sitting to protect their robes from getting soiled by their furnishings, and their furnishings from g soiled by their robes and bodies. "Now at that time the Lord had allowed a sitting cloth the bhikkhus. Some group-of-six bhikkhus...used sitting cloths, without any limit in size, down in front and behind even on beds and benches." (As a result, the Buddha set 2 spans by 1 1/2.) Now, Ven. Udayin was very large. Setting out his sitting cloth in fror the Blessed One, he stretched it out on all sides before sitting down. The Blessed One 'Why is it, Udayin, that when setting out your sitting cloth you stretch it out on all sic like an old skin?' "Because the sitting cloth the Blessed One has allowed for the bhikkhus is awfully small.'" (Thus the Buddha added the allowance for the border.) three factors for the full offense here. 1) //Object//: a sitting cloth larger than the stand measure. 2) //Effort//: One acquires it after making it or having it made 3) //Intention//: for one's own use. Object. A sitting cloth, by definition, has to have a bor regardless of whether it is made of felted or woven material. However -- as none of the clear indication as to how many borders it should have or how they should be patterned -- definitive measurement as to how large the overall cloth should be. A wise policy, then, is origin story as a guide: Make the cloth large enough so that one can sit cross-legged or soiling one's robes or furnishings, but not so large that it extends out on any one side. Effort. The permutations under this factor are as follows: the act of making the sitting clot it made -- a dukkata; acquiring the finished article -- a pacittiya. This last penalty applie regardless of whether the cloth was made entirely by oneself, entirely by others, or whethe what others began or let others finish what one began oneself. In any case, one must cu cloth to the proper size before confessing the offense. Intention. There is a dukkata making an overly large sitting cloth -- or having it made -- for the sake of another person; a using such a cloth made for another's use. Non-offenses. There is no offense if one an overly large sitting cloth made for another person's use and cuts it down to size befor oneself. Summary: Acquiring an overly large sitting cloth after making it -- or havin made -- for one's own use is a pacittiya offense requiring that one cut the cloth down to before confessing the offense. * * * 90. When a bhikkhu is making a skin-eruption covering cloth, it is to be made to the standard measu the standard is this: four spans -- using the Sugata span -- in length, two spans in

In excess of that, it is to be cut down and confessed. Object. The Mahavagga (VIII.1
bhikkhus to use a skin-eruption covering cloth to protect their robes when they are suffe
boils, running sores, rashes, or "thick scab" diseases (large boils? psoriasis?). The Vibha
rule states that the cloth is to cover the area from the navel down to the knees, thus sug
the cloth is intended to be worn as an inner robe beneath the lower robe. As we already n
NP 1, one should determine these cloths for use when one is suffering from such a disea
under shared ownership when not. As mentioned under Pacittiya 87, above, the Sug
are discussed in Appendix II. Here we take the Sugata span to equal 25 cm., which wou
standard measurement for the skin-eruption covering cloth at 1 meter by 50 cm. If either o
measurements is exceeded, the cloth would fulfill this factor for the full offense. Eff
intention, & non-offenses. The permutations of these factors are the same as under the p
Summary: Acquiring an overly large skin-eruption covering cloth after making it -- o
it made -- for one's own use is a pacittiya offense requiring that one cut the cloth do
size before confessing the offense. * * * 91. When a
bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement.
standard is this: six spans -- using the Sugata span -- in length, 2 1/2 in width. In e
of that, it is to be cut down and confessed. Object. The rains bathing cloth has alread
discussed in detail under NP 24. Taking the Sugata span to equal 25 cm., the standard
the rains-bathing cloth would be 1.5 meter by 62.5 cm. If either of these measurements is
cloth would fulfill this factor for the full offense. Effort, intention, & non-offenses. The
permutations of these factors are the same as under Pacittiya 89. Summary: Acquiri
large rains-bathing cloth after making it -- or having it made -- for one's own use is a
pacittiya offense requiring that one cut the cloth down to size before confessing the offe
* * * 92. Should any bhikkhu have a robe made the size of
the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the
robe is this: nine spans -- using the Sugata span -- in length, six spans in width. T
the size of the Sugata's Sugata robe. Object. The term //Sugata// -- meaning well-gone o
-- is an epithet for the Buddha. //Robe// is not defined in the Vibhanga but apparently n
of the three basic robes: the lower robe, the upper robe, and the outer robe. This raises
interesting point: Perhaps in the Buddha's time all three of the basic robes were approxim
same size. This would have made it much more convenient than it is at present to hold to
using only one set of three robes. When washing one robe, one could wear the other two
looking out of place. At any rate, taking the Sugata span to be 25 cm. would put the
the Buddha's robes at 2.25 m. by 1.50 m. -- much larger that the lower robes used at pres
smaller than present-day upper and outer robes. As we will see under Appendix II, v
theories have been offered over the centuries as to the length of the Sugata span. Begi
with the time of the Maha Atthakatha, one of the ancient commentaries, the Buddha was a
super-human height, and his handspan, cubit, etc., were assumed to be three-times nor

recently, within the last century or so, have Vinaya experts taken evidence from the Canon that the Buddha, though tall, was not abnormally so, and thus the estimate of the Sugata s shrunk accordingly. Still, the traditional estimates of the Buddha's height continue to infl size of the robes that bhikkhus wear today throughout the Theravadin countries; and altho movement in Thailand during the mid-19th century to return to the original size and style the earliest Indian Buddha images, the idea never caught on. Effort, intention, & non-offenses. The permutations of these factors are the same as under Pacittiya 89. Acquiring an overly large robe after making it -- or having it made -- for one's own use is pacittiya offense requiring that one cut the robe down to size before confessing the

* * * * * * * *

CHAPTER NINE

Patidesaniya ~~~~~~~~~~~~~ This term means "to be acknowledged." As a name for training rules, it means "entailing acknowledgement." The rules here are unique in that they mention, as part of the rule, the words to be used in ac the violation; the second rule is especially unique in that it depicts the violators as acknowl their offense as a group. 1. Should any bhikkhu chew or consume staple or non-stap food, having received it himself from the hand of an unrelated bhikkhuni in an inhabited to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that o acknowledged. I acknowledge it." A long series of events led up to the formulation o rule. "Now at that time a certain woman whose husband was away from home was by her lover. She, having caused an abortion, said to a bhikkhuni who was dependent o family for alms, 'Come, lady, take this fetus away in your bowl.' So the bhikkhuni, havin fetus in her bowl and covering it up with her outer robe, went away. Now it so happ a certain alms-going bhikkhu had made this vow: 'I won't eat from the first almsfood I receive without having given some of it to a bhikkhu or bhikkhuni.' Seeing the bhikkhun her, 'Come, sister, accept alms.' "'No, master.' -- "A second time...A third time... "'No, master.' "'Look, sister, I have made this vow: "I won't eat from the first almsfood I receive without having given some of it to a bhikkhu or bhikkhuni." So c accept alms.' "Then the bhikkhuni, being pressured by the bhikkhu, took out her and showed it to him. 'You see, master: a fetus in the bowl. But don't tell anyone'.... (Of course the bhikkhu couldn't help but tell his fellow bhikkhus, and word reached th who formulated a double rule:) 'A bhikkhuni should not take a fetus in a bowl. I allo bhikkhuni, when seeing a bhikkhu, to take out her bowl and show it to him.' "Now a time some group-of-six bhikkhunis, on seeing a bhikkhu, would turn their bowls upside o him the bottom side....'I allow a bhikkhuni, when seeing a bhikkhu, to show him her side up. And she is to offer him whatever food there is in the bowl.'" (Cv.X.13) " at that time a certain bhikkhuni, on the way back from going for alms in Savatthi, seeing bhikkhu, said to him, 'Come, master, accept alms.' "'Very well, sister.' And he t everything. As the time (for alms-going) was almost up, she was unable to go for a was deprived of her meal. "On the second day...the third day...he took everything.... she was deprived of her meal. "On the fourth day, she went staggering along the roa rich merchant, coming the opposite direction in a chariot, said to her, 'Get out of the wa "She went and fell down right there. "The rich merchant apologized to her, 'I' sorry, lady, for making you fall.' "'It wasn't that you made me fall, householder. It's just that I'm weak.' "'But why are you weak?' "And she told him what had happened. The rich merchant, having taken her to his house and having fed l offended and annoyed and spread it about, 'How can the revered ones take food from bhikkhuni? It's difficult for women to come by things.'" There are two factors for the fu

offense here. 1) //Object//: staple or non-staple food that a bhikkhu has accepted from of a bhikkhuni -- unrelated to him -- while she is in a village area. 2) //Effort//: He eat the food. Object. Actually, there are two elements to this factor: the food sub-factor the bhikkhuni sub-factor. Under the food sub-factor: //Staple food// follows the standard d given in the Food Chapter under the pacittiya rules. //Non-staple food// includes all edib juice drinks, tonics, and medicines. Staple and non-staple food are grounds for a patidesa drinks, tonics, and medicines taken as food, grounds for a dukkata. As for the bhikkhu sub-factor: //Bhikkhuni// refers to one who has received the double ordination. A bhikkhu received only her first ordination -- in the Bhikkhuni Sangha -- is grounds for a dukkata. //Unrelated// means sharing no common ancestor back through seven generations. Perce or not the bhikkhuni is related is not a mitigating factor here. A //village area// is defin as a house or roadway in a village, town, or city. Effort. There is a dukkata in accept staple or non-staple food with the purpose of eating it, and in accepting juice drinks, toni medicine with the purpose of taking them as food; while there is a patidesaniya for every n staple or non-staple food one eats, and a dukkata for every mouthful one takes of the ju tonics, or medicine for the sake of food. Non-offenses. There is no offense if a bhikkhu eats food from a related bhikkhuni, and no offense in the following situations even if the is unrelated: She gets someone else to give him the food. She gives it by placing it ne in NP 18 and Pacittiya 41). She gives it to him in a monastery, nuns' quarters, a dwel members of other sects, or on the way back from such places. She gives it to him after the village. She gives him juice drinks, tonics, or medicine, and he uses them as such than as food. She is a female novice or probationer. Even in these cases, though, it w wise policy not to take so much of her food that she is deprived of a full meal. Summa Eating staple or non-staple food, after having accepted it from the hand of an unrelated a village area, is a patidesaniya offense.

* * *

2. In case bhikkhus, being invited, are eating in family homes, and if a bhikkhuni is st there as though giving directions, (saying,) "Give curry here, give rice here," then th bhikkhus are to dismiss her: "Go away, sister, while the bhikkhus are eating." If not one bhikkhus should speak to dismiss her, "Go away, sister, while the bhikkhus are eati bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitab that ought to be acknowledged. We acknowledge it." This rule refers to situations where invite bhikkhus to a meal, and a bhikkhuni stands giving orders, based on favoritism, as bhikkhus should get which food. The duty of the bhikkhus in such cases is to tell her to go even just one of them does, they are all exempted from the offense here. If none of them the following factors are fulfilled, they all incur the penalty and must acknowledge their offe group. Object. As with the preceding rule, there are two objects here: the food and th bhikkhuni. Any one of the five staple foods received in the above situation would fulfill the sub-factor. A bhikkhuni who has received double ordination would fulfill the bhikkhuni su

bhikkhuni ordained only in the Bhikkhuni Sangha would be grounds for a dukkata. E
is a dukkata in accepting the staple food received under such circumstances, and a patide
mouthful one eats. Non-offenses. There is no offense -- if the bhikkhuni gets othe
give her food to the bhikkhus; if she herself gives the food of other people to the bhikkhus
gets the donors to give food they have forgotten; if she gets them to give to a bhikkhu the
over; if she gets them to give the food equally to all; if she is a female probationer or no
or if she gets them to give anything but the five staple foods. Summary: Eating sta
accepted at a meal to which one has been invited and where a bhikkhuni has given dire
based on favoritism, as to which bhikkhu should get which food, and none of the bhikkh
dismissed her, is a patidesaniya offense. * * *

3.There are families designated as in training. Should any bhikkhu, not being ill, uninv
beforehand, chew or consume staple or non-staple food, having received it himself
of families designated as in training, he is to acknowledge it: "Friends, I have committe
blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it." The t
training (sekha)// is usually used to refer to anyone who has attained at least the first noble
has yet to become an arahant. Here, though, the Vibhanga uses it to refer to any family
is increasing but whose wealth is decreasing -- i.e., a family whose faith is so strong that th
generous to the point of suffering financially. In cases such as these, the Community ma
formal act, declare them as families in training so as to protect them with this rule from bhi
might abuse their generosity. The factors for the offense here are two. 1) //Objec
staple or non-staple food accepted at the home of a family designated as in training when
and has not been invited by them beforehand. 2) //Effort//: One eats the food.
Object. //Staple food// follows the standard definition given in the Food Chapter under the
rules. //Non-staple food// includes all edibles except juice drinks, tonics, and medicines.
and non-staple food are grounds for a patidesaniya; juice drinks, tonics, and medicines tak
grounds for a dukkata. //Ill// is defined as being unable to go for alms. //Invited//
means that one has been invited on that day or a previous day by a member of the family
-- //standing outside of the house or its yard/compound//. If they invite one while they are
the home or its yard/compound, one is not exempted from the offense in accepting and ea
Effort. There is a dukkata in accepting staple or non-staple food with the purpose of e
or in accepting juice drinks, tonics, or medicine with the purpose of taking them as food; a
for every mouthful of the staple or non-staple food one eats; and a dukkata for every mo
takes of the juice drinks, tonics, or medicine for the sake of food. Non-offenses. The
offense in eating food that one has accepted from the house of a family in training if --
ill; one was invited; the food was set out in the house or its yard by people other than
members of the family in training (%); the family has made an arrangement to provide foo
lots or on a regular or rotating basis, and one accepts the food as part of that arran
one eats the leftovers of one who received the food at their house when he was invite

the members of the family give the food outside of their home or yard/compound. Th
quotes the Mahapaccari, one of the ancient commentaries, as saying that this last exem
regardless of whether they take the food out of the home before or after seeing one a
Summary: Eating staple or non-staple food, after accepting it -- when one is neither i
invited -- at the home of a family formally designated as "in training," is a patidesan
offense. * * * 4.There are wilderness abodes that
are dubious and risky. Should any bhikkhu, not being ill, living in such abodes, che
consume unannounced (gifts of) staple or non-staple food, having received them himse
he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act
to be acknowledged. I acknowledge it." "Now at that time the Sakyan slaves were
The Sakyan ladies wanted to make a meal (for the bhikkhus) in wilderness abodes.
slaves heard, 'The Sakyan ladies, they say, want to make a meal in the wilderness
they infested the way. The Sakyan ladies, taking exquisite staple and non-staple foods
wilderness abodes. The Sakyan slaves, coming out, plundered and raped them. Th
having come out and captured the thieves with the goods, were offended and annoyed
it about, 'How can the revered ones not inform us that there are thieves living in the mor
Here again there are two factors for the full offense. 1) //Object//: an unannounced gift
staple or non-staple food that one has received, when not ill, in a dubious and risky wilde
abode. 2) //Effort//: One eats the food. Object. The Vibhanga defines a //wildern
abode// as one at least 500 bow-lengths, or one kilometer, from the nearest village, mea
shortest walkable path between the two, and not as the crow flies. Such an abode is cons
thieves are known to be about, and risky if people are known to have been hurt or plund
//Staple food// follows the standard definition given in the Food Chapter under the pac
rules. //Non-staple food// includes all edibles except juice drinks, tonics, and medicines.
Staple and non-staple food are grounds for a patidesaniya; juice drinks, tonics, and medic
food, grounds for a dukkata. The Vibhanga gives specific instructions for how the gift c
should be announced. The donor(s) or a messenger must come to the abode and tell one
that a gift of food will be brought. The inhabitant must then tell the informant that the area
dubious and risky. If the informant says, "Never mind, the donor(s) will come anyway," the
the abode must tell the thieves, "Go away. People are coming to serve food." This is un
make the thieves go away but, as the Commentary explains, it absolves the bhikkhus from
if the thieves attack the donors. Even if the informant specifies that only certain type
food will be brought, anything that comes along with those foods counts as announced (
Commentary adds that if other people learn of the intended donation and bring food to add
food counts as announced as well. The Vibhanga also states that if the informant says a p
is coming to bring food, the announcement covers anything brought by any member of the
The Vibhanga makes clear that the announcement is valid only if the donor makes it in the
yard/compound. Thus, for example, if the donors announce their intended donation to the

he is in the village for alms, the donation is still considered unannounced. And, for the sar
such things as telephone calls, letters, and faxes would also not count. The Comme
that if the donors send a bhikkhu or novice to the monastery to announce the donation, it c
as announced. In other words, the messenger must be a lay person. Perception is
mitigating factor here. If the food is not properly announced, then regardless of whether o
it as properly announced or not, it still fulfills this factor. A bhikkhu counts as //ill// if
he is unable to go for alms. Effort. There is a dukkata in accepting staple or non-staple
with the purpose of eating it, or in accepting juice drinks, tonics or medicine with the purpo
them as food; a patidesaniya for every mouthful of the staple or non-staple food one eats;
dukkata for every mouthful one takes of the juice drinks, tonics, or medicine for the sake o
Non-offenses. There is no offense in eating food accepted in the monastery if one is ill
gift was announced. There is also no offense -- in using roots, bark, leaves, or flowe
growing in the abode; in eating left-over announced food or food given to one who is
accepting food outside the abode and eating it inside; or in accepting and eating juice drin
and medicines as such and not as food. The Commentary, in discussing these allo
makes the following points: 1) If lay people take any of the fruits, roots, etc., growing in t
abode and cook them at home, they must announce the gift before bringing them back to t
the donors, after announcing the gift, bring large amounts of food, some of it may be set
without presenting it to the bhikkhus -- to be presented on a later day. All of this caus
hardships in communities where everyone knows that they have to announce a gift of food
to the dangerous abode, but there are bound to be cases where donors do not know tha
dangerous or that they should announce their gifts before bringing them, and they are likel
the abode with unannounced gifts of food. In such cases, the Commentary recommends
the donor take the food outside the area of the abode, come back in to announce it, and th
bring the food back in to present it; or 2) have the donor take the food outside and have a
him/her out to accept it there. If order to minimize the need for doing this, though, it w
be a wise policy for a bhikkhu who finds himself living in such an abode to announce to a
supporters beforehand -- and ask them to spread the word -- that if they want to bring him
they have to come and announce them in advance. Summary: Eating an unannou
staple or non-staple food after accepting it in a dangerous wilderness abode when
ill is a patidesaniya offense. * * * * * * * *

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[Last updated: 27 November 1993]

CHINESE BUDDHISM/STATE OF THE FIELD (2) by John McRae, March 1992

From BUDDHA-L@ULKYVM.LOUISVILLE.EDU Tue Mar 24 05:53:18 1992
Reply-To: Buddhism Discussion Group
<BUDDHA-L%ULKYVM.BITNET@ULKYVM.LOUISVILLE.EDU>
From: John McRae jrm@crux2.cit.cornell.edu
[this e-mail address was updated 27 Apr 93]
Subject: Chinese Buddhism/State of the field (2)

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(Moderators note)
John, could the Australian address you refer be that of Dr. T. Matthew Ciolek, Coombspapers Administrator? If so his address is: tmciolek@coombs.anu.edu.au. His posting to BUDDHA-L on 2/20/92 directed inquires to:

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----------Original message----------

Fellow members of the Buddhism Discussion Group:

This is the second "release" of my ongoing work on "The Study of Chinese Buddhism: The State of the Field," which is being prepared for the Association for Asian Studies Annual Meeting, April 2-5, 1992.

Since I posted the first bibliographic listing I have received several helpful responses, and by combining these and my own continued efforts the bibliography has grown from 85 entries to about 185 or so. (Thanks to Bob Sharf, Jamie Hubbard, Paul Swanson, Will Bodiford, and one person in Australia whose name and e-mail address I've managed to lose [Ciolek?] -- please remind me, because there was an offer to place these files on an ftp site there. [Sorry!])

Also, I have decided on a draft of my introduction and the overall organization of the text. What is included here is that introduction, the rest of the text in very rough outline form, and the bibliography.

The following is adapted from my first posting. If you're interested, please respond by indicating:

1. ADDITIONS: Papers, monographs, and books published in the last ten years or so pertaining to the study of Chinese Buddhism, as well as ongoing research projects or works in progress that will appear in the near future. I am interested in scholarship in European languages only, at this point.

2. CORRECTIONS: Emendations to the listing below, in the form of corrected author, title, and bibliographic information. (The bibliographic format used here is intended as that of the Journal of Asian Studies, although I may not have gotten all the details quite right.)

3. COMMENTS: Please feel free to include your own comments as to the value and significance of any of the works listed below, or that of any you might suggest as additions to the listing. Obviously, the real value of any bibliography or bibliographic review article lies in the annotation.

4. PROCEDURAL SUGGESTIONS: Any comments, advice, or suggestions regarding the procedure suggested just below.

My working plan is as follows:

A. I will update that list based on your feedback. Although I want to maintain control of the drafting of this paper, I will of course acknowledge your contributions, and I will post updated bibliographic listings as appropriate. Therefore, you may either reply to the discussion group or, to ease traffic on the net, directly to me. I will make sure everything gets posted, although I will edit comments.

B. This listing is done in ASCII format, with formatting codes omitted and no special procedures taken for diacritically marked characters, for easy distribution over this list. The current listing is a working version; please excuse me for taking the quick and dirty route once again.

NOTE: As Paul Swanson suggested, the "Chicago Guide to Preparing Electronic Manuscripts" (University of Chicago Press; companion to the "Chicago Manual of Style" that we all know and love), pp. 73ff. As Paul notes:

They suggest typing a "diacritical code" directly before the letter it will acce

C. In the future I hope to make the file available on an ftp (file transfer protocol) site I will establish through the Cornell University Chinese-Japanese-Korean Computing and Database Facility (CJK-CDF), of which I am the director. Either for the list or the ftp site, I will consider using either/both ZIP and uuencode formats. I would be pleased to receive suggestions about how to handle diacritically marked

characters.

Let me know what you think. I'll keep at this as long as your responses warrant. Thanks for your help.

++

QUOTING THIS PAPER WITHOUT PERMISSION WILL RESULT IN YOUR SPENDING TH
IMMEASURABLE EONS IN THE AVICI HELL, LISTENING TO ENDLESS RECITATIONS O
NEO-CONFUCIAN DOCTRINE!

I. INTRODUCTION

Undertaking this survey has allowed me to consider a wide variety of American and other English-language scholarship on Chinese Buddhism published during the past decade or so or now being readied for publication, and I have genuinely been impressed, simultaneously, with both the extent and the limitations of our accomplishments. My natural optimism reveals itself in the recognition of so many positive trends within the field, just as my inveterate tendency to doubt suggests that many crucially important subjects are being overlooked.

At the very outset I must mention one unmistakeable impression pertaining both to the study of Chinese Buddhism and to the state of American academia in general. Especially in the context of this panel (and proposed JAS paper) it is important to note the extent to which the study of Chinese Buddhism has profited in recent years from cross-fertilization with other areas of Chinese religious studies. Some of the most important work now being done involves the dimensions of Chinese Buddhist practice outside the Great Tradition, and indeed the intellectual climate in contemporary American academe is such that the study of non- mainstream, non-elite, popular, or diffuse religious practices, or those of the Little Traditions (to introduce a number of terms I will use synonymously throughout this essay), is now firmly entrenched on center stage.

The challenge this development brings to the field of Chinese Buddhist studies is twofold: first, how to incorporate and capitalize upon new

developments in the study of popular religion and cultural marginalization within our work and, second, how to understand relationships, both the creative and hegemonic, that occurred between the mainstream and non-mainstream components of Chinese Buddhism and Chinese religions as a whole.

In spite of the healthy momentum of the study of Chinese Buddhism per se, which benefits enormously from the vitality of the larger field of Buddhist studies in general and the historical status of Buddhism as an international religion, and in spite of the very high standard of excellence exhibited in recent scholarship on Chinese Buddhism, I would suggest that the field has been defined by our intellectual environment and forced into an essentially defensive role. Much as an election candidate may defined by his political opponents, the tasks of the study of Chinese Buddhism and the importance of Buddhism within Chinese history have been largely defined by a process of reaction to the very significant advances made in the study of Chinese Taoism and popular religion over the past decade or two, as well as by the writings of scholars working in the Confucian tradition who treat Buddhism as if it were largely irrelevant in the overall course of Chinese history and particularly in recent centuries.

I believe that those of us engaged in the study of Chinese Buddhism should turn this challenge around. Even as we work to improve and expand the perspectives of our own work, we should address ourselves to the field of Chinese religious studies as a whole to say: Just as we should not ignore the diffuse realm of religious practice within Chinese society in general in favor of the institutionalized traditions, so should those who study popular religion not perform the converse error. Too often the students of Chinese popular religion approach their subject with an unhealthy disregard for the mainstream tradition.

For example, David Johnson's seminal article on Chinese city-gods cites an anecdote that took place at Y -ch' an ssu involving a Buddhist monk named Chih-che Ta-shih, yet he never bothers to identify the individual in question as T'ien-t'ai Chih-i (538- 597), one of the most important figures in all of Chinese Buddhist history! (Johnson 1985:GET) Certainly, Leon Hurvitz's important study of the biography of Chih-i

would have benefitted by a consideration of his hagiographical image, just as Johnson's reference would have gained added meaning by the recognition of his subject's identity. My point is not to criticize either Johnson or Hurvitz, but to suggest that the walls dividing the study of mainstream and non-mainstream Chinese traditions should be torn down from both sides.

For the study of Chinese Buddhism, this means first to incorporate insights provided by new developments in the study of ritual, popular religion, etc., and from the fundamentally different perspectives of postmodern literary criticism and structuralist analysis. Second, it means that we should adopt this broader vision in order to bring something new to our intellectual communities, not merely new data for theories derived from non-Asian sources but new modes of interpretation gleaned from those sources themselves. In this exhortation I am borrowing the voice of Benjamin Schwartz, the eminent scholar of both traditional Chinese Confucianism and modern Chinese communism, who has often suggested in private conversation that students of Asian cultures should not merely apply western theories to their subjects of research but use their findings to generate new theoretical innovations.

But, third, I would also argue that we should persist in following courses of research that are important to the field of Chinese Buddhist studies in itself, without undue consideration of fashionable trends. Such research includes several forms of good old-fashioned scholarly work: editing, translating, and annotating important texts; compiling dictionaries, databases, and research tools; and writing detailed historical narratives and doctrinal analyses. However venerable our subject of study, it is still very young as a field of study in the English- speaking world, and there is still much to be done that is already considered old- fashioned in the overworked fields of Old and New Testament study, for example. Although I would applaud the expansion of research into all the new subject areas of the ten directions, we should not get too far ahead of ourselves.

The brief discussion above has suggested one paradoxical pair of challenges, both to benefit from and resist the impact of the contemporary emphasis on the popular realm. There are, however, several

other issues to be considered. There are in fact several identifiable challenges facing the study of Chinese Buddhism at the moment, or, perhaps, four areas of endeavor that are being undertaken by scholars as if to meet four identifiable challenges. I will adumbrate these briefly here, then refer to them occasionally throughout the body of this report.

[Note: I realize I'm going to have to clean up the enumeration scheme in this introduction.]

First, in addition to the continued need for greater sophistication in treatment of doctrinal works of the mainstream tradition, especially as unique products of the Chinese Buddhist tradition, we also need more research into the interactions and relationships between developments in the Chinese tradition and those in India and Central Asia. I believe that the time has come when we can and should expect a greater sensitivity to the intimate knowledge our Chinese subjects (including non-Chinese operating in the East Asian cultural sphere) must certainly have had regarding conditions in the Western regions. That is, we should now have the capacity to go beyond simplistic notions of "borrowing" and "influence" based on superficial considerations of textual transmission and imperial patronage. Our understanding of Buddhism and other vectors of religious activity in both India, Central Asia, Southeast Asia, and Tibet are increasing, and we should expect of ourselves a greater awareness of the dynamic relationships between these various realms. By adopting this greater sensitivity we should work to expand the boundaries of the Chinese Buddhist tradition, exploring systems and processes of interaction rather than allowing ourselves to conceive of China as a separate and isolated cultural entity.

Second, we should consciously recognize ourselves to be engaged in rewriting the paragigm of sinification and the periodization of Chinese Buddhism. We have lived far too long under the shadow of Arthur Wright's Buddhism in Chinese History of 1959 and Kenneth Ch'en's Buddhism in China: A Historical Survey of 1964. Both of these books are still useful -- Wright's especially for its description of the social, political, and intellectual setting of Han dynasty China into which Buddhism was introduced and the multi-dimensional impact of the religion during the

Six Dynasties period and Ch'en's for its relatively comprehensive sweep of the subject matter. But both of these books buy into Hu Shih's general conception of the overall contour of Buddhism in Chinese history, which basically boils down to the notion that Buddhism arrived when China was weakened by disunion and social chaos, thrived during a long period of political division, and was ejected when China became whole and healthy again. Fortunately, this simplistic and profoundly antipathetic interpretation is being assaulted on various fronts, as I will recount below.

Third, scholars in our field are already developing research tools based on the use of computer technology, which will introduce substantial changes in the way we go about our studies. These new tools will allow us to search large bodies of primary texts and secondary databases very quickly, discovering new correlations and testing hypotheses, and eventually even performing stylistic analyses. All these techniques are available in other fields of study, but the problems of the very large numbers of ideographs used in Chinese, Japanese, and Korean are now being surmounted.

As an example of the possibilities of this new technology, I have distributed preliminary versions of this paper and its attendant bibliography to the electronic discussion group devoted to Buddhism. Several scholars responded with additional bibliography and their own insightful comments, and I expect this collaborative process to continue right up until the publication of this paper. Indeed, those of you in attendance this evening have received a copy of the bibliography I have collected thus far, along with a request to cooperate in this electronic dialogue.

Those wishing to receive updates of this bibliography as they are distributed may either send an electronic mail message to me at jrm@cornella.cit.cornell.edu, or join the discussion group devoted to Buddhist studies. To do the latter, send mail to listserv@ulkyvm, with the only message being the line "subscribe buddha-l firstname lastname," where "firstname lastname" represents your personal name. (The listserv program will determine your e-mail address automatically.)

II. THE SOURCE LANGUAGES AND MATERIALS OF CHINESE BUDDHISM

A. ON THE EARLIEST CHINESE TRANSLATIONS OF BUDDHIST TEXTS

1. Kamata's work and (Wu 1988) on early Chinese Buddhist art 2. E. Zarcher's articles on early language 3. The work of W. South Coblin, Ted Pulleyblank, and Victor Mair 4. "Buddhism Across Boundaries" conference being organized by McRae and Nattier

B. DEVELOPMENTS IN MIDDLE CHINESE

1. Mair and Mei HJAS article on Sanskrit/Chinese prosody 2. Mei Tsu-lin's Late Middle Chinese language theories: contra recent JAS article on Neo-Confucian recorded sayings 3. Victor Mair's various stuff on transformation texts; relationship to Chinese literature and Chan

C. RE-EVALUATION OF INDIGENOUS SOURCES AND THE PROBLEM OF SINIFICATION

1. Nattier's observation of China as active customer of Mahayana; Buswell: process right from beginning 2. E. Z rcher's articles on early language 3. The work of W. South Coblin, Ted Pulleyblank, and Victor Mair 4. Schopen reworking filial piety shibboleths 5. Buswell's book on Vajrasam dhi 6. Buswell's book on apocrypha 7. Buswell's marga volume 8. Nattier on Heart S tra 9. Grosnick 1989 on CHL? 10. SU student translation project on HKSC? 11. Problem of sinification comes up again re Chan

III. DEVELOPMENTS IN CHINESE DOCTRINAL TRADITIONS

1. Madhyamika: (Hurvitz and Iida) and Dalia, both forthcoming 2. Hua-yen: (Gimello 1976) and (Gregory 1991) 3. T'ien-t'ai and Lotus Sutra tradition

Kim 1991

Stevenson and Donner, Moho zhiguan

Dan Getz on Zhili and Song dynasty Tiantai (forthcoming) (Schmidt-Glintzer 1982) 4. Pure Land: Tanaka 1990 5. Yogacara: Sutton 1991 tangentially concerned with China 6. Esoteric Buddhism: Strickmann

and Orzech 7. Miscellaneous: (Pachow 1980)

IV. RECENT ADVANCES IN CHAN STUDIES

A. CONTRIBUTING FACTORS 1. Kuroda Institute contribution: forthcoming volume 2. The Yanagida legacy: McRae, Faure, and Buswell on early Chan

B. A DIACHRONIC REVIEW 1. Proto-Chan: 2. Early Chan:
Faure and McRae; McRae on Shenhui 3. Classical
Chan: note terminology not yet settled
McRae on Mazu
App on Yunmen, including 1988 ZBKK vol. 4. Song dynasty
Chan:
Robert Gimello: Northern Song "lettered Chan"
Griffith Foulk: institutional history
Huang Chi-chiang's various papers
Paul Jaffe: Juefan Huihong (CHECK)
Morten Schl tter: on ??
(Cleary 1990) on a thirteenth-century figure 5. Later
Chinese Chan:
Hsu 1979, Berling 1980, and Y 1981
(Cleary 1989)

C. A SPECIAL CATEGORY: FAURE'S RHETORIC OF IMMEDIACY

V. THE "POPULAR" DIMENSION AND RITUAL TRADITIONS OF CHINESE BUDDHISM

A. THE Z RCHER MANIFESTO (Z RCHER 1982)
B. BUDDHIST FAITH AND RITUAL IN TRADITIONAL CHINA

1. Raoul Birnbaum and Wutaishan studies 2. Peter Gregory's work on Tsung-mi's ritual text (include reference to Stevenson's studies in here) 3. Y Ch n-fang's studies of Guanyin, pilgrimage tape 4. Y Ch n-fang's translation (?) of Chen-hua, In Search of the Dharma: Memoirs of a Modern Chinese Buddhist Pilgrim

C. BUDDHISM IN CONTEMPORARY CHINA AND TAIWAN

1. Note tremendous gap for Buddhism after the Song: (Chan 1985) 2. Buddhism in contemporary PRC 3. Great vitality of Buddhism in Taiwan, which belies orthodox views of "religion = response to social distress"

(Hsing 1983)

Archive of Modern Chinese Buddhism at Cornell 4. Role of Taiwanese Buddhism in support of Chinese Buddhist studies

FKS conferences

Chung-Hwa Institute: conferences and teaching

Heng-ching's institute:

teaching

VI. THE USE OF COMPUTER TECHNOLOGY IN BUDDHIST STUDIES

1. Urs App and electronic Zen texts and databases 2. Buddhist canon input projects: Lancaster, App, McRae

VII. CONCLUSIONS

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Offerings are a major part of the ritual of consecration and of many other Tibetan Buddhist rituals, but their nature clearly reveals their Indian origin. Offerings are made to acquire merit, but the recipient can be the poor and needy as well as lamas or deities. If the merit thus acquired is dedicated to the attainment of enlightenment, the offering becomes part of the practice of the perfection of giving.

Though elaborate offerings to deities who never seem to partake of them may seem wasteful to the sceptical, especially in the case of the ritual fire offerings during which everything is burned, such offerings are not merely meaningless ritual. the primary aim of Buddhist practice is to train the mind and this is the context in which the offerings should be understood. Whether physical offerings actually benefit the recipient or not, from the practitioners point of view they are an essential means of reducing the desire and greed which characterize our relationship with the physical world. Desire is to think that we would be satisfied if we were to obtain some object, and greed is to think we will be more satisfied if we can keep what we have obtained or gain more. Both passions tend to reinforce the notion of ourselves as real, independent selves to be satisfied. Making offerings accustoms the mind to giving, letting go of desirable objects, and serves to loosen our sense of clinging to a real and independent self. The merit derived from giving can be a cause in the short term for acquiring wealth, but ultimately for attaining enlightenment.

Offerings directed to certain deities, Buddhas, or Bodhisattvas create connections with them. In Sanskrit the word for offering is "puja" which means to please. Offerings please the Buddhas and Bodhisattvas, not because they are pleased to receive gifts, but because they delight in the virtue of the givers, which is determined by the quality of their motivation in making the offering. Offerings need not even be material. Milarepa offered his spiritual practice, his most cherished attribute. The best offerings are of virtuous accomplishments. Thus, the offering of religious practice is what most pleases the deities and creates a bond between them and the practitioner, which provides a basis for his/her further development.

Several factors determine the quality of an offering. Prominent is the giver's motivation, though the status of the recipient and the nature of the offering also contribute. The giver acquires the greatest merit when he/she

is motivated by a wish to attain enlightenment for the sake of all sentient beings. It is much less if he/she aspires for his/her own enlightenment alone and even less if he/she wishes merely to obtain a good rebirth in his/her next life. The poorest motivation is the wish to gain some benefits in this lifetime, such as wealth and a long life, or to be completely mundane in seeking a reputation for generosity.

The status of the recipient is an important factor. The merit gained by making an offering with absolutely pure motivation to a Buddha is immeasurable. Since images and other manifestations of the Buddhas and Bodhisattvas are to be regarded as no different from them in nature, making offerings such as are made to the mandala deities in the consecration rituals is equivalent to making offerings to the Buddhas. The Buddhas are exalted objects of offering because they are the ultimate source of refuge, not because they will snatch us out of cyclic existence, but because the teachings they demonstrate enable us to do so ourselves. One's own lama or teacher is also an exalted object of offering, because it is due to his personal kindness and guidance that one can make any progress on the path of development for the benefit of all sentient beings.

Nevertheless, since pure motivation is so important, a gift made with a very pure motivation to a needy person is also very meritorious. One can reflect that this needy person has at sometime been one's own kind mother or consider the fact that one depends on others to attain enlightenment, for without them one would have no opportunity to practice giving, ethics and forbearance, which are essential in the quest for Buddhahood. Thus it could be said that the merit obtained from making a modest gift to a needy person with an exalted motivation is far greater than one made to a Buddha with a poor motivation.

Whatever is offered should always have been honestly obtained, for a wrongly acquired object severely detracts from the wholesome quality of giving it. Offerings should always be of the best one has. Food offered to the Buddhas should not be bad or rotten on the pretext that no one will eat it. It is good to offer one's own food before eating it. Since the main purpose of making offerings is to reduce avarice, one should do so without a trace of regret. The Buddha recommended that avaricious people should initially accustom their minds to giving, by giving something from one hand

to the other.

Water is also commonly offered. Water is pure. the Indian master Atisha, who visited Tibet with profound effect in the eleventh century, praised the purity of water in Tibet, saying that simply by appreciating its excellent qualities one could offer it joyfully to the Buddhas. Water can easily and honestly obtained and when offering it one can imagine washing away the miserliness of all sentient beings.

(Portion of "The Consecration Ritual", pp 55 - 56, Cho-Yang, Vol. 1-No.2, 1987. Cho-Yang is an occasional publication of the Council for Religious and Cultural Affairs)

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[Last updated: 26 April 1993]

"TO CLARIFY OUR INSIGHT" - a provisional title of
an originally untitled teisho.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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TEISHO

John Tarrant Roshi

February 18, 1992

Center for Seven Generations
Occidental, California

Some of us clarify our insight early and then have to work on adapting

ourselves; have to work on what to do after that. Then we have to deepen our character.

Hui-Neng (Jap. Eno) was a great genius of zen. He was called the Sixth Great Ancestor in our tradition, that's the Sixth in China. His father had died and he was cutting wood to help support his mother and he overheard somebody chanting in the street a snatch from the "Diamond Sutra." Immediately he awakened. He had great ability and he became a teacher, but then he realized that there were some things he did not understand and he heard that there was a great teacher a couple of thousand miles to the north. So he made arrangements so that his mother would be well looked after and then he journeyed on foot to the north and met with his teacher. He was just sent into the hut to pound rice--the lowest level of the monastery--and he was a layperson, too, which made him even lower in those days.

Finally, he had an interview with the teacher and the teacher said, "Oh, you're a barbarian from the south. Barbarians from the south don't understand zen. (This is dear to my heart.) And he said, "Zen knows nothing of north and south." His teacher said, "Oh good, you can go and pound rice." And so he just worked away in the rice pounding hut.

Various things happened and through the course of this his teacher recognized him. And so the teacher gave him a robe and an eating bowl that had been handed down from Bodhidharma; that had come with Bodhidharma from India. It represented the Buddhist transmission. He gave it to him in the middle of the night and said, "People will be very unhappy about a southern barbarian getting this. It might be good for your health if you left immediately." Even so, a great general, who was one of the students, chased him for many weeks and caught up with him and tried to take the robe back, but that's another story of how Kway-nung then worked with that general and the general became his student.

But then Kway-nung lived with hunters in the forest for twenty years before he taught. So one of the things this emphasizes is that no matter how brilliant you are, you can always do with a little character work. He wasn't very eager to teach. He was very willing to learn and interested in learning. He was also very willing to help the poor

people of his time. Living with the hunters. They were considered to be pretty barbarous, you know, killing things for a living.

So other people say, "I have been working on my koan for twenty years and I have got nowhere. I am a failure." But the people who look at them think there whole life has changed and they have become wonderful people and the only thing wrong with them is that they think they're not. This is a different way. This is the way when the character work comes first and the insight will come in its time. I do not know that one is really superior to the other. I think in zen, in our tradition, in our Rinzai lineage which overvalued insight a little. So sometimes we've seen the spectacle of teachers and senior people who have poor character. But it really helps to have insight, too, so I don't want to value one against the other.

There is a funny koan about this matter; that is somewhat related to this matter. This is called "Spiritual Uncle Mi and the Rabbit." This is again from the Book of Serenity; it's the fifty-sixth story. The Introduction says:

> Better to be sunk forever than to seek the liberation of the saints.

And then it tells a couple of little stories.

> Devadatta experienced the bliss of the third meditation heaven while sunk in uninterrupted hell.

Even in hell.

> Whereas Udraka Ramaputra

I'm not acquainted with that person.

> Udraka Ramaputra fell from the heaven of the summit of existence into the body of a flying wildcat. Tell me where is the gain and where is the loss?

The Case:

> So Dongshan and his spiritual uncle, Uncle Mi he was called, were walking along and they saw a white rabbit run by in front of them. Uncle Mi said, "Swift!"
>
> Dongshan said, "How so?"

So already this conversation is starting to tilt again.

> Uncle Mi said, "It's like a commoner being made a prime minister."
>
> Dongshan said, "Such a venerable person as you still talking like that!"
>
> Uncle Mi said, "What would you say?"
>
> Dongshan said, "Here are generations of nobility temporarily fallen into poverty."

There is a very interesting comment-- You take this up as a koan and see how much they are appreciating this rabbit. The person who does the commentary on this has a very interesting take on it.

In the teachings there are two gates, natural and cultivated; in Dongshan's lineage this is called `using the accomplishment to illustrate the state'. Usually we awaken by means of cultivation, entering sagehood from ordinariness--a commoner is directly appointed a prime minister. If you're first enlightened and then cultivate afterwards, you enter ordinariness from sagehood. This is the traditional nobility--originally honorable though now drifting destitute in the myriad conditions, but the basic nobility it still there.

There are a couple of nice additional sayings to this case. When Uncle Mi says, "It's like a commoner being made prime minister." The additional saying is,

> It is easy to ascend into the sky from the ground.

There is another saying,

> To realize the road of emptiness may not be so difficult.
> To express the bare substance is hard.

That's a koan called, "The Sound of the Raindrops."

Another additional saying is when Dongshan says, "Generations of nobility, temporarily fallen into poverty." The additional saying is, Descending from the sky is hard.

But that, too, must be done.

So, I think that in zen different schools have emphasized different paths. Traditionally, the Lin-chi school, where our koan tradition dates from, has always emphasized: go for the insight and the rest will take care of itself. And to a certain extent that's true. Ts'ao-t'ung School, Soto School, which is also one of our lineages, has emphasized: live a life of faith and virtue, cultivating the fields, cultivating your own character and the insight will take care of itself. And sometimes that happens, too. But I say don't be attached to either one. Sometimes one is right and another time the next is right.

I think it is safe to say that when you are blocked in some way then that is character time. And honor being blocked. This is a wonderful virtue. If you were not so stupid, you never would have discovered this wisdom. So prize your stupidity. If I hadn't been so stupid, I would have been a successful lawyer in my hometown as my parents wished, but I was incapable of that. Alas! Alas! Alas!

On the other hand then, if the gate opens for you, when it does for everyone, then just walk through it. Some people when the gate opens, they spend a lot of time saying, "Oh my god the gate's open." And then they trip over and fall on their faces. I did this--I felt like I did this three or four times myself. I could feel, "Oh, this experience is coming." Damn, it wasn't coming anymore. I got too excited. But then you go forward. But don't cling to that, too. You'll find that when you

cling to that, the world will change and you will not change and then you'll be out of harmony with the world and you'll get tossed down into the body of a rabbit as they put it here. This is particularly so as you get further on in your zen practice. `The descent from the sky is difficult,' as they say. Do not try to hold on to the wonderful states; do not try to hold on to your treasure. If you do not hold onto it, you'll then discover that it is inexhaustible and it comes up in the most implausible of times when you are completely a mess. The treasure will be right there in your life. If you are holding onto it, I'm afraid all we can say is that you're holding onto it. That's what happened.

Hakuin's teacher used to call him a demon watching over a corpse in a cave. And you know that kind of meditation where you're doing it really well, and it's really intent, you're very focussed and, "Ah, the samadhi's getting better and I'm really peaceful now and I can see how vivid things are." Just a little bit more--if I watch that corpse a little longer, something will happen.

Hakuin's teacher said--Hakuin's teacher was considered a little difficult, but he had a student who was a friend of Hakuin and was impressed by Hakuin and who said to Hakuin, "Come along. It's hard to find a good teacher." So he said, "Come along and meet my teacher," and finally persuaded Hakuin. Then he had to persuade the teacher to meet Hakuin. Finally he did that, too, so he got these two difficult people together.

Hakuin came along and he had written out a great enlightenment experience. He thought greater than anyone had had since Shakyamuni Buddha and so he had written it out because he thought it was so important. And so he came along with this wonderful experience and presented it to the teacher and the teacher went "kkkkkt" (scrunching motion) scrunched it up and threw it down and said, "Show me; tell me." And Hakuin said, "There's nowhere to take hold of it." This is the commoner suddenly becoming prime minister. The whole world it vast, filling the universe. And the teacher grabbed his nose and twisted it hard and said, "I find it quite easy to take hold of it," and threw him down the steps. Hakuin was very angry and went away muttering to

himself, but finally decided the teacher may have something and he came back and meditated with him for a long time. And Hakuin said, "Finally I realized what the teacher was saying." And finally he was willing to come down from the mountain; to descend from the sky; to wear clothes and eat soup and find the sacredness right there. And he said, "I told the Master that I had many experiences. He just nodded and smiled. He never did give me transmission, but he stopped calling me an evil demon watching over a corpse." That was the extent of Hakuin's confirmation by his teacher.

So you can see that all the ways that we describe; all the great koans were the opening for somebody else and they can be the opening for you, but then it will be a unique and different koan when it is the opening for you. It will be your koan.

A student started quoting this wonderful poem, "the brilliance of the truth illuminates the whole universe." His teacher, I think it was Yun-men (Jap. Unmon) interrupted him and said, "Aren't those the words of someone else?" And the student said, "Yes, they are." So the teacher said, "Wrong!" and left. So you see when it comes to the koan, "Isn't that Mumon's koan?" "No, it's mine!" Who's Mumon? "No, they're my words; they're not the ancient poet's."

With this rabbit--this white rabbit--a very interesting person. Uncle Mi says, "Swift!" It's like saying, "Oh, the rain is here." That empty, idiotic state--just this. Just toc, toc, toc on the roof. How beautiful. We sit here in eternal time while the rain rains through us. While we rain all around on the fields. But Dongshan couldn't leave well enough alone and said, "How come? What do you mean?" And so then Uncle Mi said, "It's like a commoner being made prime minister." He sees the virtue in that rabbit. The virtue in the zen student sweating in the zendo, wondering if they can get away with moving or not because the Tanto will yell at them if they move. Thinking, "My god, hit the bell." Whatever, or just musing, dreaming along here, very close to the koan, working with the koan, having the koan working inside you. So that the koan walks around. So that's like the commoner being made prime minister. Suddenly the koan is walking around.

Dongshan, of course, values his uncle a lot so he says, "A venerable old person like you still talks nonsense." And Uncle Mi says, "Oh, what about you?" And Dongshan says, "Generations of nobility temporarily fallen into poverty." The bare substance of the raindrops. Just the raindrops. There is no emptiness, no fullness. There is no one even listening. There is just the great rain from the beginning of time. And each moment is always like this. How could it be any different.

And so then you get a certain amount of play happening. I'll give you two examples. The first case in the Book of Serenity:

> One day the World Honored One, which is Shakyamuni Buddha, ascended to the seat. Manjusri, the Bodhisattva of Great Wisdom, struck the gavel and said, "Clearly observe the Dharma of the King of Dharma; the Dharma of the King of Dharma is thus."

He went, bang (striking sound). Just like the rain.

> And so the World Honored One then got down from his seat and left.

His teisho had already been given. I thought of not coming and saying, "Well, the rain said it for me."

Here's another one.

> The World Honored One was walking with the community and pointed to the ground with his finger and said, "This would be a good place to build a temple."
>
> Indra, the emperor of the gods,

He had good students, I guess.

> took a blade of grass, stuck it in the ground and said, "The temple is built."
>
> The World Honored One smiled.

There is a saying: "Sometimes you use the 16 foot golden body of the Buddha as a blade of grass; sometimes you use the blade of grass as the 16 foot golden body of the Buddha."

So this is like the rabbit that is truly noble.

And then there is something else. I have spoken about Day-shan's (sp?) action in his later life when he would just teach just by what he was doing. Somebody would say, "The meal isn't ready. What are you doing here?" And he wouldn't say anything. He'd just turn around and go back to his quarters. It didn't matter if the meal was late or early or whatever. He would just flow with circumstances like that. This doesn't mean he was always agreeable. He was not considered an agreeable person, but he would flow with the Tao.

Bodhidharma, when he came from India, had an interview with Emperor Wu of Liang, which was at that time a large northern kingdom in China. Bodhidharma was interested in the emperor apparently, interested enough to have an interview with him. The emperor was interested in the dharma and he said,

> I have endowed many monasteries. What virtue, what merit have I accumulated?

He was interested in his status in the other world.

> Bodhidharma said, "Oh, no merit."

He could have said, "Fortunately no merit."

> The emperor said, "What is the highest meaning of the holy teaching?"

> Bodhidharma said, "Vast emptiness, nothing holy."

So that is like your rabbit. A commoner suddenly being appointed prime minister.

> Then the emperor getting more and more both curious and puzzled said, "Who is this before me?"
>
> And Bodhidharma said, "I do not know."
>
> And the emperor didn't understand. So Bodhidharma subsequently crossed the Yangtse River and came to Shaolin and sat facing a wall for nine years.

Afterwards the emperor wrote a poem, the emperor spoke to his adviser who said, "Do you know who that was, your majesty?" The emperor said, "No, I do not know him." The adviser said, "That was the Bodhisattva Avalokiteshvara bearing the mind seal of the Buddha." Think about that the next time you run across a crazy person in the street. The emperor said, "Oh, well let's send after him. His attendant said, "It's too late. You can send the whole kingdom after him and he won't return." And so the emperor wrote an epitaph:

> I saw him without seeing,
> I met him without meeting him--
> Now as of old
> I regret this.

And the comment here is rather touching.

> Even though His Majesty was just an ordinary man, he presumed to consider Bodhidharma his teacher in retrospect.

So even the emperor had some ability to turn around.

But Bodhidharma's not knowing, I think, is that deep not knowing. The emperor's not knowing is a different kind of not knowing. When his attendant says, "Do you know who that was?" He says, "I don't know." He just doesn't know. Bodhidharma's not knowing is that closeness and intimacy with the great mystery and the great emptiness underlying things. What about this rain? Why does it rain when we do sesshin? I don't know. Why do we do zazen? I've never been able to answer that question satisfactorily. What is it about life that is so lovely and so

compelling? Why is that we know, somehow, that it is deeply important? What we do counts. And to work on--to have a good character and to gain understanding is a great thing. Why is this? I do not know. Like the flowers coming up in spring. There is something utterly profound and beautiful about them without any reason. It is beyond anything that our understanding can grasp. So that is called true understanding. Yamada Roshi used to call it blindness. Fortunately, he is blind.

D. T. Suzuki, perhaps we should say in spite of being a great scholar, was also a legitimate zen master in the Rinzai line, and was considered highly in zen circles. His complimentary name that his teacher had given him was Daisetz, which means Great Donkey. I always appreciate that. Lin-chi's transmission statement to his great student San-sheng went like this:

> Lin-chi was dying and San-sheng was just sitting there by the bedside keeping him company.

A good thing to do when somebody's dying.

> And Lin-chi said, "After I'm gone please protect the essence of my true dharma."

> And San-sheng said, "Who would dare to do anything different?"

Again, as always with Lin-chi and his line, the air starts to thicken around the conversation.

> So Lin-chi says, "Okay."

Lin-chi is not one to spare you when he's dying.

> He says, "Okay, what will you say if somebody asks you about this matter; about my essence of true dharma?"

> And San-sheng went, "Ho!!!!" (Very loud.)

> And Lin-chi said, "Who would have thought that the essence of my

true dharma would be destroyed by this blind donkey?"

Many people didn't understand. Later they doubted whether San-sheng really had approval from Lin-chi, but that was Lin-chi's great praise. San-sheng knowing what Bodhidharma meant when he said, "I do not know."

So that when the world is dazzlingly clear, you just sit there in that dazzling clarity. And then you do not know either because there is no one there to know. Then again, the world is not dazzlingly clear and that is very clear to you. And then you are there and there is no one to know still. Still there is not knowing. And this not knowing goes on and on from before time until after we are gone. It is the most precious thing and the heart of it is the great love of the way.

From now on in sesshin, in your meditation, use any means you can to go deeper. Just really throw away all the things you have been holding on to. If you can't throw them away, then carry them with you. Go deeper, go deeper. And have that spirit of devotion and enjoyment of the way. It doesn't need to be grim at this stage in sesshin. Grimness and non-grimness are far in the past. Just yes; just this rain.

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end of record

THE SIMILE OF THE CLOTH

Introduction

This discourse of the Buddha -- the seventh in the Collection of Middle Length Texts (Majjhima Nikaya) -- deals first with a set of sixteen defilements of the human mind; and in its second part, with the disciple's progress to the highest goal of Arahatship, which can be achieved if -- and only if -- these impurities are gradually reduced and finally eliminated. While there are also defilements of //insight// which must be removed for the attainment of the goal, the sixteen defilements dealt with here are all of an //ethical// nature and are concerned with man's //social behaviour//. Only the last of these sixteen, negligence, may also refer to purely personal concerns as well as to one's relations with others.

A glance through the list (see Note 2) will show that all these sixteen defilements derive from greediness and selfishness, from aversion, self-assertion and conceit, or their combinations. If we take, for instance, contempt, being a weaker nuance of (5) denigration, we see that aversion and conceit contribute to it; (7) envy is fed by greediness and aversion. The pairs of contributive factors here exemplified do not, of course, occur at the same moment of consciousness; but their repeated, separate presence favours the arising of such derivatives as contempt and envy. On the other hand, if those secondary defilements such as contempt and envy (and all the others) appear frequently, they will bring about a close serial association of their "feeders," as for instance hate motivated by conceit, or hate motivated by greed; and these may easily become habitual sequences, automatic chain reactions in our impulsive life.

Interlocked in such a manner, the negative forces in our mind -- the defilements, roots of evil, and fetters -- will become more powerful and much more difficult to dislodge. They will form "closed systems" hard to penetrate, covering ever larger areas of our mind.

What may first have been isolated occurrences of unwholesome thoughts and acts, will grow into hardened traits of character productive of an unhappy destiny in future lives (see Discourse Sec. 2). And in all these grave consequences, the secondary or derivative defilements have a great share. Hence it is of vital importance that we do not fall victim to the last in the list of those defilements -- negligence -- and are not negligent in watchfulness and self-control.

> "Out of regard for your own good, it is proper to strive with heedfulness; out of regard for others' good, it is proper to strive with heedfulness; out of regard for your own and others' good, it is proper to strive with heedfulness."
>
> (Nidana Samy., No. 22)

As to "others' good," how much more pleasant and harmonious will be human relations, individual and communal, if there is less pettiness and peevishness, fewer vanities and jealousies, and less self-assertiveness in words and deeds! As already remarked: if these minor blemishes are reduced, the larger and more serious defilements will have fewer opportunities. How often do deadly conflicts and deep involvement in guilt arise from petty but unresolved resentments!

The composition of our list of defilements alone makes it clear that the Buddha was well aware of the social impact of these impurities; and the structure of the discourse shows that he regarded the removal of these defilements as an integral part of the mental training aiming at deliverance. Hence we may summarise this part of the discourse by saying that //our social conduct strongly affects the chances of our spiritual progress//.

The nature of that influence is illustrated by the simile of the cloth. If the texture of our mind is tarnished by blemishes in our social behaviour, "the new colouring" of //higher mentality// (//adhicitta//) and //higher wisdom// (//adhipanna//) cannot penetrate. The stains that soil the single strands of thought will show through the superficial colouring; and besides, the impure matter win reduce the porosity of the tissue, i.e. the receptivity of our

mind, and thus prevent full absorption of any results gained in meditation or understanding. Through the accumulating "waste products" of uninhibited defilements, a mental atmosphere is created that resists any depth penetration of spiritual forces and values.

First, in accordance with the method of Satipatthana, right mindfulness, the presence of the defilements in one's behaviour has to be clearly noticed and honestly acknowledged, without attempts at evasion, at minimizing or self-justification, for instance, by giving them more "respectable names. This is what is implied in the words of the discourse: "//Knowing// (the respective blemish) to be a defilement of the mind . . . " Such knowledge by itself may often discourage the recurrence of the defilements or weaken the strength of their manifestations. According to the Buddhist Teachers of Old (see Note 4, para. 1), this knowledge should be extended to the nature of the defilements, the causes and circumstances of their arising, their cessation, and the means of effecting their cessation. This is an example of how to apply to an actual situation the formula of the Four Noble Truths as embodied in the contemplation of mind-objects (//dhammanupassana//) of the Satipatthana Sutta. Another example is the application of the four truths to higher states of mind, the Divine Abidings, for the purpose of developing insight (Sec. 13 and notes 13, 14).

When the Noble Disciple, on attaining to one of the higher paths, sees himself freed from the defilements, deep joy will arise in him, enthusiasm for the goal and the way, and an unshakable confidence in the Triple Gem. So says our text (Sec. 6-10). But a foretaste of all these fruits and blessings can already be gained by him who has succeeded in noticeably weakening and reducing the defilements. Such enthusiasm and strengthened confidence, being derived from his personal experience, will be of great value to him, adding wings to his further progress. To the extent of his experience, he will have verified for himself the virtues of the Dhamma:

> "Well proclaimed by the Blessed One is the Dhamma, realisable here and now, possessed of immediate result, bidding you come and see, accessible, and

knowable individually by the wise."

For rendering this discourse, use has been made chiefly of the translation by the Venerable Nanamoli Thera (from an unpublished manuscript), and also of the translations by the Venerable Soma Thera and I. B. Horner. Grateful acknowledgement is offered to these able translators. For some key passages, however, the Editor decided to use his own version, partly for the reason of conformity with the commentarial explanations. The Notes have been supplied by the Editor. In these Notes, it was thought desirable to furnish the commentarial references supporting the renderings chosen, and in these cases the inclusion of Pali words was unavoidable. But an effort has been made to make these notes intelligible and helpful to readers who are not familiar with the Pali language as well.

The Simile of the Cloth
(Vatthupama Sutta)

1. Thus have I heard. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks thus: "Monks." -- "Venerable sir," they replied. The Blessed One said this:

2. "Monks, suppose a cloth were stained and dirty, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye badly and be impure in colour. And why is that? Because the cloth was not clean. So too, monks, when the mind is defiled,[1] an unhappy destination (in a future existence) may be expected.

"Monks, suppose a cloth were clean and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye well and be pure in colour. And why is that? Because the cloth was clean. So too, monks, when the mind is undefiled, a happy destination (in a future existence) may be expected.

3. "And what, monks, are the defilements of the mind?[2] (1) Covetousness and unrighteous greed are a defilement of the mind; (2) ill will is a defilement of the mind; (3) anger is a defilement of the mind; (4) hostility..... (5) denigration . . . (6) domineering . . . (7) envy..... (8) jealousy . . . (9) hypocrisy . . . (10) fraud..... (11) obstinacy . . . (12) presumption..... (13) conceit . . . (14) arrogance . . . (15) vanity . . . (16) negligence is a defilement of the mind.[3]

4. "Knowing, monks, covetousness and unrighteous greed to be a defilement of the mind, the monk abandons them.[4] Knowing ill will to be a defilement of the mind, he abandons it. Knowing anger to be a defilement of the mind, he abandons it. Knowing hostility to be a defilement of the mind, he abandons it. Knowing denigration to be a defilement of the mind, he abandons it. Knowing domineering to be a defilement of the mind, he abandons it. Knowing envy to be a defilement of the mind, he abandons it. Knowing jealousy to be a defilement of the mind, he abandons it. Knowing hypocrisy to be a defilement of the mind, he abandons it. Knowing fraud to be a defilement of the mind, he abandons it. Knowing obstinacy to be a defilement of the mind, he abandons it. Knowing presumption to be a defilement of the mind, he abandons it. Knowing conceit to be a defilement of the mind, he abandons it. Knowing arrogance to be a defilement of the mind, he abandons it. Knowing vanity to be a defilement of the mind, he abandons it. Knowing negligence to be a defilement of the mind, he abandons it.

5. "When in the monk who thus knows that covetousness and unrighteous greed are a defilement of the mind, this covetousness and unrighteous greed have been abandoned; when in him who thus knows that

ill will is a defilement of the mind, this ill will has been abandoned; . . . when in him who thus knows that negligence is a defilement of the mind, this negligence has been abandoned -- [5]

6. -- he thereupon gains unwavering confidence in the Buddha[6] thus: 'Thus indeed is the Blessed One: he is accomplished, fully enlightened, endowed with (clear) vision and (virtuous) conduct, sublime, knower of the worlds, the incomparable guide of men who are tractable, the teacher of gods and men, enlightened and blessed.'

7. -- he gains unwavering confidence in the Dhamma thus: 'Well proclaimed by the Blessed One is the Dhamma, realisable here and now, possessed of immediate result, bidding you come and see, accessible and knowable individually by the wise.

8. -- he gains unwavering confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples has entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way; that is to say, the four pairs of men, the eight types of persons; this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the incomparable field of merit for the world.'

9. "When he has given up, renounced, let go, abandoned and relinquished (the defilements) in part,[7] he knows: 'I am endowed with unwavering confidence in the Buddha . . . in the Dhamma . . . in the Sangha; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma[8], gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; his body being tranquil, he feels happiness; and the mind of him who is happy becomes concentrated.[9]

10. "He knows: 'I have given up, renounced, let go, abandoned and relinquished (the defilements) in part'; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma, gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; when his body is tranquil,

he feels happiness; and the mind of him who is happy becomes concentrated.

11. "If, monks, a monk of such virtue, such concentration and such wisdom eats almsfood consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him. [11]

"Just as cloth that is stained and dirty becomes clean and bright with the help of pure water, or just as gold becomes clean and bright with the help of a furnace, so too, if a monk of such virtue, such concentration and such wisdom eats almsfood consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him.

12. "He abides, having suffused with a mind of loving-kindness [12] one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with loving-kindness, with a mind grown great, lofty, boundless and free from enmity and ill will.

"He abides, having suffused with a mind of compassion . . . of sympathetic joy . . . of equanimity one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with equanimity, with a mind grown great, lofty, boundless and free from enmity and ill will.

13. "He understands what exists, what is low, what is excellent,[13] and what escape there is from this (whole) field of perception. [14]

14. "When he knows and sees [15] in this way, his mind becomes liberated from the canker of sensual desire, liberated from the canker of becoming, liberated from the canker of ignorance. [16] When liberated, there is knowledge: 'It is liberated'; and he knows: 'Birth is exhausted, the life of purity has been lived, the task is

done, there is no more of this to come.' Such a monk is called 'one bathed with the inner bathing." [17]

15. Now at that time the brahmin Sundarika Bharadvaja [18] was seated not far from the Blessed One, and he spoke to the Blessed One thus: "But does Master Gotama go to the Bahuka River to bathe?"

"What good, brahmin, is the Bahuka River? What can the Bahuka River do?"

"Truly, Master Gotama, many people believe that the Bahuka River gives purification, many people believe that the Bahuka River gives merit. For in the Bahuka River many people wash away the evil deeds they have done."

16. Then the Blessed One addressed the brahmin Sundarika Bharadvaja in these stanzas: [19]

"Bahuka and Adhikakka,[20]
Gaya and Sundarika, Payaga and Sarassati,
And the stream Bahumati --
A fool may there forever bathe,
Yet will not purify his black deeds.

What can Sundarika bring to pass?
What can the Payaga and the Bahuka?
They cannot purify an evil-doer,
A man performing brutal and cruel acts.

One pure in heart has evermore
The Feast of Cleansing[21] and the Holy Day;[22]
One pure in heart who does good deeds
Has his observances perfect for all times.

It is here, O brahmin, that you should bathe[23]
To make yourself a safe refuge for all beings.
And if you speak no untruth,
Nor work any harm for breathing things,

Nor take what is not offered,
With faith and with no avarice,
To Gaya gone, what would it do for you?
Let any well your Gaya be!"

17. When this was said, the brahmin Sundarika Bharadvaja spoke thus:

"Magnificent, Master Gotama, magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, or holding up a lamp in the dark for those with eyesight to see forms.

18. "I go to Master Gotama for refuge, and to the Dhamma, and to the Sangha. May I receive the (first ordination of) going forth under Master Gotama, may I receive the full admission!

19. And the brahmin Sundarika Bharadvaja received the (first ordination of) going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, secluded, diligent, ardent and resolute, the venerable Bharadvaja by his own realisation understood and attained in this very life that supreme goal of the pure life, for which men of good family go forth from home life into homelessness. And he had direct knowledge thus: "Birth is exhausted, the pure life has been lived, the task is done, there is no more of this to come."

And the venerable Bharadvaja became one of the Arahats.

NOTES

1. "//So too, monks, if the mind is defiled . . .//" Comy: "It may be asked why the Buddha had given this simile of the soiled cloth.

He did so to show that effort brings great results. A cloth soiled by dirt that is adventitious (i.e. comes from outside; //agantukehi malehi//), if it is washed can again become clean because of the cloth's natural purity. But in the case of what is naturally black, as for instance (black) goat's fur, any effort (of washing it) will be in vain. Similarly, the mind too is soiled by adventitious defilements (//agantukehi kilesehi//). But originally, at the phases of rebirth(-consciousness) and the (sub-conscious) life-continuum, it is pure throughout (//pakatiya pana sakale pi patisandhi-bhavanga-vare pandaram eva//). As it was said (by the Enlightened One): 'This mind, monks, is luminous, but it becomes soiled by adventitious defilements' (Anguttara Nikaya I). But by cleansing it one can make it more luminous, and effort therein is not in vain."

2. "//Defilements of the mind//" (//cittassa upakkilesa//). Comy.: "When explaining the mental defilements, why did the Blessed One mention greed first? Because it arises first. For with all beings wherever they arise, up to the level of the (Brahma heaven of the) Pure Abodes, it is first greed that arises by way of lust for existence (//bhava-nikanti//). Then the other defilements will appear, being produced according to circumstances. The defilements of mind, however, are not limited to the sixteen mentioned in this discourse. But one should understand that, by indicating here the method, all defilements are included." Sub.Comy. mentions the following additional defilements: fear, cowardice, shamelessness and lack of scruples, insatiability, evil ambitions, etc.

3. The Sixteen Defilements of Mind

   1. //abhijjha-visama-lobha//, covetousness and unrighteous greed

   2. //byapada//, ill will

   3. //kodha//, anger

   4. //upanaha//, hostility or malice

5. //makkha//, denigration or detraction; contempt

6. //palasa//, domineering or presumption

7. //issa//, envy

8. //macchariya//, jealousy, or avarice; selfishness

9. //maya//, hypocrisy or deceit

10. //satheyya//, fraud

11. //thambha//, obstinacy, obduracy

12. //sarambha//, presumption or rivalry; impetuosity

13. //mana//, conceit

14. //atimana//, arrogance, haughtiness

15. //mada//, vanity or pride

16. //pamada//, negligence or heedlessness; in social behaviour, this leads to lack of consideration.

The defilements (3) to (16) appear frequently as a group in the discourses, e.g. in Majjh. 3; while in Majjh. 8 (reproduced in this publication) No. 15 is omitted. A list of seventeen defilements appears regularly in each last discourse of Books 3 to 11 of the Anguttara Nikaya, which carry the title //Ragapeyyala//, the Repetitive Text on Greed (etc.). In these texts of the Anguttara Nikaya, the first two defilements in the above list are called greed (//lobha//) and hate (//dosa//), to which delusion (//moha//) is added; all the fourteen other defilements are identical with the above list.

4. "//Knowing covetousness and unrighteous greed to be a defilement of

the mind, the monk abandons them.//"

//Knowing// (//viditva//). Sub.Comy.: "Having known it either through the incipient wisdom (//pubbabhaga-panna// of the worldling, i.e. before attaining to Stream-entry) or through the wisdom of the two lower paths (Stream-entry and Once-returning). He knows the defilements as to their nature, cause, cessation and means of effecting cessation." This application of the formula of the Four Noble Truths to the defilements deserves close attention.

//Abandons them// (//pajahati//). Comy.: "He abandons the respective defilement through (his attainment of) the noble path where there is 'abandoning by eradication' (//samucchedappahana-vasena ariya-maggena//)," which according to Sub.Comy. is the "final abandoning" (//accantappahana//). Before the attainment of the noble paths, all "abandoning" of defilements is of a temporary nature. See Nyanatiloka Thera, //Buddhist Dictionary//, s. v. //pahana//.

According to the Comy., the sixteen defilements are finally abandoned by the noble paths (or stages of sanctity) in the following order:

"By the //path of Stream-entry// (//sotapatti-magga//) are abandoned: (5) denigration, (6) domineering, (7) envy, (8) jealousy, (9) hypocrisy, (10) fraud.

"//By the path of Non-returning// (//anagami-magga//): (2) ill will, (3) anger, (4) malice, (16) negligence.

"//By the path of Arahatship// (//arahatta-magga//): (1) covetousness and unrighteous greed, (11) obstinacy, (12) presumption, (13) conceit, (14) arrogance, (15) vanity."

If, in the last group of terms, covetousness is taken in a restricted sense as referring only to the craving for the five sense objects, it is finally abandoned by the path of

Non-returning; and this is according to Comy. the meaning intended here. All greed, however, including the hankering after fine material and immaterial existence, is eradicated only on the path of Arahatship; hence the classification under the latter in the list above.

Comy. repeatedly stresses that wherever in our text "abandoning" is mentioned, reference is to the Non-returner (//anagami//); for also in the case of defilements overcome on Stream-entry (see above), the states of mind which produce those defilements are eliminated only by the path of Non-returning.

5. Comy. emphasizes the connection of this paragraph with the following, saying that the statements on each of the sixteen defilements should be connected with the next' paragraphs, e.g. "when in him . . . ill will has been abandoned, he thereupon gains unwavering confidence . . . " Hence the grammatical construction of the original Pali passage -- though rather awkward in English -- has been retained in this translation.

The disciple's direct experience of being freed of this or that defilement becomes for him a living test of his former still imperfectly proven trust in the Buddha, Dhamma and Sangha. Now this trust has become a firm conviction, an unshakable confidence, based on experience.

6. "//Unwavering confidence//" (//aveccappasada//). Comy.: "unshakable and immutable trust." Confidence of that nature is not attained before Stream-entry because only at that stage is the fetter of sceptical doubt (//vicikiccha-samyojana//) finally eliminated. Unwavering confidence in the Buddha, Dhamma and Sangha are three of four characteristic qualities of a Stream-winner (//sotapannassa angani//); the fourth is unbroken morality, which may be taken to be implied in Sec. 9 of our discourse referring to the relinquishment of the defilements.

7. "//When he has given up . . . (the defilements) in part//"

(//yatodhi//): that is, to the extent to which the respective defilements are eliminated by the paths of sanctitude (see Note 4). //Odhi//: limit, limitation. //yatodhi// = //yato odhi//; another reading: //yathodhi// = //yatha-odhi//.

Bhikkhu Nanamoli translates this paragraph thus: "And whatever (from among those imperfections) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. "

In the //Vibhanga// of the Abhidhamma Pitaka, we read in the chapter //Jhana-vibhanga//: "He is a bhikkhu because he has abandoned defilements limitedly; or because he has abandoned defilements without limitation" (//odhiso kilesanam pahana bhikkhu; anodhiso kilesanam pahana bhikkhu//).

8. "//Gains enthusiasm for the goal, gains enthusiasm for the Dhamma//" (//labhati atthavedam labhati dhammavedam//).

Comy.: "When reviewing (//paccavekkhato//)* the abandonment of the defilements and his unwavering confidence, strong joy arises in the Non-returner in the thought: 'Such and such defilements are now abandoned by me.' It is like the joy of a king who learns that a rebellion in the frontier region has been quelled."

*["Reviewing" (//paccavekkhana//) is a commentarial term, but is derived, apart from actual meditative experience, from close scrutiny of sutta passages like our present one. "Reviewing" may occur immediately after attainment of the jhanas or the paths and fruitions (e.g. the last sentence of Sec. 14), or as a reviewing of the defilements abandoned (as in Sec. 10) or those remaining. See //Visuddhimagga//, transl. by Nanamoli, p. 789.]

Enthusiasm (//veda//). According to Comy., the word veda occurs in the Pali texts with three connotations: 1. (Vedic) scripture (//gantha//), 2. joy (//somanassa//), 3. knowledge

(//nana//). "Here it signifies joy and the knowledge connected with that joy."

//Attha// (rendered here as "goal") and //dhamma// are a frequently occurring pair of terms obviously intended to supplement each other. Often they mean letter (//dhamma//) and spirit (or meaning: //attha//) of the doctrine; but this hardly fits here. These two terms occur also among the four kinds of analytic knowledge (//patisambhida-nana//; or knowledge of doctrinal discrimination). //Attha-patisambhida// is explained as the discriminative knowledge of "the result of a cause"; while //dhamma-patisambhida// is concerned with the cause or condition.

The Comy. applies now the same interpretation to our present textual passage, saying: "//Attha-veda// is the enthusiasm arisen in him who reviews his unwavering confidence; //dhamma-veda// is the enthusiasm arisen in him who reviews 'the abandonment of the defilement in part,' which is the cause of that unwavering confidence . . . " Hence the two terms refer to "the joy that has as its object the unwavering confidence in the Buddha, and so forth; and the joy inherent in the knowledge (of the abandonment; //somanassa-maya nana//)."

Our rendering of attha (Skt.://artha//) b; "goal" is supported by Comy.: "The unwavering confidence is called //attha// because it has to be reached (//araniyato//), i.e. to be approached (//upagantabbato//)," in the sense of a limited goal, or resultant blessing.

Cf. Ang 5:10: //tasmim dhamme attha-patisamvedi ca hoti dhammapatisamvedi ca; tassa atthapatisamvedino dhammapatisamvedino pamojjam jayati . . .// This text continues, as our present discourse does, with the arising of joy (or rapture; //piti//) from gladness (//pamojja//). //Attha// and //dhamma// refer here to the meaning and text of the Buddha word.

9. The Pali equivalents for this series of terms* are: 1. //pamojja// (gladness), 2. //piti// (joy or rapture), 3. //passaddhi//

(tranquillity), 4. //sukha// (happiness), 5. //samadhi// (concentration). Nos. 2, 3, 5 are factors of enlightenment (//bojjhanga//). The function of tranquillity is here the calming of any slight bodily and mental unrest resulting from rapturous joy, and so transforming the latter into serene happiness followed by meditative absorption. This frequently occurring passage illustrates the importance given in the Buddha's Teaching to happiness as a necessary condition for the attainment of concentration and of spiritual progress in general.

* [Here the noun forms are given, while the original has, in some cases, the verbal forms.]

10. "//Of such virtue, such concentration, such wisdom//" (//evam-silo evam-dhammo evam-panno//). Comy.: "This refers to the (three) parts (of the Noble Eightfold Path), namely, virtue, concentration and wisdom (//sila-//, //samadhi-//, //panna-kkhandha//), associated (here) with the path of Non-returning." Comy. merely refers dhammo to the path-category of concentration (//samadhi-kkhandha//). Sub.Comy. quotes a parallel passage "//evam-dhamma ti Bhagavanto ahesum//," found in the Mahapadana Sutta (Digha 15), the Acchariya-abbhutadhamma Sutta (Majjh. 123), and the Nalanda Sutta of the Satipatthana Samyutta. The Digha Comy. explains //samadhi-pakkha-dhamma// as "mental states belonging to concentration."

11. "//No obstacle//," i.e. for the attainment of the path and fruition (of Arahatship), says Comy. For a Non-returner who has eliminated the fetter of sense-desire, there is no attachment to tasty food.

12. "//With a mind of Loving-kindness//" (//metta-sahagatena cetasa//). This, and the following, refer to the four Divine Abidings (//brahma-vihara//). On these see Wheel Nos. 6 and 7.

13. "//He understands what exists, what is low, what is excellent//" (//so 'atthi idam atthi hinam atthi panitam . . . ' pajanati//).

Comy.: "Having shown the Non-returner's meditation on the Divine Abidings, the Blessed One now shows his practice of insight (//vipassana//), aiming at Arahatship; and he indicates his attainment of it by the words: 'He understands what exists,' etc. This Non-returner, having arisen from the meditation on any of the four Divine Abidings, defines as 'mind' (//nama//) those very states of the Divine Abidings and the mental factors associated with them. He then defines as 'matter' (//rupa//) the heart base (//hadaya-vatthu//) being the physical support (of mind) and the four elements which, on their part, are the support of the heart base. In that way he defines as 'matter' the elements and corporeal phenomena derived from them (//bhutupadayadhamma//). When defining 'mind and matter' in this manner, '//he understands what exists//' (//atthi idan'ti//; lit. 'There is this'). Hereby a definition of the truth of suffering has been given."

"Then, in comprehending the origin of that suffering, he understands '//what is low//.' Thereby the truth of the origin of suffering has been defined. Further, by investigating the means of giving it up, he understands '//what is excellent//. Hereby the truth of the path has been defined."

14."//. . . and what escape there is from this (whole) field of perception//" (//atthi uttari imassa sannaga-tassa nissaranam//). Comy.: "He knows: 'There is Nibbana as an escape beyond that perception of the Divine Abidings attained by me.' Hereby the truth of cessation has been defined."

15. Comy.: "When, by insight-wisdom (//vipassana//), he thus knows the Four Noble Truths in these four ways (i.e. 'what exists,' etc.); and when he thus //sees// them by path-wisdom (//magga-panna//).

16. //Kamasava bhavasava avijjasava//. The mention of liberation from the cankers (//asava//) indicates the monk's attainment of Arahatship which is also called "exhaustion of the cankers" (//asavakkhaya//).

17. "//Bathed with the inner bathing//" (//sinato antarena sinanena//). According to the Comy., the Buddha used this phrase to rouse the attention of the brahmin Sundarika Bharadvaja, who was in the assembly and who believed in purification by ritual bathing. The Buddha foresaw that if he were to speak in praise of "purification by bathing," the brahmin would feel inspired to take ordination under him and finally attain to Arahatship.

18. //Bharadvaja// was the clan name of the brahmin. //Sundarika// was the name of the river to which that brahmin ascribed purifying power. See also the Sundarika-Bharadvaja Sutta in the //Sutta Nipata//.

19. Based on Bhikkhu Nanamoli's version, with a few alterations.

20. Three are fords; the other four are rivers.

21. The text has //Phaggu// which is a day of brahminic purification in the month of Phagguna (February-March). Nanamoli translates it as "Feast of Spring."

22. Uposatha.

23. "//It is here, 0 brahmin, that you should bathe.//" Comy.: i.e. in the Buddha's Dispensation, in the waters of the Noble Eightfold Path.

In the //Psalms of the Sisters// (//Therigatha//), the nun Punnika speaks to a brahmin as follows:

"Nay now, who, ignorant to the ignorant,
Hath told thee this: that water-baptism
From evil kamma can avail to free?
Why then the fishes and the tortoises,
The frogs, the watersnake, the crocodiles
And all that haunt the water straight to heaven
Will go. Yea, all who evil kamma work --

Butchers of sheep and swine, fishers, hunters of
game,
Thieves, murderers -- so they but splash themselves
With water, are from evil kamma free!"

Transl. by C. A. F. Rhys Davids From Early Buddhist Poetry, ed. I. B. Horner Publ. by Ananda Semage, Colombo 11

THE DISCOURSE COLLECTION

Selected Texts
from the Sutta Nipata

Translated from
the Pali
by
John D. Ireland

The Wheel Publication No. 82

Copyright 1965, 1983 Buddhist Publication Society
PO Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

Electronic edition 1995

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INTRODUCTION

The Sutta-nipata or "Discourse-collection," from which this selection has been compiled, contains some of the oldest and most profound discourses of the Buddha. The complete text has been translated at least three times into English, the most recent being by E.M. Hare under the title "Woven Cadences" (Oxford University Press, London, 1945). The Pali original consists mainly of verse interspersed with some prose passages and Hare has followed this arrangement by

translating it into English blank verse. However, in the selection appearing below the aim has been to keep as near as possible to the original, and no attempt has been made to versify it.

The first discourse shows the distinction between the mode of conduct of the bhikkhu and the layman, both regarded as virtuous or good (sadhu). For, as it is said elsewhere:

> These two ways of life are not the same:
> that of a householder supporting a wife
> and one without worldly attachments ...
>
> As a peacock never approaches the swiftness
> of a swan, so a householder cannot imitate a
> bhikkhu, a hermit meditating in the forest.
>
> -- Snp. vv. 220-221

The lay-follower is given the five precepts of abstaining from killing, stealing and so forth, and then the eight precepts are observed on special occasions (uposatha, "observance days"). Also perhaps it is appropriate to commence with Dhammika's praising the Buddha, for these two, moral discipline and faith in the Buddha, are the basic requisites for making further progress on the Buddhist path.

The next two discourses (2, 3) deal with wrong and right conduct, pointing out the results both courses lead to.

One of the essentials for the practice of the Buddha's teaching is having "good friends" and the avoidance of those who hinder one's progress (4). The best friend is "He from whom one learns the Dhamma" (5) and as such the Buddha is known as the "Good Friend" to all beings.

The next two (6, 7) give the practical training and the direction one should tend towards.

Continuous effort is needed to practice the Dhamma (8) and to inspire one there is no better example than the Buddha's own struggle (9). Then there are two contemplations on the transience of life and the futility of sorrowing over the natural course of events in this world (10, 11).

Two important discourses follow dealing with the misconception that purity can come from outside without putting forth any effort (12) and with wrongly holding to views and opinions leading to contention and suffering (13). These two, together with the rest of what follows, are regarded as some of the oldest discourses of the Sutta-nipata and contain much that is difficult to understand.

In the Parayana-vagga, the last chapter of the Sutta-nipata, sixteen brahmanas -- "famous throughout the world, meditators, delighting in meditation, and wise ..." (v. 1009) -- come to the Buddha and ask Him various questions. Five of them are included here (14, 15, 16, 18, 19).

No. 17 may be compared with the Sakkapanha Suttanta (Digha-nikaya 21, translated as No. 10 in the Wheel Series), which contains a closely parallel series of questions and answers.

No. 20 consists of the concluding verses of a fairly long discourse and indicates the disparity existing between the realization of the "Ariya," the Buddhas and their disciples, and the way of thinking usual to the ordinary people of this world.

A note ought to be included on the term "Dhamma," an important and frequent word in Buddhist literature and which has, in most cases, been left untranslated below for the reason that there is no equivalent word in English to cover all its various shades of meaning. It could be rendered by Law (cosmic and moral), Norm, Teaching, Doctrine, Scripture, Truth, Nature, practice, method, conduct, causality, etc., for these are all meanings of the term 'Dhamma'. But they all tend to fall short of a true definition. The Dhamma is the heart of the Buddha's teaching and without it Buddhism would be something quite dead, and yet it is not the exclusive possession of the historical religion. In addition,

it has another set of meanings and is practically always used in this sense in the plural, as mental (and sensory) objects, ideas, things, phenomena, elements, forces, states. etc. In this latter sense however it has not been left untranslated below.

In conclusion I wish to acknowledge the valuable assistance given by the Ven. Nyanaponika Mahathera in correcting several errors in the translation of this short anthology and in supplying much advice and commentarial literature used in formulating the notes.

John D. Ireland
London,
February 1965.

* * *

1. DHAMMIKA

Thus have I heard. At one time the Lord was staying near Savatthi in the Jeta Grove at Anathapindaka's monastery. Now the lay-follower Dhammika with five hundred other lay-followers approached the Lord. Having drawn near and having saluted the Lord respectfully he sat down at one side. Sitting there the lay-follower Dhammika addressed the Lord as follows:

"I ask Gotama[1] of extensive wisdom this: How acting is a disciple virtuous -- both the disciple who has gone from home to the homeless state and the followers who are householders? For you clearly understand the behavior[2] of the world with the devas and the final release. There is none equal to you who are skilled in seeing what is profound. You are an illustrious Awakened One (Buddha). Having investigated all knowledge and being compassionate towards beings you have announced the Dhamma, a revealer of what is hidden, of comprehensive vision, stainless, you illuminate all the worlds.

"This Dhamma, subtle and pleasing and taught so clearly by you, Lord, it is this we all wish to hear. Having been questioned, foremost Awakened One, tell us (the answer). All these bhikkhus and also the layfollowers who have come to hear the truth, let them listen to the Dhamma awakened to (anubuddham) by the Stainless One as the devas listen to the well-spoken words of Vasava." [3]

(The Lord:) "Listen to me, bhikkhus, I will teach you the ascetic practice (dhamma dhutam), the mode of living suitable for those who have gone forth. Do you all bear it in mind. One who is intent upon what is good and who is thoughtful should practice it.

"A bhikkhu should not wander about at the wrong time but should walk the village for food at the right time, as one who goes about at the wrong time is (liable to be) obsessed by attachment, therefore Awakened Ones do not walk (for alms) at the wrong time.[4] Sights, sounds, tastes, scents and bodily contacts overwhelm (the minds of) beings. Being rid of desire for these sense objects, at the right time, one may enter (the village) for the morning meal. Having duly obtained food, going back alone and sitting down in a secluded place, being inwardly thoughtful and not letting the mind go out to external objects, a bhikkhu should develop self-control.

"If he should speak with a lay-disciple, with someone else or with another bhikkhu, he should speak on the subtle Dhamma, not slandering others nor gossiping. Some set themselves up as disputants in opposition to others; those of little wisdom we do not praise; attachments bind them and they are carried away by their emotions.[5]

"Having heard the Dhamma taught by the Sugata[6] and considered it, a disciple of Him of excellent wisdom should wisely make use of food, a dwelling, a bed, a seat and water for washing the robe. But a bhikkhu should not be soiled by (clinging to) these things, as a lotus is not wetted by a drop of water.

"Now I will tell you the layman's duty. Following it a lay-disciple would be virtuous; for it is not possible for one occupied with the household life to realize the complete bhikkhu

practice (dhamma).

"He should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak, in the world.

"A disciple should avoid taking anything from anywhere knowing it (to belong to another). He should not steal nor incite another to steal. He should completely avoid theft.

"A wise man should avoid unchastity as (he would avoid falling into) a pit of glowing charcoal. If unable to lead a celibate life, he should not go to another's wife.

"Having entered a royal court or a company of people he should not speak lies. He should not speak lies (himself) nor incite others to do so. He should completely avoid falsehood.

"A layman who has chosen to practice this Dhamma should not indulge in the drinking of intoxicants. He should not drink them nor encourage others to do so; realizing that it leads to madness. Through intoxication foolish people perform evil deeds and cause other heedless people to do likewise. He should avoid intoxication, this occasion for demerit, which stupefies the mind, and is the pleasure of foolish people.

"Do not kill a living being;
do not take what is not given;
do not speak a lie;
do not drink intoxicants;
abstain from sexual intercourse;
do not eat food at night, at the wrong time;
do not wear flower-garlands nor use perfumes;
use the ground as a bed or sleep on a mat.

"This is called the eight-factored observance made known by the known by the Awakened One who has reached the end of suffering.

With a gladdened mind observe the observance day (uposatha), complete with its eight factors, on the fourteenth, fifteenth and eighth days of the (lunar) fortnight and also the special holiday of the half month. In the morning, with a pure heart and a joyful mind, a wise man, after observing the uposatha, should distribute suitable food and drink to the community of bhikkhus. He should support his mother and father as his duty and engage in lawful trading. A layman who carries this out diligently goes to the devas called "Self-radiant."[7]

-- vv. 376-378, 383-404

Notes:

[1] Gotama is the Buddha's clan or family name.

[2] According to the commentary, the Pali term "gati" translated here as "behavior" means either "trend of character" or "the destination of beings after death.

[3] "Vasava" is one of the several names for Sakka, ruler of the devas or gods. This is a poetical way of saying they should listen very attentively.

[4] The right time for going into the village to collect alms-food is in the forenoon. If a bhikkhu went about indiscriminately, "at the wrong time," he might see things or have experiences that would endanger his life of purity and cause him to revert to the lay life.

[5] Literally, "they send the mind far."

[6] Sugata, literally "well-gone," sometimes translated as the "Happy One," is an epithet of the Buddha.

[7] A class of heavenly beings (deva). A layman who practices this will, after death, be reborn as one of them.

* * *

2. WRONG CONDUCT

"The practice of Dhamma,[1] the practice of continence,[2] mastery of this is said to be best if a person has gone forth from home to the homeless life. But if he is garrulous and, like a brute, delights in hurting others, his life is evil and his impurity increases.

"A quarrelsome bhikkhu shrouded by delusion, does not comprehend the Dhamma taught by the Awakened One when it is revealed. Annoying those practiced in meditation, being led by ignorance, he is not aware that his defiled path leads to Niraya-hell. Falling headlong, passing from womb to womb, from darkness to (greater) darkness, such a bhikkhu undergoes suffering hereafter for certain.

"As a cesspool filled over a number of years is difficult to clean, similarly, whoever is full of impurity is difficult to make pure. Whoever you know to be such, bhikkhus, bent on worldliness, having wrong desires, wrong thoughts, wrong behavior and resort, being completely united avoid him, sweep him out like dirt, remove him like rubbish. Winnow like chaff the non-recluses. Having ejected those of wrong desires, of wrong behavior and resort, be pure and mindful, dwelling with those who are pure. Being united and prudent you will make an end to suffering."

-- vv. 274-283

Notes:

[1] Dhammacariya.

[2] Brahmacariya, the divine-life, the practice of purity or chastity. Dhammacariya and Brahmacariya are two closely

related terms. "Dhamma" being used here in the sense of virtue or good conduct.

* * *

3. RIGHT CONDUCT

"By developing what habit, what conduct, what actions may man be correctly established in and arrive at the highest goal?

"He should respect his elders and not be envious of them. He should know the right time for seeing his teacher.[1] If a talk on Dhamma has started he should know the value of the opportunity and should listen carefully to the well-spoken words.[2]

"When the time is right let him go to his teacher's presence, unassuming, putting aside stubbornness. Let him keep in mind and practice (what he has learned): the meaning and the text (of the Teaching), self-control and (the other virtues of) the Holy Life.[3] Delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, skilled in investigating the Dhamma,[4] let him not indulge in talk harmful to the (practice of) Dhamma. Let him be guided by well-spoken truths.

"Abandoning the uttering of laughter and lamentations; giving up anger, fraud, hypocrisy, longing, conceit, violence, harshness, moral taints and infatuation; let him live without pride, self controlled. Understanding is essential (for listening) to a well-spoken word. Learning and understanding are essential to meditation, but a man who is hasty and heedless does not increase his wisdom and learning.

"Those who are devoted to the Dhamma made known by the Noble Ones

(ariya) are unsurpassed in speech, thought and action. They are established in peace, gentleness and concentration, and have reached the essence of learning and wisdom."

-- vv. 324-330)

Notes:

[1] That is when needing their advice for dispelling mental defilements.

[2] The phrase "well-spoken" (//subhasita//) is a technical term in the Pali Canon. It refers to saying connected with Dhamma and concerning one's well-being, happiness and progress on the path.

[3] The rendering follows the Commentary.

[4] Or, "having discriminative knowledge of the Dhamma."

* * *

4. ON FRIENDSHIP

"One who, overstepping and despising a sense of shame, says, 'I am your friend,' but does not take upon himself any tasks he is capable of doing, is to be recognized as no friend. One who speaks amiably to his companions, but whose actions do not conform to it, him the wise know for certain as a talker not a doer. He is no friend who, anticipating conflict, is always alert in looking out for weaknesses.[1] But he on whom one can rely, like a child sleeping on its mother's breast, is truly a friend who cannot be parted from one

by others.

"One who bears the human burden of responsibility, with it fruits and blessings in mind, he cultivates a cause[2] of joy and happiness worthy of praise. Having tasted the flavor of solitude and peace one is free from fear and wrong-doings imbibing the rapture of Dhamma."

-- vv. 253-257

Notes:

[1] Such a person dislikes to be reproved, and when an occasion for this occurs he would wish to have a weapon with which to retaliate, and therefore, he takes note of one's weaknesses.

[2] According to the Commentary, this joy-producing cause is strenuous effort (viriya).

* * *

5. THE SIMILE OF THE BOAT

"He from whom a person learns the Dhamma should be venerated, as the devas venerate Inda, their Lord.[1] He, (a teacher) of great learning, thus venerated, will explain the Dhamma, being well-disposed towards one. Having paid attention and considered it, a wise man, practicing according to Dhamma, becomes learned, intelligent and accomplished by associating himself diligently with such a teacher.

"But by following an inferior and foolish teacher who has not gained (fine) understanding of the Dhamma and is envious of others,

one will approach death without comprehending the Dhamma and unrelieved of doubt.

"If a man going down into a river, swollen and swiftly flowing, is carried away by the current -- how can he help others across?

"Even so, he who has not comprehended the Dhamma, has not paid attention to the meaning as expounded by the learned, being himself without knowledge and unrelieved of doubt -- how can he make others understand?

"But if (the man at the river) knows the method and is skilled and wise, by boarding a strong boat equipped with oars and a rudder, he can, with its help, set others across. Even so, he who is experienced and has a well-trained mind, who is learned and dependable,[2] clearly knowing, he can help others to understand who are willing to listen and ready to receive.[3]

"Surely, therefore, one should associate with a good man who is wise and learned. By understanding the meaning of what one has learnt and practicing accordingly one who has Dhamma-experience[4] attains (supreme) happiness."[5]

-- vv. 316-323

Notes:

[1] "Inda" (Sanskrit "Indra") is another name for Sakka, the ruler of the gods.

[2] He has a character which remains unperturbed by the vicissitudes of life (Comy).

[3] Possessing the supporting conditions for attaining the Paths and Fruits of Stream-winning, Once-returning, Never-returning and Final Sainthood (Arahatta).

[4] One who has fully understood or experienced the Dhamma by

penetrating to its essence through the practice taught by a wise teacher (Comy).

[5] The transcendental happiness of the Paths and Fruits and of Nibbana.

* * *

6. ADVICE TO RAHULA

"Renouncing the five pleasures of sense that entrance and delight the mind, and in faith departing from home, become one who makes an end of suffering!

"Associate with good friends and choose a remote lodging, secluded, with little noise. Be moderate in eating. Robes, alms-food, remedies and a dwelling, - do not have craving for these things; do not be one who returns to the world. [1] Practice restraint according to the Discipline,[2] and control the five sense-faculties.

"Practice mindfulness of the body and continually develop dispassion (towards it). Avoid the sign of the beautiful connected with passion; by meditating on the foul[3] cultivate a mind that is concentrated and collected.

"Meditate on the Signless[4] and get rid of the tendency to conceit. By thoroughly understanding and destroying conceit[5] you will live in the (highest) peace."

In this manner the Lord repeatedly exhorted the Venerable Rahula.

-- vv. 337-342

Notes:

[1] By being dragged back to it again by your craving for these things (Comy).

[2] The Vinaya, or disciplinary code of the community of Bhikkhus.

[3] The "foul", or //asubha-kammatthana//, refers to the practice of contemplating a corpse in various stages of decay and the contemplation on the thirty-two parts of the body, as a means of developing detachment from body and dispassion in regard to its beautiful (or, "the sign of the beautiful", subha-nimitta).

[4] The Signless (//animitta//) is one of the three Deliverances (//vimokkha//) by which beings are liberated from the world. The other two are Desirelessness (//appanihita//) and Emptiness (//sunnata//). The Signless is connected with the idea of impermanence of all conditioned things (cf. Visuddhi Magga, XXI 67f).

[5] The word "//mana//" means both conceit and misconceiving.

* * *

7. THE TRAINING

"Violence breeds misery;[1] look at people quarreling. I will relate the emotion agitating me.

"Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me. The world is everywhere insecure, every direction is in turmoil; desiring an abode for myself I did not find one uninhabited.[2] When I saw contention as the sole outcome, aversion increased in me; but then I saw an arrow[3] here, difficult to see, set in the heart. Pierced by it, once runs in every direction, but having pulled it out one does not run nor does one sink.[4]

"Here follows the (rule of) training:

"Whatever are worldly fetters, may you not be bound by them! Completely break down sensual desires and practice so as to realize Nibbana for yourself!

"A sage should be truthful, not arrogant, not deceitful, not given to slandering others, and should be without anger. He should remove the evil of attachment and wrongly directed longing; he should conquer drowsiness, lassitude and sloth, and not dwell in indolence. A man whose mind is set on Nibbana should not be arrogant. He should not lapse into untruth nor generate love for sense objects. He should thoroughly understand (the nature of) conceit and abstain from violence. He should not delight in what is past, nor be fond of what is new, nor sorrow for what is disappearing, nor crave for the attractive.

"Greed, I say, is a great flood; it is a whirlpool sucking one down, a constant yearning, seeking a hold, continually in movement;[5] difficult to cross is the morass of sensual desire. A sage does not deviate from truth, a brahmana[6] stands on firm ground; renouncing all, he is truly called 'calmed'.

"Having actually experienced and understood the Dhamma he has realized the highest knowledge and is independent.[7] He comports himself correctly in the world and does not envy anyone here. He who

has left behind sensual pleasures, an attachment difficult to leave behind, does not grieve nor have any longing; has has cut across the stream and is unfettered.

"Dry out that which is past,[8] let there be nothing for you in the future.[9] If you do not grasp at anything in the present you will go about at peace. One who, in regard to this entire mindbody complex, has no cherishing of it as 'mine,' and who does not grieve fro what is non-existent truly suffers no loss in the world. For him there is no thought of anything as 'this is mine' or 'this is another's'; not finding any state of ownership, and realizing, 'nothing is mine,' he does not grieve.

"To be not callous, not greedy, at rest and unruffled by circumstances -- that is the profitable result I proclaim when asked about one who does not waver. For one who does not crave, who has understanding, there is no production (of new kamma).[10] Refraining from initiating (new kamma) he sees security everywhere. A sage does not speak in terms of being equal, lower or higher. Calmed and without selfishness he neither grasps nor rejects."

-- vv. 935-954

Notes:

[1] //Attadanda bhayam jatam//: "Violence" (//attadanda//, lit.: "seizing a stick" or "weapons") includes in it all wrong conduct in deeds, words and thoughts.

//Bhaya// is either a subjective state of mind, "fear," or the objective condition of "fearfulness," danger, misery; and so it is explained in the Comy. as the evil consequences of wrong conduct, in this life and in future existence.

[2] Uninhabited by decay and death, etc. (Comy).

[3] The arrow of lust, hate, delusion and (wrong) views.

[4] That is, sink into the four "floods" of sensual desire, continual becoming, wrong views and ignorance. These are the two contrasting dangers of Samsara, i.e., restless //running//, ever seeking after sensual delights, and //sinking//, or passively clinging to the defilements, whereby one is overwhelmed by the "flood." In the first discourse of the Samyutta-nikaya the Buddha says: "If I stood still, I sank; if I struggled, I was carried away. Thus by neither standing still nor struggling, I crossed the flood."

[5] According to the commentary these four phrases, beginning with a "whirlpool sucking down," are all synonyms for craving (//tanha//) or greed (//gedha//) called the "great flood".

[6] In Buddhism the title "Brahmana" is sometimes used for one who has reached final deliverance. The Buddha himself is sometimes called "the Brahmana".

[7] Independent of craving and views.

[8] "Dry out" (//visodehi//) your former, and not your matured kamma, i.e., make it unproductive, by not giving room to passions that may grow out of the past actions.

[9] Do not rouse in kamma-productive passions concerning the future.

[10] Volitional acts, good or bad, manifesting in deeds of body, speech and mind leading to a future result.

* * *

8. ON VIGILANCE

"Rouse yourself! Sit up! What good is there in sleeping? For those afflicted by disease (suffering), struck by the arrow (craving), what sleep is there?

"Rouse yourself! Sit up! Resolutely train yourself to attain peace.[1] Do not let the king of death,[2] seeing you are careless, lead you astray and dominate you.

"Go beyond this clinging,[3] to which devas and men are attached, and (the pleasures) they seek. Do not waste your opportunity. When the opportunity has passed they sorrow when consigned to Niraya-hell.

"Negligence is a taint, and so is the (greater) negligence growing from it. By earnestness and understanding withdraw the arrow (of sensual passions)."

-- vv. 331-334

Notes:

[1] "Peace" is a synonym for Nibbana, the final goal.

[2] The king of death (maccuraja), or Mara (death), is the personification of everything that binds us to this world and prevents the gaining of deliverance.

[3] This clinging to pleasures of the senses.

* * *

9. THE GREAT STRUGGLE

"When, near the river Neranjara, I exerted myself in meditation for attaining to security from bondage,[1] there came Namuci[2] speaking words of compassion:

"'You are emaciated and ill-looking, you are near to death! A thousand parts of you belong to death and only a fraction of you is alive. Live, good Sir! It is better to live. Living you may perform meritorious deeds. From practicing celibacy and tending the sacrificial fire much merit is made, but what is obtained from striving? It is difficult to enter the path of exertion, it is difficult to do, difficult to maintain.'"

Mara spoke these words whilst standing in the presence of the Awakened One. To Mara speaking thus, the Lord replied:

"You who are the friend of the negligent, O Evil One, for what reason have you come here? Those who still have use for merit Mara may consider worthwhile addressing. I have faith and energy and wisdom. Being thus bent on striving why do you ask me to live? This wind will wither the currents of the rivers, why should not my exertion dry up even the blood? When the blood dries up, the bile and phlegm wither. On the wasting away of the flesh the mind becomes more and more serene and my mindfulness, wisdom and concentration are established more firmly. In me, who abides enduring such an extreme experience, the mind does not long for sensual pleasures. See the purity of a being!

"Sensual desire is your first army, the second is called discontent, the third is hunger and thirst, the fourth craving, the fifth sluggishness and laziness, the sixth fear, the seventh indecision, and the eighth disparagement of others and stubbornness:

gain, fame, honor, prestige wrongly acquired and whoever praises himself and despises others -- these, Namuci, are your armies, the Dark One's[3] striking forces. A lazy, cowardly person cannot overcome them, but by conquering them one gains bliss.

"I wear munja-grass![4] Shame on life here in this world! It is better for me to die in battle than to live defeated. Some recluses and brahmanas are not seen (exerting themselves) here, so immersed are they (in worldliness). They are not aware of that path by which those of perfect conduct walk.

"Seeing the surrounding army ready and Mara mounted (on his elephant), I am going out to fight so that he may not shift me from my position. This army of yours which the world together with the devas is unable to subdue, that I will destroy with wisdom, like an unbaked clay-bowl with a stone. Having mastered the mind and firmly established mindfulness I shall wander from country to country guiding many disciples. And they will be diligent and energetic in practicing my teaching, the teaching of one without sensual desire, and they will go where, having gone, one does not grieve."

Mara: "For seven years I followed the Lord step by step but did not find an opportunity to defeat that mindful Awakened One. A crow flew around a stone having the colour of fat: 'Can we find even here something tender? May it be something to eat?'

"Not finding anything edible the crow left that place. As with the crow and the stone, we leave Gotama, having approached and become disheartened."

Overcome by sorrow his lute fell from his arm and thereupon the unhappy spirit disappeared from that place.

-- vv. 425-449

Notes:

[1] //Yogakkhema//, a name for Nibbana.

[2] Namuci, meaning "He who does not let go" (his hold over beings easily) is a name for Mara, the Evil One.

[3] The "Dark One" or Kanha (Sanskrit: Krishna), is another name for Mara. He is the Indian Cupid (Kamadeva) and personifies sensual passions. He carries a lute (//vina//), mentioned at the close, with which he captivates beings by his playing. His other equipment includes a bow, arrows, a noose and a hook.

[4] Indian warriors used to wear a tuft of a certain grass, called //munja//, on their head or headgear, for indicating that they were prepared to die in battle and determined not to retreat.

* * *

10. ON DECAY

"Short indeed is this life, this side of an hundred years one dies; whoever lives long even he dies from old age. People grieve for things they are attached to, yet there exist no permanent possessions but just a state of (constant) separation. Seeing this one should no longer live the household life. That which a man imagines to be his will disappear at death. Knowing this a wise man will have no attachment (to anything).

"As a man awakened from sleep no longer sees what happened in his dream, similarly one does not see a loved one who is dead. Those

people who were seen and heard and called by their names as such and such, only their names remain when they have passed away. Those greedy for objects of attachment do not abandon sorrow, grief and avarice, but sages having got rid of possessions, live perceiving security. For a bhikkhu with a detached mind, living in a secluded dwelling, it is right, they say, that he no longer shows himself in the abodes (of existence).[1]

"A sage who is completely independent does not make close friends or enemies. In him sorrow and selfishness do not stay, like water on a lotus leaf. As a lotus is not wetted by water, so a sage is not affected by what is seen or heard, nor by what is perceived by the other senses. A wise man is not deluded by what is perceived by the senses. He does not expect purity by any other way.[2] He is neither pleased nor is he repelled (by the six sense-objects)."

-- vv. 804-813

Notes:

[1] There is a play on words here: "bhavana," besides meaning "an abode of existence" also means "a house". So as well as saying, he is not reborn into any realm of existence, the passage also indicates, he lives secluded and does not associate with people in the village.

[2] By any way other than the Noble Eightfold Path (Comy).

* * *

11. THE ARROW

"Unindicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is (the breaking up) of life.

"The young and old, the foolish and the wise, all are stopped short by the power of death, all finally end in death. Of those overcome by death and passing to another world, a father cannot hold back his son, nor relatives a relation. See! While the relatives are looking on and weeping, one by one each mortal is led away like an ox to slaughter.

"In this manner the world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world. You do not know the path by which they came or departed. Not seeing either end you lament in vain. If any benefit is gained by lamenting, the wise would do it. Only a fool would harm himself. Yet through weeping and sorrowing the mind does not become calm, but still more suffering is produced, the body is harmed and one becomes lean and pale, one merely hurts oneself. One cannot protect a departed one (//peta//) by that means. To grieve is in vain.

"By not abandoning sorrow a being simply undergoes more suffering. Bewailing the dead he comes under the sway of sorrow. See other men faring according to their deeds! Hence beings tremble here with fear when they come into the power of death. Whatever they imagine, it (turns out) quite different from that. This is the sort of disappointment that exists. Look at the nature of the world! If a man lives for an hundred years, or even more, finally, he is separated from his circle of relatives and gives up his life in the end. Therefore, having listened to the Arahant,[1] one should give up lamenting. Seeing a dead body, one should know, "He will not be met

by me again." As the fire in a burning house is extinguished with water, so a wise, discriminating, learned and sensible man should quickly drive away the sorrow that arises, as the wind (blows off) a piece of cotton. He who seeks happiness should withdraw the arrow: his own lamentations, longings and grief.

"With the arrow withdrawn, unattached, he would attain to peace of mind; and when all sorrow has been transcended he is sorrow-free and has realized Nibbana.

-- vv. 574-593

Note:

[1] The Perfect One, i.e., the Buddha.

* * *

12. ON PURITY

'"Here I see one who is pure, entirely free of sickness. By seeing him a man may attain to purity!'

"Convinced of that and thinking it 'the highest,' he believes it to be knowledge when he contemplates 'the pure one.'[1] But if by sights man can gain purification or if through such knowledge he could leave suffering behind, then, one who still has attachments could be purified by another.[2] However, this is merely the opinion of those who so assert.

"The (true) brahmana[3] has said one is not purified by another, nor by what is seen, heard or perceived (by the other senses), nor, by

the performance of ritual observances. He (the true brahmana) is not defiled by merit or demerit. Having given up what he had (previously) grasped at, he no longer engages in producing (any kamma). Having left a former (object) they attach themselves to another, dominated by craving they do not go beyond attachment. They reject and seize, like a monkey letting go of a branch to take hold of another.

"A person having undertaken a ritual act goes this way and that, fettered by his senses. But one with a wide wisdom, having understood and gone into the Dhamma with his experience, does not go this way and that. For a person indifferent towards all conditions, whatever is seen, heard or cognized, he is one who sees it as it really is and lives with clarity (of mind). With what could he be identified in the world?

"They do not speculate nor pursue (any notion), they do not claim perfect purity. Loosening the knot (of clinging) with which they are bound, they do not have longing anywhere in the world. The (true) brahmana who has gone beyond limitations, having understood and seen there is no longer any assumption for him, he is neither disturbed by lust nor agitated by revulsion. For him there is nothing upheld as 'the highest'."

-- vv. 788-795

Notes:

[1] This refers to the old Indian belief in "auspicious sights" (//dittha-mangala//), the belief that by merely beholding something or someone regarded as a holy object or person, purity, or whatever else is desired, may be gained.

[2] By another method, other than that of the Noble Eightfold Path (Comy.); but it could also mean, "by the sight of another person".

[3] I.e., the Buddha.

* * *

13. ON VIEWS

"A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention (with others). In what is seen, heard, cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless. Those skilled (in judgement)[1] say that (a view becomes) a bond if, relying on it, one regards everything else as inferior. Therefore a bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another. Abandoning (the views) he had (previously) held and not taking up (another), he does not seek a support even in knowledge. Among those who dispute he is certainly not one to take sides. He does not [have] recourse to a view at all. In whom there is no inclination to either extreme, for becoming or non-becoming, here or in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed (by others). Concerning the seen, the heard and the cognized he does not form the least notion. That brahmana[2] who does not grasp at a view, with what could he be identified in the world?

"They do not speculate nor pursue (any notion); doctrines are not accepted by them. A (true) brahmana[2] is beyond, does not fall back on views."

-- vv. 796-803

Notes:

[1] I.e., the Buddhas and their disciples who have realized the goal.

[2] I.e., a perfected one.

* * *

14. AJITA'S QUESTIONS

//The Venerable Ajita//: "By what is the world enveloped? Because of what is it not known? With what do you say it is soiled? What is its great fear?"

//The Lord//: "The world is enveloped by ignorance, Ajita. Because of wrongly directed desire and heedlessness it is not known (as it really is). It is soiled by longings and its great fear is suffering."

//Ajita//: "Everywhere flow the streams.[1] What is the obstruction for the streams, tell me the restricting of them, by what are they cut off?"

//The Lord//: "Whatever streams are in the world, it is mindfulness that obstructs them and restricts them, and by wisdom they are cut off."

//Ajita//: "It is just wisdom and mindfulness. Now mind-and-body, sir, explain this: where does it cease?"

//The Lord//: "This question you have asked, Ajita, I will answer for you: where mind-and-body completely cease. By the cessation of

consciousness they cease."[2]

//Ajita//: "Those who have fully understood the Dhamma, those who are training and the other individuals here,[3] explain their (rule of) conduct."

//The Lord//: "Not craving for sensual pleasures and with a mind that is pure and tranquil[4] a bhikkhu should mindfully go forth, skillful in all situations."

-- vv. 1032-1039

Notes:

[1] "The streams" are cravings flowing out towards pleasurable and desirable objects in the world.

[2] This question and answer refers to the doctrine of dependent-arising (//paticca-samuppada//). Where rebirth-consciousness (//pati-sandhi-vinnana//) does not arise there is no establishment of an individual (mind-and-body, //namarupa//) in a realm of existence, nor the consequent appearance of old age and death and the other sufferings inherent in life.

[3] "Those who have fully understood" are Arahants (perfected ones) who have reached the highest goal. "Those who are training" are those noble beings (//ariya//) who are working towards and are assured of that goal. The other individuals are ordinary beings (//puthujjana//) who have not yet reached assurance.

[4] The word //anavilo// means pure, clear, tranquil, unagitated, unmuddied, etc. In the Dhammapada v. 82, the wise are compared to a deep lake with this quality.

* * *

15. PUNNAKA'S QUESTIONS

//The Venerable Punnaka//: "To him who is free from craving, who has seen the root (of things)[1] I have come with a question: for what reason did sages, warriors, brahmanas and other men prepare, here in this world, various sacrificial gifts for the gods (devata)? I ask the Lord this, let him tell me the answer."

//The Lord//: "Whatever sages, warriors, brahmanas and other men, Punnaka, prepared various sacrificial gifts for the gods, they did so in the hope of this or that (future) existence, being induced by (the fact of) old age and decay."

//Punnaka//: "By preparing various sacrificial gifts for the gods, being zealous in sacrificing, do they cross beyond birth and decay, Lord?"

//The Lord//: "They hope and extol, pray and sacrifice for things of the senses, Punnaka. For the sake of such reward they pray. These devotees of sacrifice, infatuated by their passion for existence,[2] do not cross beyond birth and decay, I say."

//Punnaka//: "If these devotees of sacrifice do not cross beyond birth and decay through sacrifice, Sir, then by what practice does one cross beyond birth and decay in this world of gods and men?"

//The Lord//: "He who has comprehended in the world the here and the beyond, in whom there is no perturbation by anything in the world, who is calm, free from the smoldering fires,[3] untroubled and desireless, -- he has crossed beyond birth and decay, I say."

-- vv. 1043-1048

Notes:

[1] "The root of unwholesome actions, etc." (Comy). There are six roots or basic conditions in a person leading to the performance of unwholesome (unskilled) and wholesome (skilled) actions: greed, aversion, delusion, non-greed (renunciation, detachment), non-aversion (love) and non-delusion(wisdom). The Buddha has seen and understood this as it really is.

[2] Or, "burning with lust for life".

[3] The three "fires" of greed, aversion and delusion. This is a punning reference, also to be seen in the previous note, to the brahmana's sacrificial fire.

* * *

16. METTAGU'S QUESTIONS

//The Venerable Mettagu//: "I ask the Lord this question, may he tell me the answer to it. I know him to be a master of knowledge and a perfected being. From whence have arisen these many sufferings evident in the world?"

//The Lord//: "You have asked me the source of suffering. Mettagu, I will tell it to you as it has been discerned by me. These many sufferings evident in the world have arisen from worldly attachments.

Whoever ignorantly creates an attachment, that stupid person comes upon suffering again and again. Therefore a man of understanding should not create attachment, seeing it is the source of suffering."

//Mettagu//: "What I did ask you have explained, now I ask another question. Come tell me this: how do the wise cross the flood, birth and old age, sorrow and grief? Explain it thoroughly to me, O sage, for this Dhamma has been understood[1] by you."

//The Lord//: "I will set forth the Dhamma, Mettagu, a teaching to be directly perceived,[2] not something based on hearsay, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

//Mettagu//: "I rejoice in the thought of that highest Dhamma, great sage, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

//The Lord//: "Whatever you clearly comprehend, Mettagu, above, below, across and in between, get rid of delight in it. Rid yourself of habitual attitudes[3] and (life affirming) consciousness.[4] Do not continue in existence. Living thus, mindful and vigilant, a bhikkhu who has forsaken selfish attachments may, by understanding, abandon suffering, birth and old age, sorrow and grief, even here in this life."

//Mettagu//: "I rejoice in the words of the great sage. Well explained, O Gotama, is the state of non-attachment.[5] The Lord has surely abandoned suffering as this Dhamma has been realized by him. They will certainly abandon suffering who are constantly admonished by you, O Sage. Having understood, I venerate it, Noble One. May the Lord constantly admonish me also."

//The Lord//: "Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual (-realm) existence, he has certainly crossed this flood. Having crossed beyond he is untainted and freed from doubt. One who has discarded this clinging (leading) to renewal of existence is a man who has realized the

highest knowledge. Free from craving, undistressed, desireless, he has crossed beyond birth and old age, I say."

-- vv. 1049-1060

Notes:

[1] The Pali word "vidito" also means, found out, discovered.

[2] Ditthe dhamme: to be seen for oneself in this life or here and now. It is an expression used of Nibbana.

[3] Or, "fixed views".

[4] Or, "kamma-producing consciousness".

[5] I.e., Nibbana.

* * *

17. FURTHER QUESTIONS

"From what arise contentions and disputes, lamentations and sorrows, along with selfishness and conceit, and arrogance along with slander? From where do these various things arise? Come tell me this."

"From being too endeared (to objects and persons) arise contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. Contentions and disputes are

linked with selfishness, and slander is born of contention."

"What are the sources of becoming endeared in the world? What are the sources of whatever passions prevail in the world, of longings and fulfillments that are man's goal (in life)?"

"Desires are the source of becoming endeared (to objects and persons) in the world, also of whatever passions prevail. These are the sources of longings and fulfillments that are man's goal (in life)."[1]

"Now what is the source of desire in the world? What is the cause of judgements[2] that arise; of anger, untruth, doubts and whatever other (similar) states that have been spoken of by the Recluse (i.e., the Buddha)?"

"It is pleasant, it is unpleasant," so people speak in the world; and based upon that arises desire. Having seen the appearing and disappearing of material things a man makes his judgements in the world.[3] Anger, untruth and doubts, these states arise merely because of the existence of this duality.[4] Let a doubter train himself by way of insight to understand these states as taught by the Recluse."

"What is the source of thinking things as pleasant or unpleasant? When what is absent are these states not present? What is the meaning of appearing and disappearing? Explain the source of it to me."

"The pleasant and the unpleasant have their source in sense-impression. When this sense-impression is absent, these states are not present. The idea of appearing and disappearing is produced from this, I say."

"What is the source of sense-impression? From what arises so much grasping? By the absence of what is there no selfish attachment? By

the disappearance of what is sense-impression not experienced?" --

"Sense-impression is dependent upon the mental and the material. Grasping has its source in wanting (something). What not being present there is no selfish attachment. By the disappearance of material objects sense-impression is not experienced."

"For whom does materiality disappear? How do pleasure and discomfort cease to be? Tell me how it ceases so that I may be satisfied in my mind that I have understood it."

"His perception is not the ordinary kind, nor is his perception abnormal;[5] he is not without perception nor is his perception (of materiality) suspended.[6] -- to such an one immateriality ceases.[7] Perception is indeed the source of the world of multiplicity." --

"What we asked, you have explained. We now ask another question. Tell us the answer to it. Do not some of the learned declare purification of the spirit[8] as the highest state to be attained? And do not others speak of something else as the highest?"

"Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of annihilation. -- those clever ones declare this to be (final liberation) without basis of life's fuel remaining. Knowing that these (theorists) rely on (mere opinions for their statements) a sage investigates that upon which they rely. Having understood and being free (from theories) he will not dispute with anyone. The wise do not enter into any existence."

-- vv. 862-877

Notes:

[1] Man's longings, hopes and aspirations and their satisfaction are his refuge giving him an aim in life.

[2] Judgements or evaluations of things motivated by craving for them or by opinions of them as being desirable or otherwise.

[3] The "appearing" of the pleasant and the "disappearing" of the unpleasant is judged to be "good". The "appearance" of the unpleasant and the "disappearance" of the pleasant is judged to be "bad".

[4] I.e., of the pleasant and the unpleasant.

[5] He is neither insane nor mentally disturbed (Comy).

[6] He has not attained the state of cessation of perception [of perception] and feeling (//sanna-vedayita nirodha//) nor the immaterial absorptions (//arupajjhana//) (Comy). In the former perception completely ceases, but in the latter there is still the perception of an immaterial object.

[7] According to the commentary what remains after these four negations is the state of one who has reached the highest of the fine-material absorptions (//rupajjhana//) and is in the process of attaining the first immaterial absorption. This answers the question "for whom does (the perception of) materiality disappear?" And as "pleasure and discomfort" have previously been stated to "have their source in sense-impression," in other words, the Perception of material objects, the second question is answered too.

[8] The term "spirit" (//yakkha//) is equivalent here to "being" or "man".

[9] An alternative rendering of this sentence could be: "Do not some of the learned declare (the immaterial attainments) as the highest state, as man's purification?"

* * *

18. MOGHARAJA'S QUESTION

//The Venerable Mogharaja//: "Twice have I asked Sakka[1] but the Seeing One has not answered me. I have heard a divine sage replies when asked a third time. I do not know the view of the greatly famous Gotama concerning this world, the next world and the Brahma-world with its deities. To him of supreme vision I have come with a question: how should one regard the world so that one is not seen by the King of Death?"

//The Lord//: "Look upon the world as empty,[2] Mogharaja, ever mindful; uprooting the view of self you may thus be one who overcomes death. So regarding the world one is not seen by the King of Death."

-- vv. 1116-1119

Notes:

[1] The name "Sakka" is used here as a title for the Buddha. It means, "a man of the Sakya clan." The Buddha is also sometimes called Sakyamuni, "the sage of the Sakyas."

[2] In the Samyutta-nikaya (vol. iv, p. 54) the Venerable Ananda asks: "How is the world empty, venerable sir?" And the Lord replies: "Because, Ananda, it is empty of a self or what belongs to a self, therefore it is said, 'the world is empty.'"

The "world," here and elsewhere, is not to be understood in the way we usually think of it, but is defined as the five aggregates (khandha) of material form, feeling, perception, activities and consciousness, or as the eye and visible objects, the ear and sounds, etc., that is to say, the whole of our subjective and objective experience.

* * *

19. PINGIYA'S REQUEST

//The Venerable Pingiya//: "I am old and feeble, the comeliness of youth has vanished. My sight is weak and I am hard of hearing. I do not wish to perish whilst still confused. Teach me the Dhamma by understanding which I may abandon birth and decay."[1]

//The Lord//: "Seeing heedless people afflicted and suffering through their bodies, Pingiya, you should be heedful and renounce body so as to not come again to birth."

//Pingiya//: "In the ten directions -- the four quarters, four between, and those above and below -- there is nothing in the world not seen, heard, sensed or understood by you. Teach me the Dhamma by understanding which I may abandon birth and decay."

//The Lord//: "Seeing men caught in craving, Pingiya, tormented and afflicted by old age,[2] you should be heedful and renounce craving so as to not come again to birth."

-- vv. 1120-1123

Notes:

[1] Jara: decay, decrepitude, old age.

[2] The Noble Ones or //ariya// are the Buddhas and their disciples.

* * *

20. THE NOBLE ONE'S TEACHING

"See how the world together with the devas has self-conceit for what is not-self. Enclosed by mind-and-body it imagines, 'This is real.' Whatever they imagine it to be, it is quite different from that. It is unreal, of a false nature and perishable. Nibbana, not false in nature, that the Noble Ones[2] know as true. Indeed, by the penetration of the true, they are completely stilled and realize final deliverance.

"Forms, sounds, tastes, scents, bodily contacts and ideas which are agreeable, pleasant and charming, all these, while they last, are deemed to be happiness by the world with its devas. But when they cease that is agreed by all to be unsatisfactory. By the Noble Ones, the cessation of the existing body[1] is seen as happiness. This is the reverse of the outlook of the whole world.

"What others call happiness, that the Noble Ones declare to be suffering. What others call suffering, that the Noble Ones have found to be happiness. See how difficult it is to understand the Dhamma! Herein those without insight have completely gone astray. For those under the veil (of ignorance) it is obscured, for those who cannot see

it is utter darkness. But for the good and the wise it is as obvious as the light for those who can see. Even though close to it, the witless who do not know the Dhamma, do not comprehend it.

"By those overcome by attachment to existence, those who drift with the stream of existence, those in the realm of Mara, this Dhamma is not properly understood. Who other than the Noble Ones, are fit to fully understand that state, by perfect knowledge of which they realize final deliverance, free from defilements?[2]

-- vv. 756-765

Notes:

[1] The "existing body" (//sakkaya//) is a term for the five aggregates as objects of grasping.

[2] //Anusava//; the defilements or //asava//, literally "out-flows," are dissipations of energy in the form of sensual desire, becoming (the perpetuation of existence), views and ignorance and are the same as the four "floods" mentioned earlier. One who has destroyed the defilements (//khinasava//) is another name for an Arahant or Perfected One.

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Name: Mad Hacker
Organization: TRPS
Serial: 085E-C714-0BC8-B2E1-1301

HOUSEHOLDER SERIES

by
Jack Kornfield

7. The Eightfold Path: Right Concentration

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pay attention, to see if there will be a breath. The baby's grandmother who had done a lot of retreats, died of lung cancer a few years ago. She had developed lung cancer earlier, and had a remission and did her last dance rather wonderfully and admirably. Then when the cancer came back and she finally died, in her whole last week when her lungs were filled with fluid, she talked about waiting to see if the next breath would come, whether she would be able to breathe the next breath. She was so grateful for the meditation she had done. She said otherwise it would have driven her crazy, but here it was, it was something she could really use, and she did that for her whole last week of life. She died in a very beautiful way.

Our breath is kind of a mirror for us. Most of the time we don't look in that mirror. It's the mirror of our energy, it's the mirror of our openness. Feel how full your breath is at different times. If you want to see what's happening in you, pay attention to your breath. Is it real big, can you take a nice full sigh? Sighs are wonderful. Do you know about sighs? Everybody takes sighs, generally about once a minute, as far as I know. We do! I noticed more because of my father being on the respirator from his heart surgery two months ago when I was there. They put a tube in his throat and they have this respirator which breathes for you when you can't breathe. It has this funny thing on it. It has a little dial on it which says, "Sigh Adjustment," and you have to sort of get it right for that person. It will make eight regular even breaths, and then there will be this big breath that it takes for you. It does that because it's part of the normal respiratory system to take regular sighs, regular big breaths. It was wonderful to see. It kind of made concrete this sense of what the breath is when it is big, when you can sigh, it is a kind of letting go. That's beautiful. So sigh. Let yourself sigh once in a while. Make it your meditation.

The breath is a mirror of how we are. Have you observed your breath when you're afraid? What does it do? It gets short. What else do you observe with your breath? It gets more rapid. Sometimes it stops. Can you feel what it does in your body? For a lot of people the diaphragm won't move hardly at all and there will be a little breathing from the chest. All kinds of changes happen with fear.

Observe it. If you want to learn about fear, one good place to start with is the breath. Or when you are angry, what does your breath do? Or when you're passionate, or when you're calm, or when you're in a traffic jam, what does your breath do?

You can learn a tremendous amount in this very simple mirror of working with the breath. You can learn about openness. How does it affect your heart? When your breath is really open, what is your heart like in terms of your feelings and openness, your connection with people around? When you feel your heart closed, without judging it, look and see what your breath does and what it's like. Does this make sense to you, that you can use the breath in some way? It doesn't mean to say that the breath is always going to be wonderful and open -- That's like saying your heart should always be soft and wonderful and open. I don't know; it's not my experience. It's like flowers, they open and close.

I remember a very important and extraordinary lesson. I was sitting around with Robert Hall, whom some of you know, who is a Gestalt therapist and body worker, and one of the people who started the Lomi School. He spent a lot of years in his own practice of developing ways of working with the body, and opening, and energy, and breathing. We were reading a book about the life of Ramana Maharshi, this great Indian saint. And there were some pictures of Ramana Maharshi in the last part of his life with cancer, and his body was contorted and twisted and it looked tight. It certainly looked like he couldn't breathe very well, it looked like he couldn't move very well. And the description from the people who were with him was that he was in pain, and that he would go to sleep, and there would just be these moans and things that would come out of his body. And at the same time his eyes were exactly the same as those pictures of five or ten or twenty years before. They were wide and bright and completely clear, and there was just this real sense of depth and love. Robert looked at that and he said, "My God, here I am trying to get people to open their bodies and it really has nothing to do with it, does it?" That's not completely true. It is one end of the spectrum, but it is also true that if you breathe and if you open, and if you run, and if you exercise, that the physical opening helps the heart and the mind to open. .

In fact, the heart is the heart, and it can be open in fire and it can be open in ease. But for most of us, and most of the time, breath is a mirror. It's really something to work with. You can work with it in martial arts as a way to martial your power. You can work with it if you have meetings. If they're boring or difficult, go to your breath, do ten breaths, where you just pay attention to your breath, and you'll find all your relationship to all the circumstances around you change. It's a practical tool for living in the world. Now, what makes it practical, what makes it useful?

What makes it useful, aside from the fact that it's a mirror, is that it's the place to learn the art of concentration. Concentration has two parts to it. One part is the quieting or the tranquility. Without that we don't so often hear the voice of God, as Mother Teresa said. She says:

> We need to find God -- or whatever you want to call it, our true nature -- and this cannot be found so easily through noise or restlessness. God or truth is a good friend of silence. See how nature, trees, grass grow in silence. See the stars, the moon, the sun, how they move in silence. The more we receive in silence, the more we can give in our actual life.

The first part of this element of concentration is using the breath to learn to become quiet or tranquil, to become still; not to seek quiet so much but to slow down. Our culture is so fast. We fill up our lives all the time. I know it very well when I look at my schedule book. I lived for ten years without a schedule book while I was teaching -- until I got married and had a baby, and all that stuff. And it was really a shock to get another day-by-day or week-by-week schedule and start filling it up again. It's not just that. It's the speed of the traffic, it's the speed of the news, it's the speed of our interaction. Somehow in it, we forget. Do you know what it means to go for a walk for a little while on Mt. Tamalpais or down to Point Reyes or somewhere in the country, and what it does for our ability to feel the sea of air that we live in, or to stop and

reflect what we care about in our lives, or to feel the tension in our body, and somehow let it melt a little bit, or to spend time alone, to listen? Somehow I think that our speed is partly what makes the bombs. I don't think we could do it if we were slower. I really don't. So that's the first part of concentration, just slowing down a little bit, letting things settle, stop waving our arms so much.

The second part I want to go into in some depth for the next twenty minutes or half an hour is really to talk about what it's like to work with the breath as a vehicle for concentrating the mind and heart. It is somewhat technical. I've given lots of other kinds of talks. Hopefully, they are of some use for you if you're doing some regular meditation.

To concentrate the mind means to collect it, to have it become steady or one-pointed, like a candle flame in a windless place, where it's steady and it doesn't flicker so much. Every great spiritual and yogic tradition works with concentration. Do you know that? Whether it's the Hasidic prayers or the Jesus prayers or mantras or the shamans who do certain kinds of incantations or rites to concentrate the mind, not to speak of Buddhist and Hindu yogas of every kind; they all work with concentration. Do you know why that is? Do you know why? Does anybody have any idea why? Why is concentration is so stressed to collect, to concentrate the mind -- do the breath, do a mantra, focus on a light, focus on a prayer, do it over and over again, sit out in the woods as an Indian and roll a little stone around a big one until your mind gets concentrated and you have visions? Does anyone know?

THE AUDIENCE: Just to keep you present?

JACK: That's the first part of it. That's very nice. Because you can't understand what's real or true except in the moment. Otherwise, it is thought about past and future, so it's fantasy. So that's one good reason. What else?

AUDIENCE: Gives you something to work with, collects your mind so you can use it.

JACK: Collects your mind so you can use it, and it gives you Something to work with, which means it gives you a vehicle to collect it. Is that what you mean?

AUDIENCE: Yes.

JACK: Okay. So that's another reason to concentrate, in order to find a way to collect the mind. Collect the mind to be present. Why else collect it, why else concentrate? Any other reason?

You hear of all these yogis in Egypt and the Desert Fathers, in India and the Taoist monasteries learning concentration exercises. What for?

AUDIENCE: For me, it's like my energy is running off in all these different directions, until I can collect my energy and focus it.

JACK: So it's a way of focusing energy. That's another good answer, another good part of it.

Mind is like light energy, and it can be focused in several ways. If you begin to concentrate it, it's like collecting light energy in a laser. Instead of having it scattered in all directions, if you concentrate, the power of mind becomes usable when it's collected. You can train it at something and penetrate it. Another image to use is that of a lens. If you concentrate the mind, it's like grinding a lens. If you focus and you concentrate, and you come back again and again, and it becomes steady and still, you can see as if the mind were a microscope or a telescope. You can see into all other realms of consciousness through the power of concentration. Concentration is the main vehicle in almost every yogic and spiritual school for altering our level or our perspective of consciousness.

When the mind is scattered and filled with thoughts, mostly all you see is your ordinary reality. Ordinary reality is real too, but part of what helps free us is to see that it's relative, that there are some other perspectives in life. And concentration is the vehicle to

discover those other perspectives. It's also the way to learn to live in the present moment, so then you can see what is true.

Suppose you were to start and work with concentrating on your breath, what would the stages or steps be like as you followed it? Here are some of the things: The first is that you just learn to get here as suggested. Okay? You count one to ten, or you count one to a hundred, or a hundred to zero backwards, or you note the rising and falling of the chest or in and out of the air, and finally you start to become more present.

Ryokan says:

> My hut lies in the middle of the dense forest.
> Every year the ivy grows longer,
> no news of the affairs of men,
> only the occasional song of a woodcutter.
>
> The sun shines,
> I mend my robe.
> When the moon is out I read poems.
> I have nothing to report, my friends.
>
> If you want to find the true meaning,
> stop chasing after so many things.

That's the first step for us in watching the breath, not chasing. Here's an ad I just cut out:

> HOW TO GET WHAT YOU WANT:
>
> Admit it, you want something bad, a new car, a bigger house, a more challenging job, a clean garage, a chance to unload that stuffed wolverine. You want something and you want it now. But it takes more than the power of positive thinking to make your dreams come true.

The first level of working with the breath, of watching it, not chasing after so many things, is counting, is watching the in-and-out, it's just getting here with the reality of the moment, of the breath coming in and out. That's already a lot, as you probably noticed in sitting an hour and trying to work with your breath. I don't mean that one exclusively works with the breath, because in vipassana we work with sounds and thoughts and feelings, but tonight I just want to focus on the power of working with the breath.

First you get here, you count, or you feel the in and out, or the rising and falling. Then the second level is that you can start to relate to the space between breaths. Has anyone done that in working with the breath? So you see, there's the in-breath, and there's the out-breath, and there's the rising and falling, and as you get a little more silent you start to see, "Hey, there's some room in there, there's some space." And it has two important points. One is that it begins to teach us to relate to something that's less than busy and full all the time, just teaches us to relate to the elemental quality of silence, of openness, of space, by feeling the space between the breaths.

We don't take enough time to sense space, we keep filling it up. So this little thing in the breath has something to teach us. Or if you like -- this is a technique that's useful for some people -- you can begin to use that space as a way to further continue the refined concentration by working with some points of touch. For some people they just sense space, in-out, then, "Ah, there's some space," and then the breath comes again, out of nowhere. For others, because the mind wanders a lot in that space, and it's difficult, they find it valuable to be aware of the touch point, of the lips touching together, or the hands in the lap, or the buttocks on the cushion -- in-out, touching, rising-falling, touching, in-out, lips touching; so that things start to become continuous and the mind doesn't wander off.

W. S. Merwin in this poem says:

First, forget what time it is for an hour.
Do it regularly every day.
Then forget what day of the week it is,
and do this regularly in company for a week.
Then forget what country you are in,
and practice doing it in company for a week,
and then do them together for a week
with as few breaks as possible.

Follow these by forgetting how to add
or to subtract.
It makes no difference.
You can change them around after a week.
Both will later help you to forget how to count.

Forget how to count,
starting with your own age,
starting with how to count backwards,
starting with even numbers,
with roman numerals,
starting with fractions,
with the old calendar,
going on to the alphabet,
forgetting it all until everything
is continuous and whole again.

This is the second step, of somehow learning to relate to space or things which are disparate, and our mind which is scattered -- it comes back to being more whole again. So we start to watch the breath, and we get to the point where we can let go of the past and the future and be a little more present, and there's the in and out, and we can relate to the space between breaths, and we see the breath as the mirror of our emotions. You can learn a lot. You can learn a lot by observing anything. Here we're just going into one little aspect of experience, our breath.

Then what comes, as you can relate to the space and the touch point more, you get to the point where you can let go more. It's called,

"Letting Go of Some Control." And in truth, one of the greatest aids to concentration is relaxing. Concentration isn't a forcing of your mind on your breath, or on the pain, or on the pleasant sensation, or on the thought. It's much more a sense of the opening, of the softening, of the receiving. That's what allows the mind to settle, to settle on the breath, to settle on the sensation, to settle on the sound. It means our learning how to not control so much.

Have you noticed, for many people, when you start to work with the breath, there's this tendency to hurry it up, or to move it, or to change it, how it takes a little while? It takes some systematic training to work with the breath, where finally it just breathes itself.

I remember this friend of mine, an old Tibetan monk who I met in this forest monastery. He was actually Hungarian but he ordained with the Dalai Lama years before. He said the Dalai Lama let him go up in the mountains and visit the hermits who were in their caves, who saw almost no one. He went with one of the Dalai Lama's teachers, Ling Rinpoche. He visited them. He was kind of a neophyte at that time, just learning. These people had spent 20 or 40 years in their caves or their little huts. He said, "Well, what technique do you use?" They said, "Techniques?" He said, "Yes. Do you use a mantra, do you follow your breath?" He said the first time he asked about that one of them just laughed and laughed. He said, "The breath, it breathes itself." That was all he said about it, the breath just breathes itself.

This is the letting go, of actually seeing that the world has a natural order that runs itself. We try so hard to control it. Take a rest, you know; put your feet up a little bit. You don't run your heart or your liver, and they do real good without you, you know. "Ah."

There's counting and there's getting here. There's the space between and relating to space, and the touch point. And then there's learning to let go and relax a little bit, and start to sense the natural order rather than controlling. The breath is a vehicle for seeing, like anything else. You can start to see in a more refined

way, you start to see the beginning and the middle and the end of the in-breath, or the beginning and the middle and the end of the out-breath. That's an amazing thing. Most people never saw the beginning of a breath in their whole life. Why is it valuable? Who cares? So what if you can see the beginning of a breath, what's its purpose? Anybody got an idea?

THE AUDIENCE: You see that it comes and goes, that things come and go.

JACK: That's very nice. That as you start to listen, if you really concentrate, you see that wherever you are is being born and is dying; that every breath is a birth and a death; every movement, every sensation, every sound, every sight. You start to relate to one thing that maybe we need to learn about -- besides love -- and that is birth and death; that is, the arising and passing of things.

Here the breath is teaching you about the thing that everybody wants to know: What happens when you die? A lot of people do! For some people it's the last thing they want to know. "Don't tell me, I don't want to hear." But a lot of people want to know. If you want to know, look at your breath, the beginning, the middle and the end -- so you start to see it more clearly.

There's a beautiful //sutra// on the mindfulness of the breath, and here the Buddha says to some monk: Go, you guys, and find yourself some comfortable tree root underneath some tree out there, and cross your legs and sit down and close your eyes, and see if you can discover the whole nature of the world from your breath. It bears great fruit; cultivate it regularly; bring it to perfection. First, breathing in long, I know I breathe in long. Breathing in short, I know it's a short breath. Experiencing the breath in the whole body. Calming the body with the breath. Observing the breath as it arises and passes, calming the mind using the breath. There's this whole set of instructions, two thousands, three thousand years ago saying: Okay, if you want to understand about life and death, very, very simple, here you are: go take this and work with the breath. Sit down in some quiet place and you will begin to discover it.

The next stage is refinement -- seeing the beginning, the middle, the end, what breaths are long, which ones are short, when it's held, when it's released. Then more refinement, which I'll get to: the four elements, and the mind and body. I'll get to that in a bit. So you start to refine it. You see, "Oh, here's birth and death; here's the beginning and end of things."

Then the next stage is what I call Training the Puppy. It's like, "Okay, stay," and the puppy gets up. "Stay," and it gets up and runs around. "Stay", and you do it a million times, and since the inner puppy is much more recalcitrant than the outer puppy, it finally starts to begin to learn. What's involved in training a puppy? Has anybody ever trained a puppy, outwardly trained a puppy? First of all, it takes some patience, doesn't it? Okay. And you have to be willing to let it shit all over a little bit if you want to have a puppy house broken or sit down.

Similarly it's true with the mind. As you start to concentrate, you will meet a wall or a sea of resistance. It's called //kilesa// in Sanskrit or Pali, which means "hindrance" or "defilement". It really means "burning in the mind." For example, if you try to do a kind of macho, and muscle your way into concentration, which you can do if you want -- you can experiment with it. Say, "I'm just going to concentrate on the breath and not let my mind move" -- try it for an hour, and you will see what I mean about fire, because it is very hard for the mind to slow down. It has its own momentum like a flywheel. Your mind will kick up and throw out every reason to stop. There will be old angers, new desires, pains in the body, sounds, reasons to move, and every possible thing other than feeling the breath. It's an interesting experiment to do, just to try it, not because that's really the way to learn to concentrate -- you'll wear yourself out. There is a way to do that, but it's very, very hard. Why not take it a little easier? It actually doesn't take that much longer as long as you're persevering, but you can do it. And what you discover, even when you do it more gently, is that as you start to collect it, all the resistances come up: fear, desire, anger, distraction, plans, or memories.

Part of what it means to concentrate the mind is to purify it. I don't use that word so often, but it's an important one for this learning how to deepen meditation. Purification means that there are all these forces of grasping, of fear or anger, or whatever, that keep pulling us in every direction, and to collect it or to balance it means not that we get rid of these, but that we learn somehow to let them come. And almost like the fire that comes and burns through, we don't grasp it -- we let it come and we let it go.

In watching the breath, if you start to work regularly with the breath, maybe you do it half of every sitting, or some part of your practice, then all the things which we call for the moment //kilesas// or fire or hindrances, they will all reveal themselves to you. The purification is to honor them, to give them a little kiss when they arise, let them go gently, to see them, and then come back again to the breath. And they are powerful. They are the force that kind of pull the mind around in circles.

The first thing in training the puppy is that you come to your resistance and you learn about what it means to work with resistance. If you struggle against it, it makes it twice as hard, and if you do it gently and say, "Oh, there it is, there's desire or anger wanting to take me away again," you let it go, and come back. You can really learn how to train the puppy, how to train the heart.

Once you've gone through the resistance, then the next thing that happens in training the puppy is a sense of interest. Then it's borne more fully out of this. There are two ways to express it. The first is that as you get through the resistance, even watching the resistance is actually very interesting. Has anybody ever seen what it's like when they try to put their mind somewhere or what it does? It's like a fish out of water for awhile, it just flops everywhere. Look at it! It's interesting to see what it is that keeps us out of the moment.

After awhile, as you do it, and you keep bringing it back again and again, the breath starts to have its own interest, which is like

reading Agatha Christie. In the beginning the story may or may not be interesting but as you go along and you get the plot and you get all the intrigue, you really start to wonder who did it and what's going on. Similarly with the breath. At first it's difficult, but if you work with it for a while, it actually starts to become interesting. And just when you're reading Agatha Christie near the end and someone walks in the room, you don't even hear or see them because you're so interested in "who done it."

When you finally get through some of the resistance and you really start to concentrate on the breath, it gets interesting, and all of those other things which had disturbed you pass away much more easily, and you actually enjoy feeling it and seeing what it's doing.

Now, the kind of interest one sometimes needs to go through is the Zen story of a young boy going to this master who has a monastery on a stream, and saying, "Please teach me." And the master says, "You're not really sincere." "What do you mean I'm not sincere? I want to learn." The master says, "Go away." And the boy comes back again and again. Finally, this young boy comes and says, "I really want to learn." The master says, "No, you don't," and he grabs him and throws him in the water and he holds his head down under the water. The boy is kicking and screaming. Finally he lets him up when he's just about blue and out of breath. The boy asks, "Why did you do that?" The master says, "When you want to learn what I have to teach as much as you wanted that breath, then you can come and I'll teach you." That actually comes of itself.

Interest is something that also can be cultivated, can be nourished, can develop. If you work through these things that come, and you stay with it, there's an interest that comes all by itself. It's one of the factors of enlightenment; it starts to come by itself.

So it's training the puppy, working through the resistance, having the interest arise, and then you get to what Suzuki-roshi calls, "Burning Completely." He says:

> In order to not leave traces with your thought, when you do

> something, do it completely with your whole mind and body. Like a good bonfire, you should not be a smoky fire, but learn to burn yourself completely. Throw yourself wholly into whatever you do.

That's an art, that's a gift, to love a person, to take a walk on the beach, to paint, to dance, to do your taxes, but to do them completely and not do something else at the same time. If you'll save a little more money when you pay attention that way, I don't know. But do things really completely.

There's training the puppy, going through the resistance, and discovering that the breath actually has a lot to teach you, that it's interesting. Then the next is coming to rest. When you've finally done that, and you start to get interested, and you've done it for awhile, you come to rest on the breath. It's like what Don Juan says, "Stopping the internal dialogue" of trying to plan, and remembering or going off into the past and future and worrying, all of those things. No trace of thought, finally coming back to where there is less desire, instead of trying to keep bringing your mind back. At first, it's like a mountain, and you climb up to the top and you balance and stay on your breath, and then you fall off into sleep or restlessness, and then you struggle up, and there you are with the breath or in the moment, and you fall off, and after awhile it becomes like a valley. You do it again and again and again. Finally, you actually start to settle on the breath. It's like the mind comes to rest in the body. It will go off in sleep or restlessness or desire, but then it slides back down and you come to rest in the moment. And it's delightful, coming to rest!

Out of the coming to rest, then come the Factors of Enlightenment. There comes lightness and joy and a tremendous sense of ease; and the body, once it starts getting concentrated, changes completely. Even if you wanted to slump, you can't. The energy opens up, the breath opens up, and you just sit up straight. You can sit up straight for hours when the breath is open and you're concentrated. It happens all by itself. You don't need so much sleep either. That's good when you have babies and things like that. It happens all by itself.

And then something else comes -- light. When you really concentrate on the breath, or whatever, this very peculiar thing happens. With your eyes closed, there comes light in the mind. Some people see it as clouds, some see it like headlights turned onto them; some see it as a bright sky or sun; some see it initially as colors of green or blue, but later on it turns into white light. I don't know why, but when the mind is concentrated, it fills with light. It's not that far away. It's really accessible to a lot of people.

This afternoon I was reading these essays by Lewis Thomas. In one of them he said:

> You know, we're so afraid of God in this country, in this century, in this scientific mind that we have. Even though we talk about the creation of the universe -- the scientists call it, "The Big Bang" -- there is no bang. For sound, which is a very gross level of energy, you need air for sound waves to travel. There was no air. it was empty dark space. There were no ears to hear it. There wasn't sound. What it really was, instead of a big bang, it was the great light.

That's a more accurate description, whether it's true or not, of what that first cosmic explosion was, or whatever you want to call it. It's a little scary to call it "The Great Light," it's a little bit too spiritual. So we'll call it "The Big Bang." It's sort of like a tank or something like that, and scientists can relate to it in some way. So what happens? You come to rest and you come to this sense of peace and then spontaneously in the mind comes light. It's this fantastic thing. That's part of the reason why all these yogic and other traditions also work with concentration, because it opens the mind and the heart to allow our natural light to shine. And it's literally light. I mean, you can sit in the dark and it seems like lights are being shone on you, many, many kinds of light. The mind becomes stable and joyful, rapture comes when it's peaceful.

Why is there joy when the mind is concentrated? Does anybody have any idea?

THE AUDIENCE: Freedom from yourself.

JACK: That's a good one. Getting away from oneself is always a treat. Why else?

THE AUDIENCE: It's a natural state.

JACK: It's a natural state, so there's rest. There's another simple reason.

THE AUDIENCE: There's nothing else you want.

JACK: There's nothing else you want, which is to say, when you're really concentrated, the rent check, your girlfriend, your difficulties with your parents or your children, next year's travel plans, all are gone because there's no thought. The past and the future have disappeared, and when they're gone it gets very groovy. It gets real quiet and very happy because there's no worry and there's no fear. Fear is always about something that hasn't come, so is worry, so is desire.

This is kind of the anatomy of what the present moment can have for you in some ways. You get to this level of lightness, joy. Now, the ability of mind is another thing that happens. If you train concentration, you get to a point where this amazing thing happens, where you decide, "I want my mind to be here, to listen to sound." You put it there when it's trained in concentration, and it just stays there, and you listen as if you'd turned the radio to a particular station and it just stays there. There isn't thought or restlessness and interruption; it just stays there. Or you say, "I want it to focus on this," -- small or large -- and the mind becomes malleable, shapeable, movable. It's the most delightful thing; it's fantastic. And you can do that.

These kinds of education aren't part of our school system, but they are really our birthright. It's the training of our own heart and our own mind so it becomes joyful and light, peaceful and malleable. Then

what happens? Guess! Are you ready?

THE AUDIENCE: You try to hold on.

JACK: You get attached, that's right. It's called, The Corruptions of Insight which arise, the defilement of Spiritual Materialism in its refined form. You say, "This is groovy, I want more of it." It's like any other drug. And you get attached to the light, or the lightness, or the joy, or the peace, or whatever it is, and then you find that you're stuck there. So you have to discover even in that moment that there's some deeper level of freedom. You're still working with the breath and all these states come and you try to hold them. Let them just come and go. Those too are not freedom; they're simply very groovy states of mind. They're very pleasant, they're illuminating, light and peaceful but they're temporary. Has anybody had a state of mind stay? Somebody last week yelled out "ignorance". In general, it's not the case. Do you know what I mean?

So you do this, and you get to where the mind becomes stable and clearer, and so forth, and you're with the breath and it becomes so fine. It's like the tiniest leaves or the littlest movement. It's almost like the body breathes rather than the breath breathing, or the spring air comes and breathes you. It's wonderful. And the state of mind is very peaceful and you stop grasping it.

Then you reach what's called Access Concentration. "Access" means it gives you access to all the realms and all those weird spiritual texts and things you read about, because at this point there are very few thoughts. You rest in the present moment. The mind is very clear, and tranquil, malleable, alert and mindful spontaneously, without struggle. There's a kind of clear seeing. Then things start to reveal themselves to you out of this Access Concentration. It's almost as if the mind or the lens is clear, like a crystal goblet, and you can see deeply with a microscope or a telescope way out into space.

Has anyone heard of the biologist named Agassis? There's a big museum of glass flowers at Harvard. He was one of the great botanists

around the turn of the century and before. A student of his went to begin his training as a botanist in the l880's, and Agassis took him and said, "You want to learn to be a botanist or a biologist. Here, take this fish," and he took this kind of dead fish and sat it on a piece of glass in front of him, and he said, "Study it, observe it, and tell me what you can see about it." Then he went away. He left the student there in the morning and he went away for the whole damned day. The student stayed there for awhile. He looked. There's a dumb dead fish, right? He really got bored and more irritated that his mentor and teacher didn't come back. "What did he want? Sure it's a fish, it's got fins, it's got eyes, it's got scales, it's got six fins, it's a six-fin fish, and it's got a little yellow over here near the gills, or something like that." There was nothing especially interesting about it. It was like many he had seen before -- scales, mouth, eyes, yes, a tail. In an hour he thought he had seen all there was to see. Time rolled on and the teacher didn't come back for a long time. He was getting angrier and more irritated. Finally, after he had gotten back from lunch, he was so discouraged. He wished the dumb old man had given him something more interesting. Then in order to kill time, he sat down with a piece of paper and he started to draw the fish, "Alright, I'll draw it." In drawing, he began to notice things. He discovered, for example, the way that the scales overlapped one another, and then he began to see as he drew the eyes that the fish didn't have any eyelids. Then he began to see the textures of the veins in the scales. He kept on looking and drawing and it got very interesting to him, and he drew for the whole afternoon into the evening.

Agassis came in and looked at his drawing and said, "You haven't even begun to look at this fish yet." The guy was heartbroken. The teacher said, "I'll come back in a couple of days. You let me know what you can really see in the fish." He spent two more days drawing different sides and aspects of the fish. And he said those three days, that particular training was the foundation of his entire graduate work and his whole career as a botanist.

We're not taught that so much in our culture. But here we are with the breath now. We're up to the level of Access Concentration. As

you sit and start to get quiet, you're at the level where you're in the present moment, not so distracted by other things, and really with the breath, what can you begin to see? You see the four basic elements that make up the physical world, what Plato called, "Earth, Air, Fire and Water, and maybe the Egyptians or the Indians throw metal in there as well. I don't know why. More or less the same system. They aren't some theory -- earth, air, fire and water -- they are a description or actually how you perceive physical matter.

Put your hand on the floor for a second. What do you feel? Tell me what you feel.

THE AUDIENCE: Hardness.

THE AUDIENCE: Softness.

JACK: Hardness or softness. What else do you feel?

THE AUDIENCE: Cool.

JACK: Temperature. What else?

THE AUDIENCE: Rough.

JACK: Rough. Okay, so there's the texture. What's the roughness? Go into it with your attention. What does roughness actually feel like?

THE AUDIENCE: Highs and lows.

JACK: Okay. So it's shape, but it's also different areas. Pay attention. See if it's not different areas of where it's hard here and soft there; just hardness and softness alternating. What else do you feel? So there's temperature, and then different areas of hardness and softness. Anything else?

THE AUDIENCE: Dry.

JACK: So you feel whether it's moist or dry.

THE AUDIENCE: Flexible.

JACK: So there's movement, the solidity or lack of it. Anything else?

THE AUDIENCE: Space.

JACK: What's the space? I don't feel space.

THE AUDIENCE: Between the hardness.

JACK: So you feel points of hardness and lack of it. Okay. What else? One more thing to look for especially. It's still, it's not moving. Can you feel that? Okay. Do you feel "floor"? Anybody feel "floor" or "carpet"? No such thing for your hand, but there is this hardness and softness.

Similarly with the breath, if you observe it, instead of there being an in-breath or an out-breath or a rising or a falling, if you look at it closely like the guy looked at his fish, what do you see? You see what's called the Fire Element or the Temperature Element. Sometimes parts of it are cool or hot. You see temperature or you experience temperature. You see the Earth Element, which really is the element of hardness and softness, and sometimes there's pressure, which is more hardness, and sometimes there's not much pressure in it and it's soft, or there are little dots of pressure and space in between where there's less pressure. So you see hardness and softness in the breath, you experience hot and cold, you experience fluidity, the Water Element. And the Air Element is really the element of motion or vibration, so you experience it when it's still or when it's vibrating or moving more.

Does anybody ever experience anything else through their physical senses? Temperature, pressure, hardness and softness, movement, solidity, vibration. So what happens when you observe just this simple thing of the breath and your mind is concentrated? Play with

it in your sitting. It doesn't have to be that concentrated, you just have to get here some. You can start to see that what you thought was breath or floor or wall through your body senses is actually this play of the basic elements. You can find everything that Plato and the Chinese philosophers and all these other people who are physicists have looked at. What is basic sense perception made of simply in the breath? There is no breath. There's coolness, there's little tiny, very soft pressure; there's vibration and movement; that's all. You know in the belly there's expansion, which is a different shape of that same pressure, and hardness and softness. That's it! And the whole world, instead of being solid, starts to reveal what its nature is, which is the play of the physical elements.

Then you'll start to see the mind, the Mental Elements. This is called //nama// and //rupa//. //Rupa// is the Physical Elements that you perceive, and when you look closely they're all a dance, they're all changing. There's no floor, there's no wall, there's just changing sensations. This is using the mind as a microscope. When you start to look closely and to experience it, it seems solid on this level, which it is, and you can use your mind the same way someone uses a microscope. You look down into the pond water and you see it's alive with things. And if you look at anything closely with your concentration and awareness, it dissolves into a changing dance of sensations. And then the Mental Elements, which are feelings and reactions and the consciousness which knows it. I won't go into that so much tonight, but you start to see the play of these two things, of Physical and Mental events. That's all that there is, this dance of light and shadow and the perception of it. You see more deeply the arising and passing of things then, so you get to a deeper level of birth and death, and you see that not only every breath, but every sense door, every sound, every sight, becomes vibration. Everything that you look at from that refined quality of the breath starts to teach you the movement of life; Impermanence; The Dance.

You can learn so much just watching your dumb breath, really, and there's a lot to be seen in it. And at times admittedly it's boring. You learn about boredom when it's boring.

And finally, the last thing to say about it tonight, just to go into this a little more, is that at that point one also has the possibility, besides the discoveries of insight, of seeing that it's really changing, arising and passing mental and physical states, empty of any person, no separateness at all. All the kinds of wisdom that one reads about are available in just observing the breath.

One can also enter all the realms of what are called //jhanas// or high states of concentration. When the mind becomes so settled on the breath, then there arises joy, rapture, tranquility and concentration, and the concentration is applied and it stays there; it's sustained. You can turn your mind to space and just experience what it's like to be with space without any wandering of mind, the formless //jhanas//. You can turn your mind to a color, blue or green, and develop it until the whole mind becomes filled with a particular color and the energy of that color. Then, when you do this, and you cultivate it really well, you have Access Concentration. If anyone is interested in this level stuff, most of which I have not done -- I've played with it a little bit, not the powers part -- in this book, "The Path of Purification," there are chapters on how to develop concentration, and then ones with all the psychic powers, because all the powers of mind come from the power of concentration; how to read other people's minds or how to walk on water or how to do all these things. I don't know whether you can really do them. I haven't seen many of them done except maybe reading of minds. But it's said that they all come through this tremendous power of concentration.

The way to walk on water apparently, if you want to know, is to develop concentration to this very high degree where the mind is totally stable on the Earth Element until you become like the earth itself, and then you focus on the water and you walk on it. One of the teachers where I studied in the Sun Lun Monastery said:

> In these days, although concentration of mind and some of the insights and opening are very possible, many, many people can do that, the level of concentration for the supernormal powers are difficult to acquire.

Let us say that one practices the Earth Element exercise and gains a mastery of it. To do the psychic power stuff, you not only have to be able to attain these very high levels of stability of mind, but you have to master it so you can go in and out of different ones in a moment's notice. Suppose you've mastered it, and I know a few people in Asia who have mastered these things to some extent.

> Let us say that such a yogi then goes to a pond and seating himself near it, arouses in himself the element of the earth meditation. Then looking upon the waters of the pond, he endeavors to turn them into earth, so that he may walk across them. He will find these days at most that the water thickens to a slushy earth which cannot really uphold his feet when he attempts to walk on it.
>
> Perhaps yogis in other countries have done better than I, but I believe the times not so opportune as they used to be.

This guy is furious.

I'll read one poem from Kabir to end, and you may have heard it before. This is Kabir, a wonderful Indian poet. He's talking about a clay jug, which means one's own body or a clay jug; it doesn't matter; they're the same. He said:

> Inside this clay jug, there are canyons and pine mountains
> and the maker of canyons and pine mountains.
> All seven oceans are inside, and hundreds
> of millions of stars.
> The acid that tests gold is there,
> and the one who judges jewels,
> and the music from the strings no one touches,
> and the source of all water.
>
> If you want the truth,
> I will tell you the truth,
> friend; listen.
> The God whom I love is inside.

How can you see that in your body or in a cup, whatever cup you want, all seven oceans and hundreds of millions of stars? You can, through your inner vision, through the eye of concentration, birth and death, and every realm of existence is possible through this collection and concentration and focusing of the energy of mind. Like a laser, like a telescope, like a microscope. I'm not suggesting that you do all that yogic stuff. It's fun but it takes years and lifetimes to do some of that stuff. It's good, it's nice to do. However, in a much more practical way, you can work with the breath. You can take half of your meditation every day, fifteen minutes or half an hour. You can work with it when you are running or jogging. You can work with it when you're in a meeting, how to calm down. When you get really quiet, and you take some time to meditate for part of a day or you sit, then you can start to really study it like it was that fish or like it was a flower. And in it you can learn a lot about birth and death, about all the resistances and the fears and the fires, and what it's like to let go of them and to rest in the present moment. You can learn a lot about the elements that make up who we are, the physical elements, the mental elements, consciousness itself. All of that can be revealed in the simple thing of observing the breath.

I give it to you tonight as something to talk about, to give you some sense and maybe a little inspiration, that even in this very rote and simple exercise, there are worlds to discover. Just as if you could take a flower and pick it and really look in it and understand that one flower, you could understand everything in one flower.

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TITLE OF WORK: The Eightfold Path for the Householder: Ten Talks
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FILENAME: JKHOLDER.ZIP

AUTHOR: Jack Kornfield
AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973

PUBLISHER'S ADDRESS: N/A

COPYRIGHT HOLDER: Jack Kornfield (1995)

DATE OF PUBLICATION: 1995

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DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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[end]

CONDENSED BREATH MEDITATION by K. Khao Suan Luang (Kee Nanayon) Translate (Geoffrey DeGraff) There are lots of people who are ashamed to talk about their own de but who feel no shame at talking about the defilements of others. Those who are willing to own diseases--their own defilements--in a straightforward manner are few and far between the disease of defilement is hushed up and kept secret, so that we don't realize how seriou it is. We all suffer from it, and yet no one is open about it. No one is really interested in diagnosing his or her own defilements.... We have to find a skillful approach if we hope to disease, and we have to be open about it, admitting our defilements from the grossest to levels, dissecting them down to their minutest details. Only then will we gain from our prac we look at ourselves in a superficial way, we may feel that we're already fine just as we are all we need to know. But then when the defilements let loose with full force as anger or d pretend that nothing is wrong--and this way the defilements become a hidden disease, har hard to diagnose.... We have to be strong in fighting off defilements, cravings and illusi every sort. We have to test our strength against them and bring them under our power. If them under our power, we can ride on their backs. If we can't, they'll have to ride on our making us do their work, pulling us around by the nose, making us want, wearing us out in ways. So are we still beasts of burden? Are we beasts of burden because defilement ar riding on our backs? Have they put a ring through our noses? When you get to the point w enough, you have to stop--stop and watch the defilements to see how they come into bein want, what they eat, what they find delicious. Make it your sport--watching the defilements them starve, like a person giving up an addiction...See if it gets the defilements upset. Do hunger to the point where they're salivating? Then don't let them eat. No matter what, dor what they're addicted to. After all, there are plenty of other things to eat. You have to be them--hard on your "self"-- like this..."Hungry? Well go ahead and be hungry! You're going Go ahead and die!" If you can take this attitude, you'll be able to win out over all sorts of addictions, all sorts of defilements--because you're not pandering to desire, you're not nour desire which exists for the sake of finding flavor in physical things. It's time you stopped, gave up feeding these things. If they're going to waste away and die, let them die. After all you keep them fat and well fed? No matter what, you have to keep putting the heat on yo defilements until they wither and waste away. Don't let them raise their heads. Keep ther thumb. This is the sort of straightforward practice you have to follow. If you have endurand put up a persistent fight until they're all burned away, then there's no other victory which ca anywhere near, no other victory which is anywhere near a match for victory over the cravin defilements in your own heart. This is why the Buddha taught us to put the heat on the de all our activities--sitting, standing, walking and lying down. If we don't do this, they'll burn all our activities.... If you consider things carefully, you'll see that the Buddha's teachings are exactly right, both in how they tell us to examine the diseases of defilement, and in how to let go, destroy and extinguish defilement. All the steps are there, so we needn't go stu

else. Every point in his doctrine and discipline shows us the way, so we needn't wonder ho
about examining and doing away with these diseases. This becomes mysterious and hard
you study his teachings without making reference to doing away with your own defilements
like to talk about their own defilements, so they end up completely ignorant. They grow old
without knowing a thing about their own defilements at all. When we start to practice, when
comprehend how the defilements burn our own hearts, that's when we gradually come to k
understand suffering and defilement and learn how to extinguish defilement gives us space
When we learn how to put out the fires of defilement, how to destroy them, it means we h
can be confident in ourselves--no doubts, no straying of into other paths of practice, becau
sure to see that practicing in this way, contemplating inconstancy, stress and not-selfness
all times, really gets rid of our defilements. The same hold true with virtue, concentration
discernment. They're our tools--and we need a full set. We need the discernment which v
Right View, and the virtue which comes with self-discipline. Virtue is very important. Virtue
discernment are like our right and left hands. If one of our hands is dirty, it can't wash itse
need to use both hands to keep both hands washed and clean. Thus wherever there is vir
have discernment. Wherever there is discernment, you have to have virtue. Discernmen
you to know; virtue is what enables you to let go, to relinquish, to destroy your addictions.
just a matter of the five or eight precepts, you know. It has to be deal with the finest detai
Whatever your discernment sees as a cause of suffering, you have to stop, to let go. Vir
something which gets very subtle and precise. Letting go, giving up, renouncing, abstainin
and destroying: All of these things are an affair of virtue. This is why virtue and discernm
to go together, just as our right and left hands have to help each other. They help each oth
defilement. That's when your mind will be able to become centered, to be bright and clea
things show their benefits right at the mind. If we don't have these tools, it's as if we had no
feet: We wouldn't be able to get anywhere at all. We have to use our tools--virtue and dis
destroy defilement. That's when our minds will benefit.... This is why the Buddha taught
training in virtue, concentration and discernment. We have to keep fit in training these thi
don't keep up the training as we should, our tools for extinguishing suffering and defilemen
sharp, won't be of much use. They won't be a match for the defilements. The defilements
powers for burning our mind in the twinkling of an eye. Say that mind is quiet and neutral:
sensory contact can set things burning in an instant by making us pleased or displeased.
Sensory contact is our measuring stick for seeing how firm or weak our mindfulness is. Mo
stirs things up. As soon as there's contact by way of the ear or eye, the defilements are ve
When this is the case, how can we keep things under control? How are we going to gain c
eyes? How are be going to gain control over our ears, our nose, our tongue, our body and
we get mindfulness and discernment in charge of these things? This is a matter of practice
simple...our own affair, something by which we can test ourselves, to see why defilements
quickly when sensory contact takes place. Say, for instance, that we hear someone critic

else. We can listen and not get upset. But say that the thought occurs to us, "They're act
criticizing me." As soon as we concoct up this "me", we're immediately angry and displeas
concoct very much of this "me", we can get very angry. Just this fact should enable us to
as soon as our "self" gets involved, we suffer immediately. This is how it happens. If no se
comes out to get involved, we can remain calm and indifferent. When they criticize other
stay indifferent, but as soon as we conclude that they're criticizing us, our "self" appears an
immediately gets involved--and we immediately burn with defilement. Why? You have to
attention to this. As soon as your "self" arises, suffering arises in the very same instant. T
holds true even if you're just thinking. The "self" you think up spreads out into all sorts of
The minds gets scattered all over the place with defilement, craving and attachments. It ha
mindfulness and discernment watching over it, so it gets dragged all over the place by defi
craving. And yet we don't realize it. We think we're just fine. Is there anyone among us
realizes that this is what's happening? We're too weighted down, weighted down with our
matter how much the mind is smothered in the defilement of delusion, we don't realize it,
us deaf and blind.... There are no physical tools you can use to detect or cure this disease
defilement, because it arises only at sensory contact. There's no substance to it. It's like a
matchbox. As long as the match doesn't come into contact with the friction strip on the side
box, it won't give rise to fire. But as soon as we strike it against the side of the box, it burst
flame. If it goes out right then, all that gets burned is the matchhead. If it doesn't stop at
matchhead, it'll burn the matchstick. If it doesn't stop with the matchstick, and meets up wit
flammable, it can grow into an enormous fire. When defilement arises in the mind, it start
slightest contact. If we can be quick to put it out right there, it's like striking a match which
flares up--chae-- for an instant and then dies down right in the matchhead. The defilement
there. But if we don't put it out the instant it arises, and let it start concocting issues, it's li
pouring fuel into a fire. We have to observe the diseases of defilement in our own m
what their symptoms are, why they are so quick to flare up. They can't stand to be distur
minute you disturb them, they flare up into flame. When this is the case, what can we do t
ourselves beforehand? How can we stock up on mindfulness before sensory contact strike
to stock up is to practice meditation, as when we keep the breath in mind. This is what get
mindfulness prepared, so that we can keep ahead of defilement, so that we can keep it fro
long as we have our theme of meditation as an inner shelter for the mind. The mind's ou
the body, which is composed of physical elements, but its inner shelter is the theme of med
to train its mindfulness to be focused and aware. Whatever theme we use, that's the inne
the mind which keeps it from wandering around, concocting thoughts and imaginings. This
theme of meditation. Don't let the mind chase after its preoccupations the way ordinary pe
meditate do. Once we have a meditation theme to catch this monkey of a mind so that day
becomes less and less willful, it will gradually calm down, calm down until it can stand firm
short periods, depending on how much we train and observe ourselves. Now, as for how

meditation: The texts say to breathe in long and out long--heavy or light--and then in short
short, again heavy or light. Those are the first steps of the training. After that we don't ha
focus on the length of the in-breath or out-breath. Instead, we simply gather our awarenes
point of the breath, and keep this up until the mind settles down and is still. When the mi
you then focus on the stillness of the mind at the same time you're aware of the breath.
point you don't focus directly on the breath. You focus on the mind which is still and at nor
focus continuously on the normalcy of the mind at the same time you are aware of the brea
and out, without actually focusing on the breath. You simply stay with the mind, but you w
each in-and-out breath. Usually when you are doing physical work and your mind is at no
know what you're doing, so why can't you be aware of the breath? After all, it's part of the
Some of you are new at this, which is why you don't know how you can focus on the mind a
each in-and-out breath without focusing directly on the breath itself. What we're doing here
practicing how to be aware of the body and mind, pure and simple, in and of themselves...
by focusing on the breath for about 5, 10 or 20 minutes. Breathe in long and out long, or in
short. At the same time, notice the stages in how the mind feels, how it begins to settle d
have mindfulness watching over the breath. You've got to make a point of observing this, b
you breathe out of habit, with your attention far away. You don't focus on the breath, you'
really aware of it. This leads you to think that it's hard to stay focused there, but actually it'
easy. After all, the breath comes in and out on its own, by its very nature. There's nothin
difficult about breathing. It's not like other themes of meditation. For instance, if you're goi
practice recollection of the Buddha, or buddho, you have to keep on repeating buddho, b
Actually, if you want, you can repeat buddho in the mind with each in-and-out breath, bu
very beginning stages. You repeat buddho to keep the mind from concocting thoughts ab
Simply by keeping up this repetition you can weaken the mind's tendency to stray, for the
only one object at a time. This is something you have to observe. The repetition is to prev
mind from thinking up thoughts and clambering after them. After you've kept up the repet
don't have to count the number of times--the mind will settle down to be aware of the breat
in-and-out breath. It will begin to be still, neutral and at normalcy. This is when you focu
the mind instead of the breath. Let go of the breath and focus on the mind--but still be awa
breath on the side. You don't have to make note of how long or short the breath is. Make
mind which stays at normalcy with each in-and-out breath. Remember this carefully so tha
into practice. The posture: For focusing on the breath, sitting is a better posture than sta
walking or lying down, because the sensations that come with the other postures often ove
sensations of the breath. Walking jolts the body around too much, standing for a long time
tired, and if the mind settles down when you're lying down, you tend to fall asleep. With sit
possible to stay in one position and keep the mind firmly settled for a long time. You can
subtleties of the breath and the mind naturally and automatically. Here I'd like to conden
steps of breath meditation to show how all four of the tetrads mentioned in the texts can be

once. In other words, is it possible to focus on the body, feelings, the mind and the Dham
sitting? This is an important question for all of us. You could, if you wanted to, precisely fo
all the steps in the texts so as to develop strong powers of mental absorption (jhana), but i
of time. It's not appropriate for those of us who are old and have only a little time left. W
need is a way of gathering our awareness at the breath long enough to make the mind firm
straight to examining how all formations are inconstant, stressful and not-self, so that we ca
truth of all formations with each in-and-out breath. If you can keep at this continually, witho
your mindfulness will become firm and snug enough for you to give rise to the discernment
enable you to gain clear knowledge and vision. So what follow are the steps in practicing a
form of breath meditation....Give them a try until you find they give rise to knowledge of y
within you. You're sure to give rise to knowledge of your very own. The first thing wh
are going to meditate on the breath is to sit straight and keep your mindfulness firm. Breat
Breathe out. Make the breath feel open and at ease. Don't tense your hands, your feet, o
joints at all. You have to keep your body in a posture that feels appropriate to your breathi
beginning, breathe in long and out long, fairly heavily, and gradually the breath will
shorten--sometimes heavy and sometimes light. Then breathe in short and out short for ab
minutes, and then change. After a while, when you stay focused mindfully on it, the breath
gradually change. Watch it change for as many minutes as you like, then be aware of the
of its subtle sensations. This is the third step, the third step of the first tetrad:
sabba-kaya-patisamvedi--focusing on how the breath affects the whole body by watching a
sensations in all the various parts of the body, and in particular the sensations related to th
breath. From there you focus on the sensation of the breath at any one point. When yo
right, and for a fairly long while, the body--the breath--will gradually grow still. The mind wi
calm. In other words, the breath grows still together with the awareness of the breath. W
subtleties of the breath grow still, at the same time that your undistracted awareness settle
breath grows even more still. All the sensations in the body gradually grow more and mo
is the fourth step, the stilling of bodily formations. As soon as this happens, you begin to
aware of the feelings which arise with the stilling of the body and mind. Whether they are
pleasure or rapture or whatever, they will appear clearly enough for you to contemplate the
stages through which you have already passed--watching the breath come in and out, long
enough to make you realize--even though you may not have focused on the idea--that the
inconstant. It's continually changing, from in long and out long to in short and out short, fro
light and so forth. This should enable you to read the breath, to understand that there's n
constant to it at all. It changes on its own from one moment to the next. Once you have r
inconstancy of the body, i.e of the breath, you'll be able to see the subtle sensations of plea
pain in the realm of feeling. So now you watch feelings, right there in the same place whe
been focusing on the breath. Even though they are feelings which arise from the stillness o
mind, they are nevertheless inconstant even in that stillness. They can change. So thes

sensations in the realm of feeling exhibit inconstancy in and of themselves, just like the bre
When you see change in the body, change in feelings and change in the mind,this is called
Dhamma, i.e. seeing inconstancy. You have to understand this correctly. Practicing the fir
breath meditation contains all four tetrads of breath meditation. In other words, you see the
of the body, and then contemplate feeling. You see the inconstancy of feeling, and then co
mind. The mind, too, is inconstant. This inconstancy of the mind is the Dhamma. To see
see this inconstancy. When you see the true nature of all inconstant things, then keep trac
inconstancy at all times, with every in-and-out breath. Keep this up in all your activities to s
happens next. What happens next is dispassion. Letting go. This is something you hav
yourself. This is what condensed breath meditation is like. I call it condensed because it
all the steps all at once. You don't have to do one step at a time. Simply focus at one poin
the body, and you'll see the inconstancy of the body. When you see the inconstancy of th
have to see feeling. Feeling will have to show its inconstancy. The mind's sensitivity to fee
its thoughts and imaginings, are also inconstant. All of these things keep on changing. Thi
know inconstancy.... If you can become skilled at looking and knowing in this way, you'll
with the inconstancy, stressfulness and not-selfness of your "self", and you'll meet with the
Dhamma. The Dhamma which is constantly changing like a burning fire, burning with incon
and not-selfness, is the Dhamma of the impermanence of all formations. But further in, in t
the property of consciousness, is something special, beyond the reach of any kind of fire.
is no suffering or stress of any kind at all. This thing which lies "inside": You could say tha
within the mind, but it isn't really in the mind. It's simply that the contact is there at the mi
There's no way that you can really describe it. Only the extinguishing of all defilement will
know it for yourself. This "something special" within exists by its very nature, but defilem
have it surrounded on all sides. All these counterfeit things--the defilements--keep getting
and take possession of everything, so that this special nature remains imprisoned inside a
Actually, there is nothing in the dimension of time which can be compared with it. There's
which you can label it, but it is something which you can pierce through to see--i.e. by pie
through defilement, craving and attachment into the state of mind which is pure, bright and
is the only thing that's important. But it doesn't have only one level. There are many leve
the outer bark to the inner bark and on to the sapwood before you reach the heartwood.
Dhamma is like the heartwood, but there's a lot to the mind which isn't heartwood: The roo
and leaves of the tree are more than many, but there's only a little heartwood. The parts
heartwood will gradually decay and disintegrate, but the heartwood doesn't decay. That's
comparison we can make. It's like a tree which dies standing. The leaves fall away, the br
away, the bark and sapwood rot away, leaving nothing but the true heartwood. That's one
can make with this thing we call deathless, this property which has no birth, no death, no c
can also call it nibbana or the Unconditioned. It's all the same thing. Now, then. Isn't t
something worth trying to break through to see?...

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The Mind Like Fire Unbound:
An Image in the Early Buddhist Discourses

by
Thanissaro Bhikkhu
(Geoffrey DeGraff)

CONTENTS
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TITLE.TXT Title Page
CONTENTS.TXT Contents (This file)
PREFACE.TXT Preface
Abbreviations

Part One: The Abstract
ABSTRACT.TXT Abstract--"Released...with unrestricted awareness."

Part Two: The Essay
INTRO.TXT Introduction--"The wise, they go out like this flame."
CHAPTER1.TXT Chapter I "This fire that has gone out...
in which direction from here has it gone?"
CHAPTER2.TXT Chapter II "Fire burns with clinging,
and not without clinging."
CHAPTER3.TXT Chapter III "Forty cartloads of timber."
Sensuality
Views
Precepts & practices
Doctrines of the self
CHAPTER4.TXT Chapter IV "And taking a pin, I pulled out the wick."

ENDNOTES.TXT EndNotes
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Note: The Index, which appears in the printed edition of this book, is omitted from this edition because page numbers are undefined for plain ASCII text files.

INTRODUCTION TO THE PATIMOKKHA RULES

by
Thanissaro Bhikkhu

Metta Forest Monastery
PO Box 1409
Valley Center, CA 92082

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EVERYMAN'S ETHICS

Four Discourses of the Buddha translated by

Narada Thera

The Wheel Publication No. 14

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SIGALOVA.TXT	Sigalovada Sutta: The Layman's Code of Discipline. (Digha Nikaya, No. 31)
MAHAMANG.TXT	Maha Mangala Sutta: Blessings (Sutta Nipata, vv. 258-269)
PARABHAV.TXT	Parabhava Sutta: Downfall (Sutta Nipata, vv. 91-115)
~~~~~~~~

VYAGGHAP.TXT Vyagghapajja Sutta: Conditions of Welfare
(Anguttara Nikaya, Atthaka-nipata, No. 54)

BPS.TXT About the Buddhist Publication Society

ERRATA.TXT Corrections made during electronic transcription

These translations are adapted from the translations and notes in "The Light of the Dhamma" by the Venerable Narada Thera.

The introductory notes to the last three texts have been supplied by the editor of this series.

THE FIVE MENTAL HINDRANCES
AND THEIR CONQUEST

Selected Texts from
the Pali Canon and the Commentaries

Compiled and Translated by
Nyanaponika Thera

The Wheel Publication No. 26

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NIVARANA.TXT	The Hindrances

I. General Texts
II. The Hindrances Individually
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2. Ill-will
3. Sloth and Torpor
4. Restlessness and Remorse
5. Doubt

SUTTA.TXT From the Samannaphala Sutta
I. The Sutta
II. The Commentary

BPS.TXT About the Buddhist Publication Society

Abbreviations

~~~~~~~~~~~~~~

AN	Anguttara Nikaya
MN	Majjhima Nikaya
SN	Samyutta Nikaya
Vism	Visuddhimagga
~~~~~~~~~~~~~~

THE SIMILE OF THE CLOTH
&
THE DISCOURSE ON EFFACEMENT

Two Discourses of the Buddha from
the Majjhima Nikaya

Edited with Introduction and Notes by
Narada Thera

The Wheel Publication No. 61/62

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CLOTH.TXT	The Simile of the Cloth: Introduction
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EFFACE.TXT The Discourse on Effacement:
Introduction
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BPS.TXT About the Buddhist Publication Society

THE WAY OF WISDOM

Edward Conze

The Wheel Publication No. 65/66

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NOTES.TXT	End notes
BPS.TXT	About the Buddhist Publication Society

ERRATA.TXT Corrections made during electronic transcription

WITH ROBES AND BOWL

Glimpses of the Thudong Bhikkhu Life

Bhikkhu Khantipalo

The Wheel Publication No. 83/84

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GLOSSARY.TXT Glossary

VERSES.TXT Verses for Thudong-faring (from the Sutta Nipata)

ROBES.TXT With Robes and Bowl:
Preamble (The Bhikkhu Life -- The Thirteen Austere Practices)
Daily Life
The Hand of Death
Thudong Abodes
Wandering
Companionship and the Solitary Life
Postscript

APPENDIX.TXT Appendix: The Ariyavamsa Sutta

SEEALSO.TXT Other works by this author

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ILLUSTRATIONS [Not included in this DharmaNet edition]:

Sri Dhutanga Cetiya at the Asoka Vihara near Bangkok
On Almsround (pindapata)
The Thudong Bhikkhu's Requisites
Thudong Bhikkhus with Crots (mosquito-net umbrellas)

The Dhammapada verses included in this book have been translated by Bhadanta Buddharakkhita Thera of Bangalore, India.

Words and phrases set off with //double slashes// indicate italics.

ONE FOOT IN THE WORLD

Buddhist Approaches to Present-Day Problems

Lily de Silva

The Wheel Publication No. 337/338

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Understanding and Managing Stress
The Buddhist Attitude to Gain and Honor
Livelihood and Development
Facing Death Without Fear
The Human Body
Sensualistic Social Trends and Buddhism in Modern Times
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About the Author

ERRATA.TXT	Changes in the original text made for this edition
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ANAPANA SATI: MEDITATION ON BREATHING

Ven Mahathera Nauyane Ariyadhamma

Bodhi Leaves No. 115

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ANAPANA.TXT Anapana Sati: Meditation on Breathing

BPS.TXT About the Buddhist Publication Society
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THE LION'S ROAR

Two Discourses of the Buddha

Translated from the Pali by
Bhikkhu Nanamoli

Edited and revised by
Bhikkhu Bodhi

The Wheel Publication No. 390/391
ISBN 955-24-0115-1

BUDDHIST PUBLICATION SOCIETY
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The Shorter Discourse on the Lion's Roar SHORTER.TXT
The Great Discourse on the Lion's Roar GREAT.TXT

About the BPS BPS.TXT

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SUMMARY

In the Pali Canon the Buddha often compares himself to the lion, the king of beasts, and one of the epithets the Buddhist tradition ascribes to him is Sakyasiha, the lion of the Sakyan clan. The Buddha describes his proclamation of the Dhamma as his "lion's roar," a designation the commentaries say implies the qualities of supremacy, fearlessness, and unchallengeableness.

The Majjhima Nikaya, the Collection of Middle Length Discourses, contains two suttas which bear this metaphor in their title. The Shorter Discourse on the Lion's Roar (MN 11) deals with the delicate question of whether different spiritual paths all lead to the same ultimate goal. If not, the question arises of defining the critical line that distinguishes them, and it is this question that the Buddha attempts to answer in this sutta. The Great Discourse on the Lion's Roar is a text of awesome scope and power in which the Buddha discloses the greatness and loftiness of his own spiritual endowments. Spoken as a rebuttal to the charges of a renegade disciple, the sutta has had such a powerful impact that in ancient times it was also known as "The Hair-Raising Discourse."

The two suttas were originally translated by the eminent English scholar-monk, Bhikkhu Nanamoli, in his draft translation of the entire Majjhima Nikaya. The translations have been edited and revised by Bhikkhu Bodhi, who has also provided introductions and notes.

* * * * * * * *

EDITOR'S NOTE

The original translations of the two suttas included in this booklet were made by Ven. Bhikkhu Nanamoli. They are taken from his complete translation of the Majjhima Nikaya, which I have edited and revised for publication by Wisdom Publications, Boston (forthcoming, 1994/95). The numbers enclosed in square brackets are the page numbers of the Pali Text Society edition of the Pali text.

The introductions and notes are my own. In these the following abbreviations are employed:

DN Digha Nikaya
MN Majjhima Nikaya
Vbh. Vibhanga
Comy. Commentary

Bhikkhu Bodhi

* * * * * * * *

Using Meditation to Deal with Pain, Illness & Death

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THE FOUNDATIONS OF MINDFULNESS

- Satipatthana Sutta -

Translated by
Nyanasatta Thera

The Wheel Publication No. 19

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SUTTA.TXT	The Foundations of Mindfulness (Satipatthana Sutta)
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BUDDHISM: A METHOD OF MIND TRAINING

Leonard A. Bullen

Bodhi Leaves No. 42

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THE WAY OF WISDOM

Edward Conze

The Wheel Publication No. 65/66

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INNER STRENGTH

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Sixteen Talks by Ajaan Lee Dhammadharo

Translated from the Thai by Thanissaro Bhikkhu (Geoffrey DeGraff)

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GLOSSARY.TXT Glossary

PROTECTION THROUGH SATIPATTHANA

Nyanaponika Thera

Bodhi Leaves No. 34

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PROTECT.TXT Protection Through Satipatthana

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Buddha-dharma. Rather, I felt somewhat disturbed by what I see as a growing confusion about the nature of Buddhist teachings and a willingness to distort and dilute these teachings, apparently in order to make Buddhist meditation more saleable in our contemporary spiritual marketplace.

In this paper I wish to discuss the issues I feel are raised by these three books in particular, seeing them as representative of a wider movement. At this point I wish to declare my own interest in this discussion. I have practised Buddhist meditation for 20 years, since 1984 in the tradition of the late Mahasi Sayadaw of Burma, principally under the guidance of Sayadaw U Pandita Bhivamsa (of Mahasi Sasana Yeiktha and recently of Panditarama Yeiktha) and Sayadaw U Janaka Bhivamsa (of Chanmyay Yeiktha). I have had very little exposure to the American vipassana tradition, although I do have some experience of American Zen, gained through two years of practice with the Diamond Sangha in Hawaii. Nor have I had any exposure to Western psychotherapy. So I speak as one ignorant of psychotherapeutic practice but with a great deal of respect for the traditions of Theravada Buddhism, and rush in to judgement in a situation where I am, at best, familiar with only half the territory.

Eastern meditation and Western psychotherapy

In A path with heart, Jack Kornfield raises the issue of the relationship between traditional Buddhist meditation and Western psychotherapy. Buddhism has always been an extremely adaptable religion, and it demonstrates a protean ability to adjust itself to new cultures. Buddhism tends to take existing elements of a new host culture and "buddhise" them, using them as vehicles for its fundamental insights. But cultural adaptation is a

two-way process, and Buddhism is itself transformed as it moves from one culture to another. We are living through a period in which Asian forms of Buddhism are adapting themselves to the culture of the contemporary West, and Jack Kornfield sees Western psychology as that aspect of Western culture which is providing the most significant impact on Buddhism (244). His words are echoed by Mark Epstein in Thoughts without a thinker, who compares our situation to that encountered by Buddhists when Indian Buddhism came to China. Indian Buddhism was translated into Taoist terms by the Chinese, and this process of "sinification" changed Indian Buddhism into Chinese Buddhism. Today, Epstein says, as Asian forms of Buddhism are being transformed into Western Buddhism by the same process of translation, it is the language of psychoanalysis that is providing the vehicle for the Buddha's insights to be presented to the West (7).

Suffering East and West

To what extent can psychotherapy shed light on Buddhist teachings? Let us begin by examining how the therapists understand the first of the Four Noble Truths, that of suffering. It is axiomatic to all Buddhist traditions that people begin meditation because of their discovery of the First Noble Truth: that of dukkha, suffering or unsatisfactoriness. The Buddha taught that all experience is fundamentally unsatisfactory, whether it be gross forms of physical pain and mental anguish, or the experiences of pleasure, success and fulfilment that we would normally regard as pleasurable or even blissful. In brief, why do we begin meditation practice? Because we are in pain, and we know we are in pain. Kornfield approaches the question of the relationship between meditation and psychotherapy by arguing that there is a very specific kind of suffering that

Westerners bring to meditation practice. He says:

> [S]piritual practice attracts a great many wounded people who are drawn to such practice for their own healing. Their numbers appear to be increasing. The spiritual impoverishment of modern culture and the number of children raised without a nurturing and supportive family is growing. Divorce, alcoholism, traumatic or unfortunate circumstances, painful child-rearing practices, latchkey children, and child-rearing by day care and television all can produce people who lack an inner sense of security and well-being. These children grow up to have adult bodies but still feel like impoverished children. Many such "adult children" live in our society. Their pain is reinforced by the isolation and denial of feelings that is common in our culture. (204)

Epstein echoes this concern. He argues that Westerners commonly suffer from what has been called the basic fault, a chronic spiritual hunger caused by inadequate childhood attention, neglect rather than abuse (173). Epstein goes on to say:

> From the Buddhist perspective, the closest parallel lies in the descriptions of the hungry ghost realm. Many Westerners require a combined approach of psychotherapy and meditation precisely because the hungry ghost realm is so strongly represented in their psyches. This is a phenomenon that is new to the recorded history of Buddhism: never before have there been so many Hungry Ghosts engaged in Buddhist practice. (174)

Kornfield and Epstein agree that the situation contemporary Western meditators face is unique. Kornfield calls people who suffer from this unique spiritual hunger "adult children," people who lack a healthy sense of self and who are spiritually crippled by the suffering they have undergone in childhood and their unconscious denial of this suffering (Kornfield: 217; & Epstein: 176-8).

Given that Western meditators are faced with culturally unique forms of suffering, it follows that these particular types of suffering are best dealt with by the techniques of Western psychotherapy which have been developed within this culture to deal with the problems specific to this culture. Kornfield says:

Psychotherapy addresses in directed and powerful ways the need for healing, the reclamation and creation of a healthy sense of self, the dissolution of fears and compartments, and the search for a creative, loving, and full way to live in the world. (245)

Having established that Westerners undergo unique forms of suffering that psychotherapy has developed techniques to handle, Kornfield goes on to argue that meditation alone is not enough to heal many of the deep issues we uncover in the course of our meditation (245). Meditation alone is not enough. He makes the extraordinary claim that at least half the students at the annual three month retreat at the Insight Meditation Society cannot do traditional Insight Meditation, "because they encounter so much unresolved grief, fear, and wounding and unfinished developmental business from the past" (246). He follows up this revelation with a number of stories relating how specific students were blocked in their meditation but successfully resolved these blockages once they were able to identify traumatic events or unsatisfactory or even abusive relationships in their past. He also narrates stories of spectacular failure in spiritual practice when these issues were neglected. Indeed, much of Kornfield's argument is based on case histories of meditational success and failure that all go to support his view of the limitations of traditional meditation without psychotherapy. While these stories are interesting and sometimes even instructional, the implications behind this view need to be teased out.

I was first struck by Kornfield's claim that at least half of the students who attempt to do traditional vipassana meditation at IMS cannot do so. This is an extraordinary admission of failure for any meditation teacher or meditation centre. In my experience as a practitioner and as a teacher - and I must admit to having a very limited experience as a teacher - I have only seen evidence of such a large failure rate among the students in circumstances where it was quite clear that the teachers were doing a very bad job. Nor have I seen any evidence that such failures are confined to specific ethnic or cultural groups. It is true that vipassana meditation is very difficult, and it is true that many students engaged in this practice spend significant, even long, periods of time stuck, not moving on through the stages of vipassana nana, or insight knowledge, as described in the traditional meditation literature. But I have never experienced a situation where anything like half the people who begin intensive meditation practice are psychologically incapable of getting started. If Kornfield's claim is true, something very strange is going on in the world of vipassana meditation teaching.

Another aspect of this claim that struck me was the sense of specialness that underlies it; the sense that we as Westerners with a capital "W" are unique, special, not at all like those far-off foreign Easterners with a capital "E." Indeed, in my work as a student and teacher of Buddhist studies at a modern Western (with a capital "W") university, I feel an instant warning signal whenever someone starts throwing around labels like capital-W "Western" and capital-E "Eastern," and basing arguments on this level of generalisation. This is a habit much loved by first year undergraduates, but I point out to them that any argument based on this level of generalisation will almost invariably be shot down in

flames once it is examined seriously.

This kind of argument requires a strong polarisation between two opposite but supporting extremes. Any attempt to exalt one group as uniquely embodying some specific trait or set of traits requires a strong sense of the "Other," some other group that embodies the opposing traits. Perhaps one of the most extreme examples of this in Western culture was seen in Nazi Germany, where Hitler's idealisation of the Aryan Germans required the invention of an opposite pole of demonised Jews. In the case of Kornfield's argument, if we are to hold up Western culture as uniquely diseased we need an opposite pole, a utopian Other culture where people are uniquely healthy. Apart from a story of how well his daughter was treated by her Balinese dance teachers, Kornfield makes only one attempt to present this elusive Other when he says:
In the best of traditional cultures, where people are embraced and nourished on both the physical and spiritual levels, they grow up with a sense of ample inner and outer resources. (217)

Unfortunately, Kornfield does not tell us which cultures these are. Are they still around? Where are they? Or is he speaking historically, of cultures which once existed but do so no longer?

Demonising one type of culture and idealising another saves us from facing the unpleasant fact that suffering is universal, that the members of every society suffer in every conceivable way. Does Kornfield expect us to believe that child abuse and neglect are unique to North America? Let's consider what we know of ancient India in the time of the Buddha. Like all highly developed traditional societies, India had a large slave population. A considerable proportion of the population were born, grew up and died knowing that they did not

even own their own bodies. Practices that we would condemn as abhorrent forms of sexual abuse were so routine in such societies that they were not even worthy of comment. Can we be confident these slaves enjoyed healthy child rearing practices? Consider women in traditional India. Does Kornfield really think that women who were the chattels of their male relatives from birth to death, who had little or no control over their lives unless they escaped into the sangha, that these women were endowed with inner and outer resources uniquely missing in the contemporary West? And apart from considering slaves and women (who together made up the majority of the population), where was the quality of childhood in a society where the vast majority of people, slave or free, male or female, were set to work at the earliest possible age? Where was the sense of inner security in a society where the lives of the great majority of the population consisted of endless drudgery accompanied by endless insecurity, the insecurity which came from the certain knowledge that the question of whether they would be able to eat into the following year was entirely determined by the quality of the next harvest?

Let's forget societies in the past. Anyone who has practised meditation in Burma agrees that the Burmese give every appearance of being extremely successful at intensive meditation practice. Is Kornfield seriously suggesting that the Californian middle and upper classes suffer more than the Burmese living under the tender mercies of one of the most violently repressive regimes on the planet? Any such suggestion is obviously bizarre in the extreme - which may be why he couches the existence of the Other in such vague terms.

Meditation and the Four Noble Truths

Let's look deeper into this claim. I have already mentioned how the First Noble Truth provides the starting point for Buddhist practice. The Four Noble Truths provide the fundamental framework for all Buddhist traditions, to the extent that any spiritual teaching that fits within this framework can be legitimately regarded as Buddhist, regardless of any cultural peculiarities, and any spiritual teaching which does not fit within this framework can not be legitimately regarded as Buddhist. The Four Noble Truths are: dukkha; the arising of dukkha; the cessation of dukkha; and the way that leads to the cessation of dukkha. The Buddha made the outrageous claim that his way of practice - the Noble Eightfold Path - leads to the complete cessation of suffering. This claim is based on these four truths, and these truths are universal because they are concerned with the structure of experience, not the content of experience.

The key to understanding what the Buddha is getting at is seeing how the four truths hang together. All experience has a beginning; all experience has an end. All experience arises and ceases (the second and third truths). This arising and ceasing is structural; it is irrelevant which kind of experience we are talking about, be it pleasant or painful, physical or mental, Eastern or Western. Further, experiences arise and cease because of causes. They do not arise and cease randomly, but because of specific causes which can be discovered in the course of vipassana meditation. The fact that all experience arises and ceases makes experience itself fundamentally unsatisfactory (the first truth). It follows from the fact that all experience ceases because of specific causes, that if we discover those causes and allow them to manifest, we can discover the way to bring painful experience to an end (the fourth truth). The Four Noble Truths hang together. Hence the Buddha said: The one who sees dukkha sees also the arising of dukkha,

sees also the cessation of dukkha, and sees also the way leading to the cessation of dukkha. (S5.437)

What Kornfield is implying is that the way that leads to the cessation of dukkha does not work for certain types of suffering. There are certain specific types of suffering which are immune to the path. But the path is not concerned with specific types of suffering, or specific types of experience, but simply with the fact that all suffering, of whatever type, arises and ceases. Because all suffering, of whatever type, arises and ceases, then all suffering can be brought to this point of cessation, and the bringing of suffering to this point of cessation is the practice of the path.

Because the path is concerned with the underlying, universal structures of experience, if it is true that some types of experience are immune to the treatment provided by the path, then all experience must be immune to the path. If it is true that vipassana meditation does not work for some types of suffering, then it does not work for any type of suffering. And if vipassana meditation does not work, then there is no Third Noble Truth - no path that leads to the cessation of suffering. And since the Four Noble Truths hang together, if one truth is denied, all are denied, and Buddhism has just disappeared out the window.

However, it may be objected at this point that my analysis is going too far. Is Kornfield really denying the Four Noble Truths? Or is he simply saying that some people need extra help to enable them to seriously engage vipassana meditation? In other words, is he simply suggesting that psychotherapy can play an effective supporting role in traditional meditation practice? To examine this question, we must examine how Kornfield treats Buddhism in his book, A path with heart.

The Great Way

Throughout the course of his book, Kornfield presents a view of the Buddha and his teachings which is based on a particular concept of the role of spiritual traditions, a concept which we might loosely describe as universalist liberal. He introduces this view early in the book, for example when he compares spiritual practice to a journey up a mountain, and warns us that "it is crucial to understand that there are many ways up the mountain - that there is never just one true way" (32). He sees the various traditions as providing maps which guide the seeker up the mountain. Different traditions map different paths, and all paths are equally valid, all may be useful to the earnest seeker.

Kornfield was trained primarily in the vipassana meditation of Theravada Buddhism, and we can see how he applies his universalist liberal attitude to this tradition. In Theravada we find a literary genre of path manuals, teachings which describe the path of vipassana meditation from the beginning to the end. Probably the best known and elaborate of these is contained in the Visuddhimagga, a medieval text written in the 5th century by Acariya Buddhaghosa. Here we find an elaborate scheme of the path analysed in terms of 16 nanas, or knowledges, and Kornfield devotes part of Chapter 10 to presenting it to his readers. However, he introduces his account with a warning:

The map of the Elders is used in Insight Meditation. As you read about it in detail, keep in mind that such maps are both helpful and limiting. Depending on the form of practice used and the individual, meditation can progress in quite different ways. Mystical texts outside of Buddhism also describe the process of awakening, in

hundreds of other languages and landscapes, although they all share common elements. So I offer this map with some caution, as an example of promises and perils we may encounter on our spiritual journey. (137)

Note the warning to the unwary reader. Maps are helpful, but they are apparently dangerous (otherwise why the need for caution?) because they are limiting. But what is being limited? Earlier in his book, Kornfield introduces the notion of the "Great Way," of which any given teaching or practice is simply one part (for example, 121). Buddhism in general, and Theravada Buddhism in particular, is merely one aspect of this Great Way. While the Great Way does seem very attractive in the hands of a skilful writer like Jack Kornfield, it has one fundamental problem: it doesn't actually exist; or rather, it exists only in Kornfield's imagination. When I say that it doesn't actually exist, I mean that there is no living Buddhist tradition found on the planet which manifests as the Great Way described by Kornfield.

This raises the issue of what exactly do we mean when we use the word "Buddhism." You may remember the scandal which broke out after Pope John Paul II published a book called Crossing the threshold of hope, in which he explained his world view, including his view of other religions. He devoted a chapter to Buddhism in which he described it as an atheistic system which aims to make its devotees perfectly indifferent to the world around them (86). This description of Buddhism caused a great deal of offence to Buddhists around the world, because they saw it as blatant propaganda designed to discredit their religion. The problem with John Paul's description of Buddhism, the factor that made it propaganda rather than genuine analysis, was that no Buddhist could recognise his or her Buddhist tradition in John Paul's words. This was a Buddhism which existed only in John

Paul's imagination, and therefore this was a Buddhism which simply did not exist at all.

The same is true of Jack Kornfield's Great Way. This Great Way can not be found in any specific Buddhist or Hindu or Sufi or Christian or other school or tradition, but is an abstract entity which somehow floats above and encompasses every tradition. In the name of this non-existent Great Way, Kornfield takes bits and pieces from every tradition and mixes them up into a kind of Great Way Soup. For example, he occasionally quotes the Buddha, using him as an authority to justify one or another teaching. However, if one is actually acquainted with the Buddhist scriptures he is drawing upon, it soon becomes evident that when Kornfield says, "The Buddha once said ... ," what he really means is, "This is what the Buddha would have said, had he been a psychotherapist living in late 20th century California."

Throughout his book, Kornfield cheerfully changes Buddhist teachings in order to make them fit into his scheme. We can find a number of cases when he supposedly quotes the Buddha or explains some traditional teaching where he makes some slight change, some subtle adaptation, which in isolation may seem trivial to the casual reader, but in total create a cumulative effect in which Buddhist teachings are distorted to give a false impression of traditional support for the position Kornfield is taking. To give just one example, he quotes the Buddha as saying:

Just as the great oceans have but one taste, the taste of salt, so too there is but one taste fundamental to all true teachings of the Way, and this is the taste of freedom. (76)

This sounds very nice and very liberal. However, the passage should read something like: "Just as the great

ocean has but one taste, the taste of salt, so this dhamma has but one taste, the taste of freedom." What's the difference? Kornfield skilfully changes the passage to insert his key concept of the Tao, the Great Way, and present the Buddha as liberally accepting the validity of all ways of practice which correspond to the Great Way. The strong probability that the Buddha never heard of this Great Way, and the fact that it is nowhere mentioned in the scriptures Kornfield is purporting to expound, is not allowed to get in the way of a good story.

Linked with this notion of the Great Way is Kornfield's extensive use of the map metaphor. Spiritual traditions provide maps for practice, as outlined above. These traditions and their maps often contradict each other, and this creates a problem for the spiritual seeker. Kornfield tells a story about a married couple who practiced with Sufis, Christians and Tibetan Buddhists. At some point, the husband fell into a depression and committed suicide. Some weeks later his widow was comforted by a friend from her Buddhist community who assured her that her husband had been safely reborn in a pure land. This had been seen in meditation. Later, friends from her Sufi and Christian communities on different occasions also assured her that they too had seen her husband safely reborn in one or another circumstance - and all of these circumstances were different! She went to Kornfield for guidance, and he advised her "to put away all her philosophies and beliefs, the maps of past and future lives and more," and asked her: What is she convinced is true, regardless of what anyone else says? She replied: "I know that everything changes and not much more than that. Everything that is born dies, everything in life is in the process of change." Kornfield asked: Could that be enough?

Kornfield turns to his readers and argues on the basis of this case that we must maintain a sense of inquiry rather than seek to imitate the spiritual ideals provided by each tradition. We must not look beyond ourselves and our own experience (158-63).

I feel that the advice Kornfield gave to the widow was very good: As practitioners of meditation, we must learn to rely fundamentally on our own experience. However, what I find most interesting is not what he did tell her, but what he did not. What he did not say was: You are practicing in three different spiritual traditions, and have ended up being very confused. Are you surprised by this? If we set out on a journey into the unknown using three contradictory maps to show us the way, surely we are guaranteed confusion. If we want to develop clarity rather than confusion, at some time we have to decide: What am I? Am I a Buddhist? A Sufi? A Christian? And having decided, then go for it, and follow the map provided as far as it goes.

But instead of advising the practitioner to settle on one tradition, Kornfield advises her to settle for the lowest common denominator of all of them. At this point he brings in a distorted version of the Kalama-sutta to bolster his position, to give the entirely false impression that this advice is somehow in accordance with the Buddha's teachings. The Buddha's teachings are misused to support a position no Buddhist tradition would endorse - that we should use the practice as a means of avoiding commitment to the tradition, even if this means reducing our spiritual aspiration so we can remain comfortably within our limitations. The one thing that seems to be entirely off the agenda is to place one's faith on one tradition and to surrender totally to it.

What am I getting at here? The point I am trying to make

is that Kornfield is not merely suggesting that psychotherapeutic techniques be added to our practice of Buddhist meditation; he is inventing a whole new tradition, a new religion, the "Great Way" which embraces all that is good in all of the ancient wisdom traditions, and transcends all that is limited in each of them. As each tradition provides a specific map which guides the practice, it follows that Kornfield is teaching from the "Map of Maps," and so he becomes the ultimate spiritual authority. For if all traditions are relative except for the "Great Way" that embraces them all, and if Kornfield is our authority for this Great Way, then it follows that Kornfield is the master of every tradition. Even the Pope doesn't make this claim.

None of this, of course, is openly stated. It is simply hidden in the rhetoric, wrapped up in layers of inspirational writing which is designed to make its readers feel that they have somehow penetrated into the mysteries of all the mystic paths of the planet and that, by avoiding commitment to any specific tradition, they have demonstrated their superiority to all specific traditions, and to those deluded and bigoted people who stick to a single path.

Does enlightenment exist?

Let us return to the Four Noble Truths. Jack Kornfield's approach to the teaching has found supporters in other meditating psychotherapists. One of these is Jeffrey Rubin, author of Psychotherapy and Buddhism. Claiming Kornfield as an authority (89), Rubin moves the agenda forward by examining the claims made about Enlightenment by Theravada Buddhism. In a chapter titled "The emperor of enlightenment may have no clothes," Rubin says: "In this chapter, I shall challenge certain foundational assumptions of the Theravadin Buddhist conception of

Enlightenment" (83).

Rubin explains that enlightenment in Theravada Buddhism is described as completely purifying the mind of the defilements of greed, hatred and delusion. This ideal assumes that the mind can be permanently and completely purified and therefore transformed (83-4 & 87). However, Rubin points out that in 1983 "five of the six most esteemed Zen Buddhist masters in the United States" were involved in grossly unenlightened behaviour such as sexual exploitation and stealing money (88). The question arises: How can these scandals occur if these people are supposed to be enlightened? How can this have happened? Rubin concludes that these scandals suggest that:

... psychological conditioning from the past that inevitably warps personality cannot be completely eradicated and that there is no conflict-free stage of human life in which the mind is permanently purified of conflict. This is consistent with psychoanalytic insights about the essential nontransparency of the human mind; that is, the inevitability of unconsciousness and self-deception.

For an individual to be enlightened, they would have to be certain that they were completely awake without any trace of unconsciousness or delusion. Even if that existed in the present, it is not clear to me how one could know for certain that would never change in the future. From the psychoanalytic perspective, a static, conflict-free sphere - a psychological "safehouse" - beyond the vicissitudes of conflict and conditioning where mind is immune to various aspects of affective life such as self-interest, egocentricity, fear, lust, greed, and suffering is quixotic. Since conflict and suffering seem to be inevitable aspects of human life, the ideal of Enlightenment may be asymptotic, that is, an unreachable ideal (90).

From the context of the Four Noble Truths, Rubin has just torpedoed the third truth. He does this in an attempt to integrate Buddhism and psychotherapy, to create a new Buddhism more suited to Western culture. Unfortunately, Rubin is so confused about Buddhist teaching that he seems oblivious to the fact that he is not adapting or integrating Buddhism, he is simply destroying it. We referred earlier to the Buddha's teaching that to see one of the Noble Truths is to see all of them. These truths form a pattern which is so closely interwoven that to deny one of them is to deny all of them. If there is no cessation of dukkha, there is no path leading to the cessation of dukkha. And if there is no cessation of dukkha and no path leading to the cessation of dukkha, then the Buddha was a very confused fellow indeed. Since enlightenment is psychotherapeutically impossible, then the Buddha was not enlightened. In other words, there never was a Buddha. Rubin's version of Buddhism is a Buddha-less Buddhism. And a Buddha-less Buddhism is in the same position as a Christ-less Christianity - non-existent.
But is Rubin's analysis valid? Rubin began by saying he was examining the Theravada view of enlightenment. He then attempts to discredit this view by looking at the behaviour of a number of Zen teachers. However, by comparing the Theravada ideal of enlightenment with the representatives of a Mahayana school of Buddhism, he is committing the classic error of comparing apples with oranges. To begin with, we need to examine this notion of "enlightenment," which is a source of endless confusion to many Western writers, not just Rubin and Epstein.

I have never been able to find any Pali or Sanskrit word which corresponds to the English word "enlightenment." This word was selected some time late last century by English translators as a label for the goal of Buddhist

practice because of its resonance with the 18th century ideal of the Enlightenment. The European Enlightenment was a movement which idealised progress, science and reason - the "light" in "Enlightenment" refers to the light of reason. In Victorian Britain, sympathetic English scholars wanted to present Buddhism in as favourable a light as possible, and they did so by portraying the Buddha as the perfect Victorian gentleman. He was presented as rejecting the priestly mumbo-jumbo of the brahmins (who for the Victorian English corresponded to the Roman Catholic clergy) in favour of a religion of reason and morality (Almond: 70-4). The only thing that spoiled this picture was undeniable evidence in the Buddhist texts that the Buddha taught and practiced some kind of bizarre self-hypnosis or cultivation of trance states - what we today call meditation. The word "enlightenment" referred to a state of enlightened reason attained by the Buddha which, however, existed only in the imagination of Victorian scholars. Unfortunately the word has stuck, and with it the confusion.

The word buddha comes from the root budh, meaning wake, know. A buddha is one who is awake, one who knows. The state of knowing, of being awake, which is experienced by a buddha is bodhi, and bodhi can be reasonably translated as awakening. Soon after his awakening the Buddha himself described what he had discovered under the Bodhi Tree in this way:

This dhamma which I have discovered is deep, difficult to understand, difficult to awaken to, peaceful, exalted, beyond the scope of reason, subtle, to be experienced only by the wise. But this people finds pleasure in attachment, is intent on attachment, delights in attachment; and for a people that finds pleasure in attachment, is intent on attachment, delights in attachment, this state is difficult to

comprehend: that is, specific conditionality (idapaccayata), dependent arising (paticcasamuppada).

This state, also, is extremely difficult to see: that is, the calming of all formations, the surrender of all clinging, the destruction of craving, the fading of passion, cessation, nibbana. (Vin. 1: 4-5)

We can see that the Buddha divided his discovery into two aspects: specific conditionality/dependent arising, and nibbana. Dependent arising refers to the structure of experience - all experience. It is a restatement of the second and third of the Four Noble Truths, but seen from a different angle. Dependent arising is summed up in the following verse, found throughout the suttas:

When this is, that is;
From the arising of this, that arises.
When this is not, that is not;
From the cessation of this, that ceases. (S 2.28)

Dependent arising teaches that all experiences arise and cease dependent upon conditions other than themselves. Experience is inherently dynamic, an endless process of change without exception. Dependent arising expands the Noble Truths of the arising and ceasing of dukkha, by revealing the specific patterns of causality that give rise to either dukkha or the cessation of dukkha. Specific conditionality refers to the fact that any specific experience arises because of some other specific experience, and then ceases because of some other specific experience. Specific conditionality emphasises the orderliness of change, the fact that experiences do not arise randomly but in accordance with precise and observable patterns of causation. In the Mahatanhasankhaya-sutta, the Buddha examined his students on their meditation experience:

Bhikkhus, do you see: "This has come to be?" ... Do you see: "Its origination occurs with that as support?" ... Do you see: "With the cessation of that support, what has come to be is subject to cessation?" (M 1.260)

Notice the focus of the Buddha's questions. He is not just asking his students, "Do you see change?" He is asking, "Do you see the patterns of change? Do you see what supports what? Do you see what specific experience gives rise to what specific experience? And when that experience ceases, do you see what changes to make it cease?"

This perceived order in the flow of experience, the fact we can see that precisely this gives rise to precisely that, is specific conditionality. This is what makes our situation workable. The wisdom of the Buddha exposes the underlying structures of our experience, the underlying laws that govern change, and therefore shows us how we can develop our experience in a direction we want. This is what makes possible the path. The goal of practice, and the means of practice, is awakening (bodhi). What we awaken to is our experience, now. This experience, now, is the content of awakening. Note that awakening does not refer to any specific type of experience, be it painful or pleasurable, happy or sad, Eastern or Western. Awakening is simply the penetrating knowing of the structure of any experiences that are arising and ceasing, now.

The second aspect of the Buddha's dhamma is nibbana (in Sanskrit, nirvana). In Theravada Buddhism, nibbana refers to the paradoxical experience of the cessation of all experience, the shut-down of the phenomenal universe. It is this second aspect of the dhamma which permanently transforms the mind. We may, according to the Theravada teaching, spend any amount of time in the experience of bodhi, but not necessarily have

experienced nibbana; and the effects of the experience of bodhi are temporary, not permanent.

In this context we can see Rubin's error. Mahayana Buddhism sees its ideal as the attainment of bodhi, which it expresses as shunyata, or emptiness. The followers of the Mahayana are bodhisattvas, beings (sattva) who are inclined toward awakening (bodhi). A bodhisattva must renounce the experience of nirvana until her last life, when she has accumulated sufficient wisdom and compassion to attain full Buddhahood and become a sammasambuddha. The Zen teachers Rubin talks about follow a practice which is designed to give rise to this experience of emptiness. They are not following a practice which is designed to give rise to the experience of nirvana. Nothing which these Zen teachers say or do can tell us anything at all about the Theravada ideal of enlightenment, since we have no evidence that any of them have ever experienced it.

Rubin's confusion is due to his determination to mix up the different traditions of Buddhism into a homogenous stew which is neither Theravada nor Mahayana - which, like Kornfield's Great Way, does not correspond to any actual living Buddhist tradition found anywhere on the planet. But apart from being confused about enlightenment, Rubin is also engaging in some hermeneutical sleight-of-hand that needs to be examined.

Interpreting Buddhism

Let us review the journey we have been taking. We began with psychotherapists who practice Buddhist meditation undertaking the project of translating or interpreting Buddhism into terms that are culturally relevant to the contemporary West by using psychotherapy as a template. We have seen that in practice this means more than

merely asserting that psychotherapy can be used as an aid to traditional Buddhist meditation. Rather, it has involved, in the works of the therapists under discussion, a fundamental rewriting of Buddhism, the creation of an entirely new form of Buddhism which does not correspond to any of the existing Buddhist traditions, and which is designed to be compatible with the teachings of psychotherapy. At this point we need to take a look at the broader problem of interpretation or translation itself.

What is interpretation? To interpret means to read one myth in terms of another. In his provocatively titled We've had a hundred years of psychotherapy - and the world's getting worse, psychologist James Hillman spoke about the developmental model that Kornfield, Rubin and Epstein take for granted. In a conversation with journalist Michael Ventura, Hillman said:

The principal content of American psychology is developmental psychology: What happened to you earlier is the cause of what happened to you later. That's the basic theory: our history is our causality. ... So you have to go back to childhood to get at why you are the way you are. ... No other culture would do that. If you're out of your mind in another culture or quite disturbed or impotent or anorexic ... It could be thousands of other things - the plants, the water, the curses, the demons, the Gods, being out of touch with the Great Spirit. It would never, never be what happened to you with your mother and your father forty years ago. Only our culture uses that myth.

Ventura: ... That's not a myth, that's what happened!

Hillman: "That's not a myth, that's what happened." The moment we say something is "what happened" we're announcing, "This is the myth I no longer see as a myth.

This is the myth that I can't see through." "That's not a myth, that's what happened" suggests that myths are the things we don't believe. The myths we believe and are in the middle of, we call the "fact," "reality," "science." (17-18)

I don't want to question the strengths and weaknesses of the model of developmental psychology here. All I want to do here is to present the concept of myth. I am using the word "myth" to refer to what we take for granted within a society as given, as obvious, as what happens. That which is so obvious that it never actually occurs to us to seriously question it. As Hillman points out, myths arise dependent upon a given culture. What is obvious to one culture is far from obvious to another culture, and vice versa. This is the kind of problem we get involved in when we "translate" from one culture into another, or "interpret" one culture in terms of another.

Hence the answer to my question, what is interpretation? To interpret means to read one myth in terms of another. We are all living within a myth, the myth or myths that provide us with our fundamental world view. Psychotherapists are reading the Buddhist myth in terms of their psychotherapeutic myth. In order to interpret, we must take the alien myth and read it through a grid, as it were, a conceptual grid which can rearrange the parts of the alien myth and make them coherent for us. In this process, one particular myth must be dominant, because one particular myth must provide that through which or in terms of which the other is read. Psychotherapists interpret Buddhism in terms of the myth of psychotherapy, so what naturally emerges is a view of Buddhism as colonised by psychotherapy. Psychotherapy becomes hierarchically superior to Buddhism. But to understand Buddhism, one must enter the Buddhist myth, and once we are within that myth, then we will naturally

read psychotherapy in terms of Buddhism. When we do that, Buddhism becomes hierarchically superior to psychotherapy.

Rubin says Enlightenment is impossible, because in the myth of psychotherapy the absence of the unconscious mind is impossible. But the myth of Theravada Buddhism does not posit the existence of an unconscious mind. The closest Theravada psychology comes to the notion of an unconscious is the concept of anusaya kilesa, the latent afflictions. Bodhi, in this myth, implies the absence of all anusaya kilesa, the absence of all latent afflictions.

As we have seen above when talking about specific conditionality and dependent arising, the Buddhist world view is one of dynamic process. All phenomena arise and cease. Fundamental to the Buddhist myth is the concept of anatta, or not-self. When we do vipassana meditation, we train ourselves to see the discontinuities in our experience. As we do this, we see our experience as an continuous flow of arising and ceasing, arising and ceasing, endlessly. We become intimate with change, or, in Buddhist terms, impermanence (aniccata).

Normally when we see change we assume an underlying entity which undergoes change. For example, we all know the weather is constantly changing: today it is hot, tomorrow will be cooler; yesterday was wet, today is dry. However, the very language we use shows that we assume an underlying entity, which we call "weather," which, while subject to change, itself remains unchanged. We all know that our experience is constantly changing, but we all assume there exists an underlying person - "me" - who, while subject to change, himself or herself remains unchanged. In other words, while we all know change, we all assume there is someone to whom change occurs. This unexamined assumption is one of our

guiding myths, and it is from within this myth that we undertake Buddhist practice.

The teaching of anatta denies the existence of some one or some thing which underlies the process of change. For Buddhism, what there is, is process, and all there is, is process. Hence, from within the Buddhist myth, the contents of the mind arise and cease, and there is no mind beyond or beneath that process of arising and ceasing. There is nothing which underlies this process. Whence do the contents of the mind - our drives, desires, fears and hatreds - arise? Where do they go when they cease? We don't know. The myth of psychotherapy posits the existence of a something, an Unconscious, which is the repository of these mental contents. But inside the Buddhist myth, all that exists are causal patterns, and to say thoughts and emotions arise from the unconscious is simply to say we do not know the causal patterns from which our thoughts and emotions arise. Suddenly they are just here, and then they are gone. But a buddha, an awakened one, sees the complete network of causal relationships. This is dependent arising. He sees the specific cause of each specific experience. This is specific conditionality. The totality of this seeing is bodhi, awakening, and this process is all there is to see.

So when Rubin judges the Buddhist doctrine of awakening on the basis of the presence or absence of an unconscious mind, he is judging one cultural myth by the standards of another, and assuming the universal application, and therefore the superiority, of his own cultural myth. Rubin begins his book by criticising what he calls Eurocentric and Orientocentric approaches to the study of Buddhism and psychotherapy. A Eurocentric approach sees psychoanalysis as superior, and an Orientocentric approach sees Buddhism as superior. Rejecting this, he seeks to allow a conversation between

Buddhism and psychotherapy which brings out the strengths and weaknesses of each tradition, allowing each to supplement and improve the other (6-7). In fact he does no such thing, and instead ends with a firmly fixed hierarchy in which psychotherapy is on top and Buddhism on the bottom.

As long as we read one myth in terms of the other, some such hierarchy of values is inevitable. Rubin and Epstein end up destroying Buddhism and turning it into a new form of psychotherapy. They are not content to simply leave Buddhism alone and use vipassana meditation as a psychotherapeutic tool, but insist on reinventing Buddhism on their own terms. Unfortunately, they are so confused about Buddhism that their newly minted Buddhism is clearly inferior to the original. Kornfield's new Buddhism is more sophisticated than that of Epstein and Rubin, partly because he knows more about it in the first place, and partly because he reads both Buddhism and psychotherapy from a third viewpoint which is neither Buddhism nor psychotherapy, but which floats above both. This is his "Great Way," which supposedly transcends all spiritual traditions and all therapies. But he also ends up with a firmly entrenched hierarchy, with a new Buddhism of his own invention.

Conclusion

And what, after all, is wrong with this? Many people may conclude that they prefer these new versions of Buddhism to any of the traditional models currently on offer. Certainly if book sales are anything to go by, Kornfield's Great Way is a very suitable commodity for our post-modern spiritual marketplace. But let's be clear on what is happening. Let's not try to fool ourselves or anyone else that we are practising the teachings of the Buddha when we follow any of these

ersatz forms of Buddhism. Let's be clear whose teachings we are putting our faith in.

Kornfield reduces Buddhism to a collection of spiritual disciplines or techniques, the most important of which is vipassana meditation. These disciplines are part of the glad-bag of techniques which together make up the Great Way. Practising in this spirit, the seeker can avoid ever becoming a finder, because he never trades down into joining any one specific tradition. For Kornfield, the goal of practice is spiritual maturity, and spiritual maturity "is not about adopting any one particular philosophy or set of beliefs or teachings" (316), but involves the freedom to move from spiritual vehicle to spiritual vehicle, according to the seeker's desire and, presumably, the advice of his therapist. The seeker never becomes a finder, never becomes someone who puts their faith in one tradition and follows it without reservation, without holding back. Always the seeker keeps that sense of separation, that sense of alienation inherent in the knowledge that the tradition within which he practices is just another commodity in the spiritual marketplace, which, in the event of difficulty, can be traded in for the latest model.

Epstein and Rubin want to rewrite Buddhism on their own terms, taking the ocean of the Buddha's wisdom and reducing it to a puddle small enough to accommodate the views of Freud and his successors. Their Buddhism is shallow, limited and extremely muddled, a Buddhism which accurately reflects their own confusion and ignorance, but has little connection with any living Buddhist tradition.

What's the alternative? In one word, faith. Faith involves a surrender to the tradition, which in Buddhism is expressed as taking refuge in the three treasures of Buddha, Dharma and Sangha. We began this paper with Jack

Kornfield's assertion that half the students who attempt the three month retreat at IMS cannot engage vipassana meditation because of the suffering they are undergoing. In the Nidana-vagga of Samyutta Nikaya the Buddha in one passage expounds in brief the full path from suffering to liberation. He explains that suffering gives rise to faith (saddha), faith gives rise to delight (pamojja), delight gives rise to rapture, rapture gives rise to calm, calm gives rise to bliss, bliss gives rise to concentration, concentration gives rise to knowing and seeing phenomena as they are, knowing and seeing phenomena as they are gives rise to disenchantment, disenchantment gives rise to the fading of passion, and the fading of passion gives rise to liberation (S 2.30-3). Note how the process begins. From suffering we proceed to delight, and what turns suffering into delight is faith. Faith is the missing ingredient in the strange attempt to psychotherapeutise Buddhism. None of the therapists we have looked at here seem to have taken seriously the thought that what we need to do is cultivate faith in the three treasures of Buddha, Dharma and Sangha. Presumably they are far too sophisticated for that - or perhaps they just feel that faith won't sell.

Buddhism is not a collection of spiritual or therapeutic techniques. Buddhism is an ocean. If we want we are free to paddle on the edge of the shore, trying a technique here or a therapy there, occasionally getting our feet wet, but staying safely within our limitations. Or we can take the advice of Dogen Zenji, who said: "Arouse the mind that seeks the way, and plunge into the ocean of Buddhism." Ultimately the future of Buddhism in the West will be decided by those who take the plunge, because the paddlers will always draw back and, rather than adapt Buddhism to its new home, will develop new forms of Buddhised psychotherapy. For ultimately we must choose whom we will follow. We can follow Buddha or we

can follow Freud; we cannot do both, because they are just not travelling in the same direction.

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BODHISATTVA WARRIORS

by Chagdud Tulku Rinpoche

Many great Buddhist masters have prophesied that centuries from now, when the forces of aggression amass on earth and no reason can turn them back, the kingdom of Shambhala will open its gates and its enlightened warriors will come forth into battle. Whoever they encounter will be given a choice--turn away from non virtue to virtue or, by direct, wrathful intervention, be liberated into a pure land beyond suffering.

A Buddhist story tells of a ferry captain whose boat was carrying 500 bodhisattvas in the guise of merchants. A robber on board planned to kill everyone and pirate the ship's cargo.

The captain, a bodhisattva himself, saw the man's murderous intention and realized this crime would result in eons of torment for the murderer. In his compassion, the captain was willing to take hellish torment upon himself by killing the man to prevent karmic suffering that would be infinity greater than the suffering of the murdered victims. The captain's compassion was impartial; his motivation was utterly selfless.

Now, as I write this, the Middle East is inflamed with war. Watching the television news, I pray that this war will prevent greater wars, greater suffering, and that those opposed to war develop the skills to bring about authentic peace. We cannot fully discern the motivation of any participants involved in the conflict, but it is unlikely that many have the ability to bring about ultimate liberation for friends and enemies alike, or that they will be able to sustain the bodhisattva's impartial compassion as they engage in conflict.

What we can know is our own minds. We can adhere to Buddhist ideals in our activities, whether we are combatants, protestors, decision-makers or concerned witnesses. We can pray that whatever virtue there is in the situation prevails, that genuine peace be established. The Buddha has taught that throughout countless lifetimes all beings have been our parents and have shown us great kindness. Now they have

fallen under the sway of the mind's poisons of desire, anger, ignorance, and they suffer terribly. Could we exclude any from our compassion any more than the sun could exclude any from the warmth and radiance of its rays.

As we aspire to peace, now and in the future cycles of our existence, we cannot deny the possibility that each of us may be confronted with the need for wrathful intervention in order to prevent greater harm. May the spiritual mining we undertake now allow us to enter such situations free from the delusions of the mind's poisons. May we act with spontaneous compassion to bring ultimate liberation to all alike, both victims and aggressors.

Mirror of Freedom
Number 8

Practice Questions: Part One
Chagdud Tulku Rinpoche

May all beings find liberations in the vast expanse of the mirror of freedom.

These questions were asked of Chagdud Rinpoche by sangha members of Ghagdud Gonpa Odsal Ling in the fall of 1992. Rinpoche's responses were translated by Richard Barron.

This set of questions came to Mount Kailas BBS in support of Chagdud Tulku Rinpoche's visit to Boston, October 16 - 18 , 1994. The Mirror of freedom series is produced three times a year. Inquiries concerning subscriptions to Mirror of Freedom and purchase of other copies can be directed to Chagdud Gonpa Foundation.

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MAY ALL BEINGS BENEFIT!

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MIRROR OF FREEDOM

Question: You have taught, time and time again, that the difference between practitioners and nonpractitioners is that nonpractitioners perceive the phenomenal world as if looking through a window, whereas practitioners do so as if looking in a mirror. Could you say more about

this, since it is so important for our practice ?

Response: If we want to help others eliminate flaws and develop positive qualities, we have to ensure first that we ourselves are free of flaws and endowed with positive qualities. Even if we are not completely flawless, even if we have not fully revealed all of our positive qualities, we should at least have purified our mindstream enough to help others rather than simply criticize them.

That is why it is important to examine our own minds. When we have a negative thought, or even a neutral one - one that isn't particularly non-virtuous - we must try to transform it into a virtuous one. The more we redirect the mind, the more its outer expression in speech and actions becomes virtuous. The root of all phenomena in samsara and nirvana is the mind. Virtuous and nonvirtuous states of mind are responsible for the karma that leads to suffering or happiness.

If we repeatedly examine our thoughts, words and actions, and tame our own minds, our shortcomings will begin to diminish and our positive qualities grow. The more our flaws are reduced, the more those around us will benefit. The more our positive qualities are enhanced, the more we will be capable of helping others cultivate those qualities themselves.

Question: Of the Three Jewels - the Buddha, dharma and sangha - the qualities of the precious sangha are sometimes the most difficult to see. It is often hard to maintain pure view about our peers. How does establishing a good relationship with fellow practitioners benefit our practice? How can we give rise to pure view and appreciate the positive qualities of sangha members?

Response: If we consider the infinite number of beings in the six realms of samsara proportionately, we could say that the number of beings in the hell realms is like the number of dust particles in a huge country. The number of pretas, or hungry ghosts, is equivalent to the grains of sand in the river Ganges and the number of animals, to the number of grains in a large bowl of swollen mash used to ferment beer. The demigods are equal in number to the snowflakes in a blizzard or raindrops in a storm. The number of gods and humans is like the number of grains of sand that could fit on your fingernail.

So, to begin with, human existence is very rare, for human beings are

far less numerous than other beings. Further, although many countries are populated by hundreds of millions of human beings, how many of those people are actively pursuing a path of virtue and benefit for others through their thoughts, words and actions? How many are trying to avoid harming others and acting in nonvirtuous ways? The number of such people can be likened to the number of stars one can see in the daytime - very few indeed.

The Tibetan word for the Sanskrit sangha is gedun, which means someone who yearns for, or is motivated by, virtue. If people have that quality of seeking virtue, even though they may not be flawless, their motivation and personal commitment make them very special. Members of the Mahayana sangha vow not only to free themselves from cyclic existence, but to free others as well. How could we not see that commitment as the best of all qualities? We mustn't ignore it and focus instead on more temporary and personal shortcomings. Those with whom we associate in the sangha are our companions until we attain enlightenment. By viewing them with respect and appreciation, we are benefiting ourselves because this increases our merit. It purifies our negative habits and the effects of negative karma. So there is a direct relationship between our attitude of respect for the sangha and the benefit that we as individual practitioners gain.

Question: Perhaps our biggest obstacle on the path is the fact that we're fickle, that our diligence in practice vacillates. Would you please speak about how a beginning practitioner can develop his or her enthusiasm in order to practice steadily?

Response: In order to develop diligence, we need to think again and again about the precious opportunity that human existence provides - to recall the freedom and opportunity that we have to pursue spiritual development and to remind ourselves that spiritual practice is the only way to discover the essence of being human. We should further understand that we must use this precious opportunity well, for we have no idea when we will die. We only know that we will die. Once we have died, the only thing that will make any difference is our positive and negative karma. Positive karma will lead to temporary and ultimate happiness, and negative karma to further suffering. This understanding should be based on a firm belief in the infallibility of karma, not just on an abstract notion.

If our mind follows our negative karmic patterns, we will be propelled into states of rebirth where there is only suffering - whether the intense heat and cold of the hells; the relentless hunger and thirst of the hungry ghost realms; the suffering due to stupidity and the struggle for survival among animals; birth, old age, sickness, death and other sufferings of the human condition; the suffering due to quarreling, jealousy and strife in the demigod realms; or the suffering due to the fall from the god realms.

Understanding these four thoughts - precious human birth, impermanence, karma and suffering - contemplating them, calling them repeatedly to mind and, finally, meditating on them is the most excellent way to develop unswerving diligence.

Question: Sometimes emotions like anger, desire or romantic love arise so strongly in the mind they seem to have their own power and we can become obsessed with them. As much as we might try to change these habit patterns, no matter how much energy or effort we expend, we often can't overcome them. Where does this power of the emotions come from? What antidote, technique or method can we use to deal with them?

Response: Whether we are experiencing attachment or aversion, the object of our emotion, the person or thing toward which we feel anger or desire, is not permanent, or singular, or autonomous. Quite the opposite. All of the objects of our emotions are impermanent, composed of many different parts and subject to external influences, with no self-power or autonomy. Once we understand this, we need to contemplate it again and again. It's not enough to recognize this to be true and then forget about it. We must think about it repeatedly so that we gradually come to the realization that the objects of our attachment and aversion do not really exist, but are like images in a dream. This is the primary antidote to strong emotions.

Another approach involves using an emotion like anger to antidote itself: the mode of anger is employed skillfully to tame the ordinary, confused aspect of anger. For example, in certain wrathful Vajrayana practices, we may utilize the imagery of the slaying of enemies. However, this involves no externalized aggression, for we recognize that the enemy we experience as outside of us is not what is preventing us from achieving liberation: the real obstacle is our anger toward the enemy. So

we focus not on defeating an external enemy, but on liberating the internal enemy, the true enemy: our own hatred and anger, which, if acted upon, cause us to create negative karma. In these practices, we liberate this inner enemy in the context of the four immeasurable qualities of love, compassion, joy and equanimity and from the perspective of wisdom, the realization that neither the self nor phenomena have true self-nature.

We can use a similar approach with desire. For example, sexual attraction involves the object of one's desire, oneself as the one who desires and the sexual activity or interactions between oneself and the object of our attraction. In Vajrayana these are referred to as the "three spheres" of subject, object and the activity between them. From the point of view of its essential nature, neither the object of desire, oneself as the desiring subject nor any activity based on that desire could ever be established to have its own true existence. Each is empty of self-nature. Yet the inherent dynamic energy of emptiness manifests unceasingly. This is the display of pristine awareness as phenomena.

So we can engage in activity based on desire from a higher perspective. If we understand it from the point of view of its essential nature rather than in terms of what takes place when we feel it and act on it, we can experience the ordinary pleasure of sexual activity nondually as the union of bliss and emptiness. In this way, we use the mode of desire skillfully to tame ordinary, confused desire. Without this view of its essential nature, however, our activity will be based on ordinary desire and we will accumulate karma.

Even though we may embark on this path and rely on such meditation, we won' t immediately transform our perceptions, for we are dealing with very strong habitual patterns. But with consistent, stable practice, our negativities will gradually diminish and all that is positive, virtuous and supportive of enlightenment will grow. Regardless of the particular means we use, the important thing is to apply them over and over again, without becoming discouraged, remembering that the process takes time.

Question: There is a child in the sangha whose kitten broke its leg. The child prayed to Tara for help. At first, the kitten improved, but eventually died. Very disappointed, the child decided there is no benefit to doing Tara practice. In another case, a healthy young woman who practiced Vajrasattva meditation for one year felt protected by the

blessings of that deity. Then she got cancer and developed wrong views about the dharma. She felt that her practice had been a waste of time. How realistic is it to place hope on immediate benefit from our practice?

Response: To explain it in a way that the child could understand, we might use the example of an excellent car mechanic. If you have a car that isn't running well, how realistic is it to expect a very skilled mechanic to fix it? In the majority of cases, one could expect the mechanic to fix the car. But no matter how skilled the mechanic, if the car is worn out, it cannot be fixed.

What happens to a living being, whether a human or a kitten, depends on karma, as well as the incidental and immediate circumstances of life. If we have the karma to sustain this particular body, we will live. But if the power to sustain our existence dissipates, there is no way anyone can bring it back. Although the child's prayers didn't seem to have an immediate effect, this doesn't mean that the practice done on behalf of the kitten was wrong or useless; it will benefit that being in a future lifetime.

People can sometimes overcome enormous obstacles through their practice, even in this lifetime, when three factors come together: faith, karma that allows for the obstacles to be overcome, and the blessings and compassion of one's object of prayer.

Question: What is the origin of mantras? What is their function? Is it just that by using them our mind becomes stable or one-pointed, or are there other benefits?

Response: The power and effectiveness of mantra are due, first, to the fact that the sounds and forms of the mantra syllables are in essence not beyond emptiness or dharmakaya, and are therefore established by the true nature of reality itself. Second, the particular form that mantras take - the combination of certain syllables and their sound - is self-arising from the innate compassion of buddhas and bodhisattvas. This is the establishment of their inherent power on the phenomenal level. Third, mantras have been used by great practitioners who have proved their value, consecrated them and imbued them with their own prayers and aspirations. This is called establishment through blessing. Finally, if people with faith in their effectiveness recite mantras repeatedly, they

will purify their obscurations and karma and gain both ordinary and sublime siddhis, or spiritual accomplishments. This is called establishment through the power and energy of mantra. In our practice, both the mantras we use and the deities associated with them are endowed with these four kinds of establishment.

Question: Many people, and in fact many practitioners, doubt whether wisdom deities exist. Some believe that the deity is a higher form of sentient being who can guide us on the path or protect us. Others say the deity is a symbol or an expression of the true nature of our own mind. Ultimately, what is the nature of what we call "deity"?

Response: The term "deity" refers to both dharmakaya and rupakayas, or form manifestations. When we say the "dharmakaya of buddha," we are referring to a flawless state endowed with all positive qualities in which the fundamental nature of all phenomena is completely evident, free of all conceptual elaboration. The radiance of dharmakaya manifests unceasingly as the rupakayas: as the sambhogakaya in the perception of those with purified karma, and as the nirmanakaya to those with ordinary, unpurified karma.

At present, because we are temporarily, superficially subject to confusion, we experience reality in a dualistic way, with hope and fear, as self and other, high and low. Although superficial stains and distortions in our mindstream have not been purified, our essential nature is pure. The difference between the deity and ourselves is that the deity embodies a twofold purity - that of mind's essential nature and that due to the purification of obscurations - whereas we are essentially pure, but not yet pure on the temporary, superficial level. Because of that, we perceive the deity as separate from us. Once the habit of perceiving things as distinct from us has been purified and our obscurations thus removed, we will recognize that there is no deity other than the self-manifesting appearances of the deity and pureland, beyond concepts of separate or identical.

Question: Do Western students have obstacles to their dharma practice that people in other countries don't have? Many Western practitioners maintain an outer dharmic conduct, and may be familiar with the names of many deities or hold sectarian views about different teaching lineages,

but it would be difficult to say that we are true practitioners, that we have revealed love, compassion and wisdom from deep within the mindstream. Also, do people in the West enjoy specific advantages that will aid their practice?

Response: Many Westerners are intelligent, able to assess what different traditions have to offer and to make good decisions concerning what is important based upon that intelligent examination. But Western dharma students have a lack of information, simply because the Buddhist teachings have not been available for very long in the West. Also, as new dharma students, Westerners are sometimes not able to discern whether teachings are being presented in a biased or prejudiced manner. This doesn't happen often - most lamas teach in a nonsectarian and good-hearted way - but when it does and students are too inexperienced to recognize the distortion of genuine dharma, it can be a serious obstacle. Other than that, I don't see any particular problem unique to them. Western practitioners find it easy to change outer deportment, habits and so forth, but also realize that the inner transformation through practice is more important.

In a greater sense, we are all dealing with habitual patterns and negative karma that have been reinforced through time without beginning. Most Westerners must deal further with the fact that during the first part of their lives, they had no exposure to the teachings of dharma, and therefore had no opportunity to become familiar with practice, much less to spend the amount of time in practice that is necessary for inner transformation. They're starting fresh.

It's naive to assume that new practitioners will immediately eliminate all their shortcomings and develop all the positive qualities of practice. But if, having entered the door of dharma at whatever stage of life, they continue to practice then love, compassion and wisdom will grow. If people practice, they can improve. There is no difference here between Easterners and Westerners. If, when we first encounter the dharma, we think we are going to be perfect from the very beginning and that if that doesn't happen there is no point in practicing, we will be turning away from the only means we have to become perfect, to become true practitioners. First we must be exposed to the teachings and then we must practice so that over time, step by step, we will become true embodiments of the dharma.

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Chagdud Tulku Rinpoche, a highly-realized meditation master, artist and Tibetan physician, was born in Eastern Tibet in 1930. Recognized at an early age as an incarnation of the Abbot of Chagdud Gonpa monastery, he was thoroughly trained by many of Tibet's greatest lamas in the philosophy and meditation practices of Vajrayana Buddhism. He fled Tibet at the time of the Chinese occupation in 1959 and, at the request of H. H. Dudjom Rinpoche, helped establish and administer several refugee camps in both India and Nepal.

At the request of several American students, he came to the U. S. in 1979. Since then, through the Chagdud Gonpa Foundation, he has established centers for the study and practice of Vajrayana Buddhism throughout the United States, Canada, Europe and Brazil.

Chagdud Tulku's primary residence is in Junction City, in the Trinity Alps region of Northern California.

Chagdud Rinpoche, abbot of Chagdud Gonpa, fled Tibet during the Chinese invasion and worked tirelessly over the next twenty years in Tibetan refugee camps in India and Nepal. At the urging of Western students, he came to the United States in 1979 and has dedicated his remaining years to the preservation of the Tibetan Buddhist arts and teachings.

Rinpoche is a highly realized meditation master and accomplished scholar, artist and poet. As part of his lama training, which began at the age of five, he received extensive instruction in all aspects of Tibetan Buddhism, completed two three-year retreats, and studied with some of the greatest Dzogchen and Vajrayana masters of his time. His extensive training, along with his humor, compassion and skill as a teacher, has made it possible for him to transmit his profound insights to people of widely divergent backgrounds and interests. Chagdud Rinpoche's generation is the last to have absorbed the full cultural and spiritual heritage of Tibet and he is among those few who are bringing this knowledge to the West.

The following excerpt is from Chagdud Rinpoche's "Gates to Buddhist Practice," the first book of "The Living Dharma Series: The Oral Teachings of Chagdud Tulku," to be published by Padma Publishing.

To understand how delusion arises, practice watching your mind. Begin by simply letting it relax. Without thinking of the past or the future, without feeling hope or fear about this thing or that, let it rest comfortably, open and natural. In this space of the mind, there is no problem, no suffering. Then something catches your attention--an image, a sound, a smell. Your mind splits into inner and outer, self and other, subject and object. In simply perceiving the object, there is still no problem. But when you zero in on it, you notice that it's big or small, white or black, square or circular; and then you make a judgment--for example, whether it's pretty or ugly. Having made that judgment, you react to it: you decide you like it or don't like it. That's when the problem starts, because "I like it" leads to "I want it." We want to possess what we perceive to be desirable. Similarly, "I don't like it" leads to "I don't want it." If we like something, want it, and can't have it, we suffer. If we don't want it, but can't keep it away, again we suffer. Our suffering seems to occur because of the object of our desire or aversion, but that's not really so--it happens because the mind splits into object-subject duality and becomes involved in wanting or not wanting something.

We often think the only way to create happiness is to try to control the outer circumstances of our lives, to try to fix what seems wrong or to get rid of everything that bothers us. But the real problem lies in our reaction to those circumstances. What we have to change is the mind and the way it experiences reality.

For it is our emotions that propel us through extremes, from elation to depression, from good experiences to bad, from happiness to sadness--a constant swinging back and forth. Emotionality is the by-product of hope and fear, attachment and aversion. We have hope because we are attached to something we want. We have fear because we are averse to something we don't want. As we follow our emotions, reacting to our experiences, we create karma - perpetual motion that inevitably determines our future. We need to stop the extreme swings of the

emotional pendulum so that we can find a place of centeredness.

When we first begin to transform the emotions, we apply the principle of iron cutting iron or diamond cutting diamond. We use thought to change thought. A negative thought such as anger is antidoted by a virtuous thought such as compassion, while desire can be antidoted by the contemplation of impermanence.

In the case of attachment, begin by determining what it is you're attached to. For example, you might, after much effort, succeed in becoming famous, thinking this will make you happy. Then your fame triggers jealousy in someone, who tries to shoot you. What you worked so hard to create is the cause of your own suffering. Or you might work very hard to become wealthy, thinking this will bring happiness, only to lose all your money. The loss of wealth in itself is not the source of suffering, only attachment to having it.

We can lessen attachment by contemplating impermanence. It is certain that whatever we're attached to will either change or be lost. A person may die or go away, a friend may become an enemy, a thief may steal our money. Even our body, to which we're most attached, will be gone one day. Knowing this not only helps to reduce our attachment, but gives us a greater appreciation of what we have while we have it. For example, there is nothing wrong with money, but if we're attached to it, we'll suffer when we lose it. Instead, we can appreciate it while it lasts, enjoy it and enjoy sharing it with others, and at the same time know it's impermanent. Then when we lose it, the emotional pendulum won't make as wide a swing toward sadness.

Imagine two people buy the same kind of watch on the same day at the same shop. The first person thinks, "This is a very nice watch. It will be helpful to me, but it may not last long." The second person thinks, "This is the best watch I've ever had. No matter what happens, I can't lose it or let it break." If both people lose their watch, the one who is attached will be much more upset than the other.

If we are fooled by life and invest great value in one thing or another, we may find ourselves fighting for what we want and against any

opposition. We may think that what we're fighting for is lasting, true, and real, but it's not. It's impermanent, it's not true, it's not lasting, and ultimately, it's not even real.

Our life can be compared to an afternoon at a shopping center. We walk through the shops, led by our desires, taking things off the shelves and tossing them in our baskets. We wander around, looking at everything, wanting and longing. We see a person or two, maybe smile and continue on, never to see them again.

That's what life is like. Driven by desire, we don't appreciate the preciousness of what we have. We need to realize that the time we have to be with our loved ones, our friends, our family, our co-workers is very brief. Even if we lived to a hundred and fifty, that would be very little time to enjoy and utilize our human opportunity.

Young people think their lives will last a long time; old people think life will end soon. But we can't assume these things. Our life comes with a built-in expiration date. There are many strong and healthy people who die young, while many of the old and sick and feeble live on and on. Not knowing when we'll die, we need to develop an appreciation for and acceptance of what we have, while we have it, rather than continuing to find fault with our experience and seeking, incessantly, to fulfill our desires.

If we find ourselves worrying whether our nose is too big or too small, we should think, "What if I had no head--now that would be a problem!" As long as we have life, we should rejoice. If everything doesn't go exactly as we'd like, we can accept it. If we contemplate impermanence deeply, patience and compassion will arise. We will hold less to the apparent truth of our experience, and the mind will become more flexible. Realizing that one day this body will be buried or burned, we will rejoice in every moment we have rather than make ourselves or others unhappy.

Now we are afflicted by "me-my-mine-itis," a condition caused by ignorance. Our self-centeredness and self-important thinking have become very strong habits. In order to change them, we need to refocus. Instead

of concerning ourselves with "I" all the time, we must redirect our attention to "you" or "them" or "others." Reducing self-importance lessens the attachment that stems from it. When we focus outside ourselves, ultimately we realize the equality of ourselves and all other beings. Everybody wants happiness; nobody wants to suffer. Our attachment to our own happiness expands to an attachment to the happiness of all.

Until now our desires have tended to be very short term and superficial. If we are going to wish for something, let it be nothing less than complete enlightenment for all sentient beings. That's something worthy of desire. Continually reminding ourselves of what is truly worth wanting is an important element in developing pure practice.

Desire and attachment won't change overnight, but desire becomes less ordinary as we redirect our worldly yearning toward the aspiration to become enlightened for the benefit of others. At the same time, we don't abandon the ordinary objects of our desires--relationships, wealth, fame--but our attachment to them lessens as we contemplate their impermanence. Not rejecting them, rejoicing in our fortune when they arise, yet recognizing that they won't last, we begin to build qualities of spiritual maturity. As our attachment slowly decreases, harmful actions that would normally result from attachment are reduced. We create less negative karma, more fortunate karma, and the mind's positive qualities gradually increase.

Later, after we've done more meditation practice, we can try an approach that's different from contemplation, different from using thought to change thought: revealing the deeper nature, or wisdom principle, of the emotions as they arise.

If you are in the midst of a desire attack--something has captured your mind and you must have it--you won't get rid of the desire by trying to suppress it. Instead, you can begin to see through desire by examining what it is. When it arises in the mind, ask yourself, "Where does it come from? Where does it dwell? Can it be described? Does it have any color, shape, or form? When it disappears, where does it go?"

This is an interesting situation. You can say that desire exists, but

if you search for the experience, you can't quite grasp it. On the other hand, if you say it doesn't exist, you're denying the obvious fact that you are feeling desire. You can't say that it exists, nor can you say that it does not exist. You can't say that it's "both" or "neither," that it both does exist and does not exist, or that it neither exists nor does not not exist. This is the meaning of the true nature of desire beyond extremes.

It's our failure to understand the simplicity of the natural state that gets us into trouble. No conceptual structure will describe the true nature of an emotion. We experience it the way we do because we don't understand its essential nature. Once we do, the emotion tends to dissolve.

Then we're not repressing the emotion, but neither are we encouraging it. We are simply looking clearly at what is taking place. If we set a cloudy glass of water aside for a while, it will settle by itself and become clear. Instead of judging the experience of desire, we look directly at its nature, what is known as "liberating it in its own ground." Then it simply dissolves.

Each negative emotion, or mental poison, has an inherent perfection that we don't recognize because we are so accustomed to its appearance as emotion. Just as poison can be taken medicinally to effect a cure, each poison of the mind, worked with properly, can be transformed to its wisdom nature and thus enhance our spiritual practice.

If while in the throes of desire, you simply relax, without moving your attention, that space of the mind is called discriminating wisdom You don't abandon desire--instead you reveal its wisdom nature.

Trungpa, Chšgyam; Cutting Through Spiritual Materialism; Shambhala Publications, Inc.; Boston, Massachusetts; 1973.

Introduction

The following series of talks was given in Boulder, Colorado in the fall of 1970 and the spring of 1971. At that time we were just forming Karma Dzong, our meditation center in Boulder. Although most of my students were sincere in their aspiration to walk on the spiritual path, they brought to it a great deal of confusion, misunderstanding and expectation. Therefore, I found it necessary to present to my students an overview of the path and some warnings as to the dangers along that path.

It now seems that publishing these talks may be helpful to those who have become interested in spiritual disciplines. Walking the spiritual path properly is a very subtle process; it is not something to jump into naively. there are numerous sidetracks which lead to a distorted, ego-centered version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as spiritual materialism.

These talks first discuss the various ways in which people involve themselves with spiritual materialism, the many forms of self-deception into which aspirants may fall. After this tour of the sidetracks along the way, we discuss the broad outlines of the true spiritual path.

The approach presented here is a classical Buddhist one - not in a formal sense, but in the sense of presenting the heart of the Buddhist approach to spirituality. Although the Buddhist way is not theistic it does not contradict the theistic disciplines. Rather the differences between the ways are a matter of emphasis and method. The basic problems of spiritual materialism are common to all spiritual disciplines. The Buddhist approach begins with our confusion and suffering and works toward the unraveling of their

origin. The theistic approach begins with the richness of God and works toward raising consciousness so as to experience God's presence. But since the obstacles to relating with God are our confusions and negativities, the theistic approach must also deal with them. Spiritual pride, for example, is as much a problem in the theistic disciplines as in Buddhism.

According to the Buddhist tradition, the spiritual path is the process of cutting through our confusion, of uncovering the awakened state of mind. When the awakened state of mind is crowded in by ego and its attendant paranoia, it takes on the character of an underlying instinct. So it is not a matter of building up the awakened state of mind, but rather of burning out the confusions which obstruct it. In the process of burning out these confusions, we discover enlightenment. If the process were otherwise, the awakened state of mind would be a product, dependent upon cause and effect and therefore liable to dissolution. Anything which is created must, sooner or later, die. If enlightenment were created in such a way, there would always be the possibility of ego reasserting itself, causing a return to the confused state. Enlightenment is permanent because we have not produced it; we have merely discovered it. In the Buddhist tradition the analogy of the sun appearing from behind the clouds is often used to explain the discovery of enlightenment. In the meditation practice we clear away the confusion of ego in order to glimpse the awakened state. The absence of ignorance, of being crowded in, of paranoia, opens up a tremendous view of life. One discovers a different way of being.

The heart of the confusion is that man has a sense of self which seems to him to be continuous and solid. When a though or emotion or even occurs, there is a sense of someone being conscious of what is happening. You sense that you are reading these words. This sense of self is actually a transitory, discontinuous event, which in our confusion seems to be quite solid and continuous. Since we take our confused view as being real, we struggle to maintain and enhance this solid self. We try to feed it pleasures and shield it from pain. Experience continually threatens to reveal our transitoriness to us, so we continually struggle to cover

up any possibility of discovering our real condition. "But," we might ask, "if our real condition is an awakened state, why are we so busy trying to avoid becoming aware of it?" It is because we have become so absorbed in our confused view of the world, that we consider it real, the only possible world. This struggle to maintain the sense of a solid, continuous self is the action of ego.

Ego, however, is only partially successful in shielding us from pain. It is the dissatisfaction which accompanies ego's struggle that inspires us to examine what we are doing. Since there are always gaps in our self-consciousness, some insight is possible.

An interesting metaphor used in Tibetan Buddhism to describe the functioning of ego is that of the "Three Lords of Materialism": the "Lord of Form," the "Lord of Speech," and the "Lord of Mind." In the discussion of the Three Lords which follows, the words "materialism" and "neurotic" refer to the action of ego.

The Lord of Form refers to the neurotic pursuit of physical comfort, security and pleasure. Our highly organized and technological society reflects our preoccupation with manipulating physical surroundings so as to shield ourselves from the irritations of the raw, rugged, unpredictable aspects of life. Push-button elevators, pre-packaged meat, air conditioning, flush toilets, private funerals, retirement plans, mass, production, weather satellites, bulldozers, fluorescent lighting, nine-to-five jobs, television - all are attempts to create a manageable, safe, predictable, pleasurable world.

The Lord of Form does not signify the physically rich and secure life-situations we create per se. Rather it refers to the neurotic preoccupation that drives us to create them, to try to control nature. It is ego's ambition to secure and entertain itself, trying to avoid all irritation. So we cling to our pleasures and possessions, we fear change or force change, we try to create a nest or playground.

The Lord of Speech refers to the use of intellect in

relating to our world. We adopt sets of categories which serve as handles, as ways of managing phenomena. The most fully developed products of this tendency are ideologies, the systems of ideas that rationalize, justify and sanctify our lives. Nationalism, communism, existentialism Christianity, Buddhism - all provide us with identities, rules of action, and interpretations of how and why things happen as they do.

Again, the use of intellect is not in itself the Lord of Speech. The Lord of Speech refers to the inclination on the part of ego to interpret anything that is threatening or irritating in such a way as to neutralize the threat or turn it into something "positive" from the ego's point of view. The Lord of Speech refers to the use of concepts as filters to screen us from a direct perception of what is. The concepts are taken too seriously; they are used as tools to solidify our world and ourselves. If a world of nameable things exists, then "I" as one of the nameable things exists as well. We wish not to leave any room for threatening doubt, uncertainty or confusion.

The Lord of Mind refers to the effort of consciousness to maintain awareness of itself. The Lord of Mind rules when we use spiritual and psychological disciplines as the means of maintaining our self-consciousness, of holding onto our sense of self. Drugs, yoga, prayer, meditation, trances, various psychotherapies - all can be used in this way.

Ego is able to convert everything to its own use, even spirituality. For example, if you have learned of a particularly beneficial meditation technique of spiritual practice, then ego's attitude is, first to regard it as an object of fascination and, second to examine it. Finally, since ego is seeming solid and cannot really absorb anything, it can only mimic. Thus ego tries to examine and imitate the practice of meditation and the meditative way of life. When we have learned all the tricks and answers of the spiritual game, we automatically try to imitate spirituality, since real involvement would require the complete elimination of ego, and actually the last thing we want to do is to give up the ego

completely. However, we cannot experience that which we are trying to imitate; we can only find some area within the bounds of ego that seems to be the same thing. Ego translates everything in terms of its own state of health, its own inherent qualities. It feels a sense of great accomplishment and excitement at have been able to create such a pattern. At last it has created a tangible accomplishment, a confirmation of its own individuality.

If we become successful at maintaining our self-consciousness through spiritual techniques, then genuine spiritual development is highly unlikely. Our mental habits become so strong as to be hard to penetrate. We may even go so far as to achieve the totally demonic state of complete "Egohood."

Even though the Lord of Mind is the most powerful in subverting spirituality, still the other two Lords can also rule the spiritual practice. Retreat to nature, isolation, simple, quiet, high people - all can be ways of shielding oneself from irritation, all can be expressions of the Lord of Form. Or perhaps religion may provide us with a rationalization for creating a secure nest, a simple but comfortable home, for acquiring an amiable mate, and a stable, easy job.

The Lord of Speech is involved in spiritual practice as well. In following a spiritual path we may substitute a new religious ideology for our former beliefs, but continue to use it in the old neurotic way. Regardless of how sublime our ideas may be, if we take them too seriously and use them to maintain our ego, we are still being ruled by the Lord of Speech.

Most of us, if we examine our actions, would probably agree that we are ruled by one or more of the Three Lords. "But," we might ask, "so what? This is simply a description of the human condition. Yes, we know that our technology cannot shield us from war, crime, illness, economic insecurity, laborious work, old age and death; nor can our ideologies shield us from doubt, uncertainty, confusion and disorientation; nor can our therapies protect us from the dissolution of the high states of consciousness that we may

temporarily achieve and the disillusionment and anguish that follow. But what else are we to do? The Three Lords seem too powerful to overthrow, and we don't know what to replace them with."

The Buddha, troubled by these questions, examined the process by which the Three Lords rule. He questioned why our minds follow them and whether there is another way. He discovered that the Three Lords seduce us by creating a fundamental myth: that we are solid beings. But ultimately the myth is false, a huge hoax, a gigantic fraud, and it is the root of our suffering. In order to make this discover he had to break through very elaborate defenses erected by the Three Lords to prevent their subjects from discovering the fundamental deception which is the source of their power. We cannot in any way free ourselves from the domination of the Three Lords unless we too cut through, layer by layer, the elaborate defenses of these Lords.

The Lords' defenses are created out of the material of our minds. This material of mind is used by the Lords in such a way as to maintain the basic myth of solidity. In order to see for ourselves how this process works we must examine our own experience. "But how," we might ask, "are we to conduct the examination? What method or tool are we to use?" The method that the Buddha discovered is meditation. He discovered that struggling to find answers did not work. It was only when there were gaps in his struggle that insights came to him. He began to realize that there was a sane, awake quality within him which manifested itself only in the absence of struggle. So the practice of meditation involves "letting be."

There have been a number of misconceptions regarding meditation. Some people regard it as a trancelike state of mind. Others think of it in terms of training, in the sense of mental gymnastics. But meditation is neither of these, although it does involve dealing with neurotic states of mind. The neurotic state of mind is not difficult or impossible to deal with. It has energy, speed and a certain pattern. The practice of meditation involves letting be - trying to go with the patter, trying to go with the

energy and the speed. In this way we learn how to deal with these factors, how to relate with them, not in the sense of causing them to mature in the way we would like, but in the sense of knowing them for what they are and working with their pattern.

There is a story regarding the Buddha which recounts how he once gave teaching to a famous sitar player who wanted to study meditation. The musician asked, "Should I control my mind or should I completely let go?" The Buddha answered, "Since you are a great musician, tell me how you would tune the strings of your instrument. " The musician said, "I would make them not too tight and not too loose." "Likewise," said the Buddha, "in you meditation practice you should not impose anything too forcefully on your mind, nor should you let it wander." That is the teaching of letting the mind be in a very open way, of feeling the flow of energy without trying to subdue it and without letting it get out of control, of going with the energy pattern of the mind. This is meditation practice.

Such practice is necessary generally because our thinking pattern, our conceptualized way of conducting our life in the world, is either too manipulative, imposing itself upon the world, or else runs completely wild and uncontrolled. Therefore, our meditation practice must begin with ego's outermost layer, the discursive thoughts which continually run through our minds, our mental gossip. The Lords use discursive thought as their first line of defense, as the pawns in their effort to deceive us. The more we generate thoughts, the busier we are mentally and the more convinced we are of our existence. So the Lords are constantly trying to activate these thoughts, trying to create a constant overlapping of thoughts so that nothing can be seen beyond them. In true meditation there is no ambition to stir up thoughts, nor is there an ambition to suppress them. They are just allowed to occur spontaneously and become an expression of basic sanity. They become the expression of the precision and the clarity of the awakened state of mind.

If the strategy of continually creating overlapping thoughts is penetrated, then the Lords stir up emotions to distract us. The exciting, colorful, dramatic quality of the emotions captures our

attention as if we were watching an absorbing film show. In the practice of meditation we neither encourage emotions nor repress them. By seeing them clearly, by allowing them to be as they are, we no longer permit them to serve as a means of entertaining or distracting us. Thus they become the inexhaustible energy which fulfills egoless action.

In the absence of thoughts and emotions the Lords bring up a still more powerful weapon, concepts. Labeling phenomena creates a feeling of a solid definite world of "things." Such a solid world reassures us that we are a solid, continuous thing as well. The world exists, therefore I, the perceiver of the world, exist. Meditation involves seeing the transparency of concepts, so that labeling no longer serves as a way of solidifying our world and our image of self. Labeling becomes simply the act of discrimination. The Lords have still further defense mechanisms, but it would be too complicated to discuss them in this context.

By the examination of his own thoughts, emotions, concepts and the other activities of mind, the Buddha discovered that there is no need to struggle to prove our existence, that we need not be subject to the rule of the Three Lords of Materialism. There is no need to struggle to be free; the absence of struggle is in itself freedom. This egoless state is the attainment of Buddhahood. The process of transforming the material of mind from expressions of ego's ambition in to expressions of basic sanity and enlightenment through the practice of meditation - this might be said to be the true spiritual path.

Spiritual Materialism

We have come here to learn about spirituality. I trust the genuine quality of this search but we must question its nature. The problem is that ego can convert anything to its own use, even spirituality. Ego is constantly attempting to acquire and apply the teachings of spirituality for its own benefit. The teachings are treated as an external thing, external to "me," a philosophy which

we try to imitate. We do not actually want to identify with or become the teachings. So if our teacher speaks of renunciation of ego, we attempt to mimic renunciation of ego. We go through the motions, make the appropriate gestures, but we really do not want to sacrifice any part of our way of life. We become skillful actors, and while playing deaf and dumb to the real meaning of the teachings, we find some comfort in pretending to follow the path.

Whenever we begin to feel any discrepancy or conflict between our actions and the teachings, we immediately interpret the situation in such a way that the conflict is smoothed over. The interpreter is ego in the role of spiritual advisor. The situation is like that of a country where church and state are separate. If the policy of the state is foreign to the teachings of the church, then the automatic reaction of the king is to go to the head of the church, his spiritual advisor, and ask his blessing. The head of the church then works out some justification and gives the policy his blessing under the pretense that the king is the protector of the faith. In an individual's mind, it works out very neatly that way, ego being both king and head of the church.

This rationalization of the spiritual path and one's actions must be cut through if true spirituality is to be realized. However, such rationalizing is not easy to deal with because everything is seen through the filter of ego's philosophy and logic, making all appear neat, precise and very logical. We attempt to find a self-justifying answer for every question. In order to reassure ourselves, we work to fit into our intellectual scheme every aspect of our lives which might be confusing. And our effort is so serious and solemn, so straight-forward and sincere, that it is very difficult to be suspicious of it. We always trust the "integrity" of our spiritual advisor.

It does not matter what we use to achieve self-justification: the wisdom of sacred books, diagrams or charts, mathematical calculations, esoteric formulae, fundamentalists religion, depth psychology, or any other mechanism. Whenever we begin to evaluate, deciding that we should or should not do this or

that, then we have already associated our practice or our knowledge with categories, one pitted against the other, and that is spiritual materialism, the false spirituality of our spiritual advisor. Whenever we a have a dualistic notion such as, "I am doing this because I want to achieve a particular state of consciousness, a particular state of being," the automatically we separate ourselves from the reality of what we are.

If we ask ourselves, "What is wrong with evaluating, with taking sides?", the answer is that, when we formulate a secondary judgment, "I should be doing this and should avoid doing that," then we have achieved a level of complication which takes us a long way from the basic simplicity of what we are. The simplicity of meditation means just experiencing the ape instinct of ego. If anything more than this is laid onto our psychology, then it becomes a very heavy, thick mask, a suit of armor.

It is important to see that the main point of any spiritual practice is to step out of the bureaucracy of ego. This means stepping out of ego's constant desire for a higher, more spiritual, more transcendental version of knowledge, religion, virtue, judgment, comfort or whatever it is that a particular ego is seeking. One must step out of spiritual materialism. If we do not step out of spiritual materialism, if we in fact practice it, then we may eventually find ourselves possessed of a huge collection of spiritual paths. We may feel these spiritual collections to be very precious. We have studied so much. We may have studied Western philosophy or Oriental philosophy, practiced yoga or perhaps studied under dozens of great masters. We have achieved and we have learned. We believe that we have accumulated a hoard of knowledge. And yet, having gone through all this, there is still something to give up. It is extremely mysterious! How could this happen? Impossible! But unfortunately it is so. Our vast collections of knowledge and experience are just part of ego's display, part of the grandiose quality of ego. We display them to the world and, in so doing, reassure ourselves that we exist, safe and secure, as "spiritual" people.

But we have simply created a shop, an antique shop. We could be specializing in oriental antiques or medieval Christian antiques or antiques from some other civilization or time, but we are, nonetheless, running a shop. Before we filled our shop with so many things the room was beautiful: whitewashed walls and a very simple floor with a bright lamp burning in the ceiling. There was one object of art in the middle of the room and it was beautiful. Everyone who came appreciated its beauty, including ourselves.

But we were not satisfied and we thought, "Since this one object makes my room so beautiful, if I get more antiques, my room will be even more beautiful." So we began to collect, and the end result was chaos.

We searched the world over for beautiful objects - India, Japan, many different countries. And each time we found an antique, because we were dealing with only one object at a time, we saw it as beautiful and thought it would be beautiful in our shop. But when we brought the object home and put it there, it became just another addition to our junky collection. The beauty of the object did not radiate out any more, because it was surrounded by so many other beautiful things. It did not mean anything anymore. Instead of a room full of beautiful antiques we created a junk shop!

Proper shopping does not entail collecting a lot of information or beauty, but it involves fully appreciating each individual object. This is very important. If you really appreciate an object of beauty, then you completely identify with it and forget yourself. It is like seeing a very interesting, fascinating movie and forgetting that you are the audience. At that moment there is no world; your whole being is that scene of that movie. It is that kind of identification, complete involvement with one thing. Did we actually taste it and chew it and swallow it properly, that one object of beauty, that one spiritual teaching? Or did we merely regard it as a part of our vast and growing collection?

I place so much emphasis on this point because I know that

all of us have come to the teachings and practice of meditation not to make a lot of money, but because we genuinely want to learn, want to develop ourselves. But if we regard knowledge as an antique, as "ancient wisdom" to be collected, then we are on the wrong path.

As far as the lineage of teachers is concerned, knowledge is not handed down like an antique. Rather, one teacher experiences the truth of the teachings, and he hands it down as inspiration to his student. That inspiration awakens the student, as his teacher was awakened before him. Then the student hands down the teachings to another student and so the process goes. The teachings are always up to date. They are not "ancient wisdom," an old legend. The teachings are not passed along as information, handed down as a grandfather tells traditional folk tales to his grandchildren. It does not work that way. It is real experience.

There is a saying in the Tibetan scriptures: "Knowledge must be burned, hammered and beaten like pure gold. Then one can wear it as an ornament." So when you receive spiritual instruction from the hands of another, you do not take it uncritically, but you burn it, you hammer it, you beat it, until the bright, dignified color of gold appears. Then you craft it into an ornament, whatever design you like, and you put it on. Therefore, dharma is applicable to every age, to every person; it has a living quality. It is not enough to imitate your master or guru; you are not trying to become a replica of your teacher. The teachings are an individual persona experience, right down to the present holder of the doctrine.

Perhaps many of my readers are familiar with the stories of Naropa and Tilopa and Marpa and Milarepa and Gampopa and the other teachers of the KagyŸ lineage. It was a living experience for them, and it is a living experience for the present holders of the lineage. Only the details of their life-situations are different. The teachings have the quality of warm, fresh baked bread; the bread is still warm and hot and fresh. Each baker must apply the general knowledge of how to make bread to his particular dough and oven. Then he must personally experience the freshness of this bread and must cut if fresh and eat it warm. He must make the teachings his

own and then must practice them. It is a very living process. There is no deception in terms of collecting knowledge. We must work with our individual experiences. When we become confused, we cannot turn back to our collection of knowledge and try to find some confirmation or consolation: "The teacher and the whole teaching is on my side." The spiritual path does not go that way. It is a lonely, individual path.

Q.Do you think spiritual materialism is a particularly American problem?

A.Whenever teachings come to a country from abroad, the problem of spiritual materialism is intensified. At the moment America is, without any doubt, fertile ground ready for the teachings. And because America is so fertile, seeking spirituality, it is possible for America to inspire charlatans. Charlatans would not choose to be charlatans unless they were inspired to do so. Otherwise, they would be bank robbers or bandits, inasmuch as they want to make money and become famous. Because America is looking so hard for spirituality, religion becomes any easy way to make money and acquire fame. So we see charlatans in the role of student, chela, as well as in the role of guru. I think America at this particular time is a very interesting ground.

Q.Have you accepted any spiritual master as a guru, any particular living spiritual master?

A.At present there is no one. I left my gurus and teachers behind in Tibet, physically, but the teachings stay with me and continue.

Q.So who are you following, more or less?

A.Situations are the voice of my guru, the presence of my guru.

Q.After Shakyamuni Buddha attained enlightenment, was there some trace of ego left in him so that he could carry on his teachings?

A.The teaching just happened. He did not have the desire to teach or not to teach. He spent seven weeks sitting under the shade of a tree and walking along the bank of a river. Then someone just happened along and he began to speak. One has no choice; you are there, an open person. Then the situation presents itself and teaching happens. That is what is called "Buddha activity."

Q.It is difficult not to become acquisitive about spirituality. Is this desire for acquisitions something that is shed along the way?

A.You should let the first impulse die down. Your first impulse toward spirituality might put you into some particular spiritual scene; but if you work with that impulse, then the impulse gradually dies down and at some stage becomes tedious, monotonous. This is a useful message. You see, it is essential to relate to yourself, to your own experience, really. If one does not relate to oneself, then the spiritual path becomes dangerous, becomes purely external entertainment, rather than an organic personal experience.

Q.If you decide to seek your way out of ignorance, you can almost definitely assume that anything you do that feels good will be beneficial to the ego and actually blocking the path. Anything that seems right to you will be wrong, anything that doesn't turn you upside-down will bury you. Is there any way out of this?

A.If you perform some act which is seemingly right, it does not mean that it is wrong, for the very reason that wrong and right are out of the picture altogether. You are not working on any side, neither the "good" side nor the "bad" side, but you are working with the totality of the whole, beyond "this" and "that." I would say

there is complete action. There is no partial act, but whatever we do in connection with good and bad seems to be a partial act.

Q.If you are feeling very confused and trying to work your way out of the confusion, it would seem that you are trying too hard. But if you do not try at all, then are we to understand that we are fooling ourselves?

A.Yes, but that does not mean that one has to live by the extremes of trying too hard or not trying at all. One has to work with a kind of "middle way," a complete state of "being as you are. " We could describe this with a lot of words, but one really has to do it. If you really start living the middle way, then you will see it, you will find it. You must allow yourself to trust yourself, to trust in your own intelligence. We are tremendous people, we have tremendous things in us. We simply have to let ourselves be. External aid cannot help. If you are not willing to let yourself grow, then you fall into the self-destructive process of confusion. It is self-destruction rather than destruction by someone else. That is why it is effective; because it is self-destruction.

Q.What is faith? Is it useful?

A.Faith could be simple-minded, trusting, blind faith, or it could be definite confidence which cannot be destroyed. Blind faith has no inspiration. It is very naive. It is not creative, though not exactly destructive. It is not creative because your faith and yourself have never made any connection, any communication. You just blindly accepted the whole belief, very naively.

In the case of faith as confidence, there is a living reason to be confident. You do not expect that there will be a prefabricated solution mysteriously presented to you. You work with existing situations without fear, without any doubt about involving yourself. This approach is extremely creative and positive. If you have definite confidence, you are so sure of yourself that you do

not have to check yourself. It is absolute confidence, real understanding of what is going on now, therefore you do not hesitate to follow other paths or deal in whatever way is necessary with each new situation.

Q.What guides you on the path?

A.Actually, there does not seem to be any particular guidance. In fact, if someone is guiding you, that is suspicious, because you are relying on something external. Being fully what you are in yourself becomes guidance, but not in the sense of vanguard, because you do not have a guide to follow. You do not have to follow someone's tail, but you sail along. In other words, the guide does not walk ahead of you, but walks with you.

Q.Could you say something more about the way in which meditation short-circuits the protective mechanisms of the ego?

A.The protective mechanism of ego involves checking oneself, which is an unnecessary kind of self-observance. Meditation is not based on meditating on a particular subject by checking oneself; but meditation is complete identification with whatever techniques you are employing. Therefore there will be no effort to secure oneself in the practice of meditation.

Q.I seem to be living in a spiritual junkyard. How can I make it into a simple room with one beautiful object?

A.In order to develop an appreciation of you collection you have to start with one item. One has to find a stepping stone, a source of inspiration. Perhaps you would not have to go through the rest of the items in your collection if you studied just one piece of material. That one piece of material could be a sign-post that you managed to confiscate in New York City, it could be as insignificant as that. But one must start with one thing, see its

simplicity, the rugged quality of this piece of junk or this beautiful antique. If we could manage to start with just one thing, then that would be the equivalent of having one object in an empty room. I think it is a question of finding a stepping stone. Because we have so many possessions in our collection, a large part of the problem is that we do not know where to begin. One has to allow one's instinct to determine which will be the first thing to pick up.

Q.Why do you think that people are so protective of their egos? Why is it so hard to let go of one's ego?

A.People are afraid of emptiness of space, or the absence of company, the absence of a shadow. It could be a terrifying experience to have no one to relate to, nothing to relate with. The idea of it can be extremely frightening, though not the real experience. It is generally a fear of space, a fear that we will not be able to anchor ourselves to any solid ground, that we will lose our identity as a fixed and solid and definite thing. This could be very threatening.

Surrendering

At this point we may have come to the conclusion that we should drop t he whole game of spiritual materialism; that is, we should give up trying to defend and improve ourselves. We may have glimpsed that our struggle is futile and may wish to surrender, to completely abandon our efforts to defend ourselves. But how many of us could actually do this? It is not as simple and easy as we might think. To what degree could we really let go and be open? At what point would we become defensive?

In this lecture we will discuss surrendering, particularly in terms of the relationship between work on the neurotic state of mind and work with a personal guru or teacher. Surrendering to the "guru" could mean opening our minds to life-situations as well as to

an individual teacher. However, if our life-style and inspiration is working toward an unfolding of the mind, then we will almost certainly find a personal guru as well. So in the next few talks we will emphasize relating to a personal teacher.

One of the difficulties in surrendering to a guru is our preconceptions regarding him and our expectations of what will happen with him. We are preoccupied with ideas of what we would like to experience with our teacher: "I would like to see this; that would be the best way to see it; I would like to experience this particular situation, because it is in exact accordance with my expectation and fascination."

So we try to fit things into pigeonholes, try to fit the situation to our expectations, and we cannot surrender any part of our anticipation to all. If we search for a guru or teacher, we expect him to be saintly, peaceful, quiet, a simple and wise man. When we find that he does not match our expectations, then we begin to be disappointed, we begin to doubt.

In order to establish a real teacher-student relationship it is necessary for us to give up all our preconceptions regarding that relationship and the condition of opening and surrender. "Surrender" means opening oneself completely, trying to get beyond fascination and expectation.

Surrender also means acknowledging the raw, rugged, clumsy and shocking qualities of one's ego, acknowledging them and surrendering them as well. Generally, we find it very difficult to give out and surrender our raw and rugged qualities of ego. Although we may hate ourselves, at the same time we find our self-hatred a kind of occupation. In spite of the fact that we may dislike what we are and find that self-condemnation painful, still we cannot give it up completely. If we begin to give up our self-criticism, then we may feel that we are losing our occupation, as though someone were taking away our job. We would have no further occupation if we were to surrender everything; there would be nothing to hold on to. Self-evaluation and self-criticism are,

basically, neurotic tendencies which derive from our not having enough confidence in ourselves, "confidence" in the sense of seeing what we are, knowing what we are, knowing we can afford to open. We can afford to surrender that raw and rugged neurotic quality of self and step out of fascination, step out of preconceived ideas.

We must surrender our hopes and expectations, as well as our fears, and march directly into disappointment, work with disappointment, go into it and make it our way of life, which is a very hard thing to do. Disappointment is a good sign of basic intelligence. It cannot be compared to anything else: it is so sharp, precise, obvious and direct. If we can open, then we suddenly begin to see that our expectations are irrelevant compared with the reality of the situations we are facing. This automatically brings a feeling disappointment.

Disappointment is the best chariot to use on the path of the dharma. It does not confirm the existence of our ego and its dreams. However, if we are involved with spiritual materialism, if we regard spirituality as a part of our accumulation of learning and virtue, if spirituality becomes a way of building ourselves up, then of course the whole process of surrendering is completely distorted. If we regard spirituality as a way of making ourselves comfortable, then whenever we experience something unpleasant, a disappointment, we try to rationalize it: "Of course this must be an act of wisdom the part of the guru, because I know, I'm quite certain the guru doesn't do harmful things. Guruji is a perfect being and whatever Guruji does is right. Whatever Guruji does is for me, because he is on my side. So I can afford to open. I can safely surrender. I know that I am treading on the right path." Something is not quite right about such an attitude. It is, at best, simple-minded and naive. We are captivated by the awesome, inspiring, dignified and colorful aspect of "Guruji." We dare not contemplate any other way. We develop the conviction that whatever we experience is part of our spiritual development. "I've made it, I have experienced it, I am a self-made person and I know everything, roughly, because I've read books and they confirm my beliefs, my rightness, my ideas. Everything coincides."

We can old back in still another way, not really surrendering because we feel that we are very genteel, sophisticated and dignified people. "Surely we can't give ourselves to this dirty, ordinary street-scene of reality." We have the feeling that every step of the path should be a lotus petal and we develop a logic that interprets whatever happens to us accordingly. If we fall, we create a soft landing which prevents sudden shock. Surrendering does not involve preparing for a soft landing; it means just landing on hard, ordinary ground, on rocky, wild countryside. Once we open ourselves, then we land on what is.

Traditionally, surrendering is symbolized by such practices as prostration, which is the act of falling on the ground in a gesture of surrender. At the same time we open psychologically and surrender completely by identifying ourselves with the lowest of the low, acknowledging our raw and rugged quality. There is nothing that we fear to lose once we identify ourselves with the lowest of the low. By doing so, we prepare ourselves to be an empty vessel, ready to receive the teachings.

In the Buddhist tradition, there is this basic formula: "I take refuge in the Buddha, I take refuge in the dharma, I take refuge in the sangha." I take refuge in the Buddha as the example of surrender, the example of acknowledging negativity as part of our makeup and opening to it. I take refuge in the dharma - dharma, the "law of existence," life as it is. I am willing to open my eyes to the circumstances of life as they are. I am not willing to view them as spiritual or mystical, but I am willing to see the situations of life as they really are. I take refuge in the sangha. "Sangha" means "community of people on the spiritual path," "companions." I am willing to share my experience of the whole environment of life with my fellow pilgrims, my fellow searchers, those who walk with me; but I am not willing to lean on them in order to gain support. I am only willing to walk along with them. There is a very dangerous tendency to lean on one another as we tread the path. If a group of people leans one upon the other, then if one should happen to fall down, everyone falls down. So we do

not lean on anyone else. We just walk with each other, side by side, shoulder to shoulder, working with each other, going with each other. This approach to surrendering, this idea of taking refuge is very profound.

The wrong way to take refuge involves seeking shelter - worshipping mountains, sun gods, moon gods, deities of any kind simply because they would seem to be greater than we. This kind of refuge taking is similar to the response of the little child who says, "If you beat me, I'll tell my mommy," thinking that his mother is a great, archetypically powerful person. If he is attacked, his automatic recourse is to his mother, an invincible and all-knowing, all-powerful personality. The child believes his mother can protect him, in fact that she is the only person who can save him. Taking refuge in a mother or father-principle is truly self-defeating; the refuge-seeker has no real basic strength at all, no true inspiration. He is constantly busy assessing greater and smaller powers. If we are small, then someone greater can crush us. We seek refuge because we cannot afford to be small and without protection. We tend to be apologetic: "I am such a small thing, but I acknowledge your great quality. I would like to worship and join your greatness, so will you please protect me?"

Surrendering is not a question of being low and stupid, nor wanting to be elevated and profound. It has nothing to do with levels and evaluation. Instead, we surrender because we would like to communicate with the world "as it is." We do not have to classify ourselves as learners or ignorant people. We know where we stand, therefore we make the gesture of surrendering, of opening , which means communication, link, direct communication with the object of our surrendering. We are not embarrassed about our rich collection of raw, rugged, beautiful and clean qualities. We present everything to the object of our surrendering. The basic act of surrender does not involve the worship of an external power. Rather it means working together with inspiration, so that one becomes an open vessel into which knowledge can be poured.

Thus openness and surrendering are the necessary preparation

for working with a spiritual friend. We acknowledge our fundamental richness rather than bemoan the imagine poverty of our being. We know we are worthy to receive the teachings, worthy of relating ourselves to wealth of the opportunities for learning.

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Camping (A family camping trip takes a turn for the better)
byTryAnything©

Al was looking forward to leaving on their camping trip as he packed the RV. He and Erin ha
decent vacation in years. And they had always dreamed of driving around the west and seei
all of the wonders of the desert. Even though their daughter Sue was coming along as well a
Robert, Al was determined to have as much fun with Erin as if they were by themselves. Lat
been falling into a routine and Al was determined that the romance and spontaneity of their
reappear.

Erin was so beautiful to Al. She was only 5'2", but she had one of the most sensuous bodies
Her figure of 36-24-36 was just perfect, and with her long red hair hanging down almost to h
bright green eyes, well, she turned heads everywhere they went, even though she was 33 y
exercised regularly and was careful about what she ate, so her body was firm and toned. Ev
barely sagged, despite having had Sue 18 years ago.

That Robert was coming along was a sudden, last-minute thing. His sister June had called a
please take Robert with them, as she was having some problems with her husband and nee
sort things out. She promised to meet them at Zion National Park a week later, but she need
with Bert and try to figure out what to do with her life.

Robert was a good kid, already 18 years old. He was a star athlete at school and was alread
feet tall. With his broad shoulders and blonde hair with blue eyes, it was easy to see why Ju
gushing over him. He didn't act like he was anything special and seemed to really get along

Now Sue, she looked just like her mother, just a younger version. She was developing into a
young woman and had been dating different boys for the last six months with his and Erin's

Al wondered how they were going to all get along in the RV for their trip. It wasn't small, but
large either. There was one master bunk which he expected to use with Erin. There was also
that converted after taking down the table and sliding some boards and cushions. He guesse
would share that. Since there were no dividers in the RV, everyone was always visible to ev
hoped his lovemaking with Erin wouldn't wake Sue and Robert, because he wasn't about to

Erin and Sue and Robert now came out of the house carrying the last of their personal thing
into the RV. After one last double-check, they locked the house and pulled away, headed firs
Mountain National Park to camp for a day or two. They headed out of Denver up 31 to Boulc
Estes Park. Then entered the park there and found the campsite they had reserved months

Basin camping area. They parked the RV and got out to take in the view of Long's Peak tow
more than 14,400 feet. Robert said that he wanted to go for a short hike and Sue said she w
Al told them to be careful and they said they'd be back in an hour or two.

As soon as they were out of site Al was in the RV where Erin was straightening some of thei
over behind her, Al slipped his arms around her and held her close to him, nuzzling in her ha
as he held her close.

"I can't believe we're finally on the road and alone," Al said as he nibbled Erin's ear. "It feels

"Well, we're not really alone, are we?" Erin replied, arching back against him as he kissed he
Robert and Sue."

"Yeah, but they're not here now, are they?" Al asked, letting his hands slide up to cup Erin's
hands. "And they won't be back for a couple of hours either."

"And what did you have in mind?" Erin asked, sighing as Al's fingers captured her nipples, p
through the thin material of her shirt.

"Well, I can think of a couple of things already," he laughed, feeling Erin's nipples get hard b
fingers.

"Mmmm," Erin sighed as the sensation in her nipples traveled straight to her pussy.

Al always knew how to turn her on, even though they hadn't really been turning each other o
abandoning her tits, Al's hands slid down and grabbed the bottom of Erin's shirt and lifted it o
releasing her tits. Turning her around, he bent over and took one of her hardened nipples int
teasing it with his tongue as he sucked on it. Erin let her head fall back as Al sucked on her
his head in her hands. She felt him unzipping her jeans and inching them down over her hip
the floor, leaving her standing in only her panties.

Al gently stroked her pussy through the thin material of her panties and Erin knew that her p
soaking wet. Suddenly Al grabbed her panties from the front and ripped them off of her, tear
shocked. He had never done anything like that before. She stared at him as he grinned at he
between her legs to cup her pussy.

"I don't want you to wear any panties for the rest of the trip," he said.

"Why?" Erin asked, giggling. "What's the difference?"

"Just because," Al replied. "Okay?"

"If you want," Erin laughed. "But no underwear for you either then," she said, "starting now."

And she reached down and undid his jeans, dropping to her knees to pull them down along
freeing his cock which swung out to stand at attention, pointing right at her face.

"Now that's what I call friendly," she said, opening her mouth and letting him slide his cock i
taste so good," she mumbled from around his cock as she began to suck on it.

"Oh, yeah, that's nice," Al said, his hand resting on Erin's head. "Yeah, like that," he said as
her throat and let all eight inches of his cock slide down into her throat.

Erin could suck cock like no other woman he had ever known. And she always seemed to li
hesitated to suck him when he stuck his cock in her face and she sure wasn't hesitating now
her continue much longer he would be blowing a load right into her mouth, and he had other

Gently lifting her to her feet, his cock sliding from her mouth, Al lifted her up and sat her on t
gently pushing her until she sagged back against the rear window. Anyone walking by could
seen what was going on and that thought excited Al even more as he lifted Erin's feet and s
of the table, exposing her bald pussy to his gaze. Erin had only the smallest thatch of fiery re
her slit which was now split open, revealing her inner pussy lips and her clit, which stuck out
strawberry nubbin begging to be picked.

Dropping to his knees, Al trailed his tongue up Erin's inner thigh, stopping just short of her p
moved over to the other leg and did the same. As he got close to her pussy he could smell t
her excitement. Then slowly Al dragged his tongue up through Erin's pussy, tasting the juice
it. Erin groaned as she felt Al's tongue in her pussy, and lifted her hips to try to meet him. Sh
when he plunged his tongue into her hole, and did have an orgasm when he gripped her clit
teased it with his tongue. When he finished sucking up all of her cum, he got to his feet, his
the entrance to her pussy.

"Well, what do you want?" he asked, gently rubbing the head of his cock up and down betwe

"Fuck me," Erin begged, lifting her hips. "Fuck me, Al," she begged.

"Are you sure" Al asked, starting to insert his cock into her pussy then pulling it back out.

"I'm sure," Erin almost cried. "Fuck me, Al. I need to feel your cock inside of me right now."

"But what if Robert and Sue come back?" Al asked, again slipping his cock just an inch or so
pussy.

"I don't care," Erin cried out. "Just fuck me, please."

"Like this?" Al asked, sliding his cock all the way into Erin's pussy in one stoke.

"Oh, god, yes," she cried. "Oh, god, fuck me," she cried as Al began to stroked his cock in a
pussy. "Yes, it feels so good," she panted, lifting her hips to meet his thrusts.

Al loved the feel of Erin's pussy gripping his cock. With her pussy lips shaved bare, it was ea
his cock slid in and out of her pussy, her inner lips gripping the shaft of his cock as it slid in a
could see her clit peeking out from between her pussy lips and reached down and began to
as he continued to pump his cock in and out of her pussy.

Erin was panting now, pinching and twisting her own nipples as Al continued to fuck her. Sh
how good it felt as his cock continued to pound her pussy. Then Al suddenly withdrew his co
and encouraged her to turn over on her hands and knees on the table, her ass lifted up in fr
pussy spread wide. Her inner lips were gaping open from his fucking and he easily slid his c
driving it deep. Erin collapsed forward onto the table resting her head on her arms as Al con
her doggy style. She loved how deep his cock penetrated when he took her in this position a
match his rhythm as he fucked her. She lay there with her eyes closed enjoying the rhythm o
thoroughly fucked.

After what seemed like hours, even though it had only been about 30 minutes, Al felt like he
back any longer and knew he was going to cum. Erin felt the urgency of his strokes and kne
was imminent. She reached back between her legs and began to rub her clit, wanting to cum
his orgasm built past the point of no return and Erin felt his cock swell even bigger inside of
before his balls exploded and cum shot deep into her pussy.

Erin groaned as she felt his cum splashing deep inside her pussy, furiously rubbing her clit a
shook her. Al was groaning as he buried his cock deep inside Erin's pussy, shot after shot o
her. Erin gasped and lifted her head from her arms, arching her back as the last of Al's cum
Her mouth hanging open in ecstasy, Erin slowly opened her eyes, coming to focus on Sue a

there outside the RV looking in, watching, their eyes wide and big smiles on their faces.

"Oh, god," Erin cried, trying to hide her face in her arms again. "Robert and Sue are watchin
to Al. "They've seen us."

"So what," Al grunted, feeling the last of his cum drip from his cock inside of Erin. "They hav
we fuck. I mean, we have been married for over 15 years now."

"But they watched us," Erin cried. "Doesn't that bother you?"

"Actually, it's sort of exciting," Al said, feeling his cock stirring inside of Erin's pussy.

"Let me up," Erin cried, struggling.

"Okay," Al said, sliding his cock out of her pussy. "Here," he said, reaching around her and p
upright, cupping her tits in his hands.

Then he could see Robert and Sue standing there watching, not making any attempt to hide
see Robert staring at him and for some reason he grinned, pinching Erin's nipples between
pulling on them before Erin managed to struggle off the table and onto her feet.

"God, I'm so embarrassed," she said, reaching for her clothes. "And look at my panties. The

"But we agreed no more underwear for the duration," Al reminded her. "You don't need any

"I'm full of your cum" Erin laughed. "It'll soak my jeans."

"Then wear one of your skirts," Al laughed. "That way it'll just drip onto the ground."

"Oh, you," Erin laughed, quickly searching through her things for a skirt. She found one, a m
summery wrap-around skirt. Wrapping it around herself as Al pulled his jeans on, she burst

"What are we going to say to them?" she asked.

"I've already figured that out," Al replied. "Come on, let's go outside and get this over with."

Trying not to laugh or blush, Erin followed Al out of the RV to where Robert and Sue were st
cheeks red with embarrassment.

"You didn't have to watch, you know," Erin said, unable to contain herself.

"Oh, but I did," Robert replied. "You're beautiful. And if you didn't want anyone watching, wh
window where anyone can see?"

"Well, as you can see, privacy and space are going to be in short supply on this trip," Al saic
just have to be considerate and try to give each other the space we need. Any problems wit

"No, sir," Robert said.

"No, Daddy," Sue said, a smile on her face.

"I think I'll go take a shower," Erin said, trying not to blush. "Sue, you want to come with me?

"Sure, I could use a shower," Sue replied.

Al and Robert watched as the two of them walked to the showers, which were down the roa
they disappeared from view, Al turned to look at Robert.

"Well, Robert, you didn't seem to mind watching me and Erin, did you?"

"Not really," Robert replied. "She sure is beautiful. And seeing her like that."

"Got you excited a bit, huh?" Al asked.

"Yeah, you could say that," Robert agreed with a nervous laugh.

"Did Sue seem upset to you?" he asked.

"No, I don't think so," Robert answered. "I think maybe it excited her too."

"Why do you say that?" Al asked.

"I don't know. She was breathing kind of fast, I guess."

* * * * *

Erin didn't know quite what to say to Sue as they walked to the showers. To her knowledge
her and Al making love before. She knew she was at that age where her hormones were ma
demands on her young woman's body and she didn't want her to have gotten the wrong idea
relief Sue spoke up first.

"Mom, I didn't mean to spy on you and Dad," she said. "We just came back from our walk ar
impossible not to see you."

"But you didn't just turn away, did you?" Erin asked. "That would have been the polite thing t
think?"

"Probably," Sue admitted. "And I'm sorry. But it was so -- so -- so beautiful," she said. "The l
face was so incredible."

"Really?" Erin replied, blushing. "What do you mean?

"You just seemed so happy," Sue said, "sort of beyond words."

"That's a good description," Erin admitted as they got to the showers. "Your father makes m
It's one of the reasons I love him so much."

"It makes me glad that you're my parents," Sue said.

"And you know how much we love you," Erin said, unwrapping her skirt. "We wouldn't want t
you."

"I know," Sue said. "And I --"

She broke off in mid-sentence as Erin dropped her skirt onto the bench, seeing her mother s
from the waist down.

"Mom, you're not wearing any panties," Sue exclaimed.

"Well, I did get dressed in a hurry," Erin explained with a blush.

"What's that on your leg?" Sue asked, looking at her mother and speaking before realizing th
shaved.

"Oh," Erin gasped, blushing furiously as she realized that a stream of Al's cum had dribbled
and run down the inside of her leg.

"You shave yourself there?" Sue asked, incredulous.

"Your father likes it like that," Erin explained, furious that she had forgotten, embarrassed at
explain herself to her daughter. "And it's none of your business, young lady. Just take your s
said, stepping into the shower and turning on the water.

She watched out of the corner of her eye as Sue undressed, admiring how her body had blo
year. Why, her breasts were almost as large as hers, and her hips a bit narrower. All in all, s
sexy, Erin thought as Sue stepped into the shower.

They finished showering and walked back up to the campsite where Al and Robert had begu
They ate, enjoying the taste of the food in the open air with the Rockies looming over them,
even in the middle of summer at this altitude. After dinner, Robert and Sue volunteered to w
while Al and Erin straightened up the camp. As they walked down to the wash stand, Sue as
question.

"What did my father say to you when we went to take a shower?"

"He wanted to know if it turned us on to see them," he replied.

"Really!" Sue exclaimed. "And what did you tell him?"

"I told him that it turned me on and that I thought it turned you on," he replied.

"Why did you tell him that?" Sue asked, feeling her cheeks flame as she recalled how wet it
between the legs as she watched them.

"Because it was the truth," Robert replied.

"Why do you say that?" Sue asked.

"Your breathing really got fast and shallow," Robert explained. "You would have had to have
be turned on."

"Well, that's true at least," Sue admitted. "It turned you on too?" she asked.

"Sure it did. Your mom is really beautiful. You're lucky, you look just like her."

"You think so?" Sue asked, inwardly pleased to be compared so favorably to her mother.

"Yes," Robert replied. "I don't see much difference at all."

"Well, I saw one," Sue said before she could catch herself.

"What do you mean?" Robert asked, realizing that she hadn't meant to let it slip.

"Oh, nothing really," Sue stammered, embarrassed.

"Come on, I told you what you wanted to know," Robert insisted. "The least you can do is tel
difference is between you that you know of."

"Well, if you must know," she said, really blushing now as they got to the wash stand, "she s

"So do you," Robert said, reaching down and running his hand up her leg from her calf to he

"No, not her legs," Sue said, laughing nervously as his hand on her leg made her tingle.

"What then?" he asked.

"She shaves her pussy," Sue said quickly, turning on the water and beginning to wash the d

"Really!" Robert replied. "You don't?"

"No, of course I don't," Sue snorted in disbelief.

"I'd like to see that," Robert mused. "I've never seen a shaved pussy before."

"You've seen -- you know, pussies before?" Sue asked, a little surprised.

"Yeah," Robert replied nonchalantly.

"Really!" Sue said, curious. "Whose? Your girlfriend's"

"Once a girlfriend's," Robert admitted.

"Any more than that?" Sue asked, her curiosity peaked.

"Yeah," Robert said.

"Well, are you going to tell me or not?" Sue asked, getting angry.

"What will you tell me if I do," Robert asked. "This is sort of a one-way exchange so far."

"Well, what do you want to know?" Sue asked, jumping as she splashed herself with water.

"Are you a virgin?" Robert asked disarmingly.

"Well, you don't just get right down to it, do you?" Sue replied. "And if I tell you you'll tell me?

"Sure," Robert agreed.

"Okay," Sue said, "I'm a virgin. Does that make you happy?"

"I don't have anything against virgins," Robert said with a laugh, noticing that her nipples we
visible through her wet shirt.

"So, whose pussy did you see?" Sue persisted.

"My mom's," Robert replied, smiling at her.

"You're kidding!" Sue said, staring at him, her nipples hard. "How?"

"Well, when she and dad aren't fighting, they're usually fucking. And they fuck everywhere ir
doesn't seem to matter to them. I've seen them fucking dozens of times."

"Wow!" Sue exclaimed. "Today was the first time I ever saw my parents. Or anyone for that

"Did it turn you on?" Robert asked.

"Like you said, I'm not dead," Sue laughed.

"No, I can see that," Robert said with a smile, staring at her tits.

"Oh," Sue said, looking down and realizing that her hard nipples were sticking out from her s
aureolas clearly visible.

Blushing, she tugged at her shirt.

"You're embarrassing me," she said.

"I don't mean to," Robert assured her. "I can't believe that I have such a beautiful cousin."

"You think so?" Sue asked, blushing at the compliment.

"Like I said, I think you look like your mom."

"Oh, my ti -- I'm not that --"

"I think you are," Robert said. "But I can't be sure through that shirt, even though it's wet."

"What, you want me to show you my tits?" Sue asked, covering herself with her hands, feeli
even harder under her hands.

"Only if you want to know if I think they're as nice as your mom's," Robert replied.

"And if I do?" Sue asked, not believing what she was hearing.

"I'll show you mine if you like," he replied.

"What, your tits? You want to show me your tits?" she laughed.

"No, I'll show you my cock," Robert said smoothly.

"Really!" Sue exclaimed. "And what makes you think I want to see that?" she asked.

"You didn't, but now you do," Robert said with a laugh. "Admit it."

"You're so bad," Sue laughed, piling the dishes up. "And where would you do it, here?"

"I don't care," Robert laughed. "But we'd better go into the bathroom and hide in one of the s
don't get caught."

"You mean it, don't you?" Sue asked, staring at him.

"Sure," Robert said. "Why not? It'll be fun and it'll be our secret."

"You'd really..."

"I'll even go first if you don't believe me," Robert assured her. "But we'd better hurry. They'll
where we are soon. What do you say?"

"Okay," Sue agreed suddenly, not believing herself. "Where?"

"Come on," Robert said, grabbing her by the hand and dragging her into the nearest restroo
the women's.

Dragging her into a stall, he shut the door behind them. They were squeezed together in the
hand's width between them.

"You want me to go first?" Robert asked.

"No, I will," Sue replied with a giggle.

"Then I'll sit here," he said, pulling down the seat lid and sitting down. "Go ahead."

"What should I do?" Sue asked, suddenly shy.

"Just take your shirt off," Robert suggested. "That'd be the easiest, I think."

"Okay, here goes," Sue said, taking a deep breath and reaching down and pulling her shirt u
head.

She stood there with her arms at her sides, her tits heaving as Robert stared at them. She lo
that her nipples were bigger and harder than they had ever been, standing upright on the en

"Stand closer," Robert said as he stared at her.

Sue inched forward until her knees hit the edge of the seat, stopping there, her tits just inche
Robert's face.

"I think you might be even more beautiful than your mom," Robert breathed, reaching up and
his hands, feeling her nipples hard in his palms.

"Oh," Sue gasped, but didn't pull away. "What are you doing?"

"Seeing if they feel as good as they look," Robert replied, kneading her tits and pinching her
nipples between his fingers. "And how they taste," he said, leaning forward and capturing a
mouth, sucking on it.

Sue groaned as she felt Robert's mouth fasten on her nipple. It was unlike any feeling she h
experienced before. She could feel herself getting wet between the legs as Robert continued
tits and knead them with his hands. She stood there for several minutes as he sucked on he
pulling reluctantly away.

"It's your turn now," she said weakly, her face flushed with excitement.

"Okay," he said, smiling up at her. "You sit here."

As Sue sat on the seat lid, Robert stood right in front of her, his legs right up against the sea
his pants, he slowly slid them down to his knees, leaving him in only his briefs, his hard cock
of them. Sue's eyes were wide as she stared at his cock bulging inside his briefs. She had n
before. Then as Sue stared, her mouth hanging open, Robert hooked his fingers inside the w
briefs. Quickly pulling them out and down, he freed his cock, which sprang to attention, almo
the face. As she gasped and tried to avoid being hit in the face, Robert leaned forward, slidi
his cock into her open mouth.

For just a few seconds Sue reflexively closed her mouth around his cock before opening it a
away from him. But she had tasted his cock and she knew that she had liked the taste. It wa
little salty, but the softness of it was what she liked the most.

"Don't stop," Robert said. "That feels great."

"But -- but --" Sue stammered as Robert again leaned forward, sliding the head of his cock p
lips.

This time she did not immediately pull away from him. She closed her lips around his cock, l explore the head of his cock, tasting the pre-cum that had formed at the slit. She felt Robert cock into her mouth, so she relaxed the grip of her lips, allowing him to slide even more of h mouth. She was amazed at how big it was, filling her mouth. When it hit the back of her thro to choke and Robert pulled back, letting her catch her breath.

"That felt great," he said. "Did you like it?"

"It was different, but nice," Sue said, licking her lips. "But it made me choke when you pushe far."

"You'll learn how to do it so it won't choke you," Robert said. "Do you want to do it some mor

"Well --"

"If you do, I'll do it to you," Robert said.

"What?" Sue asked.

"I'll suck your pussy," Robert said. "If you can make me cum, I'll suck your pussy until you cu sound?"

"I've never done anything like that," Sue said breathily, her eyes wide but her hand still wrap Robert's throbbing cock.

"Just keep doing what you were doing," Robert said, "and I'll cum. I was getting close anywa

"You were?" Sue asked, staring at his cock in front of her. She could see some more pre- cu end. "I guess I could try," she said, sticking out her tongue and licking the tip of Robert's coc the droplet that had formed there. "Is that what cum tastes like?" she asked.

"Yes," Robert replied as she opened her mouth and let him again slide his cock in. This time for it and she sucked on him, letting her tongue slide all around it, tasting it, feeling its textur Robert began to slide his cock in and out of Sue's mouth. He was only able to get about half into her mouth, but her tongue was doing an incredible job arousing him. He knew he wasn't control himself much longer and stopped sliding his cock in and out, letting Sue do the work

Then he felt a churning in his balls and Sue felt his cock improbably swell even larger in her

one hand in her hair behind her head, Robert groaned as he felt his balls pump and a strear shooting out the end of his cock into Sue's unsuspecting mouth. She gulped in surprise, swa two spurts, then continued to suck on him as his balls pumped and pumped, filling her mout again, each time Sue gulping as she swallowed.

Finally Sue had sucked all of the cum that his balls would offer, forgetting where she was, so she with the taste of his cock in her mouth. Even with her still sucking on him, Robert felt his shrinking and he stepped back, his cock dangling in front of him while Sue licked her lips. He and bright and her lips were slightly flushed from her efforts.

"That was unreal," Robert said, his hand moving from the back of her head to stroke her che incredible cousin."

Sue blushed as she looked up at her hunk of a cousin, unable to believe that she had just su the women's room of their campsite. She felt a thrill between her legs as she remembered w like when it swelled and then exploded in her mouth, filling it with his salty tasting cum.

"It's your turn now," Robert said, letting his hand slide down off of her face to cup her tit, pinc hard pointed nipple as he released her. "Let's trade places," he said, taking her hand and he feet.

She could feel his cock pressing against her belly as they stood face to face, and he surpris down and kissing her very gently, his tongue lightly probing into her mouth to touch hers. Th down on the lid again and she was standing in front of him.

"Can I help you?" he asked, reaching out for the clasp on her jeans.

"No, I'll do it," she said, her hands going down to cover her front. "I'm just a little nervous is a said.

"I can't wait to taste your pussy," Robert said. "Just thinking of it makes me want to cum aga

And indeed as Sue looked down his cock had once again grown to its full size, standing up i Robert was slowly massaging himself as he looked at her, her tits heaving with excitement. her jeans, sliding the zipper down and slowly wriggling them down over her hips, pushing the floor and stepping out of them.

As she stood there in front of him, Robert could see that her panties were soaked and were

her pussy, molding to her pussy lips. He licked his lips in anticipation as Sue hooked her thu
waistband of her panties and pushed them down to the floor, stepping out of them and stand
of him. She didn't know what to do with her hands as she resisted the impulse to cover hers

"You are so beautiful," Robert said, reaching out and caressing her hip, letting his hand slide
her ass cheek.

Reaching around her with his other hand, Robert cupped her cheeks in his hands and pulled
her stomach as he squeezed her ass. Slowly he slid his hands down and into the crack of he
asshole tightly puckered before sliding his hands down to her thighs. Gently pulling, he enco
widen her stance, opening her legs and giving him access to her pussy.

Sue sighed, letting her arms go around Robert's head as he continued to lick and kiss her st
teasing her belly button as his hands slid up her thighs. She gasped when she felt his hand
finger lying between her pussy lips gently rubbing her clit. She felt him slip a finger between
gently probe at the entrance to her hole, pushing it in a bit before withdrawing it. Then he ha
a step, bringing his finger up to his mouth and sucking on it. She watched him with her breat
couldn't believe this was happening to her.

"Mmm, nice," Robert said as he sucked on his finger. "You ever tasted yourself?" he asked.

"No," Sue said softly, shaking her head.

"You will," he said, slipping off the seat so sit on the floor in front of her. "Come here," he sai
up to cup her ass again and pull her towards him.

When he had her positioned so that her pussy was right above him, he slid his hands down
using the fingers of each hand to pry her pussy lips open as far as possible. Sue felt so total
this. She couldn't make up her mind whether she was more embarrassed or turned on by it.
when she felt Robert's tongue slide through her pussy. She thought she would die it felt so g
almost buckled when she felt his tongue probe up into her hole. Her knees were trembling b
up to her clit, sucking it into his mouth and teasing it with his tongue. She felt a wave of whit
through her body and then she was uncontrollably trembling as she came.

Robert was eagerly sucking on the sweetest pussy he had ever encountered. He couldn't be
was. And then when she came and flooded his mouth with her virgin nectar, Robert's cock e
shooting cum up into the air as me munched on her muffin. She was softly whimpering when
up all of the juices that had poured from her pussy. Giving her pussy one last long lick, Robe

his feet, taking Sue's naked body in his arms and kissing her, their tongues swirling togethe

"How was that?" he asked softly as they broke their kiss.

"I thought I was going to die," Sue said, holding him tightly.

"Do you like the taste of yourself?" he asked, kissing her again.

"Yes," Sue said. "It tastes nice."

"I think so too," he said, a hand sliding down between their bodies to worm a finger up into h think you taste great," he said, bringing his finger up and licking it as she gasped. "You try it suggested, gently taking her hand and leading it down between their bodies.

Blushing, Sue put her fingers into her pussy, feeling it like she never had before. She slippe herself, enjoying the sensation, then brought it up to her mouth. Smiling at him, she opened inserted her finger, sucking on it. When she removed it from her mouth, all of the sticky shee smile was on her face.

"That does taste nice," she said. "I'm surprised."

"Why?" Robert asked. "Men love to eat pussy for a reason."

"Oh, god, Mom and Dad," she said. "They'll be wondering where we were."

"We're giving them some space, remember," Robert said with a laugh. "But we should get b looking for us."

Sue was giggling as they struggled into their clothes in the small stall. Finally they finished a the door before leaving, not wanting to be seen. They grabbed the clean dishes and headed

"Where have you two been?" Erin asked when they arrived.

"Washing the dishes," Sue answered innocently.

"The whole time?" Erin asked incredulously.

"Well, you did say something about space," Robert said, "so we sat and talked so you could

Did we do wrong?"

"No, of course not," Erin replied, blushing as she realized what they were saying. "I was just
all."

"We're fine, Mom," Sue said, smiling at her. "This is going to be fun, isn't it?"

"I sure hope so, Sue," she said, smiling at her.

They spent the next couple of hours sitting around a fire that Al built, enjoying the heat as th
fell rapidly around them. Both Erin and Sue's nipples were standing out from the cool night a
Erin were drinking Jack Daniels and getting quite a buzz. At one point Robert leaned over to
into the fire and he found himself looking right up Erin's skirt as she turned and nuzzled Al. H
believe that he was looking at her bald pussy not three feet from his face. The thought he co
glistening from the firelight but he couldn't be sure. When he resumed his seat, he leaned ov
into Sue's ear what he had seen. She smiled at him and whispered back that she knew, surp
said that she wanted to go to bed.

"Well, I guess the way to do it," Al said, "is for either Robert and I to go change and get in be
for you two to do it. Whatever you two want," he said.

"Well, I don't want to undress while the two of you are laying there watching," Erin laughed, "
But we'll go first. Come on, Sue," she said, getting to her feet.

Sue followed her mother into the RV, shutting the door behind her. As soon as the door clos
her skirt and pulled her shirt up over her head, climbing naked into the master bunk.

"Mom!" Sue exclaimed. "What if you have to go to the bathroom?"

"Well, I'm sure the two of you will be asleep," she replied. "If not, just pretend you are," she l
think I really feel that Jack Daniels for some reason."

"Well, we're up in altitude and that's supposed to make it stronger," Sue said, remembering
learned in school that year.

"It sure does," Erin replied as they heard Al call out that they were coming in.

Sue quickly pulled her jeans off, climbing into the bunk she was supposed to share with Rob

shirt and panties just as the door opened and her father and Robert came in. She wanted to
but she turned her back on them, facing the wall, and listened as they undressed. She heard
up into the bunk with her mother as she felt Robert standing next to their bunk.

"I'll climb over you and sleep next to the wall," Robert said. "That way you won't have to clim
you need to go to the bathroom during the night."

"Okay," Sue said, feeling him crawl over her and stretch out against the wall.

She turned over, putting her back to him, and noticed that her mother was also facing her fro
smiled at each other before Erin reached out and switched off the light, plunging the RV into
lay there unable to sleep, listening to the other three and the night sounds. After drifting off t
a few minutes, Sue awakened to a sound, realizing that it came from the bunk where her pa

She cracked an eye just enough to be able to see, trying in the dim light to see what was go
RV. As her eyes adjusted she could see that her mother's back was to her and that she had
her father. Her bare back and naked ass gleamed slightly in the moon and starlight.

As she lay there watching she heard Robert's voice softly in her ear.

"Can you see if they're fucking?" he asked.

She shook her head no, surprised that he was awake and could see that something was hap
there she felt Robert softly slide a hand up under her shirt and cup a breast. It felt so good a
rolling her nipple between his fingers. As she watched her mother, Sue became aware of mo
that it was her father's cock moving in and out between her mother's legs. She could only se
Erin had one leg hooked over her father, opening her up to both his cock and Sue's gaze.

She felt Robert shift behind her as he pressed his body against hers. She could feel his hard
into her as he fitted himself to her like a spoon. She felt his other hand slide down her body i
panties, cupping her pussy. She shifted her legs to allow him to play with her pussy, watchin
cock sliding in and out of her mother. Her pussy was getting very wet as a result of Robert's
there. Then she heard his voice very softly in her ear again.

"Go to the bathroom and take your panties off," he whispered. "When you come back, lay th

Sue was puzzled by the last instruction and amazed by the first. Did he think she was going
her parents were fucking in their bunk? And take off her panties. What if her mother saw her

back in? But the thought thrilled her as Robert's fingers stayed busy in her pussy and on her
realized that if they heard her get up that they would stop moving. Maybe she'd actually be a
something as she went out the door.

Taking a deep breath, Sue made a little noise as she got up to sort of warn her parents. Mak
door she realized that either they hadn't heard her or they didn't care, because she could no
father's cock sliding in and out of her mother's pussy. She actually stood there for several se
before she realized that they might suddenly catch her. She opened the door to the head an
her. She actually did need to pee, so she pulled her panties off and peed, carefully wiping he
afterwards but not putting her panties back on. She felt so wicked as she carefully opened th
out.

They were still coupled but they had stopped moving. She didn't know whether that was bec
her or not. Slipping out the door she looked carefully at her parents to make sure that they w
see her. As she did so she saw some white fluid seeping out of her mother's pussy from aro
cock. She realized that he had cum inside of her and some of it was leaking out. The though
she felt herself get instantly wet between her own legs.

She quickly scooted back to her bunk, remembering at the last second Robert's instructions
bunk in the opposite direction, her head next to his feet. She lay there for several minutes, le
breathing normalize and listening for any sounds from her parents' bunk. She was just starti
sleep when she felt Robert's hand on her hip, gently pulling her to lay on her side with her ba
parents.

Turning, she found herself with Robert's cock in her face. She almost laughed out loud at the
parents seeing her like this as she opened her mouth and closed it around his cock. As she
flood with juices as she began to silently suck on Robert's cock, she felt him lift her leg at the
then felt his mouth on her pussy. She couldn't believe they were sucking on each other not t
her parents. She hoped they wouldn't be able to see anything if they woke up and looked ov

Her body was on fire as Robert sucked her pussy while she sucked his cock. This was so m
feeling of his tongue in her pussy and she loved the taste of his cock in her mouth. She didn
they had been sucking on each other when she felt Robert's cock swell in her mouth and sh
be cumming any second. As his cock started pumping hot sticky cum into her mouth her ow
her. She almost cried out from around his cock as she felt his tongue slide up into her hole a
her cum.

She fell asleep with Robert's cock still in her mouth, not waking up until early the next morni

cock started swelling in her mouth. She was momentarily disoriented as she instinctively beg
cock, but quickly remembered where she was and also who else was there with them. Relea
slowly turned over so that she was facing towards her parents. They appeared to be asleep,
back to her.

Quietly slipping from the bunk, Sue tiptoed into the head to relieve herself. When she finishe
searched through her clothes for something to wear. Hearing her parents stirring, she grabb
her hands found, a short skirt, and quickly stepped into it, pulling it up and covering herself ju
mother woke up.

"Hi there, earlybird," Erin said to Sue when she saw her. "Did you sleep okay?"

"Just great, Mom," Sue replied. "How about you?"

"Just dreamy," Erin agreed. "But I need to pee. Is Robert awake?"

"I don't think so," Sue said.

"Good," Erin nodded. "I can go then."

She sat up, turning so that she was facing Sue, her legs spread. Sue could see dried cum o
lips and Erin realized what she was looking at.

"We didn't wake you, did we?" she asked, smiling at Sue.

"No, of course not," she stammered, turning away.

"Good morning!" Robert said, sitting up and staring at Erin sitting with her legs spread. "Brea

"Only if you like cream danish," Erin laughed, sliding off the bunk and going into the head.

"I could manage," Robert laughed as the door closed behind her.

"I'm going for a walk," Sue said, opening the door to the RV.

"See you in a bit," Robert said. "Thanks for the wake-up."

"My pleasure," Sue said, her face flushing. "I feel fine too," she said, lifting her skirt and flash

unclad pussy at him.

As she stepped out of the RV Erin exited from the head.

"My turn," Robert said, getting out of the bunk, his cock dangling in front of him.

"Me or the head?" Erin asked, staring at his cock.

"Both, I hope," Robert said, letting his hand stroke from her pussy to her tits before he stepp
head and shut the door.

"Al, time to wake up," Erin said, leaning into the bunk to shake her husband.

"What time is it?" he asked, rubbing his eyes.

"Time to get up," Erin replied, reaching under the covers and grabbing his cock. "Come here
wake up," she said, tugging on his cock.

"Where are Sue and Robert?" he asked.

"Sue went to take a walk and Robert's in the head," she said. "It's okay."

"If you say so," Al said, sliding over to the edge of the bunk and letting his feet hang over the

"I say so," Erin said, bending forward and sucking his cum-encrusted cock into her mouth. "I
us."

"Mmm, what a great way to start the day," Al said as his cock grew hard in Erin's mouth.

"That's better," Erin said, continuing to stroke his cock with her hand. "Now let's put this to s
use," she said.

"What about Robert?" Al asked as Erin climbed up onto the bunk and straddled him, her tits
face.

"We'd better hurry then," she said, reaching down between her legs and grasping his cock, g
her pussy lips and to the entrance to her hole.

Pressing steadily downward, Sue began to lower herself onto Al's cock until it had entirely di
her pussy. Holding it right there for a moment while she kissed Al, Sue then began to raise a
hips, sliding her pussy up and down Al's hard shaft as she fucked him. At first slowly, then sl
it as fast as she could, trying to make him cum.

Now, Robert had heard this whole exchange from within the head. He had stayed in there lis
decided that he had heard enough. Quietly opening the door to the head, he exited, seeing t
ass moving up and down, Al's cock appearing and disappearing into her wide open pussy. H
door to the head and went back to his bunk, sitting on the edge where he could best watch t

Sue's actions were having their desired affect on Al and he began to groan as he felt his bal
explode. Suddenly Robert saw her lift her pussy up off of Al's cock, her inner lips gaping ope
around and plant her pussy on Al's face. When she saw him she hesitated for a moment, the
lowered her mouth onto Al's glistening cock, her eyes never breaking contact with him as sh
cock into her mouth. Robert was now masturbating in front of Erin as she began to suck on A
hear Al noisily slurping on Erin's pussy as they sucked each other to orgasm.

Then he heard Al groan and knew that he was cumming in Erin's mouth. Furiously stroking h
began to spurt cum across the RV even as he saw Erin's cheeks billow as Al's cum filled her
the entire process she never broke eye contact with him. He could see a dribble of cum leak
edge of Erin's mouth as her throat convulsed when she swallowed. Robert continued to stro
spurting out, until there was no more. He pulled his shorts on, getting to his feet and staring
she continued to suck Al's cock. Carefully opening the door to the RV, he gave one last look
raised her mouth up off of Al's cock for a moment and smiled at him, cum dripping from her l
exited the RV, carefully closing the door behind him.

Boy, was this going to be some camping trip, he thought to himself as he walked down to the
couldn't believe how hot his Aunt Erin was. And Sue! She was fine. He was sorry his parents
problems, but he was sure glad he had been sent on this trip. His mother had hinted that he
fun than he imagined. He wondered if this is what she had meant.

Meanwhile, Erin had finished sucking Al's cock and had rolled off of him, climbing down off t
on the floor.

"Come on, let's go get a shower and have some real breakfast and get on the road," she sai
and happy and excited.

She had never had sex in front of anyone before, but for some reason she felt like showing o

Robert. He was so gorgeous! She hadn't believed it when she had seen him stand up, his hu
front of him. Then when she felt his hand on her body, she just had to have some and she d
he heard her. That he came out of the head and sat and watched and masturbated at the sa
her more than anything ever had.

She pulled Al out of the bunk and they got dressed enough to go to the showers. When they
showers, Robert and Sue were setting up breakfast.

"Everyone have a good night?" Al asked.

"Great," Robert replied.

"Fine, Dad," Sue replied. "It was better than I thought."

"We'll head over Trail Ridge Road today and camp tonight at Grand Lake on the other side o
Divide. It should be really beautiful," Al explained.

"Sounds great," Robert said.

They finished breakfast and cleaned up. Then Robert and Sue converted their bunk back int
seats as Al and Erin made the RV ready for the road. They broke camp and began their driv
mountains to Grand Lake. They were all quickly caught up in the splendor and beauty of the
crossed the divide at an altitude of more than 14,000 feet. Coming back down the west side
were able to see Grand Lake spread out before them. It was a large lake, not visible from en
found the camping area and were directed to a site right on a babbling brook.

"This is great!" Sue said as she got out of the RV.

"And we have two or three hours until dark," Erin added. "That gives us time to explore."

"I'm going for a hike, that's for sure," Robert said. "I need to stretch my legs."

"I'll come with you," Sue volunteered. "That is if you don't mind."

"Oh, let's go with them," Erin said to Al. "It will be fun."

"I don't feel like it right now," Al said. "I want to check some things and look at the maps and
later."

"But it'll be fun," Erin protested. "You can do all of that later."

"You go with them," Al suggested. "I'm just not into it right now."

"You two mind if I come with you?" Erin asked Robert and Sue.

"Of course not, Mom," Sue laughed. "Let's get started."

Using the map given them when they entered the area, they quickly found a trail that wound
was a beautiful clear day and the air was fresh with the smells of summer. At one point they
some rocks and Robert was treated to a view of both Erin's and Sue's pussies as they climb
As Sue was climbing over he reached out and rubbed his finger in her pussy. When she crie
Erin turned to see if she was okay.

"Did you hurt yourself?" she asked.

"No, I just slipped a little," Sue said, blushing.

She had seen her mother's pussy in front of her and she knew that Robert had also. Then th
trees that had been felled across the trail and they had to climb over them. Sue went first thi
Erin was shocked to see that she wasn't wearing any panties. Just as she realized that if sh
like that, that Robert behind her must be able to also, as well as herself. Just as she was ge
turn and look at Robert and see, she felt his hand on her pussy, a finger rubbing between he
Turning to look at him, she saw he had a grin on his face and was licking his finger. Erin blu
scrambled up over the logs, making sure at the top that she spread her legs wide to give hin
view.

After they had been walking for about an hour they stopped and rested where there were se
boulders on the shore of the lake. They each scrambled up onto a boulder, laying back and
the day's sun on their faces and the cool gentle breeze coming across the lake. When Erin l
realized that she was laying facing towards Robert, that if he looked he would be able to see
Glancing over at Sue she realized that the same was true. In fact, Sue had one foot propped
exposing herself.

Watching Robert, Erin brought both of her feet up to rest on the boulder, keeping them sprea
knowing that if Robert looked over he would be able to see directly into her pussy. Coughing
open his eyes and look at her. She saw his eyes widen as he saw her pussy spread open b

she saw him glance over at Sue, a smile crossing his face when he obviously saw her pussy
propped himself up on his elbows and unabashedly stared at first hers, then Sue's pussy. Er
saw the bulge in his shorts growing as he looked at their pussies. Shocking even herself, Er
between her legs and gently rubbed her clit with a finger while Robert watched her. She ther
into her pussy, sliding it in and out a few times before bringing it up to her mouth and suckin
smiled at her as he began to rub his crotch.

"Isn't this great," Sue said suddenly, sitting up and hugging her knees to her chest. "It's so b
beautiful and peaceful."

"It sure is beautiful," Robert agreed, staring at her pussy.

"Maybe we'd better start back," Erin said, sitting up. "Al will be worrying."

"Sure," Robert said, grinning at her. "We should get back before it gets dark."

"I'd like to sleep right here," Sue said dreamily, getting to her feet.

"Well, come on then," Erin said, getting to her feet and jumping from the boulder to the shore

It took them a little over an hour to get back to the RV and they were all feeling it when they
had already set up dinner and was grilling some chicken when they arrived. It was with grea
sat down when they arrived.

"So, how was it?" Al asked.

"You wouldn't have believed the view," Robert said, smiling at Erin. "It was.....delicious is ho
it. If it was food, I'd eat it."

"That's sure an interesting way of looking at it," Erin said. "It was nice though."

"I loved it," Sue said. "It's so peaceful."

"We should have a great drive tomorrow," Al said as they ate dinner. "If everything goes oka
at Colorado National Monument in Mesa Grande tomorrow night. It's a big bluff overlooking
think it's more than a thousand feet above it."

"That sounds great," Robert said. "I'm really enjoying the scenery. Do you think that we'll sta

than overnight? It might be fun to really have a long hike and camp with sleeping bags once

"Oh, that would be fun!" Sue said. "Can we do that, Dad?"

"I don't see why not," Al agreed. "When we get to a place that you want to spend an extra da
decide then, okay?"

"Great!" Robert said. "Thanks."

"I think I'd like a drink tonight," Erin said. "How about it?"

"Well, sure," Al said. "I'll get the bottle of Jack."

"How about us?" Sue asked, smiling at her mother.

"You do the dishes first, then we'll see about that," Erin replied.

"I'll help you," Robert said. "It's the least I can do."

"Here we are," Al said as he returned with the bottle of Jack Daniels.

"See you in a bit," Robert said as he began to gather up the dishes.

"I think that maybe those two are fooling around a little," Erin said when Robert and Sue hac

"You're kidding!" Al said, taking a big swallow from his drink. "What makes you say that?"

"Have you looked at him objectively?" she asked. "He's what you call a hunk, gorgeous. Anc
too."

"So what?" Al said. "Sue's not like that."

"She's growing up," Erin said. "She's starting to have certain feelings that are new to her anc
experiment. We did."

"I just never thought about it," Al said. "I guess she has grown up, hasn't she?"

"You'd have trouble telling us apart if you were blindfolded," Erin laughed.

"Except for that shaved pussy of yours," Al said, sliding his hand up under her skirt to rub he

Sue and Robert quickly washed up the dishes. Not wanting to return to the RV so quickly, a and Erin probably wanted some time alone, they decided to go for a walk along the lake in t leaving the dishes at the washstand.

"Your mom's not wearing any panties," Robert said as they walked along.

"I know," Sue laughed. "I think it's neat."

"You're not either," Robert said. "And I think that's neat."

"It feels so.....naughty," Sue said. "And it's exciting. I saw your cock get hard when you we my pussy at the lake."

"It looked so tasty," Robert said.

"Why didn't you taste it then?" Sue laughed.

"What do you think your mom would say to that?" Robert laughed. "She'd probably make me

"Would you?" Sue asked. "Suck my mom's pussy?"

"Sure, if you don't mind, of course. She's beautiful. And she shaves her pussy. I'd like to tas pussy."

"I'll shave my pussy," Sue said, lifting her skirt and looking down at herself. "Would you like t

"You bet!" Robert said. "But I'd taste it the way it is right now anyway."

"What, here?" Sue exclaimed, looking around. "Where?"

"Over on that log there," Robert said, pointing.

"Really?" Sue said. "Now?"

"Sure," Robert replied. "Why not?"

"Can I suck yours too?" Sue asked.

"I hope so," Robert laughed. "But I'll go first. I'm thirsty actually."

Laughing Sue ran over to the log Robert had pointed out, sitting down on it and spreading h
Holding her skirt up, her pussy was presented to Robert. Smiling, Robert got down on his kn
tongue directly through her pussy lips, stopping when he got to her clit and running a couple
circles around it, causing Sue to gasp in delight. Then he began to flick his tongue in and ou
drinking up her juices.

Sue sighed, holding Robert's head against her pussy as he continued to eat her. He sucked
on her pussy lips, sucked on her hole, and finally captured her clit lightly between his teeth a
with his tongue, driving her wild. Out of control, she felt her entire body spasm as she came,
convulsing on his tongue as he sucked at her nectar. She couldn't believe how good it felt as
juices.

"Robert, how can anything feel so good?" Sue asked as he continued to lick her pussy.

"Because it tastes so good," Robert explained, sliding his finger up into Sue's tight pussy.

"Ooh, that feels nice," Sue said, squirming on the log.

"Just wait until you feel my cock up there," Robert said, sliding his finger in and out of Sue's

"Are you going to fuck me?" Sue asked, staring at him.

"Only if you want to," Robert replied. "But you can suck my cock for now, if you want to."

"Oh, yes, I'd like that," Sue said, her eyes bright.

"Which one?" Robert laughed.

"Well, both," Sue laughed with him. "But I'll suck you now."

"Here you are," he said, dropping his shorts and pulling his cock out.

Now Sue just grabbed his cock, feeling it in her hand as she squeezed it. With her other han

balls, lifting his cock so that she could examine him in the waning light. Seeing a drop of pre the slit of his cock, Sue stuck out her tongue and licked it, tasting him and then running her t the head of his cock, feeling it jerk in her hand in response.

"This is so nice," Sue said, opening her mouth and letting Robert slide his cock in, not stopp banged up against the back of her throat.

Closing her lips around the shaft, Sue sucked on him, using her tongue to explore and taste Then holding his ass with one hand, Sue began to fuck Robert's cock with her mouth, sliding it. Robert groaned in delight as Sue's entire mouth worked him. She was getting bolder and fit more and more of him in her mouth each time she slid back down on him. Her cheeks we breathed and her nostrils were flared in excitement.

"Yeah, that's great," Robert said, beginning to fuck her mouth on his own. "Keep that up and minute," he said, feeling his cock bang into the back of her throat as he slammed his hips fo

Sue just sucked harder, eager to feel him cum in her mouth again. She let her teeth lightly s of his cock as he fucked her face, her lips slurping at him. She could feel the inevitable abou the tension in his cock changed. It got impossibly harder, then swelled even bigger before ex mouth, thick streams of cum shooting into her throat. Her cheeks puffed out completely as s swallow every bit of it. Even so she could feel some of it slipping out of her mouth around his gulped and gulped. Finally he stopped cumming and Sue finished sucking and swallowing a

"God, that's just so cool," she said, giving the head of his cock one last lick before getting to just love that feeling when you explode in my mouth."

"So do I," Robert agreed, laughing.

"Oh, you," Sue said, hugging him tight. "This is so much fun."

"We'd better get back before they come looking for us," Robert said.

"Oh, you haven't seen mom drinking yet. This could be a very strange night yet. I'm surprise to let her," Sue said.

"Why?" Robert asked.

"You'll see," Sue said, leaning up and kissing him. "I like the taste of me on your mouth," she

"So do I," Robert agreed, laughing as they made their way back down the trail to the campsi
dishes on the way.

When they got there Al and Erin were still sitting where they had left them, but the bottle was

"There you are," Erin said cheerfully, waving her cup at them. "We thought you had left us,"
herself to her feet. "Give me a kiss because you've made it back safely," she said, grabbing
shirt.

"Sure," Robert said, leaning down and giving Erin a safe kiss on the lips.

"No, a real kiss," she insisted, pulling him down and kissing him for real.

Sue's eyes popped as she watched her father laugh at the look on Robert's face as Erin's to
briefly around in his mouth before she let him go.

"You too," Erin said to Sue, putting her arm around her. "My beautiful daughter," she said, ki

Sue was stunned when she felt her mother's tongue force its way between her lips to briefly

"Isn't that strange," Erin said as she released Sue. "Al, when I kissed Robert he tasted like p
kissed Sue, she tasted like cum. Why do you think that is?"

"I wonder," Al said, cracking up with laughter as he saw Sue's and Robert's faces. "I guess y
he said.

"What bet?" Sue asked, still stunned by what had just happened.

"Your mom thought you two might be fooling around, so she bet me," Al explained.

"What was your bet?" Robert asked, smiling at the situation.

"If I was right, and I thought our little girl was still innocent, I'd get a blowjob," he explained, g
at Sue as he realized what he had just said.

"And since you didn't win?" Robert inquired.

"Well, she gets a blowjob," Al laughed. "Isn't that funny. I win no matter what."

"That's right," Erin said. "I win so I get the blowjob."

"Can we have some of that Jack Daniels now?" Robert asked.

"Sure, why not?" Al agreed expansively. "Help yourselves."

Erin stood there watching as Robert poured himself and Sue each a drink of Jack Daniels. T
the table and sat on it facing Al.

"Okay, pay up," she ordered, taking a swallow of her drink.

"What?" Al asked, staring at her.

"You lost the bet, so pay up," she insisted.

"I only have your word for that," Al said. "How do I know if you're even right?"

"Ask them," Erin said, turning and pointing at Robert and Sue.

"Okay," Al began, "did she win the bet?"

Robert and Sue just stared at him, not answering.

"It's okay," Al said. "You're both good intelligent kids. You're going to experiment somewhere
That's not what this is about. You can answer honestly without any problems."

"She won," Robert volunteered, smiling at Sue whose mouth was hanging open in shock.

"I told you," Erin said with a laugh. "I know what cum tastes like. Now pay up."

"Right here?" Al asked.

"Right here, right now," Erin said, setting her drink down and leaning back on her hands. "Go
said, pulling her skirt up as she lifted her feet up to the edge of the table.

"Well!" Al exclaimed, staring at her bald pussy spread open in front of him. "What if someone

"If they don't like it, tough," Erin said, picking up her drink and taking a swallow. "If they like i
they can have some too."

"We'll go for a walk," Robert volunteered.

"You stay right here," Erin insisted. "Witness him paying his bet."

"Well, I sure don't mind," Robert said. "Al?"

"Suit yourselves," Al said.

"You mean it, Dad?" Sue asked. "I can watch?"

"From what I understand you know what it feels like," Al said, "now you can see what it looks

"Wow!" Sue said, following Robert as he moved around the table to stand behind Al.

She couldn't believe that her mother was just laying there on a picnic table where anyone co
her legs spread and her pussy wide open. Sue decided right then and there that she was go
pussy as she stared at her mother's shaved pussy lips pouting open, thick with lust, her clit p
between her inner pussy lips which were petalled open, revealing her juice filled hole.

Still, Sue gasped when her father leaned forward and covered Erin's pussy entirely with his
hear her mother groan as her pussy was sucked. She was able to see that her father's tongu
pussy lips, circling the clit, then plunging into the hole as he ate her pussy. She couldn't belie
and exciting it was to watch her father eating her mother's little girl pussy. She could feel her
wet as she watched.

Robert encouraged her to sit next to her father, straddling the bench, and he sat behind her.
his cock pressing into her ass as he sat close to watch over her shoulder. She watched as h
fingers to pry Erin's pussy even further open, sticking his whole face into it as he sucked and
was shocked to feel Robert's hands sliding around her waist, lifting her skirt and moving to h
had to stifle a groan as she felt his fingers slip between her pussy lips, gently rubbing her cli
into her hole as her father continued to eat her mother's pussy in front of her.

Slowly Erin began to approach orgasm as Al ate her pussy. Her own fingers were furiously r
Al plunged his tongue in and out of her hole. Then she cried out, holding Al's head close to h

Sue could barely hear her father slurping at her mother's pussy, the blood in her head was p
from excitement. She didn't know what was more exciting, watching her parents or having R
her pussy. Finally Al sat up, pussy juice smeared across his face and turned and smiled at S

"Oh, Dad," she gushed, "that was so awesome."

"You liked that?" he asked, seeing the glazed look in her eyes.

"Oh, yes," she replied as she felt Robert's hands slip from beneath her skirt. "It was wonderf

"Did it excite you?" he asked.

"I'll say it did," Robert replied, licking his fingers. "What a juicer. I guess it runs in the family."

"You liked that, Robert?" Al asked, giving his nephew a closer look.

"It looked great to me," Robert agreed, staring at Erin's open pussy.

"Why don't you try it and find out," Erin said, lifting her head to look at him, her fingers busy i
pussy.

"Sure, why not," Al agreed, slowly nodding his head as he watched Robert's face. "She did s
what they saw they could have some."

"Really? You mean it?" Robert asked, staring at Erin's pussy, licking his lips.

"Oh, Robert, do it, eat mom's pussy," Sue said, clapping her hands.

"Great!" Robert said, getting to his feet. "You're sure you don't mind?"

"Eat me already," Erin said, her fingers plunging in and out of her hole.

Al moved out of the way as Robert sat down in front of Erin's spread legs. As Sue held her b
out and slowly slid a finger up into Erin's hole, causing her to moan in pleasure. Then he lea
replaced his finger with his mouth, completely covering her bald pussy as he began to drink
couldn't believe how much like Sue Erin tasted as he sucked her pussy. It made him want to
the same time, but he concentrated his efforts on Erin. He quickly had her bucking on the ta
did its work on her pussy and clit. He thought his own cock would explode from the pressure

Erin's bald pussy lips, sucking them into his mouth. Then he did some tongue fucking, ramm
and out of her hole.

Sue smiled to herself as she watched, knowing that that was what Robert had been doing to
it looked like. She wondered if Robert liked eating her mom as much as her, or if she tasted
He obviously liked it from the way he feasted.

Finally Robert felt Erin climbing towards her orgasm and he began to concentrate on her clit
on it and teasing it with his tongue. This proved too much for Erin and she cried out, holding
tightly against her pussy as she came for the second time in less than fifteen minutes, her ju
into Robert's eager mouth. Robert slurped noisily at the juices flowing from Erin's pussy, not
face until she had finished cumming and he had drunk every last drop.

"Oh, that was wonderful," Erin sighed, her fingers back in her pussy, plunging in and out. "N
she said.

"Right here?" Al asked.

"Yes, fuck me," she insisted.

"Inside," Al insisted, grabbing her by the hand and pulling her up.

Erin protested, but not too much as Al dragged her into the RV, shutting the door behind the
disappeared, and Robert and Sue could hear them, Sue leaned over and kissed Robert, tas
on his face.

"Did you like eating my mother's pussy?" she asked.

"It tasted almost as good as you," Robert said.

"Will you eat me now?" Sue asked, lifting her skirt and flashing her pussy at him.

"You bet," Robert agreed. "Right here?"

"I think it would be fun," Sue said. "The thought of getting caught."

"Who by?" Robert asked. "Your parents or just anybody?"

"Oooh, anybody!" Sue said. "Can you imagine a stranger seeing. That would be too much."

"Get on your hands and knees on the table," Robert said.

"Okay," Sue giggled, climbing up on the table.

"Like this," Robert said, positioning Sue so that her ass was pointed towards the road. "You

"Yes," Sue said, wriggling her ass. "Do it."

"Okay," Robert said, reaching up and unzipping her skirt.

"What are you doing?" Sue asked.

"Just making it easier," Robert explained, pulling her skirt down and slipping it under her kne
totally naked from the waist down on her hands and knees on the picnic table.

"Robert!" Sue said, blushing. "What if someone sees?"

"That's the idea," Robert said, leaning forward and licking her pussy.

"Ohh, Robert, that's nice," Sue said, spreading her knees wide and opening her pussy to hir
more."

And that's exactly what Robert did. Using his fingers he pried her pussy lips as wide as poss
pink juicy inner cunt for his tongue to slide into. He loved tongue-fucking her hole, feeling he
gripping his tongue as he slid it in and out. Then Robert pushed a finger into her pussy, ther
feeling her grip his fingers tight as he licked and sucked her clit. Sluicing his fingers in and o
increasingly wet pussy, Robert sucked her clit. Sue was gasping and panting as Robert drov
could feel her orgasm coursing through her body as it finally hit her pussy.

Robert could feel her pussy spasm as she came but he continued to suck her clit and fuck h
Her juices came full and thick, coating his finger and making it easy to slide them in and out.
withdrew them and fastened his mouth on her hole, sucking at the juices and tongue-fucking
Robert licked and sucked, not stopping until the well ran dry.

Encouraging Sue to turn towards him, thus presenting her naked ass and pussy towards the
fingers into her mouth. Instinctively she sucked on them, tasting herself for the first time. Pul

fingers from her mouth, Robert stood up and dropped his shorts, releasing his hard cock.

"Suck this," he said, climbing up onto the table and sitting down, his legs spread wide.

"Oh, yummy," Sue said, leaning forward and sucking his cock into her mouth.

"Oh, yeah," Robert said as she began to suck on him.

Sue was wild with desire, sucking on his cock like a crazy woman. She tried to get more and her mouth, trying to push it down into her throat. She licked it all over, paying particular atter head and the sensitive slit at the end. Her ass was wriggling in the air as she bobbed up and cock. Robert felt his balls churn and Sue felt his cock swell in her mouth, a sign that she nov Increasing her pace, Sue tried to bring Robert to orgasm.

Just as his balls began to explode, sending cum shooting through his cock into her mouth, t opened and Al and Erin came out, their eyes opening wide and their mouths hanging open a daughter's naked ass and pussy swinging in front of them while she choked on Robert's coc mouth with cum.

"Sue! What do you think you're doing?" Erin asked as she walked over to the table.

"Mom," Sue said, lifting her face from Robert's cock, cum dribbling down her chin as he cont shooting her in the face.

"Well, don't waste it," Erin said as Sue opened her mouth and sucked Robert's cock back in. shouldn't be doing this. Especially not out here in the open. What if someone saw you?"

"That's half the excitement," Robert replied, groaning as Sue sucked his cock.

"Someone could come up and surprise you," Erin said, glancing at Al in time to see him lear his tongue into Sue's pussy from behind. "Like your father."

"Ohhh," Sue moaned from around Robert's cock as she felt her father's tongue slide into her

Erin just stood there and watched as Al sucked his daughter's pussy while she continued to huge cock. Erin couldn't believe how hot it was watching Al suck their daughter's pussy. And covered face as she sucked her cousin's cock, well, this was just more than she could stand the picnic table, Erin squatted over Robert's face, lowering her cum-filled pussy until she felt

slide up into her. So now they had a wonderful daisy chain going, with Robert noisily suckin
Sue sucking Robert's cock, and Al sucking Sue's pussy.

When Sue finally came in her father's mouth, Robert blew yet another load into hers and sh
down, watching her mother's pussy humping back and forth on Robert's face. Finally they al
themselves, looking at each other in somewhat a state of shock.

"Well, I can see this is going to be quite a camping trip," Erin said. "Let's go wash up, Sue, t
better get to bed. It's late and we have an early start and a lot of driving tomorrow."

So Sue went with Erin to wash up, not even bothering to put any clothes on to cover her ass
they washed up, Erin confirmed that Sue was still a virgin, smiling to herself as she realized
probably wouldn't last very long if either Robert or Al had their way. As they walked back to
talked with Sue.

"Sue, I want you to do me a favor tonight," she said. "When we get to the RV, I want you to
the bunk with your father. He'll be asleep, so don't wake him."

"But why?" Sue asked. "What about you?"

"I'll sleep in your bunk," Erin explained.

"But why?" Sue persisted.

"If you pay attention, you'll probably see," was all Erin would say. "Do you mind? Just sleep
to your father and he'll never know the difference. "We'll switch again in the morning before
okay?"

"I guess," Sue said, puzzled.

"Okay, quiet now," Erin said as they got to the RV. "And sleep well," she said, quickly strippi
off before entering.

Sue too took off her shirt, standing stark naked for a moment before taking a deep breath ar
She could see that her mother had already slipped into her bunk and was facing her, a sligh
as she saw Sue standing there naked. As quietly as possible so as not to wake him, Sue cli
where her father was asleep, pulling the sheet over herself and laying with her back to her fa
just feel his body touching hers and she was a bit nervous as she tried to go to sleep.

Then she noticed her mother in the dim light as she lay on the other bunk where Robert was
see that the sheet was pulled down and that one of Robert's hands was draped over her bo
playing with her tits. Sue watched as Erin turned, rolling over so that she was facing Robert.
sheet completely pulled aside and realized that they were wrapped in an embrace and were
watched she saw her mother slide her leg over Robert's body, straddling him. She quickly re
must be fucking by the motions her mother was making as she rode Robert.

Sue couldn't believe that her mother was fucking her cousin with her father right in the same
heard her mother moan once and held her breath, hoping her father hadn't heard. She hear
her, then change position, his arm flinging over her body. She lay there as still as possible, h
was still asleep. But he wasn't, she quickly realized, as his hand began to lightly stroke her b
shoulder to her tits down to her ass and legs.

When she felt him spread her legs, opening her pussy, her initial reaction was to resist, but t
realized that her mother would never resist him so she tried to relax, hoping that he'd just fal
again. But his fingers persisted in her pussy and she felt herself getting wet. She felt him slid
into her hole and she had to bite her lip from moaning out loud. Then she felt him shift positi
realized that he had spooned into her back and she could feel his hard cock pressing betwe
and barely touching her pussy. Her father's other arm came around her and began to play w
nipples, pinching and pulling on them while his other hand continued to play between her leg

Realizing that she had to do something before he realized that it wasn't her mother, Sue rea
their bodies and grasped his cock in her hand, squeezing its hardness as he continued to pl
to her surprise she felt her father literally pick her up and sit her on top of him with her back
As he further manipulated her she found herself facing his cock while he buried his face betw

When she did feel his tongue in her pussy again she moaned, softly, and then leaned down
father's cock into her mouth. Just as with Robert she instantly loved it and began to suck hin
finding that she could get almost all of it into her mouth, unlike Robert's huge cock.

She spared a glance over at the bunk where her mother was with Robert and saw that they
sucking each other. She felt herself cum and just lay there for a moment while her father dra
Then he was pushing on her, pushing until she had slid down his body and was sitting astrid
was throbbing between her legs. To her amazement he lifted her with one hand and with the
cock between her pussy lips at the entrance to her hole. Before she could protest he had pu
instantly impaling her completely on his cock, taking her virginity.

At first the pain was so great that it took all of her effort not to cry out. Then as the initial pai subsided she became aware of her father's cock pulsating deep inside of her pussy. Feelin thought that she was getting fucked, Sue slowly began to slide back and forth, letting her fa in and out of her pussy. She began to enjoy the sensations in her pussy as his cock slid in a increased her tempo just a bit as she fucked him.

Just as she felt herself getting ready to cum again she felt her father pressing against her as finger, trying to push it in. She felt his cock swell, then explode deep inside her pussy as he That and the sensations of fucking him and his finger probing against her asshole proved to Sue began to cum again, her pussy spasming around her father's cock in her pussy. As her her, Sue felt her father's finger slide into her ass and she began to cum even more.

It seemed like forever to Sue as they both came and came, but finally it subsided and Sue f slipping from her pussy and his finger from her ass. He wrapped his arms around her, cuppi pinching her nipples as he drew her down to snuggle spoon-fashion against him. She saw t was still towards her, and she could see Robert's feet sticking up above her mother's head. father's voice whisper softly in her ear.

"You've got an amazing pussy, Sue," he said, pinching her nipples. "I loved fucking you."

"How did you know?" Sue asked, turning to face him, her tits pressed up against his chest a again sticking up between their bellies.

"Your mother shaves her pussy," he explained, kissing her. "Otherwise I might have never k and I hadn't planned this ourselves."

"You mean she knows?" Sue asked him, her eyes wide.

"Of course she does," Al replied. "I'd never keep something like this from your mother. We l very much."

"But I'm your daughter," Sue said. "And mom's fucking Robert. You don't mind?"

"It doesn't change one bit how much we love each other. It's sex. If your mother wants to ha someone else, she tells me. If I don't mind, then she does what she wants. But if I do mind, have a lot of respect for each other. And no, I don't mind that you're my daughter," Al laugh means I never have to wonder where you are."

"Oh, Dad," Sue said, hugging him. "I liked the feeling of your cock inside of me."

"Why don't you suck on me again and I'll eat your sweet pussy for you," Al suggested.

"Okay!" Sue agreed, quickly spinning around and planting her gooey pussy on her father's fa

Sucking his cock back into her mouth she could taste their combined cum on it. She found it and really began to suck on his cock, delighting in the flavor of it while he ran his tongue up pussy, slurping at all the cum and juices that filled her. Sucking on her father, Sue realized h was to have the kind of parents that she had. They were so cool. She could feel her father's her mouth, getting impossibly hard, and she knew that he would cum very soon if she contin So, redoubling her efforts, Sue began to plunge her mouth up and down on his cock, feeling slide into her throat, almost making her gag as she fucked him with her mouth.

Finally she felt his cock swell once more and then gobs of cum were shooting into her mouth swallowed as quickly as she could, letting her father's cum swirl around in her mouth as she as he was finishing cumming Sue felt her own orgasm sweep through her body as her fathe sluice in and out of her pussy. When she had finished cumming, Sue reversed herself and s father's arms, happily going to sleep.

She woke up in the morning to her mother lightly shaking her arm. Opening her eyes and se standing there naked, Sue remembered the night before and smile at her.

"Come with me," Erin whispered to Sue.

Quietly sliding out of the bunk, Sue went outside with her mother, surprised to see that the s breaking over the horizon. It was very chilly out and both of their nipples instantly got hard.

"Did you sleep okay?" Erin asked.

"Great," Sue nodded. "I saw you with Robert. I saw you two fucking and sucking."

"It couldn't have been as good as watching you fuck your father, though," Erin said with a sm enjoy yourself?"

"You watched?" Sue asked, surprised.

"Of course I did," Erin said. "You think I'd miss your first time with your father. Did he figure o

was you?"

"He said he would have known if you two hadn't planned it anyway," Sue said.

"How?" Erin asked.

"He said you shave your pussy," Sue explained.

"That's right," Erin said. "Well, should we shave your pussy so he won't know the difference?

"Really? You'd help me?" Sue asked, excited.

"Of course I will," Erin replied. "In fact, I'll get my shaving stuff and do it right now."

"Here?" Sue asked, looking around.

"Sure, nobody's up yet," Erin said. "Just a minute."

Quickly Erin went into the RV and then returned with a razor and some shaving cream and a

"Okay, lay back on the table and spread your legs for me," she said.

Climbing up on the table, Sue laid back, bringing her feet up to the edge and spreading her l
first time Erin was confronted with a view of her daughter's pussy spread open before her. S
much hair, but what of it there was was as bright a red as her own. She could see Sue's clit
between her pussy lips.

Squirting some shaving cream in her hand, Erin gently lathered Sue's pussy, for the first tim
heat and moistness of her daughter's sex. Carefully holding the razor, Erin began to shave g
pussy lips, scraping the hair away and leaving her pink and shiny and bald. She was quickly
then took the towel and wiped the remaining shaving cream away, now seeing her daughter
before her, unencumbered by the hair that had been growing there.

Reaching out with her hands, Erin began to rub and massage Sue's pussy, holding her puss
fingers and massaging and pulling on them. Then she gently slid a finger into Sue's hole, fe
muscles grip her finger as she slowly slid it in and out. Just as she was leaning over to lick S
Erin heard a voice.

"And what are we doing here?" she heard, turning and seeing a park ranger standing there.

"Just helping my daughter shave her pussy," Erin replied, looking the ranger up and down.

"This isn't exactly the proper place for such activities," the ranger said.

"Don't you think I've done a good job?" Erin asked, her fingers still inside Sue's pussy.

"I'd say it looks fine," the ranger replied, looking a bit uncomfortable as he stared at Sue's op

"Do you think it's smooth enough?" Erin asked innocently, batting her eyes at the ranger.

"I suppose so," he replied, a lump beginning to grow in the front of his trousers.

"Why don't you check for me," Erin said. "I'm sure Sue won't mind, will you, Sue?"

"No, Mom, I don't mind if you say it's alright," she replied.

"Go ahead," Erin said, standing up and letting the ranger see her nude body in the early mor
it."

His cheeks flushed, the ranger stepped up to the table and let his hand gently slide across S
feeling her smooth pussy lips.

"How is it?" Erin asked, a grin on her face.

"Smooth," the ranger replied nervously, his hand still covering Sue's pussy.

"Do you think it's as smooth as mine?" Erin asked, sitting on the edge of the table and sprea
wide, opening her shaved snatch to him. "Go ahead and compare," she said, her fingers trai
pussy.

Reaching out with his other hand, the ranger cupped Erin's pussy, his finger sliding between
into her hole.

"Umm, that feels nice," Erin said. "Do they feel the same?"

"I think so," the ranger said, his hard cock now easily visible sticking out the front of his pant

"Do we taste the same?" Erin asked, smiling at him.

"Uh, I don't know," the ranger said, his fingers now sliding in and out of both their pussies.

"Don't you think you should find out?" Erin asked.

"I couldn't agree more," the ranger said, finding some courage as he took his fingers out of E
glued his mouth to it.

Erin moaned and let her hand hold the back of his head against her as his tongue went wild
his other hand he continued to frig Sue's pussy. Sue was finding all of this as amusing as ex
watched her mother getting her pussy eaten by a total stranger while he fingered her own sl
herself looking forward to her turn at being eaten as his fingers slid in and out of her now sm
pussy. Sue heard her mother begin to moan more loudly and then she was clamping the ran
her pussy and Sue knew that she was cumming in his mouth. His fingers in her pussy slowe
mother's cum as it flowed from her pussy.

"Don't forget to compare," Erin said as he finished licking all of the juices from her pussy.

"I wouldn't miss it for the world," he said, pulling his fingers from Sue's pussy and replacing t
mouth.

Sue sighed as she felt his tongue slide up into her pussy. She was leaning on her elbows an
everything he was doing between her pussy lips now that she was shaved smooth. It felt so
herself against his face while he ate her. She knew that she was going to cum quickly, excite
shaving her and then watching her being eaten on the picnic table by the ranger, and now fr
sucking her pussy on the table, her father and cousin asleep inside the RV in the early morn

His tongue felt so good as it glided in and out of her pussy. She wondered if he could also ta
cum inside of her that he had shot up into her pussy last night when he deflowered her. The
well as the ranger's tongue in her pussy were getting her very hot. She saw her mother watc
smile on her face as the ranger continued to eat her pussy on the picnic table in the early m

Then she began to cum, lifting her pussy up to meet his thrusting tongue as it sluiced in and
slurping up the juices that were flowing from her. When the ranger finished sucking all he co
pussy, he lifted his face, a smile spread across it as well as pussy juice.

"We'd really like to thank you for seeing to our needs so well," Erin said, smiling at him, her l
wide. "Now maybe we can help you with your little problem," she said, staring at the bulge in
don't you let him out and sit here," she suggested. "I'm sure we can help."

As fast as he could, the ranger dropped his pants and sat on the edge of the picnic table, his
standing straight up in the air. Sitting in front of him, Erin began to suck on his cock, easily le
slide deep into her throat. After sucking on him for a couple of minutes, Erin lifted her face fr
and smiled at him.

"Is this okay?" she asked, pumping his cock with her fist as she licked the head of it.

"Yeah, it's great," he groaned in delight.

"Sue, why don't you show your appreciation to the ranger," Erin suggested, licking the head

"Sure, mom," she said, getting to her knees on the table and bending over the ranger's ragin
open as she lowered it around his cock.

Erin released the ranger's cock, sitting there for a minute watching as her daughter sucked o
quickly getting to her feet, her big tits swinging from her chest, she quietly went over to the R
the door.

"Al, you've got to come see this," Erin whispered as she entered the RV.

"What is it?" Al asked, rubbing his eyes and seeing his naked wife standing there. "Why are
asked.

"Just come with me," Erin insisted, tugging on his arm. "You'll see."

As Al swung his legs off the bunk to jump down, Erin leaned forward and quickly sucked the
into her mouth, tasting the dried cum from when Al had fucked their daughter the night befor
as he jumped down, Al followed Erin out of the RV. He stopped short when he saw Sue kne
picnic table sucking the ranger's cock, her newly shaved pussy pointing at him.

"What's going on?" Al asked, looking down at Erin's smiling face.

"He caught me helping Sue to shave her pussy," Erin explained. "We thought we'd give him
being so understanding.

"Hey, what's going on?" they heard Robert ask as he staggered out of the RV in his shorts. '
when he saw Sue kneeling on the table.

"Why don't you go help them?" Erin suggest to Robert as he stared. "I'm sure they won't mir
reaching out and squeezing his cock through his shorts.

"You don't mind?" Robert asked, surprised by Erin's forwardness in front of Al.

"Go ahead," Al said. "I'm sure she'd like it."

Without hesitating Robert went over to the picnic table where Sue was sucking on the range
his face in her pussy, jamming his tongue up inside her as far as he could. Sue moaned whe
tongue slide into her pussy and she redoubled her efforts on the ranger's cock. The ranger c
what was happening to him as this beautiful young redhead sucked his cock while her parer
other guy sucked her pussy from behind. Groaning out loud, he felt his balls explode and tor
shooting into Sue's mouth.

Sue eagerly gulped and swallowed as the ranger filled her mouth again and again with his c
that she absolutely loved cum as she finished sucking the last of it from the ranger's cock. S
excitement rising as a result of Robert's tongue in her pussy, so she was surprised when he
her before she came. Just as she was about to turn and see why he stopped, she felt somet
into her pussy. Looking back between her legs she could see Robert's balls dangling below
realized that it was his cock that was slowly pressing into her pussy.

Arching her back, she felt his cock slide into her still sore pussy until he pressed up against
Slowly he started sliding his cock in and out of her pussy and quickly the soreness disappea
started flowing. She couldn't believe how good it felt as his cock slid in and out of her pussy
herself meeting his every thrust.

Robert was in heaven as he thrust his cock in and out of Sue's pussy. She was so tight he c
He had seen her with her father's cock jammed up between her legs last night when he was
knew she was ready for him. And was she ready. Her pussy seemed to grip and milk his coc
out of her honey hole. Very quickly he approached the point of no return, and slamming his
Sue's pussy as possible he felt his balls blow their load, pouring cum deep inside her pussy.

Sue was panting as Robert's cock sluiced her slit, filling her with cock. She felt his cock sudd
swell, filling her even more, then it was pulsating and she could feel his cum shooting into he

just lay there with her face pressed into the picnic table as Robert's cock finished dumping it
her pussy. Then suddenly she was aware of her parents standing next to the table as Rober
from her well-fucked pussy.

"Did you enjoy that, Sue?" Erin asked, leaning over and kissing her gently on the cheek.

"Oh, mom, that was wonderful," Sue sighed. "I just love cocks."

"I guess I'll be going now," the ranger said, pulling his pants back on. "Thanks for the hospita

"Thank you for sucking my pussy," Erin said with a smile.

"Any time," the ranger said, blushing as he stared at Erin's hard nipples standing up on the e
"You both tasted great."

"Thank you," Erin said, leaning forward and kissing him.

"He seemed like a nice guy," Al said as the ranger walked away.

"He had good taste," Erin said with a laugh.

"We'd better get on the road," Al said. "We have to pick up Judy tonight."

"Let me just help Sue clean up first," Erin said, moving over to where Robert still stood behin
limp cock dangling between his legs. "But you first, Robert," Erin said, leaning over and suck
covered cock into her mouth.

Erin sucked and licked his cock for a minute or two, then stood back up, licking her lips.

"That's better," she said. "And now, Sue, let's see why that ranger thought your pussy tasted
said. "Let me get all of Robert's cum out of there for you."

And without another word Erin reached over and spread Sue's pussy lips wide open, seeing
dribbling from her hole. Bending forward, she glued her mouth to her daughter's pussy, suck
the cum that filled her. Sue was beside herself with joy as her mother sucked her cum-filled
couldn't believe how erotic it was with both her father and her cousin watching.

As Erin sucked Sue's pussy, Al stepped forward, sticking his now hard cock in Sue's face. W

Sue opened her mouth, letting her father slide his cock in. Then while her mother continued her father began to fuck her face, sliding his cock in and out of her mouth while she kept her around it. Sue felt like she was in heaven as her father fucked her face and her mother suck pussy. The only thing that could possibly be better would be if Robert were fucking her at the

She felt her father's cock begin to swell in her mouth and she knew that he was about to cum a vengeance, trying to swallow his entire cock as she suddenly felt his hot cum shooting into the same time her pussy began to spasm from the attention of her mother's tongue and she she continued to swallow her father's cum that just kept shooting into her mouth.

Finally the cum stopped filling her mouth and she also felt her own orgasm subsiding. Lifting her father's cock, Sue looked up at him.

"I just love your cock, Dad," she said. "I love it when you cum in my mouth."

"You suck like you've been doing it all your life," Al said, smiling at his daughter. "You're wel whenever you'd like."

"And you have an absolutely delicious pussy," Erin said, lifting her face from her daughter's

"Oh, Mom, you think so?" Sue asked, turning to look at her mother.

"Oh, yes," Erin said, "and having it full of Robert's cum just made it better."

"Hey, we'd better get out of here before the whole camp comes over here," Al said with a lau all naked out here."

There was much giggling and laughter as they all ran to the RV, piling inside as quickly as p

"We need to drive for at least eight hours to get to the airport to pick up Judy," Al said. "So it be a long day. Maybe you all might put some clothes on too," Al suggested with a laugh.

"Maybe later," Sue said with a smile. "Me, I want some more loving."

"What are you talking about?" Erin asked with a laugh. "You haven't had enough for one mo

"I want Robert to fuck you and fill your pussy with cum so I can taste it like you did to me," S

"Oh, Sue, you are our daughter, aren't you," Erin laughed. "As long as your father doesn't m
himself for a while, that sounds wonderful to me."

"You go ahead," Al laughed. "But I'm going to fuck you later. In fact, I think I'll fuck your ass

"Oh, Dad, that sounds wicked," Sue said.

"Later on you'll find out," Al said, slipping his pants on and getting into the driver's seat.

As he pulled the RV out of the camping site, he could see in his rear view mirror that Erin ha
her hands and knees, her bald pussy pointing at him. He didn't get to admire the view for lon
because Robert got on his knees behind her, and judging by the sounds he was hearing, be
could see Sue on her knees next to them, one hand between her legs as she fingered her o
watched Robert's cock sliding in and out of her mother's pussy.

"Oh, Mom, it's so sexy," Sue said, her mouth open as she watched Robert's cock sliding slo
her mother's bald pussy.

"It feels wonderful," Erin sighed, gently thrusting back at Robert as he fucked her. "Why don
from underneath me," she suggested, grunting as Robert thrust suddenly into her. "That way
pussy at the same time."

"Oh, would you," Sue enthused, scrambling onto her back and sliding under her mother unti
sliding in and out of her pussy right in front of her eyes. "Oohh, this is better," Sue said, lickin
lips.

"Go ahead, lick me," Erin said, lowering her face down between Sue's spread thighs, her tor
her daughter's pussy lips right up into her hole.

Sue gasped as she felt her mother's tongue slide into her pussy. Lifting her head an inch sh
her mother's distended and engorged clit into her mouth, gently sucking on it as Robert's co
forehead on its way in and out of her mother's pussy. Releasing her mother's clit, Sue let he
along the length of Robert's cock as it moved back and forth. She could taste her mother's p
excited her. She gasped as she felt her mother's mouth working magic on her pussy, sendin
and pleasure shooting through her body. She raised her attention a notch and began to lick
juncture of her mother's pussy and Robert's cock sliding in and out of it. It was so intoxicatin
loved the flavor, the excitement, the pure, unadulterated lust of the moment.

Suddenly Robert began to stroke his cock in and out of Erin's pussy at a faster pace. Sue re
attention to her mother's clit, sucking and teasing it even as she felt her mother driving her c
tongue in her pussy. Robert began to moan and groan as his orgasm approached. Sue inter
her mother's clit, feeling her writhe as a result. Robert finally slammed his cock into Erin's pu
out as he did so. Sue could see him clenching his loins as his balls pumped cum deep inside
Her mother was gasping, grinding her ass back against Robert as he came inside of her.

Sue concentrated again on the juncture of Robert's cock and her mother's pussy, sucking as
newer juices leaking from around Robert's cock. She reached up with a hand and began to g
balls, milking the last of his cum into her mother's pussy. Then Robert slowly withdrew his co
pussy. Sue let her tongue drag along its entire length as he pulled back, drunk on the taste o
cum as she slurped it off of him.

As Robert's cock slid from Erin's pussy it fell right into Sue's mouth. She engulfed it, sucking
she slurped their combined juices and cleaned him. She felt something drip on her face and
seeing a dribble of cum from her mother's splayed pussy dripping down. Releasing Robert's
mouth and caught the dribble, lifting her face until she had her mouth glued to her mother's p
the cum from her and swallowing it, letting it swirl around in her mouth for a moment, tasting
mother all at once. Then she slid her tongue into her mother's hole, butterflying it as she trie
the cum which Robert had filled her with. She almost missed her own orgasm as her mother
her, so intoxicated was she by sucking her mother's pussy filled as it was with Robert's cum

She sucked and sucked, until finally Erin spoke up.

"You've got to stop, Sue," she said. "I can't take any more."

"But it tastes so good," Sue said, running her tongue into her mother's pussy again.

"No, stop," Erin said, rolling off of Sue. "It's too much."

"Oh, I never want to stop," Sue said, tears forming in the corners of her eyes. "I just love the
me feel."

"You just have to pace yourself," Erin said, pulling Sue up and hugging her. "You're a beauti
young woman with your whole life ahead of you. If you're lucky you'll love a hundred men an
times. You don't have to have it all right now."

"Oh, I know," Sue acknowledged, kissing her mother. "It's just that it feels so good."

"There's nothing better," Erin agreed. "But this isn't fair to your father. Let's get dressed and travels. We have to pick Judy up later this afternoon, so I don't know what later will be like."

"It'll be great," Robert said, putting his arms around both of them. "Mom's going to love this."

"You mean..." Sue began.

"You'll see," Robert replied, interrupting her. "She's taught me most of what I know."

"Wow, she must be really cool," Sue said, her eyes wide.

"The coolest," Robert agreed. "But you two are right there. Totally cool."

"He's such a sweet stud, isn't he?" Erin asked with laugh.

"I think so," Sue agreed, wrapping her arms around Robert.

They all dressed then, moving to the front of the RV to join Al as he drove. The drive to Gran long but beautiful one, with the Rockies all around them. The got to the airport only a half an Judy's plane arrived and they were waiting for her at the gate when she disembarked. She c prepared for the cool thin air in Grand Junction, because they could all see that her nipples w sticking out under her shirt. Sue was surprised to see that Judy was blonde and petite, smal mother, but very pretty. It was hard to realize that she was her father's sister. There were ma kisses, and Sue noticed that Robert cupped Judy's ass with his hand when he greeted and k

"It's so nice to be here at last," Judy said. "It wasn't any trouble for you, was it?"

"Not at all," Erin said. "We broke camp this morning and it was a perfect drive."

"Robert's not been any trouble, has he?" she asked. "It was really good of you to take him a space."

"Robert is an absolute delight," Erin assured her. "The trip wouldn't be the same without him

"I'm so glad," Judy replied as they grabbed her bags and walked to the RV. "Will there be en of us?" she asked when she saw the RV.

"Sure there is," Al answered. "We've managed so far, I'm sure it will work out."

As they drove the short distance up to the top of Grand Mesa Judy brought them up to spee her husband, telling them that they were probably going to get a divorce. Robert looked pret news and was pretty quiet until Judy informed him and them that his father had agreed to le because of his hectic and unpredictable travel schedule due to his work. Robert brightened of news and seemed to be much less upset than he had been.

They found their camping site and immediately began the now familiar task of setting up car was of it, while Judy just watched, uncertain of what to do or how to help. Erin laughingly tol she'd soon enough learn the routine, to just relax. To help her with this, Erin brought out the Daniels and soon they all had a drink in their hands, Sue and Robert included. Darkness ca began to prepare dinner, everyone helping a little bit. By the time they finished eating it was and getting cold because of the altitude and the desert. Erin suggested that they call it an ea get up early in the morning to explore the mesa.

As they prepared the two bunks for sleep, Judy looked puzzled.

"Who's sleeping where?" she asked.

"Well, up until now Al and I slept in the main bunk and Robert and Sue shared the other one "But there's plenty of room in the main bunk for one more. We just have to decide what the a going to be. We could put Al and Robert in the second bunk and the three of us can sleep in suggested.

"Oh, you two shouldn't have to do that," Judy protested.

"Why don't we draw straws for the bunks," Al suggested.

"How would you do that?" Judy asked, smiling at her brother.

"Well, we'll make three long straws and two short ones. That'll make it easy," he replied.

"That sounds fair," Erin said, opening a drawer and getting some straws out.

She cut them, then handed them to Al who held them in his hand with only one end showing had each picked one, Al and Erin had the short straws.

"Well, that settles that," Erin said as Sue went into the head.

When she emerged a minute later, she was wearing only a t-shirt. Robert went next into the
while he was in there Sue climbed up into the bunk. As she did so her t-shirt hiked up over h
and everyone else were treated to a view of her naked pussy peeking out from between her
turned to see if anyone else had noticed, nobody was looking in that direction. Robert came
wearing only his underwear, his semi-hard cock obvious. Again Judy noticed that nobody wa
attention. As Robert climbed up into the bunk she turned to get her things and saw that Al an
undressing at their bunk and got into it naked.

Smiling to herself Judy went into the head, only to emerge a minute later wearing only a long
came down to her mid-thigh. Climbing into the bunk where Robert lay with Sue on the other
made sure that her t-shirt hiked up to the point where her pussy would be visible if Al or Erin
As she lay down next to her son she saw that Erin had a smile on her face as she reached o
the light.

Judy lay there for a few minutes, listening to the sounds of the night out on the Mesa and als
the breathing of the other four people in the RV with her. She felt her son's hand slide over o
slowly moving up until his fingers were sliding between her pussy lips. She held her breathe
anyone would realize it as Robert's fingers began to immediately excite her.

Hearing a sound, Judy looked towards where Al and Erin were bunked. Even with the light o
make out their shapes as her eyes adjusted to the dark. She realized that Erin was laying on
his cock while her pussy was plastered onto his face. The sounds she was hearing were the
them eating each other. This excited her even more as Robert's fingers continued their danc
Quietly reaching down, Judy let her hand slide over Robert's thigh towards his cock, only to
find Sue's head already there.

Sitting up, Judy looked down and saw that Sue indeed was sucking Robert's cock as he lay
fingers in her pussy. As Judy watched Sue moved so that she was straddling Robert's head
breathe as she watched Sue lower her pussy onto her son's face next to her. Turning onto h
she was laying facing Robert and Sue, Judy propped her right leg up by putting her foot flat
opening her pussy to Robert's fingers even more.

Judy lay like this, watching as Robert sucked on Sue's pussy, his fingers busy in hers. Then
sucking on Sue, pushing on her until she had moved to the side and was now straddling Juc
smell Sue's fragrant pussy right above her face and she grabbed her by the hips, pulling her
down onto her mouth, her tongue shooting up inside of her.

What a delicious pussy, Judy thought as she sucked on Sue. And absolutely no hair either.
being pressed open, and as soon as she felt Sue's mouth clamp onto her pussy she began
spasming as she felt Sue's tongue up inside of her, slurping at the juices that she knew were
renewed her own efforts on Sue's pussy and was quickly rewarded by Sue's cum drenching
eagerly lapped up Sue's cum, licking and tongue fucking her pussy as she did so. She felt S
her pussy, only to be replaced quickly by Robert's cock, sliding easily up into her as she con
on Sue. Robert thrust his cock in and out of his mother's pussy, his urgency as much as her
herself begin to cum and then she felt her son's cock expand inside of her, his cum shooting
pussy as she continued to suck Sue's pussy.

She felt her son's cock slowly shrinking and withdrawing from her pussy. She loved her son
way he had taken to their own private little intimate relationship. Feeling his cock inside of he
filled her with pride. He was such a good, considerate lover, not at all like his father. As his c
from her pussy Judy was surprised when Sue fell forward, again gluing her mouth to her cun
came again as Sue sucked her son's cum from her pussy. Finally Sue stopped sucking on h
lay together, a tangle of arms and legs. She felt warm, so Judy pulled her t-shirt off over her
her naked in the bunk with Robert on one side of her and Sue pressed up against her other
bodies entwined with hers.

When Judy awoke in the morning she found herself alone in the bunk. She stretched, feeling
wondered where Robert and Sue could have gotten to without waking her. Sitting up, she sw
bunk just as the door to the head opened and her brother Al exited. Because of the position
the driving area, her knees were on a level with Al's head as he stood there staring at her op

"Well, good morning," he said, smiling at her. "You had a good night?"

"Yes," she replied, flustered, aware of the fact that she was totally naked, feeling her nipples
he stared at her.

"Sue and Robert didn't bother you?" he asked.

"No, everything was fine," Judy said, not sure of what to do.

"Sue said she liked the taste of your pussy," Al said, a grin on his face. "What did you think c

"I, I -- what do you mean?" she asked, shocked by his question.

"Oh, come on, Judy. You think we don't know what went on last night. For god's sake, we w
away. It sounded great."

"Yes, well -- yes," was all she could say. "Where are they now?"

"Outside with Erin," Al answered. "Want some help down?" he asked, stepping between her
a foot from his face.

"Sure," Judy replied, completely flustered now.

Putting his hands on her waist, Al slid his sister forward until she was sitting on the edge of t
pussy spread open in front of him.

"You look great," he said, leaning forward and running his tongue into her pussy. "Sweet, jus

"Oh, god," Judy said, arching her back as Al continued to suck her pussy. "What are you doi

"Robert said you like to have your pussy eaten, so I'm eating," Al replied. "I like to eat pussy

"But you're my brother," Judy tried to complain.

"And Robert's your son," Al retorted. "I don't see where that argument is going to carry much
said, sticking his tongue into her pussy again. "You are delicious. I always wanted to suck yo
were growing up," he said, again sticking his tongue into her pussy.

"Oh, god, yes, suck me," Judy said, holding his head as his tongue continued to slide in and
"Oh, yes."

As Al sucked his sister's pussy, he was intoxicated by how sweet she tasted. A natural blond
little hair on her pussy and Al just delighted in sucking on her clit and her thick pussy lips. Ju
humping herself against his face now, her excitement level rising as she felt herself approac
she felt Al grip her clit between his teeth and lightly nibble on it while his tongue flicked back
she cried out, feeling herself explode as she came in his mouth. She could hear him slurping
juices as she continued to cum, licking and sucking as he drank her up. When she finished c
his face from between her legs, her pussy juice smeared across it.

"Wow!" he said. "You are just delicious," he said. "I love the taste of your pussy."

"Oh, Al, I can't believe we did this," Judy said, feeling a bit of remorse as she looked down a

"Didn't you like it?" Al asked, licking her pussy again.

"God, yes," Judy said with a laugh. "You eat pussy like a pro."

"Why, thank you," Al said, laughing with her. "Here, come on down," he said, lifting her from
letting her down onto the floor in front of him.

Now Judy became aware of the fact that Al was naked, his hard cock standing out in front o
pressing against her belly as she stood in front of him, her nipples hard on the ends of her fu
breasts.

"Sue said she loved the way you sucked her pussy," Al said, not moving. "Do you do as well

"So I've been told," Judy replied, blushing, "but maybe you should be the judge of that," she
her hand wrap around his cock. "This is quite an instrument," she said as she fondled him, c
and gently squeezing. "I can't believe that you're my brother."

"If that bothers you, just think of me as a cock right now," Al said, leaning forward and kissin
tongue gently sliding in past her lips to swirl in a short soft dance with hers. "Let me sit up th
said as he broke the kiss.

As Judy stepped aside, Al hopped up on the bunk, sitting with his knees wide apart and his
front of him. Judy reached out and grasped his cock again, squeezing it, a small droplet of p
the slit. Leaning forward she stuck her tongue into the slit of his cock, tasting him and eliciti
delight from Al. Opening her mouth she sucked the head of his cock in, swirling her tongue a
opened her mouth and began to slide down his cock, inch by inch of it disappearing into her
throat until her face was buried in his pubic hair. Al could feel Judy contracting and squeezin
her throat muscles, her tongue never stopping its lathing of his shaft as it lay buried in her m
slowly she slid her head back up, letting an inch at a time slide out of her mouth until she wa
cock with just the tip of her tongue stuck in the slit at the end of his cock.

Al was beside himself already. He had never experienced anything like the blowjob that his
him. Judy began to fuck his cock with her mouth and throat, sliding up and down on him, fas
sucking on him, teasing him with her tongue as she gobbled his meat. Al couldn't believe it a
cock disappear and then appear again in and out of his sister's mouth. And throughout the e
never left his. She watched him, as much of a smile as possible on her face the whole time a

cock.

Now Judy was holding his balls in her hand, rolling them around as she continued to suck hi
accurately, fuck her own face. Al knew he was going to blow a load any second as Judy nev
intensity. When he felt his balls churn and begin to shoot cum through his cock Judy let his c
her mouth except for the head of it. As his cum shot into her mouth she would slide her tong
head of his cock, driving him crazy as she slurped and swallowed his cum as it filled her mo
stopped cumming and Judy sucked the last of it from his cock, sucking him down into her th
more times before lifting her face from his cock, her eyes still on him.

"How was that?" she asked, licking the head of his cock one more time.

"I've never had a blowjob like that in my whole life," Al said, shaking his head in amazement
absolutely awesome. Even Erin doesn't suck a cock like that, and she can suck a cock."

"Then we're even," Judy said, a smile on her face.

"I'd say we're just getting started," Al said, hopping down from the bunk. "I can't wait to samp
you."

"Oh, and what exactly did you have in mind?" Judy asked, leaning out across the bunk to ge

"I think I'll start by replacing my fingers with my cock," Al said, sliding two fingers into Judy's
and open pussy. "I bet that'll feel wonderful too."

Before Judy could reply the door to the RV opened and Erin stepped in, stopping when she
with his fingers in Judy's pussy.

"My, my, is everyone okay here?" Erin asked, reaching out and taking holding of Al's flaccid

Judy twisted away from Al's fingers in surprise, turning to stare at Erin. She saw Al holding h
to Erin's mouth and watched as she opened it and sucked on them, her eyes on Judy the wh

"Oh, she does have a sweet pussy," Erin observed. "Sue was right."

"Erin," Judy began.

"Don't worry about it," Erin said. "There's more than enough for everyone."

"But I --" Judy began to say.

"Look, there's no explanation or excuse necessary. Really," Erin said. "I mean, do I have to too just so you'll believe me?"

"You'd do that?" Judy asked, surprised.

"Well, I sure hope so," Erin said with a grin. "That little teaser that Al gave me on his fingers hungry to try it for myself. Preferably before and after Al fucks you. I love the taste of his cum taste of cum, actually."

"I never knew," Judy began to say. "But what about Sue, and Robert?" she asked.

"It seems to me they already beat us to it," Erin laughed. "I think we'll have to change the bu assignments nightly just to make it fair."

"I can't believe this," Judy said, swinging her legs over the side of the bunk.

"May I?" Erin asked, parting Judy's knees with her hands and opening up her pussy, a smile

"Oh, god," Judy said, leaning back on her hands and watching as Erin leaned forward and li a cat, from the bottom to the top.

She groaned when she felt Erin's tongue slip between her pussy lips and slide up and down time, circling her clit and rimming her hole. She died for want of something inside of her. She pussy up against Erin's face, pressing against her mouth. Finally Erin stiffened her tongue a into Judy's hole, gluing her mouth to her and sucking as her tongue sluiced in and out, in an whole body was shaking as she felt herself cum again. She couldn't believe this. She hadn't all night. Erin was slurping and sucking at the juices from Judy's pussy as she came, one fin clit at the same time.

Finally Judy felt her orgasm subsiding and Erin licked and sucked at her pussy, making sure When the door to the RV opened and Sue and Robert stepped in, Judy was so drained and even move, she just leaned back on her elbows, her knees spread wide, with Erin's tongue s her pussy.

"Oh, mom, cool," Sue said when she saw what was going on. "Doesn't she taste great?"

"Yes, she does," Erin said, lifting her face finally from Judy's pussy. "A wonderful munch."

"God, I'm so worn out," Judy said, smiling at Sue. "This is quite a family. And I owe you one,
Erin, a smile on her face. "You just say when. That was great."

"How about now," Erin replied. "I'd love to have my pussy eaten now. I'm so wet from eating

"Well, let's switch places, then," Judy said with a laugh. "It seems to be the best way."

"I like it," Erin agreed, climbing up onto the bunk after Judy hopped down.

Turning and facing everyone, Erin brought her feet up onto the edge of the bunk, as far apar
and leaned back on her hands, looking down her body to where her pussy lips were spread,
from between them.

"You look delicious," Judy said, leaning forward and slurping her tongue up Erin's pussy. "Ar
no hair," she said, again licking her pussy.

Erin sighed as Judy continued licking her pussy. She could feel her juices running and she k
Judy was getting a full taste of her. She put one hand lightly on Judy's head when she felt Ju
slide up into her. She could tell by the way Judy ate her that she liked eating pussy. That ma
Judy's tongue continued to dance between her pussy lips.

"Oh, Daddy, please fuck me," Sue said, wrapping her arms around her father from behind, le
his cock. "Please," she begged. "I want you to fuck me while I'm sucking Robert's cock. Mon
so horny," she explained.

"You don't need any help being horny," Al laughed, turning to hug his daughter. "Go ahead,
the other bunk and we'll put Sue on her hands and knees. But first she can suck me a little b
Robert climbed up on the bunk, sitting facing his mother eating Erin's pussy on the other bun

Sue sat down on the edge of the bunk and opened her mouth when her father stepped close
slide in and closing her lips on it. She sucked him with her entire mouth, her tongue sliding a
she held it in her mouth. Then she let it slide out, her tongue teasing the head of it the whole
pumped his cock in and out of her mouth a half a dozen times before withdrawing it and telli
her hands and knees. This she did gladly, grasping Robert's cock in her hand at the same ti

She felt her father sliding his cock up and down between her pussy lips, lubricating it with he
Then he pressed it against her hole. She grunted, feeling him stretch her wide again, then le
when she felt the head of it slide in an inch or two. Slowly Al began to move his cock in and
daughter's pussy, easing it in an inch or two more each time until finally he completely burie
her pussy.

Sue moaned and then went down on Robert's cock, sucking him all the way into her throat a
begin to fuck her. She could hear her mother gasping as she came. She could hear Judy's t
mother's pussy juices. Just for a second, but everything was absolutely clear for just that se
able to hear and feel everything that was going on at once.

She sucked Robert's cock with a vengeance as her father's cock slid in and out of her pussy
feeling of it, big and strong as it opened her up each time, filling her, exciting her. Then sudd
her father pull his cock from her pussy and slide it up across her asshole, rubbing it. Then he
into her pussy, pumped a few times, then smeared more of her juices on her asshole. Sue s
slowly, excited at what she knew was about to happen. She felt her father's cock slide into h
filling her, then sliding out and pressing against her asshole. He pressed several times, Sue
stretching her but unable to penetrate. It was unpleasant but it was also very exciting at the
Again she felt his cock slide into her pussy, stroking her several times, then pulling out and p
against her asshole again.

This time there was a sudden searing pain and several inches of her father's cock penetrate
moaned around Robert's cock in her mouth, tears filling her eyes as she felt her father's coc
apart. She almost cried out when she felt him pull back just a bit and then press forward aga
inches of his cock sliding into her ass. He did this one or two more times and then she felt hi
against her ass, the hair around his cock tickling her. She realized then that her father's enti
buried in her ass. There was no more pain and slowly she adjusted to the feeling of his cock
as he just rested there, his cock throbbing inside of her.

"Ready?" he asked softly, pulling back a bit.

"Uhng, yes," she gasped before plunging back down on Robert's cock.

Slowly Al began to slide his cock in and out of Sue's ass. It took several minutes before it be
enough to slide comfortably, but gradually Sue adjusted and relaxed and began to enjoy the
father's huge cock as it slid in and out of her ass. She stopped sucking on Robert's cock, ho
hand, and concentrated on meeting her father's thrusts as he fucked his cock deep into her
her as she looked back at him over her shoulder, increasing the pace and really fucking her

was about to cum and he gave one final thrust, burying himself deep inside of her ass as his
pump and hot sperm shot into his daughter's ass.

Sue was gasping as she felt her father's cock spurting deep inside of her ass. She imagined
feel the hot cum as it splashed against her insides. She felt herself cum too as her father em
inside of her. When he finished he abruptly pulled out of her.

"Robert, you come fuck her in the ass too," he said. "That way she'll be easier the next time.

"Al, you fucked her in the ass?" Erin asked, moving up beside him. "I wish you had told me.
watch."

"You can watch Robert then," he said. "She was incredibly tight. I didn't think I'd be able to g
moment."

"Did you enjoy that, Sue?" Judy asked.

"Not at first," Sue said over her shoulder. "It hurt so much. But then at the end, especially wh
inside of me, I loved that. Oh, yes," she gasped as Robert slid his cock into her pussy. "Oh,
fuck me," she said as Robert slid his cock in and out of her. Then he too pulled his cock from
pressed it against her asshole. This time it went in with very little resistence. Sue gasped ag
felt it fill her but quickly got into the sensations and began to fuck Robert back as readily as
he was fucking her pussy.

"Looks like we have another ass fucker in the family," Al said to Erin. "She might even like it
If that's possible."

"She's our daughter," Erin said. "What else did you expect?"

"What about you, Judy," Al asked, "do you like it in the ass?"

"I've only done it once, a long time ago," Judy replied as she watched her son fuck Sue in th
remember particularly enjoying it."

"Then I've got two things to look forward to then," Al said, "your pussy and your ass. I sure w
started with each other when we were much younger," Al said. "Think of all the fun we could

"That's better," Erin said, straightening up from where she had been cleaning Al's cock with

towel.

Just then Robert groaned, slamming his hips into Sue as he shot his load of cum into her as
fingering her pussy between her legs as Robert filled her ass with his cum. She loved it. Nov
cock in her pussy and one in her ass at the same time, she thought. But she'll save that for l
both have some strength, she thought. Robert finished cumming and his cock oozed from S
cum following. Erin reached over and cleaned Robert's cock with a damp paper towel, then
Sue's ass up. She finally suggested to Sue that she wear some panties with a pad under he
likely to dribble out for hours.

"That sure seems unpleasant," Judy observed.

"Oh, only at first," Erin said. "Then you adjust and it's really no different than getting fucked i
pussy. A cock in your ass and a dildo in your pussy can do wonders for you."

"How about two cocks, mom?" Sue asked, getting to her feet, her face flushed red and a sm

"I've never tried that," Erin admitted. "Though I've wanted to. I just never had the opportunity

"I can't wait to try it," Sue confessed. "And even a third one to suck on. That would be the be
pussy. Oh, I want to do it all," she exclaimed.

"You will," Erin laughed. "Just take it easy. You don't have to do everything your first week.
whole life ahead of you. Relax. Enjoy it.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

cÄ• á¹‡akyanÄ«tipÄ• á¸·i

<1> nÄ• nÄ• sattho \Be 1/ ddhataá¹ƒ vakkhe,

rÄ• ja nÄ«ti samuccayaá¹ƒ.

sabba bÄ«ja midaá¹ƒ satthaá¹ƒ,

cÄ• á¹‡akyaá¹ƒ sÄ• rasaá¹…gahaá¹ƒ ||

<2> mÅ«lasuttaá¹ƒ pavakkhÄ• mi,

cÄ• á¹‡akyena yathoditaá¹ƒ.

yassa viÃ±Ã±Ä• na mattena,

mÅ«á¸·ho bhavati paá¹‡á¸• ito ||

<3> viduttaá¹ƒ \Be 2/ narapaccaÃ±ca,

nevatulyaá¹ƒ kudÄ• canaá¹ƒ.

sadese pujjate rÄ• jÄ• ,

vidÅ« sabbattha pujjate ||

<4> paá¹‡á¸• ite \Be 3/ ca guá¹‡Ä• sabbe,

mÅ«á¸·he dosÄ• hi kevalaá¹ƒ.

tasmÄ• mÅ«á¸·hasahassesu,

paÃ±Ã±o eko visisyate ||

<5> mÄ• tariva \Be 4/ paradÄ• resu,

paradabbesu leá¹-á¹-uva.

attaniva sabbabhÅ«tesu,

yo passati sapaá¹‡á¸• ito ||

<6> kiá¹ƒkulena visÄ• lena,

guá¹‡ahÄ«no tu yonaro.

akulinopi satthaÃ±Ã±o,

devatÄ• hipi pujjate ||

<7> rÅ«payobbanasampannÄ• \Be 5/,

visÄ• lakulasambhavÄ• .

vijjÄ• hÄ«nÄ• nasobhante,

niggandhÄ• iva kiá¹ƒsukÄ• ||

<8> tÄ• rÄ• naá¹ƒ \Be 6/ bhÅ«saá¹‡aá¹ƒ cando,

nÄ• rÄ«naá¹ƒ bhÅ«saá¹‡aá¹ƒ pati.

puthabyÄ• bhÅ«saá¹‡aá¹ƒ rÄ• jÄ• ,

vijjÄ• sabbassa bhÅ«saá¹‡aá¹ƒ ||

<9> mÄ• tÄ• sattu pitÄ• verÄ«,

yena bÄ• lo napÄ• á¹-á¹-hito.

na sobhate sabhÄ• majjhe,

haá¹ƒsamajjhe bakoyathÄ• ||

<10> varameko \Be 7/ guá¹‡Ä« putto,

na ca mÅ«á¸·hasatehipi.

eko cando tamo hanti,

na ca tÄ• ragaá¹‡ehipi ||

<11> lÄ• laye \Be 8/ paÃ±cavassÄ• ni,

dasavassÄ• ni tÄ• laye.

patte tu soá¸·ase vasse,

puttaá¹ƒ mittaá¹ƒva Ä• care ||

<12> lÄ• lane \Be 9/ bahavo dosÄ• ,

tÄ• lane bahavo guá¹‡Ä• .

tasmÄ• puttaÃ±ca sissaÃ±ca,

tÄ• laye na tu lÄ• laye ||

<13> ekenÄ• pi \Be 10/ suvakkhena,

pupphitena sugandhinÄ• .

vÄ• sitassa vanaá¹ƒ sabbaá¹ƒ,

suputtena kulaá¹ƒyathÄ• ||

<14> ekassÄ• pi \Be 11/ kuvakkhassa,

koá¹-araá¹-á¹-hena agginÄ• .

dayhate hi vanaá¹ƒ sabbaá¹ƒ,

kuputtena kulaá¹ƒ yathÄ• ||

<15> dÅ«rato sobhate mÅ«á¸·ho,

lambamÄ• na paá¹-Ä• vuto.

tÄ• vaÃ±ca sobhate mÅ«á¸·ho,

yÄ• va kiÃ±ci nabhÄ• sate ||

<16> visato \Be 12/ amataá¹ƒ gÄ• yhaá¹ƒ,

amejjhÄ• api kaÃ±canaá¹ƒ.

nÄ«cato uttamÄ• vijjÄ• ,

thÄ«ratnaá¹ƒ dukkulÄ• api ||

<17> ussave \Be 13/ byasaneceva,

dubbhikkhe sattuviggahe.

rÄ• jadvÄ• re susÄ• neca,

yo tiá¹-á¹-hati sabandhavo ||

<18> parokkhe kiccahantÄ• raá¹ƒ,

paccakkhe piyavÄ• dinaá¹ƒ.

vajjaye tÄ• disaá¹ƒ mittaá¹ƒ,

visakumbhaá¹ƒ payomukhaá¹ƒ ||

<19> sakiá¹ƒ \Be 14/ duá¹-á¹-haÃ±ca mittaá¹ƒ yo,

puna sandhÄ• tu micchati.

samaccu mupagaá¹‡hÄ• ti,

gabbha massatarÄ« yathÄ• ||

<20> na \Be 15/ vissase avissatthaá¹ƒ,

mittaÃ±cÄ• pi na vissase.

kadÄ• ci kupitaá¹ƒ mittaá¹ƒ,

sabbadosaá¹ƒ pakÄ• saye ||

<21> jÄ• niyÄ• \Be 16/ pesane bhacce,

bandhave byasanÄ• game.

mittaÃ±cÄ• padikÄ• leca,

bhariyaÃ±ca vibhavakkhaye ||

<22> upakÄ• raggahitena,

sattunÄ• sattumuddhare.

pÄ• dalaggaá¹ƒ karaá¹-á¹-hena,

kaá¹‡á¹-akeneva kaá¹‡á¹-akaá¹ƒ ||

<23> na \Be 17/ mittaá¹ƒ koci kassaci,

na koci ripu kassaci.

kÄ• raá¹‡ena hi Ã±Ä• yati,

mittÄ• ni ca ripÅ« tathÄ• ||

<24> dujjano \Be 18/ piyavÄ• dÄ« ca,

netaá¹ƒ vissÄ• sakÄ• raá¹‡aá¹ƒ.

madhu tiá¹-á¹-hati jivhagge,

hadaye tu halÄ• halaá¹ƒ ||

<25> dujjano parihantabbo,

vijjÄ• yÄ• laá¹…katopi saá¹ƒ.

maá¹‡inÄ• bhÅ«sito sappo,

kime so nabhayaá¹ƒ karo ||

<26> sappo \Be 19/ kÅ«ro khalo kÅ«ro,

sappÄ• kÅ«rataro khalo.

manto sadhivaso sappo,

khalo kena nivÄ• yyate ||

<27> nakhÄ«naÃ±ca \Be 20/ nadÄ«naÃ±ca,

siá¹…gÄ«naá¹ƒ satthapÄ• á¹‡inaá¹ƒ.

vissÄ• so nevakÄ• tabbo,

thÄ«su rÄ• jakulesu ca ||

<28> hatthÄ« \Be 21/ hatthasahassena,

satahatthena vÄ• jino.

siá¹…gino dasahatthena,

á¹-hÄ• nacÄ• gena dujjano ||

<29> Ä• padatthaá¹ƒ \Be 22/ dhanaá¹ƒ rakkhe,

dÄ• raá¹ƒ rakkhe dhanehipi.

attÄ• naá¹ƒ satataá¹ƒ rakkhe,

dÄ• rehipi dhanehipi ||

<30> paradÄ• raá¹ƒ paradabbaá¹ƒ,

parivÄ• daá¹ƒ parassa ca.

parihÄ• saá¹ƒ guruá¹-á¹-hÄ• ne,

cÄ• palyaÃ±ca vivajjaye ||

<31> caje \Be 23/ ekaá¹ƒ kulassatthe,

gÄ• massatthe kulaá¹ƒ caje.

gÄ• ma janapadassatthe,

attatthe pathaviá¹ƒ caje ||

<32> calatyekena \Be 24/ pÄ• dena,

tiá¹-á¹-ha tyekena buddhimÄ• .

nÄ• samikkhya paraá¹ƒ á¹-hÄ• naá¹ƒ,

pubbamÄ• yatanaá¹ƒ caje ||

<33> luddha matthena gaá¹‡heyya,

thaddha maÃ±jalÄ« kammunÄ• .

mÅ«á¸·haá¹ƒ chando nuvattena,

tathÄ• tathena paá¹‡á¸• itaá¹ƒ ||

<34> atthanÄ• saá¹ƒ \Be 25/ manotÄ• paá¹ƒ,

gehe duccaritÄ• ni ca.

vaÃ±canaÃ±ca pamÄ• á¹‡aÃ±ca,

matimÄ• na pakÄ• saye ||

<35> dhanadhaÃ±Ã±appayogesu \Be 26/,

tathÄ• vijjÄ• gamesu ca.

Ä• hÄ• re byavahÄ• re ca,

cattalajjo sadÄ• bhave ||

<36> dhanino sotthiyo rÄ• jÄ• ,

nadÄ« vejjo tu paÃ±camo.

paÃ±ca yatra navijjante,

tatra vÄ• saá¹ƒ nakÄ• raye ||

<37> yasmiá¹ƒdese \Be 27/ na sammÄ• naá¹ƒ,

na pÄ«ti naca bandhavÄ• .

na ca vijjÄ• gamo koci,

taá¹ƒdesaá¹ƒ parivajjaye ||

<38> manasÄ• \Be 28/ cintitaá¹ƒ kammaá¹ƒ,

vacasÄ• napakÄ• saye.

aÃ±Ã±alakkhita kÄ• riyassa,

yato siddhi najÄ• yate ||

<39> kudesaÃ±ca \Be 29/ kuvuttiÃ±ca,

kubhariyaá¹ƒ kunadiá¹ƒ tathÄ• .

kudabbaÃ±ca kubhojjaÃ±ca,

vajjaye tu vicakkhaá¹‡o ||

<40> iá¹‡asesoggi seso ca,

byÄ• dhiseso tatheva ca.

puna ca vaá¸• á¸• hate yasmÄ• ,

tasmÄ• sesaá¹ƒ nakÄ• raye ||

<41> cintÄ• \Be 30/ jaro manussÄ• naá¹ƒ,

vatthÄ• naá¹ƒ Ä• tapo jaro.

asobhagyaá¹ƒ jaro thÄ«naá¹ƒ,

assÄ• naá¹ƒ methunaá¹ƒ jaro ||

<42> atthi \Be 31/ putto vase yassa,

bhacco bhariyÄ• tatheva ca.

abhÄ• ve pyatisantoso,

saggaá¹-á¹-ho so mahÄ«tale ||

<43> duá¹-á¹-hÄ• bhariyÄ• saá¹-haá¹ƒ mittaá¹ƒ,

bhacco cuttaradÄ• yako.

sa sappeca gahe vÄ• so,

maccureva nasaá¹ƒsayo ||

<44> mÄ• tÄ• \Be 32/ yassa gehe natthi,

bhariyÄ• cÄ• piyavÄ• dinÄ«.

araÃ±Ã±aá¹ƒ tena gantabbaá¹ƒ,

yathÄ• raÃ±Ã±aá¹ƒ tathÄ• gahaá¹ƒ ||

<45> iá¹‡akattÄ• \Be 33/ pitÄ• sattu,

mÄ• tÄ• ca byabhicÄ• rinÄ«.

bhariyÄ• rÅ«pavatÄ« sattu,

putto sattu apaá¹‡á¸• ito ||

<46> kokilÄ• naá¹ƒ \Be 34/ saro rÅ«paá¹ƒ,

nÄ• rÄ« rÅ«paá¹ƒ patibbatÄ• .

vijjÄ• rÅ«paá¹ƒ kurÅ«pÄ• naá¹ƒ,

khamÄ• rÅ«paá¹ƒ tapassinaá¹ƒ ||

<47> avijjaá¹ƒ jÄ«vanaá¹ƒ suÃ±Ã±aá¹ƒ,

disÄ• suÃ±Ã±Ä• abandhavÄ• .

puttahÄ«naá¹ƒ gahaá¹ƒ suÃ±Ã±aá¹ƒ,

sabbasuÃ±Ã±Ä• daliddatÄ• ||

<48> adÄ• tÄ• \Be 35/ vaá¹ƒsadosena,

kammadosÄ• daliddatÄ• .

ummÄ• dÄ• mÄ• tudosena,

pitudosena mÅ«á¸·hatÄ• ||

<49> guru \Be 36/ aggi dvijÄ• dÄ«naá¹ƒ,

vaá¹‡á¹‡Ä• naá¹ƒ brÄ• hmaá¹‡o guru.

pati reko gurutthÄ«naá¹ƒ,

sabbassÄ• bhyÄ• gato guru ||

<50> atidabbe \Be 37/ hatÄ• laá¹…kÄ• ,

atimÄ• ne ca koravÄ• .

atidÄ• ne balÄ«baddho,

sabbamaccanta gahitaá¹ƒ ||

<51> vatthahÄ«no \Be 38/ tvalaá¹…kÄ• ro,

ghatahÄ«naÃ±ca bhojanaá¹ƒ.

thanahÄ«nÄ• ca yÄ• nÄ• rÄ«,

vijjÄ• hÄ«naÃ±ca jÄ«vanaá¹ƒ ||

<52> bhojjaá¹ƒ bhojanasatti ca,

ratisatti varÄ• thiyo.

vibhavo dÄ• nasatti ca,

nÄ• ppassa tapaso phalaá¹ƒ ||

<53> puttappayojanÄ• \Be 39/ dÄ• rÄ• ,

putto piá¹‡á¸• appayojano.

hitappayojanaá¹ƒ mittaá¹ƒ,

dhanaá¹ƒ sabbappayojanaá¹ƒ ||

<54> dullabhaá¹ƒ \Be 40/ pÄ• katikaá¹ƒ vÄ• kyaá¹ƒ,

dullabho khemakaro suto.

dullabhÄ• sadisÄ« jÄ• yÄ• ,

dullabho sajano piyo ||

<55> selesele \Be 41/ namÄ• á¹‡ikkaá¹ƒ,

muttikaá¹ƒ na gajegaje.

sÄ• dhavo na hi sabbatra,

candanaá¹ƒ na vanevane ||

<56> asoco \Be 42/ niddhano paÃ±Ã±o,

asoco paá¹‡á¸• itabandhavo.

asocÄ• vidhavÄ• nÄ• rÄ«,

puttanatta patiá¹-á¹-hitÄ• ||

<57> avijjo puriso soco,

socaá¹ƒ methuna mappajaá¹ƒ.

nirÄ• hÄ• rÄ• pajÄ• socÄ• ,

socaá¹ƒ rajja marÄ• jakaá¹ƒ ||

<58> kulehi \Be 43/ saha sampakkaá¹ƒ,

paá¹‡á¸• itehi ca mittataá¹ƒ.

Ã±Ä• tÄ«bhi ca samaá¹ƒ melaá¹ƒ,

kubbÄ• no navinassati ||

<59> kaá¹-á¹-hÄ• \Be 44/ vutti parÄ• dhinÄ• ,

kaá¹-á¹-ho vÄ• so nirÄ• sayo.

niddhano byavasÄ• yo ca,

sabbakaá¹-á¹-hÄ• daliddatÄ• ||

<60> takkarassa kuto dhammo,

dujjanassa kuto khamÄ• .

vesiyÄ• ca kuto sneho,

kuto saccaÃ±ca kÄ• minaá¹ƒ ||

<61> pesitassa \Be 45/ kuto mÄ• naá¹ƒ,

kopanassa kuto sukhaá¹ƒ.

thÄ«naá¹ƒ kuto satittaÃ±ca,

kuto mettÄ« khalassa ca ||

<62> dubbalassa \Be 46/ balaá¹ƒ rÄ• jÄ• ,

bÄ• lÄ• naá¹ƒ rodanaá¹ƒ balaá¹ƒ.

balaá¹ƒmÅ«á¸·hassa monittaá¹ƒ,

corÄ• naá¹ƒ atathaá¹ƒ balaá¹ƒ ||

<63> yo \Be 47/ dhuvÄ• ni pariccajja,

adhuvaá¹ƒ parisevati.

dhuvÄ• ni tassa nassanti,

adhuvaá¹ƒ naá¹-á¹-hameva ca ||

<64> sukkaá¹ƒ maá¹ƒsaá¹ƒ thiyo vuddhÄ• ,

bÄ• lakka taruá¹‡aá¹ƒ dadhi.

pabhÄ• te methunaá¹ƒ niddÄ• ,

sajju pÄ• á¹‡aharÄ• ni cha.

<65> sajju \Be 48/ maá¹ƒsaá¹ƒ navannaÃ±ca,

bÄ• lÄ• thÄ« khÄ«rabhojanaá¹ƒ.

ghatamuá¹‡hodakaÃ±ceva,

sajju pÄ• á¹‡akarÄ• ni cha ||

<66> sÄ«hÄ• dekaá¹ƒ \Be 49/ bakÄ• dekaá¹ƒ,

cha sunÄ• tÄ«á¹‡i gadrabhÄ• .

vÄ• yasÄ• catu sikkhetha,

cattÄ• ri kukkuá¹-Ä• dapi ||

<67> pabhÅ«tamappakiccaá¹ƒ \Be 50/ vÄ• ,

yonaro kattumicchati.

saá¹ƒyatanena kattabbaá¹ƒ,

sÄ«hÄ• dekaá¹ƒ pakittitaá¹ƒ ||

<68> sabbindriyÄ• ni saá¹ƒyama,

bakova patito jano.

kÄ• ladesopapannÄ• ni,

sabbakiccÄ• ni sÄ• dhaye ||

<69> bahvÄ• sÄ« \Be 51/ sÄ• ppasantuá¹-á¹-ho,

suniddo sÄ«ghacetano.

pabhubhatto ca sÅ«ro ca,

Ã±Ä• tabbÄ• cha sunÄ• guá¹‡Ä• ||

<70> avissÄ• maá¹ƒ \Be 52/ vahe bhÄ• raá¹ƒ,

sÄ«tuá¹‡haÃ±ca navindati.

sa santoso tathÄ• niccaá¹ƒ,

tÄ«á¹‡i sikkhetha gadrabhÄ• ||

<71> guá¸·hamethunadhammaÃ±ca,

kÄ• lekÄ• le ca saá¹…gahaá¹ƒ.

appamÄ• damanÄ• lasyaá¹ƒ,

catu sikkhetha vÄ• yasÄ• ||

<72> yuddhaÃ±ca \Be 53/ pÄ• taruá¹-á¹-hÄ• naá¹ƒ,

bhojanaá¹ƒ saha bandhuhi.

thiyaá¹ƒ Ä• padaggataá¹ƒ rakkhe,

catu sikkhetha kukkuá¹-Ä• ||

<73> kotibhÄ• ro \Be 54/ samatthÄ• naá¹ƒ,

kiá¹ƒdÅ«raá¹ƒ byavasÄ• yinaá¹ƒ.

ko videso savijjÄ• naá¹ƒ,

ko paro piyavÄ• dinaá¹ƒ ||

<74> bhayassa kathito pantho,

indriyÄ• namasaá¹ƒyamo.

tajjayo sampadÄ• maggo,

yeniá¹-á¹-haá¹ƒ tena gamyate ||

<75> na \Be 55/ ca vijjÄ• samo bandhu,

na ca byÄ• dhisamo ripu.

nacÄ• paccasamo sneho,

na ca devÄ• paraá¹ƒ balaá¹ƒ ||

<76> samuddÄ• varaá¹‡Ä• \Be 56/ bhÅ«mi,

pÄ• kÄ• rÄ• varaá¹‡aá¹ƒ gahaá¹ƒ.

narindÄ• varaá¹‡Ä• desÄ• ,

cÄ• rittÄ• varaá¹‡Ä• thiyo ||

<77> ghatakumbhasamÄ• nÄ• rÄ«,

tattaá¹…gÄ• ra samo pumÄ• .

tasmÄ• ghataÃ±ca aggiÃ±ca,

nekatra thapaye budho ||

<78> Ä• hÄ• ro \Be 57/ dviguá¹‡o thÄ«naá¹ƒ,

buddhi tÄ• saá¹ƒ catugguá¹‡o.

chaguá¹‡o byavasÄ• yo ca,

kÄ• mocaá¹-á¹-haguá¹‡o mato ||

<79> jiá¹‡á¹‡amannaá¹ƒ \Be 58/ pasaá¹ƒseyya,

bhariyaá¹ƒ gatayobbanaá¹ƒ.

raá¹‡Ä• paccÄ• gataá¹ƒ sÅ«raá¹ƒ,

sassaÃ±ca gehamÄ• gataá¹ƒ ||

<80> asantuá¹-á¹-hÄ• \Be 59/ dvijÄ• naá¹-á¹-hÄ• ,

santuá¹-á¹-hÄ• iva pÄ• thivÄ• .

salajjÄ• gaá¹‡ikÄ• naá¹-á¹-hÄ• ,

nillajjÄ• ca kulitthiyo ||

<81> avaá¹ƒsapatito rÄ• jÄ• ,

mÅ«á¸·haputto ca paá¹‡á¸• ito.

adhanena dhanaá¹ƒ pÄ• pya,

tiá¹‡aá¹ƒva maÃ±Ã±ate janaá¹ƒ ||

<82> brahmahÄ• pi \Be 60/ naro pujjo,

yassatthi vipulaá¹ƒ dhanaá¹ƒ.

sasino tulyavaá¹ƒsopi,

niddhano paribhÅ«yate ||

<83> potthakaá¹-á¹-hÄ• \Be 61/ tu yÄ• vijjÄ• ,

parahatthagataá¹ƒ dhanaá¹ƒ.

kiccakÄ• le samuppanne,

na sÄ• vijjÄ• na taddhanaá¹ƒ ||

<84> pÄ• dapÄ• naá¹ƒ bhayaá¹ƒ vÄ• tÄ• ,

padmÄ• naá¹ƒ sisirÄ• bhayaá¹ƒ.

pabbatÄ• naá¹ƒ vajÄ«ramhÄ• ,

sÄ• dhÅ«naá¹ƒ dujjanÄ• bhayaá¹ƒ ||

<85> paÃ±Ã±e \Be 62/ niyujjamÄ• ne tu,

santi raÃ±Ã±o tayoguá¹‡Ä• .

yaso sagganivÄ• so ca,

vipulo ca dhanÄ• gamo ||

<86> mÅ«á¸·he \Be 63/ niyujjamÄ• netu,

khattiyassÄ• guá¹‡Ä• tayo.

ayaso catthanÄ• so ca,

narake gamanaá¹ƒ tathÄ• ||

<87> bahÅ«mÅ«á¸·hasaá¹…ghÄ• tehi,

aÃ±Ã±oÃ±Ã±apasuvuttibhi.

pacchÄ• dyante guá¹‡Ä• sabbe,

meghehiva divÄ• karo ||

<88> yassa khettaá¹ƒ nadÄ«tÄ«re,

bhariyÄ• pi parappiyÄ• .

puttassa vinayo natthi,

maccureva nasaá¹ƒsayo ||

<89> asambhÄ• byaá¹ƒ \Be 65/ navattabbaá¹ƒ,

paccakkhamapi dissate.

silÄ• tarati pÄ• nÄ«yaá¹ƒ,

gÄ«taá¹ƒ gÄ• yati vÄ• naro ||

<90> subhikkhaá¹ƒ \Be 66/ kasake niccaá¹ƒ,

niccaá¹ƒ sukha marogike.

bhariyÄ• bhattu piyÄ• yassa,

tassa niccossavaá¹ƒ gahaá¹ƒ ||

<91> helassa kammanÄ• sÄ• ya,

buddhinÄ• sÄ• ya niddhanaá¹ƒ.

yÄ• canÄ• mÄ• nanÄ• sÄ• ya,

kulanÄ• sÄ• ya bhojanaá¹ƒ ||

<92> sevitabbo \Be 67/ mahÄ• vakkho,

phalacchÄ• yÄ• samanvito.

yadi devÄ• phalaá¹ƒ natthi,

chÄ• yÄ• kena nivÄ• raye ||

<93> paá¹-hame \Be 68/ najjitÄ• vijjÄ• ,

dutÄ«ye najjitaá¹ƒ dhanaá¹ƒ.

tatÄ«ye najjitaá¹ƒ puÃ±Ã±aá¹ƒ,

catutthe kiá¹ƒkarissati ||

<94> nadÄ«kÅ«leca ye vakkhÄ• ,

parahatthagataá¹ƒ dhanaá¹ƒ.

kiccaá¹ƒ thÄ«gocaraá¹ƒ yassa,

sabbaá¹ƒ taá¹ƒ viphalaá¹ƒ bhave ||

<95> kudesamÄ• sajja \Be 69/ kutotthasaÃ±cayo,

kuputtamÄ• sajja kuto jalaÃ±jalÄ«.

kugehiniá¹ƒ pÄ• pya gahe kuto sukhaá¹ƒ,

kusissamajjhÄ• payato kuto yaso ||

<96> kÅ«podakaá¹ƒ \Be 70/ vaá¹-acchÄ• yÄ• ,

sÄ• mÄ• thÄ«ciá¹-á¹-hakÄ• layaá¹ƒ.

sÄ«takÄ• le bhave uá¹‡haá¹ƒ,

gimhakÄ• le ca sÄ«talaá¹ƒ ||

<97> visaá¹ƒ \Be 71/ caá¹…kamanaá¹ƒ rattiá¹ƒ,

visaá¹ƒ raÃ±Ã±onukulatÄ• .

visaá¹ƒ thÄ«pi aÃ±Ã±Ä• sattÄ• ,

visaá¹ƒ byÄ• dhi avekkhito ||

<98> duradhÄ«tÄ• \Be 72/ visaá¹ƒ vijjÄ• ,

ajiá¹‡á¹‡e bhojanaá¹ƒ visaá¹ƒ.

visaá¹ƒ goá¹-á¹-hÄ« daliddassa,

vuddhassa taruá¹‡Ä« visaá¹ƒ ||

<99> padose \Be 73/ nihato pantho,

patitÄ• nihatÄ• thiyo.

appabÄ«jaá¹ƒ hataá¹ƒ khettaá¹ƒ,

bhaccadosÄ• hato pabhÅ« ||

<100> hatamasottiyaá¹ƒ saddhaá¹ƒ,

hato yaÃ±Ã±o tvadakkhiá¹‡o.

hatÄ• rÅ«pavatÄ« vaÃ±jhÄ• ,

hataá¹ƒ senamanÄ• yakaá¹ƒ ||

<101> vedavedaá¹…ga \Be 74/ tattaÃ±Ã±o,

japahomaparÄ• yano.

Ä• sÄ«vÄ• davacoyutto,

esa rÄ• japurohito ||

<102> kulasÄ«laguá¹‡opeto,

sabbadhammaparÄ• yano.

pavÄ«á¹‡o pesanÄ• dyakkho,

dhammÄ• dyakkho vidhÄ«yate ||

<103> ayubbedakatÄ• bhyÄ• so,

sabbesaá¹ƒ piyadassano.

ariyasÄ«laguá¹‡opeto,

esa vajjo vidhÄ«yate ||

<104> sakiá¹ƒdutta \Be 76/ gahitattho,

lahuhattho jitakkharo.

sabbasattha samÄ• lokÄ«,

pakaá¹-á¹-ho nÄ• ma lekhako ||

<105> samattanÄ«tisattaÃ±Ã±o,

vÄ• hane pÅ«jitassamo.

sÅ«ravÄ«raguá¹‡opeto,

senÄ• dhyakkho vidhÄ«yate ||

<106> sucÄ« \Be 78/ vÄ• kyapaá¹-uppaÃ±Ã±o,

paracittopalakkhako.

dhÄ«ro yathÄ• ttha vÄ• dÄ« ca,

esa dÅ«to vidhÄ«yate ||

<107> puttanatta guá¹‡opeto,

satthaÃ±Ã±o piá¹-á¹-hapÄ• cako.

sÅ«ro ca kathinoceva,

sÅ«pakÄ• ro sa uccate ||

<108> iá¹…gitÄ• \Be 79/ kÄ• ratattaÃ±Ã±o,

balavÄ• piyadassano.

appamÄ• dÄ« sadÄ• dakkho,

patihÄ• ro sa uccate ||

<109> yassa \Be 80/ natthi sayaá¹ƒ paÃ±Ã±Ä• ,

satthaá¹ƒ tassa karoti kiá¹ƒ.

locanehi vihÄ«nassa,

dappaá¹‡o kiá¹ƒkarissati ||

<110> kiá¹ƒkarissanti vattÄ• ro,

sotaá¹ƒ yattha navijjate.

naggakapaá¹‡ake dese,

rajaá¹‡o kiá¹ƒkarissati ||

Car Ride With Friend's Mom (Drinking in the back seat causes her to lose her inhibition)
bybronston22©

I appreciate all the feedback received from my first submission. While I may not be the worl
will only submit true stories with names changed to protect the guilty. I have been lucky to h
great sexual experiences and always appreciate comments from the readers. This particula
recall fondly and I still see Mrs. James occasionally with her new husband. She is twenty ye
still attractive. This was my first encounter with her and thankfully not the last.

I had a childhood friend (Matt James) whose parents owned a condo at Sugar and Matt invit
weekends. Usually Matt's older sister brought a friend as well and everyone would ski excep
who preferred to read and relax rather than braving the wind, ice, and cold. Matt's Mom was
big boobs. She was not overweight but was stocky with muscular legs. She was a gymnast
and while she was not small I always found her very attractive. The condos had a communit
would join us after the skiing and I never missed a chance to enjoy looking at her body.

Mr. and Mrs. James could not have been more different so it really did not surprise me wher
after Matt and I went to college. Apparently, Mr. James had a girlfriend and finally told Mrs.
leaving her. Mrs. James did not take it well and never missed a chance to say something de
ex husband.

Over Winter break of my junior year in college Matt asked me to join him and his mother at
skiing. We were allowed to invite our girlfriends and both of us had a great few days skiing d
and drinking and screwing during the night. Mrs. James would stay in the condo and was us
by the time we came off the slopes. Typically she was in bed asleep by 11pm and that is wh
started for the rest of us.

Our girlfriends were supposed to leave after 4 days but Matt persuaded his chick to stay. I w
as my girlfriend's parents were pretty strict and never liked a change of plans. I said goodby
resigned myself to spending the evenings alone. I was surprised when Mrs. James made a
me and during the last two evenings she and I teamed up against Matt and his girlfriend pla
Pursuit. We all got loaded and had a really good time. The last night we were there we watc
while Matt and his girlfriend snuggled under a blanket on the floor, Mrs. James and I shared
happened between us other than I gave her a foot massage during the movie which she cle
went to just above her knee and it was thrilling. I had a massive erection that I think she noti
I was too drunk to care.

We came off the slopes on our last day of skiing and quickly packed the car. We had to fold
seats down to fit the skis in. This meant that two would ride in the front seat and the two in th
squeeze into one seat. Since Mrs. James had spent the better part of the day drinking in the
agreed that Matt and his girlfriend would take the front seat and I would join Mrs. James in th
packed up a cooler with enough bourbon and coke to keep everyone but the driver well supp
ride back home. The weather was not good and traffic down the mountain was terrible. It wa
miles. If that wasn't bad enough, we had to roll the windows down periodically to defrost the
the inside of the car would quickly cool down to near freezing. Little did I know this was abou
greatest car ride I ever experienced.

Mrs. James was feeling pretty good despite the cold and she asked me to hold her drink wh
sleeping bag in an effort to give us a little warmth. She pulled the bag around us and announ
I were now being forced to spoon in order to avoid hypothermia. We had a good laugh but s
She positioned herself in front of me and sat on the forward part of the seat with her back ag
stomach. I had no choice but to spread my legs to accommodate her. Her butt was right aga
was immediately fighting an erection. If she noticed she did not say anything. We continued
routine down the mountain and I furiously pounded my drink.

After a few minutes, she turned her head and asked, "Are you uncomfortable?"

I responded with the truth. "I am great except my hands are freezing." They were outside the
one hand was holding a drink we were sharing and the other was getting buffeted by the win
rolled down the windows.

Mrs. James pulled my hands under the sleeping bag and said, "Don't put those ice cubes an

I had a pretty good buzz going and without really thinking I put my hands on her side and sa
cold?" Even through her shirt it was like an electric shock going through her. She grabbed m
them in front of her with her hands on top of mine.

"Don't try that again." She said with a laugh. Matt and his girlfriend could not hear a word we
with the radio cranking.

Mrs. James put her head back against me as we continued down the mountain. It was as da
the car and other than an occasional sip of our drink, we neither moved nor talked. My hand
and they were resting on Mrs. James upper stomach on the outside of her sweat pants. She
the old draw string sweat pants with the elastic around the ankles and a navy blue turtle nec

really good and my mind began to wander. I think I was drunk enough to allow it and within a
erection was pushing against her lower back. There was no doubt that she could feel it.

"Sorry about that." I whispered. "I really can't help it."

"I guess I should be flattered." Mrs. James responded.

With a little chuckle I said, "Just promise me you won't tell Shellie (my girlfriend). Trust me, s
understand."

Mrs. James response floored me. "I can keep a secret if you can." She said.

With that she moved my hands up under her shirt on to her bare skin. I took my cue and beg
her upper stomach. I occasionally brushed against the under side of her bra and waited for h
hands away. She never did. I got bolder and began to caress her boobs through her bra. I m
hands were trembling as I rubbed against the silky material. I could feel the protrusion of her
rubbed little rings around them. She was not stopping me. I continued to fondle her tits maki
movements were very slow so they would not be visible to Matt or his girlfriend. I don't think
seen anything even if they had looked directly at us and frankly, they were too busy playing
driver to notice.

Suddenly, Mrs. James pulled one of her arms out of the sleeping bag and reached for our dr
gulp from the stadium cup and offered it to me. I pulled a hand out and took a swig of my ow
it in the drink holder. When she pulled the sleeping bag up under her chin she unhooked her
realize that the clasp was up front but now there was no doubt that she wanted me to keep m

"Are you alright with this? She asked me.

"Yes." I stammered.

"OK. If you ever say anything to Matt or anyone else I will make you live to regret it. Before t
further, is that understood?"

I nodded my understanding and she placed my right hand squarely on her bare left boob. He
and softer than Shellie's but they were awesome. When I rolled her nipples in my fingers I co
tense up and her breathing changed. She was really starting to enjoy this. Matt had the stere
could not hear or see anything going on in the backseat. I decided to go for it. I slid my right
her crotch and waited for a rebuke. None came; instead she opened her legs to give me bet

pussy. My hard on was pushing against her lower back and was about to explode. I had to c
my body to keep pressure off my cock for fear of ejaculating right there. I continued stroking
pussy on outside of her sweat pants. I could feel her slit through the cotton material and star
long strokes up and down her hot patch.

It was clear that she was not going to stop me so I kept going. As she reached for another g
took the opportunity to untie the draw string of her sweat pants and slid my hand inside. I co
silky material of her panties as I cupped her mound. The warmth was incredible and as I pal
feel the moisture creeping through her panties. I was struck by how meaty her pussy was. P
position she was in but her mound was completely different from Shellie's.

Mrs. James repositioned my hand inside her panties and kept her hand on top of mine as I s
inside her. She held it in position as I slowly penetrated her inner folds. I could feel her walls
waves of pleasure tore through her. Shellie always loved having me circle her clit with my fir
it on Mrs. James. She reacted as if an electric shock had been applied to her.

"Don't move." I whispered. "They are going to see you."

She nodded but kept her eyes closed. From my experiences with Shellie I could tell Mrs. Jar
come. I moved my left hand inside her panties and inserted my middle finger into her as I co
with her clit. Almost instantly she came. She pinned my hands between her legs as her puss
repeatedly around my fingers. I was worried she was going to moan but she brought her har
kept completely quiet. Eventually, she relaxed and pulled my hands out of her pants and reti
hooked her bra and took another big gulp of our bourbon and coke.

Finally she tapped Matt on the shoulder and said, "Stop when you get a chance. I need to us

Feeling the moment escaping us but still having a raging erection I leaned into her ear and w
about me?"

Mrs. James reached behind her and gave my cock a little pinch and said, "Be patient young
of things but I am not a tease."

I was left to wonder what that meant for the rest of the ride home.

http://www.newadvent.org/cathen/03028b.htm

Buddhism

CHARLES F. AIKEN
Transcribed by Joseph P. Thomas

The Catholic Encyclopedia, Volume III
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Nihil Obstat, November 1, 1908. Remy Lafort, S.T.D., Censor
Imprimatur. +John Cardinal Farley, Archbishop of New York

The religious, monastic system, founded c. 500 B.C. on the basis of pantheistic Brahminism of the Vedanta school of religious thought, in the eighth and following centuries, B.C., gave r rival schemes of salvation. These movements started with the same morbid view that consc and not worth the living, and that true happiness is to be had only in a state like dreamless s all desires, free from conscious action. They took for granted the Upanishad doctrine of the births, but they differed from pantheistic Brahminism both in their attitude towards the Vedas plan for securing freedom from rebirth and from conscious existence. In their absolute reject rites, they stamped themselves as heresies. Of these the one destined to win greatest renov

I. THE FOUNDER

Of Buddha, the founder of this great movement, legendary tradition has much to say, but ve historical worth is known. His father seems to have been a petty raja, ruling over a small cor southern border of the district now known as Nepal. Buddha's family name was Gotama (Sa was probably by this name that he was known in life. In all likelihood it was after his death th disciples bestowed on him a number of laudatory names, the most common being Buddha, Like the newborn youths of his day, he must have spent some time in the study of the sacre immemorial custom of the East, he married at an early age, and, if tradition may be trusted, prince's privilege of maintaining a harem. His principal wife bore him a son. His heart was no pleasures of the world soon palled upon him, and abandoning his home he retired to the fore hermit he spent several years in austere self-discipline, studying doubtless, the way of salva the Upanishads. Even this did not bring peace to his mind. He gave up the rigorous fasts an which nearly cost him his life, and devoted himself in his own way to long and earnest medit of which was his firm belief that he had discovered the only true method of escaping from th

rebirth and of attaining to Nirvana. He then set out to preach his gospel of deliverance, begi
Benares. His magnetic personality and his earnest, impressive eloquence soon won over to
the warrior caste. Brahmins, too, felt the persuasiveness of his words, and it was not long be
surrounded by a band of enthusiastic disciples, in whose company he went from place to pla
converts by his preaching. These soon became very numerous and were formed into a grea
Such was the work to which Buddha gave himself with unsparing zeal for over forty years. A
by his long life of activity, he fell sick after a meal of dried boar's flesh, and died in the eighti
of his age. The approximate date of his death is 480 B.C. It is noteworthy that Buddha was a
two other famous religious philosophers, Pythagoras and Confucius.

In the sacred books of later times Buddha is depicted as a character without flaw, adorned w
mind and heart. There may be some hesitation in taking the highly coloured portrait of Budd
the exact representation of the original, but Buddha may be credited with the qualities of a g
man. The records depict him moving about from place to place, regardless of personal comf
fearless, mild and compassionate, considerate towards poor and rich alike, absorbed with th
freeing all men from the bonds of misery, and irresistible in his manner of setting forth the wa
deliverance. In his mildness, his readiness to overlook insults, his zeal, chastity, and simplic
he reminds one not a little of St. Francis of Assisi. In all pagan antiquity no character has be
so noble and attractive.

II. BUDDHIST TEXTS

The chief sources for early Buddhism are the sacred books comprised in the first two divisio
Ti-pitaka (triple-basket), the threefold Bible of the Southern School of Buddhists. In India, too
Buddhists are found only in the North, in Nepal, and in the extreme South, in the island of C
represent two different schools of thought, the Northern worshipping Buddha as supreme pe
at the same time adopting most of the degrading superstitions of Hinduism, the Southern ad
measure to the original teachings of Buddha. Each school has a canon of sacred books. The
Sanskrit, the Southern in Pali, a softer tongue, into which Sanskrit was transformed by the p
South. The Southern canon, Ti-pitaka, which reflects more faithfully the teachings of Buddha
disciples, embraces

the Vinaya-pitaka, a collection of books on the disciplinary rules of the order,
the Sutta-pitaka, didactic tracts consisting in part of alleged discourses of Buddha; and
the Abhidhamma-pitaka, comprising more detailed treatises on doctrinal subjects.
Most of the Vinavas and some of the Suttas have been made accessible to English readers
of the East". The Ti-pitaka seems to date back to the second and third centuries B.C., but a
were made even after it was committed to writing in the early part of the first century of the C

While there may be doctrinal and disciplinary parts from the time of Buddha none of the twe
comprised in the Ti-pitaka can be proved to be older than 300 B.C. These books stripped of
repetitions, would be about equal in size to the Bible, though on the whole they are vastly in
Sacred Scripture in spirituality, depth of thought, variety of subject, and richness of expressi
There are also a few extra-canonical books, likewise in Pali on which the Southern Buddhist
the Dipavansa and Mahavansa, which give an uncritical history of Buddhism down to about
"Commentaries of Buddhagosa", and the Milinda Panha, ably translated by Rhys Davids un
Questions of King Milinda". These works belong to the fourth and following centuries of our
Tri-pitaka of the Northern School are included the well-known Saddharma-pundarika (Lotus
the legendary biographies of Buddha, the Buddha Charita, and the Lalita Vistara (Book of E
generally assigned to the last quarter of the first century A.D. Besides the Tri-pitaka, the No
Buddhists reckon as canonical several writings of more recent times adapted from the abom

III. PRIMITIVE BUDDHISM

Buddhism was by no means entirely original. It had much in common with the pantheistic Ve
which it sprang belief in karma, whereby the character of the present life is the net product o
evil acts of a previous existence; belief in a constant series of rebirths for all who set their he
preserving their individual existence; the pessimistic view that life at its best is misery and n
living. And so the great end for which Buddha toiled was the very one which gave colour to t
scheme of salvation propounded by the Brahmin ascetics, namely, the liberation of men fro
them free from attachment to conscious existence. It was in their conception of the final stat
and of the method by which it was to be attained that they differed. The pantheistic Brahmin

Recognize your identity with the great impersonal god, Brahma, you thereby cease to be a c
you are no longer held fast in the chain of rebirths; at death you lose your individuality, your
existence, to become absorbed in the all-god Brahma.
In Buddha's system, the all-god Brahma was entirely ignored. Buddha put abstruse speculat
background, and, while not ignoring the value of right knowledge, insisted on the saving par
the one thing needful. To obtain deliverance from birth, all forms of desire must be absolutel
only very wicked craving, but also the desire of such pleasures and comforts as are deemed
lawful, the desire even to preserve one's conscious existence. It was through this extinction
that cessation of misery was to be obtained. This state of absence of desire and pain was k
(Nibbana). This word was not coined by Buddha, but in his teaching, it assumed a new shad
means primarily a "blowing out", and hence the extinction of the fire of desire, ill-will, delusio
in short, that binds the individual to rebirth and misery. It was in the living Buddhist saint a st
repose, of indifference to life and death, to pleasure and pain, a state of imperturbable tranq

the sense of freedom from the bonds of rebirth caused the discomforts as well as the joys of
insignance. But it was not till after death that Nirvana was realized in its completeness. Som
so thought. And, indeed, if the psychological speculations found in the sacred books are par
personal teaching, it is hard to see how he could have held anything else as the final end of
consistency is not to be looked for in an Indian mystic. If we may trust the sacred books, he
refused on several occasions to pronounce either on the existence or the non-existence of t
entered into Nirvana, on the ground that it was irrelevant, not conducive to peace and enligh
intimate disciples held the same view. A monk who interpreted Nirvana to mean annihilation
by an older monk, and convinced that he had no right to hold such an opinion, since the sub
impenetrable mystery. The learned nun Khema gave a similar answer to the King of Kosala,
deceased Buddha was still in existence. Whether the Perfect One exists after death, whethe
after death, whether he exists and at the same time does not exist after death, whether he n
does not exist after death, has not been revealed by Buddha. Since, then, the nature of Nirv
mysterious to be grasped by the Hindu mind, too subtle to be expressed in terms either of ex
non-existence, it would be idle to attempt a positive solution of the question. It suffices to kn
meant a state of unconscious repose, an eternal sleep which knew no awakening. In this res
practically one with the ideal of the pantheistic Brahmin.
In the Buddhist conception of Nirvana no account was taken of the all-god Brahma. And as
to the traditional gods were held to be of no avail for the attainment of this negative state of
Buddha, with greater consistency than was shown in pantheistic Brahminism, rejected both
Vedic rites. It was this attitude which stamped Buddhism as a heresy. For this reason, too, B
set down by some as an atheist. Buddha, however, was not an atheist in the sense that he d
of the gods. To him the gods were living realities. In his alleged sayings, as in the Buddhist s
generally, the gods are often mentioned, and always with respect. But like the pantheistic Br
not acknowledge his dependence on them. They were like men, subject to decay and rebirth
might be reborn in the future in some inferior condition, while a man of great virtue might suc
himself in his next birth to the rank of a god in heaven. The very gods, then, no less than me
that perfect wisdom that leads to Nirvana, and hence it was idle to pray or sacrifice to them i
obtaining the boon which they themselves did not possess. They were inferior to Buddha, si
attained to Nirvana. In like manner, they who followed Buddha's footsteps had no need of w
by prayers and offerings. Worship of the gods was tolerated, however, in the Buddhist layma
to the delusion of individual existence, and preferred the household to the homeless state. M
system conveniently provided for those who accepted in theory the teaching that Nirvana alo
of man but who still lacked the courage to quench all desires. The various heavens of Brahm
their positive, even sensual, delights were retained as the reward of virtuous souls not yet rip
To aspire after such rewards was permitted to the lukewarm monk; it was commended to the
frequent reference, even in the earliest Buddhist writings to heaven and its positive delights
encouragement to right conduct. Sufficient prominence is not generally given to this more po

Buddha's teaching, without which his followers would have been limited to an insignificant a
band of heroic souls. It was this element, so prominent in the inscriptions of Asoka, that tem
severity of Buddha's doctrine of Nirvana and made his system acceptable to the masses.

In order to secure that extinction of desire which alone could lead to Nirvana, Buddha presc
followers a life of detachment from the comforts, pleasures, and occupations of the common
secure this end, he adopted for himself and his disciples the quiet, secluded, contemplative
Brahmin ascetics. It was foreign to his plan that his followers should engage in any form of i
pursuits, lest they might thereby be entangled in worldly cares and desires. Their means of s
alms; hence the name commonly applied to Buddhist monks was bhikkus, beggars. Detach
absolutely necessary. Married life was to be avoided as a pit of hot coals, for it was incompa
quenching of desire and the extinction of individual existence. In like manner, worldly posse
worldly power had to be renounced—everything that might minister to pride, greed, or self-i
exacting of his followers a life of severe simplicity, Buddha did not go to the extremes of fan
characterized so many of the Brahmin ascetics. He chose the middle path of moderate asce
compared to a lute, which gives forth the proper tones only when the strings are neither too
slack. Each member was allowed but one set of garments, of yellowish colour and of cheap
together with his sleeping mat, razor, needle, water-strainer, and alms bowl, constituted the
earthly possessions. His single meal, which had to be taken before noon, consisted chiefly
curry, which he gathered daily in his alms-bowl by begging. Water or rice-milk was his custo
and other intoxicants being rigorously forbidden, even as medicine. Meat, fish, and delicacie
eaten except in sickness or when the monk dined by invitation with some patron. The use of
ointments, and participation in worldly amusements fell also into the class of things prohibite
the moral code of Buddhism was little more than a copy of that of Brahminism. Like the latte
thoughts and desires, no less than to words and deeds. Unchastity in all its forms, drunken
stealing, envy, pride, harshness are fittingly condemned. But what, perhaps, brings Buddhis
in contact with Christianity is its spirit of gentleness and forgiveness of injuries. To cultivate
towards men of all classes, to avoid anger and physical violence, to be patient under insult,
for evil—all this was inculated in Buddhism and helped to make it one of the gentlest of relig
extent was this carried that the Buddhist monk, like the Brahmin ascetic, had to avoid with t
the destruction of any form of animal life.

In course of time, Buddha extended his monastic system to include women. Communities o
the monks, were entirely secluded from them. They had to conform to the same rule of life,
and spend their days in retirement and contemplation. They were never as numerous as the
became a very insignificant factor in Buddhism. In thus opening up to his fellow men and w
be the true path of salvation, Buddha made no discrimination in social condition. Herein lay
striking contrasts between the old religion and the new. Brahminism was inextricably intert

caste-distinctions. It was a privilege of birth, from which the Sudras and members of still low
absolutely excluded. Buddha, on the contrary, welcomed men of low as well as high birth an
not blood, was declared to be the test of superiority. In the brotherhood which he built aroun
caste-distinctions were put aside. The despised Sudra stood on a footing of equality with the
Brahmin. In this religious democracy of Buddhism lay, doubtless, one of its strongest influen
conversion among the masses. But in thus putting his followers on a plane of equal conside
no intention of acting the part of a social reformer. Not a few scholars have attributed to him
breaking down caste-distinctions in society and of introducing more democratic conditions. B
intention of abolishing caste than he had of abolishing marriage. It was only within the limits
order that he insisted on social equality just as he did on celibacy. Wherever Buddhism has
caste-system has remained untouched.

Strictly speaking, Buddha's order was composed only of those who renounced the world to l
contemplation as monks and nuns. The very character of their life, however, made them dep
of men and women who preferred to live in the world and to enjoy the comforts of the house
who thus sympathized with the order and contributed to its support, formed the lay element i
Through this friendly association with the order, they could look to a happy reward after deat
but the temporary de!ights of heaven, with the additional prospect of being able at some futu
attain to Nirvana, if they so desired. The majority, however, did not share the enthusiasm of
Arhat or saint for Nirvana, being quite content to hope for a life of positive, though imperman
heaven.

IV. LATER DEVELOPMENTS AND SPREAD OF BUDDHISM

The lack of all religious rites in Buddhism was not keenly felt during the lifetime of its founde
devotion to him took the place of religious fervour. But he was not long dead when this very
began to assume the form of religious worship. His reputed relics, consisting of his bones, te
cremation-vessel, and ashes from his funeral pyre, were enclosed in dome-shaped mounds
Topes, or Stupas, and were honoured with offerings of lights, flowers, and incense. Pictures
Buddha were multiplied on every side, and similarly honoured, being carried about on festal
procession. The places, too, associated with his birth, enlightenment, first preaching, and de
accounted especially sacred, and became the objects of pilgrimage and the occasion of recu
as Buddha had entered into Nirvana and could not be sensible of these religious honours, th
a living personality to whom the people could pray. The later speculations of Buddhist monk
personality to light in Metteyya (Maitreya), the loving one, now happily reigning in heaven as
a divine being destined in the remote future to become a Buddha, again to set in motion the
To this Metteyya the Buddhists turned as the living object of worship of which they had so lo
and they paid him religious homage as the future saviour of the world.

The emergence of the Northern School

Such was the character of the religious worship observed by those who departed the least fr
teachings. It is what is found today in the so-called Southern Buddhism, held by the inhabita
Burma, and Siam. Towards the end of first century A.D., however, a far more radical change
religious views of the great mass of Buddhists in Northern India. Owing, doubtless, to the ev
popularity of the cults of Vishnu and Siva, Buddhism was so modified as to allow the worshi
supreme deity, Adi-Buddha, of whom the historic Buddha was declared to have been an inca
Around this supreme Buddha dwelling in highest heaven, were grouped a countless number
destined in future ages to become human Buddhas for the sake of erring man. To raise ones
bodhisattva by meritorious works was the ideal now held out to pious souls. In place of Nirva
became the object of pious longing, the heaven of sensuous pleasures, where Amitabha, an
eternal Buddha, reigned. For the attainment of Sukhavati, the necessity of virtuous conduct
forgotten, but an extravagant importance was attached to the worship of relics and statues,
above all, to the reciting of sacred names and magic formulas. Many other gross forms of Hi
were also adopted. This innovation, completely subversive of the teaching of Buddha, suppl
system in the North. It was known as the Mahayana, or Great Vehicle, in distinction to the ot
form of Buddhism contemptuously styled the Hinayana or Little Vehicle, which held its own i
only by the few millions of Southern Buddhists that the teachings of Buddha have been subs

Buddha's order seems to have grown rapidly, and through the good will of rulers, whose infe
debarred them from Brahmin privileges, to have become in the next two centuries a formida
older religion. The interesting rock-edicts of Asoka—a royal convert to Buddhism who in the
the third century B.C. held dominion over the greater part of India—give evidence that Budd
flourishing condition, while a tolerant and kindly spirit was displayed towards other forms of
his auspices missionaries were sent to evangelize Ceylon in the South, and in the North, Ka
and the so-called Yavana country, identified by most scholars with the Greek settlements in
and vicinity, and later known as Bactria. In all these places Buddhism quickly took root and f
though in the Northern countries the religion became later on corrupted and transformed into
of worship.

Buddhism in China

In the first century of the Christian Era, the knowledge of Buddha made its way to China. At
the Emperor Ming-ti, Buddhist monks came in A.D. 67 with sacred books, pictures, and relic
multiplied, and during the next few centuries the religious communications between the two

close. Not only did Buddhist missionaries from India labour in China, but many Chinese mor for the newly adopted religion by making pilgrimages to the holy places in India. A few of the interesting accounts, still extant, of what they saw and heard in their travels. Of these pilgrim noted are Fahien, who travelled in India and Ceylon in the years A.D. 399-414, and Hiouen- extensive travels in India two centuries later (A.D. 629-645). The supplanting of the earlier fo in the northern countries of India in the second century led to a corresponding change in the China. The later missionaries, being mostly from the North of India, brought with them the no in a short time the Mahayana or Northern Buddhism prevailed. Two of the bodhisattvas of M became the favourite objects of worship with the Chinese—Amitabha, lord of the Sukhavati Avalokitesvara, extravagantly praised in the "Lotus of the True Law" as ready to extricate fro danger those who think of him or cherish his name. The latter, known as Fousa Kwanyin, is male deity, again as the goddess of mercy, who comes to the relief of the faithful. Amitabha Chinese name Amita, or Mito. Offerings of flowers and incense made before his statues and repetition, of his name are believed to ensure a future life of bliss in his distant Western para excessive devotion to statues and relics, the employment of magic arts to keep off evil spirits observance of many of the gross superstitions of Taoism, complete the picture of Buddhism representation of what Buddha made known to men. Chinese Buddhism was introduced into century, and from there taken to Japan two centuries later. The Buddhism of these countries like that of China, with the addition of a number of local superstitions. Annam was also evan Chinese Buddhists at an early period.

Tibetan Buddhiism (Lamaism)

Buddhism was first introduced into Tibet in the latter part of the seventh century, but it did no thrive till the ninth century. In 1260, the Buddhist conqueror of Tibet, Kublai Khan, raised the monk of the great Sakja monastery, to the position of spiritual and temporal ruler. His moder the title of Dalai Lama. Lamaism is based on the Northern Buddhism of India, after it had be with the disgusting elements of Siva worship. Its deities are innumerable, its idolatry unlimite much given to the use of magic formulas and to the endless repetition of sacred names. Its f is, Om mani padme hum (O jewel in the lotus, Amen), which, written on streamers exposed multiplied on paper slips turned by hand or wind or water, in the so-called prayer-wheels, is secure for the agent unspeakable merit. The Dalai Lama, residing in the great monastery at the incarnation of Amitabha, the Buddha of the Sukhavati paradise. Nine months after his de babe is selected by divination as the reincarnate Buddha.

Catholic missionaries to Tibet in the early part of the last century were struck by the outward to Catholic liturgy and discipline that were presented by Lamaism—its infallible head, grades corresponding to bishop and priest, the cross, mitre, dalmatic, cope, censer, holy water, etc.

were raised proclaiming the Lamaistic origin of Catholic rites and practices. Unfortunately fo
theory, the Catholic Church was shown to have possessed these features in common with t
churches long before Lamaism was in existence. The wide propagation of Nestorianism ove
Asia as early as A.D. 635 offers a natural explanation for such resemblances as are accretio
Buddhism. The missionary zeal of Tibetan lamas led to the extension of their religion to Tata
and following centuries. While Northern Buddhism was thus exerting a widespread influence
Eastern Asia, the earlier form of Buddhism was making peaceful conquests of the countries
South. In the fifth century missionaries from Ceylon evangelized Burma. Within the next two
spread to Siam, Cambodia, Java, and adjacent islands.

Statistics

The number of Buddhists throughout the world is commonly estimated at about four hundre
that is, about one-third of the human race. But on this estimate the error is made of classing
and Japanese as Buddhists. Professor Legge, whose years of experience in China give spe
judgment, declares that the Buddhists in the whole world are not more than, one hundred m
outnumbered not only by Christians, but also by the adherents of Confucianism and Hinduis
Williams holds the same views. Even if Buddhism, however, outranked Christianity in the nu
it would be a mistake to attribute to the religion of Buddha, as some do, a more successful p
to the religion of Christ. The latter has made its immense conquests, not by compromising w
superstition, but by winning souls to the exclusive acceptance of its saving truths. Wherever
it has maintained its individuality. On the other hand, the vast majority of the adherents of Bu
to forms of creed and worship that Buddha, if alive, would reprobate. Northern Buddhism be
opposite of what Buddha taught to men, and in spreading to foreign lands accommodated its
superstitions of the peoples it sought to win. It is only the Southern Buddhists of Ceylon, Bur
who deserve to be identified with the order founded by Buddha. They number at most but th
souls.

V. BUDDHISM AND CHRISTIANITY

Between Buddhism and Christianity there are a number of resemblances, at first sight strikin

The Buddhist order of monks and nuns offers points of similarity with Christian monastic sys
the mendicant orders.
There are moral aphorisms ascribed to Buddha that are not unlike some of the sayings of Ch
Most of all, in the legendary life of Buddha, which in its complete form is the outcome of man
accretion, there are many parallelisms, some more, some less striking, to the Gospel stories

A few third-rate scholars taking for granted that all these resemblances are pre-Christian, an
fallacious principle that resemblance always implies dependence, have vainly tried to show t
monasticism is of Buddhist origin, and that Buddhist thought and legend have been freely in
Gospels. To give greater speciousness to their theory, they have not scrupled to press into s
the few bona fide resemblances many others that were either grossly exaggerated, or fictitio
Buddhist sources less ancient than the Gospels. If, from this vast array of alleged Buddhist i
all these exaggerations, fictions, and anachronisms are eliminated, the points of resemblanc
with perhaps one exception, such as may be explained on the ground of independent origin.

The exception is the story of Buddha's conversion from the worldly life of a prince to the life
which was transformed by some Oriental Christian of the seventh century into the popular m
"Barlaam and Josaphat". Here is historic evidence of the turning of a Buddhist into a Christia
as, on the other hand, the fifth-century sculptures of Gospel scenes on the ruined Buddhist r
Jamalgiri, in Northern Panjab, described in the scholarly work of Fergusson and Burgess, "T
India", offer reliable evidence that the Buddhists of that time did not scruple to embellish the
with adaptations from Christian sources.

But is there any historical basis for the assertion that Buddhist influence was a factor in the f
Christianity and of the Christian Gospels? The advocates of this theory pretend that the rock
Asoka bear witness to the spread of Buddhism over the Greek-speaking world as early as th
since they mention the flourishing existence of Buddhism among the Yavanas, i.e. Greeks w
Antiochus. But in the unanimous judgment of first-rate scholars, the Yavanas here mentione
solely the Greek-speaking peoples on the extreme frontier next to India, namely, Bactria and
Again the statement in the late Buddhist chronicle, Mahavansa, that among the Buddhists w
dedication of a great Stupa in Ceylon in the second century B.C., "were over thirty thousand
vicinity of Alassada, the capital of the Yona country" is taken to prove that long before the tir
Alexandria in Egypt was the centre of flourishing Buddhist communities. It is true that Alassa
for Alexandria; but the best scholars are agreed that the city here meant is not the ancient ca
but as the text indicates, the chief city of the Yona country, the Yavana country of the rock-in
namely, Bactria and vicinity. And so, the city referred to is most likely Alexandria ad Caucasu

In short, there is nothing in Buddhist records that may be taken as reliable evidence for the s
Buddhism westward to the Greek world as early as the foundation of the Christian religion. T
institutions were at that time unknown in the West may be safely inferred from the fact that B
absolutely ignored in the literary and archaeological remains of Palestine, Egypt, and Greec
single remains of Buddhist monastery or stupa in any of these countries; not a single Greek
Buddhist book; not a single reference in all Greek literature to the existence of a Buddhist co
Greek world. The very name of Buddha is mentioned for the first time only in the writings of

Alexandria (second century). To explain the resemblances in Christianity to a number of pre
of Buddhism, there is no need of resorting to the hypothesis that they were borrowed. Nothi
in the study of comparative ethnology and religion than to find similar social and religious cu
by peoples too remote to have had any communication with one another. How easily the pri
detachment from the world may lead to a community life in which celibacy as observed, may
monastic systems that have prevailed not only among Buddhists, Essenes, and Christians, l
early Aztecs and Incas in the New World. Nor is this so strange when it is recalled that men
to a large extent, the same daily experiences, the same feelings, the desires. As the laws of
are every here the same, it lies in the very nature of things that men, in so far as they have t
experiences, or face the same religious needs, will think the same thoughts, and give expres
sayings and customs that strike the unreflecting old server by their similarity. It is only by los
this fundamental truth that one can unwittingly fall into the error of assuming that resemblan
implies dependence.

It is chiefly the legendary features of Buddha's life, many of which are found for the first time
works of later date than the Gospels, that furnish the most striking resemblances to certain i
of Christ in the Gospels, resemblances which might with greater show of reason be traced to
origin. If there has been any borrowing here, it is plainly on the side of Buddhism. That Chris
its way to Northern India in the first two centuries is not only a matter of respectable tradition
supported by weighty archaeological evidence. Scholars of recognized ability beyond the su
bias in favour of Christianity—Weber, Goblet d'Alviella, and others—think it very likely that th
stories of Christ circulated by these early Christian communities in India were used by the B
enrich the Buddha legend, just as the Vishnuites built up the legend of Krishna on many stri
the life of Christ.

The fundamental tenets of Buddhism are marked by grave defects that not only betray its in
religion of enlightened humanity, but also bring into bold relief its inferiority to the religion of
Christ. In the first place, the very foundation on which Buddhism rests—the doctrine of karm
transmigrations—is gratuitous and false. This pretended law of nature, by which the myriads
men, and animals are but the transient forms of rational beings essentially the same, but for
diversity in consequence of varying degrees of merit and demerit in former lives, is a huge s
flat contradiction to the recognized laws of nature, and hence ignored by men of science. An
in primitive Buddhism is its failure to recognize man's dependence on a supreme God. By ig
making salvation rest solely on personal effort, Buddha substituted for the Brahmin religion a
colourless system of philosophy. It is entirely lacking in those powerful motives to right cond
particularly the motive of love, that spring from the consecration of religious men and women
dependence on a personal all-loving God. Hence it is that Buddhist morality is in the last ana
utilitarianism. There is no sense of duty, as in the religion of Christ, prompted by reverence f

Lawgiver, by love for a merciful Father, by personal allegiance to a Redeemer. Karma, the b
morality, is like any other law of nature, the observance of which is prompted by prudential c
Not infrequently one meets the assertion that Buddha surpassed Jesus in holding out to stru
end utterly unselfish. This is a mistake. Not to speak of the popular Swarga, or heaven, with
even sensual delights the fact that Nirvana is a negative ideal of bliss does not make it the le
of interested desire. Far from being an unselfish end, Nirvana is based wholly on the motive
thus stands on a much lower level than the Christian ideal, which, being primarily and essen
friendship with God in heaven, appeals to motives of disinterested as well as interested love

Another fatal defect of Buddhism is its false pessimism. A strong and healthy mind revolts ag
view that life is not worth living, that every form of conscious existence is an evil. Buddhism
condemned by the voice of nature the dominant tone of which is hope and joy. It is a protest
for possessing the perfection of rational life. The highest ambition of Buddhism is to destroy
by bringing all living beings to the unconscious repose of Nirvana. Buddhism is thus guilty of
against nature, and in consequence does injustice to the individual. All legitimate desires mu
Innocent recreations are condemned. The cultivation of music is forbidden. Researches in n
discountenanced. The development of the mind is limited to the memorizing of Buddhist text
Buddhist metaphysics, only a minimum of which is of any value. The Buddhist ideal on earth
passive indifference to everything. How different is the teaching of Him who came that men
have it more abundantly. Again Buddhist pessimism is unjust to the family. Marriage is held
even abhorrence as leading to the procreation of life. In thus branding marriage as a state u
Buddhism betrays its inferiority to Christianity, which recommends virginity but at the same t
marriage is a sacred union and a source of sanctification. Buddhist pessimism likewise does
society. It has set the seal of approval on the Brahmin prejudice against manual labor. Since
worth living, to labour for the comforts and refinements of civilized life is a delusion. The perf
to subsist not by the labour of his hands but on the alms of inferior men. In the religion of Ch
carpenter's son", a healthier view prevails. The dignity of labour is upheld, and every form of
encouraged that tends to promote man's welfare.

Buddhism has accomplished but little for the uplifting of humanity in comparison with Christia
most attractive features, which, unfortunately, has become wellnigh obsolete, was its practic
towards the sick and needy. Between Buddhists and Brahmins there was a commendable ri
dispensaries of food and medicine. But this charity did not, like the Christian form, extend to
nursing of unfortunates stricken with contagious and incurable diseases, to the protection of
the bringing up of orphans, to the rescue of fallen women, to the care of the aged and insan
hospitals in this sense are unknown to Buddhism. The consecration of religious men and wo
service of afflicted humanity is foreign to dreamy Buddhist monasticism. Again, the wonderfu
displayed by the religion of Christ in purifying the morals of pagan Europe has no parallel in

annals. Wherever the religion of Buddha has prevailed, it has proved singularly inefficient to
a high standard of morality. It has not weaned the people of Tibet and Mongolia from the cus
the aged, nor the Chinese from the practice of infanticide. Outside the establishment of the c
has done next to nothing to raise woman from her state of degradation in Oriental lands. It h
utterly helpless to cope with the moral plagues of humanity. The consentient testimony of wi
suspicion of prejudice establishes the fact that at the present day Buddhist monks are every
deficient in that moral earnestness and exemplary conduct which distinguished the early foll
In short, Buddhism is all but dead. In its huge organism the faint pulsations of life are still dis
but its power of activity is gone. The spread of European civilization over the East will inevita
about its extinction.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

caturÄ• rakkhadÄ«panÄ«

kÄ• yapaccavekkhaá¹‡Ä•

1. dussÄ«lakathÄ• ,

2. sÄ«lÄ• nisaá¹ƒsakathÄ• ,

3. anÅ«sÄ• sanakathÄ• ,

4. Ä• vÄ• sikÄ• cÄ• rakathÄ• ,

5. paccayanissaggakathÄ• ,

6. pÄ• timokkhakathÄ• ,

7. dÄ• yakovÄ• dakathÄ• ,

paá¹‡Ä• mapaá¹-iÃ±Ä•

<1> á¹• 21 cakkavÄ• á¸·a \Be 1/ nahutÄ• ga, devÄ• li gaá¹‡a cumbito.

buddha pÄ• dambujo á¹-hÄ• tu, sÄ«se dayÄ• tigandhajo ||

<2> á¹• 21 nanta \Be 2/ cakkavÄ• á¸·a bbhugga, guá¹‡a sanniccitaá¹ƒ jinaá¹ƒ.

vande tappÅ«jitaá¹ƒ dhammaá¹ƒ, tajjaá¹ƒ saá¹…ghaÃ±ca nimmalaá¹ƒ ||

<3> á¹• 21 vakkhÄ• mi \Be 3/ caturÄ• rakkhaá¹ƒ, sambuddha vacana nvayaá¹ƒ.

appamÄ• dÄ• vahaá¹ƒ etaá¹ƒ, sottabbaá¹ƒ bhavabhÄ«ruhi ||

<4> á¹• 21 buddhÄ• nussati \Be 4/ maraá¹‡Ä• , bhubhÄ• mettÄ• ca bhÄ• vanÄ• .

appamÄ• dÄ• ya Ä• rakkhÄ• , catasso mÄ• nitÄ• sataá¹ƒ ||

1. buddhÄ• nÅ«ssati bhÄ• vanÄ• ,

2. maraá¹‡assati bhÄ• vanÄ• ,

3. asubha bhÄ• vanÄ• ,

4. mettÄ• bhÄ• vanÄ• ,

<5> á¹• 21 buddhovÄ• daá¹ƒ \Be 5/ saritvÄ• va, maccubbiggÄ• sukhesino.

sÄ«tÄ• sÄ«tataraá¹ƒ yanti, subhamettambusi-á¹-á¹-hitÄ• ||

<6> á¹• 21 maraá¹‡aggi vÄ• raá¹‡ambu, sambuddhavacanaá¹ƒ yidaá¹ƒ.

bahÅ« tadaggi santattÄ• , sÄ«tÄ• vÄ• suá¹ƒ tadambunÄ• ||

<7> á¹• 21 saddhaá¹ƒ \Be 6/ buddhena tejetvÄ• , mÄ• naá¹ƒ maraá¹‡acintayÄ• .

asubhÄ• ya hane rÄ• gaá¹ƒ, dosaá¹ƒ mettÄ• ya paÃ±Ã±avÄ• ||

1. buddhÄ• nussati niddesa

<1> á¹• 21 arahaá¹ƒ \Be 7/ sammÄ• sambuddho, vijjakkhi caraá¹‡appado.

sugato sugado satthÄ• , sabbaÃ±Ã±Å« bhagavÄ• damo ||

<2> á¹• 21 Ä• rakattÄ• rihantattÄ• \Be 9/, pÄ• pÄ• kÄ• rakatoraho.

hata cakkÄ• rato pÅ«jÄ• , rahattÄ• cÄ• rahaá¹ƒ name ||

<3> á¹• 21 samutte \Be 11/ jiya gihÄ«naá¹ƒ, anupubbikatho jino.

adÄ• si paramaá¹ƒ tuá¹-á¹-hiá¹ƒ, saccÄ• ni dassayaá¹ƒ divÄ• ||

<4> á¹• 21 bhikkhÅ«naá¹ƒ \Be 12/ paá¹-hame yÄ• me, pÄ• yesi amatÄ• gadaá¹ƒ.

jÄ• tikhettÄ• ga devÄ• naá¹ƒ, kaá¹…khacchedo sa majjhime.

<5> á¹• 21 Ä• do phalasukhaá¹ƒ vedi, majjhe seyya makÄ• jino.

veneyyo lokanaá¹ƒ ante, pacchimepi tidhÄ• kate ||

<6> á¹• 21 khedaá¹ƒ \Be 14/ agaá¹‡ayaá¹ƒ nÄ• tho, paÃ±ca buddhakataá¹ƒ vahaá¹ƒ.

satthasiddho paratthaá¹ƒva, byÄ• vaá¹-o sumahÄ• dayo ||

<7> á¹• 21 caá¹…kamitvÄ• nisÄ«ditvÄ• , rattiá¹ƒdivaÃ±ca jhÄ• yituá¹ƒ.

supituá¹ƒ majjhayÄ• meva, buddho bhikkhÅ«na movadi ||

<8> á¹• 21 nÄ• la \Be 15/ mÄ• lasituá¹ƒ tassa, mahÄ• vÄ«rassa sÄ• sane.

pamÄ• dÄ• ya munindassa, kataÃ±Ã±Å« sÄ• dhu sammato ||

<9> á¹• 21 anaÃ±Ã±Ä• tassa Ã±Ä• tÄ• ya, apattassaca pattiyÄ• .

Ä• rabhetuá¹ƒva no yutto, appamatto rahogato ||

<10> á¹• 21 Ä• rabbhatha \Be 16/ nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<11> á¹• 21 yo \Be 17/ imasmiá¹ƒ dhammavinaye, appamatto vihissati.

pahÄ• ya jÄ• ti saá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissati.

<12> á¹• 21 iti \Be 18/ uyyojanaá¹ƒ mhÄ• kaá¹ƒ, muttassa muttiyÄ• saraá¹ƒ.

nayuttova pamÄ• dÄ• ya, mahÄ• dayassa satthuno ||

<13> á¹• 21 suttena dubbitakkena, akicca karaá¹‡enavÄ• .

mogha kÄ• lakkhayo mando, dukkhassantaá¹ƒ kathaá¹ƒkare ||

<14> á¹• 21 Ä• kÄ• saá¹ƒ \Be 19/ cakkavÄ• á¸·aÃ±ca, sattÄ• buddhaguá¹‡Ä• pica.

anantÄ• nÄ• ma cattÄ• ro, paricchedo navijjati ||

<15> á¹• 21 yathÄ• pi nabha mÄ• kÄ• saá¹ƒ, aá¹…gularajjuyaá¹-á¹-hibhi.

minetuá¹ƒ neva sakkoti, evaá¹ƒ kenaci tagguá¹‡aá¹ƒ ||

2. maraá¹‡assatiniddesa

<1> á¹• 21 maraá¹‡assati \Be 23/ micchanto, tÄ• va buddhavaco suá¹‡a.

avikkhittena cittena, sambuddha vacanaá¹ƒ hidaá¹ƒ ||

<2> á¹• 21 animitta \Be 24/ manaÃ±Ã±Ä• taá¹ƒ, maccÄ• naá¹ƒ idha jÄ«vitaá¹ƒ.

kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ ||

<3> á¹• 21 na hi so pakkamo atthi, yena jÄ• tÄ• namiyyare.

jarampi patvÄ• maraá¹‡aá¹ƒ, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino ||

<4> á¹• 21 phalÄ• na \Be 25/ miva pakkÄ• naá¹ƒ, pÄ• to patanato bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡a to bhayaá¹ƒ ||

<5> á¹• 21 yathÄ• pi kumbhakÄ• rassa, katÄ• mattikabhÄ• janÄ• .

sabbe bhedapariyantÄ• , evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

<6> á¹• 21 daharÄ• ca \Be 26/ mahantÄ• ca, yebÄ• lÄ• yeca paá¹‡á¸• itÄ• .

sabbe maccuvasaá¹ƒ yanti, sabbe maccuparÄ• yanÄ• ||

<7> á¹• 21 tesaá¹ƒ maccuparetÄ• naá¹ƒ, gacchataá¹ƒ paralokato.

napitÄ• tÄ• yate puttaá¹ƒ, Ã±Ä• tivÄ• pana Ã±Ä• take.

<8> á¹• 21 pekkhataÃ±Ã±eva \Be 27/ Ã±Ä• tÄ«naá¹ƒ, passa lÄ• lappataá¹ƒ puthu.

ekamekova maccÄ• naá¹ƒ, go vajjhoviya niyyati ||

<9> á¹• 21 eva mabbhÄ• hato loko, maccunÄ• ca jarÄ• yaca.

tasmÄ• dhÄ«rÄ• nasocanti, viditvÄ• loka pariyÄ• yaá¹ƒ ||

<10> á¹• 21 aÃ±Ã±epi \Be 28/ passa gamane, yathÄ• kammupage nare.

maccuno vasamÄ• gamma, phandantevidha pÄ• á¹‡ino ||

<11> á¹• 21 yena yenahi maÃ±Ã±anti,

tatotassa hi aÃ±Ã±athÄ• .

etÄ• diso vinÄ• bhÄ• vo,

passa lokassa pariyÄ• yanti ||

[sulla sutte vuttaá¹ƒ.]

<12> á¹• 21 yathÄ• pi \Be 29/ selÄ• vipulÄ• ,

nabhaá¹ƒ Ä• hacca paccatÄ• .

samantÄ• anupari yeyyuá¹ƒ,

nippothentÄ• catuddisÄ• ||

<13> á¹• 21 evaá¹ƒ jarÄ• ca maccuca,

adhivattanti pÄ• á¹‡ine.

khattiyebrÄ• hmaá¹‡e vesse,

sudde caá¹‡á¸• Ä• la pakkuse.

nakiÃ±ci parivajjeti,

sabbamevÄ• bhimaddati ||

<14> á¹• 21 na \Be 30/ tattha hatthi naá¹ƒ bhummi, na rathÄ• naá¹ƒ napattiyÄ• .

na cÄ• pi mantayuddhena, sakkÄ• jetuá¹ƒ dhanenavÄ• ||

<15> á¹• 21 tasmÄ• hi \Be 31/ paá¹‡á¸• ito poso,

sampassaá¹ƒ attha mattano.

buddhe dhamme ca saá¹…gheca,

dhÄ«ro saddaá¹ƒ nivesaye ||

<16> á¹• 21 yo dhammacÄ• rÄ« kÄ• yena, vÄ• cÄ• ya uda cetasÄ• .

idhevanaá¹ƒ pasaá¹ƒsanti, paccasagge pamodatÄ«ti ||

[pabbatÅ« mama sutte vuttaá¹ƒ.]

<17> á¹• 21 yathÄ• \Be 32/ vÄ• rivaho pÅ«ro, vahe rukkhe pakÅ«laje.

evaá¹ƒ jarÄ• maraá¹‡ena, vuyhante sabba pÄ• á¹‡ino ||

<18> á¹• 21 daharÄ• pi hi miyyanti,

narÄ• ca athanÄ• riyo.

tattha ko visÄ• seposo,

daharo mhÄ«tijÄ«vite ||

<19> á¹• 21 sÄ• ya \Be 33/ meke nidissanti, pÄ• to diá¹-á¹-hÄ• bahujjanÄ• .

pÄ• to eke nadissanti, sÄ• yaá¹ƒ diá¹-á¹-hÄ• bahujjanÄ• ||

<20> á¹• 21 ajjeva kiccaá¹ƒ Ä• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

nahi no saá¹…karaá¹ƒ tena, mahÄ• senana maccunÄ• ti ||

[jÄ• takesuvuttaá¹ƒ.]

<21> á¹• 21 natthetthaÃ±Ã±o \Be 34/ nusÄ• santo, sayaá¹ƒvattÄ• na movada.

jineritÄ• nusÄ• rena, bhikkhu saá¹ƒsÄ• ra bhÄ«ruko ||

<22> á¹• 21 ahivÄ• pi \Be 35/ maá¹ƒ á¸• aá¹ƒseyya, aÃ±Ã±epi visadhÄ• rino.

apiyÄ• pica ghÄ• teyyuá¹ƒ, uppajjeyyuá¹ƒ rujÄ• pime ||

<23> á¹• 21 maccusenÄ• vudhÄ• saá¹…khyÄ• , bÄ• hirajjhattu paddavÄ• .

tehÄ• yu pÄ«á¸·itaá¹ƒchejjaá¹ƒ, marissa majjavÄ• suve ||

<24> á¹• 21 aá¸·akkÄ• \Be 36/ hi gavÄ• dÄ«hi, corÄ• dÄ«hi arÄ«hipi.

abhiá¹‡ha sannipÄ• tehi, rujÄ• chanavutÄ«hipi ||

<25> á¹• 21 bahÅ«na mupakÄ• rehi, annodakÄ• dikehipi.

marissaá¹ƒ pÄ«á¸·ito niccaá¹ƒ, nirujjheyyÄ• yu ajjavÄ• ||

<26> á¹• 21 bahvÄ• vudhe \Be 37/ visajjeti, nilleá¹‡aá¹ƒ maccuniddayo.

vasantaá¹ƒ bhavasaá¹…gÄ• me, namutto koci Ä• vudhÄ• .

<27> á¹• 21 mahabbalÄ• mahÄ• paÃ±Ã±Ä• , mahiddhikÄ• mahaddhanÄ• .

namuttÄ• sammÄ• sambuddho, sabbalokÄ• dhipo api.

<28> á¹• 21 mayÄ• \Be 38/ samÄ• navÄ• vuddhÄ• , tadÄ• vudhehi te matÄ• .

tathÄ• hampi marissÄ• mi, leá¹‡aá¹ƒ puÃ±Ã±aá¹ƒva me kataá¹ƒ ||

<29> á¹• 21 pathabyÄ• pÄ• dayo dhÄ• tthÅ«,

Ä• hÄ• rÄ• bhojanÄ• dayo.

sÄ«tuá¹‡ha mutunÄ• metaá¹ƒ,

dosÄ• pittasemhÄ• nilÄ• ||

<30> á¹• 21 dhÄ• tvÄ• hÄ• ru \Be 39/ tudosÄ• naá¹ƒ, samatte vÄ• yu tiá¹-á¹-hati.

visame taá¹…khaá¹‡aÃ±Ã±eva, chejja mappaá¹ƒ parÄ• dhinaá¹ƒ ||

<31> á¹• 21 dhÄ• tvÄ• hÄ• rutu dosÄ• naá¹ƒ, visamÄ• svepyakallako.

ussÄ• he kallakÄ• leva, kiá¹ƒkareyyaakallako.

<32> á¹• 21 uppajjeyyuá¹ƒ \Be 40/ rujÄ• svepi, asÄ• to dukkhamÄ• kharÄ• .

puretaraá¹ƒva Ä• rabbhe, mÄ• pacchÄ• anutÄ• panaá¹ƒ ||

<33> á¹• 21 sattÄ• naá¹ƒ \Be 41/ nÄ«cakammÄ• naá¹ƒ, saraá¹‡opi bhayaá¹…karo.

nÄ«cÄ• nÄ«caá¹ƒ najÄ• nÄ• mi, maraá¹‡Ä• sannatampica ||

<34> á¹• 21 kamma pÄ«á¸·ita sattÄ• naá¹ƒ, taá¹…khaá¹‡ampi bhayubbhavo.

mareyya majjavÄ• svevÄ• , nayuttova pamajjituá¹ƒ ||

<35> á¹• 21 puÃ±Ã±akkhÄ«á¹‡Ä• pajÄ• khippaá¹ƒ, ahetunÄ• pi nassaye.

suddhacitto marissÄ• mi, na kiliá¹-á¹-hena cetasÄ• ||

<36> á¹• 21 upacchedÄ• pi \Be 42/ me santi, bhavÄ• bhavacitÄ• bahÅ«.

chejjaá¹ƒ tehÄ• yu ajjÄ• pi, sÄ• dhvÄ• sumÄ• rabhe mataá¹ƒ.

<37> á¹• 21 kammÄ• parÄ• dha sattÄ• naá¹ƒ, vinÄ• se paccupaá¹-á¹-hite.

anayo nayarÅ«pena, buddhimÄ• kamya tiá¹-á¹-hati ||

<38> á¹• 21 maraá¹‡Ä• sanna \Be 43/ taÃ±Ã±eva, cinteyya paÃ±Ã±avÄ• sato.

evaá¹ƒ cintayanto santo, napÄ• paá¹ƒ kattu mussahe ||

<39> á¹• 21 maraá¹‡Ä• sanna taÃ±Ã±eva, cinteyya buddhasÄ• vako.

evaá¹ƒ cintayanto santo, kadÄ• cipi anuá¹‡á¹‡ato ||

<40> á¹• 21 addhÄ• ga \Be 44/ maraá¹‡aá¹ƒ paÃ±Ã±o, puretaraá¹ƒva cintaye.

kare kÄ• tabba kammaÃ±ca, evaá¹ƒ so nÄ• nusocati ||

<41> á¹• 21 maraá¹‡Ä• sanna saÃ±Ã±Ä« so, appamatto vicakkhaá¹‡o.

pattepi maraá¹‡e kÄ• le, na sammuá¸·ho nasokavÄ• ||

<42> á¹• 21 maraá¹‡Ä• \Be 45/ sannasaÃ±Ã±Ä« so, sodheti attano malaá¹ƒ.

nimmalena cuto bhikkhu, natvevÄ• pÄ• ya gÄ• miko ||

<43> á¹• 21 sati Ä• sanna maraá¹‡e,

dÅ«rasaÃ±Ã±Ä« pamÄ• da vÄ• .

yo karoti akÄ• tabbaá¹ƒ,

tadÄ• so atisocati ||

<44> á¹• 21 sati \Be 46/ Ä• sannamaraá¹‡e, dÅ«rasaÃ±Ã±Ä« pamÄ• davÄ• .

Ä• kiá¹‡á¹‡o pÄ• padhammehi, pajjhÄ• yi dummano tadÄ• ||

<45> á¹• 21 sati Ä• sanna maraá¹‡e, duá¹-á¹-ho dosoti thaddhavÄ• .

abhinandati sÄ• deti, tadÄ• so atidukkhito ||

<46> á¹• 21 sati \Be 47/ Ä• sannamaraá¹‡e, tuvaá¹-aá¹ƒ na cikicchati.

saÃ±ciccÄ• patti mÄ• panno, tadÄ• so paridevati ||

<47> á¹• 21 sati Ä• sanna maraá¹‡e, gihÄ«hi navakehica.

saá¹ƒsaá¹-á¹-ho na nulomehi, svativassu mukho tadÄ• ||

<48> á¹• 21 sati \Be 48/ Ä• sanna maraá¹‡e, kuhako kuladÅ«sako.

micchÄ• jÄ«va samÄ• panno, dunnimittova so cuto ||

<49> á¹• 21 sasokÄ« \Be 49/ sahanandÄ«ca, dukkhe dukkho sukhe sukho.

gihikammesu ussukko, passaá¹ƒ gijjhakÅ«á¹-aá¹ƒ cuto ||

<50> á¹• 21 marissanti anÄ• vajja, kilesÄ• tura pÄ«á¸·ito.

kimikhajjavaá¹‡o sÄ• va, bhanto kiá¹ƒ sugatiá¹ƒ vaje ||

<51> á¹• 21 marissanti \Be 50/ anÄ• vajja, dhuradvayaá¹ƒ na pÅ«rati.

ganthaá¹ƒ vipassanaá¹ƒ tandÄ«, kÄ• ruÃ±Ã±oyeva so cuto ||

<52> á¹• 21 marissanti anÄ• vajja, kilesÄ• naá¹ƒ vasÄ• nugo.

sambuddhÄ• -á¹‡aá¹ƒ vÄ«tikkanto, kÄ• ruÃ±Ã±o natthi tassamo ||

<53> á¹• 21 marissanti \Be 51/ anÄ• vajjaá¹ƒ, dhanamesÄ« adhammato.

puÃ±Ã±e cintÄ• pi nuppajji, nirayaá¹ƒ so manaá¹ƒ gato ||

<54> á¹• 21 mareyyanti anÄ• vajjaá¹ƒ, dhanaá¹ƒ cini adhammato.

citaá¹ƒ citaá¹ƒ ihevetaá¹ƒ, tasmiá¹ƒgiddho sa pettiko ||

<55> á¹• 21 atthÄ• \Be 52/ gehe nivattante, susÄ• ne mittabandhavÄ• .

sukataá¹ƒ dukkataá¹ƒ kammaá¹ƒ, gacchanta manugacchati ||

<56> á¹• 21 mareyyanti anÄ• vajjaá¹ƒ, ihatthaá¹ƒ vÄ• nuyuÃ±jati.

samparÄ• ya manapekkho, sujuá¹ƒ vÄ• pÄ• yagÄ• miko ||

<57> á¹• 21 mareyyanti \Be 53/ samÄ• vajja, dhammato dhana mesati.

puÃ±Ã±akÄ• rÄ« suladdhena, maraá¹‡epi sa modati ||

<58> á¹• 21 paÃ±casÄ«la sadÄ• rakkho, yathÄ• balaÃ±ca dÄ• yako.

kÄ• le uposathÄ• vÄ• so, so niccaá¹ƒ sugatiá¹ƒ vajje ||

<59> á¹• 21 dhovÄ• pattimalaá¹ƒ \Be 54/ khippaá¹ƒ, maccu addhÄ• gamissati.

micchÄ• vitakka mucchijja, kara kÄ• tabbabhÄ• vanaá¹ƒ ||

<60> á¹• 21 atikkantÄ• bahÅ« ratyo, khepetvÄ• mama jÄ«vitaá¹ƒ.

mandÄ• yunÄ• pamÄ• dena, yutto viharituá¹ƒ kathaá¹ƒ ||

<61> á¹• 21 hÄ• santaá¹ƒ \Be 55/ nandi mattÄ• naá¹ƒ, maccusandhÄ«hi tacchaye.

kucchi meyyacuto ajja, ko hÄ• sananditabbako ||

<62> á¹• 21 maccusenÄ• vudhÄ• saá¹…khyÄ• , maraá¹‡Ä• bhimukho ahaá¹ƒ.

accÄ• yitabba kÄ• lo yaá¹ƒ, ikkhitabba mudikkhatu ||

<63> á¹• 21 puremarÄ• mi \Be 56/ daá¹-á¹-habbaá¹ƒ,

dakkheyyaá¹ƒ maccu essati.

accÄ• yitabba kÄ• lo yaá¹ƒ,

nokÄ• so hÄ• satuá¹-á¹-hiyÄ• ||

<64> á¹• 21 Ä• kiá¹‡á¹‡amaccusenÄ• naá¹ƒ \Be 57/, ajja svevÄ• vinÄ• sinaá¹ƒ.

addhÄ• pahÄ• ya gÄ• mÄ«naá¹ƒ, kiá¹ƒ pamÄ• da vihÄ• rinÄ• ||

<65> á¹• 21 khaá¹‡amattova paccakkho, ajja svevÄ• atissati.

samparÄ• yo atidÄ«gho, paramparo anantiko ||

<66> á¹• 21 khaá¹‡amattova \Be 58/ paccakkho, maccunÄ• taá¹ƒ jahissati.

pahÄ• ya gamanÄ«ye-smiá¹ƒ, mahussÄ• ho niratthako ||

<67> á¹• 21 samparÄ• yo atidÄ«gho, apÄ• theyye suduttaro.

mahussÄ• hena kÄ• tabbo, tadattho dÄ«ghadassinÄ• ||

<68> á¹• 21 saddhÄ• \Be 59/ bandhatu pÄ• theyyaá¹ƒ, tadesanaá¹ƒ iheva hi.

bhavantare nalabbheyya, apÄ• theyya tidukkhito ||

<69> á¹• 21 saá¹ƒsÄ• ra taraá¹‡atthÄ• ya, maholumpÄ• ni bandhatha.

bhÄ• vanÄ• dÄ• na sÄ«lehi, tivittiá¹‡á¹‡o bhavaá¹‡á¹‡avo ||

<70> á¹• 21 bhuÃ±jaá¹ƒ \Be 60/ bhuÃ±jaá¹ƒ janaá¹ƒ kÄ• me,

kÄ• lÄ• kÄ• lÄ• -budhontako.

kantekanteti maá¹ƒsÄ• so,

pivaá¹ƒpivaá¹ƒva kaá¹ƒ migaá¹ƒ ||

<71> á¹• 21 kÄ• me kÄ• mesanÄ• yeyya,

kÄ• lokÄ• lo mateá¹-á¹-hiyÄ• .

pÅ«re pÅ«retabbaá¹ƒ dhammaá¹ƒ,

addhÄ• addhÄ• na saá¹ƒsaraá¹ƒ ||

<72> á¹• 21 mareyyanti \Be 61/ anubbiggo, pÄ• pakaá¹ƒ kattumussahe.

kareyya hÄ• sanandiÃ±ca, cÄ• pallaÃ±ca pamÄ• da vÄ• ||

<73> á¹• 21 mareyyamiti \Be 62/ saá¹ƒviggo, leá¹‡ameva gavesati.

na hÄ• si nevanandÄ«ca, na cÄ• pallo kadÄ• cipi ||

<74> á¹• 21 accuá¹-á¹-hita rujaggÄ«hi, accÄ• yÄ• se bhayÄ• nake.

nosadhe maraá¹‡Ä• sanne, katapuÃ±Ã±aá¹ƒva sÄ• ta-daá¹ƒ ||

<75> á¹• 21 Ã±Ä• tisaá¹…ghÄ• \Be 63/ viyojentÄ• , maraá¹‡anta bhusÄ• turÄ• .

sabbaá¹ƒ pahÄ• ya gantÄ• pi, nanditabbÄ• ni puÃ±Ã±ino ||

<76> á¹• 21 passantÄ• sunimittÄ• ni, pÄ• kaá¹-Ä• ni sakammunÄ• .

sukhanti maraá¹‡e kÄ• le, numodantÄ• katÄ• nica ||

<77> á¹• 21 sÄ• ta-dÄ• tÄ• ni \Be 64/ puÃ±Ã±Ä• ni, evaá¹ƒ mahabbhaye api.

sugatiá¹ƒ lahunetÄ• ni, kÄ• tabbÄ• ni puretaraá¹ƒ ||

<78> á¹• 21 devadÅ«te \Be 65/ pakÄ• setvÄ• , yamapuá¹-á¹-ho sayaá¹ƒkataá¹ƒ.

puÃ±Ã±aá¹ƒ sarati ce satto, tadeva sugatiá¹ƒ vaje ||

<79> á¹• 21 pÄ• pa \Be 66/ kaá¸• á¸• hampi niraye, manaá¹ƒ dukkhagataá¹ƒ pajaá¹ƒ.

dukkhÄ• moceti yaá¹ƒpuÃ±Ã±aá¹ƒ, sadÄ• kÄ• tabbameva taá¹ƒ ||

<80> á¹• 21 pahÄ• yakaá¹ƒva puÃ±Ã±aÃ±hi, pahÄ• tabbaá¹ƒva pÄ• pakaá¹ƒ.

taá¹ƒ padÄ«pandhakÄ• raá¹ƒva, dvayaá¹ƒ otvÄ• khukaá¹ƒ viya ||

<81> á¹• 21 Ã±Ä• tisaá¹…ghÄ• \Be 67/ viyojentÄ• , maraá¹‡anta bhusÄ• turÄ• .

sabbaá¹ƒ pahÄ• ya gantÄ• ro, bhayÄ• nakÄ• ni pÄ• pino ||

<82> á¹• 21 passantÄ• dunnimittÄ• ni, pÄ• kaá¹-Ä• ni sakammunÄ• .

maraá¹‡e atidukkhanti, nutÄ• pentÄ• katÄ• nica ||

<83> á¹• 21 paá¹-ipÄ«á¸·Ä• ni \Be 68/ pÄ• pÄ• ni, evaá¹ƒ mahabbhaye sati.

duggatiá¹ƒ lahunetÄ• ni, yuttova parivajjituá¹ƒ ||

<84> á¹• 21 devadÅ«te \Be 69/ pakÄ• setvÄ• , yamarÄ• jena pucchito.

pamÄ• dassanti cikkhanto, mahaggimhi turaá¹ƒ pati ||

<85> á¹• 21 puÃ±Ã±aá¹ƒ akarivÄ• mÄ• vÄ• , yamarÄ• jinda pucchito.

pamÄ• dassanti cikkhanto, mahÄ• dukkhaá¹ƒ turaá¹ƒ gami ||

<86> á¹• 21 pÄ• paá¹ƒ \Be 70/ akarivÄ• mÄ• vÄ• , pucchito yamasÄ• minÄ• .

pamÄ• dassanti cikkhanto, tattaá¹ƒ guá¸·aá¹ƒ turaá¹ƒ gili ||

<87> á¹• 21 jÄ• tamattÄ• tijiá¹‡á¹‡Ä• ca, Ä• turÄ• ca matÄ• vudhÄ• .

devadÅ«te ime paÃ±ca, disvÄ• saá¹ƒviggataá¹ƒ vaje ||

<88> á¹• 21 coditÄ• \Be 71/ devadÅ«tehi, ye pamajjanti mÄ• navÄ• .

te dÄ«gharattaá¹ƒ socanti, hina kÄ• yÅ« pagÄ• narÄ• ||

<89> á¹• 21 dhuradvaya \Be 72/ manÄ• rabbha, gihikammÄ• dike rato.

kathaá¹ƒ gijjhakÅ«á¹-aá¹ƒ sesaá¹ƒ, petÄ• vÄ• saá¹ƒ atissati ||

<90> á¹• 21 pariyatti masikkhanto,

nÄ• raddho paá¹-ipattiyaá¹ƒ.

alaso dubbitakko so,

kiá¹ƒ taá¹ƒselaá¹ƒ atissati ||

<92> á¹• 21 mocanatthÄ• ya \Be 73/ pabbajja, saá¹ƒkiliá¹-á¹-hÄ• pamÄ• dino.

sugatyÄ• pica te bhaá¹-á¹-hÄ• , atidÅ«rÄ• va muttito ||

<93> á¹• 21 sÄ«danteva \Be 74/ jale khittÄ• , silÄ• mahÄ• va khuddakÄ• .

patanti khuddakenÄ• pi, apÄ• yaá¹ƒ pÄ• pa kammunÄ• ||

<94> á¹• 21 patantÄ• khuddakeneva, bahÅ«hi puna pÄ«á¸·itÄ• .

mokkhokÄ• saá¹ƒ navindanti, pÄ• paá¹ƒ khuddampi nÄ• care ||

<95> á¹• 21 jegucchitthÅ«darÄ• gamma \Be 75/, punÄ• pi tattha niccagÅ«.

dukkhÄ• ti dukkha saá¹ƒkiá¹‡á¹‡o, haá¹-á¹-huá¹ƒ tuá¹-á¹-huá¹ƒ nasakkuá¹‡e ||

<96> á¹• 21 atibyÄ• piguá¹‡o \Be 76/ puÃ±Ã±o,

mahÄ• yaso sirindharo.

kucchiyaá¹ƒ retasi vÄ• so,

atÄ«va lajjitabbako ||

<97> á¹• 21 maccudukkhaá¹ƒ khaá¹‡aá¹ƒyeva, atidukkhaá¹ƒ taduttari.

mÄ• tugÄ• mudare sandhi, patiá¹-á¹-hÄ• naá¹ƒ bhayÄ• nakaá¹ƒ ||

<98> á¹• 21 maccudukkhaá¹ƒ \Be 77/ khaá¹‡aá¹ƒyeva, atidukkhaá¹ƒ cirattanaá¹ƒ.

Ä• ma pakkantare sandhi, patiá¹-á¹-hÄ• naá¹ƒ bhayÄ• nakaá¹ƒ ||

<99> á¹• 21 duggatyaá¹ƒá¹-hÄ• tu taá¹ƒdukkhaá¹ƒ, suá¹‡a uccakuleapi.

kucchiyaá¹ƒ atisambÄ• dhe, jalÄ• bumhi jigucchite ||

<100> á¹• 21 miá¸·ha semhÄ• di saá¹ƒkiá¹‡á¹‡e, ati duggandha vÄ• site.

gÅ«thakÅ«pe kimÄ«viya, tamejÄ• mÅ«lakammato ||

<101> á¹• 21 paramÄ• á¹‡ukÄ• yo á¹-hÄ• ti, dukkhÄ« nerayiko viya.

dhuvÄ• turo sukhÄ• misso, Ä• ma pakkÄ• sayantare.

<102> á¹• 21 vedanaá¹-á¹-ova saá¹ƒvaá¸• á¸• ho, acittoviya niccalo.

dasamÄ• santare kacce, bahÅ« maranti pÄ• á¹‡ino ||

<103> á¹• 21 paripakko \Be 79/ pamuÃ±cho so,

atisambÄ• dha yonito.

malÄ• kiá¹‡á¹‡ena gattena,

accÄ• yÄ• so vijÄ• yati ||

<104> á¹• 21 evaá¹ƒ \Be 80/ maccuÃ±ca sandhiÃ±ca, vijÄ• yanaÃ±ca bheravaá¹ƒ.

passaá¹ƒ nibbindanto santo, virajjeyya bhavanduke ||

<105> á¹• 21 evaá¹ƒ maccuÃ±ca sandiÃ±ca, anussara mabhiá¹‡haso.

rÄ• jaseá¹-á¹-hi bhavÄ• dimpi, naiccheyya tadanvitaá¹ƒ ||

<106> á¹• 21 bhave \Be 81/ dukkha macintetvÄ• , bhavÄ• sÄ• ya pavattitaá¹ƒ.

puÃ±Ã±aá¹ƒ punappunaá¹ƒ deti, sandhiá¹ƒ na nibbutiá¹ƒ varaá¹ƒ ||

<107> á¹• 21 bhave dukkhaá¹ƒ vibhÄ• yitvÄ• , nibbindena pavattitaá¹ƒ.

puÃ±Ã±aá¹ƒ bhava matikkamma, nibbÄ• naá¹ƒ deti nibbutiá¹ƒ ||

<108> á¹• 21 bhave \Be 82/ dukkhaá¹ƒ saritvÄ• na, maccusandhi sayÄ• dikaá¹ƒ.

tibhavesu virajjeyyÄ• , ditta geheva sÄ• miko ||

<109> á¹• 21 santo puÃ±Ã±Ä• ni karonto, sandhidukkha manussaraá¹ƒ.

nibbinda yutta cittena, vajjeyya bhavasÄ• ta to ||

<110> á¹• 21 puÃ±Ã±a \Be 83/ nibbatta á¹-hÄ• nepi, jegucche sandhisambhavo.

bhava sÄ• ta vasÄ• tasmÄ• , dhÄ«ro taá¹ƒ lagganaá¹ƒ caje ||

3. asubhabhÄ• vanÄ• niddesa

<1> á¹• 21 sirimaá¹ƒ \Be 84/ gaá¹‡ikaá¹ƒ disvÄ• , dametuá¹ƒ rattacetasaá¹ƒ.

dassetvÄ• matasÄ• rÄ«raá¹ƒ, tassÄ• jino idaá¹ƒ bravi ||

<2> á¹• 21 caraá¹ƒvÄ• \Be 89/ yadivÄ• tiá¹-á¹-haá¹ƒ, nisinno udavÄ• sayaá¹ƒ.

samaÃ±cheti pasÄ• reti, esÄ• kÄ• yassa iÃ±janÄ• ||

<3> á¹• 21 aá¹-á¹-hi nhÄ• rÅ«hi saá¹ƒyutto, taca maá¹ƒsÄ• va lepano.

chaviyÄ• kÄ• yo paá¹-icchanno, yathÄ• bhÅ«taá¹ƒ nadissati ||

<4> á¹• 21 antapÅ«ro \Be 90/ darapÅ«ro, yakana peá¸·assa vatthino.

hadayassa papphÄ• sassa, vakkassa pihakassaca ||

<5> á¹• 21 siá¹…ghÄ• nikÄ• ya kheá¸·assa, sedassaca medassaca.

lohitassa lasikÄ• ya, pittassaca vasÄ• yaca ||

<6> á¹• 21 athassa \Be 91/ navahi sotehi, asuci savati sabbadÄ• .

akkhimhÄ• akkhigÅ«thako, kaá¹‡á¹‡amhÄ• kaá¹‡á¹‡agÅ«thako ||

<7> á¹• 21 siá¹…ghÄ• nikÄ• ca nÄ• sato, mukhato vamati ekadÄ• .

pittaá¹ƒ semhaÃ±ca vamati, kÄ• yamhÄ• sedajallikÄ• ||

<8> á¹• 21 athassa \Be 92/ susiraá¹ƒ sÄ«saá¹ƒ,

matthaluá¹…gassa pÅ«ritaá¹ƒ.

subhato naá¹ƒ maÃ±Ã±ati bÄ• lo,

avijjÄ• ya purakkhato ||

<9> á¹• 21 yadÄ• ca so mato seti,

uddhumÄ• to vinÄ«lako.

apaviddho susÄ• nasmiá¹ƒ,

anapekkhÄ• honti Ã±Ä• tayo ||

<10> á¹• 21 khÄ• danti \Be 93/ naá¹ƒ suvÄ• nÄ• ca, siá¹…gÄ• lakÄ• ca kimiyo.

kÄ• kÄ• gijjhÄ• ca khÄ• danti, yecaÃ±Ã±e santi pÄ• á¹‡akÄ• ||

<11> á¹• 21 sutvÄ• na \Be 94/ buddhavacanaá¹ƒ, bhikkhu paÃ±Ã±Ä• á¹‡avÄ• idha.

sokho naá¹ƒ parijÄ• nÄ• ti, yathÄ• bhÅ«taÃ±hi passati ||

<12> á¹• 21 yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, kÄ• ye chandaá¹ƒ virÄ• jaye ||

<13> á¹• 21 chanda \Be 95/ rÄ• ga viratto so, bhikkhu paÃ±Ã±Ä• á¹‡avÄ• idha.

ajjhagÄ• amataá¹ƒ santiá¹ƒ, nibbÄ• naá¹ƒ pada maccutaá¹ƒ ||

<14> á¹• 21 dvipÄ• dako yaá¹ƒ asuci, duggandho parihÄ• rati.

nÄ• nÄ• kuá¹‡apa paripÅ«ro, vissavanto tatotato ||

<15> á¹• 21 etÄ• disena \Be 96/ kÄ• yena, yo maÃ±Ã±e unnametave.

paraá¹ƒvÄ• avajÄ• neyya, kimaÃ±Ã±atra adassanÄ• ti.

kÄ• ya vicchandanÄ«yasuttaá¹ƒ, vijayasuttantipi vattabbaá¹ƒ ||

<16> á¹• 21 ra-akkharo \Be 97/ siyÄ• ggimhi, rova aggiva Ä• gato.

tasmÄ• rÄ• goti vattabbo, taá¹‡hÄ• va niccatÄ• pikÄ• ||

<17> á¹• 21 abhiá¹‡hameva rÄ• gaggi, dayhate subhasaÃ±Ã±inaá¹ƒ.

kimikhajjavaá¹‡o sÄ• va, dukkhÄ« rÄ• gÄ« sa sabbadÄ• ||

<18> á¹• 21 dukkhÄ« \Be 98/ piya maladdhÄ• na, laddhÄ• pya paripuá¹‡á¹‡ato.

natthi rÄ• gaggikhandhassa, piyindhena hi puá¹‡á¹‡atÄ• ||

<19> á¹• 21 natthi \Be 99/ rÄ• gasamo aggi,

iti vuttaá¹ƒ mahesinÄ• .

tena rÄ• gagginÄ• daá¸• á¸• ho,

sabbo loko tidukkhito ||

<20> á¹• 21 ekassa pivitaá¹ƒ khÄ«raá¹ƒ, catÅ« dadhi jalÄ• bahu.

rÄ• gahetu bhave sandhi, á¹-á¹-hÄ• naá¹ƒ anamataggikaá¹ƒ ||

<21> á¹• 21 catÅ«dami \Be 100/ jalÄ• bhiyyo, sÄ«sacchedana lohitaá¹ƒ.

rÄ• gahetu bhave macca, bhayaá¹ƒ anamataggikaá¹ƒ ||

<22> á¹• 21 ekassa rudato assu, catÅ« dadhi jalÄ• bahu.

dukkhaá¹ƒ anamataggaá¹ƒva, taá¹ƒhetu paridevanaá¹ƒ ||

<23> á¹• 21 tattÄ• yo \Be 101/ guá¸·a gilita, vadhaggi dayhanÄ• dikaá¹ƒ.

asaá¹…khyeyyaá¹ƒ mahÄ• dukkhaá¹ƒ, taá¹ƒhetu niraye labhi ||

<24> á¹• 21 eka dvitti catu paÃ±ca, buddhuppÄ• depya mocitaá¹ƒ.

khuppipÄ• sita nijjhÄ• maá¹ƒ, labhi taá¹ƒhetu pettikaá¹ƒ ||

<25> á¹• 21 tiracchÄ• ne \Be 102/ asÅ«reca, dukkhaá¹ƒ nÄ• nÄ• vidhaá¹ƒ labhi.

namataggika saá¹ƒsÄ• re, sabbantaá¹ƒ rÄ• gahetukaá¹ƒ ||

<26> á¹• 21 ekassekena kappena, puggalassaá¹-á¹-hi saÃ±cayo.

sace saá¹ƒhÄ• rito assa, vepulla pabbatÄ• dhiko ||

<27> á¹• 21 eka kappe idaá¹ƒ dukkhaá¹ƒ, nÄ• dikappesu kÄ• kathÄ• .

rÄ• go nanu mahÄ• verÄ«, bÄ• lo jano ta micchati ||

<28> á¹• 21 rÄ• gasuddhi \Be 103/ asokoca, niddukkho Ã±Ä• yapattica.

nibbÄ• naá¹ƒ paÃ±ca paccakkhÄ• , asubhÄ• ya phalÄ• matÄ• ||

<29> á¹• 21 asubhaggahaá¹‡aá¹ƒ \Be 104/ jhÄ• yÄ«, mitÄ• sindriya saá¹ƒvaro.

somitya mukkaá¹-á¹-hÄ• vÄ• cÄ• , chaá¸·ime rÄ• ga suddhiyÄ• ||

<30> á¹• 21 niccuggarÄ• ga rogÄ«naá¹ƒ, asubhÄ• vÄ• tulosadhÄ• .

rÄ• gayakkhÄ• bhi gayhÄ• naá¹ƒ, asubhÄ• manta muttaraá¹ƒ ||

<31> á¹• 21 sajÄ«vakÄ• ca \Be 105/ nijjÄ«vÄ• , asubhÄ• duvidhÄ• matÄ• .

sajÄ«vÄ• kesalomÄ• di, dasevime ajÄ«vakÄ• ||

<32> á¹• 21 uddhumÄ• taka \Be 106/ vÄ«nÄ«laá¹ƒ, vipubbakaá¹ƒ vichiddakaá¹ƒ.

vikkhÄ• yitaka vikkhittaá¹ƒ, hativikkhitta lohitaá¹ƒ ||

<33> á¹• 21 puá¸·uva á¹-á¹-hika miccesu, laddhÄ• aÃ±Ã±ataraá¹ƒ sato.

ratana vÄ• napasseyya, yathÄ• cetasi pÄ• kaá¹-aá¹ƒ ||

<34> á¹• 21 mataá¹ƒ \Be 107/ khajjaá¹ƒ sa maá¹ƒsaÃ±ca, nilohitaá¹ƒ nimaá¹ƒsakaá¹ƒ.

vikkhittaá¹ƒ seta puÃ±jaá¹-á¹-hiá¹ƒ, navadhÄ• putimikkhaye ||

<35> á¹• 21 maccuto \Be 108/ parimuccÄ• mi, paá¹-ivatti yimÄ• yiti.

payojana samÄ• vajja, moditabbaá¹ƒ jigucchake ||

<36> á¹• 21 sajÄ«vake jigucchatthaá¹ƒ, nijjÄ«vÄ• subha mÄ«ritaá¹ƒ.

tathÅ«pamo ayaá¹ƒkÄ• yo, evameva bhavissati ||

<37> á¹• 21 evaá¹ƒdhammo \Be 109/ ayaá¹ƒkÄ• yo, evaá¹ƒbhÄ• vÄ« natikkamo.

iccupa saá¹ƒhare disvÄ• , ekadviha matÄ• dikaá¹ƒ ||

<38> á¹• 21 yathÄ• \Be 110/ idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

jegucchaá¹ƒ paá¹-ikÅ«lyaÃ±ca, kÄ• ye iccupa saá¹ƒhare ||

<39> á¹• 21 uddhumÄ• ta vinÄ«lÄ• di,

paá¹-ikÅ«lyo jigucchito.

tathevÄ• yampi me kÄ• yo,

viseso nÄ• yu-sÄ• yuva ||

<40> á¹• 21 uddhumÄ• ta \Be 111/ vinÄ«lÄ• do, sobhaá¹‡aá¹ƒ natthi kiÃ±cipi.

imasmiá¹ƒpi me kÄ• ye, gavesantopi sabbaso ||

<41> á¹• 21 paá¹-ikÅ«lavasÄ• dhÄ• tu, vasÄ• ca dvippakÄ• rato.

paccavekkheyyimaá¹ƒ kÄ• yaá¹ƒ, icchaá¹ƒ virÄ• ga mattani ||

<42> á¹• 21 vaá¹‡á¹‡a \Be 112/ saá¹‡á¹-hÄ• na gandhehi, Ä• sayo kÄ• satopica.

jeguccha paá¹-ikÅ«lyÄ• ca, kesÄ• na tuá¹-á¹-hamÄ• nitÄ• ||

<43> á¹• 21 iti kesesu ikkheyya,

lomÄ• dÄ«supyayaá¹ƒ nayo.

dvattiá¹ƒsevaÃ±hi koá¹-á¹-hÄ• se,

paccavekkhe visuá¹ƒvisuá¹ƒ ||

<44> á¹• 21 kÄ• yato \Be 113/ bahinikkhantaá¹ƒ, paá¹-ikÅ«lyaá¹ƒ jigucchitaá¹ƒ.

anikkhantampi jegucchaá¹ƒ, paá¹-ikÅ«lyaá¹ƒva tassamaá¹ƒ ||

<45> á¹• 21 saá¹…khatampi yathÄ• vaccaá¹ƒ, manuÃ±Ã±ataá¹ƒ na pÄ• puá¹‡e.

upakkama sahassehi, evaá¹ƒ kesÄ• dikampica ||

<46> á¹• 21 sabhÄ• va \Be 114/ paá¹-ikÅ«lyaá¹ƒva, ekampi vacca puÃ±jakaá¹ƒ.

nanu jegucchitÄ• bhiyyo, dvattiá¹ƒsa vaccapuÃ±jakÄ• ||

<47> á¹• 21 paccekampi \Be 115/ paá¹-ikÅ«lyaá¹ƒ, kesÄ• dikaá¹ƒ sabhÄ• vato.

kesÄ• didvattiá¹ƒsa puÃ±jo, bhiyyo jegucchito nanu ||

<48> á¹• 21 puÃ±jitesveva kantesu, kantohoti sa puÃ±jako.

puÃ±jitesu akantesa, akantova sa puÃ±jako ||

<49> á¹• 21 paccekaá¹ƒ \Be 116/ vinibhuttesa, kesa loma nakhÄ• disu.

natthi taÃ±Ã±Ä• kumÄ• rÄ«vÄ• , mukhahatthÄ• dikÄ• nivÄ• ||

<50> á¹• 21 sampiá¹‡á¸• i tesu tesveva,

kuto tÄ• tÄ• ni Ä• gatÄ• .

paÃ±Ã±atti matta mevesÄ• ,

jigucchaÃ±Ã±Ä• na kÄ• cipi ||

<51> á¹• 21 santaá¹ƒ \Be 117/ cinteyya nÄ• santaá¹ƒ, santa cintayato sukhaá¹ƒ.

asantaá¹ƒ parikappento, nÄ• nÄ• dukkhehi tappati ||

<52> á¹• 21 nÄ• vajja santajegucchaá¹ƒ, saÃ±Ã±aá¹ƒ asati kÄ• tuna.

subhÄ• itthÄ«ti gÄ• raggi, uppajji subhasaÃ±Ã±ino ||

<53> á¹• 21 asantaá¹ƒva \Be 118/ abhÅ«taá¹ƒva, passe rÄ• gaggijotiyÄ• .

tÄ• ya santaÃ±ca bhÅ«taÃ±ca, na passati kadÄ• cipi ||

<54> á¹• 21 ekassa \Be 119/ pivitaá¹ƒ khÄ«raá¹ƒ, sÄ«sacchedana lohitaá¹ƒ.

rudato assu taá¹ƒhetu, catÅ«dadhi jalÄ• bahu ||

<55> á¹• 21 Ä• yatimpi atÄ«teva, saá¹ƒsarantassa hessati.

rÄ• gaá¹ƒ hantu manÄ«hoce, khÄ«raá¹ƒ assuca lohitaá¹ƒ ||

<56> á¹• 21 subhasaÃ±Ã±Ä• ya \Be 120/ so vaá¸• á¸• ho,

tadabhÄ• ve sa nassati.

thiraá¹ƒ hantuá¹ƒ na taá¹ƒsaÃ±Ã±aá¹ƒ,

sakkÄ• sithila vÄ«riyo ||

<57> á¹• 21 ussoá¸·hi \Be 121/ vÄ«riyo hutvÄ• , brÅ«heyyÄ• subha bhÄ• vanaá¹ƒ.

subhasaÃ±Ã±Ä• ppa hÄ• nÄ• ya, pariccajjÄ• pi jÄ«vitaá¹ƒ ||

<58> á¹• 21 aÃ±Ã±akicca mupekkhÄ• ya, brÅ«heyyÄ• subha bhÄ• vanaá¹ƒ.

mandi hutveha rÄ• gaggi, nibbÄ• yissati Ä• yatiá¹ƒ ||

<59> á¹• 21 kiccaá¹ƒ me idameveti, brÅ«heyyÄ• subha bhÄ• vanaá¹ƒ.

dÄ• ni mandaggi hutvÄ• na, pÄ• mojjaá¹ƒ ve labhissati ||

<60> á¹• 21 kÄ• ye \Be 122/ daá¹-á¹-habba jegucchaá¹ƒ, apassanto pamÄ• davÄ• .

aladdhÄ• kiÃ±ci pÄ• mojjaá¹ƒ, pabbajjampi na modati ||

<61> á¹• 21 pure marÄ• mi kÄ• ye smiá¹ƒ, passÄ• mi passitabbakaá¹ƒ.

iccÄ• raddho vÄ«tiá¹ƒladdhÄ• , pabbajjaá¹ƒ atimodati ||

<62> á¹• 21 kÄ• ye \Be 123/ daá¹-á¹-habba jegucchaá¹ƒ, apassanto pamÄ• da vÄ• .

á¹• 2 moghaá¹ƒva dullabhÄ• tÄ«to, mahÄ• jÄ• nÄ«yataá¹ƒ gato ||

<63> á¹• 21 santaá¹ƒ bhÅ«taÃ±ca jegucchaá¹ƒ, rÄ• gagginÄ• apassiyaá¹ƒ.

paÃ±Ã±Ä• padÄ«pajotena, samikkheyya abhiá¹‡haso ||

<64> á¹• 21 santaá¹ƒ \Be 124/ bhÅ«taÃ±ca kÄ• ye smiá¹ƒ, daá¹-á¹-hukÄ• mo sadÄ• sato.

paÃ±Ã±Ä• padÄ«pakeneva, dakkhe na rÄ• gÄ«sÄ«khinÄ• ||

<65> á¹• 21 jegucchitena kÄ• yena, nikkhantena jigucchato.

ajja svevÄ• vinaá¹-á¹-hena, nÄ• la munnamituá¹ƒ sato ||

<66> á¹• 21 kÄ«disaá¹ƒ \Be 125/ maá¹ƒ tuvaá¹ƒ maÃ±Ã±i, ahaá¹ƒ sabba jegucchako.

jegucchatoca nikkhanto, icceva vattu marahati ||

<67> á¹• 21 kÄ• ye jegucchasaÃ±Ã±aá¹ƒva, kare sabbiriyÄ• pathe.

tasmiá¹ƒ tuá¹-á¹-habbakaá¹ƒ natthi, piyÄ• yitaá¹ƒ mamÄ• yitaá¹ƒ ||

<68> á¹• 21 subhÄ• ya \Be 126/ nava mattÄ• naá¹ƒ, asubhÄ• paripÄ• caye.

santo pakkassa saá¹ƒsÄ• ro, nanto navassa rÄ• gino ||

<69> á¹• 21 kÄ• ye asubha saÃ±Ã±Ä• ya, paripakka sabhÄ• vino.

Ä• lambesu acÄ• pallÄ• , thirÄ• sambuddha sÄ• sane ||

<70> á¹• 21 anto \Be 127/ gocarikÄ• pakkÄ• , bahi gocarikÄ• navÄ• .

pakkÄ• nÄ• sÄ• ya uccÄ• te, nÄ«cÄ• yeva navÄ• sino ||

<71> á¹• 21 navÄ• navÄ• \Be 128/ subhÄ• bhogÄ«, nÄ«cÄ• nÄ«cÄ• bhigÄ• mino.

pakkÄ• pakkÄ• va dhÄ«jhÄ• yÄ«, santÄ• santÄ• virÄ• gino ||

<72> á¹• 21 sakkÄ• sakkÄ• na dassetuá¹ƒ, subhaá¹ƒsubhaá¹ƒ sataá¹ƒsataá¹ƒ.

dhÄ«rÄ• dhÄ«rÄ• ga mujjhanti, kÄ• ye kÄ• ye kriyekriye ||

<73> á¹• 21 sakkÄ• \Be 129/ sakkÄ• pi taá¹ƒ kÄ• tuá¹ƒ, subhaá¹ƒsubhaá¹ƒ na dhÄ«mayaá

santosantojigucchaÃ±Ã±Å«, na vÄ• navÄ• subhesako ||

<74> á¹• 21 dukÄ• yaá¹ƒ \Be 130/ suti cintetvÄ• , mamÄ• yantÄ• mahÄ• tapÄ• .

tapaá¹ƒ nibbÄ• yituá¹ƒ icchaá¹ƒ, dukÄ• yaá¹ƒ duti cintaye ||

<75> á¹• 21 yvÄ• subhaá¹ƒ subhato maÃ±Ã±i, konubÄ• lotaduttari.

andho ummattakovÄ• so, nattÄ• naá¹ƒ maÃ±Ã±ate tathÄ• ||

<76> á¹• 21 saritabbaka \Be 131/ mevetaá¹ƒ, kÄ• ye jeguccha puÃ±jataá¹ƒ.

mandarÄ• go manosÄ«taá¹ƒ, labheyya tamanussanaá¹ƒ ||

<77> á¹• 21 gihibhÄ• ve apÄ• yeca, rÄ• gayakkhandha ninnitÄ• .

maá¹ƒpi nessati soyakkho, sÄ• demice tadÄ• gataá¹ƒ ||

<78> á¹• 21 abhiá¹‡ha \Be 132/ gÄ• hinaá¹ƒ rÄ• ga, yakkhaá¹ƒ ananta dukkha daá¹ƒ.

asubhÄ• tula mantena, vÄ• rehi taá¹ƒ sa bhÄ• yati ||

<79> á¹• 21 rÄ• gayakkho bahumÄ• yo, saddhÄ• mettÄ• divesavÄ• .

rÄ• gampi kusalaá¹ƒ maÃ±Ã±i, jano teneva vaÃ±cito ||

<80> á¹• 21 Ä• turaá¹ƒ \Be 133/ asuciá¹ƒ putiá¹ƒ, passa nande samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhipatthitaá¹ƒ ||

<81> á¹• 21 subhato naá¹ƒ maÃ±Ã±ati bÄ• lo, avijjÄ• ya purakkhato.

iccÄ• ha bhagavÄ• nindi, bÄ• loti subhasaÃ±Ã±inaá¹ƒ ||

<82> á¹• 21 nhÄ• ruá¹-á¹-hi \Be 134/ taca maá¹ƒsÄ• ni, saraá¹ƒ sataá¹ƒ na nindito.

buddhanindÄ• ya mocetuá¹ƒ, tÄ• nÄ• rabbha anussare ||

<83> á¹• 21 maÃ±Ã±itvÄ• attano bÄ• lyaá¹ƒ, asubhe subhadassino.

vÄ• yÄ• meyya abÄ• lÄ• ya, kÄ• yaá¹ƒ asubhato saraá¹ƒ ||

<84> á¹• 21 attÄ• naá¹ƒ \Be 135/ garahitvÄ• na, bÄ• laá¹ƒ viparidassinaá¹ƒ.

subhasaÃ±Ã±aá¹ƒ pahinneyya, kareyyÄ• subha saÃ±Ã±itaá¹ƒ ||

<85> á¹• 21 visa bhesajjarukkhaá¹-á¹-ho, ahi á¸• aá¹ƒseyyasosato.

yathÄ• tasseva paá¹‡á¹‡Ä• diá¹ƒ, khÄ• detvÄ• visa mujjahe ||

<86> á¹• 21 evaá¹ƒ rÄ• go samuppajje, kÄ• ye gandhÄ• di vÄ• site.

anto tasseva jegucchaá¹ƒ, cintetvÄ• rÄ• ga mujjahe ||

<87> á¹• 21 jigucchitena \Be 136/ kÄ• yena, apassanto jigucchataá¹ƒ.

unnameti avaÃ±Ã±Ä• ti, avijjÄ• ya purakkhato ||

<88> á¹• 21 Ä• yatiá¹ƒ \Be 137/ maggalÄ• bhÄ• ya, bÄ«jaá¹ƒ kareyya bhÄ• vanaá¹ƒ.

bÄ«jÄ• bhÄ• ve kuto maggo, maggabÄ«jÄ• hi bhÄ• vanÄ• ||

<89> á¹• 21 maggabÄ«jo apÄ• yepi, nimmuggo samaye gate.

ummujjitvÄ• va buddhÄ• naá¹ƒ, maggaá¹ƒ labheyya santike ||

<90> á¹• 21 ajÄ«jassa \Be 138/ tu saá¹ƒsÄ• ro, dÄ«ghoyeva anantiko.

tasmÄ• hi bhÄ• vanÄ• bÄ«jaá¹ƒ, kareyya mocanatthiko ||

<91> á¹• 21 abhiá¹‡ha pÄ«á¸·itaá¹ƒ rÄ• gaá¹ƒ, asubhÄ• ya nivÄ• raye.

mandÄ«hutvÄ• pahÄ«yeyya, rÄ• go asubha bhÄ«ruko ||

<92> á¹• 21 mÄ• jegucchaá¹ƒ \Be 139/ mamÄ• yetha, sÄ• va jegucchamÄ• mako.

ananta dukkha mÄ• pÄ• di, jegucchita mamÄ• yanÄ• ||

<93> á¹• 21 maá¹ƒsalaggo tacacchanno,

nhÄ• rubandho á¹-á¹-hipuÃ±jako.

moheti chaviyÄ• lokaá¹ƒ,

mahÄ• dukkho sa mohito ||

<94> á¹• 21 nhÄ• ruá¹-á¹-hi \Be 140/ taca maá¹ƒsehi, rÄ• gavaá¸• á¸• haki saá¹…khate.

gehe rogÄ• putÄ« pÄ• pÄ• , vasanti kucchitÄ• sadÄ• ||

<95> á¹• 21 luá¹…gantÄ• vÄ«sa bhÅ«dhÄ• tÅ«, pittÄ• dÄ« dvÄ• dasambuva.

tÄ• paá¹ƒ jiraá¹ƒ dahaá¹ƒ pakkaá¹ƒ, caturaggi chavÄ• yukÄ• ||

<96> á¹• 21 adhoddhaá¹ƒ kucchi koá¹-á¹-hÄ• sÄ• ,

aá¹…gacÄ• rÄ«ca pÄ• á¹‡akÄ• .

dhÄ• tuyoyeva kÄ• yesmiá¹ƒ,

dvitÄ• lÄ«sa anaÃ±Ã±akÄ• ||

<97> á¹• 21 yathÄ• \Be 142/ bahi tathÄ• ajjhattaá¹ƒ, dhÄ• tÅ« bhvÄ• pÄ• nalÄ• nilÄ• .

name nÄ• haá¹ƒ naattÄ• ti, saá¹ƒmaseyya punappunanti ||

4. mettÄ• bhÄ• vanÄ• niddesa

<1> á¹• 21 mettÄ• \Be 145/ bhÄ• vana micchampi, suá¹‡a buddhavaco yidaá¹ƒ.

dosa niggahaá¹‡atthÄ• ya, doso mettÄ• yaverihi ||

<2> á¹• 21 akkocchimaá¹ƒ avadhimaá¹ƒ, ajinimaá¹ƒ ahÄ• sime.

yeca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ nasammati ||

<3> á¹• 21 akkocchimaá¹ƒ \Be 146/ avadhimaá¹ƒ, ajinimaá¹ƒ ahÄ• sime.

yecataá¹ƒ nupanayhanti, veraá¹ƒ tesaá¹ƒ upasammati ||

<4> á¹• 21 nahiverena verÄ• ni, sammantidha kudÄ• cana.

averenaca sammanti, esadhammo sanantano ||

<5> á¹• 21 pareca \Be 147/ navijÄ• nanti, maya mettha yamÄ• mase.

yeca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

<6> á¹• 21 kuddho atthaá¹ƒ najÄ• nÄ• ti, kuddho dhammaá¹ƒ napassati.

sadÄ• andhatamaá¹ƒ hoti, yaá¹ƒkodho sahatenaraá¹ƒ ||

<7> á¹• 21 ubhinna \Be 148/ matthaá¹ƒ carati, attanoca parassaca.

paraá¹ƒ saá¹ƒkuppitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

<8> á¹• 21 tasseva tena pÄ• piyyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ apaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

<9> á¹• 21 khantÄ« \Be 149/ paramaá¹ƒ tapo titikkhÄ• ,

nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

nahi pabbajito parÅ«paghÄ• tÄ«,

nasamaá¹‡o hoti paraá¹ƒ viheá¹-hayanto ||

<10> á¹• 21 akodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaá¹ƒ ||

<11> á¹• 21 yo \Be 150/ ve uppatitaá¹ƒ kodhaá¹ƒ, rathaá¹ƒ bhantaá¹ƒva vÄ• raye.

ta mahaá¹ƒ sÄ• rathÄ« brÅ«mi, rasmiggÄ• ho itarojano ||

<12> á¹• 21 purisassa \Be 151/ hi jÄ• tassa, kudhÄ• rÄ« jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒbhaá¹‡aá¹ƒ ||

<13> á¹• 21 selo yathÄ• ekagghano, vÄ• tena nasamÄ«rati.

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, nasamiÃ±janti paá¹‡á¸• itÄ• ||

<14> á¹• 21 samÄ• nabhÄ• gaá¹ƒ \Be 152/ krubbetha, gÄ• me akkuá¹-á¹-ha vanditaá¹ƒ.

manopadosaá¹ƒ rakkheyya, santo anuá¹‡á¹‡ato siyÄ• ||

<15> á¹• 21 naparo paraá¹ƒ nikuppetha, nÄ• timaÃ±Ã±etha katthaci nakiÃ±ci.

byÄ• rosanÄ• paá¹-ighasaÃ±Ã±Ä• , naÃ±Ã±amaÃ±Ã±assa dukkha miccheyya ||

<16> á¹• 21 mÄ• tÄ• \Be 153/ yathÄ• niyaá¹ƒ putta,

mÄ• yusÄ• ekaputta manurakkhe.

evampi sabba bhÅ«tesu,

mÄ• nasaá¹ƒ bhÄ• vaye aparimÄ• á¹‡aá¹ƒ ||

<17> á¹• 21 sutvÄ• na dusito bahuá¹ƒ vÄ• caá¹ƒ,

samaá¹‡Ä• naá¹ƒvÄ• puthujanÄ• naá¹ƒ.

pharusena hi na paá¹-ivajjÄ• ,

na hi santo paá¹-iseniá¹ƒ karonti ||

<18> á¹• 21 saccaá¹ƒ \Be 154/ bhaá¹‡e nakujjheyya, dajjÄ• appampi yÄ• cito.

etehi tÄ«hi á¹-hÄ• nehi, gacche devÄ• na santike ||

<19> á¹• 21 na paresaá¹ƒ vilomÄ• ni, na paresaá¹ƒ katÄ• kataá¹ƒ.

attanova avekkheyya, katÄ• ni akatÄ• nica ||

<20> á¹• 21 su \Be 155/ dasaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ.

paresaÃ±hi so vajjÄ• ni, ophunÄ• ti yathÄ• bhusaá¹ƒ.

attano pana chÄ• deti, kaliá¹ƒva kitavÄ• saá¹-á¹-ho ||

<21> á¹• 21 nidhÄ«naá¹ƒva \Be 156/ pavattÄ• naá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje ||

<22> á¹• 21 tÄ• disaá¹ƒ bhajamÄ• nassa,

seyyohoti napÄ• piyo.

iti vuttaá¹ƒ munindena,

tilokaggena satthunÄ• ||

<23> á¹• 21 mettÄ• \Be 157/ gandhena vÄ• sento,

dosaá¹ƒ dÅ«rekare budho.

dÅ«rÄ• sannesu sabbesu,

attano verikesupi ||

<24> á¹• 21 hane dosÅ« panÄ• hÄ• ni, anattha kÄ• rakÄ• ni hi.

tesva santesu sabbesu, mettÄ• hoti sunimmalÄ• ||

<25> á¹• 21 sataá¹ƒ \Be 158/ dujjana vÄ• kyehi, namano yÄ• ti vikriyaá¹ƒ.

nahitÄ• payituá¹ƒ sakkÄ• , gaá¹…gÄ• nadiá¹ƒ tiá¹‡ukkayÄ• ||

<26> á¹• 21 nahi nindÄ• pasaá¹ƒsÄ• hi, sataá¹ƒ manovikÄ• ratÄ• .

na kadÄ• cipi kampeyya, vÄ• tehi selapabbato ||

<27> á¹• 21 nadiyaá¹ƒ \Be 159/ khuddakÄ• nÄ• vÄ• , vicÄ«hi unnatonatÄ• .

mahÄ• nÄ• vÄ• nakampanti, mahantÄ«hi vicÄ«hipi ||

<28> á¹• 21 loke pasaá¹ƒsa nindÄ• hi, dujjanovunnatonato.

santopaÃ±Ã±o nacalati, mahÄ• nindÄ• thutÄ«hipi ||

<29> á¹• 21 seloselo \Be 160/ nileheva,

vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• asassatÄ• .

lÄ• bhÄ• lÄ• bhÄ• sukhÄ• dukkhÄ• ,

yasÄ• yasÄ• nakampati ||

<30> á¹• 21 khamÄ• dhagga karetassa, dujjano kiá¹ƒ karissati.

atiá¹‡e patito aggi, sayameva pasambhati ||

<31> á¹• 21 sayameva \Be 161/ sakattÄ• naá¹ƒ, maccubbhayena tacchatu.

mÄ• Ã±Ã±e tacchatu dosena, kimatthaá¹ƒ aÃ±Ã±atacchanaá¹ƒ ||

<32> á¹• 21 mÄ• Ã±Ã±e taccha tudosena, naseyyo aÃ±Ã±atacchanaá¹ƒ.

mÄ• Ã±Ã±o taá¹ƒ ahibyaggheva, domanassena bhÄ• yatu ||

<33> á¹• 21 nissÄ• ya \Be 162/ garukÄ• tabbaá¹ƒ, bahÅ«naá¹ƒ pÄ• pamocanaá¹ƒ.

acÄ• pallena santena, garukÄ• tabbataá¹ƒ vaje ||

<34> á¹• 21 nissÄ• ya garukÄ• tabbaá¹ƒ, bahÅ«naá¹ƒ puÃ±Ã±avaá¸• á¸• hanaá¹ƒ.

garukÄ• tabbataá¹ƒ gacche, dhÄ«tiyÄ• sÄ«la guttiyÄ• ||

<35> á¹• 21 santaá¹ƒ \Be 163/ hi sÄ«lavaá¹ƒ dhÄ«tiá¹ƒ, hirottappena bhÄ• yati.

dujjanaá¹ƒ domanassena, ahibyaggheva bhÄ• yati ||

<36> á¹• 21 napharusÄ• ya vÄ• cÄ• ya, aÃ±Ã±e dameyya paá¹‡á¸• ito.

attÄ• naá¹ƒva dametvÄ• na, aÃ±Ã±e saá¹‡hena ovade ||

<37> á¹• 21 citte \Be 164/ saá¹‡he asaá¹‡hÄ• pi, navÄ• cÄ• pharusÄ• bhave.

tasmÄ• ovÄ• danÄ• dÄ«su, rakkheyya thaddhacittato ||

<38> á¹• 21 attÄ• na movadatthÄ• ya, sikkheyya buddhabhÄ• sitaá¹ƒ.

parampi anukampÄ• ya, icchanto anusÄ• saye ||

<39> á¹• 21 aÃ±Ã±aá¹ƒ naniggahe kiÃ±ci, sutena paá¹-ipattiyÄ• .

attaniggahaá¹‡aá¹ƒ seyyo, nunnameyya jinoraso ||

<40> á¹• 21 nÄ• vÄ«kareyya \Be 165/ dosaá¹ƒvÄ• , lobhaá¹ƒ mÄ• naá¹ƒ sakaá¹ƒmalaá¹ƒ.

mÄ• Ã±Ã±e maÃ±Ã±antu taá¹ƒ disvÄ• , cirappabba jito nuti ||

<41> á¹• 21 kakacena ttachedente, verikepinadosaye.

iccovÄ• daá¹ƒ munindassa, sampaá¹-iccha jinoraso ||

<42> á¹• 21 verÄ« \Be 166/ accupanÄ• hÄ«pi, rÅ«peva dukkhakÄ• rako.

na tva tabbisaye nÄ• me, dukkhaá¹ƒ mÄ• kari cetasi ||

<43> á¹• 21 verÄ« tibandha veropi, iheva dukkhakÄ• rako.

bhavantaraá¹ƒ naanveti, sakammunÄ• gato hiso ||

<44> á¹• 21 dosotu \Be 167/ iha pÄ«á¸·etvÄ• ,

dukkhÄ• vaho bhavebhave.

mahÄ• nattha karaá¹ƒ dosaá¹ƒ,

kasmÄ• vaá¸• á¸• heti cetasi ||

<45> á¹• 21 mettÄ• sÄ«tambusekena, jinovÄ• da manussaraá¹ƒ.

mahÄ• nattha karaá¹ƒ dosaá¹ƒ, nibbÄ• yatu sa cetasi ||

<46> á¹• 21 chaddanto \Be 168/ luddakaá¹ƒ pÄ• paá¹ƒ, bhÅ«ridattohi tuá¹‡á¸• ikaá¹ƒ.

dhammapÄ• lo khami tÄ• taá¹ƒ, kapindo kandaro pataá¹ƒ ||

<47> á¹• 21 asaá¹…khyeyya ttabhÄ• vesu, paravajjaá¹ƒ titikkhato.

nÄ• thassa pÄ• ramiá¹ƒ khantiá¹ƒ, saraá¹ƒ dhÄ«ro titikkhatu ||

<48> á¹• 21 sÄ• sane \Be 169/ ciravÄ• sena, evaá¹ƒ niddosakÄ• iti.

tuvaá¹ƒ paá¹-icca maÃ±Ã±antu, sÄ• sane sappayojanaá¹ƒ ||

<49> á¹• 21 sÄ• sane cira vÄ• sÄ• pi, mÄ• disÄ• va ime iti.

tamÄ• gamma namaÃ±Ã±antu, sÄ• sane nippayojanaá¹ƒ ||

<50> á¹• 21 dve usetÄ«ti doso so, saparaá¹ƒ dayhate dvayaá¹ƒ.

pahÄ• tabbo sa sabbesu, parattha sattha micchatÄ• ||

<51> á¹• 21 paradinnehi \Be 170/ noÄ• yu, tiá¹-á¹-hate nÄ• ttano vasÄ• .

paravajjaá¹ƒ khametabbaá¹ƒ, nasÄ• dhu aÃ±Ã±avirodhito ||

<52> á¹• 21 jeguccha \Be 171/ kkosa nindÄ• ni, bÄ• lo gaá¹‡hÄ• ti akkhamo.

khamantotu nagaá¹‡hÄ• ti, jÄ• naá¹ƒ jegucchitÄ• niti ||

<53> á¹• 21 paradinnÄ• ni vaccÄ• ni, pÄ• bhatanti nakocipi.

gaá¹‡heyyevaá¹ƒ duruttÄ• ni, agaá¹‡hanto khame sato ||

<54> á¹• 21 nadi \Be 172/ kallola viciyo, tÄ«raá¹ƒ patvÄ• samantidha.

sabbe uppatitÄ• dosÄ• , khantipatvÄ• samanti te ||

<55> á¹• 21 dosummattaka vÄ• cÄ• ya, nummatto kiá¹ƒkarissati.

bhave yyummattako sova, tÄ• disaá¹ƒ vacanaá¹ƒ bhaá¹‡aá¹ƒ ||

<56> á¹• 21 kodhano akkhamo aÃ±Ã±a, duá¹-á¹-hasaÃ±Ã±Ä« bhayÄ• luko.

gÄ• mamajjhe aá¸·akkova, tathÄ• mÄ• hohi taá¹ƒ jaha ||

<57> á¹• 21 mettÄ• luko \Be 173/ khamÄ• sÄ«lo,

sabbaá¹-á¹-hÄ• nesunibbhayo.

parattha sattha micchanto,

khanti mettaÃ±ca bhÄ• vaye ||

<58> á¹• 21 parakkosÄ• ni nindÄ• ni, taá¹ƒva paccenti nÄ• Ã±Ã±agÅ«.

khittaá¹ƒpaá¹ƒsuva vÄ• tuddhaá¹ƒ, garukaá¹ƒ kiá¹ƒ khamÄ• yate ||

<59> á¹• 21 akkosantoca \Be 174/ nindÄ«ca, pÄ«á¸·ito saka kammunÄ• .

idha peccaca nÄ«ceyyo, naá¹ƒnayaá¹ƒ gaá¹‡hi akkhamo ||

<60> á¹• 21 akkoso \Be 175/ maá¹ƒ naÄ• gacchi,

tassevÄ• natthakÄ• rako.

iti Ã±atvÄ• va sappaÃ±Ã±o,

akkosaá¹ƒ na garuá¹ƒ kare ||

<61> á¹• 21 vikÄ• rÄ• patti micchanto, verÄ« bahu mupakkami.

mÄ• mittavasa manvehi, nibbikÄ• ro tuvaá¹ƒbhava ||

<62> á¹• 21 mettambunÄ• saddosoca, paradosoca sammati.

mettÄ• sekena sabbesu, sabbatoggiá¹ƒ nipÄ• raye ||

<63> á¹• 21 sadosa \Be 176/ paradosaggiá¹ƒ, sabbato disato á¹-á¹-hitaá¹ƒ.

mettÄ• toyena vÄ• reyya, siyÄ• nibbuti sabbadhi ||

<64> á¹• 21 nagame attano aggiá¹ƒ, paraggiá¹ƒvÄ• pi nÄ• game.

mettambunÄ• va nibbÄ• tu, saparaggi dvayaá¹ƒ bhusaá¹ƒ ||

<65> á¹• 21 guá¹‡Ä« \Be 177/ guá¹‡Ä« nandindÄ• ya, pasaá¹ƒsÄ• ya guá¹‡Ä« guá¹‡Ä«.

nindaá¹ƒnindaá¹ƒ nakuppeyya, nasÄ• diye thutiá¹ƒ thutiá¹ƒ ||

<66> á¹• 21 guá¹‡aá¹ƒ nindÄ• ya nÄ• setuá¹ƒ, nasakkÄ• koci kussako.

vaá¸• á¸• hetuá¹ƒvÄ• pasaá¹ƒsÄ• ya, garuá¹ƒkare na taá¹ƒdvayaá¹ƒ ||

<67> á¹• 21 dosabbhÄ• \Be 178/ mala saÃ±channo, mettÄ• cando na rocati.

taá¹ƒmuttassa tu etassa, atissaya pabhÄ• vato ||

<68> á¹• 21 su sutta buddha supinÄ• , dvepiyÄ• gutti nÄ• kkamo.

samÄ• dhi sumukhÄ• muá¸·hÄ• , brahmÄ• tyekÄ• dasa gguá¹‡Ä• ||

<69> á¹• 21 sÄ«taá¹ƒ \Be 179/ karotu mettÄ• ya, cakkhuá¹ƒ lÄ• bhetu paÃ±Ã±Ä• ya.

mÄ• kÄ• sinippabhe caÃ±Ã±e, cando hohi gategate ||

<70> á¹• 21 dÅ«rÄ• sannesu \Be 180/ sabbesu, mettaá¹ƒ pesetu pÄ• bhataá¹ƒ.

dhammaá¹ƒ desetu pattÄ• naá¹ƒ, cando hohi gategate ||

<71> á¹• 21 sampattÄ• naá¹ƒ malaá¹ƒ dhova, sÄ«taá¹ƒkare sadÄ• dayo.

uccanÄ«ce navisese, jalassamo gategate ||

<72> á¹• 21 asaassatesu \Be 181/ phuá¹-á¹-hesu, lokadhammesu aá¹-á¹-hasu.

patiá¹-á¹-ho nibbikÄ• ro tvaá¹ƒ, pathavÄ«sadiso bhava ||

<73> á¹• 21 nÄ• kÄ• si kalahaá¹ƒ silÄ• , sadÄ• kenaci niccalÄ• .

mettÄ• yanto khamÄ• yanto, mahÄ• silaá¹ƒ guruá¹ƒkare ||

<74> á¹• 21 silÄ• va \Be 182/ sÄ«lavÄ• hotu, duruttÄ• ni titikkhatu.

paccutte dosasaá¹ƒvaá¸• á¸• ho, anuttova pasambhati ||

<75> á¹• 21 sabbe ahaá¹ƒva icchanti, sattÄ• sukhanti Ã±Ä• tuna.

bhÄ• veyya kamato mettaá¹ƒ, piya majjhatta verike ||

<76> á¹• 21 sabbe \Be 183/ tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , nahaneyya naghÄ• taye ||

<77> á¹• 21 sukha kÄ• mÄ• ni bhÅ«tÄ• ni,

yodaá¹‡á¸• ena vihiá¹ƒsati.

attano sukha mesÄ• no,

pecca so nalabhesukhaá¹ƒ ||

<78> á¹• 21 averÄ• \Be 184/ byÄ• pajjÄ• nÄ«gho, sukhÄ« cassaá¹ƒ ahaá¹ƒva me.

hitakÄ• mÄ• tathÄ• assu, majjhattÄ• verinopica ||

<79> á¹• 21 mÄ• taro \Be 185/ bhÄ• taro Ã±Ä• tÄ«, dÄ• yako pÄ• sakÄ• pica.

sukhÄ«hontÅ«ti bhÄ• veyya, caje tesuca lagganaá¹ƒ ||

<80> á¹• 21 doso mettÄ• ya dÅ«rÄ• ri, taá¹‡hÄ• Ä• sanna verikÄ• .

taá¹‡haá¹ƒ piyesu vÄ• reyya, dosaá¹ƒ verÄ«su mettiko ||

<81> á¹• 21 ekuddese \Be 186/ kakammÄ• ca, sissÄ• Ä• cariyÄ• sukhÄ«.

hontu sabrahmacÄ• rÄ«ca, teca Ã±Ã±oÃ±Ã±a hitÄ• vahÄ• ||

<82> á¹• 21 rÄ• jÄ• noca amaccÄ• ca, gÄ• me issariyÄ• sukhÄ«.

bhavantu devatÄ• yoca, tehi surakkhito sukho ||

<83> á¹• 21 mayaá¹ƒ \Be 187/ yena suguttÄ• va,

sukhitÄ• raá¹-á¹-havÄ• sino.

sukhÄ« kalla tthu sorÄ• jÄ• ,

tejavanto cirÄ• yuko ||

<84> á¹• 21 raá¹-á¹-ha \Be 188/ piá¹‡á¸• ena jÄ«vÄ• ma, raá¹-á¹-havÄ• sÄ« sukhantuti.

bhÄ• veyyevaá¹ƒ amoghaá¹ƒva, raá¹-á¹-hapiá¹‡á¸• aá¹ƒ subhuÃ±jati ||

<85> á¹• 21 Ä• pÄ• yikÄ• bahÅ« santi, mÄ• tÄ• pitÄ• di pubbakÄ• .

tecaÃ±Ã±eca sukhÄ«nÄ«ghÄ• , ssva byÄ• pajjÄ• averino ||

<86> á¹• 21 sattÄ• \Be 189/ bhÅ«tÄ• ca pÄ• á¹‡Ä• ca, puggalÄ• attabhÄ• vikÄ• .

thÄ« pÅ« riyÄ• nariyÄ• ca, devÄ• narÄ• nipÄ• tikÄ• ||

<87> á¹• 21 averÄ• hontu byÄ• pajjÄ• , anÄ«ghÄ• ca sukhÄ« ime.

attÄ• naá¹ƒ parihÄ• rantu, catudhÄ• iti bhÄ• vaye ||

<88> á¹• 21 puratthimÄ• ya \Be 191/ disÄ• ya, sabbesattÄ• averino.

abyÄ• pajjÄ• sukhÄ«nÄ«ghÄ• , hontÅ«ti tÄ• va bhÄ• vaye ||

<89> á¹• 21 puratthimÄ• ya disÄ• ya, sabbepÄ• á¹‡Ä• tiÄ• dinÄ• .

dvÄ• dasakkhattuá¹ƒ bhÄ• veyya, sesÄ• supi ayaá¹ƒnayo ||

<90> á¹• 21 catuddisÄ• \Be 192/ nudisÄ• dho, uddhaá¹ƒ sattÄ• ca pÄ• á¹‡ino.

bhÅ«tÄ• ca puggalÄ• atta, bhÄ• vÄ« sabbe thi pÅ«risÄ• ||

<91> á¹• 21 ariyÄ• ariyÄ• devÄ• , narÄ• ca vinipÄ• tikÄ• .

averÄ• byÄ• pajjÄ• nÄ«ghÄ• , sukhattÄ• ca bhavantu te ||

<92> á¹• 21 catuddisÄ• \Be 193/ nudisÄ• dho, uddhanti dasakedisi.

dvÄ• dase te paricchijja, bhÄ• veyya puggale budho ||

<93> á¹• 21 mettÄ• \Be 194/ vassena temetu, pajjuntoviya sabbadhi.

mÄ• kiÃ±ci parivajjehi, evaá¹ƒ mettÄ• subhÄ• vitÄ• ||

<94> á¹• 21 paÃ±cÄ• nodhi sattodhisÄ• , siyuá¹ƒ dvÄ• dasapuggalÄ• .

ntu catÅ«hesu bhÄ• vetvÄ• , aá¹-á¹-hatÄ• lÄ«sakÄ• siyuá¹ƒ ||

<95> á¹• 21 dasakedisi \Be 195/ tÄ• mettÄ• , catussata asÄ«tiyo.

aá¹-á¹-hatÄ• lÄ«sÄ• hi paÃ±ca, satÄ• á¹-á¹-havÄ«sa sÄ• dhikÄ• ||

<96> á¹• 21 dukkhite \Be 196/ karuá¹‡aá¹ƒ brÅ«he, muditaá¹ƒ sukhite jane.

mettÄ• ceva upekkhÄ• ca, ubho ubhosu bhÄ• vitÄ• ||

<97> á¹• 21 brahmavÄ• sÄ«ti vattabbo, tesvaÃ±Ã±atara vÄ• sito.

gandhabhÅ«tesu so loke, brahmÄ• viya virocati ||

appamÄ• dÄ• vaha pakiá¹‡á¹‡akaniddesa

<1> á¹• 21 saá¹ƒvijjanti \Be 200/ dha lokasmiá¹ƒ,

bahÅ« jÄ«vitakappanÄ• .

gahetvÄ• patta muÃ±cho yo,

jÄ«vikÄ• naá¹ƒ sa lÄ• mako ||

<2> á¹• 21 sukulÄ• ca tadupagÄ• , kÄ• mabhogÄ• napekkhino.

na bhayaá¹-á¹-Ä• na iá¹‡aá¹-á¹-Ä• , neva Ä• jÄ«va kÄ• raá¹‡Ä• ||

<3> á¹• 21 nÄ• laá¹ƒva \Be 201/ gihinÄ• brahma, cariyÄ• ya akhaá¹‡á¸• itaá¹ƒ.

gharÄ• vÄ• so tisambÄ• dho, pabbajjÄ• va nirÄ• layÄ• ||

<4> á¹• 21 bhavapaá¹…kÄ• \Be 202/ pamuccÄ• ma, tivittiá¹‡á¹‡Ä• bhayÄ• nakÄ• .

paá¹-ipatti yimÄ• yÄ• ti, katvÄ• tadupagÄ• ime ||

<5> á¹• 21 uttiá¹-á¹-he nappamajjeyya, dhammaá¹ƒ caritaá¹ƒ sucare.

dhammacÄ• rÄ« sukhaá¹ƒseti, asmiá¹ƒloke paramhica ||

<6> á¹• 21 svÄ• gatÄ• \Be 203/ vata tebhikkhÅ«, pattÄ• sambuddhaputta taá¹ƒ.

gihi bandhana pucchijja, sukhitÄ• sÄ• sane ratÄ• ||

<7> á¹• 21 katapuÃ±Ã±a visesÄ• va, ete suladdha dullabhÄ• .

chaá¹-á¹-etvÄ• pi mahÄ• rajjaá¹ƒ, nedisaá¹ƒ laddha maÃ±Ã±adÄ• ||

<8> á¹• 21 svÄ• gatÄ• \Be 204/ sugatÄ« hontu, mÄ• duggatÄ« pamÄ• dino.

dussÄ«lÄ• ce gamissanti, apÄ• yaá¹ƒ tibhayÄ• nakaá¹ƒ ||

<9> á¹• 21 gihibhogÄ• \Be 205/ parÄ«hinno, sÄ• maÃ±Ã±attaÃ±ca dÅ«bhato.

paridhaá¹ƒsamÄ• no pakireti, chavÄ• lÄ• taá¹ƒva nassati ||

<10> á¹• 21 kuso yathÄ• duggahito, hatthamevÄ• nukantati.

sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yupa kaá¸• á¸• hati ||

<11> á¹• 21 yaá¹ƒkiÃ±ci \Be 206/ sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒkataá¹ƒ

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, nataá¹ƒhoti mahapphalaá¹ƒ ||

<12> á¹• 21 kariyÄ• ce kariyÄ• venaá¹ƒ, daá¸·hamenaá¹ƒ parakkame.

sithilohi paribbajo, bhiyyo Ä• kirate rajaá¹ƒ ||

<13> á¹• 21 iti \Be 207/ vuttaá¹ƒ munindena, nussaraá¹ƒ ani vattito.

sadÄ• alina cittena, careyya buddhasÄ• vako ||

<14> á¹• 21 rÄ• gaá¹ƒ asubhacintÄ• ya, dosaá¹ƒ mettÄ• ya vÄ• raye.

maraá¹‡ena dhajaá¹ƒmÄ• naá¹ƒ, sambuddhe tikkha saddhiko ||

<15> á¹• 21 asubhÄ• kÄ• mavitakkaá¹ƒ, mettÄ• byÄ• pÄ• da takkitaá¹ƒ.

vihiá¹ƒsaá¹ƒ karuá¹‡Ä• yeva, nivÄ• reyya sadÄ• sato ||

<16> á¹• 21 buddhÄ• á¹‡atti \Be 208/ sadÄ• tÄ«to, micchÄ• vitakka pÄ«á¸·ito.

pÄ• padhammehi saá¹ƒkiá¹‡á¹‡o, soniccÄ• pÄ• ya gÄ• miko ||

<17> á¹• 21 dhovitvÄ• pattimalÄ• ni, punÄ• tikkama saá¹ƒvuto.

micchÄ• vitakka saÃ±chedÄ«, dÅ«ro apÄ• ya gÄ• mito ||

<18> á¹• 21 khÄ«á¹‡Ä• savatta \Be 209/ buddhattaá¹ƒ, niyyÄ• nika ntarÄ• yikaá¹ƒ.

sÄ«hanÄ• daá¹ƒ catuá¹-á¹-hÄ• ne, vesÄ• rajjo jino nadi ||

<19> á¹• 21 sÄ«laá¹ƒ \Be 210/ niyyÄ• nikaá¹ƒ nÄ• ma, Ä• patti antarÄ• yikaá¹ƒ.

antarÄ• ya manÄ• pajja, niyyÄ• neva patiá¹-á¹-hatu ||

<20> á¹• 21 niyyÄ• nikÄ• ca \Be 211/ asubhÄ• , subhasaÃ±Ã±Ä• ntarÄ• yikÄ• .

antarÄ• ya manÄ• pajja, niyyÄ• neva patiá¹-á¹-hatu ||

<21> á¹• 21 nÄ• nÄ• patti \Be 212/ pakiá¹‡á¹‡opi, pÄ• rÄ• jikÄ• vasesako.

so mityatta paá¹‡Ä«dhÄ«hi, lajjÄ«yeva visodhako ||

<22> á¹• 21 alajjÄ«kamma kiá¹‡á¹‡opi,

saá¹ƒvejetvÄ• sumittiko.

lajjÄ«yeva visodhento,

matakova asodhako ||

<23> á¹• 21 yo \Be 213/ pubbeva pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttovacandimÄ• ||

<24> á¹• 21 dhuraá¹ƒkatvÄ• \Be 214/ dhipatayo, yo puÃ±Ã±esu parakkame.

tassa niyyÄ• nikaá¹ƒ kammaá¹ƒ, kiá¹ƒnÄ• makaá¹ƒ nasijjhate ||

<25> á¹• 21 paccate \Be 215/ munino bhattaá¹ƒ, thokaá¹ƒthokaá¹ƒ ghareghare.

piá¹‡á¸• ikÄ• yeva jÄ«vantu, mÄ• pajjantu anesanaá¹ƒ ||

<26> á¹• 21 dhoveyyÄ• pattimagÄ• ni, vuá¹-á¹-hÄ• na desanambuhi.

saá¹ƒvarissanti cittena, sÄ«laá¹ƒ dhotassa nimmalaá¹ƒ ||

<27> á¹• 21 buddhÄ• á¹‡Ä• tikkamÄ• patti \Be 216/, niggahe rÄ• gadosake.

natthi saÃ±cicca Ä• patti, lajÄ«va so pavuccati ||

<28> á¹• 21 vÄ• á¹‡ijja kasikÄ• dÄ«hi, nÄ• hÄ• reá¹-á¹-hi dhasÄ• sane.

dhura dvayaá¹ƒva kiccaá¹ƒ taá¹ƒ, nÄ• Ã±Ã±akiccehi hÄ• paye ||

<29> á¹• 21 niggaá¹‡heyya \Be 217/ sakaá¹ƒcittaá¹ƒ, kiá¹-á¹-hÄ• diá¹ƒ viya duppasuá¹ƒ.

satimÄ• sampajÄ• noca, care sabbiriyÄ• pathe ||

<30> á¹• 21 yathÄ• \Be 218/ thambhe nibandheyya, vacchaá¹ƒ damaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒcittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·haá¹ƒ ||

<31> á¹• 21 adhisÄ«lÄ• dhicittÄ• naá¹ƒ, adhipaÃ±Ã±Ä• ya sikkhanaá¹ƒ.

bhikkhu kiccattayaá¹ƒ etaá¹ƒ, karontova subhikkhuko ||

<32> á¹• 21 paÃ±cÄ• á¹-á¹-ha \Be 219/ dasa sÄ«lÄ• ni, nÄ• dhisÄ«laá¹ƒ taduttari.

pÄ• timokkhaá¹ƒ adhisÄ«laá¹ƒ, pabbatÄ• dhika meruva ||

<33> á¹• 21 pÄ• timokkhaá¹ƒ \Be 220/ visodhento, appeva jÄ«vitaá¹ƒ jahe.

paÃ±Ã±attaá¹ƒ lokanÄ• thena, nabhinde sÄ«lasaá¹ƒvaraá¹ƒ ||

<34> á¹• 21 sÄ«lenÄ• tikkamaá¹ƒ thullaá¹ƒ, pariyuá¹-á¹-haá¹ƒ samÄ• dhinÄ• .

paÃ±Ã±Ä• yÄ• nusayaá¹ƒ saá¹‡haá¹ƒ, kilesaá¹ƒ bhikkhu bhindati ||

<35> á¹• 21 sÄ• sanassÄ• di \Be 221/ sÄ«laá¹ƒva, majjhe tassa samÄ• dhiva.

paÃ±Ã±Ä• va pariyosÄ• naá¹ƒ, kalyÄ• á¹‡Ä• va imetayo ||

<36> á¹• 21 mahÄ• puÃ±Ã±e \Be 222/ á¹-hitaá¹ƒ sÄ«laá¹ƒ, samÄ• dhi appanÄ• gataá¹ƒ.

catumagga yutÄ• paÃ±Ã±Ä• , etaá¹ƒ sikkhattayaá¹ƒ mataá¹ƒ ||

<37> á¹• 21 sÄ«lanalakkhaá¹‡aá¹ƒ sÄ«laá¹ƒ, dussÄ«lya dhaá¹ƒsanaá¹ƒ rasaá¹ƒ.

hirottappa padaá¹-á¹-hÄ• naá¹ƒ, suci paccupaá¹-á¹-hÄ• nakaá¹ƒ ||

<38> á¹• 21 sasÄ«lagutti \Be 223/ nÄ• thoca, dunnigaho visÄ• rado.

dhammaá¹-á¹-hÄ«tÄ«ti paÃ±cete, guá¹‡Ä• venayike matÄ• ||

<39> á¹• 21 Ä• di \Be 224/ kalrÄ• á¹‡a saá¹ƒvedÄ«, sÄ«lamattaá¹-á¹-ha bhikkhavo.

uddhaá¹ƒ kalyÄ• á¹‡a lÄ• bhÄ• ya, alino anivattiko ||

<40> á¹• 21 dhovitvÄ• pattimalÄ• ni, vuá¹-á¹-hÄ• na desana mbuhi.

suddhasÄ«le á¹-hitoyeva, evaá¹ƒ cinteyya paÃ±Ã±avÄ• ||

<41> á¹• 21 sampuddhorasa \Be 225/ puttÄ• va, buddhurojÄ• nussÄ• vanÄ• .

sambhÅ«tÄ• pitu dÄ• yÄ• dÄ• , puttÄ• nÄ• ma sabhÄ• vato ||

<42> á¹• 21 khÄ«raá¹ƒ pitvÄ• va jÄ«vanti, jÄ• tÄ• pi idha puttakÄ• .

pariyatti jinakkhÄ«raá¹ƒ, pitvÄ• va jinaputtakÄ• ||

<43> á¹• 21 dÄ• yoca \Be 226/ nÄ• ma buddhassa, dhammÄ• misa vasÄ• dvidhÄ• .

maggaÃ±Ä• á¹‡Ä• dayo dhammo, cattÄ• ro paccayÄ• misÄ• ||

<44> á¹• 21 cira mÄ• misa dÄ• yÄ• dÄ• , rÄ• japÅ«jÄ• di gÄ• hino.

dÄ• yÄ• missaggahaá¹ƒ nicchi, saddhamma garuko jino ||

<45> á¹• 21 lakkha \Be 227/ kappa catussaá¹…khya, kÄ• laá¹ƒ vicita niccitaá¹ƒ.

dhammadÄ• yaá¹ƒ navindamhÄ• , buddhaputtÄ• pi yemayaá¹ƒ ||

<46> á¹• 21 buddhavÄ• rita dÄ• yÄ• dÄ• , saddhammadÄ• ya bÄ• hirÄ• .

puttÄ• pi satthudÄ• sÄ• bhÄ• , bhuttamattÄ• hi dÄ• sakÄ• ||

<47> á¹• 21 bhaddanta \Be 228/ rÄ• hulasseva, dÄ• yaá¹ƒ nopi adÄ• jino.

nÄ• diyimhÄ• pamÄ• dÄ• ya, taá¹ƒ dÄ• yaá¹ƒ kusalantakaá¹ƒ ||

<48> á¹• 21 dhammadÄ• yÄ• dÄ• mebhikkhave tumhebhavatha,

mÄ• Ä• misa dÄ• yÄ• dÄ• .

iti vuttaá¹ƒ munindena,

sÄ• vakesu dayÄ• vatÄ• ||

<49> á¹• 21 imÄ• ya \Be 229/ buddhavÄ• cÄ• ya, buddhasantaka taá¹ƒ sare.

dvinnaá¹ƒ Ä• misaa dÄ• yÄ• da, bhÄ• vassaca nivÄ• raá¹‡aá¹ƒ ||

<50> á¹• 21 rajje caá¹‡á¸• Ä• laputtÄ• va, saddhammacakka vattino.

puttÄ• hontÄ• pi dÄ• yesmiá¹ƒ, nirÄ• sÄ• tiva ninditÄ• ||

<51> á¹• 21 micchÄ• jÄ«va \Be 230/ samÄ• pannÄ• , accÄ• sÄ• paccayÄ• mise.

mahÄ• jÄ• nÄ«ya sampattÄ• , moghakatvÄ• tidullabhaá¹ƒ ||

<52> á¹• 21 gihikÄ• me \Be 231/ pahÄ• yÄ• go, paravantosu laggito.

gaá¹…gÄ• tiá¹‡á¹‡o taá¸·Ä• kamhi, nimuggovÄ• tinindito ||

<53> á¹• 21 cÄ«vare \Be 232/ piá¹‡á¸• apÄ• teca, paccaye sayanÄ• sane.

etesu taá¹‡ha mÄ• kÄ• si, mÄ• lokaá¹ƒ punarÄ• gami ||

<54> á¹• 21 itivuttÄ• nusÄ• rena, paccavekkhaá¹‡a suddhiyÄ• .

Ä• misesu hane Ä• saá¹ƒ, puttamaá¹ƒsu pamaá¹ƒ saraá¹ƒ ||

<55> á¹• 21 seyyo \Be 233/ ayoguá¸·o bhutto,

tatto aggisikhÅ«pamo.

yaÃ±ce bhuÃ±jeyya dussÄ«lo,

raá¹-á¹-hapiá¹‡á¸• aá¹ƒ asaÃ±Ã±ato ||

<56> á¹• 21 itivuttaá¹ƒ \Be 234/ nucintento, vajje dussÄ«la bhÄ• vato.

sÄ«le á¹-hitova bhuÃ±jeyya, mÄ• ditta guá¸·akaá¹ƒ gili ||

<57> á¹• 21 annÄ• na matho pÄ• nÄ• naá¹ƒ,

khÄ• danÄ«yÄ• na mathopi vatthÄ• naá¹ƒ.

laddhÄ• na sannidhiá¹ƒ kariyÄ• ,

naca parittase tÄ• ni alabhamÄ• no ||

<58> á¹• 21 aÃ±Ã±Ä• hi \Be 235/ lÄ• bhupanisÄ• , aÃ±Ã±Ä• nibbÄ• na gÄ• minÄ«.

sakkÄ• raá¹ƒ nÄ• bhinandeyya, viveka manubrÅ«haye ||

<59> á¹• 21 akatvÄ• \Be 236/ Ä• mise Ä• saá¹ƒ,

saddhammeyeva Ä• siko.

appamatto samÄ• raddho,

dhammadÄ• yaá¹ƒ labhissati ||

<60> á¹• 21 pariyattiá¹ƒ vinÄ• seyyaá¹ƒ, nalabhanti budhÄ• api.

seyyatthikova sikkheyya, neva pÅ«jÄ• di kÄ• raá¹‡Ä• ||

<61> á¹• 21 bhavanissaraá¹‡atthaá¹ƒva \Be 237/, sikkhe nÄ• laggadÅ«pamo.

tathÅ«pamÄ• ya sikkhanto, apÄ• yesu patissati ||

<62> á¹• 21 sikkhitena amÄ• natthaá¹ƒ, nasÄ• dhu mÄ• nathaddhiko.

mudubhÄ• vÄ• ya sikkhitvÄ• , damento muduko bhave ||

<63> á¹• 21 rÄ• gaá¹ƒ \Be 238/ dosaá¹ƒ dhajaá¹ƒmÄ• naá¹ƒ, sikkhantopi vivajjaye.

daharÄ• pi hi miyyanti, natthi vassaggato mataá¹ƒ ||

<64> á¹• 21 saddhaá¹ƒtikkheyya buddhena, rÄ• gaá¹ƒ asubha cintayÄ• .

maraá¹‡ena dhajaá¹ƒmÄ• naá¹ƒ, dosaá¹ƒ mettÄ• ya vÄ• raye ||

<65> á¹• 21 etehi \Be 239/ caturakkhehi, ganthaá¹ƒ sikkheyya saá¹ƒ vuto.

sikkhantassehi rakkhehi, nakoci saá¹ƒkilesiko ||

<66> á¹• 21 buddhavÄ• campi \Be 240/ sajjhÄ• ya, etepi manasÄ«kara.

vutto dhammavihÄ• rÄ«ti, ediso sÄ• sane varo ||

<67> á¹• 21 garÅ«na mupadesena,

caturakkho susÄ«lavÄ• .

appassutopi pÄ• saá¹ƒso,

bhiyyoyeva bahussuto ||

<68> á¹• 21 sÄ• taá¹ƒ \Be 241/ sevakkhaá¹‡evappaá¹ƒ, taá¹ƒhetvÄ• nantÄ• dukkhanti.

dhÄ«ro Ä• saá¹ƒ hane kÄ• me, khuradhÄ• ramadhÅ«pame ||

<69> á¹• 21 yodha kÄ• me sukhaá¹ƒ maÃ±Ã±i,

na so dukkhÄ• vimuccati.

mÄ• tÄ• hi byaggha manvento,

vacho mutto kathaá¹ƒ bhayÄ• ||

<70> á¹• 21 tiracchÄ• \Be 242/ peta laddhabbe, nÄ• saá¹ƒ kÄ• masukhe kare.

bhÄ• yitabba sukhaá¹ƒ taÃ±hi, tasmiá¹ƒ laggÄ• mahÄ• tapÄ• ||

<71> á¹• 21 laddhÄ• kÄ• masukhaá¹ƒ bÄ• lÄ• , pamodanti napaá¹‡á¸• itÄ• .

pasupakkhÄ«bhi laddhabbaá¹ƒ, anantadukkha kÄ• raá¹‡aá¹ƒ ||

<72> á¹• 21 laddhÄ• \Be 243/ dhammaratiá¹ƒ viÃ±Ã±Å«, modanti na apaá¹‡á¸• itÄ• .

anoma satta paribhogaá¹ƒ, bhaganissaraá¹‡Ä• vahaá¹ƒ ||

<73> á¹• 21 hÄ«nakammaá¹ƒ \Be 244/ paá¹-icchannaá¹ƒ, kÄ• massÄ• daá¹ƒ napatthaye.

dhamme pÄ«tiÃ±ca pÄ• mojjaá¹ƒ, pattheyya sÄ• dhusampato ||

<74> á¹• 21 pariggaá¹‡hanti yekÄ• me, hiá¹ƒ santite tadatthikÄ• .

pariccattaá¹ƒ na hiá¹ƒ santi, muttaá¹ƒ vaá¹‡á¹‡enti sÄ• dhavo ||

<75> á¹• 21 niccupakkamma \Be 245/ puá¹-á¹-hopi, kÄ• yo verÄ«vasÄ• nugo.

aciraá¹ƒ yeva bhÅ«sÄ• yÄ«, yuttova ta mupekkhituá¹ƒ ||

<76> á¹• 21 rakkhitopi aguttova, kÄ• yo bhayamukhe á¹-hito.

tasmÄ• kÄ• ya mupekkhitvÄ• , caredhamma machambhito ||

<77> á¹• 21 puá¹-á¹-ho \Be 246/ puá¹-á¹-hopi yaá¹ƒ kÄ• yo, bhuvi rogÄ• sayÄ«sayÄ«.

kataá¹ƒkataá¹ƒ mudhÄ• to na, tadatthaá¹ƒ duccare care ||

<78> á¹• 21 pÄ• paá¹ƒ \Be 247/ karoti yobÄ• lo,

puá¹-á¹-huá¹ƒ kÄ• yaá¹ƒ tidubbharaá¹ƒ.

bhÅ«myaá¹ƒ kÄ• yaá¹ƒ á¹-hapetvÄ• na,

anÄ• tho so apÄ• yiko ||

<79> á¹• 21 verÄ«vasÄ• nugaá¹ƒ kÄ• yaá¹ƒ,

bÄ• lo poseti duccaro.

posento niraye pakko,

kÄ• yo bhÅ«myaá¹ƒ vikÄ• ragÅ« ||

<80> á¹• 21 pÄ• paá¹ƒ \Be 248/ mÄ• kara kÄ• yatthaá¹ƒ, kÄ• yo verÄ« vasÄ• nugo.

bhÅ«myaá¹ƒ sessati vekÄ• rÄ«, pÄ• piko nirayaá¹ƒ gato ||

<81> á¹• 21 amayhaá¹ƒ mayhasaÃ±Ã±Ä• ya,

kÄ• yaá¹ƒ rogavasÄ• nugaá¹ƒ.

á¹• 2 posaá¹ƒ patto mahÄ• jÄ• niá¹ƒ,

nokÄ• so dhamma mikkhituá¹ƒ ||

<82> á¹• 21 kÄ• yÄ• pekkhÄ• ya \Be 249/ nokÄ• so,

dhammaá¹ƒ daá¹-á¹-huá¹ƒ rahogato.

upekkhÄ• yeva okÄ• so,

dukkhitÄ• mha apekkhayÄ• ||

<83> á¹• 21 citta \Be 250/ saá¹ƒsodhakÄ• pakkÄ• , kÄ• yasaá¹ƒsodhakÄ• navÄ• .

sodhe cittaá¹ƒva pakkatthaá¹ƒ, nakÄ• yaá¹ƒ bhavabhÄ«ruko ||

<84> á¹• 21 cittasaá¹…kharaá¹‡aá¹ƒ \Be 251/ sÄ• dhu, taá¹ƒ saá¹…khataá¹ƒ pabhassaraá

nasÄ• dhu kÄ• yasaá¹…khÄ• ro, saá¹…khatopyasubhova so ||

<85> á¹• 21 sabhÄ• va malinaá¹ƒ kÄ• yaá¹ƒ, nimmalÄ• ya kathaá¹ƒ kare.

Ä• gantumalinaá¹ƒ cittaá¹ƒ, sakkÄ• kÄ• tuá¹ƒ sunimmalaá¹ƒ ||

<86> á¹• 21 Ä• dhibyÄ• dhi \Be 252/ parotÄ• ya, ajjasvevÄ• vinÄ• sinÄ• .

kohinÄ• ma sarÄ«rÄ• ya, dhammÄ• petaá¹ƒ samÄ• care ||

<87> á¹• 21 sabhÄ• vajegucchaá¹ƒ kÄ• yaá¹ƒ, sobhetuá¹ƒnevasakkuá¹‡e.

cittaá¹ƒ vÄ• laá¹…kataá¹ƒ sobhaá¹ƒ, sÄ«lÄ• di gandhavÄ• sitaá¹ƒ ||

<88> á¹• 21 sace \Be 253/ bhÄ• yatha dukkhassa, sace vo dukkha mappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vivÄ• yadivÄ• raho ||

<89> á¹• 21 kilesÄ• gantumalaá¹ƒcittaá¹ƒ, pabhassara sabhÄ• vikaá¹ƒ.

tadÄ• gantumalaá¹ƒ dhova, cittaá¹ƒ dhote pabhassaraá¹ƒ ||

<90> á¹• 21 kilesÄ• \Be 254/ gantumalaá¹ƒcittaá¹ƒ, upakkamena sodhaye.

suvisuddha manÄ• yeva, uttariá¹ƒsu bhavaá¹‡á¹‡avÄ• ||

<91> á¹• 21 kÄ• ye malamupekkhÄ• ya, citte malaá¹ƒva dhovatu.

citte hi nimmalesanto, pÅ«tikÄ• yopi pÅ«jito ||

<92> á¹• 21 kÄ• yarogaá¹ƒ \Be 255/ titikkhÄ• ya, cittarogaá¹ƒ cikicchatu.

sukhito kÄ• yarogÄ«pi, citte nirÄ• maye sati ||

<93> á¹• 21 kÄ• yaroge bahÅ« vejjÄ• , buddhuttiva manogade.

idhÄ• pi kÄ• yiko santo, anantÄ• va manorujÄ• ||

<94> á¹• 21 sÄ«sadaá¸• á¸• ha \Be 256/ mupekkhÄ• ya, nibbÄ• tu rÄ• gapÄ• vakaá¹ƒ.

khippaá¹ƒ asubha saÃ±Ã±Ä• ya, niccadaá¸• á¸• haá¹ƒ bhavebhave ||

<95> á¹• 21 subhÄ• ya uá¹-á¹-hitaá¹ƒ rÄ• gaá¹ƒ, asubhÄ• ya nivÄ• raye.

sorÄ• go sÄ• ditaá¹ƒ jantuá¹ƒ, catvÄ• pÄ• yaá¹ƒ nayissati ||

<96> á¹• 21 paá¹‡á¸• itÄ• naá¹ƒ \Be 257/ malaá¹ƒ mÄ• no, sottukkaá¹ƒsena pÄ• kaá¹-o.

mÄ• kho attÄ• na mukkaá¹ƒse, mÄ• vibhÄ• ve sakaá¹ƒmalaá¹ƒ ||

<97> á¹• 21 guá¹‡aá¹ƒ paá¹-icca guá¹‡Ä«naá¹ƒ, ahaá¹ƒmÄ• no samuá¹-á¹-hahe.

maraá¹‡aá¹ƒ anucintÄ• ya, dhajaá¹ƒmÄ• naá¹ƒ nipÄ• taya ||

<98> á¹• 21 eko \Be 258/ kÄ• yavivekesÄ«, katvÄ• kilesaniggahaá¹ƒ.

vase cittavivekesÄ«, ubho padhi vivekÄ• dÄ• ||

<99> á¹• 21 adiá¹-á¹-he asute á¹-hÄ• ne, vaseyya mocanatthiko.

assÄ• daá¹ƒhi nivÄ• retuá¹ƒ, diá¹-á¹-he sute tidukkaraá¹ƒ ||

<100> á¹• 21 adiá¹-á¹-he \Be 259/ asute raÃ±Ã±e, vaseyyi ndriyagopako.

vÄ• retuá¹ƒ visayÄ• kiá¹‡á¹‡e, cakkhusotaá¹ƒ tidukkaraá¹ƒ ||

<101> á¹• 21 rÄ• gaá¹ƒ asati uppannaá¹ƒ, santÄ• bhujena vÄ• raye.

bÄ• hire rÄ• ga muppannaá¹ƒ, anto asubhacintayÄ• ||

<102> á¹• 21 rÄ• gaá¹ƒ \Be 260/ chindÄ• ti buddhÄ• á¹‡aá¹ƒ, saraá¹ƒ bhikkhu rahogato.

passaá¹ƒ kÄ• yedha jegucchaá¹ƒ, labheyyÄ• siá¹-á¹-hamocanaá¹ƒ ||

<103> á¹• 21 kÄ• yaá¹ƒ asubhatopassa, kallakÄ• leva dassanaá¹ƒ.

moghaá¹ƒ kÄ• laá¹ƒ nakhÄ«yeyya, bhaveyyuá¹ƒsvepiÄ• turÄ• ||

<104> á¹• 21 kÄ• yaá¹ƒ \Be 261/ jegucchatopassa, bÄ• lyanto paccavekkhiya.

Ä• do kiÃ±ci jigucchÄ• ya, jiguccheyyÄ• yatiá¹ƒ bhusaá¹ƒ ||

<105> á¹• 21 kÄ• yÄ• dinava mikkheyya, dÄ• ni kiÃ±cipi dassanaá¹ƒ.

Ä• yatiá¹ƒ maggalÄ• bhÄ• ya, bhaveyya upanissa yo ||

<106> á¹• 21 itthÄ«na \Be 262/ maá¹…gamaá¹…gÄ• ni, napasseyya nacintaye.

tadÄ• sÄ• ubhato bhaá¹-á¹-hÄ• , sugatyÄ• sÄ• sanÄ• pica ||

<107> á¹• 21 itthirÅ«pa sarÄ• kaá¸• á¸• hÄ• , bhaá¹-á¹-hÄ• bahÅ«va sÄ• sanÄ• .

ihÄ• pi dukkhitÄ• hutvÄ• , te pecca atidukkhino ||

<108> á¹• 21 puá¹ƒmano \Be 263/ pariyÄ• dÄ• ya, itthirÅ«pasarÄ• á¹-hitÄ• .

tassama maÃ±Ã±a mekampi, navijjateva sabbadhi ||

<109> á¹• 21 sallape \Be 264/ asihatthena, pisÄ• cenÄ• pi sallape.

Ä• sade Ä• sivisepi, aggikkhandhepi Ä• sade.

natveva mÄ• tugÄ• mena, ekekÄ• ya supesalo ||

<110> á¹• 21 kÄ• maá¹ƒ asubhacintÄ• ya, byÄ• pÄ• daá¹ƒ snehacetasÄ• .

vihiá¹ƒsaá¹ƒ karuá¹‡Ä• yehi, vitakkaggÄ« tayosame ||

<111> á¹• 21 asameta \Be 265/ vitakkaggÄ«, thusarÄ• simhi khÄ• á¹‡uva.

athirÄ• sÄ• sane tÄ• pÄ«, tepacchÄ• atitÄ• pino ||

<112> á¹• 21 asubhÄ• \Be 266/ pagame lokÄ• , taá¹ƒ mettÄ• yupasaá¹…kame.

subhÄ• vitÄ• hi etÄ• hi, jaheloke piyÄ• piyaá¹ƒ ||

<113> á¹• 21 gataá¹-á¹-hitÄ• do uppanne, vitakkaggÄ« tayo same.

Ä• tÄ• pÄ« pahitattoti, evaá¹ƒbhÅ«to pavuccati ||

<114> á¹• 21 vivÄ• dappatto \Be 267/ dutÄ«yo, keneko vivadissati.

tassate saggakÄ• massa, ekatta muparocitaá¹ƒ ||

<115> á¹• 21 sinihappatto dutÄ«yo, kamekÄ• sinihissati.

tassate mokkhakÄ• massa, ekatta muparocitaá¹ƒ ||

<116> á¹• 21 purato \Be 268/ pacchatovÄ• pi, aparo ce navijjati.

tasseva phÄ• su bhavati, ekassa vasato vane ||

<117> á¹• 21 sukhaÃ±ca kÄ• ma mayikaá¹ƒ, dukkhaÃ±ca pavivekikaá¹ƒ.

pavivekaá¹ƒ dukkhaá¹ƒ seyyo, yaÃ±ce kÄ• mamayaá¹ƒ sukhaá¹ƒ ||

<118> á¹• 21 yoca \Be 269/ vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaá¹ƒ ||

<119> á¹• 21 suÃ±Ã±Ä• gÄ• raá¹ƒ \Be 270/ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nussÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassato ||

<120> á¹• 21 yatoyato \Be 271/ sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhati pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ ||

<121> á¹• 21 iccuttaá¹ƒ dhammapÄ• mojjaá¹ƒ, vivekajaá¹ƒ rasÄ• dhikaá¹ƒ.

icchanto sÄ«lavÄ• bhikkhu, anivattita vÄ«riyo ||

<122> á¹• 21 vanÄ• vÄ• se vasitvÄ• na, appicchÄ• diguá¹‡Ä• vaho.

pali bodhe samucchijja, bhÄ• veyyevaá¹ƒrahogato ||

<123> á¹• 21 kÄ• ye \Be 272/ jegucchapuÃ±jÄ• ni, rÅ«paá¹ƒ ruppanabhÄ• vato.

tassitÄ• vedanÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• ca tatopare ||

<124> á¹• 21 viÃ±Ã±Ä• á¹‡aÃ±ca imepaÃ±ca, khandhÄ• rÄ• satthato matÄ• .

tecÄ• nicca dukkhÄ• nattÄ• , upÄ• dÄ• vayadhammino ||

<125> á¹• 21 pheá¹‡apiá¹‡á¸• Å« \Be 274/ pamaá¹ƒ rÅ«paá¹ƒ, vedanÄ• pupphuá¸·Å«pam

marÄ«cikÅ«pamÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• kadalÅ«pamÄ• ||

<126> á¹• 21 mÄ• yÅ«pamanti viÃ±Ã±Ä• á¹‡aá¹ƒ, dassite sabba dassinÄ• .

upamÄ• hi samasse yya, paÃ±cakkhandhe asÄ• rake ||

<127> á¹• 21 yÄ• va \Be 275/ byÄ• ti nimmissati,

koá¹-ilakkhÄ• tahiá¹ƒkhaá¹‡e.

khandhÄ• bhijjanti hutvÄ• na,

aniccÄ• nÄ• ma te tato ||

<128> á¹• 21 bhaya pÄ«á¸·itato dukkhÄ• , anattÄ• avidheyyato.

khandhÄ• va honti bhijjanti, aÃ±Ã±o koci nalabbhati ||

<129> á¹• 21 khandhÄ• \Be 276/ niccÄ• khayaá¹-á¹-hena, bhayaá¹-á¹-hena dukhÄ• cate.

anattÄ• sÄ• rakaá¹-á¹-hena, iti passe punappunaá¹ƒ ||

<130> á¹• 21 bhÄ• á¹‡Å«daye kayaá¹ƒ enti, hemante patitussavÄ• .

rÄ• gÄ• mÄ• nÄ• ca sabbevaá¹ƒ, satyÄ• niccÄ• nupassane ||

<131> á¹• 21 sÄ«hanÄ• daá¹ƒ \Be 277/ vanesutvÄ• , saá¹ƒvejenti sasotakÄ• .

vehapphalÄ• pi lokevaá¹ƒ, jinerita tilakkhaá¹‡aá¹ƒ ||

<132> á¹• 21 vedanÄ• dÄ«ni \Be 278/ nÄ• mÄ• ni, nÄ• marÅ«padvayaá¹ƒva te.

taá¹‡hÄ• vijjÄ• ca kammÄ• di, nÄ• marÅ«passa paccayÄ• ||

<133> á¹• 21 nÄ• marÅ«paá¹ƒ pariggayha, tato tassaca paccayaá¹ƒ.

hutvÄ• abhÄ• vato niccÄ• , udayabbaya pÄ«á¸·anÄ• ||

<134> á¹• 21 dukkhÄ• avasavattittÄ• , anattÄ• titilakkhaá¹‡aá¹ƒ.

Ä• ropetvÄ• va saá¹…khÄ• re, sammasanto punappunaá¹ƒ ||

<135> á¹• 21 pÄ• puá¹‡eyyÄ• \Be 279/ nupubbena,

sabbasaá¹ƒyojana kkhayaá¹ƒ.

tampatto arahÄ• bhikkhu,

bhavatiá¹‡á¹‡o sunibbuto ||

<136> á¹• 21 natumhaá¹ƒ \Be 280/ bhikkhave rÅ«paá¹ƒ, taá¹ƒ jahethÄ• ti vuttato.

memetanti upÄ• dÄ• naá¹ƒ, paÃ±cakkhandhe vinÄ• saye ||

<137> á¹• 21 puttÄ• matthi dhanÄ• matthi, iti bÄ• lo vihaÃ±Ã±ati.

attÄ• pi attano natthi, kutoputtokutodhanaá¹ƒ ||

<138> á¹• 21 iccutta manucintÄ• ya, attÄ• ti atthimetivÄ• .

saÃ±Ã±aá¹ƒ nÄ• seyya khandhÄ• va, atthÄ«ti Ä• bhuje budho ||

<139> á¹• 21 khandhanÄ• sa \Be 281/ manÄ• bhujja, mato me puttako iti.

socanti paridevanti puttonatthi nasomato ||

<140> á¹• 21 bhijjamÄ• nesu \Be 282/ khandhesu, attasaÃ±Ã±Ä« anattesu.

nÄ• dikÄ• la viparitÄ• , mahÄ• jÄ• nÄ«yataá¹ƒ gatÄ• ||

<141> á¹• 21 bhijjamÄ• nesu khandhesu, laggÄ• rattÄ• mamÄ• yitÄ• .

nÄ• rÄ«pumÄ• di saÃ±Ã±Ä• ya, viparetÄ• anÄ• dike ||

<142> á¹• 21 nÄ• dikÄ• la \Be 283/ viparito, attasaÃ±Ã±Ä« anattani.

bhijjamÄ• nesu khandhesu, jaha ttÄ• ti mamÄ• yanaá¹ƒ ||

<143> á¹• 21 abhiá¹‡huppattiyÄ• yeva, bhijjamÄ• no naÃ±Ã±ayati.

aniccalakkhaá¹‡aá¹ƒ channaá¹ƒ, taá¹ƒ cinteyya supaÃ±Ã±avÄ• ||

<144> á¹• 21 asanteyeva \Be 284/ laggantÄ• , namuccanti bhavattayÄ• .

natthi santesu laggantÄ• , rÅ«pakkhandhÄ• dike svidha ||

<145> á¹• 21 taá¹‡hÄ• gijjhati metanti, mÄ• no ahanti maÃ±Ã±ati.

diá¹-á¹-hi gaá¹‡hÄ• ti attÄ• ti, ete papaÃ±cakÄ• tayo ||

<146> á¹• 21 mame \Be 285/ ta maha mattÄ• ti, papaÃ±cÄ• naá¹ƒ vasÄ• nugo.

gaá¹‡hanto bhava paá¹…kamhi, nimmuggova bhayÄ• nake ||

<147> á¹• 21 name nÄ• haá¹ƒ naattÄ• ti, etehi vivadaá¹ƒ kare.

vivadantÄ• va muccanti, bhavapaá¹…kÄ• bhayÄ• nakÄ• ||

<148> á¹• 21 name \Be 286/ nÄ• haá¹ƒ naattÄ• ti, daá¹-á¹-habbanti jineritaá¹ƒ.

tatheva sabbadÄ• maÃ±Ã±e, mÄ• papaÃ±ca vasÄ• nugo ||

<149> á¹• 21 loko vivadi buddhena, nalokena kadÄ• ciso.

anattÄ• ti jinuddiá¹-á¹-haá¹ƒ, loko attÄ• ti maÃ±Ã±ati ||

<150> á¹• 21 mo \Be 287/ lokena samo hotu,

tassamo kiá¹ƒtaduttare.

andhibhÅ«to ayaá¹ƒloko,

sambuddhassa virodhiko ||

<151> á¹• 21 sambuddhassa vasaá¹ƒ nvetu, sanjhÄ• di bhayatajjito.

tabbasaá¹ƒyeva anvento, bhavatiá¹‡á¹‡o bhavissati ||

<152> á¹• 21 anattÄ• ti \Be 288/ girÄ• saccÄ• , attÄ• ti vacanaá¹ƒ musÄ• .

musÄ• ya vivade loko, buddhena sacca vÄ• dinÄ• ||

<153> á¹• 21 turaá¹…gavajagÄ• mamhÄ• , purime camakya kÄ• nane.

vasatÄ• aggadhammena, therena racito ayaá¹ƒ ||

<154> á¹• 21 arimatteyya buddhassa,

dhamma ssutakkhaá¹‡e bhave.

khÄ«á¹‡Ä• savo mahÄ• paÃ±Ã±o,

puÃ±Ã±ena tena sÄ• vakoti ||

kÄ• yapaccavekkhaá¹‡Ä•

<1> á¹• 21 nÄ• dikÄ• la \Be 291/ viparita, jana bhÅ«tattha dassino.

dÄ• tume kantikassÄ• daá¹ƒ, satthu pÄ• do timÄ• nito ||

<2> á¹• 21 sÄ«se \Be 292/ pilandiyÄ• modÄ«, sambuddha caraá¹‡a mbujaá¹ƒ.

sÄ• dhu tuá¹-á¹-hikaraá¹ƒ brÅ«mi, sukÄ• ya paccavekkhaá¹‡aá¹ƒ ||

<3> á¹• 21 yoniso manasÄ«katvÄ• , nÄ• dÄ• viruddha maÃ±Ã±itaá¹ƒ.

sÄ• dhavo ta mudikkhantu, mayÄ• pi mandabuddhino ||

<4> á¹• 21 icchitabbÄ• na \Be 293/ mÄ• yattÄ• , tesaÃ±ca cayabhÄ• vato.

tadÄ• kÄ• rena vattitÄ• , kÄ• yo jeguccha puÃ±jako ||

<5> á¹• 21 punappunaá¹ƒva okkama, Ã±Ä• á¹‡a manto pavesiya.

bÄ• hiraá¹ƒva anÄ• lamba, ikkhaá¹‡Ä• paccavekkhaá¹‡Ä• ||

<6> á¹• 21 maá¹ƒsacchanna \Be 294/ á¹-á¹-hirÅ«peva, manoja vÄ• yu cÄ• lite.

nÄ• rÄ« gatÄ• ti yÄ• cintÄ• , neva sÄ• paccavekkhaá¹‡Ä• ||

<7> á¹• 21 saÃ±Ã±Ä• diá¹-á¹-hica cittaÃ±ca, vipallÄ• sÄ• imetayo.

ta dÄ• kÄ• rena vattanti, avijjo ttharitÄ• bhusaá¹ƒ ||

<8> á¹• 21 Ä• sÄ• \Be 295/ viparite yesaá¹ƒ,

vipallÄ• sÄ• ti tematÄ• .

Ä• sÄ• Ä• sisanÄ• vuttÄ• ,

taá¹‡hÄ• yeva sabhÄ• vato ||

<9> á¹• 21 asubheva subhamiti, anicceeva niccato.

dukkheyeva sukhaá¹ƒvÄ• ti, anattaniva attato ||

<10> á¹• 21 saÃ±Ã±Ä• á¹‡aá¹ƒ dassanaá¹ƒ cintÄ• ,

dvÄ• dasÄ• kÄ• rato tayo.

diá¹-á¹-hisÄ• cÄ• di maggena,

sesÄ• sesehi vajjhitÄ• ||

<11> á¹• 21 taá¹‡hÄ• \Be 297/ tassi mametanti, mÄ• no maÃ±Ã±i ahantica.

yassi diá¹-á¹-hica attÄ• ti, papaÃ±cÄ• nÄ• mime tayo ||

<12> á¹• 21 papaÃ±canti saá¹ƒsÄ• raá¹ƒ, tasmÄ• papaÃ±canÄ• makÄ• .

bhavayante payojentÄ• , mokkhaá¹ƒ nÄ• daá¹ƒsu te ciraá¹ƒ ||

<13> á¹• 21 bhavapaá¹…ke ni mujjantÄ• , papaÃ±cÄ• naá¹ƒ vasÄ• nugÄ• .

cirassaá¹ƒ dukkhitÄ• honti, Ä• rÄ• nibbÄ• nato tiva ||

<14> á¹• 21 name \Be 298/ nÄ• haá¹ƒ naattÄ• ti, etehi vivadaá¹ƒ kare.

bhaá¹‡á¸• antÄ• vivadantÄ• te, nibbÄ• nato adÅ«rino ||

<15> á¹• 21 vipallÄ• se papaÃ±ceca, dvepiete pahÄ• tave.

sopaccavekkhitabbe vaá¹ƒ, kÄ• yo jegucchapuÃ±jako ||

<16> á¹• 21 kesÄ• \Be 299/ lomÄ• nakhÄ• dantÄ• ,

taá¹‡hÄ• yÄ• pica gocarÄ• .

tasmÄ• te daá¹-á¹-hukÄ• mena,

taá¹‡hÄ• nivÄ• ritÄ• sadÄ• ||

<17> á¹• 21 laggikÄ• chaviyaá¹ƒyeva, taá¹‡hÄ• bÄ• hiragocarÄ• .

tasmÄ• ettha tacovÄ• ha, sambuddho na bahicchaviá¹ƒ ||

<18> á¹• 21 esÄ• \Be 300/ tacapariyanta, padenÄ• pi nivÄ• ritÄ• .

ato chavi manÄ• lamba, tacasÄ«va manekare ||

<19> á¹• 21 jigucchitÄ• ni chÄ• deti, aá¹-á¹-hi maá¹ƒsa tacÄ• dini.

Ã±Ä• á¹‡ena chindi tabbÄ• ca, tasmÄ• chavÄ«ti vuccati ||

<20> á¹• 21 chaviá¹ƒ \Be 301/ chetvÄ• tacaá¹ƒ passe,

taá¹ƒ chetvÄ• maá¹ƒsakÄ• dayo.

gabbhevatthÅ«ni dÄ«pena,

yathÄ• paÃ±Ã±Ä• padÄ«piko ||

<21> á¹• 21 jeguccho chaviyÄ• kÄ• yo,

asubhova subhÄ• yate.

nicchavÄ• tacamattena,

kathaá¹ƒ subhÄ• yate ayaá¹ƒ ||

<22> á¹• 21 nhÄ• rubandho \Be 302/ á¹-á¹-hisaá¹…ghÄ• to, maá¹ƒsalohi ta limpito.

chaviyÄ• va vimoheti, tacacchanno imaá¹ƒ pajaá¹ƒ ||

<23> á¹• 21 vaá¹‡á¹‡a saá¹‡á¹-hÄ• na toceva,

gandho kÄ• sÄ• sayehica.

jegucchÄ• paá¹-ikulyÄ• ca,

kesÄ• nÄ• ma na mepiyÄ• ||

<24> á¹• 21 ekekaá¹ƒ \Be 303/ manasÄ«katvÄ• , naye nicceva mÄ• dinÄ• .

bhÄ• vetabbÄ• samÄ• rambha, yathÄ• paÃ±Ã±Ä• yate tathÄ• ||

<25> á¹• 21 pÅ«ritaá¹ƒ matthaluá¹…gassa, sÄ«saá¹-á¹-hipi jigucchitaá¹ƒ.

mukha nÄ• sakkhi kaá¹‡á¹‡Ä• di, chiddÄ• vachidda duddasaá¹ƒ ||

<26> á¹• 21 pÅ«ti \Be 304/ vÄ• yu vicarita, kucchiá¹-á¹-hantÄ• ni lohitaá¹ƒ.

pittaá¹ƒ semhaÃ±ca papphÄ• saá¹ƒ, hadayaá¹ƒ yakanampi dhÄ« ||

<27> á¹• 21 anna pÄ• naá¹ƒ manuÃ±Ã±ampi, kheá¸·a tinta madhopari.

dantehi pisitaá¹ƒ svÄ• na, vamathÅ«va jigucchitaá¹ƒ ||

<28> á¹• 21 yÄ• vatÄ• yu \Be 305/ adhotevÄ• , mÄ• saye gilitaá¹ƒ á¹-hitaá¹ƒ.

kimikÅ«la samÄ• kiá¹‡á¹‡e, tahimevÄ• sitÄ• sitaá¹ƒ ||

<29> á¹• 21 etaá¹ƒ udariyaá¹ƒ nÄ• ma, tamhÄ• pakkÄ• sayaá¹ƒ gataá¹ƒ.

dinaccaye karÄ«santaá¹ƒ, sÄ• sayaá¹ƒ taá¹ƒdvayampi dhÄ« ||

<30> á¹• 21 pakÄ• setvÄ• \Be 306/ paveseti, annapÄ• naá¹ƒ mahÄ• rahaá¹ƒ.

paá¹-icchanno niharati, tameva nto á¹-hitaá¹ƒ jano ||

<31> á¹• 21 pavese taá¹ƒ parivato,

nihareko raho lino.

manuÃ±Ã±aá¹ƒva pavÄ«sante,

nikkhamante jigucchitaá¹ƒ ||

<32> á¹• 21 jeguccha \Be 307/ paá¹-ikulyÄ• ni, maá¹ƒsanhÄ• ru tacaá¹-á¹-hini.

napiyÄ• ni na tuá¹-á¹-hÄ• ni, nevaitthÄ« napÅ«piso ||

<33> á¹• 21 hattha pÄ• da mukhÄ• dÄ«ni,

natthaÃ±Ã±Ä• ni jigucchitÄ• .

tatthÄ• kumÄ• rikÄ• kaÃ±Ã±Ä• ,

mohena atthisaÃ±Ã±itÄ• ||

<34> á¹• 21 paccekaá¹ƒ \Be 308/ vinibhuttesa, kesa loma nakhÄ• disu.

natthikaÃ±Ã±Ä• kumÄ• rÄ«vÄ• , sampiá¹‡á¸• itesu sÄ• kuto ||

<35> á¹• 21 Ä• kÄ• soyeva \Be 309/ kÄ• yÄ• á¹…khyo,

tacÄ• di parivÄ• rito.

tathÄ• sÄ«saá¹ƒ mukhaá¹ƒhattho,

pÄ• doru kaá¹-iÄ• dayo ||

<36> á¹• 21 thambhÄ• dÄ«sviva gehoti,

piá¹‡á¸• ite svesu sammuti.

kÄ• yoti itthiposoti,

saá¹ƒmuá¸·ho tÄ• yarajjati ||

<37> á¹• 21 santaá¹ƒ \Be 310/ cinteyya nÄ• santaá¹ƒ, santaá¹ƒ cintayato sukhaá¹ƒ.

asantaá¹ƒ anucintento, nÄ• nÄ• dukkhehi tappati ||

<38> á¹• 21 javatyÄ• vijjamÄ• neva, nÄ• vijjÄ• vijjamÄ• nake.

tasmÄ• taá¹ƒnÄ• mako moho, taá¹‡hÄ• pica tadanvitÄ• ||

<39> á¹• 21 puá¹ƒkÄ• yovÄ• thÄ«kÄ• yovÄ• \Be 311/, malÄ• sucijigucchito.

tassamaá¹ƒ natthigÄ• rayhaá¹ƒ, yvÄ• malampi malaá¹ƒkare ||

<40> á¹• 21 natthi \Be 312/ kÄ• yasamoverÄ«,

mahÄ• natthakaro cÄ«raá¹ƒ.

natthi kÄ• yasamo vaÃ±co,

asubhova subhÄ• yate ||

<41> á¹• 21 thÄ«puá¹ƒ saparakÄ• yoti, passatipi napassati.

jeguccha paá¹-ikulyoti, sammÄ• passati passati ||

<42> á¹• 21 subhosubhoti \Be 313/ maÃ±Ã±antÄ• ,

dhÄ«ti dhÄ«ti jinerite.

lokÄ• lokÄ• nadhÄ«yesaá¹ƒ,

bhavÄ• bhavÄ• vacÄ• rino ||

<43> á¹• 21 bhiyyobhiyyova rÄ• gaggi,

subhosubhotipassato.

mandomandova soaggi,

dhÄ«vadhÄ«vavipassato ||

<44> á¹• 21 bahussutopi \Be 314/ bÄ• lova, asubhe subhamaÃ±Ã±ako.

asubhoti vipassanto, appassutopipaá¹‡á¸• ito ||

<45> á¹• 21 yoca sippÄ• ni jÄ• neyya, satÄ• ni sahassÄ• nipi.

kÄ• yekajÄ• nanaá¹ƒ seyyo, yaÃ±ce aÃ±Ã±a vijÄ• naá¹ƒnaá¹ƒ ||

<46> á¹• 21 kÄ• yamekampi \Be 315/ naÃ±Ã±Ä• mi, buddhÄ• laddhanayo api.

sutÄ• ca paá¹‡á¸• itÄ• tyamhÄ• , yuttoyevÄ• tilajjituá¹ƒ ||

<47> á¹• 21 subhatoyeva maÃ±Ã±Ä• mi, evaá¹ƒ jigucchitampinaá¹ƒ.

maÃ±ca Ã±e paá¹‡á¸• ito tyÄ• hu, alamevÄ• tilajjituá¹ƒ ||

<48> á¹• 21 kÄ• ye \Be 316/ asubhasaÃ±Ã±aá¹ƒyo, nalabhÄ• mi kadÄ• cipi.

suladdha sugato vÄ• do, svÄ• rahovÄ• tilajjituá¹ƒ ||

<49> á¹• 21 kÄ• yena saá¹ƒsarantopi, tadÄ• kÄ• raá¹ƒ yathÄ• tathaá¹ƒ.

bhavebhave ajÄ• nanto, mamÄ• yitvÄ• va taá¹ƒ cajiá¹ƒ ||

<50> á¹• 21 kÄ• yena \Be 317/ saá¹ƒsarantopi, naÃ±Ã±Ä• kÄ• ya jiguccataá¹ƒ.

niccupÄ• dÄ• mamÄ• yanto, piyÄ• yitvÄ• va taá¹ƒ cajiá¹ƒ ||

<51> á¹• 21 kubhÄ• raá¹ƒ sÄ• rasaÃ±Ã±Ä• ya, piyÄ• yitvÄ• va hiá¹ƒsakaá¹ƒ.

anantadukkha mÄ• pÄ• diá¹ƒ, vipallÄ• so bhavebhave ||

<52> á¹• 21 mahÄ• jÄ• nÄ«ya \Be 318/ pattoti, saá¹ƒvejetvÄ• sakaá¹ƒmanaá¹ƒ.

dirokata jinovÄ• do, anivattita vÄ«riyo ||

<53> á¹• 21 adiá¹-á¹-hapubba metassa, tathÄ• kÄ• raá¹ƒva passatu.

kicca maÃ±Ã±a mupekkhÄ• ya, saá¹ƒsÄ• ra bhaya bhÄ«ruko ||

<54> á¹• 21 yaÃ±hikiccaá¹ƒ \Be 319/ apaviá¹-á¹-haá¹ƒ, akiccaá¹ƒ pana kayirÄ• .

unnaá¸·Ä• naá¹ƒ pamattÄ• naá¹ƒ, tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• ||

<55> á¹• 21 yesaÃ±ca susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• sati.

akiccaá¹ƒ te nasevanti, kicce sÄ• tata kÄ• rino.

satÄ• naá¹ƒ sampajÄ• nÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• ti ||

<56> á¹• 21 thomentÄ• \Be 320/ soá¹‡á¹‡aá¹ƒ kÄ• yora,

mukhakkhi tyÄ• dinÄ• imaá¹ƒ.

ratte muá¹-á¹-he karontete,

aÃ±Ã±ejane sayaá¹ƒviya ||

<57> á¹• 21 kÄ• yasobhya pakÄ• setÄ• ,

vÄ• cÄ• ve mÄ• radesanÄ• .

tadasobhya pakÄ• setÄ• ,

vÄ• cÄ• sammuddha desanÄ• ||

<58> á¹• 21 asubhoti \Be 321/ jinuddiá¹-á¹-haá¹ƒ, kÄ• yaá¹ƒ subhoti gÄ• hino.

saá¹ƒmuá¸·hÄ• te na muccanti, bhavÄ• buddha virodhino ||

<59> á¹• 21 asubhoti jinuddiá¹-á¹-haá¹ƒ, kÄ• yaá¹ƒ tatheva gÄ• hino.

paá¹‡á¸• itÄ• teva muccanti, bhavÄ• buddhamatÄ• nugÄ• ||

<60> á¹• 21 sodhentelaá¹…karonteva \Be 322/, malÄ• savantikÄ• yato.

alaá¹ƒ kÄ• yavisodhena, bÄ• lova taá¹ƒ garuá¹ƒ karo ||

<61> á¹• 21 gopenteva arogÄ• ya,

kÄ• yo rogenasaá¹ƒvase.

gÄ• yaguttaá¹ƒ mudhÄ• yeva,

cittaguttaá¹ƒva sÄ• tthakaá¹ƒ ||

<62> á¹• 21 candanÄ• di \Be 323/ vilittopi,

muttomaá¹‡i vibhÅ«sito.

taá¹ƒsabhÄ• vova sokÄ• yo,

vissavanto tatotato ||

<63> á¹• 21 patiteca \Be 324/ apatite,

viseso natthi kiÃ±cipi.

kÄ• yo cemanuÃ±Ã±o tamhÄ• ,

patitopi tathÄ• siyÄ• ||

<64> á¹• 21 kÄ• yo manussajÄ• tÄ«naá¹ƒ, tiracchÄ• na ttabhÄ• vato.

jegucchita tarohoti, dubbisodhoca dubbharo ||

<65> á¹• 21 yathÄ• jÄ• tena \Be 325/ kÄ• yena, sakkÄ• vihariuá¹ƒ naca.

paccahaá¹ƒ sodhanÄ«yoca, dhovana majjanÄ• dibhi ||

<66> á¹• 21 rattaá¹ƒ pÄ• tuá¹ƒ chaviá¹ƒ chetvÄ• , sakkÄ• á¸• aá¹ƒsÄ• dayopinaá¹ƒ.

chetvÄ• maá¹ƒsa á¹-á¹-hikÄ• dÄ«ni, dhÄ«ro nÄ• lambituá¹ƒ kathaá¹ƒ ||

<67> á¹• 21 lagganti \Be 326/ chavimatte ye, makkhikÄ• sedapÄ• yathÄ• .

thÄ«puá¹ƒ mukhÄ• di saÃ±Ã±Ä• ya, te pamuá¸·hÄ• mahÄ• tapÄ• ||

<68> á¹• 21 cÄ• rÄ« agocare kÄ• me, laggÄ• lepe kapÄ«riva.

bahÅ«hi pÄ«á¸·itÄ• rÄ«hi, maranti atidukkhino ||

<69> á¹• 21 rÄ• gÄ• riá¹ƒ \Be 327/ dujjayaá¹ƒ jeyyuá¹ƒ, jayabhummÄ• subhe carÄ• .

sÄ«tÄ• nissita laá¹-ukÄ«, senakaá¹ƒva mahabbalaá¹ƒ ||

<70> á¹• 21 kÄ• yadhi \Be 328/ ggocaro veso,

jayabhÅ«buddha duttiyÄ• .

ettheva gocarÄ• hontu,

mÄ• bho kÄ• me jayatthikÄ• ||

<71> á¹• 21 kÄ• yÄ• \Be 329/ subhaá¹ƒ vipassantu, dibba kkhinÄ• pya passiyaá¹ƒ.

Ä• yatiá¹ƒ maggalÄ• bhÄ• ya, taá¹ƒ dassanaá¹ƒ bhavissati ||

<72> á¹• 21 dhÄ«cakkhunÄ• va dhikkÄ• yaá¹ƒ, passe na maá¹ƒsacakkhunÄ• .

ummilitvÄ• va dhÄ«cakkhuá¹ƒ, vivekaá¹-á¹-ho udikkhatu ||

<73> á¹• 21 paÃ±caá¹…gÄ• ni \Be 330/ yathÄ• kummo, cakkhÄ• dÄ«ni nigÅ«haye.

verÄ« labhatu mokÄ• saá¹ƒ, paÃ±cadvÄ• rÄ• arakkhitÄ• ||

<74> á¹• 21 cakkhurÅ«pena \Be 331/ saá¹ƒvÄ• sÄ• , rÄ• gaputtaá¹ƒ vijÄ• yati.

mahÄ• natthakaro soca, saá¹ƒvÄ• saá¹ƒ tena vÄ• raye ||

<75> á¹• 21 rÅ«pÄ• dÄ«susaÃ±jantÄ«ti, sattÄ• itthyÄ• di saÃ±Ã±Ä• ya.

natveva khandhasaÃ±Ã±Ä• ya, taá¹ƒsaÃ±Ã±ihi virÄ• gino ||

<76> á¹• 21 sakÄ• yeparakÄ• yeca \Be 332/,

Ä• saá¹ƒ chindeyya paá¹‡á¸• ito.

Ä• saá¹ƒ chetvÄ• sukhaá¹ƒseti,

Ä• sÄ• ya dukkhitÄ• pajÄ• ||

<77> á¹• 21 dassane savane kÄ• ya,

saá¹ƒsagge methunepica.

nirÄ• so sukhito hoti,

anirÄ• sotidukkhito ||

<78> á¹• 21 bahÄ«va \Be 333/ sodhitaá¹ƒ yassa, na vanto jeguccha puÃ±jakaá¹ƒ.

taá¹ƒkÄ• yaá¹ƒ asutaá¹ƒjÄ• na, tanurÄ• go siyÄ• ttani ||

<79> á¹• 21 kÄ• yevirÄ• ga micchanto, nupasseyya tadantaraá¹ƒ.

antodassÄ« atappanto, labhe saá¹ƒsÄ• ramocanaá¹ƒ ||

<80> á¹• 21 sattÄ• \Be 334/ sattÄ• bahiá¹-á¹-hevÄ• , sÄ• raá¹ƒsÄ• raá¹ƒ mamÄ• yino.

santosanto vipassanto, navÄ• navÄ• yatiá¹ƒbhave ||

<81> á¹• 21 alaá¹ƒ \Be 335/ alaá¹ƒ katvÄ• kÄ• yaá¹ƒ, malÄ• malÄ• savantito.

sobhaá¹ƒ sobhaá¹ƒ naye á¹-hÄ• naá¹ƒ, manaá¹ƒ manaá¹ƒ pyalaá¹ƒ kataá¹ƒ ||

<82> á¹• 21 saá¹ƒsaggajÄ• tassa bhavanti snehÄ• ,

snehÄ• nvayaá¹ƒ dukkha midaá¹ƒ pahoti.

Ä• dinavaá¹ƒ snehajaá¹ƒpekkha mÄ• no,

eko carekhagga visÄ• á¹‡a kappo ||

<83> á¹• 21 khiá¹-á¹-Ä• \Be 336/ rati hoti sahÄ• ya majjhe,

puttesuca vipulaá¹ƒ hoti pemaá¹ƒ.

piyavippayogaá¹ƒ vijigucchamÄ• no,

eko care khaggavisÄ• á¹‡a kappo ||

<84> á¹• 21 vaá¹ƒso \Be 337/ visÄ• loyathÄ• visatto,

puttesu dÄ• resuca yÄ• apekkhÄ• .

vaá¹ƒsakaá¸·irova asajjamÄ• no,

eko care khaggavisÄ• á¹‡a kappo ||

<85> á¹• 21 kÄ• maá¹ƒ \Be 338/ kÄ• maya mÄ• nassa, tassacetaá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, macco laddhÄ• yadicchati ||

<86> á¹• 21 tassace kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

tekÄ• mÄ• parihÄ• yanti, sallaviddhova ruppati ||

<87> á¹• 21 yokÄ• me \Be 339/ parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattati ||

<88> á¹• 21 khettaá¹ƒ vatthuá¹ƒ taá¸·Ä• kaá¹ƒvÄ• , gavassaá¹ƒ dÄ• saporisaá¹ƒ.

thiyo bandhÅ« puthukÄ• me, yonaro anugijjhati ||

<89> á¹• 21 abalÄ• naá¹ƒ balÄ«yanti, maddantenaá¹ƒ parissayÄ• .

tatonaá¹ƒ dukkhamanveti, nÄ• vaá¹ƒ bhinna mivodakaá¹ƒ ||

<90> á¹• 21 tasmÄ• jantu \Be 340/ sadÄ• sato, kÄ• mÄ• ni parivajjaye.

te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ« ||

<91> á¹• 21 kÄ• mato \Be 341/ jÄ• yate soko,

kÄ• mato jÄ• yate bhayaá¹ƒ.

kÄ• mato vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

<92> á¹• 21 subhÄ• nupassiá¹ƒ \Be 342/ viharantaá¹ƒ, indriyesu asaá¹ƒvutaá¹ƒ.

bhojanamhi amattaÃ±Ã±uá¹ƒ, kusitaá¹ƒ hÄ«na vÄ«riyaá¹ƒ.

taá¹ƒve pasahati mÄ• ro, vÄ• to rukkhaá¹ƒva dubbalaá¹ƒ ||

<93> á¹• 21 asubhÄ• nupassiá¹ƒ viharantaá¹ƒ, indriyesu susaá¹ƒvutaá¹ƒ.

bhojanamhica mattaÃ±Ã±uá¹ƒ, saddhaá¹ƒ Ä• raddha vÄ«riyaá¹ƒ.

taá¹ƒve nappasahati mÄ• ro, vÄ• to selaá¹ƒva pabbataá¹ƒ ||

<94> á¹• 21 yathÄ• \Be 343/ agÄ• raá¹ƒ ducchannaá¹ƒ, vuá¹-á¹-hi samati vijjhati.

evaá¹ƒ abhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go samativijjhati ||

<95> á¹• 21 tadevaá¹ƒ \Be 344/ paccavekkhanti, ye te rÄ• gaggidubbalÄ• .

patiá¹-á¹-haá¹ƒ sÄ• sane laddhÄ• , nukkaá¹‡á¹-hÄ• nalasÄ• ratÄ• ||

<96> á¹• 21 buddhÄ• vÄ• daá¹ƒ \Be 345/ labhitvÄ• pi, nÄ• haá¹ƒsakkÄ• navomhiti.

dosaá¹ƒ taá¹‡haá¹ƒ anÄ• sento, paripakko kadÄ• bhave.

puÃ±Ã±akammaá¹ƒ akaronto, paravajjaá¹ƒ akhamanto ||

<97> á¹• 21 kÄ• ya saá¹…khÄ• rikÄ• taá¹‡hÄ• , nÄ«cÄ• nÄ«cakarÄ• ca sÄ• .

cittasaá¹…khÄ• rikÄ• saddhÄ• , uccÄ• uccakarÄ• ca sÄ• ||

<98> á¹• 21 dassanÄ«ye \Be 346/ ratÄ• taá¹‡hÄ• , saddhÄ• svÄ• cÄ• rabhattikÄ• .

vikiá¹‡á¹‡acÄ• rikÄ• taá¹‡hÄ• , saddhÄ• visadacÄ• rinÄ« ||

<99> á¹• 21 manokilesikÄ• taá¹‡hÄ• , sÄ• nugÄ• nanta dukkhadÄ• .

cittappasÄ• dikÄ• saddhÄ• , attÄ• nuga sukhÄ• vahÄ• ||

<100> á¹• 21 taá¹‡hÄ• \Be 347/ saddhÄ• na miccevaá¹ƒ, visesaá¹ƒ jÄ• na tatvato.

Ã±atvÄ• taá¹‡haá¹ƒ vinÄ• seyya, saddhaá¹ƒbhÄ• veyya cetasi ||

<101> á¹• 21 ucchukaá¹ƒ yantapattampi, saÃ±cuá¹‡á¹‡itampi candanaá¹ƒ.

madhuraá¹ƒva sugandhaá¹ƒva, mettiva hiá¹ƒsitopi saá¹ƒ ||

<102> á¹• 21 attacchedampi \Be 348/ vÄ• seti, sugandheniva candanaá¹ƒ.

santo mettÄ• sugandhena, attahiá¹ƒsampi vÄ• saye ||

<103> á¹• 21 kadÄ• cipi na duggandhi, sukkhaá¹ƒ cuá¹‡á¹‡ampi candanaá¹ƒ.

tatheva dukkhapattopi, na santo pÄ• pakÄ• rako ||

<104> á¹• 21 khame \Be 349/ vajjaá¹ƒ kareyyatthaá¹ƒ, buddhakhanti manussaraá¹ƒ.

mettÄ• tintena verÄ«pi, nupanÄ• ho siyattani ||

<105> á¹• 21 nagacchati ta makkoso, mamevÄ• natthakÄ• rako.

iti Ã±atvÄ• va sappaÃ±Ã±o, neva kkoseyya kiÃ±canaá¹ƒ ||

<106> á¹• 21 akkoso \Be 350/ maá¹ƒ naÄ• gacche,

tassevÄ• natthakÄ• rako.

iti Ã±atvÄ• titikkheyya,

na paccakkosanaá¹ƒ kare ||

<107> á¹• 21 akkosaka nayaá¹ƒ gaá¹‡hi,

paccakkoso na so varo.

budho taá¹ƒ nÄ• nugÄ• heyya,

mÄ• sova pÄ• piyo bhave ||

<108> á¹• 21 taá¹‡hÄ• vijjÄ• ca \Be 351/ mÅ«lÄ• dve, saá¹ƒsÄ• ravisapÄ• dape.

sabbhatti saddhammassutaá¹ƒ, dveyeva madhurÄ• phalÄ• ||

<109> á¹• 21 sodhe citta mupakkamma, suddhaá¹ƒ upakkamena taá¹ƒ.

vahe sukhaá¹ƒ asaá¹…kheyyaá¹ƒ, dukkhaá¹ƒ asodhitaá¹ƒ mali ||

<110> á¹• 21 sodhitaá¹ƒ \Be 352/ sugatiá¹ƒneti, duggatiá¹ƒva asodhitaá¹ƒ.

cittaá¹ƒ sodhetu mÄ• limpe, rÄ• gadosa malehi taá¹ƒ ||

<111> á¹• 21 dosejÄ• nÄ• sitÄ• yena,

sÄ• sanevatthi sonayo.

natthaÃ±Ã±attha tamÄ• dÄ• ya,

budho nÄ• setu taá¹ƒdvayaá¹ƒ ||

<112> á¹• 21 ranakunavÄ• si \Be 353/ katÄ• vÄ• se, daguá¹ƒcetÄ« puratthime.

vasatÄ• aggadhammena, therena racito ayanti ||

THE FUNDAMENTALS OF MEDITATION PRACTICE

by Ting Chen

Translated by Dharma Master Lok To
Edited by Sam Landberg and Dr. Frank G. French

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Transfer-of-Merit Vow (Parinamana)For All Donors

May all the merit and grace gained from adorning Buddha's Pure Land, from loving our pare
country and from respecting all sentient beings be transformed and transferred for the benef
of all suffering sentient beings on the three evil paths. Furthermore, may we who read and h
Buddhadharma and, thereafter, generate our Bodhi Minds be reborn, at the end of our lives,

Sutra Translation Committee of the United States and Canada, 1999

Acknowledgments

We respectfully acknowledge the assistance, support and cooperation of the following advis
this book could not have been produced: Dayi Shi; Chuanbai Shi; Dr. John Chen; Amado Li;
Yu; Tsai Ping Chiang; Vera Man; Way Zen; Jack Lin; Tony Aromando; and Ling Wang. They
for editing and clarifying the text, sharpening the translation and preparing the manuscript fo
Their devotion to and concentration on the completion of this project, on a voluntary basis, a
appreciated.

Translator's Introduction

Originally, one's own mind and nature are pure, and there is nothing to accept and nothing t

neither existence nor non-existence; there is only clear understanding without attachment ar
dwelling. One who wants to know the no-attachment, no-dwelling mind can find it through m
is only then that the mind does not think of right and wrong, of good and evil or of self and o

If this seems obscure, then consider the following: The past is already gone; when you do n
thought of the past is gone, too. Then, there is no past nor any thought of the past. Furtherm
has yet not arrived. If you do not wish for nor seek after it, the thought regarding the future v
Then, there is no future nor any thought about the future. Finally, the present is already pres
grasping at it or dwelling upon it and without there being any thought about it, the thought of
disappears, and there is no present nor any thought of the present. The mind that does not
whatsoever is known as the True Mind or Original Nature.

The non-dwelling mind is the mind of the Buddha, it is the mind of liberation, it is the mind of
is the mind of non-birth. So, if you really want meditation to come about, sit properly erect ar
eyes. Then purify your mind, lay down everything and think of neither good nor evil. Just obs
thoughts. As you look for their place of origin, you discover that they suddenly rise up and ju
disappear, and that this process goes on and on. Be patient and continue to observe them,
time, know the thoughts to be devoid of any self-nature; also you will, thereby, know original
not attempt to follow the thoughts, to trace them in any way or have any intention of getting
and, in time, awareness will manifest as your mind illumines a thought. Then, there will sudd
stillness that becomes suchness. At some point, another thought will arise, and you will obs
same way.

Do this at least once a day, sitting from fifteen minutes to an hour. As your concentration de
thoughts slow down and diminish in number, and your power of illumination increases until y
out that not a single thought arises. Then, there is only stillness and voidness, for then the m
and pure. This is your self-nature as known directly through wisdom (Prajna).

The subject of wisdom is Prajna, and the opposite of Prajna is ignorance. Prajna illuminates
is ignorance. With continued exposure to Prajna, ignorance wears away bit by bit until there
self-nature, or pure mind. It is in this situation that Right Thought manifests. There is no long
duality of subject/object. This state is also known as no-thought or suchness and is also refe
inconceivable. When the mind is illumined and a thought, as one ordinarily knows it to be, ar
dissolves instantly. Continue to practice in this way on a daily basis, and you will notice your
getting steadily clearer and purer. Then there will be no longer any need to observe, nor will
purpose to observe. Indeed, there will be no longer any need of any kind. It will be realized t
no-mind, that no-mind is pure mind and that pure mind is the true mind. At that time, the sou
and the role of thought will be finished. It cannot be expressed in words, and yet it is as simp

water and knowing whether it is cold or warm. It is called Sudden Enlightenment.

It is my express wish that this guide, based on the meditation manual of Ting Chen, will prov
imparting the Dharma to its readers. In helping me reach this goal, I wish to thank Sam Lang
G. French, without whose help regarding fine points in the translation and without whose edi
this task might have proved too difficult. May this work, then, help everyone to generate the
never to regress.

Dharma Master Lok To
Young Men's Buddhist Association of America
Bronx, New York
May 1999
(Buddhist Year: 2543)

The Foundation Of Meditation Practice

Why Meditate?

When you are caught up in the emotional upheaval of greed, anger and delusion, you may f
succumbing to some very real physical ailments; and when you are ill, the world may seem t
place. That is not to say, however, that all of our illnesses are due to extreme emotions. Exp
substances to which you may be allergic can alter everything about you. It can cause violent
depression, hallucinations and all sorts of physical effects, including actual tissue damage. V
cause, disease is most often accompanied by an assortment of disruptive emotions. Progran
designed to make therapeutic use of relaxation methods and meditation have proved to be e
both the physical effects and the emotions which accompany them. Yet, as beneficial as the
methods can take one only so far.

In the Buddhist tradition, meditation is used to defuse the source of all the trouble-the illusion
other. In Ch'an (or Zen), the aim is to overcome thought and defilement. Having done this, a
no longer stirring, the real substance of mind becomes evident. Without thoughts and withou
self and other, greed, anger and hatred have no place to arise; and the energy that was tied
illusions becomes available, helping to provide an overall improvement in health. That is why
called The Fundamental Practice.
The Psychophysiological Effects Of Meditation

The Russian physiologist, Ivan Pavlov (1849-1936), emphasized the role that the cerebrum
At first glance, one might assume this to be merely a statement of fact, because that part of

usually thought to involve little else other than thinking. Actually, it takes part in the productio
hormones, both directly and indirectly. Every aspect of a person is interrelated, and that is h
thoughts and emotions can have such far-reaching effects. That is, however, also why medi
calm-inducing thoughts can be so stabilizing and so healthy. One can safely assume, then, t
contributes to proper functioning also contributes to good health.

Useful Hints For Better Practice And Better Health

As you progress in your practice, you are required to sit motionless for longer and longer pe
a stretch. It is then that some very important physical limitations may oblige you to make som
the way that you sit. Should you choose to ignore them, thinking that there is just one right w
you may cause yourself needless pain and distraction (which means that you will not be able
and you may possibly expose yourself to irreparable physical damage as well.

It is not unusual for people who have gone on retreats to return with painfully damaged knee
position in spite of pain and having welcomed an ensuing numbness, simply because they h
they can remedy. To paraphrase The Kalama Sutra, "Do not do something because you hav
so, but try it and find out how it works for you." Be always on guard for what doesn't seem to
right, and see what might be done about it. There are many, many methods that can be tried
to have to submit to pain or outright debility, especially when nothing good can come of it.

The Relationship Between Mind And Meditation

The metaphor of the mirror, often referred to in Ch'an, is most suitable here in pointing out th
aspects of meditation as practiced in this tradition. The mirror-mind does not respond at all,
this lack of agitation that all things are clearly known. This is how the mind is said to be when
clinging. The mind, to be like a mirror, must be passive, detached, uninterested and quiet. It
rest, recuperation and of learning to be undefiled in the midst of what is normally defiling. Wh
perturbation in the mind, just as when there are no ripples on the surface of a lake, all things
clearly, leaving no trace. There are no intentions, and there is no action to be taken or not ta
no dependence upon anything that you do or do not do. Meditation just unfolds naturally as
tranquil.

Concentration

If you make the sun's rays converge, using a magnifying glass, and focus the resulting point
sheet of paper, you can easily burn a hole through it. Similarly, when you concentrate your t
empowered in many ways. A lay Buddhist, Yang Jen San, once found a copy of The Surang
bookstore. He was overjoyed. It was just what he had been looking for. He sat down and rea
complete absorption, oblivious to his surroundings, until someone called him. Suddenly he r

become dark and that if he wanted to continue, he would have to light a lamp. Wondrous thi
deep concentration, for he had been reading in the dark! A very famous writer of the Sung D
recounted a similar experience in which he was so deeply engrossed in painting a picture th
aware of his person nor of anything else. It is as though where wholehearted application is c
whole world must step aside.

As your concentration strengthens, your breathing slows down and becomes subtle; areas c
relax, perhaps after having existed there for a very long time, and there is no effort. A feeling
well-being and ease ensues. Sustained, relaxed concentration of this type easily becomes n
naturally, if allowed to continue, it improves one's health and vitality, as stultified emotions a
physical concomitants give way to healing. The health-enhancing benefits of meditation are
record, and numerous physicians include it in programs for their patients' recoveries.
The average person's mind is in turmoil. He or she is the product of deep-rooted patterns of
from karma accumulated since time immemorial, as well as being tortured by the illusion of
enlightened is to be free of all of that. Concentration already reduces the turmoil by limiting c
attention to just one thing. Through this practice, the apparent hold that you have on your illu
and things gives way until there is meditation. Then, there is an absence of thought and an a
Then, without the stress and the strain of delusion, a very deep sort of healing takes place.
Meditation And Dhyana

In Buddhism, the ordinary man is seen as leading a life steeped in suffering through the defi
anger and delusion. It is only when he finds out, firsthand, that there is, indeed, nothing that
is free of defilement and suffering and that there is a way out of it all, that he may become su
well-motivated to gain that freedom. This is traditionally likened to the discovery that the pret
rope that one has found and treasures is actually a very poisonous snake. When that is your
may have such a profound understanding of Buddhadharma that your life will turn around ra
realize beyond all doubt that, though the body may be strong and healthy, it still changes an
may realize deeply, by breaking off attachment to both body and mind, that birth, death, and
no longer exist. In the Ch'an tradition, this is discovered through meditation.

Discipline (sila), and wisdom (prajna)are closely related to meditation (dhyana). Proper disci
dhyana,and dhyanagives rise to wisdom.It is by means of discipline that the defilements are
this eases the way for the cultivation of dhyana(established in the same region as prajna). T
Ting(Chinese for dhyana-related meditative practice) is said to be secluded from defilement
the result of self-discipline. To free oneself from defilements is the main purpose of the pract
discipline. By means of discipline, defilements are dispelled. Then, dhyanacan become esta
variously as voidness, the absence of subject and object, Ch'an Ting,or that which is not of t
suffering, it is the access route to wisdom (prajna).

The Levels Of Buddhist Discipline

Also Known as Cumulative Discipline

Formally stated, the sevenfold assembly consists of the upasaka(male lay devotee), upasika
siksamana(female candidate for novitiate), sramanera(novice monk), sramanerika(novice nu
ordained monk), and bhikhuni(fully ordained nun). These terms designate levels of commitm
starting with the basic five precepts, or training rules, for laity.

Not formally stated, but of equal importance, is the vow to do good and refrain from doing ev
should always be for the benefit of all sentient beings. The thrust of Buddhist discipline is a b
coexistence with the rest of the world, as well as improved mindfulness and inner peace. Th
uphold the precepts. One is called stop and hold,which means that one should stop,or refrai
and holdto the precepts. The second one is called to do and to hold.This simply means that
and abide by the discipline. The discipline has the function of helping you avoid evil and do g
upholding it enables you to purify your body and mind. While that is being accomplished, the
impurities, or asrava,diminishes; and these conditions, in turn, facilitate samadhi.

Dhyanais absorption meditation at varying levels; when extended over long periods of time,
referred to as samadhi. These levels (usually four) are accounted for in Ch'an practice, and
well, several different kinds of Ch'an. There are, for example, mundane Ch'an, supra-munda
Ch'an of the highest Mahayana realization, to mention only three.

Meditation can be practiced while sitting, standing, walking or lying down and anywhere in b
because our minds are ordinarily so very disorganized, the best way to practice for most of u
regularly in a quiet place. Having seated yourself, simply put everything else aside and conc
whatever your object of concentration may be. With your mind, speech and action already c
discipline, there is occasion for natural and steady access to samadhi.When no thought aris
substance of mind appears; and the state of stillness and illumination gradually manifests its
The quality of that stillness is undefinable, and yet it is not as if the sitter were a statue carve
stone. In this context, illuminationis understood as awareness without subject-object duality.
longer someonebeing aware of something,and, consequently, there is no need for thought o

The early sages emphasized that a moment of meditation honors Buddha more than buildin
the sandgrains in the Ganges River. The pagodas, it is argued, can be demolished, unlike th
that transcends time and space.

It cannot be repeated often enough that very little can be achieved without observing the pre
discipline dispels the attachment and the suffering that accompany it and leads to the passio
to Nirvana. Anasrava,or passionless purity, is the opposite of asrava,the outflow of the passi
filth. Asravais further known as the discharge of mind-energy leading to the loss of truth. Ana
definition, means the absence of outflow and seclusion from the stream of passion and, thus
of suffering.

Preparing For Meditation

The Posture

Find an uncluttered, well-ventilated (non-drafty), quiet place where you can sit undisturbed c
schedule. You may use a cover to protect yourself from the cold.

In the beginning, let comfort be your guide. Make sure you set up a schedule you can live w
to it faithfully. Adjust your sittings so that there is no excess of discomfort or pain, which inclu
finding a posture you can hold for a period of time that you will gradually extend. Learn to re
do not try to control anything, and do not expect anything.
Make sure the garments you wear are comfortable and loose, and wear as few of them as c
Loosen your belt or whatever might be binding or distracting, such as a wristwatch, jewelry o
actually no need for adornments, and their use during meditation should be avoided.

The Legs

If, and only if, you can manage it, sit on the full-lotus, which is the traditional position conside
stable. For those who might want to try the full-lotus position, do as follows. First, sit on the
low cushion and fold your right leg in front of you, pulling it in close to your groin. Next, fold y
leg over it, with your left foot resting, sole upward, on your right thigh and close to your groin
lift your right foot, sole up, onto your left thigh, bringing it in close to your groin. You may be
maintain this position for a short time at first, but, as you grow accustomed to it, you may fin
contributing greatly to a sense of quiet, tranquillity and stability.

Sitting in the half-lotus position does not provide as firm a base because only one knee is we
the opposite leg. To compensate for this, switch the position of your legs, if you can, with ea
you find that this proves too difficult to do immediately, set aside time to gently lengthen the
your legs, hips and groin; but beware that you don't pull a muscle or injure yourself in your e
you may have to take weeks to recuperate. Gradual, steady practice is advised and works fo
they are loving, understanding and patient with themselves and, above all, if they are relaxe

force yourself into a position or hold it when it brings on intense pain. It is not uncommon for
to develop by twisting at the waist in order to have both knees touch the floor.

An effective way to help loosen the muscles that keep your legs from settling down on either
that they easily rest on the floor, can be done while sitting in a meditation seat. Sit on the ve
your meditation seat with your feet placed shoulder-width apart and with your knees position
your ankles. Then lift one leg and rest the ankle of that leg on the thigh of the other, allowing
the raised leg to descend out to the side as far as it can comfortably go, supporting it with yo
then lifting it and lowering it over and over again. Each time you lower it, think that leg is rela
Then set it again, and let go even more, trying to feel what may be necessary to have this ha
your hips remain level the whole time and that your legs sink lower and lower on either side.
be mindful of everything that is happening in terms of your thoughts and deeds during this si
If, after your efforts, you cannot manage to sit comfortably in the full- or the half-lotus positio
may wish to try the "free" position.

Should pain develop, stay with it for awhile. Observe it, rather than lamenting your lot or wish
elsewhere, squirming, trying to escape or braving it out while gritting your teeth. Staying with
you will soon clearly see how to succeed in your effort by the way you sit, the way you brea
way you view the situation.
Borrowing from another source, we can take this advice: "Be still and know." Whatever come
happen. Do not avoid or reject, but take in whatever is happening, including your way of cop
reaction is to get out of the situation, providing you become fully aware of what is happening
longer so thoroughly caught up in it. Be mindful of what is happening in the present, for only
touch with the events, their causes and conditions.

It may be beneficial for you to explore your response when sending loving-kindness to yours
embarrassing, silly or unbecoming; you may even find yourself inexplicably crying. As practi
Theravada tradition, in combination with vipasyana,the meditation on loving-kindness is simp
yet very effective, in reaching the sources of our deep suffering. It is Dharma at its purest, in
addresses compassion as well as being intimate with pain. Do you experience pain as if it w
objectoutside of you, an intruder? This approach can generate meaningful insights into the w
mind and should be explored.

However, you should let discretion be your guide. Do not submit to pain for the sake of abso
a sense of guilt or to prove how well-intentioned or how willing you are to endure torture. Co
rather, to be an act of loving-kindness or as mindfulness practice. Either way, it is expedient
you find the pain too distracting, stretch out your legs mindfully, take a rest and return to sitti
can simply sit and not be involved in sitting correctlyin order to achieve something, you will f

becoming increasingly quiet, your breath becoming more subtle and your muscles becoming
meditation ensues quite naturally.

Chest, Abdomen, Buttocks

Raise your chest a little, moving it forward, and sit so that the hollow part of your chest, the p
at about the level of the base of your sternum (the den of your heart), permits your diaphrag
unimpeded. Newcomers to meditation often experience obstruction and discomfort in the ch
usually caused by the den of the heart not being low enough. Should that occur, focus your
abdomen and refrain from any effort; you should feel relief in a short time. Your buttocks sho
protruding a little, and your back should be comfortably, easily erect. Sit relaxed and self-con
settling into your lower abdomen. This practice has been found to be especially calming.

Hands

Sitting in the half-lotus position, make sure your right foot is on top of your left thigh. Your pa
turned up, with the back of your right hand resting in the palm of your left, while the back of y
rests at about the level of your tan-t'ien(or the lower part of your abdomen).

In the full-lotus position, the legs are crossed a little above the ankles, with the left leg upper
the back of your left hand is cradled at the place where your legs cross.
When these positions become natural and comfortable, there is usually an accompanying se
and tranquillity.

Natural Breathing

The abdomen relaxes and expands as you inhale and contracts as you exhale. This is, inde
you exhale, the diaphragm moves upward into the chest, while the abdomen simultaneously
contraction not only assists in evacuating the lungs, but also stimulates blood circulating thro
contained in the abdominal cavity by compressing the viscera.

Right Breathing

The abdomen is contracted as you inhale, and it relaxes as you exhale. This sort of breathin
China since ancient times as a kind of physical and mental hygiene. Try both methods to dis
advantages each seems to hold for you, the practitioner, lest you get caught up in having to
happen in only a certain way.

Breathing Practice

While you are relaxed, it becomes profoundly evident that breathing simply goes on and tha
knowing that it does. You can intentionally breathe in a certain way, but the need for doing s
some external circumstances bringing about the need for the intention, so that the matter of
somewhat obviated; thus, intention seems to come about almost capriciously, in spite of you
This paradox exists in everything that we do. Meditation takes place in the absence of thoug
think that without thought there can be no meditation. Perhaps the answer to this conundrum
sequence of two separate events rather than in what seems their apparent opposition. For e
actively paying attention to your breath, you cannot be calm; and so you are advised simply
can ensue. Meditation is distinguished by absence of thought and a very characteristic sort
neither of which can be brought about at will. Control must first be relinquished. You circuito
about by applying whatever you may have discovered about relaxation, and that is the full e
your will. The following rule holds true, whether you practice natural breathing or right breath
sit down to meditate, sit easily erect, breathing through your nose.

At first, your breathing may be rapid and shallow. As you relax and have the attitude of neith
rejecting whatever arises, your breathing slows down and deepens until you find that you inh
a cycle, once every minute. Ease may be conceived of as the standard. At no time should a
or uncomfortable; rather, it should all just happen free of any concern on your part.

As you continue to sit, your breath grows finer and finer. You should devote, at the very leas
each morning and each evening to this breathing-relaxation practice. Practice as often as yo
rest of the day, wherever and whenever you happen to think of it. As the breath slows and b
subtle, the mind stabilizes and grows calm.
As the mind goes, so goes the breath. To illustrate this, four kinds of breath are noted as ev
course of practice:

* The first is called windy breathto describe the sound that you make as you breathe.
* The second is known as gasping breath. Here, you no longer make any sound when you b
feeling that you cannot inhale enough.
* In the third type of breathing, the breath is even and silent and without any obstruction, but
to feel calm. This is called air breath. These first three ways of breathing are still rough-hewn
show signs of unrest.
* When there is neither sound nor obstruction, neither roughness nor softness, and in that ve
when you do not feel that you are breathing at all and breathing evokes no association of an
achieved the fourth kind of breath, silent breath.

It is the breath that harmonizes. If you find that you easily grow calm and that your breath qu
fine, this indicates that your mind is easily stabilized. With continued practice, it may take on
moments for your breath to be regulated, and then the need to breathe will diminish and van
that, you will no longer be disturbed by anything. Your mind, at this stage, is said to be quiet
On the way to this trouble-free state, however, there is bound to be much discomfort and res
persists, and to help to harmonize the breath, you can try the following methods, progressin
next as you grow proficient. Very relaxedly and unconcernedly count from 1 to 10 in all of the

* Count your breaths, calling one exhalation and inhalation just one breath;
* Count only your inhalations;
* Count only your exhalations.

When you have reached ten, resume counting from number one. Gradually, as your skill dev
able to count to one hundred in ten groups of ten, without having your mind wander and with
sleep. However, should that happen, you are required to return to one and start all over aga
more at ease, your mind and breath will, slowly and peacefully, become interdependent. Co
sleepiness decrease in all three breathing methods of concentration, and the mind is calmed

When the goals of breath-counting have been reached, your next step will be to trace your b
this time, will be very calm and very concentrated. By tracing your breath, this calm and this
deepen until the breath is felt to enter and leave through all of your pores. As you continue i
will come to experience yourself dissipating like a cloud and melting away like a fog, until the
but voidness. When this happens, you find yourself freed of all sorts of illness, as the mind is
on a new, deeper level of quiet; and it is then that it is time to dispense with the method of tr
breath.

Regulating the Mind

Meditation can improve your health, but its primary purpose is to enable you to be free of t
because when this has occurred, wisdom shines brightly. With that aim in mind, then, we se
the breath and tracing the breath are methods of regulating the breath and thereby the mind
concentrated in this way, your thoughts are no longer confused or disordered. That is why p
racing minds or who are involved in emotional turmoil are assigned the simple task of counti
It calms them in body, breath and mind. In body, they grow relaxed and free of tension, the b
and deepens, and the mind grows quiet, calm and unperturbed.

As one continues in this practice, all but the finer states of mind disappear. Then, it is time to
the mind, for now it has become much less erratic. There are many methods of approach, bu

favored is to have one rest his or her attention on just one point, and to consider any though
be like actors that appear on a stage and then leave. This attitude of passivity, of taking part
in what is happening, leads to concentration. Therefore, when you have succeeded in conce
of your choice, you are also free of disturbing thoughts; and, with continued concentration, t
finds, as well, that fewer disturbing thoughts arise for the rest of the day. So, concentrate u
relaxedly be aware of the tip of your nose, your navel or the point an inch and a half below it
known as the tan t'ien,because your mind needs something to occupy it. Traditionally, in this
mind is said to be like a monkey that has been restricted to a small space, where it can no lo
skip about.

Two things plague you most when you are preparing the ground, as it were, from which med

1. When you first sit down, your mind is restless and unstable. You are pulled in all direction
succeed one moment and frustrated when things don't turn out the way you want the next. Y
first in one place and then in another, so that all of your time is taken up trying to escape the
consoling yourself, or both. You may imagine yourself elsewhere, participating in events tha
in your life, or that events that are somehow important to you are taking place again. You ma
dozing off over and over again.

2. Through continuing practice, your mind becomes more settled, and discriminating though
there is still confusion, and you easily tire and doze off. It is to deal with these problems that
sense the point an inch and a half below your navel and about an inch and a half in, which is
called the tan t'ien. This will not only correct your disordered thought and keep you from drift
reverie, but it also has a recognized physiologically stabilizing effect that results in mental an
health as well. Again, you have to find the point to concentrate on that works for you. It migh
your nose, your navel or the point an inch and a half below it. Whatever you choose to do, h
it for the duration of the time that you have set aside for sitting. Beginners, especially, should
practice more successful by finding the time to meditate when they are most alert, by elimina
and distraction and, most of all, by understanding the purpose of it all.

Insight Meditation

The method of concentration described thus far, in which you are to return to your object of
when you discover that you are caught up in discriminating thought, is a shallow way to grow
wandering thoughts, because it involves thinking about the thoughts that arise, which is like
fire. It is not really a means of reaching calm, then, and so you must eventually abandon tha
one more step to insight meditation. Ordinarily, you use your eyes to look outside. In this app
literally put aside everything; close your eyes and observe and/or feel your discriminating tho

do, you will soon find you cannot hold onto them, dissolve them or send them away. Once th
realized and you no longer struggle to hold onto them, dissolve them or send them away, yo
stillness and emptiness. When this insight develops and you reflect in this way on a thought
quickly disappears and is replaced by voidness. This marks the creation of a radically new v
mind can work.

When you first set out to meditate, it may seem that your thought has lessened. After you ha
awhile, however, you will most likely feel that it has increased. What has actually increased i
realization of what has really been so right along, and this immediate and continuous source
serve as a lighthouse in the treacherous waters of samsara. This can be compared to not be
dust rising in a room until a shaft of sunlight shines on it. In the same way, then, if you feel th
too much thought, it is the first step toward enlightenment. Abandoning thought, persevering
that permits this and delighting in this, usually over a long period of time, lead to a natural di
of thought. There is, instead, stillness. As you continue in this way, the stillness becomes mo
for it becomes a stillness in which sudden enlightenment can occur.

Reciting the Name of Amitabha Buddha

As you may have realized, it is not unusual for thoughts to assail you relentlessly when you
practice. Usually it is beyond your control, and, even with the best of intentions, one might e
that there is no way to begin to practice. If you find that is more the rule than not for you, you
the Pure Land approach, which is simply to recite the name of Amitabha Buddha over and o
very simple practice and can be very effective, but it requires a deep faith and a strong vow
carry it out. However, if you sincerely recite the name of Amitabha,so that there is no other t
mind, and do this for some time, false thought will diminish.

Ch'an Master Che-Wu said that when a pure pearl is put into turbid water, the turbid water b
Similarly, when Buddha's name is put into a confused mind, that mind becomes Buddha. Ide
Amitabha Buddha should free you of defilements in this very lifetime and assure your rebirth
as a great, bright light in the Ocean of Suffering, meriting praise for the Mahayana sutras an
patriarchs and Dharma Masters of the past. Should you have any reservations about this pra
said that this simple act of reciting Amitabha is profoundly Buddhist, because it engages bod
mind in one concerted effort-the body by regulating the breath; the speech by confining it to
utterance; and the mind by a resolve which has been made and a vow which has been taken

There are variations on this theme, as it were. You can recite aloud. You can recite silently.
as you inhale. You can recite as you exhale. You can recite on both inhaling and exhaling. T
you practice varies according to your particular needs and abilities, but this is true of any pra

you might engage in. The recitation should, in any event, proceed with the tranquility that co
and breath depending on one another. As you continue in this way, the mind grows calm an
shapeless. Then, it is as though only your original intention or vow functions, the recitation c
its own without disturbance or confusion until first the stage of no-mind is reached and then
no-mind s attained.

In The Sutra of Ch'an Samadhi it says that if a Bodhisattva meditates with nothing but the Bu
obtains samadhi. This simple method of reciting the Buddha's name can rid you of discrimin
is the false thought or the thinking that the common man is plagued with, and reward you w
and because your breath is regulated, your health is improved too.

It might help you to count your recitations. Again, you can experiment to find out what works
Count with each cycle of breathing in and out, preceding or following an exhalation; or just in
part of each recitation. The count, here, can be anything that you decide upon, or you can si
count from 1 to 10, as before, repeating it over and over. Or, again, you might even silently r
recitation ten times with each breath or as many times as you can. Any of the above approa
bring about effective concentration, the object of them all being to provide you with somethin
repetitious to fully occupy your mind without disturbing it. You have to try it! You have to exp
it! That is to say, now that you know the way to prepare a delicious and nutritious meal, you
prepare it, taste it, see whether it agrees with you, improve on it, if need be, and then eat it u
health improves. By analogy you must use this procedure in your practice until the practice p
own and becomes, therefore, no longer practice but an art that seemingly has a life of its ow

During the T'ang Dynasty, Master Fei-Hsi composed a sastra on The Reciting Buddha's Nam
he said that people use rare jade, crystal, diamonds or other precious things to make beads
meditation but that he himself traces his inhalations and exhalations (as they use beads) wh
Amitabha and that, furthermore, he can do it while standing, sitting, lying down and even wh
slumber.

What To Be Mindful Of

Every moment of every day presents an opportunity for meditation. However, you may feel t
or that you need a structure. In that case, you might try it upon arising in the morning and/or
retiring at night. If you can make the attempt only once a day, experiment to find out what t
for you is, not only in regard to availability but also in regard to the time when you feel most
responsive to practice. Look for quality in the short time set aside. In the beginning, especial
should be regarded as a time of rest, of relaxation or of unwinding. It is a time of not doing a
time of not being actively engaged in anything. From the start, then, find out how to let your

proceed naturally, rather than seeking to make things happen through an act of determinatio
aside ten minutes within which to practice and then extend the time a minute or two with eac
sitting, until you are sitting for thirty or forty minutes at a time; and you should find a place wh
can be assured that you can continue to do so at the same time and place each day, becaus
creatures of habit. In fact, when you wake up, and while you are still in bed, you should plac
over your solar plexus and then guide them slowly down to your lower abdomen. Do this sev
go to the bathroom to relieve yourself, brush your teeth and bathe, and then sit down to prac
routine can be used at other times during the day as well, and, when established, it become
brushing your teeth. What is most important, however, is that you make it a living experience
discovery through relaxation and passive observation.
Eating is one of our earliest sources of conditioning, and so part of your practice is to regard
medicine. This may seem to be a simple enough thing to do, but it can prove to be very tryin
simple practice is thoroughly disruptive, producing feelings of deprivation and anxiety wher
have access to their private pacifiers or conditioning. One of its purposes, however, is to rev
attachments, in order to discover the natural inclination to be a part of them, and then have t
evolve into freedom.

As to the procedure itself, do not eat directly before you sit, because it may make you sleepy
eaten too much, you may be thoroughly distracted by the discomfort of feeling full, perhaps
of finding it hard to breathe. However, not eating enough has its disadvantages, too, making
have headaches and be incapable of concentration. You must learn to listen to your needs.
what happens to you all the time, so that you can know the right food, the right amount of it t
also, discover how long to wait after having eaten before sitting.

In this way, you may find that life takes on a sense of order, that you are not so involved in e
and, as a bonus perhaps, that you are losing weight. With only the most superficial observat
discover that eating as you do ordinarily may be followed by a plethora of such symptoms as
unrest, headaches, depression, anxiety, stomachaches, muddled thinking, fatigue or itching
what the causes are, you may be able to rid yourself of the symptoms. However, that may n
easy as it may seem. There are many kinds of addiction, but it is characteristic of them all, a
current theory regarding what is involved in allergy, that you crave the very things that cause
Sitting passively aware of everything that is transpiring, you relax. This not only serves to re
reactions overall, but also helps you to become less attached to things that have been troub
become aware of how everything has happened, and, by not acting on it, come to tune in to
that chimes in to help liberate you, as it were. It cannot be said too often that you must find o
best for you. Some people require an empty stomach. Others prefer to shower and meditate
lightly, and, to complicate matters, it may not always work for them. It's all there before one t
All it takes is being aware of what's happening all the time.

Anyone who has missed a night or two of sleep and has had to work knows how miserable i
awake, let alone concentrate and, perhaps, do physical labor as well. Sleeping too much ca
sluggish, and so neither too much nor too little sleep is good for meditation. So there it is ag
to you, the practitioner, to find out what is best. Then, once you have done that, you can wo
schedule. For example, you might sit from nine to ten in the evening, retiring directly afterwa
six in the morning, you can go about your morning ablutions and sit again before going out f
you awaken at night and find that you are not sleepy or that you have trouble falling asleep a
use that time as an opportunity to meditate. Sleep usually ensues as relaxation sets in. Shou
however, then simply continue to sit. With practice, your need for sleep diminishes, and you
can manage quite well on just four or five hours, or even less. In fact, there are meditators o
longer have any need to sleep but meditate instead. This ability is not something that can be
learned but develops naturally.

Perseverance

Beginners often find that sitting practice is very uncomfortable. In fact, some may even conti
way long past the time that they qualify as beginners. What keeps them coming back is per
progress you must persevere, and you must sit every day at the same time and in the same
gently erect, simply aware of whatever is happening or lightly engaged in concentration and
of coercion.

Results

Looking for results is counterproductive. Ideally, all thought falls away and is replaced by a r
which, incidentally, proves to be healthy because it is free of desire and, thus, relatively free
Having no aim is refreshing but is seldom understood, as such, and difficult for most to come
to do, to excel and to succeed are at the heart of one's very being. To relinquish such inclina
seem to be outside the scope of what one can do, because it would take away the illusion o
why a correct understanding of the Dharma is so important.

No Concern

Drop all cares! Put away all things during your practice and simply regulate your breath and
deluded thoughts are seen to come and go. Not caring about them, your mind grows calm. C
sitting, and you won't see outside things. Sounds may still be evident, and you may feel that
disturbing and that your practice is difficult; but in that very moment, if you are aware of wha
thinking as just thinking or of what you are hearing as just hearing, your problems, as such,

Habits

It is not really enough just to do sitting practice; and it is certainly not enough if you are doing
twice a day. You must be attentive to your conduct and constantly be on guard against fallin
habitual behavior. This means that you must recognize and then seek to control your greed,
that you should do good, take refuge in the Three Treasures (Buddha, Dharma and Sangha)
precepts (not to kill, steal, commit adultery, lie or ingest intoxicating substances), and that yo
read, study and inquire to make clear what you understand of the Dharma to be able to set u
Right Understanding and Right View. In this way, you can be more free of desire, be more a
and, in time, have successful meditation take place.

Experiences Likely to Arise

Do not be upset if, while practicing, you suddenly grow very hot, perspire profusely, shake, p
violently, hear what seems like all-pervading sound, find yourself assuming various positions
intending to and, possibly, see apparitions. Do not attempt to suppress any of these manifes
most practitioners never have any such experiences, but, on the contrary, practice successf
benefit of improved health as well. One might wax mysterious and say that it is due to karma
really no more than saying that it is what it is. It should suffice to say that meditation can som
attended by mental, emotional and physical effects that are transient, as long as there is no
them. Should they upset you, just understand that everything is void and that even what see
constantly. Keep in mind that nothing is real because nothing has any inherent nature; and s
to crave or to reject. It is with such a view that you may be free of grasping, and it is then tha
concentration should easily ensue. Without such a view, however, you are in danger of bein
whatever may seem important to you.

Dharma Master Tao-Yuan, in describing his style of practice, said that one who has prajna(w
arouse great compassion and make a great vow to attain samadhi, to convert sentient being
seek salvation for himself. He must also abandon all conditions, or, in other words, simply st
anything at all, neither differentiating body and mind nor motion and stillness. He should eat
enough to sustain health, and he should set aside a time and place to meditate each day, si
full- or half-lotus position. Should he choose to sit in the full-lotus, he should place his left foo
of his right thigh and his right foot on top of his left thigh. Respectively, he should then place
his right hand in the palm of his left and then put the back of his left hand on his left foot in th
half-lotus, or on his two upturned feet in the full-lotus, touching his thumbs together ever so l

Having established a stable and comfortable base, he should then lean forward and backwa

to left, slowly, diminishing the swings until he finds a place of balance, where he feels that h
easily and without strain. To assure himself that this is so, he can check to see if his ears ar
over his shoulders and whether his nose is in line with his navel. He should, however, not fo
assume and maintain a position that is not natural for him. Should he want, eventually, to be
erectly, he should devote time to doing just that, as a separate daily practice.
When he is then able to sit in that way without any thought having to be given to it, he can in
into his concentration-practice time. He should then touch the tip of his tongue to his palate,
his upper front teeth and maintain this contact throughout the entire time that he is sitting. To
falling asleep, he has his eyes slightly open, directing his gaze downward through the space
lowered eyelids. Having so arranged himself, he sits, thinking of neither good nor evil. Shoul
thoughts arise, however, he should be aware of them as simply thoughts.

Practicing in this fashion over a period of time, he naturally comes to be of one mind (a mind
occupied with objects). When this stage has been arrived at, the four elements-earth, water,
said to be automatically at ease, and he has reached the level of bliss. Becoming skilled in t
attains to what is described as great satisfaction. If he is not so skilled, however, he is advis
concentrate on the one mind until he is successful in obtaining this satisfaction. When his pr
over and he is ready to get up, he moves slowly. Thus, when he stands up, he does not dist
concentration and can, in time, continue to maintain it at all times and in all places, holding it
it were a small baby.
As he continues in this way, the complete strength of dhyana should eventually become ava
It is easy to look for a pearl in calm water, but it is very hard to do so when there are large w
pearl of Mind appears, then, in the clear water of dhyana. In The Complete Enlightenment S
that Ch'an Ting (dhyana) gives rise to clear wisdom that is free of all obstruction, that is beyo
everything, and that comes about more readily in the calm of meditation.

A question in The Great Sastra asks why the Buddha advises that one use only the lotus (or
position. His reply was that, of all the methods that have been tried in meditation, the lotus p
found to be the most secure and stable, enabling the practitioner to sit for a long time withou
so it is ideal for practicing Ch'an. It has a way of putting one's mind in order, too, just as it ar
physically. Of the four mind avenues of practice-sitting, walking, standing and lying down-the
is supreme, contributing to the most proper demeanor for practice.

There are heterodox practitioners who raise their feet, stand up often or bare their feet. Such
fellows exhibit unrest and cannot quiet their minds. This, then, is another reason why one sh
lotus position. Furthermore, sitting in this manner, it is easier for one to develop correct thou
correct concentration which can then lead to oneness of mind. Elsewhere in The Great Sast
advised that one who would learn to meditate should concentrate on one point, which shoul

the eyebrows or in the middle of the forehead.

The great T'ien-T'ai master, Chih-I, who taught Chih-Kuan and methods of practice in Ch'an detail how one should regulate one's diet to be fit to enter the Tao. Simply put, he said that i much at one time, your stomach will be so full that you will be unable to breath properly. Thi cause your psychic centers to be blocked and your mind to be obstructed, making it extreme impossible, for you to practice. If, on the other hand, you have not eaten enough, this can ca be unsteady for want of energy. Naturally, these extreme conditions are to be avoided, and two reasons why one should practice the Middle Way.

Regarding your diet, avoid food that only you can know is unsuitable for your practice, can k in disharmony and can lead to illness. This is a way of pointing out the practicality of being e for it is through such observation that you can ultimately learn what is appropriate for you. It unheard of that certain foods cannot only make one feel out of sorts or ill, but also may caus sudden mood swings or even hallucinations. Hence, the sutra says that if you are physically can prosper, and that if food and drink are properly regulated, happiness can be enjoyed in still mind can make a great show of zeal.

Regulating Sleep

It is said that overindulgence in sleep results from ignorance, clouds the mind, and should b who sleeps too much will soon not only cast aside his practice of Dharma but will also quickl ability to practice, as his mind becomes confused and all his good roots come to no avail. Th should awaken to the impermanence of life and regulate one's sleep in order to keep one's one's mind clear for the purpose of abiding in the state that leads to the manifestation of imp stillness. Hence, it is further said that self-cultivation should always go on and that excessive not be allowed to cause one's time to pass aimlessly. One should think of the destructive fire that scorches the whole world and strive to be liberated from it as soon as possible, instead oneself in excessive sleep.

Regulating Body, Breath and Mind

Body, breath and mind are all interdependent and are sometimes conceived of as being asp thing. In Buddhism, there are practices that have been devised to work with these aspects. methods that are designed to take you through preliminary, intermediate, and final practices and practices are employed to prepare you to enter into and to come out of, some say, the h all-meditation.

Your everyday activity must have a gentle quality. If there is any roughness to it, your breath as well; and when your breath is rough, your mind is unsettled, so that when you attempt to perplexed and uneasy. To remedy this, simply visualize yourself as being already physically sitting at ease before you actually sit down to practice. When the beneficial effects of this sir have manifested and you feel warm and relaxed and gently present, you can arrange yourse sitting position.

What follows are directions for sitting in the half-lotus position, as described by yet another t Arrange your cushions so that you can sit comfortably for a long time. Then, position yourse half-lotus position. To do this, sit upright with your knees out to either side and your legs cro ankles. Then place your left lower limb on top of your right thigh and slide your left lower leg your lower belly, so that the sole of your left foot is turned up and the toes of your left foot ar to your right thigh. The toes of your right foot are also arranged so that they are parallel to y thigh.

Should you want to sit in the full-lotus position, observe the above procedure; and then plac lower leg on your left, turning the sole of your right foot up and drawing it in close to your low Once settled, loosen your belt just enough to keep it from slipping and then loosen anything be even slightly binding, like a wristwatch or a snug collar. When you have done that, lay the left hand in the upturned palm of your right, and rest the back of your right hand on the uptur your feet. Then check to see if you are leaning, slumping or straining, and, having made wha you need, shake your limbs seven or eight times to relax them. Then check again to see how making sure that you are not slumped down or sitting rigidly upright but are easily erect. You not jut forward or lean to one side or the other, and your chin should not be vigorously pulled feel that you are just sitting naturally. Then, slowly and continuously exhale through your mo imagining that all the waste and impurities that might be in your psychic centers are being ex with your breath. Close your mouth, so that your upper lip and teeth meet your lower ones a touches your palate, and then close your eyes and inhale clean air through your nostrils. No you are a mountain, settled and immobile. Sitting in this way, you can avoid both strain and

Regulating The Breath

For meditation successfully to take place, the breath must first be regulated. There are, tradi kinds of breath: audible, gasping, coarse and restful. The first three are considered to be sor disruptive. If you can hear your breath, it is said to be audible. If it is not audible, and is also obstructed or not free, it is called gasping breath. If the breath is neither audible nor fine, it is be coarse. When it is neither audible nor gasping nor coarse, but continuous, being barely p fine that it is almost imperceptible and also accompanied by comfort and ease, it is called re

audible breath scatters your composure; a gasping breath ties you up; a coarse breath tires
restful breath indicates a quiet mind. If any of the first three ways of breathing is present, it m
your breath is not yet regulated.

Regulating the Breath: a Summary

There are three notable phases that take place during the course of this practice:

* Concentrating properly, you relax.
* Your mind grows calm as you relax more and more.
* You have the experience of breathing through all your pores.

Regulating The Mind

Entering Meditation

The purpose or goal, is to reduce confusion and thinking, to keep your attention from wande
stabilize the mind when it starts sinking, floating, straining or becoming too diffuse.

Sinking mind is dull, confused and untraceable. Even dozing may occur. Therefore, to reme
advised to fix your attention on the tip of your nose.

Floating mind drifts; you feel uneasy and are concerned about externals. Therefore, you are
your attention on your navel because this has been found to keep thoughts from arising. Thi
mind is said to be stabilized and is calmed easily. It then becomes a regulated mind.

Sustained Meditation

Meditation ultimately is simply awareness without intention. However, you are encouraged t
aware and to know whether your body, breath and mind are properly regulated. If, after havi
body and having sat for awhile, you notice that your sitting has become strained or loose, th
inclined to one side, drooping, holding your shoulders up or pulling them backward or forwar
somehow not just right, you should make the proper adjustments in order to maintain a regu
be possible, however, that even though your body is regulated, your breath is not, even afte
dealt with various unregulated aspects of the breath, which may be audible, gasping or coar
happen that, even though the body and breath are regulated, the mind is either floating, sink
strained or unsettled, in which case the methods mentioned earlier should then be used to r
Although these methods are to be used expediently, rather than in succession, they may, ne

very willful. Actually, it is a little like learning to ride a bicycle; once learned, it takes care of it

Coming Out of Meditation

Before your meditation session is over, you should, in a manner of speaking, put it aside and your mouth while visualizing the air leaving your psychic centers. Then gently rotate your sh hands, head and neck; next wiggle your toes to relax them. Having done this, rub your body and then rub your palms together and put them over your eyes, cupping them for a while. Fi that you have cooled down sufficiently, you can leave your seat. To come out of meditation a though everything may have been stabilized while you were sitting, can cause headaches an illness.

The Practice of Chih-Kuan in Relation to Coarse and Distracted Mind

When a beginner sits down to practice, his or her mind is usually coarse and unsettled. Prac conducive to mind control, but, failing that, one can switch to Kuan. Let us see what it all me

The first approach, called Chih, has three components, as follows:

1. According to the sutra, a fixed mind that cannot stray is like a bound monkey. As applied t means fixing your attention on the tip of your nose, on your navel, or an inch and a half belo
2. The sutra further says that the five sense organs are controlled by the mind. To stop a wa restrain it through observation as it moves.
3. Understanding is of primary importance. Referring to the sutra again, we find that the cau phenomena are ownerless and empty. Whoever calms his/her mind, has the foundation for n Stopping all arising causes and ensures the attainment of Absolute Reality by means of the all things (dharmas) arise from the mind, that their existence is due to circumstantial causes are devoid of separate self. If this is understood, the mind will not grasp at anything, and its condition will simply come to a complete stop. The term Chih means just that -- stopping.

The second approach, called Kuan, has two components, as follows:

1. If you find yourself caught in sexual desire, for example, you should cultivate the opposite sex as dirty and ugly. When you are consumed with anger, you have to find a way to expres The opposite of an attachment to the ego's concerns would be to call to mind how everythin When you are deluged with thoughts, you count your breaths. The effect of this strategy is, u call a halt to discrimination.

2. This consists of looking into the nature of things and seeing that they have no inherent ex
their apparent existence is dependent upon apparent causes, which, in turn, are dependent
experiences and what is presumed to be present circumstances. In other words, causes, als
nature; and so they are actually identical with the undifferentiated reality from which they se
Since the objects, thus contemplated, are unreal, it then follows that the mind which contem
cease to arise.

The Chih-Kuan Dharma Gate

To recapitulate, remember that in order to prepare for meditation you should sit properly and
breath to stabilize and control your mind. This requires a great deal of patience for most prac
because the mind is, ordinarily, quite unruly. Not succeeding at it should not keep you from
Chih-Kuan,however; nor does it mean that you should quit your practice of regulating your b
mind. As it is, you soon discover that the mind's activity is like a monkey, never stopping for
The advice that is traditionally given is to limit this monkey's movement. The Chih,in Chih-Ku
stopping and refers to stopping the false or misleading activity of the mind. To do this-i.e., to
monkey mind by practicing Chih--the first step is to fix the mind on a single object to keep it
from one object to another. Having accomplished this, you look within to contemplate your th
discover anew that they arise in great number and often without any relatedness, appearing
randomly. You also realize that future thoughts have not yet come. When you ask yourself w
thoughts is your mind, you realize that your false mind rises and falls and is, thus, also devo
If you continue in this way, you become familiar with this unreality, and your false mind come
itself; and with the false mind at an end, reality is evident.

When you first sit down to practice, your mind is often unsettled. This is appropriately called
,and to set it at rest, stopping, or Chih, is used. If it is stopped again and again, the thinking
gradually comes to an end. While meditating, you may find yourself getting drowsy. This is
mind and the way to awaken it is by contemplation, or Kuan, which involves closing your eye
inward, as it were, to the source of your thoughts. There are three kinds of Kuan, or contemp
contemplation of the void; contemplation of the unreal; and contemplation of the mean.

Contemplation of the Void

You look into all things within the universe, from the largest-including the earth, mountains a
the smallest-including your body and mind. Doing so, you perceive that everything changes
is non-existent and void; and when your mind looks into this voidness, that is called contemp
void.

Contemplation of the Unreal

When you are familiar with this contemplation of the void, you look into your mind or the plac from which thoughts arise, and you find that each thought has its object. You then realize tha phenomenon owes its existence to a union of an inner cause and an outer concurring circun a grain of rice sprouts because of the union of an inner direct cause, which is the seed, with concurring condition, in the form of the water and mud that moisten and nourish it. If the grai not sown and is left in the warehouse, it will never sprout because there is only an inner, dire without an outer condition. Also, if there are only water and mud, without the seed being sow cannot produce the sprout because there has been no union with an original cause-namely, phenomenon in the world is created by the union of direct and circumstantial causes and va they are separated. This includes thoughts that arise and disappear in the mind and that car Such contemplation is called looking into the unreal.

Contemplation of the Mean

There are two contrasting attitudes connected with contemplation of the void, on the one ha into the unreal, on the other. When you reach this stage, your achievement is still incomplete succeeded with contemplation of the void, do not cling to the void; and when you have achie of the unreal, do not grasp at the unreal. When you succeed in keeping from the extremes o unreal, your non-relying and non-clinging mind will be extraordinarily clear, and this stage is contemplation of the mean.

At first glance, the Chih-Kuan Dharma Gate seems to imply diverse or successive stages. In of either Chih or Kuan depends solely on the inclinations of the mind during meditation. As a the purpose of Chih is to return all thoughts to one, the one mind,and that of Kuan is to attai insight into the truth, which is to be free of illusion. When stopping, or Chih,is practiced, it sh stray from stopping. Do not cling to the printed word, but practice intelligently, according to t circumstances.

The breath is the source of life. When the breath stops, the body is just an inanimate corpse nervous system no longer functioning, the mind vanishes and life comes to an end. That is w be preserved by the breath, which links the body with the mind. Thus, we see that a human body, breath and mind and that the breath plays the important role of uniting the other two c

The T'ien T'ai meditation manual, entitled The Six Profound Dharma Gates (T'ung Meng Chi breathing as a comprehensive practice that may be preceded by training in the Chih-Kuan m

used independently of it. The consecutive stages are as follows:

1. Counting the breath
2. Following the breath
3. Stopping (Chih)
4. Contemplation (Kuan)
5. Returning
6. Purification

The Method of Counting the Breath

The breath-counting method offers two possibilities, as follows: After you have regulated you
it is neither too tight nor too loose, count slowly from one to ten on either your inhalation or e
Do not count on both. For example, breathing in, count one; then exhale and upon inhaling a
and so on. Your mind soon becomes fixed on the activity and does not wander as readily. If
before you have reached the count of ten, return gently and without further thought to one, a
counting as described above. This is the method of meditation known as Breath-Counting.
Realization Attained Through Breath-Counting

As you grow accustomed to the method just described, your breath becomes finer and finer,
non-existent. This stage is called Realization By Breath-Counting.

The Method of Following the Breath

This method is both easy and simple: Just focus on your breath and follow it mindfully, hold
until it is no longer an issue. Then mind and breath become one.

Realization Attained Through Following the Breath

As it follows the breath, your mind becomes increasingly subtle. You may notice, at first, the
breath; but as it gets more refined it becomes almost undetectable, and at that point it feels
occurring through the pores of your skin. The effect on your mind is stilling or calming. At thi
practice, you may wish to cultivate your breath further. Your next step will be the practice of
consisting of two phases: Chih and Kuan.

The Practice of Stopping, or Chih

Focus lightly on the tip of your nose; it leads to stopping. In the course of this simple practice

suddenly feel as if your body and mind have vanished; you will, thereby, enter a state of still
dhyana.

Realization Attained Through the Practice of Chih

At this stage, clarity develops through awareness. You feel no longer attached to anything, a
longer a sense of subject and object while sitting; then you proceed to the stage called Kuan

The Practice of Contemplation, or Kuan

This practice consists of a gentle, passive observation of your refined breathing, regarding it
in a void that has no reality of its own.

Realization Attained Through the Practice of Kuan

This is a further refinement of practice in which you come to feel as though you are breathin
pores of your skin. To a bystander, you may appear as if you are not breathing. When you re
Chih and Kuan become indistinguishable. As a point of interest, the Samatha Vipasyana for
from Chih-Kuan in intent, in that the former develops mindfulness, while the latter develops a
extended session of contemplation should be followed by
Returning.

The Method of Returning

Contemplating your breath, you may realize that there is an apparently subjective mind that
apparently objective breath and that these very clearly constitute the two poles, the essence
However, they are to be returned, as it were, to the one, fundamental Mind.

Realization Attained Through the Method of Returning

This method develops the awareness of the knower that contemplates the breath as rising a
mind. This rising and falling mind is experienced to be like the waves that rise and fall in the
leads to a realization of the illusory nature of it all. The waves are not the water, the fundame
which can be seen only after the waves have subsided. Similarly, the mind that rises and fal
in the water, is not the True Mind. Now look into this True Mind, which is uncreated. Becaus
it is beyond is and is not; and it is, therefore, void. Because it is void, it follows that there is n
subjective mind that contemplates. Because there is no contemplating mind, it follows that th
contemplated; and because knowledge and its object vanish, this is called The-Realization-o
Following that realization, the idea of returning remains; to relinquish it, one should meditate

Realization of the State of Purity

The practice of purification consists of contemplation on discriminating views. When the min calm water and there is an absence of false thinking, the Real Mind, which does not exist ap thinking, manifests. This water-without-waves sort of Mind is called The Realization of Purity

These Six Profound Dharma Gates may be seen as consisting of a preliminary set of metho and following the breath, the two main practices of Chih and Kuan,and the concluding practi and purifying. More specifically, stopping (Chih) is the chief practice, while contemplation (K support, until perception is realized, which means that one is no longer involved in making d having attachments. This reference to perception refers to the five skandhas, wherein it is se distinctions are made at the level of conception. Thus, no longer being at that level is to be a subtle level of perceptions(again relating to the five skandhas).

To realize Great Dhyana and Great Prajna, the mind must be at ease. The-Six-Profound-Dh contains methods that are designed to regulate the mind, enabling it to relax. This is paramo do not know how to relax, you cannot even begin to practice. Having learned to relax, then, breath regulated, meditation can take place. It is then that you can practice The Six Profoun counting, following, stopping, contemplating, returning and purifying, going through all of the again, slowly and patiently, putting your mind ever more at ease as you let go more and mor strict order of practice at this time is counterproductive. If you find that counting the breath g you, count your breath. If the purifying method seems called for and works well for you, do th only a few days, you may be able to understand your mind easily as never before.

Meditation and Ch'an Ting

Suffice it to say that there are many approaches to meditation in Buddhadharma that are to headings of Ch'an and Ch'an Ting. Ch'an Ting alone is an umbrella name for many methods the Four Infinities, the Four-Void Worldly Ch'an, the Nine Observations, the Samadhi of Nine (supramundane), the Ch'an of Self-Nature and the Ch'an Ting. These approaches can lead where real wisdom is to be found; and with real wisdom, there can be self-enlightenment, en others and the Ultimate Perfect Enlightenment.

It has been suggested that to sit alone in a forest or on some remote mountainside to medita abnegate the Bodhisattva vow of saving all sentient beings. In answer to that, consider that Bodhisattva who is far away from all sentient beings still retains them in his mind. Therefore way, when you meditate in the quiet place of Ch'an Ting and have acquired real Wisdom, th

help sentient beings. If you are still curious as to why you must practice in solitude, consider
It is somewhat like trying to light a lamp in a strong wind, as opposed to taking it to a room w
is still. Just as it is so very difficult, if not impossible, to light a lamp in a storm, it is equally ha
to find wisdom in a disordered mind. Thus, even Bodhisattvas live apart from sentient beings
places, so that they can practice Ch'an Ting and develop and purify their wisdom.

You have to concentrate or focus your attention on whatever you do in the everyday world, i
properly. The same applies to the quiet inner world, as well, although not in quite the same w
another analogy, let us say that you have a lamp that is in good working order and that all th
conditions contribute to its producing a good, bright light. It is only then that you will have a g
light. However, the practice of Buddhadharma assuredly is far more subtle than the act of lig
mind of confusion is much lighter than even the lightest feather and moves so swiftly that it i
anything can be done about it. It cannot be controlled, because any such attempt is, in itself
confusion. As quickly as lightning, the objects of the mind appear and disappear, and this fre
does not stop. Indeed, it cannot stop! The only way out of this tangle is made possible throu

In The Commentary on the Dhyana Paramita, it is written that a Bodhisattva must abandon l
worldly possessions, be ready to give up his very life, and then stay in a quiet place to prepa
dhyana by remaining still and calm in body and mind. When he is free of thought, there is no
arise. In preparing for dhyana, one must endure whatever happens, never tiring, always pers
confronted with evil (an obstacle to samadhi), he must exercise great patience in not respon
defilement of anger. This is accomplished by not discriminating and by neither grasping at n
anything. In his quest for dhyana, he concentrates on the one Mind (the one mind being no-
him from his course. He sits, never lying down, sits even though tired, never resting; and, the
gaining nothing by his apparent efforts, he, thereby shows, indeed, his great progress. A Bo
practices and completes all of the Six Paramitas, concentrates on the one Mind, which is no
finally understand all the aspects of birth and death in the world through Prajna.

Counting the Breath

All of the Six Wonderful and Profound Dharma Gates can produce many kinds of dhyana. Th
attained by the practice of counting the breath, because, in this way, you will arrive at the Fo
Form, the Four Immeasurable Minds and the Four Formless Dhyanas. When you have attai
Neither Thinking Nor Not Thinking is Not Nirvana, you have only attained The Way of The T
because this worldly Ch'an Ting is not yet real, still having some defilement. Using The Won
of counting the breath and neither discriminating nor grasping, you can attain all three Vehic
of Hinayana.

Following The Breath

By this second practice, you can produce the Sixteen Special Dharmas:

1. When inhaling, knowing that you are inhaling;
2. When exhaling, knowing that you are exhaling;
3. Knowing when you are breathing a long or a short breath;
4. Knowing the whole body as the breath;
5. Knowing the movement of the body;
6. Knowing the delight of the mind;
7. Knowing the happiness of the mind;
8. Knowing mind activity;
9. Knowing comfort of the mind;
10. Knowing concentration of the mind;
11. Knowing freedom of mind;
12. Knowing impermanence;
13. Knowing all things (dharmas) as dispersed;
14. Knowing desirelessness;
15. Knowing nothingness or the property of vanishing;
16. Knowing what it is to abandon and give up everything.

Stopping

If you practice stopping, you can obtain five kinds of dhyana, as follows:

1. Earth-Wheel Samadhi (which is not yet to have arrived at the tenth stage);
2. Water-Wheel Samadhi (which enables you to have good conditions for all kinds of dhyana
3. Space-Wheel Samadhi (which consists of five expedient ways of dhyana practice, whereb understand space as being without any nature);
4. The Wheel-of-Golden-Sand Samadhi (which frees you from misleading views, so that you right wisdom);
5. The Wheel-of-Diamond Samadhi (which is also known as The Completely-Without-Obsta lets you sever your bondage to the three realms of desire, form and formlessness forever).

Furthermore, by stopping, you can attain Birthless Wisdom, whereby you can gain entrance

Contemplation

Through contemplation, you can take part in the Nine Thinkings, the Eight Lines of Thought,

Eight Forms, the Eight Stages of Mental Concentration, the Ten Universals, the Samadhi of
the Samadhi of the Powerful Lion's Roar, the Transcendental Samadhi, the Practice of Ch'a
Transmutations of Mind, the Triple Bright Samadhi, the Six Transcendental Powers, and the
all of which enable you to acquire the Samadhi of No-Sensation and No-Thought.

Returning

The meditator, through Prajna, is freed of defilements by returning to the void of the Original
is no source and in which there is nothing but void-without form and with non-action-indicatin
self-nature. Without any self-nature, there is no longer a subject or an object, and distinction
longer made because there is no one to make them and nothing to make them about.

In this way, the thirty-seven conditions leading to Bodhi are satisfied, as well as those contai
Four Noble Truths, the Twelve Nidanas and in the Right Contemplation of the Middle Way, w
attained.

Purification

If a meditator knows, through Prajna, that all Dharmas are originally pure, he can acquire the
Self-Nature because he has attained what is known as Hinayana Nirvana, or Two- Vehicles
Bodhisattva can enter the stage of the Iron-Wheel King, has completed the Ten Grades of B
continues to practice, he can produce the following nine kinds of Great Dhyana:

1. Self-Nature Dhyana
2. All Kinds of Dhyana
3. Difficult Dhyana
4. All-Kinds-of-Doors Dhyana
5. Good-Person Dhyana
6. All-Active Dhyana
7. Rid-of-Defilement Dhyana
8. The-Joy-of-This-Life-and-The-Next-Life Dhyana
9. Pure-and-Clean Dhyana (Since a Bodhisattva depends on this kind of Dhyana, he can
Fruit-of-Great-Bodhi Nirvana)

In Sudden Enlightenment, the nature of mind is realized as being originally pure. Dharmas a
at nor rejected; there is neither being nor non-being; there is neither birth nor death; there is
nor that; and there is neither void nor existence, Then, there is the knowing afforded by the a
non-duality, where nothing is grasped, there being neither someone to grasp nor anything to

Original Substance is known, there is freedom from attachment to the objects of the sense c
is no longer any illusion of the existence of a permanent self, there are no longer any encum
no grasping at the void and no holding to stillness; there is simply whatever is, without defini
choosing. Short of this, there might still be a somewhat encumbered level of awareness wh
recognition of still being in the midst of causes and conditions, without attachment; but it is to
understood that even this recognition is a kind of grasping.

The Sastra of Entering The Tao of Sudden Enlightenment, by Ch'an Master Hui Hai of the T
what method should be used to understand Original Dharma. The reply is that one need onl
Referring to The Sutra of the Ch'an Door, one reads that if you seek the wisdom of the Budd
Ch'an-Ting; for without it, you will have a great abundance of false thoughts and will be in da
destroying your good roots. To understand this more clearly, Ch'an-Ting is defined as follow
no false thoughts, that is Ch'an; and to see one's Original Nature is Ting. Original Nature is a
Non-Birth, or Unborn Mind, where there is no longer any oneto be moved by the eight winds
defamation, fame, praise, ridicule, sorrow and joy. Thus, even if one is worldly but attains Ti
approaches being a Buddha.

Elsewhere it is written that if you are free of attachment and if you no longer think of things (
during meditation nor discriminate between good and evil, then past things are past. If you d
them, the mind of the past vanishes. This is called no past. Furthermore, the future has not
when it is not necessary to wish to obtain it, the mind of the future is no more. This is called
Finally, the present is already present, and there is no need to grasp at anything. When you
thoughts, there is no longer any grasping. Without grasping, the mind of the present vanishe
no present. Then your mind dwells on nothing, and this is Original Mind and Original Nature
dwells on nothing is the Mind of the Buddha, the Mind of liberation and the Mind of no-birth.
Kuei-Feng said that True Nature is neither pure nor impure and that there is no difference be
and the worldly.

Varieties of Ch'an

Master Kuei-Feng, also, said that when shallow and deep stages of Ch'an are referred to an
chooses to practice the deep ones because he looks down on the shallow stages and then f
what he engages in is called heterodox Ch'an. Holding to cause and effect and practicing wi
are known as Worldly-People Ch'an. However, when only the illusion of the personal self ha
through Enlightenment but not that of the self-nature of dharmas (things), this is called Hinay
the other hand, when the ego and all dharmas are enlightened, this is called Mahayana Ch'a
self-nature of one's self and the self-nature of everything else, or all dharmas, are known to
one's own mind is suddenly enlightened, it is in its original purity, free of defilement and not

stream.
This mind is the Buddha, and practicing in this manner is called Supreme Ch'an.

The Sixth Patriarch, Hui-Neng, described sitting Ch'an by stating that being without obstacle
and being beyond all ideas of good and evil, without a single thought arising, is called sitting
seeing into the stillness of one's Original Nature is called Ch'an. Regarding Ch'an-Ting, he s
absence of external form (i.e., no object) is Ch'an, and to be free of the confusion of thought
subject) is Ting. Furthermore, he said that if one grasps the forms (the apparent objects out
evidence of a confused mind and adds to the confusion of what the mind conceives of as be
no longer attached to objects and to there being an outside, then there is no longer any such
mind. Original Nature is pure and still, but is disturbed by thinking and, it follows, by objects.
are no things, no outside and no confusion in the mind, that is real Ting. The Sutra of Bodhis
is a bit more succinct. There, it simply says that originally your own nature is clean and pure

Observing The Mind

We are ordinarily concerned with things that are conceived of as being outside of us, or, ess
objects of our thoughts; and we never think of observing the place within, as it were, whence
arise. By looking inward at the source of thought, the workings of your mind are still evident
longer so commanding, and a more and more passive sort of observation develops that redu
can help to reveal your own True Nature. In all Mahayana sutras, it can be seen that Prajna
accompanied by Universal Illumination. In one such sutra entitled Observing the Ground of t
stated that one who observes the mind can be liberated but that one who does not is always
death. Along somewhat similar lines, one finds in The Sutra of Nirvana that Supreme Dhyan
observing the nature of the mind. Chih-Kuan, in Buddhadharma, is translated as either Dhy
(Ting-Hui)or Stillness and Illumination. In The Maha-Chih-Kuan the stillness of Dharma Natu
and stillness with illumination is called Kuan; and it concludes, therefore, that Chih-Kuan is t
method for purifying the mind. There are, however, many ways to practice Chih-Kuan. Just t
there are Deep and Shallow, Sudden and Gradual, Cultivation and Principles and Complete
complicate matters even further, there are three different categories of Chih-Kuan in the T'ie
tradition: gradual, unfixed and perfect.

Gradual Chih-Kuan

In The Commentary on the Dhyana Paramita of Gradual Chih-Kuan, practice is described a
first and deep later, which implies a gradual development. Understanding, however, is said t

Unfixed Chih-Kuan

Unfixed Chih-Kuan, also known as The Six Wonderful Dharma Gates ,is sometimes describ
method leading to sudden understanding. Here, practice is gradual at first and then sudden.

Perfect Chih-Kuan

In The Maha-Chih-Kuan, it says that in Perfect and Sudden Chih-Kuan, all conditions and re
three contemplations in one mind, and that there is only sudden understanding and action, w
as to when it began or as to how it progressed thereafter.

The practices of The Maha-Chih-Kuan method are thorough, assuredly, but are too subtle to
aid of an accomplished teacher. However, until such time as the reader may discover such a
practice the following effective method of observing the mind. Sit comfortably in the lotus po
other position that is suitable for you. Lay down all things, and even give up the thought of la
everything down. In this way, thinking of neither good nor evil, close your eyes gently and lig
where your thoughts seem to issue from. This permits you passively to be aware of your fals
suddenly come and just as suddenly go, neither grasping at them nor driving them away; thu
come to understand profoundly that false thought has no self-nature (is empty) and that it
void. When false thought is then illuminated by your mind, a stillness becomes evident, whic
suchness. Then if another thought suddenly arises, using the same approach, just observe l
the thought seems to come from. Do this at least once a day for at least half an hour.

If you continue to reinforce your knowledge of Buddhadharma, as well, through reading and
are inclined to hear what you might have to say about Buddhism or practice, then, over a pe
meditation can help reduce false thought (known as using wisdom to support Ting)and incre
illumination (known as using Ting to beget wisdom).If you continue in this way, you will, even
to sit without a single thought arising. When there is awareness, with no dwelling and no gra
source of mind is void and still. Then, Wisdom (Prajna) and Original Nature respond as one
moment. In The Hand-Flower Sutra, it states that when you observe the mind, you see the b
thought after thought as having the quality of being magical and unreal. The subject of Wisd
which is like saying that Prajna is Wisdom, while its object is ignorance (confusion or false th
perfume of Prajna is then said to permeate ignorance more and more until there is just Prajn
Original Nature. Whether walking, sitting or lying down, one should always be aware of the S
(stillness) of Original Nature.

The function of illumination is Enlightenment, which is sometimes referred to as right though
It is like a pearl that emits light and, thereby, also illuminates the substance of the pearl. If a
thought arises in an illuminated mind, it vanishes as quickly as a snowflake in a blazing furna

strong habits no longer present any obstacles. With such practice, your Original Nature appe
stronger. There should be no needor intention to have illumination, because need and intent
way of its ever coming about. When there is real illumination, there is no longer any involver
Then, mind is no-mind. Then, there is simply Suchness. Without thought, there are no condi
Nature, known directly, is reality. However, even if you can concentrate on one thought and
for just a moment or two, you still have benefited by knowing Prajna, and have, thereby, plar
Bodhi. In The Lankavatara Sutra, it says that you should rely fully on the teachings and then
place where, practicing free of all doubt, there can be Enlightenment. In The Sutra of Compl
it says that all Tathagatas arise from the ground cause of correct practice; and so, again and
understanding and right practice are advised.
Conclusion

We have seen that there are many ways to bring about meditation in the Buddhist tradition a
bestow upon a practitioner all-around emotional, mental and physical health, enabling him to
Enlightenment and, thereby, benefiting both himself and others. There is the proviso, howev
though sitting practice can promote good health, health is beneficial only temporarily; becau
long you live, you must finally die. In The Sutra of Complete Enlightenment, it says that since
beginning, all sentient beings have been mired in ignorance. In their confusion they have m
elements (earth, water, fire, air) for their bodies and the shadows of the data of their six cond
senses for their minds. The aim, then, is to be free of those delusions, going from confusion
Enlightenment. To keep that aim alive, it is important to use sutras and anything else that he
Buddhadharma and to continue to practice discipline and concentration in order to develop e
that Prajna can arise.

* Buddhism Glossary
A
adj.: healthy; n.: antidote, panacea, universal remedy.

Agamas
Generic term applied to a collection of traditional doctrines and precepts; also means the ho
collecting-place of the law or truth; the peerless law; the ultimate absolute truth. The Four A
follows: (1) Dirghagama, "law treatises on cosmogony; (2) Madhyamagama, "middle" treatis
Samyuktagama, "miscellaneous" treatises on abstract contemplation; (4) Edottaragama, "nu
subjects treated numerically.The sutras of Theravada are referred to at times as the Agamas
Agara
House, dwelling, receptacle; also, used in the sense of a Bodily organ, e.g., the ear for soun
Agaru/Aguru

Sandalwood incense.

Alaya Consciousness

The fundamental consciousness of all sentient beings. As defined by the Yogacara School, "storehouse", implying that this consciousness contains and preserves all past memories an energy within its fold; it is the reservoir of all ideas, memories and desires and is also the fur cause of both Samsara and Nirvana.

Almsgiving

see charity.

Amitabha (Amida, Amita, Amitayus)

Amitabha is the most commonly used name for the Buddha of Infinite Light and Infinite Life. Buddha venerated by all Mahayana schools (T'ien T'ai, Esoteric, Zen ...) and, particularly, F Presides over the Western Pure Land (Land of Ultimate Bliss), where anyone can be reborn sincere recitation of His name, particularly at the time of death.

Amitabha Buddha at the highest or noumenon level represents the True Mind, the Self-Natu Buddhas and sentient beings -- all-encompassing and all-inclusive. This deeper understa the rationale for the harmonization of Zen and Pure Land, two of the most popular schools o Buddhism. See also "Buddha Recitation," "Mind," "Pure Land."

Amitabha Sutra

See "Three Pure land Sutras."

Anasrava

(Skt.) Opposite of asrava.

Anuttara-Samayak-Sambodhi

The incomparably, completely and fully awakened mind; it is the attribute of buddhas.

Apaya-bhumi

States of woe: the three realms of existence characterized by extreme discomfort and delus hell-states, animal-birth and the hungry ghosts, or pretas.

Arhat

Arhatship is the highest rank attained by Sravakas. An Arhat is a Buddhist saint who has att from the cycle of Birth and Death, generally through living a monastic life in accordance with teachings. This is the goal of Theravadin practice, as contrasted with Bodhisattvahood in Ma (A Dictionary of Buddhism.) The stage is preceded by three others: 1. Stream Winner, 2. Or Non-Returner. See also "Sravakas."

Arthakrtya

One of the Four All-Embracing Virtues: performance of conduct profitable to others in order toward the truth.

Arya

Any individual ennobled by his/her own continuing effort on the path to enlightenment.

Asamkhiya (kalpa)

Term related to the Buddhist metaphysics of time. Each of the periodic manifestations and d
universes which go on eternally has four parts, called asamkhiya kalpas.

Asrava

(Skt.) Pain causing impurity, defilement.

Asura

Titanic demons, enemies of the gods, with whom-especially Indra-they wage war.

Attachment

In the Four Noble truths, Buddha Shakyamuni taught that attachment to self is the root caus
From craving [attachment] springs grief, from craving springs fear; For him who is wholly fre
there is no grief, much less fear. (Dhammapada Sutra. In Narada Maha Thera, The Buddha
If you don't have attachments, naturally you're liberated ... In ancient times, there was an old
who asked for instructions from a monk, "Great Monk, let me ask you, how can I attain libera
monk said, "Who tied you up?" This old cultivator answered, "Nobody tied me up." The mon
you seek liberation?" (Hsuan Hua, tr., Flower Adornment Sutra, "Pure Conduct," chap. 11.)
For the seasoned practitioner, even the Dharma must not become an attachment. As an ana
shirt, it is necessary to use soap. However, if the soap is not then rinsed out, the garment wi
clean. Similarly, the practitioner's mind will not be fully liberated until he severs attachment t
everything, including the Dharma itself.

Avalokitesvara

The name is a compound of Ishwara, meaning Lord, and avalokita, looked upon or seen, an
as the Lord Who Observes (the cries of the world); the Buddhist embodiment of compassion
Mahayana Dharma. Also called Kuan Yin, the Bodhisattva of Compassion. Guan Yin is one
Buddha, represented on his left, Usually recognizable by the small Buddha adorning Her cro
transform into many different forms in order to cross over to the beings. Guan Yin is one of t
Bodhisattva in China.

Avatamsaka (Flower Ornament) Sutra

The basic text of the Avatamsaka School. It is one of the longest sutras in the Buddhist Can
highest teaching of Buddha Shakyamuni, immediately after Enlightenment. It is traditionally
the Sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha w
Sutra has been described as the "epitome of Buddhist thought, Buddhist sentiment and Bud
is quoted by all schools of Mahayana Buddhism, in particular, Pure Land and Zen.

Awakening vs. Enlightenment

A clear distinction should be made between awakening to the Way (Great Awakening) and a
(attaining Enlightenment). (Note: There are many degrees of Awakening and Enlightenment
Enlightenment of the Arhats, Pratyeka Buddhas, Bodhisattvas, etc. is different from attaining
Enlightenment, i.e., Buddhahood.)

To experience a Great Awakening is to achieve (through Zen meditation, Buddha Recitation
deep realization of what it means to be a Buddha and how to reach Buddhahood. It is to see

comprehend the True Nature of things, the Truth. However, only after becoming a Buddha c
truly attained Supreme Enlightenment (attained the Way). A metaphor appearing in the sutra
of water containing sediments. As long as the glass is undisturbed, the sediments remain at
water is clear. However, as soon as the glass is shaken, the water becomes turbid. Likewis
practitioner experiences a Great Awakening (awakens to the Way), his afflictions (greed, an
are temporarily suppressed but not yet eliminated. To achieve Supreme Enlightenment (i.e.
afflictions, to discard all sediments) is the ultimate goal. Only then can he completely trust hi
actions. Before then, he should adhere to the precepts, keep a close watch on his mind and
cat stalking a mouse, ready to pounce on evil thoughts as soon as they arise. To do otherwi
certain failure, as stories upon stories of errant monks, roshis and gurus demonstrate.

Awakening of the Faith (Treatise)

A major commentary by the Patriarch Asvaghosha (lst/2nd cent.), which presents the fundar
Mahayana Buddhism. Several translations exist in English.

B

Ban T'o

Suddhidanthaka in Sanskrit. Ban T1o was a disciple of Buddha, and he was very forgetful;
taught him the second sentence of a gatha of a sutra he would forget the first one, and wher
third one he would forget the second one. Ultimately, however, with persistence he became

Bardo

The intermediate existence between death and reincarnation -- a stage varying from seven
after which the Karmic body from previous lives will certainly be reborn.

Bhiksu

Religious mendicant; Buddhist fully ordained monk. Bhiksuni is the equivalent term designa

Bhadanta

"Most virtuous"; honorific title apllied to a Buddha.

Bhaisajyaguru

Sanskrit word, the Buddha of Medicine, who quells all diseases and lengthens life. His is the
Pure Land of the Paradise of the East.

Bhutatathata

The true character of reality. The real as thus, always or eternally so. True Suchness.

Bodhi

Sanskrit for Enlightenment. Also Perfect knowledge or wisdom by which a person becomes

Bodhi-Tao

Bodhi-path: The way or path to the Supreme Enlightenment of Buddhahood.

Bodhi Mind (Bodhicitta, Great Mind)

The spirit of Enlightenment, the aspiration to achieve it, the Mind set on Enlightenment. It in
parallel aspects: i) the determination to achieve Buddhahood and ii) the aspiration to rescue

beings.

Bodhimandala

Truth-plot, holy sits, place of Enlightenment, the place where the Buddha attained Enlighten

Bodhisattvas

Those who aspire to Supreme Enlightenment and Buddhahood for themselves and all being can therefore stand for a realized being such as Avalokitesvara or Samantabhadra but also developed the Bodhi Mind, the aspiration to save oneself and others.

Bodhisattva-Tao

The way of the practitioner of Mahayana Buddhism. One following this path aspires to the a Enlightenment for the sake and benefit of all sentient beings.

Brahma Net Sutra (Brahmajala Sutra)

This is a sutra of major significance in Mahayana Buddhism. In addition to containing the te of Mahayana (not to kill, steal, lie, etc.) the Sutra also contains forty-eight less important inju These fifty-eight major and minor precepts constitute the Bodhisattva Precepts, taken by mo and nuns and certain advanced lay practitioners.

Brahmacarya

Lit., Brahma or purified life, usually connoting the practice of celibacy.

Brahmajala

Or Indra's net, characterized by holding a luminous gem in every one of its eyes. (Hindu myt

Brahmin

The highest of the four Castes in Hinduism. They served Brahma, his offering, the keepers o priestly.

Buddha

Lit., the Awakened One; one who through aeons of spiritual development has attained Anutt This epithet usually refers to Sakyamuni Buddha, who lived and taught in India some 2,600

Buddha Nature

The following terms refer to the same thing: Self-Nature, True Nature, Original Nature, Dhar Mark, True Mind, True Emptiness, True Thusness, Dharma Body, Original Face, Emptiness According to the Mahayana view, [buddha-nature] is the true, immutable, and eternal nature Since all beings possess buddha-nature, it is possible for them to attain enlightenment and b regardless of what level of existence they occupy ... The answer to the question whether bu immanent in beings is an essential determining factor for the association of a given school w Mahayana, the two great currents within Buddhism. In Theravada this notion is unknown; he become a buddha is not ascribed to every being. By contrast the Mahayana sees the attainm the highest goal; it can be attained through the inherent buddha-nature of every being throug spiritual practice. (The Shambhala Dictionary of Buddhism and Zen.)

See also "Dharma Nature."

Buddha Recitation

See "Buddha-Remembrance".

Buddha-Remembrance

General term for a number of practices, such as i) oral recitation of Amitabha Buddha's nam visualization/contemplation of His auspicious marks and those of the Pure Land.

In reciting the buddha-name you use your own mind to be mindful of your own true self: how considered seeking outside yourself?

Reciting the buddha-name proceeds from the mind. The mind remembers Buddha and does is called buddha remembrance, or reciting the buddha-name mindfully.

The most common Pure Land technique is recitation of Amitabha Buddha's name. See also

Buddhadharma

Lit., Teaching of Enlightenment. Originally apllied to designate the teaching of Shakyamuni B by the term "Buddhism" in its later historical development.

Buddharupa

A statue or Image of the Buddha, used for devotional purposes.

Bhutatathata

The Real as thus, always or eternally so; i.e., Reality as contrasted with unreality.

C

Caitya

Tumulus, a mausoleum; a place where the relics of Buddha were collected; hence, a place w images are placed.

Cakravala

The nine cakravala or concentric mountain ranges or continents, separated by eight seas, o

Candana

White candana, or white sandalwood.

Chan

See Zen.

Ch'an-Ting

Lit., mind still and quiet: the Chinese translation of the Sanskrit terms Dhyana-Samadhi, mea contemplative practice or yogic absorption.

Charity

or almsgiving, the first Paramitas. There are three kinds of charity in terms of goods, teachin courage (fearlessness). Out of the three, the merits and virtues of the teaching of the Buddh most surpassing. Charity done for no reward here and hereafter is called pure or unsullied, w charity is done for the purpose of personal benefits. In Buddhism, the merits and virtues of p the best.

Chiliocosm
Countless Universes.
Chih-Kuan
In practice there are three contemplations; seeing such abstractions: (1) by fixing the mind c
navel, etc. (2) by stopping every thought as it arises; (3) by dwelling on the thought that no t
itself, but from a preceding cause.
Chung Yin Shen
See Bardo.
Cintamani
The talismanic pearl, a symbol of bestowing fortune and capable of fulfilling every wish.
Citta
Mind or heart. the two terms being synonymous in Asian religious philosophy.
Conditioned (compounded)
Describes all the various phenomena in the world - made up of separate, discrete elements,
with no intrinsic nature of their own. Conditioned merits and virtues lead to rebirth within sam
unconditioned merits and virtues are the causes of liberation from Birth and Death. See als
"Unconditioned."
D

Dana
The practice of generosity or charity: one of the Paramitas as well as one of the All-Embraci
it means, in the latter, giving others what they want just to lead them towards the truth.
Dedication of Merit
See "Transference of Merit."
Delusion (Ignorance)
"Delusion refers to belief in something that contradicts reality. In Buddhism, delusion is ... a
awareness of the true nature or Buddha nature of things, or of the true meaning of existence
the Buddhist outlook, we are deluded by our senses-- among which intellect (discriminating,
thought) is included as a sixth sense. Consciousness, attached to the senses, leads us into
us to take the world of appearances for the world of reality, whereas in fact it is only a limited
fleeting aspect of reality." (The Shambhala Dictionary of Buddhism and Zen.)
Demons
Evil influences which hinder cultivation. These can take an infinite number of forms, includin
hallucinations. Disease and death, as well as the three poisons of greed, anger and delusion
to demons, as they disturb the mind.
The Nirvana Sutra lists four types of demon: i) greed, anger and delusion; ii) the five skanda
obstructions caused by physical and mental functions; iii) death; iv) the demon of the Sixth H
Desire).

The Self-Nature has been described in Mahayana sutras as a house full of gold and jewelry
riches, i.e., to keep the mind calm, empty and still, we should shut the doors to the three thie
anger and delusion. Letting the mind wander opens the house to "demons," that is, hallucina
Thus, Zen practitioners are taught that, while in meditation, "Encountering demons, kill the d
encountering Buddhas, kill the Buddhas." Both demons and Buddhas are mind-made, Mind
For a detailed discussion of demons, see Master Thich Thien Tam, Buddhism of Wisdom an

Devakanya

Goddess in general attendance on the regents of the sun and moon.

Deva

Lit., "A shining one". An inhabitant of the heavenly realms, which is characterized by long life
surroundings and blissful states of mind. In the Buddhist tradition, these states are understo
impermanent, not eternal.

Deva King

The four Deva Kings in the first, or lowest, Devaloka on its four sides are the following: East-
South-Virodhaka; West-Viropaksa; North-Dhanada, or Vaisravana.

Dharani

Extended mantra used in esoteric branch of Buddhism to focus and expand the mind. Its wo
not communicate any recognizable meaning.

Dharma

a) The teachings of the Buddhas (generally capitalized in English); b) duty, law, doctrine; c)
phenomena, everything.

Dharma-dhatu

The Law-doctrine that is the reality behind being and non-being. It is interpenetrative and all
just as the rotation of the earth holds both night and day.

Dharma Door

The doctrines or wisdom of Buddha regarded as the doorway to Enlightenment; a method.
84,000 delusions, so the Buddha provides 84,000 methods (Dharma-Doors) to deal with the

Dharma-Ending Age, Degenerate Age, Last Age.

The present spiritually degenerate era, twenty-six centuries after the demise of Shakyamuni
concept of decline, dissension and schism within the Dharma after the passing of the Buddh
teaching of Buddhism and a corollary to the Truth of Impermanence. See, for example, the D
6 in the translation by A.F. Price and Wong Mou-lam). The time following Buddha Shakyamu
into three periods: i) the Perfect Age of the Dharma, lasting 500 years, when the Buddha's te
meditation) was correctly practiced and Enlightenment often attained; ii) the Dharma Sembla
about 1,000 years, when a form of the teaching was practiced but Enlightenment seldom att
Dharma-Ending Age, lasting some ten thousand years, when a diluted form of the teaching
Enlightenment is rarely attained.

Dharma Gate

See "Dharma Door."

Dharma Nature

The intrinsic nature of all things. Used interchangeably with "emptiness," "reality." See also "
Nature."

Dharmakara

The Bodhisattva who later became Amitabha Buddha, as related in the Longer Amitabha Su
Dharmakara is famous for forty-eight Vows, particularly the eighteenth, which promises rebi
Land to anyone who recites His name with utmost sincerity and faith at the time of death.

Dharmakaya

See "Three bodies of the Buddha."

Dasabhumi

The "Ten Stages" in the fifty-two sections of the development of a Bodhisattva into a Buddha

Dhyana

The practice of concentration--i.e., meditation. Also, more specifically, the four form concent
four formless concentrations.

Diamond Sutra

"An independent part of the Prajnaparamita Sutra, which attained great importance, particula
It shows that all phenomenal appearances are not ultimate reality but rather illusions, projec
own mind ... The work is called Diamond Sutra because it is 'sharp like a diamond that cu
unnecessary conceptualizations and brings one to the further shore of enlightenment.'" (The
Dictionary of Buddhism and Zen.)

Difficult Path of Practice (Path of the Sages, Self-Power Path)

According to Pure Land teaching, all conventional Buddhist ways of practice and cultivation
the Vinaya School ...), which emphasize self-power and self-reliance. This is contrasted to th
Practice, that is, the Pure Land method, which relies on both self-power and other-power (th
assistance of the Buddhas and Bodhisattvas).

Duskrta

Wrongdoing, evil action, misdeed, sin; external sins of the body and the mouth; a light sin.

Dusts (Worldly Dusts)

A metaphor for all the mundane things that can cloud our bright Self-Nature. These include f
taste, touch, dharmas (external opinions and views). These dusts correspond to the five sen
discriminating, everyday mind (the sixth sense, in Buddhism).

Dviyana

Lit., two vehicles. The two vehicles or practice paths of Sravakayana and Pratyekabuddhaya

Dwo-Shih

An unusual term indicating one who has practiced the Tao with great diligence and blessing
lifetime and who, after his death, does not want to enter just any womb, but prefers to wait
auspicious condition, usurping such a good position from another, less highly developed sp

E

Easy Path of Practice
Refers to Pure Land practice. The Easy Path involves reliance on the power of the Buddhas particular Buddha Amitabha ("other-power") in addition to one's own cultivation("self-power") contrasted with primary reliance on self-power (Difficult Path of Practice), taught in other Bu Equal reliance on self-power and other-power distinguishes the Pure Land School from mos Buddhism. The distinction is, however, a matter of emphasis, as all schools of Buddhism re lesser extent, on both self-power and other-power. See also "Other-power".
Eight Divisions of Gods and Dragons
Devas (gods), Nagas (Dragons) and others of eight divisions (classes): deva, nagas, yakas, garudas, kinaras, mahoragas.
Eight Sufferings
(1) Suffering of Birth; (2) Suffering of Old Age; (3) Suffering of Sickness; (4) Suffering of Dea Suffering of being apart from the loved ones; (6) Suffering being together with the despised Suffering of not getting what one wants; (8) Suffering of the flourishing of the Five Skandhas
Eight Winds
Winds of Eight Directions. Most people are usually moved by the winds of the eight directior Ridicule; (3) Suffering; (4)Happiness; (5) Benefit; (6) Destruction; (7) Gain; (8) Loss.
Eightfold Path
The eight right ways leading to the cessation of sufferings. (1) Right View; (2) Right Thought Speech; (4) Right Action; (5) Right Livelihood; (6) Right Effort; (7) Right Remembrance; (8) Concentration.
Endurance (World)
See "Saha World."
Enlightenment
See "Awakening vs. Enlightenment."
Evil Paths
The paths of hells, hungry ghosts, animality. These paths can be taken as states of mind; i.e has a vicious thought of maiming or killing another, he is effectively reborn, for that moment,
Expedient means (Skillful means, Skill-in-means, Upaya)
Refers to strategies, methods, devices, targeted to the capacities, circumstances, likes and sentient being, so as to rescue him and lead him to Enlightenment. "Thus, all particular form Teaching are just provisional expedients to communicate the Truth (Dharma) in specific con Cleary.) "The Buddha's words were medicines for a given sickness at a given time," always to the conditions of the audience.
Externalists

Literally, followers of non-Buddhist paths. This term is generally used by Buddhists with refe
followers of other religions.

F

Five Bhikshus

The first five of Buddha's converts: Ajnata-Kaundinya, Asvajit, Bhadrika, Dasabala-Kasyapa
Mahanama-Kulika. They were the first five disciples that Shakyamuni preached when he bec

Five Corruptions

See "Five Turbidities."

Five Desires (Five Sensual Pleasures)

Desires connected with the five senses, i.e., form, sound, aroma, taste and touch.

Five Eyes

1. human eye; 2. divine eye; 3. dharma eye; 4. wisdom eye; 5. Buddha eye.

Five Fundamental Conditions of Passions and Delusions

1. Wrong views which are common to triloka; 2. Clinging or attachment in the desire realm; 3
attachment in the form realm: 4. Clinging or attachment in the formless realm which is still m
state of unenlightenment which is the root-cause of all distressful delusion.

Five Natures

The natures of (1) Bodhisattvas, (2) Sravakas and Pratyeka buddhas, (3) ordinary good peo
(5) heretics.

Five Offenses

The five rebellious acts or deadly sins: (1) parricide; (2) matricide; (3) killing an arhat; (4) she
blood of a Buddha; (5) destroying the harmony of the sangha, or fraternity.

Five Precepts

The precepts taken by lay Buddhists, prohibiting i) killing, ii) stealing iii) lying, iv) sexual misc
v) ingesting intoxicants. See also "Ten Precepts."

Five Skandhas

The five groups of elements (Dharmas) into which all existences are classified in early Budd
are: Rupa (matter), Vedana (feeling), Sanjna (ideation); Samskara (forces or drives) Vijnana
or sensation). Group, heap, aggregate; the five constituents of the personality; form, feeling
impulses, consciousness; the five factors constituting the individual
person.

Five Turbidities (Corruptions, Defilements, Depravities, Filths, Impurities)

They are. 1. the defilement of views, when incorrect, perverse thoughts and ideas are predo
defilement of passions, when all kinds of transgressions are exalted; 3. the defilement of the
condition, when people are usually dissatisfied and unhappy; 4. the defilement of the life-spa
human life-span as a whole decreases; S. the defilement of the world-age, when war and na
rife. These conditions, viewed from a Buddhist angle, however, can constitute aids to Enligh

may spur practitioners to more earnest cultivation.

Flower Store World

The entire cosmos, consisting of worlds upon worlds ad infinitum, as described in the Avatar
the realm of Vairocana Buddha, the transcendental aspect of Buddha Shakyamuni and of al
World, the Western Pure Land and, for that matter, all lands and realms are within the Flowe

Four Aspects (of Buddha Dharma)

(1) the teaching; (2) the principle; (3) the practice; (4) the fruit/reward/result.

Four Elements

All matters are formed and are composed by four conditioned causes :
(1) earth, which is characterized by solidity and durability; (2) water, which is characterized b
liquid/fluid and moisture; (3) fire, which is characterized by energy and warmth; (4) wind, wh
characterized by gas/air movement.

Four Fruits of the Arhat

See under Arhat entry.

Four Great Bodhisattva

They represent the four major characters of Bodhisattva:
1.Manjusri - Universal Great Wisdom Bodhisattva;
2.Samantabhadra - Universal Worthy Great Conduct Bodhisattva;
3.Ksitigarbha - Earth Store King Great Vow Bodhisattva;
4.Avalokitesvara - Guan Shr Yin Great Compassion Bodhisattva.

Four Great Vows (Four Universal Vows)

The four vows held by all Bodhisattvas. These vows are called great because of the wondro
compassion involved in fulfilling them. They are as follows: Sentient beings without number
enlighten; Vexations without end we vow to eradicate; Limitless approaches to Dharma we v
Supreme Awakening we vow to achieve.

Four Noble Truths

1) Sufferings; 2) Cause of Sufferings; 3) Cessation of sufferings; 4) The Path leading to the
sufferings.

Four Pure Lands

A classification by the Pure Land and T'ien T'ai schools of the pure realms subsumed under
Amitabha Buddha, as described in the sutras. They are:
i) the Land of Common Residence of Beings and Saints (Land Where Saints and Ordinary B
where all beings, from the six lower worlds (hells, hungry ghosts ...) to the Buddhas and Bo
together (further divided into two, the Common Residence Pure Land and Common Resider
ii) the Land of Expediency (Land of Expedient Liberation), inhabited by Arhats and lesser Bo
iii) the Land of Real Reward, inhabited by the highest Bodhisattvas;
iv) the Land of Eternally Quiescent Light, in which the Buddhas dwell.
These distinctions are at the phenomenal level. At the noumenon level, there is, of course, n

among them.
Four Reliance (to learning Buddhist Dharma)
The four standards of Right Dharma which buddhist should rely on or abide by:
(1) to abide by the Dharma, not the person;
(2) to abide by the sutras of ultimate truth, not the sutras of incomplete truth;
(3) to abide by the meaning, not the word;
(4) to abide by the wisdom, not the consciousness.
Four Unlimited Mind
The mind of Bodhisattva: 1. Kindness; 2. Compassion; 3. Delight; 4. Renunciation.
Four Virtues
The four Nirvanic virtues: (1) Eternity or permanence; (2) Joy; (3) Personality; (4) Purity. The
important virtues are affirmed by the sutra in the transcendental or nirvana-realm.
Four Ways (of learning Buddhist Dharma)
(1) Belief/faith; (2) Interpretation/discernment; (3) Practice/performance; (4) Verification/assu
are the cyclic process in learning a truth.
Four Wisdom
The forms of wisdom of a Buddha. (1) the Great- Mirror wisdom of Aksobhya; (2) the Univers
Ratnaketu; (3) the Profound Observing Wisdom of Amitabha; (4) the Perfecting Wisdom of
Fourfold Assembly
Or the Four Varga (groups) are bhiksu, bhiksuni, upasaka and upasika, i.e. monks, nuns, ma
devotees.

G

Good Spiritual Advisor
Guru, virtuous friend, wise person, Bodhisattva, Buddha -- anyone (even an evil being!) who
practitioner progress along the path to Enlightenment. This notwithstanding, wisdom should
factor in the selection of such an advisor: the advisor must have wisdom, and both advisor a
must exercise wisdom in selecting one another.
Great Awakening
See "Awakening vs. Enlightenment."
Great Vehicle
See Mahayana.

H

Hua T'ou
Lit., ante word. The reality prior to the arising of thought.

Heaven of the Thirty-Three
A heaven in the Realm of Desire, with thirty-two god-kings presided over by Indra, thus total located at the summit of Mt. Sumeru (G.C.C. Chang).
Heretical views
The sutras usually refer to sixty-two such views. They are the externalist (non-Buddhist) viev Buddha Shakyamuni's time.
Hinayana
The Lesser Vehicle; a term applied by the Mahayana to those schools of Buddhism that prac fruits of Sravakayana and Pratyeka buddhayana and do not attempt to attain the Anuttara- Buddha.
Holy One
Holy or Saintly One; One who has started on the path to Nirvana.

I

Icchantika
One who has no interest in the path to Awakening, or one whose good roots are completely

J

Jambunada-suvarna
Jambu River gold; the golden sand of the Jambu river.
Jetavana
A park near the city of Sravasti, said to have been obtained from Prince Jeta by Anathapindi monasterial buildings were erected; the favorite resort of Sakyamuni.
Jewel Net of Indra
This is a net said to hang in the palace of Indra, the king of the gods. At each interstice of th reflecting jewel, which mirrors not only the adjacent jewels but the multiple images reflected famous image is meant to describe the unimpeded interpenetration of all and everything.

K

Kalpa
Periodic manifestations and dissolutions of universes which go on etemally. Great kalpas asamkhiya kalpas corresponding to childhood. maturity, old age and the death of the univer
Karma
Volition, volitional or intentional activity. Karma is always followed by its fruit, Vipaka. Karma are oftentimes referred to as the law of causality, a cardinal concern in the Teaching of the B

Common karma: the difference between personal and common karma can be seen in the fo
country goes to war to gain certain economic advantages and in the process, numerous sold
are killed or maimed. If a particular citizen volunteers for military service and actually particip
carnage, he commits a personal karma of killing. Other citizens, however, even if opposed to
benefit directly or indirectly (e.g., through economic gain). They are thus said to share in the
of killing of their country.
Fixed karma: in principle, all karma is subject to change. Fixed karma, however, is karma wh
changed in extraordinary circumstances, because it derives from an evil act committed simu
mind, speech and body. An example of fixed karma would be a premeditated crime (versus
Kaliraja
A king of Magadha noted for his violence; it is said that in a former incarnation he cut off the
and hands of the Buddha, who bore it all unmoved.
Kasaya
The monk1s robe, or cassock.
Klesa
Passion, desire, impulse, instinctive desires, including 1) craving; 2) hatred; and 3) ignoranc
forces, passions, instinctive cravings, drives, defilements, desires; that which binds one in sa
Ksana
An inconceivably short mind-moment.
Ksanti
Patience or forbearance, one of the Six Paramitas.
Ksantyrsi
The Rsi who patiently suffered insult; i.e., Sakyamuni, in a former life, suffering mutilation in
convert Kaliraja.
Ksatriya
The second of the four Hindi Castes at the time of Shakyamuni, they were the royal caste, th
the warriors and the ruling castes.

L

Laksana
A distinctive mark, sign, indication, characteristic or designation. A Buddha is recognized by
characteristic physiological marks.
Lankavatara Sutra
The only sutra recommended by Bodhidharma, the First Zen Patriarch in China. It is a key Z
the Diamond Sutra (recommended by the Sixth Patriarch), the Surangama Sutra, the Vimala
Avatamsaka Sutra ... The last four sutras are referred to frequently in Pure Land commentar
Last Age

See "Dharma-Ending Age."

Law of Interdependent Causation

It states that all phenomena arise depending upon a number of casual factors. In other word
exists in condition that the other exist; it has in condition that others have; it extinguishes in c
that others extinguish; it has not in condition that others have not. For existence, there are tw
the chain:

* Ignorance is the condition for karmic activity;
* Karmic activity is the condition for consciousness;
* Consciousness is the condition for the name and form;
* Name and form is the condition for the six sense organs;
* Six sense organs are the condition for contact;
* Contact is the condition for feeling;
* Feeling is the condition for emotional love/craving;
* Emotional love/craving is the condition for grasping;
* Grasping is the condition for existing;
* Existing is the condition for birth;
* Birth is the condition for old age and death;
* Old age and death is the condition for ignorance; and so on.

Lesser Vehicle

The early Buddhism. A term coined by Mahayanists to distinguish this school of Buddhism [v
descendent is Theravada] from Mahayana. It is so called because the teaching of this schoo
one's own liberation, whereas the teaching of Mahayana stresses the attainment of Buddhal
beings. Theravada is now prevalent in southeast Asia, while Mahayana has spread over the
Vietnam, Korea, Japan ...) (G.C.C. Chang).

Lotus Grades

The nine possible degrees of rebirth in the Western Pure Land. The more merits and virtues
accumulates, the higher the grade.

Lotus Sect

A Buddhist sect founded by the great Master Hui Yuan about 390 A.D. at his monastery on
Province in China. The Lotus Sect believes in and honors Amitabha Buddha and declares
chanting of his name and by purifying and finally ridding oneself of desire, one can be rebor
Land. There one is born of a lotus, and, depending on one's degree of purification and pract
into one of the nine grades of the lotus: upper superior, middle superior, lower superior, etc

Lotus Sutra

Or Saddharma-pundarika, Dharma Flower, or "The Lotus of the True Law." The sutra is the
sect (T'ien-t'ai in Chinese). Among the sutras of the Mahayana canon.

One of the earliest and most richly descriptive of the Mahayana sutras of Indian origin. It bec
for the shaping of the Buddhist tradition in East Asia, in particular because of its teaching of

Vehicle under which are subsumed the usual Hinayana [Theravada] and Mahayana division
the Tendai [T'ien T'ai] school. (Joji Okazaki.)
This School has a historically close relationship with the Pure Land School. Thus, Master T'a
the Lotus Sutra and the Amitabha Sutras were closely connected, differing only in length.
Lotus Treasury World
See "Ocean-Wide Lotus Assembly."

M

Maha-Bodhisattva
Also, Mahasattva; a great Bodhisattva who has reached the advanced stage of Enlightenme
Mahakaruna
Great compassion.
Mahakasyapa
Also, Kasyapa; one of Buddha's disciples. The Ch'an Sect, according to its tradition, claims
patriarch.
Maharaja
A great or superior king.
Mahayama
The mother of Shakaymuni. She was a Koliyan Princess and married to Suddhodana.
Mahayana
Lit., great vehicle; the dominant Buddhist tradition of East Asia. Special characteristics of Ma
Emphasis on bodhisattva ideal, 2. The accession of the Buddha to a superhuman status, 3.
extensive philosophical inquiry to counter Brahmanical and other scholarly argument, 4. The
elaborate devotional practice.
Mahasattva
See Maha-Bodhisattva.
Mahasthamaprapta (Shih Chih, Seishi)
One of the three sages in Pure Land Buddhism, recognizable by the water jar (jeweled pitch
crown. Usually represented in female form in East Asian iconography. Amitabha Buddha is f
standing between the Bodhisattvas Avalokitesvara and Mahasthamaprapta.
Maitreya
Sanskrit word, literally means friendly and benevolent. He will be the next Buddha in our wo
preaching in Tusita Heaven. In China, he is usually represented as the fat laughing Buddha.
Maitri
Loving-kindness.
Manas
The name of the seventh of the eight consciousnesses. I refers to the faculty of thought, the

function of consciousness.

Mani

A jewel, gem, precious stone; especially a pearl bead or other globular ornament.

Mantra

A syllable, word or verse which has been revealed to a seer in meditation, embodiment in so
spell or incantation.

Mara

Death; the slayer and foe of what is skillful and wholesome. The Buddhist "Tempter"; the pe
all evil and passion, whose baits and snares are the sensory pleasures. Sometimes identifie
skandhas and with what is impermanent, suffering and not-self; Devil, the Evil One, the Grea
Demon King, who attempted to destroy Buddha and Buddhism.

Marks

Characteristics, forms, physiognomy. Marks are contrasted with essence, in the same way
contrasted with noumenon. True Mark stands for True Form, True Nature, Buddha Nature, a
True Mark of all phenomena is like space: always existing but really empty; although empty,
The True Mark of the Triple World is No-Birth/No-Death, not existent/not non-existent, not lik
that. True Mark is also called "Self-Nature," "Dharma Body," the "Unconditioned," "True Thu
"Dharma Realm.11 See also "Noumenon/Phenomena."

Meditation Sutra

One of the three core sutras of the Pure Land school. It teaches sixteen methods of visualiz
Buddha, the Bodhisattvas and the Pure Land. This sutra stresses the element of meditation
also "Three Pure Land Sutras," "Vaidehi," "Visualization."

Merit and Virtue

These two terms are sometimes used interchangeably. However, there is a crucial differenc
blessings (wealth, intelligence, etc.) of the human and celestial realms; therefore, they are te
subject to Birth and Death. Virtues, on the other hand, transcend Birth and Death and lead t
virtues are mentioned in Pure Land Buddhism: eternity; happiness; True Self; purity. An id
(e.g., charity) can lead either to merit or virtue, depending on the mind of the practitioner, tha
whether he is seeking mundane rewards (merit) or transcendence (virtue). Thus, the Pure L
should not seek merits for by doing so, he would, in effect, be choosing to remain within sam
be counter to his very wish to escape Birth and Death.

Middle Vehicle

Also called Middle Doctrine School or Madhyamika; one of the two main schools of Mahayan
the Void as the only really real or independent, unconditioned Reality.

Mind

Key concept in all Buddhist teaching.

Frequent term in Zen, used in two senses: (1) the mind-ground, the One Mind ... the buddha
thusness ... (2) false mind, the ordinary mind dominated by conditioning, desire, aversion, ig

false sense of self, the mind of delusion ... (J.C. Cleary, A Buddha from Korea.)
The ordinary, deluded mind (thought) includes feelings, impressions, conceptions, conscious
Self-Nature True Mind is the fundamental nature, the Original Face, reality, etc. As an analo
Self-Nature True Mind is to mind what water is to waves -- the two cannot be dissociated. Th
but they are also different. To approach the sutras "making discriminations and nurturing att
different from the Zen allegory of a person attempting to lift a chair while seated on it. If he w
get off the chair, he could raise it easily. Similarly, the practitioner truly understands the Dha
the extent that he "suspends the operation of the discriminating intellect, the faculty of the in
dialogue through which people from moment to moment define and perpetuate their custom
perception." (See this book, Introduction.)
See also the following passage:
The mind ... "creates" the world in the sense that it invests the phenomenal world with value
this situation, according to Buddhism, is to still the mind, to stop it from making discriminatio
nurturing attachments toward certain phenomena and feelings of aversion toward others. W
calmness of mind is achieved, the darkness of ignorance and passion will be dispelled and t
perceive the underlying unity of the absolute. The individual will then have achieved the stat
enlightenment and will be freed from the cycle of birth and death, because such a person is
indifferent to them both. (Burton Watson, The Zen Teachings of Master Lin-Chi.)
Mindfulness of the Buddha
Synonymous with Buddha Recitation. See "Buddha Recitation."
Mount Sumeru
The central mountain of every universe. Also called Wonderful Height, Wonderful Brilliancy,

N

Nagarjuna (2nd/3rd cent.)
"One of the most important philosophers of Buddhism and the founder of the Madhyamika s
major accomplishment was his systematization of the teaching presented in the Prajnap
Nagarjuna's methodological approach of rejecting all opposites is the basis of the Middle Wa
Dictionary of Buddhism and Zen.)
Narayana
Name of a deva, a strong, manly hero having divine power.
Nirmanakaya
See "Three bodies of the Buddha."
Nirvana
The deathless; the cessation of all suffering. The very opposite of the Wheel of Birth-and-De
those in the Buddhist tradition aspire to experience. The Absolute, which transcends design
characterization.

Nirvana Sutra
The last of the sutras in the Mahayana canon. It emphasizes the importance of Buddha-natu
as Self-Nature.
Non-Birth (No-Birth)
"A term used to describe the nature of Nirvana. In Mahayana Buddhism generally, No-Birth
'extinction' of the discursive thinking by which we conceive of things as arising and perishing
attachments to them." (Ryukoku University.) See also "Tolerance of Non-Birth."

O

Ocean-Wide Lotus Assembly
The Lotus Assembly represents the gathering of Buddha Amitabha, the Bodhisattvas, the sa
other superior beings in the Land of Ultimate Bliss. This Assembly is "Ocean-Wide" as the p
infinite in number -- spreading as far and wide as the ocean. The term Ocean-Wide Assemb
associated with the Avatamsaka Sutra, a text particularly prized by the Pure Land and Zen s
Once-returner
A sage who has only one rebirth left before reaching Arhatship and escaping birth and death
One-Life Bodhisattva
A Bodhisattva who is one lifetime away from Buddhahood. The best known example is the
One-Vehicle Dharma
The one Yana, the vehicle of Oneness. The one Buddhayana, the One Vehicle, i.e., Mahay
the final or complete Law of the Buddha and not merely a part, or preliminary stage, as in H
Other-Power
The issue of other-power (Buddhas' power) is often misunderstood and glossed over by mar
it must be pointed out that, in Buddhism, other-power is absolutely necessary if a Bodhisattv
Ultimate Enlightenment. The Lankavatara Sutra (the only sutra recommended by Bodhidha
Sutra (described by D.T. Suzuki as the epitome of Buddhist thought) are emphatically clear
As long as [conversion] is an experience and not mere understanding, it is evident that self-
an important role in the Buddhist life . but .. we must not forget the fact that the Lanka [Lank
also emphasizes the necessity of the Buddha's power being added to the Bodhisattvas', in
of spiritual development and in the accomplishment of their great task of world salvation.
Teitaro Suzuki, tr., The Lankavatara Sutra, p. xviii.)
The Avatamsaka Sutra states:
Having purified wisdom and means in the seventh stage ...
The great sages attain acceptance of non-origination ...
On the basis of their previous resolution, the buddhas further exhort them ...:
"Though you have extinguished the burning of the fire of affliction,
Having seen the world still afflicted, remember your past vows;

Having thought of the welfare of the world, work in quest Of the cause of knowledge, for the
world."
(T. Cleary, tr., The Flower Ornament Sutra, Vol II, p. 86)
See also "Easy Path of Practice."

P

Parajika
Lit., defeat or the conditions leading to the defeat of the Bodhicitta. Also. the conditions lead
defeat of the Bhiksu's life.
Paramita
: Refers to the six practices, the perfection of which ferries one beyond the sea of suffering
to Nirvana. The six Paramitas are the following: (1) Dana, charity or giving, including the be
truth on others; (2) Sila, keeping the discipline; (3) Ksanti, patience under suffering and ins
Virya, zeal and progress; (5) Dhyana, meditation or contemplation; (6) Prajna, wisdom, the
reality or truth. It is the perfection of the last one -- Prajna -- that ferries sentient beings acr
ocean of Samsara (the sea of incarnate life) to the shores of Nirvana.
Parinirvana
The Buddha's final Nirvana, entered by him at the time of death.
Polar Mountain
In Buddhist cosmology, the universe is composed of worlds upon worlds7 ad infinitum. (Our
small part of one of these worlds). The Polar Mountain is the central mountain of each world
Polaris
The North Star, polestar; star of the second magnitude, standing alone and forming the end
constellation Ursa Minor; it marks very nearly the position of the north celestial pole.
Prajna
True or transcendental wisdom. Last of the paramitas. One of the highest attainments of Bu
Pratyeka Buddha
A solitary Buddha; one who has achieved Awakening through insight into the dependent orig
body. Pratyekabuddhas lead only solitary lives, and they do not teach the Dharma to others
any desire to do so.
Pretas
Hungry ghosts. who are tormented by continual and unsatisfied cravings. The preta-realm is
states of woe (apaya-bhumi) and one of the six realms of existence.
Priyavacana
Lit., loving or affectionate speech. This beautiful and affectionate speech is one of the Four
Virtues and is used to lead sentient beings toward the truth.
Pure Land

Generic term for the realms of the Buddhas. In this text it denotes the Land of Ultimate Bliss
of Amitabha Buddha. It is not a realm of enjoyment, but rather an ideal place of cultivation, b
Triple Realm and samsara, where those who are reborn are no longer subject to retrogressi
distinction between the Western Pure Land and such realms as the Tusita Heaven. There a
the Pure Land: as different and apart from the Saha World and as one with and the same as
the mind is pure and undefiled, any land or environment becomes a pure land (Vimalakirti, A
...). See also "Triple Realm."

Pure Land School

When Mahayana Buddhism spread to China, Pure Land ideas found fertile ground for devel
century, the movement crystallized with the formation of the Lotus Society, founded by Mast
(334-416), the first Pure Land Patriarch. The school was formalized under the Patriarchs T'a
and Shan Tao (Zendo). Master Shan Tao's teachings, in particular, greatly influenced the d
Japanese Pure Land, associated with Honen Shonin (Jodo school) and his disciple, Shinran
school) in the 12th and 13th centuries. Jodo Shinshu, or Shin Buddhism, places overwhelm
element of faith.

[Pure Land comprises the schools] of East Asia which emphasize aspects of Mahayana Bud
Amida, meditation on and recitation of his name, and the religious goal of being reborn in his
"Western Paradise." (Keith Crim.)

Note: An early form of Buddha Recitation can be found in the Nikayas of the Pali Canon:

In the Nikayas, the Buddha ... advised his disciples to think of him and his virtues as if they s
before their eyes, whereby they would be enabled to accumulate merit and attain Nirvana or
transmigrating in the evil paths ... (D.T. Suzuki, The Eastern Buddhist, Vol.3, No.4, p.317.)

Pure Land Sutras

See "Three Pure Land Sutras."

Q

R

S

Saddharma-pundarika

See entry under Lotus Sutra.

Saha World

World of Endurance. Refers to this world of ours, filled with suffering and afflictions, yet glad
its inhabitants.

Sakra
God of the sky who fights the demons with his vajra, or thunderbolt.
Sage
A wise and virtuous person, an accomplished one who is second in rank to a saint.
Sala
Or Salavana, the grove of sal(teak) trees near Kusinagara, the place of the Buddha's death.
Samadhi
Deep concentration: the state of one-pointedness of mind characterized by peace and impe
is also one of the Paramitas and is indispensable on the path to Bodhi.
Samanarthata
Cooperation with and adaptation to others for the sake of leading them towards the truth. Sa
of the Four All-Embracing Virtues.
Samantabhadra
Also called Universal Worthy or, in Japanese, Fugen. A major Bodhisattva, who personifies
practices and vows of the Buddhas (as compared to the Bodhisattva Manjusri, who represen
wisdom). Usually depicted seated on an elephant with six tusks (six paramitas). Best known
Vows."
Samatha
Quiet, tranquillity, calmness of mind, absence of mind.
Sambhogakaya
See "Three bodies of the Buddha."
Samsara
Cycle of rebirths; realms of Birth and Death.
Samyak Sambodhi
Correct universal intelligence; correct, equal or universal Enlightenment.
Sangha
Lit., harmonious community. In the Buddhadharma, Sangha means the order of Bhiksus, B
and Sramanerikas. Another meaning is the Arya Sangha, made up of those individuals, lay
attained one of the four stages of sanctity. Also, the Bodhisattva Sangha.
Sangharama Body
A monastery with its garden or grove, a universal body.
Sanskrit
Learned language of India. Canonical texts of Mahayana Buddhism in its Indian stage were
Sariputra
Major disciple of Shakyamuni Buddha, foremost in wisdom among His Arhat disciples.
Sastra
Commentary; the commentaries constitute one of the three parts of the Buddhist canonical s
Self-Nature

One's own Original Nature, one's own Buddha Nature.
Self-Power
See "Difficult Path of Practice."
Seven Treasures
Gold, silver, lapis lazuli, crystal, agate, red pearl and carnelian. They represent the seven pc
perseverance, sense of shame, avoidance of wrongdoing, mindfulness, concentration and w
Siddham
Blessed, endowed with supernatural faculties. This same term refers to the Sankrit alphabet
likewise, transliterated as Hsi-ta in Chinese.
Siddhanta
The four siddhanta. The Buddha taught by (1) mundane of ordinary modes of expression; (2
treatment, adapting his teaching to the capacity of his hearers; (3) diagnostic treatment of th
diseases; and (4) the perfect and highest truth.
Siksamana
A lay-disciple who maintains the eight precepts, either temporarily or as preparation for leav
Sila
Moral precepts. These number 5,8,10,250 or 350. Also, one of the Paramitas.
Six Directions
North, South, East, West, above and below, i.e., all directions. In the Avatamsaka Sutra, the
include points of the compass in between and are referred to as the Ten Directions.
Six Dusts
See "Dusts."
Six Organs
The six indriyas, or sense organs: eye, ear, nose, tongue, body and mind.
Six Paramitas
See "Paramita"

Six Planes of Existence (Six Paths)
The paths within the realm of Birth and Death. Includes the three Evil Paths (hells, hungry gl
and the paths of humans, asuras and celestials. These paths can be understood as states o
"Evil Paths."
Sixth Patriarch
Hui Neng (638-713), the Sixth Patriarch of the Chinese Zen school and author of the Platfor
Skandhas
As taught by the Buddha, the skandhas are the components of the human so-called entity th
changing. They are: I. Name/form; 2. Feeling; 3. Conception; 4. Impulse; 5. Consciousness.
Skillful Means

See "Expedient Means."

Small Vehicle

See entry under Hinayana.

Spiritual power

Also called miraculous power. Includes, inter alia, the ability to see all forms (deva eye), to h
sounds (deva ear), to know the thoughts of others, to be anywhere and do anything at will.

Sramana

Lit., laborer; applied to those who wholeheartedly practice toward enlightenment; root word c
for novice monk.

Sramanera

A novice monk holding the 10 precepts.

Sramanerika

A novice nun holding the 10 precepts.

Sravakas

"Lit., 'voice-hearers': those who follow [Theravada] and eventually become arhats as a resul
the buddhas and following their teachings" (A. Buzo and T. Prince.) See also "Arhat."

Sudhana (Good Wealth)

The main protagonist in the next-to-last and longest chapter of the Avatamsaka Sutra. Seek
he visited and studied with fifty-three spiritual advisors and became the equal of the Buddha
lifetime. Both his first advisor and his last advisor (Samantabhadra) taught him the Pure Lan

Suddhodana

Pure Rice King, the father of Shakyamuni, ruled over the Sakyans at Kapilavatthu on the Ne

Sudra

The lowest of the four Hindi Castes at the time of Shakyamuni. They were peasants, slaves

Sumeru

Lit., exalted, excellent; the mythical "world mountain" that rises through the center of a Budd

Surangama Sutra

Also called Heroic Gate Sutra.

The "Sutra of the Heroic One" exercised a great influence on the development of Mahayana
[and neighboring countries]. It emphasizes the power of samadhi, through which enlightenm
and explains the various methods of emptiness meditation through the practice of which eve
realize ... enlightenment „ (Shambhala Dictionary of Buddhism and Zen.)

Sutra

An aphorism; a thread of suggestive words or phrases summarizing religious and philosophi
buddhism, it refers to a discourse by the Buddha or one of his major disciples. The Sutra col
the three divisions of the Buddhist scriptures.

T

Tao
Path or Way. The Sanskrit equivalent to this Chinese term is marga.
Tathagata
Usually translated as "Thus Come One."
He who came as did all Buddhas, who took the absolute way of cause and effect, and attain
one of the highest titles of a Buddha (Charles Luk).
Ten Directions
North, South. East, West; N-F, N-W, S-F, S-W, Zenith and Nadir.
Ten Evil Acts (Ten Evil Deeds, Ten Sins)
1. Killing; 2.stealing; 3. sexual misconduct; 4. lying; 5. slander; 6. coarse language; 7. empty
covetousness; 9. angry speech; 10. wrong views. See also "Ten Precepts."
Ten Great Vows
The famous vows of the Bodhisattva Samantabhadra in the Avatamsaka Sutra. These vows
quintessence of this Sutra and are the basis of all Mahayana practice. Studying the vows an
practice is tantamount to studying the Avatamsaka Sutra and practicing its teachings. See a
"Samantabhadra."
Ten Precepts
Include an expanded version of the Five Precepts of body and mouth (not to kill, steal, enga
lie, or take intoxicants) with the addition of the virtues of the mind (elimination of greed, ange
delusion). See also "Five Precepts," "Ten Evil Acts."

Ten Stages of a Bodhisattva's Progress
They are the following: (1) Joy at having overcome former difficulties and at now entering t
Buddhahood; (2) Freedom from all possible defilement, the stage of purity; (3) The stage of
enlightenment; (4) Glowing wisdom; (5) Mastery of the utmost or final difficulties; (6) The op
wisdom that is beyond purity and impurity; (7) Proceeding afar, above the concept of "self"
others; (8) Attainment of calm imperturbability; (9) Achievement of the finest discriminatory
knowing, expediently, where and how to save; possessing the ten powers; (10) Attainment
powers of the Law Cloud.
Ten Virtues
The virtuous modes of behavior, which are the positive counterparts to the Five Precepts.
The Grades of Bodhisattva Faith
1) The stage of Bodhisattva faith; 2) The stage of rememberance or unforgetfulness; 3) The
progress; 4) The stage of wisdom; 5) The stage of Dhyana; 6) The stage of non-retrogressio
protection of the Dharma; 8)The stage of reflective powers; 9) The stage of discipline (sila);
of the mind of high resolve.
The Stages Before Attainment

1) The purposive stage; 2) The stage of control of the mind-ground; 3) the stage of Bodhisat
The stage of noble birth; 5) The stage of all-in-readiness for Enlightenment; 6) The stage of
becoming Buddha-like; 7) The stage of non-retrogression; 8) The stage of Bodhi in its infanc
the heir to the King of the Law; 10) The stage of investiture.

Theravada

Lit., the School of the Elders; one of the two main forms of Buddhism known in the world tod
chiefly in south-east Asia; has the Pali Canon for textual foundation; this tradition advocates
Arahantship.

Third Lifetime

In the first lifetime, the practitioner engages in mundane good deeds which bring ephemeral
(wealth, power, authority, etc.) in the second lifetime. Since power tends to corrupt, he is like
evil karma, resulting in retribution in the third lifetime. Thus, good deeds in the first lifetime a
potential "enemies" of the third lifetime. To ensure that mundane good deeds do not become
practitioner should dedicate all merits to a transcendental goal, i.e., to become Bodhisattvas
in Pure Land teaching, to achieve rebirth in the Pure Land -- a Buddha land beyond Birth an
In a mundane context, these three lifetimes can be conceived of as three generations. Thus
prominent family, through work and luck, amasses great power, fortune and influence (first li
children are then able to enjoy a leisurely, and, too often, dissipated life (second lifetime). By
generation of the grandchildren, the family's fortune and good reputation have all but disapp
lifetime).

Thirty-seven Limbs of Enlightenment

These are: a. the four mindfulnesses; b. the four right efforts; c. the four bases of miraculous
the five roots; e. the five powers; f. the seven factors of enlightenment; and g. the eightfold r
(G.C.C. Chang).

Thirty-two Laksanas

The physical marks of a Cakravarti (Wheel-King), especially of the Buddha.

Three bodies of the Buddha (Skt. trikaya)

1. Dharmakaya: The Dharma-body, or the "body of reality", which is formless, unchanging, t
inconceivable. Synonymous with suchness, or emptiness.

2. Sambhogakaya: the "body of enjoyment", the celestial body of the Buddha. Personificatio
perfection in its ultimate sense. It "resides" in the Pure Land and never manifests itself in the
world, but only in the celestial spheres, accompanied by enlightened Bodhisattvas.

3. Nirmanakaya: the "incarnated body" of the Buddha. In order to benefit certain sentient bei
incarnates himself into an appropriate visible body, such as that of Sakyamuni Buddha.

The incarnated body of the Buddha should not be confused with a magically produced Budd
real, tangible human body which has a definite life span, The latter is an illusory Buddha-form
produced with miraculous powers and can be withdrawn with miraculous powers (G.C.C. Ch

Three Evil Paths

See "Evil Paths."
Three Jewels (Three Precious Ones, Three Treasures)
In Sanskrit, Rathatraya. Buddha, Dharma and Sangha; sometimes referred to as the Teache
Taught.
Three Karmas
The three conditions, inheritances or karmas, of which there are several groups, including th
deeds, words and thoughts.
Three Poisons
Craving, aversion and delusion; also, these are termed the three root-stains or the three roo
unskillfulness.
Three Pure Land Sutras

Pure Land Buddhism is based on three basic sutras:
a) Amitabha Sutra (or Shorter Amitabha Sutra, or Smaller Sukhavati-Vyuha, or the Sutra of A
b) Longer Amitabha Sutra (or Longer Sukhavati-Vyuha, or the Teaching of Infinite Life);
c) Meditation Sutra (or the Meditation on the Buddha of Infinite Life, or the Amitayus Dhyana
Sometimes the last chapter of the Avatamsaka Sutra ("The Practices and Vows of the Bodh
is considered the fourth basic sutra of the Pure Land tradition. Note: in Pure Land, the Longe
is considered a shorter form of the Lotus Sutra.
Three Realms (Triple Realm, Three Worlds)
The realms of desire (our world), form (realms of the lesser deities) and formlessness (realm
deities). The Western Pure Land is outside the Triple Realm, beyond samsara and retrogres
Land."
Three Refuges
Taking refuge and possessing confidence in the Buddha's Awakening, in his Teaching and i
enlightened disciples.
Three Vehicles
The yanas of Sravakas, Pratyekabuddhas and Bodhisattvas.
T'ien T'ai (Tendai) School
A major school that takes the Lotus Sutra as its principal text. Historically, it has had a close
with Pure Land. See also "Lotus Sutra."
Tolerance of Non-Birth
"Tolerance" (insight) that comes from the knowledge that all phenomena are unborn. Somet
"insight into the non-origination of all existence/non-origination of the dharmas."
A Mahayana Buddhist term for the insight into emptiness, the non-origination or birthlessnes
beings realized by Bodhisattvas who have attained the eighth Stage [Ground] of the path to
Bodhisattva realizes this insight he has attained the stage of non-retrogression. (Ryukoku U
The Pure Land School teaches that anyone reborn in the Pure Land attains the Tolerance o

reaches the stage of non-retrogression, never to fall back into samsara. See also "Non-Birth

Transference of Merit

The concept of merit transference, or sharing one's own merits and virtues with others, is re
following passage:

Some of us may ask whether the effect of [evil] karma can be... [changed] by repeating the r
This question is tied up with that of rebirth in Sukhavati [the Pure Land] and it may be answe
that invocation of Kuan-Yin's name forms another cause which will right away offset the prev
know, for example) that if there is a dark, heavy cloud above, the chances are that it will rain
know that if a strong wind should blow, the cloud will be carried away somewhere else and v
rain. Similarly, the addition of one big factor can alter the whole course of karma

It is only by accepting the idea of life as one whole that both Theravadins and Mahayanists c
practice of transference of merit to others. With the case of Kuan-Yin then, by calling on Her
identify ourselves with Her and as a result of this identification, Her merits flow over to us. Th
which are now ours then counterbalance our bad karma and save us from calamity. The law
still stands good. All that has happened is that a powerful and immensely good karma has o
weaker one. (Lecture on Kuan-Yin by Tech Eng Soon - Penang Buddhist Association, c. 196

Triloka or Trailoka

See "Threee Realms."

Tripitaka

Lit., three baskets: The earliest Buddhist canonical text consisting of three sections: 1. Budd
(sutras), 2 Rules of Discipline (Vinaya), 3. Analytical and explanatory texts or commentaries
usually referred to as the Pali canon.

Triple Jewel

See "Three Treasures."

Twelve Nidanas

The twelve links in the chain of existence or causation; they are as follows: 1) Avidya, ignora
unenlightenment; 2) Samskara, action, activity, conception, "dispositions"; 3) Vijnana, consc
Namarupa, name and form; 5) Sadayatana, the six sense organs, i.e., eye, ear, nose, tongu
Sparsa, contact, touch; 7) Vedana, sensation, feeling; 8) Trsna, thirst, desire, existing; 9) Up
hold of, grasping; 10) Bhava, being, existing; 11) Jati, birth; 12) Jaramarana, old age and de

Two Truths

1) Relative or conventional, everyday truth of the mundane world subject to delusion and dic
the Ultimate Truth, transcending dichotomies, as taught by the Buddhas.

According to Buddhism, there are two kinds of Truth, the Absolute and the Relative. The Abs
Void) manifests "illumination but is always still," and this is absolutely inexplicable. On the ot
the Relative Truth (of the Unreal) manifests "stillness but is always illuminating," which mean
immanent in everything. (Hsu Heng Chi/P.H. Wei).

Pure Land thinkers such as the Patriarch Tao Ch'o accepted "the legitimacy of Conventiona

expression of Ultimate Truth and as a vehicle to reach Ultimate Truth. Even though all form acceptable and necessary to use form within the limits of causality, because its use is an ex saving others out of one's compassion for them and because, even for the unenlightened, th lead to the revelation of form as nonform" (David Chappell). Thus to reach Buddhahood, wh cultivator can practice the Pure Land method based on form.

Tzung

A term originally used to mean "sect", but later appropriated by the intuitional school known (Japanese, Zen) for use in special contexts.

U

Unconditioned (Transcendental)

Anything "without outflows," i.e., free of the three marks of greed, anger and delusion. See a "Conditioned."

Upasaka/Upasika

Buddhist lay disciple (man/woman), who formally received five precepts or rules of conduct.

V

Vaidehi

The Queen of King Bimbisara of Magadha, India. It was in response to her entreaties that Bu preached the Meditation Sutra, which teaches a series of sixteen visualizations (of Amitabha Land ...) leading to rebirth. in the Land of Ultimate Bliss.

Vaidurya

A precious substance, perhaps lapis lazuli or beryl.

Vairocana

The main Buddha in the Avatamsaka Sutra. Represents the Dharma Body of Buddha Shaky Pure Land is the Flower Store World, i.e., the entire cosmos.

Vaisravana

One of the four maharaja-deva graudians of the first or lowest devaloka on its four sides. Va the north.

Vaisya

The third of the four Hindi Castes at the time of Shakyamuni. They were merchant, entrepre farmers, manufacturers, etc., but not well-educated.

Varuna

God of the sea and of the waters; guardian of the western quarter of the compass.

Veda

True or sacred knowledge or lore; name of celebrated works which constitute the basis of th

the Hindu religion.

Vimalakirti Sutra

Also called Vimalakirti Nirdesa Sutra. A key Mahayana sutra particularly popular with Zen ar extent Pure Land followers. The main protagonist is a layman named Vimalakirti who is the Bodhisattvas in wisdom, eloquence, etc. He explained the teaching of Emptiness in terms of "The true nature of things is beyond the limiting concepts imposed by words." Thus, when as define the non-dual Truth, Vimalakirti simply remained silent.

Vinaya

Disciplined conduct, referring specifically to the monastic rules for the disciples who have lef one of the three divisions of the Buddhist scriptures.

Vipasyana

Discernment; also, insight, correct perception or view.

Virtue

See "Merit and Virtue."

Virya: Energy

The energy necessary to maintain and progress in spiritual development. Also, one of the Pa

Visualization

See Meditation Sutra for explanation.

The visualizations [in the Meditation Sutra] are distinguished into sixteen kinds [shifting from scenes to Pure Land scenes at the third Visualization]: (1) visualization of the sun, (2) visual water, (3) visualization of the ground [in the Pure Land], (4) visualization of the trees, (5) visu of the lake[s], (6) unified visualization of the [50 billion] storied-pavilions, trees, lakes, an forth, (7) visualization of the [lotus throne of Amitabha Buddha], (8) visualization of the imag Buddha [Amitabha] and Bodhisattvas [Avalokitesvara and Mahasthamaprapta], (9) visualiza body of Amitabha Buddha, i.e., the form in which He appears in the Pure Land], (10) visualiz Avalokitesvara, (11) visualization of Mahasthamaprapta, (12) visualization of one's own rebi below], (14) visualization of the rebirth of the highest grades, (15) visualization of the rebirth middle grades and (16) visualization of the rebirth of the lowest grades. (K.K. Tanaka, The D Pure Land Doctrine.)

The 13th Visualization has been summarized as follows:

If one cannot visualize the [Reward body of Amitabha Buddha], focus on the small body, wh high (the traditional height of Shakyamuni while he dwelt on earth); contemplate an intermin [Reward] and small bodies. (1oji Okazaki, p.52.)

Visualizations 14-16 refer to the nine lotus grades (of rebirth), divided into three sets of three each.

W

Way (Path, Tao)
The path leading to Supreme Enlightenment, to Buddhahood.
Wisdom-life
The life of a Buddha or Bodhisattva, which is sustained by wisdom, just as the life of an ordi
sustained by food.

X

Y

Yama
In the Vedas, the god of the dead.
Yana
Sankrit term, commonly translated as vehicle; means spiritual vehicle, path or career.
Yasodhara
The wife of Siddhartha Goutama. Later became a nun.
Yogacara School.
Another name for the Mind-Only school, founded in the fourth century by the brothers Asang

Z

Zen.
A major school of Mahayana Buddhism, with several branches. One of its most popular tech
on koans, which leads to the generation of the Great Doubt. According to this method:
The master gives the student a koan to think about, resolve, and then report back on to the
Concentration intensifies as the student first tries to solve the koan intellectually. This initial
proves impossible, however, for a koan cannot be solved rationally. Indeed, it is a kind of sp
intellect. Concentration and irrationality -- these two elements constitute the characteristic ps
situation that engulfs the student wrestling with a koan. As this persistent effort to concentra
intellectually becomes unbearable, anxiety sets in. The entirety of one's consciousness and
now filled with one thought. The exertion of the search is like wrestling with a deadly enemy
make one's way through a ring of flames. Such assaults on the fortress of human reason ine
a distrust of all rational perception. This gnawing doubt [Great Doubt], combined with a futil
way out, creates a state of extreme and intense yearning for deliverance. The state may per
weeks or even years; eventually the tension has to break. (Dumoulin, Zen Buddhism, Vol. I,
An interesting koan is the koan of Buddha Recitation. Unlike other koans, it works in two wa
if a cultivator succeeds in his meditation through this koan, he can achieve awakening as wi
However, if he does not succeed, and experience shows that many cultivators do not, then t

Buddha's narne helps him to achieve rebirth in the Pure Land. This is so provided he believ
practitioners in Asia do) in Amitabha and the expedient Pure Land. Thus, the Buddha Recita
a safety net, and demonstrates the underlying unity of Zen and Pure Land.

[end of file]

Cherry Pie (The deal requires a slice of her pie)
byvelvetpie©

The funeral was over and I had had enough of Aunt Enid's preaching so I left my grandmoth into downtown Lexington. The evening traffic had ended and I found myself trolling the back childhood, remembering the old haunts that I'd visited when I was last here.

I'd had such a good time growing up in Kentucky. We were poor but we always found some cousin, Laurie, and I were especially close, being the same age and graduating the same ye school that we both had the bad luck to attend. We laughed through most of the ceremony, to the after parties together, having possibly the best times of our lives.

Laurie did not attend the funeral and I headed over to the last address I had for her, astounc strange woman at her door.

"Does Laurie Metcalf live here?"

"Yes."

Her clear green eyes scoured me and I felt naked under her scrutiny. "Uh, can I talk to her?"

"Who are you?"

"Her cousin! Who the hell are you?"

"Look, I don't know who the hell you are and I'm not letting anyone else hurt her ... "

"Gina!"

The shout from behind the door caused the handsome woman to shut up and she stepped c opened and my cousin stood there, her eyes widening at the sight of me. "Gary!" We hugge Gina a mean glance, then closed my eyes and pressed my cousin's ripe body against mine. were here."

I stepped back, looking at her. "Why didn't you come to the funeral?"

"You know why. You know those stupid people." She let me in, standing next to Gina. "Gary Gina. Gina, this is my brother, Gary."

"I thought you said you were an only child." Gina said but Laurie smiled at me.

"Gary and I are legally cousins but we feel like we're brothers." She sneezed and we both st

"She has a cold." Gina said, pushing her toward the bedroom. "She won't go to bed."

"Laurie, you need to go to bed." I helped Gina steer her into the bedroom. Gina shook her he
me.

"You know her well, eh?"

"We grew up together." I spoke a little louder so Laurie could hear my words. "And I know th
when she gets sick."

"Gary ... "

"You don't have anything to say, Laurie. He knows you better than I do."

I looked across the bed at Gina and grinned. "I don't know about better ... " Her cheeks flam
finished tucking Laurie into the bed, pinching her cheek as our grandmother used to do to us
I expect you to go to Grammy's grave with me tomorrow."

Laurie sniffled, pulling the covers up around her. "Do I have to?"

"Did Grammy love you?"

"Yes."

"And did you love Grammy?"

"Yes."

"Then you know that you have to go see Grammy."

My cousin started sobbing and Gina hugged her while I looked on, rubbing both of their bach
fallen asleep. We quietly left the room and Gina went into the kitchen, gathering glasses into
rinsing them.

"You know, she wanted to go." Gina began. "But your Aunt Enid told her that she couldn't br

"Doesn't surprise me." I sat at the island, noticing the graceful swell of her breasts and the s
in her long legs. "Our family's pretty much fucked up but Grammy was always cool."

"Yeah, I know." Gina smiled warmly. "We visited her in the hospital just before she died. Eni

I returned her smile. "Guess you lucked out."

Gina didn't reply immediately, then turned to me. "Want a piece of cherry pie? I made it mys

I was really ready to leave but I couldn't turn down a piece of homemade cherry pie. "Okay."

I wasn't really paying attention as I slugged down the beer that Gina gave me. When she ca
amazed at what I saw. Gina was naked, her beautiful body open to my scrutiny and a slice o
artfully placed at her crotch. "Laurie told me about you two fucking. I just hoped that you'd in
the festivities."

I thought for a moment, temporarily upset at the fact that Laurie had revealed our secret to s
understanding enough to realize that she cared that much about Gina. "Gina ... "

"I thought you'd need some time to get used to it so I'm just asking for you to have a little pie
her legs farther open, looking at me with a smile. "Please?"

I couldn't really think. I leaned between her legs and took a big of the cherry pie, pushing my
her pussy lips. She moaned and I repeated the action, each time clearing a little more pie ar
her pussy. I continued to press my tongue into her cherry slit, enjoying the thick red juice an
with her clear pussy juice. Gina was tasty and I loved every bit of her, sucking, licking and cl
the only piece remaining was a tiny scrap of crust and one glistening cherry.

Gina leaned back, raising the hood on her mound and giving me a wink. I dove. Cherry and
my lips and my tongue wrapped around her clit, catapulting her into the stratosphere. Her cu
sweet cherry juice and I stood up, licking my lips.

"Pretty good." Gina slid down, her legs still trembling. "Shall we have it a la mode?"

19/01/2005
From a letter by LuangPor Panyavaddho to a diciple, undated but probably around 1979.

... In connection with the Citta, I can only explain it as I have understood it from Tan Achaan

Firstly, one must not try to understand the Citta from the view point of the Khandas. The Cit
fundamental and "real" one which does not die and which cannot be understood from the vie
because it is beyond Samsaara. Therefore one cannot say that it is or it isn't, nor where it is
All such categories are of Samsaara. Nor can one say that it goes from life to life because t
Samsaara viewpoint which sees the real imporance as being "life": but the Citta is the real o
or that life, and it has no goings or commings. Unfortunately however the Citta is permeate
Finally speaking the Avijjaa is no more real than anything else in Samsaara, but it does effec
the Citta knowing its own nature because of which it is modified and goes out searching for
real, true, beautiful etc. In other words it searches for is own fundamental nature in external
due to Avijjaa in its mode of Tanhaa it grasps at a body to be an "image" of itself and it anim
by funtions of the Citta, these being Vedanaa, Sa~n~naa, Sankhaara and Vi~n~naana. But
unsatisfactory (Dukkha) because they are a subsitiute for the Citta itself, and they are Anicca
Anattaa, whereas the Citta is Nicca, Sukha, Attaa (Attaa as being the contrary of Anattaa -
"self").

With regard to the modifications of the Citta, the Citta is 'real' and SamSaara is 'unreal' beca
anicca, dukkha & anattaa, so from the viewpoint of the Citta these things are all phantom lik
nature of the Cita never alters. So although the Citta is deluded by Samsaara it is really del
because it imbues Samsaara with its own delusion (ie: we see people, animals, horses, tree
that they are all mere Sankhaaras and quite impersonal phenomemena). The greatest delu
the rooted view that Self or Soul is within, or part of the five Khandhas. The Khandhas are c
to the Citta, but because the Citta does not know its own nature it grasps them tightly being
comprehend what it would mean without them. If the Citta does not have the five Khandhas
will vanish and disappear into annihilation. But in fact they are a great burden and load on t
due to Avijjaa are poison because it is by means of the five Khandas that we constantly mak
Arahant, however, they can still be of use for teaching others and helping the world in variou
a Citta the five Khandas cannot operate: they die.

I don't know TCH's views about three Cittas, but fundamentally there is only one. But when
modifications of the Citta they do sometimes talk of this Citta and that Citta. Then in the Abi
describe 89 (I think) Cittas, such as 12 rooted in Lobha, 4 in Dosa and 4 in Moha (the figures
correct, I can't remember it now). But all these are modifications of the Citta and calling ther
Cittas is just a way of speaking.

From the viewpoint of Samsaara, the Citta is mysterious. One text I know of talks of it havin
characterisitcs of will, knowing and action. The action being non Kamma forming in the pure

The things that can pop up out of the Citta are incredible. They are all Sankhaaras so they f
like clouds then break up and dispurse. The reason for their arising are rooted mainly in the
probably needs a Buddha to understand their full extent.

The trees can of course throw out new shoots, until they are cut down at the roots by Pa~n~
part of the daily practice to try and be mindful and use wisdom to avoid planting new seeds a
shoots before they grow strong.

Yrs
Pa~n~na

PS. In fairness I must say that TA has not said all the above, bt it is I think fairly based on h
teaching.

Civilized Shamans: Buddhism in Tibetan Societies. (book reviews)Civilized Shamans: Buddhism in Tibetan Societies

Reviewrd by Cathy Cantwell

MAN
Vol.29 No.3
Sep 1994
Pp.776-777
Copyrighy by Royal Anthropological Institute

Samuel, Geoffrey. x, 725 pp., bibliogr. Washington, London: Smithsonian Institution Press, 1993. 51.50[pounds]

Civilized shamans is the first major comparative study of the Tibetan-speaking peoples written by an anthropologist. Earlier Tibetologists -- such as Tucci, Stein, Snellgrove and Richardson -- wrote general books on Tibetan society which remain useful introductions, although today their content and analysis appear dated. Since these pioneers, most Tibetologists have contributed more academically rigorous specialized studies. Because of the Chinese occupation of Tibet, anthropologists have usually worked with Tibetan refugees -- some producing reconstructions of communities within Tibet -- or in areas outside the modern boundaries of the People's Republic of China, such as Nepal, Bhutan and Ladakh. The problem of assessing their work on relatively marginal communities and understanding the general features of pre-modern Tibet remains. In this encyclopaedic book, Samuel draws together the work of Tibetologists of different disciplines, to analyse the patterns structuring the great variety of specific social, political and religious forms throughout the Tibetan-speaking region. He argues that concentration on the formal features of the political hierarchy of Central Tibet prior to 1959 has distorted our understanding of Tibetan society, when even Central Tibet was in practice fairly decentralized, especially

before this century.
Much of the first part of the book is made up of extremely useful succinct ethnographics of different Tibetan areas, drawing on the works of numerous anthropologists and other scholars who have written in European languages. He outlines the kinds of political organization associated with the various regions at different times, and relates them to his fourfold classification of Tibetan social structures: centralized and remote agricultural communities, pastoral and urban communities. He points out that the diversity of social systems over time and place can be seen in terms of variations on common themes, such as the institution of estates (gzhung), which were flexible enough to adapt to changing political realities.
In the second part of the book, Samuel explores the nature of Tibetan religion, discussing three approaches which may be said to characterize Buddhist societies: the `pragmatic', `karma' and `bodhi' orientations. He argues that the `karma orientation', which puts emphasis on a well disciplined monastic sangha, ethical conduct and gradual training, has tended to be dominant in Theravada Buddhist countries, with the `pragmatic orientation' relegated to the sphere of non-Buddhist practice, performed by low-status religious specialists, and the `bodhi orientation', which is concerned with the realization of Enlightenment, relatively marginalized, confined to groups of forest ascetics. In Tibet, however, all three orientations are integrated in Buddhist practice and in the same religious specialists, and the karma orientation' is rarely dominant. Samuel stresses the variety and fluidity of religious roles, practices and institutions. He relates the difference between Tibet and other Buddhist societies to the weakness of the State in Tibet: it never succeeded in controlling Buddhist monasteries and their lamas, or making the religious system completely `clerical'.
Part 3 is an account of historical developments in the religious ideas and practices in the Tibetan cultural world. Samuel links the complex combinations of religious trends in India prior to the importation of Buddhism to Tibet, and throughout Tibetan history, to social and political changes. The final chapters examine the two major cultural streams of the later period: the dGe-lugs-pa order

and the Ris-med movement. The dGe-lugs-pa became politically dominant and especially from the late nineteenth century, moved towards a more centralized state structure in the political sphere, a more hierarchical monastic order and a relatively dogmatic and graduated religious path. The Ris-med -- non-sectarian -- movement emerged in Eastern Tibet in areas under threat from the expansion of the Central Tibetan State, and remains a major influence on contemporary Tibetan Buddhism. It emphasized the primacy of tantric meditative insights and the numerous routes to Enlightenment. While the dGe-lugs-pa graded and excluded teachings, Ris-med gathered together and transmitted teachings of all the lineages, including those of the non-buddhist Bon-pos and minor Buddhist lineages which may otherwise have been lost. The contrast is one of emphasis: the dGe-lugs-pa were never entirely rationalized', while the non-dGe-luge-pa orders maintained monastic colleges and scholastic traditions.

The book uses the theoretical perspective Samuel outlined in Mind, body and culture: anthropology and the biological interface (Cambridge Univ. Press, 1990). The concluding chapter summarizes this approach, which essentially assumes that political, economic, social, religious and cultural developments are inseparable processes. He acknowledges a debt to Weberian sociology, while arguing that primacy should not he given to the political and economic spheres.

Civilized shamans is a clear, readable account integrating research on Tibet in terms of Samuel's theme of the synthesis of `clerical' and `shamanic' cultural patterns, in this unusual society in which a complex literate culture maintained `shamanic' insights and procedures as its highest achievement.

There are some problems with the system used for transcribing Tibetan: the elimination of hyphens or spaces means that words such as roue snyom become `ronyom' rather than `roue-nyom' and the appropriate pronunciation might be less clear to a non-tibetanist than the use of correct spelling, which would have been preferable for the specialist.

[from the back cover]:

This book addresses some of the most fundamental and troublesome questions that have d
the realms of Western science and religion for centuries. Consciousness at the Crossroads
series of meetings between the Dalai Lama and a group of eminent neuroscientists and psy
Lama regularly dedicates several days out of his busy schedule to engage in these kinds of
have resulted in more than a decade of fruitful dialogue between Buddhism and Western sci

Is the mind nothing more than an ephemeral side-effect of the brain's physical processes? A
consciousness so subtle that science has not yet identified them? How does consciousness
what we know? Buddhism, with its emphasis on empirical observation of mental processes,
these thorny questions, while the Dalai Lama's own incisive, clear approach and open-mind
knowledge both challenges and offers inspiration to Western scientists.

Born in Amdo, Tibet in 1935, Tenzin Gyatso was recognized as THE FOURTEENTH DALAI
leader of Tibet. He has served as head of the Tibetan government-in-exile in Dharamsala, In
Chinese takeover of Tibet in 1959. Winner of the 1989 Nobel Peace Prize today he is known
great spiritual teacher and a tireless worker for peace.

Consciousness at the Crossroads
Conversations with the Dalai Lama on Brain Science and Buddhism
Edited by Zara Houshmand, Robert B. Livingston, and B. Alan Wallace

With Contributions by:
Patricia Smith Churchland, Ph.D.
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With an Afterword by B. Alan Wallace

MIND AND LIFE INSTITUTE
Snow Lion Publications Ithaca, New York

Snow Lion Publications
P.O. Box 6483
Ithaca, New York 14851 U.S.A.
Telephone: 607-273-8519
www.snowlionpub.com

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the publisher.

Library of Congress Cataloging-in-Publication Data
Bstan-'dzin-rgya-mtsho, Dalai Lama XIV, 1935-
Consciousness at the crossroads: conversations with the Dalai Lama on brain science and B
Zara Houshmand, Robert B. Livingston, and B. Alan Wallace; translations by Thubten Jinpa
with an afterword by B. Alan Wallace.

ISBN 1-55939-127-8
1. Consciousness-Religious aspects-Buddhism. 2. Consciousness-Physiological aspects. 3.
Brain-Psychophysiology. 4. Buddhism-Psychology. I. Houshmand, Zara. II. Livingston, Robe
1941. III. Wallace, B. Alan. IV Thubten Jinpa. V Title. BQ4570.P76B75 1999 294.3'375-dc2

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Appendix: About the Mind and Life Institute

Notes

Introduction

On the morning of October 5, 1989, history intruded unexpectedly into a private meeting bet
the XIVth Dalai Lama of Tibet and a small group of neuroscientists and psychiatrists. Leade
they had come together to explore what insights the Western sciences of the mind and Budd
each other. The second Mind and Life Conference was gathered at the Newport Beach hom
Clifford Heinz, when a predawn phone call from Oslo announced that His Holiness had been
Prize for Peace.

Considering how public awareness of the situation in Tibet has grown in the West in rece
easy to forget how significant the Dalai Lama's Nobel Prize was at the time. After decades o
neglect, the award was an important turning point for the Tibetan cause, recognizing the Tib
struggle against Chinese oppression as well as the Dalai Lama's commitment to a nonviole
continuing conflict.

Shortly after the first phone call, other calls began coming in from the television networks
o'clock, His Holiness had made the decision to continue with the conference as scheduled, a
the group convened. By the time His Holiness entered the living room, which had been rear
conference, and took his seat in the circle, an extraordinary sense of joy and excitement had
house. Robert Livingston, the scientific coordinator, spoke a few warm words of congratulati
responded to the effect that the prize should not be considered as a recognition of any perso
his own, but was important as a recognition of the path of nonviolence he followed.

Even those closest to him, who well knew the Dalai Lamas characteristic humility, were s
nonchalance that day, and the more so for their own excitement. Those who were meeting h
first time were profoundly struck by his equanimity at receiving this highest honor of humanit

The Dalai Lama's decision to proceed with the conference as planned that day is evidence o
these dialogues hold for him. The first Mind and Life Conference had met two years earlier,

The meetings were initiated jointly by Adam Engle, a U.S. attorney and businessman, and D
a neurobiologist at the National Center for Scientific Research, in Paris, in response to His H
lifelong interest in the sciences, and a growing awareness of the potential for a serious dialo
Buddhism and Western science.

The conferences would meet every two years, usually in the remote but idyllic setting of t
home in Dharamsala, India, for five full days each time. The first conference had provided a
the mind sciences, with presentations on scientific method, perception, cognitive psychology
intelligence, developmental neurobiology, and evolution. In years to come, the third and four
would continue the emphasis on mind sciences, focusing first on the effect of emotions on h
sleep, dreaming, and dying. The fifth conference in 1995 moved further afield, into the study
altruism, and ethics. Most recently, in 1997, the dialogue has moved in a new direction, addr
physics, cosmology, and quantum mechanics.

The second conference, reported here, was unusual among the series in that it was only
took place in the West, in Newport Beach, California. Dr. Robert Livingston, M.D., Professor
Neurosciences at the University of California, San Diego, who had been invited to participate
Mind and Life dialogue two years before, took on the responsibility of being the scientific coo
this conference. The colleagues he selected to represent their fields were outstanding indivi
formidable as a group.

Patricia Smith Churchland, Ph.D., Professor of Philosophy at the University of California
set the context of the dialogue in the philosophical and historical origins of Western sciences
Antonio R. Damasio, M.D., Professor of Neurology at the University of Iowa College of Medi
findings on the relationship between the anatomy of the brain and mental functions. Larry R.
Professor of Psychiatry at the University of California at San Diego, introduced the science o
Allan Hobson, M.D., Professor of Psychiatry at Harvard Medical School, provided an overvie
knowledge on sleep and dream states. And Lewis L. Judd, M.D., then Director of the Nation
Mental Health, outlined current views on mental illness and psychopharmacology. Translatio
Thubten Jinpa and B. Alan Wallace.

The format of the Mind and Life Conferences consists of formal presentations from each of t
scientists and philosophers, alternating with open-ended discussion. In the context of this di
scientists are committed to representing consensus in their respective fields, as this is not se
appropriate forum for airing controversial material or furthering debate within the academy.

The presentations are interrupted often, as the Dalai Lama asks a question or offers an i
response to a point. The discussion is often sparked by the preceding presentation, but may
from previous conversations. In the account that follows, portions of dialogue from different s
grouped together, tracing themes that developed gradually over the course of the meeting.

Throughout the meetings, His Holiness listens intently to each speaker, following most of
though occasionally turning to the translators to ask for clarification. In his own responses, h

speaks through the translators when dealing with Buddhist philosophy or scientific concepts breaks into English to communicate ideas that are less technical-to express his feelings, to r to describe his own experiences-and these are moments of special warmth.

In preparing the text of this book, the contributions of the translators, Thubten Jinpa and A have been rendered transparent, except on rare occasions as they voice their own concerns communication in process. Thus, when His Holiness speaks through a translator, the speech his own.

In addition to his role as a translator, Alan Wallace has contributed significantly to the sha book by adding commentary to clarify the Buddhist viewpoint on issues that were raised at th well elucidated at the time. We hope that the value of this commentary, especially as it touch that are easily misconstrued in the cross-cultural dialogue, will outweigh the dangers of allow the debate to add a last word after the meeting has ended. But of course, the dialogue betw Western science continues, and this book is only a snapshot of one particularly lively mome discourse.

---Zara Houshmand

1. Opening Remarks: Brain Science as a Path to World Peace

Robert Livingston opened the morning session on the first day of the conference by voicing at the news, just announced, that the Dalai Lama had been awarded the Nobel Peace Prize scientific coordinator, Dr. Livingston articulated his personal vision of the purpose of the dial better understanding of the brains complexity and adaptability, and of the resulting diversity consciousness, is critical to global human survival. In the light of the Nobel Prize announcem carried a profound sense of the responsibility of each of the participants gathered in that roo face-to-face engagement of Western science with the Buddhist tradition of enquiry into cons well have deep ramifications for world peace.

ROBERT LIVINGSTON: This initiates the second dialogue between Western neurosciences These two radically different ways of looking at mind and life have existed, mostly apart, ove about 2,500 years. They have been following such separate paths that there has been almo cross-communication. So for all of us this is a significant opportunity. We anticipate that the dialogues will improve and increase communications and strengthen ties in terms of mutual neurosciences, consciousness, brain, mind, and the like, and also add new insights into hun believe can contribute to world peace.

There are indeed two great fundamentals underlying this dialogue. First, the issues up fo here are not only of great importance in each individual human life, but their comprehension may indeed be pivotal for human survival on a global scale. Such issues relate to individual differences in perception, judgment, behavior, and communication. And second, the human

resourceful instrument for survival. It has always been obliged to be-and continues to be-con
adaptive. Yet its full potential will not be realized until the brain is better understood, particula
terms of its individuality and the consequent diversity of world views.

The brain is constructively adaptive in the sense that it is continually self-actuating and self-organizing with respect to its own body, and its projection and testing of images and ma world. According to its own timetable, it changes its internal states and partitions its activities and in a comprehensively integrated way.

There is a prior, slower brain dynamic in evolution, shaped by selective forces acting ove long periods of time. In all history, the most abrupt response to selection forces affecting bra was the approximately threefold volumetric expansion of the hominid brain, which began ab years ago with a common ancestor from which we diverged from present-day chimpanzees. human lifetimes, the brain is dynamic, too, in its embryonic, fetal, and childhood developmen remarkable adaptation to a given environment and culture, and its diminishing powers assoc and aging.

These evolutionary and life-span changes are structurally dynamic at gross, microscopic, ultrastructural levels of neuroanatomy. Changes in ultrastructure-at the level of electron micr occurring dynamically even as we think, talk, behave, and remember events. Changes at mi organization take place at a slower rate in accordance with our use or desuetude of particula conscious and unconscious experiences. Brain states arise from neuronal activity that involv bioelectrical and biochemical events, and that can change the ultrastructural features of the architectures of cellular neighborhoods.

Very importantly, the brain is dynamic in an integrative sense. Whenever we examine so drugged, diseased, or damaged brain, we observe what that particular brain can do as a wh enduring damage may have occurred, and despite whatever transient interferences may be words, the brain as a whole tends to do the best it can by integrating all of its resources that available.

The brain is likewise dynamic in a personal, subjective, interactive sense, which I should illustrate for you now. For this purpose, I invite your participation so that your Holiness can f consciously on some subjective experiences as they take place within your own brain.

Tibetan people have undoubtedly gazed at waterfalls often and for prolonged periods. W at a waterfall, steadily at one point in the falls, for at least a few minutes, and then looks awa wall of the mountain adjacent to the waterfall, something amazing happens perceptually. Sp of rock, in a width corresponding to the waterfall, now appears to move upwards and does s

This tells us that something dynamic has happened within particular brain circuits that pr perception. Some among them have become temporarily actively engaged in adapting their discriminative analysis to the problems of better perceiving swiftly falling water. We infer tha has gazed at the waterfall for a short while, the perceptual apparatus has adapted itself so a the motion of the falling water, perhaps to allow it to be more precisely observed. The evider

slowing down process, which is confined to a well-defined patch of the visual field centered
persists in dynamic fashion after one looks away, and operates to produce the reverse moti
objects perceived by that transiently adapted sector of the visual field.

You have probably noticed also on a sea voyage, that after much rolling and pitching mo
a similar sense of motion can persist for many hours after you go ashore. Or following flight
your hearing may be affected for some hours after landing. There are many other commonp
witnessing dynamic features of brain mechanisms. For example, when you have traveled ac
in an airplane, you have undoubtedly experienced jet lag. Your body, including your endocri
digestion, and sleep mechanisms, takes some days to recover normal rhythms while your b
your daylight cycle entrainment in accordance with the new time zone.

At this point, Dr. Livingston asked His Holiness to participate in an exercise to become cons
one's own brain during voluntary performance. He demonstrated by spreading and closing h
fanlike motion, and asked the Dalai Lama to copy this action.

When you do this, you are first of all politely acceding to my request that you do so. Ther
engaging in voluntary, deliberately willed actions. This involves certain parts of your motor c
discrete and complicated pattern of electrochemical activity. You can subjectively recognize
generated by your intentions, your initiatives, and the corresponding perceptual experiences
your fingers, hands, and vision, to inform you that you have performed the actions more or l
Dr. Livingston then took the Dalai Lama's hand in his own, holding his fingers together.

If I restrain your fingers so that your voluntary actions are gently prevented, and ask you
nevertheless continue spreading your fingers in the same way, you can immediately apprec
required by having to make extra brain efforts, or willpower, as well as extra muscular effort

DALAI LAMA: So what is the meaning of this?

ROBERT LIVINGSTON: Using Western neuroscientific techniques we could obtain simultan
subjective evidence that many specific parts of your brain were performing certain orderly, y
complicated, operations: responding to my request, deciding whether to comply, executing p
performances, doing so against resistance, and so forth. Altogether a fantastically large num
distinctive parts of your brain were involved in these activities-auditory, visual, visceromotor,
somesthetic, etcetera-and individual body parts have been commanded discretely, differenti
exquisite sequential precision. In short, for this simple performance, there has been a specta
orchestration of activities among many discrete parts of your brain. I venture to say that at le
dozen billion nerve cells and numerous scores of trillions of electrochemical signals were ac
course of this modest exercise. These brain events involved near and remote circuits and m
cortical and subcortical cellular constellations, all of which were harmoniously integrated.

We take this entirely for granted, but it is nonetheless quite astonishing to consider. I sug
need to engage in this kind of thinking in order to gain an inkling of the complexities and fine
brain processes, and to hold the brain's potentialities in sufficient awe. These are the kinds o
considerations that bring Western neuroscientists to determine experimentally how detailed

occur during perception, judgment, and behavior. How are such detailed brain events chann bodies, to produce sentences, to generate ideas, experience, and manifest emotions? What central brain command, and, more broadly, how do dynamic changes of brain state take pla wakefulness, or between sleep, deep sleep, and dreaming sleep? How are these changes o controlled? More broadly still, what is the role of consciousness in such activities?

These are the kinds of questions we would like to open for free discussion with you in this pay our respects to two cultural traditions which have been separated for so very long and n opportunity for exchange by virtue of your curiosity, initiative, and generosity. This opens for neuroscientists an excellent opportunity for professional enrichment because Buddhists hav about consciousness, mind, and body for a very long time along different conceptual paths. our own humility and naivete: there are many things that we don't yet know about the brain a many about which we are unsure, and others still about which we remain unknowingly in err

We shall attempt to represent Western neurosciences in a fair way. We can then become helping insofar as possible to increase mutual understanding in both directions, and to disso have too long separated these two insight-seeking cultures.

In the process, it should be possible to devise innovative experimental strategies directed objectifying phenomena studied according to both traditions.

Many fundamental concepts are swiftly changing in Western neurosciences' views relatin mechanisms. So we must stay tuned in order to move together within this tumbling stream o innovation.

One of the fundamentals underlying these dialogues is our mutual concern for world pea believe that several pertinent disciplines from both traditions are of great importance for hum in the development of more rational human self-knowledge, cross-cultural mutual understan all urgently needed to safeguard this planetary habitat and to ensure equitable sharing of its

2. Toward a Natural Science of the Mind -- Patricia Smith Churchland, Ph.D.

As a general rule, each Mind and Life Conference opens with a presentation, often from a p historian of science, that maps out some of the deep assumptions and cultural givens of the covered in the dialogue. These buried foundations of our intellectual constructs determine w legitimately belonging to the realm of science. This is, of course, vital information for anyone different tradition who seeks to understand Western science on its own terms. This is also th defend irrationally as well as rationally, and where we need to work hardest to open our min engage seriously with a very different world view.

Patricia Churchland's presentation explores the roots of modern Western understanding between the mind and the brain. She traces the history of modern science back to its origins philosophy. The investigations of philosophers such as Aristotle and Plato into the nature of

and of human perception and conceptual representation of that universe, created templates
powerful influence on our own thinking. She describes the Dualist position as formulated by
separation of body and mind, of physical and spiritual worlds, that has dominated Western t
centuries and remains current both in Western religions and in the popular imagination. In o
she defends the Materialist position that underlies most modern scientific thought. In this vie
exists other than the physical, and consciousness is understood as an emergent property of
organization of the brain.
PATRICIA CHURCHLAND: I think most scientists who work on the brain probably do feel, fi
is not independent of the brain; second, that memories are a function of the way the brain or
and third, that perception is dependent upon the way parts of the brain are organized and in
what I want to try to do is to ask the larger question about the relation of brain and mind.
DALAI LAMA: What do you mean by consciousness?
PATRICIA CHURCHLAND: I mean that we are aware of colors, smells, shapes, sounds, an
embarrassment. I don't mean that consciousness must be a thing. That's a question to be a

I wanted to sketch out how it came to be that many neuroscientists, and I, too, have beco
that the mind is not independent of the brain-that mind is, in fact, the brain understood as or
functioning in a certain way.

The Philosophical Roots of Science

I want to start with the ancient Greeks who formulated many concepts and ideas that hav
Western science. There are many scientific questions that originated in the Greek tradition i
philosophy. Aristotle and Plato were profoundly puzzled about the nature of space and time,
nature of substance. They wanted to know what matter is made of, how it is put together. Th
things change, and why they change, was also questioned. They noticed that certain things
systematically and other things change apparently at random. They wanted to know about t

Additionally, of course, they wanted to know about the origins of life, where it all came fro
asked particular questions about humans. They wanted to know how it is that humans can k
them according to some kind of internal representation. How is it that with just a head and e
is nonetheless possible to know what's going on outside in an immense and complicated wo
things exist independently of you in the world, and to know that sometimes how things seem
from how they in fact are. These are basic mysteries. They would use the example of your p
thrust a stick into water: the stick looks bent. That is how you perceive it to be, but some oth
your knowledge represents it as being, in fact, straight. They were intrigued by the fact that
distinguish between how things seem to be and how they actually turn out to be. They were
that we can think about things when they are not present. Thus, I can think about my childre
they are not here.

DALAI LAMA: This is a function of the conceptual mind, to create the imagery correspondin
event.
PATRICIA CHURCHLAND: But how this is done by the mind/brain is the question. The Gree
perceptual experience has a kind of unity. They realized that we see shapes and colors as p
such as a tree. There is also unity across different sense modalities. One can see and hear,
both senses arise from the same object. One can see the lyre being played and hear the so
that it is part of one thing.

There is also a unity through time. Thus, I know that I am the same person today that I w
that I was the day before. I can look at this room, scanning different areas of space at differe
yet it remains a unified room for me. It is not a bit here, a bit there, a bit elsewhere as my ey
is understood by me as belonging together, as a whole.

On Perception, Representation, and Conceptualization

DALAI LAMA: When you say represent, are you referring only to conceptual impressions, or
impressions such as visual and auditory perceptions-or do you mean both?
PATRICIA CHURCHLAND: I mean to cover both. Representations can be perceptual or con
sensory representation from touch, as well as from vision, hearing, and other sense modaliti
include memory representations that occur in the course of just thinking about things. We co
these brain processes as constituting representations.

When you think about what you are going to say next, and you frame it or mull it over in y
you are engaging a linguistic representation. But the critical point is that all of this is occurrin
brain.
DALAI LAMA: Is this function of representation common to all higher animals, at least the m
ones, or is it unique to human beings?
PATRICIA CHURCHLAND: Nobody really knows. But I would suspect that it is found in man
also in reptiles and fish.
DALAI LAMA: Do you believe that this is so for both sensory perception and conceptual facu
PATRICIA CHURCHLAND: Yes. But for very simple animals, and for us too, there are some
like reflexes. If touching an animal provides an input signal to its nervous system, and this is
required to generate a stereotyped response, no mediation beyond some relatively simple re
necessary. In a sense, a reflex reflects a very primitive representation. Or you might say, in
case, that there is little or no representation.
DALAI LAMA: Is there not even a sensory representation in that straight reflex situation?
PATRICIA CHURCHLAND: I don't have a decisive answer to that. It is probably not useful to
involving sensory representation. It can take place in the absence of consciousness.
ALLAN HOBSON: It is doubtful whether animals have conceptual representation. It is hard t

language how a concept can arise. I think most scientists would have grave doubts about th
ROBERT LIVINGSTON: Certainly animals have memories; they have a keen sense of spac
sense of loyalty.
ALLAN HOBSON: But are those concepts?
PATRICIA CHURCHLAND: It is hard to say in animals. There are of course anecdotes invol
appear to be looking for things that they expect to find in a certain place where they have ne
before. That would indicate that they have a representation.
DALAI LAMA: They do have memory. Isn't memory included in the conceptual faculties? Isn
conceptual process?
PATRICIA CHURCHLAND: There may be different kinds of memory. Some are conceptual a
habituation, are not. But let me say that the notion of representation is not precise.
ANTONIO DAMASIO: Perhaps it would be useful to think of representation as having many
are representations that can correspond to very objective things in the outside world, such a
representation of Pat, or of this table. There are other representations that do not relate to th
world as we perceive it, but are still representations in the sense that they exist in the brain i
of patterns of activity.

Thus, if you have a reflex, there is in fact a representation of some sort, which correspon
sequence of activities that neurons and their synapses perform in order for the reflex to hold
to respond characteristically, repeatedly. It is just that it is not a representation in the sense
picture, an image. But I think we can talk about it as a representation.

And on the issue of conceptualization in animals, I would say that although language ado
concepts, that animals, certainly animals such as a chimpanzee, do have concepts.
PATRICIA CHURCHLAND: Some of the questions that were of interest to the ancients had
space and time and substance, and so forth. As people began to construct hypotheses abou
as they began to test them experimentally, the questions began to shift into a different doma
part of what was established as very probably true, what we call "reality." Thus, very good th
about astronomy. It began to be known, certainly by the fifteenth century, that the earth was
center of the universe, though that disappointed many people. Galileo introduced theories o
through the work of Newton the nature of motion became well understood; and this was follo
century by an understanding of heat as molecular motion.

Questions about the nature of substance, what makes up stuff, and how one kind of stuff
another shifted over into the domain of chemistry, which likewise became a science, and so
Issues that used to belong to natural philosophy became part of natural science and were in
experimentally; hypotheses were tested and technology advanced.

Just as some of the other great questions became scientific as hypotheses and technolo
we also develop a natural science of the mind? This has now become an important contemp

Some scientific work has been done at the level of psychology. For example, we try to ch
capacity, such as the capacity for seeing in depth, in terms of behavioral responses. But of c

really want to know is, how is that possible? What is the mechanism for seeing in depth? We accurate depth perception can be; we know some of the scope and limits of that capacity, bu understand is: How does it work? How can something produce depth perception?

And similarly with memory: How is it possible that we can be exposed to something, and day later, or a year later, or ten years later? How does memory work?

Mind and Brain: One and the Same?

Now, within the considerations of Western philosophy, there is an assumption behind this qu we can develop a natural science of the mind, and we need to tackle that assumption first. T that we need to address has to do with whether mental states or the mind are identical to bra mental states, in fact, states of the physical brain, or are they something that can exist indep the brain? When I remember something, is that a state of my brain, organized and processin way? When I see something, is that a state of the physical brain, or is it a state of something

As you know, there is a deep division on this question. Some people will answer yes, and answer no. First, I want to look at the negative answer.

Descartes was a classic Dualist. His idea was that mental states and the brain are two ve kinds of thing. The brain, like the body, is a physical thing, which, as he put it, has extension and mass. The mind does not.

DALAI LAMA: In this view, is there an assertion of a self? Is the self equated with the mind t distinguished from the brain? Are they one and the same? Do the philosophers make the as Dualistic theory that the mind is a soul after all?

In this instance, the translator's choice of words moves the discussion into a realm that was the original query, but was fruitful nonetheless. The Tibetan term gang zag, translated as "so means "person" or "individual"; this does not carry the heavy religious and metaphysical con word "soul" as it is used in English.

PATRICIA CHURCHLAND: Yes, the soul, the spirit, the mind, are rather interchangeable ac Cartesian concept.

DALAI LAMA: But are they separate? Do they have separate identities? Do you distinguish t from the mind?

PATRICIA CHURCHLAND: I think from Descartes' point of view, one uses "the mind," "the s interchangeably.

DALAI LAMA: Is there a sense that the soul itself simply sees, or that the soul sees via perc awareness that is somehow distinct?

PATRICIA CHURCHLAND: I don't think it is supposed that the soul sees through anything. I that the soul sees, the soul is aware, the soul thinks, the soul reasons, by itself, though in re impact on the body.... Some people might think that there are parts to the soul. But basically

Dualist, you thought that the thing that did the thinking and feeling, the thing that was aware that was conscious, was the mind or soul.

ALLAN HOBSON: I think it is not just history but that most people believe this now.

PATRICIA CHURCHLAND: Eccles is a contemporary neuroscientist, a Nobel laureate, who Dualistic theory.

DALAI LAMA: Would you say that most people believe this, but that most scientists do not?

PATRICIA CHURCHLAND: Most neuroscientists and scientists generally do not hold this vie the only exception. I wanted to mention him to recognize that there are some very knowledg hold this view. I think a great many nonscientists, perhaps the vast majority of the populatior Dualistic lines.

ALLAN HOBSON: The essential linkage to what I understand Buddhist tenets to be is that c by Dualists to be able to exist apart from and in some degree independently from the brain.

A Materialist Critique of Dualism

PATRICIA CHURCHLAND: Remember our question: Are mental states really states of the p Materialists, also called Physicalists-these terms are interchangeable-would say yes. They h isn't any independent stuff, any kind of substance, any independent thing. There is just the b organized in ways that we don't yet really quite understand, that produces things like conscie and so forth.

I want to say a little bit about what would motivate someone to be a Materialist. I think it r motivation in the first place because feelings, such as sadness, for example, really do seem from, say, a piece of bone or flesh in your arm, or a piece of the brain in your head. Activity o the brain seems to be very different from having a feeling of sadness or happiness, or havin blue, and so on.

Even Descartes had contemporaries who said that die idea that there should be two very things (body and mind) is very problematic. They posed the great question as to how there c interactions between two such disparate and incommensurable things. How is it that a mind made of completely nonphysical stuff, can interact with something physical? How can it caus happen in the brain? If it is supposed to cause us to move, for example, what is the nature o transaction? That was what Descartes really struggled with. And he said that the transaction the pineal gland, a little gland in the middle of the brain which we now know has nothing to c functions.3 But Descartes liked the idea that the pineal gland was in the center of the head.

But even that didn't help with the question of what such a transaction would be like. He s fine, very subtle substance interacted with the physical substance. His critics, especially the priest, Father Malebranche, pointed out that that was not a satisfactory answer. To have a p there should be a measurable physical cause by this immaterial stuff. And they didn't see ho

happen.

The second argument of Descartes' critics was that reality can be very different from app know that substances can be made of elements that individually look one way, and behave combined, look and behave in different ways. We know the earth looks flat but turns out to b on. Critics argued that even though our experience seems to be very different from the beha cells, that doesn't mean they are different. Seeming to be different is not in fact evidence for actually being different. That was a criticism made in the seventeenth century that still persis

Amongst contemporary scientists, there is more than just negative criticism of Dualism. T positive reasons for believing that Dualism is probably false. One of the most important reas with the dependencies between psychological states and changes in brain states that we ca quantify. For example, by administering specific drugs, we can change a person's perceptio capacity to remember things. These observations suggest that there is a very close relations particular chemical substances, particular psychological states, and particular brain states. I relation between psychological states and brain states is probably one of identity.

Antonio Damasio and Larry Squire will both talk about brain lesions, where damage to ce brain interrupts or changes psychological functions, so that people are altered in what they c remember, what they experience and how they think. A lesion may change whether they ca they can see color, and so on. These changes seem to be very specific and to be related to brain structures. Once more, there is a structural/functional dependency that is very striking- that it does not appear necessary to postulate some other agency such as a nonphysical so as though the only thing necessary is this wonderfully complicated, dazzlingly organized bra example concerning mind/brain dependencies, consider electrical stimulation. With the brain patient undergoing brain surgery, the surgeon may need to test and identify certain brain str functionally, to map specific sensory or motor areas by eliciting corresponding responses to stimulation. Using fine electrodes and weak electrical current, localized parts of the brain ha explored in this way in many patients. This provides a very striking example of dependencie more exhaustively explored in animals, particularly in primate studies. When a particular par stimulated, the patient may find that they can't express certain words that they would like to may unexpectedly experience very specific memories that return to them from the remote pa old popular songs.

If there were a soul in there, you might wonder how the electrical current has these effec soul somehow intervene at the points of stimulation? It doesn't appear likely.

We also know about external and internal accidents affecting brain tissue, with localized disorganization and even generalized degeneration of brain tissue, which are associated wit variety of specific psychological effects. Once more, there is a remarkable correspondence b distribution of brain damage and the kind of disruption or degeneration of psychological func of perceptual, emotional, judgmental, and behavioral abilities. Loss of visual, language, or m are among the most instructive.

If it were the case that there is a consciousness independent of the brain, and which can brain at the time of death, then that consciousness is supposed to carry along with it memor person possessed. But when the brain deteriorates and memory correspondingly deteriorate brain degenerates long before death and the memory similarly declines beforehand, how do nevertheless retain memories intact? What is your explanation?4

Or suppose that a given brain didn't degenerate prior to death. If memories are encoded result of the way that selected neurons interact and change their shape and establish unique that be recorded, or conveyed to, or carried by the nonphysical soul or mind? How can elab ultrastructural physical changes upon which the memory depends, and precise kinds of stru the brain undergoes whenever we remember anything, relate to the nonphysical soul? How transferred into the soul so that, after death, the soul can retain those memories?

How might it work, say, in patients with brain degeneration, who can't remember where t what they did yesterday, or who their children are? Would the memories of things that they h years ago be preserved in the soul, but be unavailable now? That is implausible.

Each of these distinctive sorts of dependencies seems persuasive on its own, and they a compelling. Thus, the hypothesis that there is a soul-the Dualist hypothesis-is not probable. highly improbable.

None of these lines of evidence shows absolutely that Dualism is false. I don't think that show that for any sort of general supposition in science, or anywhere else, for that matter. B think, make Dualism virtually impossible.

The data base for all the several kinds of dependencies is very long and I have provided examples. I think another good example has to do with the structural defects and functional observe in brains as a result of genetic errors, or as the result of interference with developm who are born after a difficult delivery where the oxygen supply to the brain was cut off may h are very defective. You wouldn't expect that reduction in oxygen supply would bother a soul. would also do so in the course of ordinary dying.

Finally, there is the question as to how the idea of the mind or soul fits in with the rest of There again, I think, the Dualist hypothesis is not very compatible with the rest of establishe Admittedly, no one can be quite sure that established science is true, but it looks like the bes got so far, and like Buddhism, it is subject to correction in the light of evidence.

The Dualist hypothesis does not fit very well with evolutionary biology. You have a seque increasingly elaborate animal species, and then abruptly, lo and behold, humans appear. Ur previously, they possess a soul. This abrupt endowment is especially unlikely because there similarities in genetic material, brains, and behavior between nonhuman primates and huma correspondingly no abrupt discontinuities down the evolutionary ladder.

Finally, I would like to pick up on some of the criticisms that were leveled at Descartes. F hard to see what kind of thing a soul could be. If it does leave the body and brain to become independent, how does it maintain its integrity? How can it be one thing, presumably unparti

like a distributed fog that merges into other things? And if it has parts, such as a conscious p
nonconscious part, how do the parts interact? What are the nature of any divisions within the

If a mind is a state of the brain, then we might be able to say quite a lot about the differen
what it is when you are conscious and what it is when you are not conscious. But I don't thin
what those state change differences would be in the case of a mind or soul.

And similarly with respect to perception: Quite a lot of progress has been made by neuro
psychologists working together to understand perception in terms of the way the cells in the
interact, and so forth. There isn't any account of what the mechanisms or process would be
flow of consciousness or thoughts would proceed. If you do postulate the existence of a sou
great many explanatory difficulties. Moreover, there is no need to postulate a nonphysical m
from the brain, because we can account pretty well already for these phenomena in terms o
dynamic circuitry, electro-physiological properties, etcetera.

I will say one last thing, picking up on Bob Livingston's introduction. Within the last three
there has been spectacular, unanticipated, almost incredible progress made in the neuroscie
we are living at a very special time when psychological properties can find solid explanation
neurobiological properties.

It is not surprising that understanding about the mind/brain comes so recently, because i
brain is a highly technical affair that requires a great deal of specialized technology. When p
understand brains or minds before physics and chemistry, before evolutionary biology and m
before microscopes-including electron microscopes-before electronic computers, and magn
they could not get far. Until very recently we did not have either the theoretical foundations o
technical finesse required to investigate these extremely delicate yet comprehensively integ
Now things are really coming together, and although it is only a beginning, it is a very promis

The Technological Bias of Mind/ Brain Metaphors

Robert Livingston adds a coda to Patricia Churchland's presentation, pointing out how roote
fascination with technology, and thus culturally bound, are the various metaphors that scien
envision the relationship between mind and brain.

ROBERT LIVINGSTON: In a way, Your Holiness, models proposed to account for the corres
and consciousness on the one hand, and brain mechanisms on the other, historically have c
the contemporary technology. For example, Descartes accounted for this relationship by ana
systems popular then for making elaborate fountain displays, operating clockworks, and ani
hydraulic systems were invoked by him to explain nervous system functions in relation to the
nerves were hollow tubes containing fluid. He knew that they are arranged in an orderly fash
and centrally. They responded to stimulation by imparting motion to the fluid. Descartes thus
first comprehensive physiological explanation of the nervous system as an automaton. He p

nerves all terminated by opening into the brain ventricles. Their activation would project extr
effects, by means of fluid jets directed against the pineal gland. Thus, when a particular part
affected, such jets would ballotte the pineal delicately from that particular direction.

Descartes illustrated this with the picture of a young boy near a flame. The boy is looking
which is quite close to his foot. Descartes writes that the quickness of the fire transmits itself
and the nerves in the skin. And these pass by through the leg and spinal marrow, to the inm
brain, where they debouch into the cerebral ventricule. When nerves in the foot are activated
fine jet of fluid which strikes the pineal gland from a specific angle. By virtue of the orderly di
of nerves in the body and their debouchment into the ventricular pool, the fluid jet informs th
in the pineal gland that there is fire in the vicinity of the foot. This is accompanied by conscio
perception of heat, reflex withdrawal of the foot, and willed retreat. The pineal commanded r
behavioral responses by perturbing the ventricular chambers and hence the corresponding r
how it also controlled consciousness, sleep, and dreaming, by inflating and conflating the ve
Thus, Descartes understood reflexes and gave them that name by analogy with the geometr
reflection of light from a surface.

In more modern times, it was traditional to speak of brain mechanisms as if they were sim
telegraph, then later as telephone systems with switchboards, and now the computer. As yo
Greenleaf in the first Mind and Life Conference, computer scientists and cognitive scientists
using various configurations of solid state physical systems (euphemistically called "neurons
decision-making machines, language-interpreting machines, and so on. This gives people a
feeling that they are making progress in understanding the brain.

But I think Western neuroscientists are inclined to believe that there is no model that is e
appropriate, as yet, for the brain. Living cells possess awe-inspiring capabilities: extremely fi
that are dynamic and responsive to their near and remote environments with very complicat
structural relations that thrive and are selected as circuits according to nerve impulse traffic.
importantly, they are organized in ways that provide for local decision making, even within th
ultrastructural architecture of a small number of cells. Does that sound reasonable to you?
PATRICIA CHURCHLAND: I don't know whether that is widely held, but I would argue that t
computer. It clearly isn't a kind of hydraulic system, or telegraph, or telephone switchboard.
really is a kind of computer. What kind of computer it is, we don't know yet, although we hav
ideas. It is clearly not exactly like the kind one has on a desk. It doesn't have that sort of arc
and it doesn't use those principles. But it must be the case that the brain is doing computatio
if we are to be able to see stereoscopically, for instance. It has to take information from the t
compute the disparity, and then determine depth and what is behind what. Doing that throug
interactions of neurons is best understood as computing. The exciting thing, I think, is that w
what kind of computer it is, that will give us radically new ideas for technology.

There already are powerful and capable network models that are yet too simple to be rea
the brain, but they have all the right "smell" about them. Currently, simple models of neural n

perform interestingly complex computations. They seem to be on the right track as models c
And they promise to become technologically enormously valuable.

3. A Buddhist Response -- B. Alan Wallace

By drawing a line between the two camps of Dualism and Materialism, Dr. Churchland defin
purely Western terms. Buddhism, however, fits comfortably into neither camp. Many of the a
long been leveled at religious thinking by scientists are aimed squarely at the Judeo-Christia
miss the mark when turned on Buddhism. Some of these issues are addressed in the discus
the two days of the conference, but the absence of a shared terminology and the limited tim
left important aspects of Buddhist philosophy and psychology incompletely articulated in the

It is not evident, for example, that the Western scientists participating in the conference u
that Tibetan Buddhism explicitly rejects any substantial dualism of mind and matter in which
asserted as self-existent things or substances. For example, at one point Patricia Churchlan
don't have the slightest idea of what it would be for a soul to see red, or feel pain, or think in
thoughts." But here, the "soul" is being treated as a unified "thing"-a concept utterly alien to
Buddhist psychology, in contrast, examines individual perceptual and conceptual processes
causal nexus in which each of them arises.

Serious misconceptions can pass unnoticed when we equate superficially similar constru
in fundamentally different systems of philosophy. Tibetan Buddhism has never harbored the
day-to-day mental processes exist independently of the body, as Allan Hobson implies wher
relationship between Buddhism and Dualism: "The essential linkage to what I understand Bu
is that consciousness is held by Dualists to be able to exist apart from and in some degree i
the brain." Nor has Buddhism ever drawn anything like the Cartesian distinction between hu
the Buddhist view, both humans and animals are similarly endowed with consciousness, wh
dependence upon their physical organisms.

But the lack of congruence between Tibetan Buddhism and Dualism is not by any means
is in agreement with the Materialist ideology promoted by Professor Churchland.

A Middle Path between Dualism and Materialism

In order more fully to understand the Tibetan Buddhist perspective concerning the body and
by looking at its view regarding the nature of phenomena in general. The Madhyamaka, or C
by Tibetan Buddhism at large challenges the assumption that any phenomena that comprise
experience exist as things in themselves. Thus, not only does this view reject the notion that
inherently existent substance, or thing, but it similarly denies that physical phenomena as we

are things in themselves. For this reason, the notion of an absolute, substantial dualism betw
matter is never entertained.

According to the Madhyamaka view, mental and physical phenomena, as we perceive ar
in relation to our perceptions and conceptions. What we perceive is inescapably related to o
modes of observation, and the ways in which we conceive of phenomena are inescapably re
and languages. This theory is not alien to science. One of the great architects of quantum ph
Heisenberg, declares, for example, "What we observe is not nature in itself but nature expos
of questioning."5

In denying the independent self-existence of all the phenomena that make up the world o
the Madhyamaka view departs from both the substantial dualism of Descartes and the subst
seems to be characteristic of modern Materialism, or Physicalism. The Materialism propoun
conference seems to assert that the real world is composed of physical things-in-themselves
phenomena are regarded as mere appearances, devoid of any reality. Much is made of this
appearances and reality.

The Madhyamaka view also emphasizes the disparity between appearances and reality,
different way. All the mental and physical phenomena that we experience, it declares, appea
existed in and of themselves, utterly independent of our modes or perception and conceptio
things in themselves, but in reality they exist as dependently related events. Their depender
(1) phenomena arise in dependence upon preceding causal influences, (2) they exist in dep
own parts and/or attributes, and (3) the phenomena that make up the world of our experienc
our verbal and conceptual designation of them.

This threefold dependence is not intuitively obvious, for it is concealed by the appearance
as being self-sufficient and independent of conceptual designation. On the basis of these mi
appearances it is quite natural to think of, or conceptually apprehend, phenomena as self-de
themselves. This tendency is known as reification, and according to the Madhyamaka view,
delusion that provides the basis for a host of mental afflictions. Reification de-contextualizes
phenomena without regard to the causal nexus in which they arise, and without regard to the
observation and conceptualization by which they are known. The Madhyamaka, or "Centrist
because it seeks to avoid the two extremes of reifying phenomena on the one hand, and of
of phenomena on the other. From this perspective it seems that the above materialist ideolo
extremes, by reifying physical phenomena and by denying the existence of mental phenome

In the Madhyamaka view, mental events are no more or less real than physical events. In
common-sense experience, differences of kind do exist between physical and mental pheno
commonly have mass, location, velocity, shape, size, and numerous other physical attribute
generally characteristic of mental phenomena. For example, we do not commonly conceive
affection for another person as having mass or location. These physical attributes are no mo
other mental events such as sadness, a recalled image from one's childhood, the visual perc
or consciousness of any sort. Mental phenomena are, therefore, not regarded as being phys

reason that they lack many of the attributes that are uniquely characteristic of physical phen
Buddhism has never adopted the Materialist principle that regards only physical things as re

4. The Spectrum of Consciousness: From Gross to Subtle

Patricia Churchland's presentation sparked a discussion in which the Dalai Lama distinguish
different types of awareness. Buddhist psychology identifies a spectrum of consciousness fr
with the gross being equivalent to those aspects of consciousness dependent on the brain th
by Western science. At the far end of the range, subtle consciousness is least dependent on
brain. The very idea of subtle consciousness is problematic for the scientists here, who assu
consciousness to be an emergent property of the physical organization of the brain. Aside fr
philosophical problems surrounding causal relationships between nonphysical phenomena a
there are also problems of a different order, as two disciplines try to communicate without a
terminology. Where Tibetan Buddhism uses the term "subtle" with the technical precision ap
elaborate body of theoretical knowledge and a long tradition of empirical testing of that know
meaning to the scientists is vague and sometimes contradictory. The problem of subtle cons
again in various forms throughout the conference and proves to be the most stubborn of stic
dialogue.

DALAI LAMA: There are a great many varieties of awareness, and degrees and qualities of
which are of a grosser nature, are entirely dependent on the brain. In respect to them, unles
functions, these grosser mental experiences will not occur.

That is interesting, but I should like to know: What happens when you get down to a subt
functioning in the brain-a level of functioning that is very minute in scale and degree-do you
grosser levels of mind, or awareness, are heavily dependent upon the physical brain. If we t
farther into fine detail and subject it to analysis in its finest, uttermost detail, the question is:
that level of awareness arise in response to stimulation, or can subtle activation of the brain
by a subtle change in the mind, or by something else, perhaps extra-corporeal?

I think of awareness as being of two types: conceptual awareness and sensory awarenes
that sensory awareness is directly dependent upon the physical components and functioning
turning to conceptual processes, when we think about something, isn't it evident that change
occur as a result of our thinking? When conceptual processes occur, are they produced by n
which give rise to the mental processes, which in turn give rise to further ramifications in the
it otherwise?

Sometimes when we recall something, we get some kind of image; then, depending on th
in various thoughts. There will certainly be some physical basis, some physical stimulation, t
to that original recollected image.

But isn't it true that on some occasions-seemingly out of the blue, as it were-a thought ari

image comes into awareness, which may have a number of important implications, repercus
question then is: What causes those conceptual events which occur without any cause that
subjectively? Are they elicited by something occurring in the brain, or might they have some
origin of stimulus?
PATRICIA CHURCHLAND: It must have a cause in the brain, or at least that's our expectati
has proved that that is inevitably the case, because our investigations of the brain haven't pr
far. But it is hard to see how it could be otherwise. Not being aware of the cause does not er
is no cause. It is just hidden from awareness. People were unaware for a long time of the ca
motion, but it definitely has causes.
ANTONIO DAMASIO: There is one example that might be important at this point. When som
coming out of the blue, one possibility is that it may be triggered by something explicit, but th
to us to come out of the blue because our conscious attention is focused elsewhere. We nor
focus only on a small fraction of brain events at any given time, and most of what is happeni
and also around us is in fact not under the range of our attention. This applies not only to wh
hear outside, but also to what goes on in our internal thought processes.

There is definitely only a very small range and content of information that we can ever att
something that was not attended to, a stream or ongoing chain of thoughts that you might no
could suddenly pop up. If your attention had not moved in that direction, then that would app
of a sudden, out of the blue. Yet, it was associated with a quite different chain of thinking tha
not then attending to, and which would still be dependent upon regular brain mechanisms.
DALAI LAMA: Must all mental events, even those that seem to come out of the blue, have p
your assertion here based upon a great number of observations-that a great number of men
do arise as a result of cerebral events? Are you making this generalization because it may b
admit that there could be exceptions? Or, have you established with one hundred percent ce
exceptions do not occur and you know explicitly why?
ANTONIO DAMASIO: As Pat said, there is very little that we have established at one hundre
anything.
DALAI LAMA: Isn't it the case that you have simply not found any mental events independen
rather than finding that there are no mental events independent of physical events? That is a
important distinction.
ALLAN HOBSON: Science will never be able to prove the latter assertion. Tomorrow we will
Dreaming depends explicitly on brain states that used to be considered extremely subtle, wi
physical explanation in brain activity. At present, I think it is very clear that all aspects of spo
thoughts that arise in dreams are related to specific activation of the brain and come from no
DALAI LAMA: According to Buddhist theory, there are some things that belong to subtle con
mind, that are independent from the body, from the brain. There is no assertion in Buddhism
thing called a soul or a thing called consciousness, some thing that exists independently of t
is no such thing existing independently of the brain or being dependent upon the brain. But n

consciousness is understood as a multifaceted matrix of events. Some of them are utterly de
brain, and, at the other end of the spectrum, some of them are completely independent of th
no one thing that is the mind or soul.

I am uncertain about Buddhist philosophy or psychology here in terms of the relation betw
and the body. Although in the traditional Buddhist context there is no specific reference to br
to conceptual thinking, there is reference to the physical activities, faculties, and organs invo
perception. Vision is understood to be a subtle form of matter which is in the eye, but I don't
specific reference, apart from the eye, for connections back and forth with the brain.

There is a distinction between sensory awareness and mental awareness, and in terms o
there is conceptual as well as non-conceptual mental awareness. And certainly it is a fundar
Buddhism that there is disparity between appearances and reality.

So what criticism do you have of the position I have outlined here?

ALLAN HOBSON: I would like to respond directly to the stated theory. I would say the claim
mentation which is independent of the brain is "subtle" is a function of our ignorance of the s
brain.

DALAI LAMA: When we speak of mental awareness, it does not always refer only to the sub
time of conception to the time of death, the body is obviously functioning in some way, but w
ceases to function as a body, there is still a very subtle form of consciousness and that is ind
the body. The fact that the body is able to act as a basis for mental events is dependent on t
of a subtle form of consciousness.

What you call consciousness has its basis in a subtle type of awareness. There is a capa
awareness, a kind of luminosity which is of the nature of awareness itself, which must arise
moment of awareness. In other words, there is a continuum of awareness that does not itsel
brain. This basic capacity exists right from the initial formation of the conceptus, prior to the
the brain itself.

ALLAN HOBSON: Western science would obviously not agree with that part of Buddhist the
that conscious awareness arises at some stage during brain development, when there are e
elaborate enough connections to support conscious activity. We would hold that there is no
consciousness. Consciousness, therefore, is not infinite in our view. It originates in brains, a
essentially expandable according to the number of brains that have been sufficiently evolved

When Does Consciousness Begin?

The discussion then turned to an issue that has received much attention in the West. A dete
consciousness begins is pivotal in the right-to-life debate that has polarized American societ
an active committee of the American Academy of Arts and Sciences that is pondering this p
know that the basic architecture of the brain is formed during embryogenesis, and that the b
remarkably well organized in its basic plan by the beginning of fetal life, after only eight wee

gestation.

But for all the attention the question has received, there is a startling lack of consensus a participants at this meeting on even the most basic criteria for determining whether an orgar The confusion is revealing. The scientific exploration of consciousness in the West is so you even a definition of consciousness that would allow us to recognize it unequivocally.

DALAI LAMA: At what point in the formation of the fetus do you posit consciousness arising

ALLAN HOBSON: It is impossible to say at this point.

ROBERT LIVINGSTON: Biologically it originates gradually, so it is hard to say precisely at w sufficient to meet some particular definition of consciousness, to measure its beginning. The biological organization, and probably the beginnings of consciousness, arise asymptotically with a biological schedule of neuronal and glial cell divisions, migrations, and elaborations in embryonic brain, with continuing development throughout gestation and post-natally. The br about 350 grams. It doubles in volume by six months. It doubles again by about the fourth bi Thereafter, it increases by only about ten percent, reaching its maximum around, roughly, th Consciousness certainly begins before birth, but how early is by no means established.

PATRICIA CHURCHLAND: How can you be so sure that consciousness begins before birth

ROBERT LIVINGSTON: For example, you can condition a baby beginning with the early par and can do so more and more subtly throughout that period.

ALLAN HOBSON: Conditionability doesn't imply consciousness.

ROBERT LIVINGSTON: I would have assumed that there was awareness, consciousness, sometimes red and sometimes completely black, that moves about, and manifests noises lik sounds or the sounds of blood coursing through the placenta. In this dynamic enclosure one against both elastic and contractile forces, change posture, relax, suck one's thumb, and eve outside sounds, such as voices and melodies. I would apply the same criteria that I would ap to decide whether it was conscious or not. A newborn babe looks around, reaches for the so sound, responds differentially to its mother's voice, and, when hungry, certainly seeks the br olfactory, gustatory, and tactile cues, and lets go of the breast when satiated and goes off to think the child is not conscious until it has linguistic categories in its head?

ANTONIO DAMASIO: It is a tough question. You can have conditioning, but that's it.

DALAI LAMA: I assume that even a fetus well along in its development in the womb must ha tactile sensation. I suppose it is unlikely that it has auditory or visual sensations.

ROBERT LIVINGSTON: It has auditory ability and, specifically, auditory memory. Even a ch by some weeks can recognize its own mother's voice differentially. It exhibits a change in he level of alertness when its mother's voice is presented by tape recorder. This means it has s elaborate acoustic memories before birth. And, it does not manifest such responses when th newborn's mother reads the same text on the tape recorder.

PATRICIA CHURCHLAND: Also, a fetus will jump-I mean when you are carrying it, it will jun can tell you. But this does not imply anything about awareness.

DALAI LAMA: It must have some experience and feeling.
PATRICIA CHURCHLAND: Not necessarily. It could be just responding reflexively.
ROBERT LIVINGSTON: But recognition of the mother's voice means the child has learned t
that voice, and pays attention to that particular voice.
ANTONIO DAMASIO: But it doesn't mean it is conscious.
ROBERT LIVINGSTON: You're right. But then, that leaves moot many questions about cons
animals. We depend medically mostly on behavioral manifestations. Are we not conscious o
for which we may be open-eyed and fully responsive, even behaving admirably, as in habitu
driving a car, but about which events we do not thereafter remember?
LARRY SQUIRE: I think that the neuroscientists would say that just as there is tremendous
subtlety to consciousness, so the brain has every bit as much complexity and subtlety and d
into the brain in increasing detail, one sees extraordinary specialization, especially in the pri
humans. For example, the brain has developed from fifty to one hundred different little areas
and temporal lobes, all specialized for different aspects of vision. Within each of those areas
of neurons and connections. Although one cannot prove the hypothesis in any final way, the
the brain has the capacity, and the complexity, for all of the subtlety that consciousness disp
neuroscientists would be sympathetic to the viewpoint that consciousness itself can have ca
of organization of whole systems, consciousness itself can roll forward, causing the events t
sequence. But the planning and execution of behavior is all attached to the physical substra
along with it. There could be little causal events at tiny places in our brain, or larger causal e
states of the brain, or constituents of the brain, that are organized essentially at the level of
thinking-events that are attached to the brain and organized at a level that moves forward as

On Specialization and Adaptation

DALAI LAMA: So, for example, in very deep meditation, when the mind is brought to a fine p
concentration, would you assume that this is associated with certain parts of the brain? Som
to concentrate very, very powerfully, and others have a limited capacity for that. Do you und
be a result of differences or deficiencies in the cells?
PATRICIA CHURCHLAND: Yes, there are differences in some aspects of the brain just as w
neuronal differences between people who manifest different musical capacities. Some sing
sing off pitch, others have perfect pitch. It is the same with concentration and other mental ta
evidently these capacities are similarly subject to improvement and discipline with training. It
wonderful to discover precisely the nature of the biological differences. It would be very inter
what goes on in the brain during meditation, for example, and how that compares with playin
listening to music.
ANTONIO DAMASIO: There could actually be two types of differences. One is one's genetic

brain development reflected in inborn aptitude or potential skill, such as aptitude for acquirin
talent, or the ability to express oneself well in language. Secondly, there may be differences
learned, and how one has developed through education.

Differences in ability, such as the ability to meditate and concentrate very deeply, would l
exaggerated by practice based on the original differences. But all that would certainly be asc
events. There are differences that could occur in different brain regions in a concerted fashic
augmented or entrained by practice, that could relate to those particular abilities to concentr
a given point.

At this point Robert Livingston provided an illustration of how the mechanisms of perception
unconsciously, to compensate for an inborn disability. In children with alternating strabismus
a muscle weakness prevents the eyes from converging correctly.

ROBERT LIVINGSTON: In these cases, the child automatically learns to depend on one eye
eye and then the other alternately. Otherwise he would see two images and not be able to te
rely upon. Such a child can do very skillful things like playing ping-pong or basketball, using
other, without being himself aware of which eye he is using. At the same time, conscious pe
dealing strictly with information from one eye or the other at any given time. This is indispens
child's correct application of consciousness to spatial judgments, and behavior. His conscio
swiftly and quite reliably switching alternately between the two eyes, and also switching cont
perception in order to guide body musculature, eye movements, etc. The brain is responsibl
instantaneous switching between two elaborate neuronal patterns of distribution, serving pe
but without self-consciousness being exerted on the control of the switching itself. The switc
entirely automatic and unconscious in cases of alternating strabismus.

The Continuity of Subtle Consciousness

Allan Hobson now addressed a direct question to the Dalai Lama, the first to be so boldly sta
of anticipation fell over the room. Years later, Larry Squire reflected on the lasting impressio
Dalai Lama's response made on him and the others present. His Holiness presents the logic
Buddhist position, but also acknowledges the anecdotal nature of his evidence, and echoes
framed by Churchland and Damasio, that science can very rarely claim one hundred percen
anything. In so doing, he voices a readiness to expose centuries of sacred tradition to the lig
unsparingly rigorous enquiry. It was not so much a concession of a point in the debate as a
willingness to engage with them on their own terms. Would they meet this challenge with eq

ALLAN HOBSON: What is the evidence, from your perspective, that subtle aspects of consc
independent of brain? That's one question. A second question is: Are you really sure about t

DALAI LAMA: When this world initially formed, there seem to have been two types of events
sentient, the other insentient. Rocks and plants, for instance, are examples of nonsentient e

we usually consider them to have no feelings: no pains and no pleasures. The other type, se
awareness, consciousness, pains and pleasures.

But there needs to be a cause for that. If you posit there is no cause for consciousness, t
to all sorts of inconsistencies and logical problems. So, the cause is posited, established. It i
certain.

The initial cause must be an independent consciousness. And on that basis is asserted t
continuation of life after death. It is during the interval when one's continuum of awareness c
one's body at death that the subtle mind, the subtle consciousness, becomes manifest. That
one life with the next.

At this moment, we are using the sense organs at the grosser level; then when we are dr
level of consciousness manifests itself. Then beyond this there is deep sleep without dreami
deeper level of consciousness.

On some occasions, people faint. Even when your breath temporarily stops, during that r
reduced level of consciousness. Consciousness is most reduced late in the course of dying.
physical functions cease, we believe that the "I," or "self," still exists. Similarly, just at the be
of life, there must be a subtle form of consciousness to account for the emergence of consci
individual.

We must explore further the point at which consciousness enters into a physical location.
the moment when and the site where consciousness interacts with the fertilized egg is some
discovered, although there are some reference to this in the texts. The Buddhist scriptures c
but I am interested to see what science has to say about this. During this period we believe
subtle consciousness, there would be a life beginning without consciousness. If that were th
could ever recollect experiences from their past life. It is also in terms of Buddhist beliefs rel
this topic that Buddhism expounds its theory of cosmology: how the universe began and how
degenerates.

Based on this metaphysical reasoning and other arguments, and based on the testimony
are able to recollect their experiences in past lives very vividly, Buddhists make this claim. I
practitioner, so based on my own limited experiences, and the experiences of my friends, I c
hundred percent certainty that there is a subtle consciousness.

You scientists don't posit consciousness in the same sense that Buddhists do. At the mo
conception, however, there has to be something that prevents the sperm and egg from simp
it to grow into a human body. When does that occur? Why does that occur?

ANTONIO DAMASIO: Biological properties....

PATRICIA CHURCHLAND: Of the cell and DNA. It is an important problem, but it has an ex
understand. It requires no special forces, no supernatural processes, no ghostly interventior

DALAI LAMA: We would like to discuss that in the next session. I want to know more, you se
in the fields of cosmology, nuclear physics, subatomic physics, then, of course, psychology,
these fields, there is a cross-connection to Buddhists' explanations. I want to know your view

through you, major scientific viewpoints may suggest some experiments, maybe something
same time, there are some Buddhist explanations that may provide a different perspective fo
experience is something very useful to me. Very, very useful.

Ever since we met, I have wanted to make clear an idea that is basic to Buddhism, espec
Mahayana Buddhist approach. Namely, if strong evidence arises indicating that a given thin
will be accepted. On the contrary, if there is strong evidence that suggests the absence of su
certain things that are specifically asserted in the Buddhist canon, the original words of Budd
then, these words are to be interpreted on the basis of valid evidence, and not to be accepte
value. In other words, we do not adhere to the literal meaning of Buddha's words when they
valid evidence.

Because of this basic Buddhist approach, which is very open, I really want to know your
if you find from your own scientific perspective any arguments against a particular issue ass
Buddhism, I would like you to be very frank, because I will learn and benefit from that.

Cosmology and the Origins of Consciousness

The discussion here returns to the origins of consciousness. His Holiness explains the causa
Buddhist understanding of the origins of consciousness and the role of karma in the formatio
In relation to the Buddhist distinctions between sentient and nonsentient, material and non-m
phenomena, Robert Livingston presents a scientific explanation of the biochemical distinctio
life and inorganic matter.

PATRICIA CHURCHLAND: One part of the picture that I didn't quite understand, or I guess
is the idea that there were originally two very different things that were created. There were
and there were nonmaterial things.

DALAI LAMA: My understanding is that by and large Western cosmologists still adhere to so
Bang theory. The question from the Buddhist view is: What preceded the Big Bang?

ROBERT LIVINGSTON: There are a lot of scientists who think that the time has passed for
of the Big Bang, and that there was not necessarily a Big Bang.

PATRICIA CHURCHLAND: Even if that's true, then all we can say is that we don't know wha
Bang, and it could have been a yet bigger Bang. But I think Western cosmologists would say
any evidence whatever that there was any nonmaterial stuff. We can see the development o
starting with amino acids, RNA, and very simple single-celled organisms that didn't have any
awareness, and the development of multi-celled organisms, and finally organisms with nervo
you find organisms that can see and move and interact. So the conclusion seems to be that
perceive and have awareness and to think, arises out of nervous systems rather than out of
preceded the development of nervous systems.

DALAI LAMA: The Buddhist view is that in the external world there are some elements that a

some that are nonmaterial. And the fundamental substance, the stuff from which the materia
known as space particles. A portion of space is quantized to use a modern term; it is particu
continuous. Before the formation of the physical universe as we know it, there was only spac
quantized. And it was from the quanta, or particles, in space that the other elements arose. T
the physical universe.

But what brought about that process? How did it happen? It is believed that there existed
conditions, or other influences, which were nonmaterial, and these were of the nature of awa
actions of sentient beings in the preceding universe somehow modify, or influence, the form
natural universe.

PATRICIA CHURCHLAND: But then I want to know why you think that. What is the evidenc

DALAI LAMA: There are some similarities between Western science and Buddhist philosoph
dealing with absolutes or one hundred percent conviction. In this way we are both faced with
philosophical limb.

The tradition that evolved in India dealt with many fundamental philosophical issues. We
for the existence of matter in the universe. Do we want to say it arises from a cause or no ca

The first fundamental philosophical question is: How do we determine whether something
That is the initial question. The factor that determines the existence or nonexistence of some
verifying cognition, or awareness: the awareness that verifies. You have some experience; y
so it exists. That's the final criteria.

Within the range of phenomena that fulfill the criteria of existence, there are two categori
that undergo dynamic changes, and things that are permanent, or unchanging. The latter ar
permanent in terms of being eternal, but permanent in terms of not changing. (In Buddhism,
changes is physical.) For the phenomena that undergo change, there should be a reason or
change possible. We can see that both the universe and human beings have this nature of c
they depend upon causes and conditions.

When we search for the causes, there are two types: substantial causes and cooperative
speak of one thing being the substantial cause of another, this means it actually transforms
For example, what exists inside a seed actually transforms into the sprout that arises from it
be the substantial cause of the sprout, whereas the fertilizer, moisture, and everything else w
cooperative causes. A farmer, for example, would be a cooperative cause for the arising of t
he didn't enter into the wheat crop as did the seed.

PATRICIA CHURCHLAND: This is a little like Aristotle, who spoke of proximal cause and eff

DALAI LAMA: So we can look at these phenomena that are subject to change and we can g
beginning, and ask: Did this arise in dependence on a cause, or in dependence on no cause
phenomena which demonstrate the nature of arising from cause, and then posit an initial sta
no cause, that would be inconsistent and very difficult to accept. How can you say, suddenly
happened without previous cause? There's a logical inconsistency in maintaining that somet
nature of being dependent upon cause, while at the same time claiming that initially it had no

In the ancient philosophical treatises in India, there emerged two different philosophical s
schools of thought, on this question. One accepted that the original cause had to be someth
as a God. From the Buddhist perspective, it is logically very uncomfortable to posit God as b
cause of everything. The problem, then, becomes: What created God? It is the same questi
PATRICIA CHURCHLAND: Good. That was the question I was going to ask you concerning
DALAI LAMA: So when we ask, what is the substantial cause of the material universe way b
history of the universe, we trace it back to the space particles which transform into the elem
manifest universe. And then we can ask whether those space particles have an ultimate beg
no. They are beginningless. Where other philosophical systems maintain that the original ca
suggested the alternative that there aren't any ultimate causes. The world is beginningless.
would be: Why is it beginningless? And the answer is, it is just nature. There is no reason. M
matter.

Now we have a problem: What accounts for the evolution of the universe as we know it?
the loose particles in space forming into the universe that is apparent to us? Why did it go th
processes of change? Buddhists would say there is a condition which makes it possible, and
condition as the awareness of sentient beings.

For example, within the last five billion years, the age of our planet, microorganisms have
existence roughly two billion years ago, and sentient beings, perhaps during the last billion y
"sentient" all beings that experience the feelings of pain and pleasure.) Especially during the
billion years then, we see an evolution into more complex organisms. Now we humans are e
world. And there is a relationship between our environment and ourselves, in the sense that
pleasure and pain in relation to this environment.

From a Buddhist point of view, we ask: Why do we experience this universe in this relatio
cause of our experiencing pain and pleasure in this present moment in this particular univers
must have contributed something, somewhere, sometime in the past to the evolution of this
It is in this respect that the question of karma enters. In Buddhism, it is held that there were
beings in a previous universe who shared continua of consciousness with us in this universe
provided a conscious connection from the previous universe to our own.

ALLAN HOBSON: What is the evidence?

DALAI LAMA: Yes, very difficult, very difficult.

THUBTEN JINPA: I would give an answer to that. When someone builds a house to live in,
plan. And on the basis of that plan you build the house, and then later you can live in it. In th
manner, sentient beings who produced the evolution of this present universe made this plan
necessarily consciously, by leaving karmic imprints within their subtle mental consciousness
when activated, made it possible to influence the formation of this universe.

ALAN WALLACE: We do not need to prove everything. We don't need to argue as to wheth
can be experienced. This is obvious.

DALAI LAMA: That's right. Once again, the criterion for determining whether something is ex

it is ascertained by a verifying cognition, which means a cognition that is not mistaken. For e
flower cannot prove the existence of a tree. Because the flower does not have verifying cogn
demonstrate the existence of anything else. Experiential awareness is an instrument throug
whether something is existent or not. So then the question would be: If we really possess av
cognition, then that must also have causes. Specifically, the awareness must have a substa
the substantial cause of awareness is matter, then why is it that some things have no consci
things, such as animals, have consciousness?
ROBERT LIVINGSTON: I have a suggestion here, Your Holiness. The thing that is particula
that they are composed of organic carbon compounds. Carbon has four symmetric valences
assembly of long-chain compounds. Simple carbon chain compounds can build spontaneou
replicating devices such as ribonucleic acid (RNA). And simple proteins are formed from prin
acids. These contribute to the production of more carbon compounds and replicating machin
deoxynucleic acid (DNA) evolves.

Out of a variety of such long-chain compounds come things like membranes. Sheets of c
molecules form membranes, asymmetric on the two sides. By surface tension, these form re
presenting barriers which favor differential transport of substances into and out of the spheru
replicating machinery of DNA, RNA, and enzymes is relatively protected within the spherules
beginnings of cells. The machinery that can replicate the whole aggregate, by replicating the
and the spherule, is favored over less competent systems for survival and continuing replica
operation of this selection process means that evolution is off and running!

Mechanisms for the replication of molecules increased opportunities for the appearance a
reappearance-and persistence, by iterative replication-of specially efficient or adaptive, or ot
advantageous, compounds, cells, and organisms.

The machinery of cells, which is assembled in a variety of short-and long-chain carbon co
composed of elements compounded from inorganic matter, is centrally important here as it c
self-organizing, emergent phenomena. By this time at least, the controlled cascade of electr
earliest beginnings of metabolic machinery, has emerged. Photosynthesis, the process of ca
electrons to make sugars and amino acids out of carbon dioxide and water and nitrogen, is a
source of high-to-low energy electrons. Self-replicating systems, organized functionally by tr
developed subtle metabolic pathways. Ways were "found," or selected, to take electron ener
sequences and branching pathways-from high to low energy levels in small steps. The esse
controlled reduction of electron energy in a staircase of small steps, as in a flowing cascade
rather than in an abrupt fall as in a waterfall. The controlled energy decrements are utilized t
molecules, to transport substances within cells, to transport products across cell membranes
and neurotransmission, to provide motile power to cells, to contract muscles, to control the c
chromosomes and other aspects of cell division, to control the fusion of cells, as in fertilizatio
operate all the innumerable physiological systems in multicellular organisms.

This controlled electron energy decrement is something not seen in the inorganic world. S

radically new has been added to the universe in this process. In the inorganic world, shifts in energy level are brusque, abrupt, jolting, with large, precipitate falls rather than slight decren electron energy levels. In living systems, delicate metabolic machinery is disrupted by such in electron energy levels. The kinds of abrupt shift in electron energy that occur in the inorga actually destructive of life. The effects of ionizing radiation, as in radioactive damage to livin are of this abrupt kind, characteristic of inorganic electron dynamics. This is precisely why io radiation is so disruptive and damaging to living-systems.

The metabolic control of electron energy transfer permits extremely subtle metabolic, ana catabolic processes such as are involved in the construction of the great heterogeneity of ca that are encountered in living systems. These processes are manifested in all sentient being ultimately, in the development and evolution of nervous systems.

ANTONIO DAMASIO: It is possible in fact that certain things came about by processes of se Bob suggests. Out of a prior low-level of order, certain chance events contribute to an increa which, by selection, is preserved and elaborated, providing new opportunities for the additio complexity and higher-level order. In this way, by Darwinian selection, higher forms of life er of life are self-organizing, including ourselves.

Presently, we have examples in mathematics and in certain systems that have been simu that indicate convincingly that there is absolutely no guide, no supervisor, no controller nece certain things to happen in an orderly and reasonably predictable way. As Ilya Prigogine has information can be gained without violating the Second Law of thermodynamics.

And the same thing applies to the way embryogenesis organizes complicated physical st brain. So, the thing we are questioning is whether you need to go back always to some origi supervisor.

In fact, when Thubtenjinpa had introduced the metaphor of the universe built, like a house a under the influence of the actions of sentient beings, he emphasized that this was "not nece consciously" done. Dr. Damasio's attribution of this influence to "some originating planner or tends toward a Judeo-Christian conception of a creator God and misrepresents whatjinpa ha articulate. To address this, the Dalai Lama adds the following clarification.

DALAI LAMA: Perhaps an understanding of what Buddhist philosophers call the four princip helpful in understanding how karma conditions the processes of evolution in the universe, ar sentient beings who inhabit the universe. Those four principles are: (1) the principle of depe principle of efficacy, (3) the principle of valid proof, and (4) the principle of reality.6

Generally speaking, that philosophy states that the universe arises and evolves in depen But how far, and how deep, does that dependence go? To what extent does the karmic influ and evolution of the universe and on the way the universe functions? What are the limits? W of effect of karma?

And also, in what categories of the four laws would the influence of karma come into effe extent is it through the law of nature, the law of dependence, the law of function, or the law o

myself am eager to investigate the limits of karma. I doubt that all natural phenomena, such
the planets, and how a particular tree may grow, depend upon karma, or are influenced or d
I suspect that these may be determined or brought about by influences apart from karma.

5. Mapping Brain Functions: The Evidence of Damage to Specific Brain Regions -- Antoni

The second presentation of the conference, from Antonio Damasio, provides concrete exam
between the brain anatomy and functionality. Damage to specific regions of the cerebral cor
precise and predictable effects on human perception, recognition, and language. Such corre
fundamental to the Western scientific understanding that consciousness exists solely as a p
complex architecture of the connections between neurons.

ANTONIO DAMASIO: I have some concrete evidence for Western science's view on the bra
examples of changes in mind-processes in individuals who suffer from localized brain dama
suffered a stroke, and had thereby lost a particular area of the brain, that would provide an o
study the results of the loss of that part. We would learn what the brain can do in the absenc
particular part. I shall present examples of what the consequences are for persons who lose
areas as opposed to those who lose other areas.

A very important fact is that the surface of the brain, the cerebral cortex, is made up of di
areas, each of which has characteristic functions. Cortical areas appear similar on the outsid
study them under the microscope, they reveal specialized organization and distinctive neuro
cooperate with each other.

Thus, a million cells here and another million cells there can communicate with each othe
very specific connections. There is no possibility for any one group to talk to all other cells, b
specific groups talk to one another, and receive responses from other particular groups of ce
arrangement is exceedingly orderly and systematic: certain strict principles of organization o
distinctively different patterns of intrinsic organization and external connections for each part
cortical area. There is a distinctive architecture, area by area.

At this point, Dr. Damasio projected a photograph of a building. The left half of the image wa
black and white photograph, while the right half appeared in full color.

ANTONIO DAMASIO: What this picture depicts corresponds to the subjective experience th
patient described to us, namely, the loss of color vision on the left visual field, with color visio
preserved on the right. This is an experience that many patients have. They report loss of th
color in one half of their visual field, left or right, rather in the same way that you can lose co
television screen if you turn the color knob. You can still see different shapes, and perceive
whether an object moves. But you cannot see color in half the visual field.

We have studied the brains of many such individuals over several years and found that th
critical area on the inner side of each hemisphere in the brain, damage to which leads to this

half-field color loss. On each side of the brain, this area is responsible for providing colored v
experiences to the visual field on the opposite side. It is important to observe that when you
similar damage to cortex elsewhere in the brain, no color loss occurs. We can confirm this lo
living patients using magnetic resonance images (MRI).
Dr. Damasio showed the group a series of MRI brain scans with the fusiform gyrus marked i
such images are obtained without doing any harm to the patient.
ANTONIO DAMASIO: Once you lose this particular area, and this alone, your visual experie
except for the loss of color in one half-field. There is no possibility of learning or otherwise re
experience of color vision in that affected field. If you produce equivalent cortical damage els
such loss will occur. In other words, there is a one-to-one relationship between color loss in
corresponding half-field of vision and this particular area of cortex. This area controls a colo
neuronal system.

We find a similar color vision deficit from removal of the equivalent cortical area in the bra
monkey. Further, we know that neurons in this region in the monkey are responsive to color
contralateral visual field. In other regions neurons may be responsive to visual shape or mot
color, or only incidentally to color, as in passing along color information to this particular area
region, therefore, there are neurons which specialize in the color processing necessary for c
perceptual experience of color.
DALAI LAMA: It is possible to see shape without color, for example, in the case of someone
but is it possible to see color without shape?
ANTONIO DAMASIO: That is an interesting point. If other parts of the visual system were da
particular area were left intact, we might suppose that we could perceive impressions of colo
seeing blueness, redness, colors without borders. Yet color perception is characteristically c
specific shapes: for example, this table, your garment, and so on. When we lose the ability t
also lose the ability to see light, and we develop a blind field. It is evident that the color-bear
traverse most visual pathways but that they contribute to conscious perception of color as an
cortical analysis in this location.

Now I want to show you another interesting example of mind changes resulting from a str
lesion demonstrated here (in the medial occipital temporal region) the patient loses the abilit
familiar faces. The patient is unable to recognize the faces of friends, members of one's own
one's own reflection in a mirror, nor can the patient recognize the faces of familiar public per
deficit in facial recognition is specific to particular cortical areas. It is only when you damage
particular area that this phenomenon occurs; damage elsewhere does not cause this effect.

Something quite interesting happens in patients who lose the ability to recognize familiar
consciously. They are still capable of exhibiting recognition of which they are entirely uncons
of learning about this is to measure skin conductance in such patients. It is known that norm
the process of recognition generate a dramatic shift in electrical resistance of the skin. If I we
encounter Pat Churchland, my conscious recognition of her would be accompanied by just s

response. If we encounter someone with whom we have had no previous experience, there recognition and there is no galvanic skin response, or only a small, weak response. A patien consciously recognize faces still produces a galvanic skin response which occurs only on ex faces, signaling an unconscious physiological response that accompanies recognition at sor With a specific type of brain lesion, we may be consciously oblivious of recognizing someon time there will be physiological signs of recognition at a lower level of brain organization, acc galvanic skin response. This indicates clearly that at some unconscious level I do know that

DALAI LAMA: The person in this case fails to recognize a specific face, but does he recogni human face?

ANTONIO DAMASIO: Absolutely. That is an important point. The person knows not only tha but also whether it is a smiling or a sad face, a good looking or an evil looking face, old or yo female. And yet, the conscious identification of the familiar face is not available. At some de however, there is a specific, personalized, unconscious discrimination.

Now we are considering levels of consciousness in physiological terms and at the level o When a patient has suffered the loss of this particular region of cortex, he cannot muster co recognition. The patient is unable to use features that identify that unique individual accordir patients unique personal experiences-the features that evoke the memoranda that identify th at a lower level of neuronal processing, the patient generates an electrical skin response tha unequivocal, unmistakable evidence that in fact his brain knows that person from prior exper sure sign of previous encounter and thus a sign of unconscious recognition.

The existence of evidence of this sort strongly reinforces the point that different regions c are making decisions, and are contributing in different ways to the integrative mechanisms t consciousness.

Categorical Distinctions in Consciousness

Is there or is there not a characteristic difference in brain structures and functions involved w to represent, recognize, and categorize different types of objects?

Let's consider responses to a human face, to an object such as a table, to an animal, or t now have very solid evidence to indicate that the brain areas, or systems, specifically conce face processing in conscious experience are entirely distinct in location and response from s with man-made objects, such as tables or chairs or glasses. And those in turn are distinct, a concerned with representation, recognition, and categorization of living things such as anima Our evidence comes from the study of patients in whom we recognized that damaging one a eliminates the recognition of animals and flowers and other natural objects, but does allow th respond quite rapidly to a long list of inanimate artifacts; for example, that this is a pointer, th are glasses, that this is a table, and so on.

We also have patients who lose their ability to recognize, for instance, a manipulable obje
be held and changed in shape by use of one's hands, and yet they can recognize natural ob
to us that there are distinctions, to a greater or lesser degree, among different categories of
are represented in our brains. The evidence indicates that different categories of stimuli are
differently in respect to how they are stored in memory, and how they are retrieved from me

There are, of course, other distinctions. For instance, take our ability to recognize musica
to learn melodies. Musical abilities occupy distinctly different brain regions, and I may say, e
different brain strategies, from any other categories of stimuli and brain processing capabiliti
destroy selectively the ability to recognize melodies and to identify pitch correctly, and yet pr
categorizing skills.

The ability to learn a motor skill involves entirely separate brain regions from those involv
ability to recognize faces, and is likewise distinctly separate from those involved in learning
general, language is quite a separate function, distinguished from the rest of these processe
location and functional organization.

Another area in which there is a critical difference has to do with the complexity of an obj
instance, picking up on your Holiness' earlier question, when I look into Larry Squire's face,
know that it is a face, a human face, and masculine. And I could even make a suggestion ab
instance, he might be like as a person. All of that is far simpler in terms of mental determinat
saying that this is the face of a particular individual, and still distinct from the further determi
that identifies Larry Squire s face as familiar to me. For that particular aspect of brain proces
Squire's unique physiognomy, there are uniquely defining features, united in a particular fac
representation and connected with a complicated and unique ensemble of associated exper

Evidently, the brain is continually pigeonholing objects into broad but distinctive categorie
flower is a natural object; that a face is a natural object; that a car is an unnatural, man-mad
object. This prompt broad categorization allows the neuronal representations of these differe
objects to be separately distributed in the brain for further processing and further categoriza
separate, more specialized, areas of the brain. Following "first echelon" initial categorization
channeling to more specialized brain regions, more refined and specialized brain processes
discriminanda by which the objects are further specified and individuated.

With respect to human faces, there are millions of male faces, millions of male faces with
millions of male faces with beards and glasses. These are obviously easy discriminanda, si
they enable initial brain processing to arrive rapidly at useful general categorizations. When
knowing that this face is Larry Squire's, that that object is the Eiffel Tower, that that dog is La
this flower is a cymbidium from my garden, this requires particularizing strategies in speciali
that can make use of unique, locally-stored information. Eventually, to be recognized as fam
individualized objects of whatever category have to be linked to remembrances involving un
experiences.

So there are evidently numerous ways by which the brain is able to recognize and disting

categories in an almost infinitely complicated universe. Separate and distinct brain systems
managing successive stages of distinctive kinds of categorization.

My final example shows that brain damage in a different brain system, rather than produc
the recognition of faces, or objects, or colors, produces a disturbance in the way the patient
different objects, and the way he examines the visual field. If we are afflicted by this kind of l
called the Balint syndrome, we see the world as though we were perpetually peering throug
field in which parts of objects seem to merge into one another and nothing is clear. In these
patient can never attend to more than one particular part of the visual field at a time. The Ba
is a major perceptual disturbance, but curiously, it permits recognition effaces and colors. Th
individual complains of not seeing things clearly, and seeing only bits and pieces at a time. Y
familiar face or image comes into a limited field, they say almost immediately, "Aha! There is
identify a particular person correctly. And when the color red comes into a functioning part o
field, they describe seeing the red distinctly.

Again, this points to the tremendous specialization of particular brain structures and oper
of which process color, others form, others motion, and still others categorize whole entities.
put various perceptual and mnemonic components together, presenting consciousness with
represented as categorized, coherent, integrated recognizable objects.

DALAI LAMA: This deficit involves only damage to the brain, not to the sensory faculties suc

ANTONIO DAMASIO: Exactly. If you lose both eyes, you are obviously blind. But in your inn
would not have any disturbance of this sort. If you become blind you can still think in color. Y
think of people's faces, by type or as particular individuals. And you can still imagine a lands
perfectly coherent and dynamic way. If you lose only one eye, you only lose binocularity, but
field is nearly as complete as before.

The patients I report as seeing everything in a fog are not suffering sensory disturbances
are suffering disturbances of higher order integration of perceptual information as processed
parts of the brain. Although the world is put together for us in consciousness, it is assembled
distributed, analytical, decision-making apparatus which has a surprisingly marvelous gross,
ultrastructural architecture.

Another quick example-I think you will enjoy learning about this example because it is qu
you lose a particular very small area in the left hemisphere, you find among Westerners who
Indo-European languages a loss of the ability to read, but not of the ability to write. The patie
text and is able to say, "Well, indeed, there are words here, there are letters, but I don't know
mean." They just look at the text line by line without being able to read it. But when I ask the
down a text which I dictate they fully comprehend the message and write it out correctly. Thi
are working with a different information system in their brain, one which allows the patient to
hand and write cogently. If, two minutes later, I ask the patient to read what he has written, h
it. He is absolutely unable to do so.

ROBERT LIVINGSTON: You might be able to remember it, perhaps, but you could not read

ANTONIO DAMASIO: Yes. This only happens with damage to the left hemisphere. If you ha
discrete area on the opposite side, on the right side, it will not have this effect.
Now it is extremely interesting that if a person speaks a language that is not phonemically-b
combination of letters for each sound, but instead a language written with ideograms, where
corresponds to an object, a word, or an idea, then the patient will not lose his ability to read
left-sided damage. But the patient will lose the ability to read the ideographic language if he
lesion in the corresponding part of the right hemisphere. Thus, following a lesion in his left h
patient would not have a reading problem if he has learned a language in which there are id
to letters representing phonemes. And a person with similar left hemisphere damage is not
understanding sign language, which is a visual language based on the production and interp
using hand motions and gestures. Once again, this emphasizes how separate and distinctiv
streams of brain information processing.
ALLAN HOBSON: How does the area represented in this brain lesion differ from that which
color perception?
ANTONIO DAMASIO: It is a slightly different lesion in terms of size, and the lesion that caus
is localized to the gyrus. It does not involve the depths of the sulcus. However, if the lesion g
Dr. Hanna Damasio calls the paraventricular area, then you have alexia, the inability to read
is further forward, you get color anomia, in which case colors are perceived but without the p
able to name them.

The Brains Representation of Body Awareness

There are patients who have damage to structures in the right hemisphere, as opposed to th
damage on the right side involves areas in the parietal lobe, and sometimes in the frontal lob
something quite peculiar happens in relation to the patient s awareness of his own body. Th
write, talk, and be very articulate, but if there is a pain or paralysis affecting his body, the pat
unable to report, in fact unable to realize, that he has any such a disorder. And, the patient d
the normal anguish and concern that one normally associates with cancer or a paralytic disc

I think there is interest on the part of Buddhists to discover that there are areas of the bra
control the processing of body awareness. There are areas in the brain that integrate summ
of body imagery, in much the same way that there are areas that provide smoothly integrate
the visual world. Somehow these parietal and frontal areas are important for us to feel the e
going on in our own bodies.

I would like to suggest that when we distance ourselves from our body in meditation, som
our brains that allows this conscious perception of separation to occur. It appears to allow pe
processing to change connections between areas dedicated to body imagery and the rest of
evidently happens that divides consciousness and separates perception of one's own body f

other events of which we are conscious. This, of course, would be an entirely normal proces
some of us would be unable to achieve without disciplined training. I wish I could do that, to
a switching of connections in a physiologically reversible way, as a Buddhist might in a norm
way, as opposed to simply determining neurologically that such a separation can occur as a
brain injury or stroke.
ALAN WALLACE: As interpreter, I am concerned with your terminology. You said when a pe
damage to the right hemisphere of the brain becomes subject to cancer or paralysis, the per
Are you saying that the person does not feel physical pain, or does not feel the mental angu
accompanies that pain or paralysis?
ANTONIO DAMASIO: The person can feel a sensation that he or she actually describes as
experiencing the usually accompanying suffering.
ALAN WALLACE: You mean mental suffering?
ANTONIO DAMASIO: First of all, the patient looks calm and unconcerned. When asked whe
anguish, he will ask, "Anguish about what?" you then ask, "Do you feel pain?" In some of the
pain syndrome, they will say yes.
ROBERT LIVINGSTON: Would you like to say something about personal neglect syndrome
ANTONIO DAMASIO: There is a condition occurring with particular lesions, especially involv
hemisphere, although they can also involve the left, in which the patient loses the ability to p
to bodily events that are occurring on the other side of the body. So, if I have a brain lesion i
hemisphere, I may be normally attentive and congruent about what happens on either side o
space around my body. But if the brain lesion is in my right hemisphere, and if, for example,
into my peripheral field of visual from the opposite (left) side, I will not automatically look in th
direction and pay attention to that field of view. Likewise, I will be less attentive to sounds, ex
unanticipated, originating on that side of me. This is "neglect." You would call it hemineglect
left side of the patient's body and the left side of the world from the patient's point of view.

Neglect actually affects not only the way we perceive the world but the way we perceive o
This is quite striking. We could do the following experiment with a person who exhibits this s
Suppose that such an afflicted person, after sitting here at our table, were asked to close his
recall who is seated around this table. A person with right-sided neglect, for example, would
individuals seated on his own right side. When asked, "And who else?" the patient would an
one else."

However, if you then ask the patient to imagine sitting at the opposite side of the table, an
describe, with his eyes still closed, who is seated at the table, the patient would name only th
the right side of his imagined position-the same individuals he was previously unable to iden
he would be unable to name those on the left side of his imagined position.

So in the patient's mind, the representation or evocation that can be elicited by mental re
also affected. This is a disturbance that affects not only one's perception but the geometry in
conscious processing of the recall of perceptual experiences.

DALAI LAMA: Are there are cases in which brain damage can be cured, or may the brain in
or restore, itself? If some portion is damaged and cannot function properly, might other parts
eventually come in to help perform those functions?
ANTONIO DAMASIO: Substitution is a very interesting point. It is true only for certain abilitie
certain faculties.
DALAI LAMA: Is it impossible for substitution to occur in this condition?
ANTONIO DAMASIO: That's true. In most of these cases, they cannot recover normal functi
instance, for motor function, that if you become paralyzed, generally you will recover some s
reason is that the motor system is organized at many different levels, and if you lose motor f
organized at one level, other levels may be able to compensate to a considerable degree.

But for certain abilities, like face recognition, or language, these are highly sophisticated,
corticalized abilities. They are organized asymmetrically in the two hemispheres, with little d
overlap between them. Then little or no recovery can occur. For instance, if a very skilled mu
ability to perceive pitch or to recognize melodies as a result of a stroke, that skill is lost forev

We have studied musically talented patients. We have followed the case of a professiona
suffered a stroke in his right hemisphere affecting his acoustic processing systems. His abili
arias, even from operas he had sung on stage for years, was entirely lost. His ability to sing
also lost. But, he can still go to the piano, with a score in front of him, and play perfectly, with
There is preservation of his ability to read musical notations and to control his piano playing
and feet appropriately. He is able to reproduce music correctly on the piano from musical no
able to match movements appropriate for what is indicated on the musical score. But if he tr
himself at the piano and sing, he cannot perform in that way. He cannot control his own mus
his voice, although he can govern his hands musically in playing the piano.

6. Subliminal Awareness and Memories from Previous Lives

Antonio Damasio's description of patients who show a characteristic electrodermal response
unable consciously to recognize familiar faces struck a chord with the Dalai Lama. He comp
of unexplained affinity for strangers, with the experience of memories surfacing from previou
DALAI LAMA: I think many, if not all of us, have experienced occasions when we meet anot
first time in this lifetime, and we feel some sense of familiarity, or affinity, with that person. T
to be a commonplace experience. We may meet another person for the first time and there i
spontaneous, subjective experience of affinity. In the case of spontaneous affinity experienc
encounter, will there be comparable changes in galvanic skin response?
ANTONIO DAMASIO: An excellent point, indeed. This is what we call "mistaken identity" in
protocols. When we make a mistake in recognition, feeling somehow that we know this pers
turns out that we actually don't, there is indeed a galvanic skin response exactly like that in

recognition. This accounts for about ten percent of all experiences we have when encounter
faces. In fact, from the point of view of conscious experience, some of those responses coin
feeling of familiarity, and the subject often says something such as: "That's very much like s
not quite," or, "That reminds me of...." Or they say, "I have the feeling that I know this person
believe it is not true." Or, "I really do not know this person although I have a vague sense of
DALAI LAMA: Buddhism, of course, asserts the existence of former and later lives. The way
from a Buddhist perspective is that during one's experience in past lives one meets individua
meetings place imprints on one's stream of consciousness. The stream of consciousness is
into this lifetime. There is therefore a subliminal affinity.
LARRY SQUIRE: The neuroscience perspective would be that our memories are relatively i
we encounter a person and believe that there may be a sense of familiarity, we are experien
correspondence and possibly some confusion with many other faces that we have encounte

Indeed, there is a phenomenon in aging individuals that we refer to as "generalization eff
faces become increasingly familiar. It produces a feeling of familiarity with more faces than w
younger because we have had so many experiences with faces. Perhaps our mechanisms f
quite as sharp as formerly. This would make us wonder how, if the memory is retained from
this sense of familiarity is encountered more frequently in later years when you might expect
memories to have diminished.
ANTONIO DAMASIO: Our evidence does not speak to the point made by His Holiness. Our
the fact that such misidentifications do exist. And we attempt to explain them on the basis of
correspondence that certain facial features do have. For instance, with an image that one re
sense of familiarity but which does not correspond to a truly familiar identity, that face tends
certain characteristics in terms of physiognomy with other faces, or with a "target" face.
As the discussion continued, Lewis Judd mentioned two other conditions that might have so
experience of past life memories: the deja vu phenomenon, and a mental disorder called Ca
which is characterized by a subjective certainty that a familiar person has been replaced by
double. Here, His Holiness comes back to the subject.
DALAI LAMA: You have the case of a person who, because of a stroke in a particular area o
recognize familiar faces. But even without conscious recognition of that person, there is a ch
electrical skin response equivalent to responses in instances of familiar conscious recognitio

I would like to continue along the same line of thought, but not concerning whether you h
recollection of another person, or whether your memory is impaired. Rather, I would like to a
question of your sense of affinity, closeness, or attraction to an object, such as a flower or d
cases we may look at a dog and feel an attraction to it. Here it is not a question of whether y
dog before or not, but simply whether you feel an attraction, which in Buddhist understandin
familiarity or habituation from the past. Is this subjective sense of affinity accompanied by th
skin response that we discussed?
ANTONIO DAMASIO: Yes, it is. It is more difficult to study those skin responses when you c

stimuli, because you have many more confounding factors. But you can do it. Your sense of
object, even if it is not an object you have ever encountered before and therefore is a novel
still be explained from the Western neuroscientific point of view, as the result of previous me
from this lifetime. You will probably experience affinity in respect to certain categories of obje
instance, certain flowers, certain people, certain landscapes, because these particular objec
affective memory responses in your brain and body. That agreeable state can be described
response, in terms of affect. But the affective memories are evoked in your brain because th
mind (unconsciously perhaps more so than consciously) previous pleasant experiences with
classes of objects. I should point out that emotions and affect are bodily states that result fro
responses that may involve unconscious as well as conscious experiences.

For instance, in our model, a positive or negative emotion can be referenced to a change
a particular region of the body. In other words, we have states of the body that correspond w
This is distinct from states of the body that correspond to sadness, anxiety, anguish, or ange
in the Western view can be seen as the consciousness induced by specific brain states as a
perceptions of a variety of body responses to these states.

I think of human beings as brains with large bodies on their backs. Each brain carries its
time, a bit like a snail carries its shell. "We are more or less aware of carrying this body with
time. This neuroscience view is different from the commonplace view of consciousness acco
perceptions of "the world out there." In effect, we tend to think of ourselves as looking out int
through the telescopic system of an eye, listening through an ear-trumpet of a cochlea in the
the palpable world through a glove-like skin, and so forth. The neuroscience view considers
consciousness are self-organizing, self-activating systems which are central to all experienc
carapace, as it were. The outside world and body are represented in brain.

ALLAN HOBSON: I wanted to clarify two points. I think that the Dalai Lama was intereste
recognition question. I wanted to be sure that we all understood exactly what the implication

It seems to me that his interest concerns responses to faces that seem to be familiar, but
not been encountered previously in this lifetime. I could phrase his question in this way: Cou
technique be used to help decide whether or not there are representations in our brains of p
have met in previous lives?

I think that's the question His Holiness would like to answer. I'm not sure whether you cou
with that. But suppose we took pictures of everyone here. Then we could expose them to the
some future time, and see whether he could tell the difference, by conscious recognition and
skin response, between people that the XIVth Dalai Lama had seen and people that he had
a way to establish whether the number of recognitions is greater than the ten percent that yo
mistaken recognition due to similarities of facial physiognomy.

ANTONIO DAMASIO: I think, first off, that we earnestly hope it will take a long time for such
be feasible.

ROBERT LIVINGSTON: And therefore, that we should have repeated reinforcement of the D

witnessing our faces over those intervening years!
DALAI LAMA: There are instances where small children recollect their past life very vividly.
ALLAN HOBSON: But what is the evidence that they have recollected correctly and accurat
solid, quantitative, documentary evidence, not simply testimony.
DALAI LAMA: There are specific recent instances in which two girls in India recollected the
that they had known in previous lives. They knew the geography and the geographical name
recollect their home village of their previous life and call it by name. They also recognized te
in their studies in a previous life, but they couldn't even read the texts in their present lives.
PATRICIA CHURCHLAND: How old were they?
DALAI LAMA: Four or five.
PATRICIA CHURCHLAND: They could have talked to practically anyone in the meantime w
stories of the region and the people.
DALAI LAMA: In this case, both girls now have four parents each. Because their memory is
convincing, the previous two parents now accept each of them as being also their own child
where the children recollected people and places precisely from their previous lives-places t
been to, where their parents had never taken them, nor had their parents told them about th
out of their experience in the five years of their lifetime. They were able to recognize books t
very fond of in their previous life. Although they couldn't even read, they were specifically att
those particular books.
ANTONIO DAMASIO: A positive response.
DALAI LAMA: I remembered this case because one of the two girls had died in an accident
brain damaged. I myself, as a Buddhist, can't find an explanation for that small girl. You see
her previous parents very clearly, and also recognized her own previous books. Yet she can
Buddhist viewpoint, this is very difficult to explain.
ANTONIO DAMASIO: So she was taken by people to the place where she lived in her previ
DALAI LAMA: That's right.
ANTONIO DAMASIO: And in her previous life she had the accident?
DALAI LAMA: Yes. She was only about fifteen or sixteen when she died in the previous life.
parents, when they first detected these peculiarities, ignored the issue. The girl said this is n
my place is somewhere else which has a different name. The parents of this life didn't take i
thought she was simply fantasizing. But she insisted continuously. One day, her father told h
right, now show me." The small girl took her father very quietly a few miles away, to her prev
PATRICIA CHURCHLAND: It does raise the question of why it doesn't happen more often. I
to have souls that come from other lives, then the problem is why each of us does not recoll
detail an earlier life. I quite honestly don't have any beliefs about my earlier life.
ANTONIO DAMASIO: That's exactly what I was thinking. Why doesn't it happen more often?
was that girl subject to? Was there anything special in that girl's upbringing that would have
likely?

DALAI LAMA: In this particular case, I don't know how to explain it. In her previous life, she v
girl with no special training. Buddhism generally posits many different degrees of vividness o
important thing to note is that in her previous life, she had a healthy body but she met with a
So you see, when death occurs suddenly, if one is in perfect health, one's memories still rem
From the Buddhist point of view, her recollection of her past life might have some relation to
experiences that were acquired in previous lifetimes. Ordinarily, it is difficult to remember on
Such recollections seem to be more vivid when the child is very young, such as two or three
even younger.
LEWIS JUDD: Does that recollection attenuate as the child gets older and when they grow u
DALAI LAMA: Yes. When the present body is fully formed, the ability to recall past life seem
LEWIS JUDD: What would the explanation for that be?
DALAI LAMA: Simply the dependence of the mind upon this body. The mental associations
increasingly dominant. There is a close relationship during the first few years of one's life wit
continuum of consciousness from the previous life. But as experiences of this life become m
elaborate, they dominate.

It is also possible within this lifetime to enhance the power of the mind, enabling one to re
memories from previous lives. Such recollection tends to be more accessible during meditat
the dream state. Once one has accessed memories of previous lives in the dream state, one
them in the waking state.

7. Steps toward an Anatomy of Memory -- Larry R. Squire, Ph.D.

Larry Squire presents an overview of the current scientific understanding of memory and how
brain's organization. Functions of memory have been found to be distributed throughout the
memories reactivate the original pathways of the experience remembered. But they are also
specific brain structures that control memory, independent of other aspects of awareness. D
drawn between different types of memory. There is short term and long term memory; decla
we consciously hold a representation of some aspect of experience; and non-declarative, un
that manifests, for example, as improved performance in a learned skill.
LARRY SQUIRE: Problems of brain function are so diverse and numerous that there are ma
investigators in this country studying brain function. There are many groups studying even a
specific as memory from many different points of view. This work is panoramic and is procee
different levels of analysis: How do single neurons change? What is the anatomy, and the ch
changes? How do neurons combine themselves into functional networks? How do these net
memory organized at levels of behavior and cognition? How is memory stored anywhere in t
different kinds of memory are there?

One might say that in the neurosciences there are two great problems: there is the proble

organization of connections among nerve cells in the brain, and there is the problem of how connections can be altered. Initial connections are concerned in part with the things that Dr. talking about. We inherit, when we are born, abilities for many different kinds of functions, fo perceive visually, auditorily, somesthetically, and by means of olfaction and taste. Infants do localizing sounds and responding to melodies. They can distinguish their own mother's voice are able to perform considerable coordinated locomotion. And each normal human baby inh capacity for developing language.

We inherit those abilities that have been shaped by selection during millions of years of e kind of cumulative record or memory of abilities that have favored survival and reproduction ancestors.

In addition to initial neuronal connections that we inherit, most animals also have the abil perceptions and behavior as a result of experiences in their own lifetimes. Experience can m system, and these modifications enable us subsequently to behave differently and think diffe consequence of individual experiences. We call that the ability to learn and to remember.

Although we do not understand the physical basis of memory in much detail, most neuros that memory is recorded in the brain as changes in the strengths of connections among neu networks of neurons that operate initially in a certain way. As a result of experience such ne exhibit changes in the strength of some connections. Some connections may get stronger, c strength. As a consequence of such changes, the network then functions differently.

Memory Reenacts Perception

One can usefully think of memory as an extension of perception. Ordinarily, perception can memory. We use the word "encoding" to refer to memory deposition, or memory registration learning. We know that encoding depends on many different factors such as the amount of a being paid to an event, how important the event is to that individual, and the extent to which can categorize or otherwise organize the event in relation to preexisting knowledge.

The results of the encoding can be held in storage so that later on, even many years or d is possible to recall that event. In part, we think recall occurs through reactivating some of th neuronal patterns that were important when the information was being registered in the first the fundamentals that we hold about memory is that it is directly linked to perception. Not on our brains specialized mechanisms for reading, perceiving music, and discriminating speech the ability to retain in memory the consequences of each of these different kinds of perceptu processing. We believe that memory is stored in a spread-out, neuronally distributed way in that memories are stored physically in the same areas that were initially involved in processi the event that is to be remembered.

Isolating Memory: The Evidence of Damage

One of the surprising discoveries of this century is that despite the fact that memory is close perception and attention and other intellectual faculties, nevertheless, damage to one or two areas of the brain will cause isolated memory problems. In these cases, memory can be imp being any impairment of self-awareness or intellectual functions. A very tiny part of the brain whereby damage can cause such specific memory problems.

Dr. Squire presented a magnetic resonance imaging (MRI) brain scan showing details of the

Here we have an image of the brain of a sixty-five-year-old gentleman who developed a s impairment. In this area of the hippocampus is a very small abnormality-the only abnormality detect using MRI images.

He has a severe memory impairment and is basically unable to learn from new day-to-da essentially forgets the moments of life experience almost as fast as they occur. His memory happened five minutes ago might be about as good as your or my memory for some not ver happened a couple of weeks ago. He also has some loss of memories for things that occurr especially the recent past. His intelligence is normal; he is fully aware and has an intact sens and full insight relating to his impairment. He has an intact memory of his childhood. He has personality and normal skills for getting along in the world.

Until recently, scientists thought about memory as being one thing. We were inclined to p individual had a problem that affected his memory in a global way. Indeed, there is a sense deficit is very pervasive because it affects his ability to learn words, to retain conversations, faces, verbal and nonverbal things, spatial layouts, and so forth. His life is terribly disabled, a appreciate, because of this memory deficit. Nevertheless, this individual, and other persons entirely preserved abilities for some other kinds of learning and memory.

DALAI LAMA: Is that persons long-term memory of events before the disability struck impair

LARRY SQUIRE: That is also affected, especially for recent years prior to onset of the disab

DALAI LAMA: Might a person recollect everything clearly up to a stroke or other impairment?

LARRY SQUIRE: That will often happen, but in cases of specific impairment of memory, it is suffer losses of memory for events that occurred prior to the onset of the disability. We call t memory loss.

DALAI LAMA: Isn't it possible for some patients to remember things from the distant past wit recall recent events?

LARRY SQUIRE: Roughly speaking, that's what we are talking about here. The main deficit store new information. You are particularly able to retrieve older memories of your distant pa

DALAI LAMA: Something that happened five years ago, before the memory deficit began, m to that time everything would be perfectly recorded and still recallable?

LARRY SQUIRE: That's exactly right. How far back in time the impairment goes and how de

will depend upon the severity of the brain defect.
DALAI LAMA: But does it happen, on occasion, that the memory up to the time of disease o
completely unimpaired, leaving memory deficit only for events after the onset of the disease
LARRY SQUIRE: It would be unusual to have previous memory complete up to the second.
accidents may have memories that are accurate up to one or two minutes before the accide
bad afterwards. This individual, however, has difficulty remembering events that happened a
twenty-five years prior to the time his brain became affected.
ANTONIO DAMASIO: Severity really reflects having different kinds of anatomical parts dam
retrograde amnesia. In virtually all patients, there are some kinds of memory loss for some t
accident took place. And in some, if there is a certain type of damage, the loss can be treme
affect retrograde memory for decades.

We have one patient whom we have studied for many years, an individual whom Larry S
also, who has a retrograde memory loss for virtually fifty of the sixty years of his life. There is
little memory left at the level of unique events, although he knows something about his life g
ROBERT LIVINGSTON: I would like to know, in this case, whether the hippocampus was in
intact prior to the stroke. I ask because otherwise a person might have been an alcoholic or
relating to atherosclerosis and be deteriorating as far as memory is concerned well prior to t
perhaps family and physicians didn't pay much attention to that until a stroke wiped out new
capacity.
LARRY SQUIRE: We are confining ourselves to cases where impairment came on in a singl
if the damage is severe enough, they may lose memory access for perhaps ten or fifteen ye
disorder. On the other hand, if the damage is less severe there may be memory impairment
to the disorder. All of these patients that I am talking about here have good, intact memories
life, say the first fifteen or twenty years.
DALAI LAMA: Does this show that there are physically different mechanisms for storing and
different periods of memory?
LARRY SQUIRE: Yes. The implication is that the hippocampus is important for storing new
retrieving recent memories. But as memories grow older, something changes in the brain, so
require this structure for retrieval any more.
DALAI LAMA: Is it possible that the storage facilities in the brain for the memories are unimp
the retrieval system is interfered with? In such a case, might you have the memories cached
not be able to get at them?
LARRY SQUIRE: That is an important question, and often asked. We think that this represe
storage. This is in part because we have patients who have a memory impairment for a shor
day, for example. And when such patients recover function in these brain sites, they never r
that lost day. It is as though those events were never recorded.

Different Types of Memory

DALAI LAMA: In Buddhist psychology, we speak of memory in terms of retention and storag
involve the capacity for retention, but not for the storing of memory?
PATRICIA CHURCHLAND: You don't mean retrieval? Or short-term as compared with long-
ALAN WALLACE: No. Retention is die initial imprinting process, whereas the subsequent st
for a longer term. However, one Tibetan term is used for both processes, imprinting and sto
LARRY SQUIRE: Western neuroscience makes a distinction between what we call short-ter
memory. These amnesic patients with memory impairment have intact short-term memory. T
back a short sentence and they can understand the meaning of such a sentence. Thus, they
for a short period of time.
PATRICIA CHURCHLAND: How long is short-term memory?
LARRY SQUIRE: It can last from many seconds to a few minutes. If you say "Four, three, si
six... four, three, six..." at intervals over a period of fifteen minutes, an amnesic patient can r
repeating it correctly whenever asked. If you leave and come back in a few minutes to ask w
was, he will probably be able to respond correctly, "Four, three, six." But then, if you distract
attend to a different task and ask him again what was that number, he will have no recollecti

So the brain makes a distinction between a short-term and long-term memory and more r
become clear that another and perhaps deeper distinction is very important. This is the disti
make between declarative, or conscious, memory and non-declarative, or unconscious, mer

Amnesic patients have a problem only in acquiring declarative memories, which form the
conscious recollection of past events. Many memories are like that: our memory for convers
to recall a specific face. But there are other kinds of non-declarative memories of which we r
unconscious.
Dr. Squire demonstrated two tests for the acquisition of non-declarative memories. The first
list of uncommon English words printed as though seen in a mirror.

One can learn through practice the skill for reading these words very quickly. Amnesic pa
completely normal ability to do that. In general, skills are abilities that depend on memories r
experience. But skill acquisition does not involve experiences about which we have very mu
knowledge. We don't have much conscious knowledge about reading, or tennis service, for
know consciously what one does exactly even though one has these skills; one simply does
to improve at skills such as reading this kind of text can occur in the absence of the hippoca
despite otherwise severe memory impairment.
The second example consisted of a list of words, followed by another list of the same words
first three letters of each.

Scientists call the second example "priming," as in priming a pump, a useful metaphor fo
You present a list of words to the subject, and then you display three-letter beginnings of tho
say to the subject: "This is not a memory test. This is a puzzle. What I would like you to do is

each stem or fragment to form the first word that pops into your mind." For normal subjects, high probability that the words they think of will be the words that they previously saw. And a memory-impaired patient will have the exact same ability and tendency to say those words.

The normal subject will say in discussion afterwards, "Oh, that's one of those words you j He will have a tendency to complete the word and also to remember that it was a word from memory-impaired patient will produce the correct word, but will not have any conscious reco word had been presented before.

We now think of memory as being composed of many different components. Clearly, we This kind of memory depends on the integrity of the hippocampus. Conscious memory is co It is concerned with making representations concerning the external world, about what occu relationships among events in the world.

Unconscious, non-declarative memories are not concerned with representations of the ex are concerned with behavior, with priming, with improving our ability to correctly identify obje instances, performance improves as a result of experience. But as we have shown, to maint skills, there is no necessity to retain recollections of the past. We simply adapt to the perforn requirements for the skill. We simply change our behavior in the course of acquiring skills.

We consider that non-declarative memories are relatively primitive with respect to evoluti example, snails and other simple animals have some of these abilities to change behavioral skills, as it were. If you touch a turtle on the head many times, it will keep its head inside the same is true for many snails. The animal simply changes its behavior a result of experience. is very different from consciously recollecting. There are unconscious abilities to change beh the abilities to improve the perception of something seen recently, or to develop a new move distinct from the abilities to consciously recollect different occasions of encounters and expe there is one particular brain system, the hippocampus, which is essential for conscious kinds not for developing sensory and motor skills.

One of the things that makes this an exciting time to study memory is that we can also st these phenomena in animals, including conscious memory in the monkey.

In one such study, the animal sees an object which he must push aside to disclose a rais one minute later, the animal is presented two objects. The monkey will now find a raisin only aside the new, unfamiliar object. By its performance, the animal informs us that it has recogn original object as familiar so as to be able to select the other object. Brain lesions in the hipp exactly similar to the patients' lesions, interfere with performance of this task.

One of the important goals of the neurosciences is to understand the significance of brain not only of what is connected to what, but what purposes are served by given connections. F as simple as perceiving a drinking glass on a table, we know now that the brain has two dist are each important for that ability. One area, in the inferior aspect of the temporal lobe, is im identifying what the objects are; the other area, in the parietal lobe, is important for identifyin they are in relation to other objects in space. This dissects perceptual processes in very fun

Now, if perception is to be transformed into memory, there need to be connections down hippocampus, through stations7 in the medial aspect of the temporal lobe. All of these must later on, in order to reactivate the representation of the drinking glass on the table, there mu activity through these circuits at the time of the original perception. These same circuits are critical for the ability to recollect conscious memories.

8. Brain Control of Sleeping and Dreaming States -- J. Allan Hobson, M.D.

Neuroscience and Tibetan Buddhism have both devoted a great deal of attention to sleep ar there is a clear overlap of interests in this area. In fact, the topic generated so much interest sides that it was to become the focus of the fourth Mind and Life Conference8

Allan Hobson provides a general tour of current scientific knowledge on sleep and dream implications of these findings for our philosophical understanding of consciousness. Most sig consciousness is understood to be a natural condition of the activated brain, and most of the associated with various states, whether waking, dreaming, or in deep sleep, is generated int brain itself, rather than being driven by sensory input.

Control of the regular cycles of sleeping, dreaming, and waking states is governed by rec of neurotransmitters. Because of their role in controlling relaxation, these chemical systems play a role in meditation also.

Lucid dreaming, in which the subject is conscious of dreaming even as the dream occurs of particular interest, having only recently been recognized, let alone studied, in Western sci Buddhism has a long tradition of dream yoga which includes training in lucid dreaming.

ALLAN HOBSON: I plan to identify some important themes in the science of sleep and drea discussion toward the clinical and philosophical implications of this work.

Those implications include the following: I think we can now conclude that good sleep an reciprocally related, as Buddhist philosophy has long held. More particularly, I think we can i the brain some of the structural bases of these reciprocal relations. Further, I think we can h how some of the practices that the Buddhist tradition has developed actually work in relation brain mechanisms. That is particularly exciting with respect to future experimental prospects

Obviously, in the West we also believe that sleep is important to health, and to the degre help people learn to sleep without pills, we will be in a much stronger position. One of the gr of the West now is the overuse of sleeping pills. So behavioral techniques, such as those Bu developed, that can be used to help people achieve peace of mind and good sleep are very

The second point about the clinical implications has to do with dreaming itself. I think we objectively identify the brain states associated with dreaming and help people, if they so wis access to their dreams. In other words, we are now in a position more easily to control drea to. I will discuss dream control later.

There are a number of other interesting topics that are of great importance to philosophy

practice. Philosophically, these issues really have to do with the relationship of brain activity consciousness. Perhaps the most important general conclusion coming from sleep research in all its varieties is specifically related to particular brain states. Consciousness seems to be condition of the activated brain. Furthermore, most of the activity of consciousness is interna In other words, the brain contains its own mechanisms for creating information, and most of concerned with processing its own information, input from the outside world being relatively Previously, in the West, models of brain function were largely input driven.

Now, I think we see that the brain has highly organized spontaneous activity, such that th rudiments of consciousness are inherent, self-organized, and built into the system.

So I hope these three themes-the clinical implications for sleep and its relation to waking of dreams and our capacity to access them, and the implications for theories of consciousne discussed following my presentation.

In such a brief time I can't possibly cover the wealth of material now known about these i will review five major conclusions.

Measuring Sleep and Dream Cycles

The first is that sleep can be objectively measured. We can, for example, measure activity o can measure activity of muscles, we can measure activity of the eyes. When we make these we can clearly distinguish three states: waking, sleeping, and sleeping with dreams. Further identify these three states in another way, simply by observing behavior, and using either ph time-lapse video to keep track of changes in body posture that are associated with the unde brain state responsible for the shift from sleeping to dreaming. In time-lapse video, a picture regular intervals, typically every 7.5 minutes, using a video camera instead of a still camera history of postural shifts throughout the night.

We have found that sleepers never make fewer than fourteen major body shifts during th from right side to left side to right side to left side during six to eight hours of sleep. And whe becomes less sound, they make more movements. With respect to some of your traditions c the right side,9 the real issue is, can a trained subject suppress body movement shifting anc normal sleep? This is a very simple experiment which could be performed with very simple t time-lapse video, which is easily portable.

Using measurements of die brain, eye, and muscles, we can identify three states: waking dreams, and sleeping with dreams. Nondreaming and dreaming sleep alternate in a regular about ninety minutes, with about the first sixty to seventy minutes being nondreaming sleep, or twenty minutes being dreaming. This means that in a night of six to eight hours of sleep, y have four or five dream periods, each lasting fifteen to twenty minutes, or longer. This mean given night of sleep, we have as much as two hours of dreaming, distributed at regular inter

the night. There is a lot of time spent dreaming.
DALAI LAMA: Are there any differences due to age?
ALLAN HOBSON: Yes. Sleep generally becomes shorter and shallower with age. And with a
decrease in the amount of time spent in the state of sleep associated with dreaming. The cy
remains fixed throughout the life span, once we are adult. Babies have a shorter cycle, and
lengthens as the brain increases in size. The newborn infant has about four times as much
as the adult does, which is a very interesting point to consider with respect to developmenta
DALAI LAMA: Is there any biological evidence to determine when the infant starts dreaming
ALLAN HOBSON: Biological evidence could never prove when someone starts dreaming be
psychological experience, but we know that REM sleep begins in utero. (Here we must be d
to language. There is an important distinction between language dualism and deep philosop

The three physiological phases that are associated with waking, sleeping without dreams
are characterized by measuring brain wave activity and that of the eyes and muscles. The s
associated with dreaming is called "rapid eye movement" or REM sleep because the eyes m
dramatically. At the same time, muscle activity is blocked. Our muscles are paralyzed excep
muscles. And the brain is activated. This phase of sleep is clearly identifiable in the human f
as thirty weeks of gestation, and it probably begins at least ten weeks earlier in a more prim
as early as at twenty weeks of gestation, the brain has organized and differentiated sufficien
this kind of alternation between brain states. But the dream state is much more prominent in
than in the newborn, so that at thirty weeks of gestation, the estimates are that this state oc
ninety percent of all the time.

Neuronal Controls of Sleeping, Dreaming, and Waking

We know that sleep is organized as an alternating cycle. The next question for the Western
is the cycle organized within the brain? We know that it is controlled by brain structures loca
of the brain stem. The brain stem looks somewhat like the base of a flower. It connects the s
to the blossom just as in a lotus plant. The bulb of the flower, by this analogy, is the brain ste
small but very important part of the brain, between the spinal cord and the rest of the forebra
our conscious activities. Neuronal machinery which controls the alternation among sleep sta
is located in a small region of the brain stem called the pons or bridge.

This location is obviously strategic. It can control inputs and outputs for the whole body. I
control activity throughout the whole upper brain, the forebrain, which we consider to be the
consciousness. Our third point, then, is that this regular alternation in sleep is controlled by t
stem.

The obvious next question is: How does the brain stem do this? Within this pontine regio
populations of nerve cells that have distinctive chemical signatures. One is the neuronal pop

supports the waking state, and we suppose it to be responsible for arousal and even anxiety signaling involves the release of amino acids, hence it is known as an aminergic system. Wh very active, we are very alert, but we may also become too alert. We may become anxiously

It is the proper regulation of this system that I think constitutes one of the goals of Buddh meditative practices. And this same system is obviously of great significance also to Wester is so not only because this population of aminergic neurons controls arousal, wakefulness, a anxiety, but also because outputs of this system affect vital functions like breathing, blood pr other visceral as well as cerebral contributions to our experiences.

This aminergic system in the pontine part of the brain stem is also involved in energy reg energy flow, and probably also with aggressive behavior. I think it is a key to understanding important aspects of human life. Moreover, it seems to play a significant role in many functio importance in Buddhist thought and training.

DALAI LAMA: Are such emotions as aggression, love, and attachment also associated with

ALLAN HOBSON: Not specifically, no. But, as part of the general continuum of activation, ot structures will be engaged, which will then, according to external inputs, govern the emotion individual. The emotional system is rather farther forward in the limbic part of the forebrain, i hippocampus, which was discussed yesterday. This brain stem activation site is not a specif control of emotions. It is a specific system for controlling the level of arousal of the individual whole, which thereby affects other systems, including emotional controls.

The aminergic system is one group of neurons in this critical region of the brain stem. Th of nerve cells in this same region is called a cholinergic system because it's chemical signat neurotransmitter-is acetylcholine. We can identify these two neuronal populations in the pon localize their cells precisely, determine their major connections, their chemical neurotransmi record their patterns of electrical activity.

The cholinergic system is apparently held in restraint by the aminergic system. Thus, whe system is functioning at a high level, the cholinergic system is functioning at a reciprocally re level. That is the situation in the waking state. As we go to sleep, the aminergic system decr activity, and the cholinergic system becomes relatively more active. The cholinergic system progressively more active throughout the period of deep sleep without dreams. Ultimately th populations become radically differentiated: the adrenergic system shuts off completely, and system reaches its highest level of activity just when you enter the dream state. Activation o cholinergic cells generates signals that contribute to eye movements, to inhibition of muscle activation of the forebrain.

These reciprocal shifts of functional states can probably also be influenced through medi

DALAI LAMA: Are you indicating that in the dreaming state you are even more relaxed than state?

ALLAN HOBSON: It is a paradox, because the muscles are completely paralyzed. To speak case is misleading. The muscles are actively suppressed, or inhibited. But the upper brain, t

very active electrically. In contrast to the waking state, this electrically active brain in the dre state is chemically distinctly different because of the shift in the neurotransmitter ratios. The brain is very highly cholinergic, the waking brain is very highly aminergic, while in each of th forebrain is highly electrically activated. We believe that this is very important for understanc differences between the waking state and the dreaming state.

So we now know that sleep is organized into a succession of states. We can identify and distinctive sleep states. We know that the brain stem controls the succession of waking/slee states. And we know that the brain stem controls that succession of states by altering the pr specific neuro transmitters which are represented in two reciprocal systems of neuronal con

The fifth and final point I want to make about the science of sleep is that we have tested making microinjections of very small amounts of chemicals into specific, localized regions of of experimental animals. By this means, we can control the overall brain states of wakefulne other words, by imitating the activation by acetylcholine in very specific, localized parts of th we can convert the whole brain from the waking state to REM sleep almost immediately, an many hours. If we put the same chemical, acetylcholine, into another part of the brain of exp animals, we can produce waking. The differentiation of these control systems is specific and

So we have obtained experimental control of the state of sleep in animals. To some exte experiments have been replicated in humans. Obviously, we don't inject chemicals directly i in humans. We use human subjects to measure states of sleep and wakefulness, and to obt conscious experiences. We use animal studies to investigate what's going on neuronally wit during different sleep and wakeful-ness states. All mammals share identical organization of of wakefulness, deep sleep, and REM-sleep (presumably dreaming) behavior. They all have complete with apparent awareness and interactive behavior with the environment. Such wak with slow-wave sleep, which lacks rapid eye movements and is associated with high-amplitu electrical activity throughout the brain. These slow-wave sleep states cycle regularly into the state associated with globally inhibited body movements except for rapid eye movements, s accompanied by low-amplitude, high-frequency electrical activity throughout the brain. In this all of the objective phenomena are equivalent to the state that in humans is identified by sub testimony of dreaming.

In humans and other mammals we see a complete suppression of muscle tone during R output is actively inhibited. Otherwise our dream states might be accompanied by our getting around-still asleep-acting out our dreams. Our dreams are typically characterized by the hal movements by ourselves and among other animate and dynamic things. That's because the forebrain, is actually generating elaborate visual and motor patterns which are not allowed t our muscles, perforce the general inhibitory control exerted by brain stem mechanisms. Onl are permitted to express this internal sensori-motor dreaming state.

Meanwhile, during REM sleep, the brain is electrically activated, even more so than in qu brain is intensely internally activated: hence we imagine that the dream arises because the

activated brain is actively processing signals that would ordinarily be associated subjectively vivid experiences and outgoing behavior. We hallucinate the experiences and the inhibited b were not inhibited. And that is our dream!

DALAI LAMA: What accounts for the rapid eye movements? The rest of the muscles of the b the dreaming state, and yet the muscles associated with eye movements are not. Why is tha

ALLAN HOBSON: The answer is that the eye muscle system is a very different sort of motor skeletal muscle system. Most of the skeletal muscle system is engaged in maintaining postu and that system is obliged to use a lot of tonic inhibition. The eye muscles don't have to do t are essentially weightless, their specific gravity is about equivalent to their surroundings in th activity of the eyes is to sweep about swiftly and relatively effortlessly. Because they work w beams of light, often from very remote objects, they have an enormous leverage and target accuracy in relation to the visualized world. The eyes are never completely static and they d against gravity.

Secondly, the eye motor nuclei which control eye movements lie upstream in the brain st aminergic and cholinergic state control systems in the pontine brain stem. All other direct mo face and lower muscles, lie within the pons or below the pons along the lower brain stem an Hence, the eye motor nuclei are most anterior of all direct muscle control mechanisms. They far forward of other direct muscle control systems that they are really a part of the forebrain serve conscious experiences and higher mental life.

A third observation is that moving the eyes does not contribute to skeletal motions and ot effects that might have the consequence of jarring us awake.

ANTONIO DAMASIO: Accepting your idea that we have an active suppression of antigravity keep us from moving around, it is clear that the eye muscles would not do that. But do you e movement of the facial muscles, which are controlled only slightly lower, in the lower pontine brain stem? They would not have much skeletal motion effects except by way of jaw movem the face presumably wouldn't have the consequence of waking you up.

ALLAN HOBSON: You don't see a lot of facial muscular movement, but you do see some. In facial expressions in REM sleep are particularly visible and dramatic, and quite charming. Th smiling that is produced during rapid eye movement sleep. If you watch a mother nursing a b see the baby, when he or she becomes satisfied with milk, begin to close the eyes as the su become very regular and rhythmic. Shortly, the eyes start to move actively, and the baby ha eye movement (REM) sleep. Then you see dramatic, spontaneous facial expressions, espec mother believes the baby is sending her a message of contentment and happiness. You can to mothers about this, and they will uniformly interpret the baby's behavior as meaningfully r generosity in giving the baby nourishment. That's quite an important ethological concept, this intergenerational signaling system that is so adaptive and useful in contributing reinforcemen for this uniquely mammalian, altruistic feeding behavior.

DALAI LAMA: Dogs make limb movements, and on occasion when a person has a rough dr

arms may flail about.

ALLAN HOBSON: Yes, but then it is not a nightmare. There are two kinds of frightening exp in sleep. Bad dreams, or nightmares, in which you imagine a scenario and frightening things occur in REM sleep. They can erupt, which usually results in the subject's spontaneous wak another kind of night terror, which tends to occur in nondreaming sleep but not in REM sleep emotional experience, lacking the associated hallucinatory activity that accompanies dreami night terror that may be accompanied by flailing limb movements.

There are some human subjects in whom the brain stem fails to inhibit the skeletal muscl have REM sleep, they act out their dreams. This is a very dangerous brain stem defect.

Now let's look at the way the sleep cycle is organized. First, as the night progresses, com sleep associated with little or no mental activity. Next are periods of sleep associated with dr dream periods tend to become longer as the night progresses, lasting thirty, forty, even fifty time. So the best time to obtain dream reports is in the early morning when these dreaming long.

The cyclic alternation of non-REM and REM sleep is very regular. This suggests that the neuronal controls themselves constitute a clock, or that they observe an accurate clock, whe activation of the dreaming state at regular intervals throughout sleep. This is an automatic, i process. It looks, therefore, as though this activation of the brain for dreaming purposes mus important in some way. We need to understand this better.

What is the Purpose of Dreaming?

This is one of the great mysteries of the science of sleep at present. What is the function of brain activation of dreaming during sleep? It is so prominent, almost dominant, in early life, t attracts Western scientists to the idea that it may be important for the development of the bra childhood and throughout adult life, although it is no longer so prominent, it nevertheless occ and a conspicuous part of one's adult life, ten percent or more. You go from an intrauterine e ninety percent dream time to adult experience of the reciprocal of that. We might suppose th perhaps necessary for maintenance of the brain in some important respect. This is what we for the next ten years: Exactly what benefits does this fore-brain activation, this dreaming sta suspect that it has something to do with the capacity to maintain attention during the waking

ROBERT LIVINGSTON: It might be that dreaming has also to do with problem solving. Amo the subject matter of dreams could well include, directly or by analogy, aspects of frustrated perhaps failed experiences.

There is abundant evidence from among scientists, artists, and others engaged in creativ that many of them have picked up cogent novel ideas and new patterns of thinking and perfo night's sleep, and expressly during dreaming. Many of their most important challenges and f

been cast in new light, opened to new strategies, or reformulated in entirely new and unexpe
thought, action, and pursuit. These intellectually revolutionary solutions have emerged in co
during or promptly following dreams. Perhaps the dreaming state can try out alternative perc
judgments, and behavior without penalty of consequences.

ALLAN HOBSON: As yet we have no specific evidence bearing on that issue. We do not kn
but they show brain waves indicative of activation associated with eye movements, and thes
periodically, at regular intervals, throughout their sleeping behavior. If we measure the electr
of a cat's brain when the cat goes from nondreaming sleep to REM sleep, we see that the hi
electrical waves give way to low-voltage fast electrical activity. At the same time the skeletal
is actively inhibited and the animal is totally relaxed. So the brain is turned on and motor out
off, except for eye movements.

Cells localized to the brain stem, in the vicinity of the nuclei that control eye movements,
to the visual receiving areas of cortex that process visual data. The electrical activity occurs
the execution of eye movements. This means that the brain has a way of keeping track of m
the movements occur. Signals recorded in the visual cortex faithfully encode the direction ar
eye movements, which are actually taking place in the dark. The brain stem is telling the visu
system where and by how much the eyes are going to be displaced, and hence what compa
between subject and visual field during whatever scenario is playing in the dream. The brain
specific information system operating throughout dreaming. This probably is the physiologica
dynamic visual experiences associated with dreaming. Dreams are richly visual because the
stimulated along with activation of the eye muscles.

We now have the interesting paradox that our brain, in the dark, with eyes closed, can tu
initiate messages that relate to vision and other aspects of our life experience. This is, indee
dream is.

DALAI LAMA: It is impossible, isn't it, for a person who has been blind from birth ever to see
dream state?

ALLAN HOBSON: It is impossible for them to realize this activation as visual because they h
of visual experience to bring to this synthetic task. This suggests that our visual system is er
exposure to visual events and that it is not simply intrinsic to that region of the brain. Blind pa
have had some previous visual experience in order to have visual imagery accompany their
acquired blindness see in their dreams, and see only in their dreams.

Yesterday, Dr. Squire distinguished between declarative memory and procedural, or non
We might expect the forebrain, including the hippocampus and cortex, to be responsible for
of memories, and other parts of the brain to be concerned with procedural memories associa
skilled behaviors. This part of the brain is constantly active throughout sleep and dramaticall
during REM sleep. In association with each eye movement, the activity of this part of the bra
leading us to believe that one of the functions of REM sleep may be actually to rehearse bra
the benefit of behavior. This would provide procedural learning during dreaming. So the mai

theory of dreams now attains further specificity. What we may be doing every night in our dr
our basic motor skills, practicing to make perfect, if you like, making certain that the central p
behavior are in good order. Although this is a speculative theory, it is provocative.

Lucid Dreaming

Dr. Hobson introduced the concept of lucid dreaming with an illustration of a man on a flying
is a favorite dream activity, and its obvious unreality provides a way of identifying the dream
ALLAN HOBSON: This man on a magic carpet, flying through the air, has taught himself to
advantage of some of the facts about dreaming. He knows that dreams are strange, that the
characteristics. So he tells himself before he goes to sleep that if he has a conscious experie
strange, he will know that he is dreaming. He needs to do this for about three weeks, every
few seconds before going to sleep, and then he starts to gain consciousness of his dreams.
new state in which part of his brain is acting as if it were awake while the other parts are dre
practitioners of this skill call themselves lucid dreamers. They can watch their dreams while
occurring.
DALAI LAMA: Is there special training that leads to that ability?
ALLAN HOBSON: It is simple. For three weeks you tell yourself before sleep that you ordina
two hours, and that if you have a strange experience, you are going to recognize consciousl
dream. It helps to have a notebook at your bedside and to write down your dream experienc
lucid dreams by this automatic procedure, a split consciousness. In other words, the power
quite appreciable, capable of changing the state of the brain.
ANTONIO DAMASIO: Have lucid dreamers been studied over a long period of time?
ALLAN HOBSON: Lucid dreamers have not been studied over a long period of time in sleep
question would be: What is the functional gain?
ANTONIO DAMASIO: What is the functional loss?
ALLAN HOBSON: Who knows? It could be that you are interrupting sleep in a deleterious w
is that their period of lucidity is fleeting. Even when they become highly skilled, the dream pl
slip away from them.

Until two years ago, there was no physiological evidence for lucid dreaming, and now the
can be trained to make a prearranged sequence of eye movements so as to indicate that the
lucid, and these eye movements can of course be recorded electrophysiologically.

During lucid dreaming, general body muscle tone is still inhibited. But of course they have
control which is presumably under the control of the frontal eye fields in cortex of the frontal
means of testing and documenting lucid dream states, the subjects are told to make three fu
movements to the left followed by three full-excursion movements to the right. The probabilit
occurring spontaneously is essentially zero

DALAI LAMA: In the Buddhist practice of dream yoga, there is a particular practice in which while in the dream state, is told to be conscious of the dream state, and told to meditate on s specific.

ALLAN HOBSON: Yes, it could very well be that this would work, and it could be experiment it has not yet been tried in the Western scientific tradition. It's a doable experiment.

Now this finding has lots of important implications, and I would like to emphasize two. Fo science, it gives us a way of making time labels within the dream so that we can correlate ph activity with mental activity more precisely. And it raises certain problems. It shows how sug contents can be.

What that means is that we can teach subjects to dream anything they want to dream ab the dream is taken as important evidence for a psychological or philosophical theory, we enc of a circular loop. The subject may be dreaming what he expects to dream about in order to and this does not constitute scientific evidence of anything.

DALAI LAMA: Are you implying that in psychology, where a dream may be considered of gre interpreting some of their theories, these experiments reveal that the psychological basis co

ALLAN HOBSON: Yes, precisely. So that's the bad news. The good news is that this lucid d plastic that it can be exploited for a variety of purposes.

DALAI LAMA: From a Buddhist point of view, one might be able to distinguish different state Generally speaking, a dream is a dream, something you can't control. But for the highly adva there could be possibilities for gaining certain insights through dreams.

ALLAN HOBSON: That's possible. Even at that level you encounter the same problem of wo evidence of anything other than purpose and expectation.

DALAI LAMA: I know some Tibetans who lived in Tibet prior to the 1959 uprising. Before the Tibet, they did not know about the natural trails and passes by which to get over the Himalay Some of these people I met had very clear dreams of these tracks and, years later, when the follow the actual trails, they found that they were already familiar with them because of the v dreams they had had previously.

ALLAN HOBSON: This is a so-called precognitive dream and there are many examples of th I would like to defer discussion of that until later, as it is an important question.

Dr. Hobson closed his presentation with another drawing based on a dream image: a man ri bicycles which are connected by an elaborate magical device.

ALLAN HOBSON: The good news is that dreaming is an autocreative state. Its plasticity car number of different purposes. This picture shows another drawing of a dream which indicate nature of dream experiences. What does it mean that there is no one sitting on the second b is a bachelor who throughout his dream journal complains of the fact that he has no compan interpretation and probably can never be proved scientifically, but it is nonetheless poetically Dreams are often poetically compelling and we should not lose sight of that important point.

9. Manifestations of Subtle Consciousness

The discussion now turns back to the question of subtle consciousness. The tantric systems are important in Tibetan Buddhism recognize manifestations of subtle consciousness in dee and in other states including orgasm. These are seen as opportunities to familiarize oneself consciousness in preparation for its manifestation at death.

The long-standing confusion surrounding the term "subtle consciousness" begins to clea discussion. Tibetan Buddhism understands a broader range of meaning in the term "conscio science, and "subtle consciousness" in particular may include mental activity that occurs in t Western science classifies as "subconscious" or even during states which we normally cons

DALAI LAMA: In a certain body of Buddhist treatises known as tantra, there is one called the A theory of this system identifies the following four states: the waking state, the dreaming sle nondreaming sleep state, and, finally, the orgasm. There is a kind of physical substance in t "drops," associated with each of these four states, and each of those four kinds of substance specific source and location within the body.

You have established the relationship of brain states and functions with certain mental st specifically the waking state, the dreaming sleep state, and the nondreaming sleep state. Bu not discussed the mind or brain state relating to orgasm.

In these same tantric treatises there is a lot of emphasis on the state of mind at the point Now there has been some discussion here concerning whether or not subtle states of mind the subtle state of consciousness is often not manifest, not evident. However, it is posited in treatises that at the point of orgasm, the subtle awareness then becomes evident. In fact, th occasions in which to varying degrees the subtle form of awareness manifests itself: orgasm sneezing, and deep, dreamless sleep. In each of these four cases, to varying degrees, the s does become evident. Somehow the consciousness deepens.

ALLAN HOBSON: This is interesting. I would say that both orgasm and sneezing are state-d and they are subsumed in our way of thinking among the other states. For example, sneezin waking state, and never occurs in sleeping. Orgasm occurs in the waking state, and it can o but it does not occur in nondreaming sleep. Yawning occurs in the waking state, when one is

DALAI LAMA: Do you see any physiological differences in the state of the brain during those states?

ALLAN HOBSON: The only work that has been done is in relation to yawning. There is some the brain associated with yawning. Not very much has been done on orgasm in any state. Th in dreaming sleep is so low that it is not easy to study. But lucid dreamers are very good sub study because they can induce orgasm at will. It is one of the reasons people enjoy lucid dre they can have sexual pleasure without a partner, without social consequences.

ANTONIO DAMASIO: There are changes that happen during yawning and sneezing, but bra

orgasm are much more marked. They have to do with changes in oxygen delivery to the bra
changes in breathing patterns, changes in heart rate, sweating, vasodilation, and tremendou
in chemical mediators, including dopamine, serotonin, acetylcholine, and endorphins. There
change in a variety of chemical substances that directly affect the actions of neurons in diffe
So you really can alter consciousness in the broad meaning of the term. Yawning and sneez
briefer periods.

DALAI LAMA: Do you find a common denominator in these states?

ANTONIO DAMASIO: It would be difficult to give an adequate answer. I believe that the kno
answer that question is too limited. Certain things come to mind: changes in oxygen delivery
within the brain and vast chemical changes. So at least those two global shifts which can inf
functions occur in each of the four states.

LEWIS JUDD: There isn't fully substantial data on these problems. And sneezing, at least, is
duration.

ALLAN HOBSON: That is an important point. States relating to sleep might be said to be tor
endure for long periods of time. In contrast, the first three examples you gave-sneezing, yaw
orgasm-are phasic events which occur relatively rapidly and are over fairly soon. The neural
to reflect that difference.

I should like to understand what, according to the Buddhist tradition, is the state associated
nondreaming sleep? How is it experienced? What are its characteristics?

DALAI LAMA: Within the Buddhist tradition, we don't speak in terms of the brain but rather o
awareness, and also energies as these are experienced subjectively. Within that context, a
between grosser and subtler states of consciousness associated with grosser and subtler st
within the body. In deep sleep, the five sensory modalities have become inactive, and corres
centers associated with them have become inactive. These changes are considered relative
take place in a sequential process of going into deep, dreamless sleep, with these grosser s
going dormant and the more subtle state of purely mental awareness becoming evident.

In the mind that is untrained in meditative practice, this sequence of the mind becoming r
frequently not be evident. There are eight stages in this process of going into deep sleep. Fo
very finely disciplined in meditation, each of those stages will become evident experientially.
the nondreaming sleep state, the dreaming state is understood to be somewhat more gross.
certain texts, there are physiological processes that correspond to these different mental sta
are associated with subjectively experienced energies in the body.

To explain this more elaborately, we need to go into the whole system of channels and e
the body, the cakras. But, without going into that for the time being, it can be said that in the
state, these energies tend to be drawn into a locus here in the center of the head, at the leve
forehead. In the dreaming stage, these energies will be even more drawn to a point in the th
sleep state, these energies are more drawn into the heart. The location is not the physical h
but the heart center which is right in the center of the chest.

Certain events are experienced in meditation that seem to corroborate this theory. For ex
meditation, it is possible to bring your awareness into the heart cakra, and sometimes when
person will faint. On other occasions, the meditative awareness, finely concentrated, may be
area of the navel. And at this juncture, it has been found experientially that heat is produced
concentration. If you look at the anatomy of the body, you don't find these cakra points.
ALLAN HOBSON: I would like to come back to the question of the meditation associated wit
sleep in a trained subject. Tell us, for example, what are the characteristics of the deepest s
respond from the point of view of Western science.
DALAI LAMA: I don't know! Through training, at that deep level, awareness eventually becom
deeper. Then, finally, at the deepest experience, breathing stops.
ALLAN HOBSON: In general, I think that our experience is the same. But we must be very c
terminology. We distinguish objectively five stages in our formulation: waking and four stage
DALAI LAMA: From a Buddhist point of view, the eight stages are associated with the dissol
elements within the body. The five elements are the elements of earth, water, fire, air, and c
Bear in mind, "earth" doesn't mean dirt, it refers to the solid constituents of the body; water r
fluid constituents, and so on. The dissolution of these elements takes place through five seq
and there are three more, corresponding to more and more subtle states of consciousness.
most subtle.
ALLAN HOBSON: It might interest you to know that in nontrained subjects, when we perform
various stages of sleep, we get less and less evidence of conscious experience. In other wo
stage of nondreaming sleep, defined physiologically, is associated in our untrained subjects
levels of consciousness. And in fifty percent of the awakenings there is no evidence of cons
That doesn't mean that it couldn't be changed by training the subjects. But the evidence, fro
view of the brain, is that you would need to provide a lot of training relating to the physiology
THUBTEN JINPA: I think there is a certain misunderstanding of this term "consciousness." I
philosophical or psychological term, consciousness is conscious, whereas, when Buddhist tr
term, it has a wider meaning. It includes both the subconscious and unconscious levels as w
ALAN WALLACE: The terms "conscious" and "unconscious" are not used in Buddhism. Rath
differing degrees of clarity and subtlety of awareness. Even when someone has fainted, for e
regarded, in Western terms, as unconscious, from a Buddhist perspective a subtle level of c
still present.
DALAI LAMA: As early as the seventh stage approaching deep sleep, you would say that yo
declined. That is, the mind is not clearly apprehending anything.

In Buddhist psychology, we refer to sleep as one of many mental factors. There are fifty-
factors, among which sleep is one. But it is said that the mental factor of sleep precedes the
state, meaning the nondreaming state, just as fear may proceed fainting without going into it
analogy: Once you have fainted, you feel no fear. However, it can be fear that leads to your
fear doesn't go with you into the fainting. Thus, analogously, in the nondreaming deep sleep

factor of sleep has already passed.

It is a matter of terminology. Just how this mental factor of sleep in Buddhist terminology to Western terminology remains to be seen.

ANTONIO DAMASIO: I have a question, for clarification. When you have the very subtle cor supposed to have just before death, that really does not mean that you have heightened, gr rather the contrary. It means that in fact you are reducing perception to very low levels, right

DALAI LAMA: Yes.

ALLAN HOBSON: That is very important.

PATRICIA CHURCHLAND: I had assumed exactly the reverse.

ANTONIO DAMASIO: I also had the opposite idea.

DALAI LAMA: One of the purposes of tantric meditation is to prepare you to be able to utilize opportunity. The point is to transform that stage of mind into wisdom, because it is the most the mind. There is less influence of conditioning, so it is more pure.

ANTONIO DAMASIO: Mental exercise in preparation for death. DALAI LAMA: Yes, it is very

LARRY SQUIRE: Certainly, modern neuroscience is very sympathetic to the importance of t specialization and differentiation of the brain tells us that things are going on sometimes aut sometimes in ways that we just don't have access to, given that we are using language mos understanding as well as communication.

This is dramatically brought out in experiments with patients who have had the two halve separated surgically. In those people you can show that the right side of the brain can be ge and doing things that the left side of the brain, which is the speaking half of the brain, does r understand. The left side may then make up things, confabulate, to explain behavior for whi the origins.

10. What Constitutes Scientific Evidence?

A persistent theme throughout the conference is the criteria for proof of an argument. How d know? When is it reasonable to generalize from particular observations? How do we deal wi Should testimony-allowable evidence in law-be completely discounted by science? How can which relies entirely on "objective" observation, begin to account for the subjective experienc consciousness? Both science and Buddhism rely on methods that constantly test belief agai experience, but Buddhism allows subjective experience as valuable evidence in the study of

DALAI LAMA: There are certain people who feel they have out-of-body experiences while dr

ALLAN HOBSON: This has not been studied in the laboratory, but it is easy to imagine how arise since it is possible to hallucinate practically anything during dreaming.

DALAI LAMA: There are accounts of people experiencing this sense of leaving their body, a things in the external world, and later being able to recall events that presumably took place

the point of being able to read a book in someone else's house. Has there been no scientific
this type of testimony?
ALLAN HOBSON: That is correct, there has been no scientific investigation of these. But I w
discuss this issue because I think that the issue of precognitive dreams, out-of-body experie
of previous lives, all have a problem in common for science. And in discussing this issue, I w
clear, first, that my mind is not closed. But I am a scientist. So the opening in my mind is pro
narrow!

Now this narrow opening, which is guarded by skepticism, is a crucial part of our scientifi
discipline, I believe. It is as important to our understanding of the truth as is inspiration. It is
wish to ignore the truth. It is a wish to critically test belief against experience. So in that spiri
think that Western science has a lot to offer, as a tool, and not as a weapon.
DALAI LAMA: Yes, very good. Beautiful.
ALLAN HOBSON: The question is: How can we advance any of these claims above die stat
testimony and anecdote?
DALAI LAMA: The best thing is to experiment on those people who make these claims.
ALLAN HOBSON: That is one way. But then the question becomes: What kind of experimer
that, let me add one more point that I think is important. In a court of law, testimony is impor
evidence.
DALAI LAMA: Is it not held in science, that if some event or experience is true for a normal p
be true as well for all other normal persons?
ALLAN HOBSON: That generalization is not one of the demands that one makes. It is true t
exceptional individuals. We know that not everyone is a lucid dreamer, for example.
PATRICIA CHURCHLAND: It would have to be that every similar person must have that cap
would be hard to tell whether two or three persons are similar in the right respect. Yet it wou
that everyone who was similar to that person would have that property or share that experie
ANTONIO DAMASIO: Or at least we need to have one example that would be convincing. If
a cat can fly, we would not need to see any other cat fly. If only one had verified flight capab
would be able to refute the statement that all cats cannot fly and we could deny that that's a
All you need is one solid example of something and you have proof.
ALLAN HOBSON: The fewer the examples, the stronger the evidence must be.
DALAI LAMA: Yes, that's right.
ALLAN HOBSON: Generalization will help you, even if the effect is weak, because generaliz
widely distributed. So if you are going to rely on individual cases, exceptional individuals, the
evidence must be particularly convincing. To overcome skepticism- and the skepticism in ou
marked, because there have been so many claims in the West, as in the East, of this sort of
when put to critical test, do not convince us as constituting evidence. It constitutes testimony
evidence.
ROBERT LIVINGSTON: The history of science is largely an account of disabusing ourselves

speculative suppositions. Elan vital and phlogiston are but two examples, each widely adher
ALLAN HOBSON: There is another important point I would like to discuss concerning metho
to me yesterday that there is an important distinction between a retrospective experiment an
experiment. Maybe, Lew, you would comment on that and illuminate the point.
LEWIS JUDD: I think that in the Western scientific tradition, the basis of the ultimate, so-call
truth, is really created when you start from a certain point, establish a set of experimental co
then watch it unfold. This is in contrast to looking back from a point to find evidence by which
scientific truth. So, for example, in one of the issues that was raised yesterday, about the me
two little girls of their past lives, we were saying that there are various ways one might expla
Not necessarily to discount it, but ways that would survive skepticism.

On the other hand, if one were to conduct a prospective experiment, starting from scratch
the information we are gathering today might play out in future lives, there might be a way to
Dalai Lamas as to whether or not they remember neuroscience information that they acquire
years from now, or fifty years from now, or five hundred years from now.
ANTONIO DAMASIO: May I add that any observations made up to now can be the basis for
hypothesis, rather than being immediately taken as evidence. With that hypothesis, with that
can proceed to set up experiments deliberately to test whether the evidence supports the hy
just how strong the evidence is. In experimental research, we tend to go that way. An observ
leads to a hypothesis, a theory is constructed, and then we conduct experiments and decide
hypothesis really is.

It tends to be the case that we never prove anything. In fact, all that we can do, very mod
determine whether or not our experimental results are strongly in favor, or slightly in favor, o
against the hypothesis. We decide on the weight of all pertinent evidence.
LEWIS JUDD: Is Your Holiness familiar with the concept of prospective design of experimen
let's say we have a hypothesis, a theory that if a certain drug A, is given to an individual it wi
certain symptoms. That's the hypothesis. One would then design an experiment to give the d
under controlled circumstances, and measure the effects to establish whether the drug had
other effects. To make the evidence more foolproof, you could conduct double-blind experim
persons administering the drug and those measuring the effects would not know whether the
actually receiving that drug or some substitute drug or a placebo. There are a number of trac
can be used to avoid subjective impressions creating biases and introducing noise into the e
DALAI LAMA: This issue is very clear.
ALLAN HOBSON: Again, I wish to emphasize the point about creative use of skepticism. Wh
do that to you might appear to be negative, is really their attempt not to be fooled. In other w
Western scientist does in constructing prospective experiments is to try to set the conditions
that all alternative explanations will be eliminated and that his hypothesis can be disproved.
important spirit of science is to be open to giving up the hypothesis. That's an important attit
difficult to fulfill.

DALAI LAMA: I suspect that sometimes scientists, too, tenaciously cling to a hypothesis so r
still adhere to it, regardless of contrary evidence.
LEWIS JUDD: Yes.
ALLAN HOBSON: Skeptical investigation is very important.
ANTONIO DAMASIO: Actually, one measure of the quality of a scientist may be how readily
cherished hypotheses. In fact, we are consistently adhering to very good ideas which may in
clearly shown to be wrong. And there are some people who simply can't give them up and w
DALAI LAMA: On one occasion, I met a group of scientists who introduced themselves to m
and one of them told me, "I am a fanatical materialist. I will not accept the existence of mind
question is, for these extreme, radical materialists who refuse mind's existence, insisting tha
does not exist, why are they saying that? What do they mean by the term "mind"?
PATRICIA CHURCHLAND: What they mean by mind is the brain. That's what they mean.
DALAI LAMA: Nobody can deny the existence of the brain.
PATRICIA CHURCHLAND: When they said the mind doesn't exist, they mean there isn't so
is independent of the brain. They think of perceptions or thoughts or dreams as processes o
that was really what I was talking about yesterday. There is a common idea that there is a n
but when you look more closely at what neuroscience has discovered it looks like there is or
DALAI LAMA: Even in Buddhism there is no notion of a self-sufficient, self-supporting "I," se
This is thoroughly refuted. Buddhists do assert the existence of awareness, but to use the te
Buddhist context is misleading, because Buddhists don't use the term and by and large refu
a soul.
PATRICIA CHURCHLAND: But do you think that there is something, I am not sure what to c
awareness that can exist independently of the brain? For example, something that survives
DALAI LAMA: Generally speaking, awareness, in the sense of our familiar, day-to-day ment
exist apart from or independent of the brain, according to the Buddhist view. But Buddhism h
cause of this awareness is to be found in a preceding continuum of awareness, and that is v
stream of awareness from one life to another. Whence does this awareness arise initially? It
fundamentally not from a physical base but from a preceding continuum of awareness.
LEWIS JUDD: So it is independent of brain function.
DALAI LAMA: The continuum of awareness that conjoins with the fetus does not depend up
some documented cases of advanced practitioners whose bodies, after death, escape what
else and do not decompose for some time-for two or three weeks or even longer. The aware
leaves their body is a primordial awareness that is not dependent upon the body. There hav
in the past of advanced practitioners remaining in meditation in this subtle state of conscious
died, and decomposition of their body was postponed although the body remained at room t
LEWIS JUDD: How would you know that their brain function had completely ceased?
DALAI LAMA: This would be good to check out with the instruments of Western science. Las
advanced practitioners, one of whom remained in that state without his body decomposing f

for about ten days. But unfortunately, on those two occasions there was no physician on har test. We have to make arrangements before such things happen. Hopefully, we will have eq available to fulfill this objective.

ALLAN HOBSON: There again, you see, skepticism would immediately try to imagine other same phenomena, namely that the brain might still be active at a low level. We know that th valid neuronal activity even when the EEG is absolutely flat. There still may be neurons dow stem which are firing. This happens, for example, in hibernation.

ROBERT LIVINGSTON: This is a difficult experiment. Western science has dealt with brain while. Brain death is very tricky to establish. Whether brain death can be established beyon doubt may be crucial as to whether you continue to provide life support for that individual, or that if you had a person dying in that way, it would be very difficult to decide when you might some level of "subtle awareness."

DALAI LAMA: The methods for realizing this state of awareness are set forth in Buddhist tre philosophy and meditation. We follow the methods and we see outward signs, but we can't t they indicate. What we see externally is that the meditator, who is well into the dying proces upright in meditation, with no physical movement, heartbeat or respiration. And he stays like ten days.

Prior to the cessation of breathing and heartbeat, the body is already degenerating becau But now, following the cessation of breathing and heartbeat, the metabolism, as far as we ca level, becomes restored somewhat. These interpretations are based on external observation

ALLAN HOBSON: And they are signs which imply the continuing existence of the body. We that the brain is probably still alive. You would say the practitioner's awareness persists in so not nonphysical way.

DALAI LAMA: Yes. You are saying that some part of the brain stem is still functioning?

ALLAN HOBSON: That is an alternative explanation.

LEWIS JUDD: It is a hypothesis that needs experimental testing.

DALAI LAMA: Good, let's do it!

* * *

DALAI LAMA: In Buddhism we speak of three types of phenomena: First, there are evident p perceived directly.

Second, there are slightly hidden phenomena, which are not accessible to immediate per differences of opinion on this even within Buddhist philosophy. Generally speaking, we think of phenomena can be known indirectly by inference. One example of something known by in anything arising in dependence upon causes and conditions is itself subject to disintegration change. This momentary change is not immediately evident to your senses. You can look at eyes, and it does not appear to be changing right now, but by inference you can know that it changing. This is an example of the second category of phenomena.

Third, there are very concealed phenomena, which cannot be known by either of the two

They can be known only by relying upon testimony of someone such as the Buddha.

Leaving aside the third category, do you as scientists accept the first two categories?

PATRICIA CHURCHLAND: The first two categories seem to be roughly the way Western sc
them.

ALLAN HOBSON: The more we know about phenomena, the less we need the third categor
that your knowledge about the first two categories, and especially the second, is limited to th
we impute the third category. As our knowledge of the second category grows, our need for
will diminish.

DALAI LAMA: The same could be said about the second category as well. If we can increas
things perceptually, then the second category diminishes.

ALLAN HOBSON: Absolutely. That's the task of science.

DALAI LAMA: This threefold categorization-in the Buddhist context- is not coming from some
differentiation among phenomena, but rather from the limitations of our capacity for awarene

For example, something that may be slightly concealed for me may be evident for anothe
occurring in my mind right now is to me evident, but for you it is concealed. Unless I tell you
the moment, there is no way for you to know. Apart from that testimony, there is no access t

PATRICIA CHURCHLAND: Yes, except that we can rely on other aspects of your behavior.
wincing or holding your jaw, I would infer that you had a toothache even if you didn't say so.
would be other aspects of your behavior, body language, and so on, that would give us infor
testimony is of course important but it is not decisive. You could be play acting.

ROBERT LIVINGSTON: It is the problem of a secret. You can hold a secret and nobody car

DALAI LAMA: Here is my point: What do we have to say right now about those phenomena
testimony, such as what I am thinking right now?

LARRY SQUIRE: That is a practical statement. Neuroscience would say that, in principle, w
technology, these things would become accessible-for example, if there were techniques by
fine structural activity in many parts of the brain directly and simultaneously.

ALLAN HOBSON: Let me give you one very strong example. I could tell that you were drear
didn't know you were dreaming.

DALAI LAMA: Can you tell what I am dreaming?

ALLAN HOBSON: Wait a minute, wait a minute, be patient!

ANTONIO DAMASIO: One could describe the agenda of science-what we want to do, and i
are already doing-is to reduce our reliance on that third category. It is obvious that we are n
complete this for a very long time, but what we want to do is to remove more and more issue
category and move them into the first two categories.

LEWIS JUDD: And from the category two into one. We are always pushing issues into categ
importance of science.

ANTONIO DAMASIO: The process is always shifting, based on better observations, better t
theory.

DALAI LAMA: I am speculating that perhaps as a result of increases in scientific understand
advances, things which might have been extremely concealed, as Buddhists talk about thes
even become clearly evident; for instance, like the earth being round. Centuries ago, if you b
would be only on the basis of testimony, because somebody said so. Now you can see it wit
pictures.

ROBERT LIVINGSTON: I can give you a concrete example of the progress of our learning a
and personality depend on detailed brain structures.

We studied scores of postmortem human brains, from people who had experienced no kn
psychiatric illnesses. By slicing whole brains at microscopically thin intervals and imaging ea
surface from a fixed camera position, we obtained motion pictures in perfect registration of e
surface all the way through each brain.

Examining these images, we found that the surface contours and internal structures are v
from each brain to any other. The differences we found are grossly obvious. There are twofo
areas of cortex that have important, discrete functions, and similar gross differences in subc
We found every brain to be unique, just as our faces are. But the differences in brain structu
meaningful in respect to perceptions, memory, motor and emotional skills, judgment, person
character.

We made computer reconstructions of one brain so that the principal structures could be
three-dimensionally and dynamically rotated and moved about for purposes of demonstratio
film. We believe that computers and suitably expanded memory management systems will a
quantitative comparisons to be made of differences in microscopic detail among many whole

Comparisons between detailed life histories and the detailed structures of the correspond
allow what our friends call "endophrenology." This technique would permit correlations betw
brain organization and human qualities of consciousness, perception, judgment, temperame
course, such data can also be used to compare magnetic resonance images of living brains
even more fascinating subjective correlations.

At some point we should be able to say that certain notably expanded structures in a par
suggest that this individual likely had great musical ability, and so forth. Perhaps by observin
structures that are especially noteworthy in certain remarkable individuals, we shall be able t
brain morphology that is characteristic of compassion. I confidently predict a branch of neuro
will disclose features of the human brain, presently largely concealed, that relate to both our
subjective and our outer worldly life experiences.

DALAI LAMA: Although it is difficult to pinpoint the physical base or location of awareness, it
most precious thing concealed within our brains. And it is something that the individual alone
experience. Each of us cherishes it highly, yet it is private.

ALLAN HOBSON: But then, when we share, if we dare, what is going on, it usually tends to
common. So what appears to us to be inevitably private is in fact quite generally shared.

ANTONIO DAMASIO: It is much more than that. It has tremendous commonality. It is interes

differences and similarities in both brains and minds, it depends on your perspective. On the
are differences in every brain. Each is unique. At the same time, they are generally similar. T
our spirits, we are remarkably similar in spirit. That is how you can have human sympathy, e
cross-cultural compassion.

11. Psychiatric Illnesses and Psychopharmacology Lewis L. Judd, M.D.

Lewis Judd is a psychiatrist whose research has focused on psychopharmacology: the effec
brain. At the time of this conference he was the director of the National Institute for Mental H
the primary federal agency concerned with the study of mental illnesses and providing leade
treatment of the mentally ill.

He presents an overview here of recent developments in his field: the growing understan
illnesses as biomedical disorders, the importance of noninvasive imaging techniques and ph
understanding, and the impact of a systematic classification of mental illnesses for diagnosti
treatment.

LEWIS JUDD: What I would like to do today is to give you a feeling for how our concept of m
developed, in this country and in the West more generally, a concept which has been underg
change during the last twenty-five years. I also want to give you a sense of our current ideas
field. I shall be very interested to learn from your side what commonalities might be shared w
medicine, which is so richly interwoven with Tibetan Buddhism.

The reason that we in the West have been undergoing a considerable shift in our unders
illness is because of some of the very things that you have been exposed to during the last c
The growth in brain sciences has had an important impact on our understanding of mental il
been an increasing trend within the field of mental illness to begin defining distinct entities of
illness and their specific characteristics. In addition, as an outgrowth from some of the brain
there has been a virtual explosion of information coming from the very important branch of p
as "psychopharmacology," which is the study of the effects of medications on brain and men
Another important recent influence is the growing understanding of the role of genetics as a
mental disorders.

Currently we see mental disorders very much the way we view medical illnesses. That is,
are essentially biomedical disorders that stem primarily from abnormal functions of the brain
convinced that mental illness in its seemingly infinite variety is made up of a series of highly
disorders that have their own characteristics, their own symptoms and signs, such that they
and diagnosed as independent entities with specific treatments. Further, we now are convin
the most significant and severe mental disorders are controlled, at least in part, by genetic in
will touch on each of these topics briefly and present some evidence as to how we have con
concept of mental disorders.

The neurosciences are obviously a relatively new branch of science, coming into full fruit thirty years. To give you an idea of how fast this area of science is growing, the Society for N started in this country in the early 1970s with 200 scientists. There are now over 15,000, and 15,000 in training, supported by funds from the National Institute for Mental Health and othe the federal government. Neuroscientific research is a major enterprise in this country, and it other Western countries. In fact, it is about to receive a major boost in the United States bec last two months the Congress, both the House of Representatives and the Senate, passed a declare 1990 as beginning the "Decade of the Brain." This is to launch a major national scie demystify through research what is certainly our most mysterious and complex organ systen national endeavor will be the equivalent, we hope, of going to the moon, but in this context, examining inner space.

Growth of knowledge in the field of neuroscience has been phenomenal. Our staff at the survey within the last six months in which we found that ninety percent of what we now know has been published within the last ten years. So we are on an accelerating curve of discover mind/ brain problems. As new findings have emerged, they have had a powerful impact on c mental illnesses, and on our understanding of mental disorders. Right now we are seeing th dysfunctions usually lie at the core of mental disorders. Much as someone with cardiac failu cardiovascular system, or someone with insulin-dependent diabetes has a diseased pancrea disorders have dysfunctional brain structures.

Thus, we are conceptualizing mental illness in ways very similar to those described by Dr he pointed out to you yesterday how highly specific insults to the brain create very discrete c way people perceive, memorize, and think. Except that the brain lesions of the mentally ill ar discrete or delimited. They are more diffuse in nature, often spread throughout a wide variet and still very elusive. Yet we believe that we are beginning to find definite evidence of releva present in the brain.

Noninvasive Imaging: A Window on the Brain

One of the technical developments that has helped us enormously has been the new capaci decade to get detailed pictures of the internal structures of the brain in living patients, withou the least harm. This gives us windows on the functioning brain and constitutes a major step been held back in our understanding of mental disorders for centuries, because we could no detailed information on brain function and structure that was sufficiently sophisticated and de address the kinds of functional abnormalities we encounter with mental disorders.

Dr. Judd illustrated his point with a series of magnetic resonance image (MRI) scans. The fir study of identical twins then being conducted at the National Institute of Mental Health. The the brains of pairs of identical twins, in which only one member of the pair was schizophreni

in terms of genetic inheritance, identical twins share about eighty-five percent of the same ch
material. The scan showed that in the twin afflicted with schizophrenia there was some loss
which had been filled in with cerebrospinal fluid from the ventricles.
LEWIS JUDD: Another MRI scan relates to a very severe disorder of children called autism.
syndrome, autism has been recognized since the 1940s. Originally it was attributed to cold,
parenting. We have now discovered, using imaging techniques which have recently become
autistic children there may be a lag in development of the cerebellum. This suggests that we
with a problem of poor parenting but with a severe developmental delay or arrest in this part
structure.

Autistic children have very late development of language, and sometimes they never dev
capabilities. They are often severely retarded intellectually. They do not relate well to the hu
environment. The diagnosis of autism designates a child who is independent and aloof, not i
human environment, not even with his parents and people the child knows well. An autistic c
fascinated with things, with mechanical devices.
DALAI LAMA: Is it possible to recover from this structural defect, to create normal functions?
LEWIS JUDD: In autistic children it is not. There may be some later structural development
but that is accompanied by minimal changes in the child's outlook and behavior. With medic
control certain behaviors of the child, such as self-destructiveness, but there is very little tha
done to rehabilitate the child in a comprehensive way.

I shall give you another example of how imaging techniques help us look at mental illness
previously had no evidence for abnormal brain structure or function. Using composite picture
obtained during dynamic changes in its function, we can show changes in blood flow from o
to another, indirect evidence of changes in biochemical or metabolic action. Nerve cells in th
primarily the simple sugar glucose, oxygen, and, in lesser amounts, amino acids. In this part
at the NIMH, we are measuring the actual shift in blood flow from one part of the brain to an
of normal individuals compared with a group of schizophrenic patients.

Schizophrenia is a profound disorder of the brain that results in severe problems of thinki
cognition. Schizophrenic patients suffer from incoherent thinking. Individuals may have delus
stable, false beliefs that they hold despite evidence to the contrary. They may also have hall
may hear voices, see things, or smell things that are not present. They often have a very diff
adapting and living in the world. Frequently, they cannot take care of themselves. They may
profound absence of feelings and emotions, or their feelings and emotions may be quite ina
they say may not be accompanied by appropriate expressions of feeling. They might, for exa
something very horrible and sad, yet laugh as they do so. Their speech, behavior, mood, an
be quite disparate and in-congruent. Schizophrenia is the most severe mental disorder that
It is most often a progressive disorder, the course slowly increasing downhill throughout the
individual. They may end up being very, very disabled after a few years.

The brain scans show that while resting, the brains of normal subjects and schizophrenic

alike. But they differ considerably when we ask each individual to perform a specific task tha
ability to abstract, an ability to solve problems, and an ability to remember. In the brains of n
individuals the pre-frontal cortex "lights up," indicating that there has been a major influx of b
that particular region. This shift of blood flow arises from the need to support increased neur
required to carry out those challenging thinking processes.

In the schizophrenic patients, however, there is essentially no change in blood flow to tha
quantitative information about regional blood flow allows us to focus on a specific region of t
schizophrenics that appears to be highly dysfunctional.

That is just an example. There are hundreds of studies of this nature that have establishe
irrefutably, that the seat of the schizophrenic problem, and many other major mental disorde
brain.

Classifying Mental Illnesses

Another major step in clinical research that has been advanced in part by findings in the neu
been the attempt to develop a detailed, accurate classification system, based upon empirica
accurate diagnostic criteria, to differentiate each of the many discrete expressions of mental
thick book10 contains detailed descriptions of mental disorders as conceptualized in the We
various clinical characteristics, signs and symptoms that one must identify in order to make a
diagnosis of one type of mental disorder or another.

Mental disorders are discrete. In pure form, they do not closely resemble one another. Th
systematically and manifest their own identifying characteristics. For example, here is a desc
depression. Perhaps the second most common group of mental disorders is what we call "m
which the most important one is major depression. Let us suppose that a clinician who is we
someone who tells him or her, "I am profoundly sad, blue, and dysphoric. I have been so for
doesn't change. I have problems in sleeping. I go to sleep, but I wake up every morning at tw
o'clock, and can't get back to sleep. I have lost my appetite. I have lost considerable weight,
fifteen percent of my normal weight. I am unable to think and concentrate at the level that I u
problem every day. I have low energy. I can't accomplish anything. I am besieged with thoug
dying and suicide."

The clinician knows almost immediately that, according to this accumulated cluster of sym
individual suffers from major depression. This classification system helps him to confirm that
it tells him, in addition, once the diagnosis is made, what means he has by which to respond
like so many other mental disorders, won't go away rapidly by itself. Major depression, if unt
about nine or ten months. If major depression is treated appropriately, the physician can usu
rather quickly. So this diagnostic codification has made, we believe, a major contribution to o
understanding and ability to respond to a spectrum of mental disorders.

Because of the accuracy of classification, and because we can thereby better train peopl accurately and recognize various mental disorders, three years ago the NIMH conducted a r of mental disorders existing in the U.S. population. We examined door-to-door a sample of a brackets, representative of both urban and rural areas. A total of 18,000 persons participate research-structured diagnostic interviews. What we found was something that I think those c clinicians already knew. Mental disorders, rather than being rare diseases, are very commor common category of diseases that mankind experiences. We found that between twelve and those interviewed had already experienced some recognizable mental disorder. They were, have been patients. So the scope of mental disorders in the United States has now been est quantitatively for the first time. Since this was a household survey, it defines a major public h problem.

DALAI LAMA: I am impressed by the numbers. The percentage seems quite high. Perhaps included in that survey!

LEWIS JUDD: One in ten, approximately. Moreover, we found that in terms of projecting life percentage actually rises to twenty percent. That indicates that one in five persons, at least i States, will have a serious, diagnosable, and treatable mental disorder some time during the are serious, common mental disorders that are of major public health importance. We are be forward to address that problem full scale.

Advances in Psychopharmacology

In addition, paralleling this advance, there have been developments in the field of psychopha is my area of research. It involves attempting to find medications that can help treat and imp conditions. For example, we now have available in the West more than thirty medications th antidepressants, useful in treating people. This spectrum of medications is so broad, effectiv fundamentally sophisticated, that we can now manage to treat effectively eighty-five percent disorders that gain the attention of trained clinicians.

DALAI LAMA: In the case of people who are depressed, are there not occasionally valid rea depressed, as when they reflect on certain tragedies and misfortunes, whether true or untru of their reflections or for some other reason, they get depressed, would this medication reall their depression?

LEWIS JUDD: First of all, antidepressants don't treat unhappiness. Antidepressants are high correct major depression, the syndrome I described which, in our view, is a clinically significa disorder with a variety of well-defined characteristics.

DALAI LAMA: Isn't it possible that a mental affliction clinically identified as depression could sustained thinking on some unfortunate circumstance? Doesn't that happen?

LEWIS JUDD: Absolutely, but it doesn't matter. We are looking at a continuum of biological

believe that virtually anybody can develop a major clinical depression. We know, or at least
that some people who develop depressive disorders inherit a genetic vulnerability to do so.
susceptible cases, it doesn't take much provocation in the environment to trigger a major de
are others who don't have that vulnerability, who almost seem almost immune to depression
to all kinds of terrible things without becoming depressed, but still they can become depress
enormous accumulation of untoward, unprecedented, or tragic events in their lives.

What we are finding is that once you develop a clinical manifestation of a major depressi
matter much what has caused it. Once a person becomes depressed, then that condition ne
specifically or it will persist for nine or ten months, or longer.

DALAI LAMA: Does major depression arise initially from some external cause that brings ab
in the brain, leading to the symptoms, or, alternatively, is the original cause found in the brai
illness is just triggered by something from the environment?

LEWIS JUDD: There probably is room in the model for both types. However, conceptually, I
at this as a genetic/ environmental interaction. Let us suppose that someone has a very, ver
propensity for developing depression. It may look as though the depression is being triggere
independent of what is happening in their environment. However, if you go back and look ca
happened to the person just before he or she began to show symptoms, you can always find
"assault," perhaps subtle things, that may have triggered the depression. Because that pers
developing depression is so low, it doesn't take much. So I would say, it takes two to tango-
vulnerability and an environmental stressor. Major depression is a complex interaction betw
constitutional givens, and environmental events that elaborate and precipitate manifestation
depressive disorder.

ROBERT LIVINGSTON: Lew, if I understood you correctly, you said you had something like
of medications that are helpful in coping with this syndrome of depression.

LEWIS JUDD: That's correct. There have really been almost three generations of antidepres
of these generations has been more sophisticated and specific than the others. So, as I say
about eighty-five percent of all depressive disorders. Certainly, in this country, you need not
from a depressive disorder. We can absolutely manage this problem for the vast majority of

LARRY SQUIRE: It might help to clarify to what extent Western science says that the drug is
choice, as opposed to improved understanding as the form of treatment.

LEWIS JUDD: First of all, I have been talking this far exclusively about medications that help
disorders. But many medications are given to patients as a part of an interactive healing rela
physician and patient. Any dispensing of medications has to be couched as part of a credibl
transactional education about the illness from the patient to the physician and from the phys
patient. Also, for some cases of depression, it is appropriate that we apply certain forms of p
that have been designed specifically to deal with individuals who have depressive disorders

We are finding that if you give a patient with severe major depression psychotherapy only
not very effective. But, psychotherapy can be very helpful for less severely ill patients with c

depression. If you give medications only to severely depressed patients, it will help more tha of such patients. But, if you combine psychotherapy of a specific nature with the dispensing medication, you raise that rate of relief even further. This is evidence that there may be a sy effect between psychopharmacology and specific forms of psychotherapy.

At present, we are convinced that this should not be an either/or therapeutic approach: e appropriate medication or an appropriate kind of psychotherapeutic/educational transaction. works best when these are combined. Certainly there is a tendency in this disorder for symp high proportion of those who develop a depression will have at least one other depression. V suffer repeated recurrences of depression, psychotherapy during the interval when sympton will reduce the likelihood of further recurrence.

DALAI LAMA: Is continuing the medication by itself not helpful for lowering the repeat rate?

LEWIS JUDD: Medication maintained at the appropriate dose level is also very helpful. But, patients can be educated to avoid certain kinds of circumstances that are especially problem to manage such circumstances better so that they don't find themselves being stressed and assaulted in ways that may bring on depression.

DALAI LAMA: Of the two causes-physical disorder of the brain and exposure to distressing c tends to be the initial cause? Is thinking about tragic circumstances the dominant cause?

LEWIS JUDD: Yes, it might be so. I think our experience indicates that depressive disorders sustained and potentially prevented by means of influential techniques that might be applied managing one's environment.

DALAI LAMA: Leaving aside the question of moral and ethical values, have there been case had one brain image taken at the initial onset of depression, and another at a later time with medications? Has it been possible to observe brain changes while the depression is develop

LEWIS JUDD: That has at this point not been done.

DALAI LAMA: You can do this with animals?

LEWIS JUDD: There are models for depression in animals that are experimentally manipula we use right now, which we think is analogous to depression in humans, is called "learned h put the animal into a situation where basically it can't win, and then soon the animal gives up lethargic, as if it were depressed. We have studied the brain chemistry of animals in such sta some highly specific things. However, it is not clear whether this is exactly equivalent to a de disorder in humans

The Genetic Inheritance of Mental Illness

Let me now present an example of a disorder that appears to be more regulated by inheritan by environmental interaction. There is a very serious disease that has, according to virtually that's been done in other cultures and in other countries, a prevalence rate that is almost ide

what we are finding in the United States. Even though no other country has done the extens study that we have done nationally, the fact is that smaller studies elsewhere provide data th similar.

The disorder I'm talking about is manic-depressive illness, which attacks around one to tw the adult population. In the United States there are probably two and half million people with manic-depressive disorder. These are individuals for whom it runs in their family. There are genetic factors in this disorder.

People with manic-depressive illness experience intense periods of depression, lasting a to eight months, followed by a period of symptom quiescence, and then maybe a period of w behavior, which is the opposite of depression.

This involves an intense agitated elation, euphoria, grandiosity, irritability, lack of need fo boundless energy, and very poor social judgment.

These manic-depressive individuals have an average of five to eight episodes lasting fro months each time throughout their lifetime. Sometimes they may have as many as fifty to six total. These episodes appear to attack people almost out of the blue. Once initiated, sympto locked in, lasting for a roughly predictable period of time.

We have discovered a medication that is highly specific for this disorder: lithium, one of th elements found in the human body. Now, if you trace the natural course of the manic-depres patient before and after they have undertaken a course of lithium treatment, there is a phenc Before we had lithium, manic-depressive patients spent approximately twenty-five percent o in hospitals. They spent an additional twenty-five percent of their lives going into and coming episodes. So it cost them roughly half their adult lives. Lithium was introduced as a medicati country relatively recently, being approved by the Food and Drug Administration in 1969. We that the introduction of that one drug alone, in this country has saved $39 billion in costs ove twenty years: $12 billion in elimination of the need for hospitalization, and $27 billion in reco productivity among individuals who were previously highly disordered and disabled and who productive lives. What we have discovered through studies on manic-depressive psychosis the first time-between a highly specific diagnosis, a specific medication, and a predictable cl

One of the most exciting areas of genetics has been discovered from population genetics pedigree studies, for example, from twin studies. This relates to both manic-depressive illnes schizophrenia, both being mental disorders that run in families. If one identical twin has schi likelihood of the other twin having schizophrenia is about thirty-five to forty-five percent. It is thirty-five times more likely to occur in the twin of a person who has schizophrenia than it wo normal population, so there is a strong genetic preponderance.

We have been looking for families in which there is a genetic concentration of disorders. beginning to develop family pedigrees to track the offspring of parents with schizophrenia. In example, where one of the parents had schizophrenia, among their eleven offspring there w schizophrenia. Among their grandchildren, there were two. We are now on the lookout for fa

to study their genetics, to analyze their chromosomes, and to find out whether we can identi
the chromosomes that are potentially responsible for at least a predisposition to these illnes
DALAI LAMA: In terms of hereditary diseases, if the illness is on the fathers side, is there ev
boy or the girl from the family will be more likely to inherit that disease?
LEWIS JUDD: It depends on whether the inheritance is sex-linked. If it is linked to the sex o
then it would reveal a preponderance effect on the son or daughter. For example, in major d
a two to one preponderance of women over men. In manic-depressive disorder, women are
than men, but it is almost even. In schizophrenia, it is evenly divided between the sexes.

We know in manic-depressive illness that it is genetically transmitted. We strongly suspe
also true in schizophrenia. There may be other disorders that we are now finding that may b
linked, like obsessive-compulsive disorders, and certain forms of anxiety disorder.

* * *

LEWIS JUDD: I have a question. The way we in the West presently think about mental diso
deterministic. For example, in an extreme case, with a high genetic tendency, in an environ
elaborate stresses, it is inevitable that someone will develop a mental disorder at some poin
account, we are becoming increasingly less judgmental about the appearance of mental dis
disinclined to attribute them to past failures or to emotional weaknesses and various other fa

What are the Buddhist conceptions of mental disorders? Is there attribution to some type
self, or failure of enlightenment, or failure of centeredness, that would result in a mental diso
an increase of wind or whatever other humor might be involved?
DALAI LAMA: As I mentioned previously, from a Buddhist perspective we think of conscious
they are subjectively experienced. Within this context, then, if a person is experiencing some
dysfunction, it is frequently understood that the mind itself has become too withdrawn in upo
that there is a corresponding physiological process involving the energies themselves, which
associated with consciousness, also entering into a dysfunctional state.

So, in the Buddhist view, it can happen, for example, that one's mind will become depres
some environmental event. As a result of the mind becoming depressed, there is a chemica
electrochemical, transformation in the brain that has now occurred. The mental dysfunction
aggravated. When that happens, there is a further chemical response, which then avalanche
is the Buddhist view, simply stated. It was with this in mind that I was asking previously, whi
greater dominance, external circumstances, or internal ones?

Additionally, in the Buddhist view-and similarly in Western interpretations-on occasion, w
special external event taking place, there can simply be a dysfunction or disruption in the ba
elements within the body. In that event, the internal circumstances are the dominant, princip
dependence upon this physiological cause then, the mind can become depressed.
LEWIS JUDD: I was inquiring about something else as well. In Western society, having a m
still highly stigmatized. Someone is essentially at fault. They have presumably done someth
of this cultural attitude, oftentimes people are ashamed, and unable or unwilling to seek help

similar kind of pejorative social conception that affects the mentally ill in Tibet or India?
DALAI LAMA: It is more an individual matter. In a Buddhist culture, you have some who resp
and you have others who do not respond with compassion.

12. The Limits of Intervention

As our understanding of the relationship between the mind and the brain grows, technologie
knowledge have profound implications for mental health. But even as it grows, our understa
a small fraction of the brain's complexity. Is it possible from this limited viewpoint to judge th
and ethical boundaries of future technologies?
DALAI LAMA: The preceding discussions seem to indicate that specific mental functions, co
otherwise, are dependent on or are very closely related to specific regions, functions, and st
brain. This being the case, as neurosciences and biomedical technology develop and progre
that it will be possible to modify the brain so that certain types of conceptual processes and
do not arise, or that others can be readily introduced or enhanced? Theoretically speaking, c
PATRICIA CHURCHLAND: It is very hard to speculate about what the future is going to be l
you really did know in great detail where and how everything was happening in the brain, th
could intervene to change things that you wanted to change either directly or through some
intervention. I guess it might be less possible to do so through drugs than to do so directly, i
some sort of patterned electrical stimulation. We are talking about changing specific concep
DALAI LAMA: Or conceptual processes, not just thoughts.
PATRICIA CHURCHLAND: I see, then I suppose you might also do it by changing the gene
that had certain kinds of circuits that we don't now have.
DALAI LAMA: Is it your understanding that there is one discrete part of the brain that is princ
responsible for a certain kind of mental state or function? Even if that is the case, that part w
presumably not be capable of operating in isolation, but only in interrelationship with the rem
brain?
LARRY SQUIRE: I think the neurosciences' consensus now would be that higher brain state
attitudes and ideas, are dependent upon very complex patterned activities in different parts
so it would be very difficult to imagine how one could ever direct changes by intervention. Ra
pattern in representing a certain thought or an idea has a certain stability to it. The brain has
patterns, and the best way to get to that pattern would be from a preceding pattern, which w
leading thought, attitude, or idea.
ALLAN HOBSON: As a psychotherapist, I think it important here to distinguish the very robu
physical interventions that modify vulnerability to disease-and the clearly established need t
develop rational treatments. But projecting into the future, I would agree with Larry Squire's
best way to change ideas is to change ideas. And it doesn't seem likely, in my view, that in t

future we will have a physical way of isolating a particular ideational set and changing it, che
example. Nor do I think that is even desirable.
LEWIS JUDD: If you had such capability, you would not be warranted ethically to use it.
ALLAN HOBSON: Right. The point is that the system is clearly open to interventions of two
One is a biological intervention, the other is a conceptual intervention. The human brain is re
that it has these apparently dual aspects which probably represent higher order complexities
structural/functional system.
LEWIS JUDD: No matter how capable we become, no matter with what finesse we might int
chemical agents, or at what patterned complexity we might introduce electrical stimuli or inje
neurotransmitters, or enter certain genetic influences with fibroblast viral vectors and things
doubt that we will ever be able to engineer any kind of intervention relating to a strategy of th
will certainly never get to a point where we can be so specific that we could actually isolate,
eradicate ideas or concepts.
PATRICIA CHURCHLAND: I don't think we know that we will never get to that point. It was p
years ago that people said that you will never be able to engineer any genetically new organ
ALLAN HOBSON: That's true.
LEWIS JUDD: I think it is remote. I don't think intervention will ever be that specific or that ge
detailed.
* * *
DALAI LAMA: Can you anticipate a time in the development of your science that you will be
your knowledge of an individual's brain, to know whether this person will be hot-tempered or
happy or depressed, or be intelligent or dull, purely in dependence upon your understanding
ANTONIO DAMASIO: Theoretically, I think that is perfectly possible. It is not likely to happen
lifetime, but theoretically, yes.
LEWIS JUDD: It certainly is within the realm of probability.
DALAI LAMA: As you continue to progress in the neurosciences, do you think it is possible t
investigating a person's brain you will know what that person is thinking of at the moment?
PATRICIA CHURCHLAND: I think that is going to be very difficult for technical reasons, but
principle, in theory.
ANTONIO DAMASIO: Theoretically possible, but rather unfeasible. DALAI LAMA: But it is p
PATRICIA CHURCHLAND: Theoretically possible, but you would have to know not only wha
parts of that person's brain simultaneously and sequentially, but also something about the e
quite a lot about that person's history.
DALAI LAMA: Up to this time, what percentage of the functioning of the brain do we underst
ROBERT LIVINGSTON: Half of one percent.
ANTONIO DAMASIO: I would say more than that.
LEWIS JUDD: I am not sure. I think we have barely scratched the surface.
PATRICIA CHURCHLAND: If you want to know how the neurons are put together in circuits

something like perception or being able to move appropriately, then we have got part of the
things, but we don't really understand how the brain performs such functions in its character
integrative fashion.
LARRY SQUIRE: I think at the level of gross functions, we understand a lot. We can talk, as
about memory and about vision. But one test of our understanding would certainly be: Can w
computations and put them into a computer so the computer can see or make a decision or
into print without a helper. We can not yet do any of those things. So, obviously, we don't un
great detail how the brain is doing such things.
ANTONIO DAMASIO: That may be just not understanding the details. Half of one percent is
think that in terms of mechanisms we understand a bit more. If we can't implement it on a m
mean that we fail in understanding. There is a hardware problem that we obviously cannot p
because it has to do with the evolution of biological systems. So maybe we understand a bit
reflected in our capability of implementing our understanding in machines.
LEWIS JUDD: But also, the more we understand, the more it is very clear what we really do
say that there is an exponential increase in the absence of knowledge.

13. A Buddhist Deconstruction of the Mind's Self

A fundamental tenet of Buddhism is the lack of inherent existence of phenomena, including
understanding of things as substantial is an illusion, for they exist truly only as dependency r
Various dialectic approaches have developed in Tibetan Buddhism, designed to challenge a
dismantle our reified view of reality. The Dalai Lama several times tries to pursue this type o
enquiry with the scientists. He seems to be interested in the possibility that a scientific under
the brains processes might lead to a similar deconstruction of illusion.
DALAI LAMA: I would like to know whether, as scientists conducting neuroscientific research
laboratories, you ever have a spontaneous feeling of affection for the brain itself as you norm
living beings as persons? Do you ever have that kind of feeling?
LARRY SQUIRE: Sure.
PATRICIA CHURCHLAND: Yes.
ROBERT LIVINGSTON: Absolutely, yes.
LEWIS JUDD: Highly admire it.
DALAI LAMA: Even though we might like certain plants such as these flowers, or this table,
whatever else we may consider precious, that kind of feeling is very different from the feeling
or love that you have toward another human being. Underlying that feeling is a very persona
that individual person. Do you ever get that feeling of personal affection when you are lookin
ANTONIO DAMASIO: That's different.
DALAI LAMA: Is the kind of affection and love that we feel toward another person, as a pers

illusion?
ANTONIO DAMASIO: I would say no.
DALAI LAMA: As a result of scientific investigations, we have more or less refuted the notion existent self. You can't find a soul, or a human being. You can find the human body, but you human being per se, the person qua person, the entity for which we feel compassion and af find consciousness or awareness apart from the brain. So is our affection and love toward a person baseless? Is that affection, love, and compassion focused upon a nonentity?
ALLAN HOBSON: Brain science is inadequate. Neuroscience is only thirty years old. I believ can envisage a time when our knowledge of brains would be elevated to that level. If you im slope of progress, and the increase in complexity of function which we only recently have co in terms of detailed and comprehensive brain mechanisms, then I can envisage a time at wh including human affection, and the entire individual personality of a particular brain, will be re
DALAI LAMA: Would you fall in love with it?
ALLAN HOBSON: You would certainly feel compassion.
LEWIS JUDD: But you would not relate to a brain as you would relate to a person. That is re
DALAI LAMA: This would imply that when a person experiences affection and love for anoth who is experiencing affection and love has a philosophical notion that the other individual co being or perhaps has a soul. That would be the implication.

If you understood the complexity of the brain to such a degree, is it possible for you to ha response to a brain?
ALLAN HOBSON: He is saying there is something more to the brain than its organic constitu such is likely to be discovered through progress in brain science.
In fact, this is not at all what His Holiness intends by this line of argument, as will eventually clear.
ANTONIO DAMASIO: We need to answer the first question which was whether or not, work feel affection toward the brain. That's the way I interpret your question. Can we feel affection instance, for material that we are working with, such as an image of the brain, or a slice of th answer to that is no, at least in my view. What I can feel affection for is a particular individua whom I know.

I should like to tell you a little bit about my experience in that respect. The older I get, the feel a great affection and compassion for those individuals who have suffered brain damage subjects in our research. And that feeling is something quite powerful. In fact, in our laborato these individuals as our friends. They are very precious human beings and we grieve over th when I look at sections of their brains as taken in life by MRI scanning, or actual sections of taken postmortem, I don't feel any affection whatsoever. I am interested in these sections es much the same way that I am interested in paintings. And also, particularly, because the bra provide very rich information for my work, for my thinking. But no, I don't relate with affection such artifacts. In fact, to be quite truthful, I relate to them somewhat less affectionately than

paintings.
DALAI LAMA: In order to save the life of a particular human being, suppose that we underta
that person's brain or some other part of the body. We may actually cut out some small, dan
brain. You have no compassion for that part, although it is properly identified as a part of tha
brain. Why is the affection missing? Is it because we took that possibly offending part out, in
the life of that person?

Now, you know there exists a person, but if we investigate in a reductionist manner, whe
that person? What is the human being that you have feelings for? Is that the body? Is that th
suppose that the brain is the one thing which we consider to be the proper owner of the bod
brain, mind, soul seem to be essential, whether they all exist or not.
ROBERT LIVINGSTON: I have a suggestion here, Your Holiness. This goes back to our inte
contemporary of the Buddha, Hippocrates. Greek physicians in the Hippocratic tradition hel
between a doctor and a patient is a "Contract of Philia," or mutual friendship, a contract that
mutual trust and affection. What this patient/physician contract means is that when a physici
someone who requests or otherwise exhibits a need for health advice or care-and this is abs
limits of age, sex, nationality, creed, or philosophy-the physician has a professional obligatio
whatever he or she can for that person. If the patient consciously acknowledges the physicia
his or her help, then the bilaterality, the mutuality of the contractual relation of friendship goe
automatically into effect. The physician, on the basis of that Contract of Philia, must do every
patient that he would do for a friend, and he must not do anything to that patient that he wou
friend. In other words, patients are not just diagnostic or therapeutic problems.
LEWIS JUDD: The point is, the physician is dedicating his or her knowledge and skills on be
as a totality, as a person, not to some fractional part or organ system. The patient is not just
liver or diseased brain, or whatever. The patient is an integrated, whole person.
DALAI LAMA: That's it. You can amputate the person's arms and legs, yet you know the per
even without arms or legs.
PATRICIA CHURCHLAND: Are you exploring this as an argument for believing that there is
DALAI LAMA: No, that's not the case. Buddhists don't accept that there is a soul. There is a
approach used in Buddhism in which you do not find the self, that is, you find only emptiness
an intrinsic self is emptiness, and emptiness is something to be realized. It is not designed to
soul. But we do designate a self. There is a conceptual designation of the self, which relates
to the mind. But it is not something you can localize through reductionist analysis.
ALAN WALLACE: I think the question here that was being asked previously and was not rea
say that no such thing as a self, or a "soul" that exists in and of itself, and moreover, if there
thing as a mind existing apart from brain and brain states, can we feel compassion toward a
states? If we cannot, then is compassion itself a deluded state of mind, inasmuch as you are
compassion toward a nonentity?
ANTONIO DAMASIO: In that case, I would say, yes. In that sense, we are generally taking t

a brain and a body. We can usefully return to the metaphor I used yesterday, which is that h
brains that have a body on their backs. Bodies are intimately and constantly connected to th
represented there.
LEWIS JUDD: They are a person as well.
ANTONIO DAMASIO: The person is a totality.
DALAI LAMA: There is a principle you have introduced and that is the disparity between rea
appearances. Do you think this pertains and that there is an appearance of a person, but in
entity exists?
PATRICIA CHURCHLAND: Yes. At least there is an appearance of a mind, or of a self, but t
There is an appearance of a flat earth, but it is no such thing.
LEWIS JUDD: It is an aggregation of functions.
PATRICIA CHURCHLAND: It is also true that His Holiness introduced an interesting parado
think of the person as a brain, and yet, we can cut out a part of the brain and say, well, that
part of the person, and for any part of the brain, we could cut it out and say the same, then h
person's "self" be the outcome of brain activity?
ALLAN HOBSON: Don't take out too much!
PATRICIA CHURCHLAND: I think that's right. The story is going to have to be, "Don't take c
any given small part, you wouldn't want to identify the "self" with that part. But the brain cons
distributed collection of integrated parts. And you can disturb it a bit. But, of course, if you ta
much, then you don't any longer have this behaving/interacting/speaking thing for which you
affection, or which you regard as a person, a self.
* * *
DALAI LAMA: According to one system of Buddhist philosophy,11 it is said that there are tw
phenomena. The first type consists of things that can perform functions, and they are though
in their own right. They arise in dependence upon causes and conditions and they produce
this same system, there is another type of phenomena which exists purely as a result of con
conceptual designations: for example, the borderlines of one country with others. These are
conventions, pure constructions that exist only because of agreement, and are not capable
function. In this philosophy, a certain category of such phenomena is the mere absence of a
For example, there is no plant on the palm of my hand. The absence of this plant-
ROBERT LIVINGSTON: There are plants there, though. There are fungi, proper plants, whic
skin.
PATRICIA CHURCHLAND: There are no daffodils there.
DALAI LAMA: No daffodils. There is an absence here of daffodils. That absence is just a co
So the question would be, does that mental construct exist? Maybe this is a metaphysical qu
never talks about.
PATRICIA CHURCHLAND: It is true that there is an absence of daffodils in my hand.
DALAI LAMA: Is that absence of daffodils existent or not?

PATRICIA CHURCHLAND: It is not a thing that exists. An absence of something is not a thi
with something. On the other hand, at least in English, we would say that it is true there is n
there. There could be; in fact, I could imagine a glorious bunch of daffodils there, but the abs
thing is not a thing.
LEWIS JUDD: But it exists in your mind as you think about it.
PATRICIA CHURCHLAND: I said you could imagine it. But there is a Zeno-style paradox co
saying, "Nobody runs faster than Sarah" and then concluding that there is a thing, namely n
faster than Sarah.
DALAI LAMA: This relates back to the system of Buddhist philosophy that distinguishes thin
functions from conceptual constructions, like the absence of daffodils in my hand. So the qu
the very absence of a daffodil exist, albeit, not as a thing?
PATRICIA CHURCHLAND: The thought of it can exist, and the thought of it can be identifie
DALAI LAMA: Thought? But is the absence itself a thing?
PATRICIA CHURCHLAND: This is a semantic fuddle, like saying "nothing" is a thing!
LEWIS JUDD: Don't step into the pit!
PATRICIA CHURCHLAND: That's why I keep resisting. It is not a thing but, certainly, its abs
DALAI LAMA: What about certain properties like a dynamic process, the ever-changing natu
not tangible, it is not visible.
PATRICIA CHURCHLAND: How about water heating and getting hotter and hotter? There is
DALAI LAMA: The change of temperature of water. So take water as the entity that has the
take fire as the entity that has the quality of change. The property of change is something th
water or in the fire. Take this entity of change-is it findable?
PATRICIA CHURCHLAND: If you mean by change, a thing in itself, no. It is a process. It is s
on, so that the fire changes. But we don't want to think of it as... this is getting into Zeno terri
again. It is really a matter of wordplay.
DALAI LAMA: What is this property of change? Is it a thing, material or otherwise, or is it not
question.
PATRICIA CHURCHLAND: It depends on how you want to think about it.
DALAI LAMA: When we asked about the absence of daffodils on my palm, you said it was n
PATRICIA CHURCHLAND: True.
DALAI LAMA: There are absences.
PATRICIA CHURCHLAND: There are absences.
DALAI LAMA: It does exist, but it is not there. The property of change, is it a thing as you de
PATRICIA CHURCHLAND: No. There are changes. Things change. But change is not a thi
object.
LEWIS JUDD: But is it not a property of the object that is exhibiting the process of change?
PATRICIA CHURCHLAND: I think what we are looking for are properties of fire, or propertie
or properties of elements, or properties of brains. But we are not looking for the property of c

because there isn't any such object.
DALAI LAMA: For the sake of clarification of terminology, does a "thing" have to be a materi
PATRICIA CHURCHLAND: Not by definition, not if, in actual fact, if there are nonmaterial ph
example, spiritual phenomena or ghosts. However, spirits and ghosts do not appear really to
DALAI LAMA: In your belief system, are there things that are nonmaterial?
PATRICIA CHURCHLAND: I think the only things that there are, are physical things. That is
and so on. But I could be wrong.
ANTONIO DAMASIO: To follow-up in relation to the issue of the absence of daffodils, or the
changing temperature, you should not talk about those descriptions as things. But you can n
understand the mechanisms that lead to such experiential events or states. And you can des
account for them by reduction to a different level of reality. For instance, you can explain wh
changes in the temperature of water by knowing what is happening to the molecules of wate
why, for example, water coming from on high can move a wheel during its fall. So you can e
which lead to change. But you cannot talk about them as things. You can talk about them as
be described.
ALLAN HOBSON: But they are patterns of things.
ANTONIO DAMASIO: They are patterns created by things.
LEWIS JUDD: They are ice crystals.
DALAI LAMA: Did you say patterns are not things? Can you say definitely, within the scientif
something exists it should be findable under analysis? That is, if you seek it out, you should
it?
ANTONIO DAMASIO: If you get to the proper level of analysis.
PATRICIA CHURCHLAND: It may be difficult technically. But if it does exist, then there shou
either indirectly, as in the case of electrons, or directly, of being able to get a fix on them. Ho
would not believe something were real in the absence of empirical evidence.
DALAI LAMA: Just as in science, so within Buddhism.

14. In Conclusion: Building Bridges

ROBERT LIVINGSTON: Your Holiness, I should like to begin with a little story. When I first v
Francisco, the Golden Gate and Oakland/San Francisco Bay Bridges were being built. Peop
idea of having rapid two-way exchanges across the bay. Specialists studied where to locate
experts, like Willis Bailey at Stanford, forewarned that the Golden Gate Bridge would likely fa
an earthquake because its foundations would be based on serpentine rocks, unstable under
forces. Nevertheless, given public authority and the will to proceed, engineers built huge fou
anchorages for the suspension systems. They then had tug boats pull two wires from shore
bridge. When those tenuous threads had been lofted and secured in place, mechanical shut

themselves back and forth, eventually spinning and sheaving enormous cables from which v
roadways were suspended.

We are engaged in similar teamwork, and expect similarly exciting and progressive deve
advantages from facilitated two-way exchanges. Within our respective traditions, each side l
chary and perhaps condescending in evaluating the enormous philosophical, psychological,
contributions made by these two disparate conceptions of reality.

You nonetheless have expressed personal interest in bridging the gap between the theor
practical knowledge resources of Buddhism and Western life sciences. Fortunately, the idea
appeals to resourceful constituents on both sides. The most significant fact is that both sides
originally founded on the principle that if there is substantial evidence to refute existing assu
hypotheses-no matter how long established and widely believed these may be-verifiable evi
them with new explanations. This ensures the progressiveness that distinguishes Buddhist a
scientific traditions from most ideologies.

At the first Mind and Life Conference, some tenuous threads were strung across. But we
established foundations for deciding what may be the most fruitful questions to ask of one a
experiments might contribute most effectively to mutual progress, and how we should go ab
another's evidence.

DALAI LAMA: Two years ago we had the first Mind and Life dialogue. We have then and no
with different possible approaches and possible grounds for future dialogues. Sometime in t
be quite beneficial if we could concentrate on certain points raised in these two Mind and Lif
these meetings, points are raised which open new possibilities for pursuing more in-depth re
research with precision instruments. With experimental investigation of some of these points
obtain better evidence and a deeper understanding. The subjects for such research must be
scholars but rather practitioners who have some contemplative experience. In the past, som
have visited laboratories in which their bodily responses were measured. Dr. Benson, for ex
physiological tests and found that extra energy is mobilized during meditation. Thus meditati
gave rise to biological changes within the body. So, I suggest that we proceed like that. I thi
might get a clearer picture, for the scientists as well. Experiment on capable practitioners to
mental states and brain functions-I think maybe that could yield interesting results. Perhaps
lead to more questions being raised as well as some being answered. I think that's the path
it?

We have had two dialogues now on Mind and Life that have been fairly diverse in the top
explored. What I would like to do in the future is to pinpoint one topic and really come up wit
further research that are more clearly channeled and focused. This is more an objective for
consideration than for me to decide. It is for us to decide among ourselves.

There is another point I should mention. I always believe that each individual human bein
of responsibility for humanity as a whole. Particularly, I always believe that as scientists, you
special responsibility. Besides your own profession, you have a basic motivation to serve hu

produce better, happier human beings. Whether we understand consciousness or not, we m
persons. That is important. I want to express that. Whenever I meet scientists, I always have

Through my own profession, I try my best to contribute as much as I can. This proceeds
concerned whether another person agrees with my philosophy or not. Some people may be
belief, my philosophy, but I feel alright. So long as I see that a human being suffers or has n
contribute as much as I can to contribute to their benefit. Scientists and medically qualified p
contribute especially. That's different; that's a particular context. A human being needs to be
according to your professional calling. You can contribute; that's your shared professional re

Especially now in the twentieth century, I think the scientists' role is important and urgent
evidence and explanations can make something that is unseen into something that becomes
understandable. In contrast, explanations, arguments, and interpretations of mind and life th
traditions recommend tend to be based more on subjective experience and advocacy. A sci
usually be objectified and shared on the basis of instrumental evidence that can detect and
otherwise obscure. This makes the scientific explanation more tangible and cognizable than
explanation that may be mainly derived from introspective experiences. A scientific explanat
would be more effective.

From within the scientists' circle, it is not clear whether affection and compassion are illus
real. Often we cannot specifically pinpoint the objects of our compassion, of our projected ki
objects of our affection. Anyway, having compassion is something very important throughou
isn't it? Whether compassion has an independent existence within the self or not, compassio
daily life, I think, the foundation of human hope, the source and assurance of our human futu

15. Afterword: Buddhist Reflections -- B. Alan Wallace

Due to the unusual brevity of this Mind and Life Conference, which lasted two days instead
for all the other meetings in this series, Robert Livingston asked me to write a concluding es
further context and elucidation of the Buddhist topics raised here by the Dalai Lama. The fol
attempt to fulfill that wish, principally setting forth certain Buddhist perspectives on the mind/
problem, and at times viewing modern scientific assertions in light of the Buddhist world view
motivation in doing so is not to demonstrate the superiority of one view over the other, but to
avenues of theoretical and empirical research to scientists and Buddhists alike. For there are
increasing number of people today who, like myself, feel that modern neuroscience and Buc
deal to learn from each other. Neither has sole access to exploring the true nature of the mi

The Reality of Suffering

The fundamental structure of Buddhism as a whole is known as the Four Noble Truths. All B practices are presented within the context of these four, namely the reality of suffering, the r sources of suffering, the reality of the cessation of suffering together with its underlying caus finally the reality of the path to such cessation. The Buddha's injunctions regarding these fou should recognize the reality of suffering, eliminate the sources of suffering, accomplish the c suffering, and follow the path leading to cessation.

Buddhism identifies two kinds of suffering: physical and mental. The two are not identical experientially apparent that one may be physically uncomfortable-for instance, while engagi physical workout-while mentally cheerful; conversely, one may be mentally distraught while physical comfort. This immediately raises the issue of the mind/body relationship. The fact th compelling grounds for not simply equating mental and physical degrees of well-being implie affective dualism between the body and mind. Such dualism is explicitly accepted by Buddh were presented in this conference why this should be refuted by modern neuroscience.

Affective dualism may be included in the broader category of what may be deemed expe experiences of objective, physical phenomena are quite unlike our experiences of subjective An event like an apple dropping from a tree, or a thing like an apple itself, appears quite diffe event of losing hope, or the experience of confidence. Similarly, there are significant experie differences between objectively observing brain processes and subjectively observing menta former have specific locations and are composed of material entities that have shape, color, numerous other physical attributes; mental processes seem to lack those physical attributes qualities of their own that are not apparent in brain processes. The fact that Buddhist conten observed the mind for centuries yet formulated no theory of the brain implies that introspecti the mind does not necessarily shed any light on the brain. Likewise, the study of the brain al of all first-person accounts of mental states-does not necessarily yield any knowledge of me Thus, experiential dualism, which maintains that physical and mental phenomena experienti different, is accepted by Buddhism as well as by at least some of the scientists in this meetin

Experiential dualism also includes what may be called causal dualism, for the mind/body Hobson's words "is clearly open to interventions of two distinctive kinds. One is a biological i the other is a conceptual intervention." Lewis Judd concurs when he comments that there "is there may be a synergistic effect between psychopharmacology and specific forms of psych the combination of the two, the rate of relief for the clinically depressed is higher than if one medications alone. Likewise, Buddhism maintains that the mind is influenced by, and exerts upon, both mental and physical phenomena.

What shall we make of such mind/body dualisms, which are commonly accepted in Budd science? The Madhyamaka view, which the Dalai Lama endorses and which in Tibet is gene pinnacle of Buddhist philosophy, maintains that humans have an innate tendency to reify bo experience as well as ourselves as experiencing agents. According to this view, while it is us recognize the apparent differences between physical and mental events in the above ways,

error to conclude that nature itself-independently of our conceptual constructs-has created s
demarcation between physical and mental phenomena. Thus, the Madhyamaka view explici
substance dualism, which has been so roundly condemned by contemporary neuroscientists
proponents of the Madhyamaka view, declare that if the mind and body did each exist inhere
of conceptual designations-they could never interact. Thus, there is a deep incongruity betw
and reality: while mind and matter seem to be inherently different types of independently exi
such appearances are misleading; this becomes apparent only by an ontological analysis of
types of phenomena.13

The difficulty of providing any explanation for the causal interaction of the body and mind
are regarded as real, separate "things" has been clearly addressed in this conference, and i
reason why the great majority of neuroscientists have adopted a physicalist view of the minc
perspective, while this step eliminates the need for any causal mechanism relating a nonphy
brain, it has the disadvantage of shedding no light on the actual nature of consciousness or
Indeed, though modern neuroscience has discovered many elements of the brain and neura
necessary for the production of specific conscious processes, it has provided no cogent exp
nature of consciousness, nor does this discipline have any scientific means of detecting the
absence of consciousness in any organism whatsoever. Over the years since this meeting,
illuminating materialist explanation of consciousness than that offered here, namely that it is
natural condition of the activated brain. Nor have I heard anything more revealing concernin
consciousness than the statement that it is something that arises when there are enough ne
enough connections to support conscious activity. Such accounts actually explain nothing, a
be counted as scientific theories, for they do not lend themselves to either empirical verificat
refutation.

Not only do Madhyamikas reject the notion that the mind is an inherently existent substar
they similarly deny that physical phenomena as we experience and conceive of them are thi
rather, physical phenomena are said to exist in relation to our perceptions and conceptions.
is inescapably related to our perceptual modes of observation, and the ways in which we co
are inescapably related to our concepts and languages.

In denying the independent self-existence of all the phenomena that make up the world c
the Madhyamaka view departs from both the substance dualism of Descartes and the subst
physicalism-that is characteristic of modern science. The physicalism propounded by many
scientists seems to assert that the real world is composed of physical things-in-themselves,
phenomena are regarded as mere appearances, devoid of any reality in and of themselves.
difference between appearances and reality.

The Madhyamaka view also emphasizes the disparity between appearances and reality,
different way. All the mental and physical phenomena that we experience, it declares, appea
existed in and of themselves, utterly independent of our modes or perception and conceptio
inherently existing things, but in reality they exist as dependently related events. Their deper

threefold: (1) phenomena arise in dependence upon preceding causal influences, (2) they ex upon their own parts and/or attributes, and (3) the phenomena that make up the world of our dependent upon our verbal and conceptual designations of them.

This threefold dependence is not intuitively obvious, for it is concealed by the appearance as being self-sufficient and independent of conceptual designation. On the basis of these mi appearances it is quite natural to think of, or conceptually apprehend, phenomena as self-de themselves. This tendency is known as reification, and according to the Madhyamaka view, delusion that provides the basis for a host of mental afflictions. Reification decontextualizes. phenomena without regard to the causal nexus in which they arise, and without regard to the observation and conceptualization by which they are known. The Madhyamaka, or Centrist, it seeks to avoid the two extremes of reifying phenomena on the one hand, and of denying th the other.

In the Madhyamaka view, mental events are no more or less real than physical events. In common-sense experience, differences of kind do exist between physical and mental pheno commonly have mass, location, velocity, shape, size, and numerous other physical attribute generally characteristic of mental phenomena. For example, we do not commonly conceive affection for another person as having mass or location. These physical attributes are no mo other mental events such as sadness, a recalled image from one's childhood, the visual perc or consciousness of any sort. Mental phenomena are, therefore, not regarded as being phys reason that they lack many of the attributes that are uniquely characteristic of physical phen Buddhism has never adopted the physicalist principle that regards only physical things as re the First Noble Truth, both physical and mental suffering are to be recognized, but according view, neither exists as a thing-in-itself, and therefore the dualism between them is of a relativ absolute, nature.

The Reality of the Sources of Suffering

Just as Buddhism recognizes two types of suffering-mental and physical-so does it affirm the mental and physical causal influences that give rise to suffering. Physical injury, for example physical pain and it may also result in mental anguish. On the other hand, certain attitudes s arrogance, insecurity, craving, hostility, and jealousy may also result in mental distress, and impulses may also lead one into activities that produce physical pain as well. It is also appar physical illnesses and injuries do not necessarily result in mental distress- they do not do so whenever such physical events occur-and mental suffering may arise even in the absence o physical influences. For example, one may feel deeply distressed by not receiving a telepho someone. This is not to say that there are no neurophysiological correlates to such unhappi there are no brain events that may be necessary for the arising of unhappiness-but it is not e

those physical processes are the primary causes of one's distress. Indeed, Tibetan Buddhis
the mental states we experience as humans do have physiological correlates in the body, bu
the subjectively experienced mental states to purely objective, bodily states.

As the Dalai Lama has affirmed many times, if elements of Buddhist doctrine, including th
view, are compellingly refuted by new empirical evidence or cogent reasoning, then those B
be abandoned. Many neuroscientists today claim that mental processes are in fact nothing o
processes: all mental events are either identical to brain events or are solely produced by th
existence apart from them. This view is at variance with Buddhism, so if there are compellin
adopting it, Buddhist doctrine should be revised accordingly.

The ever-growing body of neuroscientific discoveries concerning the correspondence of s
processes to specific neural events can be reasonably interpreted in either of two ways. This
suggest that mental processes are identical to, or at least concomitant with, their correspond
processes. If this turns out to be the case, this could be regarded as evidence in support of t
view that the mind is simply a function of the brain, but this is certainly not the only logical co
that could be drawn from such evidence. Alternatively, such correspondences between men
processes might demonstrate that mental processes occur in dependence upon brain proce
causal relation between two sorts of phenomena, which leaves open the possibility that ther
causes-possibly of a non-physical, cognitive nature-that are necessary for the production of

Common-sense experience suggests that mental and physical events exert causal influe
It has long been known that physical stimuli from our environment and from our body influen
our thoughts, and feelings. And mental activity-including those same perceptions, thoughts,
influences the body. Buddhists take such causal interrelatedness at face value; neither phys
causal agency is discounted due to any speculative presuppositions. Buddhism regards sub
mental events as being nonphysical in the sense that they are not composed of particles of
physical events as being non-mental in the sense that they are not of the nature of cognition
limited kind of dualism, what kind of physical mechanism does it posit to account for the cau
between these two kinds of phenomena? This question presupposes that all causation requ
mechanisms, but this assumption has never been held by Buddhists.

It is not evident to me that contemporary physics refutes the limited dualist view propose
Madhyamaka view. Modern cosmology suggests that the physical world may have arisen fro
not composed of particles of matter and hence is not physical in the above Buddhist sense o
physicists now regard time, too, as being very like a dimension of space, and even energy it
necessarily a purely objective, material entity. While the principle of the conservation of ener
been posited by neuroscientists as a physical law that prohibits any non-material influences
world, Richard Feynman (himself an avowed physicalist) points out that this is a mathematic
not a description of a mechanism or anything concrete. He adds that in physics today we ha
what energy is,14 leaving open the possibility, as the Madhyamikas propose, that energy as
not something that exists purely objectively as an independent physical reality. Given the int

of mass and energy, this raises interesting questions concerning the ontological status of ma

The contemporary theoretical physicist Euan Squires explicitly claims that the conservati physics should not be posited as compelling grounds for refuting dualist hypotheses of mind Until the work of Newton, physicists believed that all forces were simply "push/pull" effects o bodies, but Newton's law of gravitation countered that the presence of an object at one plac the behavior of another at an arbitrarily large distance away, without any intervening mediun Thus, as Squires points out, "materialism" in its narrowest interpretation died in the seventee Similarly, until the late nineteenth century, most scientists viewed the world from the perspe mechanistic materialism, which required a material medium for the propagation of light. But mechanism also became obsolete when Maxwell mathematically demonstrated that no such Michelson and Morley empirically demonstrated the absence of any physical evidence for su the classical principle of mechanism died in the nineteenth century and was even more deep twentieth-century discoveries in the field of quantum mechanics.16 In the examples cited ab preconceptions have been dispelled by advances in knowledge, in the best spirit of scientific

To return to the Buddhist account of mind/body interactions, if mental and physical proce influence each other by means of some mechanism, how do they interact? Buddhism begins validity of our common-sense conclusion that mental and physical phenomena influence eac the scientists in this conference explicitly confirmed. This affirmation is made on the basis of straightforward, Buddhist definition of causality: A can be regarded as a cause of B if and on precedes B, and (2) were the occurrence of A to have been averted, the occurrence of B wo averted. Thus, this phenomenological theory of causality does not necessarily require mech

As the Dalai Lama pointed out, there is a simple, twofold classification of causality that ha bearing on the nature of consciousness. A may be a substantial cause of B, in which case it transforms into B, or A may be a cooperative cause of B, in which case it contributes to the but does not transform into it. Now if mental states are in fact nothing other than brain states is no problem in asserting that prior neurophysiological events transform into mental states, as their substantial causes. But to conclude with certainty that mental events are identical to correlates-or that those mental events are simply a function or state of the corresponding bra would have to be demonstrated empirically that the two occur simultaneously and not seque entail knowing the precise moment when a mental event takes place and the precise momen takes place, and ascertaining whether those two moments are simultaneous or sequential. T knowledge, this has not yet been done, and it is not clear to me how it could be done with su precision. If mental events are produced from prior neural events, the two cannot be identica it is valid to ask: Do physical processes act as substantial causes or as cooperative causes processes?

If physical events, in causing nonphysical mental events, were to transform into them, the those physical events would have to disappear in the process; this is a position rejected by B science alike, albeit for different reasons. Buddhism therefore proposes that physical proces

cooperative, but not substantial, causes for mental processes. In the meantime, physical eve
as substantial causes for subsequent physical events. But this raises the question: If preced
processes act only as cooperative causes for mental events, what, if anything, are the subst
mental events? If mental processes had no substantial causes, this would imply that they ar
Buddhism rejects this possibility, just as it rejects the notion that physical events can arise fr

The conclusion drawn by Buddhism is that prior mental events act as the substantial cau
mental events. At times, specific mental states enter a dormant state, as, for example, when
is withdrawn as one falls asleep. But the continuum of the mind is never annihilated, nor doe
from nothing.

The whole of Buddhism is concerned with identifying the nature and origins of suffering, a
exploring means to eliminate suffering from its source. Relying chiefly on contemplative and
inquiry, it is concerned chiefly with mental afflictions, as opposed to physical illness, and it h
more to the mental causes of distress than to physical causes. In its pursuit of understandin
causes of mental suffering, Buddhism has much to learn from modern neuroscience. There
to refute genetic influences, electrochemical imbalances in the brain, and other types of brai
contributing to mental dysfunctions, but in the face of such compelling evidence, a Buddhist
questions as: if two people are genetically prone to a certain type of mental disorder, why is
succumb to the disease and the other not? Likewise, two people may be subjected to very s
trauma, yet their psychological responses may be very different. To limit the pursuit of such
to physiological causation seems unjustified, regardless of one's metaphysical orientation. T
of a physical cause of a mental disorder does not preclude the possibility of important psych
also being involved. Thus, counseling someone to avoid or more successfully manage certa
circumstances that may lead to mental problems may be sound advice. However, Buddhism
identifying and healing the inner mental processes that make one vulnerable to such outer i
than trying to control or avoid outer circumstances, Buddhism recognizes that many difficult
circumstances are uncontrollable and at times unavoidable; therefore it focuses primarily on
malleability of the mind, especially in terms of making it less prone to afflictions regardless o
environment.

In short, Buddhism places a greater emphasis on controlling one's own mind rather than
one's environment. This may be why the Dalai Lama expressed such an interest in the rang
mental disorders as chronic depression, for Buddhism is concerned with counteracting the p
such disorders and not simply with treating their symptoms. For all the medical advances in
chronic depression, Lewis Judd candidly acknowledged that antidepressants do not "cure" t
"treat" or "manage" them as clinicians "try to remove the symptoms." This may be immensel
term, but for the long term, Buddhism stresses the importance of identifying the necessary a
causes of all kinds of mental disorders with the hope that they may be eliminated and the in
utterly healed.

Why is it that medical science so often confines itself to explanations involving physical c

so swiftly relegates other influences to the euphemistic category of "placebo effects" (bearin
placebo is defined as something that has no significant medical effects)? I suspect this is lar
fact that for the first three hundred years following the Scientific Revolution, there was no sc
mind in the West, and for the first hundred years in the development of psychology, the natu
causal efficacy of consciousness were widely ignored, with the brief exception of a few intros
as William James. As James commented, those phenomena to which we attend closely bec
we disregard are reduced to the status of imaginary, illusory appearances, equivalent finally
all.17 While the brain has become very real for scientists observing the objective, physical c
mental activity, with no comparable development of sophisticated techniques for exploring m
firsthand, such subjective phenomena as mental imagery, beliefs, emotions, and consciousn
widely regarded as mere illusory epiphenomena of the brain.

Buddhist contemplatives, on the other hand, have long ignored the brain's influence on th
therefore attribute little if any significance to it. But they have developed a wide array of intro
contemplative methods for training the attention, probing firsthand into the nature, origins, an
efficacy of mental events, including consciousness itself, and for transforming the mind in be
Centuries of experience derived from Buddhist practice suggest that the mind may be far mo
hold far greater potential than is now assumed by modern science. However, as the Dalai La
elsewhere, these claims are like paper money. If we are to attribute value to them, we must
that they are backed by valid experience. Only that is the gold standard behind the currency
claims.

Does modern cognitive science know enough about the brain and mind to safely conclud
of a nonphysical mind is useless? When asked what percentage of the functioning of the bra
understand, neuroscientist Robert Livingston replies, "Half of one percent," and Lewis Judd
have barely scratched the surface." Nevertheless, one may still hold to a physicalist view of
grounds that there is no scientific evidence for the existence of any nonphysical phenomena
hypothesis of a nonphysical mind should not be entertained even for a moment. This would
conclusion if science had developed instruments for detecting the presence of non-physical
instruments yielded negative results. However, to the best of my knowledge, no such instrun
developed. Thus, the statement that there is no scientific evidence for the existence of anyth
is unsubstantiated. If neuroscientists had a thorough understanding of all the necessary and
for the production of consciousness, and if all those causes turned out to be physical, then a
theories of the mind and brain would have to be rejected. But contemporary neuroscientists
very far from that goal.

It is pertinent to point out here that, strictly speaking, there is still no scientific evidence fo
existence of consciousness! Scientists know of its existence only because they are conscio
they infer on that nonscientific basis that other similar beings are conscious as well. But how
human being must another entity be to be deemed conscious? When it comes to the presen
consciousness in unborn human fetuses and in other animals there is no scientific consensu

reason that there is no scientific means of detecting the presence or absence of consciousn whatsoever. This accounts for the current lack of scientific knowledge concerning the nature causal efficacy of consciousness. With this in mind, we now turn to the topic of the cessation and the possibility of the cessation of consciousness itself.

The Reality of the Cessation of Suffering

Once the full range of suffering has been identified and its necessary and sufficient causes Buddhism asks: Is it possible to be forever freed from suffering and its sources? Many scien respond with a swift affirmative: when you die, all your experiences stop, for consciousness other words, the cessation of suffering occurs due to personal annihilation. While this is ofte scientific view, from a Buddhist perspective, the present state of neuroscientific ignorance co origins and nature of consciousness lends little credibility to any conclusions scientists may effect of biological death on consciousness.

Tibetan Buddhism asserts that during the process of dying, our normal sensory and conc become dormant. The end result of this process, when all our normal mental faculties have the cessation of consciousness, but rather the manifestation of very subtle consciousness, f other mental processes originate. The presence of this subtle consciousness, according to T not contingent upon the brain, nor does it entail a loss of consciousness. Rather, the experie consciousness is the experience of unmediated, primordial awareness, which is regarded as constituent of the natural world. When the connection between this subtle consciousness an severed, death occurs. But this consciousness does not vanish. On the contrary, from it tem "mental body," akin to the type of nonphysical body one may assume in a dream. Following experiences subsequent to one's death, this mental body also "perishes," and in the next mo life begins, for example in the womb of one's future mother. During the development of the f sensory and conceptual faculties are developed in reliance upon the formation of the body. consciousness is said to be present from the moment of conception.

What are the empirical grounds for this theory of metempsychosis, presented here only i highly trained Tibetan Buddhist contemplatives claim to be able to recall the events of their p the subsequent dreamlike experience, and the process of taking birth. In many cases they a events from their past lives, for the memories are stored, according to this theory, in the con mental consciousness that carries on from one life to another. Other people, too, may have recalling their past lives, as in the example the Dalai Lama gave of the two girls in India who recollected the names of people that they had known in previous lives. However, most peop their previous lives, according to Buddhism, for those experiences are eclipsed by the more of this life, just as most adults have few memories of their infancy in this life.

In this conference, the scientists' difficulty in understanding the Buddhist concept of subtl

consciousness may appear odd, for the notion of subtle physical phenomena is common in s
the electromagnetic field of a single electron is a subtle phenomenon, which can be detecte
sophisticated instruments. Likewise, the light from galaxies billions of light years away is ver
can be detected only with very powerful, refined telescopes. Similarly, Buddhism posits the e
subtle states of awareness and mental events that can be detected only with very sensitive,
attention. Ordinary consciousness is too unrefined and unstable to detect such phenomena,
devised numerous techniques for training the attention, unknown to modern science, so that
increasingly more subtle mental and physical phenomena.18 While subtle states of awarene
only with very refined awareness, even the grossest mental states, such as rage (which can
firsthand by an ordinary, untrained mind), cannot be directly detected with the physical instru
neuroscience: they detect only the neurophysiological correlates of such mental states and
physical behavior. Thus, all states of consciousness may be regarded as too subtle for mod
detect.

Whereas belief in an afterlife or the continuity of consciousness after death is often regar
optimistic act of faith in the West, Buddhism counters that the belief in the automatic, eterna
suffering at death due to the disappearance of consciousness is an optimistic act of faith, wi
empirical or rational grounds to support it. Buddhism does indeed propose that suffering, tog
source, can be radically, irreversibly dispelled, but this requires skillful, sustained refinement
and the elimination of the root cause of suffering-namely, ignorance and delusion-through th
contemplative insight and knowledge. The means for developing such insight are presented
to liberation.

The Reality of the Path to the Cessation of Suffering

According to Tibetan Buddhism, the fundamental root of suffering is a type of inborn ignoran
nature of one's own identity, one's own consciousness, and the world of which one is consci
claims that all but highly realized people are born with these, but they can be attenuated and
entirely. Specifically, under the influence of such inborn ignorance we grasp on the absolute
and other, which leads in turn to the reification of all manner of mental and physical phenom
the division of mental and physical itself. According to the Madhyamaka view, such ignorance
countered by realizing the manner in which all phenomena, including oneself, exist as deper
events as described earlier in this essay.

In addition to such inborn ignorance, human beings are subject to a second type of ment
known as speculative ignorance. No one is born with this kind of ignorance, rather it is acqui
false indoctrination and speculation. Buddhism maintains that as a result of adopting unfoun
presuppositions, we may become more confused than we would have been without receivin
whatsoever.

Thus, the proper task of Buddhist training is not to indoctrinate people into a given creed philosophical tenets. Rather, it is to challenge people to examine and re-examine their own assumptions about the nature of reality. By repeatedly putting our presuppositions to the tes examination by way of careful observation and clear reasoning, we empower ourselves to di our own speculative confusion. Once this is cleared away, we are in a much more effective and vanquish the underlying, inborn ignorance and its resultant mental afflictions. In Buddhis and spiritual maturation may be measured in direct relation to one's success in overcoming mental afflictions.

With this twofold classification of ignorance in mind, let us examine the interface betwee modern science in terms of two quite disparate ways of confronting reality. One is by means ideology and the other is by pursuing scientific inquiry. The eminent anthropologist Clifford G in this regard, "Science names the structure of situations in such a way that the attitude cont them is one of disinterestedness.... But ideology names the structure of situations in such a attitude contained toward them is one of commitment."19 Geertz regards religious belief as example of an ideology, and he remarks that this involves a prior acceptance of authority wh experience. In short, with respect to any ideology, one who would know must first believe.

The problem of adopting an ideology arises when there is a discrepancy between what is can be established by compelling evidence. But what constitutes compelling evidence and fo who are committed to physicalism are extremely skeptical of any evidence that is incompatib As Allan Hobson comments, their minds must be open about such evidence, but that openin the other hand, Tibetan Buddhists who are committed to the theory of metempsychosis are neuroscientific claims that the mind is simply an epiphenomenon or function of the brain. Th neuroscientific evidence presented to them, physicalists find compelling evidence for refutin existence of the mind, whereas traditional Tibetan Buddhists and other nonmaterialists do n

Most scientists would acknowledge that they do not know that consciousness is nothing function of the brain, and most Buddhists, I believe, would acknowledge they do not know th something more than a function of the brain. And yet convictions run strong in both ways, in sides are committed to disparate ideologies. If this is true, then scientists, together with Bud equally prone to ideologies-or to use Robert Livingston's term, "speculative suppositions." W of science is largely an account of disabusing ourselves of mistaken speculative supposition Livingston points out, Buddhism also places a high priority on dispelling such ignorance in o the deeper, inborn ignorance that lies at the root of suffering.

Perhaps in order to explore this commonality, the Dalai Lama cited a threefold classificat phenomena that is made in Buddhism. The first of these categories includes phenomena tha apprehended, or empirically demonstrated. The second includes those that are known by lo not directly. The third includes those that are accepted simply on the basis of someone else' authority. He hastened to add that these are not qualities inherent to different types of phen they are related to the limitations of our own knowledge. An event that is known to one pers

basis of someone else's testimony may be inferentially known by a second person; the same directly by a third person. Everyone agreed that it is the task of science to reduce the numbe in the third category, and to move as many phenomena as possible from the second to the f in fact, is the goal of Buddhism as well.

Since it is widely regarded in the West simply as a religion, Buddhist doctrine is still widel as an ideology, in contrast to scientific knowledge. Indeed, many Buddhists do uncritically ac of their faith simply as a creed, without subjecting it to either empirical or rational analysis. Ic are commonly based not on immediate experience or on cogent, logical analysis, but on the else, such as the Buddha, whom one takes to be an authority. If the words of the Buddha ar authoritative, then the basis for this ideology vanishes into thin air. Even though many Buddl Buddhist doctrine in this way, the Buddha admonished his followers: "Monks, just as the wis testing it by heating, cutting, and rubbing it, so are my words to be accepted after examining out of respect [for me]."20 Thus, unquestioning commitment to an ideology is not only unnec it was explicitly condemned by the Buddha himself!.

While scientific knowledge is commonly equated with empirical discoveries, with an ever reliance upon inference and others' testimony, I believe even a cursory examination of the h demonstrates that this view is far from accurate. With the enormous specialization among th vast amount of research that has been conducted throughout history and throughout the wo individual can hope to empirically confirm the findings of the rest of the scientific community. empirical scientific research relies upon the sophisticated tools of technology, and few scien time or inclination to check the engineering of every instrument they use. For scientific know progress, scientists must rely increasingly on the claims of their scientific and engineering co the past and present. In most cases, I believe, that trust is well earned, but in most cases tha reliance upon others' authority, not upon one's own observations or rigorous logic. As this is scientific community, it is all the more true for the public at large, which provides the funding scientific research-people regard scientists as authorities in their respective fields and accep on the basis of such trust. This trust is warranted by the belief that if one were to engage in t scientific training and perform a specific type of research for oneself, one could, in principle, other's findings empirically or at least by logical analysis. It is with this same kind of trust tha contemplatives receive formal training in Buddhism and try to put to the test the Buddha's ov discoveries about the nature of suffering, the source of suffering, its cessation, and the path cessation.

Buddhist inquiry into the above three types of phenomena proceeds by way of four princi which the Dalai Lama referred only briefly in this meeting.21 To expand briefly on his comme principle of dependence refers to the dependence of compounded phenomena upon their ca dependence of visual perception upon the optic nerve. It also pertains to the dependence of phenomenon upon its own parts and attributes, or upon other entities, as in the interdepende "down" and "parent" and "child." The principle of efficacy pertains to the causal efficacy of sp

phenomena, such as the capacity of a kernel of corn to produce a stalk of corn. The principl
consists of three means by which one establishes the existence of anything: namely, direct p
inference, and knowledge based upon testimony, which correspond to the above threefold e
explicitly not ontological-classification of phenomena. The principle of reality refers to the na
phenomena that is present in their individuating and generic properties. An individuating pro
for instance, is heat, and one of its generic properties is that it is impermanent. The Dalai La
examples of this principle the fact that the body is composed of particles of matter and the fa
consciousness is simply of the nature of luminosity and cognizance. These facts are simply
face value: they are not explained by investigating the causes of the body and mind or their
efficacy.

Let us apply these four principles to the materialist understanding of consciousness. Acc
view, consciousness is simply a natural condition of the activated brain, much as heat is a n
of fire (the principle of reality). As such, consciousness vanishes as soon as the brain is no l
(the principle of dependence), and it has no causal efficacy of its own apart from the brain (t
efficacy). These conclusions are based on the direct observations of neuroscientists investig
correlates; they are inferred by philosophers who know of such correlates; and they are acc
many people who accept scientific materialism without knowing for themselves its supportin
logical arguments (the principle of valid proof).

According to the Buddhist view, in contrast, consciousness is simply of the nature of lumi
cognizance, much as fire is of the nature of heat (the principle of reality). Specific states of c
arise in dependence upon the sense organs, sensory objects, and prior, nonphysical states
(the principle of dependence); and they, in turn, exert influences on subsequent mental and
including indirect influences on the outside physical world (principle of efficacy). These conc
purportedly based on the direct observations of contemplatives who have thoroughly fathom
consciousness; they are inferred by philosophers on the basis of others' experiences; and th
fact by many Buddhists who accept Buddhist doctrine without knowing for themselves its su
facts or logical arguments (the principle of valid proof).

In evaluating these two radically different ways of understanding consciousness, the cen
arises: which people are deemed to be authorities on consciousness due to their privileged,
Modern Westerners may look with deep skepticism upon anyone claiming to be an authority
accomplished neuroscientist. Traditional Tibetan Buddhists, on the other hand, may look wit
upon anyone claiming to be an authority on consciousness who has not accomplished adva
meditative concentration by which to explore the nature of the mind introspectively. By what
judge who is and who is not an authority who can provide reliable testimony? In other words
observations are to be deemed trustworthy? I strongly suspect that answers to these questi
role of ideology, and perhaps it will turn out to be true that one who would know-either throu
on the basis of authoritative testimony-must first believe. These questions certainly deserve
in much greater detail, especially in the context of such cross-cultural dialogue.

Before closing, I would like to raise one final issue that is central to Buddhism and to the himself, and that is compassion. As the Dalai Lama has commented many times, philosophi theories vary from culture to culture, and scientific theories are subject to change over time, importance of love and compassion is a constant throughout human history. The Tibetan Bu liberation and spiritual awakening likewise places an equal emphasis on the cultivation of ins compassion. Indeed, the experiential knowledge sought in Buddhism is said to support and compassion, and any view that undermines compassion is viewed with extreme skepticism.

It was perhaps with this in mind that at one point in this conference the Dalai Lama asked participants whether they- who asserted the identity of the mind (and implicitly the person) w brain-could feel affection for a brain. The general response among the neuroscientists was p expressed by Antonio Damasio: "What I can feel affection for is a particular individual, a pers know.... I don't feel any affection whatsoever [for brains]." Lewis Judd commented in a simila physician is dedicating his or her knowledge and skills on behalf of the patient as a totality, a not to some fractional part or organ system.... The patient is not just a diseased liver or disea whatever. The patient is an integrated, whole person." But where is this "particular individua person" to be found? According to physicalism, is this anything more than a baseless illusion doesn't this ideology critically undermine love and compassion?

According to the Madhyamaka view, a person cannot be identified with the mind alone or the rest of the body. But no individual can be found under analysis apart from the body and "I," or self, can be found under such ontological scrutiny, so Madhyamikas conclude, like ma today, that the self does not exist objectively or inherently, independently of conceptual desi However, the Madhyamikas add that while none of us exist as independent things, we do ex interrelationship with each other. Thus, we do not exist in alienation from other sentient bein surrounding environment; rather, we exist in profound interdependence, and this realization far deeper sense of love and compassion than that which is conjoined with a reified sense o separateness and autonomy.

Whatever fresh insights may be arise from the collaboration of Buddhists and neuroscien hope that these may lead us to become more and more "warm-hearted persons." I would lik essay with the Dalai Lama's own concluding words: "Whether compassion has an independ self or not, compassion certainly is, in daily life, I think, the foundation of human hope, the so assurance of our human future."

Appendix -- About the Mind and Life Institute

The Mind and Life dialogues between His Holiness the Dalai Lama and Western scientists w through a collaboration between R. Adam Engle, a North American businessman, and Dr. F Chilean-born neuroscientist living and working in Paris. In 1983, both men independently ha

create a series of cross-cultural meetings between His Holiness and Western scientists.

Engle, a Buddhist practitioner since 1974, had become aware of His Holiness' long-stanc interest in science, and his desire to both deepen his understanding of Western science, anc understanding of Eastern contemplative science with Westerners. In 1983 Engle began worl in the autumn of 1984, Engle and Michael Sautman met with His Holiness's youngest brothe (Ngari Rinpoche), in Los Angeles and presented their plan to create a week-long cross-cultu meeting. Rinpoche graciously offered to take the matter up with His Holiness. Within days, F that His Holiness would very much like to participate in such a discussion, and authorized pl meeting.

Varela, also a Buddhist practitioner since 1974, had met His Holiness at an international 1983, the Alpbach Symposia on Consciousness. Their communication was immediate. His H interested in science but had little opportunity for discussion with brain scientists who had sc understanding of Tibetan Buddhism. This encounter led to a series of informal discussions c years; through these conversations, His Holiness expressed the desire to have more extens mutual discussion and inquiry.

In the spring of 1985, Dr. Joan Halifax, then the director of the Ojai Foundation, and a frie Varela, became aware that Engle and Sautman were moving forward with their meeting plar on Varelas behalf and suggested that they all work together to organize the first meeting col four gathered at the Ojai Foundation in October of 1985 and agreed to go forward jointly. Th focus on the scientific disciplines that address mind and life, since these disciplines might pr fruitful interface with the Buddhist tradition. That insight provided the name of the project, an of the Mind and Life Institute itself.

It took two more years of work and communication with the Private Office of His Holiness meeting was held in Dharamsala in October 1987. During this time, the organizers collabora a useful structure for the meeting. Varela, acting as scientific coordinator, was primarily resp the scientific content of the meeting, issuing invitations to scientists, and editing of a volume transcripts of the meeting. Engle, acting as general coordinator, was responsible for fundrais with His Holiness and his office, and all other aspects of the project. This division of respons between general and scientific coordinators has been part of the organizational strategy for meetings. While Dr. Varela has not been the scientific coordinator of all of the meetings, he guiding force in the Mind and Life Institute, which was formally incorporated in 1990 with En Chairman.

A word is in order here concerning these conferences' unique character. The bridges tha enrich traditional Buddhist thought and modern life-science are notoriously difficult to build. V first taste of these difficulties while helping to establish a science program at Naropa Institut arts institution created by Tibetan meditation master Chogyam Trungpa as a meeting groun traditions and contemplative studies. In 1979 the program received a grant from the Sloan F organize what was probably the very first conference of its kind: "Comparative Approaches t

Western and Buddhist." Some twenty-five academics from prominent North American institu
disciplines included mainstream philosophy, cognitive science (neurosciences, experimenta
linguistics, artificial intelligence) and, of course, Buddhist studies. The gatherings difficulties
a hard lesson on the organizational care and finesse that a successful cross-cultural dialogu

Thus in 1987, wishing to avoid some of the pitfalls encountered during the Naropa experi
operating principles were adopted that have contributed significantly to the success of the M
series. These include: choosing open-minded and competent scientists who ideally have so
Buddhism; creating fully participatory meetings where His Holiness is briefed on general sci
from a nonpartisan perspective before discussion is opened; employing gifted translators lik
Jinpa, Dr. Alan Wallace, and Dr. Jose Cabezon, who are comfortable with scientific vocabul
and English; and finally creating a private, protected space where relaxed and spontaneous
proceed away from the Western media's watchful eye.

The first Mind and Life Conference took place in October of 1987 in Dharamsala. The co
the basic groundwork of modern cognitive science, the most natural starting point for a dialo
Buddhist tradition and modern science. The curriculum for the first conference introduced br
cognitive science, including scientific method, neurobiology, cognitive psychology, artificial i
brain development, and evolution. In attendance were Jeremy Hayward (physics and philos
Robert Livingston (neuroscience and medicine), Eleonor Rosch (cognitive science), and Ne
(computer science). At the concluding session, the Dalai Lama asked that the dialogue cont
conferences. Mind and Life I was published as Gentle Bridges: Conversations with the Dala
Sciences of Mind, edited by Jeremy Hayward and Francisco Varela (Boston: Shambhala Pu
volume has been translated into French, Spanish, Portuguese, German, Japanese, Chinese

Following Mind and Life II (the subject of the present volume), Mind and Life III was held
in 1990. Daniel Goleman (psychology) served as the scientific coordinator. He chose to focu
relationship between emotions and health. Participants included Dan Brown (experimental p
Kabat-Zinn (medicine), Clifford Saron (neuroscience), Lee Yearly (philosophy), and Francisc
(immunology and neuroscience). Mind and Life III was published as Healing Emotions: Con
Dalai Lama on Mindfulness, Emotions, and Health, edited by Daniel Goleman (Boston: Sha
1997). That volume has been translated into French, Spanish, Portuguese, German, Japane
Italian, and Polish.

During Mind and Life III a new mode of exploration emerged: participants initiated a rese
investigate the neurobiological effects of meditation on long-term mediators. To facilitate su
Mind and Life network was created to connect other scientists interested in both Eastern co
experience and Western science. With seed money from the Hershey Family Foundation, th
Institute was born. The Fetzer Institute funded two years of network expenses and the initia
research project. Research continues on various topics such as attention and emotional res

The fourth Mind and Life Conference met in Dharamsala in October 1992, with Francisc
as scientific coordinator. The dialogue focused on the areas of sleep, dreams, and the proce

Participants were Charles Taylor (philosophy), Jerome Engel (medicine), Joan Halifax (anth
dying), Jayne Gackenbach (psychology of lucid dreaming), and Joyce McDougall (psychoan
this conference is now available as Sleeping, Dreaming and Dying: An Exploration of Consc
Dalai Lama, edited by Francisco J. Varela (Boston: Wisdom Publications, 1997). That volum
into French, Spanish, German, Japanese, and Chinese.

Mind and Life V was held again in Dharamsala in October 1994. The topic was altruism,
compassion, with Richard Davidson as the scientific coordinator. In addition to Dr. Davidson
included Nancy Eisenberg (child development), Robert Frank (altruism in economics), Anne
of science), Elliott Sober (philosophy), and Ervin Staub (psychology and group behavior). Th
this meeting, Science and Compassion, will be published by the Oxford University Press in

Mind and Life VI opened a new area of exploration beyond the previous focus on life scie
took place in Dharamsala in October, with Arthur Zajonc as the scientific coordinator. This c
on the new physics and cosmology. The participants, in addition to Dr. Zajonc, were David F
(physics), George Greenstein (astronomy), Piet Hut (astrophysics), Tu Weiming (philosophy
Zeilinger (quantum physics). The volume covering this meeting is in preparation.

The dialog on quantum physics was continued at a smaller meeting held at Anton Zeiling
at the Institut fur Experimentalphysic in Innsbruck, Austria in June 1998. Present were His H
Zeilinger and Zajonc, and interpreters Wallace and Jinpa. That meeting was written up in the
January 1999 issue of GEO magazine of Germany.

In March 2000, the next meeting will be held in Dharamsala, with Daniel Goleman as scie
coordinator. The discussion will return to cognitive sciences, with a focus on destructive emo

Acknowledgments

Over the years, the Mind and Life Conferences have been supported by the generosity of se
organizations.

Barry and Connie Hershey of the Hershey Family Foundation have been our most loyal a
since 1990. Not only has their generous support guaranteed the continuity of the conference
breathed life into the Mind and Life Institute itself.

The Institute has also received generous financial support from the Fetzer Institute, The
Foundation, Mr. Branco Weiss, Adam Engle, Michael Sautman, Mr. and Mrs. R. Thomas No
Austin, and Mr. Dennis Perlman. On behalf of His Holiness the Dalai Lama and all the other
the years, we humbly thank all of these individuals and organizations. Your generosity has h
impact on the lives of many people.

We would also like to thank a number of people for their assistance in making the work o
itself a success. Many of these people have assisted the Institute since its inception. We tha
acknowledge His Holiness the Dalai Lama; Tenzin Geyche Tethong and the other wonderfu

Office of His Holiness; Ngari Rinpoche and Rinchen Khandro, together with the staff of Kash
the scientists, participants, scientific coordinators, and interpreters; Maazda Travel in the Un
and Middle Path Travel in India; Pier Luigi Luisi; Elaine Jackson; Zara Houshmand; Alan Ke
Pat Rockland; Thubten Chodron; Laurel Chiten; Shambhala Publications; Wisdom Publicatio
Publications.

The Mind and Life Institute was created in 1990 as a 501 (c) 3 public charity to support th
Life dialogues and to promote cross-cultural scientific research and understanding.

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Notes

1. Published as Gentle Bridges: Conversations with the Dalai Lama on the Sciences of the M
Hayward, Ph.D. and Francisco Varela, Ph.D. (Boston and London: Shambhala Publications,
2. The third conference in 1991 was published as Healing Emotions: Conversations with the
Mindfulness, Emotions, and Health, ed. Daniel Goleman, Ph.D. (Boston and London: Shaml
1997); the fourth conference in 1993 was reported in Sleeping, Dreaming, and Dying: An Ex
Consciousness with the Dalai Lama, edited and narrated by Francisco J. Varela, Ph.D. (Bos
Publications, 1997). [return]
3. Robert Livingston elaborates: "According to Descartes, the nervous system was consider
automaton. He refers to the pineal gland in the center of the brain as being in fact the seat o
soul in humans. It received information out of which it could understand the world. And out o
gland arose the voluntary, 'rational,' control of the body commanding it to behave accordingl
of behavior were automatic. He made a clear distinction with animals who shared an animat
rational, soul." [return]
4. According to Buddhist psychology, memories are stored in the mind. The mental processe
on the brain for bringing those memories to consciousness are impaired because of brain dy
memories may be recalled in a future life. [return]
5. Heisenberg, Werner. Physics and Philosophy: The Revolution in Modern Science (New Y
1962), p. 58. [return]
6. The source of these four types of analysis is the Samdhinirmocana Mahdydna Sutra, tran
as Wisdom of the Buddha by John Powers (Berkeley: Dharma Publishing, 1995), pp. 285-29
of dependence concerns the dependence of compounded phenomena in terms of their arisi
causes and conditions. The analysis of the performance of functions concerns the causes a
ascertainment of phenomena, their establishment as being existent, or their activities. The a
logical correctness concerns the causes and conditions for individual understanding, explan

the meaning of propositions, and comprehension. Such analysis is pursued on the basis of i
logical inference, and knowledge based on reliable authority. The analysis of reality refers to
phenomena that is present in specific and general characteristics. Examples are the facts th
water moistens, and wind moves. [return]
7. Located in the parahippocampal gyrus, the perirhinal cortex, and the entorhinal cortex. [r
8. An account of this conference is presented in Sleeping, Dreaming, and Dying: An Explora
Consciousness with the Dalai Lama, edited and narrated by Francisco J. Varela, Ph.D. (Bos
Publications, 1997). [return]
9. Dr. Hobson is referring to the dream yoga teachings that instruct the practitioner to sleep
side. [return]
10. The Diagnostic and Statistic Manual of Mental Disorders, American Psychiatric Associat
D.C.: American Psychiatric Press, 1994). [return]
11. Specifically, the Sautrantika system, which advocates a kind of metaphysical realism an
dualism that is refuted in the Madhyamaka school, which is widely regarded as the pinnacle
in Tibet. [return]
12. I would like to thank Zara Houshmand, Jose Cabezon, and Geshe Thubten Jinpa for the
this essay. [return]
13. This is not to deny that on a relative, or conventional level, Madhyamikas do assert the c
and physical phenomena. However, according the Buddhist tantric view adopted by the Dala
Tibetan Buddhists, this duality is not as radical as the duality, say, of sentient and nonsentie
The reason for this is that all mental events fundamentally stem from the "very subtle energy
tuphra ba'i rlungsems), which is a primordial reality having both physical and cognitive attrib
physical world, too, is said to be a creative display (Tib. rtsalor rolpa) of this same energy-m
according to the Varjayana, the conventional dualism of mind and matter is based upon a fu
[return]
14. R. P. Feynman, R. B. Leighton, and M. Sands, The Feynman Lectures on Physics (Rea
Addison-Wesley, 1963), p. 42. [return]
15. Euan Squires, Conscious Mind in the Physical World (Bristol: Adam Hilger, 1990), p. 22.
16. I have delved into this topic from a Buddhist perspective in Choosing Reality: A Buddhis
and the Mind (Ithaca: Snow Lion, 1996). [return]
17. William James, "The Perception of Reality" in The Principles of Psychology (New York: D
1950), pp. 290-291. [return]
18. These techniques are discussed in detail in The Bridge of Quiescence: Experiencing Tib
Meditation by B. Alan Wallace (Chicago: Open Court, 1997). [return]
19. Geertz, Clifford. The Interpretation of Cultures (New York: Basic Books, 1973), pp. 230-
20. This verse, often quoted in Tibetan Buddhist literature, is cited from the Vimalaprabhd co
Kalacakra, although it appears in the Pali Canon as well. The Sanskrit occurs as a quotation
Tattvasamgraha, ed. D. Shastri (Varanasi: Bauddhabharati, 1968), k. 3587. [return]

21. The Dalai Lama addresses these four principles at somewhat greater length in his work
Buddhism (Boston: Wisdom, 1995), pp. 47-49; a yet more detailed discussion is found in Ma
essay "Mi-pham's Theory of Interpretation" in Buddhist Hermeneutics, ed. Donald S. Lopez,
University of Hawaii Press, 1988), pp. 152-161. [return]

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Country House Ch. 01 (Saya lives fantasy with ex-boyfriend & a stranger)
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Saya’s most wild fantasy came true when her ex boy friend called to ask for a favor. They de
bar for a drink and discussed a lot. The discussion came to their sexual fantasies and talked
have while they were together.

Saya told him that always fantasized about having sex with two men but always afraid to ma
true. Steve told her that he could arrange something with one of his friends at his country ho
weekend. Saya couldn’t believe that agreed to that even if the thought made her very wet ar
before.

She took care of her underwear and clothes very carefully, felt very sexy and ready for the a
lace stockings and high heels.

It was evening when they arrived at the country house; Steve’s friend Mike was waiting watc
video. When he first shows Saya felt that this would be his lucky night.

Button by button both men undid her blouse revealing a wonderful pair of tits begging to be
restraining bra, and very quickly they were released and they were a sight to behold.

"Right guys now its up to you two to decide who gets me first," said Saya as she laid on the
her legs wide ready for the onslaught that was to come. The two men had different opinion,
taste the beautiful woman with all means, and they couldn’t wait a single second.

“Girl, I'm going to fuck you like you've never been fucked before." Steve said. Saya found th
imagine that her ex boyfriend could ever be violent.

Steve placed his hands on Saya's shoulders pushing her down onto the floor. Then he pulle
cock. Her eyes closed and her mouth opened. The head of Steve's cock pushed between he
sucking and licking his massive tool.

"Oh fuck, honey. What a hot little mouth you got."

He proceeded to fuck her face. His cock was quite thick. The corners of her mouth stretched

At the same time Mike reached behind and grabbed for Saya's breasts. With one of her tits i
her nipples between two fingers and began squeezing. He wasn't being gentle about it eithe
nipples firmly between his fingers and was pinching them hard with just about all his might s
pain through her.

After Saya sucked Steve’s cock for awhile, he picked her up and pressed her against the wa
standing up. His thick dick impaling her and the wall giving her back burns as he pumped he
pussy. He grunted & moaned with pleasure as he drilled her. Saya gasped & moaned too &
own excitement.

"Turn around," he ordered.

"Why?"

"Your are going to take it up the ass."

"Ohhh, No..."

He guided the tip of his cock to the entrance of Saya's asshole, then shoved it right in. Saya
body heaved upward at the sudden pain. Steve started pumping his cock into her faster and
her harder with every thrust.

"Please.." Saya screamed. Her tightly closed anus began stretching. He was splitting her as
huge cockhead in. He pushed more with force. She screamed, "Noooooo...."

He proceeded to slide it into Saya's ass and bury the full length of his cock all the way inside

Fuckkkkkk!!!..."

"Ohhh...fuckkkk!!!..."

Saya began to moan every time he pumped himself into her. She was beginning to like, it wa
thought it would be. Steve started to grind his cock into her with a circular motion and lifting
until her feet kept getting off the ground. Saya was moaning much more and louder now, sh
an orgasm.

Suddenly Steve stopped the ass fucking and started to spank her!

Saya screamed out and said, “STOP IT! You’re hurting me!”

“You haven’t seen hurt yet. The more you scream and squirm, the harder I’m going to spank
her bare ass much harder than he had been. SMACK! SLAP! SMACK! SMACK! SLAP! SMA

She cried out, “Please stop! Pleeeeease! It HURTS!” He kept on. SMACK! SMACK! SMACK

Her ass was on fire now. The pain was so intense she thought she’d pass out. Then sudden
spanking her

“What? She said between sobs.

The rough hands of the two men gripped her underarms, holding her immobile between ther
sides of her naked breasts Steve grabbed her head and began forcing her mouth harder ont
lipstick she had put on only an hour earlier was a mere memory now, the large dick fucking
cause, and she wouldn't have it any other way.

Saya opens her lips and slides along the shaft to the point of the pubic hair and then mounts
consumes the entire length to the point where she has to open her throat to take the head a
vocal chords and begins to try and hum sliding up and down. Steve grabbed her head holdi
her face. She did not cheat using her hand she continued to suck lick and build his cock up
orgasm which he felt building in his balls she looks forward to spewing his cum in the back c

Saya’s cheek were burning red her mouth filled with pre-cum, she was so wet in her pussy,
time and time again, tasting him in her mouth, she moaned as she looked up at him. He told

"I'm going to shoot my load all over your face and in your mouth"

Saya moaned in response to that and lusciously closed her eyes while looking at him.

He took his member out of her mouth and started jacking it off, she looked at him with her m
slapped her a couple of times with his cock, and told her:

"Are you ready for this load slut? are you ready to receive it all?"

"Yes give it to me, give it all to me all over my face"

"Here it goes"

"Mmmmmm"

She continued licking and sucking all round the bell end then the shaft and his balls, finally t
cock in and sucking hard until he shot his load deep into her throat, then pulling out and sho
load over her lips and face.

At the same Mike was fucking her hard right to the hilt, stretching her cunt wide with his larg
her completely. He rode her steadily & hard, slamming into the back of her pussy each time
pain, still sucking the last drops of cum from Steve's dick.

“Did I mention her cunt, did I, you okay if we do your ass now Saya?" said Mike not waiting f
turned her over and with the same aplomb slipped his cock into her ass and once again star

"Unnnggghhhhh..." she groaned, the tight ring stinging and burning as it stretched against h
thought of what was happening causing her pussy to leak and throb. "Noooo, please...."

She felt his cock filling her ass as his hands pressed on her back. She started moving her as
in as he pumps harder, filling her over and over. She felt his balls as they slap her pussy. He
to burn again as he continues to fuck her ass harder.

"Hold your head up, dear," she heard Steve tell her. "So that I can see you." She knew what
was: ass cheeks and pussy lips gaping open from behind, bare tits standing out proudly in fr
and hard. She knew that Steve was ready again to go on with her once more.

Mike pushed forward filling her ass with cock, as she turned back Steve’s cock was offered a
The sensation of both cocks was almost more than she could bear. Taking a deep breath, M
the depths of her ass and slowly, inch by inch he pushed in.

He buried his cock in her as deeply as possible, impaling her, she squealing in pain and plea
burning and cramping as his cock expanded and he withdrew a few inches then thrust in aga
entire body. She whimpered and cried as he began to increase the tempo and depth of the t
his outward tug dragged the protesting ring out, then disappeared in as he pushed into her,
tremendous his cock looked as it invaded this little, tiny hole of hers.

When his hips were up against hers again he pulled out a little, then pushed in, repeated, an
hips against hers. Her tears were staining in front of her but when he just stopped moving an
there the pain diminished rapidly. She began to feel full and exited at the same time and wh

halfway out, her asshole stretching towards him, not wanting to give up it's prize and then pu
started feeling some pleasure from it.

He felt himself growing between her ass cheeks, and squeezed her breast more forcefully.

Ohhhh.. ohh... " Saya lamented as Mike lasted longer than Steve. After about ten minutes, M
came. She thought his constant issue of load of cum would never stop. When he took his dic
her ass felt like it was on fire.

Then Steve with his cock hard like a rock again started his turn. Another enormous cock alm
wiggled it's way into her still resisting asshole. Saya felt it's head pop into her asshole & mak
deep into her. She let out another wail again as she begged him to stop but he commenced
shoving his dick in even further & rhythmically worked a fast, hard pace. And Steve did fucke
time, brutally and without any hesitation.

“I just always wanted to use you like a SLUT!”

Steve rammed her and filled her ass with meat as she screamed and screamed. He began p
pushing apart her insides, her head spun. Every move of his hips in any direction translated
into her ass. There was no chance for the slightest relief as he leaned into her again, his coc
easily, deeply. He was as hard as a steel pole and Saya was being used like she had never
wildest dreams.

Steve groaned in satisfaction as she screamed, her ass tightening around his shaft.

Saya thought that she could barely stand nor could she sit on her sore ass.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

cariyÄ• piá¹-aka-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

cariyÄ• \Be 1/ \Ne 1/ \Ee 1/ sabbalokassa, hitÄ• yassa mahesino.

acinteyyÄ• nubhÄ• vaá¹ƒ taá¹ƒ, vande __lokagganÄ• yakaá¹ƒ_ ||

vijjÄ• caraá¹‡asampannÄ• , yena nÄ«yanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ \Ne 2/ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

imasmiá¹ƒ bhaddakappasmiá¹ƒ, sambhatÄ• yÄ• sudukkarÄ• .

ukkaá¹ƒsapÄ• ramippattÄ• , dÄ• napÄ• ramitÄ• dayo ||

tÄ• saá¹ƒ sambodhicariyÄ• naá¹ƒ, Ä• nubhÄ• vavibhÄ• vanaá¹ƒ.

sakkesu nigrodhÄ• rÄ• me, vasantena mahesinÄ• ||

yaá¹ƒ dhammasenÄ• patino, sabbasÄ• vakaketuno.

lokanÄ• thena __cariyÄ• -piá¹-akaá¹ƒ_ nÄ• ma desitaá¹ƒ ||

yaá¹ƒ khuddakanikÄ• yasmiá¹ƒ, saá¹…gÄ• yiá¹ƒsu mahesayo.

dhammasaá¹…gÄ• hakÄ• satthu, hetusampattidÄ«panaá¹ƒ ||

tassa \Be 2/ sambodhisambhÄ• ra-vibhÄ• ganayayogato.

kiÃ±cÄ• pi dukkarÄ• kÄ• tuá¹ƒ, __atthasaá¹ƒvaá¹‡á¹‡anÄ• _ mayÄ• ||

saha saá¹ƒvaá¹‡á¹‡anaá¹ƒ yasmÄ• , dharate satthu sÄ• sanaá¹ƒ.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, tiá¹-á¹-hateva vinicchayo ||

tasmÄ• taá¹ƒ avalambitvÄ• , ogÄ• hitvÄ• ca sabbaso.

jÄ• takÄ• nupanissÄ• ya, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ ||

nissitaá¹ƒ \Ee 2/ vÄ• canÄ• maggaá¹ƒ, suvisuddhamanÄ• kulaá¹ƒ.

__mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, _ nipuá¹‡atthavinicchayaá¹ƒ ||

nÄ«taneyyatthabhedÄ• ca, pÄ• ramÄ« paridÄ«payaá¹ƒ.

karissÄ• mi taá¹ƒ __cariyÄ• -piá¹-akassatthavaá¹‡á¹‡anaá¹ƒ_ ||

iti \Ne 3/ Ä• kaá¹…khamÄ• nassa, saddhammassa ciraá¹-á¹-hitiá¹ƒ.

vibhajantassa tassatthaá¹ƒ, nisÄ• mayatha sÄ• dhavoti ||

tattha __cariyÄ• piá¹-aka_nti kenaá¹-á¹-hena cariyÄ• piá¹-akaá¹ƒ? atÄ«tÄ• su jÄ• tÄ«su sat
cariyÄ• nubhÄ• vappakÄ• sinÄ« pariyattÄ«ti katvÄ• , pariyattiattho hi ayaá¹ƒ piá¹-akasaddo
piá¹-akasampadÄ• nenÄ• â€™â€™ tiÄ• dÄ«su (AN a III 66) viya. atha vÄ• yasmÄ• sÄ• p
purimajÄ• tÄ«su cariyÄ• naá¹ƒ Ä• nubhÄ• vappakÄ• sanena bhÄ• janabhÅ«tÄ• , tasmÄ• pi
vuccati, bhÄ• janatthopi hi piá¹-akasaddo niddiá¹-á¹-ho ``atha puriso Ä• gaccheyya, kudÄ• la
Ä• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN I 228; AN a III 70) viya. taá¹ƒ panetaá¹ƒ __cariyÄ• piá
vinayapiá¹-akaá¹ƒ, suttantapiá¹-akaá¹ƒ, abhidhammapiá¹-akanti tÄ«su piá¹-akesu
__suttantapiá¹-aka_pariyÄ• pannaá¹ƒ. dÄ«ghanikÄ• yo, majjhimanikÄ• yo, saá¹ƒyuttanikÄ•
khuddakanikÄ• yoti paÃ±casu nikÄ• yesu __khuddakanikÄ• ya_pariyÄ• pannaá¹ƒ. suttaá¹ƒ
gÄ• thÄ• , udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallanti navasu sÄ
__gÄ• thÄ• _saá¹…gahaá¹ƒ.

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dvesahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

evaá¹ƒ \Be 3/ dhammabhaá¹‡á¸• Ä• gÄ• rikena paá¹-iÃ±Ã±Ä• tesu caturÄ• sÄ«tiyÄ• dham
katipayadhammakkhandhasaá¹…gahaá¹ƒ. vaggato akittivaggo, hatthinÄ• gavaggo, yudhaÃ
vaggattayasaá¹…gahaá¹ƒ. cariyato akittivagge dasa, hatthinÄ• gavagge dasa, yudhaÃ±jaya
paÃ±catiá¹ƒsacariyÄ• saá¹…gahaá¹ƒ. tÄ«su vaggesu __akittivaggo_ Ä• di, cariyÄ• su __ak

``kappe ca satasahasse, caturo ca asaá¹…khiye.

etthantare yaá¹ƒ caritaá¹ƒ, sabbaá¹ƒ taá¹ƒ bodhipÄ• canaâ€™â€™ nti || ---

ayaá¹ƒ gÄ• thÄ• Ä• di. tassa ito pabhuti anukkamena atthasaá¹ƒvaá¹‡á¹‡anÄ• hoti.

ganthÄ• rambhakathÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ•

 sÄ• \Ne 4/ panÄ• yaá¹ƒ atthasaá¹ƒvaá¹‡á¹‡anÄ• yasmÄ• dÅ«renidÄ• naá¹ƒ, avidÅ«renid
imÄ• ni tÄ«á¹‡i nidÄ• nÄ• ni \Ee 3/ dassetvÄ• vuccamÄ• nÄ• suá¹‡antehi samudÄ• gamat
viÃ±Ã±Ä• tÄ• nÄ• ma hoti. tasmÄ• tesaá¹ƒ nidÄ• nÄ• naá¹ƒ ayaá¹ƒ vibhÄ• go veditabbo.

 __dÄ«paá¹…kara_dasabalassa pÄ• damÅ«lasmiÃ±hi katÄ• bhinÄ«hÄ• rassa mahÄ• bodh
nibbatti, tÄ• va pavatto kathÄ• maggo __dÅ«renidÄ• naá¹ƒ_ nÄ• ma. tusitabhavanato paá¹-
bodhimaá¹‡á¸• e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appatti, tÄ• va pavatto kathÄ• maggo __avidÅ«
mahÄ• bodhimaá¹‡á¸• ato pana paá¹-á¹-hÄ• ya yÄ• va paccuppannavatthu, tÄ• va pavatto
__santikenidÄ• naá¹ƒ_ nÄ• ma. imesu tÄ«su nidÄ• nesu yasmÄ• dÅ«renidÄ• naavidÅ«reni
tasmÄ• tÄ• ni __jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ja I dÅ«renidÄ• nakathÄ•) vitthÄ• ritanay
veditabbÄ• ni. santikenidÄ• ne pana atthi visesoti tiá¹‡á¹‡ampi nidÄ• nÄ• naá¹ƒ ayamÄ• dit
saá¹…khepakathÄ• .

 dÄ«paá¹…karassa \Be 4/ bhagavato pÄ• damÅ«le katÄ• bhinÄ«hÄ• ro bodhisattabhÅ«to lo
abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ samattiá¹ƒsapÄ• ramiyo pÅ«retvÄ• , sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
pÄ• petvÄ• , tusitabhavane nibbatto buddhabhÄ• vÄ• ya uppattikÄ• laá¹ƒ Ä• gamayamÄ• n
á¹-hatvÄ• tato cuto sakyarÄ• jakule paá¹-isandhiá¹ƒ gahetvÄ• anantena parihÄ• rena maha
vaá¸• á¸• hamÄ• no anukkamena yobbanaá¹ƒ patvÄ• ekÅ«natiá¹ƒse vayasmiá¹ƒ katamahÄ
mahÄ• padhÄ• naá¹ƒ padahitvÄ• , vesÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ bodhirukkhamÅ«le nisin

mÄ• rabalaá¹ƒ vidhamitvÄ• purimayÄ• me pubbenivÄ• saá¹ƒ anussaritvÄ• , majjhimayÄ• m
pacchimayÄ• me diyaá¸• á¸• hakilesasahassaá¹ƒ khepetvÄ• , anuttaraá¹ƒ sammÄ• sambod

tato tattheva sattasattÄ• he vÄ«tinÄ• metvÄ• , Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ bÄ• rÄ• á¹
migadÄ• ye __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±a_ppamukhÄ• aá¹-á¹-hÄ• rasa brahmakoá¹-iyo c
dhammacakkaá¹ƒ (SN c V 1081; Vin I 13 Ä• dayo; Paá¹-is II 30) pavattetvÄ• , __yasÄ• _dik
patiá¹-á¹-hÄ• petvÄ• , te sabbeva saá¹-á¹-hi arahante lokÄ• nuggahÄ• ya vissajjetvÄ• , uruv
kappÄ• sikavanasaá¹‡á¸• e tiá¹ƒsa __bhaddavaggiye_ sotÄ• pattiphalÄ• dÄ«su patiá¹-á¹-hÄ
aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ• ni \Ee 4/ dassetvÄ• uruvelakassapÄ• da
__tebhÄ• tikajaá¹-ile_ \Ne 5/ vinetvÄ• , tehi parivuto rÄ• jagahanagarÅ«pacÄ• re laá¹-á¹-hiva
__bimbisÄ• ra_ppamukhe dvÄ• dasanahute brÄ• hmaá¹‡agahapatike sÄ• sane otÄ• retvÄ•
veá¸·uvanavihÄ• re viharati.

athevaá¹ƒ bhagavati veá¸·uvane viharante sÄ• riputtamoggallÄ• nesu aggasÄ• vakaá¹-á¹-h
sÄ• vakasannipÄ• te jÄ• te, suddhodanamahÄ• rÄ• jÄ• ``putto kira me chabbassÄ• ni dukk
paramÄ• bhisambodhiá¹ƒ patvÄ• pavattitavaradhammacakko rÄ• jagahaá¹ƒ nissÄ• ya veá¸
sutvÄ• dasapurisasahassaparivÄ• re, anukkamena dasa amacce pesesi ``puttaá¹ƒ me idhÄ
tesu rÄ• jagahaá¹ƒ gantvÄ• satthu dhammadesanÄ• ya arahatte patiá¹-á¹-hitesu kÄ• á¸·udÄ
adhippÄ• ye Ä• rocite bhagavÄ• vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto rÄ• jagahato nikk
\Be 5/ kapilavatthuá¹ƒ dvÄ«hi mÄ• sehi sampÄ• puá¹‡i. sakyarÄ• jÄ• no ``amhÄ• kaá¹ƒ Ã±Ã
passissÄ• mÄ• â€™â€™ ti sannipatitvÄ• nigrodhÄ• rÄ• maá¹ƒ bhagavato ca bhikkhusaá¹.
kÄ• retvÄ• , gandhapupphÄ• dihatthÄ• paccuggamanaá¹ƒ katvÄ• , satthÄ• raá¹ƒ nigrodhÄ•
bhagavÄ• vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto paÃ±Ã±attavarabuddhÄ• sane nisÄ«di.
paá¹‡ipÄ• taá¹ƒ nÄ• kaá¹ƒsu. bhagavÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• mÄ• naá¹ƒ bhaÃ
bhÄ• jane kÄ• tuá¹ƒ abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-
abbhuggantvÄ• tesaá¹ƒ sÄ«se pÄ• dapaá¹ƒsuá¹ƒ okiramÄ• no viya, kaá¹‡á¸• ambarukkhan
katapÄ• á¹-ihÄ• riyasadisaá¹ƒ yamakapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. rÄ• jÄ• taá¹ƒ acchariyaá
aggapuggaloâ€™â€™ ti vandi. raÃ±Ã±Ä• pana vandite te á¹-hÄ• tuá¹ƒ nÄ• ma na sakkonti
vandiá¹ƒsu.

tadÄ• kira bhagavÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ karonto lokavivaraá¹‡apÄ• á¹-ihÄ• riyam
vattamÄ• ne manussÄ• manussaloke yathÄ• á¹-hitÄ• yathÄ• nisinnÄ• va cÄ• tumahÄ• rÄ•
akaniá¹-á¹-habhavanÄ• sabbe deve tattha tattha attano bhavane kÄ«á¸·ante dibbÄ• nubhÄ
dibbasampattiá¹ƒ anubhavante santÄ• ni samÄ• pattisukhÄ• ni \Ee 5/ anubhavante aÃ±Ã±a
sÄ• kacchante ca buddhÄ• nubhÄ• vena attano maá¹ƒsacakkhunÄ• va passanti. tathÄ• he
aá¹-á¹-hasu mahÄ• nirayesu, soá¸·asasu ca ussadanirayesu, lokantaraniraye cÄ• ti tattha ta
anubhavamÄ• ne satte passanti. dasasahassilokadhÄ• tuyaá¹ƒ devÄ• mahaccadevÄ• nubh
upasaá¹…kamitvÄ• acchariyabbhutacittajÄ• tÄ• paÃ±jalikÄ• namassamÄ• nÄ• payirupÄ•

buddhaguá¹‡apaá¹-isaá¹ƒyuttÄ• gÄ• thÄ• yo udÄ• harantÄ• thomenti apphoá¹-enti hasant
pavedenti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``bhummÄ• \Ne 6/ mahÄ• rÄ• jikÄ• tÄ• vatiá¹ƒsÄ• , yÄ• mÄ• ca devÄ• tusitÄ• ca nimmit

paranimmitÄ• yepi ca brahmakÄ• yikÄ• , Ä• nanditÄ• vipulamakaá¹ƒsu ghosaâ€™â€™ nti

tadÄ• \Be 6/ hi dasabalo ``atulaá¹ƒ attano buddhabalaá¹ƒ dassessÄ• mÄ«â€™â€™ ti mah
Ä• kÄ• se dasasahassacakkavÄ• á¸·asamÄ• game caá¹…kamaá¹ƒ mÄ• petvÄ• , dvÄ• dasa
caá¹…kame á¹-hito yathÄ• vuttaá¹ƒ devamanussanayanavihaá¹…gÄ• naá¹ƒ ekanipÄ• tabh
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• naá¹ƒ samÄ• dhiÃ±Ä• á¹‡Ä• nubhÄ• vadÄ«panaá¹
tasmiá¹ƒ caá¹…kame caá¹…kamanto veneyyÄ• naá¹ƒ ajjhÄ• sayÄ• nurÅ«paá¹ƒ acinteyyÄ•
buddhalÄ«á¸·Ä• ya dhammaá¹ƒ desesi. tena vuttaá¹ƒ ---

``na hete jÄ• nanti sadevamÄ• nusÄ• , buddho ayaá¹ƒ kÄ«disako naruttamo.

iddhibalaá¹ƒ paÃ±Ã±Ä• balaÃ±ca kÄ«disaá¹ƒ, buddhabalaá¹ƒ lokahitassa kÄ«disaá¹ƒ ||

``na hete jÄ• nanti sadevamÄ• nusÄ• , buddho ayaá¹ƒ edisako naruttamo.

iddhibalaá¹ƒ paÃ±Ã±Ä• balaÃ±ca edisaá¹ƒ, buddhabalaá¹ƒ lokahitassa edisaá¹ƒ ||

``handÄ• haá¹ƒ dassayissÄ• mi, buddhabalamanuttaraá¹ƒ.

caá¹…kamaá¹ƒ mÄ• payissÄ• mi, nabhe ratanamaá¹‡á¸• itaâ€™â€™ nti || (Bv I 3-5).

evaá¹ƒ tathÄ• gate attano buddhÄ• nubhÄ• vadÄ«panaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ \Ee 6/ dasse
Ä• yasmÄ• dhammasenÄ• pati sÄ• riputto rÄ• jagahe gijjhakÅ«á¹-apabbate á¹-hito dibbaca
buddhÄ• nubhÄ• vasandassanena acchariyabbhutacittajÄ• to ``handÄ• haá¹ƒ bhiyyosomatt
lokassa pÄ• kaá¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti saÃ±jÄ• taparivitakko attano parivÄ• rabhÅ
bhikkhusatÄ• naá¹ƒ tamatthaá¹ƒ Ä• rocetvÄ• iddhiyÄ• Ä• kÄ• sena tÄ• vadeva Ä• gantvÄ•
upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• dasanakhasamodhÄ• nasamujjalam
tathÄ• gatassa mahÄ• bhinÄ«hÄ• raá¹ƒ pÄ• ramiparipÅ«raá¹‡aÃ±ca pucchi. bhagavÄ• taá
sannipatitamanussÄ• naÃ±ceva dasasahassacakkavÄ• á¸·adevabrahmÄ• naÃ±ca attano bu
__buddhavaá¹ƒsaá¹ƒ_ desesi. tena vuttaá¹ƒ ---

``sÄ• riputto \Be 7/ \Ne 7/ mahÄ• paÃ±Ã±o, samÄ• dhijjhÄ• nakovido.

paÃ±Ã±Ä• ya pÄ• ramippatto, pucchati lokanÄ• yakaá¹ƒ ||

``kÄ«diso te mahÄ• vÄ«ra, abhinÄ«hÄ• ro naruttama.

kamhi kÄ• le tayÄ• dhÄ«ra, patthitÄ• bodhimuttamÄ• ||

``dÄ• naá¹ƒ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyaÃ±ca kÄ«disaá¹ƒ.

khanti saccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ca kÄ«disÄ• ||

``dasa pÄ• ramÄ« tayÄ• dhÄ«ra, kÄ«disÄ« lokanÄ• yaka.

kathaá¹ƒ upapÄ• ramÄ« puá¹‡á¹‡Ä• , paramatthapÄ• ramÄ« kathaá¹ƒ ||

``tassa puá¹-á¹-ho viyÄ• kÄ• si, karavÄ«kamadhuragiro.

nibbÄ• payanto hadayaá¹ƒ, hÄ• sayanto sadevakaâ€™â€™ nti || (Bv I 74-78).

evaá¹ƒ bhagavatÄ• buddhavaá¹ƒse desite Ä• yasmÄ• dhammasenÄ• pati ``aho buddhÄ•
samudÄ• gamasampatti, aho mahÄ• bhinÄ«hÄ• rasamijjhanÄ• , dukkaraá¹ƒ vata bhagavat
evaá¹ƒ pÄ• ramiyo pÅ«rentena, evaá¹ƒvidhassa bodhisambhÄ• rasambharaá¹‡assa anucc
yadidaá¹ƒ sabbaÃ±Ã±utÄ• balesu ca vasÄ«bhÄ• vo evaá¹ƒmahiddhikatÄ• evaá¹ƒmahÄ• r
buddhaguá¹‡Ä• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ pesesi. so anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ bha
vimutti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ hiriottappaá¹ƒ \Ee 7/ saddhÄ• vÄ«riyaá¹ƒ satisampajaÃ
diá¹-á¹-hivisuddhi samathavipassanÄ• tÄ«á¹‡i kusalamÅ«lÄ• ni tÄ«á¹‡i sucaritÄ• ni tayo sa
anavajjasaÃ±Ã±Ä• yo tisso dhÄ• tuyo cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadh
cattÄ• ro ariyamaggÄ• cattÄ• ri ariyaphalÄ• ni catasso paá¹-isambhidÄ• catuyoniparicched
ariyavaá¹ƒsÄ• cattÄ• ri vesÄ• rajjaÃ±Ä• á¹‡Ä• ni paÃ±ca padhÄ• niyaá¹…gÄ• ni paÃ±caá¹
paÃ±cindriyÄ• ni paÃ±ca balÄ• ni paÃ±ca nissaraá¹‡iyÄ• dhÄ• tuyo paÃ±ca vimuttÄ• yatan
vimuttiparipÄ• canÄ«yÄ• dhammÄ• cha sÄ• raá¹‡Ä«yÄ• dhammÄ• cha anussatiá¹-á¹-hÄ
nissaraá¹‡iyÄ• dhÄ• tuyo cha satatavihÄ• rÄ• cha anuttariyÄ• ni cha nibbedhabhÄ• giyÄ•
8/ cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni satta aparihÄ• niyÄ• dhammÄ• satta ariyadhanÄ• r
sappurisadhammÄ• satta niddasavatthÅ«ni satta saÃ±Ã±Ä• satta dakkhiá¹‡eyyapuggalad
khÄ«á¹‡Ä• savabaladesanÄ• \Ne 8/ aá¹-á¹-ha paÃ±Ã±Ä• paá¹-ilÄ• bhahetudesanÄ• aá¹-á
lokadhammÄ• tikkamÄ• aá¹-á¹-ha Ä• rambhavatthÅ«ni aá¹-á¹-ha akkhaá¹‡adesanÄ• aá¹-á
aá¹-á¹-ha abhibhÄ• yatanadesanÄ• aá¹-á¹-ha vimokkhÄ• nava yonisomanasikÄ• ramÅ«lak
pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni nava sattÄ• vÄ• sadesanÄ• nava Ä• ghÄ• tappaá¹-ivin
nÄ• nattadesanÄ• nava anupubbavihÄ• rÄ• dasa nÄ• thakaraá¹‡Ä• dhammÄ• dasa kasi

kusalakammapathÄ• dasa sammattÄ• ni dasa ariyavÄ• sÄ• dasa asekkhÄ• dhammÄ• da
tathÄ• gatabalÄ• ni ekÄ• dasa mettÄ• nisaá¹ƒsÄ• dvÄ• dasa dhammacakkÄ• kÄ• rÄ• tera
buddhaÃ±Ä• á¹‡Ä• ni paÃ±cadasa vimuttiparipÄ• canÄ«yÄ• dhammÄ• soá¸·asavidhÄ• Ä
aparampariyÄ• dhammÄ• aá¹-á¹-hÄ• rasa buddhadhammÄ• ekÅ«navÄ«sati paccavekkha
Ã±Ä• á¹‡avatthÅ«ni paÃ±Ã±Ä• sa udayabbayaÃ±Ä• á¹‡Ä• ni paropaá¹‡á¹‡Ä• sa kusaladha
Ã±Ä• á¹‡avatthÅ«ni catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• ritamahÄ• vajiraÃ±Ä
anantanayasamantapaá¹-á¹-hÄ• napavicayapaccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni tathÄ
anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti evamÄ• dike acint
dhammanvayato anugacchanto anussaranto neva antaá¹ƒ, na pamÄ• á¹‡aá¹ƒ passi. thero b
guá¹‡Ä• naá¹ƒ antaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• Ä• vajjento na \Ee 8/ passati, so bhagavat
kiá¹ƒ passissati? yassa yassa hi paÃ±Ã±Ä• mahatÄ« Ã±Ä• á¹‡aá¹ƒ visadaá¹ƒ, so so buddh
saddahati, iti thero bhagavato guá¹‡Ä• naá¹ƒ pamÄ• á¹‡aá¹ƒ vÄ• paricchedaá¹ƒ vÄ• apas
sÄ• vakapÄ• ramiÃ±Ä• á¹‡e á¹-hitassa buddhaguá¹‡Ä• Ã±Ä• á¹‡ena paricchindituá¹ƒ na sa
acinteyyÄ• aparimeyyabhedÄ• mahÄ• nubhÄ• vÄ• sabbaÃ±Ã±uguá¹‡Ä• , kevalaá¹ƒ pane
sabbaso gocarÄ• , nÄ• Ã±Ã±esaá¹ƒ. kathetuá¹ƒ pana sammÄ• sambuddhehipi vitthÄ• rato
niá¹-á¹-hamagamÄ• si. vuttaÃ±hetaá¹ƒ ---

``buddhopi \Be 9/ buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ, kappampi ce aÃ±Ã±amabhÄ• sam

khÄ«yetha kappo ciradÄ«ghamantare, vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ t
53).

evaá¹ƒ buddhÄ• naá¹ƒ guá¹‡amahantataá¹ƒ nissÄ• ya uppannabalavapÄ«tisomanasso pu
nÄ• ma buddhaguá¹‡Ä• naá¹ƒ hetubhÅ«tÄ• buddhakÄ• rakÄ• dhammÄ• pÄ• ramiyo aho
jÄ• tÄ«su pÄ• ramitÄ• paripÄ• citÄ• , kathaá¹ƒ vÄ• paripÄ• kaá¹ƒ gatÄ• , handÄ• haá¹ƒ im
samudÄ• gamato paá¹-á¹-hÄ• ya buddhÄ• nubhÄ• vaá¹ƒ imassa sadevakassa lokassa pÄ•
ti. so evaá¹ƒ cintetvÄ• bhagavantaá¹ƒ imaá¹ƒ paÃ±haá¹ƒ apucchi --- ``katamÄ• su nu kho,
ime buddhakÄ• rakÄ• dhammÄ• paripÄ• citÄ• , kathaá¹ƒ vÄ• paripÄ• kaá¹ƒ gatÄ• â€™â€
ratanacaá¹…kame tisandhipallaá¹…kaá¹ƒ Ä• bhujitvÄ• yugandharapabbate bÄ• lasÅ«riyo v
``sÄ• riputta, mayhaá¹ƒ buddhakÄ• rakÄ• dhammÄ• samÄ• dÄ• nato paá¹-á¹-hÄ• ya niran
vÄ«riyÅ«patthambhena ca sabbesu kappesu bhavato bhavaá¹ƒ jÄ• tito jÄ• tiá¹ƒ paripaccant
imasmiá¹ƒ pana bhaddakappe imÄ• su jÄ• tÄ«su te paripakkÄ• jÄ• tÄ• â€™â€™ ti dassent
tiÄ• dinÄ• cariyÄ• piá¹-akaá¹ƒ buddhÄ• padÄ• niyanti dutiyÄ• bhidhÄ• naá¹ƒ dhammapariy
``ratanacaá¹…kame caá¹…kamanto devÄ• tidevo devabrahmÄ• dÄ«hi pÅ«jiyamÄ• no nigro
vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto \Ee 9/ paÃ±Ã±attavarabuddhÄ• sane nisinno bhag
sÄ• riputtena pucchito cariyÄ• piá¹-akaá¹ƒ desesÄ«â€™â€™ ti vadanti. ettÄ• vatÄ• dÅ«ren
saá¹…khepato dassetvÄ• cariyÄ• piá¹-akassa santikenidÄ• naá¹ƒ vitthÄ• rato niddiá¹-á¹-ha
dÅ«renidÄ• naá¹ƒ pana asaá¹…khyeyyavibhÄ• vanÄ• yaá¹ƒ Ä• vi bhavissatÄ«ti.

1__._ idÄ• ni __ ``kappe ca satasahasseâ€™â€™ _tiÄ• dinayappavattÄ• ya cariyÄ• piá¹-ak
atthasaá¹ƒvaá¹‡á¹‡anÄ• hoti. tatrÄ• yaá¹ƒ \Ee 10/ __kappa_-saddo saupasaggo anupasag
vitakkavidhÄ• napaá¹-ibhÄ• gapaÃ±Ã±attikÄ• laparamÄ• yusamaá¹‡avohÄ• rasamantabhÄ
chedanaviniyogavinayakiriyÄ• lesantarakappataá¹‡hÄ• diá¹-á¹-hiasaá¹…khyeyyakappamah
hesa ``nekkhammasaá¹…kappo abyÄ• pÄ• dasaá¹…kappoâ€™â€™ tiÄ• dÄ«su (MN III 137
vikappaá¹ƒ Ä• pajjeyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 642) vidhÄ• ne, adhikavidhÄ• naá¹ƒ Ä
``satthukappena vata kira, bho, sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimhÄ• â€™
paá¹-ibhÄ• ge. satthusadisenÄ• ti ayaÃ±hi tattha attho. ``idhÄ• yasmÄ• , kappoâ€™â€™ tiÄ
paÃ±Ã±attiyaá¹ƒ. ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 38
Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ
paramÄ• yumhi. Ä• yukappo hi idha kappoti adhippeto. ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca
paribhuÃ±jituâ€™â€™ ntiÄ• dÄ«su (Vin II 250) samaá¹‡avohÄ• re. ``kevalakappaá¹ƒ jetava
tiÄ• dÄ«su (Khp 5.1; Sn maá¹…galasutta) samantabhÄ• ve. ``saddhÄ• saddahanÄ• okapp
tiÄ• dÄ«su (Dhs 12) abhisaddahane, saddhÄ• yanti attho. ``alaá¹…kato kappitakesamassÅ«
J II 22.1368) chedane. ``evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappatÄ«â€™â€™ tiÄ• dÄ«
viniyoge. ``kappakatena akappakataá¹ƒ saá¹ƒsibbitaá¹ƒ \Ne 10/ hotÄ«â€™â€™ tiÄ• dÄ«su
vinayakiriyÄ• yaá¹ƒ. ``atthi kappo nipajjituá¹ƒ, handÄ• haá¹ƒ nipajjÄ• mÄ«â€™â€™ tiÄ• dÄ«
nerayiko kappaá¹-á¹-ho saá¹…ghabhedako ... pe ... kappaá¹ƒ nirayamhi paccatÄ«â€™â€™
657, 862) ca Ä• dÄ«su antarakappe.

``na kappayanti na purekkharonti, dhammÄ• pi tesaá¹ƒ na paá¹-icchitÄ• se.

na \Ee 11/ brÄ• hmaá¹‡o sÄ«lavatena neyyo, pÄ• raá¹…gato na pacceti tÄ• dÄ«â€™â€™ t

Ä• dÄ«su (Sn 809) taá¹‡hÄ• diá¹-á¹-hÄ«su. tathÄ• hi vuttaá¹ƒ __niddese_ ``kappÄ• ti uddÄ
taá¹‡hÄ• kappo diá¹-á¹-hikappoâ€™â€™ ti (Nidd I 28). ``anekepi saá¹ƒvaá¹-á¹-akappe anek
vivaá¹-á¹-akappeâ€™â€™ tiÄ• dÄ«su \Be 11/ (DN I 244; MN I 68) asaá¹…khyeyyakappe. ``
kappassa asaá¹…khyeyyÄ• nÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 156) mahÄ• kappe. idhÄ• pi
I 29; III 275; Spk I 1.1; Mp II 3.128; Khp-a V evamiccÄ• dipÄ• á¹-havaá¹‡á¹‡anÄ•).

tatrÄ• yaá¹ƒ __padasiddhi_ --- kappÄ«yatÄ«ti kappo, ettakÄ• ni vassÄ• nÄ«ti vÄ• ettakÄ•
ettakÄ• ni vassasahassÄ• nÄ«ti vÄ• ettakÄ• ni vassasatasahassÄ• nÄ«ti vÄ• saá¹ƒvaccha
asakkuá¹‡eyyattÄ• kevalaá¹ƒ sÄ• saparÄ• siupamÄ• dÄ«hi kappetabbo parikappetabbapa
vuttaÃ±hetaá¹ƒ ---

``kÄ«va dÄ«gho nu kho, bhante, kappoti? dÄ«gho kho, bhikkhu, kappo, so na sukaro saá¹…
vassÄ• nÄ«â€™ ti vÄ• `ettakÄ• ni vassasatÄ• nÄ«â€™ ti vÄ• `ettakÄ• ni vassasahassÄ• n

vassasatasahassÄ• nÄ«â€™ ti vÄ• . sakkÄ• pana, bhante, upamaá¹ƒ kÄ• tunti? `sakkÄ• ,
avoca. seyyathÄ• pi, bhikkhu, yojanaá¹ƒ Ä• yÄ• mena yojanaá¹ƒ vitthÄ• rena yojanaá¹ƒ ubb
tato vassasatassa vassasahassassa accayena ekamekaá¹ƒ sÄ• sapaá¹ƒ uddhareyya, khipp
mahÄ• sÄ• saparÄ• si iminÄ• upakkamena parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya, n
kho, bhikkhu, kappoâ€™â€™ ti (SN a II 128).

svÄ• yaá¹ƒ \Ne 11/ mahÄ• kappo saá¹ƒvaá¹-á¹-Ä• divasena catuasaá¹…khyeyyakappasaá

``cattÄ• rimÄ• ni, bhikkhave, kappassa asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ• ri? saá¹ƒvaá
saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«, vivaá¹-á¹-o, vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«â€™â€™ ti (AN a IV 156

tattha tayo saá¹ƒvaá¹-á¹-Ä• --- tejosaá¹ƒvaá¹-á¹-o, Ä• posaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-
saá¹ƒvaá¹-á¹-asÄ«mÄ• --- Ä• bhassarÄ• , subhakiá¹‡hÄ• , vehapphalÄ• ti. yadÄ• hi kappo
Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati. yadÄ• Ä• pena saá¹ƒvaá¹-á¹-ati, subhakiá
vilÄ«yati. yadÄ• vÄ• yunÄ• saá¹ƒvaá¹-á¹-ati, vehapphalato heá¹-á¹-hÄ• vÄ• tena viddhaá
koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ vinassati, yaá¹ƒ buddhÄ• naá¹ƒ \Be 12/ Ä• á¹‡Ä• kkhet
saá¹ƒvaá¹-á¹-esu yathÄ• kkamaá¹ƒ kappavinÄ• sakamahÄ• meghato yÄ• va jÄ• lÄ• ya vÄ•
upacchedo idaá¹ƒ ekaá¹ƒ \Ee 12/ asaá¹…khyeyyaá¹ƒ __saá¹ƒvaá¹-á¹-o_ nÄ• ma. kappavin
yÄ• va koá¹-isatasahassacakkavÄ• á¸·aparipÅ«rako sampattimahÄ• megho uá¹-á¹-hahati, i
asaá¹…khyeyyaá¹ƒ __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ nÄ• ma.

sampattimahÄ• meghato yÄ• va candimasÅ«riyapÄ• tubhÄ• vo, idaá¹ƒ tatiyaá¹ƒ asaá¹…kh
candimasÅ«riyapÄ• tubhÄ• vato yÄ• va puna kappavinÄ• sakamahÄ• megho, idaá¹ƒ catutt
__vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ nÄ• ma. imesu catusaá¹-á¹-hiantarakappasaá¹…gahaá¹ƒ vivaá
samÄ• nakÄ• laparicchedÄ• vivaá¹-á¹-Ä• dayo veditabbÄ• . ``vÄ«satiantarakappasaá¹…ga
cattÄ• ri asaá¹…khyeyyÄ• ni eko mahÄ• kappo hoti. tena vuttaá¹ƒ ``svÄ• yaá¹ƒ mahÄ• kapp
catuasaá¹…khyeyyakappasaá¹…gahoâ€™â€™ ti.

__kappe_ti ca accantasaá¹ƒyogavasena upayogabahuvacanaá¹ƒ. __satasahasse_ti kappa
pulliá¹…ganiddeso, idhÄ• pi accantasaá¹ƒyogavaseneva bahuvacanaá¹ƒ. samÄ• nÄ• dhika
__caturo ca asaá¹…khiye_ti etthÄ• pi eseva nayo. kassa pana asaá¹…khiyeti aÃ±Ã±assa a
vuttattÄ• pakaraá¹‡ato kappÄ• nanti ayamattho viÃ±Ã±Ä• yateva. na hi vuttaá¹ƒ vajjetvÄ•
gahaá¹‡aá¹ƒ yuttanti. __ca_-saddo sampiá¹‡á¸• anattho, mahÄ• kappÄ• naá¹ƒ caturo asaá
mahÄ• kappeti ayaÃ±hettha attho. __asaá¹…khiye_ti ettha saá¹…khÄ• tuá¹ƒ na sakkÄ• ti a
atikkantÄ• ti attho. ``asaá¹…khyeyyanti eko gaá¹‡anavisesoâ€™â€™ ti eke. te hi ekato paá
mahÄ• balakkhapariyosÄ• nÄ• ni ekÅ«nasaá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni vajjetvÄ• dasamahÄ• b
nÄ• ma, saá¹-á¹-himaá¹-á¹-hÄ• nantaranti vadanti. taá¹ƒ na yujjati, saá¹…khyÄ• á¹-hÄ• nant
gaá¹‡anaviseso, tassa asaá¹…khyeyyabhÄ• vÄ• bhÄ• vato \Ne 12/ ekaá¹ƒ á¹-hÄ• nantaraá

viruddhametaá¹ƒ. nanu ca asaá¹…khyabhÄ• vena asaá¹…khyeyyattepi tassa catubbidhabh
yujjati. catÅ«su á¹-hÄ• nesu asaá¹…khyeyyabhÄ• vassa icchitattÄ• . tatrÄ• yamÄ• dito paá¹

atÄ«te kira ekasmiá¹ƒ kappe taá¹‡haá¹…karo medhaá¹…karo saraá¹‡aá¹…karo \Ee 13/ dÄ
sammÄ• sambuddhÄ• anukkamena loke uppajjiá¹ƒsu. tesu dÄ«paá¹…karassa bhagavato k
ahosi. tattha \Be 13/ sumedho nÄ• ma brÄ• hmaá¹‡o paá¹-ivasati ubhato sujÄ• to mÄ• tito c
saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• akkhitto anupakkuá¹-á¹-ho jÄ
dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato. so aÃ±Ã±
brÄ• hmaá¹‡asippameva uggaá¹‡hi. tassa daharakÄ• leyeva mÄ• tÄ• pitaro kÄ• lamakaá¹ƒ
amacco Ä• yapotthakaá¹ƒ Ä• haritvÄ• suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• dibharite sÄ• ragab
te, kumÄ• ra, mÄ• tusantakaá¹ƒ, ettakaá¹ƒ te pitusantakaá¹ƒ, ettakaá¹ƒ te ayyakapayyakÄ•
sattamÄ• kulaparivaá¹-á¹-Ä• dhanaá¹ƒ Ä• cikkhitvÄ• ``etaá¹ƒ dhanaá¹ƒ paá¹-ipajjÄ• hÄ«â
__sumedhapaá¹‡á¸• ito_ cintesi --- ``imaá¹ƒ evaá¹ƒ bahuá¹ƒ dhanaá¹ƒ saá¹ƒharitvÄ• mayh
paralokaá¹ƒ gacchantÄ• ekakahÄ• paá¹‡ampi gahetvÄ• na gatÄ• , mayÄ• pana gahetvÄ•
vaá¹-á¹-atÄ«â€™â€™ ti. so raÃ±Ã±o Ä• rocetvÄ• nagare bheriá¹ƒ carÄ• petvÄ• mahÄ• ja
himavantappadesaá¹ƒ gantvÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• sattÄ• heneva aá¹-á¹-ha
abhiÃ±Ã±Ä• yo nibbattetvÄ• samÄ• pattivihÄ• rehi viharati.

tasmiÃ±ca kÄ• le __dÄ«paá¹…kara_dasabalo paramÄ• bhisambodhiá¹ƒ patvÄ• pavattitav
khÄ«á¹‡Ä• savasatasahassehi parivuto anupubbena cÄ• rikaá¹ƒ caramÄ• no __rammavatÄ
avidÅ«re __sudassana_mahÄ• vihÄ• re paá¹-ivasati. rammavatÄ«nagaravÄ• sino ``satthÄ•
patvÄ• sudassanamahÄ• vihÄ• re paá¹-ivasatÄ«â€™â€™ ti sutvÄ• gandhamÄ• lÄ• dihatt
vanditvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• ekamantaá¹ƒ nisinnÄ• dhammadesanaá¹ƒ sut
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu. te punadivase mahÄ• dÄ• naá¹ƒ sajjetvÄ• nagaraá¹
Ä• gamanamaggaá¹ƒ haá¹-á¹-hatuá¹-á¹-hÄ• sodhenti.

tasmiÃ±ca kÄ• le __sumedha_tÄ• paso Ä• kÄ• sena gacchanto \Ee 14/ te haá¹-á¹-hatuá¹-á
kassa tumhe imaá¹ƒ maggaá¹ƒ sodhethÄ• â€™â€™ ti pucchi? tehi ``sammÄ• sambuddhas
sodhemÄ• â€™â€™ ti vutte atÄ«tesu buddhesu katÄ• dhikÄ• rattÄ• ``buddhoâ€™â€™ ti v
uppannapÄ«tisomanasso \Ne 13/ tÄ• vadeva Ä• kÄ• sato oruyha ``mayhampi okÄ• saá¹ƒ d
ti \Be 14/ tehi dassitaá¹ƒ okÄ• saá¹ƒ ``kiÃ±cÄ• pi ahaá¹ƒ imaá¹ƒ iddhiyÄ• sattaratanavicitta
alaá¹…karituá¹ƒ pahomi, ajja pana mayÄ• kÄ• yaveyyÄ• vaccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, kÄ
gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• tiá¹‡akacavarÄ• dayo nÄ«haritvÄ• paá¹ƒsuá¹ƒ Ä• h
sodheti. aniá¹-á¹-hiteyeva pana tassa padesassa sodhane dÄ«paá¹…karo bhagavÄ• mahÄ
chaá¸·abhiÃ±Ã±Ä• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ catÅ«hi satasahassehi parivuto taá¹ƒ ma
sumedhapaá¹‡á¸• ito ``sammÄ• sambuddho buddhasÄ• vakÄ• ca mÄ• cikkhallaá¹ƒ akkam
vÄ• kacÄ«raÃ±ca cammakhaá¹‡á¸• aÃ±ca jaá¹-Ä• kalÄ• paÃ±ca pasÄ• retvÄ• sayaÃ±ca y
avakujjo nipajji. evaÃ±ca cintesi --- ``sacÄ• haá¹ƒ icchissÄ• mi, imassa bhagavato sÄ• vako

ghÄ• tessÄ• mi. kiá¹ƒ mayhaá¹ƒ ekakeneva saá¹ƒsÄ• ramahoghato nittharaá¹‡ena? yaá¹ƒn
sammÄ• sambuddho hutvÄ• sadevakaá¹ƒ lokaá¹ƒ saá¹ƒsÄ• ramahaá¹‡á¹‡avato tÄ• reyyaâ
aá¹-á¹-haá¹…gasamannÄ• gatamahÄ• bhinÄ«hÄ• ravasena cittaá¹ƒ paá¹‡idhesi. atha bhag
á¹-hatvÄ• cittÄ• cÄ• raá¹ƒ samijjhanabhÄ• vaÃ±cassa Ã±atvÄ• ``ayaá¹ƒ ito kappasatasaha
asaá¹…khyeyyÄ• naá¹ƒ matthake gotamo nÄ• ma sammÄ• sambuddho bhavissatÄ«â€™â€
pavattiá¹ƒ byÄ• karitvÄ• pakkÄ• mi.

tato aparepi koá¹‡á¸• aÃ±Ã±abhagavantaá¹ƒ Ä• diá¹ƒ katvÄ• anukkamena uppannÄ• yÄ•
sammÄ• sambuddhÄ• mahÄ• sattaá¹ƒ ``buddho bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu. iti
pÄ• ramiyo pÅ«rentasseva catuvÄ«sati sammÄ• sambuddhÄ• uppannÄ• . yasmiá¹ƒ pana k
udapÄ• di, tasmiá¹ƒ aÃ±Ã±epi tayo buddhÄ• ahesuá¹ƒ. tesaá¹ƒ santike bodhisattassa byÄ•
tasmÄ• te idha \Ee 15/ na gahitÄ• . __porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ_ pana tamhÄ• kapp
sabbabuddhe dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ ---

``taá¹‡haá¹…karo medhaá¹…karo, athopi saraá¹‡aá¹…karo.

dÄ«paá¹…karo ca sambuddho, koá¹‡á¸• aÃ±Ã±o dvipaduttamo ||

``maá¹…galo ca sumano ca, revato sobhito muni.

anomadassÄ« padumo, nÄ• rado padumuttaro ||

``sumedho \Be 15/ \Ne 14/ ca sujÄ• to ca, piyadassÄ« mahÄ• yaso.

atthadassÄ« dhammadassÄ«, siddhattho lokanÄ• yako ||

``tisso phusso ca sambuddho, vipassÄ« sikhi vessabhÅ«.

kakusandho koá¹‡Ä• gamano, kassapo cÄ• pi nÄ• yako ||

``ete ahesuá¹ƒ sambuddhÄ• , vÄ«tarÄ• gÄ• samÄ• hitÄ• .

sataraá¹ƒsÄ«va uppannÄ• , mahÄ• tamavinodanÄ• .

jalitvÄ• aggikkhandhÄ• va, nibbutÄ• te sasÄ• vakÄ• â€™â€™ ti || (Ja I dÅ«renidÄ• nakath
dÅ«renidÄ• nakathÄ•).

tattha dÄ«paá¹…karadasabalassa ca koá¹‡á¸• aÃ±Ã±adasabalassa ca antare mahÄ• kapp

asaá¹…khyeyyaá¹ƒ buddhasuÃ±Ã±o loko ahosi, tathÄ• bhagavato koá¹‡á¸• aÃ±Ã±assa ca
antare, tathÄ• bhagavato sobhitassa ca bhagavato anomadassissa ca antare, tathÄ• bhag
bhagavato padumuttarassa ca antare. vuttaÃ±hetaá¹ƒ __buddhavaá¹ƒse_ (Bv 28.3, 4, 6, 9)

``dÄ«paá¹…karassa bhagavato, koá¹‡á¸• aÃ±Ã±assa ca satthuno.

etesaá¹ƒ antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

``koá¹‡á¸• aÃ±Ã±assa aparena, maá¹…galo nÄ• ma nÄ• yako.

tesampi antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

``sobhitassa aparena, anomadassÄ« mahÄ• yaso.

tesampi antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

``nÄ• radassa bhagavato, padumuttarassa satthuno.

tesampi antarÄ• kappÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• â€™â€™ ti ||

evaá¹ƒ gaá¹‡anÄ• tÄ«tatÄ• ya asaá¹…khyeyyattepi catÅ«su á¹-hÄ• nesu mahÄ• kappÄ• n
ca asaá¹…khiyeâ€™â€™ ti vuttaá¹ƒ, na saá¹…khyÄ• visesenÄ• ti veditabbaá¹ƒ. yasmÄ• p
sumedhadasabalassa ca antare tiá¹ƒsakappasahassÄ• ni, sujÄ• tadasabalassa ca piyadass
navasahassÄ• dhikÄ• naá¹ƒ kappÄ• naá¹ƒ saá¹-á¹-hisahassÄ• ni dvÄ• sÄ«tuttarÄ• ni aá¹-á
dhammadassÄ«dasabalassa ca siddhatthadasabalassa ca antare vÄ«sati kappÄ• , siddhatt
tissadasabalassa ca antare eko kappo \Be 16/, bhagavato vipassissa ca bhagavato sikhissa
kappÄ• , bhagavato ca vessabhussa bhagavato ca kakusandhassa antare tiá¹ƒsa kappÄ• ,
uppannakappato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• tesaá¹ƒ tesaá¹ƒ buddhÄ• naá¹ƒ uppannakapp
saddhiá¹ƒ satasahassamahÄ• kappÄ• . te sandhÄ• ya vuttaá¹ƒ ``kappe ca satasahasseâ€™
vitthÄ• riyamÄ• ne sabbaá¹ƒ buddhavaá¹ƒsapÄ• á¸·iá¹ƒ Ä• haritvÄ• saá¹ƒvaá¹‡á¹‡etabbaá
ativitthÄ• rabhÄ«rukassa mahÄ• janassa cittaá¹ƒ anurakkhantÄ• na vitthÄ• rayimha. atthike
(Bv I 1 Ä• dayo) gahetabbo. yopi cettha vattabbo kathÄ• maggo, sopi __aá¹-á¹-hasÄ• liniyÄ
dhammasaá¹…gahavaá¹‡á¹‡anÄ• ya __jÄ• takaá¹-á¹-hakathÄ• ya_ (Ja I dÅ«renidÄ• nakat

__etthantare_ti ettha __antara_saddo ---

``nadÄ«tÄ«resu saá¹‡á¹-hÄ• ne, sabhÄ• su rathiyÄ• su ca.

janÄ• saá¹…gamma mantenti, maÃ±ca taÃ±ca kimantaraâ€™â€™ nti || (SN a I 228) ---

Ä• dÄ«su kÄ• raá¹‡e Ä• gato. ``addasÄ• kho maá¹ƒ, bhante, aÃ±Ã±atarÄ• itthÄ« vijjantari
dhovantÄ«â€™â€™ tiÄ• dÄ«su (MN II 149) khaá¹‡e, vijjuniccharaá¹‡akkhaá¹‡eti attho. ``ya
kopÄ• â€™â€™ tiÄ• dÄ«su (Ud 20) citte. ``antarÄ• ca gayaá¹ƒ antarÄ• ca bodhiâ€™â€™
11) vivare. ``na upajjhÄ• yassa bhaá¹‡amÄ• nassa antarantarÄ• kathÄ• opÄ• tetabbÄ• â€
vemajjhe. idhÄ• pi vemajjheyeva daá¹-á¹-habbo (Sv I 1; Mp II 4.36), tasmÄ• etasmiá¹ƒ anta
idaá¹ƒ vuttaá¹ƒ hoti --- yasmiá¹ƒ mahÄ• kappe amhÄ• kaá¹ƒ bhagavÄ• sumedhapaá¹‡á¸• i
bhagavato pÄ• damÅ«le ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• â€™â€™ ti || (Bv II 59) ---

evaá¹ƒ \Ne 16/ vuttehi aá¹-á¹-hahi aá¹…gehi samannÄ• gataá¹ƒ mahÄ• bhinÄ«hÄ• raá¹ƒ ak
pavicini samÄ• diyi, sabbepi buddhakÄ• rake dhamme sampÄ• detuá¹ƒ \Be 17/ Ä• rabhi, ya
sabbaso pÅ«ritapÄ• ramÄ« hutvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhi. imesa
mahÄ• kappÄ• naá¹ƒ antare yathÄ• vuttaparicchede kÄ• laviseseti. kathaá¹ƒ \Ee 17/ paneta
``kappe ca satasahasse, caturo ca asaá¹…khiyeâ€™â€™ ti idaÃ±hi mahÄ• kappÄ• naá¹ƒ p
saá¹…khyÄ• dassanaá¹ƒ. sÄ• kho panÄ• yaá¹ƒ saá¹…khyÄ• saá¹…khyeyyassa Ä• dipariy
sambhavatÄ«ti yattha bodhisambhÄ• rÄ• namÄ• rambho yattha ca te pariyositÄ• tadubhay
``etthantareâ€™â€™ ti ettha atthato dassitanti viÃ±Ã±Ä• yati. avadhi ca panÄ• yaá¹ƒ abhivi
na mariyÄ• dÄ• vasena, Ä• rambhosÄ• nakappÄ• naá¹ƒ ekadesena antogadhattÄ• . nanu c
apariyÄ• dÄ• nato abhividhi ca idha na sambhavatÄ«ti? na idamevaá¹ƒ tadekadesepi tabbo
tadekadesabhÅ«to kappo, so nippadesato pariyÄ• dinnoti.

__yaá¹ƒ caritaá¹ƒ, sabbaá¹ƒ taá¹ƒ bodhipÄ• cana_nti ettha __carita_nti cariyÄ• , samattiá¹ƒ
dÄ• nasÄ«lÄ• dipaá¹-ipatti, Ã±Ä• tatthacariyÄ• lokatthacariyÄ• buddhatthacariyÄ• naá¹ƒ tad
cimÄ• aá¹-á¹-ha cariyÄ• , seyyathidaá¹ƒ --- paá¹‡idhisampannÄ• naá¹ƒ catÅ«su iriyÄ• path
_ indriyesu guttadvÄ• rÄ• naá¹ƒ ajjhattikÄ• yatanesu __Ä• yatanacariyÄ• , _ appamÄ• davih
satipaá¹-á¹-hÄ• nesu __saticariyÄ• , _ adhicittamanuyuttÄ• naá¹ƒ catÅ«su jhÄ• nesu __sam
buddhisampannÄ• naá¹ƒ catÅ«su ariyasaccesu __Ã±Ä• á¹‡acariyÄ• , _ sammÄ• paá¹-ipan
__maggacariyÄ• , _ adhigataphalÄ• naá¹ƒ catÅ«su sÄ• maÃ±Ã±aphalesu __patticariyÄ• , _
sabbasattesu __lokatthacariyÄ• _ti. tattha padesato dvinnaá¹ƒ bodhisattÄ• naá¹ƒ
paccekabuddhabuddhasÄ• vakÄ• naÃ±ca lokatthacariyÄ• , mahÄ• bodhisattÄ• naá¹ƒ pana
nippadesato. vuttaÃ±hetaá¹ƒ __niddese_ (Nidd II khaggavisÄ• á¹‡asuttaniddesa 121; Paá¹-
aá¹-á¹-ha cariyÄ• yo iriyÄ• pathacariyÄ• Ä• yatanacariyÄ• â€™â€™ ti vitthÄ• ro. ``adhimuc

paggaá¹‡hanto vÄ«riyena carati, upaá¹-á¹-hahanto satiyÄ• carati, avikkhipanto samÄ• dhin
paÃ±Ã±Ä• ya carati, vijÄ• nanto viÃ±Ã±Ä• á¹‡ena carati, evampi paá¹-ipannassa kusalÄ• d
Ä• yatanacariyÄ• ya carati, evampi paá¹-ipanno visesamadhigacchatÄ«ti visesacariyÄ• ya c
18/ imÄ• aparÄ• pi aá¹-á¹-ha cariyÄ• vuttÄ• , tÄ• saá¹ƒ sabbÄ• saá¹ƒ pÄ• ramitÄ• sveva s
vuttaá¹ƒ ``caritanti cariyÄ• , samattiá¹ƒsapÄ• ramisaá¹…gahÄ• \Ee 18/ dÄ• nasÄ«lÄ• dipaá
hetucariyÄ• ya eva pana idhÄ• dhippetattÄ• maggacariyÄ• patticariyÄ• naá¹ƒ idha anavaro
vuttaá¹ƒ ``sabbaá¹ƒ taá¹ƒ bodhipÄ• canaâ€™â€™ nti.

tattha \Ne 17/ __sabba_-saddo sabbasabbaá¹ƒ Ä• yatanasabbaá¹ƒ sakkÄ• yasabbaá¹ƒ pa
dissati. tathÄ• hi ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡amu
tiÄ• dÄ«su (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) sabbasabbasm
bhikkhave, desessÄ• mi taá¹ƒ suá¹‡Ä• tha, kiÃ±ca, bhikkhave, sabbaá¹ƒ cakkhuÃ±ceva rÅ«
ceva dhammÄ• cÄ• â€™â€™ ti (SN b IV 23) ettha Ä• yatanasabbasmiá¹ƒ. ``sabbaá¹ƒ sabb
tiÄ• dÄ«su (MN I 6) sakkÄ• yasabbasmiá¹ƒ. ``sabbesampi vo, sÄ• riputta, subhÄ• sitaá¹ƒ pa
tiÄ• dÄ«su (MN I 345) padesasabbasmiá¹ƒ. idhÄ• pi padesasabbasmiá¹ƒ eva veditabbo, bo
caritassa adhippetattÄ• .

__bodhÄ«_ti rukkhopi ariyamaggopi nibbÄ• nampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi. ``bodhi
paá¹-hamÄ• bhisambuddhoâ€™â€™ ti (Vin I 1; Ud 1) ca ``antarÄ• ca gayaá¹ƒ antarÄ• ca
Vin I 11) ca Ä• gataá¹-á¹-hÄ• ne bujjhati etthÄ• ti rukkho bodhi. ``bodhi vuccati catÅ«su mag
nti (Nidd II khaggavisÄ• á¹‡asuttaniddesa 121) Ä• gataá¹-á¹-hÄ• ne cattÄ• ri ariyasaccÄ• ni
ariyamaggo bodhi. ``patvÄ• na bodhiá¹ƒ amataá¹ƒ asaá¹…khataâ€™â€™ nti Ä• gataá¹-á¹-h
nimittabhÅ«teti nibbÄ• naá¹ƒ bodhi. ``pappoti bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti (DN
Ä• gataá¹-á¹-hÄ• ne sabbe dhamme sabbÄ• kÄ• rena bujjhati etenÄ• ti sabbaÃ±Ã±utaÃ±Ã±
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. arahattamaggasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä•
(Sp (to Vin III) I 11), mahÄ• bodhiyÄ• adhippetattÄ• bhagavato. Ä• savakkhayaÃ±Ä• á¹‡ap
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca Ä• saval
``mahÄ• bodhÄ«â€™â€™ ti vuccati. etthÄ• yaá¹ƒ saá¹…khepattho --- yathÄ• vuttakÄ• lapa
dÄ• nÄ• sÄ«lÄ• dipaá¹-ipattisaá¹…khÄ• taá¹ƒ caritaá¹ƒ, taá¹ƒ sabbaá¹ƒ anavasesaá¹ƒ mah
sÄ• dhakaá¹ƒ nibbattakanti. etena bodhisambhÄ• rÄ• naá¹ƒ nirantarabhÄ• vanaá¹ƒ dasseti.
__sabba_nti etthantare yathÄ• vuttakÄ• laparicchede yaá¹ƒ caritaá¹ƒ, taá¹ƒ sabbaá¹ƒ sakal
bodhisambhÄ• rabhÅ«tameva. etena sabbasambhÄ• rabhÄ• vanaá¹ƒ dasseti.

tasso hi __bodhisambhÄ• resu_ \Ee 19/ __bhÄ• vanÄ• _ sabbasambhÄ• rabhÄ• vanÄ• ni
cirakÄ• labhÄ• vanÄ• sakkaccabhÄ• vanÄ• cÄ• ti. tÄ• su ``kappe ca satasahasse, caturo
iminÄ• __cirakÄ• labhÄ• vanÄ• _ vuttÄ• . yo cettha accantasaá¹ƒyogo, tena paá¹-hame att
ca __nirantarabhÄ• vanÄ• , _ dutiye atthavikappe sabbaá¹ƒ caritaâ€™â€™ nti iminÄ• __sa
bodhipÄ• canaâ€™â€™ nti \Ne 18/ iminÄ• __sakkaccabhÄ• vanÄ• _ vuttÄ• hoti, yathÄ• t

sammÄ• sambodhiá¹ƒ pÄ• ceti evaá¹ƒbhÅ«tabhÄ• vadÄ«panato. tathÄ• hi taá¹ƒ ``bodhipÄ
arahati, na aÃ±Ã±athÄ• ti. kathaá¹ƒ panettha bodhicariyÄ• ya nirantarabhÄ• vo veditabbo?
taá¹ƒ na yujjati, na hi mahÄ• bodhisattÄ• naá¹ƒ mahÄ• bhinÄ«hÄ• rato uddhaá¹ƒ bodhisam
aÃ±Ã±aá¹ƒ cittaá¹ƒ nappavattatÄ«ti sakkÄ• vattuá¹ƒ. atha kiriyamayacittappavattiá¹ƒ sandh
na yujjati, na hi sabbÄ• ni tesaá¹ƒ kiriyamayacittÄ• ni bodhisambhÄ• rasambharaá¹‡avasen
payoganirantaratÄ• pi paá¹-ikkhittÄ• ti daá¹-á¹-habbÄ• . jÄ• tinirantaratÄ• ya pana nirantaral
yassaÃ±hi jÄ• tiyaá¹ƒ mahÄ• bodhisattena mahÄ• paá¹‡idhÄ• naá¹ƒ nibbattitaá¹ƒ, tato paá¹
carimattabhÄ• vÄ• na sÄ• nÄ• ma jÄ• ti upalabbhati, yÄ• sabbena sabbaá¹ƒ bodhisambhÄ
antamaso dÄ• napÄ• ramimattaá¹ƒ upÄ• dÄ• ya. ayaÃ±hi niyatipatthitÄ• naá¹ƒ bodhisattÄ•
kammÄ• dÄ«su vasÄ«bhÄ• vaá¹ƒ na pÄ• puá¹‡anti, tÄ• va sappadesampi sambhÄ• resu pa
sabbaso kammÄ• dÄ«su vasÄ«bhÄ• vappattÄ• honti, atha tato paá¹-á¹-hÄ• ya nippadesato
samÄ«hanaá¹ƒ sÄ• taccakiriyÄ• ca sampajjati. sakkaccakÄ• ritÄ• pana sabbakÄ• laá¹ƒ ho
bodhisattÄ• naá¹ƒ tattha tattha yathÄ• dhippÄ• yaá¹ƒ samijjhanaá¹ƒ sampajjatÄ«ti. evametÄ
bodhisambhÄ• resu sabbasambhÄ• rabhÄ• vanÄ• cirakÄ• labhÄ• vanÄ• nirantarabhÄ• va
catassopi bhÄ• vanÄ• pakÄ• sitÄ• ti veditabbÄ• .

tatra yasmÄ• bodhisattacaritaá¹ƒ bodhisambhÄ• rÄ• bodhicariyÄ• aggayÄ• naá¹ƒ pÄ• ra
byaÃ±janameva nÄ• naá¹ƒ, yasmÄ• ca parato vibhÄ• gena \Be 20/ vakkhamÄ• nÄ• naá¹ƒ
caritanti idaá¹ƒ avisesavacanaá¹ƒ, tasmÄ• sabbabodhisambhÄ• resu kosallajananatthaá¹ƒ
saá¹ƒvaá¹‡á¹‡etabbÄ• . tÄ• parato __pakiá¹‡á¹‡akakathÄ• yaá¹ƒ_ sabbÄ• kÄ• rena saá¹ƒ

2__._ iti bhagavÄ• attano bodhisattabhÅ«miyaá¹ƒ caritaá¹ƒ Ä• rambhato paá¹-á¹-hÄ• ya yÄ
mahÄ• bodhiyÄ• paripÄ• canamevÄ• ti avisesato dassetvÄ• idÄ• ni tassa paramukkaá¹ƒsa
bodhiparipÄ• canabhÄ• vaá¹ƒ dassetuá¹ƒ imasmiá¹ƒ bhaddakappe katipayÄ• pubbacariyÄ
``atÄ«takappeâ€™â€™ _tiÄ• dimÄ• ha.

tattha __atÄ«takappe_ti ito purime purimatare vÄ• sabbasmiá¹ƒ atikkante yathÄ• vuttapari
kappÄ• naá¹ƒ satasahassÄ• dhikesu catÅ«su asaá¹…khyeyyesÅ«ti attho. __carita_nti ciá¹‡
dÄ• nÄ• dipaá¹-ipattiá¹ƒ. __á¹-hapayitvÄ• _ti muÃ±citvÄ• aggahetvÄ• , avatvÄ• ti attho. __
abhave \Ne 19/ ca, ``itibhavÄ• bhavakathaâ€™â€™ nti (DN I 17) ettha hi vuddhihÄ• niyo bh
``itibhavÄ• bhavataÃ±ca vÄ«tivattoâ€™â€™ ti (Ud 20) ettha
sampattivipattivuddhihÄ• nisassatucchedapuÃ±Ã±apÄ• pÄ• nibhavÄ• bhavÄ• ti adhippetÄ•
bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti (AN a IV 9; It 105)
paá¹‡Ä«tapaá¹‡Ä«tatarÄ• ni sappinavanÄ«tÄ• dibhesajjÄ• ni bhavÄ• bhavÄ• ti adhippetÄ•
paá¹‡Ä«tatarÄ• paá¹‡Ä«tatamÄ• bhavÄ• bhavÄ• tipi vadanti eva, tasmÄ• idhÄ• pi so eva
ceva mahante ca bhavasminti vuttaá¹ƒ hoti. __imamhi kappe_ti imasmiá¹ƒ bhaddakappe. __
kathayissaá¹ƒ. __suá¹‡ohÄ«_ti dhammasenÄ• patiá¹ƒ savane niyojeti. __me_ti mama santi

nidÄ• nakathÄ• niá¹-á¹-hitÄ• .

1. akittivaggo

1. akitticariyÄ• vaá¹‡á¹‡anÄ•

<3> evaá¹ƒ \Be 21/ \Ne 20/ bhagavÄ• Ä• yasmato sÄ• riputtattherassa sadevamanussÄ• y
pubbacariyÄ• ya savane ussÄ• haá¹ƒ janetvÄ• idÄ• ni taá¹ƒ pubbacaritaá¹ƒ bhavantarapaá
Ä• malakaá¹ƒ viya paccakkhaá¹ƒ karonto __ ``yadÄ• ahaá¹ƒ brahÄ• raÃ±Ã±eâ€™â€™ _tiÄ

tattha __yadÄ• _ti yasmiá¹ƒ kÄ• le. __brahÄ• raÃ±Ã±e_ti mahÄ• araÃ±Ã±e, araÃ±Ã±Ä• niy
__suÃ±Ã±e_ti janavivitte. __vipinakÄ• nane_ti vipinabhÅ«te kÄ• nane, padadvayenÄ• pi tas
gahanabhÄ• vameva dÄ«peti, sabbametaá¹ƒ kÄ• radÄ«paá¹ƒ \Ee 21/ sandhÄ• ya vuttaá¹ƒ.
anupavisitvÄ• . __viharÄ• mÄ«_ti dibbabrahmaariyaÄ• neÃ±javihÄ• rehi samuppÄ• ditasukh
iriyÄ• pathavihÄ• rena sarÄ«radukkhaá¹ƒ vicchinditvÄ• harÄ• mi attabhÄ• vaá¹ƒ pavattemi
evaá¹ƒnÄ• mako tÄ• paso hutvÄ• yadÄ• ahaá¹ƒ tasmiá¹ƒ araÃ±Ã±e viharÄ• mÄ«ti attho. s
akittitÄ• pasabhÄ• vaá¹ƒ dhammasenÄ• patissa vadati. tatrÄ• yaá¹ƒ anupubbikathÄ• ---

atÄ«te kira imasmiá¹ƒyeva bhaddakappe bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte nÄ• ma rÄ• jini
bodhisatto asÄ«tikoá¹-ivibhavassa brÄ• hmaá¹‡amahÄ• sÄ• lassa kule nibbatti, ``akittÄ«â€™
kariá¹ƒsu. tassa padasÄ• gamanakÄ• le bhaginÄ«pi jÄ• yi. ``yasavatÄ«â€™â€™ tissÄ• nÄ
soá¸·asavassakÄ• le takkasilaá¹ƒ gantvÄ• sabbasippÄ• ni uggahetvÄ• paccÄ• gamÄ• si. a
kÄ• lamakaá¹ƒsu. so tesaá¹ƒ petakiccÄ• ni kÄ• retvÄ• katipayadivasÄ• tikkamena ratanÄ•
Ä• yuttakapurisehi kÄ• rayamÄ• no ``ettakaá¹ƒ mattikaá¹ƒ, ettakaá¹ƒ pettikaá¹ƒ, ettakaá¹ƒ p
sutvÄ• saá¹ƒviggamÄ• naso hutvÄ• ``idaá¹ƒ dhanameva paÃ±Ã±Ä• yati, na dhanassa saá
dhanaá¹ƒ pahÄ• yeva gatÄ• , ahaá¹ƒ pana naá¹ƒ Ä• dÄ• ya gamissÄ• mÄ«â€™â€™ ti rÄ• ,
carÄ• pesi --- ``dhanena atthikÄ• akittipaá¹‡á¸• itassa gehaá¹ƒ Ä• gacchantÅ«â€™â€™ ti.

so \Be 22/ \Ne 21/ sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• dhane akhÄ«yamÄ• ne ``kia
dhanakÄ«á¸·Ä• ya, atthikÄ• gaá¹‡hissantÄ«â€™â€™ ti nivesanadvÄ• raá¹ƒ vivaritvÄ• hira
sÄ• ragabbhe vivarÄ• petvÄ• ``dinnaá¹ƒyeva harantÅ«â€™â€™ ti gehaá¹ƒ pahÄ• ya Ã±Ä•
paridevantassa bhaginiá¹ƒ gahetvÄ• bÄ• rÄ• á¹‡asito nikkhamitvÄ• \Ee 22/ nadiá¹ƒ uttaritv
yojanÄ• ni gantvÄ• pabbajitvÄ• ramaá¹‡Ä«ye bhÅ«mibhÄ• ge paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ•
tadÄ• nikkhami, taá¹ƒ akittidvÄ• raá¹ƒ nÄ• ma jÄ• taá¹ƒ. yena titthena nadiá¹ƒ otiá¹‡á¹‡o, ta
nÄ• ma jÄ• taá¹ƒ. tassa pabbajitabhÄ• vaá¹ƒ sutvÄ• bahÅ« manussÄ• gÄ• manigamarÄ• j
Ä• kaá¸• á¸• hiyamÄ• nahadayÄ• anupabbajiá¹ƒsu. mahÄ• parivÄ• ro ahosi, mahÄ• lÄ• bh
viya ahosi. atha mahÄ• satto ``ayaá¹ƒ lÄ• bhasakkÄ• ro mahÄ• , parivÄ• ropi mahanto, kÄ•

labhati, mayÄ• ekÄ• kinÄ• vihariuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• paramappicchabh
kassaci ajÄ• nÄ• petvÄ• ekakova nikkhamitvÄ• anupubbena damiá¸·araá¹-á¹-haá¹ƒ patvÄ•
uyyÄ• ne viharanto jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattesi. tatrÄ• pissa mahÄ• lÄ• bhasakkÄ• ro
chaá¸• á¸• etvÄ• Ä• kÄ• sena gantvÄ• kÄ• radÄ«pe otari. tadÄ• kÄ• radÄ«po ahidÄ«po n
kÄ• rarukkhaá¹ƒ upanissÄ• ya paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• vÄ• saá¹ƒ kappesi. appicch
tassa rukkhassa phalakÄ• le phalÄ• ni khÄ• danto phale asati pattÄ• ni udakasittÄ• ni khÄ•
vÄ«tinÄ• mesi.

tassa sÄ«latejena sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. s
imamhÄ• á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™ ti Ä• vajjento paá¹‡á¸• itaá¹ƒ disvÄ• ``kima
evaá¹ƒ dukkaraá¹ƒ tapaá¹ƒ carati, sakkattaá¹ƒ nu kho pattheti, udÄ• hu aÃ±Ã±aá¹ƒ, vÄ«ma
ayaÃ±hi suvisuddhakÄ• yavacÄ«manosamÄ• cÄ• ro jÄ«vite nirapekkho udakasittÄ• ni kÄ•
sakkattaá¹ƒ pattheti attano sittÄ• ni kÄ• rapattÄ• ni mayhaá¹ƒ dassati, no ce, na dassatÄ«â€
brÄ• hmaá¹‡avaá¹‡á¹‡ena tassa santikaá¹ƒ agamÄ• si \Ee 23/. bodhisattopi kÄ• rapattÄ• n
``sÄ«talÄ«bhÅ«tÄ• ni khÄ• dissÄ• mÄ«â€™â€™ ti paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«di. athass
brÄ• hmaá¹‡arÅ«pena \Be 23/ bhikkhÄ• ya atthiko hutvÄ• aá¹-á¹-hÄ• si. mahÄ• satto taá¹ƒ
suladdhaá¹ƒ vata me, cirassaá¹ƒ vata me yÄ• cako diá¹-á¹-hoâ€™â€™ ti somanassappatto
manorathaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti pakkabhÄ• jane
dÄ• napÄ• ramiá¹ƒ Ä• vajjetvÄ• attano asesetvÄ• va tassa bhikkhÄ• bhÄ• jane pakkhipi. sa
gantvÄ• antaradhÄ• yi. mahÄ• sattopi tassa datvÄ• puna pariyeá¹-á¹-hiá¹ƒ anÄ• pajjitvÄ•
vÄ«tinÄ• mesi.

dutiyadivase \Ne 22/ pana kÄ• rapattÄ• ni pacitvÄ• ``hiyyo dakkhiá¹‡eyyaá¹ƒ alabhiá¹ƒ, ajj
nti paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«di. sakkopi tatheva Ä• gami. mahÄ• satto punapi tatheva d
tatiyadivase ca tatheva datvÄ• ``aho vata me lÄ• bhÄ• , bahuá¹ƒ vata puÃ±Ã±aá¹ƒ pasavÄ
dakkhiá¹‡eyyaá¹ƒ labheyyaá¹ƒ, evameva mÄ• sampi dvemÄ• sampi dÄ• naá¹ƒ dadeyyaâ€™
divasesu ``tena dÄ• nena na lÄ• bhasakkÄ• rasilokaá¹ƒ na cakkavattisampattiá¹ƒ na sakkas
brahmasampattiá¹ƒ na sÄ• vakabodhiá¹ƒ na paccekabodhiá¹ƒ patthemi, api ca idaá¹ƒ me d
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paccayo hotÅ«â€™â€™ ti yathÄ• dhikÄ• raá¹ƒ cittaá¹ƒ á¹-h

<4> á¹• 21 ``tadÄ• maá¹ƒ tapatejena, santatto tidivÄ• bhibhÅ«.

dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, bhikkhÄ• ya maá¹ƒ upÄ• gami ||

<5> á¹• 21 ``pavanÄ• Ä• bhataá¹ƒ paá¹‡á¹‡aá¹ƒ, atelaÃ±ca aloá¹‡ikaá¹ƒ.

mama dvÄ• re á¹-hitaá¹ƒ disvÄ• , sakaá¹-Ä• hena Ä• kiriá¹ƒ ||

<6> á¹• 21 ``tassa datvÄ• nahaá¹ƒ paá¹‡á¹‡aá¹ƒ, nikujjitvÄ• na bhÄ• janaá¹ƒ.

punesanaá¹ƒ jahitvÄ• na, pÄ• visiá¹ƒ paá¹‡á¹‡asÄ• lakaá¹ƒ ||

<7> á¹• 21 ``dutiyampi tatiyampi, upagaÃ±chi mamantikaá¹ƒ.

akampito anolaggo, evamevamadÄ• sahaá¹ƒ ||

<8> á¹• 21 ``na me tappaccayÄ• atthi, sarÄ«rasmiá¹ƒ vivaá¹‡á¹‡iyaá¹ƒ.

pÄ«tisukhena ratiyÄ• , vÄ«tinÄ• memi taá¹ƒ divaá¹ƒ ||

<9> á¹• 21 ``yadi mÄ• sampi dvemÄ• saá¹ƒ, dakkhiá¹‡eyyaá¹ƒ varaá¹ƒ labhe.

akampito anolÄ«no, dadeyyaá¹ƒ dÄ• namuttamaá¹ƒ ||

<10> á¹• 21 ``na \Be 24/ \Ee 24/ tassa dÄ• naá¹ƒ dadamÄ• no, yasaá¹ƒ lÄ• bhaÃ±ca patth

sabbaÃ±Ã±utaá¹ƒ patthayÄ• no, tÄ• ni kammÄ• ni Ä• cariâ€™â€™ nti ||

tattha __tadÄ• _ti yadÄ• ahaá¹ƒ akittinÄ• mako tÄ• paso hutvÄ• tasmiá¹ƒ dÄ«pe kÄ• rÄ• 23/. __ma_nti mama. __tapatejenÄ• _ti sÄ«lapÄ• ramitÄ• nubhÄ• vena. sÄ«laÃ±hi duccarit ``tapoâ€™â€™ ti vuccati, nekkhammavÄ«riyapÄ• ramitÄ• nubhÄ• vena vÄ• . tÄ• pi hi taá¹‡ ca tapanato ``tapoâ€™â€™ ti vuccati, ukkaá¹ƒsagatÄ• ca tÄ• bodhisattassa imasmiá¹ƒ att khantisaá¹ƒvarassa cÄ• pi paramukkaá¹ƒsagamanato ``khantipÄ• ramitÄ• nubhÄ• venÄ• â€ vaá¹-á¹-ateva. ``khantÄ« paramaá¹ƒ tapoâ€™â€™ ti (DN II 90; Dhp 184) hi vuttaá¹ƒ. __sant yathÄ• vuttaguá¹‡Ä• nubhÄ• vajanitena dhammatÄ• siddhena paá¹‡á¸• ukambalasilÄ• san __tidivÄ• bhibhÅ«_ti devalokÄ• dhipati, sakkoti attho. paá¹‡á¹‡asÄ• lÄ• ya samÄ«pe gahita paá¹‡á¹‡asÄ• lÄ• ya araÃ±Ã±amajjhagatattÄ• __ ``pavanÄ• Ä• bhataâ€™â€™ _nti vuttaá

__atelaÃ±ca aloá¹‡ika_nti deyyadhammassa anuá¸·Ä• rabhÄ• vepi ajjhÄ• sayasampattiyÄ• mahÄ• jutikabhÄ• vaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __mama dvÄ• re_ti mayhaá¹ƒ paá¹‡á¹‡asÄ• Ä• kiri_nti iminÄ• attano kiÃ±cipi asesetvÄ• dinnabhÄ• vaá¹ƒ dasseti.

__punesanaá¹ƒ jahitvÄ• nÄ• _ti ``ekadivasaá¹ƒ dvikkhattuá¹ƒ ghÄ• sesanaá¹ƒ na sallekhaâ dÄ• napÄ«tiyÄ• titto viya hutvÄ• tasmiá¹ƒ divase puna Ä• hÄ• rapariyeá¹-á¹-hiá¹ƒ akatvÄ•

__akampito_ti sudÅ«ravikkhambhitattÄ• macchariyena acalito dÄ• najjhÄ• sayato calanam

__anolaggo_ti lobhavasena Ä«sakampi alaggo. __tatiyampÄ«_ti __pi_-saddena dutiyampÄ«
__evamevamadÄ• saha_nti yathÄ• paá¹-hamaá¹ƒ, evamevaá¹ƒ dutiyampi, tatiyampi adÄ• s

__na me tappaccayÄ• _ti gÄ• thÄ• ya vuttamevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti. tattha __tapp
tÄ«su divasesu chinnÄ• hÄ• ratÄ• ya sarÄ«rasmiá¹ƒ yena vevaá¹‡á¹‡iyena bhavitabbaá¹ƒ,
vivaá¹‡á¹‡iyaá¹ƒ_ dÄ• napaccayÄ• yeva natthi \Be 25/. kasmÄ• ? dÄ• navisayena __pÄ«tis
ca __ratiyÄ• . vÄ«tinÄ• memi taá¹ƒ diva_nti taá¹ƒ sakalaá¹ƒ timattadivasaá¹ƒ vÄ«tinÄ• mem
eva divasÄ• ni, atha kho mÄ• sadvimÄ• samattampi kÄ• laá¹ƒ, evameva dÄ• tuá¹ƒ pahomÄ
``yadi mÄ• sampÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __anolÄ«no_ti alÄ«nacitto, dÄ• ne asaá¹…k

__tassÄ• _ti brÄ• hmaá¹‡arÅ«pena Ä• gatassa sakkassa. __yasa_nti kittiá¹ƒ, parivÄ• rasan
__lÄ• bhaÃ±cÄ• _ti devamanussesu cakkavattiÄ• dibhÄ• vena laddhabbaá¹ƒ lÄ• bhaá¹ƒ vÄ
sabbaÃ±Ã±utaá¹ƒ sammÄ• sambodhiá¹ƒ __patthayÄ• no_ Ä• kaá¹…khamÄ• no __tÄ• ni_ t
uppannÄ• ni dÄ• namayÄ• ni \Ne 24/ puÃ±Ã±a__kammÄ• ni_ dÄ• nassa vÄ• parivÄ• rabh
puÃ±Ã±akammÄ• ni __Ä• cariá¹ƒ_ akÄ• sinti.

iti bhagavÄ• tasmiá¹ƒ attabhÄ• ve attano sudukkaraá¹ƒ puÃ±Ã±acaritamattameva idha ma
__jÄ• takadesanÄ• yaá¹ƒ_ pana catutthadivase sakkassa upasaá¹…kamitvÄ• bodhisattass
upanimantanÄ• bodhisattassa varasampaá¹-icchanasÄ«sena dhammadesanÄ• deyyadhan
sakkassa anÄ• gamanassa ca Ä• kaá¹…khamÄ• natÄ• ca pakÄ• sitÄ• . vuttaÃ±hetaá¹ƒ ---

``akittiá¹ƒ disvÄ• na sammantaá¹ƒ, sakko bhÅ«tapatÄ« bravi.

kiá¹ƒ patthayaá¹ƒ mahÄ• brahme, eko sammasi ghammani ||

``dukkho punabbhavo sakka, sarÄ«rassa ca bhedanaá¹ƒ.

sammohamaraá¹‡aá¹ƒ dukkhaá¹ƒ, tasmÄ• sammÄ• mi, vÄ• sava ||

``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

yena putte ca dÄ• re ca, dhanadhaÃ±Ã±aá¹ƒ piyÄ• ni ca.

laddhÄ• narÄ• na tappanti, so lobho na mayÄ« vase ||

etasmiá¹ƒ te sulapite ... pe ... manasicchasi ||

``varaÃ±ce \Be 26/ me ado sakka, sabbabhÅ«tÄ• namissara.

khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aÃ±ca, gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

yena jÄ• tena jÄ«yanti, so doso na mayÄ« vase ||

``etasmiá¹ƒ te sulapite ... pe ... manasicchasi ||

``varaÃ±ce \Ne 25/ me ado sakka, sabbabhÅ«tÄ• namissara.

bÄ• laá¹ƒ na passe na suá¹‡e, na ca bÄ• lena saá¹ƒvase.

bÄ• lenallÄ• pasallÄ• paá¹ƒ, na kare na ca rocaye ||

``kiá¹ƒ \Ee 26/ nu te akaraá¹ƒ bÄ• lo, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa bÄ• lassa, dassanaá¹ƒ nÄ• bhikaá¹…khasi ||

``anayaá¹ƒ nayati dummedho, adhurÄ• yaá¹ƒ niyuÃ±jati.

dunnayo seyyaso hoti, sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti, sÄ• dhu tassa adassanaá¹ƒ ||

``etasmiá¹ƒ te sulapite ... pe ... manasicchasi ||

``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha saá¹ƒvase.

dhÄ«renallÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

``kiá¹ƒ nu te akaraá¹ƒ dhÄ«ro, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa dhÄ«rassa, dassanaá¹ƒ abhikaá¹…khasi ||

``nayaá¹ƒ nayati medhÄ• vÄ«, adhurÄ• yaá¹ƒ na yuÃ±jati.

sunayo seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamo ||

``etasmiá¹ƒ te sulapite ... pe ... manasicchasi ||

``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, sÄ«lavanto ca yÄ• cakÄ• ||

``dadato \Ne 26/ me na khÄ«yetha, datvÄ• nÄ• nutapeyyahaá¹ƒ.

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, etaá¹ƒ sakka varaá¹ƒ vare ||

``etasmiá¹ƒ te sulapite ... pe ... manasicchasi ||

``varaÃ±ce \Be 27/ me ado sakka, sabbabhÅ«tÄ• namissara.

na maá¹ƒ puna upeyyÄ• si, etaá¹ƒ sakka varaá¹ƒ vare ||

``bahÅ«hi vatacariyÄ• hi, narÄ• ca atha nÄ• riyo.

dassanaá¹ƒ abhikaá¹…khanti, kiá¹ƒ nu me dassane bhayaá¹ƒ ||

``taá¹ƒ tÄ• disaá¹ƒ devavaá¹‡á¹‡aá¹ƒ, sabbakÄ• masamiddhinaá¹ƒ.

disvÄ• tapo pamajjeyyaá¹ƒ, etaá¹ƒ te dassane bhayaâ€™â€™ nti || (J I 13.83-103).

atha sakko ``sÄ• dhu, bhante, na te ito paá¹-á¹-hÄ• ya santikaá¹ƒ Ä• gamissÄ• mÄ«â€™â€
pakkÄ• mi. mahÄ• satto yÄ• vajÄ«vaá¹ƒ tattheva vasanto Ä• yupariyosÄ• ne brahmaloke ni

anuruddhatthero tadÄ• sakko ahosi, lokanÄ• tho akittipaá¹‡á¸• ito.

tassa mahÄ• bhinikkhamanasadisaá¹ƒ nikkhantattÄ• __nekkhammapÄ• ramÄ«_. suvisudd
__sÄ«lapÄ• ramÄ«_. kÄ• mavitakkÄ• dÄ«naá¹ƒ \Ee 27/ suá¹-á¹-hu vikkhambhitattÄ• __vÄ«
khantisaá¹ƒvarassa paramukkaá¹ƒsagamanato __khantipÄ• ramÄ«_. paá¹-iÃ±Ã±Ä• nurÅ«p
__saccapÄ• ramÄ«_. sabbattha acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nena __adhiá¹-á¹-hÄ• na
hitajjhÄ• sayena __mettÄ• pÄ• ramÄ«_. sattasaá¹…khÄ• rakatavippakÄ• resu majjhattabhÄ
__upekkhÄ• pÄ• ramÄ«_. tÄ• saá¹ƒ upakÄ• rÄ• nupakÄ• re dhamme jÄ• nitvÄ• anupakÄ•
pavattÄ• panapurecarÄ• sahajÄ• tÄ• ca upÄ• yakosallabhÅ«tÄ• atisallekhavuttisÄ• dhanÄ
__paÃ±Ã±Ä• pÄ• ramÄ«_ti imÄ• pi dasa pÄ• ramiyo labbhanti.

dÄ• najjhÄ• sayassa \Ne 27/ pana atiuá¸·Ä• rabhÄ• vena dÄ• namukhena desanÄ• pavatt
mahÄ• karuá¹‡Ä• , dvepi puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• , kÄ• yasucaritÄ• dÄ«ni tÄ«á¹‡i
saccÄ• dhiá¹-á¹-hÄ• nÄ• dÄ«ni cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, ussÄ• hÄ• dayo catasso budd
paÃ±ca mahÄ• bodhiparipÄ• canÄ«yÄ• dhammÄ• , alobhajjhÄ• sayÄ• dayo cha bodhisattÄ
tÄ• ressÄ• mÄ«tiÄ• dayo satta paá¹-iÃ±Ã±Ä• dhammÄ• , appicchassÄ• yaá¹ƒ dhammo, nÄ
mahicchassÄ• tiÄ• dayo (DN III 358; AN c 8.30) aá¹-á¹-ha mahÄ• purisavitakkÄ• (DN III 35
yonisomanasikÄ• ramÅ«lakÄ• dhammÄ• , dÄ• najjhÄ• sayÄ• dayo dasa mahÄ• purisajjhÄ•
puÃ±Ã±akiriyavatthÅ«nÄ«ti evamÄ• dayo ye anekasataanekasahassappabhedÄ• bodhisan
mahÄ• bodhisattaguá¹‡Ä• . te sabbepi yathÄ• rahaá¹ƒ idha niddhÄ• retvÄ• vattabbÄ• .

api cettha mahantaá¹ƒ bhogakkhandhaá¹ƒ mahantaÃ±ca Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya
gehato nikkhamanaá¹ƒ, nikkhamitvÄ• pabbajitassa bahujanasammatassa sato paramappic
ca alaggatÄ• , accantameva lÄ• bhasakkÄ• rasilokajigucchÄ• , pavivekÄ• bhirati, kÄ• yajÄ«
anÄ• hÄ• rasseva sato divasattayampi dÄ• napÄ«tiyÄ• parituá¹-á¹-hassa nibbikÄ• rasarÄ«
mÄ• sadvimÄ• samattampi kÄ• laá¹ƒ yÄ• cake sati Ä• hÄ• raá¹ƒ tatheva datvÄ• ``dÄ• naga
yÄ• pessÄ• mÄ«â€™â€™ ti pariccÄ• ge anolÄ«navuttisÄ• dhako uá¸·Ä• ro dÄ• najjhÄ• say
Ä• hÄ• rapariyeá¹-á¹-hiyÄ• akaraá¹‡ahetubhÅ«tÄ• paramasallekhavuttÄ«ti evamÄ• dayo n
veditabbÄ• . tenetaá¹ƒ vuccati ---

``evaá¹ƒ acchariyÄ• hete, abbhutÄ• ca mahesino.

mahÄ• kÄ• ruá¹‡ikÄ• dhÄ«rÄ• , sabbalokekabandhavÄ• ||

``acinteyyÄ• nubhÄ• vÄ• ca, sadÄ• saddhammagocarÄ• .

bodhisattÄ• mahÄ• sattÄ• , sucisallekhavuttino ||

``mahÄ• vÄ• tasamuddhata-vÄ«cimÄ• lo mahodadhi.

api laá¹…gheyya velantaá¹ƒ, bodhisattÄ• na dhammataá¹ƒ ||

``loke \Ne 28/ saÃ±jÄ• tavaddhÄ• pi, na te bhÄ• vitabhÄ• vino.

limpanti lokadhammehi, toyena padumaá¹ƒ yathÄ• ||

``yesaá¹ƒ ve attani sneho, nihÄ«yati yathÄ• yathÄ• .

sattesu karuá¹‡Ä• sneho, vaá¸• á¸• hateva tathÄ• tathÄ• ||

``yathÄ• cittaá¹ƒ vase hoti, na ca cittavasÄ• nugÄ• .

tathÄ• kammaá¹ƒ vase hoti, na ca kammavasÄ• nugÄ• ||

``dosehi nÄ• bhibhÅ«yanti, samugghÄ• tenti vÄ• na te.

carantÄ• bodhipariyeá¹-á¹-hiá¹ƒ, purisÄ• jÄ• niyÄ• budhÄ• ||

``tesu \Be 29/ cittappasÄ• dopi, dukkhato parimocaye.

pagevÄ• nukiriyÄ• tesaá¹ƒ, dhammassa anudhammatoâ€™â€™ ti ||

paramatthadÄ«paniyÄ• cariyÄ• piá¹-akasaá¹ƒvaá¹‡á¹‡anÄ• ya

akitticariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹…khabrÄ• hmaá¹‡acariyÄ• vaá¹‡á¹‡anÄ•

11-12__._ dutiyasmiá¹ƒ __punÄ• para_nti puna aparaá¹ƒ, na kevalamidaá¹ƒ akitticariyamev
aparaá¹ƒ aÃ±Ã±aá¹ƒ saá¹…khacariyampi pavakkhissaá¹ƒ, suá¹‡ohÄ«ti adhippÄ• yo. ito par
__saá¹…khasavhayo_ti saá¹…khanÄ• mo. __mahÄ• samuddaá¹ƒ taritukÄ• mo_ti suvaá¹‡á
mahÄ• samuddaá¹ƒ taritukÄ• mo. __upagacchÄ• mi paá¹-á¹-ana_nti tÄ• malittipaá¹-á¹-anaá
sayambhuÃ±Ä• á¹‡ena paccekabodhiyÄ• adhigatattÄ• sayameva bhÅ«tanti __sayambhuá
na parÄ• jitanti __aparÄ• jitaá¹ƒ, _ tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• á¹-h
kaá¹-hinabhÅ«miyÄ• _ti ghammasantÄ• pena santattÄ• ya sakkharavÄ• lukÄ• nicitattÄ• kh
\Ee 29/.

<13> __ta_nti taá¹ƒ paccekabuddhaá¹ƒ. __imamattha_nti imaá¹ƒ idÄ• ni vakkhamÄ• naá¹ƒ

ntiÄ• dikaá¹ƒ \Ne 29/ atthaá¹ƒ. __vicintayi_nti tadÄ• saá¹…khabrÄ• hmaá¹‡abhÅ«to cintesi
tatrÄ• yaá¹ƒ anupubbikathÄ• ---

atÄ«te ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« moá¸·inÄ« nÄ• ma ahosi. moá¸·inÄ«nagare brahmadatte ra
saá¹…kho nÄ• ma brÄ• hmaá¹‡o hutvÄ• aá¸• á¸• ho mahaddhano catÅ«su nagaradvÄ• res
nivesanadvÄ• reti chasu á¹-hÄ• nesu cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ chasat
kapaá¹‡addhikÄ• dÄ«naá¹ƒ mahÄ• dÄ• naá¹ƒ pavattesi. so ekadivasaá¹ƒ cintesi --- ``ahaá¹
dÄ• naá¹ƒ dÄ• tuá¹ƒ na sakkhissÄ• mi, aparikkhÄ«á¹‡eyeva dhane nÄ• vÄ• ya suvaá¹‡á¹‡a
Ä• harissÄ• mÄ«â€™â€™ ti. so nÄ• vaá¹ƒ bhaá¹‡á¸• assa pÅ«rÄ• petvÄ• puttadÄ• raá¹ƒ Ä
Ä• gacchissÄ• mi, tÄ• va me dÄ• naá¹ƒ anupacchindantÄ• pavatteyyÄ• thÄ• â€™â€™ ti va
upÄ• hanaá¹ƒ Ä• ruyha chattena dhÄ• riyamÄ• nena paá¹-á¹-anagÄ• mÄ• bhimukho pÄ• yÄ

tasmiá¹ƒ \Be 30/ khaá¹‡e gandhamÄ• dane eko paccekabuddho sattÄ• haá¹ƒ nirodhasamÄ
nirodhasamÄ• pattito vuá¹-á¹-hÄ• ya lokaá¹ƒ volokento taá¹ƒ dhanÄ• haraá¹‡atthaá¹ƒ gacch
``mahÄ• puriso dhanaá¹ƒ Ä• harituá¹ƒ gacchati, bhavissati nu kho assa mahÄ• samudde an
Ä• vajjetvÄ• ``bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``esa maá¹ƒ disvÄ• chattaÃ±ca upÄ• hana
upÄ• hanadÄ• nanissandena samudde bhinnÄ• ya nÄ• vÄ• ya patiá¹-á¹-haá¹ƒ labhissati, ka
nti Ä• kÄ• sena gantvÄ• tassa avidÅ«re otaritvÄ• majjhanhikasamaye caá¹‡á¸• avÄ• tÄ• ta
aá¹…gÄ• rasanthatasadisaá¹ƒ uá¹‡havÄ• lukaá¹ƒ maddanto tassa abhimukhaá¹ƒ Ä• gaÃ±c
haá¹-á¹-hatuá¹-á¹-ho ``puÃ±Ã±akkhettaá¹ƒ me Ä• gataá¹ƒ, ajja mayÄ• ettha bÄ«jaá¹ƒ ropet
ti cintesi. tena vuttaá¹ƒ ``tamahaá¹ƒ paá¹-ipathe disvÄ• , imamatthaá¹ƒ vicintayiâ€™â€™ nti

tattha __idaá¹ƒ khetta_ntiÄ• di cintitÄ• kÄ• radassanaá¹ƒ. __khetta_nti \Ee 30/ khittaá¹ƒ bÄ
mahapphalabhÄ• vakaraá¹‡ena tÄ• yatÄ«ti khettaá¹ƒ, pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aviruhana
viyÄ• ti khettaá¹ƒ, aggadakkhiá¹‡eyyo paccekabuddho. tenevÄ• ha ``puÃ±Ã±akÄ• massa ja

<14> __mahÄ• gama_nti vipulaphalÄ• gamaá¹ƒ, sassasampattidÄ• yakanti attho. __bÄ«jaá
vapati.

<15> á¹• 04 __khettavaruttama_nti khettavaresupi uttamaá¹ƒ. sÄ«lÄ• diguá¹‡asampannÄ•
\Ne 30/ khettavarÄ• , tatopi aggabhÅ«to paccekabuddho khettavaruttamo. __kÄ• ra_nti sakk
karomÄ«ti sambandho. idaá¹ƒ vuttaá¹ƒ hoti --- idamÄ«disaá¹ƒ anuttaraá¹ƒ puÃ±Ã±akkhettaá
pÅ«jÄ• sakkÄ• raá¹ƒ yadi na karomi, puÃ±Ã±ena atthiko nÄ• mÄ• haá¹ƒ na bhaveyyanti.

16-17__._ __yathÄ• amacco_tiÄ• dÄ«naá¹ƒ dvinnaá¹ƒ gÄ• thÄ• naá¹ƒ ayaá¹ƒ saá¹…khepa
koci raÃ±Ã±Ä• muddÄ• dhikÄ• re á¹-hapito laÃ±chanadharo amaccapuriso senÄ• pati vÄ•
ca balakÄ• yÄ• dÄ«su __raÃ±Ã±o_ yathÄ• nusiá¹-á¹-haá¹ƒ na paá¹-ipajjati __na tesaá¹ƒ dh
taá¹ƒ taá¹ƒ kattabbaá¹ƒ vattaá¹ƒ parihÄ• peti. so __muddito_ parihÄ• yati muddÄ• dhikÄ• ra

paridhaá¹ƒsati, __evameva_ ahampi puÃ±Ã±akammassa rato laddhabbapuÃ±Ã±aphalasaá
dakkhiá¹‡Ä• ya vipulaphalabhÄ• vakaraá¹‡ena __vipulaá¹ƒ disvÄ• na_ taá¹ƒ __dakkhiá¹‡aá
dakkhiá¹‡eyyaá¹ƒ labhitvÄ• __tassa dÄ• naá¹ƒ yadi na dadÄ• mi puÃ±Ã±ato_ Ä• yatiá¹ƒ pu
paridhaá¹ƒsÄ• mi. tasmÄ• idha mayÄ• puÃ±Ã±aá¹ƒ kÄ• tabbamevÄ• ti.

evaá¹ƒ pana cintetvÄ• mahÄ• puriso dÅ«ratova upÄ• hanÄ• orohitvÄ• vegena upasaá¹…
mayhaá¹ƒ anuggahatthÄ• ya imaá¹ƒ rukkhamÅ«laá¹ƒ upagacchathÄ• â€™â€™ ti vatvÄ• ta
upasaá¹…kamante tattha vÄ• lukaá¹ƒ ussÄ• petvÄ• uttarÄ• saá¹…gaá¹ƒ paÃ±Ã±Ä• petvÄ•
vanditvÄ• vÄ• sitaparissÄ• vitena udakena tassa pÄ• de dhovitvÄ• , gandhatelena makkhe
puÃ±chitvÄ• , gandhatelena makkhetvÄ• , tassa pÄ• de paá¹-imuÃ±citvÄ• ``bhante, imaá¹ƒ
imaá¹ƒ chattaá¹ƒ matthake katvÄ• gacchathÄ• â€™â€™ ti chattupÄ• hanaá¹ƒ adÄ• si. sop
gahetvÄ• pasÄ• dasaá¹ƒvaá¸• á¸• hanatthaá¹ƒ passantasseva vehÄ• saá¹ƒ uppatitvÄ• gan
vuttaá¹ƒ ---

<18> á¹• 21 ``evÄ• haá¹ƒ \Ee 31/ cintayitvÄ• na, orohitvÄ• upÄ• hanÄ• .

tassa pÄ• dÄ• ni vanditvÄ• , adÄ• siá¹ƒ chattupÄ• hanaâ€™â€™ nti ||

bodhisatto taá¹ƒ disvÄ• ativiya pasannacitto paá¹-á¹-anaá¹ƒ gantvÄ• nÄ• vaá¹ƒ abhiruhi. a
mahÄ• samuddaá¹ƒ tarantassa sattame divase nÄ• vÄ• vivaramadÄ• si. udakaá¹ƒ ussiÃ±c
mahÄ• jano maraá¹‡abhayabhÄ«to attano attano devatÄ• namassitvÄ• mahÄ• viravaá¹ƒ v
upaá¹-á¹-hÄ• kaá¹ƒ gahetvÄ• sakalasarÄ«raá¹ƒ telena makkhetvÄ• sappinÄ• saddhiá¹ƒ s
yÄ• vadatthaá¹ƒ khÄ• ditvÄ• tampi khÄ• dÄ• petvÄ• tena saddhiá¹ƒ kÅ«pakayaá¹-á¹-himat
disÄ• ya amhÄ• kaá¹ƒ nagaraâ€™â€™ nti disaá¹ƒ vavatthapetvÄ• macchakacchapaparipa
saccÄ• dhiá¹-á¹-hÄ• nena pamocento tena saddhiá¹ƒ usabhamattaá¹-á¹-hÄ• naá¹ƒ atikkami
tarituá¹ƒ Ä• rabhi. mahÄ• jano pana tattheva vinÄ• saá¹ƒ \Ne 31/ pÄ• puá¹‡i. tassa tarantas
gatÄ• . so tasmimpi kÄ• le loá¹‡odakena mukhaá¹ƒ vikkhÄ• letvÄ• uposathiko ahosiyeva.

tadÄ• \Be 32/ pana Ä«disÄ• naá¹ƒ purisavisesÄ• naá¹ƒ rakkhaá¹‡atthÄ• ya catÅ«hi lokapÄ
maá¹‡imekhalÄ• nÄ• ma devadhÄ«tÄ• attano issariyena sattÄ• haá¹ƒ pamajjitvÄ• sattam
``sacÄ• yaá¹ƒ idha marissa, ativiya gÄ• rayhÄ• abhavissaâ€™â€™ nti saá¹ƒviggahadayÄ•
dibbabhojanassa pÅ«retvÄ• vegenÄ• gantvÄ• ``brÄ• hmaá¹‡a, idaá¹ƒ dibbabhojanaá¹ƒ bh
taá¹ƒ ulloketvÄ• ``nÄ• haá¹ƒ bhuÃ±jÄ• mi, uposathikomhÄ«â€™â€™ ti paá¹-ikkhipitvÄ• taá

``yaá¹ƒ tvaá¹ƒ sukhenÄ• bhisamekkhase maá¹ƒ, bhuÃ±jassu bhattaá¹ƒ iti maá¹ƒ vadesi.

pucchÄ• mi taá¹ƒ nÄ• ri mahÄ• nubhÄ• ve, devÄ« nusi tvaá¹ƒ uda mÄ• nusÄ« nÅ«â€™â€™

Ä• ha. sÄ• tassa paá¹-ivacanaá¹ƒ dentÄ« ---

``devÄ« ahaá¹ƒ saá¹…kha mahÄ• nubhÄ• vÄ• , idhÄ• gatÄ• sÄ• garavÄ• rimajjhe.

anukampikÄ• no ca paduá¹-á¹-hacittÄ• , taveva atthÄ• ya idhÄ• gatÄ• smi ||

``idhannapÄ• naá¹ƒ sayanÄ• sanaÃ±ca, yÄ• nÄ• ni nÄ• nÄ• vividhÄ• ni saá¹…kha.

sabbassa \Ee 32/ tyÄ• haá¹ƒ paá¹-ipÄ• dayÄ• mi, yaá¹ƒ kiÃ±ci tuyhaá¹ƒ manasÄ• bhipatthit
10.43-44) ---

imÄ• gÄ• thÄ• abhÄ• si. taá¹ƒ sutvÄ• mahÄ• satto ``ayaá¹ƒ devadhÄ«tÄ• samuddapiá¹-á
dammÄ«â€™ ti vadati, yaÃ±cesÄ• mayhaá¹ƒ deti, tampi mama puÃ±Ã±eneva, taá¹ƒ pana
jÄ• nÄ• ti nu kho, udÄ• hu na jÄ• nÄ• ti, pucchissÄ• mi tÄ• va naâ€™â€™ nti cintetvÄ• puc
---

``yaá¹ƒ kiÃ±ci yiá¹-á¹-haÃ±ca hutaÃ±ca mayhaá¹ƒ, sabbassa no issarÄ• tvaá¹ƒ sugatte.

sussoá¹‡i subbhÅ«ru vilaggamajjhe, kissa me kammassa ayaá¹ƒ vipÄ• koâ€™â€™ ti || (J I

tattha \Be 33/ \Ne 32/ __yiá¹-á¹-ha_nti dÄ• navasena yajitaá¹ƒ. __huta_nti Ä• hunapÄ• hun
__sabbassa no issarÄ• tva_nti amhÄ• kaá¹ƒ puÃ±Ã±akammassa sabbassa tvaá¹ƒ issarÄ•
ayaá¹ƒ imassÄ• â€™â€™ ti byÄ• karituá¹ƒ samatthÄ• . __sussoá¹‡Ä«_ti sundarajaghane. _
bhamukehi Å«rÅ«hi ca samannÄ• gate. __vilaggamajjhe_ti vilaggatanumajjhe. __kissa me_
katara__kammassa ayaá¹ƒ vipÄ• ko, _ yenÄ• haá¹ƒ appatiá¹-á¹-he mahÄ• samudde ajja pa

taá¹ƒ sutvÄ• devadhÄ«tÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o `yaá¹ƒ attanÄ• kusalakammaá¹ƒ kataá
jÄ• nÄ• tÄ«â€™ ti saÃ±Ã±Ä• ya pucchati maÃ±Ã±e, kathessÄ• mi naâ€™â€™ nti nÄ• vÄ•
chattupÄ• hanadÄ• napuÃ±Ã±ameva tassa kÄ• raá¹‡anti kathentÄ« ---

``ghamme pathe brÄ• hmaá¹‡a ekabhikkhuá¹ƒ, ugghaá¹-á¹-apÄ• daá¹ƒ tasitaá¹ƒ kilantaá¹ƒ.

paá¹-ipÄ• dayÄ« saá¹…kha upÄ• hanÄ• ni, sÄ• dakkhiá¹‡Ä• kÄ• maduhÄ• tavajjÄ• â€™â

gÄ• thamÄ• ha.

tattha __ekabhikkhu_nti ekaá¹ƒ paccekabuddhaá¹ƒ sandhÄ• yÄ• ha. __ugghaá¹-á¹-apÄ• da
ghaá¹-á¹-apÄ• daá¹ƒ, vibÄ• dhitapÄ• danti \Ee 33/ attho. __tasita_nti pipÄ• sitaá¹ƒ. __paá¹-i

paá¹-ipÄ• desi yojesi. __kÄ• maduhÄ• _ti sabbakÄ• madÄ• yikÄ• .

taá¹ƒ sutvÄ• mahÄ• satto ``evarÅ«pepi nÄ• ma appatiá¹-á¹-he mahÄ• samudde mayÄ• di
mama sabbakÄ• madadaá¹ƒ jÄ• taá¹ƒ aho sudinnaâ€™â€™ nti tuá¹-á¹-hacitto ---

``sÄ• hotu nÄ• vÄ• phalakÅ«papannÄ• , anavassutÄ• erakavÄ• tayuttÄ• .

aÃ±Ã±assa yÄ• nassa na hettha bhÅ«mi, ajjeva maá¹ƒ moá¸·iniá¹ƒ pÄ• payassÅ«â€™â€™

gÄ• thamÄ• ha.

tattha \Be 34/ \Ne 33/ __phalakÅ«papannÄ• _ti mahÄ• nÄ• vatÄ• ya bahÅ«hi phalakehi up
udakappavesanÄ• bhÄ• vena __anavassutÄ• _. sammÄ• gahetvÄ• gamanakavÄ• tena __

devadhÄ«tÄ• tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-hahaá¹-á¹-hÄ• dÄ«ghato aá¹-á¹-hausabhaá
catuusabhaá¹ƒ gambhÄ«rato vÄ«satiyaá¹-á¹-hikaá¹ƒ sattaratanamayaá¹ƒ nÄ• vaá¹ƒ mÄ• pe
kÅ«paphiyÄ• rittayuttÄ• ni indanÄ«larajatasuvaá¹‡á¹‡amayÄ• dÄ«ni nimminitvÄ• sattannaá
brÄ• hmaá¹‡aá¹ƒ Ä• liá¹…getvÄ• nÄ• vaá¹ƒ Ä• ropesi, upaá¹-á¹-hÄ• kaá¹ƒ panassa na olo
katakalyÄ• á¹‡ato tassa pattiá¹ƒ adÄ• si, so anumodi. atha devadhÄ«tÄ• tampi Ä• liá¹…get
patiá¹-á¹-hÄ• petvÄ• taá¹ƒ nÄ• vaá¹ƒ moá¸·inÄ«nagaraá¹ƒ netvÄ• brÄ• hmaá¹‡assa ghare
attano vasanaá¹-á¹-hÄ• nameva agamÄ• si. tenÄ• ha bhagavÄ• ---

``sÄ• tattha vittÄ• sumanÄ• patÄ«tÄ• , nÄ• vaá¹ƒ sucittaá¹ƒ abhinimminitvÄ• .

Ä• dÄ• ya saá¹…khaá¹ƒ purisena saddhiá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ sÄ• dhurammaâ€™â€

mahÄ• purisassa hi cittasampattiyÄ• paccekabuddhassa ca nirodhato vuá¹-á¹-hitabhÄ• ve
Ä• dicetanÄ• diá¹-á¹-hadhammavedanÄ«yÄ• atiuá¸·Ä• raphalÄ• ca jÄ• tÄ• . idampi tassa
appamattaphalanti daá¹-á¹-habbaá¹ƒ. aparimÄ• á¹‡aphalaÃ±hi taá¹ƒ dÄ• naá¹ƒ bodhisambh
vuttaá¹ƒ ---

<19> á¹• 21 ``tenevÄ• haá¹ƒ sataguá¹‡ato, sukhumÄ• lo sukhedhito.

api ca dÄ• naá¹ƒ paripÅ«rento, evaá¹ƒ tassa adÄ• sahaâ€™â€™ nti ||

tattha __tenÄ• _ti tato paccekabuddhato, __sataguá¹‡ato_ti sataguá¹‡ena __ahaá¹ƒ_ tadÄ
__sukhumÄ• lo, _ tasmÄ• __sukhedhito_ sukhasaá¹ƒvaá¸• á¸• ho, __api ca_ evaá¹ƒ sante
evaá¹ƒ_ mayhaá¹ƒ dÄ• napÄ• ramÄ« paripÅ«retÅ«ti __tassa_ paccekabuddhassa attano sa

chattupÄ• hanaá¹ƒ __adÄ• si_nti attano dÄ• najjhÄ• sayassa uá¸·Ä• rabhÄ• vaá¹ƒ satthÄ•

bodhisattopi \Be 35/ yÄ• vajÄ«vaá¹ƒ amitadhanagehaá¹ƒ ajjhÄ• vasanto bhiyyosomattÄ• ya
rakkhitvÄ• Ä• yupariyosÄ• ne sapariso devanagaraá¹ƒ pÅ«resi.

tadÄ• devadhÄ«tÄ• uppalavaá¹‡á¹‡Ä• ahosi, puriso Ä• nandatthero, lokanÄ• tho saá¹…k

tassa \Ne 34/ suvisuddhaniccasÄ«lauposathasÄ«lÄ• divasena sÄ«lapÄ• ramÄ« dÄ• nasÄ«
nikkhantattÄ• kusaladhammavasena nekkhammapÄ• ramÄ«, dÄ• nÄ• dinipphÄ• danatthaá
mahÄ• samuddataraá¹‡avÄ• yÄ• mavasena ca vÄ«riyapÄ• ramÄ«, tadatthaá¹ƒ adhivÄ• sam
paá¹-iÃ±Ã±Ä• nurÅ«pappaá¹-ipattiyÄ• saccapÄ• ramÄ«, sabbattha acalasamÄ• dÄ• nÄ• dh
adhiá¹-á¹-hÄ• napÄ• ramÄ«, sabbasattesu hitajjhÄ• sayavasena mettÄ• pÄ• ramÄ«, sattasa
majjhattabhÄ• vappattiyÄ• upekkhÄ• pÄ• ramÄ«, sabbapÄ• ramÄ«naá¹ƒ upakÄ• rÄ• nupal
dhamme pahÄ• ya upakÄ• radhammesu pavattÄ• panapurecarÄ• sahajÄ• tÄ• ca upÄ• yal
paÃ±Ã±Ä• pÄ• ramÄ«ti imÄ• pi pÄ• ramiyo labbhanti.

dÄ• najjhÄ• sayassa pana atiuá¸·Ä• rabhÄ• vena dÄ• napÄ• ramÄ«vasena desanÄ• pavat
labbhanti, tasmÄ• heá¹-á¹-hÄ• vuttÄ• mahÄ• karuá¹‡Ä• dayo bodhisattaguá¹‡Ä• idhÄ• pi
niddhÄ• retabbÄ• . tathÄ• attano bhogasukhaá¹ƒ anapekkhitvÄ• mahÄ• karuá¹‡Ä• ya ``dÄ
pÅ«ressÄ• mÄ«â€™â€™ ti dÄ• nasambhÄ• rasaá¹ƒharaá¹‡atthaá¹ƒ samuddataraá¹‡aá¹ƒ,
uposathÄ• dhiá¹-á¹-hÄ• naá¹ƒ, sÄ«lakhaá¹‡á¸• abhayena devadhÄ«tÄ• yapi upagatÄ• ya Ä
evamÄ• dayo mahÄ• sattassa guá¹‡Ä• veditabbÄ• . idÄ• ni vakkhamÄ• nesu sesacaritesu
guá¹‡aniddhÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ \Ee 35/. tattha tattha visesamattameva vakkhÄ• ma

``evaá¹ƒ acchariyÄ• hete, abbhutÄ• ca mahesino ... pe ....

pagevÄ• nukiriyÄ• tesaá¹ƒ, dhammassa anudhammatoâ€™â€™ ti ||

saá¹…khabrÄ• hmaá¹‡acariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kururÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<20> á¹• 04 tatiye \Be 36/ __indapatthe puruttame_ti indapatthanÄ• make kururaá¹-á¹-hass
uttamanagare. __rÄ• jÄ• _ti dhammena samena catÅ«hi saá¹…gahavatthÅ«hi parisaá¹ƒ raÃ
dasahupÄ• gato_ti kusalehi \Ne 35/ dasahi samannÄ• gato, dÄ• nÄ• dÄ«hi dasahi puÃ±Ã±a
kusalakammapathehi vÄ• yuttoti attho.

<21> __kaliá¹…garaá¹-á¹-havisayÄ• _ti kaliá¹…garaá¹-á¹-hasaá¹…khÄ• tavisayÄ• . __brÄ•

kaliá¹…garÄ• jena uyyojitÄ• aá¹-á¹-ha brÄ• hmaá¹‡Ä• maá¹ƒ upasaá¹…kamiá¹ƒsu. upasaá
__Ä• yÄ• cuá¹ƒ maá¹ƒ hatthinÄ• ga_nti hatthibhÅ«taá¹ƒ mahÄ• nÄ• gaá¹ƒ maá¹ƒ Ä• yÄ• ci
dhanÄ• yitabbasirisobhaggappattaá¹ƒ lakkhaá¹‡asampannaá¹ƒ. __maá¹…galasammata_nti
lakkhaá¹‡asampattiyÄ• maá¹…galaá¹ƒ abhivuá¸• á¸• hikÄ• raá¹‡anti abhisammataá¹ƒ jane

<22> __avuá¹-á¹-hiko_ti vassarahito. __dubbhikkho_ti dullabhabhojano. __chÄ• tako mahÄ
jighacchÄ• bÄ• dhÄ• vattatÄ«ti attho. __dadÄ• hÄ«_ti dehi. __nÄ«la_nti nÄ«lavaá¹‡á¹‡aá¹
aÃ±janasaddena avhÄ• tabbaá¹ƒ, aÃ±jananÄ• makanti attho. idaá¹ƒ vuttaá¹ƒ hoti --- amhÄ•
kaliá¹…garaá¹-á¹-haá¹ƒ avuá¹-á¹-hikaá¹ƒ, tena idÄ• ni mahÄ• dubbhikkhaá¹ƒ tattha mahanta
uppannaá¹ƒ, tassa vÅ«pasamatthÄ• ya imaá¹ƒ aÃ±janagirisaá¹…kÄ• saá¹ƒ tuyhaá¹ƒ aÃ±jan
maá¹…galahatthiá¹ƒ dehi, imasmiÃ±hi tattha nÄ«te devo vassissati, tena taá¹ƒ sabbabhaya
tatrÄ• yaá¹ƒ anupubbikathÄ• ---

atÄ«te kururaá¹-á¹-he indapatthanagare bodhisatto kururÄ• jassa aggamahesiyÄ• kucchim
gahetvÄ• anupubbena viÃ±Ã±utaá¹ƒ patto, takkasilaá¹ƒ gantvÄ• yogavihitÄ• ni sippÄ• yata
vijjÄ• á¹-á¹-hÄ• nÄ• ni ca uggahetvÄ• paccÄ• gato pitarÄ• uparajje á¹-hapito, aparabhÄ• g
patvÄ• dasa rÄ• jadhamme \Ee 36/ akopento dhammena rajjaá¹ƒ kÄ• resi dhanaÃ±jayo nÄ
nagaradvÄ• resu nagaramajjhe nivesanadvÄ• reti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasik
dhanaá¹ƒ vissajjento sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• dÄ• naá¹ƒ adÄ• si. tas
dÄ• nÄ• bhirati sakalajambudÄ«paá¹ƒ patthari.

tasmiá¹ƒ \Be 37/ kÄ• le kaliá¹…garaá¹-á¹-he dubbhikkhabhayaá¹ƒ chÄ• takabhayaá¹ƒ rogal
uppajjiá¹ƒsu. sakalaraá¹-á¹-havÄ• sino dantapuraá¹ƒ gantvÄ• rÄ• jabhavanadvÄ• re ukkuá¹
vassÄ• pehi devÄ• â€™â€™ ti. rÄ• jÄ• taá¹ƒ sutvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• ete viravantÄ«â€™
amaccÄ• raÃ±Ã±o tamatthaá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• porÄ• á¹‡akarÄ• jÄ• no deve avassa
vassatÅ«â€™â€™ ti dÄ• naá¹ƒ datvÄ• uposathaá¹ƒ adhiá¹-á¹-hÄ• ya samÄ• dinnasÄ«lÄ•
dabbasanthare sattÄ• haá¹ƒ nipajjantÄ«ti. taá¹ƒ sutvÄ• tathÄ• akÄ• si. devo na vassi, evaá
kattabbakiccaá¹ƒ akÄ• siá¹ƒ, devo na vassati, kinti karomÄ• ti. deva, indapatthanagare dhar
kururÄ• jassa maá¹…galahatthimhi Ä• nÄ«te devo vassissatÄ«ti \Ne 36/. so rÄ• jÄ• balavÄ
kathamassa hatthiá¹ƒ Ä• nessÄ• mÄ• ti. mahÄ• rÄ• ja, tena saddhiá¹ƒ yuddhakiccaá¹ƒ natth
dÄ• nÄ• bhirato yÄ• cito samÄ• no alaá¹…katasÄ«sampi chinditvÄ• pasÄ• dasampannÄ• r
sakalarajjampi niyyÄ• tetvÄ• dadeyya, hatthimhi vattabbameva natthi, avassaá¹ƒ yÄ• cito s
pana yÄ• cituá¹ƒ samatthÄ• ti? brÄ• hmaá¹‡Ä• , mahÄ• rÄ• jÄ• ti. rÄ• jÄ• aá¹-á¹-ha brÄ• h
sakkÄ• rasammÄ• naá¹ƒ katvÄ• paribbayaá¹ƒ datvÄ• hatthiyÄ• canatthaá¹ƒ pesesi. te sab
turitagamanaá¹ƒ gantvÄ• katipÄ• haá¹ƒ nagaradvÄ• re dÄ• nasÄ• lÄ• su bhuÃ±jantÄ• sar
dÄ• naggaá¹ƒ Ä• gamanapathe kÄ• laá¹ƒ Ä• gamayamÄ• nÄ• pÄ• cÄ«nadvÄ• re aá¹-á¹-ha

bodhisattopi pÄ• tova nhÄ• tÄ• nulitto sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito alaá¹…katav

mahantena rÄ• jÄ• nubhÄ• vena dÄ• nasÄ• laá¹ƒ gantvÄ• otaritvÄ• sattaá¹-á¹-hajanÄ• na
``iminÄ• va nÄ«hÄ• rena dethÄ• â€™â€™ ti vatvÄ• hatthiá¹ƒ abhiruhitvÄ• \Ee 37/ dakkhiá
brÄ• hmaá¹‡Ä• pÄ• cÄ«nadvÄ• re Ä• rakkhassa balavatÄ• ya okÄ• saá¹ƒ alabhitvÄ• dakk
rÄ• jÄ• naá¹ƒ Ä• gacchantaá¹ƒ ullokayamÄ• nÄ• dvÄ• rato nÄ• tidÅ«re unnataá¹-á¹-hÄ• ne
rÄ• jÄ• naá¹ƒ hatthe ukkhipitvÄ• jayÄ• pesuá¹ƒ. rÄ• jÄ• vajiraá¹…kusena vÄ• raá¹‡aá¹ƒ ni
santikaá¹ƒ gantvÄ• te brÄ• hmaá¹‡e ``kiá¹ƒ icchathÄ• â€™â€™ ti pucchi. brÄ• hmaá¹‡Ä•
dubbhikkhabhayena chÄ• takabhayena rogabhayena ca upaddutaá¹ƒ. so upaddavo imasmi
nÄ«te \Be 38/ vÅ«pasammissati. tasmÄ• imaá¹ƒ aÃ±janavaá¹‡á¹‡aá¹ƒ nÄ• gaá¹ƒ amhÄ• k
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ``kaliá¹…garaá¹-á¹-havisayÄ• ... pe ... aÃ±janasav
tassattho vutto eva.

atha bodhisatto ``na metaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ me yÄ• cakÄ• naá¹ƒ manorathavighÄ• to
samÄ• dÄ• nabhedo siyÄ• â€™â€™ ti hatthikkhandhato otaritvÄ• ``sace analaá¹…kataá¹-á
alaá¹…karitvÄ• dassÄ• mÄ«â€™â€™ ti samantato oloketvÄ• analaá¹…kataá¹-á¹-hÄ• naá¹
gahetvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ hatthesu á¹-hapetvÄ• ratanabhiá¹…gÄ• rena pupphagand
adÄ• si. tena vuttaá¹ƒ ---

<23> á¹• 21 ``na me yÄ• cakamanuppatte, paá¹-ikkhepo anucchavo.

mÄ• me bhijji samÄ• dÄ• naá¹ƒ, dassÄ• mi vipulaá¹ƒ gajaá¹ƒ ||

<24> á¹• 21 ``nÄ• gaá¹ƒ gahetvÄ• soá¹‡á¸• Ä• ya, bhiá¹…gÄ• re ratanÄ• maye.

jalaá¹ƒ hatthe Ä• kiritvÄ• , brÄ• hmaá¹‡Ä• naá¹ƒ adaá¹ƒ gajaâ€™â€™ nti ||

tattha \Ne 37/ __yÄ• cakamanuppatte_ti yÄ• cake anuppatte. __anucchavo_ti anucchaviko
bhijji samÄ• dÄ• na_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡atthÄ• ya sabbassa yÄ• cakassa sabbaá
dadanto dÄ• napÄ• ramiá¹ƒ pÅ«ressÄ• mÄ«ti yaá¹ƒ mayhaá¹ƒ samÄ• dÄ• naá¹ƒ, taá¹ƒ mÄ
vipulaá¹ƒ gaja_nti mahantaá¹ƒ imaá¹ƒ maá¹…galahatthiá¹ƒ dassÄ• mÄ«ti. __ada_nti adÄ• s

<25> á¹• 04 tasmiá¹ƒ pana hatthimhi dinne amaccÄ• bodhisattaá¹ƒ etadavocuá¹ƒ --- ``kasm
maá¹…galahatthiá¹ƒ dadattha, nanu aÃ±Ã±o hatthÄ« dÄ• tabbo, raÃ±Ã±Ä• nÄ• ma evarÅ«
issariyaá¹ƒ abhivijayaÃ±ca Ä• kaá¹…khantena na dÄ• tabboâ€™â€™ ti \Ee 38/. mahÄ• sat
yÄ• canti, tadeva mayÄ• dÄ• tabbaá¹ƒ, sace pana maá¹ƒ rajjaá¹ƒ yÄ• ceyyuá¹ƒ, rajjampi te
mayhaá¹ƒ rajjatopi jÄ«vitatopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva piyataraá¹ƒ, tasmÄ• taá¹ƒ
tena vuttaá¹ƒ __ ``tassa nÄ• ge padinnamhÄ«â€™â€™ _tiÄ• di. tattha __tassÄ• _ti tassa te
hatthimhi dinne.

<26> __maá¹…galasampanna_nti maá¹…galaguá¹‡ehi samannÄ• gataá¹ƒ. __saá¹…gÄ• m
uttamaá¹ƒ, saá¹…gÄ• mavijaye vÄ• uttamaá¹ƒ padhÄ• naá¹ƒ pavaraá¹ƒ nÄ• gaá¹ƒ. __kiá¹ƒ
__karissatÄ«_ti tasmiá¹ƒ nÄ• ge apagate tava rajjaá¹ƒ kiá¹ƒ karissati, rajjakiccaá¹ƒ na kariss
apagatamevÄ• ti dasseti.

<27> __rajjampi me dade sabba_nti tiá¹-á¹-hatu nÄ• go tiracchÄ• nagato, idaá¹ƒ me sabba
yÄ• cakÄ• naá¹ƒ dadeyyaá¹ƒ. __sarÄ«raá¹ƒ dajjamattano_ti rajjepi vÄ• kiá¹ƒ vattabbaá¹ƒ, a
yÄ• cakÄ• naá¹ƒ dadeyyaá¹ƒ, sabbopi hi me ajjhattikabÄ• hiro pariggaho lokahitatthameva
__sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ_ sabbaÃ±Ã±utÄ• ca dÄ• napÄ• ramiá¹ƒ Ä• diá¹ƒ ka
na sakkÄ• laddhuá¹ƒ, tasmÄ• nÄ• gaá¹ƒ adÄ• siá¹ƒ ahanti dasseti.

evampi tasmiá¹ƒ nÄ• ge Ä• nÄ«te kaliá¹…garaá¹-á¹-he devo na vassateva. kaliá¹…garÄ• jÄ
kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti pucchitvÄ• ``kururÄ• jÄ• garudhamme rakkhati, tenas
anvaddhamÄ• saá¹ƒ anudasÄ• haá¹ƒ devo vassati, raÃ±Ã±o guá¹‡Ä• nubhÄ• vo esa, na im
ti jÄ• nitvÄ• ``mayampi garudhamme rakkhissÄ• ma, gacchatha dhanaÃ±cayakorabyassa s
suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• petvÄ• Ä• nethÄ• â€™â€™ ti amacce pesesi. garudhammÄ•
bodhisatto suparisuddhÄ• ni katvÄ• rakkhati, yathÄ• ca bodhisatto. evamassa mÄ• tÄ• \N
kaniá¹-á¹-habhÄ• tÄ• uparÄ• jÄ• , purohito brÄ• hmaá¹‡o, rajjuggÄ• hako amacco, sÄ• rath
dovÄ• riko, nagarasobhinÄ« vaá¹‡á¹‡adÄ• sÄ«ti. tena vuttaá¹ƒ ---

``rÄ• jÄ• mÄ• tÄ• mahesÄ« ca, uparÄ• jÄ• purohito.

rajjuggÄ• ho sÄ• rathÄ« seá¹-á¹-hi, doá¹‡o dovÄ• riko tathÄ• .

gaá¹‡ikÄ• te ekÄ• dasa, garudhamme patiá¹-á¹-hitÄ• â€™â€™ ti ||

te \Ee 39/ amaccÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• tamatthaá¹ƒ Ä• rocesuá
garudhamme kukkuccaá¹ƒ atthi, mÄ• tÄ• pana me surakkhitaá¹ƒ rakkhati, tassÄ• santike g
vatvÄ• tehi ``mahÄ• rÄ• ja, kukkuccaá¹ƒ nÄ• ma sikkhÄ• kÄ• massa sallekhavuttino hoti, d
``pÄ• á¹‡o na hantabbo, adinnaá¹ƒ na Ä• dÄ• tabbaá¹ƒ, kÄ• mesumicchÄ• cÄ• ro na carital
majjaá¹ƒ na pÄ• tabbaâ€™â€™ nti suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• petvÄ• ``evaá¹ƒ santepi m
gaá¹‡hathÄ• â€™â€™ ti Ä• ha.

dÅ«tÄ• \Be 40/ rÄ• jÄ• naá¹ƒ vanditvÄ• tassÄ• santikaá¹ƒ gantvÄ• ``devi, tumhe kira gar
taá¹ƒ no dethÄ• â€™â€™ ti vadiá¹ƒsu. bodhisattassa mÄ• tÄ• pi tatheva attano kukkuccass
tehi yÄ• citÄ• adÄ• si. tathÄ• mahesiÄ• dayopi. te sabbesampi santike suvaá¹‡á¹‡apaá¹-á
likhÄ• petvÄ• dantapuraá¹ƒ gantvÄ• kaliá¹…garaÃ±Ã±o datvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesu
dhamme vattamÄ• no paÃ±ca sÄ«lÄ• ni pÅ«resi. tato sakalakaliá¹…garaá¹-á¹-he devo vass

vÅ«pasantÄ• ni. raá¹-á¹-haá¹ƒ khemaá¹ƒ subhikkhaá¹ƒ ahosi. bodhisatto yÄ• vajÄ«vaá¹ƒ dÄ
katvÄ• sapariso saggapuraá¹ƒ pÅ«resi.

tadÄ• gaá¹‡ikÄ• dayo uppalavaá¹‡á¹‡Ä• dayo ahesuá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``gaá¹‡ikÄ• uppalavaá¹‡á¹‡Ä• , puá¹‡á¹‡o dovÄ• riko tadÄ• .

rajjuggÄ• ho ca kaccÄ• no, doá¹‡amÄ• pako ca kolito ||

``sÄ• riputto tadÄ• seá¹-á¹-hi, anuruddho ca sÄ• rathi.

brÄ• hmaá¹‡o kassapo thero, uparÄ• jÄ• nandapaá¹‡á¸• ito ||

``mahesÄ« \Ne 39/ rÄ• hulamÄ• tÄ• , mÄ• yÄ• devÄ« janettikÄ• .

kururÄ• jÄ• bodhisatto, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti || (Dhp-a II 361 haá¹ƒsaghÄ

idhÄ• pi nekkhammapÄ• ramiÄ• dayo sesadhammÄ• ca vuttanayeneva niddhÄ• retabbÄ•

kururÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• sudassanacariyÄ• vaá¹‡á¹‡anÄ•

<28> catutthe \Ee 40/ __kusÄ• vatimhi nagare_ti kusÄ• vatÄ«nÄ• make nagare, yasmiá¹ƒ a
niviá¹-á¹-hÄ• . __mahÄ«patÄ«_ti khattiyo, nÄ• mena __mahÄ• sudassano_ nÄ• ma. __cakk
vatteti catÅ«hi vÄ• sampatticakkehi vattati, tehi ca paraá¹ƒ pavatteti, parahitÄ• ya ca iriyÄ•
vatto etasmiá¹ƒ atthÄ«tipi cakkavattÄ«. atha vÄ• catÅ«hi acchariyadhammehi saá¹…gahav
samannÄ• gatena, parehi anabhibhavanÄ«yassa anatikkamanÄ«yassa Ä• á¹‡Ä• saá¹…khÄ
atthÄ«tipi __cakkavattÄ«_. pariá¹‡Ä• yakaratanapubbaá¹…gamena \Be 41/ hatthiratanÄ• di
puÃ±Ã±Ä• nubhÄ• vanibbattena kÄ• yabalena ca samannÄ• gatattÄ• __mahabbalo. yadÄ•
anupubbikathÄ• ---

atÄ«te kira mahÄ• puriso sudassanattabhÄ• vato tatiye attabhÄ• ve gahapatikule nibbatto
buddhassa sÄ• sane ekaá¹ƒ theraá¹ƒ araÃ±Ã±avÄ• saá¹ƒ vasantaá¹ƒ attano kammena ara
rukkhamÅ«le nisinnaá¹ƒ disvÄ• ``idha mayÄ• ayyassa paá¹‡á¹‡asÄ• laá¹ƒ kÄ• tuá¹ƒ vaá¹-
attano kammaá¹ƒ pahÄ• ya dabbasambhÄ• raá¹ƒ chinditvÄ• nivÄ• sayoggaá¹ƒ paá¹‡á¹‡as
yojetvÄ• kaá¹-á¹-hattharaá¹‡aá¹ƒ katvÄ• ``karissati nu kho paribhogaá¹ƒ, na nu kho karissa
ekamante nisÄ«di. thero antogÄ• mato Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kaá¹-á¹-

mahÄ• sattopi naá¹ƒ upasaá¹…kamitvÄ• ``phÄ• sukÄ• , bhante, paá¹‡á¹‡asÄ• lÄ• â€™â€
bhaddamukha, pabbajitasÄ• ruppÄ• ti. vasissatha, bhante, idhÄ• ti? Ä• ma, upÄ• sakÄ• ti. s
``vasissatÄ«â€™â€™ ti Ã±atvÄ• ``nibaddhaá¹ƒ mayhaá¹ƒ gharadvÄ• raá¹ƒ Ä• gantabbaâ€
niccaá¹ƒ attano \Ne 40/ ghareyeva bhattavissaggaá¹ƒ kÄ• rÄ• pesi. so paá¹‡á¹‡asÄ• lÄ• ya
pattharitvÄ• maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apesi, apassenaá¹ƒ nikkhipi, pÄ• dakaá¹-halikaá¹
pokkharaá¹‡iá¹ƒ khaá¹‡i, caá¹…kamaá¹ƒ katvÄ• vÄ• lukaá¹ƒ okiri, parissayavinodanatthaá¹
kaá¹‡á¹-akavatiyÄ• parikkhipi, tathÄ• pokkharaá¹‡iá¹ƒ caá¹…kamaÃ±ca. tesaá¹ƒ antovatip
ropesi. evamÄ• dinÄ• \Ee 41/ Ä• vÄ• saá¹ƒ niá¹-á¹-hÄ• petvÄ• therassa ticÄ«varaá¹ƒ Ä• d
samaá¹‡aparikkhÄ• raá¹ƒ adÄ• si. therassa hi tadÄ• bodhisattena
ticÄ«varapiá¹‡á¸• apÄ• tapattathÄ• lakaparissÄ• vanadhamakaraá¹‡aparibhogabhÄ• janach
ara- yaá¹-á¹-hiÄ• rakaá¹‡á¹-akapipphalinakhacchedanapadÄ«peyyÄ• di pabbajitÄ• naá¹ƒ pa
nÄ• ma nÄ• hosi. so paÃ±ca sÄ«lÄ• ni rakkhanto uposathaá¹ƒ karonto yÄ• vajÄ«vaá¹ƒ ther
tattheva vasanto arahattaá¹ƒ patvÄ• parinibbÄ• yi.

<29> bodhisattopi yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• devaloke nibbattitvÄ• tato cuto
Ä• gacchanto kusÄ• vatiyÄ• rÄ• jadhÄ• niyÄ• nibbattitvÄ• mahÄ• sudassano nÄ• ma rÄ•
tassissariyÄ• nubhÄ• vo ``bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano nÄ• ma a
muddhÄ• vasittoâ€™â€™ tiÄ• dinÄ• (DN II 242) nayena sutte Ä• gato eva. tassa kira catur
kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• ni, caturÄ• sÄ«ti pÄ• sÄ• dasahassÄ• ni dhammapÄ•
kÅ«á¹-Ä• gÄ• rasahassÄ• ni mahÄ• byÅ«hakÅ«á¹-Ä• gÄ• rappamukhÄ• ni, tÄ• ni sabbÄ• n
paá¹‡á¹‡asÄ• lÄ• ya nissandena nibbattÄ• ni, caturÄ• sÄ«ti pallaá¹…kasahassÄ• ni nÄ• ga
rathasahassÄ• ni tassa dinnassa maÃ±capÄ«á¹-hassa, caturÄ• sÄ«ti maá¹‡isahassÄ• ni ta
caturÄ• sÄ«ti pokkharaá¹‡isahassÄ• ni ekapokkharaá¹‡iyÄ• , caturÄ• sÄ«ti itthisahassÄ• ni
gahapatisahassÄ• ni ca pattathÄ• lakÄ• diparibhogÄ• rahassa pabbajitaparikkhÄ• radÄ• na
dhenusahassÄ• ni paÃ±cagorasadÄ• nassa, caturÄ• sÄ«ti vatthakoá¹-á¹-hasahassÄ• ni niv
caturÄ• sÄ«ti thÄ• lipÄ• kasahassÄ• ni bhojanadÄ• nassa nissandena nibbattÄ• ni. so satta
iddhÄ«hi ca samannÄ• gato rÄ• jÄ• dhirÄ• jÄ• hutvÄ• sakalaá¹ƒ sÄ• garapariyantaá¹ƒ pat
abhivijiya ajjhÄ• vasanto anekasatesu á¹-hÄ• nesu dÄ• nasÄ• lÄ• yo kÄ• retvÄ• mahÄ• dÄ
divasassa tikkhattuá¹ƒ nagare bheriá¹ƒ carÄ• pesi ``yo yaá¹ƒ icchati, so dÄ• nasÄ• lÄ• su Ä
gaá¹‡hÄ• tÅ«â€™â€™ ti. tena vuttaá¹ƒ __ ``tatthÄ• haá¹ƒ divase tikkhattuá¹ƒ, ghosÄ• pemi
_ntiÄ• di.

tattha __tatthÄ• _ti tasmiá¹ƒ nagare. ``tadÄ• haâ€™â€™ ntipi pÄ• á¹-ho, tassa tadÄ• ahaâ
mahÄ• sudassanakÄ• leti \Ne 41/ attho. __tahiá¹ƒ tahi_nti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne, tass
anto ca bahi cÄ• ti \Ee 42/ attho. __ko kiá¹ƒ icchatÄ«_ti brÄ• hmaá¹‡Ä• dÄ«su yo koci satto
deyyadhammesu yaá¹ƒ kiÃ±ci icchati. __patthetÄ«_ti tasseva vevacanaá¹ƒ. __kassa kiá¹ƒ c
anekavÄ• raá¹ƒ pariyÄ• yantarehi ca dÄ• naghosanÄ• ya pavattitabhÄ• vadassanatthaá¹ƒ v
dÄ• napÄ• ramiyÄ• sarÅ«paá¹ƒ dasseti. deyyadhammapaá¹-iggÄ• hakavikapparahitÄ• hi b

dÄ• napÄ• ramÄ«ti.

<30> idÄ• ni dÄ• naghosanÄ• ya tassa tassa deyyadhammassa anucchavikapuggalaparikit
chÄ• takoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha \Be 43/ __chÄ• tako_ti jighacchito. __tasito_ti pipÄ• sito. __ko mÄ• laá¹ƒ ko vilepana
``icchatÄ«â€™â€™ ti padaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. __naggo_ti vatthavikalo, vatthena a
__paridahissatÄ«_ti nivÄ• sissati.

<31> __ko pathe chattamÄ• detÄ«_ti ko pathiko pathe magge attano vassavÄ• tÄ• taparak
gaá¹‡hÄ• ti, chattena atthikoti attho. __kopÄ• hanÄ• mudÅ« subhÄ• _ti dassanÄ«yatÄ• ya
mudÅ« upÄ• hanÄ• attano pÄ• dÄ• naá¹ƒ cakkhÅ«naÃ±ca rakkhaá¹‡atthaá¹ƒ. __ko Ä• det
adhippÄ• yo. __sÄ• yaÃ±ca pÄ• to cÄ• _ti ettha __ca_-saddena majjhanhike cÄ• ti Ä• harit
tikkhattuá¹ƒ ghosÄ• pemÄ«â€™â€™ ti hi vuttaá¹ƒ.

<32> __na taá¹ƒ dasasu á¹-hÄ• nesÅ«_ti taá¹ƒ dÄ• naá¹ƒ na dasasu á¹-hÄ• nesu paá¹-iyat
á¹-hÄ• nasatesu_ vÄ• __paá¹-iyattaá¹ƒ, _ api ca kho anekasatesu á¹-hÄ• nesu paá¹-iyattaá
yÄ• cake uddissa dhanaá¹ƒ paá¹-iyattaá¹ƒ upakkhaá¹-aá¹ƒ. dvÄ• dasayojanÄ• yÄ• me hi na
sattasu pÄ• kÄ• rantaresu satta tÄ• lapantiparikkhepÄ• , tÄ• su tÄ• lapantÄ«su caturÄ• sÄ«
pÄ• á¹-iyekkaá¹ƒ pokkharaá¹‡itÄ«re mahÄ• dÄ• naá¹ƒ paá¹-á¹-hapitaá¹ƒ. vuttaÃ±hetaá¹ƒ bh

``paá¹-á¹-hapesi kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano tÄ• saá¹ƒ pokkharaá¹‡Ä«naá¹ƒ
annaá¹ƒ annatthikassa, pÄ• naá¹ƒ pÄ• natthikassa, vatthaá¹ƒ vatthatthikassa, yÄ• naá¹ƒ yÄ
sayanatthikassa, itthiá¹ƒ itthitthikassa, hiraÃ±Ã±aá¹ƒ hiraÃ±Ã±atthikassa, suvaá¹‡á¹‡aá¹ƒ
suvaá¹‡á¹‡atthikassÄ• â€™â€™ ti (DN II 254).

<33> tatthÄ• yaá¹ƒ \Ne 42/ dÄ• nassa pavattitÄ• kÄ• ro --- mahÄ• puriso hi itthÄ«naÃ±ca p
alaá¹…kÄ• re kÄ• retvÄ• itthimattameva tattha paricÄ• ravasena sesaÃ±ca sabbaá¹ƒ paric
á¹-hapetvÄ• ``rÄ• jÄ• mahÄ• sudassano dÄ• naá¹ƒ deti, taá¹ƒ yathÄ• sukhaá¹ƒ paribhuÃ±
carÄ• pesi. mahÄ• janÄ• pokkharaá¹‡itÄ«raá¹ƒ gantvÄ• nhatvÄ• vatthÄ• dÄ«ni nivÄ• setv
anubhavitvÄ• yesaá¹ƒ tÄ• disÄ• ni atthi, te pahÄ• ya gacchanti \Be 44/. yesaá¹ƒ natthi, te g
hatthiyÄ• nÄ• dÄ«supi nisÄ«ditvÄ• yathÄ• sukhaá¹ƒ vicaritvÄ• varasayanesupi sayitvÄ• s
itthÄ«hipi saddhiá¹ƒ sampattiá¹ƒ anubhavitvÄ• sattavidharatanapasÄ• dhanÄ• ni pasÄ• dh
anubhavitvÄ• yaá¹ƒ yaá¹ƒ atthikÄ• , taá¹ƒ taá¹ƒ gahetvÄ• gacchanti, anatthikÄ• ohÄ• ya g
uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya devasikaá¹ƒ dÄ«yateva. tadÄ• jambudÄ«pavÄ• sÄ«naá¹ƒ
dÄ• naá¹ƒ paribhuÃ±jantÄ• sampattiá¹ƒ anubhavantÄ• vicaranti. na tassa dÄ• nassa kÄ• l
rattiÃ±cÄ• pi divÄ• pi yadÄ• yadÄ• atthikÄ• Ä• gacchanti, tadÄ• tadÄ• dÄ«yateva. evaá¹
sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• mahÄ• dÄ• naá¹ƒ pavattesi. tena vuttaá¹ƒ _

rattiá¹ƒ, yadi eti vanibbakoâ€™â€™ _tiÄ• di.

tattha __divÄ• vÄ• yadi vÄ• rattiá¹ƒ, yadi etÄ«_ti etenassa yathÄ• kÄ• laá¹ƒ dÄ• naá¹ƒ da
lÄ• bhÄ• sÄ• ya upasaá¹…kamanakÄ• lo eva bodhisattÄ• naá¹ƒ dÄ• nassa kÄ• lo nÄ• ma.
yadicchakaá¹ƒ bhoga_nti etena yathÄ• bhirucitaá¹ƒ dÄ• naá¹ƒ. yo yo hi yÄ• cako yaá¹ƒ yaá
icchati, tassa tassa taá¹ƒtadeva bodhisatto deti. na tassa mahagghadullabhÄ• dibhÄ• vaá¹ƒ
cintesi. __pÅ«rahatthova gacchatÄ«_ti etena yÄ• vadicchakaá¹ƒ dÄ• naá¹ƒ dasseti, yattaka
tattakaá¹ƒ aparihÄ• petvÄ• va mahÄ• satto deti uá¸·Ä• rajjhÄ• sayatÄ• ya ca mahiddhikatÄ•

<34> __ ``yÄ• vajÄ«vikaâ€™â€™ _nti etena dÄ• nassa kÄ• lapariyantÄ• bhÄ• vaá¹ƒ dasse
hi mahÄ• sattÄ• yÄ• vapÄ• ripÅ«ri vemajjhe na kÄ• laparicchedaá¹ƒ karonti, bodhisambhÄ
saá¹…kocÄ• bhÄ• vena antarantarÄ• avosÄ• nÄ• pattito maraá¹‡enapi anupacchedo eva,
paá¹-ipajjanato, ``yÄ• vajÄ«vikaâ€™â€™ nti pana mahÄ• sudassanacaritassa vasena vutta
dhanaá¹ƒ dammÄ«_ti idaá¹ƒ dhanaá¹ƒ nÄ• ma mayhaá¹ƒ \Ee 44/ na dessaá¹ƒ amanÄ• pan
dento gehato ca dhanaá¹ƒ nÄ«harÄ• pemi. __napi natthi nicayo mayÄ«_ti mama samÄ«pe
nÄ• pi natthi, sallekhavuttisamaá¹‡o viya asaá¹…gahopi na homÄ«ti attho. idaá¹ƒ yena ajjhÄ
mahÄ• dÄ• naá¹ƒ pavattitaá¹ƒ, taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ.

<35> idÄ• ni \Be 45/ \Ne 43/ taá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• pi Ä• turo nÄ• mA
tatthidaá¹ƒ upamÄ• saá¹ƒsandanena saddhiá¹ƒ atthadassanaá¹ƒ --- yathÄ• nÄ• ma __Ä• tu
rogato attÄ• naá¹ƒ parimocetukÄ• mo __dhanena_ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dinÄ• __vejjaá
Ä• rÄ• dhetvÄ• yathÄ• vidhi paá¹-ipajjanto tato __rogato_ vimuccati.

<36> __tatheva_ evameva ahampi aá¹-á¹-abhÅ«taá¹ƒ sakalalokaá¹ƒ kilesarogato sakalasa
parimocetukÄ• mo tassa tato parimocanassa ayaá¹ƒ sabbasÄ• pateyyapariccÄ• go dÄ• nap
bujjhamÄ• no __asesato_ deyyadhammassa paá¹-iggÄ• hakÄ• naÃ±ca vasena anavasesat
sattÄ• naá¹ƒ ajjhÄ• sayaá¹ƒ __paripÅ«retuá¹ƒ_ attano ca na mayhaá¹ƒ dÄ• napÄ• ramÄ« p
__Å«namana_nti pavattaá¹ƒ Å«naá¹ƒ manaá¹ƒ __pÅ«rayituá¹ƒ_ pavattayituá¹ƒ __vanibbak
taá¹ƒ dÄ• naá¹ƒ_ evarÅ«paá¹ƒ mahÄ• dÄ• naá¹ƒ dadÄ• mi, taÃ±ca kho tasmiá¹ƒ dÄ• nadha
anapekkho __apaccÄ• so_ kiÃ±cipi apaccÄ• sÄ«samÄ• no kevalaá¹ƒ __sambodhimanupat
adhigantuá¹ƒ __demÄ«_ti.

evaá¹ƒ mahÄ• satto mahÄ• dÄ• naá¹ƒ pavattento attano puÃ±Ã±Ä• nubhÄ• vanibbattaá¹ƒ
mahÄ• byÅ«hakÅ«á¹-Ä• gÄ• radvÄ• re eva kÄ• mavitakkÄ• dayo nivattetvÄ• tattha sovaá¹
nisinno jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• tato nikkhamitvÄ• sovaá¹‡á¹‡amayaá¹ƒ kÅ«á
tattha rajatamaye pallaá¹…ke nisinno cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• caturÄ• sÄ«ti
jhÄ• nasamÄ• pattÄ«hi vÄ«tinÄ• metvÄ• maraá¹‡asamaye dassanÄ• ya upagatÄ• naá¹ƒ s
caturÄ• sÄ«tiyÄ• itthÄ• gÄ• rasahassÄ• naá¹ƒ amaccapÄ• risajjÄ• dÄ«naÃ±ca ---

``aniccÄ• \Ee 45/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti || (DN II 221, 272; SN a I 186;

imÄ• ya gÄ• thÄ• ya ovaditvÄ• Ä• yupariyosÄ• ne brahmalokaparÄ• yano ahosi.

tadÄ• subhaddÄ• devÄ« rÄ• hulamÄ• tÄ• ahosi, pariá¹‡Ä• yakaratanaá¹ƒ rÄ• hulo, sesap
mahÄ• sudassano pana lokanÄ• tho.

idhÄ• pi \Be 46/ \Ne 44/ dasa pÄ• ramiyo sarÅ«pato labbhanti eva, dÄ• najjhÄ• sayassa pa
dÄ• napÄ• ramÄ« eva __pÄ• á¸·iyaá¹ƒ_ Ä• gatÄ• . sesadhammÄ• heá¹-á¹-hÄ• vuttanayÄ•
sattaratanasamujjale catudÄ«pissariyepi á¹-hitassa tÄ• disaá¹ƒ bhogasukhaá¹ƒ analaá¹…ka
dÅ«rato vikkhambhetvÄ• tathÄ• rÅ«pe mahÄ• dÄ• ne pavattentasseva caturÄ• sÄ«ti vassa
vÄ«tinÄ• metvÄ• aniccatÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ dhammakathaá¹ƒ katvÄ• pi vipassanÄ• y
anissaá¹…gatÄ• ti evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• niddhÄ• retabbÄ• ti.

mahÄ• sudassanacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mahÄ• govindacariyÄ• vaá¹‡á¹‡anÄ•

paÃ±came __sattarÄ• japurohito_ti sattabhÅ«Ä• dÄ«naá¹ƒ sattannaá¹ƒ rÄ• jÅ«naá¹ƒ sabba
__pÅ«jito naradevehÄ«_ti tehi eva aÃ±Ã±ehi ca jambudÄ«pe sabbeheva khattiyehi catupac
sakkÄ• rasammÄ• nena ca pÅ«jito. __mahÄ• govindabrÄ• hmaá¹‡o_ti mahÄ• nubhÄ• vatÄ
abhisittatÄ• ya ca ``mahÄ• govindoâ€™â€™ ti saá¹…khaá¹ƒ gato brÄ• hmaá¹‡o, abhisittak
bodhisattassa ayaá¹ƒ samaÃ±Ã±Ä• jÄ• tÄ• , nÄ• mena pana __jotipÄ• lo_ nÄ• ma. tassa k
jotiá¹ƒsu. rÄ• jÄ• pi paccÅ«sasamaye attano maá¹…galÄ• vudhaá¹ƒ pajjalitaá¹ƒ disvÄ• bhÄ
bodhisattassa pitaraá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ pucchitvÄ• ``mÄ• bhÄ• yi, mahÄ•
tassÄ• nubhÄ• vena na kevalaá¹ƒ rÄ• jageheyeva, sakalanagarepi Ä• vudhÄ• ni pajjaliá¹ƒsu
tuyhaá¹ƒ antarÄ• yo atthi, sakalajambudÄ«pe pana paÃ±Ã±Ä• ya tena samo na bhavissati,
pubbanimittaâ€™â€™ nti purohitena samassÄ• sito tuá¹-á¹-hacitto ``kumÄ• rassa khÄ«ram
sahassaá¹ƒ datvÄ• ``vayappattakÄ• le mayhaá¹ƒ dassethÄ• â€™â€™ ti Ä• ha. so vuddhip
alamatthadasso sattannaá¹ƒ rÄ• jÅ«naá¹ƒ sabbakiccÄ• nusÄ• sako hutvÄ• pabbajitvÄ• ca
diá¹-á¹-hadhammikasamparÄ• yikehi anatthehi pÄ• letvÄ• atthehi niyojesi. iti jotitattÄ• pÄ•
47/ ca ``jotipÄ• loâ€™â€™ tissa nÄ• maá¹ƒ akaá¹ƒsu. tena vuttaá¹ƒ ``nÄ• mena jotipÄ• lo n
304).

tattha bodhisatto disampatissa nÄ• ma raÃ±Ã±o purohitassa govindabrÄ• hmaá¹‡assa putt

ca raÃ±Ã±o accayena tassa putto reá¹‡u, sahÄ• yÄ• cassa sattabhÅ«, brahmadatto, vessa
ca dhataraá¹-á¹-hÄ• ti ime satta rÄ• jÄ• no yathÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ na vivadanti. evaá¹
patiá¹-á¹-hÄ• petvÄ• tesaá¹ƒ atthadhamme anusÄ• santo jambudÄ«patale sabbesaá¹ƒ rÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ devanÄ• gagahapatikÄ• naá¹ƒ sakkato garukato mÄ• nito pÅ«jito apa
gÄ• ravaá¹-á¹-hÄ• naá¹ƒ patto ahosi. tassa atthadhammesu kusalatÄ• ya ``mahÄ• govindoâ
udapÄ• di. yathÄ• ha ``govindo vata, bho brÄ• hmaá¹‡o, mahÄ• govindo vata, bho brÄ• hm
tena vuttaá¹ƒ ---

<37> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, sattarÄ• japurohito.

pÅ«jito naradevehi, mahÄ• govindabrÄ• hmaá¹‡oâ€™â€™ ti ||

atha bodhisattassa puÃ±Ã±Ä• nubhÄ• vasamussÄ• hitehi rÄ• jÅ«hi tesaá¹ƒ anuyuttehi kha
brÄ• hmaá¹‡agahapatikehi negamajÄ• napadehi ca uparÅ«pari upanÄ«to samantato maho
aparimeyyo uá¸·Ä• ro lÄ• bhasakkÄ• ro uppajji, yathÄ• taá¹ƒ aparimÄ• á¹‡Ä• su jÄ• tÄ«su
upacitavipulapuÃ±Ã±asaÃ±cayassa uá¸·Ä• rÄ• bhijÄ• tassa parisuddhasÄ«lÄ• cÄ• rassa pe
pariyodÄ• tasabbasippassa sabbasattesu puttasadisamahÄ• karuá¹‡Ä• vipphÄ• rasiniddha
``etarahi kho mayhaá¹ƒ mahÄ• lÄ• bhasakkÄ• ro, yaá¹ƒnÅ«nÄ• haá¹ƒ iminÄ• sabbasatte s
paripÅ«reyyaâ€™â€™ nti. so nagarassa majjhe catÅ«su dvÄ• resu attano nivesanadvÄ• re
kÄ• retvÄ• devasikaá¹ƒ aparimitadhanapariccÄ• gena mahÄ• dÄ• naá¹ƒ \Ee 47/ pavattesi.
Ä• nÄ«yati, yaÃ±ca attano atthÄ• ya abhisaá¹…kharÄ«yati, sabbaá¹ƒ taá¹ƒ dÄ• nasÄ• lÄ• s
divase mahÄ• pariccÄ• gaá¹ƒ karontassa cassa cittassa titti vÄ• santoso vÄ• nÄ• hosi, kut
dÄ• naggaÃ±cassa lÄ• bhÄ• sÄ• ya Ä• gacchantehi deyyadhammaá¹ƒ gahetvÄ• gacchant
guá¹‡avisese kittayantehi mahÄ• janakÄ• yehi antonagaraá¹ƒ bahinagaraÃ±ca \Be 48/ sam
kappavuá¹-á¹-hÄ• namahÄ• vÄ• yusaá¹…ghaá¹-á¹-aparibbhamitaá¹ƒ viya mahÄ• samuddaa
ahosi. tena vuttaá¹ƒ ---

<38> á¹• 21 ``tadÄ• haá¹ƒ sattarajjesu, yaá¹ƒ me Ä• si upÄ• yanaá¹ƒ.

tena demi mahÄ• dÄ• naá¹ƒ, akkhobhaá¹ƒ sÄ• garÅ«pamaâ€™â€™ nti ||

tattha __tadÄ• ha_nti yadÄ• sattarÄ• japurohito mahÄ• govindabrÄ• hmaá¹‡o homi, tadÄ•
reá¹‡uÄ• dÄ«naá¹ƒ sattannaá¹ƒ rÄ• jÅ«naá¹ƒ rajjesu. __akkhobha_nti abbhantarehi ca bÄ•
\Ne 46/ appaá¹-isedhanÄ«yatÄ• ya kenaci akkhobhanÄ«yaá¹ƒ. ``accubbhaâ€™â€™ ntipi pÅ
atipuá¹‡á¹‡adÄ• najjhÄ• sayassa deyyadhammassa ca uá¸·Ä• rabhÄ• vena vipulabhÄ• ven
attho. __sÄ• garÅ«pama_nti sÄ• garasadisaá¹ƒ, yathÄ• sÄ• gare udakaá¹ƒ sakalenapi loke
sakkÄ• , evaá¹ƒ tassa dÄ• nagge deyyadhammanti.

<39> osÄ• nagÄ• thÄ• ya __varaá¹ƒ dhana_nti uttamaá¹ƒ icchitaá¹ƒ vÄ• dhanaá¹ƒ. sesaá

evaá¹ƒ mahÄ• satto paá¹-hamakappikamahÄ• megho viya mahÄ• vassaá¹ƒ avibhÄ• gena r
vassÄ• pento dÄ• nabyÄ• vaá¹-o hutvÄ• pi sesaá¹ƒ sattannaá¹ƒ rÄ• jÅ«naá¹ƒ atthadhamme
ca brÄ• hmaá¹‡amahÄ• sÄ• le vijjÄ• sippaá¹ƒ sikkhÄ• peti, satta ca nhÄ• takasatÄ• ni mant
samayena evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato ``sakkhi mahÄ• govindo brÄ• hmaá¹‡o
sakkhi mahÄ• govindo brÄ• hmaá¹‡o brahmunÄ• sÄ• kaccheti sallapati mantetÄ«â€™â€™
``etarahi kho mayhaá¹ƒ ayaá¹ƒ abhÅ«to kittisaddo abbhuggato `brahmÄ• naá¹ƒ passati, sak
brÄ• hmaá¹‡o brahmunÄ• sÄ• kaccheti sallapati mantetÄ«â€™ ti, yaá¹ƒnÅ«nÄ• haá¹ƒ imaa
kareyyaâ€™â€™ nti. so ``te satta rÄ• jÄ• no satta ca brÄ• hmaá¹‡amahÄ• sÄ• le satta ca n
puttadÄ• raÃ±ca Ä• pucchitvÄ• brahmÄ• naá¹ƒ \Ee 48/ passeyyaâ€™â€™ nti cittaá¹ƒ paá¹
mÄ• se brahmavihÄ• rabhÄ• vanamanuyuÃ±ji. tassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya
pÄ• turahosi. taá¹ƒ disvÄ• mahÄ• puriso pucchi ---

``vaá¹‡á¹‡avÄ• \Be 49/ yasavÄ• sirimÄ• , ko nu tvamasi mÄ• risa.

ajÄ• nantÄ• taá¹ƒ pucchÄ• ma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti || (DN II 318).

tassa brahmÄ• attÄ• naá¹ƒ jÄ• nÄ• pento ---

``maá¹ƒ ve kumÄ• raá¹ƒ jÄ• nanti, brahmaloke sanantanaá¹ƒ.

sabbe jÄ• nanti maá¹ƒ devÄ• , evaá¹ƒ govinda jÄ• nÄ• hÄ«â€™â€™ ti || (DN II 318) ---

vatvÄ• tena ---

``Ä• sanaá¹ƒ \Ne 47/ udakaá¹ƒ pajjaá¹ƒ, madhusÄ• kaÃ±ca brahmuno.

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhavaâ€™â€™ nti || (DN II 318) ---

upanÄ«taá¹ƒ atithisakkÄ• raá¹ƒ anatthikopi brahmÄ• tassa cittasampahaá¹ƒsanatthaá¹ƒ vis
sampaá¹-icchanto ``paá¹-iggaá¹‡hÄ• ma te agghaá¹ƒ, yaá¹ƒ, tvaá¹ƒ govinda, bhÄ• sasÄ«â€
okÄ• sadÄ• natthaá¹ƒ ---

``diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

katÄ• vakÄ• so pucchassu, yaá¹ƒkiÃ±ci abhipatthitaâ€™â€™ nti || (DN II 318) ---

okÄ• samakÄ• si.

atha naá¹ƒ mahÄ• puriso samparÄ• yikaá¹ƒ eva atthaá¹ƒ ---

``pucchÄ• mi brahmÄ• naá¹ƒ sanaá¹…kumÄ• raá¹ƒ, kaá¹…khÄ« akaá¹…khiá¹ƒ paravediyes

katthaá¹-á¹-hito kimhi ca sikkhamÄ• no, pappoti macco amataá¹ƒ brahmalokaâ€™â€™ nti ||

pucchi.

tassa brahmÄ• byÄ• karonto ---

``hitvÄ• mamattaá¹ƒ manujesu brahme, ekodibhÅ«to karuá¹‡edhimutto.

nirÄ• magandho virato methunasmÄ• , etthaá¹-á¹-hito ettha ca sikkhamÄ• no.

pappoti macco amataá¹ƒ brahmalokaâ€™â€™ nti || (DN II 319) ---

brahmalokagÄ• mimaggaá¹ƒ kathesi.

tattha \Be 50/ \Ee 49/ __maá¹ƒ ve kumÄ• raá¹ƒ jÄ• nantÄ«_ti ve ekaá¹ƒsena maá¹ƒ ``kumÄ
__brahmaloke_ti seá¹-á¹-haloke. __sanantana_nti ciratanaá¹ƒ porÄ• á¹‡aá¹ƒ. __evaá¹ƒ, gov
govinda, evaá¹ƒ maá¹ƒ dhÄ• rehi.

__Ä• sana_nti \Ne 48/ idaá¹ƒ bhoto brahmuno nisÄ«danatthÄ• ya Ä• sanaá¹ƒ paÃ±Ã±attaá
paribhojanÄ«yaá¹ƒ pÄ• dÄ• naá¹ƒ dhovanatthaá¹ƒ pÄ• nÄ«yaá¹ƒ pipÄ• saharaá¹‡atthÄ• ya
parissamavinodanatthaá¹ƒ pÄ• dabbhaÃ±janatelaá¹ƒ. idaá¹ƒ __madhusÄ• kaá¹ƒ_ atakkaá¹
udakena seditaá¹ƒ sÄ• kaá¹ƒ sandhÄ• ya vadati. tadÄ• hi bodhisattassa taá¹ƒ catumÄ• saá
abhisallekhavuttiparamukkaá¹-á¹-haá¹ƒ ahosi. tassime sabbe __agghe_ katvÄ• __pucchÄ•
kurutu_ paá¹-iggaá¹‡hÄ• tu __no bhavaá¹ƒ_ idaá¹ƒ agghanti vuttaá¹ƒ hoti. iti mahÄ• puriso
aparibhuÃ±janaá¹ƒ jÄ• nantopi vattasÄ«se á¹-hatvÄ• attano Ä• ciá¹‡á¹‡aá¹ƒ atithipÅ«janaá
brahmÄ• pissa adhippÄ• yaá¹ƒ jÄ• nanto ``paá¹-iggaá¹‡hÄ• ma te agghaá¹ƒ, yaá¹ƒ tvaá¹ƒ,
Ä• ha.

tattha tassa te Ä• sane mayaá¹ƒ nisinnÄ• nÄ• ma homa, pÄ• dodakena pÄ• dÄ• dhotÄ• n
nÄ• ma homa, pÄ• dabbhaÃ±janena pÄ• dÄ• makkhitÄ• nÄ• ma hontu, udakasÄ• kampi p

__kaá¹…khÄ« akaá¹…khiá¹ƒ paravediyesÅ«_ti ahaá¹ƒ savicikiccho parena sayaá¹ƒ abhisa

pÄ• kaá¹-esu paravediyesu paÃ±hesu nibbicikicchaá¹ƒ.

__hitvÄ• mamatta_nti ``idaá¹ƒ mama, idaá¹ƒ mamÄ• â€™â€™ ti pavattanakaá¹ƒ upakaraá
__manujesÅ«_ti sattesu. __brahme_ti bodhisattaá¹ƒ Ä• lapati. __ekodibhÅ«to_ti eko udeti p
ekodibhÅ«to ekÄ«bhÅ«to, ekena kÄ• yavivekaá¹ƒ dasseti. atha vÄ• eko udetÄ«ti ekodi, sa
pattoti __ekodibhÅ«to, _ upacÄ• rappanÄ• samÄ• dhÄ«hi samÄ• hitoti attho. etaá¹ƒ ekodib
karuá¹‡Ä• brahmavihÄ• ravasena dassento __ ``karuá¹‡edhimuttoâ€™â€™ _ti Ä• ha. karu
jhÄ• naá¹ƒ nibbattetvÄ• ti attho. __nirÄ• magandho_ti kilesasaá¹…khÄ• tavissagandharahit
etesu dhammesu á¹-hito, ete dhamme sampÄ• detvÄ• . __ettha ca sikkhamÄ• no_ti etesu d
etaá¹ƒ brahmavihÄ• rabhÄ• vanaá¹ƒ bhÄ• ventoti attho. ayamettha saá¹…khepo, vitthÄ• ro
293 Ä• dayo) Ä• gatoyevÄ• ti.

atha mahÄ• puriso tassa brahmuno vacanaá¹ƒ sutvÄ• Ä• magandhe jigucchanto ``idÄ• ne
ti Ä• ha. brahmÄ• pi \Ee 50/ ``sÄ• dhu, mahÄ• purisa, pabbajassu. evaá¹ƒ sati mayhampi ta
svÄ• gamanameva bhavissati, tvaá¹ƒ, tÄ• ta, sakalajambudÄ«pe aggapuriso paá¹-hamavay
nÄ• ma sampattiá¹ƒ issariyaÃ±ca pahÄ• ya pabbajanaá¹ƒ nÄ• ma gandhahatthino ayoband
vanagamanaá¹ƒ viya atiuá¸·Ä• raá¹ƒ, buddhatanti nÄ• mesÄ• â€™â€™ ti mahÄ• bodhisatta
brahmalokameva gato. mahÄ• sattopi ``mama ito nikkhamitvÄ• pabbajanaá¹ƒ nÄ• ma na y
rÄ• jakulÄ• naá¹ƒ atthaá¹ƒ anusÄ• sÄ• mi, tasmÄ• tesaá¹ƒ Ä• rocetvÄ• sace tepi pabbajan
purohitaá¹-á¹-hÄ• naá¹ƒ niyyÄ• tetvÄ• pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• reá¹‡ussa tÄ
bhiyyosomattÄ• ya kÄ• mehi nimantiyamÄ• no attano saá¹ƒvegahetuá¹ƒ ekantena pabbajitu
tena ``yadi evaá¹ƒ ahampi pabbajissÄ• mÄ«â€™â€™ ti vutte ``sÄ• dhÅ«â€™â€™ ti sampa
sattabhÅ«Ä• dayo cha khattiye, satta ca brÄ• hmaá¹‡amahÄ• sÄ• le, satta ca nhÄ• takasat
Ä• pucchitvÄ• sattÄ• hamattameva tesaá¹ƒ cittÄ• nurakkhaá¹‡atthaá¹ƒ á¹-hatvÄ• mahÄ• b
nikkhamitvÄ• pabbaji.

tassa te sattarÄ• jÄ• no Ä• diá¹ƒ katvÄ• sabbeva anupabbajiá¹ƒsu. sÄ• ahosi mahatÄ« pa
anekayojanavitthÄ• rÄ• ya parisÄ• ya parivuto mahÄ• puriso dhammaá¹ƒ desento gÄ• man
cÄ• rikaá¹ƒ carati, mahÄ• janaá¹ƒ puÃ±Ã±e patiá¹-á¹-hÄ• peti. gatagataá¹-á¹-hÄ• ne buddha
manussÄ• ``govindapaá¹‡á¸• ito kira Ä• gacchatÄ«â€™â€™ ti sutvÄ• puretarameva maá¹
alaá¹…kÄ• rÄ• petvÄ• paccuggantvÄ• maá¹‡á¸• apaá¹ƒ pavesetvÄ• nÄ• naggarasabhoja
mahÄ• lÄ• bhasakkÄ• ro mahogho viya ajjhottharanto uppajji. mahÄ• puriso mahÄ• janaá¹ƒ
sÄ«lasampadÄ• ya indriyasaá¹ƒvare bhojane mattaÃ±Ã±utÄ• ya jÄ• gariyÄ• nuyoge kasiá¹
abhiÃ±Ã±Ä• su aá¹-á¹-hasamÄ• pattÄ«su brahmavihÄ• resÅ«ti. buddhuppÄ• dakÄ• lo viya

bodhisatto \Be 52/ yÄ• vatÄ• yukaá¹ƒ pÄ• ramiyo pÅ«rento samÄ• pattisukhena vÄ«tinÄ• n
brahmaloke nibbatti. tassa taá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ
puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaá¹ƒ ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ p

sÄ• sanaá¹ƒ sabbena sabbaá¹ƒ Ä• jÄ• niá¹ƒsu, te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• s
upapajjiá¹ƒsu. ye na Ä• jÄ• niá¹ƒsu, te appekacce paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹
upapajjiá¹ƒsu. appekacce nimmÄ• naratÄ«naá¹ƒ ... pe ... tusitÄ• naá¹ƒ yÄ• mÄ• naá¹ƒ tÄ• v
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu. ye sabbanihÄ«nÄ• ,
paripÅ«resuá¹ƒ. iti mahÄ• jano yebhuyyena brahmalokÅ«pago saggÅ«pago ca ahosi. tasmÄ
paripÅ«riá¹ƒsu. cattÄ• ro apÄ• yÄ• suÃ±Ã±Ä• viya ahesuá¹ƒ.

idhÄ• pi \Ne 50/ __akittijÄ• take_ (J I 13.83 Ä• dayo) viya bodhisambhÄ• raniddhÄ• raá¹‡Ä
satta rÄ• jÄ• no mahÄ• therÄ• ahesuá¹ƒ, sesaparisÄ• buddhaparisÄ• , mahÄ• govindo lok
reá¹‡uÄ• dÄ«naá¹ƒ sattannaá¹ƒ rÄ• jÅ«naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• virodhena yathÄ• sakara
mahati sattavidhe rajje tesaá¹ƒ atthadhammÄ• nusÄ• sane appamÄ• do, ``brahmunÄ• pi sÄ
samÄ• pajjatÄ«â€™â€™ ti pavattasambhÄ• vanaá¹ƒ yathÄ• bhÅ«taá¹ƒ kÄ• tuá¹ƒ cattÄ• ro
brahmacariyavÄ• so. tena brahmuno attani samÄ• pajjanaá¹ƒ, brahmuno ovÄ• de á¹-hatvÄ•
ca lokena upanÄ«taá¹ƒ lÄ• bhasakkÄ• raá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viya chaá¸• á¸• etvÄ• ap
khattiyabrÄ• hmaá¹‡Ä• diparisÄ• ya anupabbajjÄ• nimittÄ• ya pabbajjÄ• ya anuá¹-á¹-hÄ• na
viya attano sÄ• sanassa cirakÄ• lÄ• nuppabandhoti evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• vib

mahÄ• govindacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. nimirÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<40> chaá¹-á¹-he __mithilÄ• yaá¹ƒ puruttame_ti mithilÄ• nÄ• make videhÄ• naá¹ƒ uttaman
mahÄ• rÄ• jÄ• _ti nemiá¹ƒ ghaá¹-ento viya uppanno ``nimÄ«â€™â€™ ti laddhanÄ• mo, mah
dÄ• nasÄ«lÄ• diguá¹‡avisesehi mahatÄ• ca \Be 53/ rÄ• jÄ• nubhÄ• vena samannÄ• gatatt
__paá¹‡á¸• ito kusalatthiko_ti attano ca paresaÃ±ca puÃ±Ã±atthiko.

atÄ«te kira videharaá¹-á¹-he mithilÄ• nagare amhÄ• kaá¹ƒ bodhisatto \Ee 52/ maghadevo r
caturÄ• sÄ«ti vassasahassÄ• ni kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• caturÄ• sÄ«ti vassahassÄ
caturÄ• sÄ«ti vassasahassÄ• ni rajjaá¹ƒ kÄ• rento ``yadÄ• me sirasmiá¹ƒ palitÄ• ni passey
Ä• roceyyÄ• sÄ«â€™â€™ ti kappakassa vatvÄ• aparabhÄ• ge tena palitÄ• ni disvÄ• Ä• ro
uddharÄ• petvÄ• hatthe patiá¹-á¹-hÄ• petvÄ• palitaá¹ƒ oloketvÄ• ``pÄ• tubhÅ«to kho may
saá¹ƒvegajÄ• to ``idÄ• ni mayÄ• pabbajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• satasahas
gÄ• mavaraá¹ƒ kappakassa datvÄ• jeá¹-á¹-hakumÄ• raá¹ƒ pakkosÄ• petvÄ• tassa ---

``uttamaá¹…garuhÄ• mayhaá¹ƒ, ime jÄ• tÄ• vayoharÄ• .

pÄ• tubhÅ«tÄ• devadÅ«tÄ• , pabbajjÄ• samayo mamÄ• â€™â€™ ti || (J I 1.9) ---

vatvÄ• \Ne 51/ sÄ• dhukaá¹ƒ rajje samanusÄ• sitvÄ• yadipi attano aÃ±Ã±Ä• nipi caturÄ• s
atthi, evaá¹ƒ santepi maccuno santike á¹-hitaá¹ƒ viya attÄ• naá¹ƒ maÃ±Ã±amÄ• no saá¹ƒvig
roceti. tena vuttaá¹ƒ ---

``sirasmiá¹ƒ palitaá¹ƒ disvÄ• , maghadevo disampati.

saá¹ƒvegaá¹ƒ alabhÄ« dhÄ«ro, pabbajjaá¹ƒ samarocayÄ«â€™â€™ ti || (Ps II 309).

so puttaá¹ƒ ``iminÄ• va nÄ«hÄ• rena vatteyyÄ• si yathÄ• mayÄ• paá¹-ipannaá¹ƒ, mÄ• kh
ahosÄ«â€™â€™ ti ovaditvÄ• nagarÄ• nikkhamma bhikkhupabbajjaá¹ƒ pabbajitvÄ• caturÄ
jhÄ• nasamÄ• pattÄ«hi vÄ«tinÄ• metvÄ• Ä• yupariyosÄ• ne brahmalokaparÄ• yano ahosi.
vassasahassÄ• ni dhammena rajjaá¹ƒ kÄ• retvÄ• teneva upÄ• yena pabbajitvÄ• brahmalo
tassa putto, tathÄ• tassa puttoti evaá¹ƒ dvÄ«hi Å«nÄ• ni caturÄ• sÄ«ti khattiyasahassÄ• ni
disvÄ• va pabbajitÄ• ni. atha bodhisatto brahmaloke á¹-hitova ``pavattati nu kho mayÄ• ma
kalyÄ• á¹‡aá¹ƒ na pavattatÄ«â€™â€™ ti Ä• vajjento addasa \Be 54/ ``ettakaá¹ƒ addhÄ• naá
nappavattissatÄ«â€™â€™ ti. so ``na kho panÄ• haá¹ƒ mayhaá¹ƒ paveá¹‡iyÄ• ucchijjituá¹ƒ
vaá¹ƒse jÄ• taraÃ±Ã±o eva aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• attano
ghaá¹-ento viya nibbatto. tena vuttaá¹ƒ ``nemiá¹ƒ ghaá¹-ento viya uppannoti \Ee 53/ nimÄ«ti
ti.

tassa hi nÄ• maggahaá¹‡adivase pitarÄ• Ä• nÄ«tÄ• lakkhaá¹‡apÄ• á¹-hakÄ• . lakkhaá¹‡Ä
ayaá¹ƒ kumÄ• ro tumhÄ• kaá¹ƒ vaá¹ƒsaá¹ƒ paggaá¹‡hÄ• ti, pitupitÄ• mahehipi mahÄ• nubh
byÄ• kariá¹ƒsu. taá¹ƒ sutvÄ• rÄ• jÄ• yathÄ• vuttenatthena ``nimÄ«â€™â€™ tissa nÄ• maá
paá¹-á¹-hÄ• ya sÄ«le uposathakamme ca yuttappayutto ahosi. athassa pitÄ• purimanayene
kappakassa gÄ• mavaraá¹ƒ datvÄ• puttaá¹ƒ rajje samanusÄ• sitvÄ• nagarÄ• nikkhamma
nibbattetvÄ• brahmalokaparÄ• yano ahosi.

nimirÄ• jÄ• pana dÄ• najjhÄ• sayatÄ• ya catÅ«su nagaradvÄ• resu nagaramajjhe cÄ• ti pa
mahÄ• dÄ• naá¹ƒ pavattesi. ekekÄ• ya dÄ• nasÄ• lÄ• ya satasahassaá¹ƒ satasahassaá¹ƒ k
paÃ±casatasahassÄ• ni pariccaji, paÃ±ca sÄ«lÄ• ni rakkhi, pakkhadivasesu uposathakamm
mahÄ• janampi dÄ• nÄ• dÄ«su puÃ±Ã±esu samÄ• dapesi, saggamaggaá¹ƒ Ä• cikkhi, niray
nivÄ• resi. tassa ovÄ• de á¹-hatvÄ• mahÄ• jano dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• tato c
devaloko paripÅ«ri, nirayo tuccho viya ahosi. tadÄ• pana attano dÄ• najjhÄ• sayassa uá¸·Ä
savisesaá¹ƒ dÄ• napÄ• ramiyÄ• pÅ«ritabhÄ• vaÃ±ca pavedento satthÄ• ---

<41> á¹• 21 ``tadÄ• haá¹ƒ mÄ• payitvÄ• na, catussÄ• laá¹ƒ catummukhaá¹ƒ.

tattha dÄ• naá¹ƒ pavattesiá¹ƒ, migapakkhinarÄ• dinaâ€™â€™ nti || --- Ä• dimÄ• ha.

tattha __tadÄ• _ti tasmiá¹ƒ nimirÄ• jakÄ• le. __mÄ• payitvÄ• nÄ• _ti kÄ• rÄ• petvÄ• . __ca
sambandhasÄ• laá¹ƒ. __catummukha_nti catÅ«su disÄ• su catÅ«hi dvÄ• rehi yuttaá¹ƒ. dÄ•
mahantabhÄ• vato deyyadhammassa yÄ• cakajanassa ca bahubhÄ• vato na sakkÄ• ekene
dÄ• nadhammaá¹ƒ pariyantaá¹ƒ kÄ• tuá¹ƒ deyyadhammaÃ±ca pariyosÄ• petunti sÄ• lÄ• ya
mahÄ• dvÄ• rÄ• ni kÄ• rÄ• pesi. tattha dvÄ• rato paá¹-á¹-hÄ• ya yÄ• va koá¹‡Ä• deyyadha
aruá¹‡uggaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va pakatiyÄ• saá¹ƒvesanakÄ• lo, tÄ• va dÄ• naá¹ƒ pav
anekasatÄ• padÄ«pÄ• jhÄ• yanti. yadÄ• yadÄ• atthikÄ• Ä• gacchanti, tadÄ• tadÄ• dÄ«
kapaá¹‡addhikavanibbakayÄ• cakÄ• naÃ±Ã±eva \Ee 54/, atha kho aá¸• á¸• hÄ• naá¹ƒ mah
mahÄ• sudassanadÄ• nasadisaá¹ƒ uá¸·Ä• ratarapaá¹‡Ä«tatarÄ• naá¹ƒ deyyadhammÄ• naá
sakalajambudÄ«pavÄ• sino manussÄ• paá¹-iggahesuÃ±ceva paribhuÃ±jiá¹ƒsu ca. sakalaja
katvÄ• mahÄ• puriso tadÄ• mahÄ• dÄ• naá¹ƒ pavattesi. yathÄ• ca manussÄ• naá¹ƒ, evaá
tiracchÄ• nagatÄ• nampi dÄ• nasÄ• lÄ• ya bahi ekamante tesaá¹ƒ upakappanavasena dÄ•
--- ``tattha dÄ• naá¹ƒ pavattesiá¹ƒ, migapakkhinarÄ• dinaâ€™â€™ nti. na kevalaÃ±ca tiracc
petÄ• nampi divase divase pattiá¹ƒ dÄ• pesi. yathÄ• ca ekissÄ• dÄ• nasÄ• lÄ• ya, evaá¹ƒ
dÄ• naá¹ƒ pavattittha. __pÄ• á¸·iyaá¹ƒ_ pana ``tadÄ• haá¹ƒ mÄ• payitvÄ• na, catussÄ• laá¹
ekaá¹ƒ viya vuttaá¹ƒ, taá¹ƒ nagaramajjhe dÄ• nasÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<42> idÄ• ni tattha deyyadhammaá¹ƒ ekadesena dassento __ ``acchÄ• danaÃ±ca sayanaá
bhojanaâ€™â€™ _nti Ä• ha.

tattha __acchÄ• dana_nti khomasukhumÄ• dinÄ• nÄ• vidhanivÄ• sanapÄ• rupanaá¹ƒ. __s
maÃ±capallaá¹…kÄ• diÃ±ceva gonakacittakÄ• diÃ±ca anekavidhaá¹ƒ sayitabbakaá¹ƒ, Ä• s
sayanaggahaá¹‡eneva \Ne 53/ gahitanti daá¹-á¹-habbaá¹ƒ. __annaá¹ƒ pÄ• naÃ±ca bhojana
sattÄ• naá¹ƒ yathÄ• bhirucitaá¹ƒ nÄ• naggarasaá¹ƒ annaÃ±ceva pÄ• naÃ±ca avasiá¹-á¹-ha
nÄ• nÄ• vidhabhojanavikatiÃ±ca. __abbocchinnaá¹ƒ karitvÄ• nÄ• _ti Ä• rambhato paá¹-á¹-h
ahorattaá¹ƒ avicchinnaá¹ƒ katvÄ• .

43-4__._ idÄ• ni tassa dÄ• nassa sammÄ• sambodhiá¹ƒ Ä• rabbha dÄ• napÄ• ramibhÄ• ve
yathÄ• tadÄ• attano ajjhÄ• sayo pavatto, taá¹ƒ upamÄ• ya dassetuá¹ƒ __ ``yathÄ• pi seva
tassattho --- yathÄ• nÄ• ma sevakapuriso attano sÄ• mikaá¹ƒ kÄ• lÄ• nukÄ• laá¹ƒ sevanav
laddhabbadhanahetu kÄ• yena vÄ• cÄ• ya manasÄ• sabbathÄ• pi kÄ• yavacÄ«manokamn
evaá¹ƒ __Ä• rÄ• dhanÄ«yaá¹ƒ_ Ä• rÄ• dhanameva __esati_ gavesati, tathÄ• __ahampi_ b
lokassa sÄ• mibhÅ«taá¹ƒ anuttaraá¹ƒ buddhabhÄ• vaá¹ƒ __sevetukÄ• mo_ tassa Ä• rÄ• dh
sabbasmiá¹ƒ \Ee 55/ nibbattanibbattabhave dÄ• napÄ• ramiparipÅ«raá¹‡avasena __dÄ• ne
santappetvÄ• bodhisaá¹…khÄ• tato ariyamaggaÃ±Ä• á¹‡ato jÄ• tattÄ• __ ``bodhijaâ€™â€
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ parato sabbathÄ• nÄ• nÅ«pÄ• yehi esissÄ• mi gavesissÄ•
sammÄ• sambodhiá¹ƒ jÄ«vitapariccÄ• gÄ• diá¹ƒ yaá¹ƒkiÃ±ci katvÄ• __icchÄ• mi_ abhipatt

evamidha dÄ• najjhÄ• sayassa uá¸·Ä• rabhÄ• vaá¹ƒ dassetuá¹ƒ dÄ• napÄ• ramivaseneva
__jÄ• takadesanÄ• yaá¹ƒ_ panassa sÄ«lapÄ• ramiÄ• dÄ«nampi paripÅ«raá¹‡aá¹ƒ vibhÄ• v
heá¹-á¹-hÄ• vuttanayeneva sÄ«lÄ• diguá¹‡ehi attÄ• naá¹ƒ alaá¹…karitvÄ• mahÄ• janaá¹ƒ
ovÄ• de á¹-hatvÄ• nibbattadevatÄ• sudhammÄ• yaá¹ƒ devasabhÄ• yaá¹ƒ sannipatitÄ• ``a
nissÄ• ya mayaá¹ƒ imaá¹ƒ sampattiá¹ƒ pattÄ• , evarÅ«pÄ• pi nÄ• ma anuppanne buddhe m
sÄ• dhayamÄ• nÄ• acchariyamanussÄ• loke uppajjantÄ«â€™â€™ ti mahÄ• purisassa gua
abhitthaviá¹ƒsu. tena vuttaá¹ƒ ---

``accheraá¹ƒ vata lokasmiá¹ƒ, uppajjanti vicakkhaá¹‡Ä• .

yadÄ• ahu nimirÄ• jÄ• , paá¹‡á¸• ito kusalatthikoâ€™â€™ ti || (J II 22.421) ---

Ä• di.

taá¹ƒ sutvÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• diá¹ƒ katvÄ• sabbe devÄ• bodhisattaá¹ƒ da
athekadivasaá¹ƒ \Ne 54/ mahÄ• purisassa uposathikassa uparipÄ• sÄ• davaragatassa pacc
Ä• bhujitvÄ• nisinnassa evaá¹ƒ cetaso parivitakko udapÄ• di ``dÄ• naá¹ƒ nu kho varaá¹ƒ, u
nti. so taá¹ƒ attano kaá¹…khaá¹ƒ chindituá¹ƒ nÄ• sakkhi. tasmiá¹ƒ khaá¹‡e sakkassa bhava
dassesi. sakko taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• vajjento bodhisattaá¹ƒ tathÄ• vitakkentaá¹ƒ disvÄ•
chindissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• purato á¹-hito tena ``kosi tvaâ€™â€™ nti puá¹-á¹-h
Ä• rocetvÄ• \Be 57/ ``kiá¹ƒ, mahÄ• rÄ• ja, cintesÄ«â€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesi.
uttamaá¹ƒ katvÄ• dassento ---

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhati ||

``na \Ee 56/ hete sulabhÄ• kÄ• yÄ• , yÄ• cayogena kenaci.

ye kÄ• ye upapajjanti, anagÄ• rÄ• tapassinoâ€™â€™ ti || (J II 22.429-430) ---

Ä• ha.

tattha puthutitthÄ• yatanesu methunaviratimattaá¹ƒ __hÄ«naá¹ƒ brahmacariyaá¹ƒ_ nÄ• ma
upapajjati. jhÄ• nassa upacÄ• ramattaá¹ƒ __majjhimaá¹ƒ_ nÄ• ma, tena devattaá¹ƒ upapajj
aá¹-á¹-hasamÄ• pattinibbattanaá¹ƒ pana __uttamaá¹ƒ_ nÄ• ma, tena brahmaloke nibbattati.
``nibbÄ• naâ€™â€™ nti kathenti. tenÄ• ha ``visujjhatÄ«â€™â€™ ti. sÄ• sane pana parisud

aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ patthentassa brahmacariyacetanÄ• hÄ«natÄ• ya __hÄ«na
yathÄ• patthite devaloke nibbattati. parisuddhasÄ«lassa aá¹-á¹-hasamÄ• pattinibbattanaá¹ƒ
tena brahmaloke nibbattati. parisuddhasÄ«lassa pana vipassanaá¹ƒ vaá¸• á¸• hetvÄ• araha
nÄ• ma, tena visujjhatÄ«ti. iti sakko ``mahÄ• rÄ• ja, dÄ• nato brahmacariyavÄ• sova satagu
satasahassaguá¹‡ena mahapphaloâ€™â€™ ti vaá¹‡á¹‡esi. __kÄ• yÄ• _ti brahmagaá¹‡Ä• .
yÄ• canayuttena. ``yÄ• jayogenÄ• â€™â€™ tipi pÄ• á¸·i, yajanayuttena, dÄ• nayuttenÄ• ti a
tapanissitakÄ• . imÄ• yapi gÄ• thÄ• ya brahmacariyavÄ• sasseva mahÄ• nubhÄ• vataá¹ƒ d
``kiÃ±cÄ• pi, mahÄ• rÄ• ja, dÄ• nato brahmacariyameva mahapphalaá¹ƒ, dvepi panete mah
dvÄ«supi appamatto hutvÄ• dÄ• naÃ±ca dehi sÄ«laÃ±ca rakkhÄ• hÄ«â€™â€™ ti vatvÄ• t
sakaá¹-á¹-hÄ• nameva gato.

atha naá¹ƒ devagaá¹‡o ``mahÄ• rÄ• ja, kuhiá¹ƒ gatatthÄ• â€™â€™ ti Ä• ha. sakko ``mithilÄ
kaá¹…kha chindituâ€™â€™ nti tamatthaá¹ƒ pakÄ• setvÄ• bodhisattassa guá¹‡e vitthÄ• rat
devÄ• ``mahÄ• rÄ• ja, mayhaá¹ƒ nimirÄ• jÄ• naá¹ƒ daá¹-á¹-hukÄ• mamhÄ• , sÄ• dhu naá¹
vadiá¹ƒsu. sakko ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• mÄ• taliá¹ƒ Ä• mantesi --- ``gac
vejayantaá¹ƒ Ä• ropetvÄ• Ä• nehÄ«â€™â€™ ti \Be 58/. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹
tattha mahÄ• sattaá¹ƒ Ä• ropetvÄ• tena yÄ• cito yathÄ• kammaá¹ƒ pÄ• pakammÄ«naá¹ƒ p
Ä• cikkhanto anukkamena devalokaá¹ƒ nesi \Ee 57/. devÄ• pi kho ``nimirÄ• jÄ• Ä• gatoâ€™
dibbagandhavÄ• sapupphahatthÄ• yÄ• va cittakÅ«á¹-advÄ• rakoá¹-á¹-hakÄ• paccuggantv
dibbagandhÄ• dÄ«hi pÅ«jentÄ• sudhammaá¹ƒ devasabhaá¹ƒ Ä• nayiá¹ƒsu. rÄ• jÄ• rathÄ•
pavisitvÄ• sakkena saddhiá¹ƒ ekÄ• sane nisÄ«ditvÄ• tena dibbehi kÄ• mehi nimantiyamÄ•
mayhaá¹ƒ imehi yÄ• citakÅ«pamehi kÄ• mehÄ«â€™â€™ ti paá¹-ikkhipitvÄ• anekapariyÄ• y
manussagaá¹‡anÄ• ya sattÄ• hameva á¹-hatvÄ• ``gacchÄ• mahaá¹ƒ manussalokaá¹ƒ, tatt
karissÄ• mÄ«â€™â€™ ti Ä• ha. sakko ``nimirÄ• jÄ• naá¹ƒ mithilaá¹ƒ nehÄ«â€™â€™ ti mÄ•
vejayantarathaá¹ƒ Ä• ropetvÄ• pÄ• cÄ«nadisÄ• bhÄ• gena mithilaá¹ƒ pÄ• puá¹‡i. mahÄ• ja
raÃ±Ã±o paccuggamanaá¹ƒ akÄ• si. mÄ• tali sÄ«hapaÃ±jare mahÄ• sattaá¹ƒ otÄ• retvÄ• Ä
sakaá¹-á¹-hÄ• nameva gato. mahÄ• janopi rÄ• jÄ• naá¹ƒ parivÄ• retvÄ• ``kÄ«diso, deva, d
rÄ• jÄ• devalokasampattiá¹ƒ vaá¹‡á¹‡etvÄ• ``tumhepi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karotha
uppajjissathÄ• â€™â€™ ti dhammaá¹ƒ desesi. so aparabhÄ• ge pubbe vuttanayena palitaá
paá¹-icchÄ• petvÄ• kÄ• me pahÄ• ya pabbajitvÄ• cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• b

tadÄ• sakko anuruddho ahosi. mÄ• tali Ä• nando. caturÄ• sÄ«ti rÄ• jasahassÄ• ni buddha
lokanÄ• tho.

tassa idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva bodhisambhÄ• rÄ• niddhÄ• retabbÄ• . tathÄ• b
pubbe attanÄ• pavattitaá¹ƒ kalyÄ• á¹‡avattaá¹ƒ anuppabandhessÄ• mÄ«ti mahÄ• karuá¹‡Ä
nibbattanaá¹ƒ, uá¸·Ä• ro dÄ• najjhÄ• sayo, tadanurÅ«pÄ• dÄ• nÄ• dÄ«su paá¹-ipatti, mahÄ
patiá¹-á¹-hÄ• panaá¹ƒ, yÄ• va devamanussÄ• naá¹ƒ patthaá¹-ayasatÄ• , sakkassa devarÄ•

ativimhayatÄ• , tena dibbasampattiyÄ• nimantiyamÄ• nopi \Ne 56/ taá¹ƒ analaá¹…karitvÄ• puÃ±Ã±asambhÄ• raparibrÅ«hanatthaá¹ƒ puna manussavÄ• sÅ«pagamanaá¹ƒ, lÄ• bhasan evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• niddhÄ• retabbÄ• ti.

nimirÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. candakumÄ• racariyÄ• vaá¹‡á¹‡anÄ•

<45> sattame \Be 59/ \Ee 58/ __ekarÄ• jassa atrajo_ti ekarÄ• jassa nÄ• ma kÄ• siraÃ±Ã±o pupphavatiyÄ• _ti pupphavatinÄ• make nagare. __candasavhayo_ti candasaddena avhÄ• t

atÄ«te kira ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« pupphavatÄ« nÄ• ma ahosi. tattha vasavattiraÃ±Ã±o p rajjaá¹ƒ kÄ• resi. bodhisatto tassa gotamiyÄ• nÄ• ma aggamahesiyÄ• kucchimhi paá¹-isan ``candakumÄ• roâ€™â€™ tissa nÄ• mamakaá¹ƒsu. tassa padasÄ• gamanakÄ• le aparopi ``sÅ«riyakumÄ• roâ€™â€™ ti nÄ• mamakaá¹ƒsu. tassa padasÄ• gamanakÄ• le ekÄ• dhÄ tissÄ• nÄ• mamakaá¹ƒsu. vemÄ• tikÄ• ca nesaá¹ƒ bhaddaseno sÅ«ro cÄ• ti dve bhÄ• taro anupubbena vuddhippatto sippesu ca vijjÄ• á¹-á¹-hÄ• nesu ca pÄ• raá¹ƒ agamÄ• si. tassa r candaá¹ƒ nÄ• ma rÄ• jadhÄ«taraá¹ƒ Ä• netvÄ• uparajjaá¹ƒ adÄ• si. bodhisattassa eko putt ``vÄ• suloâ€™â€™ ti nÄ• mamakaá¹ƒsu. tassa pana raÃ±Ã±o khaá¹‡á¸• ahÄ• lo nÄ• ma pu á¹-hapesi. so laÃ±javittako hutvÄ• laÃ±jaá¹ƒ gahetvÄ• assÄ• mike sÄ• mike karoti, sÄ• mi athekadivasaá¹ƒ aá¹-á¹-aparÄ• jito eko puriso vinicchayaá¹-á¹-hÄ• ne upakkosento nikkham rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gacchantaá¹ƒ bodhisattaá¹ƒ disvÄ• tassa pÄ• desu nipatitvÄ• ``s vinicchaye vilopaá¹ƒ khÄ• dati, ahaá¹ƒ tena laÃ±jaá¹ƒ gahetvÄ• parÄ• jayaá¹ƒ pÄ• pitoâ€™ aá¹-á¹-assaramakÄ• si. bodhisatto ``mÄ• bhÄ• yÄ«â€™â€™ ti taá¹ƒ assÄ• setvÄ• vinicch sÄ• mikaá¹ƒ akÄ• si. mahÄ• jano mahÄ• saddena sÄ• dhukÄ• ramadÄ• si.

rÄ• jÄ• ``bodhisattena kira aá¹-á¹-o suvinicchitoâ€™â€™ ti sutvÄ• taá¹ƒ Ä• mantetvÄ• ``t \Ne 57/ tvameva aá¹-á¹-akaraá¹‡e vinicchayaá¹ƒ vinicchinÄ• hÄ«â€™â€™ ti vinicchayaá¹ƒ khaá¹‡á¸• ahÄ• lassa Ä• yo pacchijji. so tato paá¹-á¹-hÄ• ya bodhisatte Ä• ghÄ• taá¹ƒ band otÄ• rÄ• pekkho vicari. so pana rÄ• jÄ• mudhappasanno. so ekadivasaá¹ƒ supinantena dev gantukÄ• mo hutvÄ• ``purohitaá¹ƒ \Be 60/ brahmalokagÄ• mimaggaá¹ƒ Ä• cikkhÄ• â€™â€ dadanto sabbacatukkena yaÃ±Ã±aá¹ƒ yajassÅ«â€™â€™ ti vatvÄ• raÃ±Ã±Ä• ``kiá¹ƒ atidÄ ``attano piyaputtÄ• piyabhariyÄ• piyadhÄ«taro mahÄ• vibhavaseá¹-á¹-hino maá¹…galahatt cattÄ• ro katvÄ• dvipadacatuppade yaÃ±Ã±atthÄ• ya pariccajitvÄ• tesaá¹ƒ galalohitena ya nÄ• mÄ• â€™â€™ ti saÃ±Ã±Ä• pesi. iti so ``saggamaggaá¹ƒ Ä• cikkhissÄ• mÄ«â€™â€™ t

rÄ• jÄ• pi tasmiá¹ƒ paá¹‡á¸• itasaÃ±Ã±Ä« hutvÄ• ``tena vuttavidhi saggamaggoâ€™â€™ t paá¹-ipajjitukÄ• mo mahantaá¹ƒ yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ kÄ• rÄ• petvÄ• tattha bodhisattÄ• c

Ä• diá¹ƒ katvÄ• khaá¹‡á¸• ahÄ• lena vuttaá¹ƒ sabbaá¹ƒ dvipadacatuppadaá¹ƒ yaÃ±Ã±apas
Ä• á¹‡Ä• pesi. sabbaÃ±ca yaÃ±Ã±asambhÄ• raá¹ƒ upakkhaá¹-aá¹ƒ ahosi. taá¹ƒ sutvÄ• ma
kolÄ• halaá¹ƒ akÄ• si. rÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• khaá¹‡á¸• ahÄ• lena upatthambhito
Ä• á¹‡Ä• pesi. bodhisatto ``khaá¹‡á¸• ahÄ• lena vinicchayaá¹-á¹-hÄ• naá¹ƒ alabhantena ma
mameva maraá¹‡aá¹ƒ icchantena mahÄ• janassa anayabyasanaá¹ƒ uppÄ• ditaâ€™â€™ nt
upÄ• yehi rÄ• jÄ• naá¹ƒ tato duggahitaggÄ• hato vivecetuá¹ƒ vÄ• yamitvÄ• pi nÄ• sakkhi. m
mahantaá¹ƒ kÄ• ruÃ±Ã±amakÄ• si. mahÄ• janassa paridevantasseva yaÃ±Ã±Ä• vÄ• á¹-e s
rÄ• japuttaá¹ƒ netvÄ• gÄ«vÄ• ya nÄ• metvÄ• nisÄ«dÄ• pesuá¹ƒ. khaá¹‡á¸• ahÄ• lo suvaá
khaggaá¹ƒ Ä• dÄ• ya ``tassa gÄ«vaá¹ƒ chindissÄ• mÄ«â€™â€™ ti aá¹-á¹-hÄ• si. taá¹ƒ disv
rÄ• japuttassa devÄ« ``aÃ±Ã±aá¹ƒ me paá¹-isaraá¹‡aá¹ƒ natthi, attano saccabalena sÄ• mi
karissÄ• mÄ«â€™â€™ ti aÃ±jaliá¹ƒ paggayha parisÄ• ya antare vicarantÄ« ``idaá¹ƒ ekante
khaá¹‡á¸• ahÄ• lo saggamaggoti karoti. iminÄ• mayhaá¹ƒ saccavacanena mama sÄ• mikas

``yÄ• devatÄ• idha loke, sabbÄ• tÄ• saraá¹‡aá¹ƒ gatÄ• .

anÄ• thaá¹ƒ tÄ• yatha mamaá¹ƒ, yathÄ• haá¹ƒ patimÄ• siyaâ€™â€™ nti || ---

saccakiriyamakÄ• si. sakko \Ee 60/ devarÄ• jÄ• tassÄ• paridevanasaddaá¹ƒ sutvÄ• taá¹ƒ
jalitaá¹ƒ ayokÅ«á¹-aá¹ƒ Ä• dÄ• ya Ä• gantvÄ• rÄ• jÄ• naá¹ƒ tÄ• setvÄ• \Be 61/ sabbe viss
attano dibbarÅ«paá¹ƒ dassetvÄ• sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ vajiraá¹ƒ paribbhamanto `
kÄ• á¸·akaá¹‡á¹‡i, kadÄ• tayÄ• pÄ• á¹‡Ä• tipÄ• tena sugatigamanaá¹ƒ diá¹-á¹-hapubbaá¹ƒ
imaá¹ƒ janaá¹ƒ bandhanato \Ne 58/ mocehi, no ce mocessasi, ettheva te imassa ca duá¹-á¹
sÄ«saá¹ƒ phÄ• lessÄ• mÄ«â€™â€™ ti Ä• kÄ• se aá¹-á¹-hÄ• si. taá¹ƒ acchariyaá¹ƒ disvÄ•
sÄ«ghaá¹ƒ sabbe bandhanÄ• mocesuá¹ƒ.

atha mahÄ• jano ekakolÄ• halaá¹ƒ katvÄ• sahasÄ• yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ ajjhottharitvÄ•
leá¸• á¸• uppahÄ• raá¹ƒ dento tattheva naá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• rÄ• jÄ• nampi n
bodhisatto puretarameva pitaraá¹ƒ palissajitvÄ• á¹-hito mÄ• retuá¹ƒ na adÄ• si. mahÄ• jano
pÄ• paraÃ±Ã±o dema, chattaá¹ƒ panassa na dassÄ• ma, nagare vÄ• saá¹ƒ vÄ• na dassÄ•
katvÄ• bahinagare vÄ• sÄ• pessÄ• mÄ• â€™â€™ ti rÄ• javesaá¹ƒ hÄ• retvÄ• kÄ• sÄ• vaa
haliddipilotikÄ• ya sÄ«saá¹ƒ veá¹-hetvÄ• caá¹‡á¸• Ä• laá¹ƒ katvÄ• caá¹‡á¸• Ä• lagÄ• maá¹
taá¹ƒ pasughÄ• tayaÃ±Ã±aá¹ƒ yajiá¹ƒsu ceva yajÄ• pesuÃ±ca anumodiá¹ƒsu ca, sabbe te n
tenÄ• ha bhagavÄ• ---

``sabbe patiá¹-á¹-hÄ• nirayaá¹ƒ, yathÄ• taá¹ƒ pÄ• pakaá¹ƒ karitvÄ• na.

na hi pÄ• pakammaá¹ƒ katvÄ• , labbhÄ• sugatiá¹ƒ ito gantuâ€™â€™ nti || (J II 22.1143).

atha sabbÄ• pi rÄ• japarisÄ• nÄ• garÄ• ceva jÄ• napadÄ• ca samÄ• gantvÄ• bodhisatta
dhammena rajjaá¹ƒ anusÄ• santo taá¹ƒ attano mahÄ• janassa ca akÄ• raá¹‡eneva uppanna
anussaritvÄ• saá¹ƒvegajÄ• to puÃ±Ã±akiriyÄ• su bhiyyosomattÄ• ya ussÄ• hajÄ• to mahÄ
rakkhi, uposathakammaá¹ƒ samÄ• diyi. tena vuttaá¹ƒ ---

<46> á¹• 21 ``tadÄ• haá¹ƒ yajanÄ• mutto, nikkhanto yaÃ±Ã±avÄ• á¹-ato.

saá¹ƒvegaá¹ƒ janayitvÄ• na, mahÄ• dÄ• naá¹ƒ pavattayiâ€™â€™ nti || --- Ä• di.

tattha \Be 62/ \Ee 61/ __yajanÄ• mutto_ti khaá¹‡á¸• ahÄ• lena vihitayaÃ±Ã±avidhito vuttan
mutto. __nikkhanto yaÃ±Ã±avÄ• á¹-ato_ti abhisekakaraá¹‡atthÄ• ya ussÄ• hajÄ• tena mahÄ
yaÃ±Ã±abhÅ«mito niggato. __saá¹ƒvegaá¹ƒ janayitvÄ• nÄ• _ti evaá¹ƒ ``bahuantarÄ• yo lok
ativiya saá¹ƒvegaá¹ƒ uppÄ• detvÄ• . __mahÄ• dÄ• naá¹ƒ pavattayi_nti cha dÄ• nasÄ• lÄ• y
dhanapariccÄ• gena vessantaradÄ• nasadisaá¹ƒ \Ne 59/ mahÄ• dÄ• namadÄ• siá¹ƒ. etena
paá¹-á¹-hÄ• ya tassa mahÄ• dÄ• nassa pavattitabhÄ• vaá¹ƒ dasseti.

<47> __dakkhiá¹‡eyye adatvÄ• nÄ• _ti dakkhiá¹‡Ä• rahe puggale deyyadhammaá¹ƒ aparic
rattiyo_ti appekadÄ• chapi paÃ±capi rattiyo attano pivanakhÄ• danabhuÃ±janÄ• ni na karo

tadÄ• kira bodhisatto sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• mahÄ• megho viya a
pavattesi. tattha kiÃ±cÄ• pi dÄ• nasÄ• lÄ• su annapÄ• nÄ• diuá¸·Ä• ruá¸·Ä• rapaá¹‡Ä«tapa
yathÄ• rucitaá¹ƒ divase divase dÄ«yati, tathÄ• pi attano sajjitaá¹ƒ Ä• hÄ• raá¹ƒ rÄ• jÄ• raha
yÄ• cakÄ• naá¹ƒ adatvÄ• na bhuÃ±jati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``nÄ• haá¹ƒ pivÄ• mÅ

<48> idÄ• ni tathÄ• yÄ• cakÄ• naá¹ƒ dÄ• ne kÄ• raá¹‡aá¹ƒ dassento upamaá¹ƒ tÄ• va Ä•
nÄ• mÄ• â€™â€™ _tiÄ• dinÄ• . tassattho --- yathÄ• nÄ• ma vÄ• á¹‡ijo bhaá¹‡á¸• aá¹-á¹-hÅ
pÄ• bhatena bahuá¹ƒ bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• vipulaá¹ƒ bhaá¹‡á¸• asannicayaá¹ƒ katv
__yattha_ssa __lÄ• bho_ udayo __mahÄ• hoti, tattha_ dese kÄ• le vÄ• __taá¹ƒ_ bhaá¹‡á¸
vikkiá¹‡Ä• ti.

<49> __sakabhuttÄ• pÄ«_ti sakabhuttatopi attanÄ• paribhuttatopi. ``sakaparibhuttÄ• pÄ«â
__pare_ti parasmiá¹ƒ paá¹-iggÄ• hakapuggale. __satabhÄ• go_ti anekasatabhÄ• go Ä• yati
vuttaá¹ƒ hoti --- yathÄ• vÄ• á¹‡ijena kÄ«tabhaá¹‡á¸• aá¹ƒ tattheva avikkiá¹‡itvÄ• tathÄ• rÅ
vikkiá¹‡iyamÄ• naá¹ƒ bahuá¹ƒ udayaá¹ƒ vipulaá¹ƒ phalaá¹ƒ hoti, tatheva attano santakaá¹ƒ
anupabhuÃ±jitvÄ• parasmiá¹ƒ paá¹-iggÄ• hakapuggale dinnaá¹ƒ mahapphalaá¹ƒ anekasata
attanÄ• \Be 63/ abhuÃ±jitvÄ• pi parassa dÄ• tabbamevÄ• ti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --
dÄ• naá¹ƒ datvÄ• sataguá¹‡Ä• \Ee 62/ dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• . puthujjanad
sahassaguá¹‡Ä• â€™â€™ ti (MN III 379) vitthÄ• ro. aparampi vuttaá¹ƒ ``evaá¹ƒ ce, bhikkha

dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaá¹ƒ, yathÄ• haá¹ƒ jÄ• nÄ• mi, na adatvÄ• bhuÃ±jeyyuá¹
maccheramalaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-heyya. yopi nesaá¹ƒ assa carimo Ä• lopo c
tatopi na asaá¹ƒvibhajitvÄ• bhuÃ±jeyyuâ€™â€™ ntiÄ• di (It 26).

<50> __etamatthavasaá¹ƒ Ã±atvÄ• _ti etaá¹ƒ dÄ• nassa mahapphalabhÄ• vasaá¹…khÄ• ta
paccayabhÄ• vasaá¹…khÄ• taÃ±ca \Ne 60/ atthavasaá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• nitvÄ• . __na p
dÄ• napÄ• ramito Ä«sakampi na nivattÄ• mi abhikkamÄ• mi eva. kimatthaá¹ƒ? __sambodhi
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ anuppattiyÄ• anuppattiyatthaá¹ƒ, adhigantunti attho.

tadÄ• bodhisatto mahÄ• janena pitari caá¹‡á¸• Ä• lagÄ• maá¹ƒ pavesite dÄ• tabbayuttaka
nivÄ• sanÄ• ni pÄ• rupanÄ• ni ca. sopi nagaraá¹ƒ pavisituá¹ƒ alabhanto bodhisatte uyyÄ• n
bahigate upasaá¹…kamati, puttasaÃ±Ã±Ä• ya pana na vandati, na aÃ±jalikammaá¹ƒ karoti,
sÄ• mÄ«â€™â€™ ti vadati. bodhisattopi diá¹-á¹-hadivase atirekasammÄ• naá¹ƒ karoti. so e
kÄ• retvÄ• Ä• yupariyosÄ• ne sapariso devalokaá¹ƒ pÅ«resi.

tadÄ• khaá¹‡á¸• ahÄ• lo devadatto ahosi, gotamÄ« devÄ« mahÄ• mÄ• yÄ• , candÄ• rÄ• j
rÄ• hulo, selÄ• uppalavaá¹‡á¹‡Ä• , sÅ«ro mahÄ• kassapo, bhaddaseno mahÄ• moggallÄ•
candarÄ• jÄ• lokanÄ• tho.

tassa idhÄ• pi pubbe vuttanayeneva yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabbÄ• . ta
kakkhaá¸·apharusabhÄ• vaá¹ƒ jÄ• nantopi ajjhupekkhitvÄ• dhammena samena aá¹-á¹-assa
mÄ• retukÄ• masseva khaá¹‡á¸• ahÄ• lassa tathÄ• yaÃ±Ã±avidhÄ• naá¹ƒ jÄ• nitvÄ• pi tas
attano parisaá¹ƒ gahetvÄ• pitu sattu bhavituá¹ƒ samatthopi ``mÄ• disassa nÄ• ma garÅ«hi
ti attÄ• naá¹ƒ purisapasuá¹ƒ katvÄ• ghÄ• tÄ• petukÄ• massa pitu Ä• á¹‡Ä• yaá¹ƒ avaá¹-á¹-
gahetvÄ• sÄ«saá¹ƒ \Be 64/ chindituá¹ƒ upakkamante \Ee 63/ purohite attano pitari putte sa
mettÄ• pharaá¹‡ena samacittatÄ• , mahÄ• jane pitaraá¹ƒ mÄ• retuá¹ƒ upakkamante sayaá¹
jÄ«vitadÄ• naÃ±ca, divase divase vessantaradÄ• nasadisaá¹ƒ mahÄ• dÄ• naá¹ƒ dadatopi c
mahÄ• janena caá¹‡á¸• Ä• lesu vÄ• sÄ• pitassa pitu dÄ• tabbayuttakaá¹ƒ datvÄ• posanaá¹
puÃ±Ã±akiriyÄ• su patiá¹-á¹-hÄ• pananti evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• niddhÄ• retab

candakumÄ• racariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sivirÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<51> aá¹-á¹-hame \Ne 61/ __ariá¹-á¹-hasavhaye nagare_ti ariá¹-á¹-hapuranÄ• make nagare
khattiyo_ti sivÄ«ti gottato evaá¹ƒnÄ• mako rÄ• jÄ• ahosi.

atÄ«te kira siviraá¹-á¹-he ariá¹-á¹-hapuranagare sivirÄ• je rajjaá¹ƒ kÄ• rente mahÄ• satto ta

nibbatti. ``sivikumÄ• roâ€™â€™ tissa nÄ• mamakaá¹ƒsu. so vayappatto takkasilaá¹ƒ gantv
pitu sippaá¹ƒ dassetvÄ• uparajjaá¹ƒ labhitvÄ• aparabhÄ• ge pitu accayena rÄ• jÄ• hutvÄ•
dasa rÄ• jadhamme akopetvÄ• rajjaá¹ƒ kÄ• rento nagarassa catÅ«su dvÄ• resu nagarama
dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ chasatasahassapariccÄ• gena mahÄ• dÄ• naá¹ƒ
aá¹-á¹-hamÄ«cÄ• tuddasÄ«pannarasÄ«su sayaá¹ƒ dÄ• nasÄ• laá¹ƒ gantvÄ• dÄ• naggaá¹ƒ

so ekadÄ• puá¹‡á¹‡amadivase pÄ• tova samussitasetacchatte rÄ• japallaá¹…ke nisinno a
Ä• vajjento bÄ• hiravatthuá¹ƒ attanÄ• adinnaá¹ƒ nÄ• ma adisvÄ• ``na me bÄ• hirakadÄ• n
yathÄ• ajjhattikadÄ• naá¹ƒ, aho vata mama dÄ• nasÄ• laá¹ƒ gatakÄ• le koci yÄ• cako bÄ•
64/ ajjhattikameva yÄ• ceyya, sace hi me koci sarÄ«re maá¹ƒsaá¹ƒ vÄ• lohitaá¹ƒ vÄ• sÄ«s
hadayamaá¹ƒsaá¹ƒ vÄ• akkhÄ«ni vÄ• upaá¸• á¸• hasarÄ«raá¹ƒ vÄ• sakalameva vÄ• atta
yÄ• ceyya, taá¹ƒtadevassa \Be 65/ adhippÄ• yaá¹ƒ pÅ«rento dÄ• tuá¹ƒ sakkomÄ«â€™â€™
pana akkhÄ«naá¹ƒ eva vasena Ä• gatÄ• . tena vuttaá¹ƒ ---

``nisajja pÄ• sÄ• davare, evaá¹ƒ cintesahaá¹ƒ tadÄ• â€™â€™ ||

<52> á¹• 21 ``yaá¹ƒkiÃ±ci mÄ• nusaá¹ƒ dÄ• naá¹ƒ, adinnaá¹ƒ me na vijjati.

yopi yÄ• ceyya maá¹ƒ cakkhuá¹ƒ, dadeyyaá¹ƒ avikampitoâ€™â€™ ti ||

tattha __mÄ• nusaá¹ƒ dÄ• na_nti pakatimanussehi dÄ• tabbadÄ• naá¹ƒ annapÄ• nÄ• di. e
uá¸·Ä• re dÄ• najjhÄ• saye uppanne sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ
kÄ• raá¹‡aá¹ƒ Ä• vajjento bodhisattassa ajjhÄ• sayaá¹ƒ disvÄ• ``sivirÄ• jÄ• ajja sampattay
yÄ• canti, cakkhÅ«ni uppÄ• á¹-etvÄ• nesaá¹ƒ dassÄ• mÄ«ti cintesÄ«â€™â€™ ti sakko dev
``so sakkhissati nu kho taá¹ƒ dÄ• tuá¹ƒ, udÄ• hu noti vÄ«maá¹ƒsissÄ• mi tÄ• va naâ€™â€™
gandhodakaghaá¹-ehi nhatvÄ• sabbÄ• laá¹…kÄ• rehi paá¹-imaá¹‡á¸• ite alaá¹…katahatthik
gacchante jarÄ• jiá¹‡á¹‡o andhabrÄ• hmaá¹‡o viya hutvÄ• tassa cakkhupathe ekasmiá¹ƒ u
pasÄ• retvÄ• rÄ• jÄ• naá¹ƒ jayÄ• petvÄ• á¹-hito bodhisattena tadabhimukhaá¹ƒ vÄ• raá¹‡a
kiá¹ƒ icchasÄ«â€™â€™ ti pucchito ``tava dÄ• najjhÄ• sayaá¹ƒ nissÄ• ya samuggatena kitti
sakalalokasannivÄ• so nirantaraá¹ƒ phuá¹-o, ahaÃ±ca andho, tasmÄ• taá¹ƒ yÄ• cÄ• mÄ«â
ekaá¹ƒ cakkhuá¹ƒ yÄ• ci. tena vuttaá¹ƒ ---

<53> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, sakko devÄ• namissaro.

nisinno devaparisÄ• ya, idaá¹ƒ vacanamabravi ||

<54> á¹• 21 ``nisajja pÄ• sÄ• davare, sivirÄ• jÄ• mahiddhiko.

cintento vividhaá¹ƒ dÄ• naá¹ƒ, adeyyaá¹ƒ so na passati ||

<55> á¹• 21 ``tathaá¹ƒ nu vitathaá¹ƒ netaá¹ƒ, handa vÄ«maá¹ƒsayÄ• mi taá¹ƒ.

muhuttaá¹ƒ Ä• gameyyÄ• tha, yÄ• va jÄ• nÄ• mi taá¹ƒ manaá¹ƒ ||

<56> á¹• 21 ``pavedhamÄ• no palitasiro, valigatto jarÄ• turo.

andhavaá¹‡á¹‡ova hutvÄ• na, rÄ• jÄ• naá¹ƒ upasaá¹…kami ||

<57> á¹• 21 ``so \Be 66/ tadÄ• paggahetvÄ• na, vÄ• maá¹ƒ dakkhiá¹‡abÄ• hu ca.

sirasmiá¹ƒ aÃ±jaliá¹ƒ katvÄ• , idaá¹ƒ vacanamabravi ||

<58> á¹• 21 `` `yÄ• cÄ• mi taá¹ƒ mahÄ• rÄ• ja, dhammika raá¹-á¹-havaá¸• á¸• hana.

tava dÄ• naratÄ• kitti, uggatÄ• devamÄ• nuse ||

<59> á¹• 21 `` `ubhopi nettÄ• nayanÄ• , andhÄ• upahatÄ• mama.

ekaá¹ƒ me nayanaá¹ƒ dehi, tvampi ekena yÄ• payÄ• â€™â€™ â€™ ti ||

tattha __cintento vividhaá¹ƒ dÄ• na_nti attanÄ• dinnaá¹ƒ vividhaá¹ƒ dÄ• naá¹ƒ cintento, Ä•
attanÄ• dinnaá¹ƒ vividhaá¹ƒ bÄ• hiraá¹ƒ deyyadhammaá¹ƒ cintento. __adeyyaá¹ƒ so na pa
ajjhattikavatthumpi adeyyaá¹ƒ dÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ na passati, ``cakkhÅ«nipi uppÄ•
dassÄ• mÄ«â€™â€™ ti cintesÄ«ti \Ne 63/ adhippÄ• yo. __tathaá¹ƒ nu vitathaá¹ƒ neta_nti e
ajjhattikavatthunopi \Ee 65/ adeyyassa adassanaá¹ƒ deyyabhÄ• veneva dassanaá¹ƒ cintana
udÄ• hu, asaccanti attho. __so tadÄ• paggahetvÄ• na, vÄ• maá¹ƒ dakkhiá¹‡abÄ• hu cÄ• _
dakkhiá¹‡abÄ• huÃ±ca tadÄ• paggahetvÄ• , ubho bÄ• hÅ« ukkhipitvÄ• ti attho. __raá¹-á¹-h
raá¹-á¹-havaá¸• á¸• hÄ«kara. __tvampi ekena yÄ• payÄ• _ti ekena cakkhunÄ• samavisama
attabhÄ• vaá¹ƒ tvaá¹ƒ yÄ• pehi, ahampi bhavato laddhena ekena yÄ• pemÄ«ti dasseti.

taá¹ƒ sutvÄ• mahÄ• satto tuá¹-á¹-hamÄ• naso ``idÄ• nevÄ• haá¹ƒ pÄ• sÄ• de nisinno evaá
me cittaá¹ƒ Ã±atvÄ• viya cakkhuá¹ƒ yÄ• cati, aho vata me lÄ• bhÄ• , ajja me manoratho ma
adinnapubbaá¹ƒ vata dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to ahosi. tamatthaá¹ƒ

<60> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

kataÃ±jalÄ« vedajÄ• to, idaá¹ƒ vacanamabraviá¹ƒ ||

<61> á¹• 21 `` `idÄ• nÄ• haá¹ƒ cintayitvÄ• na, pÄ• sÄ• dato idhÄ• gato.

tvaá¹ƒ mama cittamaÃ±Ã±Ä• ya, nettaá¹ƒ yÄ• citumÄ• gato ||

<62> á¹• 21 `` `aho \Be 67/ me mÄ• nasaá¹ƒ siddhaá¹ƒ, saá¹…kappo paripÅ«rito.

adinnapubbaá¹ƒ dÄ• navaraá¹ƒ, ajja dassÄ• mi yÄ• cakeâ€™â€™ â€™ ti ||

tattha __tassÄ• _ti tassa brÄ• hmaá¹‡arÅ«padharassa sakkassa. __haá¹-á¹-ho_ti tuá¹-á¹-h
__saá¹ƒviggamÄ• naso_ti mama cittaá¹ƒ jÄ• nitvÄ• viya iminÄ• brÄ• hmaá¹‡ena cakkhu y
evaá¹ƒ acintetvÄ• pamajjito vatamhÄ«ti saá¹ƒviggacitto. __vedajÄ• to_ti jÄ• tapÄ«tipÄ• mo
abhÄ• siá¹ƒ. __mÄ• nasa_nti manasi bhavaá¹ƒ mÄ• nasaá¹ƒ, dÄ• najjhÄ• sayo, ``cakkhuá¹
uppannadÄ• najjhÄ• sayoti attho. __saá¹…kappo_ti manoratho. __paripÅ«rito_ti paripuá¹‡á

atha bodhisatto cintesi --- ``ayaá¹ƒ brÄ• hmaá¹‡o mama cittÄ• cÄ• raá¹ƒ Ã±atvÄ• viya duc
yÄ• cati, siyÄ• nu kho kÄ• yaci devatÄ• ya anusiá¹-á¹-ho bhavissati, pucchissÄ• mi tÄ• va
taá¹ƒ brÄ• hmaá¹‡aá¹ƒ pucchi. tenÄ• ha bhagavÄ• __jÄ• takadesanÄ• yaá¹ƒ_ ---

``kenÄ• nusiá¹-á¹-ho \Ne 64/ idhamÄ• gatosi, vanibbaka cakkhupathÄ• ni yÄ• cituá¹ƒ.

suduccajaá¹ƒ \Ee 66/ yÄ• casi uttamaá¹…gaá¹ƒ, yamÄ• hu nettaá¹ƒ purisena duccajaâ€™â

taá¹ƒ sutvÄ• brÄ• hmaá¹‡arÅ«padharo sakko Ä• ha ---

``yamÄ• hu devesu sujampatÄ«ti, maghavÄ• ti naá¹ƒ Ä• hu manussaloke.

tenÄ• nusiá¹-á¹-ho idhamÄ• gatosmi, vanibbako cakkhupathÄ• ni yÄ• cituá¹ƒ ||

``vanibbato mayhaá¹ƒ vaniá¹ƒ anuttaraá¹ƒ, dadÄ• hi te cakkhupathÄ• ni yÄ• cito.

dadÄ• hi me cakkhupathaá¹ƒ anuttaraá¹ƒ, yamÄ• hu nettaá¹ƒ purisena duccajaâ€™â€™ nt

mahÄ• satto Ä• ha ---

``yena atthena Ä• gacchi, yamatthamabhipatthayaá¹ƒ.

te te ijjhantu saá¹…kappÄ• , labha cakkhÅ«ni brÄ• hmaá¹‡a ||

``ekaá¹ƒ \Be 68/ te yÄ• camÄ• nassa, ubhayÄ• ni dadÄ• mahaá¹ƒ.

sa cakkhumÄ• gaccha janassa pekkhato,

yadicchase tvaá¹ƒ tada te samijjhatÅ«â€™â€™ ti || (J I 15.56-57).

tattha __vanibbakÄ• _ti taá¹ƒ Ä• lapati. __cakkhupathÄ• nÄ«_ti dassanassa pathabhÄ• vat
nÄ• maá¹ƒ. __yamÄ• hÅ«_ti yaá¹ƒ loke ``duccajaâ€™â€™ nti kathenti. __vanibbato_ti yÄ•
yÄ• canaá¹ƒ. __te te_ti te tava tassa andhassa saá¹…kappÄ• . __sa cakkhumÄ• _ti so tvaá
cakkhumÄ• hutvÄ• . __tada te samijjhatÅ«_ti yaá¹ƒ tvaá¹ƒ mama santikÄ• icchasi, taá¹ƒ te

rÄ• jÄ• ettakaá¹ƒ kathetvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o sakkena anusiá¹-á¹-ho idhÄ• gatosmÄ
iminÄ• upÄ• yena cakkhu sampajjissatÄ«â€™â€™ ti Ã±atvÄ• ``idheva mayÄ• cakkhÅ«ni
asÄ• ruppaâ€™â€™ nti cintetvÄ• brÄ• hmaá¹‡aá¹ƒ Ä• dÄ• ya antepuraá¹ƒ gantvÄ• rÄ• jÄ
nÄ• ma vejjaá¹ƒ pakkosÄ• pesi. atha ``amhÄ• kaá¹ƒ kira rÄ• jÄ• akkhÄ«ni uppÄ• á¹-etvÄ•
dÄ• tukÄ• moâ€™â€™ ti sakalanagare ekakolÄ• halaá¹ƒ \Ee 67/ ahosi. atha naá¹ƒ raÃ±Ã±
rÄ• javallabhÄ• \Ne 65/ amaccÄ• pÄ• risajjÄ• nÄ• garÄ• orodhÄ• ca sabbe sannipatitvÄ
nivÄ• resuá¹ƒ. rÄ• jÄ• pi ne anuvÄ• resi tenÄ• ha ---

``mÄ• no deva adÄ• cakkhuá¹ƒ, mÄ• no sabbe parÄ• kari.

dhanaá¹ƒ dehi mahÄ• rÄ• ja, muttÄ• veá¸·uriyÄ• bahÅ« ||

``yutte deva rathe dehi, Ä• jÄ• nÄ«ye calaá¹…kate.

nÄ• ge dehi mahÄ• rÄ• ja, hemakappanavÄ• sase ||

``yathÄ• taá¹ƒ sivayo sabbe, sayoggÄ• sarathÄ• sadÄ• .

samantÄ• parikireyyuá¹ƒ, evaá¹ƒ dehi rathesabhÄ• â€™â€™ ti || (J I 15.58-60).

atha rÄ• jÄ• tisso gÄ• thÄ• abhÄ• si ---

``yo ve dassanti vatvÄ• na, adÄ• ne kurute mano.

bhÅ«myaá¹ƒ so patitaá¹ƒ pÄ• saá¹ƒ, gÄ«vÄ• yaá¹ƒ paá¹-imuÃ±cati ||

``yo \Be 69/ ve dassanti vatvÄ• na, adÄ• ne kurute mano.

pÄ• pÄ• pÄ• pataro hoti, sampatto yamasÄ• dhanaá¹ƒ ||

``yaÃ±hi yÄ• ce taÃ±hi dade, yaá¹ƒ na yÄ• ce na taá¹ƒ dade.

svÄ• haá¹ƒ tameva dassÄ• mi, yaá¹ƒ maá¹ƒ yÄ• cati brÄ• hmaá¹‡oâ€™â€™ ti || (J I 15.61-

tattha __mÄ• no, devÄ• _ti __no_ti nipÄ• tamattaá¹ƒ. deva, mÄ• __cakkhuá¹ƒ_ adÄ• si. __
amhe sabbe mÄ• pariccaji. akkhÄ«su hi dinnesu tvaá¹ƒ rajjaá¹ƒ na karissasi, evaá¹ƒ tayÄ•
nÄ• ma bhavissÄ• mÄ• ti adhippÄ• yena evamÄ• haá¹ƒsu. __parikireyyu_nti parivÄ• reyyuá
taá¹ƒ avikalacakkhuá¹ƒ sivayo ciraá¹ƒ parivÄ• reyyuá¹ƒ, evaá¹ƒ dehi dhanamevassa dehi, n
hi dinnesu na taá¹ƒ sivayo parivÄ• ressantÄ«ti dasseti.

__paá¹-imuÃ±catÄ«_ti paá¹-ipaveseti. __pÄ• pÄ• pÄ• pataro hotÄ«_ti lÄ• makÄ• lÄ• mak
yamasÄ• dhana_nti yamassa Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ ussadanirayaá¹ƒ esa patto n
\Ne 66/ yaá¹ƒ vatthuá¹ƒ yÄ• cako yÄ• cati, dÄ• yakopi tadeva dadeyya, na ayÄ• citaá¹ƒ, aya
cakkhuá¹ƒ maá¹ƒ yÄ• cati, na muttÄ• dikaá¹ƒ dhanaá¹ƒ, taá¹ƒ dassÄ• mÄ«ti vadati.

atha \Ee 68/ naá¹ƒ ``Ä• yuÄ• dÄ«su kiá¹ƒ patthetvÄ• cakkhÅ«ni desi devÄ• â€™â€™ ti pu
``nÄ• haá¹ƒ diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaá¹ƒ vÄ• sampattiá¹ƒ patthetvÄ• demi, a
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o porÄ• á¹‡akamaggo esa, yadidaá¹ƒ dÄ• napÄ• ramipÅ«raá¹‡
vuttaá¹ƒ ---

``Ä• yuá¹ƒ nu vaá¹‡á¹‡aá¹ƒ nu sukhaá¹ƒ balaá¹ƒ nu, kiá¹ƒ patthayÄ• no nu janinda desi.

kathaÃ±hi rÄ• jÄ• sivinaá¹ƒ anuttaro, cakkhÅ«ni dajjÄ• paralokahetu ||

``na vÄ• hametaá¹ƒ yasasÄ• dadÄ• mi, na puttamicche na dhanaá¹ƒ na raá¹-á¹-haá¹ƒ.

sataÃ±ca dhammo carito purÄ• á¹‡o, icceva dÄ• ne ramate mano mamÄ• â€™â€™ ti || (J I

tattha \Be 70/ __paralokahetÅ«_ti, mahÄ• rÄ• ja, kathaá¹ƒ nÄ• ma tumhÄ• diso paá¹‡á¸• it
sakkasampattisadisaá¹ƒ sandiá¹-á¹-hikaá¹ƒ issariyaá¹ƒ pahÄ• ya paralokahetu cakkhÅ«ni d

__na vÄ• ha_nti na ve ahaá¹ƒ. __yasasÄ• _ti dibbassa vÄ• mÄ• nusassa vÄ• issariyassa
__sataá¹ƒ_ bodhisattÄ• naá¹ƒ __dhammo_ buddhakÄ• rako __carito_ Ä• carito Ä• ciá¹‡á¹‡

kÄ• raá¹‡ena __dÄ• ne_yeva Ä«diso __mama mano_ niratoti.

evaÃ±ca pana vatvÄ• rÄ• jÄ• amacce saÃ±Ã±Ä• petvÄ• sivakaá¹ƒ vejjaá¹ƒ Ä• á¹‡Ä• pesi
akkhÄ«ni imassa brÄ• hmaá¹‡assa dÄ• tuá¹ƒ sÄ«ghaá¹ƒ uppÄ• á¹-etvÄ• hatthe patiá¹-á¹-h
vuttaá¹ƒ ---

<63> á¹• 21 ``ehi sivaka uá¹-á¹-hehi, mÄ• dandhayi mÄ• pavedhayi.

ubhopi nayanaá¹ƒ dehi, uppÄ• á¹-etvÄ• vanibbake ||

<64> á¹• 21 ``tato so codito mayhaá¹ƒ, sivako vacanaá¹ƒkaro.

uddharitvÄ• na pÄ• dÄ• si, tÄ• lamiÃ±jaá¹ƒva yÄ• cakeâ€™â€™ ti ||

tattha \Ne 67/ __uá¹-á¹-hehÄ«_ti uá¹-á¹-hÄ• navÄ«riyaá¹ƒ karohi. imasmiá¹ƒ mama cakkhu
karohÄ«ti dasseti. __mÄ• dantayÄ«_ti mÄ• cirÄ• yi. ayaÃ±hi atidullabho cirakÄ• laá¹ƒ patt
dÄ• nakkhaá¹‡o paá¹-iladdho, so mÄ• virajjhÄ«ti adhippÄ• yo. __mÄ• pavedhayÄ«_ti ``am
uppÄ• á¹-emÄ«â€™â€™ ti cittutrÄ• savasena mÄ• vedhayi sarÄ«rakampaá¹ƒ mÄ• Ä• pajj
__nayana_nti ubhopi nayane. __vanibbake_ti yÄ• cakassa __mayha_nti mayÄ• . __uddhari
raÃ±Ã±o akkhikÅ«pato ubhopi akkhÄ«ni uppÄ• á¹-etvÄ• raÃ±Ã±o hatthe adÄ• si.

dento ca na satthakena uddharitvÄ• adÄ• si. so hi cintesi --- ``ayuttaá¹ƒ mÄ• disassa susik
raÃ±Ã±o akkhÄ«su satthapÄ• tanaâ€™â€™ nti bhesajjÄ• ni ghaá¹ƒsetvÄ• bhesajjacuá¹‡á
paribhÄ• vetvÄ• dakkhiá¹‡akkhiá¹ƒ upasiá¹…ghÄ• pesi, akkhi parivatti, dukkhÄ• vedanÄ•
punapi upasiá¹…ghÄ• pesi, akkhi akkhikÅ«pato mucci, balavatarÄ• vedanÄ• udapÄ• di, ta
paribhÄ• vetvÄ• upanÄ• mesi, akkhi osadhabalena paribbhamitvÄ• akkhikÅ«pato nikkham
olambamÄ• naá¹ƒ aá¹-á¹-hÄ• si, adhimattÄ• \Be 71/ vedanÄ• udapÄ• di, lohitaá¹ƒ paggha
lohitena temiá¹ƒsu. orodhÄ• ca amaccÄ• ca raÃ±Ã±o pÄ• damÅ«le patitvÄ• ``deva, akkhÄ
akkhÄ«ni mÄ• dehÄ«â€™â€™ ti mahÄ• paridevaá¹ƒ parideviá¹ƒsu.

rÄ• jÄ• vedanaá¹ƒ adhivÄ• setvÄ• ``tÄ• ta, mÄ• papaÃ±caá¹ƒ karÄ«â€™â€™ ti Ä• ha. so
vÄ• mahatthena akkhiá¹ƒ dhÄ• retvÄ• dakkhiá¹‡ahatthena satthakaá¹ƒ Ä• dÄ• ya akkhisutt
gahetvÄ• mahÄ• sattassa hatthe á¹-hapesi. so vÄ• makkhinÄ• dakkhiá¹‡akkhiá¹ƒ oloketvÄ
abhibhuyyamÄ• naá¹ƒ dukkhavedanaá¹ƒ vedento ``ehi, brÄ• hmaá¹‡Ä• â€™â€™ ti brÄ• hm
ito cakkhuto sataguá¹‡ena sahassaguá¹‡ena satasahassaguá¹‡ena samantacakkhumeva p
akkhidÄ• naá¹ƒ paccayo hotÅ«â€™â€™ ti brÄ• hmaá¹‡assa akkhiá¹ƒ adÄ• si. so taá¹ƒ ukk
á¹-hapesi, taá¹ƒ tassÄ• nubhÄ• vena vikasitanÄ«luppalaá¹ƒ viya hutvÄ• upaá¹-á¹-hÄ• si. m
tassa taá¹ƒ akkhiá¹ƒ disvÄ• ``aho sudinnaá¹ƒ mayÄ• akkhÄ«â€™â€™ ti antosamuggatÄ•

phuá¹-asarÄ«ro hutvÄ• aparampi adÄ• si. sakkopi taá¹ƒ \Ee 70/ tatheva katvÄ• rÄ• janives
mahÄ• janassa olokentasseva nagarÄ• nikkhamitvÄ• devalokameva gato.

raÃ±Ã±o nacirasseva akkhÄ«ni Ä• vÄ• á¹-abhÄ• vaá¹ƒ appattÄ• ni kambalageá¹‡á¸• ukaá¹
maá¹ƒsapiá¹‡á¸• ena pÅ«retvÄ• cittakammarÅ«passa viya ruhiá¹ƒsu, vedanÄ• pacchijji. at
katipÄ• haá¹ƒ pÄ• sÄ• de vasitvÄ• ``kiá¹ƒ andhassa rajjenÄ• ti amaccÄ• naá¹ƒ rajjaá¹ƒ niy
gantvÄ• pabbajitvÄ• samaá¹‡adhammaá¹ƒ \Ne 68/ karissÄ• mÄ«â€™â€™ ti cintetvÄ• am
Ä• rocetvÄ• ``mukhadhovanÄ• didÄ• yako eko puriso mayhaá¹ƒ santike hotu, sarÄ«rakicca
rajjukaá¹ƒ bandhathÄ• â€™â€™ ti vatvÄ• sivikÄ• ya gantvÄ• pokkharaá¹‡itÄ«re rÄ• japall
vanditvÄ• paá¹-ikkamiá¹ƒsu. bodhisattopi attano dÄ• naá¹ƒ Ä• vajjesi. tasmiá¹ƒ khaá¹‡e sa
uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko taá¹ƒ disvÄ• ``mahÄ• rÄ• jassa varaá¹ƒ datvÄ• cakkhuá
karissÄ• mÄ«â€™â€™ ti bodhisattassa samÄ«paá¹ƒ gantvÄ• padasaddamakÄ• si. mahÄ•
vutte ---

``sakkohamasmi \Be 72/ devindo, Ä• gatosmi tavantike.

varaá¹ƒ varassu rÄ• jÄ«si, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti || (J I 15.71) ---

vatvÄ• tena ---

``pahÅ«taá¹ƒ me dhanaá¹ƒ sakka, balaá¹ƒ koso canappako.

andhassa me sato dÄ• ni, maraá¹‡aÃ±Ã±eva ruccatÄ«â€™â€™ ti || (J I 15.72) ---

vutte atha naá¹ƒ sakko Ä• ha --- ``sivirÄ• ja, kiá¹ƒ pana tvaá¹ƒ maritukÄ• mo hutvÄ• maraá
andhabhÄ• venÄ• â€™â€™ ti. andhabhÄ• vena, devÄ• ti. ``mahÄ• rÄ• ja, dÄ• naá¹ƒ nÄ• m
diyyati, diá¹-á¹-hadhammatthÄ• yapi paccayo hoti, tasmÄ• tava dÄ• napuÃ±Ã±ameva nissÄ
tassa baleneva te cakkhu uppajjissatÄ«â€™â€™ ti vutte ``tena hi mayÄ• mahÄ• dÄ• naá¹ƒ
saccakiriyaá¹ƒ karonto ---

``ye \Ee 71/ maá¹ƒ yÄ• citumÄ• yanti, nÄ• nÄ• gottÄ• vanibbakÄ• .

yopi maá¹ƒ yÄ• cate tattha, sopi me manaso piyo.

etena saccavajjena, cakkhu me upapajjathÄ• â€™â€™ ti || (J I 15.74) ---

Ä• ha.

tattha __ye ma_nti ye maá¹ƒ yÄ• citumÄ• gacchanti, tesupi Ä• gatesu __yo_ imaá¹ƒ nÄ• m
nicchÄ• rento \Ne 69/ __maá¹ƒ yÄ• cate, sopi me manaso piyo. etenÄ• _ti sace mayhaá¹ƒ s
saccamevetaá¹ƒ mayÄ• vuttaá¹ƒ, etena __me_ saccavacanena ekaá¹ƒ __cakkhu upapajjat

athassa vacanasamanantarameva paá¹-hamaá¹ƒ cakkhu udapÄ• di. tato dutiyassa uppajja

``yaá¹ƒ maá¹ƒ so yÄ• cituá¹ƒ Ä• gÄ• , dehi cakkhunti brÄ• hmaá¹‡o.

tassa cakkhÅ«ni pÄ• dÄ• siá¹ƒ, brÄ• hmaá¹‡assa vanibbato ||

``bhiyyo maá¹ƒ Ä• visÄ« pÄ«ti, somanassaÃ±canappakaá¹ƒ.

etena saccavajjena, dutiyaá¹ƒ me upapajjathÄ• â€™â€™ ti || (J I 15.75-76) ---

Ä• ha.

tattha __yaá¹ƒ ma_nti yo maá¹ƒ. __so_ti so cakkhuyÄ• cako __brÄ• hmaá¹‡o. Ä• gÄ• _ti Ä
yÄ• cantassa. __maá¹ƒ Ä• visÄ«_ti brÄ• hmaá¹‡assa \Be 73/ cakkhÅ«ni datvÄ• andhakÄ•
agaá¹‡etvÄ• ``aho sudinnaá¹ƒ me dÄ• naâ€™â€™ nti paccavekkhantaá¹ƒ maá¹ƒ __bhiyyo
__somanassaÃ±canappaka_nti aparimÄ• á¹‡aá¹ƒ somanassaá¹ƒ uppajji. __etenÄ• _ti sace
pÄ«tisomanassaá¹ƒ uppannaá¹ƒ, saccamevetaá¹ƒ mayÄ• vuttaá¹ƒ, etena __me_ saccavac
upapajjatÅ«ti.

taá¹ƒkhaá¹‡aÃ±Ã±eva dutiyampi cakkhu udapÄ• di. tÄ• ni panassa cakkhÅ«ni neva pÄ• ka
sakkabrÄ• hmaá¹‡assa hi dinnaá¹ƒ cakkhuá¹ƒ puna pÄ• katikaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , up
nÄ• ma nuppajjati, vuttanayena panassa Ä• dimajjhapariyosÄ• nesu aviparÄ«taá¹ƒ attano d
pÄ«tipharaá¹‡avasena nibbattÄ• ni ``saccapÄ• ramitÄ• cakkhÅ«nÄ«â€™â€™ ti vuttÄ• ni. te

<65> á¹• 21 ``dadamÄ• nassa \Ee 72/ dentassa, dinnadÄ• nassa me sato.

cittassa aÃ±Ã±athÄ• natthi, bodhiyÄ• yeva kÄ• raá¹‡Ä• â€™â€™ ti ||

tattha __dadamÄ• nassÄ• _ti cakkhÅ«ni dÄ• tuá¹ƒ vejjena uppÄ• á¹-entassa. __dentassÄ•
sakkabrÄ• hmaá¹‡assa \Ne 70/ hatthe á¹-hapentassa. __dinnadÄ• nassÄ• _ti cakkhudÄ• na
aÃ±Ã±athÄ• _ti dÄ• najjhÄ• sayassa aÃ±Ã±athÄ• bhÄ• vo. __bodhiyÄ• yeva kÄ• raá¹‡Ä• _
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asseva hetÅ«ti attho.

<66> sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa sudullabhatÄ• ya evaá¹ƒ sudukkaraá¹ƒ mayÄ• katan

attabhÄ• vassapi appiyatÄ• yÄ• ti dassento __ ``na me dessÄ• â€™â€™ _ti osÄ• nagÄ• tha
dessiyo_ti paá¹-hamo __na_-kÄ• ro nipÄ• tamatto. attÄ• na me kujjhitabbo, na appiyoti atth
dessiyaâ€™â€™ ntipi pÄ• á¹-ho. tassattho --- me attÄ• naá¹ƒ ahaá¹ƒ na dessiyaá¹ƒ na kujjh
arahÄ• mi na so mayÄ• kujjhitabboti. ``attÄ• pi me na dessiyoâ€™â€™ tipi paá¹-hanti. __a
ahaá¹ƒ. ``adÄ• sihaâ€™â€™ ntipi pÄ• á¹-ho.

tadÄ• pana bodhisattassa saccakiriyÄ• ya cakkhÅ«su uppannesu sakkÄ• nubhÄ• vena sa
sannipatitÄ• va ahosi. athassa sakko mahÄ• janamajjhe Ä• kÄ• se á¹-hatvÄ• ---

``dhammena \Be 74/ bhÄ• sitÄ• gÄ• thÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

etÄ• ni tava nettÄ• ni, dibbÄ• ni paá¹-idissare ||

``tirokuá¹-á¹-aá¹ƒ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhontu teâ€™â€™ ti || (J I 15.77-78) ---

imÄ• hi gÄ• thÄ• hi thutiá¹ƒ katvÄ• devalokameva gato. bodhisattopi mahÄ• janaparivuto m
nagaraá¹ƒ pavisitvÄ• rÄ• jagehadvÄ• re susajjite mahÄ• maá¹‡á¸• ape samussitasetacchat
cakkhupaá¹-ilÄ• bhena tuá¹-á¹-hahaá¹-á¹-hapamuditÄ• naá¹ƒ daá¹-á¹-huá¹ƒ Ä• gatÄ• naá¹ƒ
jÄ• napadÄ• naá¹ƒ rÄ• japarisÄ• ya ca dhammaá¹ƒ desento ---

``ko nÄ«dha vittaá¹ƒ na dadeyya yÄ• cito, api visiá¹-á¹-haá¹ƒ supiyampi attano.

tadiá¹…gha sabbe sivayo samÄ• gatÄ• , dibbÄ• ni nettÄ• ni mamajja passatha ||

``tirokuá¹-á¹-aá¹ƒ \Ee 73/ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhonti me ||

``na \Ne 71/ cÄ• gamattÄ• paramatthi kiÃ±ci, maccÄ• naá¹ƒ idha jÄ«vite.

datvÄ• na mÄ• nusaá¹ƒ cakkhuá¹ƒ, laddhaá¹ƒ me cakkhu amÄ• nusaá¹ƒ ||

``etampi disvÄ• sivayo, detha dÄ• nÄ• ni bhuÃ±jatha.

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, aninditÄ• saggamupetha á¹-hÄ• naâ€™â€™

imÄ• gÄ• thÄ• abhÄ• si. tattha __dhammena bhÄ• sitÄ• _ti, mahÄ• rÄ• ja, imÄ• te gÄ• th
bhÄ• sitÄ• . __dibbÄ• nÄ«_ti dibbÄ• nubhÄ• vayuttÄ• ni. __paá¹-idissare_ti paá¹-idissanti. _
parakuá¹-á¹-aá¹ƒ. __tirosela_nti paraselaá¹ƒ. __samatiggayhÄ• _ti atikkamitvÄ• . __samant
__yojanasataá¹ƒ_ rÅ«pa__dassanaá¹ƒ anubhontu_ sÄ• dhentu.

__ko nÄ«dhÄ• _ti ko nu idha. __api visiá¹-á¹-ha_nti uttamampi samÄ• naá¹ƒ. __na cÄ• gan
cÄ• gappamÄ• á¹‡ato aÃ±Ã±aá¹ƒ varaá¹ƒ nÄ• ma natthi. __idha jÄ«vite_ti imasmiá¹ƒ \Be 7
jÄ«vataâ€™â€™ ntipi paá¹-hanti. imasmiá¹ƒ loke jÄ«vamÄ• nÄ• nanti attho. __amÄ• nusa_
__laddhaá¹ƒ, _ iminÄ• kÄ• raá¹‡ena veditabbametaá¹ƒ ``cÄ• gato uttamaá¹ƒ nÄ• ma natth
disvÄ• _ti etaá¹ƒ mayÄ• laddhaá¹ƒ dibbacakkhuá¹ƒ disvÄ• pi.

iti imÄ• hi catÅ«hi gÄ• thÄ• hi na kevalaá¹ƒ tasmiá¹ƒyeva khaá¹‡e, atha kho anvaddhamÄ•
mahÄ• janaá¹ƒ sannipÄ• tetvÄ• dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• mahÄ• jano dÄ• nÄ• dÄ
devalokaparÄ• yano ahosi.

tadÄ• vejjo Ä• nandatthero ahosi, sakko anuruddhatthero, sesaparisÄ• buddhaparisÄ• , s

tassa idhÄ• pi vuttanayeneva yathÄ• rahaá¹ƒ pÄ• ramiyo niddhÄ• retabbÄ• . tathÄ• divase
adinnapubbaá¹ƒ bÄ• hiradeyyadhammavatthu na hoti, evaá¹ƒ aparimitaá¹ƒ mahÄ• dÄ• naá
aparituá¹-á¹-hassa kathaá¹ƒ nu kho ahaá¹ƒ ajjhattikavatthukaá¹ƒ dÄ• naá¹ƒ dadeyyaá¹ƒ, ka
Ä• gantvÄ• \Ee 74/ ajjhattikaá¹ƒ deyyadhammaá¹ƒ yÄ• ceyya, sace hi koci yÄ• cako me ha
gaá¹‡heyya, kaá¹‡ayena naá¹ƒ nÄ«haritvÄ• pasannaudakato sanÄ• á¸·aá¹ƒ padumaá¹ƒ uc
paggharantaá¹ƒ \Ne 72/ hadayaá¹ƒ nÄ«haritvÄ• dassÄ• mi. sace sarÄ«ramaá¹ƒsassa nÄ•
avalekhanena tÄ• laguá¸·apaá¹-alaá¹ƒ uppÄ• á¹-ento viya sarÄ«ramaá¹ƒsaá¹ƒ uppÄ• á¹-etv
nÄ• maá¹ƒ gaá¹‡heyya, asinÄ• vijjhitvÄ• yantamukhe vÄ• patitvÄ• upanÄ«taá¹ƒ bhÄ• jan
dassÄ• mi. sace pana koci ``gehe me kammaá¹ƒ nappavattati, tattha me dÄ• sakammaá¹ƒ
rÄ• javesaá¹ƒ apanetvÄ• tassa attÄ• naá¹ƒ sÄ• vetvÄ• dÄ• sakammaá¹ƒ karissÄ• mi. sace
nÄ• maá¹ƒ gaá¹‡heyya, tÄ• lamiÃ±jaá¹ƒ nÄ«haranto viya akkhÄ«ni uppÄ• á¹-etvÄ• tassa d
anaÃ±Ã±asÄ• dhÄ• raá¹‡avasÄ«bhÄ• vappattÄ• naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒyeva Ä• v
parivitakkuppatti, cakkhuyÄ• cakaá¹ƒ labhitvÄ• amaccapÄ• risajjÄ• dÄ«hi nivÄ• riyamÄ• na
anÄ• diyitvÄ• attano parivitakkÄ• nurÅ«paá¹ƒ paá¹-ipattiyÄ• ca paramÄ• pÄ«tipaá¹-isaá¹ƒ
pÄ«timanatÄ• ya avitathabhÄ• vaá¹ƒ nissÄ• ya sakkassa purato saccakiriyÄ• karaá¹‡aá¹ƒ,
paá¹-ipÄ• katikabhÄ• vo, tesaÃ±ca dibbÄ• nubhÄ• vatÄ• ti evamÄ• dayo mahÄ• sattassa g

sivirÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vessantaracariyÄ• vaá¹‡á¹‡anÄ•

<67> navame \Be 76/ __yÄ• me ahosi janikÄ• _ti ettha __me_ti vessantarabhÅ«taá¹ƒ attÄ
vadati. tenevÄ• ha --- ``phussatÄ« nÄ• ma khattiyÄ• â€™â€™ ti. tadÄ• hissa mÄ• tÄ• ``ph
evaá¹ƒnÄ• mikÄ• khattiyÄ• nÄ« ahosi. __sÄ• atÄ«tÄ• su jÄ• tÄ«sÅ«_ti sÄ• tato anantarÄ•
etaá¹ƒ bahuvacanaá¹ƒ. __sakkassa mahesÄ« piyÄ• _ ahosÄ«ti sambandho. atha vÄ• yÄ•
carimattabhÄ• ve, sÄ• atÄ«tÄ• su jÄ• tÄ«su phussatÄ« nÄ• ma, tattha atÄ«tÄ• ya jÄ• tiyÄ•
tassÄ• kucchimhi vessantaro \Ee 75/ hutvÄ• nibbattiá¹ƒ, tato anantarÄ• tÄ«tÄ• ya sakkass
ahosÄ«ti. tatrÄ• yaá¹ƒ anupubbikathÄ• ---

ito hi ekanavute kappe vipassÄ« nÄ• ma satthÄ• loke udapÄ• di. tasmiá¹ƒ bandhumatÄ«na
migadÄ• ye viharante bandhumÄ• rÄ• jÄ• kenaci raÃ±Ã±Ä• pesitaá¹ƒ mahagghaá¹ƒ cand
jeá¹-á¹-hadhÄ«tÄ• ya adÄ• si. sÄ• tena sukhumaá¹ƒ candanacuá¹‡á¹‡aá¹ƒ kÄ• retvÄ• san
gantvÄ• satthu suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ pÅ«jetvÄ• sesacuá¹‡á¹‡Ä• ni gandh
``bhante, anÄ• gate tumhÄ• disassa buddhassa mÄ• tÄ• bhaveyyaâ€™â€™ nti patthanaá¹
candanacuá¹‡á¹‡apÅ«jÄ• ya phalena rattacandanaparipphositena viya sarÄ«rena devesu c
saá¹ƒsarantÄ« tÄ• vatiá¹ƒsabhavane sakkassa devaraÃ±Ã±o aggamahesÄ« hutvÄ• nibbat
pubbanimittesu uppannesu sakko devarÄ• jÄ• tassÄ• parikkhÄ«á¹‡Ä• yukataá¹ƒ Ã±atvÄ•
phussati dasa te vare dammi, te gaá¹‡hassÅ«â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

<68> á¹• 21 ``tassÄ• Ä• yukkhayaá¹ƒ Ã±atvÄ• , devindo etadabravi.

`dadÄ• mi te dasa vare, vara bhadde yadicchasÄ«â€™â€™ â€™ ti ||

tattha __varÄ• _ti varassu varaá¹ƒ gaá¹‡ha. __bhadde, yadicchasÄ«_ti, bhadde, phussati y
tava piyaá¹ƒ, taá¹ƒ dasahi koá¹-á¹-hÄ• sehi ``varaá¹ƒ varassu paá¹-iggaá¹‡hÄ• hÄ«â€™â€™
<69> __punidamabravÄ«_ti puna idaá¹ƒ sÄ• attano cavanadhammataá¹ƒ ajÄ• nantÄ« __
aparÄ• dhatthÄ«â€™â€™ _tiÄ• dikaá¹ƒ abhÄ• si. sÄ• hi pamattÄ• hutvÄ• attano Ä• yukk
ayaá¹ƒ ``varaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vadanto ``katthaci mama uppajjanaá¹ƒ icchatÄ«â€™
tattha __aparÄ• dhatthÄ«_ti aparÄ• dho atthi. __kiá¹ƒ nu dessÄ• ahaá¹ƒ tavÄ• _ti kiá¹ƒ kÄ•
dessÄ• kujjhitabbÄ• appiyÄ• jÄ• tÄ• . __rammÄ• cÄ• vesi maá¹ƒ á¹-hÄ• nÄ• _ti ramaá¹‡
cÄ• vesi. __vÄ• tova dharaá¹‡Ä«ruha_nti yena balavÄ• mÄ• luto viya rukkhaá¹ƒ ummÅ«le
cÄ• vetukÄ• mosi kiá¹ƒ nu kÄ• raá¹‡anti taá¹ƒ pucchati.

<70> __tassida_nti tassÄ• idaá¹ƒ. __na ceva te kataá¹ƒ pÄ• pa_nti na ceva tayÄ• kiÃ±ci p
te aparÄ• dho \Ee 76/ siyÄ• . __na ca me tvaá¹ƒsi appiyÄ• _ti mama tvaá¹ƒ na cÄ• pi appiy
mama appiyÄ• ti adhippÄ• yo.

<71> idÄ• ni yena adhippÄ• yena vare dÄ• tukÄ• mo, taá¹ƒ dassento __ ``ettakaá¹ƒyeva te

bhavissatÄ«â€™â€™ _ti vatvÄ• vare gaá¹‡hÄ• pento __ ``paá¹-iggaá¹‡ha mayÄ• dinne, v
Ä• ha.

tattha __varuttame_ti varesu uttame aggavare.

<72> __dinnavarÄ• _ti \Ne 74/ ``vare dassÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• dÄ• navasena
__tuá¹-á¹-hahaá¹-á¹-hÄ• _ti icchitalÄ• bhaparitosena tuá¹-á¹-hÄ• ceva tassa ca sikhÄ• ppat
haá¹-á¹-hÄ• ca. __pamoditÄ• _ti balavapÄ• mojjena pamuditÄ• . __mamaá¹ƒ abbhantaraá¹
abbhantaraá¹ƒ karitvÄ• . __dasa vare varÄ«_ti sÄ• attano khÄ«á¹‡Ä• yukabhÄ• vaá¹ƒ Ã±a
varadÄ• natthaá¹ƒ katokÄ• sÄ• sakalajambudÄ«patalaá¹ƒ olokentÄ« attano anucchavikaá¹
disvÄ• tattha tassa aggamahesibhÄ• vo nÄ«lanettatÄ• nÄ«labhamukatÄ• phussatÄ«tinÄ•
guá¹‡avisesayuttaputtapaá¹-ilÄ• bho anunnatakucchibhÄ• vo alambatthanatÄ• apalitabhÄ•
vajjhajanÄ• naá¹ƒ mocanasamatthatÄ• cÄ• ti ime dasa vare gaá¹‡hi.

iti sÄ• dasa vare gahetvÄ• tato cutÄ• maddaraÃ±Ã±o aggamahesiyÄ• kucchimhi nibbatti
candanacuá¹‡á¹‡aparipphositena viya sarÄ«rena jÄ• tÄ• . tenassÄ• nÄ• maggahaá¹‡adiva
nÄ• maá¹ƒ kariá¹ƒsu. sÄ• mahantena parivÄ• rena vaá¸• á¸• hitvÄ• soá¸·asavassakÄ• le u
ahosi. atha naá¹ƒ jetuttaranagare sivimahÄ• rÄ• jÄ• puttassa saÃ±jayakumÄ• rassatthÄ• y
ussÄ• petvÄ• taá¹ƒ soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• aggamahe
tena vuttaá¹ƒ ---

<73> á¹• 21 ``tato cutÄ• sÄ• phussatÄ«, khattiye upapajjatha.

jetuttaramhi nagare, saÃ±jayena samÄ• gamÄ«â€™â€™ ti ||

sÄ• saÃ±jayaraÃ±Ã±o piyÄ• ahosi manÄ• pÄ• . atha sakko Ä• vajjento ``mayÄ• phussati
samiddhÄ• â€™â€™ ti disvÄ• ``puttavaro na samiddho, tampissÄ• samijjhÄ• pessÄ• mÄ«
bodhisattaá¹ƒ tadÄ• tÄ• vatiá¹ƒsadevaloke khÄ«á¹‡Ä• yukaá¹ƒ disvÄ• tassa santikaá¹ƒ ga
manussaloke \Ee 77/ sivisaÃ±jayaraÃ±Ã±o aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá
vaá¹-á¹-atÄ«â€™â€™ ti tassa ceva aÃ±Ã±esaÃ±ca cavanadhammÄ• naá¹ƒ saá¹-á¹-hisahas
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• sakaá¹-á¹-hÄ• nameva gato. mahÄ• sattopi tato cavitvÄ• tatthup
saá¹-á¹-hisahassÄ• naá¹ƒ amaccÄ• naá¹ƒ gehesu nibbattiá¹ƒsu. mahÄ• satte kucchigate ph
nagaradvÄ• resu nagaramajjhe nivesanadvÄ• reti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasik
vissajjetvÄ• dÄ• naá¹ƒ dÄ• tuá¹ƒ dohaá¸·inÄ« ahosi. rÄ• jÄ• tassÄ• dohaá¸·aá¹ƒ sutvÄ• r
pakkosÄ• petvÄ• pucchitvÄ• ``mahÄ• rÄ• ja, deviyÄ• kucchimhi dÄ• nÄ• bhirato uá¸·Ä• ro
tittiá¹ƒ na pÄ• puá¹‡issatÄ«â€™â€™ ti sutvÄ• tuá¹-á¹-hamÄ• naso vuttappakÄ• raá¹ƒ dÄ• r
samaá¹‡abrÄ• hmaá¹‡ajiá¹‡á¹‡Ä• turakapaá¹‡addhikavanibbakayÄ• cake \Ne 75/ santappe
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya raÃ±Ã±o Ä• yassa pamÄ• á¹‡aá¹ƒ nÄ• hosi. tassa

sakalajambudÄ«pe rÄ• jÄ• no paá¹‡á¹‡Ä• kÄ• raá¹ƒ pahiá¹‡anti. tena vuttaá¹ƒ ---

<74> á¹• 21 ``yadÄ• haá¹ƒ phussatiyÄ• kucchiá¹ƒ, okkanto piyamÄ• tuyÄ• .

mama tejena me mÄ• tÄ• , tadÄ• dÄ• naratÄ• ahu ||

<75> á¹• 21 ``adhane \Be 79/ Ä• ture jiá¹‡á¹‡e, yÄ• cake addhike jane.

samaá¹‡e brÄ• hmaá¹‡e khÄ«á¹‡e, deti dÄ• naá¹ƒ akiÃ±caneâ€™â€™ ti.

tattha __mama tejenÄ• _ti mama dÄ• najjhÄ• sayÄ• nubhÄ• vena. __khÄ«á¹‡e_ti bhogÄ• d
pÄ• rijuÃ±Ã±appatte. __akiÃ±cane_ti apariggahe. sabbattha visaye bhummaá¹ƒ. adhanÄ• d
pavattiyÄ• visayo.

devÄ« mahantena parihÄ• rena gabbhaá¹ƒ dhÄ• rentÄ« dasamÄ• se paripuá¹‡á¹‡e nagara
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• devanagaraá¹ƒ viya nagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• deviá¹ƒ
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ kÄ• resi. tassÄ• vessavÄ«thiyÄ• majjhappattakÄ• le kammaja
raÃ±Ã±o Ä• rocesuá¹ƒ. so vessavÄ«thiyaá¹ƒyevassÄ• sÅ«tigharaá¹ƒ kÄ• retvÄ• \Ee 78/ Ä
tattha puttaá¹ƒ vijÄ• yi. tenÄ• ha ---

<76> á¹• 21 ``dasamÄ• se dhÄ• rayitvÄ• na, karonte puraá¹ƒ padakkhiá¹‡aá¹ƒ.

vessÄ• naá¹ƒ vÄ«thiyÄ• majjhe, janesi phussatÄ« mamaá¹ƒ ||

<77> ``na mayhaá¹ƒ mattikaá¹ƒ nÄ• maá¹ƒ, nÄ• pi pettikasambhavaá¹ƒ.

jÄ• tettha vessavÄ«thiyaá¹ƒ, tasmÄ• vessantaro ahÅ«â€™â€™ ti ||

tattha __karonte puraá¹ƒ padakkhiá¹‡a_nti deviá¹ƒ gahetvÄ• saÃ±jayamahÄ• rÄ• je nagar
kurumÄ• ne. __vessÄ• na_nti vÄ• á¹‡ijÄ• naá¹ƒ.

__na mattikaá¹ƒ nÄ• ma_nti na mÄ• tuÄ• gataá¹ƒ mÄ• tÄ• mahÄ• dÄ«naá¹ƒ nÄ• maá¹ƒ. _
pettikaá¹ƒ \Ne 76/, sambhavati etasmÄ• ti sambhavo, taá¹ƒ pettikaá¹ƒ sambhavo etassÄ• ti
nÄ• maá¹ƒ. mÄ• tÄ• pitusambandhavasena na katanti dasseti. __jÄ• tetthÄ• _ti jÄ• to ettha
pÄ• á¹-ho. __tasmÄ• vessantaro ahÅ«_ti yasmÄ• tadÄ• vessavÄ«thiyaá¹ƒ jÄ• to, tasmÄ•
vessantaroti nÄ• maá¹ƒ akaá¹ƒsÅ«ti attho.

mahÄ• satto mÄ• tu kucchito nikkhamanto visado hutvÄ• akkhÄ«ni ummÄ«letvÄ• va nikkh

hatthaá¹ƒ pasÄ• retvÄ• ``amma, dÄ• naá¹ƒ dassÄ• mi, atthi kiÃ±cÄ«â€™â€™ ti Ä• ha. atha
yathÄ• jjhÄ• sayaá¹ƒ dÄ• naá¹ƒ dehÄ«â€™â€™ ti hatthasamÄ«pe sahassatthavikaá¹ƒ á¹-h
__ummaá¹…gajÄ• take_ \Be 80/ (J II 22.590 Ä• dayo) imasmiá¹ƒ __jÄ• take_ pacchimattab
jÄ• tamattova kathesi. rÄ• jÄ• mahÄ• sattassa atidÄ«ghÄ• didosavivajjitÄ• madhurakhÄ«r
upaá¹-á¹-hÄ• pesi. tena saddhiá¹ƒ jÄ• tÄ• naá¹ƒ saá¹-á¹-hiyÄ• dÄ• rakasahassÄ• nampi dh
saá¹-á¹-hidÄ• rakasahassehi saddhiá¹ƒ mahantena parivÄ• rena vaá¸• á¸• hati. tassa rÄ• jÄ
kumÄ• rapiá¸·andhanaá¹ƒ kÄ• rÄ• petvÄ• adÄ• si. so catupaÃ±cavassikakÄ• le taá¹ƒ omuÄ
puna tÄ• hi dÄ«yamÄ• naá¹ƒ na gaá¹‡hÄ• ti. taá¹ƒ \Ee 79/ sutvÄ• rÄ• jÄ• ``mama puttena
vatvÄ• aparampi kÄ• resi. tampi deti. dÄ• rakakÄ• leyeva dhÄ• tÄ«naá¹ƒ navavÄ• re piá¸·a

aá¹-á¹-havassikakÄ• le pana sayanapÄ«á¹-he nisinno cintesi --- ``ahaá¹ƒ bÄ• hirakadÄ• na
paritoseti, ajjhattikadÄ• naá¹ƒ dÄ• tukÄ• momhi. sace hi maá¹ƒ koci hadayaá¹ƒ yÄ• ceyya, k
dadeyyaá¹ƒ. sace akkhÄ«ni yÄ• ceyya, akkhÄ«ni uppÄ• á¹-etvÄ• dadeyyaá¹ƒ. sace sakalas
rudhirampi vÄ• yÄ• ceyya, sakalasarÄ«rato maá¹ƒsaá¹ƒ chinditvÄ• rudhirampi asinÄ• vijjh
athÄ• pi koci `dÄ• so me hohÄ«â€™ ti vadeyya, attÄ• naá¹ƒ tassa sÄ• vetvÄ• dadeyyaâ€™
sabhÄ• vaá¹ƒ sarasaá¹ƒ cintentassa catunahutÄ• dhikadviyojanasatasahassabahalÄ• ayaá
udakapariyantaá¹ƒ katvÄ• kampi. sinerupabbatarÄ• jÄ• onamitvÄ• jetuttaranagarÄ• bhimu
vuttaá¹ƒ ---

<78> á¹• 21 ``yadÄ• haá¹ƒ dÄ• rako homi, jÄ• tiyÄ• aá¹-á¹-havassiko.

tadÄ• nisajja pÄ• sÄ• de, dÄ• naá¹ƒ dÄ• tuá¹ƒ vicintayiá¹ƒ ||

<79> á¹• 21 ``hadayaá¹ƒ \Ne 77/ dadeyyaá¹ƒ cakkhuá¹ƒ, maá¹ƒsampi rudhirampi ca.

dadeyyaá¹ƒ kÄ• yaá¹ƒ sÄ• vetvÄ• , yadi koci yÄ• caye mamaá¹ƒ ||

<80> á¹• 21 ``sabhÄ• vaá¹ƒ cintayantassa, akampitamasaá¹‡á¹-hitaá¹ƒ.

akampi tattha pathavÄ«, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti ||

tattha __sÄ• vetvÄ• _ti ``ajja paá¹-á¹-hÄ• ya ahaá¹ƒ imassa dÄ• soâ€™â€™ ti dÄ• sabhÄ•
yÄ• caye mama_nti koci maá¹ƒ yadi yÄ• ceyya. __sabhÄ• vaá¹ƒ cintayantassÄ• _ti aviparÄ
yathÄ• bhÅ«taá¹ƒ sabhÄ• vaá¹ƒ atittimaá¹ƒ \Be 81/ yathÄ• jjhÄ• sayaá¹ƒ cintentassa mama
__akampita_nti kampitarahitaá¹ƒ. __asaá¹‡á¹-hita_nti saá¹…kocarahitaá¹ƒ. yena hi lobhÄ• c
cakkhÄ• didÄ• ne cittutrÄ• sasaá¹…khÄ• taá¹ƒ kampitaá¹ƒ saá¹…kocasaá¹…khÄ• taá¹ƒ saa
vinÄ• ti attho. __akampÄ«_ti acali. __sineruvanavaá¹-aá¹ƒsakÄ• _ti sinerumhi
uá¹-á¹-hitanandanavanaphÄ• rusakavanamissakavanacittalatÄ• vanÄ• dikappakataruvanaá

sineru ca jambudÄ«pÄ• dÄ«su ramaá¹‡Ä«yavanaÃ±ca sineruvanaá¹ƒ \Ee 80/, taá¹ƒ vanaá¹
sineruvanavaá¹-aá¹ƒsakÄ• .

evaÃ±ca pathavikampane vattamÄ• ne madhuragambhÄ«radevo gajjanto khaá¹‡ikavassaá
niccharia¹ƒsu, mahÄ• samuddo ubbhijji, sakko devarÄ• jÄ• apphoá¹-esi, mahÄ• brahmÄ• s
brahmalokÄ• ekakolÄ• halaá¹ƒ ahosi. mahÄ• satto soá¸·asavassakÄ• leyeva sabbasippÄ•
tassa pitÄ• rajjaá¹ƒ dÄ• tukÄ• mo mÄ• tarÄ• saddhiá¹ƒ mantetvÄ• maddarÄ• jakulato mÄ
nÄ• ma rÄ• jakaÃ±Ã±aá¹ƒ Ä• netvÄ• soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ jeá¹-á¹-hakaá¹ƒ a
mahÄ• sattaá¹ƒ rajje abhisiÃ±ci. mahÄ• satto rajje patiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya dev
chasatasahassÄ• ni vissajjetvÄ• mahÄ• dÄ• naá¹ƒ pavattento anvaddhamÄ• saá¹ƒ dÄ• na
aparabhÄ• ge maddidevÄ« puttaá¹ƒ vijÄ• yi. taá¹ƒ kaÃ±canajÄ• lena sampaá¹-icchiá¹ƒsu, te
``jÄ• likumÄ• roâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. tassa padasÄ• gamanakÄ• le sÄ• dh
kaá¹‡hÄ• jinena sampaá¹-icchiá¹ƒsu, tenassÄ• ``kaá¹‡hÄ• jinÄ• â€™â€™ tveva nÄ• maá¹

<81> á¹• 21 ``anvaddhamÄ• se pannarase, puá¹‡á¹‡amÄ• se uposathe.

paccayaá¹ƒ nÄ• gamÄ• ruyha, dÄ• naá¹ƒ dÄ• tuá¹ƒ upÄ• gamiâ€™â€™ nti ||

tattha __anvaddhamÄ• se_ti anuaddhamÄ• se, addhamÄ• se addhamÄ• seti attho. __puá¹
puá¹‡á¹‡amÄ• siyaá¹ƒ, mÄ• saparipÅ«riyÄ• \Ne 78/ candaparipÅ«riyÄ• ca samannÄ• gate
upÄ• gaminti sambandho. tatrÄ• yaá¹ƒ yojanÄ• --- __paccayaá¹ƒ nÄ• gamÄ• ruyha_ addha
dÄ• tuá¹ƒ_ dÄ• nasÄ• laá¹ƒ __upÄ• gamiá¹ƒ, _ evaá¹ƒ upagacchanto ca yadÄ• ekasmiá¹ƒ
puá¹‡á¹‡amÄ• siuposathe dÄ• naá¹ƒ dÄ• tuá¹ƒ upÄ• gamiá¹ƒ, tadÄ• __kaliá¹…garaá¹-á¹-h
upagaÃ±chu_ \Be 82/ __ma_nti tattha __paccayaá¹ƒ nÄ• ga_nti paccayanÄ• makaá¹ƒ maá¹
hi jÄ• tadivase ekÄ• Ä• kÄ• sacÄ• rinÄ« kareá¹‡ukÄ• abhimaá¹…galasammataá¹ƒ sabbas
maá¹…galahatthiá¹-á¹-hÄ• ne á¹-hapetvÄ• pakkÄ• mi. tassa mahÄ• sattaá¹ƒ \Ee 81/ pacca
``paccayoâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ paccayanÄ• makaá¹ƒ opavayhaá¹ƒ ha
dÄ• tuá¹ƒ upÄ• gaminti. tena vuttaá¹ƒ ---

<82> á¹• 21 ``kaliá¹…garaá¹-á¹-havisayÄ• , brÄ• hmaá¹‡Ä• upagaÃ±chu maá¹ƒ.

ayÄ• cuá¹ƒ maá¹ƒ hatthinÄ• gaá¹ƒ, dhaÃ±Ã±aá¹ƒ maá¹…galasammataá¹ƒ ||

<83> á¹• 21 ``avuá¹-á¹-hiko janapado, dubbhikkho chÄ• tako mahÄ• .

dadÄ• hi pavaraá¹ƒ nÄ• gaá¹ƒ, sabbasetaá¹ƒ gajuttamaâ€™â€™ nti ||

tattha __ ``kaliá¹…garaá¹-á¹-havisayÄ• â€™â€™ _tiÄ• digÄ• thÄ• heá¹-á¹-hÄ• __kururÄ•

Ä• gatÄ• eva, tasmÄ• tÄ• saá¹ƒ attho kathÄ• maggo ca tattha vuttanayeneva veditabbo. id
setattÄ• __ ``sabbasetaá¹ƒ gajuttamaâ€™â€™ _nti vuttaá¹ƒ. bodhisatto hatthikkhandhavar

<84> á¹• 21 ``dadÄ• mi na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• canti brÄ• hmaá¹‡Ä• .

santaá¹ƒ nappaá¹-igÅ«hÄ• mi, dÄ• ne me ramate manoâ€™â€™ ti || ---

attano dÄ• nÄ• bhiratiá¹ƒ pavedento ---

<85> á¹• 21 ``na me yÄ• cakamanuppatte, paá¹-ikkhepo anucchavo.

mÄ• me bhijji samÄ• dÄ• naá¹ƒ, dassÄ• mi vipulaá¹ƒ gajaâ€™â€™ nti || (Cp 1.23) ---

paá¹-ijÄ• nitvÄ• hatthikkhandhato oruyha analaá¹…kataá¹-á¹-hÄ• naá¹ƒ olokanatthaá¹ƒ anu
analaá¹…kataá¹-á¹-hÄ• naá¹ƒ adisvÄ• kusumamissagandhodakabharitaá¹ƒ suvaá¹‡á¹‡abh
ito ethÄ• â€™â€™ ti \Ne 79/ alaá¹…katarajatadÄ• masadisaá¹ƒ hatthisoá¹‡á¸• aá¹ƒ tesaá¹ƒ
udakaá¹ƒ pÄ• tetvÄ• alaá¹…katavÄ• raá¹‡aá¹ƒ adÄ• si. tena vuttaá¹ƒ ---

<86> á¹• 21 ``nÄ• gaá¹ƒ gahetvÄ• soá¹‡á¸• Ä• ya, bhiá¹…gÄ• re ratanÄ• maye.

jalaá¹ƒ hatthe Ä• kiritvÄ• , brÄ• hmaá¹‡Ä• naá¹ƒ adaá¹ƒ gajaâ€™â€™ nti || (Cp 1.24).

tattha \Be 83/ __santa_nti vijjamÄ• naá¹ƒ deyyadhammaá¹ƒ. __nappaá¹-igÅ«hÄ• mÄ«_ti na
attano santakaá¹ƒ ``mayhameva hotÅ«â€™â€™ ti cinteti, yÄ• cito vÄ• paá¹-ikkhipati, so yÄ
á¹-hitampi atthato paá¹-icchÄ• deti nÄ• ma. mahÄ• satto pana attano sÄ«saá¹ƒ Ä• diá¹ƒ kat
dÄ• tukÄ• mova, kathaá¹ƒ bÄ• hiraá¹ƒ paá¹-ikkhipati, tasmÄ• Ä• ha ``santaá¹ƒ nappaá¹-igÅ
tenevÄ• ha ``dÄ• ne me ramate manoâ€™â€™ ti. sesaá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

tassa pana hatthino catÅ«su pÄ• desu alaá¹…kÄ• rÄ• cattÄ• ri satasahassÄ• ni \Ee 82/ ag
alaá¹…kÄ• rÄ• dve satasahassÄ• ni, heá¹-á¹-hÄ• udare kambalaá¹ƒ satasahassaá¹ƒ, piá¹-
maá¹‡ijÄ• laá¹ƒ kaÃ±canajÄ• lanti tÄ«á¹‡i jÄ• lÄ• ni tÄ«á¹‡i satasahassÄ• ni, ubho kaá¹‡á¹-
satasahassÄ• ni, piá¹-á¹-hiyaá¹ƒ atthatakambalaá¹ƒ satasahassaá¹ƒ, kumbhÄ• laá¹…kÄ• ro
vaá¹-aá¹ƒsakÄ• tÄ«á¹‡i satasahassÄ• ni, kaá¹‡á¹‡acÅ«á¸·Ä• laá¹…kÄ• ro satasahassaá¹ƒ
alaá¹…kÄ• rÄ• dve satasahassÄ• ni, soá¹‡á¸• Ä• ya sovatthikÄ• laá¹…kÄ• ro satasahassa
satasahassaá¹ƒ, Ä• rohaá¹‡anisseá¹‡i satasahassaá¹ƒ, bhuÃ±janakaá¹-Ä• haá¹ƒ satasahas
anagghabhaá¹‡á¸• aá¹ƒ idaá¹ƒ tÄ• va ettakaá¹ƒ catuvÄ«sati satasahassÄ• ni agghati. chatt
maá¹‡i, cÅ«á¸·Ä• maá¹‡i, muttÄ• hÄ• re maá¹‡i, aá¹…kuse maá¹‡i, hatthikaá¹‡á¹-haveá¹-ha
hatthikumbhe maá¹‡Ä«ti imÄ• ni cha anagghÄ• ni, hatthÄ«pi anaggho evÄ• ti hatthinÄ• sa

tÄ• ni sabbÄ• ni brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• si. tathÄ• hatthino paricÄ• rakÄ• ni paÃ±ca ku
hatthimeá¹‡á¸• ahatthigopakehi saddhiá¹ƒ adÄ• si. saha dÄ• nena panassa heá¹-á¹-hÄ• vu
bhÅ«mikampÄ• dayo ahesuá¹ƒ. tena vuttaá¹ƒ ---

<87> á¹• 21 ``punÄ• paraá¹ƒ dadantassa, sabbasetaá¹ƒ gajuttamaá¹ƒ.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti ||

__jÄ• takepi_ (J II 22.1673) vuttaá¹ƒ ---

``tadÄ• si \Ne 80/ yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

hatthinÄ• ge padinnamhi, medanÄ« sampakampathÄ• â€™â€™ ti ||

<88> __tassa_ \Be 84/ __nÄ• gassa dÄ• nenÄ• _ti chahi anagghehi saddhiá¹ƒ
catuvÄ«satisatasahassagghanikaalaá¹…kÄ• rabhaá¹‡á¸• asahitassa tassa maá¹…galahatth
__sivayo_ti sivirÄ• jakumÄ• rÄ• ceva siviraá¹-á¹-havÄ• sino ca. ``sivayoâ€™â€™ ti ca desa
hi amaccÄ• pÄ• risajjÄ• brÄ• hmaá¹‡agahapatikÄ• negamajÄ• napadÄ• nÄ• garÄ• saka
saÃ±jayamahÄ• rÄ• jaá¹ƒ phussatideviá¹ƒ maddideviÃ±ca á¹-hapetvÄ• sabbe eva. __kudd
bodhisattassa kuddhÄ• . __samÄ• gatÄ• _ti sannipatitÄ• . te \Ee 83/ kira brÄ• hmaá¹‡Ä• ha
abhiruhitvÄ• mahÄ• dvÄ• rena pavisitvÄ• nagaramajjhena pÄ• yiá¹ƒsu. mahÄ• janena ca
amhÄ• kaá¹ƒ hatthÄ« kuto abhiruá¸·hoâ€™â€™ ti vutte ``vessantaramahÄ• rÄ• jena no hat
ti hatthavikÄ• rÄ• dÄ«hi ghaá¹-á¹-entÄ• agamaá¹ƒsu. atha amacce Ä• diá¹ƒ katvÄ• mahÄ•
sannipatitvÄ• ``raÃ±Ã±Ä• nÄ• ma brÄ• hmaá¹‡Ä• naá¹ƒ dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ•
dÄ• sidÄ• saparicÄ• rikÄ• vÄ• dÄ• tabbÄ• siyÄ• , kathaÃ±hi nÄ• mÄ• yaá¹ƒ vessantaram
maá¹…galahatthiá¹ƒ dassati, na idÄ• ni evaá¹ƒ rajjaá¹ƒ vinÄ• setuá¹ƒ dassÄ• mÄ• â€™â€™
saÃ±jayamahÄ• rÄ• jassa tamatthaá¹ƒ Ä• rocetvÄ• tena anunÄ«yamÄ• nÄ• ananuyantÄ•

``mÄ• naá¹ƒ daá¹‡á¸• ena satthena, na hi so bandhanÄ• raho.

pabbÄ• jehi ca naá¹ƒ raá¹-á¹-hÄ• , vaá¹…ke vasatu pabbateâ€™â€™ ti || (J II 22.1687) ---

vadiá¹ƒsu. tena vuttaá¹ƒ ---

``pabbÄ• jesuá¹ƒ sakÄ• raá¹-á¹-hÄ• , vaá¹…kaá¹ƒ gacchatu pabbataâ€™â€™ nti ||

tattha __pabbÄ• jesu_nti rajjato bahi vÄ• satthÄ• ya ussukkamakaá¹ƒsu. ---

rÄ• jÄ• pi ``mahÄ• kho ayaá¹ƒ paá¹-ipakkho, handa mama putto katipÄ• haá¹ƒ rajjato bahi
cintetvÄ• ---

``eso \Ne 81/ ce sivÄ«naá¹ƒ chando, chandaá¹ƒ nappanudÄ• mase.

imaá¹ƒ so vasatu rattiá¹ƒ, kÄ• me ca paribhuÃ±jatu ||

``tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayantu naâ€™â€™ nti || (J II 22.1688-1689

vatvÄ• \Be 85/ puttassa santike kattÄ• raá¹ƒ pesesi ``imaá¹ƒ pavattiá¹ƒ mama puttassa Ä•
tathÄ• akÄ• si.

mahÄ• sattopi taá¹ƒ sutvÄ• ---

``kismiá¹ƒ me sivayo kuddhÄ• , nÄ• haá¹ƒ passÄ• mi dukkaá¹-aá¹ƒ.

taá¹ƒ me katte viyÄ• cikkha, kasmÄ• pabbÄ• jayanti maâ€™â€™ nti || (J II 22.1701) ---

kÄ• raá¹‡aá¹ƒ pucchi. tena ``tumhÄ• kaá¹ƒ hatthidÄ• nenÄ• â€™â€™ ti vutte somanassapp

``hadayaá¹ƒ cakkhumpahaá¹ƒ dajjaá¹ƒ, kiá¹ƒ me bÄ• hirakaá¹ƒ dhanaá¹ƒ.

hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• , muttÄ• veá¸·uriyÄ• maá¹‡i ||

``dakkhiá¹‡aá¹ƒ \Ee 84/ vÄ• pahaá¹ƒ bÄ• huá¹ƒ, disvÄ• yÄ• cakamÄ• gate.

dadeyyaá¹ƒ na vikampeyyaá¹ƒ, dÄ• ne me ramate mano ||

``kÄ• maá¹ƒ maá¹ƒ sivayo sabbe, pabbÄ• jentu hanantu vÄ• .

neva dÄ• nÄ• viramissaá¹ƒ, kÄ• maá¹ƒ chindantu sattadhÄ• â€™â€™ ti || (J II 22.1703-170

vatvÄ• ``nÄ• garÄ• me ekadivasaá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ okÄ• saá¹ƒ dentu, sve dÄ• naá¹
gamissÄ• mÄ«â€™â€™ ti vatvÄ• kattÄ• raá¹ƒ tesaá¹ƒ santike pesetvÄ• ``ahaá¹ƒ sve satta
mahÄ• dÄ• naá¹ƒ dassÄ• mi \Ne 82/, sattahatthisatÄ• ni sattaassasatÄ• ni sattarathasatÄ•
sattadÄ• sasatÄ• ni sattadÄ• sisatÄ• ni sattadhenusatÄ• ni paá¹-iyÄ• dehi, nÄ• nappakÄ• ra

sabbaá¹ƒ dÄ• tabbayuttakaá¹ƒ upaá¹-á¹-hapehÄ«â€™â€™ ti sabbakammikaá¹ƒ amaccaá¹ƒ
maddideviyÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``bhadde maddi, anugÄ• mikanidhiá¹ƒ nidal
dadeyyÄ• sÄ«â€™â€™ ti tampi dÄ• ne niyojetvÄ• tassÄ• attano gamanakÄ• raá¹‡aá¹ƒ Ä•
vasanatthÄ• ya gamissÄ• mi, tvaá¹ƒ idheva anukkaá¹‡á¹-hitÄ• vasÄ• hÄ«â€™â€™ ti Ä• ha
tumhehi vinÄ• ekadivasampi vasissÄ• mÄ«â€™â€™ ti Ä• ha.

dutiyadivase sattasatakaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattesi. tassa sattasatakaá¹ƒ dÄ• naá¹ƒ d
alaá¹…katarathena mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``ahaá¹ƒ sve gami
Ä• pucchitvÄ• akÄ• makÄ• naá¹ƒ tesaá¹ƒ assumukhÄ• naá¹ƒ rodantÄ• naá¹ƒyeva vanditvÄ
nikkhamitvÄ• \Be 86/ taá¹ƒ divasaá¹ƒ attano nivesane vasitvÄ• punadivase ``gamissÄ• mÄ
otari. maddidevÄ« sassusasurehi nÄ• nÄ• nayehi yÄ• citvÄ• nivattiyamÄ• nÄ• pi tesaá¹ƒ va
vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• sesitthiyo apaloketvÄ• dve putte Ä• dÄ• ya vessantara
gantvÄ• rathe aá¹-á¹-hÄ• si.

mahÄ• puriso rathaá¹ƒ abhiruhitvÄ• rathe á¹-hito mahÄ• janaá¹ƒ Ä• pucchitvÄ• ``appamat
karothÄ• â€™â€™ ti ovÄ• damassa datvÄ• nagarato nikkhami. bodhisattassa mÄ• tÄ• ``p
detÅ«â€™â€™ ti Ä• bharaá¹‡ehi saddhiá¹ƒ sattaratanapÅ«rÄ• ni sakaá¹-Ä• ni ubhosu pass
kÄ• yÄ• ruá¸·hameva Ä• bharaá¹‡abhaá¹‡á¸• aá¹ƒ sampattayÄ• cakÄ• naá¹ƒ \Ee 85/ aá¹-á¹
sabbamadÄ• si. nagarÄ• nikkhamitvÄ• va nivattitvÄ• oloketukÄ• mo ahosi. athassa puÃ±Ã
rathappamÄ• á¹‡e á¹-hÄ• ne mahÄ• pathavÄ« bhijjitvÄ• parivattitvÄ• rathaá¹ƒ nagarÄ• bh
mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ olokesi. tena kÄ• ruÃ±Ã±ena pathavikampo aho
``tesaá¹ƒ nicchubhamÄ• nÄ• naâ€™â€™ _ntiÄ• di.

89-90__._ tattha __nicchubhamÄ• nÄ• na_nti tesu sivÄ«su nikkaá¸• á¸• hantesu, pabbÄ• je
nikkhamantÄ• naá¹ƒ. __mahÄ• dÄ• naá¹ƒ pavattetu_nti sattasatakamahÄ• dÄ• naá¹ƒ dÄ• t
__sÄ• vayitvÄ• _ti ghosÄ• petvÄ• . __kaá¹‡á¹‡abheri_nti yugalamahÄ• bheriá¹ƒ. __dadÄ• n

<91> __athetthÄ• _ti athevaá¹ƒ dÄ• ne dÄ«yamÄ• ne etasmiá¹ƒ dÄ• nagge. __tumÅ«lo_ti
__bheravo_ti \Ne 83/ bhayÄ• vaho. mahÄ• sattaÃ±hi á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ so bhayaá
bhayajananÄ• kÄ• raá¹ƒ dassetuá¹ƒ. __ ``dÄ• nenimaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. imaá¹ƒ v
dÄ• nena hetunÄ• sivayo raá¹-á¹-hato nÄ«haranti pabbÄ• jenti, tathÄ• pi puna ca evarÅ«pa

92-94__._ idÄ• ni taá¹ƒ dÄ• naá¹ƒ dassetuá¹ƒ __ ``hatthiâ€™â€™ _nti gÄ• thamÄ• ha. tatth
__catuvÄ• hiá¹ƒ rathaá¹ƒ datvÄ• _ti vahantÄ«ti vÄ• hino, assÄ• , caturo Ä• jaÃ±Ã±asindhav
brÄ• hmaá¹‡Ä• naá¹ƒ datvÄ• ti attho. mahÄ• satto hi tathÄ• nagarato nikkhamanto sahajÄ•
sesajanaÃ±ca assupuá¹‡á¹‡amukhaá¹ƒ anubaddhantaá¹ƒ nivattetvÄ• rathaá¹ƒ pÄ• jento m
bhadde, pacchato yÄ• cakÄ• Ä• gacchanti, upadhÄ• reyyÄ• sÄ«â€™â€™ ti. sÄ• olokentÄ

sattasatakamahÄ• dÄ• naá¹ƒ gamanakÄ• le katadÄ• naÃ±ca sampÄ• puá¹‡ituá¹ƒ asakkont
Ä• gantvÄ• ``vessantaro kuhiâ€™â€™ nti pucchitvÄ• ``dÄ• naá¹ƒ datvÄ• rathena gatoâ€™
yÄ• cissÄ• mÄ• â€™â€™ ti anubandhiá¹ƒsu. maddÄ« te Ä• gacchante disvÄ• ``yÄ• cakÄ•
mahÄ• satto rathaá¹ƒ á¹-hapesi. te Ä• gantvÄ• asse yÄ• ciá¹ƒsu. mahÄ• satto asse adÄ• s
assesu \Ee 86/ pana dinnesu rathadhuraá¹ƒ Ä• kÄ• seyeva aá¹-á¹-hÄ• si. atha cattÄ• ro dev
rohitamigavaá¹‡á¹‡enÄ• gantvÄ• rathadhuraá¹ƒ sampaá¹-icchitvÄ• agamaá¹ƒsu. mahÄ• s
devaputtabhÄ• vaá¹ƒ Ã±atvÄ• ---

``iá¹…gha maddi nisÄ• mehi, cittarÅ«paá¹ƒva dissati.

migarohiccavaá¹‡á¹‡ena, dakkhiá¹‡assÄ• vahanti maâ€™â€™ nti || (J II 22.1864) ---

maddiyÄ• Ä• ha.

tattha __cittarÅ«paá¹ƒvÄ• _ti acchariyarÅ«paá¹ƒ viya. __dakkhiá¹‡assÄ• _ti susikkhitaassÄ
vahanti_.

atha naá¹ƒ evaá¹ƒ gacchantaá¹ƒ aparo brÄ• hmaá¹‡o Ä• gantvÄ• rathaá¹ƒ yÄ• ci. mahÄ•
otÄ• retvÄ• rathaá¹ƒ adÄ• si. rathe pana dinne devaputtÄ• antaradhÄ• yiá¹ƒsu. tato paá¹-á
pattikÄ• va ahesuá¹ƒ. atha mahÄ• satto ``maddi, tvaá¹ƒ kaá¹‡hÄ• jinaá¹ƒ gaá¹‡hÄ• hi, ahaá
gaá¹‡hÄ• mÄ«â€™â€™ ti ubhopi dve dÄ• rake aá¹…kenÄ• dÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ pi
Ä• gacchante manusse vaá¹…kapabbatassa maggaá¹ƒ pucchantÄ• sayameva onatesu pha
dÄ• rakÄ• naá¹ƒ dadantÄ• atthakÄ• mÄ• hi \Ne 84/ devatÄ• hi maggassa saá¹…khipitattÄ•
sampÄ• puá¹‡iá¹ƒsu. tena vuttaá¹ƒ __ ``catuvÄ• hiá¹ƒ rathaá¹ƒ datvÄ• â€™â€™ _tiÄ• di.

tattha __á¹-hatvÄ• cÄ• tummahÄ• pathe_ti attano gamanamaggena passato Ä• gatena ter
ca vinivijjhitvÄ• gataá¹-á¹-hÄ• nattÄ• catukkasaá¹…khÄ• te \Be 88/ catumahÄ• pathe á¹-ha
rathaá¹ƒ datvÄ• . __ekÄ• kiyo_ti amaccasevakÄ• disahÄ• yÄ• bhÄ• vena ekako. tenevÄ• h
__maddideviá¹ƒ idamabravÄ«_ti maddideviá¹ƒ idaá¹ƒ abhÄ• si.

96-99__._ __padumaá¹ƒ puá¹‡á¸• arÄ«kaá¹ƒvÄ• _ti padumaá¹ƒ viya, puá¹‡á¸• arÄ«kaá¹ƒ v
__kaá¹‡hÄ• jinaggahÄ«_ti kaá¹‡hÄ• jinaá¹ƒ aggahesi. __abhijÄ• tÄ• _ti jÄ• tisampannÄ• . _
visamaá¹ƒ samaÃ±ca bhÅ«mippadesaá¹ƒ. __entÄ«_ti Ä• gacchanti. __anumagge paá¹-ippa
paá¹-ipathe vÄ• ti __vÄ• _-saddassa lopo daá¹-á¹-habbo. __karuá¹‡a_nti bhÄ• vanapuá¹ƒsa
karuá¹‡Ä• yitattanti attho. __dukkhaá¹ƒ te paá¹-ivedentÄ«_ti ime evaá¹ƒ sukhumÄ• lÄ• pad
ito vaá¹…kapabbatoti te tadÄ• amhesu kÄ• ruÃ±Ã±avasena attanÄ• dukkhaá¹ƒ paá¹-ilabha
uppannadukkhaá¹ƒ paá¹-ivedenti vÄ• ti attho.

100-1__._ __pavane_ti mahÄ• vane. __phaline_ti phalavante. __ubbiddhÄ• _ti uddhaá¹ƒ ug
__upagacchanti dÄ• rake_ti yathÄ• phalÄ• ni dÄ• rakÄ• naá¹ƒ hatthÅ«pagayhakÄ• ni honti
sÄ• khÄ• hi onamitvÄ• dÄ• rake upenti.

<102> __acchariya_nti accharÄ• yoggaá¹ƒ, accharaá¹ƒ paharituá¹ƒ yuttaá¹ƒ. abhÅ«tapubb
__abbhutaá¹ƒ_. lomÄ• naá¹ƒ haá¹ƒsanasamatthatÄ• ya __lomahaá¹ƒsanaá¹ƒ. sÄ• hukÄ• ra
vÄ• pÄ• á¹-ho. itthiratanabhÄ• vena sabbehi aá¹…gehi avayavehi sobhatÄ«ti __sabbaá¹…g

103-4__._ __accheraá¹ƒ vatÄ• _ti acchariyaá¹ƒ vata. __vessantarassa tejenÄ• _ti vessanta
puÃ±Ã±Ä• nubhÄ• vena. __saá¹…khipiá¹ƒsu pathaá¹ƒ yakkhÄ• _ti devatÄ• mahÄ• sattass
maggaá¹ƒ parikkhayaá¹ƒ pÄ• pesuá¹ƒ, appakaá¹ƒ akaá¹ƒsu, taá¹ƒ pana dÄ• rakesu karuá¹±
vuttaá¹ƒ __ ``anukampÄ• ya dÄ• rakeâ€™â€™ _ti. jetuttaranagarato hi suvaá¹‡á¹‡agiritÄ• l
yojanÄ• ni, tato kontimÄ• rÄ• nÄ• ma nadÄ« paÃ±ca yojanÄ• ni, tato mÄ• raÃ±janÄ• giri nÄ
yojanÄ• ni, tato daá¹‡á¸• abrÄ• hmaá¹‡agÄ• mo nÄ• ma paÃ±ca yojanÄ• ni, tato mÄ• tulan
yojanÄ• ni, iti taá¹ƒ raá¹-á¹-haá¹ƒ jetuttaranagarato tiá¹ƒsa yojanÄ• ni hoti. devatÄ• \Be 89/
puÃ±Ã±atejena coditÄ• maggaá¹ƒ parikkhayaá¹ƒ pÄ• pesuá¹ƒ. taá¹ƒ sabbaá¹ƒ ekÄ• henev
vuttaá¹ƒ __ ``nikkhantadivaseneva, cetaraá¹-á¹-hamupÄ• gamuâ€™â€™ _nti.

evaá¹ƒ mahÄ• satto sÄ• yanhasamayaá¹ƒ cetaraá¹-á¹-he mÄ• tulanagaraá¹ƒ patvÄ• tassa
sÄ• lÄ• yaá¹ƒ nisÄ«di. athassa maddidevÄ« pÄ• desu rajaá¹ƒ puÃ±chitvÄ• pÄ• de sambÄ•
Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti sÄ• lato nikkhamitvÄ• tassa cakkhupat
nagaraá¹ƒ pavisantiyo ca nikkhamantiyo ca itthiyo taá¹ƒ disvÄ• parivÄ• resuá¹ƒ. mahÄ• jan
putte cassa tathÄ• Ä• gate disvÄ• rÄ• jÅ«naá¹ƒ Ä• cikkhi. saá¹-á¹-hisahassÄ• rÄ• jÄ• no n
santikaá¹ƒ Ä• gantvÄ• maggaparissamaá¹ƒ vinodetvÄ• \Ee 88/ tathÄ• Ä• gamanakÄ• raá

mahÄ• satto hatthidÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ kathesi. taá¹ƒ sutvÄ• te attano rajj
mahÄ• puriso ``mayÄ• tumhÄ• kaá¹ƒ rajjaá¹ƒ paá¹-iggahitameva hotu, rÄ• jÄ• pana maá¹ƒ
tasmÄ• vaá¹…kapabbatameva gamissÄ• mÄ«â€™â€™ ti vatvÄ• tehi nÄ• nappakÄ• raá¹ƒ
taá¹ƒ analaá¹…karitvÄ• tehi gahitÄ• rakkho taá¹ƒ rattiá¹ƒ sÄ• lÄ• yameva vasitvÄ• punadiv
nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• tehi parivuto nikkhamitvÄ• pannarasayojanamagga
á¹-hatvÄ• te nivattetvÄ• purato pannarasayojanamaggaá¹ƒ tehi Ä• cikkhitaniyÄ• meneva a

<105> á¹• 21 ``saá¹-á¹-hirÄ• jasahassÄ• ni, tadÄ• vasanti mÄ• tule.

sabbe paÃ±jalikÄ• hutvÄ• , rodamÄ• nÄ• upÄ• gamuá¹ƒ ||

<106> á¹• 21 ``tattha vattetvÄ• sallÄ• paá¹ƒ, cetehi cetaputtehi.

te tato nikkhamitvÄ• na, vaá¹…kaá¹ƒ agamu pabbataâ€™â€™ nti ||

tattha __tattha vattetvÄ• sallÄ• pa_nti tattha tehi rÄ• jÅ«hi samÄ• gamehi saddhiá¹ƒ paá¹-is
pavattetvÄ• . __cetaputtehÄ«_ti cetarÄ• japuttehi. __te tato nikkhamitvÄ• nÄ• _ti te rÄ• jÄ•
vanadvÄ• raá¹-á¹-hÄ• ne nivattetvÄ• . __vaá¹…kaá¹ƒ agamu pabbata_nti amhe cattÄ• ro ja
uddissa agamamhÄ• .

atha \Be 90/ mahÄ• satto tehi Ä• cikkhitamaggena gacchanto gandhamÄ• danapabbataá¹ƒ
tattha \Ne 86/ vasitvÄ• tato uttaradisÄ• bhimukho vepullapabbatapÄ• dena gantvÄ• ketum
vanacarakena dinnaá¹ƒ madhumaá¹ƒsaá¹ƒ khÄ• ditvÄ• tassa suvaá¹‡á¹‡asÅ«ciá¹ƒ datvÄ•
paá¹-ippassaddhadaratho nadiá¹ƒ uttaritvÄ• sÄ• nupabbatasikhare á¹-hitassa nigrodhassa
nisÄ«ditvÄ• uá¹-á¹-hÄ• ya gacchanto nÄ• likapabbataá¹ƒ pariharanto mucalindasaraá¹ƒ ga
pubbuttarakaá¹‡á¹‡aá¹ƒ patvÄ• ekapadikamaggeneva vanaghaá¹-aá¹ƒ pavisitvÄ• taá¹ƒ ati
nadÄ«pabhavÄ• naá¹ƒ purato caturassapokkharaá¹‡iá¹ƒ pÄ• puá¹‡i.

<107> tasmiá¹ƒ \Ee 89/ khaá¹‡e sakko Ä• vajjento ``mahÄ• satto himavantaá¹ƒ paviá¹-á¹-h
laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• vissakammaá¹ƒ pesesi --- ``gaccha vaá¹…kap
ramaá¹‡Ä«ye á¹-hÄ• ne assamapadaá¹ƒ mÄ• pehÄ«â€™â€™ ti. so tattha dve paá¹‡á¹‡asÄ
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni mÄ• petvÄ• tesu tesu á¹-hÄ• nesu nÄ• nÄ• puppha
pupphagacche kadalivanÄ• dÄ«ni ca dassetvÄ• sabbe pabbajitaparikkhÄ• re paá¹-iyÄ• det
pabbajitukÄ• mÄ• , te gaá¹‡hantÅ«â€™â€™ ti akkharÄ• ni likhitvÄ• amanusse ca bherava
paá¹-ikkamÄ• petvÄ• sakaá¹-á¹-hÄ• nameva gato.

mahÄ• satto ekapadikamaggaá¹ƒ disvÄ• ``pabbajitÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ bhavis
putte ca tattheva á¹-hapetvÄ• assamapadaá¹ƒ pavisitvÄ• akkharÄ• ni oloketvÄ• ``sakkena
paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ vivaritvÄ• paviá¹-á¹-ho khaggaÃ±ca dhanuÃ±ca apanetvÄ• sÄ
isivesaá¹ƒ gahetvÄ• kattaradaá¹‡á¸• aá¹ƒ Ä• dÄ• ya nikkhamitvÄ• paccekabuddhasadisen
santikaá¹ƒ agamÄ• si. maddidevÄ«pi mahÄ• sattaá¹ƒ disvÄ• pÄ• desu patitvÄ• roditvÄ• t
pavisitvÄ• attano paá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• isivesaá¹ƒ gaá¹‡hi. pacchÄ• puttepi tÄ• pas
bodhisatto maddiá¹ƒ varaá¹ƒ yÄ• ci ``mayaá¹ƒ ito paá¹-á¹-hÄ• ya pabbajitÄ• nÄ• ma, itthÄ«
brahmacariyassa malaá¹ƒ, mÄ• dÄ• ni akÄ• le mama santikaá¹ƒ Ä• gacchÄ• â€™â€™ ti. s
sampaá¹-icchitvÄ• mahÄ• sattampi varaá¹ƒ yÄ• ci ``deva, tumhe putte gahetvÄ• idheva ho
Ä• harissÄ• mÄ«â€™â€™ ti. sÄ• tato paá¹-á¹-hÄ• ya araÃ±Ã±ato phalÄ• phalÄ• ni Ä• hari
cattÄ• ro khattiyÄ• vaá¹…kapabbatakucchiyaá¹ƒ sattamÄ• samattaá¹ƒ vasiá¹ƒsu. tena vutt
devindo, vissakammaá¹ƒ mahiddhikaâ€™â€™ _ntiÄ• di.

tattha \Be 91/ __Ä• mantayitvÄ• _ti pakkosÄ• petvÄ• . __mahiddhika_nti mahatiyÄ• devido

__assamaá¹ƒ sukata_nti assamapadaá¹ƒ sukataá¹ƒ katvÄ• . __rammaá¹ƒ_ vessantarassa v
__paá¹‡á¹‡asÄ• laá¹ƒ. sumÄ• payÄ• _ti suá¹-á¹-hu mÄ• paya. Ä• á¹‡Ä• pesÄ«ti vacanases
mÄ• pesi.

<111> __asuÃ±Ã±o_ti \Ne 87/ yathÄ• so assamo asuÃ±Ã±o hoti, evaá¹ƒ tassa asuÃ±Ã±ab
asuÃ±Ã±o homi. ``asuÃ±Ã±eâ€™â€™ ti vÄ• pÄ• á¹-ho, mama vasaneneva asuÃ±Ã±e assa
tattha tiá¹-á¹-hÄ• mi. bodhisattassa mettÄ• nubhÄ• vena samantÄ• tiyojane sabbe tiracchÄ
paá¹-ilabhiá¹ƒsu.

evaá¹ƒ tesu tattha vasantesu kaliá¹…garaá¹-á¹-havÄ• sÄ« __jÅ«jako_ nÄ• ma brÄ• hmaá¹‡
bhariyÄ• ya ``nÄ• haá¹ƒ te niccaá¹ƒ dhaÃ±Ã±akoá¹-á¹-anaudakÄ• haraá¹‡ayÄ• gubhattapa
paricÄ• rakaá¹ƒ me dÄ• saá¹ƒ vÄ• dÄ• siá¹ƒ vÄ• Ä• nehÄ«â€™â€™ ti vutte ``kutohaá¹ƒ te
dÄ• siá¹ƒ vÄ• labhissÄ• mÄ«â€™â€™ ti vatvÄ• tÄ• ya ``esa vessantaro rÄ• jÄ• vaá¹…kap
mayhaá¹ƒ paricÄ• rake yÄ• citvÄ• Ä• nehÄ«â€™â€™ ti vutte kilesavasena tassÄ• paá¹-iba
vacanaá¹ƒ atikkamituá¹ƒ asakkonto pÄ• theyyaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• anukkamena jetut
``kuhiá¹ƒ vessantaramahÄ• rÄ• jÄ• â€™â€™ ti pucchi.

mahÄ• jano ``imesaá¹ƒ yÄ• cakÄ• naá¹ƒ atidÄ• nena amhÄ• kaá¹ƒ rÄ• jÄ• raá¹-á¹-hÄ• pa
rÄ• jÄ• naá¹ƒ nÄ• setvÄ• punapi idheva Ä• gacchatÄ«â€™â€™ ti leá¸• á¸• udaá¹‡á¸• Ä• d
brÄ• hmaá¹‡aá¹ƒ anubandhi. so devatÄ• viggahito hutvÄ• tato nikkhamitvÄ• vaá¹…kapabb
anukkamena vanadvÄ• raá¹ƒ patvÄ• mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• maggamÅ«á¸·ho hu
bodhisattassa Ä• rakkhaá¹‡atthÄ• ya á¹-hapitena cetaputtena samÄ• gaÃ±chi. tena ``kahaá
gacchasÄ«â€™â€™ ti puá¹-á¹-ho ``vessantaramahÄ• rÄ• jassa santikaâ€™â€™ nti vutte ``
tassa putte vÄ• deviá¹ƒ vÄ• yÄ• cituá¹ƒ gacchatÄ«â€™â€™ ti cintetvÄ• ``mÄ• kho, tvaá¹
gaÃ±chi, sace gacchasi, ettheva te sÄ«saá¹ƒ chinditvÄ• mayhaá¹ƒ sunakhÄ• naá¹ƒ ghÄ• s
tena santajjito maraá¹‡abhayabhÄ«to ``ahamassa pitarÄ• pesito dÅ«to, `taá¹ƒ Ä• nessÄ• m
musÄ• vÄ• daá¹ƒ abhÄ• si. taá¹ƒ sutvÄ• cetaputto tuá¹-á¹-hahaá¹-á¹-ho brÄ• hmaá¹‡assa v
katvÄ• vaá¹…kapabbatagÄ• mimaggaá¹ƒ Ä• cikkhi. so tato paraá¹ƒ gacchanto antarÄ• mag
saddhiá¹ƒ samÄ• gantvÄ• tampi maggaá¹ƒ pucchitvÄ• tenÄ• pi magge Ä• cikkhite tena Ä•
gacchanto anukkamena bodhisattassa assamapadaá¹-á¹-hÄ• nasamÄ«paá¹ƒ gantvÄ• mad
91/ gatakÄ• le bodhisattaá¹ƒ upasaá¹…kamitvÄ• ubho dÄ• rake yÄ• ci. tena vuttaá¹ƒ ---

<112> á¹• 21 ``pavane vasamÄ• nassa, addhiko maá¹ƒ upÄ• gami.

ayÄ• ci puttake mayhaá¹ƒ, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubhoâ€™â€™ ti ||

evaá¹ƒ \Ne 88/ brÄ• hmaá¹‡ena dÄ• rakesu yÄ• citesu mahÄ• satto ``cirassaá¹ƒ vata me y
anavasesato dÄ• napÄ• ramiá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti adhippÄ• yena somanassajÄ•

sahassatthavikaá¹ƒ á¹-hapento viya brÄ• hmaá¹‡assa cittaá¹ƒ paritosento sakalaÃ±ca taá¹ƒ
unnÄ• dento ``dadÄ• mi tava mayhaá¹ƒ puttake, api ca maddidevÄ« pana pÄ• tova phalÄ• p
sÄ• yaá¹ƒ Ä• gamissati, tÄ• ya Ä• gatÄ• ya te puttake dassetvÄ• tvaÃ±ca mÅ«laphalÄ• ph
vasitvÄ• vigataparissamo pÄ• tova gamissasÄ«â€™â€™ ti Ä• ha. brÄ• hmaá¹‡o ``kÄ• maÃ
puttake dadÄ• ti, mÄ• tÄ• pana vacchagiddhÄ• Ä• gantvÄ• dÄ• nassa antarÄ• yampi kare
nippÄ«á¸·etvÄ• dÄ• rake gahetvÄ• ajjeva gaccheyyaâ€™â€™ nti cintetvÄ• ``puttÄ• ce te
dÄ• ni mÄ• taraá¹ƒ dassetvÄ• pesitehi, dÄ• rake gahetvÄ• ajjeva gamissÄ• mÄ«â€™â€™
brÄ• hmaá¹‡a, rÄ• japuttiá¹ƒ mÄ• taraá¹ƒ daá¹-á¹-huá¹ƒ na icchasi, ime dÄ• rake gahetvÄ•
gaccha, tattha saÃ±jayamahÄ• rÄ• jÄ• dÄ• rake gahetvÄ• mahantaá¹ƒ te dhanaá¹ƒ dassa
gaá¹‡hissasi, sukhaÃ±ca jÄ«vissasi, aÃ±Ã±athÄ• ime sukhumÄ• lÄ• rÄ• jadÄ• rakÄ• , kiá¹
karissantÄ«â€™â€™ ti Ä• ha.

brÄ• hmaá¹‡o ``evampi mayÄ• na sakkÄ• kÄ• tuá¹ƒ, rÄ• jadaá¹‡á¸• ato bhÄ• yÄ• mi, may
ti Ä• ha. imaá¹ƒ tesaá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• dÄ• rakÄ• ``pitÄ• no kho amhe brÄ• h
ti pakkamitvÄ• pokkharaá¹‡iá¹ƒ gantvÄ• paduminigacche nilÄ«yiá¹ƒsu. brÄ• hmaá¹‡o te a
`dÄ• rake dadÄ• mÄ«â€™ ti vatvÄ• te apakkamÄ• pesi, eso te sÄ• dhubhÄ• voâ€™â€™ ti
uá¹-á¹-hahitvÄ• dÄ• rake gavesanto paduminigacche nilÄ«ne disvÄ• ``etha, tÄ• tÄ• , mÄ•
antarÄ• yaá¹ƒ akattha, mama dÄ• najjhÄ• sayaá¹ƒ matthakaá¹ƒ pÄ• petha, ayaÃ±ca brÄ• h
tumhÄ• kaá¹ƒ ayyakassa saÃ±jayamahÄ• rÄ• jassa santikaá¹ƒ gamissati \Ee 92/, tÄ• ta jÄ•
hotukÄ• mo brÄ• hmaá¹‡assa nikkhasahassaá¹ƒ datvÄ• bhujisso bhaveyyÄ• si, kaá¹‡hÄ• j
dÄ• sisataá¹ƒ hatthisataá¹ƒ assasataá¹ƒ usabhasataá¹ƒ nikkhasatanti sabbasataá¹ƒ datvÄ•
bhaveyyÄ• sÄ«â€™â€™ ti kumÄ• re agghÄ• petvÄ• samassÄ• setvÄ• gahetvÄ• assama
udakaá¹ƒ gahetvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paccayaá¹ƒ katvÄ• brÄ• hmaá¹‡assa
pÄ«tisomanassajÄ• to hutvÄ• pathaviá¹ƒ unnÄ• dento piyaputtadÄ• naá¹ƒ adÄ• si. idhÄ• p
pathavikampÄ• dayo ahesuá¹ƒ. tena vuttaá¹ƒ ---

<113> á¹• 21 ``yÄ• cakaá¹ƒ upagataá¹ƒ disvÄ• , hÄ• so me upapajjatha.

ubho putte gahetvÄ• na, adÄ• siá¹ƒ brÄ• hmaá¹‡e tadÄ• ||

<114> á¹• 21 ``sake \Ne 89/ putte cajantassa, jÅ«jake brÄ• hmaá¹‡e yadÄ• .

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti ||

atha brÄ• hmaá¹‡o dÄ• rake agantukÄ• me latÄ• ya hatthesu bandhitvÄ• Ä• kaá¸• á¸• hi. t
chaviá¹ƒ chinditvÄ• lohitaá¹ƒ pagghari. so latÄ• daá¹‡á¸• ena paharanto Ä• kaá¸• á¸• hi. te

``ammÄ• ca tÄ• ta nikkhantÄ• , tvaÃ±ca no tÄ• ta dassasi.

mÄ• no tvaá¹ƒ tÄ• ta adadÄ• , yÄ• va ammÄ• pi etu no.

tadÄ• yaá¹ƒ brÄ• hmaá¹‡o kÄ• maá¹ƒ, vikkiá¹‡Ä• tu hanÄ• tu vÄ• â€™â€™ ti || (J II 22.212

vatvÄ• punapi ayaá¹ƒ evarÅ«po ghoradassano kurÅ«rakammanto ---

``manusso udÄ• hu yakkho, maá¹ƒsalohitabhojano.

gÄ• mÄ• araÃ±Ã±amÄ• gamma, dhanaá¹ƒ taá¹ƒ tÄ• ta yÄ• cati.

nÄ«yamÄ• ne pisÄ• cena, kiá¹ƒ nu tÄ• ta udikkhasÄ«â€™â€™ ti || (J II 22.2130-2131) ---

Ä• dÄ«ni vadantÄ• parideviá¹ƒsu. tattha __dhana_nti puttadhanaá¹ƒ.

jÅ«jako \Be 94/ dÄ• rake tathÄ• paridevanteyeva pothentova gahetvÄ• pakkÄ• mi. mahÄ• karuá¹‡aá¹ƒ paridevitena tassa ca brÄ• hmaá¹‡assa akÄ• ruÃ±Ã±abhÄ• vena balavasoko u udapÄ• di. so taá¹…khaá¹‡aÃ±Ã±eva bodhisattÄ• naá¹ƒ paveá¹‡iá¹ƒ anussari. ``sabbeva h mahÄ• pariccÄ• ge pariccajitvÄ• buddhÄ• bhavissanti, ahampi \Ee 93/ tesaá¹ƒ abbhantaro mahÄ• pariccÄ• gÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ, tasmÄ• vessantara dÄ• naá¹ƒ datvÄ• pacchÄ• ti attÄ• naá¹ƒ paribhÄ• setvÄ• ``dinnakÄ• lato paá¹-á¹-hÄ• ya mama te na kiÃ±ci hontÄ«â€ upatthambhetvÄ• daá¸·hasamÄ• dÄ• naá¹ƒ adhiá¹-á¹-hÄ• ya paá¹‡á¹‡asÄ• ladvÄ• re pÄ• s viya nisÄ«di.

atha maddidevÄ« araÃ±Ã±ato phalÄ• phalaá¹ƒ gahetvÄ• nivattantÄ« ``mÄ• mahÄ• sattas ti \Ne 90/ vÄ• á¸·amigarÅ«padharÄ• hi devatÄ• hi uparuddhamaggÄ• tesu apagatesu ciren dussupinaá¹ƒ diá¹-á¹-haá¹ƒ, dunnimittÄ• ni ca uppannÄ• ni, kiá¹ƒ nu kho bhavissatÄ«â€™â pavisitvÄ• puttake apassantÄ« bodhisattassa santikaá¹ƒ gantvÄ• ``deva, na kho amhÄ• ka kuhiá¹ƒ te gatÄ• â€™â€™ ti Ä• ha. so tuá¹‡hÄ« ahosi. sÄ• puttake upadhÄ• rentÄ« tahiá¹ƒ gavesantÄ« adisvÄ• punapi gantvÄ• pucchi. bodhisatto ``kakkhaá¸·akathÄ• ya naá¹ƒ putta jahÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ---

``nÅ«na maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

pÄ• to gatÄ• si uÃ±chÄ• ya, kimidaá¹ƒ sÄ• yamÄ• gatÄ• â€™â€™ ti || (J II 22.2225) ---

vatvÄ• tÄ• ya cirÄ• yanakÄ• raá¹‡e kathite punapi dÄ• rake sandhÄ• ya na kiÃ±ci Ä• ha. s upadhÄ• rentÄ« punapi vÄ• tavegena vanÄ• ni vicari. tÄ• ya ekarattiyaá¹ƒ vicaritaá¹-á¹-hÄ•

pannarasayojanamattaá¹ƒ ahosi. atha vibhÄ• tÄ• ya rattiyÄ• mahÄ• sattassa santikaá¹ƒ ga
dÄ• rakÄ• naá¹ƒ adassanena balavasokÄ• bhibhÅ«tÄ• tassa pÄ• damÅ«le chinnakadalÄ«
hutvÄ• pati. so ``matÄ• â€™â€™ ti saÃ±Ã±Ä• ya kampamÄ• no uppannabalavasokopi sati
``jÄ• nissÄ• mi tÄ• va jÄ«vati, na jÄ«vatÄ«â€™â€™ ti sattamÄ• se kÄ• yasaá¹ƒsaggaá¹ƒ ar
aÃ±Ã±assa abhÄ• vena tassÄ• sÄ«saá¹ƒ ukkhipitvÄ• Å«rÅ«su á¹-hapetvÄ• udakena pari
hadayaÃ±ca parimajji. maddÄ«pi kho thokaá¹ƒ vÄ«tinÄ• metvÄ• satiá¹ƒ paá¹-ilabhitvÄ• hir
paccupaá¹-á¹-hapetvÄ• ``deva, dÄ• rakÄ• te kuhiá¹ƒ gatÄ• â€™â€™ ti pucchi. so Ä• ha ---
brÄ• hmaá¹‡assa maá¹ƒ yÄ• citvÄ• Ä• gatassa dÄ• satthÄ• ya dinnÄ• â€™â€™ ti vatvÄ•
brÄ• hmaá¹‡assa \Ee 94/ datvÄ• mama sabbarattiá¹ƒ paridevitvÄ• vicarantiyÄ• nÄ• cikkh
``paá¹-hamameva vutte tava cittadukkhaá¹ƒ bahu bhavissati, idÄ• ni pana sarÄ«radukkhena
bhavissatÄ«â€™â€™ ti vatvÄ• ---

``maá¹ƒ passa maddi mÄ• putte, mÄ• bÄ• á¸·haá¹ƒ paridevasi.

lacchÄ• ma putte jÄ«vantÄ• , arogÄ• ca bhavÄ• maseâ€™â€™ ti || (J II 22.2260) ---

so samassÄ• setvÄ• puna ---

``putte \Ne 91/ pasuÃ±ca dhaÃ±Ã±aÃ±ca, yaÃ±ca aÃ±Ã±aá¹ƒ ghare dhanaá¹ƒ.

dajjÄ• sappuriso dÄ• naá¹ƒ, disvÄ• yÄ• cakamÄ• gataá¹ƒ.

anumodÄ• hi me maddi, puttake dÄ• namuttamaâ€™â€™ nti || (J II 22.2261) ---

vatvÄ• attano puttadÄ• naá¹ƒ taá¹ƒ anumodÄ• pesi.

sÄ• pi ---

``anumodÄ• mi te deva, puttake dÄ• namuttamaá¹ƒ.

datvÄ• cittaá¹ƒ pasÄ• dehi, bhiyyo dÄ• naá¹ƒ dado bhavÄ• â€™â€™ ti || (J II 22.2262) ---

vatvÄ• anumodi.

evaá¹ƒ tesu aÃ±Ã±amaÃ±Ã±aá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ kathentesu sakko cintesi ---
jÅ«jakassa pathaviá¹ƒ unnÄ• detvÄ• dÄ• rake adÄ• si. idÄ• ni naá¹ƒ koci hÄ«napuriso upa
yÄ• citvÄ• gahetvÄ• gaccheyya, tato rÄ• jÄ• nippaccayo bhaveyya, handÄ• haá¹ƒ brÄ• hr
upasaá¹…kamitvÄ• maddiá¹ƒ yÄ• citvÄ• pÄ• ramikÅ«á¹-aá¹ƒ gÄ• hÄ• petvÄ• kassaci avis

tasseva datvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti. so sÅ«riyuggamanavelÄ• yaá¹ƒ brÄ• hmaá¹
agamÄ• si. taá¹ƒ disvÄ• mahÄ• puriso ``atithi no Ä• gatoâ€™â€™ ti pÄ«tisomanassajÄ• to
madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• ``brÄ• hmaá¹‡a, kenatthena idhÄ• gatosÄ«â€™â€™ ti
sakko maddideviá¹ƒ yÄ• ci. tena vuttaá¹ƒ ---

<115> á¹• 21 ``punadeva sakko oruyha, hutvÄ• brÄ• hmaá¹‡asannibho.

ayÄ• ci maá¹ƒ maddideviá¹ƒ, sÄ«lavantiá¹ƒ patibbataâ€™â€™ nti ||

tattha __punadevÄ• _ti dÄ• rake dinnadivasato pacchÄ• eva. tadanantaramevÄ• ti attho. _
otaritvÄ• . __brÄ• hmaá¹‡asannibho_ti brÄ• hmaá¹‡asamÄ• navaá¹‡á¹‡o.

atha \Ne 92/ mahÄ• satto ``hiyyo me dvepi dÄ• rake brÄ• hmaá¹‡assa dinnÄ• , ahampi ara
maddiá¹ƒ sÄ«lavantiá¹ƒ \Ee 95/ patibbataá¹ƒ dassÄ• mÄ«â€™â€™ ti avatvÄ• va pasÄ• rita
á¹-hapento viya asajjitvÄ• abajjhitvÄ• anolÄ«namÄ• naso ``ajja me dÄ• napÄ• ramÄ« matt
pÄ• puá¹‡issatÄ«â€™â€™ ti haá¹-á¹-hatuá¹-á¹-ho giriá¹ƒ unnÄ• dento viya ---

``dadÄ• mi na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• casi brÄ• hmaá¹‡a.

santaá¹ƒ nappaá¹-igÅ«hÄ• mi, dÄ• ne me ramatÄ« manoâ€™â€™ ti || (J II 22.2278) ---

vatvÄ• sÄ«ghameva kamaá¹‡á¸• alunÄ• udakaá¹ƒ Ä• haritvÄ• brÄ• hmaá¹‡assa hatthe u
bhariyamadÄ• si. tena vuttaá¹ƒ ---

<116> á¹• 21 ``maddiá¹ƒ hatthe gahetvÄ• na, udakaÃ±jali pÅ«riya.

pasannamanasaá¹…kappo, tassa maddiá¹ƒ adÄ• sahaâ€™â€™ nti ||

tattha __udakaÃ±jalÄ«_ti udakaá¹ƒ aÃ±jaliá¹ƒ, ``udakaâ€™â€™ nti ca karaá¹‡atthe paccat
tassa brÄ• hmaá¹‡assa aÃ±jaliá¹ƒ pasÄ• ritahatthatalaá¹ƒ pÅ«retvÄ• ti attho. __pasannama
iminÄ• pariccÄ• gena dÄ• napÄ• ramiá¹ƒ matthakaá¹ƒ pÄ• petvÄ• sammÄ• sambodhiá¹ƒ
upannasaddhÄ• pasÄ• dena pasannacittasaá¹…kappo. taá¹…khaá¹‡aÃ±Ã±eva heá¹-á¹-hÄ•
sabbapÄ• á¹-ihÄ• riyÄ• ni pÄ• turahesuá¹ƒ. ``idÄ• nissa na dÅ«re sammÄ• sambodhÄ«â€™
ativiya pÄ«tisomanassajÄ• tÄ• ahesuá¹ƒ. tena vuttaá¹ƒ ---

<117> á¹• 21 ``maddiyÄ• dÄ«yamÄ• nÄ• ya, gagane devÄ• pamoditÄ• .

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti ||

tato \Be 97/ pana dÄ«yamÄ• nÄ• ya maddiyÄ• deviyÄ• ruá¹‡á¹‡aá¹ƒ vÄ• dummukhaá¹ƒ
nÄ• hosi, evaá¹ƒ cassÄ• ahosi ``yaá¹ƒ devo icchati, taá¹ƒ karotÅ«â€™â€™ ti.

``komÄ• rÄ« \Ne 93/ yassÄ• haá¹ƒ bhariyÄ• , sÄ• miko mama issaro.

yassicche tassa maá¹ƒ dajjÄ• , vikkiá¹‡eyya haneyya vÄ• â€™â€™ ti || (J II 22.2282) ---

Ä• ha.

mahÄ• purisopi ``ambho, brÄ• hmaá¹‡a, maddito me sataguá¹‡ena sahassaguá¹‡ena sata
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva piyataraá¹ƒ, idaá¹ƒ me dÄ• naá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä•
hotÅ«â€™â€™ ti vatvÄ• adÄ• si. tena vuttaá¹ƒ ---

<118> á¹• 21 ``jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ dhÄ«taá¹ƒ, maddideviá¹ƒ patibbataá¹ƒ.

cajamÄ• no na cintesiá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<119> á¹• 21 na \Ee 96/ me dessÄ• ubho puttÄ• , maddidevÄ« na dessiyÄ• .

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• piye adÄ• sahaâ€™â€™ nti ||

tattha __cajamÄ• no na cintesi_nti pariccajanto santÄ• pavasena na cintesiá¹ƒ, vissaá¹-á¹-h
pariccajinti attho.

etthÄ• ha --- kasmÄ• panÄ• yaá¹ƒ mahÄ• puriso attano puttadÄ• re jÄ• tisampanne khattiy
pariccaji, na hi yesaá¹ƒ kesaÃ±cipi bhujissÄ• naá¹ƒ abhujissabhÄ• vakaraá¹‡aá¹ƒ sÄ• dhud
anudhammabhÄ• vato. ayaÃ±hi buddhakÄ• rake dhamme anugatadhammatÄ• , yadidaá¹ƒ
pariggahitavatthuno anavasesapariccÄ• go, na hi deyyadhammapaá¹-iggÄ• hakavikapparah
paripÅ«retuá¹ƒ ussukkamÄ• pannÄ• naá¹ƒ bodhisattÄ• naá¹ƒ mamanti pariggahitavatthuá¹ƒ
pariccajituá¹ƒ yuttaá¹ƒ, porÄ• á¹‡opi cÄ• yamanudhammo. sabbesaÃ±hi bodhisattÄ• naá¹ƒ
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡adhammo kulavaá¹ƒso kulappaveá¹‡Ä«, yadidaá¹ƒ sabbassa p
piyataravatthupariccÄ• go, na hi keci bodhisattÄ• vaá¹ƒsÄ• nugataá¹ƒ rajjissariyÄ• didhana
sÄ«sanayanÄ• diaá¹…gapariccÄ• gaá¹ƒ, piyajÄ«vitapariccÄ• gaá¹ƒ,
kulavaá¹ƒsapatiá¹-á¹-hÄ• pakapiyaputtapariccÄ• gaá¹ƒ, manÄ• pacÄ• rinÄ«piyabhariyÄ• pa
paÃ±ca mahÄ• pariccÄ• ge apariccajitvÄ• buddhÄ• nÄ• ma bhÅ«tapubbÄ• atthi. tathÄ• h
bodhisattabhÅ«te \Ne 94/ bodhipariyesanaá¹ƒ caramÄ• ne ca carimattabhÄ• vato tatiye atta
ekasmiá¹ƒ pabbate vasante kharadÄ• á¹-hiko nÄ• ma yakkho mahÄ• purisassa dÄ• najjhÄ•

brÄ• hmaá¹‡avaá¹‡á¹‡ena upasaá¹…kamitvÄ• mahÄ• sattaá¹ƒ dve dÄ• rake yÄ• ci.

mahÄ• satto ``dadÄ• mi brÄ• hmaá¹‡assa puttakeâ€™â€™ ti haá¹-á¹-hapahaá¹-á¹-ho udak
kampento dvepi dÄ• rake adÄ• si. yakkho caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaá¹ƒ
mahÄ• sattassa passantasseva muá¸·Ä• lakalÄ• paá¹ƒ viya dve dÄ• rake khÄ• di. aggijÄ• la
uggiramÄ• naá¹ƒ yakkhassa mukhaá¹ƒ olokentassa mahÄ• purisassa ``vaÃ±cesi vata maá¹
uppajjanakacittuppÄ• dassa okÄ• saá¹ƒ adentassa upÄ• yakosallassa subhÄ• vitattÄ• atÄ«
appaá¹-isandhisabhÄ• vato aniccÄ• divasena saá¹…khÄ• rÄ• naá¹ƒ suparimadditabhÄ• vat
ittaraá¹-á¹-hitikena pabhaá¹…gunÄ• asÄ• rena saá¹…khÄ• rakalÄ• pena ``pÅ«ritÄ• vata m
vata me atthaá¹ƒ sÄ• dhetvÄ• idaá¹ƒ adhigataâ€™â€™ nti somanassameva uppajji. so ida
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ tasmiá¹ƒ khaá¹‡e attano cittÄ• cÄ• raá¹ƒ Ã±atvÄ• ``imassa r
nÄ«hÄ• rena sarÄ«rato rasmiyo nikkhamantÅ«â€™â€™ ti patthanamakÄ• si. tassa taá¹ƒ pa
buddhabhÅ«tassa sarÄ«rappabhÄ• niccameva dasasahassilokadhÄ• tuá¹ƒ pharitvÄ• aá¹-á
nidÄ• nakathÄ•). evaá¹ƒ aÃ±Ã±epi bodhisattÄ• attano piyataraá¹ƒ puttadÄ• raá¹ƒ pariccaji
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhiá¹ƒsu.

api ca yathÄ• nÄ• ma koci puriso kassaci santike gÄ• maá¹ƒ vÄ• janapadaá¹ƒ vÄ• keá¹‡i
karonto attano antevÄ• sikÄ• naá¹ƒ vÄ• pamÄ• dena pÅ«tibhÅ«taá¹ƒ dhanaá¹ƒ dhÄ• reyya
bandhanÄ• gÄ• raá¹ƒ paveseyya. tassa evamassa ``ahaá¹ƒ kho imassa raÃ±Ã±o kammaá¹
dhanaá¹ƒ dhÄ• remi, tenÄ• haá¹ƒ raÃ±Ã±Ä• bandhanÄ• gÄ• re pavesito, sacÄ• haá¹ƒ idhe
puttadÄ• rakammakaraporisÄ• ca me jÄ«vikÄ• pagatÄ• mahantaá¹ƒ anayabyasanaá¹ƒ Ä•
raÃ±Ã±o Ä• rocetvÄ• attano puttaá¹ƒ vÄ• kaniá¹-á¹-habhÄ• taraá¹ƒ vÄ• idha á¹-hapetvÄ•
evÄ• haá¹ƒ ito bandhanato mutto nacirasseva yathÄ• mittaá¹ƒ yathÄ• sandiá¹-á¹-haá¹ƒ dha
raÃ±Ã±o datvÄ• tampi bandhanato mocemi, appamattova hutvÄ• uá¹-á¹-hÄ• nabalena atta
paá¹-ipÄ• katikaá¹ƒ karissÄ• mÄ«â€™â€™ ti. so tathÄ• kareyya. evaá¹ƒ sampadamidaá¹ƒ

tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- rÄ• jÄ• viya kammaá¹ƒ, bandhanÄ• gÄ• ro viya sa
bandhanÄ• gÄ• re á¹-hapitapuriso viya kammavasena saá¹ƒsÄ• racÄ• rake á¹-hito mahÄ• p
á¹-hitapurisassa tattha puttassa vÄ• bhÄ• tuno vÄ• parÄ• dhÄ«nabhÄ• vakaraá¹‡ena tesa
dukkhappamocanaá¹ƒ \Ne 95/ viya mahÄ• purisassa attano puttÄ• dike paresaá¹ƒ datvÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhena sabbasattÄ• naá¹ƒ vaá¹-á¹-adukkhappamocan
saddhiá¹ƒ yathÄ• dhippetasampattiyaá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ viya mahÄ• purisassa arahatta
apagatavaá¹-á¹-adukkhassa buddhabhÄ• vena dasabalÄ• disabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asan
vacanakÄ• rakÄ• naá¹ƒ vijjattayÄ• disampattisamannÄ• gamo cÄ• ti evaá¹ƒ anavajjasabhÄ•
puttadÄ• rapariccÄ• go. eteneva nayena nesaá¹ƒ aá¹…gajÄ«vitapariccÄ• ge yÄ• codanÄ•
veditabbÄ• ti.

evaá¹ƒ pana mahÄ• sattena maddideviyÄ• dinnÄ• ya sakko acchariyabbhutacittajÄ• to hut

``sabbe jitÄ• te paccÅ«hÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

ninnÄ• ditÄ• te pathavÄ«, saddo te tidivaá¹ƒ gato || (J II 22.2283-2284).

``duddadaá¹ƒ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

``tasmÄ• sataÃ±ca asataá¹ƒ, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yanÄ• â€™â€™ ti || (J II 22.2286-2287) ---

Ä• dinÄ• nayena mahÄ• purisassa dÄ• nÄ• numodanavasena thutiá¹ƒ akÄ• si.

tattha __paccÅ«hÄ• _ti paccatthikÄ• . __dibbÄ• _ti dibbayasapaá¹-ibÄ• hakÄ• . __mÄ• nus
manussayasapaá¹-ibÄ• hakÄ• . ke pana teti? macchariyadhammÄ• , te sabbe puttadÄ• raá
jitÄ• ti dasseti. __duddada_nti puttadÄ• rÄ• diduddadaá¹ƒ __dadamÄ• nÄ• naá¹ƒ_ \Be 100/
kubbataá¹ƒ_ tumhÄ• disÄ• naá¹ƒ kammaá¹ƒ aÃ±Ã±e sÄ• vakapaccekabodhisattÄ• nÄ• nu
maccharino. tasmÄ• __sataá¹ƒ dhammo durannayo_ sÄ• dhÅ«naá¹ƒ mahÄ• bodhisattÄ• n
duranugamo.

evaá¹ƒ sakko mahÄ• purisassa anumodanavasena thutiá¹ƒ katvÄ• maddideviá¹ƒ niyyÄ• te

``dadÄ• mi \Ne 96/ bhoto bhariyaá¹ƒ, maddiá¹ƒ sabbaá¹…gasobhanaá¹ƒ.

tvaÃ±ceva maddiyÄ• channo, maddÄ« ca patino tavÄ• â€™â€™ ti || (J II 22.2289) ---

vatvÄ• taá¹ƒ maddiá¹ƒ paá¹-idatvÄ• dibbattabhÄ• vena jalanto taruá¹‡asÅ«riyo viya Ä• kÄ
Ä• cikkhanto ---

``sakkohamasmi \Ee 99/ devindo, Ä• gatosmi tavantike.

varaá¹ƒ varassu rÄ• jisi, vare aá¹-á¹-ha dadÄ• mi teâ€™â€™ ti || (J II 22.2292) ---

vatvÄ• varehi nimantesi. mahÄ• sattopi ``pitÄ• maá¹ƒ punadeva rajje patiá¹-á¹-hÄ• petu, va
moceyyaá¹ƒ, sabbasattÄ• naá¹ƒ avassayo bhaveyyaá¹ƒ, paradÄ• raá¹ƒ na gaccheyyaá¹ƒ, it
gaccheyyaá¹ƒ, putto me dÄ«ghÄ• yuko siyÄ• , annapÄ• nÄ• dideyyadhammo bahuko siyÄ•

pasannacitto dadeyyaá¹ƒ, evaá¹ƒ mahÄ• dÄ• nÄ• ni pavattetvÄ• devalokaá¹ƒ gantvÄ• tato
pÄ• puá¹‡eyyaâ€™â€™ nti ime aá¹-á¹-ha vare yÄ• ci. sakko ``nacirasseva pitÄ• saÃ±jayan
Ä• gantvÄ• taá¹ƒ gahetvÄ• rajje patiá¹-á¹-hÄ• pessati, itaro ca sabbo te manoratho mattha
mÄ• cintayi, appamatto hohÄ«â€™â€™ ti ovaditvÄ• sakaá¹-á¹-hÄ• nameva gato. bodhisat
sammodamÄ• nÄ• sakkadattiye assame vasiá¹ƒsu.

jÅ«jakepi kumÄ• re gahetvÄ• gacchante devatÄ• Ä• rakkhamakaá¹ƒsu. divase divase ekÄ
Ä• gantvÄ• maddivaá¹‡á¹‡ena kumÄ• re paá¹-ijaggi. so devatÄ• viggahito hutvÄ• ``kaliá¹…
gamissÄ• mÄ«â€™â€™ ti aá¸• á¸• hamÄ• sena jetuttaranagarameva sampÄ• puá¹‡i. rÄ• jÄ
brÄ• hmaá¹‡ena saddhiá¹ƒ dÄ• rake rÄ• jaá¹…gaá¹‡ena gacchante disvÄ• saÃ±jÄ• nitvÄ•
saddhiá¹ƒ te pakkosÄ• petvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• bodhisattena kathitaniyÄ• meneva c
kiá¹‡itvÄ• nhÄ• petvÄ• bhojetvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ite katvÄ• rÄ• jÄ•
dÄ• rikaá¹ƒ ucchaá¹…ge katvÄ• bodhisattassa rÄ• japuttiyÄ• ca pavattiá¹ƒ suá¹‡iá¹ƒsu.

taá¹ƒ sutvÄ• rÄ• jÄ• ``bhÅ«nahaccaá¹ƒ vata mayÄ• kataâ€™â€™ nti saá¹ƒviggamÄ• nas
dvÄ• dasaakkhobhanÄ«parimÄ• á¹‡aá¹ƒ senaá¹ƒ sannayhitvÄ• vaá¹…kapabbatÄ• bhimuk
phussatideviyÄ• ceva \Ne 97/ dÄ• rakehi ca. anukkamena gantvÄ• puttena ca suá¹‡isÄ• y
vessantaro piyaputte disvÄ• sokaá¹ƒ sandhÄ• retuá¹ƒ asakkonto visaÃ±Ã±Ä« hutvÄ• tatth
mÄ• tÄ• pitaro sahajÄ• tÄ• saá¹-á¹-hisahassÄ• ca amaccÄ• . taá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ passa
sandhÄ• retuá¹ƒ \Ee 100/ nÄ• sakkhi, sakalaá¹ƒ assamapadaá¹ƒ yugandharavÄ• tapamado
ahosi. sakko devarÄ• jÄ• tesaá¹ƒ visaÃ±Ã±ibhÄ• vavinodanatthaá¹ƒ pokkharavassaá¹ƒ vas
tementi, pokkhare patitavassaá¹ƒ viya vinivattitvÄ• udakaá¹ƒ gacchati. sabbe saÃ±Ã±aá¹ƒ
tadÄ• pi pathavikampÄ• dayo heá¹-á¹-hÄ• vuttappakÄ• rÄ• acchariyÄ• pÄ• turahesuá¹ƒ. t

<120> á¹• 21 ``punÄ• paraá¹ƒ brahÄ• raÃ±Ã±e, mÄ• tÄ• pitusamÄ• game.

karuá¹‡aá¹ƒ paridevante, sallapante sukhaá¹ƒ dukhaá¹ƒ ||

<121> á¹• 21 ``hirottappena garunÄ• , ubhinnaá¹ƒ upasaá¹…kami.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti ||

tattha __karuá¹‡aá¹ƒ paridevante_ti mÄ• tÄ• pitaro Ä• diá¹ƒ katvÄ• sabbasmiá¹ƒ Ä• gataja
paridevamÄ• ne. __sallapante sukhaá¹ƒ dukha_nti sukhadukkhaá¹ƒ pucchitvÄ• paá¹-isanth
Ä• lÄ• pasallÄ• paá¹ƒ karonte. __hirottappena garunÄ• ubhinna_nti ime sivÄ«naá¹ƒ vacana
dhamme á¹-hitaá¹ƒ maá¹ƒ pabbÄ• jayiá¹ƒsÅ«ti cittappakopaá¹ƒ akatvÄ• ubhosu etesu mÄ•
dhammagÄ• ravasamussitena hirottappeneva yathÄ• rÅ«pe __upasaá¹…kami_. tena me dh
kampi_.

atha \Be 102/ saÃ±jayamahÄ• rÄ• jÄ• bodhisattaá¹ƒ khamÄ• petvÄ• rajjaá¹ƒ paá¹-icchÄ• p
kesamassukammÄ• dÄ«ni kÄ• rÄ• petvÄ• nhÄ• petvÄ• sabbÄ• bharaá¹‡avibhÅ«sitaá¹ƒ d
maddideviyÄ• rajje abhisiÃ±citvÄ• tÄ• vadeva ca tato paá¹-á¹-hÄ• ya dvÄ• dasaakkhobhar
caturaá¹…giniyÄ• senÄ• ya ca puttaá¹ƒ parivÄ• rayitvÄ• vaá¹…kapabbatato yÄ• va jetutta
saá¹-á¹-hiyojanamaggaá¹ƒ alaá¹…kÄ• rÄ• petvÄ• dvÄ«hi mÄ• sehi sukheneva nagaraá¹ƒ p
pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedesi. celukkhepÄ• dayo pavattiá¹ƒsu. nagare ca nandibhe
antamaso biá¸·Ä• re upÄ• dÄ• ya sabbesaá¹ƒ bandhane á¹-hitÄ• naá¹ƒ bandhanamokkho a
paviá¹-á¹-hadivaseyeva paccÅ«sakÄ• le cintesi --- ``sve vibhÄ• tÄ• ya rattiyÄ• mamÄ• gata
Ä• gamissanti, tesÄ• haá¹ƒ kiá¹ƒ dassÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ khaá¹‡e sakkassa Ä• sa
dassesi. so Ä• vajjento \Ee 101/ taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• \Ne 98/ tÄ• vadeva rÄ• janive
pacchimavatthuÃ±ca kaá¹-ippamÄ• á¹‡aá¹ƒ pÅ«rento ghanamegho viya sattaratanavassaá¹
jaá¹‡á¹‡uppamÄ• á¹‡aá¹ƒ vassÄ• pesÄ«ti. tena vuttaá¹ƒ ---

<122> á¹• 21 ``punÄ• paraá¹ƒ brahÄ• raÃ±Ã±Ä• , nikkhamitvÄ• saÃ±Ä• tibhi.

pavisÄ• mi puraá¹ƒ rammaá¹ƒ, jetuttaraá¹ƒ puruttamaá¹ƒ ||

<123> á¹• 21 ``ratanÄ• ni satta vassiá¹ƒsu, mahÄ• megho pavassatha.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<124> á¹• 21 ``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti ||

evaá¹ƒ sattaratanavasse vuá¹-á¹-he punadivase mahÄ• satto ``yesaá¹ƒ kulÄ• naá¹ƒ purima
vuá¹-á¹-hadhanaá¹ƒ, tesaÃ±Ã±eva hotÅ«â€™â€™ ti dÄ• petvÄ• avasesaá¹ƒ Ä• harÄ• petv
dhanena saddhiá¹ƒ koá¹-á¹-hÄ• gÄ• resu okirÄ• petvÄ• mahÄ• dÄ• naá¹ƒ pavattesi. __ace
cetanÄ• rahitÄ• ayaá¹ƒ mahÄ• bhÅ«tÄ• pathavÄ«, devatÄ• pana cetanÄ• sahitÄ• . __aviÃ
acetanattÄ• eva sukhaá¹ƒ dukkhaá¹ƒ ajÄ• nitvÄ• . satipi sukhadukkhapaccayasaá¹ƒyoge \B
nÄ• nubhavantÄ«. __sÄ• pi dÄ• nabalÄ• mayha_nti evaá¹ƒbhÅ«tÄ• pi sÄ• mahÄ• pathavÄ
__sattakkhattuá¹ƒ pakampathÄ• _ti aá¹-á¹-havassikakÄ• le hadayamaá¹ƒsÄ• dÄ«nipi yÄ• ca
dÄ• najjhÄ• sayuppÄ• de maá¹…galahatthidÄ• ne pabbÄ• janakÄ• le pavattitamahÄ• dÄ• n
vaá¹…kapabbate Ã±Ä• tisamÄ• game nagaraá¹ƒ paviá¹-á¹-hadivase ratanavassakÄ• leti im
akampittha. evaá¹ƒ ekasmiá¹ƒyeva attabhÄ• ve sattakkhattuá¹ƒ
mahÄ• pathavikampanÄ• diacchariyapÄ• tubhÄ• vahetubhÅ«tÄ• ni yÄ• vatÄ• yukaá¹ƒ mah
Ä• yupariyosÄ• ne tusitapure uppajji. tenÄ• ha bhagavÄ• ---

``tato vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjathÄ• â€™â€™ ti || (J II 22.2440).

tadÄ• jÅ«jako devadatto ahosi, amittatÄ• panÄ• ciÃ±camÄ• á¹‡avikÄ• \Ee 102/, cetaputto
\Ne 99/ sÄ• riputto, sakko anuruddho, maddÄ« rÄ• hulamÄ• tÄ• , jÄ• likumÄ• ro rÄ• hulo, ka
uppalavaá¹‡á¹‡Ä• , mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni, sesaparisÄ• buddhaparisÄ• , ves

idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabbÄ• . ta
mÄ• tu devasikaá¹ƒ chasatasahassÄ• ni vissajjetvÄ• dÄ• naá¹ƒ dÄ• tukÄ• matÄ• dohaá¸·o
parikkhayÄ• bhÄ• vo, jÄ• takkhaá¹‡e eva hatthaá¹ƒ pasÄ• retvÄ• ``dÄ• naá¹ƒ dassÄ• mi, a
vÄ• cÄ• nicchÄ• raá¹‡aá¹ƒ, catupaÃ±cavassikakÄ• le attano alaá¹…kÄ• rassa dhÄ• tÄ«naá
aggahetukÄ• matÄ• , aá¹-á¹-havassikakÄ• le hadayamaá¹ƒsÄ• dikassa attano sarÄ«rÄ• vay
evamÄ• dikÄ• sattakkhattuá¹ƒ mahÄ• pathavikampanÄ• dianekacchariyapÄ• tubhÄ• vahet
guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• . tenetaá¹ƒ vuccati ---

``evaá¹ƒ acchariyÄ• hete, abbhutÄ• ca mahesino ... pe ....

tesu cittappasÄ• dopi, dukkhato parimocaye.

pagevÄ• nukiriyÄ• tesaá¹ƒ, dhammassa anudhammatoâ€™â€™ ti ||

vessantaracariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sasapaá¹‡á¸• itacariyÄ• vaá¹‡á¹‡anÄ•

125-6__._ dasame \Be 104/ __yadÄ• homi, sasako_ti ahaá¹ƒ, sÄ• riputta, bodhipariyesana
sasapaá¹‡á¸• ito homi. bodhisattÄ• hi kammavasippattÄ• pi tÄ• disÄ• naá¹ƒ tiracchÄ• nÄ•
tiracchÄ• nayoniyaá¹ƒ nibbattanti. __pavanacÄ• rako_ti mahÄ• vanacÄ• rÄ«. dabbÄ• ditiá¹‡
paá¹‡á¹‡Ä• ni yaá¹ƒkiÃ±ci sÄ• kaá¹ƒ rukkhato patitaphalÄ• ni ca bhakkho etassÄ• ti
__tiá¹‡apaá¹‡á¹‡asÄ• kaphalabhakkho. paraheá¹-hanavivajjito_ti parapÄ«á¸·Ä• virahito. __
uddapoto ca. __ahaá¹ƒ tadÄ• _ti yadÄ• haá¹ƒ sasako homi, tadÄ• ete makkaá¹-Ä• dayo ta

<127> __kiriye kalyÄ• á¹‡apÄ• pake_ti kusale ceva akusale ca kamme. __pÄ• pÄ• nÄ«_ti
tattha __pÄ• pÄ• ni_ \Ee 103/ __parivajjethÄ• _ti pÄ• á¹‡Ä• tipÄ• to ... pe ... micchÄ• diá¹-á
parivajjetha. __kalyÄ• á¹‡e abhinivissathÄ• _ti dÄ• naá¹ƒ sÄ«laá¹ƒ ... pe ... diá¹-á¹-hujukam
100/ kalyÄ• á¹‡aá¹ƒ, imasmiá¹ƒ kalyÄ• á¹‡e attano kÄ• yavÄ• cÄ• cittÄ• ni abhimukhabhÄ•

kalyÄ• á¹‡apaá¹-ipattiá¹ƒ paá¹-ipajjathÄ• ti attho.

evaá¹ƒ mahÄ• satto tiracchÄ• nayoniyaá¹ƒ nibbattopi Ã±Ä• á¹‡asampannatÄ• ya kalyÄ• á¹
tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ kÄ• lena kÄ• laá¹ƒ upagatÄ• naá¹ƒ ovÄ• davasena dhammaá¹ƒ de
sampaá¹-icchitvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• vasanti. evaá¹ƒ kÄ• le gaccha
oloketvÄ• candapÄ• ripÅ«riá¹ƒ disvÄ• ``uposathakammaá¹ƒ karothÄ• â€™â€™ ti ovadi. te

<128> á¹• 21 ``uposathamhi divase, candaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

etesaá¹ƒ tattha Ä• cikkhiá¹ƒ, divaso ajjuposatho ||

<129> á¹• 21 ``dÄ• nÄ• ni paá¹-iyÄ• detha, dakkhiá¹‡eyyassa dÄ• tave.

datvÄ• dÄ• naá¹ƒ dakkhiá¹‡eyye, upavassathuposathaâ€™â€™ nti ||

tattha __candaá¹ƒ disvÄ• na pÅ«rita_nti juá¹‡hapakkhacÄ• tuddasiyaá¹ƒ Ä«sakaá¹ƒ aparip
candaá¹ƒ na paripÅ«ritaá¹ƒ disvÄ• tato vibhÄ• tÄ• ya rattiyÄ• aruá¹‡uggamanavelÄ• yame
pannarase __etesaá¹ƒ_ makkaá¹-Ä• dÄ«naá¹ƒ mayhaá¹ƒ \Be 105/ sahÄ• yÄ• naá¹ƒ __diva
``dÄ• nÄ• ni paá¹-iyÄ• dethÄ• â€™â€™ _tiÄ• dinÄ• tattha uposathadivase paá¹-ipattividhÄ
yojetabbaá¹ƒ. tattha __dÄ• nÄ• nÄ«_ti deyyadhamme. __paá¹-iyÄ• dethÄ• _ti yathÄ• satti y
__dÄ• tave_ti dÄ• tuá¹ƒ. __upavassathÄ• _ti uposathakammaá¹ƒ karotha, uposathasÄ«lÄ•
patiá¹-á¹-hÄ• ya dinnadÄ• naá¹ƒ mahapphalaá¹ƒ hoti, tasmÄ• yÄ• cake sampatte tumhehi
khÄ• deyyÄ• thÄ• ti dasseti.

te ``sÄ• dhÅ«â€™â€™ ti bodhisattassa ovÄ• daá¹ƒ sirasÄ• sampaá¹-icchitvÄ• uposathaá
tesu uddapoto pÄ• tova ``gocaraá¹ƒ pariyesissÄ• mÄ«â€™â€™ ti nadÄ«tÄ«raá¹ƒ gato. athe
rohitamacche uddharitvÄ• valliyÄ• Ä• vuá¹‡itvÄ• nadÄ«tÄ«re vÄ• lukÄ• ya paá¹-icchÄ• de
nadiyÄ• adho sotaá¹ƒ \Ee 104/ bhassi. uddo macchagandhaá¹ƒ ghÄ• yitvÄ• vÄ• lukaá¹ƒ vi
nÄ«haritvÄ• ``atthi nu kho etesaá¹ƒ sÄ• mikoâ€™â€™ ti tikkhattuá¹ƒ ghosetvÄ• sÄ• mikaâ
á¸• aá¹ƒsitvÄ• attano vasanagumbe á¹-hapetvÄ• ``velÄ• yameva khÄ• dissÄ• mÄ«â€™â€
nipajji. siá¹…gÄ• lopi gocaraá¹ƒ pariyesanto ekassa khettagopakassa kuá¹-iyaá¹ƒ dve maá¹
godhaá¹ƒ ekaÃ±ca dadhivÄ• rakaá¹ƒ disvÄ• ``atthi nu kho etesaá¹ƒ sÄ• mikoâ€™â€™ ti tik
ghosetvÄ• sÄ• mikaá¹ƒ adisvÄ• dadhivÄ• rakassa uggahaá¹‡arajjukaá¹ƒ gÄ«vÄ• yaá¹ƒ pa
godhaÃ±ca mukhena á¸• aá¹ƒsitvÄ• attano vasanagumbe á¹-hapetvÄ• ``velÄ• yameva khÄ
sÄ«laá¹ƒ Ä• vajjento nipajji. makkaá¹-opi vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• ambapiá¹‡á¸• aá¹ƒ
vasanagumbe á¹-hapetvÄ• ``velÄ• yameva khÄ• dissÄ• mÄ«â€™â€™ ti attano sÄ«laá¹ƒ Ä
``aho idha nÅ«na yÄ• cako Ä• gaccheyyÄ• â€™â€™ ti cittaá¹ƒ uppajji. tena vuttaá¹ƒ ---

<130> á¹• 21 ``te me sÄ• dhÅ«ti vatvÄ• na, yathÄ• satti yathÄ• balaá¹ƒ.

dÄ• nÄ• ni paá¹-iyÄ• detvÄ• , dakkhiá¹‡eyyaá¹ƒ gavesisuâ€™â€™ nti ||

bodhisatto pana ``velÄ• yameva nikkhamitvÄ• dabbÄ• ditiá¹‡Ä• ni khÄ• dissÄ• mÄ«â€™â
nisinno cintesi --- ``mama santikaá¹ƒ Ä• gatÄ• naá¹ƒ yÄ• cakÄ• naá¹ƒ tiá¹‡Ä• ni khÄ• dituá
tilataá¹‡á¸• ulÄ• dayopi mayhaá¹ƒ \Be 106/ natthi, sace me santikaá¹ƒ yÄ• cako Ä• gamissa
yÄ• pemi, attano sarÄ«ramaá¹ƒsaá¹ƒ dassÄ• mÄ«â€™â€™ ti. tenÄ• ha bhagavÄ• ---

<131> á¹• 21 ``ahaá¹ƒ nisajja cintesiá¹ƒ, dÄ• naá¹ƒ dakkhiá¹‡anucchavaá¹ƒ.

yadihaá¹ƒ labhe dakkhiá¹‡eyyaá¹ƒ, kiá¹ƒ me dÄ• naá¹ƒ bhavissati ||

<132> á¹• 21 ``na me atthi tilÄ• muggÄ• , mÄ• sÄ• vÄ• taá¹‡á¸• ulÄ• ghataá¹ƒ.

ahaá¹ƒ tiá¹‡ena yÄ• pemi, na sakkÄ• tiá¹‡a dÄ• tave ||

<133> á¹• 21 ``yadi koci eti dakkhiá¹‡eyyo, bhikkhÄ• ya mama santike.

dajjÄ• haá¹ƒ sakamattÄ• naá¹ƒ, na so tuccho gamissatÄ«â€™â€™ ti ||

tattha \Ee 105/ __dÄ• naá¹ƒ dakkhiá¹‡anucchava_nti dakkhiá¹‡Ä• bhÄ• vena anucchavikaá
dakkhiá¹‡eyyassa dÄ• tabbaá¹ƒ deyyadhammaá¹ƒ __cintesiá¹ƒ. yadihaá¹ƒ labhe_ti yadi aha
dakkhiá¹‡eyyaá¹ƒ ajja labheyyaá¹ƒ. __kiá¹ƒ me dÄ• naá¹ƒ bhavissatÄ«_ti kiá¹ƒ mama dÄ• t
sakkÄ• tiá¹‡a dÄ• tave_ti yadi dakkhiá¹‡eyyassa dÄ• tuá¹ƒ tilamuggÄ• dikaá¹ƒ mayhaá¹ƒ n
Ä• hÄ• rabhÅ«taá¹ƒ, taá¹ƒ na sakkÄ• tiá¹‡aá¹ƒ dakkhiá¹‡eyyassa dÄ• tuá¹ƒ. __dajjÄ• haá¹
vÄ• mayhaá¹ƒ etÄ• ya deyyadhammacintÄ• ya, nanu idameva mayhaá¹ƒ anavajjaá¹ƒ apar
paresaÃ±ca paribhogÄ• rahaá¹ƒ sarÄ«raá¹ƒ sace __koci dakkhiá¹‡eyyo_ \Ne 102/ mama sa
tayidaá¹ƒ sakamattÄ• naá¹ƒ tassa dajjÄ• mahaá¹ƒ. evaá¹ƒ sante __na so tuccho_ mama sa
arittahattho hutvÄ• __gamissatÄ«_ti.

evaá¹ƒ mahÄ• purisassa yathÄ• bhÅ«tasabhÄ• vaá¹ƒ parivitakkentassa parivitakkÄ• nubhÄ
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajjento imaá¹ƒ kÄ• raá
vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti paá¹-hamaá¹ƒ uddassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• b
tena ``kimatthaá¹ƒ, brÄ• hmaá¹‡a, á¹-hitosÄ«â€™â€™ ti ca vutte sace kaÃ±ci Ä• hÄ• raá¹ƒ
hutvÄ• samaá¹‡adhammaá¹ƒ kareyyanti. so ``sÄ• dhÅ«ti te Ä• hÄ• raá¹ƒ dassÄ• mÄ«â€™

``satta me rohitÄ• macchÄ• , udakÄ• thalamubbhatÄ• .

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti || (J I 4.61).

brÄ• hmaá¹‡o \Be 107/ ``pageva tÄ• va hotu, pacchÄ• jÄ• nissÄ• mÄ«â€™â€™ ti tatheva santikaá¹ƒ gantvÄ• tehipi attano vijjamÄ• nehi deyyadhammehi nimantito ``pageva tÄ• va h jÄ• nissÄ• mÄ«â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

``dussa me khettapÄ• lassa, rattibhattaá¹ƒ apÄ• bhataá¹ƒ.

maá¹ƒsasÅ«lÄ• ca dve godhÄ• , ekaÃ±ca dadhivÄ• rakaá¹ƒ.

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti ||

``ambapakkaá¹ƒ dakaá¹ƒ sÄ«taá¹ƒ, sÄ«tacchÄ• yÄ• manoramÄ• .

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti || (J I 4.62-63).

tattha __dussÄ• _ti amussa. __rattibhattaá¹ƒ apÄ• bhata_nti rattibhojanato apanÄ«taá¹ƒ. _ godhÄ• _ti aá¹…gÄ• rapakkÄ• ni \Ee 106/ dve maá¹ƒsasÅ«lÄ• ni ekÄ• ca godhÄ• . __dadh

<134> atha brÄ• hmaá¹‡o sasapaá¹‡á¸• itassa santikaá¹ƒ gato. tenÄ• pi ``kimatthamÄ• gat tathevÄ• ha. tena vuttaá¹ƒ __ ``mama saá¹…kappamaÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di.

tattha \Ne 103/ __mama saá¹…kappamaÃ±Ã±Ä• yÄ• _ti pubbe vuttappakÄ• raá¹ƒ parivitak __brÄ• hmaá¹‡avaá¹‡á¹‡inÄ• _ti brÄ• hmaá¹‡arÅ«pavatÄ• attabhÄ• vena. __Ä• saya_nti v

135-7__._ __santuá¹-á¹-ho_ti samaá¹ƒ sabbabhÄ• geneva tuá¹-á¹-ho. __ghÄ• sahetÅ«_ti Ä __adinnapubba_nti yehi kehici abodhisattehi adinnapubbaá¹ƒ. __dÄ• navara_nti uttamadÄ• te ahaâ€™â€™ _nti vatvÄ• __tuvaá¹ƒ sÄ«laguá¹‡Å«peto, ayuttaá¹ƒ te paraheá¹-hana_nti t apanetvÄ• idÄ• ni tassa paribhogayoggaá¹ƒ attÄ• naá¹ƒ katvÄ• dÄ• tuá¹ƒ __ ``ehi aggiá¹ƒ _tiÄ• dimÄ• ha.

tattha __ahaá¹ƒ pacissamattÄ• na_nti tayÄ• kate aá¹…gÄ• ragabbhe ahameva patitvÄ• a __pakkaá¹ƒ tvaá¹ƒ bhakkhayissasÄ«_ti tathÄ• pana pakkaá¹ƒ tvaá¹ƒ khÄ• dissasi.

138-9__._ __nÄ• nÄ• kaá¹-á¹-he_ \Be 108/ __samÄ• nayÄ«_ti so brÄ• hmaá¹‡avesadhÄ• r samÄ• nento viya ahosi. __mahantaá¹ƒ akÄ• si citakaá¹ƒ, katvÄ• aá¹…gÄ• ragabbhaka_nt vigatadhÅ«maá¹ƒ aá¹…gÄ• rabharitabbhantaraá¹ƒ samantato jalamÄ• naá¹ƒ mama sarÄ«ra

taá¹…khaá¹‡aÃ±Ã±eva mahantaá¹ƒ citakaá¹ƒ akÄ• si, sahasÄ• iddhiyÄ• abhinimminÄ«ti a
``aggiá¹ƒ tattha padÄ«pesi, yathÄ• so khippaá¹ƒ mahÄ• bhaveâ€™â€™ _ti.

tattha __so_ti so aggikkhandho sÄ«ghaá¹ƒ mahanto yathÄ• bhaveyya, tathÄ• __padÄ«pe
gatte_ti ``sace lomantaresu pÄ• á¹‡akÄ• atthi, te mÄ• mariá¹ƒsÅ«â€™â€™ ti paá¹ƒsugate
vidhunitvÄ• . __ekamantaá¹ƒ upÄ• visi_nti na tÄ• va kaá¹-á¹-hÄ• ni Ä• dittÄ• nÄ«ti tesaá¹ƒ
thokaá¹ƒ ekamantaá¹ƒ nisÄ«diá¹ƒ.

<140> __yadÄ• mahÄ• kaá¹-á¹-hapuÃ±jo, Ä• ditto dhamadhamÄ• yatÄ«_ti yadÄ• pana sc
vÄ• yuvegasamuddhaá¹-Ä• naá¹ƒ jÄ• lasikhÄ• naá¹ƒ vasena ``dhamadhamÄ• â€™â€™ ti e
patati, majjhe jÄ• lasikhantare_ti tadÄ• tasmiá¹ƒ kÄ• le ``mama sarÄ«rassa jhÄ• panasama
aá¹…gÄ• rarÄ• sÄ«â€™â€™ ti cintetvÄ• uppatitvÄ• ullaá¹…ghitvÄ• jÄ• lasikhÄ• naá¹ƒ \E
aá¹…gÄ• rarÄ• sissa majjhe padumapuÃ±je rÄ• jahaá¹ƒso viya pamuditacitto sakalasarÄ«ra
patati.

141-2__._ __paviá¹-á¹-haá¹ƒ yassa kassacÄ«_ti yathÄ• ghammakÄ• le sÄ«talaá¹ƒ udakaá¹
paviá¹-á¹-haá¹ƒ tassa \Ne 104/ darathapariá¸·Ä• haá¹ƒ vÅ«pasameti, assÄ• daá¹ƒ pÄ«tiÃ±c
jalitaá¹ƒ aggi_nti evaá¹ƒ tathÄ• pajjalitaá¹ƒ aá¹…gÄ• rarÄ• si tadÄ• mama paviá¹-á¹-hassa
aÃ±Ã±adatthu dÄ• napÄ«tiyÄ• sabbadarathapariá¸·Ä• havÅ«pasamo eva ahosi. cirassaá¹ƒ
sabbo sarÄ«rÄ• vayavo dÄ• namukhe juhitabbataá¹ƒ upagato abhipatthito manoratho matth
vuttaá¹ƒ ---

<143> á¹• 21 ``chaviá¹ƒ cammaá¹ƒ maá¹ƒsaá¹ƒ nhÄ• ruá¹ƒ, aá¹-á¹-hiá¹ƒ hadayabandhana

kevalaá¹ƒ sakalaá¹ƒ kÄ• yaá¹ƒ, brÄ• hmaá¹‡assa adÄ• sahaâ€™â€™ nti ||

tattha __hadayabandhana_nti hadayamaá¹ƒsapesi. taÃ±hi hadayavatthuá¹ƒ bandhitvÄ• vi
``hadayabandhanaâ€™â€™ nti vuttaá¹ƒ. atha vÄ• __hadayabandhana_nti hadayaÃ±ca ba
hadayamaá¹ƒsaÃ±ceva \Be 109/ taá¹ƒ bandhitvÄ• viya á¹-hitayakanamaá¹ƒsaÃ±cÄ• ti atth
kÄ• ya_nti anavasesaá¹ƒ sabbaá¹ƒ sarÄ«raá¹ƒ.

evaá¹ƒ tasmiá¹ƒ aggimhi attano sarÄ«re lomakÅ«pamattampi uá¹‡haá¹ƒ kÄ• tuá¹ƒ asakkon
himagabbhaá¹ƒ paviá¹-á¹-ho viya hutvÄ• brÄ• hmaá¹‡arÅ«padharaá¹ƒ sakkaá¹ƒ evamÄ• h
kato aggi atisÄ«talo, kiá¹ƒ nÄ• metaâ€™â€™ nti? paá¹‡á¸• ita, nÄ• haá¹ƒ brÄ• hmaá¹‡o, sa
vÄ«maá¹ƒsanatthaá¹ƒ Ä• gato evamakÄ• sinti. ``sakka, tvaá¹ƒ tÄ• va tiá¹-á¹-hatu, sakalopi c
vÄ«maá¹ƒseyya, neva me adÄ• tukÄ• mataá¹ƒ kathaÃ±cipi uppÄ• deyya passetha naâ€™â
nadi.

atha naá¹ƒ sakko ``sasapaá¹‡á¸• ita, tava guá¹‡Ä• sakalakappampi pÄ• kaá¹-Ä• hontÅ«â
pÄ«á¸·etvÄ• pabbatarasaá¹ƒ Ä• dÄ• ya candamaá¹‡á¸• ale sasalakkhaá¹‡aá¹ƒ Ä• likhitvÄ•
108/ vanasaá¹‡á¸• e tattheva vanagumbe taruá¹‡adabbatiá¹‡apÄ«á¹-he nipajjÄ• petvÄ• att
tepi cattÄ• ro paá¹‡á¸• itÄ• samaggÄ• sammodamÄ• nÄ• niccasÄ«laá¹ƒ uposathasÄ«laÃ
puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gatÄ• .

tadÄ• uddo Ä• yasmÄ• Ä• nando ahosi, siá¹…gÄ• lo mahÄ• moggallÄ• no, makkaá¹-o sÄ
lokanÄ• tho.

tassa idhÄ• pi sÄ«lÄ• dipÄ• ramiyo heá¹-á¹-hÄ• vuttanayeneva yathÄ• rahaá¹ƒ niddhÄ• re
tiracchÄ• nupapattiyaá¹ƒ kusalÄ• didhamme kusalÄ• dito yathÄ• bhÅ«tÄ• vabodho, tesu aá
disvÄ• \Ne 105/ suá¹-á¹-hu akusalato oramaá¹‡aá¹ƒ, sammadeva ca kusaladhammesu atta
paresaÃ±ca ``ime nÄ• ma pÄ• padhammÄ• te evaá¹ƒ gahitÄ• evaá¹ƒ parÄ• maá¹-á¹-hÄ•
evaá¹ƒabhisamparÄ• yÄ• â€™â€™ ti Ä• dÄ«navaá¹ƒ dassetvÄ• tato viramaá¹‡e niyojanaá
idaá¹ƒ sÄ«laá¹ƒ nÄ• ma, idaá¹ƒ uposathakammaá¹ƒ nÄ• ma, ettha patiá¹-á¹-hitÄ• naá¹ƒ dev
hatthagatÄ• evÄ• tiÄ• dinÄ• puÃ±Ã±akammesu Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• patiá¹-á¹-hÄ•
sarÄ«rajÄ«vitanirapekkhaá¹ƒ, paresaá¹ƒ sattÄ• naá¹ƒ anuggaá¹‡hanaá¹ƒ, uá¸·Ä• ro ca dÄ•
idha bodhisattassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• . tenetaá¹ƒ vuccati --- ``evaá¹ƒ a
dhammassa anudhammatoâ€™â€™ ti.

sasapaá¹‡á¸• itacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

idÄ• ni \Be 110/ __ ``akittibrÄ• hmaá¹‡oâ€™â€™ _tiÄ• dinÄ• yathÄ• vutte dasapi cariyÄ•
tattha __ahameva tadÄ• Ä• siá¹ƒ, yo te dÄ• navare adÄ• _ti yo tÄ• ni uttamadÄ• nÄ• ni ad
akittibrÄ• haá¹‡Ä• diko ahameva tadÄ• tasmiá¹ƒ kÄ• le ahosiá¹ƒ, na aÃ±Ã±oti. iti tesu attab
sÄ«lÄ• dipÄ• ramÄ«naá¹ƒ yathÄ• rahaá¹ƒ pÅ«ritabhÄ• ve attano pana tadÄ• dÄ• najjhÄ• s
uá¸·Ä• rabhÄ• vaá¹ƒ sandhÄ• ya dÄ• napÄ• ramivaseneva desanaá¹ƒ Ä• ropesi. __ete dÄ•
pÄ• ramÄ«_ti ye ime \Ee 109/ __akittijÄ• takÄ• _dÄ«su (J I 13.83 Ä• dayo) anekÄ• kÄ• ravo
deyyadhammapariccÄ• gÄ• mama sarÄ«rÄ• vayavaputtadÄ• rapariccÄ• gÄ• paramakoá¹-
karuá¹‡Å«pÄ• yakosallapariggahitattÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva uddissa pavattita
paramukkaá¹ƒsagamanena dÄ• napÄ• ramÄ« eva, tathÄ• pi mama dÄ• nassa paramatthap
parikkharaá¹‡atosantÄ• nassa paribhÄ• vanÄ• vasena abhisaá¹…kharaá¹‡ato ete dÄ• napa
parikkhÄ• rÄ• , taá¹ƒ dassetuá¹ƒ __ ``jÄ«vitaá¹ƒ yÄ• cake datvÄ• , imaá¹ƒ pÄ• rami pÅ«rayi
ettha hi á¹-hapetvÄ• sasapaá¹‡á¸• itacariyaá¹ƒ sesÄ• su navasu cariyÄ• su yathÄ• rahaá¹ƒ
dÄ• napÄ• ramidÄ• naupapÄ• ramiyo veditabbÄ• , __sasapaá¹‡á¸• itacariye_ (Cp 1.125 Ä•
dÄ• naparamatthapÄ• ramÄ«. tena vuttaá¹ƒ ---

``bhikkhÄ• ya upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«â€™â€™ ti || (Cp 1.tassuddÄ• na).

kiÃ±cÄ• pi hi mahÄ• purisassa yathÄ• vutte akittibrÄ• hmaá¹‡Ä• dikÄ• le aÃ±Ã±asmiÃ±ca mahÄ• janakamahÄ• sutasomÄ• dikÄ• le \Ne 106/ dÄ• napÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• tathÄ• pi ekanteneva sasapaá¹‡á¸• itakÄ• le dÄ• napÄ• ramiyÄ• paramatthapÄ• ramibhÄ•

paramatthadÄ«paniyÄ• cariyÄ• piá¹-akasaá¹ƒvaá¹‡á¹‡anÄ• ya

dasavidhacariyÄ• saá¹…gahassa visesato

dÄ• napÄ• ramivibhÄ• vanassa

paá¹-hamavaggassa atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. hatthinÄ• gavaggo

1. mÄ• tuposakacariyÄ• vaá¹‡á¹‡anÄ•

<1> dutiyavaggassa \Be 111/ \Ne 107/ \Ee 110/ paá¹-hame __kuÃ±jaro_ti hatthÄ«. __mÄ• t jarÄ• jiá¹‡á¹‡Ä• ya mÄ• tuyÄ• paá¹-ijagganako. __mahiyÄ• _ti bhÅ«miyaá¹ƒ. __guá¹‡enÄ• __mama_ sadiso natthi.

bodhisatto hi tadÄ• himavantappadese hatthiyoniyaá¹ƒ nibbatti. so sabbaseto abhirÅ«po la mahÄ• hatthÄ« anekahatthisatasahassaparivÄ• ro ahosi. mÄ• tÄ• panassa andhÄ• . so ma hatthÄ«naá¹ƒ hatthesu datvÄ• mÄ• tu peseti. hatthino tassÄ• adatvÄ• sayaá¹ƒ khÄ• danti pavattiá¹ƒ Ã±atvÄ• ``yÅ«thaá¹ƒ pahÄ• ya mÄ• tarameva posessÄ• mÄ«â€™â€™ ti rattibhÄ ajÄ• nantÄ• naá¹ƒ mÄ• taraá¹ƒ gahetvÄ• caá¹‡á¸• oraá¹‡apabbatapÄ• daá¹ƒ gantvÄ• eka á¹-hitÄ• ya pabbataguhÄ• ya mÄ• taraá¹ƒ á¹-hapetvÄ• posesi.

2-3__._ __pavane disvÄ• vanacaro_ti eko vanacarako puriso tasmiá¹ƒ mahÄ• vane vicaran maá¹ƒ paá¹-ivedayÄ«_ti bÄ• rÄ• á¹‡asiraÃ±Ã±o maá¹ƒ Ä• rocesi.

so hi maggamÅ«á¸·ho disaá¹ƒ vavatthapetuá¹ƒ asakkonto mahantena saddena paridevi. bo sutvÄ• ``ayaá¹ƒ puriso anÄ• tho, na kho panetaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ esa mayi á¹-hite idh ti tassa santikaá¹ƒ gantvÄ• taá¹ƒ \Ee 111/ bhayena palÄ• yantaá¹ƒ disvÄ• ``ambho purisa, nissÄ• ya bhayaá¹ƒ, mÄ• palÄ• yi, kasmÄ• tvaá¹ƒ paridevanto vicarasÄ«â€™â€™ ti pucch maggamÅ«á¸·ho ajja me sattamo divasoâ€™â€™ ti vutte ``bho purisa, mÄ• bhÄ• yi, ahaá¹

á¹-hapessÄ• mÄ«â€™â€™ ti taá¹ƒ attano piá¹-á¹-hiyaá¹ƒ nisÄ«dÄ• petvÄ• araÃ±Ã±ato nÄ
``nagaraá¹ƒ gantvÄ• raÃ±Ã±o Ä• rocessÄ• mÄ«â€™â€™ ti rukkhasaÃ±Ã±aá¹ƒ pabbatasa
bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si. tasmiá¹ƒ kÄ• le raÃ±Ã±o maá¹…galahatthÄ« mato \Ne 108/. s
upasaá¹…kamitvÄ• mahÄ• purisassa attano diá¹-á¹-habhÄ• vaá¹ƒ Ä• rocesi. tena vuttaá¹ƒ
mahÄ• rÄ• ja, gajo vasati kÄ• naneâ€™â€™ _tiÄ• di.

tattha \Be 112/ __tavÄ• nucchavo_ti tava opavayhaá¹ƒ kÄ• tuá¹ƒ anucchaviko yutto. __na t
tassa gahaá¹‡e gamanupacchedanatthaá¹ƒ samantato khaá¹‡itabbaparikkhÄ• ya vÄ• kare
attÄ• naá¹ƒ paá¹-icchÄ• detvÄ• khittapÄ• sarajjuyÄ• bandhitabba__Ä• á¸·aka_saá¹…khÄ•
paviá¹-á¹-ho katthaci gantuá¹ƒ na sakkoti, tÄ• disavaÃ±canakÄ• suyÄ• vÄ• attho payojana
__sahagahite_ti gahaá¹‡asamakÄ• laá¹ƒ eva. __ehitÄ«_ti Ä• gamissati.

rÄ• jÄ• imaá¹ƒ maggadesakaá¹ƒ katvÄ• araÃ±Ã±aá¹ƒ gantvÄ• ``iminÄ• vuttaá¹ƒ hatthinÄ
hatthÄ• cariyaá¹ƒ saha parivÄ• rena pesesi. so tena saddhiá¹ƒ gantvÄ• bodhisattaá¹ƒ naá¸
gocaraá¹ƒ gaá¹‡hantaá¹ƒ passi. tena vuttaá¹ƒ ---

<4> á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , rÄ• jÄ• pi tuá¹-á¹-hamÄ• naso.

pesesi hatthidamakaá¹ƒ, chekÄ• cariyaá¹ƒ susikkhitaá¹ƒ ||

<5> á¹• 21 ``gantvÄ• so hatthidamako, addasa padumassare.

bhisamuá¸·Ä• laá¹ƒ uddharantaá¹ƒ, yÄ• panatthÄ• ya mÄ• tuyÄ• â€™â€™ ti ||

tattha __chekÄ• cariya_nti hatthibandhanÄ• dividhimhi kusalaá¹ƒ hatthÄ• cariyaá¹ƒ. __susi
sikkhÄ• panavijjÄ• ya niá¹-á¹-haá¹…gamanena suá¹-á¹-hu sikkhitaá¹ƒ.

<6> __viÃ±Ã±Ä• ya me sÄ«laguá¹‡a_nti ``bhaddo ayaá¹ƒ hatthÄ• jÄ• nÄ«yo na mando, na
vÄ• â€™â€™ ti mama sÄ«laguá¹‡aá¹ƒ jÄ• nitvÄ• . kathaá¹ƒ? __lakkhaá¹‡aá¹ƒ_ \Ee 112/ __
susikkhitahatthisippattÄ• mama lakkhaá¹‡aá¹ƒ samantato upadhÄ• resi. tena so __ehi putt
soá¹‡á¸• Ä• ya aggahi_.

<7> bodhisatto hatthÄ• cariyaá¹ƒ disvÄ• --- ``idaá¹ƒ bhayaá¹ƒ mayhaá¹ƒ etassa purisassa
ahaá¹ƒ kho pana mahÄ• balo hatthisahassampi viddhaá¹ƒsetuá¹ƒ samattho, pahomi kujjhitv
senÄ• vÄ• hanaá¹ƒ nÄ• setuá¹ƒ, sace pana kujjhissÄ• mi, sÄ«laá¹ƒ me bhijjissati, tasmÄ• s
koá¹-á¹-iyamÄ• nopi \Ne 109/ na kujjhissÄ• mÄ«â€™â€™ ti cittaá¹ƒ adhiá¹-á¹-hÄ• ya sÄ«sa
aá¹-á¹-hÄ• si. tenÄ• ha bhagavÄ• __ ``yaá¹ƒ me tadÄ• pÄ• katikaá¹ƒ, sarÄ«rÄ• nugataá¹ƒ

tattha \Be 113/ __pÄ• katika_nti sabhÄ• vasiddhaá¹ƒ. __sarÄ«rÄ• nugata_nti sarÄ«rameva
na upÄ• yakusalatÄ• saá¹…khÄ• taÃ±Ä• á¹‡Ä• nugatanti adhippÄ• yo. __ajja nÄ• gasahas
hatthisahassÄ• naá¹ƒ samuditÄ• naá¹ƒ. __balena samasÄ• disa_nti tesaá¹ƒ sarÄ«rabalena
sadisaá¹ƒ, na upamÄ• mattena. maá¹…galahatthikule hi tadÄ• bodhisatto uppannoti.

<8> __yadihaá¹ƒ tesaá¹ƒ pakuppeyya_nti maá¹ƒ gahaá¹‡Ä• ya upagatÄ• naá¹ƒ tesaá¹ƒ ah
tesaá¹ƒ jÄ«vitamaddane paá¹-ibalo bhaveyyaá¹ƒ. na kevalaá¹ƒ tesaÃ±Ã±eva, atha kho __y
yato rajjato tesaá¹ƒ Ä• gatÄ• naá¹ƒ manussÄ• naá¹ƒ sabbampi rajjaá¹ƒ pothetvÄ• cuá¹‡á¹‡
kareyyaá¹ƒ.

<9> __api cÄ• haá¹ƒ sÄ«larakkhÄ• yÄ• _ti evaá¹ƒ samatthopi ca ahaá¹ƒ attani patiá¹-á¹-hit
sÄ«laguttiyÄ• gutto bandho viya. __na karomi citte aÃ±Ã±athatta_nti tassa sÄ«lassa aÃ±Ã
tesaá¹ƒ sattÄ• naá¹ƒ pothanÄ• dividhiá¹ƒ mayhaá¹ƒ citte na karomi, tattha cittampi na uppÄ
__pakkhipantaá¹ƒ mamÄ• á¸·ake_ti Ä• lÄ• natthambhe pakkhipantaá¹ƒ, ``disvÄ• pÄ«â€™â€
sÄ«lapÄ• ramipÅ«riyÄ• Ä«disesu á¹-hÄ• nesu sÄ«laá¹ƒ akhaá¹‡á¸• entassa me nacirassev
paripÅ«ressatÄ«ti sÄ«lapÄ• ramiparipÅ«raá¹‡atthaá¹ƒ tassa aÃ±Ã±athattaá¹ƒ citte na karon

<10> __ ``yadi te maâ€™â€™ _nti gÄ• thÄ• yapi sÄ«larakkhÄ• ya daá¸·haá¹ƒ katvÄ• sÄ«l
adhiá¹-á¹-hitabhÄ• vameva dasseti. tattha __koá¹-á¹-eyyu_nti bhindeyyuá¹ƒ. __sÄ«lakhaá¹‡
mama sÄ«lassa khaá¹‡á¸• anabhayena.

evaá¹ƒ pana cintetvÄ• bodhisatte niccale á¹-hite hatthÄ• cariyo padumasaraá¹ƒ otaritvÄ• t
lakkhaá¹‡asampattiá¹ƒ disvÄ• ``ehi puttÄ• â€™â€™ ti rajatadÄ• masadisÄ• ya soá¹‡á¸• Ä•
bÄ• rÄ• á¹‡asiá¹ƒ pÄ• puá¹‡i. so antarÄ• magge vattamÄ• nova raÃ±Ã±o sÄ• sanaá¹ƒ pese
alaá¹…kÄ• rÄ• pesi. hatthÄ• cariyo bodhisattaá¹ƒ katagandhaparibhaá¹‡á¸• aá¹ƒ alaá¹…kat
hatthisÄ• laá¹ƒ netvÄ• vicitrasÄ• á¹‡iyÄ• parikkhipÄ• petvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• n
Ä• dÄ• ya gantvÄ• bodhisattassa \Ne 110/ dÄ• pesi. so ``mÄ• taraá¹ƒ vinÄ• gocaraá¹ƒ na
piá¹‡á¸• aá¹ƒ na gaá¹‡hi. yÄ• citopi aggahetvÄ• ---

``sÄ• \Be 114/ nÅ«nasÄ• kapaá¹‡ikÄ• , andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«â€™â€™ ti || ---

Ä• ha. taá¹ƒ sutvÄ• rÄ• jÄ• ---

``kÄ• nu te sÄ• mahÄ• nÄ• ga, andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«â€™â€™ ti || --- puc

``mÄ• tÄ• me sÄ• mahÄ• rÄ• ja, andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«â€™â€™ ti || ---

vutte ajja sattamo divaso ``mÄ• tÄ• me gocaraá¹ƒ na labhitthÄ• â€™â€™ ti vadato imassa
tasmÄ• ---

``muÃ±cathetaá¹ƒ mahÄ• nÄ• gaá¹ƒ, yoyaá¹ƒ bharati mÄ• taraá¹ƒ.

sametu mÄ• tarÄ• nÄ• go, saha sabbehi Ã±Ä• tibhÄ«â€™â€™ ti || --- vatvÄ• muÃ±cÄ• pe

``mutto ca bandhanÄ• nÄ• go, muttadÄ• mÄ• ya kuÃ±jaro.

muhuttaá¹ƒ assÄ• sayitvÄ• , agamÄ• yena pabbatoâ€™â€™ ti ||

 tattha __kapaá¹‡ikÄ• _ti varÄ• kÄ• . __khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-etÄ«_ti andhatÄ• y
paridevamÄ• nÄ• tattha tattha rukkhakaá¸·iá¹…gare pÄ• dena ghaá¹-á¹-eti. __caá¹‡á¸• ora
caá¹‡á¸• oraá¹‡apabbatÄ• bhimukhÄ«, tasmiá¹ƒ pabbatapÄ• de paribbhamamÄ• nÄ• ti atth
hatthinÄ• go \Ee 114/ bandhanÄ• mutto thokaá¹ƒ vissamitvÄ• raÃ±Ã±o dasarÄ• jadhamma
``appamatto hohi, mahÄ• rÄ• jÄ• â€™â€™ ti ovÄ• daá¹ƒ datvÄ• mahÄ• janena gandhamÄ
nikkhamitvÄ• tadaheva mÄ• tarÄ• samÄ• gantvÄ• sabbaá¹ƒ pavattiá¹ƒ Ä• cikkhi. sÄ• tuá

``ciraá¹ƒ \Ne 111/ jÄ«vatu so rÄ• jÄ• , kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

yo me puttaá¹ƒ pamocesi, sadÄ• vuddhÄ• pacÄ• yikaâ€™â€™ nti || (J I 11.12) ---

raÃ±Ã±o anumodanaá¹ƒ akÄ• si. rÄ• jÄ• bodhisattassa guá¹‡e pasÄ«ditvÄ• naá¸·iniyÄ• a
bodhisattassa mÄ• tu cassa nibaddhaá¹ƒ vattaá¹ƒ paá¹-á¹-hapesi \Be 115/. aparabhÄ• ge b
tassÄ• sarÄ«raparihÄ• raá¹ƒ katvÄ• kuraá¹‡á¸• akaassamapadaá¹ƒ nÄ• ma gato. tasmiá¹ƒ
otaritvÄ• paÃ±casatÄ• isayo vasiá¹ƒsu. taá¹ƒ vattaá¹ƒ tesaá¹ƒ datvÄ• rÄ• jÄ• bodhisattas
silÄ• paá¹-imaá¹ƒ kÄ• retvÄ• mahÄ• sakkÄ• raá¹ƒ pavattesi. jambudÄ«pavÄ• sino anusaá¹
hatthimahaá¹ƒ nÄ• ma kariá¹ƒsu.

 tadÄ• rÄ• jÄ• Ä• nando ahosi, hatthinÄ« mahÄ• mÄ• yÄ• , vanacarako devadatto, mÄ• tu

 idhÄ• pi dÄ• napÄ• ramiÄ• dayo yathÄ• rahaá¹ƒ niddhÄ• retabbÄ• . sÄ«lapÄ• ramÄ« pana
Ä• sná¸·ahÄ• . tathÄ• tiracchÄ• nayoniyaá¹ƒ uppannopi brahmapubbadevapubbÄ• cariyaÄ

sabbaÃ±Ã±ubuddhenapi pasatthabhÄ• vÄ• nurÅ«paá¹ƒ mÄ• tuyÄ• garucittaá¹ƒ upaá¹-á¹-h
puttassa bahÅ«pakÄ• rÄ• , tasmÄ• mÄ• tupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma paá¹‡á¸• itena paÃ±Â
anekesaá¹ƒ hatthisahassÄ• naá¹ƒ issarÄ• dhipati mahÄ• nubhÄ• vo yÅ«thapati hutvÄ• teh
ekakavihÄ• re antarÄ• yaá¹ƒ agaá¹‡etvÄ• yÅ«thaá¹ƒ pahÄ• ya ekako hutvÄ• upakÄ• rikhe
mÄ• tuposanaá¹ƒ, maggamÅ«á¸·hapurisaá¹ƒ disvÄ• anukampÄ• ya taá¹ƒ gahetvÄ• manus
katÄ• parÄ• dhasahanaá¹ƒ \Ee 115/, hatthÄ• cariyappamukhÄ• naá¹ƒ attÄ• naá¹ƒ bandhitu
samatthopi samÄ• no santÄ• sanamattenapi tesaá¹ƒ pÄ«á¸·anÄ• bhavissati, mayhaÃ±ca s
tathÄ• akatvÄ• sudantena opavayho viya sukheneva gahaá¹‡Å«pagamanaá¹ƒ, mÄ• taraá¹
ajjhoharissÄ• mÄ«ti sattÄ• hampi anÄ• hÄ• ratÄ• , iminÄ• pÄ• haá¹ƒ bandhÄ• pitoti cittaá¹ƒ
mettÄ• ya pharaá¹‡aá¹ƒ, tassa ca nÄ• nÄ• nayehi dhammadesanÄ• ti evamÄ• dayo idha m
vibhÄ• vetabbÄ• . tena vuttaá¹ƒ --- ``evaá¹ƒ acchariyÄ• ete, abbhutÄ• ca mahesino ... pe .
anudhammatoâ€™â€™ ti.

mÄ• tuposakacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bhÅ«ridattacariyÄ• vaá¹‡á¹‡anÄ•

<11> dutiye \Be 116/ \Ne 112/ __bhÅ«ridatto_ti bhÅ«risamadatto. dattoti hi tadÄ• bodhisat
kataá¹ƒ nÄ• maá¹ƒ. yasmÄ• paneso nÄ• gabhavane virÅ«pakkhamahÄ• rÄ• jabhavane tÄ•
paÃ±he sammadeva vinicchinÄ• ti, ekadivasaÃ±ca virÅ«pakkhamahÄ• rÄ• je nÄ• gaparisÄ•
gantvÄ• sakkaá¹ƒ parivÄ• retvÄ• nisinne devÄ• namantare paÃ±ho samuá¹-á¹-hÄ• si. taá¹
sakkena pana anuÃ±Ã±Ä• to pallaá¹…kavaragato hutvÄ• mahÄ• sattova kathesi. atha naá¹
dibbagandhapupphehi pÅ«jetvÄ• ``datta, tvaá¹ƒ pathavisamÄ• ya vipulÄ• ya paÃ±Ã±Ä• ya
paá¹-á¹-hÄ• ya bhÅ«ridatto nÄ• mÄ• â€™â€™ ti Ä• ha. bhÅ«rÄ«ti hi pathaviyÄ• nÄ• maá¹ƒ
bhÅ«te atthe ramatÄ«ti ca bhÅ«risaá¹…khÄ• tÄ• ya mahatiyÄ• paÃ±Ã±Ä• ya samannÄ• ga
``bhÅ«ridattoâ€™â€™ ti paÃ±Ã±Ä• yittha. mahatiyÄ• pana nÄ• giddhiyÄ• samannÄ• gata

atÄ«te hi imasmiá¹ƒyeva kappe bÄ• rÄ• á¹‡asiraÃ±Ã±o putto pitarÄ• raá¹-á¹-hato pabbÄ•
aÃ±Ã±atarÄ• ya nÄ• gamÄ• á¹‡avikÄ• ya \Ee 116/ saá¹ƒvÄ• saá¹ƒ kappesi. tesaá¹ƒ saá¹ƒv
jÄ• yiá¹ƒsu --- putto ca dhÄ«tÄ• ca. puttassa ``sÄ• garabrahmadattoâ€™â€™ ti nÄ• maá¹ƒ
``samuddajÄ• â€™â€™ ti. so aparabhÄ• ge pitu accayena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rajja
dhataraá¹-á¹-ho nÄ• ma nÄ• garÄ• jÄ• paÃ±cayojanasatike nÄ• gabhavane nÄ• garajjaá¹ƒ
abhÅ«tavÄ• dikena cittacÅ«á¸·ena nÄ• ma kacchapena ``bÄ• rÄ• á¹‡asirÄ• jÄ• attano dhÄ
sÄ• kho pana rÄ• jadhÄ«tÄ• samuddajÄ• nÄ• ma abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dik
dhataraá¹-á¹-ho cattÄ• ro nÄ• gamÄ• á¹‡avake pesetvÄ• taá¹ƒ dÄ• tuá¹ƒ anicchantaá¹ƒ nÄ
bhiá¹ƒsÄ• petvÄ• ``dammÄ«â€™â€™ ti vutte mahantaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesetvÄ•
mahantena parivÄ• rena tassa dhÄ«taraá¹ƒ nÄ• gabhavanaá¹ƒ netvÄ• aggamahesiá¹-á¹-hÄ

sÄ• aparabhÄ• ge dhataraá¹-á¹-haá¹ƒ paá¹-icca sudassano, datto, subhogo, ariá¹-á¹-hoti c
paá¹-ilabhi. tesu datto bodhisatto, so pubbe vuttanayeneva sakkena tuá¹-á¹-hacittena ``bhÅ«
gahitanÄ• mattÄ• ``bhÅ«ridattoâ€™â€™ tveva \Be 117/ paÃ±Ã±Ä• yittha. atha nesaá¹ƒ pit
yojanasatikaá¹ƒ rajjaá¹ƒ bhÄ• jetvÄ• adÄ• si. mahanto yaso ahosi. soá¸·asasoá¸·asanÄ• ga
parivÄ• rayiá¹ƒsu. pitupi ekayojanasatameva rajjaá¹ƒ ahosi. tayo puttÄ• mÄ• se mÄ• se mÄ
Ä• gacchanti, bodhisatto pana anvaddhamÄ• saá¹ƒ Ä• gacchati.

so \Ne 113/ ekadivasaá¹ƒ virÅ«pakkhamahÄ• rÄ• jena saddhiá¹ƒ sakkassa upaá¹-á¹-hÄ• n
vejayantapÄ• sÄ• daá¹ƒ sudhammadevasabhaá¹ƒ pÄ• ricchattakakoviá¸·Ä• raá¹ƒ paá¹‡á¸•
devaccharÄ• parivÄ• raá¹ƒ atimanoharaá¹ƒ sakkasampattiá¹ƒ disvÄ• ``ettakamattampi nÄ•
dullabhaá¹ƒ, kuto sammÄ• sambodhÄ«â€™â€™ ti nÄ• gattabhÄ• vaá¹ƒ jigucchitvÄ• ``nÄ•
uposathavÄ• saá¹ƒ vasitvÄ• sÄ«lameva paggaá¹‡hissÄ• mi, taá¹ƒ bodhiparipÄ• canaá¹ƒ h
uppattikÄ• raá¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti cintetvÄ• nÄ• gabhavanaá¹ƒ gantvÄ• mÄ• tÄ
ahaá¹ƒ uposathakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. tehi ``idheva uposathaá¹ƒ upavasÄ•
mahantaá¹ƒ bhayaâ€™â€™ nti \Ee 117/ vutte ekavÄ• raá¹ƒ tathÄ• katvÄ• nÄ• gakaÃ±Ã±Ä
mÄ• tÄ• pitÅ«naá¹ƒ anÄ• rocetvÄ• attano bhariyaá¹ƒ Ä• mantetvÄ• ``bhadde, ahaá¹ƒ man
yamunÄ• tÄ«re mahÄ• nigrodharukkho atthi tassa avidÅ«re vammikamatthake bhoge Ä• bh
caturaá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ adhiá¹-á¹-hÄ• ya nipajjitvÄ• ``uposathakamm
nÄ• gabhavanato nikkhamitvÄ• tathÄ• karoti. tena vuttaá¹ƒ __ ``virÅ«pakkhena mahÄ• raÃ
devalokamagaÃ±chahaâ€™â€™ _ntiÄ• di.

tattha __virÅ«pakkhena mahÄ• raÃ±Ã±Ä• _ti virÅ«pakkhena nÄ• ma nÄ• gÄ• dhipatimahÄ
tÄ• vatiá¹ƒsadevalokaá¹ƒ. __agaÃ±chaha_nti agaÃ±chiá¹ƒ, upasaá¹…kamiá¹ƒ ahaá¹ƒ.

<12> __tatthÄ• _ti tasmiá¹ƒ devaloke. __passiá¹ƒ tvÄ• ha_nti addakkhiá¹ƒ ahaá¹ƒ __tu_-sa
__ekantaá¹ƒ sukhasamappite_ti ekantaá¹ƒ accantameva sukhena samaá¹…gÄ«bhÅ«te. vut
``santi, bhikkhave, cha phassÄ• yatanikÄ• nÄ• ma saggÄ• . yÄ• vaÃ±cidaá¹ƒ, bhikkhave, n
pÄ• puá¹‡ituá¹ƒ yÄ• va sukhÄ• saggÄ• â€™â€™ ti \Be 118/ (MN III 255) ca. __taá¹ƒsagga
saggasmiá¹ƒ uppattivasena gamanatthÄ• ya. __sÄ«labbata_nti sÄ«lasaá¹…khÄ• taá¹ƒ vata
__sÄ«labbata_nti uposathasÄ«laÃ±ceva ``mama cammaá¹ƒ cammatthikÄ• harantÅ«â€™â€™
sarÄ«rÄ• vayavapariccÄ• gasamÄ• diyanasaá¹…khÄ• taá¹ƒ vataÃ±ca.

<13> __sarÄ«rakicca_nti mukhadhovanÄ• disarÄ«rapaá¹-ijagganaá¹ƒ. __bhutvÄ• yÄ• pan
nibbisevanÄ• ni kÄ• tuá¹ƒ sarÄ«raá¹-á¹-hitimattakaá¹ƒ Ä• hÄ• raá¹ƒ Ä• haritvÄ• . __caturo a
aá¹…gÄ• ni. __adhiá¹-á¹-hÄ• yÄ• _ti adhiá¹-á¹-hahitvÄ• . __semÄ«_ti sayÄ• mi.

<14> __chaviyÄ• _tiÄ• di tesaá¹ƒ catunnaá¹ƒ aá¹…gÄ• naá¹ƒ dassanaá¹ƒ. tattha ca chavio
ekaá¹ƒ aá¹…gaá¹ƒ, sesÄ• ni ekekameva, maá¹ƒsaggahaá¹‡eneva cettha rudhirampi saá¹…

__etenÄ• _ti etehi \Ne 114/. __harÄ• tu so_ti yassa etehi chaviÄ• dÄ«hi __karaá¹‡Ä«yaá¹ƒ_
dinnamevetaá¹ƒ. sabbaá¹ƒ so haratÅ«ti attano attabhÄ• ve anapekkhapavÄ• raá¹‡aá¹ƒ pav

evaá¹ƒ \Ee 118/ mahÄ• sattassa iminÄ• niyÄ• meneva anvaddhamÄ• saá¹ƒ uposathakam
vÄ«tivatto. evaá¹ƒ gacchante kÄ• le ekadivasaá¹ƒ aÃ±Ã±ataro nesÄ• dabrÄ• hmaá¹‡o som
saha taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• aruá¹‡uggamanasamaye nÄ• gakaÃ±Ã±Ä• hi parivÄ• riyan
tassa santikaá¹ƒ agamÄ• si. tÄ• vadeva nÄ• gakaÃ±Ã±Ä• yo pathaviyaá¹ƒ nimujjitvÄ• nÄ•
brÄ• hmaá¹‡o mahÄ• sattaá¹ƒ pucchi --- ``ko nu kho tvaá¹ƒ, mÄ• risa, devo vÄ• yakkho vÄ
bodhisatto yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vi katvÄ• sacÄ• yaá¹ƒ ito gaccheyya, idha me
pÄ• kaá¹-aá¹ƒ kareyya, tena me uposathavÄ• sassa antarÄ• yopi siyÄ• . yaá¹ƒnÅ«nÄ• haá¹
netvÄ• mahatiyÄ• sampattiyÄ• yojeyyaá¹ƒ. evÄ• yaá¹ƒ tattheva abhiramissati, tena me up
addhaniyaá¹ƒ siyÄ• ti. atha naá¹ƒ Ä• ha --- ``brÄ• hmaá¹‡a, mahantaá¹ƒ te yasaá¹ƒ dassÄ•
nÄ• gabhavanaá¹ƒ, ehi tattha gacchÄ• mÄ• â€™â€™ ti. sÄ• mi, putto me atthi, tasmiá¹ƒ Ä•
gaccha, brÄ• hmaá¹‡a, puttaá¹ƒ Ä• nehÄ«ti. brÄ• hmaá¹‡o gantvÄ• puttassa tamatthaá¹ƒ Ä
mahÄ• satto te ubhopi Ä• dÄ• ya attano Ä• nubhÄ• vena nÄ• gabhavanaá¹ƒ \Be 119/ Ä• ne
attabhÄ• vo pÄ• tubhavi. atha tesaá¹ƒ mahÄ• satto dibbasampattiá¹ƒ datvÄ• cattÄ• ri cattÄ
adÄ• si. te mahatiá¹ƒ sampattiá¹ƒ anubhaviá¹ƒsu.

bodhisattopi appamatto uposathakammaá¹ƒ karoti. anvaddhamÄ• saá¹ƒ mÄ• tÄ• pitÅ«naá¹
dhammakathaá¹ƒ kathetvÄ• tato ca brÄ• hmaá¹‡assa santikaá¹ƒ gantvÄ• Ä• rogyaá¹ƒ puc
taá¹ƒ vadeyyÄ• sÄ«â€™â€™ ti Ä• pucchitvÄ• ``anukkaá¹‡á¹-hamÄ• no abhiramÄ• â€™â€
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• attano nivesanaá¹ƒ gacchati. brÄ• hmaá¹‡o saá¹ƒva
mandapuÃ±Ã±atÄ• ya ukkaá¹‡á¹-hitvÄ• anicchamÄ• nampi puttaá¹ƒ gahetvÄ• bodhisattaá
dÄ«yamÄ• naá¹ƒ bahuá¹ƒ dhanaá¹ƒ sabbakÄ• madadaá¹ƒ maá¹‡iratanampi alakkhikatÄ• y
gantvÄ• pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. mahÄ• satto nÄ• gamÄ• á¹‡avake Ä• á¹‡Ä• p
manussalokaá¹ƒ pÄ• pesi. te ubhopi dibbÄ• bharaá¹‡Ä• ni dibbavatthÄ• ni ca omuÃ±citvÄ•
pokkharaá¹‡iá¹ƒ otariá¹ƒsu, tasmiá¹ƒ khaá¹‡e tÄ• ni antaradhÄ• yitvÄ• nÄ• gabhavanamev
paá¹-hamanivatthakÄ• sÄ• vapilotikÄ• va sarÄ«re paá¹-imuÃ±ci, dhanusarasattiyo gahetvÄ•
vadhitvÄ• purimaniyÄ• meneva jÄ«vikaá¹ƒ kappesuá¹ƒ.

tena \Ne 115/ ca samayena aÃ±Ã±ataro tÄ• paso supaá¹‡á¹‡arÄ• jato laddhaá¹ƒ alampÄ•
anucchavikÄ• ni osadhÄ• ni mantÅ«pacÄ• raÃ±ca attÄ• naá¹ƒ upaá¹-á¹-hahantassa aÃ±Ã±
so ``laddho me jÄ«vikÅ«pÄ• yoâ€™â€™ ti katipÄ• haá¹ƒ vasitvÄ• tÄ• pasaá¹ƒ Ä• pucchitv
yamunÄ• tÄ«raá¹ƒ patvÄ• taá¹ƒ mantaá¹ƒ sajjhÄ• yanto mahÄ• maggena gacchati. tadÄ•
paricÄ• rikÄ• nÄ• gamÄ• á¹‡avikÄ• taá¹ƒ sabbakÄ• madadaá¹ƒ maá¹‡iratanaá¹ƒ Ä• dÄ• y
vÄ• lukÄ• rÄ• simatthake á¹-hapetvÄ• tassobhÄ• sena rattiyaá¹ƒ kÄ«á¸·itvÄ• aruá¹‡uggam
mantasaddaá¹ƒ sutvÄ• ``supaá¹‡á¹‡oâ€™â€™ ti saÃ±Ã±Ä• ya bhayatajjitÄ• maá¹‡iratana
nimujjitvÄ• nÄ• gabhavanaá¹ƒ agamaá¹ƒsu.

brÄ• hmaá¹‡o taá¹ƒ maá¹‡iratanaá¹ƒ Ä• dÄ• ya pÄ• yÄ• si. tasmiá¹ƒ khaá¹‡e so nesÄ• dal
migavadhÄ• ya araÃ±Ã±aá¹ƒ gacchanto tassa hatthe \Be 120/ taá¹ƒ maá¹‡iratanaá¹ƒ disvÄ
sabbakÄ• madadaá¹ƒ maá¹‡iratanaâ€™â€™ nti saÃ±jÄ• nitvÄ• taá¹ƒ gaá¹‡hitukÄ• mo ten
katvÄ• mantavÄ• dibhÄ• vaá¹ƒ jÄ• nitvÄ• evamÄ• ha --- ``sace me tvaá¹ƒ imaá¹ƒ maá¹‡ira
te mahÄ• nubhÄ• vaá¹ƒ nÄ• gaá¹ƒ dassessÄ• mi, yaá¹ƒ tvaá¹ƒ gahetvÄ• gÄ• manigamarÄ
lacchasÄ«â€™â€™ ti. ``tena hi dassetvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti vutte taá¹ƒ Ä• dÄ• ya
uposathakaraá¹‡aá¹-á¹-hÄ• ne vammikamatthake bhoge Ä• bhujitvÄ• nipannaá¹ƒ avidÅ«re
pasÄ• retvÄ• dassesi.

mahÄ• satto taá¹ƒ nesÄ• daá¹ƒ disvÄ• ``ayaá¹ƒ uposathassa me antarÄ• yaá¹ƒ kareyyÄ• t
mahÄ• sampattiyaá¹ƒ patiá¹-á¹-hÄ• pitopi na icchi. tato apakkamitvÄ• sayaá¹ƒ gantukÄ• mo
maá¹‡iratanaá¹ƒ gaá¹‡hituá¹ƒ na icchi. idÄ• ni pana ahiguá¹‡á¸• ikaá¹ƒ gahetvÄ• Ä• gacch
imassa mittadubbhino kujjheyyaá¹ƒ, sÄ«laá¹ƒ me khaá¹‡á¸• aá¹ƒ bhavissati. mayÄ• kho pa
caturaá¹…gasamannÄ• gato uposatho adhiá¹-á¹-hito, so yathÄ• dhiá¹-á¹-hitova hotu. alamp
mÄ• vÄ• , nevassa kujjhissÄ• mÄ«â€™â€™ ti cintetvÄ• akkhÄ«ni nimmÄ«letvÄ• adhiá¹-á
purecÄ• rikaá¹ƒ katvÄ• bhogantare sÄ«saá¹ƒ pakkhipitvÄ• niccalova hutvÄ• nipajji. nesÄ•
alampÄ• yana, imaá¹ƒ nÄ• gaá¹ƒ gaá¹‡ha, maá¹‡iá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. alampÄ•
maá¹‡iá¹ƒ kismiÃ±ci agaá¹‡etvÄ• ``gaá¹‡ha, brÄ• hmaá¹‡Ä• â€™â€™ ti hatthe khipi. so ta
pathaviyaá¹ƒ patitamattova pathaviá¹ƒ pavisitvÄ• nÄ• gabhavanameva gato. nesÄ• dabrÄ•
bhÅ«ridattena saddhiá¹ƒ mittabhÄ• vato ca parihÄ• yitvÄ• nippaccayova pakkanto.

<15> alampÄ• yanopi mahÄ• nubhÄ• vehi osadhehi attano sarÄ«raá¹ƒ makkhetvÄ• thokaa
116/ attano kÄ• yasmiá¹ƒ paribhÄ• vetvÄ• dibbamantaá¹ƒ jappanto bodhisattaá¹ƒ upasaá¹.
gahetvÄ• Ä• kaá¸• á¸• hitvÄ• sÄ«se daá¸·haá¹ƒ gaá¹‡hanto mukhamassa vivaritvÄ• osad
sahakheá¸·aá¹ƒ osiÃ±ci. sucijÄ• tiko mahÄ• satto sÄ«labhedabhayena akujjhitvÄ• akkhÄ«n
osadhamantabalena naá¹…guá¹-á¹-he gahetvÄ• heá¹-á¹-hÄ• sÄ«saá¹ƒ katvÄ• saÃ±cÄ• le
chaá¸• á¸• Ä• petvÄ• bhÅ«miyaá¹ƒ dÄ«ghaso nipajjÄ• petvÄ• \Be 121/ masÅ«rakaá¹ƒ ma
aá¹-á¹-hÄ«ni cuá¹‡á¹‡iyamÄ• nÄ• ni viya ahesuá¹ƒ.

puna naá¹…guá¹-á¹-he gahetvÄ• dussaá¹ƒ pothento viya pothesi. mahÄ• satto evarÅ«paá
anubhontopi neva kujjhittha. aÃ±Ã±adatthu attano sÄ«lameva Ä• vajjesi. iti so mahÄ• sattaá
vallÄ«hi peá¸·aá¹ƒ sajjetvÄ• mahÄ• sattaá¹ƒ tattha pakkhipi. sarÄ«raá¹ƒ panassa mahantaa
atha naá¹ƒ paá¹‡hiyÄ• koá¹-á¹-ento pavesetvÄ• peá¸·aá¹ƒ Ä• dÄ• ya ekaá¹ƒ gÄ• maá¹ƒ ga
``nÄ• gassa naccaá¹ƒ daá¹-á¹-hukÄ• mÄ• Ä• gacchantÅ«â€™â€™ ti saddamakÄ• si. saka
tasmiá¹ƒ khaá¹‡e alampÄ• yano ``nikkhama mahÄ• nÄ• gÄ• â€™â€™ ti Ä• ha. mahÄ• satt
parisaá¹ƒ tosentena kÄ«á¸·ituá¹ƒ vaá¹-á¹-ati, evaá¹ƒ alampÄ• yano bahudhanaá¹ƒ labhitvÄ•
vissajjessati, yaá¹ƒ yaá¹ƒ esa maá¹ƒ kÄ• reti, taá¹ƒ taá¹ƒ karissÄ• mÄ«â€™â€™ ti.

atha naá¹ƒ so peá¸·ato nikkhamantaá¹ƒ ``mahÄ• hohÄ«â€™â€™ ti Ä• ha, so mahÄ• ahos
viphaá¹‡o ekaphaá¹‡o dviphaá¹‡o yÄ• va sahassaphaá¹‡o ucco nÄ«co dissamÄ• nakÄ• yo
dissamÄ• naupaá¸• á¸• hakÄ• yo nÄ«lo pÄ«to lohito odÄ• to maÃ±jiá¹-á¹-ho hohi, dhÅ«maá
udakaÃ±ca vissajjehÄ«â€™â€™ ti vutte tena vuttaá¹ƒ taá¹ƒ taá¹ƒ Ä• kÄ• raá¹ƒ nimminitvÄ•
disvÄ• manussÄ• acchariyabbhutacittajÄ• tÄ• bahuá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡avatthÄ• laá
tasmiá¹ƒ gÄ• me satasahassamattaá¹ƒ labhi. so kiÃ±cÄ• pi mahÄ• sattaá¹ƒ gaá¹‡hanto ``sa
vissajjessÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ pana dhanaá¹ƒ labhitvÄ• ``gÄ• makepi tÄ• va ma
laddhaá¹ƒ, nagare kira bahudhanaá¹ƒ labhissÄ• mÄ«â€™â€™ ti dhanalobhena na muÃ±ci.

so tasmiá¹ƒ gÄ• me kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• ratanamayaá¹ƒ peá¸·aá¹ƒ kÄ• retvÄ•
pakkhipitvÄ• sukhayÄ• nakaá¹ƒ Ä• ruyha mahantena parivÄ• rena \Ee 122/ gÄ• manigama
kÄ«á¸·Ä• petvÄ• bÄ• rÄ• á¹‡asiá¹ƒ pÄ• puá¹‡i, nÄ• garÄ• jassa madhulÄ• jaá¹ƒ deti, abad
gocaraá¹ƒ na gaá¹‡hi avissajjanabhayena. gocaraá¹ƒ agaá¹‡hantampi ca naá¹ƒ cattÄ• ro na
katvÄ• tattha tattha mÄ• samattaá¹ƒ kÄ«á¸·Ä• pesi. tena vuttaá¹ƒ __ ``saá¹ƒsito akataÃ±Ã±

tattha \Be 122/ \Ne 117/ __saá¹ƒsito_ti eso nÄ• go amukassa nigrodharukkhassa samÄ«pe
evaá¹ƒ á¹-hÄ• naá¹ƒ dassetvÄ• kathito. __akataÃ±Ã±unÄ• _ti attanÄ• kataá¹ƒ upakÄ• raá
mittadubbhinÄ• nesÄ• dabrÄ• hmaá¹‡enÄ• ti adhippÄ• yo. __alampÄ• yano_ti alampÄ• ya
``alampÄ• yanoâ€™â€™ ti evaá¹ƒ laddhanÄ• mo ahituá¹‡á¸• ikabrÄ• hmaá¹‡o. __mamagg
__kÄ«á¸·eti maá¹ƒ tahiá¹ƒ tahi_nti tattha tattha gÄ• manigamarÄ• jadhÄ• nÄ«su attano jÄ«v
kÄ«á¸·Ä• peti.

<17> __tiá¹‡atopi lahuko mamÄ• _ti attano jÄ«vitapariccÄ• go tiá¹‡asalÄ• kapariccÄ• gato
upaá¹-á¹-hÄ• tÄ«ti attho. __pathavÄ«uppatanaá¹ƒ viyÄ• _ti sÄ«lavÄ«tikkamo pana
catunahutÄ• dhikadviyojanasatasahassabahalÄ• ya mahÄ• pathaviyÄ• parivattanaá¹ƒ viya
hutvÄ• mayhaá¹ƒ upaá¹-á¹-hÄ• tÄ«ti dasseti.

<18> __nirantaraá¹ƒ jÄ• tisata_nti mama jÄ• tÄ«naá¹ƒ anekasatampi anekasatÄ• supi jÄ• t
sÄ«lassa avÄ«tikkamanahetu. __mama jÄ«vitaá¹ƒ cajeyyaá¹ƒ_ cajituá¹ƒ sakkomi. __neva s
sÄ«laá¹ƒ pana samÄ• dinnaá¹ƒ ekampi neva bhindeyyaá¹ƒ na vinÄ• seyyaá¹ƒ. __catuddÄ«
cakkavattirajjasiriyÄ• pi kÄ• raá¹‡Ä• ti dasseti.

<19> idÄ• ni yadatthaá¹ƒ attano jÄ«vitampi pariccajitvÄ• tadÄ• sÄ«lameva rakkhitaá¹ƒ, tÄ
tathÄ• anatthakÄ• rakesu nesÄ• daalampÄ• yanabrÄ• hmaá¹‡esu cittassa aÃ±Ã±athattaá¹
dassetuá¹ƒ __ ``api cÄ• â€™â€™ _ti osÄ• nagÄ• thamÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttattham

evaá¹ƒ pana mahÄ• satte ahituá¹‡á¸• ikahatthagate tassa mÄ• tÄ• dussupinaá¹ƒ disvÄ• p

sokÄ• bhibhÅ«tÄ• ahosi. athassÄ• jeá¹-á¹-haputto sudassano taá¹ƒ pavattiá¹ƒ sutvÄ• sub
gantvÄ• paÃ±casu mahÄ• nadÄ«su sattasu mahÄ• saresu bhÅ«ridattaá¹ƒ upadhÄ• retvÄ•
kÄ• á¹‡Ä• riá¹-á¹-haá¹ƒ ``devalokaá¹ƒ gantvÄ• sace devatÄ• hi dhammaá¹ƒ sotukÄ• mÄ• h
tato naá¹ƒ Ä• nehÄ«â€™â€™ ti pahiá¹‡i. sayaá¹ƒ pana ``manussaloke gavesissÄ• mÄ«â€™
nÄ• gabhavanato \Be 123/ nikkhami. accimukhÄ« nÄ• massa vemÄ• tikÄ• bhaginÄ« bodhis
anubandhi. taá¹ƒ maá¹‡á¸• Å«kacchÄ• piá¹ƒ katvÄ• jaá¹-antare pakkhipitvÄ• mahÄ• sattas
uposathakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sabbattha gavesanto anukkamena bÄ• n
rÄ• jadvÄ• raá¹ƒ agamÄ• si. tadÄ• alampÄ• yano rÄ• jaá¹…gaá¹‡e mahÄ• janassa majjhe
kÄ«á¸·aá¹ƒ dassetuá¹ƒ peá¸·aá¹ƒ vivaritvÄ• ``ehi mahÄ• nÄ• gÄ• â€™â€™ ti saÃ±Ã±amad

mahÄ• satto \Ne 118/ sÄ«saá¹ƒ nÄ«haritvÄ• olokento jeá¹-á¹-habhÄ• tikaá¹ƒ disvÄ• peá¸·
tadabhimukho pÄ• yÄ• si. mahÄ• jano bhÄ«to paá¹-ikkami. so gantvÄ• taá¹ƒ abhivÄ• detvÄ
pÄ• visi. alampÄ• yano ``iminÄ• ayaá¹ƒ tÄ• paso daá¹-á¹-hoâ€™â€™ ti saÃ±Ã±Ä• ya ``mÄ
Ä• ha. sudassano ``ayaá¹ƒ nÄ• go mayhaá¹ƒ kiá¹ƒ karissati, mayÄ• sadiso ahituá¹‡á¸• iko
tena vÄ• dappaá¹-ivÄ• daá¹ƒ samuá¹-á¹-hÄ• petvÄ• ``tvaá¹ƒ imaá¹ƒ nÄ• gaá¹ƒ gahetvÄ• g
maá¹‡á¸• Å«kacchÄ• piyÄ• icchanto nÄ• sayissÄ• mÄ«â€™â€™ ti bhaginiá¹ƒ pakkositvÄ•
saddaá¹ƒ sutvÄ• jaá¹-antare nipannÄ• tikkhattuá¹ƒ maá¹‡á¸• Å«kavassitaá¹ƒ vassitvÄ• nil
nisÄ«ditvÄ• uppatitvÄ• tassa hatthatale tÄ«á¹‡i visabindÅ«ni pÄ• tetvÄ• puna tassa jaá¹-a

sudassano visabinduá¹ƒ dassetvÄ• ``idaá¹ƒ binduá¹ƒ sace pathaviyaá¹ƒ pÄ• tessati, osadh
sabbe nassissanti. sace Ä• kÄ• se khipissati, sattavassÄ• ni devo na vassissati. sace udake
tattha udakajÄ• tÄ• pÄ• á¹‡Ä• sabbe mareyyuâ€™â€™ nti \Ee 124/ vatvÄ• rÄ• jÄ• naá¹ƒ
khaá¹‡Ä• petvÄ• ekaá¹ƒ nÄ• nÄ• bhesajjÄ• naá¹ƒ pÅ«resi, dutiyaá¹ƒ gomayassa, tatiyaá¹ƒ
pÅ«retvÄ• majjhe Ä• vÄ• á¹-e visabinduá¹ƒ pakkhipi. taá¹…khaá¹‡aÃ±Ã±eva dhÅ«mÄ• yitv
gantvÄ• gomayÄ• vÄ• á¹-aá¹ƒ gaá¹‡hi. tatopi jÄ• lÄ• uá¹-á¹-hÄ• ya dibbosadhapuá¹‡á¹‡aá
jhÄ• petvÄ• nibbÄ• yi. alampÄ• yanaá¹ƒ tattha Ä• vÄ• á¹-assa avidÅ«re á¹-hitaá¹ƒ usumÄ•
uppÄ• á¹-etvÄ• gatÄ• . setakuá¹-á¹-hÄ« ahosi. so bhayatajjito ``nÄ• garÄ• jÄ• naá¹ƒ vissajj
tikkhattuá¹ƒ vÄ• caá¹ƒ nicchÄ• resi. taá¹ƒ sutvÄ• bodhisatto ratanapeá¸·Ä• ya nikkhamitvÄ•
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ \Be 124/ attabhÄ• vaá¹ƒ mÄ• petvÄ• devalÄ«á¸·
accimukhÄ« ca tatheva aá¹-á¹-haá¹ƒsu.

tato sudassano attano bhÄ• gineyyabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ• t
cumbitvÄ• antepuraá¹ƒ netvÄ• mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ katvÄ• bhÅ«ridatten
karonto ``tÄ• ta, evaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ taá¹ƒ alampÄ• yano kathaá¹ƒ gaá¹‡hÄ«â€™â
vitthÄ• rena kathetvÄ• ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma iminÄ• niyÄ• mena rajjaá¹ƒ kÄ•
mÄ• tulassa dhammaá¹ƒ desesi. atha sudassano ``mÄ• tula, mama mÄ• tÄ• bhÅ«ridattaá¹
sakkÄ• amhehi idha papaÃ±caá¹ƒ kÄ• tuâ€™â€™ nti mÄ• tulaá¹ƒ Ä• pucchitvÄ• bhÅ«rida
nÄ• gabhavanameva gato.

atha \Ne 119/ tattha mahÄ• puriso gilÄ• naseyyÄ• ya nipanno gilÄ• napucchanatthaá¹ƒ Ä• nÄ• gaparisÄ• ya vede ca yaÃ±Ã±e ca brÄ• hmaá¹‡e ca sambhÄ• vetvÄ• kÄ• á¹‡Ä• riá¹-á¹ bhinditvÄ• nÄ• nÄ• nayehi dhammaá¹ƒ desetvÄ• sÄ«lasampadÄ• ya \Ee 125/ diá¹-á¹-hisa patiá¹-á¹-hÄ• petvÄ• yÄ• vajÄ«vaá¹ƒ sÄ«lÄ• ni rakkhitvÄ• uposathakammaá¹ƒ katvÄ• Ä• pÅ«resi.

tadÄ• mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ. nesÄ• dabrÄ• hmaá¹‡o devadatto, s uppalavaá¹‡á¹‡Ä• , sudassano sÄ• riputto, subhogo mahÄ• moggallÄ• no, kÄ• á¹‡Ä• riá¹-á lokanÄ• tho.

tassa idhÄ• pi sesapÄ• ramiyo heá¹-á¹-hÄ• vuttanayeneva niddhÄ• retabbÄ• . idhÄ• pi yoj nÄ• gabhavanaá¹-á¹-hÄ• ne soá¸·asahi nÄ• gakaÃ±Ã±Ä• sahassehi cittarÅ«paá¹ƒ viya pari devalokasampattisadise nÄ• galokissariye á¹-hitopi issariyamadaá¹ƒ akatvÄ• anvaddhamÄ mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yanaá¹ƒ, sakalÄ• ya nÄ• gaparisÄ• tÄ• vatiá¹ƒsaparisÄ• ya ca samuá¹-á¹-hitapaÃ±hÄ• naá¹ƒ taá¹ƒtaá¹ƒparisamajjhe kumudanÄ sunisitasatthena attano paÃ±Ã±Ä• satthena tÄ• vadeva pacchinditvÄ• tesaá¹ƒ cittÄ• nukÅ« vuttappakÄ• raá¹ƒ bhogasampattiá¹ƒ pahÄ• ya attano sarÄ«rajÄ«vitanirapekkhaá¹ƒ caturaá uposathÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tattha ca paá¹-iÃ±Ã±Ä• ya visaá¹ƒvÄ• danabhayena \Be 125 ahituá¹‡á¸• ikahatthagamanaá¹ƒ, tasmiÃ±ca mukhe visamissakheá¸·apÄ• tanaá¹ƒ naá¹…gu Ä• viÃ±chanaá¹ƒ kaá¸• á¸• hanaá¹ƒ bhÅ«miyaá¹ƒ ghaá¹ƒsanaá¹ƒ maddanaá¹ƒ pothananti e nÄ• nappakÄ• ravippakÄ• raá¹ƒ karontepi evarÅ«paá¹ƒ mahÄ• dukkhaá¹ƒ anubhavatopi ku chÄ• rikaá¹ƒ kÄ• tuá¹ƒ samatthassÄ• pi sÄ«lapÄ• ramiá¹ƒ Ä• vajjitvÄ• sÄ«lakhaá¹‡á¸• ana vikÄ• rÄ• bhÄ• vo, dhanaá¹ƒ labhÄ• pemÄ«ti vÄ• tassa cittÄ• nuvattanaá¹ƒ, subhogena pu mittadubbhissa nesÄ• dabrÄ• hmaá¹‡assa sÄ«laá¹ƒ anadhiá¹-á¹-hahitvÄ• pi akujjhanaá¹ƒ, kathitaá¹ƒ micchÄ• vÄ• daá¹ƒ bhinditvÄ• anekapariyÄ• yena dhammaá¹ƒ bhÄ• sitvÄ• nÄ• sammÄ• diá¹-á¹-hiyaÃ±ca patiá¹-á¹-hÄ• pananti evamÄ• dayo bodhisattassa guá¹‡Ä• nubhÄ tenetaá¹ƒ \Ee 126/ vuccati --- ``evaá¹ƒ acchariyÄ• hete ... pe ... dhammassa anudhammato

bhÅ«ridattacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. campeyyanÄ• gacariyÄ• vaá¹‡á¹‡anÄ•

<20> tatiye \Ne 120/ __campeyyako_ti aá¹…gamagadharaá¹-á¹-hÄ• naá¹ƒ antare campÄ• heá¹-á¹-hÄ• nÄ• gabhavanampi avidÅ«rabhavattÄ• campÄ• nÄ• ma, tattha jÄ• to nÄ• gar dhammiko Ä• si_nti tasmiá¹ƒ campeyyanÄ• garÄ• jakÄ• lepi ahaá¹ƒ dhammacÄ• rÄ« ahosi

bodhisatto hi tadÄ• campÄ• nÄ• gabhavane nibbattitvÄ• campeyyo nÄ• ma nÄ• garÄ• jÄ•

mahÄ• nubhÄ• vo. so tattha nÄ• garajjaá¹ƒ kÄ• rento devarÄ• jabhogasampattisadisaissari
pÄ• ramipÅ«raá¹‡assa anokÄ• sabhÄ• vato ``kiá¹ƒ me imÄ• ya tiracchÄ• nayoniyÄ• , uposa
muccitvÄ• sammadeva pÄ• ramiyo pÅ«ressÄ• mÄ«â€™â€™ ti tato paá¹-á¹-hÄ• ya attano
karoti. alaá¹…katanÄ• gamÄ• á¹‡avikÄ• tassa santikaá¹ƒ Ä• gacchanti. so ``idha me sÄ«la
bhavissatÄ«â€™â€™ ti pÄ• sÄ• dato nikkhamitvÄ• uyyÄ• ne nisÄ«dati. tatrÄ• pi tÄ• Ä• ga
``idha me sÄ«lassa saá¹ƒkileso bhavissati, ito nÄ• gabhavanato nikkhamitvÄ• manussaloka
uposathavÄ• saá¹ƒ vasissÄ• mÄ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya uposathadivasesu nÄ•
ekassa paccantagÄ• massa avidÅ«re maggasamÄ«pe vammikamatthake ``mama cammÄ•
gaá¹‡hantu, kÄ«á¸·Ä• sappaá¹ƒ vÄ• kÄ• tukÄ• mÄ• kÄ«á¸·Ä• sappaá¹ƒ karontÅ«â€™â€™
vissajjetvÄ• bhoge \Ee 127/ Ä• bhujitvÄ• nipanno uposathavÄ• saá¹ƒ vasati cÄ• tuddasiya
pÄ• á¹-ipade nÄ• gabhavanaá¹ƒ gacchati. tassevaá¹ƒ uposathaá¹ƒ karontassa dÄ«gho add

atha bodhisatto sumanÄ• ya nÄ• ma attano aggamahesiyÄ• ``deva, tvaá¹ƒ manussalokaá
upavasasi, so ca sÄ• saá¹…ko sappaá¹-ibhayoâ€™â€™ ti vutto maá¹…galapokkharaá¹‡itÄ
bhadde, koci paharitvÄ• kilamessati, imissÄ• pokkharaá¹‡iyÄ• udakaá¹ƒ Ä• vilaá¹ƒ bhavis
gaá¹‡hissati, udakaá¹ƒ pakkuthissati. sace ahituá¹‡á¸• iko gaá¹‡hissati, udakaá¹ƒ lohitavaá
bhavissatÄ«â€™â€™ ti tÄ«á¹‡i nimittÄ• ni tassÄ• Ä• cikkhitvÄ• cÄ• tuddasÄ«uposathaá¹ƒ
nÄ• gabhavanÄ• nikkhamitvÄ• tattha gantvÄ• vammikamatthake nipajji sarÄ«rasobhÄ• ya
sarÄ«raÃ±hissa rajatadÄ• maá¹ƒ viya setaá¹ƒ ahosi, matthako rattakambalageá¹‡á¸• uko vi
naá¹…galasÄ«sappamÄ• á¹‡aá¹ƒ __bhÅ«ridattakÄ• le_ (J II 22.784 Ä• dayo) pana Å«ruppa
__saá¹…khapÄ• lakÄ• le_ (J II 17.143 Ä• dayo) ekadoá¹‡ikanÄ• vappamÄ• á¹‡aá¹ƒ.

tadÄ• \Ne 121/ eko bÄ• rÄ• á¹‡asimÄ• á¹‡avo takkasilaá¹ƒ gantvÄ• alampÄ• yanamantaá
attano gÄ• maá¹ƒ gacchanto mahÄ• sattaá¹ƒ disvÄ• ``kiá¹ƒ me tucchahatthena gÄ• maá¹ƒ
gahetvÄ• gÄ• manigamarÄ• jadhÄ• nÄ«su kÄ«á¸·Ä• pento dhanaá¹ƒ uppÄ• detvÄ• va gam
dibbosadhÄ• ni gahetvÄ• dibbamantaá¹ƒ parivattetvÄ• tassa santikaá¹ƒ agamÄ• si. dibbar
paá¹-á¹-hÄ• ya mahÄ• sattassa kaá¹‡á¹‡esu tattasalÄ• kÄ• pavesanakÄ• lo viya ahosi, mat
abhimanthiyamÄ• no viya. so ``ko nu kho esoâ€™â€™ ti bhogantarato sÄ«saá¹ƒ ukkhipitvÄ
ahituá¹‡á¸• ikaá¹ƒ disvÄ• cintesi --- ``mama visaá¹ƒ uggatejaá¹ƒ, sacÄ• haá¹ƒ kujjhitvÄ• \E
vissajjessÄ• mi, etassa sarÄ«raá¹ƒ bhusamuá¹-á¹-hi viya vippakirissati, atha me sÄ«laá¹ƒ kh
bhavissati, na naá¹ƒ olokessÄ• mÄ«â€™â€™ ti. so akkhÄ«ni nimmÄ«letvÄ• sÄ«saá¹ƒ bho
ahituá¹‡á¸• ikabrÄ• hmaá¹‡o \Be 127/ osadhaá¹ƒ khÄ• ditvÄ• mantaá¹ƒ parivattetvÄ• kheá
sarÄ«re osiÃ±ci. osadhÄ• naÃ±ca mantassa ca Ä• nubhÄ• vena kheá¸·ena phuá¹-á¹-haphu
phoá¹-Ä• naá¹ƒ uá¹-á¹-hÄ• nakÄ• lo viya ahosi.

atha so naá¹…guá¹-á¹-he gahetvÄ• Ä• kaá¸• á¸• hitvÄ• dÄ«ghaso nipajjÄ• petvÄ• ajapad
dubbalaá¹ƒ katvÄ• sÄ«saá¹ƒ daá¸·haá¹ƒ gahetvÄ• nippÄ«á¸·esi. mahÄ• satto mukhaá¹ƒ vi
kheá¸·aá¹ƒ osiÃ±citvÄ• osadhamantabalena dante bhindi. mukhaá¹ƒ lohitassa pÅ«ri. mahÄ

sÄ«labhedabhayena evarÅ«paá¹ƒ dukkhaá¹ƒ adhivÄ• sento akkhÄ«ni ummÄ«letvÄ• olokan
``nÄ• garÄ• jÄ• naá¹ƒ dubbalaá¹ƒ karissÄ• mÄ«â€™â€™ ti naá¹…guá¹-á¹-hato paá¹-á¹-hÄ•
saá¹ƒcuá¹‡á¹‡ayamÄ• no viya sakalasarÄ«raá¹ƒ madditvÄ• paá¹-á¹-akaveá¹-hanaá¹ƒ nÄ•
nÄ• ma majji, naá¹…guá¹-á¹-he gahetvÄ• dussapothanaá¹ƒ nÄ• ma pothesi. mahÄ• sattass
lohitamakkhitaá¹ƒ ahosi, so mahÄ• vedanaá¹ƒ adhivÄ• sesi.

athassa dubbalabhÄ• vaá¹ƒ Ã±atvÄ• vallÄ«hi peá¸·aá¹ƒ karitvÄ• tattha naá¹ƒ pakkhipitvÄ•
netvÄ• mahÄ• janassa majjhe kÄ«á¸·Ä• pesi. nÄ«lÄ• dÄ«su vaá¹‡á¹‡esu vaá¹-á¹-acaturass
aá¹‡uá¹ƒthÅ«lÄ• dÄ«su pamÄ• á¹‡esu yaá¹ƒ yaá¹ƒ brÄ• hmaá¹‡o icchati, mahÄ• satto taá¹
phaá¹‡asatampi phaá¹‡asahassampi karotiyeva. mahÄ• jano pasÄ«ditvÄ• bahudhanamad
kahÄ• paá¹‡asahassaÃ±ceva sahassagghanike ca parikkhÄ• re labhi. brÄ• hmaá¹‡o \Ee 12
labhitvÄ• vissajjessÄ• mÄ«â€™â€™ ti cintesi. taá¹ƒ pana dhanaá¹ƒ labhitvÄ• ``paccantag
ettakaá¹ƒ dhanaá¹ƒ laddhaá¹ƒ, rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ dassite kÄ«va bahuá¹ƒ dha
sakaá¹-aÃ±ca sukhayÄ• nakaÃ±ca gahetvÄ• sakaá¹-e parikkhÄ• re á¹-hapetvÄ• sukhayÄ•
parivÄ• rena mahÄ• sattaá¹ƒ \Ne 122/ gÄ• manigamarÄ• jadhÄ• nÄ«su kÄ«á¸·Ä• pento bÄ•
santike kÄ«á¸·Ä• petvÄ• vissajjessÄ• mÄ«â€™â€™ ti agamÄ• si. so maá¹‡á¸• Å«ke mÄ• r
nÄ• garÄ• jÄ• ``punappunaá¹ƒ maá¹ƒ nissÄ• ya mÄ• ressatÄ«â€™â€™ ti na khÄ• dati. ath
``sacÄ• haá¹ƒ gocaraá¹ƒ gaá¹‡hissÄ• mi, antopeá¸·Ä• yameva maraá¹‡aá¹ƒ bhavissatÄ«â€

<21> brÄ• hmaá¹‡o \Be 128/ mÄ• samattena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• dvÄ• ragÄ• make t
labhi. rÄ• jÄ• pi naá¹ƒ pakkosÄ• petvÄ• ``amhÄ• kampi kÄ«á¸·Ä• pehÄ«â€™â€™ ti Ä• ha.
tumhÄ• kaá¹ƒ kÄ«á¸·Ä• pessÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ``sve nÄ• garÄ• jÄ• rÄ• jaá
sannipatitvÄ• passatÅ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• punadivase rÄ• jaá¹…gaá¹‡aá¹ƒ
brÄ• hmaá¹‡aá¹ƒ pakkosÄ• pesi. so ratanapeá¸·Ä• ya mahÄ• sattaá¹ƒ netvÄ• vicittatthare
nisÄ«di. rÄ• jÄ• pi pÄ• sÄ• dÄ• oruyha mahÄ• janaparivuto rÄ• jÄ• sane nisÄ«di. brÄ• hma
naccÄ• pesi. mahÄ• satto tena cintitacintitÄ• kÄ• raá¹ƒ dassesi. mahÄ• jano sakabhÄ• vena
celukkhepasahassÄ• ni pavattanti. bodhisattassa upari ratanavassaá¹ƒ vassi. tena vuttaá¹ƒ
dhammacÄ• riâ€™â€™ _ntiÄ• di.

tattha __tadÄ• pÄ«_ti yadÄ• haá¹ƒ campeyyako nÄ• garÄ• jÄ• homi, tadÄ• pi. __dhamma
dasakusalakammapathadhammaá¹ƒ \Ee 130/ eva carati, na aá¹‡umattampi adhammanti dh
__upavuá¹-á¹-hauposatha_nti aá¹-á¹-haá¹…gasamannÄ• gatassa ariyuposathasÄ«lassa rak
upavasitauposathaá¹ƒ. __rÄ• jadvÄ• ramhi kÄ«á¸·atÄ«_ti bÄ• rÄ• á¹‡asiyaá¹ƒ uggasenaraÃ
kÄ«á¸·Ä• peti.

<22> __yaá¹ƒ yaá¹ƒ so vaá¹‡á¹‡aá¹ƒ cintayÄ«_ti so ahituá¹‡á¸• ikabrÄ• hmaá¹‡o ``yaá¹ƒ y
nÄ«lÄ• divaá¹‡á¹‡aá¹ƒ hotÅ«â€™â€™ ti cintesi. tena vuttaá¹ƒ ``nÄ«laá¹ƒ va pÄ«talohitaâ€™
__nÄ«laá¹ƒ vÄ• _ti __vÄ• _-saddo aniyamattho, gÄ• thÄ• sukhatthaá¹ƒ rassaá¹ƒ katvÄ• vu

vuttÄ• vasiá¹-á¹-haá¹ƒ odÄ• tÄ• divaá¹‡á¹‡avisesaÃ±ceva vaá¹-á¹-Ä• disaá¹‡á¹-hÄ• navises
aá¹‡uá¹ƒthÅ«lÄ• dipamÄ• á¹‡avisesaÃ±ca saá¹…gaá¹‡hÄ• ti. __tassa cittÄ• nuvattanto_ti t
cittaá¹ƒ anuvattanto. __cintitasannibho_ti tena cintitacintitÄ• kÄ• rena pekkhajanassa upaá¹
dasseti.

<23> na kevalaÃ±ca tena cintitÄ• kÄ• radassanaá¹ƒ eva mayhaá¹ƒ Ä• nubhÄ• vo. api ca _
udakampi thalaá¹ƒ kare_ti thalaá¹ƒ mahÄ• pathaviá¹ƒ gahetvÄ• udakaá¹ƒ, udakampi gahet
\Ne 123/ sakkuá¹‡eyyaá¹ƒ evaá¹ƒ mahÄ• nubhÄ• vo ca. __yadihaá¹ƒ tassa kuppeyya_nti ta
ahaá¹ƒ yadi kujjheyyaá¹ƒ. __khaá¹‡ena chÄ• rikaá¹ƒ kare_ti kodhuppÄ• dakkhaá¹‡e eva bh

<24> evaá¹ƒ \Be 129/ bhagavÄ• tadÄ• attano uppajjanakÄ• natthapaá¹-ibÄ• hane samatt
yena adhippÄ• yena taá¹ƒ paá¹-ibÄ• hanaá¹ƒ na kataá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``yadi cittava
_ntiÄ• dimÄ• ha.

tassattho --- ``ayaá¹ƒ ahituá¹‡á¸• iko maá¹ƒ ativiya bÄ• dhati, na me Ä• nubhÄ• vaá¹ƒ jÄ• n
Ä• nubhÄ• vaá¹ƒ dassessÄ• mÄ«â€™â€™ ti kujjhitvÄ• olokanamattenÄ• pi yadi cittavasÄ«
bhusamuá¹-á¹-hi viya vippakirissati. ahaá¹ƒ yathÄ• samÄ• dinnato __parihÄ• yissÄ• mi sÄ«
__sÄ«lena parihÄ«nassa_ khaá¹‡á¸• itasÄ«lassa yvÄ• yaá¹ƒ mayÄ• dÄ«paá¹…karadasaba
paá¹-á¹-hÄ• ya abhipatthito \Ee 131/, __uttamattho_ buddhabhÄ• vo so __na sijjhati_.

<25> __kÄ• maá¹ƒ bhijjatuyaá¹ƒ kÄ• yo_ti ayaá¹ƒ cÄ• tumahÄ• bhÅ«tiko odanakummÄ• sÄ
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo kÄ• yo kiÃ±cÄ• pi bhijjatu v
eva á¹-hÄ• ne mahÄ• vÄ• te khittabhusamuá¹-á¹-hi viya vippakirÄ«yatu, __neva sÄ«laá¹ƒ pa
bhusaá¹ƒ viyÄ• _ti sÄ«laá¹ƒ pana uttamatthasiddhiyÄ• hetubhÅ«taá¹ƒ imasmiá¹ƒ kaá¸·evan
vippakirantepi neva bhindeyyaá¹ƒ, kÄ• yajÄ«vitesu nirapekkho hutvÄ• sÄ«lapÄ• ramiá¹ƒye
taá¹ƒ tÄ• disaá¹ƒ dukkhaá¹ƒ tadÄ• adhivÄ• sesinti dasseti.

atha mahÄ• sattassa pana ahituá¹‡á¸• ikahatthagatassa mÄ• so paripÅ«ri, ettakaá¹ƒ kÄ• la
sumanÄ• ``aticirÄ• yati me sÄ• miko, ko nu kho pavattÄ«â€™â€™ ti pokkharaá¹‡iá¹ƒ oloke
udakaá¹ƒ disvÄ• ``ahituá¹‡á¸• ikena gahito bhavissatÄ«â€™â€™ ti Ã±atvÄ• nÄ• gabhavan
vammikasantikaá¹ƒ gantvÄ• mahÄ• sattassa gahitaá¹-á¹-hÄ• naá¹ƒ kilamitaá¹-á¹-hÄ• naÃ±
paccantagÄ• maá¹ƒ gantvÄ• pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ
rodamÄ• nÄ• aá¹-á¹-hÄ• si. mahÄ• satto naccantova Ä• kÄ• saá¹ƒ ullokento taá¹ƒ disvÄ• l
nipajji.

rÄ• jÄ• tassa peá¸·aá¹ƒ paviá¹-á¹-hakÄ• le ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti ito cito ca
Ä• kÄ• se á¹-hitaá¹ƒ disvÄ• ``kÄ• nu tvaâ€™â€™ nti pucchitvÄ• tassÄ• nÄ• gakaÃ±Ã±Ä•
``nissaá¹ƒsayaá¹ƒ kho nÄ• garÄ• jÄ• imaá¹ƒ disvÄ• \Be 130/ lajjito peá¸·aá¹ƒ paviá¹-á¹-ho,

iddhÄ• nubhÄ• vo nÄ• garÄ• jasseva \Ne 124/, na ahituá¹‡á¸• ikassÄ• â€™â€™ ti niá¹-á¹-h
mahÄ• nubhÄ• vo ayaá¹ƒ nÄ• garÄ• jÄ• , kathaá¹ƒ nÄ• ma imassa hatthaá¹ƒ gatoâ€™â€™
dhammacÄ• rÄ« sÄ«lavÄ• nÄ• garÄ• jÄ• , cÄ• tuddasÄ«pannarasÄ«su uposathaá¹ƒ upava
niyyÄ• tetvÄ• mahÄ• maggasamÄ«pe vammikamatthake nipajjati, tatthÄ• yametena gahito
devaccharÄ• paá¹-ibhÄ• gÄ• anekasahassÄ• itthiyo, devalokasampattisadisÄ• nÄ• gabha
mahiddhiko \Ee 132/ mahÄ• nubhÄ• vo sakalapathaviá¹ƒ parivattetuá¹ƒ samattho, kevalaá¹
bhijjissatÄ«â€™ ti evarÅ«paá¹ƒ vippakÄ• raá¹ƒ dukkhaÃ±ca anubhotÄ«â€™â€™ ti ca sutvÄ
tassa ahituá¹‡á¸• ikassa brÄ• hmaá¹‡assa bahuá¹ƒ dhanaá¹ƒ mahantaÃ±ca yasaá¹ƒ issariy
bho, imaá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ vissajjehÄ«â€™â€™ ti vissajjÄ• pesi.

mahÄ• satto nÄ• gavaá¹‡á¹‡aá¹ƒ antaradhÄ• petvÄ• mÄ• á¹‡avakavaá¹‡á¹‡ena devakum
Ä• kÄ• sato otaritvÄ• tassa santike aá¹-á¹-hÄ• si. nÄ• garÄ• jÄ• raÃ±Ã±o aÃ±jaliá¹ƒ katvÄ
mayhaá¹ƒ nivesanaá¹ƒ passituá¹ƒ Ä• gacchÄ• hÄ«â€™â€™ ti yÄ• ci. tenÄ• ha bhagavÄ• -

``mutto campeyyako nÄ• go, rÄ• jÄ• naá¹ƒ etadabravi.

`namo te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mi, passeyyaá¹ƒ me nivesanaâ€™â€™ nti ||

atha rÄ• jÄ• tassa nÄ• gabhavanagamanaá¹ƒ anujÄ• ni. mahÄ• satto taá¹ƒ saparisaá¹ƒ ga
netvÄ• attano issariyasampattiá¹ƒ dassetvÄ• katipÄ• haá¹ƒ tattha vasÄ• petvÄ• bheriá¹ƒ
rÄ• japarisÄ• yÄ• vadicchakaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dikaá¹ƒ dhanaá¹ƒ gaá¹‡hatÅ«â€
sakaá¹-asatehi dhanaá¹ƒ pesesi. ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma dÄ• naá¹ƒ dÄ• tabbaá¹
dhammikÄ• rakkhÄ• varaá¹‡agutti sabbattha saá¹ƒvidahitabbÄ• â€™â€™ ti dasahi rÄ• jad
vissajjesi. rÄ• jÄ• mahantena yasena nÄ• gabhavanÄ• nikkhamitvÄ• bÄ• rÄ• á¹‡asimeva
jambudÄ«patale hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ jÄ• taá¹ƒ. mahÄ• satto sÄ«lÄ• ni rakkhitvÄ• an
uposathakammaá¹ƒ katvÄ• sapariso saggapuraá¹ƒ pÅ«resi.

tadÄ• ahituá¹‡á¸• iko \Be 131/ devadatto ahosi, sumanÄ• rÄ• hulamÄ• tÄ• , uggaseno sÄ
nÄ• garÄ• jÄ• lokanÄ• tho.

tassa \Ne 125/ idhÄ• pi yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabbÄ• . idha bodhisatta
heá¹-á¹-hÄ• vuttanayÄ• evÄ• ti.

campeyyanÄ• gacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cÅ«á¸·abodhicariyÄ• vaá¹‡á¹‡anÄ•

<26> catutthe \Ee 133/ __cÅ«á¸·abodhÄ«_ti mahÄ• bodhiparibbÄ• jakattabhÄ• vaá¹ƒ upÄ•
``cÅ«á¸·abodhÄ«â€™â€™ ti samaÃ±Ã±Ä• Ä• ropitÄ• , na pana imasmiá¹ƒ eva jÄ• take (J
jeá¹-á¹-habhÄ• tikÄ• dino mahÄ• bodhissa sambhavatoti daá¹-á¹-habbaá¹ƒ. __susÄ«lavÄ• _
sampannasÄ«loti attho. __bhavaá¹ƒ disvÄ• na bhayato_ti kÄ• mÄ• dibhavaá¹ƒ bhÄ• yitabba
__nekkhamma_nti ettha ca-saddassa lopo daá¹-á¹-habbo, tena ``disvÄ• nÄ• â€™â€™ ti pa
idaá¹ƒ vuttaá¹ƒ hoti --- jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ apÄ• yadukkhaá¹ƒ atÄ«te vaá¹-á¹-a
anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá
aá¹-á¹-hannaá¹ƒ saá¹ƒvegavatthÅ«naá¹ƒ paccavekkhaá¹‡ena sabbampi kÄ• mÄ• dibhedaá
upaá¹-á¹-hahamÄ• naá¹ƒ disvÄ• nibbÄ• naá¹ƒ tassa upÄ• yabhÅ«tÄ• samathavipassanÄ•
idaá¹ƒ tividhampi nekkhammaá¹ƒ anussavÄ• disiddhena Ã±Ä• á¹‡acakkhunÄ• tappaá¹-ipal
tÄ• pasapabbajjÅ«pagamanena anekÄ• dÄ«navÄ• kulÄ• gahaá¹-á¹-habhÄ• vÄ• abhinikkh

<27> __dutiyikÄ• _ti porÄ• á¹‡adutiyikÄ• , gihikÄ• le pajÄ• patibhÅ«tÄ• . __kanakasannibh
kaÃ±canasannibhattacÄ• . __vaá¹-á¹-e anapekkhÄ• _ti saá¹ƒsÄ• re nirÄ• layÄ• . __nekkha
nekkhammatthÄ• ya gehato nikkhami, pabbajÄ«ti attho.

<28> Ä• layanti sattÄ• etenÄ• ti Ä• layo, taá¹‡hÄ• , tadabhÄ• vena __nirÄ• layÄ• _. tato e
taá¹‡hÄ• bandhanassa chinnattÄ• __chinnabandhu_. evaá¹ƒ gihibandhanÄ• bhÄ• vaá¹ƒ d
kesaÃ±ci yaá¹ƒ hoti bandhanaá¹ƒ \Be 132/, tassÄ• pi abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``anapek
vuttaá¹ƒ. tattha __kule_ti upaá¹-á¹-hÄ• kakule. __gaá¹‡e_ti tÄ• pasagaá¹‡e, sesÄ• brahma
__upÄ• gamu_nti ubhopi mayaá¹ƒ upÄ• gamimhÄ• .

<29> __tatthÄ• _ti \Ne 126/ bÄ• rÄ• á¹‡asisÄ• mante. __nipakÄ• _ti paÃ±Ã±avanto. __nirÄ
janasaÃ±cÄ• rarahitattÄ• janehi anÄ• kule, __appasadde_ti migapakkhÄ«naá¹ƒ uá¹-á¹-hÄ•
vassitasaddenÄ• pi virahitattÄ• appasadde. __rÄ• juyyÄ• ne vasÄ• mubho_ti \Ee 134/ bÄ•
mayaá¹ƒ ubho janÄ• tadÄ• vasÄ• ma.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- atÄ«te imasmiá¹ƒ eva bhaddakappe bodhisatto brahmalok
aÃ±Ã±atarasmiá¹ƒ kÄ• sigÄ• me ekassa mahÄ• vibhavassa brÄ• hmaá¹‡assa putto hutvÄ•
nÄ• maggahaá¹‡asamaye ``bodhikumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. vayappattakÄ•
sabbasippÄ• ni uggaá¹‡hitvÄ• paccÄ• gatassa anicchamÄ• nakasseva mÄ• tÄ• pitaro sam
Ä• nesuá¹ƒ. sÄ• pi brahmalokacutÄ• va uttamarÅ«padharÄ• devaccharÄ• paá¹-ibhÄ• gÄ• .
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• havivÄ• haá¹ƒ kariá¹ƒsu. ubhinnampi pana nesaá¹ƒ kilesamud
sÄ• rÄ• gavasena aÃ±Ã±amaÃ±Ã±aá¹ƒ olokanampi nÄ• hosi, kÄ• pana kathÄ• itarasaá¹ƒ
ahesuá¹ƒ.

aparabhÄ• ge mahÄ• satto mÄ• tÄ• pitÅ«su kÄ• laá¹ƒkatesu tesaá¹ƒ sarÄ«rakiccaá¹ƒ katv

``bhadde, tvaá¹ƒ imaá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ gahetvÄ• sukhena jÄ«vÄ• hÄ«â€™â€™ ti Ä
ayyaputtÄ• â€™â€™ ti? ``mayhaá¹ƒ dhanena kiccaá¹ƒ natthi, pabbajissÄ• mÄ«â€™â€™ ti.
itthÄ«nampi na vaá¹-á¹-atÄ«â€™â€™ ti? ``vaá¹-á¹-ati, bhaddeâ€™â€™ ti. ``tena hi mayham
natthi, ahampi pabbajissÄ• mÄ«â€™â€™ ti. te ubhopi sabbaá¹ƒ vibhavaá¹ƒ pariccajitvÄ• m
nikkhamitvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• pabbajitvÄ• uÃ±chÄ• cariyÄ• ya phalÄ• phalehi yÄ
dasa saá¹ƒvaccharÄ• ni vasitvÄ• loá¹‡ambilasevanatthÄ• ya janapadacÄ• rikaá¹ƒ carantÄ•
patvÄ• rÄ• juyyÄ• ne vasiá¹ƒsu. tena vuttaá¹ƒ ``rÄ• juyyÄ• ne vasÄ• mubhoâ€™â€™ ti.

<30> athekadivasaá¹ƒ \Ee 135/ rÄ• jÄ• uyyÄ• nakÄ«á¸·aá¹ƒ gato. uyyÄ• nassa ekapasse
vÄ«tinÄ• mentÄ• naá¹ƒ tesaá¹ƒ samÄ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• paramapÄ• sÄ• dikaá¹ƒ
paribbÄ• jikaá¹ƒ olokento kilesavasena paá¹-ibaddhacitto hutvÄ• bodhisattaá¹ƒ ``ayaá¹ƒ te
hotÄ«â€™â€™ ti pucchi. tena ``na ca kiÃ±ci hoti, kevalaá¹ƒ ekapabbajjÄ• ya pabbajitÄ• , ap
gihikÄ• le pÄ• daparicÄ• rikÄ• ahosÄ«â€™â€™ ti vutte rÄ• jÄ• ``ayaá¹ƒ kiretassa na kiÃ±c
gihikÄ• le pÄ• daparicÄ• rikÄ• ahosi, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ antepuraá¹ƒ paveseyyaá¹
127/ paá¹-ipattiá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti andhabÄ• lo tattha attano paá¹-ibaddhacittaá
aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• á¹‡Ä• pesi ``imaá¹ƒ paribbÄ• jikaá¹ƒ rÄ• janivesanaá¹ƒ nehÄ«

so tassa paá¹-issuá¹‡itvÄ• ``adhammo loke vattatÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• parideva
pÄ• yÄ• si. bodhisatto tassÄ• paridevanasaddaá¹ƒ sutvÄ• ekavÄ• raá¹ƒ oloketvÄ• puna n
vÄ• ressÄ• mi, tesu cittaá¹ƒ padosetvÄ• mayhaá¹ƒ sÄ«lassa antarÄ• yo bhavissatÄ«â€™â
Ä• vajjento nisÄ«di. tena vuttaá¹ƒ __ ``uyyÄ• nadassanaá¹ƒ gantvÄ• , rÄ• jÄ• addasa brÄ•

tattha __tuyhesÄ• kÄ• kassa bhariyÄ• _ti tuyhaá¹ƒ tava esÄ• kÄ• , kiá¹ƒ bhariyÄ• , udÄ•
kassa aÃ±Ã±assa bhariyÄ• .

<31> __na mayhaá¹ƒ bhariyÄ• esÄ• _ti kÄ• maÃ±cesÄ• mayhaá¹ƒ gihikÄ• le bhariyÄ• ah
paá¹-á¹-hÄ• ya na mayhaá¹ƒ bhariyÄ• esÄ• , nÄ• pi ahaá¹ƒ etissÄ• sÄ• miko, kevalaá¹ƒ pa
ahampi paribbÄ• jako ayampi paribbÄ• jikÄ• ti samÄ• nadhammÄ• paribbÄ• jakasÄ• saner
sabrahmacÄ• rinÄ«ti attho.

<32> __tissÄ• sÄ• rattagadhito_ti kÄ• marÄ• gena sÄ• ratto hutvÄ• paá¹-ibaddho. __gÄ•
ceá¹-akehi gaá¹‡hÄ• petvÄ• ceá¹-ake vÄ• attano rÄ• japurise Ä• á¹‡Ä• petvÄ• taá¹ƒ parib
__nippÄ«á¸·ayanto balasÄ• _ti taá¹ƒ anicchamÄ• naá¹ƒ eva Ä• kaá¸• á¸• hanaparikaá¸• á¸•
bÄ• dhento, tathÄ• pi agacchantiá¹ƒ balasÄ• balakkÄ• rena rÄ• japurisehi gaá¹‡hÄ• petvÄ
pavesesi.

<33> __odapattakiyÄ• _ti udakapattaá¹ƒ Ä• masitvÄ• gahitabhariyÄ• odapattikÄ• nÄ• ma
purÄ• á¹‡adutiyikÄ• bhÄ• vena upalakkhaá¹‡amattaá¹ƒ \Ee 136/ daá¹-á¹-habbaá¹ƒ \Be 134/

brÄ• hmaá¹‡avivÄ• havasena mÄ• tÄ• pitÅ«hi sampaá¹-ipÄ• ditÄ• , ``odapattakiyÄ• â€™â€
bhummaá¹ƒ. __sahajÄ• _ti pabbajjÄ• jÄ• tivasena sahajÄ• tÄ• , tenevÄ• ha __ ``ekasÄ• sa
``ekasÄ• sanÄ«â€™â€™ ti ca idaá¹ƒ bhummatthe paccattaá¹ƒ, ekasÄ• saniyÄ• ti attho. __
__kopo me upapajjathÄ• _ti ayaá¹ƒ te gihikÄ• le bhariyÄ• brÄ• hmaá¹‡Ä« sÄ«lavatÄ«, pab
sabrahmacÄ• rinÄ«bhÄ• vato sahajÄ• tÄ• bhaginÄ«, sÄ• tuyhaá¹ƒ purato balakkÄ• rena Ä
``bodhibrÄ• hmaá¹‡a, kiá¹ƒ te purisabhÄ• vaâ€™â€™ nti \Ne 128/ purisamÄ• nena ussÄ• h
vammikabilato kenaci purisena ghaá¹-á¹-ito ``susÅ«â€™â€™ ti phaá¹‡aá¹ƒ karonto Ä• sivis
sahasÄ• vuá¹-á¹-hÄ• si.

34-5__._ __sahakope samuppanne_ti kopuppattiyÄ• saha, tassa uppattisamanantaramevÄ
__sÄ«labbatamanussari_nti attano sÄ«lapÄ• ramiá¹ƒ Ä• vajjesiá¹ƒ. __tattheva kopaá¹ƒ nigg
Ä• sane yathÄ• nisinnova taá¹ƒ kopaá¹ƒ nivÄ• resiá¹ƒ. __nÄ• dÄ• siá¹ƒ vaá¸• á¸• hitÅ«parÄ
upari uddhaá¹ƒ vaá¸• á¸• hituá¹ƒ na adÄ• siá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- kope uppannamatte
bodhiparibbÄ• jaka, sabbapÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjh
sÄ«lamattepi upakkhalanaá¹ƒ, tayidaá¹ƒ gunnaá¹ƒ khuramattodake osÄ«dantassa mahÄ• s
gaá¹‡hitukÄ• matÄ• viya hotÄ«â€™â€™ ti attÄ• naá¹ƒ paribhÄ• sitvÄ• paá¹-isaá¹…khÄ• n
kopaá¹ƒ niggahetvÄ• puna uppajjanavasenassa vaá¸• á¸• hituá¹ƒ na adÄ• sinti. tenevÄ• ha
brÄ• hmaá¹‡iâ€™â€™ _ntiÄ• di.

tassattho --- taá¹ƒ paribbÄ• jikaá¹ƒ brÄ• hmaá¹‡iá¹ƒ so rÄ• jÄ• vÄ• aÃ±Ã±o vÄ• koci tiá¹‡
sattiyÄ• koá¹-á¹-eyya, khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ yadi chindeyya, evaá¹ƒ santepi sÄ«la
sÄ«lapÄ• ramiá¹ƒ neva bhindeyyaá¹ƒ. kasmÄ• ? bodhiyÄ• eva kÄ• raá¹‡Ä• , sabbattha akh
sammÄ• sambodhiá¹ƒ pÄ• puá¹‡ituá¹ƒ, na itarenÄ• ti.

<36> __na_ \Be 135/ __me sÄ• brÄ• hmaá¹‡Ä« dessÄ• _ti sÄ• brÄ• hmaá¹‡Ä« jÄ• tiyÄ•
Ä• cÄ• rasampattiyÄ• ciraparicayena pabbajjÄ• diguá¹‡asampattiyÄ• cÄ• ti sabbappakÄ•
appiyÄ• , etissÄ• mama appiyabhÄ• vo koci natthi. __napi me balaá¹ƒ na vijjatÄ«_ti mayha
vijjati, atthi eva. ahaá¹ƒ nÄ• gabalo thÄ• masampanno, icchamÄ• no sahasÄ• vuá¹-á¹-hahit
purise nippothetvÄ• taá¹ƒ gahetvÄ• yathicchitaá¹-á¹-hÄ• naá¹ƒ gantuá¹ƒ samatthoti dasset
piyaá¹ƒ mayha_nti tato paribbÄ• jikato sataguá¹‡ena sahassaguá¹‡ena satasahassaguá¹‡e
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva mayhaá¹ƒ piyaá¹ƒ. __tasmÄ• sÄ«lÄ• nurakkhissa_nti ten
anurakkhissaá¹ƒ.

atha so rÄ• jÄ• uyyÄ• ne papaÃ±caá¹ƒ akatvÄ• va sÄ«ghataraá¹ƒ gantvÄ• taá¹ƒ paribbÄ•
mahantena yasena nimantesi. sÄ• yasassa aguá¹‡aá¹ƒ pabbajjÄ• ya guá¹‡aá¹ƒ attano boc
bhogakkhandhaá¹ƒ pahÄ• ya saá¹ƒvegena pabbajitabhÄ• vaÃ±ca kathesi. rÄ• jÄ• kenaci p
manaá¹ƒ alabhanto cintesi --- ``ayaá¹ƒ paribbÄ• jikÄ• sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• , s
Ä• kaá¸• á¸• hitvÄ• nÄ«yamÄ• nÄ• ya na kiÃ±ci vippakÄ• raá¹ƒ dassesi, sabbattha nirapek

patirÅ«paá¹ƒ, yaá¹ƒ evarÅ«pesu guá¹‡avantesu vippakÄ• ro, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ pa
uyyÄ• naá¹ƒ gantvÄ• imaá¹ƒ, taÃ±ca paribbÄ• jakaá¹ƒ khamÄ• peyyaâ€™â€™ nti? evaá¹ƒ
``paribbÄ• jikaá¹ƒ uyyÄ• naá¹ƒ Ä• nethÄ• â€™â€™ ti purise Ä• á¹‡Ä• petvÄ• sayaá¹ƒ paá¹
bodhisattaá¹ƒ upasaá¹…kamitvÄ• pucchi --- ``bho pabbajita, kiá¹ƒ mayÄ• tÄ• ya paribbÄ• j
kopo te uppajjitthÄ• â€™â€™ ti. mahÄ• satto Ä• ha ---

``uppajji me na muccittha, na me muccittha jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, khippameva nivÄ• rayiâ€™â€™ nti || (J I 10.52).

taá¹ƒ sutvÄ• rÄ• jÄ• ``kiá¹ƒ nu kho esa kopameva sandhÄ• ya vadati, udÄ• hu aÃ±Ã±aá¹ƒ
nti cintetvÄ• puna pucchi ---

``kiá¹ƒ \Ee 138/ te uppajji no mucci, kiá¹ƒ te no mucci jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, katamaá¹ƒ taá¹ƒ nivÄ• rayÄ«â€™â€™ ti || (J I 10.53).

tattha \Be 136/ __uppajjÄ«_ti ekavÄ• raá¹ƒ uppajji, na puna uppajji. __na muccitthÄ• _ti
kÄ• yavacÄ«vikÄ• ruppÄ• danavasena pana na muccittha, na naá¹ƒ bahi pavattituá¹ƒ vissaj
vipulÄ• vuá¹-á¹-hÄ«_ti yathÄ• nÄ• ma gimhÄ• naá¹ƒ pacchime mÄ• se uppannaá¹ƒ rajaá¹ƒ
akÄ• lavuá¹-á¹-hidhÄ• rÄ• á¹-hÄ• naso nivÄ• reti, evaá¹ƒ taá¹ƒ vÅ«pasamento __nivÄ• rayi

athassa mahÄ• puriso nÄ• nappakÄ• rena kodhe Ä• dÄ«navaá¹ƒ pakÄ• sento ---

``yamhi jÄ• te na passati, ajÄ• te sÄ• dhu passati.

so me uppajji no mucci, kodho dummedhagocaro ||

``yena jÄ• tena nandanti, amittÄ• dukkhamesino.

so me uppajji no mucci, kodho dummedhagocaro ||

``yasmiÃ±ca \Ne 130/ jÄ• yamÄ• namhi, sadatthaá¹ƒ nÄ• vabujjhati.

so me uppajji no mucci, kodho dummedhagocaro ||

``yenÄ• bhibhÅ«to kusalaá¹ƒ jahÄ• ti, parakkare vipulaÃ±cÄ• pi atthaá¹ƒ.

sa bhÄ«maseno balavÄ• pamaddÄ«, kodho mahÄ• rÄ• jÄ• na me amuccatha ||

``kaá¹-á¹-hasmiá¹ƒ manthamÄ• nasmiá¹ƒ, pÄ• vako nÄ• ma jÄ• yati.

tameva kaá¹-á¹-haá¹ƒ á¸• ahati, yasmÄ• so jÄ• yate gini ||

``evaá¹ƒ mandassa posassa, bÄ• lassa avijÄ• nato.

sÄ• rambhÄ• jÄ• yate kodho, sapi teneva á¸• ayhati ||

``aggÄ«va tiá¹‡akaá¹-á¹-hasmiá¹ƒ, kodho yassa pavaá¸• á¸• hati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• ||

``anindho dhÅ«maketÅ«va, kodho yassÅ«pasammati.

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• â€™â€™ ti || (J I 10.54-61) ---

imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desesi.

tattha \Be 137/ __na passatÄ«_ti attatthampi na passati, pageva paratthaá¹ƒ. __sÄ• dhu pa
paratthaá¹ƒ ubhayatthaÃ±ca \Ee 139/ sammadeva passati. __dummedhagocaro_ti nippaÃ±
nippaÃ±Ã±o vÄ• gocaro Ä• hÄ• ro indhanaá¹ƒ etassÄ• ti dummedhagocaro. __dukkhames
__sadattha_nti attano atthaá¹ƒ vuá¸• á¸• hiá¹ƒ. __parakkare_ti apaneyya vinÄ• seyya. __sa
bhÄ«mÄ• ya bhayajananiyÄ• mahatiyÄ• kilesasenÄ• ya samannÄ• gato. __pamaddÄ«_ti
pamaddanasÄ«lo. __na me amuccathÄ• _ti mama santikÄ• mokkhaá¹ƒ na labhi, abbhanta
katoti attho. khÄ«raá¹ƒ viya vÄ• muhuttaá¹ƒ dadhibhÄ• vena cittena patiá¹-á¹-hahitthÄ• tipi

__manthamÄ• nasmi_nti araá¹‡isahite mathiyamÄ• ne. ``mathamÄ• nasmiâ€™â€™ ntipi p
kaá¹-á¹-hÄ• \Ne 131/. __ginÄ«_ti aggi. __bÄ• lassa avijÄ• nato_ti bÄ• lassa ajÄ• nantassa.
karaá¹‡uttariyakaraá¹‡alakkhaá¹‡Ä• sÄ• rambhÄ• araá¹‡imanthanato viya pÄ• vako kodh
sopi bÄ• lo teneva kodhena kaá¹-á¹-haá¹ƒ viya agginÄ• á¸• ayhati. __anindho dhÅ«maketÅ
viya. __tassÄ• _ti tassa adhivÄ• sanakhantiyÄ• samannÄ• gatassa puggalassa __sukkapa
__yaso_ aparÄ• paraá¹ƒ __Ä• pÅ«ratÄ«_ti.

rÄ• jÄ• mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• mahÄ• purisaá¹ƒ paribbÄ• jikampi rÄ• ja
``tumhe pabbajjÄ• sukhaá¹ƒ anubhavantÄ• idheva uyyÄ• ne vasatha, ahaá¹ƒ vo dhammika
karissÄ• mÄ«â€™â€™ ti vatvÄ• vanditvÄ• pakkÄ• mi. te ubhopi tattheva vasiá¹ƒsu. apara

kÄ• lamakÄ• si. bodhisatto himavantaá¹ƒ pavisitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• Ä
brahmalokaparÄ• yano ahosi.

tadÄ• paribbÄ• jikÄ• rÄ• hulamÄ• tÄ• ahosi, rÄ• jÄ• Ä• nandatthero, bodhiparibbÄ• jako

tassa idhÄ• pi yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabbÄ• . tathÄ• mahantaá¹ƒ bho
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ \Ee 140/ pahÄ• ya mahÄ• bhinikkhamanasadisaá¹ƒ gehato nikkham
pabbajitassa bahujanasammatassa sato paramappicchatÄ• ya kulesu ca gaá¹‡esu ca alagg
lÄ• bhasakkÄ• rajigucchÄ• ya \Be 138/ pavivekÄ• bhirati, atisayavatÄ« ca abhisallekhavutti,
sÄ«lavatiyÄ• kalyÄ• á¹‡adhammÄ• ya paribbÄ• jikÄ• ya ananuÃ±Ã±Ä• tÄ• attano purato b
sÄ«lapÄ• ramiá¹ƒ Ä• vajjetvÄ• vikÄ• rÄ• nÄ• patti, katÄ• parÄ• dhe ca tasmiá¹ƒ rÄ• jini upa
mettacittataá¹ƒ upaá¹-á¹-hapetvÄ• diá¹-á¹-hadhammikasamparÄ• yikehi samanusÄ• sanant
mahÄ• purisassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• . tenetaá¹ƒ vuccati ``evaá¹ƒ accha
dhammassa anudhammatoâ€™â€™ ti.

cÅ«á¸·abodhicariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mahiá¹ƒsarÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<37> paÃ±came \Ne 132/ __mahiá¹ƒso pavanacÄ• rako_ti mahÄ• vanacÄ• rÄ« vanamahiá
__pavaá¸• á¸• hakÄ• yo_ti vayasampattiyÄ• aá¹…gapaccaá¹…gÄ• naÃ±ca thÅ«labhÄ• ver
__balavÄ• _ti mahÄ• balo thÄ• masampanno. __mahanto_ti vipulasarÄ«ro. hatthikalabhapp
bodhisattassa kÄ• yo hoti. __bhÄ«madassano_ti mahÄ• sarÄ«ratÄ• ya vanamahiá¹ƒsajÄ• t
ajÄ• nantÄ• naá¹ƒ bhayaá¹ƒ jananato bhayÄ• nakadassano.

<38> __pabbhÄ• re_ti olambakasilÄ• kucchiyaá¹ƒ. __dakÄ• saye_ti jalÄ• sayasamÄ«pe. __
mahÄ• vane yo __koci_ padeso vanamahiá¹ƒsÄ• naá¹ƒ tiá¹-á¹-hanaá¹-á¹-hÄ• naá¹ƒ hoti. __
tattha.

<39> __vicaranto_ti vihÄ• raphÄ• sukaá¹ƒ vÄ«maá¹ƒsituá¹ƒ vicaranto. __á¹-hÄ• naá¹ƒ add
vicaranto tasmiá¹ƒ mahÄ• raÃ±Ã±e bhaddakaá¹ƒ mayhaá¹ƒ phÄ• sukaá¹ƒ rukkhamÅ«laá¹-á
ca __taá¹ƒ á¹-hÄ• naá¹ƒ upagantvÄ• na, tiá¹-á¹-hÄ• mi ca sayÄ• mi ca_ gocaraá¹ƒ gahetvÄ
rukkhamÅ«laá¹-á¹-hÄ• naá¹ƒ gantvÄ• á¹-hÄ• nasayanehi vÄ«tinÄ• memÄ«ti dasseti.

<40> tadÄ• kira bodhisatto himavantappadese mahiá¹ƒsayoniyaá¹ƒ nibbattitvÄ• vayappat
mahÄ• sarÄ«ro hatthikalabhappamÄ• á¹‡o pabbatapÄ• dapabbhÄ• ragiriduggavanaghaá¹-Ä
phÄ• sukaá¹ƒ mahÄ• rukkhamÅ«laá¹ƒ disvÄ• gocaraá¹ƒ gahetvÄ• divÄ• tattha vasati. ath
otaritvÄ• mahÄ• sattassa piá¹-á¹-hiá¹ƒ abhiruhitvÄ• uccÄ• rapassÄ• vaá¹ƒ katvÄ• siá¹…g

naá¹…guá¹-á¹-he gahetvÄ• dolÄ• yanto kÄ«á¸·i. bodhisatto khantimettÄ• nuddayasampadÄ
na manasÄ• kÄ• si. makkaá¹-o punappunaá¹ƒ tatheva karoti. tena vuttaá¹ƒ __ ``athettha ka
_tiÄ• di.

tattha __kapi mÄ• gantvÄ• _ti kapi Ä• gantvÄ• , ma-kÄ• ro padasandhikaro. __pÄ• po_ti lÄ
iriyanena aye ca na iriyanena anariyo, nihÄ«nÄ• cÄ• roti attho. __lahÅ«_ti lolo. __khandhe_
__muttetÄ«_ti passÄ• vaá¹ƒ karoti. __ohadetÄ«_ti karÄ«saá¹ƒ ossajjati. __ta_nti taá¹ƒ maá
mahiá¹ƒsabhÅ«taá¹ƒ maá¹ƒ.

<41> __sakimpi_ \Ne 133/ __divasa_nti ekadivasampi dÅ«seti maá¹ƒ sabbakÄ• lampi. tenÄ
sabbakÄ• laâ€™â€™ nti. na kevalaÃ±ca dutiyatatiyacatutthadivasamattaá¹ƒ, atha kho sabb
passÄ• vÄ• dÄ«hi dÅ«seti. yadÄ• yadÄ• muttÄ• dÄ«ni kÄ• tukÄ• mo, tadÄ• tadÄ• mayha
__upadduto_ti bÄ• dhito, tena siá¹…gesu olambanÄ• dinÄ• muttÄ• diasucimakkhaá¹‡ena t
anekavÄ• raá¹ƒ siá¹…gakoá¹-Ä«hi vÄ• laggena ca anekavÄ• raá¹ƒ kaddamapaá¹ƒsumissak
dhovanena ca nippÄ«á¸·ito homÄ«ti attho.

<42> __yakkho_ti tasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• . __maá¹ƒ idamabravÄ«_ti rukkha
``mahiá¹ƒsarÄ• ja, kasmÄ• imassa duá¹-á¹-hamakkaá¹-assa avamÄ• naá¹ƒ sahasÄ«â€™â
__nÄ• sehetaá¹ƒ chavaá¹ƒ pÄ• paá¹ƒ_ \Ee 142/__, siá¹…gehi ca khurehi cÄ• _ti idaá¹ƒ vac

<43> __evaá¹ƒ vutte tadÄ• yakkhe_ti tadÄ• tasmiá¹ƒ kÄ• le tasmiá¹ƒ yakkhe evaá¹ƒ vutte
idamabravi_nti ahaá¹ƒ taá¹ƒ yakkhaá¹ƒ idaá¹ƒ idÄ• ni vakkhamÄ• naá¹ƒ abraviá¹ƒ abhÄ• si
kilesÄ• sucipaggharaá¹‡ena sucijÄ• tikÄ• naá¹ƒ sÄ• dhÅ«naá¹ƒ paramajigucchanÄ«yatÄ• y
kuá¹‡apasadisatÄ• ya kuá¹‡apena. __pÄ• penÄ• _ti pÄ• á¹‡Ä• tipÄ• tapÄ• pena. __anariye
asÄ• dhÅ«naá¹ƒ mÄ• gavikanesÄ• dÄ• dÄ«naá¹ƒ hÄ«napurisÄ• naá¹ƒ dhammattÄ• anariy
__tvaá¹ƒ_ devate __maá¹ƒ makkhesi, _ ayuttaá¹ƒ tayÄ• vuttaá¹ƒ maá¹ƒ pÄ• pe niyojentiyÄ

<44> idÄ• ni tasmiá¹ƒ pÄ• padhamme Ä• dÄ«navaá¹ƒ pakÄ• sento __ ``yadihaâ€™â€™ _
bhadde devate, ahaá¹ƒ tassa yadi kujjheyyaá¹ƒ, tatopi lÄ• makataro bhaveyyaá¹ƒ. yena hi a
bÄ• lamakkaá¹-o nihÄ«no nÄ• ma jÄ• to, sace panÄ• haá¹ƒ tatopi balavataraá¹ƒ pÄ• padha
tato pÄ• pataro bhaveyyaá¹ƒ, aá¹-á¹-hÄ• naÃ±cetaá¹ƒ yadihaá¹ƒ idhalokaparalokaá¹ƒ tadut
ekanteneva parahitÄ• ya paá¹-ipanno evarÅ«paá¹ƒ pÄ• padhammaá¹ƒ careyyanti. kiÃ±ca b
pabhijjeyyÄ• _ti ahaÃ±ceva kho pana evarÅ«paá¹ƒ pÄ• paá¹ƒ kareyyaá¹ƒ, mayhaá¹ƒ sÄ«la
siyÄ• . __viÃ±Ã±Å« ca garaheyyu ma_nti paá¹‡á¸• itÄ• ca devamanussÄ• maá¹ƒ garahey
bodhisatto bodhipariyesanaá¹ƒ caramÄ• no evarÅ«paá¹ƒ pÄ• paá¹ƒ akÄ• sÄ«â€™â€™ ti.

<45> __hÄ«á¸·itÄ• jÄ«vitÄ• vÄ• pÄ«_ti __vÄ• _-saddo avadhÄ• raá¹‡e. evaá¹ƒ viÃ±Ã±Å«
jÄ«vitÄ• pi __parisuddhena_ parisuddhasÄ«lena hutvÄ• __mataá¹ƒ_ vÄ• maraá¹‡ameva v

__kyÄ• haá¹ƒ jÄ«vitahetupi_ \Ne 134/, __kÄ• hÄ• mi paraheá¹-hana_nti evaá¹ƒ jÄ• nanto ca
jÄ«vitanimittampi parasattavihiá¹ƒsanaá¹ƒ kiá¹ƒ kÄ• hÄ• mi kiá¹ƒ karissÄ• mi, etassa karaá¹
natthÄ«ti attho.

ayaá¹ƒ pana aÃ±Ã±epi maá¹ƒ viya maÃ±Ã±amÄ• no evaá¹ƒ \Ee 143/ anÄ• cÄ• raá¹ƒ karis
caá¹‡á¸• amahiá¹ƒsÄ• naá¹ƒ evaá¹ƒ karissati, te eva etaá¹ƒ vadhissanti, sÄ• etassa aÃ±Ã±
dukkhato ca pÄ• á¹‡Ä• tipÄ• tato ca mutti bhavissatÄ«ti Ä• ha. tena vuttaá¹ƒ ---

<46> á¹• 21 ``mamevÄ• yaá¹ƒ maÃ±Ã±amÄ• no, aÃ±Ã±epevaá¹ƒ karissati.

teva tassa vadhissanti, sÄ• me mutti bhavissatÄ«â€™â€™ ti ||

tattha __mamevÄ• ya_nti maá¹ƒ viya ayaá¹ƒ. __aÃ±Ã±epÄ«_ti aÃ±Ã±esampi. sesaá¹ƒ vutt

<47> __hÄ«namajjhimaukkaá¹-á¹-he_ti \Be 141/ hÄ«ne ca majjhime ca ukkaá¹-á¹-he ca nim
avamÄ• nita_nti vibhÄ• gaá¹ƒ akatvÄ• tehi pavattitaá¹ƒ avamÄ• naá¹ƒ paribhavaá¹ƒ sahan
labhati sappaÃ±Ã±o_ti evaá¹ƒ hÄ«nÄ• dÄ«su vibhÄ• gaá¹ƒ akatvÄ• khantimettÄ• nuddaya
tadaparÄ• dhaá¹ƒ sahanto sÄ«lÄ• dipÄ• ramiyo brÅ«hetvÄ• __manasÄ• yathÄ• patthitaá¹
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ labhati paá¹-ivijjhati, tassa taá¹ƒ na dÅ«reti.

evaá¹ƒ mahÄ• satto attano ajjhÄ• sayaá¹ƒ pakÄ• sento devatÄ• ya dhammaá¹ƒ desesi. so
gato. aÃ±Ã±o caá¹‡á¸• amahiá¹ƒso nivÄ• saphÄ• sutÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• aá¹
``so eva ayaâ€™â€™ nti saÃ±Ã±Ä• ya tassa piá¹-á¹-hiá¹ƒ abhiruhitvÄ• tatheva anÄ• cÄ• ra
vidhunanto bhÅ«miyaá¹ƒ pÄ• tetvÄ• siá¹…gena hadaye vijjhitvÄ• pÄ• dehi madditvÄ• saÃ

tadÄ• sÄ«lavÄ• mahiá¹ƒsarÄ• jÄ• lokanÄ• tho.

tassa idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabb
(Cp 2.1 Ä• dayo) __bhÅ«ridatta-_ (Cp 2.11 Ä• dayo) __campeyyanÄ• garÄ• ja-_ (Cp 2.20 Ä
idha mahÄ• sattassa guá¹‡Ä• nubhÄ• vÄ• veditabbÄ• .

mahiá¹ƒsarÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. rurumigarÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<48> chaá¹-á¹-he \Ne 135/ \Ee 144/ __sutattakanakasannibho_ti yathÄ• suá¹-á¹-hu apagat
evaá¹ƒ aggimhi pakkhipitvÄ• sutattakanakasannibho. __migarÄ• jÄ• ruru nÄ• mÄ• _ti jÄ• t
nÄ• ma migarÄ• jÄ• , jÄ• tito ruru, migÄ• naÃ±ca rÄ• jÄ• ti attho. __paramasÄ«lasamÄ• hit

visuddhasÄ«lo ceva samÄ• hitacitto ca, visuddhasÄ«le vÄ• sammÄ• Ä• hitacittoti evamett

tadÄ• bodhisatto rurumigayoniyaá¹ƒ nibbatti. tassa sarÄ«racchavi suá¹-á¹-hu tÄ• petvÄ• majjitakaÃ±canapaá¹-á¹-avaá¹‡á¹‡o ahosi, hatthapÄ• dÄ• lÄ• khÄ• rasaparikammakatÄ• v camarÄ«naá¹…guá¹-á¹-haá¹ƒ viya, siá¹…gÄ• ni rajatadÄ• mavaá¹‡á¹‡Ä• ni akkhÄ«ni suma viya, mukhaá¹ƒ odahitvÄ• á¹-hapitarattakambalageá¹‡á¸• ukÄ• viya. so janasaá¹ƒsaggaá¹ vasitukÄ• mo parivÄ• raá¹ƒ chaá¸• á¸• etvÄ• ekakova gaá¹…gÄ• nivattane ramaá¹‡Ä«ye s vasati. tena vuttaá¹ƒ ---

<49> á¹• 21 ``ramme padese ramaá¹‡Ä«ye, vivitte amanussake.

tattha vÄ• saá¹ƒ upagaÃ±chiá¹ƒ, gaá¹…gÄ• kÅ«le manorameâ€™â€™ ti ||

tattha __ramme padese_ti muttÄ• talasadisavÄ• lukÄ• cuá¹‡á¹‡apaá¹‡á¸• arehi bhÅ«mibh siniddhaharitatiá¹‡asaÃ±caritehi vanatthalehi cittattharaá¹‡ehi viya nÄ• nÄ• vaá¹‡á¹‡avicitte maá¹‡ikkhandhanimmalasalilehi jalÄ• sayehi ca samannÄ• gatattÄ• yebhuyyena ca indago sukhasamphassÄ• ya tiá¹‡ajÄ• tiyÄ• saÃ±channattÄ• ramme araÃ±Ã±appadese. __ramm pupphaphalapallavÄ• laá¹…katavipulasÄ• khÄ• vinaddhehi nÄ• nÄ• vidhadijagaá¹‡Å«pakÅ vividhatarulatÄ• vanavirÄ• jitehi yebhuyyena ambasÄ• lavanasaá¹‡á¸• amaá¹‡á¸• itehi vana tattha paviá¹-á¹-hassa janassa ratijananaá¹-á¹-hena ramaá¹‡Ä«ye. vuttampi cetaá¹ƒ __rurur

``etasmiá¹ƒ \Ee 145/ vanasaá¹‡á¸• asmiá¹ƒ, ambÄ• sÄ• lÄ• ca pupphitÄ• .

indagopakasaÃ±channo, ettheso tiá¹-á¹-hate migoâ€™â€™ ti || (J I 13.119).

__vivitte_ti janavÄ• savirahena suÃ±Ã±e. __amanussake_ti saÃ±caraá¹‡amanussÄ• namp manussarahite \Ne 136/. __manorame_ti yathÄ• vuttaguá¹‡asampattiyÄ• visesato paviveka manorame.

<50> __atha uparigaá¹…gÄ• yÄ• _ti ettha __athÄ• _ti adhikÄ• re nipÄ• to, tena mayi tattha adhikÄ• rantaraá¹ƒ uppannanti dÄ«peti. __uparigaá¹…gÄ• yÄ• _ti gaá¹…gÄ• ya nadiyÄ• up paripÄ«á¸·ito_ti iá¹‡aá¹ƒ gahetvÄ• taá¹ƒ dÄ• tuá¹ƒ asakkonto iá¹‡Ä• yikehi codiyamÄ• no.

eko kira bÄ• rÄ• á¹‡asiseá¹-á¹-hi attano puttaá¹ƒ ``ayaá¹ƒ sippaá¹ƒ uggaá¹‡hanto kilamissa sippaá¹ƒ na uggaá¹‡hÄ• pesi. gÄ«tavÄ• ditanaccakhÄ• danabhojanato uddhaá¹ƒ na kiÃ±ci vayappattaá¹ƒ patirÅ«pena dÄ• rena saá¹ƒyojetvÄ• dhanaá¹ƒ niyyÄ• tetvÄ• mÄ• tÄ• pitaro accayena \Be 143/ itthidhuttasurÄ• dhuttÄ• diparivuto nÄ• nÄ• byasanamukhehi sabbaá¹ƒ c tattha tattha iá¹‡aá¹ƒ Ä• dÄ• ya tampi dÄ• tuá¹ƒ asakkonto dhanikehi codiyamÄ• no ``kiá¹ƒ

tenevamhi attabhÄ• vena aÃ±Ã±o viya jÄ• to, maraá¹‡aá¹ƒ me seyyoâ€™â€™ ti cintetvÄ• ``tumhÄ• kaá¹ƒ iá¹‡apaá¹‡á¹‡Ä• ni gahetvÄ• Ä• gacchatha, gaá¹…gÄ• tÄ«re me nihitaá¹ƒ atthi, taá¹ƒ vo dassÄ• mÄ«â€™â€™ ti. te tena saddhiá¹ƒ agamaá¹ƒsu. so ``idha dhanaá¹ƒ, nidhiá¹-á¹-hÄ• naá¹ƒ Ä• cikkhanto viya ``evaá¹ƒ me iá¹‡amokkho bhavissatÄ«â€™â€™ ti pa pati. so caá¹‡á¸• asotena vuyhanto kÄ• ruÃ±Ã±aravaá¹ƒ ravi. tena vuttaá¹ƒ ``atha uparigaá

tattha __jÄ«vÄ• mi vÄ• marÄ• mi vÄ• _ti imasmiá¹ƒ gaá¹…gÄ• sote patito jÄ«vÄ• mi vÄ• me ettha hotu maraá¹‡aá¹ƒ vÄ• , ubhayathÄ• pi iá¹‡Ä• yikapÄ«á¸·Ä• na hotÄ«ti adhippÄ• y

<51> __majjhe gaá¹…gÄ• ya_ \Ee 146/ __gacchatÄ«_ti so puriso rattindivaá¹ƒ gaá¹…gÄ• y jÄ«vitapemassa vijjamÄ• nattÄ• maraá¹‡aá¹ƒ appatto maraá¹‡abhayatajjito hutvÄ• karuá¹ gaá¹…gÄ• ya majjhe mahodakena gacchati.

<52> atha mahÄ• puriso aá¸• á¸• harattasamaye tassa taá¹ƒ karuá¹‡aá¹ƒ paridevantassa p ``manussasaddo sÅ«yati, mÄ• mayi idha dharante maratu, jÄ«vitamassa dassÄ• mÄ«â€™ vuá¹-á¹-hÄ• ya nadÄ«tÄ«raá¹ƒ gantvÄ• ``ambho purisa, mÄ• bhÄ• yi, jÄ«vitaá¹ƒ te dassÄ• assÄ• setvÄ• sotaá¹ƒ chindanto gantvÄ• taá¹ƒ piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• tÄ«raá¹ƒ pÄ• p vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• parissamaá¹ƒ vinodetvÄ• phalÄ• phalÄ• ni datvÄ• dvÄ«ha ``ambho purisa \Ne 137/, ahaá¹ƒ taá¹ƒ bÄ• rÄ• á¹‡asigÄ• mimaggaá¹ƒ pÄ• pessÄ• mi, tvaá kaÃ±canamigo vasatÄ«â€™ ti mÄ• kassaci Ä• rocehÄ«â€™â€™ ti. so ``sÄ• dhu, sÄ• mÄ« mahÄ• satto taá¹ƒ attano piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• bÄ• rÄ• á¹‡asimagge otÄ• retvÄ• nivat ``tassÄ• haá¹ƒ saddaá¹ƒ sutvÄ• na, karuá¹‡aá¹ƒ paridevatoâ€™â€™ tiÄ• di.

tattha __kosi tvaá¹ƒ naro_ti tvaá¹ƒ ko manusso asi, kuto idha vuyhamÄ• no Ä• gatosÄ«ti at

<53> __attano_ \Be 144/ __karaá¹‡a_nti attano kiriyaá¹ƒ. __dhanikehi bhÄ«to_ti iá¹‡Ä• yik __tasito_ti utrasto.

<54> __tassa katvÄ• na kÄ• ruÃ±Ã±aá¹ƒ, cajitvÄ• mama jÄ«vita_nti kÄ• ruÃ±Ã±aá¹ƒ katv samussÄ• hito mama jÄ«vitaá¹ƒ tassa purisassa pariccajitvÄ• . __pavisitvÄ• nÄ«hariá¹ƒ tas pavisitvÄ• sotaá¹ƒ chindanto ujukameva gantvÄ• mama piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• tato taá __tassÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ. ``tatthÄ• â€™â€™ tipi pÄ• á¸·i, tattha nadiyanti rattiyÄ• _ti rattiyÄ• andhakÄ• rasamaye, kÄ• á¸·apakkharattiyanti attho.

<55> __assatthakÄ• lamaÃ±Ã±Ä• yÄ• _ti parissamaá¹ƒ apanetvÄ• phalÄ• phalÄ• ni datvÄ kilamathassa \Ee 147/ vigatakÄ• laá¹ƒ jÄ• nitvÄ• . __ekaá¹ƒ taá¹ƒ varaá¹ƒ yÄ• cÄ• mÄ«_ti a varaá¹ƒ yÄ• cÄ• mi, mayhaá¹ƒ ekaá¹ƒ varaá¹ƒ dehÄ«ti attho. kiá¹ƒ taá¹ƒ varanti ce? Ä• ha pÄ• vadÄ• _ti ``asukaá¹-á¹-hÄ• ne suvaá¹‡á¹‡amigo vasatÄ«â€™â€™ ti kassaci raÃ±Ã±o v

maá¹ƒ mÄ• pÄ• vada.

atha tasmiá¹ƒ purise bÄ• rÄ• á¹‡asiá¹ƒ paviá¹-á¹-hadivaseyeva so rÄ• jÄ• ``ahaá¹ƒ, deva, migaá¹ƒ mayhaá¹ƒ dhammaá¹ƒ desentaá¹ƒ supinena addasaá¹ƒ, ahaÃ±hi saccasupinÄ• , a kaÃ±canamigassa dhammaá¹ƒ sotukÄ• mÄ• labhissÄ• mi ce jÄ«vissÄ• mi, no ce me jÄ«vit aggamahesiyÄ• vutto taá¹ƒ assÄ• setvÄ• ``sace manussaloke atthi, labhissasÄ«â€™â€™ pakkosÄ• petvÄ• ``suvaá¹‡á¹‡amigÄ• nÄ• ma hontÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, dev sahassatthavikaá¹ƒ suvaá¹‡á¹‡acaá¹…koá¹-ake á¹-hapetvÄ• taá¹ƒ hatthikkhandhaá¹ƒ Ä• ro carÄ• pesi --- ``yo suvaá¹‡á¹‡amigaá¹ƒ \Ne 138/ Ä• cikkhissati, tassa hatthinÄ• saddhiá¹ƒ i ti. tato uttarimpi dÄ• tukÄ• mo hutvÄ• ---

``tassa gÄ• mavaraá¹ƒ dammi, nÄ• riyo ca alaá¹…katÄ• .

yo metaá¹ƒ migamakkhÄ• ti, migÄ• naá¹ƒ migamuttamaâ€™â€™ nti || (J I 13.117) ---

gÄ• thaá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• petvÄ• sakalanagare vÄ• cÄ• pesi. atha so seá¹-á sutvÄ• rÄ• japurisÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``raÃ±Ã±o evarÅ«paá¹ƒ migaá¹ƒ \Be 145/ Ä rÄ• jÄ• naá¹ƒ dassethÄ• â€™â€™ ti Ä• ha. rÄ• japurisÄ• taá¹ƒ raÃ±Ã±o santikaá¹ƒ netvÄ• rÄ• jÄ• ``saccaá¹ƒ, bho, addasÄ• â€™â€™ ti pucchi. so ``saccaá¹ƒ, deva, mayÄ• saddhiá dassessÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• tameva purisaá¹ƒ maggadesakaá¹ƒ katvÄ• mah á¹-hÄ• naá¹ƒ gantvÄ• tena mittadubbhinÄ• purisena dassitaá¹ƒ padesaá¹ƒ \Ee 148/ Ä• vuc samantatova parivÄ• retvÄ• ``ukkuá¹-á¹-hiá¹ƒ karothÄ• â€™â€™ ti vatvÄ• sayaá¹ƒ katipay ekamante aá¹-á¹-hÄ• si. sopi puriso avidÅ«re aá¹-á¹-hÄ• si. mahÄ• satto saddaá¹ƒ sutvÄ• saddo, addhÄ• tamhÄ• me purisÄ• bhayena uppannena bhavitabbaâ€™â€™ nti Ã±atvÄ• oloketvÄ• ``raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• neyeva me sotthi bhavissatÄ«â€™â€™ ti rÄ• jÄ• bhin taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``nÄ• gabalo avattharanto Ä• gaccheyyÄ• â€™â€™ ti saraá migaá¹ƒ santÄ• setvÄ• sace palÄ• yati, vijjhitvÄ• dubbalaá¹ƒ katvÄ• gaá¹‡hissÄ• mÄ«â€™ ahosi. mahÄ• satto ---

``Ä• gamehi mahÄ• rÄ• ja, mÄ• maá¹ƒ vijjhi rathesabha.

ko nu te idamakkhÄ• si, ettheso tiá¹-á¹-hate migoâ€™â€™ ti || (J I 13.121) ---

gÄ• thaá¹ƒ abhÄ• si. rÄ• jÄ• tassa madhurakathÄ• ya bajjhitvÄ• saraá¹ƒ paá¹-isaá¹ƒharitv mahÄ• sattopi rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• madhurapaá¹-isanthÄ• raá¹ƒ akÄ• si. mah apanetvÄ• Ä• gantvÄ• rÄ• jÄ• naá¹ƒ parivÄ• resi. tena vuttaá¹ƒ ---

<56> á¹• 21 ``nagaraá¹ƒ gantvÄ• na Ä• cikkhi, pucchito dhanahetuko.

rÄ• jÄ• naá¹ƒ so gahetvÄ• na, upagaÃ±chi mamantikaâ€™â€™ nti ||

tassattho \Ne 139/ --- yo mittadubbhÄ« pÄ• papuriso jÄ«vitaá¹ƒ pariccajitvÄ• tathÄ• mayÄ
mocito bÄ• rÄ• á¹‡asinagaraá¹ƒ gantvÄ• attanÄ• laddhabbadhananimittaá¹ƒ raÃ±Ã±o maá
so raÃ±Ã±o gÄ• hÄ• petuá¹ƒ maggadesako hutvÄ• rÄ• jÄ• naá¹ƒ gahetvÄ• mama santikan

mahÄ• satto suvaá¹‡á¹‡akiá¹…kiá¹‡ikaá¹ƒ cÄ• lento viya madhurassarena rÄ• jÄ• naá¹ƒ pu
idamakkhÄ• si, ettheso \Ee 149/ tiá¹-á¹-hate migoâ€™â€™ ti. tasmiá¹ƒ khaá¹‡e so pÄ• papu
paá¹-ikkamitvÄ• sotapathe aá¹-á¹-hÄ• si \Be 146/. rÄ• jÄ• ``iminÄ• me tvaá¹ƒ dassitoâ€™â
niddisi. tato bodhisatto ---

``saccaá¹ƒ kireva mÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo, na tvevekacciyo naroâ€™â€™ ti || (J I 13.123) ---

gÄ• thamÄ• ha. taá¹ƒ sutvÄ• rÄ• jÄ• saá¹ƒvegajÄ• to ---

``kiá¹ƒ nu ruru garahasi migÄ• naá¹ƒ, kiá¹ƒ pakkhÄ«naá¹ƒ kiá¹ƒ pana mÄ• nusÄ• naá¹ƒ.

bhayaÃ±hi maá¹ƒ vindatinapparÅ«paá¹ƒ, sutvÄ• na taá¹ƒ mÄ• nusiá¹ƒ bhÄ• samÄ• naâ€™

gÄ• thamÄ• ha. tato mahÄ• puriso ``mahÄ• rÄ• ja, na migaá¹ƒ na pakkhiá¹ƒ garahÄ• mi, ma
garahÄ• mÄ«â€™â€™ ti dassento ---

``yamuddhariá¹ƒ vÄ• hane vuyhamÄ• naá¹ƒ, mahodake salile sÄ«ghasote.

tatonidÄ• naá¹ƒ bhayamÄ• gataá¹ƒ mama, dukkho have rÄ• ja asabbhi saá¹…gamoâ€™â€

Ä• ha.

tattha __niplavita_nti uddharitaá¹ƒ, __ekacciyo_ti ekacco mittadubbhÄ« pÄ• papuriso udak
uttÄ• rito natveva __seyyo. kaá¹-á¹-ha_Ã±hi nÄ• nappakÄ• rena upakÄ• rÄ• ya saá¹ƒvattati
vinÄ• sÄ• ya, tasmÄ• tato kaá¹-á¹-hameva varataranti. __migÄ• na_nti rurumigarÄ• ja, mig
aÃ±Ã±ataraá¹ƒ __garahasi, _ udÄ• hu __pakkhÄ«naá¹ƒ_ manussÄ• nanti pucchati. __bhay
vindatinapparÅ«pa_nti mahantaá¹ƒ bhayaá¹ƒ maá¹ƒ paá¹-ilabhati, attano santakaá¹ƒ viya ka

__vÄ• hane_ti patitapatite vahituá¹ƒ samatthe gaá¹…gÄ• vahe. __mahodake_ \Ee 150/ __s

salile. ubhayenÄ• pi gaá¹…gÄ• vahassa bahÅ«dakataá¹ƒ dasseti. __tato nidÄ• na_nti, mah
dassito puriso, eso mayÄ• gaá¹…gÄ• ya vuyhamÄ• no aá¸• á¸• harattasamaye karuá¹‡aá¹
tatonidÄ• naá¹ƒ idaá¹ƒ mayhaá¹ƒ __bhayamÄ• gataá¹ƒ, _ asappurisehi samÄ• gamo nÄ• m

taá¹ƒ \Be 147/ sutvÄ• rÄ• jÄ• tassa kujjhitvÄ• ``evaá¹ƒ bahÅ«pakÄ• rassa nÄ• ma guá¹‡a
uppÄ• deti, vijjhitvÄ• naá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti saraá¹ƒ sannayh

<57> á¹• 21 ``yÄ• vatÄ• karaá¹‡aá¹ƒ sabbaá¹ƒ, raÃ±Ã±o Ä• rocitaá¹ƒ mayÄ• .

rÄ• jÄ• sutvÄ• na vacanaá¹ƒ, usuá¹ƒ tassa pakappayi.

idheva ghÄ• tayissÄ• mi, mittadubbhiá¹ƒ anariyaâ€™â€™ nti ||

tattha __yÄ• vatÄ• karaá¹‡a_nti yaá¹ƒ tassa mayÄ• kataá¹ƒ upakÄ• rakaraá¹‡aá¹ƒ, taá¹ƒ
sannayhi. __mittadubbhi_nti attano mittesu upakÄ• rÄ«su dubbhanasÄ«laá¹ƒ.

tato mahÄ• satto ``esa bÄ• lo maá¹ƒ nissÄ• ya mÄ• nassÄ«â€™â€™ ti cintetvÄ• ``mahÄ•
vÄ• paá¹‡á¸• itassa vÄ• na sÄ• dhÅ«hi pasaá¹ƒsito, aÃ±Ã±adatthu garahito eva, tasmÄ•
yathÄ• ruci gacchatu, yaÃ±ceva tassa `dassÄ• mÄ«â€™ ti tayÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ, tamp
ti Ä• ha. ``ahaÃ±ca te yaá¹ƒ icchitaá¹ƒ, taá¹ƒ karissÄ• mi, attÄ• naá¹ƒ tuyhaá¹ƒ dammÄ«â€™
vuttaá¹ƒ ---

<58> á¹• 21 ``tamahaá¹ƒ anurakkhanto, nimminiá¹ƒ mama attanÄ• .

tiá¹-á¹-hateso mahÄ• rÄ• ja, kÄ• makÄ• ro bhavÄ• mi teâ€™â€™ ti ||

tattha __nimmini_nti taá¹ƒ mittadubbhiá¹ƒ pÄ• papuggalaá¹ƒ __anurakkhanto mama_ attan
parivattesiá¹ƒ \Ne 141/, attÄ• naá¹ƒ raÃ±Ã±o niyyÄ• tetvÄ• rÄ• jahatthato pattaá¹ƒ tassa m
attho. __tiá¹-á¹-hateso_tiÄ• di vinimayÄ• kÄ• radassanaá¹ƒ \Ee 151/.

<59> idÄ• ni yadatthaá¹ƒ so attavinimayo kato, taá¹ƒ dassetuá¹ƒ osÄ• nagÄ• thamÄ• ha. ta
nissÄ• ya taá¹ƒ mittadubbhiá¹ƒ purisaá¹ƒ tasmiá¹ƒ raÃ±Ã±e jÄ«vitÄ• voropetukÄ• me ahaá
pariccajanto mama sÄ«lameva anurakkhiá¹ƒ, __jÄ«vitaá¹ƒ_ pana __nÄ• rakkhiá¹ƒ_. yaá¹ƒ p
jÄ«vitanirapekkhaá¹ƒ __sÄ«lavÄ• Ä• siá¹ƒ, _ taá¹ƒ sammÄ• sambodhiyÄ• eva __kÄ• raá¹‡

atha rÄ• jÄ• bodhisattena attano jÄ«vitaá¹ƒ pariccajitvÄ• tassa purisassa maraá¹‡e nivÄ•
tuá¹-á¹-hamÄ• naso ``gaccha, bho, migarÄ• jassa anuggahena mama hatthato \Be 148/ ma
vatvÄ• yathÄ• paá¹-iÃ±Ã±Ä• ya taÃ±cassa dhanaá¹ƒ dÄ• pesi. mahÄ• sattassa yathÄ• ruc

nagaraá¹ƒ netvÄ• nagaraÃ±ca bodhisattaÃ±ca alaá¹…kÄ• rÄ• petvÄ• deviyÄ• dhammaá¹
Ä• diá¹ƒ katvÄ• raÃ±Ã±o ca rÄ• japarisÄ• ya ca madhurÄ• ya manussabhÄ• sÄ• ya dhamm
rÄ• jadhammehi ovaditvÄ• mahÄ• janaá¹ƒ anusÄ• sitvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• migaga
rÄ• jÄ• pi mahÄ• sattassa ovÄ• de á¹-hatvÄ• sabbasattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• dÄ• nÄ
sugatiparÄ• yano ahosi.

tadÄ• seá¹-á¹-hiputto devadatto ahosi, rÄ• jÄ• Ä• nando, rurumigarÄ• jÄ• lokanÄ• tho.

tassa idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabb
pavivekÄ• rÄ• matÄ• ya janasaá¹ƒsaggaá¹ƒ anicchato yÅ«thaá¹ƒ pahÄ• ya ekakavihÄ• ro,
vuyhamÄ• nassa karuá¹‡aá¹ƒ paridevantassa purisassa aá¹-á¹-assaraá¹ƒ sutvÄ• sayitaá¹-á
nadÄ«tÄ«raá¹ƒ gantvÄ• mahÄ• gaá¹…gÄ• ya mahati udakoghe vattamÄ• ne attano jÄ«vita
sotaá¹ƒ pacchinditvÄ• taá¹ƒ purisaá¹ƒ attano piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• tÄ«raá¹ƒ pÄ• pet
phalÄ• phalÄ• dÄ«ni datvÄ• parissamavinodanaá¹ƒ, puna taá¹ƒ attano piá¹-á¹-hiá¹ƒ Ä• rop
nÄ«haritvÄ• mahÄ• magge otÄ• raá¹‡aá¹ƒ, saraá¹ƒ sannayhitvÄ• vijjhissÄ• mÄ«ti abhimul
nibbhayena hutvÄ• paá¹-imukhameva gantvÄ• paá¹-hamataraá¹ƒ manussabhÄ• sÄ• ya Ä•
madhurapaá¹-isanthÄ• rakaraá¹‡aá¹ƒ, mittadubbhÄ« pÄ• papurisaá¹ƒ \Ee 152/ hantukÄ• m
dhammakathaá¹ƒ katvÄ• punapi attano jÄ«vitaá¹ƒ pariccajitvÄ• maraá¹‡ato pamocanaá¹ƒ,
yathÄ• paá¹-iÃ±Ã±aá¹ƒ dhanadÄ• panaá¹ƒ, raÃ±Ã±Ä• attano vare dÄ«yamÄ• ne tena sabb
rÄ• jÄ• naÃ±ca deviÃ±ca pamukhaá¹ƒ katvÄ• mahÄ• janassa dhammaá¹ƒ desetvÄ• dÄ• n
patiá¹-á¹-hÄ• panaá¹ƒ, laddhÄ• bhayÄ• naá¹ƒ migÄ• naá¹ƒ ovÄ• daá¹ƒ datvÄ• manussÄ• n
nivÄ• raá¹‡aá¹ƒ, paá¹‡á¹‡asaÃ±Ã±Ä• ya ca tassa yÄ• vajjakÄ• lÄ• thÄ• varakaraá¹‡anti ev
guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

rurumigarÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mÄ• taá¹…gacariyÄ• vaá¹‡á¹‡anÄ•

<60> sattame \Be 149/ __jaá¹-ilo_ti jaá¹-Ä• vanto, jaá¹-Ä• bandhakesoti attho. __uggatÄ• p
manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ tÄ• panato niggaá¹‡hanato tapasaá¹…khÄ• taá¹ƒ
uggatÄ• pano, ghoratapo paramadhitindriyoti attho. atha vÄ• nÄ• nappakÄ• re diá¹-á¹-hadh
uggiraá¹‡ato bahi chaá¸• á¸• Ä• panato ghorabhÄ«mabhayÄ• nakaá¹-á¹-hena vÄ• ``uggÄ•
vÄ«riyÄ• tapena santÄ• panato ugge tÄ• petÄ«ti __uggatÄ• pano. mÄ• taá¹…go nÄ• ma nÄ
nÄ• ma. mÄ• taá¹…gakule nibbattiyÄ• jÄ• tiyÄ• Ä• gataá¹ƒ hissa etaá¹ƒ nÄ• maá¹ƒ. __sÄ«
suparisuddhasÄ«lo. __susamÄ• hito_ti upacÄ• rappanÄ• samÄ• dhÄ«hi suá¹-á¹-hu samÄ•
attho.

tadÄ• hi bodhisatto caá¹‡á¸• Ä• layoniyaá¹ƒ nibbattitvÄ• rÅ«pena duddasiko bahinagare c

``mÄ• taá¹…gapaá¹‡á¸• itoâ€™â€™ ti pakÄ• sanÄ• mo. athekadivasaá¹ƒ tasmiá¹ƒ nagare
nÄ• garÄ• nakkhattaá¹ƒ kÄ«á¸·anti. aÃ±Ã±atarÄ• pi brÄ• hmaá¹‡amahÄ• sÄ• lakaÃ±Ã±Ä•
devakaÃ±Ã±Ä• viya rÅ«pena dassanÄ«yÄ• pÄ• sÄ• dikÄ• ``attano \Ee 153/ vibhavÄ• nur
kÄ«á¸·issÄ• mÄ«â€™â€™ ti pahÅ«takhajjabhojjÄ• dÄ«ni sakaá¹-esu Ä• ropetvÄ• sabbase
mahatÄ• parivÄ• rena uyyÄ• nabhÅ«miá¹ƒ gacchati. diá¹-á¹-hamaá¹…galikÄ• nÄ• mesÄ•
rÅ«paá¹ƒ ``avamaá¹…galaâ€™â€™ nti taá¹ƒ daá¹-á¹-huá¹ƒ na icchati, tenassÄ• ``diá¹-á¹-h
tveva samaÃ±Ã±Ä• udapÄ• di.

tadÄ• bodhisatto kÄ• lasseva uá¹-á¹-hÄ• ya paá¹-apilotikaá¹ƒ nivÄ• setvÄ• jajjaritamukhab
veá¹‡udaá¹‡á¸• aá¹ƒ gahetvÄ• bhÄ• janahattho nagaraá¹ƒ pavisati manusse disvÄ• dÅ«ra
dÅ«rÄ«karaá¹‡atthaá¹ƒ tena veá¹‡udaá¹‡á¸• ena saÃ±Ã±aá¹ƒ karonto. atha diá¹-á¹-hamaá¹
ussarathÄ• â€™â€™ ti ussÄ• raá¹‡aá¹ƒ karontehi attano purisehi nÄ«yamÄ• nÄ• nagaradv
disvÄ• ``ko esoâ€™â€™ ti Ä• ha. ``ayye, mÄ• taá¹…gacaá¹‡á¸• Ä• loâ€™â€™ ti \Ne 143/
gatÄ• naá¹ƒ kuto vuá¸• á¸• hÄ«â€™â€™ ti yÄ• naá¹ƒ nivattÄ• pesi. manussÄ• ``yaá¹ƒ may
bahuá¹ƒ khajjabhojjÄ• diá¹ƒ labheyyÄ• ma, tassa no mÄ• taá¹…gena \Be 150/ antarÄ• yo k
``gaá¹‡hatha, caá¹‡á¸• Ä• laâ€™â€™ nti leá¸• á¸• Å«hi paharitvÄ• visaÃ±Ã±Ä«bhÅ«taá¹ƒ

so na cireneva satiá¹ƒ paá¹-ilabhitvÄ• vuá¹-á¹-hÄ• ya manusse pucchi --- ``kiá¹ƒ, ayyÄ• , d
sabbasÄ• dhÄ• raá¹‡aá¹ƒ, udÄ• hu brÄ• hmaá¹‡Ä• naá¹ƒ eva kataâ€™â€™ nti? ``sabbesa
``evaá¹ƒ sabbasÄ• dhÄ• raá¹‡advÄ• re ekamantaá¹ƒ apakkamantaá¹ƒ maá¹ƒ diá¹-á¹-hamaá
anayabyasanaá¹ƒ pÄ• pesuâ€™â€™ nti rathikÄ• ya manussÄ• naá¹ƒ Ä• rocetvÄ• ``handÄ
bhindissÄ• mÄ«â€™â€™ ti tassÄ• nivesanadvÄ• raá¹ƒ gantvÄ• ``ahaá¹ƒ diá¹-á¹-hamaá¹…
vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti nipajji. diá¹-á¹-hamaá¹…galikÄ• ya pitÄ• ``gharadvÄ• re n
sutvÄ• ``tassa kÄ• kaá¹‡ikaá¹ƒ detha, telena sarÄ«raá¹ƒ makkhetvÄ• gacchatÅ«â€™â€™
``diá¹-á¹-hamaá¹…galikaá¹ƒ aladdhÄ• na uá¹-á¹-hahissÄ• miâ€™â€™ cceva Ä• ha. tato br
kÄ• kaá¹‡ike detha, mÄ• sakaá¹ƒ pÄ• daá¹ƒ kahÄ• paá¹‡aá¹ƒ dve tÄ«á¹‡i yÄ• va kahÄ• pa
kahÄ• paá¹‡asahassaá¹ƒ dethÄ• â€™â€™ ti vuttepi na sampaá¹-icchati eva. evaá¹ƒ tesaá¹
sÅ«riyo atthaá¹…gato.

atha diá¹-á¹-hamaá¹…galikÄ• ya mÄ• tÄ• pÄ• sÄ• dÄ• oruyha sÄ• á¹‡ipÄ• kÄ• raá¹ƒ pari
gantvÄ• ``tÄ• ta, mÄ• taá¹…ga \Ee 154/, diá¹-á¹-hamaá¹…galikÄ• ya aparÄ• dhaá¹ƒ khama
yÄ• va satasahassaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vuttepi na sampaá¹-icchi, nipajji eva. tass
nipajjitvÄ• sattame divase sampatte samantÄ• sÄ• mantagharÄ• paá¹-ivisakagharÄ• ca n
``tumhe mÄ• taá¹…gaá¹ƒ vÄ• uá¹-á¹-hÄ• petha, dÄ• rikaá¹ƒ vÄ• detha, mÄ• amhe nÄ• sa
tadÄ• kira ayaá¹ƒ tasmiá¹ƒ dese desadhammo ``yassa gharadvÄ• re evaá¹ƒ nipajjitvÄ• ca
gharena saddhiá¹ƒ sattasattagharavÄ• sino caá¹‡á¸• Ä• lÄ• hontÄ«â€™â€™ ti.

tato diá¹-á¹-hamaá¹…galikÄ• ya mÄ• tÄ• pitaro diá¹-á¹-hamaá¹…galikaá¹ƒ paá¹-apilotikaá¹ƒ

caá¹‡á¸• Ä• lÄ• nucchavikaá¹ƒ parikkhÄ• raá¹ƒ datvÄ• paridevamÄ• naá¹ƒ eva tassa santil
dÄ• rikaá¹ƒ uá¹-á¹-hÄ• ya gaá¹‡hÄ• hÄ«â€™â€™ ti adaá¹ƒsu. sÄ• passe á¹-hatvÄ• ``uá¹-
``ahaá¹ƒ ativiya kilanto, hatthe gahetvÄ• maá¹ƒ uá¹-á¹-hÄ• pehÄ«â€™â€™ ti Ä• ha. sÄ• ta
``mayaá¹ƒ antonagare vasituá¹ƒ na labhÄ• ma, ehi, bahinagare caá¹‡á¸• Ä• lagÄ• maá¹ƒ ga
apassÄ• ya attano gehaá¹ƒ agamÄ• si. ``tassÄ• piá¹-á¹-hiá¹ƒ abhiruhitvÄ• â€™â€™ ti jÄ• t

evaá¹ƒ \Be 151/ \Ne 144/ pana gehaá¹ƒ gantvÄ• jÄ• tisambhedavÄ«tikkamaá¹ƒ akatvÄ• va
balaá¹ƒ gahetvÄ• cintesi --- ``ahaá¹ƒ imaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lakaÃ±Ã±aá¹ƒ mayh
vÄ• sÄ• pesiá¹ƒ, handa, dÄ• ni taá¹ƒ lÄ• bhaggayasaggappattaá¹ƒ karissÄ• mÄ«â€™â€™
pabbajitvÄ• sattÄ• habbhantareyeva aá¹-á¹-ha samÄ• pattiyo paÃ±cÄ• bhiÃ±Ã±Ä• yo nibba
caá¹‡á¸• Ä• lagÄ• madvÄ• re otaritvÄ• gehadvÄ• re á¹-hito diá¹-á¹-hamaá¹…galikaá¹ƒ pakk
maá¹ƒ anÄ• thaá¹ƒ katvÄ• pabbajitosÄ«â€™â€™ ti paridevamÄ• naá¹ƒ ``tvaá¹ƒ, bhadde, n
porÄ• á¹‡akayasato idÄ• ni mahantataraá¹ƒ yasaá¹ƒ karissÄ• mi, tvaá¹ƒ pana `mahÄ• brah
mÄ• taá¹…go, so brahmalokaá¹ƒ gato, ito sattame divase puá¹‡á¹‡amÄ• ya candamaá¹‡á¸•
Ä• gamissatÄ«â€™ ti parisÄ• su vadeyyÄ• sÄ«â€™â€™ ti vatvÄ• himavantameva gato.

diá¹-á¹-hamaá¹…galikÄ• pi bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• janamajjhe tesu tesu á¹-hÄ• nesu ta
puá¹‡á¹‡amadivase bodhisatto candamaá¹‡á¸• alassa gaganamajjhe á¹-hitakÄ• le brahmatt
candamaá¹‡á¸• alaá¹ƒ bhinditvÄ• dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ sakalaá¹ƒ kÄ• s
katvÄ• Ä• kÄ• sato otaritvÄ• bÄ• rÄ• á¹‡asiyÄ• upari tikkhattuá¹ƒ paribbhamitvÄ• mahÄ•
pÅ«jiyamÄ• no caá¹‡á¸• Ä• lagÄ• mÄ• bhimukho ahosi. brahmabhattÄ• sannipatitvÄ• taá¹
gantvÄ• diá¹-á¹-hamaá¹…galikÄ• ya gehaá¹ƒ suddhavatthagandhamÄ• lÄ• dÄ«hi devavim
diá¹-á¹-hamaá¹…galikÄ• ca tadÄ• utunÄ« hoti. mahÄ• satto tattha gantvÄ• diá¹-á¹-hamaá
aá¹…guá¹-á¹-hena nÄ• bhiyaá¹ƒ parÄ• masitvÄ• ``bhadde, gabbho te patiá¹-á¹-hito, tvaá¹ƒ
tvampi puttopi te lÄ• bhaggayasaggappattÄ• bhavissatha, tava sÄ«sadhovanaudakaá¹ƒ sa
abhisekodakaá¹ƒ bhavissati, nhÄ• nodakaá¹ƒ pana te amatodakaá¹ƒ bhavissati, ye naá¹ƒ s
sabbarogehi muccissanti, kÄ• á¸·akaá¹‡á¹‡iyÄ• ca parimuccissanti, tava pÄ• dapiá¹-á¹-he s
vandantÄ• sahassaá¹ƒ dassanti, kathÄ• savanaá¹-á¹-hÄ• ne á¹-hatvÄ• vandantÄ• sataá¹ƒ
á¹-hatvÄ• vandantÄ• ekekaá¹ƒ kahÄ• paá¹‡aá¹ƒ datvÄ• vandissanti, appamattÄ• hohÄ«â
gehÄ• nikkhamma mahÄ• janassa passantasseva candamaá¹‡á¸• alaá¹ƒ pÄ• visi.

brahmabhattÄ• \Be 152/ sannipatitvÄ• diá¹-á¹-hamaá¹…galikaá¹ƒ mahantena \Ee 156/ sal
pavesetvÄ• mahantena sirisobhaggena tattha vasÄ• pesuá¹ƒ. devavimÄ• nasadisaÃ±cass
tattha netvÄ• uá¸·Ä• raá¹ƒ lÄ• bhasakkÄ• raá¹ƒ upanÄ• mesuá¹ƒ. puttalÄ• bhÄ• di sabbo b
ahosi. soá¸·asasahassÄ• brÄ• hmaá¹‡Ä• diá¹-á¹-hamaá¹…galikÄ• ya puttena saha nibadd
sahassamattÄ• naá¹ƒ parivÄ• renti, anekasahassÄ• naá¹ƒ dÄ• naá¹ƒ dÄ«yati. atha mahÄ•
abhippasanno, handassa \Ne 145/ dakkhiá¹‡eyye jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti bhikkhÄ•
gantvÄ• tena saddhiá¹ƒ sallapitvÄ• agamÄ• si. atha kumÄ• ro gÄ• thamÄ• ha ---

``kuto nu Ä• gacchasi dummavÄ• sÄ«, otallako paá¹ƒsupisÄ• cakova.

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he, ko re tuvaá¹ƒ hosi adakkhiá¹‡eyyoâ€™â€

tena vuttaá¹ƒ anÄ• cÄ• raá¹ƒ asahamÄ• nÄ• devatÄ• tassa tesaÃ±ca soá¸·asasahassÄ• mukhaá¹ƒ viparivattesuá¹ƒ. taá¹ƒ disvÄ• diá¹-á¹-hamaá¹…galikÄ• mahÄ• sattaá¹ƒ upasaá¹ Ä• rocesi. bodhisatto ``tassa anÄ• cÄ• raá¹ƒ asahantehi yakkhehi so vippakÄ• ro kato, api c ucchiá¹-á¹-hapiá¹‡á¸• akaá¹ƒ tesaá¹ƒ mukhe Ä• siÃ±citvÄ• taá¹ƒ vippakÄ• raá¹ƒ vÅ«pasam tathÄ• katvÄ• taá¹ƒ vÅ«pasamesi. atha diá¹-á¹-hamaá¹…galikÄ• puttaá¹ƒ Ä• ha --- ``tÄ• ta dakkhiá¹‡eyyÄ• nÄ• ma mÄ• taá¹…gapaá¹‡á¸• itasadisÄ• bhavanti, na ime brÄ• hmaá¹‡Ä mantasajjhÄ• yanamattena vÄ• mÄ• natthaddhÄ• â€™â€™ ti vatvÄ• ye tadÄ• sÄ«lÄ• dig jhÄ• nasamÄ• pattilÄ• bhino ceva paccekabuddhÄ• ca, tatthevassa pasÄ• daá¹ƒ uppÄ• de

tadÄ• vettavatÄ«nagare jÄ• timanto nÄ• ma eko brÄ• hmaá¹‡o pabbajitvÄ• pi jÄ• tiá¹ƒ niss mÄ• namakÄ• si. mahÄ• satto ``tassa mÄ• naá¹ƒ bhindissÄ• mÄ«â€™â€™ ti taá¹ƒ á¹-hÄ• uparisote vÄ• saá¹ƒ kappesi. tena vuttaá¹ƒ ---

<61> á¹• 21 ``ahaÃ±ca brÄ• hmaá¹‡o eko, gaá¹…gÄ• kÅ«le vasÄ• mubho.

ahaá¹ƒ vasÄ• mi upari, heá¹-á¹-hÄ• vasati brÄ• hmaá¹‡oâ€™â€™ ti ||

atha \Be 153/ \Ee 157/ mahÄ• satto ekadivasaá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• ``idaá¹ƒ laggatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya nadiyaá¹ƒ pÄ• tesi. taá¹ƒ tassa udakaá¹ƒ Ä• camenta taá¹ƒ disvÄ• ``nassa vasalÄ• â€™â€™ ti vatvÄ• ``kutoyaá¹ƒ kÄ• á¸·akaá¹‡á¹‡Ä« Ä• gato, nti uddhaá¹ƒsotaá¹ƒ gacchanto mahÄ• sattaá¹ƒ disvÄ• ``kiá¹ƒjÄ• tikosÄ«â€™â€™ ti pucch ti. ``tayÄ• nadiyaá¹ƒ dantakaá¹-á¹-haá¹ƒ pÄ• titaâ€™â€™ nti? ``Ä• ma, mayÄ• â€™â€™ ti. caá¹‡á¸• Ä• la, kÄ• á¸·akaá¹‡á¹‡i, mÄ• idha vasi, heá¹-á¹-hÄ• sote vasÄ• â€™â€™ ti vatvÄ vasantenapi pÄ• tite dantakaá¹-á¹-he paá¹-isotaá¹ƒ Ä• gantvÄ• \Ne 146/ jaá¹-Ä• su laggant idha vasissasi, sattame divase sattadhÄ• te muddhÄ• phalissatÄ«â€™â€™ ti Ä• ha. tena

<62> á¹• 21 ``vicaranto anukÅ«lamhi, uddhaá¹ƒ me assamaddasa.

tattha maá¹ƒ paribhÄ• setvÄ• , abhisapi muddhaphÄ• lanaâ€™â€™ nti ||

tattha __vicaranto anukÅ«lamhÄ«_ti ucchiá¹-á¹-hadantakaá¹-á¹-he attano jaá¹-Ä• su lagge Ä• gamanagavesanavasena gaá¹…gÄ• ya tÄ«re anuvicaranto. __uddhaá¹ƒ me assamadda uparisote mama assamaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ addakkhi. __tattha maá¹ƒ paribhÄ• setvÄ•

jÄ• tiá¹ƒ sutvÄ• tatova paá¹-ikkamitvÄ• savanÅ«pacÄ• re á¹-hatvÄ• ``nassa, vasala caá¹‡
mÄ• idha vasÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• bhayena santajjetvÄ• . __abhisapi muddhaph
jÄ«vitukÄ• mosi, ettova sÄ«ghaá¹ƒ palÄ• yassÅ«â€™â€™ ti vatvÄ• ``sace na pakkamissat
sattadhÄ• muddhÄ• phalatÅ«â€™â€™ ti me abhisapaá¹ƒ adÄ• si.

kiá¹ƒ pana tassa abhisapena muddhÄ• phalatÄ«ti? na phalati, kuhako pana so, evamayaá
sudÅ«raá¹ƒ pakkamissatÄ«ti saÃ±Ã±Ä• ya santÄ• sanatthaá¹ƒ tathÄ• Ä• ha.

<63> __yadihaá¹ƒ tassa pakuppeyya_nti tassa mÄ• natthaddhassa kÅ«á¹-ajaá¹-ilassa ahaa
__yadi sÄ«laá¹ƒ na gopaye_ti sÄ«laá¹ƒ yadi na rakkheyyaá¹ƒ, idaá¹ƒ sÄ«laá¹ƒ nÄ• ma jÄ«v
sammadeva rakkhitabbanti yadi na cinteyyanti attho. __oloketvÄ• nahaá¹ƒ tassa, kareyyaá¹
sacÄ• haá¹ƒ tadÄ• tassa appatÄ«to abhavissaá¹ƒ \Ee 158/. mama cittÄ• cÄ• raá¹ƒ Ã±atvÄ
khaá¹‡eneva taá¹ƒ bhasmamuá¹-á¹-hiá¹ƒ viya viddhaá¹ƒseyyunti adhippÄ• yo. satthÄ• pan
appatÄ«tabhÄ• ve sati devatÄ• hi sÄ• dhetabbaá¹ƒ tassa anatthaá¹ƒ attanÄ• kattabbaá¹ƒ v
``kareyyaá¹ƒ chÄ• rikaá¹ƒ viyÄ• â€™â€™ ti.

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- ``bodhisattova taá¹ƒ jaá¹-ilaá¹ƒ icchamÄ• no iddhiyÄ• ch
evaÃ±hi sati imissÄ• pÄ• á¸·iyÄ• attho ujukameva nÄ«to hotÄ«â€™â€™ ti. so evamassa v
iddhiyÄ• parÅ«paghÄ• taá¹ƒ vadasi, iddhi nÄ• mesÄ• adhiá¹-á¹-hÄ• nÄ• iddhi, vikubbanÄ
Ã±Ä• á¹‡avipphÄ• rÄ• iddhi, samÄ• dhivipphÄ• rÄ• iddhi, ariyÄ• iddhi, kammavipÄ• kajÄ•
vijjÄ• mayÄ• iddhi, tattha tattha sammÄ• payogappaccayÄ• ijjhanaá¹-á¹-hena \Ne 147/ idd
``kataraá¹ƒ iddhiá¹ƒ vadesÄ«â€™â€™ ti? ``bhÄ• vanÄ• mayaâ€™â€™ nti. ``kiá¹ƒ pana bhÅ
parÅ«paghÄ• takammaá¹ƒ hotÄ«â€™â€™ ti? Ä• ma, ekacce Ä• cariyÄ• ``ekavÄ• raá¹ƒ ho
paraá¹ƒ paharitukÄ• mena udakabharite ghaá¹-e khitte paropi paharÄ«yati, ghaá¹-opi bhijjat
bhÄ• vanÄ• mayÄ• ya iddhiyÄ• ekavÄ• raá¹ƒ parÅ«paghÄ• takammaá¹ƒ hoti, tato paá¹-á¹-

atha so ``bhÄ• vanÄ• mayÄ• ya iddhiyÄ• neva ekavÄ• raá¹ƒ na dvevÄ• raá¹ƒ parÅ«paghÄ
vatvÄ• pucchitabbo ``kiá¹ƒ bhÄ• vanÄ• mayÄ• iddhi kusalÄ• akusalÄ• abyÄ• katÄ• , sukh
dukkhÄ• ya vedanÄ• ya sampayuttÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• , sav
avitakkavicÄ• ramattÄ• avitakkaavicÄ• rÄ• , kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• v
``bhÄ• vanÄ• mayÄ• iddhi kusalÄ• abyÄ• katÄ• vÄ• adukkhamasukhavedaniyÄ• avitakk
cÄ• â€™â€™ ti vakkhati. so vattabbo ``pÄ• á¹‡Ä• tipÄ• tacetanÄ• kusalÄ• dÄ«su kataraá¹ƒ
bhajatÄ«â€™â€™ ti? jÄ• nanto vakkhati ``pÄ• á¹‡Ä• tipÄ• tacetanÄ• akusalÄ• va dukkhav
kÄ• mÄ• vacarÄ• vÄ• â€™â€™ ti. evaá¹ƒ sante ``tava paÃ±ho neva kusalattikena sameti, n
vitakkattikena na bhÅ«mantarenÄ• â€™â€™ ti pÄ• á¸·iyÄ• virodhaá¹ƒ \Ee 159/ dassetvÄ•
so ``puna caparaá¹ƒ, bhikkhave, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• iddhimÄ• ce
kucchigataá¹ƒ gabbhaá¹ƒ pÄ• pakena manasÄ• nupekkhitÄ• hoti `aho vata yaá¹ƒ taá¹ƒ kuc
sotthinÄ• abhinikkhameyyÄ• â€™ ti. evampi, bhikkhave, kulumpassa upaghÄ• to hotÄ«â€™

saá¹…gÄ«tiá¹ƒ anÄ• ruá¸·haá¹ƒ kulumpasuttaá¹ƒ udÄ• hareyya. tassÄ• pi ``tvaá¹ƒ atthaá¹ƒ
cetovasippattoti hi ettha na bhÄ• vanÄ• mayÄ• iddhi adhippetÄ• , Ä• thabbanikÄ• iddhi ad
labbhamÄ• nÄ• labbhatÄ«ti bhÄ• vanÄ• mayÄ• ya iddhiyÄ• parÅ«paghÄ• to na sambhava
no ce saÃ±Ã±attiá¹ƒ upeti, kammaá¹ƒ katvÄ• uyyojetabbo. tasmÄ• yathÄ• vuttanayenevet
veditabbo.

tathÄ• pana tena abhisapito mahÄ• satto ``sacÄ• haá¹ƒ etassa kujjhissÄ• mi, sÄ«laá¹ƒ me
upÄ• yenevassa mÄ• naá¹ƒ bhindissÄ• mi, sÄ• cassa rakkhÄ• bhavissatÄ«â€™â€™ ti sat
vÄ• resi. manussÄ• sÅ«riyassa anuggamanena ubbÄ• á¸·hÄ• jÄ• timantatÄ• pasaá¹ƒ upas
sÅ«riyassa uggantuá¹ƒ na dethÄ• â€™â€™ ti pucchiá¹ƒsu. so ``na metaá¹ƒ kammaá¹ƒ, gaá
caá¹‡á¸• Ä• latÄ• paso vasati, tassetaá¹ƒ kammaá¹ƒ siyÄ• â€™â€™ ti Ä• ha \Ne 148/. man
upasaá¹…kamitvÄ• ``bhante, tumhe sÅ«riyassa uggantuá¹ƒ na dethÄ• â€™â€™ ti pucchiá
``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``tumhÄ• kaá¹ƒ kulÅ«pakatÄ• paso maá¹ƒ niraparÄ• dhaá¹
khamÄ• panatthaá¹ƒ mama pÄ• desu patite sÅ«riyaá¹ƒ vissajjessÄ• mÄ«â€™â€™ ti. te gan
Ä• netvÄ• mahÄ• sattassa pÄ• damÅ«le nipajjÄ• petvÄ• khamÄ• petvÄ• ``sÅ«riyaá¹ƒ viss
Ä• haá¹ƒsu. ``na sakkÄ• vissajjetuá¹ƒ, sacÄ• haá¹ƒ vissajjessÄ• mi, imassa sattadhÄ• mu
ti. ``atha, bhante, kiá¹ƒ karomÄ• â€™â€™ ti. mahÄ• satto ``mattikÄ• piá¹‡á¸• aá¹ƒ Ä• harat
Ä• harÄ• petvÄ• ``imaá¹ƒ tÄ• pasassa sÄ«se á¹-hapetvÄ• tÄ• pasaá¹ƒ otÄ• retvÄ• udake
dissati, tadÄ• tÄ• paso udake nimujjatÅ«â€™â€™ ti vatvÄ• sÅ«riyaá¹ƒ vissajjesi. sÅ«riyar
phuá¹-á¹-hamatteva mattikÄ• piá¹‡á¸• o sattadhÄ• bhijji. tÄ• paso udake nimujji. tena vuttaa

<64> á¹• 21 ``yaá¹ƒ \Ee 160/ so tadÄ• maá¹ƒ abhisapi, kupito duá¹-á¹-hamÄ• naso.

tasseva matthake nipati, yogena taá¹ƒ pamocayiâ€™â€™ nti ||

tattha __yaá¹ƒ so tadÄ• maá¹ƒ abhisapÄ«_ti so jÄ• timantajaá¹-ilo yaá¹ƒ muddhaphÄ• lana
maá¹ƒ abhisapi, mayhaá¹ƒ sapaá¹ƒ adÄ• si. __tasseva matthake_ \Be 156/ __nipatÄ«_ti taá
icchitaá¹ƒ tasseva pana upari nipati nipatanabhÄ• vena aá¹-á¹-hÄ• si. evaÃ±hetaá¹ƒ hoti ya
appaduá¹-á¹-hassa padussato. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``yo appaduá¹-á¹-hassa nara
paá¹-ivÄ• taá¹ƒva khittoâ€™â€™ ti (Dhp 125; Sn 667; J I 5.94). __yogena taá¹ƒ pamocayi_
bhÄ• sitaá¹ƒ matthakaphÄ• lanaá¹ƒ upÄ• yena tato pamocesiá¹ƒ, taá¹ƒ vÄ• jaá¹-ilaá¹ƒ tato
upÄ• yena taá¹ƒ na hoti, tathÄ• akÄ• sinti attho.

yaÃ±hi tena pÄ• ramitÄ• paribhÄ• vanasamiddhÄ• hi nÄ• nÄ• samÄ• pattivihÄ• raparipÅ«
susaá¹…khatasantÄ• ne mahÄ• karuá¹‡Ä• dhivÄ• se mahÄ• satte ariyÅ«pavÄ• dakammaá
pharusavacanaá¹ƒ payuttaá¹ƒ, taá¹ƒ mahÄ• sattassa khettavisesabhÄ• vato tassa ca ajjhÄ•
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hutvÄ• sace so mahÄ• sattaá¹ƒ na khamÄ• pesi, sattame
jÄ• taá¹ƒ, khamÄ• pite pana mahÄ• satte payogasampattipaá¹-ibÄ• hitattÄ• avipÄ• kadham

ahosikammabhÄ• vato. ayaÃ±hi ariyÅ«pavÄ• dapÄ• passa diá¹-á¹-hadhammavedanÄ«yass
sattame divase bodhisattena sÅ«riyuggamananivÄ• raá¹‡aá¹ƒ kataá¹ƒ, ayamettha yogoti ad
ubbÄ• á¸·hÄ• manussÄ• bodhisattassa santike tÄ• pasaá¹ƒ Ä• netvÄ• khamÄ• pesuá¹ƒ. s
guá¹‡e jÄ• nitvÄ• tasmiá¹ƒ cittaá¹ƒ pasÄ• desÄ«ti veditabbaá¹ƒ. yaá¹ƒ panassa matthake n
á¹-hapanaá¹ƒ, tassa ca sattadhÄ• phÄ• lanaá¹ƒ kataá¹ƒ, taá¹ƒ manussÄ• naá¹ƒ cittÄ• nura
aÃ±Ã±athÄ• hi ime pabbajitÄ• pi samÄ• nÄ• cittassa vase vattanti, na pana cittaá¹ƒ attano
mahÄ• sattampi \Ee 161/ tena sadisaá¹ƒ katvÄ• gaá¹‡heyyuá¹ƒ. tadassa nesaá¹ƒ dÄ«ghar
dukkhÄ• yÄ• ti.

<65> idÄ• ni yadatthaá¹ƒ tadÄ• tasmiá¹ƒ tÄ• pase cittaá¹ƒ adÅ«setvÄ• suparisuddhaá¹ƒ s
taá¹ƒ dassetuá¹ƒ __ ``anurakkhiá¹ƒ mama sÄ«laâ€™â€™ _nti osÄ• nagÄ• thamÄ• ha. taá¹

tadÄ• maá¹‡á¸• abyo udeno, mÄ• taá¹…go lokanÄ• tho.

idhÄ• pi sesapÄ• ramiyo niddhÄ• retabbÄ• . tathÄ• nihÄ«najÄ• tikassa sato yathÄ• dhippÄ
diá¹-á¹-hamaá¹…galikÄ• ya mÄ• naniggaho, pabbajitvÄ• ``diá¹-á¹-hamaá¹…galikÄ• ya avas
bhavissÄ• mÄ«â€™â€™ ti uppannacitto araÃ±Ã±aá¹ƒ gantvÄ• pabbajitvÄ• sattadivasabbh
jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattanaá¹ƒ, tato Ä• gantvÄ• diá¹-á¹-hamaá¹…galikÄ• ya lÄ• bhagga
upÄ• yasampÄ• danaá¹ƒ, maá¹‡á¸• abyakumÄ• rassa mÄ• naniggaho, jÄ• timantatÄ• pasa
ajÄ• nantasseva bhÄ• vino jÄ«vitantarÄ• yassa apanayanaá¹ƒ, mahÄ• parÄ• dhassÄ• pi tas
sÄ«lÄ• nurakkhaá¹‡aá¹ƒ, acchariyabbhutapÄ• á¹-ihÄ• riyakaraá¹‡anti evamÄ• dayo mahÄ•
vibhÄ• vetabbÄ• .

mÄ• taá¹…gacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dhammadevaputtacariyÄ• vaá¹‡á¹‡anÄ•

<66> aá¹-á¹-hame __mahÄ• pakkho_ti mahÄ• parivÄ• ro. __mahiddhiko_ti mahatiyÄ• devi
__dhammo nÄ• ma mahÄ• yakkho_ti nÄ• mena dhammo nÄ• ma mahÄ• nubhÄ• vo devapu
vibhÄ• gaá¹ƒ akatvÄ• mahÄ• karuá¹‡Ä• ya sabbalokaá¹ƒ anuggaá¹‡hanako.

mahÄ• satto hi tadÄ• kÄ• mÄ• vacaradevaloke dhammo nÄ• ma devaputto hutvÄ• nibbat
dibbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito \Ne 150/ dibbarathamabhiruyha accharÄ• gaá¹‡apari
bhuÃ±jitvÄ• attano attano gharadvÄ• resu sukhakathÄ• ya \Ee 162/ nisinnesu puá¹‡á¹‡amu
gÄ• manigamarÄ• jadhÄ• nÄ«su Ä• kÄ• se á¹-hatvÄ• ``pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi dasahi a
tividhasucaritadhammaá¹ƒ pÅ«retha, matteyyÄ• petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä
bhavatha, saggaparÄ• yanÄ• hutvÄ• mahantaá¹ƒ yasaá¹ƒ anubhavissathÄ• â€™â€™ ti m
samÄ• dapento jambudÄ«paá¹ƒ padakkhiá¹‡aá¹ƒ karoti. tena vuttaá¹ƒ ---

<67> á¹• 21 ``dasakusalakammapathe, samÄ• dapento mahÄ• janaá¹ƒ.

carÄ• mi gÄ• manigamaá¹ƒ, samitto saparijjanoâ€™â€™ ti ||

tattha __samitto_ti dhammikehi dhammavÄ• dÄ«hi sahÄ• yehi sasahÄ• yo.

tena \Be 158/ ca samayena adhammo nÄ• meko devaputto kÄ• mÄ• vacaradevaloke nibba
adinnaá¹ƒ Ä• diyathÄ• â€™â€™ tiÄ• dinÄ• nayena satte akusalakammapathe samÄ• dape
jambudÄ«paá¹ƒ vÄ• maá¹ƒ karoti. tena vuttaá¹ƒ ---

<68> á¹• 21 ``pÄ• po kadariyo yakkho, dÄ«pento dasa pÄ• pake.

sopettha mahiyÄ• carati, samitto saparijjanoâ€™â€™ ti ||

tattha __pÄ• po_ti pÄ• padhammehi samannÄ• gato. __kadariyo_ti thaddhamaccharÄ«. __
__dÄ«pento dasa pÄ• pake_ti sabbaloke gocaraá¹ƒ nÄ• ma sattÄ• naá¹ƒ upabhogaparibho
vadhitvÄ• yaá¹ƒkiÃ±ci katvÄ• ca attÄ• pÄ«á¹‡etabbo, indriyÄ• ni santappetabbÄ• nÄ«tiÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dike dasa lÄ• makadhamme kattabbe katvÄ• pakÄ• sento. __sopetthÄ
imasmiá¹ƒ jambudÄ«pe. __mahiyÄ• _ti bhÅ«miyÄ• Ä• sanne, manussÄ• naá¹ƒ dassanasa

<69> tattha ye sattÄ• sÄ• dhukammikÄ• dhammagaruno, te dhammaá¹ƒ devaputtaá¹ƒ tat
Ä• sanÄ• vuá¹-á¹-hÄ• ya gandhamÄ• lÄ• dÄ«hi pÅ«jentÄ• yÄ• va cakkhupathasamatikkan
163/, paÃ±jalikÄ• namassamÄ• nÄ• tiá¹-á¹-hanti, tassa vacanaá¹ƒ sutvÄ• appamattÄ• sa
karonti. ye pana sattÄ• pÄ• pasamÄ• cÄ• rÄ• kurÅ«rakammantÄ• , te adhammassa vacan
151/, bhiyyosomattÄ• ya pÄ• pÄ• ni samÄ• caranti. evaá¹ƒ te tadÄ• aÃ±Ã±amaÃ±Ã±assa u
ujuvipaccanÄ«kakiriyÄ• ca hutvÄ• loke vicaranti. tenÄ• ha bhagavÄ• __ ``dhammavÄ• dÄ
paccanikÄ• mayaâ€™â€™ _nti.

evaá¹ƒ pana gacchante kÄ• le athekadivasaá¹ƒ tesaá¹ƒ rathÄ• Ä• kÄ• se sammukhÄ• ah
``tumhe kassa, tumhe kassÄ• â€™â€™ ti pucchitvÄ• ``mayaá¹ƒ dhammassa, mayaá¹ƒ adh
maggÄ• okkamitvÄ• dvidhÄ• jÄ• tÄ• . dhammassa pana adhammassa ca rathÄ• abhimuk
Ä• hacca aá¹-á¹-haá¹ƒsu. ``tava rathaá¹ƒ okkamÄ• petvÄ• mayhaá¹ƒ maggaá¹ƒ dehi, tava
mayhaá¹ƒ maggaá¹ƒ dehÄ«â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ maggadÄ• panatthaá¹ƒ vivÄ•
nesaá¹ƒ Ä• vudhÄ• ni abhiharitvÄ• yuddhasajjÄ• ahesuá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``dhure dhuraá¹ƒ ghaá¹-á¹-ayantÄ• , samimhÄ• paá¹-ipathe ubhoâ€™â€™ ||

<70> á¹• 21 ``kalaho vattatÄ« bhesmÄ• , kalyÄ• á¹‡apÄ• pakassa ca.

maggÄ• okkamanatthÄ• ya, mahÄ• yuddho upaá¹-á¹-hitoâ€™â€™ ti ||

tattha __dhure dhura_nti ekassa rathÄ«sÄ• ya itarassa rathÄ«saá¹ƒ __ghaá¹-á¹-ayantÄ• . s
sammukhÄ«bhÅ«tÄ• . puna __ubho_ti vacanaá¹ƒ ubhopi mayaá¹ƒ aÃ±Ã±amaÃ±Ã±assa pa
ekadivasaá¹ƒ paá¹-imukhaá¹ƒ Ä• gacchantÄ• dvÄ«su parisÄ• su ubhosu passesu maggato
mayaá¹ƒ ubho eva samÄ• gatÄ• ti dassanatthaá¹ƒ vuttaá¹ƒ. __bhesmÄ• _ti bhayajanako. _
kalyÄ• á¹‡assa ca pÄ• pakassa ca. __mahÄ• yuddho upaá¹-á¹-hito_ti mahÄ• saá¹…gÄ• mo
Ä• si.

aÃ±Ã±amaÃ±Ã±assa hi parisÄ• ya ca yujjhitukÄ• matÄ• jÄ• tÄ• . tattha hi dhammo adham
tvaá¹ƒ adhammo, ahaá¹ƒ dhammo, maggo mayhaá¹ƒ anucchaviko, tava rathaá¹ƒ okkamÄ•
dehÄ«â€™â€™ ti. itaro ``ahaá¹ƒ daá¸·hayÄ• no balavÄ• asantÄ• sÄ«, tasmÄ• maggaá¹ƒ n
karissÄ• mi, yo yuddhe jinissati, tassa maggo hotÅ«â€™â€™ ti Ä• ha. tenevÄ• ha ---

``yasokaro \Ne 152/ puÃ±Ã±akarohamasmi, sadÄ• tthuto samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ.

maggÄ• raho devamanussapÅ«jito, dhammo ahaá¹ƒ dehi adhamma maggaá¹ƒ ||

``adhammayÄ• naá¹ƒ daá¸·hamÄ• ruhitvÄ• , asantasanto balavÄ• hamasmi.

sa kissa hetumhi tavajja dajjaá¹ƒ, maggaá¹ƒ ahaá¹ƒ dhamma adinnapubbaá¹ƒ ||

``dhammo \Be 160/ have pÄ• turahosi pubbe, pacchÄ• adhammo udapÄ• di loke.

jeá¹-á¹-ho ca seá¹-á¹-ho ca sanantano ca, uyyÄ• hi jeá¹-á¹-hassa kaniá¹-á¹-ha maggÄ• ||

``na yÄ• canÄ• ya napi pÄ• tirÅ«pÄ• , na arahatÄ• tehaá¹ƒ dadeyya maggaá¹ƒ.

yuddhaÃ±ca no hotu ubhinnamajja, yuddhamhi yo jessati tassa maggo ||

``sabbÄ• disÄ• anuvisaá¹-ohamasmi, mahabbalo amitayaso atulyo.

guá¹‡ehi sabbehi upetarÅ«po, dhammo adhamma tvaá¹ƒ kathaá¹ƒ vijessasi ||

``lohena ve haÃ±Ã±ati jÄ• tarÅ«paá¹ƒ, na jÄ• tarÅ«pena hananti lohaá¹ƒ.

sace adhammo haÃ±chati dhammamajja, ayo suvaá¹‡á¹‡aá¹ƒ viya dassaneyyaá¹ƒ ||

``sace \Ee 165/ tuvaá¹ƒ yuddhabalo adhamma, na tuyhaá¹ƒ vuá¸• á¸• hÄ• ca garÅ« ca atth

maggaÃ±ca te dammi piyÄ• ppiyena, vÄ• cÄ• duruttÄ• nipi te khamÄ• mÄ«â€™â€™ ti || (J

imÄ• hi tesaá¹ƒ vacanapaá¹-ivacanakathÄ• .

tattha __yasokaro_ti dhamme niyojanavasena devamanussÄ• naá¹ƒ yasadÄ• yako. dutiyap
__sadÄ• tthuto_ti sadÄ• thuto niccappasattho. __sa kissa hetumhi tavajja dajja_nti somhi a
adhammayÄ• narathaá¹ƒ abhiruá¸·ho abhÄ«to balavÄ• , kiá¹ƒkÄ• raá¹‡Ä• ajja, bho dhamm
maggaá¹ƒ tuyhaá¹ƒ dammi. __pÄ• turahosÄ«_ti paá¹-hamakappikakÄ• le imasmiá¹ƒ loke da
pubbe pÄ• turahosi, pacchÄ• adhammo. __jeá¹-á¹-ho cÄ• _ti pure nibbattabhÄ• vena ahaá
ca porÄ• á¹‡ako ca, tvaá¹ƒ pana kaniá¹-á¹-ho, tasmÄ• ``maggÄ• uyyÄ• hÄ«â€™â€™ ti va

__napi_ \Be 161/ \Ne 153/ __pÄ• tirÅ«pÄ• _ti ahaÃ±hi bhoto neva yÄ• canÄ• ya na paá¹-ir
maggÄ• rahatÄ• ya maggaá¹ƒ dadeyyaá¹ƒ. __anuvisaá¹-o_ti ahaá¹ƒ catasso disÄ• catasso
attano guá¹‡ena patthaá¹-o paÃ±Ã±Ä• to. __lohenÄ• _ti ayomuá¹-á¹-hikena. __haÃ±chatÄ«
adhammÄ• _ti sace tuvaá¹ƒ yuddhabalo asi adhamma. __vuá¸• á¸• hÄ• ca garÅ« cÄ• _ti y
ime garÅ« paá¹‡á¸• itÄ• ti etaá¹ƒ natthi. __piyÄ• ppiyenÄ• _ti piyena viya appiyena, appiyen
11.32) piyena viya te maggaá¹ƒ dadÄ• mÄ«ti attho.

<71> mahÄ• satto hi tadÄ• cintesi --- ``sacÄ• haá¹ƒ imaá¹ƒ pÄ• papuggalaá¹ƒ sabbalokass
evaá¹ƒ mayÄ• vilomaggÄ• haá¹ƒ gahetvÄ• á¹-hitaá¹ƒ accharaá¹ƒ paharitvÄ• `anÄ• cÄ• ra
sÄ«ghaá¹ƒ paá¹-ikkama vinassÄ• â€™ ti vadeyyaá¹ƒ, so taá¹…khaá¹‡aÃ±Ã±eva mama dha
vikireyya, na kho pana metaá¹ƒ patirÅ«paá¹ƒ, svÄ• haá¹ƒ sabbalokaá¹ƒ \Ee 166/ anukampa
matthakaá¹ƒ pÄ• pessÄ• mÄ«â€™ ti paá¹-ipajjÄ• mi, ayaá¹ƒ kho pana pÄ• po Ä• yatiá¹ƒ ma
mayÄ• visesato anukampitabbo, tasmÄ• ssa maggaá¹ƒ dassÄ• mi, evaá¹ƒ me sÄ«laá¹ƒ su
bhavissatÄ«â€™â€™ ti. evaá¹ƒ pana cintetvÄ• bodhisatte ``sace tuvaá¹ƒ yuddhabaloâ€™â
thokaá¹ƒ maggato okkantamatte eva adhammo rathe á¹-hÄ• tuá¹ƒ asakkonto avaá¹ƒsiro pa
pathaviyÄ• vivare dinne gantvÄ• avÄ«cimhi eva nibbatti. tena vuttaá¹ƒ __ ``yadihaá¹ƒ tass
_ntiÄ• di.

tattha __yadihaá¹ƒ tassa kuppeyya_nti tassa adhammassa yadi ahaá¹ƒ kujjheyyaá¹ƒ. __ya
tenevassa kujjhanena mayhaá¹ƒ tapoguá¹‡aá¹ƒ sÄ«lasaá¹ƒvaraá¹ƒ yadi vinÄ• seyyaá¹ƒ. __
saparijanaá¹ƒ taá¹ƒ adhammaá¹ƒ. __rajabhÅ«ta_nti rajamiva bhÅ«taá¹ƒ, rajabhÄ• vaá¹ƒ pa
kareyyaá¹ƒ_.

<72> __apicÄ• ha_nti ettha __aha_nti nipÄ• tamattaá¹ƒ. __sÄ«larakkhÄ• yÄ• _ti sÄ«larakk
__nibbÄ• petvÄ• nÄ• _ti paá¹-ikacceva khantimettÄ• nuddayassa upaá¹-á¹-hÄ• pitattÄ• tas
uppajjanakakodhassa anuppÄ• daneneva dosapariá¸·Ä• havÅ«pasamanena mÄ• nasaá¹ƒ
janenokkamitvÄ• _ti mayhaá¹ƒ parijanena saddhiá¹ƒ maggÄ• okkamitvÄ• tassa pÄ• passa
adÄ• siá¹ƒ.

<73> __saha_ \Be 162/ __pathato okkante_ti vuttanayena cittassa vÅ«pasamaá¹ƒ katvÄ•
dammÄ«â€™â€™ ti ca vatvÄ• thokaá¹ƒ maggato saha okkamanena. __pÄ• payakkhassÄ•
__tÄ• vade_ti taá¹…khaá¹‡aá¹ƒ \Ne 154/ eva mahÄ• pathavÄ« vivaramadÄ• si. __jÄ• takaá
``maggaÃ±ca te dammÄ«â€™â€™ ti gÄ• thÄ• ya kathitakkhaá¹‡eyevÄ• ti vuttaá¹ƒ.

evaá¹ƒ tasmiá¹ƒ bhÅ«miyaá¹ƒ patite catunahutÄ• dhikadviyojanasatasahassabahalÄ• saka
dhÄ• rentÄ«pi mahÄ• pathavÄ« ``nÄ• hamimaá¹ƒ pÄ• papurisaá¹ƒ dhÄ• remÄ«â€™â€™ ti
á¹-hitaá¹-á¹-hÄ• ne dvidhÄ• bhijji. mahÄ• satto pana tasmiá¹ƒ nipatitvÄ• avÄ«cimhi nibbatt
yathÄ• á¹-hitova saparijano mahatÄ• devÄ• nubhÄ• vena gamanamaggeneva gantvÄ• atta
bhagavÄ• ---

``khantÄ«balo \Ee 167/ yuddhabalaá¹ƒ vijetvÄ• , hantvÄ• adhammaá¹ƒ nihanitva bhÅ«myÄ

pÄ• yÄ• si vitto abhiruyha sandanaá¹ƒ, maggeneva atibalo saccanikkamoâ€™â€™ ti || (J I 1

tadÄ• adhammo devadatto ahosi, tassa parisÄ• devadattaparisÄ• , dhammo lokanÄ• tho,
buddhaparisÄ• .

idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyo yathÄ• rahaá¹ƒ niddhÄ• retabbÄ• . ta
Ä• yuvaá¹‡á¹‡ayasasukhaÄ• dhipateyyehi dibbeheva uá¸·Ä• rehi kÄ• maguá¹‡ehi samappit
anekasahassasaá¹…khÄ• hi accharÄ• hi sabbakÄ• laá¹ƒ paricÄ• riyamÄ• nassa mahati par
Ä«sakampi pamÄ• daá¹ƒ anÄ• pajjitvÄ• ``lokatthacariyaá¹ƒ matthakaá¹ƒ pÄ• pessÄ• mÄ«â
puá¹‡á¹‡amiyaá¹ƒ dhammaá¹ƒ dÄ«pento saparijano manussapathe vicaritvÄ• mahÄ• karu
vivecetvÄ• dhamme niyojanaá¹ƒ, adhammena samÄ• gatopi tena kataá¹ƒ anÄ• cÄ• raá¹ƒ a
akopetvÄ• khantimettÄ• nuddayameva paccupaá¹-á¹-hapetvÄ• akhaá¹‡á¸• aá¹ƒ suvisuddh
rakkhaá¹‡anti evamÄ• dayo mahÄ• sattassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

dhammadevaputtacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. alÄ«nasattucariyÄ• vaá¹‡á¹‡anÄ•

<74> navame \Be 163/ __paÃ±cÄ• laraá¹-á¹-he_ti evaá¹ƒnÄ• make janapade. __nagaravar

``kapilÄ• â€™â€™ ti evaá¹ƒladdhanÄ• me \Ne 155/ uttamanagare. ``nagaravareâ€™â€™ ti
``puruttameâ€™â€™ _ti vacanaá¹ƒ tasmiá¹ƒ kÄ• le jambudÄ«pe sabbanagarÄ• naá¹ƒ tassa
agganagarabhÄ• vadassanatthaá¹ƒ. __jayaddiso nÄ• mÄ• _ti raÃ±Ã±Ä• attano paccatthike
paccÄ• mittabhÅ«taá¹ƒ yakkhinÄ«saá¹…khÄ• taá¹ƒ jayaddisaá¹ƒ jitoti evaá¹ƒladdhanÄ• mo
Ä• cÄ• rasÄ«laÃ±ceva ussÄ• hasampattiyÄ• dirÄ• jaguá¹‡aÃ±ca \Ee 168/ upÄ• gato, tena s

<75> __tassa raÃ±Ã±o_ti jayaddisarÄ• jassa, ahaá¹ƒ putto ahosinti vacanaseso. __sutadha
rÄ• japuttena sotabbadhammo nÄ• ma, tassa sabbassa sutattÄ• sutadhammo, bahussutoti
__sutadhammo_ti vissutadhammo, dhammacariyÄ• ya samacariyÄ• ya pakÄ• so paÃ±Ã±Ä•
attho. __alÄ«nasatto_ti evaá¹ƒnÄ• mo. __guá¹‡avÄ• _ti uá¸·Ä• rehi mahÄ• purisaguá¹‡ehi s
__anurakkhaparijano sadÄ• _ti saddhÄ• diguá¹‡avisesayogato catÅ«hi saá¹…gahavatthÅ«h
ca sabbakÄ• laá¹ƒ sambhattaparivÄ• rajano.

<76> __pitÄ• me migavaá¹ƒ gantvÄ• , porisÄ• daá¹ƒ upÄ• gamÄ«_ti mayhaá¹ƒ pitÄ• jaya
araÃ±Ã±amajjhaá¹ƒ gantvÄ• porisÄ• daá¹ƒ manussakhÄ• dakaá¹ƒ yakkhiniputtaá¹ƒ upaga

jayaddisarÄ• jÄ• kira ekadivasaá¹ƒ ``migavaá¹ƒ gamissÄ• mÄ«â€™â€™ ti tadanurÅ«pena
kapilanagarato nikkhami. taá¹ƒ nikkhantamattameva takkasilÄ• vÄ• sÄ« nando nÄ• ma brÄ•
gÄ• thÄ• nÄ• ma kathetuá¹ƒ Ä• dÄ• ya upasaá¹…kamitvÄ• attano Ä• gamanakÄ• raá¹‡aá
``nivattitvÄ• suá¹‡issÄ• mÄ«â€™â€™ ti tassa vasanagehaá¹ƒ paribbayaÃ±ca dÄ• petvÄ•
``yassa passena migo palÄ• yati, tasseva so gÄ«vÄ• â€™â€™ ti vatvÄ• mige pariyesanto v
mahÄ• janassa padasaddena Ä• sayato nikkhamitvÄ• raÃ±Ã±o abhimukho gantvÄ• \Be 16
parihÄ• saá¹ƒ kariá¹ƒsu. rÄ• jÄ• taá¹ƒ anubandhitvÄ• tiyojanamatthake taá¹ƒ parikkhÄ«á¹‡
vijjhitvÄ• pÄ• tesi. patitaá¹ƒ khaggena dvidhÄ• katvÄ• anatthikopi ``maá¹ƒsena migaá¹ƒ g
nÄ• sakkhÄ«â€™â€™ ti vacanamocanatthaá¹ƒ kÄ• je katvÄ• Ä• gacchanto ekassa nigrodh
nisÄ«ditvÄ• thokaá¹ƒ vissamitvÄ• \Ee 169/ gantuá¹ƒ Ä• rabhi.

tena ca samayena tasseva raÃ±Ã±o jeá¹-á¹-habhÄ• tÄ• jÄ• tadivase eva ekÄ• ya yakkhini
Ä• rakkhamanussehi anubaddhÄ• ya tÄ• ya niddhamanamaggena gacchantiyÄ• ure á¹-hap
mukhena thanaggahaá¹‡ena puttasinehaá¹ƒ uppÄ• detvÄ• saá¹ƒvaá¸• á¸• hiyamÄ• no tad
manussamaá¹ƒsaá¹ƒ khÄ• danto anukkamena vuddhippatto attÄ• naá¹ƒ antaradhÄ• panatt
dinnaosadhamÅ«lÄ• nubhÄ• vena antarahito hutvÄ• manussamaá¹ƒsaá¹ƒ khÄ• ditvÄ• jÄ«
taá¹ƒ osadhamÅ«laá¹ƒ attano pamÄ• dena nÄ• setvÄ• dissamÄ• narÅ«pova manussamaá
ubbiggavirÅ«padassano rÄ• japurisehi passitvÄ• anubaddho palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pa
mÅ«le vÄ• saá¹ƒ kappento rÄ• jÄ• naá¹ƒ disvÄ• ``bhakkhosi meâ€™â€™ ti hatthe aggahes
pitumaggahesi, bhakkhosi mama mÄ• calÄ«â€™â€™ _tiÄ• di.

tattha __so me pitumaggahesÄ«_ti so porisÄ• do mama pitaraá¹ƒ jayaddisarÄ• jÄ• naá¹ƒ a

nisinnarukkhasamÄ«pamÄ• gataá¹ƒ __ ``mama bhakkho_ tvaá¹ƒ Ä• gatosi, hatthaparippha
calantampi ahaá¹ƒ taá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti hatthe aggahesi.

<77> __tassÄ• _ti tassa yakkhiniputtassa. __tasitavedhito_ti cittutrÄ• sena tasito sarÄ«rapa
__Å«rukkhambho_ti ubhinnaá¹ƒ Å«rÅ«naá¹ƒ thaddhabhÄ• vo, yena so tato palÄ• yituá¹ƒ nÄ

__migavaá¹ƒ gahetvÄ• muÃ±cassÅ«_ti ettha __migava_nti migavavasena laddhattÄ• taá
``migavaâ€™â€™ nti Ä• ha, imaá¹ƒ migamaá¹ƒsaá¹ƒ gahetvÄ• maá¹ƒ muÃ±cassÅ«ti attho
yakkhiniputtaá¹ƒ disvÄ• bhÄ«to Å«rukkhambhaá¹ƒ patvÄ• khÄ• á¹‡uko viya aá¹-á¹-hÄ• si.
hatthe gahetvÄ• ``bhakkhosi me Ä• gatosÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ rÄ• jÄ• satiá¹ƒ
Ä• hÄ• ratthiko, imaá¹ƒ te maá¹ƒsaá¹ƒ dadÄ• mi, taá¹ƒ gahetvÄ• khÄ• da, maá¹ƒ muÃ±cÄ•
taá¹ƒ sutvÄ• porisÄ• do ``kimidaá¹ƒ mayhameva santakaá¹ƒ \Ee 170/ datvÄ• mayÄ• vohÄ
maá¹ƒsaÃ±ca tvaÃ±ca mama hatthagatakÄ• lato paá¹-á¹-hÄ• ya mayhameva santakaá¹ƒ, ta
khÄ• ditvÄ• pacchÄ• maá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti Ä• ha.

atha rÄ• jÄ• ``maá¹ƒsanikkayenÄ• yaá¹ƒ na maá¹ƒ muÃ±cati, mayÄ• ca migavaá¹ƒ Ä• ga
`Ä• gantvÄ• te dhanaá¹ƒ dassÄ• mÄ«â€™ ti paá¹-iÃ±Ã±Ä• katÄ• . sacÄ• yaá¹ƒ yakkho an
anurakkhanto gehaá¹ƒ gantvÄ• taá¹ƒ paá¹-iÃ±Ã±aá¹ƒ mocetvÄ• puna imassa yakkhassa b
Ä• gaccheyyaâ€™â€™ nti cintetvÄ• tassa tamatthaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• porisÄ• do
anurakkhanto gantukÄ• mosi, gantvÄ• tassa brÄ• hmaá¹‡assa dÄ• tabbaá¹ƒ dhanaá¹ƒ dat
sÄ«ghaá¹ƒ \Ne 157/ puna Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• rÄ• jÄ• naá¹ƒ vissajjesi. s
mÄ• cintayi, ahaá¹ƒ pÄ• tova Ä• gamissÄ• mÄ«â€™â€™ ti vatvÄ• magganimittÄ• ni sallak
upagantvÄ• tena parivuto nagaraá¹ƒ pavisitvÄ• nandabrÄ• hmaá¹‡aá¹ƒ pakkosÄ• petvÄ•
nisÄ«dÄ• petvÄ• tÄ• gÄ• thÄ• sutvÄ• cattÄ• ri sahassÄ• ni datvÄ• yÄ• naá¹ƒ Ä• ropetvÄ
nethÄ• â€™â€™ ti manusse datvÄ• brÄ• hmaá¹‡aá¹ƒ uyyojetvÄ• dutiyadivase porisÄ• das
puttaá¹ƒ rajje patiá¹-á¹-hapetuá¹ƒ anusÄ• saniÃ±ca dento tamatthaá¹ƒ Ä• rocesi. tena vuttaa

<78> á¹• 21 ``migavaá¹ƒ gahetvÄ• muÃ±cassu, katvÄ• Ä• gamanaá¹ƒ puna.

brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• , pitÄ• Ä• mantayÄ« mamaá¹ƒ ||

<79> á¹• 21 ``rajjaá¹ƒ putta paá¹-ipajja, mÄ• pamajji puraá¹ƒ idaá¹ƒ.

kataá¹ƒ me porisÄ• dena, mama Ä• gamanaá¹ƒ punÄ• â€™â€™ ti ||

tattha __Ä• gamanaá¹ƒ punÄ• _ti puna Ä• gamanaá¹ƒ paá¹-iÃ±Ã±Ä• tassa porisÄ• dassa s
__brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• _ti takkasilato Ä• gatassa nandanÄ• massa brÄ• hma
catusahassaparimÄ• á¹‡aá¹ƒ dhanaá¹ƒ datvÄ• . __pitÄ• Ä• mantayÄ« mama_nti mama pit

Ä• mantesi.

kathaá¹ƒ \Be 166/ Ä• mantesÄ«ti ce? Ä• ha __ ``rajjaâ€™â€™ _ntiÄ• di. tassattho --- __pu
kulasantakaá¹ƒ rajjaá¹ƒ __paá¹-ipajja, _ yathÄ• haá¹ƒ dhammena samena rajjaá¹ƒ kÄ• remi
ussÄ• petvÄ• __rajjaá¹ƒ_ kÄ• rehi. tvaá¹ƒ idaá¹ƒ puraá¹ƒ rakkhanto rajjaÃ±ca kÄ• rento mÄ
asukasmiá¹ƒ \Ee 171/ á¹-hÄ• ne nigrodharukkhamÅ«le porisÄ• dena yakkhena katametaá¹ƒ
puna tassa santikaá¹ƒ Ä• gamanaá¹ƒ uddissa, kevalaá¹ƒ tassa brÄ• hmaá¹‡assa dhanadÄ•
anurakkhanto, tasmÄ• tatthÄ• haá¹ƒ gamissÄ• mÄ«ti.

taá¹ƒ sutvÄ• mahÄ• satto ``mÄ• kho tvaá¹ƒ, mahÄ• rÄ• ja, tattha agamÄ• si, ahaá¹ƒ tattha
tvaá¹ƒ, tÄ• ta, gamissasiyeva, ahampi tayÄ• saddhiá¹ƒ gamissÄ• miyevÄ• â€™â€™ ti. ``ev
na bhavissÄ• ma, tasmÄ• ahameva tattha gamissÄ• mÄ«â€™â€™ ti nÄ• nappakÄ• rena v
saÃ±Ã±Ä• petvÄ• mÄ• tÄ• pitaro vanditvÄ• pitu atthÄ• ya attÄ• naá¹ƒ pariccajitvÄ• sotthib
sÄ• sitavÄ• daá¹ƒ payuÃ±jamÄ• ne mÄ• tubhaginibhariyÄ• su ca saccakiriyaá¹ƒ karontÄ«su
\Ne 158/ nikkhamitvÄ• assupuá¹‡á¹‡amukhaá¹ƒ mahÄ• janaá¹ƒ anubandhantaá¹ƒ Ä• pucc
yakkhavÄ• samaggaá¹ƒ paá¹-ipajji. yakkhiniputtopi ``khattiyÄ• nÄ• ma bahumÄ• yÄ• , ko jÄ
bhavissatÄ«â€™â€™ ti rukkhaá¹ƒ abhiruhitvÄ• raÃ±Ã±o Ä• gamanaá¹ƒ olokento nisinno ku
disvÄ• ``pitaraá¹ƒ nivattetvÄ• putto Ä• gato bhavissati, natthi me bhayaâ€™â€™ nti otaritv
piá¹-á¹-hiá¹ƒ dassetvÄ• va nisÄ«di. mahÄ• satto Ä• gantvÄ• tassa purato aá¹-á¹-hÄ• si. ten

<80> á¹• 21 ``mÄ• tÄ• pitÅ« ca vanditvÄ• , nimminitvÄ• na attanÄ• .

nikkhipitvÄ• dhanuá¹ƒ khaggaá¹ƒ, porisÄ• daá¹ƒ upÄ• gamiâ€™â€™ nti ||

<81> __sasatthahatthÅ«pagata_nti sasatthahatthaá¹ƒ upagataá¹ƒ Ä• vudhapÄ• á¹‡iá¹ƒ ma
upagataá¹ƒ disvÄ• . __kadÄ• ci so tasissatÄ«_ti so yakkho api taseyya. __tena bhijjissati sÄ
tÄ• suppÄ• danena mayhaá¹ƒ sÄ«laá¹ƒ vinassati saá¹ƒkilissati. __paritÄ• saá¹ƒ kate mayÄ«
paritÄ• saá¹ƒ kate sati.

<82> __sÄ«lakhaá¹‡á¸• abhayÄ• mayhaá¹ƒ, tassa dessaá¹ƒ na byÄ• hari_nti yathÄ• ca s
nihitasattho tassa santikaá¹ƒ agamÄ• si, evaá¹ƒ mayhaá¹ƒ sÄ«lakhaá¹‡á¸• abhayÄ• \Be 16
dessaá¹ƒ aniá¹-á¹-hampi na byÄ• hariá¹ƒ, kevalaá¹ƒ pana mettacittena hitavÄ• dÄ« idaá¹ƒ i
vacanaá¹ƒ abhÄ• siá¹ƒ.

mahÄ• satto \Ee 172/ ca gantvÄ• purato á¹-hito. yakkhiniputto taá¹ƒ vÄ«maá¹ƒsitukÄ• mo
Ä• gato, kiá¹ƒ maá¹ƒ na jÄ• nÄ• si `luddo manussamaá¹ƒsakhÄ• dakoâ€™ ti, kasmÄ• ca id
kumÄ• ro ``ahaá¹ƒ jayaddisaraÃ±Ã±o putto, tvaá¹ƒ porisÄ• dakoti jÄ• nÄ• mi, pitu jÄ«vitaá¹ƒ
tasmÄ• taá¹ƒ muÃ±ca, maá¹ƒ khÄ• dÄ• â€™â€™ ti Ä• ha. puna yakkhiniputto mukhÄ• kÄ•

ahaá¹ƒ jÄ• nÄ• mi, dukkaraá¹ƒ pana tayÄ• kataá¹ƒ evaá¹ƒ Ä• gacchantenÄ• â€™â€™ ti Ä•
dukkaraá¹ƒ, yaá¹ƒ pitu atthe jÄ«vitapariccajanaá¹ƒ, mÄ• tÄ• pituhetu hi evarÅ«paá¹ƒ puÃ±Ã
sagge pamodati, ahaÃ±ca `amaraá¹‡adhammo nÄ• ma koci satto natthÄ«â€™ ti jÄ• nÄ• mi
pÄ• paá¹ƒ nÄ• ma na sarÄ• mi, tasmÄ• maraá¹‡atopi me bhayaá¹ƒ natthi, idaá¹ƒ sarÄ«raá
nissaá¹-á¹-haá¹ƒ, aggiá¹ƒ jÄ• letvÄ• khÄ• dÄ• â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

<83> á¹• 21 ``ujjÄ• lehi mahÄ• aggiá¹ƒ, papatissÄ• mi rukkhato.

tvaá¹ƒ pakkakÄ• lamaÃ±Ã±Ä• ya, bhakkhaya maá¹ƒ pitÄ• mahÄ• â€™â€™ ti ||

taá¹ƒ \Ne 159/ sutvÄ• yakkhiniputto ``na sakkÄ• imassa maá¹ƒsaá¹ƒ khÄ• dituá¹ƒ, upÄ• ye
palÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ``tena hi araÃ±Ã±aá¹ƒ pavisitvÄ• sÄ• radÄ• rÅ«ni
aá¹…gÄ• re karohi, tattha te maá¹ƒsaá¹ƒ pacitvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti Ä• ha. mah
Ä• rocesi. so taá¹ƒ olokento ``ayaá¹ƒ purisasÄ«ho maraá¹‡atopi bhayaá¹ƒ natthi, evaá¹ƒ nib
diá¹-á¹-hapubboâ€™â€™ ti lomahaá¹ƒsajÄ• to kumÄ• raá¹ƒ olokesi. kumÄ• ro kissa maá¹ƒ
karosÄ«ti. yakkhiniputto mahÄ• sattaá¹ƒ ``sattadhÄ• tassa muddhÄ• phaleyya, yo taá¹ƒ kh
``sace maá¹ƒ na khÄ• ditukÄ• mosi, atha kasmÄ•  aggiá¹ƒ kÄ• resÄ«â€™â€™ ti? ``tava pa
``tvaá¹ƒ idÄ• ni maá¹ƒ kathaá¹ƒ pariggaá¹‡hissasi, svÄ• haá¹ƒ tiracchÄ• nayoniyaá¹ƒ nibba
devaraÃ±Ã±o attÄ• naá¹ƒ pariggaá¹‡hituá¹ƒ na adÄ• siâ€™â€™ nti imamatthaá¹ƒ dassento

``idaÃ±hi \Be 168/ \Ee 173/ so brÄ• hmaá¹‡aá¹ƒ maÃ±Ã±amÄ• no, saso avÄ• sesi sake sar

teneva so candimÄ• devaputto, sasatthuto kÄ• maduhajja yakkhÄ• â€™â€™ ti || (J I 16.93

gÄ• thamÄ• ha.

tattha __saso avÄ• sesi sake sarÄ«re_ti attano sarÄ«rahetu imaá¹ƒ sarÄ«raá¹ƒ khÄ• ditvÄ•
sake sarÄ«re attano sarÄ«raá¹ƒ dento taá¹ƒ brÄ• hmaá¹‡arÅ«paá¹ƒ sakkaá¹ƒ tattha vÄ• se
``sasÄ«â€™â€™ ti evaá¹ƒ sasasaddena thuto. __kÄ• maduho_ti kÄ• mavaá¸• á¸• hano. __

evaá¹ƒ mahÄ• satto cande sasalakkhaá¹‡aá¹ƒ kappaá¹-á¹-hiyaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ sakk
sakkenapi pariggaá¹‡hituá¹ƒ asakkuá¹‡eyyataá¹ƒ abhÄ• si. taá¹ƒ sutvÄ• porisÄ• do acchar

``cando yathÄ• rÄ• humukhÄ• pamutto, virocate pannaraseva bhÄ• á¹‡umÄ• .

evaá¹ƒ tuvaá¹ƒ porisÄ• dÄ• pamutto, viroca kapile mahÄ• nubhÄ• va.

Ä• modayaá¹ƒ pitaraá¹ƒ mÄ• taraÃ±ca, sabbo ca te nandatu Ã±Ä• tipakkhoâ€™â€™ ti || (J

gÄ• thaá¹ƒ vatvÄ• ``gaccha mahÄ• vÄ«rÄ• â€™â€™ ti kumÄ• raá¹ƒ vissajjesi. sopi taá¹ƒ n
sÄ«lÄ• ni \Ne 160/ datvÄ• ``yakkho nu kho esa, noâ€™â€™ ti vÄ«maá¹ƒsanto ``yakkhÄ• n
animisÄ• ni ca, chÄ• yÄ• ca na paÃ±Ã±Ä• yati, asambhÄ«to hoti, na imassa tathÄ• . tasmÄ
eso, mayhaá¹ƒ kira pitu tayo bhÄ• taro yakkhiniyÄ• gahitÄ• , tesu tÄ• ya dve khÄ• ditÄ• bh
puttasinehena paá¹-ijaggito bhavissati. iminÄ• tena bhavitabbaâ€™â€™ nti nayaggÄ• hena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena viya aviparÄ«tato niá¹-á¹-haá¹ƒ gantvÄ• ``mayhaá¹ƒ pitu Ä•
patiá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ``na tvaá¹ƒ yakkho, pitu me jeá¹-á¹-habhÄ•
saddhiá¹ƒ gantvÄ• kulasantakaá¹ƒ rajjaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ ti Ä• ha. tena \Be 169
pitÄ• mahÄ• â€™â€™ ti, tvaá¹ƒ mama mahÄ• pitÄ• ti \Ee 174/ attho. itarena ``nÄ• haá¹ƒ m
saddhÄ• tabbassa dibbacakkhukatÄ• pasassa santikaá¹ƒ nesi. tÄ• pasena ``kiá¹ƒ karontÄ•
vicarathÄ• â€™â€™ ti pitubhÄ• ve kathite porisÄ• do saddahitvÄ• ``gaccha, tÄ• ta, tvaá¹ƒ,
pabbajissÄ• mahaâ€™â€™ nti tÄ• pasassa santike isipabbajjaá¹ƒ pabbaji. tena vuttaá¹ƒ ---

<84> á¹• 21 ``iti sÄ«lavataá¹ƒ hetu, nÄ• rakkhiá¹ƒ mama jÄ«vitaá¹ƒ.

pabbÄ• jesiá¹ƒ cahaá¹ƒ tassa, sadÄ• pÄ• á¹‡Ä• tipÄ• tikaâ€™â€™ nti ||

tattha __sÄ«lavataá¹ƒ hetÅ«_ti sÄ«lavantÄ• naá¹ƒ mama pitÅ«naá¹ƒ hetu. atha vÄ• __sÄ«
sÄ«lavatahetu, mayhaá¹ƒ sÄ«lavatasamÄ• dÄ• nanimittaá¹ƒ tassa abhijjanatthaá¹ƒ. __tassÄ

atha mahÄ• satto attano mahÄ• pitaraá¹ƒ pabbajitaá¹ƒ vanditvÄ• nagarassa samÄ«paá¹ƒ g
Ä• gatoâ€™â€™ ti sutvÄ• haá¹-á¹-hatuá¹-á¹-hena raÃ±Ã±Ä• nÄ• garehi negamajÄ• napac
vanditvÄ• sabbaá¹ƒ pavattiá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ• taá¹…khaá¹‡aÃ±Ã±eva bhe
parivÄ• rena tassa santikaá¹ƒ gantvÄ• ``ehi, bhÄ• tika, rajjaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ t
mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi mayhaá¹ƒ uyyÄ• ne vasÄ• â€™â€™ ti. ``na Ä• gacchÄ
assamassa avidÅ«re gÄ• maá¹ƒ nivesetvÄ• bhikkhaá¹ƒ paá¹-á¹-hapesi. so cÅ«á¸·akammÄ

tadÄ• mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ, tÄ• paso sÄ• riputto, porisÄ• do aá¹.
uppalavaá¹‡á¹‡Ä• , aggamahesÄ« rÄ• hulamÄ• tÄ• , alÄ«nasattukumÄ• ro lokanÄ• tho.

tassa idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva yathÄ• rahaá¹ƒ sesapÄ• ramiyo niddhÄ• retabb
nivÄ• riyamÄ• no attano jÄ«vitaá¹ƒ pariccajitvÄ• pitu jÄ«vitarakkhaá¹‡atthaá¹ƒ ``porisÄ• da
gamissÄ• mÄ«â€™â€™ ti \Ne 161/ nicchayo, tassa ca santÄ• saparihaaá¹‡atthaá¹ƒ nihitas
``attano sÄ«lakhaá¹‡á¸• anaá¹ƒ mÄ• hotÅ«â€™â€™ ti tena piyavÄ• cÄ• ya samudÄ• cÄ• n
pariggaá¹‡hiyamÄ• nassa maraá¹‡asantÄ• sÄ• bhÄ• vo, pitu atthe mayhaá¹ƒ sarÄ«raá¹ƒ sa
haá¹-á¹-hatuá¹-á¹-habhÄ• vo, sakkenÄ• pi pariggaá¹‡hituá¹ƒ asakkuá¹‡eyyassa sasajÄ• tiya
175/ attano jÄ«vitanirapekkhabhÄ• vassa jÄ• nanaá¹ƒ, tena \Be 170/ samÄ• gamepi ossaá¹

vikÄ• rÄ• bhÄ• vo, tassa ca manussabhÄ• vamahÄ• pitubhÄ• vÄ• naá¹ƒ aviparÄ«tato jÄ• n
kulasantake rajje patiá¹-á¹-hÄ• petukÄ• matÄ• , dhammadesanÄ• ya saá¹ƒvejetvÄ• sÄ«les
evamÄ• dayo idha bodhisattassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

alÄ«nasattucariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…khapÄ• lacariyÄ• vaá¹‡á¹‡anÄ•

<85> dasame __saá¹…khapÄ• lo_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- devabhogasampa
nÄ• giddhiyÄ• samannÄ• gatattÄ• __mahiddhiko_. heá¹-á¹-hÄ• dve, upari dveti catasso d
__dÄ• á¹-hÄ• vudho_. uggatejavisatÄ• ya __ghoraviso_. nÄ• gayonisiddhÄ• hi dvÄ«hi jivhÄ
__dvijivho_. mahÄ• nubhÄ• vÄ• nampi urena gamanato ``uragÄ• â€™â€™ ti laddhanÄ• mÄ
adhipatibhÄ• vato __uragÄ• dhibhÅ«_.

<86> dvinnaá¹ƒ maggÄ• naá¹ƒ vinivijjhitvÄ• sandhibhÄ• vena gataá¹-á¹-hÄ• nasaá¹…khÄ•
aparÄ• paraá¹ƒ mahÄ• janasaÃ±caraá¹‡aá¹-á¹-hÄ• nabhÅ«te __mahÄ• magge_. tato eva m
__nÄ• nÄ• janasamÄ• kule_. idÄ• ni vakkhamÄ• nÄ• naá¹ƒ catunnaá¹ƒ aá¹…gÄ• naá¹ƒ vas
adhiá¹-á¹-hÄ• ya_ adhiá¹-á¹-hahitvÄ• , citte á¹-hapetvÄ• . yadÄ• haá¹ƒ saá¹…khapÄ• lo nÄ•
nÄ• garÄ• jÄ• homi, tadÄ• heá¹-á¹-hÄ• vuttappakÄ• re á¹-hÄ• ne __vÄ• saá¹ƒ_ uposathav
__akappayiá¹ƒ_ kappesiá¹ƒ.

mahÄ• satto hi dÄ• nasÄ«lÄ• dipuÃ±Ã±apasuto hutvÄ• bodhipariyesanavasena aparÄ• pa
saá¹ƒsaranto kadÄ• ci devabhogasadisasampattike nÄ• gabhavane nibbattitvÄ• saá¹…kha
mahiddhiko mahÄ• nubhÄ• vo. so gacchante kÄ• le tÄ• ya sampattiyÄ• vippaá¹-isÄ• rÄ« hu
uposathavÄ• saá¹ƒ vasi. athassa nÄ• gabhavane \Ee 176/ vasantassa uposathavÄ• so \Ne
saá¹ƒkilissati, tena so nÄ• gabhavanÄ• nikkhamitvÄ• kaá¹‡havaá¹‡á¹‡Ä• ya nadiyÄ• avid
ekapadikamaggassa ca antare ekaá¹ƒ vammikaá¹ƒ parikkhipitvÄ• \Be 171/ uposathaá¹ƒ ad
cÄ• tuddasapannarasesu samÄ• dinnasÄ«lo ``mama cammÄ• dÄ«ni atthikÄ• gaá¹‡hantÅ«
vissajjetvÄ• nipajjati, pÄ• á¹-ipade nÄ• gabhavanaá¹ƒ gacchati. tena vuttaá¹ƒ __ ``punÄ• pa
saá¹…khapÄ• loâ€™â€™ _tiÄ• di. tassattho vutto eva.

<87> yaá¹ƒ panettha __chaviyÄ• cammenÄ• _tiÄ• dikaá¹ƒ ``caturo aá¹…ge adhiá¹-á¹-hÄ•
caturaá¹…gÄ• dhiá¹-á¹-hÄ• nadassanaá¹ƒ. chavicammÄ• ni hi idha ekamaá¹…gaá¹ƒ. evaá¹
mahÄ• sattassa dÄ«gho addhÄ• vÄ«tivatto.

athekadivasaá¹ƒ tasmiá¹ƒ tathÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• nipanne soá¸·asa bhojaputtÄ•
Ä• harissÄ• mÄ• â€™â€™ ti Ä• vudhahatthÄ• araÃ±Ã±e carantÄ• kiÃ±ci alabhitvÄ• nikkh
nipannaá¹ƒ disvÄ• ``mayaá¹ƒ ajja godhÄ• potakampi na labhimhÄ• , imaá¹ƒ nÄ• garÄ• jÄ•

khÄ• dissÄ• mÄ• â€™â€™ ti cintetvÄ• ``mahÄ• kho panesa gayhamÄ• no palÄ• yeyyÄ• ti
bhogesu sÅ«lehi vijjhitvÄ• dubbalaá¹ƒ katvÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti sÅ«lÄ• ni Ä• d
bodhisattassÄ• pi sarÄ«raá¹ƒ mahantaá¹ƒ ekadoá¹‡ikanÄ• vappamÄ• á¹‡aá¹ƒ vaá¹-á¹-etvÄ
á¹-hapitasumanapupphadÄ• maá¹ƒ viya jiÃ±jukaphalasadisehi akkhÄ«hi jayasumanapupph
samannÄ• gataá¹ƒ ativiya sobhati. so tesaá¹ƒ soá¸·asannaá¹ƒ janÄ• naá¹ƒ padasaddena bh
nÄ«haritvÄ• rattakkhÄ«ni ummÄ«letvÄ• te sÅ«lahatthe \Ee 177/ Ä• gacchante disvÄ• ``aj
matthakaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti attÄ• naá¹ƒ dÄ• namukhe niyyÄ• tetvÄ• ``ime m
koá¹-á¹-etvÄ• chiddÄ• vachiddaá¹ƒ karonte na olokessÄ• mÄ«â€™â€™ ti attano sÄ«lakha
adhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hahitvÄ• sÄ«saá¹ƒ bhogantare eva pavesetvÄ• nipajji.

atha naá¹ƒ te upagantvÄ• naá¹…guá¹-á¹-he gahetvÄ• Ä• kaá¸• á¸• hantÄ• bhÅ«miyaá¹ƒ
aá¹-á¹-hasu á¹-hÄ• nesu vijjhitvÄ• sakaá¹‡á¹-akÄ• kÄ• á¸·avettayaá¹-á¹-hiyo pahÄ• ramuk
aá¹-á¹-hasu á¹-hÄ• nesu kÄ• jehi Ä• dÄ• ya mahÄ• maggaá¹ƒ paá¹-ipajjiá¹ƒsu. mahÄ• satto
paá¹-á¹-hÄ• ya ekaá¹-á¹-hÄ• nepi akkhÄ«ni ummÄ«letvÄ• te na olokesi. tassa aá¹-á¹-hahi k
nÄ«yamÄ• nassa sÄ«saá¹ƒ olambitvÄ• bhÅ«miá¹ƒ paharati \Be 172/. atha naá¹ƒ ``sÄ«sam
mahÄ• magge nipajjÄ• petvÄ• sukhumena sÅ«lena nÄ• sÄ• puá¹-e vijjhitvÄ• rajjukaá¹ƒ pa
kÄ• jakoá¹-iyaá¹ƒ laggetvÄ• punapi ukkhipitvÄ• maggaá¹ƒ paá¹-ipajjiá¹ƒsu. tena vuttaá¹ƒ --

<88> á¹• 21 ``addasaá¹ƒsu \Ne 163/ bhojaputtÄ• , kharÄ• luddÄ• akÄ• ruá¹‡Ä• .

upagaÃ±chuá¹ƒ mamaá¹ƒ tattha, daá¹‡á¸• amuggarapÄ• á¹‡ino ||

<89> á¹• 21 ``nÄ• sÄ• ya vinivijjhitvÄ• , naá¹…guá¹-á¹-he piá¹-á¹-hikaá¹‡á¹-ake.

kÄ• je Ä• ropayitvÄ• na, bhojaputtÄ• hariá¹ƒsu maâ€™â€™ nti ||

tattha __bhojaputtÄ• _ti luddaputtÄ• . __kharÄ• _ti kakkhaá¸·Ä• , pharusakÄ• yavacÄ«kam
dÄ• ruá¹‡Ä• , ghoramÄ• nasÄ• . __akÄ• ruá¹‡Ä• _ti nikkaruá¹‡Ä• . __daá¹‡á¸• amuggarap
caturassadaá¹‡á¸• ahatthÄ• . __nÄ• sÄ• ya vinivijjhitvÄ• _ti rajjukaá¹ƒ pavesetuá¹ƒ sukhum
vijjhitvÄ• . __naá¹…guá¹-á¹-he piá¹-á¹-hikaá¹‡á¹-ake_ti naá¹…guá¹-á¹-happadese tattha tatt
piá¹-á¹-hikaá¹‡á¹-akasamÄ«pe ca vinivijjhitvÄ• ti sambandho. __kÄ• je Ä• ropayitvÄ• nÄ• _t
vinivijjhitvÄ• baddhesu aá¹-á¹-hasu vettalatÄ• maá¹‡á¸• alesu \Ee 178/ ekekasmiá¹ƒ ovijjhit
kÄ• jaá¹ƒ dve dve bhojaputtÄ• attano attano khandhaá¹ƒ Ä• ropetvÄ• .

<90> __sasÄ• garantaá¹ƒ pathavi_nti samuddapariyantaá¹ƒ mahÄ• pathaviá¹ƒ. __sakÄ• na
saddhiá¹ƒ kÄ• nanehi pabbatehi cÄ• ti sakÄ• nanaá¹ƒ sapabbataÃ±ca. __nÄ• sÄ• vÄ• tena
__icchamÄ• no_ icchanto kujjhitvÄ• nÄ• sÄ• vÄ• taá¹ƒ vissajjeyyaá¹ƒ, samuddapariyantaá
imaá¹ƒ mahÄ• pathaviá¹ƒ jhÄ• peyyaá¹ƒ, saha nÄ• sÄ• vÄ• tavissajjanena chÄ• rikaá¹ƒ kar

mayhaá¹ƒ Ä• nubhÄ• vo.

<91> evaá¹ƒ santepi __sÅ«lehi vinivijjhante, koá¹-á¹-ayantepi sattibhi. bhojaputte na kuppÄ
dubbalabhÄ• vakaraá¹‡atthaá¹ƒ vettalatÄ• pavesanatthaÃ±ca sÄ• radÄ• rÅ«hi tacchetvÄ•
aá¹-á¹-hasu á¹-hÄ• nesu vijjhantepi dubbalabhÄ• vakaraá¹‡atthaá¹ƒ tikhiá¹‡Ä• hi sattÄ«hi ta
koá¹-á¹-ayantepi bhojaputtÄ• naá¹ƒ luddÄ• naá¹ƒ na kuppÄ• mi. __esÄ• me sÄ«lapÄ• ram
tathÄ• adhiá¹-á¹-hahantassa yÄ• me mayhaá¹ƒ sÄ«lakhaá¹‡á¸• abhayena tesaá¹ƒ \Be 173
ekanteneva jÄ«vitanirapekkhabhÄ• vena pavattÄ• mayhaá¹ƒ sÄ«lapÄ• ramÄ«, sÄ«lavasen

tathÄ• pana bodhisatte tehi nÄ«yamÄ• ne mithilanagaravÄ• sÄ« Ä• á¸·Ä• ro nÄ• ma kuá¹-
Ä• dÄ• ya sukhayÄ• nake nisÄ«ditvÄ• gacchanto te bhojaputte mahÄ• sattaá¹ƒ harante dis
uppÄ• detvÄ• te ludde pucchi --- ``kissÄ• yaá¹ƒ nÄ• go nÄ«yati, netvÄ• cimaá¹ƒ kiá¹ƒ karis
``imassa nÄ• gassa maá¹ƒsaá¹ƒ sÄ• duÃ±ca muduÃ±ca thÅ«laÃ±ca pacitvÄ• khÄ• dissÄ•
tesaá¹ƒ soá¸·asavÄ• hagoá¹‡e pasataá¹ƒ pasataá¹ƒ suvaá¹‡á¹‡amÄ• sake sabbesaá¹ƒ niv
bhariyÄ• nampi tesaá¹ƒ vatthÄ• bharaá¹‡Ä• ni datvÄ• ``sammÄ• , ayaá¹ƒ mahÄ• nubhÄ• v
sÄ«laguá¹‡ena tumhÄ• kaá¹ƒ na dubbhi, imaá¹ƒ kilamantehi bahuá¹ƒ tumhehi apuÃ±Ã±aá¹
vissajjethÄ• â€™â€™ ti Ä• ha. te ``ayaá¹ƒ amhÄ• kaá¹ƒ manÄ• po bhakkho, bahÅ« ca no u
tava vacanaá¹ƒ amhehi pÅ«jetabbaá¹ƒ, tasmÄ• \Ee 179/ imaá¹ƒ nÄ• gaá¹ƒ vissajjessÄ• m
mahÄ• sattaá¹ƒ bhÅ«miyaá¹ƒ nipajjÄ• petvÄ• attano kakkhaá¸·atÄ• ya tÄ• kaá¹‡á¹-akÄ• c
kÄ• á¸·avettalatÄ• koá¹-iyaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hituá¹ƒ Ä• rabhiá¹ƒsu.

atha so nÄ• garÄ• jÄ• naá¹ƒ kilamantaá¹ƒ disvÄ• akilamentova asinÄ• latÄ• chinditvÄ• c
kaá¹‡á¹‡avedhato paá¹-iharaá¹‡aniyÄ• mena adukkhÄ• pento saá¹‡ikaá¹ƒ nÄ«hari. tasmiá¹
yaá¹ƒ bandhanaá¹ƒ tassa natthuto pavesetvÄ• paá¹-imukkaá¹ƒ, taá¹ƒ bandhanaá¹ƒ saá¹‡ik
mahÄ• satto muhuttaá¹ƒ pÄ• cÄ«nÄ• bhimukho gantvÄ• assupuá¹‡á¹‡ehi nettehi Ä• á¸·Ä•
gantvÄ• ``urago dubbalo, matakÄ• le gahetvÄ• va naá¹ƒ gamissÄ• mÄ• â€™â€™ ti nilÄ«yi
aÃ±jaliá¹ƒ paggayha ``gaccheva kho tvaá¹ƒ, mahÄ• nÄ• ga, mÄ• taá¹ƒ luddÄ• puna gahes
taá¹ƒ nÄ• gaá¹ƒ anugantvÄ• nivatti.

bodhisatto nÄ• gabhavanaá¹ƒ gantvÄ• tattha papaÃ±caá¹ƒ akatvÄ• mahantena parivÄ• re
upasaá¹…kamitvÄ• nÄ• gabhavanassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• taá¹ƒ tattha netvÄ• tÄ«hi
mahantamassa yasaá¹ƒ datvÄ• dibbehi kÄ• mehi santappesi. Ä• á¸·Ä• ro nÄ• gabhavane e
174/ kÄ• me paribhuÃ±jitvÄ• ``icchÄ• mahaá¹ƒ, samma, pabbajituâ€™â€™ nti nÄ• garÄ• j
pabbajitaparikkhÄ• re gahetvÄ• tato nikkhamitvÄ• himavantappadesaá¹ƒ gantvÄ• pabbaji
vasitvÄ• aparabhÄ• ge cÄ• rikaá¹ƒ caranto bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã
Ä• cÄ• rasampattiá¹ƒ nissÄ• ya pasannena ``tvaá¹ƒ uá¸·Ä• rabhogÄ• maÃ±Ã±e kulÄ• pab
pabbajitosÄ«â€™â€™ ti puá¹-á¹-ho attano pabbajjÄ• kÄ• raá¹‡aá¹ƒ kathento luddÄ• naá¹ƒ
vissajjÄ• panaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• cikkhitvÄ• ---

``diá¹-á¹-hÄ• mayÄ• mÄ• nusakÄ• pi kÄ• mÄ• , asassatÄ• vipariá¹‡Ä• madhammÄ• .

Ä• dÄ«navaá¹ƒ \Ee 180/ kÄ• maguá¹‡esu disvÄ• , saddhÄ• yahaá¹ƒ pabbajitomhi, rÄ• ja ||

``dumapphalÄ• nÄ«va \Ne 165/ patanti mÄ• á¹‡avÄ• , daharÄ• ca vuddhÄ• ca sarÄ«rabhe

etampi disvÄ• pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyoâ€™â€™ ti

imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desesi.

taá¹ƒ sutvÄ• rÄ• jÄ• ---

``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacintino.

nÄ• gaÃ±ca sutvÄ• na tavaÃ±caá¸·Ä• ra, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™

Ä• ha.

athassa tÄ• paso ---

``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacintino.

nÄ• gaÃ±ca sutvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™ ti ||

evaá¹ƒ \Be 175/ dhammaá¹ƒ desetvÄ• tattheva cattÄ• ro vassÄ• namÄ• se vasitvÄ• puna
yÄ• vajÄ«vaá¹ƒ cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• brahmalokÅ«pago ahosi. bodhisatto
uposathavÄ• saá¹ƒ vasitvÄ• saggapuraá¹ƒ pÅ«resi. sopi rÄ• jÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä•

tadÄ• Ä• á¸·Ä• ro sÄ• riputtatthero ahosi, bÄ• rÄ• á¹‡asirÄ• jÄ• Ä• nandatthero, saá¹…kh
lokanÄ• tho.

tassa sarÄ«rapariccÄ• go dÄ• napÄ• ramÄ«, tathÄ• rÅ«penapi visatejena samannÄ• gatas
sati sÄ«lassa abhinnatÄ• sÄ«lapÄ• ramÄ«, devabhogasampattisadisaá¹ƒ bhogaá¹ƒ pahÄ•
nikkhamitvÄ• samaá¹‡adhammakaraá¹‡aá¹ƒ nekkhammapÄ• ramÄ«, ``dÄ• nÄ• diatthaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti \Ne 166/ saá¹ƒvidahanaá¹ƒ paÃ±Ã±Ä• pÄ• ramÄ«, kÄ• mavitakkav
adhivÄ• sanavÄ«riyaÃ±ca vÄ«riyapÄ• ramÄ«, adhivÄ• sanakhanti khantipÄ• ramÄ«, saccas

acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ \Ee 181/ adhiá¹-á¹-hÄ• napÄ• ramÄ«, bhojaputte u
mettÄ• nuddayabhÄ• vo mettÄ• pÄ• ramÄ«, vedanÄ• ya sattasaá¹…khÄ• rakatavippakÄ• r
upekkhÄ• pÄ• ramÄ«ti evaá¹ƒ dasa pÄ• ramiyo labbhanti. sÄ«lapÄ• ramÄ« pana atisayavat
Ä• ruá¸·hÄ• . tathÄ• idha bodhisattassa guá¹‡Ä• nubhÄ• vÄ• ``yojanasatike nÄ• gabhavar
__bhÅ«ridattacariyÄ• yaá¹ƒ_ (Cp 2.11 Ä• dayo) vuttanayeneva yathÄ• rahaá¹ƒ vibhÄ• vetal

saá¹…khapÄ• lacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__ete_ti ye hatthinÄ• gacariyÄ• dayo imasmiá¹ƒ vagge niddiá¹-á¹-hÄ• anantaragÄ• thÄ• ya
bhÅ«ridattoâ€™â€™ tiÄ• dinÄ• uddÄ• navasena saá¹…gahetvÄ• dassitÄ• __nava_ cariy
sÄ«lapÄ• ramipÅ«raá¹‡avasena pavattiyÄ• sÄ«laá¹ƒ balaá¹ƒ etesanti __sÄ«labalÄ• _. sÄ«
paramatthapÄ• ramibhÅ«tassa parikkharaá¹‡ato santÄ• nassa ca paribhÄ• vanÄ• vasena a
__parikkhÄ• rÄ• _. ukkaá¹ƒsagatÄ• ya sÄ«laparamatthapÄ• ramiyÄ• asampuá¹‡á¹‡attÄ• p
nippadesoti __padesikÄ• _ sappadesÄ• . kasmÄ• ti ce? Ä• ha __ ``jÄ«vitaá¹ƒ parirakkhitvÄ•
anurakkhisaâ€™â€™ _nti, yasmÄ• etesu __hatthinÄ• gacariyÄ• dÄ«su_ (Cp 2.1 Ä• dayo)
ekadesena \Be 176/ parirakkhitvÄ• va sÄ«lÄ• ni anurakkhiá¹ƒ, jÄ«vitaá¹ƒ na sabbathÄ• par
pana __saá¹…khapÄ• lassa me sato sabbakÄ• lampi jÄ«vitaá¹ƒ yassa kassaci niyyattaá¹ƒ,
saá¹…khapÄ• lanÄ• garÄ• jassa pana me mahÄ• nubhÄ• vassa uggavisatejassa sato samÄ
samÄ• game tato pubbepi pacchÄ• pi sato evaá¹ƒ puggalavibhÄ• gaá¹ƒ akatvÄ• yassa kas
sÄ«lÄ• nurakkhaá¹‡atthameva jÄ«vitaá¹ƒ ekaá¹ƒseneva __niyyattaá¹ƒ_ nÄ«yÄ• titaá¹ƒ dÄ•
__tasmÄ• sÄ• sÄ«lapÄ• ramÄ«_ti yasmÄ• cetadevaá¹ƒ, tasmÄ• tena kÄ• raá¹‡ena sÄ•
pattÄ• mayhaá¹ƒ sÄ«lapÄ• ramÄ«ti dassetÄ«ti.

paramatthadÄ«paniyÄ• cariyÄ• piá¹-akasaá¹ƒvaá¹‡á¹‡anÄ• ya

dasavidhacariyÄ• saá¹…gahassa visesato

sÄ«lapÄ• ramivibhÄ• vanassa

dutiyavaggassa atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yudhaÃ±jayavaggo

1. yudhaÃ±jayacariyÄ• vaá¹‡á¹‡anÄ•

<1> tatiyavaggassa \Be 177/ \Ne 167/ \Ee 182/ paá¹-hame __amitayaso_ti aparimitaparivÄ•
__rÄ• japutto yudhaÃ±jayo_ti rammanagare sabbadattassa nÄ• ma raÃ±Ã±o putto nÄ• mer

ayaÃ±hi bÄ• rÄ• á¹‡asÄ« __udayajÄ• take_ (J I 11.37 Ä• dayo) __surundhananagaraá¹ƒ_
__cÅ«á¸·asutasomajÄ• take_ (J II 17.195 Ä• dayo) __ sudassanaá¹ƒ_ nÄ• ma, __soá¹‡ana
Ä• dayo) __brahmavaá¸• á¸• hanaá¹ƒ_ nÄ• ma, __khaá¹‡á¸• ahÄ• lajÄ• take_ (J II 22.982 Ä
imasmiá¹ƒ pana __yudhaÃ±jayajÄ• take_ (J I 11.73 Ä• dayo) __rammanagaraá¹ƒ_ nÄ• ma
nÄ• maá¹ƒ parivattati. tena vuttaá¹ƒ --- ``rÄ• japuttoti rammanagare sabbadattassa nÄ• ma
tassa pana raÃ±Ã±o puttasahassaá¹ƒ ahosi. bodhisatto jeá¹-á¹-haputto, tassa rÄ• jÄ• upara
heá¹-á¹-hÄ• vuttanayeneva divase divase mahÄ• dÄ• naá¹ƒ pavattesi. evaá¹ƒ gacchante kA
ekadivasaá¹ƒ pÄ• tova rathavaraá¹ƒ abhiruhitvÄ• mahantena sirivibhavena uyyÄ• nakÄ«á¸
rukkhaggatiá¹‡aggasÄ• khaggamakkaá¹-akasuttajÄ• lÄ• dÄ«su muttÄ• jÄ• lÄ• kÄ• rena lag
sÄ• rathi, kiá¹ƒ nÄ• metaâ€™â€™ nti pucchitvÄ• ``ete, deva, himasamaye patanakaussÄ•
sutvÄ• divasabhÄ• gaá¹ƒ uyyÄ• ne kÄ«á¸·itvÄ• sÄ• yanhakÄ• le paccÄ• gacchanto te adis
te ussÄ• vabindÅ«, na te idÄ• ni passÄ• mÄ«â€™â€™ ti pucchitvÄ• ``deva, sÅ«riye uggac
bhijjitvÄ• vilayaá¹ƒ gacchantÄ«â€™â€™ ti sutvÄ• ``yathÄ• ime uppajjitvÄ• bhijjanti, evaá
sattÄ• naá¹ƒ jÄ«vitasaá¹…khÄ• rÄ• pi tiá¹‡agge ussÄ• vabindusadisÄ• va, tasmÄ• mayÄ•
apÄ«á¸·iteneva mÄ• tÄ• pitaro Ä• pucchitvÄ• pabbajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ussÄ• v
katvÄ• Ä• ditte viya tayo bhave passanto attano gehaá¹ƒ Ä• gantvÄ• alaá¹…katapaá¹-iyatt
nisinnassa pitu santikameva gantvÄ• pitaraá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hito pabbajjaá¹ƒ

``ussÄ• vabinduá¹ƒ \Be 178/ \Ne 168/ sÅ«riyÄ• tape, patitaá¹ƒ disvÄ• na saá¹ƒvijiá¹ƒ ||

<2> á¹• 21 ``taÃ±Ã±evÄ• dhipatiá¹ƒ katvÄ• , saá¹ƒvegamanubrÅ«hayiá¹ƒ.

mÄ• tÄ• pitÅ« ca vanditvÄ• , pabbajjamanuyÄ• cahaâ€™â€™ nti ||

tattha __sÅ«riyÄ• tape_ti sÅ«riyÄ• tapahetu, sÅ«riyarasmisamphassanimittaá¹ƒ. ``sÅ«riyÄ•
pÄ• á¹-ho. __patitaá¹ƒ disvÄ• nÄ• _ti vinaá¹-á¹-haá¹ƒ passitvÄ• , pubbe rukkhaggÄ• dÄ«su
laggaá¹ƒ hutvÄ• dissamÄ• naá¹ƒ sÅ«riyarasmisamphassena vinaá¹-á¹-haá¹ƒ paÃ±Ã±Ä• ca
__saá¹ƒviji_nti yathÄ• etÄ• ni, evaá¹ƒ sattÄ• naá¹ƒ jÄ«vitÄ• nipi lahuá¹ƒ lahuá¹ƒ bhijjamÄ•
aniccatÄ• manasikÄ• ravasena saá¹ƒvegamÄ• pajjiá¹ƒ.

__taÃ±Ã±evÄ• dhipatiá¹ƒ katvÄ• , saá¹ƒvegamanubrÅ«hayi_nti taÃ±Ã±eva ussÄ• vabindÅ«
mukhaá¹ƒ pubbaá¹…gamaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• tatheva sabbasaá¹…khÄ• rÄ• naá¹ƒ
parittakÄ• lataá¹ƒ manasikaronto ekavÄ• raá¹ƒ uppannaá¹ƒ saá¹ƒvegaá¹ƒ punappunaá¹ƒ up
anuvaá¸• á¸• hesiá¹ƒ. __pabbajjamanuyÄ• caha_nti ``tiá¹‡agge ussÄ• vabindÅ« viya na cira
jÄ«vite mayÄ• byÄ• dhijarÄ• maraá¹‡ehi anabhibhÅ«teneva pabbajitvÄ• yattha etÄ• ni na
mahÄ• nibbÄ• naá¹ƒ gavesitabbaâ€™â€™ nti cintetvÄ• mÄ• tÄ• pitaro upasaá¹…kamitvÄ•
anujÄ• nÄ• thÄ• â€™â€™ ti te ahaá¹ƒ pabbajjaá¹ƒ yÄ• ciá¹ƒ. evaá¹ƒ mahÄ• sattena pabba

mahantaá¹ƒ kolÄ• halamahosi --- ``uparÄ• jÄ• kira yudhaÃ±jayo pabbajitukÄ• moâ€™â€™

tena ca samayena kÄ• siraá¹-á¹-havÄ• sino rÄ• jÄ• naá¹ƒ daá¹-á¹-huá¹ƒ Ä• gantvÄ• ramm
sannipatiá¹ƒsu. iti sapariso rÄ• jÄ• negamÄ• ceva jÄ• napadÄ• ca bodhisattassa mÄ• tÄ•
mahÄ• sattaá¹ƒ ``mÄ• kho tvaá¹ƒ, tÄ• ta kumÄ• ra, pabbajÄ«â€™â€™ ti nivÄ• resuá¹ƒ. tat
Å«naá¹ƒ, ahaá¹ƒ te paripÅ«rayÄ• mi, ajjeva rajjaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ ti Ä• ha. tass

``mÄ• maá¹ƒ deva nivÄ• rehi, pabbajantaá¹ƒ rathesabha.

mÄ• haá¹ƒ kÄ• mehi sammatto, jarÄ• ya vasamanvagÅ«â€™â€™ ti || (J I 11.77) ---

attano \Be 179/ pabbajjÄ• chandameva vatvÄ• taá¹ƒ sutvÄ• saddhiá¹ƒ orodhehi mÄ• tuyÄ•

``ussÄ• vova \Ne 169/ tiá¹‡aggamhi, sÅ«riyuggamanaá¹ƒ pati.

evamÄ• yu manussÄ• naá¹ƒ, mÄ• maá¹ƒ amma nivÄ• rayÄ• â€™â€™ ti || (J I 11.79) ---

attano pabbajjÄ• kÄ• raá¹‡aá¹ƒ kathetvÄ• nÄ• nappakÄ• raá¹ƒ tehi yÄ• ciyamÄ• nopi
abhisaá¹ƒvaá¸• á¸• hamÄ• nasaá¹ƒvegattÄ• anosakkitamÄ• naso piyatare mahati Ã±Ä• tip
rÄ• jissariye ca nirapekkhacitto pabbaji. tena vuttaá¹ƒ ---

<3> á¹• 21 ``yÄ• canti maá¹ƒ paÃ±jalikÄ• , sanegamÄ• saraá¹-á¹-hakÄ• .

ajjeva putta paá¹-ipajja, iddhaá¹ƒ phÄ«taá¹ƒ mahÄ• mahiá¹ƒ ||

<4> á¹• 21 ``sarÄ• jake sahorodhe, sanegame saraá¹-á¹-hake.

karuá¹‡aá¹ƒ paridevante, anapekkho pariccajiâ€™â€™ nti ||

tattha __paÃ±jalikÄ• _ti paggahitaaÃ±jalikÄ• . __sanegamÄ• saraá¹-á¹-hakÄ• _ti negameh
ca saddhiá¹ƒ sabbe rÄ• japurisÄ• ``mÄ• kho, tvaá¹ƒ deva, pabbajÄ«â€™â€™ ti maá¹ƒ yÄ•
__ajjeva putta paá¹-ipajja, _ gÄ• manigamarÄ• jadhÄ• niabhivuddhiyÄ• vepullappattiyÄ• ca
vibhavasÄ• rasampattiyÄ• sassÄ• dinipphattiyÄ• ca, __phÄ«taá¹ƒ_ imaá¹ƒ __mahÄ• mahi
ussÄ• petvÄ• rajjaá¹ƒ kÄ• rehÄ«ti yÄ• canti. evaá¹ƒ pana saha raÃ±Ã±Ä• ti __sarÄ• jake, _
sanegame saraá¹-á¹-hake_ mahÄ• jane yathÄ• suá¹‡antÄ• nampi pageva passantÄ• naá¹ƒ
evaá¹ƒ __karuá¹‡aá¹ƒ paridevante_ tattha tattha __anapekkho_ alaggacitto ``ahaá¹ƒ tadÄ•
dasseti.

5-6__._ idÄ• ni \Ee 185/ yadatthaá¹ƒ cakkavattisirisadisaá¹ƒ rajjasiriá¹ƒ piyatare Ã±Ä• tiban
siniddhaá¹ƒ pariggahaparijanaá¹ƒ lokÄ• bhimataá¹ƒ mahantaá¹ƒ yasaÃ±ca nirapekkho paric
gÄ• thÄ• abhÄ• si.

tattha __kevala_nti anavasesaá¹ƒ itthÄ• gÄ• raá¹ƒ samuddapariyantaÃ±ca pathaviá¹ƒ pabb
cajamÄ• no evaá¹ƒ me sammÄ• sambodhi sakkÄ• adhigantunti __bodhiyÄ• yeva kÄ• raá¹‡
tattha Ä«sakaá¹ƒ laggaá¹ƒ janesinti attho. __tasmÄ• _ti yasmÄ• mÄ• tÄ• pitaro taÃ±ca mah
na dessaá¹ƒ_ \Be 180/, piyameva, tato pana sataguá¹‡ena sahassaguá¹‡ena satasahassag
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva mayhaá¹ƒ piyataraá¹ƒ, tasmÄ• mÄ• tÄ• dÄ«hi saddhiá¹ƒ
__pariccaji_nti.

tadetaá¹ƒ \Ne 170/ sabbaá¹ƒ pariccajitvÄ• pabbajjÄ• ya mahÄ• satte nikkhamante tassa ka
yudhiá¹-á¹-hilakumÄ• ro nÄ• ma pitaraá¹ƒ vanditvÄ• pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• bodhis
ubhopi nagarÄ• nikkhamma mahÄ• janaá¹ƒ nivattetvÄ• himavantaá¹ƒ pavisitvÄ• manoram
katvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• vanamÅ«laphalÄ•
brahmalokaparÄ• yanÄ• ahesuá¹ƒ. tenÄ• ha bhagavÄ• ---

``ubho kumÄ• rÄ• pabbajitÄ• , yudhaÃ±jayo yudhiá¹-á¹-hilo.

pahÄ• ya mÄ• tÄ• pitaro, saá¹…gaá¹ƒ chetvÄ• na maccunoâ€™â€™ ti || (J I 11.83).

tattha __saá¹…gaá¹ƒ chetvÄ• na maccuno_ti maccumÄ• rassa sahakÄ• rikÄ• raá¹‡abhÅ«t
rÄ• gadosamohasaá¹…gaá¹ƒ vikkhambhanavasena chinditvÄ• ubhopi pabbajitÄ• ti.

tadÄ• mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ, yudhiá¹-á¹-hilakumÄ• ro Ä• nandatth

tassa pabbajjato pubbe pavattitamahÄ• dÄ• nÄ• ni ceva rajjÄ• dipariccÄ• go ca dÄ• napÄ•
sÄ«lapÄ• ramÄ«, pabbajjÄ• ca jhÄ• nÄ• dhigamo ca nekkhammapÄ• ramÄ«, aniccato man
abhiÃ±Ã±Ä• dhigamapariyosÄ• nÄ• paÃ±Ã±Ä• dÄ• nÄ• dÄ«naá¹ƒ upakÄ• rÄ• nupakÄ• ra
paÃ±Ã±Ä• pÄ• ramÄ«, sabbattha tadatthasÄ• dhanaá¹ƒ vÄ«riyaá¹ƒ vÄ«riyapÄ• ramÄ« \Ee
adhivÄ• sanakhanti ca khantipÄ• ramÄ«, paá¹-iÃ±Ã±Ä• ya avisaá¹ƒvÄ• danaá¹ƒ saccapÄ• r
acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramÄ«, sabbasattesu hitacitta
mettÄ• brahmavihÄ• ravasena ca mettÄ• pÄ• ramÄ«, sattasaá¹…khÄ• rakatavippakÄ• raup
upekkhÄ• brahmavihÄ• ravasena ca upekkhÄ• pÄ• ramÄ«ti dasa pÄ• ramiyo labbhanti. vise
veditabbÄ• . tathÄ• __akitticariyÄ• yaá¹ƒ_ viya idhÄ• pi mahÄ• purisassa acchariyaguá¹‡Ä•
niddhÄ• retabbÄ• . tena vuccati ``evaá¹ƒ acchariyÄ• hete, abbhutÄ• ca mahesino ... pe ...
anudhammatoâ€™â€™ ti.

yudhaÃ±jayacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. somanassacariyÄ• vaá¹‡á¹‡anÄ•

<7> dutiye \Be 181/ \Ne 171/ __indapatthe puruttame_ti evaá¹ƒnÄ• make nagaravare. __kÄ
mÄ• tÄ• pituÄ• dÄ«hi ``aho vata eko putto uppajjeyyÄ• â€™â€™ ti evaá¹ƒ cirakÄ• le patthit
__somanassoti vissuto_ti ``somanassoâ€™â€™ ti evaá¹ƒ pakÄ• sanÄ• mo.

<8> __sÄ«lavÄ• _ti dasakusalakammapathasÄ«lena ceva Ä• cÄ• rasÄ«lena ca samannÄ•
saddhÄ• bÄ• husaccÄ• diguá¹‡ehi upeto, paripuá¹‡á¹‡o vÄ• . __kalyÄ• á¹‡apaá¹-ibhÄ• nav
taá¹ƒtaá¹ƒitikattabbasÄ• dhanena upÄ• yakosallasaá¹…khÄ• tena ca sundarena paá¹-ibhÄ•
__vuá¸• á¸• hÄ• pacÄ• yÄ«_ti mÄ• tÄ• pitaro kule jeá¹-á¹-hÄ• ti evaá¹ƒ ye jÄ• tivuá¸• á¸• hÄ
vuá¸• á¸• hÄ• , tesaá¹ƒ apacÄ• yanasÄ«lo. __hirÄ«mÄ• _ti pÄ• pajigucchanalakkhaá¹‡Ä• y
__saá¹…gahesu ca kovido_ti dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• te
yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ saá¹…gaá¹‡hanesu kusalo. evarÅ«po reá¹‡ussa nÄ• ma kurur
vissuto yadÄ• homÄ«ti sambandho.

<9> __tassa raÃ±Ã±o patikaro_ti tena kururÄ• jena pati abhikkhaá¹‡aá¹ƒ upakattabbabhÄ•
__kuhakatÄ• paso_ti asantaguá¹‡asambhÄ• vanalakkhaá¹‡ena kohaÃ±Ã±ena \Ee 187/ jÄ«
tassa raÃ±Ã±o sakkÄ• tabbo ahosi. __Ä• rÄ• ma_nti phalÄ• rÄ• maá¹ƒ, yattha
eá¸·Ä• lukalÄ• bukumbhaá¹‡á¸• atipusÄ• divalliphalÄ• ni ceva taá¹‡á¸• uleyyakÄ• disÄ• kaÃ
__mÄ• lÄ• vaccha_nti jÄ• tiatimuttakÄ• dipupphagacchaá¹ƒ, tena pupphÄ• rÄ• maá¹ƒ dass
tattha mÄ• lÄ• vacchaÃ±ca yathÄ• vuttaphalavacchaÃ±ca ropetvÄ• tato laddhadhanaá¹ƒ s
__jÄ«vatÄ«_ti attho veditabbo.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- tadÄ• mahÄ• rakkhito nÄ• ma tÄ• paso paÃ±casatatÄ• p
vasitvÄ• loá¹‡ambilasevanatthÄ• ya janapadacÄ• rikaá¹ƒ caranto indapatthanagaraá¹ƒ pat
sapariso piá¹‡á¸• Ä• ya \Be 182/ caranto rÄ• jadvÄ• raá¹ƒ pÄ• puá¹‡i. rÄ• jÄ• isigaá¹‡aá¹ƒ
pasanno alaá¹…katamahÄ• tale nisÄ«dÄ• petvÄ• paá¹‡Ä«tenÄ• hÄ• rena parivisitvÄ• ``bh
mama uyyÄ• neyeva vasathÄ• â€™â€™ ti vatvÄ• tehi saddhiá¹ƒ uyyÄ• naá¹ƒ gantvÄ• vas
pabbajitaparikkhÄ• re datvÄ• nikkhami. tato paá¹-á¹-hÄ• ya sabbepi te rÄ• janivesane bhuÃ

rÄ• jÄ• \Ne 172/ pana aputtako putte pattheti, puttÄ• nuppajjanti. vassÄ• rattaccayena ma
``himavantaá¹ƒ gamissÄ• mÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• raÃ±Ã±Ä• katasak
antarÄ• magge majjhanhikasamaye maggÄ• okkamma ekassa sandacchÄ• yassa rukkhas
tÄ• pasÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``rÄ• jÄ• aputtako, sÄ• dhu vatassa sace rÄ
labheyyÄ• â€™â€™ ti. mahÄ• rakkhito taá¹ƒ kathaá¹ƒ sutvÄ• ``bhavissati nu kho raÃ±Ã±o

upadhÄ• rento ``bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``mÄ• tumhe cintayittha, ajja paccÅ«sak
cavitvÄ• raÃ±Ã±o aggamahesiyÄ• kucchimhi nibbattissatÄ«â€™â€™ ti Ä• ha.

taá¹ƒ sutvÄ• eko kÅ«á¹-ajaá¹-ilo ``idÄ• ni rÄ• jakulÅ«pako bhavissÄ• mÄ«â€™â€™ ti cinte
gamanakÄ• le gilÄ• nÄ• layaá¹ƒ katvÄ• nipajjitvÄ• ``ehi gacchÄ• mÄ• â€™â€™ ti vutte ``n
mahÄ• rakkhito tassa nipannakÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``yadÄ• sakkosi, tadÄ• Ä• gaccheyy
Ä• dÄ• ya himavantameva gato. kuhako nivattitvÄ• vegena gantvÄ• rÄ• jadvÄ• re á¹-hatvÄ
upaá¹-á¹-hÄ• katÄ• paso Ä• gatoâ€™â€™ ti raÃ±Ã±o Ä• rocÄ• petvÄ• raÃ±Ã±Ä• vegena
paÃ±Ã±atte Ä• sane nisÄ«di. rÄ• jÄ• taá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno isÄ«naá¹ƒ Ä• r
``bhante, atikhippaá¹ƒ nivattittha, kenatthena Ä• gatatthÄ• â€™â€™ ti Ä• ha.

mahÄ• rÄ• ja, isigaá¹‡o sukhanisinno ``sÄ• dhu vatassa sace raÃ±Ã±o vaá¹ƒsÄ• nurakkha
ti kathaá¹ƒ samuá¹-á¹-hÄ• pesi. ahaá¹ƒ taá¹ƒ kathaá¹ƒ sutvÄ• ``bhavissati nu kho raÃ±Ã±o
ti dibbacakkhunÄ• olokento ``mahiddhiko devaputto cavitvÄ• aggamahesiyÄ• sudhammÄ•
nibbattissatÄ«â€™â€™ ti disvÄ• ``ajÄ• nantÄ• gabbhaá¹ƒ nÄ• seyyuá¹ƒ, Ä• cikkhissÄ• mi
tumhÄ• kaá¹ƒ kathanatthÄ• ya Ä• gato, kathitaá¹ƒ vo mayÄ• , gacchÄ• mahaâ€™â€™ nti. n
gantuâ€™â€™ nti haá¹-á¹-hatuá¹-á¹-ho pasannacitto kuhakatÄ• pasaá¹ƒ uyyÄ• naá¹ƒ netvÄ
saá¹ƒvidahitvÄ• adÄ• si. so tato paá¹-á¹-hÄ• ya rÄ• jakule bhuÃ±janto vasati, ``dibbacakkhu
nÄ• maá¹ƒ ahosi.

tadÄ• bodhisatto tÄ• vatiá¹ƒsabhavanato cavitvÄ• tattha paá¹-isandhiá¹ƒ gaá¹‡hi, jÄ• tass
nÄ• maggahaá¹‡adivase ``somanassoâ€™â€™ ti \Ee 189/ nÄ• maá¹ƒ kariá¹ƒsu. so kumÄ•
kuhakatÄ• pasopi uyyÄ• nassa ekapasse nÄ• nappakÄ• raá¹ƒ sÅ«peyyasÄ• kaÃ±ca phalav
paá¹‡á¹‡ikÄ• naá¹ƒ hatthe vikkiá¹‡anto dhanaá¹ƒ saá¹ƒharati. atha bodhisattassa sattavass
paccanto \Ne 173/ kupito. so ``tÄ• ta, dibbacakkhutÄ• pase mÄ• pamajjÄ• â€™â€™ ti kum
paccantaá¹ƒ vÅ«pasametuá¹ƒ gato.

10-13__._ athekadivasaá¹ƒ kumÄ• ro ``jaá¹-ilaá¹ƒ passissÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ g
ekaá¹ƒ gandhikakÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ubhohi hatthehi dve ghaa
sÄ• kavatthusmiá¹ƒ udakaá¹ƒ siÃ±cantaá¹ƒ disvÄ• ``ayaá¹ƒ kÅ«á¹-ajaá¹-ilo attano samaá¹‡
paá¹‡á¹‡ikakammaá¹ƒ karotÄ«â€™â€™ ti Ã±atvÄ• ``kiá¹ƒ karosi paá¹‡á¹‡ikagahapatikÄ• â
avanditvÄ• eva nikkhami.

kÅ«á¹-ajaá¹-ilo ``ayaá¹ƒ idÄ• neva evarÅ«po, pacchÄ• `ko jÄ• nÄ• ti kiá¹ƒ karissatÄ«â€™ t
nÄ• setuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• raÃ±Ã±o Ä• gamanakÄ• le pÄ• sÄ• á¹‡apha
pÄ• nÄ«yaghaá¹-aá¹ƒ bhinditvÄ• paá¹‡á¹‡asÄ• lÄ• ya tiá¹‡Ä• ni vikiritvÄ• sarÄ«raá¹ƒ teler
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• sasÄ«saá¹ƒ pÄ• rupitvÄ• mahÄ• dukkhappatto viya maÃ±c
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• nivesanaá¹ƒ apavisitvÄ• va ``mama sÄ• mikaá¹ƒ dibba

passissÄ• mÄ«â€™â€™ ti paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ gantvÄ• taá¹ƒ vippakÄ• raá¹ƒ disvÄ
anto pavisitvÄ• taá¹ƒ nipannakaá¹ƒ disvÄ• pÄ• de parimajjanto pucchi --- ``kena, tvaá¹ƒ bh
viheá¹-hito, kamajja yamalokaá¹ƒ nemi, taá¹ƒ me sÄ«ghaá¹ƒ Ä• cikkhÄ• â€™â€™ ti.

taá¹ƒ \Be 184/ sutvÄ• kÅ«á¹-ajaá¹-ilo nitthunanto uá¹-á¹-hÄ• ya diá¹-á¹-ho, \Ee 190/ mahÄ•
passitvÄ• tayi vissÄ• sena ahaá¹ƒ imaá¹ƒ vippakÄ• raá¹ƒ patto, tava puttenamhi evaá¹ƒ vih
sutvÄ• rÄ• jÄ• coraghÄ• take Ä• á¹‡Ä• pesi --- ``gacchatha kumÄ• rassa sÄ«saá¹ƒ chindit
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• rathiyÄ• rathiyaá¹ƒ vikirathÄ• â€™â€™ ti. te mÄ
attano aá¹…ke nisÄ«dÄ• pitaá¹ƒ kumÄ• raá¹ƒ Ä• kaá¸• á¸• hiá¹ƒsu --- ``raÃ±Ã±Ä• te vadho
maraá¹‡abhayatajjito mÄ• tu aá¹…kato vuá¹-á¹-hÄ• ya --- ``raÃ±Ã±o maá¹ƒ dassetha, santi
Ä• ha. te kumÄ• rassa vacanaá¹ƒ sutvÄ• mÄ• retuá¹ƒ avisahantÄ• goá¹‡aá¹ƒ viya rajjuyÄ•
raÃ±Ã±o dassesuá¹ƒ. tena vuttaá¹ƒ __ ``tamahaá¹ƒ disvÄ• na kuhakaâ€™â€™ _ntiÄ• di.

tattha __thusarÄ• siá¹ƒva ataá¹‡á¸• ula_nti taá¹‡á¸• ulakaá¹‡ehi virahitaá¹ƒ thusarÄ• siá¹ƒ v
rukkhaá¹ƒ viya, __anto_ mahÄ• __susiraá¹ƒ. kadaliá¹ƒva asÄ• rakaá¹ƒ_ sÄ«lÄ• disÄ• rarah
disvÄ• natthi imassa sataá¹ƒ sÄ• dhÅ«naá¹ƒ jhÄ• nÄ• didhammo. kasmÄ• ? __sÄ• maÃ±Ã
sÄ«lamattatopi __apagato_ parihÄ«no \Ne 174/ ayaá¹ƒ, tathÄ• hi ayaá¹ƒ __hirÄ«sukkadha
pajahitahirisaá¹…khÄ• tasukkadhammo. __jÄ«vitavuttikÄ• raá¹‡Ä• _ti ``kevalaá¹ƒ jÄ«vitass
tÄ• pasaliá¹…gena caratÄ«â€™â€™ ti cintesinti dasseti. __parantihÄ«_ti paranto paccanto
atthÄ«ti parantino, sÄ«mantarikavÄ• sino. tehi parantÄ«hi aá¹-avikehi paccantadeso khobhi
paccantakopaá¹ƒ nisedhetuá¹ƒ vÅ«pasametuá¹ƒ gacchanto mama pitÄ• kururÄ• jÄ• ``tÄ•
sÄ• mikaá¹ƒ __uggatÄ• panaá¹ƒ_ ghoratapaá¹ƒ paramasantindriyaá¹ƒ __jaá¹-ilaá¹ƒ mÄ• pa
sabbakÄ• madado, tasmÄ• __yadicchakaá¹ƒ_ cittaruciyaá¹ƒ tassa cittÄ• nukÅ«laá¹ƒ __pav
ti tadÄ• maá¹ƒ anusÄ• sÄ«ti dasseti.

<14> __tamahaá¹ƒ gantvÄ• nupaá¹-á¹-hÄ• na_nti pitu vacanaá¹ƒ anatikkanto taá¹ƒ kÅ«á¹-a
upaá¹-á¹-hÄ• natthaá¹ƒ gantvÄ• taá¹ƒ sÄ• kavatthusmiá¹ƒ udakaá¹ƒ Ä• siÃ±cantaá¹ƒ disvÄ
nti ca Ã±atvÄ• __kacci te, gahapati, kusala_nti, gahapati, \Ee 191/ te sarÄ«rassa kacci kusa
tathÄ• hi sÄ• kavatthusmiá¹ƒ udakaá¹ƒ Ä• siÃ±casi. kiá¹ƒ vÄ• tava hiraÃ±Ã±aá¹ƒ vÄ• suv
__Ä• harÄ«yatu, _ tathÄ• hi paá¹‡á¹‡ikavuttiá¹ƒ anutiá¹-á¹-hasÄ«ti idaá¹ƒ vacanaá¹ƒ abhÄ•

<15> __tena_ \Be 185/ __so kupito Ä• sÄ«_ti tena mayÄ• vuttagahapativÄ• dena so mÄ• n
kuhako mayhaá¹ƒ kupito kuddho ahosi. kuddho ca samÄ• no __ ``ghÄ• tÄ• pemi tuvaá¹ƒ ajj
pabbÄ• jayÄ• mi vÄ• â€™â€™ _ti Ä• ha.

tattha __tuvaá¹ƒ ajjÄ• _ti, tvaá¹ƒ ajja, idÄ• niyeva raÃ±Ã±o Ä• gatakÄ• leti attho.

<16> __nisedhayitvÄ• paccanta_nti paccantaá¹ƒ vÅ«pasametvÄ• nagaraá¹ƒ apaviá¹-á¹-h

uyyÄ• naá¹ƒ gantvÄ• __kuhakaá¹ƒ_ kuhakatÄ• pasaá¹ƒ __kacci te, bhante, khamanÄ«yaá
kumÄ• rena te sammÄ• no pavattito ahosi.

<17> __kumÄ• ro yathÄ• nÄ• siyo_ti yathÄ• kumÄ• ro nÄ• siyo nÄ• setabbo ghÄ• tÄ• pet
raÃ±Ã±o Ä• cikkhi. __Ä• á¹‡Ä• pesÄ«_ti mayhaá¹ƒ sÄ• mike imasmiá¹ƒ dibbacakkhutÄ• pa
nipphajjati, tasmÄ• puttena me attho natthi, tatopi ayameva seyyoti cintetvÄ• Ä• á¹‡Ä• pes

<18> kinti \Ne 175/? __sÄ«saá¹ƒ tattheva chinditvÄ• _ti yasmiá¹ƒ á¹-hÄ• ne taá¹ƒ kumÄ• ra
tassa sÄ«saá¹ƒ chinditvÄ• sarÄ«raÃ±cassa __katvÄ• na catukhaá¹‡á¸• ikaá¹ƒ_ caturo kha
rathiyaá¹ƒ nÄ«yantÄ• vÄ«thito vÄ«thiá¹ƒ vikkhipantÄ• dassetha. kasmÄ• ? __sÄ• gati jaá
ayaá¹ƒ jaá¹-ilo hÄ«á¸·ito, tesaá¹ƒ jaá¹-ilahÄ«á¸·itÄ• naá¹ƒ sÄ• gati sÄ• nipphatti so vipÄ• k
__jaá¹-ilahÄ«á¸·itÄ• _ti vÄ• jaá¹-ilahÄ«á¸·anahetu sÄ• tassa nipphattÄ«ti evaÃ±cettha atth

<19> __tatthÄ• _ti tassa raÃ±Ã±o Ä• á¹‡Ä• yaá¹ƒ, tasmiá¹ƒ vÄ• tÄ• pasassa paribhave. __
coraghÄ• takÄ• ti attho. __caá¹‡á¸• Ä• _ti kurÅ«rÄ• . __luddÄ• _ti sudÄ• ruá¹‡Ä• . __akÄ• r
vevacanaá¹ƒ kataá¹ƒ. ``akaruá¹‡Ä• â€™â€™ tipi pÄ• á¸·i, nikkaruá¹‡Ä• ti attho. __mÄ• tu a
mÄ• tu sudhammÄ• ya deviyÄ• ucchaá¹…ge nisinnassa. ``nisinnassÄ• â€™â€™ ti anÄ• da
__Ä• kaá¸• á¸• hitvÄ• nayanti ma_nti mÄ• tarÄ• alaá¹…karitvÄ• attano aá¹…ke \Be 186/ r
maá¹ƒ rÄ• jÄ• á¹‡Ä• ya te coraghÄ• takÄ• goá¹‡aá¹ƒ viya rajjuyÄ• Ä• kaá¸• á¸• hitvÄ• Ä•
pana nÄ«yamÄ• ne dÄ• sigaá¹‡aparivutÄ• saddhiá¹ƒ orodhehi sudhammÄ• devÄ« nÄ• ga
kumÄ• raá¹ƒ mÄ• retuá¹ƒ na dassÄ• mÄ• â€™â€™ ti tena saddhiá¹ƒyeva agamaá¹ƒsu.

<20> __bandhataá¹ƒ gÄ• á¸·habandhana_nti gÄ• á¸·habandhanaá¹ƒ bandhantÄ• naá¹ƒ tes
__rÄ• jakiriyÄ• ni atthi me_ti mayÄ• raÃ±Ã±o vattabbÄ• ni rÄ• jakiccÄ• ni atthi. tasmÄ• __
khippa_nti tesaá¹ƒ ahaá¹ƒ evaá¹ƒ vacanaá¹ƒ avacaá¹ƒ.

<21> __raÃ±Ã±o dassayiá¹ƒsu, pÄ• passa pÄ• pasevino_ti attanÄ• pÄ• pasÄ«lassa lÄ• m
sevanato pÄ• pasevino raÃ±Ã±o maá¹ƒ dassayiá¹ƒsu. __disvÄ• na taá¹ƒ saÃ±Ã±Ä• pesi_n
kururÄ• jÄ• naá¹ƒ passitvÄ• ``kasmÄ• maá¹ƒ, deva, mÄ• rÄ• pesÄ«â€™â€™ ti vatvÄ• ter
mayhaá¹ƒ sÄ• mikaá¹ƒ dibbacakkhutÄ• pasaá¹ƒ gahapativÄ• dena samudÄ• cari. idaÃ±cida
ti vutte ``deva, gahapatiÃ±Ã±eva `gahapatÄ«â€™ ti vadantassa ko mayhaá¹ƒ dosoâ€™â€™
nÄ• nÄ• vidhÄ• ni mÄ• lÄ• vacchÄ• ni ropetvÄ• pupphapaá¹‡á¹‡aphalÄ• phalÄ• dÄ«naá¹ƒ
tÄ• ni devasikaá¹ƒ vikkiá¹‡antehi mÄ• lÄ• kÄ• rapaá¹‡á¹‡ikehi saddahÄ• petvÄ• ``mÄ• lÄ•
upadhÄ• rethÄ• â€™â€™ ti vatvÄ• paá¹‡á¹‡asÄ• laÃ±cassa pavisitvÄ• pupphÄ• divikkiya
kahÄ• paá¹‡akabhaá¹‡á¸• ikaá¹ƒ attano purisehi nÄ«harÄ• petvÄ• rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä
kÅ«á¹-atÄ• pasabhÄ• vaá¹ƒ jÄ• nÄ• pesiá¹ƒ. __mamaÃ±ca vasamÄ• nayi_nti tena saÃ±Ã±
kumÄ• ro vadati, ayaá¹ƒ kÅ«á¹-atÄ• paso pubbe appiccho viya hutvÄ• idÄ• ni \Ne 176/ mal
yathÄ• tasmiá¹ƒ nibbinno mama vase vattati, evaá¹ƒ rÄ• jÄ• naá¹ƒ mama vasamÄ• nesiá¹ƒ

tato mahÄ• satto ``evarÅ«passa bÄ• lassa raÃ±Ã±o santike vasanato himavantaá¹ƒ pavisit
yuttaâ€™â€™ nti cintetvÄ• rÄ• jÄ• naá¹ƒ Ä• pucchi --- ``na me, mahÄ• rÄ• ja, idha vÄ• ser
pabbajissÄ• mÄ«â€™â€™ ti. rÄ• jÄ• ``tÄ• ta, mayÄ• anupadhÄ• retvÄ• va te vadho Ä• á¹
aparÄ• dhaâ€™â€™ nti mahÄ• sattaá¹ƒ khamÄ• petvÄ• ``ajjeva imaá¹ƒ rajjaá¹ƒ paá¹-ipajjÄ
``deva, kimatthi mÄ• nusakesu \Ee 193/ bhogesu, ahaá¹ƒ pubbe dÄ«gharattaá¹ƒ \Be 187/ d
anubhaviá¹ƒ, na tatthÄ• pi me saá¹…go, pabbajissÄ• mevÄ• haá¹ƒ, na tÄ• disassa bÄ• lass
vasÄ• mÄ«â€™â€™ ti vatvÄ• taá¹ƒ ovadanto ---

``anisamma kataá¹ƒ kammaá¹ƒ, anavatthÄ• ya cintitaá¹ƒ.

bhesajjasseva vebhaá¹…go, vipÄ• ko hoti pÄ• pako ||

``nisamma ca kataá¹ƒ kammaá¹ƒ, sammÄ• vatthÄ• ya cintitaá¹ƒ.

bhesajjasseva sampatti, vipÄ• ko hoti bhadrako ||

``alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

``nisamma khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hati ||

``nisamma daá¹‡á¸• aá¹ƒ paá¹‡ayeyya issaro, vegÄ• kataá¹ƒ tappati bhÅ«mipÄ• la.

sammÄ• paá¹‡Ä«dhÄ« ca narassa atthÄ• , anÄ• nutappÄ• te bhavanti pacchÄ• ||

``anÄ• nutappÄ• ni hi ye karonti, vibhajja kammÄ• yatanÄ• ni loke.

viÃ±Ã±uppasatthÄ• ni sukhudrayÄ• ni, bhavanti buddhÄ• numatÄ• ni tÄ• ni ||

``Ä• gacchuá¹ƒ \Ne 177/ dovÄ• rikÄ• khaggabandhÄ• , kÄ• sÄ• viyÄ• hantu mamaá¹ƒ jani

mÄ• tuÃ±ca aá¹…kasmimahaá¹ƒ nisinno, Ä• kaá¸• á¸• hito sahasÄ• tehi deva ||

``kaá¹-ukaÃ±hi \Be 188/ sambÄ• dhaá¹ƒ sukicchaá¹ƒ patto, madhurampiyaá¹ƒ jÄ«vitaá¹ƒ lad

kicchenahaá¹ƒ ajja vadhÄ• pamutto, pabbajjamevÄ• bhimanohamasmÄ«â€™â€™ ti || (J I

imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desesi.

tattha \Ee 194/ __anisammÄ• _ti anupadhÄ• retvÄ• . __anavatthÄ• yÄ• _ti avavatthapetvÄ
__vipÄ• ko_ti nipphatti. __asaÃ±Ã±ato_ti asaá¹ƒvuto dussÄ«lo. __paá¹‡ayeyyÄ• _ti paá¹-á¹
vegena sahasÄ• . __sammÄ• paá¹‡Ä«dhÄ« cÄ• _ti sammÄ• paá¹‡idhinÄ• , yoniso á¹-hapit
atthÄ• pacchÄ• anÄ• nutappÄ• bhavantÄ«ti attho. vibhajjÄ• _ti imÄ• ni kÄ• tuá¹ƒ yuttÄ• n
evaá¹ƒ paÃ±Ã±Ä• ya vibhajitvÄ• . __ kammÄ• yatanÄ• nÄ«_ti kammÄ• ni. __buddhÄ• num
anumatÄ• ni anavajjÄ• ni honti. __kaá¹-uka_nti dukkhaá¹ƒ asÄ• taá¹ƒ, __sambÄ• dhaá¹ƒ su
__patto_mhi. __laddhÄ• _ti attano Ã±Ä• á¹‡abalena jÄ«vitaá¹ƒ labhitvÄ• . __pabbajjamevÄ
pabbajjÄ• bhimukhacitto evÄ• __hamasmi_.

evaá¹ƒ mahÄ• sattena dhamme desite rÄ• jÄ• deviá¹ƒ Ä• mantesi --- ``devi, tvaá¹ƒ puttaá¹
devÄ«pi kumÄ• rassa pabbajjameva rocesi. mahÄ• satto mÄ• tÄ• pitaro vanditvÄ• ``sace m
khamathÄ• â€™â€™ ti khamÄ• petvÄ• mahÄ• janaá¹ƒ Ä• pucchitvÄ• himavantÄ• bhimuk
mahÄ• jano kÅ«á¹-ajaá¹-ilaá¹ƒ pothetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. bodhisattopi sanÄ• ga
amaccapÄ• risajjÄ• dÄ«hi rÄ• japurisehi assumukhehi anubandhiyamÄ• no te nivattesi. mar
manussavaá¹‡á¹‡enÄ• gantvÄ• devatÄ• hi nÄ«to satta pabbatarÄ• jiyo atikkamitvÄ• himav
nimmitÄ• ya paá¹‡á¹‡asÄ• lÄ• ya isipabbajjaá¹ƒ pabbaji. tena vuttaá¹ƒ ---

<22> á¹• 21 ``so maá¹ƒ tattha khamÄ• pesi, mahÄ• rajjaá¹ƒ adÄ• si me.

sohaá¹ƒ tamaá¹ƒ dÄ• layitvÄ• , pabbajiá¹ƒ anagÄ• riyaâ€™â€™ nti ||

tattha \Ne 178/ __tamaá¹ƒ dÄ• layitvÄ• _ti kÄ• mÄ• dÄ«navadassanassa paá¹-ipakkhabhÅ
vidhamitvÄ• . __pabbaji_nti upÄ• gacchiá¹ƒ. __anagÄ• riya_nti pabbajjaá¹ƒ.

<23> idÄ• ni \Be 189/ yadatthaá¹ƒ tadÄ• taá¹ƒ rÄ• jissariyaá¹ƒ pariccattaá¹ƒ, taá¹ƒ dassetu
dessaâ€™â€™ _nti osÄ• nagÄ• thamÄ• ha. tassattho vuttanayova.

evaá¹ƒ pana mahÄ• satte pabbajite yÄ• va soá¸·asavassakÄ• lÄ• rÄ• jakule \Ee 195/ paric
naá¹ƒ upaá¹-á¹-hahiá¹ƒsu. so tattha jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• brahmalokÅ«pag

tadÄ• kuhako devadatto ahosi, mÄ• tÄ• mahÄ• mÄ• yÄ• , mahÄ• rakkhitatÄ• paso sÄ• rip
lokanÄ• tho.

tassa __yudhaÃ±jayacariyÄ• yaá¹ƒ_ (Cp 3.1 Ä• dayo) vuttanayeneva dasa pÄ• ramiyo nidd
nekkhammapÄ• ramÄ« atisayavatÄ«ti sÄ• eva desanaá¹ƒ Ä• ruá¸·hÄ• . tathÄ• sattavassik
samatthatÄ• , tassa tÄ• pasassa kÅ«á¹-ajaá¹-ilabhÄ• vapariggaá¹‡hanaá¹ƒ, tena payuttena
santÄ• sÄ• bhÄ• vo, raÃ±Ã±o santikaá¹ƒ gantvÄ• nÄ• nÄ• nayehi tassa sadosataá¹ƒ attan
mahÄ• janassa majjhe pakÄ• setvÄ• raÃ±Ã±o ca paraneyyabuddhitaá¹ƒ bÄ• labhÄ• vaÃ±c
khamÄ• pitepi tassa santike vÄ• sato rajjissariyato ca saá¹ƒvegamÄ• pajjitvÄ• nÄ• nappak
hatthagataá¹ƒ rajjasiriá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viya chaá¸• á¸• etvÄ• katthaci alaggacittena
pabbajitvÄ• pavivekÄ• rÄ• mena hutvÄ• nacirasseva appakasirena jhÄ• nÄ• bhiÃ±Ã±Ä• ni
mahÄ• sattassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

somanassacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ayogharacariyÄ• vaá¹‡á¹‡anÄ•

<24> tatiye __ayogharamhi saá¹ƒvaá¸• á¸• ho_ti amanussaupaddavaparivajjanatthaá¹ƒ cat
mahati sabbaayomaye gehe saá¹ƒvaá¸• á¸• ho. __nÄ• menÄ• si ayogharo_ti ayoghare jÄ• t
``ayogharakumÄ• roâ€™â€™ ti nÄ• mena pÄ• kaá¹-o ahosi.

25-6__._ tadÄ• \Be 190/ \Ne 179/ hi kÄ• siraÃ±Ã±o aggamahesiyÄ• purimattabhÄ• ve sap
jÄ• taá¹ƒ pajaá¹ƒ khÄ• deyyaâ€™â€™ nti patthanaá¹ƒ paá¹-á¹-hapetvÄ• \Ee 196/ yakkhiniy
okÄ• saá¹ƒ labhitvÄ• tassÄ• vijÄ• takÄ• le dve vÄ• re putte khÄ• di. tatiyavÄ• re pana bod
paá¹-isandhiá¹ƒ gaá¹‡hi. rÄ• jÄ• ``deviyÄ• jÄ• taá¹ƒ jÄ• taá¹ƒ pajaá¹ƒ ekÄ• yakkhinÄ« khÄ
kÄ• tabbaâ€™â€™ nti manussehi sammantetvÄ• ``amanussÄ• nÄ• ma ayogharassa bhÄ•
vaá¹-á¹-atÄ«â€™â€™ ti vutte kammÄ• re Ä• á¹‡Ä• petvÄ• thambhe Ä• diá¹ƒ katvÄ• ayom
caturassasÄ• laá¹ƒ mahantaá¹ƒ ayogharaá¹ƒ niá¹-á¹-hÄ• petvÄ• paripakkagabbhaá¹ƒ devia
tattha dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡aá¹ƒ puttaá¹ƒ vijÄ• yi. ``ayogharakumÄ• roâ€™â€™ tve
taá¹ƒ dhÄ• tÄ«naá¹ƒ datvÄ• mahantaá¹ƒ Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• rÄ• jÄ• deviá¹ƒ an
yakkhinÄ«pi udakavÄ• raá¹ƒ gantvÄ• vessavaá¹‡assa udakaá¹ƒ vahantÄ« jÄ«vitakkhayaá¹

mahÄ• satto ayoghareyeva vaá¸• á¸• hitvÄ• viÃ±Ã±utaá¹ƒ patto, tattheva sabbasippÄ• ni u
soá¸·asavassuddesikaá¹ƒ viditvÄ• ``rajjamassa dassÄ• mÄ«â€™â€™ ti amacce Ä• á¹‡Ä• p
Ä• nethÄ• â€™â€™ ti. te ``sÄ• dhu, devÄ• â€™â€™ ti nagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• sa
maá¹…galavÄ• raá¹‡aá¹ƒ Ä• dÄ• ya tattha gantvÄ• kumÄ• raá¹ƒ alaá¹…karitvÄ• hatthikkh
padakkhiá¹‡aá¹ƒ kÄ• retvÄ• raÃ±Ã±o dassesuá¹ƒ. mahÄ• satto rÄ• jÄ• naá¹ƒ vanditvÄ• aa
sarÄ«rasobhaá¹ƒ oloketvÄ• balavasinehena taá¹ƒ Ä• liá¹…gitvÄ• ``ajjeva me puttaá¹ƒ abh
amacce Ä• á¹‡Ä• pesi. mahÄ• satto pitaraá¹ƒ vanditvÄ• ``na mayhaá¹ƒ rajjena attho, ahaá¹
pabbajjaá¹ƒ me anujÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. tena vuttaá¹ƒ __ ``dukkhena jÄ«vito lad

tattha __dukkhenÄ• _ti, tÄ• ta, tava bhÄ• tikÄ• dve ekÄ• ya yakkhiniyÄ• khÄ• ditÄ• , tuyha
amanussabhayato nivÄ• raá¹‡atthaá¹ƒ katena dukkhena mahatÄ• Ä• yÄ• sena __jÄ«vito la
patiposito_ti nÄ• nÄ• vidhÄ• ya amanussarakkhÄ• ya \Ee 197/ sambÄ• dhe ayoghare vijÄ•
yÄ• va soá¸·asavassuppattiyÄ• sambÄ• dhe saá¹ƒvaá¸• á¸• hitoti attho. __ajjeva, putta, paa
vasudhaá¹ƒ ima_nti kaÃ±canamÄ• lÄ• laá¹…katassa setacchattassa heá¹-á¹-hÄ• ratanarÄ•
saá¹…khehi abhisiÃ±ciyamÄ• no \Be 191/ imaá¹ƒ kulasantakaá¹ƒ kevalaá¹ƒ sakalaá¹ƒ samu
saha raá¹-á¹-hehÄ«ti __saraá¹-á¹-hakaá¹ƒ_ saha nigamehi mahÄ• gÄ• mehÄ«ti __sanigama
parivÄ• rajanena saddhiá¹ƒ __sajanaá¹ƒ_ imaá¹ƒ vasudhaá¹ƒ mahÄ• pathaviá¹ƒ ajjeva, put
kÄ• rehÄ«ti attho. __vanditvÄ• khattiyaá¹ƒ. aÃ±jaliá¹ƒ paggahetvÄ• na, idaá¹ƒ vacanamabr
kÄ• sirÄ• jÄ• naá¹ƒ mama pitaraá¹ƒ vanditvÄ• tassa aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• idaá¹ƒ vac

<27> __ye_ \Ne 180/ __keci mahiyÄ• sattÄ• _ti imissÄ• mahÄ• pathaviyÄ• ye keci sattÄ•
__hÄ«namukkaá¹-á¹-hamajjhimÄ• _ti lÄ• makÄ• ceva uttamÄ• ca, ubhinnaá¹ƒ vemajjhe bh
gehe_ti sabbe te sake gehe. __sakaÃ±Ä• tibhÄ«_ti sakehi Ã±Ä• tÄ«hi sammodamÄ• nÄ• v
anukkaá¹‡á¹-hitÄ• yathÄ• vibhavaá¹ƒ vaá¸• á¸• hanti.

<28> __idaá¹ƒ loke uttariya_nti idaá¹ƒ pana imasmiá¹ƒ loke asadisaá¹ƒ, mayhaá¹ƒ eva Ä• v
taá¹ƒ __saá¹ƒpÄ«á¸·e mama posana_nti sambÄ• dhe mama saá¹ƒvaá¸• á¸• hanaá¹ƒ. tathÄ
saá¹ƒvaá¸• á¸• ho, appabhe candasÅ«riye_ti candasÅ«riyÄ• naá¹ƒ pabhÄ• rahite ayoghare
saá¹ƒvaá¸• á¸• ho amhi.

<29> __pÅ«tikuá¹‡apasampuá¹‡á¹‡Ä• _ti pÅ«tigandhanÄ• nappakÄ• rakuá¹‡apasampuá¹‡
__mÄ• tu kucchito_ jÄ«vitasaá¹ƒsaye vattamÄ• ne kathaá¹ƒ __muccitvÄ• _ nikkhamitvÄ• . _
gabbhavÄ• sato dÄ• ruá¹‡atare, avissaá¹-á¹-havÄ• sena dukkhe. __pakkhittayoghare_ti pak
bandhanÄ• gÄ• re á¹-hapito viya ahosinti dasseti.

<30> __yadiha_nti ettha __yadÄ«_ti nipÄ• tamattaá¹ƒ. __tÄ• disa_nti yÄ• disaá¹ƒ pubbe vu
paramadÄ• ruá¹‡aá¹ƒ dukkhaá¹ƒ patvÄ• ahaá¹ƒ __rajjesu yadi rajjÄ• mi_ yadi ramissÄ• mi
__pÄ• pÄ• naá¹ƒ_ lÄ• makÄ• naá¹ƒ nihÄ«napurisÄ• naá¹ƒ __uttamo_ nihÄ«natamo __siyaa

<31> __ukkaá¹‡á¹-hitomhi kÄ• yenÄ• _ti aparimuttagabbhavÄ• sÄ• dinÄ• pÅ«tikÄ• yena u
__rajjenamhi anatthiko_ti rajjenapi anatthiko amhi. yakkhiniyÄ• hatthato muttopi hi nÄ• haá
\Be 192/ me rajjena, rajjaÃ±hi nÄ• ma sabbesaá¹ƒ anatthÄ• naá¹ƒ sannipÄ• taá¹-á¹-hÄ• naa
paá¹-á¹-hÄ• ya dunnikkhamaá¹ƒ hoti, tasmÄ• taá¹ƒ anupagantvÄ• __nibbutiá¹ƒ pariyesissa
na maddiye_ti yattha á¹-hitaá¹ƒ maá¹ƒ mahÄ• seno maccurÄ• jÄ• na maddiye na otthareyy
nibbutiá¹ƒ amatamahÄ• nibbÄ• naá¹ƒ pariyesissÄ• mÄ«ti.

<32> __evÄ• haá¹ƒ cintayitvÄ• nÄ• _ti evaá¹ƒ iminÄ• vuttappakÄ• rena nÄ• nappakÄ• raá

paccavekkhaá¹‡ena nibbÄ• ne Ä• nisaá¹ƒsadassanena ca yoniso cintetvÄ• . __viravante m
vippayogadukkhÄ• sahanena viravante paridevante mÄ• tÄ• pituppamukhe mahante jane. _
chetvÄ• _ti yathÄ• nÄ• ma mahÄ• balo hatthinÄ• go dubbalataraá¹ƒ rajjubandhanaá¹ƒ sukh
Ã±Ä• tisaá¹…gÄ• dibhedassa \Ne 181/ tasmiá¹ƒ jane taá¹‡hÄ• bandhanassa chindanena ba
kÄ• nanasaá¹…khÄ• taá¹ƒ mahÄ• vanaá¹ƒ pabbajjÅ«pagamanavasena __pÄ• visiá¹ƒ_. osÄ

tattha ca mahÄ• satto attano pabbajjÄ• dhippÄ• yaá¹ƒ jÄ• nitvÄ• ``tÄ• ta, kiá¹ƒkÄ• raá¹‡Ä•
raÃ±Ã±Ä• vutto ``deva, ahaá¹ƒ mÄ• tukucchimhi dasa mÄ• se gÅ«thaniraye viya vasitvÄ•
yakkhiniyÄ• bhayena soá¸·asavassÄ• ni bandhanÄ• gÄ• re vasanto bahi oloketumpi na lab
pakkhitto viya ahosiá¹ƒ, yakkhinito muttopi ajarÄ• maro na homi, maccu nÄ• mesa na sakkÄ
bhave ukkaá¹‡á¹-hitomhi, yÄ• va me byÄ• dhijarÄ• maraá¹‡Ä• ni nÄ• gacchanti, tÄ• vadeva
carissÄ• mi, alaá¹ƒ me rajjena, anujÄ• nÄ• hi maá¹ƒ, deva, pabbajituâ€™â€™ nti vatvÄ• --

``yamekarattiá¹ƒ \Ee 199/ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti || (J I 15.363) ---

Ä• dinÄ• catuvÄ«satiyÄ• gÄ• thÄ• hi pitu dhammaá¹ƒ desetvÄ• ``mahÄ• rÄ• ja, tumhÄ• k
na mayhaá¹ƒ iminÄ• attho, tumhehi saddhiá¹ƒ kathenteyeva byÄ• dhijarÄ• maraá¹‡Ä• ni Ä•
tumheâ€™â€™ ti vatvÄ• ayadÄ• maá¹ƒ chinditvÄ• mattahatthÄ« viya, kaÃ±canapaÃ±jaraá
viya, kÄ• me pahÄ• ya mÄ• tÄ• pitaro vanditvÄ• nikkhami. athassa pitÄ• ``ayaá¹ƒ nÄ• ma
kimaá¹…gaá¹ƒ panÄ• haá¹ƒ, mamÄ• pi rajjena attho natthÄ«â€™â€™ ti \Be 193/ rajjaá¹ƒ pa
nikkhami. tasmiá¹ƒ nikkhamante devÄ«pi amaccÄ• pi brÄ• hmaá¹‡agahapatikÄ• dayopÄ«ti
chaá¸• á¸• etvÄ• nikkhamiá¹ƒsu. samÄ• gamo mahÄ• ahosi, parisÄ• dvÄ• dasayojanikÄ•
himavantaá¹ƒ pÄ• visi.

sakko devarÄ• jÄ• tassa nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• vissakammaá¹ƒ pesetvÄ• dvÄ• d
sattayojanavitthÄ• raá¹ƒ assamapadaá¹ƒ kÄ• resi, sabbe ca pabbajitaparikkhÄ• re paá¹-iyÄ
mahÄ• sattassa pabbajjÄ• ca ovÄ• dadÄ• naÃ±ca brahmalokaparÄ• yanatÄ• ca parisÄ• y
__mahÄ• govindacariyÄ• yaá¹ƒ_ (Cp 1.37 Ä• dayo) vuttanayeneva veditabbÄ• .

tadÄ• \Ne 182/ mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ, parisÄ• buddhaparisÄ• , a
lokanÄ• tho.

tassa sesapÄ• raminiddhÄ• raá¹‡Ä• Ä• nubhÄ• vavibhÄ• vanÄ• ca heá¹-á¹-hÄ• vuttanay

ayogharacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bhisacariyÄ• vaá¹‡á¹‡anÄ•

<34> á¹• 04 catutthe \Ee 200/ __yadÄ• homi, kÄ• sÄ«naá¹ƒ puravaruttame_ti ``kÄ• sÄ«â€
laddhavohÄ• rassa raá¹-á¹-hassa nagaravare bÄ• rÄ• á¹‡asiyaá¹ƒ yasmiá¹ƒ kÄ• le jÄ• tasa
vasÄ• mÄ«ti attho. __bhaginÄ« ca bhÄ• taro satta, nibbattÄ• sottiye kule_ti upakaÃ±canÄ•
bhÄ• taro satta sabbakaniá¹-á¹-hÄ• kaÃ±canadevÄ« nÄ• ma bhaginÄ« cÄ• ti sabbe mayaá
mantajjhenaniratatÄ• ya sottiye uditodite mahati brÄ• hmaá¹‡akule tadÄ• nibbattÄ• jÄ• tÄ•

<35> á¹• 04 bodhisatto hi tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ asÄ«tikoá¹-ivibhavassa brÄ• hmaá¹‡
nibbatti. tassa ``kaÃ±canakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. athassa padasÄ• vica
vijÄ• yi. ``upakaÃ±canakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. tato paá¹-á¹-hÄ• ya m
``mahÄ• kaÃ±canakumÄ• roâ€™â€™ ti \Be 194/ samudÄ• caranti. evaá¹ƒ paá¹-ipÄ• á¹-iyÄ
sabbakaniá¹-á¹-hÄ• pana ekÄ• dhÄ«tÄ• . tassÄ• ``kaÃ±canadevÄ«â€™â€™ ti nÄ• maá¹ƒ
vayappatto takkasilaá¹ƒ gantvÄ• sabbasippÄ• ni uggahetvÄ• paccÄ• gaÃ±chi.

atha naá¹ƒ mÄ• tÄ• pitaro gharÄ• vÄ• sena bandhitukÄ• mÄ• ``attano samÄ• najÄ• tikulat
Ä• nessÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. so ``amma, tÄ• ta, na mayhaá¹ƒ gharÄ• vÄ• sena at
lokasannivÄ• so Ä• ditto viya sappaá¹-ibhayo, bandhanÄ• gÄ• raá¹ƒ viya palibuddhanaá¹ƒ,
jiguccho hutvÄ• upaá¹-á¹-hÄ• ti, na me cittaá¹ƒ kÄ• mesu rajjati, aÃ±Ã±e vo puttÄ• atthi, te
gharÄ• vÄ• sena nimantethÄ• â€™â€™ ti vatvÄ• punappunaá¹ƒ yÄ• citopi sahÄ• yehi yÄ•
\Ne 183/ sahÄ• yÄ• ``samma, kiá¹ƒ pana tvaá¹ƒ patthayanto kÄ• me paribhuÃ±jituá¹ƒ na ic
pucchiá¹ƒsu. so tesaá¹ƒ attano nekkhammajjhÄ• sayaá¹ƒ Ä• rocesi. tena vuttaá¹ƒ __ ``etesa
_ntiÄ• di.

tattha __etesaá¹ƒ pubbajo Ä• si_nti etesaá¹ƒ upakaÃ±canakÄ• dÄ«naá¹ƒ sattannaá¹ƒ jeá¹-
tadÄ• ahosiá¹ƒ. __hirÄ«sukkamupÄ• gato_ti sukkavipÄ• kattÄ• santÄ• nassa visodhanato
pÄ• pajigucchanalakkhaá¹‡aá¹ƒ hiriá¹ƒ bhusaá¹ƒ Ä• gato, ativiya pÄ• paá¹ƒ jigucchanto Ä•
disvÄ• na bhayato, nekkhammÄ• bhirato aha_nti kÄ• mabhavÄ• dÄ«naá¹ƒ vasena sabbaá¹
Ä• gacchantaá¹ƒ caá¹‡á¸• ahatthiá¹ƒ viya, hiá¹ƒsituá¹ƒ Ä• gacchantaá¹ƒ ukkhittÄ• sikaá¹ƒ v
viya, yakkhaá¹ƒ viya, rakkhasaá¹ƒ viya, ghoravisaá¹ƒ viya, Ä• sivisaá¹ƒ viya, Ä• dittaá¹ƒ aá¹
sappaá¹-ibhayaá¹ƒ bhayÄ• nakabhÄ• vato passitvÄ• tato muccanatthaÃ±ca pabbajjÄ• bhir
kho dhammacariyaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ pÅ«reyyaá¹ƒ, jhÄ• nasamÄ• pattiyo ca nibbat
pabbajjÄ• kusaladhammapaá¹-hamajjhÄ• nÄ• diabhirato tadÄ• ahaá¹ƒ Ä• sinti attho.

<36> __pahitÄ• _ti mÄ• tÄ• pitÅ«hi pesitÄ• . __ekamÄ• nasÄ• _ti samÄ• najjhÄ• sayÄ• pu
manÄ• pacÄ• rino mÄ• tÄ• pitÅ«hi pahitattÄ• pana mama paá¹-ikkÅ«laá¹ƒ amanÄ• paá¹ƒ v
nimantentÄ«_ti mahÄ• pitÅ«hi vÄ• ekamÄ• nasÄ• kÄ• mehi maá¹ƒ nimantenti. __kulavaá¹
gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapento attano kulavaá¹ƒsaá¹ƒ dhÄ• rehi patiá¹-á¹-hapehÄ«ti kÄ

attho.

<37> __yaá¹ƒ_ \Be 195/ __tesaá¹ƒ vacanaá¹ƒ vutta_nti tesaá¹ƒ mama piyasahÄ• yÄ• naá¹
__gihidhamme sukhÄ• vaha_nti gihibhÄ• ve sati gahaá¹-á¹-habhÄ• ve á¹-hitassa purisassa
diá¹-á¹-hadhammikassa samparÄ• yikassa ca sukhassa Ä• vahanato sukhÄ• vahaá¹ƒ. __ta
taá¹ƒ tesaá¹ƒ mayhaá¹ƒ sahÄ• yÄ• naá¹ƒ mÄ• tÄ• pitÅ«naÃ±ca vacanaá¹ƒ ekanteneva nek
amanÄ• pabhÄ• vena me kaá¹-hinaá¹ƒ pharusaá¹ƒ divasaá¹ƒ santattaphÄ• lasadisaá¹ƒ ubh
viya \Ee 202/ ahosi.

<38> __te maá¹ƒ tadÄ• ukkhipanta_nti te mayhaá¹ƒ sahÄ• yÄ• mÄ• tÄ• pitÅ«hi attano ca
anekavÄ• raá¹ƒ upanÄ«yamÄ• ne kÄ• me uddhamuddhaá¹ƒ khipantaá¹ƒ chaá¸• á¸• entaá¹
__pucchiá¹ƒsu. patthitaá¹ƒ mamÄ• _ti ito visuddhataraá¹ƒ kiá¹ƒ nu kho iminÄ• patthitanti m
mama taá¹ƒ patthanaá¹ƒ pucchiá¹ƒsu --- ``kiá¹ƒ tvaá¹ƒ patthayase, samma, yadi kÄ• me na

<39> __atthakÄ• mo_ti \Ne 184/ attano atthakÄ• mo, pÄ• pabhÄ«rÅ«ti attho. ``attakÄ• moâ
__hitesina_nti mayhaá¹ƒ hitesÄ«naá¹ƒ piyasahÄ• yÄ• naá¹ƒ. keci ``atthakÄ• mahitesinaâ€™
na sundaraá¹ƒ.

<40> __pitu mÄ• tu ca sÄ• vayu_nti te mayhaá¹ƒ sahÄ• yÄ• anivattanÄ«yaá¹ƒ mama pabb
pabbajitukÄ• matÄ• dÄ«pakaá¹ƒ mayhaá¹ƒ vacanaá¹ƒ pitu mÄ• tu ca sÄ• vesuá¹ƒ. ``yaggh
ekanteneva mahÄ• kaÃ±canakumÄ• ro pabbajissati, na so sakkÄ• kenaci upÄ• yena kÄ• m
__mÄ• tÄ• pitÄ• evamÄ• hÅ«_ti tadÄ• mayhaá¹ƒ mÄ• tÄ• pitaro mama sahÄ• yehi vuttaá¹
evamÄ• haá¹ƒsu --- ``sabbeva pabbajÄ• ma, bhoâ€™â€™ ti, yadi mahÄ• kaÃ±canakumÄ•
yaá¹ƒ tassa abhirucitaá¹ƒ, tadamhÄ• kampi abhirucitameva, tasmÄ• __sabbeva pabbajÄ• m
tesaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ Ä• lapanaá¹ƒ. ``pabbajÄ• ma khoâ€™â€™ tipi pÄ• á¹-ho, pab
mahÄ• sattassa hi pabbajjÄ• chandaá¹ƒ viditvÄ• upakaÃ±canÄ• dayo cha bhÄ• taro bhagin
pabbajitukÄ• mÄ• va ahesuá¹ƒ, tena tepi mÄ• tÄ• pitÅ«hi gharÄ• vÄ• sena nimantiyamÄ• n
evamÄ• haá¹ƒsu ``sabbeva pabbajÄ• ma, bhoâ€™â€™ ti.

evaÃ±ca \Be 196/ pana vatvÄ• mahÄ• sattaá¹ƒ mÄ• tÄ• pitaro pakkositvÄ• attanopi adhip
``tÄ• ta, yadi pabbajitukÄ• mosi, asÄ«tikoá¹-idhanaá¹ƒ tava santakaá¹ƒ yathÄ• sukhaá¹ƒ vis
Ä• haá¹ƒsu. atha naá¹ƒ mahÄ• puriso kapaá¹‡addhikÄ• dÄ«naá¹ƒ vissajjetvÄ• mahÄ• bhin
himavantaá¹ƒ pÄ• visi. tena saddhiá¹ƒ mÄ• tÄ• pitaro cha bhÄ• taro ca bhaginÄ« ca eko dÄ
sahÄ• yo gharÄ• vÄ• saá¹ƒ pahÄ• ya agamaá¹ƒsu. tena vuttaá¹ƒ ---

<41> á¹• 21 ``ubho \Ee 203/ mÄ• tÄ• pitÄ• mayhaá¹ƒ, bhaginÄ« ca satta bhÄ• taro.

amitadhanaá¹ƒ chaá¸• á¸• ayitvÄ• , pavisimhÄ• mahÄ• vanaâ€™â€™ nti ||

__jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ja IV 14.77 bhisajÄ• takavaá¹‡á¹‡anÄ•) pana ``mÄ• tÄ•
tesaá¹ƒ kattabbakiccaá¹ƒ katvÄ• mahÄ• satto mahÄ• bhinikkhamanaá¹ƒ nikkhamÄ«â€™â€

evaá¹ƒ himavantaá¹ƒ pavisitvÄ• ca te bodhisattappamukhÄ• ekaá¹ƒ padumasaraá¹ƒ nissÄ
bhÅ«mibhÄ• ge assamaá¹ƒ katvÄ• pabbajitvÄ• vanamÅ«laphalÄ• hÄ• rÄ• yÄ• payiá¹ƒsu.
janÄ• vÄ• rena phalÄ• phalaá¹ƒ Ä• haritvÄ• ekasmiá¹ƒ pÄ• sÄ• á¹‡aphalake attano itaresa
ghaá¹‡á¹-isaÃ±Ã±aá¹ƒ \Ne 185/ datvÄ• attano koá¹-á¹-hÄ• saá¹ƒ Ä• dÄ• ya vasanaá¹-á¹-hÄ
ghaá¹‡á¹-isaÃ±Ã±Ä• ya paá¹‡á¹‡asÄ• lato nikkhamitvÄ• attano attano pÄ• puá¹‡anakoá¹-á
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paribhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karonti.

aparabhÄ• ge bhisÄ• ni Ä• haritvÄ• tatheva khÄ• danti. tattha te ghoratapÄ• paramadhitin
kasiá¹‡aparikammaá¹ƒ karontÄ• vihariá¹ƒsu. atha nesaá¹ƒ sÄ«latejena sakkassa bhavanaá
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``ime isayo vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti attano Ä• nubhÄ• ven
tayo divase antaradhÄ• pesi. mahÄ• satto paá¹-hamadivase koá¹-á¹-hÄ• saá¹ƒ adisvÄ• ``m
pamuá¹-á¹-ho bhavissatÄ«â€™â€™ ti cintesi. dutiyadivase ``mama dosena bhavitabbaá¹ƒ,
koá¹-á¹-hÄ• saá¹ƒ na á¹-hapitaá¹ƒ maÃ±Ã±eâ€™â€™ ti cintesi. tatiyadivase ``taá¹ƒ kÄ• raá
khamÄ• pessÄ• mÄ«â€™â€™ ti sÄ• yanhasamaye ghaá¹‡á¹-isaÃ±Ã±aá¹ƒ datvÄ• tÄ• ya s
tamatthaá¹ƒ Ä• rocetvÄ• tÄ«supi divasesu \Be 197/ tehi jeá¹-á¹-hakoá¹-á¹-hÄ• sassa á¹-hap
``tumhehi mayhaá¹ƒ koá¹-á¹-hÄ• so á¹-hapito, mayÄ• pana na laddho, kiá¹ƒ nu kho kÄ• raá
Ä• ha. taá¹ƒ sutvÄ• sabbeva saá¹ƒvegappattÄ• ahesuá¹ƒ.

tasmiá¹ƒ assame rukkhadevatÄ• pi attano bhavanato otaritvÄ• tesaá¹ƒ santike nisÄ«di. ma
palÄ• yitvÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-ho eko vÄ• raá¹‡o ahituá¹‡á¸· ikahatthato palÄ• yitvÄ•
sappakÄ«á¸·Ä• panako eko vÄ• naro ca tehi isÄ«hi kataparicayÄ• tadÄ• tesaá¹ƒ santikaá¹
aá¹-á¹-haá¹ƒsu. sakkopi ``isigaá¹‡aá¹ƒ pariggaá¹‡hissÄ• mÄ«â€™â€™ ti adissamÄ• nakÄ•
tasmiÃ±ca khaá¹‡e bodhisattassa kaniá¹-á¹-ho upakaÃ±canatÄ• paso uá¹-á¹-hÄ• ya bodhis
sesÄ• naá¹ƒ apacitiá¹ƒ dassetvÄ• ``ahaá¹ƒ saÃ±Ã±aá¹ƒ paá¹-á¹-hapetvÄ• attÄ• naÃ±Ã±ev
ti pucchitvÄ• ``Ä• ma, labhasÄ«â€™â€™ ti vutte isigaá¹‡amajjhe á¹-hatvÄ• sapathaá¹ƒ ka

``assaá¹ƒ gavaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, bhariyaÃ±ca so idha labhataá¹ƒ manÄ• paá¹ƒ.

puttehi dÄ• rehi samaá¹…gi hotu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• sÄ«â€™â€™ ti || (J I

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si. imaÃ±hi so ``yattakÄ• ni piyavatthÅ«ni honti, tehi vippayoge tat
uppajjantÄ«â€™â€™ ti vatthukÄ• me garahanto Ä• ha.

taá¹ƒ \Ne 186/ sutvÄ• isigaá¹‡o ``mÄ• risa, mÄ• kathaya, atibhÄ• riyo te sapathoâ€™â€™

bodhisattopi ``atibhÄ• riyo te sapatho, na, tvaá¹ƒ tÄ• ta, gaá¹‡hasi, tava pattÄ• sane nisÄ«d
sesÄ• pi sapathaá¹ƒ karontÄ• yathÄ• kkamaá¹ƒ ---

``mÄ• laÃ±ca so kÄ• sikacandanaÃ±ca, dhÄ• retu puttassa bahÅ« bhavantu.

kÄ• mesu \Ee 205/ tibbaá¹ƒ kurutaá¹ƒ apekkhaá¹ƒ, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``pahÅ«tadhaÃ±Ã±o \Be 198/ kasimÄ• yasassÄ«, putte gihÄ« dhanimÄ• sabbakÄ• me.

vayaá¹ƒ apassaá¹ƒ gharamÄ• vasÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``so khattiyo hotu pasayhakÄ• rÄ«, rÄ• jÄ• bhirÄ• jÄ• balavÄ• yasassÄ«.

sacÄ• turantaá¹ƒ mahimÄ• vasÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``so brÄ• hmaá¹‡o hotu avÄ«tarÄ• go, muhuttanakkhattapathesu yutto.

pÅ«jetu naá¹ƒ raá¹-á¹-hapatÄ« yasassÄ«, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``ajjhÄ• yakaá¹ƒ sabbasamantavedaá¹ƒ, tapassinaá¹ƒ maÃ±Ã±atu sabbaloko.

pÅ«jentu naá¹ƒ jÄ• napadÄ• samecca, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``catussadaá¹ƒ gÄ• mavaraá¹ƒ samiddhaá¹ƒ, dinnaÃ±hi so bhuÃ±jatu vÄ• savena.

avÄ«tarÄ• go maraá¹‡aá¹ƒ upetu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``so gÄ• maá¹‡Ä« hotu sahÄ• yamajjhe, naccehi gÄ«tehi pamodamÄ• no.

so rÄ• jato byasanamÄ• lattha kiÃ±ci, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``taá¹ƒ ekarÄ• jÄ• pathaviá¹ƒ vijetvÄ• , itthÄ«sahassassa á¹-hapetu agge.

sÄ«mantinÄ«naá¹ƒ pavarÄ• bhavÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yÄ• ahÄ• si ||

``isÄ«naÃ±hi \Be 199/ sÄ• sabbasamÄ• gatÄ• naá¹ƒ, bhuÃ±jeyya sÄ• duá¹ƒ avikampamÄ•

carÄ• tu \Ee 206/ lÄ• bhena vikatthamÄ• nÄ• , bhisÄ• ni te brÄ• haá¹‡a yÄ• ahÄ• si ||

``Ä• vÄ• siko \Ne 187/ hotu mahÄ• vihÄ• re, navakammiko hotu gajaá¹…galÄ• yaá¹ƒ.

Ä• lokasandhiá¹ƒ divasaá¹ƒ karotu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``so bajjhataá¹ƒ pÄ• sasatehi chamhi, rammÄ• vanÄ• nÄ«yatu rÄ• jadhÄ• niá¹ƒ.

tuttehi so haÃ±Ã±atu pÄ• canehi, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

``alakkamÄ• lÄ« tipukaá¹‡á¹‡apiá¹-á¹-ho, laá¹-á¹-hÄ«hato sappamukhaá¹ƒ upetu.

sakacchabandho visikhaá¹ƒ carÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• sÄ«â€™â€™ ti ||

imÄ• gÄ• thÄ• yo avocuá¹ƒ.

tattha __tibba_nti vatthukÄ• makilesakÄ• mesu bahalaá¹ƒ apekkhaá¹ƒ karotu. __kasimÄ• _
__putte gihÄ« dhanimÄ• sabbakÄ• me_ti putte labhatu, gihÄ« hotu, sattavidhena dhanena
rÅ«pÄ• dibhede sabbakÄ• me labhatu. __vayaá¹ƒ apassa_nti mahallakakÄ• lepi apabbajitv
paÃ±cakÄ• maguá¹‡asamiddhaá¹ƒ gharameva Ä• vasatu. __rÄ• jÄ• bhirÄ• jÄ• _ti rÄ• jÅ«na
__avÄ«tarÄ• go_ti purohitaá¹-á¹-hÄ• nataá¹‡hÄ• ya sataá¹‡ho. __tapassina_nti tapasÄ«laá
maÃ±Ã±atu. __catussada_nti Ä• kiá¹‡á¹‡amanussatÄ• ya manussehi pahÅ«tadhaÃ±Ã±atÄ
dÄ• rÅ«hi sampannodakatÄ• ya udakenÄ• ti catÅ«hi ussannaá¹ƒ. __vÄ• savenÄ• _ti vÄ• sa
vÄ• savato laddhavarÄ• nubhÄ• veneva rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• tena dinnantipi attho
avigatarÄ• go kaddame sÅ«karo viya kÄ• mapaá¹…ke nimuggova hotu.

__gÄ• maá¹‡Ä«_ti \Be 200/ gÄ• majeá¹-á¹-hako. __ta_nti taá¹ƒ itthiá¹ƒ. __ekarÄ• jÄ• _ti ag
__itthÄ«sahassassÄ• _ti vacanamaá¹-á¹-hatÄ• ya vuttaá¹ƒ. soá¸·asannaá¹ƒ itthisahassÄ• n
207/ á¹-hapetÅ«ti attho. __sÄ«mantinÄ«na_nti sÄ«mantadharÄ• naá¹ƒ, itthÄ«nanti attho. __
sabbesaá¹ƒ sannipatitÄ• naá¹ƒ majjhe nisÄ«ditvÄ• . __avikampamÄ• nÄ• _ti anosakkamÄ•
attho. __carÄ• tu lÄ• bhena vikatthamÄ• nÄ• _ti lÄ• bhahetu siá¹…gÄ• ravesaá¹ƒ gahetvÄ•
caratu. __Ä• vÄ• siko_ti Ä• vÄ• sajagganako. __gajaá¹…galÄ• ya_nti evaá¹ƒnÄ• make nag
dabbasambhÄ• rÄ• sulabhÄ• . __Ä• lokasandhiá¹ƒ divasa_nti ekadivasena ekameva vÄ• t
devaputto kassapabuddhakÄ• le gajaá¹…galanagaraá¹ƒ nissÄ• ya \Ne 188/ yojanike mahÄ
saá¹…ghatthero hutvÄ• jiá¹‡á¹‡e vihÄ• re navakammÄ• ni karontova mahÄ• dukkhaá¹ƒ an

__pÄ• sasatehÄ«_ti bahÅ«hi pÄ• sehi. __chamhÄ«_ti catÅ«su pÄ• desu gÄ«vÄ• ya kaá¹-ib
__tuttehÄ«_ti dvikaá¹‡á¹-akÄ• hi dÄ«ghalaá¹-á¹-hÄ«hi. __pÄ• canehÄ«_ti rassapÄ• canehi,
__alakkamÄ• lÄ«_ti ahituá¹‡á¸• ikena kaá¹‡á¹-he parikkhipitvÄ• á¹-hapitÄ• ya alakkamÄ• l

__tipukaá¹‡á¹‡apiá¹-á¹-ho_ti tipupiá¸·andhanena piá¸·andhitapiá¹-á¹-hikaá¹‡á¹‡o kaá¹‡á¹‡a
__laá¹-á¹-hihato_ti sappakÄ«á¸·Ä• panaá¹ƒ sikkhÄ• payamÄ• no laá¹-á¹-hiyÄ• hato hutvÄ•
gharÄ• vÄ• saá¹ƒ attanÄ• attanÄ• anubhÅ«tadukkhaÃ±ca jigucchantÄ• tathÄ• tathÄ• sa
evamÄ• haá¹ƒsu.

atha bodhisatto ``sabbehi imehi sapatho kato, mayÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti

``yo ve anaá¹-á¹-haá¹ƒva naá¹-á¹-hanti cÄ• ha, kÄ• meva so labhataá¹ƒ bhuÃ±jataÃ±ca.

agÄ• ramajjhe maraá¹‡aá¹ƒ upetu, yo vÄ• bhonto saá¹…kati kaÃ±ci devÄ• â€™â€™ ti || (J

imaá¹ƒ gÄ• thamÄ• ha.

tattha __bhonto_ti bhavanto. __saá¹…katÄ«_ti Ä• saá¹…kati. __kaÃ±cÄ«_ti aÃ±Ã±ataraá¹ƒ

atha \Be 201/ sakko ``sabbepime kÄ• mesu nirapekkhÄ• â€™â€™ ti jÄ• nitvÄ• saá¹ƒvigga
bhisÄ• ni nÄ«tÄ• ni, nÄ• pi tayÄ• anaá¹-á¹-haá¹ƒ naá¹-á¹-hanti vuttaá¹ƒ, apica ahaá¹ƒ tumh
antaradhÄ• pesinti dassento ---

``vÄ«maá¹ƒsamÄ• no \Ee 208/ isino bhisÄ• ni, tÄ«re gahetvÄ• na thale nidhesiá¹ƒ.

suddhÄ• apÄ• pÄ• isayo vasanti, etÄ• ni te brahmacÄ• rÄ« bhisÄ• nÄ«â€™â€™ ti || (J I 1

osÄ• nagÄ• thamÄ• ha.

taá¹ƒ \Ne 189/ sutvÄ• bodhisatto ---

``na te naá¹-Ä• no pana kÄ«á¸·aneyyÄ• , na bandhavÄ• no pana te sahÄ• yÄ• .

kismiá¹ƒ vupatthambha sahassanetta, isÄ«hi tvaá¹ƒ kÄ«á¸·asi devarÄ• jÄ• â€™â€™ ti || (J

sakkaá¹ƒ tajjesi.

atha naá¹ƒ sakko ---

``Ä• cariyo mesi pitÄ• ca mayhaá¹ƒ, esÄ• patiá¹-á¹-hÄ• khalitassa brahme.

ekÄ• parÄ• dhaá¹ƒ khama bhÅ«ripaÃ±Ã±a, na paá¹‡á¸• itÄ• kodhabalÄ• bhavantÄ«â€™â

khamÄ• pesi.

mahÄ• satto sakkassa devaraÃ±Ã±o khamitvÄ• sayaá¹ƒ isigaá¹‡aá¹ƒ khamÄ• pento ---

``suvÄ• sitaá¹ƒ isinaá¹ƒ ekarattaá¹ƒ, yaá¹ƒ vÄ• savaá¹ƒ bhÅ«tapatiddasÄ• ma.

sabbeva bhonto sumanÄ• bhavantu, yaá¹ƒ brÄ• hmaá¹‡o paccupÄ• dÄ« bhisÄ• nÄ«â€™â

Ä• ha.

tattha \Be 202/ __na te naá¹-Ä• _ti, devarÄ• ja, mayaá¹ƒ tava naá¹-Ä• vÄ• kÄ«á¸·itabbayu
nÄ• pi tava Ã±Ä• takÄ• , __sahÄ• yÄ• _ hassaá¹ƒ kÄ• tabbÄ• . atha tvaá¹ƒ __kismiá¹ƒ vupa
upatthambhakaá¹ƒ katvÄ• , kiá¹ƒ nissÄ• ya isÄ«hi saddhiá¹ƒ kÄ«á¸·asÄ«ti attho. __esÄ• pa
pÄ• dacchÄ• yÄ• ajja mama khalitassa aparÄ• dhassa patiá¹-á¹-hÄ• hotu. __suvÄ• sita_nt
ekarattimpi imasmiá¹ƒ araÃ±Ã±e vasitaá¹ƒ suvasitameva. kiá¹ƒkÄ• raá¹‡Ä• ? __yaá¹ƒ vÄ• s
addasÄ• ma. sace hi mayaá¹ƒ nagare avasimhÄ• , na imaá¹ƒ addasÄ• ma. __bhonto_ti bha
bhavantu_ tussantu, sakkassa devaraÃ±Ã±o khamantu, kiá¹ƒkÄ• raá¹‡Ä• ? __yaá¹ƒ brÄ• h
\Ne 190/ yasmÄ• tumhÄ• kaá¹ƒ Ä• cariyo bhisÄ• ni alabhÄ«ti. sakko \Ee 209/ isigaá¹‡aá¹ƒ
gato. isigaá¹‡opi jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• brahmalokÅ«pago ahosi.

tadÄ• upakaÃ±canÄ• dayo cha bhÄ• taro sÄ• riputtamoggallÄ• namahÄ• kassapaanurudd
bhaginÄ« uppalavaá¹‡á¹‡Ä• , dÄ• sÄ« khujjuttarÄ• , dÄ• so citto gahapati, rukkhadevatÄ• s
pÄ• lileyyanÄ• go, vÄ• naro madhuvÄ• siá¹-á¹-ho, sakko kÄ• á¸·udÄ• yÄ«, mahÄ• kaÃ±can

tassa idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva dasa pÄ• ramiyo niddhÄ• retabbÄ• . tathÄ• acc
anapekkhatÄ• dayo guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

bhisacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. soá¹‡apaá¹‡á¸• itacariyÄ• vaá¹‡á¹‡anÄ•

<42> paÃ±came __nagare brahmavaá¸• á¸• hane_ti brahmavaá¸• á¸• hananÄ• make naga
__seá¹-á¹-he_ti pÄ• saá¹ƒsatame. __mahÄ• sÄ• le_ti mahÄ• sÄ• re. __ajÄ• yaha_nti ajÄ• y
hoti --- tasmiá¹ƒ kÄ• le ``brahmavaá¸• á¸• hanaâ€™â€™ nti laddhanÄ• me bÄ• rÄ• á¹‡asina
paá¹-ivasÄ• mi, tadÄ• abhijÄ• tasampattiyÄ• uditoditabhÄ• vena agge vijjÄ• vatasampattiy
asÄ«tikoá¹-ivibhavatÄ• ya mahÄ• sÄ• le brÄ• hmaá¹‡akule ahaá¹ƒ uppajjinti.

tadÄ• \Be 203/ hi mahÄ• satto brahmalokato cavitvÄ• brahmavaá¸• á¸• hananagare asÄ«
aÃ±Ã±atarassa brÄ• hmaá¹‡amahÄ• sÄ• lassa putto hutvÄ• nibbatti. tassa nÄ• maggahaá
ti nÄ• maá¹ƒ kariá¹ƒsu. tassa padasÄ• gamanakÄ• le aÃ±Ã±opi satto brahmalokÄ• cavitvÄ
kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. tassa jÄ• tassa ``nandakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ
uggahitavedÄ• naá¹ƒ sabbasippanipphattippattÄ• naá¹ƒ vayappattÄ• naá¹ƒ rÅ«pasampada
tuá¹-á¹-hahaá¹-á¹-hÄ• mÄ• tÄ• pitaro ``gharabandhanena bandhissÄ• mÄ• â€™â€™ ti paá
Ä• haá¹ƒsu --- ``tÄ• ta, te patirÅ«pakulato dÄ• rikaá¹ƒ \Ee 210/ Ä• nessÄ• ma, tvaá¹ƒ kuá¹-u
paá¹-ipajjÄ• hÄ«â€™â€™ ti.

mahÄ• satto \Ne 191/ ``alaá¹ƒ mayhaá¹ƒ gharÄ• vÄ• sena, ahaá¹ƒ yÄ• vajÄ«vaá¹ƒ tumhe p
accayena pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. mahÄ• sattassa hi tadÄ• tayopi bhavÄ• Ä• d
aá¹…gÄ• rakÄ• su viya ca upaá¹-á¹-hahiá¹ƒsu. visesato panesa nekkhammajjhÄ• sayo nekk
adhippÄ• yaá¹ƒ ajÄ• nantÄ• te punappunaá¹ƒ kathentÄ• pi tassa cittaá¹ƒ alabhitvÄ• nanda
``tÄ• ta, tena hi tvaá¹ƒ kuá¹-umbaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ ti vatvÄ• tenÄ• pi ``nÄ• haá
chaá¸• á¸• itakheá¸·aá¹ƒ sÄ«sena ukkhipÄ• mi, ahampi tumhÄ• kaá¹ƒ accayena bhÄ• tarÄ•
pabbajissÄ• mÄ«â€™â€™ ti vutte ``ime evaá¹ƒ taruá¹‡Ä• kÄ• me jahanti, kimaá¹…gaá¹ƒ p
pabbajissÄ• mÄ• â€™â€™ ti cintetvÄ• ``tÄ• ta, kiá¹ƒ vo amhÄ• kaá¹ƒ accayena pabbajjÄ•
pabbajÄ• mÄ• â€™â€™ ti vatvÄ• Ã±Ä• tÄ«naá¹ƒ dÄ• tabbayuttakaá¹ƒ datvÄ• dÄ• sajanaá
Ä• rocetvÄ• sabbaá¹ƒ dhanaá¹ƒ vissajjetvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• cattÄ• ropi jan
nikkhamitvÄ• himavantappadese padumapuá¹‡á¸• arÄ«kamaá¹‡á¸• itaá¹ƒ mahÄ• saraá¹ƒ
vanasaá¹‡á¸• e assamaá¹ƒ mÄ• petvÄ• pabbajitvÄ• tattha vasiá¹ƒsu. tena vuttaá¹ƒ ---

<43> á¹• 21 ``tadÄ• pi lokaá¹ƒ disvÄ• na, andhÄ«bhÅ«taá¹ƒ tamotthaá¹-aá¹ƒ.

cittaá¹ƒ bhavato patikuá¹-ati, tuttavegahataá¹ƒ viya ||

<44> á¹• 21 ``disvÄ• na vividhaá¹ƒ pÄ• paá¹ƒ, evaá¹ƒ cintesahaá¹ƒ tadÄ• .

kadÄ• haá¹ƒ gehÄ• nikkhamma, pavisissÄ• mi kÄ• nanaá¹ƒ ||

<45> á¹• 21 ``tadÄ• pi maá¹ƒ nimantiá¹ƒsu, kÄ• mabhogehi Ã±Ä• tayo.

tesampi chandamÄ• cikkhiá¹ƒ, mÄ• nimantetha tehi maá¹ƒ ||

<46> á¹• 21 ``yo \Be 204/ me kaniá¹-á¹-hako bhÄ• tÄ• , nando nÄ• mÄ• si paá¹‡á¸• ito.

sopi maá¹ƒ anusikkhanto, pabbajjaá¹ƒ samarocayi ||

<47> á¹• 21 ``ahaá¹ƒ \Ee 211/ soá¹‡o ca nando ca, ubho mÄ• tÄ• pitÄ• mama.

tadÄ• pi bhoge chaá¸• á¸• etvÄ• , pÄ• visimhÄ• mahÄ• vanaâ€™â€™ nti ||

tattha __tadÄ• pÄ«_ti yadÄ• ahaá¹ƒ brahmavaá¸• á¸• hananagare soá¹‡o nÄ• ma brÄ• hm
__lokaá¹ƒ disvÄ• nÄ• _ti sakalampi sattalokaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• passitvÄ• . __andh
paÃ±Ã±Ä• cakkhuvirahena \Ne 192/ andhajÄ• taá¹ƒ andhabhÄ• vaá¹ƒ pattaá¹ƒ. __tamottha
abhibhÅ«taá¹ƒ. __cittaá¹ƒ bhavato patikuá¹-atÄ«_ti jÄ• tiÄ• disaá¹ƒvegavatthupaccavekkha
mama cittaá¹ƒ saá¹…kuá¹-ati sannilÄ«yati na visarati. __tuttavegahataá¹ƒ viyÄ• _ti tuttaá¹ƒ
ayokaá¹‡á¹-akasÄ«so dÄ«ghadaá¹‡á¸• o, yo patodoti vuccati. tena vegasÄ• abhihato yathÄ
saá¹ƒvegappatto hoti, evaá¹ƒ mama cittaá¹ƒ tadÄ• kÄ• mÄ• dÄ«navapaccavekkhaá¹‡ena s

__disvÄ• na vividhaá¹ƒ pÄ• pa_nti gehaá¹ƒ Ä• vasantehi gharÄ• vÄ• sanimittaá¹ƒ chandad
nÄ• nÄ• vidhaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• pakammaÃ±ceva tannimittaÃ±ca nesaá¹ƒ lÄ• n
cintesahaá¹ƒ tadÄ• _ti ``kadÄ• nu kho ahaá¹ƒ mahÄ• hatthÄ« viya ayabandhanaá¹ƒ gharab
gehato nikkhamanavasena vanaá¹ƒ pavisissÄ• mÄ«â€™â€™ ti evaá¹ƒ tadÄ• soá¹‡akumÄ
__tadÄ• pi maá¹ƒ nimantiá¹ƒsÅ«_ti na kevalaá¹ƒ ayogharapaá¹‡á¸• itÄ• dikÄ• leyeva, atha
soá¹‡akumÄ• rakÄ• lepi maá¹ƒ mÄ• tÄ• pituÄ• dayo Ã±Ä• tayo kÄ• mabhogino kÄ• majjhÄ
asÄ«tikoá¹-idhanaá¹ƒ vibhavaá¹ƒ paá¹-ipajja, kulavaá¹ƒsaá¹ƒ patiá¹-á¹-hÄ• pehÄ«â€™â€™
nimantayiá¹ƒsu. __tesampi chandamÄ• cikkhi_nti tesampi mama Ã±Ä• tÄ«naá¹ƒ tehi kÄ• m
nimantayitthÄ• ti attano chandampi Ä• cikkhiá¹ƒ, pabbajjÄ• ya ninnajjhÄ• sayampi kathesiá¹
paá¹-ipajjathÄ• ti adhippÄ• yo.

__sopi maá¹ƒ anu sikkhanto_ti ``ime kÄ• mÄ• nÄ• ma appassÄ• dÄ• bahudukkhÄ• bahÅ
234; II 43-45; Vin IV 417) nayena nÄ• nappakÄ• raá¹ƒ kÄ• mesu Ä• dÄ«navaá¹ƒ paccavekk
sÄ«lÄ• dÄ«ni sikkhanto pabbajjaá¹ƒ rocesiá¹ƒ. sopi nandapaá¹‡á¸• ito \Be 205/ tatheva tass
anusikkhanto __pabbajjaá¹ƒ samarocayÄ«_ti. __ahaá¹ƒ soá¹‡o ca nando cÄ• _ti tasmiá¹ƒ k
mayhaá¹ƒ kaniá¹-á¹-habhÄ• tÄ• nando cÄ• ti. __ubho mÄ• tÄ• pitÄ• _ \Ee 212/ __mamÄ• _
taruá¹‡akÄ• lepi kÄ• me jahanti, kimaá¹…gaá¹ƒ pana mayaâ€™â€™ nti uppannasaá¹ƒvegÄ
chaá¸• á¸• etvÄ• _ti asÄ«tikoá¹-ivibhavasamiddhe mahÄ• bhoge anapekkhacittÄ• kheá¸·ap
pariccajitvÄ• mayaá¹ƒ cattÄ• ropi janÄ• himavantappadese __mahÄ• vanaá¹ƒ_ nekkhamm
attho.

pavisitvÄ• ca te tattha ramaá¹‡Ä«ye bhÅ«mibhÄ• ge assamaá¹ƒ mÄ• petvÄ• tÄ• pasapab
vasiá¹ƒsu. te ubhopi bhÄ• taro mÄ• tÄ• pitaro paá¹-ijaggiá¹ƒsu. tesu nandapaá¹‡á¸• ito ``ma
Ä• bhataphalÄ• phalÄ• neva mÄ• tÄ• pitaro khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti hiyyo ca puri
193/ yÄ• ni tÄ• ni avasesÄ• ni phalÄ• phalÄ• ni pÄ• tova Ä• netvÄ• mÄ• tÄ• pitaro khÄ• dÄ
mukhaá¹ƒ vikkhÄ• letvÄ• uposathikÄ• honti. soá¹‡apaá¹‡á¸• ito pana dÅ«raá¹ƒ gantvÄ• m

Ä• haritvÄ• upanÄ• meti. atha naá¹ƒ te ``tÄ• ta, kaniá¹-á¹-hena Ä• bhatÄ• ni mayaá¹ƒ khÄ•
idÄ• ni no attho natthÄ«â€™â€™ ti vadanti. iti tassa phalÄ• phalÄ• ni paribhogaá¹ƒ na labh
punadivasÄ• dÄ«supi tathevÄ• ti, evaá¹ƒ so paÃ±cÄ• bhiÃ±Ã±atÄ• ya dÅ«rampi gantvÄ• Ä

atha mahÄ• satto cintesi --- ``mÄ• tÄ• pitaro sukhumÄ• lÄ• , nando ca yÄ• ni tÄ• ni apakkÄ
phalÄ• phalÄ• ni Ä• haritvÄ• khÄ• dÄ• peti, evaá¹ƒ sante ime na ciraá¹ƒ pavattissanti, vÄ•
atha naá¹ƒ Ä• mantetvÄ• ``nanda, ito paá¹-á¹-hÄ• ya phalÄ• phalaá¹ƒ Ä• haritvÄ• mamÄ•
ekatova khÄ• dÄ• pessÄ• mÄ• â€™â€™ ti Ä• ha. evaá¹ƒ vuttepi attano puÃ±Ã±aá¹ƒ paccÄ
vacanamakÄ• si. mahÄ• satto taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ ``na tvaá¹ƒ paá¹‡á¸• itÄ
ahaá¹ƒ jeá¹-á¹-ho, mÄ• tÄ• pitaro ca mameva bhÄ• ro, ahameva ne paá¹-ijaggissÄ• mi, tvaá
yÄ• hÄ«â€™â€™ ti tassa accharaá¹ƒ pahari.

so tena paá¹‡Ä• mito tattha á¹-hÄ• tuá¹ƒ asakkonto taá¹ƒ vanditvÄ• mÄ• tÄ• pitÅ«naá¹ƒ ta
attano paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kasiá¹‡aá¹ƒ \Be 206/ oloketvÄ• taá¹ƒdivasameva aá
paÃ±ca ca abhiÃ±Ã±Ä• yo nibbattetvÄ• cintesi --- ``kiá¹ƒ nu kho ahaá¹ƒ sinerupÄ• dato rata
Ä• haritvÄ• mama bhÄ• tu paá¹‡á¹‡asÄ• lÄ• pariveá¹‡aá¹ƒ Ä• kiritvÄ• khamÄ• pessÄ• mi
Ä• haritvÄ• khamÄ• pessÄ• mi? atha vÄ• me bhÄ• tÄ• devatÄ• vasena khameyya, cattÄ•
devarÄ• jÄ• naá¹ƒ Ä• netvÄ• khamÄ• pessÄ• mi, evaá¹ƒ pana na sobhissati, ayaá¹ƒ kho m
sakalajambudÄ«pe aggarÄ• jÄ• , taá¹ƒ Ä• diá¹ƒ katvÄ• sabbe rÄ• jÄ• no Ä• netvÄ• khamÄ
bhÄ• tu guá¹‡o sakalajambudÄ«paá¹ƒ avattharitvÄ• gamissati, cando viya sÅ«riyo viya ca
ti.

so tÄ• vadeva iddhiyÄ• gantvÄ• brahmavaá¸• á¸• hananagare tassa raÃ±Ã±o nivesanadv
tumhe daá¹-á¹-hukÄ• moâ€™â€™ ti raÃ±Ã±o Ä• rocÄ• petvÄ• tena katokÄ• so tassa santi
balena sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• tava dassÄ• mÄ«â€™â€™ ti. ``kathaá¹ƒ pana
sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• dassathÄ• â€™â€™ ti? ``mahÄ• rÄ• ja, kassaci vadh
iddhiyÄ• va gahetvÄ• dassÄ• mÄ«â€™â€™ ti mahatiyÄ• senÄ• ya saddhiá¹ƒ taá¹ƒ Ä• dÄ
gantvÄ• nagarassa avidÅ«re khandhÄ• vÄ• raá¹ƒ nivesetvÄ• ``yuddhaá¹ƒ vÄ• no detu, va
kosalaraÃ±Ã±o dÅ«taá¹ƒ pÄ• hesi. tena kujjhitvÄ• yuddhasajjena hutvÄ• nikkhantena sad
attano iddhÄ• nubhÄ• vena yathÄ• dvinnaá¹ƒ senÄ• naá¹ƒ pÄ«á¸·anaá¹ƒ na hoti, evaá¹ƒ ka
tassa vase vattati, evaá¹ƒ vacanapaá¹-ivacanaharaá¹‡ehi saá¹ƒvidahi. etenupÄ• yena sakal
tassa vase vattÄ• pesi.

so tena parituá¹-á¹-ho nandapaá¹‡á¸• itaá¹ƒ Ä• ha --- ``bhante, tumhehi yathÄ• mayhaá¹ƒ
tathÄ• kataá¹ƒ, bahÅ«pakÄ• rÄ• me tumhe, kimahaá¹ƒ \Ee 214/ tumhÄ• kaá¹ƒ karissÄ• mi
upaá¸• á¸• harajjampi dÄ• tuá¹ƒ icchÄ• mi, kimaá¹…gaá¹ƒ pana
hatthiassarathamaá¹‡imuttÄ• pavÄ• á¸·arajatasuvaá¹‡á¹‡adÄ• sidÄ• saparijanapariccheda

nandapaá¹‡á¸• ito ``na me te, mahÄ• rÄ• ja, rajjena attho, nÄ• pi hatthiyÄ• nÄ• dÄ«hi, api c
asukasmiá¹ƒ nÄ• ma assame mama mÄ• tÄ• pitaro pabbajitvÄ• vasanti. tyÄ• haá¹ƒ upaá¹-
aparÄ• dhe mama jeá¹-á¹-habhÄ• tikena soá¹‡apaá¹‡á¸• itena nÄ• ma mahesinÄ• paá¹‡Ä•
tassa santikaá¹ƒ gantvÄ• khamÄ• pessÄ• mi, tassa me tvaá¹ƒ khamÄ• pane sahÄ• yo hoh
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• catuvÄ«satiakkhobhanÄ« parimÄ• á¹‡Ä• ya senÄ
saddhiá¹ƒ nandapaá¹‡á¸• itaá¹ƒ purakkhatvÄ• taá¹ƒ assamapadaá¹ƒ patvÄ• caturaá¹…gul
Ä• kÄ• se á¹-hitena kÄ• jena anotattato udakaá¹ƒ Ä• haritvÄ• pÄ• nÄ«yaá¹ƒ paá¹-isÄ• met
sammajjitvÄ• mÄ• tÄ• pitÅ«naá¹ƒ Ä• sannappadese nisinnaá¹ƒ jhÄ• naratisamappitaá¹ƒ m
nandapaá¹‡á¸• ito naá¹ƒ khamÄ• pesi. mahÄ• satto nandapaá¹‡á¸• itaá¹ƒ mÄ• taraá¹ƒ paá¹
yÄ• vajÄ«vaá¹ƒ pitaraá¹ƒ paá¹-ijaggi. tesaá¹ƒ pana rÄ• jÅ«naá¹ƒ ---

``Ä• nando ca pamodo ca, sadÄ• hasitakÄ«á¸·itaá¹ƒ.

mÄ• taraá¹ƒ paricaritvÄ• na, labbhametaá¹ƒ vijÄ• natÄ• ||

``Ä• nando ca pamodo ca, sadÄ• hasitakÄ«á¸·itaá¹ƒ.

pitaraá¹ƒ paricaritvÄ• na, labbhametaá¹ƒ vijÄ• nato ||

``dÄ• naÃ±ca peyyavajjaÃ±ca, atthacariyÄ• ca yÄ• idha.

samÄ• nattatÄ• ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

``ete \Ne 195/ ca saá¹…gahÄ• nÄ• ssu, na mÄ• tÄ• puttakÄ• raá¹‡Ä• .

labhetha mÄ• naá¹ƒ pÅ«jaá¹ƒ vÄ• , pitÄ• vÄ• puttakÄ• raá¹‡Ä• ||

``yasmÄ• ca saá¹…gahÄ• ete, sammapekkhanti paá¹‡á¸• itÄ• .

tasmÄ• mahattaá¹ƒ papponti, pÄ• saá¹ƒsÄ• ca bhavanti te ||

``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena \Ee 215/ atha pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena, pÄ• dÄ• naá¹ƒ dhovanena ca ||

``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || (J II 20.176-183) ---

buddhalÄ«á¸·Ä• ya \Be 208/ dhammaá¹ƒ desesi, taá¹ƒ sutvÄ• sabbepi te rÄ• jÄ• no sabala
ne paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• ``dÄ• nÄ• dÄ«su appamattÄ• hothÄ• â€™â€™
sabbepi dhammena rajjaá¹ƒ kÄ• retvÄ• Ä• yupariyosÄ• ne devanagaraá¹ƒ pÅ«rayiá¹ƒsu. b
mÄ• taraá¹ƒ paá¹-ijaggÄ• hÄ«â€™â€™ ti mÄ• taraá¹ƒ nandapaá¹‡á¸• itaá¹ƒ paá¹-icchÄ• pe
pitaraá¹ƒ paá¹-ijaggi. te ubhopi Ä• yupariyosÄ• ne brahmalokaparÄ• yanÄ• ahesuá¹ƒ.

tadÄ• mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni, nandapaá¹‡á¸• ito Ä• nandatthero, manojo rÄ•
ekasatarÄ• jÄ• no asÄ«timahÄ• therÄ• ceva aÃ±Ã±ataratherÄ• ca, catuvÄ«satiakkhobhan
soá¹‡apaá¹‡á¸• ito lokanÄ• tho.

tassa kiÃ±cÄ• pi sÄ• tisayÄ• nekkhammapÄ• ramÄ«, tathÄ• pi heá¹-á¹-hÄ• vuttanayeneva
niddhÄ• retabbÄ• . tathÄ• accantameva kÄ• mesu anapekkhatÄ• , mÄ• tÄ• pitÅ«su tibbo s
196/, mÄ• tÄ• pituupaá¹-á¹-hÄ• nena atitti, satipi nesaá¹ƒ upaá¹-á¹-hÄ• ne sabbakÄ• laá¹ƒ s
vÄ«tinÄ• mananti evamÄ• dayo mahÄ• sattassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

soá¹‡apaá¹‡á¸• itacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nekkhammapÄ• ramÄ« niá¹-á¹-hitÄ• .

6. temiyacariyÄ• vaá¹‡á¹‡anÄ•

<48> chaá¹-á¹-he __kÄ• sirÄ• jassa atrajo_ti kÄ• siraÃ±Ã±o atrajo putto __yadÄ• homi, _ t
nÄ• mena, temiyoti vadanti ma_nti temiyoti nÄ• mena mÅ«gapakkhavatÄ• dhiá¹-á¹-hÄ• nen
mÄ• tÄ• pitaro Ä• diá¹ƒ katvÄ• sabbeva maá¹ƒ vadantÄ«ti sambandho. mahÄ• sattassa hi
sakalakÄ• siraá¹-á¹-he \Ee 216/ devo vassi, yasmÄ• ca so raÃ±Ã±o ceva amaccÄ• dÄ«naÃ
pÄ«tisinehena temayamÄ• no uppanno, tasmÄ• ``temiyakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ a

<49> __soá¸·asitthisahassÄ• na_nti \Be 209/ soá¸·asannaá¹ƒ kÄ• siraÃ±Ã±o itthÄ• gÄ• ras
pumo_ti putto na labbhati. na kevalaÃ±ca putto eva, dhÄ«tÄ• pissa natthi eva. __ahorattÄ•

nibbatto ahamekako_ti aputtakasseva tassa raÃ±Ã±o bahÅ«naá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ a
ahorattÄ• naá¹ƒ apagamanena sakkadattiyo ahamekakova bodhipariyesanaá¹ƒ caramÄ• no
uppannoti satthÄ• vadati.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ kÄ• sirÄ• jÄ• rajjaá¹ƒ kÄ• res
itthiyo ahesuá¹ƒ. tÄ• su ekÄ• pi puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• na labhati. nÄ• garÄ• ``aml
vaá¹ƒsÄ• nurakkhako ekopi putto natthÄ«â€™â€™ ti vippaá¹-isÄ• rÄ« jÄ• tÄ• sannipatitvÄ
patthehÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• soá¸·asasahassÄ• itthiyo ``puttaá¹ƒ patthethÄ• a
candÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ• nÄ• dÄ«ni katvÄ• patthentiyopi na labhiá¹ƒsu. aggamahesÄ
candÄ• devÄ« nÄ• ma sÄ«lasampannÄ• ahosi. rÄ• jÄ• ``tvampi puttaá¹ƒ patthehÄ«â€™â€
puá¹‡á¹‡amadivase uposathikÄ• hutvÄ• attano sÄ«laá¹ƒ Ä• vajjetvÄ• ``sacÄ• haá¹ƒ akha
saccena putto uppajjatÅ«â€™â€™ ti saccakiriyamakÄ• si. tassÄ• sÄ«latejena sakkassa Ä•
uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``candÄ• deviyÄ
upÄ• yaá¹ƒ karissÄ• mÄ«â€™â€™ ti tassÄ• anucchavikaá¹ƒ puttaá¹ƒ upadhÄ• rento bodhi
nibbattitvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cavitvÄ• uparidevaloke uppajjitukÄ• n
santikaá¹ƒ gantvÄ• ``samma, tayi manussaloke uppanne pÄ• ramiyo ca te pÅ«ressanti, ma
bhavissati, ayaá¹ƒ kÄ• siraÃ±Ã±o candÄ• nÄ• ma aggamahesÄ« puttaá¹ƒ pattheti, tassÄ•
uppajjÄ• hÄ«â€™â€™ ti Ä• ha.

so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tassÄ• kucchiyaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. t
paÃ±casatÄ• devaputtÄ• khÄ«á¹‡Ä• yukÄ• devalokÄ• cavitvÄ• tasseva raÃ±Ã±o amacc
paá¹-isandhiá¹ƒ gaá¹‡hiá¹ƒsu. devÄ« gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• raÃ±Ã±
gabbhaparihÄ• raá¹ƒ dÄ• pesi. sÄ• paripuá¹‡á¹‡agabbhÄ• dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡a
taá¹ƒdivasameva amaccagehesu \Be 210/ paÃ±cakumÄ• rasatÄ• ni vijÄ• yiá¹ƒsu. ubhayam
puttassa parivÄ• rÄ• eteâ€™â€™ ti paÃ±cannaá¹ƒ dÄ• rakasatÄ• naá¹ƒ paÃ±cadhÄ• tisat
kumÄ• rapasÄ• dhanÄ• ni ca pesesi. mahÄ• sattassa pana atidÄ«ghÄ• didosavivajjitÄ• ala
catusaá¹-á¹-hidhÄ• tiyo datvÄ• mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• candÄ• deviyÄ• pi varaá¹
katvÄ• á¹-hapesi. dÄ• rako mahatÄ• parivÄ• rena vaá¸• á¸• hati. atha naá¹ƒ ekamÄ• sikaá
santikaá¹ƒ Ä• nayiá¹ƒsu. rÄ• jÄ• piyaputtaá¹ƒ oloketvÄ• Ä• liá¹…gitvÄ• aá¹…ke nisÄ«dÄ•

<50> tasmiá¹ƒ khaá¹‡e cattÄ• ro corÄ• Ä• nÄ«tÄ• . rÄ• jÄ• tesu ekassa sakaá¹‡á¹-akÄ• h
Ä• á¹‡Ä• pesi, ekassa saá¹…khalikÄ• ya bandhitvÄ• bandhanÄ• gÄ• rappavesanaá¹ƒ, eka
sattippahÄ• radÄ• naá¹ƒ, ekassa sÅ«lÄ• ropanaá¹ƒ. mahÄ• satto pitu kathaá¹ƒ sutvÄ• saá¹
mama pitÄ• rajjaá¹ƒ nissÄ• ya bhÄ• riyaá¹ƒ nirayagÄ• mikammaá¹ƒ karotÄ«â€™â€™ ti cin
setacchattassa heá¹-á¹-hÄ• alaá¹…katasirisayane nipajjÄ• pesuá¹ƒ.

so thokaá¹ƒ niddÄ• yitvÄ• paá¹-ibuddho akkhÄ«ni ummÄ«letvÄ• setacchattaá¹ƒ olokento

passi. athassa pakatiyÄ• pi saá¹ƒvegappattassa atirekataraá¹ƒ bhayaá¹ƒ uppajji. so ``kuto n
rÄ• jagehaá¹ƒ Ä• gatoâ€™â€™ ti upadhÄ• rento jÄ• tissaraÃ±Ä• á¹‡ena devalokato Ä• gata
olokento ussadaniraye pakkabhÄ• vaá¹ƒ \Ee 218/ passi. tato paraá¹ƒ olokento tasmiá¹ƒyeva
passi. atha so ``ahaá¹ƒ vÄ«sativassÄ• ni rajjaá¹ƒ kÄ• retvÄ• \Ne 198/ asÄ«tivassasahassÄ
pacciá¹ƒ, idÄ• ni punapi imasmiá¹ƒ coragehe nibbattosmi, pitÄ• pi me hiyyo catÅ«su coresu
tathÄ• rÅ«paá¹ƒ pharusaá¹ƒ nirayasaá¹ƒvattanikaá¹ƒ kathaá¹ƒ kathesi. na me iminÄ• avidit
rajjena attho, kathaá¹ƒ nu kho imamhÄ• coragehÄ• mucceyyaâ€™â€™ nti cintento nipajji.
devadhÄ«tÄ• ``tÄ• ta temiyakumÄ• ra, mÄ• bhÄ• yi, tÄ«á¹‡i aá¹…gÄ• ni adhiá¹-á¹-hahitvÄ
bhavissatÄ«â€™â€™ ti samassÄ• sesi. taá¹ƒ sutvÄ• mahÄ• satto rajjasaá¹…khÄ• tÄ• \Be
soá¸·asasaá¹ƒvaccharÄ• ni tÄ«á¹‡i aá¹…gÄ• ni acalÄ• dhiá¹-á¹-hÄ• navasena adhiá¹-á¹-hal
``kicchÄ• laddhaá¹ƒ piyaá¹ƒ puttaâ€™â€™ _ntiÄ• di.

tattha __kicchÄ• laddha_nti kicchena kasirena cirakÄ• lapatthanÄ• ya laddhaá¹ƒ. __abhijÄ•
jÄ• tisampannaá¹ƒ. kÄ• yajutiyÄ• ceva Ã±Ä• á¹‡ajutiyÄ• ca samannÄ• gatattÄ• __jutindha
dhÄ• rayitvÄ• na, sayane poseti maá¹ƒ pitÄ• _ti pitÄ• me kÄ• sirÄ• jÄ• ``mÄ• naá¹ƒ kumÄ
vÄ• â€™â€™ ti jÄ• takÄ• lato paá¹-á¹-hÄ• ya setacchattassa heá¹-á¹-hÄ• sirisayane sayÄ•
parivÄ• rena maá¹ƒ poseti.

<51> __niddÄ• yamÄ• no sayanavare pabujjhitvÄ• _ ahaá¹ƒ olokento __paá¹‡á¸• araá¹ƒ_ s
yenÄ• haá¹ƒ nirayaá¹ƒ gato_ti yena setacchattena tato tatiye attabhÄ• ve ahaá¹ƒ nirayaá¹ƒ
setacchattasÄ«sena rajjaá¹ƒ vadati.

<52> __saha diá¹-á¹-hassa me chatta_nti taá¹ƒ setacchattaá¹ƒ diá¹-á¹-hassa diá¹-á¹-havato
dassanena, dassanasamakÄ• lamevÄ• ti attho. __tÄ• so uppajji bheravo_ti suparividitÄ• dÄ
cittutrÄ• so udapÄ• di. __vinicchayaá¹ƒ samÄ• panno, kathÄ• haá¹ƒ imaá¹ƒ muÃ±cissa_nti
imaá¹ƒ rajjaá¹ƒ kÄ• á¸·akaá¹‡á¹‡iá¹ƒ muÃ±ceyyanti evaá¹ƒ vicÄ• raá¹‡aá¹ƒ Ä• pajjiá¹ƒ.

<53> __pubbasÄ• lohitÄ• mayha_nti pubbe ekasmiá¹ƒ attabhÄ• ve mama mÄ• tubhÅ«tapu
adhivatthÄ• __devatÄ• _ mayhaá¹ƒ __atthakÄ• minÄ«_ hitesinÄ«. __sÄ• maá¹ƒ disvÄ• na
yojayÄ«_ti sÄ• devatÄ• maá¹ƒ tathÄ• \Ee 219/ cetodukkhena dukkhitaá¹ƒ disvÄ•
mÅ«gapakkhabadhirabhÄ• vasaá¹…khÄ• tesu tÄ«su rajjadukkhato nikkhamanakÄ• raá¹‡es

<54> __paá¹‡á¸• iccaya_nti paá¹‡á¸• iccaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __mÄ• vibhÄ• vay
__bÄ• lamato_ti bÄ• loti Ã±Ä• to. __sabbo_ti sakalo antojano ceva bahijano ca. __ocinÄ• ya
\Ne 199/ kÄ• á¸·akaá¹‡á¹‡inti avajÄ• nÄ• tu. __evaá¹ƒ tava attho bhavissatÄ«_ti evaá¹ƒ yat
avajÄ• nitabbabhÄ• ve sati tuyhaá¹ƒ gehato nikkhamanena __hitaá¹ƒ_ pÄ• ramiparipÅ«raá¹

<55> __tetaá¹ƒ_ \Be 212/ __vacana_nti te etaá¹ƒ tÄ«á¹‡i aá¹…gÄ• ni adhiá¹-á¹-hÄ• hÄ«ti v

__atthakÄ• mÄ• si me ammÄ• _ti amma devate, mama atthakÄ• mÄ• asi. __hitakÄ• mÄ• _
atthoti vÄ• ettha sukhaá¹ƒ veditabbaá¹ƒ. hitanti tassa kÄ• raá¹‡abhÅ«taá¹ƒ puÃ±Ã±aá¹ƒ.

<56> __sÄ• gareva thalaá¹ƒ labhi_nti coragehe vatÄ• haá¹ƒ jÄ• to, ahu me mahÄ• vatÄ• n
osÄ«danto tassÄ• devatÄ• ya ahaá¹ƒ vacanaá¹ƒ sutvÄ• sÄ• gare osÄ«danto viya thalaá¹ƒ
__alabhiá¹ƒ, _ rajjakulato nikkhamanopÄ• yaá¹ƒ alabhinti attho. __tayo aá¹…ge adhiá¹-á¹-h
nikkhamiá¹ƒ, tÄ• va tÄ«á¹‡i aá¹…gÄ• ni kÄ• raá¹‡Ä• ni adhiá¹-á¹-hahiá¹ƒ.

<57> idÄ• ni tÄ• ni sarÅ«pato dassetuá¹ƒ __ ``mÅ«go ahosiâ€™â€™ _nti gÄ• thamÄ• ha.
pÄ«á¹-hasappi. sesaá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ pana mahÄ• satte devatÄ• ya dinnanaye á¹-hatvÄ• jÄ• tavassato paá¹-á¹-hÄ• ya m
dassente mÄ• tÄ• pitaro dhÄ• tiÄ• dayo ca ``mÅ«gÄ• naá¹ƒ hanupariyosÄ• naá¹ƒ nÄ• ma e
badhirÄ• naá¹ƒ kaá¹‡á¹‡asotaá¹ƒ nÄ• ma evarÅ«paá¹ƒ na hoti, pÄ«á¹-hasappÄ«naá¹ƒ hatt
honti, bhavitabbamettha kÄ• raá¹‡ena, vÄ«maá¹ƒsissÄ• ma naâ€™â€™ nti cintetvÄ• ``khÄ
vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti sakaladivasaá¹ƒ khÄ«raá¹ƒ na denti. so sussantopi khÄ«

athassa mÄ• tÄ• ``putto me chÄ• to, khÄ«ramassa dethÄ• â€™â€™ ti khÄ«raá¹ƒ dÄ• pes
khÄ«raá¹ƒ adatvÄ• ekasaá¹ƒvaccharaá¹ƒ vÄ«maá¹ƒsantÄ• pi antaraá¹ƒ na passiá¹ƒsu. tat
pÅ«vakhajjakaá¹ƒ piyÄ• yanti, phalÄ• phalaá¹ƒ piyÄ• yanti, kÄ«á¸·anabhaá¹‡á¸• akaá¹ƒ piy
piyÄ• yantÄ«â€™â€™ ti tÄ• ni tÄ• ni palobhanÄ«yÄ• ni upanetvÄ• vÄ«maá¹ƒsanavasena
paÃ±cavassakÄ• lÄ• antaraá¹ƒ na passiá¹ƒsu. atha naá¹ƒ ``dÄ• rakÄ• nÄ• ma \Ee 220/ ag
mattahatthito bhÄ• yanti, sappato bhÄ• yanti, ukkhittÄ• sikapurisato bhÄ• yanti, tehi vÄ«ma
yathÄ• tehissa anattho na jÄ• yati, tathÄ• purimameva saá¹ƒvidahitvÄ• atibhayÄ• nakÄ• k
kÄ• resuá¹ƒ.

mahÄ• satto \Be 213/ \Ne 200/ nirayabhayaá¹ƒ Ä• vajjetvÄ• ``ito sataguá¹‡ena sahassagu
satasahassaguá¹‡ena nirayo bhÄ• yitabboâ€™â€™ ti niccalova hoti. evampi vÄ«maá¹ƒsitv
puna ``dÄ• rakÄ• nÄ• ma samajjatthikÄ• hontÄ«â€™â€™ ti samajjaá¹ƒ kÄ• retvÄ• pi mah
parikkhipitvÄ• ajÄ• nantasseva catÅ«su passesu saá¹…khasaddehi bherisaddehi ca sahas
kÄ• retvÄ• pi andhakÄ• re ghaá¹-ehi dÄ«paá¹ƒ upanetvÄ• sahasÄ• Ä• lokaá¹ƒ dassetvÄ•
phÄ• á¹‡itena makkhetvÄ• bahumakkhike á¹-hÄ• ne nipajjÄ• petvÄ• pi nhÄ• panÄ• dÄ«ni
nipannaá¹ƒ ajjhupekkhitvÄ• pi tattha ca palipannaá¹ƒ sayamÄ• naá¹ƒ parihÄ• sehi akkosan
heá¹-á¹-hÄ• maÃ±ce aggikapallaá¹ƒ katvÄ• uá¹‡hasantÄ• pena pÄ«á¸·etvÄ• pÄ«ti evaá¹ƒ
vÄ«maá¹ƒsantÄ• pissa antaraá¹ƒ na passiá¹ƒsu.

mahÄ• satto hi sabbattha nirayabhayameva Ä• vajjetvÄ• adhiá¹-á¹-hÄ• naá¹ƒ avikopento

pannarasavassÄ• ni vÄ«maá¹ƒsitvÄ• atha soá¸·asavassakÄ• le ``pÄ«á¹-hasappino vÄ• ho
rajanÄ«yesu arajjantÄ• dussanÄ«yesu adussantÄ• nÄ• ma natthÄ«ti nÄ• á¹-akÄ• nissa pa
vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti kumÄ• raá¹ƒ gandhodakena nhÄ• petvÄ• devaputtaá¹ƒ v
devavimÄ• nakappaá¹ƒ pupphagandhadÄ• mÄ• dÄ«hi ekÄ• modapamodaá¹ƒ pÄ• sÄ• daá¹
bhÄ• vavilÄ• sasampannÄ• devaccharÄ• paá¹-ibhÄ• gÄ• itthiyo upaá¹-á¹-hapesuá¹ƒ --- ``g
kumÄ• raá¹ƒ abhiramÄ• pethÄ• â€™â€™ ti. tÄ• upagantvÄ• tathÄ• kÄ• tuá¹ƒ vÄ• yamiá¹
``imÄ• me sarÄ«rasamphassaá¹ƒ mÄ• vindiá¹ƒsÅ«â€™â€™ ti assÄ• sapassÄ• se nirundh
avindantiyo ``thaddhasarÄ«ro esa, nÄ• yaá¹ƒ manusso, yakkho bhavissatÄ«â€™â€™ ti pak

evaá¹ƒ soá¸·asa vassÄ• ni soá¸·asahi mahÄ• vÄ«maá¹ƒsÄ• hi anekÄ• hi ca khuddakavÄ«r
asakkuá¹‡itvÄ• mÄ• tÄ• pitaro ``tÄ• ta, temiyakumÄ• ra, mayaá¹ƒ tava amÅ«gÄ• dibhÄ• va
evarÅ«pÄ• ni mukhakaá¹‡á¹‡asotapÄ• dÄ• ni honti, tvaá¹ƒ amhehi \Ee 221/ patthetvÄ• lad
sakalajambudÄ«pe rÄ• jÅ«naá¹ƒ santikÄ• garahato mocehÄ«â€™â€™ ti saha visuá¹ƒ visu
yÄ• ciá¹ƒsu. so tehi evaá¹ƒ yÄ• ciyamÄ• nopi asuá¹‡anto viya hutvÄ• nipajji.

<58> atha \Be 214/ rÄ• jÄ• mahÄ• sattassa ubho pÄ• de kaá¹‡á¹‡asote jivhaá¹ƒ ubho ca h
vÄ«maá¹ƒsÄ• petvÄ• ``yadipi apÄ«á¹-hasappiÄ• dÄ«naá¹ƒ viyassa pÄ• dÄ• dayo, tathÄ• p
mÅ«gabadhiro maÃ±Ã±e, Ä«dise kÄ• á¸·akaá¹‡á¹‡ipurise imasmiá¹ƒ gehe vasante tayo ant
201/ jÄ«vitassa vÄ• chattassa vÄ• mahesiyÄ• vÄ• â€™â€™ ti lakkhaá¹‡apÄ• á¹-hakehi id
pana ``tumhÄ• kaá¹ƒ domanassapariharaá¹‡atthaá¹ƒ `dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡oâ€™ t
Ä• rocitaá¹ƒ sutvÄ• antarÄ• yabhayena bhÄ«to ``gacchatha naá¹ƒ avamaá¹…galarathe nip
nÄ«harÄ• petvÄ• Ä• makasusÄ• ne nikhaá¹‡athÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. taá¹ƒ sutvÄ•
ahosi --- ``cirassaá¹ƒ vata me manoratho matthakaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti. tena vu
hatthapÄ• de cÄ• â€™â€™ _tiÄ• di.

tattha __maddiyÄ• _ti maddanavasena vÄ«maá¹ƒsitvÄ• . __anÅ«nata_nti hatthÄ• dÄ«hi av
``evaá¹ƒ anÅ«nÄ• vayavopi samÄ• no mÅ«gÄ• di viya dissamÄ• no ``rajjaá¹ƒ kÄ• retuá¹ƒ a
kÄ• á¸·akaá¹‡á¹‡ipuriso ayaâ€™â€™ nti garahiá¹ƒsu. ``niddisuâ€™â€™ ntipi pÄ• á¹-ho, va

<59> __chaá¸• á¸• anaá¹ƒ anumodisu_nti rÄ• jadassanatthaá¹ƒ Ä• gatÄ• sabbepi janapad
senÄ• patipurohitappamukhÄ• rÄ• japurisÄ• te sabbepi __ekamanÄ• _ samÄ• nacittÄ• __
antarÄ• yapariharaá¹‡atthaá¹ƒ raÃ±Ã±Ä• Ä• á¹‡attÄ• bhÅ«miyaá¹ƒ nikhaá¹‡anavasena m
mukhasaá¹…kocaá¹ƒ akatvÄ• abhimukhabhÄ• vena sÄ• dhu suá¹-á¹-hu idaá¹ƒ kattabbame

<60> __so me attho samijjhathÄ• _ti yassatthÄ• ya yadatthaá¹ƒ tato mÅ«gÄ• dibhÄ• vÄ• d
dukkaracaraá¹‡aá¹ƒ ciá¹‡á¹‡aá¹ƒ caritaá¹ƒ, so attho mama samijjhati. tesaá¹ƒ mama mÄ• t
__matiá¹ƒ_ adhippÄ• yaá¹ƒ __sutvÄ• so_ ahaá¹ƒ mama adhippÄ• yasamijjhanena __haá¹-
bhÅ«miyaá¹ƒ nikhaá¹‡anÄ• nujÄ• nanena __saá¹ƒviggamÄ• naso_va ahosinti vacanasesen

<61> evaá¹ƒ \Ee 222/ kumÄ• rassa bhÅ«miyaá¹ƒ nikhaá¹‡ane raÃ±Ã±Ä• Ä• á¹‡atte candÄ
sutvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• , ``deva, tumhehi mayhaá¹ƒ varo dinno, mayÄ• \E
á¹-hapito, taá¹ƒ me idÄ• ni dethÄ• â€™â€™ ti. ``gaá¹‡ha, devÄ«â€™â€™ ti. ``puttassa me
``putto te kÄ• á¸·akaá¹‡á¹‡Ä«, na sakkÄ•  dÄ• tuâ€™â€™ nti. ``tena hi, deva, yÄ• vajÄ«vaá
dethÄ• â€™â€™ ti. ``tampi na sakkÄ• â€™â€™ ti. ``cha vassÄ• ni, paÃ±cacattÄ• ritÄ«á¹‡i
mÄ• se, chapaÃ±cacattÄ• rotayodveekaá¹ƒ mÄ• saá¹ƒaddhamÄ• saá¹ƒsattÄ• haá¹ƒ dethÄ

sÄ• puttaá¹ƒ alaá¹…kÄ• rÄ• petvÄ• ``temiyakumÄ• rassa idaá¹ƒ rajjaâ€™â€™ nti nagare
nagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• puttaá¹ƒ hatthikkhandhaá¹ƒ Ä• ropetvÄ• setacchattaá¹ƒ
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• \Ne 202/ Ä• gataá¹ƒ alaá¹…katasirisayane nipajjÄ• petv
--- ``tÄ• ta temiya, taá¹ƒ nissÄ• ya soá¸·asa vassÄ• ni niddaá¹ƒ alabhitvÄ• rodamÄ• nÄ• ya
sokena hadayaá¹ƒ bhijjati viya, tava apÄ«á¹-hasappiÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• mi, mÄ• maá
ti. iminÄ• niyÄ• mena cha divase yÄ• ci. chaá¹-á¹-he divase rÄ• jÄ• sunandaá¹ƒ nÄ• ma sÄ
``sve pÄ• tova avamaá¹…galarathena kumÄ• raá¹ƒ nÄ«haritvÄ• Ä• makasusÄ• ne bhÅ«mi
pathavivaá¸• á¸• hanakakammaá¹ƒ katvÄ• ehÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• devÄ« ``tÄ
Ä• makasusÄ• ne nikhaá¹‡ituá¹ƒ Ä• á¹‡Ä• pesi. sve maraá¹‡aá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™

mahÄ• satto taá¹ƒ sutvÄ• ``temiya, soá¸·asa vassÄ• ni tayÄ• kato vÄ• yÄ• mo matthakaá
udaggo ahosi. mÄ• tuyÄ• panassa hadayaá¹ƒ bhijjanÄ• kÄ• raá¹ƒ viya ahosi. atha tassÄ•
sÄ• rathi rathaá¹ƒ Ä• dÄ• ya dvÄ• re á¹-hapetvÄ• sirigabbhaá¹ƒ pavisitvÄ• ``devi, mÄ• ma
Ä• á¹‡Ä• â€™â€™ ti puttaá¹ƒ Ä• liá¹…gitvÄ• nipannaá¹ƒ deviá¹ƒ piá¹-á¹-hihatthena apanet
pÄ• sÄ• dÄ• otari. devÄ« uraá¹ƒ paharitvÄ• mahÄ• saddena paridevitvÄ• mahÄ• tale ohÄ

atha naá¹ƒ mahÄ• satto oloketvÄ• ``mayi akathente mÄ• tu soko balavÄ• bhavissatÄ«â€™
hutvÄ• pi ``sace kathessÄ• mi soá¸·asa vassÄ• ni kato \Ee 223/ vÄ• yÄ• mo mogho bhaviss
attano ca mÄ• tÄ• pitÅ«naÃ±ca paccayo bhavissÄ• mÄ«â€™â€™ ti adhivÄ• sesi. sÄ• rathi
Ä• ropetvÄ• pacchimadvÄ• rÄ• bhimukhaá¹ƒ \Be 216/ rathaá¹ƒ pesessÄ• mÄ«â€™â€™ ti
pesesi. ratho nagarÄ• nikkhamitvÄ• devatÄ• nubhÄ• vena tiyojanaá¹-á¹-hÄ• naá¹ƒ gato. m
tuá¹-á¹-hacitto ahosi. tattha vanaghaá¹-aá¹ƒ sÄ• rathissa Ä• makasusÄ• naá¹ƒ viya upaá¹-á
á¹-hÄ• naá¹ƒ sundaraâ€™â€™ nti rathaá¹ƒ okkamÄ• petvÄ• maggapasse á¹-hapetvÄ• rat
Ä• bharaá¹‡abhaá¹‡á¸• aá¹ƒ omuÃ±citvÄ• bhaá¹‡á¸• ikaá¹ƒ katvÄ• á¹-hapetvÄ• kudÄ• la
Ä• vÄ• á¹-aá¹ƒ khaá¹‡ituá¹ƒ Ä• rabhi. tena vuttaá¹ƒ __ ``nhÄ• petvÄ• anulimpitvÄ• â€™â€™

tattha __nhÄ• petvÄ• _ti soá¸·asahi gandhodakaghaá¹-ehi nhÄ• petvÄ• . __anulimpitvÄ• _t
vilimpetvÄ• . __veá¹-hetvÄ• rÄ• javeá¹-hana_nti kÄ• sirÄ• jÅ«naá¹ƒ paveá¹‡iyÄ• gataá¹ƒ rÄ
paá¹-imuÃ±citvÄ• . __abhisiÃ±citvÄ• _ti tasmiá¹ƒ rÄ• jakule rÄ• jÄ• bhisekaniyÄ• mena abh
kÄ• resuá¹ƒ puraá¹ƒ padakkhiá¹‡a_nti setacchattena dhÄ• riyamÄ• nena maá¹ƒ nagaraá¹ƒ

<62> __sattÄ• haá¹ƒ dhÄ• rayitvÄ• nÄ• _ti mayhaá¹ƒ mÄ• tu candÄ• deviyÄ• varalÄ• bhar
mama setacchattaá¹ƒ \Ne 203/ dhÄ• rayitvÄ• . __uggate ravimaá¹‡á¸• ale_ti tato punadivas
uggatamatte avamaá¹…galarathena __maá¹ƒ_ nagarato __nÄ«haritvÄ• _ bhÅ«miyaá¹ƒ nikh
sunando __vana_mupagacchi.

<63> __sajjassa_nti sannaddho assaá¹ƒ, yuge yojitassaá¹ƒ me rathaá¹ƒ maggato ukkamÄ•
katvÄ• . __hatthamuccito_ti muccitahattho, rathapÄ• canato muttahatthoti attho. atha vÄ• _
hatthamutto mama hatthato muccitvÄ• ti attho. __kÄ• su_nti Ä• vÄ• á¹-aá¹ƒ. __nikhÄ• tu_nt

64-5__._ idÄ• ni yadatthaá¹ƒ mayÄ• soá¸·asa vassÄ• ni mÅ«gavatÄ• diadhiá¹-á¹-hÄ• nena
adhiá¹-á¹-hitÄ• , taá¹ƒ dassetuá¹ƒ __ ``adhiá¹-á¹-hitamadhiá¹-á¹-hÄ• naâ€™â€™ _nti gÄ• th

tattha __tajjento vividhakÄ• raá¹‡Ä• _ti dvimÄ• sikakÄ• lato paá¹-á¹-hÄ• ya yÄ• va soá¸·asa
thaÃ±Ã±apaá¹-isedhanÄ• dÄ«hi vividhehi nÄ• nappakÄ• rehi kÄ• raá¹‡ehi tajjayanto bhayav
viheá¹-hiyamÄ• no. sesaá¹ƒ suviÃ±Ã±eyyameva.

atha \Be 217/ mahÄ• satto sunande kÄ• suá¹ƒ khaá¹‡ante ``ayaá¹ƒ me vÄ• yÄ• makÄ• loâ
hatthapÄ• de sambÄ• hitvÄ• rathÄ• otarituá¹ƒ me balaá¹ƒ atthÄ«ti Ã±atvÄ• cittaá¹ƒ uppÄ•
pÄ• dapatiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ vÄ• tapuá¹‡á¹‡abhastacammaá¹ƒ viya uggantvÄ• r
aá¹-á¹-hÄ• si. so otaritvÄ• katipaye vÄ• re aparÄ• paraá¹ƒ caá¹…kamitvÄ• ``yojanasatamp
atthÄ«â€™â€™ ti Ã±atvÄ• rathaá¹ƒ pacchimante gahetvÄ• kumÄ• rakÄ• naá¹ƒ kÄ«á¸·ana
``sace sÄ• rathi mayÄ• saddhiá¹ƒ paá¹-ivirujjheyya, atthi me paá¹-ivirujjhituá¹ƒ balaâ€™â€™
pasÄ• dhanatthÄ• ya cittaá¹ƒ uppÄ• desi. taá¹…khaá¹‡aÃ±Ã±eva sakkassa bhavanaá¹ƒ uá
taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• vissakammaá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha kÄ• sirÄ• japuttaá
so ``sÄ• dhÅ«â€™â€™ ti vatvÄ• dibbehi ca mÄ• nusehi ca alaá¹…kÄ• rehi sakkaá¹ƒ viya t
devarÄ• jalÄ«á¸·Ä• ya sÄ• rathissa khaá¹‡anokÄ• saá¹ƒ gantvÄ• Ä• vÄ• á¹-atÄ«re á¹-hatvÄ

``kinnu santaramÄ• nova, kÄ• suá¹ƒ khaá¹‡asi sÄ• rathi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ kÄ• suyÄ• karissasÄ«â€™â€™ ti || (J II 22.3) ---

Ä• ha.

tena \Ne 204/ uddhaá¹ƒ anoloketvÄ• va ---

``raÃ±Ã±o mÅ«go ca pakkho ca, putto jÄ• to acetaso.

somhi raÃ±Ã±Ä• samajjhiá¹-á¹-ho, puttaá¹ƒ me nikhaá¹‡aá¹ƒ vaneâ€™â€™ ti || (J II 22.4) -

vutte mahÄ• satto ---

``na \Ee 225/ badhiro na mÅ«gosmi, na pakkho na ca vÄ«kalo.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane ||

``Å«rÅ« bÄ• huÃ±ca me passa, bhÄ• sitaÃ±ca suá¹‡ohi me.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vaneâ€™â€™ ti || (J II 22.5-

vatvÄ• puna tena Ä• vÄ• á¹-akhaá¹‡anaá¹ƒ pahÄ• ya uddhaá¹ƒ oloketvÄ• tassa rÅ«pasam
devo vÄ• â€™â€™ ti ajÄ• nantena ---

``devatÄ• nusi gandhabbo, adu sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti || (J II 22.7) ---

vutte ---

``namhi \Be 218/ devo na gandhabbo, nÄ• pi sakko purindado.

kÄ• siraÃ±Ã±o ahaá¹ƒ putto, yaá¹ƒ kÄ• suyÄ• nikhaÃ±Ã±asi ||

``tassa raÃ±Ã±o ahaá¹ƒ putto, yaá¹ƒ tvaá¹ƒ sammÅ«pajÄ«vasi.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane ||

``yassa \Ne 205/ rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

``yathÄ• rukkho tathÄ• rÄ• jÄ• , yathÄ• sÄ• khÄ• tathÄ• ahaá¹ƒ.

yathÄ• chÄ• yÅ«pago poso, evaá¹ƒ tvamasi sÄ• rathi.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vaneâ€™â€™ ti || (J II 22.8-

Ä• dinÄ• nayena dhammaá¹ƒ desetvÄ• tena nivattanatthaá¹ƒ yÄ• cito anivattanakÄ• raá¹‡
tassa ca hetu nirayabhayÄ• dikaá¹ƒ atÄ«tabhave attano pavattiá¹ƒ vitthÄ• rena kathetvÄ• t
tÄ• ya ca paá¹-ipattiyÄ• tasmimpi pabbajitukÄ• me jÄ• te raÃ±Ã±o imaá¹ƒ ---

``rathaá¹ƒ niyyÄ• tayitvÄ• na, anaá¹‡o ehi sÄ• rathi.

anaá¹‡assa hi pabbajjÄ• , etaá¹ƒ isÄ«hi vaá¹‡á¹‡itaâ€™â€™ nti || (J II 22.44) ---

vatvÄ• taá¹ƒ vissajjesi.

so rathaá¹ƒ Ä• bharaá¹‡Ä• ni ca gahetvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• ro
``mahÄ• sattassa santikaá¹ƒ \Ee 226/ gamissÄ• mÄ«â€™â€™ ti nagarato niggacchi saddhi
itthÄ• gÄ• rehi nÄ• garajÄ• napadehi ca. mahÄ• sattopi kho sÄ• rathiá¹ƒ uyyojetvÄ• pabba
cittaá¹ƒ Ã±atvÄ• sakko vissakammaá¹ƒ pesesi --- ``temiyapaá¹‡á¸• ito pabbajitukÄ• mo, tas
pabbajitaparikkhÄ• re ca mÄ• pehÄ«â€™â€™ ti. so gantvÄ• tiyojanike vanasaá¹‡á¸• e ass
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá¹…kamanapokkharaá¹‡Ä«phalarukkhasampannaá¹ƒ
pabbajitaparikkhÄ• re mÄ• petvÄ• sakaá¹-á¹-hÄ• nameva gato. bodhisatto taá¹ƒ disvÄ• sa
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• vatthÄ• ni apanetvÄ• tÄ• pasavesaá¹ƒ \Be 219/ gahetvÄ• k
aá¹-á¹-ha samÄ• pattiyo, paÃ±ca ca abhiÃ±Ã±Ä• yo nibbattetvÄ• pabbajjÄ• sukhena assan

kÄ• sirÄ• jÄ• pi sÄ• rathinÄ• dassitamaggena gantvÄ• assamaá¹ƒ pavisitvÄ• mahÄ• satt
katapaá¹-isanthÄ• ro rajjena nimantesi. temiyapaá¹‡á¸• ito taá¹ƒ paá¹-ikkhipitvÄ• anekÄ• k
aniccatÄ• dipaá¹-isaá¹ƒyuttÄ• ya ca kÄ• mÄ• dÄ«navapaá¹-isaá¹ƒyuttÄ• ya ca dhammiyÄ•
saá¹ƒvejesi. so saá¹ƒviggamÄ• naso gharÄ• vÄ• se ukkaá¹‡á¹-hito pabbajitukÄ• mo hutvÄ•
pucchi. tepi pabbajitukÄ• mÄ• ahesuá¹ƒ. atha rÄ• jÄ• candÄ• deviá¹ƒ Ä• diá¹ƒ katvÄ• soá
amaccÄ• dike ca pabbajitukÄ• me Ã±atvÄ• nagare bheriá¹ƒ carÄ• pesi --- ``ye mama putta
pabbajitukÄ• mÄ• , te pabbajantÅ«â€™â€™ ti. suvaá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• rÄ• dÄ«ni ca v
nÄ• garÄ• ca yathÄ• pasÄ• riteyeva Ä• paá¹‡e vivaá¹-advÄ• rÄ• neva gehÄ• ni ca pahÄ• y
rÄ• jÄ• mahÄ• janena saddhiá¹ƒ mahÄ• sattassa santike pabbaji. sakkadattiyaá¹ƒ tiyojanik
paripÅ«ri.

sÄ• mantarÄ• jÄ• no ``kÄ• sirÄ• jÄ• pabbajitoâ€™â€™ ti sutvÄ• ``bÄ• rÄ• á¹‡asirajjaá¹ƒ g
nagaraá¹ƒ pavisitvÄ• devanagarasadisaá¹ƒ nagaraá¹ƒ sattaratanabharitaá¹ƒ devavimÄ• na
disvÄ• ``imaá¹ƒ dhanaá¹ƒ nissÄ• ya bhayena bhavitabbaâ€™â€™ nti tÄ• vadeva nikkhami
Ä• gamanaá¹ƒ sutvÄ• mahÄ• satto vanantaá¹ƒ gantvÄ• Ä• kÄ• se nisÄ«ditvÄ• \Ee 227/ d
saddhiá¹ƒ parisÄ• ya tassa santike pabbajiá¹ƒsu. evaá¹ƒ aparepi aparepÄ«ti mahÄ• samÄ•
phalÄ• phalÄ• ni paribhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karonti. yo kÄ• mÄ• divitakkaá¹ƒ vi

Ã±atvÄ• mahÄ• satto tattha gantvÄ• Ä• kÄ• se nisÄ«ditvÄ• dhammaá¹ƒ deseti.

so dhammassavanasappÄ• yaá¹ƒ labhitvÄ• samÄ• pattiyo abhiÃ±Ã±Ä• yo ca nibbatteti. ev
sabbepi jÄ«vitapariyosÄ• ne brahmalokaparÄ• yanÄ• ahesuá¹ƒ. tiracchÄ• nagatÄ• pi mahÄ
pasÄ• detvÄ• chasu kÄ• masaggesu nibbattiá¹ƒsu. mahÄ• sattassa brahmacariyaá¹ƒ ciraá
pavattittha. tadÄ• chatte adhivatthÄ• devatÄ• uppalavaá¹‡á¹‡Ä• ahosi, sÄ• rathi sÄ• ripu
mahÄ• rÄ• jakulÄ• ni, parisÄ• buddhaparisÄ• , temiyapaá¹‡á¸• ito lokanÄ• tho.

tassa \Be 220/ adhiá¹-á¹-hÄ• napÄ• ramÄ« idha matthakaá¹ƒ pattÄ• , sesapÄ• ramiyopi yat
niddhÄ• retabbÄ• . tathÄ• mÄ• sajÄ• takÄ• lato paá¹-á¹-hÄ• ya nirayabhayaá¹ƒ pÄ• pabhÄ
nekkhammanimittaá¹ƒ mÅ«gÄ• dibhÄ• vÄ• dhiá¹-á¹-hÄ• naá¹ƒ tattha ca virodhippaccayasan
evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

temiyacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhiá¹-á¹-hÄ• napÄ• ramÄ« niá¹-á¹-hitÄ• .

7. kapirÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<67> sattame \Ne 207/ __yadÄ• ahaá¹ƒ kapi Ä• si_nti yasmiá¹ƒ kÄ• le ahaá¹ƒ kapiyoniyaá
vuddhimanvÄ• ya nÄ• gabalo thÄ• masampanno assapotakappamÄ• á¹‡o mahÄ• sarÄ«ro
ekissÄ• nadiyÄ• tÄ«re ekasmiá¹ƒ darÄ«bhÄ• ge yadÄ• vÄ• saá¹ƒ kappemÄ«ti attho.

tadÄ• kira bodhisatto yÅ«thapariharaá¹‡aá¹ƒ akatvÄ• ekacaro hutvÄ• vihÄ• si. tassÄ• pa
dÄ«pako nÄ• nappakÄ• rehi ambapanasÄ• dÄ«hi phalarukkhehi sampanno. bodhisatto \Ee
nadiyÄ• orimatÄ«rato uppatitvÄ• dÄ«pakassa pana nadiyÄ• ca majjhe eko piá¹-á¹-hipÄ• s
patati. tato uppatitvÄ• tasmiá¹ƒ dÄ«pake patati. so tattha nÄ• nappakÄ• rÄ• ni phalÄ• phalÄ
teneva upÄ• yena paccÄ• gantvÄ• attano vasanaá¹-á¹-hÄ• ne vasitvÄ• punadivasepi tathe
vÄ• saá¹ƒ kappesi.

tasmiá¹ƒ pana kÄ• le eko kumbhÄ«lo sapajÄ• patiko tassaá¹ƒ nadiyaá¹ƒ vasati. tassa bhari
aparÄ• paraá¹ƒ gacchantaá¹ƒ disvÄ• tassa hadayamaá¹ƒse dohaá¸·aá¹ƒ uppÄ• detvÄ• ku
kho, ayyaputta, imassa vÄ• narassa hadayamaá¹ƒse dohaá¸·o uppannoâ€™â€™ ti. so ``sÄ
lacchasÄ«â€™â€™ ti vatvÄ• ``ajja taá¹ƒ sÄ• yaá¹ƒ dÄ«pakato Ä• gacchantameva gaá¹‡his
piá¹-á¹-hipÄ• sÄ• á¹‡e nipajji. bodhisatto taá¹ƒ divasaá¹ƒ gocaraá¹ƒ caritvÄ• \Be 221/ sÄ• y
á¹-hitova pÄ• sÄ• á¹‡aá¹ƒ oloketvÄ• ``ayaá¹ƒ pÄ• sÄ• á¹‡o idÄ• ni uccataro khÄ• yati, kiá¹
nti cintesi. mahÄ• sattassa hi udakappamÄ• á¹‡aÃ±ca pÄ• sÄ• á¹‡appamÄ• á¹‡aÃ±ca suva
etadahosi --- ``ajja imissÄ• nadiyÄ• udakaá¹ƒ neva hÄ• yati, atha ca panÄ• yaá¹ƒ pÄ• sÄ•

paÃ±Ã±Ä• yati, kacci nu kho ettha mayhaá¹ƒ gahaá¹‡atthÄ• ya kumbhÄ«lo nipannoâ€™â€

so ``vÄ«maá¹ƒsissÄ• mi tÄ• va naâ€™â€™ nti tattheva á¹-hatvÄ• pÄ• sÄ• á¹‡ena saddhiá
pÄ• sÄ• á¹‡Ä• â€™â€™ ti vatvÄ• paá¹-ivacanaá¹ƒ alabhanto yÄ• vatatiyaá¹ƒ ``bho, pÄ• sÄ
pÄ• sÄ• á¹‡o paá¹-ivacanaá¹ƒ na deti. punapi bodhisatto ``kiá¹ƒ, bho pÄ• sÄ• á¹‡a, ajja ma
na desÄ«â€™â€™ ti \Ee 229/ Ä• ha. kumbhÄ«lo ``addhÄ• ayaá¹ƒ pÄ• sÄ• á¹‡o aÃ±Ã±esu
paá¹-ivacanaá¹ƒ deti maÃ±Ã±e, ajja pana mayÄ• ottharitattÄ• na deti, handÄ• haá¹ƒ dassÄ
paá¹-ivacanaâ€™â€™ nti cintetvÄ• ``kiá¹ƒ vÄ• narindÄ• â€™â€™ ti Ä• ha. ``kosi tvaâ€™â
kumbhÄ«loâ€™â€™ ti \Ne 208/. ``kimatthaá¹ƒ ettha nipannosÄ«â€™â€™ ti? ``tava hadaya
bodhisatto cintesi --- ``aÃ±Ã±o me gamanamaggo natthi, paá¹-iruddhaá¹ƒ vata me gamanaâ

``pÄ«á¸·ito susumÄ• rena, gamanaá¹ƒ na labhÄ• mahaá¹ƒâ€™â€™ ||

<68> á¹• 21 ``yamhokÄ• se ahaá¹ƒ á¹-hatvÄ• , orÄ• pÄ• raá¹ƒ patÄ• mahaá¹ƒ.

tatthacchi sattuvadhako, kumbhÄ«lo luddadassanoâ€™â€™ ti ||

tattha __ ``pÄ«á¸·ito susumÄ• renÄ• â€™â€™ _ti addhagÄ• thÄ• ya vuttamevatthaá¹ƒ. __
gÄ• thÄ• ya pÄ• kaá¹-aá¹ƒ karoti. tattha __yamhokÄ• se_ti yasmiá¹ƒ nadÄ«majjhe
á¹-hitapiá¹-á¹-hipÄ• sÄ• á¹‡asaá¹…khÄ• te padese __á¹-hatvÄ• . orÄ• _ti dÄ«pakasaá¹…kh
tadÄ• mama vasanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ nadiyÄ• paratÄ«raá¹ƒ. __patÄ• maha_nti uppa
__tatthacchÄ«_ti tasmiá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡appadese __sattu_bhÅ«to __vadhako_ eka
paccatthiko __luddadassano_ ghorarÅ«po bhayÄ• nakadassano nisÄ«di.

atha mahÄ• satto cintesi --- ``aÃ±Ã±o me gamanamaggo natthi, ajja mayÄ• kumbhÄ«lo va
mahatÄ• pÄ• pato mayÄ• parimocito siyÄ• , mayhaÃ±ca jÄ«vitaá¹ƒ laddhaâ€™â€™ nti. so
``samma, kumbhÄ«la, ahaá¹ƒ tuyhaá¹ƒ upari patissÄ• mÄ«â€™â€™ ti. kumbhÄ«lo \Be 222
akatvÄ• ito Ä• gacchÄ• hÄ«â€™â€™ ti Ä• ha. mahÄ• satto ``ahaá¹ƒ Ä• gacchÄ• mi, tvaá¹ƒ
vivaritvÄ• maá¹ƒ tava santikaá¹ƒ Ä• gatakÄ• le gaá¹‡hÄ• hÄ«â€™â€™ ti avoca. kumbhÄ«l
akkhÄ«ni nimmÄ«lanti. so taá¹ƒ kÄ• raá¹‡aá¹ƒ asallakkhento mukhaá¹ƒ vivari. athassa akkh
mukhaá¹ƒ vivaritvÄ• \Ee 230/ sabbaso nimmÄ«litakkhÄ« hutvÄ• nipajji. mahÄ• satto tassa
dÄ«pakato uppatito gantvÄ• kumbhÄ«lassa matthakaá¹ƒ akkamitvÄ• tato uppatanto vijjula
paratÄ«re aá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<69> á¹• 21 ``so maá¹ƒ asaá¹ƒsi ehÄ«ti, ahampemÄ«ti taá¹ƒ vadiá¹ƒ.

tassa matthakamakkamma, parakÅ«le patiá¹-á¹-hahiâ€™â€™ nti ||

tattha __asaá¹ƒsÄ«_ti abhÄ• si. __ahampemÄ«_ti ahampi Ä• gacchÄ• mÄ«ti __taá¹ƒ_ kath

yasmÄ• \Ne 209/ pana taá¹ƒ dÄ«pakaá¹ƒ ambajambupanasÄ• diphalarukkhasaá¹‡á¸• ama
nivÄ• sayoggaÃ±ca, ``Ä• gacchÄ• mÄ«â€™â€™ ti pana paá¹-iÃ±Ã±Ä• ya dinnattÄ• saccaá
``Ä• gamissÄ• mevÄ• â€™â€™ ti tathÄ• akÄ• si. tena vuttaá¹ƒ ---

<70> á¹• 21 ``na tassa alikaá¹ƒ bhaá¹‡itaá¹ƒ, yathÄ• vÄ• caá¹ƒ akÄ• sahaâ€™â€™ nti ||

yasmÄ• cetaá¹ƒ saccÄ• nurakkhaá¹‡aá¹ƒ attano jÄ«vitaá¹ƒ pariccajitvÄ• kataá¹ƒ, tasmÄ•

``saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ ti ||

kumbhÄ«lo pana taá¹ƒ acchariyaá¹ƒ disvÄ• ``iminÄ• vÄ• narindena atiaccherakaá¹ƒ kataâ
vÄ• narinda, imasmiá¹ƒ loke catÅ«hi dhammehi samannÄ• gato puggalo amitte abhibhavati
abbhantare atthi maÃ±Ã±eâ€™â€™ ti Ä• ha ---

``yassete caturo dhammÄ• , vÄ• narinda, yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ ti || (J I 2.147).

tattha __yassÄ• _ti yassa kassaci puggalassa. __ete_ti idÄ• ni vattabbe paccakkhato dass
dhammÄ• _ti cattÄ• ro guá¹‡Ä• . __sacca_nti vacÄ«saccaá¹ƒ, ``mama \Be 223/ santikaá¹ƒ
vatvÄ• musÄ• vÄ• daá¹ƒ akatvÄ• Ä• gato evÄ• ti etaá¹ƒ te vacÄ«saccaá¹ƒ. __dhammo_ti
kate idaá¹ƒ nÄ• ma bhavissatÄ«â€™â€™ ti pavattÄ• te esÄ• vicÄ• raá¹‡apaÃ±Ã±Ä• . __d
vÄ«riyaá¹ƒ vuccati, etampi te atthi. __cÄ• go_ti attapariccÄ• go, tvaá¹ƒ attÄ• naá¹ƒ pariccaji
santikaá¹ƒ Ä• gato, yaá¹ƒ panÄ• haá¹ƒ gaá¹‡hituá¹ƒ nÄ• sakkhiá¹ƒ, mayhamevesa doso \E
paccÄ• mittaá¹ƒ. __so ativattatÄ«_ti yassa puggalassa yathÄ• tava evaá¹ƒ ete cattÄ• ro dh
maá¹ƒ tvaá¹ƒ ajja atikkanto, tatheva attano paccÄ• mittaá¹ƒ atikkamati abhibhavatÄ«ti.

evaá¹ƒ kumbhÄ«lo bodhisattaá¹ƒ pasaá¹ƒsitvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ gato. tadÄ•
ahosi, tassa bhariyÄ• ciÃ±camÄ• á¹‡avikÄ• , kapirÄ• jÄ• pana lokanÄ• tho.

tassa \Ne 210/ idhÄ• pi heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyo niddhÄ• retabbÄ• . tat
ca pamÄ• á¹‡avavatthÄ• nena idÄ• ni pÄ• sÄ• á¹‡o uccataro khÄ• yatÄ«ti pariggaá¹‡hanav
susumÄ• rassa nipannabhÄ• vajÄ• nanaá¹ƒ, pÄ• sÄ• á¹‡ena kathanÄ• padesena tassattha
susumÄ• rassa upari akkamitvÄ• sahasÄ• paratÄ«re patiá¹-á¹-hÄ• navasena sÄ«ghakÄ• r
parimocanaá¹ƒ, attano jÄ«vitarakkhaá¹‡aá¹ƒ, saccavÄ• cÄ• nurakkhaá¹‡aÃ±cÄ• ti evamÄ•

vibhÄ• vetabbÄ• ti.

kapirÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saccatÄ• pasacariyÄ• vaá¹‡á¹‡anÄ•

aá¹-á¹-hame __tÄ• paso saccasavhayo_ti saccasaddena avhÄ• tabbo saccanÄ• mako __tÄ
__homi, _ tadÄ• . __saccena lokaá¹ƒ pÄ• lesi_nti attano avisaá¹ƒvÄ• dibhÄ• vena sattaloka
tattha sattanikÄ• yaá¹ƒ pÄ• pato nÄ• nÄ• vidhÄ• anatthato ca rakkhiá¹ƒ. __samaggaá¹ƒ jan
tattha kalahaviggahavivÄ• dÄ• pannaá¹ƒ mahÄ• janaá¹ƒ kalahe Ä• dÄ«navaá¹ƒ dassetvÄ•
Ä• nisaá¹ƒsakathanena samaggaá¹ƒ avivadamÄ• naá¹ƒ sammodamÄ• naá¹ƒ ahamakÄ• siá

tadÄ• \Be 224/ hi bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ brÄ• hmaá¹‡amahÄ•
``saccoâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto takkasilaá¹ƒ gantvÄ• disÄ• pÄ• mo
sippaá¹ƒ uggaá¹‡hitvÄ• nacirasseva sabbasippÄ• naá¹ƒ nipphattiá¹ƒ patto. Ä• cariyena anu
paccÄ• gantvÄ• mÄ• tÄ• pitaro vanditvÄ• tehi abhinandiyamÄ• no tesaá¹ƒ cittÄ• nurakkha
katipÄ• haá¹ƒ tesaá¹ƒ santike vasi. atha naá¹ƒ mÄ• tÄ• pitaro patirÅ«pena dÄ• rena saá¹ƒy
vibhavajÄ• taá¹ƒ Ä• cikkhitvÄ• gharÄ• vÄ• sena nimantesuá¹ƒ.

mahÄ• satto nekkhammajjhÄ• sayo attano nekkhammapÄ• ramiá¹ƒ paribrÅ«hetukÄ• mo gl
pabbajjÄ• ya Ä• nisaá¹ƒsaÃ±ca nÄ• nappakÄ• rato kathetvÄ• mÄ• tÄ• pitÅ«naá¹ƒ assumu
aparimÄ• á¹‡aá¹ƒ bhogakkhandhaá¹ƒ anantaá¹ƒ yasaá¹ƒ mahantaÃ±ca Ã±Ä• tiparivaá¹-á¹-
ayasaá¹…khalikaá¹ƒ gharabandhanaá¹ƒ chindanto nikkhamitvÄ• himavantappadesaá¹ƒ pa
pabbajitvÄ• vanamÅ«laphalÄ• phalehi \Ne 211/ yÄ• pento nacirasseva aá¹-á¹-ha samÄ• pa
nibbattetvÄ• jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·ayamÄ• no samÄ• pattivihÄ• rena viharati.

so ekadivasaá¹ƒ dibbacakkhunÄ• lokaá¹ƒ olokento addasa sakalajambudÄ«pe manusse y
pÄ• á¹‡Ä• tipÄ• tÄ• didasaakusalakammapathapasute kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikara
vivÄ• dÄ• panne. disvÄ• evaá¹ƒ cintesi --- ``na kho pana metaá¹ƒ patirÅ«paá¹ƒ, yadidaá¹ƒ
pÄ• papasute vivÄ• dÄ• panne ca disvÄ• ajjhupekkhaá¹‡aá¹ƒ. ahaÃ±hi `satte saá¹ƒsÄ• rap
nibbÄ• nathale patiá¹-á¹-hapessÄ• mÄ«â€™ ti mahÄ• sambodhiyÄ• naá¹ƒ paá¹-ipanno, tas
avisaá¹ƒvÄ• dento yaá¹ƒnÅ«nÄ• haá¹ƒ manussapathaá¹ƒ gantvÄ• te te satte pÄ• pato oran
nesaá¹ƒ vÅ«pasameyyaâ€™â€™ nti.

evaá¹ƒ pana cintetvÄ• mahÄ• satto mahÄ• karuá¹‡Ä• ya samussÄ• hito santaá¹ƒ samÄ• p
tattha tattha gantvÄ• tesaá¹ƒ cittÄ• nukÅ«laá¹ƒ dhammaá¹ƒ desento kalahaviggahavivÄ• d
diá¹-á¹-hadhammikaÃ±ca samparÄ• yikaÃ±ca virodhe Ä• dÄ«navaá¹ƒ dassetvÄ• aÃ±Ã±am
anekÄ• kÄ• ravokÄ• raÃ±ca pÄ• pe Ä• dÄ«navaá¹ƒ vibhÄ• vento tato satte vivecetvÄ• eka

kusalakammapathadhammesu patiá¹-á¹-hÄ• pesi. ekacce pabbÄ• jetvÄ• \Be 225/ sÄ«lasaá
satisampajaÃ±Ã±e pavivekavÄ• se jhÄ• nÄ• bhiÃ±Ã±Ä• su ca yathÄ• rahaá¹ƒ patiá¹-á¹-hÄ•

<71> á¹• 21 ``punÄ• paraá¹ƒ \Ee 233/ yadÄ• homi, tÄ• paso saccasavhayo.

saccena lokaá¹ƒ pÄ• lesiá¹ƒ, samaggaá¹ƒ janamakÄ• sahaâ€™â€™ nti ||

idhÄ• pi mahÄ• purisassa heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyo niddhÄ• retabbÄ• .
vibhÄ• vetabbÄ• ti.

saccatÄ• pasacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vaá¹-á¹-apotakacariyÄ• vaá¹‡á¹‡anÄ•

<72> navame __magadhe vaá¹-á¹-apotako_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- magadh
araÃ±Ã±appadese \Ne 212/ vaá¹-á¹-akayoniyaá¹ƒ nibbattitvÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letv
__taruá¹‡o_ maá¹ƒsapesibhÅ«to, tato eva ajÄ• tapakkho vaá¹-á¹-akacchÄ• pako yadÄ• ah
__homi_.

<73> __mukhatuá¹‡á¸• akenÄ• haritvÄ• _ti mayhaá¹ƒ mÄ• tÄ• attano mukhatuá¹‡á¸• aken
Ä• haritvÄ• maá¹ƒ poseti. __tassÄ• phassena jÄ«vÄ• mÄ«_ti parisedanatthaÃ±ceva paribl
kÄ• lena kÄ• laá¹ƒ __mamaá¹ƒ_ adhisayanavasena phusantiyÄ• tassÄ• mama mÄ• tuyÄ•
viharÄ• mi attabhÄ• vaá¹ƒ pavattemi. __natthi me kÄ• yikaá¹ƒ bala_nti mayhaá¹ƒ pana atita
kÄ• yasannissitaá¹ƒ balaá¹ƒ natthi.

<74> __saá¹ƒvacchare_ti saá¹ƒvacchare saá¹ƒvacchare. __gimhasamaye_ti gimhakÄ• le.
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-anasamuppannena agginÄ• tasmiá¹ƒ padese __dava
tathÄ• padÄ«pito. __upagacchati amhÄ• ka_nti mayhaá¹ƒ mÄ• tÄ• pitÅ«naÃ±cÄ• ti amhÄ•
vasanaá¹-á¹-hÄ• nappadesaá¹ƒ attano patiá¹-á¹-hÄ• nassa asuddhassÄ• pi suddhabhÄ• va
__pÄ• vako_ti ca gatamagge indhanassa bhasmabhÄ• vÄ• vahanato __kaá¹‡havattanÄ«_t
vanarukkhagacche dahanto kÄ• lena kÄ• laá¹ƒ upagacchati.

<75> evaá¹ƒ \Be 226/ upagamanato tadÄ• pi __saddÄ• yanto_ti ``dhamadhamaâ€™â€™ i
anuravadassanaÃ±hetaá¹ƒ dÄ• vaggino. __mahÄ• sikhÄ«_ti pabbatakÅ«á¹-asadisÄ• naá¹ƒ
\Ee 234/ sikhÄ• etassÄ• ti mahÄ• sikhÄ«. __anupubbena_ anukkamena taá¹ƒ araÃ±Ã±app
__aggi mama_ samÄ«paá¹-á¹-hÄ• naá¹ƒ __upÄ• gami_.

<76> __aggivegabhayÄ• _ti vegena Ä• gacchato aggino bhayena __bhÄ«tÄ• . tasitÄ• _ti ci

kÄ• yassa chambhitattena ca utrÄ• sÄ• . __mÄ• tÄ• pitÄ• _ti mÄ• tÄ• pitaro. __attÄ• naá¹ƒ
anupaddutaá¹-á¹-hÄ• nagamanena attano sotthibhÄ• vamakaá¹ƒsu. mahÄ• satto hi tadÄ• n
mahÄ• sarÄ«ro ahosi. taá¹ƒ mÄ• tÄ• pitaro kenaci upÄ• yena gahetvÄ• gantuá¹ƒ asakkuá¹
abhibhuyyamÄ• nÄ• puttasinehaá¹ƒ chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu.

<77> __pÄ• de pakkhe pajahÄ• mÄ«_ti attano ubho pÄ• de ubho pakkhe ca bhÅ«miyaá¹ƒ
pasÄ• remi iriyÄ• mi vÄ• yamÄ• mi. ``paá¹-Ä«hÄ• mÄ«â€™â€™ tipi pÄ• á¹-ho, vehÄ• saga
attho. ``patÄ«hÄ• mÄ«â€™â€™ tipi paá¹-hanti. tassattho --- pÄ• de pakkhe ca \Ne 213/ pat
gamanatthaá¹ƒ vÄ• yamÄ• mi, taá¹ƒ pana vÄ• yÄ• makaraá¹‡atthameva. kasmÄ• ? yasmÄ
sohaá¹ƒ agatiko tatthÄ• _ti so ahaá¹ƒ evaá¹ƒbhÅ«to pÄ• dapakkhavekallena gamanavirahit
apagamanena vÄ• appaá¹-isaraá¹‡o, tattha dÄ• vaggiupaddute vane, tasmiá¹ƒ vÄ• kulÄ• v
vattabbÄ• kÄ• rena tadÄ• cintesiá¹ƒ. dutiyaÃ±cettha __aha_nti nipÄ• tamattaá¹ƒ daá¹-á¹-ha

<78> á¹• 21 idÄ• ni tadÄ• attano cintitÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``yesÄ• haâ€™â€™ _nt

tattha __yesÄ• haá¹ƒ upadhÄ• veyyaá¹ƒ, bhÄ«to tasitavedhito_ti maraá¹‡abhayena bhÄ«to
tasito sarÄ«rakampanena vedhito yesamahaá¹ƒ pakkhantaraá¹ƒ etarahi dÄ• vaggiupadduto
maÃ±Ã±amÄ• no pavisituá¹ƒ upadhÄ• veyyaá¹ƒ __te_ mama mÄ• tÄ• pitaro __maá¹ƒ_ eka
__pakkantÄ• . kathaá¹ƒ me ajja kÄ• tave_ti kathaá¹ƒ nu kho mayÄ• ajja kÄ• tabbaá¹ƒ, paá¹

evaá¹ƒ \Be 227/ mahÄ• satto itikattabbatÄ• sammÅ«á¸·ho hutvÄ• á¹-hito puna cintesi --- ``
sÄ«laguá¹‡o nÄ• ma atthi, saccaguá¹‡o nÄ• ma atthi, atÄ«te pÄ• ramiyo pÅ«retvÄ• bodhita
abhisambuddhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasampannÄ•
saccÄ• nudayakÄ• ruÃ±Ã±akhantisamannÄ• gatÄ• \Ee 235/ sabbasattesu samappavattam
nÄ• ma atthi, tehi ca paá¹-ividdho ekantaniyyÄ• naguá¹‡o dhammo atthi, mayi cÄ• pi ekaá¹ƒ
saá¹ƒvijjamÄ• no eko sabhÄ• vadhammo paÃ±Ã±Ä• yati, tasmÄ• atÄ«tabuddhe ceva tehi p
Ä• vajjetvÄ• mayi vijjamÄ• naá¹ƒ saccaá¹ƒ sabhÄ• vadhammaá¹ƒ gahetvÄ• saccakiriyaá¹ƒ
paá¹-ikkamÄ• petvÄ• ajja mayÄ• attano ceva idha vÄ• sÄ«naá¹ƒ sesapÄ• á¹‡Ä«naÃ±ca s
vaá¹-á¹-atÄ«â€™â€™ ti. evaá¹ƒ pana cintetvÄ• mahÄ• satto attano Ä• nubhÄ• ve á¹-hatvÄ
paá¹-ipajji. tena vuttaá¹ƒ ---

<79> á¹• 21 ``atthi loke sÄ«laguá¹‡o, saccaá¹ƒ soceyyanuddayÄ• .

tena saccena kÄ• hÄ• mi, saccakiriyamuttamaá¹ƒ ||

<80> á¹• 21 ``Ä• vajjetvÄ• dhammabalaá¹ƒ, saritvÄ• pubbake jine.

saccabalamavassÄ• ya, saccakiriyamakÄ• sahaâ€™â€™ nti ||

<81> tattha \Ne 214/ mahÄ• satto atÄ«te parinibbutÄ• naá¹ƒ buddhÄ• naá¹ƒ guá¹‡e Ä• vaj
saccasabhÄ• vaá¹ƒ Ä• rabbha yaá¹ƒ gÄ• thaá¹ƒ vatvÄ• tadÄ• saccakiriyamakÄ• si, taá¹ƒ
pakkhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __santi pakkhÄ• apatanÄ• _ti mayhaá¹ƒ pakkhÄ• nÄ• ma atthi upalabbhanti, no ca
uppatituá¹ƒ Ä• kÄ• sena gantunti apatanÄ• . __santi pÄ• dÄ• avaÃ±canÄ• _ti pÄ• dÄ• pi m
padavÄ• ragamanena gantuá¹ƒ na sakkÄ• ti avaÃ±canÄ• . __mÄ• tÄ• pitÄ• ca nikkhantÄ•
neyyuá¹ƒ, tepi maraá¹‡abhayena mama mÄ• tÄ• pitaro nikkhantÄ• . __jÄ• tavedÄ• _ti aggi
vediyati, dhÅ«majÄ• luá¹-á¹-hÄ• nena paÃ±Ã±Ä• yati, tasmÄ• ``jÄ• tavedoâ€™â€™ ti vucc
paá¹-igaccha nivattÄ• ti jÄ• tavedaá¹ƒ Ä• á¹‡Ä• peti.

iti \Be 228/ mahÄ• satto ``sace mayhaá¹ƒ pakkhÄ• naá¹ƒ atthibhÄ• vo, te ca pasÄ• retvÄ•
pÄ• dÄ• naá¹ƒ atthibhÄ• vo, te ca ukkhipitvÄ• avaÃ±canabhÄ• vo, mÄ• tÄ• pitÅ«naá¹ƒ ma
chaá¸• á¸• etvÄ• palÄ• tabhÄ• vo ca saccasabhÄ• vabhÅ«to \Ee 236/ eva, jÄ• taveda, eter
paá¹-ikkamÄ• â€™â€™ ti kulÄ• vake nipannova saccakiriyaá¹ƒ akÄ• si. tassa saha saccaki
soá¸·asakarÄ«samatte á¹-hÄ• ne jÄ• tavedo paá¹-ikkami. paá¹-ikkamanto ca na jhÄ• yamÄ•
udake pana opilÄ• pitaukkÄ• viya tattheva nibbÄ• yi. tena vuttaá¹ƒ ---

<82> á¹• 21 ``saha sacce kate mayhaá¹ƒ, mahÄ• pajjalito sikhÄ«.

vajjesi soá¸·asakarÄ«sÄ• ni, udakaá¹ƒ patvÄ• yathÄ• sikhÄ«â€™â€™ ti ||

sÄ• panesÄ• bodhisattassa vaá¹-á¹-akayoniyaá¹ƒ tasmiá¹ƒ samaye buddhaguá¹‡Ä• naá¹
saccakiriyÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ti Ä• ha __ ``saccena me samo natthi, esÄ• me
teneva hi tassa á¹-hÄ• nassa sakalepi imasmiá¹ƒ kappe agginÄ• anabhibhavanÄ«yattÄ• ta
kappaá¹-á¹-hiyapÄ• á¹-ihÄ• riyaá¹ƒ nÄ• ma jÄ• taá¹ƒ.

evaá¹ƒ mahÄ• satto saccakiriyavasena attano tattha vÄ• sÄ«naá¹ƒ sattÄ• naÃ±ca sotthiá¹
jÄ«vitapariyosÄ• ne yathÄ• kammaá¹ƒ gato.

tadÄ• mÄ• tÄ• pitaro etarahi mÄ• tÄ• pitaro ahesuá¹ƒ, vaá¹-á¹-akarÄ• jÄ• pana lokanÄ• th

tassa \Ne 215/ heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyopi yathÄ• rahaá¹ƒ niddhÄ• reta
tathÄ• bheravÄ• kÄ• rena avattharitvÄ• Ä• gacchante tasmiá¹ƒ vaye ekako hutvÄ• pi sÄ•
saccÄ• didhammaguá¹‡e buddhaguá¹‡e ca anussaritvÄ• attano eva Ä• nubhÄ• vaá¹ƒ niss
vÄ• sÄ«nampi sattÄ• naá¹ƒ sotthibhÄ• vÄ• pÄ• danÄ• dayo Ä• nubhÄ• vÄ• vibhÄ• vetabb

vaá¹-á¹-apotakacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. maccharÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<83> dasame \Be 229/ __yadÄ• homi, maccharÄ• jÄ• mahÄ• sare_ti atÄ«te macchayoniy
kosalaraá¹-á¹-he sÄ• vatthiyaá¹ƒ jetavane pokkharaá¹‡iá¹-á¹-hÄ• ne \Ee 237/ valligahanapa
mahÄ• sare macchÄ• naá¹ƒ catÅ«hi saá¹…gahavatthÅ«hi raÃ±janato yadÄ• ahaá¹ƒ rÄ• jÄ
tattha paá¹-ivasÄ• mi tadÄ• . __uá¹‡he_ti uá¹‡hakÄ• le gimhasamaye. __sÅ«riyasantÄ• pe_
__sare udaka khÄ«yathÄ• _ti tasmiá¹ƒ sare udakaá¹ƒ khÄ«yittha chijjittha. tasmiÃ±hi raá¹-á
vassi, sassÄ• ni milÄ• yiá¹ƒsu, vÄ• piÄ• dÄ«su udakaá¹ƒ parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ
kalalagahanaá¹ƒ pavisiá¹ƒsu. tasmimpi sare macchÄ• kaddamagahanaá¹ƒ pavisitvÄ• tasm
nilÄ«yiá¹ƒsu.

<84> __tato_ti tato udakaparikkhayato aparabhÄ• ge. __kulalasenakÄ• _ti kulalÄ• ceva se
divÄ• rattiá¹ƒ, macche upanisÄ«diyÄ• _ti tattha tattha kalalapiá¹-á¹-he upanisÄ«ditvÄ• kalal
pavisitvÄ• nipanne macche __kÄ• kÄ• _ vÄ• itare vÄ• divÄ• ceva rattiÃ±ca kaá¹‡ayaggas
koá¹-á¹-etvÄ• koá¹-á¹-etvÄ• nÄ«haritvÄ• vipphandamÄ• ne bhakkhayanti.

<85> atha mahÄ• satto macchÄ• naá¹ƒ taá¹ƒ byasanaá¹ƒ disvÄ• mahÄ• karuá¹‡Ä• ya sar
maá¹ƒ ime mama Ã±Ä• take imasmÄ• dukkhÄ• mocetuá¹ƒ samattho nÄ• ma aÃ±Ã±o natt
ito dukkhato moceyyaâ€™â€™ nti cintento ``yaá¹ƒnÅ«nÄ• haá¹ƒ pubbakehi mahesÄ«hi Ä•
mayi ca saá¹ƒvijjamÄ• naá¹ƒ saccadhammaá¹ƒ nissÄ• ya saccakiriyaá¹ƒ katvÄ• devaá¹ƒ va
Ã±Ä• tisaá¹…ghassa jÄ«vitadÄ• naá¹ƒ dadeyyaá¹ƒ, tena ca sakalassÄ• pi Ä• hÄ• rÅ«pajÄ«
mahÄ• upakÄ• ro sampÄ• dito mayÄ• â€™â€™ ti nicchayaá¹ƒ katvÄ• devaá¹ƒ vassÄ• pet
vuttaá¹ƒ __ ``evaá¹ƒ cintesahaâ€™â€™ _ntiÄ• di.

tattha \Ne 216/ __saha Ã±Ä• tÄ«hi pÄ«á¸·ito_ti mayhaá¹ƒ Ã±Ä• tÄ«hi saddhiá¹ƒ tena udaka
__sahÄ• _ti vÄ• nipÄ• tamattaá¹ƒ. mahÄ• kÄ• ruá¹‡ikatÄ• ya tena byasanena dukkhitehi Ã
pÄ«á¸·ito, Ã±Ä• tisaá¹…ghadukkhadukkhitoti attho.

<86> __dhammattha_nti \Be 230/ dhammabhÅ«taá¹ƒ atthaá¹ƒ, dhammato vÄ• anapetaá¹ƒ
__saccaá¹ƒ. addasapassaya_nti mayhaá¹ƒ Ã±Ä• tÄ«naÃ±ca apassayaá¹ƒ addasaá¹ƒ. __ati

<87> __saddhamma_nti sataá¹ƒ sÄ• dhÅ«naá¹ƒ buddhÄ• dÄ«naá¹ƒ \Ee 238/ ekassÄ• pi p
ahiá¹ƒsanasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ. __anussaritvÄ• . paramatthaá¹ƒ vicintaya_nti taá
saccaá¹ƒ aviparÄ«tasabhÄ• vaá¹ƒ katvÄ• cintayanto. __yaá¹ƒ loke dhuvasassata_nti yadet
buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ ekassÄ• pi pÄ• á¹‡ino ahiá¹ƒsanaá¹ƒ, taá¹ƒ sabba
sassataá¹ƒ vicintayaá¹ƒ saccakiriyaá¹ƒ akÄ• sinti sambandho.

<88> idÄ• ni taá¹ƒ dhammaá¹ƒ mahÄ• satto attani vijjamÄ• naá¹ƒ gahetvÄ• saccavacanaá
kÄ• lavaá¹‡á¹‡aá¹ƒ kaddamaá¹ƒ dvidhÄ• viyÅ«hitvÄ• aÃ±janarukkhasÄ• raghaá¹-ikavaá¹‡
sudhotalohitakamaá¹‡isadisÄ• ni akkhÄ«ni ummÄ«letvÄ• Ä• kÄ• saá¹ƒ ullokento __ ``yato
gÄ• thamÄ• ha.

tattha __yato sarÄ• mi attÄ• na_nti yato paá¹-á¹-hÄ• ya ahaá¹ƒ attabhÄ• vasaá¹…khÄ• taá
anussarÄ• mi. __yato pattosmi viÃ±Ã±uta_nti yato paá¹-á¹-hÄ• ya tÄ• su tÄ• su itikattabbat
vijÄ• nanabhÄ• vaá¹ƒ pattosmi, uddhaá¹ƒ Ä• rohanavasena ito yÄ• va mayhaá¹ƒ kÄ• yavac
anussaraá¹‡asamatthatÄ• viÃ±Ã±utappatti eva, etthantare samÄ• najÄ• tikÄ• naá¹ƒ khÄ• c
taá¹‡á¸• ulakaá¹‡appamÄ• á¹‡ampi macchaá¹ƒ mayÄ• na khÄ• ditapubbaá¹ƒ, aÃ±Ã±ampi
hiá¹ƒsitaá¹ƒ_ bÄ• dhitaá¹ƒ __nÄ• bhijÄ• nÄ• mi, _ pageva jÄ«vitÄ• voropitaá¹ƒ.

<89> __etena saccavajjenÄ• _ti ``yadetaá¹ƒ mayÄ• kassaci pÄ• á¹‡assa ahiá¹ƒsanaá¹ƒ vu
saccaá¹ƒ tathaá¹ƒ aviparÄ«taá¹ƒ, etena saccavacanena __pajjunno_ megho __abhivassatu
dukkhÄ• pamocetÅ«â€™â€™ ti vatvÄ• puna attano paricÄ• rikaceá¹-akaá¹ƒ Ä• á¹‡Ä• pen
devarÄ• jÄ• naá¹ƒ Ä• lapanto __ ``abhitthanayÄ• â€™â€™ _ti gÄ• thamÄ• ha.

tattha __abhitthanaya pajjunnÄ• _ti pajjunno vuccati megho, ayaá¹ƒ pana meghavasena la
vassavalÄ• hakadevarÄ• jÄ• naá¹ƒ \Ne 217/ Ä• lapati. ayaá¹ƒ hissa adhippÄ• yo \Be 231/ --
anabhitthanayanto vijjulatÄ• anicchÄ• rento pavassantopi na sobhati, tasmÄ• tvaá¹ƒ abhitt
nicchÄ• rento vassÄ• pehÄ«ti. __nidhiá¹ƒ kÄ• kassa nÄ• sayÄ• _ti kÄ• kÄ• kalalaá¹ƒ pavis
tuá¹‡á¸• ena koá¹-á¹-etvÄ• nÄ«haritvÄ• khÄ• danti \Ee 239/, tasmÄ• tesaá¹ƒ antokalale m
vuccanti. taá¹ƒ kÄ• kasaá¹…ghassa nidhiá¹ƒ devaá¹ƒ vassÄ• pento udakena paá¹-icchÄ• d
sokÄ• ya randhehÄ«_ti kÄ• kasaá¹…gho imasmiá¹ƒ mahÄ• sare udakena puá¹‡á¹‡e macch
kÄ• kagaá¹‡aá¹ƒ tvaá¹ƒ imaá¹ƒ kaddamaá¹ƒ pÅ«rento sokÄ• ya randhehi, sokassatthÄ• ya
antonijjhÄ• nalakkhaá¹‡aá¹ƒ sokaá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ karohÄ«ti attho. __macche sok
Ã±Ä• take sabbeva macche imamhÄ• maraá¹‡asokÄ• pamocehi. ``maÃ±ca sokÄ• pamoc
__jÄ• take_ paá¹-hanti. tattha __ca_-kÄ• ro sampiá¹‡á¸• anattho, maÃ±ca mama Ã±Ä• take
pamocehi (Ja I 1.75). macchÄ• naÃ±hi anudakabhÄ• vena paccatthikÄ• naá¹ƒ ghÄ• sabhÄ•
mahÄ• maraá¹‡asoko, mahÄ• sattassa pana tesaá¹ƒ anayabyasanaá¹ƒ paá¹-icca karuá¹‡Ä•
karuá¹‡Ä• patirÅ«pamukhena sokasambhavo veditabbo.

evaá¹ƒ bodhisatto attano paricÄ• rikaceá¹-akaá¹ƒ Ä• á¹‡Ä• pento viya pajjunnaá¹ƒ Ä• lapitv
kosalaraá¹-á¹-he mahÄ• vassaá¹ƒ vassÄ• pesi. mahÄ• sattassa hi sÄ«latejena saccakiriyÄ•
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so ``kiá¹ƒ nu khoâ€™â€™ ti Ä
Ã±atvÄ• vassavalÄ• hakadevarÄ• jÄ• naá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, mahÄ• puriso macc
maraá¹‡asokena vassÄ• panaá¹ƒ icchati, sakalaá¹ƒ kosalaraá¹-á¹-haá¹ƒ ekameghaá¹ƒ katv

Ä• ha.

so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ekaá¹ƒ valÄ• hakaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ p
gÄ• yanto pÄ• cÄ«nalokadhÄ• tuabhimukho pakkhandi. pÄ• cÄ«nadisÄ• bhÄ• ge khalamaá
meghamaá¹‡á¸• alaá¹ƒ uá¹-á¹-hÄ• ya satapaá¹-alaá¹ƒ sahassapaá¹-alaá¹ƒ hutvÄ• abhittha
nicchÄ• rentaá¹ƒ adhomukhaá¹-hapitaudakakumbhÄ• kÄ• rena vissandamÄ• naá¹ƒ sakalaá
\Be 232/ ajjhotthari. devo acchinnadhÄ• raá¹ƒ vassanto muhutteneva taá¹ƒ mahÄ• saraá¹ƒ
maraá¹‡abhayato mucciá¹ƒsu. kÄ• kÄ• dayo \Ee 240/ apatiá¹-á¹-hÄ• ahesuá¹ƒ. na kevalaá
vividhasassÄ• ni sampÄ• dentÄ• catuppadÄ• dayopÄ«ti sabbepi vassÅ«pajÄ«vino kÄ• yika
tena vuttaá¹ƒ ---

<90> á¹• 21 ``saha kate saccavare, pajjunno abhigajjiya.

thalaá¹ƒ ninnaÃ±ca pÅ«rento, khaá¹‡ena abhivassathÄ• â€™â€™ ti ||

tattha \Ne 218/ __khaá¹‡ena abhivassathÄ• _ti adandhÄ• yitvÄ• saccakiriyakhaá¹‡eneva a

<91> __katvÄ• vÄ«riyamuttama_nti deve avassante kiá¹ƒ kÄ• tabbanti kosajjaá¹ƒ anÄ• pa
Ã±Ä• tatthacariyÄ• sampÄ• danamukhena mahato sattanikÄ• yassa hitasukhanipphÄ• dana
__saccatejabalassito_ mama saccÄ• nubhÄ• vabalasannissito hutvÄ• tadÄ• __mahÄ• me
cetadevaá¹ƒ, tasmÄ• __ ``saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ _t
saccapÄ• ramiyÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ dassesi dhammarÄ• jÄ• .

evaá¹ƒ mahÄ• satto mahÄ• karuá¹‡Ä• ya samussÄ• hitahadayo sakalaraá¹-á¹-he mahÄ• va
mahÄ• janaá¹ƒ maraá¹‡adukkhato mocetvÄ• jÄ«vitapariyosÄ• ne yathÄ• kammaá¹ƒ gato.

tadÄ• pajjunno Ä• nandatthero ahosi, macchagaá¹‡Ä• buddhaparisÄ• , maccharÄ• jÄ• lo

tassa heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyopi niddhÄ• retabbÄ• . tathÄ• attano sam
khÄ• danaá¹-á¹-hÄ• ne macchayoniyaá¹ƒ nibbattitvÄ• taá¹‡á¸• ulakaá¹‡amattampi maccha
pÄ• á¹‡ino akhÄ• danaá¹ƒ, tiá¹-á¹-hatu khÄ• danaá¹ƒ ekasattassapi aviheá¹-hanaá¹ƒ, tathÄ
vassÄ• panaá¹ƒ, udake parikkhÄ«á¹‡e kalalagahane nimujjanavasena attanÄ• anubhavam
vÄ«rabhÄ• vena agaá¹‡etvÄ• Ã±Ä• tisaá¹…ghasseva taá¹ƒ dukkhaá¹ƒ attano hadaye katv
karuá¹‡Ä• yanÄ• , tathÄ• ca paá¹-ipattÄ«ti evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• vibhÄ• veta

maccharÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kaá¹‡hadÄ«pÄ• yanacariyÄ• vaá¹‡á¹‡anÄ•

<92> ekÄ• dasame \Be 233/ \Ee 241/ __kaá¹‡hadÄ«pÄ• yano isÄ«_ti evaá¹ƒnÄ• mako tÄ•
dÄ«pÄ• yano nÄ• ma attano sahÄ• yaá¹ƒ maá¹‡á¸• abyatÄ• pasaá¹ƒ sÅ«le uttÄ• sitaá¹ƒ up
sÄ«laguá¹‡ena taá¹ƒ avijahanto tiyÄ• marattiá¹ƒ sÅ«laá¹ƒ nissÄ• ya á¹-hito tassa sarÄ«rato
patitapatitehi lohitabindÅ«hi sukkhehi kÄ• á¸·avaá¹‡á¹‡asarÄ«ratÄ• ya ``kaá¹‡hadÄ«pÄ• ya
ahosi. __paropaÃ±Ã±Ä• savassÄ• nÄ«_ti sÄ• dhikÄ• ni paÃ±Ã±Ä• savassÄ• ni, accantasaá
__anabhirato cariá¹ƒ_ \Ne 219/ __aha_nti pantasenÄ• sanesu ceva adhikusaladhammesu c
vasanto ahaá¹ƒ brahmacariyaá¹ƒ acariá¹ƒ. pabbajitvÄ• sattÄ• hameva hi tadÄ• mahÄ• sat
cari. tato paraá¹ƒ anabhirativÄ• saá¹ƒ vasi.

kasmÄ• pana mahÄ• puriso anekasatasahassesu attabhÄ• vesu nekkhammajjhÄ• sayo br
idha taá¹ƒ nÄ• bhirami? puthujjanabhÄ• vassa caÃ±calabhÄ• vato. kasmÄ• ca puna na agA
paá¹-hamaá¹ƒ nekkhammajjhÄ• sayena kÄ• mesu dosaá¹ƒ disvÄ• pabbaji. athassa ayonis
uppajji. so taá¹ƒ vinodetumasakkontopi kammaÃ±ca phalaÃ±ca saddahitvÄ• tÄ• va mahant
agÄ• rasmÄ• nikkhamanto yaá¹ƒ pajahi, puna tadatthameva nivatto, ``eá¸·amÅ«go capalo v
kaá¹‡hadÄ«pÄ• yanoâ€™â€™ ti imaá¹ƒ apavÄ• daá¹ƒ jigucchanto attano hirottappabhedab
pabbajjÄ• puÃ±Ã±aá¹ƒ nÄ• metaá¹ƒ viÃ±Ã±Å«hi buddhÄ• dÄ«hi pasatthaá¹ƒ, tehi ca anuá¹
dukkhena sahÄ• pi domanassena assumukho rodamÄ• nopi brahmacariyavÄ• saá¹ƒ vasi, n
vuttaÃ±cetaá¹ƒ ---

``saddhÄ• ya nikkhamma puna nivatto, so eá¸·amÅ«go capalo vatÄ• yaá¹ƒ.

etassa vÄ• dassa jigucchamÄ• no, akÄ• mako carÄ• mi brahmacariyaá¹ƒ.

viÃ±Ã±uppasatthaÃ±ca \Ee 242/ sataÃ±ca á¹-hÄ• naá¹ƒ, evampahaá¹ƒ puÃ±Ã±akaro bhavÄ

<93> __na_ \Be 234/ __koci etaá¹ƒ jÄ• nÄ• tÄ«_ti etaá¹ƒ __mama anabhiratimanaá¹ƒ_ bra
abhirativirahitacittaá¹ƒ koci manussabhÅ«to na jÄ• nÄ• ti. kasmÄ• ? __ahaÃ±hi kassaci nÄ•
__mÄ• nase_ citte __arati carati_ pavattatÄ«ti kassacipi na kathesiá¹ƒ, tasmÄ• na koci man
jÄ• nÄ• tÄ«ti.

<94> á¹• 21 ``sabrahmacÄ• rÄ« \Ee 245/ maá¹‡á¸• abyo, sahÄ• yo me mahÄ• isi.

pubbakammasamÄ• yutto, sÅ«lamÄ• ropanaá¹ƒ labhi ||

__._

__sabrahmacÄ• rÄ«_ti tÄ• pasapabbajjÄ• ya samÄ• nasikkhatÄ• ya sabrahmacÄ• rÄ«. __
__sahÄ• yo_ti gihikÄ• le pabbajitakÄ• le ca daá¸·hamittatÄ• ya piyasahÄ• yo. __mahÄ• isÄ
__pubbakammasamÄ• yutto, sÅ«lamÄ• ropanaá¹ƒ labhÄ«_ti katokÄ• sena attano pubbakam
labhi, sÅ«laá¹ƒ uttÄ• sitoti.

tatrÄ• yaá¹ƒ \Ne 220/ anupubbikathÄ• --- atÄ«te vaá¹ƒsaraá¹-á¹-he kosambiyaá¹ƒ kosambi
kÄ• resi. tadÄ• bodhisatto aÃ±Ã±atarasmiá¹ƒ nigame asÄ«tikoá¹-ivibhavassa brÄ• hmaá¹‡a
nibbatti, nÄ• mena dÄ«pÄ• yano nÄ• ma. tÄ• disasseva brÄ• hmaá¹‡amahÄ• sÄ• lassa put
piyasahÄ• yo ahosi, nÄ• mena maá¹‡á¸• abyo nÄ• ma. te ubhopi aparabhÄ• ge mÄ• tÄ• pit
disvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• kÄ• me pahÄ• ya Ã±Ä• timittaparijanassa rodantass
himavantappadese assamaá¹ƒ katvÄ• pabbajitvÄ• uÃ±chÄ• cariyÄ• ya vanamÅ«laphalÄ•
paropaá¹‡á¹‡Ä• savassÄ• ni vasiá¹ƒsu, kÄ• macchandaá¹ƒ vikkhambhetuá¹ƒ nÄ• sakkhiá¹ƒ
nibbattesuá¹ƒ.

te loá¹‡ambilasevanatthÄ• ya janapadacÄ• rikaá¹ƒ carantÄ• \Ee 243/ kÄ• siraá¹-á¹-haá¹ƒ s
tatrekasmiá¹ƒ nigame dÄ«pÄ• yanassa gihisahÄ• yo maá¹‡á¸• abyo nÄ• ma paá¹-ivasati. te
upasaá¹…kamiá¹ƒsu. so te disvÄ• attamano paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• catÅ«hi pacca
tattha tÄ«á¹‡i cattÄ• ri vassÄ• ni vasitvÄ• taá¹ƒ Ä• pucchitvÄ• cÄ• rikaá¹ƒ carantÄ• bÄ• rÄ
atimuttakasusÄ• ne vasiá¹ƒsu. tattha dÄ«pÄ• yano \Be 235/ yathÄ• bhirantaá¹ƒ viharitvÄ• p
maá¹‡á¸• abyassa attano sahÄ• yassa santikaá¹ƒ gato. maá¹‡á¸• abyatÄ• paso tattheva va

athekadivasaá¹ƒ eko coro antonagare corikaá¹ƒ katvÄ• dhanasÄ• raá¹ƒ Ä• dÄ• ya nikkhar
gehasÄ• mikehi nagarÄ• rakkhakamanussehi ca anubaddho niddhamanena nikkhamitvÄ• v
tÄ• pasassa paá¹‡á¹‡asÄ• ladvÄ• re bhaá¹‡á¸• ikaá¹ƒ chaá¸• á¸• etvÄ• palÄ• yi. manussÄ
duá¹-á¹-hajaá¹-ila, rattiá¹ƒ, corikaá¹ƒ katvÄ• divÄ• tÄ• pasavesena carasÄ«â€™â€™ ti tajj
Ä• dÄ• ya raÃ±Ã±o dassayiá¹ƒsu. rÄ• jÄ• anupaparikkhitvÄ• va ``sÅ«le uttÄ• sethÄ• â€™â
netvÄ• khadirasÅ«le Ä• ropayiá¹ƒsu. tÄ• pasassa sarÄ«re sÅ«laá¹ƒ na pavisati. tato nimba
tampi na pavisati. tato ayasÅ«laá¹ƒ Ä• hariá¹ƒsu, tampi na pavisati. tÄ• paso ``kiá¹ƒ nu kho
nti cintesi. tassa jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ uppajji. tena pubbakammaá¹ƒ addasa --- so kira pu
vaá¸• á¸• hakÄ«putto hutvÄ• pitu rukkhatacchanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ekaá¹ƒ makkhik
koviá¸·Ä• rasakalikÄ• ya sÅ«lena viya vijjhi. tassa taá¹ƒ pÄ• paá¹ƒ imasmiá¹ƒ á¹-hÄ• ne okÄ
sakkÄ• ito pÄ• pato muccituâ€™â€™ nti Ã±atvÄ• rÄ• japurise Ä• ha --- ``sace maá¹ƒ sÅ«l
koviá¸·Ä• rasÅ«laá¹ƒ Ä• harathÄ• â€™â€™ ti. te tathÄ• katvÄ• taá¹ƒ sÅ«le uttÄ• setvÄ• Ä
pakkamiá¹ƒsu.

tadÄ• \Ne 221/ kaá¹‡hadÄ«pÄ• yano ``ciradiá¹-á¹-ho me sahÄ• yoâ€™â€™ ti maá¹‡á¸• ab
taá¹ƒ pavattiá¹ƒ sutvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• ekamantaá¹ƒ á¹-hito ``kiá¹ƒ, samma, k
pucchitvÄ• ``akÄ• rakomhÄ«â€™â€™ ti vutte ``attano manopadosaá¹ƒ rakkhituá¹ƒ sakkhi n

``samma, yehi ahaá¹ƒ gahito, neva tesaá¹ƒ na raÃ±Ã±o upari mayhaá¹ƒ manopadoso \Ee 2
``evaá¹ƒ sante tÄ• disassa sÄ«lavato chÄ• yÄ• mayhaá¹ƒ sukhÄ• â€™â€™ ti vatvÄ• kaá¹
nissÄ• ya nisÄ«di. Ä• rakkhakapurisÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• ``a
nti vegena tattha gantvÄ• ``kasmÄ• , bhante, tvaá¹ƒ sÅ«laá¹ƒ nissÄ• ya nisinnosÄ«â€™â€
``mahÄ• rÄ• ja, imaá¹ƒ tÄ• pasaá¹ƒ rakkhanto nisinnosmÄ«â€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ
Ã±atvÄ• evaá¹ƒ karosÄ«â€™â€™ ti. so kammassa avisodhitabhÄ• vaá¹ƒ Ä• cikkhi. athass
nisammakÄ• rinÄ• bhavitabbaá¹ƒ.

``alaso \Be 236/ gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhÅ«â€™â€™
10.153; I 15.229) ---

Ä• dÄ«ni vatvÄ• dhammaá¹ƒ desesi.

rÄ• jÄ• maá¹‡á¸• abyatÄ• pasassa niddosabhÄ• vaá¹ƒ Ã±atvÄ• ``sÅ«laá¹ƒ harathÄ• â€™
harantÄ• harituá¹ƒ nÄ• sakkhiá¹ƒsu. maá¹‡á¸• abyo Ä• ha --- ``mahÄ• rÄ• ja, ahaá¹ƒ pubb
evarÅ«paá¹ƒ ayasaá¹ƒ patto, mama sarÄ«rato sÅ«laá¹ƒ harituá¹ƒ na sakkÄ• , sacepi mayh
dÄ• tukÄ• mo, kakacena imaá¹ƒ sÅ«laá¹ƒ cammasamaá¹ƒ katvÄ• chindÄ• pehÄ«â€™â€™
sÅ«laá¹ƒ antoyeva ahosi, na kaÃ±ci pÄ«á¸·aá¹ƒ janesi. tadÄ• kira sukhumaá¹ƒ sakalikahÄ«
makkhikÄ• ya vaccamaggaá¹ƒ pavesesi, taá¹ƒ tassa anto eva ahosi. so tena kÄ• raá¹‡ena
Ä• yukkhayeneva mari, tasmÄ• ayampi na matoti. rÄ• jÄ• tÄ• pase vanditvÄ• khamÄ• pet
vasÄ• pento paá¹-ijaggi. tato paá¹-á¹-hÄ• ya so Ä• á¹‡imaá¹‡á¸• abyo nÄ• ma jÄ• to. so rÄ•
tattheva vasi. dÄ«pÄ• yano pana tassa vaá¹‡aá¹ƒ phÄ• sukaá¹ƒ karitvÄ• attano gihisahÄ•
kÄ• ritaá¹ƒ paá¹‡á¹‡asÄ• lameva gato. tena vuttaá¹ƒ ---

<95> á¹• 21 ``tamahaá¹ƒ \Ne 222/ upaá¹-á¹-hahitvÄ• na, Ä• rogyamanupÄ• payiá¹ƒ.

Ä• pucchitvÄ• na Ä• gaÃ±chiá¹ƒ, yaá¹ƒ mayhaá¹ƒ sakamassamaâ€™â€™ nti ||

tattha __Ä• pucchitvÄ• nÄ• _ti mayhaá¹ƒ sahÄ• yaá¹ƒ maá¹‡á¸• abyatÄ• pasaá¹ƒ Ä• pucc
sakamassama_nti yaá¹ƒ taá¹ƒ mayhaá¹ƒ gihisahÄ• yena maá¹‡á¸• abyabrÄ• hmaá¹‡ena k
santakaá¹ƒ assamapadaá¹ƒ paá¹‡á¹‡asÄ• lÄ• , taá¹ƒ upÄ• gaÃ±chiá¹ƒ.

<96> taá¹ƒ pana paá¹‡á¹‡asÄ• laá¹ƒ pavisantaá¹ƒ disvÄ• sahÄ• yassa Ä• rocesuá¹ƒ. so s
saputtadÄ• ro bahugandhamÄ• laphÄ• á¹‡itÄ• dÄ«ni Ä• dÄ• ya paá¹‡á¹‡asÄ• laá¹ƒ \Be 23
vanditvÄ• pÄ• de dhovitvÄ• pÄ• nakaá¹ƒ pÄ• yetvÄ• Ä• á¹‡imaá¹‡á¸• abyassa pavattiá¹ƒ
putto yaÃ±Ã±adattakumÄ• ro nÄ• ma caá¹…kamanakoá¹-iyaá¹ƒ geá¹‡á¸• ukena kÄ«á¸·i. ta

Ä• siviso vasati. kumÄ• rena bhÅ«miyaá¹ƒ pahatageá¹‡á¸• uko gantvÄ• vammikabile Ä• siv
kumÄ• ro ajÄ• nanto bile hatthaá¹ƒ pavesesi.

atha naá¹ƒ kuddho Ä• siviso hatthe á¸• aá¹ƒsi. so visavegena mucchito tattheva pati. athas
sappena daá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• kumÄ• raá¹ƒ ukkhipitvÄ• tÄ• pasassa pÄ• damÅ«
osadhena vÄ• mantena vÄ• puttakaá¹ƒ no nÄ«rogaá¹ƒ karothÄ• â€™â€™ ti Ä• haá¹ƒsu. s
jÄ• nÄ• mi, nÄ• haá¹ƒ vejjakammaá¹ƒ karissÄ• mi, pabbajitomhÄ«â€™â€™ ti. ``tena hi, bha
mettaá¹ƒ katvÄ• saccakiriyaá¹ƒ karothÄ• â€™â€™ ti. tÄ• paso ``sÄ• dhu saccakiriyaá¹ƒ ka
yaÃ±Ã±adattassa sÄ«se hatthaá¹ƒ á¹-hapetvÄ• saccakiriyaá¹ƒ \Ee 246/ akÄ• si. tena vuttaá
brÄ• hmaá¹‡o mayhaâ€™â€™ _ntiÄ• di.

tattha __Ä• gaÃ±chuá¹ƒ pÄ• hunÄ• gata_nti atithiabhigamanaá¹ƒ abhigamiá¹ƒsu.

<97> __vaá¹-á¹-amanukkhipa_nti khipanavaá¹-á¹-asaá¹‡á¹-hÄ• natÄ• ya ``vaá¹-á¹-aâ€™â€
geá¹‡á¸• ukaá¹ƒ anukkhipanto, geá¹‡á¸• ukakÄ«á¸·aá¹ƒ kÄ«á¸·antoti attho. __Ä• sivisamak
paá¹-ihato hutvÄ• vammikabilagatena geá¹‡á¸• ukena tattha á¹-hitaá¹ƒ kaá¹‡hasappaá¹ƒ sA

<98> __vaá¹-á¹-agataá¹ƒ maggaá¹ƒ, anvesanto_ti tena vaá¹-á¹-ena gataá¹ƒ maggaá¹ƒ gave
hatthena, uttamaá¹…gaá¹ƒ parÄ• masÄ«_ti vammikabilaá¹ƒ pavesitena attano hatthena Ä•

<99> __visabalassito_ti \Ne 223/ visabalanissito attano visavegaá¹ƒ nissÄ• ya uppajjanaka
dÄ• rakaá¹ƒ khaá¹‡e_ti tasmiá¹ƒ parÄ• masitakkhaá¹‡e eva taá¹ƒ brÄ• hmaá¹‡akumÄ• raá¹
<100> __sahadaá¹-á¹-ho_ti á¸• aá¹ƒsena saheva, daá¹-á¹-hasamakÄ• lameva. __Ä• sivisen
__tenÄ• _ti tena dÄ• rakassa visavegena mucchitassa \Be 238/ __bhÅ«miyaá¹ƒ_ patanena
ahosiá¹ƒ. __mama vÄ• hasi taá¹ƒ dukkha_nti taá¹ƒ dÄ• rakassa mÄ• tÄ• pitÅ«naÃ±ca dukk
sarÄ«re viya mama karuá¹‡Ä• ya vÄ• hesi.

<101> __tyÄ• ha_nti te tassa dÄ• rakassa mÄ• tÄ• pitaro ahaá¹ƒ ``mÄ• socatha, mÄ• par
nayena samassÄ• setvÄ• . __sokasallite_ti sokasallavante. __agga_nti seá¹-á¹-haá¹ƒ tato e
saccakiriyaá¹ƒ akÄ• siá¹ƒ.

<102> idÄ• ni taá¹ƒ saccakiriyaá¹ƒ sarÅ«pena dassetuá¹ƒ __ ``sattÄ• hamevÄ• â€™â€™ _

tattha __sattÄ• hamevÄ• _ti pabbajitadivasato paá¹-á¹-hÄ• ya satta ahÄ• ni eva. __pasann
kammaphalasaddhÄ• ya pasannamÄ• naso. __puÃ±Ã±atthiko_ti puÃ±Ã±ena atthiko, dham
yaá¹ƒ carita_nti atha tasmÄ• sattÄ• hÄ• uttari yaá¹ƒ mama brahmacariyacaraá¹‡aá¹ƒ.

<103> __akÄ• makovÄ• hÄ«_ti pabbajjaá¹ƒ anicchanto eva. __etena saccena suvatthi hotÅ
atirekapaÃ±Ã±Ä• savassÄ• ni anabhirativÄ• saá¹ƒ vasantena mayÄ• kassaci ajÄ• nÄ• pita
yaÃ±Ã±adattakumÄ• rassa sotthi hotu, jÄ«vitaá¹ƒ paá¹-ilabhatÅ«ti.

evaá¹ƒ \Ee 247/ pana mahÄ• sattena saccakiriyÄ• ya katÄ• ya yaÃ±Ã±adattassa sarÄ«rato
pathaviá¹ƒ pÄ• visi. kumÄ• ro akkhÄ«ni ummÄ«letvÄ• mÄ• tÄ• pitaro oloketvÄ• ``amma, t
vuá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

<104> á¹• 21 ``saha sacce kate mayhaá¹ƒ, visavegena vedhito.

abujjhitvÄ• na vuá¹-á¹-hÄ• si, arogo cÄ• si mÄ• á¹‡avoâ€™â€™ ti ||

tassattho --- mama saccakaraá¹‡ena __saha_ samÄ• nakÄ• lameva tato pubbe __visavege
visaÃ±Ã±ibhÄ• vena abujjhitvÄ• á¹-hito vigatavisattÄ• paá¹-iladdhasaÃ±Ã±o sahasÄ• __v
__mÄ• á¹‡avo_ kumÄ• ro visavegÄ• bhÄ• vena __arogo ca_ ahosÄ«ti.

idÄ• ni satthÄ• tassÄ• attano saccakiriyÄ• ya paramatthapÄ• ramibhÄ• vaá¹ƒ dassento __
esÄ• me saccapÄ• ramÄ«â€™â€™ _ti Ä• ha. taá¹ƒ uttÄ• natthameva \Be 239/. __jÄ• takaá
10.62) pana ``mahÄ• sattassa saccakiriyÄ• ya kumÄ• rassa thanappadesato uddhaá¹ƒ visa
dÄ• rakassa pitu saccakiriyÄ• ya kaá¹-ito uddhaá¹ƒ, mÄ• tu saccakiriyÄ• ya avasiá¹-á¹-hasa
bhassitvÄ• vigataâ€™â€™ nti Ä• gataá¹ƒ. tathÄ• hi vuttaá¹ƒ ---

``yasmÄ• dÄ• naá¹ƒ nÄ• bhinandiá¹ƒ kadÄ• ci, disvÄ• nahaá¹ƒ atithiá¹ƒ vÄ• sakÄ• le.

na cÄ• pi me appiyataá¹ƒ aveduá¹ƒ, bahussutÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca.

akÄ• mako vÄ• pi ahaá¹ƒ dadÄ• mi, etena saccena suvatthi hotu.

hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adatto ||

``Ä• sÄ«viso tÄ• ta pahÅ«tatejo, yo taá¹ƒ adaá¹ƒsÄ« patarÄ• udicca.

tasmiÃ±ca me appiyatÄ• ya ajja, pitari ca te natthi koci viseso.

etena saccena suvatthi hotu, hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adattoâ€™â€™ ti ||

tattha __vÄ• sakÄ• le_ti vasanatthÄ• ya gehaá¹ƒ Ä• gatakÄ• le. __na cÄ• pi_ \Ee 248/ __m
bahussutÄ• pi samaá¹‡abrÄ• hmaá¹‡Ä• ayaá¹ƒ neva dÄ• naá¹ƒ abhinandati, na amheti ima

jÄ• niá¹ƒsu. ahaÃ±hi te piyacakkhÅ«hiyeva olokemÄ«ti dÄ«peti. __etena saccenÄ• _ti sace
vipÄ• kaá¹ƒ asaddahitvÄ• attano anicchÄ• ya demi, anicchabhÄ• vaÃ±ca me pare na jÄ• n
__suvatthi hotÅ«_ti attho. itaragÄ• thÄ• ya, __tÄ• tÄ• _ti puttaá¹ƒ Ä• lapati. __pahÅ«tatejo_
__patarÄ• _ti padarÄ• , ayameva vÄ• pÄ• á¹-ho. __udiccÄ• _ti uddhaá¹ƒ gantvÄ• , vammik
attho. idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta yaÃ±Ã±adatta, __tasmiÃ±ca_ Ä• sivise tava ca __pitari_
mayhaá¹ƒ __koci_ viseso natthi, taÃ±ca pana appiyabhÄ• vaá¹ƒ á¹-hapetvÄ• __ajja_ mayÄ
sace etaá¹ƒ saccaá¹ƒ, __etena saccena suvatthi hotÅ«_ti.

evaá¹ƒ \Be 240/ bodhisatto kumÄ• re aroge jÄ• te tassa pitaraá¹ƒ ``dÄ• naá¹ƒ dadantena n
\Ne 225/ saddahitvÄ• dÄ• tabbaâ€™â€™ nti kammaphalasaddhÄ• ya nivesetvÄ• sayaá¹ƒ
jhÄ• nÄ• bhiÃ±Ã±Ä• yo uppÄ• detvÄ• Ä• yupariyosÄ• ne brahmalokaparÄ• yano ahosi.

tadÄ• maá¹‡á¸• abyo Ä• nandatthero ahosi, tassa bhariyÄ• visÄ• khÄ• , putto rÄ• hulatthe
sÄ• riputtatthero, kaá¹‡hadÄ«pÄ• yano lokanÄ• tho.

tassa idha pÄ• á¸·iyÄ• Ä• ruá¸·hÄ• saccapÄ• ramÄ«, sesÄ• ca pÄ• ramiyo heá¹-á¹-hÄ• v
tathÄ• anavasesamahÄ• bhogapariccÄ• gÄ• dayo guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• t

kaá¹‡hadÄ«pÄ• yanacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. mahÄ• sutasomacariyÄ• vaá¹‡á¹‡anÄ•

<105> dvÄ• dasame __sutasomo mahÄ«patÄ«_ti evaá¹ƒnÄ• mo khattiyo. mahÄ• satto hi ta
indapatthanagare korabyassa raÃ±Ã±o aggamahesiyÄ• kucchimhi nibbatti. taá¹ƒ sutavittat
candasamÄ• nasommavaravaá¹‡á¹‡atÄ• ya ca ``sutasomoâ€™â€™ ti saÃ±jÄ• niá¹ƒsu. taá
sabbasippanipphattippattaá¹ƒ mÄ• tÄ• pitaro \Ee 249/ rajje abhisiÃ±ciá¹ƒsu. __gahito porisÄ
purisÄ• naá¹ƒ manussÄ• naá¹ƒ adanato khÄ• danato ``porisÄ• doâ€™â€™ ti laddhanÄ• me
devatÄ• balikammatthaá¹ƒ gahito.

bÄ• rÄ• á¹‡asirÄ• jÄ• hi tadÄ• maá¹ƒsaá¹ƒ vinÄ• abhuÃ±janto aÃ±Ã±aá¹ƒ maá¹ƒsaá¹ƒ a
manussamaá¹ƒsaá¹ƒ khÄ• dÄ• pito rasataá¹‡hÄ• ya baddho hutvÄ• manusse ghÄ• tetvÄ•
``porisÄ• doâ€™â€™ ti laddhanÄ• mo amaccapÄ• risajjappamukhehi nÄ• garehi negamajÄ
kÄ• á¸·ahatthinÄ• nÄ• ma attano senÄ• patinÄ• ``deva, yadi rajjena atthiko manussamaá¹
viramÄ• hÄ«â€™â€™ ti vutto ``rajjaá¹ƒ pajahantopi manussamaá¹ƒsakhÄ• danato na oram
raá¹-á¹-hÄ• pabbÄ• jito \Be 241/ araÃ±Ã±aá¹ƒ pavisitvÄ• ekasmiá¹ƒ nigrodharukkhamÅ«le
khÄ• á¹‡uppahÄ• rena pÄ• de jÄ• tassa vaá¹‡assa phÄ• subhÄ• vÄ• ya ``sakalajambudÄ«p
galalohitena balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti devatÄ• ya Ä• yÄ• canaá¹ƒ katvÄ• sa
phÄ• suke jÄ• te ``devatÄ• nubhÄ• vena me sotthi ahosÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``devat

\Ne 226/ Ä• nessÄ• mÄ«â€™â€™ ti gacchanto atÄ«tabhave sahÄ• yabhÅ«tena yakkhena s
dinnamantabalena adhikatarathÄ• majavaparakkamasasampanno hutvÄ• sattÄ• habbhanta
attano vasananigrodharukkhe olambetvÄ• balikammakaraá¹‡asajjo ahosi.

atha tasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• taá¹ƒ balikammaá¹ƒ anicchantÄ« ``upÄ• yena n
ti pabbajitarÅ«pena tassa attÄ• naá¹ƒ dassetvÄ• tena anubaddho tiyojanaá¹ƒ gantvÄ• pun
dassetvÄ• ``tvaá¹ƒ musÄ• vÄ• dÄ« tayÄ• `sakalajambudÄ«pe rÄ• jÄ• no Ä• netvÄ• balika
paá¹-issutaá¹ƒ. idÄ• ni ye vÄ• te vÄ• dubbalarÄ• jÄ• no Ä• nesi. jambudÄ«pe jeá¹-á¹-haka
sace nÄ• nessasi, na me te balikammena atthoâ€™â€™ ti Ä• ha.

so ``diá¹-á¹-hÄ• me attano devatÄ• â€™â€™ ti tusitvÄ• ``sÄ• mi, mÄ• cintayi, ahaá¹ƒ ajje
Ä• nessÄ• mÄ«â€™â€™ ti vatvÄ• vegena migÄ• jinauyyÄ• naá¹ƒ gantvÄ• asaá¹ƒvihitÄ• y
otaritvÄ• paduminipattena sÄ«saá¹ƒ paá¹-icchÄ• detvÄ• aá¹-á¹-hÄ• si. tasmiá¹ƒ \Ee 250/ a
balavapaccÅ«se samantÄ• tiyojanaá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu. mahÄ• satto pÄ• tova
alaá¹…katahatthikkhandhavaragato caturaá¹…giniyÄ• senÄ• ya nagarato nikkhami. tadÄ•
brÄ• hmaá¹‡o catasso satÄ• rahagÄ• thÄ• yo gahetvÄ• vÄ«sayojanasataá¹ƒ maggaá¹ƒ ati
rÄ• jÄ• naá¹ƒ pÄ• cÄ«nadvÄ• rena nikkhamantaá¹ƒ disvÄ• hatthaá¹ƒ ukkhipitvÄ• ``jayatu b
ti vatvÄ• jayÄ• pesi.

rÄ• jÄ• hatthinÄ• taá¹ƒ upasaá¹…kamitvÄ• ``kuto nu, tvaá¹ƒ brÄ• hmaá¹‡a, Ä• gacchasi,
dajjaâ€™â€™ nti Ä• ha. brÄ• hmaá¹‡o ``tumhe `sutavittakÄ• â€™ ti sutvÄ• catasso satÄ• n
tumhÄ• kaá¹ƒ desetuá¹ƒ Ä• gatomhÄ«â€™â€™ ti Ä• ha. mahÄ• satto tuá¹-á¹-hamÄ• naso b
242/ gantvÄ• nhÄ• yitvÄ• Ä• gantvÄ• sossÄ• mi, tvaá¹ƒ mÄ• ukkaá¹‡á¹-hÄ«â€™â€™ ti v
brÄ• hmaá¹‡assa asukagehe nivÄ• saá¹ƒ ghÄ• sacchÄ• danaÃ±ca saá¹ƒvidahathÄ• â€™â€
pavisitvÄ• mahantaá¹ƒ Ä• rakkhaá¹ƒ saá¹ƒvidhÄ• ya oá¸·Ä• rikÄ• ni Ä• bharaá¹‡Ä• ni omu
kÄ• retvÄ• ubbaá¹-á¹-itasarÄ«ro pokkharaá¹‡iyÄ• rÄ• javibhavena nhÄ• yitvÄ• paccuttarit
udakaggahaá¹‡asÄ• á¹-ake nivÄ• setvÄ• aá¹-á¹-hÄ• si.

athassa gandhamÄ• lÄ• laá¹…kÄ• re upahariá¹ƒsu. porisÄ• do ``alaá¹…katakÄ• le rÄ• jÄ•
sallahukakÄ• leyeva naá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti nadanto khaggaá¹ƒ parivattento ``a
nÄ• maá¹ƒ sÄ• vetvÄ• udakÄ• nikkhami. tassa saddaá¹ƒ sutvÄ• hatthÄ• rohÄ• dayo hatth
dÅ«re á¹-hito tatova palÄ• yi. itaro attano Ä• vudhÄ• ni chaá¸• á¸• etvÄ• urena nipajji. poris
rÄ• jÄ• naá¹ƒ ukkhipitvÄ• khandhe nisÄ«dÄ• petvÄ• sammukhaá¹-á¹-hÄ• neyeva aá¹-á¹-hÄ
laá¹…ghitvÄ• purato pagalitamadamattavaravÄ• raá¹‡e kumbhe akkamitvÄ• pabbatakÅ«á
vÄ• tajavÄ• nipi assaratanÄ• ni piá¹-á¹-hiyaá¹ƒ akkamitvÄ• pÄ• tento rathasÄ«se akkamitvÄ
bhamanto viya nÄ«lakÄ• ni nigrodhapattÄ• ni maddanto viya ekavegeneva tiyojanamaggaá¹
anubandhantaá¹ƒ \Ee 251/ adisvÄ• saá¹‡ikaá¹ƒ gacchanto sutasomassa kesehi udakabind
patantÄ• ni ``assubindÅ«nÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``kimidaá¹ƒ sutasomopi maraá¹‡aá¹

Ä• ha.

mahÄ• satto ``nÄ• haá¹ƒ maraá¹‡ato anusocÄ• mi, kuto rodanÄ• , api ca kho saá¹…garaá¹
paá¹‡á¸• itÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ, taá¹ƒ na nipphajjatÄ«â€™â€™ ti anusocÄ• mi. kassap
satÄ• rahagÄ• thÄ• yo Ä• dÄ• ya takkasilato Ä• gatassa brÄ• hmaá¹‡assa Ä• gantukavatta
Ä• gantvÄ• suá¹‡issÄ• mi, yÄ• va mamÄ• gamanÄ• Ä• gamehÄ«â€™â€™ ti saá¹…garaá
gÄ• thÄ• yo sotuá¹ƒ adatvÄ• maá¹ƒ gaá¹‡hÄ«ti. tena vuttaá¹ƒ ---

``gahito porisÄ• dena, brÄ• hmaá¹‡e saá¹…garaá¹ƒ sariâ€™â€™ nti ||

tattha __brÄ• hmaá¹‡e saá¹…garaá¹ƒ sari_nti nandabrÄ• hmaá¹‡e attanÄ• kataá¹ƒ paá¹-iÄ

<106> __Ä• vuá¹‡itvÄ• _ \Be 243/ __karattale_ti tattha tattha uyyÄ• nÄ• dÄ«su gantvÄ• at
ekasatakhattiyÄ• naá¹ƒ hatthatale chiddaá¹ƒ katvÄ• rukkhe lambanatthaá¹ƒ rajjuá¹ƒ paá¹-in
pamilÄ• petvÄ• _ti ete ekasatakhattiye jÄ«vaggÄ• haá¹ƒ gahetvÄ• uddhaá¹ƒpÄ• de adhosi
paharanto bhamaá¹‡avasena hatthatale Ä• vuá¹‡itvÄ• rukkhe Ä• lambanavasena sabbaso
sabbathÄ• pamilÄ• petvÄ• visosetvÄ• khedÄ• petvÄ• ti attho. __yaÃ±Ã±atthe_ti balikamm
__upanayÄ« mama_nti maá¹ƒ upanesi.

<107> tathÄ• upanÄ«yamÄ• no pana mahÄ• satto porisÄ• dena ``kiá¹ƒ tvaá¹ƒ maraá¹‡ato
``nÄ• haá¹ƒ maraá¹‡ato bhÄ• yÄ• mi, tassa pana brÄ• hmaá¹‡assa mayÄ• kato saá¹…garo
anusocÄ• mi. ``sace maá¹ƒ vissajjessasi, taá¹ƒ dhammaá¹ƒ sutvÄ• tassa ca sakkÄ• rasam
Ä• gamissÄ• mÄ«â€™â€™ ti. ``nÄ• hamidaá¹ƒ saddahÄ• mi, yaá¹ƒ tvaá¹ƒ mayÄ• vissajjito
Ä• gamissÄ• sÄ«â€™â€™ ti. ``samma porisÄ• da, mayÄ• saddhiá¹ƒ ekÄ• cariyakule sikkh
`ahaá¹ƒ jÄ«vitahetupi na musÄ• kathemÄ«â€™ ti kiá¹ƒ na saddahasÄ«â€™â€™ ti? kiÃ±cÄ

``asiÃ±ca \Ee 252/ sattiÃ±ca parÄ• masÄ• mi, sapathampi te samma ahaá¹ƒ karomi.

tayÄ• pamutto anaá¹‡o bhavitvÄ• , saccÄ• nurakkhÄ« punarÄ• vajissaâ€™â€™ nti || (J II 2

mahÄ• sattena imÄ• ya gÄ• thÄ• ya vuttÄ• ya porisÄ• do ``ayaá¹ƒ sutasomo `khattiyehi aka
karomÄ«â€™ ti vadati, gantvÄ• anÄ• gacchantopi mama hatthato na muccissatÄ«â€™â€™

``yo te kato saá¹…garo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hitena.

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡a sappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajassÅ«â€™

vissajjesi.

mahÄ• satto \Be 244/ rÄ• humukhÄ• mutto cando viya nÄ• gabalo thÄ• masampanno khip
sampÄ• puá¹‡i. senÄ• pissa ``sutasomarÄ• jÄ• paá¹‡á¸• ito, porisÄ• daá¹ƒ dametvÄ• sÄ«
pamuttamattavaravÄ• raá¹‡o viya Ä• gamissatÄ«â€™â€™ ti ca ``rÄ• jÄ• naá¹ƒ porisÄ• das
garahabhayena ca bahinagareyeva niviá¹-á¹-hÄ• taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ•
``kaccittha, mahÄ• rÄ• ja, porisÄ• dena na kilamitoâ€™â€™ ti paá¹-isanthÄ• raá¹ƒ katvÄ• `
mÄ• tÄ• pitÅ«hipi dukkaraá¹ƒ kataá¹ƒ, tathÄ• rÅ«po nÄ• ma caá¹‡á¸• o sÄ• hasiko mamaá¹
vissajjesÄ«â€™â€™ ti vutte rÄ• jÄ• naá¹ƒ alaá¹…karitvÄ• hatthikkhandhaá¹ƒ Ä• ropetvÄ•
pÄ• visi. taá¹ƒ disvÄ• sabbe nÄ• garÄ• tusiá¹ƒsu.

sopi dhammasoá¹‡á¸• atÄ• ya mÄ• tÄ• pitaropi anupasaá¹…kamitvÄ• nivesanaá¹ƒ gantvÄ
tassa mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ katvÄ• dhammagarutÄ• ya sayaá¹ƒ nÄ«cÄ• sa
Ä• bhatÄ• satÄ• rahagÄ• thÄ• suá¹‡omi Ä• cariyÄ• â€™â€™ ti Ä• ha. brÄ• hmaá¹‡o mah
hatthe ubbaá¹-á¹-etvÄ• pasibbakato manoramaá¹ƒ potthakaá¹ƒ nÄ«haritvÄ• ubhohi hatthe
253/, mahÄ• rÄ• ja, suá¹‡ohÄ«â€™â€™ ti potthakaá¹ƒ vÄ• cento gÄ• thÄ• abhÄ• si ---

``sakideva \Ne 229/ sutasoma, sabbhi hoti samÄ• gamo.

sÄ• naá¹ƒ saá¹…gati pÄ• leti, nÄ• sabbhi bahusaá¹…gamo ||

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti || (J II 21

tÄ• \Be 245/ sutvÄ• mahÄ• satto ``saphalaá¹ƒ me Ä• gamanaâ€™â€™ nti tuá¹-á¹-hacitto
sÄ• vakabhÄ• sitÄ• , na isibhÄ• sitÄ• , na kavibhÄ• sitÄ• , na devabhÄ• sitÄ• , sabbaÃ±Ã±u
agghaâ€™â€™ nti cintento ``imaá¹ƒ sakalampi cakkavÄ• á¸·aá¹ƒ yÄ• va brahmalokÄ• satt
dinnepi neva anucchavikaá¹ƒ kataá¹ƒ nÄ• ma hoti, ahaá¹ƒ kho panassa tiyojanasatike kurun
indapatthanagare rajjaá¹ƒ dÄ• tuá¹ƒ pahomi. rajjaá¹ƒ kÄ• tuá¹ƒ panassa bhÄ• gyaá¹ƒ natthi

aá¹…galakkhaá¹‡Ä• nusÄ• rena appÄ• nubhÄ• vatÄ• dissati, tasmÄ• dinnampi rajjaá¹ƒ na
ti cintetvÄ• ``Ä• cariya, tumhe aÃ±Ã±esaá¹ƒ khattiyÄ• naá¹ƒ imÄ• gÄ• thÄ• yo desetvÄ• k
pucchi. ``ekekÄ• ya sataá¹ƒ sataá¹ƒ, mahÄ• rÄ• ja, teneva satÄ• rahagÄ• thÄ• nÄ• ma jÄ•
mahÄ• satto ``tvaá¹ƒ Ä• cariya, attanÄ• gahetvÄ• vicaraá¹‡abhaá¹‡á¸• assa agghaá¹ƒ na

``sahassiyÄ• \Ee 254/ imÄ• gÄ• thÄ• , nayimÄ• gÄ• thÄ• satÄ• rahÄ• .

cattÄ• ri tvaá¹ƒ sahassÄ• ni, khippaá¹ƒ gaá¹‡hÄ• hi brÄ• hmaá¹‡Ä• â€™â€™ ti || (J II 21.41

cattÄ• ri sahassÄ• ni dÄ• petvÄ• ekaÃ±ca sukhayÄ• nakaá¹ƒ datvÄ• mahatÄ• sakkÄ• ras
mÄ• tÄ• pitaro vanditvÄ• ``ahaá¹ƒ brÄ• hmaá¹‡ena Ä• bhataá¹ƒ saddhammaratanaá¹ƒ pÅ«
sakkÄ• rasammÄ• naá¹ƒ katvÄ• Ä• gamissÄ• mÄ«ti porisÄ• dassa paá¹-iÃ±Ã±aá¹ƒ datvÄ•
brÄ• hmaá¹‡assa \Ne 230/ kattabbaá¹ƒ paá¹-ipajjitabbaá¹ƒ taá¹ƒ kataá¹ƒ, idÄ• ni porisÄ• da
gamissÄ• mÄ«â€™â€™ ti vutvÄ• ``tena hi, tÄ• ta sutasoma, kiá¹ƒ nÄ• metaá¹ƒ kathesi, ca
coraá¹ƒ gaá¹‡hissÄ• ma, mÄ• gaccha corassa santikaâ€™â€™ nti yÄ• ciá¹ƒsu. soá¸·asasa
sesaparijanÄ• pi ``amhe anÄ• the katvÄ• kuhiá¹ƒ gacchasi devÄ• â€™â€™ ti parideviá¹ƒsu
corassa santikaá¹ƒ gamissatÄ«â€™â€™ ti ekakolÄ• halaá¹ƒ ahosi.

mahÄ• satto ``paá¹-iÃ±Ã±Ä• ya saccÄ• panaá¹ƒ nÄ• ma sÄ• dhÅ«naá¹ƒ sappurisÄ• naá¹ƒ
saddahitvÄ• vissajjesi, tasmÄ• gamissÄ• miyevÄ• â€™â€™ ti mÄ• tÄ• pitaro vanditvÄ• s
assumukhena nÄ• nappakÄ• raá¹ƒ paridevantena itthÄ• gÄ• rÄ• dinÄ• janena anugato nag
nivattetuá¹ƒ magge daá¹‡á¸• akena tiriyaá¹ƒ lekhaá¹ƒ katvÄ• ``imaá¹ƒ mama lekhaá¹ƒ mÄ•
\Be 246/ vatvÄ• agamÄ• si. mahÄ• jano tejavato mahÄ• sattassa Ä• á¹‡aá¹ƒ atikkamituá¹ƒ
kanditvÄ• roditvÄ• nivatti. bodhisatto Ä• gatamaggeneva tassa santikaá¹ƒ agamÄ• si. tena
maá¹ƒ porisÄ• doâ€™â€™ _tiÄ• di.

tattha __kiá¹ƒ tvaá¹ƒ icchasi nisajja_nti tvaá¹ƒ attano nagaraá¹ƒ gantuá¹ƒ mama hatthato ni
icchasi, tvaá¹ƒ ``mayÄ• takkasilÄ• dÄ«su ciraparicito saccavÄ• dÄ« cÄ• â€™â€™ ti vadasi
kÄ• hÄ• mi, _ yathÄ• ruci te karissÄ• mi. __yadi me tvaá¹ƒ punehisÄ«_ti sace puna tvaá¹ƒ e
santikaá¹ƒ Ä• gamissasi.

<108> __paá¹‡he Ä• gamanaá¹ƒ mamÄ• _ti pageva mama Ä• gamanaá¹ƒ __tassa_ \Ee 25
__paá¹-issuá¹‡itvÄ• _ pÄ• tova Ä• gamissÄ• mÄ«ti paá¹-issavaá¹ƒ katvÄ• . __rajjaá¹ƒ niyyÄ
porisÄ• dassa santikaá¹ƒ gantukÄ• mo ``idaá¹ƒ vo rajjaá¹ƒ paá¹-ipajjathÄ• â€™â€™ ti mÄ•
tiyojanasatikaá¹ƒ rajjaá¹ƒ niyyÄ• tesiá¹ƒ.

<109> kasmÄ• pana rajjaá¹ƒ niyyÄ• tayinti? __anussaritvÄ• sataá¹ƒ dhamma_nti yasmÄ•
saccÄ• panaá¹ƒ nÄ• ma sataá¹ƒ sÄ• dhÅ«naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ paveá¹‡Ä« kula

saccapÄ• ramitÄ• dhammaá¹ƒ __pubbakaá¹ƒ_ porÄ• á¹‡aá¹ƒ jinehi buddhÄ• dÄ«hi sevitaá
anurakkhanto tassa __brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• _ attano jÄ«vitaá¹ƒ pariccajitvÄ•
upÄ• gamiá¹ƒ_.

<110> __natthi me saá¹ƒsayo tatthÄ• _ti tasmiá¹ƒ porisÄ• dassa santikaá¹ƒ gamane ``ayaá
231/ kho ghÄ• tessati, udÄ• hu noâ€™â€™ ti mayhaá¹ƒ saá¹ƒsayo natthi. ``caá¹‡á¸• o sÄ•
ekasatakhattiye devatÄ• ya balikammakaraá¹‡asajjo ekanteneva ghÄ• tessatÄ«â€™â€™ ti
saccavÄ• caá¹ƒ anurakkhanto attano jÄ«vitaá¹ƒ pariccajitvÄ• taá¹ƒ upÄ• gamiá¹ƒ. yasmÄ•
saccena me samo natthi, esÄ• me paramatthabhÄ• vappattÄ• saccapÄ• ramÄ«ti.

upÄ• gate pana mahÄ• satte vikasitapuá¹‡á¸• arÄ«kapadumasassirikamassa mukhaá¹ƒ dis
vigatamaraá¹‡abhayo hutvÄ• Ä• gato, kissa nu kho esa Ä• nubhÄ• voâ€™â€™ ti cintento
sutattÄ• ayaá¹ƒ evaá¹ƒ tejavÄ• \Be 247/ nibbhayo ca jÄ• to, ahampi taá¹ƒ sutvÄ• tejavÄ•
bhavissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• porisÄ• do mahÄ• sattaá¹ƒ Ä• ha
satÄ• rahagÄ• thÄ• yo yÄ• saá¹ƒ savanatthaá¹ƒ tvaá¹ƒ attano nagaraá¹ƒ gatoâ€™â€™ ti.

taá¹ƒ sutvÄ• bodhisatto ``ayaá¹ƒ porisÄ• do pÄ• padhammo, imaá¹ƒ thokaá¹ƒ niggahetvÄ•
kathessÄ• mÄ«â€™â€™ ti ---

``adhammikassa luddassa, niccaá¹ƒ lohitapÄ• á¹‡ino.

natthi saccaá¹ƒ kuto dhammo, kiá¹ƒ sutena karissasÄ«â€™â€™ ti || (J II 21.427) ---

vatvÄ• puna tena suá¹-á¹-hutaraá¹ƒ saÃ±jÄ• tasavanÄ• darena ---

``sutvÄ• dhammaá¹ƒ vijÄ• nanti, narÄ• kalyÄ• á¹‡apÄ• pakaá¹ƒ.

api gÄ• thÄ• suá¹‡itvÄ• na, dhamme me ramate manoâ€™â€™ ti || (J II 21.444) ---

vutte \Ee 256/ ``ayaá¹ƒ ativiya saÃ±jÄ• tÄ• daro sotukÄ• mo, handassa kathessÄ• mÄ«â€™
samma, sÄ• dhukaá¹ƒ suá¹‡ohi manasikarohÄ«â€™â€™ ti vatvÄ• nandabrÄ• hmaá¹‡ena
sakkaccaá¹ƒ thutiá¹ƒ katvÄ• chakÄ• mÄ• vacaradevaloke ekakolÄ• halaá¹ƒ katvÄ• devatÄ
dadamÄ• nÄ• su mahÄ• satto porisÄ• dassa ---

``sakideva \Ne 232/ mahÄ• rÄ• ja, sabbhi hoti samÄ• gamo.

sÄ• naá¹ƒ saá¹…gati pÄ• leti, nÄ• sabbhi bahusaá¹…gamo ||

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , attho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti || (J II 21

dhammaá¹ƒ \Be 248/ kathesi. tassa tena sukathitattÄ• ceva attano ca puÃ±Ã±Ä• nubhÄ• v
sakalasarÄ«raá¹ƒ paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• paripÅ«ri. so bodhisatte muducitto hutvÄ
dÄ• tabbayuttakaá¹ƒ hiraÃ±Ã±Ä• diá¹ƒ na passÄ• mi, ekekÄ• ya gÄ• thÄ• ya ekekaá¹ƒ vara
atha naá¹ƒ mahÄ• satto ``tvaá¹ƒ attanopi hitÄ• ni ajÄ• nanto parassa kiá¹ƒ nÄ• ma varaá¹ƒ
apasÄ• detvÄ• puna tena ``varaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti yÄ• cito sabbapaá¹-hamaá¹ƒ
arogaá¹ƒ passeyyaâ€™â€™ nti varaá¹ƒ yÄ• ci. so ``ayaá¹ƒ idÄ• ni me vadhitvÄ• maá¹ƒsaá
mahÄ• natthakarassa mayhameva jÄ«vitamicchatÄ«â€™â€™ ti tuá¹-á¹-hamÄ• naso vaÃ±c
ajÄ• nanto adÄ• si. mahÄ• satto hi upÄ• yakusalatÄ• ya tassa ciraá¹ƒ jÄ«vitukÄ• matÄ• pa
yÄ• ci. atha ``parosataá¹ƒ khattiyÄ• naá¹ƒ jÄ«vitaá¹ƒ dehÄ«â€™â€™ ti dutiyaá¹ƒ varaá¹ƒ, t
paá¹-ipÄ• danaá¹ƒ tatiyaá¹ƒ varaá¹ƒ, manussamaá¹ƒsakhÄ• danato viramaá¹‡aá¹ƒ catuttha
257/ tÄ«á¹‡i varÄ• ni datvÄ• catutthaá¹ƒ varaá¹ƒ adÄ• tukÄ• mo ``aÃ±Ã±aá¹ƒ varaá¹ƒ gaá
mahÄ• sattena nippÄ«á¸·iyamÄ• no tampi adÄ• siyeva.

atha bodhisatto porisÄ• daá¹ƒ nibbisevanaá¹ƒ katvÄ• teneva rÄ• jÄ• no mocÄ• petvÄ• bh
dÄ• rakÄ• naá¹ƒ kaá¹‡á¹‡ato suttavaá¹-á¹-i viya saá¹‡ikaá¹ƒ rajjuyo nÄ«haritvÄ• porisÄ• de
Ä• harÄ• petvÄ• pÄ• sÄ• á¹‡ena ghaá¹ƒsitvÄ• saccakiriyaá¹ƒ katvÄ• tesaá¹ƒ hatthatalÄ•
eva phÄ• sukaá¹ƒ ahosi. dvÄ«hatÄ«haá¹ƒ tattheva vasitvÄ• te aroge kÄ• retvÄ• tehi saddh
abhijjanakasabhÄ• vaá¹ƒ \Ne 233/ mittasanthavaá¹ƒ kÄ• retvÄ• tehi saddhiá¹ƒ taá¹ƒ bÄ• rÄ
patiá¹-á¹-hÄ• petvÄ• ``appamattÄ• hothÄ• â€™â€™ ti te rÄ• jÄ• no attano attano nagaraá
indapatthanagarato Ä• gatÄ• ya attano caturaá¹…giniyÄ• senÄ• ya parivuto attano nagara
tuá¹-á¹-hapamuditena nÄ• garajanena samparivÄ• riyamÄ• no antepuraá¹ƒ pavisitvÄ• mÄ•
mahÄ• talaá¹ƒ abhiruhi.

atha mahÄ• satto cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ mahÄ• dÄ• nÄ• ni pavatte
uposathaá¹ƒ upavasanto pÄ• ramiyo anubrÅ«hesi. tepi rÄ• jÄ• no mahÄ• sattassa ovÄ• de
puÃ±Ã±Ä• ni katvÄ• Ä• yupariyosÄ• ne saggapuraá¹ƒ pÅ«rayiá¹ƒsu.

tadÄ• porisÄ• do \Be 249/ aá¹…gulimÄ• latthero ahosi, kÄ• á¸·ahatthiamacco sÄ• riputtatth
Ä• nandatthero, rukkhadevatÄ• mahÄ• kassapatthero, rÄ• jÄ• no buddhaparisÄ• , mÄ• tÄ•
sutasomamahÄ• rÄ• jÄ• lokanÄ• tho.

tassa heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyopi niddhÄ• retabbÄ• . tathÄ• __alÄ«nas
(cariyÄ• -a II 74 Ä• dayo) viya mahÄ• sattassa guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabbÄ• ti.

mahÄ• sutasomacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccapÄ• ramÄ« niá¹-á¹-hitÄ• .

13. suvaá¹‡á¹‡asÄ• macariyÄ• vaá¹‡á¹‡anÄ•

<111> terasame \Ee 258/ __sÄ• mo yadÄ• vane Ä• si_nti himavantasmiá¹ƒ migasammatÄ
araÃ±Ã±e sÄ• mo nÄ• ma tÄ• pasakumÄ• ro yadÄ• ahosi. __sakkena abhinimmito_ti sakk
upadesasampattiyÄ• jÄ• tattÄ• sakkena nibbattito janito. tatrÄ• yaá¹ƒ anupubbikathÄ• --- a
avidÅ«re nadiyÄ• tÄ«re eko nesÄ• dagÄ• mo ahosi. tattha jeá¹-á¹-hanesÄ• dassa putto jÄ•
ti nÄ• mamakaá¹ƒsu. tassÄ• eva nadiyÄ• paratÄ«repi eko nesÄ• dagÄ• mo ahosi. tattha je
jÄ• tÄ• . tassÄ• ``pÄ• rikÄ• â€™â€™ ti nÄ• mamakaá¹ƒsu. te ubhopi brahmalokato Ä• gatÄ
vayappattÄ• naá¹ƒ anicchamÄ• nÄ• naá¹ƒyeva Ä• vÄ• havivÄ• haá¹ƒ \Ne 234/ kariá¹ƒsu. te
anotaritvÄ• brahmÄ• no viya ekato vasiá¹ƒsu. na ca kiÃ±ci nesÄ• dakammaá¹ƒ karonti.

atha dukÅ«laá¹ƒ mÄ• tÄ• pitaro ``tÄ• ta, tvaá¹ƒ nesÄ• dakammaá¹ƒ na karosi, neva gharÄ•
nÄ• ma karissasÄ«â€™â€™ ti Ä• haá¹ƒsu. so ``tumhesu anujÄ• nantesu pabbajissÄ• mÄ«â
pabbajÄ• hÄ«â€™â€™ ti. dvepi janÄ• himavantaá¹ƒ pavisitvÄ• yasmiá¹ƒ á¹-hÄ• ne migas
himavantato otaritvÄ• gaá¹…gaá¹ƒ pattÄ• , taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• gaá¹…gaá¹ƒ pahÄ
abhiruhiá¹ƒsu. tadÄ• \Be 250/ sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko taá
vissakammunÄ• tasmiá¹ƒ á¹-hÄ• ne assamaá¹ƒ mÄ• pesi. te tattha gantvÄ• pabbajitvÄ• s
kÄ• mÄ• vacaramettaá¹ƒ bhÄ• vetvÄ• paá¹-ivasiá¹ƒsu. sakkopi tesaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ

so ekadivasaá¹ƒ ``tesaá¹ƒ cakkhÅ« parihÄ• yissantÄ«â€™â€™ ti Ã±atvÄ• upasaá¹…kami
cakkhÅ«naá¹ƒ antarÄ• yo paÃ±Ã±Ä• yati, paá¹-ijagganakaá¹ƒ puttaá¹ƒ laddhuá¹ƒ vaá¹-á¹-at
suddhacittataá¹ƒ, tasmÄ• pÄ• rikÄ• ya utunikÄ• le nÄ• bhiá¹ƒ hatthena parÄ• maseyyÄ• th
jÄ• yissati, so vo upaá¹-á¹-hahissatÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. dukÅ«lapaá¹‡á¸• ito ta
pÄ• rikÄ• ya Ä• cikkhitvÄ• tassÄ• utunikÄ• le nÄ• bhiá¹ƒ parÄ• masi. tadÄ• bodhisatto de
kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi, sÄ• dasamÄ• saccayena suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ put
``suvaá¹‡á¹‡asÄ• moâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ aparabhÄ• ge vaá¸• á¸• hitvÄ•

mÄ• tÄ• pitaro rakkhantÄ• assame nisÄ«dÄ• petvÄ• sayameva vanamÅ«laphalÄ• phalatth

athekadivasaá¹ƒ vane phalÄ• phalaá¹ƒ Ä• dÄ• ya nivattitvÄ• assamapadato avidÅ«re meg
rukkhamÅ«laá¹ƒ pavisitvÄ• vammikamatthake á¹-hitÄ• naá¹ƒ sarÄ«rato sedagandhamissak
á¹-hitassa Ä• sivisassa nÄ• sÄ• puá¹-aá¹ƒ paviá¹-á¹-he Ä• siviso kujjhitvÄ• nÄ• sÄ• vÄ• ter
hutvÄ• paridevamÄ• nÄ• viraviá¹ƒsu. atha mahÄ• satto ``mama mÄ• tÄ• pitaro aticirÄ• yan
pavattÄ«â€™â€™ ti paá¹-imaggaá¹ƒ gantvÄ• saddamakÄ• si. te tassa saddaá¹ƒ saÃ±jÄ• r
puttasinehena ``tÄ• ta sÄ• ma, idha paripantho atthi, mÄ• Ä• gamÄ«â€™â€™ ti vatvÄ• sa
samÄ• gamiá¹ƒsu. so ``kena vo kÄ• raá¹‡ena cakkhÅ«ni vinaá¹-á¹-hÄ• nÄ«â€™â€™ ti pucc
jÄ• nÄ• ma, deve vassante rukkhamÅ«le vammikamatthake á¹-hitÄ• , atha na passÄ• mÄ• a
aÃ±Ã±Ä• si ``tattha Ä• sivisena bhavitabbaá¹ƒ, tena kuddhena nÄ• sÄ• vÄ• to vissaá¹-á¹-ho

atha \Ne 235/ ``mÄ• cintayittha, ahaá¹ƒ vo paá¹-ijaggissÄ• mÄ«â€™â€™ ti mÄ• tÄ• pitaro
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• disaÃ±caraá¹‡aá¹-á¹-hÄ• ne rajjuke bandhi. tato paá¹-á
á¹-hapetvÄ• vanamÅ«laphalÄ• phalÄ• ni Ä• harati, pÄ• tova vasanaá¹-á¹-hÄ• naá¹ƒ samma
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, dantakaá¹-á¹-hamukhodakÄ• ni \Be 251/ datvÄ• mad
tehi mukhe vikkhÄ• lite sayaá¹ƒ paribhuÃ±jitvÄ• mÄ• tÄ• pitaro vanditvÄ• tesaá¹ƒ avidÅ«re
nu kho ime Ä• á¹‡Ä• pentÄ«â€™â€™ ti. visesena ca mettaá¹ƒ bahulamakÄ• si, tenassa sat
\Ee 260/. yathÄ• cassa sattÄ• , evaá¹ƒ sattÄ• naá¹ƒ so bodhisatto appaá¹-ikkÅ«lo. evaá¹ƒ s
phalÄ• phalatthÄ• ya araÃ±Ã±aá¹ƒ gacchantopi Ä• gacchantopi migagaá¹‡aparivuto eva ah
sÄ«habyagghÄ• divipakkhasattÄ• pi tena saddhiá¹ƒ ativiya vissatthÄ• , mettÄ• nubhÄ• vena
aÃ±Ã±amaÃ±Ã±aá¹ƒ tiracchÄ• nagatÄ• muducittataá¹ƒ paá¹-ilabhiá¹ƒsu. iti so sabbattha m
anutrÄ• sÄ« brahmÄ• viya avero vihÄ• si. tena vuttaá¹ƒ __ ``pavane sÄ«habyagghe ca, me
_ntiÄ• di.

tattha __mettÄ• yamupanÄ• mayi_nti __ma_-kÄ• ro padasandhikaro, mettÄ• bhÄ• vanÄ• y
phari, pageva sesasatteti adhippÄ• yo. atha vÄ• mettÄ• ayati pavattati etenÄ• ti mettÄ• yo
taá¹ƒ mettÄ• yaá¹ƒ upanÄ• mayiá¹ƒ sattesu anodhiso upanesiá¹ƒ. ``sÄ«habyagghehÄ«â€™
--- na kevalamahameva, atha kho pavane sÄ«habyagghehi, yasmiá¹ƒ mahÄ• vane tadÄ• a
sÄ«habyagghehi saddhiá¹ƒ ahaá¹ƒ sattesu mettaá¹ƒ upanÄ• mesiá¹ƒ. sÄ«habyagghÄ• pi hi
sattesu mettacittataá¹ƒ paá¹-ilabhiá¹ƒsu, pageva itare sattÄ• ti dasseti.

<112> __pasadamigavarÄ• hehÄ«_ti pasadamigehi ceva vanasÅ«karehi ca. __parivÄ• retv
parivÄ• ritaá¹ƒ katvÄ• tasmiá¹ƒ araÃ±Ã±e __vasiá¹ƒ_.

<113> idÄ• ni tadÄ• attano mettÄ• bhÄ• vanÄ• ya laddhaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ matthakapp
maá¹ƒ koci uttasatÄ«â€™â€™ _ti osÄ• nagÄ• thamÄ• ha. tassattho --- sasabiá¸·Ä• rÄ• diko
satto __maá¹ƒ na uttasati_ na ubbijjeti. ahampi __kassaci_ sÄ«habyagghÄ• ditiracchÄ• nato

luddalohitapÄ• á¹‡imanussatoti kutocipi __na bhÄ• yÄ• mi_. kasmÄ• ? yasmÄ• __mettÄ• b
bhÄ• vitÄ• ya mettÄ• pÄ• ramitÄ• yÄ• nubhÄ• vena upatthambhito tasmiá¹ƒ __pavane_ ma
abhiramÄ• mÄ«ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ \Be 252/ \Ne 236/ pana mahÄ• satto sabbasatte mettÄ• yanto mÄ• tÄ• pitaro ca sÄ
ekadivasaá¹ƒ araÃ±Ã±ato madhuraphalÄ• phalaá¹ƒ Ä• haritvÄ• assame á¹-hapetvÄ• mÄ•
``pÄ• nÄ«yaá¹ƒ \Ee 261/ Ä• dÄ• ya Ä• gamissÄ• mÄ«â€™â€™ ti migagaá¹‡aparivuto dve r
piá¹-á¹-hiyaá¹ƒ pÄ• nÄ«yaghaá¹-aá¹ƒ á¹-hapetvÄ• hatthena gahetvÄ• nadÄ«titthaá¹ƒ agam
bÄ• rÄ• á¹‡asiyaá¹ƒ pÄ«á¸·iyakkho nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. so migamaá¹ƒsalobhe
paá¹-icchÄ• petvÄ• sannaddhapaÃ±cÄ• vudho himavantaá¹ƒ pavisitvÄ• mige vadhitvÄ• m
migasammataá¹ƒ nadiá¹ƒ patvÄ• anupubbena sÄ• massa pÄ• nÄ«yagahaá¹‡atitthaá¹ƒ pat
gacchanto taá¹ƒ tathÄ• gacchantaá¹ƒ disvÄ• ``mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ evaá¹ƒ vicarant
diá¹-á¹-hapubbo, devo nu kho esa nÄ• go nu kho, sacÄ• haá¹ƒ upasaá¹…kamitvÄ• pucchis
pakkameyyÄ• ti. yaá¹ƒnÅ«nÄ• haá¹ƒ etaá¹ƒ vijjhitvÄ• dubbalaá¹ƒ katvÄ• puccheyyaâ€™â€
mahÄ• sattaá¹ƒ nhatvÄ• vÄ• kacÄ«raá¹ƒ nivÄ• setvÄ• ajinacammaá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ
pÅ«retvÄ• ukkhipitvÄ• vÄ• maá¹ƒsakÅ«á¹-e á¹-hapanakÄ• le ``idÄ• ni taá¹ƒ vijjhituá¹ƒ sam
sarena dakkhiá¹‡apasse vijjhi. saro vÄ• mapassena nikkhami. tassa viddhabhÄ• vaá¹ƒ Ã±a
palÄ• yi.

sÄ• mapaá¹‡á¸• ito pana viddhopi pÄ• nÄ«yaghaá¹-aá¹ƒ yathÄ• vÄ• tathÄ• vÄ• anavasu
paccupaá¹-á¹-hÄ• petvÄ• saá¹‡ikaá¹ƒ otÄ• retvÄ• vÄ• lukaá¹ƒ byÅ«hitvÄ• á¹-hapetvÄ• di
mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• nadisÄ• bhÄ• gena sÄ«saá¹ƒ katvÄ• nipajjitvÄ• muk
``mama koci verÄ« nÄ• ma natthi, mamapi katthaci veraá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vatv

``ko nu maá¹ƒ usunÄ• vijjhi, pamattaá¹ƒ udahÄ• rakaá¹ƒ.

khattiyo brÄ• hmaá¹‡o vesso, ko maá¹ƒ viddhÄ• nilÄ«yatÄ«â€™â€™ ti || (J II 22.296).

taá¹ƒ \Ee 262/ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ mayÄ• vijjhitvÄ• pathaviyaá¹ƒ pÄ• titopi neva maâ
paribhÄ• sati, mama hadayamaá¹ƒsaá¹ƒ sambÄ• hanto viya piyavacanena samudÄ• carati,
nti cintetvÄ• upasaá¹…kamitvÄ• attÄ• naá¹ƒ attanÄ• ca viddhabhÄ• vaá¹ƒ Ä• vikatvÄ• ``k
puttoâ€™â€™ ti mahÄ• sattaá¹ƒ pucchi.

so \Be 253/ ``sÄ• mo nÄ• mÄ• haá¹ƒ dukÅ«lapaá¹‡á¸• itassa nÄ• ma nesÄ• daisino putto,
vijjhÄ«â€™â€™ ti Ä• ha. so paá¹-hamaá¹ƒ ``migasaÃ±Ã±Ä• yÄ• â€™â€™ ti musÄ• vÄ• da
niraparÄ• dhaá¹ƒ akÄ• raá¹‡ena \Ne 237/ vijjhiâ€™â€™ nti anusocitvÄ• yathÄ• bhÅ«taá¹ƒ
mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• tattha gantvÄ• tesaá¹ƒ attÄ• naá¹ƒ
katapaá¹-isanthÄ• ro ``sÄ• mo mayÄ• viddhoâ€™â€™ ti vatvÄ• te paridevante sokasamÄ•

kattabbaá¹ƒ paricÄ• rikakammaá¹ƒ, taá¹ƒ katvÄ• ahaá¹ƒ vo upaá¹-á¹-hahissÄ• mÄ«â€™â€™
santikaá¹ƒ Ä• nesi. te tattha gantvÄ• nÄ• nappakÄ• raá¹ƒ paridevitvÄ• tassa ure hatthaá¹ƒ
me sarÄ«re usumÄ• vattateva, visavegena visaÃ±Ã±itaá¹ƒ Ä• panno bhavissatÄ«ti nibbisal
saccakiriyaá¹ƒ karissÄ• mÄ• â€™â€™ ti cintetvÄ• ---

``yaá¹ƒ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva pitucca te.

sabbena tena kusalena, visaá¹ƒ sÄ• massa haÃ±Ã±atÅ«â€™â€™ ti || (J II 22.388) ---

mÄ• tarÄ• ,

``yaá¹ƒ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva mÄ• tucca te.

sabbena tena kusalena, visaá¹ƒ sÄ• massa haÃ±Ã±atÅ«â€™â€™ ti || (J II 22.396) ---

pitarÄ• ,

``pabbatyÄ• haá¹ƒ gandhamÄ• dane, cirarattanivÄ• sinÄ«.

na me piyataro koci, aÃ±Ã±o sÄ• mena vijjati.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atÅ«â€™â€™ ti || (J II 22.398) ---

devatÄ• ya ca saccakiriyÄ• ya katÄ• ya mahÄ• satto khippaá¹ƒ vuá¹-á¹-hÄ• si. padumapatta
vinivaá¹-á¹-etvÄ• Ä• bÄ• dho vigato. viddhaá¹-á¹-hÄ• naá¹ƒ arogaá¹ƒ pÄ• katikameva ahos
cakkhÅ«ni uppajjiá¹ƒsu. iti \Ee 263/ mahÄ• sattassa arogatÄ• , mÄ• tÄ• pitÅ«naÃ±ca cakkh
aruá¹‡uggamanaá¹ƒ, tesaá¹ƒ catunnampi assameyeva avaá¹-á¹-hÄ• nanti sabbaá¹ƒ ekakkh

atha \Ne 238/ mahÄ• satto raÃ±Ã±Ä• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ``dhammaá¹ƒ
tiÄ• dinÄ• (J II 22.411-412) dhammaá¹ƒ desetvÄ• uttarimpi ovaditvÄ• paÃ±ca sÄ«lÄ• ni a
ovÄ• daá¹ƒ sirasÄ• paá¹-iggahetvÄ• vanditvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• dÄ• nÄ• dÄ«ni
saggaparÄ• yano ahosi. bodhisattopi saddhiá¹ƒ mÄ• tÄ• pitÅ«hi abhiÃ±Ã±Ä• samÄ• pattiyo
brahmalokÅ«pago ahosi.

tadÄ• rÄ• jÄ• Ä• nandatthero ahosi, devadhÄ«tÄ• uppalavaá¹‡á¹‡Ä• , sakko anuruddho,
mÄ• tÄ• bhaddakÄ• pilÄ• nÄ«, sÄ• mapaá¹‡á¸• ito lokanÄ• tho.

tassa heá¹-á¹-hÄ• vuttanayeneva sesapÄ• ramiyo niddhÄ• retabbÄ• . tathÄ• visapÄ«tena

pavisitvÄ• vÄ• mapassato vinivijjhanavasena viddhopi kiÃ±ci kÄ• yavikÄ• raá¹ƒ akatvÄ• ud
nikkhipanaá¹ƒ, vadhake aÃ±Ã±Ä• tepi Ã±Ä• te viya cittavikÄ• rÄ• bhÄ• vo, piyavacanena sa
mÄ• tÄ• pituupaá¹-á¹-hÄ• napuÃ±Ã±ato mayhaá¹ƒ parihÄ• nÄ«ti anusocanamattaá¹ƒ, aroge
mettaÃ±ca upaá¹-á¹-hÄ• petvÄ• dhammadesanÄ• , ovÄ• dadÄ• nanti evamÄ• dayo guá¹‡Ä

suvaá¹‡á¹‡asÄ• macariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. ekarÄ• jacariyÄ• vaá¹‡á¹‡anÄ•

<114> cuddasame __ekarÄ• jÄ• ti vissuto_ti ekarÄ• jÄ• ti iminÄ• anvatthanÄ• mena jambu

mahÄ• satto hi tadÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o putto hutvÄ• nibbatti. vayappatto sabbasippa
pitu accayena rajjaá¹ƒ kÄ• rento kusalasÄ«lÄ• cÄ• rasaddhÄ• sutÄ• dianaÃ±Ã±asÄ• dhÄ• n
264/ pÄ• ramiparibhÄ• vanena ca jambudÄ«patale adutiyattÄ• padhÄ• nabhÄ• vena ca ``e
ahosi. __paramaá¹ƒ sÄ«laá¹ƒ adhiá¹-á¹-hÄ• yÄ• _ti suparisuddhakÄ• yikavÄ• casikasaá¹ƒva
suparisuddhamanosamÄ• cÄ• rasaá¹…khÄ• taÃ±ca paramaá¹ƒ uttamaá¹ƒ dasakusalakamm
samÄ• dÄ• navasena ca avÄ«tikkamanavasena ca adhiá¹-á¹-hahitvÄ• anuá¹-á¹-hahitvÄ• . _
tiyojanasatike kÄ• siraá¹-á¹-he mahatiá¹ƒ mahiá¹ƒ anusÄ• sÄ• mi rajjaá¹ƒ kÄ• remi.

<115> __dasakusalakammapathe_ti \Be 255/ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i yÄ• va samm
dasavidhe kusalakammapathe, ete vÄ• anavasesato samÄ• dÄ• ya vattÄ• mi. __catÅ«hi sa
piyavacanaá¹ƒ atthacariyÄ• samÄ• nattatÄ• ti imehi catÅ«hi saá¹…gahavatthÅ«hi saá¹…ga
ekarÄ• jÄ• ti vissuto homi, tadÄ• yathÄ• rahaá¹ƒ __mahÄ• janaá¹ƒ saá¹…gaá¹‡hÄ• mÄ«_t

<116> __eva_nti dasakusalakammapathasÄ«laparipÅ«raá¹‡aá¹ƒ catÅ«hi saá¹…gahavatthÅ
mahÄ• janasaá¹…gaá¹‡hananti yathÄ• vuttena iminÄ• Ä• kÄ• rena __appamattassa. idhalo
loke yaá¹ƒ appamajjanaá¹ƒ, tattha diá¹-á¹-hadhammike atthe, paraloke yaá¹ƒ appamajjanaá
atthe appamattassa me satoti attho. __dabbaseno_ti evaá¹ƒnÄ• mako kosalarÄ• jÄ• . __upa
caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ• abbhuyyÄ• navasena mama rajjaá¹ƒ upagantvÄ• .
mamÄ• _ti mama bÄ• rÄ• á¹‡asinagaraá¹ƒ balakkÄ• rena gaá¹‡hanto.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- mahÄ• satto hi tadÄ• nagarassa catÅ«su dvÄ• resu catas
nivesanadvÄ• re ekanti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• kapaá¹‡addhikÄ• dÄ«naá¹ƒ dÄ• n
uposathakammaá¹ƒ karoti, khantimettÄ• nuddayasampanno aá¹…ke nisinnaá¹ƒ puttaá¹ƒ pa
sabbasatte paritosayamÄ• no dhammena rajjaá¹ƒ kÄ• reti. tasseko amacco antepuraá¹ƒ pa
pÄ• kaá¹-ova jÄ• to. amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• pariggaá¹‡hanto taá¹ƒ attan
amaccaá¹ƒ pakkosÄ• petvÄ• ``andhabÄ• la, ayuttaá¹ƒ te kataá¹ƒ, na tvaá¹ƒ mama vijite va
dhanaÃ±ca \Ee 265/ puttadÄ• raÃ±ca gahetvÄ• aÃ±Ã±attha yÄ• hÄ«â€™â€™ ti raá¹-á¹-hÄ

so kosalajanapadaá¹ƒ gantvÄ• dabbasenaá¹ƒ nÄ• ma kosalarÄ• jÄ• naá¹ƒ upaá¹-á¹-hahar
vissÄ• siko hutvÄ• ekadivasaá¹ƒ taá¹ƒ rÄ• jÄ• naá¹ƒ Ä• ha --- ``deva, bÄ• rÄ• á¹‡asirajjaá¹
nimmakkhikamadhupaá¹-alasadisaá¹ƒ, atimuduko rÄ• jÄ• , sukheneva taá¹ƒ rajjaá¹ƒ gaá¹‡h
dabbaseno bÄ• rÄ• á¹‡asiraÃ±Ã±o mahÄ• nubhÄ• vatÄ• ya tassa vacanaá¹ƒ asaddahanto
kÄ• siraá¹-á¹-he gÄ• maghÄ• tÄ• dÄ«ni kÄ• retvÄ• tesaá¹ƒ corÄ• naá¹ƒ bodhisattena dhan
vissajjitabhÄ• vaá¹ƒ sutvÄ• ``ativiya dhammiko rÄ• jÄ• â€™â€™ ti Ã±atvÄ• ``bÄ• rÄ• á¹‡a
gaá¹‡hissÄ• mÄ«â€™â€™ ti balavÄ• hanaá¹ƒ Ä• dÄ• ya niyyÄ• si \Ne 240/. atha bÄ• rÄ• á
``kosalarÄ• jÄ• Ä• gacchatÄ«â€™â€™ ti sutvÄ• ``amhÄ• kaá¹ƒ rajjasÄ«maá¹ƒ anokkamar
gaá¹‡hÄ• mÄ• â€™â€™ ti attano raÃ±Ã±o vadiá¹ƒsu.

bodhisatto ``tÄ• tÄ• , maá¹ƒ nissÄ• ya aÃ±Ã±esaá¹ƒ kilamanakiccaá¹ƒ natthi, rajjatthikÄ• r
mÄ• gamitthÄ• â€™â€™ ti nivÄ• resi. kosalarÄ• jÄ• janapadamajjhaá¹ƒ pÄ• visi. mahÄ• y
vadiá¹ƒsu. rÄ• jÄ• purimanayeneva nivÄ• resi. dabbaseno bahinagare á¹-hatvÄ• ``rajjaá¹ƒ
vÄ• â€™â€™ ti ekarÄ• jassa sÄ• sanaá¹ƒ pesesi. ekarÄ• jÄ• ``natthi mayÄ• yuddhaá¹ƒ, ra
paá¹-isÄ• sanaá¹ƒ pesesi. punapi mahÄ• yodhÄ• ``deva, na mayaá¹ƒ kosalaraÃ±Ã±o naga
bahinagareyeva naá¹ƒ pothetvÄ• gaá¹‡hÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• purimana
nagaradvÄ• rÄ• ni avÄ• purÄ• petvÄ• mahÄ• tale pallaá¹…kamajjhe nisÄ«di. dabbaseno m
nagaraá¹ƒ pavisitvÄ• ekampi paá¹-isattuá¹ƒ apassanto sabbarajjaá¹ƒ hatthagataá¹ƒ katvÄ•
gantvÄ• mahÄ• talaá¹ƒ Ä• ruyha niraparÄ• dhaá¹ƒ bodhisattaá¹ƒ gaá¹‡hÄ• petvÄ• Ä• vÄ•
vuttaá¹ƒ ---

``dabbaseno upagantvÄ• , acchindanto puraá¹ƒ mama ||

<117> á¹• 21 ``rÄ• jÅ«pajÄ«ve nigame, sabalaá¹-á¹-he saraá¹-á¹-hake.

sabbaá¹ƒ hatthagataá¹ƒ katvÄ• , kÄ• suyÄ• nikhaá¹‡Ä« mamaâ€™â€™ nti ||

tattha __rÄ• jÅ«pajÄ«ve_ti amaccapÄ• risajjabrÄ• hmaá¹‡agahapatiÄ• dike rÄ• jÄ• naá¹ƒ u
__nigame_ti negame. __sabalaá¹-á¹-he_ti senÄ• pariyÄ• pannatÄ• ya bale tiá¹-á¹-hantÄ«ti b
hatthÄ• rohÄ• dayo, balaá¹-á¹-hehi sahÄ• ti sabalaá¹-á¹-he. __saraá¹-á¹-hake_ti \Ee 266/ sa
rÄ• jÅ«pajÄ«ve nigame ca aÃ±Ã±aÃ±ca __sabbaá¹ƒ hatthagataá¹ƒ katvÄ• . kÄ• suyÄ• nikh
sabalavÄ• hanaá¹ƒ sakalaá¹ƒ mama rajjaá¹ƒ gahetvÄ• mampi galappamÄ• á¹‡e Ä• vÄ• á¹-
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``anuttare \Be 257/ kÄ• maguá¹‡e samiddhe, bhutvÄ• na pubbe vasi ekarÄ• jÄ• .

so dÄ• ni dugge narakamhi khitto, nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aâ€™â€™ nti || (

Ä• vÄ• á¹-e \Ne 241/ khittabhÄ• vo Ä• gato. __jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ja III 4.9) par
pakkhipÄ• petvÄ• uttarummÄ• re heá¹-á¹-hÄ• sÄ«sakaá¹ƒ olambesÄ«â€™â€™ ti vuttaá¹ƒ.

mahÄ• satto corarÄ• jÄ• naá¹ƒ Ä• rabbha mettaá¹ƒ bhÄ• vetvÄ• kasiá¹‡aparikammaá¹ƒ ka
nibbattetvÄ• kÄ• suto uggantvÄ• Ä• kÄ• se pallaá¹…kena nisÄ«di. tena vuttaá¹ƒ ---

<118> á¹• 21 ``amaccamaá¹‡á¸• alaá¹ƒ rajjaá¹ƒ, phÄ«taá¹ƒ antepuraá¹ƒ mama.

acchinditvÄ• na gahitaá¹ƒ, piyaputtaá¹ƒva passahaâ€™â€™ nti ||

tattha __amaccamaá¹‡á¸• ala_nti tasmiá¹ƒ tasmiá¹ƒ rÄ• jakicce raÃ±Ã±Ä• amÄ• saha vat
vÄ• tesaá¹ƒ maá¹‡á¸• alaá¹ƒ samÅ«haá¹ƒ. __phÄ«ta_nti balavÄ• hanena nagarajanapadÄ
__rajjaá¹ƒ_. itthÄ• gÄ• radÄ• sidÄ• saparijanehi ceva vatthÄ• bharaá¹‡Ä• diupabhogÅ«pak
__mama antepuraÃ±ca_ acchinditvÄ• gahitakaá¹ƒ gaá¹‡hantaá¹ƒ amittarÄ• jÄ• naá¹ƒ yÄ•
passiá¹ƒ ahaá¹ƒ, _ tÄ• ya evaá¹ƒbhÅ«tÄ• ya mettÄ• ya me samo sakalaloke natthi, tasmÄ•
mettÄ• pÄ• ramÄ« paramatthapÄ• ramibhÄ• vaá¹ƒ pattÄ• ti adhippÄ• yo.

evaá¹ƒ pana mahÄ• satte taá¹ƒ corarÄ• jÄ• naá¹ƒ Ä• rabbha mettaá¹ƒ pharitvÄ• Ä• kÄ• se
sarÄ«re dÄ• ho uppajji. so ``á¸• ayhÄ• mi á¸• ayhÄ• mÄ«â€™â€™ ti bhÅ«miyaá¹ƒ aparÄ• p
``kimetaâ€™â€™ nti vutte, mahÄ• rÄ• ja, tumhe niraparÄ• dhaá¹ƒ dhammikarÄ• jÄ• naá¹ƒ
nikhaá¹‡Ä• payitthÄ• ti. ``tena hi vegena gantvÄ• taá¹ƒ uddharathÄ• â€™â€™ ti Ä• ha. pur
rÄ• jÄ• naá¹ƒ Ä• kÄ• se pallaá¹…kena nisinnaá¹ƒ disvÄ• Ä• gantvÄ• \Ee 267/ dabbasenas
gantvÄ• vanditvÄ• khamÄ• petvÄ• ``tumhÄ• kaá¹ƒ rajjaá¹ƒ tumheva kÄ• retha, ahaá¹ƒ vo
paá¹-ibÄ• hessÄ• mÄ«â€™â€™ ti vatvÄ• tassa duá¹-á¹-hÄ• maccassa rÄ• jÄ• á¹‡aá¹ƒ kÄ•
rajjaá¹ƒ amaccÄ• naá¹ƒ niyyÄ• tetvÄ• isipabbajjaá¹ƒ pabbajitvÄ• mahÄ• janaá¹ƒ sÄ«lÄ• di
patiá¹-á¹-hÄ• petvÄ• Ä• yupariyosÄ• ne brahmalokaparÄ• yano \Be 258/ ahosi.

tadÄ• dabbaseno Ä• nandatthero ahosi, ekarÄ• jÄ• lokanÄ• tho.

tassa divase divase chasu dÄ• nasÄ• lÄ• su chasatasahassavissajjanena paccatthikaraÃ±
ca dÄ• napÄ• ramÄ«, niccasÄ«lauposathakammavasena pabbajitassa anavasesasÄ«lasaá
pabbajjÄ• vasena jhÄ• nÄ• dhigamavasena ca nekkhammapÄ• ramÄ«, sattÄ• naá¹ƒ \Ne 24
dÄ• nasÄ«lÄ• disaá¹ƒvidahanavasena ca paÃ±Ã±Ä• pÄ• ramÄ«, dÄ• nÄ• dipuÃ±Ã±asambh
kÄ• mavitakkÄ• divinodanavasena ca vÄ«riyapÄ• ramÄ«, duá¹-á¹-hÄ• maccassa dabbasen
aparÄ• dhasahanavasena khantipÄ• ramÄ«, yathÄ• paá¹-iÃ±Ã±aá¹ƒ dÄ• nÄ• dinÄ• avisaá
dÄ• nÄ• dÄ«naá¹ƒ acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• navasena adhiá¹-á¹-hÄ• napÄ• ramÄ
hitÅ«pasaá¹ƒhÄ• ravasena mettÄ• jhÄ• nanibbattanena ca mettÄ• pÄ• ramÄ«, duá¹-á¹-hÄ•

katÄ• parÄ• dhe hitesÄ«hi attano amaccÄ• dÄ«hi nibbattite upakÄ• re ca ajjhupekkhaá¹‡en
paccatthikaraÃ±Ã±Ä• narake khittakÄ• le samÄ• nacittatÄ• ya ca upekkhÄ• pÄ• ramÄ« ve

``panujja dukkhena sukhaá¹ƒ janinda, sukhena vÄ• dukkhamasayhasÄ• hi.

ubhayattha santo abhinibbutattÄ• , sukhe ca dukkhe ca bhavanti tulyÄ• â€™â€™ ti || (J I 4.

yasmÄ• panettha mettÄ• pÄ• ramÄ« atisayavatÄ«, tasmÄ• tadatthadÄ«panatthaá¹ƒ sÄ•
idha mahÄ• sattassa sabbasattesu orasaputte viya samÄ• nukampatÄ• dayo guá¹‡avisesÄ

ekarÄ• jacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mettÄ• pÄ• ramÄ« niá¹-á¹-hitÄ• .

15. mahÄ• lomahaá¹ƒsacariyÄ• vaá¹‡á¹‡anÄ•

<119> pannarasame \Be 259/ \Ee 268/ ``susÄ• ne seyyaá¹ƒ kappemÄ«â€™â€™ ti etthÄ• y

mahÄ• satto hi tadÄ• mahati uá¸·Ä• rabhoge kule nibbattitvÄ• vuddhimanvÄ• ya disÄ• pÄ
santike garuvÄ• saá¹ƒ vasanto sabbasippÄ• naá¹ƒ nipphattiá¹ƒ patvÄ• kulagharaá¹ƒ Ä• ga
accayena Ã±Ä• takehi ``kuá¹-umbaá¹ƒ saá¹‡á¹-hapehÄ«â€™â€™ ti yÄ• ciyamÄ• nopi anic
sabbabhavesu abhivaá¸• á¸• hamÄ• nasaá¹ƒvego kÄ• ye ca asubhasaÃ±Ã±aá¹ƒ paá¹-ilabh
gharÄ• vÄ• sapalibodhÄ• dhibhÅ«taá¹ƒ \Ne 243/ kilesagahanaá¹ƒ anogÄ• hetvÄ• va cirakÄ
nekkhammajjhÄ• sayaá¹ƒ upabrÅ«hayamÄ• no mahantaá¹ƒ bhogakkhandhaá¹ƒ pahÄ• ya p
--- ``sacÄ• haá¹ƒ pabbajissÄ• mi, guá¹‡asambhÄ• vanÄ• pÄ• kaá¹-o bhavissÄ• mÄ«â€™â€

so lÄ• bhasakkÄ• raá¹ƒ jigucchanto pabbajjaá¹ƒ anupagantvÄ• ``pahomi cÄ• haá¹ƒ lÄ• bh
hotuâ€™â€™ nti attÄ• naá¹ƒ takkento ``visesato paraparibhavasahanÄ• dipaá¹-ipadaá¹ƒ pÄ
matthakaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti nivatthavattheneva gehato nikkhamitvÄ• parama
amandamando viya paresaá¹ƒ acittakarÅ«pena hÄ«á¸·itaparibhÅ«to hutvÄ• gÄ• manigama
ekarattivÄ• seneva vicarati. yattha pana mahantaá¹ƒ paribhavaá¹ƒ paá¹-ilabhati, tattha ciran
nivatthavatthe jiá¹‡á¹‡e pilotikakhaá¹‡á¸• ena tasmimpi jiá¹‡á¹‡e kenaci dinnaá¹ƒ aggaá¹‡h
hirikopÄ«napaá¹-icchÄ• danamatteneva carati. evaá¹ƒ gacchante kÄ• le ekaá¹ƒ nigamagÄ•

tattha gÄ• madÄ• rakÄ• dhuttajÄ• tikÄ• vedhaverÄ• keci rÄ• javallabhÄ• naá¹ƒ puttanattu
unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• kÄ• lena kÄ• laá¹ƒ kÄ«á¸·Ä• bahulÄ• v
purise ca itthiyo ca gacchante disvÄ• bhasmapuá¹-ena piá¹-á¹-hiyaá¹ƒ Ä• kiranti, ketakÄ«pa
kacchantare olambenti, tena vippakÄ• rena parivattetvÄ• olokente \Ee 269/ yathÄ• vajjakÄ

upahasanti. mahÄ• puriso tasmiá¹ƒ nigame te evaá¹ƒ vicarante dhuttadÄ• rake disvÄ• ``lac
upekkhÄ• pÄ• ramiyÄ• paripÅ«raá¹‡Å«pÄ• yoâ€™â€™ ti \Be 260/ cintetvÄ• tattha vihÄ• s
passitvÄ• vippakÄ• raá¹ƒ kÄ• tuá¹ƒ Ä• rabhanti.

mahÄ• satto taá¹ƒ asahanto viya ca tehi bhÄ• yanto viya ca uá¹-á¹-hahitvÄ• gacchati. te ta
tehi anubandhiyamÄ• no ``ettha natthi koci paá¹-ivattÄ• â€™â€™ ti susÄ• naá¹ƒ gantvÄ• a
sÄ«sÅ«padhÄ• naá¹ƒ katvÄ• sayati. dhuttadÄ• rakÄ• pi tattha gantvÄ• oá¹-á¹-hubhanÄ• d
vippakÄ• raá¹ƒ katvÄ• pakkamanti. evaá¹ƒ te divase divase karonti eva. ye pana viÃ±Ã±Å«
karonte passanti. te te paá¹-ibÄ• hitvÄ• ``ayaá¹ƒ mahÄ• nubhÄ• vo tapassÄ« mahÄ• yogÄ«
uá¸·Ä• raá¹ƒ sakkÄ• rasammÄ• naá¹ƒ karonti. mahÄ• satto pana sabbattha ekasadisova ho
vuttaá¹ƒ __ ``susÄ• ne seyyaá¹ƒ kappemÄ«â€™â€™ _tiÄ• di.

tattha __susÄ• ne seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upanidhÄ• yÄ• _ti Ä• makasusÄ•
soá¹‡asiá¹…gÄ• lÄ• dÄ«hi tahiá¹ƒ tahiá¹ƒ vikkhittesu aá¹-á¹-hikesu ekaá¹ƒ aá¹-á¹-hikaá¹ƒ sÄ
katvÄ• sucimhi ca \Ne 244/ asucimhi ca samÄ• nacittatÄ• ya tasmiá¹ƒ susÄ• ne seyyaá¹ƒ k
__gÄ• maá¹‡á¸• alÄ• _ti gÄ• madÄ• rakÄ• . __rÅ«paá¹ƒ dassentinappaka_nti yathÄ• vajjak
oá¹-á¹-hubhanaupahasanaummihanÄ• dÄ«hi kaá¹‡á¹‡asote salÄ• kappavesanÄ• dÄ«hi ca
nÄ• nappakÄ• raá¹ƒ rÅ«paá¹ƒ vikÄ• raá¹ƒ karonti.

<120> __apare_ti tesu eva gÄ• madÄ• rakesu ekacce. __upÄ• yanÄ• nÅ«panentÄ«_ti ``ay
evarÅ«paá¹ƒ vippakÄ• raá¹ƒ karontesu na kiÃ±ci vikÄ• raá¹ƒ dasseti, sammÄ• nane nu kho
pariggaá¹‡hantÄ• vividhaá¹ƒ bahuá¹ƒ gandhamÄ• laá¹ƒ bhojanaá¹ƒ aÃ±Ã±Ä• ni ca upÄ• y
upanenti upaharanti. aparehi vÄ• tehi anÄ• cÄ• ragÄ• madÄ• rakehi aÃ±Ã±e viÃ±Ã±Å« ma
evaá¹ƒ vividhampi vippakÄ• raá¹ƒ karontÄ• naá¹ƒ na kuppati, aÃ±Ã±adatthu khantimettÄ• n
upaá¹-á¹-hapeti, aho acchariyapurisoâ€™â€™ ti __haá¹-á¹-hÄ• _ ``bahu vatimehi etasmiá¹ƒ
270/ apuÃ±Ã±aá¹ƒ pasutaâ€™â€™ nti __saá¹ƒviggamÄ• nasÄ• va_ hutvÄ• __bahuá¹ƒ_ ga
bhojanaá¹ƒ aÃ±Ã±Ä• ni ca upÄ• yanÄ• ni upanenti upaharanti.

<121> __ye_ \Be 261/ __me dukkhaá¹ƒ upaharantÄ«_ti ye gÄ• madÄ• rakÄ• mayhaá¹ƒ sa
upanenti. ``upadahantÄ«â€™â€™ tipi pÄ• á¹-ho, uppÄ• dentÄ«ti attho. __ye ca denti sukha
viÃ±Ã±Å« manussÄ• mama mayhaá¹ƒ sukhaá¹ƒ denti, mÄ• lÄ• gandhabhojanÄ• disukhÅ«
upaharanti. __sabbesaá¹ƒ samako homÄ«_ti katthacipi vikÄ• rÄ• nuppattiyÄ• samÄ• nacitt
tesaá¹ƒ janÄ• naá¹ƒ samako ekasadiso homi bhavÄ• mi. __dayÄ• kopo na vijjatÄ«_ti yasm
mettacittatÄ• saá¹…khÄ• tÄ• dayÄ• , apakÄ• rake manopadosasaá¹…khÄ• to kopopi na vi
homÄ«ti dasseti.

<122> idÄ• ni bhagavÄ• tadÄ• upakÄ• rÄ«su apakÄ• rÄ«su ca sattesu samupacitaÃ±Ã• â
samÄ• nacittatÄ• vikÄ• rÄ• bhÄ• vo yÄ• ca lokadhammesu anupalittatÄ• ahosi, taá¹ƒ das

tulÄ• bhÅ«toâ€™â€™ _ti osÄ• nagÄ• thamÄ• ha.

tattha __sukhadukkhe_ti sukhe ca dukkhe ca. __tulÄ• bhÅ«to_ti samakaá¹ƒ gahitatulÄ• viy
vajjetvÄ• majjhattabhÅ«to, sukhadukkhaggahaá¹‡eneva cettha taá¹ƒnimittabhÄ• vato lÄ• b
veditabbaá¹ƒ. __yasesÅ«_ti kittÄ«su. __ayasesÅ«_ti nindÄ• su. __sabbatthÄ• _ti sabbesu s
iti bhagavÄ• tadÄ• sabbasattesu sabbalokadhammesu ca anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ \
majjhattabhÄ• vaá¹ƒ kittetvÄ• tena tasmiá¹ƒ attabhÄ• ve attano upekkhÄ• pÄ• ramiyÄ• sik
vibhÄ• vento __ ``esÄ• me upekkhÄ• pÄ• ramÄ«â€™â€™ _ti desanaá¹ƒ niá¹-á¹-hÄ• pesi.

idhÄ• pi mahÄ• sattassa paá¹-hamaá¹ƒ dÄ• napÄ• ramÄ« nÄ• ma visesato sabbavibhavap
sarÄ«raá¹ƒ gahetvÄ• yaá¹ƒkiÃ±ci attano icchitaá¹ƒ karontÅ«â€™â€™ ti anapekkhabhÄ• ve
attabhÄ• vapariccÄ• go ca dÄ• napÄ• ramÄ«, hÄ«nÄ• dikassa sabbassa akattabbassa aka
kÄ• massÄ• davimukhassa gehato nikkhantassa sato kÄ• ye asubhasaÃ±Ã±Ä• nubrÅ«han
sambodhisambhÄ• rÄ• naá¹ƒ upakÄ• radhammapariggahaá¹‡e tappaá¹-ipakkhappahÄ• ne
dhammasabhÄ• vacintanÄ• ca paÃ±Ã±Ä• pÄ• ramÄ« \Ee 271/, kÄ• mavitakkÄ• divinodana
vÄ«riyapÄ• ramÄ«, sabbÄ• pi adhivÄ• sanakhanti khantipÄ• ramÄ«, vacÄ«saccaá¹ƒ samÄ•
viratisaccaÃ±ca saccapÄ• ramÄ« \Be 262/, anavajjadhamme acalasamÄ• dÄ• nÄ• dhiá¹-á¹-
adhiá¹-á¹-hÄ• napÄ• ramÄ«, anodhiso sabbasattesu mettÄ• nuddayabhÄ• vo mettÄ• pÄ• ra
yathÄ• vuttavaseneva veditabbÄ• ti dasa pÄ• ramiyo labbhanti. upekkhÄ• pÄ• ramÄ« cettha
sÄ• yeva desanaá¹ƒ Ä• ruá¸·hÄ• . tathÄ• idha mahÄ• sattassa mahantaá¹ƒ bhogakkhandh
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahÄ• bhinikkhamanasadisaá¹ƒ gehato nikkhamanaá¹ƒ,
lÄ• bhasakkÄ• raá¹ƒ jigucchato paresaá¹ƒ sambhÄ• vanaá¹ƒ pariharitukÄ• massa pabbajjÄ
citteneva anavasesaá¹ƒ pabbajjÄ• guá¹‡e adhiá¹-á¹-hahitvÄ• paramasukhavihÄ• ro, param
pavivekÄ• bhirati, upekkhaá¹‡Ä• dhippÄ• yena attano kÄ• yajÄ«vitanirapekkhÄ• , parehi att
katavippakÄ• rÄ• dhivÄ• sanaá¹ƒ, ukkaá¹ƒsagatasallekhavutti, bodhisambhÄ• rapaá¹-ipakk
tanubhÄ• vena khÄ«á¹‡Ä• savÄ• naá¹ƒ viya paresaá¹ƒ upakÄ• rÄ• pakÄ• resu nibbikÄ• rab
majjhattabhÄ• vena samuá¹-á¹-hÄ• pito lokadhammehi anupalepo, sabbapÄ• ramÄ«naá¹ƒ
upekkhÄ• pÄ• ramiyÄ• sikhÄ• ppattÄ«ti evamÄ• dayo guá¹‡Ä• nubhÄ• vÄ• vibhÄ• vetabb

mahÄ• lomahaá¹ƒsacariyÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upekkhÄ• pÄ• ramÄ« niá¹-á¹-hitÄ• .

tatiyavaggassa atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uddÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ•

__ ``yudhaÃ±jayoâ€™â€™ _tiÄ• dikÄ• \Ne 246/ uddÄ• nagÄ• thÄ• . tattha __bhisenÄ• _ti

__mahÄ• kaÃ±canacariyaá¹ƒ_ (Cp 3.34 Ä• dayo) dasseti. __soá¹‡anando_ti iminÄ• __soá
3.42 Ä• dayo) dasseti. tathÄ• __mÅ«gapakkho_ti mÅ«gapakkhÄ• padesena __temiyapaá
Ä• dayo) dasseti. __upekkhÄ• pÄ• rami_sÄ«sena __mahÄ• lomahaá¹ƒsacariyaá¹ƒ_ (Cp 3.1
vuá¹-á¹-haá¹ƒ mahesinÄ• _ti yathÄ• , sÄ• riputta, tuyhaá¹ƒ etarahi desitaá¹ƒ, iti evaá¹ƒ imin
mahantÄ• naá¹ƒ dÄ• napÄ• ramiÄ• dÄ«naá¹ƒ bodhisambhÄ• rÄ• naá¹ƒ esanato mahesinÄ
mayÄ• vuá¹-á¹-haá¹ƒ ciá¹‡á¹‡aá¹ƒ caritaá¹ƒ paá¹-ipannaá¹ƒ Ä• si ahosÄ«ti attho \Be 263/. i
pÄ• ramiparipÅ«raá¹‡avasena cirakÄ• lappavattitaá¹ƒ idha vuttaá¹ƒ avuttaÃ±ca attano dukk
katvÄ• yadatthaá¹ƒ sÄ• pavattitÄ• , taÃ±ca saá¹…khepeneva dassetuá¹ƒ __ ``evaá¹ƒ bahu
gÄ• thamÄ• ha.

tattha __eva_nti iminÄ• vuttanayena. __bahubbidhaá¹ƒ dukkha_nti akittipaá¹‡á¸• itÄ• dikÄ
kÄ• rapaá¹‡á¹‡Ä• diÄ• hÄ• ratÄ• ya taÃ±ca yÄ• cakassa datvÄ• Ä• hÄ• rÅ«pacchedÄ• din
dukkhaá¹ƒ. tathÄ• kururÄ• jÄ• dikÄ• le sakkasampattisadisÄ• __sampattÄ« ca bahubbidhÅ
ceva mahante ca bhave. bhavÄ• bhave vÄ• vuddhihÄ• niyo anubhavitvÄ• bahuvidhehi duk
bahuvidhÄ• hi ca sampattÄ«hi anÄ• kaá¸• á¸• hiyamÄ• no pÄ• ramiparipÅ«raá¹‡apasuto ev
paá¹-ipattiá¹ƒ paá¹-ipanno uttamaá¹ƒ anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ sabbaÃ±Ã±utaá¹ƒ
attho.

idÄ• ni yÄ• saá¹ƒ pÄ• ramÄ«naá¹ƒ paripÅ«raá¹‡atthaá¹ƒ esÄ• dukkaracariyÄ• ciraá¹ƒ pav
anavasesato paripuá¹‡á¹‡abhÄ• vaá¹ƒ tena ca pattabbaphalassa attanÄ• adhigatabhÄ• va
dÄ• tabbakaá¹ƒ dÄ• naá¹ƒ, sÄ«laá¹ƒ pÅ«retvÄ• asesatoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __datvÄ• dÄ• tabbakaá¹ƒ dÄ• na_nti tadÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhi
aggayÄ• napaá¹-ipadaá¹ƒ paá¹-ipannena mahÄ• bodhisattena dÄ• tabbaá¹ƒ deyyadhamma
abbhantaraá¹ƒ attapariccÄ• goti paÃ±ca mahÄ• pariccÄ• gapariyosÄ• naá¹ƒ
dÄ• napÄ• ramidÄ• naupapÄ• ramidÄ• naparamatthapÄ• ramippabhedaá¹ƒ \Ne 247/ dÄ• n
attho. tattha __akittibrÄ• hmaá¹‡akÄ• le_ (Cp 1.1 Ä• dayo; J I 13.83 Ä• dayo) __saá¹…khab
1.11 Ä• dayo; J I 10.39 Ä• dayo) evamÄ• dÄ«su idha Ä• gatesu anÄ• gatesu ca __visayhas
Ä• dayo) __velÄ• makÄ• le_ti (AN c 9.20) evamÄ• dÄ«supi dÄ• napÄ• ramiyÄ• mahÄ• pur
parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa __sasapaá¹‡á¸• itakÄ• le_ ---

``bhikkhÄ• ya \Ee 273/ upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«â€™â€™ ti || (Cp 1. tassuddÄ• na) --

evaá¹ƒ \Be 264/ attapariccÄ• gaá¹ƒ karontassa dÄ• napÄ• ramÄ« paramatthapÄ• ramÄ« nÄ
yathÄ• rahaá¹ƒ pÄ• ramiupapÄ• ramiyo veditabbÄ• .

__sÄ«laá¹ƒ pÅ«retvÄ• asesato_ti tathÄ• anavasesato kÄ• yiko saá¹ƒvaro, vÄ• casiko saá¹
saá¹ƒvaro, indriyasaá¹ƒvaro, bhojane mattaÃ±Ã±utÄ• , suvisuddhÄ• jÄ«vatÄ• ti evamÄ• dik
sampÄ• dentena sÄ«lapÄ• ramisÄ«laupapÄ• ramisÄ«laparamatthapÄ• ramippabhedaá¹ƒ p
pÅ«retvÄ• sammadeva sampÄ• detvÄ• . idhÄ• pi __sÄ«lavanÄ• garÄ• jakÄ• le_ (Cp 2.1 Ä
__campeyyanÄ• garÄ• jakÄ• le_ti (Cp 2.20 Ä• dayo; J I 15.240 Ä• dayo) evamÄ• dÄ«su idh
__mahÄ• kapikÄ• le_ (Cp 3.67 Ä• dayo; J I 7.83 Ä• dayo; I 16.178 Ä• dayo) __chaddantakÄ
evamÄ• dÄ«su mahÄ• sattassa sÄ«lapÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡a
__saá¹…khapÄ• lakÄ• le_ ---

``sÅ«lehi vinivijjhante, koá¹-á¹-ayantepi sattibhi.

bhojaputte na kuppÄ• mi, esÄ• me sÄ«lapÄ• ramÄ«â€™â€™ ti || (Cp 2.91) ---

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa sÄ«lapÄ• ramÄ« paramatthapÄ• ramÄ« nÄ• ma jÄ• t
pÄ• ramiupapÄ• ramiyo veditabbÄ• .

__nekkhamme_ \Ne 248/ __pÄ• ramiá¹ƒ gantvÄ• _ti tathÄ• tividhepi mahÄ• bhinikkhaman
paramukkaá¹ƒsaá¹ƒ gantvÄ• . tattha __yudhaÃ±jayakÄ• le_ (Cp 3.1 Ä• dayo; J I 11.73 Ä• d
__somanassakumÄ• rakÄ• le_ti (Cp 3.7 Ä• dayo; J I 15.211 Ä• dayo) evamÄ• dÄ«su idha Ä
__hatthipÄ• lakumÄ• rakÄ• le_ (J I 15.337 Ä• dayo) __maghadevakÄ• le_ti (MN II 308 Ä• d
mahÄ• rajjaá¹ƒ pahÄ• ya nekkhammapÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡a
__cÅ«á¸·asutasomakÄ• le_ ---

``mahÄ• rajjaá¹ƒ hatthagataá¹ƒ, kheá¸·apiá¹‡á¸• aá¹ƒva chaá¸• á¸• ayiá¹ƒ.

cajato na hoti lagganaá¹ƒ, esÄ• me nekkhammapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• naka
dÅ«renidÄ• nakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ•).

evaá¹ƒ nissaá¹…gatÄ• ya rajjaá¹ƒ chaá¸• á¸• etvÄ• nikkhamantassa nekkhammapÄ• ramÄ
jÄ• tÄ• . itaresu pana yathÄ• rahaá¹ƒ pÄ• ramiupapÄ• ramiyo veditabbÄ• .

__paá¹‡á¸• ite_ \Be 265/ __paripucchitvÄ• _ti kiá¹ƒ kusalaá¹ƒ kiá¹ƒ akusalaá¹ƒ kiá¹ƒ sÄ• va
anavajjantiÄ• dinÄ• kusalÄ• didhammavibhÄ• gaá¹ƒ kammakammaphalavibhÄ• gaá¹ƒ satt
anavajjakammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• nÄ• diá¹ƒ \Ee 274/ paá¹‡á¸• ite sappa
paÃ±Ã±Ä• pÄ• ramiá¹ƒ dasseti. tattha __vidhurapaá¹‡á¸• itakÄ• le_ (J II 22.1346 Ä• dayo)
__mahÄ• govindapaá¹‡á¸• itakÄ• le_ (DN II 293 Ä• dayo; cariyÄ• I 37 Ä• dayo) __kudÄ• la
__arakapaá¹‡á¸• itakÄ• le_ (J I 2.37 Ä• dayo) __bodhiparibbÄ• jakakÄ• le mahosadhapaá¹‡
Ä• dayo) evamÄ• dÄ«su paÃ±Ã±Ä• pÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹

__senakapaá¹‡á¸• itakÄ• le_ ---

``paÃ±Ã±Ä• ya vicinantohaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ mocayiá¹ƒ dukhÄ• .

paÃ±Ã±Ä• ya me samo natthi, esÄ• me paÃ±Ã±Ä• pÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• n
Ap-a I dÅ«renidÄ• nakkathÄ•) ---

antobhastagataá¹ƒ sappaá¹ƒ dassentassa paÃ±Ã±Ä• pÄ• ramÄ« paramatthapÄ• ramÄ« nÄ
uttama_nti \Ne 249/ sammÄ• sambodhiá¹ƒ pÄ• petuá¹ƒ samatthatÄ• ya uttamaá¹ƒ padhÄ• n
vÄ«riyapÄ• ramiá¹ƒ katvÄ• uppÄ• detvÄ• . tattha __mahÄ• sÄ«lavarÄ• jakÄ• le_ (J I 1.51)
(J I 1.55) __mahÄ• vÄ• narindakÄ• le_ti (J I 1.57) evamÄ• dÄ«su vÄ«riyapÄ• ramiyÄ• pÅ«r
parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa __mahÄ• janakakÄ• le_ ---

``atÄ«radassÄ« jalamajjhe, hatÄ• sabbeva mÄ• nusÄ• .

cittassa aÃ±Ã±athÄ• natthi, esÄ• me vÄ«riyapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakath
Ap-a I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ mahÄ• samuddaá¹ƒ tarantassa vÄ«riyapÄ• ramÄ« paramatthapÄ• ramÄ« nÄ• ma jÄ

__khantiyÄ• pÄ• ramiá¹ƒ gantvÄ• _ti adhivÄ• sanakhantiÄ• di khantiparamukkaá¹ƒsabhÄ•
pÄ• ramiá¹ƒ paramakoá¹-iá¹ƒ gantvÄ• , khantipÄ• ramiá¹ƒ sampÄ• detvÄ• ti attho. tattha __
Ä• dayo; J I 7.83 Ä• dayo) __mahiá¹ƒsarÄ• jakÄ• le_ (J I 3.82 Ä• dayo) __rurumigarÄ• jakÄ
__dhammadevaputtakÄ• le_ti (J I 11.26 Ä• dayo) evamÄ• dÄ«su khantipÄ• ramiyÄ• pÅ«rit
parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa __khantivÄ• dikÄ• le_ ---

``acetanaá¹ƒ \Be 266/ va koá¹-á¹-ente, tiá¹‡hena pharasunÄ• mamaá¹ƒ.

kÄ• sirÄ• je na kuppÄ• mi, esÄ• me khantipÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakathÄ•
I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ acetanabhÄ• vena viya mahÄ• dukkhaá¹ƒ anubhavantassa khantipÄ• ramÄ« param

__katvÄ• daá¸·hamadhiá¹-á¹-hÄ• na_nti kusalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ tassa ta
tadupakÄ• rakasamÄ• dÄ• nassa ca adhiá¹-á¹-hÄ• naá¹ƒ daá¸·hataraá¹ƒ asithilaá¹ƒ katvÄ•
vatasamÄ• dÄ• naá¹ƒ \Ee 275/ anivattibhÄ• vena adhiá¹-á¹-hahitvÄ• ti attho. tattha __jotipÄ
Ä• dayo) __sarabhaá¹…gakÄ• le_ (J II 17.50 Ä• dayo) __nemikÄ• le_ti (Cp 1.40 Ä• dayo; jÄ
evamÄ• dÄ«su \Ne 250/ adhiá¹-á¹-hÄ• napÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á

panassa __temiyakumÄ• rakÄ• le_ ---

``mÄ• tÄ• pitÄ• na me dessÄ• , attÄ• me na ca dessiyo.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vatamadhiá¹-á¹-hahiâ€™â€™ nti || (Cp 3.65)

evaá¹ƒ jÄ«vitaá¹ƒ pariccajitvÄ• vataá¹ƒ adhiá¹-á¹-hahantassa adhiá¹-á¹-hÄ• napÄ• ramÄ« p
jÄ• tÄ• .

__saccavÄ• cÄ• nurakkhiyÄ• _ti saccavÄ• caá¹ƒ anurakkhitvÄ• jÄ«vitantarÄ• yepi anariya
jigucchanto pariharitvÄ• sabbaso avisaá¹ƒvÄ• dibhÄ• vaá¹ƒ rakkhitvÄ• . tattha __kapirÄ• ja
__saccatÄ• pasakÄ• le maccharÄ• jakÄ• le_ti evamÄ• dÄ«su saccapÄ• ramiyÄ• pÅ«ritatta
nÄ• ma natthi. ekantena panassa __mahÄ• sutasomakÄ• le_ ---

``saccavÄ• caá¹ƒ anurakkhanto, cajitvÄ• mama jÄ«vitaá¹ƒ.

mocesiá¹ƒ ekasataá¹ƒ khattiye, esÄ• me saccapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakat
dÅ«renidÄ• nakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ jÄ«vitaá¹ƒ cajitvÄ• saccaá¹ƒ anurakkhantassa saccapÄ• ramÄ« paramatthapÄ• ram

__mettÄ• ya_ \Be 267/ __pÄ• ramiá¹ƒ gantvÄ• _ti sabbasattesu anodhiso hitÅ«pasaá¹ƒhÄ•
pÄ• ramiá¹ƒ paramukkaá¹ƒsataá¹ƒ patvÄ• . tattha __cÅ«á¸·adhammapÄ• lakÄ• le_ (J I 5.44
__mahÄ• sÄ«lavarÄ• jakÄ• le_ (J I 1.51) __sÄ• mapaá¹‡á¸• itakÄ• le_ti (Cp 3.111 Ä• dayo;
evamÄ• dÄ«su mettÄ• pÄ• ramiyÄ• pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma nat
__suvaá¹‡á¹‡asÄ• makÄ• le_ ---

``na maá¹ƒ koci uttasati, napihaá¹ƒ bhÄ• yÄ• mi kassaci.

mettÄ• balenupatthaddho, ramÄ• mi pavane tadÄ• â€™â€™ ti || (Cp 3.113) ---

evaá¹ƒ jÄ«vitampi anoloketvÄ• mettÄ• yantassa mettÄ• pÄ• ramÄ« paramatthapÄ• ramÄ«

__sammÄ• nanÄ• vamÄ• nane_ti sakkaccaá¹ƒ pÅ«jÄ• sakkÄ• rÄ• dinÄ• sammÄ• nane oâ
251/ sabbattha lokadhamme samako samacitto nibbikÄ• ro hutvÄ• uttamaá¹ƒ anuttaraá¹ƒ la
adhigatosmÄ«ti attho. tattha __mahÄ• vÄ• narindakÄ• le_ (J I 1.57) __kÄ• sirÄ• jakÄ• le kh
aá¹-á¹-hisenaparibbÄ• jakakÄ• le_ti (J I 7.54 Ä• dayo) evamÄ• dÄ«su upekkhÄ• pÄ• ramiyÄ
276/ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa __mahÄ• lomahaá¹ƒsakÄ• le_ ---

``susÄ• ne seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upanidhÄ• yahaá¹ƒ.

gÄ• maá¹‡á¸• alÄ• upÄ• gantvÄ• , rÅ«paá¹ƒ dassentinappakaâ€™â€™ nti || (Cp 3.119) ---

evaá¹ƒ gÄ• madÄ• rakesu oá¹-á¹-hubhanÄ• dÄ«hi ceva mÄ• lÄ• gandhÅ«pahÄ• rÄ• dÄ«hi upekkhaá¹ƒ anativattantassa upekkhÄ• pÄ• ramÄ« paramatthapÄ• ramÄ« nÄ• ma jÄ• tÄ• .

``evaá¹ƒ bahubbidhaá¹ƒ dukkhaá¹ƒ, sampattÄ« ca bahubbidhÄ• .

bhavÄ• bhave anubhavitvÄ• , patto sambodhimuttamaâ€™â€™ nti || ---

sammÄ• sambodhiá¹ƒ adhigantuá¹ƒ imasmiá¹ƒ bhaddakappe attanÄ• kataá¹ƒ dukkaracariy puna ---

``datvÄ• dÄ• tabbakaá¹ƒ dÄ• naá¹ƒ, sÄ«laá¹ƒ pÅ«retvÄ• asesato.

nekkhamme pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

``paá¹‡á¸• ite \Be 268/ paripucchitvÄ• , vÄ«riyaá¹ƒ katvÄ• na muttamaá¹ƒ.

khantiyÄ• pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

``katvÄ• daá¸·hamadhiá¹-á¹-hÄ• naá¹ƒ, saccavÄ• cÄ• nurakkhiya.

mettÄ• ya pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

``lÄ• bhÄ• lÄ• bhe yasÄ• yase, sammÄ• nanÄ• vamÄ• nane.

sabbattha samako hutvÄ• , patto sambodhimuttamaâ€™â€™ nti || ---

attanÄ• sammadeva paripÅ«ritÄ• dasa pÄ• ramiyo dasseti.

pakiá¹‡á¹‡akakathÄ•

imasmiá¹ƒ \Be 269/ \Ne 252/ pana á¹-hÄ• ne á¹-hatvÄ• mahÄ• bodhiyÄ• napaá¹-ipattiyaá¹ kulaputtÄ• naá¹ƒ bodhisambhÄ• resu nÄ• nappakÄ• rakosallatthaá¹ƒ sabbapÄ• ramÄ«su _ kathetabbÄ• .

tatridaá¹ƒ paÃ±hakammaá¹ƒ --- kÄ• panetÄ• pÄ• ramiyo? kenaá¹-á¹-hena pÄ• ramiyo? ka
kamo? kÄ• ni lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• ni? ko paccayo? ko sa
ko paá¹-ipakkho? kÄ• paá¹-ipatti? ko vibhÄ• go? ko saá¹…gaho? ko sampÄ• danÅ«pÄ• yo
sampÄ• danaá¹ƒ? ko Ä• nisaá¹ƒso? kiá¹ƒ cetÄ• saá¹ƒ phalanti?

tatridaá¹ƒ vissajjanaá¹ƒ --- __kÄ• panetÄ• pÄ• ramiyo_ti? taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi \
karuá¹‡Å«pÄ• yakosallapariggahitÄ• dÄ• nÄ• dayo guá¹‡Ä• pÄ• ramiyo.

__kenaá¹-á¹-hena pÄ• ramiyo_ti? dÄ• nasÄ«lÄ• diguá¹‡avisesayogena sattuttamatÄ• ya pa
bodhisattÄ• , tesaá¹ƒ bhÄ• vo kammaá¹ƒ vÄ• pÄ• ramÄ«, dÄ• nÄ• dikiriyÄ• . atha vÄ• par
dÄ• nÄ• diguá¹‡Ä• naá¹ƒ pÅ«rako pÄ• lako cÄ• ti bodhisatto, paramassa ayaá¹ƒ, paramass
pÄ• ramÄ«, dÄ• nÄ• dikiriyÄ• va. atha vÄ• paraá¹ƒ sattaá¹ƒ attani mavati bandhati guá¹‡av
adhikataraá¹ƒ majjati sujjhati saá¹ƒkilesamalato, paraá¹ƒ vÄ• seá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ v
gacchati, paraá¹ƒ vÄ• lokaá¹ƒ pamÄ• á¹‡abhÅ«tena Ã±Ä• á¹‡avisesena idhalokaá¹ƒ viya m
paraá¹ƒ vÄ• ativiya sÄ«lÄ• diguá¹‡agaá¹‡aá¹ƒ attano santÄ• ne minoti pakkhipati, paraá¹ƒ
dhammakÄ• yato aÃ±Ã±aá¹ƒ paá¹-ipakkhaá¹ƒ vÄ• tadanatthakaraá¹ƒ kilesacoragaá¹‡aá¹ƒ
mahÄ• satto. paramassa ayantiÄ• di vuttanayena yojetabbaá¹ƒ. pÄ• re vÄ• nibbÄ• ne majj
sodheti, tattha vÄ• satte mavati bandhati yojeti, taá¹ƒ vÄ• mayati gacchati gameti ca, munÄ
yÄ• thÄ• vato \Be 270/, tattha vÄ• satte minoti pakkhipati, kilesÄ• rayo \Ne 253/ vÄ• sattÄ•
hiá¹ƒsatÄ«ti pÄ• ramÄ«, mahÄ• puriso. tassa bhÄ• vo kammaá¹ƒ vÄ• pÄ• ramitÄ• , dÄ• nÄ
pÄ• ramÄ«saddattho veditabbo.

__katividhÄ• _ti? saá¹…khepato dasavidhÄ• . tÄ• pana pÄ• á¸·iyaá¹ƒ sarÅ«pato Ä• gatÄ•

``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, anuciá¹‡á¹‡aá¹ƒ mahÄ• pathaâ€™â€™ nti || (Bv II 116) ---

Ä• di. yathÄ• cÄ• ha --- ``kati nu kho, bhante, buddhakÄ• rakÄ• dhammÄ• ? dasa kho, sÄ•
dhammÄ• . katame dasa? dÄ• naá¹ƒ kho, sÄ• riputta, buddhakÄ• rako dhammo, sÄ«laá¹ƒ,
vÄ«riyaá¹ƒ, khanti, saccaá¹ƒ, adhiá¹-á¹-hÄ• naá¹ƒ, mettÄ• , upekkhÄ• buddhakÄ• rako dha
dasa buddhakÄ• rakÄ• dhammÄ• â€™â€™ ti. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• sugat
---

``dÄ• naá¹ƒ \Ee 278/ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyena paÃ±camaá¹ƒ.

khanti saccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ti te dasÄ• â€™â€™ ti || (Bv I 76 thokaá¹

keci pana ``chabbidhÄ• â€™â€™ ti vadanti. taá¹ƒ etÄ• saá¹ƒ saá¹…gahavasena vuttaá¹ƒ.
Ä• vi bhavissati.

__ko tÄ• saá¹ƒ kamo_ti? ettha __kamo_ti desanÄ• kkamo, so ca paá¹-hamasamÄ• dÄ• na
pavicayahetukaá¹ƒ, iti yathÄ• Ä• dimhi pavicitÄ• samÄ• dinnÄ• ca, tathÄ• desitÄ• . tattha
bahÅ«pakÄ• raá¹ƒ sukaraÃ±cÄ• ti taá¹ƒ Ä• dimhi vuttaá¹ƒ. dÄ• naá¹ƒ sÄ«lapariggahitaá¹ƒ
mahÄ• nisaá¹ƒsanti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ vuttaá¹ƒ. sÄ«laá¹ƒ nekkhammapariggahit
paÃ±Ã±Ä• pariggahitaá¹ƒ, paÃ±Ã±Ä• vÄ«riyapariggahitÄ• , vÄ«riyaá¹ƒ khantipariggahitaá¹
saccapariggahitÄ• , saccaá¹ƒ adhiá¹-á¹-hÄ• napariggahitaá¹ƒ, adhiá¹-á¹-hÄ• naá¹ƒ mettÄ• p
271/ upekkhÄ• pariggahitÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• ti mettÄ• nantaramupek
karuá¹‡Ä• pariggahitÄ• karuá¹‡Ä• ca upekkhÄ• pariggahitÄ• ti veditabbÄ• . ``kathaá¹ƒ par
bodhisattÄ• sattesu upekkhakÄ• hontÄ«â€™â€™ ti? ``upekkhitabbayuttesu kaÃ±ci kÄ• laá
254/, na pana sabbattha sabbadÄ• cÄ• â€™â€™ ti keci. apare pana --- ``na sattesu upekk
vippakÄ• resu upekkhakÄ• hontÄ«â€™â€™ ti.

aparo nayo --- pacurajanesupi pavattiyÄ• sabbasattasÄ• dhÄ• raá¹‡attÄ• appaphalattÄ•
__dÄ• naá¹ƒ_ vuttaá¹ƒ. sÄ«lena dÄ• yakapaá¹-iggÄ• hakasuddhito parÄ• nuggahaá¹ƒ vatvÄ
kiriyadhammaá¹ƒ vatvÄ• akiriyadhammavacanato bhogasampattihetuá¹ƒ vatvÄ• bhavasam
anantaraá¹ƒ __sÄ«laá¹ƒ_ vuttaá¹ƒ. nekkhammena sÄ«lasampattisiddhito kÄ• yavacÄ«sucar
manosucaritavacanato visuddhasÄ«lassa sukheneva jhÄ• nasamijjhanato kammÄ• parÄ• d
vatvÄ• kilesÄ• parÄ• dhappahÄ• nena Ä• sayasuddhivacanato vÄ«tikkamappahÄ• nena ci
pariyuá¹-á¹-hÄ• nappahÄ• navacanato ca sÄ«lassa \Ee 279/ anantaraá¹ƒ __nekkhammaá¹ƒ
nekkhammassa siddhiparisuddhito jhÄ• nÄ• bhÄ• vena paÃ±Ã±Ä• bhÄ• vavacanato ``samÄ
paÃ±Ã±Ä• paccupaá¹-á¹-hÄ• no ca samÄ• dhiâ€™â€™. samathanimittaá¹ƒ vatvÄ• upekkh
parahitajjhÄ• nena parahitakaraá¹‡Å«pÄ• yakosallavacanato ca nekkhammassa anantaraá¹
vÄ«riyÄ• rambhena paÃ±Ã±Ä• kiccasiddhito sattasuÃ±Ã±atÄ• dhammanijjhÄ• nakkhantiá¹ƒ
Ä• rambhassa acchariyatÄ• vacanato upekkhÄ• nimittaá¹ƒ vatvÄ• paggahanimittavacanato
uá¹-á¹-hÄ• navacanato ca ``nisammakÄ• rino hi uá¹-á¹-hÄ• naá¹ƒ phalavisesamÄ• vahatÄ«
anantaraá¹ƒ __vÄ«riyaá¹ƒ_ vuttaá¹ƒ.

vÄ«riyena titikkhÄ• siddhito ``vÄ«riyavÄ• hi Ä• raddhavÄ«riyattÄ• sattasaá¹…khÄ• rehi up
abhibhuyya viharatiâ€™â€™. vÄ«riyassa titikkhÄ• laá¹…kÄ• rabhÄ• vato ``vÄ«riyavato hi ti
paggahanimittaá¹ƒ vatvÄ• samathanimittavacanato accÄ• rambhena uddhaccadosappahÄ
``dhammanijjhÄ• nakkhantiyÄ• hi uddhaccadoso pahÄ«yatiâ€™â€™. vÄ«riyavato sÄ• tacc
``khantibahulo hi anuddhato sÄ• taccakÄ• rÄ« hotiâ€™â€™. appamÄ• davato \Be 272/ para
paccupakÄ• rataá¹‡hÄ• bhÄ• vavacanato ``yÄ• thÄ• vato dhammanijjhÄ• ne hi sati taá¹‡hÄ
parahitÄ• rambhe paramepi parakatadukkhasahanatÄ• vacanato ca vÄ«riyassa anantaraá¹

khantiyÄ• cirÄ• dhiá¹-á¹-hÄ• nato apakÄ• rino apakÄ• rakhantiá¹ƒ vatvÄ• tadupakÄ• rakar
khantiyÄ• apavÄ• davÄ• cÄ• vikampanena bhÅ«tavÄ• ditÄ• ya avijahanavacanato
sattasuÃ±Ã±atÄ• dhammanijjhÄ• nakkhantiá¹ƒ vatvÄ• tadupabrÅ«hitaÃ±Ä• á¹‡asaccavaca
__saccaá¹ƒ_ vuttaá¹ƒ.

adhiá¹-á¹-hÄ• nena \Ne 255/ saccasiddhito ``acalÄ• dhiá¹-á¹-hÄ• nassa hi virati sijjhatiâ€™
avisaá¹ƒvÄ• ditaá¹ƒ vatvÄ• tattha acalabhÄ• vavacanato ``saccasandho hi dÄ• nÄ• dÄ«su
niccalova \Ee 280/ pavattatiâ€™â€™. Ã±Ä• á¹‡asaccaá¹ƒ vatvÄ• sambhÄ• resu pavattiniá
``yathÄ• bhÅ«taÃ±Ä• á¹‡avÄ• hi bodhisambhÄ• re adhiá¹-á¹-hÄ• ti, te ca niá¹-á¹-hÄ• peti p
akampiyabhÄ• vatoâ€™â€™ ti saccassa anantaraá¹ƒ __adhiá¹-á¹-hÄ• naá¹ƒ_ vuttaá¹ƒ. me
parahitakaraá¹‡asamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nasiddhito adhiá¹-á¹-hÄ• naá¹ƒ vatvÄ• hitÅ«
``bodhisambhÄ• re hi adhitiá¹-á¹-hamÄ• no mettÄ• vihÄ• rÄ« hotiâ€™â€™. acalÄ• dhiá¹-á¹-
samÄ• dÄ• nÄ• vikopanena samÄ• dÄ• nasambhavato ca adhiá¹-á¹-hÄ• nassa anantaraá¹ƒ
mettÄ• visuddhito sattesu hitÅ«pasaá¹ƒhÄ• raá¹ƒ vatvÄ• tadaparÄ• dhesu udÄ• sÄ«natÄ•
vatvÄ• tannissandabhÄ• vanÄ• vacanato hitakÄ• masattepi upekkhakoti acchariyaguá¹‡at
anantaraá¹ƒ __upekkhÄ• _ vuttÄ• ti evametÄ• saá¹ƒ kamo veditabbo.

__kÄ• ni lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«_ti ettha avisesena tÄ
parÄ• nuggahalakkhaá¹‡Ä• , paresaá¹ƒ upakÄ• rakaraá¹‡arasÄ• , avikampanarasÄ• vÄ• ,
buddhattapaccupaá¹-á¹-hÄ• nÄ• vÄ• , mahÄ• karuá¹‡Ä• padaá¹-á¹-hÄ• nÄ• , karuá¹‡Å«pÄ

visesena pana yasmÄ• karuá¹‡Å«pÄ• yakosallapariggahitÄ• attÅ«pakaraá¹‡apariccÄ• ga
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ kÄ• yavacÄ«sucaritaá¹ƒ atthato akattabbaviratikatta
ca __sÄ«lapÄ• ramitÄ• _. karuá¹‡Å«pÄ• yakosallapariggahito Ä• dÄ«navadassanapubbaá¹
nikkhamanacittuppÄ• do __nekkhammapÄ• ramitÄ• , _ karuá¹‡Å«pÄ• yakosallapariggahito
sÄ• maÃ±Ã±avisesalakkhaá¹‡Ä• vabodho __paÃ±Ã±Ä• pÄ• ramitÄ• _ \Be 273/. karuá¹‡Å«
kÄ• yacittehi parahitÄ• rambho __vÄ«riyapÄ• ramitÄ• , _ karuá¹‡Å«pÄ• yakosallapariggahit
sattasaá¹…khÄ• rÄ• parÄ• dhasahanaá¹ƒ adosappadhÄ• no tadÄ• kÄ• rappavattacittuppÄ
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ viraticetanÄ• dibhedaá¹ƒ avisaá¹ƒvÄ• danaá¹ƒ __sa
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ tadÄ• kÄ•
__adhiá¹-á¹-hÄ• napÄ• ramitÄ• , _ karuá¹‡Å«pÄ• yakosallapariggahito lokassa hitasukhÅ«p
atthato abyÄ• pÄ• do __mettÄ• pÄ• ramitÄ• , _ karuá¹‡Å«pÄ• yakosallapariggahitÄ• anuna
iá¹-á¹-hÄ• niá¹-á¹-hesu sattasaá¹…khÄ• resu samappavatti __upekkhÄ• pÄ• ramitÄ• _.

tasmÄ• pariccÄ• galakkhaá¹‡Ä• __dÄ• napÄ• ramÄ«, _ deyyadhamme lobhaviddhaá¹ƒsa
anÄ• sattipaccupaá¹-á¹-hÄ• nÄ• , bhavavibhavasampattipaccupaá¹-á¹-hÄ• nÄ• vÄ• ,
pariccajitabbavatthupadaá¹-á¹-hÄ• nÄ• . sÄ«lanalakkhaá¹‡Ä• \Ne 256/ __sÄ«lapÄ• ramÄ«,
patiá¹-á¹-hÄ• nalakkhaá¹‡Ä• cÄ• ti vuttaá¹ƒ hoti. dussÄ«lyaviddhaá¹ƒsanarasÄ• , anavajjar

soceyyapaccupaá¹-á¹-hÄ• nÄ• , hirottappapadaá¹-á¹-hÄ• nÄ• . kÄ• mato ca bhavato ca nikk
__nekkhammapÄ• ramÄ«, _ tadÄ• dÄ«navavibhÄ• vanarasÄ• , tato eva vimukhabhÄ• vapa
saá¹ƒvegapadaá¹-á¹-hÄ• nÄ• . yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• __paÃ±Ã±Ä• pÄ
akkhalitapaá¹-ivedhalakkhaá¹‡Ä• vÄ• kusalissÄ• sakhittausupaá¹-ivedho viya, visayobhÄ•
asammohapaccupaá¹-á¹-hÄ• nÄ• araÃ±Ã±agatasudesiko viya, samÄ• dhipadaá¹-á¹-hÄ• nÄ
vÄ• . ussÄ• halakkhaá¹‡Ä• __vÄ«riyapÄ• ramÄ«, _ upatthambhanarasÄ• , asaá¹ƒsÄ«dana
vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• nÄ• , saá¹ƒvegapadaá¹-á¹-hÄ• nÄ• vÄ• . khamanala
iá¹-á¹-hÄ• niá¹-á¹-hasahanarasÄ• , adhivÄ• sanapaccupaá¹-á¹-hÄ• nÄ• , avirodhapaccupaá
yathÄ• bhÅ«tadassanapadaá¹-á¹-hÄ• nÄ• . avisaá¹ƒvÄ• danalakkhaá¹‡Ä• __saccapÄ• ram
yathÄ• sabhÄ• vavibhÄ• vanarasÄ• , sÄ• dhutÄ• paccupaá¹-á¹-hÄ• nÄ• , soraccapadaá¹-á¹
adhiá¹-á¹-hÄ• nalakkhaá¹‡Ä• __adhiá¹-á¹-hÄ• napÄ• ramÄ«, _ tesaá¹ƒ paá¹-ipakkhÄ• bhib
acalatÄ• paccupaá¹-á¹-hÄ• nÄ• , bodhisambhÄ• rapadaá¹-á¹-hÄ• nÄ• . hitÄ• kÄ• rappavatti
hitÅ«pasaá¹ƒhÄ• rarasÄ• , Ä• ghÄ• tavinayanarasÄ• vÄ• , sommabhÄ• vapaccupaá¹-á¹-hÄ
manÄ• pabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• . majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• __up
samabhÄ• vadassanarasÄ• , paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• ,
kammassakatÄ• paccavekkhaá¹‡apadaá¹-á¹-hÄ• nÄ• .

ettha \Be 274/ ca karuá¹‡Å«pÄ• yakosallapariggahitatÄ• dÄ• nÄ• dÄ«naá¹ƒ pariccÄ• gÄ•
visesanabhÄ• vena vattabbÄ• . karuá¹‡Å«pÄ• yakosallapariggahitÄ• ni hi dÄ• nÄ• dÄ«ni bo
dÄ• nÄ• dipÄ• ramiyo nÄ• ma honti.

__ko_ \Ee 282/ __paccayo_ti? abhinÄ«hÄ• ro tÄ• va pÄ• ramÄ«naá¹ƒ paccayo. yo hi ayaá

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

evaá¹ƒ vutto aá¹-á¹-hadhammasamodhÄ• nasampÄ• dito ``tiá¹‡á¹‡o tÄ• reyyaá¹ƒ mutto mo
santo sameyyaá¹ƒ assattho assÄ• seyyaá¹ƒ parinibbuto parinibbÄ• peyyaá¹ƒ suddho sodhe
bodheyyaâ€™â€™ ntiÄ• dinayappavatto abhinÄ«hÄ• ro. so avisesena sabbapÄ• ramÄ«naá
257/ hi uddhaá¹ƒ pÄ• ramÄ«naá¹ƒ pavicayupaá¹-á¹-hÄ• nasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nam
sambhavanti.

tattha __manussatta_nti manussattabhÄ• vo. manussattabhÄ• veyeva hi á¹-hatvÄ• buddha
patthanÄ• samijjhati, na nÄ• gasupaá¹‡á¹‡Ä• dijÄ• tÄ«su á¹-hitassa. kasmÄ• ti ce? buddha
ananucchavikabhÄ• vato.

__liá¹…gasampattÄ«_ti manussattabhÄ• ve á¹-hitassÄ• pi purisasseva patthanÄ• samijjha
paá¹‡á¸• akanapuá¹ƒsakaubhatobyaÃ±janakÄ• naá¹ƒ vÄ• samijjhati. kasmÄ• ti ce? yathÄ•
lakkhaá¹‡apÄ• ripÅ«riyÄ• abhÄ• vato ca. vuttaÃ±cetaá¹ƒ --- ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikk
itthÄ« arahaá¹ƒ assa sammÄ• sambuddhoâ€™â€™ ti (AN a I 279; Vibh 809) vitthÄ• ro. tas
itthiliá¹…ge á¹-hitassa paá¹‡á¸• akÄ• dÄ«naá¹ƒ vÄ• patthanÄ• na samijjhati.

__hetÅ«_ti upanissayasampatti. manussapurisassÄ• pi hi upanissayasampannasseva hetu
samijjhati, na itarassa.

__satthÄ• radassana_nti \Be 275/ satthusammukhÄ«bhÄ• vo. dharamÄ• nakabuddhasseva
patthanÄ• samijjhati, parinibbute pana bhagavati cetiyassa santike vÄ• bodhimÅ«le vÄ• p
paccekabuddhabuddhasÄ• vakÄ• naá¹ƒ vÄ• santike patthanÄ• na samijjhati. kasmÄ• ? ad
balavabhÄ• vÄ• bhÄ• vato. buddhÄ• naá¹ƒ eva pana santike patthanÄ• samijjhati, ajjhÄ• s
tadadhikÄ• rassa balavabhÄ• vÄ• pattito.

__pabbajjÄ• _ti buddhassa bhagavato santike patthentassÄ• pi kammakiriyavÄ• dÄ«su tÄ•
bhikkhÅ«su vÄ• pabbajitasseva patthanÄ• samijjhati, no gihiliá¹…ge á¹-hitassa. kasmÄ• ?
ananucchavikabhÄ• vato. pabbajitÄ• eva hi mahÄ• bodhisattÄ• sammÄ• sambodhiá¹ƒ adh
gahaá¹-á¹-habhÅ«tÄ• , tasmÄ• paá¹‡idhÄ• nakÄ• le ca pabbajjÄ• liá¹…gaá¹ƒ eva hi yuttarÅ
guá¹‡asampattiadhiá¹-á¹-hÄ• nabhÄ• vato.

__guá¹‡asampattÄ«_ti abhiÃ±Ã±Ä• diguá¹‡asampadÄ• . pabbajitassÄ• pi hi aá¹-á¹-hasam
paÃ±cÄ• bhiÃ±Ã±asseva patthanÄ• samijjhati, na yathÄ• vuttaguá¹‡asampattiyÄ• virahitas
pÄ• ramipavicayassa \Ne 258/ asamatthabhÄ• vato, upanissayasampattiyÄ• abhiÃ±Ã±Ä• s
mahÄ• purisÄ• katÄ• bhinÄ«hÄ• rÄ• sayameva pÄ• ramÄ« pavicetuá¹ƒ samatthÄ• honti.

__adhikÄ• ro_ti adhiko upakÄ• ro. yathÄ• vuttaguá¹‡asampannopi hi yo attano jÄ«vitampi b
pariccajitvÄ• tasmiá¹ƒ kÄ• le adhikaá¹ƒ upakÄ• raá¹ƒ karoti, tasseva abhinÄ«hÄ• ro samijjh

__chandatÄ• _ti kattukÄ• matÄ• kusalacchando. yassa hi yathÄ• vuttadhammasamannÄ• g
buddhakÄ• rakadhammÄ• naá¹ƒ atthÄ• ya mahanto chando mahatÄ« patthanÄ• mahatÄ«
samijjhati, na itarassa.

tatridaá¹ƒ chandamahantatÄ• ya opammaá¹ƒ --- yo sakalacakkavÄ• á¸·agabbhaá¹ƒ ekodak
bÄ• hubaleneva uttaritvÄ• pÄ• raá¹ƒ gantuá¹ƒ samattho, so buddhattaá¹ƒ \Be 276/ pÄ• puá
dukkarato adahanto ``ahaá¹ƒ taá¹ƒ uttaritvÄ• pÄ• raá¹ƒ gamissÄ• mÄ«â€™â€™ ti chandaj
saá¹…kocaá¹ƒ Ä• pajjati. tathÄ• yo sakalacakkavÄ• á¸·aá¹ƒ vÄ«taccikÄ• naá¹ƒ vigatadhÅ«

pÅ«raá¹ƒ pÄ• dehi akkamanto atikkamitvÄ• parabhÄ• gaá¹ƒ pÄ• puá¹‡ituá¹ƒ samattho ... p
saá¹…kocaá¹ƒ Ä• pajjati. tathÄ• yo sakalacakkavÄ• á¸·aá¹ƒ sattisÅ«lehi sunisitaphalehi nir
Ä• kiá¹‡á¹‡aá¹ƒ pÄ• dehi akkamanto atikkamitvÄ• ... pe ... na tattha saá¹…kocaá¹ƒ Ä• pajj
sakalacakkavÄ• á¸·aá¹ƒ nirantaraá¹ƒ ghanaveá¸·ugumbasaÃ±channaá¹ƒ kaá¹‡á¹-akalatÄ• v
parabhÄ• gaá¹ƒ gantuá¹ƒ samattho ... pe ... na tattha saá¹…kocaá¹ƒ Ä• pajjati. tathÄ• yo ``
asaá¹…khyeyyÄ• ni satasahassaÃ±ca kappe niraye paccitvÄ• buddhattaá¹ƒ \Ee 284/ patta
dukkarato adahanto ``ahaá¹ƒ tattha paccitvÄ• buddhattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™
tattha saá¹…kocaá¹ƒ Ä• pajjatÄ«ti evamÄ• dinÄ• nayena ettha chandassa mahantabhÄ• v

evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gato panÄ• yaá¹ƒ abhinÄ«hÄ• ro atthato tesaá¹ƒ aá¹-á¹-
samodhÄ• nena tathÄ• pavatto cittuppÄ• doti veditabbo. so sammadeva sammÄ• sambodh
``aho vatÄ• haá¹ƒ anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjheyyaá¹ƒ, sabbasattÄ• na
nipphÄ• deyyaâ€™â€™ nti evamÄ• dipatthanÄ• raso, bodhisambhÄ• rahetubhÄ• vapaccup
mahÄ• karuá¹‡Ä• padaá¹-á¹-hÄ• no, upanissayasampattipadaá¹-á¹-hÄ• no vÄ• . acinteyyaá
aparimÄ• á¹‡aá¹ƒ sattalokahitaÃ±ca Ä• rabbha pavattiyÄ• \Ne 259/ sabbabuddhakÄ• rakad
paramabhaddako paramakalyÄ• á¹‡o aparimeyyappabhÄ• vo puÃ±Ã±avisesoti daá¹-á¹-hab

yassa ca uppattiyÄ• saheva mahÄ• puriso mahÄ• bodhiyÄ• napaá¹-ipattiá¹ƒ otiá¹‡á¹‡o nÄ
niyatabhÄ• vasamadhigamanato tato anivattanasabhÄ• vattÄ• bodhisattoti samaÃ±Ã±aá¹ƒ
sammÄ• sambodhiyaá¹ƒ samÄ• sattamÄ• nasatÄ• bodhisambhÄ• rasikkhÄ• samatthatÄ•
yathÄ• vuttÄ• bhinÄ«hÄ• rasamijjhanena hi mahÄ• purisÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• d
sayambhuÃ±Ä• á¹‡ena sammadeva sabbapÄ• ramiyo pavicinitvÄ• samÄ• dÄ• ya anukkam
katamahÄ• bhinÄ«hÄ• ro hi sumedhapaá¹‡á¸• ito paá¹-ipajji. yathÄ• ha ---

``handa \Be 277/ buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• .

vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiâ€™â€™ nti || (Bv II 115-116) ---

vitthÄ• ro. tassa ca abhinÄ«hÄ• rassa cattÄ• ro paccayÄ• cattÄ• ro hetÅ« cattÄ• ri ca balÄ

tattha katame __cattÄ• ro paccayÄ• _? idha mahÄ• puriso passati tathÄ• gataá¹ƒ mahatÄ•
acchariyabbhutaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karontaá¹ƒ. tassa taá¹ƒ nissÄ• ya taá¹ƒ Ä• rammaá
mahÄ• bodhiyaá¹ƒ cittaá¹ƒ santiá¹-á¹-hati --- ``mahÄ• nubhÄ• vÄ• vatÄ• yaá¹ƒ dhammadhÄ
suppaá¹-ividdhattÄ• bhagavÄ• evaá¹ƒ acchariyabbhutadhammo acinteyyÄ• nubhÄ• vo cÄ
mahÄ• nubhÄ• vadassanaá¹ƒ nissÄ• ya taá¹ƒ paccayaá¹ƒ katvÄ• sambodhiyaá¹ƒ adhimuc
ayaá¹ƒ __paá¹-hamo paccayo_ mahÄ• bhinÄ«hÄ• rÄ• ya.

na heva kho passati tathÄ• gatassa yathÄ• vuttaá¹ƒ mahÄ• nubhÄ• vataá¹ƒ, api ca kho sua
bhagavÄ• â€™â€™ ti. so taá¹ƒ nissÄ• ya taá¹ƒ paccayaá¹ƒ katvÄ• sambodhiyaá¹ƒ adhimu
á¹-hapeti. ayaá¹ƒ __dutiyo paccayo_ mahÄ• bhinÄ«hÄ• rÄ• ya.

na heva kho passati tathÄ• gatassa yathÄ• vuttaá¹ƒ mahÄ• nubhÄ• vataá¹ƒ, napi taá¹ƒ par
260/ ca kho tathÄ• gatassa dhammaá¹ƒ desentassa ``dasabalasamannÄ• gato, bhikkhave,
(SN a II 21-22) buddhÄ• nubhÄ• vapaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti. so taá¹ƒ nis
katvÄ• sambodhiyaá¹ƒ adhimuccanto tattha cittaá¹ƒ á¹-hapeti. ayaá¹ƒ __tatiyo paccayo_ m

na heva kho passati tathÄ• gatassa yathÄ• vuttaá¹ƒ mahÄ• nubhÄ• vataá¹ƒ, napi taá¹ƒ par
tathÄ• gatassa dhammaá¹ƒ suá¹‡Ä• ti, api ca kho uá¸·Ä• rajjhÄ• sayo kalyÄ• á¹‡Ä• dhimutt
buddhavaá¹ƒsaá¹ƒ buddhatantiá¹ƒ buddhapaveá¹‡iá¹ƒ buddhadhammataá¹ƒ paripÄ• lessÄ•
dhammaá¹ƒ eva sakkaronto garukaronto mÄ• nento pÅ«jento dhammaá¹ƒ apacÄ• yamÄ• n
katvÄ• sambodhiyaá¹ƒ adhimuccanto tattha cittaá¹ƒ á¹-hapeti. ayaá¹ƒ __catuttho paccayo_

tattha \Be 278/ katame __cattÄ• ro hetÅ«_ mahÄ• bhinÄ«hÄ• rÄ• ya? idha mahÄ• puriso p
hoti purimakesu buddhesu katÄ• dhikÄ• ro. ayaá¹ƒ __paá¹-hamo hetu_ mahÄ• bhinÄ«hÄ• r
mahÄ• puriso pakatiyÄ• karuá¹‡Ä• jjhÄ• sayo hoti karuá¹‡Ä• dhimutto sattÄ• naá¹ƒ dukkha
attano kÄ• yajÄ«vitaá¹ƒ pariccajitvÄ• . ayaá¹ƒ __dutiyo hetu_ mahÄ• bhinÄ«hÄ• rÄ• ya. pur
sakalatopi vaá¹-á¹-adukkhato sattahitÄ• ya ca dukkaracariyato sucirampi kÄ• laá¹ƒ ghaá¹-er
anibbinno hoti anutrÄ• sÄ« yÄ• va icchitatthanipphatti. ayaá¹ƒ __tatiyo hetu_ mahÄ• bhinÄ«
caparaá¹ƒ mahÄ• puriso kalyÄ• á¹‡amittasannissito hoti, yo \Ee 286/ ahitato nivÄ• reti, hite
ayaá¹ƒ __catuttho hetu_ mahÄ• bhinÄ«hÄ• rÄ• ya.

tatrÄ• yaá¹ƒ mahÄ• purisassa upanissayasampadÄ• --- ekantenevassa yathÄ• ajjhÄ• say
sambodhipoá¹‡o sambodhipabbhÄ• ro, tathÄ• sattÄ• naá¹ƒ hitacariyÄ• . yato cÄ• nena pur
sambodhiyÄ• paá¹‡idhÄ• naá¹ƒ kataá¹ƒ hoti manasÄ• vÄ• cÄ• ya ca ``ahampi ediso samn
sattÄ• naá¹ƒ hitasukhaá¹ƒ nipphÄ• deyyaâ€™â€™ nti. evaá¹ƒ sampannÅ«panissayassa pa
upanissayasampattiyÄ• liá¹…gÄ• ni bhavanti yehi samannÄ• gatassa sÄ• vakabodhisatteh
mahÄ• viseso mahantaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• yati indriyato paá¹-ipattito kosal
upanissayasampanno mahÄ• puriso yathÄ• visadindriyo hoti visadaÃ±Ä• á¹‡o, na tathÄ• i
paá¹-ipanno hoti, na attahitÄ• ya. tathÄ• hi so yathÄ• bahujanahitÄ• ya bahujanasukhÄ• ya
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ paá¹-ipajjati, na tath
kosallaá¹ƒ Ä• vahati á¹-hÄ• nuppattikapaá¹-ibhÄ• nena á¹-hÄ• nÄ• á¹-hÄ• nakusalatÄ• ya c

tathÄ• mahÄ• puriso pakatiyÄ• dÄ• najjhÄ• sayo hoti dÄ• nÄ• bhirato, sati deyyadhamme
saá¹…kocaá¹ƒ Ä• pajjati, satataá¹ƒ samitaá¹ƒ saá¹ƒvibhÄ• gasÄ«lo hoti, pamuditova deti Ä•

udÄ• sÄ«nacitto, mahantampi dÄ• naá¹ƒ datvÄ• na ca dÄ• nena santuá¹-á¹-ho hoti, pageva
ussÄ• haá¹ƒ janento dÄ• ne vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dÄ• napaá¹-isaá¹ƒyuttaá¹ƒ dhammaka
paresaá¹ƒ dente disvÄ• attamano \Be 279/ hoti, bhayaá¹-á¹-hÄ• nesu ca paresaá¹ƒ abhaya
dÄ• najjhÄ• sayassa mahÄ• purisassa dÄ• napÄ• ramiyÄ• liá¹…gÄ• ni.

tathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi pÄ• padhammehi hirÄ«yati ottappati, sattÄ• naá¹ƒ avihea
sukhasÄ«lo asaá¹-ho amÄ• yÄ• vÄ« ujujÄ• tiko suvaco sovacassakaraá¹‡Ä«yehi dhammeh
mudujÄ• tiko atthaddho anatimÄ• nÄ«, parasantakaá¹ƒ nÄ• diyati antamaso tiá¹‡asalÄ• kaá
nikkhittaá¹ƒ iá¹‡aá¹ƒ vÄ• gahetvÄ• paraá¹ƒ na visaá¹ƒvÄ• deti, parasmiá¹ƒ vÄ• attano sar
vissarite vÄ• taá¹ƒ saÃ±Ã±Ä• petvÄ• paá¹-ipÄ• deti yathÄ• taá¹ƒ na parahatthagataá¹ƒ ho
parapariggahesu pÄ• pakaá¹ƒ cittampi na uppÄ• deti, itthibyasanÄ• dÄ«ni dÅ«rato parivajje
saccasandho bhinnÄ• naá¹ƒ sandhÄ• tÄ• sahitÄ• naá¹ƒ anuppadÄ• tÄ• , piyavÄ• dÄ« mihi
atthavÄ• dÄ« dhammavÄ• dÄ« anabhijjhÄ• lu abyÄ• pannacitto aviparÄ«tadassano, kamma
saccÄ• nulomikaÃ±Ä• á¹‡ena kataÃ±Ã±Å« katavedÄ« vuddhÄ• pacÄ• yÄ« suvisuddhÄ• jÄ«
samÄ• dapetÄ• sabbena sabbaá¹ƒ akiccato satte nivÄ• retÄ• kiccesu patiá¹-á¹-hapetÄ• a
yogaá¹ƒ Ä• pajjitÄ• , katvÄ• vÄ• pana sayaá¹ƒ akattabbaá¹ƒ sÄ«ghaÃ±Ã±eva tato paá¹-ivi
sÄ«lajjhÄ• sayassa mahÄ• purisassa sÄ«lapÄ• ramiyÄ• liá¹…gÄ• ni.

tathÄ• mandakileso hoti mandanÄ«varaá¹‡o, pavivekajjhÄ• sayo avikkhepabahulo, na tass
cittaá¹ƒ anvÄ• ssavanti, vivekagatassa cassa appakasireneva cittaá¹ƒ samÄ• dhiyati, amitta
mettacittatÄ• santiá¹-á¹-hati, pageva itarasmiá¹ƒ, satimÄ• ca hoti cirakatampi cirabhÄ• sita
anussaritÄ• , medhÄ• vÄ« ca hoti dhammojapaÃ±Ã±Ä• ya samannÄ• gato, nipako ca hoti tA
Ä• raddhavÄ«riyo ca hoti sattÄ• naá¹ƒ hitakiriyÄ• su, khantibalasamannÄ• gato ca hoti sabb
acalÄ• dhiá¹-á¹-hÄ• no ca hoti daá¸·hasamÄ• dÄ• no \Ne 262/, ajjhupekkhako ca hoti upekk
dhammesÅ«ti evamÄ• dÄ«ni mahÄ• purisassa nekkhammajjhÄ• sayÄ• dÄ«naá¹ƒ vasena n
liá¹…gÄ• ni veditabbÄ• ni.

evametehi \Be 280/ bodhisambhÄ• raliá¹…gehi samannÄ• gatassa mahÄ• purisassa yaá¹ƒ
``mahÄ• bhinÄ«hÄ• rÄ• ya kalyÄ• á¹‡amittasannissayo hetÅ«â€™â€™ ti. tatridaá¹ƒ saá¹…
kalyÄ• á¹‡amittalakkhaá¹‡aá¹ƒ --- idha kalyÄ• á¹‡amitto saddhÄ• sampanno hoti sÄ«lasam
cÄ• gasampanno vÄ«riyasampanno satisampanno \Ee 288/ samÄ• dhisampanno paÃ±Ã±Ä
saddhÄ• sampattiyÄ• saddahati tathÄ• gatassa bodhiá¹ƒ kammaphalaÃ±ca, tena sammÄ•
sattesu hitesitaá¹ƒ na pariccajati, sÄ«lasampattiyÄ• sattÄ• naá¹ƒ piyo hoti manÄ• po garu b
pÄ• pagarahÄ« vattÄ• vacanakkhamo, sutasampattiyÄ• sattÄ• naá¹ƒ hitasukhÄ• vahaá¹ƒ
kattÄ• hoti, cÄ• gasampattiyÄ• appiccho hoti santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho, vÄ«
Ä• raddhavÄ«riyo hoti sattÄ• naá¹ƒ hitapaá¹-ipattiyaá¹ƒ, satisampattiyÄ• upaá¹-á¹-hitasati h
anavajjadhammesu, samÄ• dhisampattiyÄ• avikkhitto hoti samÄ• hitacitto, paÃ±Ã±Ä• samp
pajÄ• nÄ• ti, so satiyÄ• kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanvesamÄ• no

hitÄ• hitaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nitvÄ• samÄ• dhinÄ• tattha ekaggacitto hutvÄ• vÄ«riye
nisedhetvÄ• hite niyojeti. tenÄ• ha ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (AN b 7.37; Nett

evaá¹ƒ guá¹‡asamannÄ• gataÃ±ca kalyÄ• á¹‡amittaá¹ƒ upanissÄ• ya mahÄ• puriso attano
sammadeva pariyodapeti. suvisuddhÄ• sayapayogo ca hutvÄ• catÅ«hi balehi samannÄ• ga
samodhÄ• netvÄ• mahÄ• bhinÄ«hÄ• raá¹ƒ karonto bodhisattabhÄ• ve patiá¹-á¹-hahati aniv
sambodhiparÄ• yano.

tassimÄ• ni __cattÄ• ri balÄ• ni. ajjhattikabalaá¹ƒ_ yÄ• sammÄ• sambodhiyaá¹ƒ attasannis
abhiruci ekantaninnajjhÄ• sayatÄ• , yÄ• ya mahÄ• puriso attÄ• dhipati lajjÄ• passayo abhin
pÄ• ramiyo pÅ«retvÄ• sammÄ• sambodhiá¹ƒ pÄ• puá¹‡Ä• ti. __bÄ• hirabalaá¹ƒ_ yÄ• sam
abhiruci ekantaninnajjhÄ• sayatÄ• , yÄ• ya mahÄ• puriso \Be 281/ lokÄ• dhipati mÄ• nÄ• pa
\Ee 289/ ca hutvÄ• pÄ• ramiyo pÅ«retvÄ• sammÄ• sambodhiá¹ƒ pÄ• puá¹‡Ä• ti. __upanis
sammÄ• sambodhiyaá¹ƒ upanissayasampattiyÄ• abhiruci ekantaninnajjhÄ• sayatÄ• , yÄ• y
visadadhÄ• tuko satisannissayo abhinÄ«hÄ• rasampanno ca hutvÄ• pÄ• ramiyo pÅ«retvÄ•
pÄ• puá¹‡Ä• ti. __payogabalaá¹ƒ_ yÄ• sammÄ• sambodhiyaá¹ƒ tajjÄ• payogasampadÄ•
sÄ• taccakÄ• ritÄ• , yÄ• ya mahÄ• puriso visuddhapayogo nirantarakÄ• rÄ« abhinÄ«hÄ• ra
pÅ«retvÄ• sammÄ• sambodhiá¹ƒ pÄ• puá¹‡Ä• ti.

evamayaá¹ƒ catÅ«hi paccayehi catÅ«hi hetÅ«hi catÅ«hi ca balehi sampannasamudÄ• gam
aá¹-á¹-haá¹…gasamodhÄ• nasampÄ• dito abhinÄ«hÄ• ro pÄ• ramÄ«naá¹ƒ paccayo mÅ«lal
pavattiyÄ• mahÄ• purise __cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• _ patiá¹-á¹-hahanti,
orasaputtaá¹ƒ viya piyacittena pariggaá¹‡hÄ• ti. na cassa cittaá¹ƒ puttasaá¹ƒkilesavasena s
sattÄ• naá¹ƒ hitasukhÄ• vaho cassa ajjhÄ• sayo payogo ca hoti. attano ca buddhakÄ• rakad
vaá¸• á¸• hanti paripaccanti ca. yato ca mahÄ• puriso uá¸·Ä• ratamena puÃ±Ã±Ä• bhisande
pavattiyÄ• paccayena sukhassÄ• hÄ• rena samannÄ• gato sattÄ• naá¹ƒ dakkhiá¹‡eyyo utt
asadisaá¹ƒ puÃ±Ã±akkhettaÃ±ca hoti. evamanekaguá¹‡o anekÄ• nisaá¹ƒso mahÄ• bhinÄ«
veditabbo.

yathÄ• ca abhinÄ«hÄ• ro, evaá¹ƒ mahÄ• karuá¹‡Ä• upÄ• yakosallaÃ±ca. tattha __upÄ• y
dÄ• nÄ• dÄ«naá¹ƒ bodhisambhÄ• rabhÄ• vassa nimittabhÅ«tÄ• paÃ±Ã±Ä• , yÄ• hi mahÄ•
mahÄ• purisÄ• naá¹ƒ attasukhanirapekkhatÄ• nirantaraá¹ƒ parahitakaraá¹‡apasutatÄ• suc
mahÄ• bodhisattacaritehi visÄ• dÄ• bhÄ• vo pasÄ• dasambuddhidassanasavanÄ• nussara
hitasukhappaá¹-ilÄ• bhahetubhÄ• vo ca sampajjati. tathÄ• hissa paÃ±Ã±Ä• ya buddhabhÄ•

buddhakammasiddhi, paÃ±Ã±Ä• ya sayaá¹ƒ tarati, karuá¹‡Ä• ya pare tÄ• reti, paÃ±Ã±Ä• ya
karuá¹‡Ä• ya paradukkhapatikÄ• raá¹ƒ Ä• rabhati, paÃ±Ã±Ä• ya ca dukkhe nibbindati, karu
sampaá¹-icchati, tathÄ• paÃ±Ã±Ä• ya nibbÄ• nÄ• bhimukho hoti, karuá¹‡Ä• ya vaá¹-á¹-aá¹
karuá¹‡Ä• ya saá¹ƒsÄ• rÄ• bhimukho hoti, paÃ±Ã±Ä• ya tatra nÄ• bhiramati, paÃ±Ã±Ä• ya
karuá¹‡Ä• nugatattÄ• na ca na sabbesaá¹ƒ anuggahÄ• ya pavatto, karuá¹‡Ä• ya sabbepi a
paÃ±Ã±Ä• nugatattÄ• \Ee 290/ na ca na sabbattha virattacitto, paÃ±Ã±Ä• ya ca ahaá¹ƒkÄ•
karuá¹‡Ä• ya Ä• lasiyadÄ«natÄ• bhÄ• vo, tathÄ• paÃ±Ã±Ä• karuá¹‡Ä• hi yathÄ• kkamaá¹ƒ
dhÄ«ravÄ«rabhÄ• vo, anattantapaaparantapatÄ• , attahitaparahitanipphatti, nibbhayÄ• bhiá
dhammÄ• dhipatilokÄ• dhipatitÄ• , kataÃ±Ã±upubbakÄ• ribhÄ• vo, mohataá¹‡hÄ• vigamo,
balavesÄ• rajjanipphattÄ«ti \Ne 264/ sabbassÄ• pi pÄ• ramitÄ• phalassa visesena upÄ• yab
pÄ• ramÄ«naá¹ƒ paccayo. idaÃ±ca dvayaá¹ƒ pÄ• ramÄ«naá¹ƒ viya paá¹‡idhÄ• nassÄ• pi p

tathÄ• ussÄ• haummaá¹…gaavatthÄ• nahitacariyÄ• ca pÄ• ramÄ«naá¹ƒ paccayÄ• ti vedi
uppattiá¹-á¹-hÄ• natÄ• ya __buddhabhÅ«miyo_ti vuccanti. tattha __ussÄ• ho_ nÄ• ma bodh
abbhussahanavÄ«riyaá¹ƒ. __ummaá¹…go_ nÄ• ma bodhisambhÄ• resu upÄ• yakosallabhÅ
nÄ• ma adhiá¹-á¹-hÄ• naá¹ƒ acalÄ• dhiá¹-á¹-hÄ• natÄ• . __hitacariyÄ• _ nÄ• ma mettÄ• bh

tathÄ• nekkhammapavivekaalobhÄ• dosÄ• mohanissaraá¹‡appabhedÄ• __cha ajjhÄ• say
bodhisattÄ• honti kÄ• mesu gharÄ• vÄ• se ca dosadassÄ• vino, tathÄ• pavivekajjhÄ• sayÄ
dosadassÄ• vino, alobhajjhÄ• sayÄ• lobhe dosadassÄ• vino, adosajjhÄ• sayÄ• dose dosa
mohe dosadassÄ• vino, nissaraá¹‡ajjhÄ• sayÄ• sabbabhavesu dosadassÄ• vinoti. tasmÄ•
ajjhÄ• sayÄ• dÄ• nÄ• dÄ«naá¹ƒ pÄ• ramÄ«naá¹ƒ paccayÄ• ti veditabbÄ• . na hi lobhÄ• dÄ
alobhÄ• dÄ«naá¹ƒ adhikabhÄ• vena ca vinÄ• dÄ• nÄ• dipÄ• ramiyo sambhavanti, alobhÄ•
pariccÄ• gÄ• dininnacittatÄ• alobhajjhÄ• sayÄ• ditÄ• ti veditabbÄ• .

yathÄ• \Be 283/ cete evaá¹ƒ dÄ• najjhÄ• sayatÄ• dayopi bodhiyÄ• carantÄ• naá¹ƒ bodhis
dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ paccayo. dÄ• najjhÄ• sayatÄ• ya hi bodhisattÄ• tappaá¹-ipakkh
hutvÄ• sammadeva dÄ• napÄ• ramiá¹ƒ paripÅ«renti. sÄ«lajjhÄ• sayatÄ• ya dussÄ«lye dos
sÄ«lapÄ• ramiá¹ƒ paripÅ«renti. nekkhammajjhÄ• sayatÄ• ya kÄ• mesu gharÄ• vÄ• se ca \E
yathÄ• bhÅ«taÃ±Ä• á¹‡ajjhÄ• sayatÄ• ya aÃ±Ã±Ä• á¹‡e vicikicchÄ• ya ca, vÄ«riyajjhÄ• say
khantiyajjhÄ• sayatÄ• ya akkhantiyaá¹ƒ, saccajjhÄ• sayatÄ• ya visaá¹ƒvÄ• de, adhiá¹-á¹-hÄ
anadhiá¹-á¹-hÄ• ne, mettÄ• jjhÄ• sayatÄ• ya byÄ• pÄ• de, upekkhÄ• jjhÄ• sayatÄ• ya lokad
hutvÄ• sammadeva nekkhammÄ• dipÄ• ramiyo paripÅ«renti. dÄ• najjhÄ• sayatÄ• dayo dÄ
nipphattikÄ• raá¹‡attÄ• paccayo.

tathÄ• apariccÄ• gapariccÄ• gÄ• dÄ«su yathÄ• kkamaá¹ƒ Ä• dÄ«navÄ• nisaá¹ƒsapaccave
paccayo. tatthÄ• yaá¹ƒ
paccavekkhaá¹‡Ä• vidhikhettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡agomahiá¹ƒsadÄ• sidÄ• saputtad

• naá¹ƒ sattÄ• naá¹ƒ khettÄ• dÄ«naá¹ƒ vatthukÄ• mabhÄ• vena bahupatthanÄ«yabhÄ• vat
rÄ• jacorÄ• disÄ• dhÄ• raá¹‡abhÄ• vato \Ne 265/ vivÄ• dÄ• dhiá¹-á¹-hÄ• nato sapattakaraá
paá¹-ilÄ• bhaparipÄ• lanesu paraviheá¹-hanahetuto vinÄ• sanimittaÃ±ca sokÄ• dianekavihit
tadÄ• sattinidÄ• naÃ±ca maccheramalapariyuá¹-á¹-hitacittÄ• naá¹ƒ apÄ• yÅ«papattihetubhÄ
vividhavipulÄ• natthÄ• vahÄ• ni pariggahavatthÅ«ni nÄ• ma. tesaá¹ƒ pariccÄ• goyeva eko s
appamÄ• do karaá¹‡Ä«yo.

api ca yÄ• cako yÄ• camÄ• no attano guyhassa Ä• cikkhanato ``mayhaá¹ƒ vissÄ• sikoâ€™
gamanÄ«yamattano santakaá¹ƒ gahetvÄ• paralokaá¹ƒ yÄ• hÄ«ti mayhaá¹ƒ upadesakoâ€™
agÄ• re maraá¹‡agginÄ• Ä• ditte loke tato mayhaá¹ƒ santakassa apavÄ• hakasahÄ• yoâ€™
cassa ajhÄ• pananikkhepaá¹-á¹-hÄ• nabhÅ«toâ€™â€™ ti ca dÄ• nasaá¹…khÄ• te kalyÄ• á
sabbasampattÄ«naá¹ƒ aggabhÅ«tÄ• ya paramadullabhÄ• ya buddhabhÅ«miyÄ• sampattih
kalyÄ• á¹‡amittoâ€™â€™ ti ca paccavekkhitabbaá¹ƒ.

tathÄ• \Be 284/ ``uá¸·Ä• re kammani anenÄ• haá¹ƒ sambhÄ• vito, tasmÄ• sÄ• sambhÄ•
ti ca, ``ekantabheditÄ• ya jÄ«vitassa ayÄ• citenÄ• pi mayÄ• dÄ• tabbaá¹ƒ, pageva yÄ• cite
``uá¸·Ä• rajjhÄ• sayehi gavesitvÄ• pi dÄ• tabbato sayamevÄ• gato mama puÃ±Ã±enÄ• â€™
dÄ• nÄ• padesena mayhamevÄ• yamanuggahoâ€™â€™ ti ca, ``ahaá¹ƒ viya ayaá¹ƒ sabbop
ti ca, ``asati yÄ• cake kathaá¹ƒ \Ee 292/ mayhaá¹ƒ dÄ• napÄ• ramÄ« pÅ«reyyÄ• â€™â€™
catthÄ• ya mayÄ• sabbo pariggahetabboâ€™â€™ ti ca, ``maá¹ƒ ayÄ• citvÄ• va mama san
gaá¹‡heyyuâ€™â€™ nti ca, ``kathamahaá¹ƒ yÄ• cakÄ• naá¹ƒ piyo cassaá¹ƒ manÄ• poâ€™
mayhaá¹ƒ piyÄ• cassu manÄ• pÄ• â€™â€™ ti ca, ``kathaá¹ƒ vÄ• haá¹ƒ dadamÄ• no datvÄ
pamudito pÄ«tisomanassajÄ• toâ€™â€™ ti ca, ``kathaá¹ƒ vÄ• me yÄ• cakÄ• bhaveyyuá¹ƒ
dÄ• najjhÄ• sayoâ€™â€™ ti ca, ``kathaá¹ƒ vÄ• hamayÄ• cito eva yÄ• cakÄ• naá¹ƒ hadayan
``sati dhane yÄ• cake ca apariccÄ• go mahatÄ« mayhaá¹ƒ vaÃ±canÄ• â€™â€™ ti ca, ``kat
aá¹…gÄ• ni jÄ«vitaá¹ƒ vÄ• pi yÄ• cakÄ• naá¹ƒ pariccajeyyaâ€™â€™ nti ca pariccÄ• ganinn
ca ``attho nÄ• mÄ• yaá¹ƒ nirapekkhaá¹ƒ dÄ• yakamanugacchati, yathÄ• taá¹ƒ nirapekkhaá
ti ca atthe nirapekkhatÄ• ya cittaá¹ƒ uppÄ• detabbaá¹ƒ.

yÄ• camÄ• no pana yadi piyapuggalo hoti, ``piyo maá¹ƒ yÄ• catÄ«â€™â€™ ti somanassaá
udÄ• sÄ«napuggalo hoti, ``ayaá¹ƒ maá¹ƒ yÄ• camÄ• no addhÄ• iminÄ• pariccÄ• gena mit
somanassaá¹ƒ uppÄ• detabbaá¹ƒ. dadantopi hi yÄ• cakÄ• naá¹ƒ piyo hotÄ«ti. atha pana ve
``paccatthiko maá¹ƒ yÄ• cati, ayaá¹ƒ maá¹ƒ yÄ• camÄ• no addhÄ• iminÄ• pariccÄ• gena v
ti visesena somanassaá¹ƒ uppÄ• detabbaá¹ƒ. evaá¹ƒ piyapuggale viya majjhattaveripuggale
mettÄ• pubbaá¹…gamaá¹ƒ karuá¹‡aá¹ƒ upaá¹-á¹-hapetvÄ• va dÄ• tabbaá¹ƒ.

sace panassa cirakÄ• laparibhÄ• vitattÄ• lobhassa deyyadhammavisayÄ• lobhadhammÄ•
bodhisattapaá¹-iÃ±Ã±ena iti paá¹-isaÃ±cikkhitabbaá¹ƒ ``nanu tayÄ• sappurisasambodhÄ• y

karontena sabbasattÄ• naá¹ƒ upakÄ• ratthÄ• ya ayaá¹ƒ kÄ• yo nissaá¹-á¹-ho tappariccÄ• g
nÄ• ma \Be 285/ te bÄ• hirepi vatthusmiá¹ƒ abhisaá¹…gappavatti hatthisinÄ• nasadisÄ« hot
katthaci saá¹…go uppÄ• detabbo. seyyathÄ• pi nÄ• ma mahato bhesajjarukkhassa tiá¹-á¹-h
haranti, papaá¹-ikaá¹ƒ tacaá¹ƒ khandhaá¹ƒ viá¹-apaá¹ƒ sÄ• raá¹ƒ sÄ• khaá¹ƒ palÄ• saá¹ƒ p
phalatthikÄ• haranti, na tassa rukkhassa `mayhaá¹ƒ santakaá¹ƒ ete harantÄ«â€™ ti vitakka
hoti, evameva sabbalokahitÄ• ya ussukkamÄ• pajjantena mayÄ• mahÄ• dukkhe akataÃ±Ã
paresaá¹ƒ upakÄ• rÄ• ya viniyujjamÄ• ne aá¹‡umattopi micchÄ• vitakko na uppÄ• detabbo.
ajjhattikabÄ• hiresu mahÄ• bhÅ«tesu ekantabhedanavikiraá¹‡aviddhaá¹ƒsanadhammesu, k
sammohavijambhitametaá¹ƒ, yadidaá¹ƒ etaá¹ƒ mama esohamasmi eso me attÄ• ti abhinive
ajjhattikesupi karacaraá¹‡anayanÄ• dÄ«su maá¹ƒsÄ• dÄ«su ca anapekkhena hutvÄ• `taá¹
nissaá¹-á¹-hacittena bhavitabbaâ€™â€™ nti.

evaá¹ƒ paá¹-isaÃ±cikkhato cassa sambodhÄ• ya pahitattassa kÄ• yajÄ«vitesu nirapekkhas
kÄ• yavacÄ«manokammÄ• ni suvisuddhÄ• ni honti. so suvisuddhakÄ• yavacÄ«manokamm
Ã±Ä• yapaá¹-ipattiyaá¹ƒ á¹-hito apÄ• yupÄ• yakosallasamannÄ• gamena bhiyyosomattÄ• y
abhayadÄ• nasaddhammadÄ• nehi ca sabbasatte anuggaá¹‡hituá¹ƒ samattho hotÄ«ti ayaá
paccavekkhaá¹‡Ä• nayo.

sÄ«lapÄ• ramiyaá¹ƒ pana evaá¹ƒ paccavekkhitabbaá¹ƒ --- idaÃ±hi sÄ«laá¹ƒ nÄ• ma gaá¹…
asakkuá¹‡eyyassa dosamalassa vikkhÄ• lanajalaá¹ƒ, haricandanÄ• dÄ«hi vinetuá¹ƒ asakku
rÄ• gÄ• dipariá¸·Ä• hassa vinayanaá¹ƒ, hÄ• ramakuá¹-akuá¹‡á¸• alÄ• dÄ«hi pacurajanÄ• la
sÄ• dhÅ«naá¹ƒ alaá¹…kÄ• raviseso, sabbadisÄ• vÄ• yanato akittimo sabbakÄ• lÄ• nurÅ«p
khattiyamahÄ• sÄ• lÄ• dÄ«hi devatÄ• hi ca vandanÄ«yÄ• dibhÄ• vÄ• vahanato paramo vas
cÄ• tumahÄ• rÄ• jikÄ• didevalokÄ• rohaá¹‡asopÄ• napanti \Ne 267/, jhÄ• nÄ• bhiÃ±Ã±Ä• n
nibbÄ• namahÄ• nagarassa sampÄ• pakamaggo, sÄ• vakabodhipaccekabodhisammÄ• sam
yaá¹ƒ yaá¹ƒ vÄ• panicchitaá¹ƒ patthitaá¹ƒ, tassa tassa samijjhanÅ«pÄ• yabhÄ• vato cintÄ•
ca atiseti.

vuttaÃ±cetaá¹ƒ \Be 286/ bhagavatÄ• --- ``ijjhati, bhikkhave, sÄ«lavato cetopaá¹‡idhivisudd
III 337; AN c 8.35). aparampi vuttaá¹ƒ --- ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `sabrah
assaá¹ƒ manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™ ti, sÄ«lesvevassa \Ee 294/ paripÅ«ra
65). tathÄ• ``avippaá¹-isÄ• ratthÄ• ni kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• nÄ«â€™â€™ ti (AN
gahapatayo, Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• yÄ• â€™â€™ tiÄ• disuttÄ• naÃ±ca
Vin I 285) vasena sÄ«lassa guá¹‡Ä• paccavekkhitabbÄ• . tathÄ• __aggikkhandhopama_su
vasena sÄ«lavirahe Ä• dÄ«navÄ• . pÄ«tisomanassanimittato attÄ• nuvÄ• daparÄ• pavÄ• da
viÃ±Ã±Å«hi pÄ• saá¹ƒsabhÄ• vato avippaá¹-isÄ• rahetuto sotthiá¹-á¹-hÄ• nato
atijanasÄ• pateyyÄ• dhipateyyÄ• yurÅ«paá¹-á¹-hÄ• nabandhumittasampattÄ«naá¹ƒ atisaya
paccavekkhitabbaá¹ƒ. sÄ«lavato hi attano sÄ«lasampadÄ• hetu mahantaá¹ƒ pÄ«tisomanas

``kataá¹ƒ vata mayÄ• kusalaá¹ƒ, kataá¹ƒ kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ bhÄ«ruttÄ• á¹‡aâ€™â€™

tathÄ• sÄ«lavato attÄ• na upavadati, na pare viÃ±Ã±Å«, daá¹‡á¸• aduggatibhayÄ• naá¹ƒ
``sÄ«lavÄ• purisapuggalo kalyÄ• á¹‡adhammoâ€™â€™ ti viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso ho
``kataá¹ƒ vata mayÄ• pÄ• paá¹ƒ, kataá¹ƒ luddakaá¹ƒ, kataá¹ƒ kibbisaâ€™â€™ nti dussÄ«l
uppajjati, so na hoti. sÄ«laÃ±ca nÄ• metaá¹ƒ appamÄ• dÄ• dhiá¹-á¹-hÄ• nato bhogabyasan
atthassa sÄ• dhanato maá¹…galabhÄ• vato ca paramaá¹ƒ sotthiá¹-á¹-hÄ• naá¹ƒ, nihÄ«naja
khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ pÅ«janÄ«yo hotÄ«ti kulasampattiá¹ƒ atiseti sÄ«lasampad
mahÄ• rÄ• ja? idha te assa dÄ• so kammakaroâ€™â€™ tiÄ• divacanaÃ±cettha (DN I 186)
asÄ• dhÄ• raá¹‡ato paralokÄ• nugamanato mahapphalabhÄ• vato samathÄ• diguá¹‡Ä• dhi
atiseti sÄ«laá¹ƒ. paramassa cittissariyassa adhiá¹-á¹-hÄ• nabhÄ• vato khattiyÄ• dÄ«naá¹ƒ i
sÄ«laá¹ƒ. sÄ«lanimittaÃ±hi taá¹ƒtaá¹ƒsattanikÄ• yesu sattÄ• naá¹ƒ issariyaá¹ƒ, vassasatad
jÄ«vitato ekÄ• hampi sÄ«lavato jÄ«vitassa visiá¹-á¹-hatÄ• vacanato sati ca jÄ«vite sikkhÄ• r
maraá¹‡atÄ• vacanato sÄ«laá¹ƒ jÄ«vitato visiá¹-á¹-hataraá¹ƒ \Be 287/ \Ne 268/. verÄ«namp
manuÃ±Ã±abhÄ• vÄ• vahanato jarÄ• rogavipattÄ«hi anabhibhavanÄ«yato ca rÅ«pasampat
pÄ• sÄ• dahammiyÄ• diá¹-á¹-hÄ• navisese rÄ• jayuvarÄ• jasenÄ• patiÄ• diá¹-á¹-hÄ• navise
sukhavisesÄ• dhiá¹-á¹-hÄ• nabhÄ• vato. sabhÄ• vasiniddhe santikÄ• vacarepi bandhujane
ekantahitasampÄ• danato \Ee 295/ paralokÄ• nugamanato ca ``na taá¹ƒ mÄ• tÄ• pitÄ• kay
tiÄ• divacanaÃ±cettha (Dhp 43) sÄ• dhakaá¹ƒ. tathÄ• hatthiassarathapattibalakÄ• yehi mar
ca durÄ• rakkhaá¹ƒ attÄ• naá¹ƒ Ä• rakkhÄ• bhÄ• vena sÄ«lameva visiá¹-á¹-hataraá¹ƒ attÄ•
mahÄ• visayato ca. tenevÄ• ha --- ``dhammo have rakkhati dhammacÄ• riâ€™â€™ ntiÄ• di
evamanekaguá¹‡asamannÄ• gataá¹ƒ sÄ«lanti paccavekkhantassa aparipuá¹‡á¹‡Ä• ceva s
gacchati aparisuddhÄ• ca pÄ• risuddhiá¹ƒ.

sace panassa dÄ«gharattaá¹ƒ paricayena sÄ«lapaá¹-ipakkhÄ• dhammÄ• dosÄ• dayo anta
bodhisattapaá¹-iÃ±Ã±ena evaá¹ƒ paá¹-isaÃ±cikkhitabbaá¹ƒ --- nanu tayÄ• sambodhÄ• ya p
sÄ«lavikalena ca na sakkÄ• lokiyÄ• pi sampattiyo pÄ• puá¹‡ituá¹ƒ, pageva lokuttarÄ• , sab
aggabhÅ«tÄ• ya sammÄ• sambodhiyÄ• adhiá¹-á¹-hÄ• nabhÅ«tena sÄ«lena paramukkaá¹ƒ
``kikÄ«va aá¹‡á¸• aâ€™â€™ ntiÄ• dinÄ• (Vism I 19; Sv I 7) vuttanayena sammÄ• sÄ«laá¹
suá¹-á¹-hutaraá¹ƒ tayÄ• pesalena bhavitabbaá¹ƒ.

api ca tayÄ• dhammadesanÄ• ya yÄ• nattaye sattÄ• naá¹ƒ avatÄ• raá¹‡aparipÄ• canÄ• ni
vacanaá¹ƒ na paccetabbaá¹ƒ hoti, asappÄ• yÄ• hÄ• ravicÄ• rassa viya vejjassa tikicchanaá
saddheyyo hutvÄ• sattÄ• naá¹ƒ avatÄ• raá¹‡aparipÄ• canÄ• ni kareyyanti sabhÄ• vaparisu
kiÃ±ca jhÄ• nÄ• diguá¹‡avisesayogena me sattÄ• naá¹ƒ upakÄ• rakaraá¹‡asamatthatÄ•
paÃ±Ã±Ä• pÄ• ramiÄ• diparipÅ«raá¹‡aÃ±ca, jhÄ• nÄ• dayo ca guá¹‡Ä• sÄ«lapÄ• risuddhi
sammadeva sÄ«laá¹ƒ parisodhetabbaá¹ƒ.

tathÄ• ``sambÄ• dho gharÄ• vÄ• so rajopathoâ€™â€™ tiÄ• dinÄ• (DN I 191; SN a II 154;
gharÄ• vÄ• se, ``aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• â€™â€™ tiÄ• dinÄ• (MN I 234; Vin
vivadatÄ«â€™â€™ tiÄ• dinÄ• \Be 288/ (MN I 178) ca kÄ• mesu, ``seyyathÄ• pi puriso iá¹‡a
payojeyyÄ• â€™â€™ tiÄ• dinÄ• (DN I 218) kÄ• macchandÄ• dÄ«su Ä• dÄ«navadassanap
``abbhokÄ• so pabbajjÄ• â€™â€™ tiÄ• dinÄ• (DN I 191; SN a II 154) pabbajjÄ• dÄ«su \Ne
Ä• nisaá¹ƒsapaá¹-isaá¹…khÄ• vasena nekkhammapÄ• ramiyaá¹ƒ paccavekkhaá¹‡Ä• vedit
vitthÄ• ro pana dukkhakkhandha- (MN I 163 Ä• dayo) Ä• sivisopamasuttÄ• - (SN b IV 238) c

tathÄ• \Ee 296/ ``paÃ±Ã±Ä• ya vinÄ• dÄ• nÄ• dayo dhammÄ• na visujjhanti, yathÄ• saka
hontÄ«â€™â€™ ti paÃ±Ã±Ä• guá¹‡Ä• manasikÄ• tabbÄ• . yatheva hi jÄ«vitena vinÄ• sarA
attano kiriyÄ• su paá¹-ipattisamatthaá¹ƒ hoti, yathÄ• ca cakkhÄ• dÄ«ni indriyÄ• ni viÃ±Ã±Ä
yathÄ• sakaá¹ƒ visayesu kiccaá¹ƒ kÄ• tuá¹ƒ nappahonti, evaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni
sakiccapaá¹-ipattiyaá¹ƒ asamatthÄ• nÄ«ti pariccÄ• gÄ• dipaá¹-ipattiyaá¹ƒ paÃ±Ã±Ä• padhÄ
ummÄ«litapaÃ±Ã±Ä• cakkhukÄ• hi mahÄ• bodhisattÄ• attano aá¹…gapaccaá¹…gÄ• nipi c
aparavambhakÄ• ca honti, bhesajjarukkhÄ• viya vikapparahitÄ• kÄ• lattayepi somanassaj
upÄ• yakosallayogato pariccÄ• go parahitappavattiyÄ• dÄ• napÄ• ramibhÄ• vaá¹ƒ upeti. at
vaá¸• á¸• hisadisaá¹ƒ hoti.

tathÄ• paÃ±Ã±Ä• ya abhÄ• vena taá¹‡hÄ• disaá¹ƒkilesÄ• viyogato sÄ«lassa visuddhi eva
sabbaÃ±Ã±uguá¹‡Ä• dhiá¹-á¹-hÄ• nabhÄ• vo. paÃ±Ã±avÄ• eva ca gharÄ• vÄ• se kÄ• mag
pabbajjÄ• ya jhÄ• nasamÄ• pattiyaá¹ƒ nibbÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ suá¹-á¹-hu sallakkhent
jhÄ• nasamÄ• pattiyo nibbattetvÄ• nibbÄ• nÄ• bhimukho pare ca tattha patiá¹-á¹-hÄ• peti. v
paÃ±Ã±Ä• virahitaá¹ƒ yathicchitamatthaá¹ƒ na sÄ• dheti durÄ• rambhabhÄ• vato. varameva
durÄ• rambhato, paÃ±Ã±Ä• sahitena pana vÄ«riyena na kiÃ±ci duradhigamaá¹ƒ upÄ• yapa
eva parÄ• pakÄ• rÄ• dÄ«naá¹ƒ adhivÄ• sakajÄ• tiko hoti, na duppaÃ±Ã±o. paÃ±Ã±Ä• virah
apakÄ• rÄ• khantiyÄ• paá¹-ipakkhameva anubrÅ«henti, paÃ±Ã±avato pana te khantisamp
assÄ• thirabhÄ• vÄ• ya saá¹ƒvattanti. paÃ±Ã±avÄ• eva tÄ«á¹‡ipi saccÄ• ni \Be 289/ nesaa
paá¹-ipakkhe ca yathÄ• bhÅ«taá¹ƒ jÄ• nitvÄ• paresaá¹ƒ avisaá¹ƒvÄ• dako hoti.

tathÄ• paÃ±Ã±Ä• balena attÄ• naá¹ƒ upatthambhetvÄ• dhitisampadÄ• ya sabbapÄ• ramÄ
acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• no hoti. paÃ±Ã±avÄ• eva ca piyamajjhattaverivibhÄ• gaa
hitÅ«pasaá¹ƒhÄ• rakusalo hoti. tathÄ• paÃ±Ã±Ä• vasena lÄ• bhÄ• lÄ• bhÄ• dilokadhamma
majjhatto hoti. evaá¹ƒ sabbÄ• saá¹ƒ pÄ• ramÄ«naá¹ƒ paÃ±Ã±Ä• va pÄ• risuddhihetÅ«ti paÃ
paccavekkhitabbÄ• . api ca paÃ±Ã±Ä• ya vinÄ• na \Ee 297/ dassanasampatti, antarena ca
sÄ«lasampadÄ• \Ne 270/, sÄ«ladiá¹-á¹-hisampadÄ• virahitassa na samÄ• dhisampadÄ• , a
attahitamattampi sÄ• dhetuá¹ƒ, pageva ukkaá¹ƒsagataá¹ƒ parahitanti parahitÄ• ya paá¹-ipan
sakkaccaá¹ƒ paÃ±Ã±Ä• ya parivuddhiyaá¹ƒ Ä• yogo karaá¹‡Ä«yoâ€™â€™ ti bodhisattena a
paÃ±Ã±Ä• nubhÄ• vena hi mahÄ• satto caturadhiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hito catÅ«hi saá¹…

anuggaá¹‡hanto satte niyyÄ• namagge avatÄ• reti, indriyÄ• ni ca nesaá¹ƒ paripÄ• ceti.

tathÄ• paÃ±Ã±Ä• balena khandhÄ• yatanÄ• dÄ«su pavicayabahulopavattinivattiyo yÄ• thÄ
guá¹‡e visesanibbedhabhÄ• giyabhÄ• vaá¹ƒ nayanto bodhisattasikkhÄ• ya paripÅ«rakÄ• rÄ
anekÄ• kÄ• ravokÄ• re paÃ±Ã±Ä• guá¹‡e vavatthapetvÄ• paÃ±Ã±Ä• pÄ• ramÄ« anubrÅ«h

tathÄ• dissamÄ• nÄ• nipi lokiyÄ• ni kammÄ• ni nihÄ«navÄ«riyena pÄ• puá¹‡ituá¹ƒ asakku
pana Ä• raddhavÄ«riyena duradhigamaá¹ƒ nÄ• ma natthi. nihÄ«navÄ«riyo hi ``saá¹ƒsÄ• ran
santÄ• ressÄ• mÄ«â€™â€™ ti Ä• rabhitumeva na sakkuá¹‡Ä• ti. majjhimo Ä• rabhitvÄ• an
ukkaá¹-á¹-havÄ«riyo pana attasukhanirapekkho Ä• rambhapÄ• ramimadhigacchatÄ«ti vÄ«ri
paccavekkhitabbÄ• . api ca ``yassa attano eva saá¹ƒsÄ• rapaá¹…kato samuddharaá¹‡attha
vÄ«riyassa sithilabhÄ• ve manorathÄ• naá¹ƒ matthakappatti sakkÄ• sambhÄ• vetuá¹ƒ, pag
samuddharaá¹‡atthaá¹ƒ katÄ• bhinÄ«hÄ• renÄ• â€™â€™ ti \Be 290/ ca ``rÄ• gÄ• dÄ«naá¹
mattamahÄ• gajÄ• naá¹ƒ viya dunnivÄ• rabhÄ• vato tannidÄ• nÄ• naÃ±ca kammasamÄ• dÄ
ukkhittÄ• sikavadhakasadisabhÄ• vato tannimittÄ• naÃ±ca duggatÄ«naá¹ƒ sabbadÄ• vivaá
niyojakÄ• naÃ±ca pÄ• pamittÄ• naá¹ƒ sadÄ• sannihitabhÄ• vato tadovÄ• dakÄ• ritÄ• ya ca
satisambhave yuttaá¹ƒ sayameva saá¹ƒsÄ• radukkhato nissaritunti micchÄ• vitakkÄ• vÄ«ri
dÅ«rÄ«bhavantÄ«â€™â€™ ti ca ``yadi pana sambodhi attÄ• dhÄ«nena vÄ«riyena sakkÄ•
dukkaraâ€™â€™ nti ca evamÄ• dinÄ• nayena vÄ«riyaguá¹‡Ä• paccavekkhitabbÄ• .

tathÄ• \Ee 298/ khanti nÄ• mÄ• yaá¹ƒ niravasesaguá¹‡apaá¹-ipakkhassa kodhassa vidhan
sÄ• dhÅ«namappaá¹-ihatamÄ• yudhaá¹ƒ, parÄ• bhibhavasamatthÄ• naá¹ƒ alaá¹…kÄ• ro, s
balasampadÄ• , kodhaggivinayanaudakadhÄ• rÄ• , kalyÄ• á¹‡assa kittisaddassa saÃ±jÄ• ti
vacÄ«visavÅ«pasamakaro mantÄ• gado, saá¹ƒvare á¹-hitÄ• naá¹ƒ paramÄ• dhÄ«rapakati,
dosamahÄ• sÄ• garassa velÄ• , apÄ• yadvÄ• rassa pidahanakavÄ• á¹-aá¹ƒ, devabrahmalo
sabbaguá¹‡Ä• naá¹ƒ adhivÄ• sanabhÅ«mi, uttamÄ• kÄ• yavacÄ«manovisuddhÄ«ti manasi

api \Ne 271/ ca ``ete sattÄ• khantisampattiyÄ• abhÄ• vato idhaloke tappanti, paraloke ca
tapanÄ«yadhammÄ• nuyogatoâ€™â€™ ti ca ``yadipi parÄ• pakÄ• ranimittaá¹ƒ dukkhaá¹ƒ u
khettabhÅ«to attabhÄ• vo bÄ«jabhÅ«taÃ±ca kammaá¹ƒ mayÄ• va abhisaá¹…khataâ€™â€™
Ä• á¹‡aá¹‡yakÄ• raá¹‡ametaâ€™â€™ nti ca ``apakÄ• rake asati kathaá¹ƒ mayhaá¹ƒ khanti
ca ``yadipÄ• yaá¹ƒ etarahi apakÄ• rako, ayaá¹ƒ nÄ• ma pubbe anena mayhaá¹ƒ upakÄ• ro
eva vÄ• khantinimittatÄ• ya upakÄ• roâ€™â€™ ti ca ``sabbepime sattÄ• mayhaá¹ƒ puttas
ca ko kujjhissatÄ«â€™â€™ ti ca ``yena kodhapisÄ• cÄ• vesena ayaá¹ƒ mayhaá¹ƒ aparajjha
kodhabhÅ«tÄ• veso mayÄ• vinetabboâ€™â€™ ti ca, ``yena apakÄ• rena idaá¹ƒ mayhaá¹ƒ
ahampi nimittaâ€™â€™ nti ca, ``yehi dhammehi apakÄ• ro kato, yattha ca kato, sabbepi te
niruddhÄ• kassidÄ• ni kena kopo kÄ• tabboâ€™â€™ ti \Be 291/ ca, ``anattatÄ• ya sabbadh
aparajjhatÄ«â€™â€™ ti ca paccavekkhantena khantisampadÄ• anubrÅ«hetabbÄ• .

yadi panassa dÄ«gharattaá¹ƒ paricayena parÄ• pakÄ• ranimittako kodho cittaá¹ƒ pariyÄ• d
iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- ``khanti nÄ• mesÄ• parÄ• pakÄ• rassa paá¹-ipakkhapaá¹-ip
paccupakÄ• rakÄ• raá¹‡aâ€™â€™ nti ca ``apakÄ• ro ca mayhaá¹ƒ dukkhÅ«panisÄ• saddh
sabbaloke \Ee 299/ anabhiratisaÃ±Ã±Ä• ya ca paccayoâ€™â€™ ti ca, ``indriyapakati hesÄ•
iá¹-á¹-hÄ• niá¹-á¹-havisayasamÄ• yogo. tattha aniá¹-á¹-havisayasamÄ• yogo mayhaá¹ƒ na s
labbhÄ• â€™â€™ ti ca ``kodhavasiko satto kodhena ummatto vikkhittacitto, tattha kiá¹ƒ pac
ca ``sabbepime sattÄ• sammÄ• sambuddhena orasaputtÄ• viya paripÄ• litÄ• , tasmÄ• na
kÄ• tabboâ€™â€™ ti ca, ``aparÄ• dhake ca sati guá¹‡e guá¹‡avati mayÄ• kopo na kÄ• tab
guá¹‡e visesena karuá¹‡Ä• yitabboâ€™â€™ ti ca ``kopena ca mayhaá¹ƒ guá¹‡ayasÄ• nihÄ
``kujjhanena mayhaá¹ƒ dubbaá¹‡á¹‡adukkhaseyyÄ• dayo sapattakantÄ• Ä• gacchantÄ«â€
nÄ• mÄ• yaá¹ƒ sabbÄ• hitakÄ• rako sabbahitavinÄ• sako balavÄ• paccatthikoâ€™â€™ ti c
paccatthikoâ€™â€™ ti ca, ``aparÄ• dhakena aparÄ• dhanimittaá¹ƒ yaá¹ƒ Ä• yatiá¹ƒ laddhal
khantiyÄ• mayhaá¹ƒ tadabhÄ• voâ€™â€™ ti ca, ``cintanena kujjhantena ca mayÄ• paccat
hotÄ«â€™â€™ ti ca, ``kodhe ca mayÄ• khantiyÄ• abhibhÅ«te tassa dÄ• sabhÅ«to paccatt
hotÄ«â€™â€™ ti ca, ``kodhanimittaá¹ƒ khantiguá¹‡apariccÄ• go mayhaá¹ƒ na yuttoâ€™â€™
guá¹‡avirodhapaccanÄ«kadhamme kathaá¹ƒ me sÄ«lÄ• didhammÄ• pÄ• ripÅ«riá¹ƒ gacche
kathÄ• haá¹ƒ sattÄ• naá¹ƒ \Ne 272/ upakÄ• rabahulo paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ uttamaá¹ƒ
pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti ca, ``khantiyÄ• ca sati bahiddhÄ• vikkhepÄ• bhÄ• vato sa
aniccato dukkhato sabbe dhammÄ• anattato nibbÄ• naÃ±ca asaá¹…khatÄ• matasantapaá¹
khamanti buddhadhammÄ• ca acinteyyÄ• parimeyyappabhÄ• vÄ• â€™â€™ ti.

tato ca anulomiyaá¹ƒ khantiyaá¹ƒ á¹-hito kevalÄ• ime attattaniyabhÄ• varahitÄ• dhamman
paccayehi uppajjanti vayanti, na kutoci Ä• gacchanti, na kuhiÃ±ci gacchanti, na ca katthaci p
cettha koci kassaci byÄ• pÄ• roti \Be 292/ ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ• nadhiá¹-á¹-hÄ• na
yena bodhisatto bodhiyÄ• niyato anÄ• vattidhammo hotÄ«ti evamÄ• dinÄ• khantipÄ• ramiy
veditabbÄ• .

tathÄ• saccena vinÄ• sÄ«lÄ• dÄ«naá¹ƒ asambhavato paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ paá¹-ipat
saccadhammÄ• tikkame ca sabbapÄ• padhammÄ• naá¹ƒ samosaraá¹‡ato asaccasandhass
Ä• yatiÃ±ca anÄ• deyyavacanatÄ• vahanato sampannasaccassa ca, sabbaguá¹‡Ä• dhiá¹-á
saccÄ• dhiá¹-á¹-hÄ• nena sabbabodhisambhÄ• rÄ• naá¹ƒ pÄ• risuddhipÄ• ripÅ«risÄ• matth
sabhÄ• vadhammÄ• visaá¹ƒvÄ• danena sabbabodhisambhÄ• rakiccakaraá¹‡ato bodhisatta
parinipphattitotiÄ• dinÄ• saccapÄ• ramiyÄ• sampattiyo paccavekkhitabbÄ• .

tathÄ• dÄ• nÄ• dÄ«su daá¸·hasamÄ• dÄ• naá¹ƒ taá¹ƒpaá¹-ipakkhasannipÄ• te ca nesaá¹ƒ
ca dhÄ«ravÄ«rabhÄ• vaá¹ƒ vinÄ• na dÄ• nÄ• disambhÄ• rÄ• sambodhinimittÄ• sambhav
guá¹‡Ä• paccavekkhitabbÄ• .

tathÄ• ``attahitamatte avatiá¹-á¹-hantenÄ• pi sattesu hitacittataá¹ƒ vinÄ• na sakkÄ• idhalokaparalokasampattiyo pÄ• puá¹‡ituá¹ƒ, pageva sabbasatte nibbÄ• nasampattiyaá¹ƒ patiá¹-á¹-hÄ• petukÄ• menÄ• â€™â€™ ti ca, ``pacchÄ• sabbasattÄ• naá¹ƒ lokuttarasampa lokiyasampattiÄ• kaá¹…khÄ• yuttarÅ«pÄ• â€™â€™ ti ca, ``idÄ• ni Ä• sayamattena paresa kÄ• tuá¹ƒ asakkonto kadÄ• payogena taá¹ƒ sÄ• dhessÄ• mÄ«â€™â€™ ti ca, ``idÄ• ni may saá¹ƒvaá¸• á¸• hitÄ• pacchÄ• dhammasaá¹ƒvibhÄ• gasahÄ• yÄ• mayhaá¹ƒ bhavissantÄ« mayhaá¹ƒ bodhisambhÄ• rÄ• sambhavanti, tasmÄ• sabbabuddhaguá¹‡avibhÅ«tinipphattik paramaá¹ƒ puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ kusalÄ• yatanaá¹ƒ uttamaá¹ƒ gÄ• ravaá¹-á¹-hÄ savisesaá¹ƒ sattesu sabbesu hitajjhÄ• sayatÄ• paccupaá¹-á¹-hapetabbÄ• \Ne 273/, kiÃ±ca karuá¹‡Ä• dhiá¹-á¹-hÄ• natopi sabbasattesu mettÄ• anubrÅ«hetabbÄ• . vimariyÄ• dÄ«kate hitasukhÅ«pasaá¹ƒhÄ• raniratassa tesaá¹ƒ ahitadukkhÄ• panayanakÄ• matÄ• balavatÄ« u karuá¹‡Ä• ca sabbesaá¹ƒ buddhakÄ• rakadhammÄ• naá¹ƒ Ä• di caraá¹‡aá¹ƒ patiá¹-á¹-hÄ evamÄ• dinÄ• mettÄ• ya guá¹‡Ä• paccavekkhitabbÄ• .

tathÄ• ``upekkhÄ• ya abhÄ• ve sattehi katÄ• vippakÄ• rÄ• cittassa vikÄ• raá¹ƒ uppÄ• dey dÄ• nÄ• dÄ«naá¹ƒ sambhÄ• rÄ• naá¹ƒ sambhavo eva natthÄ«â€™â€™ ti \Be 293/ ca, ``me upekkhÄ• ya vinÄ• sambhÄ• rÄ• naá¹ƒ pÄ• risuddhi na hotÄ«â€™â€™ ti \Ee 301/ ca, ``anu puÃ±Ã±asambhÄ• raá¹ƒ tabbipÄ• kaÃ±ca sattahitatthaá¹ƒ pariá¹‡Ä• metuá¹ƒ na sakkotÄ«â abhÄ• ve deyyadhammapaá¹-iggÄ• hakÄ• naá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• pariccajituá¹ƒ na sa ``upekkhÄ• rahitena jÄ«vitaparikkhÄ• rÄ• naá¹ƒ jÄ«vitassa ca antarÄ• yaá¹ƒ amanasikaritvÄ kÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti ca, tathÄ• upekkhÄ• vasena aratiratisahasseva nekkham ikkhaá¹‡avasena sabbasambhÄ• rakiccanipphattito accÄ• raddhassa vÄ«riyassa anupekkh padhÄ• nakiccÄ• karaá¹‡ato upekkhato eva titikkhÄ• nijjhÄ• nasambhavato upekkhÄ• vase avisaá¹ƒvÄ• danato lokadhammÄ• naá¹ƒ ajjhupekkhaá¹‡ena samÄ• dinnadhammesu acalÄ parÄ• pakÄ• rÄ• dÄ«su anÄ• bhogavaseneva mettÄ• vihÄ• ranipphattitoti sabbabodhisamb samÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• napÄ• ripÅ«rinipphattiyo upekkhÄ• nubhÄ• vena sampajjantÄ« upekkhÄ• pÄ• ramÄ« paccavekkhitabbÄ• . evaá¹ƒ apariccÄ• gapariccÄ• gÄ• dÄ«su yathÄ• Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ paccayoti daá¹-á¹-h

tathÄ• saparikkhÄ• rÄ• paÃ±cadasa caraá¹‡adhammÄ• paÃ±ca ca abhiÃ±Ã±Ä• yo. tatth sÄ«lasaá¹ƒvaro, indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , jÄ• gariyÄ• nuyogo, s jhÄ• nÄ• ni ca. tesu sÄ«lÄ• dÄ«naá¹ƒ catunnaá¹ƒ terasÄ• pi dhutadhammÄ• appicchatÄ• c saddhammesu __saddhÄ• ya_ buddhadhammasaá¹…ghasÄ«lacÄ• gadevatÅ«pasamÄ• nu siniddhapuggalasevanapasÄ• danÄ«yadhammapaccavekkhaá¹‡atadadhimuttatÄ• parikkhÄ akusalÄ• dÄ«navapaccavekkhaá¹‡aapÄ• yÄ• dÄ«navapaccavekkhaá¹‡akusaladhammÅ«pa bhÄ• vapaccavekkhaá¹‡ahirottapparahitapuggalaparivajjanahirottappasampannapuggalase __bÄ• husaccassa_ pubbayogaparipucchaka-

bhÄ• vasaddhammÄ• bhiyogaanavajjavijjÄ• á¹-á¹-hÄ• nÄ• diparicayaparipakkindriyatÄ• kile
parivajjanabahussutasevanatadadhimuttatÄ• . __vÄ«riyassa_ apÄ• yabhayapaccavekkhaá¹
gamanavÄ«thipaccavekkhaá¹‡adhammamahattapaccavekkhaá¹‡athinamiddhavinodanakus
Ä• raddhavÄ«riyapuggalasevanasammappadhÄ• napaccavekkhaá¹‡atadadhimuttatÄ• \Ne
satisampajaÃ±Ã±amuá¹-á¹-hassatipuggalaparivajjanaupaá¹-á¹-hitassatipuggalasevanatadad
__paÃ±Ã±Ä• ya_ paripucchakabhÄ• ravatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danadu
parivajjanapaÃ±Ã±avantapuggalasevanagambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡atada
jhÄ• nÄ• naá¹ƒ sÄ«lÄ• dicatukkaá¹ƒ aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu pubbabhÄ• gab
Ä• vajjanÄ• divasÄ«bhÄ• vakaraá¹‡aÃ±ca parikkhÄ• ro. tattha sÄ«lÄ• dÄ«hi payogasuddhi
Ä• sayasuddhiyÄ• Ä• misadÄ• ne ubhayasuddhiyÄ• dhammadÄ• ne samattho hotÄ«tiÄ• d
dÄ• nÄ• disambhÄ• rÄ• naá¹ƒ paccayabhÄ• vo yathÄ• rahaá¹ƒ niddhÄ• retabbo. ativitthÄ•
evaá¹ƒ sampatticakkÄ• dayopi dÄ• nÄ• dÄ«naá¹ƒ paccayoti veditabbÄ• .

__ko saá¹ƒkileso_ti? avisesena taá¹‡hÄ• dÄ«hi parÄ• maá¹-á¹-habhÄ• vo pÄ• ramÄ«naá¹ƒ
deyyadhammapaá¹-iggÄ• hakavikappÄ• dÄ• napÄ• ramiyÄ• saá¹ƒkileso. sattakÄ• lavikap
kÄ• mabhavatadupasamesu abhiratianabhirativikappÄ• nekkhammapÄ• ramiyÄ• , ahaá¹ƒ
paÃ±Ã±Ä• pÄ• ramiyÄ• , lÄ«nuddhaccavikappÄ• vÄ«riyapÄ• ramiyÄ• , attaparavikappÄ• k
adiá¹-á¹-hÄ• dÄ«su diá¹-á¹-hÄ• divikappÄ• saccapÄ• ramiyÄ• , bodhisambhÄ• ratabbipakk
adhiá¹-á¹-hÄ• napÄ• ramiyÄ• , hitÄ• hitavikappÄ• mettÄ• pÄ• ramiyÄ• , iá¹-á¹-hÄ• niá¹-á¹-h
saá¹ƒkilesoti daá¹-á¹-habbaá¹ƒ.

__kiá¹ƒ vodÄ• na_nti? taá¹‡hÄ• dÄ«hi anupaghÄ• to yathÄ• vuttavikappaviraho ca etÄ• sa
anupahatÄ• hi taá¹‡hÄ• mÄ• nadiá¹-á¹-hikodhÅ«panÄ• hamakkhapaá¸·Ä• saissÄ• maccha
mÄ• yÄ• sÄ• á¹-heyyathambhasÄ• rambhamadappamÄ• dÄ• dÄ«hi kilesehi deyyadhamma
dÄ• nÄ• dipÄ• ramiyo parisuddhÄ• pabhassarÄ• bhavantÄ«ti.

__ko paá¹-ipakkho_ti? avisesena sabbepi saá¹ƒkilesÄ• sabbepi \Ee 303/ akusalÄ• dhamm
paá¹-ipakkho, visesena pana pubbe vuttÄ• maccherÄ• dayoti veditabbÄ• . api ca
deyyadhammapaá¹-iggÄ• hakadÄ• naphalesu alobhÄ• dosÄ• mohaguá¹‡ayogato lobhados
kÄ• yÄ• didosavaá¹…kÄ• pagamato lobhÄ• dipaá¹-ipakkhaá¹ƒ sÄ«laá¹ƒ,
kÄ• masukhaparÅ«paghÄ• taattakilamathaparivajjanato dosattayapaá¹-ipakkhaá¹ƒ nekkhan
andhÄ«karaá¹‡ato Ã±Ä• á¹‡assa ca anandhÄ«karaá¹‡ato lobhÄ• dipaá¹-ipakkhÄ• paÃ±Ã±
alÄ«nÄ• nuddhataÃ±Ä• yÄ• rambhavasena lobhÄ• dipaá¹-ipakkhaá¹ƒ vÄ«riyaá¹ƒ, iá¹-á¹-hÄ
khamanato lobhÄ• dipaá¹-ipakkhÄ• khanti, satipi paresaá¹ƒ upakÄ• re apakÄ• re ca yathÄ•
lobhÄ• dipaá¹-ipakkhaá¹ƒ saccaá¹ƒ, lokadhamme abhibhuyya yathÄ• samÄ• dinnesu samb
lobhÄ• dipaá¹-ipakkhaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, nÄ«varaá¹‡avivekato lobhÄ• dipaá¹-ipakkhÄ
iá¹-á¹-hÄ• niá¹-á¹-hesu anunayapaá¹-ighaviddhaá¹ƒsanato samappavattito ca lobhÄ• dipaá¹
daá¹-á¹-habbaá¹ƒ.

__kÄ• paá¹-ipattÄ«_ti? dÄ• napÄ• ramiyÄ• tÄ• va sukhÅ«pakaraá¹‡asarÄ«rajÄ«vitaparicc
dhammopadesena ca bahudhÄ• sattÄ• naá¹ƒ anuggahakaraá¹‡aá¹ƒ paá¹-ipatti. tattha Ä• n
dhammadÄ• nanti dÄ• tabbavatthuvasena tividhaá¹ƒ dÄ• naá¹ƒ. tesu bodhisattassa dÄ• tab
bÄ• hiranti duvidhaá¹ƒ. tattha bÄ• hiraá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ•
seyyÄ• vasathapadÄ«peyyanti dasavidhaá¹ƒ. annÄ• dÄ«naá¹ƒ khÄ• danÄ«yabhojanÄ«yÄ•
tathÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ yÄ• va dhammÄ• rammaá¹‡anti Ä• rammaá¹‡ato chabbidha
nÄ«lÄ• divibhÄ• gena anekavidhaá¹ƒ. tathÄ• maá¹‡ikanakarajatamuttÄ• pavÄ• á¸·Ä• di, kh
dÄ• sidÄ• sagomahiá¹ƒsÄ• di nÄ• nÄ• vidhavittÅ«pakaraá¹‡avasena anekavidhaá¹ƒ.

tattha mahÄ• puriso bÄ• hiraá¹ƒ vatthuá¹ƒ dento ``yo yena atthiko, taá¹ƒ tassa deti, dento c
atthikoâ€™â€™ ti sayameva jÄ• nanto ayÄ• citopi deti pageva yÄ• cito. muttacÄ• go deti, n
pariyattaá¹ƒ deti, no apariyattaá¹ƒ sati deyyadhamme. na paccupakÄ• rasannissito \Ee 304/
deyyadhamme hi pariyatte saá¹ƒvibhÄ• gÄ• rahaá¹ƒ saá¹ƒvibhajati. na ca deti parÅ«paghÄ•
satthavisamajjÄ• dikaá¹ƒ, nÄ• pi kÄ«á¸·anakaá¹ƒ yaá¹ƒ anatthÅ«pasaá¹ƒhitaá¹ƒ pamÄ• dÄ•
yÄ• cakassa pÄ• nabhojanÄ• diasappÄ• yaá¹ƒ pamÄ• á¹‡arahitaá¹ƒ vÄ• deti, pamÄ• á¹‡ay

tathÄ• yÄ• cito gahaá¹-á¹-hÄ• naá¹ƒ gahaá¹-á¹-hÄ• nucchavikaá¹ƒ deti, pabbajitÄ• naá¹ƒ p
deti, mÄ• tÄ• pitaro Ã±Ä• tisÄ• lohitÄ• mittÄ• maccÄ• puttadÄ• radÄ• sakammakarÄ• ti et
deti, na ca uá¸·Ä• raá¹ƒ deyyadhammaá¹ƒ paá¹-ijÄ• nitvÄ• lÅ«khaá¹ƒ deti, na ca lÄ• bhasa
deti, na ca paccupakÄ• rasannissito deti, na ca phalapÄ• á¹-ikaá¹…khÄ« deti \Be 296/ aÃ±Ã
sammÄ• sambodhiyÄ• , na ca yÄ• cake deyyadhammaá¹ƒ vÄ• jigucchanto deti, na ca asaÃ
akkosakarosakÄ• nampi apaviddhaá¹ƒ dÄ• naá¹ƒ deti, aÃ±Ã±adatthu pasannacitto anukam
ca kotÅ«halamaá¹…galiko hutvÄ• deti, kammaphalameva pana saddahanto deti, napi yÄ• c
parikilesetvÄ• deti, aparikilesanto eva pana deti, na ca paresaá¹ƒ vaÃ±canÄ• dhippÄ• yo b
dÄ• naá¹ƒ deti, asaá¹ƒkiliá¹-á¹-hacitto eva deti, napi pharusavÄ• co bhÄ• kuá¹-imukho dÄ• n
pana pubbabhÄ• sÄ« mitavacano hutvÄ• deti \Ne 276/, yasmiÃ±ca deyyadhamme uá¸·Ä• n
ciraparicayena vÄ• gedhasabhÄ• vatÄ• ya vÄ• lobhadhammo adhimatto hoti, jÄ• nanto bo
paá¹-ivinodetvÄ• yÄ• cake pariyesitvÄ• pi deti, yaÃ±ca deyyavatthu parittaá¹ƒ yÄ• cakopi p
acintetvÄ• pi attÄ• naá¹ƒ bÄ• dhetvÄ• dento yÄ• cakaá¹ƒ sammÄ• neti yathÄ• taá¹ƒ akittip
mahÄ• puriso attano puttadÄ• radÄ• sakammakaraporise yÄ• cito te asaÃ±Ã±Ä• pite doma
sammadeva pana saÃ±Ã±Ä• pite somanassappatte deti. dento ca yakkharakkhasapisÄ• cÄ
kurÅ«rakammantÄ• naá¹ƒ vÄ• jÄ• nanto na deti, tathÄ• rajjampi tÄ• disÄ• naá¹ƒ na deti. y
dukkhÄ• ya anatthÄ• ya paá¹-ipajjanti, ye pana dhammikÄ• dhammena lokaá¹ƒ pÄ• lenti, te
bÄ• hiradÄ• ne paá¹-ipatti veditabbÄ• .

ajjhattikadÄ• naá¹ƒ \Ee 305/ pana dvÄ«hi Ä• kÄ• rehi veditabbaá¹ƒ. kathaá¹ƒ? yathÄ• nÄ•
ghÄ• sacchÄ• danahetu attÄ• naá¹ƒ parassa nissajjati, vidheyyabhÄ• vaá¹ƒ upagacchati dÄ

mahÄ• puriso sambodhihetu nirÄ• misacitto sattÄ• naá¹ƒ anuttaraá¹ƒ hitasukhaá¹ƒ icchanto paripÅ«retukÄ• mo attÄ• naá¹ƒ parassa nissajjati, vidheyyabhÄ• vaá¹ƒ upagacchati yathÄ• karacaraá¹‡anayanÄ• diaá¹…gapaccaá¹…gaá¹ƒ tena tena atthikÄ• naá¹ƒ akampito anolÄ«n sajjati na saá¹…kocaá¹ƒ Ä• pajjati yathÄ• taá¹ƒ bÄ• hiravatthusmiá¹ƒ, tathÄ• hi mahÄ• pur bÄ• hiravatthuá¹ƒ pariccajati yathÄ• sukhaá¹ƒ paribhogÄ• ya vÄ• yÄ• cakÄ• naá¹ƒ tesaá¹ƒ attano vasÄ«bhÄ• vÄ• ya vÄ• , tattha \Be 297/ sabbena sabbaá¹ƒ muttacÄ• go, evamahaá¹ sambodhiá¹ƒ pÄ• puá¹‡issÄ• mÄ«ti. evaá¹ƒ ajjhattikavatthusminti veditabbaá¹ƒ.

tattha yaá¹ƒ ajjhattikavatthu dÄ«yamÄ• naá¹ƒ yÄ• cakassa ekanteneva hitÄ• ya saá¹ƒvatta itaraá¹ƒ. na ca mahÄ• puriso mÄ• rassa mÄ• rakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ vÄ• vihiá¹ƒ attabhÄ• vaá¹ƒ aá¹…gapaccaá¹…gÄ• ni vÄ• jÄ• namÄ• no deti ``mÄ• tesaá¹ƒ anattho aho mÄ• rakÄ• yikÄ• naá¹ƒ, evaá¹ƒ tehi anvÄ• viá¹-á¹-hÄ• nampi na deti, napi ummattakÄ• naá yÄ• ciyamÄ• no samanantarameva deti, tÄ• disÄ• ya yÄ• canÄ• ya dullabhabhÄ• vato tÄ• d dukkarabhÄ• vato.

abhayadÄ• naá¹ƒ pana rÄ• jato corato aggito udakato veripuggalato sÄ«habyagghÄ• divÄ• nÄ• gayakkharakkhasapisÄ• cÄ• dito sattÄ• naá¹ƒ bhaye paccupaá¹-á¹-hite tato parittÄ• á¹±

dhammadÄ• naá¹ƒ \Ne 277/ pana asaá¹ƒkiliá¹-á¹-hacittassa aviparÄ«tÄ• dhammadesanÄ• diá¹-á¹-hadhammikasamparÄ• yikaparamatthavasena yena sÄ• sane anotiá¹‡á¹‡Ä• naá¹ƒ a otiá¹‡á¹‡Ä• naá¹ƒ paripÄ• canaá¹ƒ. tatthÄ• yaá¹ƒ nayo --- saá¹…khepato tÄ• va dÄ• nakath kÄ• mÄ• naá¹ƒ Ä• dÄ«navo saá¹ƒkileso ca nekkhamme Ä• nisaá¹ƒso. vitthÄ• rato pana sÄ• adhimuttacittÄ• naá¹ƒ saraá¹‡agamanaá¹ƒ sÄ«lasaá¹ƒvaro indriyesu guttadvÄ• ratÄ• bhoja jÄ• gariyÄ• nuyogo satta saddhammÄ• aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu kammakaraá 306/ rÅ«pakÄ• yÄ• dÄ«su vipassanÄ• bhinivesesu yathÄ• rahaá¹ƒ abhinivesamukhena vipa visuddhipaá¹-ipadÄ• sammattagahaá¹‡aá¹ƒ tisso vijjÄ• cha abhiÃ±Ã±Ä• catasso paá¹-isan etesaá¹ƒ guá¹‡asaá¹ƒkittanavasena yathÄ• rahaá¹ƒ tattha tattha patiá¹-á¹-hÄ• panÄ• pariyo paccekabodhiyaá¹ƒ sammÄ• sambodhiyaÃ±ca adhimuttÄ• naá¹ƒ sattÄ• naá¹ƒ yathÄ• rahaa sabhÄ• varasalakkhaá¹‡Ä• disaá¹ƒkittanamukhena tÄ«supi avatthÄ• su tesaá¹ƒ buddhÄ• na mahÄ• nubhÄ• vatÄ• vibhÄ• vanena yÄ• nadvaye patiá¹-á¹-hÄ• panÄ• pariyodapanÄ• ca. dhammadÄ• naá¹ƒ deti.

tathÄ• \Be 298/ mahÄ• puriso sattÄ• naá¹ƒ Ä• misadÄ• naá¹ƒ dento ``iminÄ• haá¹ƒ dÄ• ne Ä• yuvaá¹‡á¹‡asukhabalapaá¹-ibhÄ• nÄ• disampattiÃ±ca ramaá¹‡Ä«yaá¹ƒ aggaphalasamp annadÄ• naá¹ƒ deti, tathÄ• sattÄ• naá¹ƒ kÄ• makilesapipÄ• sÄ• vÅ«pasamÄ• ya pÄ• naá¹ suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya hirottappÄ• laá¹…kÄ• rassa ca nipphattiyÄ• vatthÄ• ni deti, ta nibbÄ• nasukhassa ca nipphattiyÄ• yÄ• naá¹ƒ deti, tathÄ• sÄ«lagandhanipphattiyÄ• gand buddhaguá¹‡asobhÄ• nipphattiyÄ• mÄ• lÄ• vilepanaá¹ƒ deti, bodhimaá¹‡á¸• Ä• sananipph

tathÄ• gataseyyÄ• nipphattiyÄ• seyyaá¹ƒ deti, saraá¹‡abhÄ• vanipphattiyÄ• Ä• vasathaá¹ƒ
paÃ±cacakkhupaá¹-ilÄ• bhÄ• ya padÄ«peyyaá¹ƒ deti, byÄ• mappabhÄ• nipphattiyÄ• rÅ«pa
brahmassaranipphattiyÄ• saddadÄ• naá¹ƒ deti, sabbalokassa piyabhÄ• vÄ• ya rasadÄ• na
buddhasukhumÄ• labhÄ• vÄ• ya phoá¹-á¹-habbadÄ• naá¹ƒ deti, ajarÄ• marabhÄ• vÄ• ya bl
kilesadÄ• sabyavimocanatthaá¹ƒ dÄ• sÄ• naá¹ƒ bhujissatÄ• dÄ• naá¹ƒ deti, saddhammÄ• b
anavajjakhiá¸• á¸• Ä• ratihetudÄ• naá¹ƒ deti, sabbepi satte ariyÄ• ya jÄ• tiyÄ• attano puttab
puttadÄ• naá¹ƒ deti, sakalassapi lokassa patibhÄ• vÅ«pagamanÄ• ya dÄ• radÄ• naá¹ƒ deti
suvaá¹‡á¹‡amaá¹‡imuttÄ• pavÄ• á¸·Ä• didÄ• naá¹ƒ, anubyaÃ±janasampattiyÄ• nÄ• nÄ• vi
saddhammakosÄ• dhigamÄ• ya vittakosadÄ• naá¹ƒ, dhammarÄ• jabhÄ• vÄ• ya rajjadÄ• na
Ä• rÄ• muyyÄ• nataá¸·Ä• kavanadÄ• naá¹ƒ, cakkaá¹…kitehi pÄ• dehi bodhimaá¹‡á¸• Å«pas
caturoghanittharaá¹‡Ä• ya sattÄ• naá¹ƒ saddhammahatthadÄ• natthaá¹ƒ hatthadÄ• naá¹ƒ,
saddhindriyÄ• dipaá¹-ilÄ• bhÄ• ya \Ee 307/ kaá¹‡á¹‡anÄ• sÄ• didÄ• naá¹ƒ, samantacakkhu
cakkhudÄ• naá¹ƒ, ``dassanasavanÄ• nussaraá¹‡apÄ• ricariyÄ• dÄ«su sabbakÄ• laá¹ƒ \Ne
hitasukhÄ• vaho, sabbalokena ca upajÄ«vitabbo me kÄ• yo bhaveyyÄ• â€™â€™ ti maá¹ƒsa
``sabbalokuttamo bhaveyyaâ€™â€™ nti uttamaá¹…gadÄ• naá¹ƒ deti.

evaá¹ƒ dadanto ca na anesanÄ• ya deti, na ca paropaghÄ• tena, na bhayena, na lajjÄ• ya,
dakkhiá¹‡eyyarosanena, na paá¹‡Ä«te sati lÅ«khaá¹ƒ, na attukkaá¹ƒsanena, na paravambh
phalÄ• bhisaá¹…khÄ• ya, na yÄ• cakajigucchÄ• ya, na acittÄ«kÄ• rena deti, atha kho sakka
deti, kÄ• lena deti, cittÄ«katvÄ• deti, avibhÄ• gena deti. tÄ«su kÄ• lesu somanassito deti, ta
datvÄ• na pacchÄ• nutÄ• pÄ« hoti. na paá¹-iggÄ• hakavasena mÄ• nÄ• vamÄ• naá¹ƒ karo
piyasamudÄ• cÄ• ro hoti vadaÃ±Ã±Å« yÄ• cayogo saparivÄ• radÄ• yako. annadÄ• naÃ±hi
katvÄ• dassÄ• mÄ«â€™â€™ ti vatthÄ• dÄ«hi saddhiá¹ƒ deti. tathÄ• vatthadÄ• naá¹ƒ dent
katvÄ• dassÄ• mÄ«â€™â€™ ti annÄ• dÄ«hi saddhiá¹ƒ deti. yÄ• nadÄ• nÄ• dÄ«supi eseva

tathÄ• rÅ«padÄ• naá¹ƒ dento itarÄ• rammaá¹‡Ä• nipi tassa parivÄ• raá¹ƒ katvÄ• deti, eva
rÅ«padÄ• naá¹ƒ nÄ• ma nÄ«lapÄ«talohitaodÄ• tÄ• divaá¹‡á¹‡Ä• su pupphavatthadhÄ• tÅ«
rÅ«pavasena Ä• bhujitvÄ• ``rÅ«padÄ• naá¹ƒ dassÄ• mi, rÅ«padÄ• naá¹ƒ mayhaâ€™â€™
dakkhiá¹‡eyye dÄ• naá¹ƒ patiá¹-á¹-hÄ• peti savatthukaá¹ƒ katvÄ• . etaá¹ƒ __rÅ«padÄ• naá¹

saddadÄ• naá¹ƒ pana bherisaddÄ• divasena veditabbaá¹ƒ. tattha saddaá¹ƒ kandamÅ«lÄ• n
nÄ«luppalahatthakaá¹ƒ viya ca hatthe á¹-hapetvÄ• dÄ• tuá¹ƒ na sakkÄ• , savatthukaá¹ƒ pa
saddadÄ• naá¹ƒ deti nÄ• ma. tasmÄ• yadÄ• ``saddadÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti bh
tÅ«riyena tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ upahÄ• raá¹ƒ karoti kÄ• reti ca, ``saddadÄ• naá¹ƒ me
á¹-hapeti á¹-hapÄ• peti ca. dhammakathikÄ• naá¹ƒ pana sarabhesajjaá¹ƒ telaphÄ• á¹‡itÄ• d
dhammassavanaá¹ƒ ghoseti, sarabhaÃ±Ã±aá¹ƒ bhaá¹‡ati, dhammakathaá¹ƒ katheti, upanis
anumodanakathaÃ±ca karoti kÄ• reti ca, tadÄ• __saddadÄ• naá¹ƒ_ nÄ• ma hoti.

tathÄ• gandhadÄ• naá¹ƒ mÅ«lagandhÄ• dÄ«su aÃ±Ã±ataraá¹ƒ rajanÄ«yaá¹ƒ gandhavatth
gandhaá¹ƒ yaá¹ƒkiÃ±ci labhitvÄ• gandhavasena Ä• bhujitvÄ• ``gandhadÄ• naá¹ƒ dassÄ• r
nti buddharatanÄ• dÄ«naá¹ƒ pÅ«jaá¹ƒ karoti kÄ• reti ca, gandhapÅ«janatthÄ• ya agarucand
pariccajati. idaá¹ƒ __gandhadÄ• naá¹ƒ_.

tathÄ• \Ne 279/ mÅ«larasÄ• dÄ«su yaá¹ƒkiÃ±ci rajanÄ«yaá¹ƒ rasavatthuá¹ƒ labhitvÄ• ras
``rasadÄ• naá¹ƒ dassÄ• mi, rasadÄ• naá¹ƒ mayhaâ€™â€™ nti dakkhiá¹‡eyyÄ• naá¹ƒ deti,
dhaÃ±Ã±agavÄ• dikaá¹ƒ pariccajati. idaá¹ƒ __rasadÄ• naá¹ƒ_.

tathÄ• phoá¹-á¹-habbadÄ• naá¹ƒ maÃ±capÄ«á¹-hÄ• divasena attharaá¹‡apÄ• vuraá¹‡Ä• d
hi maÃ±capÄ«á¹-habhisibimbohanÄ• dikaá¹ƒ nivÄ• sanapÄ• rupanÄ• dikaá¹ƒ vÄ• sukhasa
anavajjaá¹ƒ phoá¹-á¹-habbavatthuá¹ƒ labhitvÄ• phoá¹-á¹-habbavasena Ä• bhujitvÄ• ``phoá
dassÄ• mi, phoá¹-á¹-habbadÄ• naá¹ƒ mayhaâ€™â€™ nti dakkhiá¹‡eyyÄ• naá¹ƒ deti. yathÄ
phoá¹-á¹-habbavatthuá¹ƒ labhitvÄ• pariccajati, idaá¹ƒ __phoá¹-á¹-habbadÄ• naá¹ƒ_.

dhammadÄ• naá¹ƒ pana dhammÄ• rammaá¹‡assa adhippetattÄ• ojapÄ• najÄ«vitavasena
aÃ±Ã±ataraá¹ƒ rajanÄ«yaá¹ƒ vatthuá¹ƒ labhitvÄ• dhammÄ• rammaá¹‡avasena Ä• bhujitvÄ
dhammadÄ• naá¹ƒ mayhaâ€™â€™ nti sappinavanÄ«tÄ• di__ojadÄ• naá¹ƒ_ deti.
ambapÄ• nÄ• diaá¹-á¹-havidha__pÄ• nadÄ• naá¹ƒ_ deti, __jÄ«vitadÄ• na_nti Ä• bhujitvÄ•
salÄ• kabhattapakkhikabhattÄ• dÄ«ni deti, aphÄ• sukabhÄ• vena abhibhÅ«tÄ• naá¹ƒ byÄ•
paccupaá¹-á¹-hÄ• peti, jÄ• laá¹ƒ phÄ• lÄ• peti, kuminaá¹ƒ viddhaá¹ƒsÄ• peti, sakuá¹‡apaÃ±
bandhanena baddhÄ• naá¹ƒ sattÄ• naá¹ƒ bandhanamokkhaá¹ƒ kÄ• reti, mÄ• ghÄ• tabheriâ
sattÄ• naá¹ƒ jÄ«vitaparittÄ• á¹‡atthaá¹ƒ evarÅ«pÄ• ni kammÄ• ni karoti kÄ• rÄ• peti ca. ida
nÄ• ma.

sabbametaá¹ƒ yathÄ• vuttaá¹ƒ dÄ• nasampadaá¹ƒ sakalalokahitasukhÄ• ya pariá¹‡Ä• met
akuppÄ• ya vimuttiyÄ• aparikkhayassa chandassa aparikkhayassa vÄ«riyassa aparikkhaya
aparikkhayassa paá¹-ibhÄ• nassa aparikkhayassa Ã±Ä• á¹‡assa aparikkhayÄ• ya vimuttiyÄ
imaÃ±ca dÄ• napÄ• ramiá¹ƒ paá¹-ipajjantena mahÄ• sattena jÄ«vite aniccasaÃ±Ã±Ä• pacc
bhogesu, bahusÄ• dhÄ• raá¹‡atÄ• ca nesaá¹ƒ manasikÄ• tabbÄ• , sattesu ca mahÄ• karua
paccupaá¹-á¹-hÄ• petabbÄ• . evaÃ±hi bhoge gahetabbasÄ• raá¹ƒ gaá¹‡hanto Ä• dittato viya
sÄ• pateyyaá¹ƒ attÄ• naÃ±ca bahi nÄ«haranto na kiÃ±ci seseti, na katthaci vibhÄ• gaá¹ƒ ka
nirapekkho nissajjati eva. ayaá¹ƒ tÄ• va dÄ• napÄ• ramiyÄ• paá¹-ipattikkamo.

sÄ«lapÄ• ramiyÄ• pana ayaá¹ƒ paá¹-ipattikkamo --- yasmÄ• sabbaÃ±Ã±usÄ«lÄ• laá¹…kÄ
alaá¹…karitukÄ• mena mahÄ• purisena Ä• dito attano eva tÄ• va sÄ«laá¹ƒ visodhetabbaá¹ƒ
Ä• kÄ• rehi \Ne 280/ sÄ«laá¹ƒ visujjhati --- ajjhÄ• sayavisuddhito, samÄ• dÄ• nato, avÄ«tikk
vÄ«tikkame puna paá¹-ipÄ• katikakaraá¹‡ato. visuddhÄ• sayatÄ• ya hi ekacco \Be 301/ attÄ

pÄ• pajigucchanasabhÄ• vo ajjhattaá¹ƒ hiridhammaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• suparisuc
parato samÄ• dÄ• ne sati ekacco lokÄ• dhipati hutvÄ• pÄ• pato uttasanto ottappadhammaá
suparisuddhasamÄ• cÄ• ro hoti. iti ubhayathÄ• pi ete avÄ«tikkamanato sÄ«le patiá¹-á¹-haha
satisammosena sÄ«lassa khaá¹‡á¸• Ä• dibhÄ• vo siyÄ• . tÄ• yayeva yathÄ• vuttÄ• ya hirott
naá¹ƒ vuá¹-á¹-hÄ• nÄ• dinÄ• paá¹-ipÄ• katikaá¹ƒ karoti.

tayidaá¹ƒ sÄ«laá¹ƒ vÄ• rittaá¹ƒ, cÄ• rittanti duvidhaá¹ƒ. tatthÄ• yaá¹ƒ bodhisattassa vÄ• ritt
paá¹-ipattikkamo --- sabbasattesu tathÄ• dayÄ• pannacittena bhavitabbaá¹ƒ, yathÄ• supin
uppajjeyya. parÅ«pakÄ• raniratatÄ• ya parasantako alagaddo viya na parÄ• masitabbo. sac
abrahmacariyatopi Ä• rÄ• cÄ• rÄ« hoti sattavidhamethunasaá¹ƒyogavirahito, pageva parad
apabbajito gahaá¹-á¹-ho samÄ• no paresaá¹ƒ dÄ• resu sadÄ• pÄ• pakaá¹ƒ cittampi na upp
hitaá¹ƒ piyaá¹ƒ vacanaá¹ƒ parimitameva ca kÄ• lena dhammiá¹ƒ kathaá¹ƒ bhÄ• sitÄ• hoti,
abyÄ• pannacitto aviparÄ«tadassano kammassakataÃ±Ä• á¹‡ena ca samannÄ• gato samm
niviá¹-á¹-hasaddho \Ee 310/ hoti niviá¹-á¹-hapemo.

iti caturÄ• pÄ• yavaá¹-á¹-adukkhÄ• naá¹ƒ pathabhÅ«tehi akusalakammapathehi akusaladh
saggamokkhÄ• naá¹ƒ pathabhÅ«tesu kusalakammapathesu patiá¹-á¹-hitassa mahÄ• purisa
yathÄ• bhipatthitÄ• sattÄ• naá¹ƒ hitasukhÅ«pasaá¹ƒhitÄ• manorathÄ• sÄ«ghaá¹ƒ sÄ«gha
pÄ• ramiyo paripÅ«renti. evaá¹ƒbhÅ«to hi ayaá¹ƒ. tattha hiá¹ƒsÄ• nivattiyÄ• sabbasattÄ• n
deti, appakasireneva mettÄ• bhÄ• vanaá¹ƒ sampÄ• deti, ekÄ• dasa mettÄ• nisaá¹ƒse adhig
appÄ• taá¹…ko, dÄ«ghÄ• yuko sukhabahulo lakkhaá¹‡avisese pÄ• puá¹‡Ä• ti, dosavÄ• sar

tathÄ• adinnÄ• dÄ• nanivattiyÄ• corÄ• dÄ«hi asÄ• dhÄ• raá¹‡e bhoge adhigacchati. pare
manÄ• po vissasanÄ«yo vibhavasampattÄ«su alaggacitto pariccÄ• gasÄ«lo lobhavÄ• sana

abrahmacariyanivattiyÄ• \Be 302/ alolo hoti santakÄ• yacitto, sattÄ• naá¹ƒ piyo hoti manÄ•
\Ne 281/, kalyÄ• á¹‡o cassa kittisaddo abbhuggacchati, alaggacitto hoti mÄ• tugÄ• mesu al
nekkhammabahulo lakkhaá¹‡avisese adhigacchati, lobhavÄ• sanaÃ±ca samucchindati.

musÄ• vÄ• danivattiyÄ• sattÄ• naá¹ƒ pamÄ• á¹‡abhÅ«to hoti paccayiko theto Ä• deyyava
manÄ• po, surabhigandhamukho Ä• rakkhitakÄ• yavacÄ«samÄ• cÄ• ro, lakkhaá¹‡avisese
kilesavÄ• sanaÃ±ca samucchindati.

pesuÃ±Ã±anivattiyÄ• parÅ«pakkamehipi abhejjakÄ• yo hoti abhejjaparivÄ• ro, saddhamm
daá¸·hamitto bhavantaraparicitÄ• naá¹ƒ viya sattÄ• naá¹ƒ ekantapiyo asaá¹ƒkilesabahulo.

pharusavÄ• cÄ• nivattiyÄ• sattÄ• naá¹ƒ piyo hoti manÄ• po sukhasÄ«lo madhuravacano s
aá¹-á¹-haá¹…gasamannÄ• gato cassa saro nibbattati.

samphappalÄ• panivattiyÄ• sattÄ• naá¹ƒ piyo hoti manÄ• po garu bhÄ• vanÄ«yo ca Ä• de
mahesakkho ca hoti mahÄ• nubhÄ• vo, á¹-hÄ• nuppattikena paá¹-ibhÄ• nena paÃ±hÄ• naá
buddhabhÅ«miyaÃ±ca ekÄ• ya eva vÄ• cÄ• ya anekabhÄ• sÄ• naá¹ƒ sattÄ• naá¹ƒ anekesa
byÄ• karaá¹‡asamattho hoti.

anabhijjhÄ• lutÄ• ya icchitalÄ• bhÄ« hoti, uá¸·Ä• resu ca bhogesu ruciá¹ƒ paá¹-ilabhati,
khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ \Ee 311/ sammato hoti, paccatthikehi anabhibhavanÄ«yo,
pÄ• puá¹‡Ä• ti, appaá¹-ipuggalo ca hoti.

abyÄ• pÄ• dena piyadassano hoti, sattÄ• naá¹ƒ sambhÄ• vanÄ«yo parahitÄ• bhinanditÄ• y
pasÄ• deti, alÅ«khasabhÄ• vo ca hoti mettÄ• vihÄ• rÄ«, mahesakkho ca hoti mahÄ• nubhÄ

micchÄ• dassanÄ• bhÄ• vena kalyÄ• á¹‡e sahÄ• ye paá¹-ilabhati, sÄ«sacchedampi pÄ• pu
karoti, kammassakatÄ• dassanato akotÅ«halamaá¹…galiko ca hoti, saddhamme cassa sad
mÅ«lajÄ• tÄ• , saddahati ca tathÄ• gatÄ• naá¹ƒ bodhiá¹ƒ, samayantaresu nÄ• bhiramati ukl
viya rÄ• jahaá¹ƒso \Ne 282/, lakkhaá¹‡attayaparijÄ• nanakusalo hoti, ante ca anÄ• varaá¹‡a
bodhiá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• va tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye ukkaá¹-á¹-hukkaá¹-á¹-ho
uá¸·Ä• ruá¸·Ä• rÄ• sampattiyo pÄ• puá¹‡Ä• ti. iti hidaá¹ƒ sÄ«laá¹ƒ nÄ• ma sabbasampattÄ«
sabbabuddhaguá¹‡Ä• naá¹ƒ pabhavabhÅ«mi, sabbabuddhakÄ• rakadhammÄ• naá¹ƒ Ä• di
bahumÄ• nanaá¹ƒ uppÄ• detvÄ• kÄ• yavacÄ«saá¹ƒyame indriyadamane Ä• jÄ«vavisuddhi
satisampajaÃ±Ã±abalena appamattena lÄ• bhasakkÄ• rasilokaá¹ƒ mittamukhapaccatthikaá
``kikÄ«va aá¹‡á¸• aâ€™â€™ ntiÄ• dinÄ• (Vism I 19; Sv I 7) vuttanayena sakkaccaá¹ƒ sÄ«la
ayaá¹ƒ tÄ• va vÄ• rittasÄ«le paá¹-ipattikkamo.

cÄ• rittasÄ«le pana paá¹-ipatti evaá¹ƒ veditabbÄ• --- idha bodhisatto kalyÄ• á¹‡amittÄ• naa
garuá¹-á¹-hÄ• niyÄ• naá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mA
kattÄ• hoti, tathÄ• tesaá¹ƒ kÄ• lena kÄ• laá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ kattÄ• hoti, gilÄ• nÄ• na
kÄ• yaveyyÄ• vaá¹-ikaá¹ƒ. subhÄ• sitapadÄ• ni sutvÄ• sÄ• dhukÄ• raá¹ƒ kattÄ• hoti, guá¹
vaá¹‡á¹‡etÄ• paresaá¹ƒ apakÄ• re khantÄ• , upakÄ• re anussaritÄ• , puÃ±Ã±Ä• ni anumod
sammÄ• sambodhiyÄ• pariá¹‡Ä• metÄ• , sabbakÄ• laá¹ƒ appamÄ• davihÄ• rÄ« kusalesu d
disvÄ• tÄ• disÄ• naá¹ƒ sahadhammikÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ä• vikattÄ• , uttari ca sam
paripÅ«retÄ• .

tathÄ• attano anurÅ«pÄ• su atthÅ«pasaá¹ƒhitÄ• su sattÄ• naá¹ƒ itikattabbatÄ• su dakkho
upagacchati. uppannesu ca sattÄ• naá¹ƒ byÄ• dhiÄ• didukkhesu yathÄ• rahaá¹ƒ \Ee 312/ p
Ã±Ä• tibhogÄ• dibyasanapatitesu sokÄ• panodano ullumpanasabhÄ• vÄ• vaá¹-á¹-hito hutvÄ
dhammeneva niggaá¹‡hanako yÄ• vadeva akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-h

dhammeneva paggaá¹‡hanako. yÄ• ni purimakÄ• naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ uá¸·Ä• ra
acinteyyÄ• nubhÄ• vÄ• ni sattÄ• naá¹ƒ ekantahitasukhÄ• vahÄ• ni caritÄ• ni, yehi nesaá¹ƒ
paripÄ• kaá¹ƒ agamaá¹ƒsu, tÄ• ni sutvÄ• anubbiggo anutrÄ• so tepi \Be 304/ mahÄ• purisÄ
sikkhÄ• pÄ• ripÅ«riyÄ• bhÄ• vitattabhÄ• vÄ• tÄ• disÄ• ya uá¸·Ä• ratamÄ• ya Ä• nubhÄ• v
ukkaá¹ƒsapÄ• ramippattÄ• ahesuá¹ƒ, tasmÄ• mayÄ• pi sÄ«lÄ• disikkhÄ• su sammadeva t
paá¹-ipattiyÄ• ahampi anukkamena sikkhaá¹ƒ paripÅ«retvÄ• ekantato taá¹ƒ padaá¹ƒ anupA
saddhÄ• purecÄ• rikaá¹ƒ vÄ«riyaá¹ƒ avissajjento sammadeva sÄ«lesu paripÅ«rakÄ• rÄ« ho

tathÄ• \Ne 283/ paá¹-icchannakalyÄ• á¹‡o hoti vivaá¹-Ä• parÄ• dho, appiccho santuá¹-á¹-h
asaá¹ƒsaá¹-á¹-ho dukkhasaho aparitassanajÄ• tiko anuddhato anunnaá¸·o acapalo amukha
santindriyo santamÄ• naso kuhanÄ• dimicchÄ• jÄ«varahito Ä• cÄ• ragocarasampanno aá¹‡
samÄ• dÄ• ya sikkhati sikkhÄ• padesu Ä• raddhavÄ«riyo pahitatto kÄ• ye ca jÄ«vite ca nira
kÄ• ye jÄ«vite vÄ• apekkhaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti, pageva adhimattaá¹ƒ. sab
kodhÅ«panÄ• hÄ• dike upakkilese pajahati vinodeti. appamattakena ca visesÄ• dhigamena
saá¹…kocaá¹ƒ Ä• pajjati, uparÅ«pari visesÄ• dhigamÄ• ya vÄ• yamati.

yena yathÄ• laddhÄ• sampatti hÄ• nabhÄ• giyÄ• vÄ• á¹-hitibhÄ• giyÄ• vÄ• na hoti, tath
pariá¹‡Ä• yako hoti, maggaá¹ƒ Ä• cikkhati, badhirÄ• naá¹ƒ hatthamuddÄ• ya saÃ±Ã±aá¹ƒ d
tathÄ• mÅ«gÄ• naá¹ƒ. pÄ«á¹-hasappikÄ• naá¹ƒ pÄ«á¹-haá¹ƒ deti yÄ• naá¹ƒ deti vÄ• heti v
saddhÄ• paá¹-ilÄ• bhÄ• ya vÄ• yamati, kusÄ«tÄ• naá¹ƒ ussÄ• hajananÄ• ya, muá¹-á¹-hass
vibbhantacittÄ• naá¹ƒ samÄ• dhisampadÄ• ya, duppaÃ±Ã±Ä• naá¹ƒ paÃ±Ã±Ä• dhigamÄ• y
kÄ• macchandapariyuá¹-á¹-hitÄ• naá¹ƒ \Ee 313/ kÄ• macchandapaá¹-ivinodanÄ• ya vÄ• ya
byÄ• pÄ• dathinamiddhauddhaccakukkuccavicikicchÄ• pariyuá¹-á¹-hitÄ• naá¹ƒ vicikicchÄ• v
kÄ• mavitakkÄ• diapakatÄ• naá¹ƒ kÄ• mavitakkÄ• dimicchÄ• vitakkavinodanÄ• ya vÄ• yam
kataÃ±Ã±utaá¹ƒ nissÄ• ya pubbabhÄ• sÄ« piyavÄ• dÄ« saá¹…gÄ• hako sadisena adhikena
hoti.

Ä• padÄ• su \Be 305/ sahÄ• yakiccaá¹ƒ anutiá¹-á¹-hati. tesaá¹ƒ tesaÃ±ca sattÄ• naá¹ƒ pak
parijÄ• nitvÄ• yehi yathÄ• saá¹ƒvasitabbaá¹ƒ hoti, tehi tathÄ• saá¹ƒvasati. yesu ca yathÄ•
hoti, tesu tathÄ• paá¹-ipajjati. taÃ±ca kho akusalato vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ
aÃ±Ã±athÄ• . paracittÄ• nurakkhaá¹‡Ä• hi bodhisattÄ• naá¹ƒ yÄ• vadeva kusalÄ• bhivaá¸•
hitajjhÄ• sayenÄ• pi paro na hiá¹ƒsitabbo, na bhaá¹‡á¸• itabbo, na maá¹…kubhÄ• vamÄ• pA
kukkuccaá¹ƒ uppÄ• detabbaá¹ƒ, na niggahaá¹-á¹-hÄ• ne na codetabbo, na nÄ«cataraá¹ƒ pa
á¹-hapetabbo, na ca paresu sabbena sabbaá¹ƒ asevinÄ• bhavitabbaá¹ƒ, na atisevinÄ• bha
akÄ• lasevinÄ• .

sevitabbayutte pana satte desakÄ• lÄ• nurÅ«paá¹ƒ sevati. na ca paresaá¹ƒ purato piye viga
284/ vÄ• pasaá¹ƒsati. na avissaá¹-á¹-havissÄ• sÄ« hoti. na dhammikaá¹ƒ upanimantanaá¹ƒ

saÃ±Ã±attiá¹ƒ upagacchati, nÄ• dhikaá¹ƒ paá¹-iggaá¹‡hÄ• ti. saddhÄ• sampanne saddhÄ• sampahaá¹ƒsati. sÄ«lasutacÄ• gapaÃ±Ã±Ä• sampanne paÃ±Ã±Ä• sampannakathÄ• ya sa abhiÃ±Ã±Ä• balappatto hoti, pamÄ• dÄ• panne satte abhiÃ±Ã±Ä• balena yathÄ• rahaá¹ƒ ni saá¹ƒvejetvÄ• assaddhÄ• dike saddhÄ• dÄ«su patiá¹-á¹-hÄ• peti. sÄ• sane otÄ• reti. saddh paripÄ• ceti. evamayaá¹ƒ mahÄ• purisassa cÄ• rittabhÅ«to aparimÄ• á¹‡o puÃ±Ã±Ä• bhisa abhivaá¸• á¸• hatÄ«ti veditabbaá¹ƒ.

api ca yÄ• sÄ• ``kiá¹ƒ sÄ«laá¹ƒ kenaá¹-á¹-hena sÄ«laâ€™â€™ ntiÄ• dinÄ• pucchaá¹ƒ ka ``pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa vattapaá¹-ipattiá¹ƒ vÄ• pÅ«rentassa cetanÄ• day ntiÄ• dinÄ• nayena nÄ• nappakÄ• rato sÄ«lassa vitthÄ• rakathÄ• __visuddhimagge_ (Visn sabbÄ• pi idha Ä• haritvÄ• vattabbÄ• . kevalaÃ±hi \Ee 314/ tattha sÄ• vakabodhisattavasen idha mahÄ• bodhisattavasena karuá¹‡Å«pÄ• yakosallapubbaá¹…gamaá¹ƒ katvÄ• vattabbÄ sÄ«laá¹ƒ mahÄ• puriso yathÄ• na attano duggatiyaá¹ƒ parikkilesavimuttiyÄ• sugatiyampi, n cakkavatti, na deva, na sakka, na mÄ• ra, na brahmasampattiyÄ• pariá¹‡Ä• meti, tathÄ• na chaá¸·abhiÃ±Ã±atÄ• ya \Be 306/, na catuppaá¹-isambhidÄ• dhigamÄ• ya, na sÄ• vakabodh pariá¹‡Ä• meti, atha kho sabbaÃ±Ã±ubhÄ• vena sabbasattÄ• naá¹ƒ anuttarasÄ«lÄ• laá¹…k pariá¹‡Ä• metÄ«ti. ayaá¹ƒ sÄ«lapÄ• ramiyÄ• paá¹-ipattikkamo.

tathÄ• yasmÄ• karuá¹‡Å«pÄ• yakosallapariggahitÄ• Ä• dÄ«navadassanapubbaá¹…gamA nikkhamanavasena pavattÄ• kusalacittuppatti nekkhammapÄ• ramÄ«, tasmÄ• sakalasaá¹ƒkilesanivÄ• sanaá¹-á¹-hÄ• natÄ• ya puttadÄ• rÄ• dÄ«hi mahÄ• sambÄ• dhatÄ• kasivÄ• á¹‡ijjÄ• dinÄ• nÄ• vidhakammantÄ• dhiá¹-á¹-hÄ• nabyÄ• kulatÄ• ya ca gharÄ• vÄ• anokÄ• sataá¹ƒ, kÄ• mÄ• naÃ±ca satthadhÄ• rÄ• laggamadhubindu viya ca avaliyhamÄ• nA vipulÄ• natthÄ• nubandhÄ• ti ca, vijjulatobhÄ• sena gahetabbanaccaá¹ƒ viya parittakÄ• lÅ«p ummattakÄ• laá¹…kÄ• ro viya viparÄ«tasaÃ±Ã±Ä• ya anubhavitabbÄ• , karÄ«sÄ• vacchÄ• udakatemitaá¹…guliyÄ• tanÅ«dakapÄ• naá¹ƒ viya atittikarÄ• , chÄ• tajjhattabhojanaá¹ƒ viya baá¸·isÄ• misaá¹ƒ viya byasanasannipÄ• takÄ• raá¹‡aá¹ƒ, aggisantÄ• po viya kÄ• lattayepi makkaá¹-alepo viya bandhanimittaá¹ƒ, ghÄ• takÄ• vacchÄ• danÄ• viya anatthacchÄ• danÄ bhayaá¹-á¹-hÄ• nabhÅ«tÄ• , paccatthikaposako \Ne 285/ viya kilesamÄ• rÄ• dÄ«naá¹ƒ Ä• m viya vipariá¹‡Ä• madukkhÄ• , koá¹-araggi viya antodÄ• hakÄ• , purÄ• á¹‡akÅ«pÄ• valambÄ viya anekÄ• dÄ«navÄ• , loá¹‡Å«dakapÄ• naá¹ƒ viya pipÄ• sÄ• hetubhÅ«tÄ• , surÄ• meraya appassÄ• datÄ• ya aá¹-á¹-hikaá¹…kalÅ«pamÄ• tiÄ• dinÄ• \Ee 315/ (MN I 234; II 42; Vin IV khaggavisÄ• á¹‡asuttaniddesa 147) ca nayena Ä• dÄ«navaá¹ƒ sallakkhetvÄ• tabbipariyÄ• Ä• nisaá¹ƒsaá¹ƒ passantena nekkhammapavivekaupasamasukhÄ• dÄ«su ninnapoá¹‡apabb nekkhammapÄ• ramiyaá¹ƒ paá¹-ipajjitabbaá¹ƒ. yasmÄ• pana nekkhammaá¹ƒ pabbajjÄ• mÄ tÄ• va anuá¹-á¹-hÄ• tabbÄ• . pabbajjamanutiá¹-á¹-hantena ca mahÄ• sattena asati buddhup kiriyavÄ• dÄ«naá¹ƒ tÄ• pasaparibbÄ• jakÄ• naá¹ƒ pabbajjÄ• anuá¹-á¹-hÄ• tabbÄ• .

uppannesu pana sammÄ• sambuddhesu tesaá¹ƒ sÄ• sane eva pabbajitabbaá¹ƒ. pabbajitvÄ
patiá¹-á¹-hitena tassÄ• eva hi sÄ«lapÄ• ramiyÄ• vodÄ• panatthaá¹ƒ dhutaguá¹‡Ä• samÄ•
samÄ• dinnadhutadhammÄ• hi mahÄ• purisÄ• sammadeva te \Be 307/ pariharantÄ•
appicchÄ• santuá¹-á¹-hÄ• sallekhapavivekaasaá¹ƒ saggavÄ«riyÄ• rambhasubharatÄ• di-
guá¹‡asalilavikkhÄ• litakilesamalatÄ• ya anavajjasÄ«lavataguá¹‡aparisuddhasabbasamÄ• d
ariyavaá¹ƒ sattaye patiá¹-á¹-hitÄ• catutthaá¹ƒ bhÄ• vanÄ• rÄ• matÄ• saá¹…khÄ• taá¹ƒ ariya
cattÄ• rÄ«sÄ• ya Ä• rammaá¹‡esu yathÄ• rahaá¹ƒ upacÄ• rappanÄ• bhedaá¹ƒ jhÄ• naá¹ƒ u
hissa sammadeva nekkhammapÄ• ramÄ« paripÅ«ritÄ• hoti.

imasmiá¹ƒ pana á¹-hÄ• ne terasahi dhutadhammehi saddhiá¹ƒ dasa kasiá¹‡Ä• ni, dasa asu
cattÄ• ro brahmavihÄ• rÄ• , cattÄ• ro Ä• ruppÄ• , ekÄ• saÃ±Ã±Ä• , ekaá¹ƒ vavatthÄ• nanti
samÄ• dhibhÄ• vanÄ• ya kammaá¹-á¹-hÄ• nÄ• ni bhÄ• vanÄ• vidhÄ• naÃ±ca vitthÄ• rato v
sabbaá¹ƒ yasmÄ• __visuddhimagge_ (Vism I 22 Ä• dayo, 47, 55) sabbÄ• kÄ• rato vitthÄ• r
tattha vuttanayeneva veditabbaá¹ƒ. kevalaÃ±hi tattha sÄ• vakabodhisattassa vasena vuttaá
mahÄ• bodhisattassa vasena karuá¹‡Å«pÄ• yakosallapubbaá¹…gamaá¹ƒ katvÄ• vattabbar
nekkhammapÄ• ramiyÄ• paá¹-ipattikkamo veditabbo.

tathÄ• paÃ±Ã±Ä• pÄ• ramiá¹ƒ sampÄ• detukÄ• mena yasmÄ• paÃ±Ã±Ä• Ä• loko viya ar
tasmÄ• mohakÄ• raá¹‡Ä• ni tÄ• va bodhisattena parivajjetabbÄ• ni. tatthimÄ• ni \Ee 316/ m
tandi vijambhitÄ• Ä• lasiyaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• matÄ• niddÄ• sÄ«latÄ• anicca
akutÅ«halatÄ• micchÄ• dhimÄ• no aparipucchakatÄ• kÄ• yassa na sammÄ• parihÄ• ro \N
duppaÃ±Ã±Ä• naá¹ƒ puggalÄ• naá¹ƒ sevanÄ• paÃ±Ã±avantÄ• naá¹ƒ apayirupÄ• sanÄ• a
viparÄ«tÄ• bhiniveso kÄ• yadaá¸·hibahulatÄ• asaá¹ƒ vegasÄ«latÄ• paÃ±ca nÄ«varaá¹‡Ä•
dhamme Ä• sevato anuppannÄ• paÃ±Ã±Ä• nuppajjati, uppannÄ• parihÄ• yati. iti imÄ• ni s
parivajjentena bÄ• husacce jhÄ• nÄ• dÄ«su ca yogo karaá¹‡Ä«yo.

tatthÄ• yaá¹ƒ bÄ• husaccassa visayavibhÄ• go --- paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ•
cattÄ• ri saccÄ• ni bÄ• vÄ«satindriyÄ• ni dvÄ• dasapadiko paá¹-iccasamuppÄ• do tathÄ• s
kusalÄ• didhammappakÄ• rabhedÄ• ca, yÄ• ni ca loke anavajjÄ• ni vijjÄ• á¹-á¹-hÄ• nÄ• ni,
hitasukhavidhÄ• nayoggÄ• \Be 308/ byÄ• karaá¹‡avisesÄ• , iti evaá¹ƒ pakÄ• raá¹ƒ sakalan
upÄ• yakosallapubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya satiyÄ• vÄ«riyena ca sÄ• dhukaá¹ƒ
uggahaá¹‡asavanadhÄ• raá¹‡aparicayaparipucchÄ• hi ogÄ• hetvÄ• tattha ca paresaá¹ƒ pa
paÃ±Ã±Ä• nibbattetabbÄ• .

tathÄ• sattÄ• naá¹ƒ itikattabbatÄ• su á¹-hÄ• nuppattikapaá¹-ibhÄ• nabhÅ«tÄ• Ä• yÄ• pÄ•
paÃ±Ã±Ä• hitesitaá¹ƒ nissÄ• ya tattha tattha yathÄ• rahaá¹ƒ pavattetabbÄ• . tathÄ• khand
sabhÄ• vadhammÄ• naá¹ƒ Ä• kÄ• raparivitakkanamukhena te nijjhÄ• naá¹ƒ khamÄ• penter
nibbattetabbÄ• . khandhÄ• dÄ«naá¹ƒ yeva pana salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡aparig

nibbattentena pubbabhÄ• gabhÄ• vanÄ• paÃ±Ã±Ä• sampÄ• detabbÄ• . evaÃ±hi nÄ• marÅ
paccayehi uppajjati ceva nirujjhati ca, na ettha koci kattÄ• vÄ• kÄ• retÄ• vÄ• , hutvÄ• abh
aniccaá¹ƒ, udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhaá¹ƒ, avasavattanaá¹-á¹-hena anat
bÄ• hirakadhamme ca nibbisesaá¹ƒ parijÄ• nanto tattha Ä• saá¹…gaá¹ƒ pajahanto pare ca
kevalaá¹ƒ karuá¹‡Ä• vaseneva yÄ• va na buddhaguá¹‡Ä• \Ee 317/ hatthatalaá¹ƒ Ä• gaccha
avatÄ• raá¹‡aparipÄ• canehi patiá¹-á¹-hapento jhÄ• navimokkhasamÄ• dhisamÄ• pattiyo ab
vasÄ«bhÄ• vaá¹ƒ pÄ• pento paÃ±Ã±Ä• ya matthakaá¹ƒ pÄ• puá¹‡Ä• ti.

tattha yÄ• imÄ• iddhividhaÃ±Ä• á¹‡aá¹ƒ dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ cetopariyaÃ±Ä• á
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ yathÄ• kammupagaÃ±Ä• á
saparibhaá¹‡á¸• Ä• paÃ±calokiyaabhiÃ±Ã±Ä• saá¹…khÄ• tÄ• bhÄ• vanÄ• paÃ±Ã±Ä• , yÄ
khandhÄ• yatanadhÄ• tuindriyasaccapaá¹-iccasamuppÄ• dÄ• dibhedesu bhÅ«mibhÅ«tesu
Ã±Ä• á¹‡aparicayaá¹ƒ katvÄ• sÄ«lavisuddhicittavisuddhÄ«ti \Ne 287/ mÅ«labhÅ«tÄ• su imÅ
patiá¹-á¹-hÄ• ya diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhimaggÄ• maggaÃ±Ä• á¹‡ad
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiÃ±Ä• á¹‡adassanavisuddhÄ«ti sarÄ«rabhÅ«tÄ• imÅ
sampÄ• dentena bhÄ• vetabbÄ• lokiyalokuttarabhedÄ• bhÄ• vanÄ• paÃ±Ã±Ä• , tÄ• saá¹ƒ
``tattha ekopi hutvÄ• bahudhÄ• hotÄ«tiÄ• dikaá¹ƒ iddhivikubbanaá¹ƒ kÄ• tukÄ• mena Ä• d
tiÄ• dinÄ• ``khandhÄ• ti rÅ«pakkhandho vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…kh
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dinÄ• ca visayavibhÄ• gena saddhiá¹ƒ \Be 309/ __v
Ä• dayo) sabbÄ• kÄ• rato vitthÄ• retvÄ• vuttaá¹ƒ, tasmÄ• tattha vuttanayeneva veditabbaÅ
sÄ• vakabodhisattassa vasena paÃ±Ã±Ä• Ä• gatÄ• , idha mahÄ• bodhisattassa vasena
karuá¹‡Å«pÄ• yakosallapubbaá¹…gamaá¹ƒ katvÄ• vattabbÄ• , Ã±Ä• á¹‡adassanavisuddhi
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiyaá¹ƒyeva vipassanÄ• á¹-hapetabbÄ• ti ayameva v
paÃ±Ã±Ä• pÄ• ramiyÄ• paá¹-ipattikkamo veditabbo.

tathÄ• yasmÄ• sammÄ• sambodhiyÄ• katÄ• bhinÄ«hÄ• rena mahÄ• sattena pÄ• ramipa
yuttappayuttena bhavitabbaá¹ƒ Ä• baddhaparikaraá¹‡ena, tasmÄ• kÄ• lena kÄ• laá¹ƒ ``ko
puÃ±Ã±asambhÄ• ro Ã±Ä• á¹‡asambhÄ• ro vÄ• upacito, kiá¹ƒ vÄ• mayÄ• parahitaá¹ƒ ka
paccavekkhantena sattahitatthaá¹ƒ ussÄ• ho karaá¹‡Ä«yo. sabbesampi sattÄ• naá¹ƒ upakÄ
pariggahabhÅ«taá¹ƒ vatthu kÄ• ye jÄ«vite ca nirapekkhacittena ossajitabbaá¹ƒ. yaá¹ƒ kiÃ±c
kÄ• yena vÄ• cÄ• ya vÄ• , taá¹ƒ sabbaá¹ƒ sambodhiyaá¹ƒ \Ee 318/ ninnacitteneva kÄ• tabb
pariá¹‡Ä• metabbaá¹ƒ. uá¸·Ä• rehi ittarehi ca kÄ• mehi vinivattacitteneva bhavitabbaá¹ƒ. sa
itikattabbatÄ• su upÄ• yakosallaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• va paá¹-ipajjitabbaá¹ƒ.

tasmiá¹ƒ tasmiá¹ƒ sattahite Ä• raddhavÄ«riyena bhavitabbaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ• disab
avisaá¹ƒvÄ• dinÄ• . sabbepi sattÄ• anodhiso mettÄ• ya karuá¹‡Ä• ya ca pharitabbÄ• . yÄ•
dukkhuppatti, sabbÄ• sÄ• attani pÄ• á¹-ikaá¹…khitabbÄ• . sabbesaÃ±ca sattÄ• naá¹ƒ puÃ
buddhÄ• naá¹ƒ mahantatÄ• mahÄ• nubhÄ• vatÄ• abhiá¹‡haá¹ƒ paccavekkhitabbÄ• . yaÃ±

vÄ• cÄ• ya vÄ• , taá¹ƒ sabbaá¹ƒ bodhininnacittapubbaá¹…gamaá¹ƒ kÄ• tabbaá¹ƒ. iminÄ• h
yuttappayuttassa thÄ• mavato daá¸·haparakkamassa mahÄ• sattassa bodhisattassa aparim
Ã±Ä• á¹‡asambhÄ• ro ca divase divase upacÄ«yati.

api ca sattÄ• naá¹ƒ paribhogatthaá¹ƒ paripÄ• lanatthaÃ±ca attano sarÄ«raá¹ƒ jÄ«vitaÃ±ca
khuppipÄ• sÄ• sÄ«tuá¹‡havÄ• tÄ• tapÄ• didukkhapatikÄ• ro \Ne 288/ pariyesitabbo upaneta
yathÄ• vuttadukkhapatikÄ• rajaá¹ƒ sukhaá¹ƒ attanÄ• paá¹-ilabhati, tathÄ• ramaá¹‡Ä«yesu
Ä• rÄ• muyyÄ• napÄ• sÄ• dataá¸·Ä• kÄ• dÄ«su araÃ±Ã±Ä• yatanesu ca kÄ• yacittasantÄ•
\Be 310/ sukhaá¹ƒ paá¹-ilabhati, yaÃ±ca suá¹‡Ä• ti buddhÄ• nubuddhapaccekabuddhÄ• ma
nekkhammapaá¹-ipattiyaá¹ƒ á¹-hitÄ• diá¹-á¹-hadhammasukhavihÄ• rabhÅ«taá¹ƒ Ä«disaá¹ƒ
jhÄ• nasamÄ• pattisukhaá¹ƒ anubhavantÄ«ti, taá¹ƒ sabbaá¹ƒ sabbasattesu anodhiso upasa
nayo asamÄ• hitabhÅ«miyaá¹ƒ patiá¹-á¹-hitassa.

samÄ• hitabhÅ«miyaá¹ƒ pana patiá¹-á¹-hito attanÄ• yathÄ• nubhÅ«taá¹ƒ visesÄ• dhigama
passaddhiá¹ƒ sukhaá¹ƒ samÄ• dhiá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡aÃ±ca sattesu adhimuccanto
tathÄ• mahati saá¹ƒsÄ• radukkhe tassa ca nimittabhÅ«te kilesÄ• bhisaá¹…khÄ• radukkhe
disvÄ• tatrÄ• pi chedanabhedanaphÄ• lanapiá¹ƒsanaggisantÄ• pÄ• dijanitÄ• dukkhÄ• tibb
nirantaraá¹ƒ cirakÄ• laá¹ƒ vediyante nÄ• rake, aÃ±Ã±amaÃ±Ã±aá¹ƒ
kujjhanasantÄ• panaviheá¹-hanahiá¹ƒsanaparÄ• dhÄ«natÄ• dÄ«hi mahÄ• dukkhaá¹ƒ anubh
jotimÄ• lÄ• kulasarÄ«re khuppipÄ• sÄ• vÄ• tÄ• tapÄ• dÄ«hi á¸• ayhamÄ• ne \Ee 319/ ca vis
vantakheá¸·Ä• diÄ• hÄ• re uddhabÄ• huá¹ƒ viravante nijjhÄ• mataá¹‡hikÄ• dike mahÄ• duk
pariyeá¹-á¹-himÅ«lakaá¹ƒ mahantaá¹ƒ anayabyasanaá¹ƒ pÄ• puá¹‡ante hatthacchedÄ• dikÄ
dubbaá¹‡á¹‡aduddasikadaliddÄ• dibhÄ• vena khuppipÄ• sÄ• diÄ• bÄ• dhayogena balavant
vahanato parÄ• dhÄ«nato ca, nÄ• rake pete tiracchÄ• nagate ca, atisayante apÄ• yadukkha
dukkhamanubhavante manusse ca, tathÄ• visayavisaparibhogavikkhittacittatÄ• ya rÄ• gÄ•
á¸• ayhamÄ• ne vÄ• tavegasamuá¹-á¹-hitajÄ• lÄ• samiddhasukkhakaá¹-á¹-hasannipÄ• te ag
anupasantapariá¸·Ä• havuttike anupasantanihataparÄ• dhÄ«ne kÄ• mÄ• vacaradeve ca, ma
vidÅ«ramÄ• kÄ• saá¹ƒ vigÄ• hitasakuntÄ• viya balavatÄ• dÅ«re pÄ• á¹‡inÄ• khittasarÄ•
cirappavattiyaá¹ƒ aniccantikatÄ• ya pÄ• tapariyosÄ• nÄ• anatikkantajÄ• tijarÄ• maraá¹‡Ä•
rÅ«pÄ• rÅ«pÄ• vacaradeve ca passantena mahantaá¹ƒ saá¹ƒvegaá¹ƒ paccupaá¹-á¹-hapetv
anodhiso sattÄ• pharitabbÄ• . evaá¹ƒ kÄ• yena vÄ• cÄ• ya manasÄ• ca bodhisambhÄ• re
yathÄ• pÄ• ramiyo pÄ• ripÅ«riá¹ƒ gacchanti, evaá¹ƒ sakkaccakÄ• rinÄ• sÄ• taccakÄ• rinÄ
pavattetabbo, vÄ«riyapÄ• ramÄ« paripÅ«retabbÄ• .

api \Be 311/ ca acinteyyÄ• parimeyyavipuloá¸·Ä• ravimalanirupamanirÅ«pakkilesaguá¹‡ani
buddhabhÄ• vassa ussakkitvÄ• sampahaá¹ƒsanayoggaá¹ƒ vÄ«riyaá¹ƒ nÄ• ma acinteyyÄ•
pacurajanÄ• \Ne 289/ sotumpi sakkuá¹‡anti, pageva paá¹-ipajjituá¹ƒ. tathÄ• hi tividhÄ•
abhinÄ«hÄ• racittuppatti, catasso buddhabhÅ«miyo, cattÄ• ri saá¹…gahavatthÅ«ni, karuá¹‡

buddhadhammesu sacchikaraá¹‡ena visesappaccayo nijjhÄ• nakhanti, sabbadhammesu ni
piyaputtasaÃ±Ã±Ä• , saá¹ƒsÄ• radukkhehi aparikhedo, sabbadeyyadhammapariccÄ• go, te
adhisÄ«lÄ• diadhiá¹-á¹-hÄ• naá¹ƒ, tattha ca acaÃ±calatÄ• , kusalakiriyÄ• su pÄ«tipÄ• mojja
jhÄ• nÄ• nuyogo, anavajjadhammena atitti, yathÄ• sutassa dhammassa paresaá¹ƒ hitajjhÄ•
Ã±Ä• ye nivesanÄ• , Ä• rambhadaá¸·hatÄ• , dhÄ«ravÄ«rabhÄ• vo, parÄ• pavÄ• daparÄ• pa
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, samÄ• pattÄ«su \Ee 320/ vasÄ«bhÄ• vo, abhiÃ±Ã±Ä• su balapp
satipaá¹-á¹-hÄ• nÄ• dÄ«su yogakammÄ• bhiyogena lokuttaramaggasambhÄ• rasambharaá
evamÄ• dikÄ• sabbÄ• pi bodhisambhÄ• rapaá¹-ipatti vÄ«riyÄ• nubhÄ• veneva samijjhatÄ«
mahÄ• bodhi anossajjantena sakkaccaá¹ƒ nirantaraá¹ƒ vÄ«riyaá¹ƒ yathÄ• uparÅ«pari vises
sampÄ• detabbaá¹ƒ. sampajjamÄ• ne ca yathÄ• vutte vÄ«riye khantisaccÄ• dhiá¹-á¹-hÄ• nÄ
sabbepi bodhisambhÄ• rÄ• tadadhÄ«navuttitÄ• ya sampannÄ• eva hontÄ«ti khantiÄ• dÄ«
paá¹-ipatti veditabbÄ• .

iti sattÄ• naá¹ƒ sukhÅ«pakaraá¹‡apariccÄ• gena bahudhÄ• anuggahakaraá¹‡aá¹ƒ dÄ• ne
tesaá¹ƒ jÄ«vitasÄ• pateyyadÄ• rarakkhÄ• abhedapiyahitavacanÄ• vihiá¹ƒsÄ• dikÄ• raá¹‡Ä•
Ä• misapaá¹-iggahaá¹‡adhammadÄ• nÄ• dinÄ• anekavidhÄ• hitacariyÄ• , paÃ±Ã±Ä• ya te
hitakaraá¹‡Å«pÄ• yakosallaá¹ƒ, vÄ«riyena tattha ussÄ• hÄ• rambhaasaá¹ƒhÄ«rÄ• ni, khant
saccena nesaá¹ƒ avaÃ±canatadupakÄ• rakiriyÄ• samÄ• dÄ• nÄ• visaá¹ƒvÄ• danÄ• di, adhi
anatthasampÄ• tepi acalanaá¹ƒ, mettÄ• ya nesaá¹ƒ hitasukhÄ• nucintanaá¹ƒ, upekkhÄ• ya
vikÄ• rÄ• nÄ• pattÄ«ti evaá¹ƒ aparimÄ• á¹‡e satte Ä• rabbha anukampitasabbasattassa ma
puthujjanehi asÄ• dhÄ• raá¹‡o aparimeyyo puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÅ«pacayo ettha p
cetÄ• saá¹ƒ paccayo vutto, tassa ca sakkaccaá¹ƒ sampÄ• danaá¹ƒ.

__ko vibhÄ• go_ti? dasa pÄ• ramiyo, dasa upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti sa
katÄ• bhinÄ«hÄ• rassa bodhisattassa parahitakaraá¹‡Ä• bhininnÄ• sayapayogassa kaá¹‡ha
sukkadhammÄ• pÄ• ramiyo eva, tehi avokiá¹‡á¹‡Ä• sukkadhammÄ• upapÄ• ramiyo, akaa
paramatthapÄ• ramiyoti keci. samudÄ• gamanakÄ• lesu vÄ• pÅ«riyamÄ• nÄ• pÄ• ramiyo,
upapÄ• ramiyo, buddhabhÅ«miyaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡Ä• paramatthapÄ• ramiyo
vÄ• parahitakaraá¹‡ato pÄ• ramiyo, attahitakaraá¹‡ato upapÄ• ramiyo, buddhabhÅ«miyaá¹
balavesÄ• rajjasamadhigamena ubhayahitaparipÅ«raá¹‡ato paramatthapÄ• ramiyo.

evaá¹ƒ Ä• dimajjhapariyosÄ• nesu paá¹‡idhÄ• nÄ• rambhapariniá¹-á¹-hÄ• nesu tesaá¹ƒ vib
dosÅ«pasamakaruá¹‡Ä• pakatikÄ• naá¹ƒ bhavasukhavimuttisukhaparamasukhappattÄ• naa
puÃ±Ã±Å«pacayabhedato tabbibhÄ• goti aÃ±Ã±e. lajjÄ• satimÄ• nÄ• passayÄ• naá¹ƒ lokut
sÄ«lasamÄ• dhipaÃ±Ã±Ä• garukÄ• naá¹ƒ tÄ• ritataritatÄ• rayitÅ«naá¹ƒ anubuddhapacceka
pÄ• ramÄ«, upapÄ• ramÄ«, paramatthapÄ• ramÄ«ti bodhisattassuppattito yathÄ• vuttavibh
yÄ• va vacÄ«paá¹‡idhi, tÄ• va pavattÄ• sambhÄ• rÄ• pÄ• ramiyo, vacÄ«paá¹‡idhito yÄ• v
pavattÄ• upapÄ• ramiyo, kÄ• yapaá¹‡idhito pabhuti paramatthapÄ• ramiyoti apare. aÃ±Ã±e

``parapuÃ±Ã±Ä• numodanavasena pavattÄ• sambhÄ• rÄ• pÄ• ramiyo, paresaá¹ƒ kÄ• rÄ•
sayaá¹ƒkaraá¹‡avasena pavattÄ• paramatthapÄ• ramiyoâ€™â€™ ti vadanti.

tathÄ• bhavasukhÄ• vaho puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• ro pÄ• ramÄ«, attano nibbÄ• nasu
tadubhayasukhÄ• vaho paramatthapÄ• ramÄ«ti eke. puttadÄ• radhanÄ• diupakaraá¹‡apari
aá¹…gapariccÄ• go dÄ• naupapÄ• ramÄ«, attano jÄ«vitapariccÄ• go dÄ• naparamatthapÄ•
puttadÄ• rÄ• dikassa tividhassÄ• pi hetu avÄ«tikkamanavasena tisso sÄ«lapÄ• ramiyo, tesu
Ä• layaá¹ƒ upacchinditvÄ• nikkhamanavasena \Be 313/ tisso nekkhammapÄ• ramiyo, upak
samÅ«hanitvÄ• sattÄ• naá¹ƒ hitÄ• hitavinicchayakaraá¹‡avasena tisso paÃ±Ã±Ä• pÄ• ram
pariccÄ• gÄ• dÄ«naá¹ƒ vÄ• yamanavasena tisso vÄ«riyapÄ• ramiyo, upakaraá¹‡aá¹…gajÄ«
khamanavasena tisso khantipÄ• ramiyo, upakaraá¹‡aá¹…gajÄ«vitahetu saccÄ• pariccÄ• ga
dÄ• nÄ• dipÄ• ramiyo akuppÄ• dhiá¹-á¹-hÄ• navaseneva samijjhantÄ«ti, upakaraá¹‡Ä• divi
acalÄ• dhiá¹-á¹-hÄ• navasena tisso adhiá¹-á¹-hÄ• napÄ• ramiyo, upakaraá¹‡Ä• diupaghÄ• t
avijahanavasena tisso mettÄ• pÄ• ramiyo, yathÄ• vuttavatthuttayassa upakÄ• rÄ• pakÄ• re
majjhattatÄ• paá¹-ilÄ• bhavasena tisso upekkhÄ• pÄ• ramiyoti evamÄ• dinÄ• etÄ• saá¹ƒ vi

__ko saá¹…gaho_ti? ettha pana yathÄ• etÄ• vibhÄ• gato tiá¹ƒsavidhÄ• pi dÄ• napÄ• ram
evaá¹ƒ dÄ• nasÄ«lakhantivÄ«riyajhÄ• napaÃ±Ã±Ä• sabhÄ• vena chabbidhÄ• . etÄ• su hi n
saá¹…gahitÄ• , tassÄ• pabbajjÄ• bhÄ• ve, nÄ«varaá¹‡avivekabhÄ• ve pana jhÄ• napÄ• ra
291/ chahipi saá¹…gahitÄ• . saccapÄ• ramÄ« sÄ«lapÄ• ramiyÄ• \Ee 322/ ekadeso eva vac
Ã±Ä• á¹‡asaccapakkhe pana paÃ±Ã±Ä• pÄ• ramiyÄ• saá¹…gahitÄ• . mettÄ• pÄ• rami jhÄ
jhÄ• napaÃ±Ã±Ä• pÄ• ramÄ«hi. adhiá¹-á¹-hÄ• napÄ• ramÄ« sabbÄ• hipi saá¹…gahitÄ• ti.

etesaÃ±ca dÄ• nÄ• dÄ«naá¹ƒ channaá¹ƒ guá¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±asambandhÄ• na
paÃ±cadasayugalÄ• disÄ• dhakÄ• ni honti. seyyathidaá¹ƒ --- dÄ• nasÄ«layugalena parahitÄ
karaá¹‡Ä• karaá¹‡ayugalasiddhi, dÄ• nakhantiyugalena alobhÄ• dosayugalasiddhi, dÄ• nav
cÄ• gasutayugalasiddhi, dÄ• najhÄ• nayugalena kÄ• madosappahÄ• nayugalasiddhi. dÄ• n
ariyayÄ• nadhurayugalasiddhi, sÄ«lakhantidvayena payogÄ• sayasuddhidvayasiddhi, sÄ«la
bhÄ• vanÄ• dvayasiddhi, sÄ«lajhÄ• nadvayena dussÄ«lyapariyuá¹-á¹-hÄ• nappahÄ• nadva
dÄ• nadvayasiddhi, khantivÄ«riyayugalena khamÄ• tejadvayasiddhi, khantijhÄ• nayugalena
virodhÄ• nurodhappahÄ• nayugalasiddhi, khantipaÃ±Ã±Ä• yugalena suÃ±Ã±atÄ• khantipaá
vÄ«riyajhÄ• nadukena paggahÄ• vikkhepadukasiddhi, vÄ«riyapaÃ±Ã±Ä• dukena saraá¹‡ad
yÄ• nadukasiddhi \Be 314/, dÄ• nasÄ«lakhantittikena lobhadosamohappahÄ• nattikasiddhi,
bhogajÄ«vitakÄ• yasÄ• rÄ• dÄ• nattikasiddhi, dÄ• nasÄ«lajhÄ• nattikena puÃ±Ã±akiriyavatt
dÄ• nasÄ«lapaÃ±Ã±Ä• tikena Ä• misÄ• bhayadhammadÄ• nattikasiddhÄ«ti. evaá¹ƒ itarehip
yathÄ• sambhavaá¹ƒ tikÄ• ni ca catukkÄ• dÄ«ni ca yojetabbÄ• ni.

evaá¹ƒ chabbidhÄ• nampi pana imÄ• saá¹ƒ pÄ• ramÄ«naá¹ƒ catÅ«hi adhiá¹-á¹-hÄ• nehi sa

sabbapÄ• ramÄ«naá¹ƒ samÅ«hasaá¹…gahato hi __cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, _ seyyat
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, paÃ
adhitiá¹-á¹-hati etena, ettha vÄ• adhitiá¹-á¹-hati, adhiá¹-á¹-hÄ• namattameva vÄ• tanti adhi
saccaÃ±ca taá¹ƒ adhiá¹-á¹-hÄ• naÃ±ca, saccassa vÄ• adhiá¹-á¹-hÄ• naá¹ƒ, saccaá¹ƒ adhi
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ sesesupi. tattha avisesato tÄ• va lokuttaraguá¹‡e katÄ•
anukampitasabbasattassa mahÄ• sattassa paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ sabbapÄ• ramiparig
tÄ• saá¹ƒ paá¹-ipakkhapariccÄ• gato cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ \Ee 323/. sabbapÄ• ramit
upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ. tehi eva parahitopÄ• yakosallato paÃ±Ã±Ä• dhiá¹-á¹-hÄ• na

visesato pana yÄ• cakajanaá¹ƒ avisaá¹ƒvÄ• detvÄ• dassÄ• mÄ«ti paá¹-ijÄ• nanato paá¹-iÃ
\Ne 292/ dÄ• nato dÄ• naá¹ƒ avisaá¹ƒvÄ• detvÄ• anumodanato macchariyÄ• dipaá¹-ipakk
deyyadhammapaá¹-iggÄ• hakadÄ• nadeyyadhammakkhayesu lobhadosamohabhayavÅ«pa
yathÄ• vidhÄ• naÃ±ca dÄ• nato paÃ±Ã±uttarato ca kusaladhammÄ• naá¹ƒ caturadhiá¹-á¹-h
dÄ• naá¹ƒ. tathÄ• saá¹ƒvarasamÄ• dÄ• nassa avÄ«tikkamanato dussÄ«lyapariccÄ• gato d
paÃ±Ã±uttarato ca caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ. yathÄ• paá¹-iÃ±Ã±
parÄ• parÄ• dhavikappapariccÄ• gato, kodhapariyuá¹-á¹-hÄ• navÅ«pasamanato, paÃ±Ã±ut
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• khanti. paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ parahitakaraá¹‡
akusalavÅ«pasamanato, paÃ±Ã±uttarato ca caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ vÄ«
paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ lokahitÄ• nucintanato, nÄ«varaá¹‡apariccÄ• gato, cittavÅ«pasam
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ jhÄ• naá¹ƒ. yathÄ• paá¹-iÃ±Ã±aá¹ƒ parahitÅ«pÄ
anupÄ• yakiriyÄ• pariccÄ• gato, mohajapariá¸·Ä• havÅ«pasamanato, sabbaÃ±Ã±utÄ• paá¹-
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• paÃ±Ã±Ä• .

tattha \Be 315/ Ã±eyyapaá¹-iÃ±Ã±Ä• nuvidhÄ• nehi saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ. vatthukÄ• n
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ. dosadukkhavÅ«pasamehi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ. anub
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. tividhasaccapariggahitaá¹ƒ dosattayavirodhi saccÄ• dhiá¹-á¹
tividhacÄ• gapariggahitaá¹ƒ dosattayavirodhi cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ. tividhavÅ«pasam
dosattayavirodhi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ. tividhaÃ±Ä• á¹‡apariggahitaá¹ƒ dosattayavi
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. saccÄ• dhiá¹-á¹-hÄ• napariggahitÄ• ni cÄ• gÅ«pasamapaÃ±
avisaá¹ƒvÄ• danato paá¹-iÃ±Ã±Ä• nuvidhÄ• nato ca, cÄ• gÄ• dhiá¹-á¹-hÄ• napariggahitÄ• n
saccÅ«pasamapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ni paá¹-ipakkhapariccÄ• gato sabbapariccÄ• ga
upasamÄ• dhiá¹-á¹-hÄ• napariggahitÄ• ni saccacÄ• gapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ni kilesa
kÄ• mÅ«pasamanato kÄ• mapariá¸·Ä• havÅ«pasamanato ca, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• napa
saccacÄ• gÅ«pasamÄ• dhiá¹-á¹-hÄ• nÄ• ni Ã±Ä• á¹‡apubbaá¹…gamato Ã±Ä• á¹‡Ä• nupar
pÄ• ramiyo saccappabhÄ• vitÄ• cÄ• gaparibyaÃ±jitÄ• upasamopabrÅ«hitÄ• \Ee 324/ paÃ
etÄ• saá¹ƒ janakahetu. cÄ• go pariggÄ• hakahetu, upasamo parivuddhihetu, paÃ±Ã±Ä• pÄ
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccapaá¹-iÃ±Ã±attÄ• , majjhe cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ katap
attapariccÄ• gato. ante upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ sabbÅ«pasamapariyosÄ• nattÄ• . Ä•

paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ tasmiá¹ƒ sati sambhavato asati abhÄ• vato yathÄ• paá¹-iÃ±Ã

tattha mahÄ• purisÄ• satatamattahitaparahitakarehi garupiyabhÄ• vakarehi saccacÄ• gÄ• gihibhÅ«tÄ• \Ne 293/ Ä• misadÄ• nena pare anuggaá¹‡hanti. tathÄ• attahitaparahitakareh upasamapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nehi ca pabbajitabhÅ«tÄ• dhammadÄ• nena pare anugga

tattha antimabhave bodhisattassa caturadhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ. paripuá¹‡á¹‡aca hi carimakabhavÅ«papattÄ«ti eke. tatra hi gabbhokkantiá¹-hitiabhinikkhamanesu paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena sato sampajÄ• no saccÄ• dhiá¹-á¹-hÄ• napÄ• uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gantvÄ• sabbÄ• disÄ• oloketvÄ• saccÄ• nupa ``aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassÄ• â€™â€ tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadi.

upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena \Be 316/ jiá¹‡á¹‡Ä• turamatapabbajitadassÄ• yobbanÄ• rogyajÄ«vitasampattimadÄ• naá¹ƒ upasamo. cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• g Ã±Ä• tiparivaá¹-á¹-assa hatthagatassa ca cakkavattirajjassa anapekkhapariccÄ• goti.

dutiye á¹-hÄ• ne abhisambodhiyaá¹ƒ caturadhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti keci. tattha yathÄ• paá¹-iÃ±Ã±aá¹ƒ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena catunnaá¹ƒ ariyasaccÄ• r saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena sa tato hi cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• g tato hi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bho, tato hi paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡a abhisambodhiyÄ• pi paramatthabhÄ• vato.

tatiye á¹-hÄ• ne dhammacakkappavattane caturadhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti aÃ±Ã saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa dvÄ• dasahi Ä• kÄ• rehi ariyasaccadesanÄ• ya \E paripuá¹‡á¹‡aá¹ƒ. cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saddhammamahÄ• yÄ• gakar paripuá¹‡á¹‡aá¹ƒ. upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa sayaá¹ƒ upasantassa pares upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gatas Ä• sayÄ• diparijÄ• nanena paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti. tadapi asiddhaá buddhakiccassa.

catutthe á¹-hÄ• ne parinibbÄ• ne caturadhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti apare. tatra hi paramatthasaccasampattiyÄ• saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. sabbÅ«padhipa cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. sabbasaá¹…khÄ• rÅ«pasamena \Ne 294/ up paripuá¹‡á¹‡aá¹ƒ. paÃ±Ã±Ä• payojanapariniá¹-á¹-hÄ• nena paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ p mahÄ• purisassa visesena mettÄ• khette abhijÄ• tiyaá¹ƒ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• g

saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabhibyattaá¹ƒ, visesena karuá¹‡Ä• khette abhisamb
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gatassa paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabh
dhammacakkappavattane cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa cÄ• gÄ• dhiá¹-á¹-hÄ• n
visesena upekkhÄ• khette parinibbÄ• ne upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa
upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabhibyattanti daá¹-á¹-habbaá¹ƒ.

tatra \Be 317/ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saá¹ƒvÄ• sena sÄ«laá¹ƒ veditabba
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saá¹ƒvohÄ• rena soceyyaá¹ƒ veditabbaá¹ƒ.
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa Ä• padÄ• su thÄ• mo veditabbo. paÃ±Ã±Ä• dh
sÄ• kacchÄ• ya paÃ±Ã±Ä• veditabbÄ• . evaá¹ƒ sÄ«lÄ• jÄ«vacittadiá¹-á¹-hivisuddhiyo vedit
saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena dosÄ• gatiá¹ƒ na gacchati avisaá¹ƒvÄ• danato.
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena lobhÄ• gatiá¹ƒ na gacchati anabhisaá¹…gato.
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena bhayÄ• gatiá¹ƒ na gacchati anaparÄ• dhato.
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena mohÄ• gatiá¹ƒ na gacchati yathÄ• bhÅ«tÄ• va

tathÄ• paá¹-hamena aduá¹-á¹-ho adhivÄ• seti, dutiyena aluddho paá¹-isevati, tatiyena abh
catutthena asammÅ«á¸·ho vinodeti. paá¹-hamena nekkhammasukhappatti, itarehi
pavivekaupasamasambodhisukhappattiyo hontÄ«ti daá¹-á¹-habbÄ• . tathÄ•
vivekajapÄ«tisukhasamÄ• dhijapÄ«tisukhaapÄ«tijakÄ• yasukhasatipÄ• risuddhija- upekkhÄ
yathÄ• kkamaá¹ƒ honti. evamanekaguá¹‡Ä• nubandhehi \Ee 326/ catÅ«hi adhiá¹-á¹-hÄ• neh
sabbapÄ• ramisamÅ«hasaá¹…gaho veditabbo. yathÄ• ca catÅ«hi adhiá¹-á¹-hÄ• nehi sabba
karuá¹‡Ä• paÃ±Ã±Ä• hipÄ«ti daá¹-á¹-habbaá¹ƒ. sabbopi hi bodhisambhÄ• ro karuá¹‡Ä• paÃ
karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• hi dÄ• nÄ• diguá¹‡Ä• mahÄ• bodhisambhÄ• rÄ• bhava
evametÄ• saá¹ƒ saá¹…gaho veditabbo.

__ko sampÄ• danÅ«pÄ• yo_ti? sakalassÄ• pi puÃ±Ã±Ä• disambhÄ• rassa sammÄ• sambo
anavasesasambharaá¹‡aá¹ƒ avekallakÄ• ritÄ• yogena, tattha ca sakkaccakÄ• ritÄ• Ä• dara
sÄ• taccakÄ• ritÄ• nirantarayogena, cirakÄ• lÄ• diyogo ca antarÄ• avosÄ• nÄ• pajjanenÄ•
kÄ• laparimÄ• á¹‡aá¹ƒ parato Ä• vi bhavissati. iti caturaá¹…gayogo etÄ• saá¹ƒ pÄ• ramÄ«n
tathÄ• mahÄ• sattena bodhÄ• ya paá¹-ipajjantena sammÄ• sambodhÄ• ya buddhÄ• naá¹ƒ
niyyÄ• tetabbo --- ``imÄ• haá¹ƒ attabhÄ• vaá¹ƒ buddhÄ• naá¹ƒ niyyÄ• temÄ«â€™â€™ ti. ta
paá¹-ilÄ• bhato puretarameva dÄ• namukhe nissajjitabbaá¹ƒ. ``yaá¹ƒ kiÃ±ci mayhaá¹ƒ uppa
jÄ«vitaparikkhÄ• rajÄ• taá¹ƒ, sabbaá¹ƒ taá¹ƒ sati yÄ• cake dassÄ• mi, tesaá¹ƒ pana dinnÄ•
paribhuÃ±jitabbaâ€™â€™ nti.

evaá¹ƒ \Be 318/ hissa sammadeva pariccÄ• gÄ• ya kate cittÄ• bhisaá¹…khÄ• re yaá¹ƒ upp
aviÃ±Ã±Ä• á¹‡akaá¹ƒ saviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• , tattha ye ime pubbe dÄ• ne akataparica
parittabhÄ• vo, uá¸·Ä• ramanuÃ±Ã±atÄ• , parikkhayacintÄ• ti __cattÄ• ro dÄ• navinibandhÄ

mahÄ• bodhisattassa saá¹ƒvijjamÄ• nesu deyyadhammesu paccupaá¹-á¹-hite ca yÄ• cakaj
pakkhandati na kamati. tena niá¹-á¹-hamettha gantabbaá¹ƒ ``addhÄ• haá¹ƒ dÄ• ne pubbe a
etarahi dÄ• tukamyatÄ• citte na saá¹‡á¹-hÄ• tÄ«â€™â€™ ti. so evaá¹ƒ me ito paraá¹ƒ dÄ•
bhavissati, handÄ• haá¹ƒ ito paá¹-á¹-hÄ• ya dÄ• naá¹ƒ dassÄ• mi, nanu mayÄ• paá¹-ikacc
yÄ• cakÄ• naá¹ƒ pariccattanti dÄ• naá¹ƒ deti muttacÄ• go payatapÄ• á¹‡Ä« vosaggarato yÄ
dÄ• nasaá¹ƒvibhÄ• garato. evaá¹ƒ mahÄ• sattassa __paá¹-hamo dÄ• navinibandho_ hato h

tathÄ• mahÄ• satto deyyadhammassa parittabhÄ• ve sati vekalle ca iti paá¹-isaÃ±cikkhati
adÄ• nasÄ«latÄ• ya etarahi evaá¹ƒ paccayavikalo jÄ• to \Ee 327/, tasmÄ• idÄ• ni mayÄ• p
yathÄ• laddhena deyyadhammena attÄ• naá¹ƒ pÄ«á¸·etvÄ• pi dÄ• nameva dÄ• tabbaá¹ƒ, y
dÄ• napÄ• ramiá¹ƒ matthakaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti. so itarÄ«tarena taá¹ƒ dÄ• naá
payatapÄ• á¹‡Ä« vosaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato. evaá¹ƒ mahÄ• sattas
hato hoti vihato samucchinno.

tathÄ• mahÄ• satto deyyadhammassa uá¸·Ä• ramanuÃ±Ã±atÄ• ya adÄ• tukamyatÄ• citte
paá¹-isaÃ±cikkhati --- ``nanu tayÄ• sappurisa uá¸·Ä• ratamÄ• sabbaseá¹-á¹-hÄ• sammÄ•
tasmÄ• tadatthaá¹ƒ tayÄ• uá¸·Ä• ramanuÃ±Ã±e eva deyyadhamme dÄ• tuá¹ƒ yuttarÅ«paâ
manuÃ±Ã±aÃ±ca deti muttacÄ• go payatapÄ• á¹‡Ä« vossaggarato yÄ• cayogo dÄ• nasaá¹
mahÄ• purisassa __tatiyo dÄ• navinibandho_ hato hoti vihato samucchinno.

tathÄ• mahÄ• satto dÄ• naá¹ƒ dento yadÄ• deyyadhammassa parikkhayaá¹ƒ passati, so i
``ayaá¹ƒ kho bhogÄ• naá¹ƒ sabhÄ• vo, yadidaá¹ƒ khayadhammatÄ• vayadhammatÄ• ca. a
tÄ• disassa dÄ• nassa akatattÄ• evaá¹ƒ bhogÄ• naá¹ƒ parikkhayo dissati, handÄ• haá¹ƒ ya
\Be 319/ parittena vÄ• vipulena vÄ• dÄ• nameva dadeyyaá¹ƒ, yenÄ• haá¹ƒ Ä• yatiá¹ƒ dÄ•
pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti. so yathÄ• laddhena dÄ• naá¹ƒ deti muttacÄ• go payatapÄ
dÄ• nasaá¹ƒvibhÄ• garato. evaá¹ƒ mahÄ• sattassa __catuttho dÄ• navinibandho_ hato hoti
ye ye dÄ• napÄ• ramiyÄ• vinibandhabhÅ«tÄ• anatthÄ• , tesaá¹ƒ tesaá¹ƒ yathÄ• rahaá¹ƒ p
paá¹-ivinodanaá¹ƒ upÄ• yo. yathÄ• ca dÄ• napÄ• ramiyÄ• , evaá¹ƒ sÄ«lapÄ• ramiÄ• dÄ«su

api ca yaá¹ƒ mahÄ• sattassa buddhÄ• naá¹ƒ attasanniyyÄ• tanaá¹ƒ, taá¹ƒ sammadeva sab
sampÄ• danÅ«pÄ• yo. buddhÄ• naÃ±hi attÄ• naá¹ƒ niyyÄ• tetvÄ• á¹-hito mahÄ• puriso tat
bodhisambhÄ• rapÄ• ripÅ«riyÄ• ghaá¹-ento vÄ• yamanto sarÄ«rassa sukhÅ«pakaraá¹‡Ä•
kicchesu durabhisambhavesupi sattasaá¹…khÄ• rasamupanÄ«tesu anatthesu tibbesu pÄ• a
attabhÄ• vo buddhÄ• naá¹ƒ pariccatto, yaá¹ƒ vÄ• taá¹ƒ vÄ• ettha hotÅ«â€™â€™ ti taá¹ƒni
vedhati, Ä«sakampi aÃ±Ã±athattaá¹ƒ na gacchati, kusalÄ• rambhe \Ee 328/ aÃ±Ã±adatthu
hoti, evaá¹ƒ attasanniyyÄ• tanampi etÄ• saá¹ƒ sampÄ• danÅ«pÄ• yo.

api ca samÄ• sato katÄ• bhinÄ«hÄ• rassa attani sinehassa parisosanaá¹ƒ paresu ca sineh

etÄ• saá¹ƒ sampÄ• danÅ«pÄ• yo. sammÄ• sambodhisamadhigamÄ• ya hi katamahÄ• paá¹
parijÄ• nanena sabbesu dhammesu anupalittassa attani sineho parikkhayaá¹ƒ pariyÄ• dÄ•
mahÄ• karuá¹‡Ä• samÄ• sevanena pana piyaputte viya sabbasatte sampassamÄ• nassa te
parivaá¸• á¸• hati, tato ca taá¹ƒtadavatthÄ• nurÅ«paá¹ƒ attaparasantÄ• nesu lobhadosamoh
vidÅ«rÄ«katamacchariyÄ• dibodhisambhÄ• rapaá¹-ipakkho mahÄ• puriso
dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• tehi catÅ«hi saá¹…gahavatthÅ«
accantaá¹ƒ janassa saá¹…gahakaraá¹‡ena upari yÄ• nattaye avatÄ• raá¹‡aá¹ƒ paripÄ• can

mahÄ• sattÄ• naÃ±hi mahÄ• karuá¹‡Ä• mahÄ• paÃ±Ã±Ä• ca dÄ• nena alaá¹…katÄ• , dÄ
atthacariyÄ• ya, atthacariyÄ• samÄ• nattatÄ• ya alaá¹…katÄ• \Be 320/ saá¹…gahitÄ• ca.
attanÄ• nibbisese katvÄ• bodhisambhÄ• resu paá¹-ipajjantÄ• naá¹ƒ sabbattha samÄ• nasu
samÄ• nattatÄ• ya siddhi. buddhabhÅ«tÄ• nampi ca teheva catÅ«hi saá¹…gahavatthÅ«hi
caturadhiá¹-á¹-hÄ• naparipÅ«ritÄ• bhivuddhehi janassa accantikasaá¹…gahakaraá¹‡ena ab
dÄ• naÃ±hi \Ne 297/ sammÄ• sambuddhÄ• naá¹ƒ cÄ• gÄ• dhiá¹-á¹-hÄ• nena paripÅ«ritÄ• b
saccÄ• dhiá¹-á¹-hÄ• nena, atthacariyÄ• paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nena, samÄ• nattatÄ• upa
paripÅ«ritÄ• bhivuddhÄ• . tathÄ• gatÄ• naÃ±hi sabbasÄ• vakapaccekabuddhehi samÄ• nat
nesaá¹ƒ avisesato ekÄ«bhÄ• vo. tenevÄ• ha ``natthi vimuttiyÄ• nÄ• nattaâ€™â€™ nti. hon

``sacco cÄ• gÄ« upasanto, paÃ±Ã±avÄ• anukampako.

sambhatasabbasambhÄ• ro, kaá¹ƒ nÄ• matthaá¹ƒ na sÄ• dhaye ||

``mahÄ• kÄ• ruá¹‡iko satthÄ• , hitesÄ« ca upekkhako.

nirapekkho ca sabbattha, aho acchariyo jino ||

``viratto sabbadhammesu, sattesu ca upekkhako.

sadÄ• \Ee 329/ sattahite yutto, aho acchariyo jino ||

``sabbadÄ• sabbasattÄ• naá¹ƒ, hitÄ• ya ca sukhÄ• ya ca.

uyyutto akilÄ• sÅ« ca, aho acchariyo jinoâ€™â€™ ti ||

__kittakena kÄ• lena sampÄ• dana_nti? heá¹-á¹-himena tÄ• va paricchedena cattÄ• ri asaá
mahÄ• kappÄ• naá¹ƒ satasahassaÃ±ca, majjhimena aá¹-á¹-ha asaá¹…khyeyyÄ• ni mahÄ•
uparimena pana soá¸·asa asaá¹…khyeyyÄ• ni mahÄ• kappÄ• naá¹ƒ satasahassaÃ±ca. ete
paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikavasena Ã±Ä• tabbÄ• . paÃ±Ã±Ä• dhikÄ• naÃ

tikkhÄ• , saddhÄ• dhikÄ• naá¹ƒ paÃ±Ã±Ä• majjhimÄ• hoti, vÄ«riyÄ• dhikÄ• naá¹ƒ paÃ±Ã±
ca sammÄ• sambodhi adhigantabbÄ• ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

apare pana ``vÄ«riyassa tikkhamajjhimamudubhÄ• vena bodhisattÄ• naá¹ƒ ayaá¹ƒ kÄ• lavi
avisesena pana vimuttiparipÄ• canÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ tikkhamajjhimamudubhÄ•
bodhisambhÄ• rÄ• tesaá¹ƒ pÄ• ripÅ«riá¹ƒ gacchantÄ«ti tayopete kÄ• labhedÄ• yuttÄ• tipi
\Be 321/ hi bodhisattÄ• abhinÄ«hÄ• rakkhaá¹‡e bhavanti ugghahaá¹-itaÃ±Ã±Å«vipaÃ±citaÃ
ugghaá¹-itaÃ±Ã±Å«, so sammÄ• sambuddhassa sammukhÄ• catuppadikaá¹ƒ gÄ• thaá¹ƒ s
apariyosite eva chahi abhiÃ±Ã±Ä• hi saha paá¹-isambhidÄ• hi \Ne 298/ arahattaá¹ƒ adhigan
hoti, sace sÄ• vakabodhiyaá¹ƒ adhimutto siyÄ• .

dutiyo bhagavato sammukhÄ• catuppadikaá¹ƒ gÄ• thaá¹ƒ suá¹‡anto apariyosite eva gÄ• t
abhiÃ±Ã±Ä• hi arahattaá¹ƒ adhigantuá¹ƒ samatthÅ«panissayo hoti, yadi sÄ• vakabodhiyaá¹
itaro pana bhagavato sammukhÄ• catuppadikaá¹ƒ gÄ• thaá¹ƒ sutvÄ• pariyositÄ• ya gÄ• t
arahattaá¹ƒ pattuá¹ƒ samatthÅ«panissayo hoti.

tayopete vinÄ• kÄ• labhedena katÄ• bhinÄ«hÄ• ro buddhÄ• naá¹ƒ santike laddhabyÄ• kar
paripÅ«rentÄ• yathÄ• kkamaá¹ƒ yathÄ• vuttabhedena kÄ• lena sammÄ• sambodhiá¹ƒ pÄ•
kÄ• labhedesu aparipuá¹‡á¹‡esu te \Ee 330/ te mahÄ• sattÄ• divase divase vessantaradÄ•
dentÄ• pi tadanurÅ«pe sÄ«lÄ• disabbapÄ• ramidhamme Ä• cinantÄ• pi paÃ±ca mahÄ• pari
Ã±Ä• tatthacariyÄ• lokatthacariyÄ• buddhatthacariyÄ• paramakoá¹-iá¹ƒ pÄ• pentÄ• pi ant
bhavissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kasmÄ• ? Ã±Ä• á¹‡assa aparipaccanato buddha
apariniá¹-á¹-hÄ• nato. paricchinnakÄ• lanipphÄ• ditaá¹ƒ viya hi sassaá¹ƒ yathÄ• vuttakÄ• la
parinipphÄ• ditÄ• sammÄ• sambodhi tadanantarÄ• sabbussÄ• hena vÄ• yamantenÄ• pi n
pÄ• ramipÄ• ripÅ«ri yathÄ• vuttakÄ• lavisesena sampajjatÄ«ti veditabbaá¹ƒ.

__ko Ä• nisaá¹ƒso_ti? ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ---

``evaá¹ƒ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi ||

``avÄ«cimhi nuppajjanti, tathÄ• lokantaresu ca.

nijjhÄ• mataá¹‡hÄ• khuppipÄ• sÄ• , na honti kÄ• lakaÃ±jikÄ• ||

``na \Be 322/ honti khuddakÄ• pÄ• á¹‡Ä• , upapajjantÄ• pi duggatiá¹ƒ.

jÄ• yamÄ• nÄ• manussesu, jaccandhÄ• na bhavanti te ||

``sotavekallatÄ• \Ne 299/ natthi, na bhavanti mÅ«gapakkhikÄ• .

itthibhÄ• vaá¹ƒ na gacchanti, ubhatobyaÃ±janapaá¹‡á¸• akÄ• ||

``na bhavanti pariyÄ• pannÄ• , bodhiyÄ• niyatÄ• narÄ• .

muttÄ• Ä• nantarikehi, sabbattha suddhagocarÄ• ||

``micchÄ• diá¹-á¹-hiá¹ƒ na sevanti, kammakiriyadassanÄ• .

vasamÄ• nÄ• pi saggesu, asaÃ±Ã±aá¹ƒ nÅ«papajjare ||

``suddhÄ• vÄ• sesu devesu, hetu nÄ• ma na vijjati.

nekkhammaninnÄ• sappurisÄ• , visaá¹ƒyuttÄ• bhavÄ• bhave.

caranti lokatthacariyÄ• yo, pÅ«renti sabbapÄ• ramÄ«â€™â€™ ti || (Dhs-a nidÄ• nakathÄ• ;
Ap-a I dÅ«renidÄ• nakathÄ•) ---

evaá¹ƒ saá¹ƒvaá¹‡á¹‡itÄ• Ä• nisaá¹ƒsÄ• . ye ca ``sato sampajÄ• no, Ä• nanda, bodhisatto
mÄ• tukucchiá¹ƒ okkamatÄ«â€™â€™ tiÄ• dinÄ• (MN III 200; DN II 17) soá¸·asa acchariyab
``sÄ«taá¹ƒ byapagataá¹ƒ hoti, uá¹‡haÃ±ca upasammatÄ«â€™â€™ tiÄ• dinÄ• (Bv II 83) ``jÄ
bodhisatte ayaá¹ƒ dasasahassÄ« lokadhÄ• tu saá¹…kampati sampakampati sampavedhatÄ
DN II 32) ca dvattiá¹ƒsa pubbanimittappakÄ• rÄ• , ye vÄ• panaÃ±Ã±epi \Ee 331/ bodhisattÄ
adhippÄ• yasamijjhanaá¹ƒ kammÄ• dÄ«su vasÄ«bhÄ• voti evamÄ• dayo tattha tattha __jÄ•
dassitÄ• kÄ• rÄ• Ä• nisaá¹ƒsÄ• , te sabbepi etÄ• saá¹ƒ Ä• nisaá¹ƒsÄ• . tathÄ• yathÄ• nida
alobhÄ• dosÄ• diguá¹‡ayugalÄ• dayo cÄ• ti veditabbÄ• .

api ca yasmÄ• bodhisatto abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya sabbasattÄ• naá¹ƒ pitusamo ho
dakkhiá¹‡eyyako garu bhÄ• vanÄ«yo paramaÃ±ca puÃ±Ã±akkhettaá¹ƒ hoti guá¹‡avisesayo
manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• hi anupÄ• lÄ«yati,
mettÄ• karuá¹‡Ä• paribhÄ• vitasantÄ• natÄ• ya vÄ• á¸·amigÄ• dÄ«hi ca anabhibhavanÄ«yo
sattanikÄ• ye \Ne 300/ paccÄ• jÄ• yati, tasmiá¹ƒ tasmiá¹ƒ uá¸·Ä• rena vaá¹‡á¹‡ena uá¸·Ä• r
sukhena uá¸·Ä• rena balena uá¸·Ä• rena \Be 323/ Ä• dhipateyyena aÃ±Ã±e satte abhibhava

appÄ• bÄ• dho hoti appÄ• taá¹…ko, suvisuddhÄ• cassa saddhÄ• hoti suvisadÄ• , suvisuc
satisamÄ• dhipaÃ±Ã±Ä• suvisadÄ• , mandakileso hoti mandadaratho mandapariá¸·Ä• ho, l
suvaco hoti padakkhiá¹‡aggÄ• hÄ«, khamo hoti sorato, sakhilo hoti paá¹-isanthÄ• rakusalo,
anupanÄ• hÄ«, amakkhÄ« hoti apaá¸·Ä• sÄ«, anissukÄ« hoti amaccharÄ«, asaá¹-ho hoti ar
anatimÄ• nÄ«, asÄ• raddho hoti appamatto, parato upatÄ• pasaho hoti paresaá¹ƒ anupatÄ•
paá¹-ivasati, tattha sattÄ• naá¹ƒ bhayÄ• dayo upaddavÄ• yebhuyyena anuppannÄ• nuppa
vÅ«pasammanti, yesu ca apÄ• yesu uppajjati, na tattha pacurajano viya dukkhena adhimatt
bhiyyosomattÄ• ya saá¹ƒvegamÄ• pajjati. tasmÄ• mahÄ• purisassa yathÄ• rahaá¹ƒ tasmiá
ete sattÄ• naá¹ƒ pitusamatÄ• dakkhiá¹‡eyyatÄ• dayo guá¹‡avisesÄ• Ä• nisaá¹ƒsÄ• ti vedit

tathÄ• Ä• yusampadÄ• rÅ«pasampadÄ• kulasampadÄ• issariyasampadÄ• Ä• deyyavac
mahÄ• purisassa pÄ• ramÄ«naá¹ƒ Ä• nisaá¹ƒsÄ• ti veditabbÄ• . tattha __Ä• yusampadÄ• _
upapattiyaá¹ƒ dÄ«ghÄ• yukatÄ• ciraá¹-á¹-hitikatÄ• , tÄ• ya yathÄ• raddhÄ• ni kusalasamÄ•
bahuÃ±ca kusalaá¹ƒ upacinoti. __rÅ«pasampadÄ• _ nÄ• ma \Ee 332/ abhirÅ«patÄ• dassa
rÅ«pappamÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ pasÄ• dÄ• vaho hoti sambhÄ• vanÄ«yo. __kulasa
abhinibbatti, tÄ• ya jÄ• timadÄ• dimadamattÄ• nampi upasaá¹…kamanÄ«yo hoti payirupÄ•
karoti. __issariyasampadÄ• _ nÄ• ma mahÄ• vibhavatÄ• mahesakkhatÄ• mahÄ• parivÄ• r
catÅ«hi saá¹…gahavatthÅ«hi saá¹…gaá¹‡hituá¹ƒ, niggahetabbe dhammena niggahetuÃ±ca

__Ä• deyyavacanatÄ• _ nÄ• ma saddheyyatÄ• paccayikatÄ• , tÄ• ya sattÄ• naá¹ƒ pamÄ•
cassa Ä• á¹‡Ä• hoti. __mahÄ• nubhÄ• vatÄ• _ nÄ• ma Ä• nubhÄ• vamahantatÄ• , tÄ• ya p
324/ pana pare aÃ±Ã±adatthu abhibhavati dhammena samena yathÄ• bhÅ«taguá¹‡ehi ca, c
mahÄ• purisassa pÄ• ramÄ«naá¹ƒ Ä• nisaá¹ƒsÄ• , sayaÃ±ca aparimÄ• á¹‡assa puÃ±Ã±as
parivuá¸• á¸• hihetubhÅ«tÄ• yÄ• nattaye sattÄ• naá¹ƒ avatÄ• raá¹‡assa paripÄ• canassa c
veditabbÄ• .

__kiá¹ƒ_ \Ne 301/ __phala_nti? samÄ• sato tÄ• va sammÄ• sambuddhabhÄ• vo etÄ• saá¹
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• dianekaguá¹‡aga
adhiá¹-á¹-hÄ• nasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasÄ• veá
buddhadhammappabhutianantÄ• parimÄ• á¹‡a guá¹‡asamudayopasobhinÄ« dhammakÄ• y
ye anekehipi kappehi sammÄ• sambuddhenÄ• pi vÄ• cÄ• ya pariyosÄ• petuá¹ƒ na sakkÄ•
vuttaÃ±cetaá¹ƒ ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ, kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare, vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™
425; Ud-a 53; Cp-a nidÄ• nakathÄ•).

evamettha pÄ• ramÄ«su pakiá¹‡á¹‡akakathÄ• veditabbÄ• .

yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ __ ``datvÄ• dÄ• tabbakaá¹ƒ dÄ• naâ€™â€™ _ntiÄ• dinÄ• sabb
dassetvÄ• parato __ ``kosajjaá¹ƒ bhayato disvÄ• â€™â€™ _tiÄ• dinÄ• pariyosÄ• nagÄ• th
\Ee 333/ yehi vÄ«riyÄ• rambhamettÄ• bhÄ• vanÄ• appamÄ• davihÄ• rehi yathÄ• vuttÄ• bu
visadabhÄ• vaá¹ƒ gatÄ• sammÄ• sambodhisaá¹…khÄ• tÄ• ca attano vimutti paripÄ• citÄ•
vimuttiparipÄ• canÄ• ya ovÄ• dadÄ• natthaá¹ƒ vutthaá¹ƒ.

tattha __kosajjaá¹ƒ bhayato disvÄ• , vÄ«riyÄ• rambhaÃ±ca khemato_ti iminÄ• paá¹-ipakkh
vÄ«riyÄ• rambhe Ä• nisaá¹ƒsaá¹ƒ dasseti. __Ä• raddhavÄ«riyÄ• hothÄ• _ti iminÄ• vÄ«riyÄ

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (Dhp 183; DN II 90; Ne

saá¹…khepato \Be 325/. vitthÄ• rato pana sakalena buddhavacanena pakÄ• sitÄ• sabbÄ• p
sammappadhÄ• nÄ• dhÄ«nÄ• , tasmÄ• bhagavÄ• vÄ«riyÄ• rambhe niyojetvÄ• __ ``esÄ•

tatrÄ• yaá¹ƒ \Ne 302/ saá¹…khepattho --- yvÄ• yaá¹ƒ sabbasaá¹ƒkilesamÅ«labhÄ• vato sa
kosajjaá¹ƒ bhayato tappaá¹-ipakkhato catÅ«hi yogehi anupaddavabhÄ• vasÄ• dhanato vÄ«
disvÄ• adhisÄ«lasikkhÄ• disampÄ• danavasena vÄ«riyassa Ä• rambho sammappadhÄ• nÄ
niyojana, ``Ä• raddhavÄ«riyÄ• hothÄ• â€™â€™ ti, esÄ• buddhÄ• naá¹ƒ bhagavantÄ• naá¹
ovÄ• doti. sesagÄ• thÄ• supi iminÄ• va nayena attho veditabbo.

ayaá¹ƒ pana viseso --- __vivÄ• da_nti viruddhavÄ• daá¹ƒ, chavivÄ• davatthuvasena vivada
__avivÄ• da_nti vivÄ• dapaá¹-ipakkhaá¹ƒ mettÄ• vacÄ«kammaá¹ƒ, mettÄ• bhÄ• vanaá¹ƒ vÄ
avivÄ• dahetubhÅ«taá¹ƒ chabbidhaá¹ƒ sÄ• raá¹‡Ä«yadhammaá¹ƒ. __samaggÄ• _ti avaggÄ
sahitÄ• aviramitÄ• aviyuttÄ• ti attho. __sakhilÄ• _ti sakkÄ«lÄ• mudusÄ«lÄ• , aÃ±Ã±amaÃ
attho. __esÄ• buddhÄ• nusÄ• sanÄ«_ti ettha sabbena sabbaá¹ƒ vivÄ• damanupagamma y
chasÄ• raá¹‡Ä«yadhammaparipÅ«raá¹‡avasena samaggavÄ• se niyojanaá¹ƒ, esÄ• buddh
yojetabbaá¹ƒ. samaggavÄ• saÃ±hi vasamÄ• nÄ• sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±agatÄ• aviva
paripÅ«ressantÄ«ti satthÄ• samaggavÄ• se niyojanaá¹ƒ attano sÄ• sananti dassesi.

__pamÄ• da_nti pamajjanaá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pamussanaá¹ƒ akusalesu d
vuttaÃ±hetaá¹ƒ --- ``tattha katamo pamÄ• do, kÄ• yaduccarite \Ee 334/ vÄ• vacÄ«duccarite
paÃ±casu vÄ• kÄ• maguá¹‡esu cittassa vosaggo vosaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹
asakkaccakiriyatÄ• , asÄ• taccakiriyatÄ• , anaá¹-á¹-hitakiriyatÄ• , olÄ«navuttitÄ• , nikkhittac

nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ ... pe ... yo evarÅ«po p
pamajjitattaá¹ƒ, ayaá¹ƒ vuccati pamÄ• doâ€™â€™ ti (Vibh 846).

__appamÄ• da_nti appamajjanaá¹ƒ. taá¹ƒ pamÄ• dassa paá¹-ipakkhato veditabbaá¹ƒ. atth
satiyÄ• avippavÄ• so, ``satiyÄ• avippavÄ• soâ€™â€™ ti ca \Be 326/ niccaá¹ƒ upaá¹-á¹-hit
nÄ• maá¹ƒ. apare pana ``satisampajaÃ±Ã±appadhÄ• nÄ• tathÄ• pavattÄ• cattÄ• ro arÅ«p
ti vadanti. yasmÄ• pana appamÄ• dabhÄ• vanÄ• nÄ• ma visuá¹ƒ ekÄ• bhÄ• vanÄ• natth
kusalakiriyÄ• , sabbÄ• sÄ• appamÄ• dabhÄ• vanÄ• tveva veditabbÄ• .

visesato pana vivaá¹-á¹-Å«panissayaá¹ƒ saraá¹‡agamanaá¹ƒ kÄ• yikavÄ• casikasaá¹ƒvara
sÄ«labhÄ• vanÄ• , sabbÄ• samÄ• dhibhÄ• vanÄ• , sabbÄ• paÃ±Ã±Ä• bhÄ• vanÄ• , sabb
\Ne 303/, appamÄ• dabhÄ• vanÄ• . ``appamÄ• doâ€™â€™ ti hi idaá¹ƒ padaá¹ƒ mahantaá¹
atthaá¹ƒ pariggahetvÄ• tiá¹-á¹-hati, sakalampi tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• haritvÄ•
atthaá¹ƒ katvÄ• kathento dhammakathiko ``atitthena pakkhandoâ€™â€™ ti na vattabbo. ka
mahantabhÄ• vato. tathÄ• hi sammÄ• sambuddho kusinÄ• rÄ• yaá¹ƒ yamakasÄ• lÄ• nama
abhisambodhito paá¹-á¹-hÄ• ya paÃ±cacattÄ• lÄ«sÄ• ya vassesu attanÄ• bhÄ• sitaá¹ƒ dha
saá¹…gahetvÄ• dassento ``appamÄ• dena sampÄ• dethÄ• â€™â€™ ti (DN II 218) bhikkhÅ
cÄ• ha --- ``seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici jaá¹…gamÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ pa
hatthipade samodhÄ• naá¹ƒ gacchanti, hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati yadidaá¹ƒ
bhikkhave, ye keci kusalÄ• dhammÄ• , sabbe te appamÄ• damÅ«lakÄ• appamÄ• dasamo
aggamakkhÄ• yatÄ«â€™â€™ ti (MN I 300 thokaá¹ƒ visadisaá¹ƒ). tattha appamÄ• dabhÄ• v
dassento satthÄ• __ ``bhÄ• vethaá¹-á¹-haá¹…gikaá¹ƒ maggaâ€™â€™ _nti Ä• ha.

tassattho --- yo esa sÄ«lÄ• dikhandhattayasaá¹…gaho sammÄ• diá¹-á¹-hipubbaá¹…gamo
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒyeva \Ee 335/ aá¹-á¹-hannaá¹ƒ aá¹…gÄ• naá¹ƒ vasena aá¹-a
bhÄ• vetha attano santÄ• ne uppÄ• detha. dassanamaggamatte aá¹-hatvÄ• upari tiá¹‡á¹‡a
uppÄ• danavasena vaá¸• á¸• hetha, evaá¹ƒ vo appamÄ• dabhÄ• vanÄ• sikhÄ• ppattÄ• bh
buddhÄ• nusÄ• sanÄ«_ti yadidaá¹ƒ kusalesu dhammesu appamajjanaá¹ƒ, taÃ±ca ussukkÄ
esÄ• buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ anusiá¹-á¹-hi ovÄ• doti.

iti \Be 327/ bhagavÄ• arahattanikÅ«á¹-eneva cariyÄ• piá¹-akadesanaá¹ƒ niá¹-á¹-hÄ• pesi.
suda_ntiÄ• dÄ«su __ittha_nti kappe ca satasahassetiÄ• dinÄ• (Cp 1.1) pakÄ• rena. __suda
__bhagavÄ• _ti bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi bhagavÄ• . __attano pubbacariya_nti
akittipaá¹‡á¸• itÄ• dijÄ• tÄ«su attano paá¹-ipattidukkarakiriyaá¹ƒ. __sambhÄ• vayamÄ• no_t
viya sammadeva pakÄ• sento. __buddhÄ• padÄ• niyaá¹ƒ nÄ• mÄ• _ti buddhÄ• naá¹ƒ purÄ
dukkarakiriyaá¹ƒ adhikicca pavattattÄ• desitattÄ• buddhÄ• padÄ• niyanti evaá¹ƒnÄ• maka
dhammadesanaá¹ƒ dhammabhÅ«taá¹ƒ vÄ• kÄ• raá¹‡aá¹ƒ. __abhÄ• sitthÄ• _ti avoca. yaá¹
heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthattÄ• ca na vuttanti veditabbaá¹ƒ.

nigamanakathÄ•

ettÄ• vatÄ• \Ne 304/ ca ---

visuddhacarito satthÄ• , buddhicariyÄ• ya pÄ• ragÅ«.

sabbacariyÄ• su kusalo, lokÄ• cariyo anuttaro ||

yaá¹ƒ acchariyadhammÄ• naá¹ƒ, sabbamacchariyÄ• tigo.

attano pubbacariyÄ• naá¹ƒ, Ä• nubhÄ• vavibhÄ• vanaá¹ƒ ||

desesi nÄ• tho __cariyÄ• -piá¹-akaá¹ƒ_ yaÃ±ca tÄ• dino.

dhammasaá¹…gÄ• hakÄ• therÄ• , saá¹…gÄ• yiá¹ƒsu tatheva ca ||

tassa atthaá¹ƒ pakÄ• setuá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

nissÄ• ya yÄ• samÄ• raddhÄ• , atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

yÄ• tattha paramatthÄ• naá¹ƒ, niddhÄ• retvÄ• yathÄ• rahaá¹ƒ.

pakÄ• sanÄ• __paramattha-dÄ«panÄ«_ nÄ• ma nÄ• mato ||

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

sÄ• dhikÄ• yaá¹-á¹-havÄ«sÄ• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

ogÄ• hetvÄ• \Be 328/ visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ \Ne 305/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• vassatu kÄ• lena, devopi jagatÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

iti badaratitthavihÄ• ravÄ• sinÄ• __Ä• cariyadhammapÄ• lena_

katÄ•

cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

cariyÄ• piá¹-akapÄ• á¸·i

1. akittivaggo

1. akitticariyÄ•

<1> á¹• 21 ``kappe \Se II 551/ \Be II 385/ \Ne II 371/ \Ee 73/ ca satasahasse, caturo ca asa

etthantare yaá¹ƒ caritaá¹ƒ, sabbaá¹ƒ taá¹ƒ bodhipÄ• canaá¹ƒ ||

<2> á¹• 21 ``atÄ«takappe caritaá¹ƒ, á¹-hapayitvÄ• bhavÄ• bhave.

imamhi kappe caritaá¹ƒ, pavakkhissaá¹ƒ suá¹‡ohi me ||

<3> á¹• 21 ``yadÄ• ahaá¹ƒ brahÄ• raÃ±Ã±e, suÃ±Ã±e vipinakÄ• nane.

ajjhogÄ• hetvÄ• {ajjhogahetvÄ• (Ce Se) } viharÄ• mi, akitti nÄ• ma tÄ• paso ||

<4> á¹• 21 ``tadÄ• \Ne II 372/ maá¹ƒ tapatejena, santatto tidivÄ• bhibhÅ«.

dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, bhikkhÄ• ya maá¹ƒ upÄ• gami ||

<5> á¹• 21 ``pavanÄ• Ä• bhataá¹ƒ paá¹‡á¹‡aá¹ƒ, atelaÃ±ca aloá¹‡ikaá¹ƒ.

mama dvÄ• re á¹-hitaá¹ƒ disvÄ• , sakaá¹-Ä• hena Ä• kiriá¹ƒ ||

<6> á¹• 21 ``tassa datvÄ• nahaá¹ƒ paá¹‡á¹‡aá¹ƒ, nikkujjitvÄ• na bhÄ• janaá¹ƒ.

punesanaá¹ƒ jahitvÄ• na, pÄ• visiá¹ƒ paá¹‡á¹‡asÄ• lakaá¹ƒ ||

<7> á¹• 21 ``dutiyampi \Se II 552/ tatiyampi, upagaÃ±chi mamantikaá¹ƒ.

akampito anolaggo, evamevamadÄ• sahaá¹ƒ ||

<8> á¹• 21 ``na \Be II 386/ me tappaccayÄ• atthi, sarÄ«rasmiá¹ƒ vivaá¹‡á¹‡iyaá¹ƒ.

pÄ«tisukhena ratiyÄ• , vÄ«tinÄ• memi taá¹ƒ divaá¹ƒ ||

<9> á¹• 21 ``yadi mÄ• sampi dvemÄ• saá¹ƒ, dakkhiá¹‡eyyaá¹ƒ varaá¹ƒ labhe.

akampito anolÄ«no, dadeyyaá¹ƒ dÄ• namuttamaá¹ƒ ||

<10> á¹• 21 ``na tassa dÄ• naá¹ƒ dadamÄ• no, yasaá¹ƒ lÄ• bhaÃ±ca patthayiá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ patthayÄ• no, tÄ• ni kammÄ• ni Ä• cariâ€™â€™ nti ||

akitticariyaá¹ƒ paá¹-hamaá¹ƒ.

2. saá¹…khacariyÄ•

<11> á¹• 21 ``punÄ• paraá¹ƒ \Ee 74/ yadÄ• homi, brÄ• hmaá¹‡o saá¹…khasavhayo.

mahÄ• samuddaá¹ƒ taritukÄ• mo, upagacchÄ• mi paá¹-á¹-anaá¹ƒ ||

<12> á¹• 21 ``tatthaddasaá¹ƒ paá¹-ipathe, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

kantÄ• raddhÄ• naá¹ƒ paá¹-ipannaá¹ƒ {kantÄ• raddhÄ• napaá¹-ipannaá¹ƒ (Ce Se) }, tattÄ• y

<13> á¹• 21 ``tamahaá¹ƒ paá¹-ipathe disvÄ• , imamatthaá¹ƒ vicintayiá¹ƒ.

`idaá¹ƒ khettaá¹ƒ anuppattaá¹ƒ, puÃ±Ã±akÄ• massa jantuno ||

<14> á¹• 21 `` `yathÄ• kassako puriso, khettaá¹ƒ disvÄ• mahÄ• gamaá¹ƒ.

tattha bÄ«jaá¹ƒ na ropeti, na so dhaÃ±Ã±ena atthiko ||

<15> á¹• 21 `` `evamevÄ• haá¹ƒ \Se II 553/ \Ne II 373/ puÃ±Ã±akÄ• mo, disvÄ• khettavaru

yadi tattha kÄ• raá¹ƒ na karomi, nÄ• haá¹ƒ puÃ±Ã±ena atthiko ||

<16> á¹• 21 `` `yathÄ• amacco muddikÄ• mo, raÃ±Ã±o antepure jane.

na deti tesaá¹ƒ dhanadhaÃ±Ã±aá¹ƒ, muddito parihÄ• yati ||

<17> á¹• 21 `` `evamevÄ• haá¹ƒ puÃ±Ã±akÄ• mo, vipulaá¹ƒ disvÄ• na dakkhiá¹‡aá¹ƒ.

yadi tassa dÄ• naá¹ƒ na dadÄ• mi, parihÄ• yissÄ• mi puÃ±Ã±atoâ€™ ||

<18> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, orohitvÄ• upÄ• hanÄ• .

tassa pÄ• dÄ• ni vanditvÄ• , adÄ• siá¹ƒ chattupÄ• hanaá¹ƒ ||

<19> á¹• 21 ``tenevÄ• haá¹ƒ \Be II 387/ sataguá¹‡ato, sukhumÄ• lo sukhedhito.

api ca dÄ• naá¹ƒ paripÅ«rento, evaá¹ƒ tassa adÄ• sahaâ€™â€™ nti ||

saá¹…khacariyaá¹ƒ dutiyaá¹ƒ.

3. kururÄ• jacariyÄ•

<20> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, indapatthe {indapatte (Ce Katthaci) } puruttame.

rÄ• jÄ• dhanaÃ±cayo nÄ• ma, kusale dasahupÄ• gato ||

<21> á¹• 21 ``kaliá¹…garaá¹-á¹-havisayÄ• , brÄ• hmaá¹‡Ä• upagaÃ±chu maá¹ƒ.

Ä• yÄ• cuá¹ƒ maá¹ƒ hatthinÄ• gaá¹ƒ, dhaÃ±Ã±aá¹ƒ maá¹…galasammataá¹ƒ ||

<22> á¹• 21 `` `avuá¹-á¹-hiko janapado, dubbhikkho chÄ• tako mahÄ• .

dadÄ• hi pavaraá¹ƒ nÄ• gaá¹ƒ, nÄ«laá¹ƒ aÃ±janasavhayaá¹ƒ ||

<23> á¹• 21 `` `na \Se II 554/ \Ee 75/ me yÄ• cakamanuppatte, paá¹-ikkhepo anucchavo.

mÄ• me bhijji samÄ• dÄ• naá¹ƒ, dassÄ• mi vipulaá¹ƒ gajaá¹ƒâ€™ ||

<24> á¹• 21 ``nÄ• gaá¹ƒ gahetvÄ• soá¹‡á¸• Ä• ya, bhiá¹…gÄ• re {bhiá¹…kÄ• re (Ce) } rata

jalaá¹ƒ hatthe Ä• kiritvÄ• , brÄ• hmaá¹‡Ä• naá¹ƒ adaá¹ƒ gajaá¹ƒ ||

<25> á¹• 21 ``tassa nÄ• ge padinnamhi, amaccÄ• etadabravuá¹ƒ.

`kiá¹ƒ nu tuyhaá¹ƒ varaá¹ƒ nÄ• gaá¹ƒ, yÄ• cakÄ• naá¹ƒ padassasi ||

<26> á¹• 21 `` `dhaÃ±Ã±aá¹ƒ \Ne II 374/ maá¹…galasampannaá¹ƒ, saá¹…gÄ• mavijayuttar

tasmiá¹ƒ nÄ• ge padinnamhi, kiá¹ƒ te rajjaá¹ƒ karissati ||

<27> á¹• 21 `` `rajjampi me dade sabbaá¹ƒ, sarÄ«raá¹ƒ dajjamattano.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• nÄ• gaá¹ƒ adÄ• sahaâ€™â€™ â€™ nti ||

kururÄ• jacariyaá¹ƒ tatiyaá¹ƒ.

4. mahÄ• sudassanacariyÄ•

<28> á¹• 21 ``kusÄ• vatimhi nagare, yadÄ• Ä• siá¹ƒ mahÄ«pati.

mahÄ• sudassano nÄ• ma, cakkavattÄ« mahabbalo ||

<29> á¹• 21 ``tatthÄ• haá¹ƒ \Be II 388/ divase tikkhattuá¹ƒ, ghosÄ• pemi tahiá¹ƒ tahiá¹ƒ.

`ko kiá¹ƒ icchati pattheti, kassa kiá¹ƒ dÄ«yatÅ« dhanaá¹ƒ ||

<30> á¹• 21 `` `ko chÄ• tako ko tasito, ko mÄ• laá¹ƒ ko vilepanaá¹ƒ.

nÄ• nÄ• rattÄ• ni vatthÄ• ni, ko naggo paridahissati ||

<31> á¹• 21 `` `ko pathe chattamÄ• deti, kopÄ• hanÄ• mudÅ« subhÄ• â€™.

iti \Se II 555/ sÄ• yaÃ±ca pÄ• to ca, ghosÄ• pemi tahiá¹ƒ tahiá¹ƒ ||

<32> á¹• 21 ``na taá¹ƒ dasasu á¹-hÄ• nesu, napi á¹-hÄ• nasatesu vÄ• .

anekasataá¹-hÄ• nesu, paá¹-iyattaá¹ƒ yÄ• cake dhanaá¹ƒ ||

<33> á¹• 21 ``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, yadi eti vanibbako.

laddhÄ• yadicchakaá¹ƒ bhogaá¹ƒ, pÅ«rahatthova gacchati ||

<34> á¹• 21 ``evarÅ«paá¹ƒ mahÄ• dÄ• naá¹ƒ, adÄ• siá¹ƒ yÄ• vajÄ«vikaá¹ƒ.

napÄ• haá¹ƒ dessaá¹ƒ dhanaá¹ƒ dammi, napi natthi nicayo mayi ||

<35> á¹• 21 ``yathÄ• pi Ä• turo nÄ• ma, rogato parimuttiyÄ• .

dhanena vejjaá¹ƒ tappetvÄ• , rogato parimuccati ||

<36> á¹• 21 ``tathevÄ• haá¹ƒ jÄ• namÄ• no, paripÅ«retumasesato.

Å«namanaá¹ƒ pÅ«rayituá¹ƒ, demi dÄ• naá¹ƒ vanibbake.

nirÄ• layo apaccÄ• so, sambodhimanupattiyÄ• â€™â€™ ti ||

mahÄ• sudassanacariyaá¹ƒ catutthaá¹ƒ.

5. mahÄ• govindacariyÄ•

<37> á¹• 21 ``punÄ• paraá¹ƒ \Ne II 375/ \Ee 76/ yadÄ• homi, sattarÄ• japurohito.

pÅ«jito naradevehi, mahÄ• govindabrÄ• hmaá¹‡o ||

<38> á¹• 21 ``tadÄ• haá¹ƒ sattarajjesu, yaá¹ƒ me Ä• si upÄ• yanaá¹ƒ.

tena demi mahÄ• dÄ• naá¹ƒ, akkhobbhaá¹ƒ {akkhobhaá¹ƒ (Se Ke) } sÄ• garÅ«pamaá¹ƒ ||

<39> á¹• 21 ``na \Se II 556/ \Be II 389/ me dessaá¹ƒ dhanaá¹ƒ dhaÃ±Ã±aá¹ƒ, napi natthi ni

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• demi varaá¹ƒ dhanaâ€™â€™ nti ||

mahÄ• govindacariyaá¹ƒ paÃ±camaá¹ƒ.

6. nimirÄ• jacariyÄ•

<40> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, mithilÄ• yaá¹ƒ puruttame.

nimi nÄ• ma mahÄ• rÄ• jÄ• , paá¹‡á¸• ito kusalatthiko ||

<41> á¹• 21 ``tadÄ• haá¹ƒ mÄ• payitvÄ• na, catussÄ• laá¹ƒ catummukhaá¹ƒ.

tattha dÄ• naá¹ƒ pavattesiá¹ƒ, migapakkhinarÄ• dinaá¹ƒ ||

<42> á¹• 21 ``acchÄ• danaÃ±ca sayanaá¹ƒ, annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

abbocchinnaá¹ƒ karitvÄ• na, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ ||

<43> á¹• 21 ``yathÄ• pi sevako sÄ• miá¹ƒ, dhanahetumupÄ• gato.

kÄ• yena vÄ• cÄ• manasÄ• , Ä• rÄ• dhanÄ«yamesati ||

<44> á¹• 21 ``tathevÄ• haá¹ƒ sabbabhave, pariyesissÄ• mi bodhijaá¹ƒ.

dÄ• nena satte tappetvÄ• , icchÄ• mi bodhimuttamaâ€™â€™ nti ||

nimirÄ• jacariyaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. candakumÄ• racariyÄ•

<45> á¹• 21 ``punÄ• paraá¹ƒ \Ne II 376/ \Ee 77/ yadÄ• homi, ekarÄ• jassa atrajo.

nagare pupphavatiyÄ• , kumÄ• ro candasavhayo ||

<46> á¹• 21 ``tadÄ• haá¹ƒ \Se II 557/ yajanÄ• mutto, nikkhanto yaÃ±Ã±avÄ• á¹-ato.

saá¹ƒvegaá¹ƒ janayitvÄ• na, mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒ ||

<47> á¹• 21 ``nÄ• haá¹ƒ pivÄ• mi khÄ• dÄ• mi, napi bhuÃ±jÄ• mi bhojanaá¹ƒ.

dakkhiá¹‡eyye adatvÄ• na, api chappaÃ±carattiyo ||

<48> á¹• 21 ``yathÄ• pi \Be II 390/ vÄ• á¹‡ijo nÄ• ma, katvÄ• na bhaá¹‡á¸• asaÃ±cayaá¹ƒ.

yattha lÄ• bho mahÄ• hoti, tattha taá¹ƒ {tattha naá¹ƒ (Ce), tattha (Katthaci) } harati bhaá¹‡á

<49> á¹• 21 ``tatheva sakabhuttÄ• pi, pare dinnaá¹ƒ mahapphalaá¹ƒ.

tasmÄ• parassa dÄ• tabbaá¹ƒ, satabhÄ• go bhavissati ||

<50> á¹• 21 ``etamatthavasaá¹ƒ Ã±atvÄ• , demi dÄ• naá¹ƒ bhavÄ• bhave.

na paá¹-ikkamÄ• mi dÄ• nato, sambodhimanupattiyÄ• â€™â€™ ti ||

candakumÄ• racariyaá¹ƒ sattamaá¹ƒ.

8. sivirÄ• jacariyÄ•

<51> á¹• 21 ``ariá¹-á¹-hasavhaye nagare, sivinÄ• mÄ• si khattiyo.

nisajja pÄ• sÄ• davare, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<52> á¹• 21 `` `yaá¹ƒ kiÃ±ci mÄ• nusaá¹ƒ dÄ• naá¹ƒ, adinnaá¹ƒ me na vijjati.

yopi yÄ• ceyya maá¹ƒ cakkhuá¹ƒ, dadeyyaá¹ƒ avikampitoâ€™ ||

<53> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, sakko devÄ• namissaro.

nisinno devaparisÄ• ya, idaá¹ƒ vacanamabravi ||

<54> á¹• 21 `` `nisajja \Se II 558/ pÄ• sÄ• davare, sivirÄ• jÄ• mahiddhiko.

cintento vividhaá¹ƒ dÄ• naá¹ƒ, adeyyaá¹ƒ so na passati ||

<55> á¹• 21 `` `tathaá¹ƒ \Ne II 377/ nu vitathaá¹ƒ netaá¹ƒ, handa vÄ«maá¹ƒsayÄ• mi taá¹ƒ.

muhuttaá¹ƒ Ä• gameyyÄ• tha, yÄ• va jÄ• nÄ• mi taá¹ƒ manaá¹ƒâ€™ ||

<56> á¹• 21 ``pavedhamÄ• no palitasiro, valigatto {valitagatto (Ce) } jarÄ• turo.

andhavaá¹‡á¹‡ova hutvÄ• na, rÄ• jÄ• naá¹ƒ upasaá¹…kami ||

<57> á¹• 21 ``so \Ee 78/ tadÄ• paggahetvÄ• na, vÄ• maá¹ƒ dakkhiá¹‡abÄ• hu ca.

sirasmiá¹ƒ aÃ±jaliá¹ƒ katvÄ• , idaá¹ƒ vacanamabravi ||

<58> á¹• 21 `` `yÄ• cÄ• mi taá¹ƒ mahÄ• rÄ• ja, dhammika raá¹-á¹-havaá¸• á¸• hana.

tava dÄ• naratÄ• kitti, uggatÄ• devamÄ• nuse ||

<59> á¹• 21 `` `ubhopi \Be II 391/ nettÄ• nayanÄ• , andhÄ• upahatÄ• mama.

ekaá¹ƒ me nayanaá¹ƒ dehi, tvampi ekena yÄ• payaâ€™ ||

<60> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

kataÃ±jalÄ« vedajÄ• to, idaá¹ƒ vacanamabraviá¹ƒ ||

<61> á¹• 21 `` `idÄ• nÄ• haá¹ƒ cintayitvÄ• na, pÄ• sÄ• dato idhÄ• gato.

tvaá¹ƒ mama cittamaÃ±Ã±Ä• ya, nettaá¹ƒ yÄ• citumÄ• gato ||

<62> á¹• 21 `` `aho me mÄ• nasaá¹ƒ siddhaá¹ƒ, saá¹…kappo paripÅ«rito.

adinnapubbaá¹ƒ dÄ• navaraá¹ƒ, ajja dassÄ• mi yÄ• cake ||

<63> á¹• 21 `` `ehi sivaka uá¹-á¹-hehi, mÄ• dandhayi mÄ• pavedhayi.

ubhopi nayanaá¹ƒ dehi, uppÄ• á¹-etvÄ• vaá¹‡ibbakeâ€™ ||

<64> á¹• 21 ``tato \Se II 559/ so codito mayhaá¹ƒ, sivako vacanaá¹ƒ karo.

uddharitvÄ• na pÄ• dÄ• si, tÄ• lamiÃ±jaá¹ƒva yÄ• cake ||

<65> á¹• 21 ``dadamÄ• nassa dentassa, dinnadÄ• nassa me sato.

cittassa aÃ±Ã±athÄ• natthi, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<66> á¹• 21 ``na me dessÄ• ubho cakkhÅ«, attÄ• na me na dessiyo.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• cakkhuá¹ƒ adÄ• sahaâ€™â€™ nti ||

sivirÄ• jacariyaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vessantaracariyÄ•

<67> á¹• 21 ``yÄ• \Ne II 378/ me ahosi janikÄ• , phussatÄ« {phusatÄ« (Ce) } nÄ• ma khatt

sÄ• atÄ«tÄ• su jÄ• tÄ«su, sakkassa mahesÄ« piyÄ• ||

<68> á¹• 21 ``tassÄ• Ä• yukkhayaá¹ƒ Ã±atvÄ• , devindo etadabravi.

`dadÄ• mi te dasa vare, varabhadde yadicchasiâ€™ ||

<69> á¹• 21 ``evaá¹ƒ vuttÄ• ca sÄ• devÄ«, sakkaá¹ƒ punidamabravi.

`kiá¹ƒ nu me aparÄ• dhatthi, kiá¹ƒ nu dessÄ• ahaá¹ƒ tava.

rammÄ• cÄ• vesi maá¹ƒ á¹-hÄ• nÄ• , vÄ• tova dharaá¹‡Ä«ruhaá¹ƒâ€™ ||

<70> á¹• 21 ``evaá¹ƒ \Be II 392/ vutto ca so sakko, puna tassidamabravi.

`na ceva te kataá¹ƒ pÄ• paá¹ƒ, na ca me tvaá¹ƒsi appiyÄ• ||

<71> á¹• 21 `` `ettakaá¹ƒyeva \Ee 79/ te Ä• yu, cavanakÄ• lo bhavissati.

paá¹-iggaá¹‡ha mayÄ• dinne, vare dasa varuttameâ€™ ||

<72> á¹• 21 ``sakkena \Se II 560/ sÄ• dinnavarÄ• , tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• .

mamaá¹ƒ abbhantaraá¹ƒ katvÄ• , phussatÄ« dasa vare varÄ« ||

<73> á¹• 21 ``tato cutÄ• sÄ• phussatÄ«, khattiye upapajjatha.

jetuttaramhi nagare, saÃ±jayena samÄ• gami ||

<74> á¹• 21 ``yadÄ• haá¹ƒ phussatiyÄ• kucchiá¹ƒ, okkanto piyamÄ• tuyÄ• .

mama tejena me mÄ• tÄ• , sadÄ• dÄ• naratÄ• ahu ||

<75> á¹• 21 ``adhane Ä• ture jiá¹‡á¹‡e, yÄ• cake addhike {pathike (Katthaci) } jane.

samaá¹‡e brÄ• hmaá¹‡e khÄ«á¹‡e, deti dÄ• naá¹ƒ akiÃ±cane ||

<76> á¹• 21 ``dasa mÄ• se dhÄ• rayitvÄ• na, karonte puraá¹ƒ padakkhiá¹‡aá¹ƒ.

vessÄ• naá¹ƒ vÄ«thiyÄ• majjhe, janesi phussatÄ« mamaá¹ƒ ||

<77> á¹• 21 ``na mayhaá¹ƒ mattikaá¹ƒ nÄ• maá¹ƒ, napi pettikasambhavaá¹ƒ.

jÄ• tettha vessavÄ«thiyÄ• , tasmÄ• vessantaro ahu ||

<78> á¹• 21 ``yadÄ• haá¹ƒ dÄ• rako homi, jÄ• tiyÄ• aá¹-á¹-havassiko.

tadÄ• nisajja pÄ• sÄ• de, dÄ• naá¹ƒ dÄ• tuá¹ƒ vicintayiá¹ƒ ||

<79> á¹• 21 `` `hadayaá¹ƒ \Ne II 379/ dadeyyaá¹ƒ cakkhuá¹ƒ, maá¹ƒsampi rudhirampi ca.

dadeyyaá¹ƒ kÄ• yaá¹ƒ sÄ• vetvÄ• , yadi koci yÄ• caye mamaá¹ƒâ€™ ||

<80> á¹• 21 ``sabhÄ• vaá¹ƒ cintayantassa, akampitamasaá¹‡á¹-hitaá¹ƒ.

akampi tattha pathavÄ«, sineruvanavaá¹-aá¹ƒsakÄ• ||

<81> á¹• 21 ``anvaddhamÄ• se pannarase, puá¹‡á¹‡amÄ• se uposathe.

paccayaá¹ƒ nÄ• gamÄ• ruyha, dÄ• naá¹ƒ dÄ• tuá¹ƒ upÄ• gamiá¹ƒ ||

<82> á¹• 21 ``kaliá¹…garaá¹-á¹-havisayÄ• \Se II 561/, brÄ• hmaá¹‡Ä• upagaÃ±chu maá¹ƒ

ayÄ• cuá¹ƒ maá¹ƒ hatthinÄ• gaá¹ƒ, dhaÃ±Ã±aá¹ƒ maá¹…galasammataá¹ƒ ||

<83> á¹• 21 ``avuá¹-á¹-hiko \Be II 393/ janapado, dubbhikkho chÄ• tako mahÄ• .

dadÄ• hi pavaraá¹ƒ nÄ• gaá¹ƒ, sabbasetaá¹ƒ gajuttamaá¹ƒ ||

<84> á¹• 21 ``dadÄ• mi na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• canti brÄ• hmaá¹‡Ä• .

santaá¹ƒ nappatigÅ«hÄ• mi {nappatiguyhÄ• mi (Ce Katthaci) }, dÄ• ne me ramate mano ||

<85> á¹• 21 ``na me yÄ• cakamanuppatte, paá¹-ikkhepo anucchavo.

`mÄ• me bhijji samÄ• dÄ• naá¹ƒ, dassÄ• mi vipulaá¹ƒ gajaá¹ƒâ€™ ||

<86> á¹• 21 ``nÄ• gaá¹ƒ gahetvÄ• soá¹‡á¸• Ä• ya, bhiá¹…gÄ• re ratanÄ• maye.

jalaá¹ƒ hatthe Ä• kiritvÄ• , brÄ• hmaá¹‡Ä• naá¹ƒ adaá¹ƒ gajaá¹ƒ ||

<87> á¹• 21 ``punÄ• paraá¹ƒ dadantassa, sabbasetaá¹ƒ gajuttamaá¹ƒ.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<88> á¹• 21 ``tassa nÄ• gassa dÄ• nena, sivayo kuddhÄ• samÄ• gatÄ• .

pabbÄ• jesuá¹ƒ sakÄ• raá¹-á¹-hÄ• , `vaá¹…kaá¹ƒ gacchatu pabbataá¹ƒâ€™ ||

<89> á¹• 21 ``tesaá¹ƒ nicchubhamÄ• nÄ• naá¹ƒ, akampitthamasaá¹‡á¹-hitaá¹ƒ.

mahÄ• dÄ• naá¹ƒ pavattetuá¹ƒ, ekaá¹ƒ varamayÄ• cisaá¹ƒ ||

<90> á¹• 21 ``yÄ• citÄ• \Ee 80/ sivayo sabbe, ekaá¹ƒ varamadaá¹ƒsu me.

sÄ• vayitvÄ• kaá¹‡á¹‡abheriá¹ƒ, mahÄ• dÄ• naá¹ƒ dadÄ• mahaá¹ƒ ||

<91> á¹• 21 ``athettha vattatÄ« saddo, tumulo bheravo mahÄ• .

dÄ• nenimaá¹ƒ nÄ«haranti, puna dÄ• naá¹ƒ dadÄ• tayaá¹ƒ ||

<92> á¹• 21 ``hatthiá¹ƒ \Se II 562/ asse rathe datvÄ• , dÄ• siá¹ƒ dÄ• saá¹ƒ gavaá¹ƒ dhanaá

mahÄ• dÄ• naá¹ƒ daditvÄ• na, nagarÄ• nikkhamiá¹ƒ tadÄ• ||

<93> á¹• 21 ``nikkhamitvÄ• na \Ne II 380/ nagarÄ• , nivattitvÄ• vilokite.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<94> á¹• 21 ``catuvÄ• hiá¹ƒ rathaá¹ƒ datvÄ• , á¹-hatvÄ• cÄ• tummahÄ• pathe.

ekÄ• kiyo adutiyo, maddideviá¹ƒ idamabraviá¹ƒ ||

<95> á¹• 21 `` `tvaá¹ƒ maddi kaá¹‡haá¹ƒ gaá¹‡hÄ• hi, lahukÄ• esÄ• kaniá¹-á¹-hikÄ• .

ahaá¹ƒ jÄ• liá¹ƒ gahessÄ• mi, garuko bhÄ• tiko hi soâ€™ ||

<96> á¹• 21 ``padumaá¹ƒ \Be II 394/ puá¹‡á¸• arÄ«kaá¹ƒva, maddÄ« kaá¹‡hÄ• jinaggahÄ«

ahaá¹ƒ suvaá¹‡á¹‡abimbaá¹ƒva, jÄ• liá¹ƒ khattiyamaggahiá¹ƒ ||

<97> á¹• 21 ``abhijÄ• tÄ• sukhumÄ• lÄ• , khattiyÄ• caturo janÄ• .

visamaá¹ƒ samaá¹ƒ akkamantÄ• , vaá¹…kaá¹ƒ gacchÄ• ma pabbataá¹ƒ ||

<98> á¹• 21 ``ye keci manujÄ• enti, anumagge paá¹-ippathe.

maggante paá¹-ipucchÄ• ma, `kuhiá¹ƒ vaá¹…kanta {vaá¹…kata (Ce) } pabbatoâ€™ ||

<99> á¹• 21 ``te tattha amhe passitvÄ• , karuá¹‡aá¹ƒ giramudÄ«rayuá¹ƒ.

dukkhaá¹ƒ te paá¹-ivedenti, dÅ«re vaá¹…kantapabbato ||

<100> á¹• 21 ``yadi passanti pavane, dÄ• rakÄ• phaline dume.

tesaá¹ƒ phalÄ• naá¹ƒ hetumhi, uparodanti dÄ• rakÄ• ||

<101> á¹• 21 ``rodante dÄ• rake disvÄ• , ubbiddhÄ• {ubbiggÄ• (Se Ke) } vipulÄ• dumÄ• .

sayamevoá¹‡amitvÄ• na, upagacchanti dÄ• rake ||

<102> á¹• 21 ``idaá¹ƒ \Se II 563/ acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

sÄ• hukÄ• raá¹ƒ {sÄ• dhukÄ• raá¹ƒ (sabbattha) } pavattesi, maddÄ« sabbaá¹…gasobhanÄ•

<103> á¹• 21 ``accheraá¹ƒ vata lokasmiá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

vessantarassa tejena, sayamevoá¹‡atÄ• dumÄ• ||

<104> á¹• 21 ``saá¹…khipiá¹ƒsu pathaá¹ƒ yakkhÄ• , anukampÄ• ya dÄ• rake.

nikkhantadivaseneva {nikkhantadivaseyeva (Ce) }, cetaraá¹-á¹-hamupÄ• gamuá¹ƒ ||

<105> á¹• 21 ``saá¹-á¹-hirÄ• jasahassÄ• ni, tadÄ• vasanti mÄ• tule.

sabbe paÃ±jalikÄ• hutvÄ• , rodamÄ• nÄ• upÄ• gamuá¹ƒ ||

<106> á¹• 21 ``tattha vattetvÄ• sallÄ• paá¹ƒ, cetehi cetaputtehi.

te tato nikkhamitvÄ• na, vaá¹…kaá¹ƒ agamu pabbataá¹ƒ ||

<107> á¹• 21 ``Ä• mantayitvÄ• \Ne II 381/ devindo, vissakammaá¹ƒ {visukammaá¹ƒ (Katth

assamaá¹ƒ sukataá¹ƒ rammaá¹ƒ, paá¹‡á¹‡asÄ• laá¹ƒ sumÄ• paya ||

<108> á¹• 21 ``sakkassa vacanaá¹ƒ sutvÄ• , vissakammo mahiddhiko.

assamaá¹ƒ \Ee 81/ sukataá¹ƒ rammaá¹ƒ, paá¹‡á¹‡asÄ• laá¹ƒ sumÄ• payi ||

<109> á¹• 21 ``ajjhogÄ• hetvÄ• \Be II 395/ pavanaá¹ƒ, appasaddaá¹ƒ nirÄ• kulaá¹ƒ.

caturo janÄ• mayaá¹ƒ tattha, vasÄ• ma pabbatantare ||

<110> á¹• 21 ``ahaÃ±ca maddidevÄ« ca, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

aÃ±Ã±amaÃ±Ã±aá¹ƒ sokanudÄ• , vasÄ• ma assame tadÄ• ||

<111> á¹• 21 ``dÄ• rake anurakkhanto, asuÃ±Ã±o homi assame.

maddÄ« phalaá¹ƒ Ä• haritvÄ• , poseti sÄ• tayo jane ||

<112> á¹• 21 ``pavane \Se II 564/ vasamÄ• nassa, addhiko maá¹ƒ upÄ• gami.

Ä• yÄ• ci puttake mayhaá¹ƒ, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

<113> á¹• 21 ``yÄ• cakaá¹ƒ upagataá¹ƒ disvÄ• , hÄ• so me upapajjatha.

ubho putte gahetvÄ• na, adÄ• siá¹ƒ brÄ• hmaá¹‡e tadÄ• ||

<114> á¹• 21 ``sake putte cajantassa, jÅ«jake brÄ• hmaá¹‡e yadÄ• .

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<115> á¹• 21 ``punadeva sakko oruyha, hutvÄ• brÄ• hmaá¹‡asannibho.

Ä• yÄ• ci maá¹ƒ maddideviá¹ƒ, sÄ«lavantiá¹ƒ patibbataá¹ƒ ||

<116> á¹• 21 ``maddiá¹ƒ hatthe gahetvÄ• na, udakaÃ±jali pÅ«riya.

pasannamanasaá¹…kappo, tassa maddiá¹ƒ adÄ• sahaá¹ƒ ||

<117> á¹• 21 ``maddiyÄ• dÄ«yamÄ• nÄ• ya, gagane devÄ• pamoditÄ• .

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<118> á¹• 21 ``jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ dhÄ«taá¹ƒ, maddideviá¹ƒ patibbataá¹ƒ.

cajamÄ• no na cintesiá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<119> á¹• 21 ``na me dessÄ• ubho puttÄ• , maddidevÄ« na dessiyÄ• .

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• piye adÄ• sahaá¹ƒ ||

<120> á¹• 21 ``punÄ• paraá¹ƒ brahÄ• raÃ±Ã±e, mÄ• tÄ• pitusamÄ• game.

karuá¹‡aá¹ƒ paridevante, sallapante sukhaá¹ƒ dukhaá¹ƒ ||

<121> á¹• 21 ``hirottappena \Ne II 382/ garunÄ• {garunaá¹ƒ (Se Katthaci) }, ubhinnaá¹ƒ up

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<122> á¹• 21 ``punÄ• paraá¹ƒ \Se II 565/ \Be II 396/ brahÄ• raÃ±Ã±Ä• , nikkhamitvÄ• saÃ±

pavisÄ• mi puraá¹ƒ rammaá¹ƒ, jetuttaraá¹ƒ puruttamaá¹ƒ ||

<123> á¹• 21 ``ratanÄ• ni satta vassiá¹ƒsu, mahÄ• megho pavassatha.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• ||

<124> á¹• 21 ``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti ||

vessantaracariyaá¹ƒ navamaá¹ƒ.

10. sasapaá¹‡á¸• itacariyÄ•

<125> á¹• 21 ``punÄ• paraá¹ƒ \Ee 82/ yadÄ• homi, sasako pavanacÄ• rako.

tiá¹‡apaá¹‡á¹‡asÄ• kaphalabhakkho, paraheá¹-hanavivajjito ||

<126> á¹• 21 ``makkaá¹-o ca siá¹…gÄ• lo ca, suttapoto cahaá¹ƒ tadÄ• .

vasÄ• ma ekasÄ• mantÄ• , sÄ• yaá¹ƒ pÄ• to ca dissare {sÄ• yaá¹ƒ pÄ• to padissare (Katth

<127> á¹• 21 ``ahaá¹ƒ te anusÄ• sÄ• mi, kiriye kalyÄ• á¹‡apÄ• pake.

`pÄ• pÄ• ni parivajjetha, kalyÄ• á¹‡e abhinivissathaâ€™ ||

<128> á¹• 21 ``uposathamhi divase, candaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

etesaá¹ƒ tattha Ä• cikkhiá¹ƒ, divaso ajjuposatho ||

<129> á¹• 21 ``dÄ• nÄ• ni paá¹-iyÄ• detha, dakkhiá¹‡eyyassa dÄ• tave.

datvÄ• dÄ• naá¹ƒ dakkhiá¹‡eyye, upavassathuposathaá¹ƒ ||

<130> á¹• 21 ``te \Se II 566/ me sÄ• dhÅ«ti vatvÄ• na, yathÄ• satti yathÄ• balaá¹ƒ.

dÄ• nÄ• ni paá¹-iyÄ• detvÄ• , dakkhiá¹‡eyyaá¹ƒ gavesisuá¹ƒ {gavesayyuá¹ƒ (Katthaci) } ||

<131> á¹• 21 ``ahaá¹ƒ nisajja cintesiá¹ƒ, dÄ• naá¹ƒ dakkhiá¹‡anucchavaá¹ƒ.

`yadihaá¹ƒ labhe dakkhiá¹‡eyyaá¹ƒ, kiá¹ƒ me dÄ• naá¹ƒ bhavissati ||

<132> á¹• 21 `` `na \Ne II 383/ me atthi tilÄ• muggÄ• , mÄ• sÄ• vÄ• taá¹‡á¸• ulÄ• ghataá

ahaá¹ƒ tiá¹‡ena yÄ• pemi, na sakkÄ• tiá¹‡a dÄ• tave ||

<133> á¹• 21 `` `yadi \Be II 397/ koci eti dakkhiá¹‡eyyo, bhikkhÄ• ya mama santike.

dajjÄ• haá¹ƒ sakamattÄ• naá¹ƒ, na so tuccho gamissatiâ€™ ||

<134> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, sakko brÄ• hmaá¹‡avaá¹‡á¹‡inÄ• .

Ä• sayaá¹ƒ me upÄ• gacchi, dÄ• navÄ«maá¹ƒsanÄ• ya me ||

<135> á¹• 21 ``tamahaá¹ƒ disvÄ• na santuá¹-á¹-ho, idaá¹ƒ vacanamabraviá¹ƒ.

`sÄ• dhu khosi anuppatto, ghÄ• sahetu mamantike ||

<136> á¹• 21 `` `adinnapubbaá¹ƒ dÄ• navaraá¹ƒ, ajja dassÄ• mi te ahaá¹ƒ.

tuvaá¹ƒ sÄ«laguá¹‡Å«peto, ayuttaá¹ƒ te paraheá¹-hanaá¹ƒ ||

<137> á¹• 21 `` `ehi aggiá¹ƒ padÄ«pehi, nÄ• nÄ• kaá¹-á¹-he samÄ• naya.

ahaá¹ƒ pacissamattÄ• naá¹ƒ, pakkaá¹ƒ tvaá¹ƒ bhakkhayissasiâ€™ ||

<138> á¹• 21 `` `sÄ• dhÅ«â€™ ti so haá¹-á¹-hamano, nÄ• nÄ• kaá¹-á¹-he samÄ• nayi.

mahantaá¹ƒ akÄ• si citakaá¹ƒ, katvÄ• aá¹…gÄ• ragabbhakaá¹ƒ ||

<139> á¹• 21 ``aggiá¹ƒ tattha padÄ«pesi, yathÄ• so khippaá¹ƒ mahÄ• bhave.

phoá¹-etvÄ• rajagate gatte, ekamantaá¹ƒ upÄ• visiá¹ƒ ||

<140> á¹• 21 ``yadÄ• \Se II 567/ mahÄ• kaá¹-á¹-hapuÃ±jo, Ä• ditto dhamadhamÄ• yati {dh
dhamamÄ• yati (Katthaci) }.

taduppatitvÄ• papatiá¹ƒ, majjhe jÄ• lasikhantare ||

<141> á¹• 21 ``yathÄ• \Ee 83/ sÄ«todakaá¹ƒ nÄ• ma, paviá¹-á¹-haá¹ƒ yassa kassaci.

sameti darathapariá¸·Ä• haá¹ƒ, assÄ• daá¹ƒ deti pÄ«ti ca ||

<142> á¹• 21 ``tatheva jalitaá¹ƒ aggiá¹ƒ, paviá¹-á¹-hassa mamaá¹ƒ tadÄ• .

sabbaá¹ƒ sameti darathaá¹ƒ, yathÄ• sÄ«todakaá¹ƒ viya ||

<143> á¹• 21 ``chaviá¹ƒ cammaá¹ƒ maá¹ƒsaá¹ƒ nhÄ• ruá¹ƒ, aá¹-á¹-hiá¹ƒ hadayabandhana

kevalaá¹ƒ sakalaá¹ƒ kÄ• yaá¹ƒ, brÄ• hmaá¹‡assa adÄ• sahaâ€™â€™ nti ||

sasapaá¹‡á¸• itacariyaá¹ƒ dasamaá¹ƒ.

akittivaggo paá¹-hamo.

tassuddÄ• naá¹ƒ \Ne II 384/ ---

akittibrÄ• hmaá¹‡o \Be II 398/ saá¹…kho, kururÄ• jÄ• dhanaÃ±cayo.

mahÄ• sudassano rÄ• jÄ• , mahÄ• govindabrÄ• hmaá¹‡o ||

nimi candakumÄ• ro ca, sivi vessantaro saso.

ahameva tadÄ• Ä• siá¹ƒ, yo te dÄ• navare adÄ• ||

ete dÄ• naparikkhÄ• rÄ• , ete dÄ• nassa pÄ• ramÄ«.

jÄ«vitaá¹ƒ yÄ• cake datvÄ• , imaá¹ƒ pÄ• rami pÅ«rayiá¹ƒ ||

bhikkhÄ• ya upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«ti ||

dÄ• napÄ• raminiddeso niá¹-á¹-hito.

2. hatthinÄ• gavaggo

1. mÄ• tuposakacariyÄ•

<1> á¹• 21 ``yadÄ• \Se II 568/ \Be II 399/ \Ne II 385/ \Ee 84/ ahosiá¹ƒ pavane, kuÃ±jaro mÄ

na tadÄ• atthi mahiyÄ• , guá¹‡ena mama sÄ• diso ||

<2> á¹• 21 ``pavane disvÄ• vanacaro, raÃ±Ã±o maá¹ƒ paá¹-ivedayi.

`tavÄ• nucchavo mahÄ• rÄ• ja, gajo vasati kÄ• nane ||

<3> á¹• 21 `` `na tassa parikkhÄ• yattho, napi Ä• á¸·akakÄ• suyÄ• .

saha gahite {samaá¹ƒ gahite (Ce) } soá¹‡á¸• Ä• ya, sayameva idhehiâ€™ ti ||

<4> á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , rÄ• jÄ• pi tuá¹-á¹-hamÄ• naso.

pesesi hatthidamakaá¹ƒ, chekÄ• cariyaá¹ƒ susikkhitaá¹ƒ ||

<5> á¹• 21 ``gantvÄ• so hatthidamako, addasa padumassare.

bhisamuá¸·Ä• laá¹ƒ {bhisamÅ«laá¹ƒ (Katthaci) } uddharantaá¹ƒ, yÄ• panatthÄ• ya mÄ• tuyÄ

<6> á¹• 21 ``viÃ±Ã±Ä• ya me sÄ«laguá¹‡aá¹ƒ, lakkhaá¹‡aá¹ƒ upadhÄ• rayi.

`ehi puttÄ• â€™ ti patvÄ• na, mama soá¹‡á¸• Ä• ya aggahi ||

<7> á¹• 21 ``yaá¹ƒ me tadÄ• pÄ• katikaá¹ƒ, sarÄ«rÄ• nugataá¹ƒ balaá¹ƒ.

ajja nÄ• gasahassÄ• naá¹ƒ, balena samasÄ• disaá¹ƒ ||

<8> á¹• 21 ``yadihaá¹ƒ tesaá¹ƒ pakuppeyyaá¹ƒ, upetÄ• naá¹ƒ gahaá¹‡Ä• ya maá¹ƒ.

paá¹-ibalo bhave tesaá¹ƒ, yÄ• va rajjampi mÄ• nusaá¹ƒ ||

<9> á¹• 21 ``api \Se II 569/ cÄ• haá¹ƒ sÄ«larakkhÄ• ya, sÄ«lapÄ• ramipÅ«riyÄ• .

na karomi citte aÃ±Ã±athattaá¹ƒ, pakkhipantaá¹ƒ mamÄ• á¸·ake ||

<10> á¹• 21 ``yadi te maá¹ƒ tattha koá¹-á¹-eyyuá¹ƒ, pharasÅ«hi tomarehi ca.

neva tesaá¹ƒ pakuppeyyaá¹ƒ, sÄ«lakhaá¹‡á¸• abhayÄ• mamÄ• â€™â€™ ti ||

mÄ• tuposakacariyaá¹ƒ paá¹-hamaá¹ƒ.

2. bhÅ«ridattacariyÄ•

<11> á¹• 21 ``punÄ• paraá¹ƒ \Be II 400/ \Ne II 386/ \Ee 85/ yadÄ• homi, bhÅ«ridatto mahic

virÅ«pakkhena mahÄ• raÃ±Ã±Ä• , devalokamagaÃ±chahaá¹ƒ ||

<12> á¹• 21 ``tattha passitvÄ• haá¹ƒ deve, ekantaá¹ƒ sukhasamappite.

taá¹ƒ saggagamanatthÄ• ya, sÄ«labbataá¹ƒ samÄ• diyiá¹ƒ ||

<13> á¹• 21 ``sarÄ«rakiccaá¹ƒ katvÄ• na, bhutvÄ• yÄ• panamattakaá¹ƒ.

caturo aá¹…ge adhiá¹-á¹-hÄ• ya, semi vammikamuddhani ||

<14> á¹• 21 ``chaviyÄ• cammena maá¹ƒsena, nahÄ• ruaá¹-á¹-hikehi vÄ• .

yassa etena karaá¹‡Ä«yaá¹ƒ, dinnaá¹ƒyeva harÄ• tu so ||

<15> á¹• 21 ``saá¹ƒsito akataÃ±Ã±unÄ• , Ä• lampÄ• yano {Ä• lambaá¹‡o (Ce) } mamaggah

peá¸·Ä• ya pakkhipitvÄ• na, kÄ«á¸·eti maá¹ƒ tahiá¹ƒ tahiá¹ƒ ||

<16> á¹• 21 ``peá¸·Ä• ya pakkhipantepi, sammaddantepi pÄ• á¹‡inÄ• .

Ä• lampÄ• yane {Ä• lambaá¹‡e (Ce) } na kuppÄ• mi, sÄ«lakhaá¹‡á¸• abhayÄ• mama ||

<17> á¹• 21 ``sakajÄ«vitapariccÄ• go \Se II 570/, tiá¹‡ato lahuko mama.

sÄ«lavÄ«tikkamo mayhaá¹ƒ, pathavÄ«uppatanaá¹ƒ viya ||

<18> á¹• 21 ``nirantaraá¹ƒ jÄ• tisataá¹ƒ, cajeyyaá¹ƒ mama jÄ«vitaá¹ƒ.

neva sÄ«laá¹ƒ pabhindeyyaá¹ƒ, catuddÄ«pÄ• na hetupi ||

<19> á¹• 21 ``api cÄ• haá¹ƒ sÄ«larakkhÄ• ya, sÄ«lapÄ• ramipÅ«riyÄ• .

na karomi citte aÃ±Ã±athattaá¹ƒ, pakkhipantampi peá¸·akeâ€™â€™ ti ||

bhÅ«ridattacariyaá¹ƒ dutiyaá¹ƒ.

3. campeyyanÄ• gacariyÄ•

<20> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, campeyyako mahiddhiko.

tadÄ• pi dhammiko Ä• siá¹ƒ, sÄ«labbatasamappito ||

<21> á¹• 21 ``tadÄ• pi \Ne II 387/ maá¹ƒ dhammacÄ• riá¹ƒ, upavutthaá¹ƒ uposathaá¹ƒ.

ahituá¹‡á¸• iko gahetvÄ• na, rÄ• jadvÄ• ramhi kÄ«á¸·ati ||

<22> á¹• 21 ``yaá¹ƒ \Be II 401/ yaá¹ƒ so vaá¹‡á¹‡aá¹ƒ cintayi, nÄ«laá¹ƒva pÄ«talohitaá¹ƒ.

tassa cittÄ• nuvattanto, homi cintitasannibho ||

<23> á¹• 21 ``thalaá¹ƒ \Ee 86/ kareyyamudakaá¹ƒ, udakampi thalaá¹ƒ kare.

yadihaá¹ƒ tassa pakuppeyyaá¹ƒ, khaá¹‡ena chÄ• rikaá¹ƒ kare ||

<24> á¹• 21 ``yadi cittavasÄ« hessaá¹ƒ, parihÄ• yissÄ• mi sÄ«lato.

sÄ«lena parihÄ«nassa, uttamattho na sijjhati ||

<25> á¹• 21 ``kÄ• maá¹ƒ \Se II 571/ bhijjatuyaá¹ƒ kÄ• yo, idheva vikirÄ«yatu.

neva sÄ«laá¹ƒ pabhindeyyaá¹ƒ, vikirante bhusaá¹ƒ viyÄ• â€™â€™ ti ||

campeyyanÄ• gacariyaá¹ƒ tatiyaá¹ƒ.

4. cÅ«á¸·abodhicariyÄ•

<26> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, cÅ«á¸·abodhi susÄ«lavÄ• .

bhavaá¹ƒ disvÄ• na bhayato, nekkhammaá¹ƒ abhinikkhamiá¹ƒ ||

<27> á¹• 21 ``yÄ• me dutiyikÄ• Ä• si, brÄ• hmaá¹‡Ä« kanakasannibhÄ• .

sÄ• pi vaá¹-á¹-e anapekkhÄ• , nekkhammaá¹ƒ abhinikkhami ||

<28> á¹• 21 ``nirÄ• layÄ• chinnabandhÅ«, anapekkhÄ• kule gaá¹‡e.

carantÄ• gÄ• manigamaá¹ƒ, bÄ• rÄ• á¹‡asimupÄ• gamuá¹ƒ ||

<29> á¹• 21 ``tattha vasÄ• ma nipakÄ• , asaá¹ƒsaá¹-á¹-hÄ• kule gaá¹‡e.

nirÄ• kule appasadde, rÄ• juyyÄ• ne vasÄ• mubho ||

<30> á¹• 21 ``uyyÄ• nadassanaá¹ƒ gantvÄ• , rÄ• jÄ• addasa brÄ• hmaá¹‡iá¹ƒ.

upagamma mamaá¹ƒ pucchi, `tuyhesÄ• kÄ• kassa bhariyÄ• â€™ ||

<31> á¹• 21 ``evaá¹ƒ vutte ahaá¹ƒ tassa, idaá¹ƒ vacanamabraviá¹ƒ.

`na mayhaá¹ƒ bhariyÄ• esÄ• , sahadhammÄ• ekasÄ• sanÄ«â€™ ||

<32> á¹• 21 ``tissÄ• \Ne II 388/ {tassÄ• (Ce) } sÄ• rattagadhito, gÄ• hÄ• petvÄ• na ceá¹-a

nippÄ«á¸·ayanto balasÄ• , antepuraá¹ƒ pavesayi ||

<33> á¹• 21 ``odapattakiyÄ• \Be II 402/ mayhaá¹ƒ, sahajÄ• ekasÄ• sanÄ«.

Ä• kaá¸• á¸• hitvÄ• nayantiyÄ• , kopo me upapajjatha ||

<34> á¹• 21 ``saha \Se II 572/ kope samuppanne, sÄ«labbatamanussariá¹ƒ.

tattheva kopaá¹ƒ niggaá¹‡hiá¹ƒ, nÄ• dÄ• siá¹ƒ vaá¸• á¸• hitÅ«pari ||

<35> á¹• 21 ``yadi naá¹ƒ brÄ• hmaá¹‡iá¹ƒ koci, koá¹-á¹-eyya tiá¹‡hasattiyÄ• .

neva sÄ«laá¹ƒ pabhindeyyaá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<36> á¹• 21 ``na mesÄ• brÄ• hmaá¹‡Ä« dessÄ• , napi me balaá¹ƒ na vijjati.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• sÄ«lÄ• nurakkhisaâ€™â€™ nti ||

cÅ«á¸·abodhicariyaá¹ƒ catutthaá¹ƒ.

5. mahiá¹ƒsarÄ• jacariyÄ•

<37> á¹• 21 ``punÄ• paraá¹ƒ \Ee 87/ yadÄ• homi, mahiá¹ƒso pavanacÄ• rako.

pavaá¸• á¸• hakÄ• yo balavÄ• , mahanto bhÄ«madassano ||

<38> á¹• 21 ``pabbhÄ• re giridugge {vanadugge (Ce) } ca, rukkhamÅ«le dakÄ• saye.

hotettha á¹-hÄ• naá¹ƒ mahiá¹ƒsÄ• naá¹ƒ, koci koci tahiá¹ƒ tahiá¹ƒ ||

<39> á¹• 21 ``vicaranto brahÄ• raÃ±Ã±e, á¹-hÄ• naá¹ƒ addasa bhaddakaá¹ƒ.

taá¹ƒ á¹-hÄ• naá¹ƒ upagantvÄ• na, tiá¹-á¹-hÄ• mi ca sayÄ• mi ca ||

<40> á¹• 21 ``athettha kapimÄ• gantvÄ• , pÄ• po anariyo lahu.

khandhe nalÄ• á¹-e bhamuke, mutteti ohanetitaá¹ƒ ||

<41> á¹• 21 ``sakimpi divasaá¹ƒ dutiyaá¹ƒ, tatiyaá¹ƒ catutthampi ca.

dÅ«seti maá¹ƒ sabbakÄ• laá¹ƒ, tena homi upadduto ||

<42> á¹• 21 ``mamaá¹ƒ \Se II 573/ upaddutaá¹ƒ disvÄ• , yakkho maá¹ƒ idamabravi.

`nÄ• sehetaá¹ƒ chavaá¹ƒ pÄ• paá¹ƒ, siá¹…gehi ca khurehi caâ€™ ||

<43> á¹• 21 ``evaá¹ƒ \Ne II 389/ vutte tadÄ• yakkhe, ahaá¹ƒ taá¹ƒ idamabraviá¹ƒ.

`kiá¹ƒ tvaá¹ƒ makkhesi kuá¹‡apena, pÄ• pena anariyena maá¹ƒ ||

<44> á¹• 21 `` `yadihaá¹ƒ \Be II 403/ tassa pakuppeyyaá¹ƒ, tato hÄ«nataro bhave.

sÄ«laÃ±ca me pabhijjeyya, viÃ±Ã±Å« ca garaheyyu maá¹ƒ ||

<45> á¹• 21 `` `hÄ«á¸·itÄ• jÄ«vitÄ• vÄ• pi, parisuddhena mataá¹ƒ varaá¹ƒ.

kyÄ• haá¹ƒ jÄ«vitahetÅ«pi, kÄ• hÄ• miá¹ƒ paraheá¹-hanaá¹ƒâ€™ ||

<46> á¹• 21 ``mamevÄ• yaá¹ƒ maÃ±Ã±amÄ• no, aÃ±Ã±epevaá¹ƒ karissati.

teva tassa vadhissanti, sÄ• me mutti bhavissati ||

<47> á¹• 21 ``hÄ«namajjhimaukkaá¹-á¹-he, sahanto avamÄ• nitaá¹ƒ.

evaá¹ƒ labhati sappaÃ±Ã±o, manasÄ• yathÄ• patthitaâ€™â€™ nti ||

mahiá¹ƒsarÄ• jacariyaá¹ƒ paÃ±camaá¹ƒ.

6. rururÄ• jacariyÄ•

<48> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, sutattakanakasannibho.

migarÄ• jÄ• rurunÄ• ma, paramasÄ«lasamÄ• hito ||

<49> á¹• 21 ``ramme padese ramaá¹‡Ä«ye, vivitte amanussake.

tattha vÄ• saá¹ƒ upagaÃ±chiá¹ƒ, gaá¹…gÄ• kÅ«le manorame ||

<50> á¹• 21 ``atha \Ee 88/ upari gaá¹…gÄ• ya, dhanikehi paripÄ«á¸·ito.

puriso gaá¹…gÄ• ya papati, `jÄ«vÄ• mi vÄ• marÄ• mi vÄ• â€™ ||

<51> á¹• 21 ``rattindivaá¹ƒ \Se II 574/ so gaá¹…gÄ• ya, vuyhamÄ• no mahodake.

ravanto karuá¹‡aá¹ƒ ravaá¹ƒ, majjhe gaá¹…gÄ• ya gacchati ||

<52> á¹• 21 ``tassÄ• haá¹ƒ saddaá¹ƒ sutvÄ• na, karuá¹‡aá¹ƒ paridevato.

gaá¹…gÄ• ya tÄ«re á¹-hatvÄ• na, apucchiá¹ƒ `kosi tvaá¹ƒ naroâ€™ ||

<53> á¹• 21 ``so me puá¹-á¹-ho ca byÄ• kÄ• si, attano karaá¹‡aá¹ƒ tadÄ• .

`dhanikehi bhÄ«to tasito, pakkhandohaá¹ƒ mahÄ• nadiá¹ƒâ€™ ||

<54> á¹• 21 ``tassa \Ne II 390/ katvÄ• na kÄ• ruÃ±Ã±aá¹ƒ, cajitvÄ• mama jÄ«vitaá¹ƒ.

pavisitvÄ• nÄ«hariá¹ƒ tassa, andhakÄ• ramhi rattiyÄ• ||

<55> á¹• 21 ``assatthakÄ• lamaÃ±Ã±Ä• ya, tassÄ• haá¹ƒ idamabraviá¹ƒ.

`ekaá¹ƒ taá¹ƒ varaá¹ƒ yÄ• cÄ• mi, mÄ• maá¹ƒ kassaci pÄ• vadaâ€™ ||

<56> á¹• 21 ``nagaraá¹ƒ \Be II 404/ gantvÄ• na Ä• cikkhi, pucchito dhanahetuko.

rÄ• jÄ• naá¹ƒ so gahetvÄ• na, upagaÃ±chi mamantikaá¹ƒ ||

<57> á¹• 21 ``yÄ• vatÄ• karaá¹‡aá¹ƒ sabbaá¹ƒ, raÃ±Ã±o Ä• rocitaá¹ƒ mayÄ• .

rÄ• jÄ• sutvÄ• na vacanaá¹ƒ, usuá¹ƒ tassa pakappayi.

`idheva ghÄ• tayissÄ• mi, mittadubbhiá¹ƒ {mittadÅ«bhiá¹ƒ (Ce) } anÄ• riyaá¹ƒâ€™ ||

<58> á¹• 21 ``tamahaá¹ƒ anurakkhanto, nimminiá¹ƒ mama attanÄ• .

`tiá¹-á¹-hateso mahÄ• rÄ• ja, kÄ• makÄ• ro bhavÄ• mi teâ€™ ||

<59> á¹• 21 ``anurakkhiá¹ƒ mama sÄ«laá¹ƒ, nÄ• rakkhiá¹ƒ mama jÄ«vitaá¹ƒ.

sÄ«lavÄ• hi tadÄ• Ä• siá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• â€™â€™ ti ||

rururÄ• jacariyaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mÄ• taá¹…gacariyÄ•

<60> á¹• 21 ``punÄ• paraá¹ƒ \Se II 575/ yadÄ• homi, jaá¹-ilo uggatÄ• pano.

mÄ• taá¹…go nÄ• ma nÄ• mena, sÄ«lavÄ• susamÄ• hito ||

<61> á¹• 21 ``ahaÃ±ca brÄ• hmaá¹‡o eko, gaá¹…gÄ• kÅ«le vasÄ• mubho.

ahaá¹ƒ vasÄ• mi upari, heá¹-á¹-hÄ• vasati brÄ• hmaá¹‡o ||

<62> á¹• 21 ``vicaranto anukÅ«lamhi, uddhaá¹ƒ me assamaddasa.

tattha maá¹ƒ paribhÄ• setvÄ• , abhisapi muddhaphÄ• lanaá¹ƒ ||

<63> á¹• 21 ``yadihaá¹ƒ tassa pakuppeyyaá¹ƒ, yadi sÄ«laá¹ƒ na gopaye.

oloketvÄ• nahaá¹ƒ tassa, kareyyaá¹ƒ chÄ• rikaá¹ƒ viya ||

<64> á¹• 21 ``yaá¹ƒ \Ee 89/ so tadÄ• maá¹ƒ abhisapi, kupito duá¹-á¹-hamÄ• naso.

tasseva matthake nipati, yogena taá¹ƒ pamocayiá¹ƒ ||

<65> á¹• 21 ``anurakkhiá¹ƒ \Ne II 391/ mama sÄ«laá¹ƒ, nÄ• rakkhiá¹ƒ mama jÄ«vitaá¹ƒ.

sÄ«lavÄ• hi tadÄ• Ä• siá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• â€™â€™ ti ||

mÄ• taá¹…gacariyaá¹ƒ sattamaá¹ƒ.

8. dhammadevaputtacariyÄ•

<66> á¹• 21 ``punÄ• paraá¹ƒ \Be II 405/ yadÄ• homi, mahÄ• pakkho mahiddhiko.

dhammo nÄ• ma mahÄ• yakkho, sabbalokÄ• nukampako ||

<67> á¹• 21 ``dasakusalakammapathe \Se II 576/, samÄ• dapento mahÄ• janaá¹ƒ.

carÄ• mi gÄ• manigamaá¹ƒ, samitto saparijjano ||

<68> á¹• 21 ``pÄ• po kadariyo yakkho, dÄ«pento dasa pÄ• pake.

sopettha mahiyÄ• carati, samitto saparijjano ||

<69> á¹• 21 ``dhammavÄ• dÄ« adhammo ca, ubho paccanikÄ• mayaá¹ƒ.

dhure dhuraá¹ƒ ghaá¹-á¹-ayantÄ• , samimhÄ• paá¹-ipathe ubho ||

<70> á¹• 21 ``kalaho vattatÄ« bhesmÄ• , kalyÄ• á¹‡apÄ• pakassa ca.

maggÄ• okkamanatthÄ• ya, mahÄ• yuddho upaá¹-á¹-hito ||

<71> á¹• 21 ``yadihaá¹ƒ tassa kuppeyyaá¹ƒ, yadi bhinde tapoguá¹‡aá¹ƒ.

sahaparijanaá¹ƒ tassa, rajabhÅ«taá¹ƒ kareyyahaá¹ƒ ||

<72> á¹• 21 ``apicÄ• haá¹ƒ sÄ«larakkhÄ• ya, nibbÄ• petvÄ• na mÄ• nasaá¹ƒ.

saha janenokkamitvÄ• , pathaá¹ƒ pÄ• passa dÄ• sahaá¹ƒ ||

<73> á¹• 21 ``saha pathato okkante, katvÄ• cittassa nibbutiá¹ƒ.

vivaraá¹ƒ adÄ• si pathavÄ«, pÄ• payakkhassa tÄ• vadeâ€™â€™ ti ||

dhammadevaputtacariyaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. alÄ«nasattucariyÄ•

<74> á¹• 21 ``paÃ±cÄ• laraá¹-á¹-he \Ne II 392/ \Ee 90/ nagaravare, kapilÄ• yaá¹ƒ {kampilÄ• kappilÄ• yaá¹ƒ (Se) } puruttame.

rÄ• jÄ• jayaddiso nÄ• ma, sÄ«laguá¹‡amupÄ• gato ||

<75> á¹• 21 ``tassa \Se II 577/ raÃ±Ã±o ahaá¹ƒ putto, sutadhammo susÄ«lavÄ• .

alÄ«nasatto guá¹‡avÄ• , anurakkhaparijano sadÄ• ||

<76> á¹• 21 ``pitÄ• me migavaá¹ƒ gantvÄ• , porisÄ• daá¹ƒ upÄ• gami.

so me pitumaggahesi, `bhakkhosi mama mÄ• caliâ€™ ||

<77> á¹• 21 ``tassa \Be II 406/ taá¹ƒ vacanaá¹ƒ sutvÄ• , bhÄ«to tasitavedhito.

Å«rukkhambho ahu tassa, disvÄ• na porisÄ• dakaá¹ƒ ||

<78> á¹• 21 ``migavaá¹ƒ gahetvÄ• muÃ±cassu, katvÄ• Ä• gamanaá¹ƒ puna.

brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• , pitÄ• Ä• mantayÄ« mamaá¹ƒ ||

<79> á¹• 21 `` `rajjaá¹ƒ putta paá¹-ipajja, mÄ• pamajji puraá¹ƒ idaá¹ƒ.

kataá¹ƒ me porisÄ• dena, mama Ä• gamanaá¹ƒ punaâ€™ ||

<80> á¹• 21 ``mÄ• tÄ• pitÅ« ca vanditvÄ• , nimminitvÄ• na attanÄ• .

nikkhipitvÄ• dhanuá¹ƒ khaggaá¹ƒ, porisÄ• daá¹ƒ upÄ• gamiá¹ƒ ||

<81> á¹• 21 ``sasatthahatthÅ«pagataá¹ƒ, kadÄ• ci so tasissati.

tena bhijjissati sÄ«laá¹ƒ, parittÄ• saá¹ƒ {paritÄ• saá¹ƒ (Ce) } kate mayi ||

<82> á¹• 21 ``sÄ«lakhaá¹‡á¸• abhayÄ• mayhaá¹ƒ, tassa dessaá¹ƒ na byÄ• hariá¹ƒ.

mettacitto hitavÄ• dÄ«, idaá¹ƒ vacanamabraviá¹ƒ ||

<83> á¹• 21 `` `ujjÄ• lehi mahÄ• aggiá¹ƒ, papatissÄ• mi rukkhato.

tvaá¹ƒ pakkakÄ• lamaÃ±Ã±Ä• ya {supakkakÄ• lamaÃ±Ã±Ä• ya (Ee) }, bhakkhaya maá¹ƒ pit

<84> á¹• 21 ``iti sÄ«lavataá¹ƒ hetu, nÄ• rakkhiá¹ƒ mama jÄ«vitaá¹ƒ.

pabbÄ• jesiá¹ƒ cahaá¹ƒ tassa, sadÄ• pÄ• á¹‡Ä• tipÄ• tikaâ€™â€™ nti ||

alÄ«nasattucariyaá¹ƒ navamaá¹ƒ.

10. saá¹…khapÄ• lacariyÄ•

<85> á¹• 21 ``punÄ• paraá¹ƒ \Se II 578/ \Ne II 393/ \Ee 91/ yadÄ• homi, saá¹…khapÄ• lo n

dÄ• á¹-hÄ• vudho ghoraviso, dvijivho uragÄ• dhibhÅ« ||

<86> á¹• 21 ``catuppathe mahÄ• magge, nÄ• nÄ• janasamÄ• kule.

caturo aá¹…ge adhiá¹-á¹-hÄ• ya, tattha vÄ• samakappayiá¹ƒ ||

<87> á¹• 21 ``chaviyÄ• cammena maá¹ƒsena, nahÄ• ruaá¹-á¹-hikehi vÄ• .

yassa etena karaá¹‡Ä«yaá¹ƒ, dinnaá¹ƒyeva harÄ• tu so ||

<88> á¹• 21 ``addasaá¹ƒsu \Be II 407/ bhojaputtÄ• , kharÄ• luddÄ• akÄ• ruá¹‡Ä• .

upagaÃ±chuá¹ƒ mamaá¹ƒ tattha, daá¹‡á¸• amuggarapÄ• á¹‡ino ||

<89> á¹• 21 ``nÄ• sÄ• ya vinivijjhitvÄ• , naá¹…guá¹-á¹-he piá¹-á¹-hikaá¹‡á¹-ake.

kÄ• je Ä• ropayitvÄ• na, bhojaputtÄ• hariá¹ƒsu maá¹ƒ ||

<90> á¹• 21 ``sasÄ• garantaá¹ƒ pathaviá¹ƒ, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

icchamÄ• no cahaá¹ƒ tattha, nÄ• sÄ• vÄ• tena jhÄ• paye ||

<91> á¹• 21 ``sÅ«lehi vinivijjhante, koá¹-á¹-ayantepi sattibhi.

bhojaputte na kuppÄ• mi, esÄ• me sÄ«lapÄ• ramÄ«â€™â€™ ti ||

saá¹…khapÄ• lacariyaá¹ƒ dasamaá¹ƒ.

hatthinÄ• gavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

hatthinÄ• go \Se II 579/ bhÅ«ridatto, campeyyo bodhi mahiá¹ƒso.

ruru mÄ• taá¹…go dhammo ca, atrajo ca jayaddiso ||

ete nava sÄ«labalÄ• , parikkhÄ• rÄ• padesikÄ• .

jÄ«vitaá¹ƒ parirakkhitvÄ• , sÄ«lÄ• ni anurakkhisaá¹ƒ ||

saá¹…khapÄ• lassa me sato, sabbakÄ• lampi jÄ«vitaá¹ƒ.

yassa kassaci niyyattaá¹ƒ, tasmÄ• sÄ• sÄ«lapÄ• ramÄ«ti ||

sÄ«lapÄ• raminiddeso niá¹-á¹-hito.

3. yudhaÃ±jayavaggo

1. yudhaÃ±jayacariyÄ•

<1> á¹• 21 ``yadÄ• haá¹ƒ \Be II 408/ \Ne II 394/ \Ee 92/ amitayaso, rÄ• japutto yudhaÃ±jay

ussÄ• vabinduá¹ƒ sÅ«riyÄ• tape, patitaá¹ƒ disvÄ• na saá¹ƒvijiá¹ƒ ||

<2> á¹• 21 ``taÃ±Ã±evÄ• dhipatiá¹ƒ katvÄ• , saá¹ƒvegamanubrÅ«hayiá¹ƒ.

mÄ• tÄ• pitÅ« ca vanditvÄ• , pabbajjamanuyÄ• cahaá¹ƒ ||

<3> á¹• 21 ``yÄ• canti maá¹ƒ paÃ±jalikÄ• , sanegamÄ• saraá¹-á¹-hakÄ• .

`ajjeva putta paá¹-ipajja, iddhaá¹ƒ phÄ«taá¹ƒ mahÄ• mahiá¹ƒâ€™ ||

<4> á¹• 21 ``sarÄ• jake sahorodhe, sanegame saraá¹-á¹-hake.

karuá¹‡aá¹ƒ paridevante, anapekkhova pariccajiá¹ƒ ||

<5> á¹• 21 ``kevalaá¹ƒ pathaviá¹ƒ rajjaá¹ƒ, Ã±Ä• tiparijanaá¹ƒ yasaá¹ƒ.

cajamÄ• no na cintesiá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<6> á¹• 21 ``mÄ• tÄ• pitÄ• na me dessÄ• , napi me dessaá¹ƒ mahÄ• yasaá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• rajjaá¹ƒ pariccajiâ€™â€™ nti ||

yudhaÃ±jayacariyaá¹ƒ paá¹-hamaá¹ƒ.

2. somanassacariyÄ•

<7> á¹• 21 ``punÄ• paraá¹ƒ \Se II 580/ yadÄ• homi, indapatthe puruttame.

kÄ• mito dayito putto, somanassoti vissuto ||

<8> á¹• 21 ``sÄ«lavÄ• guá¹‡asampanno, kalyÄ• á¹‡apaá¹-ibhÄ• navÄ• .

vuá¸• á¸• hÄ• pacÄ• yÄ« hirÄ«mÄ• , saá¹…gahesu ca kovido ||

<9> á¹• 21 ``tassa \Ne II 395/ raÃ±Ã±o patikaro, ahosi kuhakatÄ• paso.

Ä• rÄ• maá¹ƒ mÄ• lÄ• vacchaÃ±ca, ropayitvÄ• na jÄ«vati ||

<10> á¹• 21 ``tamahaá¹ƒ \Ee 93/ disvÄ• na kuhakaá¹ƒ, thusarÄ• siá¹ƒva ataá¹‡á¸• ulaá¹ƒ.

dumaá¹ƒva anto susiraá¹ƒ, kadaliá¹ƒva asÄ• rakaá¹ƒ ||

<11> á¹• 21 ``natthimassa \Be II 409/ sataá¹ƒ dhammo, sÄ• maÃ±Ã±Ä• pagato ayaá¹ƒ.

hirÄ«sukkadhammajahito, jÄ«vitavuttikÄ• raá¹‡Ä• ||

<12> á¹• 21 ``kupito ahu {ahosi (Ce), Ä• si (Se) } paccanto, aá¹-avÄ«hi parantihi.

taá¹ƒ nisedhetuá¹ƒ gacchanto, anusÄ• si pitÄ• mamaá¹ƒ ||

<13> á¹• 21 `` `mÄ• pamajji tuvaá¹ƒ tÄ• ta, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

yadicchakaá¹ƒ pavattehi, sabbakÄ• madado hi soâ€™ ||

<14> á¹• 21 ``tamahaá¹ƒ gantvÄ• nupaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ.

`kacci te gahapati kusalaá¹ƒ, kiá¹ƒ vÄ• te Ä• harÄ«yatuâ€™ ||

<15> á¹• 21 ``tena so kupito Ä• si, kuhako mÄ• nanissito.

`ghÄ• tÄ• pemi tuvaá¹ƒ ajja, raá¹-á¹-hÄ• pabbÄ• jayÄ• mi vÄ• â€™ ||

<16> á¹• 21 ``nisedhayitvÄ• \Se II 581/ paccantaá¹ƒ, rÄ• jÄ• kuhakamabravi.

`kacci te bhante khamanÄ«yaá¹ƒ, sammÄ• no te pavattitoâ€™ ||

<17> á¹• 21 ``tassa Ä• cikkhatÄ« pÄ• po, kumÄ• ro yathÄ• nÄ• siyo.

tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , Ä• á¹‡Ä• pesi mahÄ«pati ||

<18> á¹• 21 `` `sÄ«saá¹ƒ tattheva chinditvÄ• , katvÄ• na catukhaá¹‡á¸• ikaá¹ƒ.

rathiyÄ• rathiyaá¹ƒ dassetha, sÄ• gati jaá¹-ilahÄ«á¸·itÄ• â€™ ||

<19> á¹• 21 ``tattha kÄ• raá¹‡ikÄ• gantvÄ• , caá¹‡á¸• Ä• luddÄ• akÄ• ruá¹‡Ä• .

mÄ• tuaá¹…ke nisinnassa, Ä• kaá¸• á¸• hitvÄ• nayanti maá¹ƒ ||

<20> á¹• 21 ``tesÄ• haá¹ƒ evamavacaá¹ƒ, bandhataá¹ƒ gÄ• á¸·habandhanaá¹ƒ.

`raÃ±Ã±o dassetha maá¹ƒ khippaá¹ƒ, rÄ• jakiriyÄ• ni atthi meâ€™ ||

<21> á¹• 21 ``te maá¹ƒ raÃ±Ã±o dassayiá¹ƒsu, pÄ• passa pÄ• pasevino.

disvÄ• na taá¹ƒ saÃ±Ã±Ä• pesiá¹ƒ, mamaÃ±ca vasamÄ• nayiá¹ƒ ||

<22> á¹• 21 ``so maá¹ƒ tattha khamÄ• pesi, mahÄ• rajjamadÄ• si me.

sohaá¹ƒ tamaá¹ƒ dÄ• layitvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<23> á¹• 21 ``na \Ne II 396/ me dessaá¹ƒ mahÄ• rajjaá¹ƒ, kÄ• mabhogo na dessiyo.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• rajjaá¹ƒ pariccajiâ€™â€™ nti ||

somanassacariyaá¹ƒ dutiyaá¹ƒ.

3. ayogharacariyÄ•

<24> á¹• 21 ``punÄ• paraá¹ƒ \Se II 582/ \Be II 410/ \Ee 94/ yadÄ• homi, kÄ• sirÄ• jassa atı

ayogharamhi saá¹ƒvaá¸• á¸• ho, nÄ• menÄ• si ayogharo ||

<25> á¹• 21 ``dukkhena jÄ«vito laddho, saá¹ƒpÄ«á¸·e patiposito.

ajjeva putta paá¹-ipajja, kevalaá¹ƒ vasudhaá¹ƒ imaá¹ƒ ||

<26> á¹• 21 ``saraá¹-á¹-hakaá¹ƒ sanigamaá¹ƒ, sajanaá¹ƒ vanditva khattiyaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, idaá¹ƒ vacanamabraviá¹ƒ ||

<27> á¹• 21 `` `ye keci mahiyÄ• sattÄ• , hÄ«namukkaá¹-á¹-hamajjhimÄ• .

nirÄ• rakkhÄ• sake gehe, vaá¸• á¸• hanti sakaÃ±Ä• tibhi ||

<28> á¹• 21 `` `idaá¹ƒ loke uttariyaá¹ƒ, saá¹ƒpÄ«á¸·e mama posanaá¹ƒ.

ayogharamhi saá¹ƒvaá¸• á¸• ho, appabhe candasÅ«riye ||

<29> á¹• 21 `` `pÅ«tikuá¹‡apasampuá¹‡á¹‡Ä• , muccitvÄ• mÄ• tu kucchito.

tato ghoratare dukkhe, puna pakkhittayoghare ||

<30> á¹• 21 `` `yadihaá¹ƒ tÄ• disaá¹ƒ patvÄ• , dukkhaá¹ƒ paramadÄ• ruá¹‡aá¹ƒ.

rajjesu yadi rajjÄ• mi {raÃ±jÄ• mi (Ce) }, pÄ• pÄ• naá¹ƒ uttamo siyaá¹ƒ ||

<31> á¹• 21 `` `ukkaá¹‡á¹-hitomhi kÄ• yena, rajjenamhi anatthiko.

nibbutiá¹ƒ pariyesissaá¹ƒ, yattha maá¹ƒ maccu na maddiyeâ€™ ||

<32> á¹• 21 ``evÄ• haá¹ƒ cintayitvÄ• na, viravante mahÄ• jane.

nÄ• gova bandhanaá¹ƒ chetvÄ• , pÄ• visiá¹ƒ kÄ• nanaá¹ƒ vanaá¹ƒ ||

<33> á¹• 21 ``mÄ• tÄ• pitÄ• \Se II 583/ \Ne II 397/ na me dessÄ• , napi me dessaá¹ƒ mah

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• rajjaá¹ƒ pariccajiâ€™â€™ nti ||

ayogharacariyaá¹ƒ tatiyaá¹ƒ.

4. bhisacariyÄ•

<34> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, kÄ• sÄ«naá¹ƒ puravaruttame.

bhaginÄ« ca bhÄ• taro satta, nibbattÄ• sotthiye kule ||

<35> á¹• 21 ``etesaá¹ƒ \Be II 411/ pubbajo Ä• siá¹ƒ, hirÄ«sukkamupÄ• gato.

bhavaá¹ƒ disvÄ• na bhayato, nekkhammÄ• bhirato ahaá¹ƒ ||

<36> á¹• 21 ``mÄ• tÄ• pitÅ«hi \Ee 95/ pahitÄ• , sahÄ• yÄ• ekamÄ• nasÄ• .

kÄ• mehi maá¹ƒ nimantenti, `kulavaá¹ƒsaá¹ƒ dharehiâ€™ ti ||

<37> á¹• 21 ``yaá¹ƒ tesaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, gihÄ«dhamme sukhÄ• vahaá¹ƒ.

taá¹ƒ me ahosi kaá¹-hinaá¹ƒ, tatta {santatta (Katthaci) } phÄ• lasamaá¹ƒ viya ||

<38> á¹• 21 ``te maá¹ƒ tadÄ• ukkhipantaá¹ƒ, pucchiá¹ƒsu patthitaá¹ƒ mama.

`kiá¹ƒ tvaá¹ƒ patthayase samma, yadi kÄ• me na bhuÃ±jasiâ€™ ||

<39> á¹• 21 ``tesÄ• haá¹ƒ evamavacaá¹ƒ, atthakÄ• mo hitesinaá¹ƒ.

`nÄ• haá¹ƒ patthemi gihÄ«bhÄ• vaá¹ƒ, nekkhammÄ• bhirato ahaá¹ƒâ€™ ||

<40> á¹• 21 ``te mayhaá¹ƒ vacanaá¹ƒ sutvÄ• , pitumÄ• tu ca sÄ• vayuá¹ƒ.

mÄ• tÄ• pitÄ• evamÄ• hu, `sabbeva pabbajÄ• ma bhoâ€™ ||

<41> á¹• 21 ``ubho \Se II 584/ mÄ• tÄ• pitÄ• mayhaá¹ƒ, bhaginÄ« ca satta bhÄ• taro.

amitadhanaá¹ƒ chaá¸• á¸• ayitvÄ• , pÄ• visimhÄ• mahÄ• vanaâ€™â€™ nti ||

bhisacariyaá¹ƒ catutthaá¹ƒ.

5. soá¹‡apaá¹‡á¸• itacariyÄ•

<42> á¹• 21 ``punÄ• paraá¹ƒ \Ne II 398/ yadÄ• homi, nagare brahmavaá¸• á¸• hane.

tattha kulavare seá¹-á¹-he, mahÄ• sÄ• le ajÄ• yahaá¹ƒ ||

<43> á¹• 21 ``tadÄ• pi lokaá¹ƒ disvÄ• na, andhÄ«bhÅ«taá¹ƒ tamotthaá¹-aá¹ƒ.

cittaá¹ƒ bhavato patikuá¹-ati, tuttavegahataá¹ƒ viya ||

<44> á¹• 21 ``disvÄ• na vividhaá¹ƒ pÄ• paá¹ƒ, evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`kadÄ• haá¹ƒ gehÄ• nikkhamma, pavisissÄ• mi kÄ• nanaá¹ƒâ€™ ||

<45> á¹• 21 ``tadÄ• pi maá¹ƒ nimantesuá¹ƒ, kÄ• mabhogehi Ã±Ä• tayo.

tesampi chandamÄ• cikkhiá¹ƒ, `mÄ• nimantetha tehi maá¹ƒâ€™ ||

<46> á¹• 21 ``yo \Be II 412/ me kaniá¹-á¹-hako bhÄ• tÄ• , nando nÄ• mÄ• si paá¹‡á¸• ito.

sopi maá¹ƒ anusikkhanto, pabbajjaá¹ƒ samarocayi ||

<47> á¹• 21 ``ahaá¹ƒ soá¹‡o ca nando ca, ubho mÄ• tÄ• pitÄ• mama.

tadÄ• pi bhoge chaá¸• á¸• etvÄ• , pÄ• visimhÄ• mahÄ• vanaâ€™â€™ nti ||

soá¹‡apaá¹‡á¸• itacariyaá¹ƒ paÃ±camaá¹ƒ.

6. temiyacariyÄ•

<48> á¹• 21 ``punÄ• paraá¹ƒ \Se II 585/ \Ee 96/ yadÄ• homi, kÄ• sirÄ• jassa atrajo.

mÅ«gapakkhoti nÄ• mena, temiyoti vadanti maá¹ƒ ||

<49> á¹• 21 ``soá¸·asitthisahassÄ• naá¹ƒ, na vijjati pumo tadÄ• {sadÄ• (Ce) }.

ahorattÄ• naá¹ƒ accayena, nibbatto ahamekako ||

<50> á¹• 21 ``kicchÄ• laddhaá¹ƒ piyaá¹ƒ puttaá¹ƒ, abhijÄ• taá¹ƒ jutindharaá¹ƒ.

setacchattaá¹ƒ dhÄ• rayitvÄ• na, sayane poseti maá¹ƒ pitÄ• ||

<51> á¹• 21 ``niddÄ• yamÄ• no sayanavare, pabujjhitvÄ• nahaá¹ƒ tadÄ• .

addasaá¹ƒ paá¹‡á¸• araá¹ƒ chattaá¹ƒ, yenÄ• haá¹ƒ nirayaá¹ƒ gato ||

<52> á¹• 21 ``saha \Ne II 399/ diá¹-á¹-hassa me chattaá¹ƒ, tÄ• so uppajji bheravo.

vinicchayaá¹ƒ samÄ• panno, `kathÄ• haá¹ƒ imaá¹ƒ muÃ±cissaá¹ƒâ€™ ||

<53> á¹• 21 ``pubbasÄ• lohitÄ• mayhaá¹ƒ, devatÄ• atthakÄ• minÄ«.

sÄ• maá¹ƒ disvÄ• na dukkhitaá¹ƒ, tÄ«su á¹-hÄ• nesu yojayi ||

<54> á¹• 21 `` `mÄ• paá¹‡á¸• iccayaá¹ƒ vibhÄ• vaya, bÄ• lamato bhava sabbapÄ• á¹‡inaá

sabbo taá¹ƒ jano ocinÄ• yatu, evaá¹ƒ tava attho bhavissatiâ€™ ||

<55> á¹• 21 ``evaá¹ƒ vuttÄ• yahaá¹ƒ tassÄ• , idaá¹ƒ vacanamabraviá¹ƒ.

`karomi te taá¹ƒ vacanaá¹ƒ, yaá¹ƒ tvaá¹ƒ bhaá¹‡asi devate.

atthakÄ• mÄ• si me amma, hitakÄ• mÄ• si devateâ€™ ||

<56> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , sÄ• gareva thalaá¹ƒ labhiá¹ƒ.

haá¹-á¹-ho \Se II 586/ saá¹ƒviggamÄ• naso, tayo aá¹…ge adhiá¹-á¹-hahiá¹ƒ ||

<57> á¹• 21 ``mÅ«go \Be II 413/ ahosiá¹ƒ badhiro, pakkho gativivajjito.

ete aá¹…ge adhiá¹-á¹-hÄ• ya, vassÄ• ni soá¸·asaá¹ƒ vasiá¹ƒ ||

<58> á¹• 21 ``tato me hatthapÄ• de ca, jivhaá¹ƒ sotaÃ±ca maddiya.

anÅ«nataá¹ƒ me passitvÄ• , `kÄ• á¸·akaá¹‡á¹‡Ä«â€™ ti nindisuá¹ƒ ||

<59> á¹• 21 ``tato jÄ• napadÄ• sabbe, senÄ• patipurohitÄ• .

sabbe ekamanÄ• hutvÄ• , chaá¸• á¸• anaá¹ƒ anumodisuá¹ƒ ||

<60> á¹• 21 ``sohaá¹ƒ tesaá¹ƒ matiá¹ƒ sutvÄ• , haá¹-á¹-ho saá¹ƒviggamÄ• naso.

yassatthÄ• ya tapociá¹‡á¹‡o, so me attho samijjhatha ||

<61> á¹• 21 ``nhÄ• petvÄ• anulimpitvÄ• , veá¹-hetvÄ• rÄ• javeá¹-hanaá¹ƒ.

chattena abhisiÃ±citvÄ• , kÄ• resuá¹ƒ puraá¹ƒ padakkhiá¹‡aá¹ƒ ||

<62> á¹• 21 ``sattÄ• haá¹ƒ dhÄ• rayitvÄ• na, uggate ravimaá¹‡á¸• ale.

rathena maá¹ƒ nÄ«haritvÄ• , sÄ• rathÄ« vanamupÄ• gami ||

<63> á¹• 21 ``ekokÄ• se \Ee 97/ rathaá¹ƒ katvÄ• , sajjassaá¹ƒ hatthamuccito {hatthamuÃ±c

sÄ• rathÄ« khaá¹‡atÄ« kÄ• suá¹ƒ, nikhÄ• tuá¹ƒ pathaviyÄ• mamaá¹ƒ ||

<64> á¹• 21 ``adhiá¹-á¹-hitamadhiá¹-á¹-hÄ• naá¹ƒ, tajjento vividhakÄ• raá¹‡Ä• .

na bhindiá¹ƒ tamadhiá¹-á¹-hÄ• naá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

<65> á¹• 21 ``mÄ• tÄ• pitÄ• na me dessÄ• , attÄ• me na ca dessiyo.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vatamadhiá¹-á¹-hahiá¹ƒ ||

<66> á¹• 21 ``ete \Se II 587/ \Ne II 400/ aá¹…ge adhiá¹-á¹-hÄ• ya, vassÄ• ni soá¸·asaá¹ƒ va

adhiá¹-á¹-hÄ• nena me samo natthi, esÄ• me adhiá¹-á¹-hÄ• napÄ• ramÄ«â€™â€™ ti ||

temiyacariyaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kapirÄ• jacariyÄ•

<67> á¹• 21 ``yadÄ• ahaá¹ƒ kapi Ä• siá¹ƒ, nadÄ«kÅ«le darÄ«saye.

pÄ«á¸·ito susumÄ• rena, gamanaá¹ƒ na labhÄ• mahaá¹ƒ ||

<68> á¹• 21 ``yamhokÄ• se \Be II 414/ ahaá¹ƒ á¹-hatvÄ• , orÄ• pÄ• raá¹ƒ patÄ• mahaá¹ƒ.

tatthacchi sattu vadhako, kumbhÄ«lo luddadassano ||

<69> á¹• 21 ``so maá¹ƒ asaá¹ƒsi `ehÄ«â€™ ti, `ahaá¹ƒpemÄ«â€™ ti taá¹ƒ vatiá¹ƒ.

tassa matthakamakkamma, parakÅ«le patiá¹-á¹-hahiá¹ƒ ||

<70> á¹• 21 ``na tassa alikaá¹ƒ bhaá¹‡itaá¹ƒ, yathÄ• vÄ• caá¹ƒ akÄ• sahaá¹ƒ.

saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ ti ||

kapirÄ• jacariyaá¹ƒ sattamaá¹ƒ.

8. saccatÄ• pasacariyÄ•

<71> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, tÄ• paso saccasavhayo.

saccena lokaá¹ƒ pÄ• lesiá¹ƒ, samaggaá¹ƒ janamakÄ• sahaâ€™â€™ nti ||

saccatÄ• pasacariyaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vaá¹-á¹-apotakacariyÄ•

<72> á¹• 21 ``punÄ• paraá¹ƒ \Se II 588/ \Ne II 401/ \Ee 98/ yadÄ• homi, magadhe vaá¹-á¹-

ajÄ• tapakkho taruá¹‡o, maá¹ƒsapesi kulÄ• vake ||

<73> á¹• 21 ``mukhatuá¹‡á¸• akenÄ• haritvÄ• {mukhatuá¹‡á¸• enÄ• haritvÄ• (Ce) }, mÄ•

tassÄ• phassena jÄ«vÄ• mi, natthi me kÄ• yikaá¹ƒ balaá¹ƒ ||

<74> á¹• 21 ``saá¹ƒvacchare gimhasamaye, davaá¸• Ä• ho {vanadÄ• ho (Katthaci) } padipp

upagacchati amhÄ• kaá¹ƒ, pÄ• vako kaá¹‡havattanÄ« ||

<75> á¹• 21 ``dhamadhamÄ• itievaá¹ƒ, saddÄ• yanto mahÄ• sikhÄ«.

anupubbena jhÄ• pento, aggi mamamupÄ• gami ||

<76> á¹• 21 ``aggivegabhayÄ• tÄ«tÄ• , tasitÄ• mÄ• tÄ• pitÄ• mama.

kulÄ• vake maá¹ƒ chaá¸• á¸• etvÄ• , attÄ• naá¹ƒ parimocayuá¹ƒ ||

<77> á¹• 21 ``pÄ• de \Be II 415/ pakkhe pajahÄ• mi, natthi me kÄ• yikaá¹ƒ balaá¹ƒ.

sohaá¹ƒ agatiko tattha, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<78> á¹• 21 `` `yesÄ• haá¹ƒ upadhÄ• veyyaá¹ƒ, bhÄ«to tasitavedhito.

te maá¹ƒ ohÄ• ya pakkantÄ• , kathaá¹ƒ me ajja kÄ• tave ||

<79> á¹• 21 `` `atthi loke sÄ«laguá¹‡o, saccaá¹ƒ soceyyanuddayÄ• .

tena saccena kÄ• hÄ• mi, saccakiriyamuttamaá¹ƒ ||

<80> á¹• 21 `` `Ä• vejjetvÄ• dhammabalaá¹ƒ, saritvÄ• pubbake jine.

saccabalamavassÄ• ya, saccakiriyamakÄ• sahaá¹ƒ ||

<81> á¹• 21 `` `santi \Se II 589/ pakkhÄ• apatanÄ• , santi pÄ• dÄ• avaÃ±canÄ• .

mÄ• tÄ• pitÄ• ca nikkhantÄ• , jÄ• taveda paá¹-ikkamaâ€™ ||

<82> á¹• 21 ``sahasacce kate mayhaá¹ƒ, mahÄ• pajjalito sikhÄ«.

vajjesi soá¸·asakarÄ«sÄ• ni, udakaá¹ƒ patvÄ• yathÄ• sikhÄ«.

saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ ti ||

vaá¹-á¹-apotakacariyaá¹ƒ navamaá¹ƒ.

10. maccharÄ• jacariyÄ•

<83> á¹• 21 ``punÄ• paraá¹ƒ \Ne II 402/ \Ee 99/ yadÄ• homi, maccharÄ• jÄ• mahÄ• sare.

uá¹‡he sÅ«riyasantÄ• pe, sare udaka khÄ«yatha ||

<84> á¹• 21 ``tato kÄ• kÄ• ca gijjhÄ• ca, kaá¹…kÄ• {bakÄ• (Ce) } kulalasenakÄ• .

bhakkhayanti divÄ• rattiá¹ƒ, macche upanisÄ«diya ||

<85> á¹• 21 ``evaá¹ƒ cintesahaá¹ƒ tattha, saha Ã±Ä• tÄ«hi pÄ«á¸·ito.

`kena nu kho upÄ• yena, Ã±Ä• tÄ« dukkhÄ• pamocayeâ€™ ||

<86> á¹• 21 ``vicintayitvÄ• dhammatthaá¹ƒ, saccaá¹ƒ addasa passayaá¹ƒ.

sacce á¹-hatvÄ• pamocesiá¹ƒ, Ã±Ä• tÄ«naá¹ƒ taá¹ƒ atikkhayaá¹ƒ ||

<87> á¹• 21 ``anussaritvÄ• sataá¹ƒ dhammaá¹ƒ, paramatthaá¹ƒ vicintayaá¹ƒ.

akÄ• si saccakiriyaá¹ƒ, yaá¹ƒ loke dhuvasassataá¹ƒ ||

<88> á¹• 21 `` `yato \Be II 416/ sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

nÄ• bhijÄ• nÄ• mi saÃ±cicca, ekapÄ• á¹‡ampi hiá¹ƒsitaá¹ƒ ||

<89> á¹• 21 `` `etena \Se II 590/ saccavajjena, pajjunno abhivassatu.

abhitthanaya pajjunna, nidhiá¹ƒ kÄ• kassa nÄ• saya.

kÄ• kaá¹ƒ sokÄ• ya randhehi, macche sokÄ• pamocayaâ€™ ||

<90> á¹• 21 ``sahakate saccavare, pajjunno abhigajjiya.

thalaá¹ƒ ninnaÃ±ca pÅ«rento, khaá¹‡ena abhivassatha ||

<91> á¹• 21 ``evarÅ«paá¹ƒ saccavaraá¹ƒ, katvÄ• vÄ«riyamuttamaá¹ƒ.

vassÄ• pesiá¹ƒ mahÄ• meghaá¹ƒ, saccatejabalassito.

saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ ti ||

maccharÄ• jacariyaá¹ƒ dasamaá¹ƒ.

11. kaá¹‡hadÄ«pÄ• yanacariyÄ•

<92> á¹• 21 ``punÄ• paraá¹ƒ \Ne II 403/ yadÄ• homi, kaá¹‡hadÄ«pÄ• yano isi.

paropaÃ±Ã±Ä• savassÄ• ni, anabhiratocariá¹ƒ ahaá¹ƒ ||

<93> á¹• 21 ``na koci etaá¹ƒ jÄ• nÄ• ti, anabhiratimanaá¹ƒ mama.

ahaÃ±hi kassaci nÄ• cikkhiá¹ƒ, arati me carati mÄ• nase ||

<94> á¹• 21 ``sabrahmacÄ• rÄ« \Ee 100/ maá¹‡á¸• abyo, sahÄ• yo me mahÄ• isi.

pubbakammasamÄ• yutto, sÅ«lamÄ• ropanaá¹ƒ labhi ||

<95> á¹• 21 ``tamahaá¹ƒ upaá¹-á¹-hahitvÄ• na, Ä• rogyamanupÄ• payiá¹ƒ.

Ä• pucchitvÄ• na Ä• gaÃ±chiá¹ƒ, yaá¹ƒ mayhaá¹ƒ sakamassamaá¹ƒ ||

<96> á¹• 21 ``sahÄ• yo \Se II 591/ brÄ• hmaá¹‡o mayhaá¹ƒ, bhariyaá¹ƒ Ä• dÄ• ya puttakaá

tayo janÄ• samÄ• gantvÄ• , Ä• gaÃ±chuá¹ƒ pÄ• hunÄ• gataá¹ƒ ||

<97> á¹• 21 ``sammodamÄ• no tehi saha, nisinno sakamassame.

dÄ• rako vaá¹-á¹-amanukkhipaá¹ƒ, Ä• sÄ«visamakopayi ||

<98> á¹• 21 ``tato so vaá¹-á¹-agataá¹ƒ maggaá¹ƒ, anvesanto kumÄ• rako.

Ä• sÄ«visassa hatthena, uttamaá¹…gaá¹ƒ parÄ• masi ||

<99> á¹• 21 ``tassa \Be II 417/ Ä• masane kuddho, sappo visabalassito.

kupito paramakopena, aá¸• aá¹ƒsi dÄ• rakaá¹ƒ khaá¹‡e ||

<100> á¹• 21 ``sahadaá¹-á¹-ho Ä• sÄ«visena {ativisena (Ee Katthaci) }, dÄ• rako papati {pa
bhÅ«miyaá¹ƒ.

tenÄ• haá¹ƒ dukkhito Ä• siá¹ƒ, mama vÄ• hasi taá¹ƒ dukkhaá¹ƒ ||

<101> á¹• 21 ``tyÄ• haá¹ƒ assÄ• sayitvÄ• na, dukkhite sokasallite.

paá¹-hamaá¹ƒ akÄ• siá¹ƒ kiriyaá¹ƒ, aggaá¹ƒ saccaá¹ƒ varuttamaá¹ƒ ||

<102> á¹• 21 `` `sattÄ• hamevÄ• haá¹ƒ pasannacitto, puÃ±Ã±atthiko acariá¹ƒ brahmacariya

athÄ• paraá¹ƒ yaá¹ƒ caritaá¹ƒ mamedaá¹ƒ, vassÄ• ni paÃ±Ã±Ä• sasamÄ• dhikÄ• ni ||

<103> á¹• 21 `` `akÄ• mako vÄ• hi ahaá¹ƒ carÄ• mi, etena saccena suvatthi hotu.

hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adattoâ€™ ||

<104> á¹• 21 ``saha \Se II 592/ \Ne II 404/ sacce kate mayhaá¹ƒ, visavegena vedhito.

abujjhitvÄ• na vuá¹-á¹-hÄ• si, arogo cÄ• si mÄ• á¹‡avo.

saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ ti ||

kaá¹‡hadÄ«pÄ• yanacariyaá¹ƒ ekÄ• dasamaá¹ƒ.

12. sutasomacariyÄ•

<105> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, sutasomo mahÄ«pati.

gahito porisÄ• dena, brÄ• hmaá¹‡e saá¹…garaá¹ƒ sariá¹ƒ ||

<106> á¹• 21 ``khattiyÄ• naá¹ƒ ekasataá¹ƒ, Ä• vuá¹‡itvÄ• karattale.

etesaá¹ƒ pamilÄ• petvÄ• , yaÃ±Ã±atthe upanayÄ« mamaá¹ƒ ||

<107> á¹• 21 ``apucchi \Ee 101/ maá¹ƒ porisÄ• do, `kiá¹ƒ tvaá¹ƒ icchasi nissajaá¹ƒ.

yathÄ• mati te kÄ• hÄ• mi, yadi me tvaá¹ƒ punehisiâ€™ ||

<108> á¹• 21 ``tassa \Be II 418/ paá¹-issuá¹‡itvÄ• na, paá¹‡he Ä• gamanaá¹ƒ mama.

upagantvÄ• puraá¹ƒ rammaá¹ƒ, rajjaá¹ƒ niyyÄ• dayiá¹ƒ tadÄ• ||

<109> á¹• 21 ``anussaritvÄ• sataá¹ƒ dhammaá¹ƒ, pubbakaá¹ƒ jinasevitaá¹ƒ.

brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• , porisÄ• daá¹ƒ upÄ• gamiá¹ƒ ||

<110> á¹• 21 ``natthi me saá¹ƒsayo tattha, ghÄ• tayissati vÄ• na vÄ• .

saccavÄ• cÄ• nurakkhanto, jÄ«vitaá¹ƒ cajitumupÄ• gamiá¹ƒ.

saccena me samo natthi, esÄ• me saccapÄ• ramÄ«â€™â€™ ti ||

sutasomacariyaá¹ƒ dvÄ• dasamaá¹ƒ.

13. suvaá¹‡á¹‡asÄ• macariyÄ•

<111> á¹• 21 ``sÄ• mo \Se II 593/ \Ne II 405/ yadÄ• vane Ä• siá¹ƒ, sakkena abhinimmito.

pavane sÄ«habyagghe ca, mettÄ• yamupanÄ• mayiá¹ƒ ||

<112> á¹• 21 ``sÄ«habyagghehi dÄ«pÄ«hi, acchehi mahisehi ca.

pasadamigavarÄ• hehi, parivÄ• retvÄ• vane vasiá¹ƒ ||

<113> á¹• 21 ``na maá¹ƒ koci uttasati, napi bhÄ• yÄ• mi kassaci.

mettÄ• balenupatthaddho, ramÄ• mi pavane tadÄ• â€™â€™ ti ||

suvaá¹‡á¹‡asÄ• macariyaá¹ƒ terasamaá¹ƒ.

14. ekarÄ• jacariyÄ•

<114> á¹• 21 ``punÄ• paraá¹ƒ yadÄ• homi, ekarÄ• jÄ• ti vissuto.

paramaá¹ƒ sÄ«laá¹ƒ adhiá¹-á¹-hÄ• ya, pasÄ• sÄ• mi mahÄ• mahiá¹ƒ ||

<115> á¹• 21 ``dasa kusalakammapathe, vattÄ• mi anavasesato.

catÅ«hi saá¹…gahavatthÅ«hi, saá¹…gaá¹‡hÄ• mi {saá¹…gahÄ• mi (Katthaci) } mahÄ• jana

<116> á¹• 21 ``evaá¹ƒ me appamattassa, idha loke parattha ca.

dabbaseno \Ee 102/ upagantvÄ• , acchindanto puraá¹ƒ mama ||

<117> á¹• 21 ``rÄ• jÅ«pajÄ«ve \Be II 419/ nigame, sabalaá¹-á¹-he saraá¹-á¹-hake.

sabbaá¹ƒ hatthagataá¹ƒ katvÄ• , kÄ• suyÄ• nikhaá¹‡Ä« mamaá¹ƒ ||

<118> á¹• 21 ``amaccamaá¹‡á¸• alaá¹ƒ rajjaá¹ƒ, phÄ«taá¹ƒ antepuraá¹ƒ mama.

acchinditvÄ• na gahitaá¹ƒ, piyaá¹ƒ puttaá¹ƒva passahaá¹ƒ.

mettÄ• ya me samo natthi, esÄ• me mettÄ• pÄ• ramÄ«â€™â€™ ti ||

ekarÄ• jacariyaá¹ƒ cuddasamaá¹ƒ.

15. mahÄ• lomahaá¹ƒsacariyÄ•

<119> á¹• 21 ``susÄ• ne \Se II 594/ \Ne II 406/ seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upar

gÄ• maá¹‡á¸• alÄ• {gomaá¹‡á¸• alÄ• (Ce), gÄ• mamaá¹‡á¸• alÄ• (Se) } upÄ• gantvÄ• , rÅ

<120> á¹• 21 ``apare gandhamÄ• laÃ±ca, bhojanaá¹ƒ vividhaá¹ƒ bahuá¹ƒ.

upÄ• yanÄ• nÅ«panenti, haá¹-á¹-hÄ• saá¹ƒviggamÄ• nasÄ• ||

<121> á¹• 21 ``ye me dukkhaá¹ƒ upaharanti, ye ca denti sukhaá¹ƒ mama.

sabbesaá¹ƒ samako homi, dayÄ• kopo na vijjati ||

<122> á¹• 21 ``sukhadukkhe tulÄ• bhÅ«to, yasesu ayasesu ca.

sabbattha samako homi, esÄ• me upekkhÄ• pÄ• ramÄ«â€™â€™ ti ||

mahÄ• lomahaá¹ƒsacariyaá¹ƒ pannarasamaá¹ƒ.

yudhaÃ±jayavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

yudhaÃ±jayo somanasso, ayogharabhisena ca.

soá¹‡anando mÅ«gapakkho, kapirÄ• jÄ• saccasavhayo ||

vaá¹-á¹-ako maccharÄ• jÄ• ca, kaá¹‡hadÄ«pÄ• yano isi.

sutasomo puna Ä• siá¹ƒ {Ä• si (Se) }, sÄ• mo ca ekarÄ• jahu.

upekkhÄ• pÄ• ramÄ« Ä• si, iti vutthaá¹ƒ {vuttaá¹ƒ (sabbattha) aá¹-á¹-hakathÄ• oloketabbÄ•

evaá¹ƒ \Be II 420/ bahubbidhaá¹ƒ dukkhaá¹ƒ, sampattÄ« ca bahubbidhÄ• {sampatti ca bah
ca bahuvidhaá¹ƒ (Katthaci) }.

bhavÄ• bhave anubhavitvÄ• , patto sambodhimuttamaá¹ƒ ||

datvÄ• dÄ• tabbakaá¹ƒ dÄ• naá¹ƒ, sÄ«laá¹ƒ pÅ«retvÄ• asesato.

nekkhamme pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

paá¹‡á¸• ite \Se II 595/ paripucchitvÄ• , vÄ«riyaá¹ƒ katvÄ• na muttamaá¹ƒ.

khantiyÄ• pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

katvÄ• daá¸·hamadhiá¹-á¹-hÄ• naá¹ƒ, saccavÄ• cÄ• nurakkhiya.

mettÄ• ya \Ee 103/ pÄ• ramiá¹ƒ gantvÄ• , patto sambodhimuttamaá¹ƒ ||

lÄ• bhÄ• lÄ• bhe \Ne II 407/ yasÄ• yase, sammÄ• nanÄ• vamÄ• nane.

sabbattha samako hutvÄ• , patto sambodhimuttamaá¹ƒ ||

kosajjaá¹ƒ bhayato disvÄ• , vÄ«riyÄ• rambhaÃ±ca khemato.

Ä• raddhavÄ«riyÄ• hotha, esÄ• buddhÄ• nusÄ• sanÄ« ||

vivÄ• daá¹ƒ bhayato disvÄ• , avivÄ• daÃ±ca khemato.

samaggÄ• sakhilÄ• hotha, esÄ• buddhÄ• nusÄ• sanÄ« ||

pamÄ• daá¹ƒ bhayato disvÄ• , appamÄ• daÃ±ca khemato.

bhÄ• vethaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, esÄ• buddhÄ• nusÄ• sanÄ« ||

itthaá¹ƒ sudaá¹ƒ bhagavÄ• attano pubbacariyaá¹ƒ sambhÄ• vayamÄ• no buddhÄ• padÄ• abhÄ• sitthÄ• ti.

cariyÄ• piá¹-akaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

suttantapiá¹-ake

dÄ«ghanikÄ• ye

sÄ«lakkhandhavaggasutta

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

__pucchÄ• --- _ paá¹-hamamahÄ• dhammasaá¹ƒgÄ«tikÄ• le \Be 1/ Ä• vuso dhammasaá¹ƒ
mahÄ• theravarÄ• paá¹-hamaá¹ƒ vinayaá¹ƒ saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ kaá¹ƒ nÄ• ma

__vissajjanÄ• --- _ paá¹-hamamahÄ• dhammasaá¹ƒgÄ«tiyaá¹ƒ bhante dhammasaá¹ƒgÄ• l
mahÄ• theravarÄ• paá¹-hamaá¹ƒ vinayaá¹ƒ saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ dhammaá¹ƒ s

__pucchÄ• --- _ dhammo \Be 2/ nÄ• ma Ä• vuso suttantÄ• bhidhammavasena duvidho, tat
paá¹-hamaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ dvÄ«su bhante dhammesu suttantÄ• bhidhammapiá¹-akesu paá¹-hama
dhammaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__pucchÄ• --- _ suttantapiá¹-ake \Be 3/pi Ä• vuso dÄ«ghamajjhimasaá¹ƒyuttaaá¹…guttara
paÃ±ca nikÄ• yÄ• , tesu paá¹-hamaá¹ƒ kataraá¹ƒ nikÄ• yaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ paÃ±casu bhante nikÄ• yesu paá¹-hamaá¹ƒ dÄ«ghanikÄ• yaá¹ƒ saá¹ƒg

__pucchÄ• --- _ dÄ«ghanikÄ• yepi Ä• vuso tayo vaggÄ• catuttiá¹ƒsÄ• ca suttÄ• ni, tesu k
kataraÃ±ca suttaá¹ƒ paá¹-hamaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ dÄ«ghanikÄ• yepi bhante tÄ«su vaggesu paá¹-hamaá¹ƒ sÄ«lakkhandha
catuttiá¹ƒsatiyÄ• ca suttesu paá¹-hamaá¹ƒ brahmajÄ• lasuttaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

brahmajÄ• lasutta

__pucchÄ• --- _ sÄ• dhu \Be 4/ sÄ• dhu Ä• vuso mayampi dÄ• ni tatoyeva paá¹-á¹-hÄ• ya
pubbakiccÄ• ni samÄ• rabhÄ• ma ..., tenÄ• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ

brahmajÄ• lasuttaá¹ƒ kattha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ antarÄ• ca bhante rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaá¹ƒ ambalaá
rÄ• jÄ• gÄ• rake bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be 5/ Ä• vuso Ä• rabbha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ suppiyaÃ±ca bhante paribbÄ• jakaá¹ƒ brahmadattaÃ±ca mÄ• á¹‡avaá

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vaá¹‡á¹‡Ä• vaá¹‡á¹‡e bhante, suppiyo hi bhante anekapariyÄ• yena bu
bhÄ• sati dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, sup
antevÄ• sÄ« brahmadatto mÄ• á¹‡avo anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• s
bhÄ• sati saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ

anusandhe

__pucchÄ• --- _ kati \Be 7/ Ä• vuso tattha anusandhayo.

__vissajjanÄ• --- _ tayo bhante tattha anusandhayo, eko avaá¹‡á¹‡Ä• nusandhi, dve vaá¹‡

paá¹-hama anusandhe

__pucchÄ• --- _ tatthÄ• vuso paá¹-hame anusandhimhi kathaá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ
kathehi.

__vissajjanÄ• --- _ paá¹-hame bhante anusandhimhi avaá¹‡á¹‡e manopadosaá¹ƒ nivÄ• re
Ä• dÄ«navaá¹ƒ dassetvÄ• , tattha paá¹-ipajjitabbÄ• kÄ• ro bhagavatÄ• bhÄ• sito.

mamaá¹ƒ \Be 8/ vÄ• bhikkhave pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• avaá
saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• ghÄ• to appaccayo n
karaá¹‡Ä«yÄ• ...

dutiya anusandhe

__pucchÄ• --- _ sÄ• dhu \Be 9/ sÄ• dhu Ä• vuso, sÄ• dhu kho bhagavÄ• attanÄ• paramu
sÄ• gatakhantÄ«guá¹‡asamannÄ• gato attano sÄ• vakabhÅ«te amhepi tattha samÄ• dÄ• p

aniÃ±janasabhÄ• vo amhÄ• kampi tathattÄ• ya ovÄ• damadÄ• si, dutiyepanÄ• vuso anusan
bhÄ• sitaá¹ƒ, tampi saá¹ƒkhepato pakÄ• sehi.

__vissajjanÄ• --- _ dutiye pana bhante anusandhimhi vaá¹‡á¹‡e cetaso uppilÄ• vitattaá¹ƒ n
Ä• dÄ«navaá¹ƒ dassetvÄ• , tattha ca paá¹-ipajjanÄ• kÄ• raá¹ƒ dassetvÄ• , puthujjanassa va
tÄ«á¹‡i sÄ«lÄ• ni vitthÄ• rato bhagavatÄ• bhÄ• sitÄ• ni.

mamaá¹ƒ \Be 10/ vÄ• bhikkhave pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• vaá¹
saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• nando na somanassa
karaá¹‡Ä«yÄ• ---

tatiya anusandhe

__pucchÄ• --- _ sÄ• dhu \Be 11/ sÄ• dhu Ä• vuso, sÄ• dhu kho bhagavÄ• attanÄ•
paramukkaá¹ƒsagatasuparisuddhasÄ«lasamannÄ• gato, taá¹ƒ attano suparisuddhasÄ«laá¹
niyojesi, tatiye panÄ• vuso anusandhimhi kathaá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ saá¹ƒkh

__vissajjanÄ• --- _ tatiye pana bhante anusandhimhi dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo sabbaÃ±
vitthÄ• rato vibhajitvÄ• , tÄ• saÃ±ca cha phassÄ• yatanapadaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ vibhÄ
micchÄ• diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• naÃ±ca vaá¹-á¹-aá¹ƒ kathetvÄ• , yuttayogabhikkhua
vivaá¹-á¹-aá¹ƒ kathetvÄ• , micchÄ• diá¹-á¹-higatikassa desanÄ• jÄ• lato avimuttabhÄ• vaá¹ƒ
vimuttassa natthikabhÄ• vaÃ±ca vibhÄ• vetvÄ• , attano ca katthaci apariyÄ• pannabhÄ• vaá
upÄ• disesanibbÄ• nadhÄ• tuá¹ƒ pÄ• petvÄ• desanÄ• bhagavatÄ• niá¹-á¹-hÄ• pitÄ• .

ucchinnabhÄ• vanettiko \Be 13/ bhikkhave tathÄ• gatassa kÄ• yo tiá¹-á¹-hati, yÄ• vassa kÄ
naá¹ƒ dakkhanti devamanussÄ• , kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• na

suttanidesanÄ•

__pucchÄ• --- _ sÄ• dhu \Be 14/ sÄ• dhu Ä• vuso, sÄ• dhu kho bhagavÄ• attanÄ• dvÄ• s
phassÄ• yatanÄ• ni ca dvÄ• dasa paá¹-iccasamuppÄ• daá¹…gÄ• ni ca sabbaso parijÄ• nitv
paresampi tathattÄ• ya dhammaá¹ƒ pakÄ• seti, suttaÃ±ca nÄ• ma Ä• vuso catunnaá¹ƒ sutta
aÃ±Ã±ataravaseneva nikkhittaá¹ƒ, tasmÄ• tesu idaá¹ƒ suttaá¹ƒ katarena suttanikkhepena b

__vissajjanÄ• --- _ catÅ«su bhante suttanikkhepesu aá¹-á¹-huppattinikkhepana idaá¹ƒ sutta

__pucchÄ• --- _ kassa \Be 15/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso \Be 16/ Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nu kho Ä• vuso ettha koci viraddhadosÄ• , yena pacchimÄ• janÄ• m
gaá¹‡heyyuá¹ƒ.

__vissajjanÄ• --- _ natthi bhante.

sÄ• maÃ±Ã±aphalasutta

__pucchÄ• --- _ tenÄ• vuso \Be 17/ bhagavatÄ• ... pe ... sammÄ• sambuddhena sÄ• maÃ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante jÄ«vakassa komÄ• rabhaccassa ambavane bhÄ• sit

__pucchÄ• --- _ kenÄ• vuso saddhiá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ raÃ±Ã±Ä• bhante mÄ• gadhena ajÄ• tasattunÄ• vedehiputtena saddh

__pucchÄ• --- _ taá¹ƒ \Be 18/ panÄ• vuso suttaá¹ƒ catunnaá¹ƒ suttanikkhepÄ• naá¹ƒ katan
bhagavatÄ• nikkhittaá¹ƒ.

__vissajjanÄ• --- _ catunnaá¹ƒ bhante suttanikkhepÄ• naá¹ƒ pucchÄ• vasikena suttanikkhe
bhagavatÄ• .

ajÄ• tasattu

__pucchÄ• --- _ sÄ• panÄ• vuso pucchÄ• kenÄ• kÄ• rena samuppannÄ• .

__vissajjanÄ• --- _ rÄ• jÄ• bhante mÄ• gadho ajÄ• sattu vedehiputto tadahuposathe pann
cÄ• tumÄ• siniyÄ• puá¹‡á¹‡Ä• ya puá¹‡á¹‡amÄ• ya rattiyÄ• yena bhagavÄ• tenupasaá¹ƒ
bhagavantaá¹ƒ diá¹-á¹-heva dhamme saá¹ƒdiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ pucchi, e
pucchÄ• uppannÄ• .

rammaá¹‡Ä«yÄ• \Be 19/ vata bho dosinÄ• ratti, abhirÅ«pÄ• vata bho dosinÄ• ratti, dassa
ratti, pÄ• sÄ• dikÄ• vata bho dosinÄ• ratti, lakkhaÃ±Ã±Ä• vata bho dosinÄ• ratti ...

kaá¹ƒ nukhvajja samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• payirupÄ• seyyÄ• ma ...

yaá¹ƒ \Be 20/ no payirupasato cittaá¹ƒ pasÄ«deyya ...

charÄ• jÄ«vaka

tvaá¹ƒ pana samma jÄ«vaka kiá¹ƒ tuá¹‡hÄ«si ---

ayaá¹ƒ \Be 21/ deva amhÄ• kaá¹ƒ bhagavÄ• arahaá¹ƒ sammÄ• sambuddho amhÄ• kaá¹ƒ

taá¹ƒ kho pana bhagavantaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato ``itipi so bhagavÄ
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaropurisadammasÄ•
buddho bhagavÄ• â€™â€™ ti.

taá¹ƒ devo bhagavantaá¹ƒ payirupÄ• satu, appevanÄ• ma devassa bhagavantaá¹ƒ payirup

tena hi samma jÄ«vaka hatthiyÄ• nÄ• ni kappÄ• pehi.

kappitÄ• ni \Be 22/ kho te deva hatthiyÄ• nÄ• ni, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asi.

ajÄ• tasattu

kicci maá¹ƒ samma jÄ«vaka na vaÃ±cesi, kacci maá¹ƒ samma jÄ«vaka na palambhesi ...

mÄ• bhÄ• yi mahÄ• rÄ• ja, mÄ• bhÄ• yi mahÄ• rÄ• ja ...

na taá¹ƒ deva vaÃ±cemi, na taá¹ƒ deva palambhÄ• mi ...

ajÄ• tasatta

eso \Be 23/ mahÄ• rÄ• ja bhagavÄ• , eso mahÄ• rÄ• ja bhagavÄ• majjhimaá¹ƒ thambhaá¹
nisinno purakkhato bhikkhusaá¹…ghassa ...

iminÄ• me upasamena udayabhaddo kumÄ• ro samannÄ• gato hotu ...

agamÄ• \Be 24/ kho tvaá¹ƒ mahÄ• rÄ• ja yathÄ• pemaá¹ƒ.

puccheyyÄ• mahaá¹ƒ bhante bhagavantaá¹ƒ kiÃ±cideva desaá¹ƒ sace me bhagavÄ• okÄ•
veyyÄ• karaá¹‡Ä• ya.

puccha mahÄ• rÄ• ja yadÄ• kaá¹…khasi.

yathÄ• \Be 25/ nu kho imÄ• ni bhante puthusippÄ• yatanÄ• ni, seyyathidaá¹ƒ, hatthÄ• roh
dhanuggahÄ• celakÄ• calakÄ• piá¹‡á¸• adÄ• yakÄ• (peyyÄ• la) gaá¹‡akÄ• muddikÄ• , a
puthusippÄ• yatanÄ• ni, te tena sippena sandiá¹-á¹-hikaá¹ƒ sippaphalaá¹ƒ jÄ«vanti, te tena
pÄ«á¹‡enti, mÄ• tÄ• pitaro sukhenti, pÄ«á¹‡enti, puttadÄ• raá¹ƒ sukhenti pÄ«á¹‡enti, mittÄ•
pÄ«á¹‡enti samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hapenti sova
saggasaá¹ƒvattanikaá¹ƒ, sakkÄ• nu kho bhante evameva diá¹-á¹-heva dhamme sandiá¹-á¹-
paÃ±Ã±apetuá¹ƒ.

__pucchÄ• --- _ tadÄ• \Be 26/ Ä• vuso kathaá¹ƒ bhagavatÄ• rÄ• jÄ• ajÄ• tasattu vedehi
kathaÃ±ca tena bhagavato Ä• rocitaá¹ƒ.

__vissajjanÄ• --- _ ``abhijÄ• nÄ• si no tvaá¹ƒ mahÄ• rÄ• ja imaá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e sar
pucchitÄ• ti, abhijÄ• nÄ• mahaá¹ƒ bhante aÃ±Ã±e samaá¹‡abrÄ• hmaá¹‡e pucchitÄ• ti, yat
mahÄ• rÄ• ja byÄ• kariá¹ƒsu, sace te agaru, bhÄ• sassÅ«ti na kho me bhante garu, yatthas
bhavantarÅ«po vÄ• ti, tenehi mahÄ• rÄ• ja bhÄ• sassÅ«â€™â€™ ti, evaá¹ƒ kho bhante tad
ajÄ• tasattu vedehi putto paá¹-ipucchito, evaá¹ƒ kho bhante tena tadÄ• bhagavato Ä• rocita

pÅ«raá¹‡akassapa ayÅ«vÄ• da

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 28/ pÅ«raá¹‡akassapassa santike pucchÄ• vissajjar

__vissajjanÄ• --- _ ekamidaá¹ƒ bhante samayaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehi
kassapo tenupasaá¹…kami, upasaá¹…kamitvÄ• pÅ«raá¹‡aá¹ƒ kassapaá¹ƒ sandiá¹-á¹-hikaa
pucchi, atha kho bhante pÅ«raá¹‡o kassapo karoto kho mahÄ• rÄ• ja kÄ• rayato, chindato c
pÄ• cÄ• payato, socayato socÄ• payato (peyyÄ• la) karoto na karÄ«yati pÄ• paá¹ƒ tyÄ• din
ajÄ• tasattussa vedehiputtassa saá¹ƒdiá¹-á¹-hi kaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho sar
byÄ• kÄ• si, evaá¹ƒ kho bhante pÅ«raá¹‡assa kassapassa santike pucchÄ• vissajjanÄ• ah

pÅ«raá¹‡akassapavÄ• da

nissiriko \Be 30/ vata Ä• vuso pÅ«raá¹‡assa kassapassa vÄ• do anatthasaá¹ƒhito jigucchar

bhayÄ• nako, ye tassa vacanaá¹ƒ sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ, tesaá¹ƒ
ahitÄ• ya dukkhÄ• ya, ettakeneva ajja mayaá¹ƒ pucchÄ• vissajjanaá¹ƒ thapessÄ• ma.

makkhaligosÄ• la ayÅ«vÄ• da

__pucchÄ• --- _ purimadivase Ä• vuso mayÄ• sÄ• maÃ±Ã±aphalasuttassa nidÄ• napariyÄ
pucchitabbaá¹-á¹-hÄ• nÄ• ni kÄ• nici kÄ• nici pucchitÄ• ni, tayÄ• ca suá¹-á¹-hu vissajjitÄ• n
yathÄ• nuppattamakkhaligosÄ• ya vÄ• dato paá¹-á¹-hÄ• ya pucchissÄ• mi, makkhali pana Ä

gosÄ• lo \Be 31/ raÃ±Ã±Ä• mÄ• gadhena ajÄ• tasattunÄ• vedehiputtena sandiá¹-á¹-hikaá
puá¹-á¹-ho kathaá¹ƒ byÄ• kÄ• si.

__vissajjanÄ• --- _ ekamidaá¹ƒ bhante samayaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehi
tenupasaá¹ƒkami, upasaá¹ƒkamitvÄ• makkhaliá¹ƒ gosÄ• laá¹ƒ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ
kho bhante makkhaligosÄ• lo rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ e
hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya, ahetÅ« apaccayÄ• sattÄ• saá¹ƒkilissant
hetu natthi paccayo sattÄ• naá¹ƒ visuddhiyÄ• , ahetÅ« apaccayÄ• sattÄ• visujjhanti, (peyy
mahÄ• kappino satasahassÄ• ni, yÄ• ni bÄ• le ca paá¹‡á¸• ite ca sandhÄ• vitvÄ• saá¹ƒsari
karissanti, tattha natthi `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena
kammaá¹ƒ paripÄ• cessÄ• mi, paripakkaá¹ƒ vÄ• kammaá¹ƒ phussa phussa byantiá¹ƒ karis
doá¹‡amite sukhadukkhe, pariyantakate saá¹ƒsÄ• re natthi hÄ• yanavaá¸• á¸• hane, natthi u
seyyathÄ• pi nÄ• ma suttapuá¹-á¹-he khitte nibbeá¹-hiyamÄ• nameva paleti, evameva bÄ• l
sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissantÄ«â€™â€™ ti, itthaá¹ƒ kho bhant
ajÄ• tasattussa vedehiputtassa makkhaligosÄ• lo sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ
saá¹ƒsÄ• rasuddhiá¹ƒ byÄ• kÄ• si.

makkhaligosÄ• lavÄ• da

ayampi \Be 33/ Ä• vuso vÄ• do nissirikoyeva anatthasaá¹ƒhito jigucchanÄ«yo ati viya bhay
vacanaá¹ƒ sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ, tesaá¹ƒ taá¹ƒ assa dÄ«gharatta

ajitakesakambalavÄ• da

__pucchÄ• --- _ athÄ• parampi \Be 34/ pucchÄ• mi, ajito pana Ä• vuso kesakambalo raÃ±
ajÄ• tasattunÄ• vedehiputtena sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho kathaá

__vissajjanÄ• --- _ ekamidaá¹ƒ bhante samayaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehi
kesakambalo tenupasaá¹…kami, upasaá¹…kamitvÄ• ajitaá¹ƒ kesakambalaá¹ƒ sandiá¹-á¹-h

pucchi, atha kho bhante ajito kesakambalo rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ ved
``natthi mahÄ• rÄ• ja dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä•
phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi s
opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ• paá¹-ipannÄ•
lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedenti. (peyyÄ• la) bÄ• le ca paá¹‡á¸• ite ca
ucchijjanti vinassantÄ«â€™â€™ ti. itthaá¹ƒ kho bhante raÃ±Ã±o mÄ• gadhassa ajÄ• tasattu
kesakambalo \Be 35/ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no ucche

ajitakesakambala

ayampi \Be 37/ kho Ä• vuso nissirikoyeva, anatthasaá¹ƒhito jigucchanÄ«yo ati viya bhayÄ•
vacanaá¹ƒ sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ, tesaá¹ƒ taá¹ƒ assa dÄ«gharatta

pakudhakaccÄ• yanavÄ• da

__pucchÄ• --- _ athÄ• parampi \Be 38/ pucchÄ• mi, pakudho pana Ä• vuso kaccÄ• yano ra
ajÄ• tasattunÄ• vedehiputtena sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho kathaá

__vissajjanÄ• --- _ ekamidaá¹ƒ bhante samayaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehi
kaccÄ• yano tenupasaá¹…kami, upasaá¹…kamitvÄ• pakudhaá¹ƒ kaccÄ• yanaá¹ƒ sandiá¹-
pucchi, atha kho bhante pakudho kaccÄ• yano rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• sattuá¹ƒ v
``sattime mahÄ• rÄ• ja kÄ• yÄ• akaá¹-Ä• akaá¹-avidhÄ• animmitÄ• animmÄ• tÄ• vaÃ±cÄ
esikaá¹-á¹-hÄ• yitÄ• , te na iÃ±janti, na vipariá¹‡Ä• menti, na aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ•
aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukkhÄ• ya vÄ• sukhadukkhÄ• ya vÄ• . katame satta
tejokÄ• yo \Be 39/ vÄ• yokÄ• yo, sukhe, dukkhe, jÄ«ve sattame. ime sattakÄ• yÄ• akaá¹-Ä•
animmÄ• tÄ• vaÃ±cyÄ• kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹-hÄ• yitÄ• , te na iÃ±janti, na vipariá¹‡
aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhenti, nÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukk
tattha natthi hantÄ• vÄ• ghÄ• tetÄ• vÄ• , sotÄ• vÄ• sÄ• vetÄ• vÄ• , viÃ±Ã±Ä• tÄ• vÄ•
tiá¹‡hena satthena sÄ«saá¹ƒ chindati, na koci kiÃ±ci jivitÄ• voropeti, sattannaá¹ƒtveva kÄ•
satthaá¹ƒ vivaramanupatatÄ«â€™â€™ ti. itthaá¹ƒ kho bhante raÃ±Ã±o mÄ• gadhassa ajÄ•
pakudho kaccÄ• yano sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no aÃ±Ã±ena aÃ±Ã±aá¹ƒ

pakudhakaccÄ• yanavÄ• da

ayampi \Be 41/ kho Ä• vuso vÄ• do purimavÄ• doviya nissirikoyeva anatthasaá¹ƒhito jiguc
bhayÄ• nako.

nigaá¹‡á¹-hanÄ• á¹-aputtavÄ• da

__pucchÄ• --- _ athÄ• parampi pucchÄ• mi, nigaá¹‡á¹-ho panÄ• vuso nÄ• á¹-aputto raÃ±Ã
ajÄ• tasattunÄ• vedehiputtena sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho kathaá

__vissajjanÄ• --- _ ekamidaá¹ƒ bhante samayaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehi
nÄ• á¹-aputto tenupasaá¹ƒkami, upasaá¹ƒkamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ sand
sÄ• maÃ±Ã±aphalaá¹ƒ pucchi, atha kho nigaá¹‡á¹-ho nÄ• á¹-aputto rÄ• jÄ• naá¹ƒ mÄ• gadh
vedehiputtaá¹ƒ etadavoca, ``idha mahÄ• rÄ• ja nigaá¹‡á¹-ho cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒv
mahÄ• rÄ• ja

nigaá¹‡á¹-ho \Be 42/ cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti, idha mahÄ• rÄ• ja nigaá¹‡á¹-h
hoti, sabbavÄ• riyutto ca, sabbavÄ• ridhuto ca, sabbavÄ• riphuá¹-o ca. evaá¹ƒ kho mahÄ• r
cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti, yato kho mahÄ• rÄ• ja nigaá¹‡á¹-ho evaá¹ƒ cÄ• tuyÄ
ayaá¹ƒ vuccati mahÄ• rÄ• ja nigaá¹‡á¹-ho gatatto ca yatatto ca á¹-hitatto cÄ• â€™â€™ ti. itt
raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedehiputtassa nigaá¹‡á¹-ho nÄ• á¹-aputto sandiá¹
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no cÄ• tuyÄ• masaá¹ƒvaraá¹ƒ byÄ• kÄ• si.

nigaá¹‡á¹-havÄ• da

etassa \Be 43/ panÄ• vuso vÄ• de koci sÄ• sanÄ• nulomavÄ• do atthi, asuddhaladdhitÄ• y
jigucchanÄ«yoyeva, seyyathÄ• pi bhojanaá¹ƒ gÅ«thamissaá¹ƒ gÄ• rayhoyeva Ä• rakÄ• pa
visasaá¹ƒsaá¹-á¹-ho Ä• pÄ• nÄ«yakaá¹ƒso.

siÃ±caÃ±Ã±avÄ• da

__pucchÄ• --- _ athÄ• parampi \Be 44/ pucchÄ• mi, saÃ±cayo panÄ• vuso belaá¹-á¹-haput
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho kathaá¹ƒ byÄ• kÄ• si.

__vissajjanÄ• --- _ ekamidaá¹ƒ bhante samayaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehi
belaá¹-á¹-haputto tenupasaá¹…kami, upasaá¹…kamitvÄ• saÃ±cayaá¹ƒ belaá¹-á¹-haputtaá¹
kho imÄ• ni bho saÃ±caya puthusippÄ• yatanÄ• ni, seyyathidaá¹ƒ, hatthÄ• rohÄ• assarohÄ
bho saÃ±caya evameva diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ pa
vutte bhante saÃ±cayo belaá¹-á¹-haputto rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vede

``atthi parolokoti iti ce maá¹ƒ pucchasi, atthi paro lokoti iti ce me assa, atthi paro

lokoti \Be 45/ iti te naá¹ƒ byÄ• kareyyaá¹ƒ, evantipi me no, tathÄ• tipi me no, aÃ±Ã±athÄ• ti
no, no notipi me no ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti iti ce maá

hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti iti ce me assa, neva hoti na na hoti tathÄ• g
maraá¹‡Ä• ti iti te naá¹ƒ byÄ• kareyyaá¹ƒ, evantipi me no, tathÄ• tipi me no, aÃ±Ã±athÄ• tip
no notipi me noâ€™â€™ ti. itthaá¹ƒ kho bhante raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa ved
belaá¹-á¹-haputto sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no vikkhepa

titthiayÅ«vÄ• da

sabbepi \Be 46/ Ä• vuso ete channaá¹ƒ satthÄ• rÄ• naá¹ƒ vÄ• dÄ• nissirikÄ• yeva jiguccha
anatthasaá¹ƒhitÄ• yeva, bÄ• lÄ• naá¹ƒ bhiyyoso mattÄ• ya sammohÄ• ya saá¹ƒvattanti ana

ajja \Be 47/ pana Ä• vuso kÄ• lo atikkanto, sveyeva bhagavatÄ• vuttaá¹ƒ paá¹‡Ä«taá¹ƒ pa
sandiá¹-á¹-hikaphalaá¹ƒ pucchÄ• ma.

__pucchÄ• --- _ purimadivasesu Ä• vuso sÄ• maÃ±Ã±aphalasuttassa pubbabhÄ• ge yÄ• v
chasatthÄ• ramicchÄ• vÄ• dapariyosÄ• naá¹ƒ pucchanavissajjanaá¹ƒ amhehi kataá¹ƒ, ajja p
bhagavatÄ• desitasÄ• maÃ±Ã±aphalasuttÄ• dhikÄ• re pucchÄ• vissajjanaá¹ƒ karissÄ• ma.
mÄ• gadhena ajÄ• tasattunÄ• vedehiputtena sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ pua

__vissajjanÄ• --- _ bhagavÄ• bhante tidhÄ• vibhajitvÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tas
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho byÄ• kÄ• si.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 48/ bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattu
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ desesi.

__vissajjanÄ• --- _ dÄ• saá¹ƒ bhante pabbajitaá¹ƒ upamÄ• bhÄ• vena niddisitvÄ• raÃ±Ã±
ajÄ• tasattussa vedehiputtassa bhagavÄ• paá¹-hamaá¹ƒ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±ap

sohaá¹ƒ \Be 49/ bhante bhagavantampi pucchÄ• mi, yathÄ• nu kho imÄ• ni bhante puthus
seyyathidaá¹ƒ ... pe ... sakkÄ• nu kho bhante eva meva diá¹-á¹-heva dhamme sandiá¹-á¹-hi
sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuá¹ƒ ---

acchariyaá¹ƒ \Be 52/ Ä• vuso abbhutaá¹ƒ Ä• vuso, yÄ• va svÄ• khÄ• tassa buddhasÄ• san
mahÄ• nubhÄ• vatÄ• , yatrahi nÄ• ma dÄ• sopi nihÄ«najacco evaá¹ƒ svÄ• khÄ• te buddhas
issarabhÅ«tena raÃ±Ã±Ä• pi vandanÄ«yattaá¹ƒ garukaraá¹‡Ä«yattaá¹ƒ pÄ• puá¹‡issati, sup
bhagavatÄ• paá¹-hamaá¹ƒ sandiá¹-á¹-hikaphalaá¹ƒ.

__pucchÄ• --- _ kathaá¹ƒ \Be 53/ panÄ• vuso bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tas
dutiyaá¹ƒ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ desesi.

__vissajjanÄ• --- _ kassakaá¹ƒ bhante pabbajitaá¹ƒ upamÄ• bhÄ• vena dassetvÄ• bhagav
ajÄ• tasattussa vedehiputtassa sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ desesi.

acchariyaá¹ƒ \Be 55/ Ä• vuso abbhutaá¹ƒ Ä• vuso, yÄ• va buddhasÄ• sanassa svÄ• khÄ• t
mahÄ• nubhÄ• vatÄ• , yatrahi nÄ• ma kassa kopi guá¹‡arahito evaá¹ƒ svÄ• khÄ• te buddha
raá¹-á¹-hadhipatinÄ• manussaloke devabhÅ«tena raÃ±Ã±Ä• pi garukaraá¹‡Ä«yataá¹ƒ vanc
supaÃ±Ã±attametaá¹ƒ Ä• vuso bhagavatÄ• dutiyaá¹ƒ sandiá¹-á¹-hikaphalaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• \Be 56/ panÄ• vuso bhagavÄ• purimehi sandiá¹-á¹-hikasÄ• n
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ raÃ±Ã±c

__vissajjanÄ• --- _ bhagavÄ• bhante buddhuppÄ• dato paá¹-á¹-hÄ• ya kulaputtassa pabba
sÄ«lasampadaá¹ƒ, tassa ca indriyesu guttadvÄ• rataá¹ƒ, ariyaÃ±casatisampajaÃ±Ã±aá¹ƒ, a
santuá¹-á¹-hiá¹ƒ, paÃ±cannaÃ±ca nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naá¹ƒ, cattÄ• ri ca jhÄ• nÄ• n
tÄ• hi tÄ• hi upamÄ• hi vitthÄ• rato vibhajitvÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa ved
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi
paá¹‡Ä«tataraÃ±ca desesi.

sakkÄ• \Be 57/ pana bhante diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaa
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca paÃ±Ã±ape

sakkÄ• mahÄ• rÄ• jÄ• , tena hi mahÄ• rÄ• ja suá¹‡ohi sÄ• dhukaá¹ƒ manasikarohi bhÄ• s

__pucchÄ• --- _ kathaÃ±ca \Be 58/ panÄ• vuso bhikkhu sÄ«lasampanno hoti, kathaÃ±ca b
mÄ• gadhassa ajÄ• tasattuno vedehiputtassa cÅ«á¸·asÄ«laá¹ƒ vibhajitvÄ• desesi.

__vissajjanÄ• --- _ ``kathaÃ±ca \Be 59/ mahÄ• rÄ• ja bhikkhu sÄ«lasampanno hoti. idha m
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihita
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. idampissa hoti sÄ«lasmiá¹ƒâ€™â€™ evamÄ
mÄ• gadhassa ajÄ• tasattussa vedehiputtassa chabbÄ«satiyÄ• Ä• kÄ• rehi cÅ«á¸·asÄ«laá

sÄ• dhu \Be 60/ sÄ• dhu Ä• vuso, sÄ• dhu sÄ• dhu Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ
saddhÄ• pabbÄ• jito iminÄ• ca cÅ«á¸·asÄ«lena samannÄ• gato vihareyya.

idÄ• ni \Be 61/ pana kÄ• lo atikkanto.

suve yathÄ• nuppattaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya pucchÄ• vissajjanaá¹ƒ karissÄ• ma.

__pucchÄ• --- _ kathaá¹ƒ panÄ• vuso raÃ±Ã±o mÄ• gadhassa ajÄ• tasattuno vedehiputtas
mahÄ• sÄ«laÃ±ca vibhajitvÄ• desesi.

__vissajjanÄ• --- _ ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyy
evarÅ«paá¹ƒ bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhaá¹ƒ anuyuttÄ• viharanti. seyyathida
khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ aggabÄ«jaá¹ƒ bÄ«jabÄ«jameva paÃ±camaá¹ƒ, iti evarÅ
bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒâ
bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedehiputtassa majjhimasÄ«laÃ±ca ma
vibhajitvÄ• desesi.

sÄ• dhu \Be 68/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
saddhÄ• pabbajito evaá¹ƒ ariyena sÄ«lena samannÄ• gato vihareyya.

__pucchÄ• --- _ kathaá¹ƒ panÄ• vuso ariyaá¹ƒ indriyasaá¹ƒvaraÃ±ca ariyaá¹ƒ satisampaja
santosaÃ±ca bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vibhajitvÄ• desesi.

__vissajjanÄ• --- _ idha mahÄ• rÄ• ja bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ
nanubyaÃ±janaggÄ• hÄ«, yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rak
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati, evamÄ• dinÄ• ca.

idha mahÄ• rÄ• ja bhikkhu satisampajaÃ±Ã±ena samannÄ• gato hoti, abhikkante paá¹-ikka

Ä• lokite \Be 69/ vilokite sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• r
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ
uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bh
sampajÄ• nakÄ• rÄ« hoti, evaá¹ƒ kho mahÄ• rÄ• ja bhikkhu satisampajaÃ±Ã±ena samannÄ

kathaÃ±ca mahÄ• rÄ• ja bhikkhu santuá¹-á¹-ho hoti, idha mahÄ• rÄ• ja bhikkhu santuá¹-á¹-
kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena.

evamÄ• dinÄ• bhante bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedehiputtassa
indriyesuguttadvÄ• rataá¹ƒ ariyaÃ±ca satisampajaÃ±Ã±aá¹ƒ ariyaÃ±ca santosaá¹ƒ vibhajitv

sÄ• dhu \Be 72/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
saddhÄ• pabbajito iminÄ• ca ariyena indriyasaá¹ƒvarena samannÄ• gato, iminÄ• ca ariyen

samannÄ• gato \Be 73/, imÄ• ya ca ariyÄ• ya santuá¹-á¹-hiyÄ• samannÄ• gato vihareyya.

__pucchÄ• --- _ kathaá¹ƒ panÄ• vuso bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa
nÄ«varaá¹‡apahÄ• naá¹ƒ vibhajitvÄ• desesi.

__vissajjanÄ• --- _ so evaá¹ƒ ariyena sÄ«lakkhandhena samannÄ• gato, ariyena indriyasa
ariyena satisampajaÃ±Ã±ena samannÄ• gato, ariyÄ• ya santuá¹-á¹-hiyÄ• samannÄ• gato,
bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vana
palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…k
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ
cetasÄ• viharati ... pe ... tassime paÃ±ca nÄ«varaá¹‡e pahÄ«ne attani samanupassato pÄ•
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo \Be 74/ s
cittaá¹ƒ samÄ• dhiyati. evaá¹ƒ kho bhante bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattus
nÄ«varaá¹‡appahÄ• naá¹ƒ vibhajitvÄ• vitthÄ• rato desesi.

sÄ• dhu \Be 77/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
saddhÄ• pabbajito evaá¹ƒ paÃ±canÄ«varaá¹‡e pajahitvÄ• tehi cittaá¹ƒ visodhetvÄ• vihare

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 78/ bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattu
paá¹-hamaá¹ƒ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ desesi, purimehi sandiá¹-á¹-hikehi
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... idampi kho mahÄ• rÄ
sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca

paá¹‡Ä«tataraÃ±ca \Be 79/. evaá¹ƒ kho bhante bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• ta
paá¹-hamaá¹ƒ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• ma
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

sÄ• dhu \Be 80/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
dhammavinaye pabbajitvÄ• evaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ

upasampajja \Be 81/ vivekajena pÄ«tisukhena attano kÄ• yaá¹ƒ abhisandeyya parisandeyy

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 82/ bhagavÄ• dutiyaÃ±ca tatiyaÃ±ca catutthaÃ±ca
sÄ• maÃ±Ã±aphalaá¹ƒ desesi, purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantat

__vissajjanÄ• --- _ puna ca paraá¹ƒ mahÄ• rÄ• ja bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasa
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«ti
upasampajja viharati evamÄ• dinÄ• bhante bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattu
tatiyaÃ±ca catutthaÃ±ca sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hike
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

sÄ• dhu \Be 85/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
dhammavinaye saddhÄ• pabbajito evaá¹ƒ dutiyajhÄ• naÃ±ca tatiyajhÄ• naÃ±ca catutthajhÄ
jhÄ• nasukhehi attano kÄ• yaá¹ƒ abhisandetvÄ• parisandetvÄ• paripÅ«retvÄ• vihareyya.

__pucchÄ• --- _ kathaÃ±ca \Be 86/ panÄ• vuso bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• ta
aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ desesi, purimehi sandiá¹-á¹-hikehi sÄ•
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• naÃ±jappatte Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininn
pajÄ• nÄ• ti ``ayaá¹ƒ kho me kÄ• yo rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettikasambha
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo, idaÃ±ca pana me viÃ±Ã±Ä
paá¹-ibandhanti ... pe ... idampi kho mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. evaá¹ƒ kho
mÄ• gadhassa ajÄ• tasattussa vedehiputtassa aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±ap
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

suÃ±Ã±Ä• raá¹ƒgÄ• \Be 88/ paviá¹-á¹-hassa, santacittassa bhikkhuno. amÄ• nusÄ« ratÄ«
vipassato.

sÄ• dhu \Be 89/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
dhammavinaye saddhÄ• pabbajito evaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ uppÄ• detvÄ• evaá¹ƒ Ã±Ä
hutvÄ• vihareyya.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 90/ bhagavÄ• aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• ma
purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• naÃ±jappatte manomayaá¹ƒ kÄ• yaá¹ƒ abhinimmÄ• nÄ• ya cittaá¹ƒ a
so imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manomayaá¹ƒ sabba
ahÄ«nindriyaá¹ƒ evamÄ• dinÄ• bhante bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi

paá¹‡Ä«tataraÃ±ca desesi.

sÄ• dhu \Be 92/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ bhikkhu evaá¹ƒ svÄ• khÄ• te
dhammavinaye saddhÄ• pabbajito evaá¹ƒ visesena manomayaÃ±Ä• á¹‡ena samannÄ• gat

__pucchÄ• --- _ bhagavÄ• \Be 93/ Ä• vuso raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedeh
jhÄ• nacatukkasaá¹…khÄ• taÃ±ca paá¹-hama dutiya vijjÄ• saá¹…khÄ• taÃ±ca sandiá¹-á¹-hi
dassetvÄ• , aparaá¹ƒ kÄ«disaá¹ƒ saá¹ƒndiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ desesi, puri
sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• naÃ±jappatte iddhividhÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti,
iddhividhaá¹ƒ paccanubhoti, ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti ...
mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±cÄ• ti. itthaá¹ƒ kho bhante bhagavÄ• raÃ±Ã±o mÄ• ga
vedehiputtassa aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hik
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

acchariyaá¹ƒ \Be 95/ Ä• vuso abbhutaá¹ƒ Ä• vuso, yÄ• va buddhasÄ• sanassa svÄ• khÄ• t
svÄ• khÄ• te buddhasÄ• sane pabbajitvÄ• sÄ• vakopi sammÄ• paá¹-ipanno evaá¹ƒ mahido
iddhividhaÃ±Ä• á¹‡ampi paccanubhossati.

__pucchÄ• --- _ kathaá¹ƒ \Be 96/ panÄ• vuso bhagavÄ• aparampi sandiá¹-á¹-hikaá¹ƒ sÄ•
purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• naÃ±jappatte dibbÄ• ya sotadhÄ• tuyÄ• cittaá¹ƒ abhinÄ«harati abhin
sotadhÄ• tuyÄ• visuddhÄ• ya atikkanta mÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti dibbe ca mÄ
... pe ... idampi kho mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá
sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. evaá¹ƒ kho bhante bhagavÄ
ajÄ• tasattussa vedehiputtassa aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimeh
sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

acchariyaá¹ƒ \Be 98/ Ä• vuso, abbhutaá¹ƒ Ä• vuso, yÄ• va buddhasÄ• sanassa svÄ• khÄ•
svÄ• khÄ• te buddhasÄ• sane saddhÄ• pabbajito sammÄ• paá¹-ipanno sÄ• vakopi evaá¹ƒ
paá¹-ilabhissati.

__pucchÄ• --- _ kathaá¹ƒ panÄ• vuso bhagavÄ• aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã

sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te. anaá¹…gaá¹‡e vig
mudubhÅ«te kammaniye á¹-hite

Ä• naÃ±jappatte \Be 99/ cetopariyaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti, s
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti, sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá
vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ vÄ«tarÄ• gaá¹ƒ cittanti pajÄ• nÄ• ti ... pe ... idampi kho mahÄ•
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi
paá¹‡Ä«tataraÃ±ca. evaá¹ƒ kho bhante bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi
paá¹‡Ä«tataraÃ±ca desesi.

acchariyaá¹ƒ \Be 100/ Ä• vuso, abbhutaá¹ƒ Ä• vuso, yÄ• va buddhasÄ• sanassa svÄ• khÄ
svÄ• khÄ• te buddhasÄ• sane pabbajito sammÄ• paá¹-ipanno sÄ• vakopi evaá¹ƒ visesaá¹ƒ
paá¹-ilabhissati.

__pucchÄ• --- _ kathaá¹ƒ \Be 101/ panÄ• vuso bhagavÄ• aparampi sandiá¹-á¹-hikaá¹ƒ sÄ
purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• naÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ, ekampijÄ• tiá¹ƒ dvepi jÄ• tiyo .
mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. evaá¹ƒ kho bhante bhagavÄ• raÃ±Ã±o mÄ• gadh
vedehiputtassa aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hik
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

acchariyaá¹ƒ \Be 104/ Ä• vuso, abbhutaá¹ƒ Ä• vuso, yÄ• va buddhasÄ• sanassa svÄ• khÄ
svÄ• khÄ• te buddhasÄ• sane pabbajitvÄ• sÄ• vakopi sammÄ• paá¹-ipanno evaá¹ƒ visesa
paá¹-ilabhissati.

__pucchÄ• --- _ kathaÃ±ca panÄ• vuso bhagavÄ• sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphala
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abh
abhininnÄ• meti, so dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati

hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammupage satte paj
mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. itthaá¹ƒ kho bhante bhagavÄ• raÃ±Ã±o mÄ• gadh
vedehiputtassa aparampi sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hik
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca desesi.

acchariyaá¹ƒ \Be 107/ Ä• vuso, abbhutaá¹ƒ Ä• vuso, yÄ• va buddhasÄ• sanassa svÄ• khÄ
svÄ• khÄ• te buddhasÄ• sane pabbajito sÄ• vakopi sammÄ• paá¹-ipanno evaá¹ƒ visesaá¹ƒ
paá¹-ilabhissati.

__pucchÄ• --- _ kathaá¹ƒ \Be 108/ panÄ• vuso bhagavÄ• pariyosÄ• ne uttaritaraá¹ƒ sÄ• n

__vissajjanÄ• --- _ so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«h
... idaá¹ƒ kho mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-h
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. imasmÄ• ca pana mahÄ• rÄ• ja sandiá¹-á¹-hikÄ•
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• natthÄ«
bhagavÄ• raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedehiputtassa pariyosÄ• naá¹ƒ sandiá
sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca

sÄ• dhu \Be 110/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso, yaá¹ƒ bhikkhu buddhasÄ• sane s
svÄ• khÄ• te dhammavinaye sammÄ• paá¹-ipanno Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ pÄ• puá¹‡i

__pucchÄ• --- _ kathaá¹ƒ \Be 111/ panÄ• vuso rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputt
pariyosÄ• ne bhagavati ca desanÄ• yaÃ±ca pasanno pasannÄ• kÄ• raá¹ƒ akÄ• si, kÄ«disa
paá¹-ilabhi.

__vissajjanÄ• --- _ evaá¹ƒ vutte bhante mÄ• gadho ajÄ• tasattu vedehiputto bhagavantaá¹
abhikkantaá¹ƒ bhante, abhikkantaá¹ƒ bhante, seyyathÄ• pi bhante nikkujjitaá¹ƒ vÄ• ukkujje
vÄ• vivareyya ... pe ... ajjatagge pÄ• á¹‡á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gatanti, ayaÃ±hi bhante r
pitumÄ• ritakÄ• lato paá¹-á¹-hÄ• ya neva rattiá¹ƒ na divÄ• niddaá¹ƒ paá¹-ilabhati, satthÄ• ra
upasaá¹…kamitvÄ• imÄ• ya madhurÄ• ya ojavantiyÄ• dhammadesanÄ• ya sutakÄ• lato p
paá¹-ilabhati, tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ mahÄ• sakkÄ• ramakÄ• si, puthujjanikÄ• ya saddh
iminÄ• raÃ±Ã±Ä• sadiso nÄ• hosi, anÄ• gate pana vijitÄ• vÄ« nÄ• ma paccekabuddho hut
kho bhante rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto \Be 112/ desanÄ• pariyosÄ• ne pa
idisaÃ±ca bhante mahÄ• nisaá¹ƒsaá¹ƒ paá¹-ilabhi.

ambaá¹-á¹-hasutta

__pucchÄ• --- _ tenÄ• vuso \Be 115/ bhagavÄ• jÄ• natÄ• arahatÄ• passatÄ• sammÄ• s
á¹-Ä• ma suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante janapade icchÄ• naá¹…gale nÄ• ma kosalÄ• naá¹ƒ br
ambaá¹-á¹-haá¹ƒ nÄ• ma mÄ• á¹‡avaá¹ƒ brÄ• hmaá¹‡assa pokkharasÄ• tissa antevÄ• siá¹

soá¹‡adaá¹‡á¸• asutta

__pucchÄ• --- _ soá¹‡adaá¹‡á¸• aá¹ƒ \Be 116/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha ka

__vissajjanÄ• --- _ aá¹…gesu bhante janapade campÄ• yaá¹ƒ soá¹‡adaá¹‡á¸• aá¹ƒ brÄ• h
bhÄ• sitaá¹ƒ.

kÅ«á¹-adantasutta

__pucchÄ• --- _ kÅ«á¹-adantaá¹ƒ \Be 117/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ

__vissajjanÄ• --- _ magadhesu bhante khÄ• á¹‡umate nÄ• ma brÄ• hmaá¹‡agÄ• me kÅ«á
bhÄ• sitaá¹ƒ.

mahÄ• lisutta

__pucchÄ• --- _ mahÄ• liá¹ƒ \Be 119/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• ra

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante oá¹-á¹-haddhaá¹ƒ nÄ• ma licchaviá¹ƒ Ä• rabbha b

jÄ• liyasutta

__pucchÄ• --- _ jÄ• liyaá¹ƒ \Be 121/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rab

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante dve pabbajite Ä• rabbha bhÄ• sitaá¹ƒ.

mahÄ• sÄ«hanÄ• dasutta

__pucchÄ• --- _ mahÄ• sÄ«hanÄ• daá¹ƒ \Be 122/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha

__vissajjanÄ• --- _ uruÃ±Ã±Ä• yaá¹ƒ bhante kaá¹‡á¹‡akathale acelaá¹ƒ kassapaá¹ƒ Ä• rab

poá¹-á¹-hapÄ• dasutta

__pucchÄ• --- _ poá¹-á¹-hapÄ• daá¹ƒ \Be 125/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha ka

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante poá¹-á¹-hapÄ• daÃ±ca paribbÄ• jakaá¹ƒ cittaÃ±
Ä• rabbha bhÄ• sitaá¹ƒ.

subhasutta

__pucchÄ• --- _ subhasuttaá¹ƒ \Be 127/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kena bhÄ• sit

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmatÄ• Ä• nandena dhammabhaá¹‡á¸• Ä
mÄ• á¹‡avaá¹ƒ todeyyaputtaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ.

kevaá¹-á¹-asutta

__pucchÄ• --- _ kevaá¹-á¹-aá¹ƒ \Be 129/ panÄ• vuso suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä•

__vissajjanÄ• --- _ nÄ• á¸·andÄ• yaá¹ƒ bhante kevaá¹-á¹-aá¹ƒ gahapatiputtaá¹ƒ Ä• rabbha

lohiccasutta

__pucchÄ• --- _ lohiccasutta \Be 130/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha bh

__vissajjanÄ• --- _ kosalesu bhante janapade sÄ• lavatikÄ• yaá¹ƒ lohiccaá¹ƒ brÄ• hmaá¹‡
bhÄ• sitaá¹ƒ.

tevijjasutta

__pucchÄ• --- _ tevijjasuttaá¹ƒ \Be 132/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha b

__vissajjanÄ• --- _ kosalesu bhante manasÄ• kaá¹-e nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡a
bhÄ• radvÄ• jaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ.

mahÄ• padÄ• nasutta

__pucchÄ• --- _ tena \Be 135/ Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• samm

mahÄ• padÄ• nasuttaá¹ƒ dÄ«ghanikÄ• ye mahÄ• vagge porÄ• á¹‡akehi saá¹…gitikÄ• rehi p
bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ, sa
bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á
sannipatitÄ• naá¹ƒ pubbenivÄ• sapaá¹-isaá¹ƒyuttÄ• dhammÄ«kathÄ• udapÄ• di, itipi pubb
pubbenivÄ• soti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• nidÄ• nasutta

__pucchÄ• --- _ mahÄ• nidÄ• nasuttaá¹ƒ \Be 137/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kurÅ«su bhante kammÄ• sadhamme nÄ• ma kurÅ«naá¹ƒ nigame Ä• ya
bhÄ• sitaá¹ƒ, Ä• yasmÄ• bhante Ä• nando bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca
abbhutaá¹ƒ bhante, yÄ• va gambhÄ«rocÄ• yaá¹ƒ bhante paá¹-iccasamuppÄ• do

gambhÄ«rÄ• vabhÄ• so \Be 138/ ca, atha ca pana me uttÄ• nakuttÄ• nako viya khÄ• yatÄ«
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• parinibbÄ• nasutta

__pucchÄ• --- _ mahÄ• parinibbÄ• nasuttaá¹ƒ \Be 139/ panÄ• vuso bahuanusandhikaá¹ƒ,
buddhassa bhagavato parinibbÄ• nÄ• sannavasse pavattaaá¹-á¹-huppattidÄ«pakavacanapa
antarÄ• bhedavasena vibhajja paricchijja paricchijja pucchissÄ• mi, tatthÄ• vuso bhagavatÄ

rÄ• jÅ«naá¹ƒ \Be 140/ aparihÄ• niyadhammadesanÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vat

__vissajjanÄ• --- _ rÄ• jagahe bhante vassakÄ• raá¹ƒ brÄ• hmaá¹‡aá¹ƒ magadhamahÄ• m
vassakÄ• ro bhante brÄ• hmaá¹‡o magadhamahÄ• matto bhagavantaá¹ƒ upasaá¹…kamitvÄ
mÄ• gadho ajÄ• tasattu vedehiputto vajjÄ« abhiyÄ• tukÄ• mo so evamÄ• ha ahaá¹ƒ hime va
mahÄ• nubhÄ• ve ucchecchÄ• mi vajjÄ« vinÄ• sessÄ• mi vajjÄ« anayabyasanaá¹ƒ Ä• pÄ•
bhante vatthusmiá¹ƒ bhÄ• sitÄ• .

__pucchÄ• --- _ bhikkhÅ«naá¹ƒ \Be 142/ panÄ• vuso aparihÄ• niyadhammadesanÄ• bhag
vatthusmiá¹ƒ bhÄ• sitÄ• .

__vissajjanÄ• --- _ tasmiá¹ƒyeva bhante rÄ• jagahe tasmiá¹ƒyeva vatthusmiá¹ƒ bhÄ• sitÄ•

jarÄ• sutta

__pucchÄ• --- _ dhammÄ• dÄ• so \Be 144/ Ä• vuso dhammapariyÄ• yo bhagavatÄ• katth
vatthusmiá¹ƒ bhÄ• sito.

__vissajjanÄ• --- _ nÄ• tike bhante giÃ±jakÄ• vasathe Ä• yasmantaá¹ƒ Ä• nanda Ä• rabbh
Ä• nando bhagavantaá¹ƒ upasaá¹…kamitvÄ• nÄ• tikiyÄ• naá¹ƒ dvÄ• dasannaá¹ƒ puggalÄ•
pucchi, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sito.

attadÄ«pa dhammadesanÄ•

__pucchÄ• --- _ attadÄ«padhammadesanÄ• \Be 147/ panÄ• vuso bhagavatÄ• kattha kaá
vatthusmiá¹ƒ bhÄ• sitÄ• .

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante veá¸·uvagÄ• make Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ
bhante Ä• nando bhagavato gilÄ• navuá¹-á¹-hitassa aciravuá¹-á¹-hitassa gelaÃ±Ã±Ä• bhag
khedapattakÄ• raá¹‡aá¹ƒ Ä• rocesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitÄ• .

``tasmÄ• tihÄ• nanda \Be 152/ attadÄ«pÄ• viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• a

__pucchÄ• --- _ bhagavatÄ• Ä• vuso purima dutiyadivase pucchitavissajjitakkamena attad
aÃ±Ã±Ä• ni ca dhammadesanÄ• ni kathetvÄ• pariniá¹-á¹-hita sabbabuddhakiccena Ä• yusa
ossaá¹-á¹-ho.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante cÄ• pÄ• le cetiye mÄ• rena pÄ• pimatÄ• yÄ• cito
sampajÄ• nena Ä• yusaá¹…khÄ• ro ossaá¹-á¹-ho.

``parinibbÄ• tu \Be 157/ dÄ• ni bhante bhagavÄ• , parinibbÄ• tu sugato, parinibbÄ• na kÄ•
bhagavato.

apposukko tvaá¹ƒ pÄ• pima hoti, na ciraá¹ƒ tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati, ito
mÄ• sÄ• naá¹ƒ accayena tathÄ• gato parinibbÄ• yissati.

catumahÄ• padesa

__pucchÄ• --- _ catumahÄ• padesadhammadesanÄ• \Be 158/ panÄ• vuso bhagavatÄ• k

__vissajjanÄ• --- _ bhoganagare bhante Ä• nande cetiye bhÄ• sitÄ• .

paripakko \Be 161/ vayo mayhaá¹ƒ, parittaá¹ƒ mama jÄ«vitaá¹ƒ. pahÄ• ya vo gamissÄ• mi,
saraá¹‡amattano.

saá¹ƒvega

__pucchÄ• --- _ catusaá¹ƒvejanÄ«yakathÄ• \Be 163/ panÄ• vuso bhagavatÄ• kattha kaá
vatthusmiá¹ƒ bhÄ• sitÄ• .

__vissajjanÄ• --- _ kusinÄ• rÄ• yaá¹ƒ bhante Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha bhÄ
Ä• nando bhagavantaá¹ƒ etadavoca ``pubbe bhante disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ
dassanÄ• ya, te mayaá¹ƒ labhÄ• ma manobhÄ• vanÄ«ye bhikkhÅ« dassanÄ• ya, labhÄ• m
mayaá¹ƒ bhante accayena na labhissÄ• ma manobhÄ• vanÄ«ye bhikkhÅ« dassanÄ• ya, na
payirupÄ• sanÄ• yÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitÄ• .

yehi \Be 165/ keci Ä• nanda cetiyacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• pasannacittÄ• kÄ• laá¹ƒ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissanti hu ---

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 166/ bhagavÄ• bhikkhÅ«naá¹ƒ mÄ• tugÄ• mesu pa

__vissajjanÄ• --- _ adassanaá¹ƒ Ä• nandÄ• ti ca anÄ• lÄ• po Ä• nandÄ• ti ca sati Ä• nand
evaá¹ƒ kho bhante bhagavÄ• mÄ• tugÄ• mesu paá¹-ipajjitabbÄ• kÄ• raá¹ƒ kathesi.

mahÄ• sudassanasutta

__pucchÄ• --- _ mahÄ• sudassanasuttaá¹ƒ \Be 167/ panÄ• vuso bhagavatÄ• kattha kaá¹
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tissaá¹ƒyeva bhante kusinÄ• rÄ• yaá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä
Ä• yasmÄ• bhante Ä• nando bhagavantaá¹ƒ etadavoca ``mÄ• bhante bhagavÄ• imasmiá

ujjaá¹…galanagarake \Be 168/ sÄ• khÄ• nagarake parinibbÄ• yi. santi bhante aÃ±Ã±Ä• ni
seyyathidaá¹ƒ, campÄ• , rÄ• jagahaá¹ƒ, sÄ• vatthÄ«, sÄ• ketaá¹ƒ, kosambÄ«, bÄ• rÄ• á¹‡a
parinibbÄ• yatu, ettha bahÅ« khattiyamahÄ• sÄ• lÄ• brÄ• hmaá¹‡a mahÄ• sÄ• lÄ• gahapa
abhippasannÄ• . te tathÄ• gatassa sarÄ«rapÅ«jaá¹ƒ karissantÄ«â€™â€™ ti, tasmiá¹ƒ bhan
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ bhagavÄ• \Be 169/ Ä• vuso purimadivase pucchita vissajjitakkamena mal
desetvÄ• subhaddaá¹ƒnÄ• ma paribbÄ• jakaá¹ƒ buddhaveneyyesu pacchimasÄ• vakabhÅ«

__vissajjanÄ• --- _ yasmiá¹ƒ kho subhadda dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo
samaá¹‡opi tattha na upalabbhati, dutiyopi tattha samaá¹‡o na upalabbhati, tatiyopi tattha s
upalabbhati, catutthopi tattha samaá¹‡o na upalabbhati (peyyÄ• la). ime ca subhadda bhikk
vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assa, evaá¹ƒ kho bhante bhagavÄ• subhaddaá¹ƒ
buddhaveneyyesu pacchimaá¹ƒ sakkhisÄ• vakaá¹ƒ vinesi.

parinibbÄ• nasutta

__pucchÄ• --- _ pacchime \Be 174/ panÄ• vuso kÄ• le bhagavÄ• Ä• yasmato Ä• nandass
kathetvÄ• , kathaÃ±ca bhikkhÅ« pavÄ• retvÄ• , kÄ«disaÃ±ca bhikkhÅ«naá¹ƒ vacanaá¹ƒ Ä•
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

__vissajjanÄ• --- _ bhagavÄ• bhante pacchime kÄ• le Ä• yasmato Ä• nandassa siyÄ• kh
evamassa atÄ«tasatthukaá¹ƒ pÄ• vacanaá¹ƒ natthi no satthÄ• ti evamÄ• dikaá¹ƒ vacanaá¹ƒ
bhikkhave ekabhikkhussÄ• pi kaá¹…khÄ• vÄ• vimati vÄ• buddhe vÄ• dhamme vÄ• saá¹
vÄ• ti evamÄ• dinÄ• bhikkhÅ« pavÄ• retvÄ• , handadÄ• ni bhikkhave Ä• mantayÄ• mi vo, v
appamÄ• dena sampÄ• dethÄ• ti pacchimaÃ±ca ovÄ• davacanaá¹ƒ bhikkhÅ«naá¹ƒ Ä• man
anulomaá¹ƒ paá¹-ilomaá¹ƒ samÄ• pajjitvÄ• , catutthajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• samananta
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

nÄ• vuso \Be 178/ Ä• nanda bhagavÄ• parinibbuto, saÃ±Ã±Ä• vedayita nirodhaá¹ƒ samÄ•

janavasabhasutta

__pucchÄ• --- _ mahÄ• sudassanasuttaá¹ƒ \Be 179/ panÄ• vuso purimadivase pucchitaÃ±
janavasabhasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹

__vissajjanÄ• --- _ nÄ• tike bhante giÃ±jakÄ• vasathe Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• ral
bhante Ä• nando mÄ• gadhake paricÄ• rake Ä• rabbha bhagavato sammukhÄ• parikathaá
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• govindasutta

__pucchÄ• --- _ mahÄ• govindasuttaá¹ƒ \Be 182/ panÄ• vuso bhagavatÄ• kattha bhÄ• sit

__vissajjanÄ• --- _ rÄ• jagahe bhante bhÄ• sitaá¹ƒ.

mahÄ• samayasutta

__pucchÄ• --- _ mahÄ• samayasuttaá¹ƒ \Be 183/ panÄ• vuso bhagavatÄ• kattha bhÄ• sit

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

sakkapaÃ±hasutta

__pucchÄ• --- _ sakkapaÃ±hasuttaá¹ƒ \Be 184/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• r
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ magadhesu bhante pÄ• cÄ«nato rÄ• jagahassa ambasaá¹‡á¸• Ä• nÄ•
tassuttarato vediyake pabbate indasÄ• laguhÄ• yaá¹ƒ sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• rabb
devÄ• namindo bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchi, tasmiá¹ƒ bhante va

mahÄ• satipaá¹-á¹-hÄ• nasutta

__pucchÄ• --- _ mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ \Be 186/ panÄ• vuso bhagavatÄ• katth

__vissajjanÄ• --- _ kurÅ«su bhante kammÄ• sadhamme nÄ• ma kurÅ«naá¹ƒ nigame bhÄ•

pÄ• yÄ• sisutta

__pucchÄ• --- _ pÄ• yÄ• si \Be 188/ suttaá¹ƒ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante setabyÄ• nÄ• ma kosalÄ• naá¹ƒ nagaraá¹ƒ uttarena s
Ä• yasmatÄ• kumÄ• rakassapena pÄ• yÄ• siá¹ƒ rÄ• jaÃ±Ã±aá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ, p
evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti, itipi natthi paroloko natthi satt
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koti, tasmiá¹ƒ bhante vatthus

__pucchÄ• --- _ tatthÄ• vuso \Be 189/ pÄ• yÄ• sissa rÄ• jaÃ±Ã±assa diá¹-á¹-hipakÄ• san
kumÄ• rakassapattherassa diá¹-á¹-hiviniveá¹-á¹-hanakathÄ• ca anekavÄ• raá¹ƒ Ä• gatÄ• ,
pÄ• yÄ• si rÄ• jaÃ±Ã±o attano diá¹-á¹-hiá¹ƒ kathaá¹ƒ pakÄ• sesi, kathaÃ±cÄ• yasmÄ• kum
micchÄ• diá¹-á¹-hiá¹ƒ viniveá¹-hesi.

__vissajjanÄ• --- _ pÄ• yÄ• si bhante rÄ• jaÃ±Ã±o Ä• yasmantaá¹ƒ kumÄ• rakassapaá¹ƒ u
``ahaÃ±hi bho kassapa evaá¹ƒ vÄ• dÄ« evaá¹ƒ diá¹-á¹-hÄ« itipi natthi paroloko, natthi sattÄ•
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ki, evaá¹ƒ kho bh
attano micchÄ• diá¹-á¹-hiá¹ƒ Ä• yasmato kumÄ• rakassapassa santike pakÄ• sesi. Ä• yasm
sakkhikÄ• raá¹‡aá¹ƒ candimasÅ«riyaupamaá¹ƒ dassetvÄ• pÄ• yÄ• sissa rÄ• jaÃ±Ã±assa t
diá¹-á¹-higataá¹ƒ viniveá¹-hesi.

sÄ• dhu \Be 191/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso Ä• yasmÄ• kumÄ• rakassapo pÄ
micchÄ• diá¹-á¹-hikassa saddhammavimukhibhÅ«tassa paccakkhato paralokaá¹ƒ dassetvÄ•
viniveá¹-hesi.

__pucchÄ• --- _ atha panÄ• vuso pÄ• yÄ• sirÄ• jaÃ±Ã±o dutiyampi kÄ«disaá¹ƒ sÄ• dhaka
vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, kathaÃ±cÄ• yasmÄ• kumÄ• rakassapo taá¹ƒ micchÄ• vÄ• da
niggahetvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__vissajjanÄ• --- _ dutiye pana bhante pÄ• yÄ• sirÄ• jaÃ±Ã±o attano mittÄ• macce Ã±Ä• t
duccaritasamaá¹…gino kÄ• laá¹ƒkate sÄ• dhakapariyÄ• yaá¹ƒ dassetvÄ• attano micchÄ• v
192/, Ä• yasmÄ• ca kumÄ• rakassapo coraupamÄ• ya taá¹ƒ micchÄ• vÄ• daá¹ƒ sahadham
dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

sÄ• dhu \Be 195/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa
sahadhammena suniggahaá¹ƒ niggahetvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__pucchÄ• --- _ atha panÄ• vuso pÄ• yÄ• sirÄ• jaÃ±Ã±o tatiyampi kÄ«disaá¹ƒ sÄ• dhaka
attanovÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, kathaÃ±cÄ• yasmÄ• kumÄ• rakassapo taá¹ƒ micchÄ• v
niggahetvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__vissajjanÄ• --- _ tatiyampana \Be 196/ bhante pÄ• yÄ• sirÄ• jaÃ±Ã±o attano mittÄ• mac
sucaritasamaá¹…gino kÄ• laá¹ƒkate dassetvÄ• attano micchÄ• vÄ• daá¹ƒ patiá¹-á¹-hÄ• pes
kumÄ• rakassapo gÅ«thakÅ«pe patapurisopamÄ• ya taá¹ƒ micchÄ• vÄ• daá¹ƒ sahadhamm
dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

sÄ• dhu \Be 199/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa
sahadhammena suniggahaá¹ƒ niggahetvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__pucchÄ• --- _ Ä• yasmatÄ• Ä• vuso kumÄ• rakassapena purimadivase pucchitavissajjit
gÅ«thakÅ«papurisaupamÄ• ya micchÄ• vÄ• daá¹ƒ paá¹-ikkhipitvÄ• dhammavÄ• de patiá¹-

piyÄ• sirÄ• jaÃ±Ã±o

catutthaá¹ƒ \Be 200/ vÄ• paÃ±camaá¹ƒ vÄ• kÄ«disaá¹ƒ sÄ• dhakapariyÄ• yaá¹ƒ dassetvÄ
patiá¹-á¹-hÄ• pesi, kathaÃ±cÄ• yasmÄ• kumÄ• rakassapo sahadhammena taá¹ƒ micchÄ• v
dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__vissajjanÄ• --- _ pÄ• yÄ• si bhante rÄ• jaÃ±Ã±o Ä• yasmatÄ• kumÄ• rakassapena gÅ«
micchÄ• vÄ• daá¹ƒ suniggahitaá¹ƒ niggahetvÄ• dhammavÄ• de patiá¹-á¹-hÄ• pite catutthaa
attano mittÄ• macce Ã±Ä• tisÄ• lohite samÄ• dinna paÃ±casÄ«le sÄ• dhakapariyÄ• yaá¹ƒ d
micchÄ• vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi. Ä• yasmÄ• ca kumÄ• rakassapo tÄ• vatiá¹ƒsadevop
cÄ• ti dvÄ«hi upamÄ• hi taá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ sahadhammena suniggahitaá¹
dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

sÄ• dhu \Be 204/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ kumÄ• rakassapo pÄ• yÄ•
dassetvÄ• uppannaá¹ƒ pÄ• pakaá¹ƒ micchÄ• vÄ• daá¹ƒ sahadhammena saniggahaá¹ƒ nig
patiá¹-á¹-hÄ• pesi.

__pucchÄ• --- _ atha panÄ• vuso pÄ• yÄ• sirÄ• jaÃ±Ã±o chaá¹-á¹-haá¹ƒpi kÄ«disaá¹ƒ sÄ•
attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, kathaÃ±cÄ• yasmÄ• kumÄ• rakassapo sahadhammen
suniggahaá¹ƒ niggahetvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__vissajjanÄ• --- _ chaá¹-á¹-haá¹ƒ pana bhante pÄ• yÄ• sirÄ• jaÃ±Ã±o sÄ«lavante samaá
kalyÄ• á¹‡adhamme jÄ«vitukÄ• me amaritukÄ• me

sukhakÄ• me \Be 205/ dukkhapaá¹-ikÅ«le sÄ• dhakapariyÄ• yaá¹ƒ dassetvÄ• attano vÄ• d
Ä• yasmÄ• ca kumÄ• rakassapo gabbhinÄ« upamÄ• ya taá¹ƒ micchÄ• vÄ• daá¹ƒ sahadhar
dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

sÄ• dhu \Be 208/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa
taá¹ƒ micchÄ• vÄ• daá¹ƒ paá¹-ikkhipitvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__pucchÄ• --- _ atha panÄ• vuso pÄ• yÄ• sirÄ• jaÃ±Ã±o sattamaá¹ƒpi kÄ«disaá¹ƒ sÄ• dha
attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, kathaÃ±cÄ• yasmÄ• kumÄ• rakassapo taá¹ƒ micchÄ•
suniggahaá¹ƒ niggahetvÄ• dhammavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi.

__vissajjanÄ• --- _ sattamaá¹ƒ pana bhante pÄ• yÄ• sirÄ• jaÃ±Ã±o kubbhiyaá¹ƒ pakkhipitv
sÄ• dhakapariyÄ• yaá¹ƒ dassetvÄ• attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, Ä• yasmÄ• ca kum
taá¹ƒ micchÄ• vÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• dhammavÄ• daá¹ƒ p

sÄ• dhu \Be 210/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa uppannaá¹ƒ micchÄ• vÄ• daá¹ƒ sahadhammena suniggahaá¹ƒ niggahetvÄ• dhammavÄ• d

__pucchÄ• --- _ atha \Be 211/ panÄ• vuso pÄ• yÄ• sirÄ• jaÃ±Ã±o aá¹-á¹-hamampi navama dasamaá¹ƒ kÄ«disaá¹ƒ sÄ• dhakapariyÄ• yaá¹ƒ dassetvÄ• attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• kumÄ• rakassapo sahadhammena taá¹ƒ micchÄ• vÄ• daá¹ƒ paá¹-inissajjÄ• pesi.

__vissajjanÄ• --- _ aá¹-á¹-hamampi bhante navamampi pÄ• yÄ• sirÄ• jaÃ±Ã±o yaá¹ƒ vÄ• dassetvÄ• attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, dasamaá¹ƒ pana bhante pÄ• yÄ• sirÄ• jaÃ± mÄ• ritapurisaá¹ƒ sÄ• dhakapariyÄ• yaá¹ƒ dassetvÄ• attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi, aggikajaá¹-ilopamÄ• ya taá¹ƒ micchÄ• vÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetv patiá¹-á¹-hÄ• pesi.

paá¹-inissajjetaá¹ƒ \Be 213/ rÄ• jaÃ±Ã±a pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ. paá¹-inissajjetaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ.

sÄ• dhu \Be 214/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa taá¹ƒ pÄ• pikaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ paá¹-inissajjÄ• pesi, yaá¹ƒ tassa bhaveyya dÄ«gha sukhÄ• ya.

__pucchÄ• --- _ Ä• yasmatÄ• Ä• vuso kumÄ• rakassapena purimadivase pucchitavissajjit rÄ• jaÃ±Ã±assa aggikajaá¹-ilopamaá¹ƒ dassetvÄ• tasmiá¹ƒ pÄ• pake diá¹-á¹-higate paá¹-in therassa vacanaá¹ƒ anÄ• diyitvÄ• kÄ«disaÃ±ca paccanÄ«kakathaá¹ƒ kathesi, kathaÃ±ca th hutvÄ• aparampi upamaá¹ƒ dassetvÄ• taá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjÄ•

__vissajjanÄ• --- _ pÄ• yÄ• si bhante rÄ• jaÃ±Ã±o Ä• yasmatÄ• kumÄ• rakassapena aggi taá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjÄ• pite kiÃ±cÄ• pi bhavaá¹ƒ kassapo evam nevÄ• haá¹ƒ sakkomi idaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjitunti evamÄ• dikaá kathesi, thero ca bhante kumÄ• rakassapo dve satthavÄ• hopamaá¹ƒ dassetvÄ• taá¹ƒ pÄ• paá¹-inissajjÄ• pesi.

sÄ• dhu \Be 218/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa satthavÄ• hopamampi dassetvÄ• taá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjÄ• pesi, tadanuyÄ• yÄ«naÃ±ca bhaveyya dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya.

__pucchÄ• --- _ evaá¹ƒ \Be 219/ panÄ• vuso Ä• yasmatÄ• kumÄ• rakassapena yathÄ• v aparÄ• hi gÅ«thabhÄ• rikaakkhadhuttakopamÄ• hi ca tasmiá¹ƒ pÄ• pake diá¹-á¹-higate viss

vacanaá¹ƒ anÄ• diyitvÄ• va pacchimapaá¹-ikkhepavasena kÄ«disaá¹ƒ paccanÄ«kakathaá¹ƒ
karuá¹‡Ä• sÄ«talahadayo hutvÄ• pacchimampi upamaá¹ƒ dassetvÄ• taá¹ƒ pÄ• pakaá¹ƒ di
paá¹-inissajjÄ• pesi.

__vissajjanÄ• --- _ pÄ• yÄ• si bhante rÄ• jaÃ±Ã±o evaá¹ƒ therena nÄ• nÄ• upamÄ• hi tasm
paá¹-inissajjÄ• pitepi purimanayeneva therassa paccanÄ«kakathaá¹ƒ kathesi, theropi ca bha
sÄ• á¹‡abhÄ• rikÅ«pamaá¹ƒ dassetvÄ• karuá¹‡Ä• sÄ«talahadayo taá¹ƒ pÄ• pakaá¹ƒ diá¹-á
paá¹-inissajjÄ• pesi.

sÄ• dhu \Be 224/ sÄ• dhu Ä• vuso, sÄ• dhu kho Ä• vuso yaá¹ƒ Ä• yasmÄ• kumÄ• rakassa
sÄ• á¹‡abhÄ• rikopamampi dassetvÄ• taá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjÄ•
tadanuyÄ• yÄ«naÃ±ca bhaveyya dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya.

__pucchÄ• --- _ imÄ• ya \Be 225/ panÄ• vuso pacchimikÄ• ya sÄ• á¹‡abhÄ• rikopamÄ• ya
therassa dhammadesanÄ• nubhÄ• vena imasmiá¹ƒ dhammavinaye pasanno hutvÄ• kÄ«dis
kathaÃ±ca Ä• yasmantaá¹ƒ kumÄ• rakassapaá¹ƒ anusÄ• saniá¹ƒ yÄ• ci, kathaÃ±cÄ• yasm

__vissajjanÄ• --- _ imÄ• ya ca pana bhante upamÄ• ya dassitÄ• ya pÄ• yÄ• si rÄ• jaÃ±Ã±
opammena bhoto kassapassa attamano abhiraddho evamÄ• dinÄ• bhante pÄ• yÄ• sirÄ• ja
Ä• yasmato kumÄ• rakassapassa dhammadesanÄ• ya pasanno pasannÄ• kÄ• ramakÄ• si.
mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ, anusÄ• satu maá¹ƒ bhavaá¹ƒ kassapo yaá¹ƒ mamassa dÄ«g
pÄ• yÄ• si rÄ• jaÃ±Ã±o Ä• yasmantaá¹ƒ kumÄ• rakassapaá¹ƒ anusÄ• saniá¹ƒ yÄ• ci, Ä• ya
dukkhette dubbhÅ«me pavuttabÄ«jopamÄ• ya dussÄ«lesu dinnadÄ• nassa na mahapphala
subhÅ«me pavuttabÄ«jopamÄ• ya sÄ«lavantesu dinnadÄ• nassa mahapphalabhÄ• vaá¹ƒ d
rÄ• jaÃ±Ã±amanusÄ• si.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be 228/ pÄ• yÄ• sirÄ• jaÃ±Ã±o dÄ• naá¹ƒ adÄ• si, kath

__vissajjanÄ• --- _ pÄ• yÄ• si bhante rÄ• jaÃ±Ã±o asakkaccaá¹ƒ dÄ• namadÄ• si, asahatt
acittÄ«kataá¹ƒ dÄ• namadÄ• si, apaviddhaá¹ƒ dÄ• namadÄ• si, so asakkaccaá¹ƒ dÄ• naá¹
datvÄ• acittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• apaviddhaá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ• yassabhedÄ
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajji suÃ±Ã±aá¹ƒ serÄ«sakaá¹

__pucchÄ• --- _ tenÄ• vuso \Be 231/ bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
paá¹-hamaá¹ƒ pÄ• thiyasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ

__vissajjanÄ• --- _ mallesu bhante anupiye nÄ• ma mallÄ• naá¹ƒ nigame bhaggavagottaá¹
bhÄ• sitaá¹ƒ, bhaggavagotto bhante paribbÄ• jako bhagavantaá¹ƒ etadavoca ``purimÄ• ni b

purimatarÄ• ni sunakkhatto licchaviputto yenÄ• haá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ
``paccakkhÄ• to dÄ• ni mayÄ• bhaggava bhagavÄ• , na dÄ• nÄ• haá¹ƒ bhagavantaá¹ƒ udd
taá¹ƒ bhante tatheva, yathÄ• sunakkhatto, licchaviputto avacÄ• â€™â€™ ti, tasmiá¹ƒ bhan
bhÄ• sitaá¹ƒ.

udumbarikasutta

__pucchÄ• --- _ udumbarikasuttaá¹ƒ \Be 232/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rab
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante nigrodhaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ• sitaá¹
paribbÄ• jako bhagavato parammukhÄ• bhagavantaá¹ƒyeva Ä• rabbha anekavihitaá¹ƒ abh
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

cakkavattisutta

__pucchÄ• --- _ cakkavattisuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismi
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ magadhesu bhante mÄ• tulÄ• yaá¹ƒ sambahule bhikkhÅ« Ä• rabbha at
suttanikkhepena bhagavatÄ• bhÄ• sitaá¹ƒ.

aggaÃ±Ã±asutta

__pucchÄ• --- _ aggaÃ±Ã±asuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kism
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de vÄ•
Ä• rabbha bhÄ• sitaá¹ƒ, brÄ• hmaá¹‡Ä• bhante vÄ• seá¹-á¹-ha bhÄ• radvÄ• je pabbajite ak
attarÅ«pÄ• ya

paribhÄ• sÄ• ya \Be 233/ paripuá¹‡á¹‡Ä• ya no aparipuá¹‡á¹‡Ä• ya, tasmiá¹ƒ bhante vatth

__pucchÄ• --- _ sampasÄ• danÄ«ya suttaá¹ƒ panÄ• vuso kattha kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ nÄ• á¸·andÄ• yaá¹ƒ bhante pÄ• vÄ• rikambavane Ä• yasmatÄ• sÄ• rip

pÄ• sÄ• dikasutta

__pucchÄ• --- _ pÄ• sÄ• dikasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kis
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante vedhaÃ±Ã±Ä• nÄ• ma sakyÄ• naá¹ƒ ambavane pÄ• sÄ
Ä• rabbha bhÄ• sitaá¹ƒ, cundo bhante samaá¹‡uddeso pÄ• vÄ• yaá¹ƒ nigaá¹‡á¹-hassa nÄ•
kiriyÄ• ya bhinnÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ dvedhikajÄ• tÄ• naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ•
vivÄ• dÄ• pannÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitujjanakÄ• raá¹‡aá¹ƒ Ä• yas
Ä• yasmÄ• ca bhante Ä• nando bhagavato etamatthaá¹ƒ Ä• rocesi, tasmiá¹ƒ bhante vatthu

lakkhaá¹‡asutta

__pucchÄ• --- _ lakkhaá¹‡asuttaá¹ƒ \Be 234/ panÄ• vuso bhagavatÄ• kattha bhÄ• sitaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante jetavanamahÄ• vihÄ• re bhÄ• sitaá¹ƒ.

siá¹…gÄ• lasutta

__pucchÄ• --- _ siá¹…gÄ• lasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kism
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante siá¹…gÄ• laá¹ƒ gahapatiputtaá¹ƒ Ä• rabbha bhÄ• sit
gahapatiputto kÄ• lasseva uá¹-á¹-hÄ• ya rÄ• jagahÄ• nikkhamitvÄ• allavattho allakeso paÃ
namassati puratthimaá¹ƒ disaá¹ƒ dakkhiá¹‡aá¹ƒ disaá¹ƒ pacchimaá¹ƒ disaá¹ƒ uttaraá¹ƒ disa
disaá¹ƒ uparimaá¹ƒ disaá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

Ä• á¹-Ä• nÄ• á¹-iyasutta

__pucchÄ• --- _ Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ \Be 235/ panÄ• vuso bhagavatÄ• kattha kism
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be 236/ bhante gijjhakÅ«á¹-e pabbate bhÄ• sitaá¹ƒ, bhagav
viharati cattÄ• ro mahÄ• rÄ• jÄ• no catuddisaá¹ƒ rakkhaá¹ƒ á¹-hapetvÄ• catuddisaá¹ƒ gum
catuddisaá¹ƒ ovaraá¹‡aá¹ƒ á¹-hapetvÄ• kevalakappaá¹ƒ gijjhakÅ«á¹-apabbataá¹ƒ obhÄ• se
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinno kho bhante vessavaá¹‡o mahÄ• rÄ• jÄ• Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ bhagava
bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ phÄ• suvihÄ• rÄ• ya, tasmiá¹ƒ bhant

saá¹…gÄ«tisutta

__pucchÄ• --- _ saá¹…gÄ«ti \Be 237/ suttaá¹ƒ panÄ• vuso kattha kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ pÄ• vÄ• yaá¹ƒ bhante Ä• yasmatÄ• sÄ• riputtena bhÄ• sitaá¹ƒ.

dasuttarasutta

__pucchÄ• --- _ dasuttarasuttaá¹ƒ panÄ• vuso kattha kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ dasuttarasuttaá¹ƒ bhante campÄ• yaá¹ƒ gaggarÄ• ya pokkharaá¹‡iyÄ• sÄ• riputtena bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ ke \Be 238/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kassa \Be 239/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

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COOMBS.ANU.EDU.AU][Last updated: 14 April
1992]----------The Zen Buddhist texts
listed below have been translated from Japanese and rendered into a thoughtful English by
members, Honolulu, Hawaii headed by Robert Aitken Roshi. Although the basic work was d
the 1980s translations of some of the texts are not final as they tend to continue to be impro
refined. These texts are used with gratitude and delight by members of several affiliated Zer
communities, including California Diamond Sangha, Santa Rosa and Berkeley, USA (heade
Roshi); Sydney Zen Center, Australia, and the Zen Group of Western Australia, Perth, Aust
authoritative version of the sutras - as translated in Dec 1991 by Robert Aitken Roshi can be
the document called: diamond-sangha-zen-sutras.txt availablefrom the coombspapers at the
address.]==========D
Centre, 251 Young St., Annandale, Sydney NSW 2038,
Australia==========Pu
EVER CREATED BY ME SINCE OF OLD,ON ACCOUNT OF MY BEGINNINGLESS GREE
MOUTH, AND THOUGHT,I NOW CONFESS OPENLY AND FULLY.VandanaNAMO TASSA
ARAHATOSAMMASAMBUDDHASSATisaranaBUDDHAM SARANAM GACCHAMIDHAMM
GACCHAMI==========
JI ZAI BO SA GYO JIN HAN-NYA HA RA MI TA JISHO KEN GO ON KAI KU DO IS-SAI KU
FU I SHIKISHIKI SOKU ZE KU KU SOKU ZE SHIKIJU SO GYO SHIKI YAKU BU NYO ZES
FU METSUFU KU FUJO FU ZO FU GENZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI
KO MI SOKU HOMU GEN KAI NAI SHI MU I SHIKI KAIMU MU MYO YAKU MU MU MYO J
JINMU KU SHU METSU DOMU CHI YAKU MU TOKU I MU SHO TOK'-KOBO DAI SAT-TA
GE MU KEI GE KO MU U KU FUON RI IS-SAI TEN DO MU SO KU GYO NE HANSAN ZE
KOTOKU A NOKU TA RA SAM-MYAKU SAM-BO DAIKO CHI HAN-NYA HA RA MI TAZE D
SHU ZE MU TO TO SHUNO JO IS-SAI KU SHIN JITSU FU KOKO SETSU HAN-NYA HA R
TEI GYA TEI HA RA GYA TEI HARA SO GYA TEIBO JI SOWA KA HAN-NYA SHIN
GYO==========THE C
SUTRAAvalokiteshvara Bodhisattva, practising deep Prajna Paramita,clearly saw that all fiv
empty,transforming all suffering and distress.Shariputra, form is no other than emptiness,em
other than form;form is exactly emptiness, emptiness exactly form;sensation, perception, me
consciousness are also like this.Shariputra, all things are essentially empty--not born, not de
stained, not pure; without loss, without gain.Therefore in emptiness there is no form, no sens
perception,mental reaction, consciousness;no eye, ear, nose, tongue, body, mind,no colour,
taste, touch, object of thought;no seeing and so on to no thinking;no ignorance and also no
ignorance,and so on to no old age and deathand also no ending of old age and death;no su
suffering, cessation, path;no wisdom and no attainment. Since there is nothing to attain,the
lives by Prajna Paramita,with no hindrance in the mind; no hindrance and therefore no fear;f

delusive thinking right here is Nirvana.All Buddhas of past, present, and future live by Prajna
Paramita,attaining Anuttara-samyak-sambodhi.Therefore know that Prajna Paramita isthe gr
vivid mantra,the unsurpassed mantra, the supreme mantra,which completely removes all su
truth, not mere formality.Therefore set forth the Prajna Paramita mantra,set forth this mantra
proclaim:Gate Gate Paragate ParasamgateBodhi
Swaha!==========DE
SESSHINIn the purity and clarity of the Dharmakaya,in the fullness and perfection of the Sa
the infinite variety of the Nirmanakaya,we dedicate the virtues of our sesshin and our recitin
HannyaHaramita Shingyo"to the Ancient Seven Buddhas, Dai Osho,Shakyamuni Buddha, D
Teachers, past, present, future, Dai Osho;and for the enlightenment of bushes and grasses
beingsof the world;in grateful thanks to all our many guides along the ancient way,*All Buddl
space and time,all Bodhisattvas, Mahasattvas,the Great
Prajnaparamita.==========
MO SAN MAN DA MOTO NANOHA RA CHI KOTO SHA SONO NANTO JI TO EN GYA GY
HARA SHIFU RA HARA SHIFU RACHISHU SA CHISHU SA SHUSHI RI SHUSHI RISOHA
SOMO KOVeneration to all Buddhas!The incomparable Buddha-power that banishes sufferi
reality, wisdom, Nirvana!Light! Light! Great light! Great light!With no categories, this mysteri
powerSaves all beings; suffering goes, happiness comes,
Swaha!==========DE
SUTRASOur words ring out through space beyond the stars;their qualities of virtue and com
from all the manybeings;we recite the "Prajnaparamita Heart Sutra" and the "Shosaimyo Kic
renewal of the Buddha-mind in fields and forests, homes and streets,throughout the world,in
to all our many guides along the ancient way,*All Buddhas throughout space and time,all Bo
Mahasattvas,the great Prajnaparamita.==========
SUTRA SERVICE DEDICATIONBuddha-nature pervades the whole universe,existing right h
reciting of "Maka Hannya Haramita Shingyo,""Shosaimyo Kichijo Dharani,"let us unite with:*
Buddhas, Dai Osho,Shakyamuni Buddha, Dai Osho,Bodhidharma, Dai Osho,Tozan Ryokai,
Dai Osho,Keizan Jokin, Dai Osho,Daiun Sogaku, Dai Osho,Hakuun Ryoko, Dai Osho,Koun
founding teachers, past, present, future, Dai Osho;let true Dharma continue,Sangha relation
complete;*All Buddhas throughout space and time,all Bodhisattvas, Mahasattvas,the great
Prajnaparamita.==========
ZAZENAll beings by nature are Buddha,As ice by nature is water.Apart from water there is n
from beings, no Buddha.How sad that people ignore the nearAnd search for truth afar:Like s
midst of waterCrying out in thirst;Like a child of a wealthy homeWandering among the poor.
paths of ignorance,We wander through the Six Worlds;From dark path to dark path--When s
from birth and death?Oh, the zazen of the Mahayana!To this the highest praise!Devotion, re
training,The many paramitas--All have their source in zazen.Those who try zazen even once
beginningless crimes.Where are all the dark paths then?Tbe Pure Land itself is near.Those

truth even onceAnd listen with a grateful heart,Treasuring it, revering it,Gain blessings witho
end.Much more, those who turn aboutAnd bear witness to self-nature,Self-nature that is no-
beyond mere doctrine.Here effect and cause are the same;The Way is neither two nor three
no-form,Going and coming, we are never astray;With thought that is no-thought,Singing and
voice of the Law.Boundless and free is the sky of Samadhi!Bright the full moon of wisdom!T
anything missing now?Nirvana is right here, before our eyes;This very place is the Lotus La
body, the Buddha==========
DURING SESSHINThe sky of samadhi and the moonlight of wisdom are the temple of ourp
and family members guide us as we walk the ancient path;we dedicate the virtues of reciting
"Song of Zazen" to:Rinzai Gigen, Dai Osho,Hakuin Ekaku, Dai Osho,and to the guardians o
the protectors of our sacred hall,*All Buddhas throughout space and time,all Bodhisattvas, M
great Prajnaparamita.==========
BODHISATTVA'S VOWWhen I (a student of the Dharma) look at the real form of the univers
never-failing manifestation of the mysterious truth of Tathagata.In any event, in any moment
place,none can be other than the marvellous revelation of its glorious light.This realization m
founding teachers and virtuous Zen leaders extend tender care,with the heart of worshipping
and birds, and indeed to all beings.This realization teaches us that our daily food, drink, clot
protections of lifeare the warm flesh and blood, the merciful incarnation of BuddhaWho can
not respectful to each and every thing, as well as to humanbeings!Even though someone m
warm and compassionate.If by any chance such a person should turn against us,become a
and persecute us,we should sincerely bow down with humble language, in reverent belief th
isthe merciful avatar of Buddha,who uses devices to emancipate us from sinful karmathat ha
and accumulated upon ourselvesby our own egoistic delusion and attachmentthrough count
kalpas.Then on each moment's flash of our thought there will grow a lotus flower,and on eac
will be revealed a Buddha.These Buddhas will glorify Sukhavati, the Pure Land, every mome
everywhere.May we extend this mind over all beingsso that we and the world togethermay a
Buddha's wisdom.==========
Verse Kannon Sutra for Prolonging Life(Repeat three or more times)KAN ZE ONNA MU BU
BUTSU U ENBUP-PO SO ENJO RAKU GA JOCHO NEN KAN ZE ONBO NEN KAN ZE ON
SHINKanzeon:Veneration to the Buddha.With Buddha I have origin;With Buddha I have affi
Buddha, Dhamma, Sangha;Eternity, joy, self, and purity.Mornings my thoughts are Kanzeon
thoughts are Kanzeon;Thought after thought arise in the mind;Thought after thought are not
mind.==========AT TH
MEETINGSInfinite realms of light and dark convey the Buddha-Mind;birds and trees and sta
come forth in perfectharmony;we recite our gatha and our sutra for the many beings of the w
grateful thanks to all our many guides along the ancient way,*All Buddhas throughout space
Bodhisattvas, Mahasattvas,the great
Prajnaparamita.==========

DEDICATIONThe Buddha and his teachers and his many sons and daughtersturn the Dham
wisdom of the stones and clouds;we dedicate the virtues of reciting Torei Zenji's "Bodhisattv
"Enmei Jikku Kannon Gyo" to:Choro Nyogen, Dai Osho,Hannya Gempo, Dai Osho,Mitta So
our relatives and companions of the past who rest in deepestsamadhi,*All Buddhas through
time,all Bodhisattvas, Mahasattvas,the great
Prajnaparamita.==========
HEN SEI GAN DOBONNO MU JIN SEI GAN DANHO MON MU RYO SEI GAN GAKUBUTS
ALLThough the many beings are numberless,I vow to save them.Though greed, hatred, and
endlessly,I vow to cut them off.Though the Dharma is vast and fathomless,I vow to understa
Buddha's Way is beyond attaimnent,I vow to embody it
fully.==========ON OR
incomparably profound and minutely subtle,Is rarely encountered, even in hundreds of thous
millionsof kalpas;We now can see it, listen to it, accept and hold it:May we completely realiz
meaning of the Tathagata.----------end
of file

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1993]==========DIAM
versionTranslations/revisions by Robert Aitken Roshi The Zen Buddhist texts listed below ha
translated from Japaneseby Robert Aitken Roshi of the Diamond Sangha Zen Buddhist Soc
Kaloa Way, Honolulu, Hawaii, USA 96822. They supersede allearlier versions and translatio
SutrasThese texts are used in several affiliated Zen centers and communities,including Calif
Sangha, Santa Rosa and Berkeley, USA(headed by John Tarrant Roshi); Sydney Zen Cent
theZen Group of Western Australia, Perth,
Australia.==========P
ever created by me since of old; on account of my beginningless greed, hatred and ignoranc
conduct, speech and thought;I now confess openly and fully.VANDANANamo tassa bhagav
sammasambuddhassa. I venerate the Sacred One, the Great Sage, the Truly Enlightened
One.TI-SARANABuddham saranam gaccha-mi;I take refuge in the Buddha;Dhammam sara
refuge in the Dharma;Sangham saranam gaccha-mi.I take refuge in the Sangha.SHIGU SIE
HEN SEI GAN DOBONNO- MU JIN SEI GAN DANHO MON MU RYO- SEI GAN GAKUBUT
VOWS FOR ALLThe many beings are numberless, I vow to save them; Greed, hatred, and
endlessly, I vow to abandon them;Dharma gates are countless, I vow to wake to them; The
unsurpassed, I vow to embody it fully. ON OPENING THE DHARMAThe Dharma, incompara
minutely subtle, is rarely encountered, even in hundreds of thousands of millions of kalpas;V
it, listen to it, accept and hold it; May we completely realize the Tathagata's true meaning. M
HARAMITA SHIN GYO-THE GREAT PRAJNA PARAMITA HEART SUTRAKAN JI ZAI BO S
Avalokiteshvara Bodhisattva, practicing deep Prajna Paramita, SHO- KEN GO ON KAI KU-
clearly saw that all five skandhas are empty, transforming anguish and distress.SHA RI SHI
KU- FU I SHIKI Shariputra, form is no other than emptiness, emptiness no other than form;S
KU- KU- SOKU ZE SHIKIform is exactly emptiness, emptiness exactly form; JU SO- GYO- S
ZEsensation, perception, mental reaction, consciousness are also like this.SHA RI SHI ZE S
FU SHO- FU METSU Sha-riputra, all things are essentially empty-- not born, not destroyed;
ZO- FU GENnot stained, not pure; without loss, without gain. ZE KO KU- CHU- MU SHIKI M
Therefore in emptiness there is no form, no sensation, perception, mental reaction, consciou
GEN-NI BI ZES-SHIN Ino eye, ear, nose, tongue, body, mind,MU SHIKI SHO- KO- MI SOKU
smell, taste, touch, object of thought; MU GEN KAI NAI SHI MU I SHIKI KAIno seeing and s
thinking;MU MU MYO- YAKU MU MU MYO- JINno ignorance and also no ending of ignoran
YAKU MU RO- SHI JINand so on to no old age and death,and also no ending of old age and
METSU DO-no anguish, cause of anguish, cessation, path; MU CHI YAKU MU TOKU I MU
no attainment. Since there is nothing to attain, BO DAI SAT-TA E HAN-NYA HA RA MI TA K
lives by Prajna Paramita, SHIM-MU KEI GE MU KEI GE KO MU U KU FUwith no hindrance
hindrance and therefore no fear; ON RI IS-SAI TEN DO- MU SO- KU GYO- NE HAN far bey

right here is Nirvana. SAN ZE SHO BUTSU E HAN-NYA HA RA MI TA KO All Buddhas of p
live by Prajna Paramita TOKU A NOKU TA RA SAM-MYAKU SAM-BO DAIattaining Anuttar
HAN-NYA HA RA MI TATherefore know that Prajna ParamitaZE DAI JIN SHU ZE DAI MYO
mantra, the great vivid mantra, ZE MU JO- SHU ZE MU TO- TO- SHUthe unsurpassed man
NO- JO IS-SAI KU SHIN JITSU FU KOwhich completely removes all anguish. This is truth n
KO SETSU HAN-MYA HA RA MI TA SHUTherefore set forth the Prajna Paramita mantra, S
WATSUset forth this mantra and proclaim:GYA TEI GYA TEI HA RA GYA TEI HARA SO- G
paragate parasamgateBO JI SOWA KA HAN-NYA SHIN GYO-Bodhi sva-ha-!SHO- SAI MY
DARANI(repeat 3 times)NO MO SAN MAN DA MOTO NANOHA RA CHI KOTO SHA SONO
GYA KI UN NUN SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA CHISHU SA CH
JA SOHA JA SEN CHI GYA SHIRI E SOMO KO FIRST SUTRA SERVICE DEDICATIONBu
pervades the whole universe, existing right here now.With our reciting of Maka Hannya Hara
Great PrajnaParamita Heart Sutra) and theSho- Sai Myo- Kichijo- Darani,let us unite with:Th
Seven Buddhas, Dai Osho-,Shakyamuni Buddha, Dai Osho-,Bodhidharma, Dai Osho-,To-za
Osho-,Do-gen Kigen, Dai Osho-,Keizan Jo-kin, Dai Osho-,Dai'un Sogaku, Dai Osho-,Haku'u
Osho-,Ko-un Zenshin, Dai Osho-;all founding teachers, past, present, future, Dai Osho-,let t
continue, Sangha relations become complete:All Buddhas throughout space and time,all Bo
Mahasattvas,the great Prajna Paramita.EARLY MORNING SERVICE DEDICATIONOur wor
through space beyond the stars; their virtue and compassion echo back from all the many b
Maka Hanya Haramita Shin Gyo- (Prajna- Paramita Heart Sutra) and the Sho- Sai Myo- Kich
renewal of the Buddha-mind in fields and forests, homes and streets, throughout the world, i
to all our many guides along the ancient way;All Buddhas throught space and time;all Bodhi
Mahasattvas;the great Prajna Paramita.TO-REI ZENJI: BODHISATTVA'S VOWLeader: I am
disciple, but I offer these respectful words:Assembly: When I regard the true nature of the m
find them all to be sacred forms of the Tathagata's never- failing essence. Each particle of m
moment, is no other than the Tathagata's inexpressible radiance. With this realization, our vi
ancestors gave tender care to beasts and birds with compassionate minds and hearts. Amo
lives, who is not reverently grateful for the protections of life: food, drink, and clothing! Thoug
inanimate things, they are nonetheless the warm flesh and blood, the merciful incarnations o
more, we can be especially sympathetic and affectionate with foolish people, particularly wit
becomes a sworn enemy and persecutes us with abusive language. That very abuse convey
loving-kindness. It is a compassionate device to liberate us entirely from the mean-spirited d
built up with our wrongful conduct from the beginningless past. With our open response to su
completely relinquish ourselves, and the most profound and pure faith arises. At the peak of
lotus flower opens, and on each flower there is revealed a Buddha. Everywhere is the Pure
We see fully the Tathagata's radiant light right where we are.May we retain this mind and ex
throughout the world so that we and all beings become mature in Buddha's wisdom.EMMEI
GYO-TEN VERSE KANNON SUTRA OF TIMELESS LIFE(repeat 7 times)KANZEONKanzeo

Buddha;YO BUTSU U INwith the Buddha I have my source,YO BUTSU U ENwith the Buddh
affinity--BUP-PO- SO- ENaffinity with Buddha, Dharma, Sangha,JO- RAKU GA JO-constanc
and purity.CHO- NEN KANZEONMornings my thought is Kanzeon,BO- NEN KANZEONeve
Kanzeon,NEN NEN JU- SHIN KIthought after thought arises in mind,NEN NEN FU RI SHIN
is not separate frommind.SECOND SUTRA SERVICE DEDICATIONThe Buddha and his tea
his many sons and daughtersturn the Dharma wheel to show the wisdom of the stones and
the virtues of reciting To-rei Zenji's Bodhisattvas's Vow and the Emmei Jikku Kannon Gyo- t
Dai Osho-,Hannya Gempo-, Dai Osho-,Mitta So-en, Dai Osho-,and to our relatives and com
who rest in deepest samadhi;All Buddhas throughout space and time;all Bodhisattvas, Maha
Prajna Paramita.EVENING DEDICATIONInfinite realms of light and dark convey the Buddha
birds and trees and stars and we ourselves come forth in perfect harmony;we recite our gath
for the many beings of the world;in grateful thanks to all our many guides along the ancient
Buddhas throught space and timeall Bodhisattvas, Mahasattvas;the great Prajna Paramita.H
Song of Zazen(Dharma poem by Hakuin Ekaku [1685-1768]. Read as part of the ceremony
during during sesshin.) All beings by nature are Buddha,as ice by nature is water;apart from
is no ice,apart from beings no Buddha.How sad that people ignore the nearand search for tr
someone in the midst of watercrying out in thirst,like a child of a wealthy homewandering am
poor.Lost on dark paths of ignorancewe wander through the six worlds,from dark path to dar
wander,when shall we be freed from birth and death? For this the zazen of the Mahayanade
praise:offerings, precepts, paramitas,Nembutsu, atonement, training--the many other virtues
within zazen.Even those with proud attainmentswipe away immeasurable crimes--where are
then?the Pure Land itself is not far.Those who hear this truth even onceand listen with a gra
heart,treasuring it, revering it,gain blessings without end.Much more, if you dedicate yoursel
your own self-nature--that self-nature is no nature--you are far beyond mere argument.The c
and effect is clear, not two, not three, the path is put right; with form that is no formgoing and
coming--never astray,with thought that is no thoughtsinging and dancing are the voice of the
and free is the sky of samadhi, bright the full moon of wisdom,truly is anything missing now?
here, before your eyes,this very place is the Lotus Land,this very body the Buddha.EVENING
DEDICATIONThe sky of samadhi and the moonlight of wisdom form the temple of our practi
family members guide usas we walk the ancient path;we dedicate the virtues of reciting Hak
of Zazen to:Rinzai Gigen Dai Osho-Hakuin Ekaku Dai Osho-and to the guardians of the Dha
protectors of our sacred hall;All Buddhas throughout space and time;all Bodhisattvas, Maha
great Prajna Paramita.THE EVENING MESSAGE(Called out from just outside the do-jo- dur
the end of each day of sesshin.)I beg to urge you everyone:life and death is a grave matter;a
pass quickly away.Each of you must be completely alert;never neglectful, never
indulgent.SESSHIN-ENDING DEDICATIONIn the purity and clarity of the Dharmakaya, in th
fullness and perfection of the Sambogkaya, in the infinite variety of the Nirmanakaya, we de
and our reciting of Maka Hannya Haramita Shin Gyo- to:The Ancient Seven Buddhas, Dai C

Buddha, Dai Osho-,All Founding Teachers, past, present, future, Dai Osho-;and for the enlig
bushes and grasses and the many beings of the world;All Buddhas throught space and time
Mahasattvas;the great Prajna Paramita.THE THREE VOWS OF REFUGE(The Assembly Re
traditional So-to- Zen Buddhist work that was revised by Do-gen Kigen under the title, Kyo-ju
of Jukai.) Initiates take turns reading their vows, beginning with the one sitting at the left-fron
facing the altar. With each response they repeat the traditional vow, and then they read the
composed as their own vow.)Roshi: The Three Vows of Refuge.Assembly: The Great Prece
Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them dow
Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of
past, present, and future, and form the perfect accord in realization between teacher and dis
through all ages.Our great teacher Shakyamuni Buddha imparted them to Mahakashyapa, a
transmitted them to Ananda. Already the Precepts have passed through many generations i
reaching down to the present head of this temple.Now, receiving the Great Precepts, I vow t
obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as e
for human beings and other beings so that all will inherit the wisdom of the Buddha.Roshi: I
the Buddha.Initiate: I take refuge in the Buddha.... Roshi: I take refuge in the Dharma.Initiate
refuge in the Dharma.... Roshi: I take refuge in the Sangha.Initiate: I take refuge in the Sang
THE THREE PURE PRECEPTS(The Assembly responses are from the Kyo-ju-kaimon.) Ro
Precepts.I vow to maintain the Precepts.Initiate: I vow to maintain the Precepts.... Assembly
cave whence all dharmas of all Buddhas arise.Roshi: I vow to practice all good dharmas. Ini
practice all good dharmas.... Assembly: This is the path of fulfilled enlightenment. Roshi: I vo
many beings.Initiate: I vow to save the many beings.... Assembly: Transcending profane and
myself and others.THE TEN GRAVE PRECEPTS(The first Assembly Responses to the Prec
comments attributed to Bodhidharma from the book, I-hsin Chieh-men (Isshin Kaimon, The
and the second is from the Kyo-ju-kaimon.)Roshi: The Ten Grave Precepts.I take up the Wa
Killing.Assembly: Self-nature is subtle and mysterious. In the realm of the everlasting Dharm
rise to the idea of killing is called the Precept of Not Killing. Initiate: I take up the Way of Not
Killing.... Assembly: The Buddha seed grows in accordance with not taking life. Transmit the
Buddha's wisdom and do not kill.Roshi: I take up the Way of Not Stealing. Assembly: Self-na
and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is c
of Not Stealing. Initiate: I take up the Way of Not Stealing.... Assembly: The self and things c
world are just as they are. The gate of emancipation is open.Roshi: I take up the Way of Not
Assembly: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not cre
of attachment is called the Precept of Not Misusing Sex. Initiate: I take up the Way of Not Mi
Assembly: The Three Wheels are pure and clear. When you have nothing to desire, you follo
Buddhas. Roshi: I take up the Way of Not Speaking Falsely. Assembly: Self-nature is subtle
In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of
Falsely. Initiate: I take up the Way of Not Speaking Falsely.... Assembly: The Dharma wheel

beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, a
ready to harvest.Roshi: I take up the Way of Not Giving or Taking Drugs. Assembly: Self-nat
and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is c
Precept of Not Giving or Taking Drugs.Initiate: I take up the Way of Not Giving or Taking Dru
Assembly: Drugs are not brought in yet. Don't let them invade. That is the great light.Roshi:
the Way of Not Discussing Faults of Others. Assembly: Self-nature is subtle and mysterious
the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Fau
Initiate: I take up the Way of Not Discussing Faults of Others....Assembly: In the Buddha Dh
is one path, one Dharma, one realization, one practice. Don't permit fault- finding. Don't perm
talk.Roshi: I take up the Way of Not Praising Myself while Abusing Others.Assembly: Self-na
and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is call
of Not Praising Myself while Abusing Others.Initiate: I take up the Way of Not Praising Myse
Others....Assembly: Buddhas and Ancestral Teachers realize the empty sky and the great e
manifest the noble body, there is neither inside nor outside in emptiness. When they manifes
there is not even a bit of earth on the ground.Roshi: I take up the Way of Not Sparing the Dh
Assembly: Self-nature is subtle and mysterious. In the genuine, all-pervading Dharma, not b
about a single thing is called the Precept of Not Sparing the Dharma Assets.Initiate: I take u
Not Sparing the Dharma Assets.... Assembly: One phrase, one verse--that is the ten thousa
hundred grasses; one dharma, one realization-- that is all Buddhas and Ancestral Teachers.
beginning, there has been no stinginess at all.Roshi: I take up the way of not indulging in an
Assembly: Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not con
for the self is called the Precept of Not Indulging in Anger. Initiate: I take up the Way of Not I
in Anger.... Assembly: Not advancing, not retreating, not real, not empty. There is an ocean
clouds. There is an ocean of solemn clouds.Roshi: I take up the Way of Not Defaming the T
Assembly: Self-nature is subtle and mysterious. In the realm of the One, not holding dualisti
ordinary beings and sages is called the Precept of Not Defaming the Three Treasures.Initiat
Way of Not Defaming the Three Treasures....Assembly: The teisho of the actual body is the
weir. This is the most important thing in the world. Its virtue finds its home in the ocean of es
nature. It is beyond explanation. We just accept it with respect and gratitude.VERSE OF TH
by the assembly at dawn when the priests put on the kesa, their ceremonial robe, and lay pe
the small apron-like garment that symbolizes the Buddha's robe. It is also murmured private
the garment at other times.)I wear the robe of liberation,the formless field of benefaction,the
of the Tathagata,saving all the many beings.JUKAI DEDICATIONAt Magadha, at this very p
the sacred ground,high into the empty sky,broadly shading living thingsthe tree of wisdom th
and soil and sunshineand by your loving care that we maintain. We dedicate the Prajna Para
our ceremony of Jukai and ourselvesto you, Shakyamuni Buddha Dai Osho-,we celebrate yo
presence,your boundless understanding, and your love. Let your true Dharma continue,and
relations become complete. All Buddhas throughout space and time;all Bodhisattvas, Mahas

Prajna Paramita.VERSE OF THE HAN(Incised on the han at Koko An)Completely freed fro
no;great emptiness charged within;no questions, no answers;like a fish, like a fool. MEAL
SUTRASBUDDHA, BORN AT KAPILAVASTU,ATTAINED THE WAY AT MAGADHA,PREA
KUSHINAGARA.NOW AS WE SPREAD THE BOWLS OF THE BUDDHA TATHAGATHA W
AND THIS FOOD AND OUR EATING ARE VACANT. ***WE TAKE REFUGE IN THE THRE
HONORED GUIDESWITH GRATITUDE FOR THEIR GIFTS OF WISDOM. ***VAIROCHAN
LOCHANA, FULL AND COMPLETE SAMBOGAKAYA BUDDHA; SHAKYAMUNI, INFINITE
BUDDHA STILL TO BE BORN;ALL BUDDHAS EVERYWHERE, PAST, PRESENT, FUTUR
SUTRA;MAJUSHRI, GREAT WISDOM BODHISATTVA;SAMANTABHADRA, GREAT ACTI
COMPASSION BODHISATTVA; ALL VENERATED BODHISATTVAS, MAHASATTVAS, TH
EFFECTIVE IN TEN WAYSTO AID THE STUDENT OF ZEN.NO LIMIT TO THE GOOD RE
HAPPINESS.***THESE THREE VIRTUES AND SIX FLAVORSARE OFFERED TO THE BU
THE UNIVERSESHARE ALIKE THIS NOURISHMENT.FIRST, WE CONSIDER IN DETAIL
HOW IT CAME TO US;SECOND, WE EVALUATE OUR OWN VIRTUE AND PRACTICE, L
OFFERING; THIRD, WE ARE CAREFUL ABOUT GREED, HATRED AND IGNORANCE, T
FROM ERROR; FOURTH, WE TAKE THIS GOOD MEDICINETO SAVE OUR BODIES FR
TO ACHIEVE THE WAY OF THE BUDDHA. ***OH, ALL YOU HUNGRY GHOSTS,WE NO
YOU EVERYWHERESHARE IT WITH US TOGETHER.***THE FIRST PORTION IS FOR T
FOR THE FOUR BLESSINGS,THE THIRD IS FOR THE SIX PATHS;TOGETHER WITH AL
IS TO CUT OFF ALL EVIL,THE SECOND IS TO PRACTICE ALL GOOD,THE THIRD IS T
THE WAY OF THE BUDDHA. ***WE WASH OUR BOWLS IN THIS WATER;IT HAS THE F
TO ALL HUNGRY GHOSTS;MAY ALL BE FILLED AND SATISFIED.***THE WORLD IS LIK
NOT ADHERE TO WATER;OUR MINDS SURPASS THAT IN PURITY;WE BOW IN VENE
***Verse for Informal Meals(This may be a translation of a Far Eastern gatha. There are sev
nglish variations.) We venerate the Three Treasuresand are thankful for this meal,the work
peopleand the sharing of other forms of life.SHODOKAThere is the leisurely
one,Walking the Tao, beyond philosophy,Not avoiding fantasy, not seeking truth.The real na
is the Buddha-nature itself;The empty delusory body is the very body of the Dharma.When t
awakens completely,There is nothing at all.The source of our self-natureIs the Buddha of in
truth.Mental and physical reactions come and goLike clouds in the empty sky;Greed, hatred
appear and disappearLike bubbles on the surface of the sea.When we realize actuality,Ther
distinction between mind and thingAnd the path to hell instantly vanishes.If this is a lie to foo
world,My tongue may be cut out forever.Once we awaken to the Tathagata-Zen,The six nob
thousand good actionsAre already complete within us.In our dream we see the six levels of
clearly;After we awaken the whole universe is empty.No bad fortune, no good fortune, no lo
gain;Never seek such things in eternal serenity.For years the dusty mirror has gone unclean
polish it completely, once and for all.Who has no-thought? Who is not-born?If we are truly n
not un-born either.Ask a robot if this is not so.How can we realize ourselvesBy virtuous dee

seeking the Buddha?Release your hold on earth, water, fire, wind;Drink and eat as you wish
serenity.All things are transient and completely empty;This is the great enlightenment of the
Tathagata.Transience, emptiness and enlightenment --These are the ultimate truths of Budd
teaching them is true Sangha devotion.If you don`t agree, please ask me about it.Cut out dir
of it all, --This is the very point of the Buddha-seal.I can't respond to any concern about leav
branches.People do not recognize the Mani-jewel.Living intimately within the Tathagata-garl
our sight, hearing, smell, taste, sensation, awareness;And all of these are empty, yet not em
shining from this perfect Mani-jewelHave the form of no form at all.Clarify the five eyes and
five powers;This is not intellectual work, -- just realize, just know.It is not difficult to see imag
mirror,But who can take hold of the moon in the water?Always working alone, always walkin
enlightened one walks the free way of NirvanaWith melody that is old and clear in spiritAnd
elegant in style,But with body that is tough and bony,Passing unnoticed in the world.We kno
sons and daughtersAre poor in body, but not in the Tao.In their poverty, they always wear ra
clothing,But they have the jewel of no price treasured within.This jewel of no price can never
upThough they spend it freely to help people they meet.Dharmakaya, Sambogakaya, Nirma
kinds of wisdomAre all contained within.The eight kinds of emancipation and the six universa
impressed on the ground of their mind.The best student goes directly to the ultimate,The oth
learned but their faith is uncertain.Remove the dirty garments from your own mind;Why shou
your outward striving?Some may slander, some may abuse;They try to set fire to the heaver
end by merely tiring themselves out.I hear their scandal as though it were ambrosial truth;Im
everything meltsAnd I enter the place beyond thought and words.When I consider the virtue
words,I find the scandal-monger is my good teacher.If we do not become angry at gossip,W
powerful endurance and compassion.To be mature in Zen is to be mature in expression,And
of dhyana and prajnaDoes not stagnate in emptiness.Not only can I take hold of complete e
myself,But all Buddha-bodies, like sands of the Ganges,Can become awakened in exactly th
incomparable lion-roar of doctrineShatters the brains of the one hundred kinds of animals.Ev
elephants will run away, forgetting his pride;Only the heavenly dragon listens calmly, with pu
wandered over rivers and seas, crossing mountains and streams,Visiting teachers, asking a
personal interviews;Since I recognized the Sixth Founding Teacher at Ts'ao Ch'i,I know wha
relativity of birth and death.Walking is Zen, sitting is Zen;Speaking or silent, active or quiet, t
essence is at peace.Even facing the sword of death, our mind is unmoved;Even drinking poi
quiet.Our teacher, Shakyamuni, met Dipankara BuddhaAnd for many eons he trained as Ks
ascetic.Many births, many deaths;I am serene in this cycle,--there is no end to it.Since I abru
realized the unborn,I have had no reason for joy or sorrowAt any honor or disgrace.I have e
mountains to silence and beauty;In a profound valley beneath high cliffs,I sit under the old p
trees.Zazen in my rustic cottageIs peaceful, lonely, and truly comfortable.When you truly aw
no formal merit.In the multiplicity of the relative world,You cannot find such freedom.Self-cer
brings the joy of heaven itself,But it is like shooting an arrow at the sky;When the force is ex

falls to the earth,And then everything goes wrong.Why should this be betterThan the true wa
absolute,Directly penetrating the ground of Tathagata?Just take hold of the sourceAnd neve
branches.It is like a treasure-moonEnclosed in a beautiful emerald.Now I understand this Ma
gain is the gain of everyone endlessly.The moon shines on the river,The wind blows through
pines,--Whose providence is this long beautiful evening?The Buddha-nature jewel of moralit
the ground of my mind,And my robe is the dew, the fog, the cloud, and the mist.A bowl once
dragonsAnd a staff separated fighting tigers;The rings on this staff jingle musically.The form
expressions is not to be taken lightly;The treasure-staff of the TathagataHas left traces for u
follow.The awakened one does not seek truth--Does not cut off delusion.Truth and delusion
and without form,But this no-form is neither empty nor not empty;It is the truly real form of th
Tathagata.The mind-mirror is clear, so there are no obstacles.Its brilliance illuminates the un
the depths and in every grain of sand.Multitudinous things of the cosmosAre all reflected in t
this full clarity is beyond inner and outer.To live in nothingness is to ignore cause and effect;
leads only to disaster.The one who clings to vacancy, rejecting the world of things,Escapes
but leaps into fire.Holding truth and rejecting delusion--These are but skillful lies.Students wh
zazen by such liesLove thievery in their own children.They miss the Dharma-treasure;They
power;And this disaster follows directly upon dualistic thinking.So Zen is the complete realiz
mind,The complete cutting off of delusion,The power of wise vision penetrating directly to the
unborn.Students of vigorous will hold the sword of wisdom;The prajna edge is a diamond fla
cuts off useless knowledge,But also exterminates delusions.They roar with Dharma-thunder
Dharma-drum;They spread clouds of love, and pour ambrosial rain.Their giant footsteps nou
beings;Sravaka, Pratyeka, Bodhisattva--all are enlightened;Five kinds of human nature all a
emancipated.High in the Himalayas, only fei-ni grass grows.Here cows produce pure and de
this food I continually enjoy.One complete nature passes to all natures;One universal Dharm
Dharmas.One moon is reflected in many waters;All the water-moons are from the one moon
all Buddhas has entered my own nature, And my nature becomes one with the Tathagata.O
contains all levels;It is not matter, mind nor activity.In an instant eighty-thousand teachings a
fulfilled;In a twinkling the evil of eons is destroyed.All categories are no category;What relati
have these to my insight?Beyond praise, beyond blame, --Like space itself it has no bounds
is eternally full and serene,If you search elsewhere, you cannot see it.You cannot grasp it, y
reject it;In the midst of not gaining,In that condition you gain it.It speaks in silence,In speech
hear its silence.The great way has opened and there are no obstacles.If someone asks, wha
how do you understand it?I reply, the power of tremendous prajna.People say it is positive;P
is negative;But they do not know.A smooth road, a rough road --Even heaven cannot imagin
my zazen for many eons;I do not say this to confuse you.I raise the Dharma-banner and set
teaching;It is the clear doctrine of the BuddhaWhich I found with my teacher, Hui Neng,Maha
the Buddha-successor,Received the lamp and passed it on.Twenty-eight generations of tea
over seas and rivers to our landBodhi Dharma came as our own first founder,And his robe, a

passed through six teachers here,And how many generations to come may gain the path,No
is not set forth;The false is basically vacant.Put both existence and non-existence aside,The
non-vacancy is vacant,The twenty kinds of vacancy have no basis,And the oneness of the T
naturally sameness.Mind is the base, phenomena are dust;Yet both are like a flaw in the mir
flaw is brushed aside,The light begins to shine.When both mind and phenomena are forgotte
naturally genuine.Ah, the degenerate materialistic world!People are unhappy; they find self-c
difficult.In the centuries since Shakyamuni, false views are deep,Demons are strong, the Dh
disturbances are many.People hear the Buddha's doctrine of immediacy,And if they accept i
be crushedAs easily as a roofing tile.But they cannot accept, what a pity!Your mind is the so
action;Your body is the agent of calamity;No pity nor blame to anyone else.If you don't seek
to hell,Never slander the Tathagata's true teaching.In the sandalwood forest, there is no oth
the lion lives in such deep luxuriant woods,Wandering freely in a state of peace.Other anima
stay far away.Just baby lions follow the parent,And three-year-olds already roar loudly.How
pursue the king of the DharmaEven with a hundred-thousand demonic arts?The Buddha's d
directnessIs not a matter for human emotion.If you doubt this or feel uncertain,Then you mu
with me.This is not the free rein of a mountain monk's ego.I fear your training may lead to wr
permanent soul or complete extinction.Being is not being; non-being is not non-being;Miss th
hair,And you are off by a thousand miles.Understanding it, the dragon-child abruptly attains
Buddhahood;Misunderstanding it, the greatest scholar falls into hell.From my youth I piled st
studies,In sutras and sastras I searched and researched,Classifying terms and forms, oblivio
entered the sea to count the sands in vainAnd then the Tathagata scolded me kindlyAs I rea
counting your neighbor's treasure?"My work had been scattered and entirely useless,For ye
blown by the wind.If the seed-nature is wrong, misunderstandings arise,And the Buddha's d
immediacy cannot be attained.Shravaka and Pratyeka students may study earnestlyBut they
aspiration.Others may be very clever,But they lack prajna.Stupid ones, childish ones,They s
is something in an empty fist.They mistake the pointing finger for the moon.They are idle dre
form and sensation.Not supposing something is the Tathagata.This is truly called Kwan-Yin,
who sees freely.When awakened we find karmic hindrances fundamentally empty.But when
repay all our debts.The hungry are served a king's repast,And they cannot eat.The sick mee
doctors;Why don't they recover?The practice of Zen in this greedy world --This is the power
vision.The lotus lives in the midst of the fire;It is never destroyed.Pradhanashura broke the g
precepts;But he went on to realize the unborn.The Buddhahood he attained in that momentL
our time.The incomparable lion roar of the doctrine!How sad that people are stubbornly igno
knowing that crime blocks enlightenment,Not seeing the secret of the Tathagata teaching.Tw
guilty of murder and carnality.Their leader, Upali, had the light of a glow-worm;He just added
guilt.Vimalakirti cleared their doubts at onceAs sunshine melts the frost and snow.The rema
emancipationWorks wonders innumerable as the sands of the Ganges.To this we offer cloth
medicine.Ten thousand pieces of gold are not sufficient;Though you break your bodyAnd yo

powder, --This is not enough for repayment.One vivid word surpasses millions of years of pr
of the Dharma deserves our highest respect.Tathagatas, innumerable as sands of the Gang
fact by their attainment.Now I know what the Mani-jewel is:Those who believe this will gain i
accordingly.When we see truly, there is nothing at all.There is no person; there is no Buddha
things of the universeAre just bubbles on the sea.Wise sages are all like flashes of lightning
burning iron ring revolves around my head,With bright completeness of dhyana and prajnaI
equanimity.If the sun becomes cold, and the moon hot,Evil cannot shatter the truth.The carr
elephant moves like a mountain,How can the mantis block the road?The great elephant doe
rabbit's path.Great enlightenment is not concerned with details.Don't belittle the sky by looki
pipe.If you still don't understand,I will settle it for
you.----------end of file

OUR PRAYER

May we be happy,

May we avoid all sufferings,

May we avoid danger and the consequences of past wrong doing,

May we avoid seeking revenge,

May we avoid sickness and physical as well as mental difficulties,

May we have good health and peace of mind,

May we keep ourselves from suffering, danger and harm,

May all beings free from enmity

May all beings free from ill treatment,

May all beings free from physical and mental troubles,

May all beings be well, happy, peaceful and free from all suffering and what merits we have merits be shared by all.

Sadhu! Sadhu! Sadhu!

P.S: If this prayer is said by one person, then change we to I and ourselves to myself

TI-SARANA

Buddham Saranam Gacchâmi.

Dhammam Saranam Gacchâmi.

Sangham Saranam Gacchâmi.

Dutiyampi Buddham Saranam Gacchâmi.

Dutiyampi Dhammam Saranam Gacchâmi.

Dutiyampi Sangham Saranam Gacchâmi.

Tatiyampi Buddham Saranarn Gacchâmi.

Tatiyampi Dhammam Saranam Gacchâmi.

Tatiyampi Sangham Saranam Gacchâmi.

The Three Refuges

I go to the Buddha as my refuge.

I go to the Dhamma - His Doctrine, as my Refuge.

I go to the Sangha - His Holy Order, as my Refuge.

For the second time I go to the Buddha as my Refuge.

For the second time I go to the Dhamma - His Doctrine, as my Refuge.

For the second time I go to the Sangha - His Holy Order, as my Refuge.

For the third time I go to the Buddha as my Refuge.

For the third time I go to the Dhamma - His Doctrine, as my Refuge.

For the third time I go to the Sangha - His Holy Order, as my Refuge.

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho.

Vijjâ-carana sampanno Sugato Lokavidû Anuttarro

Purisa-damma-sârathi Satthâ deva-manussânam

Buddho Bhagavâti

Homage to the Supreme Enlightened Lord Buddha

Thus indeed, is that Blessed One: He is the Holy One, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the Knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâliko Ehi-passiko Opanâyiko

Paccattam veditabbo viññuhiti.

Homage to the His Enlightening Doctrine

The Dhamma of the Blessed One is perfectly expounded; to be seen here and how; not delayed in time; inviting one to come and see; onward leading (to Nibbana); to be known by the wise, each for himself.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho.

Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho

Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho.

Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo,añjalikaraniyo, anuttaram puññakkhetam lokassâti

Homage to the Holy Monastic Disciples of the Buddha

The Sangha of the Blessed One's disciples has entered on the good way; the Sangha of the Blessed One's disciples has entered on the straight way; the Sangha of the Blessed One's disciples has entered on the proper way, that is to say; the Four Pairs of Men, the Eight Types of Persons; the Sangha of the Blessed One's disciples is fit for gifts, fit for hospitality, fit for offerings, and fit for reverential salutation, as the incomparable field of merit for the world.

Salutation to the three Main Objects of the Veneration

Vandami Cetiyam Sabbam

Sabba Thanesu Patitthitam

Saririka Dhatu Maha-Bodhim

Buddha-Rupam Sakalam-Sada

I salute every shrine

that may stand in any place,

The Body Relics, the Great Bodhi,

and all images of the Buddha

PANCA-SILA

Pânâtipâtâ Veramani Sikkhâpadam Samâdiyâmi.

Adinnâdânâ Veramani Sikkhâpadam Samâdiyâmi.

âmesu Micchâcârâ Veramani Sikkhâpadam Samâdiyâmi.

Musâvâdâ Veramani Sikkhâpadam Samâdiyâmi.

Surâ Mêraya Majja Pamâdatthânâ Verami Sikkhâpadam Samâdiyâmi

Imâni Panca Sikkhâpadâni Samâdiyâmi (3x)

The Five Precepts: Human Standard Moral Codes

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.

I undertake to observe the precept to abstain from sexual misconduct.

I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from liquor causing intoxication and heedlessness.

I undertake to observe the Five Precepts to the best of my ability.(3x)

Karaniya Sutta

Karanîya - mattha kusalêna - yantam santam padam abhisamecca,

Sakkô ujû ca sûjû ca - suvaco cassa mudu anati mâni.

Santussakô ca subharô ca - appa kicco ca salla-huka vutti,

Santindriyô ca nipakô ca - appagabbhô kulêsu ananugiddhô.

Na ca khuddam samâcarê kinci - yêna viññu parê upavadeyyum

Sukhinô vâ kheminô hontu - Sabbê sattâ bhavantu sukhitattâ.

Yêkêci pâna bhûtatthi - tasâ vâ thâvarâ vâ anava, sêsâ,

Dîghâ vâ yê mahantâ vâ -- majjhimâ rassakâ - nuka thûlâ.

Ditthâ vâ yêva additthâ - yêca dûrê vasanti avidûrê,

Bhûta vâ sambhavêsi vâ - sabbê sattâ bhavantu sukhitattâ.

Na parô param nikubbêtha - nâti mañ̃ñêtha katthaci nam kanci,

Byârôsanâ patigha sañ̃ñâ - nâñ̃ña - mañ̃ñassa dukkha miccheyya.

Mâtâ yathâ niyam puttam - âyusâ êka putta manu rakkhe,

Êvampi sabba bhûtêsu - mânasam bhâvayê aparimânam.

Mettam ca sabba lôkasmin - mânasam bhâvayê aparimânam,

Uddham adhô ca tiriyam ca - asambâdham avêram asapattam.

Tittham caram nisinnô vâ - sayâno vâ yâva tassa vigata middho,

Êtam satim adhittheyya -- brahma mêtam vihâram idhamâhu.

Ditthin ca anupa gamma - sîlavâ dassanêna sampanno,

Kâmêsu vineyya gêdham - nahi jâtu gabbhaseyyam punarêtiti.

Loving Kindness

He who is skilled in his good and who wishes to attain that state of Calm

should act (thus:) He should be able, upright, perfectly upright, obedient, gentle, and humble.

Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not imprudent, not be greedily attached to families.

He should not commit any slight wrong such that other wise men might censure him.

May all beings be happy and secure.

May their minds be wholesome.

Whatever living beings there be: feeble or strong, long, stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born --may all beings, without exception, be happy-minded!

Let not one deceive another nor despise any person whatever in any place. In anger or ill will, let him not wish any harm to another.

Just as a mother would protect her only child even at the risk of her own life, even so let him cultivate a boundless heart towards all beings.

Let his thoughts of boundless love pervade the whole world: above, below and across--without any obstruction, without any hatred, without any enmity, Whether he stands, walks, sits or lies down, as long as he is awake, he should develop mindfulness. This, they say, is the Highest Conduct.

Not falling into error, virtuous and endowed with insight, he gives up attachment to sense-desires. He will surely not be born in any womb again

Maha-Mangala Sutta

Êvam mê suttam êkam samayam bhagavâ Sâvatthiyam viharati Jêtavanê Anâthapindikassa ârâmê,

atha kho aññatarâ dêvatâ abhikkantaya rattiyâ abhikanta vannâ kêvalakappam Jêtavanam bhâsetvâ, yêna bhagavâ tênupasamkami. Upasam kamitvâ bhagavantam abhivâdetvâ êkamantam atthâsi. Êkamantam thitâ kho sâ dêvatâ bhagavantam gâthâya ajjhabhâsi.

Bahû dêvâ manussâ ca mangalâni acintayum

Âkankhamânâ sotthânam brûhi mangala muttamam.

Asêvanâ ca bâlânam panditânam ca sêvanâ

Pûjâ ca pûjaniyânam êtam mangala muttamam

Patirûpa dêsa vâso ca pubbê ca kata puññatâ

Atta sammâ panidhi ca êtam mangala muttamam

Bâhu saccam ca sippan ca vinayo ca susikkhito

Subhasitâ ca yâ vâcâ êtam mangala muttamam

Mâtâ pitu upâtthanam puttadârassa sangaho

Anâkulâ ca kammantâ êtam mangala muttamam

Dânam ca dhamma cariyâ ca ñâtakanam ca sangaho

Anavajjâni kammâni êtam mangala muttamam

Ârati virati pâpâ majjapânâ ca saññamo

Appamâdo ca dhammêsu êtam mangala muttamam

Gâravo ca nivâto ca santutthi ca kataññutâ

Kâlêna dhamma savanam êtam mangala muttamam

Khanti ca sôvacassatâ samanânam ca dassanam

Kâlêna dhamma sâkacchâ êtam mangala muttamam

Tapô ca brahman cariyam ca ariya saccâ na dassanam

Nibbâna sacchi kiriyâ ca êtam mangala muttamam

Phutthassa lôka dhammêhi cittam yassa na kampati

Asokam virajam khêmam êtam mangala muttamam

êtâdisâni katvâna sabbattha maparâjitâ

Sabbhattha sotthim gacchanti tam têsam mangala muttamanti.

Discourse on Blessings

Thus have I heard:

On one occasion the Exalted One was dwelling at the monastery of Anathapindika, in Jeta's Grove, near Savatthi. Now when the night was far spent, a certain deity, whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One, and, drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Exalted One in verse:

Many deities and men, yearning after good, have pondered on Blessings. Pray, tell me the Highest Blessing!

Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour - this is the Highest Blessing.

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course - this is the Highest Blessing.

Vast-learning, perfect handicraft, a highly trained discipline, and pleasant speech - this is the Highest Blessing.

The support of father and mother, the cherishing of wife and children, and peaceful occupations - this is the Highest Blessing.

Liberality, righteous conduct, the helping of relatives, and blameless actions - this is the Hig
Blessing.

To cease and abstain from evil, forbearance with respect to intoxicants, and steadfastness in virtue - this is the Highest Blessing.

Reverence, humility, contentment, gratitude and the opportune hearing

of the Dhamma - this is the Highest Blessing.

Patience, obedience, sight of the Samanas (Sanctified Ones), and religious discussions at due seasons - this is the Highest Blessing.

Self Control, Holy Life, perception of the Noble Truths, and the realisation

of Nibbana - this is the Highest Blessing.

He whose mind does not flutter by contact with worldly contingencies, Sorrowless, Stainless, and Secure - this is the Highest Blessing.

To them, fulfilling matters such as these, every-where invincible, in every way moving happily - these are the Highest Blessings.

Ratana Sutta

Yânîdha bhûtâni samâgatâni - bhummâni vâ yâ niva antalikkhê

Sabbêva bhûtâ sumanâ bhavantû - athôpi sakkacca sunantu bhâsitam.

Tasmâhi bhûtâni sâmêtha sabbê - mettam karôtha mânusiya pajâya,

Divâ ca rattô ca haranti yê balim - tasmâhi nê rakkhatha appamattâ.

Yam kinci vittam idha vâ huram vâ - saggêsu vâ yam ratanam panitam,

Nano samam atthi tathâgatena - idampi buddhê ratanam panîtam,

Êtêna saccêna suvatthi hôtu.

Khayam virâgam amatam panîtam - yadajjhagâ sakkyamunî samâhito,

Na têna dhammena samatthi kinci - idampi dhammê ratanam panîtam

Êtêna saccêna suvatthi hôtu.

Yambuddha settho parivannayî sucim - samâdhi mânam tarikañña mâhu

Samâdhinâ têna samô na vijjati - idampi dhammê ratanam panîtam

Êtêna saccêna suvatthi hôtu.

Ye puggalâ attha satam pasatthâ - cattâri êtâni yugâni honti,

Te dakkhineyyâ sugatassa sâvakâ - êtêsu dinnâni mahapphalâni,

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Ye suppa yuttâ manasâ dalhêna - nikkamino gôtama sâsanamhi

Te patti pattâ amatam vigayha - laddhâ mudhâ nibbutim bhunjamânâ

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Yathinda khîlo pathavim sito siyâ - catubbhi vâtêbhi asampa kampiyo,

Tathûpamam sappurisam vadâmi -- yô ariya saccâni avecca passati,

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Yê ariya saccâni vibhâvayanti - gambhira paññnêna sudêsitâni,

Kincâpi tê honti bhusappamattâ - na te bhavam attamam âdiyanti,

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Sahâvassa dassana sampadâya - tayassu dhammâ jahitâ bhavanti,

Sakkâya ditthi vicikicchitam ca -- silabbatam vâpi yadatthi kinci,

Catûhapâye hi ca vippamutto - Chacâbhi thânâni abhabbo kâtum,

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Kincâpi sô kammam karôti pâpakam - kâyêna vâcâ udacêtasâ vâ,

Abhabbo sô tassa paticchâdâya - abhabbatâ ditta padassa vuttâ,

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Vanappagumbê yathâ phussitaggê - gimhâna mâsê pathamasmin gimhe,

Tathûpamam dhamma varam adêsayi -- nibbânagâmin paramam hitâya,

Idampi buddhê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Varô varañnû varadô varâharo - anuttarô dhamma varam adêsayi,

Idampi buddhê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Khinam purânam navam netthi sambhavam - viratta cittâ âyatike bhavasmim,

Te khina bijâ avirulhicchandâ - nibbanti dhirâ yathâ yam padipo

Idampi sanghê ratanam panîtam - êtêna saccêna suvatthi hôtu.

Yânîdha bhûtâni samâgatani -- bhummani vâ yâniva antalikkhe,

Tathâgatam dêva manussa pûjitam- Buddham namasâma suvatthi hotu.

Yânîdha bhûtâni samâgatani -- bhummani vâ yâniva antalikkhe,

Tathâgatam dêva manussa pûjitam - Dhammam namassâma suvatthi hotu.

Yânîdha bhûtâni samâgatani -- bhummani vâ yâniva antalikkhe,

Tathâgatam dêva manussa pûjitam - Sangham namassâma suvatthi hotu.

RATANA SUTTA-THE JEWEL DISCOURSE

This Discourse was delivered by the Buddha in the city of Vesali whose citizens appealed to the Buddha for help, being afflicted by famine, pestilenee and disturbances from evil spirits. As a mark of protection for the people of Vesali, the Buddha delivered this discourse after which the evil spirits were exorcised and the pestilence subsided.

Whatever beings are here assembled, whether terrestrial or celestial, may they all be happy!

Moreover may they attentively listen to my words!

Accordingly give good heed, all ye beings! Show your love to the human beings who, day and night, bring offerings to you. Wherefore guard them zealously.

Whatever treasure there be either here or in the world beyond, or whatever precious jewel in the precious jewel. By this truth may there be happiness!

The tranquil Sage of the Sakyas realised that Cessation, Passion-free, Immortality Supreme.

There is nought comparable with the Dhamma. Verily, in the Dhamma is this precious jewel.

By this truth may there be happiness!

That Sanctity praised by the Buddha Supreme is described as "concentration without interruption. There is nought like that Concentration. Verily, in the Dhamma is this precious jewel. By this truth may there be happiness!

Those Eight Individuals, praised by the virtuous, constitute four pairs. They, the worthy of offerings, the disciples of the Welcome One, - to these gifts given yield abundant fruit.

Verily, in the Sangha is this precious jewel.

By this truth may there be happiness!

With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, exempt (from passion), they have attained to "that which should be attained", and, plunging into the Deathless, they enjoy Peace obtained without price.

Verily, in the Sangha is this precious jewel.

By this truth may there be happiness!

Just as a firm post, sunk in the earth, cannot be shaken by the four winds; even so do I declare him to be a righteous person who thoroughly perceives the Noble Truths.

Verily, in the Sangha is the precious jewel.

By this truth may there be happiness!

Those who comprehend clearly the Noble Truths, well taught by Him of wisdom deep, do not, however exceeding heedless they may be, undergo an eighth birth.

Verily, in the Sangha is this precious jewel.

By this truth may there be happiness!

For him with the acquisition of Insight, three conditions come to nought - namely, self-illusion, doubt, and indulgence in (wrongful) rites and ceremonies, should there be any. From the four states of misery, he is absolutely freed, and is incapable of committing the six heinous crimes.

Verily, in the Sangha is this precious jewel.

By this truth may there be happiness!

Whatever evil deed he does, whether by deed, word or thought, he is incapable of hiding it; for it hath been said that such an act is impossible for one who has seen the Path.

Verily, in the Sangha is this precious jewel.

By this truth may there be happiness!

Like unto the woodland groves with blossomed tree tops in the first heat of

the summer season, hath the sublime doctrine, that leads to Nibbana, been taught for the Highest Good.

Verily, in the Buddha is this precious jewel.

By this truth may there be happiness.

The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent has expounded the excellent Doctrine.

Verily, in the Buddha is this precious jewel.

By this truth may there be happiness!

Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not - those wise ones go out even as this lamp.

Verily, in the Sangha is this precious jewel.

By this truth may there be happiness!

We beings here assembled, whether terrestrial or celestial, salute the Accomplished Buddha, honoured by gods and men. May there be happiness!

We beings here assembled, whether terrestrial or celestial, salute the Accomplished Dhamma, honoured by gods and men. May there be happiness!

We beings here assembled, whether terrestrial or celestial, salute the Accomplished Sangha, honoured by gods and men. May there be happiness!

True Refuge

People have gone to many kinds of refuge,
to mountain peaks, forests,
parks, trees, and shrines:
those who are threatened with fear or danger.

These are not the safe refuge,
these are not the highest refuge,
in fact they are not the refuge!
having gone to these,
you gain release not,
from all suffering and miseries.

When One has gone for refuge,
to the Buddha,
the Dhamma,
and the Sangha,
you can see with right understanding,
The four Noble Truths :-
Suffering,
The Cause of suffering,
The Cessation of suffering,
and The Noble Eightfold Path,
(the Path leading to the extinction of suffering).

This is the safe refuge,
this is the highest refuge,
in fact this is the only refuge!
having gone to the Three Jewels,
you gain release,
from all suffering and miseries.

-- Dhammapada, verses 188-192.

DANA
The Practice of Giving

Selected Essays Edited by
Bhikkhu Bodhi

The Wheel Publication No. 367/369

ISBN 955-24-0077-5

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: George Fowler
Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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INTRODUCTION

by Bhikkhu Bodhi

The practice of giving is universally recognized as one of the most basic human virtues, a quality that testifies to the depth of one's humanity and one's capacity for self-transcendence. In the teaching of the Buddha, too, the practice of giving claims a place of special eminence, one which singles it out as being in a sense the foundation and seed of spiritual development. In the Pali suttas we read time and again that "talk on giving" (//danakatha//) was invariably the first topic to be discussed by the Buddha in his "graduated exposition" of the Dhamma. Whenever the Buddha delivered a discourse to an audience of people who had not yet come to regard him as their teacher, he would start by emphasizing the value of giving. Only after his audience had come to appreciate this virtue would he introduce other aspects of his teaching, such as morality, the law of kamma, and the benefits in renunciation, and only after all these principles had made their impact on the minds of his listeners would he expound to them that unique discovery of the Awakened Ones, the Four Noble Truths.

Strictly speaking, giving does not appear in its own right among the factors of the Noble Eightfold Path, nor does it enter among the other requisites of enlightenment (//bodhipakkhiya dhamma//). Most probably it has been excluded from these groupings because the practice of giving does not by its own nature conduce directly and immediately to the arising of insight and the realization of the Four Noble Truths. Giving functions in the Buddhist discipline in a different capacity. It does not come at the apex of the path, as a factor constituent of the process of awakening, but rather it serves as a basis and preparation which underlies and quietly supports the entire endeavour to free the mind from the defilements.

Nevertheless, though giving is not counted directly among the factors of the path, its contribution to progress along the road to liberation should not be overlooked or underestimated. The

prominence of this contribution is underscored by the place which the Buddha assigns to giving in various sets of practices he has laid down for his followers. Besides appearing as the first topic in the graduated exposition of the Dhamma, the practice of giving also figures as the first of the three bases of meritorious deeds (//punnakiriyavatthu//), as the first of the four means of benefiting others (//sangahavatthu//), and as the first of the ten //paramis// or "perfections." The latter are the sublime virtues to be cultivated by all aspirants to enlightenment, and to the most exalted degree by those who follow the way of the Bodhisatta aimed at the supreme enlightenment of perfect Buddhahood.

Regarded from another angle, giving can also be identified with the personal quality of generosity (//caga//). This angle highlights the practice of giving, not as the outwardly manifest act by which an object is transferred from oneself to others, but as the inward disposition to give, a disposition which is strengthened by outward acts of giving and which in turn makes possible still more demanding acts of self-sacrifice. Generosity is included among the essential attributes of the //sappurisa//, the good or superior person, along with such other qualities as faith, morality, learning and wisdom. Viewed as the quality of generosity, giving has a particularly intimate connection to the entire movement of the Buddha's path. For the goal of the path is the destruction of greed, hate and delusion, and the cultivation of generosity directly debilitates greed and hate, while facilitating that pliancy of mind that allows for the eradication of delusion.

The present //Wheel// publication has been compiled in order to explore in greater depth this cardinal Buddhist virtue, the practice of giving, which in writings on applied Buddhism is so often taken for granted that it is usually passed over without comment. In this issue four practicing Buddhists of today, all of whom combine textual knowledge of the Buddha's teachings with a personal commitment to the path, set forth their understanding of the various aspects of giving and examine it in relation to the wider body of Dhamma practice.

The collection concludes with a translation of an older document --

the description of the Bodhisatta's practice of giving by the medieval commentator, Acariya Dhammapala. This has been extracted from his Treatise on the Paramis, found in his commentary to the Cariyapitaka.

* * *

THE PRACTICE OF GIVING

by
Susan Elbaum Jootla

The inspiration and basic material for this essay come from //The Perfection of Generosity (Dana Parami)//, by Saya U Chit Tin, published as No. 3 in the Dhamma Series of the Sayagyi U Ba Khin Memorial Trust, U.K., Splatts House, Heddington near Calne, Wiltshire, England. I am deeply grateful to Saya U Chit Tin and to all the other teachers associated with the International Meditation Centres at Heddington, U.K. and Rangoon, Burma.

Giving (//dana//) is one of the essential preliminary steps of Buddhist practice. When practiced in itself, it is a basis of merit or wholesome kamma. When coupled with morality, concentration and insight, it leads ultimately to liberation from //samsara//, the cycle of repeated existence. Even those who are well-established on the path to emancipation continue to practice giving as it is conducive to wealth, beauty and pleasure in their remaining lifetimes. Bodhisattas complete the //danaparami// or perfection of giving to the ultimate degree by happily donating their limbs and their very lives to help other beings.

Like all good deeds, an act of giving will bring us happiness in the future, in accordance with the kammic law of cause and effect taught

by the Buddha. Giving yields benefits in the present life and in lives to come whether or not we are aware of this fact, but when the volition is accompanied by understanding, we can greatly increase the merits earned by our gifts.

The amount of merit gained varies according to three factors: the quality of the donor's motive, the spiritual purity of the recipient, and the kind and size of the gift. Since we have to experience the results of our actions, and good deeds lead to good results and bad deeds to bad results, it is sensible to try to create as much good kamma as possible. In the practice of giving, this would mean keeping one's mind pure in the act of giving, selecting the worthiest recipients available, and choosing the most appropriate and generous gifts one can afford.

//The Factor of Volition//

The volition of the donor before, during and after the act of generosity is the most important of the three factors involved in the practice of giving: "If we have no control over our minds we will not choose proper gifts, the best recipient..., we will be unable to prepare them properly. And we may be foolish enough to regret having made them afterwards." [*] Buddhist teaching devotes special attention to the psychological basis of giving, distinguishing among the different states of mind with which one may give. A fundamental distinction is made between acts of giving that lack wisdom and those that are accompanied by wisdom, the latter being superior to the former. An example of a very elementary kind of giving would be the case of a young girl who places a flower on the household shrine simply because her mother tells her to do so, without having any idea of the significance of her act.

[*] U Chit Tin, //The Perfection of Generosity//, Introduction

Generosity associated with wisdom before, during and after the act is the highest type of giving. Three examples of wise giving are:

giving with the clear understanding that according to the kammic law of cause and effect, the generous act will bring beneficial results in the future; giving while aware that the gift, the recipient and the giver are all impermanent; and giving with the aim of enhancing one's efforts to become enlightened. As the giving of a gift takes a certain amount of time, a single act of giving may be accompanied by each of these three types of understanding at a different stage in the process.

The most excellent motive for giving is the intention that it strengthens ones efforts to attain Nibbana. Liberation is achieved by eliminating all the mental defilements (//kilesa//), which are rooted in the delusion of a controlling and lasting "I." Once this illusion is eradicated, selfish thoughts can no longer arise. If we aspire to ultimate peace and purity by practicing generosity, we will be developing the //dana parami//, the perfection of giving, building up a store of merit that will bear its full fruit with our attainment of enlightenment. As we progress towards that goal, the volition involved in acts of giving will assist us by contributing towards the pliancy of the mind, an essential asset in developing concentration and wisdom, the prime requisites of liberation.

Ariyas -- noble ones, those who have attained any of the four stages of holiness -- always give with pure volition because their minds function on the basis of wisdom. Those below this level sometimes give carelessly or disrespectfully, with unwholesome states of mind. The Buddha teaches that in the practice of giving, as in all bodily and verbal conduct, it is the volition accompanying the act that determines its moral quality. If one is offering something to a monk, doing so without adopting a respectful manner would not be proper. Throwing a coin to a beggar in order to get rid of him would also be considered a defilement of giving. One should think carefully about the relevance and the timing of a gift for it to bring the best results. A gift given through an intermediary -- for example, having a servant give food to a monk rather than giving it by one's own hand -- also detracts from the value of the gift. When one gives without realizing that one must experience the results of one's deeds, an act of giving again diminishes in meritorious potency.

If one only plans on giving a donation but does not fulfill one's plan, the merit earned will be very slight. Thus we should always follow up our intentions of generosity expeditiously, unless something intervenes to prevent our doing so. If, after having given a gift, we should subsequently regret our action, much of the merit of the deed will be lost.

A moral person gives politely and respectfully. Whether the gift is spontaneous or planned, he or she will make sure that the timing and contents of the gift are appropriate for the receiver. Many housewives in Buddhist countries regularly invite a few monks to their homes to receive almsfood early in the day. Before feeding the family, these women always offer the food to the bhikkhus with their own hands.

One might contribute to a certain cause from fear that friends would disapprove if one did not give. Giving in response to such social pressures will have weak, though still beneficial, results. Charitable actions undertaken to gain a good reputation are also selfish and hence not a very valuable kind of giving. Nor can it be praiseworthy when one gives merely to return a favor or in expectation of a reward. The former is like repaying a debt, the latter analogous to offering a bribe.

//The Recipient of Gifts//

The purity of the recipient is another factor which helps determine the kammic fruitfulness of a gift. The worthier the receiver, the greater the benefits that will come to the donor; hence it is good to give to the holiest people available. The Buddha teaches that the worthiest recipients of gifts are the ariyas, the noble ones, such as the Buddha himself and those of his disciples who have reached supramundane paths and fruits; for it is their purity of mind, attained by wisdom, that makes the act of giving capable of yielding abundant benefits. Therefore, to earn the maximum merit, we should give as much as we can, and as often as possible, to the noble ones.

Gifts to a bhikkhu who strives for the state of a noble one, or to a Buddhist meditator who lives by the Five Precepts, will also yield bountiful results.

When ariyas accept offerings, they do so to provide an opportunity for the donor to earn merit. Non-returners and Arahats in particular, who have attained the two highest stages of sanctity, have eliminated desire for sense objects. Thus when they are given gifts their minds remain detached from the objects presented and are filled with compassion for the giver.

The story of Sivali in the Dhammapada Commentary [*] is an example of the great merit which even a small gift can yield when presented to the Sangha led by the Buddha. At the time of Vipassi Buddha, the citizens of a country were competing with their king to see who could make the greatest offering to the Buddha and Sangha. The citizens had obtained everything for their offering except fresh honey, and they sent out messengers, each with plenty of money, to buy the missing ingredient.

[*] E.W. Burlingame, trans. //Buddhist Legends// (London: Pali Text Society, 1969), 2:212-16

One of these men met a villager who happened to be bringing a newly harvested honeycomb into the city for sale. The messenger was only able to buy it from the peasant when he had offered his entire allowance of a thousand pieces of money, which was far more than a single honeycomb was worth. The villager said: "Are you crazy?... This honey isn't worth a farthing but you offer me a thousand pieces of money for it. What is the explanation for this?" The other man told him that the honey was worth so much to him because it was the final item on the menu for the citizens' offering to the Buddha. The peasant spontaneously replied, "If that is the case, I will not sell it to you for a price; if I may receive the merit of the offering, I will give it to you." The citizens were impressed with the faith of this man who so readily gave up a windfall and enthusiastically agreed that he should receive the merit of the offering.

Because of this simple gift at the time of the Vipassi Buddha, the villager was reborn numerous times in celestial planes and the became the prince who inherited the throne of Benares. In his final lifetime, he became the Elder Sivali and attained Arahatship as a disciple of the present Buddha. Even after that, his gift of the honeycomb continued to bear fruit. To honor the one who had made the sweet gift aeons before, the gods provided lodging and food for the Buddha and five hundred of his monks, including Sivali, when for several days they had been walking along a deserted road.

The practice of giving is also beneficial when directed to someone who is not spiritually advanced. If the donor's intention is good, then even though the receiver is immoral, the donor will earn merit and further, by his act of giving, he will strengthen within himself his own disposition to renunciation. A gift mentally offered to the noble Sangha but physically presented to a monk who is morally corrupt will still bear great fruit. To be sure, we should not pretend that a bad person is good, but we must be most careful of our own attitude while giving, as our attitude is the factor over which we have most control.

//The Objects to be Given//

The third factor involved in giving is the gift itself, which can be either material or immaterial. //Dhamma-dana//, the gift of the noble teachings, is said by the Buddha to excel all other gifts (Dhammapada, 354). Those who expound his teachings -- monks who preach sermons or recite from the Tipitaka, teachers of meditation -- frequently share the Truth, thus practicing the highest kind of generosity. Those of us who are not qualified to teach the Dhamma can give the gift of the Dhamma in other ways. We can donate Dhamma books or pay for the translation or publication of a rare or new manuscript propagating the Buddha-Word. We can discuss the Dhamma informally and encourage others to keep precepts or to take up meditation. We might write an explanation of some aspect of the Dhamma for the benefit of others. Giving cash or labor to a meditation center or helping support a

meditation teacher can also be considered the gift of the Dhamma, as the purpose of the center and the teacher is the transmission of the Buddha's teaching.

The most common type of gift is material things. A material object need not have a high monetary value for it to bring great results, as the story of Sivali and the honeycomb illustrates. If a poor man gives a monk the cup of rice that was to be his only food for the day, the man is making a great donation which may bear abundant fruit, while if a prosperous merchant, knowing in advance that the monk was coming for alms, were to give the same small portion of rice, he would reap meager fruits. We should try to give things whose quality is at least as good as those we use ourselves, like the people of Burma, who buy the best fruits on the market as gifts for the monks although these fruits are much too expensive for them to consume themselves.

Gifts to the Sangha may consist of food, robes, medicine or monasteries, each of which has a wide range. The limits are set by the rules of the Vinaya to keep the Bhikkhu Sangha pure and strong. Lay people who understand the monks' rules can earn vast merit by donating the proper things at the proper time to the order of monks and nuns.

A story about Visakha, the Buddha's chief woman lay disciple, offers a delightful illustration of the results of large-scale charity. [*]
When Visakha was to be married, elaborate preparations and gifts were arranged by her father. He gave her five hundred cartloads each of money, of gold, silver and copper implements. Then he decided that she must also take cattle with her. He gave orders to his men to allow out of their pen just as many animals as would fill a particular lane. When the cows has filed out and stood close together in that road, he had the corral closed, saying, "These cattle are enough for my daughter." However, after the gate had been latched securely, powerful bulls and milk cows jumped over the barrier to join the animals going with Visakha. Her father's servants could not keep them inside no matter how hard they tried.

[*] //Buddhist Legends//, 2:67-68.

All these cattle came to Visakha because, in a former lifetime long ago at the time of the Buddha Kassapa, she had given a generous gift of five kinds of dairy products to a company of 20,000 monks and novices. As the youngest of the seven daughters of King Kiki of Benares, she continued to urge the monks to take more milk, curds, ghee, etc., even when they said they had eaten enough. That gift earned her the merit of having such a large number of cattle go along with her at her marriage in the lifetime when she was Visakha, and no one could prevent this merit from bearing its fruit.

Material gifts of a religious nature would include contributions towards the erection of a new temple or shrine, gold leaf to help gild the umbrella of a shrine, or the purchase of a Buddha statue for a temple. The recipients of such gifts are the general public -- whoever comes to the temple or worships before the Buddha image.

Mundane gifts to the citizens of one's town would include donations to various welfare organizations, a contribution to a hospital or public library, keeping a neighborhood park neat and clean. If one does not merely contribute funds for such projects but provides physical labor as well, the kammic results will be even greater. Gifts of this sort can be quite meritorious if preceded, accompanied and followed by pure mental volitions.

//The Perfection of Giving//

There is a mode of giving which completely disregards the qualities of the recipient and even the mundane fruits of the merit acquired by giving. Such generosity springs from the motive of renunciation, the thought of eliminating one's attachment to one's possessions, and thus aims at giving away the dearest and most difficult gifts. Bodhisattas give in this manner whenever the opportunity presents itself, strictly in order to fulfill the //danaparami//, the "perfection of giving," which is the first of the ten perfections they must cultivate to the highest degree in order to attain Buddhahood. A Bodhisatta's work to

complete the perfection of giving demands much more of him than other beings could emulate. Many Jataka tales relate how the Bodhisatta who was to become the Buddha Gotama gave things away with absolutely no thought of himself or of the mundane benefits that might follow. A Bodhisatta's only concern in practicing generosity is to fulfill the requirements for Buddhahood.

The //Basket of Conduct// [*] contains ten stories of the Bodhisatta's former lives. In one of these lifetimes he was a brahmin named Sankha who saw a Paccekabuddha, or non-teaching enlightened one, walking barefoot on a desert path. Sankha thought to himself, "Desiring merit, seeing one eminently worthy of a gift of faith, if I do not give him a gift, I will dwindle in merit." So the brahmin, who had a very delicate constitution, presented his sandals to the Paccekabuddha even though his own need for them was greater (Division I, Story 2).

[*] Cariyapitaka, translated by I.B. Horner, included in //Minor Anthologies of the Pali Canon//, Part III (London: Pali Text Society, 1975).

Another time the Bodhisatta was a great emperor named Maha-Sudassana. He had criers proclaim several times every day, in thousands of places throughout his empire, that anyone who wanted anything would be given it if he just came there and asked. "If there came a mendicant beggar, whether by day or by night, receiving whatever goods he wanted, he went away with hands full." Maha-Sudassana gave with completely openhanded generosity, "without attachment, expecting nothing in return, for the attainment of Self-Awakening" (I,4).

A Bodhisatta must give more difficult gifts than material goods to fulfill the highest form of the perfection of generosity. He must freely give the parts of his body, his children, his wife, and even his own life. As King Sivi, our Bodhisatta plucked out both his eyes with his bare hands and gave them to Sakka, the king of the gods. Sakka had come to Sivi in the guise of a blind old man, just to

provide him with the opportunity to make this remarkable gift. Sivi did this with no hesitation prior to the act, nor with any reluctance during the act, nor with any hint of regret afterwards. He said that this gift was made "for the sake of Awakening itself. The two eyes were not disagreeable to me. Omniscience was dear to me, therefore I gave my eyes" (I,8).

As Prince Vessantara, the Bodhisatta gave the auspicious, powerful royal elephant to the people of a rival kingdom merely because they had requested it. As a result of this liberality, he and his wife and two small children were banished to a remote mountain. They lived there in the forest, Vessantara tending his son and daughter in their hut while his wife spent the days gathering the wild fruits on which they lived. One day a traveler chanced by and asked the Bodhisatta to give him the children. Vessantara gave them away without any hesitation at all. Later he gave away his virtuous wife too. "Neither child was disagreeable to me, the Lady Maddi was not disagreeable. Omniscience was dear to me, therefore I gave away those who were dear" (I, 9). It should be noted that at that time, a man's children and wife were generally considered his property. Ages before, the Lady Maddi had aspired to be the wife of the Bodhisatta and to share whatever trials he had to undergo along the path to Buddhahood. The result of her own kamma complemented Prince Vessanatara's volition and led to her being given away. Their children must also have been experiencing the results of their own past deeds when they had to leave their parents.

Another time the Bodhisatta took birth as a wise hare. That existence came to an end when, joyously, he jumped into a fire after inviting a famished brahmin (again, Sakka in disguise) to eat him roasted. Because of the purity of the Bodhisatta's mind while making this highest gift of his entire body and life, the blazing fire did not hurt him as it burned his flesh. In relating the story he said that, in fact, the fire had calmed him and brought him peace as if it had been cool water, because he had accomplished the complete perfection of giving.

//The Ultimate Goal of Giving//

The goal of the Buddhist path is emancipation from the suffering of repeated existence in samsara. The Buddha taught that uprooting ignorance and the mental defilements it nurtures will bring us to Nibbana, the utter cessation of suffering. Unwholesome mental tendencies make us cling to what we mistakenly take to be our "selves," they keep us struggling to satisfy our insatiable sense desires with objects that are inherently transitory and thus unsatisfying.

The Buddha said that the practice of giving will aid us in our efforts to purify the mind. Generous gifts accompanied by wholesome volition help to eradicate suffering in three ways. First, when we decide to give something of our own to someone else, we simultaneously reduce our attachment to the object; to make a habit of giving can thus gradually weaken the mental factor of craving, one of the main causes of unhappiness. Second, giving accompanied by wholesome volition will lead to happy future births in circumstances favorable to encountering and practicing the pure Buddha Dhamma. Third, and most important, when giving is practiced with the intention that the mind becomes pliant enough for the attainment of Nibbana, the act of generosity will help us develop virtue, concentration and wisdom (//sila//, //samadhi//, //panna//) right in the present. These three stages make up the Buddha's Noble Eightfold Path, and perfecting the path leads to the extinction of suffering.

If we give in the hope of winning luxury in future lives, we may attain our aim providing that we adhere to the principles of virtuous conduct. According to the Buddha, however, the motivation of working for liberation is far superior to that of aiming at mundane happiness in future births. This is because a gift made with the desire for pleasure is accompanied in part by the unwholesome psychological root craving (//tanha//). The merits earned by such gifts are exhausted in transient pleasure, and such mundane happiness keeps us revolving in the round of rebirth, which in the deepest sense is always //dukkha//, subject to suffering. Giving associated with craving cannot contribute to the one form of happiness that does not perish, release

from the round, which comes only with the full elimination of craving. Gifts untainted by craving and attachment can only be made during a Buddha Sasana, the period when the teachings of a Buddha are available. So when we give now, during such a time, we should do so with the aim of putting an end to craving. With the end of craving, suffering ceases, and that is liberation.

May the merits of this gift
of the Dhamma
be shared by all beings!

* * *

GIVING IN THE PALI CANON

by
Lily de Silva

//Dana//, giving, is extolled in the Pali Canon as a great virtue. It is, in fact, the beginning of the path to liberation. When the Buddha preaches to a newcomer he starts his graduated sermon with an exposition on the virtues of giving (//danakatha//, Vin.i,15,18). Of the three bases for the performance of meritorious deeds (//punnakiriyavatthu//), giving is the first, the other two being virtue and mental culture (A.iv,241). It is also the first of the ten //paramita// perfected by a Buddha. Therefore, on the march towards liberation as an Arahant or a Buddha, one initially has to practice //dana//.

//Function of Giving//

Giving is of prime importance in the Buddhist scheme of mental

purification because it is the best weapon against greed (//lobha//), the first of the three unwholesome motivational roots (//akusalamula//). Greed is wrapt up with egoism and selfishness, since we hold our personalities and our possessions as "I" and "mine". Giving helps make egoism thaw: it is the antidote to cure the illness of egoism and greed. "Overcome the taint of greed and practice giving," exhorts the Devatasamyutta (S.i,18). The Dhammapada admonishes us to conquer miserliness with generosity (//jine kadariyam danena//, Dhp. 223).

It is difficult to exercise this virtue of giving proportionate to the intensity of one's greed and selfishness. As such the Devatasamyutta equates giving to a battle (//danan ca yuddhan ca samanam ahu//, S.i,20). One has to fight the evil forces of greed before one can make up one's mind to give away something dear and useful to oneself. The Latukikopama Sutta illustrates how a man lacking in spiritual strength finds it hard to give up a thing he has been used to (M.i, 449). A small quail can come to death when it gets entangled even in a useless rotten creeper. Though weak, a rotten creeper is a great bond for the small bird. But even an iron chain is not too big a bond for a strong elephant. Similarly, a poor wretched man of weak character would find it difficult to part with his shabby meager belongings, while a strong-charactered king will even give up a kingdom once convinced of the dangers of greed.

Miserliness is not the only hindrance to giving. Carelessness and ignorance of the working of kamma and survival after death are equally valid causes (//macchera ca pamada ca evam danam na diyati//, S.i,18). If one knows the moral advantages of giving, one will be vigilant to seize opportunities to practice this great virtue. Once the Buddha said that if people only knew the value of giving as he does, they would not take a single meal without sharing their food with others (It.p,18).

//Qualities of the Donor//

The suttas (e.g. D.i,137) employ a number of terms to describe the

qualities of a donor. He is a man with faith (//saddha//), he has faith in the nobility of a morally sound life, in the teachings of kamma and survival after death. He believes in the possibility of the moral and spiritual perfection of man. In short, he is not a materialist, and he has faith in the Buddha, the Dhamma and the Sangha. He is not merely a giver (//dayako//), he is a lordly giver (//danapati//). The commentary explains the concept of "lordly giver" in the following words: "He who himself enjoys delicious things but gives to others what is not delicious is a donor who is a slave to the gifts he gives. He who gives things of the same quality as he himself enjoys is one who is like a friend of the gift. He who satisfies himself with whatever he can get but gives delicacies to others is a lordly giver, a senior and a master of the gifts given."

The donor is also described as one who keeps an open house for the needy (//anavatadvaro//). He is like a wellspring (//opanabhuto//) for recluses, brahmins, the destitute, wayfarers, wanderers and beggars. Being such a one he does meritorious deeds. He is munificent (//muttacago//) and is interested in sharing his blessings with others (//danasamvibhagarato//). He is a philanthropist who understands the difficulties of the poor (//vadannu//). He is open-handed and is ready to comply with another's request (//payatapani//). He is one fit to be asked from (//yacayogo//). He takes delight in distributing gifts to the needy (//vossaggarato//), and has a heart bent on giving (//cagaparibhavitacitto//). Such are the epithets used in the suttas to describe the qualities of the liberal-minded.

A noble giver is one who is happy before, during and after giving (A.iii,336). Before giving he is happy anticipating the opportunity to exercise his generosity. While giving he is happy that he is making another happy by fulfilling a need. After giving he is satisfied that he has done a good deed. The suttas list generosity as one of the important qualities that go to make a gentleman (A.iv,220). The Buddha compares the man who righteously earns his wealth and gives of it to the needy to a man who has both eyes, whereas the one who only earns wealth but does no merit is like a one-eyed man (A.i,129-30). The wealthy man who enjoys his riches by himself without sharing is said to be digging his own grave (Sn. 102).

//The Donations//

Practically anything useful can be given as a gift. The Niddesa (ND.2, 523) gives a list of fourteen items that are fit to be given for charity. They are robes, almsfood, dwelling places, medicine and other requisites for the sick, food, drink, cloths, vehicles, garlands, perfume, unguent, beds, houses and lamps. It is not necessary to have much to practice generosity, for one can give according to one's means. Gifts given from one's meager resources are considered very valuable (//appasma dakkhina dinna sahassena samam mita//, S.i,18; //dajjappasmim pi yacito//, Dhp. 224). If a person leads a righteous life even though he ekes out a bare existence on gleanings, looks after his family according to his means, but makes it a point to give from his limited stores, his generosity is worth more than a thousand sacrifices (S.i, 19-20). Alms given from wealth righteously earned is greatly praised by the Buddha (A.iii,354; It.p.66; A.iii,45-46). A householder who does so is said to be one who is lucky here and hereafter. In the Magha Sutta of the Sutta Nipata (Sn.p.87) the Buddha highly appreciates Magha who says that he earns through righteous means and liberally gives of it to the needy.

Even if one gives a small amount with a heart full of faith one can gain happiness hereafter. The Vimanavattha supplies ample examples. According to the Acamadayikavimanavatthu, the alms given consisted of a little rice crust, but as it was given with great devotion to an eminent Arahant, the reward was rebirth in a magnificent celestial mansion. The Dakkhainavibhanga Sutta states that an offering is purified on account of the giver when the giver is virtuous, on account of the recipient when the recipient is virtuous, on account of both the giver and the recipient if both are virtuous, by none if both happen to be impious. //Dhammadana//, the dissemination of the knowledge of the Dhamma, is said to excel all other forms of giving (//sabbadanam dhammadanam jinati//, Dhp.354).

The Anguttara Nikaya mentions five great gifts which have been held in high esteem by noble-minded men from ancient times (A.iv,246).

Their value was not doubted in ancient times, it is not doubted at present, nor will it be doubted in the future. The wise recluses and brahmins had the highest respect for them. These great givings comprise the meticulous observance of the Five Precepts. By doing so one gives fearlessness, love and benevolence to all beings. If one human being can give security and freedom from fear to others by his behavior, that is the highest form of //dana// one can give, not only to mankind, but to all living beings.

//The Donee//

The suttas also describe the person to whom alms should be given (A.iii, 41). Guests, travellers and the sick should be treated with hospitality and due consideration. During famines the needy should be liberally entertained. The virtuous should be first entertained with the first fruits of fresh crops. There is a recurrent phrase in the suttas (D.i, 137; ii,354; iii,76) describing those who are particularly in need of public generosity. They are recluses (//samana//), brahmins (//brahmana//), destitutes (//kapana//), wayfarers (//addhika//), wanderers (//vanibbaka//) and beggars (//yacaka//). The recluses and brahmins are religious persons who do not earn wages. They give spiritual guidance to the laity and the laity is expected to support them. The poor need the help of the rich to survive and the rich become spiritually richer by helping the poor. At a time when transport facilities were meager and amenities for travellers were not adequately organized, the public had to step in to help the wayfarer. Buddhism considers it a person's moral obligation to give assistance to all these types of people.

In the Anguttara Nikaya the Buddha describes, with sacrificial terminology, three types of fires that should be tended with care and honor (A.iv,44). They are //ahuneyyaggi//, //gahapataggi// and //dakkhineyyaggi//. The Buddha explained that //ahuneyyaggi// means one's parents, and they should be honored and cared for. //Gahapataggi// means one's wife and children, employees and dependents. //Dakkineyyaggi// represents religious persons who have either attained the goal of Arahantship or have embarked on a course

of training for the elimination of negative mental traits. All these should be cared for and looked after as one would tend a sacrificial fire. According to the Mahamangala Sutta, offering hospitality to one's relatives is one of the great auspicious deeds a layperson can perform (Sn. 262-63).

King Kosala once asked the Buddha to whom alms should be given (S.i,98). The Buddha replied that alms should be given to those by giving to whom one becomes happy. Then the king asked another question: To whom should alms be offered to obtain great fruit? The Buddha discriminated the two as different questions and replied that alms offered to the virtuous bears great fruit. He further clarified that offerings yield great fruit when made to virtuous recluses who have eliminated the five mental hindrances (//nivarana//) and culivated moral habits, concentration, wisdom, emancipation and knowledge and vision of emancipation (//sila//, //samadhi//, //panna//, //vimutti//, //vimuttinanadassana//).

In the Sakkasamyutta (S.i,233) Sakka asked the same question from the Buddha: Gifts given to whom bring the greatest result? The Buddha replied that what is given to the Sangha bears great results. Here the Buddha specifies that what he means by "Sangha" is the community of those upright noble individuals who have entered the path and who have established themselves in the fruit of saintship, and who are endowed with morality, concentration and wisdom. It is important to note that "Sangha" according to the Vinaya means a sufficient group of monks to represent the Order of monks for various ecclesiastical purposes (Vin. i,319). But in the suttas "Sangha" means the four pairs of noble individuals or the eight particular individuals (//cattari purisayugani//, //attha purisapuggala//), i.e., those who are on the path to stream-entry, once-returning, non-returning, and Arahantship, and those who have obtained the fruits thereof.

The Magha Sutta (Sn.p.86) gives a detailed account of the virtues of the Arahant to show to whom alms should be offered by one desiring merit. The Brahmanasamyutta (S.i,175) maintains that offerings bear greatest results when they are made to those who know their previous lives, who have seen heavens and hells, who have put an end to birth

and who have realized ultimate knowledge. Thus the Sangha comprising morally perfect, worthy personages as described in the suttas constitutes the field of merit (//punnakkhetta//, M.i,447). Just as seeds sown in fertile well-watered fields yields bountiful crops, alms given to the virtuous established on the Noble Eightfold Path yield great results (A.iv,238; i,162). The Dhammapada maintains that fields have weeds as their blemish; lust, hatred, delusion and desire are the blemishes of people and therefore what is given to those who have eliminated those blemishes bears great fruit (Dhp. 356-59). The results of generosity are measured more by the quality of the field of merit represented by the recipient than by the quantity and value of the gift given.

The Anguttara Nikaya (A.iv,392-95) records a fabulous alms-giving conducted by the Bodhisatta when he was born as a brahmin named Velama. Lavish gifts of silver, gold, elephants, cows, carriages, etc., not to mention food, drink and clothing, were distributed among everybody who came forward to receive them. But this open-handed munificence was not very valuable as far as merit was concerned because there were no worthy recipients. It is said to be more meritorious to feed one person with right view, a stream-enterer (//sotapanna//), than to give great alms such as that given by Velama. It is more meritorious to feed one once-returner than a hundred stream-enterers. Next in order come non-returners, Arahants, Paccekabuddhas and Sammasambuddhas. Feeding the Buddha and the Sangha is more meritorious than feeding the Buddha alone. It is even more meritorious to construct a monastery for the general use of the Sangha of the four quarters of all times. Taking refuge in the Buddha, Dhamma and Sangha is better still. Abiding by the Five Precepts is even more valuable. But better still is the cultivation of //metta//, loving-kindness, and best of all, the insight into impermanence, which leads to Nibbana.

//The Motivation for Giving//

The suttas record various motives for exercising generosity. The Anguttara Nikaya (A.iv,236) enumerates the following eight motives:

1. //Asajja danam deti//: one gives with annoyance, or as a way of offending the recipient, or with the idea of insulting him. [*]

2. //Bhaya danam deti//: fear also can motivate a person to make an offering.

3. //Adasi me ti danam deti//: one gives in return for a favor done to oneself in the past.

4. //Dassati me ti danam deti// one also may give with the hope of getting a similar favor for oneself in the future.

5. //Sadhu danan ti danam deti//: one gives because giving is considered good.

6. //Aham pacami, ime ne pacanti, na arahami pacanto apacantanam adatun ti danam deti//: "I cook, they do not cook. It is not proper for me who cooks not to give to those who do not cook." Some give urged by such altruistic motives.

7. //Imam me danam dadato kalyano kittisaddo abbhuggacchati ti danam deti//: some give alms to gain a good reputation.

8. //Cittalankara-cittaparikkarattham danam deti//: still others give alms to adorn and beautify the mind.

[*] Though the PTS translation reads "one gives alms on one's own accord," the accuracy of this translation is questionable. The sutta seems to record motives for giving in ascending order of refinement. If the PTS translation is accepted, the order is disturbed. Moreover, //asajja// is the gerund of //asadeti//, which means to strike, offend, assail, insult.

Favoritism (//chanda//), ill will (//dosa//) and delusion (//moha//) are also listed as motives for giving. Sometimes alms are given for

the sake of maintaining a long-standing family tradition. Desire to be reborn in heaven after death is another dominant motive. Giving pleases some and they give with the idea of winning a happy frame of mind (A.iv, 236).

But it is maintained in the suttas (A.iv,62) that alms should be given without any expectations (//na sapekho danam deti//). Nor should alms be given with attachment to the recipient. If one gives with the idea of accumulating things for later use, that is an inferior act of giving. If one gives with the hope of enjoying the result thereof after death, that is also an inferior act of giving. The only valid motive for giving should be the motive of adorning the mind, to rid the mind of the ugliness of greed and selfishness.

//The Manner of Giving//

The suttas (e.g. A.iii,172) lay much emphasis on the manner of giving. The attitude of the donor in the act of giving makes a world of difference for the goodwill between the donor and recipient irrespective of whether the gift given is big or small. //Sakkaccam danam deti//: alms should be given in such a way that the donee does not feel humiliated, belittled or hurt. The needy ask for something with a sense of embarrassment, and it is the duty of the donor not to make him feel more embarrassed and make his already heavy burden still heavier. //Cittikatva danam deti//: alms should be given with due consideration and respect. The recipient should be make to feel welcome. It is when a gift is given with such warmth that a cohesive mutually enriching friendliness emerges between the donor and donee. //Sahattha deti//: one should give with one's own hand. The personal involvement in the act of giving is greatly beneficial. This promotes rapport between the donor and donee and that is the social value of giving. Society is welded in unity with care and concern for one another when generosity is exercised with a warm sense of personal involvement. //Na apaviddham deti//: one should not give as alms what is only fit to be thrown away. One should be careful to give only what is useful and appropriate. //Na anagamanaditthiko deti//: one should not give in such a callous manner so as to make the donee not

feel like coming again.

Giving with faith (//saddhaya deti//) is much extolled in the suttas (A.iii,172). Especially when offering alms to the clergy one should do so with due deference and respect, taking delight in the opportunity one has got to serve them. Once should also give at the proper time to meet a dire need (//kalena deti//). Such timely gifts are most valuable as they relieve the anxiety and stress of the supplicant. One should give with altruistic concerns, with the sole intention of helping another in difficulty (//anuggahacitto danam deti//). In the act of giving one should take care not to hurt oneself or another (//attanan ca paran ca anupahacca danam deti//). Giving with understanding and discretion is praised by the Buddha (//viceyyadanam sugatappasattham//). If a gift contributes to the well-being of the donee it is wise to give. But if the gift is detrimental to the welfare of the donee one should be careful to exercise one's discretion. Giving as described above is highly commended as noble giving (//sappurisadana//). More than what is given, it is the manner of giving that makes a gift valuable. One may not be able to afford a lavish gift, but one can always make the recipient feel cared for by the manner of giving.

//The Value of Giving//

Many suttas enumerate the various benefits of giving. Giving promotes social cohesion and solidarity. It is the best means of bridging the psychological gap, much more than the material economic gap, that exists between haves and have-nots. The Magha Sutta maintains that hates gets eliminated when one is established in generosity (Sn. 506). The one with a generous heart earns the love of others and many associate with him (A.iii,40). Giving also cements friendships (Sn. 187).

It is maintained that if a person makes an aspiration to be born in a particular place after giving alms, the aspiration will be fulfilled only if he is virtuous, but not otherwise (A.iv,239). According to one sutta (A.iv,241-43), if one practices giving and morality to a

very limited degree and has no idea about meditation, one obtains an unfortunate birth in the human world. One who performs meritorious deeds such as giving and morality to a considerable degree, but does not understand anything about meditation, meets a fortunate human birth. But those who practice giving and morality to a great extent without any knowledge of meditation find rebirth in one of the heavens. They excel other deities in the length of life, beauty, pleasure, fame and the five strands of sense pleasure.

The Anguttara Nikaya (A.iv,79) enumerates a number of this-worldly benefits of giving. The generous person, and not the miser, wins the sympathy of others. Arahants approach him, accept alms and preach to him first. A good reputation spreads about him. He can attend any assembly with confidence and dignity. He is reborn in a state of happiness after death. Another sutta (A.iii,41) adds that a generous person wins popularity; people of noble character associate with him and he has the satisfaction of having fulfilled a layperson's duties (//gihidhamma anapeto hoti//).

It is said that an almsgiver bestows on others life, beauty, happiness, strength and intelligence. Having bestowed them on others, he becomes a beneficiary of them himself (A.iii,42). The same idea is expressed by the succinct statement that one reaps what one sows (//yadisam vapate bijam tadisam harate phalam//, S.i,227).

Giving with faith results in the attainment of riches and beauty whenever the fruition of the gift occurs. By giving alms with due deference one gains, in addition, children, wives, subordinates and servants who are obedient, dutiful and understanding. By giving alms at the proper time not only does one obtain great wealth but also timely fulfillment of needs. By giving alms with the genuine desire to help others, one gains great wealth and the inclination to enjoy the best of sense pleasures. By giving alms without hurting oneself and others, one gains security from dangers such as fire, floods, thieves, kings and unloved heirs (A. iii,172).

Alms given to recluses and brahmins who follow the Noble Eightfold Path yield wonderful results just as seeds sown on fertile,

well-prepared, well-watered fields produce abundant crops (A.iv,238). Alms given without any expectations whatsoever can lead to birth in the Brahma-world, at the end of which one may become a non-returner (A.iv,62).

The Dakkhinavibhanga Sutta enumerates a list of persons to whom alms can be offered and the merit accruing therefrom in ascending order. A thing given to an animal brings a reward a hundredfold. A gift given to an ordinary person of poor moral habit yields a reward a thousandfold; a gift given to a virtuous person yields a reward a hundred thousandfold. When a gift is given to a person outside the dispensation of Buddhism who is without attachment to sense pleasures, the yield is a hundred thousandfold of crores. When a gift is given to one on the path to stream-entry the yield is incalculable and immeasurable. So what can be said of a gift given to a stream-enterer, a once-returner, a non-returner, an Arahant, a Paccekabuddha, and a Fully Enlightened Buddha?

The same sutta emphasizes that a gift given to the Sangha as a group is more valuable than a gift offered to a single monk in his individual capacity. It is said that in the distant future there will be Buddhist monks who wear only a yellow collar as a distinguishing clerical mark, who are immoral and of evil character. If a gift is offered even to such monks in the name of the Order, it yields much more merit than a gift given to a monk in his individual capacity. But it should be observed that this statement is contradictory to ideas expressed elsewhere, that what is given to the virtuous is greatly beneficial but not what is given to the immoral. It is evident here that a later interpolation cannot be altogether ruled out.

The Buddha once explained that it is a meritorious act even to throw away the water after washing one's plate with the generous thought: "May the particles of food in the washing water be food to the creatures on the ground." When that is so, how much more meritorious it is to feed a human being! But the sutta hastens to add that it is more meritorious to feed a virtuous person (A.i,161).

Another sutta (A.iii,336) maintains that it is not possible to

estimate the amount of merit that accrues when an offering is endowed with six particular characteristics. Three of the characteristics belong to the donor while three belong to the donee. The donor should be happy at the thought of giving prior to making the offering. He should be pleased at the time of making the offering, and he should be satisfied after the offering is made. Thus the nobility of thought -- without a trace of greed before, during and after the offering -- makes a gift truly great. The recipients also should be free from lust, hatred and delusion, or they should have embarked on a course of training for the elimination of these mental depravities. When an almsgiving is endowed with these qualities of the donor and donee, the merit is said to be as immeasurable as the waters in the ocean.

Once Visakha gave a learned explanation of the benefits she expected from her munificence when the Buddha questioned her as to what she saw as the advantages of her great generosity (Vin.i,293-94). She said that when she hears that a particular monk or nun has attained any of the fruits of recluseship, and if that monk or nun has visited Savatthi, she would be certain that he or she has partaken of the offerings she constantly makes. When she reflects that she has contributed in some measure to his or her spiritual distinction, great delight (//pamujja/) arises in her. Joy (//piti//) arises in the mind that is delighted. When the mind is joyful the body relaxes (//kayo passambhissati//). When the body relaxes a sense of ease (//sukha//) is experienced which helps the mind to be concentrated (//cittam samadhiyissati//). That will help the development of the spiritual faculties (//indriyabhavana//), spiritual powers (//balahbavana//), and factors of enlightenment (//bojjhangabhavana//). These are the advantages she hopes for by her munificence. The Buddha was so pleased with her erudite reply that he exclaimed, "Sadhu sadhu sadhu" in approbation.

It is evident that giving alone is not sufficient for one to make an end of suffering. Anathapindika, who was pronounced by the Buddha as the foremost among almsgivers, became only a stream-enterer. It is specifically said that //dana// has to be fortified by //sila//, morality, if it is to produce good results. Though Anathapindika practiced unblemished virtue, it is nowhere stated that he practiced

mental culture or meditation (//bhavana//). Therefore, in spite of all his magnanimous munificence, he had to remain a stream-enterer.

The //Ghatikara Sutta// (M.ii,52) records a unique almsgiving where even the donor was not present. Chatikara the potter was the chief benefactor of the Buddha Kassapa. He was a non-returner who did not want to enter the Order as he was looking after his blind, aged parents. He had greatly won the trust of the Buddha by the nobility of his conduct and devotion. One day the Buddha Kassapa went to his house on his alms round but Ghatikara was out. He asked the blind parents where the potter had gone. They replied that he had gone out, but invited the Buddha to serve himself from the pots and pans and partake of a meal. The Buddha did so. When Ghatikara returned and inquired who had taken from the food, the parents informed him that the Buddha had come and they had requested him to help himself to a meal. Ghatikara was overjoyed to hear this as he felt that the Buddha had so much trust in him. It is said that the joy and happiness (//pitisukha//) he experienced did not leave him for two weeks, and the parents' joy and happiness did not wane for a whole week.

The same sutta reports that on another occasion the roof of the Buddha Kassapa's monastery started leaking. He sent the monks to Ghatikara's house to fetch some straw, but Ghatikara was out at the time. Monks came back and said that there was no straw available there except what was on the roof. The Buddha asked the monks to get the straw from the roof there. Monks started stripping the straw from the roof and the aged parents of Ghatikara asked who was removing the straw. The monks explained the matter and the parents said, "Please do take all the straw." When Ghatikara heard about this he was deeply moved by the trust the Buddha reposed in him. The joy and happiness that arose in him did not leave him for a full fortnight and that of his parents did not subside for a week. For three months Ghatikara's house remained without a roof with only the sky above, but it is said that the rain did not wet the house. Such was the great piety and generosity of Ghatikara.

As mentioned at the beginning of this essay, //dana// is the first of the meritorious deeds. It is also one of the four benevolent ways

of treating others (//cattari sangahavatthuni//), A.iv,219). But is noteworthy that in the lists of virtues required for liberation such as those included among the thirty-seven requisites of enlightenment (//bodhipakkhiya dhamma//), //dana// never occurs as a required virtue. Instead of //dana//, //caga// or generosity is included in some of the lists, such as the five qualities -- faith virtue, learning, generosity and wisdom. Perhaps there is a slight difference between //dana// and //caga// when considered as virtues ingrained in the mind. //Dana// is the very practical act of giving, //caga// is the generous attitude ingrained in the mind by the repeated practice of //dana//. The word //caga// literally means giving up, abandonment, and it is an indication that the close-fitted selfish grip one has on one's possessions is loosened by //caga//. It is possible to give alms even out of negative motives such as favoritism (//chanda//), ill will (//dosa//), fear (//bhaya//), delusion (//moha//), desire for a good reputation, etc., but //caga// is the positive virtue of a generous disposition.

Buddhism teaches a gradual process of emptying oneself. It starts with giving away one's external possessions. When the generous dispositional trait sets in and is fortified by the deepening insight into the real nature of things, one grows disenchanted with sense pleasures (//nibbindati//). At this stage one gives up household life and seeks ordination. Next comes the emptying of sensory inputs by guarding the sense doors. Through meditation (//bhavana//) one empties oneself of deep-seated defilements and fills oneself with positive noble qualities. But this whole process of bailing out negativities starts with //dana//, the practice of giving.

* * *

GIVING FROM THE HEART

by

M. O'C. Walshe

Giving comes very naturally to some people -- they enjoy giving and are unhappy if they cannot do so. And though it is obvious that one can give foolishly, it is in general a very good and meritorious thing to give. This is recognized in, probably, all religions: in Christianity we are told that it is more blessed to give than to receive, and in Islam there is a positive injunction to give part of one's wealth to the poor.

Perhaps, however, we ought to start by squarely facing a point which may worry some people: the question of giving to the Sangha. In a phrase which lay Buddhists may frequently hear chanted, or even chant themselves, the Sangha is described as //anuttaram punnakkhettam lokassa//, "an unequalled field of merit-making for the world," meaning that the merit to be gained by giving to the Sangha is unequalled. Well of course, not all the lay people who hear or join in such chanting know what the words mean, but of those who do, Westerners who are Buddhists or Buddhist sympathizers sometimes react to this notion with a degree of indignation, considering the words tactless or worse! In fact some, whose conditioning was at least partly under the influence of the Lutheran Christian tradition, are reminded of the abuses to which Martin Luther objected in the Church of his day, when "good deeds" were very largely associated in the popular mind with maintaining priests and monks, who in some cases at least were idle and corrupt, in the style to which they were accustomed.

Such misgivings are perhaps understandable, but can be countered by a proper explanation, and will in any case not take root provided the Sangha is patently seen to be well conducted (//supatipanno//). The traditional Buddhist community consists of four groups: monks, nuns, male and female lay followers. Though the original order of nuns has died out, there are women who have undertaken the holy life and live virtually as nuns, and there is every indication that their numbers will grow. The relation between the first two groups and the latter two is one of symbiosis. After all, the Sangha has a priceless gift

to give, the gift of the Dhamma. //Sabbadanam dhammadanam jinati//: "The gift of the Dhamma excels all other gifts" (Dhp. 354). Members of the Sangha also have an inescapable obligation to live according to the Vinaya and to strive continuously for enlightenment. It is in fact only by so doing that they can claim to be "an unequalled field of merit-making," and if they fail in this obligation they are letting down not only themselves but also the laity who support them. A monk or nun who cannot observe the rules should, and in certain cases must, leave the Order. This could be regarded, at least in part, as the price to be paid for abusing the generosity of lay supporters.

It was mentioned above that, according to the Bible, it is more blessed to give than to receive. It is interesting to note that, just as in the practice of //metta-bhavana//, the meditation on universal love, there is given an actual method for fulfilling that difficult Judaeo-Christian injunction "love thy neighbor as thyself," so too Buddhism can give a precise technical meaning to this biblical statement. If we receive something pleasant, this in Buddhism is considered to be //vipaka//, the result of previous meritorious conduct. It is nice while it lasts, but when it is finished, its virtue is exhausted. To give, however is //kusala kamma//, skilled action, which will be productive of some pleasant //vipaka// or result for the giver. In this way it can be clearly seen to be more "blessed" to give than to receive. True, this "blessing" remains purely mundane and limited, being "merit-making for the world" (//lokassa//). But as all our actions are habit-forming, giving once inclines us to give again, so that the result tends to be cumulative. Also, of course, this king of //kusala kamma// can lead on to other things, and it is not for nothing that //dana// is listed as the first among the ten //paramis// or "perfections," coming even before //sila// or morality. It is, after all, possible for an immoral person to be generous!

The late Dr. I.B.Horner selected ten Jataka stories to illustrate the ten perfections, in a little book that is widely used as an introductory Pali reader, and she used the delightful story of the self-sacrificing hare (No. 316) to illustrate the perfection of giving. Strangely enough, thought, to the Western mind at least, the

most popular Jataka story on this them is the very last, the Vessantara Jataka (No. 547), in which the Bodhisatta gives everything away including, finally, his wife and children -- a distinctly dubious moral, one might think! But in Thailand this story has been singled out and is regularly made the subject of special readings and sermons for the edification of the laity.

Giving is something that comes from the heart, and as I have said, there are people who enjoy giving for its own sake -- which is fine provided the giving is balanced with wisdom. There are of course other people who are reluctant givers, and they are often the same people who find it difficult to say "please," "thank you," "I'm sorry," and so on. For all such types the //brahmavihara// meditations on love and compassion would be beneficial, to enable them to open up their hearts.

Recently, in Britain, we have had a magnificent example of the power of giving from the heart, and from what to many must have seemed an unexpected source. Moved by the plight of the starving people in Ethiopia, the rock star Bob Geldof organized the fantastic international Live Aid concert which raised millions of pounds -- in its way, and with the aid of modern technology, the most spectacular act of generosity in history, touching the hearts of millions, and transcending the boundaries not only of politics and religions, but also that gulf that exists between those addicted to this particular form of entertainment and those who dislike it.

It is perhaps hardly necessary to point out that //dana// has to be exercised with discretion, and is as much subject to the rule of the middle way as everything else. It is not the best way to bring up a child, for instance, to give it everything it wants -- or thinks it wants. Contrary to some trendy theories recently current, it does no harm to frustrate a spoilt brat occasionally! Nor, of course, is it the highest kind if giving if one expects something in return -- even a nice rebirth in some heavenly realm! That is a kind of giving which is basically rooted in attachment and is therefore of limited kammic value.

In point of fact, one of the true benefits to the giver is precisely that the act of spontaneous giving is a very fine way of helping to overcome attachment. And that is the intended point of the Vessantara story. We Westerners think of the unfortunate wife and family the Bodhisatta "sacrificed" (though of course there was happy ending and they came back to him, in the story!), but the intention is to regard them as objects of attachment, to be given up as such. As a matter of fact, despite the popularity of this particular story, modern scholars consider that it was not originally a Buddhist tale at all, and was somewhat unskillfully adapted to provide a "Buddhist" moral.

The more we consider the question of //dana//, the more aspects emerge, and we see that there are many ways of giving, skillfully or otherwise. We may conclude with an amusing canonical example of the alleged results of relatively unskillful giving. In the Payasi Sutta (No. 23 of the Digha Nikaya) we read of the debate between the skeptic Prince Payasi, who did not believe in an afterlife, and the Venerable Kumara-Kassapa. After listening to a brilliant series of parables from the monk, Payasi declares himself converted, and decides to establish a charity "for ascetics and brahmins, wayfarers, beggars and the needy," and he appoints the young brahmin Uttara to organize the distribution. (N.B. This is the correct version -- there is an error in the Rhys Davids translation at his point.) Uttara complains that the food and clothing he is called upon to distribute are of such poor quality that Payasi would not touch them himself, and Payasi finally gives him leave to supply "food as I eat and clothes as I wear." At the conclusion of the sutta, we are told of the rewards the two men received after death. Payasi, who had established the charity grudgingly, was indeed reborn in a heavenly world, but in the very lowest, that of the Four Great Kings, where he was lodged in the empty Serisaka mansion (//vimana//). Here, indeed, he was visited by the Venerable Gavampati, an Arahant who made a habit of taking his siesta in the lower heavens. And so the story was brought back to earth. But Uttara, who had reorganized the charity and given from the heart, was born in a higher heaven, among the Thirty-three Gods.

Probably few Westerners will give in order to be reborn among the Thirty-three Gods, and perhaps the only reward some people look to is

an easing of the conscience: being aware of some particular need -- of which the case of Ethiopia is the outstanding current example -- people feel unable to live with themselves if they do //not// give something. This is certainly better than hoping for a heavenly reward, but an easy conscience, too, may perhaps sometimes be purchased a little too easily. Best let the giving itself be its own reward, and leave it at that!

* * *

GENEROSITY: THE INWARD DIMENSION

by
Nina Van Gorkom

As from a heap of flowers many a garland is made,
even so many good deeds should be done by one born a mortal.

Dhammapada, 53

The giving away of useful or pleasant things is an act of generosity. However, if we only pay attention to the outward deeds we do not know whether or not we are being sincerely generous. We should learn more about the mind which motivates our deeds. True generosity is difficult. While we are giving, our thoughts may not all be good and noble. Our motives for giving may not all be pure. We may give with selfish motives -- expecting something in return, hoping to be liked by the receiver or our gift, wanting to be known as a generous person. We may notice that there are different thoughts at different moments, some truly generous, and others having different motives.

The Buddha taught that there is no lasting mind or soul which undergoes different experiences. Our experiences themselves are

different moments of consciousness, which arise one at a time and then fall away immediately. Each moment of consciousness that arises and falls away is succeeded by the next moment of consciousness. Our life is thus a series of moments of consciousness arising in succession. Gradually we can learn to distinguish different types of consciousness. There is consciousness which is unwholesome or unskillful, and there is consciousness which is wholesome or skillful, and besides these there are other types of consciousness which are neither wholesome nor unwholesome. Only one type of consciousness occurs at a time, but each type is accompanied by several mental factors. Unwholesome types of consciousness are accompanied by unwholesome mental factors, such as attachment, stinginess, jealousy or aversion. Wholesome types of consciousness are accompanied by beautiful mental factors, such as generosity, kindness or compassion.

Three of the unwholesome mental factors are "roots of evil." [*] These are the strong foundation of unwholesome types of consciousness: attachment or greed, aversion or anger, and ignorance.

[*] See Nyanaponika Thera, //The Roots of Good and Evil// (Wheel No. 251/253).

Each of these unwholesome factors has many shades and degrees. We may know that there is attachment when we are greedy for food or desire to acquire someone else's property. However, we may not realize that there is also attachment when we enjoy natural scenery or beautiful music. In society attachment of a subtle kind is considered good, provided we do not harm others. The unwholesome has a wider range than what we call in conventional language "immoral." It can include states that are weaker than the immoral. We cannot force ourselves not to like beautiful things; there are conditions for the arising of attachment. But we can learn to know the difference between the moments which are wholesome and the moments which are unwholesome. A degree of selfishness persists even in moments of subtle attachment. These are different from selfless moments of consciousness accompanied by generosity, when we do not think of our own enjoyment. There is attachment time and again, when we stand up,

move around, reach for things, eat or go to sleep. We think of ourselves and want to acquire pleasant things for ourselves. We expect other people to be nice to us, and this is also a form of attachment.

We may wonder whether attachment to relatives is wholesome. Attachment to relatives is not wholesome; it is different from pure loving-kindness, which is wholesome. When we cling to the pleasant feeling we derive from the company of relatives or dear friends, there is attachment. When we are genuinely concerned for someone else we do not think of ourselves, and then there is wholesome consciousness. We are so used to living with attachment that we may have never considered the difference between the moments of attachment and the moments of unselfish love. The different types of consciousness succeed one another so rapidly that so long as we have not developed understanding of them, we do not notice that they have changed.

The unwholesome root of aversion also has many degrees. It can manifest as slight uneasiness or as coarse anger or hate. Aversion does not arise at the time as attachment. When there is attachment consciousness likes the object that is experienced and when there is aversion consciousness dislikes the object. Attachment arises with certain types of consciousness, not with all types, and so does aversion.

Ignorance is an unwholesome root that arises with all types of unwholesome consciousness. It is the root of all evil. Ignorance does not know what is wholesome and what is unwholesome, it does not know anything about what is real. Whenever there is attachment or aversion, at the same time there is also ignorance.

The three beautiful roots are: non-attachment or generosity, non-aversion or kindness, and understanding or wisdom. Each type of wholesome consciousness is rooted in non-attachment and non-aversion, and it may be rooted in understanding as well. Each of these beautiful roots has many degrees. Without the assistance of non-attachment and non-aversion wholesome consciousness could not arise motivating acts of generosity. Attachment cannot exist at the

same time as generosity. When one is truly generous one gives impartially and does not restrict one's generosity to people one likes or to the members of one's family. The purpose of all kinds of wholesomeness should be to eliminate defilements, to get rid of selfishness. The Buddha taught the wisdom that can eradicate the clinging to the idea of self, but if one does not learn to get rid of stinginess and clings to one's possessions, one cannot give up the clinging to self.

When we see that true generosity is beneficial and that selfishness and stinginess are harmful, we would like to have more moments of generosity. However, in spite of our wishes, we notice that unwholesome types of consciousness often arise. Then we are disappointed with ourselves. We should acquire understanding of what conditions the arising of unwholesome consciousness. We must have been full of attachment, aversion and ignorance in the past, even in past lives. Such tendencies have become deeply rooted; they have been accumulated. What is past has gone already, but the unwholesome tendencies that have been accumulated can condition the arising of unwholesome consciousness at the present time.

We have accumulated not only tendencies to evil but also inclinations to the wholesome. That is why there can also be moments of generosity and kindness at the present time. When an unwholesome type of consciousness arises we accumulate more unwholesomeness; when a wholesome type arises we accumulate more wholesomeness.

The Buddha taught different ways of developing wholesomeness, and when we learn about these ways there are already conditions for more wholesomeness. We find opportunity for generosity not only while we are giving but also before the actual giving, when we try to obtain the things we intend to give, and afterwards when we recollect our giving. When we are honest with ourselves we can notice that before, during and after the giving, opportunities for generosity are often spoilt by unwholesome consciousness. We may get tired when we have to buy or prepare the gift, and then aversion arises. While we are giving the gift the receiver may be ungrateful and fail to respond to our gift in the way we expected and then we may be disappointed.

However, when we have right understanding of what wholesomeness is, we should be concerned only with developing wholesome states of mind and not with the reactions of other people. Wholesomeness is wholesomeness and nobody else can change the wholesome consciousness that arises. Before we learnt about the Buddha's teachings we did not consider generosity in this way, we did not pay attention to the moments of consciousness. Through the Buddha's teachings we learn about things as they really are. After the act of giving the opportunity to recollect our generosity with wholesome consciousness can be wasted by unwholesome consciousness. At first we may have been generous, but afterwards we may find that the gift was too expensive and regret have spent our money.

The Buddha taught that there is no self that can exert power over the different types of consciousness that arise; they arise because of their appropriate conditions. Through his teachings we can learn about the different types of consciousness and about our accumulated tendencies. Thus there will be more understanding of what is real, and this too is wholesome. When one has accumulated the tendency to stinginess it is difficult to be generous, but through the understanding of what the Buddha taught inclinations can be changed.

We read in the commentary to the Subhabhojana Jataka (Stories of the Buddha's Former Births, Jatakas, Book V, No. 535) about a monk in the Buddha's time who practiced the utmost generosity. He gave away his food, and if he received drink sufficient to fill the hollow of his hand, he would, free from greed, still give it away. But formerly he used to be so stingy that "he would not give so much as a drop of oil on the tip of a blade of grass." In one of his past lives, when he was named Kosiya, he lived as a miser. One day he had a craving for rice porridge. When his wife suggested that she would cook porridge not only for him but also for all the inhabitants of Benares, he felt "just as if he had been struck on the head with a stick." Then his wife offered to cook for a single street, or only for the attendants in his house, only for the family, only for the two of them, but he turned down all her offers. He wanted porridge cooked for himself alone, in the forest, so that nobody else could see it. The

Bodhisatta, who was at that time the god Sakka, wanted to convert him and came to him with four attendants disguised as brahmins. One by one they approached the miser and begged for some of his porridge. Sakka spoke the following stanza, praising generosity (387):

> From little one should little give, from moderate means likewise,
> From much give much: of giving nothing no question can arise.
> This then I tell you, Kosiya, give alms of that is thine:
> Eat not alone, no bliss is his that by himself shall dine,
> By charity you may ascend the noble path divine.

Kosiya reluctantly offered them some porridge. Then one of the brahmins changed into a dog. The dog made water and a drop of it fell on Kosiya's hand. Kosiya went to the river to wash and then the dog made water in Kosiya's cooking pot. When Kosiya threatened him he changed into a "blood horse" and pursued Kosiya. Then Sakka and his attendants stood in the air and Sakka preached to Kosiya out of compassion and warned him of an unhappy rebirth. Kosiya came to understand the danger of stinginess. He gave away all his possessions and became an ascetic.

We may find it difficult to part with our possessions, but when we die we cannot take them with us. Life is short: thus when we have an opportunity for generosity we should use it in order to combat selfishness. Each moment of generosity now will condition the arising of generosity in the future.

Good deeds bring about pleasant results and bad deeds bring unpleasant results. This is the law of kamma and its fruit, of cause and effect. [*] A deed (kamma) can produce result in the form of rebirth. Wholesome kamma can produce a happy rebirth and unwholesome kamma can produce an unhappy rebirth. Besides the human plane of existence, there are other planes which are happy or unhappy. Birth in the human plane or in a heavenly plane is a happy rebirth conditioned by wholesome kamma; birth in a hell plane, as a ghost or as an animal is an unhappy rebirth conditioned by unwholesome kamma. Kamma can also produce results in the form of pleasant or unpleasant

sense experiences arising in the course of life. Seeing and hearing are types of consciousness that are results of kamma. We see and hear pleasant or unpleasant objects according to the kamma that produces these experiences.

[*] See //Kamma and Its Fruit// (Wheel No. 221/224).

Stinginess can bring about -- either in this life or in a future life -- the very result we fear: loss of possessions. Generosity can bring about pleasant results, such as prosperity. However, when we perform acts of generosity we should not cling to pleasant results; clinging is unwholesome. Kamma will produce its appropriate result whether we think of it or not. While we are giving we can have right understanding of kamma and its result, without clinging. We may do good deeds with the understanding of what wholesomeness is. As we have seen, understanding is a beautiful root which may or may not accompany wholesome consciousness. When understanding accompanies the wholesome consciousness, it increases the degree of wholesomeness. We cannot make understanding arise at will; it arises when there are conditions for it. Learning what the Buddha taught is a condition for greater understanding.

There are still other ways of practicing generosity, even when we do not have things to give. The application of other people's good deeds is also a type of generosity. When we notice that someone else is doing a good deed we can appreciate his wholesomeness, and we may express this with words of approval and praise. We may be stingy not only with regard to our possessions but also with regard to words of praise. Gradually one can learn to be generous in appreciating the wholesomeness of others.

In Thailand I had an opportunity to learn about this way of generosity, which I had not heard of before. I received a book that was printed on the occasion of the birthday of Her Majesty Queen Sirikit of Thailand. This book mentioned many of her good works, such as promoting the teaching of Buddhism, supporting temples, improving the standard of living of the people in the provinces by setting up

different projects for them. When one reads this one can sincerely admire and rejoice in the good works of Her Majesty. In Thailand I also often heard the Thais saying, "//anumodana//," which means "thanks," with the inclination of their head and clasped hands. This they do when they respect and appreciate the wholesomeness of others, usually on occasions of presenting food to the monks or giving books on the Buddhist teachings. It can become a wholesome custom to express one's appreciation on such occasions.

When we know about this way of generosity we may remember to speak about others with wholesome consciousness. In the development of wholesomeness one has to be farsighted. One should realize that whatever wholesomeness or unwholesomeness one accumulates today will produce its effects in the future, even in future lives. One can become more adept in evaluating the circumstances one is in and the friends one has. One will then be able to judge whether or not one's surroundings and friends are favorable for the development of wholesomeness. One will know what kind of speech should be avoided, what kind of speech cultivated. Often conversation tends to be about the bad qualities of others or about useless matters which are not helpful for the development of wholesomeness. Since we often become engaged in conversation with others, we should learn how to turn the conversation into an opportunity for wholesomeness.

Another way of generosity is the "sharing" of one's wholesome deeds with others. This does not mean that other people can receive the pleasant results of our good deeds. The Buddha taught that beings are "heirs" to their deeds. We each receive the results of the deeds we have done ourselves. Sharing wholesomeness with others means that our good deeds can be the condition for the arising of wholesome consciousness in others when they rejoice in our good deeds. We can share wholesomeness even with beings in other planes of existence, provided they are in planes where they can receive the benefits.

The commentary to the Without the Walls Sutta [*] narrates that King Bimbisara offered a meal to the Buddha and omitted to dedicate his merits to other beings. Ghosts, his relatives in a former life, had hoped for this in vain, and because they were disappointed, in their

despair they made a horrible screeching noise throughout the night. The Buddha explained to King Bimbisara why the ghosts had screeched. Then King Bimbisara made another offering and uttered the dedication, "Let this be for those relatives." The ghosts benefited from his gifts immediately; they had wholesome states of consciousness and their sufferings were allayed. Lotus-covered pools were generated for them in which they could bathe and drink, and they took on the colour of gold. Heavenly food, heavenly clothing and heavenly palaces manifested spontaneously for their use. This story illustrates that one can share one's good deeds with departed ones. If one's departed relatives are not able to receive the merit, other beings can.

[*] In //The Illustrator of Ultimate Meaning (Paramatthajotika)//, Commentary to the Minor Readings (Khuddakapatha). London: Pali Text Society, 1960.

It is understandable that we are sad when we lose loved ones, but if we know how to develop what is wholesome we can find great consolation. Instead of becoming filled with sadness and aversion, we should dedicate our good deeds to all those who are able to rejoice in them, then our consciousness will be wholesome. It can become our custom to share wholesomeness with others; we need not even specify to whom we wish to dedicate it.

It is a Buddhist custom when a meal or robes are offered to monks to pour water over one's hands while the monks recite words of blessings, in order to give expression to one's intention to dedicate this deed to other beings. The water symbolizes a river which fills the ocean, and even so a wholesome deed is so plentiful that it can also be shared with others.

Good deeds are usually classified as threefold: as generosity, morality, and mental development. This threefold classification should not be considered a rigid one. Morality, or abstinence from evil deeds, can also be seen as an aspect of generosity, as an act of kindness to others. When we abstain from evil deeds we give other beings the opportunity to live in peace, free from harm. If we want

to develop generosity, we should not neglect mental development -- the development of wholesome states of mind. We should know when consciousness is unwholesome and when wholesome in order to develop generosity and other good qualities. Knowing more about one's different types of consciousness is mental development.

The "stream-winner" is the noble person at the first stage of enlightenment. He has developed right understanding of the different mental and physical phenomena that appear at the present moment and has seen realities as they are. With the attainment of enlightenment he experiences Nibbana, the unconditioned reality, for the first time. At the moment of enlightenment the wrong view of self is eradicated, and with it stinginess too is destroyed. Stinginess can never arise again, and he thus has perfect generosity. An ordinary person may be able to suppress stinginess temporarily, for example, at the time of giving, but stinginess is bound to arise again so long as its accumulated tendency remains. The stream-winner, through right understanding, has eradicated the tendency to stinginess and can never be overcome by it anymore.

Learning from the Buddha's teachings how to develop wholesomeness and to eradicate defilements is the greatest blessing. Therefore the teaching of the Dhamma, the Buddha's teaching, should be considered as the giving of the highest gift. In learning what the Buddha taught and in developing wholesomeness we correct our views about what is worthwhile striving for and what is not, about what is real and what is mere illusion. Before we heard about the Buddha's teachings we may have considered the enjoyment of pleasant sense objects to be the goal of our life. After we learn the Buddha's teachings we may gradually come to see that selfish attachment gives unrest of mind and that it is harmful to ourselves and others. We may come to understand that wholesomeness is beneficial both for ourselves and for others, that it brings peace of mind.

Our outlook on what is worthwhile in life can change. We correct our views about reality when we understand what wholesome kamma is and what unwholesome kamma is, when we understand that kamma brings its appropriate result. We correct our views when we understand that not

a self but different types of consciousness, wholesome and unwholesome, motivate our deeds, when we understand that these types of consciousness arise because of different conditioning factors. There are many degrees of correcting one's views. By developing understanding of realities the wrong view of self can be eradicated, and thereby perfect generosity can emerge. The effect of learning the Dhamma should be that we become less selfish and more generous, that we have more genuine concern for other people.

* * *

THE PERFECTION OF GIVING

by
Acariya Dhammapala

From the //Cariyapitaka Atthakatha//, translated by Bhikkhu Bodhi in //The Discourse on the All-Embracing Net of Views: The Brahmajala Sutta and Its Commentaries// (BPS, 1978), pp. 289-96, pp. 322-23.

The perfection of giving is to be practiced by benefiting beings in many ways -- by relinquishing one's happiness, belongings, body and life to others, by dispelling their fear, and by instructing them in the Dhamma.

Herein, giving is threefold by way of the object to be given: the giving of material things (//amisadana//), the giving of fearlessness (//abhayadana//), and the giving of the Dhamma (//dhammadana//). Among these, the object to be given can be twofold: internal and external. The external gift is tenfold: food, drink, garments, vehicles, garlands, scents, unguents, bedding, dwellings, and lamps. These gifts, again, become manifold by analyzing each into its constituents, e.g., food into hard food, soft food, etc. The external

gift can also become sixfold when analyzed by way of sense objects: visible forms, sounds, smells, tastes, tangibles, and non-sensory objects. The sense objects, such as visible forms, become manifold when analyzed into blue, etc. So too, the external gift is manifold by way of the divers valuables and belongings, such as gems, gold, silver, pearls, coral, etc.; fields, land, parks, etc.; slaves, cows, buffaloes, etc.

When the Great Man (the Bodhisatta) gives an external object, he gives whatever is needed to whomever stands in need of it; and knowing by himself that someone is in need of something, he gives it even unasked, much more when asked. He gives sufficiently, not insufficiently, when there is something to be given. He does not give because he expects something in return. And when there is not enough to give sufficiently to all, he distributes evenly whatever can be shared. But he does not give things that issue in affliction for others, such as weapons, poisons, and intoxicants. Nor does he give amusements which are harmful and lead to negligence. And he does not give unsuitable food or drink to a person who is sick, even though he might ask for it, and he does not give what is suitable beyond the proper measure.

Again, when asked, he gives to householders things appropriate for householders, and to monks things appropriate for monks. He gives to his mother and father, kinsmen and relatives, friends and colleagues, children, wife, slaves, and workers, without causing pain to anyone. Having promised an excellent gift, he does not give something mean. He does not give because he desires gain, honor, or fame, or because he expects something in return, or out of expectation of some fruit other than the supreme enlightenment. He does not give detesting the gift or those who ask. He does not give a discarded object as a gift, not even to unrestrained beggars who revile and abuse him. Invariable he gives with care, with a serene mind, full of compassion. He does not give through belief in superstitious omens: but he gives believing in kamma and its fruit.

When he gives he does not afflict those who ask by making them do homage to him, etc.; but he gives without afflicting others. He does

not give a gift with the intention of deceiving others or with the intention of injuring; he gives only with an undefiled mind. He does not give a gift with harsh words or a frown, but with words of endearment, congenial speech, and a smile on his face.

Whenever greed for a particular object becomes excessive, due to its high value and beauty, its antiquity, or personal attachment, the Bodhisatta recognizes his greed, quickly dispels it, seeks out some recipients, and gives it away. And if there should be an object of limited value that can be given and a suppliant expecting it, without a second thought he bestirs himself and gives it to him, honoring him as though he were an uncelebrated sage. Asked for his own children, wife, slaves, workers, and servants, the Great Man does not give them while they are as yet unwilling to go, afflicted with grief. But when they are willing and joyful, then he gives them. But if he knows that those who ask for them are demonic beings -- ogres, demons, or goblins -- or men of cruel disposition, then he does not give them away. So too, he will not give his kingdom to those intent on the harm, suffering, and affliction of the world, but he would give it away to righteous men who protect the world with Dhamma.

This, firstly, is the way to practice the giving of external gifts.

The internal gift should be understood in two ways. How? Just as a man, for the sake of food and clothing, surrenders himself to another and enters into servitude and slavery, in the same way the Great Man, wishing for the supreme welfare and happiness of all beings, desiring to fulfill his own perfection of giving, with a spiritually-oriented mind, for the sake of enlightenment, surrenders himself to another and enters into servitude, placing himself at the disposal of others. Whatever limbs or organs of his might be needed by others -- hands, feet, eyes, etc. -- he gives them away to those who need them, without trembling and without cowering. He is no more attached to them, and no more shrinks away (from giving them to others), than if they were external objects. Thus the Great Man relinquishes an internal object in two ways: for the enjoyment of others according to their pleasure; or, while fulfilling the wishes of those who ask, for his own self-mastery. In this matter he is completely generous, and thinks:

"I will attain enlightenment through non-attachment." Thus the giving of the internal gift should be understood.

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AUTHOR: Bhikkhu Bodhi (ed.)
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1990
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DATE OF DHARMANET DISTRIBUTION: October 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Early Buddhism borrowed two of its central terms from the workings of fire. //Upadana//, or clinging, originally referred to the fuel that kept fire burning; //nibbana//, the name of the
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goal, to a fire's going out. This is the first book to examine these terms from the perspective of how the early Buddhists themselves viewed fire -- what they saw happening as a fire burned, and what happened to the fire when it went out -- to show what light this perspective throws on Buddhist doctrine in general, and the practice of meditation in particular.

With extensive quotations from the Pali Canon, newly translated, this is also a useful sourcebook for anyone who wants to encounter Buddhist teachings in their earliest known context.

* * *

Thynn, Dr. T., "Living Meditation, Living Insight" (revised edition, first published 1992; due April 1995; paper 120pp)

[From the Foreword by Jack Kornfield]: I am very impressed by the thoroughness and care with which Dr. Thynn Thynn explains the path of mindfulness in daily life in her book. This has not been so much emphasized so strongly in the monastic and meditative teachings of Buddhism that have come to take root in the West. In fact, much of Buddhist practice in Asia has followed the intensive model. But clearly, that will not work for those of us who are householders in the West. And anyway, the wonderful experiences of intensive practice often lead to less transformation of our lives than we might hope; so that after intensive meditation practice we are back again in the midst of our lives with the question of how to bring the Dhamma to bear in everyday life. I am so pleased when I see a book like Dr. Thynn Thynn's that speaks directly to the situation.

I applaud her clarity and courage for teaching in the straightforward way that she does.

* * *

Upasika Kee Nanayon (K. Khao-suan-luang), "An Unentangled Knowing: The Teachings of a Thai Buddhist Lay Woman" (Thanissaro Bhikkhu,

tr.; due April 1995; paper 120pp)

This book collects between two covers over two-dozen Dhamma talks by the Thai forest meditation master Upasika Kee Nanayon (1901-1978). Translations of some of these talks appeared previously in small collections ("Reading the Mind" and "Looking Inward"), but all have been thoroughly revised for the present edition. Several previously-unpublished talks are also included.

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The Perfection of Generosity
(//Dana-parami//)

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Copyright by: The Sayagyi U Ba Khin Memorial Trust, U.K.
Splatts House, Heddington near Calne, GB.

Printed as Dhammadana Series 3

This gift of Dhamma is made possible through Dana given to the Publication Account Fund of the Sayagyi U Ba Khin Memorial trust by two meditators in their grandparents' name.

First Printing 1987
Printed in France

Dedicated to our much revered Teacher
the late Sayagyi U Ba Khin (Thray Sithu)

DharmaNet Edition 1994

This electronic edition is offered for free distribution
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1. Dana: Generosity
   May I be generous and helpful
2. Sila: Morality
   May I be well-disciplined and refined in manners.
   May I be pure and clean in all my dealings.
   May my thoughts, words and deeds be pure
3. Nekkhama: Renunciation
   May I not be selfish and self-possessive, but selfless and disinterested.
   May I be able to sacrifice my pleasure for the sake of others.
4. Panna: Wisdom
   May I be wise and able to see things as they truly are.
   May I see the light of truth and lead others from darkness to light.
   May I be enlightened and be able to enlighten others.
5. Viriya: Energy
   May I be energetic, vigorous and persevering.
   May I strive diligently until I achieve my goal.
   May I be fearless in facing dangers and courageously surmount all obstacles.
   May I be able to serve others to the best of my ability.
6. Khanti: Patience
   May I ever be patient.
   May I be able to bear and forbear the wrongs of others.
   May I ever be tolerant and see the good and beautiful in all.
7. Sacca: Truthfulness
   May I ever be truthful and honest.

May I not swerve from the path of truth.

8. Adhitthana: Determination

May I be firm and resolute and have an iron will.
May I be soft as a flower and firm as a rock.
May I ever be high-principled.

9. Metta: Loving Kindness

May I ever be kind, friendly and compassionate
May I be able to regard all as my brothers and sisters and be one with all.

10. Upekkha: Equanimity

May I ever be calm, serene, unruffled and peaceful.
May I gain a balanced mind.
May I have perfect equanimity.

May I serve to be perfect.
May I be perfect to serve.

Sadhu Sadhu Sadhu.

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HOW BODHISATTA DEVELOP THE PERFECTIONS

"Bodhisattas' minds maintain their balance by giving preference to other beings' welfare, by dislike of the suffering of others, by desiring that the success of others endure, and by impartiality towards all beings. They give gifts (//Dana//) to all beings (without showing preference). They undertake the precepts of virtue (//Sila//) in order to avoid harming living beings. They perfect their virtue by practising renunciation (//Nekkhamma//). They purify their wisdom (//Panna//) in order to understand clearly what is beneficial and what is harmful to living beings. They constantly arouse energy (//Viriya//), keeping the welfare and happiness of others in mind. When they have acquired heroic fortitude through supreme energy, they become patient (//Khanti//) with the many failings or shortcomings of others. Once they promise to give or do something, they do not break their promise (thus they are truthful, //sacca//). With unshakable resolution (//Aditthana//) they work for the welfare and happiness of others. They place others before themselves through unshakable loving kindness (//Metta//). They do not expect anything in return through equanimity (//Upekkha//)."

Ashin Maha Buddhaghosa,
//The Path of Purification// (Ch.iX, par. 124)

FOREWORD

For those of us who cannot remember our own past lives or see the past lives of others, it is not always possible to appreciate our good fortune in being born as humans during a period when the teachings of a Buddha are available. As Sayagyi U Ba Khin points out in his lectures "What Buddhism Is", the last Buddha had to continue working for four //asankheyyas// (a number of world cycles equal to 1 followed by 140 ciphers) and one hundred thousand //kappas// (world cycles).

We can all appreciate that not just anybody can pick up a tennis racket and walk off with first prize at Wimbledon. But we may not appreciate the preparation that is necessary in order to win first prize in liberation. Concentrating the mind and understanding that conditioned existence is unsatisfactory, changing and uncontrollable is not just a matter of sitting still and closing your eyes. We must work hard on leading moral lives, and we must go into training with the ten perfections (//paramis// or //paramitas//): generosity, morality, renunciation, wisdom, perseverence or effort, forbearance or patience, truthfulness, determination, loving-kindness, and even mindedness or equanimity.

These ten virtues may be obvious and self explanatory. But I think if you are not from a Buddhist background, like me, you will occasionally find in an explanation such as the one we publish here certain aspects you did not expect. The more thoroughly we grasp the idea of these virtues the better we will be able to live them in our lives. And when we come to take the next step, we will find we have been preparing ourselves to control our minds and to attain true happiness. Not that one stops practising virtuous acts once he begins to meditate! Far from it. Each part of the teaching helps others. The more we advance in one, the more we will work on the others.

As Sayagyi said in his introduction to the International Meditation

Centre, Rangoon, "Individual development (in meditation) depends on one's own //Paramita// (perfections) and his capability to fulfill the five Elements of Effort (//Padhaniyanga//), viz. Faith, Health, Sincerity, Energy and Wisdom."

It is our hope that these publications will serve as an inspiration to those practising on the path leading to Nibbana.

Peace to all beings

Sayagyi U Ba Khin Memorial Trust U.K.

PREFACE

We are happy to be able to translate, adapt and publish this extract from a modern-day commentary on a Buddhist text which was published in Burmese in 1960. The Zambumeikswe Pitaka Press and Publishing House of Rangoon, Burma, originally published in 1935 a work by the Venerable Sayadaw of Ngarkhon village, popularly known by his Burmese title, Venerable Ngarkhon Sayadaw, who lived during the reign of King Bagyidaw (ruled 1819-1837). The king conferred the title of `Adiccavamsabhidhaja Mahadhammarajadirajaguru' on him for his great learning. His work deals with the efforts leading up to the Enlightenment of the Buddha Gotama. Efforts were made to add more material to this by a learned layman: Aggamaha Pandita Sayagyi U Lin, M.A., and finally, Tipitakadhara Dhammabhandagarika Sayadaw Ashin Vicittasaraghivamsa, Aggamaha Pandita Abhidaja Maha Ratthaguru was responsible for polishing the text and using an up-to-date vocabulary in Burmese. The title is //Mahabuddhavamsa// which we can translate by //The Great Chronicle of Buddhas//. (We refer to it hereafter as `the Burmese Commentary'.)

The Burmese translation has been adapted for Western readers. We have used English translations of the texts quoted from the Pali canon and commentaries whenever available. At times we have felt it was necessary to give more details so the texts would be readily understood by people

without previous knowledge of Buddhism. We are entirely responsible for the English version.

The Burmese commentary is based on the //Buddhavamsa// in the Pali canon (translated into English by I.B. Horner, //Chronicle of Buddhas//, Pali Text Society) and the extensive commentary on it by Buddhadatta (translated into English by I.B. Horner, //The Clarifier of the Sweet Meaning//, PTS). These works give the details concerning the efforts to become a Buddha made by Gotama and an account of the twenty-four Buddhas who preceded him.

One of the most important aspects of the preparation to be a Buddha is the accomplishment of the ten perfections. A Bodhisatta (Buddha-to-be) must fulfill the perfections in three degrees:

1. to the degree which suffices for becoming an Arahat (fully-enlightened) and involves the sacrifice of external possessions,

2. to the higher degree which suffices for becoming a chief disciple and involves the sacrifice of one's limbs, and

3. the ultimate degree, leading to Buddhahood and involving the sacrifice of one's life.

The account of the period of preparation for Buddhahood begins when the resolution to become a Buddha is first made and confirmed by a Buddha. In the case of Gotama, this occured when he was a hermit named Sumedha and the prediction was given by the Buddha Dipankara (the twenty-fourth Buddha before Gotama). It is after a Buddha confirms his resolution that a Boddhisatta reflects on what must be done to accomplish this, and he passes in review the ten perfections. At the time he met the Buddha Dipankara, Sumedha had already practised the ten perfections to the degree of becoming an Arahat and the only reason he did not become enlightened was that he wished to become a Buddha himself. So the accounts we have of his practice of the perfections in texts such as the Jataka stories are examples of the higher efforts. It may be useful to bear this in mind if the Bodhisatta's example seems too difficult for us to emulate.

The text on the ten perfections which is translated and adapted here is from an appendix (or //Anu-dipani//, `Further commentary') to the Burmese commentary. This appendix gives supplementary information concerning various aspects of the Bodhisatta's career, but we have included here only the discussion on the ten perfections as a text particularly useful for students of Buddhist meditation.

Saya U Chit Tin,
Heddington, 19th January 1984

SOME ASPECTS OF THE TEN PERFECTIONS, FROM "A TREATISE ON THE PARAMIS

The commentary to the "Basket of Conduct" is a detailed essay on the ten perfections. It has been translated by Bhikkhu Bodhi under the title, `A Treatise on the Paramis'. The discussion is organized around a series of questions, similar to the style used in commentaries such as the //Visuddhimagga//. Much of the information in this commentary was included in the discussion on the perfections in the appendix of the Burmese commentary that we have translated here. For a general discussion of all ten perfections taken together, we use here the translation by Bhikkhu Bodhi. More details may be had by consulting the full translation. The "Treatise" primarily considers the perfections as they are developed by a Bodhisatta. We have confined our discussion here to the aspects that would apply to everyone working towards enlightenment.

The perfections are noble qualities which are all accompanied by compassion and skilful means, and are untainted by craving, conceit and wrong views. "Skilful means" (//Upaya-kosalla//) is the wisdom that transforms the ten perfections into requisites of enlightenment. This wisdom and compassion are responsible for the balanced approach that motivates and enables a Bodhisatta to attain Buddhahood. For example: through wisdom he understands the suffering of others, through compassion he strives to alleviate their suffering. Through compassion he enters continued rebirths (//samsara//), through wisdom he does not delight in it. Through wisdom he is free from "I-making" and "my-making", through compassion he is free from lethargy and depression.

Several explanations are given concerning the order of the ten perfections. The order in which they are given follows the order in which the Bodhisatta considers them after making his first vow to become a Buddha.

A general explanation for the ten perfections includes:

1) Generosity (//Dana//), first, because it aids the development of virtue and is easy to practise. It is common to all beings (even ordinary people give) and is the least fruitful.

2) Virtue (//Sila//) purifies both the donor and the recipient. Generosity benefits others and virtue is a complement to that by preventing the affliction of others. Generosity will lead to wealth in future lives. Virtue will lead to favourable states of existence.

3) Renunciation (//Nekkhamma//) is the complement to virtue as virtue means good conduct of body and speech whereas renunciation is good conduct of mind. Renunciation means abandoning the mental obsessions through concentration of the mind (//Jhana//). Concentration succeeds easily when virtue is pure.

4) Wisdom (//Panna//) is next as it is possible once concentration is developed. Renunciation leads to serenity, and wisdom leads to equanimity.

5) Energy (//Viriya//) comes next as wisdom is perfected through the arousing of energy. Energy is the basis for exertion and wisdom the basis of equanimity. Arousing energy is mentioned after the activity of careful consideration, as this approach gives excellent results.

6) Patience (//Khanti//) is a basis for serenity and comes after the basis for exertion, for restlessness due to excessive activity is abandoned through reflective acquiescence in the Dhamma. One who is patient and free from restlessness will persevere in his work.

7) Truthfulness (//Sacca//) is next because the determination to practise patience continues long through truthfulness.

8) Determination (//Adhitthana//) comes next because abstinence from falsehood becomes perfect when determination is unshakeable. Non-deception in speech is complemented by unshakeable commitment to one's word.

9) Loving kindness (//Metta//) is next, for loving kindness perfects the determination to work for the welfare of others and the work which actually provides for others' welfare is stated just after making the determination to do so. This undertaking will be unperturbed only when determination is unshakeable.

10) Equanimity (//Upekkha//) purifies loving kindness. This shows the indifference that must be maintained towards the wrongs inflicted by others when providing for their welfare. This includes developing the quality of remaining impartial even towards those who wish one well.

All the perfections have as their characteristic the benefitting of others. Their function is rendering help to others, or, not vacillating. Their manifestation is the wish for the welfare of others, or, for a bodhisatta, the wish for Buddhahood. Their proximate cause is great compassion, or compassion and skillful means.

They can be defiled by various kinds of wavering thoughts or indecision (//vikappa//). Wavering thoughts about:

1) what to give and whom to give to (generosity),

2) when to act and how to act towards whom (virtue),

3) delight in sensual pleasures and continued existence and discontent if they cease (renunciation),

4) "I" and "mine" (wisdom),

5) being inclined to listlessness and restlessness (energy),

6) oneself and others (patience),

7) claiming to have seen what one has not seen, etc. (truthfulness),

8) the requisites of enlightenment -- finding fault with them and seeing virtue in their opposites (determination),

9) what is harmful and what is beneficial -- being confused about these (loving kindness), and

10) the desirable and the undesirable (equanimity).

The perfections are cleansed when the mind is free from such wavering thoughts. They become pure and luminous when they are not tainted by defilements such as: craving, conceit, views, anger, malice, denigration, domineering, envy, stinginess, craftiness, hypocrisy, obstinacy, presumption, vanity, and negligence.

Their opposites:

1) giving: stinginess,

2) virtue: moral depravity,

3) renunciation: sensual pleasures and the household life,

4) wisdom (knowing things as they really are): ignorance and perplexity,

5) energy: laziness,

6) patience: impatience,

7) truthfulness: deceptive speech,

8) determination: lack of determination,

9) loving kindness: ill will,

10) equanimity: not seeing danger in the vicissitudes of the world.

In general, all the perfections have all the defilements and unwholesome mental states as their opposites. They are all opposed to greed, hatred and delusion in the following ways:

1) giving applies the qualities of non-greed, non-hatred and non-delusion to gifts, recipients and the fruits of giving,

2) virtue removes crookedness and corruption in bodily conduct, etc.,

3) renunciation avoids indulgence in sensual pleasures, the affliction of others and self mortification,

4) wisdom restores sight when one has been blinded by them,

5) energy arouses the true way free from listlessness and restlessness,

6) patience accepts equally the desirable, the undesirable and emptiness,

7) truthfulness proceeds in accordance with the fact whether others give help or inflict harm,

8) determination vanquishes the vicissitudes of the world and remains unshakable in fulfilling the requisites of enlightenment,

9) loving kindness is secluded from the hindrances, and

10) equanimity dispells attraction and repulsion towards desirable and undesirable objects, proceeding evenly under varying circumstances.

Many more details are given concerning the individual perfections and much of this information is included in the discussion of each below. There are also many aspects of the perfections as developed by a Bodhisatta. The high level to which a Bodhisatta fulfills the perfections can serve as an aspiration to all, even if others' ability is less. We have not included all the details for the "Treatise" here, however, as it would make the text too long. The interested reader should consult Bhikkhu Bodhi's

translation of the "Treatise".

William Pruitt
Heddington, 19th January 1985

INTRODUCTION

Sayagyi U Ba Khin taught that when making a gift the donor should bear in mind the impermanence of the receiver, the gift and of himself. This should be done before, during and after the gift is made. The person who has made enough progress in Vipassana meditation can in addition be aware of the occurrence of change (//Anicca//) inside his body as he makes his gift. In Buddhaghosa's commentary on the first book of the Abhidhamma, this is called a gift accompanied by development of the mind or meditation (see //The Expositor//, PTS, p.103 where //Bhavana// is translated by "culture"). In this type of gift we find many accomplishments united. During the act of giving there is absence of greed and this means one is conquering desire (//Lobha//). As this is a virtous act, there is absence of hate (//Dosa//). Through meditation we overcome delusion (//Moha//). In other words, a gift that is given in this way, overcomes the three roots (//Mula//) of unwholesome acts. At the same time we are fulfilling morality (//Sila//), concentration (//Samadhi//) and insight (//Panna//) (see //The Expositor"// p.167).

This is a good illustration of how interconnected the various aspects of the Buddha's teachings are. We cannot just work on one aspect at a time. Each part of the teaching gives support to the other parts. Direct experiencing of impermanence, however, is perhaps one of the most difficult things for us to do. If we have not already prepared through generosity and progress in concentration, we will not be able to feel the rapid changes taking place within us. But even if this should be the case, we can still have an intellectual appreciation that nothing we know in the world is permanent, lasting, eternal.

The present commentary shows us that even the most imperfect of gifts will result in some benefits for us. If we study the various categories given

here, it is soon obvious that the single most important factor is what goes on in the mind of the giver, before, during and after making the gift. If we have no control over our minds, we will not choose proper gifts, the best recipient for our gift; we will be unable to prepare the gifts properly or to present them properly. And we may be foolish enough to regret having made the gift afterwards.

No matter what level we are on, the best thing for each of us to do is to be sure we are working for the right goal and that we are making best use of every opportunity we have for progressing towards that goal. When the Venerable Webu Sayadaw asked Sayagyi U Ba Khin what his goal was, Sayagyi answered, "Nibbanic peace within". Then Webu sayadaw asked what he was doing to attain that goal and Sayagyi answered, "I am experiencing //Anicca// inside myself at this moment".

For those of us who are laymen and who are practising the development of our minds, Sayagyi U Ba Khin is an example to inspire us all. In his own words, "Our goal: Nibbanic Peace Within for All!"

Saya U Chit Tin
Heddington, 19th January 1983

PREFACE TO THE PERFECTION OF GENEROSITY (//DANA PARAMI//)

It is instructive to compare the Buddhist approach to generosity with the Western attitude. Many Westerners are surprised to find that it is considered best to give a person who is highly developed in the practise of the Buddha's teachings rather than give priority to charity to the poor and unfortunate. The text given here gives us enough explanations to help us understand why this is so.

We are caught up in the cycle of birth-life-death repeated over and over. Our deeds in past lives determine where we are born in a present life, the circumstances we find ourselves in and what happens to us. The act of

giving is accompanied by a certain mental attitude. This mental attitude is the most important of the acts we do, for it determines the rest. The more highly developed the person is to whom we give, the better our mental attitude.

But we should not fall into the error of seeing this as a conscious decision we must make. In Buddhism, all acts of generosity, no matter how imperfect, are considered positive acts. The Buddha said, "If one should throw away pot scourings or the rinsings of cups into a pool or cesspit, with the idea of feeding the creatures that live therin, I declare it would be a source of merit to him: to say nothing of his feeding beings that are human." A person working to become a Buddha must be careful to give with spontaneity, without choosing between recipients. And this is the attitude we find in Buddhist countries. Like a Burmese friend who woke up one morning saying he'd just been dreaming that he had taken a poor beggar for a meal. They practise generosity even in their sleep!

Another point we may find useful is that making a gift to someone we dislike is one of the ways to overcome our hatred. There will be some love present while a gift is made. Love and hate cannot be present in the mind both at the same time. So, for a moment, our hatred will be overcome. And there's often the side-effect that the person will be better disposed towards us afterwards.

We should also learn how to receive gifts. If everyone turned down gifts, no one would be able to make merit. But we often find it easier to give than to receive. Perhaps we are too prone to try and guess the ulterior motives behind the gifts. This is not to say that these should never be taken into consideration, of course. As a high public official, Sayagyi U Ba Khin was careful not to accept contributions to the International Meditation Centre from persons who were hoping to obtain favours from him in his official capacity. But anyone whose motive was correct could contribute.

May this text serve to help us better understand the place of generosity in the Buddha's teachings and be an inspiration to us in working to cut through the vicious circle of continued birth and death.

Sayagyi U Ba Khin Memorial trust
Heddington, 19th January 1985

Namo tassa Bhagavato Arahato Sammasambuddhassa
Ciram Titthatu Saddhamo

THE PERFECTION OF GENEROSITY
(//DANA PARAMI//)

The Importance of Generosity

In the "Chronicle of Buddhas" (//Buddhavamsa//) the Bodhisatta Sumedha admonished himself to practise generosity (//Dana//) as the first perfection, just as Bodhisattas of the past had done. So we see that giving or generosity has a very important place among the ten perfections. In the canon, however, we find the Buddha teaching as follows:

> When a wise man, established well in Virtue,
> Develops Consciousness and Understanding,
> Then as a bhikkhu ardent and sagacious
> He succeeds in disentangling this tangle.

He only mentions the three trainings: morality (//Sila//), concentration (//Samadhi//) and wisdom (//Panna//). Buddhagosa in his commentary on this text in //The Path of Purification// makes no mention of generosity (//Dana//). In the Eightfold Noble Path, too, there is no path including generosity. The paths only include morality, concentration, wisdom. Therefore some people pretend that generosity is not part of the Buddha's teachings. As it does not lead directly to Liberation, and as it is only the means for living more life cycles, we should not cultivate generosity. One well-known Burmese minister, U Hlaing from Yaw, wrote that the Buddha taught generosity for the sake of ordinary people such as the rich man's

son Sunaga.

Many Buddhists are impatient with such views, but impatience is not helpful. It is important to understand what the Buddha taught. The discourse of the Buddha mentioned above is meant for those who are ready to reach the stage of full enlightenment (Arahatship) in the present life. They will not be born again. Generosity is an act which leads to new life, new pleasures. As the Arahat is in his last life, he has no need to develop in generosity. That is why the Buddha mentions only morality, concentration and wisdom and does not mention generosity for these people.

For someone who is not ready to become an Arahat in this life, generosity has the quality of making the mind more pliable. When someone is being generous, his mind is already more pliable, enabling him to observe morality, to concentrate and to develop insight. Many Buddhists have experienced for themselves the shyness that results when they visit a monastery without an offering. That is why the noble disciples like the layman Visaka (the husband of Dhammadinna) always brought an offering when they went to visit the Buddha: sweets and the like in the morning or beverages and medicines in the evening.

Everyone who does not become an Arahat in this life will go through more life cycles. If they do not practise generosity now, it will be difficult to be born in favourable conditions. And even if they obtain a good rebirth, they will not have enough possessions to do meritorious deeds. We cannot beg the question by saying in such a case we would cultivate morality, concentration and wisdom. It is only as a result of past generosity that one can cultivate these three trainings. So it is important for those who are faced with future lives to cultivate generosity.

Bodhisattas are the most important individuals among those who will continue with future life cycles. After having received a sure prediction from a Buddha, they must continue to work for omniscience (//Sabbannuta//) for four //asankheyyas// (a number of years equal to 1 followed by 140 ciphers) and a hundred thousand world cycles. The perfection of generosity is of primary importance for them. Therefore, those who have not yet fulfilled their perfections should not say that generosity is not

necessary, simply because there are statements in the canon addressed to those who are ready to become Arahats.

Some people ask if it is possible to reach Nibbana by practising only generosity. Liberation cannot be attained by only practising generosity nor by practising only morality, or even through exclusively practising meditation. Meditating without morality will not give lasting results as that would mean the meditator would be indulging in evil acts. His efforts to meditate would be like a seed turned to ashes because it was put on a burning iron.

Gifts to the Sangha

Seven kinds of gifts to the Sangha (the Community of Bhikkhus) and fourteen kinds for ordinary beings are mentioned in the //Dakkhinavibhanga Sutta// (//The Middle Length Sayings//, III). In regards to ordinary beings it is pointed out that the merit gained increases depending on the receiver, going from animals to the most noble people. Giving to the Sangha is even more meritorious. In the passage on generosity in the //Chronicle of Buddhas//, it is clearly stated that a Bodhisatta should give alms irrespective of the receiver's status.

An illustration of the greater merit acquired in giving to the Sangha is found in the Stories of the Departed (//Minor Anthologies//, IV, PTS). When the Buddha taught the Abhidhamma in the Tavatimsa abode (the second of the deva worlds), two devas came to listen, named Ankura and Indaka. Whenever more powerful devas came, Ankura had to move back out of their way, and finally wound up a great distance away from the Buddha. Indaka, however, did not have to move. Ankura had taken rebirth as a deva because of the merit he made in being extraordinarily generous to ordinary human beings over a period of many years during a human life in which he was very rich. Indaka became a deva because he had given a spoonful of rice to the Arahat Anuruddha. This gift meant that he was the equal of the more powerful devas that Ankura had to make way for. That is why it is said in the canon, //Viceyya danam databbam, yattha dinnam mahapphalam//. ("A gift is to be given having determined who as the receiver will mean great merit.")

The seeming contradiction between giving irrespective of the receiver's status and giving after having chosen the receiver who will procure us the most merit is resolved if we take the above passages in context. The passage in the //Chronicle of Buddhas// discusses the perfections as they are to be developed by Bodhisattas. Bodhisattas work for the attainment of Buddha-Wisdom, omniscience (//Sabbannuta//), and this wisdom is not subdivided by degrees into lesser wisdom, medium wisdom, noble wisdom. In order to attain this unique wisdom, they must develop perfections such as generosity as fully as possible. Ordinary people or devas give gifts in order to obtain various worldly pleasures, so it is normal that they should want their gift to result in the greatest benefit. Therefore they consider who would be the best recipient of their donation.

Types of gifts

The main thing to remember concerning the word //Danaparami// (the perfection of generosity) is that anything which is given away is //Dana// (generosity, charity). There are two kinds of giving: 1. meritorious giving (//Punnavisayadana//) and 2. worldly giving (//Lokavisayadana//). Gifts given out of pure faith and right intentions are meritorious giving. They are part of the perfection of generosity. But gifts given in a love affair, or out of anger, fear, foolishness, etc., or by way of punishment, these are wordly giving; they do not come under the perfection of generosity.

//Dana// (generosity) and //Pariccaga// (abandonment)

In the //Mahahamsa Jataka// (no. 534) the following virtues are listed: generosity, morality, renunciation, uprightness, mildness, self-control, conciliation, mercy, patience, gentleness. These are the ten duties of a king and we can see that //dana// (generosity) and //pariccaga// (renunciation, abandonment; also translated as charity) are mentioned separately.

There are ten things to be given: food, drink, clothing, transportation, flowers, perfumed unguent or powder, ointment, bed, dwelling-place, light (//anna, pana, vattha, yana, mala, gandha, vilepana, seyya, avasatha,

padipeyya//). The sub-commentary of the //Mahahamsa Jataka// points out that "//Dana// is giving suitable things in order to enjoy good results in future lives; //Pariccaga// is giving rewards etc. to servants etc. in order to benefit in the present life." The intention or volition accompanying the gift is what makes it //Dana//.

Akitti's Generosity

Another illustration of the difference between generosity and abandonment can be found in the //Akitti Jataka// (no.480). The Bodhisatta was once a brahman by the name of Akitti. After the death of his parents he observed that they had accumulated wealth, but could not take it with them when they died. He determined to accumulate the kind of wealth one can take along after death (i.e., good deeds). So he asked permission of the king and had a drum beaten around the town and a great donation proclaimed. For seven days he gave away his wealth, but there still remained more. Anxious to renounce the world he decided there was no point in taking pleasure in the ceremony of the gifts. So he renounced worldly life and went away leaving the doors open to his house for all who wished to take to come and take. In the example, the seven days during which the Bodhisatta distributes his wealth is an example of generosity (//Dana//) and the abandoning of the rest at the end is an example of abandonment (//Pariccaga//). The reason is that four conditions must be fulfilled for there to be //Dana//: 1. a donor, 2. suitable things to be given, 3. a recipient, 4. the volition to give. Akitti's distribution of wealth during the seven days fulfills all these conditions, whereas he renounced the world before the recipients came to collect the gifts after that, so the second case is abandonment.

It is also possible to differentiate as follows: giving to noble persons (i.e., stream enterer or higher) is //Dana//, whereas giving to those who are ordinary humans (or lower, as in the case of animals) is //Pariccaga//. This would be the sort of distinction implied in the text of the //Mahahamsa Jataka// speaking of the ten duties of a king. Alms given to monks, noble brahmans, etc. would be generosity (//Dana//); gifts to beggars would be abandonment (//Pariccaga//).

Although //Dana// and //Pariccaga// can be differentiated in this way,

their basic nature is the same. For giving suitable gifts to recipients is generosity (//Dana//) whether they are near or far. If one bears in mind that property is not owned, then that is abandoning (//Pariccaga//). Abandoning is included in generosity. Before one can give, one must consider, "I will not use that gift any longer." In the //Chronicle of Buddhas// only the perfection of generosity (//Dana//) is mentioned, not abandoning (//caga//, abandoning or liberality; cf. //pariccaga//). As this text describes things according to the truth (//Dhamma//), we can conclude that giving a suitable gift to any recipient, irrespective of status, is generosity (//Dana//). Therefore, we do not need to distinguish between whether a gift goes to a noble person or not.

Similarly, we should remember that generosity (//Dana//) is included in liberality (//caga//) which is included in the seven riches of a noble or moral person (mentioned in the //Anguttara Nikaya//).

The Greatest Abandonings (//Maha-paricaga//) as Generosity

In the commentaries five gifts are mentioned as the greatest abandonings: giving one's limbs, one's eyes, wealth, kingdom, wife and children (//anga, nayana, dhana, rajja, puttadara//). The terms used for these five gifts vary according to the commentator. Giving one's body or life (//atta//) is found instead of wealth. The sub-commentary to //The Path of Purification// substitutes abandoning one's body or life for one's limbs. The commentary to //The Chronicle of Buddhas// substitutes life (//jivita//) for eyes. The commentary to the //Vessantara Jataka// (no. 547) gives: limbs, life, wealth, kingdom, children (//putta//) and wife (//bhariya//), separating the last item into two. The same list is found in the sub-commentary to the //Jinalankara//. But the essentials are the same in these lists: material things apart from one's body (wealth, kingdom, wife and children) and one's body (limbs, eyes, life). Giving one's eyes means running the risk of losing one's life, so these can be considered one and the same, making five gifts.

The Brief Definition of Generosity (Dana)

The essential elements that must be present are the volition to give and suitable things to be given. Without the volition to give there can be no generosity. The volition is present at the time of the donation. It is called relinquishing volition (//munca cetana//), and it is the main element involved in generosity. Anticipating volition (//pubba cetana//) is the desire to give which exists before one makes the donation. If the thing to be given is at hand, this can be called generosity. If the volition to give exists without the object to be given being in the donor's possession it is merely a sentiment of benevolence.

Some people ask why things to be given are called //Dana//, for only mental volition (//cetana//) determines acts which bring future results. This is true: no results can be associated with things; but, as they are a joint cause for generosity, we must say they have the power to yield results. For example, we say that rice is properly cooked because of the fuel we use. Actually, it is the fire that cooks the rice. But the fire cannot appear if there is no fuel. So it is not incorrect for us to say, "The rice is properly cooked because the fuel is good." Likewise, we can say, "One obtains beneficial results because of things given."

In the texts of the canon there are lists of things to be given in //Dana//. In the Vinaya, four things are mentioned: food, robes, monasteries and medicine. Some people take this list to be exclusive. But it should rather be seen as the requisites that the Buddha allowed the Sangha. In the Abhidhamma, gifts are listed as of six sorts, corresponding to the six senses: visible, making sounds, odiferous, with taste, objects of touch, and mental objects. This list too is not a list to limit the types of //Dana// but rather a way to analyse them. In the Suttas, some people maintain, there are ten kinds of //Dana//, the ten cited above from the //Mahahamsa Jataka//. But here again we should take this as a list of ten possible gifts, not a list of the only gifts to be given.

We should keep in mind that the most important element that must be present for there to be //Dana// is volition (//cetana//) to give.

Analysis according to the Abhidhamma method

For a thorough analysis of generosity we should give its characteristic mark (//lakkhana//), function and propery (//kicca//- and //sampatti-rasa//), reappearance as phenomenon and effect (//upatthanakara//- and //phala-paccupatthana//), and proximate cause (//padatthana//).

//Dana// has the characteristic mark of abandoning. Its function and property is to destroy attachment to the things to be given, or to be in possession of guiltlessness. Its effect is a sense of freedom from attachment or knowing that it leads to future existence (//bhava//) and wealth (//bhoga//). This last point means that when we think about the effects of generosity we sense that giving will result in being a human being, deva, etc. in future lives, with great wealth. The proximate cause for giving is things to be given. Without something to be given there can be no gift -- only imagining that one gives: so things to be given are the proximate cause for //Dana//.

TYPES OF GIFTS BY PAIRS (22 groups)

1) Material gifts (//Amisa dana//) and the gift of the teaching (//Dhamma dana//).

Material gifts include giving cooked rice, etc. This includes also giving the requisites (//paccaya//) to monks. Disseminating the teachings of the Buddha (//Dhamma//) through talks, etc. is the gift of the teaching. The Buddha said that this was the noblest of all gifts. This is the division of types of gifts according to the things given.

Some people question whether establishing a pagoda and giving statues of the Buddha can be called //Dana//. They maintain that for the gift to be complete there must be a receiver. They say that these objects should be considered from the point of view of recollection of the qualities of the Buddha, that these objects help by reminding us of these qualities. Others say these objects should be considered as honouring (//apacayana//) the Buddha, etc. They would include these acts under morality (//sila//) as right action (//Caritta//). Recollection of the qualities of the

Buddha, honouring the Buddha and observing the moral precepts do not involve giving, however. A person who establishes a pagoda or who installs a statue must spend a large sum of money. Therefore, these acts come under //Dana//.

The question of who receives the gift still remains. Those who use the pagodas and who pay respect to the statues as representatives of the Buddha, both devas and human beings, are the recipients. If we dug wells and ponds to be used by the general public for drinking water, washing, etc., we would not question whether such an act was //Dana//. So even though the giver may not have a particular person in mind whem he makes a gift, but means for it to serve the general public, there is still a recipient and the action is one of //Dana//.

Pagodas and statues are worthy gifts to give for they are sacred, appropriate for keeping relics of the Buddha, just as the cupboards and shelves in a monastery are meant to hold the canonical texts.

Another issue that may be mentioned in passing is the practice of slowly pouring out water when a gift is made. This is a traditional ceremony which comes from India. It is important for those who have a high regard for the ceremony, but for those who do not attach importance to this practice, there is no reproach. The ceremony is entirely optional.

A person who is unable or incapable of teaching the Dhamma can make a gift of the teachings by donating books on the Dhamma. It is like someone who cannot prepare and administer a medicine for a sick person, but who can show the method for preparing the remedy.

This pair of gifts can also be called "honouring with material gifts" (//Amisa puja//) and "honouring with the teaching" (//Dhamma puja//); the terms mean the same thing. The word //puja// is often used when a younger person or less noble person gives to an older person or a person who is more noble (i.e., more advanced in liberation). This can be called "honouring with a gift" (//Puja dana//) and a gift by the older or more noble to the younger or less noble is called "a gift out of kindness" (//Anuggaha dana//). This is not a true division of generosity into two aspects, but rather a division based on general usage.

2) Gifts of one's own person (//Ajjhattika//) and gifts of externals or property (//Bahira//).

Gifts of one's own person include giving life and limbs. Some question whether such gifts are moral if given by ordinary persons. They maintain that such gifts can only be made by a Bodhisatta. We can see that this is not so if we consider how an individual becomes a Bodhisatta. One can only gradually become a Bodhisatta through fulfilling the perfections to the best of one's ability. Therefore, we should not censor a person who through great motivation and faith bravely makes a gift of his own person.

3) Gifts of property (//Vatthu//) and the gift of safety (//Abhaya//).

The first term refers to material things. The second term refers to acts of mercy towards a person, either granting him life or property. This generally comes from kings or governments.

4) Gifts for future lives (//Vattanissita//) and gifts for liberation (//Vivattanissita//).

The first term is for gifts given in hopes of future worldly or heavenly pleasures. The second term is for gifts given in hope of Nibbana.

5) Tainted gifts (//Savajja//) and untainted gifts (//Anavajja//).

An example of a tainted gift would be giving meat after having killed an animal. The gift directly involves an immoral act. We can see the mixed results of such gifts in the case of some fishermen. Because they were generous with what they obtained immorally in past lives, as long as they have improper livelihood (fishing) they were very successful and accumulate wealth. If they decide to change their livelihood, they loose their wealth. Untainted gifts, of course, are those given without any immoral act being involved.

6) Gifts given with one's own hand (//Sahatthika//) and gifts given through a command (//Anattika//).

The first is self-explanatory. The second includes gifts that one asks someone else to make, all gifts made through another person. Gifts given with one's own hand are more potent than gifts given through a command (see the //Payasi Sutta//, "Dialogues of the Buddha",II,p.374).

7) Carefully prepared gifts (//Sakkacca//) and carelessly prepared gifts (//Asakkacca//).

An illustration of these two ways of classifying gifts would be presenting flowers of a tree. If one thinks that the flowers is sufficient in itself, then it is careless generosity. If one makes the effort to arrange the flowers and to present them as attractively as possible, then it is carefully prepared generosity. The comments of some scholars of old have been translated as saying these mean gifts made "after paying due respect" or "without due respect". Some people misunderstand these remarks, thinking they mean that one should pay respects to the person receiving the gift; but here, "paying due respect" means "preparing the gift well".

8) A gift that is accompanied by wisdom (//nana-sampayutta//) and a gift unaccompanied by wisdom (//nanavippayutta//).

If one makes a donation while one is aware of volitional acts (//kamma//) and their results, etc., then it is a gift accompanied by wisdom. If a gift is made because one is imitating others then it is unaccompanied by wisdom. In its most developed form, this would be a gift given while the receiver develops insight: "I am impermanent; the receiver and the gift are impermanent." But knowing that there is cause and effect is sufficient for the gift to be accompanied by wisdom.

9) Spontaneous gifts (//Sasankharika//) and unspontaneous gifts (//Asankharika//).

Donating after being urged or prompted is unspontaneous giving. Giving without being urged is spontaneous giving. This does not mean that if someone asks for something and the person asked gives that that person has given an unspontaneous gift. It is only when a request has to be repeated because the person is reluctant to give that the element of urging comes in. If the person gives as soon as the request is made, then it is a spontaneous gift.

10) Joyful gift (//Somanassa//) and equanimous gift (//Upekkha//).

A joyful gift is one made by a person in a happy mood. An equanimous gift is made by a person whose mind is equanimous.

11) A gift made in accordance with Dhamma (//Dhammiya//) and a gift made not in accordance with the Dhamma (//Adhammiya//).

Giving property that has been justly earned is giving in accordance with the teachings (//Dhamma//). Giving property obtained by immoral means, such as stealing, is giving not in accordance with the teachings. The second type of giving is a moral deed, but the good results of such gifts are not as great as those of the first type. The results can be compared to the types of plants that will grow up from a good seed and from a bad seed.

12) Enslaving gifts (//Dasa//) and liberating gifts (//Bhujissa//).
Donating with a desire for worldly pleasures is the giving that enslaves. The donator is the slave of his master (the craving for worldly pleasures). Gifts made with the desire for the peaceful bliss of Nibbana are revolutionary gifts for the donor is rebelling against the master, craving.

From the beginning of our life-cycles we crave sensual pleasures. We are slaves to this craving and work continuously to satisfy it. Not content with pleasures in our present life, we make gifts in anticipation of

living luxuriously in future lives. These are enslaving gifts. Before we encounter the Buddha-Dhamma, these gifts are considered to be the best. But once we are fortunate enough to hear the teachings of the Buddha we understand how powerful craving is, how difficult it is to soothe our craving and how much we must suffer because of this craving. As a result we make gifts with the prospect of attaining Nibbana. These are liberating gifts.

13) Immovable gifts (//Thavara//) and portable gifts (//Athavara//).

Immovable gifts include establishing pagodas, monasteries, rest houses, wells, ponds, etc. Portable gifts are things to be used for a short period of time, such as food, robes, etc.

14) Gifts accompanied by other gifts (//Saparivara//) and unaccompanied gifts (//Aparivara//).

For example, one makes a gift of robes to a monk accompanying the gift with other things. This is the sort of gift that results in special signs on the body for Bodhisattas. If one gives only the intended item, it is an Unaccompanied gift.

15) Established gifts (//Nibaddha//) and occasional gifts (//Anibaddha//).

Established gifts are ones that are given on a daily basis or at regular intervals, such as food, etc. Occasional gifts are those given only when one is able to.

16) Tainted gifts (//Paramattha//) and untainted gifts (//Apparamattha//).

Gifts which are affected by craving and wrong view are tainted gifts. Untainted gifts are not affected by these. According to the Abhidhamma

method, wrong thoughts are an aspect of wrong view alone. But wrong view is always connected with craving, so both are mentioned. When the giver looses sight of the goal of Nibbana, due to craving and wrong view, then the gift is tainted. In such cases the donor may wish to become king of the second deva abode, etc. Such wishes are not effective ways of attaining perfect peace. //Dana// can be made during periods when the teachings of a Buddha do not exist. Gifts made during such times will always be tainted gifts. Untainted gifts can only be made during a period when a Buddha's teachings are alive. Therefore, we should strive to make untainted gifts while we have the opportunity.

17) The gift of leftovers (//Ucchittha//) and untouched gifts (//anucchittha//).

If one donates food taken from food that has been prepared for immediate consumption, that is called "the highest gift" (//Agga dana//); and, as it is not left over, it is an untouched gift. If we make a gift of food taken from the meal we are still eating, that is also considered an untouched gift (literally: non-leftover), a noble gift. It is only if we give the food left after we have finished eating that it is a gift of leftovers.
This does not refer to a modest gift given by someone who cannot afford a more expensive gift. But if the donor can afford better things than those he gives, then they are gifts of leftovers.

18) Gifts given while still alive (//Sajiva//) and gifts made after one's death (//Accaya//).

A monk cannot leave gifts to others after his death. Even if he should do so, it would not be a true act of //Dana//. A monk can give from his own property during his lifetime. Or, someone can take from a monk's possession as a token of intimacy (//Vissasagaha//). Or, if a monk owns something jointly with someone else, his partner can receive it after the monk dies. Otherwise, the monk's property becomes the property of the Order after his death. Therefore, only laymen can designate gifts to be made after their death.

19) Gifts to individuals (//Puggalika//) and gifts to the Sangha (//Sanghika//).

Gifts intended for one person, two people, etc. are gifts for individuals. Gifts for the Order of monks or Order of nuns (including all noble persons -- enlightened persons -- who are disciples of the Buddha) are gifts to the Sangha. While the second type of gift is being made, the donor should be clear that the sum total of those in the Sangha are the object of the gift. In the //Dakkhina-vibhanga Sutta// ("Middla Length Sayings", I p. 302) there are 14 kinds of gifts to individuals mentioned and 7 kinds of gifts to the Sangha.

Gifts to individuals (14 kinds)

The 14 kinds of gifts to individuals, in descending order of merit, are gifts made to 1) a Teaching Buddha, 2) a Non-teaching Buddha, 3) one who has attained the fruition state of Arahantship, 4) one who has attained the path of Arahantship, 5) one who has attained the fruition state of Non-returner, 6) one who has attained the path of Non-returner, 7) one who has attained the fruition state of Once-returner, 8) one who has attained the path of Once-returner, 9) one who has attained the fruition state of Stream-enterer, 10) one who has attained the path of Stream-enterer, 11) one who is not attached to sense-pleasures (i.e., who has attained the absorption states), 12) an ordinary individual who is moral, 13) an ordinary individual who is of poor moral habits, 14) an animal.

5 Good Results of Giving Food

There are five good results of feeding animals: long life, good looks, well-being, strength and intelligence. These good results occur for about one hundred lives for the donor. Giving a meal to an immoral layman gives these results for a thousand lives; to a moral layman during a period when a Buddha's teachings are not prevalent gives these results for a hundred thousand lives; to ascetics during these same periods, for ten billion

lives; to moral people when a Buddha's teachings are prevalent (i.e., the moral laymen pays respects to the Triple Gem and to //Ariyas// (enlightened people)), for an //asankheyya// (one followed by 140 ciphers) of lives; and, to noble (enlightened) persons up to the Buddha, for //asankheyya// upon //asankheyya// of lives. The Commentary says that by those who pay respects to the Triple Gem are meant those who are trying to reach the first path of Stream-winner.

There is no mention in this list of fourteen types of individuals who are immoral monks. Gifts to such individuals are only mentioned during periods when a Buddha's teaching is not available. So there is a tendency to view such gifts as tainted. But we should remember that someone who becomes a Buddhist at the very last pays respects to the Triple Gem and therefore is trying to reach the first path of Stream-winner. And, if giving things to immoral people during the period, when there is no Buddha-Dhamma leads to good results, then there can be no doubt that giving to such people when the Buddha-Dhamma is alive will yield good results. Ten qualities are said to belong to an immoral monk according to the "Questions of King Milinda". These include respect for the Buddha, Dhamma and Sangha, etc. So, it would not be accurate to say that gifts given to immoral monks are given in vain or that it constitutes wrong doing from the point of view of the donor.

Another point of view is that when the Buddha's teachings are not available, people cannot try to follow them, but since they can strive to follow them when they are around, it is wrong to give gifts to those who choose not to do so. This attitude is wrong also. For the Buddha said to Ananda, after listing the 7 kinds of gifts to the Sangha: "There will be in the future monks who are only monks in name, who will tie a strip of cloth around their necks. People will make gifts to them with the intention of giving to the true Sangha which is morally pure. Even this type of gift to the Sangha will give innumerable good results."

4 Purities for Generosity

The first of the four purities for generosity is: a gift is pure if the donor is moral, even if the recipient turns out to be immoral. On the other hand, if we should give to an immoral person in order to support his

bad practices -- that is to say, if we give with bad intentions -- then we are at fault. This is why it is important to be mindful, giving with thoughts such as, "It is good to give to someone who has come to my door," etc. When there is right intention, the gift is blameless.

7 Types of Gifts to the Sangha

There are seven types of Gifts to the Sangha: gifts made to 1) the Order of monks (//Bhikkhus//) and nuns (//Bhikkhunis//) during the Buddha's lifetime or 2) after his demise; 3) the Order of monks only; 4) the Order of nuns only; 5) a group of monks and nuns (because one could not afford to give to all monks and nuns); 6) a group of monks (because one could not afford to give to all -- but with the intention of giving to all monks); 7) a group of nuns (for the same reason and with the same intention).

The appropriate way to make a gift to the Order of monks and nuns led by the Buddha after his demise is to present them with a statue containing relics and say, during the ceremony for the gift, "I donate this to both Orders led by the Buddha." As for gifts to be given to the Buddha after his death, they should be given to a monk who is dedicated to the Buddha or to the Sangha; for just as the parents' property goes to the children after the parents die, so too should gifts for the Buddha go to monks and to the Sangha after the demise of the Buddha.

During the Buddha's lifetime, people were generally less attached to personalities and so most gifts were to the Sangha as a whole. So, at that time, the monks generally used the requisites distributed by the Order. And that meant the monks were less inclined to pride, thinking, "This layman gave this monastery to me."

The example of Ugga

Those who wish to make gifts to the Sangha should emulate the rich man Ugga (his story is found in the second sutta of the //Gahapati Vagga// of the //Atthaka Nipata//, "The Book of Gradual Sayings" IV, pp 142 ff).

The Buddha mentioned to the monks that Ugga was possessed of eight special and wonderful qualities, but did not specify what they were. One monk went to Ugga to ask him. Ugga replied that he was not sure exactly which qualities the Buddha meant, but that he would explain what he himself had observed. He then explained that 1) when he first saw the Buddha he had been drinking but as soon as he saw the Buddha he became sober and faith arose in him. 2) The Buddha taught him the Four Noble Truths and he became a Stream-winner and established himself in the five precepts with total abstinence from sexual intercourse (//Brahmacariya-panca-sila//). 3) He told his four wives of his new way of life and offered to find a husband for any of them wishing to remarry. The eldest wife told him of a man she wished to marry and he arranged it without any feelings of jealousy. 4) He shared his wealth with people leading moral lives. 5) He always approached monks with respect; listened to monks with respect; or, if they did not give a discourse, made a discourse himself. 6) Even though devas told him which monks were enlightened, which ones were moral and which ones were immoral, Ugga made no distinction when giving alms. 7) When devas told him the doctrine was well-taught by the Buddha he could reply that he knew this, not because they told him, but because he himself knew this to be true; and in all this, Ugga said that he did not feel pride because devas talked with him. 8) Finally, Ugga said that he was a Non-returner (//Anagami//).

The sixth quality -- giving to the monks without distinguishing between enlightened, moral and immoral monks -- should be understood as follows: when Ugga gave to the monks, he kept in mind the Community of Noble Disciples (//Ariyasangha//) as the object of his donation when the recipient was an Arahat, and he kept in mind the Order of monks (//Bhikkhusangha//) when the recipient was an immoral monk. Thus, he could give without discriminating. Laymen should firmly keep in mind the Order of monks as a whole, driving away any attachment to individuals. In this way their gifts will be generosity to the Sangha, like Ugga's. This, however, is not always easy. Take the example of a layman who decides to make a gift to the Sangha and asks for a representative of the Order of monks to be sent. If a novice is sent, the layman will be disappointed. If a monk of long-standing is sent, the layman will be proud and feel partiality. In such cases, the gift is not perfect generosity to the Sangha. Someone who makes a gift without concerning himself about whether

the recipient is a novice, an important monk, a young monk, a wise monk or an ignorant monk, this person can make a true gift to the Sangha.

Gifts to Individual Monks representing the Sangha

There is another example of a layman who had given a monastery and who wished to make a gift to the Sangha. After preparing everything, he went to the Order of monks and asked for them to send a representative. The Order designated a monk who chanced to be an immoral monk. Even though the layman knew the monk to be immoral, still he respectfully made his gift with as much attention as he would give to the Buddha. That afternoon the same monk came again and asked for a hoe in order to make some repairs in the monastery. This time the layman gave him what he wanted without showing him any respect; he simply kicked the hoe over in the monk's direction. When members of his family asked why he showed so much respect in the morning but none in the afternoon, he replied that in the morning he had paid respects to the Sangha, not to the immoral monk.

We do not agree with those who maintain that giving to immoral persons is like watering a poisonous plant. The volition of the donor as the gift is made must be taken into account. If the donor means to encourage immoral acts, then that is like watering a poisonous plant. But if the donor's attitude is like the layman's just mentioned, then the gift is above reproach.

Nor do we agree with those who maintain that the recipient's character is no concern of the donor, that the donor should give as though the recipient were an Arahant. Disciples of other teachers wrongly believe their teachers to be noble, enlightened, Arahats. This sort of wrong belief is called "drawing the wrong conclusion" (//Micchadhimokkha//). Surely it would be drawing the wrong conclusion for someone to pretend an immoral person was enlightened knowing full well that it was not true.

The donor should bear in mind while making a gift that Bodhisattas give without discriminating. We should strive to do the same. In that way, our intention will not be to encourage someone in immoral acts, nor will we be drawing a wrong conclusion about the recipient's development, and our gift

will be pure. Some people point out that it is difficult to control our minds in this way, especially when we have a person in front of us that we know to be immoral. The answer to this is that we should strive to make good intentions a habit. We should cultivate the habit of directing our gifts to the Sangha, as Ugga and the other laymen mentioned above did.

4 kinds of Gifts to the Sangha

Four kinds of gifts to the Sangha are mentioned in "The Book of Discipline" (//Vinaya//), but these do not concern the layman. They are distinctions which are important for the monks who receive the gifts so they will know how to distribute the gifts inside the Order of monks. These four categories are: 1) face-to-face gifts to the Sangha (//Sammukhabhuta sanghika//), 2) gifts made in the monastery (//Aramattha s.//), 3) gifts to the Sangha wherever (monks) may be (//Gata-gata s.//), 4) gifts to the Sangha from the four corners of the world (//Catuddisa s.//). Face-to-face gifts refer to offering to monks in a town or village. They are to be distributed among the monks present at the time. Gifts made in the monastery are to be divided among the monks residing in the monastery. Gifts to the Sangha wherever monks may be, mean that if someone gives several gifts to a solitary monk, he may divide them with any monks he encounters. On the other hand, if he is clever in using the rules, he can keep all the gifts. Gifts to the Sangha from the four corners of the world include immovable gifts, such as a monastery, which are used by monks coming from all over.

20) Gifts made at special times (//Kala//) and gifts made at any time (//Akala//).

Gifts made on special occasions such as giving Kathina robes (at the end of the rainy season), food for a sick monk, food for visiting monks, etc. are gifts made at special times. They result in specific good results that do not accompany gifts made at any time. For example, when the time is ripe for such deeds to bear fruit, if the donor wishes for something special to eat he will receive it immediately.

21) Gifts made (in the recipient's) presence (//Paccakkha//) and gifts made without (the donor) being present (//Apaccakkha//).

22) Gifts that can be matched (//Sadisa//) and incomparable gifts (//Asadisa//).

A gift that can be matched by someone else is the first type. A gift that cannot be equalled is an incomparable gift. Only one such gift is given during each Buddha's time. The story of the gift made during Buddha Gotama's time is found in the //Dhammapada// commentary (Buddhist legends, III, pp. 24-28).

The Incomparable Gift of King Pasenadi

King Pasenadi of Kosala entered into a contest with the citizens of the capital of Savatthi. Each tried to outdo the other in making presents to the Buddha and Sangha. After six rounds of giving, the king felt discouraged, but his queen, Mallika, said that he could win by giving things which the citizens could not obtain, such as white parasols (symbol of royality), elephants, and by having young ladies of the warrior caste present perfumes and fan the monks. So, King Pasenadi made the incomparable gift to Gotama Buddha. And every other Buddha had a similar gift given to him by a layman.

TYPES OF GIFTS BY THREES

1) Gifts can be divided into three types as lesser (//Hina//), medium (//Mahjjhima//) and excellent (//Panita//).

The degrees of benevolence is determined according to the strength of the intention (//Chanda//), the conscious state (//Citta//), energy (//Viriya//) and investigation (//Vimamsa//). When these four elements are weak, the gift is a lesser gift. When they are neither weak nor strong,

the gift is a medium gift. When they are strong, the gift is an excellent gift, a gift of higher order.

If a gift is made through a desire for fame, it is a lesser gift. If the object of the gift is future well-being as a human or a celestial being, it is a medium gift. If the person making the gift does so in imitation of the Ariyas or Bodhisattas, paying homage to their good habits, the gift is an excellent gift.

At the first council, when the texts were being prepared, the names of those who gave monasteries were given to these monasteries. For example, the Jetavana monastery was named after the rich man Anathapindika and called the Anathapindikarama; the monastery given by Ghosita was named the Ghositarama. This was to encourage others to follow their example and acquire merits. So donors today should go along with this tradition, but in giving their name to a monastery they should keep under control any desire for fame through mindfulness.

Another way of understanding these three types of gifts is to say that the desire for well-being as a human or a celestial being is involved in lesser gifts; the desire for the knowledge of awakening (or enlightenment) as a disciple (//savaka-bodhi-nana//) or as a non-teaching Buddha (//Pacceka-bodhi-nana//) is involved in a medium gift; whereas desire for the knowledge of one of the four paths (//magga-nana//). It has been said that in order for the gift to become the foundation for Nibbana (//Vivatta-nissita//), one should not be casual or careless while making a gift nor desire any particular stage of enlightenment.

2) A second group of three types of gifts are: gifts fit for a slave (//Dana-dasa//), gifts fit for friends (//Dana-sahaya//), and gifts fit for a master (//Dana-samin//).

If one gives a gift that is less valuable than what one is used to using oneself, it is a gift fit for a slave. If the gift's value is equal to what one spends on oneself, it is a gift fit for a friend. If the gift is more valuable or nobler than what one uses oneself, it is a gift fit for a master.

3) Again, gifts can be divided into three as follows: the gift of the texts of the doctrine (//Amisa-dhamma-dana//, literally: the material gift or the "raw" gift of the doctrine), the gift of mental objects (//Dhamma-dana 1//; in the sense of "dhamma" as mental activity), and the gift to the ultimate truth (//Dhamma-dana 2//; in the sense of "dhamma" as the truth concerning the nature of reality -- the truth which transcends conditioning). This division by three is based on various possible meanings of the word "Dhamma".

The gift of the texts of the doctrine (//Amisa-dhamma-dana, pr Pariyatti//) means giving knowledge or theory of the texts. This knowledge or theory is the thing given. The listener is the recipient. The teacher is the donor.

The first type of //Dhamma-dana// means giving the means to perceive mental objects. In the Abhidhamma, six aspects are given for mental objects: 1) the five organs of sense (sight, hearing, smell, taste and touch -- the mind is already included in the term "mental objects" -- //Pasadas//), 2) the sixteen subtle forms (//Sukhuma-rupa//), 3) the 89 states of consciousness (//Citta//), 4) 52 mental factors (//Cetasika//), 5) //Nibbana// and 6) Concepts (//Pannatti//). These include mental objects which exist and can appear to the mind.

One makes the gift of mental objects through curing another's weak eyes, or hearing, etc. The most complete form for this type of gift to take is in saving or sparing another's life (//Jivita-dana//).

The second type of //Dhamma-dana// is giving to the Dhamma, to the doctrine discovered by the Buddha and taught by him. In a sense, the texts themselves are also included here as they include the doctrine to another person, here, the gift is to the doctrine itself.

Gifts to the Dhamma, the Example of Ananda

An illustration of how a gift to the doctrine is made is found in the

//Bhikkhaparampara Jataka// (no. 496). At one time, the Buddha was residing in the Jetavana monastery in Savatthi. One day a faithful disciple reflected that he constantly paid honour to the Buddha and to the Sangha, and he wondered if it is possible to pay honour to the Dhamma. So he asked the Buddha how he should go about it. The Buddha replied that he should give food, robes, etc. to the monks but with the intention of honouring the doctrine as cultivated by them. The disciple asked who would be an appropriate monk to receive such a gift, and the Buddha told him to make the gift to Ananda. So he invited Ananda and gave him a rich offering of flowers, food and enough cloth for three robes, keeping in mind as he gave that the object of his gift was the doctrine practised by Ananda. But Ananda thought to himself that this gift would be more worthy of the chief disciple known as the Treasurer of the Doctrine, so he made the gift over to Sariputta. Sariputta in turn decided to give the gift to the Lord of the Doctrine, the Buddha. The Buddha, seeing no one higher than himself in this respect, ate the food and accepted the cloth for the robes.

In this story, the disciple is the donor, the flowers, food and cloth are the things given, and the Dhamma realized by Ananda, Sariputta and the Buddha is the recipient. Another example of gifts to the Dhamma is found in King Asoka's donations of monasteries. Each monastery he gave was done with the intention of giving to every line of the doctrine. Many people have heard of Asoka's example and some have wanted to give in imitation of it. But it is important that they understand that the main objective is the paying of respects to the Dhamma and not merely the giving of a monastery.

We can better appreciate this type of gift if we are aware of the Dhamma's importance. Buddhaghosa makes the wish, "May the true Dhamma long endure! May all beings be respectful towards the Dhamma!" (//Ciram titthatu saddhamo, Dhamma hontu sagarava sabbepi satta//. See the end of this commentary, //Atthasalini//, on the //Dhammasangani// of the Abhidhamma -- A Buddhist Manual, cited above.) The Dhamma is of such importance because as long as it is present the teachings of the Buddha will not lose their strength. Everyone who has respect for the Dhamma will have respect for the Buddha's teachings. As the Buddha said, "He who sees the Dhamma sees me." And just before his demise he said, "The Dhamma will be your teacher after I am gone."

4) Another way of determining three types of gifts is to divide them according to gifts which is painful to give (//Dukkhasa-dana//), great gifts (//Maha-dana//) and general gifts (//Samanna-dana//).

Gifts which it is Painful to Give

The example of Darubhandaka

An example of a gift which it is painful or difficult to give is found in the story of Darubhandaka-Mahatissa (found in the commentary to the //Anguttara//, "The Book of Gradual Sayings"). Darubhandaka was a poor man who lived in Mahagama (in Sri Lanka) and who earned his living selling fire wood. He said to his wife that though the Buddha had spoken in favour of continual generosity (//Nibaddha-dana//), they could not afford this. On the other hand they could give twice each month. So they decided to give some rice the next day. Now at that time the monks received food in plenty and the young monk who received their rice threw it away.

The wife saw this and reported it to her husband. The husband said, "We are so poor we cannot give the monks food that will please them. What should we do?"

"Those who have children are not poor", replied the wife in order to encourage him and advised him to obtain money by placing their daughter as a servant. They obtained twelve kahapanas and were able to buy a cow. Because of the pure moral intentions of the couple, the cow yielded great quantities of milk which they offered twice each day to the monks. The milk they got in the evening was used for making cheese and butter and the milk they got in the morning the wife used in cooking milk porridge. These offerings were satisfactory to the monks.

"Well now," the husband told his wife one day, "thanks to our daughter we are no longer ashamed. We are able to make offerings acceptable to the monks. You should not miss the opportunity for making donations to the monks during my absence. I am going to hire out my services in order to

earn some extra money so that we can have our daughter back." And he went to work for six months in a sugar mill.

When he had saved up twelve kahapanas, he set out on the road home. On the way he met Pindapatiya-Tissa, a monk from the monastery Ambariya-vihara. This monk's name indicated that he made a practice of mixing all the food he received in his bowl and ate it without enjoying the separate tastes of the various foods given. Darubhandaka walked along with the monk, listening to him talk about the doctrine. Eventually they approached a village where a man was coming out carrying cooked rice.

Darubhandaka, seeing it was mealtime, and wishing to offer the monk food, asked the man to sell the rice for one kahapana, even though the rice was not worth a twentieth as much. The man, realising that there must be some special reason for offering so much money, declined. Darubhandaka increased his offer to two, then three kahapanas. Still the man refused. Finally, Darubhandaka explained why he wanted the food and confessed that he had offered all his money. The monk, at his request, was already waiting under the shade of a tree for his meal. And, if he sold the rice, the man too would make merit.

Finally the man sold the rice for twelve kahapanas. Darubhandaka took it with great pleasure to the monk. Pindapatiya-Tissa only accepted half of the rice, but Darubhandaka urged him to take all, saying, "Venerable sir, this food is only sufficient for one person. I will not eat any of it. I bought it for you. Please take pity on me and accept all the food." So the monk accepted the other half.

After the monk finished his meal they continued their journey together and he asked Darubhandaka about himself. Darubhandaka related his story very frankly and the monk thought to himself, "This man has made a gift which is very difficult to make. I should be grateful to him. If I can find a suitable place for meditation, I will make the effort to attain Arahantship in one sitting. Though my skin and sinews and bones become dry, though all my flesh and blood dry up, I will not stir until I attain the final goal!" When he arrived at the monastery named Tissamaharama he made his great effort, not even getting up to go on the alms round.

When the seventh day dawned he became an Arahant together with the four branches of logical analysis. And he thought to himself, "My body is so exhausted. Do I have long to live?" And through the powers he had acquired, he knew that he would soon die. So he put everything in his cell in order and taking his robe and bowl went to the center of the monastery compound. There he had the drums sounded to assemble all the monks.

When all the monks were assembled, the head Thera asked who had called for the assembly. Pindapatiya-Tissa replied that he had done so. When asked why, he replied that he did not desire anything, but that if any of the monks had any misgivings about the Paths and Fruition-states of the four degrees of enlightenment, they should ask him for an explanation. The head Thera replied that no one had any questions. He then asked why Pindapatiya-Tissa had persevered in his practice at the cost of his life. So Tissa related all that had happened and informed the monks that he would pass away the same day. Then he said, "May my corpse and the structure supporting it not move until Darubhandaka comes and lifts it." And he passed away that very day.

King Kakavannatissa came and ordered his men to take the body and the supporting structure to the place for cremation, but they could not move the body or structure. After enquiring about the reason for this, the king sent for Darubhandaka, dressed him in fine clothes, and asked him to move what his men had not been able to budge. Darubhandaka did as he was told, and was able to lift the body and the structure over his head. No sooner had he done so than they rose in the air and travelled through the air to the funeral pyre.

Darubhandaka's gift is called a gift which it is painful or difficult to give because of the great sacrifice he had to make in giving it. His six-month's wages which were to redeem his daughter from servitude were used to buy one meal of cooked rice to give to a monk. And his daughter was a servant because he needed money to buy a cow in order to give food acceptable to the monks.

The example of Bhattabhatika

Another example is found in the story of Sukha Samanera's past life (when his name was Bhattabhatika) in the //Dhammapada// commentary (Buddhist Legends, II, pp. 318-324). Bhattabhatika was a poor villager who wanted to eat a rich man's meal. The rich man, Gandha, told him that if he would work for him for three years, he would give him such a meal. Bhattabhatika agreed. But when he obtained his meal, a Pacceka Buddha came, and he gave his meal to the Buddha without hesitation.

The example of the Poor Girl.

In the //Ummadanti Jataka// (no. 527) we have the example of a poor girl who was about to dress herself in clothes which she worked for three years to acquire, but at that moment a monk who was a follower of the Buddha Kassapa came by, covering himself with leaves because he had been robbed of his robes. Her gift, too, was one which it is difficult to give.

Great gifts (//Maha-dana//) are those of great magnitude. For example, King Asoka, when he learned from Moggaliputta-Tissa Thera that there were 84,000 sections of the Dhamma (//Dhamma-khandas//), honoured these by giving 84,000 monasteries. That is why Moggaliputta-Tissa said, "No one has given this much during the Buddha's dispensation, not even during the Buddha's lifetime. Your offering is the greatest." Even so, Asoka's gift is not to be compared with the incomparable gift (//Asadise//) given by King Pasenadi during the Buddha's lifetime, for Asoka's gift was done on his own initiative whereas Pasenadi's was done in competing with the citizens of the capital city Savatthi.

General gifts (//Samanna-dana//) mean those which are neither difficult to give nor of great magnitude.

5) Another way of determining three types of gifts is found in the commentary to the //Vinaya// ("The Book of the Discipline", VI, p.222, note 14): one gives to the //Sangha// (the Order of monks), a shrine or to

an individual after having determined to make a gift to one of these three. These are called righteous gifts (//Dhammika Danas//) because the gifts are made in a fitting manner, in accordance with the Dhamma; they are suitable gifts. Further details concerning these three sorts of gifts will be found below in the discussion of nine types of gifts.

TYPES OF GIFTS BY FOURS

The texts do not give any lists of types of gifts by fours. We may take the mention of gifts of the four requisites, found in the //Vinaya// (The Book of the Discipline), "Middle Lengths Sayings" (I, pp. 325, 335, for example), etc., as four types of gifts. These four reqisites which it is appropriate to give to monks and nuns are: 1) robe-material or robes (//civara-dana//), 2) food (//pindapata-dana//), 3) lodging (//senasana-dana//), and 4) medicines (//bhesajja-dana//). The third gift includes monasteries, sites for monasteries, beds, etc.

Gifts may also be divided into four types according to the purity of the giver and receiver. These will be discussed in more detail in the last section below on the good results of gifts. The four possible combinations are: 1) the giver is moral but the receiver is not; 2) the receiver is moral but the giver is not; 3) both are immoral; 4) both are moral.

TYPES OF GIFTS BY FIVES

1) There are five types of gifts which are to be given at the right time (//Kala-dana//). They are found in "The Gradual Sayings" (III, p.33): one gives 1) to a newcomer, 2) to someone going away, 3) to the sick, 4) when food is hard to get, 5) the first-fruits of the field and orchard are first presented to the virtuous. The fifth type refers to gifts made by farmers, but we can understand it to include gifts made by those who have

gained something through their own effort and who first make a gift of some of it before using it for themselves.

The verse concluding this description of five types of gifts includes the statement that "both those who praise the offering and those who do the deed share in its merit."

2) There are five types of gifts made by those who are immoral (//Asappurisa-dana//): a person who is immoral gives 1) unrespectfully, without taking care, in an unthorough manner (//Asakkaccam//); 2) without having first paid respects, or without considering if the gifts are appropriate or not (//Acittikatva//); 3) without presenting his gifts with his own hands (//Asahattha//); 4) leftovers (//Apaviddha//); 5) without the (right) view that one comes back again (according to the deeds one has done) (//Anagamanaditthiko// -- also known as "knowledge that (the results) of one's own deeds are one's own property", //Kammassakata-panna//).

An example of the third type is found in the story of King Payasi who could have given his gifts with his own hands, but had his attendant Uttara do so instead (See "Dialogues of the Buddha", II, no. 23).

These five types of gifts and the next five are found in "The Gradual Sayings" (III, p.129).

3) There are also the five types of gifts given by moral men (//Sappurisa-dana//): a person who is moral gives 1) respectfully, taking care, in a thorough manner (//Sakkaccam//); 2) having first paid respects, or considering whether the gifts are appropriate or not (//Cittikatva//); 3) presenting his gifts with his own hands (//Sahattha//); 4) gifts which are not leftovers (//Anapaviddha//); 5) with the (right) view that one comes back again (according to the deeds one has done) (//Agamanaditthiko//).

4) Another five types of gifts given by moral men are given together with the good results coming from them (see "The Gradual Sayings", III, p.130). The good man gives 1) having faith (in the law of cause and effect) (//Saddha-dana//), 2) respectfully, taking care, in a thorough manner

(//Sakkacca-dana//); 3) when it is timely (//Kala-dana//); 4) out of kindness (//Anuggaha-dana//); 5) without harming himself or others (//Anupaghata-dana//). The third type means that one offers food when it is mealtime, robes on the suitable occasion, etc.

All five of these types of gifts result in wealth, riches and great property. In addition, each of the five gives the following results (in the same order): 1) one is fair to look upon, handsome, as beautiful as a lotus; 2) one's family and subordinates pay attention, listen to what one says and serve one keeping the goal of right knowledge in view; 3) the possessions that one gets are obtained at the right time and are abundant; 4) the mind is well disposed to enjoy in full the joy resulting from the senses; 5) no harm comes, to one's property -- at no time and from no direction, whether it be fire or water, governments (literally: kings) or thieves, or impious heirs.

5) The five opposites of these types of gifts are not given in the texts. But we can assume that five corresponding gifts made by immoral men would be:

1. Giving without belief in the law of cause and effect; that is, giving out of imitation of others or because one is afraid of being criticised (//Asaddha-dana//). Through such gifts, the donor will be wealthy later, but he will not be handsome.

2. Giving without properly preparing what is given; giving carelessly (//Asakkacca-dana//). Through such gifts, wealth comes, but one's followers may not be obedient.

3. Giving at an unsuitable time (//Akala-dana//). One will obtain wealth, but the results may not be so many or come at the right time.

4. Giving as if doing one's duty, but without any intention of honouring the receiver (//Ananuggaha-dana//). One will receive wealth but one's property will be subject to destruction or to problems coming from enemies.

In reference to timely gifts and gifts given at an unsuitable time, one

should be mindful not to make donations to the Buddha, monks, etc, at the wrong time, even if one has the best of intentions. For example, one should not offer light during the daytime when it is light or give food in the afternoon to monks, as it is against their rules for them to eat in the afternoon.

6) There are five types of gifts which ordinary people think are included in benevolence but which are harmful, unmeritorious. These include 1) a gift of intoxicants (//Majja-dana//); 2) a gift of a festival (//Samajja-dana//); 3) a gift of woman (//Itthi-dana//); 4) a gift of a bull (//Usabha-dana//); 5) a gift of pictures (//Cittakamma-dana//). These gifts are mentioned in reference to gifts to monks (see "The Book of Discipline", VI, p.207). The last three are gifts made to excite sensual desire -- Women given for sexual pleasure, bulls to be led to mate with cows, and pornographic pictures.

These were mentioned by the Buddha as immoral gifts because the donor cannot give them out of good intentions. Some people think that they should give opium to someone who is addicted to opium because he will die without it. They consider that they are givin them life (//Jivita-dana//). But the intention behind such gifts cannot be benevolent, and it is therefore not suitable.

Vessantara and the Gift of Intoxicants

In the //Vessantara Jataka// (no. 547) intoxicants are included in the great gift of seven hundreds made by Vessantara (see "Jataka Stories", VI, p.256). Some say that this is because Vessantara did not want for anyone to be able to say that there was anything missing in his great gift. They say that since Vessantara did not want anyone to drink the intoxicants, there was no wrong intention involved. But persons such as Vessantara are not afraid of being criticized for not doing what is wrong. The guilt involved in intoxicants is in drinking it. Using it as a lotion or for medical purposes is not immoral. So we should rather say that it is for these reasons that Vessantara included liquor in his great gift.

7) The five great gifts (//Maha-danani//). In "The Book of Gradual Sayings" (IV, pp. 167-169) five great gifts are mentioned. The commentary explains this as "five determinations in giving" (//cetana-danani//). These five determinations correspond to keeping the five precepts. The noble disciple abstains from taking life, from stealing, from sensuous indulgence, from lying and from the use of intoxicants which cause indolence. Abstaining in this manner means that he gives to countless beings without fear, hatred or ill-will. Through giving in this manner, he gains unbounded fearlessness, amity and good-will.

TYPES OF GIFTS BY GROUPS OF SIX

As with the groups of gifts by fours, there is no direct mention of six types of gifts in the texts. The commentary to the first part of the Abhidhamma ("The Expositor", pp. 101-108) gives a detailed description of six types of gifts in connection with the six senses: colour, sound, odour, taste, objects of touch and mind-objects.

TYPES OF GIFTS BY GROUPS OF SEVEN

Similarly, a group of seven types of gifts are not mentioned in the texts, but we can include gifts to the Sangha (//Sangika-dana//). See above under `Types of Gifts by Pairs', part (19).

TYPES OF GIFTS BY GROUPS OF EIGHT

1) Eight ways of making gifts are given in "The Book of Gradual Sayings", IV, p.160.

1. One gives spontaneously. (This would include paying respects to the receiver as soon as she or he arrives.)

2. One gives out of fear. (This would include fear of having a bad reputation or from fear of going to the lower realms of suffering.)

3. One gives, thinking, "he gave to me."

4. One gives, thinking, "he will give to me."

5. One gives, thinking, "it is good to give."

6. One gives, thinking, "I prepare food, they do not; though I cook, I am not worthy to stop giving to those who prepare no food." (This means that one does not wish to eat any food before giving to those who do not prepare their food -- i.e. monks.)

7. One gives in order to have a good reputation.

8. One gives in order to attain a more malleable mind. (This would be giving with the idea that it will help one to be better concentrated and that it will help in gaining insight.)

The eighth of these ways of giving is the best, as it leads one to attain the states of absorption (//Jhanas//). And, whether concentration is developed as highly as this or not, it leads one to the unconditioned state (//Nibbana//). The first seven ways of giving do not encourage the mind to develop in concentration. The first and fifth ways of giving are of great excellence (//Panita//), however. The seventh way of giving is a lower sort (//Hina//), and the others (2,3,4 and 6) are of average worth (//Majjhima//). (Cf. Types of gifts by threes, (1).)

We have already mentioned that there are two kinds of giving: 1. meritorious giving (//Punnavisaya-dana//) and 2. worldly giving (//Lokavisaya-dana//). (See above, Types of gifts). Of these eight ways of giving the first, fifth and eighth are meritorious gifts whereas the others are worldly giving.

2) Another group of eight ways of making gifts is given in the chapter following the first list "The Book of Gradual Sayings", IV, p.161):

1. One gives out of affection (taking //Chanda// to mean "affection" (//pema//) as the commentary says). (This includes the donor's knowing the receiver and feeling affection for him or her.)

2. One gives out of exasperation. (One is unwilling to give and feels hatred, but the act cannot be avoided.)

3. One gives out of delusion (//Moha//). (This includes gifts made through foolishness and ignorance, by someone who does not understand the law of cause and effect.)

4. One gives out of fear (//Bhaya//). (Fear of having a bad reputation, fear of going to the lower realms, fear resulting from threats made by the recipient.)

5. One gives, thinking, "This is the tradition of my ancestors. I must carry on the tradition."

6. One gives, thinking, "I will be reborn in a heavenly realm."

7. One gives, thinking, "Gifts bring my heart peace; joy and gladness are obtained."

8. One gives in order to attain a more malleable mind (for better concentration and insight -- as above).

With this group, as before, the eighth is the best; the sixth and seventh are excellent also. These three are meritorious giving. The first five ways of giving are lower sorts of giving and are of the worldly type of gifts.

3) There are eight types of (good) rebirths resulting from gifts (//Danupapatti//). These are found in "Gradual Sayings" (VI, p.163; see also, "Dialogues of the Buddha", III, p.240).

For each type a virtuous person gives to monks or moral men hoping for

something in return. For the first type he can see for himself, for the others he hears of the good things associated with different planes of existence -- on the human plane and higher. For the first seven types the virtuous person fixes his mind on the thought, directs his attention to it and develops the thought of being reborn in his next life in the plane mentioned. For the eighth type, he must develop freedom from greed. "The mental aspiration of the virtuous prospers because of its purity (//Visuddhatta//)", the Buddha said.

A person gives with the intention of being reborn in the following planes of existence and therefore is reborn:

1. as a wealthy human being,

2. in the plane of the four great kings (the guardians of the four cardinal points) (//Catu-Maharajika-deva//),

3. in the plane of the thirty-three (//Tavatimsa//).

4. in the Yama plane

5. in the Tusita plane,

6. in the plane of the devas who delight in creating (//Nimmana-rati//),

7. in the plane of the devas who have power over other's creations (//Paranimmita-vasavatti//),

8. in the Brahma planes.

For all the planes above the human plane, one is motivated because one hears that beings in those planes are beautiful, enjoy great pleasure and live for a long time. The Brahma planes are not directly reached through generosity, but through the four sublime abodes (//Brahma-vihara//): loving kindness (//Metta//), compassion (//Karuna//), sympathetic joy (//Mudita//) and equanimity (//Upekkha//); or, through the absorption states (//Jhanas//), or through insight (for the planes which are the domain of non-returners).

4) The distinction between the fact that gifts can lead to rebirth in the human world and six deva planes whereas access to the Brahma planes comes through developing concentration and insight is made clear in the discourse following the one above ("Gradual Sayings", IV, pp. 164-166). The Buddha says that there are three foundations of meritorious acts: gifts, morality, and meditation (//Bhavana//, developing concentration and insight). If concentration and insight are not developed, if a person only does meritorious acts of giving and observing the moral rules, then he will be reborn in eight possible states, depending on whether these two types of meritorious acts are developed on a small scale (the first case), a medium scale (the second case), or to a high degree (numbers 3-8).

Meritorious acts based on giving and observing morality lead to rebirth as

1. a human being of the lower type who experiences bad-luck (the commentary mentions trappers, rush-plaiters, cartwrights and vermin-killers),

2. men who are fortunate (the commentary mentions nobles, Brahmins, merchants),

3. a deva in the plane of the four great kings,

4. a deva in the plane of the thirty-three,

5. a deva in the Yama plane,

6. a deva in the Tusita plane,

7. a deva in the plane of those who delight in creating,

8. a deva in the plane of those who have powers over others' creations.

5) The following discourse ("Gradual Sayings", IV, p.166) lists the eight types of gifts made by a moral person (//Sappurisa-dana//): 1) clean (things) (this would include making the gifts pure, clean and attractive), 2) choice gifts, 3) suitable gifts (for the receiver), 4) timely gifts, 5)

gifts given with care (this would include giving to those who are moral, who follow the Buddha's teachings rather than to those who are immoral as well as the fact that one would choose only good gifts if one possesses good and bad things that could be given), 6) one gives continuously, 7) without calming the mind, 8) regretting that one gave after having done so.

TYPE OF GIFTS BY GROUPS OF NINE

There is mention in "The Book of Discipline" (VI, p.222) that there are nine gifts that are not legally valid. They are given in detail in the commentary (see "The Book of Discipline", VI, p.222, note 12). Gifts which are meant for the Sangha, a shrine or an individual (see Types of Gifts by Threes, 4)) but which a monk causes the donor to give to another group of monks, another shrine or to an individual (i.e., all nine possibilities of the combinations) are illegal. In other words, once someone has made up his mind to make a gift to an Order of monks, a shrine or an individual, it is wrong for another person to persuade him to give to a different Order of monks, a different shrine or to a different individual.

This rule was made by the Buddha on an occasion given in "The Book of Discipline", II, pp. 160-163. Once when the Buddha was residing at the Jetavana monastery in Savatthi, a group of men decided to offer food and robes to the Order of monks. But the group of six immoral monks persuaded them to give them the robes instead. When the modest monks heard of this, they denounced what they had done and reported the matter to the Buddha. The Buddha had the six immoral monks called and asked them if what had been reported were true. When they admitted it was, he rebuked them and made the following rule, "Whatever monk should knowingly appropriate to himself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture." (I.B. Horner trans.) "Benefit" in food, lodgings, and medicine; also included are small items such as a lump of plaster, a toothpick or unwoven thread.

A similar incident, involving procuring something for another person rather than for oneself, is found in "The Book of Discipline", III, pp.

67-69. This rule does not mean that a monk cannot urge someone to give a gift to the Order rather than to himself in order for that person to make more merit. An illustration of this is found in the story of Maha-Pajapati who wanted to give robe material to the Order of monks. The commentary says that although she was disappointed, the Buddha was acting out of compassion, as a gift to the Order is of great merit, and a gift to the Order headed by him would doubly inspire the right thoughts associated with giving. Ananda urged the Buddha to accept the gift, pointing out that she had been established by the Buddha in the Triple Refuge, in the five precepts, and in unwavering confidence in both these and the Four Noble Truths. The Buddha's reply to Ananda indicates that he knew that Maha-Pajapati thought she could repay the Buddha through her gift, but he says that one cannot repay such a gift, i.e., the gift of the Dhamma.

King Pasenadi and Bribes

Another situation which would not be included in these nine cases of misappropriating gifts is found in the //Bharu Jataka// (no. 213). King Pasenadi took bribes from some heretics and gave them permission to build a center near the Jetavana monastery. The Buddha, knowing that this would result in endless disputes, went to the king and told him the story of King Bharu and how a similar situation had led to much suffering. The king was persuaded not to take the bribe and built the Rajakarama monastery which he gave to the Buddha to make amends.

It is also possible for the donor to change his mind himself and there is nothing wrong with this. For example, if a person prepares gifts for visiting monks, then in the meantime monks who are established in one of the stages of enlightenment arrive, he may change his mind and give the gifts to them.

TYPES OF GIFTS BY GROUPS OF TEN

Gifts by groups of ten are not directly mentioned in the texts, but ten things to be given are mentioned in the commentaries (see above, //Dana// (generosity) and //Pariccaga// (abandonment)).

TYPES OF GIFTS BY GROUPS OF FOURTEEN

(see Gifts by Pairs (19))

THE GOOD RESULTS OF GIFTS

1) The example of Velukantaki

In the "Gradual Sayings", III, pp.45-38, in the story of Nanda's mother, Velukantaki, three qualities that should be present in the donor and three qualities that should be present in the receiver are given. Velukantaki was a disciple of the Buddha who had practised the teachings and reached the stage of Non-returner. She had also developed the special powers that come with the absorption states. One day, through her powers, she saw Vessavana, one of the Four Great Kings of the first deva world. He told her that the two chief disciples, Sariputta and Moggalana, were coming to her town (Velukanta) with a group of monks. When he learned she would invite them for a meal, Vessavana asked for her to share the merits of the gift with him. She invited them, and after the meal explained how she had learned they were coming. When they expressed their amazement at her ability to see beings in other planes of existence, she told them of four other achievements: when her son Nanda was taken by the king's men and killed before her eyes she was not perturbed; nor was she upset when her husband reappeared before her after his death as a Yakkha; she kept the precepts perfectly; she could enter the absorption states at will; and she had cast aside the five lower fetters (//samyogana//: personality-belief, sceptical doubt, clinging to mere rules and rituals, sensuous craving).

The Buddha said that when she gave her gift, she possessed three qualities that are appropriate for the donor: 1) feeling happy before making the gift, 2) satisfied while giving (i.e., clear of mind and intention), 3) rejoicing after having made the gift. So, the gift was complete from the point of view of the giver. It was also complete in regards to the recipients, as they possessed the three qualities of being free from desire, aversion and ignorance; or, they were on the way to being

liberated from these three.

The Buddha concluded by saying that the benefits that would result from such a gift would be immeasurable, just as the water in the ocean is immeasurable.

2) The example in the //Mahadhammapala Jataka//

In the //Mahadhammapala Jataka// (no.447) we see that in a past life, King Suddhodana, the Buddha's father, had been a religious teacher who went to see the father of one of his pupils after learning that everyone in that family lived till old age. He asked the father the secret to their long life. The father, Mahadhammapala, answered that they all lived moral lives, including generosity. They were happy before giving, content as they gave, and rejoiced after giving. That was why no one died young in their family. The same stanza concerning gifts occurs in the preface story to the //Mayhaka Jataka// (no. 390) where the Buddha speaks of a man who regretted his gift after giving it. The gift brought him riches, but his change of heart made it impossible for him to enjoy the riches.

3) There are four qualities for a gift which brings great results in one's present lifetime (given in detail in the Dhammapada commentary, "Buddhist Legends", II, p.323, and in "The Expositor", p. 214; the order given here follows the latter):

1. The requisites (to be given) were obtained through righteousness and equity (//Paccayanam dhammikata//).

2. They are given with greatness of volition (//Catanamahatta//), by one who gives in faith and confidence in the law of cause and effect.

3. They are given to someone of high attainment (//Vatthusampatti//), an Arahat or a Non-returner.

4. The recipient is of exceeding merit (//Gunatireka//), meaning he or she has just attained the unconditioned state (//Nirodhasampatti//).

Gifts of this sort, bringing results in their present life, were made by people such as Punna (story in "Buddhist Legends", III, pp. 99-103), Kakavaliya (see "The Path of Purification", Ch. XII, para 127), and the gardener Sumana (Buddhist Legends, II, pp. 123-127). In "The Expositor" these four qualities for a gift are called the four purities of gifts (//Dakkhina-visuddhi//), and in "Buddhist Legends" they are called the four attainments (//Sampada//).

4) Another list of four kinds of purity associated with gifts (//Dakkhina-visuddhi//) is given in "The Middle Length Sayings" (III, pp.304-305):

1. A gift purified by the giver but not by the recipient. (Even if the recipient is immoral (//dussila//), if the donor gives what has been rightly obtained, has the right attitude before, during and after making the gift, and has faith in the law of cause and effect, then the gift is pure through the donor and is of great benefit.)

2. A gift is purified by the recipient and not by the donor. (Even if the donor is immoral, has not obtained the gift in the right way, does not have faith in the law of cause and effect, and does not have the right attitude, if the recipient is moral the gift is pure through the recipient and of great benefit.)

3. A gift purified by neither the giver nor the recipient. (If an immoral donor gives as in the second case to an immoral recipient, the gift is less beneficial -- just as a poor seed planted in poor soil will not grow as well as a good seed growing in good soil.)

The third type, of course, has no purity, but it is included to show all the cases involved. It is important that we bear in mind the five elements which accompany the gift of greatest purity: 1) the donor is moral, 2) the recipient is moral, 3) the gifts were justly earned, 4) the donor is happy before, satisfied while giving, and rejoices after making the gift, 5) the donor has faith in the law of cause and effect.

ON FAITH AND GIFTS

//Saddha//, in Pali, means faith. We can take it to mean "The dhamma which holds firmly." Just as clear water where all the dregs have sunk to the bottom can hold the image of the moon or sun, faith which is free from defilements can firmly hold to the qualities of the Buddha, etc.

If men had no hands they would not be able to pick jewels up even though they could see them. Without wealth there would be no variety of untensils. Without seeds there would be no grain, etc. Similarly, if we have no faith we cannot pick up the jewels of generosity, moral living and development of mind, etc. Without faith we would not have the pleasures of the human world, the celestial worlds or the peace of Nibbana. That is why the Buddha compared faith to having hands, wealth or seeds.

Faith is also compared to the jewel of the Universal Monarch which will clarify the water it is put in, no matter how dirty the water is.
Similarly, faith immediately dispels the defilements and makes the mind clear. When the mind is filled with faith there are no defilements such as grief, worry, etc. It will be obvious to us if we try concentrating on the qualities of the Buddha how difficult it is to cultivate faith to the exclusion of all defilements. But if while we make the effort, the mind is clear and pure through faith for only a few minutes, we should remember that we are capable of having that much faith. And we can work to maintain a clear, pure mind for longer periods, until eventually we can do so continuously.

With regards to having faith in the law of cause and effect, as mentioned above, we should remind ourselves as follows, "I will spend a certain amount in giving a gift, but it is not spent in vain. The intention is to make a gift. It is the result of this intention that will follow me through all my lives until I reach Nibbana." Moreover, one should reflect, "I will obtain good results." Through such thoughts the mind will become clear, and this clarity is what is called having faith in the law of cause and effect.

So, it is important to cultivate faith through reflecting on one's actions or on the results of the acts, for this is one of the elements that

strengthens gifts.

VIPASSANA MEDITATION COURSES
at the International Meditation Centres
in the Tradition of Sayagyi U Ba Khin

TRAINING IN HIGHER VIRTUOUS CONDUCT
TRAINING IN HIGHER MENTAL CONTROL
TRAINING IN HIGHER WISDOM

There are five Centres all with the same course structure in this Tradition. IMC-UK, IMC-WA, IMC-NSW, IMC-USA and IMC-Austria.

The International Meditation Centres were founded to provide for the instruction and practice of Theravada Buddhist Meditation. The Centres in the West are direct offsprings of the International Meditation Centres of Yangon, Myanmar (former Burma), which was founded by Sayagyi U Ba Khin. In addition to being a highly respected meditation teacher, Sayagyi U Ba Khin was the first Accountant General of Burma after Independence in 1948.

All Centres are guided by Mother Sayamagyi and Sayagyi U Chit Tin, two of Sayagyi U Ba Khin's closest disciples, who have practised and taught meditation for more than forty years and have carried on the tradition since Sayagyi's demise in 1971.

Ten-day residential courses are held usually once a month at IMC-UK and regularly at other Centres, beginning on Friday evening and ending early on Monday morning. They are led by Mother Sayamagyi and Sayagyi U Chit Tin or by a regional teacher.

The students who come to do courses at the Centres are from all walks of life, professions, religions, cultural backgrounds, races and countries. Anyone who comes with an open mind can gain the necessary confidence in the technique and in himself or herself. Thus, all can attain benefits

which will be proportionate to the amount of balanced effort they make.

Buddhist meditation is the practice of the Eightfold Noble Path, as taught by the Buddha, which can be divided into three parts. These are: higher training in 1) morality, 2) concentration and 3) wisdom.

1. Morality is the common denominator of all religions. At our Centres, students observe the five precepts of refraining from killing, stealing, sexual misconduct, lying and the use of drugs or intoxicants. By diligently observing this morality, we develop purity of physical and verbal actions.

2. Beginning with this base, training in concentration is taught (//Anapana// meditation -- mindfulness of breathing). Through learning to calm and control the mind during the first four days, the student quickly appreciates the advantages of a steady and balanced mind.

3. The third training in wisdom or insight is introduced through Vipassana meditation, which is practised throughout the remainder of the period.

Vipassana is a process which enables the student to develop concentration and awareness and, through personal experience, to gain an understanding of the truths of impermanence, suffering and non-self. Practised with diligence the gradual process of mental purification will lead to the end of suffering and to full Enlightenment or Nibbana.

The emphasis is on experiencing directly the truth for oneself by practising the technique. Noble Silence (no unnecessary talk) provides a conducive atmosphere, and discourses given in the morning and evening by the Teachers help to clarify the practice. There are also daily interviews with the Teachers.

There has never been any charge for the Buddha's Teachings. The Teachings have always been passed down from the Buddha, through the Teachers to the students, without any expectation of payment, however, the Trusts/ Associations who are responsible for running the Centre ask each student to contribute towards food and accommodation for a ten-day course (the expected contribution varies according to the standards of each country,

for example in the UK it is 140 currently).

Wholesome and tasty vegetarian food in ample quantity is provided, and those who follow a diet for medical reasons will be accommodated as far as possible.

For a person who is genuinely interested, meditation (including Noble Silence) is not difficult. The results of patient practice can be quite astonishing. The day's schedule is neither too severe nor too relaxed but follows the Middle Path. Sayagyi U Ba Khin taught his students to work with "zestful ease".

People from many religions have found the meditation courses helpful and beneficial in their day-to-day lives.

Please note that the course lasts for ten days. Students should plan to remain for the full ten days without leaving the Centre.

INTERNATIONAL MEDITATION CENTRE

The International Meditation Centres were founded by the Sayagyi U Ba Khin Memorial Trust to promote the practice of Buddhist Meditation according to the Teachings of the BUDDHA.

Ten-day residential courses are conducted regularly in the practice of the Eight-Fold Noble Path as taught by the Buddha, which comprises three stages of training: morality (//sila//), concentration or control over the mind (//samadhi//), and wisdom or insight (//panna//). Instruction in mindfulness of the breath (//anapana// meditation) is then given for five days, with the aim of quieting and concentrating the mind. The remaining days are devoted to insight meditation (//vipassana//), whereby students can experience at first hand the essential elements of Buddha's Teaching: the impermanence of all physical and mental phenomena (//anicca//), the unsatisfactory nature of all conditioned phenomena (//dukkha//), the absence of a permanent enduring self or ego in beings (//anatta//).

One should come with the understanding and intention to enter a ten-day retreat. The training, if followed diligently, will result in a calmer mind through the gradual eradication of impurities, and ultimately in the realisation of the `Nibbanic Peace within'.

To achieve a state of mind perfectly attuned and in balance, it is essential to start with a stable and sound base of conduct. For the duration of the training therefore, each student is asked to observe the five precepts as follows:

1.To refrain from killing
2.To refrain from stealing
3.To refrain from sexual misconduct
(here total celibacy)
4.To refrain from lying
5.To refrain from the use of intoxicants and drugs

All these instructions are framed in accordance with those of the International Meditation Centre, Yangon(Rangoon) Myanmar(Burma), as established by Sayagyi U Ba Khin.

During the period of training students will have to give up their previous practices, and all spiritual activities including those concerning pseudo-sciences. Students should not wear or bring with them spiritual objects or reading material of any kind.

Observance of noble silence throughout the training period will be very beneficial and conducive to a better appreciation of the teaching. This means that the students should not talk amongst themselves, but they may of course speak to the teachers and managers at any time.

During the daily interview with the teachers students should give a true and accurate account of their experiences.

TIMETABLE

4:00 AMWAKE UP

4:30 - 6:30MEDITATION IN HALL

6:30 - 8:00BREAKFAST AND REST

8:00 - 9:00GROUP MEDITATION IN HALL

9:30 - 11:00INTERVIEWS AND MEDITATION

11:00 - 1:00LUNCH & REST

1:00 - 1:45MEDITATION

2:00 - 3:00GROUP MEDITATION IN HALL

3:30 - 5:00MEDITATION

5:00 - 6:00TEA AND REST

6:00 PMDISCOURSE

7:30 - 8:30GROUP MEDITATION IN HALL

9:00 PMTAKE REST

THE SIX ATTRIBUTES OF THE DHAMMA

1. The Dhamma is not the result of conjecture or speculation, but the result of personal attainments, and it is precise in every respect.

2. The Dhamma produces beneficial results here and now for those who practise it in accordance with the techniques evolved by the Buddha.

3. The effect of the Dhamma on the person practising it, is immediate in that it has the quality of simultaneously removing the causes of Suffering with the understanding of the Truth of Suffering.

4. The Dhamma can stand the test of those who are anxious to try it.

5. The Dhamma is part of oneself, and is therefore susceptible to ready investigation.

6. The benefits of the Dhamma can be fully experienced by those who attain the four Paths and four Fruition States of Awakening (or Enlightenment).

For a course schedule for the forth coming courses in our Centres, and an application form please request for info in USA at CIS: IMC-USA, 74163,2452 or any other country at CIS: IMC-UK, 100330,3304

This is the end of //The Perfection of Generosity//. All the ten perfections have been published by the International Meditation Centres in the Tradition of Sayagyi U Ba Khin and have the copyright to these publications.

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TITLE OF WORK: The Perfection of Generosity (Dana-parami)
FILENAME: PARAMI-1.ZIP
AUTHOR: Sayagyi U Ba Khin (Thray Sithu)
Translation by Saya U Chit Tin, WKH
AUTHOR'S ADDRESS: <deceased>
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1987
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33.0)

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Dharma Talk: Compassion

The talk below was given on 3/20/95 at the regular Monday night Dzogchen sitting group in Cambridge, MA.

This practice that we just did- this is what we call in Tibetan the "Chenrezig Sadhana," or practice of Avalokiteshvara, Bodhisattva, or Buddha of Compassion, of love, of loving kindness. My own teacher, the late and extremely great Himalayan meditation master Kalu Rinpoche, always used to teach this, all over the world, and healways used to say this this mantra himself, day andnight. If you ever saw Kalu Rinpoche, I'm sure you know that yo never saw him without beads in his left hand and saying this mantra: Om mani padme hung, the Mantra of Great Compassion. But even more importantly, the Mantra of Compassion was always circling in his own heart, as it were, like a prayer wheel, like every breath as a mantra, as compassion, as a loving concern for others.

So I've always been inspired by this practice and this kind of practice. Although in Buddhism, as we experience it in the West, we often hear about very mental aspects like wisdom, clarity, enlightenment, realization, illumination and so on... higher consciousness, awareness.... I don't think that the Buddha's teaching is really meant for the eyebrows up. The Buddha's teaching and the teachings of enlightenment more importantly... even in the Buddhist teaching, the true, authentic teachings of enlightenment, if one could say such a thing, are, if nothing else, about the heart, opening the heart and mind, not just about the mind and thought and clarity. But they're about warmth, kindness and love. Unconditional love, "divine love," so-called. True love, warmth, to speak English. Not cold detachment, but a very warm, spiritual equanimity, equal to all-detachment, which can help us to treat others as we ourselves would be treated. Actually, a training in how to do that, not just a rule that we should do that..... recognizing our intrinsic connection, our total interconnectedness.

Even more, even more scary, not just interconnected like train carscoupled by a small piece ends, but totallyinterpenetrative and inseparable. Totally interpenetrative andinseparable fro

and all those around us and the entiremandala of being or holograph, cosmic web of being, Mahayanasutras as Indra's net. Each node of the net is a luminousdiamond or pearl, like a that reflects and containsall the others. Think about that. That's what mandala means, or ah Indra's net, where each of us is like a luminousjewel that reflects and therefore contains all t

So when we practice, we really, if we can, we really could settle back into that completeness. That's the completeness, the wholeness, that's the Innate Great Perfection, or Dzogchen, which the teachings refer to. That's why we often talk about clear light, luminosity or transparency or clarity. Seeing through the illusion or seeing through the contracted ego of self, we experience the interpenetrativeness with all. Seeing through the seer, we become seers, sages, who know everyone, as it were.

Since we are infinitely connected, infinitely deep, not just looking out into infinitely deep space, we can also look "in". It is also infinitely deep, infinitely rich and profound, infinitely mysterious, if you like, and unfathomable, and yet at the same time, totally coherent, fitting together, everything in its own place. Perfectly. It's like the ultimate chaos theory. Everything is coherent when you broaden the frame enough. Then you see it's actually a perfect pattern, everything fits, it's a perfect mandala or hologram. Everything fits, everything's perfect in its own way, in its own place. Shit belongs, as well as gold and pearls and rainbows. Also, shit, schmaltz and everything else. Neurosis, whatever.

And not only that, even more radically, we belong. Of all people, yes even oneself, imagine that, fits and belongs. That's what these teachings, I hate to say "reveal" - it's not a secret. That's what they highlight, underline. It is there on every line, but maybe needs to be highlighted a little bit so it's not lost in an entire thicket of words, concepts. It is so evident that we overlook it. It's so close, right under our own noses, that we never notice. Everything is that. There's nothing missing and nothing extra to get rid of in the Great Perfection.

So when we meditate through clear seeing, or the openness and

awareness practice, we are entering into the wisdom side, the infinite, open side of the heart and mind. This we call the "absolute bodhi-mind." And when we practice, we generate out of that compassion, loving kindness, joy, empathy... excuse all the words, but no one word can hold them all. With a cluster, we get more of a feeling what it is all about. Not just compassion or pity.

Think about the Third World with empathy, putting ourselves in theirshoes, "walking a mile in moccasins," as the Native Americans say.Then we'll know where they are coming from, whe comingfrom, where each other are coming from. Then we can treat others as wewould be tr equalize ourselves and others. As itsays in the Mahayana: mind training or attitude transfor totreat others as yourself. To equalize oneself and others. To knowwhere others are comin others want and need the same as wedo.

The wisdom of unselfishness or selflessness reveals that real heartof interconnectedness, interpenetrativeness, and love. Then we wouldtreat everyone like we like to treat our childre beloved ones.Equalizing ourselves with others, or even more radically, putting themfirst. Th Dalai Lama says, that's the way to train: putothers first. Like, perhaps, in your best momen yourchildren first or would die for your children. If we see ourselves asone person on one si beings in this world on the otherside, we might one day do a little advanced calculus and sa really more important?"

Of course, that's a big stretch, but we just say it that way toexaggerate. But it's "me, me, me world. Think about it: three- me, myself, and I- or 6 billion? And that's only the people! What the others, creatures great and small, seen an unseen? Hard tocount them.

So, when we really put things in perspective, we can, by continuous reflection and contemplation, start to not just conclude or jump to a conclusion or make some kind of exaggerated point that the many are more important than any one of us, but we might start to really transform our attitude. Erode or loosen a little bit of our selfishness, of our self-cherishing, our egotism, whatever you want to call it...relinquish our grasping, attachment, and demandingness.

That's the way to peace. World peace and also inner peace. We'renot just talking about my like no-self, shunyata,anakima, no self, no one home. But how about just a little moregener grasping and demanding?

Let's start anywhere, anything will do. Just being a little nicerto each other or when we drive whatever. Let's startanywhere, I dare you!

No, I'm sure you are doing better than me in that regard. But nevermind. I think this is a rea for all of us to really live upto these marvelous, glittering truths that we all bandy about, subs read and write about, and even worse, teach. How hard to reallywalk our talk, to live in an e to embody the way, tomodel impeccable living for the benefit of one and all. That is thegrea embody and enact wisdom of compassion in action. Toshow that it is possible, it must show first of all. Wemust act as if it's possible-since it is. Let's make believe and gointo it.

We can work from the outside in. We can act as if it's possible tobe sane, to be loving, to liv enlightened way, to make believe fromthe outside in, as well as transforming from the inside bybit, because it does seem to take a while, this infinite journey.
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BUDDHIST REFLECTIONS ON DEATH

by

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The Wheel Publication No. 102/103

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

Transcribed for DharmaNet by David Savage & Malcolm Rothman

This electronic edition is offered for free distribution
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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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BUDDHIST REFLECTIONS ON DEATH

To the average man death is by no means a pleasant subject or talk for discussion. It is something dismal and oppressive -- a veritable kill-joy, a fit topic for a funeral house only. The average man

immersed as he is in the self, ever seeking after the pleasurable, ever pursuing that which excites and gratifies the senses, refuses to pause and ponder seriously that these very objects of pleasure and gratification will some day reach their end. If wise counsel does not prevail and urge the unthinking pleasure-seeking man to consider seriously that death can knock at his door also, it is only the shock of a bereavement under his own roof, the sudden and untimely death of a parent, wife or child that will rouse him up from his delirious round of sense- gratification and rudely awaken him to the hard facts of life. Then only will his eyes open, then only will he begin to ask himself why there is such a phenomenon as death. Why is it inevitable? Why are there these painful partings which rob life of its joys?

To most of us, at some moment or another, the spectacle of death must have given rise to the deepest of thoughts and profoundest of questions. What is life worth, if able bodies that once performed great deeds now lie flat and cold, senseless and lifeless? What is life worth, if eyes that once sparkled with joy, eyes that once beamed with love are now closed forever, bereft of movement, bereft of life? Thoughts such as these are not to be repressed. It is just these inquiring thoughts, if wisely pursued, that will ultimately unfold the potentialities inherent in the human mind to receive the highest truths.

According to the Buddhist way of thinking, death, far from being a subject to be shunned and avoided, is the key that unlocks the seeming mystery of life. It is by understanding death that we understand life; for death is part of the process of life in the larger sense. In another sense, life and death are two ends of the same process and if you understand one end of the process, you also understand the other end. Hence, by understanding the purpose of death we also understand the purpose of life. It is the contemplation of death, the intensive thought that it will some day come upon us, that softens the hardest of hearts, binds one to another with cords of love and compassion, and destroys the barriers of caste, creed and race among the peoples of this earth all of whom are subject to the common destiny of death. Death is a great leveler. Pride of birth, pride of position, pride of wealth, pride of power must give way to the all- consuming thought of

inevitable death. It is this leveling aspect of death that made the poet say:

"Scepter and crown
Must tumble down
And in the dust be equal made
With the poor crooked scythe and spade."

It is the contemplation of death that helps to destroy the infatuation of sense-pleasure. It is the contemplation of death that destroys vanity. It is the contemplation of death that gives balance and a healthy sense of proportion to our highly over- wrought minds with their misguided sense of values. It is the contemplation of death that gives strength and steadiness and direction to the erratic human mind, now wandering in one direction, now in another, without an aim, without a purpose. It is not for nothing that the Buddha has, in the very highest terms, commended to his disciples the practice of mindfulness regarding death. This is known as "//marananussati bhavana//". One who wants to practice it must at stated times, and also every now and then, revert to the thought //maranam bhavissati// -- "death will take place." This contemplation of death is one of the classical meditation-subjects treated in the //Visuddhi Magga// which states that in order to obtain the fullest results, one should practice this meditation in the correct way, that is, with mindfulness (//sati//), with a sense of urgency (//samvega//) and with understanding (//nana//). For example, suppose a young disciple fails to realize keenly that death can come upon him at any moment, and regards it as something that will occur in old age in the distant future; his contemplation of death will be lacking strength and clarity, so much so that it will run on lines which are not conducive to success.

How great and useful is the contemplation of death can be seen from the following beneficial effects enumerated in the //Visuddhi Magga//: -- "The disciple who devotes himself to this contemplation of death is always vigilant, takes no delight in any form of existence, gives up hankering after life, censures evil doing, is free from craving as regards the requisites of life, his perception of impermanence becomes

established, he realizes the painful and soulless nature of existence and at the moment of death he is devoid of fear, and remains mindful and self-possessed. Finally, if in this present life he fails to attain to Nibbana, upon the dissolution of the body he is bound for a happy destiny." Thus it will be seen that mindfulness of death not only purifies and refines the mind but also has the effect of robbing death of its fears and terrors, and helps one at that solemn moment when he is gasping for his last breath, to face that situation with fortitude and calm. He is never unnerved at the thought of death but is always prepared for it. It is such a man that can truly exclaim, "O death, where is thy sting?"

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II

IN THE //Anguttara Nikaya// the Buddha has said, "Oh Monks, there are ten ideas, which if made to grow, made much of, are of great fruit, of great profit for plunging into Nibbana, for ending up in Nibbana." Of these ten, one is death. Contemplation on death and on other forms of sorrow such as old age, and disease, constitutes a convenient starting point for the long line of investigation and meditation that will ultimately lead to Reality. This is exactly what happened in the case of the Buddha. Was it not the sight of an old man followed by the sight of a sick man and thereafter the sight of a dead man that made Prince Siddhattha, living in the lap of luxury, to give up wife and child, home and the prospect of a kingdom, and to embark on a voyage of discovery of truth, a voyage that ended in the glory of Buddhahood and the bliss of Nibbana?

The marked disinclination of the average man to advert to the problem of death, the distaste that arouses in him the desire to turn away from it whenever the subject is broached, are all due to the weakness of the human mind, sometimes occasioned by fear, sometimes by //tanha// or selfishness, but at all times supported by ignorance (//avijja//). The disinclination to understand death, is no different from the disinclination of a man to subject himself to a medical

check-up although he feels that something is wrong with him. We must learn to value the necessity to face facts. Safety always lies in truth. The sooner we know our condition the safer are we, for we can then take the steps necessary for our betterment. The saying, "where ignorance is bliss it is folly to be wise" has no application here. To live with no thought of death is to live in a fool's paradise. //Visuddhi Magga// says,

> "Now when a man is truly wise,
> His constant task will surely be,
> This recollection about death,
> Blessed with such mighty potency."

Now that we have understood why such potency attaches itself to reflections on death, let us proceed to engage ourselves in such reflections. The first question that the reflecting mind would ask itself will be, "What is the cause of death?" Ask the physiologist what is death, he will tell you that it is a cessation of the functioning of the human body. Ask him what causes the cessation of the functioning of the human body, he will tell you that the immediate cause is that the heart ceases to beat. Ask him why the heart ceases to beat, he will tell you that disease in any part of the human system, if not arrested, will worsen and cause a gradual degeneration and ultimate breakdown of some organ or other of the human system, thus throwing an undue burden on the work of the heart -- the only organ that pumps blood. Hence, it is disease that ultimately cause the cessation of the heart beat. Ask the physiologist what causes the disease, he well tell you that disease is the irregular functioning (dis-ease) of the human body, or by the violation of rules of healthy living or by an accident -- each of which can impair some part or other of the human system, thus causing disease. Ask the physiologist what causes the entry of a germ or the violation of health rules or the occurrence of an accident. He will have to answer. "I do not know, I cannot say." Certainly the physiologist cannot help us this stage of our reflections of death, since the question is beyond the realm of physiology and enters the realm of human conduct. When two persons are exposed to germ infection, why should it sometimes be the man of lower resistance power who escapes the infection while the man of greater

resistance succumbs to it? When three persons tread the same slippery floor, why should one slip and fall and crack his head and die, while the second slips and sustains only minor injuries, while the third does not slip at all? These are questions which clearly show that the answer is not to be expected from the physiologist whose study is the work of the human body.

Nor is the answer to be expected from a psychologist whose study is the work of the human mind only. Far, far beyond the confines of physiology and psychology is the answer to be sought. It is here that Buddhist philosophy becomes inviting. It is just here that the law of Kamma, also called the law of Cause and Effect or the law of Action and Reaction makes a special appeal to the inquiring mind. It is Kamma that steps in to answer further questions. It is Kamma that determines why one man should succumb to germ-infection while the other should not. It is Kamma that decides why the three men treading the same slippery floor should experience three different results. Kamma sees to it that each man gets in life just what he deserves, not more, nor less. Each man's condition in life with its particular share of joys and sorrows is nothing more nor less than the result of his own past actions, good and bad. Thus we see that Kamma is a strict accountant. Each man weaves his own web of fate. Each man is the architect of his own fortune. As the Buddha said in the //Anguttara Nikaya//, "Beings are the owners of their deeds. Their deeds are the womb from which they spring. With their deeds they are bound up. Their deeds are their refuge. Whatever deeds they do, good or evil, of such they will be heirs." As actions are various, reactions also are various. Hence the varying causes of death to various persons under various situations. Every cause has its particular effect. Every action has its particular reaction. This is the unfailing law.

When Kamma is referred to as a law, it must not be taken to mean something promulgated by the state or some governing body. That would imply the existence of a lawgiver. It is a law in the sense that it is a constant way of action. It is in the nature of certain actions that they should produce certain results. That nature is also called law. It is in this sense that we speak of the law of gravitation which causes a mango on the tree to fall to the ground, not that there is a

supreme external power or being which commands the mango to fall. It is in the nature of things, the weight of the mango, the attraction of the earth, that the mango should fall. It is again a constant way of action. Similarly, in the realm of human conduct and human affairs, the law of cause and effect, of action and reaction, operates. (It is then called Kamma or more properly Kamma Vipaka). It is not dependent on any extraneous arbitrary power, but it is in the very nature of things that certain actions should produce certain results. Hence the birth and the death of a man is no more the result of an arbitrary power than the rise and fall of a tree. Nor is it mere chance. There is no such thing as chance. It is unthinkable that chaos rules the world. Every situation, every condition is a sequel to a previous situation and a previous condition. We resort to the word 'chance' when we do not know the cause.

Sufficient has been said for us to know that in Kamma we find the root cause of death. We also know that no arbitrary power fashions this Kamma according to its will or caprice. It is in the result of our own actions. "//Yadisam vapate bijam tadisam harate phalam//" -- as we sow, so shall we reap. Kamma is not something generated in the closed box of the past. It is always in the making. We are by our actions, every moment contributing to it. Hence, the future is not all conditioned by the past. The present is also conditioning it.

If you fear death, why not make the wisest use of the present so as to ensure a happy future? To fear death on the one hand and on the other, not to act in a way that would ensure a happy future, is either madness or mental lethargy. He who leads a virtuous life, harming none and helping whom he can, in conformity with the Dhamma, always remembering the Dhamma, is without doubt laying the foundation of a happy future life. "//Dhammo have rakkhati dhamma carim//" -- The Dhamma most assuredly protects him who lives in conformity with it. Such conformity is facilitated by the contemplation of death. Death has no fears for one who is thus protected by Dhamma. Then shall he, cheerful and unafraid, be able to face the phenomenon of death with fortitude and calm.

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III

ANOTHER approach to the understanding of death is through an understanding of the law of aggregates or Sankharas which states that everything is a combination of things and does not exist by itself as an independent entity. "Sankhara" is a Pali term used for an aggregation, a combination, or an assemblage. The word, is derived from the prefix //San// meaning "together" and the root //kar// meaning "to make." The two together mean "made together" or "constructed together" or "combined together". "All things in this world," says the Buddha, "are aggregates or combinations." That is to say, they do not exist by themselves, but are composed of several things. Any one thing, be it a mighty mountain or a minute mustard seed, is a combination of several things. These things are themselves combinations of several other things. Nothing is a unity, nothing is an entity, large or small. Neither is the sun nor moon an entity, nor is the smallest grain of sand an entity. Each of them is a Sankhara, a combination of several things.

Things seem to be entities owing to the fallibility of our senses -- our faculties of sight, hearing, touching, smelling and tasting, and even thinking. Science has accepted the position that our senses are not infallible guides to us. A permanent entity is only a concept, only a name. It does not exist in reality. In the famous dialogues between King Milinda and Thera Nagasena, the latter wishing to explain to the King this law of aggregates, enquired from the King how he came there, whether on foot or riding. The King replied that he came in a chariot.

> "Your Majesty," said Nagasena, "if you came in a chariot, declare to me the chariot. Is the pole the chariot?" "Truly not," said the King. "Is the axle the chariot," asked Nagasena. "Truly not," said the King. "Is the chariot-body the chariot?" -- "Truly not," said the King. "Is the yoke the chariot?" -- "Truly not," said the King. "Are the reins the chariot?" -- "Truly not," said the King. "Is the goading stick the chariot?" -- "Truly not," said

the King.

"Where then, Oh King," asked nagasena, "is this chariot in which you say you came? You are a mighty king of all the continent of India and yet speak a lie when you say there is no chariot."

In this way by sheer analysis, by breaking up what is signified by chariot into its various component parts, Nagasena was able to convince the King that a chariot as such does not exist, but only component parts exist. So much so that the King was able to answer thus, --

"Venerable Nagasena, I speak no lie. The word 'chariot' is but a figure of speech, a term, an appellation, a convenient designation for pole, axle, wheels, chariot-body and banner staff."

Similarly, "human being", "man", "I" are mere names and terms, not corresponding to anything that is really and actually existing. In the ultimate sense there exist only changing energies. The term "Sankhara" however refers not only to matter and properties of matter known as "corporeality" (//rupa//), but also to mind and properties of mind known as "mentality" (//nama//). Hence, the mind is as much a combination or aggregate as the body.

When it is said the mind is a combination of several thoughts, it is not meant that these several thoughts exist together simultaneously as do the different parts of the chariot. What is meant is a succession of thoughts, an unending sequence of thoughts, now a thought of hatred, thereafter a thought of sorrow, thereafter a thought of duty near at hand and thereafter again the original thought of hatred etc., etc., in endless succession. Each thought arises, stays a while and passes on. The three stages of being are found here also -- //uppada, thiti, bhanga// -- arising, remaining and passing away. Thoughts arise, one following the other with such a rapidity of succession that the illusion of a permanent thing called "the mind" is created; but really there is no permanent thing but only a flow of thoughts. The rapid succession of thoughts is compared to the flow of water in a river (//nadi soto viya//), one drop following another in rapid

succession that we seem to see a permanent entity in this flow. But this is an illusion. Similarly, there is no such permanent entity as the mind. It is only a succession of thoughts, a stream of thoughts that arise and pass away. If I say that I crossed a river this morning and recrossed it in the evening, is my statement true as regards what I crossed and what I recrossed? Was it what I crossed in the morning that I crossed in the evening? Is it not one set of waters that I crossed in the morning, and a different set of waters that I crossed in the evening? Which of the two is the river, or are there two rivers, a morning river and an evening river? Had I recrossed at mid-day, then there would also be a mid-day river. Asking oneself such questions one would see that every hour, every minute it is a different river. Where then is a permanent thing called 'river'? Is it the river bed or the banks? You will now realize that there is nothing to which you can point out and say, "This is the river." "River" exists only as a name. It is a convenient and conventional mode of expression (//vohara vacana//) for a continuous unending flow of drops of water. Just such is the mind. It is a continuous stream of thoughts. Can you point to any one thought that is passing through the mind and say, "This truly is my mind, my permanent mind?" A thought of anger towards a person may arise in me. If that thought is my permanent mind how comes it that on a later occasion a thought of love towards the same person can arise in me? If that too is my permanent mind, then there are two opposing permanent minds. Questioning on these lines one comes to the inevitable conclusion that there is no such thing as a permanent mind; it is only a convenient expression (//vohara vacana//) for an incessant and variegated stream of thoughts that arise and pass away. "Mind" does not exist in reality. It exists only in name as an expression for a succession of thoughts. Chariot -- river -- body and mind -- these are all combinations. By themselves and apart from these combinations they do not exist. There is nothing intrinsically stable in them, nothing corresponding to reality, nothing permanent, no eternally abiding substratum or soul.

Thus if body is only a name for a combination of changing factors and the mind is likewise only a name for a succession of thoughts, the psycho-physical combination called "man" is not an entity except by way of conventional speech. So when we say a chariot moves or a man

walks it is correct only figuratively or conventionally. Actually and really, in the ultimate sense there is only a movement, there is only a walking. Hence has it been said in the //Visuddhi Magga//:

> "There is no doer but the deed
> There is no experiencer but the
> experience.
> Constituent parts alone roll on.
> This is the true and correct view."

Now, how does this cold and relentless analysis of mind and body become relevant to the question of death? The relevancy is just this. When analysis reveals that there is no person but only a process, that there is no doer but only a deed, we arrive at the conclusion that there is no person who dies, but that there is only a process of dying. Moving is a process, walking is a process, so dying is also a process. Just as there is no hidden agent back and behind the process of moving or walking, so, there is no hidden agent back and behind the process of dying. If only we are capable of keeping more and more to this abhidhammic view of things, we will be less and less attached to things, we will be less and less committing the folly of identifying ourselves with our actions. Thus shall we gradually arrive at a stage when we grasp the view, so difficult to comprehend, that all life is just a process. It is one of the grandest realizations that can descend on deluded man. It is so illuminating, so enlightening. It is indeed a revelation. With the appearance of that realization there is a disappearance of all worries and fears regarding death. That is a logical sequence. Just as with the appearance of light darkness must disappear, even so the light of knowledge dispels the darkness of ignorance, fear and worry. With realization, with knowledge, these fears and worries will be shown as being empty and unfounded. It is so very easy to keep on declaring this. What is difficult is to comprehend this. Why is it so difficult? Because we are so accustomed to thinking in a groove, because we are so accustomed to overlook the fallacies in our thinking, because we are so accustomed to wrong landmarks and wrong routes in our mental journeying, we are reluctant to cut out a new path. It is we who deny ourselves the benefits of //Samma Ditthi// (Right views) The inveterate habit of identifying

ourselves with our actions is the breeding ground of that inviting belief that there is some subtle "ego" back and behind all our actions and thoughts. This is the arch mischief maker that misleads us. We fail to realize that the ego-feeling within us is nothing more than the plain and simple stream of consciousness that is changing always and is never the same for two consecutive moments. As Professor James said, "The thoughts themselves are the thinkers." In our ignorance we hug the belief that this ego-consciousness is the indication of the presence of some subtle elusive soul. It is just the mind's reaction to objects. When we walk we fail to realize that it is just the process of walking and nothing else. We hug the fallacy that there is something within us that directs the walking. When we think, we hug the fallacy that there is something within us that thinks. We fail to realize that it is just the process of thinking and nothing else. Nothing short of profound meditation on the lines indicated in the //Satipatthana Sutta// can cure us of our "//miccha ditthi//" (false belief). The day we are able by such meditation to rid ourselves of these cherished false beliefs against which the Buddha has warned us times without number, beliefs which warp our judgment and cloud our vision of things, shall we be able to develop that clarity of vision which alone can show us things as they actually are. Then only will the realization dawn on us that there is no one who suffers dying, but there is only a dying process just as much as living is also a process. If one can train himself to reflect on these lines, it must necessarily mean that he is gradually giving up the undesirable and inveterate habit of identifying himself with his bodily and mental processes and that he is gradually replacing that habit by a frequent contemplation on //Anatta// (//N'etan mama//, this does not belong to me). Such contemplation will result in a gradual relaxation of our tight grip on our "fond ego". When one thus ceases to hug the ego-delusion, the stage is reached when there is complete detachment of the mind from such allurements. Then shall one be able, cheerful and unafraid, to face the phenomenon of death with fortitude and calm.

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IV

WE have seen how reflections on the great law of Kamma and the great law of Aggregates or Sankharas can assist us to form a correct view of death and help us to face death in the correct attitude. Now there is a third great law, a knowledge of which can assist us in the same way, namely, the law of change or //Anicca//. It is the principle behind the first noble truth, the truth of //Dukkha// or Disharmony. It is precisely because there is change or lack of permanency in anything and everything in this world, that there is suffering or disharmony in this world. This principle of change is expressed by the well known formula //Anicca vata sankhara// -- "all sankharas are impermanent." Nothing in this world is stable or static. Time moves everything whether we like it or not. Time moves us also whether we like it or not. Nothing in this world can arrest the ceaseless passage of time and nothing survives time. There is no stability anywhere. Change rules the world. Everything mental and physical is therefore transitory and changing. The change may be quick or the change may be perceptible or it may be imperceptible. We live in an ever changing world, while we ourselves are also all the while changing.

A //sankhara//, we have learnt, is a combination of several factors. These factors are also subject to the law of change. They are changing factors. Hence a Sankhara is not merely a combination of several factors. It is a changing combination of changing factors, since the combination itself is changing. It is because there is change that there is growth. It is because there is change that there is decay. Growth also leads to decay because there is change. Why do flowers bloom only to fade? It is because of the operation of the law of change. It is this law that makes the strength of youth give way to the weakness of old age. It is on account of the operation of the law that though great buildings are erected, towering towards the sky, some distant day will see them totter and tumble. It is this aspect of the law of change, the process of disintegration, that causes colour to fade, iron to rust, and timber to rot. It is such reflections that must have led the poet Gray, contemplating a burial ground in a country church yard, to say,

"The boast of heraldry, the pomp of power,
All that beauty, all that wealth ever gave,
Await alike the inevitable hour.
The path of glory leads to the grave."

Sometimes the working of this law is not apparent. Even that which looks so solid and substantial as a rocky mountain will not always remain as such. Science tells us, that maybe after thousands of years, it will wear down by the process of disintegration, and that where a lake now is, a mountain once was. If things arise they must fall, //Uppajjitva nirujjhanti//, says the Buddha -- "having arisen, they fall." Aeons and aeons ago the earth and the moon were one. Today, while the earth is still warm and alive, the moon is cold and dead. The earth too, science tells us, is very slowly, but surely losing its heat and water. Gradually and slowly it is cooling down. Aeons and aeons hence it will cease to support life. It will be a cold and lifeless planet. It will be a second moon. This is just one of several instances where the mighty law of change works imperceptibly. The Buddha also has foretold the end of the earth.

Just as the law of change can cause decline and decay it can also cause growth and progress. Hence it is that a seed becomes a plant and a plant becomes a tree, and a bud becomes a flower. But again there is no permanency in growth. Growth again gives way to decay. The plant must die. The flower must wither. It is an unending cycle of birth and death, integration and disintegration, of rise and fall. Hence it is that Shelley has aptly said,

"Worlds on worlds are rolling over from creation to
decay,
Like bubbles on a river, sparkling, bursting, borne
away."

It is no arbitrary power that brings about these changes, progressive and retrogressive. The tendency to change is inherent in all things. The law of change does not merely declare that things change but also declares that change is of the very essence of the things. Think of anything, and you will find it to be a mode of change

and a condition of change. Change (//aniccata//) is the working hypothesis of the scientist. One of the mightiest tasks of the scientist, also his proudest boast, was to destroy the idea of stability and fixity in the organic world. We have heard of the supposed entity of the atom being shown up as a combination of energies. While science has applied the law of change to the physical domain to split up unity into diversity, the Buddha has applied the self-same law to the entire mind-body complex and split up the seeming unity of being into the five aggregates known as "//Pancakkhandha"//. The Buddha has gone further and explained why this aggregate is temporary, why it should some day disintegrate and why a fresh integration should arise upon the disintegration. Everything works upon a triple principle of //Uppada, Thiti and Bhanga// -- arising, remaining and passing away. Even in the case of a thought these three stages are present.

When the Buddha dealt with the four chief elements of the world of matter and showed that they too are subject to the great law of change, he proceeded to show that the human body which is also formed of the same elements must necessarily be subject to the same great law of change. "What then of this fathom-long body" asked the Buddha. "Is there anything here of which it may rightly be said, 'I' or 'mine' or 'am'? Nay verily nothing whatsoever."

The sooner one appreciates the working of this law of change, the more will he be able to profit by it, attuning himself to that way of living, that way of thinking and speaking and acting, where this law will work to his best advantage. The man who knows the subtle working of this law of change, will also know how "//nama//" (mentality) can change by purposeful action. However deeply he gets involved in evil, he will not regard evil as a permanent obstruction because he knows that the evil mind can also change, He knows that by constant contemplation on what is good, good thoughts tend to arise in the mind. The constant contemplation of good will cause //Kusala Sankharas// (good tendencies) to arise in the mind and these //kusala Sankharas// will dislodge the //Akusala Sankharas// (evil tendencies) -- a process which hitherto appeared to him to be impossible. When his thoughts and tendencies change for the better, when his mind is

permeated thus with good tendencies, his speech and deeds automatically change for the better -- a pleasant surprise for him. With purer and purer conduct (//sila//) thus acquired, deeper and deeper concentration (//samadhi//) is possible. Increased power to concentrate accelerates the pace towards the achievement of that Highest Wisdom known as //Panna//. Thus the bad in him changes into good. A bad man changes into a good man. By purposeful action the law of change is made to operate to his highest benefit. He now becomes a good man in the truest sense of the word. The good man is always a happy man. He has no fear of death because he has no fear of the life beyond. Of such a man has it been said in the Dhammapada:

> "The doer of good rejoices in this world.
> He rejoices in the next world.
> He rejoices in both worlds."

The powerful change brought about in his life will ensure upon its dissolution, the birth of a more fortunate being -- a result which he can confidently expect at his dying moment. Not for him then are the fears and terrors of death. Furthermore when one follows minutely the working of the Law of Change in respect of one's own body and mind and also in respect of another's body and mind, one begins to acquire so close a familiarity with change that death will not appear as just one more example of the process of change to which one has been subject all along since birth. It will appear as something to be expected, something that must occur to fit in with what had occurred earlier. To one who can thus reflect on death, there is nothing to fear. Cheerful and unafraid, he can face the phenomenon of death with fortitude and calm.

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V

THERE is another angle from which we can study death and that is from the angle of law of conditionality which is closely akin to the law of //Anicca// or Change. Not only are //Sankharas// made up of

several things but they are also conditioned by several factors, and when these conditioning factors cease to exist, the conditioned thing also ceases to exist. This is the law of conditionality and has been thus expressed in very general terms: //Imasmim sati, idam hoti// -- when this exists, that exists, //Imassa uppada ,idam uppajjati// -- when this arises, that arises. //Imasmim asati, idam na hoti// -- when this is not, that is not. //Imassa nirodha, idam nirujjhanti// -- when this ceases that ceases. As this principle is of universal applicability, the working of the process of life and death also comes within its operation. The chain of life-conditioning factors consists of twelve links or //Nidanas// which together are known as the //Paticca Samuppada// or Law of Dependent Origination. A knowledge of this law is most necessary. In the //Maha Nidana Sutta// of the //Digha Nikaya//, Buddha addressing Ananda said, "It is through not understanding, through not penetrating this doctrine, that these beings have become entangled like a ball of thread."

The formula of Dependent Origination runs as follows:

Conditioned by ignorance, activities arise.
Conditioned by activities, consciousness arises.
Conditioned by consciousness, mentality and corporeality arise.
Conditioned by mentality and corporeality, the six faculties arise.
Conditioned by the six faculties, contact arises.
Conditioned by contact, sensation arises.
Conditioned by sensation, craving arises.
Conditioned by craving, grasping arises.
Conditioned by grasping, becoming arises.
Conditioned by becoming, rebirth arises.
Conditioned by re-birth, old age and death arise.

This is the process that goes on and on //ad infinitum//. Hence has it been said:

"Again and again the slow wits seek re-birth,
Again and again comes birth and dying comes,
Again and again men bear us to the grave."

This important law is easier told than understood. This is one of the profoundest doctrines preached by the Buddha. It is only frequent and hard thinking on it that will bring out its deepest meanings. This is not the place to explain these twelve links in full, but in order to dispel some of the misconception surrounding the notion of death, it is necessary to make some observations on the first link -- //Avijja//, or Ignorance, and thereafter on the second and third links, //viz.// activities and consciousness, because it is these two links that involve death and re-birth.

These twelve links, it must be understood, do not represent a pure succession of cause and effect, a straight line of action and reaction. It is wrong to call this a causal series, as it is not a chain of causes in strict sequence of time. Some of the links (though not all) arise simultaneously, and the next is of condition rather than cause. There are 24 modes of conditioning (//paccaya//) which may operate in the relation of one factor to another. Each factor is both conditioning (//paccaya dhamma//) and conditioned (//paccayuppanna dhamma//). Many of these factors are both simultaneously and interdependently working.

A few observations now, on the first link of //Avijja// or ignorance. When it is said the Ignorance is the first link, it does not mean that Ignorance is the first cause of existence. The Buddha has definitely said that the first cause, the ultimate origin of things is unthinkable, //Anamataggayam sansaro, pubba-koit na pannayati//, "Beginningless, O monks, is this course of existence. A starting point is not to be found." Bertrand Russell has stated, "There is no reason to suppose that this world had a beginning at all. The idea that things must have a beginning is really due to the poverty of our imagination." Ignorance, then, is not the primary origin of things but is the originating factor of suffering in the process of life and death, so far as man is concerned. All the twelve factors are continuing factors. It is only if we ponder deeply that we will be convinced of this truth, namely, that there can be no beginning to a process that has no end.

What is meant by Ignorance as being the first link in the series? By Ignorance is here meant the Ignorance of the essentially fundamental facts of existence, namely, the fact of suffering or disharmony, the fact of the cessation of suffering or disharmony, and the fact of the way leading to the cessation of suffering or disharmony. In other words, it is the ignorance of that which the Buddha has called the Four Noble Truths. Ignorance is always a dangerous condition. In such a condition you are at the mercy of everyone and everything.

'"Tis Ignorance that entails the dreary round
Now here now there -- of countless births and deaths.
But no hereafter waits for him who knows."

The second link is Activities. By Activities is here meant volitional activities, called in Pali //Sankhara//. The formula states -- "Dependent upon Ignorance arise activities." This means that ignorance of the essentially fundamental facts of life becomes a conditioning factor for the volitional activities of man. It is only a knowledge and a realization of the Four Noble Truths that, according to the Buddha, enables a man to see things as they actually are. In the state of ignorance of these Truths man, prevented as he is from seeing things as they actually are, adopts various courses of action. These activities are not merely the outcome of ignorance once and for all, but ignorance continues to condition these volitional activities so long as existence continues. These volitional activities or mental energies are multifarious. In the context of the //Paticca Samuppada//, "//Sankhara//" can therefore be said to signify "//Kamma//" or "Kammic Volition". The first link of Ignorance and the second link of Activities refer to the past birth. The next eight links refer to the present existence and the last two refer to the future existence.

The third link is //Vinnana// or Consciousness. The formula states -- "Dependent upon Activities arises Consciousness." By consciousness is here meant re-linking consciousness or re-birth consciousness. By this formula is therefore meant that the conscious life of man in his present birth is conditioned by his volitional activities, his good and bad actions, his Kamma of the past life. To put it in another way,

the consciousness of his present life is dependent on his past Kamma. This formula is highly important since it involves a linking of the past life with the present and thereby implies re-birth. Hence, this third link is called //patisandhi vinnana// or re-linking consciousness or re-birth consciousness.

It may be wondered how activities of the past life can condition a present birth. Material sciences seek to explain birth on the premises of the present existence only. The biologist says that it is the union of father with mother that conditions birth. According to the Buddha, these two conditioning factors by themselves are insufficient to result in birth, otherwise every complete union of father with mother should result in birth. These two are purely physical factors and it is illogical to expect that a psycho-physical organism, a mind-body combination known as man could arise from two purely physical factors without the intervention of a psychical or mental factor. Therefore, says the Buddha, a third factor is also necessary in addition to the two purely physical factors of the sperm and the ovum.

This third factor is //patisandhi-vinnana// or re-linking consciousness. The wick and the oil will not alone produce a flame. You may drown a wick in gallons of oil but there will never be a flame. You may use a wick of the most inflammable type but there will never be a flame. Not until a bright spark of light comes from elsewhere will the action of the oil and the wick produce a flame. We have considered that the activities of the past are certain energies -- mental energies. The Kamma of the past releases these energies which are potent enough to create the condition for the being to be reborn in an appropriate place according to the nature of activities performed. These energies it is that produce the //patisandhi vinnana//, the third factor. It will thus be seen that these potential energies work in co- operation with the physical laws to condition the natural formation of the embryo in the mother's womb. Just as sleep is no bar to the continuance of bodily operations in consequence of the principle of life continuing within it, even so death is no bar to the continuance of the operation of being which is only transformed to another suitable realm or plane there to be reborn and to re-live, in consequence of the will-to-live remaining alive and unabated at the

moment of dissolution. The life-stream, the process of being thus continues, while the Kammic forces it generates give it shape and form in the appropriate sphere of existence, investing it with its new characteristics and securing for it "a local habitation and a name". A seed coming in contact with the soil produces a plant, but the plant is not born of the seed and the soil only. There are other factors drawn from unseen extraneous sources that come into play, such as light and air and moisture. It is the combined presence of all these factors that provide the opportunity for the birth of the plant. The unseen extraneous factor where the birth of a being is concerned is the terminating kammic energy of the dying man, or to express it in another way, the reproductive power of the will-to-live.

Is there any need to doubt the potency of the past Kamma to create a present existence? Do you doubt that the activities of one existence can condition consciousness in another existence? If so, calmly reflect on the incessant and multifarious nature of human activities, the one feature of human life, the unfailing characteristic of every moment of individual existence. When you have sufficiently grasped the fact of the incessant and multifarious nature of human activities, ask yourself the question who or what propels these activities? A little reflection will reveal that the activities of man are propelled by a myriad of desires and cravings which ultimately spring from the desire to live. This will-to-live by whatever name you may call it, motivates all activities. We eat, we earn, we acquire, we struggle, we advance, we hate, we love, we plot, we plan, we deceive -- all in order that we may continue living. Even the desire to commit suicide, paradoxical as it may seem, arises from the desire to live -- to live free from entanglements and disappointments. Just consider the cumulative effect of hundreds of desire-propelled activities performed by us, day by day, hour by hour, minute by minute for a long period of years. These are all Kammas, these are all energies released. These are all strong creative forces that are generated.

It is difficult to imagine that with the present life will end all the desire-forces it has brought into existence. There will always be at any given moment an outstanding balance of unexpected Kammic energies. These powers, energies or forces contain within themselves

the potentialities of attracting for themselves the conditions for further existence. These energies or forces are potent enough to create the conditions for re-living when the body which sustained these forces ceases to live. These then will constitute the terminating Kammic energy of the dying man, or to express the same idea in another way, this is the reproductive power of the will-to-live. In short, the will-to-live makes it possible to re-live.

Now we see how the terminating Kammic energy of the dying man becomes the third factor, the psychical factor which along with the two physical factors of the sperm and the ovum, conditions future birth. It is this relinking consciousness that becomes the nucleus of a new //nama-rupa// or mind-body combination. This is the resultant terminal energy generated by the volitional activities of the past. Science teaches us that energy is indestructible but that it can be transmuted into other forms of energy. Why then cannot these powerful energies of the past Kamma, impelled as they are by the pulsation of craving and motivated as they are by the will-to-live, continue to exert their potent influences albeit in some other manner and in some other sphere? What is it that travels from one existence to another, you may ask. Do activities (Kammic energies) travel or do their resultant forces travel? Or does consciousness itself travel? The answer is an emphatic, "No". None of these travel, but the Kammic energy of actions performed is a tremendous force or power which can make its influence felt and to effect this influence, distance is no bar. Distance is never a bar to Kammic energies making themselves felt. In the //Maha-Tanha-Sankhaya Sutta of Majjhima Nikaya//, the Buddha's teachings that //Vinnana// or consciousness travels from existence to existence. "Foolish man," said the Buddha, "has not consciousness generated by conditions been spoken of in many a figure of speech by me saying, 'apart from conditions there is no origination of consciousness'?" No physical contact is necessary for mind to influence matter. Sir William Crooke, in his Edinburgh lectures on mental science has said, "It has also been proved by experiment that by an act of will the mind can cause objects such as metal levers to move." When the matter on which mental energies act is situated far away, in other planes and spheres of existence, we are only employing

a figure of speech when we say that Kamma has traveled or that energy has traveled. Many a simile has been employed by the Buddha to show that nothing travels or transmigrates from one life to another. It is just a process of one condition influencing another. The resultant Kammic energies of human activity, not yet expanded, are so powerful that they can condition the formation of an embryo in another world and give it consciousness.

One important point must not be overlooked. The //Patisandhi-vinnana// or re-linking consciousness arises only in the unborn child. In the pre-natal stage the re-linking consciousness may be said to exist only passively (in the //bhavanga// state) and not actively, since the child is still part of the body of the mother and has no separate, independent existence nor does it contact the external world. When however, the child is born and assumes a separate existence and begins to contact the external world, then it may be said that the //bhavanga// nature of the pre-natal state of mind gives way for the first time to a fully conscious mind process, the //Vithi-citta//.

Distance is no bar to the sequence of cause and effect. Reference had already been made to the Buddha's reprimand of a bhikkhu called Sati for declaring as having been taught by the Buddha that consciousness passes from existence to existence. In the re-linking consciousness arises the whole energy of the previous consciousness, and thus the embryo while inheriting the characteristics of the new parents inherits also the impressions of the past experiences of the dying man. How else can one explain characteristics not accounted for by heredity? How else can one account for different characteristics in twins born of the same parents and growing under the same environment?

We have now studied death from several angles. From whatever angle we look at death it is an integral part of the great process of life. Death is like the break up of an electric bulb. The light is extinguished but not the current, and when a fresh bulb is fixed the light re-appears. Similarly there is a continuity of life current, the break up of the present body does not extinguish the current of Kammic energy which will manifest itself in an appropriate fresh body. The

simile is not on all fours with life. Whereas there is nothing to bring the electric current and the fresh bulb together (a conjunction left to chance), the type of life led, the nature of thought entertained, the quality of deeds performed will be strong enough to cause an immediate relinking consciousness of like nature to arise, on the principle that like attracts like. Thus the dying man is drawn to an environment, good or bad, which he has created for himself by his thought, word and deed, for on these depend the nature of our future life. Every moment we are creating our future. Every moment then we must be careful.

If we can visualize the immensity of the past and the immensity of the future, the present loses its seemingly compelling importance. If we could but visualize the vistas of innumerable births and deaths through which we will pass in the future, we should not, we could not fear just this one death out of the endless series of birth and deaths, rises and falls, appearances and disappearances which constitute the ceaseless process of samsaric life.

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VI

THERE is yet another law the understanding of which helps in the understanding of death. It is the Law of Becoming or //Bhava//, which is a corollary to the Law of Change or //Anicca//. Becoming, or //Bhava//, is also one of the factors in the scheme of Dependent Origination. According to Buddhism the Law of Becoming, like the Law of Change, is constantly at work and applies to everything. While the Law of Change states that nothing is permanent but is ever-changing, the Law of Becoming states that everything is always in the process of changing into something else. Not only is everything changing, but the nature of that change is a process of becoming something else. Not only is everything changing, but the nature of that change is a process of becoming something else, however short or long the process may be. Briefly put, the Law of Becoming is this: "Nothing is, but is

becoming." A ceaseless becoming is the feature of all things. A small plant is always in the process of becoming an old tree. There is no point of time at which anything is not becoming something else. Rhys Davids in his American lectures has said, "In every case as soon as there is a beginning, there begins also at that moment to be an ending."

If you stand by the sea and watch how wave upon wave rises and falls, one wave merging into the next, one wave becoming another, you will appreciate that this entire world is also just that -- becoming and becoming. If you can stand by a bud continuously until it becomes a flower, you will be amazed to see that the condition of the bud at one moment appears to be no different from its condition at the next moment and so on, until before your very eyes, the change has taken place through you could not discern it at all. The process is so gradual, one stage merging into the next so imperceptibly. It is a becoming. If you close your eyes to this process, if you see the bud one day and then see it a day later, then only will you see a change. Then only will you speak in the terms of "buds" and "flowers" and not in terms of a process of a becoming.

If you can keep on looking at a new-born babe without a break for ten years you will not perceive any change. The baby born at 10 a.m. appears just the same at 11 a.m. or at 12 noon. Each moment shows no difference from the next. One condition merges into the next so imperceptibly. It is a becoming, a continuous process of becoming. Close your eyes to this process and see the baby once a month. then only will you perceive a change. Then only can you speak in terms of "baby" and "boy" and not in terms of a process or a becoming.

If you think you can watch minutely the progress of time, see whether you can divide it into present, past, and future as do grammarians speaking of present tense, past tense and future tense. In the view of Buddhist philosophy, time is one continuous process, each fragmentary portion of time merging into the other and forming such an unbroken continuity that no dividing line can precisely be drawn separating past time from present, or present time from future. The moment you think of the present and say to yourself "this moment is

present time" it is gone -- vanished into the past before you can even complete your sentence. The present is always slipping into the past, becoming the past, and the future is always becoming the present. Everything is becoming. This is a universal process, a constant flux. It is when we miss the continuity of action that we speak in terms of things rather than processes or becomings.

Biology says that the human body undergoes a continual change, all the cells composing the body being replaced every seven years. According to Buddhism, changes in the body are taking place every moment. At no two consecutive moments is the body the same. In the last analysis, it is a stream of atoms or units of matter of different types which are every moment arising and passing away. The body is thus constantly dying and re-living within this existence itself. This momentary death (//Khanika marana//) takes place every moment of our existence.

In the //Visuddhi Magga// it is said that in the ultimate sense, the life span of living beings is extremely short, being only as much as the duration of a single conscious moment. "Just as a chariot wheel" continues the //Visuddhi Magga// "when it is rolling, touches the ground at one point only of the circumference of its tire, so too the life of living beings lasts only for a single conscious moment. When that consciousness has ceased, the being is said to have ceased." Thus we see that every moment of our lives we are dying and being reborn. This being so why should we dread just one particular moment of death, the moment that marks the end of this existence? When there are innumerable moments of death, why fear the occurrence of one particular moment? Ignorance of the momentary nature of death makes us fearful of the particular death that takes place at the last moment of existence here, especially as the next moment of living is not seen nor understood. The last moment in this existence is just one of the innumerable moments of death that will follow it.

It is not life in this existence only that is a process of becoming. The process of becoming continues into the next existence also, because there is a continuity of consciousness. The last consciousness (//cuti-citta//) in one life is followed by what is known as a

re-linking consciousness (//patisandhi- vinnana//) in the next life. The process of one consciousness giving rise to another continues unbroken, the only difference being a change in the place where such consciousness manifests itself. Distance is no bar to the sequence of cause and effect. Life is a process of grasping and becoming, and death is a change of the thing grasped leading to a new becoming. Grasping is a continuous feature where human living is concerned. It is this grasping that leads to becoming. What causes grasping? Where there is thirst, there is grasping. It is this thirst, this desire, this craving, this will-to-live, this urge which is known as //Tanha// that causes grasping. The Kammic energy resulting from this //Tanha// is like fire. It always keeps on burning and is always in search of fresh material upon which it can sustain itself. It is ever in search of fresh conditions for its continued existence. At the moment of the dissolution of the body, that unexpected desire-energy, that residuum of Kamma, grasps fresh fuel and seeks a fresh habitation where it can sustain itself. Thus proceeds the continuous flux of grasping and becoming which is life.

Let us now examine the unduly dreaded dying moment which marks the end of man's present existence, only to commence another. The physical condition of any dying man is so weak that the volitional control by the mind at the dying moment lacks the power to choose its own thoughts. This being so, the memory of some powerfully impressive and important event of the dying man's present existence (or his past existence) will force itself upon the threshold of his mind, the forcible entry of which thought he is powerless to resist. This thought which is known as the //maranasanna-javana// thought and precedes the //cuti-citta// or terminal thought, can be one of three types. Firstly, it can be the thought of some powerfully impressive act done (//kamma//) which the dying man now recalls to mind. Secondly, the powerfully impressive act of the past can be recalled by way of a symbol of that act (//Kamma nimitta//) as, for instance, if he had stolen money from a safe, he may see the safe. Thirdly, the powerfully impressive act of the past may be recalled by way of a sign or indication of the place where he is destined to be re-born by reason of such act, as for instance when a man who has done great charitable acts hears beautiful divine music. This is called //Gati

nimitta// or the sign of destination. It is symbolic of his place of re-birth. These three types of thought-objects which he cannot consciously choose for himself, are known as death signs and any one of them as the case may be, will very strongly and vividly appear to the consciousness of the dying man. Then follows the //cuti citta// or terminal thought or death consciousness. This last thought series is most important since it fashions the nature of his next existence, just as the last thought before going to sleep can become the first thought on awakening. No extraneous or arbitrary power does this for him. He does this for himself unconsciously as it were. The most important act of his life it is, good or bad, that conditions the last thought moment of a life. The kamma of this action is called //Garuka kamma// or weighty Kamma. In the majority of cases the type of act which men habitually perform and for which they have the strongest liking becomes the last active thought. The ruling thought in life becomes strong at death. This habitual kamma is called //Acinna Kamma//.

The idea of getting a dying man to offer cloth (//Pamsukula//) to the Sangha or the idea of chanting sacred texts to him is in order to help him to obtain a good terminal thought for himself by way of //Asanna Kamma// or death-proximate Kamma, but the powerful force of inveterate habit can supervene and in spite of the chantings by the most pious monks available, the memory of bad deeds repeatedly performed may surge up to his consciousness and become the terminal thought.

The reverse can also occur. If the last few acts and thoughts of a person about to die are powerfully bad, however good he had been earlier, then his terminal thought may be so powerfully bad that it may prevent the habitually good thought from surging up to his consciousness, as is said to have happened in the case of Queen Mallika, the wife of King Pasenadi of Kosala. She lived a life full of good deeds but at the dying moment what came to her mind was the thought of a solitary bad deed done. As a result she was born in a state of misery where she suffered, but it was only for seven days. The effects of the good Kamma were suspended only temporarily.

There is a fourth type of Kamma that can cause the terminal thought to arise. This last type prevails when any of the foregoing three types of Kamma is not present. In that event one of the accumulated reserves of the endless past is drawn out. This is called //Katatta Kamma// or stored-up Kamma. Once the terminal thought arises, then follows the process of thought moments lawfully linked with it. This terminal thought process is called //maranasanna javana vithi//. The terminal thought goes through the same stages of progress as any other thought, with this differences that whereas the apperceptive stage of complete cognition known as //Javana// or impulsion, which in the case of any other thought occupies seven thought-moments. At this apperceptive stage the dying person fully comprehends the death- sign. Then follows the stage of registering consciousness (//tadalambana//) when the death-sign is identified. This consciousness arises for two thought-moments and passes away. After this comes the stage of death consciousness (//cuti citta//). Then occurs death. This is what happens in this existence.

Now let us consider what happens in the next existence. Already the preliminaries for the arrival of a new being are in preparation. There is the male parent and there is the female parent. As explained previously a third factor, a psychic factor, is necessary to complete the preliminaries for the arising of a live embryo, and that is the relinking consciousness (//Patisandi-Vinnana//) which arises in the next existence in the appropriate setting -- the mother's womb. On the conjunction of these three factors, life starts in the mother's womb. There is no lapse of time, no stoppage of the unending stream of consciousness. No sooner has the death-consciousness in the dying man passed away than rebirth consciousness arises in some other state of existence. There is nothing that has travelled from this life to the next. Even the terminal thought did not travel. It had the power to give rise to the passive or //bhavanga// state. At the moment of birth which marks a separate existence, through contact with the outer world, the unconscious or sub-conscious //bhavanga// state gives way to the //vithi-citta// or conscious mind. From birth onwards activity again comes into play, propelled by desire in some form or another. So proceeds the onward course of the life-flux, desire-propelled and desire-motivated.

Now what is the relevancy of a knowledge of the law of conditionality to the question of our attitude towards death? Once we thoroughly comprehend the fact that the will to live proceeds from life to life, we come to appreciate the view that this life and the next is but one continuous process. So also the life following and the next thereafter. To one who understands life thus as nothing more nor less than a long continuous process, there is no more reason to grieve at death than at life. They are part of the same process -- the process of grasping, the process of giving effect to the will-to-live. Death is only a change in the thing grasped. The man enriched with the knowledge of the law of conditionality comprehends that birth induces death and death induces birth in the round of sansaric life. He therefore cannot possibly be perturbed at death. To him birth is death and death is birth. An appreciation of the law of conditionality will reveal to him the importance of living his life well and when he has lived his life well, death is the birth of greater opportunities to live a still better life. That is how he regards death.

It all depends on the way one looks at death. Suppose there is only one gate to a house, is that an exit gate or an entrance gate? To one who is on the road side of the gate it is an entrance gate. To the inmate of the house it is an exit gate, but for both of them it is the self-same gate which is thus differently viewed. As Dahlke says, "Dying is nothing but a backward view of life, and birth is nothing but a forward view of death."

In truth, birth and death are phases of an unbroken process of grasping. Death is a departure to those whom the dying man leaves behind. It is also an arrival to the members of the new family into which he is re-born. It is death or birth according to the way we look at it, but we can only be one-way observers. If we observe the death-process, we are not in a position to observe the birth process, and if we observe the birth process, we are not in a position to observe the death process. So, birth and death do not get co-ordinated in our minds as one connected process. By our failure to see the close sequence of the two processes, the co-ordination of birth with death or death with birth, we are led to the illusion, or at least the wish,

that we can have the one (birth) without the other (death). We want life but we do not want death. This is an impossibility. Clinging to life is clinging to death. The salient feature of life is clinging-grasping -- and the logical result of clinging according to the law of conditionality is death. If you want to avert death, you have to avert life, you have to reverse the process of conditionality. This can only be done by abandoning the desire to cling, the desire to grasp. Let there be no attachment to life. If you attach yourself unduly to the things of life, happiness you may have for a brief time, but some day when the things to which you have attached yourself disintegrate and disappear as they must, by virtue of that mighty law of change working in conjunction with the equally mighty law of conditionality, then the very objects of joy become objects of sorrow. You will then agree with the poet who said, "Earth's sweetest joy is but pain disguised." As great was the joy of attachment so great will be the sorrow of detachment. Is not this suffering? Is not this wearisome -- one day to pursue a phantom with excitement, next day to abandon it with disgust, one day to be exalted and the next day to be depressed? How long will your sense of self-respect allow you to be thrown up and down this way and that, like a foot-ball? Is it not far more satisfactory, far more dignified, far safer and far wiser to go through life unattached? If misfortune has to come, it will; if sickness has to come, it will. We cannot change the events of life but we can certainly change our attitude towards them. The laws of change and conditionality will help us here. Fears and sorrows will change into hopes and joys. To such a one living a life of calm and peace, viewing life with equanimity, death holds no fears and terrors. Cheerful and unafraid, he can face the phenomenon of death with fortitude and calm.

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VII

LET us now consider the cases of two persons who were overpowered with grief at the bereavement they had to suffer. First let us

consider the case of //Patacara//. She lost her husband who was bitten by a snake. She was too weak to cross a river with both her children -- a new born babe and a child about one year old. So she left the elder child on the bank and waded through the water with her new-born babe with the greatest difficulty. Having reached the thither shore and having left the new-born babe there, she was returning through the water to reach the elder child. She had hardly reached mid-stream when a hawk swooped down on the new-born babe and carried it away thinking it to be a piece of flesh. When Patacara seeing this cried out in frantic grief raising both her hands, the elder child on the other bank thinking that his mother was calling him, ran into the river and was drowned. Alone, weeping and lamenting, she was proceeding now to her parental home whither she had intended going with her husband and her two children, when one by one these calamities occurred. As she was proceeding she met a man returning from her home town and inquired from him about her parents and her brother. This man gave the dismal news that owing to a severe storm the previous day, her parental house had come down, destroying both her father and her mother and also her brother. As he spoke he pointed to some smoke rising into the air far away and said, "That is the smoke rising from the one funeral pyre in which are burning the bodies of your father, mother and brother." Completely distracted with grief, she ran about like a mad woman regardless of her falling garments. Agony was gnawing at her heart, agony of the most excruciating type. Advised to go to the Buddha, she went and explained her plight. What did the Buddha tell her? "Patacara, be no more troubled. This is not the first time thou hast wept over the loss of a husband. This is not the first time thou hast wept over the loss of parents and of brothers. Just as today, so also through this round of existence thou hast wept over the loss of so many countless husbands, countless sons, countless parents and countless brothers, that the tears thou has shed are more abundant than the waters of the four oceans." As the Buddha spoke these words of wisdom and consolation, Patacara's grief grew less and less intense and finally, not only did her grief leave her altogether, but when the Buddha preached to her and concluded his discourse, Patacara reached the stage of Stream-entry (//Sotapatti//), the first stage of sainthood.

Now what is that contributed to the removal of grief from the mind of Patacara? It is the keen realization of the universality of death. Patacara realized that she had lived innumerable lives, that she had suffered bereavement innumerable times, and that death is something which is always occurring.

While Patacara realized the universality of death by reference to her own numerous bereavements in the past, Kisagotami realized it by reference to the numerous bereavements occurring to others around her in this life itself. When her only child died, her grief was so great that she clung to the dead body, not allowing any one to cremate it. This was the first bereavement she had ever experienced. With the dead child firmly held to her body she went from house to house inquiring for some medicine that would bring back life to her child. She was directed to the Buddha who asked her to procure a pinch of white mustard seed, but it should be from a house where no death had taken place. She then went in search of this supposed cure for her child which she thought was easy to obtain. At the very first house she asked for it but when she inquired whether any death had taken place under that roof she received the reply, "What sayest thou, woman? As for the living, they be few, as for the dead they be many." She then went to the next house. There also she came to know that death had made its visit to that house as well. She went to many houses and in all of them she was told of some father who had died or of some son who had died or of some other relative or friend who had died. When evening came she was tired of her hopeless task. She heard the word "death" echoing from every house. She realized the universality of death. She buried the dead child in the forest, then went back to the Buddha and said, "I thought it was I only who suffered bereavement. I find it in every house. I find that in every village the dead are more in number than the living." Not only was Kisagotami cured of her grief, but at the end of the discourse which the Buddha delivered to her, she too attained the stage of Stream- entry (//Sotapatti//).

Let us now contrast the cases of Patacara and Kisagotami with that of the ignorant rustic farmer the Bodhisatta was in a former life as mentioned in the //Uraga Jataka//. Rustic though he was, he practiced mindfulness on death to perfection. He had trained himself to think

every now and then "Death can at any moment come to us." This is something on which the majority of us refuse to do any thinking at all. Not only did he make it a habit to think so, but he even saw to it that all members of his household did the same. One day while he was working with his son in the field, the latter was stung by a snake and died on the spot. The father was not one bit perturbed. He just carried the body to the foot of a tree, covered it with a cloak, neither weeping nor lamenting, and resumed his plowing unconcerned. Later he sent word home, through a passer-by, to send up one parcel of food instead of two for the mid-day meal and to come with perfumes and flowers. When the message was received, his wife knew what it meant but she too did not give way to expressions of grief; neither did her daughter nor her daughter- in-law nor the maid-servant. As requested they all went with perfumes and flowers to the field, and a most simple cremation took place, with no one weeping. Sakka the chief of gods came down to earth and proceeding to the place where a body was burning upon a pile of firewood, inquired from those standing around whether they were roasting the flesh of some animal. When they replied, "It is no enemy but our own son." "Then he could not have been a son dear to you," said Sakka. "He was a very dear son," replied the father. "Then," asked Sakka, "why do you not weep?" The father in reply uttered this stanza:

"Man quits his mortal frame, when joy in life is past.
Even as a snake is wont its worn out slough to cast.
No friends' lament can touch the ashes of the dead.
Why should I grieve? He fares the way he had to tread."

Similar questions were asked from the dead son's mother who replied thus:

"Uncalled he hither came, unbidden soon to go.
Even as he came he went, what cause is here for woe?
No friends' lament can touch the ashes of the dead.
Why should I grieve? He fares the way he had to tread."

"Sisters surely are loving to their brothers. Why do you not weep?" asked Sakka of the dead man's sister. She replied:

"Though I should fast and weep, how would it profit me?
My kith and kin alas would more unhappy be.
No friends' lament can touch the ashes of the dead.
Why should I grieve? He fares the way he had to tread."

Sakka then asked the dead man's wife why she did not weep. She replied thus:

"As children cry in vain to grasp the moon above,
So mortals idly mourn the loss of those they love.
No friends' lament can touch the ashes of the dead.
Why should I grieve? He fares the way he had to tread."

Lastly Sakka asked the maid-servant why she did not weep, especially as she had stated that the master was never cruel to her but was most considerate and kind and treated her like a foster child. This was her reply:

"A broken pot of earth, ah, who can piece again?
So too, to mourn the dead is nought but labor vain.
No friends' lament can touch the ashes of the dead.
Why should I grieve? He fares the way he had to tread."

* * * * * * * *

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DISTRIBUTION AGREEMENT
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TITLE OF WORK: Buddhist Reflections on Death
(The Wheel Publication No. 102/103)
FILENAME: WHEEL102.ZIP
AUTHOR: V.F. Gunaratna
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1981)
DATE OF PUBLICATION: 1982
DATE OF DHARMANET DISTRIBUTION: October, 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)
~~~~~~~~~~~~~~~~~~~~~~~~

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"A noble man asked Master Hakuin: 'what happens to the enlightened man at death? What happens to the unenlightened man?' The master replied: 'Why ask me?' 'Because you are a Zen master!' 'Yes,' said Hakuin, 'but not a dead one!' "

(from Kapleau, 1971, p60)

The goal of Buddha's teaching is Nibbana (Nirvana). The perpetual cycling of birth, aging, sickness and death is caused by attachment. To develop detachment the Buddha taught about rebirth, kamma (karma), conditionality and encouraged an awareness of death. Buddhists consider that the ego is insubstantial and that only energy moves from moment to moment and lifetime to lifetime. Kamma, or volitional action creates the impulse that impels consciousness to be born into various realms and eventually to death. There are two types of meditation. One centres upon concentration while the other on insight. One can prepare for death by creating wholesome kamma and by being aware of the insubstantiality, impermanence and unsatisfactoriness of conditions. The wise person learns to be aware and surrender to all conditions, death included. One can assist another to have a beneficial death by being honest, trustworthy and restrained with expectations and value judgements, and so be instrumental in creating a conducive environment on both the physical and emotional levels.

The Buddha began teaching about 2500 years ago. He emphasised awareness and detachment in a present time context. The goal of Buddhist meditation is Nibbana (Nirvana). To help realise this he taught about rebirth, kamma (karma), the conditionality of birth and death and encouraged an awareness of death. The moment of death is said to be a sensitive and important time. To facilitate a beneficial death, conditions should be conducive. The living can skilfully prepare for this moment, as well as assist others to

make their last moment a wholesome one.

The Teachings

Life and death was considered by the Buddha as a cycle that was perpetuated by craving and attachment. The Buddhist conception of this cycle not only relates to the birth and death of entities, but also relates to every moment of a being's life. "Each moment's consciousness is said to be a product of the fading out and re-arising of a previous moment's consciousness. The present mind is thus a unit born from the death of the last moment's mind." (Mullin, 1986, p18).

The Buddha perceived the dissatisfaction of suffering in the continual cycling and realised that if craving did not arise neither would birth, aging, sickness and death. The goal of the Buddhist is to attain Nibbana (or Nirvana) which is supposed to be unconditioned and therefore free from suffering. To do this the Buddha recommended developing mindfulness, morality, concentration, wisdom and non-attachment and so break the links in the cycle of birth and death.

According to Prof Jayatilleke (Nyanaponika and Walshe, 1971), a materialist considers that nothing precedes birth or follows death. The materialists consider themselves rational yet they deny one of the most basic laws of physics, the conservation of energy.

Rebirth to a Buddhist is not considered as the transmigration of a soul or ego; instead it is like a transference of energy. The life and death processes have been compared to the movement of energy through a line of billiard balls. (Ananda Coomaraswamy according to Kapleau, 1971). If the balls are in a line touching one another and one ball strikes one end of the line it will stop still while the last ball will continue its momentum and move in a similar fashion. Similarly in a sine wave, particles of the wave vibrate vertically yet the wave appears to move horizontally. Likewise Buddhists think that no "thing" is transferred from life

to life but a momentum or impulse. "Just as, in the present existence, a preceding becomes the condition for a succeeding mental state, so in dependence on the last thought-moment of one life arises the first thought-moment of the next" (Bhiksu Sangharakshita, according to Kapleau, 1971, pp48-49).

Kamma literally means action or deed (Rajavaramuni, 1974). The theory is that every volitional action leaves an impression or habit that will later act as a subconscious predisposition. The actions that one performs create the momentum for the mind states one experiences throughout life. Kamma therefore affects our mind and personality in the present moment as well as the patterns our life may follow. Mullin (1986) says that there are three types of kamma. Negative (unwholesome) kamma that leads to contracted and unhappy mind states. Positive (wholesome) kamma that leads to expansive happy states of mind and meditative kamma (also wholesome) that leads to liberation. Kamma is not a fatalistic concept, because through intention an individual can create (cause) their mode of existence (result). One does not, therefore, get punished or rewarded from an outside force; whatever suffering there is, instead arises from the habits of attachment, aversion and ignorance, as these tendencies lead to the identification with a 'self' and entanglement in the cycle of birth, aging, sickness and death.

Thus a being is considered as a dynamic continuum of body and mind, in which both conscious and unconscious memories affect the present existence. For most, rebirth is an unproven hypothesis. The Buddha taught that one should not accept dogmas blindly. He did say though, that if one developed the ability to remember, one would no longer question the validity of rebirth (Jayatilleke in Nyanaponika and Walshe, 1971).

According to Buddhist cosmology the possibility of rebirth has many options. Every being creates their own reality; however the dimensions of these worlds cross over to form a realm. Accordingly there appears to be 31 levels of existence which can be further divided into six basic categories; the hell realm, the animal

realm, the preta or hungry ghost realm, the demon or asura realm, the human realm and the heaven realms (Tambiah, 1970).

The range of heaven to hell can be experienced in our daily human existence. If one is generous, kind and considerate, abides by humanistic principles and develops concentration and wisdom, one reaps the results of these actions and lives with a mind that is happy and at peace. On the other hand if one cheats, lies, murders, steals and lives in an unmindful and immoral fashion, one eventually reaps the result.

Many people are unhappy. Angrily they struggle painfully with existence and are limited by their neurotic fears (hell). Others trap themselves by their stingy possessiveness and unsatiated desires (pretas). Some are just dumb, habitually endeavouring to fulfil their base desires for food and sex (animals), while others (such as some politicians or mega millionaires) are obsessed with power and control (demons). In the human realm most humans live as humans and use a kind of discriminative intelligence in an effort to maximise pleasure and minimise pain. Some people live quite a pleasant existence, they are happy and are willing to share their joy and material possessions with others. They are in heaven. If one is observant one can see how some human beings definitely live in extreme edges, or how at times one's own life seems to be dominated by heavenly or hellish mind states. The realms are a creation of our minds. On another level however, beings' subjective realities seem to overlap and become a collective objective reality.

Those who have had near death experiences (NDEs) and returned are convinced of the reality that lies beyond our usual physical human dimensions. The NDE-ers have reported being in places that seemed like the classic heaven and hell descriptions, (according to Grey, 1985). According to Buddhist thought, kamma is a law, and at death (like during life) beings can be set off in trajectiles that awaken the various accumulations of past negative or positive kamma. The time of physical death is therefore of utmost importance. One could, for example, have created much negative

kamma and so seem destined for the realm of woe. However if at the moment of death a human or heaven-like mind state arose they could awaken their human or heaven-like kammic predispositions and so be born in a fortunate realm.

The descriptions of heaven are many and according to the texts (such as Buddhagosa, 1976) they range from the normal Christian type heaven where colours are rich, everything is beautiful and everyone is happy and well-fed, to very refined states of consciousness where one feels a oneness with the universe, or even that they are the creator of the universe. Bhramin or the 'I am' is said to exist in one of these realms.

Though it is preferred to be reborn in a 'heaven' realm the Buddha considered that even the most refined conditioned existence was impermanent and therefore unsatisfactory. The ultimate aim of Buddhist meditation and lifestyle is the unconditioned or Nibbana. Traditionally, if one is a Buddhist meditator there are two basic types of practice one can adopt. One type focuses on developing various levels of concentration upon static objects while the other aims at developing momentary (non-intellectual) insight into the nature of conditions (i.e. their impermanence, insubstantiality and unsatisfactoriness).

The concentration practices (according to Goleman in Tart, 1975) have a wide range of subjects. Some of these include fixing upon mental states such as unconditional loving-kindness (metta), to focusing upon mantras or visions of light. When the mind is developed with concentration it is said to be able to then penetrate into the nature of existence. With the insight method one tries to penetrate right from the beginning, and as one progresses concentration and therefore depth of penetration increases. It seems then that both paths eventually meet and lead to Nibbana. The problem with the concentration method, though, is that refined states of consciousness can be very blissful and develop supernormal powers (such as ESP). In these states, attachment and identification could be easy and so be an impediment on the path.

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Preparing for Death

Negative mind states are painful; positive mind states are pleasant; Nibbana is freedom. "Yesterday is a memory, tomorrow the unknown, now is the knowing" (From a talk at Wat Buddha Dhamma, March 1984, by Ven Sumedho Bhikkhu). Ideally there is nothing to prepare for, only the awareness of and detachment to the present moment. It is very rare, however, to find someone who abides in the present moment detached and at peace. Most people that call themselves practising Buddhists do though endeavour to create conditions that are conducive to the above mind state. Even though Nibbana is the final goal, Buddhists prefer heaven to hell. In traditional Buddhist countries, there is a general awareness that one's present life may condition the next, and the people of, for example, Burma, Thailand or Tibet are renowned for their generosity and kindness. In these countries like anywhere else there are socialised customs, and it is common for people to go and chant at the temples daily. In one of these chants they remind themselves that they are of the nature to die.

Mullin claims that death awareness acts as a counter balance to a person's sexual energy. "Understanding our sexual energy helps us to realise the aggressive, powerful aspects of our nature. Understanding our mortality causes us to realise the passive, humble aspects, balancing our sense of aggression and power" (Mullin, 1983, p4). Elizabeth Kubler-Ross said (according to Mullin, 1983, p6) "We may achieve peace- our own inner peace as well as between nations by accepting the reality of our own death."

Traditionally death awareness has been practised amongst Buddhist monks for at least two thousand years. Some schools, do however, differ in their approach. Tibetan Buddhists consider death awareness useful for many reasons. For some it gives a more

panoramic view of their lives, giving calm, and detachment and so not allowing the predisposition for negative kamma to arise. For others it allows a way to develop compassion and wisdom, and so again not develop negative kamma, by being more tolerant of others. Some highly advanced yogis actually practice the art of dying, and become adept with the mind states that may arise during the intermediatory state between life and the next rebirth. Death then becomes an opportunity to realise Nibbana and so be free from the cycles of birth and death.

Both the Theravadin (according to Buddhagosa, 1976) and Tibetan schools (Mullin, 1986) claim that without the recollection of death (consciously or unconsciously), one becomes intoxicated with mundane pursuits, one procrastinates, one's meditations become mixed with worldly concerns, one lacks energy to practice, one creates negative kamma and one dies in regret due to surprise. The advantages of death awareness are that one's life becomes purposeful as one investigates the nature of life, insight is developed and death will not be a surprise and so at the time of death negative mind states would be less likely to arise.

Both schools recommend reflecting upon the nature of death. Some of these reflection are as follows; death is inevitable; no being, whether famous, wealthy or enlightened escapes death, no worldly success can transcend death, life is fragile and dependent upon many conditions and the time of death is unpredictable.

The way a dying person actually faces the moment of death is, of course, dependent upon their habitual responses to life (kamma). Some people would therefore have an easy death while others struggle. According to many texts (such as Fremantle and Trungpa, 1976), when a human dies they enter into an intermediatory state between death and rebirth (also called the Bardo). Beings in this state (Vasubandhu in Kapleau, 1971) have abilities (such as ESP and travelling at great speeds), that are way beyond their previous, if human, existence. These beings also have intellect, emotion and will. This state still has momentary births and deaths, as well as a finite time span. The Tibetans

claim it can last up to 49 days, however one can not be sure. (about its reality or time span.)

Kamma is transmitted to this intermediate being at the moment of physical death, the process being compared to a seal in muddy ground. The Bardo being is then drawn up by the force of its past accumulations or kamma to be born into whatever state is most resonate with its particular energy. Some highly advanced yogis, such as some Tibetan lamas, create the intention to be born as humans and while in their present incarnation predict to whom, where and when their next incarnation will be.

It would be nice to be able to control our destinies in such a way, however to most people death, like life, is a time of uncontrollability and uncertainty. During life people are often confronted with disappointment as life doesn't always turn out as expected or the way 'it should be'. Albert Ellis, a cognitive therapist, claims that much of human suffering comes from 'irrational beliefs' (Davison and Neale, 1982). 'One should be healthy', 'one should be successful' or even 'one should always be in love or be loved'. Occasionally expectations are fulfilled. However when they change (and they always do), expectation conditions disappointment and there is a tendency to cling and feel sorrow.

During life there are many moments of beauty, joy, love and happiness. However, if there is identification and attachment to these states they eventually condition their opposites. It seems then that a wise person therefore realises that when heaven like body states change according to their nature, resistance only conditions hell, and surrender is the best policy. So at death as with life he/she is at peace with conditions.

Humans can prepare for death by developing all sorts of reassuring religious beliefs or by developing high levels of concentration and so increase their chances of a heaven rebirth. If, on the other hand, one practices insight, life is just a constant process of surrender to the impermanence of conditions

and 'death' is just another condition.

For the insight meditator detachment does not mean separation or disassociation from conditions and surrender does not mean apathetic passivity. Instead collectively they mean being honest, open, aware and allowing the processes of nature to occur unobstructed by views, concepts and desire. In a talk by a Buddhist monk, (Sumedho, 1983) it was said that the Buddha's teachings could be summarised into two words: 'letting go'. Clinging is a cause of suffering, so at death, like any other time, surrender is the best alternative.

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Assisting others through death and beyond.

The law of kamma states that beings make their own kamma and no-one even a Buddha or 'God' can change it for them. It is possible, however, to choose company or situations that are conducive to wholesome states of mind. During life, understanding friends can help us feel happy and clarify our confusion. Beings create their own realities; however, it seems that other people can greatly affect how another may perceive that reality. Some people are fixed, rigid and destined to follow their habitual tendencies, while others are open and willing to listen and reach beyond their ego conditioning.

At the time of death a skilful death friend could act as a suitable catalyst to awaken wholesome tendencies and insight into the nature of life and death. A person has the right to live and die as they wish. It would be a hypocritical value judgement to tell a dying person that they 'should be' happy, peaceful, accepting, detached and so on. Kalish (1985) commented that a fulfilling death for some is to die in a rage. It seems then that the duty of a death assistant is firstly to be honest as honesty cultivates honesty, and secondly to be accepting as acceptance sets the emotional tone for 'letting go'.

A death assistant could be instrumental in protecting a dying persons rights from assumptions of others. Dr Evan Wentz once wrote (according to Mullin, 1983, p21) "just as the birth process can be aborted by malpractice so can the death process." In many hospitals it is often an automatic response to administer pain-killing drugs. The decision to reject mind-bending opiates could be facilitated and so allow the dying person to die in a state of mental clarity.

Those that know that they are about to die are probably more fortunate than those who die unexpectedly or suddenly. Traditionally in Buddhist countries, when a person is about to die the teachers and monks are invited to assist. The Tibetans claim that in the Bardo state, consciousness can be contacted and so have a text written to assist those who are dying, die and then guide them through the delicate territory of the intermediatory state to either fortuitous rebirths or enlightenment. In the bardo one is said to be confronted with peaceful and wrathful deities, which are in fact only aspects of one's own mind. Trungpa (1976) says that "The Tibetan Book of the Dead" is more like a 'Book of Life' as it serves as a reminder of how a being (living or in the bardo) has lived their life and so encourages them not to be shaken by degenerative temptations or unnecessary fear.

The book could have limited application to those unaccustomed to its cultural language. On a practical level Trungpa recommends that while helping a person to die, a friend should be honest and trustworthy and remind the person that what may occur is only the nature or/and projection of their own minds. "When you die you will have all sorts of traumatic experiences, of leaving your body, as well as your old memories coming back to you as hallucinations. Whatever the visions and hallucinations may be, just relate to what is happening rather than trying to run away. Keep there, just relate to that." (Fremantle and Trungpa, 1976, p28).

The moment of death can be aborted so an assistant should be

sensitive to all conditions. Tibetan monks usually ask grieving relatives to leave the death bed as the grief could condition sadness in the dying person. In other situations, however, the presence of the dying person's family could be a condition for the arising of unconditional love and acceptance, or the opportunity to complete 'unfinished business' and so feel free to die with an attitude of peace and detachment.

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For the living, death is the unknown (or at least the unremembered). A death assistant can pretend to know about death and how to die; however this knowledge is only based on assumption. We can only know about death by knowing life. The law of kamma is a law proven with investigation into our present day to day existence. Rebirth, though to most not a verified hypothesis, seems a possibility again only validated with personal experience. Attachment is the cause of suffering. If one is detached to life, death is no more or less important than having a cup of tea. Though one can help another die, it is of utmost importance that an ignorant assistant does not force his or her value judgements upon one who is at a very sensitive transition time in their existence. An assistant can, though, endeavour to create the environment, both physical and emotional whereby dying people, (and for that matter all sentient beings) are at peace with whatever conditions that may arise and pass away-die.

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DEATH AND DYING IN THE TIBETAN

BUDDHIST TRADITION

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Contemplation and meditation on death and impermanence are regarded as very important in Buddhism for two reasons : (1) it is only by recognising how precious and how short life is that we are most likely to make it meaningful and to live it fully and (2) by understanding the death process and familiarizing ourself with it, we can remove fear at the time of death and ensure a good rebirth.

Because the way in which we live our lives and our state of mind at death directly influence our future lives, it is said that the aim or mark of a spiritual practitioner is to have no fear or regrets at the time of death. People who practice to the best of their abilities will die, it is said, in a state of great bliss. The mediocre practitioner will die happily. Even the initial practitioner will have neither fear nor dread at the time of death. So one should aim at achieving at least the smallest of these results.

There are two common meditations on death in the Tibetan tradition. The first looks at the certainty and imminence of death and what will be of benefit at the time of death, in order to motivate us to make the best use of our lives. The second is a simulation or rehearsal of the actual death process, which familiarizes us with death and takes away the fear of the unknown, thus allowing us to die skilfully. Traditionally, in Buddhist countries, one is also encouraged to go to a cemetery or burial ground to contemplate on death and become familiar with this inevitable event.

The first of these meditations is known as the nine-round death meditation, in which we contemplate the 3 roots, the 9 reasonings, and the 3 convictions, as described below:

A DEATH IS CERTAIN

1. There is no possible way to escape death.
No-one ever has, not even Jesus, Buddha, etc. Of the current world population of over 5 billion people, almost none will be alive in 100 years time.

2. Life has a definite, inflexible limit and each moment brings us closer to the finality of this life.
We are dying from the moment we are born.

3. Death comes in a moment and its time is unexpected.
All that separates us from the next life is one breath.

Conviction: To practise the spiritual path and ripen our inner potential by cultivating positive mental qualities and abandoning disturbing mental qualities.

B THE TIME OF DEATH IS UNCERTAIN

4. The duration of our lifespan is uncertain.
The young can die before the old, the healthy before the sick, etc.

5. There are many causes and circumstances that lead to death, but

few that favour the sustenance of life.
Even things that sustain life can kill us, for example food, motor vehicles, property.

6. The weakness and fragility of one's physical body contribute to life's uncertainty.
The body can be easily destroyed by disease or accident, for example cancer, AIDS, vehicle accidents, other disasters.

Conviction: To ripen our inner potential now, without delay.

C THE ONLY THING THAT CAN HELP US AT THE TIME OF DEATH IS OUR MENTAL/SPIRITUAL DEVELOPMENT (because all that goes on to the next life is our mind with its karmic (positive or negative) imprints.)

7. Worldly possessions such as wealth, position, money can't help.

8. Relatives and friends can neither prevent death nor go with us.

9. Even our own precious body is of no help to us.
We have to leave it behind like a shell, an empty husk, an overcoat.

Conviction: To ripen our inner potential purely, without staining our efforts with attachment to worldly concerns.

The second meditation simulates or rehearses the actual death process. Knowledge of this process is particularly important because advanced practitioners can engage in a series of yogas that are

modelled on death, intermediate state (Tibetan: bar-do) and rebirth until they gain such control over them that they are no longer subject to ordinary uncontrolled death and rebirth.

It is therefore essential for the practitioner to know the stages of death and the mind-body relationship behind them. The description of this is based on a presentation of the winds, or currents of energy, that serve as foundations for various levels of consciousness, and the channels in which they flow. Upon the serial collapse of the ability of these winds to serve as bases of consciousness, the internal and external events of death unfold. Through the power of meditation, the yogi makes the coarse winds dissolve into the very subtle life-bearing wind at the heart. This yoga mirrors the process that occurs at death and involves concentration on the psychic channels and the channel-centres (chakras) inside the body.

At the channel-centres there are white and red drops, upon which physical and mental health are based. The white is predominant at the top of the head and the red at the solar plexus. These drops have their origin in a white and red drop at the heart centre, and this drop is the size of a small pea and has a white top and red bottom. It is called the indestructible drop, since it lasts until death. The very subtle life-bearing wind dwells inside it and, at death, all winds ultimately dissolve into it, whereupon the clear light vision of death dawns.

The physiology of death revolves around changes in the winds, channels and drops. Psychologically, due to the fact that consciousnesses of varying grossness and subtlety depend on the winds, like a rider on a horse, their dissolving or loss of ability to serve as bases of consciousness induces radical changes in conscious experience.

Death begins with the sequential dissolution of the winds associated with the four elements (earth, water, fire and air). "Earth" refers to the hard factors of the body such as bone, and the dissolution of the wind associated with it means that that wind is no longer capable of serving as a mount or basis for consciousness. As a

consequence of its dissolution, the capacity of the wind associated with "water" (the fluid factors of the body) to act as a mount for consciousness becomes more manifest. The ceasing of this capacity in one element and its greater manifestation in another is called "dissolution" - it is not, therefore, a case of gross earth dissolving into water.

Simultaneously with the dissolution of the earth element, four other factors dissolve (see Chart 1), accompanied by external signs (generally visible to others) and an internal sign (the inner experience of the dying person). The same is repeated in serial order for the other three elements (see Charts 2-4), with corresponding external and internal signs.

CHART 1: FIRST CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
earth element	body becomes very thin, limbs loose; sense that body is sinking under the earth	
aggregate of forms	limbs become smaller, body becomes weak and powerless	
basic mirror-like appearance of wisdom (our ordinary consciousness that clearly perceives many objects simultaneously)	sight becomes unclear and dark mirages	
eye sense	one cannot open or close eyes	

colours and shapes	lustre of body diminishes; one's strength is consumed

CHART 2: SECOND CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign Internal sign
water element	saliva, sweat, urine, blood and regenerative fluid dry greatly
aggregate of feelings (pleasure, pain and neutrality)	body consciousness can no longer experience the three types of feelings that accompany sense consciousnesses
basic wisdom of equality appearance of smoke (our ordinary consciousness mindful of pleasure, pain and neutral feelings as feelings)	one is no longer mindful of the feelings accompanying the mental consciousness
ear sense	one no longer hears external or internal sounds
sounds	'ur' sound in ears no longer arises

CHART 3: THIRD CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign
Internal sign	
fire element	one cannot digest food or drink
aggregate of discrimi-nations	one is no longer mindful of affairs of close persons
basic wisdom of analysis (our ordinary conscious-ness mindful of the appearance of fireflies or sparks within smoke individual names, pur-poses and so forth of close persons)	one can no longer remember the names of close persons
nose sense	inhalation weak, exhala-tion strong and lengthy
odours	one cannot smell

CHART 4: FOURTH CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign
Internal sign	
wind element	the ten winds move to heart; inhalation and

exhalation ceases

aggregate of composi-tional factors — one cannot perform physical actions

basic wisdom of achiev-ing activities (our ordinary consciousness mindful of external appearance of a activities, purposes sputtering butter-lamp and so forth) — one is no longer mindful of external worldly activities, purposes and so forth

about to go out

tongue sense — tongue becomes thick and short; root of tongue becomes blue

tastes — one cannot experience tastes

body sense and tangible objects — one cannot experience smoothness or roughness

CHART 5: FIFTH TO EIGHTH CYCLES OF DISSOLUTION

Factor dissolving	Cause of appearance	Internal sign
FIFTH CYCLE		
eighty conceptions	winds in right and left	at first, burning
	channels above heart	butter-lamp; then,
	enter central channel at	clear vacuity filled

top of head
with white light

SIXTH CYCLE

mind of white winds in right and left
very clear vacuity
appearance channels below heart
filled with red light
enter central channel at
base of spine

SEVENTH CYCLE

mind of red increase upper and lower winds at
first, vacuity filled
gather at heart; then
with thick darkness;
winds enter drop at
then, as if swooning
heart
unconsciously

EIGHTH CYCLE

mind of black near- all winds dissolve into
very clear vacuity free
attainment the very subtle life-
of the white, red and
bearing wind in the
black appearances -
indestructible drop at
the mind of clear
the heart
light of death

(The above charts are taken from "Death, Intermediate State and Rebirth in Tibetan Buddhism" by Lati Rinbochay and Jeffrey Hopkins)

Upon the inception of the fifth cycle the mind begins to dissolve, in the sense that coarser types cease and subtler minds become manifest. First, conceptuality ceases, dissolving into a mind of white appearance. This subtler mind, to which only a vacuity filled by white light appears, is free from coarse conceptuality. It, in turn, dissolves into a heightened mind of red appearance, which then dissolves into a mind of black appearance. At this point all that appears is a vacuity filled by blackness, during which the person eventually becomes unconscious. In time this is cleared away, leaving a totally clear emptiness (the mind of clear light) free from the white, red and black appearances (see Chart 5). This is the final vision of death.

This description of the various internal visions correlates closely with the literature on the near-death experience. People who have had a near-death experience often describe moving from darkness (for example a black tunnel) towards a brilliant, peaceful, loving light. A comprehensive study comparing death and near-death experiences of Tibetans and Euro-Americans has shown many similarities between the two (Carr, 1993). Care must be taken though in such comparisons because the near-death experience is not actual death, that is, the consciousness permanently leaving the body.

Since the outer breath ceased some time before (in the fourth cycle), from this point of view the point of actual death is related not to the cessation of the outer breath but to the appearance of the mind of clear light. A person can remain in this state of lucid vacuity for up to three days, after which (if the body has not been ravaged by illness) the external sign of drops of red or white liquid emerging from the nose and sexual organ occur, indicating the departure of consciousness.

Other signs of the consciousness leaving the body are 1) when all heat has left the area of the heart centre (in the centre of the chest), 2) the body starts to smell or decompose, 3) a subtle awareness that the consciousness has left and the body has become like 'an empty shell', 4) a slumping of the body in a practitioner who has been

sitting in meditation after the stopping of the breath. Buddhists generally prefer that the body not be removed for disposal before one or more of these signs occur, because until then the consciousness is still in the body and any violent handling of it may disturb the end processes of death. A Buddhist monk or nun or friend should ideally be called in before the body is moved in order for the appropriate prayers and procedures to be carried out.

When the clear light vision ceases, the consciousness leaves the body and passes through the other seven stages of dissolution (black near-attainment, red increase etc.) in reverse order. As soon as this reverse process begins the person is reborn into an intermediate state between lives, with a subtle body that can go instantly wherever it likes, move through solid objects etc., in its journey to the next place of rebirth.

The intermediate state can last from a moment to seven days, depending on whether or not a suitable birthplace is found. If one is not found the being undergoes a "small death", experiencing the eight signs of death as previously described (but very briefly). He/she then again experiences the eight signs of the reverse process and is reborn in a second intermediate state. This can happen for a total of seven births in the intermediate state (making a total of forty-nine days) during which a place of rebirth must be found.

The "small death" that occurs between intermediate states or just prior to taking rebirth is compared to experiencing the eight signs (from the mirage-like vision to the clear light) when going into deep sleep or when coming out of a dream. Similarly also, when entering a dream or when awakening from sleep the eight signs of the reverse process are experienced.

These states of increasing subtlety during death and of increasing grossness during rebirth are also experienced in fainting and orgasm as well as before and after sleeping and dreaming, although not in complete form. It is this great subtlety and clarity of the mind during the death process that makes it so valuable to use for advanced meditation practices, and why such emphasis is put on it in

Buddhism. Advanced practitioners will often stay in the clear light meditation for several days after the breathing has stopped, engaging in these advanced meditations, and can achieve liberation at this time.

The Buddhist view is that each living being has a continuity or stream of consciousness that moves from one life to the next. Each being has had countless previous lives and will continue to be reborn again and again without control unless he/she develops his/her mind to the point where, like the yogis mentioned above, he/she gains control over this process. When the stream of consciousness or mind moves from one life to the next it brings with it the karmic imprints or potentialities from previous lives. Karma literally means "action", and all of the actions of body, speech and mind leave an imprint on the mind-stream. These karmas can be negative, positive or neutral, depending on the action. They can ripen at any time in the future, whenever conditions are suitable. These karmic seeds or imprints are never lost.

At the time of death (clear light stage) the consciousness (very subtle mind) leaves the body and the person takes the body of an intermediate state being. They are in the form that they will take in their next life (some texts say the previous life), but in a subtle rather than a gross form. As mentioned previously, it can take up to forty-nine days to find a suitable place of rebirth. This rebirth is propelled by karma and is uncontrolled. In effect the karma of the intermediate state being matches that of its future parents. The intermediate state being has the illusory appearance of its future parents copulating. It is drawn to this place by the force of attraction to its parent of the opposite sex, and it is this desire that causes the consciousness of the intermediate state being to enter the fertilized ovum. This happens at or near the time of conception and the new life has begun.

One will not necessarily be reborn as a human being. Buddhists describe six realms of existence that one can be reborn into, these being the hell realms, the preta (hungry ghost) realm, the animal realm, the human realm, the jealous god (asura) realm and the god (sura) realms. One's experience in these situations can range from

intense suffering in the hell realms to unimaginable pleasures in the god realms. But all of these levels of existence are regarded as unsatisfactory by the spiritual practitioner because no matter how high one goes within this cyclic existence, one may one day fall down again to the lower realms of existence. So the aim of the spiritual practitioner is to develop his/her mind to the extent where a stop is put to this uncontrolled rebirth, as mentioned previously. The practitioner realises that all six levels of existence are ultimately in the nature of suffering, so wishes to be free of them forever.

The state of mind at the time of death is regarded as extremely important, because this plays a vital part in the situation one is reborn into. This is one reason why suicide is regarded in Buddhism as very unfortunate, because the state of mind of the person who commits suicide is usually depressed and negative and is likely to throw them into a lower rebirth. Also, it doesn't end the suffering, it just postpones it to another life.

When considering the spiritual care of the dying, it can be helpful to divide people into several different categories, because the category they are in will determine the most useful approach to use. These categories are: 1) whether the person is conscious or unconscious, and 2) whether they have a religious belief or not. In terms of the first category, if the person is conscious they can do the practices themselves or someone can assist them, but if they are unconscious someone has to do the practices for them. For the second category, if a person has specific religious beliefs, these can be utilised to help them. If they do not, they still need to be encouraged to have positive/virtuous thoughts at the time of death, such as reminding them of positive things they have done during their life.

For a spiritual practitioner, it is helpful to encourage them to have thoughts such as love, compassion, remembering their spiritual teacher. It is beneficial also to have an image in the room of Jesus, Mary, Buddha, or some other spiritual figure that may have meaning for the dying person. It may be helpful for those who are with the dying person to say some prayers, recite mantras etc. - this could be silent

or aloud, whatever seems most appropriate.

However, one needs to be very sensitive to the needs of the dying person. The most important thing is to keep the mind of the person happy and calm. Nothing should be done (including certain spiritual practices) if this causes the person to be annoyed or irritated. There is a common conception that it is good to read "The Tibetan Book of the Dead" to the dying person, but if he/she is not familiar with the particular deities and practices contained in it, then this is not likely to prove very beneficial.

Because the death process is so important, it is best not to disturb the dying person with noise or shows of emotion. Expressing attachment and clinging to the dying person can disturb the mind and therefore the death process, so it is more helpful to mentally let the person go, to encourage them to move on to the next life without fear. It is important not to deny death or to push it away, just to be with the dying person as fully and openly as possible, trying to have an open and deep sharing of the person's fear, pain, joy, love, etc.

As mentioned previously, when a person is dying, their mind becomes much more subtle, and they are more open to receiving mental messages from those people close to them. So silent communication and prayer can be very helpful. It is not necessary to talk much. The dying person can be encouraged to let go into the light, into God's love etc. (again, this can be verbal or mental).

It can be very helpful to encourage the dying person to use breathing meditation - to let go of the thoughts and concentrate on the movement of the breath. This can be helpful for developing calmness, for pain control, for acceptance, for removing fear. It can help the dying person to get in touch with their inner stillness and peace and come to terms with their death. This breathing technique can be especially useful when combined with a mantra, prayer, or affirmation (i.e. half on the in-breath, half on the out-breath).

One of the Tibetan lamas, Sogyal Rinpoche, says that for up to about twenty-one days after a person dies they are more connected to

the previous life than to the next one. So for this period in particular the loved ones can be encouraged to continue their (silent) communication with the deceased person - to say their good-byes, finish any unfinished business, reassure the dead person, encourage them to let go of their old life and to move on to the next one. It can be reassuring even just to talk to the dead person and at some level to know that they are probably receiving your message. The mind of the deceased person at this stage can still be subtle and receptive.

For the more adept practitioners there is also the method of transference of consciousness at the time of death (Tibetan: po-wa). With training, at the time of death, the practitioner can project his mind upwards from his heart centre through his crown directly to one of the Buddha pure realms, or at least to a higher rebirth. Someone who has perfected this training can also assist others at the time of death to project their mind to a good rebirth.

It is believed that if the consciousness leaves the body of the dead person through the crown or from a higher part of the body, it is likely to result in a good type of rebirth. Conversely, if the consciousness leaves from a lower part of the body this is likely to result in rebirth in one of the lower realms. For this reason, when a person dies it is believed that the first part of the body that should be touched is the crown. The crown is located about eight finger widths (of the person being measured) back from the (original) hairline. To rub or tap this area or gently pull the crown hair after a person dies is regarded as very beneficial and may well help the person to obtain a higher rebirth. Their are special blessed pills (po-wa pills) that can be placed on the crown after death which also facilitates this process.

Once the consciousness has left the body (which, as mentioned earlier, can take up to three days) it doesn't matter how the body is disposed of or handled (including the carrying out of a post-mortem examination) because in effect it has just become an empty shell. However, if the body is disposed of before the consciousness has left, this will obviously be very disturbing for the person who is going through the final stages of psychological dissolution.

This raises the question of whether or not it is advisable to donate one's organs after dying. The usual answer given by the Tibetan lamas to this question is that if the wish to donate one's organs is done with the motivation of compassion, then any disturbance to the death process that this causes is far outweighed by the positive karma that one is creating by this act of giving. It is another way in which one can die with a positive and compassionate mind.

A Tibetan tradition which is becoming more popular in the West is to get part of the remains of the deceased (e.g. ashes, hair, nails) blessed and then put into statues, tsa-tsas (Buddha images made of clay or plaster) or stupas (reliquary monuments representing the Buddha's body, speech and mind). These stupas for instance could be kept in the person's home, larger ones could be erected in a memorial garden. Making offerings to these or circumambulating them and so on is regarded as highly meritorious, both for the person who has died and for the loved ones.

There are also rituals for caring for the dead, for guiding the dead person through the intermediate state into a good rebirth. Such a ritual is "The Tibetan Book of the Dead", more correctly titled "Liberation Through Hearing in the Bardo".

- revised January 1995

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Anicca

'Impermanent' is the first of the three characteristics of existence. It is from the fact of impermanence that, in most texts, the other two characteristics, suffering (dukkha) and not-self (anatta), are derived.

ÚÄÄÄÄÄÄÄÄÄÄÄ¿
³The Buddha ³
ÀÄÄÄÄÄÄÄÄÄÄÄÙ

The generic name given to a unique individual who has achieved enlightenment through one's own effort during a period when the Dhamma is not known to mankind.

ÚÄÄÄÄÄÄÄ¿
³Dhamma ³
ÀÄÄÄÄÄÄÄÙ

lit. the 'Bearer', Constitution (or Nature of things), Norm, Law, Doctrine; Justice, Righteousness; Quality; Thing, Object of mind; 'Phenomenon'. In all these meanings the word 'dhamma' is to be met within the texts.

ÚÄÄÄÄÄÄÄ¿
³Sangha ³
ÀÄÄÄÄÄÄÄÙ

(lit.: congregation), is the name for the Community of Buddhist Monks and Nuns. As the third of the Three Gems or Jewels, and the Three Refuges.

ÚÄÄÄÄÄÄÄ¿
³Dukkha ³
ÀÄÄÄÄÄÄÄÙ

(1) 'Pain', painful feeling, which may be bodily and mental (s. vedana).

(2) 'Suffering', 'Ill'. As the first of the four Noble Truths and the second of the three characteristics of existence the term 'dukkha' is not limited to painful experience, as under (1), but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena, which on account of their impermanence, are all liable to suffering; and this includes also pleasurable experience. Hence 'unsatisfactoriness' or 'liability to suffering' would be more adequate renderings, if not for stylistic reasons. Hence the first Truth does not deny the existence of pleasurable experience, as it is sometimes wrongly assumed.

This is illustrated by the following texts:

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"Seeking satisfaction in the world, monks, I had pursued my way. That satisfaction in the world I found. In so far as satisfaction existed in the world. I have well perceived it by wisdom. Seeking for misery in the world, monks, I had pursued my way. That misery in the world I found. In so far as misery existed in the world, I have well perceived it by wisdom. Seeking for the escape from the world, monks, I had pursued my way. That escape from the world I found. In so far as escape from the world I found. I have well perceived it by wisdom."

"If there were no satisfaction to be found in the world, beings would not be attatched to the world.... If there were not misery to be found in the world, beings would not be repelled by the world... If there were no escape from the world, beings could not escape therefrom." [Ref. A.III.101/102]

ÚÄÄÄÄÄÄÄ¿
³Nibbana ³
ÀÄÄÄÄÄÄÄÙ

lit.:'Extinction'; according to the commentaries: 'Freedom from Desire'. Nibbana constitutes the highest and ultimate goal of all Buddhist aspirations, ie. absolute extinction of the life-affirming will manifested as Greed, Hate and Delusion, and convulsively clinging to existence; and therewith also the ultimate and absolute deliverence from all future 'rebirth', old age, disease and death, from all suffering and misery.

ÚÄÄÄÄÄÄÄ¿
³Bhavana ³
ÀÄÄÄÄÄÄÄÙ

'Mental Development' is what in English generally but rather vaguely, is called 'meditation'.

One has to distinguish 2 kinds:

Development of tranquility (samatha-bhavana), ie. concentration (samadhi), and

Development of Insight (vipassana-bhavana), ie. wisdom (panna).

ÚÄÄÄÄÄÄ¿
³Kamma ³
ÀÄÄÄÄÄÄÙ

(wholesome or unwholesome) Action.

ÚÄÄÄÄÄ¿
³Nama ³
ÀÄÄÄÄÄÙ

(lit.: 'name'): 'Mind', mentality. This term is generally used as a collective name for the 4 mental groups (arupino khandha), viz.

consciousness (vinnana),
perception (sanna),
feeling (vedana), and
mental formations (sankhara).

ÚÄÄÄÄÄ¿
³Rupa ³
ÀÄÄÄÄÄÙ

RUPA-KALAPA: 'Corporeal Group', material unit, designates a combination of several physical/(chemical) phenomena constituting a temporary unity.

ÚÄÄÄÄÄÄÄÄ¿
³Anatta ³
ÀÄÄÄÄÄÄÄÄÙ

'Not-self', Non-ego, egolessness, impersonality: is the last of the the Three Characteristics of existence. The anatta doctrine teaches that neither within the bodily and mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-existing real Ego-entity, soul or any other abiding substance. This is the central doctrine of Buddhism, without an understanding of which a real knowledge of Buddhism is altogether impossible. It is the only specific Buddhist doctrine, with which the entire structure of the Buddhist teachings stands or falls.

All the remaining Buddhist doctrines may, more or less, be found in other philosophic systems and religions, but the Anatta-Doctrine has been clearly and unreservedly taught only by the Buddha, wherefore the Buddha is known as the Anatta-vadi, or teacher of Impersonality.

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Anatta (continued)
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

"Whosoever has not penetrated this impersonality of all existence, and does not comprehend that in reality there exists only this continually self-consuming process of arising and passing bodily and mental phenomena, and that there is no separate Ego-entity within or without this process, he will not be able to understand Buddhism, ie., the teaching of the four Noble Truths, in the right light. He will think that it is his Ego, his personality, that experiences the suffering, his personality that performs good and evil actions and will be reborn according to these actions, his personality that will enter into Nirvana, his personality that walks on the Eightfold Path."

ÚÄÄÄÄÄÄÄ¿
³Samsara ³
ÀÄÄÄÄÄÄÄÙ

'Round of Rebirth', li. 'perpetual wandering', is a name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering and dying. More precisely put, Samsara is the unbroken chain of the fivefold Khandha-combinations, which, constantly changing from moment to moment follow continuously one upon the other through inconceivable periods of time.

ÚÄÄÄÄÄÄ¿
³Magga ³
ÀÄÄÄÄÄÄÙ

'Path'. Generally refered to as the Noble Eightfold Path, is the path leading to the extinction of suffering, ie. the last of the four noble truths, namely:

1. Right View (ditthi)
2. Right Thaught (sankappa)
3. Right Speech (vaca)
4. Right Bodily Action (Kammantha)
5. Right Livelihood (ajiva)
6. Right Effort (vayama)
7. Right Mindfulness (sati)
8. Right Concentration (samadhi)

ÚÄÄÄÄÄ¿
³Sila ³
ÀÄÄÄÄÄÙ

'Morality', 'Virtue', is a mode of mind and volition (cetana) manifested in speech or bodily action (s. Karma). It is the foundation of the whole Buddhist practice, and therewith the first of the three kinds of Training that form the threefold division of the eightfold path, ie. morality, concentration and wisdom.

ÚÄÄÄÄÄÄÄ¿
³Samadhi ³
ÀÄÄÄÄÄÄÄÙ

'Concentration', lit. 'the (mental) state of being firmly fixed', is the fixing of the mind on a single object.

ÚÄÄÄÄÄÄ¿
³Panna ³
ÀÄÄÄÄÄÄÙ

'Understanding', 'Knowledge', 'Wisdom', 'Insight', comprises a very wide field. The specific Buddhist knowledge or wisdom, however, as part of the noble eightfold path (magga) to deliverance, is Insight (vipassana), ie. the intuitive knowledge which brings about the realization of Nibbana, and which consists in the penetration of the Impermanency (anicca), Misery (dukkha) and Impersonality (anatta) of all forms of existence.

With regard to the condition of its arising one distinguishes three kinds of knowledge: Knowledge based on Learning (suta-maya-panna), knowledge based on Thinking (cinta-maya-panna), knowledge based on Mental Development (bhavana-maya-panna).

Dana

'Almsgiving', liberality, offering. "He who gives alms, bestows a fourfold blessing: he helps to prolong life, prolong good appearance, prolong happiness and strength. Therefore long life, good appearance happiness and strength will be his share, whether amongst heavenly beings or amongst men".

Other kinds of 'dana' include 'Shrama-dana', ie. being generous with one's time and skills, 'Abhaya-dana', ie. giving sanctuary to needy beings, etc.

Nekkhamma
=========

'Freedom from Sensual Lust', renunciation. 'To go forth (into the homeless state of a monk)', this term is in the Pali texts nevertheless used as if it were derived from 'kama', lust, and always as an antonym to 'kama'. It is one of the ten perfections (s. parami).

eg. 'Sankappa', thought free from lust, or thought of renunciation, is one of the three kinds of Right Thought (samma-sankappa), the second link of the noble eightfold path, its antonym being 'kama-sankappa', lustful thought.

Citta

'Mind', 'Consciousness'. 'State of Consciousness', is a synonym of 'mano' and 'vinnana'.

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Anapana-Sati ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

Mindfulness of In-and-out breathing, is one of the most important exercises for reaching mental concentration and the four absorptions.

Nowadays different instructors on meditation, give different interpretations to this technique of calming the mind, and this is also used as a stepping stone for Insight-meditation.

In the Satipatthana Sutta (ie. discourse on the Foundations of mindfulness) and elsewhere, four methods of practice are given which may also serve as basis for Insight meditation. (ie. Vipassana-Bhavana).

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Ariya-Puggala ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

Ariya-Puggala, or simply Ariya: 'Noble Ones', 'Nobel Persons'. The eight Ariyas are those who have realized one of the eight stages of holiness, ie. the four supermundane Paths (magga) and the four supermundane Fruitions (phala) of these paths. There are 4 pairs:-

1. The One realizing the path of Stream-winning (sotapatti-magga)
2. The One realizing the fruition of Stream-winning (sotapatti-phala)
3. The One realizing the path of Once-Return (sakadagami-magga)
4. The One realizing the fruition of Once-Return (sakadagami-phala)
5. The One realizing the path of Non-Return (anagami-magga)
6. The One realizing the fruition of Non-Return (anagami-phala)
7. The One realizing the path of Holiness (arahatta-magga)
8. The One realizing the fruition of Holiness (Arahatta-phala)

Summed up, there are 4 Noble Individuals: The stream-winner, the Once-Returner, the Non-Returner, and the Holy One.

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Atta-Kilamatha ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

'Self-mortification', is one of the two extremes to be avoided, the other extreme being addiction to sensual pleasures (kama-sukha), whilst the noble 8-fold path constitutes the middle path (majjhima-patipada). For further details about the middle path see under:

magga

ÚÄÄÄÄÄÄ¿
³Avijja ³
ÀÄÄÄÄÄÄÙ

'Ignorance', nescience, unknowing; synonymous with Delusion (moha) is the primary root of all evil and suffering in the world, veiling man's mental eyes and preventing him from seeing the true nature of things. It is the delusion tricking beings by making life appear to them as permanent, happy, substantial and beautiful and preventing them from seeing that everything in reality is impermanent, liable to suffering, void of 'I' and 'mine', and basically impure.

Ignorance is defined as 'not knowing the four nobel truths, namely suffering, its origin, its cessation, and the way to its cessation'.

ÚÄÄÄÄÄÄÄÄÄ¿
³Bojjhanga ³
ÀÄÄÄÄÄÄÄÄÄÙ

'The seven factors of enlightenment', are :-

1. Mindfulness (sati)

2. Investigation of the law (dhamma-vicaya)

3. Energy (viriya)

4. Rapture (piti)

5. Tranquility (passadhi)

6. Concentration (samadhi)

7. Equanimity (upekkha).

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Bhavana-maya-panna ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

Wisdom based on mental development. The highest form of wisdom, the other forms being:

Suta-maya-panna: Wisdom based on learning, listening to discourses, and the like.

Cinta-maya-panna: Wisdom based on thinking as opposed to really experiencing.

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Brahma-Vihara ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

The four 'Sublime' or 'Divine' Abodes, also called the four Boundless States (appamanna), are:-

1. Loving-kindness [friendliness] (metta)

2. Compassion (karuna)

3. Altruistic [or sympathetic] joy (mudita)

4. Equanimity (upekkha)

ÚÄÄÄÄÄÄÄ¿
³Cetana ³
ÀÄÄÄÄÄÄÄÙ

'VOLITION', will, is one of the seven mental factors inseperably bound up with all conciousness, namely:

sensorial or mental impression,
feeling
perception
volition
concentration
vitality
advertence (manasikara)

Useage: "Volition is action (Kamma), thus I say, O monks; for as soon as voiltion arises, one does the action, be it by body, speech, or mind."

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Cinta-maya-panna ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

'Wisdom [or knowledge] based on thinking', compared to the other two forms viz.:-

Suta-maya-panna: Wisdom based on learning, and

Bhavana-maya-panna: Wisdom based on mental development (bhavana).

ÚÄÄÄÄÄÄÄ¿
³Indriya ³
ÀÄÄÄÄÄÄÄÙ

'Faculties', is a name for 22, partly physical partly mental, phenomena often treated in the 'Suttas' as well as in the 'Abhi-Dhamma'. They are:-

1.Eye (cakkhu) 2.Ear (sota) 3.Nose (ghana)
4.Tongue (jivha) 5.Body (kaya) 6.Mind (mano)
7.Femininity (itthi) 8.Masculinity (purisa) 9.Vitality (jivita)
10.Bodily Pleasant Feeling (Sukha) 11.Bodily Pain (dukkha)
12.Gladness (somanassa) 13.Sadness (domanassa) 14.Indifference (upekkha)
15.Confidence (saddha) 16.Energy (viriya) 17.Mindfulness (sati)
18.Concentration (samadhi) 19.Wisdom (panna)
20.The assurance:'I shall know what I did not know yet' (annatan-nassamt)
21.The faculty of highest knowledge (annindriya)
22.The faculty of Him Who Knows (annatavindriya)

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Kama-cchanda ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

'Sensuous Desire', Is the first of the five hindrances which tend to discourage the person who attempts 'bhavana' or mental developmwnt. The other four being:-

- Ill-will (vyapada)
- Sloth and Torpor (thina-middha)
- Restlessness and Scruples (uddhacca-kukkucca)
- Sceptical Doubt ((vicikiccha)

ÚÄÄÄ

ÚÄÄÄÄÄÄÄÄÄ¿
³Khandha ³
ÀÄÄÄÄÄÄÄÄÄÙ

The 'five groups of existence' or 'groups of clinging' (upadanakkhandha)

- Rupa [see under Rupa]
- Nama
  - Consciousness (vinnana)
  - Perception (sanna)
  - Feeling (vedana)
  - Mental-formations (sankhara)

ÚÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Loka-Dhamma ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÙ

'Worldly Conditions', The following eight conditions are generally refered to as the 'loka-dhamma's:-

1. Gain 2. Loss

3. Honour 4. Dishonour

5. Happiness 6. Misery

7. Praise 8. Blame

ÚÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ¿
³Paticcasamuppada ³
ÀÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÙ

'Dependent Co-Origination', is the doctrine of the conditionality of all physical and psychical phenomena, a doctrine which, together with that of Impersonality (anatta), forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. It shows the conditionality and dependent nature of that uninterupted flux of manifold physical and psychical phenomena of existence conventionally called the Ego, or Man or Animal etc.

The formula of Dependent Origination runs as follows:-

1. (Avijja-paccaya sankhara) "Through Ignorance are conditioned the (sankharas)" ie. the clinging volitions (cetana).
2. (Sankhara-paccaya vinnanam) "Through the clinging volitions is conditioned active consciousness."
3. (Vinnana-paccaya nama-rupam) "Through active consciousness are conditioned the mental and physical phenomena (nama-rupa)", ie. that which makes and prolongs our so called individual existence.

.PA

4. (Nama-rupa-paccaya salayatanam) "Through the mental and physical phenomena are conditioned the six Bases", ie. the five physical sense-organs, and consciousness as the sixth.
5. (Salayatana-paccaya phasso) "Through the six Bases is conditioned the [sensorial mental] Impression".
6. (Phassa-paccaya vedana) "Through Impression is conditioned Feeling."
7. (Vedana-paccaya tanha) "Through Feeling is conditioned Craving."
8. (Tanha-paccaya upadanam) "Through craving is conditioned Clinging."
9. (Upadana-paccaya bhavo) "Through clinging is conditioned the process of Becomming", consisting in the active and the passive life-processes.
10. (Bhava-paccaya jati) "Through the process of becomming is conditioned further births"

11. (Jati-paccaya jaramaranam) "Through birth is conditioned Old-age and death."

Satipatthana

The four 'foundations of Mindfulness', lit. 'Awareness of mindfulness' (Sati-upatthana), are:-

Contemplation of Body
Feeling
Mind
Mind Objects

Sacca

'Truth' 1. On the two Truths, conventional and ultimate.

2. 'The four noble truths'

- The first truth briefly stated, teaches that all forms of existence whatsoever are unsatisfactory and subject to suffering (dukkha).
- The second truth teaches that all suffering, and all birth is produced by Craving (tanha).
- The third truth teaches that extinction of craving necessarily results in Extinction (nirodha) of birth and suffering. ie. (Nibbana).
- The fourth truth is the eightfold path (magga) and indicates the means by which this extinction is attained.

BUDDHIST MEDITATION AND DEPTH PSYCHOLOGY

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The Wheel Publication No. 88/89

ISBN 955-24-0114-3

Copyright 1967, 1981 by Buddhist Publication Society

Third Revised Edition with Appendix

First edition published in 1967
Second edition revised and enlarged edition: 1973
Third revised edition: 1981
Reprinted 1994

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

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BUDDHIST MEDITATION AND DEPTH PSYCHOLOGY

Introduction

Mind is the forerunner of all (evil) conditions.
Mind is their chief, and they are mind-made.
If, with an impure mind, one speaks or acts,
Then suffering follows one
Even as the cart wheel follows the hoof of the ox.

Mind is the forerunner of all (good) conditions.
Mind is their chief, and they are mind-made.
If, with a pure mind, one speaks or acts,
Then happiness follows one
Like a never-departing shadow.

These words, which are the opening lines of the Dhammapada, were spoken by Gotama Buddha 2500 years ago. They illustrate the central theme of Buddhist teaching, the human mind.

Buddhism is probably the least understood of all major religions. Indeed, from an Occidental viewpoint we might well question whether it warrants the title of religion. In the West we are accustomed to thinking of theology in terms of God, revelation, obedience, punishment, and redemption. The themes of creation, worship, judgement, and immortality have been major concerns in the Christian heritage and are virtually inseparable from our concept of religion. Against such a cultural background Western man views Buddhism and in so doing unconsciously projects his own concepts, values and expectations. Erroneously he perceives ceremonies and bowing as examples of worship or even idolatry.

He may extol its scientific world view or abhor and condemn its "atheism." The Buddha is vaguely equated with God or Jesus, and meditation is suspected of being a hypnotic approach to mysticism or an escape from reality.

However, such erroneous notions of the Dhamma, the teaching of the Buddha, are not entirely the result of Western ignorance and ethnocentrism. Before his demise the Buddha predicted that within a thousand years his doctrine would fall into the hands of men of lesser understanding and would thereby become corrupted and distorted.[1] Such has been the case throughout much, if not most, of the Orient. Ritual has replaced self-discipline, faith has replaced insight, and prayer has replaced understanding.

If the basis of Christianity is God, the basis of Buddhism is mind. From the Buddhist viewpoint, mind or consciousness is the core of our existence. Pleasure and pain, good and evil, time and space, life and death have no meaning to us apart from our awareness of them or thoughts about them. Whether God exists or does not exist, whether existence is primarily spiritual or primarily material, whether we live for a few decades or live forever -- all these matters are, in the Buddhist view, secondary to the one empirical fact of which we do have certainty: the existence of conscious experience as it proceeds through the course of daily living. Therefore Buddhism focuses on the mind; for happiness and sorrow, pleasure and pain are psychological experiences. Even such notions as purpose, value, virtue, goodness, and worth have meaning only as the results of our attitudes and feelings.

Buddhism does not deny the reality of material existence, nor does it ignore the very great effect that the physical world has upon us. On the contrary, it refutes the mind-body dichotomy of the Brahmans and says that mind and body are interdependent. But since the fundamental reality of human existence is the ever-changing sequence of thoughts, feelings, emotions, and perceptions which comprise conscious experience, then, from the viewpoint of early Buddhism, the primary concern of religion must be these very experiences which make up our daily lives. Most significant of these are love and hate, fear

and sorrow, pride and passion, struggle and defeat. Conversely, such concepts as vicarious atonement, Cosmic Consciousness, Ultimate Reality, Buddha Nature, and redemption of sins are metaphysical and hypothetical matters of secondary importance to the realities of daily existence.

Therefore, in Buddhism the most significant fact of life is the first noble truth, the inevitable existence of //dukkha//. //Dukkha// is a Pali word embracing all types of displeasurable experience -- sorrow, fear, worry, pain, despair, discord, frustration, agitation, irritation, etc. The second noble truth states that the cause of //dukkha// is desire or craving. In various texts this cause is further explained as being threefold -- greed, hatred, and delusion. Again, on other occasions the Buddha divided the cause of suffering into five components -- sensual lust, anger, sloth or torpor, agitation or worry, and doubt. On still other occasions he listed ten causes of //dukkha// -- belief that oneself is an unchanging entity; scepticism; belief in salvation through rites, rules and ceremonies; sensual lust; hatred; craving for fine-material existence; craving for immaterial existence; conceit; restlessness; and ignorance. The Third Noble Truth states that //dukkha// can be overcome, and the Fourth Truth prescribes the means by which this is achieved.

Thus, with the Fourth Noble Truth, Buddhism becomes a technique, a discipline, a way of life designed to free people from sorrow and improve the nature of human existence. This aspect of the Dhamma is called the Noble Eightfold Path, and includes moral teachings, self-discipline, development of wisdom and understanding, and improvement of one's environment on both a personal and social level. These have been dealt with in previous writings and for the sake of brevity will not be repeated here. Suffice it to remind the reader that this essay is concerned with only one aspect of Buddhism, the practice of meditation. The ethical, practical, and logical facets of the Teaching are covered in other publications.

If the cause of suffering is primarily psychological, then it must follow that the cure, also, is psychological. Therefore, we find in Buddhism a series of "mental exercises" or meditations designed to

uncover and cure our psychic aberrations.

Mistakenly, Buddhist meditation is frequently confused with yogic meditation, which often includes physical contortions, autohypnosis, quests for occult powers, and an attempted union with God. None of these are concerns or practices of the Eightfold Path. There are in Buddhism no drugs or stimulants, no secret teachings, and no mystical formulae. Buddhist meditation deals exclusively with the everyday phenomena of human consciousness. In the words of the Venerable Nyanaponika Thera, a renowned Buddhist scholar and monk:

> In its spirit of self-reliance, Satipatthana does not require any elaborate //technique// or external devices. The daily life is its working material. It has nothing to do with any exotic cults or rites nor does it confer "initiations" or "esoteric knowledge" in any way other than by self-enlightenment.
>
> Using just the conditions of life it finds, Satipatthana does not require complete seclusion or monastic life, though in some who undertake the practice, the desire and need for these may grow.[2]

Lest the reader suspect that some peculiarity of the "Western mind" precludes Occidentals from the successful practice of meditation, we should note also the words of Rear Admiral E.H. Shattock, a British naval officer, who spent three weeks of diligent meditation practice in a Theravada monastery near Rangoon:

> Meditation, therefore, is a really practical occupation: it is in no sense necessarily a religious one, though it is usually thought of as such. It is itself basically academic, practical, and profitable. It is, I think, necessary to emphasize this point, because so many only associate meditation with holy or saintly people, and regard it as an advanced form of the pious life.... This is not the tale of a conversion, but of an attempt to test the reaction of a well-tried Eastern system on a typical Western mind.[3]

Reading about meditation is like reading about swimming; only by getting into the water does the aspiring swimmer begin to progress. So it is with meditation and Buddhism in general. The Dhamma must be lived, not merely thought. Study and contemplation are valuable tools, but life itself is the training ground.

The following passages are attempts to put into words what must be experienced within oneself. Or in the words of the Dhammapada: "Buddhas only point the way. Each one must work out his own salvation with diligence." Meditation is a personal experience, a subjective experience, and consequently each of us must tread his or her own path towards the summit of Enlightenment. By words we can instruct and encourage but words are only symbols for reality.

* * *

The Goals of Meditation

Before discussing the techniques of meditation, it is important that we first define its goals. That is, why does one meditate? What does one hope to achieve?

The ultimate goals of meditation are the ultimate goals of Buddhism, i.e. realization of Nibbana and the abolition of //dukkha// or suffering. Nibbana, however, is beyond the realm of conceptualization and all other forms of normal human experience. Therefore, we have no certainty that it exists until we ourselves have progressed to realizing it as a direct experience transcending logic and sense perception. Nibbana can thus be defined as that which is experienced when one has achieved ultimate moral and psychological maturation. Little more can be said.

Therefore the Buddha said relatively little about Nibbana and instead directed most of his teachings towards two lesser goals which are empirical realities of readily demonstrable worth. These were, first, the increase, enhancement, and cultivation of positive feelings

such as love, compassion, equanimity, mental purity, and the happiness found in bringing happiness to others. Secondly, he advocated the relinquishment and renunciation of greed, hatred, delusion, conceit, agitation, and other negative, unwholesome states.

As we gain in experience and self-understanding, and as we acquire full appreciation for the nature and quality of our own feelings, we find that the positive feelings (love, compassion, etc.) are satisfying, meaningful, and wholesome experiences in and of themselves. That is, they have their own inherent worth and intrinsic value independent of any world view or religious dogma. Conversely, greed, hatred, lust, etc., are agitating, discomforting experiences (i.e. //dukkha//) which when present preclude a full realization of the happiness born of love and equanimity. Thus the realization of positive feelings and relinquishment of negative feelings are the major goals and motivations of meditation.

While Nibbana and an end of suffering are the primary goals of meditation and the realization of positive feelings is a secondary goal, there are also several tertiary goals which must be achieved before the higher ones can be fully realized. These are non-attachment, insight, and concentration.

//Non-attachment// is freedom from craving and freedom from infatuation for sensual experience. It is not a state of chronic apathy nor a denial of sense perception existence. Rather it is psychological liberation from our "enslaving passions and our addictions to sensual and emotional pleasures." Thus non-attachment is akin to freedom, equanimity, and serenity.

//Insight// is a word with two meanings both of which are sought in Buddhist meditation. In its classical Buddhist usage insight (//vipassana//) means full //awareness// of the three characteristics of existence, i.e. impermanence, suffering (//dukkha//), and impersonality. Otherwise stated, this means full realization of the fact that all things in the universe are temporary and changing; the human psyche is no exception and thus is not an immortal soul; and as a consequence suffering is always inevitable, for no state of mind,

pleasant or unpleasant, can endure forever. The word "awareness" is italicized here to distinguish it from mere conceptual knowledge, which is usually insufficient to have lasting effect upon one's feelings and values.

In its psychiatric usage insight means gaining awareness of those feelings, motives, and values which have previously been unconscious. Repressed feelings of guilt, fear, lust, and hatred may lurk in the hidden recesses of our minds and unconsciously shape our lives until such time as they are brought into awareness. And unless they are brought into awareness, we cannot effectively deal with them. In Buddhism this version of insight is included under the heading of mindfulness and will be discussed later.

//Concentration// involves the ability to keep one's attention firmly fixed on a given subject for protracted periods of time, thus overcoming the mind's usual discursive habit of flitting from subject to subject. As we shall see, concentration is one of the earliest goals of Buddhist meditation.

* * *

Preparations

The initial endeavour in Buddhist meditation is to quiet the mind and enhance detachment and objectivity. For only when the mind has stilled its perpetual ruminating and has momentarily abandoned its fascination for sensory experience can it readily become aware of the unconscious feelings and motivations which shape our thoughts, speech, and behaviour. Furthermore, only with detached objectivity and its ensuing insights can we readily confront and renounce unwholesome feelings. On the other hand, we do not achieve complete calmness and detachment so long as we harbour unwholesome feelings and unconscious emotional conflicts. Thus the process is reciprocal: the more we quiet the mind, the more we gain insight and relinquishment of undesirable feelings. The more we relinquish such feelings and resolve emotional conflicts,

the more we quiet the mind and approach perfect calmness, detachment, and objectivity.

The obscuring of unconscious feelings by preoccupation with thoughts and actions is demonstrated in a variety of neurotic symptoms. Most characteristic are obsessive compulsive reactions; these occur in persons who are desperately trying to repress overpowering impulses of fear, anger, lust, or guilt. In order to achieve this repression they divert nearly all their attention to some repetitious mental or physical activity, which is conducted in a compulsive, ritualistic manner. If prevented from performing their defensive rituals, they often become acutely anxious and even panic as their unconscious feelings begin to come into awareness. Less severe examples of the same defensive phenomena are seen in persons who are chronically anxious and are continuously focusing their worries on minor concerns of exaggerated importance such as unpaid bills, social commitments, and alleged physical ills. They, too, rarely relax and are forever busy with petty chores.

These neurotic symptoms are strikingly similar to an increasingly common way of life in Western society. Our ever-expanding populations with their accompanying advertising, mass entertainment, socializing, industrialization, and emphasis upon success, sensuality, and popularity have produced an environment in which we are forever bombarded with an increasing number of sensory and emotional stimuli. The opportunities for solitude and introspection have diminished to the point that now solitude is often viewed as either depressing or abnormal. This is not to assert that the majority of our citizens are involved in a frantic endeavour to escape from their inner selves. Such is no doubt the case with many, but there still remains a sizeable percentage of people who are involved in the same frenzy only because they have conformed to the social norm and have been lured into a habitual fascination for television, jazz, sports, and the countless other forms of readily-available entertainment. Such persons are not necessarily precluded from relative happiness and emotional well-being.

The point to be made, however, is that the conditions of modern

living are such as to pose several obstacles to successful meditation. These are threefold: psychological, material, and social. These same obstacles are present to a lesser degree in traditionally Buddhist cultures and must be considered before discussing meditation itself.

* * *

Psychological Obstacles

It is virtually impossible for a busy person with manifold worldly ambitions to suddenly and voluntarily quiet his mind to the point of removing all discursive thoughts. In a matter of minutes, if not seconds, the meditator will find himself either planning, reminiscing, or day-dreaming. Therefore, before one begins meditation, some amount of moral development and self-discipline should be achieved. In the words of one of the Buddha's disciples:

> "Those salutary rules of morality proclaimed by the Exalted One, for what purpose, brother Ananda, has he proclaimed them?"
>
> "Well said, brother Bhadda, well said! Pleasing is your wisdom, pleasing your insight, excellent is your question! Those salutary rules of morality proclaimed by the Exalted One, were proclaimed by him for the sake of cultivating the four foundations of mindfulness (i.e. meditation)."[4]

In every Buddhist country only a minority of devotees undertake regular practice. The decision to meditate rests with each individual. Many wait until their later years when moral development has progressed and family obligations have been fulfilled. On the other hand, meditation facilitates wisdom and morality and can be of benefit to the layman as well as the monk.

In addition to adjusting one's daily routine and cultivating morality and wisdom, it is often profitable to take a few minutes before each meditation to put one's mind in a receptive condition.

This may be done by reflecting upon the goals and advantages of meditation or by reading or reciting some chosen passage of Buddhist literature or other appropriate writing. If drowsy, a brisk walk may freshen one's mind and can also allow one to think over and mentally dispense with matters which might otherwise be distracting. Also, if one has some necessary chores to perform which can be executed quickly and easily, doing these beforehand will reduce their interference with meditation.

* * *

Material Considerations

Much has been written in both ancient and modern literature about the physical and environmental factors conducive to successful meditation. Mostly these are matters of common sense, which each person must determine for himself on the basis of his own individual needs and predispositions. In the //Visuddhimagga// we read:

> //Food//: sweet food suits one, sour food another.
>
> //Climate//: a cool climate suits one, a warm one another. So when he finds that by using a certain food or by living in a certain climate he is comfortable, or his unconcentrated mind becomes concentrated, or his concentrated mind more so, then that food or that climate is suitable. Any other food or climate is unsuitable.
>
> //Postures//: Walking suits one; standing or sitting or lying down another. So he should try them, like the abode, for three days each, and that posture is suitable in which his unconcentrated mind becomes concentrated or his concentrated mind more so. Any other should be understood as unsuitable.[5]

Seclusion and isolation from noise are important considerations, especially for beginners. In an urban environment complete seclusion

is rarely possible, but even relative seclusion is of value. How this is achieved must be determined by the practitioner's individual opportunities and circumstances. The time and duration of meditation will also vary with individual situations. Ideally one should choose a time when one's mind is alert. Fifteen to forty-five minutes is recommended for lay beginners, and many persons are of the opinion that it should be at the same time each day, preferably in the early morning. A good night's sleep and moderation in eating are valuable, but one should avoid an excess of fasting and sleep.

The preferred posture in both Asia and the West is the lotus posture or similar positions of sitting on the ground with legs folded. A cushion or other padding is desirable for comfort. These positions furnish maximum physical stability without the need of a back rest or other devices and are especially suitable if one intends to remain alert and motionless for protracted periods of time. However, many Occidentals are unaccustomed to this posture and are thus unable to assume it or can do so only with discomfort. With practice this difficulty is usually overcome; otherwise one can meditate seated on a chair. The eyes either can be closed or resting on some neutral object such as a blank place on the ground or a simple geometric shape at a distance of three or four feet.

* * *

Social Factors

In Burma meditation is discussed with interest and enthusiasm.[6] Men of national fame will take a leave of absence to further their training, and a practitioner is often greeted with the words, "And how are you progressing in your meditation? Have you reached such and such a stage yet?"

The antithesis is true in America, where meditation is poorly understood; in fact usually it is misunderstood. First of all, the relinquishment of worldly pursuits for the sake of spiritual and

psychological gain is foreign to the prevailing values of both capitalist and socialist societies. Secondly, Americans often equate meditation with hypnotic trance, mysticism, or the occult. Consequently, the Occidental practitioner may conceal his practice to avoid social ridicule and religious antagonism. This problem is compounded by the existence of various quasi-religious and pseudo-scientific cults which often attract neurotics and social misfits with promises of occult powers, lasting happiness, and physical health. Such organizations often claim "esoteric" meditations and speak favourably (though ignorantly) of Hinduism and Buddhism. Too often Western impressions of Buddhism are gained either through these sources and their associated literature or through the unfavourable descriptions given by pro-Christian books, magazines, and newspapers.

* * *

Individual Variations

As we shall see, there are a variety of different meditation practices each intended for specific individual need. In traditionally Buddhist countries novices often seek a learned monk or meditation master and ask to be assigned a specific meditation subject.[7] In the Occident this is virtually impossible. Competent meditation masters are few and far between, and those masters who do visit our shores find that linguistic and cultural barriers prevent them from adequately appraising a novice's needs. Thus the Western Buddhist must fend for himself, relying on his own judgement and proceeding sometimes by trial and error. Here, again, we should note the words of the //Visuddhimagga//:

> For when a very skilful archer, who is working to split a hair, actually splits the hair on one occasion, he discerns the modes of the position of his feet, the bow, the bowstring, and the arrow thus: "I split the hair as I stood thus, with the bow thus, the bowstring thus, the arrow thus." From then on he recaptures those same modes and repeats the splitting of the hair without

> fail. So too the meditator must discern such modes as that of suitable food, etc. thus: "I attained this after eating this food, attending on such a person, in such a lodging, in this posture, at this time." In this way, when that (absorption) is lost, he will be able to recapture those modes and renew the absorption, or while familiarizing himself with it he will be able to repeat that absorption again and again.[8]

Not only do meditation requirements differ from person to person, they also differ for the same person at different times. In the words of the Buddha:

> "Monks, suppose a man wanted to make a small fire burn up, and he put wet grass on it, put wet cowdung on it, put wet sticks on it, sprinkled it with water, and scattered dust on it, would that man be able to make the small fire burn up?" -- "No, venerable sir." -- "So too, monks, when the mind is slack, that is not the time to develop the tranquillity enlightenment factor, the concentration enlightenment factor, and the equanimity enlightenment factor. Why is that? Because a slack mind cannot well be roused by those states. When the mind is slack, that is the time to develop the investigation-of-states enlightenment factor, the energy enlightenment factor, and the happiness enlightenment factor. Why is that? Because a slack mind can well be roused by those states.
>
> "Monks, suppose a man wanted to extinguish a great mass of fire, and he put dry grass on it, ... and did not scatter dust on it, would that man be able to extinguish that great mass of fire?" -- "No, venerable sir." -- "So too, monks, when the mind is agitated, that is not the time to develop the investigation-of-states enlightenment factor, the energy enlightenment factor, or the happiness enlightenment factor. Why is that? Because an agitated mind cannot well be quieted by those states. When the mind is agitated, that is the time to develop the tranquillity enlightenment factor, the concentration enlightenment factor, and the equanimity enlightenment factor. Why is that? Because an agitated mind can well be quieted by

those states."[9]

There is no prescribed duration for the amount of time one should spend in meditation. The popular Western notion of Buddhist monks spending a lifetime with nearly every available moment dedicated to meditative seclusion is not supported by the recorded teachings of the Buddha nor the accounts of the daily activities of the Buddha and his followers. Nor is this the case with Theravada monks today, except during temporary periods of intensive training. As with all other aspects of meditation, the amount of time must be varied according to individual needs and circumstances.

One final point must be made before proceeding to the techniques of meditation. It is simply this: //Meditation requires patience, persistence, and effort. For one who practises less than several hours a day, lasting and notable progress can only be achieved by months, if not years, of endeavour. There are no short cuts or magical formulae//. Consequently, the aspiring practitioner should not expect quick results and before starting should decide if he sincerely intends to put forth the necessary time and effort. A decision not to meditate, however, in no way precludes one from progressing towards the same goals of insight, non-attachment, concentration, etc. Their full realization requires formal meditation practice, but relative success may be acquired at a slower pace through cultivation of one's moral and intellectual faculties.[10]

* * *

The Techniques of Meditation

The seventh step of the Noble Eightfold Path is termed right mindfulness, also called the four foundations of mindfulness and Satipatthana. The three terms are synonymous and encompass not only the most important aspects of Theravada meditation but also one of the most unique and important features of all Buddhism. A full explanation of mindfulness or Satipatthana is given in the Satipatthana Sutta,

which appears twice in the Pali Canon. The Buddha begins the discourse as follows:

> This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely the Four Foundations of Mindfulness.[11]

This same message he repeated frequently:

> Those for whom you have sympathy, O monks, those who deem it fit to listen to you -- friends and companions, kinsmen and relatives -- they should be encouraged, introduced to and established in the four foundations of mindfulness.[12]

And again:

> There are three taints (//asava// or cankers), O monks: the taint of sensuality, the taint of desire for renewed existence, and the taint of ignorance. For eliminating these three taints, O monks, the four foundations of mindfulness should be cultivated.[13]

This same emphasis has persisted even to the present era in some sections of the Buddhist world, as described by the Venerable Nyanasatta Thera:

> The great importance of the Discourse on Mindfulness (i.e. the Satipatthana Sutta) has never been lost to the Buddhists of the Theravada tradition. In Ceylon, even when the knowledge and practice of the Dhamma was at its lowest ebb through centuries of foreign domination, the Sinhala Buddhists never forgot the Satipatthana Sutta. Memorizing the Sutta has been an unfailing practice among the Buddhists, and even today in Ceylon there are large numbers who can recite the Sutta from memory. It is a common sight to see on full-moon days devotees who are observing the eight precepts, engaged in community recital of the Sutta. Buddhists are intent on hearing this Discourse even in the last

moments of their lives; and at the bed-side of a dying Buddhist either monks or laymen recite this venerated text.[14]

Thus it seems a paradox that most Western texts on Buddhism merely list right mindfulness as one of the steps of the Eightfold Path and say little more except to redefine it by such terms as "right contemplation" and "right reflection." The reason is probably twofold. First, Satipatthana cannot be as concisely explained as the other seven steps; for it is not a single step but includes instead several distinct meditation exercises. Second, to be properly understood the Satipatthana Sutta must be examined from a psychological and psychiatric viewpoint. Most scholars of comparative religion are accustomed to approaching their studies from religious, ethical, or philosophical frames of reference, but none of these orientations apply here. If this sutta alone was to be filed on the shelves of a public library, it would most aptly be placed adjacent to the archives of eclectic psychiatry and would have little in common with the classic writings of religion and philosophy. Even psychology would not be an appropriate title, for the sutta is not concerned with any theoretical or conceptual interpretation of the mind. It deals only with the empirical facts of conscious experience and prescribes the techniques for mental development. It is, therefore, not surprising that many Occidentals who have scanned the pages of the Satipatthana Sutta have judged it confusing, meaningless, and sometimes morbid.

In addition to the two occurrences of the Satipatthana Sutta, condensed versions of the same teaching appear several times in the Sutta Pitaka.

The four parts of the four foundations of mindfulness are: contemplation of the body, contemplation of feelings, contemplation of mind, and contemplation of mental objects. The body contemplation is itself divided into six parts -- breathing, postures, clear comprehension of action, repulsiveness, material elements, and the cemetery meditations.

* * *

Mindfulness of Breathing

The initial endeavour in Buddhist meditation is to calm and quiet the mind so that it is fully alert but has temporarily diminished the quantity of daydreaming, planning, reminiscing, and all other forms of verbal and visual thinking. This goal can only be approached gradually, and therefore the beginner should start his practice by focusing his attention on some quiet, readily available, rhythmic process. Respiratory movements are ideal for this purpose. Thus the first exercise of the sutta begins:

> Herein, monks, a monk having gone to the forest, to the foot of a tree, or to an empty place, sits down cross-legged, keeps his body erect and his mindfulness alert. Just mindful he breathes in and mindful he breathes out. Breathing in a long breath, he knows "I breathe in a long breath"; breathing out a long breath, he knows "I breathe out a long breath"; breathing in a short breath, he knows "I breathe in a short breath"; breathing out a short breath, he knows "I breathe out a short breath." "Conscious of the whole (breath-) body, I shall breathe in," thus he trains himself. "Conscious of the whole (breath-) body, I shall breathe out," thus he trains himself. "Calming the bodily function (of breathing), I shall breathe in," thus he trains himself. "Calming the bodily function (of breathing), I shall breathe out," thus he trains himself. As a skilful turner or his apprentice, making a long turn, knows "I am making a long turn," or making a short turn, knows "I am making a short turn," just so the monk breathing in a long breath, knows "I breathe in a long breath"; breathing out a long breath, he knows "I breathe out a long breath."...

The practitioner endeavours to keep his mind focused only on the act of breathing itself and not to think about breathing as a subject of intellectual contemplation. In other words, one attempts to give full attention to the reality of immediate experience and not become involved in speculations or contemplations //about// reality.

The theory is quite simple but the practice most difficult. In a typical case, at the beginning of his meditation the novice directs his attention solely to the process of breathing. Then after a few seconds, he inadvertently begins to think, "So far I am doing all right. My mind hasn't strayed from its subject." But at this very moment he has strayed from his subject. For now he is not concentrating but thinking about concentrating. If he does not catch himself (and he probably will not), the stream of consciousness will proceed something as follows: "My mind hasn't strayed from its subject. I'm doing better than yesterday. I wonder why? Maybe it's because I've finished all of my letter writing. I wonder if Marvin will answer the letter I sent him? He hasn't.... Oh, Oh! I've gotten off the subject. I'd better get back to it. But I'm not really back; I'm just thinking about it. I wonder how long it will take me...." And so on it goes, day after day, week after week until the practitioner begins to wonder if he is not seeking the impossible. Yet the fact remains that many thousands living today have achieved this degree of concentration. With little short of amazement, the Western novice reads the Venerable Nyanaponika Thera's remarks concerning Burmese Satipatthana training: "Three to four hours of continuous mindfulness, i.e. without unnoticed breaks, are regarded as the minimum for a beginner undergoing a course of strict practice."[15]

The most widely practised form of the breathing meditation is focusing attention at the nostrils where one feels the faint pressure of the ebb and flow of the breath. This technique is not mentioned in any of the recorded teachings of the Buddha or his disciples but has been popular at least since the time of Buddhaghosa in the fifth century A.D. In the words of Buddhaghosa:

> This is the simile of the gate-keeper: just as a gate-keeper does not examine people inside and outside the town, asking "Who are you? Where have you come from? Where are you going? What have you got in your hand?" -- for those people are not his concern -- , but does examine each man as he arrives at the gate, so too, the incoming breaths that have gone inside and the outgoing breaths that have gone outside are not this monk's concern, but they are

> his concern each time they arrive at the (nostril) gate itself.[16]

And again, in the simile of the saw, the woodcutter's attention is focused only at the point of contact between the saw and the wood:

> As the saw's teeth, so the in-breaths and out-breaths. As the man's mindfulness, established by the saw's teeth where they touch the tree trunk, without his giving attention to the saw's teeth as they approach and recede, though they are not unknown to him as they do so, and so he manifests effort, carries out a task and achieves an effect, so too the bhikkhu sits, having established mindfulness at the nose tip or on the upper lip, without giving attention to the in-breaths and out-breaths as they approach and recede, though they are not unknown to him as they do so, and he manifests effort, carries out a task and achieves an effect.[17]

Modifications of the breathing meditation can be applied to suit individual requirements. In the early stages of practice many persons find that mentally counting the breaths enhances concentration. In these instances one is advised not to count less than five or more than ten. Upon reaching ten the counting starts over. By going beyond ten, the counting rather than the breathing is likely to become the subject of one's attention:

> Herein, this clansman who is a beginner should first give attention to this meditation subject by counting. And when counting, he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen. By going beyond ten his thoughts take the number (rather than the breaths) for their support.[18]
>
> But how long is he to go on counting? Until, without counting, mindfulness remains settled on the in-breaths and out-breaths as its object. For counting is simply a device for settling mindfulness on the in-breaths and out-breaths as object by

> cutting off the external dissipation of applied thoughts.[19]

In the initial stages of practice one merely observes the process of breathing without attempting to change its rate or depth. Later, as concentration is achieved, the breathing is gradually and deliberately slowed in order to further quiet the mind. There is, however, no attempt to stop respiration as in certain yogic practices:

> When his gross in-breaths and out-breaths have ceased, his consciousness occurs with the sign of the subtle in-breaths and out-breaths as its object. And when that has ceased, it goes on occurring with the successively subtler signs as its object. How? Suppose a man struck a bronze bell with a big iron bar and at once a loud sound arose, his consciousness would occur with the gross sound as its object; then, when the gross sound had ceased, it would occur afterwards with the sign of the subtle sound as its object; and when that had ceased, it would go on occurring with the sign of the successively subtler sound as its object.[20]

It was a Burmese meditation teacher, Venerable U Narada (Mingun Sayadaw), who in the early part of this century, stressed the application of mindfulness of breathing as a means of cultivating direct awareness. It was he who gave the first strong impetus to the revival of Satipatthana meditation in contemporary Burma. He passed away in 1955 at the age of 87 and is said by many to have realized Nibbana.

A variation of the breathing meditation was developed by another Burmese monk, the Venerable Mahasi Sayadaw, who was a pupil of the Venerable U Narada. His technique involves focusing attention upon the respiratory movements of the abdomen instead of the sensation at the nostrils. This system has become popular in several parts of southern Asia. A revived interest in meditation has developed in that section of the world, especially in Burma, where numerous training centres have been established, and thousands of monks and lay people have received instruction.[21]

During meditation, when the practitioner finds that his mind has strayed from its subject, there should be no attempt to suppress or forcibly remove the extraneous thoughts. Rather he should briefly take mental note of them and objectively label them with some appropriate term. This may be done by thinking to himself "planning," "remembering," "imagining," etc., as the case may be. Then he should return to his original meditation subject. However, if after several tries the unwanted thoughts persist, he should temporarily take the thoughts themselves as the meditation subject. In so doing their intensity will diminish, and he can then return to his original subject. This same technique can be used for distracting noises. It can also be used for feelings of anger or frustration, which may develop as the result of unwanted thoughts or distractions. In these instances the meditator should think to himself "noise," or "irritation."[22]

As the mind becomes quiet and verbal thinking begins to diminish, other stimuli come into awareness. Among these are sensations, such as itches and minor pains, which are always present but go unnoticed because attention is directed elsewhere. The same may occur with emotions such as worry or fear, and these we shall discuss in detail later. Pictures or visual scenes may arise and are often so vivid as to be termed visions or hallucinations. They often have the appearance of dreams or distant memories and differ from thoughts in that the meditator usually finds himself a passive spectator not knowing when such scenes will arise or what forms they will take. The meditator should first attempt to ignore these sensations, feelings, and pictures. This failing, he should label them "itching," "fear," "picture," etc., and lastly make them his meditation subject until they diminish.[23]

To be successful, meditation should not be an unpleasant experience. Strain and tension should be minimized. Therefore, if the practitioner finds himself becoming tense, irritable, or fatigued during meditation, he may wish to terminate the practice until he acquires a better state of mind.

* * *

Mindfulness of Postures and of Actions

Following mindfulness of breathing, the next exercise prescribed in the Satipatthana Sutta is the development of the same clear awareness towards one's daily actions. Thus the Buddha continues:

> And further, monks, a monk knows when he is going "I am going"; he knows when he is standing "I am standing"; he knows when he is sitting "I am sitting"; he knows when he is lying down "I am lying down"; or just as his body is disposed so he knows it.
>
> And further, monks, a monk, in going forward and back, applies clear comprehension; in looking straight on and looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and carrying the bowl, he applies clear comprehension; in eating, drinking, chewing and savouring, he applies clear comprehension; in attending to the calls of nature, he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in walking, in speaking and in keeping silence, heapplies clear comprehension.

Here we note a similarity between early Buddhism and Zen. Or as the Zen master would say: "In walking, just walk. In sitting, just sit. Above all, don't wobble."

Usually while dressing, eating, working, etc., we act on habit and give little attention to our physical actions. Our minds are preoccupied with a variety of other concerns. In Satipatthana, however, the practitioner devotes himself entirely to the situation at hand. Persons interested in meditation are often heard to complain, "But I don't have time to meditate." However, the form of mindfulness we are now discussing can be practised at all times and in all situations regardless of one's occupation or social and religious commitments.

As with breathing meditation, the primary intent of this discipline is to prepare one's mind for advanced stages of psychological development. However, a valuable by-product is that it can greatly increase one's proficiency at physical skills. In Japan, Zen practitioners have utilized it to achieve mastery in swordsmanship, archery, and judo. The Buddha himself is quoted: "Mindfulness, I declare, O monks, is helpful everywhere."[24] And again:

> Whosoever, monks, has cultivated and regularly practised mindfulness of the body, to whatever state realizable by direct knowledge he may bend his mind for reaching it by direct knowledge, he will then acquire proficiency in that very field.[25]

For one engaged in strict monastic training, mindfulness of actions becomes a more formalized practice. Breathing and walking meditations often are alternated for periods of about thirty minutes each. In walking the monk paces slowly along a level stretch of ground and directs his attention fully to the movement of each foot, thinking: "lift" -- "forward" -- "down" -- "lift" -- "forward" -- "down." This alternation of breathing and walking practice may last sixteen hours each day for a period of six or more weeks.

* * *

Repulsiveness, Material Components, and Cemetery Meditations

The last of the body meditations are designed to overcome one's narcissistic infatuation for one's own body, to abandon unrealistic desires for immortality, and to destroy sensual lust. To achieve these ends two principles are employed. First is vividly and repeatedly impressing upon one's mind the temporary, changing, and compounded nature of the body. Secondly one establishes and persistently reinforces a series of negative associations to the usually sensual features of the body. This latter process employs the same principles

as behaviour therapy and Pavlovian conditioning. However, Satipatthana differs from Pavlovian and behaviour therapy in that the conditioning is established by the meditator himself instead of an external agent.

Thus the Satipatthana Sutta continues:

> And further, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head hair down, thinking thus: "There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine."
>
> Just as if there were a double-mouthed provision bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sound eyes, having opened that bag, were to take stock of the contents thus: "This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesamum, this is husked rice." Just so, monks, a monk reflects on this very body, enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head hair down, thinking thus: "There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine."
>
> And further, monks, a monk reflects on this very body however it be placed or disposed, by way of the material elements: "There are in this body the element of earth, the element of water, the element of fire (caloricity), the element of air."
>
> Just as if, monks, a clever cow-butcher or his apprentice, having slaughtered a cow and divided it into portions, should be sitting at the junction of four high roads, in the same way, a monk

reflects on this very body, as it is placed or disposed, by way of the material elements: "There are in this body the elements of earth, water, fire and air."

This last paragraph is explained in the //Visuddhimagga//:

Just as the butcher, while feeding the cow, bringing it to the shambles, keeping it tied up after bringing it there, slaughtering it, and seeing it slaughtered and dead, does not lose the perception "cow" so long as he has not carved it up and divided it into parts; but when he has divided it up and is sitting there he loses the perception "cow" and the perception "meat" occurs; he does not think "I am selling cow" or "They are carrying cow away," but rather he thinks "I am selling meat" or "They are carrying meat away"; so too this monk, while still a foolish ordinary person -- both formerly as a layman and as one gone forth into homelessness -- , does not lose the perception "living being" or "man" or "person" so long as he does not, by resolution of the compact into elements, review this body, however placed, however disposed, as consisting of elements. But when he does review it as consisting of elements, he loses the perception "living being" and his mind establishes itself upon elements.[26]

The last of the body meditations are the nine cemetery meditations. Numbers 1, 2, 5, and 9 respectively are quoted here. The remaining five are similar and deal with intermediate stages of decomposition:

And further, monks, as if a monk sees a body dead, one, two or three days, swollen, blue and festering, thrown in the charnel ground, he then applies this perception to his own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

And further, monks, as if a monk sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, he then applies this perception to his own body thus: "Verily, also my own body is of

> the same nature; such it will become and will not escape it."
>
> And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons ...
>
> And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to bones, gone rotten and become dust, he then applies this perception to his own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Similar meditations on the digestion and decomposition of food are listed in other sections of the Pali scriptures for the purpose of freeing the practitioner from undue cravings for food:

> When a monk devotes himself to this perception of repulsiveness in nutriment, his mind retreats, retracts and recoils from craving for flavours. He nourishes himself with nutriment without vanity....[27]

While these meditations are intended to eliminate passion and craving they carry the risk of making one morbid and depressed. Therefore the Buddha recommended:

> If in the contemplation of the body, bodily agitation, or mental lassitude or distraction should arise in the meditator, then he should turn his mind to a gladdening subject. Having done so, joy will arise in him.[28]

A cartoon in an American medical magazine shows four senior medical students standing together. Three are engaged in active conversation. Only the remaining one turns his head to take notice of a pretty nurse. The caption beneath the cartoon reads: "Guess which one has //not// done twelve pelvic examinations today." It is doubtful that many persons outside of the medical profession will appreciate the meaning, but to medical students and interns it speaks a reality. During his months of training in obstetrics and gynaecology the

medical trainee must spend many hours engaged in examining and handling the most repulsive aspects of female genitals. As a result he finds the female body becoming less attractive and his sexual urges diminishing. During my own years as a medical student and intern, this observation was repeatedly confirmed by the comments of my co-workers, both married and single. As we have seen, the same principle is utilized in the sections of the Discourse on repulsiveness and the cemetery meditations.

Other aspects of scientific and medical training can produce results similar to those sought in the latter three body meditations. Chemistry, biochemistry, and histology foster an objective way of viewing the body which is virtually identical to the contemplation of elements. Anatomy, of course, is similar to the contemplation of repulsiveness. And in hospital training the persistent encounter with old age, debilitation, and death continuously reinforces the words of the cemetery meditations: "Verily, also my own body is of the same nature; such it will become and will not escape it." Similarly, in order to acquire a vivid mental image of the cemetery meditations, Buddhist monks occasionally visit graveyards to behold corpses in various stages of decay.[29] However, such experiences bear fruit only if one takes advantage of them and avoids the temptation to ignore and forget.

* * *

Discursive Meditations

Successful application of the Satipatthana meditations requires developed concentration, which in turn necessitates many hours of practice. There are, however, a variety of discursive meditations and related practices which the lay devotee can utilize to notable advantage. Some of these are not meditations in the strict sense of the word and are commonplace in virtually all religions.

A hymn, a poem, a passage from the Dhamma, or a passage from any

inspiring literature can temporarily elevate the mind and serve to cultivate wholesome feelings. Many Buddhists make a habit of setting aside a few minutes each day to reflect upon the Teaching or to either read or recite from memory some favoured passage of the Dhammapada. For some, similar benefits may be gained from an evening stroll, a period of solitude in forest or desert, or a pause for contemplative relaxation in the midst of a hurried day. These latter three serve the added advantage of allowing one to reflect upon one's values and reappraise oneself.

Perhaps the most popular discursive meditation practised by Theravadin Buddhists is the meditation on love (//metta//). It is often recited in the morning in order to create a wholesome mood for the rest of the day.[30] There are several versions, one of which is as follows:

> My mind is temporarily pure, free from all impurities; free from lust, hatred and ignorance; free from all evil thoughts.
>
> My mind is pure and clean. Like a polished mirror is my stainless mind.
>
> As a clean and empty vessel is filled with pure water I now fill my clean heart and pure mind with peaceful and sublime thoughts of boundless love, overflowing compassion, sympathetic joy, and perfect equanimity.
>
> I have now washed my mind and heart of anger, ill will, cruelty, violence, jealousy, envy, passion, and aversion.
>
> May I be well and happy!
>
> May I be free from suffering, disease, grief, worry, and anger!
>
> May I be strong, self-confident, healthy, and peaceful!
>
> Now I charge every particle of my system, from head to foot, with thoughts of boundless love and compassion. I am the embodiment of

love and compassion. My whole body is saturated with love and compassion. I am a stronghold, a fortress of love and compassion.

What I have gained I now give unto others.

Think of all your near and dear ones at home, individually or collectively, and fill them with thoughts of loving-kindness and wish them peace and happiness, repeating, "May all beings be well and happy!" Then think of all seen and unseen beings, living near and far, men, women, animals and all living beings, in the East, West, North, South, above and below, and radiate boundless loving-kindness, without any enmity or obstruction, towards all, irrespective of class, creed, colour or sex.

Think that all are your brothers and sisters, fellow-beings in the ocean of life. You identify yourself with all. You are one with all.

Repeat ten times -- //May all be well and happy// -- and wish them all peace and happiness.[31]

Another useful meditation for laymen is as follows:

May I be generous and helpful!
May I be well-disciplined and refined in manners!
May I be pure and clean in all my dealings!
May my thoughts, words and deeds be pure!
May I not be selfish and self-possessive but selfless and disinterested!
May I be able to sacrifice my pleasures for the sake of others!
May I be wise and be able to see things as they truly are!
May I see the light of Truth and lead others from darkness to light!
May I be enlightened and be able to enlighten others!
May I be able to give the benefit of my knowledge to others!
May I be energetic, vigorous, and persevering!
May I strive diligently until I achieve my goal!
May I be fearless in facing dangers and courageously surmount all obstacles!

> May I be able to serve others to the best of my ability!
> May I be ever patient!
> May I be able to bear and forbear the wrongs of others!
> May I ever be tolerant and see the good and beautiful in all!
> May I ever be truthful and honest!
> May I ever be kind, friendly, and compassionate!
> May I be able to regard all as my brothers and sisters and be one with all!
> May I ever be calm, serene, unruffled, and peaceful!
> May I gain a balanced mind!
> May I have perfect equanimity![32]

In the mind of a devout Buddhist, Gotama Buddha symbolizes the embodiment of one's highest spiritual ideals. Consequently, the Buddha is often taken as a meditation subject.

> As long as (the meditator) recollects the special qualities of the Buddha in this way, "For this and this reason the Blessed One is accomplished, ... for this and this reason he is blessed," then on that occasion his mind is not obsessed by greed, or obsessed by hate, or obsessed by delusion; his mind has rectitude on that occasion, being inspired by the Perfect One.[33]

> When a noble disciple contemplates upon the Enlightened One, at that time his mind is not enwrapped by lust nor by hatred nor by delusion and at that time his mind is rightly directed towards the Tathagata. And with a rightly directed mind the noble disciple gains enthusiasm for the goal, enthusiasm for the Dhamma, gains the delight derived from the Dhamma. In him thus delighted, joy arises; to one joyfully minded, body and mind become calm; calmed in body and mind, he feels at ease; and if at ease, the mind finds concentration.[34]

The hazard in meditating on the Buddha, however, is that the unsophisticated meditator may not be aware of the psychological reasons for this exercise. In such a case the practice is likely to become a devotional one similar to those of non-Buddhist religions.

* * *

Mindfulness of Feelings, Consciousness, and Mental Objects

Some time ago I became acquainted with a Caucasian Buddhist who for several years had made a daily practice of meditating on love. He confided that he had chosen this meditation subject because he was prone to frequent outbreaks of anger and chronic resentment; a "hate problem" he termed it. But despite years of meditation, the hatred had not diminished; the meditation had failed. Why? As our acquaintance broadened the answer became apparent. My friend had several poorly-concealed intellectual and emotional deficiencies. He never once revealed that he acknowledged these; on the contrary, he displayed frequent attempts to bolster his self-image. Such attempts were invariably doomed to frustration, especially when his accomplishments and social poise were contrasted with those of others. By reacting with anger towards others he avoided the unpleasantry of looking at himself. In other words, his anger was a psychological defense through which he sought to maintain an illusion of self-esteem. Thus unconsciously he did not wish to relinquish his anger. To do so would be too painful, and to attack the anger by meditating on love was futile, for anger was only a symptom. The real problem lay much deeper.

To cure such hatred requires three things. First one must become aware of the existence of one's inadequacies and their accompanying humiliations; in other words, what is unconscious must become conscious. Second one must totally confront such unpleasant feelings and acknowledge them in their entirety. And finally one must relinquish the egotistical desire for self-exaltation. This last requirement is best achieved by objectively analyzing the illusion of self and gaining full appreciation for the changing and compounded nature of the personality. In other words, one must acquire insight of both types discussed above under the goals of meditation. How can this be achieved?

Awareness of unconscious feelings is rarely obtained through logical deductions or rational explanations. A person who harbours these feelings will either refuse to believe what he is told or will come to accept it only as so much factual information devoid of emotional significance. An excellent illustration is the case of a forty-year-old woman who sought psychiatric help for severe feelings of fear, guilt, and depression. On examining her case it became apparent that her problem was largely due to repressed feelings of hatred for her mother, a very dominating and selfish woman. After much discussion the patient finally deduced that she indeed did hate her mother, and for the next two months she spoke knowingly and learnedly about her repressed hatred and resultant symptoms. Yet she improved not one bit. Then one day she entered the office shaking with rage and cried, "God, I hate that witch!" There was never a more vivid example of the difference between knowing and experiencing. Improvement quickly followed.

This example is typical of many psychiatric case histories. One sees patients who speak in the most erudite manner about Freud and Jung and adeptly employ psychiatric terminology. Yet this intellectual verbiage is often a subtle defense against facing their true feelings. Conversely, many unsophisticated and unlearned patients are quick to achieve insight and make rapid progress. Consequently, the skilful psychiatrist makes limited use of technical jargon and theoretical concepts. He asks questions often but answers few. This same technique is employed in Burmese and Zen meditation centers. The student is discouraged from making philosophical inquiries and is told: "Pursue your meditation, and soon you will see."[35]

> You may, Ananda, also keep in mind this marvellous and wonderful quality of the Tathagata (the Buddha): knowingly arise feelings in the Tathagata, knowingly they continue, knowingly they cease; knowingly arise perceptions in the Tathagata, knowingly they continue, knowingly they cease; knowingly arise thoughts in the Tathagata, knowingly they continue, knowingly they cease. This, Ananda, you may also keep in mind as a marvellous and wonderful quality of the Tathagata.[36]

In his earlier years Sigmund Freud experimented with hypnosis. He found it a useful tool in revealing unconscious feelings and conflicts to the //therapist//, but it was of little value to the patient. The reason was that hypnotic trance precluded the patient from consciously confronting and resolving his problems. Therefore, Freud abandoned hypnosis in preference to the now standard procedures of psychiatry and psycho-analysis. These same findings and conclusions have often been repeated by later researchers and clinicians. Similarly, the Buddha rejected the use of trance states so common in yogic practice and developed a means by which people can acquire insight without the aid of a therapist or psychedelic drugs. Two approaches are employed.

The easier approach to insight is one which both monks and laymen can use regardless of meditative development. It consists in developing the habit of reflecting on one's feelings from time to time and detecting the motives which produce seemingly spontaneous words and deeds. "Why did I say that?" "Why am I tense when I meet so and so?" "I find myself disliking such and such a character in this novel. Why is that? Of whom does he remind me?"

For those who have progressed in the breathing meditation or made similar progress at quieting the mind, unconscious feelings become more readily accessible. As one begins to shut out sensory distractions and halt discursive thinking, more subtle sensations come into awareness. At first there may be only a vague feeling of anxiety, some unexplained sense of guilt, or a feeling of anger. Without recourse to verbal whys or hows and avoiding any speculative conjecture the meditator directs full attention to the feeling alone. He brings only the feeling itself into full awareness and allows no interfering thoughts, though later he will benefit by reflecting on it in a contemplative manner. It is at this point that repressed memories and emotional conflicts may come into awareness. Here also, meditation can be potentially dangerous for those whose personality structures are loosely constituted or who have repressed emotional problems of severe intensity. Usually, however, in these latter instances one's unconscious defenses will intervene and the meditator will terminate the practice because he feels anxious, or "can't concentrate," or "just quit because I felt like it."

Thus the last three sections of the Satipatthana Sutta read as follows:

//Mindfulness of feelings// -- the second of the four foundations of mindfulness:

> Herein, monks, a monk when experiencing a pleasant feeling knows, "I experience a pleasant feeling"; when experiencing a painful feeling, he knows, "I experience a painful feeling"; when experiencing a neutral feeling, he knows, "I experience a neutral feeling....

//Mindfulness of consciousness// -- the third of the four foundations of mindfulness:

> Herein, monks, a monk knows the consciousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken (i.e. rigid and indolent) state of consciousness as the shrunken state; the distracted (i.e. restless) state of consciousness as the distracted state; the developed state of consciousness as the developed state; the undeveloped state of consciousness as the undeveloped state....

//Mindfulness of mental objects// -- the fourth of the four foundations of mindfulness:

> Herein, monks, when sense-desire is present, a monk knows, "There is sense-desire in me," or when sense-desire is not present, he knows, "There is no sense-desire in me." He knows how the arising of the non-arisen sense-desire comes to be; he knows how the abandoning of the arisen sense-desire comes to be; and he knows how the non-arising in the future of the abandoned sense-desire comes to be.

> When anger is present, he knows, "There is anger in me."... (as above for sense-desire) ... When sloth and torpor are present ... When agitation and worry are present ... When doubt is present ... (as above)."
>
> Herein, monks, when the enlightenment-factor of mindfulness is present, the monk knows, "The enlightenment-factor of mindfulness is in me," or when the enlightenment-factor of mindfulness is absent, he knows, "The enlightenment-factor of mindfulness is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be; and how the perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

This paragraph on mindfulness is then repeated in the same wording for the remaining six enlightenment-factors, i.e. investigation of reality, energy, happiness, tranquillity, concentration, and equanimity. These seven bear the title "enlightenment-factors" as they are said to be the essential states for the realization of Nibbana.

Leaving the Satipatthana Sutta for a moment, we note another of the Buddha's sayings:

> "Is there a way, monks, by which a monk without recourse to faith, to cherished opinions, to tradition, to specious reasoning, to the approval of views pondered upon, may declare the Final Knowledge (of Sainthood)?... There is such a way, O monks. And which is it? Herein, monks, a monk has seen a form with his eyes, and if greed, hate or delusion are in him, he knows: 'There is in me greed, hate, delusion'; and if greed, hate or delusion are not in him, he knows: 'There is no greed, hate, delusion in me.' Further, monks, a monk has heard a sound, smelled an odour, tasted a flavour, felt a tactile sensation, cognized a mental object (idea), and if greed, hate or delusion are in him, he knows: 'There is in me greed, hate, delusion'; and if greed, hate or delusion are not in him, he knows: 'There is in me no greed, hate, delusion.' And if he thus knows, O monks, are these ideas such as to be known by recourse to faith, to

cherished opinions, to tradition, to specious reasoning, to the approval of views pondered upon?"

"Certainly not, Lord."

"Are these not rather ideas to be known after wisely realizing them by experience?"

"That is so, Lord."

"This, monks, is a way by which a monk, without recourse to faith, to cherished opinions, to tradition, to specious reasoning, to the approval of views pondered upon, may declare the Final Knowledge (of Sainthood)."[37]

Thus far we have discussed how one achieves insight as the first step towards eliminating unwholesome feelings and motivations. Following insight one must totally confront these newly discovered feelings and acknowledge them fully and impartially. One must see their true nature devoid of any emotional reactions (such as guilt or craving) and devoid of preconceived notions about their good or evil qualities. In other words, complete attention is focused on the feeling itself in order that one may examine it objectively in its naked reality, free of any cultural and personal assumptions as to its desirability. This achievement results from the Satipatthana practices described above.[38]

As an example, in a typical case of anger one is cognizant of being angry, yet a much greater amount of attention is directed outward. Most typically the angry mind quickly perceives and dwells upon the objectionable and offensive features of some other person (or persons). And in so doing indignation, resentment, and anger increase. These objectionable features of the other person may be fancied, exaggerated, or real, but in any case, were it not for the anger such preoccupations would not have arisen. The Buddhist approach is to turn attention to the real problem -- the anger. One reflects, "I am angry."..."I am doing this because I am angry."..."I am having these thoughts because I am angry." In so doing one avoids dwelling on

alleged injustices, etc., and thereby does not intensify the hatred. This reflection continues, "This is anger." ... "It is real; it is intense." ... "It is a feeling." ... "It has no reality outside of my own consciousness." ... "Like all feelings, it will soon diminish." ... "I experience it but am not compelled to act on it." With practice one finds that though anger still arises, its effect is diminished. Its influence is no longer as strong. In the case of painful emotions, such as humiliation, it is advantageous to also reflect, "This is most painful." ... "I do not like it; but I can confront it." ... "I can endure it." ... "Even though it is unpleasant, I can tolerate it." In instances of greed and passion it is often fruitful to consider "Is this truly pleasurable?" ... "Is it rewarding?" ... "Am I now happy?"

It should be noted that this important technique can also be employed in the course of daily living without unusual powers of concentration or formal meditation practice.

In the words of the Buddha:

> There are three kinds of feeling, O monks: pleasant feeling, unpleasant feeling, and neutral feeling. For the full understanding of these three kinds of feelings, O monks, the four foundations of mindfulness should be cultivated.[39]
>
> In pleasant feelings, monks, the inclination to greed should be given up; in unpleasant feelings the inclination to aversion should be given up; in neutral feelings the inclination to ignorance should be given up. If a monk has given up in pleasant feelings the inclination to greed, in unpleasant feelings the inclination to aversion, and in neutral feelings the inclination to ignorance, then he is called one who is free of (unsalutary) inclinations, one who sees clearly. He has cut off cravings, sundered the fetters, and through the destruction of conceit, has made an end of suffering.

> If one feels joy, but knows not feeling's nature,
> Bent towards greed, he will not find deliverance.

If one feels pain, but knows not feeling's nature,
Bent towards hate, he will not find deliverance.
And even neutral feeling which as peaceful
The Lord of Wisdom has proclaimed,
If, in attachment, he should cling to it, this
Will not set free him from the round of ill.
But if a monk is ardent and does not neglect
To practise mindfulness and comprehension clear,
The nature of all feelings will he penetrate.
And having done so, in this very life
Will he be free from cankers, from all taints.
Mature in knowledge, firm in Dhamma's ways,
When once his life-span ends, his body breaks,
All measure and concepts will be transcended.[40]

After getting rid of sensual cravings and after uncovering, confronting, and relinquishing unwholesome emotions, there remains only one fetter to be resolved. This is narcissism, the infatuation for one's self, which results in egotism, and an endless quest for social recognition and self-exaltation. Perpetuating this fetter is the illusion that one has a true or unchanging self, the "real me." In reality there is no such entity; instead there are only feelings, sensations, and emotions, and once we gain full appreciation of this fact, once it becomes a living reality to us, narcissism diminishes. Among the Buddha's teachings are numerous passages like the following:

There is no corporeality, no feeling, no perception, no mental formations, no consciousness that is permanent, enduring and lasting, and that, not subject to any change, will eternally remain the same. If there existed such an ego that is permanent, enduring and lasting, and not subject to any change, then the holy life leading to the complete extinction of suffering will not be possible.[41]

Better it would be to consider the body as the ego rather than the mind. And why? Because this body may last for ten, twenty, thirty, forty or fifty years, even for a hundred years and more. But that which is called "mind, consciousness, thinking," arises

> continuously, during day and night, as one thing, and as something different again it vanishes.[42]

Such statements, however, are merely philosophical arguments through which one may intellectually accept this fact. Only by experiencing it as a living reality and by an impartial analysis of the self do we relinquish egotism. Thus in the Satipatthana Sutta, after each of the six body meditations and after each of the meditations on feeling, consciousness, and mental objects, the following passage occurs. (Quoted here is the section on feelings. The words "body," "consciousness," and "mental objects" are substituted for the word "feelings" in their respective sections of the sutta.)

> Thus he lives contemplating feelings in himself, or he lives contemplating feelings in other persons, or he lives contemplating feelings both in himself and in others. He lives contemplating origination-factors in feelings, or he lives contemplating dissolution-factors in feelings, or he lives contemplating origination-and-dissolution factors in feelings. Or his mindfulness is established with the thought, "Feeling exists," to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to nothing in the world. Thus, monks, a monk lives contemplating feelings.

In the instance of anger, one would reflect: "This is anger." ... "It is a feeling." ... "I do not identify with it." ... "It will eventually be replaced by another feeling, which in turn will be replaced by still another." ... "I am a composite of various feelings; a changing aggregate of attitudes, values, and thoughts; no one of which is permanent." ... "There is no eternal I." As such objectivity and detachment increases, anger diminishes, for no longer is there an ego to be defended and no self which can be offended.

Except for a concluding section on the Four Noble Truths (see above, p.3), we have now discussed all but two portions of the Satipatthana Sutta. These remaining two are included under the section on mental objects and are primarily intended to free one from sensual craving and the illusion of self:

> Herein, monks, a monk thinks: "Thus is material form; thus is the arising of material form; and thus is the disappearance of material form. Thus is feeling; thus is the arising of feeling; and thus is the disappearance of feeling. Thus is perception; thus is the arising of perception; and thus is the disappearance of perception. Thus are mental formations (i.e. thoughts); thus is the arising of mental formations; and thus is the disappearance of mental formations. Thus is consciousness; thus is the arising of consciousness; and thus is the disappearance of consciousness."
>
> Herein, monks, a monk knows the eye and visual forms, and the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

This latter passage is repeated five times with "ear and sound," "nose and smells," "tongue and flavours," "body and tactual objects," and "mind and mental objects" respectively substituted where "eye and visual forms" appears above.

We have thus completed the Satipatthana Sutta. In summary, it first prescribes mindfulness of breathing as a technique for quieting the mind and developing concentration. This same heightened awareness is then developed for all voluntary physical actions. Next are the meditations on repulsiveness, elements, and death, which are intended to free one from bodily attachment and lust; this is done by contemplating the temporary and changing nature of the body and by developing negative and unpleasant associations. The remaining three sections enable the practitioner to become fully aware of his thoughts, feelings, and emotions and to confront them impartially in their true nature. With each of these exercises, one also objectively notes that each facet of his own mind and body is temporary, compounded, and changing, and therefore there exists no immortal soul, unchanging essence, or true self.

One important fact should be noted. //Neither in the Satipatthana Sutta nor in any of the other seven steps of the Eightfold Path is advocated the denial or suppression of feelings//. It is a widely spread and inaccurate belief that Theravada Buddhism attempts to destroy evil thoughts by forcing them from the mind. Suppression of undesirable thoughts is advocated in only a few parts of the Pali Canon and is to be used only in special cases when other measures fail.[43]

In southern Asia it is becoming a common practice for both monks and laymen to enter a meditation centre for periods of from six to twelve weeks. Here one dons the white robe of an //upasaka// and is removed from all social contacts and material possessions. Previous social status and identity soon come to have little meaning, thus minimizing the effect of established habits and adaptations and thereby enhancing the opportunities for personality growth. The food is palatable but bland, and one eats and sleeps in moderation according to a strict schedule, and even eating and dressing become routine meditation practices. Virtually every waking moment is dedicated to meditation. Here progress is made at a rate impossible to achieve by setting aside an hour or two in the midst of a busy day. After his stay is over, the layman returns to family life and continues his daily one-hour practice. However, not all meditation centres are of high quality. Many are lax; a few are corrupt, and a few teach unorthodox meditations which are not truly Buddhist. Thus a person seeking entry should first make inquiries and would do well to avoid centres which make an effort to recruit Westerners for the sake of publicity and prestige. Satipatthana meditation centres exist in North America, and courses are given in England.

* * *

The Eighth Step

The last step of the Noble Eightfold Path is termed right concentration and concerns the attainment of the four absorptions or

//jhanas//. These states are achieved by an extreme degree of concentration and mental quietude beyond that usually sought through mindfulness of breathing. Yet, unlike Satipatthana, the jhanas are not a prerequisite to Enlightenment. Some teachers say one may obtain Nibbana without reaching the absorptions, and they alone will not produce Nibbana. Also, there is the danger of one becoming enamoured with them and not striving for further progress. However, achieving the jhanas can facilitate one's progress.[44]

In these states all visual, tactile, auditory, and other sense impressions have ceased, while the mind remains alert and fully awake. The first jhana is described as having five qualities absent and five present. Absent are lust, anger, sloth, agitation, and doubt. Present are a mild degree of conceptual thought, a mild degree of discursive thinking, rapture, happiness, and concentration. With the removal of all conceptual thought and discursive thinking one enters the second jhana, which has the qualities of concentration, rapture, and happiness. Then with the abandonment of rapture, one enters the third jhana in which only equanimous happiness and concentration remain. The distinctive factors of the fourth absorption are equanimity and concentration. This last jhana is realized after giving up all joy and sorrow and is described as a state beyond pleasure and pain.[45]

The jhanas are obtained by mindfulness of breathing with a steady, progressive quieting of the breath.[46] They may also be realized through the kasina meditations and meditating on equanimity.[47]

At this point it is interesting to speculate on the phenomena of parapsychology. Despite the fraudulent and careless investigations which have been done in psychical research, there still remains a sizable number of reliable and carefully controlled studies (especially in England) which have demonstrated that people do, indeed, possess the faculties of telepathy, clairvoyance, and precognition (i.e. respectively, the abilities to read another's thoughts, to see or know distant happenings beyond the range of normal vision, and to foretell future events). In addition some researchers claim to have established the existence of psychokinesis, the power of mind over matter, but the evidence for psychokinesis is inconclusive

and most experiments have failed to demonstrate its validity. Of those parapsychology subjects who have been tested to date, even the best guess incorrectly as often as correctly and are unable to determine which of their guesses are correct. That is, while being tested, the ESP subject is unable to distinguish between guesses and true extra-sensory information.[48] One might wonder if the process of reducing sensory impressions and stilling discursive thoughts would enhance these psychic abilities.

According to the Pali texts there are five psychical powers which can be obtained through meditation. These five include psychokinesis, telepathy, and clairvoyance, plus two others. The additional two are the "divine ear" or clairaudience (the auditory counterpart of clairvoyance) and the ability to recall past lives.[49] Precognition itself is not listed among these but is mentioned in other sections of the Tipitaka. Reliable use of these powers is allegedly possessed only by those who have achieved the four jhanas either with or without Nibbana.[50] Thus, like more worldly talents, Nibbana alone does not produce them.[51]

The most important consideration, however, is that Buddhism places very little emphasis on paranormal phenomena and regards them as by-products of spiritual development rather than goals. In fact, the novice is cautioned against experimenting with them, since they distract from one's true goals and in some cases can be obstructive or even dangerous.[52]

> Supernormal powers are the supernormal powers of the ordinary man. They are hard to maintain, like a prone infant or like a baby hare, and the slightest thing breaks them. But they are an impediment for insight, not for concentration, since they are obtainable through concentration. So the supernormal powers are an impediment that should be severed by one who seeks insight.[53]

* * *

Other Forms of Meditation

The Satipatthana exercises are by far the most valuable and widely practised of all the Theravada meditations. There are, however, a total of forty meditation subjects listed in the //Visuddhimagga// including those already mentioned, i.e. Satipatthana practices and meditations on love, equanimity, repulsiveness of food, and the Buddha. The remaining subjects are the Dhamma, the Order of Monks, virtue, generosity, devas, peace, compassion, gladness, boundless space, boundless consciousness, nothingness, the base of neither perception nor non-perception, and the ten kasinas. Each of these subjects is intended for specific individual needs, and one should not attempt to undertake all forty. To do so would only dilute one's energies and retard progress.

A //kasina// is an object (such as a clay disk, a flame, or colour) which the practitioner looks at from a distance of about four feet. The eyes are alternately opened and closed until one has acquired a mental image of the object which is as vivid as the real one.[54] The ten kasina meditations develop the jhanas and do not enhance insight.

Meditation is not an exclusively Buddhist tradition. It is equally important in the Hindu religion and because the two schools employ similar techniques, they are often confused. Thus a comparison is warranted. Both advocate preparatory moral discipline, moderation in eating, quieting the mind, and abolition of selfish desires. The postures are similar, and the breathing meditation is practised by many yogis. Here, however, the similarities cease. Buddhism is concerned with the empirical phenomena of conscious experience, and thus its meditations are psychologically oriented. Hinduism, on the other hand, is mystically, religiously, and metaphysically inclined. Yogic meditation, therefore, has devotional aspects often including prayer. While Buddhism emphasizes motivations and insight, Hinduism speaks of Infinite Consciousness, Cosmic Reality, and oneness with God. To the Hindu, freedom from hatred is not so much an end in itself as it is a step towards Immortality. The following typifies Hindu writings:

> Retire into a solitary room. Close your eyes. Have deep silent meditation. Feel his (God's) presence. Repeat His name OM with fervour, joy and love. Fill your heart with love. Destroy the Sankalpas, thoughts, whims, fancies, and desires when they arise from the surface of the mind. Withdraw the wandering mind and fix it upon the Lord. Now, Nishta, meditation will become deep and intense. Do not open your eyes. Do not stir from your seat. Merge in Him. Dive deep into the innermost recesses of the heart. Plunge into the shining Atma (Soul) within. Drink the nectar of Immortality. Enjoy the silence now. I shall leave you there alone. Nectar's son, Rejoice, Rejoice! Peace, Peace! Silence, Silence! Glory, Glory![55]

Another important difference concerns the visions that occur during meditation. The Buddhist regards these as psychological phenomena to be dealt with in the same way as distracting thoughts. The Hindu often interprets them as psychic experiences indicative of spiritual development. In the words of Swami Sivananda:

> Sometimes Devatas (gods), Rishis (sages), Nitya Siddhas will appear in meditation. Receive them with honour. Bow to them. Get advice from them. They appear before you to help and give you encouragement.[56]

A few passages in the Tao-Te-Ching suggest that the Chinese mystics discovered meditation independently of Buddhist and Hindu traditions:

> Can you govern your animal soul, hold to the One and never depart from it?
> Can you throttle your breath, down to the softness of breath in a child?
> Can you purify your mystic vision and wash it until it is spotless? (v.10)
>
> Stop your senses,
> Close the doors;
> Let sharp things be blunted,

Tangles resolved,
The light tempered
And turmoil subdued;
For this is mystic unity
In which the Wise Man is moved
Neither by affection
Nor yet by estrangement
Or profit or loss
Or honor or shame.
Accordingly, by all the world,
He is held highest. (v. 56)

To know that you are ignorant is best;
To know what you do not, is a disease;
But if you recognize the malady
Of mind for what it is, then that is health.
The Wise Man has indeed a healthy mind;
He sees an aberration as it is
And for that reason never will
be ill. (v. 71)[57]

The exact nature of early Taoist meditation will probably remain unknown, since later Taoism has intermingled with Mahayana Buddhism.

Mahayana Buddhist meditations include all the above mentioned Theravada practices plus others. The division of Mahayana into numerous and varied sects precludes any general statement about its practices. In some forms it bears similarities to Hinduism by virtue of devotional emphasis and prayer. In other schools this similarity is seen in the Mahayana concepts of Universal Mind, the Void, and Buddha Nature, which sometimes take precedence over the Theravada concerns of greed, hatred, and delusion. The curing of physical illness and the flow of spiritual forces through the body are other features of certain Mahayana practices:

Vibrations (during meditation) show the free passage of the vital principle. As it passes through the stomach and intestines, it vibrates when the belly is empty. But when the belly is full, it

> ceases to vibrate. The breath reaches the lower belly more easily when the latter is full. Vibrations are not accidental but come from the vital principle circulating in the belly. As time passes, when your meditation is more effective and the vital principle flows freely, then these vibrations will cease.[58]

Of all the Mahayana schools, Zen places the greatest emphasis upon meditation. Zen practice is much like Theravada. It focuses on quieting the mind and shuns conceptual thinking in preference to direct experience. The postures are also similar, and the initial Zen practice usually involves attention to breathing. It does not include as wide a variety of different techniques. Zen places greater emphasis on the details of correct posture and, especially in the Soto school, contrasts with Theravada by preferring group meditation to individual practice. In order to cultivate a suitable state of mind, Zen meditation is often followed by chanting and gongs.

Perhaps the most significant difference is that, as compared to Theravada, Zen makes little mention of the need and means of dealing with motives, feelings, and emotions. It lays great emphasis upon freeing oneself from intellectualizing and conceptualizing in one's quest of "the Ultimate." But at the same time it offers scant advice on the means by which one overcomes unwholesome impulses or confronts mental hindrances that are emotional or motivational in origin.

* * *

Scientific Evaluations of Meditation

The Venerable Anuruddha, a disciple of the Buddha, once became ill with a painful disease. On that occasion several of the monks visited him and inquired:

> What might be the state of mind dwelling in which painful bodily sensations are unable to perturb the mind of the Venerable Anuruddha?

He replied:

> It is a state of mind, brethren, that is firmly grounded in the four foundations of mindfulness; and due to that, painful bodily sensations cannot perturb my mind.[59]

Throughout Buddhist history, there have been numerous other testimonies as to the benefits of Satipatthana. Yet personal testimonies and case histories are subjective and prone to distortion. The reader may well wonder what, if any, scientific studies have been conducted. To date there are two areas of investigation which have given some evidence as to the benefits of meditation.

//Sensory Deprivation//

The first scientific evidence does not involve meditation per se, but concerns an experimental situation which has some similarities to meditation practice. This is sensory deprivation, which has been actively studied since 1951. There are two types of sensory deprivation. One reduces sensory input by placing the experimental subject in a totally dark, soundproof room. His hands are encased in soft cotton; the temperature is constant and mild, and he lies on a soft mattress. The other type does not reduce sensory input per se, but does diminish perception. In this latter case the subject wears opaque goggles so that he sees only a diffuse white with no forms or colours. A constant monotonous noise is generated, and no other sounds are heard. Approximately the same results are obtained in either type of experiment. In both kinds the subject lies relatively motionless; he is free to think or sleep as he pleases and may terminate the session if he so desires. Experiments have lasted from four hours to five days.[60]

The lack of practice and lack of any attempt at mental discipline makes sensory deprivation a passive procedure notably different from meditation. However, both meditation and sensory deprivation involve a

temporary withdrawal from external stimuli without loss of consciousness, and thus a comparison is warranted.

Perhaps the most characteristic feature of sensory deprivation research to date is the great discrepancies in the findings of different researchers. For example, some studies have shown it to impair learning, while others find that learning is enhanced.61 Most of the early studies reported that the great majority (in some cases all) of experimental subjects had strong visual and sometimes auditory hallucinations beginning from twenty minutes to seventy hours after entering the experiment. Other researchers, however, reported very few hallucinations. Suggestion is a partial, though not total, explanation for this difference in frequency of hallucinations. One study found that under identical sensory deprivation conditions a group of subjects which was told that hallucinations were frequent and normal had over three times more than an identical group which was given no such information.62 This no doubt explains many of the psychic experiences of those yogi devotees who seek visions while meditating in isolation.

Recent studies have indicated that the emotional atmosphere created by the experimenters plus the subject's attitudes, knowledge, and expectations may have greater effect on the results of the experiment than do the physical aspects of sensory deprivation.63 Regarding meditation, this fact suggests the importance of moral, intellectual, and environmental preparation. It also suggests the importance of taking a few moments before meditation to create a wholesome frame of mind.

What is most significant for the purpose of this writing, however, is whether or not sensory deprivation and its accompanying social isolation facilitate awareness of one's inner emotional conflicts and thereby facilitate personality growth. Several studies have indicated that such is the case. Most significant was an experiment conducted on thirty white male psychiatric patients in Richmond, Virginia. The group consisted of approximately equal numbers of neurotics, schizophrenics, and character disorders, and all were subjected to a maximum six hours of sensory deprivation. Each subject was given a

battery of psychological tests the day before the experiment, and the same tests were repeated the day after and again one week later. The tests rated the subjects on twenty items such as anxiety, depression, hostility, memory deficit, disorganized thinking, etc. It was found that on each of the twenty items some subjects improved, some worsened and some revealed no change. However, the desirable changes outnumbered the undesirable ones by a ratio of two to one, and one week after the experiment most of the beneficial changes were found to have persisted while the undesirable ones had mostly subsided. Some subjects showed no desirable changes on any of the twenty items; others revealed as many as thirteen. The average subject improved on four of the twenty items and worsened on two. The experimenters also reported that the subjects displayed "increased awareness of inner conflicts and anxieties, and heightened perception of the fact that their difficulties stemmed from inner rather than outer factors.... A second major change observed was a less rigid utilization of repressive and inhibitory defenses. The reduction of incoming stimulation led to recall and verbalization of previously forgotten experiences in many instances. For some subjects this recall was anxiety-inducing...."[64]

Other studies have supported this finding that short term sensory deprivation is psychologically beneficial. (Deprivation of a day or more is likely to be detrimental.) However, other carefully conducted investigations have found no such improvements,[65] and therefore further studies are indicated before any definite conclusions can be made about the therapeutic value of sensory deprivation.

//Electroencephalographic Analysis of Meditation//

In 1963 a fascinating and unique report on Zen meditation was presented by Dr. Akira Kasamatsu and Dr. Tomio Hirai of the Department of Neuro-Psychiatry, Tokyo University. It contained the results of a ten-year study of the brain wave or electroencephalographic (EEG) tracings of Zen masters.[66,67]

The EEG tracings revealed that about ninety seconds after an accomplished Zen practitioner begins meditation, a rhythmic slowing in the brain wave pattern known as alpha waves occurs. This slowing occurs //with eyes open// and progresses with meditation, and after thirty minutes one finds rhythmic alpha waves of seven or eight per second. This effect persists for some minutes after meditation. What is most significant is that this EEG pattern is notably different from those of sleep, normal waking consciousness, and hypnotic trance, and is unusual in persons who have not made considerable progress in meditation. In other words, it suggests an unusual mental state; though from the subjective reports of the practitioners, it does not appear to be a unique or highly unusual conscious experience. It was also found that a Zen master's evaluation of the amount of progress another practitioner had made correlated directly with the latter's EEG changes.

Another finding of the same study concerned what is called alpha blocking and habituation. To understand these phenomena let us imagine that a person who is reading quietly is suddenly interrupted by a loud noise. For a few seconds his attention is diverted from the reading to the noise. If the same sound is then repeated a few seconds later his attention will again be diverted, only not as strongly nor for as long a time. If the sound is then repeated at regular intervals, the person will continue reading and become oblivious to the sound. A normal subject with closed eyes produces alpha waves on an EEG tracing. An auditory stimulation, such as a loud noise, normally obliterates alpha waves for seven seconds or more; this is termed alpha blocking. In a Zen master the alpha blocking produced by the first noise lasts only two seconds. If the noise is repeated at 15 second intervals, we find that in the normal subject there is virtually no alpha blocking remaining by the fifth successive noise. This diminution of alpha blocking is termed habituation and persists in normal subjects for as long as the noise continues at regular and frequent intervals. In the Zen master, however, no habituation is seen. His alpha blocking lasts two seconds with the first sound, two seconds with the fifth sound, and two seconds with the twentieth sound. This implies that the Zen master has a greater awareness of his environment as the paradoxical result of meditative concentration. One master described such a state

of mind as that of noticing every person he sees on the street but of not looking back with emotional lingering.

* * *

The Social Fruits of Meditation

Through science, technology, and social organization Western man has built a civilization of unprecedented wealth and grandeur. Yet despite this mastery of his environment, he has given little thought to mastery of himself. In fact, his newly-acquired wealth and leisure have heightened his sensuality and weakened his self-discipline. It becomes increasingly apparent, however, that a stable and prosperous democracy can endure only so long as we have intelligent, self-disciplined, and properly motivated citizens; legislation and education alone will not ensure this. Buddhism presents a technique by which this can be obtained, but the responsibility rests with each individual. No one can cure our neuroses and strengthen our characters except ourselves.

In the Sumbha country in the town of Sedaka the Buddha once said:

> "I shall protect myself," in that way the foundations of mindfulness should be practised. "I shall protect others," in that way the foundations of mindfulness should be practised. Protecting oneself one protects others; protecting others one protects oneself. And how does one, in protecting oneself, protect others? By the repeated and frequent practice of meditation. And how does one, in protecting others, protect oneself? By patience and forbearance, by a non-violent and harmless life, by loving-kindness and compassion. "I shall protect myself," in that way the foundations of mindfulness should be practised. "I shall protect others," in that way the foundations of mindfulness should be practised. Protecting oneself, one protects others; protecting others, one protects oneself.[68]

* * * * * * * *

NOTES

1. //Buddhism//, by Richard A. Gard. New York: George Braziller, Inc., 1961, pp. 207-8.

2. //The Heart of Buddhist Meditation//, by Nyanaponika Thera. London: Rider & Co. 1962, p. 82.

3. //An Experiment in Mindfulness//, by E.H. Shattock. New York: E.P. Dutton & Co., Inc., 1960, pp.17, 19.

4. //Samyutta Nikaya//, 47:21.

5. //Visuddhimagga//, IV, 40-41. Translation by Bhikkhu Nanamoli. Colombo: R. Semage, 1956.

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7. //Visuddhimagga//, III, 62-65, 121.

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17. //Ibid//., VIII, 202.

18. //Ibid//., VIII, 190.

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21. //The Heart of Buddhist Meditation//, pp. 85-86.

22. //Ibid//., p. 97.

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25. //Majjhima Nikaya//, 119.

26. //Visuddhimagga//, XI, 30.

27. //Ibid//., XI, 26.

28. //Samyutta Nikaya//, 47:10.

29. //Visuddhimagga//, VI.

30. //Ibid//., IX.

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34. //Anguttara Nikaya//, VI, 10.

35. //An Experiment in Mindfulness//.

36. //Majjhima Nikaya//, 123.

37. //Samyutta Nikaya//, 35:152. The reader will note that this passage also demonstrates the highly experiential aspect of Buddhist epistemology.

38. //The Heart of Buddhist Meditation//, pp. 68-70.

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APPENDIX

Some Observations and Suggestions for Insight Meditation

The preceding was written in 1964 with a few minor revisions and additions made in the latter part of 1965. Now, at the start of 1972 and after six years in Thailand, it seems befitting that I review my own words. For the past years have not only added to my own experience with meditation, they have also brought me into close and prolonged contact (often close friendships) with other meditation practitioners many of whom are more dedicated, more skilful, and more experienced than I.

One is impressed with the variety of personalities who undertake practice. Some are experimental, critical, and pragmatic; others more devotional, dedicated, and idealistic. Some seem well adjusted and at peace with themselves and the world, while others seem desperate to find happiness and purpose in life. Some adhere literally to every detail of the scriptures, while some instead are dedicated to the interpretations and methods of their respective teachers. Still others attempt to find the ways and means alone by their own individual and unaided efforts. Likewise the techniques and methods which these people have undertaken are also highly varied and divergent.

During this period of personal practice and consultation with others, I have seen what I believe to be some genuine achievements and also some notable failures. The question then is: What is it that succeeds and what is it that does not? And why? Or to state the matter more precisely: One may succeed in one area of meditative development but not in another.

In order to evaluate progress at meditation one must have some criteria or standards against which to judge. Thus we must ask ourselves, what is it that, short of Nibbana, we expect to find in one who has made genuine progress along the Eightfold Path? Momentary periods of euphoria, altered perceptions, or other transient episodes of unusual states of consciousness are not what we seek. Likewise, we are not in pursuit of occult powers, unusual EEG patterns, or control of the autonomic nervous system (such as slowing the heart rate or changing body temperature).

With reference to the Four Noble Truths, we note the Buddha's words: "One thing do I teach: suffering (i.e. //dukkha//) and the end of suffering." Thus if one has truly progressed, we would expect that where previously sad and depressed, one is now less so; where previously selfish, one is now more giving; where previously defensive, secretive, and guarded, one is now more open and self-assured. Worry and anxiety should be reduced. Objective humility should replace conceit. Instead of recurrent thoughts of anger and "getting even" one is more forgiving and at peace with the world. It

is felt that such attainments have been observed, occurring as the result of properly directed Buddhist practice.

Again with reference to the Four Noble Truths, it is craving or desire which causes our unhappiness and produces our mental defilements. Thus only by attacking the problems of craving, wanting, and desiring can progress be made. I speak now not so much of the crude and obvious desires such as hunger and sex but of the more subtle ones of egotism, emotional dependency, and desires for possession. One may fast for two weeks and yet never once look at the fact that the real reason for fasting is to feed one's ego -- to be better, more disciplined, more pious than one's fellow practitioners. Or one may work diligently attempting to win the approval, confidence, and affection of a stern and aloof teacher and never once realize that one is attempting to compensate for the frustration and lack of love from a stern and aloof parent. To really break through these "hang ups" one must focus attention, not on the sensation of breath at the nostrils, but instead focus on the agonizing feelings of inadequacy, mediocrity, loneliness, or rejection in one's heart.

When asked "What have you gained from meditation?" the correct answer should be "nothing." For meditation is not for acquiring but for giving up -- a full and complete giving up of the self. Too often people put in a half-hour each day at meditation in the same way that they put in a half-hour studying French. After so many months or years one has a new attribute, a new skill to add to one's already impressive repertoire of virtues, achievements, talents, and abilities. "I can speak French, play the piano, ski, type sixty words a minute, and meditate as well." Such a person is either compensating for strong feelings of inadequacy or else is badly afflicted with narcissism.

Another way in which meditation becomes misdirected, as a result of the very motives which determined it, is the quest for new sensations or experiences, i.e. //lobha//. Many seek from meditation the very same thing they seek from drugs -- i.e. an overwhelming ego-immersing experience of sensations, perceptions, colours, emotions, and "transcendental states beyond words."

It is not meant to belittle such experiences and say that they have no significance or no value. But as with taking LSD or seeing a good motion picture, they quickly pass into memories. And once past, in a very short time one's old mood changes, petty jealousies, conceits, and irritations are back just as strong and as frequent as ever. If there has been no true and lasting personality change, then Buddhist meditation has fallen short of its intended goal.

At the opposite extreme are persons whose approaches to Buddhism are excessively dogmatic, literal, orthodox, and moralistic. They strongly resist a pragmatic, eclectic approach to meditation and are hyper-concerned with the nuances and fine points of Buddhist tradition and decorum. From these sources one repeatedly hears such statements as, "To progress at meditation there must be strict moral discipline," or "You cannot expect fast results but must work for years." Now there is truth in both these statements. But in this context they are really symptoms of extreme rigidity and dogmatism, which in principle is no different than the dogmatism of many Christian missionaries or other persons doggedly committed to a given institution. One's commitment to the tradition and to the letter of the teaching is so strong that one is incapable of truly practising that very same teaching which advises one to have no prejudices and to see truth as universal and independent of any institution. I feel that this unfortunate phenomenon accounts for several instances of very diligent and dedicated meditation practitioners who, despite years of intensive practice, reveal little more than chronic, mild depression mixed with plodding determination.

The theme of guilt and self-punishment is one factor (though not the only one) which tends to perpetuate the phenomenon of diligent striving with minimal results. It usually begins with one taking a highly idealistic, moralistic, and sometimes devotional approach to Dhamma. One tries for one-pointed concentration and complete suppression of mental defilements. One fails and tries again; fails and tries again. Blaming oneself for one's failure one comes to feel guilty and tries even harder, again failing. With this the austerity of one's practice comes to take on a self-punitive nature. Angry with

oneself, one becomes more severe with oneself.

For those who have some insight into their dilemma, there may be the added problem of feeling guilty about feeling guilty or becoming irritated that one gets irritated. But insight is also the first step to resolution. The second step is to back off and relax a bit. As the Buddha said, the guitar string once too slack has now been wound too tight, and to produce harmony the tension must be relieved. For idealistic, moralistic personalities, letting go and relaxing are the very things that intensify one's guilt. Yet in principle this is much like what the Buddha did when he renounced austere asceticism and took up the middle way. The practitioner must stand back and re-appraise his whole involvement in Buddhism and examine the matter fully without fearing the consequences of his decision.

In evaluating progress at meditation it is important to distinguish between true Buddhist attainment and adaptation. Any human being (or for that matter almost any biological organism) when placed in a new situation goes through the process of adjusting, adapting, and growing accustomed. This is true of human life in general, and it is true of a man who takes the robes of a Buddhist monk. With the passage of time he grows to accept his role, to acclimatize, and to learn to "work the system"; he may become contented and happy by virtue of duration and age alone.

This process of adaptation is especially relevant in the case of intensive meditation practice where one may spend weeks or months confined to a small room, leaving that room only for brief meetings and instructions from the meditation master. In such situations the practitioner may get extreme feelings of peace and happiness, of clarity and alertness of mind such as never before seen, and also he may glimpse what appear to be transcendental states. (However, moments of depression, agitation, sobbing, etc., are also common, depending on the person.) Many who have completed such training have come away greatly impressed and highly praising this technique. However, it appears that all of these impressive subjective experiences vanish as soon as one comes out of cloistered isolation, and then, much like a drug experience, they remain only as memories. Moreover, many people

who have "finished the course" appear to manifest the same selfishness and general human shortcomings as found in human beings picked at random. In addition, there is a hazard in that some "graduates" have revealed extreme pride relative to their attainment.

From this it should not be assumed that there is nothing to be gained from such intensive training. On the contrary, I have frequently suggested it to persons seeking competent meditation instruction. However, I do feel that the empirical evidence shows that for many if not most people this technique alone is insufficient. And the very facts of the Eightfold Path and the Buddhist scriptures in general support this thesis. Thus it would be wise to resolve one's mundane problems of social adjustment and other emotional conflicts before attempting more specialized practices.

Quite often a cloister which protects one from all forms of insults, humiliation, irritation, and anxiety may induce a false sense of attainment and lull one into complacency. We can confront and abolish our mental defilements only when they are actively alive in our minds. We cannot do this when they are but hazy memories or intellectually created notions. Consequently many practitioners have found that their progress is enhanced by having true life situations of social interaction and frustration. On the other hand, an excessive exposure to such interactions and frustrations may exceed one's ability for alert mindfulness, and one thereby insidiously becomes involved with the quarrels and fascinations that breed hatred and sorrow. When living in a cloister where no problems arise, one's defensive reactions and dispositions may lie dormant and thus remain hidden. But in ordinary lay life, temptations, sensations, and problems arise so fast that much of the daily routine is little more than a repeating pattern of perceive, react and solve; perceive, react and solve; perceive, react and solve; and so on.

Thus for many practitioners the solution lies in a middle way between these extremes: that is, a situation in which one still has a moderate exposure to chores, annoyances, and social interactions, but this is interspersed with intervals of quietude and meditation. Such intervals may be a duration of hours or a duration of weeks depending

on individual needs and circumstances. Thus by maintaining an optimal amount of involvement with social and sensory arousal, such a one does more than just perceive, react and solve. With mindfulness he is able to catch the perception and reaction as it arises. He observes it, scrutinizes it, and evaluates it. In so doing, it may then be modified, abandoned or developed as seen fit. He acts with mindfulness instead of on habit or reflex, and thus new responses and solutions may be learned. If (as some psychologists have claimed) one's personality is the sum total of one's perceptions, responses and reactions, then in this way the growth and development of the personality is possible.

The optimum proportion of time that one should spend in isolated meditation as contrasted with the time spent in more mundane pursuits will vary among different individuals. It will also vary according to the method of practice and with different times and stages of development for a given individual.

I state these above conclusions not only from a theoretical position and not just because they seem to be revealed in the life pattern of the Buddha and his disciples as portrayed in the suttas. My own limited observations of persons who appear to have progressed at Buddhist practice also fits this conclusion.

It is against such a background of observations and considerations that I have reviewed my own earlier writing on meditation. In essence these words still appear to be sound, and there are no statements that I would see fit to repudiate. However, I feel one point needs to be more strongly emphasized, and that is that a regular daily practice of meditation alone will not be likely to show results unless one is willing to thoroughly scrutinize his or her entire pattern of living and be prepared to revise or abandon this lifestyle if so indicated. In the same way one who undertakes Buddhist training as either a monk or layman would do well not to set a time limit and should not commit himself too strongly to future plans (such as "I will finish my university training" or "I will return to my homeland to teach the Dhamma"). For such a one has already decided beforehand just what he will become and thereby has limited the amount of change that he will

allow himself to make.

Also (and partly as a result of Buddhaghosa's writings, i.e. the //Visuddhimagga//) I think I have emphasized too strongly the amount of breathing and other bodily-directed concentrations called for in beginning practice (pp. 16ff.). I say this with some hesitation because it has become popular in some circles to completely disown concentration as important to Buddhist practice, and I do not agree with this view. But if one focuses exclusively on breathing, walking, or whatever to the point of blocking all thoughts and emotions, one is thereby turning his attention away from the very mental defilements and neurotic conflicts that must be confronted in order to be overcome. Thus it is probably significant that in the Noble Eightfold Path right concentration follows after right mindfulness.

One meets a fair number of people who have (or at least claim to have) made considerable attainment at one-pointed concentration. Yet, with a few notable exceptions, they appear to be just as prone to selfishness and petty jealousies as any ordinary persons whom one might meet at random. Some in fact have shown themselves to be very unhappy, lonely, and/or insecure. On the other hand, persons who have made only slight progress at sustained concentration have, nevertheless, in the course of Buddhist practice, made considerable progress at diminishing conceit, resentment, depression, and selfishness. (However, the one person in my experience who, after months of close observation, appears to have made the greatest progress towards removing mental defilements of all sorts, is also the only person I know who appears capable of entering the third jhana at will.)

The same is true of the labelling technique (pp. 20-21) which is especially common in some forms of Burmese intensive training. With this technique one, who in meditation, finds himself daydreaming will simply note this and label it "imagining, imagining" or "fantasy, fantasy" and then return to awareness of breathing, body sensation, or whatever. However, daydreams and fantasies are most often an expression of our desires and emotional conflicts. If one examines the daydream in the frame of mind: "What does it express?" "What desire is

it attempting to satisfy?" "What feeling does it carry?" then one can gain insight into his emotional needs and at the same time confront those same mental taints which meditation is supposed to overcome. The labelling technique is, of course, highly useful in dispensing with physical distractions such as itches, pains, and noises; and with certain types of moods (e.g. boredom) and certain kinds of memories. But it must be used judiciously; for if used exclusively it can retard progress.

A general rule of practice which many practitioners have used to advantage is as follows: One starts practice by attempting to quiet and concentrate the mind. But after some minutes of finding that the mind repeatedly wanders from its intended object, the practitioner then stands back as it were and asks: "Just what is my present state of mind at this instant?" "What is it that makes my attention wander from its intended object?" This then is analyzed and confronted. In principle this is much like another useful technique which is: One does not choose any given meditation subject but instead simply sits and takes note: "What is my mental state now? What gross feelings? What subtle feelings? What memories and expectations? What intentions or desires?" In actual practice this is done not in the form of verbal thoughts, as expressed in the preceding sentences, but rather as a state of watchful observation with few if any word thoughts present. Quite often at such times one finds a subtle mental defilement which must be examined and discarded. That is the idea: "Now I am meditating and want to have something to show for it. I want something to happen." Or it may be: "I want to confront and overcome my anger, but now that I'm looking for it, it seems to have gone," and with this arises a feeling of frustration. Herein one has set a goal and been thwarted. Thus the desiring of this specific goal and its resultant frustration is the very state of mind that must be dealt with. Successful meditation requires catching the immediate present.

Finally a note about the attainments in meditation: unless one is very advanced, one does not expect or aspire to any new or unusual experience such as are known in ordinary life. Instead the attainments are negative ones and thus only seen in retrospect. For example, one suddenly reflects: "A year ago I was chronically depressed, unhappy,

irritable, defensive. That rarely happens now. Such and such a thing used to upset me greatly. Now it happens and I hardly notice."

It may be stating the case too strongly to say that in meditation one seeks to gain nothing. For there is an increase in happiness and peace of mind. But when asked, "What have you gained from meditation?" the answer would be: "It is not what I have gained that is important but rather what I have diminished, namely, greed, hatred, and delusion."

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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1994
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DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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THE THREE TRADITIONAL DESTROYERS

by Sayagyi U Ba Khin

Piyato jayati soko piyato jayati bhayam
Piyato vippamuttassa natthi soko suto bhayam.
Pemato jayati soko pemato jayati bhayam
Pemato vippamuttassa natthi soko suto bhayam.
Ratiya jayati soko ratiya jayati bhayam
Ratiya vippamuttassa natthi soko suto bhayam.
Kamato jayati soko kamato jayati bhayam
Kamato vippamuttassa natthi soko suto bhayam.
Tanhaya jayati soko tanhaya jayati bhayam
Tanhaya vippamuttassa natthi soko suto bhayam.

What is loved gives rise to grief. What is loved gives rise to fear.
There is no grief for one who is released, so how could there be fear?
Affection gives rise to grief. Affection gives rise to fear.
There is no grief for one who is released, so how could there be fear?
Attachment gives rise to grief. Attachment gives rise to fear.
There is no grief for one who is released, so how could there be fear?
Sensual desire gives rise to grief. Sensual desire gives rise to fear.
There is no grief for one who is released, so how could there be fear?
Craving gives rise to grief. Craving gives rise to fear.
There is no grief for one who is released, so how could there be fear?

Dhammapada, vv. 212-217

At one time, a wealthy brahman went to see the Buddha in order to ask a question.[1] "Friend Gotama," he said, "according to the sayings of brahmans who lived long ago -- men who were old, who taught other teachers -- this world was once very crowded with people. Why does there seem to have been a decrease in the number of people?"

The Buddha answered, "At the present time, brahman, people are infatuated with unrighteous passion (adhamma-raga-ratta), overpowered by inordinate greed (visama-lobhabhi-bhuta), overcome by unnatural (desires) (micchadhamma-pareta). Because of this, they seize knives and weapons and kill each other. Because of this, the (rain) deva does not send timely rains. Because of this, food is scarce, crops fail, there is famine, and people must live on blades of grass. Because of this, Yakkhas release non-human beings (to attack people). This is why there has been such a decrease in the number of people in the world."

After hearing the Buddha's discourse, the brahman took refuge in him.

In this discourse, the Buddha speaks of the three destroyers of the world: war, drought and famine, and pestilence. These three destroyers are also mentioned in a discourse in which the Buddha describes how there is a gradual decline in the human lifespan until people only live for ten years.[2] The same causes are given in both discourses: people are infatuated with unrighteous passion, overpowered by inordinate greed, and overcome by unnatural desires. In the commentaries, unrighteous passion is defined as incest and unnatural desires are defined as homosexuality.

The Buddha says that these tendencies, which give rise to the traditional destroyers, were already prevalent in his own day. Today, they seem to be even more widespread. In the Western world, there has been a general rejection of traditional moral values -- but unfortunately, this has not been accompanied by a healthy re-examination of religious and social teachings. People seem rather to be interested only in finding excuses for satisfying their every desire. They do not believe that wrong actions in this life will lead to suffering in future lives. Once the belief in cause and effect is rejected, then people begin to believe that

they can act with impunity.

Not everyone is so blind, of course. We read of efforts to combat child abuse (including incest), of people who question whether blind accumulation of material possessions can lead to happiness, of reactions to the so-called sexual liberation. But many times people who crusade to re-establish moral rules in our society are considered to be old-fashioned. And it is true that some of the crusaders are religious zealots who go to extremes that work against their cause. Some of the effort is being made by government agencies, and the resulting bureaucracy does not make for efficient handling of the many problems involved.

What is needed in the world today is for people to understand that if they will make the effort to lead moral lives, not only will they be rewarded in future lives -- an idea that may only appeal to people who hold religious beliefs -- but their present life will be happier, too. We should make the effort to follow the basic five precepts, which the Buddha pointed out were necessary if the world is to escape from being destroyed -- not because he invented these precepts, but because they are part of the natural order of the conditioned world. Anyone who has made an honest effort to do so will know what a difference it can make. Leading a moral life gives much joy and energy. We can free ourselves from the fears and anxieties that accompany immoral actions.

It will not be easy. The world has seen constant wars being waged during the twentieth century. The two World Wars were only the largest of many other wars -- some of which are still going on today. We are seeing strange famines in which countries that have bumper crops cannot gather in the food necessary to feed the people, famines in countries with vast stores of food that are not distributed because of the greed of a few people. There is much talk of disruptions in the earth's climate -- the greenhouse effect. Some people see evidence that it is already happening. Others claim there is not enough evidence yet. And many governments refuse to take precautionary steps to try and curb the damage that has already been done -- damage that will affect many future generations. We can see new diseases appearing--the equivalent in the modern world to the un-human beings set loose by yakkhas in the Buddha's discourse. The more modern science tries to find cures, the more difficulties there are to overcome,

and the treatments are often so expensive that only a small number of people in the richer countries can benefit. If only a small fraction of the money and effort spent in trying to treat the results were devoted to getting at the root cause, how different the world could be!

We may not be able to feed all the hungry people in the world. We may not be able to find cures for all the diseases in the world. But we can strive to make the world a better place to live in, both for ourselves and for others. The Buddha taught his disciples that through practising the Brahma-viharas (the Divine Abidings) they could protect themselves and help other beings. We should therefore develop //metta// (loving-kindness), //karuna// (compassion), //mudita// (sympathetic joy), and //upekkha// (equanimity).[3] As Ashin Buddhaghosa says, for each of these four Boundless States (appamanna), we should progressively develop thoughts of loving-kindness, compassion, sympathetic joy, and equanimity for various people depending on the characteristics of each Abiding.

For //metta//, we begin with ourselves. If we feel no love for ourselves, we will not be able to feel altruistic love for others. Then we develop thoughts of loving-kindness for others in the following order: someone we like, admire, and respect; someone who is dear to us; someone we feel neutral towards; our enemies. We must at all times strive to avoid feelings of attachment or anger towards others. Loving-kindness is not sentimental. Ashin Buddhaghosa emphasizes especially that for enemies we must avoid all thoughts of anger or resentment in all the four Abidings.

For //karuna//, we begin with thoughts of compassion for an unfortunate person. Then we develop these thoughts for other people in the following order: those who are dear to us, a person we feel neutral towards, a hostile person. For //mudita//, thoughts of sympathetic joy (i.e., rejoicing in the success of others) are developed first for a dear companion, then for a neutral person, and finally for an enemy. //Upekkha// is the most difficult of the four Abidings, for an unperturbed, calm attitude towards others is very hard to maintain. We should begin with thoughts of equanimity for a person we are neutral towards, then move on to a dear person, and then to a hostile person.

Once we have mastered the four Abidings with regards to individuals

we know, then we can develop thoughts of loving-kindness, compassion, sympathetic joy, and equanimity towards all beings everywhere. We can think in terms of all beings in all directions: those in front of us, those behind us, those to our left, those to our right, those above, and those below. Developing thoughts such as these will make us better people and will work for the good of one and all. These Divine Abidings will also help us to put into practice other aspects of the Buddha's Teachings.

For those of us who are fortunate enough to follow the Buddha's Teachings, we will do more than just try to restrain the innate tendencies that push us to act in ways that will bring on the destruction of the world. We will work to eradicate these innate tendencies by developing our concentration and our insight. As Sayagyi U Ba Khin pointed out:[4]

In Buddhism we have the cure for all the mental ills that affect mankind. It is the evil forces of the mind (past and present) that are responsible for the present state of affairs all over the world. By inspiring a strong sense of Buddhism into the minds of the people during the most critical days of Burma some two years ago [written in 1951], we have been able to get over the crisis.

Nowadays, there is dissatisfaction almost everywhere. Dissatisfaction creates ill-feeling. Ill-feeling creates hatred. Hatred creates enmity. Enmity creates war. War creates enemies. Enemies create war. War creates enemies and so on. It is now becoming a vicious circle. Why? Certainly because there is lack of proper control over the mind. ... Let us then study the mind and its peculiar characteristics and solve the problem that is now facing the world.

Sayagyi U Chit Tin

FOOTNOTES:

[1] A I 159f. (GS I 141-143).

[2] D sutta nr.26 (THIH, pp. 395-405).

[3] The discussion here is based on Ashin Buddhaghosa's //The Path of Purification//, Chapter IX. See also our books //Knowing Anicca and the Way to Nibbana//, pp. 227-241, and //The Anecdotes of Sayagyi U Ba Khin I//, pp. 59-65.

[4] //What Buddhism Is//, p. 28.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

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TITLE OF WORK: The Three Traditional Destroyers
FILENAME: DESTROYR.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION:
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 19 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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TWO SHORT ESSAYS

"Devotion in Buddhism"

and

"Courageous Faith"

by

Nyanaponika Thera

from "The Vision of Dhamma"
ISBN 955-24-0108-9

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DEVOTION IN BUDDHISM

The Buddha repeatedly discouraged any excessive veneration paid to him personally. He knew that an excess of purely emotional devotion can obstruct or disturb the development of a balanced character, and thus may become a serious obstacle to progress on the path to deliverance. The history of religion has since proved him right, as illustrated by the extravagancies of emotional mysticism in East and West.

The suttas relate the story of the monk Vakkali, who full of devotion and love for the Buddha, was ever desirous to behold him bodily. To him the Buddha said: "What shall it profit you to see this impure body? He who sees the Dhamma, sees me."

Shortly before the Buddha passed away, he said: "If a monk or a nun, a devout man or a devout woman, lives in accordance with the Dhamma, is correct in his life, walks in conformity with the Dhamma - it is he who rightly honours, reverences, venerates, holds sacred and reveres the Perfect One (//tathagata//) with the worthiest homage."

A true and deep understanding of the Dhamma, together with a conduct that is in conformity with that understanding - these are vastly superior to any external homage or mere emotional devotion. That is the instruction conveyed by these two teachings of the Master.

It would be a mistake, however, to conclude that the Buddha disparaged a reverential and devotional attitude of mind when it is the natural outflow of a true understanding and a deep admiration of what is great and noble. It would also be a grievous error to believe that the "seeing of the Dhamma" (spoken of in the first saying) is identical with a mere intellectual

appreciation and purely conceptual grasp of the doctrine. Such a one-sided abstract approach to the very concrete message of the Buddha all too often leads to intellectual smugness. In its barrenness it will certainly not be a substitute for the strong and enlivening impulse imparted by a deep-felt devotion to what is known as great, noble and exemplary. Devotion, being a facet and natural accompaniment of confidence (//saddha//), is a necessary factor in the "balance of faculties" (//indriya-samata//) required for final deliverance. Confidence, in all its aspects, including the devotional, is needed to resolve any stagnation and other shortcomings resulting from a one-sided development of the intellectual faculties. Such development often tends to turn around in circles endlessly, without being able to effect a break-through. Here, devotion, confidence and faith - all aspects of the Pali term //saddha// - may be able to give quick and effective help.

Though the Buddha refused to be made the object of an emotional "personality cult", he also knew that "respect and homage paid to those who are worthy of it, is a great blessing." The Buddha made this statement in the very first stanza of one of his principal ethical injunctions, the Discourse on Blessings (//Maha-Mangala Sutta(*1)//). Mentioning the value of a respectful, reverential attitude together with the blessings "avoiding fools and associating with the wise," the Buddha obviously regarded such an attitude as fundamental for individual and social progress and for the acquisition of any further higher benefits. One who is incapable of a reverential attitude will also be incapable of spiritual progress beyond the narrow limits of his present mental condition. One who is so blind as not to see or recognize anything higher and better than the little mud-pool of his petty self and environment will suffer for a long time from retarded growth. And

one who, out of a demonstrative self-assertion, scorns a reverential attitude in himself and in others will remain imprisoned in his self-conceit - a most formidable bar to a true maturity of character and to spiritual growth. It is by recognizing and honouring someone or something higher that one honours and enhances one's own inner potentialities.

> "When the high heart we magnify,
> And the sure vision celebrate,
> And worship greatness passing by,
> Ourselves are great."

Since respect, reverence and devotion are partial aspects of the Buddhist concept of confidence, one will now understand why confidence has been called the seed of all other beneficial qualities.

The nobler the object of reverence or devotion, the higher is the blessing bestowed by it. "Those who have joyous confidence in the highest, the highest fruit will be theirs" (Anguttara-Nikaya, The Fours, No.34). The supreme objects of a Buddhist's reverence and devotion are his Three Refuges, also called the Three Jewels or Ideals: the Buddha, his Teaching (Dhamma) and the Community of saintly monks and nuns (Sangha) (*2). Here, too, the Buddha is revered not as a personality of such a name, nor as a deity, but as the embodiment of Enlightenment.

A text often recurring in the Buddhist scriptures, says that a devout lay disciple "has confidence, he believes in the Enlightenment of the Perfect One." This confidence, however, is not the outcome of blind faith based on hearsay, but is derived from the devotee's reasoned conviction based on his own understanding of the Buddha Word which speaks to him clearly with a voice of unmistakable Enlightenment. This derivation of his

assurance is emphasized by the fact that, along with confidence, wisdom also is mentioned among the qualities of an ideal lay follower.

We may now ask: Is it not quite natural that feelings of love, gratitude, reverence and devotion seek expression through the entire personality, through acts of body and speech as well as through our thoughts and unexpressed sentiments? Will one, for instance, hide one's feelings towards parents and other loved ones? Will one not rather express them by loving words and deeds? Will one not cherish their memory in suitable ways, as for instance, by preserving their pictures in one's home, by placing flowers on their graves, by recalling their noble qualities? In such a way, one who has become critical of the devotional aspects of religion may seek to understand the outward acts of homage customary in Buddhist lands when, with reverential gesture, flowers and incense are placed before a Buddha image and devotional texts are recited not as prayers but as meditation. Provided that such practice does not deteriorate into a thoughtless routine, a follower of the Dhamma will derive benefit if he takes up some form of a devotional practice, adapting it to his personal temperament and to the social customs of his environment. Buddhism however, does not in the least impose upon its followers a //demand// to observe any outward form of devotion or worship. This is entirely left to the choice of individuals whose emotional, devotional and intellectual needs are bound to differ greatly. No Buddhist should feel himself forced into an iron-cast mould, be it of a devotional or a rationalistic shape. As a follower of the middle way, he should, however, also avoid one-sided judgement of others, and try to appreciate that their individual needs and preferences may differ from his own.

More important and of greater general validity than

outward forms of devotion is the basic capacity for respect and reverence discussed at the beginning of this essay, and also the practice of meditations or contemplations of a devotional character. Many benefits accrue from these and hence it was for good reasons that the Enlightened One strongly and repeatedly recommended the meditative recollection of the Buddha (//buddhanussati//), along with other kindred devotional recollections(*3). Here again, the reference is to the embodied ideal; thus the Buddha, as a being freed from all traces of vanity and egotism, could venture to recommend to his disciples a meditation on the Buddha.

What, then, are the benefits of such devotional meditations? Their first benefit is //mental purification//. They have been called by the Buddha "efficacious procedures for purifying a defiled mind" (Angutt. Nik., The Threes, No.71). "When a noble disciple contemplates upon the Enlightened One, at that time his mind is not enwrapped in lust, nor in hatred, nor in delusion. At such a time his mind is rightly directed: it has got rid of lust, is aloof from it, is freed from it. Lust is here a name for the five sense desires. By cultivating this contemplation, many beings become purified" (Angutt. Nik., The Sixes, No.25).

If, by practising that devotional meditation, one endeavours to live, as it were, "in the Master's presence" (//sattha sammukhibhuta//), one will feel ashamed to do, speak or think anything unworthy; one will shrink back from evil; and as a positive reaction, one will feel inspired to high endeavour in emulation of the Master's great example.

Images, and not abstract concepts, are the language of the subconscious. If, therefore, the image of the Enlightened One is often created within one's mind as the embodiment of man perfected, it will penetrate

deeply into the subconscious, and if sufficiently strong, will act as an automatic brake against evil impulses. In such a way the subconscious, normally so often the hidden enemy in gaining self-mastery, may become a powerful ally of such an endeavour. For that purpose of //educating the subconscious//, it will be helpful to use a Buddha image or picture as an aid in visualization. In that way concentration of mind may be attained fairly soon. For evoking and deeply absorbing some features of the Buddha's personality, his qualities should be contemplated, for instance in the way described in the //Visuddhimagga//.

The recollection of the Buddha, being productive of joy (//piti//), is an effective way of //invigorating the mind//, of lifting it up from the states of listlessness, tension, fatigue, and frustration, which occur during meditation as well as in ordinary life. The Buddha himself advised: "If (in the strenuous practice of meditation, for instance) in contemplation of the body, bodily agitation, including sense desires, or mental lassitude or distraction should arise, then the meditator should turn his mind to a gladdening, elevating subject" (Samy. 47, 10). And here the teachers of old recommend especially the recollection of the Buddha. When those hindrances to concentration vanish under its influence, the meditator will be able to return to his original meditation subject.

For a beginner especially, attempts at gaining concentration are often frustrated by an uneasy self-consciousness; the meditator, as it were, squints back upon himself. He becomes disturbingly aware of his body with its little discomforts, and of his mind struggling against obstacles which only grow stronger the more he struggles. This may happen when the subject of meditation is one's one physical or mental processes, but it may also occur with other subjects. In such a

situation, it will be profitable to follow the advice given earlier and to turn one's attention from one's own personality to the inspiring visualization of the Buddha and the contemplation of his qualities. The joyful interest thus produced may bring about that self-forgetfulness which is such an important factor for gaining concentration. Joy produces calm (//passadhi//), calm leads to ease (//sukha//), and ease to concentration (//samadhi//). Thus devotional meditation can serve as a valuable //aid in attaining mental concentration// which is the basis of liberating insight. This function of devotional meditation cannot be better described than in the words of the Master:

> "When a noble disciple contemplates upon the Enlightened One, at that time his mind is not enwrapped in lust, nor in hatred, nor in delusion. At such a time his mind is rightly directed towards the Perfect One (Tathagata). And with a rightly directed mind the noble disciple gains enthusiasm for the goal, enthusiasm for the Dhamma, gains the delight derived from the Dhamma. In him thus delighted, joy arises; to one who is joyful, body and mind become calm; calmed in body and mind, he feels at ease; and if at ease, the mind finds concentration. Such a one is called a noble disciple who among humanity gone wrong, has attained to what is right; who among a humanity beset by troubles, dwells free of troubles."
>
> (Angutt. Nik., The Sixes, No. 10).

* * * * * * * *

COURAGEOUS FAITH

Faith involves not merely a belief in the existence of a thing or in the truth of a creedal formula, but also confidence in the power of its object. Religious faith is the belief and confidence in the power of the Supreme Good, and Buddhist faith, in particular, the belief in the incomparable power of the Noble Eightfold Path, the confidence in its purifying and liberating efficacy.

Among those calling themselves "believers" or "religious people" or, in our case, Buddhists, there are still too few who have that kind of genuine faith in the actual power of the Good to transform and elevate the life of the individual and of society, to secure them against the resistance of the evil in themselves and in the world outside. Too few dare to entrust themselves to the powerful current of the Good, too many secretly believe, in spite of a vague sort of "faith," that the power of the evil in themselves and the world is stronger - too strong to be contended with. Many politicians everywhere in the world seem to believe the same, particularly those who call themselves "realists," obviously implying that only the evil is "real." They think that of necessity they have to submit to its greater power. If they are not willing to put it to the test, it is no wonder that they cannot achieve much good.

To be sure, in face of the great forces of evil and stupidity, this kind of genuine faith in the Good requires a certain amount of courage. But no progress of any kind is possible without courage. Progress means to overcome the natural inertia of present unsatisfactory conditions in the individual and in society. It certainly requires courage to take the first step in breaking through that resistance of the natural inertia and the self-preserving tendency of things and minds. But just that courage is the preliminary condition of success.

The ancient teachers of the Buddhist doctrine were well aware that courage is an essential feature of true faith. They therefore compared faith to a strong and courageous hero who plunges ahead into the turbulent waters of a stream to lead safely across the weaker people who timidly stop at the shore, or, excitedly and in vain, run up and down the bank engaged in useless arguments about the proper place to cross. This simile can be applied to the social as well as to the inner life. In the case of social life, the "weaker people" are those who are willing to follow and support a leader but who cannot make a start by themselves. In the case of the inner life, the "weaker people" are those qualities necessary for spiritual progress which are either undeveloped or isolated from their supplementary virtues.

Two factors of inner progress which supplement, support and balance each other are intellect (//panna//) and faith (//saddha//). If intellect remains without the confidence, devotion and zeal of faith, it will stop short at a mere theoretical understanding and intellectual appreciation of teachings meant to be lived and not only thought or talked about. In the words of our simile: intellect, if not helped by the hero of faith, will merely "run up and down the bank of the stream," an activity with a very busy and important appearance but with few actual results. Intellect separated from faith will lack the firm belief in its own power to be the guide on the path of life. Without this inner conviction it will hesitate to follow in earnest its own conclusions and commands; it will lack the courage to make an actual start on the task of "crossing over."

Faith as a supplementary quality, supported by the vigour and endurance of energy (//viriya//), will give wings to the intellect, enabling it to rise above the

barrenness of unapplied knowledge and the futile wordy wars of conceptual thought. In exchange, intellect will give to faith discriminative judgement and reliable guidance. It will prevent faith from becoming exhausted, from wasting its energies by ineffective emotional effusions and misdirected efforts. Therefore, faith and intellect should always be harmonized. With right mindfulness keeping them balanced, the two together will prove to be ideal companions, able to meet by their combined efforts any dangers and difficulties on the road to liberation.

Notes

*1 See "Life's Highest Blessings", Dr. R.L. Soni (Wheel No. 254/256).
*2 See "The Three Refuges," Bhikkhu Nanamoli (Bodhi Leaves No. A5).

*3 See "The Path of Purification (Visuddhimagga)", Chapter VII.

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from the book "The Vision of Dhamma"
FILENAME: DEVOTION.ZIP
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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Nyanaponika Thera (1994)
DATE OF PUBLICATION: 1994
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF BUDDHANET DISTRIBUTION: February 1996
ORIGIN SITE: www.buddhanet.net/ftp03.htm
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talk in a mediation retreat conducted bythe Venerable on 19th May 1993 in Sri Lanka.Two m
and a number of lay-people from Singapore,Australia and Sri Lanka were in attendance.Mor
were recorded during that period allof which are in English. The following talk was not m
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*/_____Namm
SambudhussaNammo Tassa Bhagavato Arahatto Samma SambudhussaNammo Tassa Bha
SambudhussaVenerable Bhikkus, brothers and sisters, I welcome you to Sri Lanka and
your stay herewill be beneficial and happy, and that you will fulfill youraspirations. Dham
living truth and the truth can only be realizedif one lives in the truth. Often, many try to unde
thetruth by creating concepts. Concepts are mere thoughts. Youthink only on the matter on
that which youdon't know you can't think. Thoughts are only matters whichthe 6 sense base
your own experiences.Therefore for one to realize the truth one has to live in thetruth. W
regard to Buddha's teachings, he clearly says thathe only shows the path to those who know
see.Knowledge is certainly essential but one must not be satisfiedwith knowledge only, one
make use of theknowledge to see, to realize, to understand, to live in theDhamma. When yo
preachings of the Buddha, it isvery clear that the path he has shown is in every wayreasona
an average man can understand andrealize, because he has asked you to seek refuge withi
refuge outside. Why should we seek refugewithin us? It is for us to understand who we ar
of many things and in that awareness maybe we are awareof the truth and maybe we are av
also. Andthat of course we have conceived as concepts. But when hesays to seek refuge w
realize somethingwithin you. When it comes to the question of getting rid ofanything you are
too is within you which youhave created within you. And if I summarize the path shown byB
realization, it is a path where you areinstructed clearly to undo what you have done to you.
are defilements? They are not qualities of themind, they are all that you have acquired... as
ofhabits, as a result of false beliefs, as a result of acceptingwhat is not true. Those are the t
have created thedefilements within you. It is very clear that the consciousness that you
within you, is meant for the performance of 6functions, that is: to enable to see by the creatio
athought, to enable you to hear by the creation of a thought,to enable you to smell by the cre
thought, to enableyou to taste by the creation of a thought, to enable you tocontact by the cr
thought and to enable you to useyour mind by the creation of a thought. Those are the 6fun
consciousness is meant to perform, but you havemade use of this consciousness to perform
whatare they? to think, to re-think, to reflect on things, to goover past memories and go on th

Those are allunnecessary things. And Buddha clearly stated in the 3 Suttasin the Sanyutta
to volition that one can getrid of these habits which you have created in the mind. Andif you
of this unnecessary thinking, re-thinking,reflecting, and thinking of past incidents, you can
attainNibbana. There are 3 Suttas one after the other, first secondthird Cittanna Suttas i
Sanyutta Nikaya, which clearlyindicates the path for one to attain Nibbana. Therefore, itis cl
are leading this life in this worldly way ofbeing born and dying and again being born, this con
ofexistence, as a result of the misuse of the consciousness. Wehave unnecessarily created
creation ofthoughts has led to one important creation in us and that is:desire. We refer in bo
thousands of defilementswithin us but, brothers and sisters, Buddha clearly indicatedto you
of suffering is desire. If you can getrid of desire, you can attain to your Liberation. Therefore
no necessity for us to worry very much aboutdefilements in us. We have one clear path
Buddha to get rid ofdesire. He has preached this doctrine for over 40 years tothe inhabitant
India, clearly indicating a path fortheir liberation. Many followed that path and many attained
preached one discourse only, of all the discourses hepreached over those 40 years, where h
assurance tous that if you follow these instructions which I have givenyou in this discourse, y
attain Nibbana within 7 daysor the longest period of 7 years. And what is that discourse?Th
Foundations of Mindfulness. In that too it isclearly stated that your unnecessary creation of
thathas led you to this difficulty. If you analyze the Four Foundations of Mindfulness and
question: in what manner has it indicated to us toget rid of desire? It is clearly indicated in th
thatthe creation of unnecessary thoughts that has led to thecreation of desire and one shoul
effort, mindfully,and with clear understanding, to stop this unnecessarythinking. In the F
Foundations of Mindfulness, it deals withfour subjects: what are they? First foundation of m
with the body, the second foundation of mindfulnessdeals with feelings, the third foundation
dealswith thoughts and the fourth foundation of mindfulness dealswith the development of th
finally attainment ofLiberation. Why did he divide this entire path to theliberation of the huma
into four such foundations? Werefer to a worldling as body and mind. He deals with the bod
foundation. He deals with two things that themind can do in the second and third foundation
cancreate feelings and the mind can also create thoughts. Thoseare the two functions the c
performs. And inthese three, the worldling is there, his body and his conduct,everything is d
under these three subjects. And withregard to the fourth foundation, Buddha clearly indicate
should get rid of false views, false beliefs,false habits one has created in the mind, for the
finalattainment. And in all these, he directs you to get rid ofdesire. In what way has he
indicated to get rid of desire? Hesays in the first foundation connected with the body, he say
you create thoughts about your body and the body ofothers, make a good effort, intelligently
thesituation and mindfully do not permit your consciousness tofall into the two extremes of a
aversion.Mindfully stop the reaction of the mind in creating thoughtsof attachment and avers
the two things thatpromote desire, brothers and sisters. In regard to feelings, feelings th
experiencethrough your sense bases, with effort, with clearunderstanding and mindfulness,

consciousness fromcreating thoughts of aversion or attachment because thoughtsof aversio
promote desire. In regard to the creation of thoughts, do not allow theconsciousness to
and more thoughts promotingaversion or attachment, prevent that by making use of effort,cl
and mindfulness, to prevent thatdevelopment. And in regard to these three, the entire life of
has been clearly dealt with to purify yourselffrom desire. Because desire, Buddha has clearl
result of thoughts of aversion and attachment. And in the fourth foundation of mindfulne
indicatesto you how one should develop one's mind to realize the truthand get rid of all false
habits and false views andultimately to get rid of this idea of soul by realizing thevoid. W
to ask this question: what is this desire whichBuddha has so much emphasized on? Is it a c
theconsciousness? No, brothers, it is not a quality of theconsciousness. In the creation
thought to enable you to see, toenable you to hear, to enable you to smell, to enable you tot
you to experience a contact, and think, thereare the five mental factors which perform their t
inproviding the necessary information to make that thought youcreate a complete one. Men
creates themental image in you of the object, mental factor feelingenables you to understan
something to yourliking or disliking, there is no time for you to create anyfeelings, that idea t
impression is only given to you atthat time through the mental factor feeling. You know that t
your vision is something to your liking or not toyour liking, of hearing as something to your lik
toyour liking and so on with the other contact sense bases.Then the third mental factor perc
you toidentify the object with the worldly knowledge you have.Mental factor volition enables
the act of seeingor hearing or smelling or tasting or contacting or thinking.And mental factor
helps this process by bringing theobject to the mind clearly. So these five mental factors
every thought youcreate in regard to the performance of the activities of the 6sense bases.
6 places thoughts are created.It is in the connection with the eye, the ear, the nose, thetongu
and the mind where thoughts are created. Nowthat is all that is expected of you to perform
ofthis consciousness! But we have gone further... in that mental factor feelingwe got the
impression of the object which has attracted eachof the sense bases as something which yo
somethingwhich you do not like. And you created thoughts, randomthoughts, either of attac
aversion. These are thetwo extremes: /* Pali */ lobaa and vesaa, that the worldlinglives in!
feeding the desire... we have got intothis habit and this performance is done without anyinte
part. Whenever we see something, the mental factor feelinggives you the impression of
which you like or do notlike. In the natural occurrence as a result of the habitwhich you have
your mind, further thoughts ofattachment or aversion to the object are also created. Thesetw
desire in you. Therefore it is clear that thisdesire is a result of the misuse of the consciousn
us,may I say so, in the way of creating unnecessary thoughts ofattachment and aversion.
path in one's attainment to one's liberation isin regard to the body, in regard to feelings, in re
thethoughts and in regard to the development of the consciousnessalong the path. Be watc
don't permit thisconsciousness to create unnecessary thoughts of attachment oraversion. T
the desire of its food! We areconstantly feeding the desire through our 6 sense bases! Notb

we gained through them by a creation of athought, but by pursuing such experience in the w
pleasant sensations or creating aversion to thatexperience. Buddha clearly indicates this in
SanyuttaNikaya. He says: "I compare this desire to a lamp. The lampis kept burning by you
necessary ingredients tothe lamp. You may have done this for so many many years inthe p
lamp is burning. But today, if itneeds a oil and change of wick and you do not supply thesei
lamp will get blown out. In the same way,because you are feeding this desire, compared to
thedesire is maintained by you." You feed the desire and it becomes stronger and stron
isn't that the nature of a habit? A habit isstrong as long as you perform the actions in keepin
thehabit. But if you oppose that habit, the natural tendency isthat the habit will become wea
and weaker andthen you can dispel that habit. Isn't that what Buddha hastaught in the Four
Mindfulness, brothers andsisters? That is the clear path he has shown us! If you analyz
carefully, what he instructed is that,with regard to the body when thoughts are created or wit
feelings when thoughts are created or with regard tothe mind when thoughts are created an
thedevelopment of Dhamma, don't permit this consciousness ofyours to fall into the two extr
attachment oraversion. Thereby, what are you expected to do to the lamp,this lamp called c
feed the lamp with thenecessary ingredients so that it will be blown out! You keepaway from
from allowing this consciousness tocreate random thoughts of attachment and aversion. An
so-called strong habit which you have createdin the mind, this desire, because it is not gettin
maintain its strength, it becomes weaker and weaker, andafter some time it disappears.
an ordinary example in our day to day life.There is a man who is in the habit of drinking for t
years, he's a drunkard. He wants his sip of liquor inthe morning, in the afternoon, in the eve
used tothat. Without that he feels it is difficult to exist. Butone day, he decides:"I shall not c
this habit! becauseI am suffering! and not only am I suffering but I'm makingothers around m
get rid of this." And hedecides:"From today onwards I will not drink!" Maybe he willhave to
difficulty physically as a result of notpursuing that habit, but he maintains that position of his
week, for two weeks, for three weeks, for four weeks, forfive weeks... We have seen such c
Peoplewho have given up such practices, you see, as a result ofconvictions, as a result of re
they have made.By stopping such practices from becoming committed further,they have got
habitual state of mind. Of course, desire is something worst than that becauseafter all, s
openings have fed the desire. What are they?your eyes, your ears, your nose, your tongue,
mind. There is constant feeding going on without yourknowledge as a result of habits which
in themind. Buddha says in his Four Foundations of Mindfulness: bemindful! Make a deter
understandintelligently what you are doing and do not permit this mindto fall into the two extr
attachment and aversion. The question would be: could one follow this thinkingprocess
Of course, for one who has done that fora long time, he may be able to follow the creation o
that can be done. But to a worldling, it isdifficult. So what did he imply by asking one to be
mindful?Mindful of the realistic nature of all component things,brothers and sisters. Physica
mentally, what are they?impermanence, everything is subject to constant change. You s

and you identify that as somethingimpermanent, you hear something and you identify that as
impermanent, you smell something and you considerthat as something impermanent, arising
youtaste something and you consider that as somethingimpermanent, arising and passing a
otherexperience gained through the other sense bases. They ariseand pass away, you are
You have developedthe mind in that respect through insight knowledge. And thathelps you
allowing this consciousness tocreate random thoughts of attachment and aversion. Bec
a value to a thing, you like it ordislike it! If you do not attach a value to a thing, there isno lik
dislike, because there's nothing in that thing.And that is how you are expected to practice th
Foundationsof Mindfulness: to consider all conditioned things asimpermanent. They arise a
That is theimpermanence you are expected to reveal. What are you? If you were to ask
what amI? A composition of causally created incidents and nothingelse. Those that occurre
over, you can notbring them back to the present. Those in the future are yetto come. The p
cannot merge together because inthe past there were incidents that you have experienced a
things that you are yet to experience. Thereis gap between the future and the past. Wh
gap? It is your performance of all youractivities, which are causally created. You think and
The thought that arose in you arose and passedaway and the act that you committed arose
away.Impermanence in all these activities. Impermanence! In regardto future matters, we st
committed those acts. Inregard to the past, impermanence. But what has to be realizedis th
now, this moment: you create a thoughtand according to that direction from the mind, you co
thought you create now arise and pass away, the actyou commit now arise and pass away.
hasgiven you the present to enable you to act in this manner andthe action has created an i
into the past. Therefore, this idea of impermanence is nothing that onecannot imagine!
something realistic because it ishappening this moment, this moment you can realize it. If y
give thought to this, you realize this arising andpassing away this moment. About the future
notgiven thought to, about the past, we can reflect on what wehave done, but what we are d
creating athought and acting. The thought arises and passes away, theact we have commit
passes away, that is all. Isthere any static condition that we can call 'just now'? No,there is
going on constantly. That is impermanence,brothers and sisters. The four foundations o
mindfulness, Buddha clearlyindicates to you: be mindful, be mindful of the impermanenceof
things, the impermanence of all objects thatattract the sense bases. And if you realistically
understandthis impermanence in all component things, there is nopossibility to create thoug
and aversionbecause you do not attach any value to those objects. They'rearising and pass
should one be attached to anobject like that which arises and passes away? When you don
to it, its just a vision. In the sameway, brothers and sisters, if you consider all that arises iny
the way of thoughts, carefully analyzing these thoughtsas impermanent and if you consider a
youcommit, as the result of thoughts you create, as impermanent,then this consciousness w
creating thoughtsof attachment and aversion. You do not promote that activityof the conscio
In the path we show to you, Venerable Sirs, we follow theFour Foundations of Mindfulness.

to developyour mind in concentration. Why is concentration necessary?Because the three r
impermanence, unsatisfactorynature of things and soullessness, cannot be realized by athin
a thought. They have to be realized indepth, and for one to penetrate deeply into a thing, or
concentration. Also I wish to mention an incident that occurred inBuddha's time. Pacca
had a discussion with Buddhaand he said that the followers of Buddha are all serene intheir
their nature, and he feels that it may bedue to their maintaining a condition of mind higher th
functioning of the 6 sense bases. Buddha said:"Yes, Ialso thought so some time ago. I ente
firstAbsorption, I could not get rid of feelings and perception. Ientered the second, the third,
Absorption but stillcould not get rid of feelings and perceptions. I entered thefour formless s
mind, there too I could not get rid offeelings and perceptions. It is only the state of mind whe
completely stopped thinking: /* Pali: */ sanya veddanirhodha (?) where I stopped feelings an
perceptions." What are these feelings and perceptions? In the fivegrasping groups the
feelings and perceptions areclearly indicated by Buddha. Buddha compared feelings to abu
When a drop of rain hits the surface of thewater, it creates a bubble that appears and disapp
the value of feelings. Perceptions, he compared that to amirage. So when these two things
in the mindeven when you reach the state of perceptions-non-perceptions,could one experie
one experience Liberation? Therefore, brothers and sisters, this concentration is anesse
up to the fourth Absorption. That is whyBuddha made that a subject of meditation in the fou
mindfulness. The first subject of meditation:develop your mind in concentration up to the fou
But what about the four formless? Those are onlythoughts and nothing else. There are fou
with(?)four formless states of mind which are only thoughts. Youonly think about: the bound
boundlessconsciousness, the void and the perceptions-non-perceptionsstate of mind. They
in you with thedevelopment of the four foundations of mindfulness, developingin the basis of
Absorptions which you have developed. In the realization of the four stages: of Stream-
Once-returner, of Non-returner and also the finalattainment of Nibbana, one has to reach tha
mindwhen one is free of feelings and perceptions. But when youenter the first state of Strea
are defilementswhich pull you down. When you enter the state of Once-returner, there are
pull you down. When youenter the state on Non-returner, you have got rid of desire.That's w
birth will occur in those pure abodes,where you will attain Nibbana after clearing your mind f
views and false beliefs that you have. Up to thestage of Non-returner, you are pulled down
worldlylife as a result of desire. Beyond that stage, once you getrid of those beliefs that obs
final attainment ofNibbana, and once you attain your Liberation, that state ofmind is there wi
is within you, you become a purebeing, having got rid of all your bad habits. Therefore,
and sisters, this path shown byBuddha is a very clear path, it is a practical path, a pathone c
without difficulty, truly understanding thetrue nature of yourself. You are expected to see
within you and not toseek refuge outside. By that statement it is clearlyindicated you have to
yourself and find out what yourdefects are and make an effort to overcome them. And thegr
one must get rid of to attain that purestate of Liberation is desire. This desire is not som

introduced into you byanybody. but something you have created in yourself as aresult of mis
consciousness in creating randomthoughts after the experiences you gained through your 6
advice given to Bhayya was to get rid of suchrandom thoughts and confine his thinking only
of the 6 sense bases. The advice toMahlukkaputta-Tissa, the elderly priest who sought thea
Buddha, to show him a brief path for hisattainment, a path which he can follow because he i
said: "Well, guard your sense bases. Do not permityour consciousness to create random th
createdesire". There are many instances in the scriptures clearlyindicating that the desir
we have within us is our owncreation: in practicing things we should not do and getting ina h
performing acts which we should not do and that is:creating random thoughts from experien
our6 sense bases. If we confine ourselves only to making use ofthis consciousness to see,
smell, to taste, tocontact and to think, such performance will not create desire.That is what w
expected to do in the Four Foundations ofMindfulness. Confine the activities of the conscio
functioning of the 6 sense bases only, and not permittingit to fall into the habit of creating fur
thoughts ofattachment and aversion. By following that advice, we are inno way feeding desi
strong habit within us. As aresult of not feeding desire by the creation of aversion orattachm
rid of desire by stages. That is the clearpath shown by Buddha for the attainment of one's
Liberation./********** SIDE ONE ENDS **********/...in the Sanyutta Nika
getting rid of creation ofunnecessary thoughts: by making the mind silent! Peaceful! I w
indicate to you that there is a distinctdifference between the spontaneous activity of the mind
to perform the function of the 6 sense bases ANDthe additional creation of thoughts in which
willfullypromote desire in the way of creating attachment or aversion.I would not consider the
activity of the mind inthe creation of a thought as thinking. That activity of theconsciousness
different from your purposeful thinkingin the way of the creation of thoughts of attachment or
This is the thinking that Buddha indicated, in the3 Cittanna Suttas, to get rid of. And that is s
wehave got used to as a habit now. In the Four Foundations of Mindfulness in regard to
thoughts, there too when you go on observingthem, not permitting thoughts of attachment or
you are making the mind silent, brothers and sisters.You are making the mind silent. We are
withthe performance of the activities of the 6 sense bases. Thatmust occur and it cannot be
that is thespontaneous activity of the mind. No one can interfere withthat. But we can interf
with the creations ofthoughts of attachment and aversion by analyzing themcarefully and not
thoughts. With regard tothe second foundation of mindfulness connected with feelings,we a
are not pursuing the feelings bycreating attachment or aversion, we just dispel the feelingsa
In regard to the creation of thoughts, we donot permit more thoughts to be created that prom
suchthoughts. We dispel that thought as impermanent and make themind silent. In making
peaceful andstill, you are not depriving the power of the mind in thecreation of thoughts to p
activities of the 6 sensebases because that is an activity no one has any control over.In the
stopping unnecessary thinking where you have gotused to as a habit, we CAN interfere with
andmake the mind silent, calm, peaceful, quiet. Thereby we donot permit the creation of tho

desire. Desire issomething which has to be maintained by us as a habit andwhen we do no
desire will naturally disappearfrom our mind. To get rid of desire, that is the path shown
Buddha,brothers and sisters, for the attainment of Nibbana. It is avery clear path and many
Sanyutta Nikayasupports the promotion of keeping the mind silent. Therebynot permitting th
unnecessary thinking,thinking that promotes desire. If you make an effort,brothers and siste
this life attain Nibbana.It is an achievement within your reach, not an achievement tobe thou
the period until another Buddha appearson this Earth. Not necessary. This birth, just now,
yourealistically understand the true nature of yourself. Byseeking refuge within you, you will
get rid ofdefilements and the most important defilement being desire;thereby enabling you to
Liberation and everlastingpeace which you have been searching for the last so many manyb
attain Nibbana. Thank you.[end of file]

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[Last updated: 25 October 1993]

THE DHAMMAPADA

An anthology of 423 Buddhist verses embodying ethical and spiritual
precepts arranged by subject.

Translated from Pali by John Richards.

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The Dhammapada - Information

The Dhammapada is an anthology of verses, belonging to the part of the
Theravada Pali Canon of scriptures known as the Khuddaka Nikaya, and
consists of 423 verses.

Something like a quarter of the verses are to be found in other parts of
the Pali Tipitaka, particularly in the other verse parts of the Khuddaka
Nikaya such as the Sutta Nipata and the Thera- and Theri-gatha.

The Dhammapada is probably the most popular book of the Pali Canon, with
the possible exception of the Satipatthana Sutta, or the Sutta on the
Turning of the Wheel of the Law (Dhamma-cakka-ppavattana Sutta). It is
certainly the most frequently translated portion.

There are a number of Mahayana works to which it appears to be closely related. There are in the Chinese scriptures 4 works resembling the Dhammapada. The nearest is the Fa Chu Ching, which was translated in AD 223. (translated by Beal), the first part of which seems to be a direct translation of the Pali Dhammapada. (It is intriguing to wonder how a Pali work found its way to China in those early years. The Introduction merely says it was brought from India and was translated as a joint venture by a Chinese and an Indian.) One small piece of evidence that the Chinese is a translation from the Pali is found in the verse corrsponding to the Pali verse 146. The Chinese here reads "remembering the everlasting burnings", having mistaken the word "sati", (which in the Pali is the locative case of the present participle of a verb for "being") for the noun "sati", memory, or recollection. The later part of the Chinese appears to be an anthology in its own right.

There is also a Dhammapada in the Gandhari language (edited and translated by Brough), but although it contains at least half of its verses in common with the Pali Dhammapada, the order and distribution make it fairly certain that there is no direct link between the two works.

There is another work in Sanskrit called the Udanavarga, which also has a large number of verses in common with the Dhammapada, but again seems to be a completely independent compilation. It is often most instructive though to compare some of the verses in these different collections. Sometimes they are effectively identical, but at other times they are radically different. It would be a rash man, in our present state of scholarship, who ventured to assert which is the original.

Like most anthologies of verses, the Dhammapada is very uneven. Some verses are both profound and deeply poetic. Others are awkward, and little more than a list of technical terms. The overall effect of the Dhammapada however is undoubtedly of high moral and spiritual earnestness, and a typically Buddhist gentle persuasiveness. It would be hard to point to a poetic book of a similar length in world religious literature of a correspondingly sustained level.
- John Richards (19.Oct.1993)

The Dhammapada
(An Anthology of Verses)

1. The Pairs

Mind precedes its objects. They are mind-governed and mind-made. To speak or act with a defiled mind is to draw pain after oneself, like a wheel behind the feet of the animal drawing it. 1

Mind precedes its objects. They are mind-governed and mind-made. To speak or act with a peaceful mind, is to draw happiness after oneself, like an inseparable shadow. 2

I have been insulted! I have been hurt! I have been beaten! I have been robbed! Anger does not cease in those who harbour this sort of thought. 3

I have been insulted! I have been hurt! I have been beaten! I have been robbed! Anger ceases in those who do not harbour this sort of thought. 4

Occasions of hatred are certainly never settled by hatred. They are settled by freedom from hatred. This is the eternal law. 5

Others may not understand that we must practice self-control, but quarrelling dies away in those who understand this fact. 6

The Tempter masters the lazy and irresolute man who dwells on the attractive side of things, ungoverned in his senses, and unrestrained in his food, like the wind overcomes a rotten tree. 7

But the Tempter cannot master a man who dwells on the distasteful side of things, self- controlled in his senses, moderate in eating, resolute and full of faith, like the wind cannot move a mountain crag. 8

The man who wears the yellow-dyed robe but is not free from stains himself, without self- restraint and integrity, is unworthy of the robe. 9

But the man who has freed himself of stains and has found peace of mind in an upright life, possessing self-restraint and integrity, he is indeed worthy of the dyed robe. 10

To see the essence in the unessential and to see the essence as unessential means one can never get to the essence, wandering as one is in the road of wrong intentions. 11

But to see the essence in the essential and the unessential as the unessential it is means one does get to the essence, being on the road of right intentions. 12

In the same way that rain breaks into a house with a bad roof, desire breaks into the mind that has not been practising meditation. 13

While in the same way that rain cannot break into a well-roofed house, desire cannot break into a mind that has been practising meditation well. 14

Here and beyond he suffers. The wrong-doer suffers both ways. He suffers and is tormented to see his own depraved behaviour. 15

Here and beyond he is glad. The doer of good is glad both ways. He is glad and rejoices to see his own good deeds. 16

Here and beyond he is punished. The wrong-doer is punished both ways. He is punished by the thought, "I have done evil", and is even more punished when he comes to a bad state. 17

Here and beyond he rejoices. The doer of good rejoices both way. He rejoices at the thought, "I have done good", and rejoices even more when he comes to a happy state. 18

Even if he is fond of quoting appropriate texts, the thoughtless man who does not put them into practice himself is like cowherd counting other people's cows, not a partner in the Holy Life. 19

Even if he does not quote appropriate texts much, if he follows the principles of the Teaching by getting rid of greed, hatred and delusion, deep of insight and with a mind free from attachment, not clinging to anything in this world or the next - that man is a partner in the Holy Life. 20

2. Attention

Attention leads to immortality. Carelessness leads to death. Those who pay attention will not die, while the careless are as good as dead already. 21

So having clearly understood the value of attention, wise men take pleasure in it, rejoicing in what the saints have practised. 22

Those who meditate with perseverance, constantly working hard at it, are the wise who experience Nirvana, the ultimate freedom from chains. 23

When a man is resolute and recollected, pure of deed and persevering, when he is attentive and self-controlled and lives according to the Teaching, his reputation is bound to grow. 24

By resolution and attention, by discipline and self-control, a clever man may build himself an island that no flood can overthrow. 25

Foolish, ignorant people indulge in careless lives, whereas a clever man guards his attention as his most precious possession. 26

Don't indulge in careless behaviour. Don't be the friend of sensual pleasures. He who meditates attentively attains abundant joy. 27

When a wise man has carefully rid himself of carelessness and climbed the High Castle of Wisdom, sorrowless he observes sorrowing people, like a clear-sighted man on a mountain top looking down on the people with limited vision on the ground below. 28

Careful amidst the careless, amongst the sleeping wide-awake, the intelligent man leaves them all behind, like a race-horse does a mere

hack. 29

It was by attention that Indra attained the highest place among the gods. People approve of attention, while carelessness is always condemned. 30

A bhikkhu taking pleasure in being attentive, and recognising the danger of carelessness, makes progress like a forest fire, consuming all obstacles large or small in his way. 31

A bhikkhu taking pleasure in being attentive, and recognising the danger of carelessness, is incapable of falling away. In fact he is already close to Nirvana. 32

3. Thoughts

Elusive and unreliable as it is, the wise man straightens out his restless, agitated mind, like a fletcher crafting an arrow. 33

Trying to break out of the Tempter's control, one's mind writhes to and fro, like a fish pulled from its watery home onto dry ground. 34

It is good to restrain one's mind, uncontrollable, fast moving, and following its own desires as it is. A disciplined mind leads to happiness. 35

A wise man should guard his mind for it is very hard to keep track of, extremely subtle, and follows its own desires. A guarded mind brings happiness. 36

The mind goes wandering off far and wide alone. Incorporeal, it dwells in the cavern of the heart. Those who keep it under control escape from Mara's bonds. 37

If he is unsettled in mind, does not know the true Teaching, and has lost his peace of mind, a man's wisdom does not come to fulfilment. 38

With his mind free from the inflow of thoughts and from restlessness, by

abandoning both good and evil, an alert man knows no fear. 39

Seeing your body as no better than an earthen pot, make war on Mara with the sword of wisdom, and setting up your mind as a fortress, defend what you have won, remaining free from attachment. 40

Before long this body will be lying on the ground, discarded and unconscious, like a useless bit of wood. 41

One's own misdirected thought can do one more harm than an enemy or an ill-wisher. 42

Even your mother, father or any other relative cannot do you as much good as your own properly directed thought. 43

4. Flowers

Who will master this world and the world of Death with its devas? Who will gather well taught aphorisms (dhammapadas), like an connoisseur picking a flower? 44

A disciple will master this world and the world of Death with its devas. A disciple will gather well taught aphorisms (dhammapadas), like a connoisseur picking a flower. 45

Seeing the foam-like nature of the body, and awakening to its mirage-like quality, one can escape the sight of the King of Death, snapping Mara's flowery bonds. 46

Death carries off a man busy picking flowers with an besotted mind, like a great flood does a sleeping village. 47

Death, the end-maker, will exercise his will on a man busy picking flowers with a besotted mind, before he has even found satisfaction. 48

A holy man should behave in the village like a bee which takes its food from a flower without hurting its appearance or its scent. 49

It is no the shortcomings of others, nor what others have done or not done that one should think about, but what one has done or not done oneself. 50

Like a fine flower, beautiful to look at but without scent, fine words are fruitless in a man who does not act in accordance with them. 51

Like a fine flower, beautiful to look at and scented too, fine words bear fruit in a man who acts well in accordance with them. 52

Just as one can make a lot of garlands from a heap of flowers, so man, subject to birth and death as he is, should make himself a lot of good karma. 53

The scent of flowers cannot travel against the wind, and nor can that of sandalwood or jasmine, but the fragrance of the good does travel against the wind, and a good man perfumes the four quarters of the earth. 54

Sandalwood, tagara, lotus, jasmine - the fragrance of virtue is unrivalled by such kinds of perfume. 55

The perfume of tagara and sandalwood is of little enough power, while the supreme fragrance, that of the virtuous, reaches even up to the devas. 56

Perfect of virtue, always acting with recollection, and liberated by final realisation - Mara does not know the path such people travel. 57

Like a beautiful, fragrant lotus, springing up on a pile of rubbish thrown out on the highway, so a disciple of the Enlightened One stands out among rubbish-like and blinded ordinary people by virtue of his wisdom. 58, 59

5. The Fool

Long is the night for the sleepless. Long is the road for the weary. Long is samsara (the cycle of continued rebirth) for the foolish, who have not recognised the true teaching. 60

If on one's way one does not come across one's better or an equal, then one should press on resolutely alone. There is no companionship with a fool. 61

"I've got children", "I've got wealth." This is the way a fool brings suffering on himself. He does not even own himself, so how can he have children or wealth? 62

A fool who recognises his own ignorance is thereby in fact a wise man, but a fool who considers himself wise - that is what one really calls a fool. 63

Even if a fool lived with a wise man all his life, he would still not recognise the truth, like a wooden spoon cannot recognise the flavour of the soup. 64

Even if a man of intelligence lives with a wise man only for a moment, he will immediately recognise the truth, like one's tongue recognises the flavour of the soup. 65

Stupid fools go through life as their own enemies, doing evil deeds which have bitter consequences. 66

A deed is not well done if one suffers after doing it, if one bears the consequences sobbing and with tears streaming down one's face. 67

But a deed is well done if one does not suffer after doing it, if one experiences the consequences smiling and contented. 68

A fool thinks it like honey so long as the bad deed does not bear fruit, but when it does bear fruit he experiences suffering. 69

Even if a fool were to take his food month after month off the tip of a blade of grass, he would still not be worth a fraction of those who have understood the truth. 70

Like fresh milk a bad deed does not turn at once. It follows a fool

scorching him like a smouldering fire. 71

A fool acquires knowledge only to his own disadvantage. It destroys what good he has, and turns his brains. 72

One may desire a spurious respect and precedence among one's fellow monks, and the veneration of outsiders. "Both monks and laity should think it was my doing. They should accept my authority in all matters great or small." This is a fool's way of thinking. His self-seeking and conceit just increase. 73, 74

One way leads to acquisition, the other leads to nirvana. Realising this a monk, as a disciple of the Buddha, should take no pleasure in the respect of others, but should devote himself to solitude. 75

6. The Wise Man

Like one pointing out hidden treasure, if one finds a man of intelligence who can recognise one's faults and take one to task for them, one should cultivate the company of such a wise man. He who cultivates a man like that is the better for it, not worse. 76

If a man disciplines, instructs and restrains them from what is not right, he will be dear to the good, and disliked by the bad. 77

Don't cultivate the company of bad companions. Don't cultivate depraved men. Cultivate companions of good character. Cultivate superior men. 78

He who drinks in the Truth will live happily with a peaceful mind. A wise man always delights in the Truth taught by the saints. 79

Navvies channel water, fletchers fashion arrows, and carpenters work on wood, but the wise disciple themselves. 80

Like a solid rock is not shaken by the wind, so the wise are not moved by praise or blame. 81

The wise find peace on hearing the truth, like a deep, clear,

undisturbed lake. 82

The good renounce everything. The pure don't babble about sensual desires. Whether touched by pleasure or pain, the wise show no change of temper. 83

If a man does not seek children, wealth or power either for himself or for someone else, if he does not seek his own advantage by unprincipled means, he is a virtuous man, a wise man and a righteous man. 84

Few are those among men who have crossed over to the other shore, while the rest of mankind runs along the bank. However those who follow the principles of the well-taught Truth will cross over to the other shore, out of the dominion of Death, hard though it is to escape. 85, 86

A wise man, abandoning the principle of darkness, should cultivate what is pure. Leaving home for the homeless life, let him seek his joy in the solitude which people find so hard to enjoy, and, abandoning sensual pleasures, let him cleanse himself of inner defilements, looking on nothing as his own. 87, 88

Those whose minds are thoroughly practices in the factors of enlightenment, who find delight in freedom from attachment in the renunciation of clinging, free from the inflow of thoughts, they are like shining lights, having reached final liberation in the world. 89

7. The Enlightened

Journey over, sorrowless, freed in every way, and with all bonds broken - for such a man there is no more distress. 90

The recollected go forth to lives of renunciation. They take no pleasure in a fixed abode. Like wild swans abandoning a pool, they leave one resting place after another. 91

Those for whom there is no more acquisition, who are fully aware of the nature of food, whose dwelling place is an empty and imageless release - the way of such people is hard to follow, like the path of birds through

the sky. 92

He whose inflowing thoughts are dried up, who is unattached to food, whose dwelling place is an empty and imageless release - the way of such a person is hard to follow, like the path of birds through the sky. 93

When a man's senses have come to peace, like a horses well broken by the trainer, when he is rid of conceit and without inflowing thoughts - even devas envy such a well set man. 94

Like the earth he is not disturbed, like a great pillar he is firmly set and reliable, like a lake he is free from defilement. There are no more rebirths for such a well set man. 95

Freed by full realisation and at peace, the mind of such a man is at peace, and his speech and action peaceful. 96

He has no need for faith who knows the uncreated, who has cut off rebirth, who has destroyed any opportunity for good or evil, and cast away all desire. He is indeed the ultimate man. 97

Whether in the village or the forest, whether on high ground or low, wherever the enlightened live, that is a delightful spot. 98

Delightful for them are the forests where men find no delight. The desire-free find delight there, for they seek no sensual joys. 99

8. The Thousands

Better than a thousand pointless words is one saying to the point on hearing which one finds peace. 100

Better than a thousand pointless verses is one stanza on hearing which one finds peace. 101

Better than reciting a hundred pointless verses is one verse of the teaching (one dhammapada) on hearing which one finds peace. 102

Though one were to defeat thousands upon thousands of men in battle, if another were to overcome just one - himself, he is the supreme victor. 103

Victory over oneself is better than that over others. When a man has conquered himself and always acts with self-control, neither devas, spirits, Mara or Brahma can reverse the victory of a man like that. 104, 105

Though one were to perform sacrifices by the thousand month after month for a hundred years, if another were to pay homage to a single inwardly perfected man for just a moment, that homage is better than the hundred years of sacrifices. 106

Though one were to tend the sacrificial fire for a hundred years in the forest, if another were to pay homage to a single inwardly perfected man for just a moment, that homage is better than the hundred years of sacrifice. 107

All the sacrifices and offerings a man desiring merit could make in a year in the world are not worth a quarter of the better merit of homage to the righteous. 108

Four principal things increase in the man who is respectful and always honours his elders - length of life, good looks, happiness and health. 109

Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral and practises meditation. 110

Though one were to live a hundred years without wisdom and with a mind unstilled by meditation, the life of a single day is better if one is wise and practises meditation. 111

Though one were to live a hundred years without seeing the rise and passing of things, the life of a single day is better if one sees the rise and passing of things. 113

Though one were to live a hundred years without seeing the deathless state, the life of a single day is better if one sees the deathless state. 114

Though one were to live a hundred years without seeing the supreme truth, the life of a single day is better if one sees the supreme truth. 115

9. Evil

Be urgent in good; hold your thoughts off evil. When one is slack in doing good the mind delights in evil. 116

If a man has done evil, let him not keep on doing it. Let him not create an inclination to it. The accumulation of evil means suffering. 117

If a man has done good, let him keep on doing it. Let him create an inclination to it. The accumulation of good means happiness. 118

An evil man encounters good so long as his evil behaviour does not bear fruit, but when his evil behaviour bears fruit, then the evil man encounters the evil consequences. 119

An good man encounters evil so long as his good behaviour does not bear fruit, but when his good behaviour bears fruit, then the good man encounters the good consequences. 120

Do not think lightly of evil that not the least consequence will come of it. A whole waterpot will fill up from dripping drops of water. A fool fills himself with evil, just a little at a time. 121

Do not think lightly of good that not the least consequence will come of it. A whole waterpot will fill up from dripping drops of water. A wise man fills himself with good, just a little at a time. 122

One should avoid evil like a merchant with much goods and only a small escort avoids a dangerous road, and like a man who loves life avoids

poison. 123

If there is no wound on one's hand, one can handle poison. Poison has no effect where there is no wound. There is no evil for the non-doer. 124

Whoever does harm to an innocent man, a pure man and a faultless one, the evil comes back on that fool, like fine dust thrown into the wind. 125

Some are reborn in a human womb, evil-doers go to hell, the good go to heaven, and those without inflowing thoughts achieve final liberation. 126

Not in the sky, nor in the depths of the sea, nor hiding in the cleft of the rocks, there is no place on earth where one can take one's stand to escape from an evil deed. 127

Not in the sky, nor in the depths of the sea, nor hiding in the cleft of the rocks, there is no place on earth where one can take one's stand to not be overcome by death. 128

10. Violence

All fear violence, all are afraid of death. Seeing the similarity to oneself, one should not use violence or have it used. 129

All fear violence, life is dear to all. Seeing the similarity to oneself, one should not use violence or have it used. 130

He who does violence to creatures seeking happiness like himself does not find happiness after death. 131

He who does no violence to creatures seeking happiness like himself does find happiness after death. 132

Don't speak harshly to anyone. If you do people will speak to you in the same way. Harsh words are painful and their retaliation will hurt you. 133

If you don't disturb yourself, like a broken gong does not vibrate, then you have achieved nirvana. Irritability no longer exists for you. 134

Like a cowherd driving cows off to the fields, so old age and death take away the years from the living. 135

Even when he is doing evil, the fool does not realise it. The idiot is punished by his own deeds, like one is scorched by fire. 136

He who does violence to the peaceful and harmless soon encounters one of ten things - He may experience cruel pain, disaster, physical injury, severe illness, or insanity, or else trouble with the authorities, grave accusation, bereavement, or loss of property, or else destruction of his house by fire, and on the death of his body the fool goes to hell. 137, 138, 139, 140

Neither naked asceticism, matted hair, dirt, fasting, sleeping on the ground, dust and mud, nor prolonged sitting on one's heels can purify a man who is not free of doubts. 141

Even if richly dressed, when a man behaves even-mindedly and is at peace, restrained and established in the right way, chaste and renouncing violence to all forms of life, then he is a brahmin, he is a holy man, he is a bhikkhu (true Buddhist monk). 142

Where is that man in the world who is so restrained by shame that he avoids laziness like a thoroughbred horse avoids the whip? 143

Like a thoroughbred horse touched by the whip, be strenuous and determined. Then you will be able to rid yourself of this great suffering by means of faith, morality, energetic behaviour, stillness of mind and reflection on the teaching, after you have become full of wisdom, good habits and recollection. 144

Navvies channel water, fletchers fashion arrows, and carpenters work on wood, but the good disciple themselves. 145

11. Old Age

What is this laughter, what is this delight, forever burning (with desires) as you are? Enveloped in darkness as you are, will you not look for a lamp? 146

Look at the decorated puppet, a mass of wounds and of composite parts, full of disease and always in need of attention. It has no enduring stability. 147

This body is worn out with age, a nest of diseases and falling apart. The mass of corruption disintegrates, and death is the end of life. 148

When these grey bones are cast aside like gourds in autumn, what pleasure will there be in looking at them? 149

It is a city built of bones, and daubed with flesh and blood, in which old age and death, pride and hypocrisy are the inhabitants. 150

Even kings' splendid carriages wear out, and the body is certain bound to grow old, but the Truth found by the saints is not subject to aging. That is what the saints themselves proclaim. 151

An ignorant man ages like an ox. His flesh may increase, but not his understanding. 152

I have passed in ignorance through a cycle of many rebirths, seeking the builder of the house. Continuous rebirth is a painful thing. But now, housebuilder, I have found you out. You will not build me a house again. All your rafters are broken, your ridge-pole shattered. My mind is free from active thought, and has made an end of craving. 153, 154

Those who have not lived the holy life, and have not acquired wealth in their youth, grow old like withered cranes beside a fishless pool. 155

Those who have not lived the holy life, and have not acquired wealth in their youth, lie like spent arrows, grieving for times past. 156

12. Self

Knowing that one is dear to oneself, one should guard oneself well. For one out of the three watches of the night a wise man should keep watch. 157

First he should establish himself in what is right. Then if he teaches others, the wise man will not be corrupted. 158

If one would only apply to oneself what one teaches others, when one was well disciplined oneself one could train others. It is oneself who is hard to train. 159

One is one's own guardian. What other guardian could one have? With oneself well disciplined one obtains a rare guardian indeed. 160

The evil he has done himself and which had its origin and being in himself breaks a fool, like a diamond breaks a precious stone. 161

A man of great immorality is like a creeper, suffocating the tree it is on. He does to himself just what an enemy would wish him. 162

Things which are wrong and to one's own disadvantage are easily enough done, while what is both good and advantageous is extremely hard to do. 163

The fool, who out of attachment to a wrong view speaks ill of the religion of the enlightened and noble ones who live according to truth, brings forth fruit to his own downfall, like the offspring of the bamboo. 164

By oneself one does evil. By oneself one is defiled. By oneself one abstains from evil. By oneself one is purified. Purity and impurity are personal matters. No one can purify someone else. 165

One should not neglect one's own welfare for that of someone else, however great. When one has understood what one's own welfare really consists of, one should apply oneself to that welfare. 166

13. The World

Don't practice an ignoble way of life, don't indulge in a careless attitude. Don't follow a wrong view, and don't be attached to the world. 167

Wake up and don't be careless, but lead a life of well-doing. He who follows righteousness lives happily in this world and the next. 168

Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next. 169

Look on the world as a bubble, look on it as a mirage. The King of Death never finds him who views the world like that. 170

Come, look at the world as a gilded royal carriage, in which fools get bogged down, while men of understanding have no attachment to it. 171

Even if previously careless, when a man later stops being careless, he illuminates the world, like the moon breaking away from a cloud. 172

When a man's bad deeds are covered over by good ones, he illuminates the world, like the moon breaking away from a cloud. 173

Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven. 174

Wild swans take the path of the sun. Men with powers travel through space, but the wise step right out of the world, by conquering Mara and his host. 175

When a man has already violated one rule, when he is a liar and rejects the idea of a future world, there is no evil he is not capable of. 176

Miserly people certainly do not go to heaven. Fools for sure do not praise generosity, but the wise man who takes pleasure in giving is thereby happy hereafter. 177

Better than being sole king of the whole earth, better than going to heaven or sovereignty over the whole universe is the fruit of becoming a stream-winner. 178

14. Buddhas

He whose victory is not relost, and whose victory no-one in the world can take away, that Buddha, whose home is in the infinite, pathless as he is, by what path will you lead him? 179

He who has no entrapping, clinging desire to lead him in any direction, that Buddha, whose home is in the infinite, pathless as he is, by what path will you lead him? 180

Those wise men, who are much given to meditation and find pleasure in the peace of a spiritual way of life, even the devas envy them perfect Buddhas and recollected as they are. 181

A human birth is hard to achieve. Difficult is the life of mortals. To hear the true teaching is difficult, and the achievement of Buddhahood is difficult. 182

To abstain from all evil, the practice of good, and the thorough purification of one's mind - this is the teaching of the Buddhas. 183

Long-suffering patience is the supreme ascetic practice. Nirvana is supreme, say the Buddhas. He is certainly not an ascetic who hurts others, and nor is he a man of religion who causes suffering to others. 184

Not to speak harshly and not to harm others, self restraint in accordance with the rules of the Order, moderation in food, a secluded dwelling, and the cultivation of the higher levels of consciousness - this is the teaching of the Buddhas. 185

There is no satisfying the senses, not even with a shower of money. "The senses are of slight pleasure and really suffering." When a wise man has

realised this, he takes no pleasure, as a disciple of the Buddhas, even in the pleasures of heaven. Instead he takes pleasure in the elimination of craving. 186, 187

Driven by fear, men take to many a refuge, in mountains, forests, parks, sacred groves and shrines, but these are not a secure kind of refuge. By taking to this sort of refuge one is not released from suffering. He who has gone to Buddha, Dhamma and Sangha for refuge, though, and who with true wisdom understands the Four Noble Truths of Suffering, the Origin of Suffering, the End of Suffering and the Noble Eightfold Path, leading to the Elimination of Suffering, this is a secure refuge, this is the ultimate refuge; by taking to this refuge one is indeed released from all suffering. 188, 189, 190, 191, 192

A truly thoroughbred man (a Buddha) is hard to find. He is not born anywhere, but where that seer is born, the people prosper. 193

Happy is the attainment of Buddhahood, happy the teaching of the true Teaching, happy is the concord of the Sangha, happy the training of those in concord. 194

When a man venerates those worthy of veneration, be they Buddhas or their disciples, who have transcended all obstacles and passed beyond sorrow and tears - venerating such as these, whose passions are extinguished and for whom there is no further source for fear, no one can calculate how great his merit is. 195, 196

15. Happiness

Happy indeed we live who are free from hatred among those who still hate. In the midst of hate-filled men, we live free from hatred. 197

Happy indeed we live who are free from disease among those still diseased. In the midst of diseased men, we live free from disease. 198

Happy indeed we live who are free from worry among those who are still worried. In the midst of worried men, we live free from worry. 199

Happy indeed we live who have nothing of our own. We shall feed on joy, just like the radiant devas. 200

A victor only breeds hatred, while a defeated man lives in misery, but a man at peace within lives happily, abandoning up ideas of victory and defeat. 201

There is no fire like desire. There is no weakness like anger. There is no suffering like the khandhas. There is no happiness greater than peace. 202

Hunger is the supreme disease. Mental activity is the supreme suffering. When one has grasped this as it really is, nirvana is the supreme happiness. 203

Health is the supreme possession. Contentment is the supreme wealth. A trustworthy friend is the supreme relation. Nirvana is the supreme happiness. 204

After enjoying the taste of solitude and the taste of peace, one is freed from distress and evil, as one enjoys the taste of spiritual joy. 205

It is good to meet with the saints. Living with them is always sweet. By not meeting fools one can be happy all the time. 206

A man who keeps company with a fool, will suffer for it a long time. It is always painful to live with fools, like with an enemy, but a wise man is good to live with, like meeting up with relatives. 207

Therefore, if he is a man of understanding and penetration, learned and habitually moral, devout and noble, one should cultivate the company of that just and wise man, in the same way as the moon keeps to a path among the stars. 208

16. Preference

He who applies himself to what is not really an appropriate subject for

application, and fails to apply himself to what is, missing the real purpose to grasp after what appeals to him, may well envy the man who does apply himself. 209

Never have anything to do with likes and dislikes. The absence of what one likes is painful, as is the presence of what one dislikes. 210

Therefore don't take a liking to anything. To lose what one likes is hard, but there are no bonds for those who have no likes and dislikes. 211

From preference arises sorrow, from preference arises fear, but he who is freed from preference has no sorrow and certainly no fear. 212

From affection arises sorrow, from affection arises fear, but he who is freed from affection has no sorrow and certainly no fear. 213

From pleasure arises sorrow, from pleasure arises fear, but he who is freed from pleasure has no sorrow and certainly no fear. 214

From sensuality arises sorrow, from sensuality arises fear, but he who is freed from sensuality has no sorrow and certainly no fear. 215

From craving arises sorrow, from craving arises fear, but he who is freed from craving has no sorrow and certainly no fear. 216

Well may people hold dear the man who is endowed with morality and insight, who is well established in righteousness, a seer of the truth, and applying himself to his own business. 217

He whose longing has been aroused for the indescribable, whose mind has been quickened by it, and whose thought is not attached to sensuality is truly called one who is bound upstream. 218

When a man who has been away a long time at last comes home safely from far away, his family, friends and acquaintances rejoice to see him back. In the same way, when a man who has done good goes from this world to the next, his good deeds receive him like relations welcoming a loved

one back again. 219, 220

17. Anger

Abandon anger, give up pride, and overcome all fetters. Suffering does nor befall him who is without attachment to names and forms, and possesses nothing of his own. 221

When a man governs his rising anger like a chariot going out of control, that is what I call a charioteer. The rest are just holding the reins. 222

Overcome anger with freedom from anger. Overcome evil with good. Overcome meanness with generosity, and overcome a liar with truthfulness. 223

Speak the truth, don't get angry, and always give, even if only a little, when you are asked. By these three principles you can come into the company of the devas. 224

Those sages who do harm to no-one, and who are always physically restrained, go to the everlasting abode, reaching which they will face no more suffering. 225

Inflowing thoughts come to an end in those who are ever alert of mind, training themselves night and day, and ever intent on nirvana. 226

It was so of old, Atula. It is not just so today. They criticise him who sits in silence, they criticise him who talks a lot. They even criticise him who speaks in moderation. There is not a man in the world who is not criticised. 227

There never has been, there never will be, and there is not now any man exclusively criticised or exclusively praised. 228

If a wise man of unblemished behaviour and endowed with wisdom, morality and stillness of mind, is praised by the discriminating after day in day out acquaintance with him, like a pure gold coin, then who is fit to

find fault with him? Even the King of the devas praises him. 229, 230

Guard against physical unruliness. Be restrained in body. Abandoning physical wrong doing, lead a life of physical well doing. 231

Guard against mental unruliness. Be restrained in mind. Abandoning mental wrong doing, lead a life of mental well doing. 232

Guard against verbal unruliness. Be restrained in speech. Abandoning verbal wrong doing, lead a life of verbal well doing. 233

The wise who are restrained in body, speech and mind - such are the well and truly restrained. 234

18. Faults

You are now like a withered leaf. Death's messengers themselves are in your presence. You are standing in the jaws of your departure, and provisions for the road you have none. 235

In such a case, build yourself an island. Make the effort quickly and become a wise man. Cleansed of your faults and now without blemish, you will go to the heavenly land of the saints. 236

You are now at your life's conclusion. You are in the presence of the King of Death. There is no stopping off place on the way, and provisions for the road you have none. 237

In such a case, build yourself an island. Make the effort quickly and become a wise man. Cleansed of your faults and now without blemish, you will come no more to birth and aging. 238

Little by little, moment by moment, a wise man should cleanse himself of blemishes, like a smith purifying silver. 239

Just as the rust which develops on iron, derives from it but then proceeds to eat it away, so a person of unrestrained behaviour is drawn to hell by his own actions. 240

Lack of repetition is the blight of scriptures. Lack of repairs is the blight of buildings. The blight of beauty is laziness, and carelessness is the blight of a guard. 241

The blight of a woman is misconduct. The blight of a giver is meanness. Bad mental states are indeed blights in this world and the next. 242

But the supreme bight, ignorance, is the blight of blights. Destroying this blight, be free of blights, bhikkhus. 243

Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning. 244, 245

When a man takes life, tells lies, takes what he is not entitled to in the world, resorts to other men's wives and indulges in drinking wine and spirits - such a man is digging up his own roots here and now in this world. 246, 247

So understand this, my man - Unrestrained men are evil. Don't let greed and wrong doing subject you to lasting suffering. 248

People give according to their faith, or as they feel well disposed. If one is put out for that reason with other people's food and drink, then one will not achieve stillness of mind in meditation, day or night. But he who has destroyed that sort of reaction, has rooted it out and done away with it - he will achieve stillness of mind in meditation, day and night. 249, 250

There is no fire like desire. There is no hold like anger. There is no net like ignorance. There is no river like craving. 251

Other people's faults are easily seen. One can winnow out other people's faults like chaff. One hides one's own faults though, like a dishonest gambler hides an unlucky throw. 252

When one notices the mistakes of others and is always finding fault with them, the inflow of one's thoughts just increases and one is a long way from the cessation of this influx. 253

Just as there is no path in the sky, there is no man of religion outside. Other people take pleasure in multiplicity, but the Buddhas are free from it. 254

Just as there is no path in the sky, there is no man of religion outside. There are no lasting functions of the mind, but there is no oscillation of mind for the Buddhas. 255

19. The Righteous

One is not righteous if one decides a case without due consideration, but the wise man who takes into account both for and against, and comes to his decision about others with due consideration - such a man of discrimination who keeps to the truth, he is to be called righteous. 256, 257

One is not a learned man by virtue of much speaking. He who is patient, without anger and fearless, he is to be called learned. 258

One is not a bearer of the teaching by virtue of much speaking, but he who, even if he has only studied a little, has experienced the truth in person, he is indeed a bearer of the teaching, who has not forgotten the teaching. 259

One is not an elder by virtue of having white hair. One is just advanced in years, and called "grown old in vain". He in whom there is truthfulness, non violence, restraint and self control, however - that wise and faultless sage is to be called an elder. 260, 261

It is not just by fine speech or by flower-like beauty that one is admirable, if one is envious, mean and deceitful, but when that sort of behaviour has been eliminated, rooted out and destroyed, that faultless sage is said to be admirable. 262, 263

A shaven head does not make one a man of religion, if one is irreligious and untruthful. How could a man full of desires and greed be a man of religion? But when a man has put aside all evil deeds, both great and small, by that putting away of evil deeds he is indeed called a man of religion. 264, 265

One is not a bhikkhu by virtue of taking alms from others. By taking up any old teaching, one is not a bhikkhu on that account. But he who has here and now ejected both good and evil, and in leading the holy life lives in accordance with reason - he is indeed called a bhikkhu. 266, 267

Silence does not make a sage if he is stupid and ignorant, but when a man avoids evil as if he were choosing something of value on the scales - he is a sage. That indeed makes him a sage. He who discriminates in both worlds is for that reason called a sage. 268, 269

One is not noble if one harms other living creatures. It is by non violence to all forms of life that one is called noble. 270

It is not just by means of morality and religious observances, not by great learning nor by attainments in meditation, nor by living alone, nor by thinking,"I am enjoying a spiritual happiness which ordinary people do not know" that a bhikkhu achieves peace if he has not achieved the elimination of inflowing thoughts. 271, 272

20. The Way

Of paths the Eightfold one is best, and of truths the Fourfold. Dispassion is the best of mental states, and of human beings the best is the seer. 273

This indeed is the Way - there is no other - for the purification of one's vision. Follow this way. It leads to Mara's confusion. 274

Following this Path you will put an end to suffering. I have taught you the Way after realising the removal of the arrow myself. 275

Making the effort is your affair. The Buddhas have pointed out the Way. Those who are on the way and practising meditation will be freed from Mara's bonds. 276

All processes are impermanent. When one sees this with understanding, then one is disillusioned with the things of suffering. This is the Path of Purification. 277

All processes are painful. When one sees this with understanding, then one is disillusioned with the things of suffering. This is the Path of Purification. 278

All processes are out of my control. When one sees this with understanding, then one is disillusioned with the things of suffering. This is the Path of Purification. 279

Since he will not exert himself at the time for exertion, and although young and strong is full of indolence and irresolution and idleness, the lazy man is incapable of recognising the way of wisdom. 280

Be guarded in speech, restrained of mind and not doing anything wrong physically. Perfect these three forms of action, and fulfil the way taught by the sages. 281

From meditation springs wisdom. From lack of meditation, loss of wisdom. Recognising these alternative roads of progress and decline, one should so direct oneself so that one's wisdom will increase. 282

Cut down the forest, not just a tree. Out of the forest of desire springs danger. By cutting down both the forest of desire and the brushwood of longing, be rid of the forest (pun on the word "nirvana"), bhikkhus. 283

So long as the least desire of a man for women has not been eradicated, he is fettered in mind, like a sucking calf to its mother. 284

Pluck out your desire, like one does an autumn lotus with one's hand. Devote yourself to the path of peace, the nirvana proclaimed by the

Blessed One. 285

"Here I will spend the rainy season, and here the hot season." This is the way a fool thinks. It does not occur to him what may happen in between. 286

Death comes and snatches away the man infatuated with children and livestock, while his mind is still full of desire, like a great flood sweeping away a sleeping village. 287

There are no children to take refuge in then, no father or any other relative. When a man is seized by that terminator, Death, there is no taking refuge in family. 288

When he has seen the implications of this, a wise man, restrained by morality, should quickly develop the path leading to nirvana. 289

21. Miscellaneous

If he sees that by sacrificing a slight happiness he can obtain a greater happiness, then a wise man should sacrifice the lesser happiness with a view to the greater happiness. 290

He who seeks his own happiness by inflicting suffering on others, does not reach freedom from hatred, caught as he is in the toils of hatred. 291

What IS their affair is put aside. What is NOT their affair gets done. The inflow of thoughts in such brazen and careless people just goes on increasing. They whose recollection of the body is always well established, however, have nothing to do with what is not their affair, always persevering in what IS their affair. The inflow of thoughts in such recollected and aware people simply dies away. 292, 293

After killing mother (desire), father ("I am" conceit) and two warrior kings, and destroying the kingdom along with its subjects, the brahmin goes on his way unperturbed. 294

After killing mother, father and two priestly kings, and killed a tiger
as his fifth victim, the brahmin goes on his way unperturbed. 295

A good awakening have ever Gotama's disciples, whose recollection is
always established, day and night on the Buddha. 296

A good awakening have ever Gotama's disciples, whose recollection is
always established, day and night on the Teaching. 297

A good awakening have ever Gotama's disciples, whose recollection is
always established, day and night on the Order. 298

A good awakening have ever Gotama's disciples, whose recollection is
always established, day and night on the body. 299

A good awakening have ever Gotama's disciples, whose minds are always
rejoicing in non violence. 300

A good awakening have ever Gotama's disciples, whose minds are always
rejoicing in the practice of meditation. 301

It is hard to take up a life of renunciation, and difficult to find
satisfaction in it, but it is also difficult to live in bad households,
and painful to live with people unlike oneself, when one is forever
tangled in suffering and restless. Therefore don't always be restless,
and don't let yourself be tangled in suffering. 302

When a man has faith, is endowed with virtue, and possessed of fame and
wealth, wherever he lives he will be honoured. 303

The good are conspicuous a long way off, like a Himalayan peak, while
the bad are just not noticed, like arrows shot into the dark. 304

Living alone, sleeping alone, travelling alone, and resolute, alone and
self disciplined, should take pleasure in living in the forest. 305

22. Hell

He who speaks untruth goes to hell, as does he who, having done something, says, "I didn't do it." Men of ignoble behaviour, they both end up the same in the next world. 306

Many of those dressed in the yellow robe are evil and unrestrained, and the evil end up in hell because of their evil deeds. 307

It is better to swallow a red-hot, flaming iron ball than for an unrestrained and immoral person to eat the alms food of the land. 308

The thoughtless man who consorts with another man's wife encounters four things - accumulation of demerit, disturbed sleep, thirdly disgrace, and hell fourth. 309

Accumulation of demerit, a bad rebirth and the slight pleasure of a frightened man and a frightened woman - while the authorities impose a severe penalty too. Therefore a man should not consort with another man's wife. 310

In the same way that a wrongly handled blade of grass will cut one's hand, so a badly fulfilled life in religion will drag one down to hell. 311

Lax behaviour, broken observances and dubious chastity - these are on no great benefit. 312

If it ought to be done, then do it; apply yourself to it strenuously. A lax man of religion just spreads even more dust. 313

A bad action is best left undone. One is punished later for a bad action. But a good deed is best done, for which one will not be punished for doing it. 314

Guard yourself like a frontier town, guarded inside and out. Don't let a moment slip you by. Those who have missed their opportunity grieve for it when they end up in hell. 315

Ashamed of what is not a matter for shame, and not ashamed of what is,

by holding to wrong views people go to a bad rebirth. 316

Seeing danger where there is no danger, and not seeing danger where there is, by holding to wrong views people go to a bad rebirth. 317

Seeing a fault in what is not a fault, and not seeing a fault in what is, by holding to wrong views people go to a bad rebirth. 318

Recognising a fault as a fault, and what is not a fault as not one, by holding to right views people go to a good rebirth. 319

23. The Elephant

I will bear criticism like an elephant in battle bears an arrow from a bow. Most people are bad behaviour. 320

One can take a trained elephant even into a crowd. The king himself will ride a trained elephant. He who is disciplined is the best of men, since he can bear criticism. 321

Trained mules are excellent, and so are thoroughbred horses from the Sindh, and so are great battle elephants, but more excellent than them all is a disciplined man. 322

There is no reaching the unattainable with mounts like these, but with himself well under control a disciplined man can get there. 323

Dhammapalo, the elephant, is hard to control in rut. Even when tied up, he refuses his food. The great tusker is thinking of the elephant forest. 324

When a man is a lie-abed and over-eats, a lazy person who wallows in sleep like a great over-fed hog, a fool like that will be reborn time after time. 325

My mind used formerly to go off wandering wherever it felt like, following its own inclination, but today I shall control it carefully, like a mahout does a rutting elephant. 326

Take pleasure in being careful. Guard your mind well. Extricate yourself from the mire, like a great tusker sunk in the mud. 327

If you find an intelligent companion, a wise and well-behaved person going the same way as yourself, then go along with him, overcoming all dangers, pleased at heart and mindful. 328

But if you do not find an intelligent companion, a wise and well-behaved person going the same way as yourself, then go on your way alone, like a king abandoning a conquered kingdom, or like a great elephant in the deep forest. 329

It is better to travel alone. There is no companionship with a fool. Go on your way alone and commit no evil, without cares like a great elephant in the deep forest. 330

It is good to have companions when occasion arises, and it is good to be contented with whatever comes. Merit is good at the close of life, and the elimination of all suffering is good. 331

Good is filial devotion to one's mother in the world, and devotion to one's father is good. It is good to be a sanyasi in the world and to be a brahmin too. 332

Good is good behaviour up to old age, good is firmly established faith, good is the acquisition of understanding, and abstention from evil is good. 333

24. Craving

The desire of a thoughtlessly living man grows like a creeper. He drifts from one life to another like a monkey looking for fruit in the forest. 334

When one is overcome by this wretched, clinging desire in the world, one's sorrows increase like grass growing up after a lot of rain. 335

But when one masters this wretched desire, which is so hard to overcome, then one's sorrows just drop off, like a drop of water off a lotus. 336

This is what I say to you - Good luck be with you, gathered here. Dig up the root of craving, as one does a weed for its fragrant root. Don't let Mara destroy you again and again, like a stream does its reeds. 337

In the same way that even a felled tree will grow again if its root is strong and undamaged, so if latent desire has not been rooted out, then suffering shoots up again and again. 338

When the thirty six pleasure-bound streams of craving are strong in a man, then numerous desire-based thoughts pull the deluded man along. 339

The streams (of craving) flow everywhere, and the creeper hoots up and establishes itself, so when you see the creeper shooting up, cut away its root with your understanding. 340

The recollection and attraction of pleasures occur to a man, and those who are attached to the agreeable and seeking enjoyment, they are the people subject to birth and aging. 341

People beset by desire run here and there, like a snared rabbit, and those trapped in the bonds of attachments keep returning for a long time to suffering. 342

People beset by desire run here and there, like a snared rabbit, so one should get rid of one's craving if it is freedom from desire that one wants. 343

When a man out of the forest of desire is drawn back into the forest, then free from the forest as he is, he runs back into it. Look at him - free, he is running back to chains. 344

The wise say that it is not an iron, wooden or fibre fetter which is a strong one, but the besotted hankering after trinkets, children and wives, that, say the wise, is the strong fetter. It drags one down, and loose as it feels, it is hard to break. Breaking this fetter, people

renounce the world, free from longing and abandoning sensuality. 345, 346

Those on fire with desire follow the stream of their desires, like a spider follows the strands of its self-made web. Breaking the bond, the wise walk on free from longing, and leaving all suffering behind. 347

Let go the past, let go the future, and let go what is in between, transcending the things of time. With your mind free in every direction, you will not return to birth and aging. 348

When a man is stimulated by his own thoughts, full of desire and dwelling on what is attractive, his craving increases even more. He is making the fetter even stronger. But he who takes pleasure in stilling his thoughts, practising the contemplation of what is repulsive, and remaining recollected, now he will make an end of craving, he will snap the bonds of Mara. His aim is accomplished, he is without fear, rid of craving and without stain. He has removed the arrows of changing existence. This is his last body. 349, 350, 351

Rid of craving and without clinging, an expert in the study of texts, and understanding the right sequence of the words, he may indeed be called "In his last body", "Great in wisdom" and a "Great man". 352

All-conquering and all-knowing am I. Amidst all states of mind, unaffected am I. By abandoning everything, I am liberated by the cessation of desire. Having achieved Realisation by myself, who should I point to as my teacher? 353

The gift of the Truth beats all other gifts. The flavour of the Truth beats all other tastes. The joy of the Truth beats all other joys, and the cessation of desire conquers all suffering. 354

Riches destroy a fool, but not those who are seeking the other shore. The fool destroys himself by his craving for riches, as he destroys others too. 355

Weeds are the blight of fields. Desire is the blight of mankind.

Consequently offerings to those free from desire are of great fruit. 356

Weeds are the blight of fields. Anger is the blight of mankind. Consequently offerings to those free from anger are of great fruit. 357

Weeds are the blight of fields. Delusion is the blight of mankind. Consequently offerings to those free from delusion are of great fruit. 358

Weeds are the blight of fields. Self-seeking is the blight of mankind. Consequently offerings to those free from self-seeking are of great fruit. 359

25. The bhikkhu

Restraint of the eyes is good. So is restraint of the ears. Restraint of the nose is good, and so is restraint of the palate. 360

Restraint of the body is good. So is restraint of speech. Restraint of mind is good, and so is restraint in everything. The bhikkhu who is restrained in everything, is freed from all suffering. 361

Restrained of hand, restrained of foot, restrained of speech and restrained in his highest faculty, with his joy turned inwards, his mind still, alone and contented - that is what they call a bhikkhu. 362

When a bhikkhu is restrained of tongue, quotes wise sayings, and is peaceful, expounding both letter and spirit - his speech is good to hear. 363

With joy in the Teaching, delighting in the Teaching, and pondering over the Teaching, the bhikkhu who remembers the Teaching does not fall away from the Teaching. 364

One should not underestimate what one has got, and one should not live envying others. A bhikkhu who envies others does not achieve stillness of mind in meditation. 365

Even if he has only received a little, if a bhikkhu does not look down on what he has received, even the devas praise him, pure of life and determined as he is. 366

When a man is without self-identification with any object or idea, and does not grieve for what does not exist - that is what is called a bhikkhu. 367

The bhikkhu who lives full of goodwill, with faith in the religion of the Buddha - he will reach the place of peace, the satisfaction of stilling the functions of the mind. 368

Empty the boat, bhikkhu. Empty it will sail lightly for you. When you have cut away desire and aversion, you will come to nirvana as a result. 369

Cut away the five (lower fetters), abandon the five (remaining fetters), and then develop the five (faculties). The bhikkhu who has transcended the five fetters is said to be "crossed over the flood". 370

Meditate, bhikkhu, don't be careless, don't let your mind take pleasure in the senses. Don't have to swallow the iron ball for being careless. Don't have to cry out, "This is terrible" as you burn. 371

There is no meditation without wisdom, and there is no wisdom without meditation. When a man has both meditation and wisdom, he is indeed close to nirvana. 372

When he has gone off to a lonely building, the bhikkhu whose mind is at peace experiences a more than human joy, when he recognises the supreme Truth. 373

Whenever he meditates on the rise and fall of the constituent elements of existence, he experiences joy and rapture. It is immortality for men of discrimination. 374

Therefore in this religion, this is what comes first for a wise bhikkhu - guarding of the senses, contentment, and discipline in accordance with

the rules of the Order. He should cultivate friends of good character, of pure behaviour and resolute. He should be friendly in his manner, and well-behaved. As a result he will experience great joy, and put an end to suffering. 375, 376

In the same way that the jasmine drops its withered flowers, you too should discard desire and aversion, bhikkhus. 377

Peaceful of body, peaceful of speech and with his mind thoroughly stilled, the bhikkhu who has rid himself of attachment to the world - is called "at peace". 378

You should encourage yourself, yourself. You should restrain yourself, yourself. When you are self-protected like that, you will live happily as a bhikkhu. 379

One is one's own guard. What other guard could one have? One is one's own destiny. Therefore one should train oneself, like a merchant does a thoroughbred horse. 380

The bhikkhu who experiences great joy, and has faith in the religion of the Buddha, will attain the place of peace, the satisfaction of stilling the functions of the mind. 381

When a bhikkhu applies himself when still young to the religion of the Buddha, he illuminates the world, like the moon breaking breaking away from a cloud. 382

26. The brahmin

Cut the stream and go across, abandon sensuality, brahmin. When you have achieved the stilling of the activities of the mind, you will know the unconditioned, brahmin. 383

When a brahmin has crossed beyond duality, then all the fetters of such a seer come to an end. 384

When a man knows no this shore, other shore, or both - such a one, free

from anxiety, liberated, that is what I call a brahmin. 385

Meditating, free from stain, settled in mind, with job accomplished, without inflowing thoughts, and having achieved the supreme purpose - that is what I call a brahmin. 386

By day it is the sun which shines, at night the moon shines forth. A warrior shines in his armour, and a brahmin shines in meditation. But at all times, by day and by night, the Buddha shines in his glory. 387

A brahmin is called so by breaking with evil deeds. It is by pious behaviour that a man is called a man of religion, and by casting out blemishes one is called one gone forth. 388

One should not strike a brahmin, and nor should a brahmin lose his temper. Shame on him who strikes a brahmin, and shame on him who loses his temper because of it. 389

Nothing is better in a brahmin than this - that he restrains his mind from pleasurable things. Suffering disappears for him to the same extent that he gets rid of thoughts of harming anyone. 390

He who does no wrong with body, speech or mind, but is restrained in all three spheres - that is what I call a brahmin. 391

One should reverently pay homage to the man from whom one has learned the Truth, taught by the True Buddha, like a brahmin does to the sacrificial fire. 392

One is not a brahmin by virtue of matted hair, lineage or caste. When a man possesses both Truth and truthfulness, then he is pure, then he is a brahmin. 393

What use is your matted hair, you fool? What use is your antelope skin? You are tangled inside, and you are just making the outside pretty. 394

The man who wears robes made from rags off the dust heap, who is gaunt, with his sinews standing out all over his body, alone meditating in the

forest - that is what I call a brahmin. 395

I do not call him a brahmin who is so by natural birth from his mother.
He is just a supercilious person if he still has possessions of his own.
He who owns nothing of his own, and is without attachment - that is what
I call a brahmin. 396

He who, having cut off all fetters, does not get himself upset, but is
beyond bonds - that liberated man is what I call a brahmin. 397

He who has cut off both bond and strap, halter as well as bridle, who
has removed the barrier, himself a Buddha - that is what I call a
brahmin. 398

He who endures undisturbed criticism, ill-treatment and bonds, strong in
patience, and that strength his power - that is what I call a brahmin.
399

Without anger, devout, upright, free from craving, disciplined and in
his last body - that is what I call a brahmin. 400

Like water on a lotus leaf, like a mustard seed on the point of an pin,
he who is not stuck to the senses - that is what I call a brahmin. 401

He who has experienced the end of his suffering here in this life, who
has set down the burden, freed! - that is what I call a brahmin. 402

The sage of profound wisdom, the expert in the right and wrong road, he
who has achieved the supreme purpose - that is what I call a brahmin.
403

Not intimate with laity or monks, wandering about with no abode, and few
needs - that is what I call a brahmin. 404

Abandoning violence to all living creatures moving or still, he who
neither kills or causes killing - that is what I call a brahmin. 405

Unagitated amongst the agitated, at peace among the violent, without

clinging among those who cling - that is what I call a brahmin. 406

He from whom desire and aversion, conceit and hypocrisy have fallen away, like a mustard seed on the point of a pin - that is what I call a brahmin. 407

He who utters only gentle, instructive and truthful speech, criticising no-one - that is what I call a brahmin. 408

He who takes nothing in the world that has not been given him, long or short, big or small, attractive or that is what I call a brahmin. 409

He who has no desires in this world or the next, without longings, freed! - that is what I call a brahmin. 410

He who has no attachments and has been freed from uncertainty by realisation, who has plunged into the deathless - that is what I call a brahmin. 411

He who has even here and now transcended the fetter of both good and evil, who is sorrowless, faultless and pure - that is what I call a brahmin. 412

The man who is stainless, pure, clear and free from impurities like the moon, the search for pleasure extinguished - that is what I call a brahmin. 413

He who has transcended the treacherous mire of samsara and ignorance, who has crossed over, reached the other shore, meditating, motionless of mind, free from uncertainty, and who is at peace by not clinging to anything - that is what I call a brahmin. 414

He who by here and now abandoning sensuality, has gone forth a homeless wanderer, the search for pleasure extinguished - that is what I call a brahmin. 415

He who by here and now abandoning craving, has gone forth a homeless wanderer, the search for pleasure extinguished - that is what I call a

brahmin. 416

He who has abandoned human bonds, and transcended those of heaven, liberated from all bonds - that is what I call a brahmin. 417

He who has abandoned pleasure and displeasure, is cooled off and without further fuel, the hero who has conquered all worlds - that is what I call a brahmin. 418

He who has seen the passing away and rebirth of all beings, free of clinging, blessed, awakened - that is what I call a brahmin. 419

He whose path devas, spirits and men cannot know, whose inflowing thoughts are ended, a saint - that is what I call a brahmin. 420

He who has nothing of his own, before, after or in between, possessionless and without attachment - that is what I call a brahmin. 421

Bull-like, noble, a hero, a great sage, and a conqueror, he who is motionless of mind, washed clean and awakened - that is what I call a brahmin. 422

He who has known his former lives and can see heaven and hell themselves, while he has attained the extinction of rebirth, a seer, master of transcendent knowledge, and master of all masteries - that is what I call a brahmin. 423

The End. (Translation by John Richards)

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The Renewal of Vows Ceremony

a talk by John Daido Loori, Sensei

Zen Mountain Monastery

New Year's Eve, December 31, 1992

[This is a transcription of a Dharma talk given by the abbot of Zen Mountain Monastery, Mt. Tremper, New York, at the conclusion of Rohatsu Sesshin.]

Usually, this part of the Fusatsu ceremony is used to address some part of the teachings of the Precepts, the moral and ethical teachings of the Buddha. Every once in a while I speak of the ceremony itself, the Renewal of Vows Ceremony. Tonight seems to be a good time to talk about the ceremony itself, since many of you are doing it for the first time. It's nice to know a little bit about what's going on.

We begin this ceremony like we begin most of our [Fusatsu] ceremonies, and that is with the Gatha of Atonement, or at-one-ment, and we chant, "all evil karma ever committed by me since of old." The Precepts are designed to function in the world of this and that, in the world of good and evil. They're based on the realization of the Buddha. They are fundamentally

the definition of the way a Buddha, a realized being, lives a life in the world of differences.

Karma is basically, in its simplest way of describing it, cause and effect. For every cause, there's an effect. And that effect becomes the next cause, and it creates an effect, and that effect becomes the next cause, and on and on. And the one characteristic of karma is the force to propagate itself, to continue. Karma means "action." And so here we're addressing the evil karma that we've committed in times past.

And next we chant, "on account of my beginningless greed, anger, and ignorance." Greed, anger, and ignorance are what we call in Buddhism the Three Poisons. They're based on separation. They're based on the illusion that things are separate from ourselves. When you turn them around, when you turn it to the other side, these Three Poisons become the Three Virtues. The virtue of compassion, the virtue of wisdom, and the virtue of enlightenment. Ignorance means having no light; having no light, not knowing what's real. Not knowing what's real is not having realized for oneself the unity of all things, the interdependence and mutual causality of the entire phenomenal universe. That's the basis of the Buddha's realization, and that's the basis of the Precepts.

The next line we chant, "born of my body, mouth, and thought." And these are the ways that we create evil karma. We create evil karma by what we do with our bodies; by what we do with our words, our mouth; and by what we do with our thoughts, what we think. And thought is the one that's usually the most difficult to comprehend. We can understand how we create evil karma by what we do with our body. If you hit someone, you've definitely

created karma; there are going to be consequences, effects. If you say to someone, "I would like to hit you," that also clearly would create consequences and effects. But we should realize that we equally create evil karma when we think, I'd like to punch you in the nose, even if we have a smile on our face. It communicates. There's no question about it. So how we use our mind creates karma. And we'll talk a little more about it as we get deeper into this.

So "all evil karma ever committed by me since of old, on account of my beginningless greed, anger, and ignorance, born of my body, mouth, and thought, I now atone for it all." I'm now at one with it all. Basically what that means is recognizing the fact that what you do and what happens to you are the same thing, that cause and effect are one, not two. And when you realize_not understand, not believe, but realize_that what you do and what happens to you are the same thing, there's no way to avoid taking responsibility for your life. There's no longer any way you can conceivably say, "He made me angry," because you know that only you can make you angry. And when that fact really comes home, you empower yourself to do something about anger. So long as he made you angry, you will continue to be a victim.

But when you make that responsibility your own you empower yourself to do something about it. Not only about anger, but anything. That responsibility, that sense of responsibility, encompasses the whole universe, because it's based on the realization that we're not separate from the universe. What happens to the ten thousand things happens to me. What's going on in Somalia is going on right here. In the jungles of South America. In the Ozone layer. Whatever affects this great universe affects this body and this mind. That's the realization of the Buddha, and that's the realization that these Precepts are based on.

When you atone, become at one with it all, when you take responsibility for it, you return to that oneness. Nothing outside of it. The Gatha of at-one-ment creates the space for the ceremony to happen. And then we chant the names of the Buddhas. We chant:

"Namu past seven Buddhas.

Namu Shakyamuni Buddha

Namu Manjushri Bodhisattva

Namu Samantabhadra Bodhisattva

Namu Avalokiteshvarara Bodhisattva"

and so on.

Namu means being one with, being one with the past seven Buddhas. Being one with Shakyamuni Buddha. But how do you be one with something? You students who are working with the breath, or with Mu, several of you have asked about that, this Sesshin. What does it means to be one with something? It's about intimacy, being one with something. It's not an idea. It's about no separation, being one with something. It means whole body and mind unity. Every thought, every breath, every cell in your body, unified. Being one with something is very similar to invoking something. To invoke means to call forth by incantation, to conjure. To put into effect or operation. To

bring about. To cause is to invoke.

Bodhidharma, in his teaching, spoke about invocation and what it's about. He says,

"Buddha means awareness, the awareness of the body and of the mind, that prevents evil from arising in either. To invoke means to call to mind, to call constantly to mind the rules of discipline, the Precepts, and to follow them with all your might. This is what's meant by invoking. Invoking has to do with thought, and not with language. To invoke you have to understand the dharma of invoking. If it's not present in your mind, your mouth chants an empty name. As long as you're troubled by the Three Poisons, greed, anger, and ignorance, or by thoughts of yourself, your deluded mind will keep you from seeing the Buddha, and you'll only waste your effort.

"Chanting and invoking are worlds apart. Chanting is done with the mouth. Invoking is done with the mind. And because invoking comes from the mind it's the door to awareness. Chanting is centered in the mouth and appears as sound. If you cling to appearances while searching for meaning, you won't find a thing. Thus the sages of the past cultivated introspection and not speech.

"This mind is the source of all virtues And this mind is the chief of all powers. The eternal bliss of Nirvana comes from the mind at rest. Birth in the Three Realms also comes from the mind. The mind is the door to every world, and the mind is the ford to the other shore. Those who know where the door is don't

worry about reaching it. Those who knows where the ford is don't worry about crossing it."

Keep in mind this was written around the year 500.

"The people I meet nowadays are superficial. They think of merit as something that has form. They squander their wealth and butcher creatures of land and sea. They foolishly concern themselves with erecting statues and stupas, telling people to pile up lumber and bricks, and to paint this blue and that green. They strain body and mind, injure themselves, and mislead others. They don't know enough to be ashamed. How will they ever come to realize it? They see something tangible and instantly become attached. If you talk to them about formlessness, they sit there dumb and confused. Greedy for the small mercies of this world, they remain blind to the great suffering.

"Such disciples wear themselves out in vain. Turning from the true to the false, they talk about nothing but future blessings. If you can simply concentrate your minds' inner light and behold its outer illumination, you'll dispel the Three Poisons, drive away the Six Thieves. Once and for all and without effort, you'll gain possession to an infinite number of virtues, perfections, and doors to truth. Seeing through the mundane and witnessing the sublime is less than an eyeblink away. Realization is now; why worry about gray hair? But the true door is hidden, and can't be revealed. I have only touched upon the beholding mind."

That beholding mind is the mind that unifies us with these Buddhas that we chant. That beholding mind is the mind that can invoke the presence of all Buddhas and ancestors.

"Namu Past Seven Buddhas." The past seven Buddhas are the six Buddhas that preceded Shakyamuni and Shakyamuni.

"Namu Shakyamuni Buddha," the historical Buddha, who after his own realization , stayed in the world and taught for forty-seven years. It's because of that teaching that it was transmitted mind to mind, from generation to generation. and has come down to us to this time, this place, this mountain. We're unified with the historical Buddha.

"Namu Manjushri Bodhisattva. Namu Samantabhadra Bodhisattva." Of these two Bodhisattvas, Manjushri is the Bodhisattva of Wisdom. Samantabhadra is the Bodhisattva of Compassion. In the Buddha Hall, one sits on one side of the Buddha and the other sits on the other side of the Buddha. Manjushri rides a lion; Samantabhadra, an elephant. They represent the two aspects of Buddha, Wisdom and Compassion.

"Namu Manjushri Bodhisattva" means being one with the wisdom of Manjushri. "Namu Samantabhadra Bodhisattva" means being one with the compassion of Samanabhadra. "Namu Avalokiteshvara Bodhisattva." Avalokiteshvara Bodhisattva is the Hearer of the Cries of the World. And one of the characteristics of Avalokiteshvara is that she manifests herself in accord with the circumstances. So she always presents herself in a form that's appropriate to what's going on. In the bowery, she manifests as

a bum. Tonight, in barrooms across the country, she'll manifest as a drunk. Or as a motorist on the highway, or as a fireman, or a physician. Always responding in accord with the circumstances, in a form appropriate to the circumstances. How is that?

Every time there's a stranded vehicle on the side of the road and a motorist stops to help Avalokiteshvara Bodhisattva has manifested herself. Those characteristics of wisdom and compassion are the characteristics of all beings. All Buddhas. We all have that potential. It's just a matter of awakening it. You awaken it by realizing there's no separation between self and other.

"Namu Maitreya Buddha," the Buddha of the future, to be born in future generations. And "Namu Successive Daioshos." Daiosho means "great priest." The Successive Daioshos are the succession of ancestors who transmitted the Dharma from Shakyamuni Buddha to Mahakashyapa, from Mahakashyapa to Ananda, and so on through 28 generations in India, through 28* generations in China, in Japan, and now to this country. Mind to mind. It's not the scriptures that were transmitted, it's not institutions that were transmitted, it's not ideas that were transmitted, it's not beliefs that were transmitted. It was the Buddha Mind that was transmitted. It's the Buddha Mind that these teachings are a manifestation of.

And then we chant, when we return to the ceremony, the Four Vows:

Sentient beings are numberless; I vow to save them.

Desires are inexhaustible; I vow to put an end to them.

The dharmas are boundless; I vow to master them.

The Buddha way is unattainable; I vow to attain it.

It's an incredibly powerful way to close out the old year and enter the new. Vowing to save all sentient beings. But they're numberless! That means there's no end to the number of them. And yet you vow to save them. Impossible! It can't be done. But you vow to save them. And by the way, if you intend to save all sentient beings, you'd better be prepared to be saved by all sentient beings. It goes both ways. Cause and effect goes both ways. Effect doesn't follow cause, nor does cause precede effect. They're one, and they move forward in time and they move backward in time.

"Desires are inexhaustible; I vow to put an end to them." By definition they're inexhaustible. How can you possibly put an end to them? "I vow to put an end to them. The dharmas are boundless; I vow to master them." Boundless means having no edges. To master them means to put a frame around them. It can't be done. "I vow to master them." "The Buddha Way is unattainable; I vow to attain it." It can't be done. "I vow to attain it."

[* not sure of number]

To me, the impossibility of these vows is the essence of this practice. We call it "filling the well with snow," carrying shovels full of snow down from the mountain peak and throwing it

in the well. The sages do it all the time, and they get other sages to help them do it. Of course, you can't fill a well that way. But that doesn't seem to bother them. They're not concerned with the goal; it's the process that they're involved in. Practice and enlightenment are one. It's not the goal of getting all sentient beings saved, it's the practice of saving all sentient beings. Of putting an end to desires, of mastering the dharmas. Of attaining the Way.

And then we chant the Three Treasures:

Being one with the Buddha; with all sentient beings,

Raise the Bodhi mind! Let the supreme way be realized.

"Raise the bodhi mind" is the aspiration for enlightenment. Being one with the dharma, with all sentient beings, penetrate all sutras, let wisdom be like the ocean. Being one with the sangha, with all sentient beings, lead the people, let harmony pervade everywhere. Buddha, dharma, sangha. Buddha, the historical Buddha, and at once all sentient beings. Buddha means enlightened one. Dharma, the teachings of the Buddha, but at once, the whole phenomenal universe. Sangha, the community of practitioners of the Buddha's dharma, and at once the whole phenomenal universe, all sentient beings. So Buddha, dharma, and sangha is at once the individual and the whole universe.

And then finally we bring the whole thing to a conclusion by giving it away. the whole ceremony of the precepts. The Eno chants, "May the merits of maintaining the Precepts permeate the

dharma world, and may our sincere vows to accomplish the Buddha Way be realized together." May the merits pervade the dharma world, the whole universe, the whole universe of things; may the merit of this ceremony reach everywhere. It means to give it away. And it's in that giving, giving away of ourselves, giving our life, giving our practice, that we unify with the ten thousand things. When we give thanks, when we express gratitude in our services, we give back to the Buddhas and ancestors that which we receive. If we didn't give back like that, it would makes us thieves, we would just be taking. That's the same dynamic in the teacher-student relationship. The teacher gives, the student receives; the student gives, the teacher receives. It works both ways. Otherwise you feel inadequate, you don't feel right about it, you don't really make it your own.

At the beginning of the month we did a Rohatsu Sesshin at Greenhaven Prison_we have a Sangha there_and did a Precepts Ceremony during that time. And usually when I do the precepts ceremonies I have a little envelope that I keep the materials for the ceremony in. And when I finished I just took that and put it in one of the side rooms, and we went on with the other things that needed to be done. I didn't look at it until this evening, as I was preparing to come here to give a Fusatsu talk. And when I opened it a little note fell out. I saw it for the first time 45 minutes ago.

It's handwritten. And it says,

"You answer so many questions that I have glanced at from time to time. They seem not at all that important so I shove them to the side. They are not important until answered. Then they become overpowering. And mostly they're just everyday question

that any new student might come across.

"Smoking is not a good thing for your body, medically speaking. But when I saw a man smoking it was sort of a statement saying, 'Hey, look, my friend, I'm human just like you. I have traveled far and I have far to travel.' I see the young lady hoping and wondering, hovering in the background at mealtime, making sure everything is all right; and when it's not, running to make things right. I hear a woman talking in such a way as to explain without explaining things as if to an idiot, making you feel safe in exploration of different chanting methods. I saw a lady introducing herself and asking the inmates their names, not caring there's a number attached, making an inmate feel like a person. Now that's something special A man sits on the sidelines yet in the middle, quietly but confidently showing a way by example to people not quite as knowledgeable, but trying and willing to learn, if they could have a teacher such as this. You cannot buy happiness, but when it's given from the heart, take it and cherish it. And then give it to someone who needs it more. This always will be someone other than yourself. For indescribable gifts given so freely by a few, thank you."

It's signed, A Person

There isn't any Buddha that could make it more complete. Dana. Giving, receiving. And that's what this new year should be for us. To give ourselves to the teaching, to the dharmas, to the ten thousands things. To whoever needs us, whenever they need us. There can be no finer vow, it's the vow of all Buddhas and ancestors. And it's because of that vow that we're fortunate enough to have this incredible Buddha Dharma here, in this country, to practice, to stay.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

sÄ«lakkhandhavaggaá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

karuá¹‡Ä• sÄ«talahadayaá¹ƒ \Ee I 1/ \Ne I 1/ \Be I 1/, paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ

sanarÄ• maralokagaruá¹ƒ, vande __sugataá¹ƒ_ gativimuttaá¹ƒ ||

buddhopi buddhabhÄ• vaá¹ƒ, bhÄ• vetvÄ• ceva sacchikatvÄ• ca.

yaá¹ƒ upagato gatamalaá¹ƒ, vande tamanuttaraá¹ƒ __dhammaá¹ƒ ||_

sugatassa orasÄ• naá¹ƒ, puttÄ• naá¹ƒ mÄ• rasenamathanÄ• naá¹ƒ.

aá¹-á¹-hannampi samÅ«haá¹ƒ, sirasÄ• vande __ariyasaá¹…ghaá¹ƒ ||_

iti \Ne I 2/ me pasannamatino, ratanattayavandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ.

yaá¹ƒ suvihatantarÄ• yo, hutvÄ• tassÄ• nubhÄ• vena ||

__dÄ«ghassa_ dÄ«ghasuttaá¹…kitassa, nipuá¹‡assa __Ä• gamavarassa. _

buddhÄ• nubuddhasaá¹ƒvaá¹‡á¹‡itassa, saddhÄ• vahaguá¹‡assa ||

atthappakÄ• sanatthaá¹ƒ, __aá¹-á¹-hakathÄ• _ Ä• dito vasisatehi.

paÃ±cahi yÄ• saá¹…gÄ«tÄ• , anusaá¹…gÄ«tÄ• ca pacchÄ• pi ||

sÄ«haá¸·adÄ«paá¹ƒ pana Ä• bhatÄ• tha, vasinÄ• mahÄ• mahindena.

á¹-hapitÄ• sÄ«haá¸·abhÄ• sÄ• ya, dÄ«pavÄ• sÄ«namatthÄ• ya ||

apanetvÄ• na \Be I 2/ tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropento vigatadosaá¹ƒ ||

samayaá¹ƒ avilomento, therÄ• naá¹ƒ theravaá¹ƒsapadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sÄ«naá¹ƒ ||

hitvÄ• punappunÄ• gatamatthaá¹ƒ, atthaá¹ƒ pakÄ• sayissÄ• mi.

sujanassa ca tuá¹-á¹-hatthaá¹ƒ, ciraá¹-á¹-hitatthaÃ±ca dhammassa ||

sÄ«lakathÄ• dhutadhammÄ• , kammaá¹-á¹-hÄ• nÄ• ni ceva sabbÄ• ni.

cariyÄ• vidhÄ• nasahito, jhÄ• nasamÄ• pattivitthÄ• ro ||

sabbÄ• ca abhiÃ±Ã±Ä• yo, paÃ±Ã±Ä• saá¹…kalananicchayo ceva.

khandhadhÄ• tÄ• yatanindriyÄ• ni, ariyÄ• ni ceva cattÄ• ri ||

saccÄ• ni \Ee I 2/ paccayÄ• kÄ• radesanÄ• , suparisuddhanipuá¹‡anayÄ• .

avimuttatantimaggÄ• , vipassanÄ• bhÄ• vanÄ• ceva ||

iti \Ne I 3/ pana sabbaá¹ƒ yasmÄ• , __visuddhimagge_ mayÄ• suparisuddhaá¹ƒ.

vuttaá¹ƒ tasmÄ• bhiyyo, na taá¹ƒ idha vicÄ• rayissÄ• mi ||

``majjhe __visuddhimaggo, _ esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitaá¹ƒ atthaá¹ƒâ€™â€™ ||

icceva kato tasmÄ• , tampi gahetvÄ• na saddhimetÄ• ya.

aá¹-á¹-hakathÄ• ya vijÄ• natha, dÄ«ghÄ• gamanissitaá¹ƒ atthanti ||

nidÄ• nakathÄ•

tattha __dÄ«ghÄ• gamo_ nÄ• ma sÄ«lakkhandhavaggo, mahÄ• vaggo, pÄ• thikavaggoti va
catuttiá¹ƒsasuttasaá¹…gaho. tassa vaggesu __sÄ«lakkhandhavaggo_ Ä• di, suttesu __brah

brahmajÄ• lassÄ• pi ``evaá¹ƒ \Be I 3/ me sutaâ€™â€™ ntiÄ• dikaá¹ƒ Ä• yasmatÄ• Ä• nanc
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ• namÄ• di.

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•

paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cesÄ• kiÃ±cÄ• pi vinayapiá¹-ake tantimÄ• rÅ«á¸·hÄ
idhÄ• pi evaá¹ƒ veditabbÄ• . dhammacakkappavattanaÃ±hi Ä• diá¹ƒ katvÄ• yÄ• va subhad
katabuddhakicce, kusinÄ• rÄ• yaá¹ƒ upavattane mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• na
visÄ• khapuá¹‡á¹‡amadivase paccÅ«sasamaye anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• p
bhagavato dhÄ• tubhÄ• janadivase sannipatitÄ• naá¹ƒ sattannaá¹ƒ bhikkhusatasahassÄ• n
mahÄ• kassapo sattÄ• haparinibbute bhagavati subhaddena vuá¸• á¸• hapabbajitena --- ``a
socittha, mÄ• paridevittha, sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena, upaddutÄ• ca ho
idaá¹ƒ vo na kappatÄ«â€™ ti, idÄ• ni pana mayaá¹ƒ yaá¹ƒ icchissÄ• ma, taá¹ƒ karissÄ• ma
taá¹ƒ karissÄ• mÄ• â€™â€™ ti (Vin II 437) vuttavacanamanussaranto, Ä«disassa ca saá¹…
dullabhabhÄ• vaá¹ƒ maÃ±Ã±amÄ• no, ``á¹-hÄ• naá¹ƒ \Ne I 4/ kho panetaá¹ƒ vijjati, yaá¹ƒ pA
`atÄ«tasatthukaá¹ƒ pÄ• vacanaâ€™ nti maÃ±Ã±amÄ• nÄ• \Ee I 3/ pakkhaá¹ƒ labhitvÄ• na
antaradhÄ• peyyuá¹ƒ, yÄ• va ca dhammavinayo tiá¹-á¹-hati, tÄ• va anatÄ«tasatthukameva p
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

`yo vo, Ä• nanda, mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atto, so vo mamaccayena sa

`yaá¹ƒnÅ«nÄ• haá¹ƒ dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyaá¹ƒ, yathayidaá¹ƒ sÄ• san
ciraá¹-á¹-hitikaá¹ƒâ€™.

yaÃ±cÄ• haá¹ƒ bhagavatÄ• ---

`dhÄ• ressasi pana me tvaá¹ƒ, kassapa, sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasanÄ• nÄ«â€™
cÄ«vare sÄ• dhÄ• raá¹‡aparibhogena.

`ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi vivicca akusalehi dha
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ \Be I 4/ jhÄ• naá¹ƒ upasampajja vih
bhikkhave, yÄ• vadeva, Ä• kaá¹…khati vivicceva kÄ• mehi vivicca akusalehi dhammehi sav
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™ ti (SN a II

evamÄ• dinÄ• nayena navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede uttarimanussa
samasamaá¹-á¹-hapanena ca anuggahito, tathÄ• Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• letvÄ• alagga
candopamapaá¹-ipadÄ• ya ca pasaá¹ƒsito, tassa kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavissat
rÄ• jÄ• viya sakakavacaissariyÄ• nuppadÄ• nena attano kulavaá¹ƒsappatiá¹-á¹-hÄ• pakaá¹

`saddhammavaá¹ƒsappatiá¹-á¹-hÄ• pako me ayaá¹ƒ bhavissatÄ«â€™ ti, mantvÄ• iminÄ• a
anuggahesi, imÄ• ya ca uá¸·Ä• rÄ• ya pasaá¹ƒsÄ• ya pasaá¹ƒsÄ«ti cintayanto dhammavina
bhikkhÅ«naá¹ƒ ussÄ• haá¹ƒ janesi. yathÄ• ha ---

``atha kho Ä• yasmÄ• mahÄ• kassapo bhikkhÅ« Ä• mantesi --- `ekamidÄ• haá¹ƒ, Ä• vuso,
kusinÄ• raá¹ƒ addhÄ• namaggappaá¹-ipanno mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ
ti (Vin II 437) sabbaá¹ƒ __subhaddakaá¹‡á¸• aá¹ƒ_ vitthÄ• rato veditabbaá¹ƒ. atthaá¹ƒ pana
mahÄ• parinibbÄ• nÄ• vasÄ• ne Ä• gataá¹-á¹-hÄ• neyeva kathayissÄ• ma.

tato paraá¹ƒ Ä• ha ---

``handa mayaá¹ƒ, Ä• vuso, dhammaÃ±ca vinayaÃ±ca \Ee I 4/ saá¹…gÄ• yÄ• ma, pure adha
paá¹-ibÄ• hiyyati; pure avinayo dippati, vinayo paá¹-ibÄ• hiyyati; pure adhammavÄ• dino bal
dhammavÄ• dino dubbalÄ• honti, pure avinayavÄ• dino balavanto honti, vinayavÄ• dino du
II 437).

bhikkhÅ« Ä• haá¹ƒsu --- ``tena hi, bhante, thero bhikkhÅ« uccinatÅ«â€™â€™ ti. thero pana
sakalanavaá¹…gasatthusÄ• sanapariyattidhare puthujjanasotÄ• pannasakadÄ• gÄ• mianÄ•
khÄ«á¹‡Ä• savabhikkhÅ« anekasate, anekasahasse ca \Be I 5/ vajjetvÄ• tipiá¹-akasabbapa
paá¹-isambhidÄ• ppatte mahÄ• nubhÄ• ve yebhuyyena bhagavato etadaggaá¹ƒ Ä• ropite te
khÄ«á¹‡Ä• savabhikkhÅ«yeva ekÅ«napaÃ±casate pariggahesi. ye sandhÄ• ya idaá¹ƒ vutta
mahÄ• kassapo ekenÅ«nÄ• ni paÃ±ca arahantasatÄ• ni uccinÄ«â€™â€™ ti (Vin II 437).

kissa pana thero ekenÅ«namakÄ• sÄ«ti? Ä• yasmato Ä• nandattherassa okÄ• sakaraá¹‡at
sahÄ• pi, vinÄ• pi, na sakkÄ• dhammasaá¹…gÄ«tiá¹ƒ kÄ• tuá¹ƒ. so hÄ• yasmÄ• sekkho s
sakkÄ• . yasmÄ• panassa kiÃ±ci dasabaladesitaá¹ƒ suttageyyÄ• dikaá¹ƒ appaccakkhaá¹ƒ

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027).

tasmÄ• vinÄ• pi na sakkÄ• .

yadi evaá¹ƒ sekkhopi samÄ• no dhammasaá¹…gÄ«tiyÄ• bahukÄ• rattÄ• therena uccinitab
uccinitoti? parÅ«pavÄ• davivajjanato. thero hi Ä• yasmante Ä• nande ativiya \Ne I 6/ vissatth
naá¹ƒ sirasmiá¹ƒ palitesu jÄ• tesupi `na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™ ti,
kumÄ• rakavÄ• dena ovadati. sakyakulappasuto cÄ• yasmÄ• tathÄ• gatassa bhÄ• tÄ• cÅ«
bhikkhÅ« chandÄ• gamanaá¹ƒ viya maÃ±Ã±amÄ• nÄ• --- ``bahÅ« asekkhapaá¹-isambhidÄ

I 5/ Ä• nandaá¹ƒ sekkhapaá¹-isambhidÄ• ppattaá¹ƒ thero uccinÄ«â€™â€™ ti upavadeyyuá¹
parivajjento, `Ä• nandaá¹ƒ vinÄ• dhammasaá¹…gÄ«tiá¹ƒ na sakkÄ• kÄ• tuá¹ƒ, bhikkhÅ«na
gahessÄ• mÄ«â€™ ti na uccini.

atha sayameva bhikkhÅ« Ä• nandassatthÄ• ya theraá¹ƒ yÄ• ciá¹ƒsu. yathÄ• ha ---

``bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavocuá¹ƒ --- `ayaá¹ƒ, bhante, Ä• yasmA
abhabbo chandÄ• dosÄ• mohÄ• bhayÄ• agatiá¹ƒ gantuá¹ƒ, bahu cÄ• nena bhagavato sa
pariyatto, tena hi, bhante, thero Ä• yasmantampi \Be I 6/ Ä• nandaá¹ƒ uccinatÅ«â€™ ti. atha
mahÄ• kassapo Ä• yasmantampi Ä• nandaá¹ƒ uccinÄ«â€™â€™ ti (Vin II 437).

evaá¹ƒ bhikkhÅ«naá¹ƒ anumatiyÄ• uccinitena tenÄ• yasmatÄ• saddhiá¹ƒ paÃ±catherasat

atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kattha nu kho mayaá¹ƒ dhammaÃ±ca
saá¹…gÄ• yeyyÄ• mÄ• â€™â€™ ti? atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``rA
pahÅ«tasenÄ• sanaá¹ƒ, yaá¹ƒnÅ«na mayaá¹ƒ rÄ• jagahe vassaá¹ƒ vasantÄ• dhammaÃ±ca
aÃ±Ã±e bhikkhÅ« rÄ• jagahe vassaá¹ƒ upagaccheyyuâ€™â€™ nti (Vin II 437).

kasmÄ• pana nesaá¹ƒ etadahosi? ``idaá¹ƒ pana amhÄ• kaá¹ƒ thÄ• varakammaá¹ƒ, koci vi
saá¹…ghamajjhaá¹ƒ pavisitvÄ• ukkoá¹-eyyÄ• â€™â€™ ti. athÄ• yasmÄ• mahÄ• kassapo A

``suá¹‡Ä• tu \Ne I 7/ me, Ä• vuso saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho im
sammanneyya rÄ• jagahe vassaá¹ƒ vasantÄ• ni dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá
rÄ• jagahe vassaá¹ƒ vasitabbaâ€™â€™ nti. esÄ• Ã±atti.

``suá¹‡Ä• tu me, Ä• vuso saá¹…gho, saá¹…gho imÄ• ni paÃ±cabhikkhusatÄ• ni sammanna
vasantÄ• ni dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jaga
yassÄ• yasmato khamati imesaá¹ƒ paÃ±cannaá¹ƒ \Ee I 6/ bhikkhusatÄ• naá¹ƒ sammutiâ€™
vasantÄ• naá¹ƒ dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• j
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammatÄ• ni saá¹…ghena imÄ• ni paÃ±cabhikkhusatÄ• ni rÄ• jagahe vassaá¹ƒ vasantÄ•
saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jagahe vassaá¹ƒ vasitabbanti, khamati saá¹
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin II 438).

ayaá¹ƒ \Be I 7/ pana kammavÄ• cÄ• tathÄ• gatassa parinibbÄ• nato ekavÄ«satime divase
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ paccÅ«sasamaye parinibbuto, athassa sattÄ• haá¹ƒ suvaá¹‡

gandhamÄ• lÄ• dÄ«hi pÅ«jayiá¹ƒsu. evaá¹ƒ sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·anadivasÄ• nÄ• m
citakÄ• ya agginÄ• jhÄ• yi, sattÄ• haá¹ƒ sattipaÃ±jaraá¹ƒ katvÄ• sandhÄ• gÄ• rasÄ• lÄ• y
kariá¹ƒsÅ«ti, ekavÄ«sati divasÄ• gatÄ• . jeá¹-á¹-hamÅ«lasukkapakkhapaÃ±camiyaá¹ƒyeva
etasmiá¹ƒ dhÄ• tubhÄ• janadivase sannipatitassa mahÄ• bhikkhusaá¹…ghassa subhadden
anÄ• cÄ• raá¹ƒ Ä• rocetvÄ• vuttanayeneva ca bhikkhÅ« uccinitvÄ• ayaá¹ƒ kammavÄ• cÄ•

imaÃ±ca pana kammavÄ• caá¹ƒ katvÄ• thero bhikkhÅ« Ä• mantesi --- ``Ä• vuso, idÄ• ni tu
divasÄ• okÄ• so kato, tato paraá¹ƒ `ayaá¹ƒ nÄ• ma no palibodho atthÄ«â€™ ti, vattuá¹ƒ na
etthantare yassa rogapalibodho vÄ• Ä• cariyupajjhÄ• yapalibodho vÄ• mÄ• tÄ• pitupaliboc
pana pacitabbaá¹ƒ, cÄ«varaá¹ƒ vÄ• kÄ• tabbaá¹ƒ, so taá¹ƒ palibodhaá¹ƒ chinditvÄ• taá¹ƒ
karotÅ«â€™â€™ ti.

evaÃ±ca pana vatvÄ• thero attano paÃ±casatÄ• ya parisÄ• ya parivuto rÄ• jagahaá¹ƒ gato
attano attano parivÄ• re gahetvÄ• sokasallasamappitaá¹ƒ mahÄ• janaá¹ƒ assÄ• setukÄ• m
pakkantÄ• . puá¹‡á¹‡atthero pana sattasatabhikkhuparivÄ• ro `tathÄ• gatassa parinibbÄ• na
Ä• gatÄ• gataá¹ƒ mahÄ• janaá¹ƒ assÄ• sessÄ• mÄ«â€™ ti kusinÄ• rÄ• yaá¹ƒyeva aá¹-á¹-h

Ä• yasmÄ• Ä• nando yathÄ• pubbe aparinibbutassa, evaá¹ƒ parinibbutassÄ• pi bhagavato
pattacÄ«varamÄ• dÄ• ya paÃ±cahi bhikkhusatehi saddhiá¹ƒ yena sÄ• vatthi tena cÄ• rikaá¹
gacchato panassa parivÄ• rÄ• bhikkhÅ« gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . tenÄ• yasmatÄ• g
mahÄ• paridevo ahosi \Ee I 7/. anupubbena pana sÄ• vatthimanuppatte there sÄ• vatthivÄ•
Ä• gatoâ€™â€™ ti sutvÄ• gandhamÄ• lÄ• dihatthÄ• paccuggantvÄ• --- ``bhante, Ä• nand
Ä• gacchatha, ajja kuhiá¹ƒ bhagavantaá¹ƒ \Be I 8/ á¹-hapetvÄ• Ä• gatatthÄ• â€™â€™ tiÄ•
parodiá¹ƒsu. buddhassa bhagavato parinibbÄ• nadivase viya mahÄ• paridevo ahosi.

tatra sudaá¹ƒ Ä• yasmÄ• Ä• nando aniccatÄ• dipaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• y
saÃ±Ã±Ä• petvÄ• jetavanaá¹ƒ pavisitvÄ• dasabalena vasitagandhakuá¹-iá¹ƒ vanditvÄ• dv
maÃ±capÄ«á¹-haá¹ƒ nÄ«haritvÄ• papphoá¹-etvÄ• gandhakuá¹-iá¹ƒ sammajjitvÄ• milÄ• ta
chaá¸• á¸• etvÄ• maÃ±capÄ«á¹-haá¹ƒ atiharitvÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• bha
karaá¹‡Ä«yaá¹ƒ vattaá¹ƒ sabbamakÄ• si. kurumÄ• no ca nhÄ• nakoá¹-á¹-hakasammajjanau
gandhakuá¹-iá¹ƒ vanditvÄ• --- ``nanu bhagavÄ• , ayaá¹ƒ tumhÄ• kaá¹ƒ nhÄ• nakÄ• lo, ayaá
ayaá¹ƒ bhikkhÅ«naá¹ƒ ovÄ• dadÄ• nakÄ• lo, ayaá¹ƒ sÄ«haseyyakappanakÄ• lo, ayaá¹ƒ mu
nayena paridevamÄ• nova akÄ• si, yathÄ• taá¹ƒ bhagavato guá¹‡agaá¹‡Ä• matarasaÃ±Ã±
akhÄ«á¹‡Ä• savo ca anekesu ca jÄ• tisatasahassesu aÃ±Ã±amaÃ±Ã±assÅ«pakÄ• rasaÃ±j
aÃ±Ã±atarÄ• devatÄ• --- ``bhante, Ä• nanda, tumhe evaá¹ƒ paridevamÄ• nÄ• kathaá¹ƒ aÃ
saá¹ƒvejesi. so tassÄ• vacanena saá¹ƒviggahadayo santhambhitvÄ• tathÄ• gatassa parini
á¹-hÄ• nanisajjabahulattÄ• ussannadhÄ• tukaá¹ƒ kÄ• yaá¹ƒ samassÄ• setuá¹ƒ dutiyadivas
vihÄ• reyeva nisÄ«di. yaá¹ƒ sandhÄ• ya subhena mÄ• á¹‡avena pahitaá¹ƒ mÄ• á¹‡avakaá¹

``akÄ• lo, kho mÄ• á¹‡avaka, atthi me ajja bhesajjamattÄ• pÄ«tÄ• , appeva nÄ• ma svepi u
ti (DN I 447).

dutiyadivase cetakattherena pacchÄ• samaá¹‡ena gantvÄ• subhena mÄ• á¹‡avena puá¹-á
__subhasuttaá¹ƒ_ nÄ• ma dasamaá¹ƒ suttaá¹ƒ abhÄ• si.

atha Ä• nandatthero jetavanamahÄ• vihÄ• re khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ
upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya bhikkhusaá¹…ghaá¹ƒ ohÄ• ya rÄ• jagahaá¹ƒ gato
dhammasaá¹…gÄ• hakÄ• bhikkhÅ«ti. evaÃ±hi gate, te sandhÄ• ya ca idaá¹ƒ vuttaá¹ƒ --- ``
rÄ• jagahaá¹ƒ agamaá¹ƒsu, dhammaÃ±ca vinayaÃ±ca \Ne I 9/ saá¹…gÄ• yituâ€™â€™ nti (
Ä• saá¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ uposathaá¹ƒ katvÄ• pÄ• á¹-ipadadivase sannipatitvÄ• va

tena kho pana samayena rÄ• jagahaá¹ƒ parivÄ• retvÄ• aá¹-á¹-hÄ• rasa mahÄ• vihÄ• rÄ•
chaá¸• á¸• itapatitauklÄ• pÄ• ahesuá¹ƒ. bhagavato hi parinibbÄ• ne sabbepi bhikkhÅ« attan
pattacÄ«varamÄ• dÄ• ya vihÄ• re ca pariveá¹‡e ca chaá¸• á¸• etvÄ• agamaá¹ƒsu. tattha ka
therÄ• bhagavato vacanapÅ«janatthaá¹ƒ titthiyavÄ• daparimocanatthaÃ±ca --- `paá¹-hama
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ karomÄ• â€™ ti cintesuá¹ƒ. titthiyÄ• hi evaá¹ƒ
``samaá¹‡assa gotamassa sÄ• vakÄ• satthari á¹-hiteyeva vihÄ• re paá¹-ijaggiá¹ƒsu, parinib
kulÄ• naá¹ƒ mahÄ• dhanapariccÄ• go vinassatÄ«â€™â€™ ti. tesaÃ±ca vÄ• daparimocanat
evaá¹ƒ cintayitvÄ• ca pana katikavattaá¹ƒ kariá¹ƒsu. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- bhagavatÄ• , kho Ä• vuso,
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ vaá¹‡á¹‡itaá¹ƒ, handa mayaá¹ƒ, Ä• vuso, paá
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ karoma, majjhimaá¹ƒ mÄ• saá¹ƒ sannipatitvÄ•
saá¹…gÄ• yissÄ• mÄ• â€™â€™ ti (Vin II 438).

te dutiyadivase gantvÄ• rÄ• jadvÄ• re aá¹-á¹-haá¹ƒsu. rÄ• jÄ• Ä• gantvÄ• vanditvÄ• --- ``
Ä• gatatthÄ• â€™â€™ ti attanÄ• kattabbakiccaá¹ƒ pucchi. therÄ• aá¹-á¹-hÄ• rasa
mahÄ• vihÄ• rapaá¹-isaá¹…kharaá¹‡atthÄ• ya hatthakammaá¹ƒ paá¹-ivedesuá¹ƒ. rÄ• jÄ• h
adÄ• si. therÄ• paá¹-hamaá¹ƒ mÄ• saá¹ƒ sabbavihÄ• re paá¹-isaá¹…kharÄ• petvÄ• raÃ±Ã
``niá¹-á¹-hitaá¹ƒ, mahÄ• rÄ• ja, vihÄ• rapaá¹-isaá¹…kharaá¹‡aá¹ƒ, idÄ• ni dhammavinayasa
ti. ``sÄ• dhu bhante visaá¹-á¹-hÄ• karotha, mayhaá¹ƒ Ä• á¹‡Ä• cakkaá¹ƒ \Ee I 9/, tumhÄ• k
hotu, Ä• á¹‡Ä• petha, bhante, kiá¹ƒ karomÄ«â€™â€™ ti. ``saá¹…gahaá¹ƒ karontÄ• naá¹ƒ b
sannisajjaá¹-á¹-hÄ• naá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti. ``kattha karomi, bhanteâ€™â€™ ti? `
sattapaá¹‡á¹‡i guhÄ• dvÄ• re kÄ• tuá¹ƒ yuttaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu, bha
ajÄ• tasattu vissakammunÄ• \Be I 10/ nimmitasadisaá¹ƒ suvibhattabhittithambhasopÄ• naá
nÄ• nÄ• vidhamÄ• lÄ• kammalatÄ• kammavicittaá¹ƒ, abhibhavantamiva rÄ• jabhavanavibh

devavimÄ• nasiriá¹ƒ, siriyÄ• niketanamiva ekanipÄ• tatitthamiva ca devamanussanayanavi
lokarÄ• maá¹‡eyyakamiva sampiá¹‡á¸• itaá¹ƒ daá¹-á¹-habbasÄ• ramaá¹‡á¸• aá¹ƒ maá¹‡á¸•
vividhakusumadÄ• molambakaviniggalantacÄ• ruvitÄ• naá¹ƒ nÄ• nÄ• ratanavicittamaá¹‡iko
nÄ• nÄ• pupphÅ«pahÄ• ravicittasupariniá¹-á¹-hitabhÅ«mikammaá¹ƒ brahmavimÄ• nasadisa
mahÄ• maá¹‡á¸• ape \Ne I 10/ paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anagghÄ• ni paÃ±ca kap
paÃ±Ã±apetvÄ• , dakkhiá¹‡abhÄ• gaá¹ƒ nissÄ• ya uttarÄ• bhimukhaá¹ƒ therÄ• sanaá¹ƒ, ma
puratthÄ• bhimukhaá¹ƒ buddhassa bhagavato Ä• sanÄ• rahaá¹ƒ dhammÄ• sanaá¹ƒ paÃ±Ã
bÄ«janiÃ±cettha á¹-hapetvÄ• , bhikkhusaá¹…ghassa Ä• rocÄ• pesi --- ``niá¹-á¹-hitaá¹ƒ, bha
nti.

tasmiÃ±ca pana divase ekacce bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ sandhÄ• ya evamÄ
bhikkhusaá¹…ghe eko bhikkhu vissagandhaá¹ƒ vÄ• yanto vicaratÄ«â€™â€™ ti. thero taá¹ƒ
bhikkhusaá¹…ghe aÃ±Ã±o vissagandhaá¹ƒ vÄ• yanto vicaraá¹‡akabhikkhu nÄ• ma natthi. a
vadantÄ«ti saá¹ƒvegaá¹ƒ Ä• pajji. ekacce naá¹ƒ Ä• haá¹ƒsuyeva --- ``sve Ä• vuso, Ä• nanda
sekkho sakaraá¹‡Ä«yo, tena te na yuttaá¹ƒ sannipÄ• taá¹ƒ gantuá¹ƒ, appamatto hohÄ«â€™

atha kho Ä• yasmÄ• Ä• nando --- `sve sannipÄ• to, na kho metaá¹ƒ patirÅ«paá¹ƒ yvÄ• haa
sannipÄ• taá¹ƒ gaccheyyaâ€™ nti, bahudeva rattiá¹ƒ kÄ• yagatÄ• ya satiyÄ• vÄ«tinÄ• met
paccÅ«sasamaye caá¹…kamÄ• orohitvÄ• vihÄ• raá¹ƒ pavisitvÄ• ``nipajjissÄ• mÄ«â€™â€
pÄ• dÄ• bhÅ«mito muttÄ• , apattaÃ±ca sÄ«saá¹ƒ bimbohanaá¹ƒ, etasmiá¹ƒ antare anupÄ•
vimucci. ayaÃ±hi Ä• yasmÄ• caá¹…kamena bahi vÄ«tinÄ• metvÄ• visesaá¹ƒ nibbattetuá¹ƒ
maá¹ƒ bhagavÄ• etadavoca --- `katapuÃ±Ã±osi tvaá¹ƒ, Ä• nanda, padhÄ• namanuyuÃ±ja,
ti (DN II 207). buddhÄ• naÃ±ca kathÄ• doso nÄ• ma natthi, mama pana accÄ• raddhaá¹ƒ vA
uddhaccÄ• ya saá¹ƒvattati. handÄ• haá¹ƒ vÄ«riyasamataá¹ƒ yojemÄ«â€™â€™ ti, caá¹…ka
pÄ• dadhovanaá¹-á¹-hÄ• ne á¹-hatvÄ• pÄ• de dhovitvÄ• \Be I 11/ vihÄ• raá¹ƒ pavisitvÄ• m
``thokaá¹ƒ vissamissÄ• mÄ«â€™â€™ ti kÄ• yaá¹ƒ maÃ±cake apanÄ• mesi. dve pÄ• dÄ• b
bimbohanamappattaá¹ƒ, etasmiá¹ƒ antare anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ, cat
therassa arahattaá¹ƒ. tena ``imasmiá¹ƒ sÄ• sane anipanno anisinno aá¹-á¹-hito acaá¹…kam
arahattaá¹ƒ pattoâ€™â€™ ti vutte ``Ä• nandattheroâ€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

atha therÄ• bhikkhÅ« dutiyadivase paÃ±camiyaá¹ƒ kÄ• á¸·apakkhassa katabhattakiccÄ• p
paá¹-isÄ• metvÄ• dhammasabhÄ• yaá¹ƒ sannipatiá¹ƒsu. atha kho Ä• yasmÄ• Ä• nando ar
agamÄ• si. kathaá¹ƒ agamÄ• si? ``idÄ• nimhi sannipÄ• tamajjhaá¹ƒ pavisanÄ• rahoâ€™â€
ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• bandhanÄ• muttatÄ• lapakkaá¹ƒ viya, paá¹‡á¸• ukambale
vigatavalÄ• hake nabhe samuggatapuá¹‡á¹‡acando viya, bÄ• lÄ• tapasamphassavikasitare
padumaá¹ƒ viya \Ne I 11/ ca, parisuddhena pariyodÄ• tena sappabhena sassirÄ«kena ca m
arahattappattiá¹ƒ Ä• rocayamÄ• no viya agamÄ• si. atha naá¹ƒ disvÄ• Ä• yasmato mahÄ•
``sobhati vata bho arahattappatto Ä• nando, sace satthÄ• dhareyya, addhÄ• ajjÄ• nandass

handa \Ee I 11/, dÄ• nissÄ• haá¹ƒ satthÄ• rÄ• dÄ• tabbaá¹ƒ sÄ• dhukÄ• raá¹ƒ dadÄ• mÄ«
sÄ• dhukÄ• ramadÄ• si.

majjhimabhÄ• á¹‡akÄ• pana vadanti --- ``Ä• nandatthero attano arahattappattiá¹ƒ Ã±Ä• pe
saddhiá¹ƒ nÄ• gato, bhikkhÅ« yathÄ• vuá¸• á¸• haá¹ƒ attano attano pattÄ• sane nisÄ«dantÄ
Ä• sanaá¹ƒ á¹-hapetvÄ• nisinnÄ• . tattha keci evamÄ• haá¹ƒsu --- `etaá¹ƒ Ä• sanaá¹ƒ kass
ti. `Ä• nando pana kuhiá¹ƒ gatoâ€™ ti? tasmiá¹ƒ samaye thero cintesi --- `idÄ• ni mayhaá¹ƒ
tato attano Ä• nubhÄ• vaá¹ƒ dassento pathaviyaá¹ƒ nimujjitvÄ• attano Ä• saneyeva attÄ• n
Ä• kÄ• sena gantvÄ• nisÄ«dÄ«tipi eke. yathÄ• vÄ• tathÄ• vÄ• hotu. sabbathÄ• pi taá¹ƒ
mahÄ• kassapassa sÄ• dhukÄ• radÄ• naá¹ƒ yuttameva.

evaá¹ƒ Ä• gate pana tasmiá¹ƒ Ä• yasmante mahÄ• kassapatthero bhikkhÅ« Ä• mantesi ---
saá¹…gÄ• yÄ• ma, dhammaá¹ƒ vÄ• vinayaá¹ƒ vÄ• â€™â€™ ti? bhikkhÅ« \Be I 12/ Ä• haá
__vinayo nÄ• ma_ buddhasÄ• sanassa Ä• yu. vinaye á¹-hite sÄ• sanaá¹ƒ á¹-hitaá¹ƒ nÄ• ma
vinayaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™â€™ ti. ``kaá¹ƒ dhuraá¹ƒ katvÄ• â€™â€™ ti? ``Ä• yasm
Ä• nando nappahotÄ«â€™â€™ ti? ``no nappahotiâ€™â€™. api ca kho pana sammÄ• samb
vinayapariyattiá¹ƒ nissÄ• ya Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadagge á¹-hapesi --- ``etadaggaá
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadharÄ• naá¹ƒ yadidaá¹ƒ upÄ• lÄ«â€™â€™ ti (AN a
pucchitvÄ• vinayaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™ ti.

tato thero vinayaá¹ƒ pucchanatthÄ• ya attanÄ• va attÄ• naá¹ƒ sammanni. upÄ• littheropi vis
sammanni. tatrÄ• yaá¹ƒ pÄ• á¸·i --- atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ,

ahaá¹ƒ upÄ• liá¹ƒ vinayaá¹ƒ puccheyyaâ€™â€™ nti ||

Ä• yasmÄ• pi upÄ• li saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu \Ne I 12/ me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ,

ahaá¹ƒ Ä• yasmatÄ• mahÄ• kassapena vinayaá¹ƒ puá¹-á¹-ho vissajjeyyaâ€™â€™ nti || (Vi

evaá¹ƒ attÄ• naá¹ƒ sammannitvÄ• Ä• yasmÄ• upÄ• li uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ
there bhikkhÅ« vanditvÄ• dhammÄ• sane nisÄ«di dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• , ta
therÄ• sane nisÄ«ditvÄ• Ä• yasmantaá¹ƒ upÄ• liá¹ƒ vinayaá¹ƒ pucchi. ``paá¹-hamaá¹ƒ Ä• v
kattha paÃ±Ã±attaâ€™â€™ nti? ``vesÄ• liyaá¹ƒ, bhanteâ€™â€™ ti. ``kaá¹ƒ Ä• rabbhÄ• â€
kalandaputtaá¹ƒ Ä• rabbhÄ• â€™â€™ ti. ``kismiá¹ƒ vatthusmiâ€™â€™ nti? ``methunadham

``atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ upÄ• liá¹ƒ paá¹-hamassa pÄ• rÄ• ,
nidÄ• nampi pucchi, puggalampi pucchi, paÃ±Ã±attimpi pucchi, anupaÃ±Ã±attimpi pucchi, Ä
anÄ• pattimpi pucchiâ€™â€™ (Vin II 439). puá¹-á¹-ho puá¹-á¹-ho Ä• yasmÄ• upÄ• li vissajj

kiá¹ƒ panettha paá¹-hamapÄ• rÄ• jike kiÃ±ci apanetabbaá¹ƒ vÄ• pakkhipitabbaá¹ƒ vÄ• att
apanetabbaá¹ƒ natthi. buddhassa hi bhagavato bhÄ• site apanetabbaá¹ƒ nÄ• ma natthi. na
ekabyaÃ±janampi niratthakaá¹ƒ vadanti. sÄ• vakÄ• naá¹ƒ pana devatÄ• naá¹ƒ \Be I 13/ vÄ•
hoti, taá¹ƒ dhammasaá¹…gÄ• hakattherÄ• apanayiá¹ƒsu. pakkhipitabbaá¹ƒ pana sabbatthÄ
yattha pakkhipituá¹ƒ yuttaá¹ƒ, taá¹ƒ pakkhipiá¹ƒsuyeva. kiá¹ƒ pana tanti? `tena samayenÄ•
pana samayenÄ• â€™ ti vÄ• , `atha khoti vÄ• â€™, `evaá¹ƒ vuttetiâ€™ vÄ• , `etadavocÄ• â
sambandhavacanamattaá¹ƒ. evaá¹ƒ pakkhipitabbayuttaá¹ƒ pakkhipitvÄ• pana --- ``idaá¹ƒ p
nti á¹-hapesuá¹ƒ. paá¹-hamapÄ• rÄ• jike saá¹…gahamÄ• rÅ«á¸·he paÃ±ca arahantasatÄ• n
Ä• ropitanayeneva gaá¹‡asajjhÄ• yamakaá¹ƒsu --- ``tena samayena buddho bhagavÄ• ver
ti. tesaá¹ƒ sajjhÄ• yÄ• raddhakÄ• leyeva sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• viya mahÄ• path
akampittha.

eteneva nayena sesÄ• ni tÄ«á¹‡i pÄ• rÄ• jikÄ• ni saá¹…gahaá¹ƒ Ä• ropetvÄ• ``idaá¹ƒ pÄ•
á¹-hapesuá¹ƒ. terasa saá¹…ghÄ• disesÄ• ni ``terasakaâ€™â€™ nti á¹-hapesuá¹ƒ. dve sikkh
``aniyatÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. tiá¹ƒsa sikkhÄ• padÄ• ni ``nissaggiyÄ• ni pÄ• cittiy
á¹-hapesuá¹ƒ \Ee I 13/. dvenavuti sikkhÄ• padÄ• ni ``pÄ• cittiyÄ• nÄ«â€™â€™ ti á¹-hapesu
sikkhÄ• padÄ• ni ``pÄ• á¹-idesanÄ«yÄ• nÄ«â€™â€™ ti \Ne I 13/ á¹-hapesuá¹ƒ. paÃ±casatta
``sekhiyÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. satta dhamme ``adhikaraá¹‡asamathÄ• â€™â€™
sattavÄ«sÄ• dhikÄ• ni dve sikkhÄ• padasatÄ• ni ``mahÄ• vibhaá¹…goâ€™â€™ ti kittetvÄ•
mahÄ• vibhaá¹…gÄ• vasÄ• nepi purimanayeneva mahÄ• pathavÄ« akampittha.

tato bhikkhunÄ«vibhaá¹…ge aá¹-á¹-ha sikkhÄ• padÄ• ni ``pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ nÄ• m
sattarasa sikkhÄ• padÄ• ni ``sattarasakaâ€™â€™ nti á¹-hapesuá¹ƒ. tiá¹ƒsa sikkhÄ• padÄ•
pÄ• cittiyÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. chasaá¹-á¹-hisatasikkhÄ• padÄ• ni ``pÄ• cittiyÄ•
aá¹-á¹-ha sikkhÄ• padÄ• ni ``pÄ• á¹-idesanÄ«yÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. paÃ±casat
``sekhiyÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. satta dhamme ``adhikaraá¹‡asamathÄ• â€™â€™
sikkhÄ• padasatÄ• ni cattÄ• ri ca sikkhÄ• padÄ• ni ``bhikkhunÄ«vibhaá¹…goâ€™â€™ ti kitt
vibhaá¹…go nÄ• ma catusaá¹-á¹-hibhÄ• á¹‡avÄ• roâ€™â€™ ti á¹-hapesuá¹ƒ. ubhatovibhaá
mahÄ• pathavikampo ahosi.

etenevupÄ• yena asÄ«tibhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ khandhakaá¹ƒ, paÃ±cavÄ«satibh
parivÄ• raÃ±ca saá¹…gahaá¹ƒ Ä• ropetvÄ• ``idaá¹ƒ __vinayapiá¹-akaá¹ƒ_ nÄ• mÄ• â€™â€
vinayapiá¹-akÄ• vasÄ• nepi vuttanayeneva mahÄ• pathavikampo ahosi. taá¹ƒ Ä• yasmanta

paá¹-icchÄ• pesuá¹ƒ --- ``Ä• vuso, imaá¹ƒ tuyhaá¹ƒ nissitake vÄ• cehÄ«â€™â€™ ti. vinayap
upÄ• litthero dantakhacitaá¹ƒ bÄ«janiá¹ƒ nikkhipitvÄ• dhammÄ• sanÄ• orohitvÄ• there bh
pattÄ• sane nisÄ«di.

vinayaá¹ƒ saá¹…gÄ• yitvÄ• dhammaá¹ƒ saá¹…gÄ• yitukÄ• mo Ä• yasmÄ• mahÄ• kassap
saá¹…gÄ• yante hi kaá¹ƒ puggalaá¹ƒ dhuraá¹ƒ katvÄ• dhammo saá¹…gÄ• yitabboâ€™â€™
``Ä• nandattheraá¹ƒ dhuraá¹ƒ katvÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, yadi saá¹…ghassa \Ee I 14/ pattakallaá¹ƒ,

ahaá¹ƒ Ä• nandaá¹ƒ dhammaá¹ƒ puccheyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu \Ne I 14/ me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ,

ahaá¹ƒ Ä• yasmatÄ• mahÄ• kassapena dhammaá¹ƒ puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• the
dhammÄ• sane nisÄ«di dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• . atha kho Ä• yasmÄ• mahÄ
``kataraá¹ƒ, Ä• vuso, piá¹-akaá¹ƒ paá¹-hamaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™â€™ ti? ``suttanta
``suttantapiá¹-ake catasso saá¹…gÄ«tiyo, tÄ• su paá¹-hamaá¹ƒ kataraá¹ƒ saá¹…gÄ«tiâ€™â
``dÄ«ghasaá¹…gÄ«tiá¹ƒ, bhanteâ€™â€™ ti. ``dÄ«ghasaá¹…gÄ«tiyaá¹ƒ catutiá¹ƒsa suttÄ• n
paá¹-hamaá¹ƒ kataraá¹ƒ vaggaâ€™â€™ nti? ``sÄ«lakkhandhavaggaá¹ƒ, bhanteâ€™â€™ ti
suttantÄ• , tesu paá¹-hamaá¹ƒ kataraá¹ƒ suttaâ€™â€™ nti? ``brahmajÄ• lasuttaá¹ƒ nÄ• ma
tividhasÄ«lÄ• laá¹…kataá¹ƒ, nÄ• nÄ• vidhamicchÄ• jÄ«vakuha lapanÄ• dividdhaá¹ƒsanaá¹ƒ
dvÄ• saá¹-á¹-hidiá¹-á¹-hijÄ• laviniveá¹-hanaá¹ƒ, dasasahassilokadhÄ• tukampanaá¹ƒ, taá¹ƒ
saá¹…gÄ• yÄ• mÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca, ``brahmajÄ
bhÄ• sitaâ€™â€™ nti? ``antarÄ• ca, bhante, rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaá¹ƒ rÄ•
ambalaá¹-á¹-hikÄ• yaâ€™â€™ nti. ``kaá¹ƒ Ä• rabbhÄ• â€™â€™ ti \Be I 15/? ``suppiyaÃ±ca
brahmadattaÃ±ca mÄ• á¹‡avaâ€™â€™ nti. ``kismiá¹ƒ vatthusmiâ€™â€™ nti? ``vaá¹‡á¹‡Ä•
Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ brahmajÄ• lassa nidÄ• nampi pu
pucchi (Vin II 440). Ä• yasmÄ• Ä• nando vissajjesi. vissajjanÄ• vasÄ• ne paÃ±ca arahantas
gaá¹‡asajjhÄ• yamakaá¹ƒsu. vuttanayeneva ca pathavikampo ahosi.

evaá¹ƒ brahmajÄ• laá¹ƒ saá¹…gÄ• yitvÄ• tato paraá¹ƒ ``sÄ• maÃ±Ã±aphalaá¹ƒ, panÄ• vu
bhÄ• sitaâ€™â€™ ntiÄ• dinÄ• nayena pucchÄ• vissajjanÄ• nukkamena saddhiá¹ƒ brahma
saá¹…gÄ• yitvÄ• --- ``ayaá¹ƒ sÄ«lakkhandhavaggo nÄ• mÄ• â€™â€™ ti kittetvÄ• á¹-hape

tadanantaraá¹ƒ mahÄ• vaggaá¹ƒ, tadanantaraá¹ƒ pÄ• thikavagganti, evaá¹ƒ tivaggasaá¹…
catutiá¹ƒsasuttapaá¹-imaá¹‡á¸• itaá¹ƒ \Ee I 15/ catusaá¹-á¹-hibhÄ• á¹‡avÄ• raparimÄ• á¹‡aa
saá¹…gÄ• yitvÄ• ``ayaá¹ƒ __dÄ«ghanikÄ• yo_ nÄ• mÄ• â€™â€™ ti vatvÄ• Ä• yasmantaá
--- ``Ä• vuso, imaá¹ƒ tuyhaá¹ƒ nissitake vÄ• cehÄ«â€™â€™ ti.

tato \Ne I 15/ anantaraá¹ƒ asÄ«tibhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ __majjhimanikÄ• yaá¹ƒ_
dhammasenÄ• patisÄ• riputtattherassa nissitake paá¹-icchÄ• pesuá¹ƒ --- ``imaá¹ƒ tumhe pa

tato anantaraá¹ƒ satabhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ __saá¹ƒyuttanikÄ• yaá¹ƒ_ saá¹…gÄ
paá¹-icchÄ• pesuá¹ƒ --- ``bhante, imaá¹ƒ tumhÄ• kaá¹ƒ nissitake vÄ• cethÄ• â€™â€™ ti.

tato anantaraá¹ƒ vÄ«satibhÄ• á¹‡avÄ• rasataparimÄ• á¹‡aá¹ƒ __aá¹…guttaranikÄ• yaá¹ƒ_
anuruddhattheraá¹ƒ paá¹-icchÄ• pesuá¹ƒ --- ``imaá¹ƒ tumhÄ• kaá¹ƒ nissitake vÄ• cethÄ• â€

tato anantaraá¹ƒ dhammasaá¹…gahavibhaá¹…gadhÄ• tukathÄ• puggalapaÃ±Ã±attikathÄ•
abhidhammoti vuccati. evaá¹ƒ saá¹ƒvaá¹‡á¹‡itaá¹ƒ sukhumaÃ±Ä• á¹‡agocaraá¹ƒ tantiá¹ƒ sa
__abhidhammapiá¹-akaá¹ƒ_ nÄ• mÄ• â€™â€™ ti vatvÄ• paÃ±ca arahantasatÄ• ni sajjhÄ•
pathavikampo ahosÄ«ti.

tato paraá¹ƒ jÄ• takaá¹ƒ, niddeso, paá¹-isambhidÄ• maggo, apadÄ• naá¹ƒ, suttanipÄ• to, k
dhammapadaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, vimÄ• navatthu, petavatthu, theragÄ• thÄ• \Be
imaá¹ƒ tantiá¹ƒ saá¹…gÄ• yitvÄ• __ ``khuddakagantho_ nÄ• mÄ• yaâ€™â€™ nti ca vatvÄ•
``abhidhammapiá¹-akasmiá¹ƒyeva saá¹…gahaá¹ƒ Ä• ropayiá¹ƒsÅ«â€™â€™ ti dÄ«ghabhÄ•
majjhimabhÄ• á¹‡akÄ• pana ``cariyÄ• piá¹-akabuddhavaá¹ƒsehi saddhiá¹ƒ sabbampetaá¹ƒ
suttantapiá¹-ake pariyÄ• pannaâ€™â€™ nti vadanti.

evametaá¹ƒ sabbampi buddhavacanaá¹ƒ rasavasena ekavidhaá¹ƒ, dhammavinayavasena
paá¹-hamamajjhimapacchimavasena tividhaá¹ƒ. tathÄ• piá¹-akavasena. nikÄ• yavasena pa
navavidhaá¹ƒ, dhammakkhandhavasena caturÄ• sÄ«tisahassavidhanti veditabbaá¹ƒ.

kathaá¹ƒ __rasavasena ekavidhaá¹ƒ? _ yaÃ±hi bhagavatÄ• anuttaraá¹ƒ sammÄ• sambodh
anupÄ• disesÄ• ya \Ee I 16/ nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, etthantare paÃ±cacattÄ•
devamanussanÄ• gayakkhÄ• dayo anusÄ• santena vÄ• paccavekkhantena vÄ• vuttaá¹ƒ,

vimuttirasameva hoti. evaá¹ƒ rasavasena ekavidhaá¹ƒ.

kathaá¹ƒ __dhammavinayavasena duvidhaá¹ƒ? _ sabbameva cetaá¹ƒ dhammo ceva vinay
tattha vinayapiá¹-akaá¹ƒ vinayo, avasesaá¹ƒ buddhavacanaá¹ƒ dhammo. tenevÄ• ha ``yan
\Ne I 16/ vinayaÃ±ca saá¹…gÄ• yeyyÄ• mÄ• â€™â€™ ti (Vin II 437). ``ahaá¹ƒ upÄ• liá¹ƒ vi
Ä• nandaá¹ƒ dhammaá¹ƒ puccheyyaâ€™â€™ nti ca. evaá¹ƒ dhammavinayavasena duvidh

kathaá¹ƒ __paá¹-hamamajjhimapacchimavasena tividhaá¹ƒ? _ sabbameva hidaá¹ƒ paá¹-ha
majjhimabuddhavacanaá¹ƒ, pacchimabuddhavacananti tippabhedaá¹ƒ hoti. tattha ---

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-5

idaá¹ƒ paá¹-hamabuddhavacanaá¹ƒ. keci ``yadÄ• have pÄ• tubhavanti dhammÄ• â€™â€™
udÄ• nagÄ• thaá¹ƒ vadanti. esÄ• pana pÄ• á¹-ipadadivase sabbaÃ±Ã±ubhÄ• vappattassa
paccayÄ• kÄ• raá¹ƒ paccavekkhantassa uppannÄ• udÄ• nagÄ• thÄ• ti veditabbÄ• .

yaá¹ƒ \Be I 17/ pana parinibbÄ• nakÄ• le abhÄ• si --- ``handa dÄ• ni, bhikkhave, Ä• manta
saá¹…khÄ• rÄ• , appamÄ• dena sampÄ• dethÄ• â€™â€™ ti (DN II 218) idaá¹ƒ pacchimab
yaá¹ƒ vuttaá¹ƒ, etaá¹ƒ majjhimabuddhavacanaá¹ƒ nÄ• ma. evaá¹ƒ paá¹-hamamajjhimapacc
tividhaá¹ƒ.

kathaá¹ƒ __piá¹-akavasena tividhaá¹ƒ? _ sabbampi cetaá¹ƒ vinayapiá¹-akaá¹ƒ suttantapiá¹
abhidhammapiá¹-akanti tippabhedameva \Ee I 17/ hoti. tattha paá¹-hamasaá¹…gÄ«tiyaá¹ƒ s
asaá¹…gÄ«taÃ±ca sabbampi samodhÄ• netvÄ• ubhayÄ• ni pÄ• timokkhÄ• ni, dve vibhaá¹
soá¸·asaparivÄ• rÄ• ti --- idaá¹ƒ __vinayapiá¹-akaá¹ƒ_ nÄ• ma. brahmajÄ• lÄ• dicatuttiá¹ƒsa
dÄ«ghanikÄ• yo, mÅ«lapariyÄ• yasuttÄ• didiyaá¸• á¸• hasatadvesuttasaá¹…gaho majjhima
oghataraá¹‡asuttÄ• disattasuttasahassasattasatadvÄ• saá¹-á¹-hisuttasaá¹…gaho saá¹ƒyutt
cittapariyÄ• dÄ• nasuttÄ• dinavasuttasahassapaÃ±casatasattapaÃ±Ã±Ä• sasuttasaá¹…gah
khuddakapÄ• á¹-ha-dhammapada-udÄ• na-itivuttaka-suttanipÄ• ta-vimÄ• navatthu-petavatt
-jÄ• taka-niddesa-paá¹-isambhidÄ• magga-apadÄ• na-buddhavaá¹ƒsa-cariyÄ• piá¹-akavase

khuddakanikÄ• yoti \Ne I 17/ idaá¹ƒ __suttantapiá¹-akaá¹ƒ_ nÄ• ma. dhammasaá¹…gaho, v
puggalapaÃ±Ã±atti, kathÄ• vatthu, yamakaá¹ƒ, paá¹-á¹-hÄ• nanti --- idaá¹ƒ __abhidhammap
---

``vividhavisesanayattÄ• , vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ, vinayo vinayoti akkhÄ• toâ€™â€™ ||

vividhÄ• hi ettha paÃ±cavidhapÄ• timokkhuddesapÄ• rÄ• jikÄ• di satta Ä• pattikkhandham
vibhaá¹…gÄ• dippabhedÄ• nayÄ• . visesabhÅ«tÄ• ca daá¸·hÄ«kammasithilakaraá¹‡appay
kÄ• yikavÄ• casikaajjhÄ• cÄ• ranisedhanato cesa kÄ• yaá¹ƒ vÄ• caÃ±ca vineti, tasmÄ• viv
kÄ• yavÄ• cÄ• naá¹ƒ vinayanato ceva vinayoti akkhÄ• to. tenetametassa vacanatthakosalla

``vividhavisesanayattÄ• , vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ, vinayo vinayoti akkhÄ• toâ€™â€™ ti ||

itaraá¹ƒ \Be I 18/ pana ---

``atthÄ• naá¹ƒ sÅ«canato suvuttato, savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca, suttanti akkhÄ• taá¹ƒ ||

taÃ±hi attatthaparatthÄ• dibhede atthe sÅ«ceti. suvuttÄ• cettha atthÄ• , veneyyajjhÄ• sayÄ
savati cetaá¹ƒ atthe sassamiva phalaá¹ƒ, pasavatÄ«ti vuttaá¹ƒ hoti. sÅ«dati cetaá¹ƒ dhenu v
paggharÄ• petÄ«ti vuttaá¹ƒ hoti. suá¹-á¹-hu \Ee I 18/ ca ne tÄ• yati, rakkhatÄ«ti vuttaá¹ƒ hot
suttasabhÄ• gaÃ±cetaá¹ƒ, yathÄ• hi tacchakÄ• naá¹ƒ suttaá¹ƒ pamÄ• á¹‡aá¹ƒ hoti, evamet
ca suttena saá¹…gahitÄ• ni pupphÄ• ni na vikirÄ«yanti, na viddhaá¹ƒsÄ«yanti, evameva ten
tenetametassa vacanatthakosallatthaá¹ƒ vuttaá¹ƒ ---

``atthÄ• naá¹ƒ sÅ«canato, suvuttato savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca, suttanti akkhÄ• taâ€™â€™ nti ||

itaro \Ne I 18/ pana ---

``yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• toâ€™â€™ ||

ayaÃ±hi abhisaddo vuá¸• á¸• hilakkhaá¹‡apÅ«jitaparicchinnÄ• dhikesu dissati. tathÄ• hesa
vedanÄ• abhikkamanti, no paá¹-ikkamantÄ«â€™â€™ tiÄ• dÄ«su (MN III 389) vuá¸• á¸• hiy
rattiyo abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ tiÄ• dÄ«su (MN I 49) salakkhaá¹‡e. ``rÄ• jÄ
tiÄ• dÄ«su (MN II 399) pÅ«jite. ``paá¹-ibalo vinetuá¹ƒ abhidhamme abhivinayeâ€™â€™ tiÄ•
paricchinne. aÃ±Ã±amaÃ±Ã±asaá¹…karavirahite dhamme ca vinaye cÄ• ti vuttaá¹ƒ hoti. ``a
vaá¹‡á¹‡enÄ• â€™â€™ tiÄ• dÄ«su (Vv 819) adhike.

ettha ca ``rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetiâ€™â€™ (Dhs 251), ``mettÄ• sahagatena
pharitvÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• (Vibh 642) nayena vuá¸• á¸• himantopi dhammÄ•
vÄ• saddÄ• rammaá¹‡aá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1) nayena Ä• rammaá¹‡Ä• dÄ«h
salakkhaá¹‡Ä• pi. ``sekkhÄ• dhammÄ• , asekkhÄ• dhammÄ• , lokuttarÄ• dhammÄ• â€™â
dukamÄ• tikÄ• 12) nayena pÅ«jitÄ• pi, pÅ«jÄ• rahÄ• ti adhippÄ• yo. ``phasso hoti, vedanÄ
(Dhs 1) nayena sabhÄ• vaparicchinnattÄ• paricchinnÄ• pi. ``mahaggatÄ• dhammÄ• , appa
tikamÄ• tikÄ• 11), anuttarÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• (Dhs dukamÄ• tikÄ• 11) naye
tenetametassa vacanatthakosallatthaá¹ƒ vuttaá¹ƒ ---

``yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• toâ€™â€™ ti ||

yaá¹ƒ panettha avisiá¹-á¹-haá¹ƒ, taá¹ƒ ---

``piá¹-akaá¹ƒ piá¹-akatthavidÅ«, pariyattibbhÄ• janatthato Ä• hu.

tena samodhÄ• netvÄ• , tayopi vinayÄ• dayo Ã±eyyÄ• â€™â€™ ||

pariyattipi \Ne I 19/ hi ``mÄ• piá¹-akasampadÄ• nenÄ• â€™â€™ tiÄ• dÄ«su (AN a III 66) p
``atha puriso Ä• gaccheyya kudÄ• lapiá¹-akamÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (AN a III 70
tasmÄ• `piá¹-akaá¹ƒ piá¹-akatthavidÅ« pariyattibhÄ• janatthato Ä• hu.

idÄ• ni __ `tena samodhÄ• netvÄ• _ \Ee I 19/ __tayopi vinayÄ• dayo Ã±eyyÄ• â€™ _ti, ten
piá¹-akasaddena saha samÄ• saá¹ƒ katvÄ• vinayo ca so piá¹-akaÃ±ca pariyattibhÄ• vato, t
bhÄ• janato cÄ• ti vinayapiá¹-akaá¹ƒ, yathÄ• vutteneva nayena suttantaÃ±ca taá¹ƒ piá¹-aka
suttantapiá¹-akaá¹ƒ, abhidhammo ca so piá¹-akaÃ±cÄ• ti abhidhammapiá¹-akanti. evamete
Ã±eyyÄ• .

evaá¹ƒ Ã±atvÄ• ca punapi tesuyeva piá¹-akesu nÄ• nappakÄ• rakosallatthaá¹ƒ ---

``desanÄ• sÄ• sanakathÄ• bhedaá¹ƒ tesu yathÄ• rahaá¹ƒ.

sikkhÄ• ppahÄ• nagambhÄ«rabhÄ• vaÃ±ca paridÄ«paye ||

pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeâ€™â€™ ||

tatrÄ• yaá¹ƒ paridÄ«panÄ• vibhÄ• vanÄ• ca. etÄ• ni hi tÄ«á¹‡i piá¹-akÄ• ni yathÄ• kkama
Ä• á¹‡Ä• vohÄ• raparamatthadesanÄ• , yathÄ• parÄ• dhayathÄ• nulomayathÄ• dhammasÄ
saá¹ƒvarÄ• saá¹ƒvaradiá¹-á¹-hiviniveá¹-hananÄ• marÅ«papariccheda kathÄ• ti ca vuccanti. e
vinayapiá¹-akaá¹ƒ Ä• á¹‡Ä• rahena bhagavatÄ• Ä• á¹‡Ä• bÄ• hullato desitattÄ• __Ä• á¹‡Ä
suttantapiá¹-akaá¹ƒ vohÄ• rakusalena bhagavatÄ• vohÄ• rabÄ• hullato desitattÄ• __vohÄ•
abhidhammapiá¹-akaá¹ƒ paramatthakusalena bhagavatÄ• paramatthabÄ• hullato desitattÄ•
vuccati.

tathÄ• paá¹-hamaá¹ƒ --- `ye te pacurÄ• parÄ• dhÄ• sattÄ• , te yathÄ• parÄ• dhaá¹ƒ ettha
__yathÄ• parÄ• dhasÄ• sanaá¹ƒ, _ dutiyaá¹ƒ --- `anekajjhÄ• sayÄ• nusayacariyÄ• dhimuttik
ettha sÄ• sitÄ• â€™ ti __yathÄ• nulomasÄ• sanaá¹ƒ, _ tatiyaá¹ƒ --- `dhammapuÃ±jamatte `
saÃ±Ã±ino sattÄ• yathÄ• dhammaá¹ƒ ettha sÄ• sitÄ• â€™ ti __yathÄ• dhammasÄ• sana_n

tathÄ• paá¹-hamaá¹ƒ --- ajjhÄ• cÄ• rapaá¹-ipakkhabhÅ«to saá¹ƒvarÄ• saá¹ƒvaro ettha katl
__saá¹ƒvarÄ• saá¹ƒvarakathÄ• . _ saá¹ƒvarÄ• saá¹ƒvaroti \Ne I 20/ khuddako ceva mahant
kammÄ• kammaá¹ƒ viya, phalÄ• phalaá¹ƒ viya ca, dutiyaá¹ƒ --- ``dvÄ• saá¹-á¹-hidiá¹-á¹-hipa
diá¹-á¹-hiviniveá¹-hanÄ• ettha kathitÄ• â€™â€™ ti __diá¹-á¹-hiviniveá¹-hanakathÄ• , _ tatiya
``rÄ• gÄ• dipaá¹-ipakkhabhÅ«to nÄ• marÅ«papariccheda ettha kathitoâ€™â€™ ti __nÄ• ma
vuccati.

tÄ«supi cetesu tisso sikkhÄ• , tÄ«á¹‡i pahÄ• nÄ• ni, catubbidho ca gambhÄ«rabhÄ• vo vec
vinayapiá¹-ake visesena __adhisÄ«lasikkhÄ• _ vuttÄ• , suttantapiá¹-ake __adhicittasikkhÄ•
__adhipaÃ±Ã±Ä• sikkhÄ• . _

vinayapiá¹-ake ca __vÄ«tikkamappahÄ• naá¹ƒ_ \Ee I 20/, kilesÄ• naá¹ƒ vÄ«tikkamapaá¹-ip
suttantapiá¹-ake __pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ, _ pariyuá¹-á¹-hÄ• napaá¹-ipakkhattÄ•
abhidhammapiá¹-ake __anusayappahÄ• naá¹ƒ, _ anusayapaá¹-ipakkhattÄ• paÃ±Ã±Ä• ya.
__tadaá¹…gappahÄ• naá¹ƒ, _ itaresu __vikkhambhanasamucchedappahÄ• nÄ• ni. _ paá¹-h

duccaritasaá¹ƒkilesappahÄ• naá¹ƒ, itaresu __taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesappahÄ• naá¹ƒ. _

ekamekasmiÃ±cettha catubbidhopi dhammatthadesanÄ• paá¹-ivedhagambhÄ«rabhÄ• vo v
tanti. __attho_ti tassÄ• yeva attho. __desanÄ• _ti tassÄ• manasÄ• vavatthÄ• pitÄ• ya tant
__paá¹-ivedho_ti tantiyÄ• tantiatthassa ca yathÄ• bhÅ«tÄ• vabodho. tÄ«supi cetesu ete
dhammatthadesanÄ• paá¹-ivedhÄ• . yasmÄ• sasÄ• dÄ«hi viya mahÄ• samuddo \Be I 21/ n
alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• gambhÄ«rÄ• . evaá¹ƒ ekamekasmiá¹ƒ ettha catubb
veditabbo.

aparo nayo, __dhammo_ti hetu. vuttaÃ±hetaá¹ƒ --- ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-is
__attho_ti hetuphalaá¹ƒ, vuttaÃ±hetaá¹ƒ --- ``hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ•
__desanÄ• _ti paÃ±Ã±atti, yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• poti adhippÄ• yo.
anulomapaá¹-ilomasaá¹…khepavitthÄ• rÄ• divasena vÄ• kathanaá¹ƒ. __paá¹-ivedho_ti abh
lokiyalokuttaro visayato asammohato ca, atthÄ• nurÅ«paá¹ƒ dhammesu, dhammÄ• nurÅ«pa
paÃ±Ã±attipathÄ• nurÅ«paá¹ƒ paÃ±Ã±attÄ«su avabodho. tesaá¹ƒ tesaá¹ƒ vÄ• tattha tattha
paá¹-ivijjhitabbo salakkhaá¹‡asaá¹…khÄ• to aviparÄ«tasabhÄ• vo.

idÄ• ni \Ne I 21/ yasmÄ• etesu piá¹-akesu yaá¹ƒ yaá¹ƒ dhammajÄ• taá¹ƒ vÄ• atthajÄ• taá
yathÄ• yathÄ• Ã±Ä• petabbo attho sotÅ«naá¹ƒ Ã±Ä• á¹‡assa abhimukho hoti, tathÄ• tath
yo cettha aviparÄ«tÄ• vabodhasaá¹…khÄ• to paá¹-ivedho, tesaá¹ƒ tesaá¹ƒ vÄ• dhammÄ• n
salakkhaá¹‡asaá¹…khÄ• to aviparÄ«tasabhÄ• vo. sabbampetaá¹ƒ anupacitakusalasambhÄ
viya mahÄ• samuddo dukkhogÄ• á¸·haá¹ƒ alabbhaneyyapatiá¹-á¹-haÃ±ca, tasmÄ• gambhÄ
ettha catubbidhopi gambhÄ«rabhÄ• vo veditabbo.

ettÄ• vatÄ• ca ---

``desanÄ• sÄ• sanakathÄ• , bhedaá¹ƒ tesu yathÄ• rahaá¹ƒ.

sikkhÄ• ppahÄ• nagambhÄ«ra, bhÄ• vaÃ±ca paridÄ«payeâ€™â€™ ti \Ee I 21/ ---

ayaá¹ƒ gÄ• thÄ• vuttatthÄ• va hoti.

``pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeâ€™â€™ ti ---

ettha pana tÄ«su piá¹-akesu tividho pariyattibhedo daá¹-á¹-habbo. tisso hi pariyattiyo --- ala
nissaraá¹‡atthÄ• , bhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«ti.

tattha yÄ• duggahitÄ• , upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• , ayaá¹ƒ __alagaddÅ«pamÄ
``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« \Be I 22/ alagaddapariye
passeyya mahantaá¹ƒ alagaddaá¹ƒ, tamenaá¹ƒ bhoge vÄ• naá¹…guá¹-á¹-he vÄ• gaá¹‡hey
paá¹-iparivattitvÄ• hatthe vÄ• bÄ• hÄ• yaá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• aá¹…gapaccaá¹
nidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya, maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. taá¹ƒ kissa
bhikkhave, alagaddassa. evameva kho, bhikkhave, idhekacce moghapurisÄ• dhammaá¹ƒ p
... pe ... vedallaá¹ƒ, te taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±
upaparikkhanti, tesaá¹ƒ te dhammÄ• paÃ±Ã±Ä• ya atthaá¹ƒ anupaparikkhataá¹ƒ na nijjhÄ•
upÄ• rambhÄ• nisaá¹ƒsÄ• ceva dhammaá¹ƒ pariyÄ• puá¹‡anti, itivÄ• dappamokkhÄ• nisaá
dhammaá¹ƒ pariyÄ• puá¹‡anti, taÃ±cassa atthaá¹ƒ \Ne I 22/ nÄ• nubhonti, tesaá¹ƒ te dham
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? duggahitattÄ• , bhikkh
nti (MN I 238).

yÄ• pana suggahitÄ• sÄ«lakkhandhÄ• dipÄ• ripÅ«riá¹ƒyeva Ä• kaá¹…khamÄ• nena pariy
ayaá¹ƒ __nissaraá¹‡atthÄ• . _ yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tesaá¹ƒ te dhammÄ• suggah
hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? suggahitattÄ• , bhikkhave, dhammÄ• na

yaá¹ƒ pana pariÃ±Ã±Ä• takkhandho pahÄ«nakileso bhÄ• vitamaggo paá¹-ividdhÄ• kuppo s
khÄ«á¹‡Ä• savo kevalaá¹ƒ paveá¹‡Ä«pÄ• lanatthÄ• ya vaá¹ƒsÄ• nurakkhaá¹‡atthÄ• ya par
__bhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«_ti.

vinaye pana suppaá¹-ipanno bhikkhu sÄ«lasampadaá¹ƒ nissÄ• ya tisso vijjÄ• pÄ• puá¹‡Ä•
pabhedavacanato. sutte suppaá¹-ipanno samÄ• dhisampadaá¹ƒ nissÄ• ya cha abhiÃ±Ã±Ä•
tattha pabhedavacanato. abhidhamme suppaá¹-ipanno paÃ±Ã±Ä• sampadaá¹ƒ \Ee I 22/ nis
paá¹-isambhidÄ• pÄ• puá¹‡Ä• ti, tÄ• saÃ±ca tattheva pabhedavacanato, evametesu suppa
imaá¹ƒ vijjÄ• ttayachaá¸·abhiÃ±Ã±Ä• catuppaá¹-isambhidÄ• bhedaá¹ƒ sampattiá¹ƒ pÄ• puá

vinaye pana duppaá¹-ipanno anuÃ±Ã±Ä• tasukhasamphassaattharaá¹‡apÄ• vuraá¹‡Ä• dip
paá¹-ikkhittesu upÄ• dinnakaphassÄ• dÄ«su anavajjasaÃ±Ã±Ä« hoti. vuttampi \Be I 23/ heta
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• ye me antarÄ• yikÄ• dhammÄ•
te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti (MN I 234). tato dussÄ«labhÄ• vaá¹ƒ
duppaá¹-ipanno --- ``cattÄ• ro me, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• â€™â€™
adhippÄ• yaá¹ƒ ajÄ• nanto duggahitaá¹ƒ gaá¹‡hÄ• ti, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``attanÄ
abbhÄ• cikkhati, attÄ• naÃ±ca khaá¹‡ati, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti (M
micchÄ• diá¹-á¹-hitaá¹ƒ pÄ• puá¹‡Ä• ti. abhidhamme duppaá¹-ipanno dhammacintaá¹ƒ atidh
cinteti. tato cittakkhepaá¹ƒ pÄ• puá¹‡Ä• ti, vuttaÃ±hetaá¹ƒ --- ``cattÄ• rimÄ• ni, bhikkhave, a
cintetabbÄ• ni, yÄ• ni cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN

duppaá¹-ipanno yathÄ• kkamena imaá¹ƒ dussÄ«labhÄ• va micchÄ• diá¹-á¹-hitÄ• cittakkhep
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

ettÄ• vatÄ• \Ne I 23/ ca ---

``pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeâ€™â€™ ti ---

ayampi gÄ• thÄ• vuttatthÄ• va hoti. evaá¹ƒ nÄ• nappakÄ• rato piá¹-akÄ• ni Ã±atvÄ• tesaá
buddhavacanaá¹ƒ tividhanti Ã±Ä• tabbaá¹ƒ.

kathaá¹ƒ nikÄ• yavasena paÃ±cavidhaá¹ƒ? sabbameva cetaá¹ƒ dÄ«ghanikÄ• yo, majjhima
aá¹…guttaranikÄ• yo, khuddakanikÄ• yoti paÃ±cappabhedaá¹ƒ hoti. tattha katamo __dÄ«gh
tivaggasaá¹…gahÄ• ni brahmajÄ• lÄ• dÄ«ni catuttiá¹ƒsa suttÄ• ni.

``catuttiá¹ƒseva suttantÄ• , tivaggo yassa saá¹…gaho.

esa dÄ«ghanikÄ• yoti, paá¹-hamo anulomikoâ€™â€™ ti ||

kasmÄ• \Ee I 23/ panesa dÄ«ghanikÄ• yoti vuccati? dÄ«ghappamÄ• á¹‡Ä• naá¹ƒ suttÄ• n
samÅ«hanivÄ• sÄ• hi nikÄ• yoti vuccanti. ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekanikÄ• yan
cittaá¹ƒ, yathayidaá¹ƒ, bhikkhave \Be I 24/, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• â€™â€™ (SN b II
cikkhallikanikÄ• yoti evamÄ• dÄ«ni cettha sÄ• dhakÄ• ni sÄ• sanato lokato ca. evaá¹ƒ sesÄ
vacanattho veditabbo.

katamo __majjhimanikÄ• yo? _ majjhimappamÄ• á¹‡Ä• ni paÃ±cadasavaggasaá¹…gahÄ•
diyaá¸• á¸• hasataá¹ƒ dve ca suttÄ• ni.

``diyaá¸• á¸• hasatasuttantÄ• , dve ca suttÄ• ni yattha so.

nikÄ• yo majjhimo paÃ±ca, dasavaggapariggahoâ€™â€™ ti ||

katamo __saá¹ƒyuttanikÄ• yo? _ devatÄ• saá¹ƒyuttÄ• divasena kathitÄ• ni oghataraá¹‡Ä• c
satta ca suttasatÄ• ni dvÄ• saá¹-á¹-hi ca suttÄ• ni.

``sattasuttasahassÄ• ni \Ne I 24/, sattasuttasatÄ• ni ca.

dvÄ• saá¹-á¹-hi ceva suttantÄ• , eso saá¹ƒyuttasaá¹…gahoâ€™â€™ ti ||

katamo __aá¹…guttaranikÄ• yo? _ ekekaaá¹…gÄ• tirekavasena kathitÄ• ni cittapariyÄ• dÄ
suttasahassÄ• ni paÃ±ca suttasatÄ• ni sattapaÃ±Ã±Ä• saÃ±ca suttÄ• ni.

``nava suttasahassÄ• ni, paÃ±ca suttasatÄ• ni ca.

sattapaÃ±Ã±Ä• sa suttÄ• ni, saá¹…khyÄ• aá¹…guttare ayaâ€™â€™ nti ||

katamo __khuddakanikÄ• yo? _ sakalaá¹ƒ vinayapiá¹-akaá¹ƒ, abhidhammapiá¹-akaá¹ƒ, khu
pubbe dassitÄ• paÃ±cadasappabhedÄ• , á¹-hapetvÄ• cattÄ• ro nikÄ• ye avasesaá¹ƒ budd

``á¹-hapetvÄ• caturopete, nikÄ• ye dÄ«ghaÄ• dike.

tadaÃ±Ã±aá¹ƒ buddhavacanaá¹ƒ, nikÄ• yo khuddako matoâ€™â€™ ti ||

evaá¹ƒ nikÄ• yavasena paÃ±cavidhaá¹ƒ.

kathaá¹ƒ aá¹…gavasena navavidhaá¹ƒ? sabbameva hidaá¹ƒ suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• ka
udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallanti navappabhedaá¹ƒ ho
ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rÄ• , suttanipÄ• te
maá¹…galasuttaratanasuttanÄ• lakasuttatuvaá¹-á¹-akasuttÄ• ni ca aÃ±Ã±ampi ca suttanÄ•
\Be I 25/ __sutta_nti veditabbaá¹ƒ. sabbampi sagÄ• thakaá¹ƒ suttaá¹ƒ __geyya_nti \Ee I 24/
visesena saá¹ƒyuttake sakalopi sagÄ• thavaggo, sakalampi abhidhammapiá¹-akaá¹ƒ, niggÄ
aÃ±Ã±ampi aá¹-á¹-hahi aá¹…gehi asaá¹…gahitaá¹ƒ buddhavacanaá¹ƒ, taá¹ƒ __veyyÄ• kara
dhammapadaá¹ƒ, theragÄ• thÄ• , therÄ«gÄ• thÄ• , suttanipÄ• te nosuttanÄ• mikÄ• suddhil
veditabbÄ• . somanassaÃ±Ã±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• dveasÄ«ti suttant
``vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™â€™ tiÄ• dinayappavattÄ• dasuttarasatasuttantÄ• __itiv
apaá¹‡á¹‡akajÄ• takÄ• dÄ«ni paÃ±Ã±Ä• sÄ• dhikÄ• ni paÃ±cajÄ• takasatÄ• ni __ `jÄ• taka
``cattÄ• rome, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ tiÄ• dinayap
acchariyabbhutadhammapaá¹-isaá¹ƒyuttasuttantÄ• __abbhutadhamma_nti veditabbaá¹ƒ.
cÅ«á¸·avedalla-mahÄ• vedalla-sammÄ• diá¹-á¹-hi-sakkapaÃ±ha-saá¹…khÄ• rabhÄ• janiya-
I 25/ sabbepi vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitasuttantÄ• __vedalla_nti v
aá¹…gavasena navavidhaá¹ƒ.

kathaá¹ƒ dhammakkhandhavasena caturÄ• sÄ«tisahassavidhaá¹ƒ? sabbameva cetaá¹ƒ bu

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti ||

evaá¹ƒ paridÄ«pitadhammakkhandhavasena caturÄ• sÄ«tisahassappabhedaá¹ƒ hoti. tattha
eko dhammakkhandho. yaá¹ƒ anekÄ• nusandhikaá¹ƒ, tattha anusandhivasena dhammakkh
paÃ±hÄ• pucchanaá¹ƒ eko dhammakkhandho, vissajjanaá¹ƒ eko. abhidhamme ekamekaá¹ƒ
ekamekaÃ±ca cittavÄ• rabhÄ• janaá¹ƒ, ekameko dhammakkhandho. vinaye atthi vatthu, att
padabhÄ• janÄ«yaá¹ƒ, atthi antarÄ• patti, atthi Ä• patti, atthi anÄ• patti, atthi tikacchedo. tat
koá¹-á¹-hÄ• so ekameko dhammakkhandhoti veditabbo. evaá¹ƒ dhammakkhandhavasena c

evametaá¹ƒ abhedato rasavasena ekavidhaá¹ƒ, bhedato dhammavinayÄ• divasena \Ee I 2
buddhavacanaá¹ƒ saá¹…gÄ• yantena mahÄ• kassapappamukhena vasÄ«gaá¹‡ena ``ayaá¹
idaá¹ƒ paá¹-hamabuddhavacanaá¹ƒ, idaá¹ƒ majjhimabuddhavacanaá¹ƒ, idaá¹ƒ pacchimabu
vinayapiá¹-akaá¹ƒ, idaá¹ƒ suttantapiá¹-akaá¹ƒ, idaá¹ƒ abhidhammapiá¹-akaá¹ƒ, ayaá¹ƒ dÄ«g
ayaá¹ƒ khuddakanikÄ• yo, imÄ• ni suttÄ• dÄ«ni navaá¹…gÄ• ni, imÄ• ni caturÄ• sÄ«ti dhan
ti, imaá¹ƒ pabhedaá¹ƒ vavatthapetvÄ• va saá¹…gÄ«taá¹ƒ. na kevalaÃ±ca imameva, aÃ±Ã±a
uddÄ• nasaá¹…gaha-vaggasaá¹…gaha-peyyÄ• lasaá¹…gaha-ekakanipÄ• ta-dukanipÄ• tÄ•
aha-paá¹‡á¹‡Ä• sasaá¹…gahÄ• di-anekavidhaá¹ƒ tÄ«su piá¹-akesu sandissamÄ• naá¹ƒ saa
vavatthapetvÄ• eva sattahi mÄ• sehi saá¹…gÄ«taá¹ƒ.

saá¹…gÄ«tipariyosÄ• ne cassa --- ``idaá¹ƒ mahÄ• kassapattherena dasabalassa sÄ• sana
paÃ±cavassasahassaparimÄ• á¹‡akÄ• laá¹ƒ pavattanasamatthaá¹ƒ kataâ€™â€™ nti saÃ±j
viya dadamÄ• nÄ• ayaá¹ƒ mahÄ• pathavÄ« udakapariyantaá¹ƒ katvÄ• anekappakÄ• raá¹ƒ
sampavedhi, anekÄ• ni ca acchariyÄ• ni pÄ• turahesunti, ayaá¹ƒ paá¹-hamamahÄ• saá¹…g

``satehi \Ne I 26/ paÃ±cahi katÄ• , tena paÃ±casatÄ• ti ca.

thereheva katattÄ• ca, therikÄ• ti pavuccatÄ«â€™â€™ ti ||

1. brahmajÄ• lasuttavaá¹‡á¹‡anÄ•

paribbÄ• jakakathÄ• vaá¹‡á¹‡anÄ•

imissÄ• \Ee I 26/ \Ne I 27/ \Be I 27/ paá¹-hamamahÄ• saá¹…gÄ«tiyÄ• vattamÄ• nÄ• ya vi
suttantapiá¹-ake Ä• dinikÄ• yassa Ä• disuttaá¹ƒ brahmajÄ• laá¹ƒ pucchantena Ä• yasmatÄ•
``brahmajÄ• laá¹ƒ, Ä• vuso Ä• nanda, kattha bhÄ• sitaâ€™â€™ nti, evamÄ• divuttavacanap
bhÄ• sitaá¹ƒ, yaÃ±cÄ• rabbha bhÄ• sitaá¹ƒ, taá¹ƒ sabbaá¹ƒ pakÄ• sento Ä• yasmÄ• Ä• na
tena vuttaá¹ƒ ``brahmajÄ• lassÄ• pi evaá¹ƒ me sutantiÄ• dikaá¹ƒ Ä• yasmatÄ• Ä• nandena

paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ• namÄ• dÄ«â€™â€™ ti.

<1> tattha __eva_nti nipÄ• tapadaá¹ƒ. __me_tiÄ• dÄ«ni nÄ• mapadÄ• ni. __paá¹-ipanno h
upasaggapadaá¹ƒ, __hotÄ«_ti Ä• khyÄ• tapadanti. iminÄ• tÄ• va nayena padavibhÄ• go ve

atthato pana __evaá¹ƒ_-saddo tÄ• va
upamÅ«padesasampahaá¹ƒsanagarahaá¹‡avacanasampaá¹-iggahÄ• kÄ• ranidassanÄ• va
tathÄ• hesa --- ``evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti (Dhp 5
Ä• gato. ``evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaâ€™â€™ ntiÄ• dÄ«su (
``evametaá¹ƒ bhagavÄ• , evametaá¹ƒ sugatÄ• â€™â€™ tiÄ• dÄ«su (AN a III 66) sampahaá
panÄ• yaá¹ƒ vasalÄ« yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa \Ee I 27/ samaá¹
bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su (SN I 187) garahaá¹‡e. ``evaá¹ƒ, bhanteti kho te bhikkhÅ«
ntiÄ• dÄ«su (MN I 1) vacanasampaá¹-iggahe. ``evaá¹ƒ byÄ• kho ahaá¹ƒ, bhante, bhagavat
Ä• jÄ• nÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 398) Ä• kÄ• re. ``ehi tvaá¹ƒ, mÄ• á¹‡avaka, yen
tenupasaá¹…kama, upasaá¹…kamitvÄ• mama vacanena samaá¹‡aá¹ƒ Ä• nandaá¹ƒ appÄ•
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha. ``subho mÄ• á
Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvih
``evaÃ±ca vadehi, sÄ• dhu kira bhavaá¹ƒ Ä• nando yena subhassa \Be I 28/ mÄ• á¹‡avassa
nivesanaá¹ƒ, tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (DN I
maÃ±Ã±atha, kÄ• lÄ• mÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• ti? akusalÄ• , bhan
vÄ• ti? sÄ• vajjÄ• , bhante. viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• ti? viÃ±Ã±ugar
samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti no vÄ• , kathaá¹ƒ vo ettha hotÄ«ti? sama
ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, evaá¹ƒ no ettha hotÄ«â€™â€™ tiÄ• dÄ«su (AN a III 66
svÄ• yamidha Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡esu daá¹-á¹-habbo.

tattha Ä• kÄ• ratthena __evaá¹ƒ_-saddena etamatthaá¹ƒ dÄ«peti,
nÄ• nÄ• nayanipuá¹‡amanekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ, atthabyaÃ±janasampannaá¹
dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ, sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nu
tassa bhagavato vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ, sabbathÄ• me
janetvÄ• pi `evaá¹ƒ me sutaá¹ƒâ€™ mayÄ• pi ekenÄ• kÄ• rena sutanti.

nidassanatthena --- ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ
`evaá¹ƒ me sutaá¹ƒâ€™, `mayÄ• pi evaá¹ƒ sutaâ€™ nti idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ sutta

avadhÄ• raá¹‡atthena --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹
Ä• nando, gatimantÄ• naá¹ƒ, satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
Ä• nandoâ€™â€™ ti (AN a I 223). evaá¹ƒ bhagavatÄ• --- ``Ä• yasmÄ• Ä• nando atthakusa
byaÃ±janakusalo, niruttikusalo, pubbÄ• parakusaloâ€™â€™ ti (AN b V 169). evaá¹ƒ dhamm

pasatthabhÄ• vÄ• nurÅ«paá¹ƒ attano dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá¹ƒ sotukÄ• m
sutaá¹ƒâ€™, taÃ±ca kho atthato vÄ• byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva na
daá¹-á¹-habbaâ€™â€™ nti.

__me_-saddo tÄ«su atthesu dissati. tathÄ• hissa --- ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaney
81) mayÄ• ti attho. ``sÄ• dhu me, bhante, bhagavÄ• saá¹…khittena dhammaá¹ƒ desetÅ«â€
mayhanti attho. ``dhammadÄ• yÄ• dÄ• me, bhikkhave \Ne I 29/ \Be I 29/, bhavathÄ• â€™â
mamÄ• ti attho. idha pana mayÄ• sutanti ca, mama sutanti ca atthadvaye yujjati.

__suta_nti ayaá¹ƒ __suta_-saddo saupasaggo ca anupasaggo ca ---
gamanavissutakilinna-upacitÄ• nuyoga-sotaviÃ±Ã±eyya-sotadvÄ• rÄ• nusÄ• ra-viÃ±Ã±Ä• t
hissa ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa passatoâ
vissutadhammassÄ• ti attho. ``avassutÄ• avassutassÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 657) k
``tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ ntiÄ• dÄ«su (Khp 7.12) upacitanti atth
dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su (Dhp 181) jhÄ• nÄ• nuyuttÄ• ti attho. `diá¹-á¹-haá¹ƒ sutaá¹ƒ n
241) sotaviÃ±Ã±eyyanti attho. ``sutadharo sutasannicayoâ€™â€™ tiÄ• dÄ«su (MN I 339)
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharoti attho. idha panassa sotadvÄ• rÄ• nusÄ• rena upa
upadhÄ• raá¹‡anti vÄ• ti attho. `meâ€™ saddassa hi `mayÄ• â€™ ti atthe sati `evaá¹ƒ mayÄ
sotadvÄ• rÄ• nusÄ• rena upadhÄ• ritanti yujjati. `mamÄ• â€™ ti atthe sati evaá¹ƒ mama sut
upadhÄ• raá¹‡anti yujjati.

evametesu tÄ«su padesu __eva_nti sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaá
vuttaviÃ±Ã±Ä• á¹‡asamaá¹…gipuggalanidassanaá¹ƒ. __suta_nti assavanabhÄ• vapaá¹-ikkh
anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. tathÄ• __eva_nti tassÄ• sotadvÄ• rÄ•
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattibhÄ• vappakÄ• sanaá¹
__suta_nti dhammappakÄ• sanaá¹ƒ. ayaÃ±hettha saá¹…khepo \Ee I 29/ --- ``nÄ• nappakÄ•
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• mayÄ• na aÃ±Ã±aá¹ƒ kataá¹ƒ, idaá¹ƒ pana kataá¹ƒ, ayaá¹ƒ dhan

tathÄ• __eva_nti niddisitabbadhammappakÄ• sanaá¹ƒ. __me_ti puggalappakÄ• sanaá¹ƒ. _
puggalakiccappakÄ• sanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti. ``yaá¹ƒ suttaá¹ƒ niddisissÄ• mi, taá¹ƒ ma
nti.

tathÄ• __eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ• natthabyaÃ±jan
nÄ• nÄ• kÄ• raniddeso. __eva_nti hi ayamÄ• kÄ• rapaÃ±Ã±atti. __me_ti kattuniddeso. __su
ettÄ• vatÄ• nÄ• nÄ• kÄ• rappavattena \Be I 30/ cittasantÄ• nena taá¹ƒ samaá¹…gino kattu
visayaggahaá¹‡asanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ hoti.

athavÄ• \Ne I 30/ __eva_nti puggalakiccaniddeso. __suta_nti viÃ±Ã±Ä• á¹‡akiccaniddeso.

ubhayakiccayuttapuggalaniddeso. ayaá¹ƒ panettha saá¹…khepo, ``mayÄ• savanakiccaviÃ±
puggalena viÃ±Ã±Ä• á¹‡avasena laddhasavanakiccavohÄ• rena sutaâ€™â€™ nti.

tattha evanti ca meti ca saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±atti. kiÃ±he
atthi, yaá¹ƒ __eva_nti vÄ• meti vÄ• niddesaá¹ƒ labhetha? sutanti vijjamÄ• napaÃ±Ã±atti. y
sotena upaladdhaá¹ƒ, taá¹ƒ paramatthato vijjamÄ• nanti. tathÄ• `evaâ€™ nti ca, meti ca, ta
vattabbato upÄ• dÄ• paÃ±Ã±atti. `sutaâ€™ nti diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbato u
ca evanti vacanena asammohaá¹ƒ dÄ«peti. na hi sammÅ«á¸·ho nÄ• nappakÄ• rapaá¹-ivedh
vacanena sutassa asammosaá¹ƒ dÄ«peti. yassa hi sutaá¹ƒ sammuá¹-á¹-haá¹ƒ hoti, na so kA
paá¹-ijÄ• nÄ• ti. iccassa asammohena paÃ±Ã±Ä• siddhi, asammosena pana satisiddhi. tatth
satiyÄ• byaÃ±janÄ• vadhÄ• raá¹‡asamatthatÄ• , satipubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya att
tadubhayasamatthatÄ• yogena atthabyaÃ±janasampannassa dhammakosassa anupÄ• lana
dhammabhaá¹‡á¸• Ä• gÄ• rikattasiddhi.

aparo nayo, evanti vacanena yoniso manasikÄ• raá¹ƒ dÄ«peti. ayoniso manasikaroto hi
nÄ• nappakÄ• rapaá¹-ivedhÄ• bhÄ• vato. sutanti vacanena avikkhepaá¹ƒ dÄ«peti, vikkhittac
tathÄ• hi vikkhittacitto puggalo sabbasampattiyÄ• vuccamÄ• nopi \Ee I 30/ ``na mayÄ• sut
bhaá¹‡athÄ• â€™â€™ ti bhaá¹‡ati. yoniso manasikÄ• rena cettha attasammÄ• paá¹‡idhiá¹ƒ
sÄ• dheti, sammÄ• appaá¹‡ihitattassa pubbe akatapuÃ±Ã±assa vÄ• tadabhÄ• vato. avikkh
sappurisÅ«panissayaÃ±ca sÄ• dheti. na hi vikkhittacitto sotuá¹ƒ sakkoti, na ca sappurise an
savanaá¹ƒ atthÄ«ti.

aparo \Be I 31/ nayo, yasmÄ• evanti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ•
nÄ• natthabyaÃ±janaggahaá¹‡aá¹ƒ hoti, tassa nÄ• nÄ• kÄ• raniddesoti vuttaá¹ƒ, so ca evaâ
sammÄ• appaá¹‡ihitattano pubbe akatapuÃ±Ã±assa vÄ• hoti, tasmÄ• evanti iminÄ• bhad
pacchimacakkadvayasampattimattano dÄ«peti. sutanti savanayogena purimacakkadvayasa
appatirÅ«padese vasato sappurisÅ«panissayavirahitassa vÄ• savanaá¹ƒ atthi. iccassa pac
Ä• sayasuddhisiddhÄ• hoti, purimacakkadvayasiddhiyÄ• payogasuddhi, tÄ• ya ca Ä• saya
adhigamabyattisiddhi, payogasuddhiyÄ• Ä• gamabyattisiddhi. iti \Ne I 31/ payogÄ• sayasuc
Ä• gamÄ• dhigamasampannassa vacanaá¹ƒ aruá¹‡uggaá¹ƒ viya sÅ«riyassa udayato yonisc
kusalakammassa arahati bhagavato vacanassa pubbaá¹…gamaá¹ƒ bhavitunti á¹-hÄ• ne nic
``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dimÄ• ha.

aparo nayo, `evaâ€™ nti iminÄ• nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakena vacanena attano
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. `sutaâ€™ nti iminÄ•
sotabbappabhedapaá¹-ivedhadÄ«pakena dhammaniruttipaá¹-isambhidÄ• sampattisabbhÄ•
yoniso manasikÄ• radÄ«pakaá¹ƒ vacanaá¹ƒ bhÄ• samÄ• no --- ``ete mayÄ• dhammÄ• ma
suppaá¹-ividdhÄ• â€™â€™ ti dÄ«peti. `sutaâ€™ nti idaá¹ƒ savanayogadÄ«pakaá¹ƒ vacana

mayÄ• dhammÄ• sutÄ• dhÄ• tÄ• vacasÄ• paricitÄ• â€™â€™ ti dÄ«peti. tadubhayenÄ• p
dÄ«pento savane Ä• daraá¹ƒ janeti. atthabyaÃ±janaparipuá¹‡á¹‡aÃ±hi dhammaá¹ƒ Ä• dare
paribÄ• hiro hotÄ«ti, tasmÄ• Ä• daraá¹ƒ janetvÄ• sakkaccaá¹ƒ ayaá¹ƒ dhammo sotabboti.

``evaá¹ƒ \Ee I 31/ me sutaâ€™â€™ nti iminÄ• pana sakalena vacanena Ä• yasmÄ• Ä• na
dhammaá¹ƒ attano adahanto asappurisabhÅ«miá¹ƒ atikkamati. sÄ• vakattaá¹ƒ paá¹-ijÄ• nan
okkamati. tathÄ• asaddhammÄ• cittaá¹ƒ vuá¹-á¹-hÄ• peti, saddhamme cittaá¹ƒ patiá¹-á¹-hÄ
sutamevetaá¹ƒ mayÄ• , tasseva bhagavato vacanaâ€™â€™ nti dÄ«pento attÄ• naá¹ƒ parin
apadisati, jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá¹-á¹-hÄ• peti.

apica \Be I 32/ ``evaá¹ƒ me sutaâ€™â€™ nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• na
vivaranto --- ``sammukhÄ• paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjav
dasabaladharassa Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattutta
dhammarÄ• jassa dhammÄ• dhipatino dhammadÄ«passa dhammasaraá¹‡assa saddhamm
vacanaá¹ƒ, na ettha atthe vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• v
sabbesaá¹ƒ devamanussÄ• naá¹ƒ imasmiá¹ƒ dhamme assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• s
vuccati ---

``vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

__eka_nti \Ne I 32/ gaá¹‡anaparicchedaniddeso. __samaya_nti paricchinnaniddeso. __eka
aniyamitaparidÄ«panaá¹ƒ. tattha __samaya_saddo ---

``samavÄ• ye khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissatiâ€™â€™ ||

tathÄ• hissa --- ``appevanÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca u
(DN I 447) samavÄ• yo attho. ``ekova kho bhikkhave, khaá¹‡o ca samayo ca brahmacariyav
(AN c 8.29) khaá¹‡o. ``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ tiÄ• dÄ«su (Vin IV 358)
pavanasmiâ€™â€™ ntiÄ• dÄ«su (DN II 332) samÅ«ho. ``samayopi kho te, bhaddÄ• li, appa
kho \Ee I 32/ sÄ• vatthiyaá¹ƒ viharati, bhagavÄ• pi maá¹ƒ jÄ• nissati, bhaddÄ• li nÄ• ma bhi
sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho, te bhaddÄ• li, samayo appaá¹-ividdho ah
II 135) hetu. ``tena kho pana samayena uggahamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸• ik
tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«â€™â€™ tiÄ• dÄ«su (MN

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || (SN a I 128) ---

Ä• dÄ«su \Be I 33/ paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhass
pahÄ• naá¹ƒ. ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipari
abhisamayaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (paá¹-i0 108) paá¹-ivedho. idha panassa kÄ• lo att
saá¹ƒvaccharautumÄ• saá¸• á¸• hamÄ• sarattidivapubbaá¹‡hamajjhanhikasÄ• yanhapaá¹-h
• dÄ«su kÄ• lappabhedabhÅ«tesu samayesu ekaá¹ƒ samayanti dÄ«peti.

tattha kiÃ±cÄ• pi etesu saá¹ƒvaccharÄ• dÄ«su samayesu yaá¹ƒ yaá¹ƒ suttaá¹ƒ yasmiá¹ƒ y
utumhi mÄ• se pakkhe rattibhÄ• ge vÄ• divasabhÄ• ge vÄ• vuttaá¹ƒ, sabbaá¹ƒ taá¹ƒ thera
suvavatthÄ• pitaá¹ƒ paÃ±Ã±Ä• ya. yasmÄ• pana --- ``evaá¹ƒ me sutaá¹ƒâ€™â€™ asukasa
asukamÄ• se asukapakkhe asukarattibhÄ• ge asukadivasabhÄ• ge vÄ• ti evaá¹ƒ vutte na s
dhÄ• retuá¹ƒ vÄ• uddisituá¹ƒ vÄ• uddisÄ• petuá¹ƒ vÄ• , bahu ca vattabbaá¹ƒ hoti, tasmÄ•
tamatthaá¹ƒ samodhÄ• netvÄ• ``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha. ye vÄ• ime gabbhokk
saá¹ƒvegasamayo, abhinikkhamanasamayo, dukkarakÄ• rikasamayo, mÄ• ravijayasamayo,
diá¹-á¹-hadhammasukhavihÄ• rasamayo, desanÄ• samayo, parinibbÄ• nasamayoti, evamÄ
ativiya pakÄ• sÄ• anekakÄ• lappabhedÄ• eva samayÄ• . tesu samayesu desanÄ• samaya
dÄ«peti. yo cÄ• yaá¹ƒ Ã±Ä• á¹‡akaruá¹‡Ä• kiccasamayesu karuá¹‡Ä• kiccasamayo, attahit
parahitapaá¹-ipattisamayo, sannipatitÄ• naá¹ƒ karaá¹‡Ä«yadvayasamayesu dhammikathÄ•
desanÄ• paá¹-ipattisamayesu \Ee I 33/ desanÄ• samayo, tesupi samayesu aÃ±Ã±ataraá¹ƒ
``ekaá¹ƒ samayaâ€™â€™ _nti Ä• ha.

kasmÄ• panettha yathÄ• abhidhamme ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraâ€™â€™ nti (
suttapadesu --- ``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• mehÄ«â€™â€™ ti ca
vinaye ca --- ``tena samayena buddho bhagavÄ• â€™â€™ ti karaá¹‡avacanena, tathÄ• ak
nti upayogavacananiddeso katoti? tattha tathÄ• idha ca aÃ±Ã±athÄ• atthasambhavato. tat
aÃ±Ã±esu suttapadesu ca adhikaraá¹‡attho \Be I 34/ bhÄ• vena bhÄ• valakkhaá¹‡attho ca
adhikaraá¹‡aÃ±hi kÄ• lattho, samÅ«hattho ca samayo, tattha tattha vuttÄ• naá¹ƒ phassÄ• d
khaá¹‡asamavÄ• yahetusaá¹…khÄ• tassa ca samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkh
tadatthajotanatthaá¹ƒ tattha bhummavacananiddeso kato.

vinaye ca hetuattho karaá¹‡attho ca sambhavati. yo hi so sikkhÄ• padapaÃ±Ã±attisamayo
dubbiÃ±Ã±eyyo, tena samayena hetubhÅ«tena karaá¹‡abhÅ«tena ca sikkhÄ• padÄ• ni paÃ
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• si, tasmÄ•
karaá¹‡avacanena niddeso kato.

idha pana aÃ±Ã±asmiÃ±ca evaá¹ƒ jÄ• tike accantasaá¹ƒyogattho sambhavati. yaÃ±hi sama
aÃ±Ã±aá¹ƒ vÄ• suttantaá¹ƒ desesi, accantameva taá¹ƒ samayaá¹ƒ karuá¹‡Ä• vihÄ• rena v
tadatthajotanatthaá¹ƒ idha upayogavacananiddeso katoti.

tenetaá¹ƒ vuccati ---

``taá¹ƒ \Ne I 34/ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• â€™â€™ ti ||

porÄ• á¹‡Ä• pana vaá¹‡á¹‡ayanti --- ``tasmiá¹ƒ samayeâ€™â€™ ti vÄ• , ``tena samayenÄ
samayaâ€™â€™ nti vÄ• , abhilÄ• pamattabhedo esa, sabbattha bhummamevatthoti. tasmÄ
vuttepi ``ekasmiá¹ƒ samayeâ€™â€™ ti attho veditabbo.

__bhagavÄ• _ti garu. garuÃ±hi loke bhagavÄ• ti vadanti. ayaÃ±ca \Ee I 34/ sabbaguá¹‡avis
sabbasattÄ• naá¹ƒ garu, tasmÄ• bhagavÄ• ti veditabbo. porÄ• á¹‡ehipi vuttaá¹ƒ ---

``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

api ca ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti ||

imissÄ• \Be I 35/ gÄ• thÄ• ya vasenassa padassa vitthÄ• raattho veditabbo. so ca visuddh
buddhÄ• nussatiniddese vuttoyeva.

ettÄ• vatÄ• cettha __evaá¹ƒ me suta_nti vacanena yathÄ• sutaá¹ƒ dhammaá¹ƒ dassento b
paccakkhaá¹ƒ karoti. tena ``nayidaá¹ƒ atikkantasatthukaá¹ƒ pÄ• vacanaá¹ƒ, ayaá¹ƒ vo satth
adassanena ukkaá¹‡á¹-hitaá¹ƒ janaá¹ƒ samassÄ• seti.

__ekaá¹ƒ samayaá¹ƒ bhagavÄ• _ti vacanena tasmiá¹ƒ samaye bhagavato avijjamÄ• nabhÄ
rÅ«pakÄ• yaparinibbÄ• naá¹ƒ sÄ• dheti. tena ``evaá¹ƒvidhassa nÄ• ma ariyadhammassa de
vajirasaá¹…ghÄ• ta samÄ• nakÄ• yo sopi bhagavÄ• parinibbuto, kena aÃ±Ã±ena jÄ«vite Ä
jÄ«vitamadamattaá¹ƒ janaá¹ƒ saá¹ƒvejeti, saddhamme cassa ussÄ• haá¹ƒ janeti.

__eva_nti \Ne I 35/ ca bhaá¹‡anto desanÄ• sampattiá¹ƒ niddisati. __me suta_nti sÄ• vakas
samaya_nti kÄ• lasampattiá¹ƒ. __bhagavÄ• _ti desakasampattiá¹ƒ.

__antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·anda_nti __antarÄ• _-saddo
kÄ• raá¹‡akhaá¹‡acittavemajjhavivarÄ• dÄ«su dissati. ``tadantaraá¹ƒ ko jÄ• neyya aÃ±Ã±at
(AN b VI 44) ca, ``janÄ• saá¹…gamma mantenti maÃ±ca taÃ±ca kimantaraâ€™â€™ nti (SI
kÄ• raá¹‡e antarÄ• -saddo. ``addasa maá¹ƒ, bhante, aÃ±Ã±atarÄ• itthÄ« vijjantarikÄ• ya bl
dhovantÄ«â€™â€™ tiÄ• dÄ«su (MN II 149) khaá¹‡e. ``yassantarato na santi kopÄ• â€™â€
``antarÄ• vosÄ• namÄ• pÄ• dÄ«â€™â€™ tiÄ• dÄ«su \Ee I 35/ (Vin II 350) vemajjhe. ``api c
dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacchatÄ«â€™â€™ tiÄ• dÄ«su (Vin III 231
vattati, tasmÄ• rÄ• jagahassa ca nÄ• á¸·andÄ• ya ca vivareti evametthattho veditabbo. anta
yuttattÄ• upayogavacanaá¹ƒ kataá¹ƒ. Ä«disesu ca á¹-hÄ• nesu akkharacintakÄ• ``antarÄ•
yÄ• tÄ«â€™â€™ ti evaá¹ƒ ekameva antarÄ• saddaá¹ƒ payujjanti, so dutiyapadenapi yojetal
upayogavacanaá¹ƒ na pÄ• puá¹‡Ä• ti. idha pana yojetvÄ• yeva vuttoti.

__addhÄ• namaggappaá¹-ipanno_ \Be I 36/ __hotÄ«_ti addhÄ• nasaá¹…khÄ• taá¹ƒ magga
``dÄ«ghamaggaâ€™â€™ nti attho. addhÄ• nagamanasamayassa hi vibhaá¹…ge ``aá¸• á¸•
bhuÃ±jitabbaâ€™â€™ ntiÄ• divacanato (Vin IV 218) aá¸• á¸• hayojanampi addhÄ• namagg
nÄ• á¸·andÄ• yojanameva.

__mahatÄ• bhikkhusaá¹…ghena saddhi_nti `mahatÄ• â€™ ti guá¹‡amahattenapi mahatÄ•
mahatÄ• . so hi bhikkhusaá¹…gho guá¹‡ehipi mahÄ• ahosi, appicchatÄ• diguá¹‡asamannÄ
mahÄ• , paÃ±casatasaá¹…khyattÄ• . bhikkhÅ«naá¹ƒ saá¹…gho `bhikkhusaá¹…ghoâ€™, te
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• tasaá¹…khÄ• tena samaá¹‡agaá¹‡enÄ• ti attho. _

__paÃ±camattehi bhikkhusatehÄ«_ti paÃ±camattÄ• etesanti paÃ±camattÄ• ni. mattÄ• ti pa
yathÄ• ``bhojane mattaÃ±Ã±Å«â€™â€™ ti vutte ``bhojane mattaá¹ƒ jÄ• nÄ• ti, pamÄ• á¹‡a
hoti, evamidhÄ• pi --- ``tesaá¹ƒ bhikkhusatÄ• naá¹ƒ paÃ±camattÄ• paÃ±capamÄ• á¹‡aâ€™
daá¹-á¹-habbo. bhikkhÅ«naá¹ƒ satÄ• ni bhikkhusatÄ• ni, tehi paÃ±camattehi bhikkhusatehi.

__suppiyopi_ \Ne I 36/ __kho paribbÄ• jako_ti __suppiyo_ti tassa nÄ• maá¹ƒ. __pi_-kÄ• ro
maggappaá¹-ipannasabhÄ• gatÄ• ya puggalasampiá¹‡á¸• anattho. __kho_-kÄ• ro padasan
byaÃ±janasiliá¹-á¹-hatÄ• vasena vutto. __paribbÄ• jako_ti saÃ±jayassa antevÄ• sÄ« channa
vuttaá¹ƒ hoti --- ``yadÄ• bhagavÄ• taá¹ƒ addhÄ• namaggaá¹ƒ \Ee I 36/ paá¹-ipanno, tadÄ•
paá¹-ipanno ahosÄ«â€™â€™ ti. atÄ«takÄ• lattho hettha hoti-saddo.

__saddhiá¹ƒ antevÄ• sinÄ• brahmadattena mÄ• á¹‡avenÄ• _ti --- ettha ante vasatÄ«ti ante

santikÄ• vacaro sissoti attho. __brahmadatto_ti tassa nÄ• maá¹ƒ. __mÄ• á¹‡avo_ti sattopi c
vuccati.

``coditÄ• devadÅ«tehi, ye pamajjanti mÄ• á¹‡avÄ• .

te dÄ«gharattaá¹ƒ socanti, hÄ«nakÄ• yÅ«pagÄ• narÄ• â€™â€™ ti || (MN III 271) ---

Ä• dÄ«su \Be I 37/ hi satto mÄ• á¹‡avoti vutto. ``mÄ• á¹‡avehipi samÄ• gacchanti katakam
akatakammehipÄ«â€™â€™ tiÄ• dÄ«su (MN II 149) coro. ``ambaá¹-á¹-ho mÄ• á¹‡avo, aá¹…
(DN I 316) taruá¹‡o `mÄ• á¹‡avoâ€™ ti vutto. idhÄ• pi ayamevattho. idaÃ±hi vuttaá¹ƒ hoti --
taruá¹‡antevÄ• sinÄ• saddhinti.

__tatrÄ• _ti tasmiá¹ƒ addhÄ• namagge, tesu vÄ• dvÄ«su janesu. __suda_nti nipÄ• tamatta
__anekapariyÄ• yenÄ• _ti pariyÄ• ya-saddo tÄ• va vÄ• radesanÄ• kÄ• raá¹‡esu vattati. ``ka
pariyÄ• yo bhikkhuniyo ovadituâ€™â€™ ntiÄ• dÄ«su (MN III 398) hi vÄ• re pariyÄ• yasaddo
``madhupiá¹‡á¸• ikapariyÄ• yotveva naá¹ƒ dhÄ• rehÄ«â€™â€™ tiÄ• dÄ«su (MN I 205) desa
rÄ• jaÃ±Ã±a, pariyÄ• yena evaá¹ƒ hotÅ«â€™â€™ tiÄ• dÄ«su (DN II 411) kÄ• raá¹‡e. svÄ•
tasmÄ• ayamettha attho --- ``anekavidhena kÄ• raá¹‡enÄ• â€™â€™ ti, ``bahÅ«hi kÄ• raá¹‡
hoti.

__buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti avaá¹‡á¹‡avirahitassa aparimÄ• á¹‡avaá¹‡á¹‡a
buddhassa bhagavato --- ``yaá¹ƒ loke jÄ• tivuá¸• á¸• hesu kattabbaá¹ƒ abhivÄ• danÄ• disÄ•
`sÄ• maggirasoâ€™ ti vuccati, taá¹ƒ samaá¹‡assa gotamassa natthi tasmÄ• arasarÅ«po sa
akiriyavÄ• do, ucchedavÄ• do, jegucchÄ«, venayiko, tapassÄ«, apagabbho. natthi samaá¹‡
uttarimanussadhammo alamariyaÃ±Ä• á¹‡adassanaviseso. takkapariyÄ• hataá¹ƒ samaá¹‡o
vÄ«maá¹ƒsÄ• nucaritaá¹ƒ, sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ. samaá¹‡o gotamo na sabbaÃ±Ã±Å«,
aggapuggaloâ€™â€™ ti. evaá¹ƒ taá¹ƒ taá¹ƒ akÄ• raá¹‡ameva kÄ• raá¹‡anti vatvÄ• \Ee I 3
avaá¹‡á¹‡aá¹ƒ dosaá¹ƒ nindaá¹ƒ bhÄ• sati.

yathÄ• ca buddhassa, evaá¹ƒ dhammassÄ• pi taá¹ƒ taá¹ƒ akÄ• raá¹‡ameva kÄ• raá¹‡ato
gotamassa dhammo durakkhÄ• to, duppaá¹-ivedito, aniyyÄ• niko, anupasamasaá¹ƒvattanik
avaá¹‡á¹‡aá¹ƒ bhÄ• sati.

yathÄ• \Be I 38/ ca dhammassa, evaá¹ƒ saá¹…ghassÄ• pi yaá¹ƒ vÄ• taá¹ƒ vÄ• akÄ• raá¹
--- ``micchÄ• paá¹-ipanno samaá¹‡assa gotamassa sÄ• vakasaá¹…gho, kuá¹-ilapaá¹-ipanno
ananulomapaá¹-ipadaá¹ƒ adhammÄ• nulomapaá¹-ipadaá¹ƒ paá¹-ipannoâ€™â€™ ti tathÄ•

antevÄ• sÄ« panassa --- ``amhÄ• kaá¹ƒ Ä• cariyo aparÄ• masitabbaá¹ƒ parÄ• masati, ana

svÄ• yaá¹ƒ aggiá¹ƒ gilanto viya, hatthena asidhÄ• raá¹ƒ parÄ• masanto viya, muá¹-á¹-hinÄ•
padÄ• letukÄ• mo viya, kakacadantapantiyaá¹ƒ kÄ«á¸·amÄ• no viya, pabhinnamadaá¹ƒ caá
gaá¹‡hanto viya ca vaá¹‡á¹‡Ä• rahasseva ratanattayassa avaá¹‡á¹‡aá¹ƒ bhÄ• samÄ• no a
pÄ• puá¹‡issati. Ä• cariye kho pana gÅ«thaá¹ƒ vÄ• aggiá¹ƒ vÄ• kaá¹‡á¹-akaá¹ƒ vÄ• kaá¹‡
sÅ«laá¹ƒ vÄ• abhirÅ«hante, halÄ• halaá¹ƒ vÄ• visaá¹ƒ khÄ• dante, khÄ• rodakaá¹ƒ vÄ• p
vÄ• papatante, na antevÄ• sinÄ• taá¹ƒ sabbamanukÄ• tabbaá¹ƒ hoti. kammassakÄ• hi sa
gatiá¹ƒ gacchanti. neva pitÄ• puttassa kammena gacchati, na putto pitu kammena, na mÄ•
mÄ• tuyÄ• , na bhÄ• tÄ• bhaginiyÄ• , na bhaginÄ« bhÄ• tu, na Ä• cariyo antevÄ• sino, na
kammena gacchati. mayhaÃ±ca Ä• cariyo tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ avaá¹‡á¹‡aá¹ƒ bhÄ•
panÄ• riyÅ«pavÄ• doti. evaá¹ƒ yoniso ummujjitvÄ• Ä• cariyavÄ• daá¹ƒ maddamÄ• no sam
apadisanto anekapariyÄ• yena tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• situmÄ• rado
paá¹‡á¸• itajÄ• tiko kulaputtoâ€™â€™. tena vuttaá¹ƒ --- ``suppiyassa pana paribbÄ• jakass
mÄ• á¹‡avo anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa vaá¹‡á¹‡a
vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ ti.

tattha __vaá¹‡á¹‡a_nti vaá¹‡á¹‡a-saddo
saá¹‡á¹-hÄ• na-jÄ• ti-rÅ«pÄ• yatana-kÄ• raá¹‡a-pamÄ• á¹‡a-guá¹‡a-pasaá¹ƒsÄ• dÄ«su dis
``mahantaá¹ƒ sapparÄ• javaá¹‡á¹‡aá¹ƒ \Ee I 38/ abhinimminitvÄ• â€™â€™ tiÄ• dÄ«su (SN
vuccati. ``brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡oâ€™â€™ tiÄ• d
``paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatoâ€™â€™ tiÄ• dÄ«su (DN I 303) rÅ«

``na \Be I 39/ harÄ• mi na bhaÃ±jÄ• mi, Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ.

atha kena nu vaá¹‡á¹‡ena, gandhatthenoti vuccatÄ«â€™â€™ ti || (SN a I 234) ---

Ä• dÄ«su kÄ• raá¹‡aá¹ƒ. ``tayo pattassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (Vin III 602) pam
saÃ±Ã±Å«á¸·hÄ• pana, te gahapati, ime samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ
``vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su (AN a II 135) pasaá¹ƒs
pasaá¹ƒsÄ• pi. ayaá¹ƒ kira taá¹ƒ taá¹ƒ bhÅ«tameva kÄ• raá¹‡aá¹ƒ apadisanto anekapariyÄ•
guá¹‡Å«pasaÃ±hitaá¹ƒ pasaá¹ƒsaá¹ƒ abhÄ• si. tattha --- ``itipi so bhagavÄ• arahaá¹ƒ sam
tiÄ• dinÄ• (Vin III 1) nayena, ``ye bhikkhave, buddhe pasannÄ• agge te pasannÄ• â€™â€™
bhikkhave, loke uppajjamÄ• no uppajjati ... pe ... asamo asamasamoâ€™â€™ tiÄ• dinÄ• (A
buddhassa vaá¹‡á¹‡o veditabbo. ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™ ti (DN II 1
vaá¹-á¹-upacchedoâ€™â€™ ti (iti0 90, AN a IV 34) ca, ``ye bhikkhave, ariye aá¹-á¹-haá¹…gi
agge te pasannÄ• â€™â€™ ti ca evamÄ• dÄ«hi nayehi dhammassa vaá¹‡á¹‡o veditabbo. ``
sÄ• vakasaá¹…ghoâ€™â€™ ti (DN II 159) ca, ``ye, bhikkhave, saá¹…ghe pasannÄ• , agge
IV 34) ca evamÄ• dÄ«hi pana nayehi saá¹…ghassa vaá¹‡á¹‡o veditabbo. pahontena pana
paÃ±canikÄ• ye navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ caturÄ• sÄ«tidhammakkhandhasahassÄ

vaá¹‡á¹‡o pakÄ• setabbo. imasmiÃ±hi á¹-hÄ• ne buddhÄ• dÄ«naá¹ƒ guá¹‡e pakÄ• sento a
dhammakathikoti na sakkÄ• vattuá¹ƒ. Ä«disesu hi á¹-hÄ• nesu dhammakathikassa thÄ• mo
mÄ• á¹‡avo anussavÄ• dimattasambandhitena attano thÄ• mena ratanattayassa vaá¹‡á¹‡a

__itiha te ubho Ä• cariyantevÄ• sÄ«_ti evaá¹ƒ te dve Ä• cariyantevÄ• sikÄ• . __aÃ±Ã±ama
aÃ±Ã±assa. __ujuvipaccanÄ«kavÄ• dÄ• _ti Ä«sakampi apariharitvÄ• ujumeva vividhapacc
viruddhavÄ• dÄ• eva hutvÄ• ti \Ee I 39/ attho. Ä• cariyena hi ratanattayassa \Ne I 39/ avaá
antevÄ• sÄ« vaá¹‡á¹‡aá¹ƒ bhÄ• sati, puna itaro avaá¹‡á¹‡aá¹ƒ, itaro vaá¹‡á¹‡anti evaá¹ƒ Ä
visarukkhaÄ• á¹‡iá¹ƒ Ä• koá¹-ayamÄ• no viya \Be I 40/ punappunaá¹ƒ ratanattayassa avaá
antevÄ• sÄ« pana suvaá¹‡á¹‡arajatamaá¹‡imayÄ• ya Ä• á¹‡iyÄ• taá¹ƒ Ä• á¹‡iá¹ƒ paá¹-ibÄ
ratanattayassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati. tena vuttaá¹ƒ --- ``ujuvipaccanÄ«kavÄ• dÄ• â€™â€

__bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhÄ• honti bhikkhusaá¹…ghaÃ±cÄ• _ti bh
bhikkhusaá¹…ghaÃ±ca pacchato pacchato dassanaá¹ƒ avijahantÄ• iriyÄ• pathÄ• nubandh
sÄ«sÄ• nulokino hutvÄ• anugatÄ• hontÄ«ti attho.

kasmÄ• pana bhagavÄ• taá¹ƒ addhÄ• naá¹ƒ paá¹-ipanno? kasmÄ• ca suppiyo anubandh
avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«ti? bhagavÄ• tÄ• va tasmiá¹ƒ kÄ• le rÄ• jagahaparivattakesu aá
mahÄ• vihÄ• resu aÃ±Ã±atarasmiá¹ƒ vasitvÄ• pÄ• tova sarÄ«rappaá¹-ijagganaá¹ƒ katvÄ•
bhikkhusaá¹…ghaparivuto rÄ• jagahe piá¹‡á¸• Ä• ya carati. so taá¹ƒ divasaá¹ƒ bhikkhusaá¹
sulabhapiá¹‡á¸• apÄ• taá¹ƒ katvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto bhikkh
gÄ• hÄ• petvÄ• --- ``nÄ• á¸·andaá¹ƒ gamissÄ• mÄ«â€™â€™ ti, rÄ• jagahato nikkhamitvÄ•
suppiyopi kho tasmiá¹ƒ kÄ• le rÄ• jagahaparivattake aÃ±Ã±atarasmiá¹ƒ paribbÄ• jakÄ• rÄ•
paribbÄ• jakaparivuto rÄ• jagahe bhikkhÄ• ya carati. sopi taá¹ƒ divasaá¹ƒ paribbÄ• jakapari
katvÄ• bhuttapÄ• tarÄ• so paribbÄ• jake paribbÄ• jakaparikkhÄ• raá¹ƒ gÄ• hÄ• petvÄ• ---
bhagavato taá¹ƒ maggaá¹ƒ paá¹-ipannabhÄ• vaá¹ƒ ajÄ• nantova anubandho. sace pana jÄ•
ajÄ• nitvÄ• va gacchanto gÄ«vaá¹ƒ ukkhipitvÄ• olokayamÄ• no bhagavantaá¹ƒ addasa buc
rattakambalaparikkhittamiva jaá¹…gamakanakagirisikharaá¹ƒ.

tasmiá¹ƒ kira samaye dasabalassa sarÄ«rato nikkhamitvÄ• chabbaá¹‡á¹‡arasmiyo saman
padese Ä• dhÄ• vanti vidhÄ• vanti ratanÄ• veá¸·aratanadÄ• maratanacuá¹‡á¹‡avippakiá¹‡á
pasÄ• ritaratanacittakaÃ±canapaá¹-amiva, rattasuvaá¹‡á¹‡arasanisiÃ±camÄ• namiva, ukkÄ
nirantaravippakiá¹‡á¹‡akaá¹‡ikÄ• rapupphamiva vÄ• yuvegakkhittacÄ«napiá¹-á¹-hacuá¹‡á¹
indadhanuvijjulatÄ• tÄ• rÄ• gaá¹‡appabhÄ• visaravipphuritaviccharitamiva ca taá¹ƒ vananta

asÄ«ti \Be I 41/ anubyaÃ±janÄ• nuraÃ±jitaÃ±ca pana bhagavato sarÄ«raá¹ƒ vikasitakamalu
sabbapÄ• liphullamiva \Ne I 40/ pÄ• ricchattakaá¹ƒ, tÄ• rÄ• marÄ«civikasitamiva, gaganatal
avahasantamiva, byÄ• mappabhÄ• parikkhepavilÄ• sinÄ« cassa dvattiá¹ƒsavaralakkhaá¹‡a

á¹-hapitadvattiá¹ƒsacandamÄ• lÄ• ya dvattiá¹ƒsasÅ«riyamÄ• lÄ• ya paá¹-ipÄ• á¹-iyÄ•
á¹-hapitadvattiá¹ƒsacakkavattidvattiá¹ƒsasakkadevarÄ• jadvattiá¹ƒsamahÄ• brahmÄ• naá¹ƒ
abhibhavantimiva. taÃ±ca pana bhagavantaá¹ƒ parivÄ• retvÄ• á¹-hitÄ• bhikkhÅ« sabbeva
pavivittÄ• asaá¹ƒsaá¹-á¹-hÄ• codakÄ• pÄ• pagarahino vattÄ• ro vacanakkhamÄ• sÄ«lasa
samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ã±Ä• á¹‡adassanasampannÄ• . tesaá¹ƒ majjhe bhaga
rattakambalapÄ• kÄ• raparikkhitto viya kaÃ±canathambho, rattapadumasaá¹‡á¸• amajjhaga
pavÄ• á¸·avedikÄ• parikkhitto viya aggikkhandho, tÄ• rÄ• gaá¹‡aparivÄ• rito viya puá¹‡á¹‡a
cakkhÅ«ni pÄ«á¹‡ayati, pageva devamanussÄ• naá¹ƒ. tasmiÃ±ca pana divase yebhuyyena
meghavaá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ• kattaradaá¹‡á¸• aá¹ƒ Ä• dÄ• y
gandhahatthino vigatadosÄ• vantadosÄ• bhinnakilesÄ• vijaá¹-itajaá¹-Ä• chinnabandhanÄ
parivÄ• rayiá¹ƒsu. so sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi, sayaá¹ƒ vÄ«tadoso vÄ«tadosehi,
vÄ«tamohehi, sayaá¹ƒ vÄ«tataá¹‡ho vÄ«tataá¹‡hehi, sayaá¹ƒ nikkileso nikkilesehi, sayaá¹ƒ
parivÄ• rito; pattaparivÄ• ritaá¹ƒ viya kesaraá¹ƒ, kesaraparivÄ• ritÄ• viya kaá¹‡á¹‡ikÄ• ,
aá¹-á¹-hanÄ• gasahassaparivÄ• rito viya chaddanto nÄ• garÄ• jÄ• , navutihaá¹ƒsasahassap
dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , senaá¹…gaparivÄ• rito viya cakkavattirÄ• jÄ• , devagaá¹‡a
devarÄ• jÄ• , brahmagaá¹‡aparivÄ• rito viya hÄ• rito mahÄ• brahmÄ• , aparimitakÄ• lasaÃ±
acinteyyÄ• ya anopamÄ• ya buddhalÄ«lÄ• ya \Ee I 41/ cando viya gaganatalaá¹ƒ taá¹ƒ mag

athevaá¹ƒ bhagavantaá¹ƒ anopamÄ• ya buddhalÄ«lÄ• ya gacchantaá¹ƒ bhikkhÅ« ca okkhi
santamÄ• nase uparinabhe á¹-hitaá¹ƒ puá¹‡á¹‡acandaá¹ƒ viya bhagavantaá¹ƒyeva namass
attano parisaá¹ƒ avalokesi. sÄ• hoti kÄ• jadaá¹‡á¸• ake olambetvÄ•
gahitoluggaviluggapiá¹-á¹-hakatidaá¹‡á¸• amorapiÃ±chamattikÄ• pattapasibbakakuá¹‡á¸• ik
bharitÄ• \Be I 42/. ``asukassa hatthÄ• sobhaá¹‡Ä• , asukassa pÄ• dÄ• â€™â€™ ti evamÄ
vikiá¹‡á¹‡avÄ• cÄ• adassanÄ«yÄ• apÄ• sÄ• dikÄ• . tassa taá¹ƒ disvÄ• vippaá¹-isÄ• ro ud

idÄ• ni tena bhagavato vaá¹‡á¹‡o vattabbo bhaveyya. yasmÄ• panesa lÄ• bhasakkÄ• rah
ca niccampi bhagavantaá¹ƒ usÅ«yati. aÃ±Ã±atitthiyÄ• naÃ±hi yÄ• va buddho loke nuppajjat
lÄ• bhasakkÄ• rÄ• nibbattanti, buddhuppÄ• dato pana paá¹-á¹-hÄ• ya parihÄ«nalÄ• bhasal
sÅ«riyuggamane khajjopanakÄ• viya nissirÄ«kataá¹ƒ Ä• pajjanti. upatissakolitÄ• naÃ±ca sa
pabbajitakÄ• leyeva paribbÄ• jakÄ• mahÄ• parisÄ• ahesuá¹ƒ, tesu pana pakkantesu sÄ• p
iti imehi dvÄ«hi kÄ• raá¹‡ehi ayaá¹ƒ paribbÄ• jako yasmÄ• niccampi bhagavantaá¹ƒ usÅ«y
usÅ«yavisuggÄ• raá¹ƒ uggiranto ratanattayassa avaá¹‡á¹‡ameva bhÄ• satÄ«ti veditabbo.

<2> __atha kho bhagavÄ• ambalaá¹-á¹-hikÄ• yaá¹ƒ rÄ• jÄ• gÄ• rake ekarattivÄ• saá¹ƒ upa
bhikkhusaá¹…ghenÄ• _ti bhagavÄ• tÄ• ya buddhalÄ«lÄ• ya gacchamÄ• no anupubbena a
pÄ• puá¹‡itvÄ• sÅ«riyaá¹ƒ oloketvÄ• --- ``akÄ• lo dÄ• ni gantuá¹ƒ, atthasamÄ«paá¹ƒ gato
ambalaá¹-á¹-hikÄ• yaá¹ƒ rÄ• jÄ• gÄ• rake ekarattivÄ• saá¹ƒ upagacchi.

tattha __ambalaá¹-á¹-hikÄ• _ti raÃ±Ã±o uyyÄ• naá¹ƒ. tassa kira dvÄ• rasamÄ«pe taruá¹‡aá
``ambalaá¹-á¹-hikÄ• â€™â€™ ti vadanti. tassa avidÅ«re bhavattÄ• uyyÄ• nampi ambalaá¹-
gataá¹ƒ. taá¹ƒ chÄ• yÅ«dakasampannaá¹ƒ \Ee I 42/ pÄ• kÄ• raparikkhittaá¹ƒ suyojitadvÄ• r
suguttaá¹ƒ. tattha raÃ±Ã±o kÄ«á¸·anatthaá¹ƒ paá¹-ibhÄ• nacittavicittaá¹ƒ agÄ• raá¹ƒ akaá¹ƒ
``rÄ• jÄ• gÄ• rakaâ€™â€™ nti vuccati.

__suppiyopi kho_ti suppiyopi tasmiá¹ƒ á¹-hÄ• ne sÅ«riyaá¹ƒ oloketvÄ• --- ``akÄ• lo dÄ• ni
khuddakamahallakÄ• paribbÄ• jakÄ• , bahuparissayo ca ayaá¹ƒ maggo corehipi vÄ• á¸·aya
ayaá¹ƒ kho pana samaá¹‡o gotamo uyyÄ• naá¹ƒ paviá¹-á¹-ho, samaá¹‡assa ca gotamassa
devatÄ• Ä• rakkhaá¹ƒ gaá¹‡hanti, handÄ• hampi idha ekarattivÄ• saá¹ƒ upagantvÄ• sveva
tadevuyyÄ• naá¹ƒ pÄ• visi. tato bhikkhusaá¹…gho bhagavato vattaá¹ƒ dassetvÄ• attano att
sallakkhesi. paribbÄ• jakopi uyyÄ• nassa ekapasse paribbÄ• jakaparikkhÄ• re otÄ• retvÄ•
saddhiá¹ƒ attano parisÄ• ya. pÄ• á¸·iyamÄ• rÅ«á¸·havaseneva pana --- ``saddhiá¹ƒ attano a
brahmadattena mÄ• á¹‡avenÄ• â€™â€™ ti vuttaá¹ƒ.

evaá¹ƒ vÄ• saá¹ƒ upagato pana so paribbÄ• jako rattibhÄ• ge dasabalaá¹ƒ olokesi. tasmiÃ±
vippakiá¹‡á¹‡atÄ• rakÄ• viya padÄ«pÄ• jalanti, majjhe bhagavÄ• nisinno hoti, bhikkhusaá
parivÄ• retvÄ• . tattha ekabhikkhussapi hatthakukkuccaá¹ƒ vÄ• pÄ• dakukkuccaá¹ƒ vÄ• uk
khipitasaddo vÄ• natthi. sÄ• hi parisÄ• attano ca sikkhitasikkhatÄ• ya satthari ca gÄ• rave
kÄ• raá¹‡ehi nivÄ• te padÄ«pasikhÄ• viya niccalÄ• \Ne I 42/ sannisinnÄ• va ahosi. paribbÄ
disvÄ• attano parisaá¹ƒ olokesi. tattha keci hatthaá¹ƒ khipanti, keci pÄ• daá¹ƒ, keci vippalap
nillÄ• litajivhÄ• paggharitakheá¸·Ä• , dante khÄ• dantÄ• kÄ• kacchamÄ• nÄ• gharugharup
ratanattayassa guá¹‡avaá¹‡á¹‡e vattabbepi issÄ• vasena puna avaá¹‡á¹‡ameva Ä• rabhi. b
vuttanayeneva vaá¹‡á¹‡aá¹ƒ. tena vuttaá¹ƒ --- ``tatrÄ• pi sudaá¹ƒ suppiyo paribbÄ• jakoâ€™
vattabbaá¹ƒ. tattha __tatrÄ• pÄ«_ti tasmimpi, ambalaá¹-á¹-hikÄ• yaá¹ƒ uyyÄ• neti attho.

<3> __sambahulÄ• na_nti bahukÄ• naá¹ƒ. tattha vinayapariyÄ• yena tayo janÄ• ``sambah
paraá¹ƒ saá¹…gho. suttantapariyÄ• yena \Ee I 43/ pana tayo tayova tato paá¹-á¹-hÄ• ya sam
suttantapariyÄ• yena ``sambahulÄ• â€™â€™ ti veditabbÄ• . __maá¹‡á¸• alamÄ• á¸·e_ti kat
gahetvÄ• haá¹ƒsavaá¹-á¹-akacchannena katÄ• kÅ«á¹-Ä• gÄ• rasÄ• lÄ• pi ``maá¹‡á¸• alam
katthaci ekaá¹ƒ kaá¹‡á¹‡ikaá¹ƒ gahetvÄ• thambhapantiá¹ƒ parikkhipitvÄ• katÄ• upaá¹-á¹-h
``maá¹‡á¸• alamÄ• á¸·oâ€™â€™ ti vuccati. idha pana nisÄ«danasÄ• lÄ• ``maá¹‡á¸• alamÄ
__sannisinnÄ• na_nti nisajjanavasena. __sannipatitÄ• na_nti samodhÄ• navasena. __ayaá
saá¹…khiyÄ• vuccati kathÄ• \Be I 44/, kathÄ• dhammoti attho. __udapÄ• dÄ«_ti uppanno.
acchariyaá¹ƒ Ä• vusoti evamÄ• di. tattha andhassa pabbatÄ• rohaá¹‡aá¹ƒ viya niccaá¹ƒ na
ayaá¹ƒ tÄ• va saddanayo. ayaá¹ƒ pana aá¹-á¹-hakathÄ• nayo --- accharÄ• yogganti __acch
pahariuá¹ƒ yuttanti attho. abhÅ«tapubbaá¹ƒ bhÅ«tanti __abbhutaá¹ƒ. _ ubhayaá¹ƒ petaá¹ƒ
vimhayassevÄ• dhivacanaá¹ƒ. __yÄ• vaÃ±cida_nti yÄ• va ca idaá¹ƒ tena suppaá¹-ividitatÄ•

dasseti.

__tena bhagavatÄ• jÄ• natÄ• ... pe ... suppaá¹-ividitÄ• _ti etthÄ• yaá¹ƒ saá¹…khepattho. y
samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anuttaraá¹ƒ sammÄ• sambod
bhagavatÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• nusayaá¹ƒ __jÄ• natÄ• , _ hatthatale á
sabbaÃ±eyyadhammaá¹ƒ __passatÄ• _.

api ca pubbenivÄ• sÄ• dÄ«hi __jÄ• natÄ• , _ dibbena cakkhunÄ• __passatÄ• . _ tÄ«hi vijjÄ
abhiÃ±Ã±Ä• hi __jÄ• natÄ• , _ sabbattha appaá¹-ihatena samantacakkhunÄ• __passatÄ• .
sabbadhammajÄ• nanasamatthÄ• ya vÄ• paÃ±Ã±Ä• ya __jÄ• natÄ• , _ sabbasattÄ• naá¹ƒ
tirokuá¹-á¹-Ä• digatÄ• nipi rÅ«pÄ• ni ativisuddhena maá¹ƒsacakkhunÄ• __passatÄ• . _ atta
samÄ• dhipadaá¹-á¹-hÄ• nÄ• ya \Ne I 43/ paá¹-ivedhapaÃ±Ã±Ä• ya __jÄ• natÄ• , _ parahita
karuá¹‡Ä• padaá¹-á¹-hÄ• nÄ• ya desanÄ• paÃ±Ã±Ä• ya __passatÄ• . _

arÄ«naá¹ƒ hatattÄ• paccayÄ• dÄ«naÃ±ca arahattÄ• __arahatÄ• . _ sammÄ• sÄ• maÃ±ca
sammÄ• sambuddhena antarÄ• yikadhamme \Ee I 44/ vÄ• __jÄ• natÄ• , _ niyyÄ• nikadhar
hatattÄ• __arahatÄ• . _ sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• __samm
catÅ«vesÄ• rajjavasena catÅ«hÄ• kÄ• rehi thomitena sattÄ• naá¹ƒ __nÄ• nÄ• dhimuttikatÄ
suppaá¹-ividitÄ• yÄ• va ca __suá¹-á¹-hu paá¹-ividitÄ• . _

idÄ• nissa suppaá¹-ividitabhÄ• vaá¹ƒ dassetuá¹ƒ __ayaÃ±hÄ«_tiÄ• dimÄ• ha. idaá¹ƒ vuttaá
bhagavatÄ• ``dhÄ• tuso, bhikkhave, sattÄ• saá¹ƒsandanti samenti, hÄ«nÄ• dhimuttikÄ• h
saá¹ƒsandanti samenti, kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ saá
atÄ«tampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandiá¹ƒsu samiá¹ƒsu,
hÄ«nÄ• dhimuttikehi ... pe ... kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ
samiá¹ƒsu, anÄ• gatampi kho, bhikkhave, addhÄ• naá¹ƒ ... pe ... saá¹ƒsandissanti samessa
bhikkhave, paccuppannaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandanti samenti, hÄ«
hÄ«nÄ• dhimuttikehi ... pe ... kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ
samentÄ«â€™â€™ ti evaá¹ƒ sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ• , nÄ• najjhÄ• sayatÄ• , nÄ
nÄ• nÄ• khantitÄ• , nÄ• nÄ• rucitÄ• , nÄ• á¸·iyÄ• minantena viya tulÄ• ya tulayantena viya
nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena viditÄ• , sÄ• yÄ• va sup
ekajjhÄ• sayÄ• dullabhÄ• lokasmiá¹ƒ. ekasmiá¹ƒ gantukÄ• me eko á¹-hÄ• tukÄ• mo hoti, e
bhuÃ±jitukÄ• mo. imesu cÄ• pi dvÄ«su Ä• cariyantevÄ• sÄ«su __ayaÃ±hi ``suppiyo paribbÄ
bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhÄ• honti bhikkhusaá¹…ghaÃ±cÄ• â€™â€™
itiha ime, evaá¹ƒ imeti attho. sesaá¹ƒ vuttanayameva.

<4> __atha kho bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ imaá¹ƒ saá¹…khiyadhammaá¹ƒ viditvÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nitvÄ• . bhagavÄ• hi katthaci maá¹ƒsacakkhunÄ• disvÄ

bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena vuyhamÄ• naâ€™
katthaci dibbacakkhunÄ• disvÄ• jÄ• nÄ• ti --- ``addasÄ• kho bhagavÄ• dibbena cakkhunÄ
atikkantamÄ• nusakena tÄ• devatÄ• yo sahassasseva pÄ• á¹-aligÄ• me vatthÅ«ni parigaá¹
I 44/ (DN II 152) viya. katthaci pakatisotena sutvÄ• jÄ• nÄ• ti --- ``assosi kho bhagavÄ• Ä•
subhaddena paribbÄ• jakena saddhiá¹ƒ imaá¹ƒ kathÄ• sallÄ• paâ€™â€™ ntiÄ• dÄ«su (DN
dibbasotena sutvÄ• jÄ• nÄ• ti --- ``assosi kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visudd
sandhÄ• nassa gahapatissa nigrodhena paribbÄ• jakena saddhiá¹ƒ imaá¹ƒ kathÄ• sallÄ• pa
54) viya. idha pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena sutvÄ• aÃ±Ã±Ä• si. kiá¹ƒ karonto aÃ±Ã±
kiccaÃ±ca nÄ• metaá¹ƒ sÄ• tthakaá¹ƒ, niratthakanti duvidhaá¹ƒ hoti. tattha niratthakakiccaá
bodhipallaá¹…keyeva arahattamaggena samugghÄ• taá¹ƒ kataá¹ƒ. sÄ• tthakaá¹ƒyeva pana
hoti. taá¹ƒ paÃ±cavidhaá¹ƒ --- purebhattakiccaá¹ƒ, pacchÄ• bhattakiccaá¹ƒ, purimayÄ• mak
majjhimayÄ• makiccaá¹ƒ, pacchimayÄ• makiccanti.

tatridaá¹ƒ purebhattakiccaá¹ƒ ---

bhagavÄ• hi pÄ• tova uá¹-á¹-hÄ• ya upaá¹-á¹-hÄ• kÄ• nuggahatthaá¹ƒ sarÄ«raphÄ• sukat
mukhadhovanÄ• disarÄ«raparikammaá¹ƒ katvÄ• yÄ• va bhikkhÄ• cÄ• ravelÄ• tÄ• va vivitt
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• cÄ«varaá¹ƒ pÄ•
ekako, kadÄ• ci bhikkhusaá¹…ghaparivuto, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya
kadÄ• ci anekehi pÄ• á¹-ihÄ• riyehi vattamÄ• nehi. seyyathidaá¹ƒ, piá¹‡á¸• Ä• ya pavisato l
purato gantvÄ• mudugatavÄ• tÄ• pathaviá¹ƒ sodhenti, valÄ• hakÄ• udakaphusitÄ• ni muÃ
vÅ«pasametvÄ• upari vitÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hanti, apare vÄ• tÄ• pupphÄ• ni upasaá¹
unnatÄ• bhÅ«mippadesÄ• onamanti, onatÄ• unnamanti, pÄ• danikkhepasamaye samÄ• v
padumapupphÄ• ni vÄ• pÄ• de sampaá¹-icchanti. indakhÄ«lassa anto á¹-hapitamatte dakk
chabbaá¹‡á¹‡arasmiyo nikkhamitvÄ• suvaá¹‡á¹‡arasapiÃ±jarÄ• ni viya citrapaá¹-aparikkhit
pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni alaá¹…karontiyo ito cito \Ee I 46/ ca dhÄ• vanti, hatthias
sakasakaá¹-á¹-hÄ• nesu á¹-hitÄ• yeva madhurenÄ• kÄ• rena saddaá¹ƒ karonti, tathÄ• bher
manussÄ• naÃ±ca kÄ• yÅ«pagÄ• ni Ä• bharaá¹‡Ä• ni. tena saÃ±Ã±Ä• á¹‡ena manussÄ• j
piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€™â€™ ti. te sunivatthÄ• supÄ• rutÄ• gandhapupphÄ• dÄ«ni
antaravÄ«thiá¹ƒ paá¹-ipajjitvÄ• bhagavantaá¹ƒ gandhapupphÄ• dÄ«hi sakkaccaá¹ƒ pÅ«jetv
``amhÄ• kaá¹ƒ, bhante, dasa bhikkhÅ«, amhÄ• kaá¹ƒ vÄ«sati, paÃ±Ã±Ä• saá¹ƒ ... pe ... sat
yÄ• citvÄ• bhagavatopi pattaá¹ƒ gahetvÄ• Ä• sanaá¹ƒ \Ne I 45/ paÃ±Ã±apetvÄ• sakkacca
paá¹-imÄ• nenti. bhagavÄ• katabhattakicco tesaá¹ƒ sattÄ• naá¹ƒ cittasantÄ• nÄ• ni oloketv
deseti, yathÄ• keci saraá¹‡agamanesu patiá¹-á¹-hahanti, keci paÃ±casu sÄ«lesu, keci
sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ; keci pabbajitvÄ• a
mahÄ• janaá¹ƒ anuggahetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ gacchati. tattha \Be I 47/
paÃ±Ã±attavarabuddhÄ• sane nisÄ«dati, bhikkhÅ«naá¹ƒ bhattakiccapariyosÄ• naá¹ƒ Ä• ga
bhattakiccapariyosÄ• ne upaá¹-á¹-hÄ• ko bhagavato nivedeti. atha bhagavÄ• gandhakuá¹-i

__purebhattakiccaá¹ƒ. _

atha bhagavÄ• evaá¹ƒ katapurebhattakicco gandhakuá¹-iyÄ• upaá¹-á¹-hÄ• ne nisÄ«ditvÄ•
pÄ• dapÄ«á¹-he á¹-hatvÄ• bhikkhusaá¹…ghaá¹ƒ ovadati --- ``bhikkhave, appamÄ• dena sa
buddhuppÄ• do lokasmiá¹ƒ, dullabho manussattapaá¹-ilÄ• bho, dullabhÄ• sampatti, dullabh
saddhammassavanaâ€™â€™ nti. tattha keci bhagavantaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ puccha
cariyÄ• nurÅ«paá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ deti. tato sabbepi bhagavantaá¹ƒ vanditvÄ• att
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni gacchanti. keci araÃ±Ã±aá¹ƒ, keci rukkhamÅ«laá¹ƒ,
aÃ±Ã±ataraá¹ƒ, keci cÄ• tumahÄ• rÄ• jikabhavanaá¹ƒ ... pe ... keci vasavattibhavananti. tat
gandhakuá¹-iá¹ƒ pavisitvÄ• sace Ä• kaá¹…khati, dakkhiá¹‡ena \Ee I 47/ passena sato sam
sÄ«haseyyaá¹ƒ kappeti. atha samassÄ• sitakÄ• yo vuá¹-á¹-hahitvÄ• dutiyabhÄ• ge lokaá¹ƒ
yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viharati tattha mahÄ• jano purebhattaá
pacchÄ• bhattaá¹ƒ sunivattho supÄ• ruto gandhapupphÄ• dÄ«ni Ä• dÄ• ya vihÄ• re sannipa
sampattaparisÄ• ya anurÅ«pena pÄ• á¹-ihÄ• riyena gantvÄ• dhammasabhÄ• yaá¹ƒ paÃ±Ã
dhammaá¹ƒ deseti kÄ• layuttaá¹ƒ samayayuttaá¹ƒ, atha kÄ• laá¹ƒ viditvÄ• parisaá¹ƒ uyyoje
bhagavantaá¹ƒ vanditvÄ• pakkamanti. idaá¹ƒ __pacchÄ• bhattakiccaá¹ƒ. _

so evaá¹ƒ niá¹-á¹-hitapacchÄ• bhattakicco sace gattÄ• ni osiÃ±citukÄ• mo hoti, buddhÄ• sa
nhÄ• nakoá¹-á¹-hakaá¹ƒ pavisitvÄ• upaá¹-á¹-hÄ• kena paá¹-iyÄ• ditaudakena gattÄ• ni utua
upaá¹-á¹-hÄ• kopi buddhÄ• sanaá¹ƒ Ä• netvÄ• gandhakuá¹-ipariveá¹‡e paÃ±Ã±apeti. bhag
nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• uttarÄ• saá¹…gaá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ• ta
ekakova muhuttaá¹ƒ paá¹-isallÄ«no, atha bhikkhÅ« tato tato Ä• gamma bhagavato upaá¹-á¹
tattha ekacce paÃ±haá¹ƒ pucchanti, ekacce kammaá¹-á¹-hÄ• naá¹ƒ, ekacce \Be I 48/ dham
bhagavÄ• tesaá¹ƒ adhippÄ• yaá¹ƒ sampÄ• dento purimayÄ• maá¹ƒ vÄ«tinÄ• meti. idaá¹ƒ _

purimayÄ• makiccapariyosÄ• ne \Ne I 46/ pana bhikkhÅ«su bhagavantaá¹ƒ vanditvÄ• pakk
sakaladasasahassilokadhÄ• tudevatÄ• yo okÄ• saá¹ƒ labhamÄ• nÄ• bhagavantaá¹ƒ upasa
yathÄ• bhisaá¹…khataá¹ƒ antamaso caturakkharampi. bhagavÄ• tÄ• saá¹ƒ devatÄ• naá¹ƒ
majjhimayÄ• maá¹ƒ vÄ«tinÄ• meti. idaá¹ƒ __majjhimayÄ• makiccaá¹ƒ. _

pacchimayÄ• maá¹ƒ pana tayo koá¹-á¹-hÄ• se katvÄ• purebhattato paá¹-á¹-hÄ• ya nisajjÄ•
kilÄ• subhÄ• vamocanatthaá¹ƒ ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ caá¹…kamena vÄ«tinÄ• meti. duti
gandhakuá¹-iá¹ƒ pavisitvÄ• dakkhiá¹‡ena passena sato sampajÄ• no sÄ«haseyyaá¹ƒ kapp
paccuá¹-á¹-hÄ• ya nisÄ«ditvÄ• purimabuddhÄ• naá¹ƒ santike dÄ• nasÄ«lÄ• divasena katÄ
\Ee I 48/ buddhacakkhunÄ• lokaá¹ƒ voloketi. idaá¹ƒ __pacchimayÄ• makiccaá¹ƒ. _

tasmiá¹ƒ pana divase bhagavÄ• purebhattakiccaá¹ƒ rÄ• jagahe pariyosÄ• petvÄ• pacchÄ
purimayÄ• me bhikkhÅ«naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• , majjhimayÄ• me devatÄ•

pacchimayÄ• me caá¹…kamaá¹ƒ Ä• ruyha caá¹…kamamÄ• no paÃ±cannaá¹ƒ bhikkhusatÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ Ä• rabbha pavattaá¹ƒ kathaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e
vuttaá¹ƒ --- ``pacchimayÄ• makiccaá¹ƒ karonto aÃ±Ã±Ä• sÄ«â€™â€™ ti.

Ã±atvÄ• ca panassa etadahosi --- ``ime bhikkhÅ« mayhaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
kathenti, etesaÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡akiccaá¹ƒ na pÄ• kaá¹-aá¹ƒ, mayhameva pÄ
attano kathaá¹ƒ nirantaraá¹ƒ Ä• rocessanti, tato nesaá¹ƒ ahaá¹ƒ taá¹ƒ aá¹-á¹-huppattiá¹ƒ ka
sÄ«laá¹ƒ vibhajanto, dvÄ• saá¹-á¹-hiyÄ• á¹-hÄ• nesu appaá¹-ivattiyaá¹ƒ sÄ«hanÄ• daá¹ƒ n
samodhÄ• netvÄ• buddhaguá¹‡e pÄ• kaá¹-e katvÄ• , sineruá¹ƒ ukkhipento viya suvaá¹‡á¹‡
paharanto viya ca dasasahassilokadhÄ• tukampanaá¹ƒ brahmajÄ• lasuttantaá¹ƒ arahattanik
desessÄ• mi, sÄ• me desanÄ• parinibbutassÄ• pi paÃ±cavassasahassÄ• ni sattÄ• naá¹ƒ
sampÄ• pikÄ• bhavissatÄ«â€™â€™ ti. evaá¹ƒ cintetvÄ• yena maá¹‡á¸• alamÄ• á¸·o tenup
__yenÄ• _ti yena disÄ• bhÄ• gena, so upasaá¹…kamitabbo. bhummatthe vÄ• etaá¹ƒ karaá
so maá¹‡á¸• alamÄ• á¸·o, tattha gatoti ayamettha attho.

__paÃ±Ã±atte Ä• sane nisÄ«dÄ«_ti buddhakÄ• le kira yattha yattha ekopi bhikkhu viharati
buddhÄ• sanaá¹ƒ paÃ±Ã±attameva hoti. kasmÄ• ? bhagavÄ• kira attano santike kammaá¹
phÄ• sukaá¹-á¹-hÄ• ne \Ne I 47/ viharante manasi karoti --- ``asuko mayhaá¹ƒ santike kamm
gahetvÄ• gato, sakkhissati nu kho visesaá¹ƒ nibbattetuá¹ƒ no vÄ• â€™â€™ ti. atha naá¹ƒ
kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• akusalavitakkaá¹ƒ vitakkayamÄ• naá¹ƒ, tato ``kathaÃ±
santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• \Ee I 49/ viharantaá¹ƒ imaá¹ƒ kulaputtaá¹ƒ akusal
anamatagge vaá¹-á¹-adukkhe saá¹ƒsÄ• ressantÄ«â€™â€™ ti tassa anuggahatthaá¹ƒ tatthe
taá¹ƒ kulaputtaá¹ƒ ovaditvÄ• Ä• kÄ• saá¹ƒ uppatitvÄ• puna attano vasanaá¹-á¹-hÄ• namev
ovadiyamÄ• nÄ• te bhikkhÅ« cintayiá¹ƒsu --- ``satthÄ• amhÄ• kaá¹ƒ manaá¹ƒ jÄ• nitvÄ• Ä
á¹-hitaá¹ƒyeva attÄ• naá¹ƒ dassetiâ€™â€™. tasmiá¹ƒ khaá¹‡e --- ``bhante, idha nisÄ«datha
nisÄ«dathÄ• â€™â€™ ti Ä• sanapariyesanaá¹ƒ nÄ• ma bhÄ• roti. te Ä• sanaá¹ƒ paÃ±Ã±ap
pÄ«á¹-haá¹ƒ atthi, so taá¹ƒ paÃ±Ã±apeti. yassa natthi, so maÃ±caá¹ƒ vÄ• phalakaá¹ƒ vÄ•
pÄ• sÄ• á¹‡aá¹ƒ vÄ• vÄ• lukapuÃ±jaá¹ƒ vÄ• paÃ±Ã±apeti. taá¹ƒ alabhamÄ• nÄ• purÄ• á¹
saá¹…kaá¸• á¸• hitvÄ• tattha paá¹ƒsukÅ«laá¹ƒ pattharitvÄ• á¹-hapenti. idha pana raÃ±Ã±o
atthi, taá¹ƒ papphoá¹-etvÄ• paÃ±Ã±apetvÄ• parivÄ• retvÄ• te bhikkhÅ« bhagavato adhim
guá¹‡aá¹ƒ thomayamÄ• nÄ• nisÄ«diá¹ƒsu. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``paÃ±Ã±atte Ä• s

evaá¹ƒ nisinno pana jÄ• nantoyeva kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ bhikkhÅ« pucchi. te
kathayiá¹ƒsu. tena vuttaá¹ƒ --- ``nisajja kho bhagavÄ• â€™â€™ tiÄ• di. tattha __kÄ• ya nutt
kathÄ• ya sannisinnÄ• bhavathÄ• ti attho. __kÄ• ya netthÄ• _tipi pÄ• á¸·i, tassÄ• katamÄ•
__kÄ• ya notthÄ• _tipi pÄ• á¸·i. tassÄ• pi purimoyeva attho.

__antarÄ• kathÄ• _ti \Be I 50/, kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dÄ«na

kathÄ• . __vippakatÄ• _ti, mama Ä• gamanapaccayÄ• apariniá¹-á¹-hitÄ• sikhaá¹ƒ appattÄ•
``nÄ• haá¹ƒ tumhÄ• kaá¹ƒ kathÄ• bhaá¹…gatthaá¹ƒ Ä• gato, ahaá¹ƒ pana sabbaÃ±Ã±utÄ•
niá¹-á¹-hÄ• petvÄ• matthakappattaá¹ƒ katvÄ• dassÄ• mÄ«ti Ä• gatoâ€™â€™ ti nisajjeva s
pavÄ• reti. __ayaá¹ƒ kho no, bhante, antarÄ• kathÄ• vippakatÄ• \Ee I 50/, atha bhagavÄ•
ayamadhippÄ• yo. ayaá¹ƒ bhante amhÄ• kaá¹ƒ bhagavato sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ
na rÄ• jakathÄ• dikÄ• tiracchÄ• nakathÄ• , atha bhagavÄ• anuppatto; taá¹ƒ no idÄ• ni niá¹

ettÄ• vatÄ• ca yaá¹ƒ Ä• yasmatÄ• Ä• nandena kamalakuvalayujjalavimalasÄ• dhurasasal
sukhÄ• vataraá¹‡atthaá¹ƒ nimmalasilÄ• talaracanavilÄ• sasobhitaratanasopÄ• naá¹ƒ,
vippakiá¹‡á¹‡amuttÄ• talasadisavÄ• lukÄ• kiá¹‡á¹‡apaá¹‡á¸• arabhÅ«mibhÄ• gaá¹ƒ \Ne I 4
suvibhattabhittivicitravedikÄ• parikkhittassa nakkhattapathaá¹ƒ phusitukÄ• matÄ• ya viya, vi
pÄ• sÄ• davarassa sukhÄ• rohaá¹‡atthaá¹ƒ
dantamayasaá¹‡hamuduphalakakaÃ±canalatÄ• vinaddhamaá¹‡igaá¹‡appabhÄ• samudayu
suvaá¹‡á¹‡avalayanÅ«purÄ• disaá¹…ghaá¹-á¹-anasaddasammissitakathitahasitamadhuras
uá¸·Ä• rissarivibhavasobhitassa mahÄ• gharassa sukhappavesanatthaá¹ƒ
suvaá¹‡á¹‡arajatamaá¹‡imuttapavÄ• á¸·Ä• dijutivissaravijjotitasuppatiá¹-á¹-hitavisÄ• ladvÄ•
mahÄ• dvÄ• raá¹ƒ viya ca atthabyaÃ±janasampannassa buddhaguá¹‡Ä• nubhÄ• vasaá¹ƒsA
sukhÄ• vagahaá¹‡atthaá¹ƒ kÄ• ladesadesakavatthuparisÄ• padesapaá¹-imaá¹‡á¸• itaá¹ƒ ni
tassatthavaá¹‡á¹‡anÄ• samattÄ• ti.

<5> idÄ• ni --- ``mamaá¹ƒ vÄ• , bhikkhave, pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ ntiÄ•
nikkhittassa suttassa vaá¹‡á¹‡anÄ• ya okÄ• so anuppatto. sÄ• panesÄ• suttavaá¹‡á¹‡anÄ
vicÄ• retvÄ• vuccamÄ• nÄ• pÄ• kaá¹-Ä• hoti, tasmÄ• suttanikkhepaá¹ƒ tÄ• va vicÄ• rayis
suttanikkhepÄ• --- attajjhÄ• sayo, parajjhÄ• sayo, pucchÄ• vasiko, aá¹-á¹-huppattikoti.

tattha \Be I 51/ yÄ• ni suttÄ• ni bhagavÄ• parehi anajjhiá¹-á¹-ho kevalaá¹ƒ attano ajjhÄ• sa
seyyathidaá¹ƒ, Ä• kaá¹…kheyyasuttaá¹ƒ, vatthasuttaá¹ƒ, mahÄ• satipaá¹-á¹-hÄ• naá¹ƒ,
mahÄ• saá¸·Ä• yatanavibhaá¹…gasuttaá¹ƒ, ariyavaá¹ƒsasuttaá¹ƒ, sammappadhÄ• nasuttan
iddhipÄ• daindriyabalabojjhaá¹…gamaggaá¹…gasuttantahÄ• rakoti evamÄ• dÄ«ni; tesaá¹ƒ

yÄ• ni pana ``paripakkÄ• kho rÄ• hulassa vimuttiparipÄ• caniyÄ• dhammÄ• ; yaá¹ƒnÅ«nÄ
\Ee I 51/ Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti; (SN b IV 121) evaá¹ƒ paresaá¹ƒ ajjhÄ•
abhinÄ«hÄ• raá¹ƒ bujjhanabhÄ• vaÃ±ca avekkhitvÄ• parajjhÄ• sayavasena kathitÄ• ni; sey
cÅ«á¸·arÄ• hulovÄ• dasuttaá¹ƒ, mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ, dhammacakkappavattanaá
evamÄ• dÄ«ni; tesaá¹ƒ parajjhÄ• sayo nikkhepo.

bhagavantaá¹ƒ pana upasaá¹…kamitvÄ• catasso parisÄ• , cattÄ• ro vaá¹‡á¹‡Ä• , nÄ• gÄ•
asurÄ• , yakkhÄ• , mahÄ• rÄ• jÄ• no, tÄ• vatiá¹ƒsÄ• dayo devÄ• , mahÄ• brahmÄ• ti evam

bojjhaá¹…gÄ• â€™â€™ ti, bhante, vuccanti. ``nÄ«varaá¹‡Ä• nÄ«varaá¹‡Ä• â€™â€™ ti, bh
bhante, paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™. ``kiá¹ƒ sÅ«dha vittaá¹ƒ purisassa seá¹-á¹-
paÃ±haá¹ƒ \Ne I 49/ pucchanti. evaá¹ƒ puá¹-á¹-hena bhagavatÄ• yÄ• ni kathitÄ• ni bojjhaá¹
yÄ• ni vÄ• panaÃ±Ã±Ä• nipi
devatÄ• saá¹ƒyutta-mÄ• rasaá¹ƒyutta-brahmasaá¹ƒyutta-sakkapaÃ±ha-cÅ«á¸·avedalla-mah
¸·avaka-sÅ«ciloma-kharalomasuttÄ• dÄ«ni; tesaá¹ƒ pucchÄ• vasiko nikkhepo.

yÄ• ni pana tÄ• ni uppannaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca kathitÄ• ni, seyyathidaá¹ƒ --- dham
cÅ«á¸·asÄ«hanÄ• daá¹ƒ, candÅ«pamaá¹ƒ, puttamaá¹ƒsÅ«pamaá¹ƒ, dÄ• rukkhandhÅ«pam
pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ, pÄ• ricchattakÅ«pamanti evamÄ• dÄ«ni; tesaá¹ƒ aá¹-á¹-huppa

evametesu catÅ«su nikkhepesu imassa suttassa aá¹-á¹-huppattiko nikkhepo. aá¹-á¹-huppat
bhagavatÄ• nikkhittaá¹ƒ. katarÄ• ya aá¹-á¹-huppattiyÄ• ? vaá¹‡á¹‡Ä• vaá¹‡á¹‡e. Ä• cariyo
avaá¹‡á¹‡aá¹ƒ abhÄ• si, antevÄ• sÄ« vaá¹‡á¹‡aá¹ƒ. iti imaá¹ƒ vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ aá
desanÄ• kusalo bhagavÄ• --- ``mamaá¹ƒ vÄ• , bhikkhave, pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyu
tattha __mama_nti \Be I 52/, sÄ• mivacanaá¹ƒ, mamÄ• ti attho. __vÄ• _saddo vikappanatth
paá¹-iviruddhÄ• sattÄ• . __tatrÄ• _ti ye avaá¹‡á¹‡aá¹ƒ vadanti tesu.

na Ä• ghÄ• totiÄ• dÄ«hi kiÃ±cÄ• pi tesaá¹ƒ bhikkhÅ«naá¹ƒ Ä• ghÄ• toyeva natthi, atha kho
Ä«disesupi á¹-hÄ• nesu akusaluppattiá¹ƒ paá¹-isedhento dhammanettiá¹ƒ \Ee I 52/ á¹-hapet
cittanti __ `Ä• ghÄ• toâ€™ ; _ kopassetaá¹ƒ adhivacanaá¹ƒ. appatÄ«tÄ• honti tena atuá¹-á
__appaccayo; _ domanassassetaá¹ƒ adhivacanaá¹ƒ. neva attano na paresaá¹ƒ hitaá¹ƒ abhi
__anabhiraddhi; _ kopassetaá¹ƒ adhivacanaá¹ƒ. evamettha dvÄ«hi padehi saá¹…khÄ• rakk
vedanÄ• kkhandhoti dve khandhÄ• vuttÄ• . tesaá¹ƒ vasena sesÄ• nampi sampayuttadham
paá¹-ikkhittameva.

evaá¹ƒ paá¹-hamena nayena manopadosaá¹ƒ nivÄ• retvÄ• , dutiyena nayena tattha Ä• dÄ«
``tatra ce tumhe assatha kupitÄ• vÄ• anattamanÄ• vÄ• , tumhaá¹ƒ yevassa tena antarÄ• y
`tatra ce tumhe assathÄ• â€™ _ti tesu avaá¹‡á¹‡abhÄ• sakesu, tasmiá¹ƒ vÄ• avaá¹‡á¹‡e t
bhaveyyÄ• thÄ• ti attho. `kupitÄ• â€™ kopena, anattamanÄ•  domanassena. __ `tumhaá¹ƒ
tumhÄ• kaá¹ƒyeva tena kopena, tÄ• ya ca anattamanatÄ• ya paá¹-hamajjhÄ• nÄ• dÄ«naá¹

evaá¹ƒ \Ne I 50/ dutiyena nayena Ä• dÄ«navaá¹ƒ dassetvÄ• , tatiyena nayena vacanatthas
asamatthataá¹ƒ dassento --- ``api nu tumhe paresaâ€™â€™ ntiÄ• dimÄ• ha. tattha __pares
kupito hi neva buddhapaccekabuddhaariyasÄ• vakÄ• naá¹ƒ, na mÄ• tÄ• pitÅ«naá¹ƒ, na pac
subhÄ• sitadubbhÄ• sitassa atthaá¹ƒ Ä• jÄ• nÄ• ti. yathÄ• ha ---

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhaá¹ƒ tamaá¹ƒ tadÄ• hoti, yaá¹ƒ kodho sahate naraá¹ƒ ||

anatthajanano kodho, kodho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhatÄ«â€™â€™ ti || (AN b 7.64).

 evaá¹ƒ \Be I 53/ sabbathÄ• pi avaá¹‡á¹‡e manopadosaá¹ƒ nisedhetvÄ• idÄ• ni paá¹-ipajjita
--- ``tatra tumhehi abhÅ«taá¹ƒ abhÅ«tatoâ€™â€™ tiÄ• dimÄ• ha.

 tattha __tatra tumhehÄ«_ti, tasmiá¹ƒ avaá¹‡á¹‡e tumhehi. __abhÅ«taá¹ƒ abhÅ«tato nibbeá
abhÅ«taá¹ƒ, taá¹ƒ abhÅ«tabhÄ• veneva \Ee I 53/ apanetabbaá¹ƒ. kathaá¹ƒ? __itipetaá¹ƒ ab
tatrÄ• yaá¹ƒ yojanÄ• --- ``tumhÄ• kaá¹ƒ satthÄ• na sabbaÃ±Ã±Å«, dhammo durakkhÄ• to,
duppaá¹-ipannoâ€™â€™ tiÄ• dÄ«ni sutvÄ• na tuá¹‡hÄ« bhavitabbaá¹ƒ. evaá¹ƒ pana vattal
abhÅ«taá¹ƒ, yaá¹ƒ tumhehi vuttaá¹ƒ, taá¹ƒ iminÄ• pi kÄ• raá¹‡ena abhÅ«taá¹ƒ, iminÄ• pi kÄ
`natthi cetaá¹ƒ amhesuâ€™, _ `na ca panetaá¹ƒ amhesu saá¹ƒvijjatiâ€™, sabbaÃ±Ã±Å«yev
svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…gho, tatra idaÃ±cidaÃ±ca kÄ• raá¹‡aâ€™â€
padaá¹ƒ paá¹-hamassa, catutthaÃ±ca tatiyassa vevacananti veditabbaá¹ƒ. idaÃ±ca avaá¹‡á
kÄ• tabbaá¹ƒ, na sabbattha. yadi hi ``tvaá¹ƒ dussÄ«lo, tavÄ• cariyo dussÄ«lo, idaÃ±cidaÃ±c
tavÄ• cariyena kataâ€™â€™ nti vutte tuá¹‡hÄ«bhÅ«to adhivÄ• seti, Ä• saá¹…kanÄ«yo hoti
akatvÄ• avaá¹‡á¹‡o nibbeá¹-hetabbo. ``oá¹-á¹-hosi, goá¹‡osÄ«â€™â€™ tiÄ• dinÄ• pana n
akkosavatthÅ«hi akkosantaá¹ƒ puggalaá¹ƒ ajjhupekkhitvÄ• adhivÄ• sanakhantiyeva tattha

 <6> evaá¹ƒ avaá¹‡á¹‡abhÅ«miyaá¹ƒ tÄ• dilakkhaá¹‡aá¹ƒ dassetvÄ• idÄ• ni vaá¹‡á¹‡abhÅ
``mamaá¹ƒ vÄ• , bhikkhave, pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ ntiÄ• dimÄ• ha. tattha
devamanussÄ• . Ä• nandanti etenÄ• ti __Ä• nando, _ pÄ«tiyÄ• etaá¹ƒ adhivacanaá¹ƒ. sum
_ cetasikasukhassetaá¹ƒ \Ne I 51/ adhivacanaá¹ƒ. uppilÄ• vino bhÄ• vo __uppilÄ• vitattaá¹ƒ
uppilÄ• vitattanti? __cetaso_ti. uddhaccÄ• vahÄ• ya uppilÄ• panapÄ«tiyÄ• etaá¹ƒ adhivaca
padehi saá¹…khÄ• rakkhandho, ekena vedanÄ• kkhandho vutto.

 evaá¹ƒ paá¹-hamanayena uppilÄ• vitattaá¹ƒ nivÄ• retvÄ• , dutiyena tattha Ä• dÄ«navaá¹ƒ c
tumhe assathÄ• â€™â€™ tiÄ• dimÄ• ha. idhÄ• pi __tumhaá¹ƒ yevassa tena antarÄ• yo_ti t
tumhÄ• kaá¹ƒyeva paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ \Be I 54/ antarÄ• yo bhaveyyÄ• ti attho ve
panetaá¹ƒ vuttaá¹ƒ? nanu bhagavatÄ• ---

``buddhoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enÄ• pi jambudÄ«passa ||

dhammoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enÄ• pi jambudÄ«passa ||

saá¹…ghoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enÄ• pi jambudÄ«passÄ• â€™â€™ ti ca ||

``ye, bhikkhave, buddhe pasannÄ• , agge te pasannÄ• â€™â€™ ti ca evamÄ• dÄ«hi aneka
pÄ«tisomanassameva vaá¹‡á¹‡itanti. saccaá¹ƒ vaá¹‡á¹‡itaá¹ƒ, taá¹ƒ pana nekkhammanissi
``amhÄ• kaá¹ƒ buddho, amhÄ• kaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• nayena Ä• yasmato cha
gehassitaá¹ƒ pÄ«tisomanassaá¹ƒ adhippetaá¹ƒ. idaÃ±hi jhÄ• nÄ• dipaá¹-ilÄ• bhÄ• ya antar
tenevÄ• yasmÄ• channopi yÄ• va buddho na parinibbÄ• yi, tÄ• va visesaá¹ƒ nibbattetuá¹ƒ
parinibbÄ• nakÄ• le paÃ±Ã±attena pana brahmadaá¹‡á¸• ena tajjito taá¹ƒ pÄ«tisomanassaá
nibbattesi. tasmÄ• antarÄ• yakaraá¹ƒyeva sandhÄ• ya idaá¹ƒ vuttanti veditabbaá¹ƒ. ayaÃ±
lobho ca kodhasadisova. yathÄ• ha ---

``luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhaá¹ƒ tamaá¹ƒ tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒ ||

anatthajanano \Ne I 52/ lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhatÄ«â€™â€™ ti || (It 88).

tatiyavÄ• ro pana idha anÄ• gatopi atthato Ä• gato yevÄ• ti veditabbo. yatheva hi kuddho, e
atthaá¹ƒ na jÄ• nÄ• tÄ«ti.

paá¹-ipajjitabbÄ• kÄ• radassanavÄ• re panÄ• yaá¹ƒ yojanÄ• --- ``tumhÄ• kaá¹ƒ satthÄ• sa
sammÄ• sambuddho, dhammo svÄ• kkhÄ• to, saá¹…gho suppaá¹-ipannoâ€™â€™ tiÄ• dÄ«
evaá¹ƒ pana paá¹-ijÄ• nitabbaá¹ƒ --- __ ``itipetaá¹ƒ bhÅ«taá¹ƒ_ \Be I 55/, yaá¹ƒ tumhehi vutt
iminÄ• pi kÄ• raá¹‡ena bhÅ«taá¹ƒ, iminÄ• pi kÄ• raá¹‡ena tacchaá¹ƒ. so hi bhagavÄ• itipi a
sammÄ• sambuddho; dhammo itipi svÄ• kkhÄ• to, itipi sandiá¹-á¹-hiko \Ee I 55/; saá¹…gho
itipi ujuppaá¹-ipannoâ€™â€™ ti. ``tvaá¹ƒ sÄ«lavÄ• â€™â€™ ti pucchitenÄ• pi sace sÄ«lavÄ
``sÄ«lavÄ• hamasmÄ«â€™â€™ ti paá¹-ijÄ• nitabbameva. ``tvaá¹ƒ paá¹-hamassa jhÄ• nass
arahÄ• â€™â€™ ti puá¹-á¹-henÄ• pi sabhÄ• gÄ• naá¹ƒ bhikkhÅ«naá¹ƒyeva paá¹-ijÄ• nitabb
ceva parivajjitÄ• hoti, sÄ• sanassa ca amoghatÄ• dÄ«pitÄ• hotÄ«ti. sesaá¹ƒ vuttanayenev

cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ•

<7> __appamattakaá¹ƒ kho panetaá¹ƒ, bhikkhave_ti ko anusandhi? idaá¹ƒ suttaá¹ƒ dvÄ«hi
vaá¹‡á¹‡ena ca avaá¹‡á¹‡ena ca. tattha avaá¹‡á¹‡o --- ``iti petaá¹ƒ abhÅ«taá¹ƒ iti petaá¹ƒ a
ettheva udakantaá¹ƒ patvÄ• aggiviya nivatto. vaá¹‡á¹‡o pana bhÅ«taá¹ƒ bhÅ«tato paá¹-ijÄ•
petaá¹ƒ bhÅ«taâ€™â€™ nti evaá¹ƒ anuvattatiyeva. so pana duvidho brahmadattena bhÄ• s
bhikkhusaá¹…ghena acchariyaá¹ƒ Ä• vusotiÄ• dinÄ• nayena Ä• raddhavaá¹‡á¹‡o ca. tesu
vuttavaá¹‡á¹‡assa upari suÃ±Ã±atÄ• pakÄ• sane anusandhiá¹ƒ dassessati. idha pana brah
anusandhiá¹ƒ dassetuá¹ƒ ``appamattakaá¹ƒ kho panetaá¹ƒ, bhikkhaveâ€™â€™ ti desanÄ•

tattha __appamattaka_nti parittassa nÄ• maá¹ƒ. __oramattaka_nti tasseva vevacanaá¹ƒ. _
pamÄ• á¹‡aá¹ƒ. appaá¹ƒ mattÄ• etassÄ• ti __appamattakaá¹ƒ. _ oraá¹ƒ mattÄ• etassÄ• ti
sÄ«lameva __sÄ«lamattakaá¹ƒ. _ idaá¹ƒ vuttaá¹ƒ hoti --- `appamattakaá¹ƒ kho, panetaá¹ƒ b
oramattakaá¹ƒ sÄ«lamattakaá¹ƒâ€™ nÄ• ma \Ne I 53/ yena ``tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ
ussÄ• haá¹ƒ katvÄ• pi vaá¹‡á¹‡aá¹ƒ vadamÄ• no puthujjano vadeyyÄ• ti. tattha siyÄ• --- na
yogino aggavibhÅ«sanaá¹ƒ? yathÄ• hu porÄ• á¹‡Ä• ---

``sÄ«laá¹ƒ yogissaâ€™ laá¹…kÄ• ro, sÄ«laá¹ƒ yogissa maá¹‡á¸• anaá¹ƒ.

sÄ«lehiâ€™ laá¹…kato yogÄ«, maá¹‡á¸• ane aggataá¹ƒ gatoâ€™â€™ ti ||

bhagavatÄ• pi \Be I 56/ ca anekesu suttasatesu sÄ«laá¹ƒ mahantameva katvÄ• kathitaá¹ƒ
``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu \Ee I 56/ `sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ
bhÄ• vanÄ«yo cÄ• â€™ ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ«â€™â€™ ti (MN I 65) ca.

``kikÄ«va aá¹‡á¸• aá¹ƒ, camarÄ«va vÄ• ladhiá¹ƒ.

piyaá¹ƒva puttaá¹ƒ, nayanaá¹ƒva ekakaá¹ƒ ||

tatheva sÄ«laá¹ƒ, anurakkhamÄ• nÄ• .

supesalÄ• hotha, sadÄ• sagÄ• ravÄ• â€™â€™ ti ca ||

``na pupphagandho paá¹-ivÄ• tameti.

na candanaá¹ƒ taggaramallikÄ• vÄ• ||

sataÃ±ca gandho paá¹-ivÄ• tameti.

sabbÄ• disÄ• sappuriso pavÄ• yati ||

candanaá¹ƒ tagaraá¹ƒ vÄ• pi, uppalaá¹ƒ atha vassikÄ«.

etesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sÄ«lagandho anuttaro ||

appamatto ayaá¹ƒ gandho, yvÄ• yaá¹ƒ tagaracandanaá¹ƒ.

yo ca sÄ«lavataá¹ƒ gandho, vÄ• ti devesu uttamo ||

tesaá¹ƒ sampannasÄ«lÄ• naá¹ƒ, appamÄ• davihÄ• rinaá¹ƒ.

sammadaÃ±Ã±Ä• vimuttÄ• naá¹ƒ, mÄ• ro maggaá¹ƒ na vindatÄ«â€™â€™ ti ca || (Dhp 57)

``sÄ«le \Ne I 54/ patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti ca || (SN a I 23).

``seyyathÄ• pi, bhikkhave, ye keci bÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá
sabbe te pathaviá¹ƒ nissÄ• ya, pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya; evamete bÄ«jagÄ• mabhÅ«ta
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanti. evameva kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya s
sattabojjhaá¹…ge bhÄ• vento sattabojjhaá¹…ge bahulÄ«karonto vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá
dhammesÅ«â€™â€™ ti (SN c V 150) ca. evaá¹ƒ aÃ±Ã±Ä• nipi anekÄ• ni suttÄ• ni daá¹-á¹-
suttasatesu sÄ«laá¹ƒ mahantameva katvÄ• kathitaá¹ƒ. taá¹ƒ ``kasmÄ• \Be I 57/ imasmiá¹ƒ
appamattakaâ€™â€™ nti Ä• hÄ• ti? upari \Ee I 57/ guá¹‡e upanidhÄ• ya. sÄ«laÃ±hi samÄ•
samÄ• dhi paÃ±Ã±aá¹ƒ na pÄ• puá¹‡Ä• ti, tasmÄ• uparimaá¹ƒ upanidhÄ• ya heá¹-á¹-himaá
kathaá¹ƒ sÄ«laá¹ƒ samÄ• dhiá¹ƒ na pÄ• puá¹‡Ä• ti? bhagavÄ• hi abhisambodhito sattame
sÄ• vatthinagara --- dvÄ• re kaá¹‡á¸• ambarukkhamÅ«le dvÄ• dasayojane ratanamaá¹‡á¸•
ratanapallaá¹…ke nisÄ«ditvÄ• tiyojanike dibbasetacchatte dhÄ• riyamÄ• ne dvÄ• dasayoja
attÄ• dÄ• naparidÄ«panaá¹ƒ titthiyamaddanaá¹ƒ --- ``uparimakÄ• yato aggikkhandho pavatt
udakadhÄ• rÄ• pavattati ... pe ... ekekalomakÅ«pato aggikkhandho pavattati, ekekalomakÅ
pavattati, channaá¹ƒ vaá¹‡á¹‡Ä• naâ€™â€™ ntiÄ• dinayappavattaá¹ƒ yamakapÄ• á¹-ihÄ• n
suvaá¹‡á¹‡avaá¹‡á¹‡asarÄ«rato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmiyo uggantvÄ• yÄ• va bhava
sakaladasasahassacakkavÄ• á¸·assa alaá¹…karaá¹‡akÄ• lo viya hoti, dutiyÄ• dutiyÄ• rasm
yamakayamakÄ• viya ekakkhaá¹‡e viya pavattanti.

dvinnaÃ±ca cittÄ• naá¹ƒ ekakkhaá¹‡e pavatti nÄ• ma natthi. buddhÄ• naá¹ƒ pana bhagava
bhavaá¹…gaparivÄ• sassa lahukatÄ• ya paÃ±cahÄ• kÄ• rehi Ä• ciá¹‡á¹‡avasitÄ• ya ca, tÄ•
tassÄ• tassÄ• pana rasmiyÄ• Ä• vajjanaparikammÄ• dhiá¹-á¹-hÄ• nÄ• ni visuá¹ƒ visuá¹ƒy

nÄ«larasmiatthÄ• ya hi bhagavÄ• nÄ«lakasiá¹‡aá¹ƒ samÄ• pajjati, pÄ«tarasmiatthÄ• ya pÄ
lohitaodÄ• tarasmiatthÄ• ya lohitaodÄ• takasiá¹‡aá¹ƒ, aggikkhandhatthÄ• ya tejokasiá¹‡aá¹
Ä• pokasiá¹‡aá¹ƒ samÄ• pajjati. satthÄ• caá¹…kamati, nimmito tiá¹-á¹-hati vÄ• nisÄ«dati v
kappetÄ«ti \Ne I 55/ sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. ettha ekampi sÄ«lassa kiccaá¹ƒ natthi, sa
samÄ• dhikiccameva. evaá¹ƒ sÄ«laá¹ƒ samÄ• dhiá¹ƒ na pÄ• puá¹‡Ä• ti.

yaá¹ƒ pana bhagavÄ• kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ• ram
ekÅ«natiá¹ƒsavassakÄ• le cakkavattisirÄ«nivÄ• sabhÅ«tÄ• bhavanÄ• nikkhamma anomÄ•
pabbajitvÄ• , chabbassÄ• ni padhÄ• nayogaá¹ƒ katvÄ• , visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ uru
pakkhittadibbojaá¹ƒ madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• , sÄ• yanhasamaye dakkhiá¹‡utta
pavisitvÄ• \Be I 58/ assatthadumarÄ• jÄ• naá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• , pubb
tiá¹‡asanthÄ• raá¹ƒ santharitvÄ• , tisandhipallaá¹…kaá¹ƒ Ä• bhujitvÄ• , caturaá¹…gasaman
mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• , vÄ«riyÄ• dhiá¹-á¹-hÄ• naá¹ƒ ad
cuddasahatthapallaá¹…kavaragato suvaá¹‡á¹‡apÄ«á¹-he á¹-hapitaá¹ƒ rajatakkhandhaá¹ƒ v
bodhikkhandhaá¹ƒ piá¹-á¹-hito katvÄ• , upari maá¹‡ichattena viya bodhisÄ• khÄ• ya dhÄ• ri
suvaá¹‡á¹‡avaá¹‡á¹‡e cÄ«vare pavÄ• á¸·asadisesu bodhiaá¹…kuresu patamÄ• nesu, sÅ«r
mÄ• rabalaá¹ƒ vidhamitvÄ• , paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaritvÄ• , majjhimay
visodhetvÄ• , paccÅ«sakÄ• le sabbabuddhÄ• namÄ• ciá¹‡á¹‡e paccayÄ• kÄ• re Ã±Ä• á¹‡a
Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• , tadeva pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ
maggapaá¹-ipÄ• á¹-iyÄ• adhigatena catutthamaggena sabbakilese khepetvÄ• sabbabuddh
idamassa paÃ±Ã±Ä• kiccaá¹ƒ. evaá¹ƒ samÄ• dhi paÃ±Ã±aá¹ƒ na pÄ• puá¹‡Ä• ti.

tattha yathÄ• hatthe udakaá¹ƒ pÄ• tiyaá¹ƒ udakaá¹ƒ na pÄ• puá¹‡Ä• ti, pÄ• tiyaá¹ƒ udakaá
pÄ• puá¹‡Ä• ti, ghaá¹-e udakaá¹ƒ kolambe udakaá¹ƒ na pÄ• puá¹‡Ä• ti, kolambe udakaá¹ƒ
pÄ• puá¹‡Ä• ti, cÄ• á¹-iyaá¹ƒ udakaá¹ƒ mahÄ• kumbhiyaá¹ƒ udakaá¹ƒ na pÄ• puá¹‡Ä• ti, m
kusobbhe udakaá¹ƒ na pÄ• puá¹‡Ä• ti, kusobbhe udakaá¹ƒ kandare udakaá¹ƒ na pÄ• puá¹‡
kunnadiyaá¹ƒ udakaá¹ƒ na pÄ• puá¹‡Ä• ti, kunnadiyaá¹ƒ udakaá¹ƒ paÃ±camahÄ• nadiyaá¹
paÃ±camahÄ• nadiyaá¹ƒ udakaá¹ƒ cakkavÄ• á¸·amahÄ• samudde \Ee I 59/ udakaá¹ƒ na pÄ
cakkavÄ• á¸·amahÄ• samudde udakaá¹ƒ sinerupÄ• dake mahÄ• samudde udakaá¹ƒ na pÄ
upanidhÄ• ya hatthe udakaá¹ƒ parittaá¹ƒ ... pe ... sinerupÄ• dakamahÄ• samudde udakaá¹ƒ
cakkavÄ• á¸·amahÄ• samudde udakaá¹ƒ parittaá¹ƒ. iti uparÅ«pari udakaá¹ƒ bahukaá¹ƒ upÄ
heá¹-á¹-hÄ• udakaá¹ƒ parittaá¹ƒ hoti.

evameva upari upari guá¹‡e upÄ• dÄ• ya heá¹-á¹-hÄ• heá¹-á¹-hÄ• sÄ«laá¹ƒ appamattaka

veditabbaá¹ƒ. tenÄ• ha --- ``appamattakaá¹ƒ kho panetaá¹ƒ, bhikkhave, oramattakaá¹ƒ sÄ«

__yena_ \Ne I 56/ __puthujjano_ti, ettha ---

``duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti ||

tattha \Be I 59/ yassa khandhadhÄ• tuÄ• yatanÄ• dÄ«su uggahaparipucchÄ• savanadhÄ•
natthi, ayaá¹ƒ andhaputhujjano. yassa tÄ• ni atthi, so kalyÄ• á¹‡aputhujjano. duvidhopi pane

``puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano itiâ€™â€™ ||

so hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi

``puthu kilese janentÄ«ti puthujjanÄ• , puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• ,
satthÄ• rÄ• naá¹ƒ mukhullokikÄ• ti puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthu
nÄ• nÄ• bhisaá¹…khÄ• re abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyha
santappanti, puthu pariá¸·Ä• hehi pariá¸• ayhanti, puthu paÃ±casu kÄ• maguá¹‡esu rattÄ•
mucchitÄ• ajjhopannÄ• laggÄ• laggitÄ• palibuddhÄ• ti puthujjanÄ• , puthu paÃ±cahi nÄ«
ovutÄ• pihitÄ• paá¹-icchannÄ• paá¹-ikujjitÄ• ti puthujjanÄ• â€™â€™ ti. puthÅ«naá¹ƒ gaá¹
ariyadhammaparammukhÄ• naá¹ƒ nÄ«cadhammasamÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antoga
visuá¹ƒyeva saá¹…khyaá¹ƒ gato visaá¹ƒsaá¹-á¹-ho sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janeh

__tathÄ• gatassÄ• _ti aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato. tathÄ• Ä• gatoti tat
tathÄ• gato, tathalakkhaá¹‡aá¹ƒ \Ee I 60/ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato
tathÄ• gato, tathadassitÄ• ya tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya
abhibhavanaá¹-á¹-hena tathÄ• gatoti.

kathaá¹ƒ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato? _ yathÄ• sabbalokahitÄ• ya ussukka
sammÄ• sambuddhÄ• Ä• gatÄ• , yathÄ• vipassÄ« bhagavÄ• Ä• gato, yathÄ• sikhÄ« bha
yathÄ• kakusandho bhagavÄ• , yathÄ• koá¹‡Ä• gamano bhagavÄ• , yathÄ• kassapo bha
vuttaá¹ƒ hoti? yena abhinÄ«hÄ• rena ete \Be I 60/ bhagavanto Ä• gatÄ• , teneva amhÄ• ka
vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe ... yathÄ• kassapo bhagavÄ• dÄ• napÄ• ramiá¹ƒ p
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ram
pÄ• ramiyo, dasa upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsapÄ• ramiyo pÅ«

nayanadhanarajjaputtadÄ• rapariccÄ• ganti ime paÃ±ca mahÄ• pariccÄ• ge pariccajitvÄ• pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo pÅ«retvÄ• buddhicariyÄ• tathÄ• amhÄ• kampi bhagavÄ• Ä• gato. atha vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe ... ka satipaá¹-á¹-hÄ• ne, cattÄ• ro sammappadhÄ• ne, cattÄ• ro iddhipÄ• de, paÃ±cindriyÄ• ni, p bojjhaá¹…ge, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vetvÄ• brÅ«hetvÄ• Ä• gato, ta Ä• gato. evaá¹ƒ tathÄ• Ä• gatoti tathÄ• gato.

``yatheva lokamhi vipassiÄ• dayo,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato,

tathÄ• gato vuccati tena cakkhumÄ• â€™â€™ ti ||

evaá¹ƒ tathÄ• Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato? _ yathÄ• sampatijÄ• to vipassÄ« bhagavÄ• gato ... gato.

kathaÃ±ca so bhagavÄ• gato \Ee I 61/? so hi sampati jÄ• tova samehi pÄ• dehi pathaviyaá uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gato. yathÄ• ha --- ``sampatijÄ• to kho, Ä• nanda pÄ• dehi patiá¹-á¹-hahitvÄ• uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gacchati, setamhi ch sabbÄ• ca disÄ• anuviloketi, Ä• sabhiá¹ƒ vÄ• caá¹ƒ bhÄ• sati --- `aggohamasmi lokassa, j seá¹-á¹-hohamasmi lokassa, ayamantimÄ• jÄ• ti, natthidÄ• ni punabbhavoâ€™ tiâ€™â€™

taÃ±cassa \Be I 61/ gamanaá¹ƒ tathaá¹ƒ ahosi? avitathaá¹ƒ anekesaá¹ƒ visesÄ• dhigamÄ• pubbanimittabhÄ• vena. yaÃ±hi \Ne I 58/ so sampatijÄ• tova samehi pÄ• dehi patiá¹-á¹-hahi caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ.

uttarÄ• bhimukhabhÄ• vo pana sabbalokuttarabhÄ• vassa pubbanimittaá¹ƒ.

sattapadavÄ«tihÄ• ro, sattabojjhaá¹…garatanapaá¹-ilÄ• bhassa.

``suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• â€™â€™ ti, ettha vuttacÄ• marukkhepo sabbatitthiyanimmaddanassa.

setacchattadhÄ• raá¹‡aá¹ƒ, arahattavimuttivaravimalasetacchattapaá¹-ilÄ• bhassa.

sattamapadÅ«pari á¹-hatvÄ• sabbadisÄ• nuvilokanaá¹ƒ, sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä

Ä• sabhivÄ• cÄ• bhÄ• sanaá¹ƒ appaá¹-ivattiyavaradhammacakkappavattanassa pubbanim

tathÄ• ayaá¹ƒ bhagavÄ• pi gato, taÃ±cassa gamanaá¹ƒ tathaá¹ƒ ahosi, avitathaá¹ƒ, tesaá¹
visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• vena.

tenÄ• hu porÄ• á¹‡Ä• ---

``muhuttajÄ• tova gavampatÄ« yathÄ• ,

samehi pÄ• dehi phusÄ« vasundharaá¹ƒ.

so vikkamÄ« satta padÄ• ni gotamo,

setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

gantvÄ• na so satta padÄ• ni gotamo,

disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayi,

sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hitoâ€™â€™ ti ||

evaá¹ƒ \Ne I 59/ tathÄ• gatoti tathÄ• gato.

atha vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe ... yathÄ• kassapo bhagavÄ• , ayampi bhagav
kÄ• macchandaá¹ƒ pahÄ• ya gato \Ee I 62/, abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ, Ä• lokasaÃ±
avikkhepena uddhaccakukkuccaá¹ƒ, dhammavavatthÄ• nena vicikicchaá¹ƒ pahÄ• ya Ã±Ä•
pÄ• mojjena \Be I 62/ aratiá¹ƒ vinodetvÄ• , paá¹-hamajjhÄ• nena nÄ«varaá¹‡akavÄ• á¹-aá¹ƒ
dutiyajjhÄ• nena vitakkavicÄ• raá¹ƒ vÅ«pasametvÄ• , tatiyajjhÄ• nena pÄ«tiá¹ƒ virÄ• jetvÄ•
sukhadukkhaá¹ƒ pahÄ• ya, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• pa
samatikkamitvÄ• , viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatana
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ,
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹

aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ pahÄ• ya, dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã
attasaÃ±Ã±aá¹ƒ, nibbidÄ• nupassanÄ• ya nandiá¹ƒ, virÄ• gÄ• nupassanÄ• ya rÄ• gaá¹ƒ, ni
samudayaá¹ƒ, paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• naá¹ƒ, khayÄ• nupassanÄ• ya ghan
Ä• yÅ«hanaá¹ƒ, vipariá¹‡Ä• mÄ• nupassanÄ• ya dhuvasaÃ±Ã±aá¹ƒ, animittÄ• nupassanÄ•
appaá¹‡ihitÄ• nupassanÄ• ya paá¹‡idhiá¹ƒ, suÃ±Ã±atÄ• nupassanÄ• ya abhinivesaá¹ƒ, adh
sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adassanena sammohÄ• bhinivesaá¹
Ä• layÄ• bhinivesaá¹ƒ, paá¹-isaá¹…khÄ• nupassanÄ• ya appaá¹-isaá¹…khaá¹ƒ, vivaá¹-á¹-Ä
saá¹ƒyogÄ• bhinivesaá¹ƒ, sotÄ• pattimaggena diá¹-á¹-hekaá¹-á¹-he kilese bhaÃ±jitvÄ• , sak
oá¸·Ä• rike kilese pahÄ• ya, anÄ• gÄ• mimaggena aá¹‡usahagate kilese samugghÄ• á¹-etv
sabbakilese samucchinditvÄ• gato. evampi tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato? _pathavÄ«dhÄ• tuyÄ• kakkhaá¸·atta
avitathaá¹ƒ. Ä• podhÄ• tuyÄ• paggharaá¹‡alakkhaá¹‡aá¹ƒ. tejodhÄ• tuyÄ• uá¹‡hattalakkh
vitthambhanalakkhaá¹‡aá¹ƒ. Ä• kÄ• sadhÄ• tuyÄ• asamphuá¹-á¹-halakkhaá¹‡aá¹ƒ. viÃ±Ã±
vijÄ• nanalakkhaá¹‡aá¹ƒ.

rÅ«passa \Ee I 63/ ruppanalakkhaá¹‡aá¹ƒ. vedanÄ• ya vedayitalakkhaá¹‡aá¹ƒ. saÃ±Ã±Ä• y
saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ. saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ. viÃ
vijÄ• nanalakkhaá¹‡aá¹ƒ.

vitakkassa \Ne I 60/ \Be I 63/ abhiniropanalakkhaá¹‡aá¹ƒ. vicÄ• rassa anumajjanalakkhaá¹
pharaá¹‡alakkhaá¹‡aá¹ƒ. sukhassa sÄ• talakkhaá¹‡aá¹ƒ. cittekaggatÄ• ya avikkhepalakkha
phusanalakkhaá¹‡aá¹ƒ.

saddhindriyassa adhimokkhalakkhaá¹‡aá¹ƒ. vÄ«riyindriyassa paggahalakkhaá¹‡aá¹ƒ. satin
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. samÄ• dhindriyassa avikkhepalakkhaá¹‡aá¹ƒ. paÃ±Ã±indriy
pajÄ• nanalakkhaá¹‡aá¹ƒ.

saddhÄ• balassa assaddhiye akampiyalakkhaá¹‡aá¹ƒ. vÄ«riyabalassa kosajje, satibalassa
samÄ• dhibalassa uddhacce, paÃ±Ã±Ä• balassa avijjÄ• ya akampiyalakkhaá¹‡aá¹ƒ.

satisambojjhaá¹…gassa upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. dhammavicayasambojjhaá¹…gass
vÄ«riyasambojjhaá¹…gassa paggahalakkhaá¹‡aá¹ƒ. pÄ«tisambojjhaá¹…gassa pharaá¹‡ala
passaddhisambojjhaá¹…gassa vÅ«pasamalakkhaá¹‡aá¹ƒ. samÄ• dhisambojjhaá¹…gassa a
upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• nalakkhaá¹‡aá¹ƒ.

sammÄ• diá¹-á¹-hiyÄ• dassanalakkhaá¹‡aá¹ƒ. sammÄ• saá¹…kappassa abhiniropanalakk
pariggahalakkhaá¹‡aá¹ƒ. sammÄ• kammantassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. sammÄ•

sammÄ• vÄ• yÄ• massa \Ee I 64/ paggahalakkhaá¹‡aá¹ƒ. sammÄ• satiyÄ• upaá¹-á¹-hÄ• n
avikkhepalakkhaá¹‡aá¹ƒ.

avijjÄ• ya aÃ±Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ. saá¹…khÄ• rÄ• naá¹ƒ cetanÄ• lakkhaá¹‡aá¹ƒ. viÃ±
vijÄ• nanalakkhaá¹‡aá¹ƒ. nÄ• massa namanalakkhaá¹‡aá¹ƒ. rÅ«passa ruppanalakkhaá¹‡aá
Ä• yatanalakkhaá¹‡aá¹ƒ. phassassa phusanalakkhaá¹‡aá¹ƒ. vedanÄ• ya vedayitalakkhaá¹‡
hetulakkhaá¹‡aá¹ƒ. upÄ• dÄ• nassa gahaá¹‡alakkhaá¹‡aá¹ƒ. bhavassa Ä• yÅ«hanalakkhaá
nibbattilakkhaá¹‡aá¹ƒ. jarÄ• ya jÄ«raá¹‡alakkhaá¹‡aá¹ƒ. maraá¹‡assa cutilakkhaá¹‡aá¹ƒ.

dhÄ• tÅ«naá¹ƒ suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ. Ä• yatanÄ• naá¹ƒ Ä• yatanalakkhaá¹‡aá¹ƒ. sat
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. sammappadhÄ• nÄ• naá¹ƒ padahanalakkhaá¹‡aá¹ƒ. iddhip
ijjhanalakkhaá¹‡aá¹ƒ. indriyÄ• naá¹ƒ adhipatilakkhaá¹‡aá¹ƒ. balÄ• naá¹ƒ akampiyalakkhaá¹
niyyÄ• nalakkhaá¹‡aá¹ƒ. maggassa hetulakkhaá¹‡aá¹ƒ.

saccÄ• naá¹ƒ \Ne I 61/ \Be I 64/ tathalakkhaá¹‡aá¹ƒ. samathassa avikkhepalakkhaá¹‡aá¹ƒ.
anupassanÄ• lakkhaá¹‡aá¹ƒ. samathavipassanÄ• naá¹ƒ ekarasalakkhaá¹‡aá¹ƒ. yuganaddh
anativattanalakkhaá¹‡aá¹ƒ.

sÄ«lavisuddhiyÄ• saá¹ƒvaralakkhaá¹‡aá¹ƒ. cittavisuddhiyÄ• avikkhepalakkhaá¹‡aá¹ƒ. diá
dassanalakkhaá¹‡aá¹ƒ.

khaye Ã±Ä• á¹‡assa samucchedanalakkhaá¹‡aá¹ƒ. anuppÄ• de Ã±Ä• á¹‡assa passaddhila

chandassa \Ee I 65/ mÅ«lalakkhaá¹‡aá¹ƒ. manasikÄ• rassa samuá¹-á¹-hÄ• panalakkhaá¹‡
samodhÄ• nalakkhaá¹‡aá¹ƒ. vedanÄ• ya samosaraá¹‡alakkhaá¹‡aá¹ƒ. samÄ• dhissa pamu
Ä• dhipateyyalakkhaá¹‡aá¹ƒ. paÃ±Ã±Ä• ya tatuttariyalakkhaá¹‡aá¹ƒ. vimuttiyÄ• sÄ• ralakk
amatogadhassa nibbÄ• nassa pariyosÄ• nalakkhaá¹‡aá¹ƒ tathaá¹ƒ avitathaá¹ƒ. evaá¹ƒ tath
Ã±Ä• á¹‡agatiyÄ• Ä• gato avirajjhitvÄ• patto anuppattoti tathÄ• gato. evaá¹ƒ tathalakkhaá
tathÄ• gato.

kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato? _ tathadhammÄ• n
yathÄ• ha --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ•
dukkhaâ€™ nti bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti (S
ca bhagavÄ• abhisambuddho, tasmÄ• tathÄ• naá¹ƒ dhammÄ• naá¹ƒ abhisambuddhattÄ•
abhisambuddhattho hettha gatasaddo.

api ca jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho ana
saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho anaÃ

avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho, saá¹…khÄ• rÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡assa
jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayaá¹-á¹-ho tatho avitatho anaÃ±Ã±atho. taá¹ƒ sabbaá¹ƒ
tasmÄ• pi tathÄ• naá¹ƒ dhammÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• gatoti vuccati. evaá¹ƒ t
abhisambuddhoti tathÄ• gato.

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato? _ bhagavÄ• yaá¹ƒ sadevake loke ... pe ..., sadev
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ \Be I 65/ sattÄ• naá¹ƒ cakkhudvÄ
rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹ƒ sabbÄ• kÄ• rato jÄ• nÄ• ti passati. evaá¹ƒ jÄ• na
\Ne I 62/ iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ•
``katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ \Ee I 66/ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ
vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ•
nÄ• mehi terasahi vÄ• rehi dvepaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti,
sotadvÄ• rÄ• dÄ«supi Ä• pÄ• thaá¹ƒ Ä• gacchantesu saddÄ• dÄ«su. vuttaÃ±cetaá¹ƒ bhaga
sadevakassa lokassa ... pe ... sadevamanussÄ• ya pajÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi. tamahaá¹ƒ abbhaÃ±Ã±Ä• siá
viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â€™â€™ ti (AN a IV 24). evaá¹ƒ tathadassi
tattha tathadassÄ« atthe tathÄ• gatoti padasambhavo veditabbo.

kathaá¹ƒ \Ee I 67/ __tathavÄ• ditÄ• ya tathÄ• gato? _ yaá¹ƒ rattiá¹ƒ bhagavÄ• bodhimaá¹‡
aparÄ• jitapallaá¹…ke nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• anuttara
abhisambuddho, yaÃ±ca rattiá¹ƒ yamakasÄ• lÄ• namantare anupÄ• disesÄ• ya nibbÄ• nad
etthantare paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡e kÄ• le paá¹-hamabodhiyÄ• pi majjhimabo
yaá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ --- suttaá¹ƒ, geyyaá¹ƒ ... pe ... vedallaá¹ƒ, taá¹ƒ sabbaá¹ƒ a
byaÃ±janato ca anupavajjaá¹ƒ, anÅ«namanadhikaá¹ƒ, sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ, rÄ•
dosamohamadanimmadanaá¹ƒ. natthi tattha vÄ• laggamattampi avakkhalitaá¹ƒ, sabbaá¹ƒ ta
laÃ±chitaá¹ƒ viya, ekanÄ• á¸·iyÄ• mitaá¹ƒ viya, ekatulÄ• ya tulitaá¹ƒ viya ca, tathameva hot
anaÃ±Ã±athaá¹ƒ. tenÄ• ha --- ``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sa
abhisambujjhati, yaÃ±ca rattiá¹ƒ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, y
bhÄ• sati lapati niddisati, sabbaá¹ƒ taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• . tasmÄ• `tathÄ• gato
ti (AN a IV 23). gadattho hettha gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato.

api \Be I 66/ ca Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tayo aviparÄ«to Ä• gado assÄ• ti,
katvÄ• tathÄ• gatoti evametasmiá¹ƒ atthe padasiddhi veditabbÄ• .

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato? _ bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi, k
yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒ bhÅ«tassa c
tathÄ• gato pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• pavattÄ• ti tathÄ• g
``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« \N

tathÄ• kÄ• rÄ« yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â
tathÄ• kÄ• ritÄ• ya tathÄ• gato.

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato? _ upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«ci
tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati sÄ«lenapi samÄ• dhinÄ
vimuttiyÄ• pi, vimuttiÃ±Ä• á¹‡adassanenapi na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi; a
rÄ• jÄ• tirÄ• jÄ• devadevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibrahmÄ• . tenÄ• ha ---
... pe ... sadevamanussÄ• ya pajÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthuda
`tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti.

tatrevaá¹ƒ padasiddhi veditabbÄ• . agado viya agado. ko panesa? desanÄ• vilÄ• samayo c
hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• dino sadeva
sabbÄ• lokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• samayo ceva puÃ±Ã±ussayo ca a
ta-kÄ• raá¹ƒ katvÄ• tathÄ• gatoti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

api ca tathÄ• ya gatotipi tathÄ• gato, tathaá¹ƒ gatotipi tathÄ• gato. __gato_ti avagato, atÄ«t
paá¹-ipannoti attho.

tattha \Be I 67/ sakalalokaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya tathÄ• ya gato avagatoti tathÄ• gato
pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya gato atÄ«toti tathÄ• gato. lokanirodhaá¹ƒ sacchikiriyÄ• ya
tathÄ• gato. lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ tathaá¹ƒ gato paá¹-ipannoti tathÄ• gato.
vuttaá¹ƒ bhagavatÄ• ---

``loko, bhikkhave, tathÄ• gatena abhisambuddho, lokasmÄ• tathÄ• gato visaá¹ƒyutto. lokas
tathÄ• gatena abhisambuddho, lokasamudayo tathÄ• gatassa pahÄ«no. lokanirodho, bhikkh
abhisambuddho, lokanirodho tathÄ• gatassa sacchikato. lokanirodhagÄ• minÄ« paá¹-ipadÄ•
abhisambuddhÄ• , lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gatassa bhÄ• vitÄ• . yaá¹ƒ bh
... pe ... sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ. tasmÄ• , tathÄ• gatoti vuccatÄ«â

tassapi \Ne I 64/ evaá¹ƒ attho veditabbo. idampi ca tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«p
sabbÄ• kÄ• rena pana tathÄ• gatova tathÄ• gatassa tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya.

__katamaÃ±ca taá¹ƒ bhikkhave_ti yena appamattakena oramattakena sÄ«lamattakena put
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya, taá¹ƒ katamanti pucchati? tattha pucchÄ• nÄ• ma adiá
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• , anumatipucchÄ• , kathetu
paÃ±cavidhÄ• hoti.

tattha katamÄ• __adiá¹-á¹-hajotanÄ• pucchÄ• ? _ pakatiyÄ• lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá

atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÄ• vitaá¹ƒ, tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya tular
vibhÄ• vanÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• .

katamÄ• __diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• ? _ pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ h
tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ, tassa aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsanda
pucchati, ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• \Be I 68/ __vimaticchedanÄ• pucchÄ• ? _ pakatiyÄ• saá¹ƒsayapakkhando hoti,
dveá¸·hakajÄ• to, ``evaá¹ƒ nu kho, na nu kho, kinnu kho, kathaá¹ƒ nu khoâ€™â€™ ti. so vi
paÃ±haá¹ƒ pucchati. ayaá¹ƒ vimaticchedanÄ• pucchÄ• .

katamÄ• __anumatipucchÄ• ? _ bhagavÄ• bhikkhÅ«naá¹ƒ anumatiyÄ• paÃ±haá¹ƒ pucch
maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti. aniccaá¹ƒ, bha
\Ee I 69/, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti? dukkhaá¹ƒ bhanteti (Vin I 21) sabbaá¹ƒ vat
anumatipucchÄ• .

katamÄ• __kathetukamyatÄ• pucchÄ• ? _ bhagavÄ• bhikkhÅ«naá¹ƒ kathetukamyatÄ• ya
bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? ... pe ... aá¹-á¹-hime bhikkhave maggaá
aá¹-á¹-hÄ• ti, ayaá¹ƒ kathetukamyatÄ• pucchÄ• .

iti imÄ• su paÃ±casu pucchÄ• su adiá¹-á¹-hassa tÄ• va kassaci dhammassa abhÄ• vato ta
adiá¹-á¹-hajotanÄ• \Ne I 65/ pucchÄ• natthi. ``idaá¹ƒ nÄ• ma aÃ±Ã±ehi paá¹‡á¸• itehi sama
saddhiá¹ƒ saá¹ƒsanditvÄ• desessÄ• mÄ«â€™â€™ ti samannÄ• hÄ• rasseva anuppajjanat
pucchÄ• pi natthi. yasmÄ• pana buddhÄ• naá¹ƒ ekadhammepi Ä• sappanÄ• parisappanÄ
sabbÄ• kaá¹…khÄ• chinnÄ• ; tasmÄ• vimaticchedanÄ• pucchÄ• pi natthiyeva. avasesÄ•
atthi, tÄ• su ayaá¹ƒ kathetukamyatÄ• pucchÄ• nÄ• ma.

<8> idÄ• ni taá¹ƒ kathetukamyatÄ• ya pucchÄ• ya pucchitamatthaá¹ƒ kathetuá¹ƒ ``pÄ• á¹‡
tiÄ• dimÄ• ha.

tattha pÄ• á¹‡assa atipÄ• to pÄ• á¹‡Ä• tipÄ• to, pÄ• á¹‡avadho, pÄ• á¹‡aghÄ• toti vuttaá¹ƒ
vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ, tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±in
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. so guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡
appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo, kasmÄ• ? payogamahantatÄ• ya. payogas
guá¹‡avantesu manussÄ• dÄ«su appaguá¹‡e pÄ• á¹‡e appasÄ• vajjo, mahÄ• guá¹‡e mah
pana samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• vajjo, tibba
veditabbo.

tassa \Be I 69/ paÃ±ca sambhÄ• rÄ• honti --- pÄ• á¹‡o, pÄ• á¹‡asaÃ±Ã±itÄ• , vadhakacitta
maraá¹‡anti \Ee I 70/. cha payogÄ• --- sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• varo, vijj
iddhimayoti. imasmiá¹ƒ panatthe vitthÄ• riyamÄ• ne ativiya papaÃ±co hoti, tasmÄ• taá¹ƒ na
aÃ±Ã±aÃ±ca evarÅ«paá¹ƒ. atthikehi pana samantapÄ• sÄ• dikaá¹ƒ vinayaá¹-á¹-hakathaá¹ƒ

__pahÄ• yÄ• _ti imaá¹ƒ pÄ• á¹‡Ä• tipÄ• tacetanÄ• saá¹…khÄ• taá¹ƒ dussÄ«lyaá¹ƒ pajahit
pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya tato dussÄ«lyato orato viratova. natthi tassa vÄ«tikkamissÄ
cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• pageva kÄ• yikÄ• ti iminÄ• va nayena aÃ±Ã±esupi eva

__samaá¹‡o_ti bhagavÄ• samitapÄ• patÄ• ya laddhavohÄ• ro. __gotamo_ti gottavasena.
\Ne I 66/ pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, bhikkhusaá¹…ghopi paá¹-ivirato, desanÄ• pana
evaá¹ƒ Ä• gatÄ• , atthaá¹ƒ pana dÄ«pentena bhikkhusaá¹…ghavasenÄ• pi dÄ«petuá¹ƒ vaá

__nihitadaá¹‡á¸• o nihitasattho_ti parÅ«paghÄ• tatthÄ• ya daá¹‡á¸• aá¹ƒ vÄ• satthaá¹ƒ vÄ
nikkhittadaá¹‡á¸• o ceva nikkhittasattho cÄ• ti attho. ettha ca á¹-hapetvÄ• daá¹‡á¸• aá¹ƒ sa
upakaraá¹‡aá¹ƒ sattÄ• naá¹ƒ viheá¹-hanabhÄ• vato satthanti veditabbaá¹ƒ. yaá¹ƒ pana bhik
vÄ• dantakaá¹-á¹-haá¹ƒ vÄ• vÄ• siá¹ƒ pipphalikaá¹ƒ vÄ• gahetvÄ• vicaranti, na taá¹ƒ parÅ
tasmÄ• nihitadaá¹‡á¸• o nihitasattho tveva saá¹…khyaá¹ƒ gacchati.

__lajjÄ«_ti pÄ• pajigucchanalakkhaá¹‡Ä• ya lajjÄ• ya samannÄ• gato. __dayÄ• panno_ti da
Ä• panno. __sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«_ti; sabbe pÄ• á¹‡abhÅ«te hitena anuka
sabbesaá¹ƒ pÄ• á¹‡abhÅ«tÄ• naá¹ƒ hitacittakoti attho. __viharatÄ«_ti iriyati yapeti yÄ• peti
__iti vÄ• hi, bhikkhave_ti evaá¹ƒ vÄ• bhikkhave. vÄ• saddo upari ``adinnÄ• dÄ• naá¹ƒ \Ee
tiÄ• dÄ«ni apekkhitvÄ• vikappattho vutto, evaá¹ƒ sabbattha purimaá¹ƒ vÄ• pacchimaá¹ƒ vÄ
vikappabhÄ• vo veditabbo.

ayaá¹ƒ panettha saá¹…khepo --- bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadan
``samaá¹‡o gotamo pÄ• á¹‡aá¹ƒ na hanati, na ghÄ• teti, na tattha samanuÃ±Ã±o hoti, virato
aho, vata re buddhaguá¹‡Ä• mahantÄ• â€™â€™ ti, iti mahantaá¹ƒ ussÄ• haá¹ƒ katvÄ• va
appamattakaá¹ƒ oramattakaá¹ƒ Ä• cÄ• rasÄ«lamattakameva vakkhati. upari asÄ• dhÄ• raá¹
vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ na sakkhissati. na kevalaÃ±ca puthujjanova sotÄ• pannasakadÄ• gÄ
paccekabuddhÄ• pi na sakkontiyeva; tathÄ• gatoyeva pana sakkoti, taá¹ƒ vo upari vakkhÄ•
sÄ• dhippÄ• yÄ• atthavaá¹‡á¹‡anÄ• . ito paraá¹ƒ pana apubbapadameva vaá¹‡á¹‡ayissÄ•

__adinnÄ• dÄ• naá¹ƒ pahÄ• yÄ• _ti ettha adinnassa Ä• dÄ• naá¹ƒ adinnÄ• dÄ• naá¹ƒ, para
corikÄ• ti vuttaá¹ƒ hoti. tattha __adinna_nti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• mak
adaá¹‡á¸• Ä• raho anupavajjo ca hoti. tasmiá¹ƒ parapariggahite parapariggahitasaÃ±Ã±ino,

tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• theyyacetanÄ• adinnÄ• dÄ• naá¹ƒ. taá¹ƒ h
paá¹‡Ä«te mahÄ• sÄ• vajjaá¹ƒ, kasmÄ• ? vatthupaá¹‡Ä«tatÄ• ya. vatthusamatte sati guá¹‡
vatthusmiá¹ƒ mahÄ• sÄ• vajjaá¹ƒ \Ne I 67/. taá¹ƒ taá¹ƒ guá¹‡Ä• dhikaá¹ƒ upÄ• dÄ• ya tato t
santake vatthusmiá¹ƒ appasÄ• vajjaá¹ƒ.

tassa paÃ±ca sambhÄ• rÄ• honti --- paraparigahitaá¹ƒ, paraparigahitasaÃ±Ã±itÄ• , they
tena haraá¹‡anti. cha payogÄ• --- sÄ• hatthikÄ• dayova. te ca kho yathÄ• nurÅ«paá¹ƒ they
pasayhÄ• vahÄ• ro, paá¹-icchannÄ• vahÄ• ro, parikappÄ• vahÄ• ro, kusÄ• vahÄ• roti imesa
pavattÄ• , ayamettha saá¹…khepo. vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto.

dinnameva \Ee I 72/ \Be I 71/ Ä• diyatÄ«ti __dinnÄ• dÄ• yÄ«. _ cittenapi dinnameva paá¹-ik
__dinnapÄ• á¹-ikaá¹…khÄ«. _ thenetÄ«ti theno. na thenena __athenena. _ athenattÄ• yeva
attanÄ• _ti attabhÄ• vena. athenaá¹ƒ sucibhÅ«taá¹ƒ attÄ• naá¹ƒ katvÄ• viharatÄ«ti vuttaá¹
paá¹-hamasikkhÄ• pade vuttanayeneva yojetabbaá¹ƒ. yathÄ• ca idha, evaá¹ƒ sabbattha.

__abrahmacariya_nti aseá¹-á¹-hacariyaá¹ƒ. brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• raá¹ƒ caratÄ«
__Ä• rÄ• cÄ• rÄ«_ti abrahmacariyato dÅ«racÄ• rÄ«. __methunÄ• _ti rÄ• gapariyuá¹-á¹-hÄ•
methunakÄ• ti laddhavohÄ• rehi paá¹-isevitabbato methunÄ• ti saá¹…khyaá¹ƒ gatÄ• asadd
gÄ• mavÄ• sÄ«naá¹ƒ dhammÄ• .

<9> __musÄ• vÄ• daá¹ƒ pahÄ• yÄ• _ti ettha __musÄ• _ti visaá¹ƒvÄ• danapurekkhÄ• rassa
kÄ• yapayogo, vÄ• visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• dakakÄ• yava
cetanÄ• musÄ• vÄ• do.

aparo nayo, __ `musÄ• â€™ _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __ `vÄ• doâ€™ _ti tassa bh
viÃ±Ã±Ä• panaá¹ƒ. lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petuk
tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• musÄ• vÄ• do. so yamatthaá¹ƒ bhaÃ±jati, t
mahantatÄ• ya mahÄ• sÄ• vajjo.

api ca gahaá¹-á¹-hÄ• naá¹ƒ attano santakaá¹ƒ adÄ• tukÄ• matÄ• ya natthÄ«tiÄ• dinayappa
sakkhinÄ• hutvÄ• atthabhaÃ±janatthaá¹ƒ vutto mahÄ• sÄ• vajjo, pabbajitÄ• naá¹ƒ appaka
labhitvÄ• hasÄ• dhippÄ• yena --- ``ajja gÄ• me telaá¹ƒ nadÄ« maÃ±Ã±e sandatÄ«â€™â€™
I 68/ pavatto appasÄ• vajjo, adiá¹-á¹-haá¹ƒyeva pana diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ

tassa cattÄ• ro sambhÄ• rÄ• honti --- atathaá¹ƒ vatthu, visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• y
tadatthavijÄ• nananti. eko payogo sÄ• hatthikova. so kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena
paravisaá¹ƒvÄ• danakiriyÄ• karaá¹‡ena daá¹-á¹-habbo. tÄ• ya ce kiriyÄ• ya paro tamatthaá¹
kiriyasamuá¹-á¹-hÄ• pikacetanÄ• kkhaá¹‡eyeva musÄ• vÄ• dakammunÄ• bajjhati.

yasmÄ• \Be I 72/ pana yathÄ• kÄ• yakÄ• yapaá¹-ibaddhavÄ• cÄ• hi paraá¹ƒ visaá¹ƒvÄ• d
bhaá¹‡Ä• hÄ«â€™â€™ ti Ä• á¹‡Ä• pentopi paá¹‡á¹‡aá¹ƒ likhitvÄ• purato nissajjantopi, ``ay
daá¹-á¹-habboâ€™â€™ ti kuá¸• á¸• Ä• dÄ«su likhitvÄ• á¹-hapentopi. tasmÄ• ettha Ä• á¹‡a
payogÄ• yujjanti, aá¹-á¹-hakathÄ• su pana anÄ• gatattÄ• vÄ«maá¹ƒsitvÄ• gahetabbÄ• .

saccaá¹ƒ vadatÄ«ti __saccavÄ• dÄ«. _ saccena saccaá¹ƒ sandahati ghaá¹-etÄ«ti __saccas
musÄ• vadatÄ«ti attho. yo hi puriso kadÄ• ci musÄ• vadati, kadÄ• ci saccaá¹ƒ, tassa musÄ
saccaá¹ƒ saccena na ghaá¹-Ä«yati; tasmÄ• so na saccasandho. ayaá¹ƒ pana na tÄ• diso, j
avatvÄ• saccena saccaá¹ƒ sandahati yevÄ• ti saccasandho.

__theto_ti thiro thirakathoti attho. eko hi puggalo haliddirÄ• go viya, thusarÄ• simhi nikhÄ• t
assapiá¹-á¹-he á¹-hapitakumbhaá¹‡á¸• amiva ca na thirakatho hoti, eko pÄ• sÄ• á¹‡alekhÄ•
thirakatho hoti, asinÄ• sÄ«saá¹ƒ chindantepi dve kathÄ• na katheti, ayaá¹ƒ vuccati theto.

__paccayiko_ti pattiyÄ• yitabbako, saddhÄ• yitabbakoti attho. ekacco hi puggalo na paccay
kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti vutte ``mÄ• tassa vacanaá¹ƒ saddahathÄ• â€™â€™ t
paccayiko hoti, ``idaá¹ƒ kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti vutte ``yadi tena vuttaá¹ƒ, idan
idÄ• ni upaparikkhitabbaá¹ƒ natthi, evameva idaâ€™â€™ nti vattabbataá¹ƒ Ä• pajjati, ayaá¹
__avisaá¹ƒvÄ• dako lokassÄ• _ti tÄ• ya saccavÄ• ditÄ• ya lokaá¹ƒ na visaá¹ƒvÄ• detÄ«ti at

__pisuá¹‡aá¹ƒ_ \Ne I 69/ __vÄ• caá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya yassa taá
bhÄ• sati, tassa hadaye attano piyabhÄ• vaá¹ƒ, parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ•

yÄ• ya pana attÄ• nampi parampi pharusaá¹ƒ karoti, yÄ• vÄ• cÄ• sayampi pharusÄ• , nev
hadayaá¹…gamÄ• , ayaá¹ƒ pharusÄ• vÄ• cÄ• .

yena \Be I 73/ samphaá¹ƒ palapati niratthakaá¹ƒ, so samphappalÄ• po.

tesaá¹ƒ mÅ«labhÅ«tÄ• cetanÄ• pi pisuá¹‡avÄ• cÄ• dinÄ• meva labhati, sÄ• eva ca idhÄ•

tattha saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ•
kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pisuá¹‡avÄ• cÄ• . sÄ• yassa bhedaá¹ƒ
appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• .

tassÄ• cattÄ• ro sambhÄ• rÄ• --- bhinditabbo paro, ``iti ime nÄ• nÄ• bhavissanti, vinÄ• b
bhedapurekkhÄ• ratÄ• vÄ• , ``iti ahaá¹ƒ piyo bhavissÄ• mi vissÄ• sikoâ€™â€™ ti piyakamy
tassa tadatthavijÄ• nananti. __imesaá¹ƒ bhedÄ• yÄ• _ti, yesaá¹ƒ itoti vuttÄ• naá¹ƒ santike s

bhedÄ• ya.

__bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• _ti dvinnaá¹ƒ mittÄ• naá¹ƒ vÄ• samÄ• nupajjhÄ• yakÄ•
kÄ• raá¹‡ena bhinnÄ• naá¹ƒ ekamekaá¹ƒ upasaá¹…kamitvÄ• ``tumhÄ• kaá¹ƒ Ä«dise kule j
bahussutÄ• naá¹ƒ idaá¹ƒ na yuttaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• sandhÄ• naá¹ƒ kattÄ• anuk
sandhÄ• nÄ• nuppadÄ• tÄ• . dve jane samagge disvÄ• --- ``tumhÄ• kaá¹ƒ evarÅ«pe kule jÄ
samannÄ• gatÄ• naá¹ƒ anucchavikametaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• daá¸·hÄ«kammaá¹ƒ
assÄ• ti __samaggÄ• rÄ• mo. _ yattha samaggÄ• natthi, tattha vasitumpi na icchatÄ«ti atth
pÄ• á¸·i, ayamevettha attho. __samaggarato_ti samaggesu rato, te pahÄ• ya aÃ±Ã±attha ga
attho. samagge disvÄ• pi sutvÄ• pi nandatÄ«ti __samagganandÄ«, _ __samaggakaraá¹‡iá¹
vÄ• cÄ• satte samaggeyeva karoti \Ee I 75/, taá¹ƒ sÄ• maggiguá¹‡aparidÄ«pikameva vÄ• c

parassa \Ne I 70/ mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharu
Ä• vibhÄ• vatthamidaá¹ƒ vatthu --- eko kira dÄ• rako mÄ• tuvacanaá¹ƒ anÄ• diyitvÄ• araÃ±
mÄ• tÄ• nivattetumasakkontÄ« --- ``caá¹‡á¸• Ä• taá¹ƒ mahiá¹ƒsÄ« anubandhatÅ«â€™â€™
araÃ±Ã±e mahiá¹ƒsÄ« \Be I 74/ uá¹-á¹-hÄ• si. dÄ• rako ``yaá¹ƒ mama mÄ• tÄ• mukhena ka
cittena cintesi taá¹ƒ hotÅ«â€™â€™ ti, saccakiriyamakÄ• si. mahiá¹ƒsÄ« tattheva baddhÄ•
evaá¹ƒ mammacchedakopi payogo cittasaá¹‡hatÄ• ya na pharusÄ• vÄ• cÄ• hoti. mÄ• tÄ•
evaá¹ƒ vadanti --- ``corÄ• vo khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karontÅ«â€™â€™ ti, uppalapatt
patantaá¹ƒ na icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti --- ``kiá¹ƒ
anottappino caranti, niddhamatha neâ€™â€™ ti, atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampa
cittasaá¹‡hatÄ• ya pharusÄ• vÄ• cÄ• na hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusÄ• vÄ
mÄ• rÄ• petukÄ• massa --- ``imaá¹ƒ sukhaá¹ƒ sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharus
cittapharusatÄ• ya panesÄ• pharusÄ• vÄ• cÄ• va. sÄ• yaá¹ƒ sandhÄ• ya pavattitÄ• , tass
appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• . tassÄ• tayo sambhÄ• rÄ• --- akl
akkosanÄ• ti.

__nelÄ• _ti elaá¹ƒ vuccati doso, nÄ• ssÄ• elanti nelÄ• , niddosÄ• ti attho. ``nelaá¹…go seta
(Ud 65) ettha vuttanelaá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±janamadhuratÄ• ya kaá¹‡á¹‡Ä
sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. atthamadhuratÄ• ya sakalasarÄ«re kopa
janetÄ«ti __pemanÄ«yÄ• . _ hadayaá¹ƒ gacchati, appaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaa
__hadayaá¹…gamÄ• . _ guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«_ pure saá¹ƒva
sukumÄ• rÄ• tipi __porÄ«. _ purassa esÄ• tipi __porÄ«. _ nagaravÄ• sÄ«naá¹ƒ kathÄ• ti att
yuttakathÄ• honti. pitimattaá¹ƒ pitÄ• ti vadanti, bhÄ• timattaá¹ƒ bhÄ• tÄ• ti vadanti, mÄ• tim
vadanti. evarÅ«pÄ« kathÄ• bahuno janassa kantÄ• hotÄ«ti __bahujanakantÄ• . _ kantabhÄ
manÄ• pÄ• cittavuá¸• á¸• hikarÄ• ti __bahujanamanÄ• pÄ• . _

anatthaviÃ±Ã±Ä• pikÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetanÄ• samph
appasÄ• vajjo, Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo, tassa dve sambhÄ• rÄ• ---
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• , tathÄ• rÅ«pÄ« kat

kÄ• lena \Be I 75/ vadatÄ«ti __kÄ• lavÄ• dÄ«_ vattabbayuttakÄ• laá¹ƒ sallakkhetvÄ• vadat
tathaá¹ƒ tacchaá¹ƒ \Ne I 71/ sabhÄ• vameva vadatÄ«ti __bhÅ«tavÄ• dÄ«. _
diá¹-á¹-hadhammikasamparÄ• yikatthasannissitameva katvÄ• vadatÄ«ti __atthavÄ• dÄ«. _
navalokuttaradhammasannissitaá¹ƒ katvÄ• vadatÄ«ti __dhammavÄ• dÄ«_ saá¹ƒvaravinaya
katvÄ• vadatÄ«ti __vinayavÄ• dÄ«. _

nidhÄ• naá¹ƒ vuccati á¹-hapanokÄ• so, nidhÄ• namassÄ• atthÄ«ti __nidhÄ• navatÄ«. _ ha
vÄ• caá¹ƒ bhÄ• sitÄ• ti attho. __kÄ• lenÄ• _ti evarÅ«piá¹ƒ bhÄ• samÄ• nopi ca --- ``ahaá¹ƒ
bhÄ• sissÄ• mÄ«â€™â€™ ti na akÄ• lena bhÄ• sati, yuttakÄ• laá¹ƒ pana apekkhitvÄ• va bh
__sÄ• padesa_nti saupamaá¹ƒ, sakÄ• raá¹‡anti attho. __pariyantavati_nti paricchedaá¹ƒ da
paricchedo paÃ±Ã±Ä• yati, evaá¹ƒ bhÄ• satÄ«ti attho. __atthasaá¹ƒhita_nti \Ee I 77/ anekeh
vibhajantena pariyÄ• dÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya atthasampannaá¹ƒ bhÄ• sati. yaá¹ƒ vA
vadati, tena atthena sahitattÄ• atthasaá¹ƒhitaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, na aÃ±Ã±aá¹ƒ nikkhi
bhÄ• satÄ«ti vuttaá¹ƒ hoti.

<10> __bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• _ti mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ
bÄ«jabÄ«janti paÃ±cavidhassa bÄ«jagÄ• massa ceva, yassa kassaci nÄ«latiá¹‡arukkhÄ• d
samÄ• rambhÄ• , chedanabhedanapacanÄ• dibhÄ• vena vikopanÄ• paá¹-iviratoti attho.

__ekabhattiko_ti pÄ• tarÄ• sabhattaá¹ƒ sÄ• yamÄ• sabhattanti dve bhattÄ• ni, tesu pÄ• tar
antomajjhanhikena paricchinnaá¹ƒ, itaraá¹ƒ majjhanhikato uddhaá¹ƒ anto aruá¹‡ena. tasmÄ
dasakkhattuá¹ƒ bhuÃ±jamÄ• nopi ekabhattikova hoti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ekabhatti

rattiyÄ• bhojanaá¹ƒ ratti, tato uparatoti __rattÅ«parato. _ atikkante majjhanhike yÄ• va sÅ«
bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ nÄ• ma. tato viratattÄ• __virato vikÄ• labhojanÄ• . _ kadÄ•
pabbajitadivasato paá¹-á¹-hÄ• ya.

sÄ• sanassa ananulomattÄ• visÅ«kaá¹ƒ paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒ dassananti visÅ«kadass
naccananaccÄ• panÄ• divasena naccÄ• ca gÄ«tÄ• ca vÄ• ditÄ• ca antamaso \Be I 76/ ma
pavattÄ• naá¹ƒ naccÄ• dÄ«naá¹ƒ visÅ«kabhÅ«tÄ• dassanÄ• cÄ• ti __naccagÄ«tavÄ• dita
hi attanÄ• \Ne I 72/ payojetuá¹ƒ vÄ• parehi payojÄ• petuá¹ƒ vÄ• payuttÄ• ni passituá¹ƒ vÄ
bhikkhunÄ«naÃ±ca vaá¹-á¹-anti.

mÄ• lÄ• dÄ«su __mÄ• lÄ• _ti yaá¹ƒ kiÃ±ci pupphaá¹ƒ. __gandha_nti yaá¹ƒ kiÃ±ci gandhaj

chavirÄ• gakaraá¹‡aá¹ƒ. tattha piá¸·andhanto dhÄ• reti nÄ• ma, Å«naá¹-á¹-hÄ• naá¹ƒ pÅ«re
gandhavasena chavirÄ• gavasena ca sÄ• diyanto vibhÅ«seti nÄ• ma. __á¹-hÄ• naá¹ƒ_ vucc
yÄ• ya \Ee I 78/ dussÄ«lyacetanÄ• ya tÄ• ni mÄ• lÄ• dhÄ• raá¹‡Ä• dÄ«ni mahÄ• jano karot

__uccÄ• sayanaá¹ƒ_ vuccati pamÄ• á¹‡Ä• tikkantaá¹ƒ. __mahÄ• sayana_nti akappiyapacc
attho.

__jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __rajata_nti kahÄ• paá¹‡o, lohamÄ• sako, jatumÄ• sak
vohÄ• raá¹ƒ gacchanti. tassa ubhayassÄ• pi paá¹-iggahaá¹‡Ä• paá¹-ivirato, neva naá¹ƒ ugg
uggaá¹‡hÄ• peti, na upanikkhittaá¹ƒ sÄ• diyatÄ«ti attho.

__Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• _ti, sÄ• livÄ«hiyavagodhÅ«makaá¹…guvarakakudr
sattavidhassÄ• pi Ä• makadhaÃ±Ã±assa paá¹-iggahaá¹‡Ä• . na kevalaÃ±ca etesaá¹ƒ paá¹-
bhikkhÅ«naá¹ƒ na vaá¹-á¹-atiyeva. __Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• _ti ettha aÃ±Ã±atr
Ä• makamaá¹ƒsamacchÄ• naá¹ƒ paá¹-iggahaá¹‡ameva bhikkhÅ«naá¹ƒ na vaá¹-á¹-ati, no Ä

__itthikumÄ• rikapaá¹-iggahaá¹‡Ä• _ti ettha __itthÄ«_ti purisantaragatÄ• , itarÄ• kumÄ• rik
paá¹-iggahaá¹‡ampi Ä• masanampi akappiyameva.

__dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• _ti ettha dÄ• sidÄ• savaseneva tesaá¹ƒ paá¹-iggahaá¹‡aa
``kappiyakÄ• rakaá¹ƒ dammi, Ä• rÄ• mikaá¹ƒ dammÄ«â€™â€™ ti evaá¹ƒ vutte pana vaá¹-á

ajeá¸·akÄ• dÄ«su khettavatthupariyosÄ• nesu kappiyÄ• kappiyanayo vinayavasena upapar
__khettaá¹ƒ_ nÄ• ma yasmiá¹ƒ pubbaá¹‡á¹‡aá¹ƒ ruhati. __vatthu_ nÄ• ma yasmiá¹ƒ aparaa
vÄ• ubhayampi ruhati, taá¹ƒ khettaá¹ƒ. tadatthÄ• ya \Be I 77/ akatabhÅ«mibhÄ• go __vatth
cettha vÄ• pitaá¸·Ä• kÄ• dÄ«nipi saá¹…gahitÄ• neva.

__dÅ«teyyaá¹ƒ_ \Ne I 73/ vuccati dÅ«takammaá¹ƒ, gihÄ«naá¹ƒ pahitaá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ
tattha tattha gamanaá¹ƒ. __pahiá¹‡agamanaá¹ƒ_ vuccati gharÄ• gharaá¹ƒ pesitassa khudd
nÄ• ma tadubhayakaraá¹‡aá¹ƒ. tasmÄ• dÅ«teyyapahiá¹‡agamanÄ• naá¹ƒ anuyogÄ• ti. eva

__kayavikkayÄ• _ti kayÄ• ca vikkayÄ• ca. tulÄ• kÅ«á¹-Ä• dÄ«su \Ee I 79/ __kÅ«á¹-a_nti v
tulÄ• kÅ«á¹-aá¹ƒ nÄ• ma rÅ«pakÅ«á¹-aá¹ƒ aá¹…gakÅ«á¹-aá¹ƒ, gahaá¹‡akÅ«á¹-aá¹ƒ, paá¹-i
catubbidhaá¹ƒ hoti. tattha __rÅ«pakÅ«á¹-aá¹ƒ_ nÄ• ma dve tulÄ• samarÅ«pÄ• katvÄ• gaa
gaá¹‡hÄ• ti, dadanto khuddikÄ• ya deti. __aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ
akkamati, dadanto pubbabhÄ• ge. __gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajju
__paá¹-icchannakÅ«á¹-aá¹ƒ_ nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹‡á¹‡aá¹ƒ pakkh
pacchÄ• bhÄ• ge karoti, dadanto aggabhÄ• ge.

__kaá¹ƒso_ vuccati suvaá¹‡á¹‡apÄ• ti, tÄ• ya vaÃ±canaá¹ƒ __kaá¹ƒsakÅ«á¹-aá¹ƒ. _ kathaá
suvaá¹‡á¹‡apÄ• tiá¹ƒ katvÄ• aÃ±Ã±Ä• dve tisso lohapÄ• tiyo suvaá¹‡á¹‡avaá¹‡á¹‡e karot
kiÃ±cideva aá¸• á¸• haá¹ƒ kulaá¹ƒ pavisitvÄ• --- ``suvaá¹‡á¹‡abhÄ• janÄ• ni kiá¹‡athÄ• â€™
pucchite samagghataraá¹ƒ dÄ• tukÄ• mÄ• honti. tato tehi --- ``kathaá¹ƒ imesaá¹ƒ suvaá¹‡á
jÄ• nitabboâ€™â€™ ti vutte, ``vÄ«maá¹ƒsitvÄ• gaá¹‡hathÄ• â€™â€™ ti suvaá¹‡á¹‡apÄ• ti
sabbÄ• pÄ• tiyo datvÄ• gacchati.

__mÄ• nakÅ«á¹-aá¹ƒ_ nÄ• ma hadayabhedasikhÄ• bhedarajjubhedavasena tividhaá¹ƒ hoti
sappitelÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto heá¹-á¹-hÄ• chiddena mÄ• nena ---
Ä• siÃ±cÄ• â€™â€™ ti vatvÄ• antobhÄ• jane bahuá¹ƒ paggharÄ• petvÄ• gaá¹‡hÄ• ti, dad
sÄ«ghaá¹ƒ pÅ«retvÄ• deti.

__sikhÄ• bhedo_ tilataá¹‡á¸• ulÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto saá¹‡ikaá¹
gaá¹‡hÄ• ti, dadanto vegena pÅ«retvÄ• sikhaá¹ƒ chindanto deti.

__rajjubhedo_ \Be I 78/ khettavatthuminanakÄ• le labbhati. laÃ±jaá¹ƒ alabhantÄ• hi khetta
mahantaá¹ƒ katvÄ• minanti.

ukkoá¹-anÄ• dÄ«su __ukkoá¹-ana_nti assÄ• mike sÄ• mike kÄ• tuá¹ƒ laÃ±jaggahaá¹‡aá¹ƒ
upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒ vatthu --- eko kira luddako migaÃ±ca mi
\Ne I 74/ Ä• gacchati \Ee I 80/, tameko dhutto --- ``kiá¹ƒ bho, migo agghati, kiá¹ƒ migapotako
``migo dve kahÄ• paá¹‡e, migapotako ekaâ€™â€™ nti ca vutte ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ da
thokaá¹ƒ gantvÄ• nivatto --- ``na me bho, migapotakena attho, migaá¹ƒ me dehÄ«â€™â€™
kahÄ• paá¹‡e dehÄ«ti. so Ä• ha --- ``nanu te bho, mayÄ• paá¹-hamaá¹ƒ eko kahÄ• paá¹‡o
dinnoâ€™â€™ ti. ``idaá¹ƒ migapotakaá¹ƒ gaá¹‡ha, evaá¹ƒ so ca kahÄ• paá¹‡o, ayaÃ±ca ka
migapotakoti dve kahÄ• paá¹‡Ä• bhavissantÄ«â€™â€™ ti. so ``kÄ• raá¹‡aá¹ƒ vadatÄ«â€™
migapotakaá¹ƒ gahetvÄ• migaá¹ƒ adÄ• sÄ«ti. __nikatÄ«_ti yogavasena vÄ• mÄ• yÄ• vase
pÄ• maá¹…ganti, amaá¹‡iá¹ƒ maá¹‡inti, asuvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡anti katvÄ• patirÅ«pa
__sÄ• ciyogo_ti kuá¹-ilayogo, etesaá¹ƒyeva ukkoá¹-anÄ• dÄ«nametaá¹ƒ nÄ• maá¹ƒ. tasmÄ
vaÃ±canasÄ• ciyogo, nikatisÄ• ciyogoti, evamettha attho daá¹-á¹-habbo. keci aÃ±Ã±aá¹ƒ da
parivattanaá¹ƒ sÄ• ciyogoti vadanti. taá¹ƒ pana vaÃ±caneneva saá¹…gahitaá¹ƒ.

chedanÄ• dÄ«su __chedana_nti hatthacchedanÄ• di. __vadho_ti mÄ• raá¹‡aá¹ƒ. __bandh
bandhanaá¹ƒ. __viparÄ• moso_ti himaviparÄ• moso, gumbaviparÄ• mosoti duvidho. yaá¹ƒ
paá¹-icchannÄ• hutvÄ• maggappaá¹-ipannaá¹ƒ janaá¹ƒ musanti, ayaá¹ƒ himaviparÄ• mos
paá¹-icchannÄ• musanti, ayaá¹ƒ gumbaviparÄ• moso. __Ä• lopo_ vuccati gÄ• manigamÄ•
__sahasÄ• kÄ• ro_ti sÄ• hasikakiriyÄ• . gehaá¹ƒ pavisitvÄ• manussÄ• naá¹ƒ ure satthaá¹ƒ

icchitabhaá¹‡á¸• Ä• naá¹ƒ gahaá¹‡aá¹ƒ. evametasmÄ• chedana ... pe ... sahasÄ• kÄ• rÄ•
gotamoti. iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadey

ettÄ• vatÄ• cÅ«á¸·asÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ hoti.

majjhimasÄ«lavaá¹‡á¹‡anÄ•

<11> idÄ• ni \Ee I 81/ \Be I 79/ majjhimasÄ«laá¹ƒ vitthÄ• rento ``yathÄ• vÄ• paneke bhont
tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• . __saddhÄ• deyyÄ• nÄ«_ti kammaÃ±ca phalaÃ
saddahitvÄ• dinnÄ• ni. `ayaá¹ƒ me Ã±Ä• tÄ«â€™ ti vÄ• , `mittoâ€™ ti vÄ• , idaá¹ƒ paá¹-ika
katapubbanti vÄ• , evaá¹ƒ na dinnÄ• nÄ«ti attho. evaá¹ƒ dinnÄ• ni hi na saddhÄ• deyyÄ• ni
__bhojanÄ• nÄ«_ti desanÄ• sÄ«samattametaá¹ƒ, atthato pana saddhÄ• deyyÄ• ni bhojanÄ
pÄ• rupitvÄ• senÄ• sanÄ• ni sevamÄ• nÄ• gilÄ• nabhesajjaá¹ƒ paribhuÃ±jamÄ• nÄ• ti sab

__seyyathida_nti nipÄ• to. tassattho katamo so bÄ«jagÄ• mabhÅ«tagÄ• mo, yassa samÄ•
viharantÄ«ti. tato taá¹ƒ dassento __mÅ«labÄ«ja_ntiÄ• dimÄ• ha. tattha __mÅ«labÄ«jaá¹ƒ_
siá¹…giveraá¹ƒ, vacÄ• , vacattaá¹ƒ, ativisÄ• , kaá¹-ukarohiá¹‡Ä«, usÄ«raá¹ƒ, bhaddamuttak
__khandhabÄ«jaá¹ƒ_ nÄ• ma assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthano
__phaá¸·ubÄ«jaá¹ƒ_ nÄ• ma ucchu, naá¸·o, veá¸·Å«ti evamÄ• di. __aggabÄ«jaá¹ƒ_ nÄ• ma
hiriveranti evamÄ• di. __bÄ«jabÄ«jaá¹ƒ_ nÄ• ma pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡anti evamÄ•
viyojitaá¹ƒ viruhanasamatthameva ``bÄ«jagÄ• moâ€™â€™ ti vuccati. rukkhato pana aviyojit
``bhÅ«tagÄ• moâ€™â€™ ti vuccati. tattha bhÅ«tagÄ• masamÄ• rambho pÄ• cittiyavatthu, b
dukkaá¹-avatthÅ«ti veditabbo.

<12> __sannidhikÄ• raparibhoga_nti sannidhikatassa paribhogaá¹ƒ. tattha duvidhÄ• kathÄ
sallekhavasena ca. vinayavasena tÄ• va yaá¹ƒ kiÃ±ci annaá¹ƒ ajja paá¹-iggahitaá¹ƒ aparajju
hoti, tassa paribhoge pÄ• cittiyaá¹ƒ \Ee I 82/. attanÄ• laddhaá¹ƒ pana sÄ• maá¹‡erÄ• naá¹ƒ
á¹-hapÄ• petvÄ• dutiyadivase bhuÃ±jituá¹ƒ vaá¹-á¹-ati, sallekho pana na hoti.

__pÄ• nasannidhimhi_pi eseva nayo. tattha pÄ• naá¹ƒ nÄ• ma ambapÄ• nÄ• dÄ«ni aá¹-á¹-
anulomÄ• ni. tesaá¹ƒ vinicchayo samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto.

__vatthasannidhimhi_ \Be I 80/ anadhiá¹-á¹-hitaá¹ƒ avikappitaá¹ƒ sannidhi ca hoti, sallekha
ayaá¹ƒ pariyÄ• yakathÄ• . nippariyÄ• yato pana ticÄ«varasantuá¹-á¹-hena bhavitabbaá¹ƒ, ca
aÃ±Ã±assa dÄ• tabbaá¹ƒ. sace yassa kassaci dÄ• tuá¹ƒ na sakkoti, yassa pana dÄ• tukÄ•
vÄ• paripucchatthÄ• ya vÄ• gato, Ä• gatamatte dÄ• tabbaá¹ƒ, adÄ• tuá¹ƒ na vaá¹-á¹-ati. cA
satiyÄ• paccÄ• sÄ• ya anuÃ±Ã±Ä• takÄ• laá¹ƒ á¹-hapetuá¹ƒ vaá¹-á¹-ati. sÅ«cisuttacÄ«vara
tato parampi vinayakammaá¹ƒ katvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. ``imasmiá¹ƒ jiá¹‡á¹‡e puna

labhissÄ• mÄ«â€™â€™ ti pana á¹-hapetuá¹ƒ na vaá¹-á¹-ati, sannidhi ca hoti, sallekhaÃ±ca

__yÄ• nasannidhimhi_ \Ne I 76/ yÄ• naá¹ƒ nÄ• ma vayhaá¹ƒ, ratho, sakaá¹-aá¹ƒ, sandamÄ
pÄ• á¹-aá¹…kÄ«ti; netaá¹ƒ pabbajitassa yÄ• naá¹ƒ. upÄ• hanÄ• pana pabbajitassa yÄ• naá
araÃ±Ã±atthÄ• ya, eko dhotapÄ• dakatthÄ• yÄ• ti, ukkaá¹ƒsato dve upÄ• hanasaá¹…ghÄ•
labhitvÄ• aÃ±Ã±assa dÄ• tabbo. ``imasmiá¹ƒ jiá¹‡á¹‡e aÃ±Ã±aá¹ƒ kuto labhissÄ• mÄ«â€™
vaá¹-á¹-ati, sannidhi ca hoti, sallekhaÃ±ca kopeti.

__sayanasannidhimhi_ sayananti maÃ±co. ekassa bhikkhuno eko gabbhe, eko divÄ• á¹-hÄ
maÃ±cÄ• vaá¹-á¹-anti. tato uttari labhitvÄ• aÃ±Ã±assa bhikkhuno vÄ• gaá¹‡assa vÄ• dÄ•
vaá¹-á¹-ati. sannidhi ca hoti, sallekhaÃ±ca kopeti.

__gandhasannidhimhi_ bhikkhuno kaá¹‡á¸• ukacchuchavidosÄ• diÄ• bÄ• dhe \Ee I 83/ sati
gandhe Ä• harÄ• petvÄ• tasmiá¹ƒ roge vÅ«pasante aÃ±Ã±esaá¹ƒ vÄ• Ä• bÄ• dhikÄ• naá¹
paÃ±caá¹…guligharadhÅ«panÄ• dÄ«su vÄ• upanetabbÄ• . ``puna roge sati bhavissantÄ«â
vaá¹-á¹-ati, sannidhi ca hoti, sallekhaÃ±ca kopeti.

__Ä• misa_nti vuttÄ• vasesaá¹ƒ daá¹-á¹-habbaá¹ƒ. seyyathidaá¹ƒ, idhekacco bhikkhu --- ``t
upakÄ• rÄ• ya bhavissatÄ«â€™â€™ ti
tilataá¹‡á¸• ulamuggamÄ• sanÄ• á¸·ikeraloá¹‡amacchamaá¹ƒsavallÅ«rasappitelaguá¸·abhÄ
á¹-hapeti. so vassakÄ• le kÄ• lasseva sÄ• maá¹‡erehi yÄ• guá¹ƒ pacÄ• petvÄ• paribhuÃ±ji
udakakaddame dukkhaá¹ƒ gÄ• maá¹ƒ pavisituá¹ƒ, gaccha asukaá¹ƒ kulaá¹ƒ \Be I 81/ gantv
nisinnabhÄ• vaá¹ƒ Ä• rocehi; asukakulato dadhiÄ• dÄ«ni Ä• harÄ• â€™â€™ ti peseti. bhikk
gÄ• maá¹ƒ pavisissathÄ• â€™â€™ ti vuttepi, ``duppaveso, Ä• vuso, idÄ• ni gÄ• moâ€™â€™
bhante, acchatha tumhe, mayaá¹ƒ bhikkhaá¹ƒ pariyesitvÄ• Ä• harissÄ• mÄ• â€™â€™ ti ga
dadhiÄ• dÄ«ni Ä• haritvÄ• bhattaÃ±ca byaÃ±janaÃ±ca sampÄ• detvÄ• upaneti, taá¹ƒ bhu
bhattaá¹ƒ pahiá¹‡anti, tatopi manÄ• paá¹ƒ manÄ• paá¹ƒ bhuÃ±jati. atha bhikkhÅ« piá¹‡á¸• a
Ä• gacchanti, tatopi manÄ• paá¹ƒ manÄ• paá¹ƒ gÄ«vÄ• yÄ• makaá¹ƒ bhuÃ±jatiyeva. evaá¹
ayaá¹ƒ vuccati --- ``bhikkhu muá¹‡á¸• akuá¹-umbikajÄ«vikaá¹ƒ jÄ«vati, na samaá¹‡ajÄ«vika
Ä• misasannidhi nÄ• ma hoti.

bhikkhuno pana vasanaá¹-á¹-hÄ• ne ekÄ• taá¹‡á¸• ulanÄ• á¸·i, eko guá¸·apiá¹‡á¸• o, catub
ettakaá¹ƒ nidhetuá¹ƒ vaá¹-á¹-ati, akÄ• le sampattacorÄ• naá¹ƒ atthÄ• ya. te hi ettakampi Ä•
alabhantÄ• \Ne I 77/ jÄ«vitÄ• pi voropeyyuá¹ƒ, tasmÄ• sace ettakaá¹ƒ natthi, Ä• harÄ• pet
á¹-hapetuá¹ƒ vaá¹-á¹-ati. aphÄ• sukakÄ• le ca yadettha kappiyaá¹ƒ, taá¹ƒ attanÄ• pi paribhu
kappiyakuá¹-iyaá¹ƒ pana bahuá¹ƒ á¹-hapentassÄ• pi sannidhi nÄ• ma natthi. tathÄ• gatassa
taá¹‡á¸• ulanÄ• á¸·iÄ• dÄ«su vÄ• yaá¹ƒ kiÃ±ci caturatanamattaá¹ƒ vÄ• pilotikakhaá¹‡á¸• a
sve vÄ• bhavissatÄ«â€™â€™ ti á¹-hapitaá¹ƒ nÄ• ma natthi.

<13> visÅ«kadassanesu __naccaá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci naccaá¹ƒ, taá¹ƒ maggaá¹ƒ gac
pasÄ• retvÄ• daá¹-á¹-huá¹ƒ na vaá¹-á¹-ati. vitthÄ• ravinicchayo panettha samantapÄ• sÄ• c
veditabbo. yathÄ• cettha, evaá¹ƒ sabbesu sikkhÄ• padapaá¹-isaá¹ƒyuttesu suttapadesu. itc
avatvÄ• tattha tattha payojanamattameva vaá¹‡á¹‡ayissÄ• mÄ• ti.

__pekkha_nti naá¹-asamajjaá¹ƒ. __akkhÄ• na_nti bhÄ• ratayujjhanÄ• dikaá¹ƒ. yasmiá¹ƒ á¹-
gantumpi na vaá¹-á¹-ati. __pÄ• á¹‡issara_nti kaá¹ƒsatÄ• á¸·aá¹ƒ, pÄ• á¹‡itÄ• á¸·antipi vadan
ghanatÄ• á¸·aá¹ƒ, mantena matasarÄ«ruá¹-á¹-hÄ• panantipi eke. __kumbhathÅ«á¹‡a_nti
caturassaambaá¹‡akatÄ• á¸·aá¹ƒ, kumbhasaddantipi eke. __sobhanaka_nti naá¹-Ä• naá¹ƒ
sobhanakaraá¹ƒ vÄ• , paá¹-ibhÄ• nacittanti vuttaá¹ƒ hoti. __caá¹‡á¸• Ä• la_nti ayoguá¸·akÄ«
caá¹‡á¸• Ä• lÄ• naá¹ƒ sÄ• á¹‡adhovanakÄ«á¸·Ä• tipi vadanti. __vaá¹ƒsa_nti veá¸·uá¹ƒ ussÄ

__dhovana_nti aá¹-á¹-hidhovanaá¹ƒ, ekaccesu kira janapadesu kÄ• laá¹…kate Ã±Ä• take n
á¹-hapenti. atha nesaá¹ƒ pÅ«tibhÅ«taá¹ƒ kÄ• yaá¹ƒ Ã±atvÄ• nÄ«haritvÄ• aá¹-á¹-hÄ«ni dho
makkhetvÄ• á¹-hapenti. te nakkhattakÄ• le ekasmiá¹ƒ á¹-hÄ• ne aá¹-á¹-hÄ«ni á¹-hapetvÄ•
surÄ• dÄ«ni á¹-hapetvÄ• rodantÄ• paridevantÄ• suraá¹ƒ pivanti. vuttampi cetaá¹ƒ --- ``atth
85/, dakkhiá¹‡esu janapadesu aá¹-á¹-hidhovanaá¹ƒ nÄ• ma, tattha hoti annampi pÄ• nampi
leyyampi peyyampi naccampi gÄ«tampi vÄ• ditampi. atthetaá¹ƒ, bhikkhave, dhovanaá¹ƒ, ne
vadÄ• mÄ«â€™â€™ ti (AN c 10.107). ekacce pana indajÄ• lena aá¹-á¹-hidhovanaá¹ƒ dhova

hatthiyuddhÄ• dÄ«su bhikkhuno neva hatthiÄ• dÄ«hi saddhiá¹ƒ yujjhituá¹ƒ, na te yujjhÄ• pe
daá¹-á¹-huá¹ƒ vaá¹-á¹-ati. __nibbuddha_nti mallayuddhaá¹ƒ. __uyyodhika_nti yattha sampal
__balagga_nti balagaá¹‡anaá¹-á¹-hÄ• naá¹ƒ. __senÄ• byÅ«ha_nti senÄ• niveso, sakaá¹-ab
nivesanaá¹ƒ. __anÄ«kadassana_nti --- ``tayo hatthÄ« pacchimaá¹ƒ hatthÄ• nÄ«kaâ€™â€™
nayena vuttassa anÄ«kassa dassanaá¹ƒ.

<14> pamÄ• do \Ne I 78/ ettha tiá¹-á¹-hatÄ«ti pamÄ• daá¹-á¹-hÄ• naá¹ƒ. jÅ«taÃ±ca taá¹ƒ pa
__jÅ«tappamÄ• daá¹-á¹-hÄ• naá¹ƒ_. ekekÄ• ya pantiyÄ• aá¹-á¹-ha aá¹-á¹-ha padÄ• ni assÄ
dasapadepi eseva nayo. __Ä• kÄ• sa_nti aá¹-á¹-hapadadasapadesu viya Ä• kÄ• seyeva kÄ
__parihÄ• rapatha_nti bhÅ«miyaá¹ƒ nÄ• nÄ• pathamaá¹‡á¸• alaá¹ƒ katvÄ• tattha tattha pa
pariharantÄ• naá¹ƒ kÄ«á¸·anaá¹ƒ. __santika_nti santikakÄ«á¸·anaá¹ƒ. ekajjhaá¹ƒ á¹-hapitÄ•
sakkharÄ• yo vÄ• acÄ• lentÄ• nakheneva apanenti ca upanenti ca, sace tattha kÄ• ci cala
evarÅ«pÄ• ya kÄ«á¸·Ä• yetaá¹ƒ adhivacanaá¹ƒ. __khalika_nti jÅ«taphalake pÄ• sakakÄ«á¸
vuccati dÄ«ghadaá¹‡á¸• akena rassadaá¹‡á¸• akaá¹ƒ paharaá¹‡akÄ«á¸·anaá¹ƒ. __salÄ• ka
maÃ±jiá¹-á¹-hikÄ• ya vÄ• piá¹-á¹-hodakena vÄ• salÄ• kahatthaá¹ƒ \Ee I 86/ temetvÄ• --- ``
hotÅ«â€™â€™ ti bhÅ«miyaá¹ƒ vÄ• bhittiyaá¹ƒ vÄ• taá¹ƒ paharitvÄ• hatthiassÄ• dirÅ«pad
__akkha_nti guá¸·akÄ«á¸·Ä• . __paá¹…gacÄ«raá¹ƒ_ vuccati paá¹‡á¹‡anÄ• á¸·ikaá¹ƒ, taá¹ƒ

__vaá¹…kaka_nti gÄ• madÄ• rakÄ• naá¹ƒ kÄ«á¸·anakaá¹ƒ khuddakanaá¹…galaá¹ƒ. __mok
samparivattanakÄ«á¸·Ä• , Ä• kÄ• se vÄ• daá¹‡á¸• akaá¹ƒ gahetvÄ• bhÅ«miyaá¹ƒ vÄ• sÄ
heá¹-á¹-hupariyabhÄ• vena parivattanakÄ«á¸·Ä• ti vuttaá¹ƒ hoti. __ciá¹…gulikaá¹ƒ_ vuccati
kataá¹ƒ vÄ• tappahÄ• rena paribbhamanacakkaá¹ƒ. __pattÄ• á¸·hakaá¹ƒ_ vuccati paá¹‡á¹‡
vÄ• lukÄ• dÄ«ni minantÄ• kÄ«á¸·anti. __rathaka_nti khuddakarathaá¹ƒ. __dhanuka_nti khu
__akkharikÄ• _ vuccati Ä• kÄ• se vÄ• piá¹-á¹-hiyaá¹ƒ vÄ• akkharajÄ• nanakÄ«á¸·Ä• . __m
cintitajÄ• nanakÄ«á¸·Ä• . __yathÄ• vajjaá¹ƒ_ nÄ• ma kÄ• á¹‡akuá¹‡ikhujjÄ• dÄ«naá¹ƒ yaá¹
payojetvÄ• dassanakÄ«á¸·Ä• .

<15> __Ä• sandi_nti pamÄ• á¹‡Ä• tikkantÄ• sanaá¹ƒ. anuyuttÄ• viharantÄ«ti idaá¹ƒ apekk
upayogavacanaá¹ƒ kataá¹ƒ. __pallaá¹…ko_ti pÄ• desu vÄ• á¸·arÅ«pÄ• ni á¹-hapetvÄ• kato
mahÄ• kojavo, caturaá¹…gulÄ• dhikÄ• ni kira tassa lomÄ• ni. __cittaka_nti vÄ• navicittaá¹ƒ
uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __paá¹-ikÄ• _ti uá¹‡á¹‡Ä• mayo setattharaá¹‡o. __paá¹-alik
ghanapupphako uá¹‡á¹‡Ä• mayattharaá¹‡o. yo Ä• malakapattotipi vuccati. __tÅ«likÄ• _ti tiá
aÃ±Ã±atarapuá¹‡á¹‡Ä• tÅ«likÄ• . __vikatikÄ• _ti sÄ«habyagghÄ• dirÅ«pavicitro uá¹‡á¹‡Ä•
__uddalomÄ«_ti ubhayatodasaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ, keci ``ekatouggatapuppha
__ekantalomÄ«_ti ekatodasaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. keci ``ubhatouggatapuppha
__kaá¹-á¹-issa_nti ratanaparisibbitaá¹ƒ koseyyakaá¹-á¹-issamayapaccattharaá¹‡aá¹ƒ. __kos
ratanaparisibbitameva kosiyasuttamayapaccattharaá¹‡aá¹ƒ. suddhakoseyyaá¹ƒ pana vaá¹-á
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ pana ``á¹-hapetvÄ• tÅ«likaá¹ƒ sabbÄ• neva gonakÄ•
vaá¹-á¹-antÄ«â€™â€™ ti vuttaá¹ƒ.

__kuttaka_nti soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ á¹-hatvÄ• naccanayoggaá¹ƒ uá¹‡á¹‡Ä
__hatthattharaá¹ƒ assatthara_nti \Ne I 79/ hatthiassapiá¹-á¹-hÄ«su attharaá¹‡aattharakÄ• ye
eseva nayo. __ajinappaveá¹‡Ä«_ti ajinacammehi maÃ±cappamÄ• á¹‡ena sibbitvÄ• katÄ•
__kadalÄ«migapavarapaccattharaá¹‡a_nti kadalÄ«migacammaá¹ƒ nÄ• ma atthi, tena kataá
uttamapaccattharaá¹‡anti attho. taá¹ƒ kira setavatthassa upari kadalÄ«migacammaá¹ƒ patth
karonti. __sauttaracchada_nti saha uttaracchadena, uparibaddhena rattavitÄ• nena saddhin
setavitÄ• nampi heá¹-á¹-hÄ• akappiyapaccattharaá¹‡e sati na vaá¹-á¹-ati, asati pana vaá¹-á
__ubhatolohitakÅ«padhÄ• na_nti sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti \Ee I
upadhÄ• naá¹ƒ, etaá¹ƒ na kappati. yaá¹ƒ pana ekameva upadhÄ• naá¹ƒ ubhosu passesu ra
padumavaá¹‡á¹‡aá¹ƒ vÄ• vicitraá¹ƒ vÄ• , sace pamÄ• á¹‡ayuttaá¹ƒ, vaá¹-á¹-ati. mahÄ• upa
paá¹-ikkhittaá¹ƒ. alohitakÄ• ni dvepi vaá¹-á¹-antiyeva. tato uttari labhitvÄ• aÃ±Ã±esaá¹ƒ dÄ
asakkonto maÃ±ce tiriyaá¹ƒ attharitvÄ• upari paccattharaá¹‡aá¹ƒ datvÄ• nipajjitumpi labha
pana vuttanayeneva paá¹-ipajjitabbaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``anujÄ• nÄ• mi, bhikkhave, Ä•
chinditvÄ• paribhuÃ±jituá¹ƒ, pallaá¹…kassa vÄ• á¸·e bhinditvÄ• paribhuÃ±jituá¹ƒ, tÅ«likaá¹
bimbohanaá¹ƒ kÄ• tuá¹ƒ, avasesaá¹ƒ bhummattharaá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti (Vin II 297)

<16> ucchÄ• danÄ• dÄ«su mÄ• tukucchito nikkhantadÄ• rakÄ• naá¹ƒ sarÄ«ragandho dvÄ•
tesaá¹ƒ sarÄ«raduggandhaharaá¹‡atthÄ• ya gandhacuá¹‡á¹‡Ä• dÄ«hi ucchÄ• denti, evarÅ«
vaá¹-á¹-ati. puÃ±Ã±avante pana dÄ• rake Å«rÅ«su nipajjÄ• petvÄ• telena makkhetvÄ•
hatthapÄ• daÅ«runÄ• bhiÄ• dÄ«naá¹ƒ saá¹‡á¹-hÄ• nasampÄ• danatthaá¹ƒ parimaddanti, e
vaá¹-á¹-ati.

__nhÄ• pana_nti tesaá¹ƒyeva dÄ• rakÄ• naá¹ƒ gandhÄ• dÄ«hi nhÄ• panaá¹ƒ. __sambÄ• h
hatthapÄ• de muggarÄ• dÄ«hi paharitvÄ• bÄ• huvaá¸• á¸• hanaá¹ƒ. __Ä• dÄ• sa_nti yaá¹ƒ
na vaá¹-á¹-ati. __aÃ±jana_nti alaá¹…kÄ• raÃ±janameva. __mÄ• lÄ• _ti baddhamÄ• lÄ• vÄ•
__vilepana_nti yaá¹ƒ kiÃ±ci chavirÄ• gakaraá¹‡aá¹ƒ. __mukhacuá¹‡á¹‡aá¹ƒ mukhalepana_
kÄ• á¸·apÄ«á¸·akÄ• dÄ«naá¹ƒ haraá¹‡atthÄ• ya mattikakakkaá¹ƒ denti, tena lohite calite sÄ
tena dose khÄ• dite tilakakkaá¹ƒ denti, tena lohite sannisinne haliddikakkaá¹ƒ denti, tena ch
Ä• rÅ«á¸·he mukhacuá¹‡á¹‡akena mukhaá¹ƒ cuá¹‡á¹‡enti, taá¹ƒ sabbaá¹ƒ na vaá¹-á¹-ati.

hatthabandhÄ• dÄ«su \Ee I 89/ \Be I 85/ hatthe vicitrasaá¹…khakapÄ• lÄ• dÄ«ni bandhitvÄ
aÃ±Ã±aá¹ƒ vÄ• sabbampi hatthÄ• bharaá¹‡aá¹ƒ na vaá¹-á¹-ati, apare sikhaá¹ƒ bandhitvÄ•
suvaá¹‡á¹‡acÄ«rakamuttalatÄ• dÄ«hi ca \Ne I 80/ taá¹ƒ parikkhipanti; taá¹ƒ sabbaá¹ƒ na va
catuhatthadaá¹‡á¸• aá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pana alaá¹…katadaá¹‡á¸• akaá¹ƒ gahetvÄ•
itthipurisarÅ«pÄ• divicittaá¹ƒ bhesajjanÄ• á¸·ikaá¹ƒ suparikkhittaá¹ƒ vÄ• mapasse olaggitaá
kaá¹‡á¹‡ikaratanaparikkhittakosaá¹ƒ atitikhiá¹‡aá¹ƒ asiá¹ƒ, paÃ±cavaá¹‡á¹‡asuttasibbitaá¹ƒ
makaradantakÄ• divicittaá¹ƒ chattaá¹ƒ, suvaá¹‡á¹‡arajatÄ• divicitrÄ• morapiÃ±chÄ• diparik
ratanamattÄ• yÄ• maá¹ƒ caturaá¹…gulavitthataá¹ƒ kesantapariccheda á¹ƒ dassetvÄ• megh
nalÄ• á¹-e uá¹‡hÄ«sapaá¹-á¹-aá¹ƒ bandhanti, cÅ«á¸·Ä• maá¹‡iá¹ƒ dhÄ• renti, cÄ• maravÄ•
taá¹ƒ sabbaá¹ƒ na vaá¹-á¹-ati.

<17> aniyyÄ• nikattÄ• saggamokkhamaggÄ• naá¹ƒ tiracchÄ• nabhÅ«tÄ• kathÄ• ti __tirac
rÄ• jÄ• naá¹ƒ Ä• rabbha mahÄ• sammato mandhÄ• tÄ• dhammÄ• soko evaá¹ƒ mahÄ• nub
__rÄ• jakathÄ• . _ esa nayo __corakathÄ• dÄ«su. _ tesu asuko rÄ• jÄ• abhirÅ«po dassanÄ
gehassitakathÄ• va __tiracchÄ• nakathÄ• _ hoti. sopi nÄ• ma evaá¹ƒ mahÄ• nubhÄ• vo kha
pana kammaá¹-á¹-hÄ• nabhÄ• ve tiá¹-á¹-hati. coresu mÅ«ladevo evaá¹ƒ mahÄ• nubhÄ• vo,
mahÄ• nubhÄ• voti tesaá¹ƒ kammaá¹ƒ paá¹-icca aho sÅ«rÄ• ti gehassitakathÄ• va __tiracc
bhÄ• ratayuddhÄ• dÄ«su asukena asuko evaá¹ƒ mÄ• rito, evaá¹ƒ viddhoti kÄ• massÄ• dava
__tiracchÄ• nakathÄ• . _ tepi nÄ• ma khayaá¹ƒ gatÄ• ti evaá¹ƒ pavattÄ• pana sabbattha ka
api ca annÄ• dÄ«su evaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ gandhavantaá¹ƒ rasavantaá¹ƒ phassasamp
bhuÃ±jimhÄ• ti kÄ• massÄ• davasena kathetuá¹ƒ na vaá¹-á¹-ati. sÄ• tthakaá¹ƒ \Ee I 90/ par
vaá¹‡á¹‡Ä• disampannaá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ sayanaá¹ƒ mÄ• laá¹ƒ gandhaá¹ƒ
cetiye pÅ«jaá¹ƒ karimhÄ• ti kathetuá¹ƒ vaá¹-á¹-ati. __Ã±Ä• tikathÄ• dÄ«su_ pana ``amhÄ• k
samatthÄ• â€™â€™ ti vÄ• ``pubbe mayaá¹ƒ evaá¹ƒ vicitrehi yÄ• nehi vicarimhÄ• â€™â€™

na vaá¹-á¹-ati. sÄ• tthakaá¹ƒ pana katvÄ• ``tepi no Ã±Ä• takÄ• khayaá¹ƒ gatÄ• â€™â€™ t
evarÅ«pÄ• upÄ• hanÄ• saá¹…ghassa adamhÄ• â€™â€™ ti vÄ• kathetuá¹ƒ vaá¹-á¹-ati. __
suniviá¹-á¹-hadunniviá¹-á¹-hasubhikkhadubbhikkhÄ• divasena vÄ• ``asukagÄ• mavÄ• sino
\Be I 86/ vÄ• evaá¹ƒ assÄ• davasena na vaá¹-á¹-ati. sÄ• tthakaá¹ƒ pana katvÄ• ``saddhÄ•
``khayavayaá¹ƒ gatÄ• â€™â€™ ti vÄ• vattuá¹ƒ vaá¹-á¹-ati. __nigamanagarajanapadakathÄ

__itthikathÄ• pi_ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«ni paá¹-icca assÄ• davasena na vaá¹-á¹-at
khayavayaá¹ƒ gatÄ• ti evameva vaá¹-á¹-ati. __sÅ«rakathÄ• pi_ `nandimitto nÄ• ma yodho s
assÄ• davasena na vaá¹-á¹-ati. saddho ahosi khayaá¹ƒ gatoti evameva vaá¹-á¹-ati. __visikh
\Ne I 81/ visikhÄ• suniviá¹-á¹-hÄ• dunniviá¹-á¹-hÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti assÄ• d
saddhÄ• pasannÄ• khayavayaá¹ƒ gatÄ• ti evameva vaá¹-á¹-ati.

__kumbhaá¹-á¹-hÄ• nakathÄ• _ti udakaá¹-á¹-hÄ• nakathÄ• , udakatitthakathÄ• tipi vuccati,
sÄ• pi ``pÄ• sÄ• dikÄ• naccituá¹ƒ gÄ• yituá¹ƒ chekÄ• â€™â€™ ti assÄ• davasena na vaá¹-
pasannÄ• tiÄ• dinÄ• nayeneva vaá¹-á¹-ati. __pubbapetakathÄ• _ti atÄ«taÃ±Ä• tikathÄ• . ta
vattamÄ• naÃ±Ä• tikathÄ• sadiso vinicchayo.

__nÄ• nattakathÄ• _ti purimapacchimakathÄ• hi vimuttÄ• avasesÄ• nÄ• nÄ• sabhÄ• vÄ•
__lokakkhÄ• yikÄ• _ti ayaá¹ƒ loko kena nimmito, asukena nÄ• ma \Ee I 91/ nimmito. kÄ• ko
setattÄ• ; balÄ• kÄ• rattÄ• . lohitassa rattattÄ• ti evamÄ• dikÄ• lokÄ• yatavitaá¹‡á¸• asallÄ

__samuddakkhÄ• yikÄ• _ nÄ• ma kasmÄ• samuddo sÄ• garo? sÄ• garadevena khato, tas
hatthamuddÄ• ya sayaá¹ƒ niveditattÄ• ``samuddoâ€™â€™ ti evamÄ• dikÄ• niratthakÄ• s
__bhavo_ti vuá¸• á¸• hi. __abhavo_ti hÄ• ni. iti bhavo, iti abhavoti yaá¹ƒ vÄ• taá¹ƒ vÄ• nira
vatvÄ• pavattitakathÄ• __itibhavÄ• bhavakathÄ• . _

<18> __viggÄ• hikakathÄ• _ti viggahakathÄ• , sÄ• rambhakathÄ• . tattha __sahitaá¹ƒ me_
sahitaá¹ƒ siliá¹-á¹-haá¹ƒ atthayuttaá¹ƒ kÄ• raá¹‡ayuttanti attho. __asahitaá¹ƒ te_ti tuyhaá¹ƒ
asahitaá¹ƒ asiliá¹-á¹-haá¹ƒ. __adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti yaá¹ƒ tuyhaá¹ƒ dÄ«ghar
suppaguá¹‡aá¹ƒ, taá¹ƒ mayhaá¹ƒ ekavacaneneva viparÄ• vattaá¹ƒ parivattitvÄ• á¹-hitaá¹ƒ,
attho.

__Ä• ropito_ \Be I 87/ __te vÄ• do_ti mayÄ• tava doso Ä• ropito. __cara vÄ• dappamokkh
cara, vicara; tattha tattha gantvÄ• sikkhÄ• ti attho. __nibbeá¹-hehi vÄ• sace pahosÄ«_ti at
idÄ• nimeva nibbeá¹-hehÄ«ti.

<19> dÅ«teyyakathÄ• yaá¹ƒ __idha gacchÄ• _ti ito asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ gaccha
asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ Ä• gaccha. __idaá¹ƒ harÄ• _ti ito idaá¹ƒ nÄ• ma hara. __am

asukaá¹-á¹-hÄ• nato \Ne I 82/ idaá¹ƒ nÄ• ma idha Ä• hara. saá¹…khepato pana idaá¹ƒ dÅ«t
paÃ±ca sahadhammike ratanattayassa upakÄ• rapaá¹-isaá¹ƒyuttaÃ±ca gihÄ«sÄ• sanaá¹ƒ a

<20> __kuhakÄ• _tiÄ• dÄ«su tividhena kuhanavatthunÄ• lokaá¹ƒ kuhayanti, vimhÄ• payan
lÄ• bhasakkÄ• ratthikÄ• hutvÄ• lapantÄ«ti __lapakÄ• . _ nimittaá¹ƒ sÄ«lametesanti __nem
sÄ«lametesanti __nippesikÄ• . _ lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«santi \Ee I 92/ magganti pariye
lÄ• bhaá¹ƒ nijigÄ«sitÄ• ro. _ kuhanÄ• , lapanÄ• , nemittikatÄ• , nippesikatÄ• , lÄ• bhena lÄ•
etÄ• hi samannÄ• gatÄ• naá¹ƒ puggalÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. ayamettha saá¹…khe
kuhanÄ• dikÄ• visuddhimagge sÄ«laniddeseyeva pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca Ä• har

ettÄ• vatÄ• majjhimasÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ hoti.

mahÄ• sÄ«lavaá¹‡á¹‡anÄ•

<21> ito paraá¹ƒ mahÄ• sÄ«laá¹ƒ hoti. __aá¹…ga_nti hatthapÄ• dÄ• dÄ«su yena kenaci ev
samannÄ• gato dÄ«ghÄ• yu yasavÄ• hotÄ«tiÄ• dinayappavattaá¹ƒ aá¹…gasatthaá¹ƒ. __nin
paá¹‡á¸• urÄ• jÄ• kira tisso muttÄ• yo muá¹-á¹-hiyaá¹ƒ katvÄ• nemittikaá¹ƒ pucchi --- ``kiá¹
so ito cito ca vilokesi, tasmiÃ±ca samaye gharagolikÄ• ya makkhikÄ• gayhantÄ« muttÄ• , s
Ä• ha. puna ``katÄ«â€™â€™ ti puá¹-á¹-ho kukkuá¹-assa tikkhattuá¹ƒ ravantassa saddaá¹ƒ s
Ä• ha. evaá¹ƒ taá¹ƒ taá¹ƒ Ä• disitvÄ• nimittamanuyuttÄ• viharanti.

__uppÄ• ta_nti \Be I 88/ asanipÄ• tÄ• dÄ«naá¹ƒ mahantÄ• naá¹ƒ uppatitaá¹ƒ, taÃ±hi disvÄ
evaá¹ƒ bhavissatÄ«â€™â€™ ti Ä• disanti. __supina_nti yo pubbaá¹‡hasamaye supinaá¹ƒ p
hoti; yo idaá¹ƒ nÄ• ma passati, tassa idaá¹ƒ nÄ• ma hotÄ«tiÄ• dinÄ• nayena supinakaá¹ƒ a
__lakkhaá¹‡a_nti iminÄ• lakkhaá¹‡ena samannÄ• gato rÄ• jÄ• hoti, iminÄ• uparÄ• jÄ• tiÄ
__mÅ«sikacchinna_nti undÅ«rakhÄ• yitaá¹ƒ. tenÄ• pi hi ahate vÄ• vatthe anahate vÄ• vat
evaá¹ƒ chinne idaá¹ƒ nÄ• ma hotÄ«ti Ä• disanti. __aggihoma_nti \Ee I 93/ evarÅ«pena dÄ•
hute idaá¹ƒ nÄ• ma hotÄ«ti aggijuhanaá¹ƒ. dabbihomÄ• dÄ«nipi aggihomÄ• neva, evarÅ«pA
kaá¹‡Ä• dÄ«hi hute idaá¹ƒ nÄ• ma hotÄ«ti evaá¹ƒ pavattivasena pana visuá¹ƒ vuttÄ• ni.

tattha __kaá¹‡o_ti kuá¹‡á¸• ako. __taá¹‡á¸• ulÄ• _ti sÄ• liÄ• dÄ«naÃ±ceva tiá¹‡ajÄ• tÄ«na
__sappÄ«_ti gosappiÄ• dikaá¹ƒ. __tela_nti tilatelÄ• dikaá¹ƒ. sÄ• sapÄ• dÄ«ni pana mukhen
pakkhipanaá¹ƒ, vijjaá¹ƒ parijappitvÄ• juhanaá¹ƒ vÄ• __mukhahomaá¹ƒ. _ dakkhiá¹‡akkhak
juhanaá¹ƒ __lohitahomaá¹ƒ. aá¹…gavijjÄ• _ti pubbe aá¹…gameva disvÄ• byÄ• karaá¹‡ava
aá¹…gulaá¹-á¹-hiá¹ƒ disvÄ• vijjaá¹ƒ parijappitvÄ• ayaá¹ƒ kulaputto vÄ• no vÄ• , sirÄ«samp
vÄ• tiÄ• dibyÄ• karaá¹‡avasena aá¹…gavijjÄ• vuttÄ• . __vatthuvijjÄ• _ti gharavatthuÄ• rÄ•
guá¹‡adosasallakkhaá¹‡avijjÄ• . mattikÄ• divisesaá¹ƒ disvÄ• pi hi vijjaá¹ƒ parijappitvÄ• heá
tiá¹ƒsaratanamatte, Ä• kÄ• se ca asÄ«tiratanamatte padese guá¹‡adosaá¹ƒ passanti. __kha

abbheyyamÄ• surakkharÄ• jasatthÄ• disatthaá¹ƒ. __sivavijjÄ• _ti susÄ• ne pavisitvÄ• santi
siá¹…gÄ• larutavijjÄ• tipi vadanti. __bhÅ«tavijjÄ• _ti bhÅ«tavejjamanto. __bhÅ«rivijjÄ• _ti bh
uggahetabbamanto. __ahivijjÄ• _ti sappadaá¹-á¹-hatikicchanavijjÄ• ceva sappÄ• vhÄ• yana
yÄ• ya, purÄ• á¹‡avisaá¹ƒ vÄ• rakkhanti, navavisaá¹ƒ vÄ• karonti visavantameva vÄ• . __v
vicchikadaá¹-á¹-hatikicchanavijjÄ• . __mÅ«sikavijjÄ• ya_pi \Be I 89/ eseva nayo. __sakuá¹‡a
sapakkhakaapakkhakadvipadacatuppadÄ• naá¹ƒ rutagatÄ• divasena sakuá¹‡aÃ±Ä• á¹‡aá¹
kÄ• karutaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ visuÃ±Ã±eva satthaá¹ƒ, tasmÄ• \Ee I 94/ visuá¹ƒ vuttaá¹ƒ.

__pakkajjhÄ• na_nti paripÄ• kagatacintÄ• . idÄ• ni ``ayaá¹ƒ ettakaá¹ƒ jÄ«vissati, ayaá¹ƒ ett
pavattaá¹ƒ Ä• diá¹-á¹-haÃ±Ä• á¹‡anti attho. __sarapariittÄ• á¹‡a_nti sararakkhaá¹‡aá¹ƒ, yath
Ä• gacchati, evaá¹ƒ karaá¹‡avijjÄ• . __migacakka_nti idaá¹ƒ sabbasaá¹…gÄ• hikaá¹ƒ sabba
rutaÃ±Ä• á¹‡avasena vuttaá¹ƒ.

<22> __maá¹‡ilakkhaá¹‡Ä• dÄ«su_ evarÅ«po maá¹‡i pasattho, evarÅ«po apasattho, sÄ• n
hetu hoti, na hotÄ«ti, evaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena maá¹‡iÄ• dÄ«naá¹ƒ lakkh
viharantÄ«ti attho. tattha __Ä• vudha_nti á¹-hapetvÄ• asiÄ• dÄ«ni avasesaá¹ƒ Ä• vudhaá¹ƒ
__itthilakkhaá¹‡Ä• dÄ«nipi_ yamhi kule te itthipurisÄ• dayo vasanti, tassa vuá¸• á¸• hihÄ• ni
__ajalakkhaá¹‡Ä• dÄ«su_ pana evarÅ«pÄ• naá¹ƒ ajÄ• dÄ«naá¹ƒ maá¹ƒsaá¹ƒ khÄ• ditabba
khÄ• ditabbanti ayaá¹ƒ viseso veditabbo.

api \Ne I 84/ cettha __godhÄ• ya lakkhaá¹‡e_ cittakammapiá¸·andhanÄ• dÄ«supi evarÅ«pÄ
nÄ• ma hotÄ«ti ayaá¹ƒ viseso veditabbo. idaÃ±cettha vatthu --- ekasmiá¹ƒ kira vihÄ• re citta
aggiá¹ƒ dhamamÄ• naá¹ƒ akaá¹ƒsu. tato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ mahÄ• vivÄ• do jÄ
taá¹ƒ disvÄ• makkhesi. tato paá¹-á¹-hÄ• ya vivÄ• do mandÄ«bhÅ«to hoti. __kaá¹‡á¹‡ikalak
piá¸·andhanakaá¹‡á¹‡ikÄ• yapi gehakaá¹‡á¹‡ikÄ• yapi vasena veditabbaá¹ƒ. __kacchapala
godhÄ• lakkhaá¹‡asadisameva. __migalakkhaá¹‡aá¹ƒ_ sabbasaá¹…gÄ• hikaá¹ƒ sabbacatu
vuttaá¹ƒ.

<23> __raÃ±Ã±aá¹ƒ niyyÄ• naá¹ƒ bhavissatÄ«_ti asukadivase asukanakkhattena asukassa
bhavissatÄ«ti evaá¹ƒ rÄ• jÅ«naá¹ƒ pavÄ• sagamanaá¹ƒ byÄ• karoti. esa nayo sabbattha. ke
__aniyyÄ• na_nti vippavutthÄ• naá¹ƒ puna Ä• gamanaá¹ƒ. __abbhantarÄ• naá¹ƒ raÃ±Ã±aá
I 95/, __bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹ƒ apayÄ• na_nti antonagare amhÄ• kaá¹ƒ rÄ• jÄ• paá¹-
upasaá¹…kamissati, tato tassa paá¹-ikkamanaá¹ƒ bhavissatÄ«ti evaá¹ƒ raÃ±Ã±aá¹ƒ upayÄ•
byÄ• karoti. dutiyapadepi eseva nayo. jayaparÄ• jayÄ• pÄ• kaá¹-Ä• yeva.

<24> __candaggÄ• hÄ• dayo_ asukadivase rÄ• hu candaá¹ƒ gahessatÄ«ti byÄ• karaá¹‡av
nakkhattassa aá¹…gÄ• rakÄ• digÄ• hasamÄ• yogopi nakkhattagÄ• hoyeva. __ukkÄ• pÄ• to
patanaá¹ƒ. __disÄ• á¸• Ä• ho_ti disÄ• kÄ• lusiyaá¹ƒ aggisikhadhÅ«masikhÄ• dÄ«hi Ä• kula

__devadudrabhÄ«_ti sukkhavalÄ• hakagajjanaá¹ƒ. __uggamana_nti udayanaá¹ƒ. __okkama
__saá¹ƒkilesa_nti avisuddhatÄ• . __vodÄ• na_nti visuddhatÄ• . __evaá¹ƒ vipÄ• ko_ti lokass
vividhasukhadukkhÄ• vaho.

<25> __suvuá¹-á¹-hikÄ• _ti devassa sammÄ• dhÄ• rÄ• nuppavecchanaá¹ƒ. __dubbuá¹-á¹-h
vassavibandhoti vuttaá¹ƒ hoti. __muddÄ• _ti hatthamuddÄ• . __gaá¹‡anÄ• _ vuccati acchid
__saá¹…khÄ• na_nti saá¹…kalanasaá¹-uppÄ• danÄ• divasena piá¹‡á¸• agaá¹‡anÄ• . yassa
rukkhampi disvÄ• ettakÄ• ni ettha paá¹‡á¹‡Ä• nÄ«ti jÄ• nÄ• ti. __kÄ• veyya_nti ``cattÄ• ron
katame cattÄ• ro? cintÄ• kavi, sutakavi, atthakavi, paá¹-ibhÄ• nakavÄ«â€™â€™ ti (AN a IV
catunnaá¹ƒ kavÄ«naá¹ƒ attano cintÄ• vasena vÄ• ; ``vessantaro nÄ• ma rÄ• jÄ• ahosÄ«â€
sutavasena vÄ• ; imassa ayaá¹ƒ attho, evaá¹ƒ taá¹ƒ yojessÄ• mÄ«ti evaá¹ƒ atthavasena vÄ
tappaá¹-ibhÄ• gaá¹ƒ kattabbaá¹ƒ karissÄ• mÄ«ti evaá¹ƒ á¹-hÄ• nuppattikapaá¹-ibhÄ• navas
kabyakaraá¹‡aá¹ƒ. lokÄ• yataá¹ƒ \Ee I 96/ vuttameva.

<26> __Ä• vÄ• hanaá¹ƒ_ \Ne I 85/ nÄ• ma imassa dÄ• rakassa asukakulato asukanakkhat
Ä• vÄ• hakaraá¹‡aá¹ƒ. __vivÄ• hana_nti imaá¹ƒ dÄ• rikaá¹ƒ asukassa nÄ• ma dÄ• rakassa
evamassÄ• vuá¸• á¸• hi bhavissatÄ«ti vivÄ• hakaraá¹‡aá¹ƒ. __saá¹ƒvaraá¹‡a_nti saá¹ƒvara
nakkhattaá¹ƒ sundaraá¹ƒ, ajjeva samaggÄ• hotha, iti vo viyogo na bhavissatÄ«â€™ ti evaá
vivaraá¹‡aá¹ƒ nÄ• ma `sace viyujjitukÄ• mattha, ajjeva viyujjatha \Be I 91/, iti vo puna saá¹ƒ
bhavissatÄ«â€™ ti evaá¹ƒ visaá¹ƒyogakaraá¹‡aá¹ƒ. __saá¹…kiraá¹‡a_nti `uá¹-á¹-hÄ• naá¹ƒ
dinnaá¹ƒ dhanaá¹ƒ ajja saá¹…kaá¸• á¸• hatha, ajja saá¹…kaá¸• á¸• hitaÃ±hi taá¹ƒ thÄ• vara
dhanapiá¹‡á¸• Ä• panaá¹ƒ. __vikiraá¹‡a_nti `sace payogauddhÄ• rÄ• divasena dhanaá¹ƒ pa
payojitaá¹ƒ diguá¹‡acatugguá¹‡aá¹ƒ hotÄ«â€™ ti evaá¹ƒ dhanapayojÄ• panaá¹ƒ. __subhag
piyamanÄ• pakaraá¹‡aá¹ƒ vÄ• sassirÄ«kakaraá¹‡aá¹ƒ vÄ• . __dubbhagakaraá¹‡a_nti tabb
__viruddhagabbhakaraá¹‡a_nti viruddhassa vilÄ«nassa aá¹-á¹-hitassa matassa gabbhassa
avinÄ• sÄ• ya bhesajjadÄ• nanti attho. gabbho hi vÄ• tena, pÄ• á¹‡akehi, kammunÄ• cÄ• t
vinassati. tattha vÄ• tena vinassante nibbÄ• panÄ«yaá¹ƒ sÄ«talaá¹ƒ bhesajjaá¹ƒ deti, pÄ• á
pÄ• á¹‡akÄ• naá¹ƒ paá¹-ikammaá¹ƒ karoti, kammunÄ• vinassante pana buddhÄ• pi paá¹-ib

__jivhÄ• nibandhana_nti mantena jivhÄ• ya bandhakaraá¹‡aá¹ƒ. __hanusaá¹ƒhanana_nti \
yathÄ• hanukaá¹ƒ cÄ• letuá¹ƒ na sakkonti, evaá¹ƒ bandhakaraá¹‡aá¹ƒ. __hatthÄ• bhijappa
parivattanatthaá¹ƒ mantajappanaá¹ƒ. tasmiá¹ƒ kira mante sattapadantare á¹-hatvÄ• jappite
parivattetvÄ• khipati. __kaá¹‡á¹‡ajappana_nti kaá¹‡á¹‡ehi saddaá¹ƒ assavanatthÄ• ya vijjÄ
kira jappitvÄ• vinicchayaá¹-á¹-hÄ• ne yaá¹ƒ icchati, taá¹ƒ bhaá¹‡ati, paccatthiko taá¹ƒ na su
paá¹-ivacanaá¹ƒ sampÄ• detuá¹ƒ na sakkoti. __Ä• dÄ• sapaÃ±ha_nti Ä• dÄ• se devataá¹ƒ
__kumÄ• rikapaÃ±ha_nti kumÄ• rikÄ• ya sarÄ«re devataá¹ƒ otÄ• retvÄ• paÃ±hapucchanaá
sarÄ«re devataá¹ƒ otÄ• retvÄ• paÃ±hapucchanaá¹ƒ. __Ä• diccupaá¹-á¹-hÄ• na_nti jÄ«vika
__mahatupaá¹-á¹-hÄ• na_nti tatheva mahÄ• brahmapÄ• ricariyÄ• . __abbhujjalana_nti man

aggijÄ• lÄ• nÄ«haraá¹‡aá¹ƒ. __sirivhÄ• yana_nti ``ehi siri, mayhaá¹ƒ sire patiá¹-á¹-hÄ• hÄ«
siriyÄ• avhÄ• yanaá¹ƒ.

<27> __santikamma_nti devaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sace me idaá¹ƒ nÄ• ma samijjhissa
iminÄ• ca upahÄ• raá¹ƒ karissÄ• mÄ«ti samiddhikÄ• le kattabbaá¹ƒ santipaá¹-issavakamm
tassa karaá¹‡aá¹ƒ __paá¹‡idhikammaá¹ƒ_ nÄ• ma. __bhÅ«rikamma_nti bhÅ«righare vasitv
payogakaraá¹‡aá¹ƒ. __vassakammaá¹ƒ vossakamma_nti ettha vassoti puriso, vossoti paá¹
vossassa \Be I 92/ vassakaraá¹‡aá¹ƒ vassakammaá¹ƒ, vassassa vossakaraá¹‡aá¹ƒ vossak
acchandikabhÄ• vamattaá¹ƒ pÄ• peti, na liá¹…gaá¹ƒ antaradhÄ• petuá¹ƒ sakkoti. __vatthuk
akatavatthusmiá¹ƒ gehapatiá¹-á¹-hÄ• panaá¹ƒ. __vatthuparikamma_nti ``idaÃ±cidaÃ±cÄ• ha
vatthubalikammakaraá¹‡aá¹ƒ. __Ä• camana_nti udakena mukhasuddhikaraá¹‡aá¹ƒ. __nhÄ
nhÄ• panaá¹ƒ. __juhana_nti tesaá¹ƒ atthÄ• ya aggijuhanaá¹ƒ. __vamana_nti yogaá¹ƒ datvÄ
__virecanepi_ eseva nayo. __uddhaá¹ƒvirecana_nti uddhaá¹ƒ dosÄ• naá¹ƒ nÄ«haraá¹‡aá¹
dosÄ• naá¹ƒ nÄ«haraá¹‡aá¹ƒ. __sÄ«savirecana_nti sirovirecanaá¹ƒ. __kaá¹‡á¹‡atela_nti ka
bandhanatthaá¹ƒ vÄ• vaá¹‡aharaá¹‡atthaá¹ƒ vÄ• bhesajjatelapacanaá¹ƒ. __nettatappana_
__natthukamma_nti telena yojetvÄ• natthukaraá¹‡aá¹ƒ. __aÃ±jana_nti dve vÄ• tÄ«á¹‡i vÄ
nÄ«haraá¹‡asamatthaá¹ƒ khÄ• raÃ±janaá¹ƒ. __paccaÃ±jana_nti nibbÄ• panÄ«yaá¹ƒ sÄ«ta
__sÄ• lÄ• kiya_nti salÄ• kavejjakammaá¹ƒ. __sallakattiya_nti sallakattavejjakammaá¹ƒ. __d
komÄ• rabhaccavejjakammaá¹ƒ. __mÅ«labhesajjÄ• naá¹ƒ anuppÄ• dana_nti iminÄ• kÄ• y
__osadhÄ«naá¹ƒ paá¹-imokkho_ti khÄ• rÄ• dÄ«ni datvÄ• tadanurÅ«pe vaá¹‡e gate tesaá¹

ettÄ• vatÄ• mahÄ• sÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ hoti.

pubbantakappikasassatavÄ• davaá¹‡á¹‡anÄ•

<28> evaá¹ƒ brahmadattena vuttavaá¹‡á¹‡assa anusandhivasena tividhaá¹ƒ sÄ«laá¹ƒ vitth
bhikkhusaá¹…ghena vuttavaá¹‡á¹‡assa \Ee I 99/ anusandhivasena --- ``atthi, bhikkhave, aÃ
gambhÄ«rÄ• duddasÄ• â€™â€™ tiÄ• dinÄ• nayena suÃ±Ã±atÄ• pakÄ• sanaá¹ƒ Ä• rabhi.
desanÄ• yaá¹ƒ, pariyattiyaá¹ƒ, nissatteti evamÄ• dÄ«su dhammasaddo vattati.

``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti || (Th 304).

Ä• dÄ«su hi guá¹‡e dhammasaddo. ``dhammaá¹ƒ, vo bhikkhave, desessÄ• mi Ä• dikalyÄ•
420) desanÄ• yaá¹ƒ. ``idha bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti suttaá¹ƒ \Ne I 87/ \Be I 9
ntiÄ• dÄ«su (AN b V 73) pariyattiyaá¹ƒ. ``tasmiá¹ƒ kho pana samaye dhammÄ• honti, khan
tiÄ• dÄ«su (Dhs 121) nissatte. idha pana guá¹‡e vattati. tasmÄ• atthi, bhikkhave, aÃ±Ã±eva

guá¹‡Ä• ti evamettha attho daá¹-á¹-habbo.

__gambhÄ«rÄ• _ti mahÄ• samuddo viya makasatuá¹‡á¸• asÅ«ciyÄ• aÃ±Ã±atra tathÄ• gat
alabbhaneyyapatiá¹-á¹-hÄ• , gambhÄ«rattÄ• yeva __duddasÄ• . _ duddasattÄ• yeva __dura
nibbutasabbapariá¸·Ä• hattÄ• __santÄ• , _ santÄ• rammaá¹‡esu pavattanatopi santÄ• . ati
__paá¹‡Ä«tÄ• , _ sÄ• durasabhojanaá¹ƒ viya. uttamaÃ±Ä• á¹‡avisayattÄ• na takkena avac
__atakkÄ• vacarÄ• . nipuá¹‡Ä• _ti saá¹‡hasukhumasabhÄ• vattÄ• . bÄ• lÄ• naá¹ƒ avisayatt
veditabbÄ• ti __paá¹‡á¸• itavedanÄ«yÄ• . _

__ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedetÄ«_ti ye dhamme tathÄ• gato
sayameva abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena paccakkhaá¹ƒ katvÄ• pavedeti, dÄ«peti, katheti
__yehÄ«_ti yehi guá¹‡adhammehi. __yathÄ• bhucca_nti yathÄ• bhÅ«taá¹ƒ. __vaá¹‡á¹‡aá¹ƒ
vadeyyu_nti tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vattukÄ• mÄ• sammÄ• vadeyyuá¹ƒ, ahÄ• petvÄ
attho. katame ca pana te dhammÄ• bhagavatÄ• evaá¹ƒ thomitÄ• ti? sabbaÃ±Ã±utaÃ±Ã±Ä
bahuvacananiddeso \Ee I 100/ katoti? puthucittasamÄ• yogato ceva, puthuÄ• rammaá¹‡ato
Ã±Ä• á¹‡asampayuttamahÄ• kiriyacittesu labbhati, na cassa koci dhammo Ä• rammaá¹‡aá¹
``atÄ«taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tattha Ä• varaá¹‡aá¹ƒ n
anÄ• varaá¹‡aÃ±Ä• á¹‡aâ€™â€™ ntiÄ• di (Paá¹-is I 120). iti puthucittasamÄ• yogato punap
puthuÄ• rammaá¹‡ato ca bahuvacananiddeso katoti.

``aÃ±Ã±evÄ• â€™â€™ ti idaá¹ƒ panettha vavatthÄ• panavacanaá¹ƒ, ``aÃ±Ã±eva, na pÄ• á
veramaá¹‡iÄ• dayo. gambhÄ«rÄ• va na uttÄ• nÄ• â€™â€™ ti evaá¹ƒ sabbapadehi yojetabb
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aÃ±hi gambhÄ«raá¹ƒ, paccekabodhiÃ±Ä• á¹‡aá¹ƒ pana tato g
vavatthÄ• naá¹ƒ natthi, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca tatopi gambhÄ«rataranti tatthÄ• pi
panaÃ±Ã±aá¹ƒ gambhÄ«rataraá¹ƒ natthi; tasmÄ• gambhÄ«rÄ• vÄ• ti vavatthÄ• naá¹ƒ labb
duranubodhÄ• vÄ• ti sabbaá¹ƒ veditabbaá¹ƒ.

__katame_ \Be I 94/ __ca te bhikkhave_ti ayaá¹ƒ pana tesaá¹ƒ dhammÄ• naá¹ƒ kathetukam
bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• _tiÄ• di pucchÄ• vissajjanaá¹ƒ. kasmÄ• panetaá¹
buddhÄ• naÃ±hi cattÄ• ri á¹-hÄ• nÄ• ni patvÄ• gajjitaá¹ƒ mahantaá¹ƒ hoti, Ã±Ä• á¹‡aá¹ƒ an
buddhaÃ±Ä• á¹‡assa mahantabhÄ• vo \Ne I 88/ paÃ±Ã±Ä• yati, desanÄ• gambhÄ«rÄ• ho
suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• . katamÄ• ni cattÄ• ri? vinayapaÃ±Ã±attiá¹ƒ, bhÅ«mantaraá¹
samayantaranti. tasmÄ• --- ``idaá¹ƒ lahukaá¹ƒ, idaá¹ƒ garukaá¹ƒ, idaá¹ƒ satekicchaá¹ƒ, idaá
ayaá¹ƒ Ä• patti, ayaá¹ƒ anÄ• patti, ayaá¹ƒ chejjagÄ• minÄ«, ayaá¹ƒ vuá¹-á¹-hÄ• nagÄ• minÄ
ayaá¹ƒ lokavajjÄ• , ayaá¹ƒ paá¹‡á¹‡attivajjÄ• , imasmiá¹ƒ vatthusmiá¹ƒ idaá¹ƒ paÃ±Ã±apeta
evaá¹ƒ otiá¹‡á¹‡e vatthusmiá¹ƒ \Ee I 101/ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ nÄ• ma, tattha a
balaá¹ƒ vÄ• natthi; avisayo esa aÃ±Ã±esaá¹ƒ, tathÄ• gatasseva visayo. iti vinayapaÃ±Ã±at
buddhÄ• naá¹ƒ gajjitaá¹ƒ mahantaá¹ƒ hoti, Ã±Ä• á¹‡aá¹ƒ anupavisati ... pe ... suÃ±Ã±atÄ• p

tathÄ• ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• nÄ• ma ... pe ... ariyo aá¹-á¹-haá¹…giko maggo n
nÄ• ma, dvÄ• dasa Ä• yatanÄ• ni nÄ• ma, aá¹-á¹-hÄ• rasa dhÄ• tuyo nÄ• ma, cattÄ• ri ariya
bÄ• vÄ«satindriyÄ• ni nÄ• ma, nava hetÅ« nÄ• ma, cattÄ• ro Ä• hÄ• rÄ• nÄ• ma, satta pha
nÄ• ma, satta saÃ±Ã±Ä• nÄ• ma, satta cetanÄ• nÄ• ma, satta cittÄ• ni nÄ• ma. etesu etta
nÄ• ma, ettakÄ• rÅ«pÄ• vacaraarÅ«pÄ• vacarapariyÄ• pannÄ• dhammÄ• nÄ• ma, ettakÄ
lokuttarÄ• dhammÄ• nÄ• mÄ• ti catuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ anantanayaá¹ƒ abh
kathetuá¹ƒ aÃ±Ã±esaá¹ƒ thÄ• mo vÄ• balaá¹ƒ vÄ• natthi, avisayo esa aÃ±Ã±esaá¹ƒ, tathÄ
bhÅ«mantaraparicchedaá¹ƒ patvÄ• buddhÄ• naá¹ƒ gajjitaá¹ƒ mahantaá¹ƒ hoti, Ã±Ä• á¹‡aá
suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• ti.

tathÄ• ayaá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ navahÄ• kÄ• rehi paccayo hoti, uppÄ• do hut
hutvÄ• , nimittaá¹ƒ, Ä• yÅ«hanaá¹ƒ, saá¹ƒyogo, palibodho, samudayo, hetu, paccayo hutvÄ
saá¹…khÄ• rÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. yathÄ• ha --- ``kathaá¹ƒ paccayapariggahe
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ? avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹-á¹-hiti ca pavatta
nimittaá¹-á¹-hiti \Be I 95/ ca, Ä• yÅ«hanaá¹-á¹-hiti ca, saá¹ƒyogaá¹-á¹-hiti ca, palibodhaá¹-á¹-
samudayaá¹-á¹-hiti ca, hetuá¹-á¹-hiti ca, paccayaá¹-á¹-hiti ca, imehi navahÄ• kÄ• rehi avijjÄ•
saá¹…khÄ• rÄ• paccayasamuppannÄ• , ubhopete dhammÄ• paccayasamuppannÄ• ti pac
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ, anÄ• gatampi addhÄ• naá¹ƒ avijjÄ
uppÄ• daá¹-á¹-hiti ca ... pe ... \Ee I 102/ jÄ• ti jarÄ• maraá¹‡assa uppÄ• daá¹-á¹-hiti ca ... pe
paccayaá¹-á¹-hiti ca, imehi navahÄ• kÄ• rehi jÄ• ti paccayo, jarÄ• maraá¹‡aá¹ƒ paccayasam
dhammÄ• paccayasamuppannÄ• ti paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á
evamimaá¹ƒ tassa tassa dhammassa tathÄ• tathÄ• paccayabhÄ• vena pavattaá¹ƒ tivaá¹-á
tisandhiá¹ƒ catusaá¹…khepaá¹ƒ vÄ«satÄ• kÄ• raá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ vibhajitvÄ•
thÄ• mo vÄ• balaá¹ƒ vÄ• natthi, avisayo esa aÃ±Ã±esaá¹ƒ, tathÄ• gatasseva visayo, iti pa
buddhÄ• naá¹ƒ gajjitaá¹ƒ mahantaá¹ƒ hoti, Ã±Ä• á¹‡aá¹ƒ anupavisati ... pe ... suÃ±Ã±atÄ• p

tathÄ• cattÄ• ro janÄ• sassatavÄ• dÄ• nÄ• ma, cattÄ• ro ekaccasassatavÄ• dÄ• , cattÄ•
amarÄ• vikkhepikÄ• , dve adhiccasamuppannikÄ• , soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucchedavÄ• dÄ• , paÃ±ca diá¹-á¹-hadhamma
nissÄ• ya idaá¹ƒ gaá¹‡hantÄ«ti dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni bhinditvÄ• nijjaá¹-aá¹ƒ nig
kathetuá¹ƒ aÃ±Ã±esaá¹ƒ thÄ• mo vÄ• balaá¹ƒ vÄ• natthi, avisayo esa aÃ±Ã±esaá¹ƒ, tathÄ
samayantaraá¹ƒ patvÄ• buddhÄ• naá¹ƒ gajjitaá¹ƒ mahantaá¹ƒ hoti, Ã±Ä• á¹‡aá¹ƒ anupavis
mahantatÄ• paÃ±Ã±Ä• yati, desanÄ• gambhÄ«rÄ• hoti, tilakkhaá¹‡Ä• hatÄ• , suÃ±Ã±atÄ

imasmiá¹ƒ pana á¹-hÄ• ne samayantaraá¹ƒ labbhati, tasmÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡as
desanÄ• ya ca suÃ±Ã±atÄ• pakÄ• sanavibhÄ• vanatthaá¹ƒ samayantaraá¹ƒ anupavisanto d
bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ ti evaá¹ƒ pucchÄ• vissajjanaá¹ƒ Ä• rabh

<29> tattha __santÄ«_ti atthi saá¹ƒvijjanti upalabbhanti. __bhikkhave_ti Ä• lapanavacanaá¹
__samaá¹‡abrÄ• hmaá¹‡Ä• _ti pabbajjÅ«pagatabhÄ• vena samaá¹‡Ä• , jÄ• tiyÄ• brÄ• hma
brÄ• hmaá¹‡Ä• ti ca evaá¹ƒ sammatÄ• . pubbantaá¹ƒ \Ee I 103/ kappetvÄ• vikappetvÄ• ga
__pubbantakappikÄ• . _ pubbantakappo vÄ• \Be I 96/ etesaá¹ƒ atthÄ«ti pubbantakappikÄ•
saddo antaabbhantaramariyÄ• dalÄ• makaparabhÄ• gakoá¹-á¹-hÄ• sesu dissati. ``antapÅ«
hi ante antasaddo. ``caranti loke parivÄ• rachannÄ• anto asuddhÄ• bahi sobhamÄ• nÄ• â€
abbhantare. ``kÄ• yabandhanassa anto jÄ«rati (Vin II 278). ``sÄ• haritantaá¹ƒ vÄ• panthan
vÄ• udakantaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«su (MN I 304) mariyÄ• dÄ• yaá¹ƒ. ``antamidaá¹ƒ, b
yadidaá¹ƒ piá¹‡á¸• olyaâ€™â€™ ntiÄ• dÄ«su (SN b III 80) lÄ• make. ``esevanto dukkhassÄ
51) parabhÄ• ge. sabbapaccayasaá¹…khayo hi dukkhassa parabhÄ• go koá¹-Ä«ti vuccati. `
antoâ€™â€™ tiÄ• dÄ«su (AN b VI 61) koá¹-á¹-hÄ• se. svÄ• yaá¹ƒ idhÄ• pi koá¹-á¹-hÄ• se v

kappasaddopi --- \Ne I 90/ ``tiá¹-á¹-hatu, bhante bhagavÄ• kappaá¹ƒâ€™â€™ (DN II 167),
nipajjituá¹ƒâ€™â€™ (AN c 8.80), ``kappakatena akappakataá¹ƒ saá¹ƒsibbitaá¹ƒ hotÄ«â€™â
evaá¹ƒ Ä• yukappalesakappavinayakappÄ• dÄ«su sambahulesu atthesu vattati. idha taá¹‡h
veditabbo. vuttampi cetaá¹ƒ --- ``kappÄ• ti dve kappÄ• , taá¹‡hÄ• kappo ca diá¹-á¹-hikappo
28). tasmÄ• taá¹‡hÄ• diá¹-á¹-hivasena atÄ«taá¹ƒ khandhakoá¹-á¹-hÄ• saá¹ƒ kappetvÄ• pa
pubbantakappikÄ• ti evamettha attho veditabbo. tesaá¹ƒ evaá¹ƒ pubbantaá¹ƒ kappetvÄ• á¹
uppajjanavasena pubbantameva anugatÄ• diá¹-á¹-hÄ«ti pubbantÄ• nudiá¹-á¹-hino. te evaá¹
pubbantaá¹ƒ Ä• rabbha Ä• gamma paá¹-icca aÃ±Ã±ampi janaá¹ƒ diá¹-á¹-higatikaá¹ƒ karont
adhimuttipadÄ• ni abhivadanti aá¹-á¹-hÄ• rasahi vatthÅ«hi.

tattha __anekavihitÄ• nÄ«_ti anekavidhÄ• ni. __adhimuttipadÄ• nÄ«_ti adhivacanapadÄ• n
atthaá¹ƒ \Ee I 104/ abhibhavitvÄ• yathÄ• sabhÄ• vato aggahetvÄ• pavattanato adhimuttiyo
adhimuttÄ«naá¹ƒ padÄ• ni adhimuttipadÄ• ni, diá¹-á¹-hidÄ«pakÄ• ni vacanÄ• nÄ«ti attho. __
vatthÅ«hÄ«_ti aá¹-á¹-hÄ• rasahi kÄ• raá¹‡ehi.

<30> idÄ• ni \Be I 97/ yehi aá¹-á¹-hÄ• rasahi vatthÅ«hi abhivadanti, tesaá¹ƒ kathetukamyat
ca kho bhontoâ€™â€™ tiÄ• dinÄ• nayena pucchitvÄ• tÄ• ni vatthÅ«ni vibhajitvÄ• dassetu
bhikkhaveâ€™â€™ tiÄ• dimÄ• ha. tattha vadanti etenÄ• ti vÄ• do, diá¹-á¹-higatassetaá¹ƒ ad
vÄ• do etesanti __sassatavÄ• dÄ• , _ sassatadiá¹-á¹-hinoti attho. eteneva nayena ito paresa
padÄ• naá¹ƒ attho veditabbo. __sassataá¹ƒ attÄ• naÃ±ca lokaÃ±cÄ• _ti rÅ«pÄ• dÄ«su aÃ±
ca gahetvÄ• taá¹ƒ sassataá¹ƒ amaraá¹ƒ niccaá¹ƒ dhuvaá¹ƒ paÃ±Ã±apenti. yathÄ• ha --- ``n
ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti tathÄ• vedanaá¹ƒ, saÃ±Ã±aá¹ƒ, sa
attÄ• ceva loko ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apentÄ«â€™â€™ ti.

<31> __Ä• tappamanvÄ• yÄ• _tiÄ• dÄ«su vÄ«riyaá¹ƒ kilesÄ• naá¹ƒ Ä• tÄ• panabhÄ• vena

padahanavasena __padhÄ• naá¹ƒ. _ punappunaá¹ƒ yuttavasena __anuyogo_ti. evaá¹ƒ tipp
Ä• gamma paá¹-iccÄ• ti attho. __appamÄ• do_ vuccati satiyÄ• avippavÄ• so. __sammÄ• r
upÄ• yamanasikÄ• ro, pathamanasikÄ• ro, atthato Ã±Ä• á¹‡anti vuttaá¹ƒ hoti. yasmiÃ±hi ma
pubbenivÄ• sÄ• nussati Ã±Ä• á¹‡aá¹ƒ ijjhati, ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne manasikÄ• roti ad
vÄ«riyaÃ±ca satiÃ±ca Ã±Ä• á¹‡aÃ±ca Ä• gammÄ• ti ayamettha saá¹…khepattho. __tathÄ•
__cetosamÄ• dhi_nti \Ne I 91/ cittasamÄ• dhiá¹ƒ. __phusatÄ«_ti vindati paá¹-ilabhati. __yat
citte_ti yena samÄ• dhinÄ• sammÄ• Ä• hite suá¹-á¹-hu á¹-hapite cittamhi __anekavihitaá¹ƒ
__pubbenivÄ• sa_ntiÄ• dÄ«naá¹ƒ attho visuddhimagge vutto.

__so evamÄ• hÄ• _ti so evaá¹ƒ jhÄ• nÄ• nubhÄ• vasampanno hutvÄ• diá¹-á¹-higatiko eva
vaÃ±jhapasuvaÃ±jhatÄ• lÄ• dayo viya aphalo kassaci ajanakoti. etena ``attÄ• â€™â€™ ti ca
gahitÄ• naá¹ƒ jhÄ• nÄ• dÄ«naá¹ƒ rÅ«pÄ• dijanakabhÄ• vaá¹ƒ paá¹-ikkhipati. pabbatakÅ«á¹
__kÅ«á¹-aá¹-á¹-ho. esikaá¹-á¹-hÄ• yiá¹-á¹-hito_ti esikaá¹-á¹-hÄ• yÄ« viya hutvÄ• á¹-hitoti
esikaá¹-á¹-hÄ• yiá¹-á¹-hito. yathÄ• sunikhÄ• to esikatthambho niccalo tiá¹-á¹-hati, evaá¹ƒ á¹
ubhayenapi lokassa vinÄ• sÄ• bhÄ• vaá¹ƒ dÄ«peti. keci pana Ä«sikaá¹-á¹-hÄ• yiá¹-á¹-hitoti
Ä«sikÄ• viya á¹-hitoti vadanti \Be I 98/. tatrÄ• yamadhippÄ• yo --- yadidaá¹ƒ jÄ• yatÄ«ti vuc
Ä«sikÄ• viya vijjamÄ• nameva nikkhamati. yasmÄ• ca Ä«sikaá¹-á¹-hÄ• yiá¹-á¹-hito, tasmÄ•
sandhÄ• vanti, ito aÃ±Ã±attha gacchantÄ«ti attho.

__saá¹ƒsarantÄ«_ti aparÄ• paraá¹ƒ saÃ±caranti. __cavantÄ«_ti evaá¹ƒ saá¹…khyaá¹ƒ gac
__upapajjantÄ«_ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana pubbe ``sassato attÄ• ca loko cÄ• â€™â€™
sattÄ• sandhÄ• vantÄ«tiÄ• dinÄ• vacanena ayaá¹ƒ diá¹-á¹-higatiko attanÄ• yeva attano vÄ
diá¹-á¹-higatikassa dassanaá¹ƒ nÄ• ma na nibaddhaá¹ƒ, thusarÄ• simhi nikhÄ• takhÄ• á¹‡u
ummattakapacchiyaá¹ƒ pÅ«vakhaá¹‡á¸• agÅ«thagomayÄ• dÄ«ni viya cettha sundarampi as
vuttaá¹ƒ. __atthitveva sassatisama_nti ettha __sassatÄ«_ti niccaá¹ƒ vijjamÄ• natÄ• ya mah
maÃ±Ã±ati, tathÄ• sinerupabbatacandimasÅ«riye. tato tehi samaá¹ƒ attÄ• naá¹ƒ maÃ±Ã±a
sassatisamanti vadanti.

idÄ• ni __sassato attÄ• ca loko cÄ• _tiÄ• dikÄ• ya paá¹-iÃ±Ã±Ä• ya sÄ• dhanatthaá¹ƒ hetu
hetu? ahaÃ±hi Ä• tappamanvÄ• yÄ• â€™â€™ tiÄ• dimÄ• ha. tattha \Ee I 106/ __iminÄ• ma
visesÄ• dhigamena ahaá¹ƒ etaá¹ƒ paccakkhato jÄ• nÄ• mi, na kevalaá¹ƒ saddhÄ• mattaker
makÄ• ro panettha padasandhikaraá¹‡atthaá¹ƒ vutto. __idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ á
vatthÅ«hÄ«ti vatthusaddena vuttesu catÅ«su á¹-hÄ• nesu idaá¹ƒ paá¹-hamaá¹ƒ á¹-hÄ• naá¹
jÄ• tisatasahassamattÄ• nussaraá¹‡aá¹ƒ paá¹-hamaá¹ƒ kÄ• raá¹‡anti attho.

32-33__._ upari \Ne I 92/ vÄ• radvayepi eseva nayo. kevalaÃ±hi ayaá¹ƒ vÄ• ro
anekajÄ• tisatasahassÄ• nussaraá¹‡avasena vutto. itare
dasacattÄ• lÄ«sasaá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ• nussaraá¹‡avasena. mandapaÃ±Ã±o hi

anekajÄ• tisatasahassamattaá¹ƒ anussarati, majjhimapaÃ±Ã±o dasasaá¹ƒvaá¹-á¹-avivaá¹-á
cattÄ• lÄ«saá¹ƒ, na tato uddhaá¹ƒ.

<34> catutthavÄ• re takkayatÄ«ti __takkÄ«, _ takko vÄ• assa atthÄ«ti __takkÄ«. _ takketv
diá¹-á¹-higÄ• hino etaá¹ƒ adhivacanaá¹ƒ. vÄ«maá¹ƒsÄ• ya samannÄ• gatoti __vÄ«maá¹ƒsÄ
tulanÄ• ruccanÄ• khamanÄ• . yathÄ• hi puriso yaá¹-á¹-hiyÄ• udakaá¹ƒ vÄ«maá¹ƒsitvÄ•
tulayitvÄ• ruccitvÄ• \Be I 99/ khamÄ• petvÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, so ``vÄ«maá¹ƒsÄ«
__takkapariyÄ• hata_nti takkena pariyÄ• hataá¹ƒ, tena tena pariyÄ• yena takketvÄ• ti attho.
__vÄ«maá¹ƒsÄ• nucarita_nti tÄ• ya vuttappakÄ• rÄ• ya vÄ«maá¹ƒsÄ• ya anucaritaá¹ƒ. __s
paá¹-ibhÄ• namattasaÃ±jÄ• taá¹ƒ. __evamÄ• hÄ• _ti sassatadiá¹-á¹-hiá¹ƒ gahetvÄ• evaá¹ƒ

tattha catubbidho takkÄ« --- anussutiko, jÄ• tissaro, lÄ• bhÄ«, suddhatakkikoti. tattha yo ``v
rÄ• jÄ• ahosÄ«â€™â€™ tiÄ• dÄ«ni sutvÄ• ``tena hi yadi vessantarova bhagavÄ• , sassato
takkayanto diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, ayaá¹ƒ anussutiko nÄ• ma. dve tisso jÄ• tiyo saritvÄ•
asukasmiá¹ƒ nÄ• ma ahosiá¹ƒ, tasmÄ• sassato attÄ• â€™â€™ ti takkayanto jÄ• tissaratak
lÄ• bhitÄ• ya ``yathÄ• me idÄ• ni attÄ• sukhÄ« hoti, atÄ«tepi evaá¹ƒ ahosi, anÄ• gatepi bh
takkayitvÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, ayaá¹ƒ lÄ• bhÄ«takkiko nÄ• ma. ``evaá¹ƒ sati idaá¹ƒ
takkamatteneva gaá¹‡hanto pana suddhatakkiko nÄ• ma.

<35> __etesaá¹ƒ vÄ• aÃ±Ã±atarenÄ• _ti etesaá¹ƒyeva catunnaá¹ƒ vatthÅ«naá¹ƒ aÃ±Ã±at
tÄ«hi vÄ• . __natthi ito bahiddhÄ• _ti imehi pana vatthÅ«hi bahi aÃ±Ã±aá¹ƒ ekaá¹ƒ kÄ• raá¹
sassatapaÃ±Ã±attiyÄ• natthÄ«ti appaá¹-ivattiyaá¹ƒ sÄ«hanÄ• daá¹ƒ nadati.

<36> __tayidaá¹ƒ, bhikkhave, tathÄ• gato pajÄ• nÄ• tÄ«_ti bhikkhave, taá¹ƒ idaá¹ƒ catubbi
diá¹-á¹-higataá¹ƒ tathÄ• gato nÄ• nappakÄ• rato jÄ• nÄ• ti. tato taá¹ƒ pajÄ• nanÄ• kÄ• raá¹
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• tiÄ• dimÄ• ha. tattha diá¹-á¹-hiyova diá¹-á¹-hiá¹-á¹-hÄ• nÄ• nÄ• ma.
kÄ• raá¹‡ampi diá¹-á¹-hiá¹-á¹-hÄ• nameva. yathÄ• ha ``katamÄ• ni aá¹-á¹-ha diá¹-á¹-hiá¹-á¹-
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, avijjÄ• pi, phassopi \Ne I 93/, saÃ±Ã±Ä• pi, vitakkopi, ayonisoman
pÄ• pamittopi, paratoghosopi diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ nti. ``khandhÄ• hetu, khandhÄ
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena, evaá¹ƒ khandhÄ• pi diá
avijjÄ• hetu ... pe ... pÄ• pamitto hetu. paratoghoso hetu, paratoghoso paccayo diá¹-á¹-hiá¹-
upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena, evaá¹ƒ paratoghosopi diá¹-á¹-hiá¹-á¹-hÄ• naâ€™
__evaá¹ƒgahitÄ• _ti diá¹-á¹-hisaá¹…khÄ• tÄ• tÄ• va \Be I 100/ diá¹-á¹-hiá¹-á¹-hÄ• nÄ• --- ``
cÄ• â€™â€™ ti evaá¹ƒgahitÄ• Ä• dinnÄ• , pavattitÄ• ti attho. __evaá¹ƒparÄ• maá¹-á¹-hÄ•
punappunaá¹ƒ Ä• maá¹-á¹-hÄ• parÄ• maá¹-á¹-hÄ• , `idameva saccaá¹ƒ, moghamaÃ±Ã±aâ
108/. kÄ• raá¹‡asaá¹…khÄ• tÄ• pana diá¹-á¹-hiá¹-á¹-hÄ• nÄ• yathÄ• gayhamÄ• nÄ• diá¹-
evaá¹ƒ Ä• rammaá¹‡avasena ca pavattanavasena ca Ä• sevanavasena ca gahitÄ• . anÄ• d
gahaá¹‡avasena parÄ• maá¹-á¹-hÄ• . __evaá¹ƒgatikÄ• _ti evaá¹ƒ nirayatiracchÄ• napettivis

aÃ±Ã±ataragatikÄ• . __evaá¹ƒ abhisamparÄ• yÄ• _ti idaá¹ƒ purimapadasseva vevacanaá¹ƒ
vuttaá¹ƒ hoti.

__taÃ±ca tathÄ• gato pajÄ• nÄ• tÄ«_ti na kevalaÃ±ca tathÄ• gato sakÄ• raá¹‡aá¹ƒ sagatik
pajÄ• nÄ• ti, atha kho taÃ±ca sabbaá¹ƒ pajÄ• nÄ• ti, tato ca uttaritaraá¹ƒ sÄ«laÃ±ceva sam
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca pajÄ• nÄ• ti. __taÃ±ca pajÄ• nanaá¹ƒ na parÄ• masatÄ«_
anuttaraá¹ƒ visesaá¹ƒ pajÄ• nantopi ahaá¹ƒ pajÄ• nÄ• mÄ«ti taá¹‡hÄ• diá¹-á¹-himÄ• napar
parÄ• masati. __aparÄ• masato cassa paccattaÃ±Ã±eva nibbuti viditÄ• _ti evaá¹ƒ aparÄ• m
aparÄ• mÄ• sapaccayÄ• sayameva attanÄ• yeva tesaá¹ƒ parÄ• mÄ• sakilesÄ• naá¹ƒ nibbu
bhikkhave, tathÄ• gatassa nibbÄ• nanti dasseti.

idÄ• ni yathÄ• paá¹-ipannena tathÄ• gatena sÄ• nibbuti adhigatÄ• , taá¹ƒ paá¹-ipattiá¹ƒ da
vedanÄ• su rattÄ• titthiyÄ• ``idha sukhino bhavissÄ• ma, ettha sukhino bhavissÄ• mÄ• â€
pavisanti, tÄ• saá¹ƒyeva vedanÄ• naá¹ƒ vasena kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhanto vedan
samudayaÃ±cÄ• tiÄ• dimÄ• ha. tattha __yathÄ• bhÅ«taá¹ƒ viditvÄ• _ti ``avijjÄ• samudayÄ•
paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ passati, taá¹‡hÄ• samudayÄ
paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ passati, kammasamudayÄ•
paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ passati, phassasamudayÄ•
paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ passati (Paá¹-is I 50). nibbat
vedanÄ• kkhandhassa udayaá¹ƒ passatÄ«â€™â€™ ti imesaá¹ƒ paÃ±cannaá¹ƒ lakkhaá¹‡Ä
samudayaá¹ƒ yathÄ• bhÅ«taá¹ƒ viditvÄ• ; ``avijjÄ• nirodhÄ• vedanÄ• nirodhoti paccayanir
vedanÄ• kkhandhassa \Ee I 109/ vayaá¹ƒ passati, taá¹‡hÄ• nirodhÄ• \Ne I 94/ vedanÄ• nir
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati \Be I 101/, kammanirodh
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati, phassanirodhÄ• vedan
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati. vipariá¹‡Ä• malakkhaá¹
vedanÄ• kkhandhassa vayaá¹ƒ passatÄ«â€™â€™ ti (Paá¹-is I 50) imesaá¹ƒ paÃ±cannaá¹ƒ
vedanÄ• naá¹ƒ atthaá¹…gamaá¹ƒ yathÄ• bhÅ«taá¹ƒ viditvÄ• , ``yaá¹ƒ vedanaá¹ƒ paá¹-icca
somanassaá¹ƒ, ayaá¹ƒ vedanÄ• ya assÄ• doâ€™â€™ ti (SN b III 26) evaá¹ƒ assÄ• daÃ±ca
``yaá¹ƒ vedanÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ vedanÄ• ya Ä• dÄ«r
yathÄ• bhÅ«taá¹ƒ viditvÄ• , ``yo vedanÄ• ya chandarÄ• gavinayo chandarÄ• gappahÄ• naá
nissaraá¹‡aâ€™â€™ nti evaá¹ƒ nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• vigatachandar
anupÄ• dÄ• vimutto, bhikkhave, tathÄ• gato; yasmiá¹ƒ upÄ• dÄ• ne sati kiÃ±ci upÄ• diyeyya
bhaveyya, tassa abhÄ• vÄ• kiÃ±ci dhammaá¹ƒ anupÄ• diyitvÄ• va vimutto bhikkhave tathÄ

<37> __ime kho te, bhikkhave_ti ye te ahaá¹ƒ --- ``katame, ca te, bhikkhave, dhammÄ• ga
apucchiá¹ƒ, ``ime kho te, bhikkhave, taÃ±ca tathÄ• gato pajÄ• nÄ• ti tato ca uttaritaraá¹ƒ pa
evaá¹ƒ niddiá¹-á¹-hÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhammÄ• gambhÄ«rÄ• duddasÄ• ... p
veditabbÄ• . yehi tathÄ• gatassa neva puthujjano, na sotÄ• pannÄ• dÄ«su aÃ±Ã±ataro vaá

vattuá¹ƒ sakkoti, atha kho tathÄ• gatova yathÄ• bhÅ«taá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ
pucchamÄ• nenÄ• pi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva puá¹-á¹-haá¹ƒ, niyyÄ• tentenÄ• pi ta
diá¹-á¹-hiyo vibhattÄ• ti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekaccasassatavÄ• davaá¹‡á¹‡anÄ•

<38> __ekaccasassatikÄ• _ti ekaccasassatavÄ• dÄ• . te duvidhÄ• honti --- sattekaccasass
saá¹…khÄ• rekaccasassatikÄ• ti. duvidhÄ• pi idha gahitÄ• yeva.

<39> __ya_nti \Ee I 110/ nipÄ• tamattaá¹ƒ. __kadÄ• cÄ«_ti kismiÃ±ci kÄ• le. __karahacÄ«_
__dÄ«ghassa_ \Ne I 95/ __addhuno_ti dÄ«ghassa kÄ• lassa. __accayenÄ• _ti atikkamena
__saá¹ƒvaá¹-á¹-atÄ«_ti vinassati. __yebhuyyenÄ• _ti ye uparibrahmalokesu vÄ• arÅ«pesu
tadavasese sandhÄ• ya vuttaá¹ƒ. jhÄ• namanena nibbattattÄ• __manomayÄ• . _ pÄ«ti tesa
__pÄ«tibhakkhÄ• . _ attanova tesaá¹ƒ pabhÄ• ti __sayaá¹ƒpabhÄ• . _ antalikkhe carantÄ«ti
subhesu uyyÄ• navimÄ• nakapparukkhÄ• dÄ«su tiá¹-á¹-hantÄ«ti, __subhaá¹-á¹-hÄ• yino_ s
manorammavatthÄ• bharaá¹‡Ä• hutvÄ• tiá¹-á¹-hantÄ«ti __subhaá¹-á¹-hÄ• yino. ciraá¹ƒ dÄ
ukkaá¹ƒsena aá¹-á¹-ha kappe.

<40> __vivaá¹-á¹-atÄ«_ti saá¹‡á¹-hÄ• ti. __suÃ±Ã±aá¹ƒ brahmavimÄ• na_nti pakatiyÄ• nib
natthitÄ• ya suÃ±Ã±aá¹ƒ, brahmakÄ• yikabhÅ«mi nibbattatÄ«ti attho. tassa kattÄ• vÄ• kÄ•
visuddhimagge vuttanayena pana kammapaccayautusamuá¹-á¹-hÄ• nÄ• ratanabhÅ«mi nib
pakatinibbattiá¹-á¹-hÄ• nesuyeva cettha uyyÄ• nakapparukkhÄ• dayo nibbattanti. atha sattÄ
vasitaá¹-á¹-hÄ• ne nikanti uppajjati, te paá¹-hamajjhÄ• naá¹ƒ bhÄ• vetvÄ• tato otaranti, tasm
aÃ±Ã±ataro sattotiÄ• dimÄ• ha. __Ä• yukkhayÄ• vÄ• puÃ±Ã±akkhayÄ• vÄ• _ti ye uá¸·Ä•
yattha katthaci appÄ• yuke devaloke nibbattanti, te attano puÃ±Ã±abalena á¹-hÄ• tuá¹ƒ \Ee
tassa pana devalokassa Ä• yuppamÄ• á¹‡eneva cavantÄ«ti Ä• yukkhayÄ• cavantÄ«ti vucc
puÃ±Ã±akammaá¹ƒ katvÄ• dÄ«ghÄ• yukadevaloke nibbattanti, te yÄ• vatÄ• yukaá¹ƒ á¹-hÄ
cavantÄ«ti puÃ±Ã±akkhayÄ• cavantÄ«ti vuccanti. __dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-hatÄ«_
upaá¸• á¸• hakappaá¹ƒ vÄ• .

<41> __anabhiratÄ«_ti aparassÄ• pi sattassa Ä• gamanapatthanÄ• . yÄ• pana paá¹-ighas
sÄ• brahmaloke natthi. __paritassanÄ• _ti ubbijjanÄ• phandanÄ• , sÄ• panesÄ• tÄ• satas
diá¹-á¹-hitassanÄ• , Ã±Ä• á¹‡atassanÄ• ti catubbidhÄ• hoti. tattha ``jÄ• tiá¹ƒ paá¹-icca bhay
chambhitattaá¹ƒ lomahaá¹ƒso cetaso utrÄ• so. jaraá¹ƒ ... byÄ• dhiá¹ƒ ... maraá¹‡aá¹ƒ paá¹-i
utrÄ• soâ€™â€™ ti (Vibh 921) ayaá¹ƒ __tÄ• satassanÄ• _ nÄ• ma. ``aho vata aÃ±Ã±epi sa
Ä• gaccheyyuâ€™â€™ nti (DN III 38) ayaá¹ƒ __taá¹‡hÄ• tassanÄ• _ nÄ• ma. ``paritassitav

ayaá¹ƒ __diá¹-á¹-hitassanÄ• _ nÄ• ma. ``tepi tathÄ• gatassa dhammadesanaá¹ƒ \Be I 103/ s
saá¹ƒvegaá¹ƒ santÄ• saá¹ƒ Ä• pajjantÄ«â€™â€™ ti (AN a IV 33) ayaá¹ƒ __Ã±Ä• á¹‡atassa
taá¹‡hÄ• tassanÄ• pi diá¹-á¹-hitassanÄ• pi vaá¹-á¹-ati. __brahmavimÄ• na_nti idha pana pa
atthitÄ• ya suÃ±Ã±anti na vuttaá¹ƒ. __upapajjantÄ«_ti upapattivasena upagacchanti. __saha
sahabhÄ• vaá¹ƒ.

<42> __abhibhÅ«_ti \Ne I 96/ abhibhavitvÄ• á¹-hito jeá¹-á¹-hakohamasmÄ«ti. __anabhibhÅ
anabhibhÅ«to. __aÃ±Ã±adatthÅ«_ti ekaá¹ƒsavacane nipÄ• to. dassanavasena __daso, _ sa
__vasavattÄ«_ti sabbaá¹ƒ janaá¹ƒ vase vattemi. __issaro kattÄ• nimmÄ• tÄ• _ti ahaá¹ƒ lok
kattÄ• ca nimmÄ• tÄ• ca, pathavÄ« --- himavanta-sineru-cakkavÄ• á¸·a-mahÄ• samudda-c
nimmitÄ• ti. __seá¹-á¹-ho sajitÄ• _ti ahaá¹ƒ lokassa uttamo ca sajitÄ• ca, ``tvaá¹ƒ khattiyo n
brÄ• hmaá¹‡o, vesso, suddo, gahaá¹-á¹-ho, pabbajito nÄ• ma. antamaso \Ee I 112/ tvaá¹ƒ c
hohÄ«â€™â€™ ti ``evaá¹ƒ sattÄ• naá¹ƒ saá¹ƒvisajetÄ• ahaâ€™â€™ nti maÃ±Ã±ati. __vas
(DN I 17) ahamasmi ciá¹‡á¹‡avasitÄ• ya vasÄ«, ahaá¹ƒ pitÄ• bhÅ«tÄ• naÃ±ca bhabyÄ• na
aá¹‡á¸• ajajalÄ• bujÄ• sattÄ• antoaá¹‡á¸• akose ceva antovatthimhi ca bhabyÄ• nÄ• ma,
paá¹-á¹-hÄ• ya bhÅ«tÄ• nÄ• ma. saá¹ƒsedajÄ• paá¹-hamacittakkhaá¹‡e bhabyÄ• , dutiyato
opapÄ• tikÄ• paá¹-hamairiyÄ• pathe bhabyÄ• , dutiyato paá¹-á¹-hÄ• ya bhÅ«tÄ• ti veditabb
puttÄ• ti saÃ±Ã±Ä• ya ``ahaá¹ƒ pitÄ• bhÅ«tabhabyÄ• naâ€™â€™ nti maÃ±Ã±ati.

idÄ• ni kÄ• raá¹‡ato sÄ• dhetukÄ• mo --- ``mayÄ• ime sattÄ• nimmitÄ• â€™â€™ ti paá¹-i
hetÅ«â€™â€™ tiÄ• dimÄ• ha. __itthatta_nti itthabhÄ• vaá¹ƒ, brahmabhÄ• vanti attho. __im
kammavasena cutÄ• pi upapannÄ• pi ca kevalaá¹ƒ maÃ±Ã±anÄ• matteneva ``iminÄ• maya
maÃ±Ã±amÄ• nÄ• vaá¹…kacchidde vaá¹…kaÄ• á¹‡Ä« viya onamitvÄ• tasseva pÄ• damÅ

<43> __vaá¹‡á¹‡avantataro cÄ• _ti vaá¹‡á¹‡avantataro, abhirÅ«po pÄ• sÄ• dikoti attho. __
issariyaparivÄ• ravasena mahÄ• yasataro.

<44> __á¹-hÄ• naá¹ƒ_ \Be I 104/ __kho paneta_nti kÄ• raá¹‡aá¹ƒ kho panetaá¹ƒ. so tato ca
gacchati, idheva Ä• gacchati, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __agÄ• rasmÄ• _ti gehÄ• . _
pabbajjaá¹ƒ. pabbajjÄ• hi yasmÄ• agÄ• rassa hi taá¹ƒ kasigorakkhÄ• dikammaá¹ƒ tattha n
anagÄ• riyanti vuccati. __pabbajatÄ«_ti upagacchati. __tato paraá¹ƒ nÄ• nussaratÄ«_ti tato
na sarati, sarituá¹ƒ asakkonto tattha á¹-hatvÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti.

__nicco_tiÄ• dÄ«su tassa upapattiá¹ƒ apassanto __nicco_ti vadati, maraá¹‡aá¹ƒ apassanto
sadÄ• bhÄ• vato __sassato_ti, jarÄ• vasenÄ• pi \Ee I 113/ vipariá¹‡Ä• massa abhÄ• vato a
sesamettha paá¹-hamavÄ• re uttÄ• namevÄ• ti.

45-46__._ dutiyavÄ• re \Ne I 97/ khiá¸• á¸• Ä• ya padussanti vinassantÄ«ti __khiá¸• á¸• Ä• p

padÅ«sikÄ• tipi pÄ• á¸·iá¹ƒ likhanti, sÄ• aá¹-á¹-hakathÄ• yaá¹ƒ natthi. __ativela_nti atikÄ• la
attho. __hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• _ti hassarati dhammaÃ±ceva khiá¸•
anuyuttÄ• , keá¸·ihassasukhaÃ±ceva kÄ• yikavÄ• casikakÄ«á¸·Ä• sukhaÃ±ca anuyuttÄ• ,
vuttappakÄ• raratidhammasamaá¹…gino hutvÄ• viharantÄ«ti attho.

__sati sammussatÄ«_ti khÄ• danÄ«yabhojanÄ«yesu sati sammussati. te kira puÃ±Ã±avise
attano sirivibhavena nakkhattaá¹ƒ kÄ«á¸·antÄ• tÄ• ya sampattimahantatÄ• ya --- ``Ä• hÄ• n
paribhuÃ±jimhÄ• â€™â€™ tipi na jÄ• nanti. atha ekÄ• hÄ• rÄ• tikkamanato paá¹-á¹-hÄ• ya
pivantÄ• pi cavantiyeva, na tiá¹-á¹-hanti. kasmÄ• ? kammajatejassa balavatÄ• ya, karajakÄ•
manussÄ• naÃ±hi kammajatejo mando, karajakÄ• yo balavÄ• . tesaá¹ƒ tejassa mandatÄ• y
sattÄ• hampi atikkamitvÄ• uá¹‡hodakaacchayÄ• guÄ• dÄ«hi sakkÄ• vatthuá¹ƒ upatthambh
balavÄ• hoti, karajaá¹ƒ mandaá¹ƒ. te ekaá¹ƒ Ä• hÄ• ravelaá¹ƒ atikkamitvÄ• va saá¹‡á¹-hÄ•
nÄ• ma gimhÄ• naá¹ƒ majjhanhike tattapÄ• sÄ• á¹‡e á¹-hapitaá¹ƒ padumaá¹ƒ vÄ• uppalaá
ghaá¹-asatenÄ• pi siÃ±ciyamÄ• naá¹ƒ pÄ• katikaá¹ƒ na hoti, vinassatiyeva. evameva pacch
khÄ• dantÄ• pi pivantÄ• pi cavantiyeva, na \Be I 105/ tiá¹-á¹-hanti. tenÄ• ha __ ``satiyÄ• sa
tamhÄ• kÄ• yÄ• cavantÄ«â€™â€™ _ti. katame \Ee I 114/ pana te devÄ• ti? ime devÄ• ti a
vicÄ• raá¹‡Ä• natthi, ``devÄ• naá¹ƒ kammajatejo balavÄ• hoti, karajaá¹ƒ mandaâ€™â€™ n
ye keci kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«pajÄ«vino devÄ• evaá¹ƒ karonti, teyeva cavantÄ«ti vedita
``nimmÄ• naratiparanimmitavasavattino te devÄ• â€™â€™ ti. khiá¸• á¸• Ä• padussanamatte
khiá¸• á¸• Ä• padosikÄ• ti vuttÄ• . sesamettha purimanayeneva veditabbaá¹ƒ.

47-48__._ tatiyavÄ• re manena padussanti vinassantÄ«ti __manopadosikÄ• , _ ete cÄ• tum
devaputto --- nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«ti saparivÄ• ro rathena vÄ«thiá¹ƒ paá¹-ipajjati, a
taá¹ƒ purato gacchantaá¹ƒ disvÄ• --- `bho ayaá¹ƒ kapaá¹‡oâ€™, adiá¹-á¹-hapubbaá¹ƒ viya
``pÄ«tiyÄ• uddhumÄ• to viya bhijjamÄ• no viya ca gacchatÄ«â€™â€™ ti kujjhati. purato ga
taá¹ƒ kuddhaá¹ƒ disvÄ• --- kuddhÄ• nÄ• ma suviditÄ• hontÄ«ti kuddhabhÄ• vamassa Ã±a
mayhaá¹ƒ kiá¹ƒ karissasi, ayaá¹ƒ sampatti mayÄ• dÄ• nasÄ«lÄ• dÄ«naá¹ƒ vasena laddhÄ•
ti paá¹-ikujjhati. ekasmiÃ±hi kuddhe itaro akuddho \Ne I 98/ rakkhati, ubhosu pana kuddhesu
itarassa paccayo hoti. tassapi kodho itarassa paccayo hotÄ«ti ubho kandantÄ• naá¹ƒyeva o
ayamettha dhammatÄ• . sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

49-52__._ takkÄ«vÄ• de ayaá¹ƒ cakkhÄ• dÄ«naá¹ƒ bhedaá¹ƒ passati, cittaá¹ƒ pana yasmÄ
pacchimassa pacchimassa paccayaá¹ƒ datvÄ• va nirujjhati, tasmÄ• cakkhÄ• dÄ«naá¹ƒ bhe
bhedaá¹ƒ na passati. so taá¹ƒ apassanto yathÄ• nÄ• ma sakuá¹‡o ekaá¹ƒ rukkhaá¹ƒ jahitv
nilÄ«yati, evameva imasmiá¹ƒ attabhÄ• ve bhinne cittaá¹ƒ aÃ±Ã±atra gacchatÄ«ti gahetvÄ•
vuttanayeneva veditabbaá¹ƒ.

á¹• 4 antÄ• nantavÄ• davaá¹‡á¹‡anÄ•

<53> __antÄ• nantikÄ• _ti \Ee I 115/ antÄ• nantavÄ• dÄ• , antaá¹ƒ vÄ• anantaá¹ƒ vÄ• an
nevantÄ• nÄ• nantaá¹ƒ vÄ• Ä• rabbha pavattavÄ• dÄ• ti attho.

54-60__._ __antasaÃ±Ã±Ä«_ \Be I 106/ __lokasmiá¹ƒ viharatÄ«_ti paá¹-ibhÄ• ganimittaá¹ƒ
avaá¸• á¸• hetvÄ• taá¹ƒ --- ``lokoâ€™â€™ ti gahetvÄ• antasaÃ±Ã±Ä« lokasmiá¹ƒ viharati,
katvÄ• vaá¸• á¸• hitakasiá¹‡o pana anantasaÃ±Ã±Ä« hoti, uddhamadho avaá¸• á¸• hetvÄ•
uddhamadho antasaÃ±Ã±Ä«, tiriyaá¹ƒ anantasaÃ±Ã±Ä«. takkÄ«vÄ• do vuttanayeneva vedi
diá¹-á¹-hapubbÄ• nusÄ• reneva diá¹-á¹-hiyÄ• gahitattÄ• pubbantakappikesu paviá¹-á¹-hÄ•

amarÄ• vikkhepavÄ• davaá¹‡á¹‡anÄ•

<61> na maratÄ«ti __amarÄ• . _ kÄ• sÄ• ? evantipi me notiÄ• dinÄ• nayena pariyantarah
diá¹-á¹-hi ceva vÄ• cÄ• ca. vividho khepoti __vikkhepo, _ amarÄ• ya diá¹-á¹-hiyÄ• vÄ• cÄ•
__amarÄ• vikkhepo, _ so etesaá¹ƒ atthÄ«ti __amarÄ• vikkhepikÄ• , _ aparo nayo --- amarÄ
sÄ• ummujjananimujjanÄ• divasena udake sandhÄ• vamÄ• nÄ• gahetuá¹ƒ na sakkÄ• ti, e
sandhÄ• vati, gÄ• haá¹ƒ na upagacchatÄ«ti __amarÄ• vikkhepo_ti vuccati. so etesaá¹ƒ atth
_

<62> __ ``idaá¹ƒ_ \Ne I 99/ __kusalaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«_ti da
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«ti attho. akusalepi dasa akusalakammapathÄ• va adhip
vighÄ• to_ti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti vippaá¹-isÄ• ruppattiyÄ• mama vighÄ•
bhaveyyÄ• ti attho. __so mamassa antarÄ• yo_ti so mama saggassa ceva maggassa ca an
__musÄ• vÄ• dabhayÄ• musÄ• vÄ• daparijegucchÄ• _ti musÄ• vÄ• de ottappena ceva hiri
Ä• pajjatÄ«_ti vÄ• cÄ• ya vikkhepaá¹ƒ Ä• pajjati. kÄ«disaá¹ƒ? amarÄ• vikkhepaá¹ƒ, apariya

__evantipi me no_tiÄ• dÄ«su evantipi me noti aniyamitavikkhepo \Ee I 116/. __tathÄ• tipi m
attÄ• ca loko cÄ• â€™â€™ ti vuttaá¹ƒ sassatavÄ• daá¹ƒ paá¹-ikkhipati. __aÃ±Ã±athÄ• tipi
aÃ±Ã±athÄ• vuttaá¹ƒ ekaccasassataá¹ƒ paá¹-ikkhipati. __notipi me no_ti --- ``na \Be I 107/
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vuttaá¹ƒ ucchedaá¹ƒ paá¹-ikkhipati. __no notipi me no_ti ``n
hotÄ«â€™â€™ ti vuttaá¹ƒ takkÄ«vÄ• daá¹ƒ paá¹-ikkhipati. sayaá¹ƒ pana ``idaá¹ƒ kusalaâ€™
``akusalaâ€™â€™ nti vÄ• puá¹-á¹-ho na kiÃ±ci byÄ• karoti. ``idaá¹ƒ kusalaâ€™â€™ nti pu
noâ€™â€™ ti vadati. tato ``kiá¹ƒ akusalaâ€™â€™ nti vutte ``tathÄ• tipi me noâ€™â€™ ti va
aÃ±Ã±athÄ• â€™â€™ ti vutte ``aÃ±Ã±athÄ• tipi me noâ€™â€™ ti vadati. tato ``tividhenÄ• p
laddhÄ«â€™â€™ ti vutte ``notipi me noâ€™â€™ ti vadati. tato ``kiá¹ƒ no noti te laddhÄ«â€™
notipi me noâ€™â€™ ti evaá¹ƒ vikkhepameva Ä• pajjati, ekasmimpi pakkhe na tiá¹-á¹-hati.

<63> __chando vÄ• rÄ• go vÄ• _ti ajÄ• nantopi sahasÄ• kusalameva ``kusalaâ€™â€™ n

``akusalaâ€™â€™ nti vatvÄ• mayÄ• asukassa nÄ• ma evaá¹ƒ byÄ• kataá¹ƒ, kiá¹ƒ taá¹ƒ su
paá¹‡á¸• ite pucchitvÄ• tehi --- ``subyÄ• kataá¹ƒ, bhadramukha, kusalameva tayÄ• kusalaa
akusalanti byÄ• kataâ€™â€™ nti vutte natthi mayÄ• sadiso paá¹‡á¸• itoti evaá¹ƒ me tattha
assÄ• ti attho. ettha ca chando dubbalarÄ• go, rÄ• go balavarÄ• go. __doso vÄ• paá¹-igho
``akusalaâ€™â€™ nti, akusalaá¹ƒ vÄ•  ``kusalaâ€™â€™ nti vatvÄ• aÃ±Ã±e paá¹‡á¸• ite pu
``dubyÄ• kataá¹ƒ tayÄ• â€™â€™ ti vutte ettakampi nÄ• ma na jÄ• nÄ• mÄ«ti tattha me assa
attho. idhÄ• pi doso dubbalakodho, paá¹-igho balavakodho.

__taá¹ƒ_ \Ne I 100/ __mamassa upÄ• dÄ• naá¹ƒ, so mamassa vighÄ• to_ti taá¹ƒ chandarÄ
upÄ• dÄ• naá¹ƒ assa, dosapaá¹-ighadvayaá¹ƒ vighÄ• to. ubhayampi vÄ• daá¸·haggahaá¹‡
117/, vihananavasena vighÄ• to. rÄ• go hi amuÃ±citukÄ• matÄ• ya Ä• rammaá¹‡aá¹ƒ gaá¹‡
vinÄ• setukÄ• matÄ• ya Ä• sÄ«viso viya. ubhopi cete santÄ• pakaá¹-á¹-hena vihananti yevÄ
ca ``vighÄ• toâ€™â€™ ti ca vuttÄ• . sesaá¹ƒ paá¹-hamavÄ• rasadisameva.

<64> __paá¹‡á¸• itÄ• _ti \Be I 108/ paá¹‡á¸• iccena samannÄ• gatÄ• . __nipuá¹‡Ä• _ti saá
sukhumaatthantaraá¹ƒ paá¹-ivijjhanasamatthÄ• . __kataparappavÄ• dÄ• _ti viÃ±Ã±Ä• tapar
saddhiá¹ƒ katavÄ• daparicayÄ• ca. __vÄ• lavedhirÅ«pÄ• _ti vÄ• lavedhidhanuggahasadisÄ
vÄ• lavedhi viya vÄ• laá¹ƒ sukhumÄ• nipi paresaá¹ƒ diá¹-á¹-higatÄ• ni attano paÃ±Ã±Ä• gat
carantÄ«ti attho. __te maá¹ƒ tatthÄ• _ti te samaá¹‡abrÄ• hmaá¹‡Ä• maá¹ƒ tesu kusalÄ• ku
__samanuyuÃ±jeyyu_nti ``kiá¹ƒ kusalaá¹ƒ, kiá¹ƒ akusalanti attano laddhiá¹ƒ vadÄ• â€™â€™
puccheyyuá¹ƒ. __samanugÄ• heyyu_nti ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte ``kena kÄ• raá¹
gÄ• heyyuâ€™â€™ nti kÄ• raá¹‡aá¹ƒ puccheyyuá¹ƒ. __samanubhÄ• seyyu_nti ``iminÄ• nÄ
kÄ• raá¹‡e dosaá¹ƒ dassetvÄ• ``na tvaá¹ƒ idaá¹ƒ jÄ• nÄ• si, idaá¹ƒ pana gaá¹‡ha, idaá¹ƒ v
evaá¹ƒ samanuyuÃ±jeyyuá¹ƒ. __na sampÄ• yeyya_nti na sampÄ• deyyaá¹ƒ, sampÄ• detvÄ
attho. __so mamassa vighÄ• to_ti yaá¹ƒ taá¹ƒ punappunaá¹ƒ vatvÄ• pi asampÄ• yanaá¹ƒ n
oá¹-á¹-hatÄ• lujivhÄ• galasosanadukkhameva assÄ• ti attho. sesametthÄ• pi paá¹-hamavÄ•

65-66__._ __mando_ti mandapaÃ±Ã±o apaÃ±Ã±assevetaá¹ƒ nÄ• maá¹ƒ. __momÅ«ho_ti a
__tathÄ• gato_tiÄ• dÄ«su satto ``tathÄ• gatoâ€™â€™ ti adhippeto. sesamettha uttÄ• name
pavattadhammÄ• nusÄ• reneva diá¹-á¹-hiyÄ• gahitattÄ• pubbantakappikesu paviá¹-á¹-hÄ•

adhiccasamuppannavÄ• davaá¹‡á¹‡anÄ•

<67> ``adhiccasamuppanno attÄ• ca loko cÄ• â€™â€™ ti dassanaá¹ƒ adhiccasamuppann
__adhiccasamuppannikÄ• . adhiccasamuppanna_nti akÄ• raá¹‡asamuppannaá¹ƒ.

68-73__._ __asaÃ±Ã±asattÄ• _ti desanÄ• sÄ«sametaá¹ƒ, acittuppÄ• dÄ• rÅ«pamattakaatt
evaá¹ƒ uppatti veditabbÄ• --- ekacco hi titthÄ• yatane pabbajitvÄ• vÄ• yokasiá¹‡e parikam

catutthajjhÄ• naá¹ƒ nibbattetvÄ• jhÄ• nÄ• vuá¹-á¹-hÄ• ya --- ``citte dosaá¹ƒ passati, citte sa
hatthacchedÄ• didukkhaÃ±ceva \Be I 109/ sabbabhayÄ• ni ca honti, alaá¹ƒ iminÄ• cittena,
santoâ€™â€™ ti, evaá¹ƒ citte dosaá¹ƒ passitvÄ• aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• asa
cittamassa cuticittanirodhena idheva nivattati, rÅ«pakkhandhamattameva tattha pÄ• tubhava
nÄ• ma jiyÄ• vegakkhitto saro yattako jiyÄ• vego, tattakameva Ä• kÄ• se gacchati. evameva
upapajjitvÄ• yattako jhÄ• navego, tattakameva kÄ• laá¹ƒ tiá¹-á¹-hanti, jhÄ• navege pana pa
rÅ«pakkhandho antaradhÄ• yati, idha pana paá¹-isandhisaÃ±Ã±Ä• uppajjati. yasmÄ• pana
uppannasaÃ±Ã±Ä• ya tesaá¹ƒ tattha cuti paÃ±Ã±Ä• yati, tasmÄ• ``saÃ±Ã±uppÄ• dÄ• ca p
cavantÄ«â€™â€™ ti vuttaá¹ƒ. __santatÄ• yÄ• _ti santabhÄ• vÄ• ya. sesamettha uttÄ• nam
vuttanayeneva veditabboti.

aparantakappikavaá¹‡á¹‡anÄ•

<74> evaá¹ƒ aá¹-á¹-hÄ• rasa pubbantakappike dassetvÄ• idÄ• ni catucattÄ• rÄ«saá¹ƒ apa
``santi, bhikkhaveâ€™â€™ tiÄ• dimÄ• ha. tattha anÄ• gatakoá¹-á¹-hÄ• sasaá¹…khÄ• taá¹ƒ
gaá¹‡hantÄ«ti __aparantakappikÄ• , _ aparantakappo vÄ• etesaá¹ƒ \Ee I 119/ atthÄ«ti __a
evaá¹ƒ sesampi pubbe vuttappakÄ• ranayeneva veditabbaá¹ƒ.

saÃ±Ã±Ä«vÄ• davaá¹‡á¹‡anÄ•

<75> __uddhamÄ• ghÄ• tanikÄ• _ti Ä• ghÄ• tanaá¹ƒ vuccati maraá¹‡aá¹ƒ, uddhamÄ• ghÄ
__uddhamÄ• ghÄ• tanikÄ• . _ saÃ±Ã±Ä«ti pavatto vÄ• do, saÃ±Ã±Ä«vÄ• do, so etesaá¹ƒ a

76-77__._ __rÅ«pÄ« attÄ• _tiÄ• dÄ«su kasiá¹‡arÅ«paá¹ƒ ``attÄ• â€™â€™ ti tattha pavattas
``saÃ±Ã±Ä• â€™â€™ ti gahetvÄ• vÄ• Ä• jÄ«vakÄ• dayo viya takkamatteneva vÄ• ``rÅ«pA
maraá¹‡Ä• saÃ±Ã±Ä«â€™â€™ ti naá¹ƒ paÃ±Ã±apenti. tattha __arogo_ti nicco. arÅ«pasam
``attÄ• â€™â€™ ti samÄ• pattisaÃ±Ã±aÃ±cassa ``saÃ±Ã±Ä• â€™â€™ ti gahetvÄ• vÄ• nig
takkamatteneva vÄ• ``arÅ«pÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• saÃ±Ã±Ä«â€™â€™
pana missakagÄ• havasena pavattÄ• diá¹-á¹-hi. catutthÄ• takkagÄ• heneva. dutiyacatukka
antÄ• nantikavÄ• de vuttanayeneva veditabbaá¹ƒ. tatiyacatukke samÄ• pannakavasena eka
asamÄ• pannakavasena nÄ• nattasaÃ±Ã±Ä«, parittakasiá¹‡avasena parittasaÃ±Ã±Ä«, vipu
appamÄ• á¹‡asaÃ±Ã±Ä«ti veditabbÄ• . catutthacatukke pana dibbena cakkhunÄ• tikacatuk
nibbattamÄ• naá¹ƒ disvÄ• ``ekantasukhÄ«â€™â€™ ti gaá¹‡hÄ• ti. niraye nibbattamÄ• naá
``ekantadukkhÄ«â€™â€™ ti. manussesu nibbattamÄ• naá¹ƒ disvÄ• ``sukhadukkhÄ«â€™â
nibbattamÄ• naá¹ƒ disvÄ• ``adukkhamasukhÄ«â€™â€™ ti gaá¹‡hÄ• ti. visesato hi
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡alÄ• bhino pubbantakappikÄ• honti, dibbacakkhukÄ• apa

asaÃ±Ã±Ä«vÄ• davaá¹‡á¹‡anÄ•

78-83__._ asaÃ±Ã±Ä«vÄ• do saÃ±Ã±Ä«vÄ• de Ä• dimhi vuttÄ• naá¹ƒ dvinnaá¹ƒ catukkÄ• n
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• do. kevalaÃ±hi tattha ``saÃ±Ã±Ä« attÄ• â€™â€™ ti gaá¹
idha ``asaÃ±Ã±Ä«â€™â€™ ti ca ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti ca. tattha na e
pariyesitabbaá¹ƒ. diá¹-á¹-higatikassa hi gÄ• ho ummattakapacchisadisoti vuttametaá¹ƒ.

ucchedavÄ• davaá¹‡á¹‡anÄ•

<84> ucchedavÄ• de __sato_ti vijjamÄ• nassa. __uccheda_nti upacchedaá¹ƒ \Ee I 120/. __
__vibhava_nti bhÄ• vavigamaá¹ƒ. sabbÄ• netÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. tatth
gaá¹‡hanti, lÄ• bhÄ« ca alÄ• bhÄ« ca. lÄ• bhÄ« arahato dibbena cakkhunÄ• cutiá¹ƒ disvÄ•
vÄ• cutimattameva daá¹-á¹-huá¹ƒ sakkoti, na upapÄ• taá¹ƒ; so ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡h
paralokaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti kÄ• masukhagiddhatÄ• ya vÄ• . ``yathÄ• rukkhato p
viruhanti, evameva sattÄ• â€™â€™ tiÄ• dinÄ• takkena vÄ• ucchedaá¹ƒ gaá¹‡hÄ• ti. idha p
taá¹‡hÄ• diá¹-á¹-hÄ«naá¹ƒ vasena tathÄ• ca aÃ±Ã±athÄ• ca vikappetvÄ• va imÄ• satta di
veditabbÄ• .

<85> tattha __rÅ«pÄ«_ti rÅ«pavÄ• . __cÄ• tumahÄ• bhÅ«tiko_ti catumahÄ• bhÅ«tamayo. n
mÄ• tÄ• pettikaá¹ƒ. kiá¹ƒ taá¹ƒ? sukkasoá¹‡itaá¹ƒ. mÄ• tÄ• pettike \Be I 111/ sambhÅ«to jÄ
__mÄ• tÄ• pettikasambhavo. _ iti rÅ«pakÄ• yasÄ«sena manussattabhÄ• vaá¹ƒ ``attÄ• â€™
itthaá¹ƒ eke evameketi attho.

<86> dutiyo \Ne I 103/ taá¹ƒ paá¹-ikkhipitvÄ• dibbattabhÄ• vaá¹ƒ vadati. __dibbo_ti devalo
__kÄ• mÄ• vacaro_ti cha kÄ• mÄ• vacaradevapariyÄ• panno. kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• n
kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkho.

<87> __manomayo_ti jhÄ• namanena nibbatto. __sabbaá¹…gapaccaá¹…gÄ«_ti sabbaá¹…
__ahÄ«nindriyo_ti paripuá¹‡á¹‡indriyo. yÄ• ni brahmaloke atthi, tesaá¹ƒ vasena itaresaÃ±ca
saá¹‡á¹-hÄ• navasenetaá¹ƒ vuttaá¹ƒ.

88-92__._ __sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• _tiÄ• dÄ«naá¹ƒ attho visuddhin
__Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pago_tiÄ• dÄ«su pana Ä• kÄ• sÄ• naÃ±cÄ• yatanabhavaá¹
sesamettha uttÄ• namevÄ• ti.

diá¹-á¹-hadhammanibbÄ• navÄ• davaá¹‡á¹‡anÄ•

<93> diá¹-á¹-hadhammanibbÄ• navÄ• de \Ee I 121/ __diá¹-á¹-hadhammo_ti paccakkhadha
paá¹-iladdhattabhÄ• vassetaá¹ƒ adhivacanaá¹ƒ. diá¹-á¹-hadhamme nibbÄ• naá¹ƒ diá¹-á¹-ha

imasmiá¹ƒyeva attabhÄ• ve dukkhavÅ«pasamananti attho. taá¹ƒ vadantÄ«ti __diá¹-á¹-hadha
paramadiá¹-á¹-hadhammanibbÄ• nanti paramaá¹ƒ diá¹-á¹-hadhammanibbÄ• naá¹ƒ uttaman

<94> __paÃ±cahi kÄ• maguá¹‡ehÄ«_ti manÄ• piyarÅ«pÄ• dÄ«hi paÃ±cahi kÄ• makoá¹-á¹
__samappito_ti suá¹-á¹-hu appito allÄ«no hutvÄ• . __samaá¹…gÄ«bhÅ«to_ti samannÄ• gat
kÄ• maguá¹‡esu yathÄ• sukhaá¹ƒ indriyÄ• ni cÄ• reti saÃ±cÄ• reti itocito ca upaneti. atha v
kÄ«á¸·ati. ettha ca duvidhÄ• kÄ• maguá¹‡Ä• --- mÄ• nusakÄ• ceva dibbÄ• ca. mÄ• nusa
mandhÄ• tukÄ• maguá¹‡asadisÄ• daá¹-á¹-habbÄ• , dibbÄ• paranimmitavasavattidevarÄ•
evarÅ«pe kÄ• me upagatÄ• naÃ±hi te diá¹-á¹-hadhammanibbÄ• nasampattiá¹ƒ paÃ±Ã±ape

<95> dutiyavÄ• re \Be I 112/ hutvÄ• abhÄ• vaá¹-á¹-hena __aniccÄ• _ paá¹-ipÄ«á¸·anaá¹-á
pakatijahanaá¹-á¹-hena __vipariá¹‡Ä• madhammÄ• _ti veditabbÄ• . __tesaá¹ƒ vipariá¹‡Ä• r
tesaá¹ƒ kÄ• mÄ• naá¹ƒ vipariá¹‡Ä• masaá¹…khÄ• tÄ• aÃ±Ã±athÄ• bhÄ• vÄ• , yampi me a
vuttanayena __uppajjanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . _ tattha antonijjhÄ•
tannissitalÄ• lappanalakkhaá¹‡o \Ne I 104/ paridevo, kÄ• yappaá¹-ipÄ«á¸·analakkhaá¹‡aá¹ƒ
manovighÄ• talakkhaá¹‡aá¹ƒ domanassaá¹ƒ, visÄ• dalakkhaá¹‡o upÄ• yÄ• so, vivicceva kÄ
visuddhimagge vutto.

<96> __vitakkita_nti abhiniropanavasena pavatto vitakko. __vicÄ• rita_nti \Ee I 122/ anuma
vicÄ• ro. __eteneta_nti etena vitakkitena ca vicÄ• ritena ca etaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ oá
sakaá¹‡á¸• akaá¹ƒ viya khÄ• yati.

97-98__._ __pÄ«tigata_nti pÄ«tiyeva. __cetaso uppilÄ• vitatta_nti cittassa uppilabhÄ• vakan
Ä• bhogo_ti jhÄ• nÄ• vuá¹-á¹-hÄ• ya tasmiá¹ƒ sukhe punappunaá¹ƒ cittassa Ä• bhogo man
sesamettha diá¹-á¹-hadhammanibbÄ• navÄ• de uttÄ• nameva.

ettÄ• vatÄ• sabbÄ• pi dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo kathitÄ• honti. yÄ• saá¹ƒ satteva ucched
sassatadiá¹-á¹-hiyo.

100-104__._ idÄ• ni --- ``imehi kho te, bhikkhaveâ€™â€™ ti iminÄ• vÄ• rena sabbepi te ap
niyyÄ• tetvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ vissajjeti. puna --- ``imehi, kho te bhikkhaveâ
sabbepi te pubbantÄ• parantakappike ekajjhaá¹ƒ niyyÄ• tetvÄ• tadeva Ã±Ä• á¹‡aá¹ƒ vissaj
bhikkhave, dhammÄ• â€™â€™ tiÄ• dimhi pucchamÄ• nopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amev
sattÄ• naá¹ƒ ajjhÄ• sayaá¹ƒ tulÄ• ya tulayanto viya sinerupÄ• dato vÄ• lukaá¹ƒ uddharanto
diá¹-á¹-higatÄ• ni uddharitvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva vissajjeti. evamayaá¹ƒ yath
Ä• gatÄ• .

tayo hi suttassa anusandhÄ« --- pucchÄ• nusandhi, ajjhÄ• sayÄ• nusandhi, yathÄ• nusand

vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- kiá¹ƒ nu \Be I 113/ kho, bhante, orim
pÄ• rimaá¹ƒ tÄ«raá¹ƒ, ko majjhe saá¹ƒsÄ«do, ko thale ussÄ• do, ko manussaggÄ• ho, ko an
Ä• vaá¹-á¹-aggÄ• ho, ko antopÅ«tibhÄ• voâ€™â€™ ti (SN b IV 241) evaá¹ƒ pucchantÄ• naá
vissajjitasuttavasena pucchÄ• nusandhi veditabbo.

atha kho aÃ±Ã±atarassa bhikkhuno evaá¹ƒ cetaso parivitakko udapÄ• di --- ``iti kira bho rÅ«
vedanÄ• ..., saÃ±Ã±Ä• ..., saá¹…khÄ• rÄ• \Ee I 123/ ..., viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , anatt
\Ne I 105/ kamattÄ• naá¹ƒ phusissantÄ«â€™â€™ ti. atha kho bhagavÄ• tassa bhikkhuno c
parivitakkamaÃ±Ã±Ä• ya bhikkhÅ« Ä• mantesi --- ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave,
moghapuriso avidvÄ• avijjÄ• gato taá¹‡hÄ• dhipateyyena cetasÄ• satthusÄ• sanaá¹ƒ atidh
``iti kira bho rÅ«paá¹ƒ anattÄ• ... pe ... phusissantÄ«â€™â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, b
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti (MN III 10). evaá¹ƒ paresaá¹ƒ ajjhÄ• sayaá¹ƒ viditv
vuttasuttavasena ajjhÄ• sayÄ• nusandhi veditabbo.

yena pana dhammena Ä• dimhi desanÄ• uá¹-á¹-hitÄ• , tassa dhammassa anurÅ«padhamm
vÄ• yesu suttesu upari desanÄ• Ä• gacchati, tesaá¹ƒ vasena yathÄ• nusandhi veditabbo. s
Ä• kaá¹…kheyyasutte heá¹-á¹-hÄ• sÄ«lena desanÄ• uá¹-á¹-hitÄ• , upari cha abhiÃ±Ã±Ä•
heá¹-á¹-hÄ• kilesena desanÄ• uá¹-á¹-hitÄ• , upari brahmavihÄ• rÄ• Ä• gatÄ• . kosambaka
bhaá¹‡á¸• anena uá¹-á¹-hitÄ• , upari sÄ• raá¹‡Ä«yadhammÄ• Ä• gatÄ• . kakacÅ«pame hea
uá¹-á¹-hitÄ• , upari kakacÅ«pamÄ• Ä• gatÄ• . imasmimpi brahmajÄ• le heá¹-á¹-hÄ• diá¹-á¹
uá¹-á¹-hitÄ• , upari suÃ±Ã±atÄ• pakÄ• sanaá¹ƒ Ä• gataá¹ƒ. tena vuttaá¹ƒ --- ``evamayaá¹ƒ y
desanÄ• Ä• gatÄ• â€™â€™ ti.

paritassitavipphanditavÄ• ravaá¹‡á¹‡anÄ•

105-117__._ idÄ• ni mariyÄ• davibhÄ• gadassanatthaá¹ƒ --- ``tatra bhikkhaveâ€™â€™ tiÄ•
__tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ ved
paritassitavipphanditamevÄ• _ti yena diá¹-á¹-hiassÄ• dena \Be I 114/ diá¹-á¹-hisukhena diá¹
somanassajÄ• tÄ• sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi vatthÅ«hi, tad
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ yathÄ• bhÅ«taá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vaá¹ƒ ajÄ• nant
taá¹‡hÄ• gatÄ• naá¹ƒ kevalaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒyeva taá¹ƒ \Ee I 124/ vedayitaá¹ƒ, taÃ
paritassitavipphanditameva. diá¹-á¹-hisaá¹…khÄ• tena ceva taá¹‡hÄ• saá¹…khÄ• tena ca p
vipphanditameva calitameva kampitameva thusarÄ• simhi nikhÄ• takhÄ• á¹‡usadisaá¹ƒ, na
niccalanti dasseti. esa nayo ekaccasassatavÄ• dÄ• dÄ«supi.

phassapaccayavÄ• ravaá¹‡á¹‡anÄ•

118-130__._ puna --- ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• â€

paramparapaccayadassanatthaá¹ƒ Ä• raddhaá¹ƒ \Ne I 106/. tattha __tadapi phassapaccayÄ
diá¹-á¹-hiassÄ• dena diá¹-á¹-hisukhena diá¹-á¹-hivedayitena te somanassajÄ• tÄ• sassataá
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, tadapi taá¹‡hÄ• diá¹-á¹-hipariphanditaá¹ƒ vedayitaá¹ƒ pha
esa nayo sabbattha.

131-143__._ idÄ• ni tassa paccayassa diá¹-á¹-hivedayite balavabhÄ• vadassanatthaá¹ƒ pur
ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• â€™â€™ tiÄ• dimÄ• ha. tattha __te vata a
samaá¹‡abrÄ• hmaá¹‡Ä• taá¹ƒ vedayitaá¹ƒ vinÄ• phassena paá¹-isaá¹ƒvedissantÄ«ti kÄ•
yathÄ• hi patato gehassa upatthambhanatthÄ• ya thÅ«á¹‡Ä• nÄ• ma balavapaccayo hoti,
anupatthambhitaá¹ƒ á¹-hÄ• tuá¹ƒ sakkoti, evameva phassopi vedanÄ• ya balavapaccayo, ta
diá¹-á¹-hivedayitaá¹ƒ natthÄ«ti dasseti. esa nayo sabbattha.

diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• navaá¹-á¹-akathÄ• vaá¹‡á¹‡anÄ•

<144> idÄ• ni tatra bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, yepi te samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• tiÄ• d
sabbadiá¹-á¹-hivedayitÄ• ni sampiá¹‡á¸• eti. kasmÄ• ? upari phasse pakkhipanatthÄ• ya. ka
phassÄ• yatanehi phussa phussa paá¹-isaá¹ƒvedentÄ«ti. tattha cha phassÄ• yatanÄ• ni nÄ•
cakkhuphassÄ• yatanaá¹ƒ, sotaphassÄ• yatanaá¹ƒ, ghÄ• naphassÄ• yatanaá¹ƒ, jivhÄ• pha
kÄ• yaphassÄ• yatanaá¹ƒ, manophassÄ• yatananti imÄ• ni cha.
saÃ±jÄ• ti-samosaraá¹‡a-kÄ• raá¹‡a-paá¹‡á¹‡attimattatthesu hi ayaá¹ƒ \Be I 115/ Ä• yatana
--- ``kambojo assÄ• naá¹ƒ Ä• yatanaá¹ƒ, gunnaá¹ƒ dakkhiá¹‡Ä• pathoâ€™â€™ ti \Ee I 125/
saÃ±jÄ• tiá¹-á¹-hÄ• neti attho. ``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• â€™â€
samosaraá¹‡e. ``sati satiÄ• yataneâ€™â€™ ti (AN a III 102) kÄ• raá¹‡e. ``araÃ±Ã±Ä• yatan
sammantÄ«â€™â€™ ti (SN a I 255) paá¹‡á¹‡attimatte. svÄ• yamidha saÃ±jÄ• tiÄ• diatthatt
hi phassapaÃ±camakÄ• dhammÄ• saÃ±jÄ• yanti samosaranti, tÄ• ni ca tesaá¹ƒ kÄ• raá¹‡
``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…ga
II 43) iminÄ• nayena phassasÄ«seneva desanaá¹ƒ Ä• ropetvÄ• phassaá¹ƒ Ä• diá¹ƒ katvÄ•
dassetuá¹ƒ phassÄ• yatanÄ• dÄ«ni vuttÄ• ni.

__phussa phussa paá¹-isaá¹ƒvedentÄ«_ti phusitvÄ• phusitvÄ• paá¹-isaá¹ƒvedenti. ettha c
Ä• yatanÄ• naá¹ƒ \Ne I 107/ phusanakiccaá¹ƒ viya vuttaá¹ƒ, tathÄ• pi na tesaá¹ƒ phusanaki
Ä• yatanÄ• ni phusanti, phassova taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusati, Ä• yatanÄ• ni pana
dassitÄ• ni; tasmÄ• sabbe te cha phassÄ• yatanasambhavena phassena rÅ«pÄ• dÄ«ni Ä•
diá¹-á¹-hivedanaá¹ƒ paá¹-isaá¹ƒvedayantÄ«ti evamettha attho veditabbo.

__tesaá¹ƒ vedanÄ• paccayÄ• taá¹‡hÄ• _tiÄ• dÄ«su __vedanÄ• _ti cha phassÄ• yatanasa
rÅ«pataá¹‡hÄ• dibhedÄ• ya taá¹‡hÄ• ya upanissayakoá¹-iyÄ• paccayo hoti. tena vuttaá¹ƒ -

vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ ti. sÄ• pana catubbidhassa upÄ• dÄ• nassa upanis
sahajÄ• takoá¹-iyÄ• ca paccayo hoti. tathÄ• upÄ• dÄ• naá¹ƒ bhavassa. bhavo jÄ• tiyÄ• up
hoti.

__jÄ• tÄ«_ti panettha savikÄ• rÄ• paÃ±cakkhandhÄ• daá¹-á¹-habbÄ• , jÄ• ti jarÄ• maraá¹
upanissayakoá¹-iyÄ• paccayo hoti. ayamettha saá¹…khepo, vitthÄ• rato pana paá¹-iccasam
visuddhimagge vuttÄ• . idha panassa payojanamattameva veditabbaá¹ƒ. bhagavÄ• \Ee I 12
kathento --- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, `ito pubbe avijjÄ• nÄ
samabhavÄ«â€™ ti evaÃ±cetaá¹ƒ, bhikkhave, vuccati, atha ca pana paÃ±Ã±Ä• yati ``idappa
(AN c 10.61) evaá¹ƒ avijjÄ• sÄ«sena vÄ• , purimÄ• , bhikkhave, koá¹-i \Be I 116/ na paÃ±Ã±
... pe ... ``idappaccayÄ• bhavataá¹‡hÄ• â€™â€™ ti (AN c 10.62) evaá¹ƒ taá¹‡hÄ• sÄ«sena
koá¹-i na paÃ±Ã±Ä• yati bhavadiá¹-á¹-hiyÄ• ... pe ... ``idappaccayÄ• bhavadiá¹-á¹-hÄ«â€™
diá¹-á¹-hisÄ«sena vÄ• kathesiâ€™â€™. idha pana diá¹-á¹-hisÄ«sena kathento vedanÄ• rÄ
diá¹-á¹-hiyo kathetvÄ• vedanÄ• mÅ«lakaá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ kathesi. tena idaá¹ƒ
diá¹-á¹-higatikÄ• , idaá¹ƒ dassanaá¹ƒ gahetvÄ• tÄ«su bhavesu catÅ«su yonÄ«su paÃ±casu
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su navasu sattÄ• vÄ• sesu ito ettha etto idhÄ• ti sandhÄ• vantÄ•
yuttagoá¹‡o viya, thambhe upanibaddhakukkuro viya, vÄ• tena vippannaá¹-á¹-hanÄ• vÄ• vi
anuparivattanti, vaá¹-á¹-adukkhato sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkontÄ«â€™â€™ ti.

vivaá¹-á¹-akathÄ• divaá¹‡á¹‡anÄ•

<145> evaá¹ƒ diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• naá¹ƒ vaá¹-á¹-aá¹ƒ kathetvÄ• idÄ• ni
yuttayogabhikkhuadhiá¹-á¹-hÄ• naá¹ƒ katvÄ• vivaá¹-á¹-aá¹ƒ dassento --- ``yato kho, bhikkh
tiÄ• dimÄ• ha. tattha __yato_ti yadÄ• . __channaá¹ƒ phassÄ• yatanÄ• na_nti \Ne I 108/ yeh
phusitvÄ• paá¹-isaá¹ƒvedayamÄ• nÄ• naá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ vaá¹-á¹-aá¹ƒ vattati, tes
phassÄ• yatanÄ• naá¹ƒ. __samudaya_ntiÄ• dÄ«su avijjÄ• samudayÄ• cakkhusamudayotiÄ
vuttanayena phassÄ• yatanÄ• naá¹ƒ samudayÄ• dayo veditabbÄ• . yathÄ• pana tattha ``ph
phassanirodhÄ• â€™â€™ ti vuttaá¹ƒ, evamidha, taá¹ƒ cakkhÄ• dÄ«su --- ``Ä• hÄ• rasamuc
veditabbaá¹ƒ. manÄ• yatane ``nÄ• marÅ«pasamudayÄ• nÄ• marÅ«panirodhÄ• â€™â€™ ti

__uttaritaraá¹ƒ pajÄ• nÄ• tÄ«_ti diá¹-á¹-higatiko diá¹-á¹-himeva jÄ• nÄ• ti. ayaá¹ƒ pana diá¹
diá¹-á¹-hito ca uttaritaraá¹ƒ sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttinti \Ee I 127/ yÄ• va arahattÄ•
jÄ• nÄ• tÄ«ti? khÄ«á¹‡Ä• savo jÄ• nÄ• ti, anÄ• gÄ• mÄ«, sakadÄ• gÄ• mÄ«, sotÄ• panno,
jÄ• nÄ• ti, Ä• raddhavipassako jÄ• nÄ• ti. desanÄ• pana arahattanikÅ«á¹-eneva niá¹-á¹-hÄ

<146> evaá¹ƒ \Be I 117/ vivaá¹-á¹-aá¹ƒ kathetvÄ• idÄ• ni ``desanÄ• jÄ• lavimutto diá¹-á¹-h
natthÄ«â€™â€™ ti dassanatthaá¹ƒ puna --- ``ye hi keci, bhikkhaveâ€™â€™ ti Ä• rabhi. tatt
imassa mayhaá¹ƒ desanÄ• jÄ• lassa antoyeva katÄ• . __ettha sitÄ• vÄ• _ti etasmiá¹ƒ mam

nissitÄ• avasitÄ• va. __ummujjamÄ• nÄ• ummujjantÄ«_ti kiá¹ƒ vuttaá¹ƒ hoti? te adho osÄ«
uggacchantÄ• pi mama desanÄ• jÄ• le sitÄ• va hutvÄ• osÄ«danti ca uggacchanti ca. __ett
mayhaá¹ƒ desanÄ• jÄ• le pariyÄ• pannÄ• , etena Ä• baddhÄ• antojÄ• lÄ«katÄ• ca hutvÄ•
hettha asaá¹…gahito diá¹-á¹-higatiko nÄ• ma atthÄ«ti.

__sukhumacchikenÄ• _ti saá¹‡haacchikena sukhumacchiddenÄ• ti attho. kevaá¹-á¹-o viya
desanÄ• , parittaudakaá¹ƒ viya dasasahassilokadhÄ• tu, oá¸·Ä• rikÄ• pÄ• á¹‡Ä• viya
dvÄ• saá¹-á¹-hidiá¹-á¹-higatikÄ• . tassa tÄ«re á¹-hatvÄ• olokentassa oá¸·Ä• rikÄ• naá¹ƒ pÄ•
antojÄ• lÄ«katabhÄ• vadassanaá¹ƒ viya bhagavato sabbadiá¹-á¹-higatÄ• naá¹ƒ desanÄ• jÄ•
antokatabhÄ• vadassananti evamettha opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

<147> evaá¹ƒ imÄ• hi dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-hÄ«hi sabbadiá¹-á¹-hÄ«naá¹ƒ saá¹…gahi
diá¹-á¹-higatikÄ• naá¹ƒ etasmiá¹ƒ desanÄ• jÄ• le pariyÄ• pannabhÄ• vaá¹ƒ dassetvÄ• idÄ•
apariyÄ• pannabhÄ• vaá¹ƒ dassento --- ``ucchinnabhavanettiko, bhikkhave, tathÄ• gatassa
tattha nayanti etÄ• yÄ• ti netti. __nayantÄ«_ti gÄ«vÄ• ya bandhitvÄ• Ä• kaá¸• á¸• hanti, raj
idha pana nettisadisatÄ• ya \Ee I 128/ \Ne I 109/ bhavataá¹‡hÄ• nettÄ«ti adhippetÄ• . sÄ•
gÄ«vÄ• ya bandhitvÄ• taá¹ƒ taá¹ƒ bhavaá¹ƒ neti upanetÄ«ti bhavanetti. arahattamaggasatt
bhavanetti assÄ• ti __ucchinnabhavanettiko. _

__kÄ• yassa bhedÄ• uddha_nti kÄ• yassa bhedato uddhaá¹ƒ. __jÄ«vitapariyÄ• dÄ• nÄ• _
pariyÄ• dinnattÄ• parikkhÄ«á¹‡attÄ• , puna appaá¹-isandhikabhÄ• vÄ• ti attho. __na taá¹ƒ
tathÄ• gataá¹ƒ. devÄ• vÄ• manussÄ• vÄ• na dakkhissanti, apaá¹‡á¹‡attikabhÄ• vaá¹ƒ ga

__seyyathÄ• pi_ \Be I 118/, __bhikkhave_ti, upamÄ• yaá¹ƒ pana idaá¹ƒ saá¹ƒsandanaá¹ƒ.
tathÄ• gatassa kÄ• yo, rukkhe jÄ• tamahÄ• vaá¹‡á¹-o viya taá¹ƒ nissÄ• ya pubbe pavattata
upanibaddhÄ• paÃ±capakkadvÄ• dasapakkaaá¹-á¹-hÄ• rasapakkaparimÄ• á¹‡Ä• ambapiá
taá¹‡hÅ«panibandhanÄ• hutvÄ• Ä• yatiá¹ƒ nibbattanakÄ• paÃ±cakkhandhÄ• dvÄ• dasÄ•
dhÄ• tuyo. yathÄ• pana tasmiá¹ƒ vaá¹‡á¹-e chinne sabbÄ• ni tÄ• ni ambÄ• ni tadanvayÄ• n
vaá¹‡á¹-aá¹ƒ anugatÄ• ni, vaá¹‡á¹-acchedÄ• chinnÄ• ni yevÄ• ti attho; evameva ye bhavan
anupacchinnattÄ• Ä• yatiá¹ƒ uppajjeyyuá¹ƒ paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ• ni aá¹-
dhammÄ• tadanvayÄ• honti bhavanettiá¹ƒ anugatÄ• , tÄ• ya chinnÄ• ya chinnÄ• yevÄ• ti

yathÄ• pana tasmimpi rukkhe maá¹‡á¸• Å«kakaá¹‡á¹-akavisasamphassaá¹ƒ Ä• gamma an
``imasmiá¹ƒ á¹-hÄ• ne evarÅ«po nÄ• ma rukkho ahosÄ«â€™â€™ ti vohÄ• ramattameva ho
passati, evaá¹ƒ ariyamaggasamphassaá¹ƒ Ä• gamma taá¹‡hÄ• sinehassa pariyÄ• dinnattÄ•
bhinne imasmiá¹ƒ kÄ• ye, kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• na taá¹ƒ da
devamanussÄ• na dakkhissanti, evarÅ«passa nÄ• ma kira satthuno idaá¹ƒ sÄ• sananti voh
anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ pÄ• petvÄ• desanaá¹ƒ niá¹-á¹-hapesi.

<148> __evaá¹ƒ_ \Ee I 129/ __vutte Ä• yasmÄ• Ä• nando_ti evaá¹ƒ bhagavatÄ• imasmiá
paá¹-á¹-hÄ• ya sabbaá¹ƒ suttaá¹ƒ samannÄ• haritvÄ• evaá¹ƒ buddhabalaá¹ƒ dÄ«petvÄ• k
nÄ• maá¹ƒ gahitaá¹ƒ, handassa nÄ• maá¹ƒ gaá¹‡hÄ• pessÄ• mÄ«ti cintetvÄ• bhagavantaá

__tasmÄ• tiha tva_ntiÄ• dÄ«su ayamatthayojanÄ• --- Ä• nanda, yasmÄ• imasmiá¹ƒ dham
paratthopi vibhatto, tasmÄ• tiha tvaá¹ƒ imaá¹ƒ dhammapariyÄ• yaá¹ƒ ``atthajÄ• laâ€™â€™
yasmÄ• panettha bahÅ« tantidhammÄ• kathitÄ• , tasmÄ• ``dhammajÄ• laâ€™â€™ ntipi n
seá¹-á¹-haá¹-á¹-hena \Ne I 110/ brahmaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ vibhattaá¹ƒ, tasm
ntipi naá¹ƒ dhÄ• rehi; yasmÄ• ettha dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo vibhattÄ• , tasmÄ• ``diá¹-á
naá¹ƒ dhÄ• rehi; yasmÄ• pana imaá¹ƒ dhammapariyÄ• yaá¹ƒ sutvÄ• devaputtamÄ• rampi
kilesamÄ• rampi \Be I 119/ sakkÄ• maddituá¹ƒ, tasmÄ• ``anuttaro saá¹…gÄ• mavijayotipi n

__idamavoca bhagavÄ• _ti idaá¹ƒ nidÄ• nÄ• vasÄ• nato pabhuti yÄ• va ``anuttaro saá¹…g
dhÄ• rehÄ«â€™â€™ ti sakalaá¹ƒ suttantaá¹ƒ bhagavÄ• paresaá¹ƒ paÃ±Ã±Ä• ya alabbhan
paramagambhÄ«raá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pakÄ• sento sÅ«riyo viya andhakÄ•
diá¹-á¹-higatamahandhakÄ• raá¹ƒ vidhamanto avoca.

<149> __attamanÄ• te bhikkhÅ«_ti te bhikkhÅ« attamanÄ• sakamanÄ• , buddhagatÄ• ya
hutvÄ• ti vuttaá¹ƒ hoti. __bhagavato bhÄ• sita_nti evaá¹ƒ vicitranayadesanÄ• vilÄ• sayuttaá
karavÄ«karutamaÃ±junÄ• kaá¹‡á¹‡asukhena paá¹‡á¸• itajanahadayÄ• naá¹ƒ amatÄ• bhise
bhÄ• samÄ• nassa bhagavato vacanaá¹ƒ. __abhinandu_nti anumodiá¹ƒsu ceva sampaá¹-ic
__abhinanda_saddo --- ``abhinandati abhivadatÄ«â€™â€™ tiÄ• dÄ«su (SN b III 5) taá¹‡hÄ
``annamevÄ• bhinandanti, ubhaye devamÄ• nusÄ• â€™â€™ tiÄ• dÄ«su (SN a I 43) upagan

``cirappavÄ• siá¹ƒ \Ee I 130/ purisaá¹ƒ, dÅ«rato sotthimÄ• gataá¹ƒ.

Ã±Ä• timittÄ• suhajjÄ• ca, abhinandanti Ä• gataâ€™â€™ nti || (Dhp 219).

Ä• dÄ«su sampaá¹-icchanepi. ``abhinanditvÄ• anumoditvÄ• â€™â€™ tiÄ• dÄ«su (MN I 20
anumodanasampaá¹-icchanesu yujjati. tena vuttaá¹ƒ --- ``abhinandunti anumodiá¹ƒsu ceva
cÄ• â€™â€™ ti.

subhÄ• sitaá¹ƒ sulapitaá¹ƒ, ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti tÄ• dino.

anumodamÄ• nÄ• sirasÄ• , sampaá¹-icchiá¹ƒsu bhikkhavoti ||

__imasmiÃ±ca pana veyyÄ• karaá¹‡asmi_nti imasmiá¹ƒ niggÄ• thakasutte. niggÄ• thakattÄ

veyyÄ• karaá¹‡anti vuttaá¹ƒ.

__dasasahassÄ«_ \Ne I 111/ __lokadhÄ• tÅ«_ti dasasahassacakkavÄ• á¸·aparimÄ• á¹‡Ä•
na suttapariyosÄ• neyeva akampitthÄ• ti veditabbÄ• . bhaÃ±Ã±amÄ• neti hi vuttaá¹ƒ. tasmÄ
diá¹-á¹-higatesu viniveá¹-hetvÄ• desiyamÄ• nesu \Be I 120/ tassa tassa diá¹-á¹-higatassa p
pariyosÄ• neti dvÄ• saá¹-á¹-hiyÄ• á¹-hÄ• nesu akampitthÄ• ti veditabbÄ• .

tattha aá¹-á¹-hahi kÄ• raá¹‡ehi pathavÄ«kampo veditabbo --- dhÄ• tukkhobhena, iddhimato
bodhisattassa gabbhokkantiyÄ• , mÄ• tukucchito nikkhamanena, sambodhippattiyÄ• , dham
Ä• yusaá¹…khÄ• rossajjanena, parinibbÄ• nenÄ• ti. tesaá¹ƒ vinicchayaá¹ƒ --- ``aá¹-á¹-ha kh
aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™â€™ ti evaá¹ƒ mah
vaá¹‡á¹‡anÄ• kÄ• le vakkhÄ• ma. ayaá¹ƒ pana mahÄ• pathavÄ« aparesupi aá¹-á¹-hasu á¹-
mahÄ• bhinikkhamane, bodhimaá¹‡á¸• Å«pasaá¹…kamane, paá¹ƒsukÅ«laggahaá¹‡e, paá¹
kÄ• á¸·akÄ• rÄ• masutte, gotamakasutte, vessantarajÄ• take, imasmiá¹ƒ brahmajÄ• leti. tat
mahÄ• bhinikkhamanabodhimaá¹‡á¸• Å«pasaá¹…kamanesu vÄ«riyabalena akampittha. paá
dvisahassadÄ«paparivÄ• re cattÄ• ro mahÄ• dÄ«pe pahÄ• ya pabbajitvÄ• susÄ• naá¹ƒ ga
gaá¹‡hantena dukkaraá¹ƒ bhagavatÄ• katanti acchariyavegÄ• bhihatÄ• akampittha.
paá¹ƒsukÅ«ladhovanavessantarajÄ• takesu akÄ• lakampanena akampittha. kÄ• á¸·akÄ• rÄ
sakkhÄ« bhagavÄ• â€™â€™ ti sakkhibhÄ• vena akampittha. imasmiá¹ƒ pana brahmajÄ• le
diá¹-á¹-higatesu vijaá¹-etvÄ• niggumbaá¹ƒ katvÄ• desiyamÄ• nesu sÄ• dhukÄ• radÄ• nava
veditabbÄ• .

na kevalaÃ±ca etesu á¹-hÄ• nesuyeva pathavÄ« akampittha, atha kho tÄ«su saá¹…gahesu
imaá¹ƒ dÄ«paá¹ƒ Ä• gantvÄ• jotivane nisÄ«ditvÄ• dhammaá¹ƒ desitadivasepi akampittha.
piá¹‡á¸• apÄ• tiyattherassa cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• tattheva nisÄ«ditvÄ• buddh
gahetvÄ• imaá¹ƒ suttantaá¹ƒ Ä• raddhassa suttapariyosÄ• ne udakapariyantaá¹ƒ katvÄ• a
pÄ• cÄ«naambalaá¹-á¹-hikaá¹-á¹-hÄ• naá¹ƒ nÄ• ma ahosi. tattha nisÄ«ditvÄ• dÄ«ghabhÄ•
brahmajÄ• lasuttaá¹ƒ Ä• rabhiá¹ƒsu, tesaá¹ƒ sajjhÄ• yapariyosÄ• nepi udakapariyantameva
akampitthÄ• ti.

evaá¹ƒ \Be I 121/ yassÄ• nubhÄ• vena, akampittha anekaso.

medanÄ« suttaseá¹-á¹-hassa, desitassa sayambhunÄ• ||

brahmajÄ• lassa \Ne I 112/ tassÄ«dha, dhammaá¹ƒ atthaÃ±ca paá¹‡á¸• itÄ• .

sakkaccaá¹ƒ uggahetvÄ• na, paá¹-ipajjantu yonisoti ||

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

brahmajÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ•

rÄ• jÄ• maccakathÄ• vaá¹‡á¹‡anÄ•

<150> __evaá¹ƒ_ \Ee I 132/ \Ne I 113/ \Be I 122/ __me sutaá¹ƒ ... pe ... rÄ• jagahe_ti
sÄ• maÃ±Ã±aphalasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• --- __rÄ• jagahe_ti eva
mandhÄ• tumahÄ• govindÄ• dÄ«hi pariggahitattÄ• rÄ• jagahanti vuccati. aÃ±Ã±epi ettha p
tehi? nÄ• mamattametaá¹ƒ tassa nagarassa. taá¹ƒ panetaá¹ƒ buddhakÄ• le ca cakkavattikÄ
sesakÄ• le suÃ±Ã±aá¹ƒ hoti yakkhapariggahitaá¹ƒ, tesaá¹ƒ vasanavanaá¹ƒ hutvÄ• tiá¹-á¹-h
avisesena iriyÄ• pathadibbabrahmaariyavihÄ• resu aÃ±Ã±ataravihÄ• rasamaá¹…giparidÄ«p
á¹-hÄ• nagamananisajjasayanappabhedesu iriyÄ• pathesu aÃ±Ã±atarairiyÄ• pathasamÄ• y
á¹-hitopi gacchantopi nisinnopi sayÄ• nopi bhagavÄ• viharati ceva veditabbo. so hi ekaá¹ƒ
iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ•
tasmÄ• viharatÄ«ti vuccati.

__jÄ«vakassa komÄ• rabhaccassa ambavane_ti idamassa yaá¹ƒ gocaragÄ• maá¹ƒ upanis
samÄ«panivÄ• sanaá¹-á¹-hÄ• naparidÄ«panaá¹ƒ. tasmÄ• --- rÄ• jagahe viharati jÄ«vakass
ambavaneti rÄ• jagahasamÄ«pe jÄ«vakassa komÄ• rabhaccassa ambavane viharatÄ«ti eva
samÄ«patthe hetaá¹ƒ bhummavacanaá¹ƒ. tattha \Ee I 133/ jÄ«vatÄ«ti __jÄ«vako, _ kumÄ•
__komÄ• rabhacco. _ yathÄ• ha --- ``kiá¹ƒ bhaá¹‡e, etaá¹ƒ kÄ• kehi samparikiá¹‡á¹‡anti? d
bhaá¹‡eti? jÄ«vati, devÄ• ti. tena hi, bhaá¹‡e taá¹ƒ dÄ• rakaá¹ƒ amhÄ• kaá¹ƒ antepuraá¹ƒ r
detha posetunti. tassa jÄ«vatÄ«ti jÄ«vakoti nÄ• maá¹ƒ akaá¹ƒsu. kumÄ• rena posÄ• pitoti k
akaá¹ƒsÅ«â€™â€™ ti (Vin I 328) ayaá¹ƒ panettha saá¹…khepo. vitthÄ• rena pana jÄ«vakav
vinicchayakathÄ• pissa samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• .

ayaá¹ƒ \Ne I 114/ \Be I 123/ pana jÄ«vako ekasmiá¹ƒ samaye bhagavato dosÄ• bhisannaá¹
siveyyakaá¹ƒ dussayugaá¹ƒ datvÄ• vatthÄ• numodanÄ• pariyosÄ• ne sotÄ• pattiphale pati
``mayÄ• divasassa dvattikkhattuá¹ƒ buddhupaá¹-á¹-hÄ• naá¹ƒ gantabbaá¹ƒ, idaÃ±ca veá¸·u
mayhaá¹ƒ pana ambavanaá¹ƒ uyyÄ• naá¹ƒ Ä• sannataraá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ ettha bha
kÄ• reyyaâ€™â€™ nti. so tasmiá¹ƒ ambavane rattiá¹-á¹-hÄ• nadivÄ• á¹-hÄ• naleá¹‡akuá¹-i
sampÄ• detvÄ• bhagavato anucchavikaá¹ƒ gandhakuá¹-iá¹ƒ kÄ• rÄ• petvÄ• ambavanaá¹ƒ
tambapaá¹-á¹-avaá¹‡á¹‡ena pÄ• kÄ• rena parikkhipÄ• petvÄ• buddhappamukhaá¹ƒ bhikkh
santappetvÄ• dakkhiá¹‡odakaá¹ƒ pÄ• tetvÄ• vihÄ• raá¹ƒ niyyÄ• tesi. taá¹ƒ sandhÄ• ya vut
komÄ• rabhaccassa ambavaneâ€™â€™ ti.

__aá¸• á¸• hateá¸·asehi bhikkhusatehÄ«_ti aá¸• á¸• hasatena Å«nehi terasahi bhikkhusateh
rÄ• jati attano issariyasampattiyÄ• catÅ«hi saá¹…gahavatthÅ«hi mahÄ• janaá¹ƒ raÃ±jeti va
_ magadhÄ• naá¹ƒ issaroti __mÄ• gadho. _ ajÄ• toyeva raÃ±Ã±o sattu bhavissatÄ«ti nemitt
__ajÄ• tasattu. _

tasmiá¹ƒ kira kucchigate deviyÄ• evarÅ«po dohaá¸·o uppajji --- ``aho \Ee I 134/ vatÄ• haá¹
dakkhiá¹‡abÄ• hulohitaá¹ƒ piveyyaâ€™â€™ nti, sÄ• ``bhÄ• riye á¹-hÄ• ne dohaá¸·o uppan
Ä• rocetuâ€™â€™ nti taá¹ƒ kathetuá¹ƒ asakkontÄ« kisÄ• dubbaá¹‡á¹‡Ä• ahosi. taá¹ƒ rÄ•
tuyhaá¹ƒ attabhÄ• vo na pakativaá¹‡á¹‡o, kiá¹ƒ kÄ• raá¹‡aâ€™â€™ nti? ``mÄ• puccha, ma
``bhadde, tvaá¹ƒ attano ajjhÄ• sayaá¹ƒ mayhaá¹ƒ akathentÄ« kassa kathessasÄ«â€™â€™
nibandhitvÄ• kathÄ• pesi. sutvÄ• ca --- ``bÄ• le, kiá¹ƒ ettha tuyhaá¹ƒ bhÄ• riyasaÃ±Ã±Ä•
pakkosÄ• petvÄ• suvaá¹‡á¹‡asatthakena bÄ• huá¹ƒ phÄ• lÄ• petvÄ• suvaá¹‡á¹‡asaraken
sambhinditvÄ• pÄ• yesi. nemittakÄ• taá¹ƒ sutvÄ• --- ``esa gabbho raÃ±Ã±o sattu bhavissa
haÃ±Ã±issatÄ«â€™â€™ ti byÄ• kariá¹ƒsu. devÄ« sutvÄ• --- ``mayhaá¹ƒ kira kucchito nikkh
mÄ• ressatÄ«â€™â€™ ti gabbhaá¹ƒ pÄ• tetukÄ• mÄ• uyyÄ• naá¹ƒ gantvÄ• kucchiá¹ƒ ma
punappunaá¹ƒ gantvÄ• tatheva kÄ• resi. rÄ• jÄ• kimatthaá¹ƒ ayaá¹ƒ \Be I 124/ abhiá¹‡haá
parivÄ«maá¹ƒsanto taá¹ƒ kÄ• raá¹‡aá¹ƒ sutvÄ• --- ``bhadde, tava kucchiyaá¹ƒ puttoti vÄ• c
paÃ±Ã±Ä• yati, attano nibbattadÄ• rakaá¹ƒ evamakÄ• sÄ«ti mahÄ• aguá¹‡arÄ• sipi no jam
mÄ• tvaá¹ƒ evaá¹ƒ karohÄ«â€™â€™ ti nivÄ• retvÄ• Ä• rakkhaá¹ƒ adÄ• si. sÄ• gabbhavu
``mÄ• ressÄ• mÄ«â€™â€™ ti cintesi. tadÄ• pi Ä• rakkhamanussÄ• dÄ• rakaá¹ƒ apanayiá¹
vuá¸• á¸• hippattaá¹ƒ \Ne I 115/ kumÄ• raá¹ƒ deviyÄ• dassesuá¹ƒ. sÄ• taá¹ƒ disvÄ• va put
tena naá¹ƒ mÄ• retuá¹ƒ nÄ• sakkhi. rÄ• jÄ• pi anukkamena puttassa oparajjamadÄ• si.

athekasmiá¹ƒ \Ee I 135/ samaye devadatto rahogato cintesi --- ``sÄ• riputtassa parisÄ• ma
parisÄ• mahÄ• kassapassa parisÄ• ti, evamime visuá¹ƒ visuá¹ƒ dhurÄ• , ahampi ekaá¹ƒ dh
ti. so ``na sakkÄ• vinÄ• lÄ• bhena parisaá¹ƒ uppÄ• detuá¹ƒ, handÄ• haá¹ƒ lÄ• bhaá¹ƒ nibb
khandhake Ä• gatanayena ajÄ• tasattuá¹ƒ kumÄ• raá¹ƒ iddhipÄ• á¹-ihÄ• riyena pasÄ• detv
rathasatehi upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchantaá¹ƒ ativissatthaá¹ƒ Ã±atvÄ• ekadivasaá¹ƒ upa
--- ``pubbe kho, kumÄ• ra, manussÄ• dÄ«ghÄ• yukÄ• , etarahi appÄ• yukÄ• , tena hi tvaá¹
rÄ• jÄ• hohi, ahaá¹ƒ bhagavantaá¹ƒ hantvÄ• buddho bhavissÄ• mÄ«â€™â€™ ti kumÄ• ra

so --- ``ayyo devadatto mahÄ• nubhÄ• vo, etassa aviditaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti Å«
bandhitvÄ• divÄ• divassa bhÄ«to ubbiggo ussaá¹…kÄ« utrasto antepuraá¹ƒ pavisitvÄ• vu
vippakÄ• raá¹ƒ akÄ• si. atha naá¹ƒ amaccÄ• gahetvÄ• anuyuÃ±jitvÄ• --- ``kumÄ• ro ca ha
ca bhikkhÅ« hantabbÄ• â€™â€™ ti sammantayitvÄ• raÃ±Ã±o Ä• á¹‡Ä• vasena karissÄ• m

rÄ• jÄ• ye amaccÄ• mÄ• retukÄ• mÄ• ahesuá¹ƒ, tesaá¹ƒ á¹-hÄ• nantarÄ• ni acchinditvÄ•

uccesu á¹-hÄ• nesu á¹-hapetvÄ• kumÄ• raá¹ƒ pucchi --- ``kissa pana tvaá¹ƒ, kumÄ• ra, ma
ti? ``rajjenamhi, deva, atthikoâ€™â€™ ti. rÄ• jÄ• tassa rajjaá¹ƒ adÄ• si.

so \Be I 125/ mayhaá¹ƒ manoratho nipphannoti devadattassa Ä• rocesi. tato naá¹ƒ so Ä• ha
siá¹…gÄ• laá¹ƒ antokatvÄ• bheripariyonaddhapuriso \Ee I 136/ viya sukiccakÄ• rimhÄ«ti m
te pitÄ• tayÄ• kataá¹ƒ avamÄ• naá¹ƒ cintetvÄ• sayameva rÄ• jÄ• bhavissatÄ«â€™â€™ t
karomÄ«ti? mÅ«laghaccaá¹ƒ ghÄ• tehÄ«ti. nanu, bhante, mayhaá¹ƒ pitÄ• na satthavajjhoti
mÄ• rehÄ«ti. so pitaraá¹ƒ tÄ• panagehe pakkhipÄ• pesi, tÄ• panagehaá¹ƒ nÄ• ma kammak
dhÅ«magharaá¹ƒ. ``mama mÄ• taraá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa daá¹-á¹-huá¹ƒ mÄ• dethÄ
suvaá¹‡á¹‡asarake bhattaá¹ƒ pakkhipitvÄ• ucchaá¹…genÄ• dÄ• ya pavisati. rÄ• jÄ• taá¹ƒ
``mayhaá¹ƒ pitÄ• kathaá¹ƒ yÄ• petÄ«â€™â€™ ti pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• --- ``n
ucchaá¹…gaá¹ƒ katvÄ• \Ne I 116/ pavisituá¹ƒ mÄ• dethÄ• â€™â€™ ti Ä• ha. tato paá¹-á¹-
pakkhipitvÄ• pavisati. tampi sutvÄ• ``moá¸·iá¹ƒ bandhitvÄ• pavisituá¹ƒ mÄ• dethÄ• â€™â
suvaá¹‡á¹‡apÄ• dukÄ• su bhattaá¹ƒ á¹-hapetvÄ• pidahitvÄ• pÄ• dukÄ• Ä• ruyha pavisati.
``kathaá¹ƒ yÄ• petÄ«â€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``pÄ• dukÄ• Ä• ruyha pa
Ä• ha. tato paá¹-á¹-hÄ• ya devÄ« gandhodakena nhÄ• yitvÄ• sarÄ«raá¹ƒ catumadhurena m
pavisati. rÄ• jÄ• tassÄ• sarÄ«raá¹ƒ lehitvÄ• yÄ• peti. puna pucchitvÄ• taá¹ƒ pavattiá¹ƒ su
paá¹-á¹-hÄ• ya mayhaá¹ƒ mÄ• tu pavesanaá¹ƒ nivÄ• rethÄ• â€™â€™ ti Ä• ha. devÄ« dvÄ•
bimbisÄ• ra, etaá¹ƒ daharakÄ• le mÄ• retuá¹ƒ na adÄ• si, attano sattuá¹ƒ attanÄ• va poses
pacchimadassanaá¹ƒ, nÄ• haá¹ƒ ito paá¹-á¹-hÄ• ya tumhe passituá¹ƒ labhÄ• mi, sace mayh
devÄ• â€™â€™ ti roditvÄ• kanditvÄ• nivatti.

tato \Ee I 137/ paá¹-á¹-hÄ• ya raÃ±Ã±o Ä• hÄ• ro natthi. rÄ• jÄ• maggaphalasukhena caá¹
assa attabhÄ• vo virocati. so --- ``kathaá¹ƒ, me bhaá¹‡e, pitÄ• yÄ• petÄ«â€™â€™ ti pucch
deva, yÄ• peti; ativiya cassa attabhÄ• vo virocatÄ«â€™â€™ ti sutvÄ• `caá¹…kamaá¹ƒ dÄ•
cintetvÄ• --- ``mayhaá¹ƒ pitu pÄ• de khurena phÄ• letvÄ• loá¹‡atelena makkhetvÄ• khadir
pacathÄ• â€™â€™ ti nhÄ• pite pesesi. rÄ• jÄ• te disvÄ• --- ``nÅ«na mayhaá¹ƒ putto kenac
ime mama massukaraá¹‡atthÄ• yÄ• gatÄ• â€™â€™ ti \Be I 126/ cintesi. te gantvÄ• vanditv
Ä• gatatthÄ• â€™ ti ca puá¹-á¹-hÄ• taá¹ƒ sÄ• sanaá¹ƒ Ä• rocesuá¹ƒ. ``tumhÄ• kaá¹ƒ raÃ±Ã
ca vuttÄ• `nisÄ«da, devÄ• â€™ ti vatvÄ• ca rÄ• jÄ• naá¹ƒ vanditvÄ• --- ``deva, mayaá¹ƒ r
mÄ• amhÄ• kaá¹ƒ kujjhittha, nayidaá¹ƒ tumhÄ• disÄ• naá¹ƒ dhammarÄ• jÅ«naá¹ƒ anuccha
vÄ• mahatthena gopphake gahetvÄ• dakkhiá¹‡ahatthena khuraá¹ƒ gahetvÄ• pÄ• datalÄ• r
makkhetvÄ• khadiraá¹…gÄ• rehi vÄ«taccitehi paciá¹ƒsu. rÄ• jÄ• kira pubbe cetiyaá¹…gaá¹
nisajjanatthÄ• ya paÃ±Ã±attakaá¹-asÄ• rakaÃ±ca adhotehi pÄ• dehi akkami, tassÄ• yaá¹ƒ r
balavavedanÄ• uppannÄ• . so --- ``aho buddho, aho dhammo, aho saá¹…ghoâ€™â€™ ti a
khittamÄ• lÄ• viya milÄ• yitvÄ• cÄ• tumahÄ• rÄ• jikadevaloke vessavaá¹‡assa paricÄ• rak
hutvÄ• nibbatti.

taá¹ƒ divasameva ajÄ• tasattussa putto jÄ• to, puttassa jÄ• tabhÄ• vaÃ±ca pitumatabhÄ• v
lekhÄ• ekakkhaá¹‡eyeva Ä• gatÄ• . amaccÄ• --- ``paá¹-hamaá¹ƒ puttassa jÄ• tabhÄ• vaá¹
taá¹ƒ lekhaá¹ƒ raÃ±Ã±o hatthe á¹-hapesuá¹ƒ. raÃ±Ã±o taá¹…khaá¹‡eyeva puttasineho uppa
\Ee I 138/ \Ne I 117/ khobhetvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹
pituguá¹‡amaÃ±Ã±Ä• si --- ``mayi jÄ• tepi mayhaá¹ƒ pitu evameva sineho uppannoâ€™â€™
bhaá¹‡e, mayhaá¹ƒ pitaraá¹ƒ vissajjethÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒ vissajjÄ• petha, devÄ• a
lekhaá¹ƒ hatthe á¹-hapayiá¹ƒsu.

so taá¹ƒ pavattiá¹ƒ sutvÄ• rodamÄ• no mÄ• tusamÄ«paá¹ƒ gantvÄ• --- ``ahosi nu, kho, an
jÄ• te sinehoâ€™â€™ ti? sÄ• Ä• ha --- ``bÄ• laputta, kiá¹ƒ vadesi, tava daharakÄ• le aá¹…
uá¹-á¹-hahi. atha taá¹ƒ rodamÄ• naá¹ƒ saÃ±Ã±Ä• petuá¹ƒ asakkontÄ• taá¹ƒ gahetvÄ• vinid
nisinnassa tava pitu santikaá¹ƒ agamaá¹ƒsu. pitÄ• te aá¹…guliá¹ƒ mukhe á¹-hapesi. pÄ«á¸·
atha kho pitÄ• tava sinehena taá¹ƒ lohitamissakaá¹ƒ pubbaá¹ƒ aniá¹-á¹-hubhitvÄ• va ajjhoh
sinehoâ€™â€™ ti. so roditvÄ• paridevitvÄ• pitu sarÄ«rakiccaá¹ƒ akÄ• si.

devadattopi \Be I 127/ ajÄ• tasattuá¹ƒ upasaá¹…kamitvÄ• --- ``purise, mahÄ• rÄ• ja, Ä• á¹
gotamaá¹ƒ jÄ«vitÄ• voropessantÄ«â€™â€™ ti vatvÄ• tena dinne purise pesetvÄ• sayaá¹ƒ
yantena silaá¹ƒ pavijjhitvÄ• nÄ• á¸·Ä• girihatthiá¹ƒ muÃ±cÄ• petvÄ• pi kenaci upÄ• yena bh
asakkonto parihÄ«nalÄ• bhasakkÄ• ro paÃ±ca vatthÅ«ni yÄ• citvÄ• tÄ• ni alabhamÄ• no te
saÃ±Ã±Ä• pessÄ• mÄ«ti saá¹…ghabhedaá¹ƒ katvÄ• sÄ• riputtamoggallÄ• nesu parisaá¹ƒ
uá¹‡halohitaá¹ƒ mukhena chaá¸• á¸• etvÄ• navamÄ• se gilÄ• namaÃ±ce nipajjitvÄ• vippaá
etarahi satthÄ• vasatÄ«â€™â€™ ti pucchitvÄ• ``jetavaneâ€™â€™ ti vutte maÃ±cakena m
dassethÄ• ti vatvÄ• Ä• hariyamÄ• no bhagavato \Ee I 139/ dassanÄ• rahassa kammassa a
pokkharaá¹‡Ä«samÄ«peyeva dvedhÄ• bhinnaá¹ƒ pathaviá¹ƒ pavisitvÄ• mahÄ• niraye pati
saá¹…khepo. vitthÄ• rakathÄ• nayo khandhake Ä• gato. Ä• gatattÄ• pana sabbaá¹ƒ na vut
raÃ±Ã±o sattu bhavissatÄ«ti nemittakehi niddiá¹-á¹-hoti ajÄ• tasattu.

__vedehiputto_ti ayaá¹ƒ kosalaraÃ±Ã±o dhÄ«tÄ• ya putto, na videharaÃ±Ã±o. vedehÄ«ti p
paá¹‡á¸• itÄ• dhivacanametaá¹ƒ. yathÄ• ha --- ``vedehikÄ• gahapatÄ• nÄ« (MN I 226), ayy
ti (SN a II 154). tatrÄ• yaá¹ƒ vacanattho --- vidanti etenÄ• ti vedo, Ã±Ä• á¹‡assetaá¹ƒ adhiva
Ä«hati ghaá¹-ati vÄ• yamatÄ«ti vedehÄ«. vedehiyÄ• putto vedehiputto.

__tadahÅ«_ti tasmiá¹ƒ ahu, tasmiá¹ƒ divaseti attho. upavasanti etthÄ• ti uposatho, upavasa
sÄ«lena vÄ• anasanena vÄ• upetÄ• hutvÄ• vasantÄ«ti attho. ayaá¹ƒ panettha atthuddhÄ
kappina, uposathaá¹ƒ gamissÄ• mÄ• â€™â€™ tiÄ• dÄ«su pÄ• timokkhuddeso uposatho. ``
aá¹-á¹-haá¹…gasamannÄ• gato kho, visÄ• khe, uposatho upavutthoâ€™â€™ tiÄ• dÄ«su (A
ve sadÄ• phaggu, suddhassuposatho sadÄ• â€™â€™ tiÄ• dÄ«su (MN I 79) upavÄ• so. ``u
tiÄ• dÄ«su (DN II 246) paÃ±Ã±atti \Be I 128/. ``na, bhikkhave, tadahuposathe sabhikkhukÄ•

tiÄ• dÄ«su (Vin I 181) upavasitabbadivaso. idhÄ• pi soyeva adhippeto. so panesa aá¹-á¹-ha
pannarasÄ«bhedena tividho. tasmÄ• sesadvayanivÄ• raá¹‡atthaá¹ƒ pannaraseti vuttaá¹ƒ. t
``upavasanti etthÄ• ti uposathoâ€™â€™ ti.

__komudiyÄ• _ti kumudavatiyÄ• . tadÄ• kira kumudÄ• ni supupphitÄ• ni honti, tÄ• ni ettha
__cÄ• tumÄ• siniyÄ• _ti cÄ• tumÄ• siyÄ• , sÄ• hi catunnaá¹ƒ mÄ• sÄ• naá¹ƒ pariyosÄ• nal
cÄ• tumÄ• sinÄ«ti vuccati. mÄ• sapuá¹‡á¹‡atÄ• ya \Ee I 140/ utupuá¹‡á¹‡atÄ• ya saá¹ƒvac
puá¹‡á¹‡Ä• sampuá¹‡á¹‡Ä• ti puá¹‡á¹‡Ä• . mÄ• iti cando vuccati, so ettha puá¹‡á¹‡oti puá
puá¹‡á¹‡Ä• ya puá¹‡á¹‡amÄ• yÄ• ti imasmiá¹ƒ padadvaye ca attho veditabbo.

__rÄ• jÄ• maccaparivuto_ti evarÅ«pÄ• ya rajataghaá¹-aviniggatÄ• hi khÄ«radhÄ• rÄ• hi dh
viya, rajatavimÄ• naviccutehi muttÄ• vaá¸·isumanakusumadÄ• masetadukÅ«lakumudavisar
ca, caturupakkilesavimuttapuá¹‡á¹‡acandappabhÄ• samudayobhÄ• sitÄ• ya rattiyÄ• rÄ• jÄ
__uparipÄ• sÄ• davaragato_ti pÄ• sÄ• davarassa uparigato. mahÄ• rahe samussitasetacch
hoti. kasmÄ• nisinno? niddÄ• vinodanatthaá¹ƒ. ayaÃ±hi rÄ• jÄ• pitari upakkantadivasato p
``niddaá¹ƒ okkamissÄ• mÄ«â€™â€™ ti nimÄ«litamattesuyeva akkhÄ«su sattisataabbhÄ• ha
pabujjhi. kimetanti ca vutte, na kiÃ±cÄ«ti vadati. tenassa amanÄ• pÄ• niddÄ• , iti niddÄ• vir
nisinno. api ca tasmiá¹ƒ divase nakkhattaá¹ƒ saá¹…ghuá¹-á¹-haá¹ƒ hoti. sabbaá¹ƒ nagaraá¹
sittasammaá¹-á¹-haá¹ƒ vippakiá¹‡á¹‡avÄ• lukaá¹ƒ
paÃ±cavaá¹‡á¹‡akusumalÄ• japuá¹‡á¹‡aghaá¹-apaá¹-imaá¹‡á¸• itagharadvÄ• raá¹ƒ
samussitadhajapaá¹-Ä• kavicitrasamujjalitadÄ«pamÄ• lÄ• laá¹…katasabbadisÄ• bhÄ• gaá¹
racchÄ• sabhÄ• gena nakkhattakÄ«á¸·aá¹ƒ anubhavamÄ• nena mahÄ• janena samÄ• kiá¹‡
nakkhattadivasatÄ• yapi nisinnoti vadanti. evaá¹ƒ pana vatvÄ• pi --- ``rÄ• jakulassa nÄ• ma
niddÄ• vinodanatthaá¹ƒyeva panesa nisinnoâ€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ.

__udÄ• naá¹ƒ_ \Ne I 119/ \Be I 129/ __udÄ• nesÄ«_ti udÄ• hÄ• raá¹ƒ udÄ• hari, yathÄ• hi
gahetuá¹ƒ na sakkoti, vissanditvÄ• gacchati, taá¹ƒ avasekoti \Ee I 141/ vuccati. yaÃ±ca jala
gahetuá¹ƒ na sakkoti, ajjhottharitvÄ• gacchati, taá¹ƒ oghoti vuccati; evameva yaá¹ƒ pÄ«tiva
gahetuá¹ƒ na sakkoti, adhikaá¹ƒ hutvÄ• anto asaá¹‡á¹-hahitvÄ• bahinikkhamati, taá¹ƒ udÄ
evarÅ«paá¹ƒ pÄ«timayaá¹ƒ vacanaá¹ƒ nicchÄ• resÄ«ti attho.

__dosinÄ• _ti dosÄ• pagatÄ• , abbhÄ• , mahikÄ• , dhÅ«mo, rajo, rÄ• hÅ«ti imehi paÃ±cahi
vuttaá¹ƒ hoti. tasmÄ• __ramaá¹‡Ä«yÄ• _tiÄ• dÄ«ni paÃ±ca thomanavacanÄ• ni. sÄ• hi ma
ramayatÄ«ti __ramaá¹‡Ä«yÄ• . _ vuttadosavimuttÄ• ya candappabhÄ• ya obhÄ• sitattÄ• a
__abhirÅ«pÄ• . _ dassituá¹ƒ yuttÄ• ti __dassanÄ«yÄ• . _ cittaá¹ƒ pasÄ• detÄ«ti __pÄ• sÄ•
divasamÄ• sÄ• dÄ«naá¹ƒ lakkhaá¹‡aá¹ƒ bhavituá¹ƒ yuttÄ• ti __lakkhaÃ±Ã±Ä• . _

__kaá¹ƒ nu khvajjÄ• _ti kaá¹ƒ nu kho ajja. __samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• _ti sa

samaá¹‡aá¹ƒ. bÄ• hitapÄ• patÄ• ya brÄ• hmaá¹‡aá¹ƒ. __yaá¹ƒ no payirupÄ• sato_ti vacana
amhÄ• kaá¹ƒ paÃ±hapucchanavasena payirupÄ• santÄ• naá¹ƒ madhuraá¹ƒ dhammaá¹ƒ su
iti rÄ• jÄ• iminÄ• sabbenapi vacanena obhÄ• sanimittakammaá¹ƒ akÄ• si. kassa akÄ• sÄ«
bhagavato dassanatthaá¹ƒ. kiá¹ƒ bhagavantaá¹ƒ sayaá¹ƒ dassanÄ• ya upagantuá¹ƒ na sak
kasmÄ• ? mahÄ• parÄ• dhatÄ• ya.

tena hi bhagavato upaá¹-á¹-hÄ• ko ariyasÄ• vako attano pitÄ• mÄ• rito, devadatto ca tame
bahuá¹ƒ anatthamakÄ• si, iti mahÄ• parÄ• dho esa, tÄ• ya mahÄ• parÄ• dhatÄ• ya sayaá¹ƒ
pana bhagavato upaá¹-á¹-hÄ• ko, tassa piá¹-á¹-hichÄ• yÄ• ya bhagavantaá¹ƒ passissÄ• mÄ
akÄ• si. kiá¹ƒ jÄ«vako pana --- ``mayhaá¹ƒ idaá¹ƒ obhÄ• sanimittakammaâ€™â€™ nti jÄ• n
atha kasmÄ• tuá¹‡hÄ« ahosÄ«ti? vikkhepapacchedanatthaá¹ƒ.

tassaÃ±hi parisati channaá¹ƒ satthÄ• rÄ• naá¹ƒ upaá¹-á¹-hÄ• kÄ• bahÅ« \Ee I 142/ sannip
asikkhitÄ• naá¹ƒ payirupÄ• sanena sayampi asikkhitÄ• va. te mayi bhagavato guá¹‡akathaá
antarantarÄ• uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya attano satthÄ• rÄ• naá¹ƒ guá¹‡aá¹ƒ kathessanti, ev
guá¹‡akathÄ• pariyosÄ• naá¹ƒ na gamissati. rÄ• jÄ• pana imesaá¹ƒ kulÅ«pake upasaá¹…
tesaá¹ƒ guá¹‡akathÄ• ya anattamano \Ne I 120/ hutvÄ• maá¹ƒ paá¹-ipucchissati, athÄ• haá
guá¹‡aá¹ƒ kathetvÄ• rÄ• jÄ• naá¹ƒ satthu santikaá¹ƒ gahetvÄ• gamissÄ• mÄ«ti jÄ• nantov
tuá¹‡hÄ« ahosÄ«ti.

tepi amaccÄ• evaá¹ƒ cintesuá¹ƒ --- ``ajja rÄ• jÄ• paÃ±cahi padehi rattiá¹ƒ thometi, addhÄ•
vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchitvÄ• dhammaá¹ƒ sotukÄ
pasÄ«dissati, tassa ca mahantaá¹ƒ sakkÄ• raá¹ƒ karissati, yassa pana kulÅ«pako samaá¹‡
bhaddaá¹ƒ tassÄ• â€™â€™ ti.

151-152__._ te evaá¹ƒ cintetvÄ• --- ``ahaá¹ƒ attano kulÅ«pakasamaá¹‡assa vaá¹‡á¹‡aá¹ƒ
gahetvÄ• gamissÄ• mi, ahaá¹ƒ gamissÄ• mÄ«â€™â€™ ti attano attano kulÅ«pakÄ• naá¹ƒ
Ä• raddhÄ• . tenÄ• ha --- __ ``evaá¹ƒ vutte aÃ±Ã±ataro rÄ• jÄ• maccoâ€™â€™ _tiÄ• di. tat
satthupaá¹-iÃ±Ã±assa nÄ• maá¹ƒ. __kassapo_ti gottaá¹ƒ. so kira aÃ±Ã±atarassa kulassa el
pÅ«rayamÄ• no jÄ• to, tenassa pÅ«raá¹‡oti nÄ• maá¹ƒ akaá¹ƒsu. maá¹…galadÄ• sattÄ• ca
vattÄ• natthi, akataá¹ƒ vÄ• na katanti. so ``kimahaá¹ƒ ettha vasÄ• mÄ«â€™â€™ ti palÄ• y
vatthÄ• ni acchindiá¹ƒsu, so paá¹‡á¹‡ena vÄ• tiá¹‡ena vÄ• paá¹-icchÄ• detumpi ajÄ• nant
gÄ• maá¹ƒ pÄ• visi. manussÄ• taá¹ƒ disvÄ• ``ayaá¹ƒ samaá¹‡o arahÄ• appiccho, natthi in
pÅ«vabhattÄ• dÄ«ni gahetvÄ• upasaá¹…kamanti. so --- ``mayhaá¹ƒ sÄ• á¹-akaá¹ƒ anivatth
uppannaâ€™â€™ nti tato paá¹-á¹-hÄ• ya sÄ• á¹-akaá¹ƒ labhitvÄ• pi na nivÄ• sesi, tadeva p
santike \Ee I 143/ aÃ±Ã±epi aÃ±Ã±epÄ«ti paÃ±casatamanussÄ• pabbajiá¹ƒsu. taá¹ƒ sandh
kassapoâ€™â€™ ti.

pabbajitasamÅ«hasaá¹…khÄ• to saá¹…gho assa atthÄ«ti __saá¹…ghÄ«. _ sveva gaá¹‡o a
Ä• cÄ• rasikkhÄ• panavasena tassa gaá¹‡assa Ä• cariyoti __gaá¹‡Ä• cariyo. Ã±Ä• to_ti pa
``appiccho \Be I 131/ santuá¹-á¹-ho. appicchatÄ• ya vatthampi na nivÄ• setÄ«â€™â€™ ti ev
atthÄ«ti __yasassÄ«. titthakaro_ti laddhikaro. __sÄ• dhusammato_ti ayaá¹ƒ sÄ• dhu, sunda
sammato. __bahujanassÄ• _ti assutavato andhabÄ• laputhujjanassa. pabbajitato paá¹-á¹-h
rattiyo jÄ• nÄ• tÄ«ti __rattaÃ±Ã±Å«. _ ciraá¹ƒ pabbajitassa assÄ• ti __cirapabbajito, _ acira
kathÄ• okappanÄ«yÄ• na hoti, tenÄ• ha ``cirapabbajitoâ€™â€™ ti. __addhagato_ti addhÄ
rÄ• japarivaá¹-á¹-e atÄ«toti adhippÄ• yo. __vayoanuppatto_ti pacchimavayaá¹ƒ anuppatto. i
``daharassa kathÄ• okappanÄ«yÄ• na hotÄ«â€™â€™ ti etaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__tuá¹‡hÄ«_ \Ne I 121/ __ahosÄ«_ti suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ madhurarasaá¹ƒ ambapakk
Ä• haritvÄ• hatthe á¹-hapitaá¹ƒ kÄ• jarapakkaá¹ƒ disvÄ• viya jhÄ• nÄ• bhiÃ±Ã±Ä• diguá¹‡
tilakkhaá¹‡abbhÄ• hataá¹ƒ madhuraá¹ƒ dhammakathaá¹ƒ sotukÄ• mo pubbe pÅ«raá¹‡assa
guá¹‡akathÄ• ya suá¹-á¹-hutaraá¹ƒ anattamano hutvÄ• tuá¹‡hÄ« ahosi. anattamano samÄ
etaá¹ƒ tajjetvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• nÄ«harÄ• pessÄ• mi, `yo yo kathesi, taá¹ƒ taá¹ƒ n
ti bhÄ«to aÃ±Ã±opi koci kiÃ±ci na kathessatÄ«â€™â€™ ti amanÄ• pampi taá¹ƒ kathaá¹ƒ ac
ahosi. athaÃ±Ã±o --- ``ahaá¹ƒ attano kulÅ«pakassa vaá¹‡á¹‡aá¹ƒ kathessÄ• mÄ«â€™â€™
Ä• rabhi. tena vuttaá¹ƒ --- aÃ±Ã±ataropi khotiÄ• di. taá¹ƒ sabbaá¹ƒ vuttanayeneva veditabba

ettha pana __makkhalÄ«_ti tassa nÄ• maá¹ƒ. gosÄ• lÄ• ya jÄ• tattÄ• __gosÄ• lo_ti dutiyaa
sakaddamÄ• ya bhÅ«miyÄ• telaghaá¹-aá¹ƒ \Ee I 144/ gahetvÄ• gacchantaá¹ƒ --- ``tÄ• ta, n
sÄ• miko Ä• ha. so pamÄ• dena khalitvÄ• patitvÄ• sÄ• mikassa bhayena palÄ• yituá¹ƒ Ä•
dussakaá¹‡á¹‡e aggahesi. so sÄ• á¹-akaá¹ƒ chaá¸• á¸• etvÄ• acelako hutvÄ• palÄ• yi. ses

<153> __ajito_ti tassa nÄ• maá¹ƒ. kesakambalaá¹ƒ dhÄ• retÄ«ti __kesakambalo. _ iti nÄ• n
ajito kesakambaloti vuccati \Be I 132/. tattha __kesakambalo nÄ• ma_ manussakesehi katal
paá¹-ikiá¹-á¹-hataraá¹ƒ vatthaá¹ƒ nÄ• ma natthi. yathÄ• ha --- ``seyyathÄ• pi, bhikkhave, yÄ
tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ, kesakambalo tesaá¹ƒ paá¹-ikiá¹-á¹-ho akkhÄ• yati. kesak
sÄ«to, uá¹‡he uá¹‡ho, dubbaá¹‡á¹‡o duggandho dukkhasamphassoâ€™â€™ ti (AN a III 13

<154> __pakudho_ti tassa nÄ• maá¹ƒ. __kaccÄ• yano_ti gottaá¹ƒ. iti nÄ• magottaá¹ƒ saá¹
kaccÄ• yanoti vuccati. sÄ«tudakapaá¹-ikkhittako esa, vaccaá¹ƒ katvÄ• pi udakakiccaá¹ƒ na
vÄ• kaÃ±jiyaá¹ƒ vÄ• labhitvÄ• karoti, nadiá¹ƒ vÄ• maggodakaá¹ƒ vÄ• atikkamma --- ``sÄ
nti vÄ• likathÅ«paá¹ƒ katvÄ• sÄ«laá¹ƒ adhiá¹-á¹-hÄ• ya gacchati. evarÅ«po nissirÄ«kaladd

<155> __saÃ±cayo_ti tassa nÄ• maá¹ƒ. belaá¹-á¹-hassa puttoti __belaá¹-á¹-haputto. _

<156> amhÄ• kaá¹ƒ gaá¹‡á¹-hanakileso palibandhanakileso natthi, kilesagaá¹‡á¹-harahitÄ•

evaá¹ƒvÄ• ditÄ• ya laddhanÄ• mavasena __nigaá¹‡á¹-ho. _ nÄ• á¹-assa putto __nÄ• á¹-apu

komÄ• rabhaccajÄ«vakakathÄ• vaá¹‡á¹‡anÄ•

<157> __atha_ \Ne I 122/ __kho rÄ• jÄ• _ti rÄ• jÄ• kira tesaá¹ƒ vacanaá¹ƒ sutvÄ• cintesi
yassa vacanaá¹ƒ na sotukÄ• mo, so so eva \Ee I 145/ kathesi. yassa panamhi vacanaá¹ƒ so
nÄ• gavasaá¹ƒ pivitvÄ• á¹-hito supaá¹‡á¹‡o viya tuá¹‡hÄ«bhÅ«to, anattho vata meâ€™â€™
``jÄ«vako upasantassa buddhassa bhagavato upaá¹-á¹-hÄ• ko, sayampi upasanto, tasmÄ•
tuá¹‡hÄ«bhÅ«tova nisinno, na esa mayi akathente kathessati, hatthimhi kho pana maddante
gahetabboâ€™â€™ ti tena saddhiá¹ƒ sayaá¹ƒ mantetumÄ• raddho. tena vuttaá¹ƒ --- ``atha
tattha __kiá¹ƒ tuá¹‡hÄ«_ti kena kÄ• raá¹‡ena tuá¹‡hÄ«. imesaá¹ƒ amaccÄ• naá¹ƒ attano at
vaá¹‡á¹‡aá¹ƒ kathentÄ• naá¹ƒ mukhaá¹ƒ nappahoti \Be I 133/. kiá¹ƒ yathÄ• etesaá¹ƒ, evaá
kulÅ«pakasamaá¹‡o natthi, kiá¹ƒ tvaá¹ƒ daliddo, na te mama pitarÄ• issariyaá¹ƒ dinnaá¹ƒ,
pucchati.

tato jÄ«vakassa etadahosi --- ``ayaá¹ƒ rÄ• jÄ• maá¹ƒ kulÅ«pakasamaá¹‡assa guá¹‡aá¹ƒ k
tuá¹‡hÄ«bhÄ• vassa kÄ• lo, yathÄ• kho panime rÄ• jÄ• naá¹ƒ vanditvÄ• nisinnÄ• va attan
guá¹‡aá¹ƒ kathayiá¹ƒsu, na mayhaá¹ƒ evaá¹ƒ satthuguá¹‡e kathetuá¹ƒ yuttaâ€™â€™ nti uá
bhagavato vihÄ• rÄ• bhimukho paÃ±capatiá¹-á¹-hitena vanditvÄ• dasanakhasamodhÄ• nas
paggahetvÄ• --- ``mahÄ• rÄ• ja, mÄ• maá¹ƒ evaá¹ƒ cintayittha, `ayaá¹ƒ yaá¹ƒ vÄ• taá¹ƒ v
upasaá¹…kamatÄ«â€™ ti, mama satthuno hi mÄ• tukucchiokkamane, mÄ• tukucchito nikkh
sambodhiyaá¹ƒ, dhammacakkappavattane ca, dasasahassilokadhÄ• tu kampittha, evaá¹ƒ y
akÄ• si, evaá¹ƒ devorohaá¹‡aá¹ƒ, ahaá¹ƒ satthuno guá¹‡e kathayissÄ• mi, ekaggacitto suá
vatvÄ• --- ``ayaá¹ƒ deva, bhagavÄ• arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ tiÄ• dimÄ• ha
pana bhagavanta_nti itthambhÅ«tÄ• khyÄ• natthe upayogavacanaá¹ƒ, tassa kho pana bhag
__kalyÄ• á¹‡o_ti kalyÄ• á¹‡aguá¹‡asamannÄ• gato, seá¹-á¹-hoti vuttaá¹ƒ hoti. __kittisaddo_
thutighoso vÄ• . __abbhuggato_ti sadevakaá¹ƒ lokaá¹ƒ ajjhottharitvÄ• uggato. kinti? ``itipi s
arahaá¹ƒ sammÄ• sambuddho ... pe ... bhagavÄ• â€™â€™ ti.

tatrÄ• yaá¹ƒ padasambandho --- so bhagavÄ• itipi arahaá¹ƒ itipi sammÄ• sambuddho ... pe
iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti. tattha Ä• rakattÄ• arÄ«naá¹ƒ, arÄ• na
paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ti, imehi tÄ• va kÄ• raá¹‡e
arahanti veditabbotiÄ• dinÄ• nayena mÄ• tikaá¹ƒ nikkhipitvÄ• sabbÄ• neva cetÄ• ni padÄ•
buddhÄ• nussatiniddese vitthÄ• ritÄ• nÄ«ti tato nesaá¹ƒ vitthÄ• ro gahetabbo.

jÄ«vako pana ekamekassa padassa atthaá¹ƒ niá¹-á¹-hÄ• petvÄ• --- ``evaá¹ƒ, mahÄ• rÄ• ja
satthÄ• , evaá¹ƒ sammÄ• sambuddho ... pe ... evaá¹ƒ bhagavÄ• â€™â€™ ti vatvÄ• --- ``ta
payirupÄ• satu, appeva nÄ• ma devassa taá¹ƒ bhagavantaá¹ƒ payirupÄ• sato cittaá¹ƒ pasÄ

ettha ca __taá¹ƒ devo payirupÄ• satÅ«_ti vadanto ``mahÄ• rÄ• ja, tumhÄ• disÄ• naÃ±hi sat
satasahassenapi puá¹-á¹-hassa \Be I 134/ mayhaá¹ƒ satthuno sabbesaá¹ƒ cittaá¹ƒ gahetvÄ
balaÃ±ca atthi, vissattho upasaá¹…kamitvÄ• puccheyyÄ• si mahÄ• rÄ• jÄ• â€™â€™ ti Ä• h

raÃ±Ã±opi bhagavato guá¹‡akathaá¹ƒ suá¹‡antassa sakalasarÄ«raá¹ƒ paÃ±cavaá¹‡á¹‡Ä•
phuá¹-aá¹ƒ ahosi. so taá¹…khaá¹‡aÃ±Ã±eva gantukÄ• mo hutvÄ• --- ``imÄ• ya kho pana v
santikaá¹ƒ gacchato na aÃ±Ã±o koci khippaá¹ƒ yÄ• nÄ• ni yojetuá¹ƒ sakkhissati aÃ±Ã±atra
cintetvÄ• --- ``tena hi, samma jÄ«vaka, hatthiyÄ• nÄ• ni kappÄ• pehÄ«â€™â€™ ti Ä• ha.

<158> tattha __tena hÄ«_ti uyyojanatthe nipÄ• to. gaccha, samma jÄ«vakÄ• ti \Ee I 147/ vu
__hatthiyÄ• nÄ• nÄ«_ti anekesu assarathÄ• dÄ«su yÄ• nesu vijjamÄ• nesupi hatthiyÄ• naá
santikaá¹ƒ uttamayÄ• neneva gantabbanti ca, assayÄ• narathayÄ• nÄ• ni sasaddÄ• ni, dÅ«
hatthiyÄ• nassa padÄ• nupadaá¹ƒ gacchantÄ• pi saddaá¹ƒ na suá¹‡anti. nibbutassa pana k
nibbuteheva yÄ• nehi gantabbanti ca cintayitvÄ• hatthiyÄ• nÄ• nÄ«ti Ä• ha.

__paÃ±camattÄ• ni hatthinikÄ• satÄ• nÄ«_ti paÃ±ca kareá¹‡usatÄ• ni. __kappÄ• petvÄ• _
kÄ• retvÄ• . __Ä• rohaá¹‡Ä«ya_nti Ä• rohaá¹‡ayoggaá¹ƒ, opaguyhanti attho. kiá¹ƒ panesa n
avuttanti? avuttaá¹ƒ. kasmÄ• ? paá¹‡á¸• itatÄ• ya. evaá¹ƒ kirassa ahosi --- rÄ• jÄ• imÄ• ya
vadati, rÄ• jÄ• no ca nÄ• ma bahupaccatthikÄ• . sace antarÄ• magge koci antarÄ• yo hoti, n
``jÄ«vako rÄ• jÄ• me kathaá¹ƒ gaá¹‡hÄ• tÄ«ti akÄ• lepi rÄ• jÄ• naá¹ƒ gahetvÄ• nikkhamat
garahissanti ``samaá¹‡o gotamo, `mayhaá¹ƒ kathÄ• vattatÄ«â€™ ti kÄ• laá¹ƒ asallakkhetvÄ
kathetÄ«â€™â€™ ti. tasmÄ• yathÄ• neva mayhaá¹ƒ, na bhagavato, garahÄ• uppajjati; ra
susaá¹ƒvihitÄ• hoti, tathÄ• karissÄ• mÄ«â€™â€™ ti.

tato \Ee I 148/ \Ne I 124/ itthiyo nissÄ• ya purisÄ• naá¹ƒ bhayaá¹ƒ nÄ• ma natthi, `sukhaá¹ƒ
gamissÄ• mÄ«â€™ ti paÃ±ca hatthinikÄ• satÄ• ni kappÄ• petvÄ• paÃ±ca itthisatÄ• ni puris
``asitomarahatthÄ• rÄ• jÄ• naá¹ƒ parivÄ• reyyÄ• thÄ• â€™â€™ ti vatvÄ• puna cintesi --- ``
attabhÄ• ve maggaphalÄ• naá¹ƒ \Be I 135/ upanissayo natthi, buddhÄ• ca nÄ• ma upaniss
kathenti. handÄ• haá¹ƒ, mahÄ• janaá¹ƒ sannipÄ• tÄ• pemi, evaÃ±hi sati satthÄ• kassacide
desessati, sÄ• mahÄ• janassa upakÄ• rÄ• ya bhavissatÄ«â€™â€™ ti. so tattha tattha sÄ•
carÄ• pesi --- ``ajja rÄ• jÄ• bhagavato santikaá¹ƒ gacchati, sabbe attano vibhavÄ• nurÅ«pe
gaá¹‡hantÅ«â€™â€™ ti.

tato mahÄ• jano cintesi --- ``rÄ• jÄ• kira satthudassanatthaá¹ƒ gacchati, kÄ«disÄ« vata bho
bhavissati, kiá¹ƒ no nakkhattakÄ«á¸·Ä• ya, tattheva gamissÄ• mÄ• â€™â€™ ti. sabbe gand
raÃ±Ã±o Ä• gamanaá¹ƒ Ä• kaá¹…khamÄ• nÄ• magge aá¹-á¹-haá¹ƒsu. jÄ«vakopi raÃ±Ã±o
te, deva, hatthiyÄ• nÄ• ni, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. tattha __yassa
maÃ±Ã±asÄ«_ti upacÄ• ravacanametaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``yaá¹ƒ tayÄ• Ä• á¹‡atta

idÄ• ni tvaá¹ƒ yassa gamanassa vÄ• agamanassa vÄ• kÄ• laá¹ƒ maÃ±Ã±asi, tadeva attan

<159> __paccekÄ• itthiyo_ti pÄ• á¹-iyekkÄ• itthiyo, ekekissÄ• hatthiniyÄ• ekekaá¹ƒ itthin
__ukkÄ• su dhÄ• riyamÄ• nÄ• sÅ«_ti daá¹‡á¸• adÄ«pikÄ• su dhÄ• riyamÄ• nÄ• su. __maha
rÄ• jÄ• nubhÄ• vena. mahaccÄ• tipi pÄ• á¸·i, mahatiyÄ• ti attho, liá¹…gavipariyÄ• yo esa. _
rÄ• jiddhi. kÄ• panassa rÄ• jiddhi? tiyojanasatÄ• naá¹ƒ dvinnaá¹ƒ mahÄ• raá¹-á¹-hÄ• naá¹ƒ
asukadivasaá¹ƒ rÄ• jÄ• tathÄ• gataá¹ƒ upasaá¹…kamissatÄ«ti paá¹-hamataraá¹ƒ saá¹ƒvida
taá¹…khaá¹‡aÃ±Ã±eva paÃ±ca itthisatÄ• ni purisavesaá¹ƒ gahetvÄ• paá¹-imukkaveá¹-han
maá¹‡idaá¹‡á¸• atomare gahetvÄ• nikkhamiá¹ƒsu. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``paccekÄ
ti.

aparÄ• pi soá¸·asasahassakhattiyanÄ• á¹-akitthiyo rÄ• jÄ• naá¹ƒ parivÄ• resuá¹ƒ. tÄ• saá¹
khujjavÄ• manakakirÄ• tÄ• dayo. tÄ• saá¹ƒ pariyante antepurapÄ• lakÄ• vissÄ• sikapurisÄ
vicitravesavilÄ• sino saá¹-á¹-hisahassamattÄ• mahÄ• mattÄ• . tesaá¹ƒ pariyante
vividhÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• nÄ• nappakÄ• raÄ• vudhahatthÄ• \Be I 136/ vijjÄ
navutisahassamattÄ• raá¹-á¹-hiyaputtÄ• . tesaá¹ƒ pariyante satagghanikÄ• ni \Ee I 149/ \Ne
paÃ±casatagghanikÄ• ni ekaá¹ƒsaá¹ƒ katvÄ• sunhÄ• tÄ• suvilittÄ• kaÃ±canamÄ• lÄ• dinÄ
dasasahassamattÄ• brÄ• hmaá¹‡Ä• dakkhiá¹‡ahatthaá¹ƒ ussÄ• petvÄ• jayasaddaá¹ƒ gho
pariyante paÃ±caá¹…gikÄ• ni tÅ«riyÄ• ni. tesaá¹ƒ pariyante dhanupantiparikkhepo. tassa pa
hatthÄ«naá¹ƒ pariyante gÄ«vÄ• ya gÄ«vaá¹ƒ paharamÄ• nÄ• assapanti. assapariyante aÃ±
saá¹…ghaá¹-á¹-anarathÄ• . rathapariyante bÄ• hÄ• ya bÄ• haá¹ƒ paharayamÄ• nÄ• yodhÄ
attano anurÅ«pÄ• ya Ä• bharaá¹‡asampattiyÄ• virocamÄ• nÄ• aá¹-á¹-hÄ• rasa seniyo. iti y
khitto saro rÄ• jÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti, evaá¹ƒ jÄ«vako komÄ• rabhacco raÃ±Ã±o paris
attanÄ• raÃ±Ã±o avidÅ«reneva gacchati --- ``sace koci upaddavo hoti, paá¹-hamatara raÃ±
dassÄ• mÄ«â€™â€™ ti. ukkÄ• naá¹ƒ pana ettakÄ• ni satÄ• ni vÄ• sahassÄ• ni vÄ• ti paric
rÄ• jiddhiá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``mahaccarÄ• jÄ• nubhÄ• vena yena jÄ«vakassa komÄ
tena pÄ• yÄ• sÄ«â€™â€™ ti.

__ahudeva bhaya_nti ettha cittutrÄ• sabhayaá¹ƒ, Ã±Ä• á¹‡abhayaá¹ƒ, Ä• rammaá¹‡abhaya
catubbidhaá¹ƒ bhayaá¹ƒ, tattha ``jÄ• tiá¹ƒ paá¹-icca bhayaá¹ƒ bhayÄ• nakaâ€™â€™ ntiÄ• c
cittutrÄ• sabhayaá¹ƒ nÄ• ma. ``tepi tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• yebhuyyena
santÄ• saá¹ƒ Ä• pajjantÄ«â€™â€™ ti (SN b III 78) evamÄ• gataá¹ƒ Ã±Ä• á¹‡abhayaá¹ƒ nÄ
bhayabheravaá¹ƒ Ä• gacchatÄ«â€™â€™ ti (MN I 49) ettha vuttaá¹ƒ Ä• rammaá¹‡abhayaá¹

``bhÄ«ruá¹ƒ pasaá¹ƒsanti, na hi tattha sÅ«raá¹ƒ.

bhayÄ• hi santo, na karonti pÄ• paâ€™â€™ nti \Ee I 150/ || (SN I 33).

idaá¹ƒ ottappabhayaá¹ƒ nÄ• ma. tesu idha cittutrÄ• sabhayaá¹ƒ, ahu ahosÄ«ti attho. __cha
chambhitassa bhÄ• vo. sakalasarÄ«racalananti attho. __lomahaá¹ƒso_ti lomahaá¹ƒsanaá¹ƒ
á¹-hitalomatÄ• ti attho. so panÄ• yaá¹ƒ lomahaá¹ƒso dhammassavanÄ• dÄ«su pÄ«tiuppatti
137/. bhÄ«rukajÄ• tikÄ• naá¹ƒ sampahÄ• rapisÄ• cÄ• didassanesu bhayenÄ• pi. idha bhaya

kasmÄ• panesa bhÄ«toti? andhakÄ• renÄ• ti eke vadanti. rÄ• jagahe kira dvattiá¹ƒsa mah
catusaá¹-á¹-hi khuddakadvÄ• rÄ• ni. jÄ«vakassa ambavanaá¹ƒ pÄ• kÄ• rassa ca gijjhakÅ«á
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• pabbatacchÄ• yÄ• ya pÄ• visi, tattha pabbatakÅ«á¹-ena
pabbatacchÄ• yÄ• ya ca rukkhacchÄ• yÄ• ya ca andhakÄ• raá¹ƒ ahosÄ«ti, tampi akÄ• raá¹
satasahassÄ• nampi paricchedo natthi.

ayaá¹ƒ pana appasaddataá¹ƒ nissÄ• ya jÄ«vake Ä• saá¹…kÄ• ya bhÄ«to. jÄ«vako kirassa
--- ``mahÄ• rÄ• ja appasaddakÄ• mo bhagavÄ• , appasaddeneva upasaá¹…kamitabboâ€™
tÅ«riyasaddaá¹ƒ nivÄ• resi. tÅ«riyÄ• ni kevalaá¹ƒ gahitamattÄ• neva honti, vÄ• campi uccaa
accharÄ• saÃ±Ã±Ä• ya gacchanti. ambavanepi kassaci khipitasaddopi na suyyati. rÄ• jÄ• n
honti. so taá¹ƒ appasaddataá¹ƒ nissÄ• ya ukkaá¹‡á¹-hito jÄ«vakepi Ä• saá¹…kaá¹ƒ uppÄ• c
mayhaá¹ƒ ambavane aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• nÄ«â€™â€™ ti Ä• ha. ettha ca
suyyati, abhÅ«taá¹ƒ maÃ±Ã±e, esa vaÃ±cetvÄ• maá¹ƒ nagarato nÄ«haritvÄ• purato balak
maá¹ƒ gaá¹‡hitvÄ• attanÄ• chattaá¹ƒ ussÄ• petukÄ• mo. ayaÃ±hi paÃ±cannaá¹ƒ hatthÄ«r
ca avidÅ«reneva \Ee I 151/ gacchati, santike ca me Ä• vudhahattho ekapurisopi natthi. aho
ti. evaá¹ƒ bhÄ• yitvÄ• ca pana abhÄ«to viya sandhÄ• retumpi nÄ• sakkhi. attano bhÄ«tabh
tena vuttaá¹ƒ. ``atha kho rÄ• jÄ• ... pe ... na nigghosoâ€™â€™ ti. tattha __sammÄ• _ti vaya
kacci maá¹ƒ vayassÄ• ti vuttaá¹ƒ hoti. __na palambhesÄ«_ti yaá¹ƒ natthi taá¹ƒ atthÄ«ti vatv
vippalambhayasi. __nigghoso_ti kathÄ• sallÄ• panigghoso.

__mÄ• bhÄ• yi, mahÄ• rÄ• jÄ• _ti jÄ«vako --- ``ayaá¹ƒ rÄ• jÄ• maá¹ƒ na jÄ• nÄ• ti `nÄ• ya
voropetÄ«â€™ ti; sace kho pana naá¹ƒ na assÄ• sessÄ• mi, vinasseyyÄ• â€™â€™ ti \Be I
katvÄ• samassÄ• sento ``mÄ• bhÄ• yi mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• __ ``na taá¹ƒ de
__abhikkamÄ• _ti abhimukho kama gaccha, pavisÄ• ti attho. sakiá¹ƒ vutte pana daá¸·haá¹ƒ
dvikkhattuá¹ƒ Ä• ha. __ete maá¹‡á¸• alamÄ• á¸·e dÄ«pÄ• jhÄ• yantÄ«_ti mahÄ• rÄ• ja, co
jÄ• letvÄ• tiá¹-á¹-hati, ete ca maá¹‡á¸• alamÄ• á¸·e dÄ«pÄ• jalanti. etÄ• ya dÄ«pasaÃ±Ã±
vadati.

sÄ• maÃ±Ã±aphalapucchÄ• vaá¹‡á¹‡anÄ•

<160> __nÄ• gassa bhÅ«mÄ«_ti yattha sakkÄ• hatthiá¹ƒ abhirÅ«á¸·hena gantuá¹ƒ, ayaá¹ƒ
__nÄ• gÄ• paccorohitvÄ• _ti vihÄ• rassa bahidvÄ• rakoá¹-á¹-hake hatthito orohitvÄ• . bhÅ«
patiá¹-á¹-hitasamakÄ• lameva \Ne I 127/ pana bhagavato tejo raÃ±Ã±o sarÄ«raá¹ƒ phari. at

sakalasarÄ«rato sedÄ• mucciá¹ƒsu, sÄ• á¹-akÄ• pÄ«á¸·etvÄ• apanetabbÄ• viya ahesuá¹
saritvÄ• mahÄ• bhayaá¹ƒ uppajji. so ujukaá¹ƒ bhagavato santikaá¹ƒ gantuá¹ƒ asakkonto jÄ
Ä• rÄ• macÄ• rikaá¹ƒ caramÄ• no viya ``idaá¹ƒ te samma jÄ«vaka suá¹-á¹-hu kÄ• ritaá¹ƒ ida
kÄ• ritaâ€™â€™ nti vihÄ• rassa \Ee I 152/ vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• no anukkamena yena
dvÄ• raá¹ƒ tenupasaá¹…kami, sampattoti attho.

__kahaá¹ƒ pana sammÄ• _ti kasmÄ• pucchÄ«ti. eke tÄ• va ``ajÄ• nantoâ€™â€™ ti vadan
pitarÄ• saddhiá¹ƒ Ä• gamma bhagavÄ• diá¹-á¹-hapubbo, pacchÄ• pana pÄ• pamittasaá¹ƒ
abhimÄ• re pesetvÄ• dhanapÄ• laá¹ƒ muÃ±cÄ• petvÄ• mahÄ• parÄ• dho hutvÄ• bhagava
upagatapubboti asaÃ±jÄ• nanto pucchatÄ«ti. taá¹ƒ akÄ• raá¹‡aá¹ƒ, bhagavÄ• hi Ä• kiá¹‡á¹
anubyaÃ±janapaá¹-imaá¹‡á¸• ito chabbaá¹‡á¹‡Ä• hi rasmÄ«hi sakalaá¹ƒ Ä• rÄ• maá¹ƒ obh
viya puá¹‡á¹‡acando bhikkhugaá¹‡aparivuto maá¹‡á¸• alamÄ• á¸·amajjhe nisinno, taá¹ƒ ko
attano issariyalÄ«lÄ• ya pucchati. pakati hesÄ• rÄ• jakulÄ• naá¹ƒ, yaá¹ƒ jÄ• nantÄ• pi ajÄ•
jÄ«vako pana taá¹ƒ sutvÄ• --- `ayaá¹ƒ rÄ• jÄ• pathaviyaá¹ƒ á¹-hatvÄ• kuhiá¹ƒ pathavÄ«ti,
kuhiá¹ƒ candimasÅ«riyÄ• ti, sinerumÅ«le á¹-hatvÄ• \Be I 139/ kuhiá¹ƒ sinerÅ«ti vadamÄ• n
purato á¹-hatvÄ• kuhiá¹ƒ bhagavÄ• â€™ ti pucchati. ``handassa bhagavantaá¹ƒ dassessÄ•
yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ``eso mahÄ• rÄ• jÄ• â€™â€™ tiÄ• dimÄ• h
nisinnassa purato nisinno.

<161> __yena bhagavÄ• tenupasaá¹…kamÄ«_ti yattha bhagavÄ• tattha gato, bhagavato
__ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti bhagavantaá¹ƒ vÄ• bhikkhusaá¹ƒghaá¹ƒ vÄ• asaá¹…gh
á¹-hÄ• tuá¹ƒ anucchavike ekasmiá¹ƒ padese bhagavantaá¹ƒ abhivÄ• detvÄ• ekova aá¹-á¹-h
tuá¹‡hÄ«bhÅ«ta_nti yato yato anuviloketi, tato tato tuá¹‡hÄ«bhÅ«tamevÄ• ti attho. tattha hi
hatthakukkuccaá¹ƒ vÄ• pÄ• dakukkuccaá¹ƒ vÄ• khipitasaddo vÄ• natthi, sabbÄ• laá¹…kÄ
153/ nÄ• á¹-akaparivÄ• raá¹ƒ bhagavato abhimukhe á¹-hitaá¹ƒ rÄ• jÄ• naá¹ƒ vÄ• rÄ• japari
olokesi. sabbe bhagavantaá¹ƒyeva olokayamÄ• nÄ• nisÄ«diá¹ƒsu.

rÄ• jÄ• tesaá¹ƒ upasame pasÄ«ditvÄ• vigatapaá¹…katÄ• ya vippasannarahadamiva upas
bhikkhusaá¹…ghaá¹ƒ punappunaá¹ƒ anuviloketvÄ• udÄ• naá¹ƒ udÄ• nesi. tattha __iminÄ•
vÄ• casikena \Ne I 128/ ca mÄ• nasikena ca sÄ«lÅ«pasamena bhikkhusaá¹…gho upasanto
tattha ``aho vata me putto pabbajitvÄ• ime bhikkhÅ« viya upasanto bhaveyyÄ• â€™â€™ ti
evamÄ• ha. ayaá¹ƒ pana bhikkhusaá¹…ghaá¹ƒ disvÄ• pasanno puttaá¹ƒ anussari. dullabha
vÄ• disvÄ• piyÄ• naá¹ƒ Ã±Ä• timittÄ• dÄ«naá¹ƒ anussaraá¹‡aá¹ƒ nÄ• ma lokassa pakatiye
disvÄ• puttaá¹ƒ anussaramÄ• no esa evamÄ• ha.

api ca putte Ä• saá¹…kÄ• ya tassa upasamaá¹ƒ icchamÄ• no pesa evamÄ• ha. evaá¹ƒ kira
pucchissati --- ``mayhaá¹ƒ pitÄ• daharo. ayyako me kuhiâ€™â€™ nti. so ``pitarÄ• te ghÄ•
``ahampi pitaraá¹ƒ ghÄ• tetvÄ• rajjaá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti maÃ±Ã±issati. iti putte

upasamaá¹ƒ icchamÄ• no pesa evamÄ• ha. kiÃ±cÄ• pi hi esa evamÄ• ha. atha kho naá¹ƒ p
tasmiÃ±hi vaá¹ƒse pituvadho paÃ±caparivaá¹-á¹-e gato. ajÄ• tasattu bimbisÄ• raá¹ƒ ghÄ• te
\Be I 140/. tassa putto mahÄ• muá¹‡á¸• iko nÄ• ma udayaá¹ƒ. tassa putto anuruddho nÄ• m
tassa putto nÄ• gadÄ• so nÄ• ma anuruddhaá¹ƒ. nÄ• gadÄ• saá¹ƒ pana --- ``vaá¹ƒsacched
imehÄ«â€™â€™ ti raá¹-á¹-havÄ• sino kupitÄ• ghÄ• tesuá¹ƒ.

__agamÄ• kho tva_nti kasmÄ• evamÄ• ha? bhagavÄ• kira raÃ±Ã±o vacÄ«bhede akatey
Ä• gantvÄ• tuá¹‡hÄ« niravo á¹-hito, kiá¹ƒ nu kho cintesÄ«â€™â€™ ti. athassa cittaá¹ƒ Ã±a
saddhiá¹ƒ sallapituá¹ƒ asakkonto bhikkhusaá¹…ghaá¹ƒ \Ee I 154/ anuviloketvÄ• puttaá¹ƒ a
panÄ• yaá¹ƒ mayi anÄ• lapante kiÃ±ci kathetuá¹ƒ sakkhissati, karomi tena saddhiá¹ƒ kathÄ
tasmÄ• raÃ±Ã±o vacanÄ• nantaraá¹ƒ __ ``agamÄ• kho tvaá¹ƒ, mahÄ• rÄ• ja, yathÄ• pema
mahÄ• rÄ• ja, yathÄ• nÄ• ma unname vuá¹-á¹-haá¹ƒ udakaá¹ƒ yena ninnaá¹ƒ tena gacchat
bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• yena pemaá¹ƒ tena gatoti.

atha raÃ±Ã±o etadahosi --- ``aho acchariyÄ• buddhaguá¹‡Ä• , mayÄ• sadiso bhagavato a
natthi, mayÄ• hissa aggupaá¹-á¹-hÄ• ko ghÄ• tito, devadattassa ca kathaá¹ƒ gahetvÄ• abh
nÄ• á¸·Ä• giri mutto, maá¹ƒ nissÄ• ya devadattena silÄ• paviddhÄ• , evaá¹ƒ mahÄ• parÄ• d
dasabalassa mukhaá¹ƒ nappahoti; aho bhagavÄ• paÃ±cahÄ• kÄ• rehi tÄ• dilakkhaá¹‡e sup
nÄ• ma satthÄ• raá¹ƒ pahÄ• ya bahiddhÄ• na pariyesissÄ• mÄ• â€™â€™ ti so somanassa
``piyo me, bhanteâ€™â€™ tiÄ• dimÄ• ha.

<162> __bhikkhusaá¹…ghassa_ \Ne I 129/ __aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• _ti evaá¹ƒ kirassa
vanditvÄ• itocito ca gantvÄ• bhikkhusaá¹…ghaá¹ƒ vandantena ca bhagavÄ• piá¹-á¹-hito k
cesa na hoti. rÄ• jÄ• naá¹ƒ vanditvÄ• uparÄ• jÄ• naá¹ƒ vandantenapi hi raÃ±Ã±o agÄ• rav
bhagavantaá¹ƒ vanditvÄ• á¹-hitaá¹-á¹-hÄ• neyeva bhikkhusaá¹…ghassa aÃ±jaliá¹ƒ paá¹‡Ä
nisÄ«di. __kaÃ±cideva desa_nti kaÃ±ci okÄ• saá¹ƒ.

athassa \Be I 141/ bhagavÄ• paÃ±hapucchane ussÄ• haá¹ƒ janento Ä• ha --- __ ``puccha,
yadÄ• kaá¹…khasÄ«â€™â€™ _ti. tassattho --- ``puccha yadi Ä• kaá¹…khasi, na me paÃ±h
atthiâ€™â€™. atha vÄ• ``puccha, yaá¹ƒ Ä• kaá¹…khasi, sabbaá¹ƒ te vissajjessÄ• mÄ«â€™
sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi, asÄ• dhÄ• raá¹‡aá¹ƒ paccekabuddhaaggasÄ• va
yadÄ• kaá¹…khasÄ«ti na vadanti, sutvÄ• vedissÄ• mÄ• ti vadanti. buddhÄ• \Ee I 155/ pan
yadÄ• kaá¹…khasÄ«â€™â€™ ti (SN a I 237), vÄ• ``puccha, mahÄ• rÄ• ja, yadÄ• kaá¹…kh

``puccha, vÄ• sava, maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ ti || (DN II 356) vÄ• .

tena hi tvaá¹ƒ, bhikkhu, sake Ä• sane nisÄ«ditvÄ• puccha, yadÄ• kaá¹…khasÄ«ti vÄ• ,

``bÄ• varissa ca tuyhaá¹ƒ vÄ• , sabbesaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

katÄ• vakÄ• sÄ• pucchavho, yaá¹ƒ kiÃ±ci manasicchathÄ• â€™â€™ ti || (Sn 1036) vÄ• .

``puccha maá¹ƒ, sabhiya, paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ ti || (Sn 517) vÄ• .

tesaá¹ƒ tesaá¹ƒ yakkhanarindadevasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• naá¹ƒ sabbaÃ±
anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ bhagavÄ• buddhabhÅ«miá¹ƒ patvÄ• etaá¹ƒ pavÄ• raá¹‡aá¹ƒ
bodhisattabhÅ«miyaá¹ƒ padesaÃ±Ä• á¹‡e á¹-hito ---

``koá¹‡á¸• aÃ±Ã±a \Ne I 130/, paÃ±hÄ• ni viyÄ• karohi.

yÄ• canti taá¹ƒ isayo sÄ• dhurÅ«pÄ• ||

koá¹‡á¸• aÃ±Ã±a, eso manujesu dhammo.

yaá¹ƒ vuddhamÄ• gacchati esa bhÄ• roâ€™â€™ ti || (J II 17.60).

evaá¹ƒ sakkÄ• dÄ«naá¹ƒ atthÄ• ya isÄ«hi yÄ• cito ---

``katÄ• vakÄ• sÄ• pucchantu bhonto,

yaá¹ƒ kiÃ±ci paÃ±haá¹ƒ manasÄ• bhipatthitaá¹ƒ.

ahaÃ±hi taá¹ƒ taá¹ƒ vo viyÄ• karissaá¹ƒ,

Ã±atvÄ• sayaá¹ƒ lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti || (J II 17.61).

evaá¹ƒ \Be I 142/ sarabhaá¹…gakÄ• le. sambhavajÄ• take ca sakalajambudÄ«paá¹ƒ tikkha
paÃ±hÄ• naá¹ƒ antakaraá¹ƒ adisvÄ• suciratena brÄ• hmaá¹‡ena, paÃ±haá¹ƒ puá¹-á¹-huá¹ƒ
sattavassiko rathikÄ• ya paá¹ƒsuá¹ƒ kÄ«á¸·anto pallaá¹…kamÄ• bhujitvÄ• antaravÄ«thiyaá

``taggha \Ee I 156/ te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

rÄ• jÄ• ca kho taá¹ƒ jÄ• nÄ• ti, yadi kÄ• hati vÄ• na vÄ• â€™â€™ ti || (J I 16.172).

sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi.

<163> evaá¹ƒ bhagavatÄ• sabbaÃ±Ã±upavÄ• raá¹‡Ä• ya pavÄ• ritÄ• ya attamano rÄ• jÄ•
``yathÄ• nu kho imÄ• ni, bhanteâ€™â€™ tiÄ• dimÄ• ha. tattha sippameva sippÄ• yatanaá¹
bahÅ«ni sippÄ• ni. __seyyathida_nti katame pana te. __hatthÄ• rohÄ• _tiÄ• dÄ«hi ye taá¹ƒ
jÄ«vanti, te dasseti. ayaÃ±hi assÄ• dhippÄ• yo --- ``yathÄ• imesaá¹ƒ sippÅ«pajÄ«vÄ«naá¹ƒ
nissÄ• ya sandiá¹-á¹-hikaá¹ƒ sippaphalaá¹ƒ paÃ±Ã±Ä• yati. sakkÄ• nu kho evaá¹ƒ sandiá¹-
sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti. tasmÄ• sippÄ• yatanÄ• ni Ä• haritvÄ•

tattha __hatthÄ• rohÄ• _ti sabbepi hatthÄ• cariyahatthivejjahatthimeá¹‡á¹¯• Ä• dayo dasseti
sabbepi \Ne I 131/ assÄ• cariyaassavejjaassameá¹‡á¹¯• Ä• dayo. __rathikÄ• _ti sabbepi
rathÄ• cariyarathayodharatharakkhÄ• dayo. __dhanuggahÄ• _ti dhanuÄ• cariyÄ• issÄ• sÄ•
jayadhajaá¹ƒ gahetvÄ• purato gacchanti. __calakÄ• _ti idha raÃ±Ã±o á¹-hÄ• naá¹ƒ hotu, id
evaá¹ƒ senÄ• byÅ«hakÄ• rakÄ• . __piá¹‡á¹¯• adÄ• yakÄ• _ti sÄ• hasikamahÄ• yodhÄ• . te k
parasÄ«saá¹ƒ piá¹‡á¹¯• amiva chetvÄ• chetvÄ• dayanti, uppatitvÄ• uppatitvÄ• niggacchan
saá¹…gÄ• mamajjhe yodhÄ• naá¹ƒ bhattapÄ• tiá¹ƒ gahetvÄ• parivisanti, tesampetaá¹ƒ nÄ•
__rÄ• japuttÄ• _ti uggatuggatÄ• saá¹…gÄ• mÄ• vacarÄ• rÄ• japuttÄ• . __pakkhandino_ti y
Ä• vudhaá¹ƒ vÄ• Ä• harÄ• mÄ• â€™â€™ ti \Be I 143/ ``vatvÄ• asukassÄ• â€™â€™ ti vutt
tadeva Ä• haranti, ime pakkhandantÄ«ti pakkhandino. __mahÄ• nÄ• gÄ• _ti mahÄ• nÄ• gÄ
hatthiÄ• dÄ«supi abhimukhaá¹ƒ Ä• gacchantesu anivattitayodhÄ• nametaá¹ƒ adhivacanaá¹
ye sajÄ• likÄ• pi sacammikÄ• pi samuddaá¹ƒ tarituá¹ƒ sakkonti. __cammayodhino_ti ye can
pavisitvÄ• saraparittÄ• á¹‡acammaá¹ƒ vÄ• gahetvÄ• yujjhanti. __dÄ• sikaputtÄ• _ti balava
__Ä• á¹¯·Ä• rikÄ• _ti pÅ«vikÄ• . __kappakÄ• _ti nhÄ• pikÄ• . __nhÄ• pakÄ• _ti ye nhÄ• pent
mÄ• lÄ• kÄ• rÄ• dayo pÄ• kaá¹-Ä• yeva. __gaá¹‡akÄ• _ti acchiddakapÄ• á¹-hakÄ• . __muc
gaá¹‡anaá¹ƒ nissÄ• ya jÄ«vino. __yÄ• ni vÄ• panaÃ±Ã±Ä• nipÄ«_ti ayakÄ• radantakÄ• rac
__evaá¹ƒgatÄ• nÄ«_ti evaá¹ƒ pavattÄ• ni. __te diá¹-á¹-heva dhamme_ti te hatthÄ• rohÄ• da
puthusippÄ• yatanÄ• ni dassetvÄ• rÄ• jakulato mahÄ• sampattiá¹ƒ labhamÄ• nÄ• sandiá¹-
upajÄ«vanti. __sukhentÄ«_ti sukhitaá¹ƒ karonti. __pÄ«á¹‡entÄ«_ti pÄ«á¹‡itaá¹ƒ thÄ• maba
__uddhaggikÄ• _dÄ«su upari phalanibbattanato uddhaá¹ƒ aggamassÄ• \Ee I 158/ atthÄ«ti
arahatÄ«ti __sovaggikÄ• . _ sukho vipÄ• ko assÄ• ti __sukhavipÄ• kÄ• . _ suá¹-á¹-hu agge
rÅ«pasaddagandharasaphoá¹-á¹-habbaÄ• yuvaá¹‡á¹‡asukhayasaÄ• dhipateyyasaá¹…khÄ•
nibbattetÄ«ti __saggasaá¹ƒvattanikÄ• . _ taá¹ƒ evarÅ«paá¹ƒ dakkhiá¹‡aá¹ƒ dÄ• naá¹ƒ patiá
__sÄ• maÃ±Ã±aphala_nti ettha paramatthato maggo sÄ• maÃ±Ã±aá¹ƒ. ariyaphalaá¹ƒ sÄ• n
``katamaÃ±ca, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko maggo. sey
... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ. katamÄ• ni ca, bh
sÄ• maÃ±Ã±aphalÄ• ni? sotÄ• pattiphalaá¹ƒ ... pe ... arahattaphalaâ€™â€™ nti (SN c V 35)

jÄ• nÄ• ti. upari Ä• gataá¹ƒ pana dÄ• sakassakopamaá¹ƒ sandhÄ• ya pucchati.

atha bhagavÄ• paÃ±haá¹ƒ avissajjetvÄ• va cintesi --- ``ime bahÅ« aÃ±Ã±atitthiyasÄ• vakÄ
idhÄ• gatÄ• , te kaá¹‡hapakkhaÃ±ca sukkapakkhaÃ±ca dÄ«petvÄ• kathÄ«yamÄ• ne amhÄ
132/ ussÄ• hena idhÄ• gato, tassÄ• gatakÄ• lato paá¹-á¹-hÄ• ya samaá¹‡o gotamo samaá¹
samaá¹‡abhaá¹‡á¸• anameva \Be I 144/ kathetÄ«ti ujjhÄ• yissanti, na sakkaccaá¹ƒ dhamma
pana kathÄ«yamÄ• ne ujjhÄ• yituá¹ƒ na sakkhissanti, rÄ• jÄ• nameva anuvattissanti. issarÄ
`handÄ• haá¹ƒ raÃ±Ã±ova bhÄ• raá¹ƒ karomÄ«â€™ ti raÃ±Ã±o bhÄ• raá¹ƒ karonto __ ``abh
_ntiÄ• dimÄ• ha.

<164> tattha __abhijÄ• nÄ• si no tva_nti abhijÄ• nÄ• si nu tvaá¹ƒ. ayaÃ±ca no-saddo parat
yojetabbo. idaÃ±hi vuttaá¹ƒ hoti --- ``mahÄ• rÄ• ja, tvaá¹ƒ imaá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e sama
pucchitÄ• nu, abhijÄ• nÄ• si ca naá¹ƒ puá¹-á¹-habhÄ• vaá¹ƒ, na te sammuá¹-á¹-haâ€™â€™
sace tuyhaá¹ƒ yathÄ• \Ee I 159/ te byÄ• kariá¹ƒsu, tathÄ• idha bhÄ• situá¹ƒ bhÄ• riyaá¹ƒ n
aphÄ• sukabhÄ• vo atthi, bhÄ• sassÅ«ti attho. __na kho me bhante_ti kiá¹ƒ sandhÄ• yÄ• ha
paá¹‡á¸• itapatirÅ«pakÄ• naÃ±hi santike kathetuá¹ƒ dukkhaá¹ƒ hoti, te pade pade akkhare a
vadanti. ekantapaá¹‡á¸• itÄ• pana kathaá¹ƒ sutvÄ• sukathitaá¹ƒ pasaá¹ƒsanti, dukkathites
pÄ• á¸·ipadaatthabyaÃ±janesu yaá¹ƒ yaá¹ƒ virujjhati, taá¹ƒ taá¹ƒ ujukaá¹ƒ katvÄ• denti. bha
ekantapaá¹‡á¸• ito nÄ• ma natthi. tenÄ• ha --- ``na kho me, bhante, garu; yatthassa bhagav
bhagavantarÅ«po vÄ• â€™â€™ ti.

pÅ«raá¹‡akassapavÄ• davaá¹‡á¹‡anÄ•

<165> __ekamidÄ• ha_nti ekaá¹ƒ idha ahaá¹ƒ. __sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä
sammodajanakaá¹ƒ saritabbayuttakaá¹ƒ kathaá¹ƒ pariyosÄ• petvÄ• .

<166> __ ``karoto kho, mahÄ• rÄ• ja, kÄ• rayatoâ€™â€™ _tiÄ• dÄ«su __karoto_ti sahatthÄ
__kÄ• rayato_ti Ä• á¹‡attiyÄ• kÄ• rentassa. __chindato_ti paresaá¹ƒ hatthÄ• dÄ«ni chindan
daá¹‡á¸• ena pÄ«á¸·entassa. __socayato_ti parassa bhaá¹‡á¸• aharaá¹‡Ä• dÄ«hi socayato
sayaá¹ƒ karontassapi parehi kÄ• rÄ• pentassapi \Be I 145/. __kilamato_ti
Ä• hÄ• rupacchedabandhanÄ• gÄ• rappavesanÄ• dÄ«hi sayaá¹ƒ kilamantassapi parehi kila
phandÄ• payato_ti paraá¹ƒ phandantaá¹ƒ phandanakÄ• le sayampi phandato parampi phan
__pÄ• á¹‡amatipÄ• tÄ• payato_ti pÄ• á¹‡aá¹ƒ hanantassapi hanÄ• pentassapi. evaá¹ƒ sabb
karaá¹‡akÄ• raá¹‡avaseneva attho veditabbo.

__sandhi_nti \Ne I 133/ gharasandhiá¹ƒ. __nillopa_nti mahÄ• vilopaá¹ƒ. __ekÄ• gÄ• rika_n
parivÄ• retvÄ• viluppanaá¹ƒ. __paripanthe_ti Ä• gatÄ• gatÄ• naá¹ƒ acchindanatthaá¹ƒ mag
na karÄ«yati pÄ• pa_nti yaá¹ƒ kiÃ±ci pÄ• paá¹ƒ karomÄ«ti saÃ±Ã±Ä• ya karotopi pÄ• paá¹ƒ

pÄ• paá¹ƒ. sattÄ• pana pÄ• paá¹ƒ karomÄ• ti evaá¹ƒ saÃ±Ã±ino hontÄ«ti dÄ«peti. __khura
khuraneminÄ• , khuradhÄ• rasadisapariyantena vÄ• . __ekaá¹ƒ maá¹ƒ sakhala_nti ekaá¹ƒ m
tasseva vevacanaá¹ƒ. __tatonidÄ• na_nti ekamaá¹ƒ sakhalakaraá¹‡anidÄ• naá¹ƒ.

__dakkhiá¹‡a_nti dakkhiá¹‡atÄ«re manussÄ• kakkhaá¸·Ä• dÄ• ruá¹‡Ä• , te sandhÄ• ya ``
uttaratÄ«re sattÄ• saddhÄ• honti pasannÄ• buddhamÄ• makÄ• dhammamÄ• makÄ• sa
dadantotiÄ• dimÄ• ha. tattha __yajanto_ti mahÄ• yÄ• gaá¹ƒ karonto. __damenÄ• _ti indriya
__saá¹ƒ yamenÄ• _ti sÄ«lasaá¹ƒ yamena. __saccavajjenÄ• _ti saccavacanena. __Ä• gamo_
attho. sabbathÄ• pi pÄ• papuÃ±Ã±Ä• naá¹ƒ kiriyameva paá¹-ikkhipati.

ambaá¹ƒ puá¹-á¹-ho labujaá¹ƒ byÄ• karoti nÄ• ma, yo kÄ«diso ambo kÄ«disÄ• ni vÄ• amb
khandhapaá¹‡á¹‡apupphaphalÄ• nÄ«ti vutte ediso labujo edisÄ• ni vÄ• labujassa khandha
byÄ• karoti. __vijite_ti Ä• á¹‡Ä• pavattidese. __apasÄ• detabba_nti viheá¹-hetabbaá¹ƒ. __a
``sÄ• dhu sÄ• dhÅ«â€™â€™ ti evaá¹ƒ pasaá¹ƒ saá¹ƒ akatvÄ• . __appaá¹-ikkositvÄ• _ti bÄ•
bhÄ• sitanti evaá¹ƒ appaá¹-ibÄ• hitvÄ• . __anuggaá¹‡hanto_ti sÄ• rato aggaá¹‡hanto. __an
sÄ• ravaseneva idaá¹ƒ nissaraá¹‡aá¹ƒ, ayaá¹ƒ paramatthoti hadaye aá¹-á¹-hapento. byaÃ±j
uggahitaÃ±ceva nikkujjitaÃ±ca.

makkhaligosÄ• lavÄ• davaá¹‡á¹‡anÄ•

167-169__._ makkhalivÄ• de \Be I 146/ paccayoti hetuvevacanameva, ubhayenÄ• pi vijjam
kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒ kilesapaccayaá¹ƒ, kÄ• yasucaritÄ• dÄ«naÃ±ca visuddhipa
__attakÄ• re_ti attakÄ• ro. yena attanÄ• katakammena ime sattÄ• \Ee I 161/ devattampi m
sÄ• vakabodhimpi paccekabodhimpi sabbaÃ±Ã±utampi pÄ• puá¹‡anti, tampi paá¹-ikkhipati.
parakÄ• raá¹ƒ parassa ovÄ• dÄ• nusÄ• saniá¹ƒ nissÄ• ya á¹-hapetvÄ• mahÄ• sattaá¹ƒ ava
Ä• diá¹ƒ katvÄ• yÄ• va arahattaá¹ƒ pÄ• puá¹‡Ä• ti, taá¹ƒ parakÄ• raá¹ƒ paá¹-ikkhipati. evan
pahÄ• raá¹ƒ deti nÄ• ma. __natthi purisakÄ• re_ti yena purisakÄ• rena sattÄ• vuttappakÄ•
pÄ• puá¹‡anti \Ne I 134/, tampi paá¹-ikkhipati. __natthi bala_nti yamhi attano bale patiá¹-á¹-
vÄ«riyaá¹ƒ katvÄ• tÄ• sampattiyo pÄ• puá¹‡anti, taá¹ƒ balaá¹ƒ paá¹-ikkhipati. __natthi vÄ«
sabbÄ• ni purisakÄ• ravevacanÄ• neva. ``idaá¹ƒ no vÄ«riyena idaá¹ƒ purisathÄ• mena, idaa
pavattaâ€™â€™ nti evaá¹ƒ pavattavacanapaá¹-ikkhepakaraá¹‡avasena panetÄ• ni visuá¹ƒ

__sabbe sattÄ• _ti oá¹-á¹-hagoá¹‡agadrabhÄ• dayo anavasese pariggaá¹‡hÄ• ti. __sabbe
pÄ• á¹‡o, dvindriyo pÄ• á¹‡otiÄ• divasena vadati. __sabbe bhÅ«tÄ• _ti aá¹‡á¸• akosavatthi
vadati. __sabbe jÄ«vÄ• _ti sÄ• liyavagodhumÄ• dayo sandhÄ• ya vadati. tesu hi so virÅ«ha
__avasÄ• abalÄ• avÄ«riyÄ• _ti tesaá¹ƒ attano vaso vÄ• balaá¹ƒ vÄ• vÄ«riyaá¹ƒ vÄ• natt
__niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• _ti ettha __niyatÄ«_ti niyatÄ• . __saá¹…gatÄ«_ti char
tattha tattha gamanaá¹ƒ. __bhÄ• vo_ti sabhÄ• voyeva. evaá¹ƒ niyatiyÄ• ca saá¹…gatiyÄ•

nÄ• nappakÄ• rataá¹ƒ pattÄ• . yena hi yathÄ• bhavitabbaá¹ƒ, so tatheva bhavati. yena na b
bhavatÄ«ti dasseti. __chasvevÄ• bhijÄ• tÄ«sÅ«_ti chasu eva abhijÄ• tÄ«su á¹-hatvÄ• sukh
paá¹-isaá¹ƒvedenti. aÃ±Ã±Ä• sukhadukkhabhÅ«mi natthÄ«ti dasseti.

__yonipamukhasatasahassÄ• nÄ«_ti pamukhayonÄ«naá¹ƒ uttamayonÄ«naá¹ƒ \Ee I 162/ c
ca saá¹-á¹-hisatÄ• ni aÃ±Ã±Ä• ni ca chasatÄ• ni. __paÃ±ca ca kammuno_ \Be I 147/ __satÄ
ca. kevalaá¹ƒ takkamattakena niratthakaá¹ƒ diá¹-á¹-hiá¹ƒ dÄ«peti. paÃ±ca ca kammÄ• ni tÄ
kammÄ• nÄ«tiÄ• dÄ«supi eseva nayo. keci panÄ• hu --- ``paÃ±ca ca kammÄ• nÄ«ti paÃ±ci
tÄ«á¹‡Ä«ti kÄ• yakammÄ• divasenÄ• â€™â€™ ti. __kamme ca upaá¸• á¸• hakamme cÄ• _
vacÄ«kammaÃ±ca kammanti laddhi, manokammaá¹ƒ upaá¸• á¸• hakammanti. __dvaá¹-á¹-h
paá¹-ipadÄ• ti vadati. __dvaá¹-á¹-hantarakappÄ• _ti ekasmiá¹ƒ kappe catusaá¹-á¹-hi antarak
ayaá¹ƒ pana aÃ±Ã±e dve ajÄ• nanto evamÄ• ha.

__chaá¸·Ä• bhijÄ• tiyo_ti kaá¹‡hÄ• bhijÄ• ti, nÄ«lÄ• bhijÄ• ti, lohitÄ• bhijÄ• ti, haliddÄ• bhij
paramasukkÄ• bhijÄ• tÄ«ti imÄ• cha abhijÄ• tiyo vadati. tattha orabbhikÄ• , sÄ• kuá¹‡ikÄ•
luddÄ• , macchaghÄ• takÄ• corÄ• , coraghÄ• takÄ• , bandhanÄ• gÄ• rikÄ• , ye vÄ• panaÃ
ayaá¹ƒ kaá¹‡hÄ• bhijÄ• tÄ«ti (AN b VI 57) vadati. bhikkhÅ« nÄ«lÄ• bhijÄ• tÄ«ti vadati, te kir
kaá¹‡á¹-ake pakkhipitvÄ• khÄ• danti. ``bhikkhÅ« kaá¹‡á¹-akavuttikÄ• â€™â€™ ti (AN b VI 5
pÄ• á¸·iyeva. atha vÄ• \Ne I 135/ kaá¹‡á¹-akavuttikÄ• eva nÄ• ma eke pabbajitÄ• ti vadati.
nigaá¹‡á¹-hÄ• ekasÄ• á¹-akÄ• ti vadati. ime kira purimehi dvÄ«hi paá¹‡á¸• aratarÄ• . gihÄ«
acelakasÄ• vakÄ• haliddÄ• bhijÄ• tÄ«ti vadati. evaá¹ƒ attano paccayadÄ• yake nigaá¹‡á¹-h
karoti. Ä• jÄ«vakÄ• Ä• jÄ«vakiniyo sukkÄ• bhijÄ• tÄ«ti vadati. te kira purimehi catÅ«hi paá¹
vaccho, kiso, saá¹…kiccho, makkhaligosÄ• lo, paramasukkÄ• bhijÄ• tÄ«ti (AN b VI 57) vada
paá¹‡á¸• aratarÄ• .

__aá¹-á¹-ha purisabhÅ«miyo_ti mandabhÅ«mi, khiá¸• á¸• Ä• bhÅ«mi, padavÄ«maá¹ƒsabhÅ
sekkhabhÅ«mi, samaá¹‡abhÅ«mi \Ee I 163/, jinabhÅ«mi, pannabhÅ«mÄ«ti imÄ• aá¹-á¹-ha
tattha jÄ• tadivasato paá¹-á¹-hÄ• ya sattadivase sambÄ• dhaá¹-á¹-hÄ• nato nikkhantattÄ• s
momÅ«hÄ• , ayaá¹ƒ mandabhÅ«mÄ«ti vadati. ye pana duggatito Ä• gatÄ• honti, te abhiá¹‡
viravanti ca, sugatito Ä• gatÄ• taá¹ƒ anussaritvÄ• hasanti, ayaá¹ƒ khiá¸• á¸• Ä• bhÅ«mi nÄ
hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• gahetvÄ• bhÅ«miyaá¹ƒ p
padavÄ«maá¹ƒsabhÅ«mi nÄ• ma. padasÄ• gantuá¹ƒ samatthakÄ• le ujugatabhÅ«mi nÄ• m
148/ sekkhabhÅ«mi nÄ• ma. gharÄ• nikkhamma pabbajitakÄ• le samaá¹‡abhÅ«mi nÄ• ma
jÄ• nanakÄ• le jinabhÅ«mi nÄ• ma. bhikkhu ca pannako jino na kiÃ±ci Ä• hÄ• ti evaá¹ƒ alÄ•
pannabhÅ«mÄ«ti vadati.

__ekÅ«napaÃ±Ã±Ä• sa Ä• jÄ«vakasate_ti ekÅ«napaÃ±Ã±Ä• saÄ• jÄ«vakavuttisatÄ• ni. __
paribbÄ• jakapabbajjÄ• satÄ• ni. __nÄ• gÄ• vÄ• sasate_ti nÄ• gamaá¹‡á¸• alasatÄ• ni. __v

vÄ«satindriyasatÄ• ni. __tiá¹ƒse nirayasate_ti tiá¹ƒsa nirayasatÄ• ni. __rajodhÄ• tuyo_ti
rajaokiraá¹‡aá¹-á¹-hÄ• nÄ• ni, hatthapiá¹-á¹-hipÄ• dapiá¹-á¹-hÄ• dÄ«ni sandhÄ• ya vadati. _
saÃ±Ã±Ä«gabbhÄ• _ti oá¹-á¹-hagoá¹‡agadrabhaajapasumigamahiá¹ƒse sandhÄ• ya vadati
sÄ• livÄ«hiyavagodhÅ«makaá¹…guvarakakudrÅ«sake sandhÄ• ya vadati. __nigaá¹‡á¹-higa
jÄ• tagabbhÄ• , ucchuveá¸·unaá¸·Ä• dayo sandhÄ• ya vadati. __satta devÄ• _ti bahÅ« dev
manussÄ• pi anantÄ• , so sattÄ• ti vadati. __satta_ \Ee I 164/ __pisÄ• cÄ• _ti pisÄ• cÄ• ma
vadati. __sarÄ• _ti mahÄ• sarÄ• ,
kaá¹‡á¹‡amuá¹‡á¸• arathakÄ• raanotattasÄ«happapÄ• tachaddantamandÄ• kinÄ«kuá¹‡Ä•

__pavuá¹-Ä• _ti gaá¹‡á¹-hikÄ• . __papÄ• tÄ• _ti mahÄ• papÄ• tÄ• . __papÄ• tasatÄ• nÄ«_
__supinÄ• _ti mahÄ• supinÄ• . __supinasatÄ• nÄ«_ti khuddakasupinasatÄ• ni. __mahÄ• ka
tattha \Ne I 136/ ekamhÄ• mahÄ• sarÄ• vassasate vassasate kusaggena ekaá¹ƒ udakabin
sattakkhattuá¹ƒ tamhi sare nirudake kate eko mahÄ• kappoti vadati. evarÅ«pÄ• naá¹ƒ mahÄ
caturÄ• sÄ«tisatasahassÄ• ni khepetvÄ• bÄ• le ca paá¹‡á¸• ite ca dukkhassantaá¹ƒ karont
paá¹‡á¸• itopi kira antarÄ• visujjhituá¹ƒ na sakkoti. bÄ• lopi tato uddhaá¹ƒ na gacchati.

__sÄ«lenÄ• _ti acelakasÄ«lena vÄ• aÃ±Ã±ena vÄ• yena kenaci. __vatenÄ• _ti tÄ• disene
tapokammena. aparipakkaá¹ƒ paripÄ• ceti nÄ• ma, yo ``ahaá¹ƒ paá¹‡á¸• itoâ€™â€™ ti anta
paripakkaá¹ƒ phussa phussa byantiá¹ƒ karoti nÄ• ma yo ``ahaá¹ƒ bÄ• loâ€™â€™ ti vuttapa
atikkamitvÄ• yÄ• ti. __hevaá¹ƒ natthÄ«_ti evaá¹ƒ natthi. taÃ±hi ubhayampi na sakkÄ• \Be
dÄ«peti. __doá¹‡amite_ti doá¹‡ena mitaá¹ƒ viya. __sukhadukkhe_ti sukhadukkhaá¹ƒ. __par
vuttaparimÄ• á¹‡ena kÄ• lena katapariyante. __natthi_ \Ee I 165/ __hÄ• yanavaá¸• á¸• hane
hÄ• yanavaá¸• á¸• hanÄ• ni. na saá¹ƒsÄ• ro paá¹‡á¸• itassa hÄ• yati, na bÄ• lassa vaá¸• á¸
__ukkaá¹ƒsÄ• vakaá¹ƒse_ti ukkaá¹ƒsÄ• vakaá¹ƒsÄ• . hÄ• yanavaá¸• á¸• hanÄ• nametaá¹ƒ

idÄ• ni tamatthaá¹ƒ upamÄ• ya sÄ• dhento ``seyyathÄ• pi nÄ• mÄ• â€™â€™ tiÄ• dimÄ• h
veá¹-hetvÄ• katasuttaguá¸·e. __nibbeá¹-hiyamÄ• nameva paletÄ«_ti pabbate vÄ• rukkhag
suttappamÄ• á¹‡ena nibbeá¹-hiyamÄ• nameva gacchati, sutte khÄ«á¹‡e tattheva tiá¹-á¹-hat
vuttakÄ• lato uddhaá¹ƒ na gacchatÄ«ti dasseti.

ajitakesakambalavÄ• davaá¹‡á¹‡anÄ•

170-172__._ ajitavÄ• de __natthi dinna_nti dinnaphalÄ• bhÄ• vaá¹ƒ sandhÄ• ya vadati. yiá¹
mahÄ• yÄ• go. __huta_nti paheá¹‡akasakkÄ• ro adhippeto. tampi ubhayaá¹ƒ phalÄ• bhÄ• v
paá¹-ikkhipati. __sukatadukkaá¹-Ä• na_nti sukatadukkaá¹-Ä• naá¹ƒ, kusalÄ• kusalÄ• nanti a
vipÄ• ko_ti yaá¹ƒ phalanti vÄ• vipÄ• koti vÄ• vuccati, taá¹ƒ natthÄ«ti vadati. __natthi ayaá¹
á¹-hitassa ayaá¹ƒ loko natthi, __natthi paro loko_ti idha loke á¹-hitassÄ• pi paro loko natthi, s
tattheva ucchijjantÄ«ti dasseti. __natthi mÄ• tÄ• natthi pitÄ• _ti tesu

sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ phalÄ• bhÄ• vavasena vadati. __natthi sattÄ
upapajjanakÄ• sattÄ• nÄ• ma natthÄ«ti vadati.

__cÄ• tumahÄ• bhÅ«tiko_ti \Ne I 137/ catumahÄ• bhÅ«tamayo. __pathavÄ« pathavikÄ• ya
bÄ• hirapathavÄ«dhÄ• tuá¹ƒ. __anupetÄ«_ti anuyÄ• yati. __anupagacchatÄ«_ti tasseva ve
attho. ubhayenÄ• pi upeti, upagacchatÄ«ti dasseti. Ä• pÄ• dÄ«supi eseva nayo. __indriyÄ•
manacchaá¹-á¹-hÄ• ni indriyÄ• ni Ä• kÄ• saá¹ƒ pakkhandanti. __Ä• sandipaÃ±camÄ• _ti nip
maÃ±co ceva cattÄ• ro maÃ±capÄ• de gahetvÄ• á¹-hitÄ• cattÄ• ro purisÄ• cÄ• ti attho. __
susÄ• nÄ• . __padÄ• nÄ«_ti `ayaá¹ƒ evaá¹ƒ sÄ«lavÄ• \Be I 150/ ahosi, evaá¹ƒ dussÄ«loâ€
pavattÄ• ni guá¹‡Ä• guá¹‡apadÄ• ni, sarÄ«rameva vÄ• ettha padÄ• nÄ«ti adhippetaá¹ƒ. __
kapotavaá¹‡á¹‡Ä• ni, pÄ• rÄ• vatapakkhavaá¹‡á¹‡Ä• nÄ«ti attho. __bhassantÄ• _ti bhasma
__Ä• hutiyo_ti yaá¹ƒ paheá¹‡akasakkÄ• rÄ• dibhedaá¹ƒ dinnadÄ• naá¹ƒ, sabbaá¹ƒ taá¹ƒ ch
tato paraá¹ƒ phaladÄ• yakaá¹ƒ hutvÄ• gacchatÄ«ti attho. __dattupaÃ±Ã±atta_nti dattÅ«hi b
paÃ±Ã±attaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- `bÄ• lehi abuddhÄ«hi paÃ±Ã±attamidaá¹ƒ dÄ• naá¹ƒ
bÄ• lÄ• denti, paá¹‡á¸• itÄ• gaá¹‡hantÄ«â€™ ti dasseti.

tattha pÅ«raá¹‡o ``karoto na karÄ«yati pÄ• paâ€™â€™ nti vadanto kammaá¹ƒ paá¹-ibÄ• ha
bhedÄ• ucchijjatÄ«â€™â€™ ti vadanto vipÄ• kaá¹ƒ paá¹-ibÄ• hati. makkhali ``natthi hetÅ«â
ubhayaá¹ƒ paá¹-ibÄ• hati. tattha kammaá¹ƒ paá¹-ibÄ• hantenÄ• pi vipÄ• ko paá¹-ibÄ• hito h
paá¹-ibÄ• hantenÄ• pi kammaá¹ƒ paá¹-ibÄ• hitaá¹ƒ hoti. iti sabbepete atthato ubhayappaá¹-
ceva akiriyavÄ• dÄ• ca natthikavÄ• dÄ• ca honti.

ye vÄ• pana tesaá¹ƒ laddhiá¹ƒ gahetvÄ• rattiá¹-á¹-hÄ• ne divÄ• á¹-hÄ• ne nisinnÄ• sajjhÄ
tesaá¹ƒ ``karoto na karÄ«yati pÄ• paá¹ƒ, natthi hetu, natthi paccayo, mato ucchijjatÄ«â€™â
Ä• rammaá¹‡e micchÄ• sati santiá¹-á¹-hati, cittaá¹ƒ ekaggaá¹ƒ hoti, javanÄ• ni javanti, paá¹-
satekicchÄ• honti, tathÄ• dutiyÄ• dÄ«su, sattame buddhÄ• nampi atekicchÄ• anivattino
ariá¹-á¹-hakaá¹‡á¹-akasadisÄ• . tattha koci ekaá¹ƒ dassanaá¹ƒ okkamati, koci dve, koci tÄ«
okkantepi, dvÄ«su \Ee I 167/ tÄ«su okkantesupi, niyatamicchÄ• diá¹-á¹-hikova hoti; patto
saggamaggÄ• varaá¹‡aÃ±ceva mokkhamaggÄ• varaá¹‡aÃ±ca, abhabbo tassattabhÄ• vass
pageva mokkhaá¹ƒ. vaá¹-á¹-akhÄ• á¹‡u nÄ• mesa satto pathavigopako, yebhuyyena evarÅ«
vuá¹-á¹-hÄ• naá¹ƒ natthi.

``tasmÄ• \Ne I 138/ akalyÄ• á¹‡ajanaá¹ƒ, Ä• sÄ«visamivoragaá¹ƒ.

Ä• rakÄ• parivajjeyya, bhÅ«tikÄ• mo vicakkhaá¹‡oâ€™â€™ ti ||

pakudhakaccÄ• yanavÄ• davaá¹‡á¹‡anÄ•

173-175__._ pakudhavÄ• de \Be I 151/ __akaá¹-Ä• _ti akatÄ• . __akaá¹-avidhÄ• _ti akatavi
karohÄ«_ti kenaci kÄ• rÄ• pitÄ• pi na hontÄ«ti attho. __animmitÄ• _ti iddhiyÄ• pi na nimmit
animmÄ• pitÄ• , keci animmÄ• petabbÄ• ti padaá¹ƒ vadanti, taá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na a
dissati. vaÃ±jhÄ• dipadattayaá¹ƒ vuttatthameva. __na iÃ±jantÄ«_ti esikatthambho viya á¹-hi
__na vipariá¹‡amantÄ«_ti pakatiá¹ƒ na jahanti. __na aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhentÄ
upahananti. __nÄ• la_nti na samatthÄ• . __pathavikÄ• yo_tiÄ• dÄ«su pathavÄ«yeva pathav
__tatthÄ• _ti tesu jÄ«vasattamesu kÄ• yesu. __sattannaá¹ƒ tveva kÄ• yÄ• na_nti yathÄ• m
satthaá¹ƒ muggÄ• dÄ«naá¹ƒ antarena pavisati, evaá¹ƒ sattannaá¹ƒ kÄ• yÄ• naá¹ƒ antarena
satthaá¹ƒ pavisati. tattha ahaá¹ƒ imaá¹ƒ jÄ«vitÄ• voropemÄ«ti kevalaá¹ƒ saÃ±Ã±Ä• mattam

nigaá¹‡á¹-hanÄ• á¹-aputtavÄ• davaá¹‡á¹‡anÄ•

176-178__._ nÄ• á¹-aputtavÄ• de __cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto_ti catukoá¹-á¹-hÄ• s
__sabbavÄ• rivÄ• rito_ \Ee I 168/ __cÄ• _ti vÄ• ritasabbaudako paá¹-ikkhittasabbasÄ«todak
sÄ«todake sattasaÃ±Ã±Ä« hoti, tasmÄ• na taá¹ƒ vaá¸·aÃ±jeti. __sabbavÄ• riyutto_ti sabbe
yutto. __sabbavÄ• ridhuto_ti sabbena pÄ• pavÄ• raá¹‡ena dhutapÄ• po. __sabbavÄ• riphu
pÄ• pavÄ• raá¹‡ena phuá¹-á¹-ho. __gatatto_ti koá¹-ippattacitto. __yatatto_ti saá¹ƒyatacitto.
suppatiá¹-á¹-hitacitto. etassa vÄ• de kiÃ±ci sÄ• sanÄ• nulomampi atthi, asuddhaladdhitÄ• y
diá¹-á¹-hiyeva jÄ• tÄ• .

saÃ±cayabelaá¹-á¹-haputtavÄ• davaá¹‡á¹‡anÄ•

179-181__._ saÃ±cayavÄ• do amarÄ• vikkhepe vuttanayo eva.

paá¹-hamasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<182> __sohaá¹ƒ_ \Ne I 139/ \Be I 152/, __bhante_ti so ahaá¹ƒ bhante, vÄ• lukaá¹ƒ pÄ«á¸
alabhamÄ• no viya titthiyavÄ• desu sÄ• raá¹ƒ alabhanto bhagavantaá¹ƒ pucchÄ• mÄ«ti atth

<183> __yathÄ• te khameyyÄ• _ti yathÄ• te rucceyya. __dÄ• so_ti
antojÄ• tadhanakkÄ«takaramarÄ• nÄ«tasÄ• maá¹ƒdÄ• sabyopagatÄ• naá¹ƒ aÃ±Ã±ataro. _
kammakaraá¹‡asÄ«loyeva. dÅ«rato disvÄ• paá¹-hamameva uá¹-á¹-hahatÄ«ti __pubbuá¹-á
uá¹-á¹-hito sÄ• mino Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• pÄ• dadhovanÄ• dikattabbakiccaá¹ƒ katv
nisÄ«datÄ«ti __pacchÄ• nipÄ• tÄ«. _ sÄ• mikamhi vÄ• sayanato avuá¹-á¹-hite pubbeyeva
__pubbuá¹-á¹-hÄ• yÄ«. _ paccÅ«sakÄ• lato paá¹-á¹-hÄ• ya yÄ• va sÄ• mino rattiá¹ƒ niddok
sabbakiccÄ• ni katvÄ• pacchÄ• nipatati, seyyaá¹ƒ kappetÄ«ti __pacchÄ• nipÄ• tÄ«. _ kiá¹
evaá¹ƒ kiá¹ƒkÄ• rameva paá¹-isuá¹‡anto vicaratÄ«ti __kiá¹ƒ kÄ• rapaá¹-issÄ• vÄ«. _ manÄ
karotÄ«ti __manÄ• pacÄ• rÄ«. _ piyameva vadatÄ«ti __piyavÄ• dÄ«. _ sÄ• mino tuá¹-á¹-ha

ullokayamÄ• no vicaratÄ«ti __mukhullokako. _

__devo maÃ±Ã±e_ti devo viya. __so_ \Ee I 169/ __vatassÄ• haá¹ƒ puÃ±Ã±Ä• ni kareyya_n
assaá¹ƒ, yadi puÃ±Ã±Ä• ni kareyyanti attho. ``so vatassaâ€™ ssaâ€™â€™ ntipi pÄ• á¹-ho,
__yaá¹ƒnÅ«nÄ• ha_nti sace dÄ• naá¹ƒ dassÄ• mi, yaá¹ƒ rÄ• jÄ• ekadivasaá¹ƒ deti, tato sa
na sakkhissÄ• mi dÄ• tunti pabbajjÄ• yaá¹ƒ ussÄ• haá¹ƒ katvÄ• evaá¹ƒ cintanabhÄ• vaá¹ƒ

__kÄ• yena saá¹ƒvuto_ti kÄ• yena pihito hutvÄ• akusalassa pavesanadvÄ• raá¹ƒ thaketvÄ
sesapadadvayepi. __ghÄ• sacchÄ• danaparamatÄ• yÄ• _ti ghÄ• sacchÄ• danena paramat
anesanaá¹ƒ pahÄ• ya aggasallekhena santuá¹-á¹-hoti attho. __abhirato paviveke_ti ``kÄ• ya
vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ, cittaviveko ca nekkhammÄ• bhiratÄ• naá¹ƒ, paramavodÄ• na
nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…khÄ• ragatÄ• naâ€™â€™ nti evaá¹ƒ vutte tividhe
gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ \Be I 153/ pahÄ• ya kÄ• yena eko viharati, cittakilesasaá¹…gaá¹‡
aá¹-á¹-hasamÄ• pattivasena eko viharati, phalasamÄ• pattiá¹ƒ vÄ• nirodhasamÄ• pattiá¹ƒ v
patvÄ• viharatÄ«ti attho. __yagghe_ti codanatthe nipÄ• to.

<184> __Ä• sanenapi_ \Ne I 140/ __nimanteyyÄ• mÄ• _ti nisinnÄ• sanaá¹ƒ papphoá¹-etvÄ
vadeyyÄ• ma. __abhinimanteyyÄ• mapi na_nti abhiharitvÄ• pi naá¹ƒ nimanteyyÄ• ma. tatth
vÄ• cÄ• ya ceva kÄ• yena ca. tumhÄ• kaá¹ƒ icchiticchitakkhaá¹‡e amhÄ• kaá¹ƒ cÄ«varÄ• c
vadanto hi vÄ• cÄ• ya abhiharitvÄ• nimanteti nÄ• ma. cÄ«varÄ• divekallaá¹ƒ sallakkhetvÄ•
tÄ• ni dento pana kÄ• yena abhiharitvÄ• nimanteti nÄ• ma. tadubhayampi sandhÄ• ya abhi
nanti Ä• ha. ettha ca __gilÄ• napaccayabhesajjaparikkhÄ• ro_ti yaá¹ƒ kiÃ±ci gilÄ• nassa sa
vacanattho pana visuddhimagge vutto. __rakkhÄ• varaá¹‡agutti_nti rakkhÄ• saá¹…khÄ• taÃ
Ä• varaá¹‡asaá¹…khÄ• taÃ±ca guttiá¹ƒ. sÄ• panesÄ• na Ä• vudhahatthe purise á¹-hapent
saá¹ƒvidahitÄ• hoti. yathÄ• pana avelÄ• ya kaá¹-á¹-hahÄ• rikapaá¹‡á¹‡ahÄ• rikÄ• dayo vih
migaluddakÄ• dayo vihÄ• rasÄ«mÄ• ya mige vÄ• macche vÄ• na gaá¹‡hanti, evaá¹ƒ saá¹
rakkhÄ• saá¹ƒvihitÄ• hoti, taá¹ƒ sandhÄ• yÄ• ha --- ``dhammikaâ€™â€™ nti.

<185> __yadi evaá¹ƒ sante_ti yadi tava dÄ• so tuyhaá¹ƒ santikÄ• abhivÄ• danÄ• dÄ«ni lab
__addhÄ• _ti ekaá¹ƒsavacanametaá¹ƒ. __paá¹-hama_nti bhaá¹‡anto aÃ±Ã±assÄ• pi atthita
rÄ• jÄ• __sakkÄ• pana, bhante, aÃ±Ã±ampÄ«_tiÄ• dimÄ• ha.

dutiyasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

186-188__._ kasatÄ«ti __kassako. _ gehassa pati, ekagehamatte jeá¹-á¹-hakoti __gahapati
balisaá¹…khÄ• taá¹ƒ karaá¹ƒ karotÄ«ti __karakÄ• rako. _ dhaÃ±Ã±arÄ• siá¹ƒ dhanarÄ• siÃ
__rÄ• sivaá¸• á¸• hako. _

__appaá¹ƒ_ \Be I 154/ __vÄ• _ti parittakaá¹ƒ vÄ• antamaso taá¹‡á¸• ulanÄ• á¸·imattakamp
bhogarÄ• siá¹ƒ. __mahantaá¹ƒ vÄ• _ti vipulaá¹ƒ vÄ• . yathÄ• hi mahantaá¹ƒ pahÄ• ya pabl
appampÄ«ti dassanatthaá¹ƒ ubhayamÄ• ha. dÄ• savÄ• re pana yasmÄ• dÄ• so attanopi ar
yaÃ±hi tassa dhanaá¹ƒ, taá¹ƒ sÄ• mikÄ• naÃ±Ã±eva hoti, tasmÄ• bhogaggahaá¹‡aá¹ƒ na l
Ã±Ä• tiparivaá¹-á¹-o.

paá¹‡Ä«tatarasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<189> __sakkÄ• pana, bhante, aÃ±Ã±ampi diá¹-á¹-heva dhamme_ti idha evamevÄ• ti na v
I 141/ ce, evamevÄ• ti hi vuccamÄ• ne pahoti bhagavÄ• sakalampi rattindivaá¹ƒ tato vÄ• b
upamÄ• hi sÄ• maÃ±Ã±aphalaá¹ƒ dÄ«petuá¹ƒ. tattha kiÃ±cÄ• pi etassa bhagavato vacanas
natthi, tathÄ• pi attho tÄ• disoyeva bhavissatÄ«ti cintetvÄ• \Ee I 171/ upari visesaá¹ƒ pucch
avatvÄ• --- ``abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±cÄ• â€™â€™ ti Ä• ha. tattha __abhikkan
abhimanÄ• pataraá¹ƒ atiseá¹-á¹-hataranti attho. __paá¹‡Ä«tatara_nti uttamataraá¹ƒ. __tena
nipÄ• to. savane uyyojento hi naá¹ƒ evamÄ• ha. __suá¹‡ohÄ«_ti abhikkantataraÃ±ca paá¹‡
sÄ• maÃ±Ã±aphalaá¹ƒ suá¹‡Ä• ti.

__sÄ• dhukaá¹ƒ manasikarohÄ«_ti ettha pana sÄ• dhukaá¹ƒ sÄ• dhÅ«ti ekatthametaá¹ƒ. a
Ä• yÄ• canasampaá¹-icchanasampahaá¹ƒsanasundara daá¸·hÄ«kammÄ• dÄ«su dissati. ``s
saá¹…khittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ• dÄ«su (SN b IV 95) hi Ä• yÄ• cane dissa
bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• â€™â€™ tiÄ• dÄ«su (MN III 8
sÄ• dhu, sÄ• riputtÄ• â€™â€™ tiÄ• dÄ«su (DN III 349) sampahaá¹ƒsane.

``sÄ• dhu dhammaruci rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ nti || (J II 17.101).

Ä• dÄ«su sundare. ``tena hi, brÄ• hmaá¹‡a, suá¹‡ohi sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€
sÄ• dhukasaddoyeva daá¸·hÄ«kamme, Ä• á¹‡attiyantipi vuccati \Be I 155/. idhÄ• pi assa ett
Ä• á¹‡attiyaÃ±ca veditabbo. sundarepi vaá¹-á¹-ati. daá¸·hÄ«kammatthena hi daá¸·hamimaá
suggahitaá¹ƒ gaá¹‡hanto. Ä• á¹‡attiatthena mama Ä• á¹‡attiyÄ• suá¹‡Ä• hi, sundaratthena
bhaddakaá¹ƒ dhammaá¹ƒ suá¹‡Ä• hÄ«ti evaá¹ƒ dÄ«pitaá¹ƒ hoti.

__manasi karohÄ«_ti Ä• vajja, samannÄ• harÄ• ti attho, avikkhittacitto hutvÄ• nisÄ• mehi,
adhippÄ• yo. api cettha suá¹‡ohÄ«ti sotindriyavikkhepanivÄ• raá¹‡ametaá¹ƒ. sÄ• dhukaá¹ƒ
manasikÄ• re daá¸·hÄ«kammaniyojanena manindriyavikkhepanivÄ• raá¹‡aá¹ƒ. purimaÃ±ce
byaÃ±janavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ, pacchimaá¹ƒ atthavipallÄ• saggÄ• havÄ• raá¹‡
dhammassavane niyojeti, pacchimena sutÄ• naá¹ƒ dhammÄ• naá¹ƒ dhÄ• raá¹‡Å«paparikkh

sabyaÃ±jano ayaá¹ƒ dhammo, tasmÄ• savanÄ«yoti dÄ«peti \Ee I 172/. pacchimena sattho,
kÄ• tabboti. sÄ• dhukapadaá¹ƒ \Ne I 142/ vÄ• ubhayapadehi yojetvÄ• yasmÄ• ayaá¹ƒ dha
desanÄ• gambhÄ«ro ca, tasmÄ• suá¹‡Ä• hi sÄ• dhukaá¹ƒ, yasmÄ• atthagambhÄ«ro ca pa
sÄ• dhukaá¹ƒ manasi karohÄ«ti evaá¹ƒ yojanÄ• veditabbÄ• . __bhÄ• sissÄ• mÄ«_ti sakkÄ
paá¹-iÃ±Ã±Ä• taá¹ƒ sÄ• maÃ±Ã±aphaladesanaá¹ƒ vitthÄ• rato bhÄ• sissÄ• mi. ``desessÄ•
saá¹…khittadÄ«panaá¹ƒ hoti. bhÄ• sissÄ• mÄ«ti vitthÄ• radÄ«panaá¹ƒ. tenÄ• ha vaá¹…gÄ«

``saá¹…khittenapi deseti, vitthÄ• renapi bhÄ• sati.

sÄ• á¸·ikÄ• yiva nigghoso, paá¹-ibhÄ• naá¹ƒ udÄ«rayÄ«â€™â€™ ti || (SN a I 214).

evaá¹ƒ vutte ussÄ• hajÄ• to hutvÄ• --- __ ``evaá¹ƒ, bhanteâ€™â€™ ti kho rÄ• jÄ• mÄ• ga
bhagavato paccassosi_ bhagavato vacanaá¹ƒ sampaá¹-icchi, paá¹-iggahesÄ«ti vuttaá¹ƒ hot

<190> athassa bhagavÄ• etadavoca, etaá¹ƒ avoca, idÄ• ni vattabbaá¹ƒ ``idha mahÄ• rÄ• j
sakalaá¹ƒ suttaá¹ƒ avocÄ• ti attho. tattha __idhÄ• _ti desÄ• padese nipÄ• to, svÄ• yaá¹ƒ ka
vuccati. yathÄ• ha --- ``idha tathÄ• gato loke uppajjatÄ«â€™â€™ ti. katthaci sÄ• sanaá¹ƒ ya
``idheva, bhikkhave, paá¹-hamo samaá¹‡o, idha dutiyo samaá¹‡oâ€™â€™ ti (AN a IV 241).
yathÄ• ha ---

``idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti || (DN II 369).

katthaci padapÅ«raá¹‡amattameva. yathÄ• ha ``idhÄ• haá¹ƒ, bhikkhave, bhuttÄ• vÄ« assa
I 30). idha pana lokaá¹ƒ upÄ• dÄ• ya vuttoti veditabbo. __mahÄ• rÄ• jÄ• _ti yathÄ• paá¹-iÃ
desetuá¹ƒ puna mahÄ• rÄ• jÄ• ti Ä• lapati. idaá¹ƒ vuttaá¹ƒ hoti --- ``mahÄ• rÄ• ja imasmiá¹ƒ
tathÄ• gato uppajjati arahaá¹ƒ ... pe ... buddho bhagavÄ• â€™â€™ ti. tattha tathÄ• gatasad
arahantiÄ• dayo visuddhimagge vitthÄ• ritÄ• . __loke uppajjatÄ«_ti ettha pana __loko_ti --- d
saá¹…khÄ• ralokoti tividho. idha pana sattaloko adhippeto. sattaloke uppajjamÄ• nopi ca tat
na brahmaloke, manussalokeva uppajjati. manussalokepi na aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e,
cakkavÄ• á¸·e. tatrÄ• pi na sabbaá¹-á¹-hÄ• nesu, ``puratthimÄ• ya disÄ• ya gajaá¹…galaá¹ƒ
mahÄ• sÄ• lo, tato parÄ• paccantimÄ• janapadÄ• \Ne I 143/ orato majjhe, puratthimadakk
salaá¸·avatÄ« nÄ• ma nadÄ«. tato parÄ• paccantimÄ• janapadÄ• , orato majjhe, dakkhiá¹‡
setakaá¹‡á¹‡ikaá¹ƒ nÄ• ma nigamo, tato parÄ• paccantimÄ• janapadÄ• , orato majjhe, pa
thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• hmaá¹‡agÄ• mo, tato parÄ• paccantimÄ• janapadÄ• , orato maj
usiraddhajo nÄ• ma pabbato, tato parÄ• paccantimÄ• janapadÄ• orato majjheâ€™â€™ ti
tiyojanasate, vitthÄ• rato aá¸• á¸• hateyyayojanasate, parikkhepato navayojanasate majjhim

kevalaÃ±ca tathÄ• gato, paccekabuddhÄ• , aggasÄ• vakÄ• , asÄ«timahÄ• therÄ• , buddhar
rÄ• jÄ• aÃ±Ã±e ca sÄ• rappattÄ• brÄ• hmaá¹‡agahapatikÄ• etthevuppajjanti.

tattha \Be I 157/ tathÄ• gato sujÄ• tÄ• ya dinnamadhupÄ• yÄ• sabhojanato yÄ• va arahatta
nÄ• ma, arahattaphale uppanno nÄ• ma. mahÄ• bhinikkhamanato vÄ• yÄ• va arahattamag
arahattamaggo. dÄ«paá¹…karapÄ• damÅ«lato vÄ• yÄ• va arahattamaggo, tÄ• va uppajjati
174/ uppanno nÄ• ma. idha sabbapaá¹-hamaá¹ƒ uppannabhÄ• vaá¹ƒ sandhÄ• ya uppajjatÄ
uppanno hotÄ«ti ayaÃ±hettha attho.

__so imaá¹ƒ loka_nti so bhagavÄ• imaá¹ƒ lokaá¹ƒ. idÄ• ni vattabbaá¹ƒ nidasseti. __sadeva
sadevakaá¹ƒ. evaá¹ƒ saha mÄ• rena __samÄ• rakaá¹ƒ, _ saha brahmunÄ• __sabrahmaka
samaá¹‡abrÄ• hmaá¹‡ehi __sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ. _ pajÄ• tattÄ• pajÄ• , taá¹ƒ paj
__sadevamanussaá¹ƒ. _ tattha sadevakavacanena paÃ±ca kÄ• mÄ• vacaradevaggahaá¹‡a
vacanena chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ. sabrahmakavacanena brahmakÄ
sassamaá¹‡abrÄ• hmaá¹‡Ä«vacanena sÄ• sanassa paccatthikapaccÄ• mittasamaá¹‡abrÄ•
samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca. pajÄ• vacanena satta
sadevamanussavacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«hi p
sattaloko. dvÄ«hi pajÄ• vasena sattalokova gahitoti veditabbo.

aparo nayo, sadevakaggahaá¹‡ena arÅ«pÄ• vacaradevaloko gahito. samÄ• rakaggahaá¹‡e
sabrahmakaggahaá¹‡ena rÅ«pÄ« brahmaloko. sassamaá¹‡abrÄ• hmaá¹‡Ä• diggahaá¹‡ena
vÄ• saha manussaloko, avasesasabbasattaloko vÄ• .

api cettha sadevakavacanena ukkaá¹-á¹-haparicchedato sabbassa lokassa sacchikatabhÄ•
yesaá¹ƒ ahosi --- ``mÄ• ro mahÄ• nubhÄ• vo cha kÄ• mÄ• vacarissaro vasavattÄ«, kiá¹ƒ so
ti, tesaá¹ƒ \Ee I 175/ vimatiá¹ƒ vidhamanto __ ``samÄ• rakaâ€™â€™ _nti Ä• ha. yesaá¹ƒ pa
mahÄ• nubhÄ• vo ekaá¹…guliyÄ• ekasmiá¹ƒ cakkavÄ• á¸·asahasse Ä• lokaá¹ƒ pharati, dv
dasahi aá¹…gulÄ«hi dasasu cakkavÄ• á¸·asahassesu Ä• lokaá¹ƒ pharati. anuttaraÃ±ca jhÄ•
paá¹-isaá¹ƒvedeti, kiá¹ƒ sopi sacchikatoâ€™â€™ ti, tesaá¹ƒ vimatiá¹ƒ vidhamanto __sabrah
cintesuá¹ƒ --- ``puthÅ« samaá¹‡abrÄ• hmaá¹‡Ä• sÄ• sanassa paccatthikÄ• , kiá¹ƒ tepi sacc
vimatiá¹ƒ vidhamanto __sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ paja_nti Ä• ha. evaá¹ƒ ukkaá¹-á¹-hul
sacchikatabhÄ• vaá¹ƒ pakÄ• setvÄ• atha sammutideve avasesamanusse ca upÄ• dÄ• ya u
sesasattalokassa sacchikatabhÄ• vaá¹ƒ pakÄ• sento __sadevamanussa_nti Ä• ha. ayamett

porÄ• á¹‡Ä• panÄ• hu __sadevaka_nti devehi saddhiá¹ƒ avasesalokaá¹ƒ. __samÄ• raka_
avasesalokaá¹ƒ. __sabrahmaka_nti brahmehi saddhiá¹ƒ avasesalokaá¹ƒ. evaá¹ƒ sabbepi tih
tÄ«hÄ• kÄ• rehi tÄ«su padesu pakkhipitvÄ• puna dvÄ«hi padehi pariyÄ• diyanto __sassam
sadevamanussa_nti Ä• ha. evaá¹ƒ paÃ±cahipi padehi tena tenÄ• kÄ• rena tedhÄ• tukamev

__sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedetÄ«_ti ettha pana __saya_nti sÄ• maá¹ƒ apa
__abhiÃ±Ã±Ä• _ti abhiÃ±Ã±Ä• ya, adhikena Ã±Ä• á¹‡ena Ã±atvÄ• ti attho. __sacchikatvÄ•
etena anumÄ• nÄ• dipaá¹-ikkhepo kato hoti. __pavedetÄ«_ti bodheti viÃ±Ã±Ä• peti pakÄ• s

__so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... pariyosÄ• nakalyÄ• á¹‡a_nti so bhaga
kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca hitvÄ• pi anuttaraá¹ƒ vivekasukhaá¹ƒ dhammaá¹ƒ deseti. taÃ±c
vÄ• desento Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva deseti. Ä• dimhipi, kalyÄ• á¹‡aá¹ƒ bhadda
deseti, majjhepi, pariyosÄ• nepi, kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajjameva katvÄ• desetÄ
atthi desanÄ• ya Ä• dimajjhapariyosÄ• naá¹ƒ, atthi sÄ• sanassa. desanÄ• ya tÄ• va catuppa
paá¹-hamapÄ• do Ä• di nÄ• ma, tato dve majjhaá¹ƒ nÄ• ma, ante eko pariyosÄ• naá¹ƒ nÄ•
nidÄ• naá¹ƒ Ä• di, idamavocÄ• ti pariyosÄ• naá¹ƒ, ubhinnamantarÄ• \Be I 159/ majjhaá¹ƒ.
176/ suttassa paá¹-hamÄ• nusandhi Ä• di, ante anusandhi pariyosÄ• naá¹ƒ, majjhe eko vÄ•
majjhameva.

sÄ• sanassa pana sÄ«lasamÄ• dhivipassanÄ• Ä• di nÄ• ma. vuttampi cetaá¹ƒ --- ``ko cÄ•
dhammÄ• naá¹ƒ? sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 369).
majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• â€™â€™ ti evaá¹ƒ vutto pana ariy
phalaÃ±ceva nibbÄ• naÃ±ca pariyosÄ• naá¹ƒ nÄ• ma. ``etadatthamidaá¹ƒ, brÄ• hmaá¹‡a, b
sÄ• raá¹ƒ, etaá¹ƒ pariyosÄ• naâ€™â€™ nti (MN I 324) hi ettha phalaá¹ƒ pariyosÄ• nanti vut
``nibbÄ• nogadhaá¹ƒ hi, Ä• vuso visÄ• kha, brahmacariyaá¹ƒ vussati, nibbÄ• naparÄ• yana
nibbÄ• napariyosÄ• naâ€™â€™ nti (MN I 466) ettha nibbÄ• naá¹ƒ pariyosÄ• nanti vuttaá¹ƒ.
Ä• dimajjhapariyosÄ• naá¹ƒ adhippetaá¹ƒ. bhagavÄ• hi dhammaá¹ƒ desento Ä• dimhi sÄ«l
maggaá¹ƒ pariyosÄ• ne nibbÄ• naá¹ƒ dasseti. tena vuttaá¹ƒ --- ``so dhammaá¹ƒ deseti Ä• d
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aâ€™â€™ nti. tasmÄ• aÃ±Ã±opi dhammakat

``Ä• dimhi sÄ«laá¹ƒ dasseyya, majjhe maggaá¹ƒ vibhÄ• vaye.

pariyosÄ• namhi nibbÄ• naá¹ƒ, esÄ• kathikasaá¹‡á¹-hitÄ«â€™â€™ ti ||

__sÄ• tthaá¹ƒ sabyaÃ±jana_nti yassa hi yÄ• gubhattaitthipurisÄ• divaá¹‡á¹‡anÄ• nissitÄ•
sÄ• tthaá¹ƒ deseti. bhagavÄ• pana tathÄ• rÅ«paá¹ƒ desanaá¹ƒ pahÄ• ya catusatipaá¹-á¹-h
deseti. tasmÄ• sÄ• tthaá¹ƒ desetÄ«ti vuccati. yassa pana desanÄ• ekabyaÃ±janÄ• diyuttÄ
sabbaniroá¹-á¹-habyaÃ±janÄ• vÄ• sabbavissaá¹-á¹-hasabbaniggahÄ«tabyaÃ±janÄ• vÄ• ,
damiá¸·akirÄ• tasavarÄ• dimilakkhÅ«naá¹ƒ bhÄ• sÄ• viya byaÃ±janapÄ• ripÅ«riyÄ• abhÄ•
hoti. bhagavÄ• pana ---

``sithilaá¹ƒ \Ee I 177/ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahÄ«taá¹ƒ.

sambandhavavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™ ti

evaá¹ƒ \Be I 160/ vuttaá¹ƒ dasavidhaá¹ƒ byaÃ±janaá¹ƒ amakkhetvÄ• paripuá¹‡á¹‡abyaÃ±j
deseti, tasmÄ• sabyaÃ±janaá¹ƒ dhammaá¹ƒ desetÄ«ti vuccati. __kevalaparipuá¹‡á¹‡a_nti
sakalÄ• dhivacanaá¹ƒ. __paripuá¹‡á¹‡a_nti anÅ«nÄ• dhikavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti s
deseti, ekadesanÄ• pi aparipuá¹‡á¹‡Ä• natthÄ«ti. upanetabbaapanetabbassa abhÄ• vato k
veditabbaá¹ƒ. __parisuddha_nti nirupakkilesaá¹ƒ. yo hi imaá¹ƒ dhammadesanaá¹ƒ nissÄ• y
sakkÄ• raá¹ƒ vÄ• labhissÄ• mÄ«ti deseti, tassa aparisuddhÄ• desanÄ• hoti. bhagavÄ• pa
hitapharaá¹‡ena \Ne I 146/ mettÄ• bhÄ• vanÄ• ya muduhadayo ullumpanasabhÄ• vasaá¹‡á
parisuddhaá¹ƒ dhammaá¹ƒ desetÄ«ti vuccati.

__brahmacariyaá¹ƒ pakÄ• setÄ«_ti ettha panÄ• yaá¹ƒ brahmacariya-saddo dÄ• ne veyyÄ•
appamaÃ±Ã±Ä• su methunaviratiyaá¹ƒ sadÄ• rasantose vÄ«riye uposathaá¹…gesu ariyama
dissati.

``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca te nÄ• ga, mahÄ• vimÄ• naá¹ƒ ||

ahaÃ±ca bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumhÄ• .

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

taá¹ƒ \Ee I 178/ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti || (J II 17.1595).

imasmiÃ±hi puá¹‡á¹‡akajÄ• take dÄ• naá¹ƒ brahmacariyanti vuttaá¹ƒ.

``kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

tena \Be I 161/ pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti || (Pv 275, 277).

imasmiá¹ƒ \Ne I 147/ aá¹…kurapetavatthumhi veyyÄ• vaccaá¹ƒ brahmacariyanti vuttaá¹ƒ. ``
bhikkhave, tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti (Vin II 311) imasmiá¹ƒ tit
paÃ±casikkhÄ• padasÄ«laá¹ƒ brahmacariyanti vuttaá¹ƒ. ``taá¹ƒ kho pana me, paÃ±casikha,
nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya ... pe ... yÄ• vadeva brahmalokÅ«papattiyÄ• â€
imasmiá¹ƒ mahÄ• govindasutte catasso appamaÃ±Ã±Ä• yo brahmacariyanti vuttÄ• . ``pare
mayamettha brahmacÄ• rÄ« bhavissÄ• mÄ• â€™â€™ ti (MN I 83) imasmiá¹ƒ sallekhasutte
vuttÄ• .

``mayaÃ±ca bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti || (J I 4.97).

mahÄ• dhammapÄ• lajÄ• take sadÄ• rasantoso brahmacariyanti vutto. ``abhijÄ• nÄ• mi \E
sÄ• riputta, caturaá¹…gasamannÄ• gataá¹ƒ brahmacariyaá¹ƒ caritÄ• , tapassÄ« sudaá¹ƒ ho
lomahaá¹ƒsanasutte vÄ«riyaá¹ƒ brahmacariyanti vuttaá¹ƒ.

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J I 8.75).

evaá¹ƒ nimijÄ• take attadamanavasena kato aá¹-á¹-haá¹…giko uposatho brahmacariyanti v
me, paÃ±casikha, brahmacariyaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya ... pe ... aya

aá¹-á¹-haá¹…giko maggoâ€™â€™ ti (DN II 329) mahÄ• govindasuttasmiá¹ƒyeva ariyamagg
``tayidaá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ pu
devamanussehi suppakÄ• sitaâ€™â€™ nti (DN III 174) pÄ• sÄ• dikasutte sikkhattayasaá¹…
brahmacariyanti vuttaá¹ƒ. imasmimpi á¹-hÄ• ne idameva brahmacariyanti adhippetaá¹ƒ. tasm
pakÄ• setÄ«ti so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... parisuddhaá¹ƒ. evaá¹ƒ des
sikkhattayasaá¹…gahitaá¹ƒ sakalasÄ• sanaá¹ƒ brahmacariyaá¹ƒ pakÄ• setÄ«ti \Be I 162/ ev
daá¹-á¹-habbo. __brahmacariya_nti seá¹-á¹-haá¹-á¹-hena brahmabhÅ«taá¹ƒ cariyaá¹ƒ. brah
buddhÄ• dÄ«naá¹ƒ cariyanti vuttaá¹ƒ hoti.

<191> __taá¹ƒ dhamma_nti \Ne I 148/ taá¹ƒ vuttappakÄ• rasampadaá¹ƒ dhammaá¹ƒ. __su
kasmÄ• paá¹-hamaá¹ƒ gahapatiá¹ƒ niddisati? nihatamÄ• nattÄ• , ussannattÄ• ca. yebhuyy
pabbajitÄ• jÄ• tiá¹ƒ nissÄ• ya mÄ• naá¹ƒ karonti. brÄ• hmaá¹‡akulÄ• pabbajitÄ• mante ni
hÄ«najaccakulÄ• pabbajitÄ• attano attano vijÄ• titÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti. ga
kacchehi sedaá¹ƒ muÃ±cantehi piá¹-á¹-hiyÄ• loá¹‡aá¹ƒ pupphamÄ• nÄ• ya bhÅ«miá¹ƒ kas
abhÄ• vato nihatamÄ• nadappÄ• honti. te pabbajitvÄ• \Ee I 180/ mÄ• naá¹ƒ vÄ• dappaá¹ƒ
sakalabuddhavacanaá¹ƒ uggahetvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ• sakkonti arahatte
ca kulehi nikkhamitvÄ• pabbajitÄ• nÄ• ma na bahukÄ• , gahapatikÄ• va bahukÄ• . iti nihat
paá¹-hamaá¹ƒ gahapatiá¹ƒ niddisatÄ«ti.

__aÃ±Ã±atarasmiá¹ƒ vÄ• _ti itaresaá¹ƒ vÄ• kulÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __paccÄ• jÄ•
__tathÄ• gate saddhaá¹ƒ paá¹-ilabhatÄ«_ti parisuddhaá¹ƒ dhammaá¹ƒ sutvÄ• dhammassÄ
``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti saddhaá¹ƒ paá¹-ilabhati. __iti paá¹-isa
paccavekkhati. __sambÄ• dho gharÄ• vÄ• so_ti sacepi saá¹-á¹-hihatthe ghare yojanasatant
jÄ• yampatikÄ• vasanti, tathÄ• pi nesaá¹ƒ sakiÃ±canasapalibodhaá¹-á¹-hena gharÄ• vÄ• s
__rajopatho_ti rÄ• garajÄ• dÄ«naá¹ƒ __uá¹-á¹-hÄ• naá¹-á¹-hÄ• na_nti mahÄ• aá¹-á¹-hakath
Ä• gamanapathotipi vadanti. alagganaá¹-á¹-hena abbhokÄ• so viyÄ• ti __abbhokÄ• so. _ pa
kÅ«á¹-Ä• gÄ• raratanapÄ• sÄ• dadevavimÄ• nÄ• dÄ«su pihitadvÄ• ravÄ• tapÄ• nesu paá¹-
na sajjati, na bajjhati. tena vuttaá¹ƒ --- ``abbhokÄ• so pabbajjÄ• â€™â€™ ti. api ca sambÄ•
kusalakiriyÄ• ya okÄ• sÄ• bhÄ• vato. rajopatho asaá¹ƒvutasaá¹…kÄ• raá¹-á¹-hÄ• naá¹ƒ viya
sannipÄ• taá¹-á¹-hÄ• nato. abbhokÄ• so pabbajjÄ• kusalakiriyÄ• ya yathÄ• sukhaá¹ƒ okÄ•

__nayidaá¹ƒ_ \Be I 163/ __sukaraá¹ƒ ... pe ... pabbajeyya_nti etthÄ• yaá¹ƒ saá¹…khepakat
sikkhattayabrahmacariyaá¹ƒ ekampi divasaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ
ekantaparipuá¹‡á¹‡aá¹ƒ, caritabbaá¹ƒ ekadivasampi ca kilesamalena amalÄ«naá¹ƒ katvÄ•
pÄ• petabbatÄ• ya ekantaparisuddhaá¹ƒ \Ee I 181/. __saá¹…khalikhita_nti likhitasaá¹…khas
dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ caritabbaá¹ƒ. idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• v
vasantena ekantaparipuá¹‡á¹‡aá¹ƒ ... pe ... carituá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ kese ca massuÃ±
kasÄ• yarasapÄ«tatÄ• ya kÄ• sÄ• yÄ• ni brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni

paridahitvÄ• agÄ• rasmÄ• nikkhamitvÄ• anagÄ• riyaá¹ƒ pabbajeyyanti. ettha ca yasmÄ• kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ agÄ• riyanti vuccati, taÃ±ca pabbajjÄ• ya natthi, tasmÄ• pabb Ã±Ä• tabbÄ• , taá¹ƒ anagÄ• riyaá¹ƒ. __pabbajeyya_nti paá¹-ipajjeyyaá¹ƒ.

192-193__._ __appaá¹ƒ vÄ• _ti sahassato heá¹-á¹-hÄ• bhogakkhandho appo nÄ• ma hoti, mahÄ• . Ä• bandhanaá¹-á¹-hena Ã±Ä• tiyeva Ã±Ä• tiparivaá¹-á¹-o. sopi vÄ«satiyÄ• heá¹-á¹ vÄ«satiyÄ• paá¹-á¹-hÄ• ya mahÄ• . __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti pÄ• timokkhasa __Ä• cÄ• ragocarasampanno_ti Ä• cÄ• rena ceva gocarena ca sampanno. __aá¹‡umattesÅ __vajjesÅ«_ti akusaladhammesu. __bhayadassÄ• vÄ«_ti bhayadassÄ«. __samÄ• dÄ• yÄ• sikkhÄ• padesÅ«_ti sikkhÄ• padesu taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒ samÄ• diyitvÄ• sikkhati. a vitthÄ• ro pana visuddhimagge vutto.

__kÄ• yakammavacÄ«kammena samannÄ• gato kusalena parisuddhÄ• jÄ«vo_ti ettha Ä• c kÄ• yakammavacÄ«kamme gahitepi yasmÄ• idaá¹ƒ Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ nÄ• ma vÄ• uppajjati, kÄ• yavacÄ«dvÄ• resuyeva pana uppajjati; tasmÄ• tassa uppattidvÄ• radass kÄ• yakammavacÄ«kammena samannÄ• gato kusalenÄ• ti vuttaá¹ƒ. yasmÄ• pana tena sa parisuddhÄ• jÄ«vo. samaá¹‡amuá¹‡á¸• ikaputtasuttantavasena \Ee I 182/ (MN II 260) vÄ• c ``katame ca, thapati, kusalÄ• sÄ«lÄ• ? kusalaá¹ƒ \Be I 164/ kÄ• yakammaá¹ƒ, kusalaá¹ƒ va parisuddhaá¹ƒ Ä• jÄ«vampi kho ahaá¹ƒ thapati sÄ«lasmiá¹ƒ vadÄ• mÄ«â€™â€™ ti vuttaá¹ƒ samannÄ• gato, tasmÄ• parisuddhÄ• jÄ«voti veditabbo.

__sÄ«lasampanno_ti brahmajÄ• le vuttena tividhena sÄ«lena samannÄ• gato hoti. __indriy manacchaá¹-á¹-hesu indriyesu pihitadvÄ• ro hoti. __satisampajaÃ±Ã±ena samannÄ• gato_t paá¹-ikkantetiÄ• dÄ«su sattasu á¹-hÄ• nesu satiyÄ• ceva sampajaÃ±Ã±ena ca samannÄ• g catÅ«su paccayesu tividhena santosena santuá¹-á¹-ho hoti.

cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ•

194-211__._ evaá¹ƒ mÄ• tikaá¹ƒ nikkhipitvÄ• anupubbena bhÄ• jento __ ``kathaÃ±ca, mah sÄ«lasampanno hotÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __idampissa hoti sÄ«lasmi_nti idam pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i sÄ«lasmiá¹ƒ ekaá¹ƒ sÄ«laá¹ƒ hotÄ«ti attho. paccattavacan 150/ bhummaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaÃ±hi idampi tassa samaá¹‡assa sÄ«lanti ayam brahmajÄ• le vuttanayeneva veditabbaá¹ƒ. __idamassa hoti sÄ«lasmi_nti idaá¹ƒ assa sÄ«la

<212> __na kutoci bhayaá¹ƒ samanupassati, yadidaá¹ƒ sÄ«lasaá¹ƒvarato_ti yÄ• ni asaá¹ƒv uppajjanti, tesu yaá¹ƒ idaá¹ƒ bhayaá¹ƒ sÄ«lasaá¹ƒvarato bhaveyya, taá¹ƒ kutoci ekasaá¹ƒva samanupassati. kasmÄ• ? saá¹ƒvarato asaá¹ƒvaramÅ«lakassa bhayassa abhÄ• vÄ• . __mu yathÄ• vidhÄ• navihitena khattiyÄ• bhisekena muddhani avasitto. __yadidaá¹ƒ paccatthikato

ekapaccatthikatopi bhayaá¹ƒ bhaveyya, taá¹ƒ na samanupassati. kasmÄ• ? yasmÄ• nihata
\Ee I 183/ niyakajjhattaá¹ƒ, attano santÄ• neti attho. __anavajjasukha_nti anavajjaá¹ƒ anind
sÄ«lapadaá¹-á¹-hÄ• nehi avippaá¹-isÄ• rapÄ• mojjapÄ«tipassaddhidhammehi pariggahitaá¹
paá¹-isaá¹ƒvedeti. __evaá¹ƒ kho, mahÄ• rÄ• ja, bhikkhu sÄ«lasampanno hotÄ«_ti evaá¹ƒ ni
dassitena tividhena sÄ«lena samannÄ• gato bhikkhu sÄ«lasampanno nÄ• ma hotÄ«ti sÄ«la

indriyasaá¹ƒvarakathÄ•

<213> indriyesu \Be I 165/ guttadvÄ• rabhÄ• janÄ«ye __cakkhunÄ• rÅ«pa_nti ayaá¹ƒ cakk
buddhacakkhumhi vattati, yathÄ• ha --- ``buddhacakkhunÄ• lokaá¹ƒ volokesÄ«â€™â€™ ti
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• te samantacakkhumhi, yathÄ• ha --- ``tathÅ«pamaá
pÄ• sÄ• damÄ• ruyha samantacakkhÅ«â€™â€™ ti (Vin I 8). katthaci dhammacakkhumhi ``
dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (Vin I 16) hi ettha ariyamaggattayapaÃ±Ã±Ä• . `
Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«â€™â€™ ti (Vin I 15) ettha pubbenivÄ• sÄ• diÃ±Ä• á¹‡aá¹ƒ paÃ±
``dibbena cakkhunÄ• â€™â€™ ti (MN I 284) Ä• gataá¹-á¹-hÄ• nesu dibbacakkhumhi vattati.
rÅ«pe cÄ• â€™â€™ ti ettha pasÄ• dacakkhumhi vattati. idha panÄ• yaá¹ƒ pasÄ• dacakkhu
vattati, tasmÄ• cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• ti ayametthattho. sesapadesu yaá
taá¹ƒ sabbaá¹ƒ visuddhimagge vuttaá¹ƒ. __abyÄ• sekasukha_nti kilesabyÄ• sekavirahitattÄ
asammissaá¹ƒ parisuddhaá¹ƒ adhicittasukhaá¹ƒ paá¹-isaá¹ƒvedetÄ«ti.

satisampajaÃ±Ã±akathÄ•

<214> satisampajaÃ±Ã±abhÄ• janÄ«yamhi \Ne I 151/ __abhikkante paá¹-ikkante_ti ettha tÄ
vuccati gamanaá¹ƒ, paá¹-ikkantaá¹ƒ nivattanaá¹ƒ, tadubhayampi catÅ«su iriyÄ• pathesu lab
purato kÄ• yaá¹ƒ abhiharanto abhikkamati nÄ• ma \Ee I 184/. paá¹-inivattanto paá¹-ikkamati
á¹-hitakova kÄ• yaá¹ƒ purato onÄ• mento abhikkamati nÄ• ma, pacchato apanÄ• mento paá
nisinnakova Ä• sanassa purimaaá¹…gÄ• bhimukho saá¹ƒsaranto abhikkamati nÄ• ma, pacc
paccÄ• saá¹ƒsaranto paá¹-ikkamati nÄ• ma. nipajjanepi eseva nayo.

__sampajÄ• nakÄ• rÄ« hotÄ«_ti sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«. sampajaÃ±Ã±amev
abhikkantÄ• dÄ«su sampajaÃ±Ã±aá¹ƒ karoteva. na katthaci sampajaÃ±Ã±avirahito hoti. tatt
sÄ• tthakasampajaÃ±Ã±aá¹ƒ, sappÄ• yasampajaÃ±Ã±aá¹ƒ, gocarasampajaÃ±Ã±aá¹ƒ asam
sampajaÃ±Ã±aá¹ƒ. tattha abhikkamanacitte uppanne cittavaseneva agantvÄ• --- ``kinnu me
atthi natthÄ«â€™â€™ ti atthÄ• natthaá¹ƒ pariggahetvÄ• atthapariggaá¹‡hanaá¹ƒ sÄ• tthak
\Be I 166/ ca atthoti cetiyadassanabodhisaá¹…ghatheraasubhadassanÄ• divasena dhamma
bodhiá¹ƒ vÄ• disvÄ• pi hi buddhÄ• rammaá¹‡aá¹ƒ, saá¹…ghadassanena saá¹…ghÄ• ramm
tadeva khayavayato sammasanto arahattaá¹ƒ pÄ• puá¹‡Ä• ti. there disvÄ• tesaá¹ƒ ovÄ• de
disvÄ• tattha paá¹-hamajjhÄ• naá¹ƒ uppÄ• detvÄ• tadeva khayavayato sammasanto araha

etesaá¹ƒ dassanaá¹ƒ sÄ• tthakanti vuttaá¹ƒ. keci pana Ä• misatopi vuá¸• á¸• hi atthoyeva, ta
brahmacariyÄ• nuggahÄ• ya paá¹-ipannattÄ• ti vadanti.

tasmiá¹ƒ pana gamane sappÄ• yÄ• sappÄ• yaá¹ƒ pariggahetvÄ• sappÄ• yapariggaá¹‡han
seyyathidaá¹ƒ --- cetiyadassanaá¹ƒ tÄ• va sÄ• tthakaá¹ƒ, sace pana cetiyassa mahÄ• pÅ«jÄ
dasadvÄ• dasayojanantare parisÄ• sannipatanti, attano vibhavÄ• nurÅ«pÄ• itthiyopi purisÄ
alaá¹…katapaá¹-iyattÄ• cittakammarÅ«pakÄ• ni \Ee I 185/ viya saÃ±caranti. tatra cassa iá¹
lobho hoti, aniá¹-á¹-he paá¹-igho, asamapekkhane moho uppajjati, kÄ• yasaá¹ƒsaggÄ• patti
jÄ«vitabrahmacariyÄ• naá¹ƒ vÄ• antarÄ• yo hoti, evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ
vuttappakÄ• raantarÄ• yÄ• bhÄ• ve sappÄ• yaá¹ƒ. bodhidassanepi eseva nayo. saá¹…ghad
antogÄ• me mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• sabbarattiá¹ƒ dhammassavanaá¹ƒ karonte
janasannipÄ• to \Ne I 152/ ceva antarÄ• yo ca hoti, evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá
sappÄ• yaá¹ƒ. mahÄ• parisaparivÄ• rÄ• naá¹ƒ therÄ• naá¹ƒ dassanepi eseva nayo.

asubhadassanampi sÄ• tthaá¹ƒ, tadatthadÄ«panatthaÃ±ca idaá¹ƒ vatthu --- eko kira dahara
gahetvÄ• dantakaá¹-á¹-hatthÄ• ya gato. sÄ• maá¹‡ero maggÄ• okkamitvÄ• purato gaccha
paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasant
uparimaggatthÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• aá¹-á¹-hÄ• si. daharo taá¹ƒ apa
pakkosi. so `mayÄ• pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhunÄ• saddhiá¹ƒ dve kathÄ• n
aÃ±Ã±asmimpi divase upari visesaá¹ƒ nibbattessÄ• mÄ«â€™ ti cintetvÄ• kiá¹ƒ, bhanteti pa
`ehÄ«â€™ ti ca vutte ekavacaneneva Ä• gantvÄ• , `bhante, iminÄ• tÄ• va maggeneva gant
muhuttaá¹ƒ \Be I 167/ puratthÄ• bhimukho á¹-hatvÄ• olokethÄ• â€™ ti Ä• ha. so tathÄ• ka
pÄ• puá¹‡i. evaá¹ƒ ekaá¹ƒ asubhaá¹ƒ dvinnaá¹ƒ janÄ• naá¹ƒ atthÄ• ya jÄ• taá¹ƒ. evaá¹ƒ sÄ
purisassa mÄ• tugÄ• mÄ• subhaá¹ƒ asappÄ• yaá¹ƒ, mÄ• tugÄ• massa ca purisÄ• subhaá¹ƒ
sappÄ• yanti evaá¹ƒ sappÄ• yapariggaá¹‡hanaá¹ƒ sappÄ• yasampajaÃ±Ã±aá¹ƒ nÄ• ma.

evaá¹ƒ pariggahitasÄ• tthakasappÄ• yassa pana aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nes
kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ \Ee I 186/ gocaraá¹ƒ uggahetvÄ• bhikkhÄ• cÄ• ragoc
gocarasampajaÃ±Ã±aá¹ƒ nÄ• ma. tassÄ• vibhÄ• vanatthaá¹ƒ idaá¹ƒ catukkaá¹ƒ veditabbaá

idhekacco bhikkhu harati, na paccÄ• harati; ekacco paccÄ• harati, na harati; ekacco pana n
paccÄ• harati; ekacco harati ca, paccÄ• harati cÄ• ti. tattha yo bhikkhu divasaá¹ƒ caá¹…kan
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhetvÄ• tathÄ• rattiyÄ• paá¹-hamayÄ• me, ma
kappetvÄ• pacchimayÄ• mepi nisajjacaá¹…kamehi vÄ«tinÄ• metvÄ• pageva cetiyaá¹…gaa
katvÄ• bodhirukkhe udakaá¹ƒ Ä• siÃ±citvÄ• , pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paccupaá¹-
Ä• cariyupajjhÄ• yavattÄ• dÄ«ni sabbÄ• ni khandhakavattÄ• ni samÄ• dÄ• ya vattati. so sa
senÄ• sanaá¹ƒ pavisitvÄ• dve tayo pallaá¹…ke usumaá¹ƒ gÄ• hÄ• pento kammaá¹-á¹-hÄ• n
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ uá¹-á¹-hahitvÄ• kammaá¹-á¹-hÄ• nasÄ«seneva pattacÄ«varam

nikkhamitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• , sace
buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ hoti, taá¹ƒ avissajjetvÄ• va cetiyaá¹…gaá¹‡aá¹ƒ pa
kammaá¹-á¹-hÄ• naá¹ƒ hoti, sopÄ• namÅ«le á¹-hatvÄ• hatthena gahitabhaá¹‡á¸• aá¹ƒ viya
buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruyha, mahantaá¹ƒ cet
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu vanditabbaá¹ƒ. khuddakaá¹ƒ cet
padakkhiá¹‡aá¹ƒ katvÄ• aá¹-á¹-hasu á¹-hÄ• nesu vanditabbaá¹ƒ. cetiyaá¹ƒ vanditvÄ• bodh
pattenÄ• pi buddhassa bhagavato sammukhÄ• viya nipaccÄ• kÄ• raá¹ƒ dassetvÄ• bodhi v
cetiyaÃ±ca bodhiÃ±ca vanditvÄ• paá¹-isÄ• mitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paá¹-isÄ• mitabha
gaá¹‡hanto viya nikkhittakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gÄ• masamÄ«pe kammaá¹-á¹-h
pÄ• rupitvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati. atha naá¹ƒ manussÄ• disvÄ• ayyo no Ä•
187/ pattaá¹ƒ gahetvÄ• Ä• sanasÄ• lÄ• ya vÄ• gehe vÄ• \Be I 168/ nisÄ«dÄ• petvÄ• yÄ•
na niá¹-á¹-hÄ• ti, tÄ• va pÄ• de dhovitvÄ• telena makkhetvÄ• purato te nisÄ«ditvÄ• paÃ±h
dhammaá¹ƒ vÄ• sotukÄ• mÄ• honti. sacepi na kathÄ• penti, janasaá¹…gahatthaá¹ƒ dham
yevÄ• ti aá¹-á¹-hakathÄ• cariyÄ• vadanti. dhammakathÄ• hi kammaá¹-á¹-hÄ• navinimuttÄ•
kammaá¹-á¹-hÄ• nasÄ«seneva dhammakathaá¹ƒ kathetvÄ• kammaá¹-á¹-hÄ• nasÄ«seneva
anumodanaá¹ƒ katvÄ• nivattiyamÄ• nehipi manussehi anugatova gÄ• mato nikkhamitvÄ• t
paá¹-ipajjati.

atha naá¹ƒ puretaraá¹ƒ nikkhamitvÄ• bahigÄ• me katabhattakiccÄ• sÄ• maá¹‡eradaharab
pattacÄ«varamassa gaá¹‡hanti. porÄ• á¹‡akabhikkhÅ« kira amhÄ• kaá¹ƒ upajjhÄ• yo Ä• ca
vattaá¹ƒ karonti, sampattaparicchedeneva karonti. te taá¹ƒ pucchanti --- ``bhante, ete manus
kiá¹ƒ honti, mÄ• tipakkhato sambandhÄ• pitipakkhatoâ€™â€™ ti? kiá¹ƒ disvÄ• pucchathÄ•
pemaá¹ƒ bahumÄ• nanti. Ä• vuso, yaá¹ƒ mÄ• tÄ• pitÅ«hipi dukkaraá¹ƒ, taá¹ƒ ete amhÄ• ka
no etesaá¹ƒ santakameva, etesaá¹ƒ Ä• nubhÄ• vena neva bhaye bhayaá¹ƒ, na chÄ• take c
nÄ• ma amhÄ• kaá¹ƒ upakÄ• rino natthÄ«ti tesaá¹ƒ guá¹‡e kathento gacchati. ayaá¹ƒ vucca
paccÄ• haratÄ«_ti.

yassa pana pageva vuttappakÄ• raá¹ƒ vattapaá¹-ipattiá¹ƒ karontassa kammajatejodhÄ• tu
anupÄ• dinnakaá¹ƒ muÃ±citvÄ• upÄ• dinnakaá¹ƒ gaá¹‡hÄ• ti, sarÄ«rato sedÄ• muÃ±canti
vÄ«thiá¹ƒ nÄ• rohati, so pageva pattacÄ«varamÄ• dÄ• ya vegasÄ• cetiyaá¹ƒ vanditvÄ• go
nikkhamanavelÄ• yameva gÄ• maá¹ƒ yÄ• gubhikkhÄ• ya pavisitvÄ• yÄ• guá¹ƒ labhitvÄ• Ä
athassa dvattikkhattuá¹ƒ \Ee I 188/ ajjhoharaá¹‡amatteneva kammajatejodhÄ• tu upÄ• dinn
anupÄ• dinnakaá¹ƒ gaá¹‡hÄ• ti, ghaá¹-asatena nhÄ• to viya tejodhÄ• tu pariá¸·Ä• hanibbÄ•
kammaá¹-á¹-hÄ• nasÄ«sena yÄ• guá¹ƒ paribhuÃ±jitvÄ• pattaÃ±ca mukhaÃ±ca dhovitvÄ• a
kammaá¹-á¹-hÄ• naá¹ƒ manasikatvÄ• avasesaá¹-á¹-hÄ• ne piá¹‡á¸• Ä• ya caritvÄ• kamma
paribhuÃ±jitvÄ• tato paá¹-á¹-hÄ• ya poá¹…khÄ• nupoá¹…khaá¹ƒ upaá¹-á¹-hahamÄ• naá¹ƒ
\Ne I 154/ Ä• gacchati, ayaá¹ƒ vuccati __paccÄ• harati_ \Be I 169/ __na haratÄ«_ti. edisÄ•
pivitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• buddhasÄ• sane arahattappattÄ• nÄ• ma gaá¹‡anapa

sÄ«haá¸·adÄ«peyeva tesu tesu gÄ• mesu Ä• sanasÄ• lÄ• yaá¹ƒ vÄ• na taá¹ƒ Ä• sanamatt
arahattappattÄ• bhikkhÅ« natthÄ«ti.

yo pana pamÄ• davihÄ• rÄ« hoti, nikkhittadhuro sabbavattÄ• ni bhinditvÄ• paÃ±cavidhace
viharanto --- ``kammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«â€™â€™ ti saÃ±Ã±ampi akatvÄ• gÄ•
ananulomikena gihisaá¹ƒsaggena saá¹ƒsaá¹-á¹-ho caritvÄ• ca bhuÃ±jitvÄ• ca tuccho nikkh
__neva harati na paccÄ• haratÄ«_ti.

yo panÄ• yaá¹ƒ --- ``harati ca paccÄ• harati cÄ• â€™â€™ ti vutto, so gatapaccÄ• gatavatta
attakÄ• mÄ• hi kulaputtÄ• sÄ• sane pabbajitvÄ• dasapi vÄ«sampi tiá¹ƒsampi cattÄ• lÄ«sa
ekato vasantÄ• katikavattaá¹ƒ katvÄ• viharanti, ``Ä• vuso, tumhe na iá¹‡aá¹-á¹-Ä• , na bha
jÄ«vikÄ• pakatÄ• pabbajitÄ• , dukkhÄ• muccitukÄ• mÄ• panettha pabbajitÄ• , tasmÄ• ga
gamaneyeva niggaá¹‡hatha, tathÄ• á¹-hÄ• ne, nisajjÄ• ya, sayane uppannakilesaá¹ƒ sayan
ti.

te evaá¹ƒ katikavattaá¹ƒ katvÄ• bhikkhÄ• cÄ• raá¹ƒ \Ee I 189/ gacchantÄ•
aá¸• á¸• hausabhausabhaaá¸• á¸• hagÄ• vutagÄ• vutantaresu pÄ• sÄ• á¹‡Ä• honti, tÄ• ya
manasikarontÄ• va gacchanti. sace kassaci gamane kileso uppajjati, tattheva naá¹ƒ niggaá¹
asakkonto tiá¹-á¹-hati, athassa pacchato Ä• gacchantopi tiá¹-á¹-hati. so ``ayaá¹ƒ bhikkhu tuy
uppannavitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ te etaâ€™â€™ nti attÄ• naá¹ƒ paá¹-icodet
vaá¸• á¸• hetvÄ• tattheva ariyabhÅ«miá¹ƒ okkamati; tathÄ• asakkonto nisÄ«dati. athassa p
nisÄ«datÄ«ti soyeva nayo. ariyabhÅ«miá¹ƒ okkamituá¹ƒ asakkontopi taá¹ƒ kilesaá¹ƒ vikkhar
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova gacchati, na kammaá¹-á¹-hÄ• navippayuttena citte
uddharati ce, paá¹-inivattitvÄ• purimapadesaá¹ƒyeva eti. Ä• lindakavÄ• sÄ« __mahÄ• phus

so \Be I 170/ kira ekÅ«navÄ«sativassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«rento eva vihÄ• si,
antarÄ• magge kasantÄ• ca vapantÄ• ca maddantÄ• ca kammÄ• ni ca karontÄ• theraá¹ƒ
``ayaá¹ƒ thero punappunaá¹ƒ nivattitvÄ• gacchati, kinnu kho maggamÅ«á¸·ho, udÄ• hu \Ne
pamuá¹-á¹-hoâ€™â€™ ti samullapanti. so taá¹ƒ anÄ• diyitvÄ• kammaá¹-á¹-hÄ• nayuttacitte
karonto vÄ«sativassabbhantare arahattaá¹ƒ pÄ• puá¹‡i, arahattappattadivase cassa caá¹…
adhivatthÄ• devatÄ• aá¹…gulÄ«hi dÄ«paá¹ƒ ujjÄ• letvÄ• aá¹-á¹-hÄ• si. cattÄ• ropi mahÄ•
devÄ• namindo brahmÄ• ca sahampati upaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. taÃ±ca obhÄ• sa
mahÄ• tissatthero taá¹ƒ dutiyadivase pucchi --- ``rattibhÄ• ge Ä• yasmato santike obhÄ• so
obhÄ• soâ€™â€™ ti? thero vikkhepaá¹ƒ karonto obhÄ• so nÄ• ma dÄ«pobhÄ• sopi hoti, ma
evamÄ• dimÄ• ha. tato `paá¹-icchÄ• detha tumheâ€™ ti nibaddho `Ä• mÄ• â€™ ti paá¹-ijÄ•
kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« __mahÄ• nÄ• gatthero_ viya ca.

sopi kira gatapaccÄ• gatavattaá¹ƒ pÅ«rento --- paá¹-hamaá¹ƒ tÄ• va bhagavato mahÄ• pac

sattavassÄ• ni á¹-hÄ• nacaá¹…kamameva adhiá¹-á¹-hÄ• si. puna soá¸·asavassÄ• ni gatapa
arahattaá¹ƒ pÄ• puá¹‡i. so kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto, viyu
paá¹-inivattento gÄ• masamÄ«paá¹ƒ gantvÄ• ``gÄ• vÄ« nu pabbajito nÅ«â€™â€™ ti Ä• sa
cÄ«varaá¹ƒ pÄ• rupitvÄ• kacchakantarato udakena pattaá¹ƒ dhovitvÄ• udakagaá¹‡á¸• Å«s
kÄ• raá¹‡Ä• ? mÄ• me bhikkhaá¹ƒ dÄ• tuá¹ƒ vÄ• vandituá¹ƒ vÄ• Ä• gate manusse `dÄ«gl
vacanamattenÄ• pi kammaá¹-á¹-hÄ• navikkhepo ahosÄ«ti. ``ajja, bhante, katimÄ«â€™â€™
bhikkhugaá¹‡anaá¹ƒ vÄ• paÃ±haá¹ƒ vÄ• pucchito pana udakaá¹ƒ gilitvÄ• Ä• roceti. sace
honti, nikkhamanavelÄ• ya gÄ• madvÄ• re niá¹-á¹-hubhitvÄ• va yÄ• ti.

kalambatitthavihÄ• re vassÅ«pagatÄ• __paÃ±Ã±Ä• sabhikkhÅ«_ viya ca. te kira Ä• saá¸·h
katikavattaá¹ƒ akaá¹ƒsu --- ``arahattaá¹ƒ appatvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• lapissÄ• mÄ•
piá¹‡á¸• Ä• ya pavisantÄ• udakagaá¹‡á¸• Å«saá¹ƒ katvÄ• pavisiá¹ƒsu. divasÄ• dÄ«su puc
paá¹-ipajjiá¹ƒsu. tattha manussÄ• niá¹-á¹-hubhanaá¹ƒ \Be I 171/ disvÄ• jÄ• niá¹ƒsu --- ``ajj
dveâ€™â€™ ti. evaÃ±ca cintesuá¹ƒ --- ``kinnu kho ete amhehiyeva saddhiá¹ƒ na sallapanti,
aÃ±Ã±amaÃ±Ã±ampi. sace aÃ±Ã±amaÃ±Ã±ampi na sallapanti, addhÄ• vivÄ• dajÄ• tÄ• bh
aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• pessÄ• mÄ• â€™â€™ ti, sabbe vihÄ• raá¹ƒ gantvÄ• paÃ±Ã±
ekokÄ• se nÄ• ddasaá¹ƒsu. tato yo tesu cakkhumÄ• puriso, so Ä• ha --- ``na bho kalahakÄ
vasanokÄ• so Ä«diso hoti, susammaá¹-á¹-haá¹ƒ cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡aá¹ƒ, su
sÅ«paá¹-á¹-hapitaá¹ƒ pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaâ€™â€™ nti, te tatova nivattÄ• . tepi bh
arahattaá¹ƒ patvÄ• mahÄ• pavÄ• raá¹‡Ä• ya visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resuá¹ƒ.

evaá¹ƒ \Ne I 156/ kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero viya, kalambatitth
vassÅ«pagatabhikkhÅ« viya ca kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto
udakagaá¹‡á¸• Å«saá¹ƒ katvÄ• vÄ«thiyo sallakkhetvÄ• , yattha surÄ• soá¹‡á¸• adhuttÄ• da
caá¹‡á¸• ahatthiassÄ• dayo vÄ• natthi, taá¹ƒ vÄ«thiá¹ƒ paá¹-ipajjati. tattha ca piá¹‡á¸• Ä• y
turitaturito viya javena gacchati. na hi javena piá¹‡á¸• apÄ• tiyadhutaá¹…gaá¹ƒ nÄ• ma kiÃ±
visamabhÅ«mibhÄ• gappattaá¹ƒ pana udakasakaá¹-aá¹ƒ viya niccalo hutvÄ• gacchati. anu
dÄ• tukÄ• maá¹ƒ vÄ• adÄ• tukÄ• maá¹ƒ vÄ• sallakkhetvÄ• tadanurÅ«paá¹ƒ kÄ• laá¹ƒ Ä•
paá¹-ilabhitvÄ• Ä• dÄ• ya antogÄ• me vÄ• bahigÄ• me vÄ• vihÄ• rameva vÄ• Ä• gantvÄ
nisÄ«ditvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikaronto Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ upaá
--- vaá¹‡alepanaputtamaá¹ƒsÅ«pamavasena paccavekkhanto aá¹-á¹-haá¹…gasamannÄ• ga
neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya ... pe ... bhuttÄ• vÄ«
muhuttaá¹ƒ bhattakilamathaá¹ƒ paá¹-ippassambhetvÄ• yathÄ• purebhattaá¹ƒ, evaá¹ƒ pacc
purimayÄ• maá¹ƒ pacchimayÄ• maÃ±ca kammaá¹-á¹-hÄ• nameva manasi karoti, ayaá¹ƒ vu
cÄ• _ti.

idaá¹ƒ pana haraá¹‡apaccÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ gatapaccÄ• gatavattaá¹ƒ pÅ«rento
hoti, paá¹-hamavaye eva arahattaá¹ƒ pÄ• puá¹‡Ä• ti. no ce paá¹-hamavaye pÄ• puá¹‡Ä• ti,

majjhimavaye; no ce majjhimavaye pÄ• puá¹‡Ä• ti, atha maraá¹‡asamaye; no ce maraá¹‡as
\Be I 172/ devaputto hutvÄ• ; no ce devaputto hutvÄ• pÄ• puá¹‡Ä• ti, anuppanne buddhe n
sacchikaroti. no ce paccekabodhiá¹ƒ sacchikaroti, atha buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve
seyyathÄ• pi thero bÄ• hiyo dÄ• rucÄ«riyo mahÄ• paÃ±Ã±o vÄ• , seyyathÄ• pi thero sÄ• rip
seyyathÄ• pi thero mahÄ• moggallÄ• no dhutavÄ• do vÄ• , seyyathÄ• pi thero mahÄ• kassa
seyyathÄ• pi thero anuruddho vinayadharo vÄ• , seyyathÄ• pi thero upÄ• li dhammakathiko
puá¹‡á¹‡o mantÄ• á¹‡iputto Ä• raÃ±Ã±iko vÄ• , seyyathÄ• pi thero revato bahussuto vÄ• , s
bhikkhÄ• kÄ• mo vÄ• , seyyathÄ• pi thero rÄ• hulo buddhaputtoti. iti imasmiá¹ƒ catukke yvÄ
paccÄ• harati ca, tassa gocarasampajaÃ±Ã±aá¹ƒ sikhÄ• pattaá¹ƒ hoti.

abhikkamÄ• dÄ«su pana asammuyhanaá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ, _ taá¹ƒ evaá¹
abhikkamanto vÄ• paá¹-ikkamanto vÄ• yathÄ• andhabÄ• laputhujjanÄ• abhikkamÄ• dÄ«s
attanÄ• abhikkamo nibbattitoâ€™â€™ ti vÄ• , ``ahaá¹ƒ abhikkamÄ• mi, mayÄ• abhikkamo
ti vÄ• sammuyhanti, tathÄ• asammuyhanto ``abhikkamÄ• mÄ«â€™â€™ ti citte uppajjamÄ
cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• nÄ• uppajjati. iti
cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasena ayaá¹ƒ kÄ• yasammato aá¹-á¹-hisaá¹…ghÄ• to ab
abhikkamato ekekapÄ• duddharaá¹‡e pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti dve dhÄ• tuyo oma
adhimattÄ• honti balavatiyo; tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esu. vossajjane tejodhÄ• tu vÄ
dhÄ• tuyo omattÄ• honti mandÄ• , itarÄ• dve adhimattÄ• balavatiyo, tathÄ• sannikkhepa
uddharaá¹‡e \Ee I 193/ pavattÄ• rÅ«pÄ• rÅ«padhammÄ• atiharaá¹‡aá¹ƒ na pÄ• puá¹‡anti
vÄ«tiharaá¹‡aá¹ƒ, vÄ«tiharaá¹‡e pavattÄ• vossajjanaá¹ƒ, vossajjane pavattÄ• sannikkhepa
pavattÄ• sannirujjhanaá¹ƒ na pÄ• puá¹‡anti. tattha tattheva pabbaá¹ƒ pabbaá¹ƒ sandhi san
tattakapÄ• le \Be I 173/ pakkhittatilÄ• ni viya paá¹-apaá¹-Ä• yantÄ• bhijjanti. tattha ko eko a
vÄ• ekassa abhikkamanaá¹ƒ? paramatthato hi dhÄ• tÅ«naá¹ƒyeva gamanaá¹ƒ, dhÄ• tÅ«na
nisajjanaá¹ƒ, dhÄ• tÅ«naá¹ƒ sayanaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ koá¹-á¹-hÄ• se saddhiá¹ƒ rÅ«pe

aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati.

avÄ«cimanusambandho, nadÄ«sotova vattatÄ«ti ||

evaá¹ƒ abhikkamÄ• dÄ«su asammuyhanaá¹ƒ asammohasampajaÃ±Ã±aá¹ƒ nÄ• mÄ• ti.

niá¹-á¹-hito abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«ti padassa attho.

__Ä• lokite vilokite_ti ettha pana __Ä• lokitaá¹ƒ_ nÄ• ma purato pekkhaá¹‡aá¹ƒ. __vilokitaá
anudisÄ• pekkhaá¹‡aá¹ƒ. aÃ±Ã±Ä• nipi heá¹-á¹-hÄ• upari pacchato pekkhaá¹‡avasena olo
nÄ• ma honti, tÄ• ni idha na gahitÄ• ni. sÄ• ruppavasena pana imÄ• neva dve gahitÄ• ni, im
sabbÄ• nipi tÄ• ni gahitÄ• nevÄ• ti.

tattha ``Ä• lokessÄ• mÄ«â€™â€™ ti citte uppanne cittavaseneva anoloketvÄ• atthaparigg
sÄ• tthakasampajaÃ±Ã±aá¹ƒ, taá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• ved
bhagavatÄ• --- ``sace, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabba
samannÄ• haritvÄ• nando puratthimaá¹ƒ disaá¹ƒ Ä• loketi --- `evaá¹ƒ me puratthimaá¹ƒ dis
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssavissantÄ«â€™ ti. itiha ta
\Ne I 158/ (AN c 8.9). sace, bhikkhave, nandassa pacchimÄ• disÄ• ... pe ... uttarÄ• disÄ•
dakkhiá¹‡Ä• disÄ• ... pe ... uddhaá¹ƒ ... pe ... adho ... pe ... anudisÄ• anuviloketabbÄ• ho
cetasÄ• samannÄ• haritvÄ• nando anudisaá¹ƒ anuviloketi --- `evaá¹ƒ me anudisaá¹ƒ anuv
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssavissantÄ«â€™ ti. itiha ta

api ca idhÄ• pi pubbe vuttacetiyadassanÄ• divaseneva sÄ• tthakatÄ• ca sappÄ• yatÄ• ca
kammaá¹-á¹-hÄ• nassa pana avijahanameva gocarasampajaÃ±Ã±aá¹ƒ. tasmÄ• \Be I 174/
khandhadhÄ• tuÄ• yatanakammaá¹-á¹-hÄ• nikehi attano kammaá¹-á¹-hÄ• navaseneva, kas
pana kammaá¹-á¹-hÄ• nasÄ«seneva Ä• lokanaá¹ƒ vilokanaá¹ƒ kÄ• tabbaá¹ƒ. abbhantare at
viloketÄ• vÄ• natthi, `Ä• lokessÄ• mÄ«â€™ ti pana citte uppajjamÄ• ne teneva cittena sad
cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• nÄ• uppajjati. iti
cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasena heá¹-á¹-himaá¹ƒ akkhidalaá¹ƒ adho sÄ«dati, upar
laá¹…gheti. koci yantakena vivaranto nÄ• ma natthi. tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassana
uppajjatÄ«ti evaá¹ƒ pajÄ• nanaá¹ƒ panettha asammohasampajaÃ±Ã±aá¹ƒ nÄ• ma. api ca m
kÄ• likabhÄ• vavasena pettha asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ. mÅ«lapariÃ±Ã±

bhavaá¹…gÄ• vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒ ||

tattha bhavaá¹…gaá¹ƒ upapattibhavassa aá¹…gakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ pavattati, t
kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• , taá¹ƒnirodhÄ• cakkhuviÃ±Ã±Ä•
sÄ• dhayamÄ• naá¹ƒ, taá¹ƒnirodhÄ• vipÄ• kamanodhÄ• tu sampaá¹-icchanakiccaá¹ƒ sÄ• d
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ sÄ• dhayamÄ• nÄ• , taá¹ƒnirod
voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• \Ee I 195/, taá¹ƒnirodhÄ• sattakkhattuá¹ƒ jav
paá¹-hamajavanepi --- ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti rajjanadussanamuyhanava
nÄ• ma na hoti. dutiyajavanepi ... pe ... sattamajavanepi. etesu pana yuddhamaá¹‡á¸• ale y
heá¹-á¹-hupariyavasena bhijjitvÄ• patitesu --- ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti rajja
Ä• lokitavilokitaá¹ƒ hoti. evaá¹ƒ tÄ• vettha mÅ«lapariÃ±Ã±Ä• vasena asammohasampajaÃ±

cakkhudvÄ• re \Ne I 159/ pana rÅ«pe Ä• pÄ• thamÄ• gate bhavaá¹…gacalanato uddhaá¹ƒ

Ä• vajjanÄ• dÄ«su uppajjitvÄ• niruddhesu avasÄ• ne javanaá¹ƒ uppajjati, taá¹ƒ pubbe uppa
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• gantukapuriso viya hoti. tassa yathÄ•
paviá¹-á¹-hassa Ä• gantukapurisassa gehassÄ• mikesu tuá¹‡hÄ«mÄ• sinesu Ä• á¹‡Ä• kara
I 175/ Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• vajjanÄ• dÄ«supi arajjantesu a
rajjanadussanamuyhanaá¹ƒ ayuttanti evaá¹ƒ Ä• gantukabhÄ• vavasena asammohasampaja

yÄ• ni panetÄ• ni cakkhudvÄ• re voá¹-á¹-habbanapariyosÄ• nÄ• ni cittÄ• ni uppajjanti, tÄ•
sampayuttadhammehi tattha tattheva bhijjanti, aÃ±Ã±amaÃ±Ã±aá¹ƒ na passantÄ«ti, ittarÄ•
honti. tattha yathÄ• ekasmiá¹ƒ ghare sabbesu mÄ• nusakesu matesu avasesassa ekassa t
maraá¹‡adhammassa na yuttÄ• naccagÄ«tÄ• dÄ«su abhirati nÄ• ma. evameva ekadvÄ• re
tattha tattheva matesu avasesassa taá¹…khaá¹‡eyeva maraá¹‡adhammassa javanassÄ• pi
abhirati nÄ• ma na yuttÄ• ti. evaá¹ƒ tÄ• vakÄ• likabhÄ• vavasena asammohasampajaÃ±Ã±

api ca khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avasena petaá¹ƒ veditabbaá¹ƒ. ett
rÅ«pakkhandho, dassanaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• \Ee I 196/ vedan
saÃ±Ã±Ä• kkhandho, phassÄ• dikÄ• saá¹…khÄ• rakkhandho. evametesaá¹ƒ paÃ±cannaá¹
Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko viloketi?

tathÄ• cakkhu cakkhÄ• yatanaá¹ƒ, rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, dassanaá¹ƒ manÄ• yatana
sampayuttadhammÄ• dhammÄ• yatanaá¹ƒ. evametesaá¹ƒ catunnaá¹ƒ Ä• yatanÄ• naá¹ƒ s
paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko viloketi?

tathÄ• cakkhu cakkhudhÄ• tu, rÅ«paá¹ƒ rÅ«padhÄ• tu, dassanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡a
vedanÄ• dayo dhammÄ• dhammadhÄ• tu. evametÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ san
paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko viloketi?

tathÄ• cakkhu nissayapaccayo, rÅ«pÄ• Ä• rammaá¹‡apaccayo, Ä• vajjanaá¹ƒ
anantarasamanantarÅ«panissayanatthivigatapaccayo \Ne I 160/, Ä• loko upanissayapaccay
sahajÄ• tapaccayo. evametesaá¹ƒ paccayÄ• naá¹ƒ samavÄ• ye \Be I 176/ Ä• lokanavilokan
eko Ä• loketi, ko viloketÄ«ti? evamettha khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡a
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

__samiÃ±jite pasÄ• rite_ti pabbÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡e. tattha cittavaseneva sa
akatvÄ• hatthapÄ• dÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡apaccayÄ• atthÄ• natthaá¹ƒ parigga
atthapariggaá¹‡hanaá¹ƒ sÄ• tthakasampajaÃ±Ã±aá¹ƒ. tattha hatthapÄ• de aticiraá¹ƒ samiÃ
vÄ• á¹-hitassa khaá¹‡e khaá¹‡e vedanÄ• uppajjati, cittaá¹ƒ ekaggataá¹ƒ na labhati, kamma
paripatati, visesaá¹ƒ nÄ• dhigacchati. kÄ• le samiÃ±jentassa kÄ• le pasÄ• rentassa pana tÄ
cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gacchati, visesamadhigacchatÄ«

atthÄ• natthapariggaá¹‡hanaá¹ƒ veditabbaá¹ƒ.

atthe pana satipi sappÄ• yÄ• sappÄ• yaá¹ƒ pariggaá¹‡hitvÄ• sappÄ• yapariggaá¹‡hanaá¹
tatrÄ• yaá¹ƒ nayo ---

mahÄ• cetiyaá¹…gaá¹‡e kira daharabhikkhÅ« sajjhÄ• yaá¹ƒ gaá¹‡hanti, tesaá¹ƒ piá¹-á¹-hip
dhammaá¹ƒ suá¹‡anti. tatreko daharo hatthaá¹ƒ pasÄ• rento kÄ• yasaá¹ƒsaggaá¹ƒ patvÄ•
jÄ• to. aparo bhikkhu pÄ• daá¹ƒ pasÄ• rento aggimhi pasÄ• resi, aá¹-á¹-himÄ• hacca pÄ• d
pasÄ• resi, so Ä• sÄ«visena á¸• aá¹-á¹-ho. aparo cÄ«varakuá¹-idaá¹‡á¸• ake pasÄ• resi, taá
tasmÄ• evarÅ«pe asappÄ• ye apasÄ• retvÄ• sappÄ• ye pasÄ• retabbaá¹ƒ. idamettha sap

gocarasampajaÃ±Ã±aá¹ƒ pana mahÄ• theravatthunÄ• dÄ«petabbaá¹ƒ --- __mahÄ• thero_
antevÄ• sikehi saddhiá¹ƒ kathayamÄ• no sahasÄ• hatthaá¹ƒ samiÃ±jetvÄ• puna yathÄ• á¹
saá¹‡ikaá¹ƒ samiÃ±jesi. taá¹ƒ antevÄ• sikÄ• pucchiá¹ƒsu --- ``kasmÄ• , bhante, sahasÄ• h
puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• saá¹‡ikaá¹ƒ samiÃ±jiyitthÄ• â€™â€™ ti? yato paá¹-á¹-
kammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tuá¹ƒ Ä• raddho, na me kammaá¹-á¹-hÄ• naá¹ƒ muÃ±cit
idÄ• ni pana me tumhehi saddhiá¹ƒ kathayamÄ• nena kammaá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ•
yathÄ• á¹-hÄ• ne á¹-hapetvÄ• samiÃ±jesinti. sÄ• dhu \Be I 177/, bhante, bhikkhunÄ• nÄ• n
bhavitabbanti. evametthÄ• pi kammaá¹-á¹-hÄ• nÄ• vijahanameva gocarasampajaÃ±Ã±anti v

abbhantare \Ne I 161/ attÄ• nÄ• ma koci samiÃ±jento vÄ• pasÄ• rento vÄ• natthi,
vuttappakÄ• racittakiriyavÄ• yodhÄ• tuvipphÄ• rena pana suttÄ• kaá¸• á¸• hanavasena dÄ•
hatthapÄ• dalacalanaá¹ƒ viya samiÃ±janapasÄ• raá¹‡aá¹ƒ hotÄ«ti evaá¹ƒ parijÄ• nanaá¹ƒ p
asammohasampajaÃ±Ã±anti veditabbaá¹ƒ.

__saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e_ti ettha saá¹…ghÄ• á¹-icÄ«varÄ• naá¹ƒ \Ee I 1
pattassa bhikkhÄ• paá¹-iggahaá¹‡Ä• divasena paribhogo dhÄ• raá¹‡aá¹ƒ nÄ• ma. tattha sa
tÄ• va nivÄ• setvÄ• vÄ• pÄ• rupitvÄ• vÄ• piá¹‡á¸• Ä• ya carato Ä• misalÄ• bho sÄ«tassa
nayena bhagavatÄ• vuttappakÄ• royeva ca attho attho nÄ• ma. tassa vasena sÄ• tthakasa

uá¹‡hapakatikassa pana dubbalassa ca cÄ«varaá¹ƒ sukhumaá¹ƒ sappÄ• yaá¹ƒ, sÄ«tÄ• luk
dupaá¹-á¹-aá¹ƒ. viparÄ«taá¹ƒ asappÄ• yaá¹ƒ. yassa kassaci jiá¹‡á¹‡aá¹ƒ asappÄ• yameva,
taá¹ƒ palibodhakaraá¹ƒ hoti. tathÄ• paá¹-á¹-uá¹‡á¹‡adukÅ«lÄ• dibhedaá¹ƒ lobhanÄ«yacÄ«
araÃ±Ã±e ekakassa nivÄ• santarÄ• yakaraá¹ƒ jÄ«vitantarÄ• yakaraÃ±cÄ• pi hoti. nippariyÄ
nimittakammÄ• dimicchÄ• jÄ«vavasena uppannaá¹ƒ, yaÃ±cassa sevamÄ• nassa akusalÄ•
kusalÄ• dhammÄ• parihÄ• yanti, taá¹ƒ asappÄ• yaá¹ƒ. viparÄ«taá¹ƒ sappÄ• yaá¹ƒ. tassa v
sappÄ• yasampajaÃ±Ã±aá¹ƒ. kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva gocarasampajaÃ±Ã±

abbhantare attÄ• nÄ• ma koci cÄ«varaá¹ƒ pÄ• rupento natthi, vuttappakÄ• rena cittakiriyav
pana cÄ«varapÄ• rupanaá¹ƒ hoti. tattha cÄ«varampi acetanaá¹ƒ, kÄ• yopi acetano. cÄ«vara
``mayÄ• kÄ• yo pÄ• rupitoâ€™â€™ ti. kÄ• yopi na jÄ• nÄ• ti --- ``ahaá¹ƒ cÄ«varena pÄ• ru
dhÄ• tusamÅ«haá¹ƒ paá¹-icchÄ• denti paá¹-apilotikÄ• yapotthakarÅ«papaá¹-icchÄ• dane vi
cÄ«varaá¹ƒ labhitvÄ• somanassaá¹ƒ kÄ• tabbaá¹ƒ, na asundaraá¹ƒ labhitvÄ• domanassaá

nÄ• gavammikacetiyarukkhÄ• dÄ«su \Be I 178/ hi keci mÄ• lÄ• gandhadhÅ«mavatthÄ• dÄ«
gÅ«thamuttakaddamadaá¹‡á¸• asatthappahÄ• rÄ• dÄ«hi asakkÄ• raá¹ƒ. na tehi nÄ• gavam
domanassaá¹ƒ vÄ• karonti. evameva neva sundaraá¹ƒ cÄ«varaá¹ƒ labhitvÄ• somanassaá
asundaraá¹ƒ labhitvÄ• domanassanti, evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasenettha asam
veditabbaá¹ƒ.

pattadhÄ• raá¹‡epi \Ne I 162/ pattaá¹ƒ sahasÄ• va aggahetvÄ• imaá¹ƒ gahetvÄ• piá¹‡á¸•
labhissÄ• mÄ«ti, evaá¹ƒ pattaggahaá¹‡apaccayÄ• paá¹-ilabhitabbaá¹ƒ atthavasena sÄ• tth
veditabbaá¹ƒ.

kisadubbalasarÄ«rassa pana garupatto asappÄ• yo, yassa kassaci catupaÃ±cagaá¹‡á¹-hik
asappÄ• yova. duddhotapattopi na vaá¹-á¹-ati, taá¹ƒ dhovantasseva cassa palibodho hoti. m
pana lobhanÄ«yo, cÄ«vare vuttanayeneva asappÄ• yo, nimittakammÄ• divasena laddho pa
akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti, ayaá¹ƒ ekantaa
sappÄ• yo. tassa vasenettha sappÄ• yasampajaÃ±Ã±aá¹ƒ. kammaá¹-á¹-hÄ• nÄ• vijahanava
veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci pattaá¹ƒ gaá¹‡hanto natthi, vuttappakÄ• rena
cittakiriyavÄ• yodhÄ• tuvipphÄ• ravaseneva pattaggahaá¹‡aá¹ƒ nÄ• ma hoti. tattha pattopi a
acetanÄ• . patto na jÄ• nÄ• ti --- ``ahaá¹ƒ hatthehi gahitoâ€™â€™ ti. hatthÄ• pi na jÄ• nanti
gahitoâ€™â€™ ti. dhÄ• tuyova dhÄ• tusamÅ«haá¹ƒ gaá¹‡hanti, saá¹‡á¸• Ä• sena aggivaá¹
evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasenettha asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

api ca yathÄ• chinnahatthapÄ• de vaá¹‡amukhehi paggharitapubbalohitakimikule nÄ«lama
anÄ• thasÄ• lÄ• yaá¹ƒ nipanne anÄ• thamanusse disvÄ• , ye dayÄ• lukÄ• purisÄ• , te tesa
ceva kapÄ• lÄ• dÄ«hi ca bhesajjÄ• ni upanÄ• menti. tattha coá¸·akÄ• nipi kesaÃ±ci saá¹‡hÄ
pÄ• puá¹‡anti. bhesajjakapÄ• lakÄ• nipi kesaÃ±ci \Be I 179/ susaá¹‡á¹-hÄ• nÄ• ni, kesaÃ±c
pÄ• puá¹‡anti, na te tattha sumanÄ• vÄ• dummanÄ• vÄ• honti \Ee I 200/. vaá¹‡apaá¹-icc
coá¸·akena, bhesajjapaá¹-iggahaá¹‡amatteneva ca kapÄ• lakena tesaá¹ƒ attho. evameva y
vaá¹‡acoá¸·akaá¹ƒ viya cÄ«varaá¹ƒ, bhesajjakapÄ• lakaá¹ƒ viya ca pattaá¹ƒ, kapÄ• le bhes
laddhaá¹ƒ bhikkhaá¹ƒ sallakkheti, ayaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e asammo
uttamasampajÄ• nakÄ• rÄ«ti veditabbo.

asitÄ• dÄ«su __asite_ti piá¹‡á¸• apÄ• tabhojane. __pÄ«te_ti yÄ• guÄ• dipÄ• ne. __khÄ• yi
piá¹-á¹-hakhajjÄ• dikhÄ• dane. __sÄ• yite_ti madhuphÄ• á¹‡itÄ• disÄ• yane. tattha neva da
vutto aá¹-á¹-havidhopi attho attho nÄ• ma. tasseva vasena sÄ• tthakasampajaÃ±Ã±aá¹ƒ ve

lÅ«khapaá¹‡Ä«tatittamadhurarasÄ• dÄ«su \Ne I 163/ pana yena bhojanena yassa phÄ• su
asappÄ• yaá¹ƒ. yaá¹ƒ pana nimittakammÄ• divasena paá¹-iladdhaá¹ƒ, yaÃ±cassa bhuÃ±jat
abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti, taá¹ƒ ekantaasappÄ• yameva, vipar
vasenettha sappÄ• yasampajaÃ±Ã±aá¹ƒ. kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocar

abbhantare attÄ• nÄ• ma koci bhuÃ±jako natthi, vuttappakÄ• racittakiriyavÄ• yodhÄ• tuvip
pattappaá¹-iggahaá¹‡aá¹ƒ nÄ• ma hoti. cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva hatthassa p
hoti. cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva Ä• lopakaraá¹‡aá¹ƒ Ä• lopauddhÄ• raá¹‡aá¹ƒ
koci kuÃ±cikÄ• ya yantakena vÄ• hanukaá¹-á¹-hÄ«ni vivarati. cittakiriyavÄ• yodhÄ• tuvipph
á¹-hapanaá¹ƒ, uparidantÄ• naá¹ƒ musalakiccasÄ• dhanaá¹ƒ, heá¹-á¹-himadantÄ• naá¹ƒ udu
jivhÄ• ya hatthakiccasÄ• dhanaÃ±ca hoti. iti tattha aggajivhÄ• ya tanukakheá¸·o mÅ«lajivhÄ
makkheti. taá¹ƒ heá¹-á¹-hÄ• dantaudukkhale jivhÄ• hatthaparivattakaá¹ƒ kheá¸·odakena tem
uparidantamusalasaÃ±cuá¹‡á¹‡itaá¹ƒ koci kaá¹-acchunÄ• \Ee I 201/ vÄ• dabbiyÄ• vÄ• a
vÄ• yodhÄ• tuyÄ• va pavisati. paviá¹-á¹-haá¹ƒ paviá¹-á¹-haá¹ƒ koci palÄ• lasanthÄ• raá¹ƒ k
natthi, vÄ• yodhÄ• tuvaseneva tiá¹-á¹-hati. á¹-hitaá¹ƒ á¹-hitaá¹ƒ koci uddhanaá¹ƒ katvÄ• ag
pacanto nÄ• ma natthi, tejodhÄ• tuyÄ• va paccati. pakkaá¹ƒ pakkaá¹ƒ koci daá¹‡á¸• akena
yaá¹-á¹-hiyÄ• vÄ• bahi nÄ«hÄ• rako nÄ• ma natthi, vÄ• yodhÄ• tuyeva nÄ«harati. iti vÄ• y
vÄ«tiharati ca, dhÄ• reti ca, parivatteti ca, saÃ±cuá¹‡á¹‡eti ca, visoseti ca, nÄ«harati ca. pat
dhÄ• reti ca, parivatteti ca, saÃ±cuá¹‡á¹‡eti ca, visoseti ca. Ä• podhÄ• tu sineheti ca, allatta
tejodhÄ• tu antopaviá¹-á¹-haá¹ƒ paripÄ• ceti. Ä• kÄ• sadhÄ• tu aÃ±jaso hoti. viÃ±Ã±Ä• á¹‡a
sammÄ• payogamanvÄ• ya Ä• bhujatÄ«ti. evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasenettha a
veditabbaá¹ƒ.

api ca gamanato pariyesanato paribhogato Ä• sayato nidhÄ• nato aparipakkato paripakkato
sammakkhanatoti, evaá¹ƒ dasavidhapaá¹-ikÅ«labhÄ• vapaccavekkhaá¹‡ato pettha asammo
veditabbaá¹ƒ. vitthÄ• rakathÄ• panettha visuddhimagge Ä• hÄ• rapaá¹-ikÅ«lasaÃ±Ã±Ä• nid

__uccÄ• rapassÄ• vakamme_ti uccÄ• rassa ca passÄ• vassa ca karaá¹‡e. tattha pattakÄ•
akarontassa sakalasarÄ«rato sedÄ• muccanti, akkhÄ«ni bhamanti, cittaá¹ƒ na ekaggaá¹ƒ \
ca rogÄ• uppajjanti. karontassa pana sabbaá¹ƒ taá¹ƒ na hotÄ«ti ayamettha attho. tassa vas
sÄ• tthakasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

aá¹-á¹-hÄ• ne uccÄ• rapassÄ• vaá¹ƒ karontassa pana Ä• patti hoti, ayaso vaá¸• á¸• hati, jÄ

patirÅ«pe á¹-hÄ• ne karontassa sabbaá¹ƒ taá¹ƒ na hotÄ«ti idamettha sappÄ• yaá¹ƒ tassa va
sappÄ• yasampajaÃ±Ã±aá¹ƒ. kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasampajaÃ±

abbhantare attÄ• nÄ• ma uccÄ• rapassÄ• vakammaá¹ƒ karonto natthi, cittakiriyavÄ• yodhA
uccÄ• rapassÄ• vakammaá¹ƒ hoti \Ee I 202/. yathÄ• vÄ• pana pakke gaá¹‡á¸• e gaá¹‡á¸•
akÄ• matÄ• ya nikkhamati. yathÄ• ca atibharitÄ• udakabhÄ• janÄ• udakaá¹ƒ akÄ• matÄ•
pakkÄ• sayamuttavatthÄ«su sannicitÄ• uccÄ• rapassÄ• vÄ• vÄ• yuvegasamuppÄ«á¸·itÄ•
panÄ• yaá¹ƒ evaá¹ƒ nikkhamanto uccÄ• rapassÄ• vo neva \Be I 181/ tassa bhikkhuno attan
kevalaá¹ƒ sarÄ«ranissandova hoti. yathÄ• kiá¹ƒ? yathÄ• udakatumbato purÄ• á¹‡udakaá¹ƒ
taá¹ƒ attano hoti, na paresaá¹ƒ; kevalaá¹ƒ paá¹-ijagganamattameva hoti; evaá¹ƒ
pavattapaá¹-isaá¹…khÄ• navasenettha asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

gatÄ• dÄ«su __gate_ti gamane. __á¹-hite_ti á¹-hÄ• ne. __nisinne_ti nisajjÄ• ya. __sutte_ti
__jÄ• garite_ti jÄ• garaá¹‡e. __bhÄ• site_ti kathane. __tuá¹‡hÄ«bhÄ• ve_ti akathane. ``gac
pajÄ• nÄ• ti, á¹-hito vÄ• á¹-hitomhÄ«ti pajÄ• nÄ• ti, nisinno vÄ• nisinnomhÄ«ti pajÄ• nÄ• ti
sayÄ• nomhÄ«ti pajÄ• nÄ• tÄ«â€™â€™ ti imasmiÃ±hi sutte addhÄ• nairiyÄ• pathÄ• kathitA
Ä• lokite vilokite samiÃ±jite pasÄ• riteâ€™â€™ ti imasmiá¹ƒ majjhimÄ• . ``gate á¹-hite nisinn
jÄ• gariteâ€™â€™ ti idha pana khuddakacuá¹‡á¹‡iyairiyÄ• pathÄ• kathitÄ• . tasmÄ• tesup
sampajÄ• nakÄ• ritÄ• veditabbÄ• .

__tipiá¹-akamahÄ• sivatthero_ panÄ• ha --- yo ciraá¹ƒ gantvÄ• vÄ• caá¹…kamitvÄ• vÄ•
paá¹-isaÃ±cikkhati --- ``caá¹…kamanakÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niru
ayaá¹ƒ gate sampajÄ• nakÄ• rÄ« nÄ• ma.

yo sajjhÄ• yaá¹ƒ vÄ• karonto, paÃ±haá¹ƒ vÄ• vissajjento, kammaá¹-á¹-hÄ• naá¹ƒ vÄ• ma
á¹-hatvÄ• \Ne I 165/ aparabhÄ• ge nisinno iti paá¹-isaÃ±cikkhati --- ``á¹-hitakÄ• le pavattÄ•
ettheva niruddhÄ• â€™â€™ ti. ayaá¹ƒ á¹-hite sampajÄ• nakÄ• rÄ« nÄ• ma.

yo sajjhÄ• yÄ• dikaraá¹‡avaseneva ciraá¹ƒ nisÄ«ditvÄ• aparabhÄ• ge uá¹-á¹-hÄ• ya iti paá
``nisinnakÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niruddhÄ• â€™â€™ ti. ayaá¹ƒ nis

yo pana nipannako sajjhÄ• yaá¹ƒ vÄ• karonto kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasikaronto
aparabhÄ• ge uá¹-á¹-hÄ• ya iti paá¹-isaÃ±cikkhati --- ``sayanakÄ• le pavattÄ• rÅ«pÄ• rÅ«pa
niruddhÄ• â€™â€™ ti. ayaá¹ƒ sutte jÄ• garite ca sampajÄ• nakÄ• rÄ« nÄ• ma. kiriyamayac
soppaá¹ƒ nÄ• ma, pavattanaá¹ƒ jÄ• garitaá¹ƒ nÄ• ma.

yo \Be I 182/ pana bhÄ• samÄ• no --- ``ayaá¹ƒ saddo nÄ• ma oá¹-á¹-he ca paá¹-icca, dante
paá¹-icca, cittassa ca tadanurÅ«paá¹ƒ payogaá¹ƒ paá¹-icca jÄ• yatÄ«â€™â€™ ti sato samp

ciraá¹ƒ vÄ• pana kÄ• laá¹ƒ sajjhÄ• yaá¹ƒ vÄ• katvÄ• , dhammaá¹ƒ vÄ• kathetvÄ• , kamma
pavattetvÄ• , paÃ±haá¹ƒ vÄ• vissajjetvÄ• , aparabhÄ• ge tuá¹‡hÄ«bhÅ«to iti paá¹-isaÃ±cik
uppannÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niruddhÄ• â€™â€™ ti. ayaá¹ƒ bhÄ• site sampa

yo tuá¹‡hÄ«bhÅ«to ciraá¹ƒ dhammaá¹ƒ vÄ• kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasikatvÄ• ap
paá¹-isaÃ±cikkhati --- ``tuá¹‡hÄ«bhÅ«takÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva ni
upÄ• dÄ• rÅ«pappavattiyaÃ±hi sati bhÄ• sati nÄ• ma, asati tuá¹‡hÄ« bhavati nÄ• mÄ• ti. ay
sampajÄ• nakÄ• rÄ« nÄ• mÄ• ti.

tayidaá¹ƒ mahÄ• sivattherena vuttaá¹ƒ asammohadhuraá¹ƒ mahÄ• satipaá¹-á¹-hÄ• nasutte
pana sÄ• maÃ±Ã±aphale sabbampi catubbidhaá¹ƒ sampajaÃ±Ã±aá¹ƒ labbhati. tasmÄ• vut
sampajaÃ±Ã±Ä• naá¹ƒ vasena sampajÄ• nakÄ• ritÄ• veditabbÄ• . sampajÄ• nakÄ• rÄ«ti c
sampajaÃ±Ã±assa vasena attho veditabbo. satisampajaÃ±Ã±ena samannÄ• gatoti etassa h
vibhaá¹…gappakaraá¹‡e pana --- ``sato sampajÄ• no abhikkamati, sato sampajÄ• no paá¹-i
etÄ• ni padÄ• ni vibhattÄ• neva. __evaá¹ƒ, kho mahÄ• rÄ• jÄ• _ti evaá¹ƒ \Ne I 166/ satisam
\Ee I 204/ vasena abhikkamÄ• dÄ«ni pavattento satisampajaÃ±Ã±ena samannÄ• gato nÄ•

santosakathÄ•

<215> __idha, mahÄ• rÄ• ja, bhikkhu santuá¹-á¹-ho hotÄ«_ti ettha __santuá¹-á¹-ho_ti itarÄ«
samannÄ• gato. so panesa __santoso dvÄ• dasavidho_ hoti, seyyathidaá¹ƒ --- cÄ«vare yat
yathÄ• balasantoso, yathÄ• sÄ• ruppasantosoti tividho. evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«su. ta
pabhedavaá¹‡á¹‡anÄ• ---

idha bhikkhu cÄ«varaá¹ƒ labhati, sundaraá¹ƒ vÄ• asundaraá¹ƒ vÄ• . so teneva yÄ• peti, aÃ
labhantopi na gaá¹‡hati. ayamassa cÄ«vare yathÄ• lÄ• bhasantoso. atha pana pakatidubba
Ä• bÄ• dhajarÄ• bhibhÅ«to \Be I 183/ vÄ• , garucÄ«varaá¹ƒ pÄ• rupanto kilamati. so sabhÄ
taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti. ayamassa cÄ«vare yathÄ• b
paá¹‡Ä«tapaccayalÄ• bhÄ« hoti. so pattacÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ mahagghapat
pattacÄ«varÄ• ni labhitvÄ• idaá¹ƒ therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ, idaá¹ƒ bahussutÄ• na
gilÄ• nÄ• naá¹ƒ, idaá¹ƒ appalÄ• bhÄ«naá¹ƒ hotÅ«ti datvÄ• tesaá¹ƒ purÄ• á¹‡acÄ«varaá¹ƒ
saá¹…kÄ• rakÅ«á¹-Ä• dito vÄ• nantakÄ• ni uccinitvÄ• tehi saá¹…ghÄ• á¹-iá¹ƒ katvÄ• dhÄ
hoti. ayamassa cÄ«vare yathÄ• sÄ• ruppasantoso.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hati. ayamassa piá¹‡á¸• apÄ• te yathÄ• lÄ• bhasantoso. yo par
pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ labhati, yenassa parib
sabhÄ• gassa bhikkhuno taá¹ƒ datvÄ• tassa hatthato sappÄ• yabhojanaá¹ƒ bhuÃ±jitvÄ• sa

santuá¹-á¹-hova hoti. ayamassa piá¹‡á¸• apÄ• te yathÄ• balasantoso. aparo bahuá¹ƒ paá¹‡
labhati. so taá¹ƒ cÄ«varaá¹ƒ viya theracirapabbajitabahussutaappalÄ• bhÄ«gilÄ• nÄ• naá¹ƒ
sesakaá¹ƒ piá¹‡á¸• Ä• ya vÄ• caritvÄ• \Ee I 205/ missakÄ• hÄ• raá¹ƒ bhuÃ±jantopi santuá
piá¹‡á¸• apÄ• te yathÄ• sÄ• ruppasantoso.

idha pana bhikkhu senÄ• sanaá¹ƒ labhati, manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ• , so tena r
167/ domanassaá¹ƒ uppÄ• deti; antamaso tiá¹‡asanthÄ• rakenapi yathÄ• laddheneva tussa
yathÄ• lÄ• bhasantoso. yo pana attano pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• se
yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa santake sa
santuá¹-á¹-hova hoti. ayamassa senÄ• sane yathÄ• balasantoso.

aparo mahÄ• puÃ±Ã±o leá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni bahÅ«ni paá¹‡Ä«taser
cÄ«varaá¹ƒ viya theracirapabbajitabahussutaappalÄ• bhÄ«gilÄ• nÄ• naá¹ƒ datvÄ• yattha k
santuá¹-á¹-hova hoti. ayamassa \Be I 184/ senÄ• sane yathÄ• sÄ• ruppasantoso. yopi --- ``u
pamÄ• daá¹-á¹-hÄ• naá¹ƒ, tattha nisinnassa thinamiddhaá¹ƒ okkamati, niddÄ• bhibhÅ«tassa
kÄ• mavitakkÄ• pÄ• tubhavantÄ«â€™â€™ ti paá¹-isaÃ±cikkhitvÄ• tÄ• disaá¹ƒ senÄ• sana
sampaá¹-icchati. so taá¹ƒ paá¹-ikkhipitvÄ• abbhokÄ• sarukkhamÅ«lÄ• dÄ«su vasantopi sar
ayampissa senÄ• sane yathÄ• sÄ• ruppasantoso.

idha pana bhikkhu bhesajjaá¹ƒ labhati, lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so yaá¹ƒ labhati
aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hati. ayamassa gilÄ• napaccaye yathÄ• lÄ• bha
atthiko phÄ• á¹‡itaá¹ƒ labhati. so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato tela
aÃ±Ã±adeva vÄ• pariyesitvÄ• bhesajjaá¹ƒ karontopi santuá¹-á¹-hova hoti. ayamassa gilÄ•
yathÄ• balasantoso.

aparo mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tabhesajjaá¹ƒ labhati. so
theracirapabbajitabahussutaappalÄ• bhÄ«gilÄ• nÄ• naá¹ƒ datvÄ• tesaá¹ƒ Ä• bhatena yena
santuá¹-á¹-hova hoti. yo pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«á¹-akaá¹ƒ \Ee I 206/ á¹-hape
catumadhuraá¹ƒ --- ``gaá¹‡hÄ• hi, bhante, yadicchasÄ«â€™â€™ ti vuccamÄ• no sacassa te
vÅ«pasammati, atha muttaharÄ«á¹-akaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itanti catumadh
muttaharÄ«á¹-akeneva bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova hoti. ayamassa gilÄ• na
yathÄ• sÄ• ruppasantoso.

iminÄ• pana dvÄ• dasavidhena itarÄ«tarapaccayasantosena samannÄ• gatassa bhikkhun
vaá¹-á¹-anti. tÄ«á¹‡i cÄ«varÄ• ni, patto, dantakaá¹-á¹-hacchedanavÄ• si, ekÄ• sÅ«ci, kÄ• y
parissÄ• vananti. vuttampi cetaá¹ƒ ---

``ticÄ«varaÃ±ca \Ne I 168/ patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti ||

te sabbe kÄ• yaparihÄ• rikÄ• pi honti kucchiparihÄ• rikÄ• pi. kathaá¹ƒ? ticÄ«varaá¹ƒ tÄ• va
pÄ• rupitvÄ• ca vicaraá¹‡akÄ• le kÄ• yaá¹ƒ pariharati, posetÄ«ti kÄ• yaparihÄ• rikaá¹ƒ hoti
udakaá¹ƒ parissÄ• vetvÄ• \Be I 185/ pivanakÄ• le khÄ• ditabbaphalÄ• phalagahaá¹‡akÄ• l
posetÄ«ti kucchiparihÄ• rikaá¹ƒ hoti.

pattopi tena udakaá¹ƒ uddharitvÄ• nhÄ• nakÄ• le kuá¹-iparibhaá¹‡á¸• akaraá¹‡akÄ• le ca
Ä• hÄ• raá¹ƒ gahetvÄ• bhuÃ±janakÄ• le kucchiparihÄ• riko.

vÄ• sipi tÄ• ya dantakaá¹-á¹-hacchedanakÄ• le maÃ±capÄ«á¹-hÄ• naá¹ƒ
aá¹…gapÄ• dacÄ«varakuá¹-idaá¹‡á¸• akasajjanakÄ• le ca kÄ• yaparihÄ• rikÄ• hoti.
ucchuchedananÄ• á¸·ikerÄ• ditacchanakÄ• le kucchiparihÄ• rikÄ• .

sÅ«cipi cÄ«varasibbanakÄ• le kÄ• yaparihÄ• rikÄ• hoti. pÅ«vaá¹ƒ vÄ• phalaá¹ƒ vÄ• vijjhi
kucchiparihÄ• rikÄ• .

kÄ• yabandhanaá¹ƒ bandhitvÄ• vicaraá¹‡akÄ• le kÄ• yaparihÄ• rikaá¹ƒ. ucchuÄ• dÄ«ni ba
kucchiparihÄ• rikaá¹ƒ.

parissÄ• vanaá¹ƒ tena udakaá¹ƒ parissÄ• vetvÄ• nhÄ• nakÄ• le, senÄ• sanaparibhaá¹‡á¸•
kÄ• yaparihÄ• rikaá¹ƒ. pÄ• nÄ«yaá¹ƒ parissÄ• vanakÄ• le, teneva tilataá¹‡á¸• ulaputhukÄ•
ca kucchiparihÄ• riyaá¹ƒ. ayaá¹ƒ tÄ• va aá¹-á¹-haparikkhÄ• rikassa parikkhÄ• ramattÄ• . na
207/ pana seyyaá¹ƒ pavisantassa tatraá¹-á¹-hakaá¹ƒ paccattharaá¹‡aá¹ƒ vÄ• kuÃ±cikÄ• v
dasaparikkhÄ• rikassa nisÄ«danaá¹ƒ vÄ• cammakhaá¹‡á¸• aá¹ƒ vÄ• vaá¹-á¹-ati. ekÄ• das
kattarayaá¹-á¹-hi vÄ• telanÄ• á¸·ikÄ• vÄ• vaá¹-á¹-ati. dvÄ• dasaparikkhÄ• rikassa chattaá
vaá¹-á¹-ati. etesu ca aá¹-á¹-haparikkhÄ• rikova santuá¹-á¹-ho, itare asantuá¹-á¹-hÄ• mahicc
na vattabbÄ• . etepi hi appicchÄ• va santuá¹-á¹-hÄ• va subharÄ• va sallahukavuttinova. bha
suttaá¹ƒ tesaá¹ƒ vasena kathesi, aá¹-á¹-haparikkhÄ• rikassa vasena kathesi. so hi khuddaka
parissÄ• vane pakkhipitvÄ• pattassa anto á¹-hapetvÄ• pattaá¹ƒ aá¹ƒsakÅ«á¹-e laggetvÄ•
kÄ• yapaá¹-ibaddhaá¹ƒ katvÄ• yenicchakaá¹ƒ \Ne I 169/ sukhaá¹ƒ pakkamati. paá¹-inivatte
nÄ• massa na hoti. iti \Be I 186/ imassa bhikkhuno sallahukavuttitaá¹ƒ dassento bhagavÄ•
hoti kÄ• yaparihÄ• rikena cÄ«varenÄ• â€™â€™ tiÄ• dimÄ• ha. tattha __kÄ• yaparihÄ• riken
kÄ• yapariharaá¹‡amattakena. __kucchiparihÄ• rikenÄ• _ti kucchiparharaá¹‡amattakena. _
pakkamatÄ«_ti aá¹-á¹-haparikkhÄ• ramattakaá¹ƒ sabbaá¹ƒ gahetvÄ• va kÄ• yapaá¹-ibaddha
``mama vihÄ• ro pariveá¹‡aá¹ƒ upaá¹-á¹-hÄ• koâ€™â€™ ti Ä• saá¹…go vÄ• bandho vÄ• r
viya, yÅ«thÄ• apakkanto madahatthÄ« viya ca icchiticchitaá¹ƒ senÄ• sanaá¹ƒ vanasaá¹‡á¸

vanapabbhÄ• raá¹ƒ paribhuÃ±janto ekova tiá¹-á¹-hati, ekova nisÄ«dati. sabbiriyÄ• pathesu e

``cÄ• tuddiso appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 42).

evaá¹ƒ vaá¹‡á¹‡itaá¹ƒ khaggavisÄ• á¹‡akappataá¹ƒ Ä• pajjati.

idÄ• ni \Ee I 208/ tamatthaá¹ƒ upamÄ• ya sÄ• dhento --- ``seyyathÄ• pÄ«â€™â€™ tiÄ• dim
sakuá¹‡o_ti pakkhayutto sakuá¹‡o. __á¸• etÄ«_ti uppatati. ayaá¹ƒ panettha saá¹…khepatth
``asukasmiá¹ƒ padese rukkho paripakkaphaloâ€™â€™ ti Ã±atvÄ• nÄ• nÄ• disÄ• hi Ä• gan
tassa phalÄ• ni vijjhantÄ• vidhunantÄ• khÄ• danti. `idaá¹ƒ ajjatanÄ• ya, idaá¹ƒ svÄ• tanÄ•
tesaá¹ƒ na hoti. phale pana khÄ«á¹‡e neva rukkhassa Ä• rakkhaá¹ƒ á¹-hapenti, na tattha pa
vÄ• tuá¹‡á¸• aá¹ƒ vÄ• á¹-hapenti. atha kho tasmiá¹ƒ rukkhe anapekkho hutvÄ• , yo yaá¹ƒ
so tena sapattabhÄ• rova uppatitvÄ• gacchati. evameva ayaá¹ƒ bhikkhu nissaá¹…go nirape
pakkamati. tena vuttaá¹ƒ ``samÄ• dÄ• yeva pakkamatÄ«â€™â€™ ti.

nÄ«varaá¹‡appahÄ• nakathÄ•

<216> __so_ \Be I 187/ __iminÄ• cÄ• _tiÄ• dinÄ• kiá¹ƒ dasseti? araÃ±Ã±avÄ• sassa pacc
yassa hi ime cattÄ• ro paccayÄ• natthi, tassa araÃ±Ã±avÄ• so na ijjhati. tiracchÄ• nagateh
saddhiá¹ƒ vattabbataá¹ƒ Ä• pajjati. araÃ±Ã±e adhivatthÄ• devatÄ• --- ``kiá¹ƒ \Ne I 170/ eva
pÄ• pabhikkhuno araÃ±Ã±avÄ• senÄ• â€™â€™ ti bheravasaddaá¹ƒ sÄ• venti, hatthehi sÄ«
palÄ• yanÄ• kÄ• raá¹ƒ karonti. ``asuko bhikkhu araÃ±Ã±aá¹ƒ pavisitvÄ• idaÃ±cidaÃ±ca pÄ
ti ayaso pattharati. yassa panete cattÄ• ro paccayÄ• atthi, tassa araÃ±Ã±avÄ• so ijjhati. so
paccavekkhanto kiÃ±ci kÄ• á¸·akaá¹ƒ vÄ• tilakaá¹ƒ vÄ• apassanto pÄ«tiá¹ƒ uppÄ• detvÄ•
sammasanto ariyabhÅ«miá¹ƒ okkamati. araÃ±Ã±e adhivatthÄ• devatÄ• attamanÄ• vaá¹‡á
udake pakkhittatelabindu viya yaso vitthÄ• riko hoti.

tattha __vivitta_nti suÃ±Ã±aá¹ƒ, appasaddaá¹ƒ, appanigghosanti attho. etadeva hi sandhÄ•
``vivittanti santike cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹‡aá¹ƒ gahaá¹-á¹-hehi pabba
vivittaâ€™â€™ nti vuttaá¹ƒ. seti ceva Ä• sati ca etthÄ• ti senÄ• sanaá¹ƒ maÃ±capÄ«á¹-hÄ•
adhivacanaá¹ƒ. tenÄ• ha --- ``senÄ• sananti maÃ±copi senÄ• sanaá¹ƒ \Ee I 209/, pÄ«á¹-ha
bimbohanampi, vihÄ• ropi, aá¸• á¸• hayogopi, pÄ• sÄ• dopi, hammiyampi, guhÄ• pi, aá¹-á¹-

veá¸·ugumbopi, rukkhamÅ«lampi, maá¹‡á¸• apopi, senÄ• sanaá¹ƒ, yattha vÄ• pana bhikkh
sabbametaá¹ƒ senÄ• sanaâ€™â€™ nti (Vibh 527).

api ca --- ``vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ• â€™â€™ ti idaá¹ƒ vihÄ
``maÃ±co pÄ«á¹-haá¹ƒ bhisi bimbohanaâ€™â€™ nti idaá¹ƒ maÃ±capÄ«á¹-hasenÄ• sanaá¹
cammakhaá¹‡á¸• o tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• roâ€™â€™ ti idaá¹ƒ santhatasenÄ•
pana bhikkhÅ« paá¹-ikkamantÄ«â€™â€™ ti idaá¹ƒ okÄ• sasenÄ• sanaá¹ƒ nÄ• mÄ• ti. evaá
hoti, taá¹ƒ sabbaá¹ƒ senÄ• sanaggahaá¹‡ena saá¹…gahitameva.

idha panassa sakuá¹‡asadisassa cÄ• tuddisassa bhikkhuno anucchavikasenÄ• sanaá¹ƒ da
rukkhamÅ«lantiÄ• dimÄ• ha. tattha __araÃ±Ã±a_nti nikkhamitvÄ• \Be I 188/ bahi indakhÄ«
araÃ±Ã±anti. idaá¹ƒ bhikkhunÄ«naá¹ƒ vasena Ä• gataá¹ƒ. ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ
pacchimaâ€™â€™ nti (Vin III 654) idaá¹ƒ pana imassa bhikkhuno anurÅ«paá¹ƒ. tassa lakkh
dhutaá¹…ganiddese vuttaá¹ƒ. __rukkhamÅ«la_nti yaá¹ƒ kiÃ±ci sandacchÄ• yaá¹ƒ vivittaruk
__pabbata_nti selaá¹ƒ. tattha hi udakasoá¹‡á¸• Ä«su udakakiccaá¹ƒ katvÄ• sÄ«tÄ• ya rukk
nÄ• nÄ• disÄ• su khÄ• yamÄ• nÄ• su sÄ«tena vÄ• tena bÄ«jiyamÄ• nassa cittaá¹ƒ ekagga
vuccati udakaá¹ƒ, tena dÄ• ritaá¹ƒ, udakena bhinnaá¹ƒ pabbatapadesaá¹ƒ. yaá¹ƒ nadÄ«tum
\Ne I 171/ vadanti. tattha hi rajatapaá¹-á¹-asadisÄ• vÄ• likÄ• hoti, matthake maá¹‡ivitÄ• na
vanagahaá¹‡aá¹ƒ, maá¹‡ikhandhasadisaá¹ƒ udakaá¹ƒ sandati. evarÅ«paá¹ƒ kandaraá¹ƒ oru
gattÄ• ni sÄ«tÄ• ni katvÄ• vÄ• likaá¹ƒ ussÄ• petvÄ• \Ee I 210/ paá¹ƒsukÅ«lacÄ«varaá¹ƒ p
samaá¹‡adhammaá¹ƒ karoto cittaá¹ƒ ekaggaá¹ƒ hoti. __giriguha_nti dvinnaá¹ƒ pabbatÄ• na
vÄ• umaggasadisaá¹ƒ mahÄ• vivaraá¹ƒ susÄ• nalakkhaá¹‡aá¹ƒ visuddhimagge vuttaá¹ƒ. _
atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-hÄ• naá¹ƒ, yattha na kasanti na vapanti, te
``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ ntiÄ• di. __abb
Ä• kaá¹…khamÄ• no panettha cÄ«varakuá¹-iá¹ƒ katvÄ• vasati. __palÄ• lapuÃ±ja_nti palÄ•
mahÄ• palÄ• lapuÃ±jato hi palÄ• laá¹ƒ nikkaá¸• á¸• hitvÄ• pabbhÄ• raleá¹‡asadise Ä• laye
gacchagumbhÄ• dÄ«nampi upari palÄ• laá¹ƒ pakkhipitvÄ• heá¹-á¹-hÄ• nisinnÄ• samaá¹‡a
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__pacchÄ• bhatta_nti bhattassa pacchato. __piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti piá¹‡á¸• apÄ•
paá¹-ikkanto. __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä• bhujitvÄ• _ti bandh
paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ ujuá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• rasa piá¹-á¹-hikaâ
koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammamaá¹ƒsanhÄ• rÅ«ni na p
tesaá¹ƒ paá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppajjeyyuá¹ƒ, tÄ• nuppajjanti.
cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ na paripatati, vuá¸• á¸• hiá¹ƒ phÄ• tiá¹ƒ vep
__parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹
\Be I 189/ vÄ• katvÄ• ti attho. teneva vibhaá¹…ge vuttaá¹ƒ --- ``ayaá¹ƒ sati upaá¹-á¹-hitÄ• I
sÅ«paá¹-á¹-hitÄ• nÄ• sikagge \Ee I 211/ vÄ• mukhanimitte vÄ• , tena vuccati parimukhaá¹

upaá¹-á¹-hapetvÄ• â€™â€™ ti (Vibh 537). athavÄ• __parÄ«_ti pariggahaá¹-á¹-ho. __mukha
__satÄ«_ti upaá¹-á¹-hÄ• naá¹-á¹-ho. tena vuccati --- ``parimukhaá¹ƒ satiâ€™â€™ nti. evaá¹
vuttanayenapettha attho daá¹-á¹-habbo. tatrÄ• yaá¹ƒ saá¹…khepo --- ``pariggahitaniyyÄ• na
ti.

<217> __abhijjhaá¹ƒ loke_ti ettha lujjanapalujjanaá¹-á¹-hena paÃ±cupÄ• dÄ• nakkhandhÄ•
upÄ• dÄ• nakkhandhesu rÄ• gaá¹ƒ pahÄ• ya kÄ• macchandaá¹ƒ vikkhambhetvÄ• ti ayamet
vikkhambhanavasena pahÄ«nattÄ• vigatÄ• bhijjhena, na cakkhuviÃ±Ã±Ä• á¹‡asadisenÄ• t
cittaá¹ƒ parisodhetÄ«_ti abhijjhÄ• to cittaá¹ƒ parimoceti. yathÄ• taá¹ƒ sÄ• muÃ±cati ceva, n
puna gaá¹‡hati, evaá¹ƒ karotÄ«ti attho. __byÄ• pÄ• dapadosaá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«supi
iminÄ• cittaá¹ƒ pÅ«tikummÄ• sÄ• dayo viya purimapakatiá¹ƒ vijahatÄ«ti byÄ• pÄ• do. vikÄ•
paraá¹ƒ vÄ• padÅ«seti vinÄ• setÄ«ti padoso. ubhayametaá¹ƒ kodhassevÄ• dhivacanaá¹ƒ \
cittagelaÃ±Ã±aá¹ƒ. middhaá¹ƒ cetasikagelaÃ±Ã±aá¹ƒ, thinaÃ±ca middhaÃ±ca thinamiddhaá
rattimpi divÄ• diá¹-á¹-hÄ• lokasaÃ±jÄ• nanasamatthÄ• ya vigatanÄ«varaá¹‡Ä• ya parisuddh
samannÄ• gato. __sato sampajÄ• no_ti satiyÄ• ca Ã±Ä• á¹‡ena ca samannÄ• gato. idaá¹ƒ
upakÄ• rattÄ• vuttaá¹ƒ. uddhaccaÃ±ca kukkuccaÃ±ca uddhaccakukkuccaá¹ƒ. __tiá¹‡á¹‡av
taritvÄ• atikkamitvÄ• á¹-hito. ``kathamidaá¹ƒ kathamidaâ€™â€™ nti evaá¹ƒ nappavattatÄ«
__kusalesu dhammesÅ«_ti anavajjesu dhammesu. ``ime nu kho kusalÄ• kathamime kusalÄ
vicikicchati. na kaá¹…khatÄ«ti attho. ayamettha \Ee I 212/ saá¹…khepo. imesu pana nÄ«var
vacanatthalakkhaá¹‡Ä• dibhedato yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ visuddhimagge

<218> yÄ• panÄ• yaá¹ƒ __seyyathÄ• pi mahÄ• rÄ• jÄ• _ti upamÄ• vuttÄ• . tattha __iá¹‡a
dhanaá¹ƒ gahetvÄ• . __byantiá¹ƒ kareyyÄ• _ti vigatantaá¹ƒ kareyya \Be I 190/, yathÄ• tesa
pariyanto nÄ• ma nÄ• vasissati, evaá¹ƒ kareyya; sabbaso paá¹-iniyyÄ• teyyÄ• ti attho. __tat
Ä• á¹‡aá¹‡yanidÄ• naá¹ƒ. so hi ``aá¹‡aá¹‡omhÄ«â€™â€™ ti Ä• vajjanto balavapÄ• mojjaá¹
adhigacchati, tena vuttaá¹ƒ --- __ ``labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassaâ€™â

<219> visabhÄ• gavedanuppattiyÄ• kakaceneva catuiriyÄ• pathaá¹ƒ chindanto Ä• bÄ• dha
atthÄ«ti __Ä• bÄ• dhiko. _ taá¹ƒ samuá¹-á¹-hÄ• nena dukkhena __dukkhito. adhimattagilÄ•
__nacchÄ• deyyÄ• _ti adhimattabyÄ• dhiparetatÄ• ya na rucceyya. __balamattÄ• _ti balam
bhaveyyÄ• ti attho. __tatonidÄ• na_nti Ä• rogyanidÄ• naá¹ƒ. tassa hi --- ``arogomhÄ«â€™â
tadubhayaá¹ƒ hoti. tena vuttaá¹ƒ --- __ ``labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassa

<220> __na cassa kiÃ±ci bhogÄ• naá¹ƒ vayo_ti kÄ• kaá¹‡ikamattampi bhogÄ• naá¹ƒ vayo
__tatonidÄ• na_nti bandhanÄ• mokkhanidÄ• naá¹ƒ. sesaá¹ƒ vuttanayeneva sabbapadesu y

221-222__._ __anattÄ• dhÄ«no_ti na attani adhÄ«no, attano ruciyÄ• kiÃ±ci kÄ• tuá¹ƒ na la
paresu adhÄ«no parasseva ruciyÄ• vattati. __na yena kÄ• maá¹ƒ gamo_ti yena disÄ• bhÄ•

icchÄ• uppajjati gamanÄ• ya, tena gantuá¹ƒ na labhati. __dÄ• sabyÄ• _ti \Ee I 213/ dÄ• sa
attano santako. __tatonidÄ• na_nti bhujissanidÄ• naá¹ƒ. __kantÄ• raddhÄ• namagga_nti \N
addhÄ• namaggaá¹ƒ, nirudakaá¹ƒ dÄ«ghamagganti attho. __tatonidÄ• na_nti khemantabhÅ

<223> __ime paÃ±ca nÄ«varaá¹‡e appahÄ«ne_ti ettha bhagavÄ• appahÄ«nakÄ• maccha
iá¹‡asadisaá¹ƒ, sesÄ• ni rogÄ• disadisÄ• ni katvÄ• dasseti. tatrÄ• yaá¹ƒ sadisatÄ• . yo hi p
gahetvÄ• vinÄ• seti, so tehi iá¹‡aá¹ƒ dehÄ«ti vuccamÄ• nopi pharusaá¹ƒ vuccamÄ• nopi ba
vadhÄ«yamÄ• nopi \Be I 191/ kiÃ±ci paá¹-ibÄ• hituá¹ƒ na sakkoti, sabbaá¹ƒ titikkhati. titikkh
hissa taá¹ƒ iá¹‡aá¹ƒ hoti. evameva yo yamhi kÄ• macchandena rajjati, taá¹‡hÄ• sahagatena
gaá¹‡hati, so tena pharusaá¹ƒ vuccamÄ• nopi bajjhamÄ• nopi vadhÄ«yamÄ• nopi sabbaá¹ƒ
titikkhÄ• kÄ• raá¹‡aá¹ƒ hissa so kÄ• macchando hoti, gharasÄ• mikehi vadhÄ«yamÄ• nÄ• n
evaá¹ƒ iá¹‡aá¹ƒ viya kÄ• macchando daá¹-á¹-habbo.

yathÄ• pana pittarogÄ• turo madhusakkarÄ• dÄ«supi dinnesu pittarogÄ• turatÄ• ya tesaá¹
``tittakaá¹ƒ tittakaâ€™â€™ nti uggiratiyeva. evameva byÄ• pannacitto hitakÄ• mehi Ä• cariy
appamattakampi ovadiyamÄ• no ovÄ• daá¹ƒ na gaá¹‡hati. ``ati viya me tumhe upaddavethÄ
vibbhamati. pittarogÄ• turatÄ• ya so puriso madhusakkarÄ• dÄ«naá¹ƒ viya kodhÄ• turatÄ• y
sÄ• sanarasaá¹ƒ na vindatÄ«ti. evaá¹ƒ rogo viya byÄ• pÄ• do daá¹-á¹-habbo.

yathÄ• pana nakkhattadivase bandhanÄ• gÄ• re baddho puriso nakkhattassa neva Ä• diá¹
pariyosÄ• naá¹ƒ passati. so dutiyadivase mutto aho hiyyo nakkhattaá¹ƒ manÄ• paá¹ƒ, aho n
gÄ«tantiÄ• dÄ«ni sutvÄ• pi paá¹-ivacanaá¹ƒ na deti. kiá¹ƒ kÄ• raá¹‡Ä• ? nakkhattassa anan
I 214/ thinamiddhÄ• bhibhÅ«to bhikkhu vicittanayepi dhammassavane pavattamÄ• ne neva
na pariyosÄ• naá¹ƒ jÄ• nÄ• ti. sopi uá¹-á¹-hite dhammassavane aho dhammassavanaá¹ƒ, a
upamÄ• ti dhammassavanassa vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• nÄ• naá¹ƒ sutvÄ• pi paá¹-ivacan
thinamiddhavasena dhammakathÄ• ya ananubhÅ«tattÄ• . evaá¹ƒ bandhanÄ• gÄ• raá¹ƒ viya
daá¹-á¹-habbaá¹ƒ.

yathÄ• pana nakkhattaá¹ƒ kÄ«á¸·antopi dÄ• so --- ``idaá¹ƒ nÄ• ma accÄ• yikaá¹ƒ karaá¹‡Ä
tattha gacchÄ• hi. no ce gacchasi, hatthapÄ• daá¹ƒ vÄ• te chindÄ• mi kaá¹‡á¹‡anÄ• saá¹ƒ
sÄ«ghaá¹ƒ gacchatiyeva \Ne I 174/. nakkhattassa Ä• dimajjhapariyosÄ• naá¹ƒ anubhavituá¹
parÄ• dhÄ«natÄ• ya, evameva vinaye apakataÃ±Ã±unÄ• vivekatthÄ• ya araÃ±Ã±aá¹ƒ pavi
I 192/ antamaso kappiyamaá¹ƒsepi akappiyamaá¹ƒsasaÃ±Ã±Ä• ya uppannÄ• ya vivekaá¹ƒ
vinayadharassa santikaá¹ƒ gantabbaá¹ƒ hoti, vivekasukhaá¹ƒ anubhavituá¹ƒ na labhati, kas
uddhaccakukkuccÄ• bhibhÅ«tatÄ• yÄ• ti. evaá¹ƒ dÄ• sabyaá¹ƒ viya __uddhaccakukkuccaá

yathÄ• pana kantÄ• raddhÄ• namaggappaá¹-ipanno puriso corehi manussÄ• naá¹ƒ viluttol
disvÄ• daá¹‡á¸• akasaddenapi sakuá¹‡asaddenapi ``corÄ• Ä• gatÄ• â€™â€™ ti ussaá¹…

gacchatipi tiá¹-á¹-hatipi nivattatipi, gataá¹-á¹-hÄ• nato agataá¹-á¹-hÄ• nameva bahutaraá¹ƒ h
kasirena khemantabhÅ«miá¹ƒ pÄ• puá¹‡Ä• ti vÄ• na vÄ• pÄ• puá¹‡Ä• ti. evameva yassa a
vicikicchÄ• uppannÄ• hoti, so --- ``buddho nu kho, no nu kho buddhoâ€™â€™ tiÄ• dinÄ•
adhimuccitvÄ• saddhÄ• ya gaá¹‡hituá¹ƒ na sakkoti. asakkonto maggaá¹ƒ vÄ• phalaá¹ƒ vÄ
yathÄ• kantÄ• raddhÄ• namagge --- ``corÄ• atthi natthÄ«â€™â€™ ti punappunaá¹ƒ Ä• sa
apariyogÄ• hanaá¹ƒ chambhitattaá¹ƒ cittassa \Ee I 215/ uppÄ• dento khemantapattiyÄ• ant
vicikicchÄ• pi --- ``buddho nu kho, na buddhoâ€™â€™ tiÄ• dinÄ• nayena punappunaá¹ƒ Ä
apariyogÄ• hanaá¹ƒ chambhitattaá¹ƒ cittassa uppÄ• dayamÄ• nÄ• ariyabhÅ«mippattiyÄ• a
kantÄ• raddhÄ• namaggo viya __vicikicchÄ• _ daá¹-á¹-habbÄ• .

<224> idÄ• ni --- __ ``seyyathÄ• pi, mahÄ• rÄ• ja, Ä• á¹‡aá¹‡yaâ€™â€™ _nti ettha bhagav
pahÄ«nakÄ• macchandanÄ«varaá¹‡aá¹ƒ Ä• á¹‡aá¹‡yasadisaá¹ƒ, sesÄ• ni Ä• rogyÄ• disad
tatrÄ• yaá¹ƒ sadisatÄ• , yathÄ• hi puriso iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojetvÄ• samidd
iá¹‡aá¹ƒ nÄ• ma palibodhamÅ«laâ€™â€™ nti cintetvÄ• savaá¸• á¸• hikaá¹ƒ iá¹‡aá¹ƒ niyyÄ
phÄ• lÄ• peyya. athassa tato paá¹-á¹-hÄ• ya neva koci dÅ«taá¹ƒ peseti, na paá¹‡á¹‡aá¹ƒ. s
sace icchati, Ä• sanÄ• uá¹-á¹-hahati, no ce na uá¹-á¹-hahati, kasmÄ• ? tehi saddhiá¹ƒ nillep
evameva bhikkhu --- ``ayaá¹ƒ __kÄ• macchando_ nÄ• ma palibodhamÅ«laâ€™â€™ nti cint
kÄ• macchandanÄ«varaá¹‡aá¹ƒ pajahati. te pana cha dhamme mahÄ• satipaá¹-á¹-hÄ• ne v
pahÄ«nakÄ• macchandassa \Be I 193/ yathÄ• iá¹‡amuttassa purisassa iá¹‡assÄ• mike dis
chambhitattaá¹ƒ hoti. evameva paravatthumhi neva saá¹…go na baddho hoti. dibbÄ• nipi rÅ
samudÄ• carati. tasmÄ• bhagavÄ• Ä• á¹‡aá¹‡yamiva kÄ• macchandappahÄ• naá¹ƒ Ä• ha

yathÄ• \Ne I 175/ pana so pittarogÄ• turo puriso bhesajjakiriyÄ• ya taá¹ƒ rogaá¹ƒ vÅ«pasa
paá¹-á¹-hÄ• ya madhusakkarÄ• dÄ«naá¹ƒ rasaá¹ƒ vindati. evameva bhikkhu ``ayaá¹ƒ __byÄ
anatthakaroâ€™â€™ ti cha dhamme bhÄ• vetvÄ• byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ pajahati. sa
mahÄ• satipaá¹-á¹-hÄ• neyeva vaá¹‡á¹‡ayissÄ• ma. na kevalaÃ±ca teyeva, yepi thinamiddh
bhÄ• vetabbÄ• , tepi sabbe tattheva vaá¹‡á¹‡ayissÄ• ma. so evaá¹ƒ pahÄ«nabyÄ• pÄ• do y
madhusakkarÄ• dÄ«naá¹ƒ rasaá¹ƒ sampiyÄ• yamÄ• no paá¹-isevati, evameva Ä• cÄ• rapaa
sikkhÄ• padÄ• ni sirasÄ• sampaá¹-icchitvÄ• sampiyÄ• yamÄ• no sikkhati. tasmÄ• bhagav
byÄ• pÄ• dappahÄ• naá¹ƒ Ä• ha.

yathÄ• so nakkhattadivase bandhanÄ• gÄ• raá¹ƒ pavesito puriso aparasmiá¹ƒ nakkhattadi
pamÄ• dadosena baddho, tena nakkhattaá¹ƒ nÄ• nubhaviá¹ƒ. idÄ• ni appamatto bhavissÄ•
paccatthikÄ• okÄ• saá¹ƒ na labhanti, evaá¹ƒ appamatto hutvÄ• nakkhattaá¹ƒ anubhavitvÄ
aho nakkhattaâ€™ nti udÄ• naá¹ƒ udÄ• nesi, evameva bhikkhu --- ``idaá¹ƒ __thinamiddhaá
mahÄ• anatthakaraâ€™â€™ nti cha dhamme bhÄ• vetvÄ• thinamiddhanÄ«varaá¹‡aá¹ƒ pa
pahÄ«nathinamiddho yathÄ• bandhanÄ• mutto puriso sattÄ• hampi nakkhattassa Ä• dima
evameva dhammanakkhattassa Ä• dimajjhapariyosÄ• naá¹ƒ anubhavanto saha paá¹-isamb

pÄ• puá¹‡Ä• ti. tasmÄ• bhagavÄ• bandhanÄ• mokkhamiva thinamiddhappahÄ• naá¹ƒ Ä•

yathÄ• pana dÄ• so kiÃ±cideva mittaá¹ƒ upanissÄ• ya sÄ• mikÄ• naá¹ƒ dhanaá¹ƒ datvÄ• tato paá¹-á¹-hÄ• ya yaá¹ƒ icchati, taá¹ƒ karoti. evameva bhikkhu --- ``idaá¹ƒ __uddhaccakuk mahÄ• anatthakaraâ€™â€™ nti cha dhamme bhÄ• vetvÄ• uddhaccakukkuccaá¹ƒ pajahati pahÄ«nauddhaccakukkucco yathÄ• bhujisso puriso yaá¹ƒ icchati, taá¹ƒ karoti, na taá¹ƒ koc nivatteti \Be I 194/, evameva yathÄ• sukhaá¹ƒ nekkhammapaá¹-ipadaá¹ƒ paá¹-ipajjati, na ta uddhaccakukkuccaá¹ƒ balakkÄ• rena tato nivatteti. tasmÄ• bhagavÄ• bhujissaá¹ƒ viya udd Ä• ha.

yathÄ• balavÄ• puriso hatthasÄ• raá¹ƒ gahetvÄ• sajjÄ• vudho saparivÄ• ro kantÄ• raá¹ƒ dÅ«ratova disvÄ• palÄ• yeyyuá¹ƒ. so sotthinÄ• taá¹ƒ kantÄ• raá¹ƒ nittharitvÄ• khemantaá haá¹-á¹-hatuá¹-á¹-ho assa. evameva bhikkhu ``ayaá¹ƒ __vicikicchÄ• _ nÄ• ma mahÄ• anatt dhamme bhÄ• vetvÄ• vicikicchaá¹ƒ pajahati \Ee I 217/. so evaá¹ƒ pahÄ«navicikiccho yathÄ sajjÄ• vudho saparivÄ• ro nibbhayo core tiá¹‡aá¹ƒ viya agaá¹‡etvÄ• sotthinÄ• nikkhamitvÄ pÄ• puá¹‡Ä• ti, evameva bhikkhu \Ne I 176/ duccaritakantÄ• raá¹ƒ nittharitvÄ• paramaá¹ƒ k amataá¹ƒ mahÄ• nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• bhagavÄ• khemantabhÅ«miá¹ƒ viy

<225> __pÄ• mojjaá¹ƒ jÄ• yatÄ«_ti tuá¹-á¹-hÄ• kÄ• ro jÄ• yati. __pamuditassa pÄ«ti jÄ• ya sakalasarÄ«raá¹ƒ khobhayamÄ• nÄ• pÄ«ti jÄ• yati. __pÄ«timanassa kÄ• yo passambhatÄ puggalassa nÄ• makÄ• yo passambhati, vigatadaratho hoti. __sukhaá¹ƒ vedetÄ«_ti kÄ• yika vedayati. __cittaá¹ƒ samÄ• dhiyatÄ«_ti iminÄ• nekkhammasukhena sukhitassa upacÄ• rav cittaá¹ƒ samÄ• dhiyati.

paá¹-hamajjhÄ• nakathÄ•

<226> __so vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«_ upacÄ• rasamÄ• dhinÄ• samÄ• hite citte uparivisesadassanatthaá¹ƒ appanÄ• samÄ• dhinÄ samÄ• dhino pabhedadassanatthaá¹ƒ vuttanti veditabbaá¹ƒ. __imameva kÄ• ya_nti imaá¹ƒ __abhisandetÄ«_ti temeti sneheti, sabbattha pavattapÄ«tisukhaá¹ƒ karoti. __parisandetÄ«_ __paripÅ«retÄ«_ti vÄ• yunÄ• bhastaá¹ƒ viya pÅ«reti. __parippharatÄ«_ti samantato phusat kÄ• yassÄ• _ti assa bhikkhuno sabbakoá¹-á¹-hÄ• savato kÄ• yassa kiÃ±ci upÄ• dinnakasan chavimaá¹ƒsalohitÄ• nugataá¹ƒ \Be I 195/ aá¹‡umattampi á¹-hÄ• naá¹ƒ paá¹-hamajjhÄ• nas hoti.

<227> __dakkho_ti cheko paá¹-ibalo nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni kÄ• tuÃ±ceva payojetuÃ±ca __kaá¹ƒsathÄ• le_ti yena kenaci lohena katabhÄ• jane. mattikabhÄ• janaá¹ƒ pana thiraá¹ƒ n bhijjati. tasmÄ• taá¹ƒ na dasseti. __paripphosakaá¹ƒ_ \Ee I 218/ __paripphosaka_nti siÃ±ci

__sanneyyÄ• _ti vÄ• mahatthena kaá¹ƒsathÄ• laá¹ƒ gahetvÄ• dakkhiá¹‡ahatthena pamÄ•
siÃ±citvÄ• siÃ±citvÄ• parimaddanto piá¹‡á¸• aá¹ƒ kareyya. __snehÄ• nugatÄ• _ti udakasin
__snehaparetÄ• _ti udakasinehena pariggahitÄ• . __santarabÄ• hirÄ• _ti saddhiá¹ƒ antopad
sabbatthakameva udakasinehena phuá¹-Ä• ti attho. __na ca paggharaá¹‡Ä«_ti na ca bindu
paggharati, sakkÄ• hoti hatthenapi dvÄ«hipi tÄ«hipi aá¹…gulÄ«hi gahetuá¹ƒ ovaá¹-á¹-ikÄ• y

dutiyajjhÄ• nakathÄ•

228-229__._ dutiyajjhÄ• nasukhÅ«pamÄ• yaá¹ƒ \Ne I 177/ __ubbhidodako_ti ubbhinnaudak
ubbhijjitvÄ• uggacchanakaudako. antoyeva pana ubbhijjanakaudakoti attho. __Ä• yamukha
__devo_ti megho. __kÄ• lena kÄ• la_nti kÄ• le kÄ• le, anvaddhamÄ• saá¹ƒ vÄ• anudasÄ•
vuá¹-á¹-hiá¹ƒ. __na anuppaveccheyyÄ• _ti na ca paveseyya, na vasseyyÄ• ti attho. __sÄ«tÄ
ubbhijjitvÄ• _ti sÄ«taá¹ƒ dhÄ• raá¹ƒ uggantvÄ• rahadaá¹ƒ pÅ«rayamÄ• naá¹ƒ ubbhijjitvÄ• .
uggacchanaudakaÃ±hi uggantvÄ• uggantvÄ• bhijjantaá¹ƒ udakaá¹ƒ khobheti, catÅ«hi disÄ
purÄ• á¹‡apaá¹‡á¹‡atiá¹‡akaá¹-á¹-hadaá¹‡á¸• akÄ• dÄ«hi udakaá¹ƒ khobheti, vuá¹-á¹-hiuda
dhÄ• rÄ• nipÄ• tapubbuá¸·akehi udakaá¹ƒ khobheti. sannisinnameva pana hutvÄ• iddhinim
udakaá¹ƒ imaá¹ƒ padesaá¹ƒ pharati, imaá¹ƒ padesaá¹ƒ na pharatÄ«ti natthi, tena aphuá¹-ok
tattha rahado viya karajakÄ• yo. udakaá¹ƒ viya dutiyajjhÄ• nasukhaá¹ƒ. sesaá¹ƒ purimanaye

tatiyajjhÄ• nakathÄ•

230-231__._ tatiyajjhÄ• nasukhÅ«pamÄ• yaá¹ƒ \Ee I 219/ \Be I 196/ uppalÄ• ni ettha santÄ
sesapadadvayepi eseva nayo. ettha ca setarattanÄ«lesu yaá¹ƒ kiÃ±ci uppalaá¹ƒ uppalamev
puá¹‡á¸• arÄ«kaá¹ƒ, satapattaá¹ƒ padumaá¹ƒ. pattaniyamaá¹ƒ vÄ• vinÄ• pi setaá¹ƒ padum
puá¹‡á¸• arÄ«kanti ayamettha vinicchayo. __udakÄ• nuggatÄ• nÄ«_ti udakato na uggatÄ• n
udakatalassa anto nimuggÄ• niyeva hutvÄ• posÄ«ni, vaá¸• á¸• hÄ«nÄ«ti attho. sesaá¹ƒ pu

catutthajjhÄ• nakathÄ•

232-233__._ catutthajjhÄ• nasukhÅ«pamÄ• yaá¹ƒ __parisuddhena cetasÄ• pariyodÄ• tenÄ
nirupakkilesaá¹-á¹-hena parisuddhaá¹ƒ, pabhassaraá¹-á¹-hena pariyodÄ• tanti veditabbaá¹ƒ
vatthenÄ• _ti idaá¹ƒ utupharaá¹‡atthaá¹ƒ vuttaá¹ƒ. kiliá¹-á¹-havatthena hi utupharaá¹‡aá¹ƒ n
taá¹…khaá¹‡adhotaparisuddhena utupharaá¹‡aá¹ƒ balavaá¹ƒ hoti. imissÄ• ya hi upamÄ• ya
karajakÄ• yo, utupharaá¹‡aá¹ƒ viya catutthajjhÄ• nasukhaá¹ƒ. tasmÄ• yathÄ• sunhÄ• tass
vatthaá¹ƒ sasÄ«saá¹ƒ pÄ• rupitvÄ• nisinnassa sarÄ«rato utu sabbameva vatthaá¹ƒ pharati.
aphuá¹-okÄ• so hoti. evaá¹ƒ catutthajjhÄ• nasukhena bhikkhuno \Ne I 178/ karajakÄ• yassa
hotÄ«ti. evamettha attho daá¹-á¹-habbo. imesaá¹ƒ pana catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ anupad
bhÄ• vanÄ• nayo ca visuddhimagge vuttoti idha na vitthÄ• rito.

ettÄ• vatÄ• cesa rÅ«pajjhÄ• nalÄ• bhÄ«yeva, na arÅ«pajjhÄ• nalÄ• bhÄ«ti na veditabbo. r
samÄ• pattÄ«su cuddasahÄ• kÄ• rehi ciá¹‡á¹‡avasÄ«bhÄ• vaá¹ƒ vinÄ• upari abhiÃ±Ã±Ä•
rÅ«pajjhÄ• nÄ• niyeva Ä• gatÄ• ni. arÅ«pajjhÄ• nÄ• ni Ä• haritvÄ• kathetabbÄ• ni.

vipassanÄ• Ã±Ä• á¹‡akathÄ•

<234> __so evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte_ti so cuddasahÄ• kÄ• rehi aá
ciá¹‡á¹‡avasÄ«bhÄ• vo bhikkhÅ«ti \Ee I 220/ dasseti \Be I 197/. sesamettha visuddhimagge
veditabbaá¹ƒ. __Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«haratÄ«_ti ettha __Ã±Ä• á¹‡adass
vuccati phalaÃ±Ä• á¹‡ampi, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi, paccavekkhaá¹‡aÃ±Ä• á¹‡am
``kiá¹ƒ nu kho, Ä• vuso, Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vus
257) ettha hi maggaÃ±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡adassananti vuttaá¹ƒ. ``ayamaÃ±Ã±o uttarimanu
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti (MN I 328) ettha p
``bhagavatopi kho Ã±Ä• á¹‡adassanaá¹ƒ udapÄ• di sattÄ• hakÄ• laá¹…kato Ä• á¸·Ä• ro kÄ
ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di aku
jÄ• tÄ«â€™â€™ ti (Vin I 16) ettha paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ idha pana Ã±Ä• á¹‡adass
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡adassananti vuttanti.

__abhinÄ«haratÄ«_ti vipassanÄ• Ã±Ä• á¹‡assa nibbattanatthÄ• ya tanninnaá¹ƒ tappoá¹‡aá
__rÅ«pÄ«_ti Ä• dÄ«namattho vuttoyeva. __odanakummÄ• sÅ«pacayo_ti odanena ceva kur
vaá¸• á¸• hito. __aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo_ti hutvÄ•
duggandhavighÄ• tatthÄ• ya tanuvilepanena ucchÄ• danadhammo. aá¹…gapaccaá¹…gÄ• b
khuddakasambÄ• hanena parimaddanadhammo. daharakÄ• le vÄ• Å«rÅ«su sayÄ• petvÄ•
dussaá¹‡á¹-hitÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ aá¹…gÄ• naá¹ƒ saá¹‡á¹-hÄ• nasampÄ• danatthaá¹
parimaddanadhammo. evaá¹ƒ pariharitopi bhedanaviddhaá¹ƒsanadhammo bhijjati ceva viki
attho. tattha \Ee I 221/ __rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko_tiÄ• dÄ«su chahi \Ne I 179/ padeh
aniccapadena saddhiá¹ƒ pacchimehi dvÄ«hi atthaá¹…gamo. __ettha sitaá¹ƒ ettha paá¹-ibad
cÄ• tumahÄ• bhÅ«tike kÄ• ye nissitaÃ±ca paá¹-ibaddhaÃ±ca.

<235> __subho_ti sundaro. __jÄ• timÄ• _ti parisuddhÄ• karasamuá¹-á¹-hito. __suparikamm
kataparikammo apanÄ«tapÄ• sÄ• á¹‡asakkharo. __accho_ti tanucchavi. __vippasanno_ti su
__sabbÄ• kÄ• rasampanno_ti dhovanavedhanÄ• dÄ«hi sabbehi Ä• kÄ• rehi sampanno. __n
vaá¹‡á¹‡asampattiá¹ƒ dasseti. tÄ• disaÃ±hi Ä• vutaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. __evameva kho_
upamÄ• saá¹ƒsandanaá¹ƒ veditabbaá¹ƒ. maá¹‡i viya hi karajakÄ• yo. Ä• vutasuttaá¹ƒ \Be I
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. cakkhumÄ• puriso viya vipassanÄ• lÄ• bhÄ« bhikkhu, hatthe ka
kho maá¹‡Ä«ti maá¹‡ino Ä• vibhÅ«takÄ• lo viya vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, abhinÄ«haritvÄ•
cÄ• tumahÄ• bhÅ«tikakÄ• yassa Ä• vibhÅ«takÄ• lo, tatridaá¹ƒ suttaá¹ƒ Ä• vutanti suttassÄ•

vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, abhinÄ«haritvÄ• nisinnassa bhikkhuno tadÄ• rammaá¹‡Ä• naá¹
sabbacittacetasikÄ• naá¹ƒ vÄ• vipassanÄ• Ã±Ä• á¹‡asseva vÄ• Ä• vibhÅ«takÄ• loti.

idaÃ±ca vipassanÄ• Ã±Ä• á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• nantaraá¹ƒ. evaá¹ƒ santepi yasmÄ•
antarÄ• vÄ• ro natthi tasmÄ• idheva dassitaá¹ƒ. yasmÄ• ca aniccÄ• divasena akatasamma
sotadhÄ• tuyÄ• bheravaá¹ƒ saddaá¹ƒ suá¹‡ato, pubbenivÄ• sÄ• nussatiyÄ• bherave khan
cakkhunÄ• bheravampi rÅ«paá¹ƒ passato bhayasantÄ• so uppajjati, na aniccÄ• divasena k
abhiÃ±Ã±aá¹ƒ pattassa bhayavinodanahetusampÄ• danatthampi idaá¹ƒ idheva dassitaá¹ƒ.
vipassanÄ• sukhaá¹ƒ nÄ• metaá¹ƒ maggaphalasukhasampÄ• dakaá¹ƒ pÄ• á¹-iyekkaá¹ƒ sa
sÄ• maÃ±Ã±aphalaá¹ƒ \Ee I 222/ tasmÄ• pi Ä• ditova idaá¹ƒ idha dassitanti veditabbaá¹ƒ.

manomayiddhiÃ±Ä• á¹‡akathÄ•

236-237__._ __manomaya_nti manena nibbattitaá¹ƒ. __sabbaá¹…gapaccaá¹…gi_nti sabbe
ca samannÄ• gataá¹ƒ. __ahÄ«nindriya_nti saá¹‡á¹-hÄ• navasena avikalindriyaá¹ƒ. iddhima
iddhimÄ• odÄ• to tampi odÄ• taá¹ƒ. sace aviddhakaá¹‡á¹‡o tampi aviddhakaá¹‡á¹‡anti eva
sadisameva hoti. __muÃ±jamhÄ• Ä«sika_ntiÄ• di upamÄ• ttayampi hi sadisabhÄ• vadassa
muÃ±jasadisÄ• eva hi tassa anto Ä«sikÄ• hoti. kosisadisoyeva asi, vaá¹-á¹-Ä• ya kosiyÄ•
pakkhipanti, patthaá¹-Ä• ya patthaá¹-aá¹ƒ \Ne I 180/. __karaá¹‡á¸• Ä• _ti idampi ahikaÃ±cu
vilÄ«vakaraá¹‡á¸• akassa. ahikaÃ±cuko hi ahinÄ• sadisova hoti. tattha kiÃ±cÄ• pi ``puriso
uddhareyyÄ• â€™â€™ ti hatthena uddharamÄ• no viya dassito, atha kho cittenevassa uddh
ayaÃ±hi ahi nÄ• ma sajÄ• tiyaá¹ƒ á¹-hito, kaá¹-á¹-hantaraá¹ƒ vÄ• rukkhantaraá¹ƒ vÄ• niss
nikkaá¸• á¸• hanappayogasaá¹…khÄ• tena \Be I 199/ thÄ• mena, sarÄ«raá¹ƒ khÄ• dayamÄ
jigucchantoti imehi catÅ«hi kÄ• raá¹‡ehi sayameva kaÃ±cukaá¹ƒ pajahati, na sakkÄ• tato a
tasmÄ• cittena uddharaá¹‡aá¹ƒ sandhÄ• ya idaá¹ƒ vuttanti veditabbaá¹ƒ. iti muÃ±jÄ• disad
sarÄ«raá¹ƒ, Ä«sikÄ• disadisaá¹ƒ nimmitarÅ«panti. idamettha opammasaá¹ƒsandanaá¹ƒ. nir
parato ca iddhividhÄ• dipaÃ±caabhiÃ±Ã±Ä• kathÄ• sabbÄ• kÄ• rena visuddhimagge vitthÄ
veditabbÄ• . upamÄ• mattameva hi idha adhikaá¹ƒ.

iddhividhaÃ±Ä• á¹‡Ä• dikathÄ•

238-239__._ tattha chekakumbhakÄ• rÄ• dayo viya iddhividhaÃ±Ä• á¹‡alÄ• bhÄ« \Ee I 223
suparikammakatamattikÄ• dayo viya iddhividhaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.
icchiticchitabhÄ• janavikatiÄ• dikaraá¹‡aá¹ƒ viya tassa bhikkhuno vikubbanaá¹ƒ daá¹-á¹-hab

240-241__._ dibbasotadhÄ• tuupamÄ• yaá¹ƒ yasmÄ• kantÄ• raddhÄ• namaggo sÄ• saá¹…
ussaá¹…kitaparisaá¹…kitena `ayaá¹ƒ bherisaddoâ€™, `ayaá¹ƒ mudiá¹…gasaddoâ€™ ti na
tasmÄ• kantÄ• raggahaá¹‡aá¹ƒ akatvÄ• khemamaggaá¹ƒ dassento __addhÄ• namaggap

appaá¹-ibhayaÃ±hi khemamaggaá¹ƒ sÄ«se sÄ• á¹-akaá¹ƒ katvÄ• saá¹‡ikaá¹ƒ paá¹-ipanno
vavatthapeti. tassa savanena tesaá¹ƒ tesaá¹ƒ saddÄ• naá¹ƒ Ä• vibhÅ«takÄ• lo viya yogino
dibbÄ• naÃ±ceva mÄ• nussakÄ• naÃ±ca saddÄ• naá¹ƒ Ä• vibhÅ«takÄ• lo veditabbo.

242-243__._ cetopariyaÃ±Ä• á¹‡Å«pamÄ• yaá¹ƒ __daharo_ti taruá¹‡o. __yuvÄ• _ti yobban
__maá¹‡á¸• anakajÄ• tiko_ti yuvÄ• pi samÄ• no na Ä• lasiyo na kiliá¹-á¹-havatthasarÄ«ro, a
maá¹‡á¸• anapakatiko, divasassa dve tayo vÄ• re nhÄ• yitvÄ• suddhavatthaparidahanaala
attho. __sakaá¹‡ika_nti kÄ• á¸·atilakavaá¹…gamukhadÅ«sipÄ«á¸·akÄ• dÄ«naá¹ƒ aÃ±Ã±ata
tassa mukhanimittaá¹ƒ paccavekkhato mukhe doso pÄ• kaá¹-o hoti, evaá¹ƒ cetopariyaÃ±Ä•
abhinÄ«haritvÄ• nisinnassa bhikkhuno paresaá¹ƒ soá¸·asavidhaá¹ƒ cittaá¹ƒ pÄ• kaá¹-aá¹ƒ

244-245__._ pubbenivÄ• saÃ±Ä• á¹‡Å«pamÄ• yaá¹ƒ \Ne I 181/ \Be I 200/ taá¹ƒ divasaá¹ƒ k
hotÄ«ti taá¹ƒ divasaá¹ƒ gatagÄ• mattayameva gahitaá¹ƒ. tattha gÄ• mattayagatapuriso viya
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ« daá¹-á¹-habbo, tayo gÄ• mÄ• viya tayo bhavÄ• daá¹-á¹-
gÄ• mesu taá¹ƒ divasaá¹ƒ katakiriyÄ• ya Ä• vibhÄ• vo viya pubbenivÄ• sÄ• ya cittaá¹ƒ abhi
bhikkhuno tÄ«su bhavesu katakiriyÄ• ya pÄ• kaá¹-abhÄ• vo daá¹-á¹-habbo.

246-247__._ dibbacakkhÅ«pamÄ• yaá¹ƒ \Ee I 224/ __vÄ«thiá¹ƒ saÃ±carante_ti aparÄ• para
carantetipi pÄ• á¹-ho. ayamevattho. tattha nagaramajjhe siá¹…ghÄ• á¹-akamhi pÄ• sÄ• do v
karajakÄ• yo daá¹-á¹-habbo, pÄ• sÄ• de á¹-hito cakkhumÄ• puriso viya ayameva dibbacakk
bhikkhu, gehaá¹ƒ pavisantÄ• viya paá¹-isandhivasena mÄ• tukucchiyaá¹ƒ pavisantÄ• , geh
mÄ• tukucchito nikkhamantÄ• , rathikÄ• ya vÄ«thiá¹ƒ saÃ±carantÄ• viya aparÄ• paraá¹ƒ sa
abbhokÄ• saá¹-á¹-hÄ• ne majjhe siá¹…ghÄ• á¹-ake nisinnÄ• viya tÄ«su bhavesu tattha tatt
pÄ• sÄ• datale á¹-hitapurisassa tesaá¹ƒ manussÄ• naá¹ƒ Ä• vibhÅ«takÄ• lo viya dibbacakk
abhinÄ«haritvÄ• nisinnassa bhikkhuno tÄ«su bhavesu nibbattasattÄ• naá¹ƒ Ä• vibhÅ«takÄ
desanÄ• sukhatthameva vuttaá¹ƒ. Ä• ruppe pana dibbacakkhussa gocaro natthÄ«ti.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ•

<248> __so evaá¹ƒ samÄ• hite citte_ti idha vipassanÄ• pÄ• dakaá¹ƒ catutthajjhÄ• nacittaá
__Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡anibbattanatthÄ
khayo_ nÄ• ma maggopi phalampi nibbÄ• nampi bhaá¹…gopi vuccati. ``khaye Ã±Ä• á¹‡aá¹
nti ettha hi maggo Ä• savÄ• naá¹ƒ khayoti vutto. ``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«
phalaá¹ƒ.

``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti || (Dhp 253).

ettha \Be I 201/ nibbÄ• naá¹ƒ. ``Ä• savÄ• naá¹ƒ khayo vayo bhedo aniccatÄ• antaradhÄ• n
bhaá¹…go. idha pana nibbÄ• naá¹ƒ adhippetaá¹ƒ. arahattamaggopi vaá¹-á¹-atiyeva.

__cittaá¹ƒ_ \Ne I 182/ __abhinÄ«haratÄ«_ti vipassanÄ• cittaá¹ƒ tanninnaá¹ƒ tappoá¹‡aá¹ƒ
karoti. __so idaá¹ƒ dukkha_ntiÄ• dÄ«su ``ettakaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti \Ee
dukkhasaccaá¹ƒ sarasalakkhaá¹‡apaá¹-ivedhena yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«ti attho. ta
nibbattikaá¹ƒ taá¹‡haá¹ƒ ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti. tadubhayampi yaá¹ƒ á¹-hÄ•
taá¹ƒ tesaá¹ƒ appavattiá¹ƒ nibbÄ• naá¹ƒ ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti; tassa ca samp
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti sarasalakkhaá¹‡apaá¹-ivedhena
pajÄ• nÄ• tÄ«ti attho.

evaá¹ƒ sarÅ«pato saccÄ• ni dassetvÄ• puna kilesavasena pariyÄ• yato dassento __ ``ime
_tiÄ• dimÄ• ha. __tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato_ti tassa bhikkhuno evaá¹ƒ jÄ• nan
saha vipassanÄ• ya koá¹-ippattaá¹ƒ maggaá¹ƒ kathesi. __kÄ• mÄ• savÄ• _ti kÄ• mÄ• sava
maggakkhaá¹‡aá¹ƒ dasseti. __vimuttasmi_nti iminÄ• phalakkhaá¹‡aá¹ƒ. __vimuttamiti Ã±Ä
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dÄ«hi tassa bhÅ«miá¹ƒ. tena hi
paccavekkhanto khÄ«á¹‡Ä• jÄ• tÄ«tiÄ• dÄ«ni pajÄ• nÄ• ti.

katamÄ• panassa jÄ• ti khÄ«á¹‡Ä• ? kathaÃ±ca naá¹ƒ pajÄ• nÄ• tÄ«ti? na tÄ• vassa atÄ«
khÄ«á¹‡attÄ• . na anÄ• gatÄ• , anÄ• gate vÄ• yÄ• mÄ• bhÄ• vato. na paccuppannÄ• , vijja
abhÄ• vitattÄ• uppajjeyya ekacatupaÃ±cavokÄ• rabhavesu ekacatupaÃ±cakkhandhappabh
bhÄ• vitattÄ• Ä• yatiá¹ƒ anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• . taá¹ƒ so magg
paccavekkhitvÄ• ``kilesÄ• bhÄ• ve vijjamÄ• nampi kammaá¹ƒ Ä• yatiá¹ƒ appaá¹-isandhikaá
pajÄ• nÄ• ti.

__vusita_nti vutthaá¹ƒ parivutthaá¹ƒ. __brahmacariya_nti maggabrahmacariyaá¹ƒ. puthujjan
saddhiá¹ƒ satta sekkhÄ• brahmacariyavÄ• saá¹ƒ vasanti nÄ• ma, khÄ«á¹‡Ä• savo vutthavÄ
brahmacariyavÄ• saá¹ƒ paccavekkhanto vusitaá¹ƒ brahmacariyanti pajÄ• nÄ• ti. __kataá¹ƒ_
__karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«hi maggehi pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• b
soá¸·asavidhaá¹ƒ kiccaá¹ƒ niá¹-á¹-hÄ• pitaá¹ƒ. tena tena maggena pahÄ• tabbakilesÄ• pah
samucchinnanti attho. puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti, khÄ«á¹‡Ä•
tasmÄ• so attano karaá¹‡Ä«yaá¹ƒ paccavekkhanto kataá¹ƒ karaá¹‡Ä«yanti pajÄ• nÄ• ti. __
idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒ soá¸·asakiccabhÄ• vÄ• ya kilesakkhayabhÄ• vÄ• ya v
maggabhÄ• vanÄ• kiccaá¹ƒ me natthÄ«ti pajÄ• nÄ• ti. atha vÄ• __itthattÄ• yÄ• _ti itthabhÄ
pakÄ• rÄ• . idÄ• ni vattamÄ• nakhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ mayha
paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• rukkhÄ• viya, te carimak
viya jÄ• tavedo nibbÄ• yissanti apaá¹‡á¹‡attikabhÄ• vaÃ±ca gamissantÄ«ti pajÄ• nÄ• ti.

<249> __pabbatasaá¹…khepe_ti pabbatamatthake. __anÄ• vilo_ti nikkaddamo. sippiyo ca
__sippisambukaá¹ƒ. _ sakkharÄ• ca kathalÄ• ni ca __sakkharakathalaá¹ƒ. _ macchÄ• naá¹
__macchagumbaá¹ƒ. tiá¹-á¹-hantampi carantampÄ«_ti ettha sakkharakathalaá¹ƒ tiá¹-á¹-hati
carantipi tiá¹-á¹-hantipi. yathÄ• pana antarantarÄ• á¹-hitÄ• supi nisinnÄ• supi vijjamÄ• nÄ•
carantÄ«â€™â€™ ti carantiyo upÄ• dÄ• ya itarÄ• pi carantÄ«ti vuccanti. evaá¹ƒ tiá¹-á¹-hant
sakkharakathalaá¹ƒ upÄ• dÄ• ya itarampi dvayaá¹ƒ tiá¹-á¹-hantanti vuttaá¹ƒ. itaraÃ±ca dvay
carantaá¹ƒ upÄ• dÄ• ya sakkharakathalampi carantanti vuttaá¹ƒ. tattha cakkhumato purisas
passato sippikasambukÄ• dÄ«naá¹ƒ vibhÅ«takÄ• lo viya Ä• savÄ• naá¹ƒ khayÄ• ya cittaá¹ƒ
bhikkhuno catunnaá¹ƒ saccÄ• naá¹ƒ vibhÅ«takÄ• lo daá¹-á¹-habboti.

ettÄ• vatÄ• vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, manomayaÃ±Ä• á¹‡aá¹ƒ, iddhividhaÃ±Ä• á¹‡aá¹ƒ,
cetopariyaÃ±Ä• á¹‡aá¹ƒ, pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ, dibbacakkhuvasena nipphannaá¹ƒ
anÄ• gataá¹ƒsaÃ±Ä• á¹‡ayathÄ• kammÅ«pagaÃ±Ä• á¹‡advayaá¹ƒ, dibbacakkhuÃ±Ä• á¹‡a
Ã±Ä• á¹‡Ä• ni niddiá¹-á¹-hÄ• ni honti. tesaá¹ƒ Ä• rammaá¹‡avibhÄ• go jÄ• nitabbo --- tattha
parittamahaggataatÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• vasena sattavidhÄ• ram
nimmitabbarÅ«pÄ• yatanamattameva Ä• rammaá¹‡aá¹ƒ karotÄ«ti \Be I 203/ parittapaccupp
Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ appamÄ• á¹‡abahiddhÄ• navattabbÄ• rammaá¹‡aá¹ƒ. avases
visuddhimagge vutto. __uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• _ti yena kenaci pariyÄ• yen
sÄ• maÃ±Ã±aphalaá¹ƒ nÄ• ma natthÄ«ti bhagavÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹

ajÄ• tasattuupÄ• sakattapaá¹-ivedanÄ• kathÄ•

<250> rÄ• jÄ• tattha tattha sÄ• dhukÄ• raá¹ƒ pavattento Ä• dimajjhapariyosÄ• naá¹ƒ sakka
vatamhi ime paÃ±he puthÅ« samaá¹‡abrÄ• hmaá¹‡e pucchanto, thuse koá¹-á¹-ento viya kiÃ
aho vata bhagavato guá¹‡asampadÄ• , yo me dÄ«pasahassaá¹ƒ jÄ• lento viya mahantaá¹ƒ
vissajjesi. suciraá¹ƒ vatamhi dasabalassa guá¹‡Ä• nubhÄ• vaá¹ƒ ajÄ• nanto vaÃ±citoâ€™â
buddhaguá¹‡Ä• nussaraá¹‡asambhÅ«tÄ• ya paÃ±cavidhÄ• ya pÄ«tiyÄ• phuá¹-asarÄ«ro at
upÄ• sakattaá¹ƒ paá¹-ivedesi. taá¹ƒ dassetuá¹ƒ ``evaá¹ƒ vutte rÄ• jÄ• â€™â€™ tiÄ• di Ä• ra

tattha __abhikkantaá¹ƒ, bhante_ti ayaá¹ƒ abhikkantasaddo khayasundarÄ• bhirÅ«paabbha
``abhikkantÄ• \Ee I 228/ bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá
(AN c 8.20) hi khaye dissati. ``ayaá¹ƒ me puggalo khamati, imesaá¹ƒ catunnaá¹ƒ puggalÄ• n
paá¹‡Ä«tataro cÄ• â€™â€™ tiÄ• dÄ«su (AN b IV 100) sundare.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || (Vv 857).

Ä• dÄ«su abhirÅ«pe. ``abhikkantaá¹ƒ bho, gotamÄ• â€™â€™ tiÄ• dÄ«su (Vin III 15) abbha
abbhanumodaneyeva. yasmÄ• ca abbhanumodane, tasmÄ• `sÄ• dhu sÄ• dhu bhanteâ€™

bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«halacchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budhoti ||

iminÄ• \Be I 204/ ca lakkhaá¹‡ena idha pasÄ• davasena, pasaá¹ƒsÄ• vasena cÄ• yaá¹ƒ dv
veditabbo. athavÄ• __abhikkanta_nti abhikantaá¹ƒ atiiá¹-á¹-haá¹ƒ atimanÄ• paá¹ƒ atisunda

ettha ekena abhikkantasaddena desanaá¹ƒ thometi, ekena attano pasÄ• daá¹ƒ. ayaÃ±hetth
abhikkantaá¹ƒ bhante, yadidaá¹ƒ bhagavato dhammadesanÄ• , `abhikkantaá¹ƒâ€™ yadidaá
Ä• gamma mama pasÄ• doti. bhagavatoyeva vÄ• vacanaá¹ƒ dve dve atthe sandhÄ• ya tho
abhikkantaá¹ƒ dosanÄ• sanato, abhikkantaá¹ƒ guá¹‡Ä• dhigamanato. tathÄ• saddhÄ• jana
sÄ• tthato, sabyaÃ±janato, uttÄ• napadato, gambhÄ«ratthato, kaá¹‡á¹‡asukhato, hadayaá¹
anattukkaá¹ƒsanato \Ne I 185/, aparavambhanato, karuá¹‡Ä• sÄ«talato, paÃ±Ã±Ä• vadÄ• ta
vimaddakkhamato, suyyamÄ• nasukhato, vÄ«maá¹ƒsiyamÄ• nahitatoti evamÄ• dÄ«hi yojeta

tato parampi catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti adhomukha
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti upari mukhaá¹ƒ kareyya. __paá¹-icchan
tiá¹‡apaá¹‡á¹‡Ä• dichÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __mÅ«á¸·hassa vÄ• _ti
__maggaá¹ƒ Ä• cikkheyyÄ• _ti hatthe gahetvÄ• ``esa maggoâ€™â€™ ti vadeyya, __andha
kÄ• á¸·apakkhacÄ• tuddasÄ« \Ee I 229/ aá¸• á¸• harattaghanavanasaá¹‡á¸• ameghapaá¹-a
tÄ• va anuttÄ• napadattho. ayaá¹ƒ pana sÄ• dhippÄ• yayojanÄ• . yathÄ• koci nikkujjitaá¹ƒ
saddhammavimukhaá¹ƒ asaddhamme patitaá¹ƒ maá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ• pentana
vivareyya, evaá¹ƒ kassapassa bhagavato sÄ• sanantaradhÄ• nÄ• pabhuti micchÄ• diá¹-á¹-
sÄ• sanaá¹ƒ vivarantena, yathÄ• mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummagga
saggamokkhamaggaá¹ƒ Ä• vikarontena, yathÄ• andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, ev
me buddhÄ• diratanarÅ«pÄ• ni apassato tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsa
mayhaá¹ƒ bhagavatÄ• etehi pariyÄ• yehi pakÄ• sitattÄ• anekapariyÄ• yena dhammo pakÄ

evaá¹ƒ desanaá¹ƒ thometvÄ• imÄ• ya desanÄ• ya ratanattaye pasannacitto pasannÄ• kÄ•
__esÄ• ha_ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ \Be I 205/. __bhagavantaá¹ƒ s
bhagavÄ• me saraá¹‡aá¹ƒ, parÄ• yanaá¹ƒ, aghassa tÄ• tÄ• , hitassa ca vidhÄ• tÄ• ti. iminÄ
bhagavantaá¹ƒ gacchÄ• mi bhajÄ• mi sevÄ• mi payirupÄ• sÄ• mi, evaá¹ƒ vÄ• jÄ• nÄ• mi b
dhÄ• tÅ«naá¹ƒ gatiattho, buddhipi tesaá¹ƒ attho. tasmÄ• gacchÄ• mÄ«ti imassa jÄ• nÄ• mi
vutto. __dhammaÃ±ca bhikkhusaá¹…ghaÃ±cÄ• _ti ettha pana adhigatamagge sacchikatani

paá¹-ipajjamÄ• ne catÅ«su apÄ• yesu apatamÄ• ne dhÄ• retÄ«ti dhammo, so atthato ariyan
vuttaÃ±cetaá¹ƒ --- ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…gik
aggamakkhÄ• yatÄ«â€™â€™ ti (AN a IV 34) vitthÄ• ro. na kevalaÃ±ca ariyamaggo ceva nib
ariyaphalehi saddhiá¹ƒ pariyattidhammopi \Ee I 230/. vuttaÃ±hetaá¹ƒ chattamÄ• á¹‡avakavi

``rÄ• gavirÄ• gamanejamasokaá¹ƒ, dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™

ettha \Ne I 186/ hi __rÄ• gavirÄ• go_ti maggo kathito. __anejamasoka_nti phalaá¹ƒ. __dhar
nibbÄ• naá¹ƒ. __appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhatta_nti piá¹-akatta
dhammakkhandhÄ• ti. diá¹-á¹-hisÄ«lasaá¹ƒghÄ• tena saá¹ƒhatoti saá¹…gho, so atthato aá¹-
ariyapuggalasamÅ«ho. vuttaÃ±hetaá¹ƒ tasmiÃ±Ã±eva vimÄ• ne ---

``yattha ca dinnamahapphalamÄ• hu, catÅ«su sucÄ«su purÄ«sayugesu.

aá¹-á¹-ha ca puggaladhammadasÄ• te, saá¹…ghamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™

bhikkhÅ«naá¹ƒ saá¹…gho bhikkhusaá¹…gho. ettÄ• vatÄ• rÄ• jÄ• tÄ«á¹‡i saraá¹‡agaman

saraá¹‡agamanakathÄ•

idÄ• ni tesu saraá¹‡agamanesu kosallatthaá¹ƒ saraá¹‡aá¹ƒ, saraá¹‡agamanaá¹ƒ, yo ca sar
saraá¹‡agamanappabhedo, saraá¹‡agamanaphalaá¹ƒ, saá¹…kileso, bhedoti, ayaá¹ƒ vidhi v
--- saraá¹‡atthato tÄ• va hiá¹ƒsatÄ«ti saraá¹‡aá¹ƒ. saraá¹‡agatÄ• naá¹ƒ teneva saraá¹‡aga
santÄ• saá¹ƒ dukkhaá¹ƒ duggatiparikilesaá¹ƒ hanati vinÄ• setÄ«ti attho, ratanattayasseveta

atha \Be I 206/ vÄ• hite pavattanena ahitÄ• ca nivattanena sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsa
bhavakantÄ• rÄ• uttÄ• raá¹‡ena assÄ• sadÄ• nena ca dhammo; appakÄ• nampi kÄ• rÄ• n
vipulaphalapaá¹-ilÄ• bhakaraá¹‡ena saá¹…gho \Ee I 231/. tasmÄ• iminÄ• pi pariyÄ• yena r
tappasÄ• dataggarutÄ• hi vihatakileso tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ• do sara
samaá¹…gÄ«satto saraá¹‡aá¹ƒ gacchati. vuttappakÄ• rena cittuppÄ• dena etÄ• ni me tÄ«á¹
etÄ• ni parÄ• yaá¹‡anti evaá¹ƒ upetÄ«ti attho. evaá¹ƒ tÄ• va saraá¹‡aá¹ƒ, saraá¹‡agamana
gacchati, idaá¹ƒ tayaá¹ƒ veditabbaá¹ƒ.

saraá¹‡agamanappabhede pana duvidhaá¹ƒ saraá¹‡agamanaá¹ƒ --- lokuttaraá¹ƒ lokiyaÃ±c
diá¹-á¹-hasaccÄ• naá¹ƒ maggakkhaá¹‡e saraá¹‡agamanupakkilesasamucchedena Ä• ramm
hutvÄ• kiccato sakalepi ratanattaye ijjhati. lokiyaá¹ƒ puthujjanÄ• naá¹ƒ saraá¹‡agamanupak

Ä• rammaá¹‡ato buddhÄ• diguá¹‡Ä• rammaá¹‡aá¹ƒ hutvÄ• ijjhati. taá¹ƒ atthato buddhÄ• d
saddhÄ• paá¹-ilÄ• bho saddhÄ• mÅ«likÄ• \Ne I 187/ ca sammÄ• diá¹-á¹-hi dasasu puÃ±Ã±
diá¹-á¹-hijukammanti vuccati. tayidaá¹ƒ catudhÄ• vattati --- attasanniyyÄ• tanena, tapparÄ•
sissabhÄ• vÅ«pagamanena, paá¹‡ipÄ• tenÄ• ti.

tattha __attasanniyyÄ• tanaá¹ƒ_ nÄ• ma --- ``ajjÄ• diá¹ƒ katvÄ• ahaá¹ƒ attÄ• naá¹ƒ buddh
dhammassa, saá¹…ghassÄ• â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«naá¹ƒ attapariccajanaá¹ƒ. __t
``ajjÄ• diá¹ƒ katvÄ• `ahaá¹ƒ buddhaparÄ• yaá¹‡o, dhammaparÄ• yaá¹‡o, saá¹…ghaparÄ•
dhÄ• rethÄ• â€™â€™ ti evaá¹ƒ tapparÄ• yaá¹‡abhÄ• vo. __sissabhÄ• vÅ«pagamanaá¹ƒ_ n
`ahaá¹ƒ buddhassa antevÄ• siko, dhammassa, saá¹…ghassa antevÄ• sikoâ€™ ti maá¹ƒ dh
sissabhÄ• vÅ«pagamo. __paá¹‡ipÄ• to_ nÄ• ma --- ``ajjÄ• diá¹ƒ katvÄ• ahaá¹ƒ
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammaá¹ƒ buddhÄ• dÄ«naá¹ƒyeva
karomÄ«â€™ ti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«su paramanipaccÄ• kÄ
Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarampi karontena gahitaá¹ƒyeva hoti saraá¹‡aá¹ƒ.

api ca bhagavato attÄ• naá¹ƒ pariccajÄ• mi, dhammassa, saá¹…ghassa, attÄ• naá¹ƒ paric
pariccajÄ• mi, pariccattoyeva \Ee I 232/ me attÄ• , pariccattaá¹ƒyeva jÄ«vitaá¹ƒ, jÄ«vitapari
buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, buddho me saraá¹‡aá¹ƒ leá¹‡aá¹ƒ tÄ• á¹‡anti \Be I 20
attasanniyyÄ• tanaá¹ƒ veditabbaá¹ƒ. ``satthÄ• raÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavant
sugataÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavantameva passeyyaá¹ƒ, sammÄ• sambuddha
bhagavantameva passeyyaâ€™â€™ nti (SN a II 154). evampi mahÄ• kassapassa saraá¹‡a
sissabhÄ• vÅ«pagamanaá¹ƒ veditabbaá¹ƒ.

``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti || (Sn 194).

evampi Ä• á¸·avakÄ• dÄ«naá¹ƒ saraá¹‡agamanaá¹ƒ viya tapparÄ• yaá¹‡atÄ• veditabbÄ• .
brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhagavato
bhagavato pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati, nÄ• maÃ±
ahaá¹ƒ, bho gotama brÄ• hmaá¹‡o, brahmÄ• yu ahaá¹ƒ, bho gotama brÄ• hmaá¹‡oâ€™â€™
paá¹‡ipÄ• to daá¹-á¹-habbo.

so panesa Ã±Ä• tibhayÄ• cariyadakkhiá¹‡eyyavasena catubbidho hoti. tattha dakkhiá¹‡eyy
saraá¹‡agamanaá¹ƒ hoti, na itarehi. seá¹-á¹-havaseneva hi saraá¹‡aá¹ƒ gaá¹‡hÄ• ti, seá¹-á
ca bhijjati. tasmÄ• yo sÄ• kiyo vÄ• koliyo vÄ• --- ``buddho amhÄ• kaá¹ƒ Ã±Ä• takoâ€™â€
hoti saraá¹‡aá¹ƒ. yo vÄ• --- ``samaá¹‡o gotamo rÄ• japÅ«jito mahÄ• nubhÄ• vo avandÄ«ya
kareyyÄ• â€™â€™ ti bhayena vandati, aggahitameva hoti saraá¹‡aá¹ƒ. yo vÄ• bodhisattak

kiÃ±ci uggahitaá¹ƒ saramÄ• no buddhakÄ• le vÄ• ---

``catudhÄ• vibhaje bhoge, paá¹‡á¸• ito gharamÄ• vasaá¹ƒ.

ekena bhogaá¹ƒ bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«â€™â€™ ti || (DN III 265).

evarÅ«paá¹ƒ anusÄ• saniá¹ƒ uggahetvÄ• --- ``Ä• cariyo meâ€™â€™ ti vandati, aggahitam
saraá¹‡aá¹ƒ. yo pana --- ``ayaá¹ƒ loke aggadakkhiá¹‡eyyoâ€™â€™ ti vandati, teneva gahita

evaá¹ƒ gahitasaraá¹‡assa ca upÄ• sakassa vÄ• upÄ• sikÄ• ya vÄ• aÃ±Ã±atitthiyesu pabb
``Ã±Ä• tako me ayaâ€™â€™ nti vandato saraá¹‡agamanaá¹ƒ na \Be I 208/ bhijjati, pageva
rÄ• jÄ• naá¹ƒ bhayavasena vandato. so hi raá¹-á¹-hapÅ«jitattÄ• avandÄ«yamÄ• no anattha
yaá¹ƒ kiÃ±ci sippaá¹ƒ sikkhÄ• pakaá¹ƒ titthiyampi --- ``Ä• cariyo me ayaâ€™â€™ nti vandat
saraá¹‡agamanappabhedo veditabbo.

ettha ca lokuttarassa saraá¹‡agamanassa cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vipÄ• kaphalaá
Ä• nisaá¹ƒsaphalaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yo ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 192).

api \Ne I 189/ ca niccÄ• dito anupagamanÄ• divasena petassa Ä• nisaá¹ƒsaphalaá¹ƒ vedita
--- ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±ci saá¹…k
upagaccheyya ... pe ... kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato ... pe ... kaÃ±ci dhammaá¹ƒ attato
... mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya ... pe ... pitaraá¹ƒ ... pe ... arahantaá¹ƒ ... pe ... paduá¹-á
tathÄ• gatassa lohitaá¹ƒ uppÄ• deyya ... pe ... saá¹…ghaá¹ƒ bhindeyya ... pe ... aÃ±Ã±aá¹ƒ
uddiseyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (AN a I 290). lokiyassa pana saraá¹‡ag

bhavasampadÄ• pi bhogasampadÄ• pi phalameva. vuttaÃ±hetaá¹ƒ ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (SN a I 37)

aparampi \Ee I 234/ vuttaá¹ƒ --- ``atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahas
yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami ... pe ... ekamantaá¹ƒ á¹-hitaá¹ƒ kh
Ä• yasmÄ• mahÄ• moggallÄ• no etadavoca --- ``sÄ• dhu kho, devÄ• naminda, buddhaá¹ƒ
buddhaá¹ƒ saraá¹‡agamanahetu kho, devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bl
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti ... pe ... te aÃ±Ã±e deve dasahi á¹-hÄ• n
--- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena sukhena, dibbena yasena, dibbena Ä•
rÅ«pehi saddehi gandhehi rasehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341). esa nayo dl
ca velÄ• masuttÄ• dÄ«naá¹ƒ vasenÄ• pi saraá¹‡agamanassa phalaviseso veditabbo. evaá¹
veditabbaá¹ƒ.

tattha ca lokiyasaraá¹‡agamanaá¹ƒ tÄ«su vatthÅ«su aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ• Ã±Ä
na mahÄ• jutikaá¹ƒ hoti, na mahÄ• vipphÄ• raá¹ƒ. lokuttarassa natthi saá¹ƒkileso. lokiyassa
duvidho bhedo --- sÄ• vajjo ca anavajjo ca. tattha sÄ• vajjo aÃ±Ã±asatthÄ• rÄ• dÄ«su attas
so ca aniá¹-á¹-haphalo hoti. anavajjo kÄ• lakiriyÄ• ya hoti, so avipÄ• kattÄ• aphalo. lokuttar
bhedo. bhavantarepi hi ariyasÄ• vako aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ na uddisatÄ«ti. evaá¹ƒ sara
saá¹ƒkileso ca bhedo ca veditabboti.

__upÄ• sakaá¹ƒ maá¹ƒ bhante bhagavÄ• dhÄ• retÅ«_ti maá¹ƒ bhagavÄ• ``upÄ• sako aya
jÄ• nÄ• tÅ«ti attho. upÄ• sakavidhikosallatthaá¹ƒ panettha --- ko upÄ• sako? kasmÄ• upÄ•
kimassa sÄ«laá¹ƒ? ko Ä• jÄ«vo? kÄ• vipatti? kÄ• sampattÄ«ti? idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ v

tattha __ko upÄ• sako_ti yo koci saraá¹‡agato gahaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ --- ``yato kho,
buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡
ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako hotÄ«â€™â€™ ti (SN c V 1033).

__kasmÄ• upÄ• sako_ti ratanattayaá¹ƒ upÄ• sanato. so hi buddhaá¹ƒ upÄ• satÄ«ti upÄ• s
saá¹ƒghaá¹ƒ.

__kimassa_ \Ee I 235/ __sÄ«la_nti paÃ±ca veramaá¹‡iyo. yathÄ• ha --- ``yato kho, mahÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• ... kÄ• mesumicchÄ• cÄ• rÄ• ... mu
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, ettÄ• vatÄ• kho, mahÄ• nÄ• n
hotÄ«â€™â€™ ti (SN c V 1033).

__ko_ \Be I 210/ __Ä• jÄ«vo_ti paÃ±ca micchÄ• vaá¹‡ijjÄ• pahÄ• ya dhammena samena j
vuttaÃ±hetaá¹ƒ --- ``paÃ±cimÄ• , bhikkhave, vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• . katan
satthavaá¹‡ijjÄ• , sattavaá¹‡ijjÄ• , maá¹ƒsavaá¹‡ijjÄ• , majjavaá¹‡ijjÄ• , visavaá¹‡ijjÄ• . imÄ•
paÃ±ca vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• â€™â€™ ti (AN b V 177).

__kÄ• vipattÄ«_ti yÄ• tasseva sÄ«lassa ca Ä• jÄ«vassa ca vipatti, ayamassa vipatti. api c
caá¹‡á¸• Ä• lo ceva hoti, malaÃ±ca patikuá¹-á¹-ho ca, sÄ• pissa vipattÄ«ti veditabbÄ• . te ca
assaddhiyÄ• dayo paÃ±ca dhammÄ• honti. yathÄ• ha --- ``paÃ±cahi, bhikkhave, dhammeh
upÄ• sakacaá¹‡á¸• Ä• lo ca hoti, upÄ• sakamalaÃ±ca, upÄ• sakapatikuá¹-á¹-ho ca. katamel
dussÄ«lo hoti, kotÅ«halamaá¹…galiko hoti, maá¹…galaá¹ƒ pacceti, no kammaá¹ƒ, ito ca bal
pariyesati, tattha ca pubbakÄ• raá¹ƒ karotÄ«â€™â€™ ti (AN b V 175).

__kÄ• sampattÄ«_ti yÄ• cassa sÄ«lasampadÄ• ceva Ä• jÄ«vasampadÄ• ca, sÄ• sampa
ratanabhÄ• vÄ• dikarÄ• saddhÄ• dayo paÃ±ca dhammÄ• . yathÄ• ha --- ``paÃ±cahi, bhikkh
upÄ• sako \Ne I 191/ upÄ• sakaratanaÃ±ca hoti, upÄ• sakapadumaÃ±ca, upÄ• sakapuá¹‡á
paÃ±cahi? saddho hoti, sÄ«lavÄ• hoti, na kotÅ«halamaá¹…galiko hoti, kammaá¹ƒ pacceti,
bahiddhÄ• dakkhiá¹‡eyyaá¹ƒ gavesati, idha ca pubbakÄ• raá¹ƒ karotÄ«â€™â€™ ti (AN b V

__ajjatagge_ti etthÄ• yaá¹ƒ __agga_saddo Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. ``
dovÄ• rika, Ä• varÄ• mi dvÄ• raá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naâ€™â€™ ntiÄ• dÄ
dissati. ``teneva aá¹…gulaggena taá¹ƒ aá¹…gulaggaá¹ƒ parÄ• maseyya \Ee I 236/. ucchagg
ntiÄ• dÄ«su (Kv 281) koá¹-iyaá¹ƒ. ``ambilaggaá¹ƒ vÄ• madhuraggaá¹ƒ vÄ• tittakaggaá¹ƒ v
pariveá¹‡aggena vÄ• bhÄ• jetuâ€™â€™ ntiÄ• dÄ«su (Vin II 317) koá¹-á¹-hÄ• se. ``yÄ• vat
vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 34) seá
Ä• dimhi daá¹-á¹-habbo. tasmÄ• ajjataggeti ajjataá¹ƒ Ä• diá¹ƒ katvÄ• ti evametthattho vedit
I 211/ ajjabhÄ• vaá¹ƒ. ajjadaggeti vÄ• pÄ• á¹-ho, dakÄ• ro padasandhikaro. ajja agganti att

__pÄ• á¹‡upeta_nti pÄ• á¹‡ehi upetaá¹ƒ. yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ• va upetaá¹ƒ a
saraá¹‡agamanehi saraá¹‡aá¹ƒ gataá¹ƒ upÄ• sakaá¹ƒ kappiyakÄ• rakaá¹ƒ maá¹ƒ bhagavÄ
sacepi me tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindeyya, neva buddhaá¹ƒ ``na buddhoâ€™â€™
dhammoâ€™â€™ ti vÄ• , saá¹…ghaá¹ƒ ``na saá¹…ghoâ€™â€™ ti vÄ• vadeyyanti.

evaá¹ƒ attasanniyyÄ• tanena saraá¹‡aá¹ƒ gantvÄ• attanÄ• kataá¹ƒ aparÄ• dhaá¹ƒ pakÄ•
bhantetiÄ• dimÄ• ha. tattha __accayo_ti aparÄ• dho. __maá¹ƒ accagamÄ• _ti maá¹ƒ atikka
__dhammikaá¹ƒ dhammarÄ• jÄ• na_nti ettha dhammaá¹ƒ caratÄ«ti dhammiko. dhammenev
pitughÄ• tanÄ• dinÄ• adhammenÄ• ti dhammarÄ• jÄ• . __jÄ«vitÄ• voropesi_nti jÄ«vitÄ• v
__paá¹-iggaá¹‡hÄ• tÅ«_ti khamatu. __Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• _ti anÄ• gate saá¹ƒvaratth

aparÄ• dhassa dosassa khalitassa akaraá¹‡atthÄ• ya.

<251> __tagghÄ• _ti ekaá¹ƒse nipÄ• to. __yathÄ• dhammaá¹ƒ paá¹-ikarosÄ«_ti yathÄ• dh
karosi, khamÄ• pesÄ«ti vuttaá¹ƒ hoti. __taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• _ti taá¹ƒ tav
khamÄ• ma. __vuá¸• á¸• hihesÄ• , mahÄ• rÄ• ja ariyassa vinaye_ti esÄ• , mahÄ• rÄ• ja, ari
bhagavato \Ne I 192/ sÄ• sane vuá¸• á¸• hi nÄ• ma. katamÄ• ? yÄ• yaá¹ƒ accayaá¹ƒ accaya
paá¹-ikaritvÄ• \Ee I 237/ Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjanÄ• , desanaá¹ƒ pana puggalÄ• dhiá¹-á
``yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä

<252> __evaá¹ƒ vutte_ti evaá¹ƒ bhagavatÄ• vutte. __handa ca dÄ• ni mayaá¹ƒ bhante_ti e
vacasÄ• yatthe nipÄ• to. so hi gamanavacasÄ• yaá¹ƒ katvÄ• evamÄ• ha. __bahukiccÄ• _ti
__bahukaraá¹‡Ä«yÄ• _ti tasseva vevacanaá¹ƒ. __yassadÄ• ni tva_nti yassa idÄ• ni tvaá¹ƒ n
kÄ• laá¹ƒ maÃ±Ã±asi jÄ• nÄ• si, tassa kÄ• laá¹ƒ tvameva jÄ• nÄ• sÄ«ti vuttaá¹ƒ hoti. __pac
pakkÄ• mÄ«_ti tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dasanakhasamodhÄ• nasamujjalaá¹ƒ
patiá¹-á¹-hapetvÄ• yÄ• va dassanavisayaá¹ƒ bhagavato abhimukhova paá¹-ikkamitvÄ•
dassanavijahanaá¹-á¹-hÄ• nabhÅ«miyaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• pakkÄ• mi.

<253> __khatÄ• yaá¹ƒ, bhikkhave, rÄ• jÄ• _ti khato ayaá¹ƒ, bhikkhave, rÄ• jÄ• . __upahatÄ
idaá¹ƒ vuttaá¹ƒ hoti --- ayaá¹ƒ, bhikkhave, rÄ• jÄ• khato upahato bhinnapatiá¹-á¹-ho jÄ• to,
attanÄ• va attÄ• khato, yathÄ• attano patiá¹-á¹-hÄ• na jÄ• tÄ• ti. __viraja_nti rÄ• garajÄ• d
rÄ• gamalÄ• dÄ«naá¹ƒyeva vigatattÄ• __vÄ«tamalaá¹ƒ. dhammacakkhu_nti dhammesu vÄ
cakkhuá¹ƒ, aÃ±Ã±esu á¹-hÄ• nesu tiá¹‡á¹‡aá¹ƒ maggÄ• nametaá¹ƒ adhivacanaá¹ƒ. idha pa
idaá¹ƒ vuttaá¹ƒ hoti --- sace iminÄ• pitÄ• ghÄ• tito nÄ• bhavissa, idÄ• ni idhevÄ• sane nisi
patto abhavissa, pÄ• pamittasaá¹ƒsaggena panassa antarÄ• yo jÄ• to. evaá¹ƒ santepi yasm
upasaá¹…kamitvÄ• ratanattayaá¹ƒ saraá¹‡aá¹ƒ gato, tasmÄ• mama sÄ• sanamahantatÄ•
vadhaá¹ƒ katvÄ• pupphamuá¹-á¹-himattena daá¹‡á¸• ena mucceyya, evameva lohakumbhi
tiá¹ƒsavassasahassÄ• ni adho patanto heá¹-á¹-himatalaá¹ƒ patvÄ• tiá¹ƒsavassasahassÄ• n
punapi uparimatalaá¹ƒ pÄ• puá¹‡itvÄ• muccissatÄ«ti idampi kira bhagavatÄ• vuttameva, p
Ä• rÅ«á¸·haá¹ƒ.

idaá¹ƒ pana suttaá¹ƒ sutvÄ• raÃ±Ã±Ä• koci Ä• nisaá¹ƒso laddhoti? mahÄ• Ä• nisaá¹ƒso la
mÄ• ritakÄ• lato paá¹-á¹-hÄ• ya neva rattiá¹ƒ na divÄ• niddaá¹ƒ labhati, satthÄ• raá¹ƒ pana
imÄ• ya madhurÄ• ya ojavantiyÄ• dhammadesanÄ• ya sutakÄ• lato paá¹-á¹-hÄ• ya niddaá
ratanÄ• naá¹ƒ mahÄ• sakkÄ• raá¹ƒ akÄ• si. pothujjanikÄ• ya saddhÄ• ya samannÄ• gato n
nÄ• hosi. anÄ• gate pana __vijitÄ• vÄ« nÄ• ma paccekabuddho_ hutvÄ• parinibbÄ• yissatÄ
bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

addhÄ• nagamanavaá¹‡á¹‡anÄ•

<254> evaá¹ƒ \Ee I 239/ \Ne I 194/ \Be I 213/ me sutaá¹ƒ ... pe ... kosalesÅ«ti ambaá¹-á¹-ha
tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __kosalesÅ«_ti kosalÄ• nÄ• ma jÄ• napadino rÄ•
ekopi janapado rÅ«á¸·hÄ«saddena kosalÄ• ti vuccati, tasmiá¹ƒ kosalesu janapade. porÄ• á¹
pubbe mahÄ• panÄ• daá¹ƒ rÄ• jakumÄ• raá¹ƒ nÄ• nÄ• nÄ• á¹-akÄ• dÄ«ni disvÄ• sitamatta
--- ``yo mama puttaá¹ƒ hasÄ• peti, sabbÄ• laá¹…kÄ• rena naá¹ƒ alaá¹…karomÄ«â€™â€™
chaá¸• á¸• etvÄ• mahÄ• janakÄ• ye sannipatite manussÄ• sÄ• tirekÄ• ni sattavassÄ• ni nÄ
taá¹ƒ hasÄ• petuá¹ƒ nÄ• sakkhiá¹ƒsu, tato sakko devarÄ• jÄ• nÄ• á¹-akaá¹ƒ pesesi, so dib
hasÄ• pesi. atha te manussÄ• attano attano vasanokÄ• sÄ• bhimukhÄ• pakkamiá¹ƒsu. te
disvÄ• paá¹-isanthÄ• raá¹ƒ karontÄ• --- ``kacci bho kusalaá¹ƒ, kacci bho kusalaâ€™â€™ n
taá¹ƒ ``kusalaâ€™â€™ nti vacanaá¹ƒ upÄ• dÄ• ya so padeso kosalÄ• ti vuccatÄ«ti.

__cÄ• rikaá¹ƒ caramÄ• no_ti addhÄ• nagamanaá¹ƒ gacchanto. cÄ• rikÄ• ca nÄ• mesÄ• b
turitacÄ• rikÄ• ca, aturitacÄ• rikÄ• ca. tattha dÅ«repi bodhaneyyapuggalaá¹ƒ disvÄ• tassa
gamanaá¹ƒ __turitacÄ• rikÄ• _ nÄ• ma, sÄ• mahÄ• kassapassa paccuggamanÄ• dÄ«su da
mahÄ• kassapattheraá¹ƒ paccuggacchanto muhuttena tigÄ• vutaá¹ƒ maggaá¹ƒ agamÄ• si.
tiá¹ƒsayojanaá¹ƒ, tathÄ• \Ee I 240/ aá¹…gulimÄ• lassa. pakkusÄ• tissa pana paÃ±cacattÄ•
mahÄ• kappinassa vÄ«sayojanasataá¹ƒ. dhaniyassatthÄ• ya sattayojanasatÄ• ni agamÄ• s
saddhivihÄ• rikassa vanavÄ• sÄ«tissasÄ• maá¹‡erassa tigÄ• vutÄ• dhikaá¹ƒ vÄ«sayojanas

ekadivasaá¹ƒ kira thero --- ``tissasÄ• maá¹‡erassa santikaá¹ƒ, bhante, gacchÄ• mÄ«â€™â
I 195/ --- ``ahampi gamissÄ• mÄ«â€™â€™ ti vatvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ \Be I 21
vÄ«satisahassÄ• naá¹ƒ chaá¸·abhiÃ±Ã±Ä• naá¹ƒ Ä• rocehi, bhagavÄ• kira vanavÄ• sissa t
gamissatÄ«â€™â€™ ti. tato dutiyadivase vÄ«satisahassakhÄ«á¹‡Ä• savaparivÄ• ro Ä• kÄ•
vÄ«satiyojanasatamatthake tassa gocaragÄ• madvÄ• re otaritvÄ• cÄ«varaá¹ƒ pÄ• rupi. taá
manussÄ• disvÄ• --- ``satthÄ• no Ä• gato, mÄ• kammantaá¹ƒ agamitthÄ• â€™â€™ ti vat
yÄ• guá¹ƒ datvÄ• pÄ• tarÄ• sabhattaá¹ƒ karontÄ• --- ``kuhiá¹ƒ, bhante, bhagavÄ• gaccha
pucchiá¹ƒsu. upÄ• sakÄ• na bhagavÄ• aÃ±Ã±attha gacchati, idheva tissasÄ• maá¹‡erassa
--- ``amhÄ• kaá¹ƒ kulÅ«pakassa kira therassa dassanatthÄ• ya satthÄ• Ä• gato, no vata no
ti somanassajÄ• tÄ• ahesuá¹ƒ.

atha kho bhagavato bhattakiccapariyosÄ• ne sÄ• maá¹‡ero gÄ• me piá¹‡á¸• Ä• ya caritvÄ•

mahÄ• bhikkhusaá¹…ghoâ€™â€™ ti pucchi. athassa te ``satthÄ• , bhante, Ä• gatoâ€™â€™
bhagavantaá¹ƒ upasaá¹…kamitvÄ• piá¹‡á¸• apÄ• tena Ä• pucchi. satthÄ• tassa pattaá¹ƒ h
``alaá¹ƒ, tissa, niá¹-á¹-hitaá¹ƒ bhattakiccaâ€™â€™ nti Ä• ha. tato upajjhÄ• yaá¹ƒ Ä• pucchit
nisÄ«ditvÄ• bhattakiccamakÄ• si. athassa bhattakiccapariyosÄ• ne satthÄ• maá¹…galaá¹ƒ
gÄ• madvÄ• re á¹-hatvÄ• --- ``kataro te, tissa, vasanaá¹-á¹-hÄ• naá¹ƒ gatamaggoâ€™â€™
maggaá¹ƒ desayamÄ• no purato yÄ• hi tissÄ• ti. bhagavÄ• kira sadevakassa lokassa magg
tigÄ• vute magge `sÄ• maá¹‡eraá¹ƒ daá¹-á¹-huá¹ƒ \Ee I 241/ lacchÄ• mÄ«â€™ ti taá¹ƒ mag

so attano vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• bhagavato vattamakÄ• si. atha naá¹ƒ bhagavÄ•
caá¹…kamoâ€™â€™ ti pucchitvÄ• tattha gantvÄ• sÄ• maá¹‡erassa nisÄ«danapÄ• sÄ• á¹
imasmiá¹ƒ á¹-hÄ• ne sukhaá¹ƒ vasÄ«â€™â€™ ti pucchi. so Ä• ha --- ``Ä• ma, bhante, imas
sÄ«habyagghahatthimigamorÄ• dÄ«naá¹ƒ saddaá¹ƒ suá¹‡ato araÃ±Ã±asaÃ±Ã±Ä• uppajja
vasÄ• mÄ«â€™â€™ ti. atha naá¹ƒ bhagavÄ• --- ``tissa, bhikkhusaá¹…ghaá¹ƒ sannipÄ• teh
dassÄ• mÄ«â€™â€™ ti vatvÄ• sannipatite bhikkhusaá¹…ghe upasampÄ• detvÄ• attano v
agamÄ• sÄ«ti. ayaá¹ƒ __turitacÄ• rikÄ• _ nÄ• ma. yaá¹ƒ \Be I 215/ pana gÄ• manigamapaá
yojanadviyojanavasena piá¹‡á¸• apÄ• tacariyÄ• dÄ«hi lokaá¹ƒ anuggaá¹‡hantassa gamana
__aturitacÄ• rikÄ• _ nÄ• ma.

imaá¹ƒ pana cÄ• rikaá¹ƒ caranto bhagavÄ• mahÄ• maá¹‡á¸• alaá¹ƒ, majjhimamaá¹‡á¸• al
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ maá¹‡á¸• alÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ carati. tattha mahÄ• maá¹‡á
navayojanasatikaá¹ƒ, majjhimamaá¹‡á¸• alaá¹ƒ chayojanasatikaá¹ƒ \Ne I 196/, antomaá¹‡á¸
tiyojanasatikaá¹ƒ. yadÄ• mahÄ• maá¹‡á¸• ale cÄ• rikaá¹ƒ caritukÄ• mo hoti, mahÄ• pavÄ•
pÄ• á¹-ipadadivase mahÄ• bhikkhusaá¹…ghaparivÄ• ro nikkhamati. samantÄ• yojanasataá
purimaá¹ƒ purimaá¹ƒ Ä• gatÄ• nimantetuá¹ƒ labhanti. itaresu dvÄ«su maá¹‡á¸• alesu sakk
osarati. tattha bhagavÄ• tesu tesu gÄ• manigamesu ekÄ• haá¹ƒ dvÄ«haá¹ƒ vasanto mahÄ
anuggaá¹‡hanto dhammadÄ• nena cassa vivaá¹-á¹-asannissitaá¹ƒ kusalaá¹ƒ vaá¸• á¸• hent
pariyosÄ• peti. sace pana antovasse bhikkhÅ«naá¹ƒ samathavipassanÄ• taruá¹‡Ä• honti,
apavÄ• retvÄ• pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ datvÄ• kattikapuá¹‡á¹‡amÄ• yaá¹ƒ pavÄ• re
paá¹-hamapÄ• á¹-ipadadivase mahÄ• bhikkhusaá¹…ghaparivÄ• ro nikkhamitvÄ• majjhiman
\Ee I 242/ kÄ• raá¹‡ena majjhimamaá¹‡á¸• ale cÄ• rikaá¹ƒ caritukÄ• mo catumÄ• saá¹ƒ vas
vuttanayeneva itaresu dvÄ«su maá¹‡á¸• alesu sakkÄ• ro majjhimamaá¹‡á¸• ale osarati. bha
lokaá¹ƒ anuggaá¹‡hanto aá¹-á¹-hahi mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• peti. sace pana catum
bhagavato veneyyasattÄ• aparipakkindriyÄ• honti, tesaá¹ƒ indriyaparipÄ• kaá¹ƒ Ä• gamay
ekamÄ• saá¹ƒ vÄ• dviticatumÄ• saá¹ƒ vÄ• tattheva vasitvÄ• mahÄ• bhikkhusaá¹…ghapar
vuttanayeneva itaresu dvÄ«su maá¹‡á¸• alesu sakkÄ• ro antomaá¹‡á¸• ale osarati. bhagav
anuggaá¹‡hanto sattahi vÄ• chahi vÄ• paÃ±cahi vÄ• catÅ«hi vÄ• mÄ• sehi cÄ• rikaá¹ƒ p
tÄ«su maá¹‡á¸• alesu yattha katthaci cÄ• rikaá¹ƒ caranto na cÄ«varÄ• dihetu carati. atha kh
duggatabÄ• lajiá¹‡á¹‡abyÄ• dhitÄ• , te kadÄ• tathÄ• gataá¹ƒ Ä• gantvÄ• passissanti. may

mahÄ• jano tathÄ• gatassa dassanaá¹ƒ labhissati. tattha keci cittÄ• ni pasÄ• dessanti \Be I
pÅ«jessanti, keci kaá¹-acchubhikkhaá¹ƒ dassanti, keci micchÄ• dassanaá¹ƒ pahÄ• ya samn
bhavissanti. taá¹ƒ nesaá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• ti. evaá¹ƒ lokÄ• r
carati.

api ca catÅ«hi kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti, jaá¹…ghavihÄ• rava
sarÄ«raphÄ• sukatthÄ• ya, atthuppattikÄ• lÄ• bhikaá¹…khanatthÄ• ya, bhikkhÅ«naá¹ƒ sikkh
tattha tattha paripÄ• kagatindriye bodhaneyyasatte bodhanatthÄ• yÄ• ti. aparehipi catÅ«hi k
bhagavanto cÄ• rikaá¹ƒ caranti buddhaá¹ƒ saraá¹‡aá¹ƒ gacchissantÄ«ti vÄ• , dhammaá¹ƒ, s
gacchissantÄ«ti vÄ• , mahatÄ• dhammavassena catasso parisÄ• santappessÄ• mÄ«ti vÄ•
kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti pÄ• á¹‡Ä• tipÄ• tÄ• viramissantÄ«ti
243/, kÄ• mesumicchÄ• cÄ• rÄ• , musÄ• vÄ• dÄ• , surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• r
aá¹-á¹-hahi kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti --- paá¹-hamaá¹ƒ jhÄ• na
vÄ• , dutiyaá¹ƒ \Ne I 197/ jhÄ• naá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• p
vÄ• . aparehipi aá¹-á¹-hahi kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti --- sotÄ• p
adhigamissantÄ«ti vÄ• , sotÄ• pattiphalaá¹ƒ ... pe ... arahattaphalaá¹ƒ sacchikarissantÄ«ti v
aturitacÄ• rikÄ• , idha cÄ• rikÄ• ti adhippetÄ• . sÄ• panesÄ• duvidhÄ• hoti --- anibaddhac
nibaddhacÄ• rikÄ• ca. tattha yaá¹ƒ gÄ• manigamanagarapaá¹-ipÄ• á¹-ivasena carati, ayaá¹
yaá¹ƒ panekasseva bodhaneyyasattassatthÄ• ya gacchati, ayaá¹ƒ nibaddhacÄ• rikÄ• nÄ• r

tadÄ• kira bhagavato pacchimayÄ• makiccapariyosÄ• ne dasasahassilokadhÄ• tuyÄ• Ã±Ã
bodhaneyyabandhave olokentassa pokkharasÄ• tibrÄ• hmaá¹‡o sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
bhagavÄ• ayaá¹ƒ brÄ• hmaá¹‡o mayhaá¹ƒ Ã±Ä• á¹‡ajÄ• le paÃ±Ã±Ä• yati, ``atthi nu khvas
vÄ«maá¹ƒsanto sotÄ• pattimaggassa upanissayaá¹ƒ disvÄ• --- ``eso mayi etaá¹ƒ janapada
lakkhaá¹‡apariyesanatthaá¹ƒ ambaá¹-á¹-haá¹ƒ antevÄ• siá¹ƒ pahiá¹‡issati, so mayÄ• sadd
katvÄ• nÄ• nappakÄ• raá¹ƒ asabbhivÄ• kyaá¹ƒ vakkhati, tamahaá¹ƒ dametvÄ• nibbisevan
Ä• cariyassa kathessati, athassÄ• cariyo taá¹ƒ kathaá¹ƒ sutvÄ• Ä• gamma mama lakkhaá¹
tassÄ• haá¹ƒ dhammaá¹ƒ desessÄ• mi. so desanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹
mahÄ• janassa saphalÄ• bhavissatÄ«â€™â€™ ti paÃ±cabhikkhusataparivÄ• ro taá¹ƒ janap
vuttaá¹ƒ --- ``kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ pa
bhikkhusatehÄ«â€™â€™ ti.

__yena icchÄ• naá¹…gala_nti yena disÄ• bhÄ• gena icchÄ• naá¹…galaá¹ƒ avasaritabbaá¹
icchÄ• naá¹…galaá¹ƒ. ijjhÄ• naá¹…galantipi pÄ• á¹-ho. __tadavasarÄ«_ti \Ee I 244/ tena av
avasari. tena disÄ• bhÄ• gena gato, taá¹ƒ vÄ• padesaá¹ƒ gatoti attho. __icchÄ• naá¹…gale
icchÄ• naá¹…galavanasaá¹‡á¸• e_ti icchÄ• naá¹…galaá¹ƒ upanissÄ• ya icchÄ• naá¹…galav
sÄ«lakhandhÄ• vÄ• raá¹ƒ bandhitvÄ• samÄ• dhikontaá¹ƒ ussÄ• petvÄ• sabbaÃ±Ã±utaÃ±
dhammarÄ• jÄ• yathÄ• bhirucitena vihÄ• rena viharati.

pokkharasÄ• tivatthuvaá¹‡á¹‡anÄ•

<255> __tena kho pana samayenÄ• _ti yena samayena bhagavÄ• tattha viharati, tena sam
ayamattho. brahmaá¹ƒ aá¹‡atÄ«ti __brÄ• hmaá¹‡o, _ mante sajjhÄ• yatÄ«ti attho. idameva
niruttivacanaá¹ƒ. ariyÄ• pana bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡Ä• ti vuccanti. __pokkharasÄ
tassa nÄ• maá¹ƒ. kasmÄ• pokkharasÄ• tÄ«ti vuccati. tassa kira kÄ• yo setapokkharasadisc
ussÄ• pitarajatatoraá¹‡aá¹ƒ viya sobhati. sÄ«saá¹ƒ panassa kÄ• á¸·avaá¹‡á¹‡aá¹ƒ indanÄ«
massupi candamaá¹‡á¸• ale kÄ• á¸·amegharÄ• ji viya khÄ• yati. akkhÄ«ni nÄ«luppalasadis
rajatapanÄ• á¸·ikÄ• viya suvaá¹-á¹-itÄ• suparisuddhÄ• . hatthapÄ• datalÄ• ni ceva mukhac
katalÄ• khÄ• rasaparikammaá¹ƒ viya sobhati, ativiya sobhaggappatto brÄ• hmaá¹‡assa atta
rÄ• jÄ• naá¹ƒ kÄ• tuá¹ƒ yuttamimaá¹ƒ brÄ• hmaá¹‡aá¹ƒ. evamesa sassiriko. iti naá¹ƒ pokkh
pokkharasÄ• tÄ«ti saÃ±jÄ• nanti.

ayaá¹ƒ \Be I 218/ pana kassapasammÄ• sambuddhakÄ• le tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• r
datvÄ• dhammadesanaá¹ƒ sutvÄ• devaloke nibbatti. so tato manussalokamÄ• gacchanto
jigucchitvÄ• himavantapadese mahÄ• sare padumagabbhe nibbatti. tassa ca sarassa avidÄ
paá¹‡á¹‡asÄ• lÄ• ya vasati. so tÄ«re á¹-hito taá¹ƒ padumaá¹ƒ disvÄ• --- ``idaá¹ƒ padumaá¹
mahantataraá¹ƒ. pupphitakÄ• le naá¹ƒ gahessÄ• mÄ«â€™â€™ ti cintesi. taá¹ƒ sattÄ• henÄ
kasmÄ• nu kho idaá¹ƒ sattÄ• henÄ• pi na pupphati. handa naá¹ƒ gahessÄ• mÄ«ti otaritvÄ•
nÄ• á¸·ato chinnamattaá¹ƒyeva \Ee I 245/ pupphitaá¹ƒ. athassabbhantare suvaá¹‡á¹‡acuá¹
rajatabimbakaá¹ƒ padumareá¹‡upiÃ±jaraá¹ƒ setavaá¹‡á¹‡aá¹ƒ dÄ• rakaá¹ƒ addasa. so mah
handa naá¹ƒ paá¹-ijaggÄ• mÄ«ti paá¹‡á¹‡asÄ• laá¹ƒ netvÄ• paá¹-ijaggitvÄ• sattavassakÄ•
vede uggaá¹‡hÄ• pesi. dÄ• rako tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹ƒ gantvÄ• paá¹‡á¸• ito
aggabrÄ• hmaá¹‡o ahosi. so aparena samayena raÃ±Ã±o kosalassa sippaá¹ƒ dassesi. atha
ukkaá¹-á¹-haá¹ƒ nÄ• ma mahÄ• nagaraá¹ƒ brahmadeyyaá¹ƒ adÄ• si. iti naá¹ƒ pokkhare say
saÃ±jÄ• nanti.

__ukkaá¹-á¹-haá¹ƒ ajjhÄ• vasatÄ«_ti ukkaá¹-á¹-hanÄ• make nagare vasati. abhibhavitvÄ•
nagarassa sÄ• miko hutvÄ• yÄ• ya mariyÄ• dÄ• ya tattha vasitabbaá¹ƒ, tÄ• ya mariyÄ• dÄ
vatthuá¹ƒ ukkÄ• á¹-hapetvÄ• ukkÄ• su jalamÄ• nÄ• su aggahesuá¹ƒ, tasmÄ• taá¹ƒ ukkaá
okkaá¹-á¹-hantipi pÄ• á¹-ho, soyevattho. upasaggavasena panettha bhummatthe upayogava
tassa anupayogattÄ• ca sesapadesu. tattha lakkhaá¹‡aá¹ƒ saddasatthato pariyesitabbaá¹ƒ

__sattussada_nti sattehi ussadaá¹ƒ, ussannaá¹ƒ bahujanaá¹ƒ Ä• kiá¹‡á¹‡amanussaá¹ƒ.
posÄ• vaniyahatthiassamoramigÄ• dianekasattasamÄ• kiá¹‡á¹‡aÃ±cÄ• ti \Ne I 199/ attho. y
bahi Ä• vijjhitvÄ• jÄ• tena hatthiassÄ• dÄ«naá¹ƒ ghÄ• satiá¹‡ena ceva gehacchÄ• danatiá
dÄ• rukaá¹-á¹-hehi ceva gehasambhÄ• rakaá¹-á¹-hehi ca. yasmÄ• cassabbhantare vaá¹-á¹

bahÅ« pokkharaá¹‡iyo jalajakusumavicittÄ• ni ca bahÅ«ni anekÄ• ni taá¸·Ä• kÄ• ni udakass
tasmÄ• __satiá¹‡akaá¹-á¹-hodaka_nti vuttaá¹ƒ. saha dhaÃ±Ã±enÄ• ti __sadhaÃ±Ã±aá¹ƒ_
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• dibhedaá¹ƒ bahudhaÃ±Ã±asannicayanti attho \Be I 219/. ettÄ
brÄ• hmaá¹‡o setacchattaá¹ƒ ussÄ• petvÄ• rÄ• jalÄ«lÄ• ya vasati, tassa samiddhisampatti

rÄ• jato laddhaá¹ƒ bhoggaá¹ƒ __rÄ• jabhoggaá¹ƒ. _ kena \Ee I 246/ dinnanti ce? raÃ±Ã±Ä•
dinnaá¹ƒ. __rÄ• jadÄ• ya_nti raÃ±Ã±o dÄ• yabhÅ«taá¹ƒ, dÄ• yajjanti attho. __brahmadeyya
chattaá¹ƒ ussÄ• petvÄ• rÄ• jasaá¹…khepena bhuÃ±jitabbanti attho. atha vÄ• __rÄ• jabhog
chejjabhejjaá¹ƒ anusÄ• santena nadÄ«titthapabbatÄ• dÄ«su suá¹…kaá¹ƒ gaá¹‡hantena set
raÃ±Ã±Ä• hutvÄ• bhuÃ±jitabbaá¹ƒ. raÃ±Ã±Ä• pasenadinÄ• kosalena dinnaá¹ƒ rÄ• jadÄ•
raÃ±Ã±Ä• dinnattÄ• __rÄ• jadÄ• yaá¹ƒ_ dÄ• yakarÄ• jadÄ«panatthaá¹ƒ panassa __ ``raÃ±
dinnaâ€™â€™ _nti idaá¹ƒ vuttaá¹ƒ. __brahmadeyya_nti seá¹-á¹-hadeyyaá¹ƒ. yathÄ• dinna
hoti, nissaá¹-á¹-haá¹ƒ pariccattaá¹ƒ. evaá¹ƒ dinnanti attho.

__assosÄ«_ti suá¹‡i upalabhi, sotadvÄ• rasampattavacananigghosÄ• nusÄ• rena aÃ±Ã±Ä•
avadhÄ• raá¹‡atthe padapÅ«raá¹‡amatte vÄ• nipÄ• to. tattha avadhÄ• raá¹‡atthena assos
savanantarÄ• yo ahosÄ«ti ayamattho veditabbo. padapÅ«raá¹‡ena pana padabyaÃ±janasili

idÄ• ni yamatthaá¹ƒ brÄ• hmaá¹‡o pokkharasÄ• ti assosi, taá¹ƒ pakÄ• sento --- ``samaá¹‡o
tiÄ• dimÄ• ha. tattha samitapÄ• pattÄ• __samaá¹‡o_ti veditabbo. vuttaÃ±hetaá¹ƒ --- ``sami
akusalÄ• dhammÄ• â€™â€™ tiÄ• di (MN I 434). bhagavÄ• ca anuttarena ariyamaggena s
yathÄ• bhÅ«taguá¹‡Ä• dhigatametaá¹ƒ nÄ• maá¹ƒ, yadidaá¹ƒ samaá¹‡oti. __khalÅ«_ti anus
brÄ• hmaá¹‡ajÄ• tisamudÄ• gataá¹ƒ Ä• lapanamattaá¹ƒ. vuttampi cetaá¹ƒ --- ``bhovÄ• dÄ«
sakiÃ±canoâ€™â€™ ti (Dhp 55). __gotamo_ti bhagavantaá¹ƒ gottavasena parikitteti. tasmÄ
gotamoti ettha samaá¹‡o kira bho gotamagottoti evamattho daá¹-á¹-habbo.

__sakyaputto_ti \Ne I 200/ idaá¹ƒ pana bhagavato uccÄ• kulaparidÄ«panaá¹ƒ \Ee I 247/. __
pabbajito_ti saddhÄ• pabbajitabhÄ• vaparidÄ«panaá¹ƒ. kenaci pÄ• rijuÃ±Ã±ena anabhibhÅ
\Be I 220/ taá¹ƒ kulaá¹ƒ pahÄ• ya saddhÄ• ya pabbajitoti vuttaá¹ƒ hoti. tato paraá¹ƒ vuttatth
panÄ• _tiÄ• di sÄ• maÃ±Ã±aphale vuttameva. __sÄ• dhu kho panÄ• _ti sundaraá¹ƒ kho pa
vuttaá¹ƒ hoti. __tathÄ• rÅ«pÄ• naá¹ƒ arahata_nti yathÄ• rÅ«po so bhavaá¹ƒ gotamo, evarÅ
yathÄ• bhÅ«taguá¹‡Ä• dhigamena loke arahantoti laddhasaddhÄ• naá¹ƒ arahataá¹ƒ. __das
pasÄ• dasommÄ• ni akkhÄ«ni ummÄ«letvÄ• dassanamattampi sÄ• dhu hotÄ«ti, evaá¹ƒ ajj

ambaá¹-á¹-hamÄ• á¹‡avakathÄ•

<256> __ajjhÄ• yako_ti idaá¹ƒ --- ``na dÄ• nime jhÄ• yanti, na dÄ• nime jhÄ• yantÄ«ti kho,
ajjhÄ• yakÄ• ajjhÄ• yakÄ• tveva tatiyaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€™ nti, evaá¹ƒ paa

jhÄ• navirahitÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ garahavacanaá¹ƒ. idÄ• ni pana taá¹ƒ ajjhÄ• ya
parivattetÄ«ti iminÄ• atthena pasaá¹ƒsÄ• vacanaá¹ƒ katvÄ• voharanti. mante dhÄ• retÄ«ti

__tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti iruvedayajuvedasÄ• mavedÄ• naá¹ƒ. oá¹-á¹-hapahatakaraá¹‡á
__pÄ• ragÅ«. _ saha nighaá¹‡á¸• unÄ• ca keá¹-ubhena ca __sanighaá¹‡á¸• ukeá¹-ubhÄ• n
nighaá¹‡á¸• urukkhÄ• dÄ«naá¹ƒ vevacanapakÄ• sakaá¹ƒ satthaá¹ƒ. __keá¹-ubha_nti kiriyÄ
upakÄ• rÄ• vahaá¹ƒ satthaá¹ƒ. saha akkharappabhedena __sÄ• kkharappabhedÄ• naá¹ƒ. a
nirutti ca. __itihÄ• sapaÃ±camÄ• na_nti Ä• thabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katvÄ• itiha Ä•
Ä«disavacanapaá¹-isaá¹ƒyutto purÄ• á¹‡akathÄ• saá¹…khÄ• to itihÄ• so paÃ±camo etesan
itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naá¹ƒ.

padaá¹ƒ tadavasesaÃ±ca byÄ• karaá¹‡aá¹ƒ adhÄ«yati vedeti cÄ• ti __padako veyyÄ• kara
vitaá¹‡á¸• avÄ• dasatthaá¹ƒ. __mahÄ• purisalakkhaá¹‡a_nti \Ee I 248/ mahÄ• purisÄ• naá¹
lakkhaá¹‡adÄ«pakaá¹ƒ dvÄ• dasasahassaganthapamÄ• á¹‡aá¹ƒ satthaá¹ƒ. yattha soá¸·asa
buddhamantÄ• nÄ• ma ahesuá¹ƒ, yesaá¹ƒ vasena iminÄ• lakkhaá¹‡ena samannÄ• gatÄ•
paccekabuddhÄ• , iminÄ• dve aggasÄ• vakÄ• , asÄ«ti mahÄ• sÄ• vakÄ• \Be I 221/, buddh
aggupaá¹-á¹-hÄ• ko, aggupaá¹-á¹-hÄ• yikÄ• , rÄ• jÄ• cakkavattÄ«ti ayaá¹ƒ viseso paÃ±Ã±Ä

__anavayo_ti \Ne I 201/ imesu lokÄ• yatamahÄ• purisalakkhaá¹‡esu anÅ«no paripÅ«rakÄ•
vuttaá¹ƒ hoti. avayo nÄ• ma yo tÄ• ni atthato ca ganthato ca sandhÄ• retuá¹ƒ na sakkoti.
__anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• to_ti anuÃ±Ã±Ä• to ceva paá¹-iÃ±Ã±Ä• to ca. Ä• cariyenassa
taá¹ƒ tvaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ tiÄ• dinÄ• anuÃ±Ã±Ä• to. ``Ä• ma Ä• cariyÄ• â€™â€™
paá¹-ivacanadÄ• napaá¹-iÃ±Ã±Ä• ya paá¹-iÃ±Ã±Ä• toti attho. katarasmiá¹ƒ adhikÄ• re? sak
pÄ• vacane. esa kira brÄ• hmaá¹‡o cintesi ``imasmiá¹ƒ loke `ahaá¹ƒ buddho, ahaá¹ƒ buddh
nÄ• maá¹ƒ gahetvÄ• bahÅ« janÄ• vicaranti. tasmÄ• na me anussavamatteneva upasaá¹…
upasaá¹…kamantassa apakkamanampi garu hoti, anatthopi uppajjati. yaá¹ƒnÅ«nÄ• haá¹ƒ n
--- `buddho vÄ• , no vÄ• â€™ ti jÄ• nitvÄ• va upasaá¹…kameyyaâ€™â€™ nti, tasmÄ• mÄ•
tÄ• tÄ• tiÄ• dimÄ• ha.

<257> __taá¹ƒ bhavanta_nti tassa bhoto gotamassa. __tathÄ• santaá¹ƒ yevÄ• _ti tathÄ• s
itthambhÅ«tÄ• khyÄ• natthavaseneva upayogavacanaá¹ƒ.

<258> __yathÄ• kathaá¹ƒ panÄ• haá¹ƒ, bho, ta_nti ettha kathaá¹ƒ panÄ• haá¹ƒ bho taá¹ƒ
jÄ• nissÄ• mi, yathÄ• sakkÄ• so Ã±Ä• tuá¹ƒ, tathÄ• me Ä• cikkhÄ• hÄ«ti attho. __yathÄ•
nipÄ• tamattamevetaá¹ƒ. __katha_nti ayaá¹ƒ Ä• kÄ• rapucchÄ• . kenÄ• kÄ• renÄ• haá¹ƒ ta
jÄ• nissÄ• mÄ«ti attho. evaá¹ƒ vutte kira naá¹ƒ upajjhÄ• yo ``kiá¹ƒ tvaá¹ƒ, tÄ• ta, pathaviyaá
á¹-hito, pathaviá¹ƒ na passÄ• mÄ«ti viya; candimasÅ«riyÄ• naá¹ƒ obhÄ• se á¹-hito, candima
viya vadasÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• jÄ• nanÄ• kÄ• raá¹ƒ dassento Ä• gatÄ• ni kho, tÄ

tattha __mantesÅ«_ti vedesu. tathÄ• gato kira uppajjissatÄ«ti paá¹-ikacceva suddhÄ• vÄ• s
lakkhaá¹‡Ä• ni pakkhipitvÄ• buddhamantÄ• nÄ• meteti brÄ• hmaá¹‡aveseneva vede vÄ• c
sattÄ• tathÄ• gataá¹ƒ jÄ• nissantÄ«ti. tena pubbe vedesu mahÄ• purisalakkhaá¹‡Ä• ni \Be
parinibbute pana tathÄ• gate anukkamena antaradhÄ• yanti. tenetarahi natthÄ«ti. __mahÄ•
paá¹‡idhisamÄ• dÄ• naÃ±Ä• á¹‡akaruá¹‡Ä• diguá¹‡amahato purisassa. __dveyeva gatiyo_
kÄ• maÃ±cÄ• yaá¹ƒ gatisaddo ``paÃ±ca kho imÄ• , sÄ• riputta, gatiyoâ€™â€™ tiÄ• dÄ«su
``gati migÄ• naá¹ƒ pavanaâ€™â€™ ntiÄ• dÄ«su (Vin V 399) nivÄ• saá¹-á¹-hÄ• ne. ``evaá¹ƒ
tiÄ• dÄ«su paÃ±Ã±Ä• yaá¹ƒ. ``gatigataâ€™â€™ ntiÄ• dÄ«su visaá¹-abhÄ• ve. idha pana ni
veditabbo.

tattha \Ne I 202/ kiÃ±cÄ• pi yehi lakkhaá¹‡ehi samannÄ• gato rÄ• jÄ• cakkavattÄ« hoti, na
jÄ• tisÄ• maÃ±Ã±ato pana tÄ• niyeva tÄ• nÄ«ti vuccanti. tena vuttaá¹ƒ --- ``yehi samannÄ•
agÄ• raá¹ƒ ajjhÄ• vasatÄ«_ti yadi agÄ• re vasati. __rÄ• jÄ• hoti cakkavattÄ«_ti catÅ«hi acc
saá¹…gahavatthÅ«hi ca lokaá¹ƒ raÃ±janato rÄ• jÄ• , cakkaratanaá¹ƒ vatteti, catÅ«hi sampa
ca paraá¹ƒ vatteti, parahitÄ• ya ca iriyÄ• pathacakkÄ• naá¹ƒ vatto etasmiá¹ƒ atthÄ«ti cakkav
rÄ• jÄ• ti sÄ• maÃ±Ã±aá¹ƒ. cakkavattÄ«ti visesaá¹ƒ. dhammena caratÄ«ti __dhammiko. _ Ã
attho. dhammena rajjaá¹ƒ labhitvÄ• rÄ• jÄ• jÄ• toti __dhammarÄ• jÄ• . _ parahitadhamma
attahitadhammakaraá¹‡ena __dhammarÄ• jÄ• . _ caturantÄ• ya issaroti __cÄ• turanto, _ ca
catubbidhadÄ«pavibhÅ«sitÄ• ya pathaviyÄ• issaroti attho. ajjhattaá¹ƒ \Ee I 250/ kopÄ• dipa
sabbarÄ• jÄ• no vijetÄ«ti __vijitÄ• vÄ«. janapadatthÄ• variyappatto_ti janapade dhuvabhÄ•
patto, na sakkÄ• kenaci cÄ• letuá¹ƒ. janapado vÄ• tamhi thÄ• variyappatto anuyutto sakan
asampavedhÄ«ti janapadatthÄ• variyappatto.

__seyyathida_nti nipÄ• to, tassa cetÄ• ni katamÄ• nÄ«ti attho. __cakkaratana_ntiÄ• dÄ«su
ratijananaá¹-á¹-hena ratanaÃ±cÄ• ti cakkaratanaá¹ƒ. esa nayo sabbattha. imesu pana ratan
cakkavattirÄ• jÄ• cakkaratanena ajitaá¹ƒ jinÄ• ti, hatthiassaratanehi vijite yathÄ• sukhaá¹ƒ a
pariá¹‡Ä• yakaratanena \Be I 223/ vijitamanurakkhati, avasesehi upabhogasukhamanubhav
ussÄ• hasattiyogo, pacchimena mantasattiyogo, hatthiassagahapatiratanehi pabhusattiyogo
itthimaá¹‡iratanehi tividhasattiyogaphalaá¹ƒ. so itthimaá¹‡iratanehi bhogasukhamanubhavat
issariyasukhaá¹ƒ. visesato cassa purimÄ• ni tÄ«á¹‡i adosakusalamÅ«lajanitakammÄ• nubh
majjhimÄ• ni alobhakusalamÅ«lajanitakammÄ• nubhÄ• vena, pacchimamekaá¹ƒ amohakus
veditabbaá¹ƒ. ayamettha saá¹…khepo. vitthÄ• ro pana bojjhaá¹…gasaá¹ƒyutte ratanasuttas

__parosahassa_nti atirekasahassaá¹ƒ. __sÅ«rÄ• _ti abhÄ«rukajÄ• tikÄ• . __vÄ«raá¹…garÅ
devaputtasadisakÄ• yÄ• . evaá¹ƒ tÄ• va eke vaá¹‡á¹‡ayanti. ayaá¹ƒ panettha sabbhÄ• vo. _
vuccanti, vÄ«rÄ• naá¹ƒ aá¹…gaá¹ƒ vÄ«raá¹…gaá¹ƒ, vÄ«rakÄ• raá¹‡aá¹ƒ vÄ«riyanti vuttaá¹ƒ
etesanti __vÄ«raá¹…garÅ«pÄ• , _ vÄ«riyamayasarÄ«rÄ• viyÄ• ti vuttaá¹ƒ hoti. __parasena

paá¹-imukhaá¹ƒ tiá¹-á¹-heyya parasenÄ• taá¹ƒ parimaddituá¹ƒ samatthÄ• ti adhippÄ• yo. __
na hantabboâ€™â€™ tiÄ• dinÄ• paÃ±casÄ«ladhammena \Ne I 203/. __arahaá¹ƒ hoti samr
vivaá¹-á¹-acchado_ti ettha rÄ• gadosamohamÄ• nadiá¹-á¹-hiavijjÄ• duccaritachadanehi \Ee
paá¹-icchanne kilesandhakÄ• re loke taá¹ƒ chadanaá¹ƒ vivaá¹-á¹-etvÄ• samantato saÃ±jÄ•
vivaá¹-á¹-acchado. tattha paá¹-hamena padena pÅ«jÄ• rahatÄ• . dutiyena tassÄ• hetu, yas
tatiyena buddhattahetubhÅ«tÄ• vivaá¹-á¹-acchadatÄ• vuttÄ• ti veditabbÄ• . atha vÄ• vivaá
vivaá¹-á¹-acchado, vaá¹-á¹-arahito chadanarahito cÄ• ti vuttaá¹ƒ hoti. tena arahaá¹ƒ vaá¹-á¹
sammÄ• sambuddho chadanÄ• bhÄ• venÄ• ti evaá¹ƒ purimapadadvayasseva hetudvayaá¹
vesÄ• rajjena cettha purimasiddhi, paá¹-hamena dutiyasiddhi, tatiyacatutthehi tatiyasiddhi h
dhammacakkhuá¹ƒ, dutiyaá¹ƒ buddhacakkhuá¹ƒ, tatiyaá¹ƒ samantacakkhuá¹ƒ sÄ• dhetÄ«ti
mantÄ• naá¹ƒ paá¹-iggahetÄ• _ti iminÄ• â€™ ssa mantesu sÅ«rabhÄ• vaá¹ƒ janeti.

<259> sopi \Be I 224/ tÄ• ya Ä• cariyakathÄ• ya lakkhaá¹‡esu vigatasammoho ekobhÄ• sa
sampassamÄ• no __evaá¹ƒ bho_ti Ä• ha. tassattho --- `yathÄ• , bho, tvaá¹ƒ vadasi, evaá¹ƒ
__vaá¸·avÄ• rathamÄ• ruyhÄ• _ti vaá¸·avÄ• yuttaá¹ƒ rathaá¹ƒ abhirÅ«hitvÄ• . brÄ• hmaá¹‡
vicarati, tameva rathaá¹ƒ datvÄ• mÄ• á¹‡avaá¹ƒ pesesi. mÄ• á¹‡avÄ• pi pokkharasÄ• tisse
tesaá¹ƒ --- ``ambaá¹-á¹-hena saddhiá¹ƒ gacchathÄ• â€™â€™ ti saÃ±Ã±aá¹ƒ adÄ• si.

__yÄ• vatikÄ• yÄ• nassa bhÅ«mÄ«_ti yattakaá¹ƒ sakkÄ• hoti yÄ• nena gantuá¹ƒ, ayaá¹ƒ
__yÄ• nÄ• paccorohitvÄ• _ti ayÄ• nabhÅ«miá¹ƒ, dvÄ• rakoá¹-á¹-hakasamÄ«paá¹ƒ gantvÄ•

__tena kho pana samayenÄ• _ti yasmiá¹ƒ samaye ambaá¹-á¹-ho Ä• rÄ• maá¹ƒ pÄ• visi. ta
á¹-hitamajjhanhikasamaye. kasmÄ• pana tasmiá¹ƒ samaye caá¹…kamantÄ«ti? paá¹‡Ä«tab
thinamiddhassa vinodanatthaá¹ƒ, divÄ• padhÄ• nikÄ• vÄ• te. tÄ• disÄ• naÃ±hi pacchÄ• bh
nhÄ• yitvÄ• \Ee I 252/ sarÄ«raá¹ƒ utuá¹ƒ gÄ• hÄ• petvÄ• nisajja samaá¹‡adhammaá¹ƒ ka
ekaggaá¹ƒ hoti. __yena te bhikkhÅ«_ti so kira --- ``kuhiá¹ƒ samaá¹‡o gotamoâ€™â€™ ti pa
pariveá¹‡aá¹ƒ anÄ• gantvÄ• ``pucchitvÄ• va pavisissÄ• mÄ«â€™â€™ ti vilokento araÃ±Ã±
caá¹…kamamÄ• ne paá¹ƒsukÅ«like bhikkhÅ« disvÄ• tesaá¹ƒ santikaá¹ƒ agamÄ• si. taá¹ƒ s
bhikkhÅ«_tiÄ• di vuttaá¹ƒ. __dassanÄ• yÄ• _ti daá¹-á¹-huá¹ƒ, passitukÄ• mÄ• hutvÄ• ti att

<260> __abhiÃ±Ã±Ä• takolaÃ±Ã±o_ti pÄ• kaá¹-akulajo. tadÄ• kira jambudÄ«pe ambaá¹-á¹
pÄ• kaá¹-akulamahosi \Ne I 204/. __abhiÃ±Ã±Ä• tassÄ• _ti rÅ«pajÄ• timantakulÄ• padeseh
abhÄ• riko. yo hi ambaá¹-á¹-haá¹ƒ Ã±Ä• petuá¹ƒ na sakkuá¹‡eyya, tassa tena saddhiá¹ƒ ka
bhaveyya. bhagavato pana tÄ• disÄ• naá¹ƒ mÄ• á¹‡avÄ• naá¹ƒ satenÄ• pi sahassenÄ• pi \
puá¹-á¹-hassa vissajjane dandhÄ• yitattaá¹ƒ natthÄ«ti maÃ±Ã±amÄ• nÄ• --- ``agaru kho pa
cintayiá¹ƒsu. __vihÄ• ro_ti gandhakuá¹-iá¹ƒ sandhÄ• ya Ä• haá¹ƒsu.

__ataramÄ• no_ti aturito, saá¹‡ikaá¹ƒ padappamÄ• á¹‡aá¹-á¹-hÄ• ne padaá¹ƒ nikkhipanto

susammaá¹-á¹-haá¹ƒ muttÄ• dalasinduvÄ• rasantharasadisaá¹ƒ vÄ• likaá¹ƒ avinÄ• sentoti a
pamukhaá¹ƒ. __ukkÄ• sitvÄ• _ti ukkÄ• sitasaddaá¹ƒ katvÄ• . __aggaá¸·a_nti dvÄ• rakavÄ•
agganakhehi saá¹‡ikaá¹ƒ kuÃ±cikacchiddasamÄ«pe Ä• koá¹-ehÄ«ti vuttaá¹ƒ hoti. dvÄ• raá¹
atiheá¹-á¹-hÄ• dÄ«ghajÄ• tikÄ• koá¹-enti. tathÄ• anÄ• koá¹-etvÄ• majjhe chiddasamÄ«pe
dvÄ• rÄ• koá¹-anavattanti dÄ«pentÄ• vadanti.

<261> __vivari bhagavÄ• dvÄ• ra_nti na bhagavÄ• uá¹-á¹-hÄ• ya dvÄ• raá¹ƒ vivari. vivari
pasÄ• resi. tato ``bhagavÄ• tumhehi \Ee I 253/ anekÄ• su kappakoá¹-Ä«su dÄ• naá¹ƒ dada
dvÄ• ravivaraá¹‡akammaá¹ƒ kataâ€™â€™ nti sayameva dvÄ• raá¹ƒ vivaá¹-aá¹ƒ. taá¹ƒ pan
vivaá¹-aá¹ƒ, tasmÄ• vivari bhagavÄ• dvÄ• ranti vattuá¹ƒ vaá¹-á¹-ati.

__bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsÅ«_ti yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto bhag
bhagavatÄ• saddhiá¹ƒ samappavattamodÄ• ahesuá¹ƒ. sÄ«todakaá¹ƒ viya uá¹‡hodakena s
agamaá¹ƒsu. yÄ• ya ca ``kacci, bho gotama, khamanÄ«yaá¹ƒ; kacci yÄ• panÄ«yaá¹ƒ, kacci
sÄ• vakÄ• naÃ±ca appÄ• bÄ• dhaá¹ƒ, appÄ• taá¹…kaá¹ƒ, lahuá¹-á¹-hÄ• naá¹ƒ, balaá¹ƒ, ph
kathÄ• ya sammodiá¹ƒsu, taá¹ƒ pÄ«tipÄ• mojjasaá¹…khÄ• tasammodajananato sammoditu
sammodanÄ«yaá¹ƒ, atthabyaÃ±janamadhuratÄ• ya sucirampi kÄ• laá¹ƒ sÄ• retuá¹ƒ niranta
arahabhÄ• vato saritabbabhÄ• vato ca sÄ• raá¹‡Ä«yaá¹ƒ. suyyamÄ• nasukhato sammodan
ca sÄ• raá¹‡Ä«yaá¹ƒ. tathÄ• byaÃ±janaparisuddhatÄ• ya sammodanÄ«yaá¹ƒ, atthaparisud
evaá¹ƒ anekehi pariyÄ• yehi sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ
niá¹-á¹-hapetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

__ambaá¹-á¹-ho_ \Be I 226/ __pana mÄ• á¹‡avo_ti so kira bhagavato rÅ«pasampattiyaá¹ƒ
akatvÄ• ``dasabalaá¹ƒ \Ne I 205/ apasÄ• dessÄ• mÄ«â€™â€™ ti udare baddhasÄ• á¹-aka
olambetvÄ• ekena hatthena dussakaá¹‡á¹‡aá¹ƒ gahetvÄ• caá¹…kamaá¹ƒ abhirÅ«hitvÄ• k
udaraá¹ƒ, kÄ• lena piá¹-á¹-hiá¹ƒ dassento, kÄ• lena hatthavikÄ• raá¹ƒ, kÄ• lena bhamukavik
te bho, gotama, dhÄ• tusamatÄ• , kacci bhikkhÄ• hÄ• rena na kilamatha, akilamathÄ• kÄ• n
thÅ«lÄ• ni hi te aá¹…gapaccaá¹…gÄ• ni, pÄ• sÄ• dikattha gatagataá¹-á¹-hÄ• ne. `te bahuja
buddhoâ€™ ti ca uppannabahumÄ• nÄ• paá¹‡Ä«taá¹ƒ ojavantamÄ• hÄ• raá¹ƒ denti. passa
viya, dibbapÄ• sÄ• do viya. imaá¹ƒ maÃ±caá¹ƒ passatha, bimbohanaá¹ƒ passatha, kiá¹ƒ ev
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ dukkaraâ€™â€™ nti evarÅ«paá¹ƒ uppaá¹‡á¸• anakathaá¹ƒ
katheti, tena \Ee I 254/ vuttaá¹ƒ --- ``ambaá¹-á¹-ho pana mÄ• á¹‡avo caá¹…kamantopi nisin
kiÃ±ci kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• reti, á¹-hitopi nisinnena bhagavatÄ• kiÃ±ci kiÃ±
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retÄ«â€™â€™ ti.

<262> __atha kho bhagavÄ• _ti atha bhagavÄ• --- ``ayaá¹ƒ mÄ• á¹‡avo hatthaá¹ƒ pasÄ• n
gahetukÄ• mo viya, pÄ• daá¹ƒ pasÄ• retvÄ• avÄ«ciá¹ƒ vicaritukÄ• mo viya, mahÄ• samudd
sineruá¹ƒ Ä• rohitukÄ• mo viya ca aá¹-á¹-hÄ• ne vÄ• yamati, handa, tena saddhiá¹ƒ manten

ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca. __Ä• cariyapÄ• cariyehÄ«_ti Ä• cariyehi ca tes

paá¹-hamaibbhavÄ• davaá¹‡á¹‡anÄ•

<263> __gacchanto vÄ• _ti ettha kÄ• maá¹ƒ tÄ«su iriyÄ• pathesu brÄ• hmaá¹‡o Ä• cariyab
sallapitumarahati. ayaá¹ƒ pana mÄ• á¹‡avo mÄ• nathaddhatÄ• ya kathÄ• sallÄ• paá¹ƒ karo
yojessÄ• mÄ«ti ``sayÄ• no vÄ• hi, bho gotama, sayÄ• nenÄ• â€™â€™ ti Ä• ha.

tato \Be I 227/ kira taá¹ƒ bhagavÄ• --- ``ambaá¹-á¹-ha, gacchantassa vÄ• gacchantena, á¹
á¹-hitena, nisinnassa vÄ• nisinnenÄ• cariyena saddhiá¹ƒ kathÄ• nÄ• ma sabbÄ• cariyesu
sayÄ• no sayÄ• nenÄ• cariyena saddhiá¹ƒ kathesi, kiá¹ƒ te Ä• cariyo gorÅ«paá¹ƒ, udÄ• hu
kujjhitvÄ• --- ``ye ca kho te, bho gotama, muá¹‡á¸• akÄ• â€™â€™ tiÄ• dimÄ• ha. tattha mu
samaá¹‡e ca samaá¹‡Ä• ti vattuá¹ƒ vaá¹-á¹-eyya. ayaá¹ƒ pana hÄ«á¸·ento muá¹‡á¸• akÄ•
__ibbhÄ• _ti gahapatikÄ• . __kaá¹‡hÄ• _ti kaá¹‡hÄ• , kÄ• á¸·akÄ• ti attho. __bandhupÄ• dÄ
brahmÄ• adhippeto. taÃ±hi brÄ• hmaá¹‡Ä• pitÄ• mahoti voharanti. pÄ• dÄ• naá¹ƒ apaccÄ
piá¹-á¹-hipÄ• dato \Ne I 206/ jÄ• tÄ• ti adhippÄ• yo. tassa kira ayaá¹ƒ laddhi --- brÄ• hmaá¹‡
nikkhantÄ• , khattiyÄ• urato, vessÄ• nÄ• bhito, suddÄ• jÄ• á¹‡uto, samaá¹‡Ä• piá¹-á¹-hip
ca panesa kiÃ±cÄ• pi aniyametvÄ• katheti. atha kho bhagavantameva vadÄ• mÄ«ti katheti

atha kho bhagavÄ• --- ``ayaá¹ƒ ambaá¹-á¹-ho Ä• gatakÄ• lato paá¹-á¹-hÄ• ya mayÄ• sado
mÄ• nameva nissÄ• ya kathesi, Ä• sÄ«visaá¹ƒ \Ee I 255/ gÄ«vÄ• yaá¹ƒ gaá¹‡hanto viya, ag
viya, mattavÄ• raá¹‡aá¹ƒ soá¹‡á¸• Ä• ya parÄ• masanto viya, attano pamÄ• á¹‡aá¹ƒ na jÄ•
jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ``atthikavato kho pana te, ambaá¹-á¹-hÄ• â€™â€
Ä• gantvÄ• kattabbakiccasaá¹…khÄ• to attho, etassa atthÄ«ti atthikaá¹ƒ, tassa mÄ• á¹‡ava
atthikamassa atthÄ«ti atthikavÄ• , tassa atthikavato tava idhÄ• gamanaá¹ƒ ahosÄ«ti attho.

__kho panÄ• _ti nipÄ• tamattaá¹ƒ. __yÄ• yeva kho panatthÄ• yÄ• _ti yeneva kho panatther
mama vÄ• aÃ±Ã±esaá¹ƒ vÄ• santikaá¹ƒ yadÄ• kadÄ• ci Ä• gaccheyyÄ• tha. __tameva at
purisaliá¹…gavaseneva vuttaá¹ƒ. __manasi kareyyÄ• thÄ• _ti citte kareyyÄ• tha. idaá¹ƒ vutt
Ä• cariyena attano karaá¹‡Ä«yena pesito, na amhÄ• kaá¹ƒ paribhavanatthÄ• ya, tasmÄ• ta
karohÄ«ti. evamassa aÃ±Ã±esaá¹ƒ santikaá¹ƒ Ä• gatÄ• naá¹ƒ vattaá¹ƒ dassetvÄ• mÄ• nan
``avusitavÄ• yeva kho panÄ• â€™â€™ tiÄ• dimÄ• ha. tassattho passatha bho ayaá¹ƒ amba
Ä• cariyakule avusitavÄ• \Be I 228/ asikkhito appassutova samÄ• no. __vusitamÄ• nÄ«_ti
sikkhito bahussutoâ€™â€™ ti attÄ• naá¹ƒ maÃ±Ã±ati. etassa hi evaá¹ƒ pharusavacanasam
kimaÃ±Ã±atra avusitattÄ• ti Ä• cariyakule asaá¹ƒvuddhÄ• asikkhitÄ• appassutÄ• yeva hi e

<264> __kupito_ti kuddho. __anattamano_ti asakamano, kiá¹ƒ pana bhagavÄ• tassa kujjh
evamÄ• ha udÄ• hu aÃ±atvÄ• ti? Ã±atvÄ• Ä• hÄ• ti. kasmÄ• Ã±atvÄ• Ä• hÄ• ti? tassa mÄ

aÃ±Ã±Ä• si --- ``ayaá¹ƒ mayÄ• evaá¹ƒ vutte kujjhitvÄ• mama Ã±Ä• take akkosissati. athas
kusalo bhisakko dosaá¹ƒ uggiletvÄ• nÄ«harati, evameva gottena gottaá¹ƒ, kulÄ• padesena
256/, uá¹-á¹-hÄ• petvÄ• bhavaggappamÄ• á¹‡ena viya uá¹-á¹-hitaá¹ƒ mÄ• naddhajaá¹ƒ mÅ
nipÄ• tessÄ• mÄ«â€™â€™ ti. __khuá¹ƒsento_ti ghaá¹-á¹-ento. __vambhento_ti hÄ«á¸·ento
caá¹‡á¸• abhÄ• vÄ• didosaá¹ƒ pÄ• pito bhavissati.

__caá¹‡á¸• Ä• _ti \Ne I 207/ mÄ• nanissitakodhayuttÄ• . __pharusÄ• _ti kharÄ• . __lahusÄ
tussanti vÄ• dussanti vÄ• udakapiá¹-á¹-he alÄ• bukaá¹-Ä• haá¹ƒ viya appakeneva uplavan
bahubhÄ• á¹‡ino. sakyÄ• naá¹ƒ mukhe vivaá¹-e aÃ±Ã±assa vacanokÄ• so natthÄ«ti adhipp
__samÄ• nÄ• _ti idaá¹ƒ santÄ• ti purimapadassa vevacanaá¹ƒ. __na sakkarontÄ«_ti na brÄ
sundarenÄ• kÄ• rena karonti. __na garuá¹ƒ karontÄ«_ti brÄ• hmaá¹‡esu gÄ• ravaá¹ƒ na ka
manena piyÄ• yanti. __na pÅ«jentÄ«_ti mÄ• lÄ• dÄ«hi nesaá¹ƒ pÅ«jaá¹ƒ na karonti. __na a
abhivÄ• danÄ• dÄ«hi nesaá¹ƒ apacitikammaá¹ƒ nÄ«cavuttiá¹ƒ na dassenti __tayida_nti taá
sakyÄ• _ti yaá¹ƒ ime sakyÄ• na brÄ• hmaá¹‡e sakkaronti ... pe ... na apacÄ• yanti, taá¹ƒ te
asakkÄ• rakaraá¹‡Ä• di sabbaá¹ƒ na yuttaá¹ƒ, nÄ• nulomanti attho.

dutiyaibbhavÄ• davaá¹‡á¹‡anÄ•

<265> __aparaddhu_nti aparajjhiá¹ƒsu. __ekamidÄ• ha_nti ettha idanti nipÄ• tamattaá¹ƒ. e
__sandhÄ• gÄ• ra_nti rajjaanusÄ• sanasÄ• lÄ• . __sakyÄ• _ti abhisittarÄ• jÄ• no \Be I 229/
anabhisittÄ• . __uccesÅ«_ti yathÄ• nurÅ«pesu pallaá¹…kapÄ«á¹-hakavettÄ• sanaphalakaci
__saÃ±jagghantÄ• _ti uppaá¹‡á¸• anavasena mahÄ• hasitaá¹ƒ hasantÄ• . __saá¹ƒkÄ«á¸·an
karaá¹‡aaá¹…gulisaá¹…ghaá¹-á¹-anapÄ• á¹‡ippahÄ• radÄ• nÄ• dÄ«ni karontÄ• . __mamaÃ
maÃ±Ã±Ä• mi, mamaÃ±Ã±eva anuhasanti, na aÃ±Ã±anti.

kasmÄ• pana te evamakaá¹ƒsÅ«ti? te \Ee I 257/ kira ambaá¹-á¹-hassa kulavaá¹ƒsaá¹ƒ jÄ•
samaye yÄ• va pÄ• dantÄ• olambetvÄ• nivatthasÄ• á¹-akassa ekena hatthena dussakaá¹-
khandhaá¹-á¹-hikaá¹ƒ nÄ• metvÄ• mÄ• namadena matto viya Ä• gacchati. tato --- ``passath
kaá¹‡hÄ• yanagottassa ambaá¹-á¹-hassa Ä• gamanakÄ• raá¹‡aâ€™â€™ nti vadantÄ• eva
kulavaá¹ƒsaá¹ƒ jÄ• nÄ• ti. tasmÄ• ``mamaÃ±Ã±eva maÃ±Ã±eâ€™â€™ ti takkayittha.

__Ä• sanenÄ• _ti ``idamÄ• sanaá¹ƒ, ettha nisÄ«dÄ• hÄ«â€™â€™ ti evaá¹ƒ Ä• sanena nim
koci akÄ• si.

tatiyaibbhavÄ• davaá¹‡á¹‡anÄ•

<266> __laá¹-ukikÄ• _ti \Ne I 208/ khettaleá¸• á¸• Å«naá¹ƒ antarenivÄ• sinÄ« khuddakasak
nivÄ• sanaá¹-á¹-hÄ• ne. __kÄ• malÄ• pinÄ«_ti yadicchakabhÄ• á¹‡inÄ«, yaá¹ƒ yaá¹ƒ icchat

taá¹ƒ koci haá¹ƒso vÄ• koÃ±co vÄ• moro vÄ• Ä• gantvÄ• ``kiá¹ƒ tvaá¹ƒ lapasÄ«â€™ ti ni
kodhavasena laggituá¹ƒ.

evaá¹ƒ vutte mÄ• á¹‡avo --- ``ayaá¹ƒ samaá¹‡o gotamo attano Ã±Ä• take laá¹-ukikasadise
haá¹ƒsakoÃ±camorasadise karoti, nimmÄ• no dÄ• ni jÄ• toâ€™â€™ ti maÃ±Ã±amÄ• no utt

dÄ• siputtavÄ• davaá¹‡á¹‡anÄ•

<267> __nimmÄ• detÄ«_ti nimmadeti nimmÄ• ne karoti. __yaá¹ƒnÅ«nÄ• ha_nti yadi panÄ•
bho gotamÄ• â€™â€™ ti idaá¹ƒ kira vacanaá¹ƒ ambaá¹-á¹-ho tikkhattuá¹ƒ \Be I 230/ mahÄ•
avoca? kiá¹ƒ asuddhabhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«ti? Ä• ma jÄ• nÄ• ti. jÄ• nantopi bhavapaá¹
kÄ• raá¹‡aá¹ƒ, taá¹ƒ anena na diá¹-á¹-haá¹ƒ. apassanto mahÄ• samaá¹‡o kiá¹ƒ vakkhatÄ«t
mÄ• nathaddhatÄ• ya avoca. __mÄ• tÄ• pettika_nti mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ. __nÄ•
nÄ• maá¹ƒ, paveá¹‡Ä«vasena gottaá¹ƒ. __anussarato_ti anussarantassa kulakoá¹-iá¹ƒ sodh
sÄ• mino puttÄ• . __dÄ• siputto_ti gharadÄ• siyÄ• va putto. tasmÄ• yathÄ• dÄ• sena sÄ•
evaá¹ƒ anupasaá¹…kamantaá¹ƒ \Ee I 258/ taá¹ƒ disvÄ• sakyÄ• anujagghiá¹ƒsÅ«ti dasseti

ito paraá¹ƒ tassa dÄ• sabhÄ• vaá¹ƒ sakyÄ• naÃ±ca sÄ• mibhÄ• vaá¹ƒ pakÄ• setvÄ• attan
kulavaá¹ƒsaá¹ƒ Ä• haranto sakyÄ• kho panÄ• tiÄ• dimÄ• ha. tattha __dahantÄ«_ti á¹-hape
pubbapurisoti, evaá¹ƒ karontÄ«ti attho. tassa kira raÃ±Ã±o kathanakÄ• le ukkÄ• viya mukh
tasmÄ• taá¹ƒ ``okkÄ• koâ€™â€™ ti saÃ±jÄ• niá¹ƒsÅ«ti. __pabbÄ• jesÄ«_ti nÄ«hari.

idÄ• ni te nÄ• mavasena dassento --- ``okkÄ• mukhaâ€™â€™ ntiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ
paá¹-hamakappikÄ• naá¹ƒ kira raÃ±Ã±o mahÄ• sammatassa rojo nÄ• ma putto ahosi. rojas
kalyÄ• á¹‡o, kalyÄ• á¹‡assa varakalyÄ• á¹‡o, varakalyÄ• á¹‡assa mandhÄ• tÄ• , mandhÄ•
209/, varamandhÄ• tussa uposatho, uposathassa varo, varassa upavaro, upavarassa magh
paramparÄ• ya caturÄ• sÄ«tikhattiyasahassÄ• ni ahesuá¹ƒ. tesaá¹ƒ pacchato tayo okkÄ• ka
tatiyaokkÄ• kassa paÃ±ca mahesiyo ahesuá¹ƒ --- hatthÄ• , cittÄ• , jantu, jÄ• linÄ«, visÄ• kh
paÃ±capaÃ±caitthisatapariv Ä• rÄ• . sabbajeá¹-á¹-hÄ• ya cattÄ• ro puttÄ• --- okkÄ• mukho,
sinisÅ«roti. paÃ±ca dhÄ«taro --- piyÄ• , suppiyÄ• , Ä• nandÄ• , vijitÄ• , vijitasenÄ• ti. iti sÄ•
vijÄ• yitvÄ• kÄ• lamakÄ• si.

atha rÄ• jÄ• aÃ±Ã±aá¹ƒ dahariá¹ƒ abhirÅ«paá¹ƒ rÄ• jadhÄ«taraá¹ƒ Ä• netvÄ• aggamahes
jantuá¹ƒ nÄ• ma puttaá¹ƒ vijÄ• yi. atha naá¹ƒ paÃ±camadivase alaá¹…karitvÄ• \Be I 231/ ra
tuá¹-á¹-ho tassÄ• varaá¹ƒ adÄ• si. sÄ• Ã±Ä• takehi saddhiá¹ƒ mantetvÄ• puttassa rajjaá¹ƒ
``nassa, vasali, mama puttÄ• naá¹ƒ antarÄ• yaá¹ƒ icchasÄ«â€™â€™ ti tajjesi. sÄ• punapp
paritosetvÄ• --- ``mahÄ• rÄ• ja, musÄ• vÄ• do nÄ• ma na vaá¹-á¹-atÄ«â€™â€™ tiÄ• dÄ«ni
rÄ• jÄ• putte Ä• mantesi --- ``ahaá¹ƒ tÄ• tÄ• , tumhÄ• kaá¹ƒ kaniá¹-á¹-haá¹ƒ jantukumÄ• ra

sahasÄ• varaá¹ƒ adÄ• siá¹ƒ \Ee I 259/, sÄ• puttassa rajjaá¹ƒ pariá¹‡Ä• metuá¹ƒ icchati. tu
maá¹…galahatthiá¹ƒ maá¹…galaassaá¹ƒ maá¹…galarathaÃ±ca yattake icchatha, tattake ha
gacchatha. mamaccayena Ä• gantvÄ• rajjaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti, aá¹-á¹-hahi ama

te nÄ• nappakÄ• raá¹ƒ roditvÄ• kanditvÄ• --- ``tÄ• ta, amhÄ• kaá¹ƒ dosaá¹ƒ khamathÄ• â
rÄ• jorodhe ca khamÄ• petvÄ• , ``mayampi bhÄ• tÅ«hi saddhiá¹ƒ gacchÄ• mÄ• â€™â€™ ti
nikkhantÄ• bhaginiyo Ä• dÄ• ya caturaá¹…giniyÄ• senÄ• ya parivutÄ• nagarÄ• nikkhami
Ä• gantvÄ• rajjaá¹ƒ kÄ• ressanti, gacchÄ• ma ne upaá¹-á¹-hahÄ• mÄ• â€™â€™ ti cintetvÄ
anubandhiá¹ƒsu. paá¹-hamadivase yojanamattÄ• senÄ• ahosi, dutiye dviyojanamattÄ• , ta
kumÄ• rÄ• mantayiá¹ƒsu --- ``mahÄ• balakÄ• yo, sace mayaá¹ƒ kaÃ±ci sÄ• mantarÄ• jÄ•
gaá¹‡heyyÄ• ma, sopi no nappasaheyya. kiá¹ƒ paresaá¹ƒ pÄ«á¸·Ä• ya katÄ• ya, mahÄ• ay
nagaraá¹ƒ mÄ• pessÄ• mÄ• â€™â€™ ti himavantÄ• bhimukhÄ• gantvÄ• nagaravatthuá¹ƒ

tasmiÃ±ca samaye amhÄ• kaá¹ƒ bodhisatto brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattitvÄ• k
nikkhamma isipabbajjaá¹ƒ pabbajitvÄ• himavantapasse pokkharaá¹‡iyÄ• tÄ«re sÄ• kavana
mÄ• petvÄ• vasati. so kira bhummajÄ• laá¹ƒ nÄ• ma vijjaá¹ƒ jÄ• nÄ• ti, yÄ• ya uddhaá¹ƒ as
heá¹-á¹-hÄ• ca bhÅ«miyampi guá¹‡adosaá¹ƒ passati. etasmiá¹ƒ padese tiá¹‡agumbalatÄ•
dakkhiá¹‡Ä• vaá¹-á¹-Ä• pÄ• cÄ«nÄ• bhimukhÄ• jÄ• yanti. sÄ«habyagghÄ• dayo migasÅ«k
maá¹‡á¸• Å«kamÅ«sike anubandhamÄ• nÄ• taá¹ƒ padesaá¹ƒ patvÄ• na sakkonti te anuba
\Be I 232/ santajjitÄ• nivattantiyeva. so --- ``ayaá¹ƒ pathaviyÄ• aggapadesoâ€™â€™ ti Ã±a
paá¹‡á¹‡asÄ• laá¹ƒ mÄ• pesi.

atha te kumÄ• re nagaravatthuá¹ƒ pariyesamÄ• ne attano vasanokÄ• saá¹ƒ \Ee I 260/ Ä• g
pavattiá¹ƒ Ã±atvÄ• tesu anukampaá¹ƒ janetvÄ• avoca --- ``imasmiá¹ƒ paá¹‡á¹‡asÄ• laá¹-á
nagaraá¹ƒ jambudÄ«pe agganagaraá¹ƒ bhavissati. ettha jÄ• tapurisesu ekeko purisasatamp
abhibhavituá¹ƒ sakkhissati. ettha nagaraá¹ƒ mÄ• petha, paá¹‡á¹‡asÄ• laá¹-á¹-hÄ• ne raÃ±Ã
imasmiÃ±hi okÄ• se á¹-hatvÄ• caá¹‡á¸• Ä• laputtopi cakkavattibalena atiseyyoâ€™â€™ ti.
vasanokÄ• soti? ``mama vasanokÄ• soâ€™â€™ ti mÄ• cintayittha. mayhaá¹ƒ ekapasse pa
nagaraá¹ƒ mÄ• petvÄ• __kapilavatthu_nti nÄ• maá¹ƒ karothÄ• â€™â€™ ti. te tathÄ• katvÄ
kappesuá¹ƒ.

athÄ• maccÄ• --- ``ime dÄ• rakÄ• vayappattÄ• , sace nesaá¹ƒ pitÄ• santike bhaveyya, so
kareyya. idÄ• ni pana amhÄ• kaá¹ƒ bhÄ• roâ€™â€™ ti cintetvÄ• kumÄ• rehi saddhiá¹ƒ ma
amhÄ• kaá¹ƒ sadisÄ• khattiyadhÄ«taro nÄ• ma na passÄ• ma, nÄ• pi bhaginÄ«naá¹ƒ sadis
asadisasaá¹ƒyoge ca no uppannÄ• puttÄ• mÄ• tito vÄ• pitito vÄ• aparisuddhÄ• jÄ• tisam
tasmÄ• mayaá¹ƒ bhaginÄ«hiyeva saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ rocemÄ• ti. te jÄ• tisambheda
jeá¹-á¹-hakabhaginiá¹ƒ mÄ• tuá¹-á¹-hÄ• ne á¹-hapetvÄ• avasesÄ• hi saá¹ƒvÄ• saá¹ƒ kappe

tesaá¹ƒ puttehi ca dhÄ«tÄ• hi ca vaá¸• á¸• hamÄ• nÄ• naá¹ƒ aparena samayena jeá¹-á¹-ha
udapÄ• di, koviá¸·Ä• rapupphasadisÄ• ni gattÄ• ni ahesuá¹ƒ. rÄ• jakumÄ• rÄ• imÄ• ya sad
nisajjaá¹-á¹-hÄ• nabhojanÄ• dÄ«ni karontÄ• nampi upari ayaá¹ƒ rogo saá¹…kamatÄ«ti cinte
uyyÄ• nakÄ«á¸·aá¹ƒ gacchantÄ• viya taá¹ƒ yÄ• ne Ä• ropetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• b
khaá¹‡Ä• petvÄ• tattha khÄ• danÄ«yabhojanÄ«yena saddhiá¹ƒ taá¹ƒ pakkhipitvÄ• gharas
paá¹-icchÄ• detvÄ• paá¹ƒsuá¹ƒ datvÄ• pakkamiá¹ƒsu.

tena \Be I 233/ ca samayena rÄ• mo nÄ• ma bÄ• rÄ• á¹‡asirÄ• jÄ• kuá¹-á¹-harogo nÄ• á¹-
jigucchiyamÄ• no tena saá¹ƒvegena jeá¹-á¹-haputtassa rajjaá¹ƒ datvÄ• araÃ±Ã±aá¹ƒ pavisi
paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• \Ee I 261/ mÅ«laphalÄ• ni paribhuÃ±janto nacirasseva aro
hutvÄ• ito cito ca vicaranto \Ne I 211/ mahantaá¹ƒ susirarukkhaá¹ƒ disvÄ• tassabbhantare
soá¸·asahatthappamÄ• á¹‡aá¹ƒ okÄ• saá¹ƒ sodhetvÄ• dvÄ• raÃ±ca vÄ• tapÄ• naÃ±ca yoj
tattha vÄ• saá¹ƒ kappesi. so aá¹…gÄ• rakaá¹-Ä• he aggiá¹ƒ katvÄ• rattiá¹ƒ migasÅ«karÄ•
sayati. so --- ``asukasmiá¹ƒ padese sÄ«ho saddamakÄ• si, asukasmiá¹ƒ byagghoâ€™â€™
tattha gantvÄ• vighÄ• samaá¹ƒsaá¹ƒ Ä• dÄ• ya pacitvÄ• khÄ• dati.

athekadivasaá¹ƒ tasmiá¹ƒ paccÅ«sasamaye aggiá¹ƒ jÄ• letvÄ• nisinne rÄ• jadhÄ«tÄ• ya s
byaggho tasmiá¹ƒ padese paá¹ƒsuá¹ƒ viyÅ«hanto padare vivaramakÄ• si, tena ca vivarena
bhÄ«tÄ• vissaramakÄ• si. so taá¹ƒ saddaá¹ƒ sutvÄ• --- ``itthisaddo esoâ€™â€™ ti ca salla
gantvÄ• --- ``ko etthÄ• â€™â€™ ti Ä• ha. mÄ• tugÄ• mo sÄ• mÄ«ti. kiá¹ƒ jÄ• tikÄ• sÄ«ti?
sÄ• mÄ«ti. nikkhamÄ• ti? na sakkÄ• sÄ• mÄ«ti. kiá¹ƒ kÄ• raá¹‡Ä• ti? chavirogo me atthÄ«t
pucchitvÄ• khattiyamÄ• nena anikkhamantiá¹ƒ --- ``ahampi khattiyoâ€™â€™ ti attano khatt
jÄ• nÄ• petvÄ• nisseá¹‡iá¹ƒ datvÄ• uddharitvÄ• attano vasanokÄ• saá¹ƒ netvÄ• sayaá¹ƒ
datvÄ• nacirasseva arogaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ katvÄ• tÄ• ya saddhiá¹ƒ saá¹ƒvÄ•
paá¹-hamasaá¹ƒvÄ• seneva gabbhaá¹ƒ gaá¹‡hitvÄ• dve putte vijÄ• yi, punapi dveti, evaá¹ƒ
vijÄ• yi. evaá¹ƒ dvattiá¹ƒsa bhÄ• taro ahesuá¹ƒ. te anupubbena vuá¸• á¸• hippatte pitÄ• sab

athekadivasaá¹ƒ eko rÄ• maraÃ±Ã±o nagaravÄ• sÄ« vanacarako pabbate ratanÄ• ni gave
saÃ±jÄ• nitvÄ• Ä• ha --- ``jÄ• nÄ• mahaá¹ƒ, deva, tumheâ€™â€™ ti. tato naá¹ƒ rÄ• jÄ• sa
tasmiá¹ƒyeva ca khaá¹‡e te dÄ• rakÄ• Ä• gamiá¹ƒsu. so te disvÄ• --- ``ke imeâ€™â€™ ti
ca vutte tesaá¹ƒ mÄ• tikavaá¹ƒsaá¹ƒ \Ee I 262/ pucchitvÄ• --- ``laddhaá¹ƒ dÄ• ni me \Be I 2
nti nagaraá¹ƒ gantvÄ• raÃ±Ã±o Ä• rocesi. so `pitaraá¹ƒ Ä• nayissÄ• mÄ«â€™ ti caturaá¹…
gantvÄ• pitaraá¹ƒ vanditvÄ• --- ``rajjaá¹ƒ, deva, sampaá¹-icchÄ• â€™â€™ ti yÄ• ci. so --- `
tattha gacchÄ• mi, idheva me imaá¹ƒ rukkhaá¹ƒ apanetvÄ• nagaraá¹ƒ mÄ• pehÄ«â€™â€™
tassa nagarassa kolarukkhaá¹ƒ apanetvÄ• katattÄ• kolanagaranti ca byagghapathe katatt
dve nÄ• mÄ• ni Ä• ropetvÄ• pitaraá¹ƒ vanditvÄ• attano nagaraá¹ƒ agamÄ• si.

tato vayappatte kumÄ• re mÄ• tÄ• Ä• ha --- ``tÄ• tÄ• , tumhÄ• kaá¹ƒ kapilavatthuvÄ• sino
mÄ• tuladhÄ«tÄ• naá¹ƒ pana vo evarÅ«paá¹ƒ nÄ• ma kesaggahaá¹‡aá¹ƒ hoti, evarÅ«paá¹ƒ
212/ tÄ• nhÄ• natitthaá¹ƒ Ä• gacchanti, tadÄ• gantvÄ• yassa yÄ• ruccati, so taá¹ƒ gaá¹‡h
tatheva gantvÄ• tÄ• su nhatvÄ• sÄ«saá¹ƒ sukkhÄ• payamÄ• nÄ• su yaá¹ƒ yaá¹ƒ icchiá¹ƒs
nÄ• maá¹ƒ sÄ• vetvÄ• agamiá¹ƒsu. sakyarÄ• jÄ• no sutvÄ• ``hotu, bhaá¹‡e, amhÄ• kaá¹ƒ
tuá¹‡hÄ« ahesuá¹ƒ. ayaá¹ƒ sakyakoliyÄ• naá¹ƒ uppatti. evaá¹ƒ tesaá¹ƒ sakyakoliyÄ• naá¹ƒ
Ä• vÄ• havivÄ• haá¹ƒ karontÄ• naá¹ƒ yÄ• va buddhakÄ• lÄ• anupacchinnova vaá¹ƒso Ä• g
sakyavaá¹ƒsaá¹ƒ dassetuá¹ƒ --- ``te raá¹-á¹-hasmÄ• pabbÄ• jitÄ• himavantapasse pokkha
tiÄ• dimÄ• ha. tattha __sammantÄ«_ti vasanti. __sakyÄ• vata bho_ti raá¹-á¹-hasmÄ• pabb
vasantÄ• pi jÄ• tisambhedamakatvÄ• kulavaá¹ƒsaá¹ƒ anurakkhituá¹ƒ sakyÄ• , samatthÄ• ,
__tadagge_ti taá¹ƒ aggaá¹ƒ katvÄ• , tato paá¹-á¹-hÄ• yÄ• ti attho. __so ca nesaá¹ƒ pubbapu
rÄ• jÄ• etesaá¹ƒ pubbapuriso. natthi etesaá¹ƒ gahapativaá¹ƒsena sambhedamattampÄ«ti.

evaá¹ƒ sakyavaá¹ƒsaá¹ƒ pakÄ• setvÄ• idÄ• ni ambaá¹-á¹-havaá¹ƒsaá¹ƒ pakÄ• sento --- ``n
tiÄ• dimÄ• ha. __kaá¹‡haá¹ƒ_ \Ee I 263/ __nÄ• ma janesÄ«_ti kÄ• á¸·avaá¹‡á¹‡aá¹ƒ antoku
saÃ±jÄ• tadantaá¹ƒ parÅ«á¸·hamassudÄ• á¹-hikaá¹ƒ puttaá¹ƒ vijÄ• yi. __pabyÄ• hÄ• sÄ«_t
palÄ• yitvÄ• dvÄ• raá¹ƒ pidhÄ• ya á¹-hitesu gharamÄ• nusakesu ito cito ca vicaranto dhova
uccÄ• saddamakÄ• si.

<268> __te_ \Be I 235/ __mÄ• á¹‡avakÄ• bhagavantaá¹ƒ etadavocu_nti attano upÄ• ramb
mÄ• bhavaâ€™â€™ ntiÄ• divacanaá¹ƒ avocuá¹ƒ. tesaá¹ƒ kira etadahosi --- ``ambaá¹-á¹-ho
jeá¹-á¹-hantevÄ• sÄ«, sace mayaá¹ƒ evarÅ«pe á¹-hÄ• ne ekadvevacanamattampi na vakkh
santike amhe paribhindissatÄ«â€™â€™ ti upÄ• rambhamocanatthaá¹ƒ evaá¹ƒ avocuá¹ƒ. ci
nimmadabhÄ• vaá¹ƒ Ä• kaá¹…khanti. ayaá¹ƒ kira mÄ• nanissitattÄ• tesampi appiyova. __k
madhuravacano. __asmiá¹ƒ vacane_ti attanÄ• uggahite vedattayavacane. __paá¹-imantetu
paá¹-ikathetuá¹ƒ, vissajjetunti attho. etasmiá¹ƒ vÄ• dÄ• siputtavacane. __paá¹-imantetu_nti
kathetuá¹ƒ.

<269> __atha kho bhagavÄ• _ti atha kho bhagavÄ• --- ``sace ime mÄ• á¹‡avakÄ• ettha n
uccÄ• saddaá¹ƒ karissanti, ayaá¹ƒ kathÄ• pariyosÄ• naá¹ƒ na gamissati. handa, ne nissado
ambaá¹-á¹-heneva saddhiá¹ƒ kathemÄ«â€™â€™ ti te mÄ• á¹‡avake etadavoca. tattha __m
__mayÄ• saddhiá¹ƒ paá¹-imantetÅ«_ti mayÄ• saha kathetu. evaá¹ƒ vutte mÄ• á¹‡avakÄ•
``ambaá¹-á¹-ho tÄ• va dÄ• siputtosÄ«ti vutte puna sÄ«saá¹ƒ ukkhipituá¹ƒ nÄ• sakkhi. ayaá¹
dujjÄ• nÄ• , sace \Ne I 213/ aÃ±Ã±ampi kiÃ±ci samaá¹‡o gotamo `tvaá¹ƒ dÄ• soâ€™ ti vakk
aá¸• á¸• aá¹ƒ karissati. ambaá¹-á¹-ho attanÄ• baddhaá¹ƒ puá¹-akaá¹ƒ attanÄ• va mocetÅ«â
parimocetvÄ• tasseva upari khipantÄ• --- ``sujÄ• to ca bho gotamÄ• â€™â€™ tiÄ• dimÄ• h

<270> __sahadhammiko_ti sahetuko sakÄ• raá¹‡o. __akÄ• mÄ• byÄ• kÄ• tabbo_ti attanÄ

avassaá¹ƒ vissajjetabboti attho. __aÃ±Ã±ena_ \Ee I 264/ __vÄ• aÃ±Ã±aá¹ƒ paá¹-icarissasÄ
aÃ±Ã±aá¹ƒ vacanaá¹ƒ paá¹-icarissasi ajjhottharissasi, paá¹-icchÄ• dessasÄ«ti attho. yo hi ``
tvaâ€™â€™ nti evaá¹ƒ puá¹-á¹-ho --- ``ahaá¹ƒ tayo vede jÄ• nÄ• mÄ«â€™â€™ tiÄ• dÄ«ni v
aÃ±Ã±aá¹ƒ paá¹-icarati nÄ• ma. __pakkamissasi vÄ• _ti pucchitaá¹ƒ paÃ±haá¹ƒ jÄ• nantova
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamissasi vÄ• .

__tuá¹‡hÄ«_ \Be I 236/ __ahosÄ«_ti samaá¹‡o gotamo maá¹ƒ sÄ• maá¹ƒyeva dÄ• siputtab
sÄ• maá¹ƒ kathite ca dÄ• so nÄ• ma jÄ• toyeva hoti. ayaá¹ƒ pana dvatikkhattuá¹ƒ codetvÄ•
ahaá¹ƒ parivattitvÄ• pakkamissÄ• mÄ«ti cintetvÄ• tuá¹‡hÄ« ahosi.

<271> vajiraá¹ƒ pÄ• á¹‡imhi assÄ• ti __vajirapÄ• á¹‡i. yakkho_ti na yo vÄ• so vÄ• yakkho
veditabbo. __Ä• ditta_nti aggivaá¹‡á¹‡aá¹ƒ. __sampajjalita_nti suá¹-á¹-hu pajjalitaá¹ƒ. __saj
samantato jotibhÅ«taá¹ƒ, ekaggijÄ• labhÅ«tanti attho. __á¹-hito hotÄ«_ti mahantaá¹ƒ sÄ«sa
kandalamakuá¸·asadisÄ• dÄ• á¹-hÄ• bhayÄ• nakÄ• ni akkhinÄ• sÄ• dÄ«ni evaá¹ƒ virÅ«pa

kasmÄ• panesa Ä• gatoti? diá¹-á¹-hivissajjÄ• panatthaá¹ƒ. api ca --- ``ahaÃ±ceva kho pana
pare ca me na Ä• jÄ• neyyuâ€™â€™ nti evaá¹ƒ dhammadesanÄ• ya appossukkabhÄ• vaá
mahÄ• brahmunÄ• saddhiá¹ƒ Ä• gantvÄ• --- ``bhagavÄ• dhammaá¹ƒ desetha, tumhÄ• ka
vattÄ• pessÄ• ma, tumhÄ• kaá¹ƒ dhammacakkaá¹ƒ hotu, amhÄ• kaá¹ƒ Ä• á¹‡Ä• cakkaâ€™
tasmÄ• --- ``ajja ambaá¹-á¹-haá¹ƒ tÄ• setvÄ• paÃ±haá¹ƒ vissajjÄ• pessÄ• mÄ«â€™â€™ ti

__bhagavÄ• ceva passati ambaá¹-á¹-ho cÄ• _ti yadi hi taá¹ƒ aÃ±Ã±epi passeyyuá¹ƒ, taá¹ƒ
assa, ``ayaá¹ƒ samaá¹‡o gotamo ambaá¹-á¹-haá¹ƒ attano vÄ• de anotarantaá¹ƒ Ã±atvÄ• y
dassesi, tato ambaá¹-á¹-ho bhayena kathesÄ«â€™â€™ ti vadeyyuá¹ƒ. tasmÄ• bhagavÄ• c
tassa taá¹ƒ disvÄ• va sakalasarÄ«rato sedÄ• mucciá¹ƒsu. antokucchi viparivattamÄ• nÄ• n
214/. so ``aÃ±Ã±epi nu kho \Ee I 265/ passantÄ«â€™â€™ ti olokento kassaci lomahaá¹ƒsan
--- ``idaá¹ƒ bhayaá¹ƒ mameva uppannaá¹ƒ, sacÄ• haá¹ƒ yakkhoti vakkhÄ• mi, `kiá¹ƒ tavame
tvameva yakkhaá¹ƒ passasi, paá¹-hamaá¹ƒ yakkhaá¹ƒ adisvÄ• samaá¹‡ena gotamena vÄ•
yakkhaá¹ƒ passasÄ«â€™ ti vadeyyuâ€™â€™ nti cintetvÄ• ``na dÄ• ni me \Be I 237/ idha a
atthi, aÃ±Ã±atra samaá¹‡Ä• gotamÄ• â€™â€™ ti maÃ±Ã±amÄ• no atha kho ambaá¹-á¹-ho
bhagavantaá¹ƒ etadavoca.

<272> __tÄ• á¹‡aá¹ƒ gavesÄ«_ti tÄ• á¹‡aá¹ƒ gavesamÄ• no. __leá¹‡aá¹ƒ gavesÄ«_ti leá¹‡
__saraá¹‡aá¹ƒ gavesÄ«_ti saraá¹‡aá¹ƒ gavesamÄ• no. ettha ca tÄ• yati rakkhatÄ«ti __tÄ• a
etthÄ• ti leá¹‡aá¹ƒ. saratÄ«ti saraá¹‡aá¹ƒ, bhayaá¹ƒ hiá¹ƒsati, viddhaá¹ƒsetÄ«ti attho. __upa
upagamma heá¹-á¹-hÄ• sane nisÄ«ditvÄ• . __bravitÅ«_ti vadatu.

ambaá¹-á¹-havaá¹ƒsakathÄ•

273-274__._ __dakkhiá¹‡ajanapada_nti dakkhiá¹‡Ä• pathoti pÄ• kaá¹-aá¹ƒ. gaá¹…gÄ• ya d
pÄ• kaá¹-ajanapadaá¹ƒ. tadÄ• kira dakkhiá¹‡Ä• pathe bahÅ« brÄ• hmaá¹‡atÄ• pasÄ• hon
tÄ• pasaá¹ƒ vattapaá¹-ipattiyÄ• Ä• rÄ• dhesi. so tassa upakÄ• raá¹ƒ disvÄ• Ä• ha --- ``amb
demi, yaá¹ƒ icchasi, taá¹ƒ mantaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. so Ä• ha --- ``na me Ä• cariy
kiccaá¹ƒ atthi, yassÄ• nubhÄ• vena Ä• vudhaá¹ƒ na parivattati, taá¹ƒ me mantaá¹ƒ dehÄ«â€
``bhadraá¹ƒ, bhoâ€™â€™ ti tassa dhanuagamanÄ«yaá¹ƒ ambaá¹-á¹-haá¹ƒ nÄ• ma vijjaá¹ƒ
gahetvÄ• tattheva vÄ«maá¹ƒsitvÄ• --- ``idÄ• ni me manorathaá¹ƒ pÅ«ressÄ• mÄ«â€™â€™
okkÄ• kassa santikaá¹ƒ gato. tena vuttaá¹ƒ --- ``dakkhiá¹‡ajanapadaá¹ƒ gantvÄ• brahmama
rÄ• jÄ• naá¹ƒ okkÄ• kaá¹ƒ upasaá¹…kamitvÄ• â€™â€™ ti.

ettha __brahmamante_ti Ä• nubhÄ• vasampannatÄ• ya seá¹-á¹-hamante. __ko nevaá¹ƒâ€™
dÄ• siputto_ti ko nu evaá¹ƒ are ayaá¹ƒ mama dÄ• siputto. __so_ \Ee I 266/ __taá¹ƒ khurapp
mÄ• retukÄ• matÄ• ya sannahitaá¹ƒ saraá¹ƒ tassa mantÄ• nubhÄ• vena neva khipituá¹ƒ na
sakalasarÄ«re saÃ±jÄ• tasedo bhayena vedhamÄ• no aá¹-á¹-hÄ• si.

__amaccÄ• _ti mahÄ• maccÄ• . __pÄ• risajjÄ• _ti itare parisÄ• vacarÄ• . __etadavocu_nti
\Ne I 215/ kisavacchatÄ• pase aparaddhassa Ä• vudhavuá¹-á¹-hiyÄ• sakalaraá¹-á¹-haá¹ƒ v
nÄ• á¸·ikero paÃ±casu tÄ• pasasatesu ajjuno ca aá¹…gÄ«rase aparaddho pathaviá¹ƒ bhind
paviá¹-á¹-hoâ€™â€™ ti cintayantÄ• bhayena etaá¹ƒ sotthi, bhaddantetiÄ• divacanaá¹ƒ avo

__sotthi bhavissati raÃ±Ã±o_ti idaá¹ƒ vacanaá¹ƒ kaá¹‡ho ciraá¹ƒ tuá¹‡hÄ« hutvÄ• tato ane
yÄ• cÄ«yamÄ• no --- ``tumhÄ• kaá¹ƒ raÃ±Ã±Ä• mÄ• disassa isino khurappaá¹ƒ sannayhan
kataâ€™â€™ ntiÄ• dÄ«ni ca vatvÄ• pacchÄ• abhÄ• si. __undriyissatÄ«_ti bhijjissati, thusa
vippakiriyissatÄ«ti. idaá¹ƒ so ``janaá¹ƒ tÄ• sessÄ• mÄ«â€™â€™ ti musÄ• bhaá¹‡ati. saras
hissa vijjÄ• ya Ä• nubhÄ• vo, na aÃ±Ã±atra. ito paresupi vacanesu eseva nayo.

__pallomo_ti pannalomo. lomahaá¹ƒsanamattampissa na bhavissati. idaá¹ƒ kira so ``sace n
dÄ• rikaá¹ƒ dassatÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• avaca. __kumÄ• re khurappaa
``saro otaratÅ«â€™â€™ ti mante parivatti, te kumÄ• rassa nÄ• bhiyaá¹ƒ patiá¹-á¹-hapesi. __
sÄ«saá¹ƒ dhovitvÄ• adÄ• saá¹ƒ bhujissaá¹ƒ katvÄ• dhÄ«taraá¹ƒ adÄ• si, uá¸·Ä• re ca taá¹
__mÄ• kho tumhe mÄ• á¹‡avakÄ• _ti idaá¹ƒ pana bhagavÄ• --- ``ekena pakkhena ambaá¹
hotÄ«â€™â€™ ti pakÄ• sento tassa samassÄ• sanatthaá¹ƒ Ä• ha. tato ambaá¹-á¹-ho ghaá¹
passaddhadaratho hutvÄ• samassÄ• setvÄ• samaá¹‡o gotamo maá¹ƒ ``tosessÄ• mÄ«â€™
karoti, khattiyo kirÄ• hamasmÄ«â€™â€™ ti cintesi.

khattiyaseá¹-á¹-habhÄ• vavaá¹‡á¹‡anÄ•

<275> atha \Ee I 267/ kho bhagavÄ• --- ``ayaá¹ƒ ambaá¹-á¹-ho khattiyosmÄ«â€™â€™ ti s
akhattiyabhÄ• vaá¹ƒ na jÄ• nÄ• ti, handa naá¹ƒ jÄ• nÄ• pessÄ• mÄ«ti khattiyavaá¹ƒsaá¹ƒ d
vaá¸• á¸• hento --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi ambaá¹-á¹-hÄ• â€™â€™ tiÄ• dimÄ• ha. tattha _
__brÄ• hmaá¹‡esÅ«_ti brÄ• hmaá¹‡Ä• naá¹ƒ antare. __Ä• sanaá¹ƒ vÄ• udakaá¹ƒ vÄ• _ti a
vÄ• . __saddhe_ti matake uddissa katabhatte. __thÄ• lipÄ• ke_ti maá¹…galÄ• dibhatte. __y
__pÄ• hune_ti pÄ• hunakÄ• naá¹ƒ katabhatte paá¹‡á¹‡Ä• kÄ• rabhatte vÄ• . __api nussÄ•
khattiyaputtassa. __Ä• vaá¹-aá¹ƒ vÄ• assa anÄ• vaá¹-aá¹ƒ vÄ• _ti \Be I 239/, brÄ• hmaá¹‡a
bhaveyya vÄ• no vÄ• , brÄ• hmaá¹‡adÄ• rikaá¹ƒ labheyya vÄ• na vÄ• labheyyÄ• ti attho.
khattiyabhÄ• vaá¹ƒ apatto, aparisuddhoti attho.

<276> __itthiyÄ• _ \Ne I 216/ __vÄ• itthiá¹ƒ karitvÄ• _ti itthiyÄ• vÄ• itthiá¹ƒ pariyesitvÄ• .
pakaraá¹‡e_ti kismiÃ±cideva dose brÄ• hmaá¹‡Ä• naá¹ƒ ayutte akattabbakaraá¹‡e. __bhas
bhasmapuá¹-ena, sÄ«se chÄ• rikaá¹ƒ okiritvÄ• ti attho.

<277> __janetasmi_nti janitasmiá¹ƒ, pajÄ• yÄ• ti attho. __ye gottapaá¹-isÄ• rino_ti ye janet
paá¹-isaranti --- ``ahaá¹ƒ gotamo, ahaá¹ƒ kassapoâ€™â€™ ti, tesu loke gottapaá¹-isÄ• rÄ«s
__anumatÄ• mayÄ• _ti mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsanditvÄ• de

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vijjÄ• caraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<278> imÄ• ya pana gÄ• thÄ• ya vijjÄ• caraá¹‡asampannoti idaá¹ƒ padaá¹ƒ sutvÄ• ambaá
nÄ• ma tayo vedÄ• , caraá¹‡aá¹ƒ paÃ±ca sÄ«lÄ• ni, tayidaá¹ƒ amhÄ• kaá¹ƒyeva atthi, vijjÄ•
268/ ce seá¹-á¹-ho, mayameva seá¹-á¹-hÄ• â€™â€™ ti niá¹-á¹-haá¹ƒ gantvÄ• vijjÄ• caraá¹‡
``katamaá¹ƒ pana taá¹ƒ, bho gotama, caraá¹‡aá¹ƒ, katamÄ• ca pana sÄ• vijjÄ• â€™â€™ t
taá¹ƒ brÄ• hmaá¹‡asamaye siddhaá¹ƒ jÄ• tivÄ• dÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ vijjÄ• caraá¹‡aá¹
anuttaraá¹ƒ vijjÄ• caraá¹‡aá¹ƒ dassetukÄ• mo --- ``na kho ambaá¹-á¹-hÄ• â€™â€™ tiÄ• dim
__jÄ• tivÄ• do_ti jÄ• tiá¹ƒ Ä• rabbha vÄ• do, brÄ• hmaá¹‡assevidaá¹ƒ vaá¹-á¹-ati, na sudda
attho. esa nayo sabbattha. __jÄ• tivÄ• davinibaddhÄ• _ti jÄ• tivÄ• de vinibaddhÄ• . esa nay

tato ambaá¹-á¹-ho --- ``yattha dÄ• ni mayaá¹ƒ laggissÄ• mÄ• ti cintayimha, tato no samaá¹‡
thusaá¹ƒ dhunanto viya dÅ«rameva avakkhipi. yattha pana mayaá¹ƒ na laggÄ• ma, tattha n
vijjÄ• caraá¹‡asampadÄ• Ã±Ä• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• puna vijjÄ• caraá¹‡
\Be I 240/ bhagavÄ• samudÄ• gamato pabhuti vijjÄ• caraá¹‡aá¹ƒ dassetuá¹ƒ --- ``idha amb
tathÄ• gatoâ€™â€™ tiÄ• dimÄ• ha.

<279> ettha ca bhagavÄ• caraá¹‡apariyÄ• pannampi tividhaá¹ƒ sÄ«laá¹ƒ vibhajanto ``idan

caraá¹‡asmiâ€™â€™ nti \Ne I 217/ aniyyÄ• tetvÄ• ``idampissa hoti sÄ«lasmiâ€™â€™ nti s
kasmÄ• ? tassapi hi kiÃ±ci kiÃ±ci sÄ«laá¹ƒ atthi, tasmÄ• caraá¹‡avasena niyyÄ• tiyamÄ• n
caraá¹‡asampannÄ• â€™â€™ ti tattha tattheva laggeyya. yaá¹ƒ pana tena supinepi na diá¹
vasena niyyÄ• tento paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idampissa hoti caraá¹‡
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, idampissa hoti caraá¹‡asmintiÄ• dimÄ• ha. ett
samÄ• pattiyo caraá¹‡anti niyyÄ• titÄ• honti, vipassanÄ• Ã±Ä• á¹‡ato pana paá¹-á¹-hÄ• ya
paÃ±Ã±Ä• vijjÄ• ti niyyÄ• titÄ• .

catuapÄ• yamukhakathÄ• vaá¹‡á¹‡anÄ•

<280> __apÄ• yamukhÄ• nÄ«_ti vinÄ• samukhÄ• ni. __anabhisambhuá¹‡amÄ• no_ti asam
__khÄ• rividhamÄ• dÄ• yÄ• _ti \Ee I 269/ ettha __khÄ• rÄ«_ti araá¹‡Ä« kamaá¹‡á¸• alu sujA
__vidho_ti kÄ• jo. tasmÄ• khÄ• ribharitaá¹ƒ kÄ• jamÄ• dÄ• yÄ• ti attho. ye pana khÄ• rivivi
``khÄ• rÄ«_ti kÄ• jassa nÄ• maá¹ƒ, __vividha_nti bahukamaá¹‡á¸• aluÄ• diparikkhÄ• raâ€™
__pavattaphalabhojano_ti patitaphalabhojano. __paricÄ• rako_ti
kappiyakaraá¹‡apattapaá¹-iggahaá¹‡apÄ• dadhovanÄ• divattakaraá¹‡avasena paricÄ• rako
khÄ«á¹‡Ä• savasÄ• maá¹‡ero puthujjanabhikkhuno vuttanayena paricÄ• rako hoti, ayaá¹ƒ p
guá¹‡avasenapi veyyÄ• vaccakaraá¹‡avasenapi lÄ• makoyeva.

kasmÄ• pana tÄ• pasapabbajjÄ• sÄ• sanassa vinÄ• samukhanti vuttÄ• ti? yasmÄ• gacch
tÄ• pasapabbajjÄ• vasena osakkissati. imasmiÃ±hi sÄ• sane pabbajitvÄ• tisso sikkhÄ• pÅ
lajjino sikkhÄ• kÄ• mÄ• --- ``natthi tayÄ• saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá
jigucchitvÄ• parivajjenti. so ``dukkaraá¹ƒ khuradhÄ• rÅ«pamaá¹ƒ sÄ• sane paá¹-ipattipÅ«ra
tÄ• pasapabbajjÄ• pana sukarÄ• ceva bahujanasammatÄ• cÄ• â€™â€™ ti vibbhamitvÄ•
disvÄ• --- ``kiá¹ƒ tayÄ• kataâ€™â€™ nti pucchanti. so --- ``bhÄ• riyaá¹ƒ tumhÄ• kaá¹ƒ sÄ•
pana sachandacÄ• rino mayaâ€™â€™ nti \Be I 241/ vadati. sopi, yadi evaá¹ƒ ahampi etthev
anusikkhanto tÄ• paso hoti. evamaÃ±Ã±epi aÃ±Ã±epÄ«ti kamena tÄ• pasÄ• va bahukÄ• h
sÄ• sanaá¹ƒ osakkitaá¹ƒ nÄ• ma bhavissati. loke evarÅ«po buddho nÄ• ma uppajji, tassa Ä
ahosÄ«ti sutamattameva bhavissati. idaá¹ƒ sandhÄ• ya bhagavÄ• tÄ• pasapabbajjaá¹ƒ sÄ•
Ä• ha.

__kudÄ• lapiá¹-aka_nti \Ne I 218/ kandamÅ«laphalaggahaá¹‡atthaá¹ƒ kudÄ• laÃ±ceva piá¹
__gÄ• masÄ• mantaá¹ƒ vÄ• _ti vijjÄ• caraá¹‡asampadÄ• dÄ«ni anabhisambhuá¹‡anto, kas
nipphÄ• detuá¹ƒ dukkhanti maÃ±Ã±amÄ• no bahujanakuhÄ• panatthaá¹ƒ \Ee I 270/ gÄ• ma
aggisÄ• laá¹ƒ katvÄ• sappiteladadhimadhuphÄ• á¹‡itatilataá¹‡á¸• ulÄ• dÄ«hi ceva nÄ• nÄ•
homakaraá¹‡avasena aggiá¹ƒ paricaranto acchati.

__catudvÄ• raá¹ƒ agÄ• raá¹ƒ karitvÄ• _ti catumukhaá¹ƒ pÄ• nÄ• gÄ• raá¹ƒ katvÄ• tassa d

tattha pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• Ä• gatÄ• gate pÄ• nÄ«yena Ä• pucchati. yampissa
pivitvÄ• parituá¹-á¹-hÄ• bhattapuá¹-aá¹ƒ vÄ• taá¹‡á¸• ulÄ• dÄ«ni vÄ• denti, taá¹ƒ sabbaá
ambilayÄ• guÄ• dÄ«ni katvÄ• bahutaraá¹ƒ Ä• misagahaá¹‡atthaá¹ƒ kesaÃ±ci annaá¹ƒ deti
bhattapacanabhÄ• janÄ• dÄ«ni. tehipi dinnaá¹ƒ Ä• misaá¹ƒ vÄ• pubbaá¹‡á¹‡Ä• dÄ«ni vÄ•
vaá¸• á¸• hiyÄ• payojeti. evaá¹ƒ vaá¸• á¸• hamÄ• navibhavo gomahiá¹ƒsadÄ• sÄ«dÄ• sapa
kuá¹-umbaá¹ƒ saá¹‡á¹-hapeti. imaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``catudvÄ• raá¹ƒ agÄ• ra
acchatÄ«â€™â€™ ti. ``tamahaá¹ƒ yathÄ• satti yathÄ• balaá¹ƒ paá¹-ipÅ«jessÄ• mÄ«â€™â€
paá¹-ipattimukhaá¹ƒ. iminÄ• hi mukhena so evaá¹ƒ paá¹-ipajjatÄ«ti. ettÄ• vatÄ• ca bhagav
tÄ• pasapabbajjÄ• niddiá¹-á¹-hÄ• honti.

kathaá¹ƒ? __aá¹-á¹-havidhÄ• hi tÄ• pasÄ• _ --- saputtabhariyÄ• , uÃ±chÄ• cariyÄ• , anagg
asmamuá¹-á¹-hikÄ• , dantavakkalikÄ• , pavattaphalabhojanÄ• , paá¹‡á¸• upalÄ• sikÄ• ti. tat
viya kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• vasanti, te __saputtabhariyÄ• _ nÄ• ma.

ye \Be I 242/ pana ``saputtadÄ• rabhÄ• vo nÄ• ma pabbajitassa ayuttoâ€™â€™ ti lÄ• yana
vÄ«himuggamÄ• satilÄ• dÄ«ni saá¹…kaá¸• á¸• hitvÄ• pacitvÄ• paribhuÃ±janti, te __uÃ±ch

ye ``khalena khalaá¹ƒ vicaritvÄ• vÄ«hiá¹ƒ Ä• haritvÄ• koá¹-á¹-etvÄ• paribhuÃ±janaá¹ƒ nÄ
gÄ• manigamesu taá¹‡á¸• ulabhikkhaá¹ƒ gahetvÄ• pacitvÄ• paribhuÃ±janti, te __anaggipa

ye pana ``kiá¹ƒ pabbajitassa sÄ• mapÄ• kenÄ• â€™â€™ ti gÄ• maá¹ƒ pavisitvÄ• pakkabh
271/, te __asÄ• mapÄ• kÄ• _ nÄ• ma.

ye \Ne I 219/ ``divase divase bhikkhÄ• pariyeá¹-á¹-hi nÄ• ma dukkhÄ• pabbajitassÄ• â€™â
muá¹-á¹-hipÄ• sÄ• á¹‡ena ambÄ• á¹-akÄ• dÄ«naá¹ƒ rukkhÄ• naá¹ƒ tacaá¹ƒ koá¹-á¹-etvÄ• l
__asmamuá¹-á¹-hikÄ• _ nÄ• ma.

ye pana ``pÄ• sÄ• á¹‡ena tacaá¹ƒ koá¹-á¹-etvÄ• vicaraá¹‡aá¹ƒ nÄ• ma dukkhaâ€™â€™ n
khÄ• danti, te __dantavakkalikÄ• _ nÄ• ma.

ye ``dantehi ubbÄ• á¹-etvÄ• khÄ• danaá¹ƒ nÄ• ma dukkhaá¹ƒ pabbajitassÄ• â€™â€™ ti le
paharitvÄ• patitÄ• ni phalÄ• ni paribhuÃ±janti, te __pavattaphalabhojanÄ• _ nÄ• ma.

ye pana ``leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi pÄ• tetvÄ• paribhogo nÄ• ma asÄ• ruppo pabbajita
patitÄ• neva pupphaphalapaá¹‡á¸• upalÄ• sÄ• dÄ«ni khÄ• dantÄ• yÄ• penti, te __paá¹‡á¸•

te tividhÄ• --- ukkaá¹-á¹-hamajjhimamudukavasena. tattha ye nisinnaá¹-á¹-hÄ• nato anuá¹-
pÄ• puá¹‡anaá¹-á¹-hÄ• neva patitaá¹ƒ gahetvÄ• khÄ• danti, te ukkaá¹-á¹-hÄ• . ye ekarukkh

gacchanti, te majjhimÄ• . ye taá¹ƒ taá¹ƒ rukkhamÅ«laá¹ƒ gantvÄ• pariyesitvÄ• khÄ• danti,

imÄ• pana aá¹-á¹-hapi tÄ• pasapabbajjÄ• imÄ• hi catÅ«hiyeva saá¹…gahaá¹ƒ gacchanti.
saputtabhariyÄ• ca uÃ±chÄ• cariyÄ• ca agÄ• raá¹ƒ bhajanti. anaggipakkikÄ• ca asÄ• ma
bhajanti. asmamuá¹-á¹-hikÄ• ca dantavakkalikÄ• ca kandamÅ«laphalabhojanaá¹ƒ bhajanti
paá¹‡á¸• upalÄ• sikÄ• ca pavattaphalabhojanaá¹ƒ bhajanti. tena vuttaá¹ƒ --- ``ettÄ• vatÄ•
tÄ• pasapabbajjÄ• niddiá¹-á¹-hÄ• hontÄ«â€™â€™ ti.

281-282__._ idÄ• ni \Be I 243/ bhagavÄ• sÄ• cariyakassa ambaá¹-á¹-hassa vijjÄ• caraá¹‡a
appattabhÄ• vaá¹ƒ dassetuá¹ƒ taá¹ƒ kiá¹ƒ maÃ±Ã±asi ambaá¹-á¹-hÄ• tiÄ• dimÄ• ha. taá¹ƒ
Ä• pÄ• yikopi aparipÅ«ramÄ• no_ti attanÄ• vijjÄ• caraá¹‡asampadÄ• ya Ä• pÄ• yikenÄ• pi

pubbakaisibhÄ• vÄ• nuyogavaá¹‡á¹‡anÄ•

<283> __dattika_nti dinnakaá¹ƒ. __sammukhÄ«bhÄ• vampi na dadÄ• tÄ«_ti kasmÄ• na da
I 220/ Ä• vaá¹-á¹-aniá¹ƒ nÄ• ma vijjaá¹ƒ \Ee I 272/ jÄ• nÄ• ti. yadÄ• rÄ• jÄ• mahÄ• rahena
hoti, tadÄ• raÃ±Ã±o samÄ«pe á¹-hatvÄ• tassa alaá¹…kÄ• rassa nÄ• maá¹ƒ gaá¹‡hati. tas
demÄ«ti vattuá¹ƒ na sakkoti. datvÄ• puna chaá¹‡adivase alaá¹…kÄ• raá¹ƒ Ä• harathÄ• ti v
tumhehi brÄ• hmaá¹‡assa dinnoti vutto, ``kasmÄ• me dinnoâ€™â€™ ti pucchi. te amaccÄ•
Ä• vaá¹-á¹-animÄ• yaá¹ƒ jÄ• nÄ• ti. tÄ• ya tumhe Ä• vaá¹-á¹-etvÄ• gahetvÄ• gacchatÄ«â€
saha tassa atisahÄ• yabhÄ• vaá¹ƒ asahantÄ• Ä• haá¹ƒsu --- ``deva, etassa brÄ• hmaá¹‡as
saá¹…khaphalitakuá¹-á¹-haá¹ƒ nÄ• ma atthi. tumhe etaá¹ƒ disvÄ• va Ä• liá¹…gatha parÄ• m
kuá¹-á¹-haá¹ƒ nÄ• ma kÄ• yasaá¹ƒsaggavasena anugacchati, mÄ• evaá¹ƒ karothÄ• â€™â€
rÄ• jÄ• sammukhÄ«bhÄ• vaá¹ƒ na deti.

yasmÄ• pana so brÄ• hmaá¹‡o paá¹‡á¸• ito khattavijjÄ• ya kusalo, tena saha mantetvÄ• k
virujjhati, tasmÄ• sÄ• á¹‡ipÄ• kÄ• rassa anto á¹-hatvÄ• bahi á¹-hitena tena saddhiá¹ƒ man
vuttaá¹ƒ ``tiro dussantena mantetÄ«â€™â€™ ti. tattha __tirodussantenÄ• _ti tirodussena. a
__dhammika_nti anavajjaá¹ƒ. __payÄ• ta_nti abhiharitvÄ• dinnaá¹ƒ. __kathaá¹ƒ tassa rÄ• j
brÄ• hmaá¹‡o Ä«disaá¹ƒ bhikkhaá¹ƒ paá¹-iggaá¹‡heyya, kathaá¹ƒ tassa brÄ• hmaá¹‡assa s
na dadeyya. ayaá¹ƒ pana adinnakaá¹ƒ mÄ• yÄ• ya gaá¹‡hati, tenassa sammukhÄ«bhÄ• va
niá¹-á¹-hamettha gantabbanti ayamettha adhippÄ• yo. ``idaá¹ƒ pana kÄ• raá¹‡aá¹ƒ á¹-hapet
brÄ• hmaá¹‡aÃ±ca na aÃ±Ã±o koci jÄ• nÄ• ti. tadetaá¹ƒ evaá¹ƒ rahassampi paá¹-icchanna
samaá¹‡o gotamoti niá¹-á¹-haá¹ƒ gamissatÄ«â€™â€™ ti bhagavÄ• pakÄ• sesi.

<284> idÄ• ni \Be I 244/ ayaÃ±ca ambaá¹-á¹-ho, Ä• cariyo cassa mante nissÄ• ya atimÄ• n
mantanissitamÄ• nanimmadanatthaá¹ƒ uttari desanaá¹ƒ vaá¸• á¸• hento taá¹ƒ kiá¹ƒ maÃ±Ã
rÄ• jÄ• tiÄ• dimÄ• ha. tattha \Ee I 273/ __rathÅ«patthare_ti rathamhi raÃ±Ã±o á¹-hÄ• natth

sajjitapadese. __uggehi vÄ• _ti uggatuggatehi vÄ• amaccehi. __rÄ• jaÃ±Ã±ehÄ«_ti anabhi
__kiÃ±cideva mantana_nti asukasmiá¹ƒ dese taá¸·Ä• kaá¹ƒ vÄ• mÄ• tikaá¹ƒ vÄ• kÄ• tuá¹ƒ
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• nagaraá¹ƒ vÄ• nivesetunti evarÅ«paá¹ƒ pÄ• kaá¹-amantan
yaá¹ƒ raÃ±Ã±Ä• mantitaá¹ƒ tadeva. tÄ• disehiyeva sÄ«sukkhepabhamukkhepÄ• dÄ«hi Ä•
__rÄ• jabhaá¹‡ita_nti yathÄ• raÃ±Ã±Ä• bhaá¹‡itaá¹ƒ, tassatthassa sÄ• dhanasamatthaá¹ƒ
sÄ• dhanasamatthameva bhaá¹‡itaá¹ƒ bhaá¹‡atÄ«ti attho.

<285> __pavattÄ• ro_ti pavattayitÄ• ro. __yesa_nti yesaá¹ƒ santakaá¹ƒ. __mantapada_nti
mantameva \Ne I 221/. __gÄ«ta_nti aá¹-á¹-hakÄ• dÄ«hi dasahi porÄ• á¹‡akabrÄ• hmaá¹‡eh
sajjhÄ• yitaá¹ƒ. __pavutta_nti aÃ±Ã±esaá¹ƒ vuttaá¹ƒ, vÄ• citanti attho. __samihita_nti samu
rÄ• sikataá¹ƒ, piá¹‡á¸• aá¹ƒ katvÄ• á¹-hapitanti attho. __tadanugÄ• yantÄ«_ti etarahi brÄ• h
pubbe gÄ«taá¹ƒ anugÄ• yanti anusajjhÄ• yanti. __tadanubhÄ• santÄ«_ti taá¹ƒ anubhÄ• sar
vevacanaá¹ƒ. __bhÄ• sitamanubhÄ• santÄ«_ti tehi bhÄ• sitaá¹ƒ sajjhÄ• yitaá¹ƒ anusajjhÄ•
__vÄ• citamanuvÄ• centÄ«_ti tehi aÃ±Ã±esaá¹ƒ vÄ• citaá¹ƒ anuvÄ• centi.

__seyyathida_nti te katamehi attho. __aá¹-á¹-hako_tiÄ• dÄ«ni tesaá¹ƒ nÄ• mÄ• ni. te kira d
oloketvÄ• parÅ«paghÄ• taá¹ƒ akatvÄ• kassapasammÄ• sambuddhassa bhagavato pÄ• va
ganthiá¹ƒsu. aparÄ• pare pana brÄ• hmaá¹‡Ä• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pakkhipitvÄ• tay
buddhavacanena saddhiá¹ƒ viruddhe akaá¹ƒsu. __netaá¹ƒ_ \Ee I 274/ __á¹-hÄ• naá¹ƒ vijjat
bhaveyyÄ• si, etaá¹ƒ kÄ• raá¹‡aá¹ƒ na vijjati. idha bhagavÄ• yasmÄ• --- ``esa pucchiyamÄ
avattharaá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• paá¹-ivacanaá¹ƒ na dassatÄ«â€™â€™ ti jÄ• nÄ• ti, tasm
agahetvÄ• va taá¹ƒ isibhÄ• vaá¹ƒ paá¹-ikkhipi.

<286> idÄ• ni \Be I 245/ yasmÄ• te porÄ• á¹‡Ä• dasa brÄ• hmaá¹‡Ä• nirÄ• magandhÄ•
brahmacÄ• rino araÃ±Ã±Ä• yatane pabbatapÄ• desu vanamÅ«laphalÄ• hÄ• rÄ• vasiá¹ƒsu
honti, iddhiyÄ• Ä• kÄ• seneva gacchanti, natthi tesaá¹ƒ yÄ• nena kiccaá¹ƒ. sabbadisÄ• su
mettÄ• dibrahmavihÄ• rabhÄ• vanÄ• va Ä• rakkhÄ• hoti, natthi tesaá¹ƒ pÄ• kÄ• rapurisagu
ambaá¹-á¹-hena sutapubbÄ• tesaá¹ƒ paá¹-ipatti; tasmÄ• imassa sÄ• cariyakassa tesaá¹ƒ p
Ä• rakabhÄ• vaá¹ƒ dassetuá¹ƒ --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-hÄ• â€™â€™ tiÄ• di

tattha __vicitakÄ• á¸·aka_nti vicinitvÄ• apanÄ«takÄ• á¸·akaá¹ƒ. __veá¹-hakanatapassÄ• h
dussapaá¹-á¹-adussaveá¹‡i Ä• dÄ«hi veá¹-hakehi namitaphÄ• sukÄ• hi. __kuttavÄ• lehÄ«_t
kappetuá¹ƒ, yuttaá¹-á¹-hÄ• nesu kappitavÄ• lehi. ettha ca vaá¸·avÄ• naá¹ƒyeva vÄ• lÄ• kap
vaá¸·avapayuttattÄ• pana rathÄ• pi ``kuttavÄ• lÄ• â€™â€™ ti vuttÄ• . __ukkiá¹‡á¹‡aparikh
__okkhittapalighÄ• sÅ«_ti á¹-hapitapalighÄ• su. __nagarÅ«pakÄ• rikÄ• sÅ«_ti ettha upakÄ•
Ä• rohanivÄ• raá¹‡atthaá¹ƒ samantÄ• nagaraá¹ƒ pÄ• kÄ• rassa adhobhÄ• ge katasudhÄ• l
upakÄ• rikÄ• hi yuttÄ• ni nagarÄ• neva ``nagarÅ«pakÄ• rikÄ• yoâ€™â€™ ti adhippetÄ• ni.
nagaresu vasantÄ• pi attÄ• naá¹ƒ rakkhÄ• penti. __kaá¹…khÄ• _ti ``sabbaÃ±Ã±Å«, na sabb

saá¹ƒsayo. __vimatÄ«_ti tasseva vevacanaá¹ƒ, virÅ«pÄ• \Ne I 222/ mati, vinicchinituá¹ƒ as
idaá¹ƒ bhagavÄ• ``ambaá¹-á¹-hassa iminÄ• attabhÄ• vena maggapÄ• tubhÄ• vo natthi, ke
ayaá¹ƒ kho pana lakkhaá¹‡apariyesanatthaá¹ƒ Ä• gato, tampi \Ee I 275/ kiccaá¹ƒ nassarati.
satijananatthaá¹ƒ nayaá¹ƒ demÄ«â€™â€™ ti Ä• ha.

dvelakkhaá¹‡adassanavaá¹‡á¹‡anÄ•

<287> evaá¹ƒ vatvÄ• pana yasmÄ• buddhÄ• naá¹ƒ nisinnÄ• naá¹ƒ vÄ• nipannÄ• naá¹ƒ v
pariyesituá¹ƒ na sakkoti, á¹-hitÄ• naá¹ƒ pana caá¹…kamantÄ• naá¹ƒ vÄ• sakkoti. Ä• ciá¹‡á
lakkhaá¹‡apariyesanatthaá¹ƒ Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• caá¹…kan
bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bahi nikkhanto. tasmÄ• atha kho bhagavÄ• tiÄ• di vuttaá

__samannesÄ«_ti \Be I 246/ gavesi, ekaá¹ƒ dveti vÄ• gaá¹‡ayanto samÄ• nayi. __yebhuy
bahukÄ• ni addasa, appÄ• ni na addasÄ• ti attho. tato yÄ• ni na addasa tesaá¹ƒ dÄ«panatth
``á¹-hapetvÄ•  dveâ€™â€™ ti. __kaá¹…khatÄ«_ti ``aho vata passeyyaâ€™â€™ nti patthana
__vicikicchatÄ«_ti tato tato tÄ• ni vicinanto kicchati na sakkoti daá¹-á¹-huá¹ƒ. __nÄ• dhimuc
vicikicchÄ• ya sanniá¹-á¹-hÄ• naá¹ƒ na gacchati. __na sampasÄ«datÄ«_ti tato --- ``paripuá¹
ayaâ€™â€™ nti bhagavati pasÄ• daá¹ƒ nÄ• pajjati. kaá¹…khÄ• ya vÄ• dubbalÄ• vimati vu
majjhimÄ• , anadhimuccanatÄ• ya balavatÄ«, asampasÄ• dena tehi tÄ«hi dhammehi cittass
__kosohite_ti vatthikosena paá¹-icchanne. __vatthaguyhe_ti aá¹…gajÄ• te bhagavato hi var
kosohitaá¹ƒ vatthaguyhaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ padumagabbhasamÄ• naá¹ƒ. taá¹ƒ s
apassanto, antomukhagatÄ• ya ca jivhÄ• ya pahÅ«tabhÄ• vaá¹ƒ asallakkhento tesu dvÄ«su
ahosi vicikicchÄ«.

<288> __tathÄ• rÅ«pa_nti taá¹ƒ rÅ«paá¹ƒ. kimettha aÃ±Ã±ena vattabbaá¹ƒ? vuttametaá¹ƒ
milindaraÃ±Ã±Ä• puá¹-á¹-hena --- ``dukkaraá¹ƒ, bhante, nÄ• gasena, bhagavatÄ• katanti.
mahÄ• janena hirikaraá¹‡okÄ• saá¹ƒ brahmÄ• yu brÄ• hmaá¹‡assa ca antevÄ• si uttarassa
antevÄ• sÄ«naá¹ƒ soá¸·asabrÄ• hmaá¹‡Ä• naÃ±ca \Ee I 276/, selassa brÄ• hmaá¹‡assa ca
tisatamÄ• á¹‡avÄ• naÃ±ca dassesi, bhanteti. na, mahÄ• rÄ• ja, bhagavÄ• guyhaá¹ƒ dasse
dassesi. iddhiyÄ• abhisaá¹…kharitvÄ• nivÄ• sananivatthaá¹ƒ kÄ• yabandhanabaddhaá¹ƒ c
chÄ• yÄ• rÅ«pakamattaá¹ƒ dassesi mahÄ• rÄ• jÄ• ti. chÄ• yaá¹ƒ diá¹-á¹-he sati diá¹-á¹-haá¹
tiá¹-á¹-hatetaá¹ƒ, mahÄ• rÄ• ja, hadayarÅ«paá¹ƒ disvÄ• \Ne I 223/ bujjhanakasatto bhavey
nÄ«haritvÄ• dasseyya sammÄ• sambuddhoti. kallosi, bhante, nÄ• gasenÄ• â€™â€™ ti.

__ninnÄ• metvÄ• _ti nÄ«haritvÄ• . __anumasÄ«_ti kathinasÅ«ciá¹ƒ viya katvÄ• anumajji, t
mudubhÄ• vo, kaá¹‡á¹‡asotÄ• numasanena dÄ«ghabhÄ• vo, nÄ• sikasotÄ• numasanena ta
puthulabhÄ• vo pakÄ• sitoti veditabbo.

<289> __paá¹-imÄ• nento_ti \Be I 247/ Ä• gamento, Ä• gamanamassa patthento udikkhant

<290> __kathÄ• sallÄ• po_ti kathÄ• ca sallÄ• po ca, kathanaá¹ƒ paá¹-ikathananti attho.

<291> __aho vatÄ• _ti garahavacanametaá¹ƒ. __re_ti idaá¹ƒ hÄ«á¸·anavasena Ä• mantana
tameva jigucchanto Ä• ha. sesapadadvayepi eseva nayo. __evarÅ«pena kira bho puriso att
yÄ• diso tvaá¹ƒ, edise atthacarake hitakÄ• rake sati puriso nirayaá¹ƒyeva gaccheyya, na aÃ
imamatthaá¹ƒ sandhÄ• ya vadati. __Ä• sajja Ä• sajjÄ• _ti ghaá¹-á¹-etvÄ• ghaá¹-á¹-etvÄ• . _
upaneyyÄ• _ti brÄ• hmaá¹‡o kho pana ambaá¹-á¹-ha pokkharasÄ• tÄ«tiÄ• dÄ«ni vatvÄ• ev
paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• vikaritvÄ• suá¹-á¹-hu dÄ• sÄ• dibhÄ• vaá¹ƒ Ä• ropetvÄ
akkosÄ• pitÄ• ti adhippÄ• yo. __padasÄ• yeva pavattesÄ«_ti pÄ• dena paharitvÄ• bhÅ«mi
Ä• cariyena saddhiá¹ƒ rathaá¹ƒ Ä• ruhitvÄ• sÄ• rathi hutvÄ• agamÄ• si \Ee I 277/, tampiss
acchinditvÄ• rathassa purato padasÄ• yevassa gamanaá¹ƒ akÄ• si.

pokkharasÄ• tibuddhÅ«pasaá¹…kamanavaá¹‡á¹‡anÄ•

292-296__._ __ativikÄ• lo_ti suá¹-á¹-hu vikÄ• lo, sammodanÄ«yakathÄ• yapi kÄ• lo natthi. _
bho_ti Ä• gamÄ• nu kho idha bho. __adhivÄ• setÅ«_ti sampaá¹-icchatu. __ajjatanÄ• yÄ• _
karoto ajja bhavissati puÃ±Ã±aÃ±ca pÄ«tipÄ• mojjaÃ±ca tadatthÄ• ya. __adhivÄ• sesi bhag
bhagavÄ• kÄ• yaá¹…gaá¹ƒ vÄ• vÄ• caá¹…gaá¹ƒ vÄ• acopetvÄ• abbhantareyeva khantiá
adhivÄ• sesi. brÄ• hmaá¹‡assa anuggahaá¹‡atthaá¹ƒ manasÄ• va sampaá¹-icchÄ«ti vuttaá

<297> __paá¹‡Ä«tenÄ• _ti \Ne I 224/ uttamena. __sahatthÄ• _ti sahatthena. __santappesÄ
paripuá¹‡á¹‡aá¹ƒ suhitaá¹ƒ yÄ• vadatthaá¹ƒ akÄ• si. __sampavÄ• resÄ«_ti \Be I 248/ suá¹-á
alanti hatthasaÃ±Ã±Ä• ya paá¹-ikkhipÄ• pesi. __bhuttÄ• vi_nti bhuttavantaá¹ƒ. __onÄ«tapat
onÄ«tapÄ• á¹‡iá¹ƒ, apanÄ«tahatthanti vuttaá¹ƒ hoti. onittapattapÄ• á¹‡intipi pÄ• á¹-ho. tassa
nÄ• nÄ• bhÅ«taá¹ƒ vinÄ• bhÅ«taá¹ƒ pattaá¹ƒ pÄ• á¹‡ito assÄ• ti onittapattapÄ• á¹‡i, taá¹ƒ
hatthe ca pattaÃ±ca dhovitvÄ• ekamante pattaá¹ƒ nikkhipitvÄ• nisinnanti attho. __ekamant
bhagavantaá¹ƒ evaá¹ƒ bhÅ«taá¹ƒ Ã±atvÄ• ekasmiá¹ƒ okÄ• se nisÄ«dÄ«ti attho.

<298> __anupubbiá¹ƒ katha_nti anupaá¹-ipÄ• á¹-ikathaá¹ƒ. Ä• nupubbikathÄ• nÄ• ma dÄ•
sÄ«lÄ• nantaraá¹ƒ saggo, saggÄ• nantaraá¹ƒ maggoti etesaá¹ƒ atthÄ• naá¹ƒ dÄ«panakathÄ
``seyyathidaá¹ƒ dÄ• nakathaâ€™â€™ ntiÄ• dimÄ• ha. __okÄ• ra_nti avakÄ• raá¹ƒ lÄ• maka
__sÄ• mukkaá¹ƒsikÄ• _ti sÄ• maá¹ƒ ukkaá¹ƒsikÄ• , attanÄ• yeva uddharitvÄ• gahitÄ• , say
asÄ• dhÄ• raá¹‡Ä• aÃ±Ã±esanti attho. kÄ• pana sÄ• ti? ariyasaccadesanÄ• . tenevÄ• ha
nirodhaá¹ƒ, maggaâ€™â€™ nti. __dhammacakkhu_nti \Ee I 278/ ettha sotÄ• pattimaggo ac
uppattiÄ• kÄ• radassanatthaá¹ƒ --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nir
Ä• ha. taÃ±hi nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• kiccavasena evaá¹ƒ sabbasaá¹…khataá

uppajjati.

pokkharasÄ• tiupÄ• sakattapaá¹-ivedanÄ• vaá¹‡á¹‡anÄ•

<299> diá¹-á¹-ho ariyasaccadhammo etenÄ• ti __diá¹-á¹-hadhammo. _ esa nayo sesapade
vicikicchÄ• anenÄ• ti __tiá¹‡á¹‡avicikiccho. _ vigatÄ• kathaá¹ƒkathÄ• assÄ• ti __vigataka
vesÄ• rajjappatto_ti visÄ• radabhÄ• vaá¹ƒ patto. kattha? satthusÄ• sane. nÄ• ssa paro pac
ettha vattatÄ«ti __aparappaccayo. _ sesaá¹ƒ sabbattha vuttanayattÄ• uttÄ• natthattÄ• ca

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<300> evaá¹ƒ \Ee I 279/ \Ne I 225/ \Be I 249/ me sutaá¹ƒ ... pe ... aá¹…gesÅ«ti __soá¹‡ada
tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __aá¹…gesÅ«_ti aá¹…gÄ• nÄ• ma aá¹…gapÄ• s
jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado rÅ«á¸·hisaddena aá¹…gÄ•
janapade. __cÄ• rika_nti idhÄ• pi aturitacÄ• rikÄ• ceva nibaddhacÄ• rikÄ• ca adhippetÄ• .
dasasahassilokadhÄ• tuá¹ƒ olokentassa soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o Ã±Ä• á¹‡ajÄ• lass
bhagavÄ• ayaá¹ƒ brÄ• hmaá¹‡o mayhaá¹ƒ Ã±Ä• á¹‡ajÄ• le paÃ±Ã±Ä• yati. `atthi nu khvas
vÄ«maá¹ƒsanto addasa. `mayi tattha gate etassa antevÄ• sino dvÄ• dasahÄ• kÄ• rehi brÄ•
bhÄ• sitvÄ• mama santike Ä• gantuá¹ƒ na dassanti. so pana tesaá¹ƒ vÄ• daá¹ƒ bhinditvÄ•
mama vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• maá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchissati. so pa
saraá¹‡aá¹ƒ gamissatÄ«â€™ ti, disvÄ• paÃ±casatabhikkhuparivÄ• ro taá¹ƒ janapadaá¹ƒ pa
--- aá¹…gesu cÄ• rikaá¹ƒ caramÄ• no ... pe ... yena campÄ• tadavasarÄ«ti.

__gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re_ti tassa campÄ• nagarassa avidÅ«re gaggarÄ• ya
khaá¹‡itattÄ• gaggarÄ• ti laddhavohÄ• rÄ• pokkharaá¹‡Ä« atthi. tassÄ• tÄ«re samantato
nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumapaá¹-imaá¹‡á¸• itaá¹ƒ \Ee I 280/ mahantaá¹ƒ campakava
kusumagandhasugandhe campakavane viharati. taá¹ƒ sandhÄ• ya gaggarÄ• ya pokkharaá
__mÄ• gadhena seniyena bimbisÄ• renÄ• _ti ettha so rÄ• jÄ• magadhÄ• naá¹ƒ issarattÄ•
senÄ• ya samannÄ• gatattÄ• seniyo. bimbÄ«ti suvaá¹‡á¹‡aá¹ƒ. tasmÄ• sÄ• rasuvaá¹‡á¹‡
bimbisÄ• roti vuccati.

301-302__._ bahÅ« bahÅ« hutvÄ• saá¹ƒhatÄ• ti saá¹…ghÄ• . ekekissÄ• ya disÄ• ya saá¹…
__saá¹…ghÄ«. _ pubbe nagarassa anto agaá¹‡Ä• bahi nikkhamitvÄ• gaá¹‡ataá¹ƒ pattÄ• t
khattaá¹ƒ \Ne I 226/ Ä• mantesÄ«_ti. khattÄ• vuccati pucchitapaÃ±he byÄ• karaá¹‡asamat

Ä• mantesi __Ä• gamentÅ«_ti muhuttaá¹ƒ paá¹-imÄ• nentu, mÄ• gacchantÅ«ti vuttaá¹ƒ hot

soá¹‡adaá¹‡á¸• aguá¹‡akathÄ•

<303> __nÄ• nÄ• verajjakÄ• na_nti \Be I 250/ nÄ• nÄ• vidhesu rajjesu, aÃ±Ã±esu aÃ±Ã±e
jÄ• tÄ• , tÄ• ni vÄ• tesaá¹ƒ nivÄ• sÄ• , tato vÄ• Ä• gatÄ• ti nÄ• nÄ• verajjakÄ• , tesaá¹ƒ nÄ
__kenacideva karaá¹‡Ä«yenÄ• _ti tasmiá¹ƒ kira nagare dvÄ«hi karaá¹‡Ä«yehi brÄ• hmaá¹‡
yaÃ±Ã±Ä• nubhavanatthaá¹ƒ vÄ• mantasajjhÄ• yanatthaá¹ƒ vÄ• . tadÄ• ca tasmiá¹ƒ naga
soá¹‡adaá¹‡á¸• assa pana santike mantasajjhÄ• yanatthaá¹ƒ ete sannipatitÄ• . taá¹ƒ sandh
``kenacideva karaá¹‡Ä«yenÄ• â€™â€™ ti. te tassa gamanaá¹ƒ sutvÄ• cintesuá¹ƒ --- ``ayaa
uggatabrÄ• hmaá¹‡o yebhuyyena ca aÃ±Ã±e brÄ• hmaá¹‡Ä• samaá¹‡aá¹ƒ gotamaá¹ƒ sara
svÄ• yaá¹ƒ sace tattha gamissati, addhÄ• samaá¹‡assa gotamassa Ä• vaá¹-á¹-aniyÄ• mÄ
saraá¹‡aá¹ƒ gamissati. tato etassÄ• pi gehadvÄ• re brÄ• hmaá¹‡Ä• naá¹ƒ sannipÄ• to na b
``handassa gamanantarÄ• yaá¹ƒ karomÄ• â€™â€™ ti sammantayitvÄ• tattha agamaá¹ƒsu
te brÄ• hmaá¹‡Ä• tiÄ• di vuttaá¹ƒ.

tattha \Ee I 281/ __iminÄ• paá¹…genÄ• _ti iminÄ• pi kÄ• raá¹‡ena. evaá¹ƒ etaá¹ƒ kÄ• raá¹‡
``attano vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne atussanakasatto nÄ• ma natthi. handassa vaá¹‡á¹‡aá
nivÄ• ressÄ• mÄ• â€™â€™ ti cintetvÄ• bhavaÃ±hi soá¹‡adaá¹‡á¸• o ubhato sujÄ• totiÄ• d

__ubhato_ti dvÄ«hi pakkhehi. __mÄ• tito ca pitito cÄ• _ti bhoto mÄ• tÄ• brÄ• hmaá¹‡Ä«, m
tassÄ• pi mÄ• tÄ• brÄ• hmaá¹‡Ä«; pitÄ• brÄ• hmaá¹‡o, pitupitÄ• brÄ• hmaá¹‡o, tassÄ• p
bhavaá¹ƒ ubhato sujÄ• to mÄ• tito ca pitito ca. __saá¹ƒsuddhagahaá¹‡iko_ti saá¹ƒsuddhÄ•
kucchÄ«ti attho. samavepÄ• kiniyÄ• gahaá¹‡iyÄ• ti ettha pana kammajatejodhÄ• tu ``gahaa

__yÄ• va sattamÄ• pitÄ• mahayugÄ• _ti ettha pitupitÄ• pitÄ• maho, pitÄ• mahassa yugaá
__yuga_nti Ä• yuppamÄ• á¹‡aá¹ƒ vuccati. abhilÄ• pamattameva cetaá¹ƒ. atthato pana pitÄ•
tato uddhaá¹ƒ sabbepi pubbapurisÄ• pitÄ• mahaggahaá¹‡eneva gahitÄ• . evaá¹ƒ yÄ• va sa
I 251/, tÄ• va saá¹ƒsuddhagahaá¹‡iko. atha vÄ• akkhitto anupakuá¹-á¹-ho jÄ• tivÄ• denÄ• t
--- ``apanetha etaá¹ƒ, kiá¹ƒ iminÄ• â€™â€™ ti evaá¹ƒ akkhitto anavakkhitto. __anupakuá¹-á
upakuá¹-á¹-ho, na akkosaá¹ƒ vÄ• nindaá¹ƒ vÄ• laddhapubbo. kena kÄ• raá¹‡enÄ• ti? jÄ• t
``hÄ«najÄ• tiko esoâ€™â€™ ti evarÅ«pena vacanenÄ• ti attho.

__aá¸• á¸• ho_ti issaro. __mahaddhano_ti mahatÄ• dhanena samannÄ• gato. bhavato hi g
paá¹ƒsuvÄ• likÄ• viya bahudhanaá¹ƒ, samaá¹‡o pana gotamo adhano bhikkhÄ• ya udaraá
dassenti. __mahÄ• bhogo_ti paÃ±cakÄ• maguá¹‡avasena mahÄ• upabhogo. evaá¹ƒ yaá¹ƒ
tassa paá¹-ipakkhavasena bhagavato aguá¹‡aá¹ƒyeva dassemÄ• ti maÃ±Ã±amÄ• nÄ• vad

__abhirÅ«po_ti aÃ±Ã±ehi manussehi abhirÅ«po adhikarÅ«po. __dassanÄ«yo_ti divasampi
atittikaraá¹‡ato dassanayoggo. dassaneneva cittapasÄ• dajananato __pÄ• sÄ• diko. _ pokk
sundarabhÄ• vo, vaá¹‡á¹‡assa pokkharatÄ• vaá¹‡á¹‡apokkharatÄ• , tÄ• ya vaá¹‡á¹‡asam
porÄ• á¹‡Ä• panÄ• hu --- ``pokkharanti sarÄ«raá¹ƒ vadanti, vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡amevÄ•
vaá¹‡á¹‡aÃ±ca pokkharaÃ±ca vaá¹‡á¹‡apokkharÄ• ni. tesaá¹ƒ bhÄ• vo vaá¹‡á¹‡apokkhara
vaá¹‡á¹‡apokkharatÄ• yÄ• _ti uttamena parisuddhena vaá¹‡á¹‡ena ceva sarÄ«rasaá¹‡á¹-h
__brahmavaá¹‡á¹‡Ä«_ti seá¹-á¹-havaá¹‡á¹‡Ä«. parisuddhavaá¹‡á¹‡esupi seá¹-á¹-hena suv
samannÄ• gatoti attho. __brahmavacchasÄ«_ti mahÄ• brahmuno sarÄ«rasadiseneva sarÄ«
__akhuddÄ• vakÄ• so dassanÄ• yÄ• _ti ``bhoto sarÄ«re dassanassa okÄ• so na khuddako
aá¹…gapaccaá¹…gÄ• ni dassanÄ«yÄ• neva, tÄ• ni cÄ• pi mahantÄ• nevÄ• â€™â€™ ti dÄ«

sÄ«lamassa atthÄ«ti __sÄ«lavÄ• . _ vuddhaá¹ƒ vaddhitaá¹ƒ sÄ«lamassÄ• ti __vuddhasÄ«l
vuddhena vaddhitena sÄ«lena. __samannÄ• gato_ti yutto. idaá¹ƒ vuddhasÄ«lÄ«padasseva
paÃ±casÄ«lamattameva sandhÄ• ya vadanti.

__kalyÄ• á¹‡avÄ• co_tiÄ• dÄ«su kalyÄ• á¹‡Ä• sundarÄ• parimaá¹‡á¸• alapadabyaÃ±janÄ
kalyÄ• á¹‡avÄ• co. kalyÄ• á¹‡aá¹ƒ madhuraá¹ƒ vÄ• kkaraá¹‡aá¹ƒ assÄ• ti __kalyÄ• á¹‡avÄ
__vÄ• kkaraá¹‡a_nti udÄ• haraá¹‡aghoso. guá¹‡aparipuá¹‡á¹‡abhÄ• vena pure bhavÄ• ti p
porÄ«. poriyÄ• nÄ• garikitthiyÄ• sukhumÄ• lattanena sadisÄ• ti porÄ«, tÄ• ya __poriyÄ• . v
apalibuddhÄ• ya sandiá¹-á¹-havilambitÄ• didosarahitÄ• ya. __anelagalÄ• yÄ• _ti elagaá¸·en
kassaci hi kathentassa \Ne I 228/ elÄ• gaá¸·anti, lÄ• lÄ• vÄ• paggharanti, kheá¸·aphusitÄ•
tassa vÄ• cÄ• elagaá¸·aá¹ƒ nÄ• ma hoti, tabbiparitÄ• yÄ• ti attho. __atthassa viÃ±Ã±Ä• pa
Ä• dimajjhapariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• bhÄ• sitatthassa viÃ±Ã±Ä• panasamatth

__jiá¹‡á¹‡o_ti \Ee I 283/ jarÄ• jiá¹‡á¹‡atÄ• ya jiá¹‡á¹‡o. __vuddho_ti aá¹…gapaccaá¹…gÄ•
vuddhibhÄ• vamariyÄ• dappatto. __mahallako_ti jÄ• timahallakatÄ• ya samannÄ• gato. cira
hoti. __addhagato_ti addhÄ• naá¹ƒ gato, dve tayo rÄ• japarivaá¹-á¹-e atÄ«toti adhippÄ• yo.
pacchimavayaá¹ƒ sampatto, pacchimavayo nÄ• ma vassasatassa pacchimo tatiyabhÄ• go.

api ca __jiá¹‡á¹‡o_ti porÄ• á¹‡o, cirakÄ• lappavattakulanvayoti vuttaá¹ƒ hoti. __vuddho_ti
sÄ«lÄ• cÄ• rÄ• diguá¹‡avuddhiyÄ• yutto. __mahallako_ti vibhavamahantÄ• ya samannÄ• g
maggappaá¹-ipanno brÄ• hmaá¹‡Ä• naá¹ƒ vatacariyÄ• dimariyÄ• daá¹ƒ avÄ«tikkamma cara
jÄ• tivuddhabhÄ• vampi antimavayaá¹ƒ anuppatto.

buddhaguá¹‡akathÄ•

<304> __evaá¹ƒ vutte_ti evaá¹ƒ tehi brÄ• hmaá¹‡ehi vutte. soá¹‡adaá¹‡á¸• o --- ``ime brÄ•
mama vaá¹‡á¹‡aá¹ƒ vadanti, na kho pana metaá¹ƒ yuttaá¹ƒ attano vaá¹‡á¹‡e rajjituá¹ƒ. han

vÄ• daá¹ƒ bhinditvÄ• samaá¹‡assa gotamassa mahantabhÄ• vaá¹ƒ Ã±Ä• petvÄ• etesaá¹ƒ
ti cintetvÄ• tena hi --- bho mamapi suá¹‡Ä• thÄ• tiÄ• dimÄ• ha. tattha yepi ubhato sujÄ• tot
guá¹‡ehi sadisÄ• guá¹‡Ä• tepi \Be I 253/; ``ko cÄ• haá¹ƒ ke ca samaá¹‡assa gotamassa jÄ
guá¹‡Ä• â€™â€™ ti attano guá¹‡ehi uttaritareyeva maÃ±Ã±amÄ• no, itare pana ekantenev
mahantabhÄ• vadÄ«panatthaá¹ƒ pakÄ• seti.

__mayameva arahÄ• mÄ• _ti evaá¹ƒ niyÄ• mentovettha idaá¹ƒ dÄ«peti --- ``yadi guá¹‡ama
upasaá¹…kamitabbo nÄ• ma hoti. yathÄ• hi sineruá¹ƒ upanidhÄ• ya sÄ• sapo, mahÄ• sam
gopadakaá¹ƒ, sattasu mahÄ• saresu udakaá¹ƒ upanidhÄ• ya ussÄ• vabindu paritto lÄ• mak
gotamassa jÄ• tisampattiÄ• dayopi guá¹‡e upanidhÄ• ya amhÄ• kaá¹ƒ guá¹‡Ä• parittÄ• lÄ
arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituâ€™â€™ nti.

__mahantaá¹ƒ_ \Ne I 229/ __Ã±Ä• tisaá¹ƒghaá¹ƒ ohÄ• yÄ• _ti mÄ• tipakkhe asÄ«tikulasah
pitipakkhe asÄ«tikulasahassÄ• nÄ«ti evaá¹ƒ saá¹-á¹-hikulasatasahassaá¹ƒ ohÄ• ya pabbaji

__bhÅ«migataÃ±ca vehÄ• saá¹-á¹-haÃ±cÄ• _ti ettha rÄ• jaá¹…gaá¹‡e ceva uyyÄ• ne ca su
sattaratanÄ• naá¹ƒ pÅ«retvÄ• bhÅ«miyaá¹ƒ á¹-hapitaá¹ƒ dhanaá¹ƒ bhÅ«migataá¹ƒ nÄ• ma
paripÅ«retvÄ• á¹-hapitaá¹ƒ vehÄ• saá¹-á¹-haá¹ƒ nÄ• ma. etaá¹ƒ tÄ• va kulapariyÄ• yena Ä
pana jÄ• tadivaseyeva saá¹…kho, elo, uppalo, puá¹‡á¸• arÄ«koti cattÄ• ro nidhayo uggatÄ•
gÄ• vutiko, elo aá¸• á¸• hayojaniko, uppalo tigÄ• vutiko, puá¹‡á¸• arÄ«ko yojaniko. tesupi ga
pÅ«ratiyeva, iti bhagavÄ• pahÅ«taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ ohÄ• ya pabbajitoti vedita

__daharova samÄ• no_ti taruá¹‡ova samÄ• no. __susukÄ• á¸·akeso_ti suá¹-á¹-hu kÄ• á¸·a
aÃ±janavaá¹‡á¹‡asadisakeso hutvÄ• vÄ• ti attho. __bhadrenÄ• _ti bhaddakena. __paá¹-ha
tiá¹‡á¹‡aá¹ƒ vayÄ• naá¹ƒ paá¹-hamavayena. __akÄ• makÄ• na_nti anicchamÄ• nÄ• naá¹ƒ.
assÅ«ni mukhe etesanti __assumukhÄ• , _ tesaá¹ƒ assumukhÄ• naá¹ƒ, assÅ«hi kilinnamuk
__rudantÄ• na_nti \Be I 254/ kanditvÄ• rodamÄ• nÄ• naá¹ƒ. __akhuddÄ• vakÄ• so_ti ettha
dassanÄ• ya okÄ• soti veditabbo.

tatridaá¹ƒ vatthu --- rÄ• jagahe kira aÃ±Ã±ataro brÄ• hmaá¹‡o samaá¹‡assa gotamassa pa
sakkotÄ«ti sutvÄ• bhagavato piá¹‡á¸• Ä• ya pavisanakÄ• le saá¹-á¹-hihatthaá¹ƒ veá¸·uá¹ƒ g
bahi á¹-hatvÄ• sampatte bhagavati veá¸·uá¹ƒ gahetvÄ• samÄ«pe aá¹-á¹-hÄ• si. veá¸·u bha
pÄ• puá¹‡i. puna divase dve veá¸·Å« ghaá¹-etvÄ• samÄ«pe aá¹-á¹-hÄ• si. bhagavÄ• pi dvi
kaá¹-imattameva paÃ±Ã±Ä• yamÄ• no --- ``brÄ• hmaá¹‡a, kiá¹ƒ karosÄ«â€™â€™ ti Ä• ha.
gaá¹‡hÄ• mÄ«ti. ``brÄ• hmaá¹‡a, sacepi tvaá¹ƒ sakalacakkavÄ• á¸·agabbhaá¹ƒ pÅ«retvÄ•
\Ee I 285/ Ä• gamissasi, neva me pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ sakkhissasi. na hi mayÄ• catt
kappasatasahassaÃ±ca tathÄ• pÄ• ramiyo pÅ«ritÄ• , yathÄ• me paro pamÄ• á¹‡aá¹ƒ gaá
tathÄ• gato appameyyoâ€™â€™ ti vatvÄ• dhammapade gÄ• thamÄ• ha ---

``te tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi kenacÄ«â€™â€™ ti || (Dhp 36).

gÄ• thÄ• pariyosÄ• ne \Ne I 230/ caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni amataá¹ƒ piviá¹ƒsu.

aparampi vatthu --- rÄ• hu kira asurindo cattÄ• ri yojanasahassÄ• ni aá¹-á¹-ha ca yojanasat
bÄ• hantaramassa dvÄ• dasayojanasatÄ• ni. bahalantarena cha yojanasatÄ• ni. hatthatalap
tÄ«á¹‡i yojanasatÄ• ni. aá¹…gulipabbÄ• ni paá¹‡á¹‡Ä• sayojanÄ• ni. bhamukantaraá¹ƒ paá
dviyojanasataá¹ƒ tiyojanasatagambhÄ«raá¹ƒ tiyojanasataparimaá¹‡á¸• alaá¹ƒ. gÄ«vÄ• tiyo
tiyojanasataá¹ƒ. sÄ«saá¹ƒ navayojanasataá¹ƒ. ``so ahaá¹ƒ uccosmi, satthÄ• raá¹ƒ onamitvÄ
sakkhissÄ• mÄ«â€™â€™ ti cintetvÄ• nÄ• gacchi. so ekadivasaá¹ƒ bhagavato vaá¹‡á¹‡aá¹
``yathÄ• kathaÃ±ca olokessÄ• mÄ«â€™â€™ ti Ä• gato.

atha bhagavÄ• tassajjhÄ• sayaá¹ƒ viditvÄ• --- ``catÅ«su iriyÄ• pathesu katarena dassessÄ
``á¹-hitako nÄ• ma nÄ«copi ucco viya paÃ±Ã±Ä• yati. nipannovassa \Be I 255/ attÄ• naá¹ƒ c
``Ä• nanda, gandhakuá¹-ipariveá¹‡e maÃ±cakaá¹ƒ paÃ±Ã±Ä• pehÄ«â€™â€™ ti vatvÄ• tat
rÄ• hu Ä• gantvÄ• nipannaá¹ƒ bhagavantaá¹ƒ gÄ«vaá¹ƒ unnÄ• metvÄ• nabhamajjhe puá¹
kimidaá¹ƒ asurindÄ• ti ca vutte --- ``bhagavÄ• onamitvÄ• oloketuá¹ƒ na sakkhissÄ• mÄ«â€
mayÄ• , asurinda, adhomukhena pÄ• ramiyo pÅ«ritÄ• . uddhaggameva katvÄ• dÄ• naá¹ƒ c
saraá¹‡aá¹ƒ agamÄ• si. evaá¹ƒ bhagavÄ• akhuddÄ• vakÄ• so dassanÄ• ya.

catupÄ• risuddhisÄ«lena \Ee I 286/ sÄ«lavÄ• , taá¹ƒ pana sÄ«laá¹ƒ ariyaá¹ƒ uttamaá¹ƒ par
``ariyasÄ«lÄ«â€™â€™ ti. tadetaá¹ƒ anavajjaá¹-á¹-hena kusalaá¹ƒ. tenÄ• ha --- ``kusalasÄ«l
__kusalasÄ«lenÄ• _ti idamassa vevacanaá¹ƒ.

__bahÅ«naá¹ƒ Ä• cariyapÄ• cariyo_ti bhagavato ekekÄ• ya dhammadesanÄ• ya caturÄ• s
aparimÄ• á¹‡Ä• pi devamanussÄ• maggaphalÄ• mataá¹ƒ pivanti, tasmÄ• bahÅ«naá¹ƒ Ä•
pÄ• cariyoti.

__khÄ«á¹‡akÄ• marÄ• go_ti ettha kÄ• maá¹ƒ bhagavato sabbepi kilesÄ• khÄ«á¹‡Ä• . brÄ
attano jÄ• nanaá¹-á¹-hÄ• neyeva guá¹‡aá¹ƒ katheti. __vigatacÄ• pallo_ti --- ``pattamaá¹‡á¸•
cÄ«varamaá¹‡á¸• anÄ• \Ne I 231/ senÄ• sanamaá¹‡á¸• anÄ• imassa vÄ• pÅ«tikÄ• yassa
paá¹-ikelanÄ• â€™â€™ ti (Vibh 854) evaá¹ƒ vuttacÄ• pallÄ• virahito.

__apÄ• papurekkhÄ• ro_ti apÄ• pe nava lokuttaradhamme purato katvÄ• vicarati. __brahm
sÄ• riputtamoggallÄ• namahÄ• kassapÄ• dibhedÄ• ya brÄ• hmaá¹‡apajÄ• ya, etissÄ• ya ca

pajÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ purakkhatvÄ• caratÄ«ti attho. api ca __apÄ• papurekkhÄ•
purekkhÄ• ro na pÄ• paá¹ƒ purato katvÄ• carati, na pÄ• paá¹ƒ icchatÄ«ti attho. kassa? bra
attanÄ• saddhiá¹ƒ paá¹-iviruddhÄ• yapi brÄ• hmaá¹‡apajÄ• ya aviruddho hitasukhatthiko y

__tiroraá¹-á¹-hÄ• _ti pararaá¹-á¹-hato. __tirojanapadÄ• _ti parajanapadato. __paÃ±haá¹ƒ p
Ä• gacchantÄ«_ti khattiyapaá¹‡á¸• itÄ• dayo ceva devabrahmanÄ• gagandhabbÄ• dayo ca
abhisaá¹…kharitvÄ• pucchissÄ• mÄ• â€™â€™ ti Ä• gacchanti. tattha keci pucchÄ• ya vÄ•
vissajjanasampaá¹-icchane vÄ• asamatthataá¹ƒ sallakkhetvÄ• apucchitvÄ• va tuá¹‡hÄ« ni
kesaÃ±ci bhagavÄ• pucchÄ• ya ussÄ• haá¹ƒ janetvÄ• vissajjeti. evaá¹ƒ sabbesampi tesaá
mahÄ• samuddassa Å«miyo viya bhagavantaá¹ƒ patvÄ• bhijjanti.

__ehi_ \Ee I 287/ __svÄ• gatavÄ• dÄ«_ti devamanussapabbajitagahaá¹-á¹-hesu taá¹ƒ taá¹
Ä• gataá¹ƒ --- ``ehi svÄ• gataâ€™â€™ nti evaá¹ƒ vadatÄ«ti attho. __sakhilo_ti tattha katam
``yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• â€™â€™ tiÄ• dinÄ• nayena vuttasÄ• khalyen
attho. __sammodako_ti paá¹-isanthÄ• rakusalo, Ä• gatÄ• gatÄ• naá¹ƒ catunnaá¹ƒ parisÄ• r
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ ntiÄ• dinÄ• nayena sabbaá¹ƒ addhÄ• nadar
paá¹-hamataraá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ kattÄ• ti attho. __abbhÄ• kuá¹-iko_ti yathÄ•
thaddhamukhÄ• saá¹…kuá¹-itamukhÄ• honti, na ediso, parisadassanena panassa bÄ• lÄ•
padumaá¹ƒ mukhapadumaá¹ƒ vikasati puá¹‡á¹‡acandasassirikaá¹ƒ hoti. __uttÄ• namukho_
nikujjitamukhÄ• viya sampattÄ• ya parisÄ• ya na kiÃ±ci kathenti, atidullabhakathÄ• honti, r
pana gotamo sulabhakatho. na tassa santikaá¹ƒ Ä• gatÄ• gatÄ• naá¹ƒ --- ``kasmÄ• mayaá
vippaá¹-isÄ• ro uppajjati dhammaá¹ƒ pana sutvÄ• attamanÄ• va hontÄ«ti dasseti. __pubba
paá¹-hamataraá¹ƒ bhÄ• sati, taÃ±ca kho kÄ• layuttaá¹ƒ pamÄ• á¹‡ayuttaá¹ƒ atthanissitame
niratthakakathaá¹ƒ.

__na_ \Ne I 232/ __tasmiá¹ƒ gÄ• me vÄ• _ti yattha kira bhagavÄ• paá¹-ivasati, tattha mah
Ä• rakkhaá¹ƒ gaá¹‡hanti, taá¹ƒ nissÄ• ya manussÄ• naá¹ƒ upaddavo na hoti, paá¹ƒsupisÄ•
viheá¹-henti, te tÄ• saá¹ƒ Ä• nubhÄ• vena dÅ«raá¹ƒ apakkamanti. api ca bhagavato mettÄ•
manusse viheá¹-henti.

__saá¹…ghÄ«_tiÄ• dÄ«su anusÄ• sitabbo sayaá¹ƒ vÄ• uppÄ• dito saá¹…gho assa atthÄ«
gaá¹‡o atthÄ«ti __gaá¹‡Ä«. _ purimapadasseva vÄ• vevacanametaá¹ƒ. Ä• cÄ• rasikkhÄ• p
Ä• cariyoti __gaá¹‡Ä• cariyo_ \Be I 257/. __puthutitthakarÄ• na_nti bahÅ«naá¹ƒ titthakarÄ•
288/ __vÄ• tathÄ• vÄ• _ti yena vÄ• tena vÄ• acelakÄ• dimattakenÄ• pi kÄ• raá¹‡ena. __
upagacchati abhivaá¸• á¸• hati.

__atithi no te hontÄ«_ti te amhÄ• kaá¹ƒ Ä• gantukÄ• , navakÄ• pÄ• hunakÄ• hontÄ«ti att
jÄ• nÄ• mi. __aparimÄ• á¹‡avaá¹‡á¹‡o_ti tathÄ• rÅ«peneva sabbaÃ±Ã±unÄ• pi appameyya

mÄ• disenÄ• â€™â€™ ti dasseti. vuttampi cettaá¹ƒ ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ||

<305> imaá¹ƒ pana satthu guá¹‡akathaá¹ƒ sutvÄ• te brÄ• hmaá¹‡Ä• cintayiá¹ƒsu --- yathA
brÄ• hmaá¹‡o samaá¹‡assa gotamassa vaá¹‡á¹‡e bhaá¹‡ati, anomaguá¹‡o so bhavaá¹ƒ go
jÄ• namÄ• nena kho pana Ä• cariyena aticiraá¹ƒ adhivÄ• sitaá¹ƒ, handa naá¹ƒ anuvattÄ• m
evaá¹ƒ vutte ``te brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha __alamevÄ• _ti yuttameva
puá¹-osaá¹ƒ vuccati pÄ• theyyaá¹ƒ, taá¹ƒ gahetvÄ• pi upasaá¹…kamituá¹ƒ yuttamevÄ• ti att
pÄ• á¹-ho, tassattho, puá¹-o aá¹ƒse assÄ• ti puá¹-aá¹ƒso, tena puá¹-aá¹ƒsena. aá¹ƒsena hi
vahantenÄ• pÄ«ti vuttaá¹ƒ hoti.

soá¹‡adaá¹‡á¸• aparivitakkavaá¹‡á¹‡anÄ•

306-308__._ __tirovanasaá¹‡á¸• agatassÄ• _ti \Ne I 233/ antovanasaá¹‡á¸• e gatassa, vihÄ
paviá¹-á¹-hassÄ• ti attho. __aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• _ti ete ubhatopakkhikÄ• , te evaá¹ƒ
no micchÄ• diá¹-á¹-hikÄ• codessanti --- `kasmÄ• tumhe samaá¹‡aá¹ƒ gotamaá¹ƒ vandittha
`kiá¹ƒ aÃ±jalimattakaraá¹‡enÄ• pi vandanaá¹ƒ nÄ• ma hotÄ«â€™ ti vakkhÄ• ma. sace no s
codessanti --- `kasmÄ• tumhe bhagavantaá¹ƒ na vandittha â€™ ti. `kiá¹ƒ sÄ«sena bhÅ«m
vandanaá¹ƒ nÄ• ma hoti, nanu aÃ±jalikammampi vandanaá¹ƒ evÄ• â€™ ti \Be I 258/ vakkhA
__nÄ• magotta_nti \Ee I 289/ ``bho, gotama, ahaá¹ƒ asukassa putto datto nÄ• ma, mitto nÄ
vadantÄ• nÄ• maá¹ƒ sÄ• venti nÄ• ma. ``bho, gotama, ahaá¹ƒ vÄ• seá¹-á¹-ho nÄ• ma, kac
ti vadantÄ• gottaá¹ƒ sÄ• venti nÄ• ma. ete kira daliddÄ• jiá¹‡á¹‡Ä• kulaputtÄ• ``parisama
pÄ• kaá¹-Ä• bhavissÄ• mÄ• â€™â€™ ti evamakaá¹ƒsu. ye pana tuá¹‡hÄ«bhÅ«tÄ• nisÄ«d
andhabÄ• lÄ• ca. tattha kerÄ• á¹-ikÄ• --- ``ekaá¹ƒ dve kathÄ• sallÄ• pepi karonto vissÄ• si
sati ekaá¹ƒ dve bhikkhÄ• adÄ• tuá¹ƒ na yuttaâ€™â€™ nti tato attÄ• naá¹ƒ mocetvÄ• tuá¹‡
andhabÄ• lÄ• aÃ±Ã±Ä• á¹‡atÄ• yeva avakkhittamattikÄ• piá¹‡á¸• o viya yattha katthaci tuá

brÄ• hmaá¹‡apaÃ±Ã±attivaá¹‡á¹‡anÄ•

309-310__._ __cetasÄ• cetoparivitakka_nti bhagavÄ• --- ``ayaá¹ƒ brÄ• hmaá¹‡o Ä• gatak
adhomukho thaddhagatto kiá¹ƒ cintayamÄ• no nisinno, kiá¹ƒ nu kho cintetÄ«â€™â€™ ti Ä•

tassa cittaá¹ƒ aÃ±Ã±Ä• si. tena vuttaá¹ƒ --- ``cetasÄ• cetoparivitakkamaÃ±Ã±Ä• yÄ• â€™â
vighÄ• taá¹ƒ Ä• pajjati. __anuviloketvÄ• parisa_nti bhagavato sakasamaye paÃ±hapucchan
ukkhipitvÄ• thale á¹-hapito viya samapassaddhakÄ• yacitto hutvÄ• parisaá¹ƒ saá¹…gaá¹‡h
diá¹-á¹-hisaÃ±jÄ• neneva ``upadhÄ• rentu me bhonto vacanaâ€™â€™ nti vadanto viya anu
bhagavantaá¹ƒ etadavoca.

311-313__._ __sujaá¹ƒ paggaá¹‡hantÄ• na_nti yaÃ±Ã±ayajanatthÄ• ya sujaá¹ƒ gaá¹‡hante
vÄ• dutiyo vÄ• ti attho. sujÄ• ya diyyamÄ• naá¹ƒ mahÄ• yÄ• gaá¹ƒ paá¹-iggaá¹‡hantÄ• nan
brÄ• hmaá¹‡o sakasamayavasena sammadeva paÃ±haá¹ƒ vissajjesi. bhagavÄ• pana vises
dassanatthaá¹ƒ \Ne I 234/ --- ``imesaá¹ƒ panÄ• â€™â€™ tiÄ• dimÄ• ha. __etadavocu_nti sa
jÄ• tivaá¹‡á¹‡amantasampanno brÄ• hmaá¹‡o na hoti, atha ko carahi loke brÄ• hmaá¹‡o \B
nÄ• seti no ayaá¹ƒ soá¹‡adaá¹‡á¸• o, handassa vÄ• daá¹ƒ paá¹-ikkhipissÄ• mÄ• ti cintetvÄ•
__apavadatÄ«_ti \Ee I 290/ paá¹-ikkhipati. __anupakkhandatÄ«_ti anupavisati. idaá¹ƒ --- ``s
pasÄ• davasena samaá¹‡aá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gantukÄ• mo, gaccha; mÄ• brÄ• hm
ti adhippÄ• yena Ä• haá¹ƒsu.

<314> __etadavocÄ• _ti imesu brÄ• hmaá¹‡esu evaá¹ƒ ekappahÄ• reneva viravantesu ``ay
na gamissati, handa ne nissadde katvÄ• soá¹‡adaá¹‡á¸• eneva saddhiá¹ƒ kathemÄ«â€™â
sace kho tumhÄ• kaâ€™â€™ ntiÄ• dikaá¹ƒ vacanaá¹ƒ avoca.

315-316__._ __sahadhammenÄ• _ti sakÄ• raá¹‡ena. __samasamo_ti á¹-hapetvÄ• ekadesa
sabbÄ• kÄ• rena samoti attho. __ahamassa mÄ• tÄ• pitaro jÄ• nÄ• mÄ«_ti bhaginiyÄ• putt
jÄ• nissati, kulakoá¹-iparidÄ«panaá¹ƒ sandhÄ• yeva vadati. __musÄ• vÄ• dampi bhaá¹‡eyy
musÄ• vÄ• daá¹ƒ katheyya. __kiá¹ƒ vaá¹‡á¹‡o karissatÄ«_ti abbhantare guá¹‡e asati kiá¹ƒ
brÄ• hmaá¹‡abhÄ• vaá¹ƒ rakkhituá¹ƒ sakkhissatÄ«ti attho. athÄ• pi siyÄ• puna --- ``pakatis
brÄ• hmaá¹‡abhÄ• vaá¹ƒ sÄ• dhentÄ«â€™â€™ ti evampi sÄ«lameva sÄ• dhessati, tasmiá¹
nÄ• hosÄ«ti sammohamattaá¹ƒ vaá¹‡á¹‡Ä• dayo. idaá¹ƒ pana sutvÄ• te brÄ• hmaá¹‡Ä• --
akÄ• raá¹‡Ä• va mayaá¹ƒ ujjhÄ• yimhÄ• â€™â€™ ti tuá¹‡hÄ« ahesuá¹ƒ.

sÄ«lapaÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ•

<317> tato bhagavÄ• `kathito brÄ• hmaá¹‡ena paÃ±ho, kiá¹ƒ panettha patiá¹-á¹-hÄ• tuá¹ƒ
sakkhissatÄ«â€™ ti? tassa vÄ«maá¹ƒsanatthaá¹ƒ --- ``imesaá¹ƒ pana brÄ• hmaá¹‡Ä• â€™
__sÄ«laparidhotÄ• _ti sÄ«laparisuddhÄ• . __yattha sÄ«laá¹ƒ tattha paÃ±Ã±Ä• _ti yasmiá¹ƒ
tattheva paÃ±Ã±Ä• , kuto dussÄ«le paÃ±Ã±Ä• ? paÃ±Ã±Ä• rahite vÄ• jaá¸·e eá¸·amÅ«ge k
__sÄ«lapaÃ±Ã±Ä• á¹‡a_nti sÄ«laÃ±ca paÃ±Ã±Ä• á¹‡aÃ±ca sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ. __pa
evametaá¹ƒ brÄ• hmaá¹‡Ä• ti \Be I 260/ bhagavÄ• brÄ• hmaá¹‡assa vacanaá¹ƒ \Ee I 291/
__sÄ«laparidhotÄ• paÃ±Ã±Ä• _ti catupÄ• risuddhisÄ«lena dhotÄ• . kathaá¹ƒ pana sÄ«lena

yassa puthujjanassa sÄ«laá¹ƒ saá¹-á¹-hiasÄ«tivassÄ• ni akhaá¹‡á¸• aá¹ƒ hoti, so maraá¹‡a
ghÄ• tetvÄ• sÄ«lena paÃ±Ã±aá¹ƒ dhovitvÄ• arahattaá¹ƒ gaá¹‡hÄ• ti. kandarasÄ• laparive
mahÄ• saá¹-á¹-hivassatthero viya. there kira maraá¹‡amaÃ±ce nipajjitvÄ• balavavedanÄ• y
tissamahÄ• rÄ• jÄ• ``theraá¹ƒ passissÄ• mÄ«â€™â€™ ti gantvÄ• pariveá¹‡advÄ• re á¹-hit
pucchi --- ``kassa saddo ayaâ€™â€™ nti? therassa nitthunanasaddoti. ``pabbajjÄ• ya saá¹-
vedanÄ• pariggahamattampi na kataá¹ƒ, na dÄ• ni naá¹ƒ vandissÄ• mÄ«â€™â€™ ti nivattit
gato. tato upaá¹-á¹-hÄ• kadaharo theraá¹ƒ Ä• ha --- ``kiá¹ƒ no, bhante, lajjÄ• petha, saddho
vippaá¹-isÄ• rÄ« hutvÄ• na vandissÄ• mÄ«â€™â€™ ti gatoti. kasmÄ• Ä• vusoti? tumhÄ• k
sutvÄ• ti. ``tena hi me okÄ• saá¹ƒ karothÄ• â€™â€™ ti vatvÄ• vedanaá¹ƒ vikkhambhitvÄ•
daharassa saÃ±Ã±aá¹ƒ adÄ• si --- ``gacchÄ• vuso, idÄ• ni rÄ• jÄ• naá¹ƒ amhe vandÄ• peh
--- ``idÄ• ni kira theraá¹ƒ, vandathÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• saá¹ƒsumÄ• rapatitena ther
``nÄ• haá¹ƒ ayyassa arahattaá¹ƒ vandÄ• mi, puthujjanabhÅ«miyaá¹ƒ pana á¹-hatvÄ• rakkh
vandÄ• mÄ«â€™â€™ ti Ä• ha, evaá¹ƒ sÄ«lena paÃ±Ã±aá¹ƒ dhovati nÄ• ma. yassa pana a
ugghÄ• á¹-itaÃ±Ã±utÄ• ya pana catuppadikagÄ• thÄ• pariyosÄ• ne paÃ±Ã±Ä• ya sÄ«laá¹ƒ
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. ayaá¹ƒ paÃ±Ã±Ä• ya sÄ«laá¹ƒ dhovati nÄ• ma. seyyathÄ• pi sa

<318> __katamaá¹ƒ pana taá¹ƒ brÄ• hmaá¹‡Ä• _ti kasmÄ• Ä• ha? bhagavÄ• kira cintesi
brÄ• hmaá¹‡asamaye paÃ±casÄ«lÄ• ni `sÄ«laâ€™ nti paÃ±Ã±Ä• penti, vedattayauggahaá¹
uparivisesaá¹ƒ \Ee I 292/ na jÄ• nanti. yaá¹ƒnÅ«nÄ• haá¹ƒ brÄ• hmaá¹‡assa uttarivisesabh
phalasÄ«laá¹ƒ, maggapaÃ±Ã±aá¹ƒ, phalapaÃ±Ã±aÃ±ca dassetvÄ• arahattanikÅ«á¹-ena de
nti. atha naá¹ƒ kathetukamyatÄ• ya pucchanto --- ``katamaá¹ƒ pana taá¹ƒ, brÄ• hmaá¹‡a, s
paÃ±Ã±Ä• â€™â€™ ti Ä• ha. atha brÄ• hmaá¹‡o --- ``mayÄ• sakasamayavasena paÃ±ho
gotamo puna nivattitvÄ• pucchati, idÄ• nissÄ• haá¹ƒ cittaá¹ƒ paritosetvÄ• vissajjituá¹ƒ \Be
sakkuá¹‡eyyaá¹ƒ vÄ• na vÄ• ? sace na sakkhissaá¹ƒ paá¹-hamaá¹ƒ uppannÄ• pi me lajjÄ•
pana na sakkomÄ«ti vacane doso natthÄ«â€™â€™ ti puna nivattitvÄ• bhagavatoyeva bhÄ
``ettakaparamÄ• va mayaâ€™â€™ ntiÄ• dimÄ• ha. tattha __ettakaparamÄ• _ti ettakaá¹ƒ s
paramaá¹ƒ amhÄ• kaá¹ƒ, te mayaá¹ƒ ettakaparamÄ• , ito paraá¹ƒ etassa bhÄ• sitassa attha

athassa bhagavÄ• sÄ«lapaÃ±Ã±Ä• ya mÅ«labhÅ«tassa tathÄ• gatassa uppÄ• dato pabhu
dassetuá¹ƒ --- ``idha brÄ• hmaá¹‡a, tathÄ• gatoâ€™â€™ tiÄ• dimÄ• ha. tassattho sÄ• maÃ
veditabbo, ayaá¹ƒ pana viseso, idha tividhampi sÄ«laá¹ƒ --- ``idampissa hoti sÄ«lasmiâ€™â
sÄ«lamicceva niyyÄ• titaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«ni cattÄ• ri jhÄ• nÄ• ni atthato paÃ±Ã±
236/ paÃ±Ã±Ä• vasena pana aniyyÄ• tetvÄ• vipassanÄ• paÃ±Ã±Ä• ya padaá¹-á¹-hÄ• nabh
vipassanÄ• paÃ±Ã±Ä• to paá¹-á¹-hÄ• ya paÃ±Ã±Ä• niyyÄ• titÄ• ti.

soá¹‡adaá¹‡á¸• aupÄ• sakattapaá¹-ivedanÄ• kathÄ•

319-322__._ __svÄ• tanÄ• yÄ• _ti padassa attho ajjatanÄ• yÄ• ti ettha vuttanayeneva vedit

parisÄ• paribhaveyyÄ• _ti tena tumhe dÅ«ratova disvÄ• Ä• sanÄ• vuá¹-á¹-hitakÄ• raá¹‡en
``ayaá¹ƒ soá¹‡adaá¹‡á¸• o pacchimavaye á¹-hito mahallako, gotamo pana daharo yuvÄ• na
nÄ• ma attano nattumattabhÄ• vampi appattassa Ä• sanÄ• vuá¹-á¹-hÄ• tÄ«â€™â€™ ti par
bhavaá¹ƒ gotamo paccuá¹-á¹-hÄ• na_nti mama agÄ• ravena avuá¹-á¹-hÄ• naá¹ƒ \Ee I 293/
bhoganÄ• sanabhayena pana na vuá¹-á¹-hahissÄ• mi, taá¹ƒ tumhe hi ceva mayÄ• ca Ã±Ä•
Ä• sanÄ• me etaá¹ƒ bhavaá¹ƒ gotamo paccuá¹-á¹-hÄ• naá¹ƒ dhÄ• retÅ«ti, iminÄ• kira sad
bhagavati panassa agÄ• ravaá¹ƒ nÄ• ma natthi, tasmÄ• bhoganÄ• sanabhayÄ• kuhanava
eseva nayo. __dhammiyÄ• kathÄ• yÄ• _tiÄ• dÄ«su taá¹…khaá¹‡Ä• nurÅ«pÄ• ya dhammiy
diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ atthaá¹ƒ sandassetvÄ• kusale dhamme samÄ• dape
naá¹ƒ samuttejetvÄ• saussÄ• haá¹ƒ katvÄ• tÄ• ya ca saussÄ• hatÄ• ya aÃ±Ã±ehi ca vijjan
sampahaá¹ƒsetvÄ• dhammaratanavassaá¹ƒ vassitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Be I 262/ pa
attano kuhakatÄ• ya evampi bhagavati dhammavassaá¹ƒ vassite visesaá¹ƒ nibbattetuá¹ƒ nÄ
Ä• yatiá¹ƒ nibbÄ• natthÄ• ya vÄ• sanÄ• bhÄ• giyÄ• ya ca sabbÄ• purimapacchimakathÄ•

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ•

<323> __evaá¹ƒ_ \Ee I 294/ \Ne I 237/ \Be I 263/ __me sutaá¹ƒ ... pe ... magadhesÅ«_ti kÅ
tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __magadhesÅ«_ti magadhÄ• nÄ• ma jÄ• napadin
ekopi janapado rÅ«á¸·hÄ«saddena magadhÄ• ti vuccati, tasmiá¹ƒ magadhesu janapade. ito
vuttanayameva. ambalaá¹-á¹-hikÄ• brahmajÄ• le vuttasadisÄ• va. __kÅ«á¹-adanto_ti tassa
__upakkhaá¹-o_ti sajjito. __vacchatarasatÄ• nÄ«_ti vacchasatÄ• ni. __urabbhÄ• _ti taruá¹‡á
ete tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatÄ• yeva. pÄ• á¸·iyaá¹ƒ pana anÄ• gatÄ• nampi anekesaá¹ƒ n
sattasattasatÄ• ni sampiá¹‡á¸• itÄ• nevÄ• ti veditabbÄ• ni. sabbasattasatikayÄ• gaá¹ƒ kires
__thÅ«á¹‡Å«panÄ«tÄ• nÄ«_ti bandhitvÄ• á¹-hapanatthÄ• ya yÅ«pasaá¹…khÄ• taá¹ƒ thÅ«á

<328> __tividha_nti ettha vidhÄ• vuccati á¹-hapanÄ• , tiá¹-á¹-hapananti attho. __soá¸·asap
soá¸·asaparivÄ• raá¹ƒ.

330-336__._ __paá¹-ivasantÄ«_ti yaÃ±Ã±Ä• nubhavanatthÄ• ya paá¹-ivasanti. __bhÅ«tapu
pathavÄ«gataá¹ƒ nidhiá¹ƒ uddharitvÄ• purato rÄ• siá¹ƒ karonto viya bhavapaá¹-icchannaá¹
dassento Ä• ha. __mahÄ• vijito_ti so kira sÄ• garapariyantaá¹ƒ mahantaá¹ƒ pathavÄ«maá¹-
vijini, iti mahantaá¹ƒ vijitamassÄ• ti mahÄ• vijito tveva saá¹…khyaá¹ƒ agamÄ• si. __aá¸• á¸•
attano santakena vibhavena aá¸• á¸• ho hoti, ayaá¹ƒ pana na kevalaá¹ƒ aá¸• á¸• hoyeva, m
aparimÄ• á¹‡asaá¹…khyena dhanena samannÄ• gato. paÃ±cakÄ• maguá¹‡avasena mahan

__mahÄ• bhogo. _ piá¹‡á¸• apiá¹‡á¸• avasena ceva suvaá¹‡á¹‡amÄ• sakarajatamÄ• sakÄ•
pahÅ«tatÄ• ya __pahÅ«tajÄ• tarÅ«parajato, _ anekakoá¹-isaá¹…khyena jÄ• tarÅ«parajaten
__vittÄ«_ti tuá¹-á¹-hi, vittiyÄ• upakaraá¹‡aá¹ƒ __vittÅ«pakaraá¹‡aá¹ƒ_ tuá¹-á¹-hikÄ• raá¹‡a
pahÅ«taá¹ƒ nÄ• nÄ• vidhÄ• laá¹…kÄ• rasuvaá¹‡á¹‡arajatabhÄ• janÄ• dibhedaá¹ƒ vittÅ«pal
__pahÅ«tavittÅ«pakaraá¹‡o. _ sattaratanasaá¹…khÄ• tassa \Ne I 238/ nidahitvÄ• á¹-hapita
sabbapubbaá¹‡á¹‡Ä• paraá¹‡á¹‡asaá¹…gahitassa dhaÃ±Ã±assa ca pahÅ«tatÄ• ya __pahÅ
athavÄ• idamassa devasikaá¹ƒ paribbayadÄ• naggahaá¹‡Ä• divasena parivattanadhanadh

__paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro_ti koso vuccati bhaá¹‡á¸• Ä• gÄ• raá¹ƒ, nidahitvÄ•
paripuá¹‡á¹‡akoso, dhaÃ±Ã±ena paripuá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• ro cÄ• ti attho. athavÄ• ca
assÄ• , rathÄ• , pattÄ«ti. koá¹-á¹-hÄ• gÄ• raá¹ƒ tividhaá¹ƒ --- dhanakoá¹-á¹-hÄ• gÄ• raá¹ƒ,
vatthakoá¹-á¹-hÄ• gÄ• raá¹ƒ, dhaÃ±Ã±akoá¹-á¹-hÄ• gÄ• ranti, taá¹ƒ sabbampi paripuá¹‡á¹‡
paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro. __udapÄ• dÄ«_ti uppajji. ayaá¹ƒ kira rÄ• jÄ• ekadiva
ratanÄ• valokanacÄ• rikaá¹ƒ nÄ• ma nikkhanto. so bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ pucchi --- ``tÄ•
bahudhanaá¹ƒ kena saá¹…gharitaâ€™â€™ nti? tumhÄ• kaá¹ƒ pitupitÄ• mahÄ• dÄ«hi yÄ• v
idaá¹ƒ pana dhanaá¹ƒ saá¹…gharitvÄ• te kuhiá¹ƒ gatÄ• ti? sabbeva te, deva, maraá¹‡avas
dhanaá¹ƒ agahetvÄ• va gatÄ• , tÄ• tÄ• ti? deva, kiá¹ƒ vadetha, dhanaá¹ƒ nÄ• metaá¹ƒ pahÅ
Ä• dÄ• ya gamanÄ«yanti. atha rÄ• jÄ• nivattitvÄ• sirÄ«gabbhe nisinno --- `adhigatÄ• kho
tena vuttaá¹ƒ --- ``evaá¹ƒ cetaso parivitakko udapÄ• dÄ«â€™â€™ ti.

<337> __brÄ• hmaá¹‡aá¹ƒ_ \Ee I 296/ __Ä• mantetvÄ• _ti kasmÄ• Ä• mantesi? ayaá¹ƒ kir
dentena nÄ• ma ekena paá¹‡á¸• itena saddhiá¹ƒ mantetvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati, anÄ• ma
pacchÄ• nutÄ• paá¹ƒ karotÄ«â€™â€™ ti. tasmÄ• Ä• mantesi. atha brÄ• hmaá¹‡o cintesi --
mahÄ• dÄ• naá¹ƒ dÄ• tukÄ• mo, janapade cassa bahÅ« corÄ• , te avÅ«pasametvÄ• dÄ• n
khÄ«radadhitaá¹‡á¸• ulÄ• dike dÄ• nasambhÄ• re Ä• harantÄ• naá¹ƒ nippurisÄ• ni gehÄ• n
corabhayeneva kolÄ• halo bhavissati, tato raÃ±Ã±o dÄ• naá¹ƒ na ciraá¹ƒ pavattissati, cittam
bhavissati, handa, naá¹ƒ etamatthaá¹ƒ saÃ±Ã±Ä• pemÄ«â€™â€™ ti tato tamatthaá¹ƒ saÃ±
raÃ±Ã±oâ€™â€™ tiÄ• dimÄ• ha.

<338> tattha __sakaá¹‡á¹-ako_ti corakaá¹‡á¹-akehi sakaá¹‡á¹-ako. __panthaduhanÄ• _ti p
panthaghÄ• takÄ• ti attho. __akiccakÄ• rÄ« assÄ• _ti akattabbakÄ• rÄ« \Be I 265/ adhamm
__dassukhÄ«la_nti corakhÄ«laá¹ƒ. __vadhena vÄ• _ti mÄ• raá¹‡ena vÄ• koá¹-á¹-anena vÄ
addubandhanÄ• dinÄ• . __jÄ• niyÄ• _ti hÄ• niyÄ• ; ``sataá¹ƒ gaá¹‡hatha, sahassaá¹ƒ gaá¹‡
pavattitadaá¹‡á¸• enÄ• ti attho. __garahÄ• yÄ• _ti paÃ±casikhamuá¹‡á¸• akaraá¹‡aá¹ƒ, gor
kudaá¹‡á¸• akabandhananti \Ne I 239/ evamÄ• dÄ«ni katvÄ• garahapÄ• panena. __pabbÄ
nÄ«haraá¹‡ena. __samÅ«hanissÄ• mÄ«_ti sammÄ• hetunÄ• nayena kÄ• raá¹‡ena Å«han
matÄ• vasesakÄ• . __ussahantÄ«_ti ussÄ• haá¹ƒ karonti. __anuppadetÅ«_ti dinne appahon
bhattaÃ±ca kasiupakaraá¹‡abhaá¹‡á¸• aÃ±ca sabbaá¹ƒ detÅ«ti attho. __pÄ• bhataá¹ƒ anup

akatvÄ• paá¹‡á¹‡e anÄ• ropetvÄ• mÅ«lacchejjavasena bhaá¹‡á¸• amÅ«laá¹ƒ detÅ«ti attho
pÄ• bhatanti nÄ• maá¹ƒ. yathÄ• ha ---

``appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4).

__bhattavetana_nti devasikaá¹ƒ bhattaÃ±ceva mÄ• sikÄ• diparibbayaÃ±ca \Ee I 297/ tassa
kusalakammasÅ«rabhÄ• vÄ• nurÅ«pena á¹-hÄ• nantaragÄ• manigamÄ• didÄ• nena saddh
__sakammapasutÄ• _ti kasivÄ• á¹‡ijjÄ• dÄ«su sakesu kammesu uyyuttÄ• byÄ• vaá¹-Ä• . _
rÄ• siko. __khemaá¹-á¹-hitÄ• _ti khemena á¹-hitÄ• abhayÄ• . __akaá¹‡á¹-akÄ• _ti corakaá¹
modamÄ• nÄ• _ti modÄ• modamÄ• nÄ• . ayameva vÄ• pÄ• á¹-ho, aÃ±Ã±amaÃ±Ã±aá¹ƒ p
__apÄ• rutagharÄ• _ti corÄ• naá¹ƒ abhÄ• vena dvÄ• rÄ• ni asaá¹ƒvaritvÄ• vivaá¹-advÄ• rÄ
janapadassa sabbÄ• kÄ• rena iddhaphÄ«tabhÄ• vaá¹ƒ Ã±atvÄ• etaá¹ƒ avoca.

catuparikkhÄ• ravaá¹‡á¹‡anÄ•

<339> __tena hi bhavaá¹ƒ rÄ• jÄ• _ti brÄ• hmaá¹‡o kira cintesi --- ``ayaá¹ƒ rÄ• jÄ• mahÄ•
ativiya ussÄ• hajÄ• to. sace pana attano anuyantÄ• khattiyÄ• dayo anÄ• mantetvÄ• dassa
bhavissanti; yathÄ• dÄ• naá¹ƒ te attamanÄ• honti, tathÄ• karissÄ• mÄ«â€™â€™ ti. tasmÄ
ntiÄ• dimÄ• ha. tattha __negamÄ• _ti nigamavÄ• sino. __jÄ• napadÄ• _ti janapadavÄ• sino
Ä• mantetu jÄ• nÄ• petu. __yaá¹ƒ mama assÄ• _ti yaá¹ƒ tumhÄ• kaá¹ƒ anujÄ• nanaá¹ƒ ma
piyasahÄ• yakÄ• . __pÄ• risajjÄ• _ti sesÄ• Ä• á¹‡attikÄ• rakÄ• . __yajataá¹ƒ bhavaá¹ƒ rÄ•
kira --- ayaá¹ƒ rÄ• jÄ• ``ahaá¹ƒ issaroâ€™â€™ ti pasayha dÄ• naá¹ƒ adatvÄ• amhe Ä• ma
kataâ€™â€™ nti attamanÄ• evamÄ• haá¹ƒsu. anÄ• mantite panassa yaÃ±Ã±aá¹-á¹-hÄ• na
gaccheyyuá¹ƒ. __yaÃ±Ã±akÄ• lo mahÄ• rÄ• jÄ• _ti deyyadhammasmiÃ±hi asati mahallakal
dÄ• tuá¹ƒ na sakkÄ• , tvaá¹ƒ pana mahÄ• dhano ceva taruá¹‡o ca, etena te \Ne I 240/ yaÃ±
vadanti. __anumatipakkhÄ• _ti anumatiyÄ• pakkhÄ• , anumatidÄ• yakÄ• ti attho. __parikkh
parivÄ• rÄ• bhavanti. ``ratho sÄ«laparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyoâ€™â€™ ti (SN
alaá¹…kÄ• ro parikkhÄ• roti vutto.

aá¹-á¹-haparikkhÄ• ravaá¹‡á¹‡anÄ•

<340> __aá¹-á¹-hahaá¹…gehÄ«_ti \Ee I 298/ ubhato sujÄ• tÄ• dÄ«hi aá¹-á¹-hahi aá¹…gehi
Ä• á¹‡Ä• á¹-hapanasamatthatÄ• ya. __saddho_ti dÄ• nassa phalaá¹ƒ atthÄ«ti saddahati. __
saddhÄ• mattakeneva tiá¹-á¹-hati, pariccajitumpi sakkotÄ«ti attho. __dÄ• napatÄ«_ti yaá¹ƒ c
pati hutvÄ• deti, na dÄ• so, na sahÄ• yo. yo hi attanÄ• madhuraá¹ƒ bhuÃ±jati, paresaá¹ƒ a
dÄ• nasaá¹…khÄ• tassa deyyadhammassa dÄ• so hutvÄ• deti. yo yaá¹ƒ attanÄ• bhuÃ±jat

hutvÄ• deti. yo pana attanÄ• yena kenaci yÄ• peti, paresaá¹ƒ madhuraá¹ƒ deti, so pati jeá
hutvÄ• deti, ayaá¹ƒ tÄ• disoti attho. __samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavaá¹‡ibbaka
samitapÄ• pÄ• __samaá¹‡Ä• , _ bÄ• hitapÄ• pÄ• brÄ• hmaá¹‡Ä• . __kapaá¹‡Ä• _ti dugga
pathÄ• vino. __vaá¹‡ibbakÄ• _ti ye --- ``iá¹-á¹-haá¹ƒ dinnaá¹ƒ, kantaá¹ƒ, manÄ• paá¹ƒ, kÄ•
dinnaá¹ƒ, dadaá¹ƒ cittaá¹ƒ pasÄ• deyya, gacchatu bhavaá¹ƒ brahmalokaâ€™â€™ ntiÄ• din
vaá¹‡á¹‡aá¹ƒ thomayamÄ• nÄ• vicaranti. __yÄ• cakÄ• _ti ye --- ``pasatamattaá¹ƒ detha, sa
dethÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• yÄ• camÄ• nÄ• vicaranti. __opÄ• nabhÅ«to_ti udapÄ•
sÄ• dhÄ• raá¹‡aparibhogo, catumahÄ• pathe khatapokkharaá¹‡Ä« \Be I 267/ viya hutvÄ• ti
ettha sutameva sutajÄ• taá¹ƒ. __atÄ«tÄ• nÄ• gatapaccuppanne atthe cintetu_nti ettha --- ``a
katattÄ• yeva me ayaá¹ƒ sampattÄ«â€™â€™ ti, evaá¹ƒ cintento atÄ«tamatthaá¹ƒ cintetuá¹ƒ
``idÄ• ni puÃ±Ã±aá¹ƒ katvÄ• va anÄ• gate sakkÄ• sampattiá¹ƒ pÄ• puá¹‡ituâ€™â€™ nti ci
cintetuá¹ƒ paá¹-ibalo nÄ• ma hoti. ``idaá¹ƒ puÃ±Ã±akammaá¹ƒ nÄ• ma sappurisÄ• naá¹ƒ Ä•
bhogÄ• pi saá¹ƒvijjanti, dÄ• yakacittampi atthi; handÄ• haá¹ƒ puÃ±Ã±Ä• ni karomÄ«â€™â€
paccuppannamatthaá¹ƒ cintetuá¹ƒ paá¹-ibalo nÄ• ma hotÄ«ti veditabbo. __iti imÄ• nÄ«_ti ev
etÄ• ni. etehi kira aá¹-á¹-hahaá¹…gehi samannÄ• gatassa dÄ• naá¹ƒ sabbadisÄ• hi mahÄ•
dujjÄ• to kittakaá¹ƒ kÄ• laá¹ƒ dassati, idÄ• ni vippaá¹-isÄ• rÄ« hutvÄ• upacchindissatÄ«â€™
cintetvÄ• na koci upasaá¹…kamitabbaá¹ƒ maÃ±Ã±ati. tasmÄ• etÄ• ni aá¹-á¹-haá¹…gÄ• ni
vuttÄ• ni.

catuparikkhÄ• rÄ• divaá¹‡á¹‡anÄ•

<341> __sujaá¹ƒ_ \Ne I 241/ __paggaá¹‡hantÄ• na_nti mahÄ• yÄ• gapaá¹-iggaá¹‡hanaá¹-
paggaá¹‡hantÄ• naá¹ƒ. __imehi catÅ«hÄ«_ti etehi sujÄ• tÄ• dÄ«hi. etesu hi asati --- ``evaá
saá¹ƒvidhÄ• nena pavattadÄ• naá¹ƒ kittakaá¹ƒ kÄ• laá¹ƒ pavattissatÄ«â€™â€™ tiÄ• dÄ«ni
honti. garahitabbÄ• bhÄ• vato pana upasaá¹…kamantiyeva. tasmÄ• imÄ• nipi parikkhÄ• rÄ

<342> __tisso vidhÄ• desesÄ«_ti tÄ«á¹‡i á¹-hapanÄ• ni desesi. so kira cintesi --- ``dÄ• naa
tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ calanti handÄ• haá¹ƒ imaá¹ƒ rÄ• jÄ• naá
paá¹-hamataraÃ±Ã±eva niccalaá¹ƒ karomÄ«â€™â€™ ti. tenassa tisso vidhÄ• desesÄ«ti. _
karaá¹‡atthe sÄ• mivacanaá¹ƒ. bhotÄ• raÃ±Ã±Ä• ti vÄ• pÄ• á¹-ho. __vippaá¹-isÄ• ro na ka
vigamahetuko pacchÄ• nutÄ• po na kattabbo, pubbacetanÄ• pana acalÄ• patiá¹-á¹-hapeta
mahapphalaá¹ƒ hotÄ«â€™â€™ ti dasseti. itaresupi dvÄ«su á¹-hÄ• nesu eseva nayo. muÃ±
pacchÄ• samanussaraá¹‡acetanÄ• \Be I 268/ ca niccalÄ• va kÄ• tabbÄ• . tathÄ• akaronta
hoti, nÄ• pi uá¸·Ä• resu bhogesu cittaá¹ƒ namati, mahÄ• roruvaá¹ƒ upapannassa seá¹-á¹-hi

<343> __dasahÄ• kÄ• rehÄ«_ti dasahi kÄ• raá¹‡ehi. tassa kira evaá¹ƒ ahosi --- sacÄ• yaá
--- ``nassati vata me dÄ• naá¹ƒ, yassa me evarÅ«pÄ• dussÄ«lÄ• bhuÃ±jantÄ«â€™â€™ ti
vippaá¹-isÄ• raá¹ƒ uppÄ• dessati, dÄ• naá¹ƒ na mahapphalaá¹ƒ bhavissati. vippaá¹-isÄ• ro

paá¹-iggÄ• hakatova uppajjati \Ee I 300/, handassa paá¹-hamameva taá¹ƒ vippaá¹-isÄ• raá¹
dasahÄ• kÄ• rehi upacchijjituá¹ƒ yuttaá¹ƒ paá¹-iggÄ• hakesupi vippaá¹-isÄ• raá¹ƒ vinodesÄ
tenÄ• _ti tesaÃ±Ã±eva tena pÄ• pena aniá¹-á¹-ho vipÄ• ko bhavissati, na aÃ±Ã±esanti dass
bhava_nti detu bhavaá¹ƒ. __sajjata_nti vissajjatu. __antara_nti abbhantaraá¹ƒ.

<344> __soá¸·asahi Ä• kÄ• rehi cittaá¹ƒ sandassesÄ«_ti idha brÄ• hmaá¹‡o raÃ±Ã±o mah
Ä• raddho. tattha __sandassesÄ«_ti --- `idaá¹ƒ dÄ• naá¹ƒ dÄ• tÄ• evarÅ«paá¹ƒ sampattiá¹
dassetvÄ• kathesi. __samÄ• dapesÄ«_ti tadatthaá¹ƒ samÄ• dapetvÄ• kathesi. __samuttej
vippaá¹-isÄ• ravinodanenassa cittaá¹ƒ vodÄ• pesi. __sampahaá¹ƒsesÄ«_ti `sundaraá¹ƒ te k
dÄ• naá¹ƒ dadamÄ• nenÄ• â€™ ti thutiá¹ƒ katvÄ• kathesi. __vattÄ• dhammato natthÄ«_ti
vattÄ• natthi.

<345> __na_ \Ne I 242/ __rukkhÄ• chijjiá¹ƒsu yÅ«patthÄ• ya na dabbhÄ• lÅ«yiá¹ƒsu barih
yÅ«panÄ• make mahÄ• thambhe ussÄ• petvÄ• --- ``asukarÄ• jÄ• asukÄ• macco asukabrÄ
mahÄ• yÄ• gaá¹ƒ yajatÄ«â€™â€™ ti nÄ• maá¹ƒ likhitvÄ• á¹-hapenti. yÄ• ni ca dabbhatiá¹‡
vanamÄ• lÄ• saá¹…khepena yaÃ±Ã±asÄ• laá¹ƒ parikkhipanti, bhÅ«miyaá¹ƒ vÄ• pattharant
chijjiá¹ƒsu, na dabbhÄ• lÅ«yiá¹ƒsu. kiá¹ƒ pana gÄ• vo vÄ• ajÄ• dayo vÄ• haÃ±Ã±issantÄ«
antogehadÄ• sÄ• dayo. __pessÄ• _ti ye pubbameva dhanaá¹ƒ gahetvÄ• kammaá¹ƒ karont
bhattavetanaá¹ƒ gahetvÄ• karonti. daá¹‡á¸• atajjitÄ• \Ee I 301/ nÄ• ma daá¹‡á¸• ayaá¹-á¹-
--- ``kammaá¹ƒ karotha karothÄ• â€™â€™ ti evaá¹ƒ \Be I 269/ tajjitÄ• . bhayatajjitÄ• nÄ• m
karosi, kusalaá¹ƒ. no ce karosi, chindissÄ• ma vÄ• bandhissÄ• ma vÄ• mÄ• ressÄ• ma vÄ
ete pana na daá¹‡á¸• atajjitÄ• , na bhayatajjitÄ• , na assumukhÄ• rodamÄ• nÄ• parikamm
piyasamudÄ• cÄ• reneva samudÄ• cariyamÄ• nÄ• akaá¹ƒsu. na hi tattha dÄ• saá¹ƒ vÄ• d
kammakaraá¹ƒ vÄ• kammakarÄ• ti Ä• lapanti. yathÄ• nÄ• mavaseneva pana piyasamudÄ•
itthipurisabalavantadubbalÄ• naá¹ƒ anurÅ«pameva kammaá¹ƒ dassetvÄ• --- ``idaÃ±cidaÃ±
vadanti. tepi attano rucivaseneva karonti. tena vuttaá¹ƒ --- ``ye icchiá¹ƒsu, te akaá¹ƒsu; ye n
na te akaá¹ƒsu. yaá¹ƒ icchiá¹ƒsu, taá¹ƒ akaá¹ƒsu; yaá¹ƒ na icchiá¹ƒsu, na taá¹ƒ akaá¹ƒsÅ«â
__sappitelanavanÄ«tadadhimadhuphÄ• á¹‡itena ceva so yaÃ±Ã±o niá¹-á¹-hÄ• namagamÄ•
bahinagarassa catÅ«su dvÄ• resu antonagarassa ca majjheti paÃ±casu á¹-hÄ• nesu mahÄ•
ekekissÄ• ya sÄ• lÄ• ya satasahassaá¹ƒ satasahassaá¹ƒ katvÄ• divase divase paÃ±casata
sÅ«riyuggamanato paá¹-á¹-hÄ• ya tassa tassa kÄ• lassa anurÅ«pehi sahatthena suvaá¹‡á¹
paá¹‡Ä«tehi sappitelÄ• disammisseheva yÄ• gukhajjakabhattabyaÃ±janapÄ• nakÄ• dÄ«hi n
bhÄ• janÄ• ni pÅ«retvÄ• gaá¹‡hitukÄ• mÄ• naá¹ƒ tatheva dÄ• pesi. sÄ• yaá¹‡hasamaye p
sampÅ«jesi. sappiÄ• dÄ«naá¹ƒ pana mahÄ• cÄ• á¹-iyo pÅ«rÄ• petvÄ• --- ``yo yaá¹ƒ paribh
paribhuÃ±jatÅ«â€™â€™ ti anekasatesu á¹-hÄ• nesu á¹-hapÄ• pesi. taá¹ƒ sandhÄ• ya vutta
``sappitelanavanÄ«tadadhimadhuphÄ• á¹‡itena ceva so yaÃ±Ã±o niá¹-á¹-hÄ• namagamÄ•

<346> __pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ Ä• dÄ• yÄ• _ti bahuá¹ƒ dhanaá¹ƒ gahetvÄ• . te kira c

rÄ• jÄ• sappitelÄ• dÄ«ni janapadato anÄ• harÄ• petvÄ• attano santakameva nÄ«haritvÄ•
pana `rÄ• jÄ• na kiÃ±ci Ä• harÄ• petÄ«â€™ ti na yuttaá¹ƒ tuá¹‡hÄ« bhavituá¹ƒ. na hi raÃ±
akkhayadhammameva, amhesu ca adentesu ko aÃ±Ã±o raÃ±Ã±o dassati, handassa dhana
\Ne I 243/ te gÄ• mabhÄ• gena ca nigamabhÄ• gena \Ee I 302/ ca nagarabhÄ• gena ca sÄ•
sakaá¹-Ä• ni pÅ«retvÄ• raÃ±Ã±o upahariá¹ƒsu. taá¹ƒ sandhÄ• ya --- ``pahÅ«taá¹ƒ sÄ• pate

<347> __puratthimena_ \Be I 270/ __yaÃ±Ã±avÄ• á¹-assÄ• _ti puratthimato nagaradvÄ• re
puratthimabhÄ• ge. yathÄ• puratthimadisato Ä• gacchantÄ• khattiyÄ• naá¹ƒ dÄ• nasÄ• lÄ•
dÄ• nasÄ• lÄ• ya bhuÃ±jitvÄ• nagaraá¹ƒ pavisanti. evarÅ«pe á¹-hÄ• ne paá¹-á¹-hapesuá¹ƒ
yaÃ±Ã±avÄ• á¹-assÄ• _ti dakkhiá¹‡ato nagaradvÄ• re dÄ• nasÄ• lÄ• ya vuttanayeneva dak
paá¹-á¹-hapesuá¹ƒ. pacchimuttaresupi eseva nayo.

<348> __aho yaÃ±Ã±o, aho yaÃ±Ã±asampadÄ• _ti brÄ• hmaá¹‡Ä• sappiÄ• dÄ«hi niá¹-á¹-
``yaá¹ƒ loke madhuraá¹ƒ, tadeva samaá¹‡o gotamo katheti, handassa yaÃ±Ã±aá¹ƒ pasaá¹ƒ
tuá¹-á¹-hacittÄ• pasaá¹ƒsamÄ• nÄ• evamÄ• haá¹ƒsu. __tuá¹‡hÄ«bhÅ«tova nisinno hotÄ«
cintayamÄ• no nissaddova nisinno hoti. __abhijÄ• nÄ• ti pana bhavaá¹ƒ gotamo_ti idaá¹ƒ b
pucchanto Ä• ha. itarathÄ• hi --- ``kiá¹ƒ pana tvaá¹ƒ, bho gotama, tadÄ• rÄ• jÄ• ahosi, ud
brÄ• hmaá¹‡oâ€™â€™ ti evaá¹ƒ ujukameva pucchayamÄ• no agÄ• ravo viya hoti.

niccadÄ• naanukulayaÃ±Ã±avaá¹‡á¹‡anÄ•

<349> __atthi pana, bho gotamÄ• _ti --- idaá¹ƒ brÄ• hmaá¹‡o ``sakalajambudÄ«pavÄ• sÄ«
samuá¹-á¹-hÄ• ya dÄ• naá¹ƒ nÄ• ma dÄ• tuá¹ƒ garukaá¹ƒ sakalajanapado ca attano kamm
nu kho amhÄ• kampi imamhÄ• yaÃ±Ã±Ä• aÃ±Ã±o yaÃ±Ã±o appasamÄ• rambhataro ceva
etamatthaá¹ƒ pucchanto Ä• ha. __niccadÄ• nÄ• nÄ«_ti dhuvadÄ• nÄ• ni niccabhattÄ• ni. __
``amhÄ• kaá¹ƒ pitupitÄ• mahÄ• dÄ«hi pavattitÄ• nÄ«â€™â€™ ti katvÄ• pacchÄ• duggata
pavattetabbÄ• ni yÄ• gÄ• ni, evarÅ«pÄ• ni kira sÄ«lavante uddissa nibaddhadÄ• nÄ• ni tas
upacchindanti.

__tatridaá¹ƒ_ \Ee I 303/ __vatthu --- _ anÄ• thapiá¹‡á¸• ikassa kira ghare paÃ±ca niccabha
dÄ«yiá¹ƒsu. dantamayasalÄ• kÄ• ni paÃ±casatÄ• ni ahesuá¹ƒ. atha taá¹ƒ kulaá¹ƒ anukkam
abhibhÅ«taá¹ƒ, ekÄ• tasmiá¹ƒ kule dÄ• rikÄ• ekasalÄ• kato uddhaá¹ƒ dÄ• tuá¹ƒ nÄ• sakk
setavÄ• hanarajjaá¹ƒ gantvÄ• khalaá¹ƒ sodhetvÄ• laddhadhaÃ±Ã±ena taá¹ƒ salÄ• kaá¹ƒ a
I 271/ Ä• rocesi. rÄ• jÄ• taá¹ƒ \Ne I 244/ Ä• netvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-hapesi. sÄ•
paÃ±capi salÄ• kabhattasatÄ• ni pavattesi.

__daá¹‡á¸• appahÄ• rÄ• _ti --- ``paá¹-ipÄ• á¹-iyÄ• tiá¹-á¹-hatha tiá¹-á¹-hathÄ• â€™â€™ ti u
gaá¹‡hatha gaá¹‡hathÄ• ti ca Ä• dÄ«ni vatvÄ• dÄ«yamÄ• nÄ• daá¹‡á¸• appahÄ• rÄ• pi ga

kho, brÄ• hmaá¹‡a, hetu ... pe ... mahÄ• nisaá¹ƒsataraÃ±cÄ• _ti. ettha yasmÄ• mahÄ• yaÃ
salÄ• kabhatte na bahÅ«hi veyyÄ• vaccakarehi vÄ• upakaraá¹‡ehi vÄ• attho atthi, tasmÄ•
appaá¹-á¹-hataraá¹ƒ. yasmÄ• cettha na bahÅ«naá¹ƒ kammacchedavasena pÄ«á¸·Ä• saá¹.
tasmÄ• appasamÄ• rambhataraá¹ƒ. yasmÄ• cetaá¹ƒ saá¹…ghassa yiá¹-á¹-haá¹ƒ pariccatt
vuttaá¹ƒ, yasmÄ• pana chaá¸·aá¹…gasamannÄ• gatÄ• ya dakkhiá¹‡Ä• ya mahÄ• samudde
puÃ±Ã±Ä• bhisandassa pamÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ, idaÃ±ca tathÄ• vidhaá¹ƒ. tasmÄ• taá¹ƒ
mahÄ• nisaá¹ƒsataraÃ±cÄ• ti veditabbaá¹ƒ. idaá¹ƒ sutvÄ• brÄ• hmaá¹‡o cintesi --- idampi
uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya dadato divase divase ekassa kammaá¹ƒ nassati. navanavo
atthi nu kho itopi aÃ±Ã±o yaÃ±Ã±o appaá¹-á¹-hataro ca appasamÄ• rambhataro cÄ• ti. tasm
gotamÄ• â€™â€™ tiÄ• dimÄ• ha. tattha yasmÄ• salÄ• kabhatte kiccapariyosÄ• naá¹ƒ natt
samuá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ kammaá¹ƒ akatvÄ• saá¹ƒvidhÄ• tabbameva. vihÄ• radÄ• ne
paá¹‡á¹‡asÄ• laá¹ƒ vÄ• hi kÄ• retuá¹ƒ koá¹-idhanaá¹ƒ vissajjetvÄ• mahÄ• vihÄ• raá¹ƒ vÄ•
dhanapariccÄ• gaá¹ƒ katvÄ• kÄ• ritaá¹ƒ sattaá¹-á¹-havassÄ• nipi vassasatampi vassasaha
kevalaá¹ƒ jiá¹‡á¹‡apatitaá¹-á¹-hÄ• ne paá¹-isaá¹…kharaá¹‡amattameva kÄ• tabbaá¹ƒ \Ee I
vihÄ• radÄ• naá¹ƒ salÄ• kabhattato appaá¹-á¹-hataraá¹ƒ appasamÄ• rambhataraÃ±ca hoti.
suttantapariyÄ• yena yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• yÄ• ti Ä• dayo navÄ• nisaá¹ƒsÄ•

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

siriá¹ƒsape ca makase ca, sisire cÄ• pi vuá¹-á¹-hiyo ||

tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, __jhÄ• yituÃ±ca vipassituá¹ƒ ||_

vihÄ• radÄ• naá¹ƒ \Ne I 245/ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute ||

tasmÄ• annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

dadeya ujubhÅ«tesu, vippasannena cetasÄ• ||

te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295).

sattarasÄ• nisaá¹ƒsÄ• vuttÄ• . tasmÄ• etaá¹ƒ salÄ• kabhattato mahapphalataraÃ±ca mah
veditabbaá¹ƒ. saá¹…ghassa pana pariccattattÄ• va yaÃ±Ã±oti vuccati. idampi sutvÄ• brÄ•
``dhanapariccÄ• gaá¹ƒ katvÄ• vihÄ• radÄ• naá¹ƒ \Be I 272/ nÄ• ma dukkaraá¹ƒ, attano sar
parassa duppariccajÄ• , handÄ• haá¹ƒ itopi appaá¹-á¹-hataraÃ±ca appasamÄ• rambhataraÃ
pucchÄ• mÄ«â€™â€™ ti. tato taá¹ƒ pucchanto --- ``atthi pana bhoâ€™â€™ tiÄ• dimÄ• ha.

350-351__._ tattha yasmÄ• sakiá¹ƒ pariccattepi vihÄ• re punappunaá¹ƒ
chÄ• danakhaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡Ä• divasena kiccaá¹ƒ atthiyeva, saraá¹‡a
santike saá¹…ghassa vÄ• gaá¹‡assa vÄ• sakiá¹ƒ gahitaá¹ƒ gahitameva hoti, natthi tassa p
kattabbatÄ• , tasmÄ• taá¹ƒ vihÄ• radÄ• nato appaá¹-á¹-hataraÃ±ca appasamÄ• rambhatara
saraá¹‡agamanaá¹ƒ nÄ• ma tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ jÄ«vitapariccÄ• gamayaá¹ƒ puÃ±Ã
deti, tasmÄ• mahapphalataraÃ±ca mahÄ• nisaá¹ƒsataraÃ±cÄ• ti veditabbaá¹ƒ. tiá¹‡á¹‡aá¹ƒ
jÄ«vitapariccÄ• gavasena yaÃ±Ã±oti vuccati.

<352> idaá¹ƒ \Ee I 305/ sutvÄ• brÄ• hmaá¹‡o cintesi --- ``attano jÄ«vitaá¹ƒ nÄ• ma parass
dukkaraá¹ƒ, atthi nu kho itopi appaá¹-á¹-hataro yaÃ±Ã±oâ€™â€™ ti tato taá¹ƒ pucchanto pu
gotamÄ• â€™â€™ tiÄ• dimÄ• ha. tattha pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«tiÄ• dÄ«su __ve
tividhÄ• hoti --- sampattavirati, samÄ• dÄ• navirati setughÄ• taviratÄ«ti. tattha yo sikkhÄ• p
kevalaá¹ƒ attano jÄ• tigottakulÄ• padesÄ• dÄ«ni anussaritvÄ• --- ``na me idaá¹ƒ patirÅ«paâ
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni na karoti, sampattavatthuá¹ƒ pariharati. tato Ä• rakÄ• viramati. ta
sampattaviratÄ«ti veditabbÄ• .

``ajjatagge jÄ«vitahetupi pÄ• á¹‡aá¹ƒ na hanÄ• mÄ«â€™â€™ ti vÄ• ``pÄ• á¹‡Ä• tipÄ• tÄ•
``veramaá¹‡iá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti vÄ• evaá¹ƒ sikkhÄ• padÄ• ni gaá¹‡hantassa
veditabbÄ• .

ariyasÄ• vakÄ• naá¹ƒ pana maggasampayuttÄ• virati setughÄ• tavirati nÄ• ma. tattha puri
voropanÄ• divasena vÄ«tikkamitabbaá¹ƒ jÄ«vitindriyÄ• divatthu, taá¹ƒ Ä• rammaá¹‡aá¹ƒ ka
nibbÄ• nÄ• rammaá¹‡Ä• va. ettha ca yo paÃ±ca sikkhÄ• padÄ• ni ekato gaá¹‡hati, tassa ek
bhinnÄ• ni honti. yo ekekaá¹ƒ gaá¹‡hati, so yaá¹ƒ vÄ«tikkamati, tadeva \Be I 273/ bhijjati. se
pana bhedo nÄ• ma natthi, bhavantarepi hi ariyasÄ• vako jÄ«vitahetupi neva pÄ• á¹‡aá¹ƒ h
sacepissa suraÃ±ca khÄ«raÃ±ca missetvÄ• mukhe pakkhipanti, khÄ«rameva pavisati, na s
koÃ±casakuá¹‡Ä• naá¹ƒ khÄ«ramissake udake khÄ«rameva pavisati? na udakaá¹ƒ. idaá¹ƒ
dhammatÄ• siddhanti ca veditabbaá¹ƒ. yasmÄ• pana saraá¹‡agamane diá¹-á¹-hiujukakaraa
sikkhÄ• padasamÄ• dÄ• ne pana viratimattakameva. tasmÄ• etaá¹ƒ yathÄ• vÄ• tathÄ• vÄ
gaá¹‡hantassÄ• pi appaá¹-á¹-hataraÃ±ca appasamÄ• rambhataraÃ±ca. paÃ±casÄ«lasadisa

ettha mahapphalatÄ• mahÄ• nisaá¹ƒsatÄ• ca veditabbÄ• . vuttaÃ±hetaá¹ƒ ---

``paÃ±cimÄ• ni \Ee I 306/, bhikkhave, dÄ• nÄ• ni mahÄ• dÄ• nÄ• ni aggaÃ±Ã±Ä• ni rattaÃ±
porÄ• á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡Ä• ni asaá¹ƒkiá¹‡á¹‡apubbÄ• ni na saá¹…kiyanti na saá¹…ki
appaá¹-ikuá¹-á¹-hÄ• ni samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katamÄ• ni paÃ±ca? idha,
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti. pÄ• á¹‡Ä• tipÄ• tÄ• p
ariyasÄ• vako aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ deti, averaá¹ƒ deti abyÄ• pajj
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• averaá¹ƒ datvÄ• abyÄ• pajjhaá¹ƒ d
abhayassa averassa abyÄ• pajjhassa bhÄ• gÄ« hoti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ dÄ•
... viÃ±Ã±Å«hÄ«ti.

puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako adinnÄ• dÄ• naá¹ƒ pahÄ• ya ... pe ... kÄ• mesur
pahÄ• ya ... pe ... musÄ• vÄ• daá¹ƒ pahÄ• ya ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ
imÄ• ni kho, bhikkhave, paÃ±ca dÄ• nÄ• ni mahÄ• dÄ• nÄ• ni aggaÃ±Ã±Ä• ni ... pe ... viÃ±

idaÃ±ca pana sÄ«lapaÃ±cakaá¹ƒ --- ``attasinehaÃ±ca jÄ«vitasinehaÃ±ca pariccajitvÄ• rak
samÄ• dinnatÄ• ya yaÃ±Ã±oti vuccati. tattha kiÃ±cÄ• pi paÃ±casÄ«lato saraá¹‡agamanam
pana saraá¹‡agamaneyeva patiá¹-á¹-hÄ• ya rakkhitasÄ«lavasena mahapphalanti vuttaá¹ƒ.

<353> idampi \Be I 274/ sutvÄ• brÄ• hmaá¹‡o cintesi --- ``paÃ±casÄ«laá¹ƒ nÄ• ma rakkhit
kho aÃ±Ã±aá¹ƒ kiÃ±ci Ä«disameva hutvÄ• ito appaá¹-á¹-hataraÃ±ca mahapphalataraÃ±cÄ
pucchanto punapi --- ``atthi pana, bho gotamÄ• â€™â€™ tiÄ• dimÄ• ha. athassa bhagavÄ•
á¹-hitassa paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ yaÃ±Ã±Ä• naá¹ƒ appaá¹-á¹-hataraÃ±ca mahapph
buddhuppÄ• dato paá¹-á¹-hÄ• ya desanaá¹ƒ Ä• rabhanto ``idha brÄ• hmaá¹‡Ä• â€™â€™ ti
heá¹-á¹-hÄ• vuttehi guá¹‡ehi samannÄ• gato paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, paá¹-hamajjhÄ• nÄ
dutiyajjhÄ• nÄ• dÄ«ni nibbattento na kilamati, tasmÄ• tÄ• ni appaá¹-á¹-hÄ• ni appasamÄ• r
paá¹-hamajjhÄ• naá¹ƒ ekaá¹ƒ kappaá¹ƒ brahmaloke Ä• yuá¹ƒ deti. dutiyaá¹ƒ aá¹-á¹-hakapp
catusaá¹-á¹-hikappe. catutthaá¹ƒ paÃ±cakappasatÄ• ni. tadeva Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ
307/ bhÄ• vitaá¹ƒ vÄ«sati, cattÄ• lÄ«saá¹ƒ, saá¹-á¹-hi, caturÄ• sÄ«ti ca kappasahassÄ• ni Ä
mahapphalataraÃ±ca mahÄ• nisaá¹ƒsataraÃ±ca. nÄ«varaá¹‡Ä• dÄ«naá¹ƒ pana paccanÄ«k
pariccattattÄ• taá¹ƒ yaÃ±Ã±anti veditabbaá¹ƒ.

vipassanÄ• Ã±Ä• á¹‡ampi yasmÄ• catutthajjhÄ• napariyosÄ• nesu guá¹‡esu patiá¹-á¹-hÄ•
tasmÄ• appaá¹-á¹-haá¹ƒ appasamÄ• rambhaá¹ƒ; vipassanÄ• sukhasadisassa pana sukhas
paccanÄ«kakilesapariccÄ• gato yaÃ±Ã±oti. manomayiddhipi yasmÄ• vipassanÄ• Ã±Ä• á¹‡
na kilamati, tasmÄ• appaá¹-á¹-hÄ• appasamÄ• rambhÄ• ; attano sadisarÅ«panimmÄ• nas
attano paccanÄ«kakilesapariccÄ• gato yaÃ±Ã±o. iddhividhaÃ±Ä• á¹‡Ä• dÄ«nipi yasmÄ• m

patiá¹-á¹-hÄ• ya nibbattento na kilamati, tasmÄ• appaá¹-á¹-hÄ• ni appasamÄ• rambhÄ• ni,
paccanÄ«kakilesappahÄ• nato yaÃ±Ã±o. iddhividhaá¹ƒ panettha nÄ• nÄ• vidhavikubbanada
dibbasotaá¹ƒ devamanussÄ• naá¹ƒ saddasavanasamatthatÄ• ya; cetopariyaÃ±Ä• á¹‡aá¹ƒ \
soá¸·asavidhacittajÄ• nanasamatthatÄ• ya; pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ
icchiticchitaá¹-á¹-hÄ• nasamanussaraá¹‡asamatthatÄ• ya; dibbacakkhu icchiticchitarÅ«pada
Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ atipaá¹‡Ä«talokuttaramaggasukhanipphÄ• danasamatthatÄ• y
yasmÄ• pana arahattato visiá¹-á¹-hataro aÃ±Ã±o yaÃ±Ã±o nÄ• ma natthi, tasmÄ• arahatta
samÄ• pento --- ``ayampi kho, brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dimÄ• ha.

kÅ«á¹-adantaupÄ• sakattapaá¹-ivedanÄ• vaá¹‡á¹‡anÄ•

354-358__._ __evaá¹ƒ_ \Be I 275/ __vutte_ti evaá¹ƒ bhagavatÄ• vutte desanÄ• ya pasÄ«d
gantukÄ• mo kÅ«á¹-adanto brÄ• hmaá¹‡o --- `etaá¹ƒ abhikkantaá¹ƒ bho, gotamÄ• â€™ tiÄ•
__upavÄ• yatÅ«_ti upagantvÄ• sarÄ«radarathaá¹ƒ nibbÄ• pento tanusÄ«talo vÄ• to vÄ• ya
brÄ• hmaá¹‡o purisaá¹ƒ pesesi --- ``gaccha, tÄ• ta, yaÃ±Ã±avÄ• á¹-aá¹ƒ pavisitvÄ• sabbe
mocehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tathÄ• katvÄ• Ä• gantv
pÄ• á¹‡ayoâ€™â€™ ti Ä• rocesi. yÄ• va \Ee I 308/ brÄ• hmaá¹‡o taá¹ƒ pavattiá¹ƒ na suá¹‡i
dhammaá¹ƒ desesi. kasmÄ• ? ``brÄ• hmaá¹‡assa citte Ä• kulabhÄ• vo atthÄ«â€™â€™ ti. s
pÄ• á¹‡Ä• mocitÄ• â€™â€™ ti cittacÄ• ro vippasÄ«dati. bhagavÄ• tassa vippasannamana
Ä• rabhi. taá¹ƒ sandhÄ• ya --- ``atha kho bhagavÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. puna `kallacit
Ä• nupubbikathÄ• nubhÄ• vena vikkhambhitanÄ«varaá¹‡ataá¹ƒ sandhÄ• ya vuttaá¹ƒ. sesaá

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• lisuttavaá¹‡á¹‡anÄ•

brÄ• hmaá¹‡adÅ«tavatthuvaá¹‡á¹‡anÄ•

<359> __evaá¹ƒ_ \Ee I 309/ \Ne I 249/ \Be I 276/ __me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhag
mahÄ• lisuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __vesÄ• liya_nti punappunaá¹ƒ
vesÄ• lÄ«ti laddhanÄ• make nagare. __mahÄ• vane_ti bahinagare himavantena saddhiá¹ƒ
á¹-hitaá¹ƒ sayaá¹ƒ jÄ• tavanaá¹ƒ atthi, yaá¹ƒ mahantabhÄ• veneva mahÄ• vananti vuccati,
__kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti tasmiá¹ƒ vanasaá¹‡á¸• e saá¹…ghÄ• rÄ• maá¹ƒ patiá¹-á¹-
kaá¹‡á¹‡ikaá¹ƒ yojetvÄ• thambhÄ• naá¹ƒ upari kÅ«á¹-Ä• gÄ• rasÄ• lÄ• saá¹…khepena dev
akaá¹ƒsu, taá¹ƒ upÄ• dÄ• ya sakalopi saá¹…ghÄ• rÄ• mo ``kÅ«á¹-Ä• gÄ• rasÄ• lÄ• â€™â€
taá¹ƒ vesÄ• liá¹ƒ upanissÄ• ya tasmiá¹ƒ saá¹…ghÄ• rÄ• me viharati. tena vuttaá¹ƒ --- ``vesÄ

mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaâ€™â€™ nti. __kosalakÄ• _ti kosalaraá¹-á¹-havÄ• s
magadharaá¹-á¹-havÄ• sino. __karaá¹‡Ä«yenÄ• _ti avassaá¹ƒ kattabbakammena. yaÃ±hi a
kiccanti vuccati, yaá¹ƒ avassaá¹ƒ kÄ• tabbameva, taá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• ma.

<360> __paá¹-isallÄ«no bhagavÄ• _ti nÄ• nÄ• rammaá¹‡acÄ• rato paá¹-ikkamma sallÄ«no
upagamma ekattÄ• rammaá¹‡e jhÄ• naratiá¹ƒ anubhavatÄ«ti attho. __tatthevÄ• _ti tasmiÃ±
__ekamanta_nti \Ee I 310/ tasmÄ• á¹-hÄ• nÄ• apakkamma tÄ• su tÄ• su rukkhacchÄ• yÄ•

oá¹-á¹-haddhalicchavÄ«vatthuvaá¹‡á¹‡anÄ•

<361> __oá¹-á¹-haddho_ti addhoá¹-á¹-hatÄ• ya evaá¹ƒladdhanÄ• mo. __mahatiyÄ• licchav
purebhattaá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• bhagavato sa
adhiá¹-á¹-hahitvÄ• gandhamÄ• lÄ• dÄ«ni gÄ• hÄ• petvÄ• ugghosanÄ• ya mahatiá¹ƒ liccha
sannipÄ• tÄ• petvÄ• tÄ• ya nÄ«lapÄ«tÄ• divaá¹‡á¹‡avatthÄ• bharaá¹‡avilepanapaá¹-imaá¹
tÄ• vatiá¹ƒsaparisasappaá¹-ibhÄ• gÄ• ya mahatiyÄ• licchaviparisÄ• ya saddhiá¹ƒ upasaá¹.
mahÄ• lÄ«_ti \Be I 277/ tassa oá¹-á¹-haddhassa mahÄ• lÄ«ti mÅ«lanÄ• maá¹ƒ, tena mÅ«la
mahÄ• lÄ«ti Ä• lapati. __ekamantaá¹ƒ nisÄ«dÄ«_ti patirÅ«pÄ• su rukkhacchÄ• yÄ• su tÄ• y
ratanattayassa vaá¹‡á¹‡aá¹ƒ kathayanto nisÄ«di.

<362> __sÄ«ho samaá¹‡uddeso_ti Ä• yasmato nÄ• gitassa bhÄ• gineyyo sattavassakÄ• le
yuttapayutto ``sÄ«hoâ€™â€™ ti evaá¹ƒnÄ• mako sÄ• maá¹‡ero, so kira taá¹ƒ mahÄ• parisa
parisÄ• mahatÄ«, sakalaá¹ƒ vihÄ• raá¹ƒ pÅ«retvÄ• nisinnÄ• , addhÄ• bhagavÄ• ajja imis
ussÄ• hena dhammaá¹ƒ desessati, yaá¹ƒnÅ«nÄ• haá¹ƒ upajjhÄ• yassÄ• cikkhitvÄ• bhagav
sannipatitabhÄ• vaá¹ƒ Ä• rocÄ• peyyaâ€™â€™ nti cintetvÄ• yenÄ• yasmÄ• nÄ• gito tenu
kassapÄ• _ti theraá¹ƒ gottena Ä• lapati. __esÄ• janatÄ• _ti eso janasamÅ«ho.

__tvaÃ±Ã±eva bhagavato Ä• rocehÄ«_ti sÄ«ho kira bhagavato vissÄ• siko, ayaÃ±hi thero t
sarÄ«ragarutÄ• ya uá¹-á¹-hÄ• nanisajjÄ• dÄ«su Ä• lasiyabhÄ• vo Ä«sakaá¹ƒ appahÄ«no vi
sÄ• maá¹‡ero bhagavato kÄ• lena kÄ• laá¹ƒ vattaá¹ƒ karoti. tena naá¹ƒ thero ``tvampi dasa
ti vatvÄ• gaccha tvaÃ±Ã±evÄ• rocehÄ«ti Ä• ha. __vihÄ• rapacchÄ• yÄ• ya_nti vihÄ• rachÄ
kÅ«á¹-Ä• gÄ• ramahÄ• gehacchÄ• yÄ• ya pharitokÄ• seti attho. sÄ• kira kÅ«á¹-Ä• gÄ• rasÄ
311/ dÄ«ghÄ• pÄ• cÄ«namukhÄ• , tenassÄ• purato mahatÄ« chÄ• yÄ• patthaá¹-Ä• hoti,
Ä• sanaá¹ƒ paÃ±Ã±apesi.

<363> atha kho bhagavÄ• dvÄ• rantarehi ceva vÄ• tapÄ• nantarehi ca nikkhamitvÄ• vidhÄ
chabbaá¹‡á¹‡Ä• hi buddharasmÄ«hi saá¹ƒsÅ«citanikkhamano valÄ• hakantarato puá¹‡á¹‡a
kÅ«á¹-Ä• gÄ• rasÄ• lato nikkhamitvÄ• paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. tena vuttaá¹
vihÄ• rÄ• nikkhamma vihÄ• rapacchÄ• yÄ• ya paÃ±Ã±atte Ä• sane nisÄ«dÄ«â€™â€™ ti.

364-365__._ __purimÄ• ni_ \Be I 278/, __bhante, divasÄ• ni purimatarÄ• nÄ«_ti ettha hiyyo
nÄ• ma, tato paraá¹ƒ purimataraá¹ƒ. tato paá¹-á¹-hÄ• ya pana sabbÄ• ni purimÄ• ni ceva pu
__yadagge_ti mÅ«ladivasato paá¹-á¹-hÄ• ya yaá¹ƒ divasaá¹ƒ aggaá¹ƒ parakoá¹-iá¹ƒ katvÄ•
yÄ• va vihÄ• sinti vuttaá¹ƒ hoti. idÄ• ni tassa parimÄ• á¹‡aá¹ƒ dassento ``naciraá¹ƒ tÄ«á¹‡i
Ä• ha. atha vÄ• __yadagge_ti yaá¹ƒ divasaá¹ƒ aggaá¹ƒ katvÄ• naciraá¹ƒ tÄ«á¹‡i vassÄ• n
I 251/. yaá¹ƒ divasaá¹ƒ Ä• diá¹ƒ katvÄ• naciraá¹ƒ vihÄ• siá¹ƒ tÄ«á¹‡iyeva vassÄ• nÄ«ti vutt
bhagavato pattacÄ«varaá¹ƒ gaá¹‡hanto tÄ«á¹‡i saá¹ƒvaccharÄ• ni bhagavantaá¹ƒ upaá¹-á¹
evaá¹ƒ vadati. __piyarÅ«pÄ• nÄ«_ti piyajÄ• tikÄ• ni sÄ• tajÄ• tikÄ• ni. __kÄ• mÅ«pasaá¹ƒh
kÄ• massÄ• dayuttÄ• ni. __rajanÄ«yÄ• nÄ«_ti rÄ• gajanakÄ• ni. __no ca kho dibbÄ• ni sad
tÄ• ni na suá¹‡Ä• ti? so kira bhagavantaá¹ƒ upasaá¹…kamitvÄ• dibbacakkhuparikammaá¹ƒ
Ä• cikkhi, so yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipanno dibbacakkhuá¹ƒ uppÄ• detvÄ• devatÄ• na
``imasmiá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• ne saddena madhurena bhavitabbaá¹ƒ, kathaá¹ƒ nu kho n
bhagavantaá¹ƒ upasaá¹…kamitvÄ• dibbasotaparikammaá¹ƒ pucchi. ayaÃ±ca atÄ«te ekaá¹
kaá¹‡á¹‡asakkhaliyaá¹ƒ paharitvÄ• \Ee I 312/ badhiramakÄ• si. tasmÄ• parikammaá¹ƒ kar
dibbasotÄ• dhigamÄ• ya. tenassa na bhagavÄ• parikammaá¹ƒ kathesi. so ettÄ• vatÄ• bha
cintesi --- ``addhÄ• samaá¹‡assa gotamassa evaá¹ƒ hoti --- `ahampi khattiyo ayampi khatti
Ã±Ä• á¹‡aá¹ƒ vaá¸• á¸• hissati, ayampi sabbaÃ±Ã±Å« bhavissatÄ«â€™ ti usÅ«yÄ• ya mayh
anukkamena gihibhÄ• vaá¹ƒ patvÄ• tamatthaá¹ƒ mahÄ• lilicchavino kathento evamÄ• ha.

366-371__._ __ekaá¹ƒsabhÄ• vito_ti ekaá¹ƒsÄ• ya ekakoá¹-á¹-hÄ• sÄ• ya bhÄ• vito, dibbÄ•
dassanatthÄ• ya dibbÄ• naá¹ƒ vÄ• saddÄ• naá¹ƒ savanatthÄ• ya bhÄ• vitoti attho. __tiriya_
__ubhayaá¹ƒsabhÄ• vito_ti ubhayaá¹ƒsÄ• ya ubhayakoá¹-á¹-hÄ• sÄ• ya bhÄ• vitoti attho. _
ayaá¹ƒ dibbÄ• naá¹ƒyeva rÅ«pÄ• naá¹ƒ dassanÄ• ya ekaá¹ƒsabhÄ• vito samÄ• dhi hetu. in
cintesi --- ``idaá¹ƒ dibbasotena saddasuá¹‡anaá¹ƒ imasmiá¹ƒ sÄ• sane uttamatthabhÅ«taá¹
atthÄ• ya ete \Be I 279/ bhikkhÅ« paÃ±Ã±Ä• sampi saá¹-á¹-hipi vassÄ• ni apaá¹‡á¹‡akaá¹ƒ
yaá¹ƒnÅ«nÄ• haá¹ƒ dasabalaá¹ƒ etamatthaá¹ƒ puccheyyaâ€™â€™ nti.

<372> tato tamatthaá¹ƒ pucchanto ``etÄ• saá¹ƒ nÅ«na, bhanteâ€™â€™ tiÄ• dimÄ• ha. __s
samÄ• dhiyeva samÄ• dhibhÄ• vanÄ• , ubhayaá¹ƒsabhÄ• vitÄ• naá¹ƒ samÄ• dhÄ«nanti att
etÄ• samÄ• dhibhÄ• vanÄ• , na ajjhattikÄ• . tasmÄ• tÄ• paá¹-ikkhipitvÄ• yadatthaá¹ƒ bhil
caranti, taá¹ƒ dassento bhagavÄ• ``na kho mahÄ• lÄ«â€™â€™ tiÄ• dimÄ• ha.

catuariyaphalavaá¹‡á¹‡anÄ•

<373> __tiá¹‡á¹‡aá¹ƒ_ \Ne I 252/ __saá¹ƒyojanÄ• na_nti sakkÄ• yadiá¹-á¹-hiÄ• dÄ«naá¹ƒ t
bandhanÄ• naá¹ƒ. tÄ• ni hi vaá¹-á¹-adukkhamaye rathe satte saá¹ƒyojenti, tasmÄ• saá¹ƒyo
__sotÄ• panno_ \Ee I 313/ __hotÄ«_ti maggasotaá¹ƒ Ä• panno hoti. __avinipÄ• tadhammo_

apatanadhammo. __niyato_ti dhammaniyÄ• mena niyato. __sambodhiparÄ• yaá¹‡o_ti upar
sambodhi paraá¹ƒ ayanaá¹ƒ assa, anena vÄ• pattabbÄ• ti sambodhiparÄ• yaá¹‡o.

__tanuttÄ• _ti pariyuá¹-á¹-hÄ• namandatÄ• ya ca kadÄ• ci karahaci uppattiyÄ• ca tanubhÄ
__orambhÄ• giyÄ• na_nti heá¹-á¹-hÄ• bhÄ• giyÄ• naá¹ƒ, ye hi baddho upari suddhÄ• vÄ• s
sakkoti. __opapÄ• tiko_ti sesayonipaá¹-ikkhepavacanametaá¹ƒ. __tattha parinibbÄ• yÄ«_ti
parinibbÄ• nadhammo. __anÄ• vattidhammo_ti tato brahmalokÄ• puna paá¹-isandhivasena
__cetovimutti_nti cittavisuddhiá¹ƒ, sabbakilesabandhanavimuttassa arahattaphalacittasseta
__paÃ±Ã±Ä• vimutti_nti etthÄ• pi sabbakilesabandhanavimuttÄ• arahattaphalapaÃ±Ã±Ä• v
veditabbÄ• . __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __saya_nti sÄ• maá¹ƒ
abhijÄ• nitvÄ• . __sacchikatvÄ• _ti paccakkhaá¹ƒ katvÄ• . atha vÄ• __abhiÃ±Ã±Ä• sacchik
abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena sacchikaritvÄ• tipi attho. __upasampajjÄ• _ti patvÄ• paá¹-i
sutvÄ• licchavirÄ• jÄ• cintesi --- ``ayaá¹ƒ pana dhammo na sakuá¹‡ena viya uppatitvÄ• , n
urena gantvÄ• sakkÄ• paá¹-ivijjhituá¹ƒ \Be I 280/, addhÄ• pana imaá¹ƒ paá¹-ivijjhantassa
pubbabhÄ• gappaá¹-ipadÄ• ya bhavitabbaá¹ƒ, pucchÄ• mi tÄ• va naâ€™â€™ nti.

ariyaaá¹-á¹-haá¹…gikamaggavaá¹‡á¹‡anÄ•

374-375__._ tato bhagavantaá¹ƒ pucchanto ``atthi pana bhanteâ€™â€™ tiÄ• dimÄ• ha. __
paÃ±caá¹…gikaá¹ƒ turiyaá¹ƒ viya aá¹-á¹-haá¹…giko gÄ• mo viya ca aá¹-á¹-haá¹…gamattoye
aá¹-á¹-haá¹…giko, na aá¹…gato aÃ±Ã±o maggo nÄ• ma atthi. tenevÄ• ha --- __ ``seyyathid
pe ... sammÄ• samÄ• dhÄ«â€™â€™ _ti. tattha \Ee I 314/ sammÄ• dassanalakkhaá¹‡Ä• __
abhiniropanalakkhaá¹‡o __sammÄ• saá¹…kappo. _ sammÄ• pariggahaá¹‡alakkhaá¹‡Ä• _
samuá¹-á¹-hÄ• panalakkhaá¹‡o __sammÄ• kammanto. _ sammÄ• vodÄ• panalakkhaá¹‡o
paggahalakkhaá¹‡o __sammÄ• vÄ• yÄ• mo. _ sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• __sa
samÄ• dhÄ• nalakkhaá¹‡o __sammÄ• samÄ• dhi. _ etesu ekekassa tÄ«á¹‡i tÄ«á¹‡i \Ne I 2
seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi tÄ• va aÃ±Ã±ehipi attano paccanÄ«kakilesehi saddhiá¹ƒ
pajahati, nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, sampayuttadhamme ca passati tappaá¹-icchÄ
asammohato. sammÄ• saá¹…kappÄ• dayopi tatheva micchÄ• saá¹…kappÄ• dÄ«ni pajahan
karonti, visesato panettha sammÄ• saá¹…kappo sahajÄ• tadhamme abhiniropeti. sammÄ•
sammÄ• kammanto sammÄ• samuá¹-á¹-hÄ• peti. sammÄ• Ä• jÄ«vo sammÄ• vodÄ• peti.
sammÄ• sati sammÄ• upaá¹-á¹-hÄ• peti. sammÄ• samÄ• dhi sammÄ• padahati.

api cesÄ• sammÄ• diá¹-á¹-hi nÄ• ma pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá
ekakkhaá¹‡Ä• ekÄ• rammaá¹‡Ä• . kiccato pana ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«ni
sammÄ• saá¹…kappÄ• dayopi pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• h
ekÄ• rammaá¹‡Ä• . tesu sammÄ• saá¹…kappo kiccato ``nekkhammasaá¹…kappoâ€™â€™
sammÄ• vÄ• cÄ• dayo tisso viratiyopi honti, cetanÄ• dayopi honti, maggakkhaá¹‡e pana vi

sammÄ• satÄ«ti idampi dvayaá¹ƒ kiccato sammappadhÄ• nasatipaá¹-á¹-hÄ• navasena catt
sammÄ• samÄ• dhi pana pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhiyeva.

iti \Be I 281/ imesu aá¹-á¹-hasu dhammesu bhagavatÄ• nibbÄ• nÄ• dhigamÄ• ya paá¹-ipar
paá¹-hamaá¹ƒ sammÄ• diá¹-á¹-hi desitÄ• . ayaÃ±hi ``paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• satthaâ€
tasmÄ• etÄ• ya pubbabhÄ• ge vipassanÄ• Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya sammÄ• diá¹-á¹-h
kilesacore ghÄ• tento khemena \Ee I 315/ yogÄ• vacaro nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti. tena
``nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yogino bahukÄ• rattÄ• paá¹-hamaá¹ƒ sammÄ•

sammÄ• saá¹…kappo pana tassÄ• bahukÄ• ro, tasmÄ• tadanantaraá¹ƒ vutto. yathÄ• hi
parivaá¹-á¹-etvÄ• parivaá¹-á¹-etvÄ• cakkhunÄ• kahÄ• paá¹‡aá¹ƒ olokento --- ``ayaá¹ƒ che
ti jÄ• nÄ• ti. evaá¹ƒ yogÄ• vacaropi pubbabhÄ• ge vitakkena vitakketvÄ• vipassanÄ• paÃ±
``ime dhammÄ• kÄ• mÄ• vacarÄ• , ime dhammÄ• rÅ«pÄ• vacarÄ• dayoâ€™â€™ ti pajÄ•
koá¹-iyaá¹ƒ gahetvÄ• parivaá¹-á¹-etvÄ• parivaá¹-á¹-etvÄ• dinnaá¹ƒ mahÄ• rukkhaá¹ƒ tacc
kamme upaneti, evaá¹ƒ vitakkena vitakketvÄ• vitakketvÄ• dinne dhamme yogÄ• vacaro pa
kÄ• mÄ• vacarÄ• , ime rÅ«pÄ• vacarÄ• â€™â€™ tiÄ• dinÄ• nayena paricchinditvÄ• kamm
vuttaá¹ƒ --- ``sammÄ• saá¹…kappo pana tassÄ• bahukÄ• ro, tasmÄ• tadanantaraá¹ƒ vutto
sammÄ• diá¹-á¹-hiyÄ• evaá¹ƒ sammÄ• vÄ• cÄ• yapi upakÄ• rako. yathÄ• ha --- ``pubbe kh
vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindatÄ«â€™â€™ ti, (MN I 463) tasmÄ• tadanantaraá¹

yasmÄ• pana --- ``idaÃ±cidaÃ±ca karissÄ• mÄ• â€™â€™ ti paá¹-hamaá¹ƒ vÄ• cÄ• ya saá
payojenti; tasmÄ• vÄ• cÄ• kÄ• yakammassa upakÄ• rikÄ• ti sammÄ• vÄ• cÄ• ya anantara
catubbidhaá¹ƒ pana vacÄ«duccaritaá¹ƒ, tividhaÃ±ca kÄ• yaduccaritaá¹ƒ pahÄ• ya ubhayaá
pÅ«rentasseva yasmÄ• Ä• jÄ«vaá¹-á¹-hamakaá¹ƒ sÄ«laá¹ƒ pÅ«reti, na itarassa, tasmÄ• ta
sammÄ• Ä• jÄ«vo vutto. evaá¹ƒ visuddhÄ• jÄ«vena pana ``parisuddho me Ä• jÄ«voâ€™â€
katvÄ• suttapamattena vihariuá¹ƒ na yuttaá¹ƒ, atha kho ``sabbiriyÄ• pathesu idaá¹ƒ vÄ«riy
samÄ• rabhitabbaâ€™â€™ nti dassetuá¹ƒ tadanantaraá¹ƒ sammÄ• vÄ• yÄ• mo vutto. tato
kÄ• yÄ• dÄ«su catÅ«su vatthÅ«su \Be I 282/ sati sÅ«paá¹-á¹-hitÄ• kÄ• tabbÄ• â€™â€™ ti
tadanantaraá¹ƒ sammÄ• sati \Ee I 316/ desitÄ• . yasmÄ• panevaá¹ƒ sÅ«paá¹-á¹-hitÄ• sati
samÄ• dhissupakÄ• rÄ• nupakÄ• rÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samannesitvÄ• pahoti
samÄ• dhÄ• tuá¹ƒ, tasmÄ• sammÄ• satiyÄ• anantaraá¹ƒ sammÄ• samÄ• dhi desitoti vedi
sacchikiriyÄ• yÄ• _ti etesaá¹ƒ sotÄ• pattiphalÄ• dÄ«naá¹ƒ paccakkhakiriyatthÄ• ya.

dve pabbajitavatthuvaá¹‡á¹‡anÄ•

376-377__._ __ekamidÄ• ha_nti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? ayaá¹ƒ kira rÄ• jÄ• --- ``rÅ
evaá¹ƒ laddhiko, tenassa desanÄ• ya cittaá¹ƒ nÄ• dhimuccati. atha bhagavatÄ• tassa laddh
ekaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• hariuá¹ƒ idamÄ• raddhaá¹ƒ. tatrÄ• yaá¹ƒ saá¹…khepattho --- ``ah

ghositÄ• rÄ• me viharÄ• mi, tatra vasantaá¹ƒ maá¹ƒ te dve pabbajitÄ• evaá¹ƒ pucchiá¹ƒsu.
buddhuppÄ• daá¹ƒ dassetvÄ• tantidhammaá¹ƒ nÄ• ma kathento idamavocaá¹ƒ --- ``Ä• vus
kulaputto evarÅ«passa satthu sÄ• sane pabbajito, evaá¹ƒ tividhaá¹ƒ sÄ«laá¹ƒ pÅ«retvÄ• pa
patvÄ• á¹-hito `taá¹ƒ jÄ«vaâ€™ ntiÄ• dÄ«ni vadeyya, yuttaá¹ƒ nu kho etamassÄ• â€™â€™
nti vutte ``ahaá¹ƒ kho panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ• mi, evaá¹ƒ passÄ• mi, atha ca pa
vadÄ• mÄ«â€™â€™ ti taá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipitvÄ• uttari khÄ«á¹‡Ä• savaá¹ƒ dassetvÄ
na yuttaâ€™â€™ nti avocaá¹ƒ. te mama vacanaá¹ƒ sutvÄ• attamanÄ• ahesunti. evaá¹ƒ vu
I 255/. tenÄ• ha --- ``idamavoca bhagavÄ• . attamano oá¹-á¹-haddho licchavÄ« bhagavato b
abhinandÄ«â€™â€™ ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. jÄ• liyasuttavaá¹‡á¹‡anÄ•

dve pabbajitavatthuvaá¹‡á¹‡anÄ•

<378> __evaá¹ƒ_ \Ee I 317/ \Be I 283/ \Ne I 256/ __me sutaá¹ƒ ... pe ... kosambiya_nti jÄ•
tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __ghositÄ• rÄ• me_ti ghositena seá¹-á¹-hinÄ• kat
allakapparaá¹-á¹-haá¹ƒ nÄ• ma ahosi. tato kotÅ«haliko nÄ• ma daliddo chÄ• takabhayena s
avantiraá¹-á¹-haá¹ƒ gacchanto puttaá¹ƒ vahituá¹ƒ asakkonto chaá¸• á¸• etvÄ• agamÄ• si, m
gahetvÄ• gatÄ• , te ekaá¹ƒ gopÄ• lakagÄ• maá¹ƒ pavisiá¹ƒsu. gopÄ• lakena ca tadÄ• bah
te tato pÄ• yÄ• saá¹ƒ labhitvÄ• bhuÃ±jiá¹ƒsu. atha so puriso balavapÄ• yÄ• saá¹ƒ bhutto jÄ
rattibhÄ• ge kÄ• laá¹ƒ katvÄ• tattheva sunakhiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ•
gopÄ• lakassa piyo ahosi. gopÄ• lako ca paccekabuddhaá¹ƒ upaá¹-á¹-hahati. paccekabudd
kukkurassa ekekaá¹ƒ piá¹‡á¸• aá¹ƒ deti, so paccekabuddhe sinehaá¹ƒ uppÄ• detvÄ• gopÄ•
paá¹‡á¹‡asÄ• lampi gacchati. gopÄ• lake asannihite bhattavelÄ• yaá¹ƒ sayameva gantvÄ•
paá¹‡á¹‡asÄ• ladvÄ• re bhussati, antarÄ• maggepi caá¹‡á¸• amige disvÄ• bhussitvÄ• pal
mudukena cittena kÄ• laá¹ƒkatvÄ• devaloke nibbatti \Ee I 318/. tatrassa ghosakadevaputto
so devalokato cavitvÄ• kosambiyaá¹ƒ ekassa kulassa ghare nibbatti. taá¹ƒ aputtako seá¹-á
mÄ• tÄ• pitÅ«naá¹ƒ dhanaá¹ƒ datvÄ• puttaá¹ƒ katvÄ• aggahesi. atha attano putte jÄ• te sa
ghÄ• tÄ• petuá¹ƒ upakkami. so puÃ±Ã±avantatÄ• ya sattasupi á¹-hÄ• nesu maraá¹‡aá¹ƒ ap
seá¹-á¹-hidhÄ«tÄ• ya veyyattiyena laddhajÄ«vito aparabhÄ• ge pituaccayena seá¹-á¹-hiá¹-á
ghosakaseá¹-á¹-hi nÄ• ma jÄ• to. aÃ±Ã±epi kosambiyaá¹ƒ kukkuá¹-aseá¹-á¹-hi \Be I 284/, p
dve seá¹-á¹-hino atthi, iminÄ• saddhiá¹ƒ tayo ahesuá¹ƒ.

tena ca samayena himavantato paÃ±casatatÄ• pasÄ• sarÄ«rasantappanatthaá¹ƒ antarant

\Ne I 257/, tesaá¹ƒ ete tayo seá¹-á¹-hÄ« attano attano uyyÄ• nesu paá¹‡á¹‡akuá¹-iyo katvÄ•
karonti. athekadivasaá¹ƒ te tÄ• pasÄ• himavantato Ä• gacchantÄ• mahÄ• kantÄ• re tasitÄ
vaá¹-arukkhaá¹ƒ patvÄ• tattha adhivatthÄ• ya devatÄ• ya santikÄ• saá¹…gahaá¹ƒ paccÄ•
devatÄ• sabbÄ• laá¹…kÄ• ravibhÅ«sitaá¹ƒ hatthaá¹ƒ pasÄ• retvÄ• tesaá¹ƒ pÄ• nÄ«yapÄ•
paá¹-ivinodesi, ete devatÄ• yÄ• nubhÄ• vena vimhitÄ• pucchiá¹ƒsu --- ``kiá¹ƒ nu kho, devat
tayÄ• ayaá¹ƒ sampatti laddhÄ• â€™â€™ ti? devatÄ• Ä• ha --- ``loke buddho nÄ• ma bhag
sÄ• vatthiyaá¹ƒ viharati, anÄ• thapiá¹‡á¸• iko gahapati taá¹ƒ upaá¹-á¹-hahati. so uposathadi
bhatakÄ• naá¹ƒ pakatibhattavetanameva datvÄ• uposathaá¹ƒ kÄ• rÄ• pesi. athÄ• haá¹ƒ ek
pÄ• tarÄ• satthÄ• ya Ä• gato kaÃ±ci bhatakakammaá¹ƒ akarontaá¹ƒ disvÄ• --- `ajja manus
karontÄ«â€™ ti pucchiá¹ƒ. tassa me tamatthaá¹ƒ Ä• rocesuá¹ƒ. athÄ• haá¹ƒ etadavocaá¹ƒ
upaá¸• á¸• hadivaso gato, sakkÄ• nu kho upaá¸• á¸• huposathaá¹ƒ kÄ• tuâ€™ nti. tato seá
``sakkÄ• kÄ• tuâ€™â€™ nti Ä• ha. svÄ• haá¹ƒ upaá¸• á¸• hadivasaá¹ƒ upaá¸• á¸• huposat
kÄ• laá¹ƒ katvÄ• imaá¹ƒ sampattiá¹ƒ paá¹-ilabhiâ€™â€™ nti.

atha te tÄ• pasÄ• ``buddho kira uppannoâ€™â€™ ti saÃ±jÄ• tapÄ«tipÄ• mojjÄ• tatova sÄ
hutvÄ• pi --- ``bahukÄ• rÄ• no upaá¹-á¹-hÄ• kaseá¹-á¹-hino tesampi imamatthamÄ• rocess
kosambiá¹ƒ gantvÄ• seá¹-á¹-hÄ«hi katasakkÄ• rabahumÄ• nÄ• ``tadaheva mayaá¹ƒ gacch
``kiá¹ƒ, bhante, turitÄ• ttha, nanu tumhe pubbe cattÄ• ro paÃ±ca mÄ• se vasitvÄ• gacchath
taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhante, saheva gacchÄ• mÄ• â€™â€™ ti ca vutte
tumhe saá¹‡ikaá¹ƒ Ä• gacchathÄ• â€™â€™ ti sÄ• vatthiá¹ƒ gantvÄ• bhagavato santike pa
pÄ• puá¹‡iá¹ƒsu. tepi seá¹-á¹-hino paÃ±casatapaÃ±casatasakaá¹-aparivÄ• rÄ• \Be I 285/ s
dÄ• nÄ• dÄ«ni datvÄ• kosambiá¹ƒ Ä• gamanatthÄ• ya bhagavantaá¹ƒ yÄ• citvÄ• paccÄ• g
tesu kukkuá¹-aseá¹-á¹-hinÄ• kato kukkuá¹-Ä• rÄ• mo nÄ• ma, pÄ• vÄ• riyaseá¹-á¹-hinÄ• k
nÄ• ma, ghositaseá¹-á¹-hinÄ• kato ghositÄ• rÄ• mo nÄ• ma ahosi. taá¹ƒ sandhÄ• ya vuttaá
viharati ghositÄ• rÄ• meâ€™â€™ ti.

__muá¹‡á¸• iyo_ti idaá¹ƒ tassa nÄ• maá¹ƒ. __jÄ• liyo_ti idampi itarassa nÄ• mameva. yasm
dÄ• rumayena pattena piá¹‡á¸• Ä• ya carati, tasmÄ• dÄ• rupattikantevÄ• sÄ«ti vuccati. __e
upÄ• rambhÄ• dhippÄ• yena vÄ• daá¹ƒ Ä• ropetukÄ• mÄ• hutvÄ• etadavocuá¹ƒ. iti kira ne
gotamo ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti vakkhati, athassa mayaá¹ƒ etaá¹ƒ vÄ• c
``bho gotama, tumhÄ• kaá¹ƒ laddhiyÄ• idheva satto bhijjati, tena vo vÄ• do ucchedavÄ• do
ti. sace pana ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti vakkhati, athassetaá¹ƒ
``tumhÄ• kaá¹ƒ vÄ• de rÅ«paá¹ƒ bhijjati, na satto bhijjati. tena vo vÄ• de satto sassato Ä• pa
atha bhagavÄ• ``ime vÄ• dÄ• ropanatthÄ• ya paÃ±haá¹ƒ pucchanti, mama sÄ• sane ime d
paá¹-ipadÄ• atthÄ«ti na jÄ• nanti, handa nesaá¹ƒ paÃ±haá¹ƒ avissajjetvÄ• tassÄ• yeva pa
Ä• vibhÄ• vatthaá¹ƒ dhammaá¹ƒ desemÄ«â€™â€™ ti cintetvÄ• ``tena hÄ• vusoâ€™â€™ t

379-380__._ tattha __kallaá¹ƒ nu kho tassetaá¹ƒ vacanÄ• yÄ• _ti tassetaá¹ƒ saddhÄ• pabb

sÄ«laá¹ƒ paripÅ«retvÄ• paá¹-hamajjhÄ• naá¹ƒ \Ee I 320/ pattassa yuttaá¹ƒ nu kho etaá¹ƒ v
sutvÄ• paribbÄ• jakÄ• puthujjano nÄ• ma yasmÄ• nibbicikiccho na hoti, tasmÄ• kadÄ• ci
maÃ±Ã±amÄ• nÄ• --- ``kallaá¹ƒ tassetaá¹ƒ vacanÄ• yÄ• â€™â€™ ti Ä• haá¹ƒsu. __atha ca
ahaá¹ƒ etamevaá¹ƒ jÄ• nÄ• mi, no ca evaá¹ƒ vadÄ• mi, atha kho kasiá¹‡aparikammaá¹ƒ ka
paÃ±Ã±Ä• balena uppannaá¹ƒ mahaggatacittametanti saÃ±Ã±aá¹ƒ á¹-hapesiá¹ƒ. __na_ \Be
tasseta_nti idaá¹ƒ te paribbÄ• jakÄ• --- ``yasmÄ• khÄ«á¹‡Ä• savo vigatasammoho tiá¹‡á¹‡
yuttaá¹ƒ tassetaá¹ƒ vattuâ€™â€™ nti maÃ±Ã±amÄ• nÄ• vadanti. sesamettha uttÄ• natthan

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

jÄ• liyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

acelakassapavatthuvaá¹‡á¹‡anÄ•

<381> __evaá¹ƒ_ \Ee II 349/ \Ne I 259/ \Be I 287/ __me sutaá¹ƒ ... pe ... uruÃ±Ã±Ä• yaá¹ƒ
mahÄ• sÄ«hanÄ• dasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __uruÃ±Ã±Ä• ya_nt
raá¹-á¹-hassapi nagarassapi etadeva nÄ• maá¹ƒ, bhagavÄ• uruÃ±Ã±Ä• nagaraá¹ƒ upaniss
__kaá¹‡á¹‡akatthale migadÄ• ye_ti tassa nagarassa avidÅ«re kaá¹‡á¹‡akatthalaá¹ƒ nÄ• ma
bhÅ«mibhÄ• go atthi. so migÄ• naá¹ƒ abhayatthÄ• ya dinnattÄ• ``migadÄ• yoâ€™â€™ ti v
kaá¹‡á¹‡akatthale migadÄ• ye. __acelo_ti naggaparibbÄ• jako. __kassapo_ti tassa nÄ• ma
tapanissitakaá¹ƒ. __lÅ«khÄ• jÄ«vi_nti acelakamuttÄ• cÄ• rÄ• divasena lÅ«kho Ä• jÄ«vo ass
lÅ«khÄ• jÄ«viá¹ƒ. __upakkosatÄ«_ti upaá¹‡á¸• eti. __upavadatÄ«_ti hÄ«á¸·eti vambheti. __
anudhammaá¹ƒ byÄ• karontÄ«_ti bhotÄ• gotamena vuttakÄ• raá¹‡assa anukÄ• raá¹‡aá¹ƒ
vÄ• dÄ• nuvÄ• do_ti parehi vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• tumhÄ• kaá¹ƒ vÄ• do v
garahitabbaá¹ƒ, kÄ• raá¹‡aá¹ƒ koci appamattakopi kiá¹ƒ na Ä• gacchati. idaá¹ƒ vuttaá¹ƒ hot
sabbÄ• kÄ• renapi tava vÄ• de gÄ• rayhaá¹ƒ kÄ• raá¹‡aá¹ƒ \Ee II 350/ natthÄ«â€™â€™ ti.
abhÅ«tena vattukÄ• mÄ• .

<382> __ekaccaá¹ƒ tapassiá¹ƒ lÅ«khÄ• jÄ«vi_ntiÄ• dÄ«su idhekacco acelakapabbajjÄ• dit
``lÅ«khena jÄ«vitaá¹ƒ kappessÄ• mÄ«â€™â€™ ti tiá¹‡agomayÄ• dibhakkhanÄ• dÄ«hi nÄ•
kilameti, appapuÃ±Ã±atÄ• ya ca sukhena jÄ«vitavuttimeva na labhati, so tÄ«á¹‡i duccaritÄ•
nibbattati.

aparo tÄ• disaá¹ƒ tapanissitopi puÃ±Ã±avÄ• hoti, labhati lÄ• bhasakkÄ• raá¹ƒ. so ``na dÄ•
atthÄ«â€™â€™ ti attÄ• naá¹ƒ ucce á¹-hÄ• ne sambhÄ• vetvÄ• ``bhiyyosomattÄ• ya lÄ• bh
\Ne I 260/ anesanavasena tÄ«á¹‡i duccaritÄ• ni pÅ«retvÄ• niraye nibbattati. ime dve sandh

vutto.

aparo tapanissitako lÅ«khÄ• jÄ«vÄ« appapuÃ±Ã±o hoti, na labhati sukhena jÄ«vitavuttiá¹ƒ.
akatapuÃ±Ã±atÄ• ya sukhajÄ«vikÄ• nuppajjati \Be I 288/, handadÄ• ni puÃ±Ã±Ä• ni karom
sucaritÄ• ni pÅ«retvÄ• sagge nibbattati.

aparo lÅ«khÄ• jÄ«vÄ« puÃ±Ã±avÄ• hoti, labhati sukhena jÄ«vitavuttiá¹ƒ. so --- ``mayhaá¹ƒ
katapuÃ±Ã±atÄ• ya sukhajÄ«vikÄ• uppajjatÄ«â€™â€™ ti cintetvÄ• anesanaá¹ƒ pahÄ• ya
sagge nibbattati. ime dve sandhÄ• ya dutiyanayo vutto.

eko pana tapassÄ« appadukkhavihÄ• rÄ« hoti bÄ• hirakÄ• cÄ• rayutto tÄ• paso vÄ• chann
appapuÃ±Ã±atÄ• ya ca manÄ• pe paccaye na labhati. so anesanavasena tÄ«á¹‡i duccaritÄ
sukhe á¹-hapetvÄ• niraye nibbattati.

aparo \Ee II 351/ puÃ±Ã±avÄ• hoti, so --- ``na dÄ• ni mayÄ• sadiso atthÄ«â€™â€™ ti mÄ
anesanavasena lÄ• bhasakkÄ• raá¹ƒ vÄ• uppÄ• dento micchÄ• diá¹-á¹-hivasena --- ``sukho
daharÄ• ya mudukÄ• ya lomasÄ• ya samphassoâ€™â€™ tiÄ• dÄ«ni cintetvÄ• kÄ• mesu p
duccaritÄ• ni pÅ«retvÄ• niraye nibbattati. ime dve sandhÄ• ya tatiyanayo vutto.

aparo pana appadukkhavihÄ• rÄ« appapuÃ±Ã±o hoti, so --- ``ahaá¹ƒ pubbepi akatapuÃ±Ã±
na labhÄ• mÄ«â€™â€™ ti tÄ«á¹‡i sucaritÄ• ni pÅ«retvÄ• sagge nibbattati.

aparo puÃ±Ã±avÄ• hoti, so --- ``pubbepÄ• haá¹ƒ katapuÃ±Ã±atÄ• ya sukhaá¹ƒ labhÄ• mi,
karissÄ• mÄ«â€™â€™ ti tÄ«á¹‡i sucaritÄ• ni pÅ«retvÄ• sagge nibbattati. ime dve sandhÄ•
idaá¹ƒ titthiyavasena Ä• gataá¹ƒ, sÄ• sanepi pana labbhati.

ekacco hi dhutaá¹…gasamÄ• dÄ• navasena lÅ«khÄ• jÄ«vÄ« hoti, appapuÃ±Ã±atÄ• ya vÄ•
udarapÅ«raá¹ƒ na labhati. so --- ``paccaye uppÄ• dessÄ• mÄ«â€™â€™ ti vejjakammÄ• div
261/ katvÄ• , arahattaá¹ƒ vÄ• paá¹-ijÄ• nitvÄ• , tÄ«á¹‡i vÄ• kuhanavatthÅ«ni paá¹-isevitvÄ

aparo \Be I 289/ ca tÄ• disova puÃ±Ã±avÄ• hoti. so tÄ• ya puÃ±Ã±asampattiyÄ• mÄ• naá
lÄ• bhaá¹ƒ thÄ• varaá¹ƒ kattukÄ• mo anesanavasena tÄ«á¹‡i duccaritÄ• ni pÅ«retvÄ• niray

aparo samÄ• dinnadhutaá¹…go appapuÃ±Ã±ova hoti, na labhati sukhena jÄ«vitavuttiá¹ƒ. s
akatapuÃ±Ã±atÄ• ya kiÃ±ci na labhÄ• mi, sace idÄ• ni anesanaá¹ƒ karissaá¹ƒ, Ä• yatimpi d
bhavissÄ• mÄ«â€™â€™ ti tÄ«á¹‡i sucaritÄ• ni pÅ«retvÄ• arahattaá¹ƒ pattuá¹ƒ asakkonto s

aparo puÃ±Ã±avÄ• hoti, so --- ``pubbepÄ• haá¹ƒ katapuÃ±Ã±atÄ• ya etarahi sukhito, idÄ•

karissÄ• mÄ«â€™â€™ ti anesanaá¹ƒ pahÄ• ya tÄ«á¹‡i sucaritÄ• ni pÅ«retvÄ• arahattaá¹ƒ nibbattati.

<383> __Ä• gatiÃ±cÄ• _ti --- ``asukaá¹-á¹-hÄ• nato nÄ• ma ime Ä• gatÄ• â€™â€™ ti evaá idÄ• ni gantabbaá¹-á¹-hÄ• naÃ±ca. __cutiÃ±cÄ• _ti tato cavanaÃ±ca. __upapattiÃ±cÄ• _ti ta upapattiÃ±ca. __kiá¹ƒ sabbaá¹ƒ tapaá¹ƒ garahissÄ• mÄ«_ti --- ``kena kÄ• raá¹‡ena garahis hi mayaá¹ƒ garahÄ• ma, pasaá¹ƒsitabbaá¹ƒ pasaá¹ƒsÄ• ma, na bhaá¹‡á¸• ikaá¹ƒ karonto m adhotaÃ±ca ekato karomÄ• â€™â€™ ti dasseti. idÄ• ni tamatthaá¹ƒ pakÄ• sento --- ``santi samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dimÄ• ha.

<384> __yaá¹ƒ te ekacca_nti paÃ±cavidhaá¹ƒ sÄ«laá¹ƒ, taÃ±hi loke na koci ``na sÄ• dhÅ«a __yaá¹ƒ te ekacca_nti paÃ±cavidhaá¹ƒ veraá¹ƒ, taá¹ƒ na \Ee II 352/ koci ``sÄ• dhÅ«â€™â€ __yaá¹ƒ te ekacca_nti paÃ±cadvÄ• re asaá¹ƒvaraá¹ƒ, te kira --- ``cakkhu nÄ• ma na nirundh manÄ• paá¹ƒ rÅ«paá¹ƒ daá¹-á¹-habbaâ€™â€™ nti vadanti, esa nayo sotÄ• dÄ«su. puna __ paÃ±cadvÄ• re saá¹ƒvaraá¹ƒ.

evaá¹ƒ paresaá¹ƒ vÄ• dena saha attano vÄ• dassa samÄ• nÄ• samÄ• nataá¹ƒ dassetvÄ• saha paresaá¹ƒ vÄ• dassa samÄ• nÄ• samÄ• nataá¹ƒ dassento ``yaá¹ƒ mayaâ€™â€™ ntiÄ paÃ±casÄ«lÄ• divaseneva attho veditabbo.

samanuyuÃ±jÄ• panakathÄ• vaá¹‡á¹‡anÄ•

<385> __samanuyuÃ±janta_nti \Be I 290/ samanuyuÃ±jantu, ettha ca laddhiá¹ƒ pucchanto kÄ• raá¹‡aá¹ƒ pucchanto samanugÄ• hati nÄ• ma, ubhayaá¹ƒ pucchanto samanubhÄ• sati satthÄ• ra_nti satthÄ• rÄ• vÄ• saddhiá¹ƒ satthÄ• raá¹ƒ upasaá¹ƒharitvÄ• --- ``kiá¹ƒ te satt pahÄ• ya vattati, udÄ• hu samaá¹‡o gotamoâ€™â€™ ti. dutiyapadepi eseva nayo.

idÄ• ni tamatthaá¹ƒ yojetvÄ• dassento --- ``ye imesaá¹ƒ bhavataâ€™â€™ ntiÄ• dimÄ• ha. akusalasaá¹…khÄ• tÄ• _ti akusalÄ• ceva ``akusalÄ• â€™â€™ ti ca saá¹…khÄ• tÄ• Ã±Ä• á¹-hapitÄ• ti attho. esa nayo sabbapadesu. api cettha __sÄ• vajjÄ• _ti sadosÄ• . __na alam niddosaá¹-á¹-hena ariyÄ• bhavituá¹ƒ nÄ• laá¹ƒ asamatthÄ• .

386-392__._ __yaá¹ƒ viÃ±Ã±Å« samanuyuÃ±jantÄ• _ti yena viÃ±Ã±Å« amhe ca aÃ±Ã±e ca taá¹ƒ á¹-hÄ• naá¹ƒ vijjati, atthi taá¹ƒ kÄ• raá¹‡anti attho. __yaá¹ƒ vÄ• pana bhonto pare gaa pana bhonto gaá¹‡Ä• cariyÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• appamattakaá¹ƒ pahÄ• ya vattantÄ«ti a yebhuyyena pasaá¹ƒseyyu_nti idaá¹ƒ bhagavÄ• satthÄ• rÄ• satthÄ• raá¹ƒ samanuyuÃ±jan saá¹ƒghaá¹ƒ samanuyuÃ±janepi. kasmÄ• ? saá¹…ghapasaá¹ƒsÄ• yapi satthuyeva pasaá¹ƒ buddhasampattiyÄ• saá¹…ghe, saá¹…ghasampattiyÄ• ca buddhe pasÄ«danti, tathÄ• hi b

\Ee II 353/ disvÄ• , dhammadesanaá¹ƒ vÄ• sutvÄ• bhavanti vattÄ• ro --- ``lÄ• bhÄ• vata b
evarÅ«passa satthu santikÄ• vacarÄ• â€™â€™ ti, evaá¹ƒ buddhasampattiyÄ• saá¹…ghe p
panÄ• cÄ• ragocaraá¹ƒ abhikkamapaá¹-ikkamÄ• dÄ«ni ca disvÄ• bhavanti vattÄ• ro --- ``sa
sÄ• vakÄ• naá¹ƒ ayaÃ±ca upasamaguá¹‡o satthu kÄ«va rÅ«po bhavissatÄ«â€™â€™ ti, ev
pasÄ«danti. iti yÄ• satthupasaá¹ƒsÄ• , sÄ• saá¹…ghassa. yÄ• saá¹…ghassa pasaá¹ƒsÄ•
saá¹…ghapasaá¹ƒsÄ• yapi satthuyeva pasaá¹ƒsÄ• siddhito bhagavÄ• dvÄ«supi nayesu ---
yebhuyyena pasaá¹ƒseyyuâ€™â€™ _nti Ä• ha. __samaá¹‡o gotamo ime dhamme anavase
pana bhonto pare gaá¹‡Ä• cariyÄ• _tiÄ• dÄ«supi panettha ayamadhippÄ• yo --- sampattasa
I 291/ hi tisso viratiyo. tÄ• su sampattasamÄ• dÄ• na viratimattameva aÃ±Ã±esaá¹ƒ hoti, se
sabbena sabbaá¹ƒ \Ne I 263/ natthi. paÃ±casu pana
tadaá¹…gavikkhambhanasamucchedapaá¹-ipassaddhinissaraá¹‡appahÄ• nesu aá¹-á¹-hasa
vipassanÄ• mattavasena ca tadaá¹…gavikkhambhanappahÄ• namattameva aÃ±Ã±esaá¹ƒ
sabbena sabbaá¹ƒ natthi. tathÄ• sÄ«lasaá¹ƒvaro, khantisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, sa
vÄ«riyasaá¹ƒvaroti paÃ±ca saá¹ƒvarÄ• , tesu paÃ±casÄ«lamattameva adhivÄ• sanakhantim
hoti, sesaá¹ƒ sabbena sabbaá¹ƒ natthi.

paÃ±ca kho panime uposathuddesÄ• , tesu paÃ±casÄ«lamattameva aÃ±Ã±esaá¹ƒ hoti. pÄ
sabbena sabbaá¹ƒ natthi. iti akusalappahÄ• ne ca kusalasamÄ• dÄ• ne ca, tÄ«su viratÄ«su
paÃ±casu saá¹ƒvaresu, paÃ±casu uddesesu, --- ``ahameva ca mayhaÃ±ca sÄ• vakasaá¹…
hi sadiso satthÄ• nÄ• ma, mayhaá¹ƒ sÄ• vakasaá¹…ghena sadiso saá¹…gho nÄ• ma natth
sÄ«hanÄ• daá¹ƒ nadati.

ariyaaá¹-á¹-haá¹…gikamaggavaá¹‡á¹‡anÄ•

<393> evaá¹ƒ sÄ«hanÄ• daá¹ƒ \Ee II 354/ naditvÄ• tassa sÄ«hanÄ• dassa aviparÄ«tabhÄ
``atthi, kassapa, maggoâ€™â€™ tiÄ• dimÄ• ha. tattha __maggo_ti lokuttaramaggo. __paá¹
pubbabhÄ• gapaá¹-ipadÄ• . __kÄ• lavÄ• dÄ«_tiÄ• dÄ«ni brahmajÄ• le vaá¹‡á¹‡itÄ• ni. idÄ•
paá¹-ipadaÃ±ca ekato katvÄ• dassento --- ``ayameva ariyoâ€™â€™ tiÄ• dimÄ• ha. idaá¹ƒ
--- ``samaá¹‡o gotamo mayhaá¹ƒyeva maggo ca paá¹-ipadÄ• ca atthi, aÃ±Ã±esaá¹ƒ natthÄ
handassÄ• haá¹ƒ amhÄ• kampi maggaá¹ƒ kathemÄ«â€™â€™ ti. tato acelakapaá¹-ipadaá¹ƒ
vutte acelo kassapo bhagavantaá¹ƒ etadavoca ... pe ... udakorohanÄ• nuyogamanuyutto vih

tapopakkamakathÄ• vaá¹‡á¹‡anÄ•

<394> tattha __tapopakkamÄ• _ti tapÄ• rambhÄ• , tapakammÄ• nÄ«ti attho. __sÄ• maÃ±Ã
samaá¹‡akammasaá¹…khÄ• tÄ• . __brahmaÃ±Ã±asaá¹…khÄ• tÄ• _ti brÄ• hmaá¹‡akamma
naggoti attho. __muttÄ• cÄ• ro_ti visaá¹-á¹-hÄ• cÄ• ro, uccÄ• rakammÄ• dÄ«su lokiyakulap
292/ á¹-hitakova uccÄ• raá¹ƒ karoti, passÄ• vaá¹ƒ karoti, khÄ• dati, bhuÃ±jati ca. __hatthÄ•

piá¹‡á¸• amhi á¹-hite jivhÄ• ya hatthaá¹ƒ apalikhati, uccÄ• raá¹ƒ vÄ• katvÄ• hatthasmiÃ±Ã
hutvÄ• hatthena apalikhati. ``bhikkhÄ• gahaá¹‡atthaá¹ƒ ehi, bhanteâ€™â€™ ti vutto na etÄ
__ehibhaddantiko. _ ``tena hi \Ne I 264/ tiá¹-á¹-ha, bhanteâ€™â€™ ti vuttopi na tiá¹-á¹-hatÄ
__natiá¹-á¹-habhaddantiko. _ tadubhayampi kira so --- ``etassa vacanaá¹ƒ kataá¹ƒ bhavissa
karoti. __abhihaá¹-a_nti puretaraá¹ƒ gahetvÄ• Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ, __uddissakata_nti
kataâ€™â€™ nti evaá¹ƒ Ä• rocitaá¹ƒ bhikkhaá¹ƒ. __na nimantana_nti ``asukaá¹ƒ nÄ• ma ku
gÄ• maá¹ƒ vÄ• paviseyyÄ• thÄ• â€™â€™ ti evaá¹ƒ nimantitabhikkhampi na sÄ• diyati, na
__kumbhimukhÄ• _ti kumbhito uddharitvÄ• diyyamÄ• naá¹ƒ bhikkhaá¹ƒ na gaá¹‡hati. __na
__kaá¸·opÄ«_ti ukkhali vÄ• pacchi vÄ• , tatopi na gaá¹‡hati. kasmÄ• ? kumbhikaá¸·opiyo m
kaá¹-acchunÄ• pahÄ• raá¹ƒ labhantÄ«ti. __na eá¸·akamantara_nti ummÄ• raá¹ƒ antaraá¹ƒ
gaá¹‡hati. kasmÄ• ? ``ayaá¹ƒ maá¹ƒ nissÄ• ya antarakaraá¹‡aá¹ƒ labhatÄ«â€™â€™ ti. daá
nayo.

__dvinna_nti dvÄ«su bhuÃ±jamÄ• nesu ekasmiá¹ƒ uá¹-á¹-hÄ• ya dente na gaá¹‡hati. kasm
kabaá¸·antarÄ• yo hotÄ«â€™â€™ ti. __na gabbhiniyÄ• _tiÄ• dÄ«su pana ``gabbhiniyÄ• ku
pÄ• yantiyÄ• dÄ• rakassa khÄ«rantarÄ• yo hoti, purisantaragatÄ• ya ratiantarÄ• yo hotÄ«â
__saá¹ƒkittÄ«sÅ«_ti saá¹ƒkittetvÄ• katabhattesu, dubbhikkhasamaye kira acelakasÄ• vakÄ
tato tato taá¹‡á¸• ulÄ• dÄ«ni samÄ• dapetvÄ• bhattaá¹ƒ pacanti. ukkaá¹-á¹-ho acelako tato
__na yattha sÄ• _ti yattha sunakho --- ``piá¹‡á¸• aá¹ƒ labhissÄ• mÄ«â€™â€™ ti upaá¹-á¹-hi
adatvÄ• Ä• haá¹-aá¹ƒ na gaá¹‡hati. kasmÄ• ? etassa piá¹‡á¸• antarÄ• yo hotÄ«ti. __saá¹‡á
samÅ«hasamÅ«hacÄ• rinÄ«, sace hi acelakaá¹ƒ disvÄ• --- ``imassa bhikkhaá¹ƒ dassÄ• mÄ
bhattagehaá¹ƒ pavisanti, tesu ca pavisantesu kaá¸·opimukhÄ• dÄ«su nilÄ«nÄ• makkhikÄ•
saá¹‡á¸• asaá¹‡á¸• Ä• caranti, tato Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ na gaá¹‡hati. kasmÄ• ? maá¹ƒ
gocarantarÄ• yo jÄ• toti.

__thusodaka_nti \Be I 293/ sabbasassasambhÄ• rehi kataá¹ƒ sovÄ«rakaá¹ƒ. ettha ca surÄ
ayaá¹ƒ pana sabbesupi sÄ• vajjasaÃ±Ã±Ä«. __ekÄ• gÄ• riko_ti yo ekasmiá¹ƒyeva gehe bhi
\Ee II 356/. __ekÄ• lopiko_ti yo ekeneva Ä• lopena yÄ• peti. __dvÄ• gÄ• rikÄ• dÄ«su_pi es
dattiyÄ• _ti ekÄ• ya dattiyÄ• . datti nÄ• ma ekÄ• khuddakapÄ• ti hoti, yattha aggabhikkhaá¹
á¹-hapenti. __ekÄ• hika_nti ekadivasantarikaá¹ƒ. __addhamÄ• sika_nti addhamÄ• santarika
__pariyÄ• yabhattabhojana_nti vÄ• rabhattabhojanaá¹ƒ, ekÄ• havÄ• rena dvÄ«havÄ• rena
aá¸• á¸• hamÄ• savÄ• renÄ• ti evaá¹ƒ divasavÄ• rena Ä• gatabhattabhojanaá¹ƒ.

<395> __sÄ• kabhakkho_ti \Ne I 265/ allasÄ• kabhakkho. __sÄ• mÄ• kabhakkho_ti sÄ• mÄ
__nÄ«vÄ• rÄ• _dÄ«su nÄ«vÄ• ro nÄ• ma araÃ±Ã±e sayaá¹ƒjÄ• tÄ• vÄ«hijÄ• ti. __daddula
likhitvÄ• chaá¸• á¸• itakasaá¹-aá¹ƒ. __haá¹-aá¹ƒ_ vuccati silesopi sevÄ• lopi. __kaá¹‡a_nti
__Ä• cÄ• mo_ti bhattaukkhalikÄ• ya laggo jhÄ• makaodano, taá¹ƒ chaá¸• á¸• itaá¹-á¹-hÄ• n
``odanakaÃ±jiyaâ€™â€™ ntipi vadanti. __piÃ±Ã±Ä• kÄ• _dayo pÄ• kaá¹-Ä• eva. __pavatta

patitaphalabhojÄ«.

<396> __sÄ• á¹‡Ä• nÄ«_ti sÄ• á¹‡avÄ• kacoá¸·Ä• ni. __masÄ• á¹‡Ä• nÄ«_ti missakacoá¸·
matasarÄ«rato chaá¸• á¸• itavatthÄ• ni, erakatiá¹‡Ä• dÄ«ni vÄ• ganthetvÄ• katanivÄ• san
pathaviyaá¹ƒ chaá¸• á¸• itanantakÄ• ni. __tirÄ«á¹-Ä• nÄ«_ti rukkhatacavatthÄ• ni. __ajina_
__ajinakkhipa_nti tadeva majjhe phÄ• litakaá¹ƒ. __kusacÄ«ra_nti kusatiá¹‡Ä• ni ganthetvÄ•
__vÄ• kacÄ«raphalakacÄ«resu_pi eseva nayo. __kesakambala_nti manussakesehi katakar
II 357/ vuttaá¹ƒ ---

``seyyathÄ• pi bhikkhave, yÄ• ni kÄ• nici tantÄ• vutÄ• ni vatthÄ• ni, kesakambalo tesaá¹ƒ p
akkhÄ• yati. kesakambalo, bhikkhave, sÄ«te sÄ«to, uá¹‡he uá¹‡ho appaggho ca dubbaá¹‡á
dukkhasamphassoâ€™â€™ ti.

__vÄ• á¸·akambala_nti \Be I 294/ assavÄ• lehi katakambalaá¹ƒ. __ulÅ«kapakkhika_nti ulÅ«
katanivÄ• sanaá¹ƒ. __ukkuá¹-ikappadhÄ• namanuyutto_ti ukkuá¹-ikavÄ«riyaá¹ƒ anuyutto, g
hutvÄ• uppatitvÄ• uppatitvÄ• gacchati. __kaá¹‡á¹-akÄ• passayiko_ti ayakaá¹‡á¹-ake vÄ•
bhÅ«miyaá¹ƒ koá¹-á¹-etvÄ• tattha cammaá¹ƒ attharitvÄ• á¹-hÄ• nacaá¹…kamÄ• dÄ«ni kar
tattheva seyyaá¹ƒ kappeti. __phalakaseyya_nti rukkhaphalake seyyaá¹ƒ. __thaá¹‡á¸• ilasey
ucce bhÅ«miá¹-hÄ• ne seyyaá¹ƒ. __ekapassayiko_ti ekapasseneva sayati. __rajojalladharo
makkhitvÄ• rajuá¹-á¹-hÄ• naá¹-á¹-hÄ• ne tiá¹-á¹-hati, athassa sarÄ«re rajojallaá¹ƒ laggati, ta
__yathÄ• santhatiko_ti laddhaá¹ƒ Ä• sanaá¹ƒ akopetvÄ• yadeva labhati, tattheva nisÄ«dan
vikaá¹-akhÄ• danasÄ«lo. __vikaá¹-a_nti gÅ«thaá¹ƒ vuccati. __apÄ• nako_ti paá¹-ikkhittasÄ«
tatiyamassÄ• ti __sÄ• yatatiyakaá¹ƒ. _ pÄ• to, majjhanhike, sÄ• yanti divasassa tikkhattuá¹ƒ
pavÄ• hessÄ• mÄ«ti __udakorohanÄ• nuyogaá¹ƒ anuyutto viharatÄ«_ti.

tapopakkamaniratthakatÄ• vaá¹‡á¹‡anÄ•

<397> atha \Ne I 266/ bhagavÄ• sÄ«lasampadÄ• dÄ«hi vinÄ• tesaá¹ƒ tapopakkamÄ• naá
--- ``acelako cepi kassapa hotÄ«â€™â€™ tiÄ• dimÄ• ha. tattha __Ä• rakÄ• vÄ• _ti dÅ«reye
dosaveravirahitaá¹ƒ. __abyÄ• pajja_nti domanassabyÄ• pajjarahitaá¹ƒ.

<398> __dukkaraá¹ƒ, bho gotamÄ• _ti idaá¹ƒ kassapo ``mayaá¹ƒ pubbe ettakamattaá¹ƒ sÄ
brahmaÃ±Ã±aÃ±cÄ• ti vicarÄ• ma, tumhe pana aÃ±Ã±aá¹ƒyeva sÄ• maÃ±Ã±aÃ±ca brahma
dÄ«pento Ä• ha. __pakati kho esÄ• _ti pakatikathÄ• esÄ• . __imÄ• ya ca, kassapa, mattÄ•
iminÄ• pamÄ• á¹‡ena evaá¹ƒ parittakena paá¹-ipattikkamena sÄ• maÃ±Ã±aá¹ƒ vÄ• brahm
sudukkaraá¹ƒ nÄ• ma abhavissa, tato netaá¹ƒ abhavissa kallaá¹ƒ vacanÄ• ya dukkaraá¹ƒ s
ayamettha padasambandhena saddhiá¹ƒ attho. etena nayena sabbattha padasambandho v

<399> __dujjÄ• no_ti \Be I 295/ idampi so ``mayaá¹ƒ pubbe ettakena samaá¹‡o vÄ• brÄ• h
vicarÄ• ma, tumhe pana aÃ±Ã±athÄ• vadathÄ• â€™â€™ ti idaá¹ƒ sandhÄ• yÄ• ha. athass
paá¹-ikkhipitvÄ• sabhÄ• vatova dujjÄ• nabhÄ• vaá¹ƒ Ä• vikaronto punapi --- ``pakati khoâ€
tatrÄ• pi vuttanayeneva padasambandhaá¹ƒ katvÄ• attho veditabbo.

sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampadÄ• vaá¹‡á¹‡anÄ•

400-401__._ __katamÄ• pana sÄ• , bho gotamÄ• _ti kasmÄ• pucchati. ayaá¹ƒ kira paá¹‡á
kathentasseva kathaá¹ƒ uggahesi, atha attano paá¹-ipattiyÄ• niratthakataá¹ƒ viditvÄ• sama
``tassa `cÄ• yaá¹ƒ sÄ«lasampadÄ• , cittasampadÄ• , paÃ±Ã±Ä• sampadÄ• abhÄ• vitÄ• ho
Ä• rakÄ• va sÄ• maÃ±Ã±Ä• â€™ tiÄ• dimÄ• ha. handa dÄ• ni naá¹ƒ tÄ• sampattiyo pucch
sÄ«lasampadÄ• divijÄ• nanatthaá¹ƒ pucchati. athassa bhagavÄ• buddhuppÄ• daá¹ƒ dasse
tÄ• sampattiyo dassetuá¹ƒ --- ``idha kassapÄ• â€™â€™ tiÄ• dimÄ• ha. __imÄ• ya ca kass
idaá¹ƒ arahattaphalameva sandhÄ• ya vuttaá¹ƒ. arahattaphalapariyosÄ• naÃ±hi bhagavato
arahattaphalasampayuttÄ• hi sÄ«lacittapaÃ±Ã±Ä• sampadÄ• hi \Ee II 359/ aÃ±Ã±Ä• uttarit
sÄ«lÄ• disampadÄ• natthÄ«ti Ä• ha.

sÄ«hanÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<402> evaÃ±ca \Ne I 267/ pana vatvÄ• idÄ• ni anuttaraá¹ƒ mahÄ• sÄ«hanÄ• daá¹ƒ nadan
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dimÄ• ha. tattha __ariya_nti nirupakkilesaá¹ƒ paran
uttamaá¹ƒ, paÃ±casÄ«lÄ• ni hiÄ• diá¹ƒ katvÄ• yÄ• va pÄ• timokkhasaá¹ƒvarasÄ«lÄ• sÄ«la
lokuttaramaggaphalasampayuttaá¹ƒ pana paramasÄ«laá¹ƒ nÄ• ma. __nÄ• haá¹ƒ tatthÄ• _ti
ahaá¹ƒ attano samasamaá¹ƒ mama sÄ«lasamena sÄ«lena mayÄ• samaá¹ƒ puggalaá¹ƒ na
tattha bhiyyo_ti ahameva tasmiá¹ƒ sÄ«le uttamo. katamasmiá¹ƒ? __yadidaá¹ƒ adhisÄ«la_nt
sÄ«lanti attho. iti imaá¹ƒ paá¹-hamaá¹ƒ sÄ«hanÄ• daá¹ƒ nadati.

__tapojigucchavÄ• dÄ• _ti \Be I 296/ ye tapojigucchaá¹ƒ vadanti. tattha tapatÄ«ti tapo,
kilesasantÄ• pakavÄ«riyassetaá¹ƒ nÄ• maá¹ƒ, tadeva te kilese jigucchatÄ«ti jigucchÄ• . __a
niddosattÄ• ariyÄ• , aá¹-á¹-haÄ• rambhavatthuvasenapi uppannÄ• vipassanÄ• vÄ«riyasaá
tapojigucchÄ• va, maggaphalasampayuttÄ• paramÄ• nÄ• ma. __adhijeguccha_nti idha jig
uttamaá¹ƒ jegucchaá¹ƒ adhijegucchaá¹ƒ, tasmÄ• yadidaá¹ƒ adhijegucchaá¹ƒ, tattha ahame
attho daá¹-á¹-habbo. paÃ±Ã±Ä• dhikÄ• repi kammassakatÄ• paÃ±Ã±Ä• ca vipassanÄ• paÃ
maggaphalasampayuttÄ• paramÄ• paÃ±Ã±Ä• nÄ• ma. __adhipaÃ±Ã±a_nti ettha liá¹…gav
panetthattho --- yÄ• yaá¹ƒ adhipaÃ±Ã±Ä• nÄ• ma ahameva tattha bhiyyoti vimuttÄ• dhikÄ•
tadaá¹…gavikkhambhanavimuttiyo vimutti nÄ• ma, samucchedapaá¹-ipassaddhinissaraá¹‡a
vimuttÄ«ti veditabbÄ• . idhÄ• pi ca __yadidaá¹ƒ adhivimuttÄ«_ti yÄ• ayaá¹ƒ adhivimutti, ah
attho.

<403> __suÃ±Ã±Ä• gÄ• re_ti suÃ±Ã±e ghare, ekakova nisÄ«ditvÄ• ti adhippÄ• yo. __paris
parisÄ• su. vuttampi cetaá¹ƒ ---

``cattÄ• rimÄ• ni, sÄ• riputta, tathÄ• gatassa vesÄ• rajjÄ• ni. yehi vesÄ• rajjehi samannÄ• g
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti (MN I 150) su

__paÃ±haÃ±ca naá¹ƒ pucchantÄ«_ti paá¹‡á¸• itÄ• devamanussÄ• naá¹ƒ paÃ±haá¹ƒ abhi
__byÄ• karotÄ«_ti \Ne I 268/ taá¹…khaá¹‡aÃ±Ã±eva vissajjesi. __cittaá¹ƒ Ä• rÄ• dhetÄ«_ti
mahÄ• janassa cittaá¹ƒ paritosetiyeva. __no ca kho sotabbaá¹ƒ maÃ±Ã±antÄ«_ti cittaá¹ƒ Ä•
kathentassapissa vacanaá¹ƒ pare sotabbaá¹ƒ na maÃ±Ã±antÄ«ti, evaÃ±ca vadeyyunti attho
maÃ±Ã±antÄ«_ti devÄ• pi manussÄ• pi mahanteneva ussÄ• hena sotabbaá¹ƒ maÃ±Ã±anti.
kallacittÄ• muducittÄ• honti. __pasannÄ• kÄ• raá¹ƒ karontÄ«_ti na muddhappasannÄ• va
cÄ«varÄ• dÄ«ni veá¸·uvanavihÄ• rÄ• dayo ca mahÄ• vihÄ• re pariccajantÄ• pasannÄ• kÄ•
yaá¹ƒ so dhammaá¹ƒ deseti tathÄ• bhÄ• vÄ• ya, dhammÄ• nudhammapaá¹-ipattipÅ«raá¹‡a
attho. __tathattÄ• ya ca paá¹-ipajjantÄ«_ti tathabhÄ• vÄ• ya paá¹-ipajjanti, tassa hi \Be I 297
dhammaá¹ƒ sutvÄ• keci saraá¹‡esu keci paÃ±casu sÄ«lesu patiá¹-á¹-hahanti, apare nikkha
__paá¹-ipannÄ• ca Ä• rÄ• dhentÄ«_ti taÃ±ca pana paá¹-ipadaá¹ƒ paá¹-ipannÄ• pÅ«retuá¹
pana pÅ«renti, paá¹-ipattipÅ«raá¹‡ena \Ee II 361/ tassa bhoto gotamassa cittaá¹ƒ Ä• rÄ• dh

imasmiá¹ƒ panokÄ• se á¹-hatvÄ• sÄ«hanÄ• dÄ• samodhÄ• netabbÄ• . ekaccaá¹ƒ tapassi
passÄ• mÄ«ti hi bhagavato eko sÄ«hanÄ• do. aparaá¹ƒ sagge nibbattaá¹ƒ passÄ• mÄ«ti ek
ahameva seá¹-á¹-hoti eko. kusaladhammasamÄ• dÄ• nepi ahameva seá¹-á¹-hoti eko. akusa
sÄ• vakasaá¹…gho seá¹-á¹-hoti eko. kusaladhammasamÄ• dÄ• nepi mayhaá¹ƒyeva sÄ• va
sÄ«lena mayhaá¹ƒ sadiso natthÄ«ti eko. vÄ«riyena mayhaá¹ƒ sadiso natthÄ«ti eko. paÃ±Ã±
vimuttiyÄ• ... pe ... sÄ«hanÄ• daá¹ƒ nadanto parisamajjhe nisÄ«ditvÄ• nadÄ• mÄ«ti eko. v
nadÄ• mÄ«ti eko. paÃ±haá¹ƒ maá¹ƒ pucchantÄ«ti eko. paÃ±haá¹ƒ puá¹-á¹-ho vissajjemÄ«ti
cittaá¹ƒ Ä• rÄ• dhemÄ«ti eko. sutvÄ• sotabbaá¹ƒ maÃ±Ã±antÄ«ti eko. sutvÄ• me pasÄ«da
karontÄ«ti eko. yaá¹ƒ paá¹-ipattiá¹ƒ desemi, tathattÄ• ya paá¹-ipajjantÄ«ti eko. paá¹-ipannÄ•
Ä• rÄ• dhentÄ«ti eko. iti purimÄ• naá¹ƒ dasannaá¹ƒ ekekassa --- ``parisÄ• su ca nadatÄ«â€
parivÄ• rÄ• . evaá¹ƒ te dasa purimÄ• naá¹ƒ dasannaá¹ƒ parivÄ• ravasena sataá¹ƒ purimÄ•
sÄ«hanÄ• dasataá¹ƒ hoti. ito aÃ±Ã±asmiá¹ƒ pana sutte ettakÄ• sÄ«hanÄ• dÄ• dullabhÄ•
mahÄ• sÄ«hanÄ• danti vuccati. iti bhagavÄ• ``sÄ«hanÄ• daá¹ƒ kho samaá¹‡o gotamo nad
nadatÄ«â€™â€™ ti evaá¹ƒ vÄ• dÄ• nu vÄ• daá¹ƒ paá¹-isedhetvÄ• idÄ• ni parisati naditapu
dassento ``ekamidÄ• haâ€™â€™ ntiÄ• dimÄ• ha.

titthiyaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<404> tattha \Ee II 362/ \Ne I 269/ __tatra maá¹ƒ aÃ±Ã±ataro tapabrahmacÄ• rÄ«_ti tatra r
gijjhakÅ«á¹-e pabbate viharantaá¹ƒ maá¹ƒ aÃ±Ã±ataro tapabrahmacÄ• rÄ« nigrodho nÄ• m
__adhijegucche_ti vÄ«riyena pÄ• pajigucchanÄ• dhikÄ• re paÃ±haá¹ƒ pucchi. idaá¹ƒ yaá¹ƒ
gijjhakÅ«á¹-e mahÄ• vihÄ• re nisinno udumbarikÄ• ya deviyÄ• uyyÄ• ne nisinnassa nigrod
sandhÄ• nassa ca upÄ• sakassa dibbÄ• ya sotadhÄ• tuyÄ• kathÄ• sallÄ• paá¹ƒ sutvÄ• Ä•
paÃ±Ã±atte Ä• sane nisÄ«ditvÄ• nigrodhena adhijegucche puá¹-á¹-hapaÃ±haá¹ƒ vissajjesi
vuttaá¹ƒ. __paraá¹ƒ viya mattÄ• yÄ• _ti paramÄ• ya mattÄ• ya, atimahanteneva pamÄ• á¹‡
bhante_ti á¹-hapetvÄ• andhabÄ• laá¹ƒ diá¹-á¹-higatikaá¹ƒ aÃ±Ã±o paá¹‡á¸• itajÄ• tiko ``ko
dhammaá¹ƒ sutvÄ• na attamano assÄ• â€™â€™ ti vadati. __labheyyÄ• ha_nti idaá¹ƒ so --
aniyyÄ• nikapakkhe yojetvÄ• attÄ• kilamito, `sukkhanadÄ«tÄ«re nhÄ• yissÄ• mÄ«â€™ ti s
koá¹-á¹-entena viya na koci attho nipphÄ• dito. handÄ• haá¹ƒ attÄ• naá¹ƒ yoge yojessÄ• m
Ä• ha. atha bhagavÄ• yo anena khandhake titthiyaparivÄ• so paÃ±Ã±atto, yo aÃ±Ã±atitthiy
sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hito --- ``ahaá¹ƒ bhante, itthannÄ• mo aÃ±Ã±atitthiyapubbo i
Ä• kaá¹…khÄ• mi upasampadaá¹ƒ, svÄ• haá¹ƒ, bhante, saá¹ƒghaá¹ƒ cattÄ• ro mÄ• se pari
tiÄ• dinÄ• (Vin I 86) nayena samÄ• diyitvÄ• parivasati, taá¹ƒ sandhÄ• ya --- ``yo kho, kass
aÃ±Ã±atitthiyapubboâ€™â€™ tiÄ• dimÄ• ha.

<405> tattha __pabbajja_nti vacanasiliá¹-á¹-hatÄ• vaseneva vuttaá¹ƒ, aparivasitvÄ• yeva h
upasampadatthikena pana nÄ• tikÄ• lena gÄ• mappavesanÄ• dÄ«ni aá¹-á¹-ha vattÄ• ni pÅ«
__Ä• raddhacittÄ• _ti aá¹-á¹-havattapÅ«raá¹‡ena \Ee II 363/ tuá¹-á¹-hacittÄ• , ayamettha sa
vitthÄ• rato panesa titthiyaparivÄ• so samantapÄ• sÄ• dikÄ• ya __vinayaá¹-á¹-hakathÄ• yaá
pabbajjakhandhakavaá¹‡á¹‡anÄ• ya vuttanayena veditabbo. __api ca metthÄ• _ti api ca me
__puggalavemattatÄ• viditÄ• _ti puggalanÄ• nattaá¹ƒ viditaá¹ƒ. ``ayaá¹ƒ puggalo parivÄ• s
parivÄ• sÄ• rahoâ€™â€™ ti idaá¹ƒ mayhaá¹ƒ pÄ• kaá¹-anti dasseti. tato kassapo cintesi ---
buddhasÄ• sanaá¹ƒ, yattha evaá¹ƒ ghaá¹ƒsitvÄ• koá¹-á¹-etvÄ• yuttameva gaá¹‡hanti, ayu
chaá¸• á¸• entÄ«â€™â€™ ti, tato suá¹-á¹-hutaraá¹ƒ pabbajjÄ• ya saÃ±jÄ• tussÄ• ho --- ``sa
tiÄ• dimÄ• ha.

atha \Be I 299/ kho bhagavÄ• tassa tibbacchandataá¹ƒ viditvÄ• --- ``na kassapo parivÄ• s
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``gaccha bhikkhu kassapaá¹ƒ nhÄ• petvÄ• pabb
so \Ne I 270/ tathÄ• katvÄ• taá¹ƒ pabbÄ• jetvÄ• bhagavato santikaá¹ƒ Ä• gamÄ• si. bhag
nisÄ«dÄ• petvÄ• upasampÄ• desi. tena vuttaá¹ƒ --- ``alattha kho acelo kassapo bhagavato
alattha upasampadaâ€™â€™ nti. __acirÅ«pasampanno_ti upasampanno hutvÄ• nacirame
vatthukÄ• makilesakÄ• mehi kÄ• yena ceva cittena ca vÅ«pakaá¹-á¹-ho. __appamatto_ti ka
avijahanto. __Ä• tÄ• pÄ«_ti kÄ• yikacetasikasaá¹…khÄ• tena vÄ«riyÄ• tÄ• pena Ä• tÄ• pÄ«
jÄ«vite ca anapekkhatÄ• ya pesitacitto vissaá¹-á¹-haattabhÄ• vo. __yassatthÄ• yÄ• _ti yass
__kulaputtÄ• _ti Ä• cÄ• rakulaputtÄ• . __sammadevÄ• _ti hetunÄ• va kÄ• raá¹‡eneva. __ta
anuttaraá¹ƒ. __brahmacariyapariyosÄ• na_nti maggabrahmacariyassa pariyosÄ• nabhÅ«taá

hi atthÄ• ya kulaputtÄ• pabbajanti. __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve.
sacchikatvÄ• _ti attanÄ• yeva paÃ±Ã±Ä• ya paccakkhaá¹ƒ \Ee II 364/ katvÄ• , aparappacca
__upasampajja vihÄ• sÄ«_ti pÄ• puá¹‡itvÄ• sampÄ• detvÄ• vihÄ• si, evaá¹ƒ viharanto __
abbhaÃ±Ã±Ä• sÄ«_ti.

evamassa paccavekkhaá¹‡abhÅ«miá¹ƒ dassetvÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹
panÄ• yasmÄ• kassapo arahataá¹ƒ ahosÄ«â€™â€™ ti vuttaá¹ƒ. tattha __aÃ±Ã±ataro_ti ek
arahantÄ• naá¹ƒ, bhagavato sÄ• vakÄ• naá¹ƒ arahantÄ• naá¹ƒ abbhantaro ahosÄ«ti ayame
pana antarantarÄ• na vuttaá¹ƒ, taá¹ƒ taá¹ƒ tattha tattha vuttattÄ• pÄ• kaá¹-amevÄ• ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ•

poá¹-á¹-hapÄ• daparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<406> __evaá¹ƒ_ \Ee II 365/ \Ne I 271/ \Be I 300/ __me suttaá¹ƒ ... pe ... sÄ• vatthiya_nti
poá¹-á¹-hapÄ• dasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __sÄ• vatthiyaá¹ƒ vihar
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me_ti sÄ• vatthiá¹ƒ upanissÄ• ya yo jetassa kumÄ• rassa va
gahapatinÄ• Ä• rÄ• mo kÄ• rito, tattha viharati. __poá¹-á¹-hapÄ• do paribbÄ• jako_ti nÄ• m
channaparibbÄ• jako. so kira gihikÄ• le brÄ• hmaá¹‡amahÄ• sÄ• lo kÄ• mesuÄ• dÄ«navaá
cattÄ• lÄ«sakoá¹-iparimÄ• á¹‡aá¹ƒ bhogakkhandhaá¹ƒ pahÄ• ya pabbajitvÄ• titthiyÄ• naá¹
samayaá¹ƒ pavadanti etthÄ• ti __samayappavÄ• dako, _ tasmiá¹ƒ kira á¹-hÄ• ne
caá¹…kÄ«tÄ• rukkhapokkharasÄ• tippabhutayo brÄ• hmaá¹‡Ä• nigaá¹‡á¹-haacelakaparibb
sannipatitvÄ• attano attano samayaá¹ƒ vadanti kathenti dÄ«penti, tasmÄ• so Ä• rÄ• mo __
vuccati. sveva ca tindukÄ• cÄ«rasaá¹…khÄ• tÄ• ya timbarÅ«rukkhapantiyÄ• parikkhittattÄ•
panettha paá¹-hamaá¹ƒ ekÄ• va sÄ• lÄ• ahosi, pacchÄ• mahÄ• puÃ±Ã±aá¹ƒ paribbÄ• jaka
katÄ• . tasmÄ• tameva ekaá¹ƒ sÄ• laá¹ƒ upÄ• dÄ• ya laddhanÄ• mavasena __ekasÄ• lako
pasenadiraÃ±Ã±o deviyÄ• uyyÄ• nabhÅ«to so pupphaphalasampanno Ä• rÄ• moti katvÄ•
saá¹…khyaá¹ƒ gato. tasmiá¹ƒ samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya

__paá¹-ivasatÄ«_ti nivÄ• saphÄ• sutÄ• ya vasati. athekadivasaá¹ƒ bhagavÄ• paccÅ«sasa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ \Ee II 366/ pattharitvÄ• lokaá¹ƒ pariggaá¹‡hanto Ã±Ä• á¹‡a
paribbÄ• jakaá¹ƒ disvÄ• --- ``ayaá¹ƒ poá¹-á¹-hapÄ• do mayhaá¹ƒ Ã±Ä• á¹‡ajÄ• le paÃ±Ã±Ä
bhavissatÄ«â€™â€™ ti upaparikkhanto addasa --- ``ahaá¹ƒ ajja tattha gamissÄ• mi, atha m
nirodhaÃ±ca nirodhavuá¹-á¹-hÄ• naÃ±ca pucchissati, tassÄ• haá¹ƒ sabbabuddhÄ• naá¹ƒ Ã±

tadubhayaá¹ƒ kathessÄ• mi, atha so katipÄ• haccayena \Ne I 272/ cittaá¹ƒ hatthisÄ• riputta
301/ santikaá¹ƒ Ä• gamissati, tesamahaá¹ƒ dhammaá¹ƒ desessÄ• mi, desanÄ• vasÄ• ne p
saraá¹‡aá¹ƒ gamissati, citto hatthisÄ• riputto mama santike pabbajitvÄ• arahattaá¹ƒ pÄ• pu
tato pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• vijjulatÄ
kÄ• yabandhanaá¹ƒ bandhitvÄ• yugandharapabbataá¹ƒ parikkhipitvÄ• á¹-hitamahÄ• megh
paá¹ƒsukÅ«laá¹ƒ ekaá¹ƒsavaragataá¹ƒ katvÄ• paccagghaá¹ƒ selamayapattaá¹ƒ vÄ• maaá
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ«ti sÄ«ho viya himavantapÄ• dÄ• vihÄ• rÄ• nik
--- ``atha kho bhagavÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

<407> __etadahosÄ«_ti nagaradvÄ• rasamÄ«paá¹ƒ gantvÄ• attano rucivasena sÅ«riyaá¹ƒ
atippagabhÄ• vameva disvÄ• etaá¹ƒ ahosi. __yaá¹ƒnÅ«nÄ• ha_nti saá¹ƒsayaparidÄ«pano
saá¹ƒsayo nÄ• ma natthi --- ``idaá¹ƒ karissÄ• ma, idaá¹ƒ na karissÄ• ma, imassa dhammaá
desessÄ• mÄ• â€™â€™ ti evaá¹ƒ parivitakkapubbabhÄ• go panesa sabbabuddhÄ• naá¹ƒ I
``yaá¹ƒnÅ«nÄ• haâ€™â€™ nti, yadi panÄ• hanti attho.

<408> __unnÄ• diniyÄ• _ti uccaá¹ƒ nadamÄ• nÄ• ya, evaá¹ƒ nadamÄ• nÄ• ya cassÄ• udd
patthaá¹-avasena mahÄ• saddoti uccÄ• saddamahÄ• saddÄ• ya, tesaÃ±hi paribbÄ• jakÄ•
kattabbaá¹ƒ nÄ• ma cetiyavattaá¹ƒ vÄ• bodhivattaá¹ƒ vÄ• Ä• cariyupajjhÄ• yavattaá¹ƒ \Ee
manasikÄ• ro vÄ• natthi. tena te pÄ• tova vuá¹-á¹-hÄ• ya bÄ• lÄ• tape nisinnÄ• --- ``imass
pÄ• doâ€™â€™ ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±assa hatthapÄ• dÄ• dÄ«ni vÄ• Ä• rabbha, itthip
vaá¹‡á¹‡e vÄ• , aÃ±Ã±aá¹ƒ vÄ• kÄ• massÄ• dabhavassÄ• dÄ• divatthuá¹ƒ Ä• rabbha kath
anupubbena rÄ• jakathÄ• dianekavidhaá¹ƒ tiracchÄ• nakathaá¹ƒ kathenti. tena vuttaá¹ƒ --- `
uccÄ• saddamahÄ• saddÄ• ya anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathentiyÄ• â€™â€™ t

tato poá¹-á¹-hapÄ• do paribbÄ• jako te paribbÄ• jake oloketvÄ• --- ``ime paribbÄ• jakÄ• a
agÄ• ravÄ• , mayaÃ±ca samaá¹‡assa gotamassa pÄ• tubhÄ• vato paá¹-á¹-hÄ• ya sÅ«riyug
jÄ• tÄ• , lÄ• bhasakkÄ• ropi no parihÄ«no. sace panimaá¹ƒ á¹-hÄ• naá¹ƒ samaá¹‡o gotamo
gihÄ« upaá¹-á¹-hÄ• ko vÄ• tassa Ä• gaccheyya \Be I 302/, ativiya lajjanÄ«yaá¹ƒ bhavissati,
parisajeá¹-á¹-hakasseva upari Ä• rohatÄ«â€™â€™ ti itocito ca vilokento bhagavantaá¹ƒ add
``addasÄ• kho poá¹-á¹-hapÄ• do paribbÄ• jako ... pe ... tuá¹‡hÄ« ahesuâ€™â€™ nti.

<409> tattha \Ne I 273/ __saá¹‡á¹-hapesÄ«_ti sikkhÄ• pesi, vajjamassÄ• paá¹-icchÄ• desi
hoti, tathÄ• naá¹ƒ á¹-hapesi. yathÄ• nÄ• ma parisamajjhaá¹ƒ pavisanto puriso vajjapaá¹-ic
nivÄ• sanaá¹ƒ saá¹‡á¹-hapeti, pÄ• rupanaá¹ƒ saá¹‡á¹-hapeti, rajokiá¹‡á¹‡aá¹-á¹-hÄ• naá¹ƒ
vajjapaá¹-icchÄ• danatthaá¹ƒ --- ``appasaddÄ• bhontoâ€™â€™ ti sikkhÄ• pento yathÄ• su
naá¹ƒ á¹-hapesÄ«ti attho. __appasaddakÄ• mo_ti appasaddaá¹ƒ icchati, eko nisÄ«dati, eko
gaá¹‡asaá¹…gaá¹‡ikÄ• ya yÄ• peti. __upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• _ti idhÄ• gan
panesa bhagavato upasaá¹…kamanaá¹ƒ paccÄ• sÄ«satÄ«ti? attano vuddhiá¹ƒ patthayamÄ

buddhesu vÄ• buddhasÄ• vakesu vÄ• attano santikaá¹ƒ Ä• gatesu --- ``ajja amhÄ• kaá¹ƒ s
Ä• gato \Ee II 368/, sÄ• riputto Ä• gato, na kho pana te yassa vÄ• tassa vÄ• santikaá¹ƒ ga
amhÄ• kaá¹ƒ uttamabhÄ• vaâ€™â€™ nti attano upaá¹-á¹-hÄ• kÄ• naá¹ƒ santike attÄ• naá¹
á¹-hapenti, bhagavatopi upaá¹-á¹-hÄ• ke gaá¹‡hituá¹ƒ vÄ• yamanti. te kira bhagavato upaá¹
vadanti --- ``tumhÄ• kaá¹ƒ satthÄ• bhavaá¹ƒ gotamopi gotamasÄ• vakÄ• pi amhÄ• kaá¹ƒ s
mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggÄ• . tumhe pana amhe akkhÄ«hipi passituá¹ƒ na iccl
karotha, kiá¹ƒ vo amhehi aparaddhaâ€™â€™ nti. athekacce manussÄ• --- ``buddhÄ• pi ete
kiá¹ƒ amhÄ• kaâ€™â€™ nti tato paá¹-á¹-hÄ• ya te disvÄ• nappamajjanti. __tuá¹‡hÄ« ahes
parivÄ• retvÄ• nissaddÄ• nisÄ«diá¹ƒsu.

<410> __svÄ• gataá¹ƒ, bhante_ti suá¹-á¹-hu Ä• gamanaá¹ƒ, bhante, bhagavato; bhagavati
hoti, gate sokoti dÄ«peti. __cirassaá¹ƒ kho, bhante_ti kasmÄ• Ä• ha? kiá¹ƒ bhagavÄ• pubb
na gatapubbo. manussÄ• naá¹ƒ pana --- ``kuhiá¹ƒ gacchantÄ• , kuto Ä• gatattha, kiá¹ƒ mag
cirassaá¹ƒ Ä• gatatthÄ• â€™â€™ ti evamÄ• dayo piyasamudÄ• cÄ• rÄ• \Be I 303/ honti, ta
vatvÄ• na mÄ• nathaddho hutvÄ• nisÄ«di, uá¹-á¹-hÄ• yÄ• sanÄ• bhagavato paccuggama
upagataá¹ƒ disvÄ• Ä• sanena animantento vÄ• apacitiá¹ƒ akaronto vÄ• dullabho. kasmÄ•
paribbÄ• jako attano nisinnÄ• sanaá¹ƒ papphoá¹-etvÄ• bhagavantaá¹ƒ Ä• sanena nimanter
bhagavÄ• idamÄ• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti Ä• ha. __antarÄ• kathÄ• vippakatÄ• _
paá¹-á¹-hÄ• ya yÄ• va mamÄ• gamanaá¹ƒ, etasmiá¹ƒ antare kÄ• nÄ• ma kathÄ• vippakatÄ
kathÄ• pariyantaá¹ƒ na gatÄ• , vadatha, yÄ• va naá¹ƒ pariyantaá¹ƒ netvÄ• demÄ«ti sabba
pavÄ• resi. atha paribbÄ• jako --- ``niratthakakathÄ• esÄ• nissÄ• rÄ• vaá¹-á¹-asannissitÄ•
vattabbataá¹ƒ arahatÄ«â€™â€™ ti dÄ«pento ``tiá¹-á¹-hatesÄ• \Ee II 369/, bhanteâ€™â€™

abhisaÃ±Ã±Ä• nirodhakathÄ• vaá¹‡á¹‡anÄ•

<411> __tiá¹-á¹-hatesÄ• _ \Ne I 274/, __bhante_ti sace bhagavÄ• sotukÄ• mo bhavissati, p
dullabhÄ• bhavissati, amhÄ• kaá¹ƒ panimÄ• ya kathÄ• ya attho natthi. bhagavato panÄ• ga
aÃ±Ã±adeva sukÄ• raá¹‡aá¹ƒ pucchÄ• mÄ• ti dÄ«peti. tato taá¹ƒ pucchanto --- ``purimÄ• n
tiÄ• dimÄ• ha. tattha __kotÅ«halasÄ• lÄ• ya_nti kotÅ«halasÄ• lÄ• nÄ• ma paccekasÄ• lÄ•
nÄ• nÄ• titthiyÄ• samaá¹‡abrÄ• hmaá¹‡Ä• nÄ• nÄ• vidhaá¹ƒ kathaá¹ƒ pavattenti, sÄ• bah
vadati, ayaá¹ƒ kiá¹ƒ vadatÄ«â€™â€™ ti kotÅ«haluppattiá¹-á¹-hÄ• nato kotÅ«halasÄ• lÄ• ti v
__abhisaÃ±Ã±Ä• nirodhe_ti ettha __abhÄ«_ti upasaggamattaá¹ƒ. __saÃ±Ã±Ä• nirodhe_ti c
khaá¹‡ikanirodhe kathÄ• uppannÄ• ti attho. idaá¹ƒ pana tassÄ• uppattikÄ• raá¹‡aá¹ƒ. yad
jÄ• takaá¹ƒ vÄ• katheti, sikkhÄ• padaá¹ƒ vÄ• paÃ±Ã±apeti tadÄ• sakalajambudÄ«pe bhag
titthiyÄ• taá¹ƒ sutvÄ• --- ``bhavaá¹ƒ kira gotamo pubbacariyaá¹ƒ kathesi, mayaá¹ƒ kiá¹ƒ na
kiÃ±ci kathetuâ€™â€™ nti bhagavato paá¹-ibhÄ• gakiriyaá¹ƒ karontÄ• ekaá¹ƒ bhavantaras
``bhavaá¹ƒ gotamo sikkhÄ• padaá¹ƒ paÃ±Ã±apesi, mayaá¹ƒ kiá¹ƒ na sakkoma paÃ±Ã±apet
sÄ• vakÄ• naá¹ƒ kiÃ±cideva sikkhÄ• padaá¹ƒ paÃ±Ã±apenti. tadÄ• pana \Be I 304/ bhagav

aá¹-á¹-havidhaparisamajjhe nisÄ«ditvÄ• nirodhakathaá¹ƒ kathesi. titthiyÄ• taá¹ƒ sutvÄ• ---
gotamo nirodhaá¹ƒ nÄ• ma kathesi, mayampi taá¹ƒ kathessÄ• mÄ• â€™â€™ ti sannipatitvÄ
--- ``abhisaÃ±Ã±Ä• nirodhe kathÄ• udapÄ• dÄ«â€™â€™ ti.

__tatrekacce_ti tesu ekacce. purimo cettha yvÄ• yaá¹ƒ bÄ• hire titthÄ• yatane pabbajito citt
dosaá¹ƒ disvÄ• acittakabhÄ• vo santoti samÄ• pattiá¹ƒ bhÄ• vetvÄ• ito cuto paÃ±ca kappa
á¹-hatvÄ• puna idha uppajjati. tassa saÃ±Ã±uppÄ• de ca nirodhe ca hetuá¹ƒ apassanto ---
Ä• ha.

dutiyo \Ee II 370/ naá¹ƒ nisedhetvÄ• migasiá¹…gatÄ• pasassa asaÃ±Ã±akabhÄ• vaá¹ƒ ga
apetipÄ«â€™â€™ ti Ä• ha. migasiá¹…gatÄ• paso kira attantapo ghoratapo paramadhitindriy
sakkavimÄ• naá¹ƒ uá¹‡haá¹ƒ ahosi. sakko devarÄ• jÄ• ``sakkaá¹-á¹-hÄ• naá¹ƒ nu kho tÄ•
alambusaá¹ƒ nÄ• ma devakaÃ±Ã±aá¹ƒ --- `tÄ• pasassa tapaá¹ƒ bhinditvÄ• ehÄ«â€™ ti pes
tÄ• paso paá¹-hamadivase taá¹ƒ disvÄ• va palÄ• yitvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pÄ• visi. dutiya
kÄ• macchandanÄ«varaá¹‡ena bhaggo taá¹ƒ hatthe aggahesi, so tena dibbaphassena phua
tiá¹‡á¹‡aá¹ƒ \Ne I 275/ saá¹ƒvaccharÄ• naá¹ƒ accayena saÃ±Ã±aá¹ƒ paá¹-ilabhi. taá¹ƒ so d
``tiá¹‡á¹‡aá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ accayena nirodhÄ• vuá¹-á¹-hitoâ€™â€™ ti maÃ±Ã±a

tatiyo naá¹ƒ nisedhetvÄ• Ä• thabbaá¹‡apayogaá¹ƒ sandhÄ• ya ``upakaá¸• á¸• hantipi apak
Ä• ha. Ä• thabbaá¹‡ikÄ• kira Ä• thabbaá¹‡aá¹ƒ payojetvÄ• sattaá¹ƒ sÄ«sacchinnaá¹ƒ viya
mataá¹ƒ viya ca katvÄ• dassenti. tassa puna pÄ• katikabhÄ• vaá¹ƒ disvÄ• so diá¹-á¹-higati
vuá¹-á¹-hito ayaâ€™â€™ nti maÃ±Ã±amÄ• no evamÄ• ha.

catuttho naá¹ƒ nisedhetvÄ• yakkhadÄ• sÄ«naá¹ƒ madaniddaá¹ƒ sandhÄ• ya ``santi hi bho
yakkhadÄ• siyo kira sabbarattiá¹ƒ devatÅ«pahÄ• raá¹ƒ kurumÄ• nÄ• naccitvÄ• gÄ• yitvÄ•
surÄ• pÄ• tiá¹ƒ pivitvÄ• \Be I 305/ parivattitvÄ• supitvÄ• divÄ• vuá¹-á¹-hahanti. taá¹ƒ disv
diá¹-á¹-higatiko --- ``suttakÄ• le nirodhaá¹ƒ samÄ• pannÄ• , pabuddhakÄ• le nirodhÄ• vuá¹
maÃ±Ã±amÄ• no evamÄ• ha.

ayaá¹ƒ pana poá¹-á¹-hapÄ• do paribbÄ• jako paá¹‡á¸• itajÄ• tiko. tenassa taá¹ƒ kathaá¹ƒ s
uppajji. ``imesaá¹ƒ kathÄ• eá¸·amÅ«gakathÄ• viya cattÄ• ro hi nirodhe ete paÃ±Ã±apenti,
nÄ• ma ekena bhavitabbaá¹ƒ, na bahunÄ• . tenÄ• pi ekena aÃ±Ã±eneva bhavitabbaá¹ƒ, so
\Ee II 371/ sakkÄ• aÃ±Ã±atra sabbaÃ±Ã±unÄ• . sace bhagavÄ• idha abhavissa `ayaá¹ƒ ni
ti dÄ«pasahassaá¹ƒ viya ujjÄ• letvÄ• ajjameva pÄ• kaá¹-aá¹ƒ akarissÄ• â€™â€™ ti dasaba
``tassa mayhaá¹ƒ bhanteâ€™â€™ tiÄ• dimÄ• ha. tattha __aho nÅ«nÄ• _ti anussaraá¹‡atth
bhagavantaá¹ƒ anussarantassa etadahosi ``aho nÅ«na bhagavÄ• aho nÅ«na sugatoâ€™â
etesaá¹ƒ nirodhadhammÄ• naá¹ƒ sukusalo nipuá¹‡o cheko, so bhagavÄ• aho nÅ«na kathe
katheyyÄ• ti ayamettha adhippÄ• yo. __pakataÃ±Ã±Å«_ti ciá¹‡á¹‡avasitÄ• ya pakatiá¹ƒ sab

pakataÃ±Ã±Å«. __kathaá¹ƒ nu kho_ti idaá¹ƒ paribbÄ• jako ``mayaá¹ƒ bhagavÄ• na jÄ• nÄ•
kathetha noâ€™â€™ ti Ä• yÄ• canto vadati. atha bhagavÄ• kathento ``tatra poá¹-á¹-hapÄ•

ahetukasaÃ±Ã±uppÄ• danirodhakathÄ• vaá¹‡á¹‡anÄ•

<412> tattha __tatrÄ• _ti tesu samaá¹‡abrÄ• hmaá¹‡esu. __Ä• ditova tesaá¹ƒ aparaddha_
I 276/ viraddhaá¹ƒ, gharamajjheyeva pakkhalitÄ• ti dÄ«peti. __sahetÅ« sappaccayÄ• _ti ett
kÄ• raá¹‡asseva nÄ• maá¹ƒ, sakÄ• raá¹‡Ä• ti attho. taá¹ƒ pana kÄ• raá¹‡aá¹ƒ dassento ``s
tattha __sikkhÄ• ekÄ• saÃ±Ã±Ä• uppajjantÄ«_ti sikkhÄ• ya ekaccÄ• saÃ±Ã±Ä• jÄ• yant

<413> __kÄ• ca sikkhÄ• ti bhagavÄ• avocÄ• _ti katamÄ• ca sÄ• sikkhÄ• ti bhagavÄ•
vitthÄ• retukamyatÄ• pucchÄ• vasena avoca. atha yasmÄ• adhisÄ«lasikkhÄ• adhicittasikk
tisso sikkhÄ• honti. tasmÄ• tÄ• dassento bhagavÄ• saÃ±Ã±Ä• ya sahetukaá¹ƒ uppÄ• da
buddhuppÄ• dato pabhuti tantidhammaá¹ƒ á¹-hapento ``idha poá¹-á¹-hapÄ• da, tathÄ• gato
tattha adhisÄ«lasikkhÄ• \Be I 306/ adhicittasikkhÄ• ti dve eva sikkhÄ• sarÅ«pena Ä• gatÄ•
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti kho poá¹-á¹-hapÄ• da mayÄ• ekaá¹ƒsiko dhammo
sammÄ• diá¹-á¹-hisammÄ• saá¹…kappavasena pariyÄ• pannattÄ• Ä• gatÄ• ti veditabbÄ• .
paÃ±cakÄ• maguá¹‡ikarÄ• gopi asamuppannakÄ• macÄ• ropi \Ee II 372/. tattha paÃ±cakÄ
anÄ• gÄ• mimaggena samugghÄ• taá¹ƒ gacchati, asamuppannakÄ• macÄ• ro pana imasm
__tassa yÄ• purimÄ• kÄ• masaÃ±Ã±Ä• _ti tassa paá¹-hamajjhÄ• nasamaá¹…gino yÄ• pu
kÄ• masaÃ±Ã±Ä• ya sadisattÄ• purimÄ• kÄ• masaÃ±Ã±Ä• ti vucceyya, sÄ• nirujjhati, anu

__vivekajapÄ«tisukhasukhumasaccasaÃ±Ã±Ä«yeva tasmiá¹ƒ samaye hotÄ«_ti tasmiá¹ƒ pa
vivekajapÄ«tisukhasaá¹…khÄ• tÄ• sukhumasaÃ±Ã±Ä• saccÄ• hoti, bhÅ«tÄ• hotÄ«ti atth
kÄ• macchandÄ• dioá¸·Ä• rikaá¹…gappahÄ• navasena sukhumÄ• ca sÄ• bhÅ«tatÄ• ya sa
sukhumasaccasaÃ±Ã±Ä• , vivekajehi pÄ«tisukhehi sampayuttÄ• sukhumasaccasaÃ±Ã±Ä•
vivekajapÄ«tisukhasukhumasaccasaÃ±Ã±Ä• sÄ• assa atthÄ«ti vivekajapÄ«tisukhasukhum
attho daá¹-á¹-habbo. esa nayo sabbattha. __evampi sikkhÄ• _ti ettha yasmÄ• paá¹-hamajjh
adhiá¹-á¹-hahanto, vuá¹-á¹-hahanto ca sikkhati, tasmÄ• taá¹ƒ evaá¹ƒ sikkhitabbato sikkhÄ•
sikkhÄ• saá¹…khÄ• tena paá¹-hamajjhÄ• nena evaá¹ƒ ekÄ• vivekajapÄ«tisukhasukhumasa
ekÄ• kÄ• masaÃ±Ã±Ä• nirujjhatÄ«ti attho. __ayaá¹ƒ sikkhÄ• ti bhagavÄ• avocÄ• _ti ayaá
paá¹-hamajjhÄ• nasaá¹…khÄ• tÄ• ekÄ• sikkhÄ• ti, bhagavÄ• Ä• ha. etenupÄ• yena sabb

yasmÄ• pana aá¹-á¹-hamasamÄ• pattiyÄ• aá¹…gato sammasanaá¹ƒ buddhÄ• naá¹ƒyeva
sÄ• riputtasadisÄ• nampi \Ne I 277/ natthi, kalÄ• pato sammasanaá¹ƒyeva pana sÄ• vakÄ•
``saÃ±Ã±Ä• saÃ±Ã±Ä• â€™â€™ ti, evaá¹ƒ aá¹…gato sammasanaá¹ƒ uddhaá¹-aá¹ƒ. tasmÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanaparamaá¹ƒyeva saÃ±Ã±aá¹ƒ dassetvÄ• puna tadeva saÃ±Ã±agga

poá¹-á¹-hapÄ• da ... pe ... saÃ±Ã±aggaá¹ƒ phusatÄ«â€™â€™ ti Ä• ha.

<414> tattha \Ee II 373/ __yato kho poá¹-á¹-hapÄ• da bhikkhÅ«_ti yo nÄ• ma poá¹-á¹-hapÄ
sakasaÃ±Ã±Ä« hotÄ«_ti idha sÄ• sane sakasaÃ±Ã±Ä« hoti, ayameva vÄ• pÄ• á¹-ho, attan
saÃ±Ã±avÄ• hotÄ«ti attho. __so tato amutra tato amutrÄ• _ti so bhikkhu tato paá¹-hamajjhÄ
dutiyajjhÄ• ne, tatopi amutra tatiyajjhÄ• neti evaá¹ƒ tÄ• ya tÄ• ya jhÄ• nasaÃ±Ã±Ä• ya saka
hutvÄ• anupubbena saÃ±Ã±aggaá¹ƒ phusati. __saÃ±Ã±agga_nti Ä• kiÃ±caÃ±Ã±Ä• yatana
lokiyÄ• naá¹ƒ kiccakÄ• rakasamÄ• pattÄ«naá¹ƒ aggattÄ• . Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanampi nirodhampi samÄ• pajjanti. iti sÄ• lokiyÄ• naá¹ƒ
aggattÄ• saÃ±Ã±agganti vuccati, taá¹ƒ phusati pÄ• puá¹‡Ä• tÄ«ti attho.

idÄ• ni abhisaÃ±Ã±Ä• nirodhaá¹ƒ dassetuá¹ƒ __ ``tassa saÃ±Ã±agge á¹-hitassÄ• â€™â€™
__ceteyyaá¹ƒ, abhisaá¹…khareyya_nti padadvaye ca jhÄ• naá¹ƒ samÄ• pajjanto ceteti nÄ•
attho. uparisamÄ• pattiatthÄ• ya nikantiá¹ƒ kurumÄ• no abhisaá¹…kharoti nÄ• ma. __imÄ•
nirujjheyyu_nti imÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjheyyuá¹ƒ. __aÃ±Ã±Ä• ca oá
oá¸·Ä• rikÄ• bhavaá¹…gasaÃ±Ã±Ä• uppajjeyyuá¹ƒ. __so na ceva ceteti na abhisaá¹…khar
cetentova na ceteti, abhisaá¹…kharontova nÄ• bhisaá¹…kharoti. imassa bhikkhuno Ä• kiÃ±
vuá¹-á¹-hÄ• ya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• ``ekaá¹ƒ dve citta
Ä• bhogasamannÄ• hÄ• ro natthi. uparinirodhasamÄ• pattatthÄ• ya eva pana Ä• bhogasam
puttagharÄ• cikkhaá¹‡ena dÄ«petabbo.

pitugharamajjhena kira gantvÄ• pacchÄ• bhÄ• ge puttassa gharaá¹ƒ hoti, tato paá¹‡Ä«taá
Ä• sanasÄ• laá¹ƒ Ä• gataá¹ƒ daharaá¹ƒ thero --- ``manÄ• po piá¹‡á¸• apÄ• to kuto Ä• bhato
``asukassa gharatoâ€™â€™ ti laddhagharameva Ä• cikkhi. yena panassa pitugharamajjhen
308/ tattha Ä• bhogopi natthi. tattha Ä• sanasÄ• lÄ• viya Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• p
daá¹-á¹-habbÄ• , pitugehaá¹ƒ viya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti, puttag
Ä• sanasÄ• lÄ• ya á¹-hatvÄ• pitugharaá¹ƒ amanasikaritvÄ• puttagharÄ• cikkhaá¹‡aá¹ƒ viy
vuá¹-á¹-hÄ• ya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• ``ekaá¹ƒ dve citta
pitugharaá¹ƒ amanasikaritvÄ• va \Ne I 278/ uparinirodhasamÄ• pattatthÄ• ya manasikÄ• ro
ceteti, abhisaá¹…kharontova nÄ• bhisaá¹…kharoti. __tÄ• ceva saÃ±Ã±Ä• _ti tÄ• jhÄ• nasa
__aÃ±Ã±Ä• cÄ• _ti aÃ±Ã±Ä• ca oá¸·Ä• rikÄ• bhavaá¹…gasaÃ±Ã±Ä• nuppajjanti. __so ni
paá¹-ipanno bhikkhu saÃ±Ã±Ä• vedayitanirodhaá¹ƒ phusati vindati paá¹-ilabhati.

__anupubbÄ• bhisaÃ±Ã±Ä• nirodhasampajÄ• nasamÄ• patti_nti ettha __abhÄ«_ti upasagg
nirodhapadena antarikaá¹ƒ katvÄ• vuttaá¹ƒ. anupaá¹-ipÄ• á¹-iyÄ• sampajÄ• nasaÃ±Ã±Ä•
panetthattho. tatrÄ• pi sampajÄ• nasaÃ±Ã±Ä• nirodhasamÄ• pattÄ«ti sampajÄ• nantassa a
sampajÄ• nantassa vÄ• paá¹‡á¸• itassa bhikkhuno saÃ±Ã±Ä• nirodhasamÄ• pattÄ«ti ayaá

idÄ• ni idha á¹-hatvÄ• nirodhasamÄ• pattikathÄ• kathetabbÄ• . sÄ• panesÄ• sabbÄ• kÄ
paÃ±Ã±Ä• bhÄ• vanÄ• nisaá¹ƒsÄ• dhikÄ• re kathitÄ• , tasmÄ• tattha kathitatova gahetabb

evaá¹ƒ bhagavÄ• poá¹-á¹-hapÄ• dassa paribbÄ• jakassa nirodhakathaá¹ƒ kathetvÄ• --- at
kathÄ• ya aÃ±Ã±attha abhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• petuá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«â€™â€
``bhagavÄ• ajja tumhÄ• kaá¹ƒ kathaá¹ƒ á¹-hapetvÄ• na mayÄ• evarÅ«pÄ• kathÄ• sutap
``no hetaá¹ƒ bhanteâ€™â€™ ti vatvÄ• puna sakkaccaá¹ƒ bhagavato kathÄ• ya uggahitabh
kho ahaá¹ƒ bhanteâ€™â€™ tiÄ• dimÄ• ha. athassa bhagavÄ• ``suuggahitaá¹ƒ tayÄ• â€™â
poá¹-á¹-hapÄ• dÄ• â€™â€™ ti Ä• ha.

<415> atha paribbÄ• jako ``bhagavatÄ• `Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ saÃ±Ã±aggaâ€™ nt
saÃ±Ã±aggaá¹ƒ, udÄ• hu avasesasamÄ• pattÄ«supi \Ee II 375/ saÃ±Ã±aggaá¹ƒ atthÄ«â€™
pucchanto ``ekaÃ±Ã±eva nu khoâ€™â€™ tiÄ• dimÄ• ha. bhagavÄ• pissa vissajjesi. tattha _
__yathÄ• yathÄ• kho, poá¹-á¹-hapÄ• da, nirodhaá¹ƒ_ \Be I 309/ __phusatÄ«_ti pathavÄ«ka
kasiá¹‡ena, paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ vÄ• yena yena jhÄ• nena. idaá¹ƒ vuttaá¹ƒ hoti -
pathavÄ«kasiá¹‡ena karaá¹‡abhÅ«tena pathavÄ«kasiá¹‡asamÄ• pattiá¹ƒ ekavÄ• raá¹ƒ sam
purimasaÃ±Ã±Ä• nirodhaá¹ƒ phusati ekaá¹ƒ saÃ±Ã±aggaá¹ƒ, atha dve vÄ• re, tayo vÄ• re,
vÄ• rasahassaá¹ƒ, vÄ• rasatasahassaá¹ƒ vÄ• samÄ• pajjanto purimasaÃ±Ã±Ä• nirodhaá¹ƒ
saÃ±Ã±aggÄ• ni. esa nayo sesakasiá¹‡esu. jhÄ• nesupi sace paá¹-hamajjhÄ• nena karaá¹‡
purimasaÃ±Ã±Ä• nirodhaá¹ƒ phusati ekaá¹ƒ saÃ±Ã±aggaá¹ƒ. atha dve vÄ• re \Ne I 279/, ta
vÄ• rasahassaá¹ƒ, vÄ• rasatasahassaá¹ƒ vÄ• purimasaÃ±Ã±Ä• nirodhaá¹ƒ phusati, satasa
nayo sesajjhÄ• nasamÄ• pattÄ«supi. iti ekavÄ• raá¹ƒ samÄ• pajjanavasena vÄ• sabbampi
saá¹…gahetvÄ• vÄ• ekaá¹ƒ saÃ±Ã±aggaá¹ƒ hoti, aparÄ• paraá¹ƒ samÄ• pajjanavasena b

<416> __saÃ±Ã±Ä• nu kho, bhante_ti bhante nirodhasamÄ• pajjanakassa bhikkhuno ``saÃ
uppajjatÄ«â€™â€™ ti pucchati. tassa bhagavÄ• ``saÃ±Ã±Ä• kho, poá¹-á¹-hapÄ• dÄ• â€™
__saÃ±Ã±Ä• _ti jhÄ• nasaÃ±Ã±Ä• . __Ã±Ä• á¹‡a_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. aparo nayo
saÃ±Ã±Ä• . __Ã±Ä• á¹‡a_nti maggaÃ±Ä• á¹‡aá¹ƒ. aparo nayo, __saÃ±Ã±Ä• _ti maggasaÃ
phalaÃ±Ä• á¹‡aá¹ƒ. tipiá¹-akamahÄ• sivatthero panÄ• ha ---

kiá¹ƒ ime bhikkhÅ« bhaá¹‡anti, poá¹-á¹-hapÄ• do heá¹-á¹-hÄ• bhagavantaá¹ƒ nirodhaá¹ƒ p
vuá¹-á¹-hÄ• naá¹ƒ pucchanto ``bhagavÄ• nirodhÄ• vuá¹-á¹-hahantassa kiá¹ƒ paá¹-hamaá¹
uppajjati, udÄ• hu paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€™â€™ nti vadati. athassa bhagavÄ• yasm
uppajjati, pacchÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ \Ee II 376/. tasmÄ• ``saÃ±Ã±Ä• kho po
Ä• ha. tattha __saÃ±Ã±uppÄ• dÄ• _ti arahattaphalasaÃ±Ã±Ä• ya uppÄ• dÄ• , pacchÄ• ``id
evaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡uppÄ• do hoti. __idappaccayÄ• kira me_ti phalasamÄ• c
mayhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ uppannanti.

saÃ±Ã±Ä• attakathÄ• vaá¹‡á¹‡anÄ•

<417> idÄ• ni paribbÄ• jako yathÄ• nÄ• ma gÄ• masÅ«karo gandhodakena nhÄ• petvÄ• mÄ• lÄ• dÄ• maá¹ƒ piá¸·andhitvÄ• sirisayane Ä• ropitopi \Be I 310/ sukhaá¹ƒ na vindati, ve gÅ«thaá¹-á¹-hÄ• nameva gantvÄ• sukhaá¹ƒ vindati. evameva bhagavatÄ• saá¹‡hasukhum desanÄ• ya nhÄ• pitavilittamaá¹‡á¸• itopi nirodhakathÄ• sirisayanaá¹ƒ Ä• ropitopi tattha suk gÅ«thaá¹-á¹-hÄ• nasadisaá¹ƒ attano laddhiá¹ƒ gahetvÄ• tameva pucchanto ``saÃ±Ã±Ä• nu attÄ• â€™â€™ tiÄ• dimÄ• ha. athassÄ• numatiá¹ƒ gahetvÄ• byÄ• kÄ• tukÄ• mo bhagavÄ• ntiÄ• dimÄ• ha. tato so ``arÅ«pÄ« attÄ• â€™â€™ ti evaá¹ƒ laddhiko samÄ• nopi ``bhagavÄ Ä• ditova laddhiá¹ƒ mÄ• viddhaá¹ƒsetÅ«â€™â€™ ti cintetvÄ• attano laddhiá¹ƒ pariharanto khoâ€™â€™ tiÄ• dimÄ• ha. athassa bhagavÄ• tattha dosaá¹ƒ dassento ``oá¸·Ä• riko ca hi 280/. tattha __evaá¹ƒ santa_nti evaá¹ƒ sante. bhummatthe hi etaá¹ƒ upayogavacanaá¹ƒ. ev attÄ• naá¹ƒ paccÄ• gacchato tavÄ• ti ayaá¹ƒ vÄ• ettha attho. catunnaá¹ƒ khandhÄ• naá¹ƒ kiÃ±cÄ• pi yÄ• saÃ±Ã±Ä• uppajjati, sÄ• va nirujjhati. aparÄ• paraá¹ƒ upÄ• dÄ• ya pana ``a uppajjanti, aÃ±Ã±Ä• ca saÃ±Ã±Ä• nirujjhantÄ«â€™â€™ ti vuttaá¹ƒ.

418-420__._ idÄ• ni aÃ±Ã±aá¹ƒ laddhiá¹ƒ dassento --- ``manomayaá¹ƒ kho ahaá¹ƒ, bhantea tatrÄ• pi dose dinne yathÄ• nÄ• ma ummattako yÄ• vassa saÃ±Ã±Ä• nappatiá¹-á¹-hÄ• ti, t aÃ±Ã±aá¹ƒ vissajjeti, saÃ±Ã±Ä• patiá¹-á¹-hÄ• nakÄ• le pana vattabbameva vadati, evameva gahetvÄ• aÃ±Ã±aá¹ƒ vissajjetvÄ• idÄ• ni attano laddhiá¹ƒyeva vadanto ``arÅ«pÄ« khoâ€™ yasmÄ• so saÃ±Ã±Ä• ya uppÄ• danirodhaá¹ƒ icchati, attÄ• naá¹ƒ pana sassataá¹ƒ maÃ±Ã dosaá¹ƒ dassento bhagavÄ• ``evaá¹ƒ santampÄ«â€™â€™ tiÄ• dimÄ• ha. tato paribbÄ• jak abhibhÅ«tattÄ• bhagavatÄ• vuccamÄ• nampi taá¹ƒ nÄ• nattaá¹ƒ ajÄ• nanto ``sakkÄ• pan tiÄ• dimÄ• ha. athassa bhagavÄ• yasmÄ• so saÃ±Ã±Ä• ya uppÄ• danirodhaá¹ƒ passantop niccameva maÃ±Ã±ati. tasmÄ• ``dujjÄ• naá¹ƒ khoâ€™â€™ tiÄ• dimÄ• ha.

tatthÄ• yaá¹ƒ saá¹…khepattho --- tava aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±Ä• khanti, aÃ±Ã±Ä• ruc dassanaá¹ƒ pavattaá¹ƒ, aÃ±Ã±adeva ca te khamati ceva ruccati ca, aÃ±Ã±atra \Be I 311/ ca aÃ±Ã±issÄ• yeva paá¹-ipattiyÄ• yuttapayuttatÄ• , aÃ±Ã±attha ca te Ä• cariyakaá¹ƒ, aÃ±Ã±a Ä• cariyabhÄ• vo. tena tayÄ• evaá¹ƒ aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena aÃ±Ã±aruci aÃ±Ã±atrÄ• cariyakena dujjÄ• naá¹ƒ etanti. atha paribbÄ• jako --- ``saÃ±Ã±Ä• vÄ• purisas vÄ• saÃ±Ã±Ä• , taá¹ƒ sassatÄ• di bhÄ• vamassa pucchissaâ€™â€™ nti puna ``kiá¹ƒ pana

tattha __loko_ti attÄ• naá¹ƒ sandhÄ• ya vadati. __na hetaá¹ƒ poá¹-á¹-hapÄ• da atthasaÃ±h etaá¹ƒ diá¹-á¹-higataá¹ƒ na idhalokaparalokaatthanissitaá¹ƒ, na attatthaparatthanissitaá¹ƒ. _ dhammasaá¹ƒhita_nti na navalokuttaradhammanissitaá¹ƒ. __nÄ• dibrahmacariyaka_nti sikk sÄ• sanabrahmacariyakassa na Ä• dimattaá¹ƒ, adhisÄ«lasikkhÄ• mattampi na hoti. __na ni saá¹ƒsÄ• ravaá¹-á¹-e nibbindanatthÄ• ya na saá¹ƒvattati. __na_ \Ee II 378/ __virÄ• gÄ• yÄ•

vaá¹-á¹-avirÄ• gatthÄ• ya na saá¹ƒvattati. __na nirodhÄ• yÄ• _ti vaá¹-á¹-assa nirodhakaraá¹
saá¹ƒvattati. __na upasamÄ• yÄ• _ti vaá¹-á¹-assa vÅ«pasamanatthÄ• ya na saá¹ƒvattati. __
vaá¹-á¹-Ä• bhijÄ• nanÄ• ya paccakkhakiriyÄ• ya na saá¹ƒvattati. __na sambodhÄ• yÄ• _ti v
na \Ne I 281/ saá¹ƒvattati. __na nibbÄ• nÄ• yÄ• _ti amatamahÄ• nibbÄ• nassa paccakkhak

__idaá¹ƒ dukkha_ntiÄ• dÄ«su taá¹‡haá¹ƒ á¹-hapetvÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ•
pabhÄ• vanato sappaccayÄ• taá¹‡hÄ• dukkhasamudayoti. ubhinnaá¹ƒ appavatti dukkhani
aá¹-á¹-haá¹…giko maggo dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti mayÄ• byÄ• katanti atth
bhagavÄ• ``imassa paribbÄ• jakassa maggapÄ• tubhÄ• vo vÄ• phalasacchikiriyÄ• vÄ• n
bhikkhÄ• cÄ• ravelÄ• â€™â€™ ti cintetvÄ• tuá¹‡hÄ« ahosi. paribbÄ• jakopi taá¹ƒ Ä• kÄ• ra
gamanakÄ• laá¹ƒ Ä• rocento viya ``evametaâ€™â€™ ntiÄ• dimÄ• ha.

<421> __vÄ• cÄ• sannitodakenÄ• _ti vacanapatodena. __saÃ±jhabbharimakaá¹ƒsÅ«_ti sa
phuá¹-á¹-haá¹ƒ akaá¹ƒsu, upari vijjhiá¹ƒsÅ«ti vuttaá¹ƒ hoti. __bhÅ«ta_nti sabhÄ• vato vijjam
__tacchaá¹ƒ, tatha_nti tasseva vevacanaá¹ƒ. __dhammaá¹-á¹-hitata_nti navalokuttaradham
á¹-hitasabhÄ• vaá¹ƒ. __dhammaniyÄ• mata_nti lokuttaradhammaniyÄ• mataá¹ƒ. buddhÄ• n
kathÄ• nÄ• ma natthi. tasmÄ• sÄ• edisÄ• hoti.

cittahatthisÄ• riputtapoá¹-á¹-hapÄ• davatthuvaá¹‡á¹‡anÄ•

<422> __citto ca hatthisÄ• riputto_ti so kira sÄ• vatthiyaá¹ƒ hatthiÄ• cariyassa putto bhagav
pabbajitvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ• sukhumesu atthantaresu kusalo ahosi, pubbe
pana sattavÄ• re vibbhamitvÄ• gihi jÄ• to. kassapasammÄ• sambuddhassa kira sÄ• sane c
aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggÄ• ekatova sajjhÄ• yanti. tesu eko anabhirato gihibhÄ• ve citt
Ä• rocesi. so gihibhÄ• ve Ä• dÄ«navaá¹ƒ pabbajjÄ• ya Ä• nisaá¹ƒsaá¹ƒ \Ee II 379/ dassetvÄ
sutvÄ• abhiramitvÄ• punekadivasaá¹ƒ tÄ• dise citte uppanne taá¹ƒ etadavoca ``mayhaá¹ƒ
cittaá¹ƒ uppajjati --- `imÄ• haá¹ƒ pattacÄ«varaá¹ƒ tuyhaá¹ƒ dassÄ• mÄ«â€™ tiâ€™â€™. so
gihibhÄ• ve Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• pabbajjÄ• ya Ä• dÄ«navaá¹ƒ kathesi. athassa taá¹ƒ
cittaá¹ƒ virajjitvÄ• pabbajjÄ• yameva abhirami. evamesa tadÄ• sÄ«lavantassa bhikkhuno g
Ä• nisaá¹ƒsakathÄ• ya kathitattÄ• idÄ• ni cha vÄ• re vibbhamitvÄ• sattame vÄ• re pabbajit
mahÄ• koá¹-á¹-hikattherassa ca abhidhammakathaá¹ƒ kathentÄ• naá¹ƒ antarantarÄ• katha
mahÄ• koá¹-á¹-hikatthero apasÄ• deti. so \Ne I 282/ mahÄ• sÄ• vakassa kathite patiá¹-á¹-hÄ
vibbhamitvÄ• gihi jÄ• to. poá¹-á¹-hapÄ• dassa panÄ• yaá¹ƒ gihisahÄ• yako hoti. tasmÄ• vi
dvÄ«hatÄ«haccayena poá¹-á¹-hapÄ• dassa santikaá¹ƒ gato. atha naá¹ƒ so disvÄ• ``samma
evarÅ«passa nÄ• ma satthu sÄ• sanÄ• apasakkantosi, ehi pabbajituá¹ƒ idÄ• ni te vaá¹-á¹-a
gahetvÄ• bhagavato santikaá¹ƒ agamÄ• si. tena vuttaá¹ƒ ``citto ca hatthisÄ• riputto poá¹-á¹
paribbÄ• jakoâ€™â€™ ti.

<423> __andhÄ• _ti paÃ±Ã±Ä• cakkhuno natthitÄ• ya andhÄ• , tasseva abhÄ• vena acakk
cakkhumÄ• _ti subhÄ• sitadubbhÄ• sitajÄ• nanabhÄ• vamattena paÃ±Ã±Ä• cakkhunÄ• ca
ekakoá¹-á¹-hÄ• sÄ• . __paÃ±Ã±attÄ• _ti \Be I 313/ á¹-hapitÄ• . __anekaá¹ƒsikÄ• _ti na ekak
koá¹-á¹-hÄ• sena sassatÄ• ti vÄ• asassatÄ• ti vÄ• na vuttÄ• ti attho.

ekaá¹ƒsikadhammavaá¹‡á¹‡anÄ•

424-425__._ __santi poá¹-á¹-hapÄ• dÄ• _ti idaá¹ƒ bhagavÄ• kasmÄ• Ä• rabhi? bÄ• hirake
aniyyÄ• nikabhÄ• vadassanatthaá¹ƒ. sabbe hi titthiyÄ• yathÄ• bhagavÄ• amataá¹ƒ nibbÄ•
samaye lokathupikÄ• divasena niá¹-á¹-haá¹ƒ paÃ±Ã±apenti, sÄ• ca na niyyÄ• nikÄ• . yathÄ
hutvÄ• na niyyÄ• ti na gacchati, aÃ±Ã±adatthu paá¹‡á¸• itehi paá¹-ikkhittÄ• nivattati, taá¹ƒ
evamÄ• ha. tattha __ekantasukhaá¹ƒ lokaá¹ƒ jÄ• naá¹ƒ passa_nti puratthimÄ• ya disÄ• ya
pacchimÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarÄ• yÄ• ti evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• vihara
tasmiá¹ƒ loke manussÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nÄ• dÄ«nÄ«ti. __appÄ• á¹-ihÄ«rakata_
paá¹-iharaá¹‡avirahitaá¹ƒ, aniyyÄ• nikanti vuttaá¹ƒ hoti.

426-427__._ __janapadakalyÄ• á¹‡Ä«_ti janapade aÃ±Ã±Ä• hi itthÄ«hi vaá¹‡á¹‡asaá¹‡á¹-h
asadisÄ• .

tayoattapaá¹-ilÄ• bhavaá¹‡á¹‡anÄ•

<428> evaá¹ƒ bhagavÄ• paresaá¹ƒ niá¹-á¹-hÄ• ya aniyyÄ• nikattaá¹ƒ dassetvÄ• attano ni
niyyÄ• nikabhÄ• vaá¹ƒ dassetuá¹ƒ ``tayo kho me poá¹-á¹-hapÄ• dÄ• â€™â€™ tiÄ• dimÄ• h
attabhÄ• vapaá¹-ilÄ• bho, ettha ca bhagavÄ• tÄ«hi attabhÄ• vapaá¹-ilÄ• bhehi tayo bhave
oá¸·Ä• rikattabhÄ• vapaá¹-ilÄ• bhena \Ne I 283/ avÄ«cito paá¹-á¹-hÄ• ya paranimmitavasav
kÄ• mabhavaá¹ƒ dassesi. manomayaattabhÄ• vapaá¹-ilÄ• bhena paá¹-hamajjhÄ• nabhÅ«m
akaniá¹-á¹-habrahmalokapariyosÄ• naá¹ƒ rÅ«pabhavaá¹ƒ dassesi. arÅ«paattabhÄ• vapaá¹-
Ä• kÄ• sÄ• naÃ±cÄ• yatanabrahmalokato paá¹-á¹-hÄ• ya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
arÅ«pabhavaá¹ƒ dassesi. saá¹ƒkilesikÄ• dhammÄ• nÄ• ma dvÄ• dasa akusalacittuppÄ• d
samathavipassanÄ• .

<429> __paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ_ \Be I 314/ __vepullatta_nti maggapaÃ±Ã±Ä• phalapaÃ
vipulabhÄ• vaÃ±ca. __pÄ• mujja_nti taruá¹‡apÄ«ti. __pÄ«tÄ«_ti balavatuá¹-á¹-hi. kiá¹ƒ vutta
avocumha ``sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihiratÄ«â€™â€™ ti, tattha ta
pÄ• mojjaÃ±ceva bhavissati, pÄ«ti ca nÄ• makÄ• yapassaddhi ca sati ca sÅ«paá¹-á¹-hitÄ•
ca vihÄ• ro. sabbavihÄ• resu ca ayameva vihÄ• ro ``sukhoâ€™â€™ ti vattuá¹ƒ yutto ``upas
ti. tattha \Ee II 381/ paá¹-hamajjhÄ• ne pÄ• mojjÄ• dayo chapi dhammÄ• labbhanti, dutiyajj
dubbalapÄ«tisaá¹…khÄ• taá¹ƒ pÄ• mojjaá¹ƒ nivattati, sesÄ• paÃ±ca labbhanti. tatiye pÄ«ti

cattÄ• ro labbhanti. tathÄ• catutthe. imesu catÅ«su jhÄ• nesu sampasÄ• danasutte suddha
pÄ• dakajjhÄ• nameva kathitaá¹ƒ. pÄ• sÄ• dikasutte catÅ«hi maggehi saddhiá¹ƒ vipassanÄ
catutthajjhÄ• nikaphalasamÄ• patti kathitÄ• . imasmiá¹ƒ poá¹-á¹-hapÄ• dasutte pÄ• mojjaá¹
dutiyajjhÄ• nikaphalasamÄ• pattinÄ• ma kathitÄ• ti veditabbÄ• .

432-437__._ __ayaá¹ƒ vÄ• so_ti ettha vÄ• saddo vibhÄ• vanattho hoti. __ayaá¹ƒ so_ti eva
pakÄ• setvÄ• byÄ• kareyyÄ• ma. yathÄ• pare ``ekantasukhaá¹ƒ attÄ• naá¹ƒ saÃ±jÄ• nÄ• t
``noâ€™â€™ ti vadanti, na evaá¹ƒ vadÄ• mÄ• ti attho. __sappÄ• á¹-ihÄ«rakata_nti sappÄ•
niyyÄ• nikanti attho. __mogho hotÄ«_ti tuccho hoti, natthi so tasmiá¹ƒ samayeti adhippÄ• yo
bhÅ«to hoti, sveva tasmiá¹ƒ samaye sacco hotÄ«ti attho. ettha panÄ• yaá¹ƒ citto attano asa
attapaá¹-ilÄ• bhe kathetvÄ• attapaá¹-ilÄ• bho nÄ• ma paÃ±Ã±attimattaá¹ƒ etanti uddharituâ
attapaá¹-ilÄ• bho tveva niyyÄ• tesi. athassa bhagavÄ• rÅ«pÄ• dayo cettha dhammÄ• , atta
nÄ• mamattametaá¹ƒ, tesu tesu rÅ«pÄ• dÄ«su sati evarÅ«pÄ• vohÄ• rÄ• hontÄ«ti dassetu
gahetvÄ• nÄ• mapaÃ±Ã±attivasena niyyÄ• tanatthaá¹ƒ ``yasmiá¹ƒ citta samayeâ€™â€™ ti

<438> evaÃ±ca pana vatvÄ• paá¹-ipucchitvÄ• vinayanatthaá¹ƒ puna ``sace taá¹ƒ, citta, ev
ntiÄ• dimÄ• ha \Ne I 284/. tattha yo me ahosi atÄ«to attapaá¹-ilÄ• bho \Be I 315/, sveva me
tasmiá¹ƒ samaye sacco ahosi, mogho anÄ• gato mogho paccuppannoti \Ee II 382/ ettha tÄ•
--- yasmÄ• ye te atÄ«tÄ• dhammÄ• , te etarahi natthi, ahesunti pana saá¹…khyaá¹ƒ gatÄ•
attapaá¹-ilÄ• bho tasmiá¹ƒyeva samaye sacco ahosi. anÄ• gatapaccuppannÄ• naá¹ƒ pana
tasmiá¹ƒ samaye ``mogho anÄ• gato, mogho paccuppannoâ€™â€™ ti, evaá¹ƒ atthato nÄ•
attapaá¹-ilÄ• bhaá¹ƒ paá¹-ijÄ• nÄ• ti. anÄ• gatapaccuppannesupi eseva nayo.

439-443__._ atha bhagavÄ• tassa byÄ• karaá¹‡ena saddhiá¹ƒ attano byÄ• karaá¹‡aá¹ƒ sa
cittÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• puna opammato tamatthaá¹ƒ sÄ• dhento __ ``seyyathÄ•
_ntiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ saá¹…khepattho, yathÄ• gavÄ• khÄ«raá¹ƒ, khÄ«rÄ• dÄ«hi c
tattha yasmiá¹ƒ samaye khÄ«raá¹ƒ hoti, na tasmiá¹ƒ samaye dadhÄ«ti vÄ• navanÄ«tÄ• dÄ
saá¹…khyaá¹ƒ niruttiá¹ƒ nÄ• maá¹ƒ vohÄ• raá¹ƒ gacchati. kasmÄ• ? ye dhamme upÄ• dÄ•
tesaá¹ƒ abhÄ• vÄ• . atha kho khÄ«raá¹ƒ tveva tasmiá¹ƒ samaye saá¹…khyaá¹ƒ gacchati. ka
khÄ«ranti saá¹…khyÄ• nirutti nÄ• maá¹ƒ vohÄ• ro hoti, tesaá¹ƒ bhÄ• vÄ• ti. esa nayo sabb
cittÄ• _ti oá¸·Ä• riko attapaá¹-ilÄ• bho iti ca manomayo attapaá¹-ilÄ• bho iti ca arÅ«po attapa
imÄ• kho citta lokasamaÃ±Ã±Ä• loke samaÃ±Ã±Ä• mattakÄ• ni samanujÄ• nanamattakÄ•
lokaniruttimattakÄ• ni vacanapathamattakÄ• ni vohÄ• ramattakÄ• ni nÄ• mapaá¹‡á¹‡attima
bhagavÄ• heá¹-á¹-hÄ• tayo attapaá¹-ilÄ• bhe kathetvÄ• idÄ• ni sabbametaá¹ƒ vohÄ• rama
yasmÄ• paramatthato satto nÄ• ma natthi, suÃ±Ã±o tuccho esa loko.

buddhÄ• naá¹ƒ pana dve kathÄ• sammutikathÄ• ca paramatthakathÄ• ca. tattha ``satto p
tiÄ• dikÄ• ``sammutikathÄ• â€™â€™ nÄ• ma. ``aniccaá¹ƒ dukkhamanattÄ• khandhÄ• dh

satipaá¹-á¹-hÄ• nÄ• sammappadhÄ• nÄ• â€™â€™ tiÄ• dikÄ• paramatthakathÄ• nÄ• ma.
``sattoâ€™â€™ ti \Ee II 383/ vÄ• ``posoâ€™â€™ ti vÄ• ``devoâ€™â€™ ti vÄ• ``brahmÄ•
vijÄ• nituá¹ƒ paá¹-ivijjhituá¹ƒ niyyÄ• tuá¹ƒ \Be I 316/ arahattajayaggÄ• haá¹ƒ gahetuá¹ƒ sakk
Ä• ditova ``sattoâ€™â€™ ti vÄ• ``posoâ€™â€™ ti vÄ• ``devoâ€™â€™ ti vÄ• ``brahmÄ• â
paramatthadesanÄ• ya ``aniccaâ€™â€™ nti vÄ• ``dukkhaâ€™â€™ nti vÄ• tiÄ• dÄ«su aÃ±
paá¹-ivijjhituá¹ƒ niyyÄ• tuá¹ƒ arahattajayaggÄ• haá¹ƒ gahetuá¹ƒ sakkoti, tassa ``aniccaâ€™
``dukkhaâ€™â€™ nti vÄ• tiÄ• dÄ«su aÃ±Ã±atarameva katheti. tathÄ• sammutikathÄ• ya \N
bujjhanakasattassÄ• pi na paá¹-hamaá¹ƒ paramatthakathaá¹ƒ katheti. sammutikathÄ• ya pa
paramatthakathaá¹ƒ katheti. paramatthakathÄ• ya bujjhanakasattassÄ• pi na paá¹-hamaá¹ƒ
paramatthakathÄ• ya pana bodhetvÄ• pacchÄ• sammutikathaá¹ƒ katheti. pakatiyÄ• pana
paramatthakathaá¹ƒ kathentassa desanÄ• lÅ«khÄ• kÄ• rÄ• hoti, tasmÄ• buddhÄ• paá¹-h
kathetvÄ• pacchÄ• paramatthakathaá¹ƒ kathenti. sammutikathaá¹ƒ kathentÄ• pi saccamev
kathenti. paramatthakathaá¹ƒ kathentÄ• pi saccameva sabhÄ• vameva amusÄ• va kathenti

duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhati ||

saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡aá¹ƒ.

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«talakkhaá¹‡anti ||

__yÄ• hi tathÄ• gato voharati aparÄ• masa_nti yÄ• hi lokasamaÃ±Ã±Ä• hi lokaniruttÄ«hi ta
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiparÄ• mÄ• sÄ• naá¹ƒ abhÄ• vÄ• aparÄ• masanto voharatÄ«ti de
arahattanikÅ«á¹-ena niá¹-á¹-hÄ• pesi. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. subhasuttavaá¹‡á¹‡anÄ•

subhamÄ• á¹‡avakavatthuvaá¹‡á¹‡anÄ•

<444> __evaá¹ƒ_ \Ee II 384/ \Ne I 286/ \Be I 317/ __me sutaá¹ƒ ... pe ... sÄ• vatthiya_nti su
tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• . __aciraparinibbute bhagavatÄ«_ti aciraá¹ƒ pari
parinibbÄ• nato uddhaá¹ƒ mÄ• samatte kÄ• le. nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva
Ä• dÄ• ya Ä• gantvÄ• khÄ«ravirecanaá¹ƒ pivitvÄ• vihÄ• re nisinnadivasaá¹ƒ sandhÄ• yeta

__todeyyaputto_ti todeyyabrÄ• hmaá¹‡assa putto, so kira sÄ• vatthiyÄ• avidÅ«re tudigÄ• m
adhipatittÄ• todeyyoti saá¹…khyaá¹ƒ gato. mahaddhano pana hoti paÃ±cacattÄ• lÄ«sakoá¹
--- ``dadato bhogÄ• naá¹ƒ aparikkhayo nÄ• ma natthÄ«â€™â€™ ti cintetvÄ• kassaci kiÃ±ci
---

``aÃ±janÄ• naá¹ƒ khayaá¹ƒ disvÄ• , vammikÄ• naÃ±ca saÃ±cayaá¹ƒ.

madhÅ«naÃ±ca samÄ• hÄ• raá¹ƒ, paá¹‡á¸• ito gharamÄ• vaseâ€™â€™ ti ||

evaá¹ƒ adÄ• nameva sikkhÄ• petvÄ• kÄ• yassa bhedÄ• tasmiá¹ƒyeva ghare sunakho hut
sunakhaá¹ƒ ativiya piyÄ• yati. attano bhuÃ±janakabhattaá¹ƒyeva bhojeti, ukkhipitvÄ• varas
bhagavÄ• ekadivasaá¹ƒ nikkhante mÄ• á¹‡ave taá¹ƒ gharaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. suna
bhukkÄ• raá¹ƒ karonto bhagavato samÄ«paá¹ƒ gato. tato naá¹ƒ bhagavÄ• avoca ``todeyya
bhoâ€™ ti paribhavitvÄ• sunakho jÄ• to, idÄ• nipi bhukkÄ• raá¹ƒ katvÄ• avÄ«ciá¹ƒ gamiss
taá¹ƒ kathaá¹ƒ sutvÄ• vippaá¹-isÄ• rÄ« hutvÄ• uddhanantare chÄ• rikÄ• ya nipanno, manu
sayane sayÄ• petuá¹ƒ nÄ• sakkhiá¹ƒsu \Ee II 385/.

subho Ä• gantvÄ• ``kenÄ• yaá¹ƒ sunakho sayanÄ• oropitoâ€™â€™ ti Ä• ha. manussÄ• `
vatvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. mÄ• á¹‡avo sutvÄ• ``mama pitÄ• brahmaloke nibba
me pitaraá¹ƒ sunakhaá¹ƒ karoti yaá¹ƒ kiÃ±ci esa mukhÄ• rÅ«á¸·haá¹ƒ bhÄ• satÄ«â€™â€™
musÄ• vÄ• dena \Be I 318/ codetukÄ• mo vihÄ• raá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ pucchi. bha
avisaá¹ƒvÄ• danatthaá¹ƒ Ä• ha --- ``atthi pana te, mÄ• á¹‡ava, pitarÄ• na akkhÄ• taá¹ƒ dha
gotama, satasahassagghanikÄ• suvaá¹‡á¹‡amÄ• lÄ• , satasahassagghanikÄ• suvaá¹‡á¹‡
suvaá¹‡á¹‡apÄ• ti, satasahassaÃ±ca kahÄ• paá¹‡anti. gaccha taá¹ƒ sunakhaá¹ƒ appodaka
bhojetvÄ• sayanaá¹ƒ Ä• ropetvÄ• Ä«sakaá¹ƒ niddaá¹ƒ okkantakÄ• le puccha, sabbaá¹ƒ te
jÄ• neyyÄ• si --- ``pitÄ• me esoâ€™â€™ ti. so tathÄ• akÄ• si. sunakho sabbaá¹ƒ Ä• cikkhi
meâ€™â€™ ti Ã±atvÄ• bhagavati pasannacitto gantvÄ• bhagavantaá¹ƒcuddasa paÃ±he p
vissajjanapariyosÄ• ne bhagavantaá¹ƒ saraá¹‡aá¹ƒ gato, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``subho
todeyyaputtoâ€™â€™ ti. __sÄ• vatthiyaá¹ƒ paá¹-ivasatÄ«_ti attano bhogagÄ• mato Ä• gant

445-446__._ __aÃ±Ã±ataraá¹ƒ mÄ• á¹‡avakaá¹ƒ Ä• mantesÄ«_ti satthari parinibbute ``Ä• m
pattacÄ«varaá¹ƒ gahetvÄ• Ä• gato, mahÄ• jano taá¹ƒ dassanatthÄ• ya upasaá¹…kamatÄ«
kho pana gantvÄ• mahÄ• janamajjhe na sakkÄ• sukhena paá¹-isanthÄ• raá¹ƒ vÄ• kÄ• tuâ
gehaá¹ƒ Ä• gataá¹ƒyeva naá¹ƒ disvÄ• sukhena paá¹-isanthÄ• raá¹ƒ karissÄ• mi, ekÄ• ca m
naá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• aÃ±Ã±ataraá¹ƒ mÄ• á¹‡avakaá¹ƒ Ä• mantesi.
__Ä• bÄ• dho_ti visabhÄ• gavedanÄ• vuccati, yÄ• ekadese uppajjitvÄ• cattÄ• ro iriyÄ• pa
Ä• bandhitvÄ• viya gaá¹‡hati, tassÄ• abhÄ• vaá¹ƒ pucchÄ• ti vadati. __appÄ• taá¹…ko_ti `
kicchajÄ«vitakaro rogo vuccati, tassÄ• pi abhÄ• vaá¹ƒ pucchÄ• ti vadati. gilÄ• nasseva ca u

garukaá¹ƒ hoti, kÄ• ye balaá¹ƒ na hoti, tasmÄ• niggelaÃ±Ã±abhÄ• vaÃ±ca balaÃ±ca pucch
__phÄ• suvihÄ• ra_nti gamanaá¹-hÄ• nanisajjasayanesu catÅ«su iriyÄ• pathesu sukhavihÄ
athassa pucchitabbÄ• kÄ• raá¹ƒ dassento ``subhoâ€™â€™ tiÄ• dimÄ• ha.

<447> __kÄ• laÃ±ca samayaÃ±ca upÄ• dÄ• yÄ• _ti kÄ• laÃ±ca samayaÃ±ca paÃ±Ã±Ä• ya
sace amhÄ• kaá¹ƒ sve gamanakÄ• lo bhavissati, kÄ• ye balamattÄ• ceva pharissati, gama
aphÄ• suvihÄ• ro \Be I 319/ na bhavissati, athetaá¹ƒ kÄ• laÃ±ca gamanakÄ• raá¹‡asamavÄ
upadhÄ• retvÄ• --- ``api eva nÄ• ma sve Ä• gaccheyyÄ• mÄ• â€™â€™ ti vuttaá¹ƒ hoti.

<448> __cetakena_ \Ne I 288/ __bhikkhunÄ• _ti cetiraá¹-á¹-he jÄ• tattÄ• cetakoti evaá¹ƒ la
__sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya_nti bho, Ä• nanda, dasabalassa ko nÄ• ma
paribhuÃ±ji. api ca satthu parinibbÄ• nena tumhÄ• kaá¹ƒ soko udapÄ• di, satthÄ• nÄ• ma
tumhÄ• kaá¹ƒyeva parinibbuto, sadevakassa lokassa mahÄ• jÄ• ni, ko dÄ• ni aÃ±Ã±o mara
sadevakassa lokassa aggapuggalo parinibbuto, idÄ• ni kaá¹ƒ aÃ±Ã±aá¹ƒ disvÄ• maccurÄ•
evamÄ• dinÄ• nayena maraá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹
therassa hiyyo pÄ«tabhesajjÄ• nurÅ«paá¹ƒ Ä• hÄ• raá¹ƒ datvÄ• bhattakiccÄ• vasÄ• ne eka

__upaá¹-á¹-hÄ• ko santikÄ• vacaro_ti upaá¹-á¹-hÄ• ko hutvÄ• santikÄ• vacaro, na randhag
vÄ«maá¹ƒsanÄ• dhippÄ• yo. __samÄ«pacÄ• rÄ«_ti idaá¹ƒ purimapadasseva vevacanaá¹ƒ.
kasmÄ• pucchati? tassa kira evaá¹ƒ ahosi ``yesu dhammesu bhavaá¹ƒ gotamo imaá¹ƒ loka
tassa accayena naá¹-á¹-hÄ• nu kho, dharanti nu kho, sace dharanti, Ä• nando jÄ• nissati, h
pucchÄ• mÄ«â€™â€™ ti, tasmÄ• pucchi.

<449> athassa \Ee II 387/ thero tÄ«á¹‡i piá¹-akÄ• ni tÄ«hi khandhehi saá¹…gahetvÄ• dass
khoâ€™â€™ tiÄ• dimÄ• ha. mÄ• á¹‡avo saá¹…khittena kathitaá¹ƒ asallakkhento --- ``vitthÄ
ti cintetvÄ• ``katamesaá¹ƒ tiá¹‡á¹‡aâ€™â€™ ntiÄ• dimÄ• ha.

sÄ«lakkhandhavaá¹‡á¹‡anÄ•

450-453__._ tato therena ``ariyassa sÄ«lakkhandhassÄ• â€™â€™ ti tesu dassitesu puna _
Ä• nanda, ariyo sÄ«lakkhandhoâ€™â€™ _ti ekekaá¹ƒ pucchi. theropissa buddhuppÄ• daá¹
desento anukkamena bhagavatÄ• vuttanayeneva sabbaá¹ƒ vissajjesi. tattha __atthi_ \Be I
uttarikaraá¹‡Ä«ya_nti ettha bhagavato sÄ• sane na sÄ«lameva sÄ• ro, kevalaÃ±hetaá¹ƒ pa
ito uttari pana aÃ±Ã±ampi kattabbaá¹ƒ atthi yevÄ• ti dassesi. __ito bahiddhÄ• _ti buddhasÄ

samÄ• dhikkhandhavaá¹‡á¹‡anÄ•

<454> __kathaÃ±ca_ \Ne I 289/, __mÄ• á¹‡ava, bhikkhu indriyesu guttadvÄ• ro hotÄ«_ti id

``katamo pana so, bho Ä• nanda, ariyo samÄ• dhikkhandhoâ€™â€™ ti evaá¹ƒ samÄ• dhikk
``sÄ«lasampanno indriyesu guttadvÄ• ro satisampajaÃ±Ã±ena samannÄ• gato santuá¹-á¹-h
sÄ«lÄ• nantaraá¹ƒ indriyasaá¹ƒvarÄ• dayo sÄ«lasamÄ• dhÄ«naá¹ƒ antare ubhinnampi upal
te niddisitvÄ• samÄ• dhikkhandhaá¹ƒ dassetukÄ• mo Ä• rabhi. ettha ca rÅ«pajjhÄ• nÄ• nev
arÅ«pajjhÄ• nÄ• ni, Ä• netvÄ• pana dÄ«petabbÄ• ni. catutthajjhÄ• nena hi asaá¹…gahitÄ•
natthiyeva.

471-480__._ __atthi cevettha uttarikaraá¹‡Ä«ya_nti ettha bhagavato sÄ• sane na cittekagga
pariyosÄ• nappatti nÄ• ma atthi, itopi uttari pana aÃ±Ã±aá¹ƒ kattabbaá¹ƒ atthi yevÄ• ti dass
cevettha uttarikaraá¹‡Ä«ya_nti ettha bhagavato sÄ• sane ito uttari kÄ• tabbaá¹ƒ nÄ• ma nat
arahattapariyosÄ• naÃ±hi bhagavato sÄ• sananti dasseti. sesaá¹ƒ sabbattha uttÄ• natthame

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

subhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ•

kevaá¹-á¹-agahapatiputtavatthuvaá¹‡á¹‡anÄ•

<481> __evaá¹ƒ_ \Ee II 388/ \Ne I 290/ \Be I 321/ __me sutaá¹ƒ ... pe ... nÄ• á¸·andÄ• ya_n
kevaá¹-á¹-asuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __pÄ• vÄ• rikambavane_ti pÄ
__kevaá¹-á¹-o_ti idaá¹ƒ tassa gahapatiputtassa nÄ• maá¹ƒ. so kira cattÄ• lÄ«sakoá¹-idhano
ativiya saddho pasanno ahosi. so saddhÄ• dhikattÄ• yeva ``sace eko bhikkhu aá¸• á¸• hamÄ
mÄ• santarena vÄ• saá¹ƒvaccharena vÄ• Ä• kÄ• se uppatitvÄ• vividhÄ• ni pÄ• á¹-ihÄ• riy
ativiya pasÄ«deyya. yaá¹ƒnÅ«nÄ• haá¹ƒ bhagavantaá¹ƒ yÄ• citvÄ• pÄ• á¹-ihÄ• riyakaraá¹‡
anujÄ• nÄ• peyyaâ€™â€™ nti cintetvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha.

tattha __iddhÄ• _ti samiddhÄ• __phÄ«tÄ• _ti nÄ• nÄ• bhaá¹‡á¸• aussannatÄ• ya vuddhipp
__Ä• kiá¹‡á¹‡amanussÄ• _ti aá¹ƒsakÅ«á¹-ena aá¹ƒsakÅ«á¹-aá¹ƒ paharitvÄ• viya vicarante
__samÄ• disatÅ«_ti Ä• á¹‡Ä• petu á¹-hÄ• nantare á¹-hapetu. __uttarimanussadhammÄ• _ti
dasakusalasaá¹…khÄ• tato vÄ• manussadhammato uttari. __bhiyyosomattÄ• yÄ• _ti pakat
telasnehaá¹ƒ labhitvÄ• viya atirekappamÄ• á¹‡ena abhippasÄ«dissati. __na kho aha_nti bh
rÄ• jagahaseá¹-á¹-hivatthusmiá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apesi, tasmÄ• ``na kho ahaâ€™

<482> __na dhaá¹ƒsemÄ«_ti na guá¹‡avinÄ• sanena dhaá¹ƒsemi, sÄ«labhedaá¹ƒ pÄ• petv
uccaá¹-á¹-hÄ• nato otÄ• rento nÄ«caá¹-á¹-hÄ• ne \Ee II 389/ na á¹-hapemi, atha kho ahaá¹ƒ
vuddhiá¹ƒ paccÄ• sÄ«santo kathemÄ«ti dasseti. __tatiyampi kho_ti yÄ• vatatiyaá¹ƒ buddhÄ

paá¹-ibÄ• hitvÄ• kathetuá¹ƒ visahanto nÄ• ma natthi. ayaá¹ƒ pana bhagavatÄ• saddhiá¹ƒ v
vaá¸• á¸• hetvÄ• vallabho hutvÄ• atthakÄ• mosmÄ«ti tikkhattuá¹ƒ kathesi.

iddhipÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

483-484__._ atha \Ne I 291/ bhagavÄ• ayaá¹ƒ upÄ• sako mayi paá¹-ibÄ• hantepi punappu
``handassa pÄ• á¹-ihÄ• riyakaraá¹‡e Ä• dÄ«navaá¹ƒ dassemÄ«â€™â€™ ti cintetvÄ• \Be I
tiÄ• dimÄ• ha. tattha __amÄ• haá¹ƒ bhikkhu_nti amuá¹ƒ ahaá¹ƒ bhikkhuá¹ƒ. __gandhÄ• rÄ«
katÄ• , gandhÄ• raraá¹-á¹-he vÄ• uppannÄ• vijjÄ• . tattha kira bahÅ« isayo vasiá¹ƒsu, tesu
adhippÄ• yo. __aá¹-á¹-Ä«yÄ• mÄ«_ti aá¹-á¹-o pÄ«á¸·ito viya homi. __harÄ• yÄ• mÄ«_ti lajjÄ
gÅ«thaá¹ƒ disvÄ• viya jigucchaá¹ƒ uppÄ• demi.

Ä• desanÄ• pÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

<485> __parasattÄ• na_nti aÃ±Ã±esaá¹ƒ sattÄ• naá¹ƒ. dutiyaá¹ƒ tasseva vevacanaá¹ƒ. __
__cetasika_nti somanassadomanassaá¹ƒ adhippetaá¹ƒ. __evampi te mano_ti evaá¹ƒ tava m
domanassito vÄ• kÄ• mavitakkÄ• disampayutto vÄ• . dutiyaá¹ƒ tasseva vevacanaá¹ƒ. __iti
cittaá¹ƒ, idaÃ±cidaÃ±ca atthaá¹ƒ cintayamÄ• naá¹ƒ pavattatÄ«ti attho. __maá¹‡ikÄ• nÄ• m
cintÄ• maá¹‡Ä«ti evaá¹ƒ laddhanÄ• mÄ• loke ekÄ• vijjÄ• atthi. tÄ• ya paresaá¹ƒ cittaá¹ƒ j

anusÄ• sanÄ«pÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

<486> __evaá¹ƒ vitakkethÄ• _ti nekkhammavitakkÄ• dayo evaá¹ƒ pavattentÄ• vitakketha.
vitakkayitthÄ• _ti evaá¹ƒ kÄ• mavitakkÄ• dayo pavattentÄ• mÄ• vitakkayittha. __evaá¹ƒ m
aniccasaÃ±Ã±ameva, dukkhasaÃ±Ã±Ä• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ manasi karotha. __mÄ•
``niccaâ€™â€™ ntiÄ• dinÄ• nayena mÄ• manasi karittha. idanti idaá¹ƒ paÃ±cakÄ• maguá
__idaá¹ƒ upasampajjÄ• _ti idaá¹ƒ catumaggaphalappabhedaá¹ƒ lokuttaradhammameva upa
nipphÄ• detvÄ• viharatha. iti bhagavÄ• iddhividhaá¹ƒ __iddhipÄ• á¹-ihÄ• riya_nti dasseti, p
Ã±atvÄ• kathanaá¹ƒ __Ä• desanÄ• pÄ• á¹-ihÄ• riya_nti. sÄ• vakÄ• naÃ±ca buddhÄ• naÃ±
__anusÄ• sanÄ«pÄ• á¹-ihÄ• riyanti. _

tattha \Ne I 292/ iddhipÄ• á¹-ihÄ• riyena anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ mahÄ• moggallÄ
Ä• desanÄ• pÄ• á¹-ihÄ• riyena anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ dhammasenÄ• patissa. de
paÃ±ca bhikkhusatÄ• ni gahetvÄ• gayÄ• sÄ«se buddhalÄ«á¸·Ä• ya tesaá¹ƒ dhammaá¹ƒ de
dvÄ«su aggasÄ• vakesu dhammasenÄ• pati tesaá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• dhammaá¹ƒ
dhammadesanaá¹ƒ sutvÄ• paÃ±casatÄ• bhikkhÅ« sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. at
vikubbanaá¹ƒ dassetvÄ• dassetvÄ• dhammaá¹ƒ desesi, taá¹ƒ sutvÄ• sabbe arahattaphale
dvepi mahÄ• nÄ• gÄ• paÃ±ca bhikkhusatÄ• ni gahetvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• veâ

anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ pana buddhÄ• naá¹ƒ satataá¹ƒ dhammadesanÄ• , tesu
iddhipÄ• á¹-ihÄ• riyaÄ• desanÄ• pÄ• á¹-ihÄ• riyÄ• ni saupÄ• rambhÄ• ni sadosÄ• ni, addhÄ
addhÄ• naá¹ƒ atiá¹-á¹-hanato na niyyanti. anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ anupÄ• rambha
tiá¹-á¹-hati, addhÄ• naá¹ƒ tiá¹-á¹-hanato niyyÄ• ti. tasmÄ• bhagavÄ• iddhipÄ• á¹-ihÄ• riyaÃ
Ä• desanÄ• pÄ• á¹-ihÄ• riyaÃ±ca garahati, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒyeva pasaá¹ƒs

bhÅ«tanirodhesakavatthuvaá¹‡á¹‡anÄ•

<487> __bhÅ«tapubba_nti idaá¹ƒ kasmÄ• bhagavatÄ• Ä• raddhaá¹ƒ.
iddhipÄ• á¹-ihÄ• riyaÄ• desanÄ• pÄ• á¹-ihÄ• riyÄ• naá¹ƒ aniyyÄ• nikabhÄ• vadassanatthaá
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyasseva niyyÄ• nikabhÄ• vadassanatthaá¹ƒ. api ca sabbabuddh
nÄ• meko bhikkhu hotiyeva. yo mahÄ• bhÅ«te pariyesanto yÄ• va brahmalokÄ• vicaritvÄ•
Ä• gamma \Ee II 391/ buddhameva pucchitvÄ• nikkaá¹…kho hoti. tasmÄ• buddhÄ• naá¹ƒ
mahantabhÄ• vappakÄ• sanatthaá¹ƒ, idaÃ±ca kÄ• raá¹‡aá¹ƒ paá¹-icchannaá¹ƒ, atha naá¹ƒ
bhagavÄ• ``bhÅ«tapubbaâ€™â€™ ntiÄ• dimÄ• ha.

tattha __kattha nu kho_ti kismiá¹ƒ á¹-hÄ• ne kiá¹ƒ Ä• gamma kiá¹ƒ pattassa te anavasesÄ•
nirujjhanti. mahÄ• bhÅ«takathÄ• panesÄ• sabbÄ• kÄ• rena visuddhimagge vuttÄ• , tasmÄ

<488> __devayÄ• niyo maggo_ti pÄ• á¹-iyekko devalokagamanamaggo nÄ• ma natthi, iddh
adhivacanaá¹ƒ. tena hesa yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattento devalokaá¹ƒ y
devayÄ• niyo maggoâ€™â€™ ti vuttaá¹ƒ. __yena cÄ• tumahÄ• rÄ• jikÄ• _ti samÄ«pe á¹-hit
dhammatÄ• ya codito devatÄ• mahÄ• nubhÄ• vÄ• ti maÃ±Ã±amÄ• no upasaá¹…kami. __n
buddhavisaye paÃ±haá¹ƒ \Be I 324/ pucchitÄ• devatÄ• na jÄ• nanti \Ne I 293/, tenevamÄ•
bhikkhu ``mama imaá¹ƒ paÃ±haá¹ƒ na kathetuá¹ƒ na labbhÄ• , sÄ«ghaá¹ƒ kathethÄ• â€™â
ajjhottharati, punappunaá¹ƒ pucchati, tÄ• ``ajjhottharati no ayaá¹ƒ bhikkhu, handa naá¹ƒ ha
mocessÄ• mÄ• â€™â€™ ti cintetvÄ• ``atthi kho bhikkhu cattÄ• ro mahÄ• rÄ• jÄ• noâ€™â€
__abhikkantatarÄ• _ti atikkamma kantatarÄ• . __paá¹‡Ä«tatarÄ• _ti vaá¹‡á¹‡ayasaissariyÄ•
nayena sabbavÄ• resu attho veditabbo.

491-493__._ ayaá¹ƒ pana viseso --- sakko kira devarÄ• jÄ• cintesi ``ayaá¹ƒ paÃ±ho buddha
aÃ±Ã±ena vissajjituá¹ƒ, ayaÃ±ca bhikkhu aggiá¹ƒ pahÄ• ya khajjopanakaá¹ƒ dhamanto viya
udaraá¹ƒ vÄ• dento viya ca, loke aggapuggalaá¹ƒ sammÄ• sambuddhaá¹ƒ pahÄ• ya devatÄ
naá¹ƒ satthusantikaâ€™â€™ nti. tato punadeva so cintesi ``sudÅ«rampi gantvÄ• satthu sa
bhavissati \Ee II 392/. atthi ceva puggalo nÄ• mesa, thokaá¹ƒ tÄ• va Ä• hiá¹‡á¸• anto kilama
jÄ• nissatÄ«â€™â€™ ti. tato taá¹ƒ ``ahampi khoâ€™â€™ tiÄ• dimÄ• ha. brahmayÄ• niyopi
devayÄ• niyamaggoti vÄ• brahmayÄ• niyamaggoti vÄ• dhammasetÅ«ti vÄ• ekacittakkhaá
sanniá¹-á¹-hÄ• nikacetanÄ• ti vÄ• mahaggatacittanti vÄ• abhiÃ±Ã±Ä• Ã±Ä• á¹‡anti vÄ• sa

iddhividhaÃ±Ä• á¹‡asseva nÄ• maá¹ƒ.

<494> __pubbanimitta_nti Ä• gamanapubbabhÄ• ge nimittaá¹ƒ sÅ«riyassa udayato aruá¹‡
idÄ• neva brahmÄ• Ä• gamissati, evaá¹ƒ mayaá¹ƒ jÄ• nÄ• mÄ• ti dÄ«payiá¹ƒsu. __pÄ• tur
kho so brahmÄ• tena bhikkhunÄ• puá¹-á¹-ho attano avisayabhÄ• vaá¹ƒ Ã±atvÄ• sacÄ• ha
vakkhÄ• mi, ime maá¹ƒ paribhavissanti, atha jÄ• nanto viya yaá¹ƒ kiÃ±ci kathessÄ• mi, aya
veyyÄ• karaá¹‡ena anÄ• raddhacitto vÄ• daá¹ƒ Ä• ropessati. ``ahamasmi bhikkhu brahmÄ•
bhaá¹‡antassa na koci vacanaá¹ƒ saddahissati. yaá¹ƒnÅ«nÄ• haá¹ƒ vikkhepaá¹ƒ katvÄ• im
satthusantikaá¹ƒyeva peseyyanti cintetvÄ• ``ahamasmi bhikkhu brahmÄ• â€™â€™ tiÄ• dim

495-496__._ __ekamantaá¹ƒ_ \Be I 325/ __apanetvÄ• _ti kasmÄ• evamakÄ• si? kuhakattÄ
pariyeá¹-á¹-hi_nti telatthiko vÄ• likaá¹ƒ nippÄ«á¸·iyamÄ• no viya yÄ• va brahmalokÄ• bahid
Ä• pajjati.

<497> __sakuá¹‡a_nti kÄ• kaá¹ƒ vÄ• kulalaá¹ƒ vÄ• . __na kho eso, bhikkhu, paÃ±ho evaá
294/ idaá¹ƒ bhagavÄ• yasmÄ• padesenesa paÃ±ho pucchitabbo, ayaÃ±ca kho bhikkhu an
nippadesato pucchati, tasmÄ• paá¹-isedheti. Ä• ciá¹‡á¹‡aá¹ƒ kiretaá¹ƒ buddhÄ• naá¹ƒ, puc
pucchÄ• ya dosaá¹ƒ dassetvÄ• pucchaá¹ƒ sikkhÄ• petvÄ• pucchÄ• vissajjanaá¹ƒ. kasmÄ•
paripucchanto duviÃ±Ã±Ä• payo hoti. paÃ±haá¹ƒ sikkhÄ• pento pana ``kattha Ä• po cÄ• â€

<498> tattha __na gÄ• dhatÄ«_ti na patiá¹-á¹-hÄ• ti, ime cattÄ• ro \Ee II 393/ mahÄ• bhÅ«t
appatiá¹-á¹-hÄ• bhavantÄ«ti attho. upÄ• dinnaá¹ƒyeva sandhÄ• ya pucchati. __dÄ«ghaÃ±c
saá¹‡á¹-hÄ• navasena upÄ• dÄ• rÅ«paá¹ƒ vuttaá¹ƒ. __aá¹‡uá¹ƒ thÅ«la_nti khuddakaá¹ƒ vÄ
upÄ• dÄ• rÅ«pe vaá¹‡á¹‡amattameva kathitaá¹ƒ. __subhÄ• subha_nti subhaÃ±ca asubhaÃ
kathitaá¹ƒ. kiá¹ƒ pana upÄ• dÄ• rÅ«paá¹ƒ subhanti asubhanti atthi? natthi. iá¹-á¹-hÄ• niá¹-á
paneva kathitaá¹ƒ. __nÄ• maÃ±ca rÅ«paÃ±cÄ• _ti nÄ• maÃ±ca dÄ«ghÄ• dibhedaá¹ƒ rÅ«pa
nirujjhati, kiá¹ƒ Ä• gamma asesametaá¹ƒ nappavattatÄ«ti.

evaá¹ƒ pucchitabbaá¹ƒ siyÄ• ti pucchaá¹ƒ dassetvÄ• idÄ• ni vissajjanaá¹ƒ dassento tatra v
bhavatÄ«ti vatvÄ• --- ``viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dimÄ• ha.

<499> tattha viÃ±Ã±Ä• tabbanti __viÃ±Ã±Ä• á¹‡aá¹ƒ_ nibbÄ• nassetaá¹ƒ nÄ• maá¹ƒ, tadet
__anidassanaá¹ƒ. _ uppÄ• danto vÄ• vayanto vÄ• á¹-hitassa aÃ±Ã±athattanto vÄ• etassa
pabha_nti panetaá¹ƒ kira titthassa nÄ• maá¹ƒ, taÃ±hi papanti etthÄ• ti papaá¹ƒ, pakÄ• rassa
sabbato pabhamassÄ• ti __sabbatopabhaá¹ƒ. _ nibbÄ• nassa kira yathÄ• mahÄ• samudda
honti, taá¹ƒ tadeva titthaá¹ƒ, atitthaá¹ƒ nÄ• ma natthi. evameva aá¹-á¹-hatiá¹ƒsÄ• ya kamma
yena mukhena nibbÄ• naá¹ƒ otaritukÄ• mÄ• honti, taá¹ƒ tadeva titthaá¹ƒ, nibbÄ• nassa atit
tena vuttaá¹ƒ ``sabbatopabhaâ€™â€™ nti. __ettha Ä• po cÄ• _ti ettha \Be I 326/ nibbÄ• ne

Ä• gamma sabbametaá¹ƒ Ä• potiÄ• dinÄ• nayena vuttaá¹ƒ upÄ• dinnaka dhammajÄ• taá¹ƒ hotÄ«ti.

idÄ• nissa nirujjhanÅ«pÄ• yaá¹ƒ dassento ``viÃ±Ã±Ä• á¹‡assa nirodhena etthetaá¹ƒ uparujj tattha __viÃ±Ã±Ä• á¹‡a_nti carimakaviÃ±Ã±Ä• á¹‡ampi abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡am carimakaviÃ±Ã±Ä• á¹‡assÄ• pi hi nirodhena etthetaá¹ƒ uparujjhati. vijjhÄ• tadÄ«pasikhÄ• v apaá¹‡á¹‡attikabhÄ• vaá¹ƒ yÄ• ti. abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assÄ• pi anuppÄ• daniro uparujjhati. yathÄ• ha ``sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa sattabhave anamatagge saá¹ƒsÄ• re ye \Ne I 295/ uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca e sabbaá¹ƒ cÅ«á¸·aniddese vuttanayeneva veditabbaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• t

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. lohiccasuttavaá¹‡á¹‡anÄ•

lohiccabrÄ• hmaá¹‡avatthuvaá¹‡á¹‡anÄ•

<501> __evaá¹ƒ_ \Ee II 395/ \Ne I 296/ \Be I 327/ __me sutaá¹ƒ ... pe ... kosalesÅ«_ti lohic tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• . __sÄ• lavatikÄ• _ti tassa gÄ• massa nÄ• maá¹ samantato sÄ• lapantiyÄ• parikkhitto. tasmÄ• sÄ• lavatikÄ• ti vuccati. __lohicco_ti tassa br nÄ• maá¹ƒ.

502-503__._ __pÄ• paka_nti parÄ• nukampÄ• virahitattÄ• lÄ• makaá¹ƒ, na pana ucchedas __uppannaá¹ƒ hotÄ«_ti jÄ• taá¹ƒ hoti, na kevalaÃ±ca citte jÄ• tamattameva. so kira tassa va evaá¹ƒ bhÄ• satiyeva. __kiÃ±hi paro parassÄ• _ti paro yo anusÄ• sÄ«yati, so tassa anusÄ• attanÄ• paá¹-iladdhaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ attanÄ• va sakkatvÄ• garuá¹ƒ katvÄ• vihÄ

504-407__._ __rosikaá¹ƒ nhÄ• pitaá¹ƒ Ä• mantesÄ«_ti rosikÄ• ti evaá¹ƒ itthiliá¹…gavasena nhÄ• pitaá¹ƒ Ä• mantesi. so kira bhagavato Ä• gamanaá¹ƒ sutvÄ• cintesi --- ``vihÄ• raá¹ƒ g nÄ• maá¹ƒ bhÄ• ro, gehaá¹ƒ pana Ä• á¹‡Ä• petvÄ• passissÄ• mi ceva yathÄ• satti ca Ä• g dassÄ• mÄ«â€™â€™ ti, tasmÄ• evaá¹ƒ nhÄ• pitaá¹ƒ Ä• mantesi.

<508> __piá¹-á¹-hito piá¹-á¹-hito_ti kathÄ• phÄ• sukatthaá¹ƒ pacchato pacchato anubandho vimocetu, taá¹ƒ diá¹-á¹-higataá¹ƒ vinodetÅ«ti vadati. ayaá¹ƒ kira upÄ• sako lohiccassa brÄ• piyasahÄ• yako. tasmÄ• tassa atthakÄ• matÄ• ya evamÄ• ha. __appeva nÄ• ma siyÄ• _ti gajjati, dutiyavacanena anugajjati. ayaá¹ƒ kirettha \Ee II 396/ adhippÄ• yo --- rosike etadatth

cattÄ• ri asaá¹…khyeyyÄ• ni. kappasatasahassaÃ±ca vividhÄ• ni dukkarÄ• ni karontena pÄ
etadatthameva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ividdhaá¹ƒ, na me lohiccassa diá¹-á¹-hi
bhÄ• roti, imamatthaá¹ƒ dassento paá¹-hamavacanena bhagavÄ• gajjati. kevalaá¹ƒ rosike
mama santike Ä• gamanaá¹ƒ vÄ• nisajjÄ• vÄ• allÄ• pasallÄ• po vÄ• hotu, sacepi lohicca
kaá¹…khÄ• hoti, paá¹-ibalo ahaá¹ƒ vinodetuá¹ƒ lohiccassa pana ekassa diá¹-á¹-hivinodane
imamatthaá¹ƒ dassento dutiyavacanena bhagavÄ• anugajjatÄ«ti veditabbo.

lohiccabrÄ• hmaá¹‡Ä• nuyogavaá¹‡á¹‡anÄ•

<509> __samudayasaÃ±jÄ• tÄ«_ti samudayassa saÃ±jÄ• ti bhoguppÄ• do, tato uá¹-á¹-hita
__ye taá¹ƒ upajÄ«vantÄ«_ti ye Ã±Ä• tiparijanadÄ• sakammakarÄ• dayo janÄ• taá¹ƒ nissÄ•
__antarÄ• yakaro_ti lÄ• bhantarÄ• yakaro. __hitÄ• nukampÄ«_ti ettha __hita_nti vuá¸• á¸• h
anukampÄ«, icchatÄ«ti attho, vuá¸• á¸• hiá¹ƒ icchati vÄ• no vÄ• ti vuttaá¹ƒ hoti. __nirayaá¹ƒ
tiracchÄ• nayoniá¹ƒ vÄ• _ti sace sÄ• micchÄ• diá¹-á¹-hi sampajjati, niyatÄ• hoti, ekaá¹ƒ ser
no ce, tiracchÄ• nayoniyaá¹ƒ nibbattatÄ«ti attho.

510-512__._ idÄ• ni yasmÄ• yathÄ• attano lÄ• bhantarÄ• yena sattÄ• saá¹ƒ vijjanti na tath
suá¹-á¹-hutaraá¹ƒ brÄ• hmaá¹‡aá¹ƒ pavecetukÄ• mo ``taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti
cime_ti ye ca ime tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• ariyabhÅ«miá¹ƒ okkamituá¹ƒ a
__dibbÄ• gabbhÄ• _ti upayogatthe paccattavacanaá¹ƒ, dibbe gabbheti attho. dibbÄ• , gabb
devalokÄ• nametaá¹ƒ adhivacanaá¹ƒ. __paripÄ• centÄ«_ti devalokagÄ• miniá¹ƒ paá¹-ipada
dadamÄ• nÄ• , sÄ«laá¹ƒ rakkhamÄ• nÄ• , gandhamÄ• lÄ• dÄ«hi, pÅ«jaá¹ƒ kurumÄ• nÄ• b
vipÄ• centi paripÄ• centi pariá¹‡Ä• maá¹ƒ gamenti. __dibbÄ• naá¹ƒ bhavÄ• naá¹ƒ abhinibba
devÄ• naá¹ƒ vimÄ• nÄ• ni \Ee II 397/, tesaá¹ƒ nibbattanatthÄ• yÄ• ti attho. atha vÄ• __dibb
puÃ±Ã±avisesÄ• . __dibbÄ• bhavÄ• _ti devaloke vipÄ• kakkhandhÄ• , tesaá¹ƒ nibbattanatt
karontÄ«ti attho. __tesaá¹ƒ antarÄ• yakaro_ti tesaá¹ƒ maggasampattiphalasampattidibbabh
antarÄ• yakaro. iti bhagavÄ• ettÄ• vatÄ• aniyamiteneva opammavidhinÄ• yÄ• va bhavagg
brÄ• hmaá¹‡assa mÄ• naá¹ƒ bhinditvÄ• idÄ• ni codanÄ• rahe tayo satthÄ• re dassetuá¹ƒ `
tiÄ• dimÄ• ha.

tayo codanÄ• rahavaá¹‡á¹‡anÄ•

<513> tattha \Ne I 298/ __sÄ• codanÄ• _ti tayo satthÄ• re codentassa codanÄ• . __na aÃ±
upaá¹-á¹-hapentÄ«_ti aÃ±Ã±Ä• ya Ä• jÄ• nanatthÄ• ya cittaá¹ƒ na upaá¹-á¹-hapenti. __vokk
tassa sÄ• sanaá¹ƒ akatvÄ• tato ukkamitvÄ• vattantÄ«ti attho. __osakkantiyÄ• vÄ• ussakk
paá¹-ikkamantiyÄ• upagaccheyya, anicchantiyÄ• iccheyya, ekÄ• ya sampayogaá¹ƒ anicch
vuttaá¹ƒ hoti. __parammukhiá¹ƒ vÄ• Ä• liá¹…geyyÄ• _ti daá¹-á¹-humpi anicchamÄ• naá¹ƒ p
pacchato gantvÄ• Ä• liá¹…geyya. __evaá¹ƒ sampadamida_nti imassÄ• pi satthuno ``mama

sÄ• sanÄ• vokkamma vattamÄ• nepi te lobhena anusÄ• sato imaá¹ƒ lobhadhammaá¹ƒ eva
vadÄ• mi. iti so evarÅ«po tava lobhadhammo yena tvaá¹ƒ osakkantiyÄ• ussakkanto viya pa
viya ahosÄ«tipi taá¹ƒ codanaá¹ƒ arahati. __kiÃ±hi paro parassa karissatÄ«_ti yena dhamme
attÄ• nameva tÄ• va tattha sampÄ• dehi, ujuá¹ƒ karohi. kiÃ±hi paro parassa karissatÄ«ti co

<514> __niddÄ• yitabba_nti sassarÅ«pakÄ• ni tiá¹‡Ä• ni uppÄ• á¹-etvÄ• parisuddhaá¹ƒ kÄ

<515> tatiyacodanÄ• ya __kiÃ±hi paro parassÄ• _ti anusÄ• sanaá¹ƒ asampaá¹-icchanakÄ•
anusÄ• sitabbo, parassa \Ee II 398/ anusÄ• sakassa kiá¹ƒ karissatÄ«ti nanu tattha appossu
attanÄ• paá¹-ividdhadhammaá¹ƒ attanÄ• va mÄ• netvÄ• pÅ«jetvÄ• vihÄ• tabbanti evaá¹ƒ

na codanÄ• rahasatthuvaá¹‡á¹‡anÄ•

<516> __na_ \Be I 330/ __codanÄ• raho_ti ayaÃ±hi yasmÄ• paá¹-hamameva attÄ• naá¹ƒ
sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti. sÄ• vakÄ• cassa assavÄ• hutvÄ• yathÄ• nusiá¹-á¹-h
paá¹-ipattiyÄ• mahantaá¹ƒ visesamadhigacchanti. tasmÄ• na codanÄ• rahoti.

<517> __narakapapÄ• taá¹ƒ papatanto_ti mayÄ• gahitÄ• ya diá¹-á¹-hiyÄ• ahaá¹ƒ narakap
__uddharitvÄ• _ \Ne I 299/ __thale patiá¹-á¹-hÄ• pito_ti taá¹ƒ diá¹-á¹-hiá¹ƒ bhinditvÄ• dham
apÄ• yapatanato uddharitvÄ• saggamaggathale á¹-hapitomhÄ«ti vadati. sesamettha uttÄ• n

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

lohiccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. tevijjasuttavaá¹‡á¹‡anÄ•

<518> __evaá¹ƒ_ \Ee II 399/ \Ne I 300/ \Be I 331/ __me sutaá¹ƒ ... pe ... kosalesÅ«_ti tevijj
tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• . __manasÄ• kaá¹-a_nti tassa gÄ• massa nÄ• m
manasÄ• kaá¹-assÄ• _ti manasÄ• kaá¹-ato avidÅ«re uttarapasse. __ambavane_ti taruá¹‡aa
ramaá¹‡Ä«yo kira so bhÅ«mibhÄ• go, heá¹-á¹-hÄ• rajatapaá¹-á¹-asadisÄ• vÄ• likÄ• vippa
maá¹‡ivitÄ• naá¹ƒ viya ghanasÄ• khÄ• pattaá¹ƒ ambavanaá¹ƒ. tasmiá¹ƒ buddhÄ• naá¹ƒ an
ambavane viharatÄ«ti attho.

<519> __abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• _ti kulacÄ• rittÄ• disampattiyÄ• tattha tattha pa
__caá¹…kÄ«_tiÄ• dÄ«ni tesaá¹ƒ nÄ• mÄ• ni. tattha __caá¹…kÄ«_ opÄ• sÄ• davÄ• siko. __
icchÄ• naá¹…galavÄ• siko. __pokkharasÄ• tÄ«_ ukkaá¹-á¹-havÄ• siko. __jÄ• á¹‡usoá¹‡Ä«_
tudigÄ• mavÄ• siko. __aÃ±Ã±e cÄ• _ti aÃ±Ã±e ca bahujanÄ• . attano attano nivÄ• saá¹-á¹-

mantasajjhÄ• yakaraá¹‡atthaá¹ƒ tattha paá¹-ivasanti. manasÄ• kaá¹-assa kira ramaá¹‡Ä«ya
tattha nadÄ«tÄ«re gehÄ• ni kÄ• retvÄ• parikkhipÄ• petvÄ• aÃ±Ã±esaá¹ƒ bahÅ«naá¹ƒ pav
antarantarÄ• tattha gantvÄ• vasanti.

520-521__._ __vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• na_nti __vÄ• seá¹-á¹-hassa_ ca pokkharasÄ
__bhÄ• radvÄ• jassa_ ca tÄ• rukkhantevÄ• sikassa. ete kira dve jÄ• tisampannÄ• tiá¹‡á¹‡a
ahesuá¹ƒ. __jaá¹…ghavihÄ• ra_nti aticiranisajjapaccayÄ• kilamathavinodanatthÄ• ya jaá¹…
divasaá¹ƒ sajjhÄ• yaá¹ƒ katvÄ• sÄ• yanhe vuá¹-á¹-hÄ• ya nhÄ• nÄ«yasambhÄ• ragandhan
gÄ• hÄ• petvÄ• attano parijanaparivutÄ• nhÄ• yitukÄ• mÄ• \Ee II 400/ nadÄ«tÄ«raá¹ƒ gan
rajatapaá¹-á¹-avaá¹‡á¹‡e vÄ• likÄ• saá¹‡á¸• e aparÄ• paraá¹ƒ caá¹…kamiá¹ƒsu. ekaá¹ƒ caa
anucaá¹…kami, puna itaraá¹ƒ itaroti. tena vuttaá¹ƒ ``anucaá¹…kamantÄ• naá¹ƒ anuvicarant
__maggÄ• magge_ti magge ca amagge ca. katamaá¹ƒ nu kho paá¹-ipadaá¹ƒ pÅ«retvÄ• ka
brahmalokaá¹ƒ gantunti evaá¹ƒ maggÄ• maggaá¹ƒ Ä• rabbha kathaá¹ƒ samuá¹-á¹-hÄ• pesu
ujumaggassetaá¹ƒ vevacanaá¹ƒ, aÃ±jasÄ• \Be I 332/ vÄ• ujukameva etena Ä• yanti Ä• ga
aÃ±jasÄ• yano __niyyÄ• niko niyyÄ• tÄ«_ti niyyÄ• yanto niyyÄ• ti, gacchanto gacchatÄ«ti a

__takkarassa brahmasahabyatÄ• yÄ• _ti yo taá¹ƒ maggaá¹ƒ karoti paá¹-ipajjati, tassa brah
sahabhÄ• vÄ• ya, ekaá¹-á¹-hÄ• ne pÄ• tubhÄ• vÄ• ya gacchatÄ«ti attho. __yvÄ• ya_nti yo a
dÄ«pito. __brÄ• hmaá¹‡ena pokkharasÄ• tinÄ• _ti attano Ä• cariyaá¹ƒ apadisati. iti vÄ• seá
Ä• cariyavÄ• daá¹ƒ thometvÄ• paggaá¹‡hitvÄ• vicarati. bhÄ• radvÄ• jopi sakamevÄ• ti. ter
asakkhi vÄ• seá¹-á¹-hoâ€™â€™ _tiÄ• di.

tato vÄ• seá¹-á¹-ho ``ubhinnampi amhÄ• kaá¹ƒ kathÄ• aniyyÄ• nikÄ• va, imasmiÃ±ca loke
gotamena sadiso natthi, bhavaÃ±ca gotamo avidÅ«re vasati, so no tulaá¹ƒ gahetvÄ• nisinn
kaá¹…khaá¹ƒ chindissatÄ«â€™â€™ ti cintetvÄ• tamatthaá¹ƒ bhÄ• radvÄ• jassa Ä• rocetvÄ
kathaá¹ƒ bhagavato Ä• rocesuá¹ƒ. tena vuttaá¹ƒ ``atha kho vÄ• seá¹-á¹-ho ... pe ... yvÄ• yaa
brÄ• hmaá¹‡ena tÄ• rukkhenÄ• â€™â€™ ti.

<522> __ettha bho gotamÄ• _ti etasmiá¹ƒ maggÄ• magge. __viggaho vivÄ• do_tiÄ• dÄ«su
aparabhÄ• ge vivÄ• do. duvidhopi eso nÄ• nÄ• Ä• cariyÄ• naá¹ƒ vÄ• dato nÄ• nÄ• vÄ• do.

<523> __atha kismiá¹ƒ pana vo_ti tvampi ayameva maggoti attano Ä• cariyavÄ• dameva p
bhÄ• radvÄ• jopi attano Ä• cariyavÄ• dameva, ekassÄ• pi ekasmiá¹ƒ saá¹ƒsayo natthi. evaa
viggahoti pucchati.

<524> __maggÄ• magge_ \Ee II 401/, __bho gotamÄ• _ti magge bho gotama amagge ca, t
attho. esa kira ekabrÄ• hmaá¹‡assÄ• pi maggaá¹ƒ ``na maggoâ€™â€™ ti na vadati. yathÄ•
maggo ujumaggo, na \Be I 333/ evaá¹ƒ aÃ±Ã±esaá¹ƒ anujÄ• nÄ• ti, tasmÄ• tamevatthaá¹ƒ

gotamÄ• â€™â€™ tiÄ• dimÄ• ha.

__sabbÄ• ni tÄ• nÄ«_ti liá¹…gavipallÄ• sena vadati, sabbe teti vuttaá¹ƒ hoti. __bahÅ«nÄ«_
\Ne I 302/ vÄ• . __nÄ• nÄ• maggÄ• nÄ«_ti mahantÄ• mahantajaá¹…ghamaggasakaá¹-ama
sÄ• mantÄ• gÄ• manadÄ«taá¸·Ä• kakhettÄ• dÄ«hi Ä• gantvÄ• gÄ• maá¹ƒ pavisanamaggÄ

525-526__._ __ ``niyyantÄ«_ti vÄ• seá¹-á¹-ha vadesÄ«â€™â€™ ti bhagavÄ• tikkhattuá¹ƒ v
paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• pesi. kasmÄ• ? titthiyÄ• hi paá¹-ijÄ• nitvÄ• pacchÄ• niggayhamÄ
kÄ• tuá¹ƒ na sakkhissatÄ«ti.

527-529__._ __teva tevijjÄ• _ti te tevijjÄ• . vakÄ• ro Ä• gamasandhimattaá¹ƒ. __andhaveá¹
ekena cakkhumatÄ• gahitayaá¹-á¹-hiyÄ• koá¹-iá¹ƒ eko andho gaá¹‡hati, taá¹ƒ andhaá¹ƒ aÃ
evaá¹ƒ paá¹‡á¹‡Ä• sasaá¹-á¹-hi andhÄ• paá¹-ipÄ• á¹-iyÄ• ghaá¹-itÄ• andhaveá¹‡Ä«ti vuc
__paramparasaá¹ƒsattÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ laggÄ• , yaá¹-á¹-higÄ• hakenapi cakkhun
kira dhutto andhagaá¹‡aá¹ƒ disvÄ• ``asukasmiá¹ƒ nÄ• ma gÄ• me khajjabhojjaá¹ƒ sulabha
``tena hi tattha no sÄ• mi nehi, idaá¹ƒ nÄ• ma te demÄ• â€™â€™ ti vutte, laÃ±jaá¹ƒ gahetv
okkamma mahantaá¹ƒ gacchaá¹ƒ anuparigantvÄ• purimassa hatthena pacchimassa kaccha
kammaá¹ƒ atthi, gacchatha tÄ• va tumheâ€™â€™ ti vatvÄ• palÄ• yi, te divasampi gantvÄ•
``kuhiá¹ƒ no cakkhumÄ• , kuhiá¹ƒ maggoâ€™â€™ ti paridevitvÄ• maggaá¹ƒ avindamÄ• nÄ
sandhÄ• ya vuttaá¹ƒ ``paramparasaá¹ƒsattÄ• â€™â€™ ti. __purimopÄ«_ti purimesu dasasu
__majjhimopÄ«_ti \Ee II 402/ majjhimesu Ä• cariyapÄ• cariyesu ekopi. __pacchimopÄ«_ti id
brÄ• hmaá¹‡esu ekopi. __hassakaÃ±Ã±evÄ• _ti hasitabbameva. __nÄ• makaÃ±Ã±evÄ• _ti
atthÄ• bhÄ• vena __rittakaá¹ƒ, _ rittakattÄ• yeva __tucchakaá¹ƒ. _ idÄ• ni brahmaloko tÄ• v
tevijjehi na diá¹-á¹-hapubbova. yepi candimasÅ«riye tevijjÄ• passanti, tesampi sahabyatÄ•
nappahontÄ«ti dassanatthaá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«â€™â€™ tiÄ• dimÄ• ha.

<530> tattha \Be I 334/ __yato candimasÅ«riyÄ• uggacchantÄ«_ti yasmiá¹ƒ kÄ• le uggacc
oggacchantÄ«_ti yasmiá¹ƒ kÄ• le atthamenti, uggamanakÄ• le ca atthaá¹…gamanakÄ• le c
__Ä• yÄ• cantÄ«_ti ``udehi bhavaá¹ƒ canda, udehi bhavaá¹ƒ sÅ«riyÄ• â€™â€™ ti evaá¹ƒ Ä
``sommo cando, parimaá¹‡á¸• alo cando, sappabho candoâ€™â€™ tiÄ• dÄ«ni vadantÄ• p
paggahitaaÃ±jalikÄ• . __namassamÄ• nÄ• _ti ``namo namoâ€™â€™ ti vadamÄ• nÄ• .

531-532__._ __yaá¹ƒ passantÄ«_ti ettha __ya_nti nipÄ• tamattaá¹ƒ. __kiá¹ƒ pana na kirÄ•
I 303/ kiá¹ƒ vattabbaá¹ƒ. yattha kira tevijjehi brÄ• hmaá¹‡ehi na brahmÄ• sakkhidiá¹-á¹-hoti
daá¹-á¹-habbo.

aciravatÄ«nadÄ«upamÄ• kathÄ•

<542> __samatittikÄ• _ti samabharitÄ• . __kÄ• kapeyyÄ• _ti yattha katthaci tÄ«re á¹-hitena
pÄ• tunti kÄ• kapeyyÄ• . __pÄ• raá¹ƒ taritukÄ• mo_ti nadiá¹ƒ atikkamitvÄ• paratÄ«raá¹ƒ ga
pakkoseyya. __ehi pÄ• rÄ• pÄ• ra_nti ambho pÄ• ra apÄ• raá¹ƒ ehi, atha maá¹ƒ sahasÄ• v
accÄ• yikakammanti attho.

<544> __ye dhammÄ• brÄ• hmaá¹‡akÄ• rakÄ• _ti ettha paÃ±casÄ«ladasakusalakammap
brÄ• hmaá¹‡akÄ• rakÄ• ti veditabbÄ• \Ee II 403/, tabbiparÄ«tÄ• abrÄ• hmaá¹‡akÄ• rakÄ•
indaá¹ƒ avhÄ• yÄ• ma pakkosÄ• ma. evaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ avhÄ• yanassa niratthal
aá¹‡á¹‡avakucchiyaá¹ƒ sÅ«riyo viya jalamÄ• no paÃ±casatabhikkhuparivuto aciravatiyÄ• tÄ
nadÄ«upamaá¹ƒyeva Ä• haranto ``seyyathÄ• pÄ«â€™â€™ tiÄ• dimÄ• ha.

<546> __kÄ• maguá¹‡Ä• _ti kÄ• mayitabbaá¹-á¹-hena kÄ• mÄ• , bandhanaá¹-á¹-hena guá¹
ahatÄ• naá¹ƒ vatthÄ• naá¹ƒ diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ nti (Vin I 348) ettha hi pa
guá¹‡aá¹-á¹-ho. ``accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahantÄ«â€™
rÄ• saá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• â€™â€
ettha Ä• nisaá¹ƒsaá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``antaá¹ƒ antaguá¹‡aá¹ƒ (Khp 3.1) kayirÄ• mÄ•
ti (Dhp 53) ca ettha bandhanaá¹-á¹-ho guá¹‡aá¹-á¹-ho. idhÄ• pi eseva adhippeto. tena vuttaâ
``bandhanaá¹-á¹-hena guá¹‡Ä• â€™â€™ ti. __cakkhuviÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡
sotaviÃ±Ã±eyyÄ• dÄ«supi attho veditabbo. __iá¹-á¹-hÄ• _ti pariyiá¹-á¹-hÄ• vÄ• hontu, mÄ•
iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• ti attho. __kantÄ• _ti kÄ• manÄ«yÄ• . __manÄ• pÄ• _ti mana
__piyarÅ«pÄ• _ti piyajÄ• tikÄ• . __kÄ• mÅ«pasaÃ±hitÄ• _ti Ä• rammaá¹‡aá¹ƒ katvÄ• uppa
upasaÃ±hitÄ• . __rajanÄ«yÄ• _ti raÃ±janÄ«yÄ• , rÄ• guppattikÄ• raá¹‡abhÅ«tÄ• ti attho.

__gadhitÄ• _ti gedhena abhibhÅ«tÄ• hutvÄ• . __mucchitÄ• _ti mucchÄ• kÄ• rappattÄ• ya
abhibhÅ«tÄ• . __ajjhopannÄ• _ti adhiopannÄ• ogÄ• á¸·hÄ• ``idaá¹ƒ sÄ• raâ€™â€™ nti pa
__anÄ• dÄ«navadassÄ• vino_ti \Ne I 304/ Ä• dÄ«navaá¹ƒ apassantÄ• . __anissaraá¹‡apaÃ
nissaraá¹‡anti, evaá¹ƒ parijÄ• nanapaÃ±Ã±Ä• virahitÄ• , paccavekkhaá¹‡aparibhogavirahitÄ

<548> __Ä• varaá¹‡Ä• _tiÄ• dÄ«su \Ee II 404/ Ä• varantÄ«ti __Ä• varaá¹‡Ä• . _ nivÄ• rent
onandhantÄ«ti __onÄ• hanÄ• . _ pariyonandhantÄ«ti __pariyonÄ• hanÄ• . _ kÄ• macchand
visuddhimaggato gahetabbÄ• .

549-550__._ __Ä• vutÄ• nivutÄ• onaddhÄ• pariyonaddhÄ• _ti padÄ• ni Ä• varaá¹‡Ä• dÄ«
__sapariggaho_ti itthipariggahena sapariggahoti pucchati. __apariggaho bho gotamÄ• _tiÄ•
abhÄ• vato itthipariggahena apariggaho. byÄ• pÄ• dassa abhÄ• vato kenaci saddhiá¹ƒ vera
thinamiddhassa abhÄ• vato cittagelaÃ±Ã±asaá¹…khÄ• tena byÄ• pajjena abyÄ• pajjo. uddh
uddhaccakukkuccÄ• dÄ«hi saá¹ƒkilesehi asaá¹ƒkiliá¹-á¹-hacitto suparisuddhamÄ• naso. vici
cittaá¹ƒ vase vatteti. yathÄ• ca brÄ• hmaá¹‡Ä• cittagatikÄ• hontÄ«ti, cittassa vasena vatta

vasavattÄ«.

<552> __idha_ \Be I 336/ __kho panÄ• _ti idha brahmalokamagge. __Ä• sÄ«ditvÄ• _ti ama
upagantvÄ• . __saá¹ƒsÄ«dantÄ«_ti ``samatalaâ€™â€™ nti saÃ±Ã±Ä• ya paá¹…kaá¹ƒ otiá¹
__saá¹ƒsÄ«ditvÄ• visÄ• raá¹ƒ pÄ• puá¹‡antÄ«_ti evaá¹ƒ paá¹…ke viya saá¹ƒsÄ«ditvÄ• vis
aá¹…gamaá¹…gasaá¹ƒbhaÃ±janaá¹ƒ pÄ• puá¹‡anti. __sukkhataraá¹ƒ maÃ±Ã±e tarantÄ«_t
``kÄ• kapeyyÄ• nadÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``tarissÄ• mÄ• â€™â€™ ti hatthehi ca pÄ•
sukkhataraá¹‡aá¹ƒ maÃ±Ã±e taranti. tasmÄ• yathÄ• hatthapÄ• dÄ• dÄ«naá¹ƒ saá¹ƒbhaÃ±
evaá¹ƒ apÄ• yesu saá¹ƒbhaÃ±janaá¹ƒ paribhaÃ±janaá¹ƒ pÄ• puá¹‡anti. idheva ca sukhaá¹ƒ
labhanti. __tasmÄ• idaá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• na_nti tasmÄ• idaá¹ƒ brahmasaha
tevijjakaá¹ƒ pÄ• vacanaá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ. __tevijjÄ• iriá¹‡a_nti tevijjÄ
__iriá¹‡a_nti hi agÄ• makaá¹ƒ mahÄ• araÃ±Ã±aá¹ƒ vuccati. __tevijjÄ• vivana_nti pupphaph
saÃ±channaá¹ƒ nirudakaá¹ƒ araÃ±Ã±aá¹ƒ \Ee II 405/. yattha maggato ukkamitvÄ• parivatti
taá¹ƒ sandhÄ• yÄ• ha ``tevijjÄ• vivanantipi vuccatÄ«â€™â€™ ti. __tevijjÄ• byasana_nti tevi
paÃ±cavidhabyasanasadisametaá¹ƒ. yathÄ• hi Ã±Ä• tirogabhoga diá¹-á¹-hi sÄ«labyasanap
natthi, evaá¹ƒ tevijjÄ• naá¹ƒ tevijjakaá¹ƒ pÄ• vacanaá¹ƒ Ä• gamma sukhaá¹ƒ nÄ• ma natthÄ

<554> __jÄ• tasaá¹ƒvaá¸• á¸• ho_ti jÄ• to ca vaá¸• á¸• hito ca, yo hi kevalaá¹ƒ tattha jÄ• to
I 305/ vaá¸• á¸• hito, tassa samantÄ• gÄ• mamaggÄ• na sabbaso paccakkhÄ• honti, tasm
Ä• ha. jÄ• tasaá¹ƒvaá¸• á¸• hopi yo ciranikkhanto, tassa na sabbaso paccakkhÄ• honti. tas
avasaá¹-aâ€™â€™ nti Ä• ha, taá¹…khaá¹‡ameva nikkhantanti attho. __dandhÄ• yitatta_nti
ayaá¹ƒ na nukhoti kaá¹…khÄ• vasena cirÄ• yitattaá¹ƒ. __vitthÄ• yitatta_nti yathÄ• sukhuma
sahasÄ• pucchitassa kassaci sarÄ«raá¹ƒ thaddhabhÄ• vaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ thaddhab
tvevÄ• _ti iminÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa appaá¹-ihatabhÄ• vaá¹ƒ dasseti. tassa hi
mÄ• rÄ• vaá¹-á¹-anÄ• divasena siyÄ• Ã±Ä• á¹‡assa \Be I 337/ paá¹-ighÄ• to. tena so dand
vÄ• . sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana appaá¹-ihataá¹ƒ, na sakkÄ• tassa kenaci antarÄ

<555> __ullumpatu bhavaá¹ƒ gotamo_ti uddharatu bhavaá¹ƒ gotamo. __brÄ• hmaá¹‡iá¹ƒ p
brÄ• hmaá¹‡adÄ• rakaá¹ƒ, bhavaá¹ƒ gotamo mama brÄ• hmaá¹‡aputtaá¹ƒ apÄ• yamaggat
patiá¹-á¹-hapetÅ«ti attho. athassa bhagavÄ• buddhuppÄ• daá¹ƒ dassetvÄ• saddhiá¹ƒ pubb
mettÄ• vihÄ• rÄ• dibrahmalokagÄ• mimaggaá¹ƒ desetukÄ• mo ``tena hi vÄ• seá¹-á¹-hÄ• â€
tathÄ• gatoâ€™â€™ tiÄ• di sÄ• maÃ±Ã±aphale vitthÄ• ritaá¹ƒ. mettÄ• sahagatenÄ• tiÄ• dÄ
sabbaá¹ƒ visuddhimagge brahmavihÄ• rakammaá¹-á¹-hÄ• nakathÄ• yaá¹ƒ vuttaá¹ƒ. __seyy
saá¹…khadhamo_tiÄ• di pana idha apubbaá¹ƒ. tattha __balavÄ• _ti balasampanno. __saá¹
saá¹…khadhamako. __appakasirenÄ• _ti akicchena adukkhena. dubbalo hi saá¹…khadham
sakkoti catasso disÄ• sarena viÃ±Ã±Ä• petuá¹ƒ, nÄ• ssa saá¹…khasaddo sabbato pharati.
hoti, tasmÄ• ``balavÄ• â€™â€™ tiÄ• dimÄ• ha. __mettÄ• ya cetovimuttiyÄ• _ti ettha mettÄ
appanÄ• pi vaá¹-á¹-ati, ``cettovimuttÄ«â€™â€™ ti vutte pana appanÄ• va vaá¹-á¹-ati. __yaá

kamma_nti pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma kÄ• mÄ• vacaraá¹ƒ vuccati. appamÄ• á
rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ. taÃ±hi pamÄ• á¹‡aá¹ƒ atikkamitvÄ• odissakaanodissakadisÄ• p
katattÄ• appamÄ• á¹‡akatanti vuccati. __na taá¹ƒ tatrÄ• vasissati na taá¹ƒ tatrÄ• vatiá¹-á¹-
kÄ• mÄ• vacarakammaá¹ƒ tasmiá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakamme na ohÄ«yati, na
--- taá¹ƒ kÄ• mÄ• vacarakammaá¹ƒ tassa rÅ«pÄ• rÅ«pÄ• vacarakammassa antarÄ• laggitu
rÅ«pÄ• rÅ«pÄ• vacarakammaá¹ƒ pharitvÄ• pariyÄ• diyitvÄ• attano okÄ• saá¹ƒ gahetvÄ• p
atha kho rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakammameva kÄ• mÄ• vacaraá¹ƒ mahogho viya pa
pariyÄ• diyitvÄ• attano okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hati. tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ
brahmasahabyataá¹ƒ upanetÄ«ti. __evaá¹ƒvihÄ• rÄ«_ti evaá¹ƒ mettÄ• divihÄ• rÄ«.

<559> __ete_ \Ne I 306/ \Be I 338/ __mayaá¹ƒ bhavantaá¹ƒ gotama_nti idaá¹ƒ tesaá¹ƒ duti
saraá¹‡agamanaá¹ƒ. paá¹-hamameva hete majjhimapaá¹‡á¹‡Ä• sake vÄ• seá¹-á¹-hasuttaá
imaá¹ƒ pana tevijjasuttaá¹ƒ sutvÄ• dutiyampi saraá¹‡aá¹ƒ gatÄ• . katipÄ• haccayena pabba
upasampadaÃ±ceva arahattaÃ±ca alatthuá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

tevijjasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca terasasuttapaá¹-imaá¹‡á¸• itassa sÄ«lakkhandhavaggassa

atthavaá¹‡á¹‡anÄ• ti.

sÄ«lakkhandhavaggaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

sÄ«lakkhandhavaggaabhinavaá¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

yo \Be I 1/ \Ne I 1/ desetvÄ• na saddhammaá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ varaá¹ƒ.

dÄ«ghadassÄ« ciraá¹ƒ kÄ• laá¹ƒ, patiá¹-á¹-hÄ• pesi sÄ• sanaá¹ƒ ||1 ||

vineyyajjhÄ• saye chekaá¹ƒ, mahÄ• matiá¹ƒ mahÄ• dayaá¹ƒ.

natvÄ• na taá¹ƒ sasaddhammagaá¹‡aá¹ƒ gÄ• ravabhÄ• janaá¹ƒ ||2 ||

saá¹…gÄ«tittayamÄ• ruá¸·hÄ• , dÄ«ghÄ• gamavarassa yÄ• .

saá¹ƒvaá¹‡á¹‡anÄ• yÄ• ca tassÄ• , vaá¹‡á¹‡anÄ• sÄ• dhuvaá¹‡á¹‡itÄ• ||3 ||

__Ä• cariyadhammapÄ• la_- \Ne I 2/ ttherenevÄ• bhisaá¹…khatÄ• .

sammÄ• nipuá¹‡agambhÄ«ra-duddasatthappakÄ• sanÄ• ||4 ||

kÄ• maÃ±ca sÄ• tathÄ• bhÅ«tÄ• , paramparÄ• bhatÄ• pana.

pÄ• á¹-hato atthato cÄ• pi, bahuppamÄ• dalekhanÄ• ||5 ||

saá¹…khepattÄ• ca sotÅ«hi, sammÄ• Ã±Ä• tuá¹ƒ sudukkarÄ• .

tasmÄ• sabrahmacÄ• rÄ«naá¹ƒ, yÄ• canaá¹ƒ samanussaraá¹ƒ ||6 ||

yoâ€™ nekasetanÄ• gindo, rÄ• jÄ• nÄ• nÄ• raá¹-á¹-hissaro.

sÄ• sanasodhane daá¸·haá¹ƒ, sadÄ• ussÄ• hamÄ• naso ||7 ||

taá¹ƒ nissÄ• ya ``mamesopi, satthusÄ• sanajotane.

appeva nÄ• mupatthambho, bhaveyyÄ• â€™â€™ ti vicintayaá¹ƒ ||8 ||

vaá¹‡á¹‡anaá¹ƒ \Be I 2/ Ä• rabhissÄ• mi, sÄ• dhippÄ• yamahÄ• payaá¹ƒ.

atthaá¹ƒ tamupanissÄ• ya, aÃ±Ã±aÃ±cÄ• pi yathÄ• rahaá¹ƒ ||9 ||

cakkÄ• bhivuá¸• á¸• hikÄ• mÄ• naá¹ƒ, dhÄ«rÄ• naá¹ƒ cittatosanaá¹ƒ.

__sÄ• dhuvilÄ• siniá¹ƒ_ nÄ• ma, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||10 ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

nÄ• nÄ• nayanipuá¹‡agambhÄ«ravicitrasikkhattayasaá¹…gahassa buddhÄ• nubuddhasaá¹
saddhÄ• vahaguá¹‡asampannassa dÄ«ghÄ• gamavarassa gambhÄ«raduranubodhatthadÄ
karonto sakasamayasamayantaragahanajjhogÄ• hanasamattho mahÄ• veyyÄ• karaá¹‡oyan
ratanattayapaá¹‡Ä• mapayojanÄ• dividhÄ• nÄ• ni karonto paá¹-hamaá¹ƒ tÄ• va ratanattaya
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _ntiÄ• dimÄ• ha. ettha ca saá¹ƒvaá¹‡á¹‡anÄ• rambhe
ratanattayapaá¹‡Ä• makaraá¹‡appayojanaá¹ƒ tattha tattha bahudhÄ• papaÃ±centi Ä• cariy
vaá¹‡á¹‡ayanti ---

``saá¹ƒvaá¹‡á¹‡anÄ• rambhe \Ne I 3/ satthari paá¹‡Ä• makaraá¹‡aá¹ƒ dhammassa svÄ• kh
pasÄ• dajananatthaá¹ƒ, satthu ca avitathadesanabhÄ• vappakÄ• sanena dhamme pasÄ• da
tadubhayappasÄ• dÄ• hi mahato atthassa siddhi hotÄ«â€™â€™ ti (Dhs-anuá¹- 1-1).

atha vÄ• ``ratanattayapaá¹‡Ä• mavacanaá¹ƒ attano ratanattayappasÄ• dassa viÃ±Ã±Ä• pa
viÃ±Ã±Å«naá¹ƒ cittÄ• rÄ• dhanatthaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• ya gÄ• haá¹‡atthaá¹ƒ, taá¹ƒ
sabbasampattinipphÄ• danatthaâ€™â€™ nti. atha vÄ• ``saá¹ƒvaá¹‡á¹‡anÄ• rambhe ratana
saá¹ƒvaá¹‡á¹‡etabbassa dhammassa pabhavanissayavisuddhipaá¹-ivedanatthaá¹ƒ, taá¹ƒ p
dhammasaá¹ƒvaá¹‡á¹‡anÄ• su viÃ±Ã±Å«naá¹ƒ bahumÄ• nuppÄ• danatthaá¹ƒ, taá¹ƒ samm
uggahaá¹‡adhÄ• raá¹‡Ä• dikkamaladdhabbÄ• ya sammÄ• paá¹-ipattiyÄ• sabbahitasukhan
vÄ• ``maá¹…galabhÄ• vato, sabbakiriyÄ• su pubbakiccabhÄ• vato, paá¹‡á¸• itehi samÄ• ca
paresaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanato ca saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ratanattayapaá¹‡Ä•
vÄ• ``catugambhÄ«rabhÄ• vayuttaá¹ƒ dhammavinayaá¹ƒ saá¹ƒvaá¹‡á¹‡etukÄ• massa mah
paÃ±Ã±Ä• veyyattiyasamannÄ• gatassÄ• pi mahantaá¹ƒ bhayaá¹ƒ sambhavati, bhayakkhay
ratanattayaguá¹‡Ä• nussaraá¹‡ajanitaá¹ƒ \Be I 3/ paá¹‡Ä• mapÅ«jÄ• vidhÄ• naá¹ƒ, tato ca
ratanattayapaá¹‡Ä• makiriyÄ• â€™â€™ ti. atha vÄ• ``asattharipi satthÄ• bhinivesassa loka
satthari eva sammÄ• sambuddhe satthusambhÄ• vanatthaá¹ƒ, asatthari ca satthusambhÄ•
`tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ pariyÄ• puá¹‡itvÄ• attano dahatÄ«â€™ ti (Vin

vuttadosapariharaá¹‡atthaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ paá¹‡Ä• makiriyÄ• â€™â€™ ti. ath
paá¹‡Ä• mavidhÄ• nena sammÄ• sambuddhabhÄ• vÄ• dhigamÄ• ya buddhayÄ• naá¹ƒ paá
saddhammassa ca paá¹‡Ä• mavidhÄ• nena paccekabuddhabhÄ• vÄ• dhigamÄ• ya paccek
ussÄ• hajananatthaá¹ƒ, saá¹…ghassa ca paá¹‡Ä• mavidhÄ• nena paramatthasaá¹…ghabh
paá¹-ipajjantÄ• naá¹ƒ ussÄ• hajananatthaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ paá¹‡Ä• makiriyÄ•
``maá¹…galÄ• dikÄ• ni satthÄ• ni anantarÄ• yÄ• ni, ciraá¹-á¹-hitikÄ• ni, bahumatÄ• ni ca bh
evaá¹ƒladdhikÄ• naá¹ƒ cittaparitosanatthaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ paá¹‡Ä• makiriyÄ•
``sotujanÄ• naá¹ƒ yathÄ• vuttapaá¹‡Ä• mena anantarÄ• yena uggahaá¹‡adhÄ• raá¹‡Ä• din
saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ paá¹‡Ä• makiriyÄ• . sotujanÄ• nuggahameva hi padhÄ• naá¹ƒ ka
saá¹ƒvaá¹‡á¹‡anÄ• rambhe thutipaá¹‡Ä• maparidÄ«pakÄ• ni vÄ• kyÄ• ni nikkhipÄ«yanti, ita
nikkhepaá¹ƒ kÄ• yamanopaá¹‡Ä• meneva yathÄ• dhippetappayojanasiddhito kimetena gan
ca evamÄ• dinÄ• . mayaá¹ƒ pana idhÄ• dhippetameva payojanaá¹ƒ dassayissÄ• ma, tasmÄ
ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÄ
veditabbaá¹ƒ. idameva ca payojanaá¹ƒ Ä• cariyena idhÄ• dhippetaá¹ƒ. tathÄ• hi vakkhati ``
\Ne I 4/ ... pe ... tassÄ• nubhÄ• venÄ• â€™â€™ ti. ratanattayapaá¹‡Ä• makaraá¹‡aÃ±hi
yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÄ• yena parisamÄ• panatthaá¹ƒ rata
paÃ±Ã±Ä• pÄ• á¹-avabhÄ• vato, tÄ• ya ca paÃ±Ã±Ä• pÄ• á¹-avaá¹ƒ rÄ• gÄ• dimalavidham

``yasmiá¹ƒ mahÄ• nÄ• ma samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapari
cittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hotÄ«â€™â€™ tiÄ• di (AN b VI 10;

tasmÄ• \Be I 4/ ratanattayapÅ«jÄ• ya vikkhÄ• litamalÄ• ya paÃ±Ã±Ä• ya pÄ• á¹-avasiddhi.
ratanattayapÅ«jÄ• ya paÃ±Ã±Ä• padaá¹-á¹-hÄ• nasamÄ• dhihetuttÄ• paÃ±Ã±Ä• pÄ• á¹-av

``ujugatacitto kho pana mahÄ• nÄ• ma ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhamma
dhammopasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo pas
sukhaá¹ƒ vedayati, sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti (AN b VI 10; AN c 1I 11).

samÄ• dhissa ca paÃ±Ã±Ä• ya padaá¹-á¹-hÄ• nabhÄ• vo ``samÄ• hito yathÄ• bhÅ«taá¹ƒ pa
IV 99; c V 1071; Nett 40; Peá¹- 66; Mil 14) vuttoyeva. tato evaá¹ƒ paá¹-ubhÅ«tÄ• ya paÃ±Ã±
paá¹-iÃ±Ã±Ä• taá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ samÄ• payissati. tena vuttaá¹ƒ ``ratanattayapaá¹
... paÃ±Ã±Ä• pÄ• á¹-avabhÄ• vatoâ€™â€™ ti. atha vÄ• ratanattayapÅ«jÄ• ya Ä• yuvaá¹‡á
anantarÄ• yena parisamÄ• panaá¹ƒ veditabbaá¹ƒ. ratanattayapaá¹‡Ä• mena hi Ä• yuvaá¹‡a
vaá¸• á¸• hanti. vuttaÃ±hetaá¹ƒ ---

``abhivÄ• danasÄ«lissa, niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• yino.

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balaâ€™â€™ nti || (Dhp 109

 tato Ä• yuvaá¹‡á¹‡asukhabalavuddhiyÄ• hotveva kÄ• riyaniá¹-á¹-hÄ• nanti vuttaá¹ƒ ``ratan
pe ... veditabbaâ€™â€™ nti. atha vÄ• ratanattayapÅ«jÄ• ya paá¹-ibhÄ• nÄ• parihÄ• nÄ• va
parisamÄ• panaá¹ƒ veditabbaá¹ƒ. aparihÄ• nÄ• vahÄ• hi ratanattayapÅ«jÄ• . vuttaÃ±hetaá

 ``sattime \Ne I 5/ bhikkhave, aparihÄ• nÄ«yÄ• dhammÄ• , katame satta? satthugÄ• ravatÄ
saá¹…ghagÄ• ravatÄ• , sikkhÄ• gÄ• ravatÄ• , samÄ• dhigÄ• ravatÄ• , kalyÄ• á¹‡amittatÄ•
7.34) tato paá¹-ibhÄ• nÄ• parihÄ• nena hotveva yathÄ• paá¹-iÃ±Ã±Ä• taparisamÄ• pananti
... veditabbaâ€™â€™ nti. atha vÄ• pasÄ• davatthÅ«su pÅ«jÄ• ya puÃ±Ã±Ä• tisayabhÄ• va
parisamÄ• panaá¹ƒ veditabbaá¹ƒ. puÃ±Ã±Ä• tisayÄ• hi pasÄ• davatthÅ«su pÅ«jÄ• . vuttaÃ

``pÅ«jÄ• rahe \Be I 5/ pÅ«jayato, buddhe yadiva sÄ• vake.

papaÃ±casamatikkante, tiá¹‡á¹‡asokapariddave ||

te tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi kenacÄ«â€™â€™ ti || (Khp 196; Ap

puÃ±Ã±Ä• tisayo ca yathÄ• dhippetaparisamÄ• panupÄ• yo. yathÄ• ha ---

``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhi.

yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhatÄ«â€™â€™ ti || (Khp 8.10).

 upÄ• yesu ca paá¹-ipannassa hotveva kÄ• riyaniá¹-á¹-hÄ• nanti vuttaá¹ƒ ``pasÄ• davatthÅ«
veditabbaâ€™â€™ nti. evaá¹ƒ ratanattayapÅ«jÄ• niratisayapuÃ±Ã±akkhettasambuddhiyÄ•
puÃ±Ã±Ä• tisayoti bahuvidhantarÄ• yepi lokasannivÄ• se antarÄ• yanibandhanasakalasaá¹
pahoti, bhayÄ• diupaddavaÃ±ca nivÄ• reti. tasmÄ• suvuttaá¹ƒ ``saá¹ƒvaá¹‡á¹‡anÄ• rambh
ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÅ
veditabbaâ€™â€™ nti.

 evaá¹ƒ pana sapayojanaá¹ƒ ratanattayapaá¹‡Ä• maá¹ƒ kattukÄ• mo buddharatanamÅ«laka
paá¹-hamaá¹ƒ tassa paá¹‡Ä• maá¹ƒ kÄ• tumÄ• ha --- __ ``karuá¹‡Ä• sÄ«talahadayaá¹ƒ ... p
_nti. buddharatanamÅ«lakÄ• ni hi dhammasaá¹…gharatanÄ• ni, tesu ca dhammaratanamÅ
tathÄ• bhÄ• vo ca ``puá¹‡á¹‡acando viya bhagavÄ• , candakiraá¹‡anikaro viya tena desito
candakiraá¹‡asamuppÄ• ditapÄ«á¹‡ito loko viya saá¹…ghoâ€™â€™ ti evamÄ• dÄ«hi aá¹-á

vibhÄ• vetabbo. atha vÄ• sabbasattÄ• naá¹ƒ aggoti katvÄ• paá¹-hamaá¹ƒ buddho, tappab
tadanantaraá¹ƒ dhammo, tassa dhammassa sÄ• dhÄ• raá¹‡ato \Ne I 6/, tadÄ• sevanato ca
vutto. ``sabbasattÄ• naá¹ƒ vÄ• hite viniyojakoti katvÄ• paá¹-hamaá¹ƒ buddho, sabbasattah
dhammo, hitÄ• dhigamÄ• ya paá¹-ipanno adhigatahito cÄ• ti katvÄ• tadanantaraá¹ƒ saá¹…
aá¹-á¹-hakathÄ• gatanayena anupubbatÄ• veditabbÄ• .

buddharatanapaá¹‡Ä• maÃ±ca \Be I 6/ karonto kevalapaá¹‡Ä• mato thomanÄ• pubbaá¹…g
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _ntiÄ• dipadehi thomanÄ• pubbaá¹…gamataá¹ƒ dasse
paá¹‡Ä• mena satthu guá¹‡Ä• tisayayogo, tato cassa anuttaravandanÄ«yabhÄ• vo, tena ca
khettaá¹…gatabhÄ• vo, tena cassa khettaá¹…gatassa paá¹‡Ä• massa yathÄ• dhippetanipp
thomanÄ• pubbaá¹…gamataÃ±ca dassento yassÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, sÄ
karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• yeva, na vinayadesanÄ• viya karuá¹‡Ä• ppadhÄ• nÄ• ,
paÃ±Ã±Ä• ppadhÄ• nÄ• ti tadubhayappadhÄ• nameva thomanamÄ• rabhati. esÄ• hi Ä• ca
Ä• rambhÄ• nurÅ«pathomanÄ• . teneva ca vinayadesanÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• rambhe `
mahÄ• kÄ• ruá¹‡ikassa tassÄ• â€™â€™ ti (Sp (to Vin III) ganthÄ• rambhakathÄ•) karuá¹‡Ä
abhidhammadesanÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• rambhe ``karuá¹‡Ä• viya ... pe ... yathÄ• rucÄ
paÃ±Ã±Ä• ppadhÄ• naÃ±ca thomanamÄ• raddhaá¹ƒ. vinayadesanÄ• hi Ä• sayÄ• dinirapel
pÄ• katikasattenÄ• pi asotabbÄ• rahaá¹ƒ suá¹‡anto, apucchitabbÄ• rahaá¹ƒ pucchanto, ava
sikkhÄ• padaá¹ƒ paÃ±Ã±apesÄ«ti karuá¹‡Ä• ppadhÄ• nÄ• . tathÄ• hi ukkaá¹ƒsapariyantag
lokiyasÄ• dhujanehipi pariharitabbÄ• ni ``sikharaá¹‡Ä«, sambhinnÄ• â€™â€™ tiÄ• divacanÄ
yathÄ• parÄ• dhaÃ±ca garahavacanÄ• ni mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso mahÄ• pa
taá¹ƒtaá¹ƒsikkhÄ• padapaÃ±Ã±atti kÄ• raá¹‡Ä• pekkhÄ• ya ca veraÃ±jÄ• dÄ«su sÄ• rÄ«rik
kiÃ±cÄ• pi bhÅ«mantarapaccayÄ• kÄ• rasamayantarakathÄ• naá¹ƒ viya vinayapaÃ±Ã±attiy
paÃ±Ã±Ä• anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya atisayakiccavatÄ«, karuá¹‡Ä• ya kiccaá¹ƒ pan
vinayadesanÄ• ya karuá¹‡Ä• ppadhÄ• natÄ• vuttÄ• . karuá¹‡Ä• byÄ• pÄ• rÄ• dhikatÄ• ya
abhidhammadesanÄ• pana kevalapaÃ±Ã±Ä• ppadhÄ• nÄ• paramatthadhammÄ• naá¹ƒ ya
paÃ±Ã±Ä• ya tattha sÄ• tisayappavattito. suttantadesanÄ• pana karuá¹‡Ä• paÃ±Ã±Ä• ppa
sattÄ• naá¹ƒ Ä• sayÄ• nusayÄ• dhimutticaritÄ• dibhedaparicchindanasamatthÄ• ya paÃ±Ã±
mahÄ• karuá¹‡Ä• ya tattha sÄ• tisayappavattito. suttantadesanÄ• ya hi mahÄ• karuá¹‡Ä• y
vineyyasantÄ• ne tadajjhÄ• sayÄ• nulomena \Be I 7/ gambhÄ«ramatthapadaá¹ƒ patiá¹-á¹-ha
Ä• rambhÄ• nurÅ«paá¹ƒ karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nameva thomanaá¹ƒ katanti vedita

ayaá¹ƒ \Ne I 7/ pana avayavattho --- kiratÄ«ti __karuá¹‡Ä• , _ paradukkhaá¹ƒ vikkhipati
paccayavekallakaraá¹‡ena apanetÄ«ti attho. dukkhitesu vÄ• kiriyati pasÄ• riyatÄ«ti __karua
kiá¹‡Ä• tÄ«ti __karuá¹‡Ä• , _ paradukkhe sati kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsati vibÄ• dhati, paradul
vinÄ• setÄ«ti attho. paradukkhe sati sÄ• dhÅ«naá¹ƒ kampanaá¹ƒ hadayakhedaá¹ƒ karotÄ«t
vÄ• kamiti sukhaá¹ƒ, taá¹ƒ rundhatÄ«ti __karuá¹‡Ä• . _ esÄ• hi paradukkhÄ• panayanakÄ
attasukhanirapekkhatÄ• ya kÄ• ruá¹‡ikÄ• naá¹ƒ sukhaá¹ƒ rundhati vibandhatÄ«ti, sabbattha

padanipphatti veditabbÄ• . uá¹‡hÄ• bhitattehi sevÄ«yatÄ«ti sÄ«taá¹ƒ, uá¹‡hÄ• bhisamanaá
gaá¹‡hÄ• tÄ«ti __sÄ«talaá¹ƒ, _ ``cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• less
246; Sn Ä• á¸·avakasutta) ettha uro ``hadayaâ€™â€™ nti vuttaá¹ƒ, ``vakkaá¹ƒ hadayaâ€™
III 154) ettha hadayavatthu, ``hadayÄ• hadayaá¹ƒ maÃ±Ã±e aÃ±Ã±Ä• ya tacchatÄ«â€™â€
cittaá¹ƒ, idhÄ• pi cittameva abbhantaraá¹-á¹-hena __hadayaá¹ƒ. _ attano sabhÄ• vaá¹ƒ vÄ•
_ ra-kÄ• rassa da-kÄ• raá¹ƒ katvÄ• ti neruttikÄ• . karuá¹‡Ä• ya sÄ«talaá¹ƒ hadayamassÄ• t
taá¹ƒ __karuá¹‡Ä• sÄ«talahadayaá¹ƒ. _

kÄ• maÃ±cettha paresaá¹ƒ hitopasaá¹ƒhÄ• rasukhÄ• diaparihÄ• nijjhÄ• nasabhÄ• vatÄ• ya
ujuvipaccanÄ«katÄ• ya ca sattasantÄ• nagatasantÄ• pavicchedanÄ• kÄ• rappavattiyÄ• me
cittasÄ«talabhÄ• vakÄ• raá¹‡atÄ• upalabbhati, tathÄ• pi paradukkhÄ• panayanÄ• kÄ• rapp
parÅ«patÄ• pÄ• sahanarasÄ• avihiá¹ƒsÄ• bhÅ«tÄ• karuá¹‡Ä• va visesena bhagavato citta
sÄ«tibhÄ• vanimittanti tassÄ• yeva cittasÄ«talabhÄ• vakÄ• raá¹‡atÄ• vuttÄ• . karuá¹‡Ä• m
mettÄ• muditÄ• nampi hadayasÄ«talabhÄ• vakÄ• raá¹‡atÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. na
upadisÄ«yati, padhÄ• nasahacaraá¹‡Ä• vinÄ• bhÄ• vÄ• dinayehipi yathÄ• labbhamÄ• naá¹
taá¹ƒsampayuttaÃ±Ä• á¹‡assa chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡apariyÄ• pannatÄ• ya
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesanibandhanabhÅ«tÄ• sÄ• tisayaá¹ƒ, niravasesaÃ±ca sab
viya savisayabyÄ• pitÄ• ya mahÄ• karuá¹‡Ä• bhÄ• vamupagatÄ• anaÃ±Ã±asÄ• dhÄ• raá¹
hadayasÄ«talattahetubhÄ• vena vuttÄ• . atha vÄ• satipi mettÄ• muditÄ• naá¹ƒ paresaá¹ƒ
hitopasaá¹ƒhÄ• rasukhÄ• diaparihÄ• nijjhÄ• nasabhÄ• vatÄ• ya sÄ• tisaye hadayasÄ«talab
sakalabuddhaguá¹‡avisesakÄ• raá¹‡atÄ• ya tÄ• sampi kÄ• raá¹‡anti karuá¹‡Ä• ya eva had
vuttÄ• . karuá¹‡Ä• nidÄ• nÄ• hi sabbepi buddhaguá¹‡Ä• .
karuá¹‡Ä• nubhÄ• vanibbÄ• piyamÄ• nasaá¹ƒsÄ• radukkhasantÄ• passa hi bhagavato para
anekÄ• nipi kappÄ• namasaá¹…khyeyyÄ• ni akilantarÅ«passeva niravasesabuddhakaradha
samadhigatadhammÄ• dhipateyyassa ca sannihitesupi sattasaá¹…ghÄ• tasamupanÄ«taha
Ä«sakampi \Ne I 8/ cittasÄ«tibhÄ• vassa aÃ±Ã±athattamahosÄ«ti. tÄ«su cettha vikappesu p
avisesabhÅ«tÄ• buddhabhÅ«migatÄ• , dutiye tatheva mahÄ• karuá¹‡Ä• bhÄ• vÅ«pagatÄ•
paá¹-á¹-hÄ• ya tÄ«supi avatthÄ• su pavattÄ• bhagavato karuá¹‡Ä• saá¹…gahitÄ• ti daá¹-á

pajÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• , _ yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehi paá¹-ivijjhatÄ«ti attho. pa
__paÃ±Ã±Ä• , _ taá¹ƒ tadatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti attho. sÄ• yeva Ã±eyyÄ• varaá¹‡
dhammasabhÄ• vajotanaá¹-á¹-hena pajjototi __paÃ±Ã±Ä• pajjoto. _ paÃ±Ã±avato hi ekapal
dasasahassilokadhÄ• tu ekapajjotÄ• hoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``cattÄ• rome bhikkh
cattÄ• ro? candapajjoto, sÅ«riyapajjoto, aggipajjoto, paÃ±Ã±Ä• pajjoto, ime kho bhikkhave,
etadaggaá¹ƒ bhikkhave, imesaá¹ƒ catunnaá¹ƒ pajjotÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• pajjotoâ
tena vihato visesena samugghÄ• á¹-itoti __paÃ±Ã±Ä• pajjotavihato, _ visesatÄ• cettha upa
muyhanti tena, sayaá¹ƒ vÄ• muyhati, muyhanamattameva vÄ• tanti __moho, _ avijjÄ• . sve
visayasabhÄ• vapaá¹-icchÄ• danato andhakÄ• rasarikkhatÄ• ya tamo viyÄ• ti __mohatamo

sadisakappanamantarena avijjÄ• vÄ• cakatte mohasaddasannidhÄ• nena tabbisesakatÄ• v
paÃ±Ã±Ä• pajjotavihato mohatamo \Be I 9/ yassÄ• ti paÃ±Ã±Ä• pajjotavihatamohatamo, taá
__paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ. _

nanu ca sabbesampi khÄ«á¹‡Ä• savÄ• naá¹ƒ paÃ±Ã±Ä• pajjotena avijjandhakÄ• rahatatÄ•
aÃ±Ã±asÄ• dhÄ• raá¹‡Ä• visesaguá¹‡ena bhagavato thomanÄ• vuttÄ• ti? savÄ• sanappah
anaÃ±Ã±asÄ• dhÄ• raá¹‡avisesatÄ• sambhavato. sabbesampi hi khÄ«á¹‡Ä• savÄ• naá¹ƒ
paÃ±Ã±Ä• pajjotahatÄ• vijjandhakÄ• rattepi sati saddhÄ• dhimuttehi viya diá¹-á¹-hippattÄ• r
sÄ• vakapaccekabuddhehi sammÄ• sambuddhÄ• naá¹ƒ savÄ• sanappahÄ• nena kilesappa
vÄ• paropadesamantarena attano santÄ• ne accantaá¹ƒ avijjandhakÄ• ravigamassa nipph
Ps-pá¹- I 1), tattha ca sabbaÃ±Ã±utÄ• ya balesu ca vasÄ«bhÄ• vassa samadhigatattÄ• , pa
dhammadesanÄ• tisayÄ• nubhÄ• vena sammadeva tassa pavattitattÄ• , bhagavÄ• yeva vis
paÃ±Ã±Ä• pajjotavihatamohatamabhÄ• vena thometabboti. imasmiÃ±ca atthavikappe paÃ±
sasantÄ• nagatamohavidhamanÄ• paá¹-ivedhapaÃ±Ã±Ä• ceva parasantÄ• nagatamohavi
sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• saá¹…gahitÄ• . na tu purimasmiá¹ƒ atthavika
paá¹-ivedhapaÃ±Ã±Ä• yevÄ• ti veditabbaá¹ƒ.

aparo \Ne I 9/ nayo --- bhagavato Ã±Ä• á¹‡assa Ã±eyyapariyantikattä•
sakalaÃ±eyyadhammasabhÄ• vÄ• vabodhanasamatthena anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…k
sakalaÃ±eyyadhammasabhÄ• vacchÄ• dakamohatamassa vihatattÄ• anÄ• varaá¹‡aÃ±Ä•
anaÃ±Ã±asÄ• dhÄ• raá¹‡apaÃ±Ã±Ä• pajjotavihatamohatamabhÄ• vena bhagavato thoman
atthavikappe mohatamavidhamanante adhigatattÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ kÄ• raá¹‡
mohatamavidhamananti veditabbaá¹ƒ. abhinÄ«hÄ• rasampattiyÄ• savÄ• sanappahÄ• nam
Ã±eyyÄ• varaá¹‡appahÄ• nanti, parasantÄ• ne pana mohatamavidhamanassa kÄ• raá¹‡ab
anÄ• varaá¹‡aÃ±Ä• á¹‡ameva mohatamavidhamananti vuccati. __anÄ• varaá¹‡aÃ±Ä• á¹‡a
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva, yena dhammadesanÄ• paccavekkhaá¹‡Ä• ni karoti. tadi
ekameva. anavasesasaá¹…khatÄ• saá¹…khatasammutidhammÄ• rammaá¹‡atÄ• ya sabba
tatthÄ• varaá¹‡Ä• bhÄ• vato nissaá¹…gacÄ• ramupÄ• dÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti,
aÃ±Ã±ehi asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ dvidhÄ• katvÄ• chaá¸·Ä• sÄ• dhÄ• ra

kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ avijjÄ• samugghÄ• toyeveko pahÄ• nasampattivasena bhaga
pana sÄ• tisayaá¹ƒ niravasesakilesappahÄ• nanti? vuccate --- tappahÄ• navacaneneva hi t
sakalasaá¹ƒkilesasamugghÄ• tassa jotitabhÄ• vato niravasesakilesappahÄ• namettha gayh
atthi, yo niravasesÄ• vijjÄ• samugghÄ• tanena na pahÄ«yatÄ«ti. atha vÄ• sakalakusaladha
saá¹ƒsÄ• ranivattiyÄ• ca vijjÄ• viya niravasesÄ• kusaladhammuppattiyÄ• , saá¹ƒsÄ• rappa
padhÄ• nakÄ• raá¹‡anti tabbighÄ• tavacaneneva sakalasaá¹ƒkilesasamugghÄ• tavacanasi
atha vÄ• sakalasaá¹ƒkilesadhammÄ• naá¹ƒ muddhabhÅ«tattÄ• avijjÄ• ya taá¹ƒ samugghÄ

``avijjÄ• muddhÄ• ti jÄ• nÄ• hi, vijjÄ• muddhÄ• dhipÄ• tinÄ«.

saddhÄ• satisamÄ• dhÄ«hi, chandavÄ«riyena saá¹ƒyutÄ• â€™â€™ ti || (Sn 1032; Vin II ni0

__sanarÄ• maralokagaru_nti ettha pana paá¹-hamapakatiyÄ• avibhÄ• gena sattopi naroti v
dutiyapakatiyÄ• manujapurisoyeva, itarathÄ• lokasaddassa avattabbatÄ• siyÄ• . ``yathÄ•
satto itarÄ• ya pakatiyÄ• seá¹-á¹-haá¹-á¹-hena pure uccaá¹-á¹-hÄ• ne seti pavattatÄ«ti __pu
evaá¹ƒ jeá¹-á¹-habhÄ• vaá¹ƒ netÄ«ti __naro_ti. puttabhÄ• tubhÅ«topi hi puggalo mÄ• tujeá¹
pituá¹-á¹-hÄ• ne \Ne I 10/ tiá¹-á¹-hati, pageva bhattubhÅ«to itarÄ• saâ€™â€™ nti (vi0-a 43-4
nÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ vuttaá¹ƒ. ekasesappakappanena puthuvacanantavig
maro, so natthi yesanti __amarÄ• , _ saha narehi, amarehi cÄ• ti __sanarÄ• maro. _garati u
pÄ• kaá¹-o bhavatÄ«ti__ garu, _ garasaddo hi uggame. apica pÄ• sÄ• á¹‡acchattaá¹ƒ viya
``garÅ«â€™â€™ ti vuccati.

mÄ• tÄ• pitÄ• cariyesu \Be I 11/, dujjare alahumhi ca.

mahante cuggate ceva, nichekÄ• dikaresu ca.

tathÄ• vaá¹‡á¹‡avisesesu, __garu_saddo pavattati ||

idha pana sabbalokÄ• cariye tathÄ• gate. keci pana ``garu, gurÅ«ti ca dvidhÄ• gahetvÄ• b
garusaddo, Ä• cariyavÄ• cakatte tu gurusaddoâ€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ.
sabbesampi yathÄ• vuttÄ• namatthÄ• naá¹ƒ vÄ• cakatte garusaddoyevicchitabbo akÄ• rass
``gÄ• ravaâ€™â€™ nti taddhitantapadassa savuddhikassa dassanato. sakkatabhÄ• sÄ• vis
gurusaddoyevicchitabbo ukÄ• rassa vuddhibhÄ• vena aÃ±Ã±athÄ• taddhitantapadassa das
loko cÄ• ti sanarÄ• maraloko, tassa garÅ«ti tathÄ• , taá¹ƒ __sanarÄ• maralokagaruá¹ƒ. _ __
``sanaramarÅ«lokagaruâ€™â€™ _ntipi paá¹-hanti, tadapi ariyÄ• gÄ• thattÄ• vuttilakkhaá¹‡
yuttameva. atthato hi dÄ«ghÄ• yukÄ• pi samÄ• nÄ• yathÄ• paricchedaá¹ƒ maraá¹‡asabhÄ
etena devamanussÄ• naá¹ƒ viya tadavasiá¹-á¹-hasattÄ• nampi yathÄ• rahaá¹ƒ guá¹‡avises
upakÄ• rakataá¹ƒ dasseti. nanu cettha devamanussÄ• padhÄ• nabhÅ«tÄ• , atha kasmÄ• t
niddisÄ«yatÄ«ti? atthato padhÄ• natÄ• ya gahetabbattÄ• . aÃ±Ã±o hi saddakkamo, aÃ±Ã±o
saddakkamÄ• nusÄ• rena padhÄ• nÄ• padhÄ• nabhÄ• vo na codetabbo. edisesu hi samÄ•
viya niddisÄ«yati yathÄ• taá¹ƒ ``sarÄ• jikÄ• ya parisÄ• yÄ• â€™â€™ ti, tasmÄ• sabbattha
gavesitabbo, na byaÃ±janamattena. yathÄ• hu porÄ• á¹‡Ä• ---

``atthaÃ±hi nÄ• tho saraá¹‡aá¹ƒ avoca,

na byaÃ±janaá¹ƒ lokahito mahesi ||

tasmÄ• akatvÄ• ratimakkharesu,

atthe niveseyya matiá¹ƒ matimÄ• â€™â€™ ti || (Kkh paá¹-hamapÄ• rÄ• jikakaá¹‡á¸• avaá¹‡

kÄ• maÃ±cettha \Ne I 11/ sattasaá¹…khÄ• rabhÄ• janavasena tividho loko, garubhÄ• vass
garukaraá¹‡asamatthasseva yujjanato sattalokavasena attho gahetabbo. so hi lokÄ«yanti et
\Be I 12/, tabbipÄ• ko cÄ• ti __loko, _ dassanatthe ca lokasaddamicchanti saddavidÅ«. ama
upapattidevÄ• adhippetÄ• . aparo nayo --- samÅ«hattho ettha lokasaddo samudÄ• yavaser
paÃ±Ã±Ä• pÄ«yatÄ«ti katvÄ• . saha narehÄ«ti __sanarÄ• , _ teyeva amarÄ• ti __sanarÄ• m
purimanayeneva yojetabbaá¹ƒ. amarasaddena cettha upapattidevÄ• viya visuddhidevÄ• pi
paramatthato maraá¹‡Ä• bhÄ• vato __amarÄ• . _ imasmiá¹ƒ pana atthavikappe narÄ• marÄ
ukkaá¹-á¹-haniddesavasena yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti (DN I 157, 25
sabbÄ• natthaparihÄ• napubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• natapparÄ• ya nir
sadevamanussÄ• ya pajÄ• ya accantamupakÄ• ritÄ• ya aparimitanirupamappabhÄ• vaguá¹
sabbasattuttamo bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ
uttamamanaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ gÄ• ravaá¹-á¹-hÄ• nanti. kÄ• maÃ±ca itthÄ«nampi ta
garuyeva, padhÄ• nabhÅ«taá¹ƒ pana lokaá¹ƒ dassetuá¹ƒ purisaliá¹…gena vuttanti daá¹-á¹-h
avisesanicchitaá¹-á¹-hÄ• ne tathÄ• niddiá¹-á¹-hamicchanti yathÄ• ``narÄ• nÄ• gÄ• ca gar
pakkamuâ€™â€™ nti (Ap I 1.48). tathÄ• cÄ• hu ---

``napuá¹ƒsakena liá¹…gena, saddodÄ• hu pumena vÄ• .

niddissatÄ«ti Ã±Ä• tabbamavisesavinicchiteâ€™â€™ ti ||

__vande_ti ettha pana ---

vattamÄ• nÄ• ya paÃ±camyaá¹ƒ, sattamyaÃ±ca vibhattiyaá¹ƒ.

etesu tÄ«su á¹-hÄ• nesu, __vande_saddo pavattati ||

idha pana vattamÄ• nÄ• yaá¹ƒ aÃ±Ã±Ä• samasambhavato. tattha ca uttamapurisavasenatth
vandÄ• mÄ«â€™â€™ ti. namanathutiyatthesu ca vandasaddamicchanti Ä• cariyÄ• , tena ca
vÄ• ajjhÄ• haritvÄ• yojetabbaá¹ƒ. sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti __sugato. _ g
kÄ• yagamanaá¹ƒ, Ã±Ä• á¹‡agamanaÃ±ca, kÄ• yagamanampi vineyyajanopasaá¹…kaman
dubbidhaá¹ƒ. bhagavato hi vineyyajanopasaá¹…kamanaá¹ƒ ekantena tesaá¹ƒ hitasukhanipp
sobhanaá¹ƒ, tathÄ• lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• itarÅ«pakÄ• yatÄ• ya

dutavilambitakhalitÄ• nukaá¸• á¸• hananippÄ«á¸·anukkuá¹-ika-kuá¹-ilÄ• kulatÄ• didosarahita
\Ne I 12/ vasabhavÄ• raá¹‡amigarÄ• jagamanaá¹ƒ pakatigamanaÃ±ca,
vimalavipulakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesasahitampi Ã±Ä• á¹‡agamanaá¹ƒ abhinÄ
mahÄ• bodhi, tÄ• va niravajjatÄ• ya sobhanamevÄ• ti. atha vÄ• ``sayambhÅ«Ã±Ä• á¹‡ena
pariÃ±Ã±Ä• bhisamayavasena parijÄ• nanto sammÄ• gato avagatoti __sugato. _ yo hi gaty
ca buddhayattho, so gatyatthoti. tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• bhisamayavasena pa
anuppattidhammatamÄ• pÄ• dento sammÄ• gato atÄ«toti __sugato. _ lokanirodhaá¹ƒ sacc
sammÄ• gato adhigatoti sugato. lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ bhÄ• vanÄ• bhisam
paá¹-ipannoti __sugato, _ ayaÃ±cattho `sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kiles
na paccÄ• gacchatÄ«â€™ ti (Nidd I 38; Nidd II 27) __sugato_tiÄ• dinÄ• niddesanayena vib

aparo nayo --- sundaraá¹ƒ sammÄ• sambodhiá¹ƒ, nibbÄ• nameva vÄ• gato adhigatoti __s
atthasaá¹ƒhitaá¹ƒ yathÄ• rahaá¹ƒ kÄ• layuttameva vÄ• caá¹ƒ vineyyÄ• naá¹ƒ sammÄ• gad
da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• , taá¹ƒ __sugataá¹ƒ. _ puÃ±Ã±Ä• puÃ±Ã±akammehi upap
__gatiyo, _ upapattibhavavisesÄ• . tÄ• pana nirayÄ• dibhedena paÃ±cavidhÄ• , sakalassÄ
ariyamaggÄ• dhigamena avipÄ• kÄ• rahabhÄ• vakaraá¹‡ena nivattitattÄ• paÃ±cahipi tÄ• h
__gativimutto. _ uddhamuddhabhavagÄ• mino hi devÄ• taá¹ƒtaá¹ƒkammavipÄ• kadÄ• nak
muttÄ• pi muttamattÄ• va, na pana visaÃ±Ã±ogavasena muttÄ• , gatipariyÄ• pannÄ• ca ta
ariyamaggena anivattitattÄ• , na tathÄ• bhagavÄ• . bhagavÄ• pana yathÄ• vuttappakÄ• re
muttoti. tasmÄ• anena bhagavato katthacipi gatiyÄ• apariyÄ• pannataá¹ƒ dasseti. yato ca
``devÄ• tidevoâ€™â€™ ti vuccati. tenevÄ• ha ---

``yena \Be I 14/ devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

taá¹ƒtaá¹ƒgatisaá¹ƒvattanakÄ• naÃ±hi kammakilesÄ• naá¹ƒ mahÄ• bodhimÅ«leyeva aggan
bhagavato taá¹ƒtaá¹ƒgatipariyÄ• pannatÄ• ti accantameva bhagavÄ•
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sasattanikÄ• yehi parimuttoti. atha vÄ
saupÄ• disesÄ• yapi nibbÄ• nadhÄ• tuyÄ• tÄ• hi gatÄ«hi \Ne I 13/ vimutto, esÄ• pana
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etthevantogadhÄ• ti iminÄ• padena anupÄ
thometÄ«ti daá¹-á¹-habbaá¹ƒ.

ettha pana attahitasampattiparahitapaá¹-ipattivasena dvÄ«hÄ• kÄ• rehi bhagavato thomanÄ
anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dhigamo, saha vÄ• sanÄ• ya kilesÄ• namaccantappahÄ• naá¹ƒ,
attahitasampatti nÄ• ma, lÄ• bhasakkÄ• rÄ• dinirapekkhacittassa pana sabbadukkhaniyyÄ•

devadattÄ• dÄ«supi viruddhasattesu niccaá¹ƒ hitajjhÄ• sayatÄ• , vinÄ«tabbasattÄ• naá¹ƒ
Ã±Ä• á¹‡aparipÄ• kakÄ• lÄ• gamanaÃ±ca Ä• sayato parahitapaá¹-ipatti nÄ• ma. sÄ• pana
parahitapaá¹-ipatti tividhÄ• ca attahitasampatti imÄ• ya gÄ• thÄ• ya yathÄ• rahaá¹ƒ pakÄ•
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti hi etena Ä• sayato parahitapaá¹-ipatti, sammÄ• ga
payogato parahitapaá¹-ipatti. ``paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ gativimuttaâ€™â€™ n
catusaccapaá¹-ivedhatthena ca sugatasaddena tividhÄ• pi attahitasampatti, avasiá¹-á¹-haá¹
``sanarÄ• maralokagaruâ€™â€™ nti ca etena sabbÄ• pi attahitasampatti, parahitapaá¹-ipat

atha vÄ• hetuphalasattÅ«pakÄ• ravasena tÄ«hÄ• kÄ• rehi thomanÄ• katÄ• . tattha __hetu
mahÄ• karuá¹‡Ä• samÄ• yogo, bodhisambhÄ• rasambharaá¹‡aÃ±ca, tadubhayampi paá¹-h
sÄ• matthiyato ca pakÄ• sitaá¹ƒ. __phalaá¹ƒ_ pana Ã±Ä• á¹‡appahÄ• naÄ• nubhÄ• varÅ«p
catubbidhaá¹ƒ \Be I 15/. tattha sabbaÃ±Ã±utaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ maggaÃ±Ä• á
dasabalÄ• diÃ±Ä• á¹‡Ä• ni Ã±Ä• á¹‡asampadÄ• , savÄ• sanasakalasaá¹ƒkilesÄ• namacca
pahÄ• nasampadÄ• , yathicchitanipphÄ• dane Ä• dhipaccaá¹ƒ Ä• nubhÄ• vasampadÄ• , sa
lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• itÄ• attabhÄ• vasampatti rÅ«pakÄ• yasampadÄ•
dutiyapadena, saccapaá¹-ivedhatthena ca sugatasaddena pakÄ• sitÄ• , Ä• nubhÄ• vasamp
rÅ«pakÄ• yasampadÄ• sobhanakÄ• yagamanatthena sugatasaddena lakkhaá¹‡Ä• nubyaÃ
tadabhÄ• vato. yathÄ• vuttÄ• duvidhÄ• pi parahitapaá¹-ipatti __sattÅ«pakÄ• rasampadÄ• ,
gadanatthena sugatasaddena pakÄ• sitÄ• ti veditabbÄ• .

apica imÄ• ya gÄ• thÄ• ya sammÄ• sambodhi tammÅ«la --- tappaá¹-ipattiyÄ• dayo aneke b
pakÄ• sitÄ• honti. esÄ• hi Ä• cariyÄ• naá¹ƒ pakati, yadidaá¹ƒ yena kenaci pakÄ• rena atth
kathaá¹ƒ? ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti hi etena sammÄ• sambodhiyÄ• mÅ«laá
mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ s
katÄ• bhinÄ«hÄ• ro anupubbena pÄ• ramiyo pÅ«retvÄ• anuttaraá¹ƒ sammÄ• sambodhima
sammÄ• sambodhiyÄ• mÅ«laá¹ƒ. ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena s
sabbaÃ±Ã±utaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi aggamaggaÃ±Ä• á¹‡aá¹ƒ, aggamaggaÃ±Ä•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ«â€™â€™ ti vuccati. sammÄ• gaman
sammÄ• sambodhiyÄ• paá¹-ipattiá¹ƒ dasseti
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogasassatucchedÄ
karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• ya majjhimÄ• ya paá¹-ipattiyÄ• pakÄ• sanato, itarehi sa
padhÄ• nÄ• ppadhÄ• nappabhedaá¹ƒ payojanaá¹ƒ dasseti. saá¹ƒsÄ• ramahoghato sattasa
tadaÃ±Ã±amappadhÄ• naá¹ƒ. tesu ca padhÄ• nena payojanena parahitapaá¹-ipattiá¹ƒ dass
attahitasampattiá¹ƒ, tadubhayena ca attahitapaá¹-ipannÄ• dÄ«su catÅ«su puggalesu bhaga
catutthapuggalabhÄ• vaá¹ƒ pakÄ• seti. tena ca anuttaraá¹ƒ dakkhiá¹‡eyyabhÄ• vaá¹ƒ, uttar
vandanÄ«yabhÄ• vaá¹ƒ, attano ca vandanÄ• ya khettaá¹…gatabhÄ• vaá¹ƒ vibhÄ• veti.

apica karuá¹‡Ä• ggahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡a

sabbalokiyaguá¹‡asampatti dassitÄ• , paÃ±Ã±Ä• ggahaá¹‡ena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡adÄ«panato \Be I 16/ sabbalo
tadubhayaggahaá¹‡asiddho hi attho ``sanarÄ• maralokagaruâ€™â€™ ntiÄ• dinÄ• vipaÃ±c
karuá¹‡Ä• ggahaá¹‡ena ca nirupakkilesamupagamanaá¹ƒ dasseti, paÃ±Ã±Ä• ggahaá¹‡ena
karuá¹‡Ä• ggahaá¹‡ena lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato pavattiá¹ƒ dasseti lokavo
paÃ±Ã±Ä• ggahaá¹‡ena lokasamaÃ±Ã±Ä• ya anatidhÄ• vanaá¹ƒ. sabhÄ• vÄ• navabodhen
atidhÄ• vitvÄ• sattÄ• diparÄ• masanaá¹ƒ hoti. tathÄ• karuá¹‡Ä• ggahaá¹‡ena mahÄ• karu
dasseti, paÃ±Ã±Ä• ggahaá¹‡ena tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ, catusaccaÃ±Ä
catupaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ, karuá¹‡Ä• ggahaá¹‡ena
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa gahitattÄ• sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä•
parisÄ• su akampanaÃ±Ä• á¹‡Ä• ni, dasa balÄ• ni, cuddasa buddhaguá¹‡Ä• , soá¸·asa Ã±Ä
buddhadhammÄ• , catucattÄ• rÄ«sa Ã±Ä• á¹‡avatthÅ«ni, sattasattati Ã±Ä• á¹‡avatthÅ«nÄ«
paÃ±Ã±Ä• pabhedÄ• naá¹ƒ vasena Ã±Ä• á¹‡acÄ• raá¹ƒ dasseti. tathÄ• karuá¹‡Ä• ggahaá
paÃ±Ã±Ä• ggahaá¹‡ena vijjÄ• sampattiá¹ƒ. karuá¹‡Ä• ggahaá¹‡ena attÄ• dhipatitÄ• , paÃ±
dhammÄ• dhipatitÄ• . karuá¹‡Ä• ggahaá¹‡ena lokanÄ• thabhÄ• vo, paÃ±Ã±Ä• ggahaá¹‡en
karuá¹‡Ä• ggahaá¹‡ena pubbakÄ• rÄ«bhÄ• vo, paÃ±Ã±Ä• ggahaá¹‡ena kataÃ±Ã±utÄ• . ka
paÃ±Ã±Ä• ggahaá¹‡ena anattantapatÄ• . karuá¹‡Ä• ggahaá¹‡ena vÄ• buddhakaradhamm
buddhabhÄ• vasiddhi. tathÄ• karuá¹‡Ä• ggahaá¹‡ena parasantÄ• raá¹‡aá¹ƒ, paÃ±Ã±Ä• gg
attasantÄ• raá¹‡aá¹ƒ. tathÄ• karuá¹‡Ä• ggahaá¹‡ena sabbasattesu anuggahacittatÄ• , paÃ
sabbadhammesu virattacittatÄ• dassitÄ• hoti sabbesaÃ±ca buddhaguá¹‡Ä• naá¹ƒ karuá¹‡
paÃ±Ã±Ä• pariyosÄ• naá¹ƒ tato uttari karaá¹‡Ä«yÄ• bhÄ• vato. iti Ä• dipariyosÄ• nadassan
dassitÄ• honti. tathÄ• karuá¹‡Ä• ggahaá¹‡ena sÄ«lakkhandhapubbaá¹…gamo samÄ• dhik
karuá¹‡Ä• nidÄ• naÃ±hi sÄ«laá¹ƒ tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito, sÄ• ca jhÄ• na
paÃ±Ã±Ä• vacanena paÃ±Ã±Ä• kkhandho. sÄ«laÃ±ca sabbabuddhaguá¹‡Ä• naá¹ƒ Ä• di, s
pariyosÄ• nanti evampi Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• sabbe buddhaguá¹‡Ä• dass
eso eva hi niravasesato buddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, yadidaá¹ƒ nayaggÄ• haá¹‡a
nÄ• ma samattho bhagavato guá¹‡e anupadaá¹ƒ niravasesato dassetuá¹ƒ. tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no ||

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ||

teneva ca Ä• yasmatÄ• sÄ• riputtattherenÄ• pi buddhaguá¹‡aparicchedanaá¹ƒ pati bhagav
hetaá¹ƒ bhanteâ€™â€™ ti paá¹-ikkhipitvÄ• ``api ca me bhante dhammanvayo viditoâ€™â€

__sampasÄ• danÄ«yasutte_ vuttaá¹ƒ.

evaá¹ƒ saá¹…khepena sakalasabbaÃ±Ã±uguá¹‡ehi bhagavato thomanÄ• pubbaá¹…gamaá
saddhammassÄ• pi thomanÄ• pubbaá¹…gamaá¹ƒ paá¹‡Ä• maá¹ƒ karonto __ ``buddhopÄ«
saha padasambandhena saá¹…khepattho --- yathÄ• vuttavividhaguá¹‡agaá¹‡asamannÄ• g
ariyamaggasaá¹…khÄ• taá¹ƒ __dhammaá¹ƒ, _ saha pubbabhÄ• gapaá¹-ipattidhammena vÄ
__dhammaá¹ƒ bhÄ• vetvÄ• ceva_ yaá¹ƒ phalanibbÄ• nasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ, pa
vÄ• saha phalanibbÄ• nabhÅ«taá¹ƒ dhammaá¹ƒ __sacchikatvÄ• ca_ sammÄ• sambodhis
buddhabhÄ• vamupagato, vÄ«tamalamanuttaraá¹ƒ taá¹ƒ dhammampi vandeti.

tattha buddhasaddassa tÄ• va ``bujjhitÄ• saccÄ• nÄ«ti __buddho. _ bodhetÄ• pajÄ• yÄ• t
niddesanayena attho veditabbo. atha vÄ• aggamaggaÃ±Ä• á¹‡Ä• dhigamena savÄ• sanÄ•
accantavigamanato, aparimitaguá¹‡agaá¹‡Ä• laá¹…katasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appattiy
ca buddhavÄ• ti __buddho_ jÄ• garaá¹‡avikasanatthavasena. atha vÄ• kassacipi Ã±eyyad
abhÄ• vena Ã±eyyavisesassa kammabhÄ• vÄ• gahaá¹‡ato kammavacanicchÄ• yÄ• bhÄ• v
kattuniddesova labbhati, tasmÄ• buddhavÄ• ti __buddho_tipi vattabbo. padesaggahaá¹‡e h
nippadesatÄ• va viÃ±Ã±Ä• yati yathÄ• ``dikkhito na dadÄ• tÄ«â€™â€™ ti. evaÃ±ca katvÄ•
kattari eva buddhasaddasiddhi veditabbÄ• , atthato \Be I 18/ pana pÄ• ramitÄ• paribhÄ• vito
saha vÄ• sanÄ• ya
vihataviddhastaniravasesakilesomahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimey
khandhasantÄ• no buddho, yathÄ• ha ---

``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ
tattha ca sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192; Nidd II

__api_saddo sambhÄ• vane, tena evaá¹ƒ guá¹‡avisesayutto sopi nÄ• ma bhagavÄ• Ä«dis
sacchikatvÄ• ca buddhabhÄ• vamupagato, kÄ• nÄ• ma kathÄ• aÃ±Ã±esaá¹ƒ sÄ• vakÄ• c
sambhÄ• vanaá¹ƒ dÄ«peti. __buddhabhÄ• va_nti sammÄ• sambodhiá¹ƒ. yena hi nimittabhÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• nena aggamaggaÃ±Ä• á¹‡ena, aggamaggaÃ±Ä•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena bhagavati ``buddhoâ€™â€™ ti nÄ• maá¹ƒ, tadÄ• rammaá¹‡a
tamevidha ``bhÄ• voâ€™â€™ ti vuccati. bhavanti buddhisaddÄ• etenÄ• ti hi __bhÄ• vo. _ t

``yena yena nimittena, buddhi saddo ca vattate.

taá¹ƒtaá¹ƒnimittakaá¹ƒ bhÄ• vapaccayehi udÄ«ritaâ€™â€™ nti ||

__bhÄ• vetvÄ• _ti uppÄ• detvÄ• , vaá¸• á¸• hetvÄ• vÄ• . __sacchikatvÄ• _ti paccakkhaá¹ƒ
__ca_-saddo ca tadubhayattha samuccaye. tena hi saddadvayena na kevalaá¹ƒ bhagavÄ•

buddhabhÄ• vamupagato, nÄ• pi sacchikiriyÄ• mattena, atha kho tadubhayenevÄ• ti samuc
adhigatoti attho. etassa ``buddhabhÄ• vaâ€™â€™ nti padena sambandho. __vÄ«tamala_nt
pavattatÄ«ti vÄ«to, malato vÄ«to, vÄ«taá¹ƒ vÄ• malaá¹ƒ yassÄ• ti vÄ«tamalo, taá¹ƒ __vÄ«t
``gatamalaâ€™â€™ _ntipi pÄ• á¹-ho dissati, evaá¹ƒ sati saupasaggo viya anupasaggopi ga
veditabbo dhÄ• tÅ«namanekatthattÄ• . gacchati apagacchatÄ«ti hi gato, dhammo \Ne I 17/.
purimanayena samÄ• so. __anuttara_nti uttaravirahitaá¹ƒ. yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajj
saá¹ƒsÄ• rato ca apatamÄ• ne katvÄ• dhÄ• retÄ«ti __dhammo, _ navavidho lokuttaradham
sacchikiriyÄ• sammasanapariyÄ• yassa ca labbhamÄ• nattÄ• pariyattidhammopi idha saá¹
``abhidhammanayasamuddaá¹ƒ adhigacchi, tÄ«á¹‡i piá¹-akÄ• ni sammasÄ«â€™â€™ ti ca a
tathÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• sacchikatvÄ• â€™â€™ ti ca vuttattÄ• bhÄ• vanÄ
buddhakaradhammabhÅ«tÄ• hi pÄ• ramitÄ• hi saha pubbabhÄ• gaadhisÄ«lasikkhÄ• dayop
tÄ• pi hi vigatapaá¹-ipakkhatÄ• ya vÄ«tamalÄ• , anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya anuttarÄ•
bhÄ• vetvÄ• , sacchikatvÄ• ca bhagavÄ• buddhabhÄ• vamupagatoti? vuccate --- sattÄ• na
saá¹ƒsÄ• ravaá¹-á¹-adukkhanissaraá¹‡Ä• ya [nissaraá¹‡atthÄ• ya (paá¹‡á¹‡Ä• sa á¹-Ä«0) n
katamahÄ• bhinÄ«hÄ• ro mahÄ• karuá¹‡Ä• dhivÄ• sanapesalajjhÄ• sayo paÃ±Ã±Ä• visesa
dÄ• nadamasaÃ±Ã±amÄ• dÄ«naá¹ƒ uttamadhammÄ• naá¹ƒ kappÄ• naá¹ƒ satasahassÄ• d
sakkaccaá¹ƒ nirantaraá¹ƒ niravasesaá¹ƒ bhÄ• vanÄ• sacchikiriyÄ• hi kammÄ• dÄ«su adhig
acchariyÄ• cinteyyamahÄ• nubhÄ• vo adhisÄ«lÄ• dhicittÄ• naá¹ƒ paramukkaá¹ƒsapÄ• rami
catuvÄ«satikoá¹-isatasahassamukhena mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ pesetvÄ• anuttaraá¹ƒ sa
buddhabhÄ• vamupagatoti.

imÄ• ya pana gÄ• thÄ• ya vijjÄ• vimuttisampadÄ• dÄ«hi anekehi guá¹‡ehi yathÄ• rahaá¹ƒ s
kathaá¹ƒ? ettha hi ``bhÄ• vetvÄ• â€™â€™ ti etena vijjÄ• sampadÄ• ya thometi, ``sacchikatv
vimuttisampadÄ• ya. tathÄ• paá¹-hamena jhÄ• nasampadÄ• ya, dutiyena vimokkhasampad
samÄ• dhisampadÄ• ya, dutiyena samÄ• pattisampadÄ• ya. atha vÄ• paá¹-hamena khaya
anuppÄ• daÃ±Ä• á¹‡abhÄ• vena. paá¹-hamena vÄ• vijjÅ«pamatÄ• ya, dutiyena vajirÅ«pam
virÄ• gasampattiyÄ• , dutiyena nirodhasampattiyÄ• . tathÄ• paá¹-hamena niyyÄ• nabhÄ• v
nissaraá¹‡abhÄ• vena. paá¹-hamena vÄ• hetubhÄ• vena, dutiyena asaá¹…khatabhÄ• vena
dassanabhÄ• vena, dutiyena vivekabhÄ• vena. paá¹-hamena vÄ• adhipatibhÄ• vena, dutiy
thometi. atha vÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• buddhabhÄ• vaá¹ƒ upagatoâ€™â€™ ti
dhammaá¹ƒ thometi, ``sacchikatvÄ• â€™â€™ ti etena sandiá¹-á¹-hikatÄ• ya. tathÄ• paá¹-h
dutiyena ehipassikatÄ• ya. paá¹-hamena vÄ• opaneyyikatÄ• ya, dutiyena paccattaá¹ƒvedita
saha pubbabhÄ• gasÄ«lÄ• dÄ«hi sekkhehi sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhehi \Be I 20/
asaá¹…khatadhÄ• tuyÄ• asekkhehi dhammaá¹ƒ thometi.

``vÄ«tamalaâ€™â€™ nti \Ne I 18/ iminÄ• pana saá¹ƒkilesÄ• bhÄ• vadÄ«panena visuddha
``anuttaraâ€™â€™ nti etena aÃ±Ã±assa visiá¹-á¹-hassa abhÄ• vadÄ«panena paripuá¹‡á¹‡a
pahÄ• nasampadÄ• ya, dutiyena sabhÄ• vasampadÄ• ya. paá¹-hamena vÄ• bhÄ• vanÄ• p

so saá¹ƒkilesamalasamugghÄ• tako, tasmÄ• nena bhÄ• vanÄ• kiriyÄ• ya phalamÄ• ha. dut
sacchikiriyÄ• phalayogyatÄ• ya. taduttarikaraá¹‡Ä«yÄ• bhÄ• vato hi anaÃ±Ã±asÄ• dhÄ• raá
sacchikiriyÄ• nibbattito, tasmÄ• nena sacchikiriyÄ• phalamÄ• hÄ• ti.

evaá¹ƒ saá¹…khepeneva sabbasaddhammaguá¹‡ehi saddhammassÄ• pi thomanÄ• pubba
idÄ• ni ariyasaá¹…ghassÄ• pi thomanÄ• pubbaá¹…gamaá¹ƒ paá¹‡Ä• maá¹ƒ karonto __ ``su
_ntiÄ• dimÄ• ha. tattha __sugatassÄ• _ti sambandhaniddeso, ``puttÄ• naâ€™â€™ nti etena
bhavÄ• , jÄ• tÄ• , saá¹ƒvuddhÄ• vÄ• __orasÄ• , _ attajo khettajo antevÄ• siko dinnakoti ca
attajÄ• , taá¹ƒsarikkhatÄ• ya pana ariyapuggalÄ• ``orasÄ• â€™â€™ ti vuccanti. yathÄ• hi
attajÄ• tatÄ• ya pitusantakassa dÄ• yajjassa visesabhÄ• gino honti, evametepi saddhamma
jÄ• tatÄ• ya bhagavato santakassa vimuttisukhassa dhammaratanassa ca dÄ• yajjassa vise
bhagavato dhammadesanÄ• nubhÄ• vena ariyabhÅ«miá¹ƒ okkamamÄ• nÄ• , okkantÄ• ca
vÄ• yÄ• majanitÄ• bhijÄ• tatÄ• ya sadisakappanamantarena nippariyÄ• yeneva ``orasÄ• â€
tathÄ• hi te bhagavatÄ• Ä• sayÄ• nusayacariyÄ• dhimuttiÄ• diolokanena, vajjÄ• nucintane
nivÄ• retvÄ• anavajje patiá¹-á¹-hÄ• pentena sÄ«lÄ• didhammasarÄ«raposanena saá¹ƒvaá¹
bhagavÄ• __itivuttake_ ``ahamasmi bhikkhave brÄ• hmaá¹‡o ... pe ... tassa me tumhe putt
jÄ• tÄ• â€™â€™ tiÄ• di (It 100). nanu sÄ• vakadesitÄ• pi desanÄ• ariyabhÄ• vÄ• vahÄ• ti?
tammÅ«likattÄ• , lakkhaá¹‡Ä• divisesÄ• bhÄ• vato ca ``bhagavato dhammadesanÄ• â€™â€
gatÄ• , tasmÄ• bhagavato orasaputtabhÄ• voyeva tesaá¹ƒ vattabboti, etena catubbidhesu
attajaputtabhÄ• vaá¹ƒ dasseti. attano kulaá¹ƒ punenti sodhenti, mÄ• tÄ• pitÅ«naá¹ƒ vÄ• ha
__puttÄ• , _ attajÄ• dayo. ariyÄ• pana dhammatantivisodhanena, dhammÄ• nudhammapaá
tappaá¹-ibhÄ• gatÄ• ya bhagavato __puttÄ• _ nÄ• ma, tesaá¹ƒ. tassa ``samÅ«haâ€™â€™

saá¹ƒkilesanimittaá¹ƒ hutvÄ• guá¹‡aá¹ƒ mÄ• reti vibÄ• dhatÄ«ti __mÄ• ro, _ devaputtamÄ
etÄ• yÄ• ti __senÄ• , _ mÄ• rassa senÄ• tathÄ• , mÄ• raÃ±ca mÄ• rasenaÃ±ca mathenti v
__mÄ• rasenamathanÄ• _ \Ne I 19/, tesaá¹ƒ. ``mÄ• ramÄ• rasenamathanÄ• naâ€™â€™ nt
ekadesasarÅ«pekasesavasena evaá¹ƒ vuttaá¹ƒ. mÄ• rasaddasannidhÄ• nena vÄ• senÄ• s
gÄ• thÄ• bandhavasena cettha rasso. __ ``mÄ• rasenamaddanÄ• naâ€™â€™ _ntipi kattha
ariyÄ• jÄ• tikattÄ• imissÄ• gÄ• thÄ• ya. nanu ca ariyasÄ• vakÄ• naá¹ƒ maggÄ• dhigamasa
tadantarÄ• yakaraá¹‡atthaá¹ƒ devaputtamÄ• ro vÄ• mÄ• rasenÄ• vÄ• na apasÄ• deti, ath
apasÄ• detabbabhÄ• vakÄ• raá¹‡assa vimathitattÄ• . tesaÃ±hi apasÄ• detabbatÄ• ya kÄ• r
tepi vimathitÄ• nÄ• ma hontÄ«ti. atha vÄ• khandhÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ viya
guá¹‡amÄ• raá¹‡e sahÄ• yabhÄ• vÅ«pagamanato kilesabalakÄ• yo idha ``mÄ• rasenÄ• â€

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

paÃ±camaá¹ƒ thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho te aá¹-á¹-hamo ||

lÄ• bho siloko sakkÄ• ro,

micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse,

pare ca avajÄ• nati ||

esÄ• \Be I 22/ namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«.

na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukhaâ€™â€™ nti || (Sn 438; Nidd I 28; Nidd II

sÄ• ca tehi ariyasÄ• vakehi diyaá¸• á¸• hasahassabhedÄ• , anantabhedÄ• vÄ• kilesavÄ•
satidhammavicayavÄ«riyasamathÄ• diguá¹‡apaharaá¹‡Ä«hi odhiso mathitÄ• , viddhaá¹ƒsit
``mÄ• rasenamathanÄ• â€™â€™ ti vuccanti. vilothanaÃ±cettha viddhaá¹ƒsanaá¹ƒ, vihanan
khandhÄ• bhisaá¹…khÄ• ramaccudevaputtamÄ• rÄ• naá¹ƒ tesaá¹ƒ sahÄ• yabhÄ• vÅ«paga
kilesamÄ• rassa ca mathanato ``mÄ• rasenamathanÄ• â€™â€™ tipi attho gahetabbo. evaÃ
paÃ±camÄ• ranimmathanabhÄ• vena attho paripuá¹‡á¹‡o hoti. ariyasÄ• vakÄ• pi hi samuda
khandhamÄ• raá¹ƒ, sahÄ• yavekallakaraá¹‡ena \Ne I 20/ sabbathÄ• , appavattikaraá¹‡ena
balavidhamanavisayÄ• tikkamanavasena maccumÄ• raá¹ƒ, devaputtamÄ• raÃ±ca samucch
appavattikaraá¹‡ena kilesamÄ• raá¹ƒ mathentÄ«ti, iminÄ• pana tesaá¹ƒ orasaputtabhÄ• ve
puttesu ca anujÄ• tataá¹ƒ dasseti. mÄ• rasenamathanatÄ• ya hi te bhagavato orasaputtÄ• ,

__aá¹-á¹-hanna_nti gaá¹‡anaparicchedo, tenasatipi tesaá¹ƒ taá¹ƒtaá¹ƒbhedena anekasatas
ariyabhÄ• vakaramaggaphaladhammabhedena imaá¹ƒ gaá¹‡anaparicchedaá¹ƒ nÄ• tivattan
maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vÄ• nativattanatoti dasseti. __pi_-saddo, __api_-saddo vÄ
kÄ• raá¹‡ena aá¹-á¹-hÄ• ne payutto, so ``ariyasaá¹…ghaâ€™â€™ nti ettha yojetabbo, tena
buddhadhammeyeva, atha kho ariyasaá¹…ghampÄ«ti sampiá¹‡á¸• eti. yadipi avayavavinim
natthi avayavaá¹ƒ upÄ• dÄ• ya samudÄ• yassa vattabbattÄ• , aviÃ±Ã±Ä• yamÄ• nasamudÄ
viÃ±Ã±Ä• yamÄ• nasamudÄ• yena visesitumarahatÄ«ti Ä• ha __ ``aá¹-á¹-hannampi samÅ«
``ariyasaá¹…ghaâ€™â€™ nti ettha na yena kenaci saá¹‡á¹-hÄ• nÄ• dinÄ• , kÄ• yasÄ• mag
tu maggaá¹-á¹-haphalaá¹-á¹-habhÄ• venevÄ• ti viseseti. avayavameva sampiá¹‡á¸• etvÄ• Å
saá¹ƒÅ«hanitabbo vÄ• saá¹…ghaá¹-itabboti __samÅ«ho, _ soyeva __samoho_ vacanasiliá

hi pÄ• á¹-ho yujjati. Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato __ariyÄ• _ niru
23/. atha vÄ• sadevakena lokena saraá¹‡anti araá¹‡Ä«yato upagantabbato, upagatÄ• naÃ±
__ariyÄ• , _ diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhato, samaggaá¹ƒ vÄ• kammaá¹ƒ samuc
__saá¹…gho, _ ariyÄ• naá¹ƒ saá¹…gho, ariyo ca so saá¹…gho ca yathÄ• vuttanayenÄ• ti vA
__ariyasaá¹…ghaá¹ƒ. _ bhagavato aparabhÄ• ge buddhadhammaratanÄ• nampi samadhiga
ariyasaá¹…ghassa bahÅ«pakÄ• rataá¹ƒ dassetuá¹ƒ idheva __ ``sirasÄ• vandeâ€™â€™ _ti
avassaÃ±cÄ• yamattho sampaá¹-icchitabbo vinayaá¹-á¹-hakathÄ• dÄ«supi (Sp (to Vin III) ga
tathÄ• vuttattÄ• . keci pana purimagÄ• thÄ• supi taá¹ƒ padamÄ• netvÄ• yojenti, tadayuttan
asÄ• dhÄ• raá¹‡aguá¹‡appakÄ• sanaá¹-á¹-hÄ• nattÄ• , yathÄ• vuttakÄ• raá¹‡assa ca sabb
saá¹ƒvaá¹‡á¹‡anÄ• kÄ• rÄ• namadhippetattÄ• ti.

imÄ• ya pana gÄ• thÄ• ya ariyasaá¹…ghassa pabhavasampadÄ• pahÄ• nasampadÄ• day
kathaá¹ƒ? ``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti hi etena ariyasaá¹…ghassa pab
sammÄ• sambuddhapabhavatÄ• dÄ«panato. ``mÄ• rasenamathanÄ• naâ€™â€™ nti etena
sakalasaá¹ƒkilesappahÄ• nadÄ«panato. ``aá¹-á¹-hannampi samÅ«haâ€™â€™ nti etena Ã±
maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vadÄ«panato \Ne I 21/. ``ariyasaá¹…ghaâ€™â€™ nti eten
sabbasaá¹…ghÄ• naá¹ƒ aggabhÄ• vadÄ«panato. atha vÄ• ``sugatassa orasÄ• naá¹ƒ puttÄ
visuddhanissayabhÄ• vadÄ«panaá¹ƒ. ``mÄ• rasenamathanÄ• naâ€™â€™ nti
sammÄ• ujuÃ±Ä• yasÄ• mÄ«cipaá¹-ipannabhÄ• vadÄ«panaá¹ƒ. ``aá¹-á¹-hannampi samÅ«h
Ä• huneyyÄ• dibhÄ• vadÄ«panaá¹ƒ. ``ariyasaá¹…ghaâ€™â€™ nti anuttarapuÃ±Ã±akkhetta
``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa lokuttarasaraá¹‡a
lokuttarasaraá¹‡agamanena hi te bhagavato orasaputtÄ• jÄ• tÄ• . ``mÄ• rasenamathanÄ• n
abhinÄ«hÄ• rasampadÄ• siddhaá¹ƒ pubbabhÄ• gasammÄ• paá¹-ipattiá¹ƒ dasseti. katÄ• bh
mÄ• raá¹ƒ, mÄ• rasenaá¹ƒ vÄ• abhivijinanti. ``aá¹-á¹-hannampi samÅ«haâ€™â€™ nti eten
sekkhÄ• sekkhadhamme dasseti puggalÄ• dhiá¹-á¹-hÄ• nena maggaphaladhammÄ• naá¹ƒ
nti etena aggadakkhiá¹‡eyyabhÄ• vaá¹ƒ dasseti anuttarapuÃ±Ã±akkhettabhÄ• vassa dassit
sÄ• vakÄ• naá¹ƒ sabbaguá¹‡assa Ä• di, sapubbabhÄ• gapaá¹-ipadÄ• sekkhÄ• sÄ«lakkha
sÄ«lakkhandhÄ• dayo \Be I 24/ pariyosÄ• nantiÄ• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• saá¹.
ariyasaá¹…ghaguá¹‡Ä• dassitÄ• hontÄ«ti.

evaá¹ƒ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹ƒkittanamukhena ratanattayassa
taá¹ƒ nipaccakÄ• raá¹ƒ yathÄ• dhippetapayojane pariá¹‡Ä• mento __ ``iti meâ€™â€™ _tiÄ•
__iti_-saddo nidassane. tena gÄ• thÄ• ttayena yathÄ• vuttanayaá¹ƒ nidasseti. __me_ti attÄ•
kattubhÄ• vena niddisati. tassa ``yaá¹ƒ puÃ±Ã±aá¹ƒ mayÄ• laddhaâ€™â€™ nti pÄ• á¹-has
sampadÄ• naniddeso vÄ• eso, ``atthÄ«â€™â€™ ti pÄ• á¹-haseso, sÄ• miniddeso vÄ• ``ya
vandanÄ• mayaâ€™â€™ nti. pasÄ«dÄ«yate __pasannÄ• , _ tÄ• disÄ• mati paÃ±Ã±Ä• , cit
aÃ±Ã±apadaliá¹…gappadhÄ• nattÄ• imassa samÄ• sapadassa __ ``pasannamatinoâ€™â€™
janeti, vahatÄ«ti vÄ• __ratanaá¹ƒ, _ sattavidhaá¹ƒ, dasavidhaá¹ƒ vÄ• ratanaá¹ƒ, tamiva im

sadisakappanamaÃ±Ã±atra pana yathÄ• vuttavacanattheneva buddhÄ• dÄ«naá¹ƒ ratanabh
so bhagavÄ• â€™â€™ tiÄ• dinÄ• (DN I 157, 255) yathÄ• bhÅ«taguá¹‡e Ä• vajjantassa am
anappakaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ uppajjati. yathÄ• ha ---

``yasmiá¹ƒ mahÄ• nÄ• ma samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na moha ... pe ... ujugatamevassa ta
cittaá¹ƒ hoti tathÄ• gataá¹ƒ Ä• rabbha. ujugatacitto kho pana mahÄ• nÄ• ma ariyasÄ• vako
atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ, pam
jÄ• yatÄ«â€™â€™ tiÄ• di (AN b VI 10; c 1I 11).

cittÄ«katÄ• dibhÄ• vo vÄ• ratanaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• su ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Khp-a VI 3; Ud-a 47; Sv II
I 226).

cittÄ«katabhÄ• vÄ• dayo ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• sÄ• tisayato buddhÄ• dÄ«suyeva
__ratanasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Khp-a VI 3; Sn-a I 226) gahetabbo. ayamattho \Be I 25/
nibbacanatthavasena na vutto, atha kenÄ• ti ce? loke ratanasammatassa vatthuno garukÄ•
saddavidÅ«. sÄ• dhÅ«naÃ±ca ramanato, saá¹ƒsÄ• raá¹‡á¹‡avÄ• ca taraá¹‡ato, sugatinibb
__ratanaá¹ƒ_ tulyatthasamÄ• savasena, alamatipapaÃ±cena. ekasesapakappanena, puthu
ratanÄ• ni. tiá¹‡á¹‡aá¹ƒ samÅ«ho, tÄ«á¹‡i vÄ• samÄ• haá¹-Ä• ni, tayo vÄ• avayavÄ• ass
ratanÄ• nameva tayaá¹ƒ, nÄ• Ã±Ã±esanti __ratanattayaá¹ƒ. _ avayavavinimuttassa pana sa
tÄ«á¹‡i eva ratanÄ• ni tathÄ• vuccanti, na samudÄ• yamattaá¹ƒ, samudÄ• yÄ• pekkhÄ• ya
vandÄ«yate __vandanÄ• , _ sÄ• va __vandanÄ• mayaá¹ƒ_ yathÄ• ``dÄ• namayaá¹ƒ sÄ«la
60; Nett 33). vandanÄ• cettha kÄ• yavÄ• cÄ• cittehi tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aninn
tassÄ• cetanÄ• ya sahajÄ• tÄ• dopakÄ• reko saddhÄ• paÃ±Ã±Ä• sativÄ«riyÄ• disampayut
__vandanÄ• mayaá¹ƒ_ yathÄ• ``sovaá¹‡á¹‡amayaá¹ƒ rÅ«piyamayaâ€™â€™ nti, atthato pa
ratanattaye, ratanattayassa vÄ• vandanÄ• mayaá¹ƒ __ratanattayavandanÄ• mayaá¹ƒ. _ pu
__puÃ±Ã±aá¹ƒ_ niruttinayena, attano kÄ• rakaá¹ƒ, santÄ• naá¹ƒ vÄ• punÄ• ti visodhetÄ«ti
sakammakattÄ• dhÄ• tussa kÄ• ritavasena atthavivaraá¹‡aá¹ƒ labbhati, saddanipphatti par
saddavidÅ«.

taá¹ƒtaá¹ƒsampattiyÄ• vibandhanavasena sattasantÄ• nassa antare vemajjhe eti Ä• gacch
diá¹-á¹-hadhammikÄ• dianattho. paá¹‡Ä• mapayojane vuttavidhinÄ• suá¹-á¹-hu vihato viddh
__suvihatantarÄ• yo. _ vihananaÃ±cettha taduppÄ• dakahetupariharaá¹‡avasena tesaá¹ƒ
antarÄ• yÄ• namanuppattikaraá¹‡anti \Ne I 23/ daá¹-á¹-habbaá¹ƒ. __hutvÄ• _ti pubbakÄ• la

pakÄ• sayissÄ• mÄ«â€™â€™ ti etena sambandho. __tassÄ• _ti yaá¹ƒ-saddena uddiá¹-á¹-h
__Ä• nubhÄ• venÄ• _ti balena.

``tejo ussÄ• hamantÄ• ca, pabhÅ« sattÄ«ti paÃ±cime.

`Ä• nubhÄ• voâ€™ ti vuccanti, `pabhÄ• voâ€™ ti ca te vadeâ€™â€™ ti || ---

vuttesu hi atthesu idha sattiyaá¹ƒ vattati. anu punappunaá¹ƒ taá¹ƒsamaá¹…giá¹ƒ bhÄ• veti v
anubhÄ• vo, soyeva __Ä• nubhÄ• vo_ti __udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ \Be I 26/, atthato p
yathÄ• laddhasampattinimittakassa purimakammassa balÄ• nuppadÄ• navasasaá¹…khÄ• t
sattiyeva, sÄ• ca suvihatantarÄ• yatÄ• ya karaá¹‡aá¹ƒ, hetu vÄ• sambhavati.

 ettha pana ``pasannamatinoâ€™â€™ ti etena attano pasÄ• dasampattiá¹ƒ dasseti. ``ratana
nti etena ratanattayassa khettabhÄ• vasampattiá¹ƒ, tato ca tassa puÃ±Ã±assa attano pasÄ•
ratanattayassa ca khettabhÄ• vasampattiyÄ• ti dvÄ«hi aá¹…gehi atthasaá¹ƒvaá¹‡á¹‡anÄ• y
vihanane samatthataá¹ƒ dÄ«peti. caturaá¹…gasampattiyÄ• dÄ• nacetanÄ• viya hi dvayaá¹
paá¹‡Ä• macetanÄ• pi antarÄ• yavihananena diá¹-á¹-hadhammikÄ• ti.

 evaá¹ƒ ratanattayassa nipaccakÄ• rakaraá¹‡e payojanaá¹ƒ dassetvÄ• idÄ• ni yassÄ• dha
saá¹ƒvaá¹‡á¹‡etukÄ• mo, tadapi saá¹ƒvaá¹‡á¹‡etabbadhammabhÄ• vena dassetvÄ• guá¹‡
abhitthavetuá¹ƒ __ ``dÄ«ghassÄ• â€™â€™ _tiÄ• dimÄ• ha. ayaÃ±hi Ä• cariyassa pakati, ya
taá¹ƒtaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su Ä• dito tassa tassa saá¹ƒvaá¹‡á¹‡etabbadhammassa vise
tathÄ• hi tesu tesu __papaÃ±casÅ«danÄ«sÄ• ratthapakÄ• sanÄ«manorathapÅ«raá¹‡Ä«aá
yathÄ• kkamaá¹ƒ ``paravÄ• damathanassa, Ã±Ä• á¹‡appabhedajananassa, dhammakathika
vicittapaá¹-ibhÄ• najananassa,

tassa gambhÄ«raÃ±Ä• á¹‡ehi, ogÄ• á¸·hassa abhiá¹‡haso.

nÄ• nÄ• nayavicittassa, abhidhammassa Ä• ditoâ€™â€™ ti || Ä• dinÄ• ---

thomanÄ• katÄ• . tattha __dÄ«ghassÄ• _ti dÄ«ghanÄ• makassa. __dÄ«ghasuttaá¹…kitass
abhiÄ• yatavacanappabandhavantehi suttehi lakkhitassa, anena ``dÄ«ghoâ€™â€™ ti ayaá¹
24/ atthÄ• nugatÄ• samaÃ±Ã±Ä• ti dasseti. nanu ca suttÄ• niyeva Ä• gamo, kathaá¹ƒ so te
saccametaá¹ƒ paramatthato, paÃ±Ã±attito pana suttÄ• ni upÄ• dÄ• ya Ä• gamabhÄ• vassa
suttehi avayavÄ«bhÅ«to Ä• gamo aá¹…kÄ«yati. yatheva hi atthabyaÃ±janasamudÄ• ye ``su
evaá¹ƒ suttasamudÄ• ye Ä• gamavohÄ• roti. paá¹-iccasamuppÄ• dÄ• dinipuá¹‡atthabhÄ• v
attatthaparatthÄ• dayo ettha, etena, etasmÄ• ti vÄ• __Ä• gamo, _ uttamaá¹-á¹-hena, pattha
varoti \Be I 27/ __Ä• gamavaro. _ apica Ä• gamasammatehi bÄ• hirakapaveditehi

bhÄ• ratapurÄ• á¹‡akathÄ• narasÄ«hapurÄ• á¹‡akathÄ• dÄ«hi varotipi __Ä• gamavaro, _ t
__buddhÄ• nubuddhÄ• , _ buddhÄ• naá¹ƒ saccapaá¹-ivedhaá¹ƒ anugamma paá¹-ividdhasa
tehi atthasaá¹ƒvaá¹‡á¹‡anÄ• vasena, guá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• vasena ca saá¹ƒvaá¹‡á¹‡i
buddhÄ• ca anubuddhÄ• ca, tehi saá¹ƒvaá¹‡á¹‡ito yathÄ• vuttanayenÄ• ti tathÄ• , tassa. s
tiá¹‡á¹‡ampi piá¹-akÄ• naá¹ƒ atthasaá¹ƒvaá¹‡á¹‡anÄ• kkamo bhÄ• sito, tato paraá¹ƒ saá¹…
sÄ• vakehÄ«ti Ä• cariyÄ• vadanti. vuttaÃ±ca majjhimÄ• gamaá¹-á¹-hakathÄ• ya __upÄ• lis
``veyyÄ• karaá¹‡assÄ• ti vitthÄ• retvÄ• atthadÄ«pakassa. bhagavatÄ• hi abyÄ• kataá¹ƒ ta
sabbesaá¹ƒyeva attho kathitoâ€™â€™ ti (Ps III 76). __saddhÄ• vahaguá¹‡assÄ• _ti buddhA
pasÄ• dÄ• vahaguá¹‡assa. nanu ca sabbampi buddhavacanaá¹ƒ tepiá¹-akaá¹ƒ saddhÄ• va
ayamaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡ena thomitoti? sÄ• tisayato imassa tagguá¹‡asampanna
brahmajÄ• lÄ• dÄ«su sÄ«ladiá¹-á¹-hÄ• dÄ«naá¹ƒ anavasesaniddesÄ• divasena, mahÄ• pa
purimabuddhÄ• nampi guá¹‡aniddesÄ• divasena, pÄ• thikasuttÄ• dÄ«su (DN III 1.4) titthiye
appaá¹-ivattiyasÄ«hanÄ• danadanÄ• divasena, anuttariyasuttÄ• dÄ«su visesato buddhaguá
sÄ• tisayaá¹ƒ saddhaá¹ƒ Ä• vahatÄ«ti.

evaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbadhammassa abhitthavanampi katvÄ• idÄ• ni saá¹ƒvaá¹‡á¹‡an
Ä• gamanavisuddhiá¹ƒ dassetuá¹ƒ __ ``atthappakÄ• sanatthaâ€™â€™ _ntiÄ• dimÄ• ha. im
saá¹…gÄ«tittayamÄ• ruá¸·hadÄ«ghÄ• gamaá¹-á¹-hakathÄ• tova sÄ«haá¸·abhÄ• sÄ• mattaá
vakkhamÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• Ä• gatÄ• , nÄ• Ã±Ã±ato, tadeva kÄ• raá¹‡aá¹ƒ katvÄ• v
saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gamanavisuddhiá¹ƒ dasseti. aparo nayo --- paramanipuá¹‡agamb
buddhavisayamÄ• gamavaraá¹ƒ attano baleneva vaá¹‡á¹‡ayissÄ• mÄ«ti aÃ±Ã±ehi vattump
saá¹ƒvaá¹‡á¹‡anÄ• nissayaá¹ƒ dassetumÄ• ha __ ``atthappakÄ• sanatthaâ€™â€™ _ntiÄ•
pubbÄ• cariyÄ• nubhÄ• vaá¹ƒ nissÄ• yeva tassa atthaá¹ƒ vaá¹‡á¹‡ayissÄ• mÄ«ti attano sa
dasseti. tattha __ ``atthappakÄ• sanatthaâ€™â€™ _nti pÄ• á¹-hattho, sabhÄ• vattho, Ã±ey
pÄ• á¹-hÄ• nurÅ«pattho, tadanurÅ«pattho, sÄ• vasesattho, nivarasesattho, nÄ«tattho, neyy
\Ne I 25/ anekappakÄ• rassa atthassa pakÄ• sanatthÄ• ya, pakÄ• sanÄ• ya vÄ• . gÄ• thÄ•
attho kathÄ«yati etÄ• yÄ• ti atthakathÄ• , sÄ• yeva __aá¹-á¹-hakathÄ• _ ttha-kÄ• rassa á¹-á
yathÄ• ``dukkhassa pÄ«á¸·anaá¹-á¹-hoâ€™â€™ ti (Paá¹-is I 17; II 8), ayaÃ±ca sasaÃ±Ã±o
ariyÄ• jÄ• tibhÄ• vato. akkharacintakÄ• pi hi ``tathÄ• naá¹ƒá¹-á¹-ha yugaâ€™â€™ nti lakkha
idamevudÄ• haranti.

yÄ• yaâ€™ tthamabhivaá¹‡á¹‡enti, byaÃ±janatthapadÄ• nugaá¹ƒ.

nidÄ• navatthusambandhaá¹ƒ, esÄ• aá¹-á¹-hakathÄ• matÄ• ||

__Ä• dito_tiÄ• dimhi paá¹-hamasaá¹…gÄ«tiyaá¹ƒ. chaá¸·abhiÃ±Ã±atÄ• ya paramena cittav
samannÄ• gatattÄ• , jhÄ• nÄ• dÄ«su paÃ±cavasitÄ• sabbhÄ• vato ca __vasino, _ therÄ• n
__satehi paÃ±cahi. _ __yÄ• saá¹…gÄ«tÄ• _ti yÄ• aá¹-á¹-hakathÄ• atthaá¹ƒ pakÄ• setuá¹

``ayametassa attho, ayametassa atthoâ€™â€™ ti saá¹…gahetvÄ• vuttÄ• . __anusaá¹…gÄ
kevalaá¹ƒ paá¹-hamasaá¹…gÄ«tiyameva, atha kho pacchÄ• dutiyatatiyasaá¹…gÄ«tÄ«supi.
Ä• dito saá¹…gÄ«tÄ• yeva, api tu yasattherÄ• dÄ«hi anusaá¹…gÄ«tÄ• cÄ• ti saha samucc
samuccayadvayaÃ±hi paccekaá¹ƒ kiriyÄ• kÄ• laá¹ƒ samuccinoti.

atha porÄ• á¹‡aá¹-á¹-hakathÄ• ya vijjamÄ• nÄ• ya kimetÄ• ya adhunÄ• puna katÄ• ya saá
punaruttiyÄ• , niratthakatÄ• ya ca dosaá¹ƒ samanussaritvÄ• taá¹ƒ pariharanto __ ``sÄ«haá
_ntiÄ• dimÄ• ha. taá¹ƒ pariharaá¹‡eneva hi imissÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya nimittaá¹ƒ dass
gaá¹‡hÄ• tÄ«ti __sÄ«haá¸·o_ la-kÄ• rassa á¸·a-kÄ• raá¹ƒ katvÄ• yathÄ• ``garuá¸·oâ€™â€
Ä• dipuriso sÄ«hakumÄ• ro, tabbaá¹ƒsajÄ• tÄ• pana tambapaá¹‡á¹‡idÄ«pe khattiyÄ• , sab
sadisavohÄ• rena vÄ• sÄ«haá¸·Ä• , tesaá¹ƒ nivÄ• sadÄ«popi taddhitavasena, á¹-hÄ• nÄ«n
ti veditabbo. jalamajjhe dippati, dvidhÄ• vÄ• Ä• po ettha sandatÄ«ti dipo, soyeva __dÄ«po
tesaá¹ƒ dÄ«poti tathÄ• . __pana_saddo arucisaá¹ƒsÅ«cane, tena kÄ• maÃ±ca sÄ• saá¹…g
tathÄ• pi puna evaá¹ƒbhÅ«tÄ• ti aruciyabhÄ• vaá¹ƒ saá¹ƒsÅ«ceti. tadatthasambandhatÄ• y
``kÄ• maÃ±ca saá¹…gÄ«tÄ• \Be I 29/ anusaá¹…gÄ«tÄ• cÄ• â€™â€™ ti sÄ• nuggahatthay
hi tathÄ• dissatÄ«ti. __Ä• bhatÄ• _ti jambudÄ«pato Ä• nÄ«tÄ• . __athÄ• _ti saá¹…gÄ«tikÄ
Ä• bhatapadena sambandho. __athÄ• _ti vÄ• mahÄ• mahindattherenÄ• bhatakÄ• lato pac
sambandho. sÄ• hi dhammasaá¹…gÄ• hakattherehi paá¹-hamaá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni saá
atthasaá¹ƒvaá¹‡á¹‡anÄ• nurÅ«peneva vÄ• canÄ• maggaá¹ƒ \Ne I 26/ Ä• ropitattÄ• tisso sa
tato pacchÄ• ca mahÄ• mahindattherena tambapaá¹‡á¹‡idÄ«pamÄ• bhatÄ• , pacchÄ• pa
mahÄ• therehi nikÄ• yantaraladdhisaá¹…karapariharaá¹‡atthaá¹ƒ __sÄ«haá¸·abhÄ• sÄ• ya
Ä• cariyadhammapÄ• latthero pana pacchimasambandhameva duddasattÄ• pakÄ• seti. tat
``dÄ«pavÄ• sÄ«namatthÄ• yÄ• â€™â€™ _ti idampi ``á¹-hapitÄ• â€™â€™ ti ca ``apanetvÄ•
padehi sambajjhitabbaá¹ƒ. ekapadampi hi Ä• vuttiyÄ• dinayehi anekatthasambandhamupag
cettha sÄ«haá¸·adÄ«pavÄ• sÄ«namatthÄ• ya nikÄ• yantaraladdhisaá¹…karapariharaá¹‡ena
á¹-hapitÄ• ti tambapaá¹‡á¹‡iyattherehi á¹-hapanapayojanaá¹ƒ dasseti. pacchimasambandhe
saá¹ƒvaá¹‡á¹‡anÄ• ya jambudÄ«pavÄ• sÄ«naá¹ƒ, aÃ±Ã±adÄ«pavÄ• sÄ«naÃ±ca atthÄ• ya
tantinayÄ• nucchavikabhÄ• sÄ• ropanassa ca payojananti. mahÄ• issariyattÄ• __mahindo_
nÄ• maá¹ƒ, pacchÄ• pana guá¹‡amahantatÄ• ya __mahÄ• mahindo_ti vuccati. __sÄ«haá¸
ekatthassÄ• pi voharaá¹‡ato paresaá¹ƒ vohariuá¹ƒ atidukkarÄ• kaÃ±cukasadisÄ• sÄ«haá
bhÄ• sÄ• .

evaá¹ƒ hotu porÄ• á¹‡aá¹-á¹-hakathÄ• ya, adhunÄ• kariyamÄ• nÄ• pana aá¹-á¹-hakathÄ•
anuyoge sati imissÄ• aá¹-á¹-hakathÄ• ya karaá¹‡appakÄ• raá¹ƒ dassetumÄ• ha __ ``apane
tattha tato mÅ«laá¹-á¹-hakathÄ• to sÄ«haá¸·abhÄ• saá¹ƒ apanetvÄ• potthake anÄ• ropitab
sambandho, etena ayaá¹ƒ vakkhamÄ• nÄ• aá¹-á¹-hakathÄ• saá¹…gÄ«tittayamÄ• ropitÄ• y
sÄ«haá¸·abhÄ• sÄ• panayanamattamaÃ±Ã±atra atthato saá¹ƒsandati ceva sameti ca yathÄ
yamunodakaâ€™â€™ nti dasseti. __ ``manoramaâ€™â€™ _ miccÄ• dÄ«ni ``bhÄ• saâ€™â

sabhÄ• vaniruttibhÄ• vadÄ«pakÄ• ni visesanÄ• ni. sabhÄ• vaniruttibhÄ• vena hi paá¹‡á¸• it
__manoramÄ• . _ tanoti atthametÄ• ya, tanÄ«yati vÄ• atthavasena vivarÄ«yati, vaá¹-á¹-ato
30/, nÄ• nÄ• tthavisayaá¹ƒ vÄ• kaá¹…khaá¹ƒ taranti etÄ• yÄ• ti __tanti, _ pÄ• á¸·i. tassÄ•
gatiyÄ• chaviá¹ƒ chÄ• yaá¹ƒ anugatÄ• ti __tantinayÄ• nucchavikÄ• . _
asabhÄ• vaniruttibhÄ• santarasaá¹ƒkiá¹‡á¹‡adosavirahitatÄ• ya __vigatadosÄ• , _ tÄ• disa
sabhÄ• vaniruttibhÅ«taá¹ƒ ---

``sÄ• mÄ• gadhÄ« mÅ«labhÄ• sÄ• , narÄ• yÄ• yÄ• â€™ dikappikÄ• .

brahmÄ• no cassutÄ• lÄ• pÄ• , sambuddhÄ• cÄ• pi bhÄ• sareâ€™â€™ ti || ---

vuttaá¹ƒ pÄ• á¸·igatibhÄ• saá¹ƒ potthake likhanavasena Ä• ropentoti attho, iminÄ• saddado

__samayaá¹ƒ_ \Ne I 27/ __avilomento_ti siddhantamavirodhento, iminÄ• pana atthadosÄ•
aviruddhattÄ• eva hi te theravÄ• dÄ• pi idha pakÄ• sayissanti. kesaá¹ƒ pana samayanti Ä•
_ntiÄ• di, etena rÄ• hulÄ• cariyÄ• dÄ«naá¹ƒ jetavanavÄ• sÄ«abhayagirivÄ• sÄ«nikÄ• yÄ• n
thirehi sÄ«lasutajhÄ• navimuttisaá¹…khÄ• tehi guá¹‡ehi samannÄ• gatÄ• ti __therÄ• . _ yat
bhikkhave therakaraá¹‡Ä• dhammÄ• . katame cattÄ• ro? idha bhikkhave bhikkhu sÄ«lavÄ•
22). apica saccadhammÄ• dÄ«hi thirakaraá¹‡ehi samannÄ• gatattÄ• __therÄ• . _ yathÄ• h

``yamhi saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

sa ve vantamalo dhÄ«ro, __ `theroâ€™ _iti pavuccatÄ«â€™â€™ ti || (Dhp 260).

tesaá¹ƒ. mahÄ• kassapattherÄ• dÄ«hi Ä• gatÄ• Ä• cariyaparamparÄ• theravaá¹ƒso, tappa
Ä• gamÄ• dhigamasampannattÄ• paÃ±Ã±Ä• pajjotena tassa samujjalanato taá¹ƒ pakÄ• re
padÄ«pasadisÄ• ti __theravaá¹ƒsapadipÄ• . _ vividhena Ä• kÄ• rena nicchÄ«yatÄ«ti __vini
gaá¹‡á¹-hiá¹-á¹-hÄ• nesu khÄ«lamaddanÄ• kÄ• rena pavattÄ• vimaticchedanÄ«kathÄ• , su
vinicchayo etesanti __sunipuá¹‡avinicchayÄ• . _ atha vÄ• vinicchinotÄ«ti __vinicchayo, _ y
Ã±Ä• á¹‡aá¹ƒ, suá¹-á¹-hu nipuá¹‡o cheko vinicchayo etesanti __sunipuá¹‡avinicchayÄ• . _ n
vihÄ• ro __mahÄ• vihÄ• ro, _ yo satthu mahÄ• bodhinÄ• virocati, tasmiá¹ƒ vasanasÄ«lÄ• _
31/, tÄ• disÄ• naá¹ƒ samayaá¹ƒ avilomentoti attho, etena mahÄ• kassapÄ• ditheraparampa
saá¹‡hasukhumo vinicchayoti mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ samayassa pamÄ• á¹‡abhÅ«ta
puggalÄ• dhiá¹-á¹-hÄ• navasena dasseti.

__hitvÄ• punappunabhatamattha_nti ekattha vutampi puna aÃ±Ã±attha Ä• bhatamatthaá¹ƒ
ganthagarukabhÄ• vato ca cajitvÄ• tassa Ä• gamavarassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«ti

evaá¹ƒ karaá¹‡appakÄ• rampi dassetvÄ• ``dÄ«pavÄ• sÄ«namatthÄ• yÄ• â€™â€™ ti vutta
saá¹ƒvaá¹‡á¹‡anÄ• ya payojanaá¹ƒ dassetuá¹ƒ __ ``sujanassa cÄ• â€™â€™ _tiÄ• dimÄ• h
__ca_-saddo samuccayattho, tena na kevalaá¹ƒ jambudÄ«pavÄ• sÄ«nameva atthÄ• ya, ath
sÄ• dhujanatosanatthaÃ±cÄ• ti samuccinoti. teneva ca tambapaá¹‡á¹‡idÄ«pavÄ• sÄ«namp
hoti uggahaá¹‡Ä• disukaratÄ• ya tesampi bahÅ«pakÄ• rattÄ• . __ciraá¹-á¹-hitatthaÃ±cÄ• _t
kevalaá¹ƒ tadubhayatthameva, api tu tividhassÄ• pi sÄ• sanadhammassa, pariyattidhamma
paÃ±cavassasahassaparimÄ• á¹‡aá¹ƒ \Ne I 28/ cirakÄ• laá¹ƒ á¹-hitatthaÃ±cÄ• ti samuccaya
pariyattidhammassa hi á¹-hitiyÄ• paá¹-ipattidhammapaá¹-ivedhadhammÄ• nampi á¹-hiti hot
mÅ«labhÄ• vato. pariyattidhammo pana sunikkhittena padabyaÃ±janena, tadatthena ca cira
patiá¹-á¹-hÄ• ti, saá¹ƒvaá¹‡á¹‡anÄ• ya ca padabyaÃ±janaá¹ƒ aviparÄ«taá¹ƒ sunikkhittaá¹ƒ,
sunikkhitto hoti, tasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya aviparÄ«tassa padabyaÃ±janassa, tadattha
upÄ• yabhÄ• vamupÄ• dÄ• ya vuttaá¹ƒ __ ``ciraá¹-á¹-hitatthaÃ±ca dhammassÄ• â€™â€™

``dveme bhikkhave dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ
sunikkhittaÃ±ca padabyaÃ±janaá¹ƒ, attho ca sunÄ«to, ime kho ... pe ... saá¹ƒvattantÄ«â€™
21).

evaá¹ƒ payojanampi dassetvÄ• vakkhamÄ• nÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• ya mahattapariccÄ
pariharitumÄ• ha __ ``sÄ«lakathÄ• â€™â€™ _tiÄ• di. tathÄ• hi vuttaá¹ƒ ``na taá¹ƒ vicarayis
nayo --- yadaá¹-á¹-hakathaá¹ƒ kattukÄ• mo, tadekadesabhÄ• vena visuddhimaggo gahetabb
upadesaá¹ƒ karonto \Be I 32/ tattha vicÄ• ritadhamme uddesavasena dassetumÄ• ha __ ``s
tattha __sÄ«lakathÄ• _ti cÄ• rittavÄ• rittÄ• divasena sÄ«lavitthÄ• rakathÄ• . __dhutadhamm
piá¹‡á¸• apÄ• tikaá¹…gÄ• dayo terasa kilesadhunanakadhammÄ• . __kammaá¹-á¹-hÄ• nÄ•
yogakammassa pavattiá¹-á¹-hÄ• nattÄ• kammaá¹-á¹-hÄ• nanÄ• mÄ• ni dhammajÄ• tÄ• ni.
aá¹-á¹-hatiá¹ƒ seva na gahetabbÄ• ni, atha kho aá¹-á¹-hakathÄ• yamÄ• gatÄ• nipi dveti Ã±Ä
``sabbÄ• nipÄ«â€™â€™ _ti vuttaá¹ƒ. __cari yÄ• vidhÄ• nasahito_ti rÄ• gacaritÄ• dÄ«naá¹ƒ
pavatto, idaá¹ƒ pana __ ``jhÄ• nasamÄ• pattivitthÄ• roâ€™â€™ _ti imassa visesanaá¹ƒ. ett
rÅ«pÄ• vacarajjhÄ• nÄ• ni __jhÄ• naá¹ƒ, _ arÅ«pÄ• vacarajjhÄ• nÄ• ni __samÄ• patti. _ tad
paá¹-iladdhamattaá¹ƒ __jhÄ• naá¹ƒ, _ samÄ• pajjanavasÄ«bhÄ• vappattaá¹ƒ __samÄ• patt
__jhÄ• na_meva, phalasamÄ• pattinirodhasamÄ• pattiyo pana __samÄ• patti, _ tÄ• saá¹ƒ v

lokiyalokuttarabhedÄ• naá¹ƒ channampi abhiÃ±Ã±Ä• naá¹ƒ gahaá¹‡atthaá¹ƒ __ ``sabbÄ•
vuttaá¹ƒ. Ã±Ä• á¹‡avibhaá¹…gÄ• dÄ«su (Vibh 751) Ä• gatanayena ekavidhÄ• dinÄ• bhede
sampiá¹‡á¸• etvÄ• , gaá¹‡etvÄ• vÄ• vinicchayanaá¹ƒ __paÃ±Ã±Ä• saá¹…kalanavinicchay
buddhÄ• dÄ«hi ariyehi paá¹-ivijjhitabbattÄ• , ariyabhÄ• vasÄ• dhakattÄ• vÄ• ariyÄ• ni uttar
avitathabhÄ• vena vÄ• araá¹‡Ä«yattÄ• , avagantabbattÄ• __ariyÄ• ni, _ ``saccÄ• nÄ«â€™

hetÄ• dipaccayadhammÄ• naá¹ƒ \Ne I 29/ hetupaccayÄ• dibhÄ• vena paccayuppannadhar
__paccayÄ• kÄ• ro, _ tassa desanÄ• tathÄ• , paá¹-iccasamuppÄ• dakathÄ• ti attho. sÄ• p
nikÄ• yantaraladdhisaá¹…kararahitatÄ• ya suá¹-á¹-hu parisuddhÄ• , ghanavinibbhogassa ca
ekattÄ• dinayasahitÄ• ca tattha vicÄ• ritÄ• ti Ä• ha __ ``suparisuddhanipuá¹‡anayÄ• â€™â
hetaá¹ƒ paccayÄ• kÄ• radesanÄ• ya visesanaá¹ƒ. paá¹-isambhidÄ• dÄ«su Ä• gatanayaá¹ƒ
avimutto tantimaggo yassÄ• ti __avimuttatanti maggÄ• . maggo_ti cettha pÄ• á¸·isaá¹…khÄ
taá¹ƒtadatthÄ• naá¹ƒ avabodhassa, saccapaá¹-ivedhassa vÄ• upÄ• yabhÄ• vato. pabandh
pakatimaggasadisattÄ• , idaá¹ƒ pana __ ``vipassanÄ• , bhÄ• vanÄ• â€™â€™ _ti padadvaya

__iti_ \Be I 33/ __pana sabba_nti ettha __iti_-saddo parisamÄ• pane yathÄ• uddiá¹-á¹-haud
pariniá¹-á¹-hitattÄ• , ettakaá¹ƒ sabbanti attho. __panÄ• _ti vacanÄ• laá¹…kÄ• ramattaá¹ƒ vis
padatthasaá¹ƒkiá¹‡á¹‡assa, vattabbassa ca avuttassa avasesassa abhÄ• vato suviÃ±Ã±eyy
__suparisuddhaá¹ƒ, _ ``sabbaâ€™â€™ nti iminÄ• sambandho, bhÄ• vanapuá¹ƒsakaá¹ƒ vÄ
iminÄ• sambajjhanato. __bhiyyo_ti atirekaá¹ƒ, ativitthÄ• ranti attho, etena padatthamattame
vicÄ• rayissÄ• mÄ«ti dasseti. etaá¹ƒ sabbaá¹ƒ idha aá¹-á¹-hakathÄ• ya na vicÄ• rayissÄ• m
ganthagarukabhÄ• vato cÄ• ti adhippÄ• yo. __vicarayissÄ• mÄ«_ti ca gÄ• thÄ• bhÄ• vato n
daá¹-á¹-habbaá¹ƒ.

evampi esa visuddhimaggo Ä• gamÄ• namatthaá¹ƒ na pakÄ• seyya, atha sabbopeso idha
tathÄ• avicÄ• raá¹‡assa ekantakÄ• raá¹‡aá¹ƒ niddhÄ• retvÄ• taá¹ƒ pariharanto __ ``majjhe
_tiÄ• dimÄ• ha. tattha __majjhe_ti khuddakato aÃ±Ã±esaá¹ƒ catunnampi Ä• gamÄ• naá¹ƒ a
kÄ• raá¹‡e, tena yathÄ• vuttaá¹ƒ kÄ• raá¹‡aá¹ƒ joteti. __tatthÄ• _ti tesu catÅ«su Ä• gamesu
bhagavatÄ• yaá¹ƒ yaá¹ƒ desitaá¹ƒ, desitÄ• nurÅ«paá¹ƒ vÄ• . api ca saá¹ƒvaá¹‡á¹‡akehi sa
yaá¹ƒ yaá¹ƒ bhÄ• sitaá¹ƒ, bhÄ• sitÄ• nurÅ«pantipi attho. __iccevÄ• _ti ettha __iti_-saddena
kÄ• raá¹‡aá¹ƒ nidasseti, iminÄ• va kÄ• raá¹‡ena, idameva vÄ• kÄ• raá¹‡aá¹ƒ manasi sann
etthÄ• pi ``visuddhimaggo esÄ• â€™â€™ ti padaá¹ƒ kammabhÄ• vena sambajjhati Ä• vuttiy
daá¹-á¹-habbaá¹ƒ. __tampÄ«_ti taá¹ƒ visuddhimaggampi Ã±Ä• á¹‡ena gahetvÄ• na. __etÄ•
sumaá¹…galavilÄ• siniyÄ• nÄ• ma etÄ• ya aá¹-á¹-hakathÄ• ya. ettha ca ``majjhe á¹-hatvÄ•
majjhattabhÄ• vadÄ«panena visesato catunnampi Ä• gamÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹-á¹-ha
sumaá¹…galavilÄ• sinÄ«Ä• dayo viya asÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• ti dasseti. avisesato
yathÄ• rahaá¹ƒ sÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• hotiyeva, tehi sammissatÄ• ya ca tadavase
30/ visesato sÄ• dhÄ• raá¹‡Ä• samÄ• nÄ• pi taá¹ƒ á¹-hapetvÄ• catunnameva Ä• gamÄ• n
vuttÄ• ti.

iti soá¸·asagÄ• thÄ• vaá¹‡á¹‡anÄ• .

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne I 31/ \Be I 34/ yathÄ• vuttena vividhena nayena paá¹‡Ä• mÄ• dikaá¹ƒ pakaraá¹‡
katvÄ• idÄ• ni vibhÄ• gavantÄ• naá¹ƒ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanavasene
suviÃ±Ã±Ä• pitaÃ±ca hotÄ«ti paá¹-hamaá¹ƒ tÄ• va vaggasuttavasena vibhÄ• gaá¹ƒ dassetu
nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti ``dÄ«ghassa Ä• gamavarassa atthaa
yadidaá¹ƒ vuttaá¹ƒ, tasmiá¹ƒ vacane. ``yassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti paá
dÄ«ghÄ• gamo nÄ• ma vaggasuttavasena evaá¹ƒ veditabbo, evaá¹ƒ vibhÄ• goti vÄ• attho.
``dÄ«ghÄ• gamanissitaâ€™â€™ nti yaá¹ƒ vuttaá¹ƒ, etasmiá¹ƒ vacane. yo dÄ«ghÄ• gamo v
vaggasuttavasena. evaá¹ƒ vibhajitabbo, edisoti vÄ• attho. ``dÄ«ghassÄ• â€™â€™ tiÄ• dinÄ
dÅ«ravacanaá¹ƒ taá¹ƒ-saddena paá¹-iniddisati viya ``dÄ«ghÄ• gamanissitaâ€™â€™ nti vutt
taá¹ƒ-saddena paá¹-iniddisati attano buddhiyaá¹ƒ parammukhaá¹ƒ viya parivattamÄ• naá¹ƒ
edisesu hi á¹-hÄ• nesu attano buddhiyaá¹ƒ sammukhaá¹ƒ vÄ• parammukhaá¹ƒ vÄ• pariva
paá¹-iniddisituá¹ƒ vaá¹-á¹-ati saddamattapaá¹-iniddesena atthassÄ• virodhanato. vaggasuttÄ
nibbacanaá¹ƒ parato Ä• vi bhavissati. tayo vaggÄ• yassÄ• ti __tivaggo. _ catuttiá¹ƒsa suttÄ
saá¹…gayhanti, tesaá¹ƒ vÄ• saá¹…gaho gaá¹‡anÄ• etthÄ• ti __catuttiá¹ƒsasuttasaá¹…gah

attano saá¹ƒvaá¹‡á¹‡anÄ• ya paá¹-hamasaá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkameneva pavatta
``tassa ... pe ... nidÄ• namÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. Ä• dibhÄ• vo hettha saá¹…gÄ«tikka
pana catÅ«su Ä• gamesu dÄ«ghÄ• gamo paá¹-hamaá¹ƒ saá¹…gÄ«to, tattha ca sÄ«lakkhan
nikkhitto, tasmiÃ±ca brahmajÄ• lasuttaá¹ƒ, tatthÄ• pi nidÄ• nanti? nÄ• yamanuyogo katthac
sabbattheva vacanakkamamattaá¹ƒ paá¹-icca anuyuÃ±jitabbato. apica saddhÄ• vahaguá¹‡a
paá¹-hamaá¹ƒ saá¹…gÄ«to. saddhÄ• hi kusaladhammÄ• naá¹ƒ bÄ«jaá¹ƒ. yathÄ• ha ``sado
vuá¹-á¹-hÄ«â€™â€™ ti (SN a II 197; Sn 77). saddhÄ• vahaguá¹‡atÄ• cassa heá¹-á¹-hÄ• d
--- katipayasuttasaá¹…gahatÄ• ya \Ne I 32/ ceva appaparimÄ• á¹‡atÄ• ya ca uggahaá¹‡adh
paá¹-hamaá¹ƒ saá¹…gÄ«to. tathÄ• hesa catuttiá¹ƒsasuttasaá¹…gaho, catusaá¹-á¹-hibhÄ• â
sÄ«lakathÄ• bÄ• hullato pana __sÄ«lakkhandhavaggo_ paá¹-hamaá¹ƒ nikkhitto. sÄ«laÃ±hi
sÄ«lapatiá¹-á¹-hÄ• nattÄ• sabbaguá¹‡Ä• naá¹ƒ \Be I 35/. tenevÄ• ha ``tasmÄ• tiha tvaá¹ƒ
visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sÄ«laÃ±ca suvis
469). sÄ«lakkhandhakathÄ• bÄ• hullato hi so ``sÄ«lakkhandhavaggoâ€™â€™ ti vutto.
diá¹-á¹-hiviniveá¹-hanakathÄ• bhÄ• vato pana suttantapiá¹-akassa niravasesadiá¹-á¹-hivibha
__brahmajÄ• lasuttaá¹ƒ_ paá¹-hamaá¹ƒ nikkhittanti veditabbaá¹ƒ. tepiá¹-ake hi buddhavaca
diá¹-á¹-higatÄ• ni niggumbaá¹ƒ nijjaá¹-aá¹ƒ katvÄ• vibhattasuttaá¹ƒ natthi. __nidÄ• naá¹ƒ_
paá¹-hamasaá¹…gÄ«tiyaá¹ƒ mahÄ• kassapattherena puá¹-á¹-hena Ä• yasmatÄ• Ä• nande
paá¹-hamaá¹ƒ nikkhittanti. tenÄ• ha __ ``brahmajÄ• lassÄ• pÄ«â€™â€™ _tiÄ• di. tattha ca
_tiÄ• dinÄ• desakaá¹ƒ niyameti, __paá¹-hamasaá¹…gÄ«tikÄ• le_ti pana kÄ• lanti, ayamatth

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni ``paá¹-hamamahÄ• saá¹…gÄ«tikÄ• leâ€™â€™ ti vacanappasaá¹…gena taá¹ƒ paá¹
dassento, yassaá¹ƒ vÄ• paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkamena saá¹ƒva
taá¹ƒ vibhÄ• vento tassÄ• tantiyÄ• Ä• ruá¸·hÄ• yapi idha vacane kÄ• raá¹‡aá¹ƒ dassetuá¹
``paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cesÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha hi __kiÃ±cÄ
etena nanu sÄ• saá¹…gÄ«tikkhandhake tantimÄ• ruá¸·hÄ• , kasmÄ• idha puna vuttÄ• , ya
niratthakatÄ• , ganthagarutÄ• ca siyÄ• ti codanÄ• lesaá¹ƒ dasseti. __ ``nidÄ• na ... pe ... ve
pana etena nidÄ• nakosallatthabhÄ• vato yathÄ• vuttadosatÄ• na siyÄ• ti visesakÄ• raá¹‡a
``paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cesÄ• â€™â€™ ti ettha __ca_-saddo Ä«disesu á¹-
vattabbasampiá¹‡á¸• anattho. tena hi paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ• na
paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma evaá¹ƒ veditabbÄ• ti imamatthaá¹ƒ sampiá¹‡á¸• eti.
__ca_-saddo, upaÃ±Ã±Ä• soti ca vÄ• kyÄ• rambho vuccati. esÄ• hi ganthakÄ• rÄ• naá¹ƒ p
puna aparaá¹ƒ vattumÄ• rabhantÄ• naá¹ƒ ca-saddapayogo. yaá¹ƒ pana vajirabuddhitheren
atirekattho, tena aÃ±Ã±Ä• pi atthÄ«ti dÄ«petÄ«â€™â€™ ti (vajira á¹-Ä«0 bÄ• hiranidÄ• nak
tadayuttameva. na hettha ca-saddena tadattho viÃ±Ã±Ä• yati. yadi cettha tadatthadassanat
adhippeto siyÄ• , evaá¹ƒ sati so na kattabboyeva paá¹-hamasaddeneva aÃ±Ã±Ä• saá¹ƒ dut
I 36/ atthibhÄ• vassa dassitattÄ• . dutiyÄ• dimupÄ• dÄ• ya hi paá¹-hamasaddapayogo \Ne I
rassÄ• disaddapayogo viya. yathÄ• paccayaá¹ƒ tattha tattha desitattÄ• , paÃ±Ã±attattÄ• ca
dhammavinayÄ• naá¹ƒ saá¹…gahetvÄ• gÄ• yanaá¹ƒ kathanaá¹ƒ __saá¹…gÄ«ti, _ etena ta
taá¹ƒtaá¹ƒsuttÄ• naÃ±ca Ä• dipariyosÄ• nesu, antarantarÄ• ca sambandhavasena á¹-hapit
saá¹…gÄ«tikÄ• rakavacanaá¹ƒ saá¹…gahitaá¹ƒ hoti. mahÄ• visayattÄ• , pÅ«jitattÄ• ca mah
__mahÄ• saá¹…gÄ«ti, _ paá¹-hamÄ• mahÄ• saá¹…gÄ«ti __paá¹-hamamahÄ• saá¹…gÄ«ti
pÄ• á¸·iyampi sÄ• saá¹…gÄ«timÄ• ruá¸·hÄ• vÄ• ti anuggahaá¹ƒ karoti, evampi tatthÄ• ruá¸
nidÄ• nakosallaá¹ƒ na hotÄ«ti __pana_-saddena aruciyatthaá¹ƒ dasseti. nidadÄ• ti desanaá
aviditaá¹ƒ viditaá¹ƒ katvÄ• nidassetÄ«ti __nidÄ• naá¹ƒ, _ tasmiá¹ƒ __kosallaá¹ƒ, _ tadatthÄ

idÄ• ni taá¹ƒ vitthÄ• retvÄ• dassetuá¹ƒ __ ``dhammacakkapavattanaÃ±hÄ«â€™â€™ _tiÄ•
sattÄ• naá¹ƒ dassanÄ• nuttariyasaraá¹‡Ä• dipaá¹-ilÄ• bhahetubhÅ«tÄ• su vijjamÄ• nÄ• sup
kiriyÄ• su ``buddho bodheyyaâ€™â€™ nti (Bv-a abbhantaranidÄ• na 1; Cp-a pakiá¹‡á¹‡aka
paá¹-iÃ±Ã±Ä• ya anulomanato vineyyÄ• naá¹ƒ maggaphaluppattihetubhÅ«tÄ• kiriyÄ• va nip
nÄ• mÄ• ti taá¹ƒ sarÅ«pato dassetuá¹ƒ __ ``dhammacakkappavattanaÃ±hi ... pe ... vinayan
dhammacakkappavattanato pana pubbabhÄ• ge bhagavatÄ• bhÄ• sitaá¹ƒ suá¹‡antÄ• nam
na sekkhabhÄ• giyaá¹ƒ, na nibbedhabhÄ• giyaá¹ƒ tapussabhallikÄ• naá¹ƒ saraá¹‡adÄ• naá
tasmÄ• tameva mariyÄ• dabhÄ• vena vuttanti veditabbaá¹ƒ. saddhindriyÄ• di dhammoyeva
__dhammacakkaá¹ƒ. _ atha vÄ• __cakka_nti Ä• á¹‡Ä• , dhammato anapetattÄ• dhammaÃ
__dhammacakkaá¹ƒ. _ dhammena Ã±Ä• yena cakkantipi __dhammacakkaá¹ƒ. _ vuttaÃ±hi

``dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaá¹ƒ. cakkaÃ±ca pavatteti dhammaÃ±
dhammena pavattetÄ«ti dhammacakkaá¹ƒ, dhammacariyÄ• ya pavattetÄ«ti dhammacakkaâ
41).

tassa pavattanaá¹ƒ tathÄ• . __pavattana_nti ca pavattayamÄ• naá¹ƒ, pavattitanti paccuppa
attho. yaá¹ƒ sandhÄ• ya aá¹-á¹-hakathÄ• su vuttaá¹ƒ ``dhammacakkapavattanasuttantaá¹ƒ
dhammacakkaá¹ƒ pavatteti nÄ• ma, aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa maggaphalÄ• dh
pavattitaá¹ƒ nÄ• mÄ• â€™â€™ ti (Spk III 5.1081-1088; Paá¹-is-a II 2.40). idha pana paccup
yutto. __yÄ• vÄ• _ti paricchedatthe nipÄ• to, subhaddassa nÄ• ma paribbÄ• jakassa vinaya
antoparicchedaá¹ƒ katvÄ• ti abhividhivasena attho veditabbo. taÃ±hi bhagavÄ• parinibbÄ•
vinesÄ«ti. kataá¹ƒ pariniá¹-á¹-hÄ• pitaá¹ƒ buddhakiccaá¹ƒ yenÄ• ti tathÄ• , tasmiá¹ƒ. katabu
lokanÄ• the parinibbuteti sambandho, etena buddhakattabbassa kiccassa kassacipi asesital
tatoyeva hi bhagavÄ• parinibbutoti. nanu ca sÄ• vakehi vinÄ«tÄ• pi vineyyÄ• bhagavatÄ• y
tathÄ• hi sÄ• vakabhÄ• sitaá¹ƒ suttaá¹ƒ ``buddhabhÄ• sitaâ€™â€™ nti vuccati. sÄ• vakavi
vinÄ«tÄ• , tasmÄ• ``katabuddhakicceâ€™â€™ ti na vattabbanti? nÄ• yaá¹ƒ doso tesaá¹ƒ v
á¹-hapitattÄ• . tenevÄ• ha ---

``na tÄ• vÄ• haá¹ƒ pÄ• pima parinibbÄ• yissÄ• mi, yÄ• va me bhikkhÅ« na sÄ• vakÄ• bha
visÄ• radÄ• bahussutÄ• dhammadharÄ• ... pe ... uppannaá¹ƒ parappavÄ• daá¹ƒ saha dha
niggahetvÄ• sapÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™â€™ tiÄ• di (DN II 168; U

``kusinÄ• rÄ• yaâ€™â€™ ntiÄ• dinÄ• bhagavato parinibbutadesakÄ• lavisesavacanaá¹ƒ ``
ti gÄ• hassa micchÄ• bhÄ• vadassanatthaá¹ƒ, loke jÄ• tasaá¹ƒvaddhÄ• dibhÄ• vadassanatt
manussabhÄ• vassa supÄ• kaá¹-akaraá¹‡atthaá¹ƒ mahÄ• bodhisattÄ• carimabhave dÄ• ra
__kusinÄ• rÄ• ya_nti evaá¹ƒ nÄ• make nagare. taÃ±hi nagaraá¹ƒ kusahatthaá¹ƒ purisaá¹ƒ c
mÄ• pitattÄ• ``kusinÄ• raâ€™â€™ nti vuccati, samÄ«patthe cetaá¹ƒ bhummaá¹ƒ. __upavat
sÄ• lavane_ti tassa nagarassa upavattanabhÅ«te mallarÄ• jÅ«naá¹ƒ sÄ• lavane. taÃ±hi sÄ•
pavisitukÄ• mÄ• uyyÄ• nato upacca vattanti gacchanti etenÄ• ti __upavattanaá¹ƒ. _ yathÄ•
dakkhiá¹‡apacchimadisÄ• yaá¹ƒ thÅ«pÄ• rÄ• mo, evaá¹ƒ taá¹ƒ uyyÄ• naá¹ƒ kusinÄ• rÄ• ya
hoti. yathÄ• ca thÅ«pÄ• rÄ• mato dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisanamaggo pÄ• cÄ«
nivattati, evaá¹ƒ uyyÄ• nato sÄ• lapanti pÄ• cÄ«namukhÄ• gantvÄ• uttarena nivattÄ• , tas
``upavattanaâ€™â€™ nti vuccati. apare pana \Be I 38/ ``taá¹ƒ sÄ• lavanamupagantvÄ• mit
nivattanato upavattananti pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ kirÄ• â€™â€™ ti vadanti. __yamakasÄ• l
yamakasÄ• lÄ• naá¹ƒ vemajjhe. tattha kira bhagavato paÃ±Ã±attassa parinibbÄ• namaÃ±ca
sÄ• lapanti hoti, pÄ• dabhÄ• ge ekÄ• . tatrÄ• pi eko taruá¹‡asÄ• lo sÄ«sabhÄ• gassa Ä• sa
tasmÄ• ``yamakasÄ• lÄ• namantareâ€™â€™ ti vuttaá¹ƒ. apica ``yamakasÄ• lÄ• nÄ• ma n
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbetvÄ• á¹-hitasÄ• lÄ• â€™â€™ tipi mahÄ• aá¹-á¹-hakathÄ• y
vuccati tassa gatiyÄ• divasassa \Ne I 35/ minitabbato, tadÄ• sabbakalÄ• pÄ• ripÅ«riyÄ• p

__puá¹‡á¹‡amÄ• . _ saddavidÅ« pana ``mo sivo candimÄ• cevÄ• â€™â€™ ti vuttaá¹ƒ sakk
okÄ• rantampi candimavÄ• caka ma-saddamicchanti. visÄ• khÄ• ya yutto puá¹‡á¹‡amÄ• ya
__visÄ• khÄ• puá¹‡á¹‡amo, _ soyeva divaso tathÄ• , tasmiá¹ƒ. paccÅ«sati timiraá¹ƒ vinÄ• s
pati-pubbo usa-saddo rujÄ• yanti hi neruttikÄ• , soyeva samayoti rattiyÄ• pacchimayÄ• map
vuccati, tasmiá¹ƒ. visÄ• khÄ• puá¹‡á¹‡amadivase Ä«dise rattiyÄ• pacchimasamayeti vuttaá

upÄ• dÄ«yate kammakilesehÄ«ti __upÄ• di, _ vipÄ• kakkhandhÄ• , kaá¹-attÄ• ca rÅ«paá¹
kilesÄ• bhisaá¹…khÄ• ramÄ• ranimmathane anossaá¹-á¹-ho, idha khandhamaccumÄ• ranir
tasmÄ• natthi etissÄ• upÄ• disaá¹…khÄ• to seso, upÄ• dissa vÄ• sesoti katvÄ• __ ``anup
vuccati. __nibbÄ• nadhÄ• tÅ«_ti cettha nibbutimattaá¹ƒ adhippetaá¹ƒ, nibbÄ• naÃ±ca taá¹ƒ
dhÄ• tu cÄ• ti katvÄ• . nibbutiyÄ• hi kÄ• raá¹‡apariyÄ• yena asaá¹…khatadhÄ• tu tathÄ• v
itthambhÅ«talakkhaá¹‡e cÄ• yaá¹ƒ karaá¹‡aniddeso. anupÄ• disesatÄ• saá¹…khÄ• taá¹ƒ in
pattassa parinibbutassa bhagavato lakkhaá¹‡e nibbÄ• nadhÄ• tusaá¹…khÄ• te atthe tatiyÄ•
``anupÄ• disesÄ• yÄ• â€™â€™ ti nibbÄ• nadhÄ• tuyÄ• va visesanaá¹ƒ hoti, na parinibbuta
taá¹ƒ bhagavÄ• pattoti vuttoti? nibbÄ• nadhÄ• tuyÄ• sahacaraá¹‡ato. taá¹ƒsahacaraá¹‡en
anupÄ• disesabhÄ• vaá¹ƒ pattoti vuccati. atha vÄ• anupÄ• disesabhÄ• vasaá¹…khÄ• taá¹ƒ
nibbÄ• nadhÄ• tuyÄ• lakkhaá¹‡e saÃ±jÄ• nanakiriyÄ• ya tatiyÄ• tipi vattuá¹ƒ yujjati. __anup
nibbÄ• nadhÄ• tuyÄ• _ti ca anupÄ• disesanibbÄ• nadhÄ• tu \Be I 39/ hutvÄ• ti attho. ``Å«na
pattenÄ• â€™â€™ ti (Vin III 612). ettha hi Å«napaÃ±cabandhanapatto hutvÄ• ti atthaá¹ƒ va
nibbÄ• nadhÄ• tuyÄ• anupÄ• disesÄ• ya anupÄ• disesÄ• hutvÄ• bhÅ«tÄ• yÄ• tipi yujjati.
udÄ• naá¹-á¹-hakathÄ• ya __nandasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ ``upaá¸• á¸• hullikhitehi kesel
karaá¹‡avacanaá¹ƒ vippakatullikhitehi kesehi upalakkhitÄ• ti atthoâ€™â€™ ti (Ud-a 22) esa
__dhÄ• tubhÄ• janadivase_ti jeá¹-á¹-hamÄ• sassa sukkapakkhapaÃ±camÄ«divasaá¹ƒ sand
``sannipatitÄ• naâ€™â€™ nti etassa visesanaá¹ƒ, ``ussÄ• haá¹ƒ janesÄ«â€™â€™ ti etassa
``dhÄ• tubhÄ• janadivase bhikkhÅ«naá¹ƒ ussÄ• haá¹ƒ janesÄ«â€™â€™ ti ussÄ• hajananas
bhinnÄ• dhikaraá¹‡avisesanabhÄ• vato. dhÄ• tubhÄ• janadivasato hi purimataradivasesupi
atha vÄ• __ ``sannipatitÄ• naâ€™â€™ _nti idaá¹ƒ kÄ• yasÄ• maggivasena sannipatanam
samÄ• gamanamattena. tasmÄ• ``dhÄ• tubhÄ• janadivaseâ€™â€™ ti idaá¹ƒ ``sannipatitÄ•
visesanaá¹ƒ sambhavati, idaÃ±ca __bhikkhÅ«naá¹ƒ ussÄ• haá¹ƒ janesÄ«_ti ettha __ ``bhik
sambajjhanÄ«yaá¹ƒ \Ne I 36/. saá¹…ghassa thero __saá¹…ghatthero. _ so pana saá¹…gho
__ ``sattannaá¹ƒ bhikkhusatasahassÄ• naâ€™â€™ _nti. saá¹…ghasaddena hi aviÃ±Ã±Ä• y
viÃ±Ã±Ä• panatthamevetaá¹ƒ puna vuttaá¹ƒ. saddavidÅ« pana vadanti ---

``samÄ• so ca taddhito ca, vÄ• kyatthesu visesakÄ• .

pasiddhiyantu sÄ• maÃ±Ã±aá¹ƒ, telaá¹ƒ sugatacÄ«varaá¹ƒ ||

tasmÄ• nÄ• mamattabhÅ«tassa saá¹…ghattherassa visesanatthamevetaá¹ƒ puna vuttanti,

edisesu samÄ• so yathÄ• ``devadattassa garukulaâ€™â€™ nti. niccasÄ• pekkhatÄ• cetth
bhikkhusatasahassasaddaá¹ƒ sÄ• pekkhattepi aÃ±Ã±apadantarÄ• bhÄ• vena vÄ• kye viya
``sattannaá¹ƒ bhikkhusatasahassÄ• naâ€™â€™ nti hi etassa saá¹…ghasadde avayavÄ«bh
sÄ• mibhÄ• vena therasaddeti. ``sattannaá¹ƒ bhikkhusatasahassÄ• naâ€™â€™ nti ca gaá¹
sandhÄ• ya vuttaá¹ƒ. tadÄ• hi sannipatitÄ• bhikkhÅ« ettakÄ• ti gaá¹‡anapathamatikkantÄ•
vedanÄ• vikkhambhanato paá¹-á¹-hÄ• ya ``nacireneva bhagavÄ• parinibbÄ• yissatÄ«â€™â
Ä• gatesu bhikkhÅ«su ekabhikkhupi pakkanto nÄ• ma natthi. yathÄ• hu ---

``sattasatasahassÄ• ni \Be I 40/, tesu pÄ• mokkhabhikkhavo.

thero mahÄ• kassapova, saá¹…ghatthero tadÄ• ahÅ«â€™â€™ ti ||

Ä• yasmÄ• mahÄ• kassapo anussaranto maÃ±Ã±amÄ• no cintayanto hutvÄ• ussÄ• haá¹
cintayanto Ä• yasmÄ• mahÄ• kassapo ussÄ• haá¹ƒ janesÄ«ti vÄ• sambandho. mahantehi
samannÄ• gatattÄ• mahanto kassapoti __mahÄ• kassapo. _ apica __ ``mahÄ• kassapoâ€
nadÄ«kassapo gayÄ• kassapo kumÄ• rakassapoti ime khuddÄ• nukhuddake there upÄ• dÄ
mahÄ• kassapo ussÄ• haá¹ƒ janesÄ«ti anuyoge sati taá¹ƒ kÄ• raá¹‡aá¹ƒ vibhÄ• vento Ä• h
``sattÄ• haparinibbuteâ€™â€™ _tiÄ• di. satta ahÄ• ni samÄ• haá¹-Ä• ni __sattÄ• haá¹ƒ. _ s
assÄ• ti tathÄ• yathÄ• ``acirapakkanto, mÄ• sajÄ• toâ€™â€™ ti, antatthaaÃ±Ã±apadasam
bhagavato parinibbÄ• nadivasato paá¹-á¹-hÄ• ya sattÄ• he vÄ«tivatteti vuttaá¹ƒ hoti, etassa
nti padena sambandho, tathÄ• __ ``subhaddena vuá¸• á¸• hapabbajitenÄ• â€™â€™ _ti eta
tassa nÄ• mamattaá¹ƒ, vuá¸• á¸• hakÄ• le pana pabbajitattÄ• __ ``vuá¸• á¸• hapabbajitenÄ
subhaddaparibbÄ• jakÄ• dÄ«hi taá¹ƒ visesaá¹ƒ karoti. __ ``alaá¹ƒ Ä• vusoâ€™â€™ _tiÄ• di
vuttavacanaá¹ƒ nidasseti. so hi sattÄ• haparinibbute bhagavati Ä• yasmatÄ• mahÄ• kassap
pÄ• vÄ• ya kusinÄ• raá¹ƒ addhÄ• namaggapaá¹-ipannesu paÃ±camattesu bhikkhusatesu a
diá¹-á¹-haÄ• jÄ«vakassa santikÄ• bhagavato parinibbÄ• naá¹ƒ sutvÄ• pattacÄ«varÄ• ni ch
paggayhaá¹ƒ nÄ• nappakÄ• raá¹ƒ paridevante disvÄ• evamÄ• ha.

kasmÄ• pana so evamÄ• hÄ• ti? bhagavati Ä• ghÄ• tena. ayaá¹ƒ kireso khandhake Ä• ga
I 303) nahÄ• pitapubbako vuá¸• á¸• hapabbajito bhagavati kusinÄ• rato nikkhamitvÄ• aá¸•
bhikkhusatehi saddhiá¹ƒ Ä• tumaá¹ƒ gacchante ``bhagavÄ• Ä• gacchatÄ«â€™â€™ ti sutv
karissÄ• mÄ«â€™â€™ ti sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hite dve putte etadavoca ``bhagavÄ
Ä• gacchati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hateá¸·asehi bhikkhusatehi,
khurabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya nÄ• á¸·iyÄ• vÄ• pasibbakena vÄ• anugharakaá¹ƒ Ä• hiá¹
taá¹‡á¸• ulampi khÄ• danÄ«yampi \Be I 41/ saá¹ƒharatha, bhagavato Ä• gatassa yÄ• gudÄ
te tathÄ• akaá¹ƒsu. atha bhagavati Ä• tumaá¹ƒ Ä• gantvÄ• bhusÄ• gÄ• rakaá¹ƒ paviá¹-á¹-
sÄ• yanhasamayaá¹ƒ gÄ• madvÄ• raá¹ƒ gantvÄ• manusse Ä• mantetvÄ• ``hatthakamman
hatthakammaá¹ƒ yÄ• citvÄ• ``kiá¹ƒ bhante karomÄ• â€™â€™ ti vutte ``idaÃ±cidaÃ±ca gaá

sabbÅ«pakaraá¹‡Ä• ni gÄ• hÄ• petvÄ• vihÄ• re uddhanÄ• ni kÄ• retvÄ• ekaá¹ƒ kÄ• á¸·aka
tÄ• disameva pÄ• rupitvÄ• ``idaá¹ƒ karotha, idaá¹ƒ karothÄ• â€™â€™ ti sabbarattiá¹ƒ vicÄ
vissajjetvÄ• bhojjayÄ• guÃ±ca madhugoá¸·akaÃ±ca paá¹-iyÄ• dÄ• pesi. __bhojjayÄ• gu_ n
pÄ• tabbayÄ• gu, tattha sappimadhuphÄ• á¹‡itamacchamaá¹ƒsapupphaphalarasÄ• di yaá¹ƒ
atthi, taá¹ƒ sabbaá¹ƒ pavisati. kÄ«á¸·itukÄ• mÄ• naá¹ƒ sÄ«samakkhanayoggÄ• hoti sugano

atha bhagavÄ• kÄ• lasseva sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivuto pi
Ä• tumÄ• bhimukho pÄ• yÄ• si. atha tassa Ä• rocesuá¹ƒ ``bhagavÄ• piá¹‡á¸• Ä• ya gÄ• ma
paá¹-iyÄ• ditÄ• â€™â€™ ti. so yathÄ• nivatthapÄ• ruteheva tehi kÄ• á¸·akakÄ• sÄ• vehi ek
kaá¹-acchuÃ±ca gahetvÄ• brahmÄ• viya dakkhiá¹‡aá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ bhÅ«miy
vanditvÄ• ``paá¹-iggaá¹‡hÄ• tu me bhante bhagavÄ• yÄ• guâ€™â€™ nti Ä• ha. tato ``jÄ•
pucchantÄ«â€™â€™ ti khandhake (Vin I 304) Ä• gatanayena bhagavÄ• pucchitvÄ• ca sut
vuá¸• á¸• hapabbajitaá¹ƒ vigarahitvÄ• tasmiá¹ƒ vatthusmiá¹ƒ akappiyasamÄ• dÄ• nasikkhÄ
khurabhaá¹‡á¸• apariharaá¹‡asikkhÄ• padaÃ±cÄ• ti dve sikkhÄ• padÄ• ni paÃ±Ã±apetvÄ•
bhojanaá¹ƒ pariyesanteheva vÄ«tinÄ• mitÄ• \Ne I 38/, idaá¹ƒ pana tumhÄ• kaá¹ƒ akappiya
bhojanaá¹ƒ imaá¹ƒ paribhuÃ±jitvÄ• anekÄ• ni attabhÄ• vasahassÄ• ni apÄ• yesveva nibba
gaá¹‡hathÄ• â€™â€™ ti vatvÄ• bhikkhÄ• cÄ• rÄ• bhimukho agamÄ• si, ekabhikkhunÄ• pi
anattamano hutvÄ• ``ayaá¹ƒ sabbaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti Ä• hiá¹‡á¸• ati, sace na gah
Ä• rocetabbaá¹ƒ assa, pakkÄ• hÄ• ro nÄ• ma sabbaciraá¹ƒ tiá¹-á¹-hanto sattÄ• hamattaá¹ƒ
yÄ• vajÄ«vaá¹ƒ pariyattaá¹ƒ assa, sabbaá¹ƒ tena nÄ• sitaá¹ƒ, ahitakÄ• mo ayaá¹ƒ mayhaâ€
Ä• ghÄ• taá¹ƒ bandhitvÄ• dasabale dharamÄ• ne kiÃ±ci vattuá¹ƒ \Be I 42/ nÄ• sakkhi. evaá
uccÄ• kulÄ• pabbajito mahÄ• puriso, sace kiÃ±ci dharantassa vakkhÄ• mi, mamaá¹ƒyeva

svÄ• yaá¹ƒ ajja mahÄ• kassapattherena saddhiá¹ƒ gacchanto ``parinibbuto bhagavÄ• â€™
viya haá¹-á¹-hatuá¹-á¹-ho evamÄ• ha. thero pana taá¹ƒ sutvÄ• hadaye pahÄ• raá¹ƒ viya, m
patitasukkhÄ• saniá¹ƒ viya (sukkhÄ• sani viya Sv III 232) maÃ±Ã±i, dhammasaá¹ƒvego cas
``sattÄ• hamattaparinibbuto bhagavÄ• , ajjÄ• pissa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ d
bhagavatÄ• Ä• rÄ• dhitasÄ• sane nÄ• ma evaá¹ƒ lahuá¹ƒ mahantaá¹ƒ pÄ• paá¹ƒ kasaá¹-a
kho panesa pÄ• po vaá¸• á¸• hamÄ• no aÃ±Ã±epi evarÅ«pe sahÄ• ye labhitvÄ• sÄ• sanaá

tato thero cintesi ``sace kho panÄ• haá¹ƒ imaá¹ƒ mahallakaá¹ƒ idheva pilotikaá¹ƒ nivÄ• set
okirÄ• petvÄ• nÄ«harÄ• pessÄ• mi, manussÄ• `samaá¹‡assa gotamassa sarÄ«re dharam
ti amhÄ• kaá¹ƒ dosaá¹ƒ dassessanti, adhivÄ• semi tÄ• va. bhagavatÄ• hi desitadhammo
asaá¹…gahitapuppharÄ• sisadiso, tattha yathÄ• vÄ• tena pahaá¹-apupphÄ• ni yato vÄ• ta
evarÅ«pÄ• naá¹ƒ vasena gacchante gacchante kÄ• le vinaye ekaá¹ƒ dve sikkhÄ• padÄ• ni
paÃ±hÄ• vÄ• rÄ• nassissanti, abhidhamme ekaá¹ƒ dve bhÅ«mantarÄ• ni nassissanti, evaá
naá¹-á¹-he pisÄ• casadisÄ• bhavissÄ• ma, tasmÄ• dhammavinayasaá¹…gahaá¹ƒ karissÄ•
saá¹…gahitapupphÄ• ni viya ayaá¹ƒ dhammavinayo niccalo bhavissati. etadatthaÃ±hi bhag

gÄ• vutÄ• ni paccuggamanaá¹ƒ akÄ• si, tÄ«hi ovÄ• dehi (SN a II 149, 150, 151) upasampad
cÄ«varaparivattanaá¹ƒ akÄ• si, Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• letvÄ• candopamapaá¹-ipadaá¹ƒ
katvÄ• kathesi, tikkhattuá¹ƒ sakalasÄ• sanaratanaá¹ƒ paá¹-icchÄ• pesi, mÄ• dise bhikkhum
pÄ• po sÄ• sane vaá¸• á¸• hiá¹ƒ mÄ• alattha, yÄ• va adhammo na dippati, dhammo na paá
dippati, vinayo na paá¹-ibÄ• hiyyati, adhammavÄ• dino na balavanto honti, dhammavÄ• dino
honti, avinayavÄ• dino na balavanto honti, vinayavÄ• dino na dubbalÄ• honti, tÄ• va dhamm
saá¹…gÄ• yissÄ• mi, tato bhikkhÅ« attano attano pahonakaá¹ƒ \Be I 43/ gahetvÄ• kappiyÄ
athÄ• yaá¹ƒ pÄ• po sayameva niggahaá¹ƒ pÄ• puá¹‡issati, puna sÄ«saá¹ƒ ukkhipituá¹ƒ na
iddhaÃ±ceva phÄ«ttaÃ±ca bhavissatÄ«â€™â€™ ti cintetvÄ• so ``evaá¹ƒ nÄ• ma mayhaá¹ƒ
kassacipi anÄ• rocetvÄ• bhikkhusaá¹…ghaá¹ƒ samassÄ• setvÄ• atha pacchÄ• dhÄ• tubh
dhammavinayasaá¹…gÄ• yanatthaá¹ƒ bhikkhÅ«naá¹ƒ ussÄ• haá¹ƒ janesi. tena vuttaá¹ƒ ``Ä
sattÄ• haparinibbute ... pe ... dhammavinayasaá¹…gÄ• yanatthaá¹ƒ bhikkhÅ«naá¹ƒ ussÄ• h

tattha __ala_nti paá¹-ikkhepavacanaá¹ƒ, na yuttanti attho. __Ä• vuso_ti paridevante bhikkh
socitthÄ• _ti citte uppannabalavasokena mÄ• sokamakattha. __mÄ• paridevitthÄ• _ti vÄ• d
``paridevanaá¹ƒ vilÄ• poâ€™â€™ ti hi vuttaá¹ƒ. asocanÄ• dÄ«naá¹ƒ kÄ• raá¹‡amÄ• ha __
__tena mahÄ• samaá¹‡enÄ• _ti nissakke karaá¹‡avacanaá¹ƒ, smÄ• vacanassa vÄ• nÄ• by
_ti pade pana kattari tatiyÄ• vasena sambandho. ubhayÄ• pekkhaÃ±hetaá¹ƒ padaá¹ƒ. __up
taá¹ƒkÄ• lÄ• pekkhavattamÄ• navacanaá¹ƒ, ``tadÄ• â€™â€™ ti seso. atÄ«tatthe vÄ• vatta
attho. __anussaranto_ dhammasaá¹ƒvegavaseneva, na pana kodhÄ• divasena. dhammasa
pavattaá¹ƒ sahottappaÃ±Ä• á¹‡aá¹ƒ dhammasaá¹ƒvego. vuttaÃ±hetaá¹ƒ ---

``sabbasaá¹…khatadhammesu, ottappÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ.

Ã±Ä• á¹‡amohitabhÄ• rÄ• naá¹ƒ, dhammasaá¹ƒvegasaÃ±Ã±itaâ€™â€™ nti || (Sp-á¹- I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•).

aÃ±Ã±aá¹ƒ ussÄ• hajananakÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``Ä«disassÄ• â€™â€™ _tiÄ• di v
saá¹…ghasannipÄ• tassÄ• _ti
sattasatasahassagaá¹‡apÄ• mokkhattherappamukhagaá¹‡anapathÄ• tikkantasaá¹…ghasan
``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjatÄ«â€™â€™ _tiÄ• dinÄ• pi aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ das
phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _ hetu. __kho_ti avadhÄ• raá¹‡e. __pan
etaá¹ƒ á¹-hÄ• naá¹ƒ vijjateva, no na vijjatÄ«ti attho. kiá¹ƒ pana tanti Ä• ha __ ``yaá¹ƒ pÄ• pa
_tiÄ• di. __ya_nti nipÄ• tamattaá¹ƒ, kÄ• raá¹‡aniddeso vÄ• , yena á¹-hÄ• nena antaradhÄ•
á¹-hÄ• naá¹ƒ vijjatiyevÄ• ti. pÄ• pena lÄ• makena icchÄ• vacarena samannÄ• gatÄ• bhikkh
44/. atÄ«to satthÄ• ettha, etassÄ• ti vÄ• __atÄ«tasatthukaá¹ƒ_ yathÄ• ``bahukattukoâ€™
vacanaá¹ƒ __pÄ• vacanaá¹ƒ. pÄ• _-saddo \Ne I 40/ cettha nipÄ• to ``pÄ• eva vutyassÄ• â€
upasaggapadaá¹ƒ vÄ• etaá¹ƒ, dÄ«ghaá¹ƒ katvÄ• pana tathÄ• vuttaá¹ƒ yathÄ• ``pÄ• vada

__pakkha_nti alajjipakkhaá¹ƒ. __ ``yÄ• va cÄ• â€™â€™ _tiÄ• dinÄ• saá¹…gÄ«tiyÄ• sÄ• s
kÄ• raá¹‡aá¹ƒ, sÄ• dhakaÃ±ca dasseti. ``tasmÄ• â€™â€™ ti hi padamajjhÄ• haritvÄ• ``saá
sambandhanÄ«yaá¹ƒ.

tattha __yÄ• va ca dhammavinayo tiá¹-á¹-hatÄ«_ti yattakaá¹ƒ kÄ• laá¹ƒ dhammo ca vinayo
tiá¹-á¹-hati. parinibbÄ• namaÃ±cake nipannena bhagavatÄ• mahÄ• parinibbÄ• nasutte (DN
__ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha. __hi_-saddo Ä• gamavasena daá¸·hijotako. __d
desito ceva paÃ±Ã±atto ca. suttÄ• bhidhammasaá¹…gahitassa hi dhammassa atisajjanaá¹ƒ
tasseva pakÄ• rato Ã±Ä• panaá¹ƒ vineyyasantÄ• ne á¹-hapanaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ. vina
ca. vinayatantisaá¹…gahitassa hi atthassa atisajjanaá¹ƒ pabodhanaá¹ƒ desanÄ• , tasseva p
asaá¹…karato á¹-hapanaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ, tasmÄ• kammadvayampi kiriyÄ• dvayena
veditabbaá¹ƒ.

__so_ti so dhammo ca vinayo ca. __mamaccayenÄ• _ti mama accayakÄ• le. ``bhummatthe
akkharacintakÄ• vadanti. hetvatthe vÄ• karaá¹‡avacanaá¹ƒ, mama accayahetu tumhÄ• ka
bhavissatÄ«ti attho. vuttaÃ±hi mahÄ• parinibbÄ• nasuttavaá¹‡á¹‡anÄ• yaá¹ƒ ``mayi parinibb
satthukiccaá¹ƒ sÄ• dhessatÄ«â€™â€™ ti (Sv II 216). lakkhaá¹‡avacanaÃ±hettha hetvatthas
ujuá¹ƒ gate satÄ«â€™â€™ ti (AN a IV 70; Nett 10.90, 93). idaá¹ƒ vuttaá¹ƒ hoti --- mayÄ• vo
``idaá¹ƒ lahukaá¹ƒ, idaá¹ƒ garukaá¹ƒ, idaá¹ƒ satekicchaá¹ƒ, idaá¹ƒ atekicchaá¹ƒ, idaá¹ƒ loka
paá¹‡á¹‡attivajjaá¹ƒ, ayaá¹ƒ Ä• patti puggalassa santike vuá¹-á¹-hÄ• ti, ayaá¹ƒ gaá¹‡assa, a
santike vuá¹-á¹-hÄ• tÄ«â€™â€™ ti sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ avÄ«tikkamanÄ«y
otiá¹‡á¹‡avatthusmiá¹ƒ sakhandhakaparivÄ• ro ubhatovibhaá¹…go mahÄ• vinayo nÄ• ma d
vinayapiá¹-akaá¹ƒ mayi parinibbute tumhÄ• kaá¹ƒ satthukiccaá¹ƒ sÄ• dhessati ``idaá¹ƒ vo k
na kattabbaâ€™â€™ nti kattabbÄ• kattabbassa vibhÄ• gena \Be I 45/ anusÄ• sanato. á¹-hit
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ
satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti tena tena vineyyÄ• naá¹ƒ a
pakÄ• rena ime sattatiá¹ƒsa bodhipakkhiyadhamme vibhajitvÄ• vibhajitvÄ• suttantapiá¹-aka
sakalampi suttantapiá¹-akaá¹ƒ mayi parinibbute tumhÄ• kaá¹ƒ satthukiccaá¹ƒ sÄ• dhessati
taá¹ƒtaá¹ƒcariyÄ• nurÅ«paá¹ƒ sammÄ• paá¹-ipattiyÄ• anusÄ• sanato, á¹-hiteneva ca mayÄ
paÃ±cakkhandhÄ• (Sv II 216), dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, cattÄ• ri
bÄ• vÄ«satindriyÄ• ni, nava hetÅ«, cattÄ• ro Ä• hÄ• rÄ• , satta phassÄ• , satta vedanÄ• , sa
cetanÄ• , satta cittÄ• ni. tatrÄ• pi ettakÄ• dhammÄ• kÄ• mÄ• vacarÄ• , ettakÄ• rÅ«pÄ• va
arÅ«pÄ• vacarÄ• , ettakÄ• pariyÄ• pannÄ• , ettakÄ• apariyÄ• pannÄ• , ettakÄ• lokiyÄ• , e
ime dhamme vibhajitvÄ• vibhajitvÄ• abhidhammapiá¹-akaá¹ƒ desitaá¹ƒ, taá¹ƒ sakalampi ab
parinibbute tumhÄ• kaá¹ƒ satthukiccaá¹ƒ sÄ• dhessati khandhÄ• divibhÄ• gena Ã±Ä• yamÄ
catusaccasambodhÄ• vahattÄ• . iti sabbampetaá¹ƒ abhisambodhito yÄ• va parinibbÄ• nÄ•
bhÄ• sitaá¹ƒ lapitaá¹ƒ ``tÄ«á¹‡i piá¹-akÄ• ni, paÃ±ca nikÄ• yÄ• , navaá¹…gÄ• ni, caturÄ• sÄ
dhammakkhandhasahassÄ• nÄ«â€™â€™ ti evaá¹ƒ mahappabhedaá¹ƒ hoti. imÄ• ni caturÄ

tiá¹-á¹-hanti, ahaá¹ƒ ekova parinibbÄ• yissÄ• mi, ahaÃ±ca panidÄ• ni ekova ovadÄ• mi anus
imÄ• ni caturÄ• sÄ«ti buddhasahassÄ• ni tumhe ovadissanti anusÄ• sissanti ovÄ• dÄ• nusÄ
nipphÄ• danatoti.

__sÄ• sana_nti pariyattipaá¹-ipattipaá¹-ivedhavasena tividhampi sÄ• sanaá¹ƒ, nippariyÄ• ya
bodhipakkhiyadhammÄ• . addhÄ• naá¹ƒ gamitumalanti __addhaniyaá¹ƒ, _ addhÄ• nagÄ• m
ciraá¹ƒ á¹-hiti etassÄ• ti __ciraá¹-á¹-hitikaá¹ƒ. _ idaá¹ƒ vuttaá¹ƒ hoti --- yena pakÄ• rena idaá
addhaniyaá¹ƒ, tatoyeva ca ciraá¹-á¹-hitikaá¹ƒ bhaveyya, tena pakÄ• rena dhammaÃ±ca vina
saá¹…gÄ• yeyyaá¹ƒ, sÄ• dhu vatÄ• ti.

idÄ• ni sammÄ• sambuddhena attano kataá¹ƒ anuggahavisesaá¹ƒ samanussaritvÄ• cintan
``yaÃ±cÄ• haá¹ƒ bhagavatÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha ``yaÃ±cÄ• haâ€™â€™ nti eta
pasaá¹ƒsitoâ€™â€™ ti etehi sambandho. __ya_nti \Be I 46/ yasmÄ• , kiriyÄ• parÄ• masana
``anuggahito, pasaá¹ƒsitoâ€™â€™ ti ettha anuggahaá¹‡aá¹ƒ, pasaá¹ƒsanaÃ±ca parÄ• mas
tiÄ• dikaá¹ƒ pana vacanaá¹ƒ bhagavÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le mahÄ• kassapatth
paÃ±Ã±attasaá¹…ghÄ• á¹-iyaá¹ƒ nisinno taá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ padumapupphavaá¹‡á¹‡
parÄ• masanto Ä• ha. vuttaÃ±hetaá¹ƒ kassapasaá¹ƒyutte (SN a II 154) mahÄ• kassapatthe
Ä• mantetvÄ• kathentena ---

``atha kho Ä• vuso bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ te
Ä• vuso paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ catugguá¹‡aá¹ƒ paÃ±Ã±apetvÄ• bhagava
bhante bhagavÄ• nisÄ«datu, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™ ti V
bhagavÄ• paÃ±Ã±atte Ä• sane, nisajja kho maá¹ƒ Ä• vuso bhagavÄ• etadavoca `mudukÄ•
paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-Ä«â€™ ti. paá¹-iggaá¹‡hÄ• tu me bhante bhagavÄ• pa
saá¹…ghÄ• á¹-iá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• ti. dhÄ• ressasi pana me tvaá¹ƒ kassapa sÄ
nibbasanÄ• nÄ«ti. dhÄ• ressÄ• mahaá¹ƒ bhante bhagavato sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni
Ä• vuso paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ bhagavato pÄ• dÄ• siá¹ƒ, ahaá¹ƒ pana bh
paá¹ƒsukÅ«lÄ• ni nibbasanÄ• ni paá¹-ipajjiâ€™â€™ nti (SN a II 154).

tattha __mudukÄ• kho tyÄ• ya_nti mudukÄ• kho te ayaá¹ƒ. kasmÄ• pana bhagavÄ• evan
cÄ«varaá¹ƒ parivattetukÄ• matÄ• ya. kasmÄ• parivattetukÄ• mo jÄ• toti? theraá¹ƒ attano á
á¹-hapetukÄ• matÄ• ya. kiá¹ƒ sÄ• riputtamoggallÄ• nÄ• natthÄ«ti? atthi, evaá¹ƒ panassa al
á¹-hassanti, `kassapo pana vÄ«savassasatÄ• yuko, so mayi parinibbute sattapaá¹‡á¹‡iguhÄ
dhammavinayasaá¹…gahaá¹ƒ katvÄ• mama sÄ• sanaá¹ƒ paÃ±cavassasahassaparimÄ• á¹
karissatÄ«â€™â€™ ti attano naá¹ƒ á¹-hÄ• ne á¹-hapesi, evaá¹ƒ bhikkhÅ« kassapassa suss
maÃ±Ã±issantÄ«â€™â€™ ti tasmÄ• evamÄ• ha. thero pana yasmÄ• cÄ«varassa vÄ• pat
``imaá¹ƒ tumhe gaá¹‡hathÄ• â€™â€™ ti vacanaá¹ƒ cÄ• rittameva, tasmÄ• ``paá¹-iggaá¹‡h
bhagavÄ• â€™â€™ ti Ä• ha.

__dhÄ• ressasi_ \Be I 47/ __pana me tvaá¹ƒ kassapÄ• _ti kassapa tvaá¹ƒ imÄ• ni paribhog
paá¹ƒsukÅ«lÄ• ni pÄ• rupituá¹ƒ sakkhissasÄ«ti vadati. taÃ±ca kho na kÄ• yabalaá¹ƒ sandh
paá¹-ipattipÅ«raá¹‡aá¹ƒ pana sandhÄ• ya evamÄ• ha. ayaÃ±hettha adhippÄ• yo --- ahaá¹ƒ
puá¹‡á¹‡aá¹ƒ nÄ• ma dÄ• siá¹ƒ pÄ• rupitvÄ• Ä• makasusÄ• ne chaá¸• á¸• itaá¹ƒ susÄ• na
pÄ• á¹‡akehi samparikiá¹‡á¹‡aá¹ƒ te pÄ• á¹‡ake vidhunitvÄ• mahÄ• ariyavaá¹ƒse á¹-hatvÄ
imaá¹ƒ cÄ«varaá¹ƒ gahitadivase dasasahassacakkavÄ• á¸·e mahÄ• pathavÄ« mahÄ• virav
Ä• kÄ• saá¹ƒ taá¹-ataá¹-Ä• yi, cakkavÄ• á¸·e devatÄ• sÄ• dhukÄ• raá¹ƒ adaá¹ƒsu, imaá¹ƒ
bhikkhunÄ• jÄ• tipaá¹ƒsukÅ«likena jÄ• tiÄ• raÃ±Ã±ikena jÄ• tiekÄ• sanikena jÄ• tisapadÄ•
vaá¹-á¹-ati, tvaá¹ƒ imassa cÄ«varassa anucchavikaá¹ƒ kÄ• tuá¹ƒ sakkhissasÄ«ti. theropi att
hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti, so taá¹ƒ atakkayitvÄ• ``ahametaá¹ƒ paá¹-ipattiá¹ƒ pÅ«ress
ussÄ• hena sugatacÄ«varassa anucchavikaá¹ƒ kÄ• tukÄ• mo ``dhÄ• ressÄ• mahaá¹ƒ bhan
__paá¹-ipajji_nti paá¹-ipannosiá¹ƒ. evaá¹ƒ pana cÄ«varaparivattanaá¹ƒ \Ne I 43/ katvÄ• the
pÄ• rupitacÄ«varaá¹ƒ bhagavÄ• pÄ• rupi, satthu cÄ«varaá¹ƒ thero. tasmiá¹ƒ samaye mahÄ
katvÄ• unnadantÄ« kampittha.

__sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• nÄ«_ti matakaá¸·evaraá¹ƒ pariveá¹-hetvÄ• chaá¸• á¸• itÄ• n
papphoá¹-etvÄ• gahitÄ• ni sÄ• á¹‡avÄ• kamayÄ• ni paá¹ƒsukÅ«lacÄ«varÄ• ni. __nibbasan
niá¹-á¹-hitavasanakiccÄ• ni, paribhogajiá¹‡á¹‡Ä• nÄ«ti attho. ettha ca kiÃ±cÄ• pi ekameva t
anekÄ• vayavattÄ• pana bahuvacanaá¹ƒ katanti __majjhimagaá¹‡á¹-hipade_ vuttaá¹ƒ. __c
sÄ• dhÄ• raá¹‡aparibhogenÄ• _ti ettha attanÄ• sÄ• dhÄ• raá¹‡aparibhogenÄ• ti atthassa v
viÃ±Ã±Ä• yamÄ• natthassa ca saddassa payoge kÄ• mÄ• cÄ• rattÄ• ``attanÄ• â€™â€™ ti
me tvaá¹ƒ kassapa sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• nÄ«â€™â€™ ti (SN a II 154) hi vuttattÄ• ``
sÄ• dhÄ• raá¹‡aparibhogenÄ• â€™â€™ ti viÃ±Ã±Ä• yati, nÄ• Ã±Ã±ena. na hi kevalaá¹ƒ sa
atthanicchayo, atthapakaraá¹‡Ä• dinÄ• pi yebhuyyena atthassa niyamitattÄ• . Ä• cariyadha
evaá¹ƒ vuttaá¹ƒ ``cÄ«vare sÄ• dhÄ• raá¹‡aparibhogenÄ• ti ettha `attanÄ• samasamaá¹-á¹-
vuttaá¹ƒ attanÄ• --- saddamÄ• netvÄ• `cÄ«vare attanÄ• sÄ• dhÄ• raá¹‡aparibhogenÄ• â€

yassa \Be I 48/ yena hi sambandho, dÅ«raá¹-á¹-hampi ca tassa taá¹ƒ.

atthato hyasamÄ• nÄ• naá¹ƒ, Ä• sannattamakÄ• raá¹‡anti ||

atha vÄ• bhagavatÄ• cÄ«vare sÄ• dhÄ• raá¹‡aparibhogena bhagavatÄ• anuggahitoti yoj
karaá¹‡aniddesassa sahÄ• diyogakattutthajotakattasambhavatoâ€™â€™ ti. samÄ• naá¹ƒ d
__sÄ• dhÄ• raá¹‡o, _ tÄ• diso paribhogoti __sÄ• dhÄ• raá¹‡aparibhogo, _ tena. sÄ• dhÄ• r
samasamaá¹-á¹-hapanena ca anuggahitoti sambandho.

idÄ• ni ---

``ahaá¹ƒ bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi vivicca akusalehi dhan
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
yÄ• vade Ä• kaá¹…khati vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savic
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dinÄ• (SN a

navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• pabhede \Ne I 44/ uttarimanussadhamme attanÄ
bhagavatÄ• vuttaá¹ƒ kassapasaá¹ƒyutte (SN a II 151) Ä• gataá¹ƒ pÄ• á¸·imimaá¹ƒ peyyÄ•
ca saá¹…khipitvÄ• dassento Ä• ha __ ``ahaá¹ƒ bhikkhaveâ€™â€™ _tiÄ• di.

tattha __yÄ• vade_ti yÄ• vadeva, yattakaá¹ƒ kÄ• laá¹ƒ Ä• kaá¹…khÄ• mi, tattakaá¹ƒ kÄ• la
tatoyeva hi __majjhimagaá¹‡á¹-hipade, cÅ«á¸·agaá¹‡á¹-hipade_ ca __ ``yÄ• vade_ti yÄ• va
hotÄ«â€™â€™ ti likhitaá¹ƒ. __saá¹ƒyuttaá¹-á¹-hakathÄ• ya_mpi ``yÄ• vade Ä• kaá¹…khÄ•
icchÄ• mÄ«â€™â€™ ti (Spk I 2.152) attho vutto. tathÄ• hi tattha lÄ«natthapakÄ• saniyaá¹ƒ
Ä• cariyadhammapÄ• lattherena_ ``yÄ• vadevÄ• ti iminÄ• samÄ• natthaá¹ƒ `yÄ• vadeâ€™
vuttaá¹ƒ. potthakesu pana katthaci ``yÄ• vadevÄ• â€™â€™ ti ayameva pÄ• á¹-ho dissati. ap
yattakaá¹ƒ samÄ• pattivihÄ• raá¹ƒ vihariuá¹ƒ Ä• kaá¹…khÄ• mi, tattakaá¹ƒ samÄ• pattivihÄ
samÄ• pattiá¹-á¹-hÄ• ne, yattakaá¹ƒ abhiÃ±Ã±Ä• vohÄ• raá¹ƒ voharituá¹ƒ \Be I 49/ Ä• kaá¹.
abhiÃ±Ã±Ä• vohÄ• raá¹ƒ voharÄ• mÄ«ti abhiÃ±Ã±Ä• á¹-hÄ• ne ca saha pÄ• á¹-hasesena a
__Ä• cariyadhammapÄ• lattherenÄ• _pi tadevatthaá¹ƒ yathÄ• lÄ• bhanayena dassetuá¹ƒ ``
abhiÃ±Ã±Ä• vohÄ• re vÄ• Ä• kaá¹…khanto vihÄ• rÄ• mi ceva voharÄ• mi ca, tathÄ• kassa
apare pana ``yÄ• vadeti `yaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ Ä• kaá¹…khÄ• mi, taá¹ƒ paá¹-hamajjh
vihÄ• rÄ• mÄ«â€™ tiÄ• dinÄ• samÄ• pattiá¹-á¹-hÄ• ne, iddhividhÄ• bhiÃ±Ã±Ä• á¹-hÄ• ne c
kammavasena `yaá¹ƒ dibbasotaá¹ƒ Ä• kaá¹…khÄ• mi, tena dibbasotena sadde suá¹‡Ä• mÄ
sesÄ• bhiÃ±Ã±Ä• á¹-hÄ• ne karaá¹‡avasena yojanÄ• vattabbÄ• â€™â€™ ti vadanti. __vivi
__eva_-saddo niyamattho, ubhayattha yojetabbo. yamettha vattabbaá¹ƒ, tadupari Ä• vi bhav

__navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede_ti ettha __navÄ• nupubbavihÄ• rÄ
samÄ• pajjitabbattÄ• evaá¹ƒsaÃ±Ã±itÄ• nirodhasamÄ• pattiyÄ• saha aá¹-á¹-ha samÄ• pa
nÄ• ma Ä• savakkhayaÃ±Ä• á¹‡ena saha paÃ±cÄ• bhiÃ±Ã±Ä• yo. katthaci potthake cettha
anadhippeto yathÄ• vuttÄ• ya pÄ• á¸·iyÄ• gahetabbassa atthassa anavasesattÄ• . manuss
uttaribhÅ«tÄ• naá¹ƒ, uttarÄ«naá¹ƒ vÄ• manussÄ• naá¹ƒ jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±ca
__uttarimanussadhammo, _ manussadhammÄ• vÄ• uttarÄ«ti __uttarimanussadhammo. _
vinÄ• bhÄ• vanÄ• manasikÄ• rena pakatiyÄ• va manussehi nibbattetabbato, manussattabh
__manussadhammo_ nÄ• ma, tato uttari pana jhÄ• nÄ• di uttarimanussadhammoti veditabb
__samasamaá¹-á¹-hapanenÄ• _ti ``ahaá¹ƒ yattakaá¹ƒ kÄ• laá¹ƒ, yattake vÄ• samÄ• pattivi
abhiÃ±Ã±Ä• yo ca vaá¸·aÃ±jemi \Ne I 45/, tathÄ• kassapopÄ«â€™â€™ ti evaá¹ƒ samasam
anekaá¹-á¹-hÄ• nesu á¹-hapanaá¹ƒ, kassacipi uttarimanussadhammassa asesabhÄ• vena e

sandhÄ• ya ``samasamaá¹-á¹-hapanenÄ• â€™â€™ ti vuttaá¹ƒ, idaÃ±ca
navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• bhÄ• vasÄ• maÃ±Ã±ena pasaá¹ƒsÄ• mattanti da
mahÄ• kassapo bhagavÄ• viya devasikaá¹ƒ catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• sa
yamakapÄ• á¹-ihÄ• riyÄ• divasena ca abhiÃ±Ã±Ä• yo vaá¸·aÃ±jetÄ«ti. ettha ca uttarimanus
samasamaá¹-á¹-hapanenÄ• â€™â€™ ti idaá¹ƒ nidassanamattanti veditabbaá¹ƒ. tathÄ• hi -

``ovada \Be I 50/ kassapa bhikkhÅ«, karohi kassapa bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ, a
bhikkhÅ« ovadeyyaá¹ƒ, tvaá¹ƒ vÄ• . ahaá¹ƒ vÄ• kassapa bhikkhÅ«naá¹ƒ dhammiá¹ƒ katha
vÄ• â€™â€™ ti ---

evampi attanÄ• samasamaá¹-á¹-hapanamakÄ• siyevÄ• ti.

__tathÄ• _ti rÅ«pÅ«pasaá¹ƒhÄ• ro yathÄ• anuggahito, tathÄ• pasaá¹ƒsitoti. __Ä• kÄ• se p
bhagavatÄ• attanoyeva pÄ• á¹‡iá¹ƒ Ä• kÄ• se cÄ• letvÄ• kulesu alaggacittatÄ• ya ceva ka
pasaá¹ƒsitoti sambandho. __alaggacittatÄ• yÄ• _ti vÄ• Ä• dhÄ• re bhummaá¹ƒ, Ä• kÄ• se
kulÅ«pakassa bhikkhuno alaggacittatÄ• ya kulesu alagganacittena bhavituá¹ƒ yuttatÄ• ya c
katvÄ• pasaá¹ƒsitoti attho. yathÄ• ha ---

``atha kho bhagavÄ• Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• lesi seyyathÄ• pi bhikkhave, ayaá¹ƒ Ä• kÄ
gayhati na bajjhati, evameva kho bhikkhave yassa kassaci bhikkhuno kulÄ• ni upasaá¹…ka
sajjati na gayhati na bajjhati `labhantu lÄ• bhakÄ• mÄ• , puÃ±Ã±akÄ• mÄ• karontu puÃ±Ã±
lÄ• bhena attamano hoti sumano, evaá¹ƒ paresaá¹ƒ lÄ• bhena attamano hoti sumano. evar
arahati kulÄ• ni upasaá¹…kamituá¹ƒ. kassapassa bhikkhave kulÄ• ni upasaá¹…kamato kule
gayhati na bajjhati `labhantu lÄ• bhakÄ• mÄ• , puÃ±Ã±akÄ• mÄ• karontu puÃ±Ã±Ä• nÄ«â€
attamano hoti sumano, evaá¹ƒ paresaá¹ƒ lÄ• bhena attamano hoti sumanoâ€™â€™ ti (SN

tattha __Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• lesÄ«_ti nÄ«le gaganantare yamakavijjukaá¹ƒ saÃ±cÄ•
heá¹-á¹-hÄ• bhÄ• ge \Ne I 46/, uparibhÄ• ge, ubhato ca passesu pÄ• á¹‡iá¹ƒ saÃ±cÄ• lesi,
buddhavacane asambhinnapadaá¹ƒ nÄ• ma. __attamano_ti sakamano, na domanassena p
__sumano_ti tuá¹-á¹-hamano, idÄ• ni yo hÄ«nÄ• dhimuttiko micchÄ• paá¹-ipanno evaá¹ƒ \B
``sammÄ• sambuddho `alaggacittatÄ• ya Ä• kÄ• se cÄ• litapÄ• á¹‡Å«pamÄ• kulÄ• ni upas
aá¹-á¹-hÄ• ne á¹-hapeti, asayhabhÄ• raá¹ƒ Ä• ropeti, yaá¹ƒ na sakkÄ• kÄ• tuá¹ƒ, taá¹ƒ kÄ•
vÄ• dapathaá¹ƒ pacchinditvÄ• ``sakkÄ• ca kho evaá¹ƒ kÄ• tuá¹ƒ, atthi evarÅ«po bhikkhÅ«
mahÄ• kassapattherameva sakkhiá¹ƒ katvÄ• dassento __ ``kassapassa bhikkhaveâ€™â€™

aÃ±Ã±ampi pasaá¹ƒsanamÄ• ha __ ``candopamapaá¹-ipadÄ• ya cÄ• â€™â€™ _ti, candap
karaá¹‡abhÅ«tÄ• ya pasaá¹ƒsito, tassaá¹ƒ vÄ• Ä• dhÄ• rabhÅ«tÄ• ya maÃ±Ã±eva sakkhiá
yathÄ• ha ---

``candÅ«pamÄ• bhikkhave kulÄ• ni upasaá¹…kamatha apakasseva kÄ• yaá¹ƒ, apakassa c
appagabbhÄ• . seyyathÄ• pi bhikkhave puriso jarudapÄ• naá¹ƒ vÄ• olokeyya pabbatavisam
apakasseva kÄ• yaá¹ƒ, apakassa cittaá¹ƒ, evameva kho bhikkhave candÅ«pamÄ• kulÄ• ni
kÄ• yaá¹ƒ, apakassa cittaá¹ƒ niccanavakÄ• kulesu appagabbhÄ• . kassapo bhikkhave cand
upasaá¹…kamati apakasseva kÄ• yaá¹ƒ, apakassa cittaá¹ƒ niccanavako kulesu appagabbh

tattha __candÅ«pamÄ• _ti candasadisÄ• hutvÄ• . kiá¹ƒ parimaá¹‡á¸• alatÄ• ya sadisÄ• ti?
gaganatalaá¹ƒ pakkhandamÄ• no na kenaci saddhiá¹ƒ santhavaá¹ƒ vÄ• sinehaá¹ƒ vÄ• Ä•
patthanaá¹ƒ vÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vÄ• karoti, na ca na hoti mahÄ• janassa piyo manÄ
kenaci saddhiá¹ƒ santhavÄ• dÄ«naá¹ƒ akaraá¹‡ena bahujanassa piyÄ• manÄ• pÄ• candÅ
khattiyakulÄ• dÄ«ni cattÄ• ri kulÄ• ni upasaá¹…kamathÄ• ti attho. apica yathÄ• cando andh
Ä• lokaá¹ƒ pharati, evaá¹ƒ kilesandhakÄ• ravidhamanena, Ã±Ä• á¹‡Ä• lokapharaá¹‡ena ca
evamÄ• dÄ«hipi nayehi attho daá¹-á¹-habbo.

__apakasseva kÄ• yaá¹ƒ, apakassa citta_nti teneva santhavÄ• dÄ«namakaraá¹‡ena kÄ• y
akaá¸• á¸• hitvÄ• apanetvÄ• ti attho. __niccanavakÄ• _ti niccaá¹ƒ navikÄ• va, Ä• gantukas
hutvÄ• ti attho. Ä• gantuko \Be I 52/ hi paá¹-ipÄ• á¹-iyÄ• sampattagehaá¹ƒ pavisitvÄ• sace
disvÄ• ``amhÄ• kaá¹ƒ puttabhÄ• taropi vippavÄ• sagatÄ• evaá¹ƒ vicariá¹ƒsÅ«â€™â€™ ti
bhojenti, bhuttamattoyeva ``tumhÄ• kaá¹ƒ bhÄ• janaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti uá¹-á¹-hÄ•
saddhiá¹ƒ santhavaá¹ƒ vÄ• karoti, kiccakaraá¹‡Ä«yÄ• ni vÄ• saá¹ƒvidahati, evaá¹ƒ tumhep
sampattagharaá¹ƒ pavisitvÄ• yaá¹ƒ iriyÄ• pathesu pasannÄ• manussÄ• denti, taá¹ƒ gahet
tesaá¹ƒ kiccakaraá¹‡Ä«ye abyÄ• vaá¹-Ä• hutvÄ• nikkhamathÄ• ti dÄ«peti. __appagabbhÄ
aá¹-á¹-haá¹-á¹-hÄ• nena kÄ• yapÄ• gabbhiyena, catuá¹-á¹-hÄ• nena vacÄ«pÄ• gabbhiyena
manopÄ• gabbhiyena ca virahitÄ• kulÄ• ni upasaá¹…kamathÄ• ti attho.

__jarudapÄ• na_nti jiá¹‡á¹‡akÅ«paá¹ƒ. __pabbatavisama_nti pabbate visamaá¹ƒ papÄ• taa
__nadÄ«vidugga_nti nadiyÄ• viduggaá¹ƒ chinnataá¹-aá¹-á¹-hÄ• naá¹ƒ. __evameva kho_ti e
opammasaá¹ƒsandanaá¹ƒ --- jarudapÄ• nÄ• dayo viya hi cattÄ• ri kulÄ• ni, olokanapuriso vi
anapakaá¹-á¹-hakÄ• yacitto tÄ• ni olokento puriso tattha patati, evaá¹ƒ arakkhitehi kÄ• yÄ• c
upasaá¹…kamanto bhikkhu kulesu bajjhati, tato nÄ• nappakÄ• raá¹ƒ sÄ«lapÄ• dabhaÃ±jan
pÄ• puá¹‡Ä• ti. yathÄ• pana apakaá¹-á¹-hakÄ• yacitto puriso tattha na patati, evaá¹ƒ rakkhi
rakkhitÄ• ya vÄ• cÄ• ya, rakkhitehi cittehi, sÅ«paá¹-á¹-hitÄ• ya satiyÄ• apakaá¹-á¹-hakÄ• ya
upasaá¹…kamanto bhikkhu kulesu na bajjhati, athassa sÄ«lasaddhÄ• samÄ• dhipaÃ±Ã±Ä•
pÄ• dahatthakucchisÄ«sÄ• ni na bhaÃ±janti, rÄ• gakaá¹‡á¹-akÄ• dayo na vijjhanti, sukhito y
agatapubbaá¹ƒ nibbÄ• nadisaá¹ƒ gacchati, evarÅ«po ayaá¹ƒ mahÄ• kassapoti hÄ«nÄ• dhim
micchÄ• paá¹-ipannassa vÄ• dapathapacchindanatthaá¹ƒ mahÄ• kassapattheraá¹ƒ eva sak
``kassapo bhikkhaveâ€™â€™ _tiÄ• dimÄ• hÄ• ti. evampettha atthamicchantialaggacittatÄ•

candopamapaá¹-ipadÄ• ya karaá¹‡abhÅ«tÄ• ya pasaá¹ƒsito, tassaá¹ƒ vÄ• Ä• dhÄ• rabhÅ«
katvÄ• pasaá¹ƒsitoti, evaá¹ƒ sati ceva-saddo, ca-saddo ca na payujjitabbo dvinnaá¹ƒ padÄ•
tulyÄ• dhikaraá¹‡attÄ• , ayameva attho pÄ• á¹-ho ca yuttataro viya dissati __parinibbÄ• nas
``Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• letvÄ• candÅ«pamaá¹ƒ paá¹-ipadaá¹ƒ kathento maá¹ƒ kÄ• yas
ti (Sv II 232) vuttattÄ• ti.

__tassa_ \Be I 53/ __kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavissati, _ aÃ±Ã±atra dhammavina
adhippÄ• yo. tattha __tassÄ• _ti yaá¹ƒ-saddassa kÄ• raá¹‡anidassane ``tasmÄ• â€™â€™ t
attho, kiriyÄ• parÄ• masane pana tassa anuggahaá¹‡assa, pasaá¹ƒsanassa cÄ• ti. potthake
meâ€™â€™ ti pÄ• á¹-ho dissati, evaá¹ƒ sati kiriyÄ• parÄ• masane ``tassÄ• â€™â€™ ti apa
padamajjhÄ• haritabbaá¹ƒ. natthi \Ne I 48/ iá¹‡aá¹ƒ yassÄ• ti aá¹‡aá¹‡o, tassa bhÄ• vo __Ä
dhammavinayasaá¹…gÄ• yanaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ kiá¹ƒ nÄ• ma tassa iá¹‡avirahita
bhavissati evÄ• ti attho. __ ``nanu maá¹ƒ bhagavÄ• â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ
__sakakavacaissariyÄ• nuppadÄ• nenÄ• _ti ettha __kavaco_ nÄ• ma uracchado, yena uro
cÄ«varanidassanena gahaá¹‡aá¹ƒ, issariyassa pana abhiÃ±Ã±Ä• samÄ• pattinidassanenÄ•
__kulavaá¹ƒsappatiá¹-á¹-hÄ• paka_nti kulavaá¹ƒsassa kulapaveá¹‡iyÄ• patiá¹-á¹-hÄ• paka
padassa niccasÄ• pekkhattÄ• __saddhammavaá¹ƒsappatiá¹-á¹-hÄ• pako_ti samÄ• so. idaá
sattusaá¹…ghanimmaddanena attano kulavaá¹ƒsappatiá¹-á¹-hÄ• panatthaá¹ƒ sakakavacais
kulavaá¹ƒsappatiá¹-á¹-hÄ• pakaá¹ƒ puttaá¹ƒ rÄ• jÄ• viya bhagavÄ• pi maá¹ƒ dÄ«ghadassÄ
``saddhammavaá¹ƒsappatiá¹-á¹-hÄ• pako me ayaá¹ƒ bhavissatÄ«â€™â€™ ti mantvÄ•
sÄ• sanapaccatthikagaá¹‡animmaddanena saddhammavaá¹ƒsappatiá¹-á¹-hÄ• panatthaá¹ƒ
cÄ«varadÄ• nasamasamaá¹-á¹-hapanasaá¹…khÄ• tena iminÄ• asÄ• dhÄ• raá¹‡Ä• nuggah
uá¸·Ä• rÄ• ya pasaá¹ƒsÄ• ya pasaá¹ƒsi nanÅ«ti. __iti cintayanto_ti ettha __iti_saddena ``an
saá¹…gÄ• yeyyaá¹ƒ, kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavissatÄ«â€™â€™ ti vacanapubba
panetaá¹ƒ vijjatÄ«â€™â€™ tiÄ• di vÄ• kyattayaá¹ƒ nidasseti.

idÄ• ni yathÄ• vuttamatthaá¹ƒ saá¹…gÄ«tikkhandhakapÄ• á¸·iyÄ• sÄ• dhento Ä• ha __ ``y
tattha __yathÄ• hÄ• _ti kiá¹ƒ Ä• ha, mayÄ• vuttassa atthassa sÄ• dhakaá¹ƒ kiá¹ƒ Ä• hÄ• ti
yena pakÄ• rena mayÄ• vuttaá¹ƒ, tathÄ• tena pakÄ• rena pÄ• á¸·iyampi Ä• hÄ• ti attho. ya
pÄ• á¸·iyaá¹ƒ Ä• ha, tathÄ• tena vacanena mayÄ• vuttavacanaá¹ƒ saá¹ƒsandati ceva sam
gaá¹…godakena yamunodakantipi vattabbo pÄ• á¸·iyÄ• sÄ• dhanatthaá¹ƒ udÄ• haritabhÄ•
viÃ±Ã±Ä• yamÄ• nattÄ• , viÃ±Ã±Ä• yamÄ• natthassa ca saddassa payoge kÄ• mÄ• cÄ• ra
atthayojanÄ• . yathÄ• vÄ• yena pakÄ• rena dhammavinayasaá¹…gÄ• yanatthaá¹ƒ bhikkhÄ
janesi, tathÄ• tena pakÄ• rena pÄ• á¸·iyampi Ä• hÄ• ti attho. evamÄ«disesu.

__ekamidÄ• ha_nti ettha __ida_nti nipÄ• tamattaá¹ƒ. __ekaá¹ƒ samaya_nti ca bhummatthe
ekasmiá¹ƒ samayeti attho. __pÄ• vÄ• yÄ• _ti pÄ• vÄ• nagarato, tattha piá¹‡á¸• Ä• ya caritv
gamissÄ• mÄ«â€™â€™ ti __addhÄ• namaggappaá¹-ipanno_ti vuttaá¹ƒ hoti. __addhÄ• nam

dÄ«ghapariyÄ• yo hettha addhÄ• nasaddo. __mahatÄ• _ti guá¹‡amahattenapi saá¹…khyÄ•
``paÃ±camattehÄ«â€™â€™ _tiÄ• dinÄ• saá¹…khyÄ• mahattaá¹ƒ dasseti, mattasaddo ca p
mattaÃ±Ã±utÄ• â€™â€™ tiÄ• dÄ«su (AN a III 16) viya. ``dhammavinayasaá¹…gÄ• yanattha
ti etassatthassa sÄ• dhanatthaá¹ƒ Ä• hatÄ• ``atha khoâ€™â€™ tiÄ• dikÄ• pÄ• á¸·i yathÄ•
\Ne I 49/. na hettha ussÄ• hajananappakÄ• ro Ä• gatoti codanaá¹ƒ pariharitumÄ• ha __ ``sa
subhaddakaá¹‡á¸• aá¹ƒ vitthÄ• rato veditabbaâ€™â€™ _nti. evampesÄ• codanÄ• tadavat
paraá¹ƒ Ä• hÄ• â€™â€™ _tiÄ• di. apica yathÄ• vuttatthasÄ• dhikÄ• pÄ• á¸·i mahatarÄ• ti
ganthagarutÄ• pariharaá¹‡atthaá¹ƒ majjhe peyyÄ• lamukhena Ä• diantameva pÄ• á¸·iá¹ƒ da
subhaddakaá¹‡á¸• aá¹ƒ vitthÄ• rato veditabbaâ€™â€™ _nti Ä• ha. tena hi ``atha khvÄ• haá
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«dÄ«â€™â€™ ti (Vin II 437) vuttapÄ• á¸·ito paá¹-á¹-hÄ
icchissÄ• ma, na taá¹ƒ karissÄ• mÄ• â€™â€™ ti (Vin II 437) vuttapÄ• á¸·ipariyosÄ• naá¹ƒ s
dasseti.

__ ``tato paraâ€™â€™ _ntiÄ• dinÄ• pana tadavasesaá¹ƒ ``handa mayaá¹ƒ Ä• vusoâ€™â€
ussÄ• hajananappakÄ• radassanapÄ• á¸·iá¹ƒ. tasmÄ• __tato paraá¹ƒ Ä• hÄ• _ti ettha subh
ussÄ• hajananappakÄ• radassanavacanamÄ• hÄ• ti attho veditabbo. __mahÄ• gaá¹‡á¹-hip
Ä• cariyasÄ• riputtattherenÄ• pi (Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ
Ä• cariyadhammapÄ• lattherena pana ``tato paranti tato bhikkhÅ«naá¹ƒ ussÄ• hajananato p
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ, tadetaá¹ƒ vicÄ• retabbaá¹ƒ h
ussÄ• hajananappakÄ• rassa pÄ• á¸·iyaá¹ƒ avuttattÄ• . ayameva hi ussÄ• hajananappakÄ•
Ä• vuso dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyÄ• ma, pure adhammo dippatÄ«â€™â€™
subhaddakaá¹‡á¸• ameva ussÄ• hajananahetubhÅ«tassa subhaddena vuttavacanassa pak
vadeyya, natthevettha vicÄ• retabbatÄ• ti. __pure adhammo dippatÄ«_ti ettha __adhammo_
dasakusalakammapathapaá¹-ipakkhabhÅ«to adhammo. dhammavinayasaá¹…gÄ• yanattha
vÄ• tadasaá¹…gÄ• yanahetuko dosagaá¹‡opi sambhavati, ``adhammavÄ• dino balavanto h
hontÄ«â€™â€™ ti vuttattÄ• sÄ«lavipattiÄ• dihetuko pÄ• picchatÄ• didosagaá¹‡o adhammo
dippatÄ«_ti api nÄ• ma dippati. saá¹ƒsayatthe hi pure-saddo. atha vÄ• yÄ• va adhammo dh
samattho hoti, tato puretaramevÄ• ti attho. Ä• sanne hi anadhippete ayaá¹ƒ pure-saddo. __
pure-saddayogena hi anÄ• gatatthe ayaá¹ƒ vattamÄ• napayogo yathÄ• ``purÄ• vassati dev
vuttaá¹ƒ ---

``anÄ• gate sannicchaye, tathÄ• tÄ«te ciratane.

kÄ• ladvayepi kavÄ«hi, puresaddo payujjateâ€™â€™ ti || (Vjb bÄ• hiranidÄ• nakathÄ• vaá¹

``pureyÄ• vapurÄ• yoge \Ne I 50/, niccaá¹ƒ vÄ• karahi kadÄ• .

lacchÄ• yamapi kiá¹ƒ vutte, vattamÄ• nÄ• bhavissatÄ«â€™â€™ ti ca ||

keci panettha evaá¹ƒ vaá¹‡á¹‡ayanti --- __pure_ti pacchÄ• anÄ• gate, yathÄ• addhÄ• naá
gantabbamaggo ``pureâ€™â€™ ti vuccati, tathÄ• idhÄ• pi maggagamananayena anÄ• gat
vuccatÄ«ti. evaá¹ƒ sati taá¹ƒkÄ• lÄ• pekkhÄ• ya cettha vattamÄ• napayogo sambhavati. __
etthÄ• pi pure-saddena yojetvÄ• vuttanayena attho veditabbo, tathÄ• dhammopi adhamma
parampi eseva nayo. __avinayo_ti pahÄ• navinayasaá¹ƒvaravinayÄ• naá¹ƒ paá¹-ipakkhabh
__vinayavÄ• dino dubbalÄ• hontÄ«_ti evaá¹ƒ iti-saddena pÄ• á¹-ho, so ``tato paraá¹ƒ Ä• h
Ä• ha-saddena sambajjhitabbo.

__tena hÄ«_ti uyyojanatthe nipÄ• to. uccinane uyyojentÄ• hi mahÄ• kassapattheraá¹ƒ eva
uccinatÅ«â€™â€™ _ti, saá¹…gÄ«tiyÄ• anurÅ«pe bhikkhÅ« uccinitvÄ• upadhÄ• retvÄ• ga
... pe ... pariggahesÄ«â€™â€™ _ti etena sukkhavipassakakhÄ«á¹‡Ä• savapariyantÄ• naá¹ƒ
satipi \Be I 56/ Ä• gamÄ• dhigamasambhave saha paá¹-isambhidÄ• hi pana tevijjÄ• diguá¹‡
Ä• gamÄ• dhigamasampattiyÄ• ukkaá¹ƒsagatattÄ• saá¹…gÄ«tiyÄ• bahÅ«pakÄ• rataá¹ƒ c
suttageyyÄ• dikaá¹ƒ navaá¹…gaá¹ƒ ettha, etassÄ• ti vÄ• __sakalanavaá¹…gaá¹ƒ, _ satthu
__satthusÄ• sanaá¹ƒ_ sÄ• sÄ«yati etenÄ• ti katvÄ• , tadeva satthusÄ• sananti __sakalanav
nava vÄ• suttageyyÄ• dÄ«ni aá¹…gÄ• ni ettha, etassÄ• ti vÄ• __navaá¹…gaá¹ƒ, _ tameva
sakalameva, na ekadesanti tathÄ• . atthakÄ• mena pariyÄ• puá¹‡itabbÄ• sikkhitabbÄ• ,
diá¹-á¹-hadhammikÄ• dipurisatthaá¹ƒ vÄ• nipphÄ• detuá¹ƒ pariyattÄ• samatthÄ• ti __pariy
piá¹-akÄ• ni, sakalanavaá¹…gasatthusÄ• sanasaá¹…khÄ• tÄ• pariyatti, taá¹ƒ dhÄ• rentÄ«t
__puthujjana ... pe ... sukkhavipassakakhÄ«á¹‡Ä• savabhikkhÅ«_ti ettha ---

``duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || (Sv I 7; Ps I 2; Spk II 61; Mp I
Paá¹-is-a II 130). ---

vuttesu kalyÄ• á¹‡aputhujjanÄ• va adhippetÄ• saddantarasannidhÄ• nenapi atthavisesassa
samathabhÄ• vanÄ• sinehÄ• bhÄ• vena \Ne I 51/ sukkhÄ• lÅ«khÄ• asiniddhÄ• vipassanÄ
teyeva khÄ«á¹‡Ä• savÄ• ti tathÄ• . ``bhikkhÅ«â€™â€™ ti pana sabbattha yojetabbaá¹ƒ. vut

``yaÃ±catthavato saddekasesato vÄ• pi suyyate.

taá¹ƒ sambajjhate paccekaá¹ƒ, yathÄ• lÄ• bhaá¹ƒ kadÄ• cipÄ«â€™â€™ ti ||

__tipiá¹-akasabbapariyattippabhedadhare_ti ettha tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ samÄ• hÄ•
taá¹ƒsaá¹…khÄ• taá¹ƒ navaá¹…gÄ• divasena anekabhedabhinnaá¹ƒ sabbaá¹ƒ pariyattippa
tÄ• dise. anu anu taá¹ƒ samaá¹…ginaá¹ƒ bhÄ• veti vaá¸• á¸• hetÄ«ti anubhÄ• vo, soyeva __

mahanto Ä• nubhÄ• vo yesaá¹ƒ te __mahÄ• nubhÄ• vÄ• . _ ``etadaggaá¹ƒ bhikkhaveâ€™â
vuttavacanamupÄ• dÄ• ya pavattattÄ• ``etadaggaâ€™â€™ nti padaá¹ƒ anukaraá¹‡ajanÄ•
``yevÄ• panakaâ€™â€™ nti, tabbasena vuttaá¹-á¹-hÄ• nantaramidha __etadaggaá¹ƒ, _ tam
etadaggaá¹ƒ eso bhikkhu aggoti vÄ• Ä• ropitepi vaá¹-á¹-ati. tadanÄ• ropitÄ• pi avasesaguá
uccinitÄ• tattha santÄ«ti dassetuá¹ƒ __ ``yebhuyyenÄ• â€™â€™ _ti vuttaá¹ƒ. tisso vijjÄ• _
57/ Ä• di yesaá¹ƒ chaá¸·abhiÃ±Ã±Ä• dÄ«nanti __tevijjÄ• dayo, _ te bhedÄ• anekappakÄ• r
__tevijjÄ• dibhedÄ• . _ atha vÄ• tisso vijjÄ• assa khÄ«á¹‡Ä• savassÄ• ti __tevijjo, _ so Ä•
chaá¸·abhiÃ±Ã±Ä• dÄ«nanti __tevijjÄ• dayo, _ teyeva bhedÄ• yesanti __tevijjÄ• dibhedÄ•
tevijjachaá¸·abhiÃ±Ã±Ä• divasena anekabhedabhinne khÄ«á¹‡Ä• savabhikkhÅ«yevÄ• ti vut
vutta_nti ye bhikkhÅ« sandhÄ• ya idaá¹ƒ ``atha khoâ€™â€™ tiÄ• divacanaá¹ƒ saá¹…gÄ«tik
kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ avisesatova vuttaá¹ƒ, tathÄ• pi visesena yathÄ• vuttakhÄ«á¹‡Ä• sa
vuttanti pÄ• á¸·iyÄ• saá¹ƒsandanaá¹ƒ karoti.

nanu ca sakalanavaá¹…gasatthusÄ• sanapariyattidharÄ• khÄ«á¹‡Ä• savÄ• anekasatÄ• ,
ekenÅ«namakÄ• sÄ«ti codanaá¹ƒ uddharitvÄ• visesakÄ• raá¹‡adassanena taá¹ƒ pariharitu
_tiÄ• di vuttaá¹ƒ. tattha __kissÄ• _ti kasmÄ• . pakkhantarajotako __pana_-saddo. __okÄ• s
okÄ• sakaraá¹‡animittaá¹ƒ okÄ• sakaraá¹‡ahetu. __attha_-saddo hi ``chaá¹‡atthaÃ±ca nag
missakapabbataá¹ƒ abhiruhatÅ«â€™â€™ tiÄ• dÄ«su viya kÄ• raá¹‡avacano, ``kissa hetÅ«
viya ca hetvatthe paccattavacanaá¹ƒ. tathÄ• hi vaá¹‡á¹‡ayanti ``chaá¹‡atthanti chaá¹‡anim
chaá¹‡ahetÅ«ti atthoâ€™â€™ ti. evaÃ±ca sati pucchÄ• sabhÄ• gatÄ• vissajjanÄ• ya hoti, e

kasmÄ• panassa okÄ• samakÄ• sÄ«ti Ä• ha __ ``tenÄ• â€™â€™ _tiÄ• di. __hi_-saddo kÄ
hÄ• yasmÄ• â€™â€™ _tiÄ• dinÄ• \Ne I 52/ ``sahÄ• pi vinÄ• pi na sakkÄ• â€™â€™ ti vutta
dasseti. keci pana ``tamatthaá¹ƒ vivaratÄ«â€™â€™ ti vadanti, tadayuttaá¹ƒ ``tasmÄ• â€™â
kÄ• raá¹‡avacanadassanato. ``tasmÄ• â€™â€™ tiÄ• dinÄ• hi kÄ• raá¹‡adassanaá¹-á¹-hÄ•
hi-saddo. saÃ±Ã±Ä• á¹‡amattajotakÄ• sÄ• khÄ• bhaá¹…gopamÄ• hi nipÄ• tÄ• ti, evamÄ«
sikkhanaá¹ƒ vÄ• __sikkhÄ• , _ sÄ• yeva tassa sÄ«lanti __sekkho. _ so hi apariyositasikkha
ca ekantena sikkhanasÄ«lo, na asekkho viya pariniá¹-á¹-hitasikkho tattha paá¹-ippassaddhu
vissaá¹-á¹-hasikkho pacurajano viya tattha anadhimutto, kitavasena viya ca taddhitavasenid
gayhati yathÄ• ``kÄ• ruá¹‡ikoâ€™â€™ ti. atha vÄ• ariyÄ• ya jÄ• tiyÄ• tÄ«supi sikkhÄ• su
\Be I 58/ __sekkho. _ apica ikkhati etÄ• yÄ• ti __ikkhÄ• , _ maggaphalasammÄ• diá¹-á¹-hi, s
__sekkho. _ uparimaggattayakiccassa apariyositattÄ• saha karaá¹‡Ä«yenÄ• ti __sakaraá¹‡
``appaccakkhaá¹ƒ nÄ• mÄ• â€™â€™ ti etena sambandho. __assÄ• _ti vÄ• ``natthÄ«â€™â
kiriyÄ• paá¹-iggahakavacanaá¹ƒ. paguá¹‡appavattibhÄ• vato __appaccakkhaá¹ƒ_ nÄ• ma r
vinayaá¹-á¹-hakathÄ• yaá¹ƒ pana ``asammukhÄ• paá¹-iggahitaá¹ƒ nÄ• ma natthÄ«â€™â€™
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ, taá¹ƒâ€™â€™ dve sahassÄ
bhagavato santike paá¹-iggahitameva nÄ• mÄ• ti katvÄ• vuttaá¹ƒ. tathÄ• hi sÄ• vakabhÄ•
``buddhabhÄ• sitaâ€™â€™ nti vuccatÄ«ti.

__ ``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• Ä• yasmatÄ• Ä• nandena vuttagÄ• thameva sÄ• dh
gÄ• thÄ• gopakamoggallÄ• nena nÄ• ma brÄ• hmaá¹‡ena ``buddhasÄ• sane tvaá¹ƒ bahus
te satthÄ• rÄ• bhÄ• sitÄ• , tayÄ• ca dhÄ• ritÄ• â€™â€™ ti pucchitena tassa paá¹-ivacanaá
Ä• nandeneva gopakamoggallÄ• nasutte, attano guá¹‡adassanavasena vÄ• theragÄ• thÄ•
saá¹…khepattho --- __buddhato_ satthu santikÄ• __dvÄ• sÄ«ti_ dhammakkhandha__saha
adhigaá¹‡hiá¹ƒ, __dve_ dhammakkhandha__sahassÄ• ni bhikkhuto_ dhammasenÄ• patiÄ•
__gaá¹‡hiá¹ƒ. ye_ dhammÄ• __me_ jivhÄ• gge, hadaye vÄ• __pavattino_ paguá¹‡Ä• vÄ•
tadubhayaá¹ƒ sampiá¹‡á¸• etvÄ• __caturÄ• sÄ«_ti dhammakkhandha__sahassÄ• nÄ«_ti. k
imeâ€™ ti padacchedaá¹ƒ katvÄ• ye ime dhammÄ• buddhassa, bhikkhÅ«naÃ±ca pavattin
buddhato dvÄ• sÄ«ti sahassÄ• ni ahaá¹ƒ gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto gaá¹‡hiá¹ƒ
dhammakkhandhasahassÄ• nÄ«â€™â€™ ti sambandhaá¹ƒ vadanti, ayaÃ±ca sambandho `
ti sanniá¹-á¹-hÄ• nassa aviÃ±Ã±Ä• yamÄ• nattÄ• kecivÄ• do nÄ• ma kato.

``sahÄ• pi \Ne I 53/ na sakkÄ• â€™â€™ ti vattabbahetuto ``vinÄ• pi na sakkÄ• â€™â€™ ti
balavataro saá¹…gÄ«tiyÄ• bahukÄ• rattÄ• . tasmÄ• tattha codanaá¹ƒ dassetvÄ• pariharitu
_ntiÄ• di vuttaá¹ƒ. tattha __yadi eva_nti evaá¹ƒ vinÄ• yadi na sakkÄ• , tathÄ• satÄ«ti attho
samÄ• no_ti sekkhapuggalo samÄ• nopi. mÄ• na-saddo hettha lakkhaá¹‡e. __bahukÄ• ratt
upakÄ• ravacano hi kÄ• ra-saddo ``appakampi \Be I 59/ kataá¹ƒ kÄ• raá¹ƒ, puÃ±Ã±aá¹ƒ hot
ntiÄ• dÄ«su viya. __assÄ• _ti bhaveyya. __atha_-saddo pucchÄ• yaá¹ƒ. paÃ±he ``atha tvaá
ti hi payogamudÄ• haranti. ``evaá¹ƒ santeâ€™â€™ ti pana attho vattabbo. __parÅ«pavÄ• d
yathÄ• vuttakÄ• raá¹‡aá¹ƒ ajÄ• nantÄ• naá¹ƒ paresaá¹ƒ Ä• ropitaupavÄ• dato vivajjitukÄ• n
``thero hÄ«â€™â€™ _tiÄ• dinÄ• . __ativiya vissattho_ti atirekaá¹ƒ vissÄ• siko. kena viÃ±Ã±
``tathÄ• hÄ«â€™â€™ _tiÄ• di. daá¸·hÄ«karaá¹‡aá¹ƒ vÄ• etaá¹ƒ vacanaá¹ƒ. ``vuttaÃ±hi, ta
daá¸·hÄ«karaá¹‡attheâ€™â€™ ti hi vadanti saddavidÅ«. __na_nti Ä• nandattheraá¹ƒ. ``ova
sambandho. Ä• nandattherassa yebhuyyena navakÄ• ya parisÄ• ya vibbhamane mahÄ• ka
kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti (SN II 154) Ä• ha. tathÄ• hi parinibbute bhaga
bhagavato parinibbÄ• ne sannipatitassa bhikkhusaá¹…ghassa majjhe nisÄ«ditvÄ• dhamma
paÃ±casate bhikkhÅ« uccinitvÄ• ``rÄ• jagahe Ä• vuso vassaá¹ƒ vasantÄ• dhammavinayaá
pure vassÅ«panÄ• yikÄ• ya attano attano palibodhaá¹ƒ pacchinditvÄ• rÄ• jagahe sannipata
attanÄ• rÄ• jagahaá¹ƒ gato.

Ä• nandattheropi bhagavato pattacÄ«varamÄ• dÄ• ya mahÄ• janaá¹ƒ saÃ±Ã±Ä• pento sÄ•
rÄ• jagahaá¹ƒ gacchanto dakkhiá¹‡Ä• girismiá¹ƒ cÄ• rikaá¹ƒ cari. tasmiá¹ƒ samaye Ä• nanc
saddhivihÄ• rikÄ• yebhuyyena kumÄ• rakÄ• ekavassikaduvassikabhikkhÅ« ceva anupasa
kasmÄ• panete pabbajitÄ• , kasmÄ• ca vibbhamiá¹ƒsÅ«ti? tesaá¹ƒ kira mÄ• tÄ• pitaro cint
satthuvissÄ• siko aá¹-á¹-ha vare yÄ• citvÄ• upaá¹-á¹-hahati, icchiticchitaá¹-á¹-hÄ• naá¹ƒ sa
gantuá¹ƒ sakkoti, amhÄ• kaá¹ƒ dÄ• rake etassa santike pabbajeyyÄ• ma, evaá¹ƒ so satthÄ•

Ä• gamissati, tasmiá¹ƒ Ä• gate mayaá¹ƒ mahÄ• sakkÄ• raá¹ƒ kÄ• tuá¹ƒ labhissÄ• mÄ• â€™
nesaá¹ƒ Ã±Ä• takÄ• te pabbÄ• jesuá¹ƒ, satthari pana parinibbute tesaá¹ƒ sÄ• patthanÄ• u
ekadivaseneva uppabbÄ• jesuá¹ƒ. atha Ä• nandattheraá¹ƒ dakkhiá¹‡Ä• girismiá¹ƒ cÄ• rikaá
rÄ• jagahamÄ• gataá¹ƒ disvÄ• mahÄ• kassapatthero evamÄ• hÄ• ti. vuttaÃ±hetaá¹ƒ __kas

``atha \Be I 60/ kiÃ±carahi tvaá¹ƒ Ä• vuso Ä• nanda imehi navehi bhikkhÅ«hi indriyesu agu
bhojane amattaÃ±Ã±Å«hi jÄ• gariyaá¹ƒ ananuyuttehi saddhiá¹ƒ cÄ• rikaá¹ƒ carasi, sassagh
kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasi, olujjati kho te Ä• vuso Ä• nanda parisÄ• , palujjanti kh
na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«ti.

api me bhante kassapa sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni, atha ca pana mayaá¹ƒ ajjÄ• pi Ä• y
kumÄ• rakavÄ• dÄ• na muccÄ• mÄ• ti. tathÄ• hi pana tvaá¹ƒ Ä• vuso Ä• nanda imehi nav
aguttadvÄ• rehi bhojane amattaÃ±Ã±Å«hi jÄ• gariyaá¹ƒ ananuyuttehi saddhiá¹ƒ cÄ• rikaá¹ƒ
maÃ±Ã±e carasi, kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasi, olujjati kho te Ä• vuso Ä• nanda pari
Ä• vuso navappÄ• yÄ• , na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti (SN II 1

tattha __sassaghÄ• taá¹ƒ maÃ±Ã±e carasÄ«_ti sassaá¹ƒ ghÄ• tento viya Ä• hiá¹‡á¸• asi. _
carasÄ«_ti kulÄ• ni upaghÄ• tento viya Ä• hiá¹‡á¸• asi. __olujjatÄ«_ti palujjati bhijjati. __pal
Ä• vuso navappÄ• yÄ• _ti Ä• vuso Ä• nanda ete tuyhaá¹ƒ pÄ• yena yebhuyyena navakÄ• e
sÄ• maá¹‡erÄ• ca palujjanti. __na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«_ti ayaá¹ƒ k
na vata jÄ• nÄ• tÄ«ti theraá¹ƒ tajjento Ä• ha. __kumÄ• rakavÄ• dÄ• na muccÄ• mÄ• _ti ku
__tathÄ• hi pana tva_nti idamassa evaá¹ƒ vattabbatÄ• ya kÄ• raá¹‡adassanatthaá¹ƒ vuttaá
adhippÄ• yo --- yasmÄ• tvaá¹ƒ imehi navehi indriyasaá¹ƒvaravirahitehi bhojane amattaÃ±Ã
vicarasi, tasmÄ• kumÄ• rakehi saddhiá¹ƒ vicaranto ``kumÄ• rakoâ€™â€™ ti vattabbataá¹ƒ

__na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«_ti ettha __vÄ• _-saddo padapÅ«raá¹‡e.
upamÄ• nasamuccayasaá¹ƒsayavissaggavikappapadapÅ«raá¹‡Ä• dÄ«su bahÅ«su atthesu
``paá¹‡á¸• ito vÄ• pi tena soâ€™â€™ tiÄ• dÄ«su (Dhp 63) upamÄ• ne \Be I 61/ dissati, sad
vÄ• pi dhÄ«rÄ• muni vedayantÄ«â€™â€™ tiÄ• dÄ«su (Sn 213) samuccaye. ``ke vÄ• ime
III 296) saá¹ƒsaye. ``ayaá¹ƒ vÄ• imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sabbabÄ• lo sa
(DN 181) vavassagge. ``ye hi keci bhikkhave samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• â€™â€
II 13) vikappe. ``na vÄ• haá¹ƒ paá¹‡á¹‡aá¹ƒ bhuÃ±jÄ• mi, na hetaá¹ƒ mayha bhojanaâ€™â€
padapÅ«raá¹‡e. idhÄ• pi padapÅ«raá¹‡e \Ne I 55/ daá¹-á¹-habbo. teneva ca Ä• cariyadham
vÄ• -saddassa atthuddhÄ• raá¹ƒ karontena vuttaá¹ƒ ``na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±
padapÅ«raá¹‡eâ€™â€™ ti. __saá¹ƒyuttaá¹-á¹-hakathÄ• yampi_ idameva vuttaá¹ƒ ``na vÄ•
mattamaÃ±Ã±Ä• sÄ«ti ayaá¹ƒ kumÄ• rako attano pamÄ• á¹‡aá¹ƒ na vata jÄ• nÄ• sÄ«ti ther
(Spk II 154). etthÄ• pi ``vatÄ• â€™â€™ ti vacanasiliá¹-á¹-hatÄ• ya vuttaá¹ƒ. __ ``na vÄ• yaâ
``na ve ayaâ€™â€™ nti padacchedaá¹ƒ katvÄ• ve-saddassatthaá¹ƒ dassentena ``vatÄ• â€

ve-saddassa ekaá¹ƒsatthabhÄ• ve tadeva pÄ• á¸·iá¹ƒ payogaá¹ƒ katvÄ• udÄ• haranti neru
pana evaá¹ƒ vadati __ ``na vÄ• ya_nti ettha ca __vÄ• _ti vibhÄ• sÄ• , aÃ±Ã±Ä• sipi na aÃ±
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) taá¹ƒ tassa matimattaá¹ƒ saá¹ƒyuttaá
avuttattÄ• . idamekaá¹ƒ parÅ«pavÄ• dasambhavakÄ• raá¹‡aá¹ƒ ``tattha kecÄ«â€™â€™ tiÄ

aÃ±Ã±ampi kÄ• raá¹‡amÄ• ha __ ``sakyakulappasuto cÄ• yasmÄ• â€™â€™ _ti. sÄ• kiyak
vÄ• pÄ• kaá¹-o ca Ä• yasmÄ• Ä• nando. tattha ... pe ... upavadeyyunti sambandho. aÃ±Ã±
``tathÄ• gatassa bhÄ• tÄ• cÅ«á¸·apituputtoâ€™â€™ _ti. __bhÄ• tÄ• _ti cettha kaniá¹-á¹-ha
cÅ«á¸·apituputtabhÄ• vena, na pana vayasÄ• sahajÄ• tabhÄ• vato.

``suddhodano dhotodano, sakkasukkÄ• mitodanÄ• .

amitÄ• pÄ• litÄ• cÄ• ti, ime paÃ±ca imÄ• duveâ€™â€™ ti ||

vuttesu hi sabbakaniá¹-á¹-hassa amitodanasakkassa putto Ä• yasmÄ• Ä• nando. vuttaÃ±hi
--- _

``kappasatasahassaá¹ƒ \Be I 62/ pana dÄ• naá¹ƒ dadamÄ• no amhÄ• kaá¹ƒ bodhisattena s
nibbattitvÄ• tato cuto amitodanasakkassa gehe nibbatti, athassa sabbe Ã±Ä• take Ä• nandi
jÄ• toti `Ä• nandoâ€™ tveva nÄ• mamakaá¹ƒsÅ«â€™â€™ ti.

tathÄ• yeva vuttaá¹ƒ __papaÃ±casÅ«daniyampi --- _

``aÃ±Ã±e pana vadanti --- nÄ• yasmÄ• Ä• nando bhagavatÄ• sahajÄ• to, vayasÄ• ca cÅ«
ca bhagavato kaniá¹-á¹-habhÄ• tÄ• yeva. tathÄ• hi __manorathapÅ«raá¹‡iyaá¹ƒ_ ekanipÄ•
sahajÄ• tagaá¹‡ane so na vutoâ€™â€™ ti.

yaá¹ƒ vuccati, taá¹ƒ gahetabbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ vissatthÄ• dibhÄ• ve sati.
ativissatthasakyakulappasutatathÄ• gatabhÄ• tubhÄ• vatoti vuttaá¹ƒ hoti. bhÄ• venabhÄ• va
hetvattho sampajjati. tathÄ• hi Ä• cariyadhammapÄ• lattherena __nettiá¹-á¹-hakathÄ• yaá¹ƒ
taramÄ• nÄ• naâ€™â€™ nti gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttaá¹ƒ ---

__ ``sabbÄ• tÄ• jimhaá¹ƒ gacchantÄ«_ti sabbÄ• tÄ• gÄ• viyo kuá¹-ilameva gacchanti, ka
sati nette kuá¹-ilaá¹ƒ gate sati, nettassa kuá¹-ilaá¹ƒ gatattÄ• ti atthoâ€™â€™ ti.

udÄ• naá¹-á¹-hakathÄ• yampi ``iti imasmiá¹ƒ sati idaá¹ƒ hotÄ«â€™â€™ ti suttapadavaá¹‡á
``hetuatthatÄ• bhummavacanassa kÄ• raá¹‡assa bhÄ• vena tadavinÄ• bhÄ• vÄ« phalassa
veditabbÄ• â€™â€™ ti (Ud-a I 1). __tatthÄ• _ti vÄ• nimittabhÅ«te vissatthÄ• dimhÄ«ti attho

vadanti. __chandÄ• gamanaá¹ƒ viyÄ• _ti ettha chandÄ• Ä• gamanaá¹ƒ viyÄ• ti padacched
nissakkavacanaá¹ƒ, chandena Ä• gamanaá¹ƒ pavattanaá¹ƒ viyÄ• ti attho, chandena akattab
hoti, chandaá¹ƒ vÄ• Ä• gacchati sampayogavasenÄ• ti __chandÄ• gamanaá¹ƒ, _ tathÄ• p
akusalacittuppÄ• do. atha vÄ• ananurÅ«paá¹ƒ gamanaá¹ƒ agamanaá¹ƒ. chandena agaman
chandena sinehena ananurÅ«paá¹ƒ gamanaá¹ƒ pavattanaá¹ƒ viya akattabbakaraá¹‡aá¹ƒ vi
asekkhabhÅ«tÄ• paá¹-isambhidÄ• , taá¹ƒpattÄ• ti \Be I 63/ tathÄ• , asekkhÄ• ca te paá¹-is
vÄ• tathÄ• , tÄ• dise. __sekkhapaá¹-isambhidÄ• ppatta_nti etthÄ• pi esa nayo. __parivajjen
antasaddo, parivajjanahetÅ«ti attho. __anumatiyÄ• _ti anuÃ±Ã±Ä• ya, yÄ• canÄ• yÄ• ti vutt

__ ``kiÃ±cÄ• pi sekkhoâ€™â€™ _ti idaá¹ƒ asekkhÄ• naá¹ƒyeva uccinitattÄ• vuttaá¹ƒ, na s
agatigamanasambhavena. paá¹-hamamaggeneva hi cattÄ• ri agatigamanÄ• ni pahÄ«yanti,
tathÄ• pi thero Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ uccinatÅ«ti sambandho. na pana kiÃ±cÄ• pi s
agatiá¹ƒ gantunti. __ ``abhabboâ€™â€™ _tiÄ• dinÄ• pana dhammasaá¹…gÄ«tiyÄ• tassa
vijjamÄ• naguá¹‡e katheti, tena saá¹…gÄ«tiyÄ• dhammavinayavinicchaye sampatte chand
57/ akathetvÄ• yathÄ• bhÅ«tameva kathessatÄ«ti dasseti. na gantabbÄ• , ananurÅ«pÄ• v
__pariyatto_ti adhigato uggahito.

__ ``evaâ€™â€™ _ntiÄ• dinÄ• sanniá¹-á¹-hÄ• nagaá¹‡anaá¹ƒ dasseti. __ucciniten Ä• _ti u
__evaá¹ƒ ... pe ... uccinÄ«_ti nigamanaá¹ƒ, __ ``tenÄ• yasmatÄ• â€™â€™ _tiÄ• di pana
sanniá¹-á¹-hÄ• nagaá¹‡anadassanantipi vadanti.

evaá¹ƒ saá¹…gÄ• yakavicinanappakÄ• raá¹ƒ dassetvÄ• aÃ±Ã±ampi saá¹…gÄ• yanatthaá
dassento __ ``atha khoâ€™â€™ _tiÄ• dimÄ• ha. tattha __etadahosÄ«_ti etaá¹ƒ parivitakkan
parivitakkanaá¹ƒ dasseti. __rÄ• jagaha_nti ``rÄ• jagahasÄ• mantaá¹ƒ gahetvÄ• vuttaâ€™â
vadanti. gÄ• vo caranti etthÄ• ti __gocaro, _ gunnaá¹ƒ caraá¹‡aá¹-á¹-hÄ• naá¹ƒ, so viyÄ• ti
bhikkhÅ«naá¹ƒ caraá¹‡aá¹-á¹-hÄ• naá¹ƒ, mahanto so assa, etthÄ• ti vÄ• __mahÄ• gocaraâ
mahÄ• vihÄ• rÄ• nampi atthitÄ• ya __pahÅ«tasenÄ• sanaá¹ƒ. _

__thÄ• varakamma_nti ciraá¹-á¹-hÄ• yikammaá¹ƒ. __visabhÄ• gapuggalo_ subhaddasadis
nivÄ• reyya. __iti_-saddo idamatthe, iminÄ• manasikÄ• rena hetubhÅ«tena etadahosÄ«ti a
garubhÄ• vajananatthaá¹ƒ Ã±attidutiyena kammena saá¹…ghaá¹ƒ sÄ• vesi, na apalokanaÃ
adhippÄ• yo.

kadÄ• panÄ• yaá¹ƒ katÄ• ti Ä• ha __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• di. evaá¹ƒ katabhÄ• v
viÃ±Ã±Ä• yatÄ«ti dasseti __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• dinÄ• . __athÄ• _ti anantaratth
parinibbÄ• nantaramevÄ• ti attho. __sattÄ• ha_nti \Be I 64/ hi parinibbÄ• nadivasampi saá¹.
__assÄ• _ti bhagavato, ``sarÄ«raâ€™â€™ nti iminÄ• sambandho. saá¹ƒvegavatthuá¹ƒ kitte
aniccatÄ• paá¹-isaÃ±Ã±uttÄ• ni gÄ«tÄ• ni gÄ• yitvÄ• pÅ«jÄ• vasena kÄ«á¸·anato sundaraâ

__sÄ• dhukÄ«á¸·anadivasÄ• nÄ• ma, _ saparahitasÄ• dhanaá¹-á¹-hena vÄ• sÄ• dhÅ«ti vu
saá¹ƒvegavatthuá¹ƒ kittetvÄ• kittetvÄ• kÄ«á¸·anadivasÄ• tipi yujjati. imasmiÃ±ca purimasa
sÄ• dhukÄ«á¸·anamakaá¹ƒsu. visesato pana dhÄ• tupÅ«jÄ• divasesuyeva. tathÄ• hi vuttaá
__mahÄ• parinibbÄ• nasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv II 235) ---

``ito purimesu hi dvÄ«su sattÄ• hesu te bhikkhÅ« saá¹…ghassa á¹-hÄ• nanisajjokÄ• saá¹ƒ
bhojanÄ«yaá¹ƒ saá¹ƒvidahantÄ• sÄ• dhukÄ«á¸·ikÄ• ya okÄ• saá¹ƒ na labhiá¹ƒsu, tato nesa
sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·itaá¹ƒ kÄ«á¸·issÄ• ma, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ
pamattabhÄ• vaá¹ƒ Ã±atvÄ• kocideva Ä• gantvÄ• dhÄ• tuyo gaá¹‡heyya, tasmÄ• Ä• rakk
kÄ«á¸·issÄ• mÄ• â€™ ti, tena te evamakaá¹ƒsÅ«â€™â€™ ti.

tathÄ• pi te dhÄ• tupÅ«jÄ• yapi katattÄ• dhÄ• tupÅ«jÄ• divasÄ• nÄ• ma. imeyeva visesena
aÃ±Ã±assa abhÄ• vato ekadesena katampi sÄ• dhukÄ«á¸·anaá¹ƒ upÄ• dÄ• ya ``sÄ• dhukÄ
pÄ• kaá¹-Ä• jÄ• tÄ• ti Ä• ha __ ``evaá¹ƒ sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·anadivasÄ• nÄ• ma a

__citakÄ• yÄ• _ti vÄ«sasataratanuccÄ• ya candanadÄ• rucitakÄ• ya, padhÄ• nakiccavasen
citakÄ• yaá¹ƒ agginÄ• jhÄ• yÄ«ti vuttaá¹ƒ. na hi accantasaá¹ƒyogavasena nirantaraá¹ƒ satt
tattha pacchimadivaseyeva jhÄ• yitattÄ• , tasmÄ• sattÄ• hasminti attho veditabbo. purimap
sattÄ• hÄ• namantare sattÄ• he yattha katthacipi divase jhÄ• yamÄ• ne sati ``sattÄ• he jhÄ
yujjati. yathÄ• ha ---

``tena kho pana samayena cattÄ• ro mallapÄ• mokkhÄ• sÄ«saá¹ƒ nhÄ• tÄ• ahatÄ• ni vatt
bhagavato citakaá¹ƒ Ä• á¸·impessÄ• mÄ• â€™ ti na sakkonti Ä• á¸·impetuâ€™â€™ ntiÄ• d

__sattipaÃ±jaraá¹ƒ_ \Be I 65/ __katvÄ• _ti sattikhaggÄ• dihatthehi purisehi mallarÄ• jÅ«naá
dhÄ• tuÄ• rakkhakaraá¹‡aá¹ƒ upalakkhaá¹‡avasenÄ• ha. sattihatthÄ• purisÄ• hi sattiyo ya
pacarantÄ«â€™â€™ ti, tÄ• hi samantato rakkhÄ• panavasena paÃ±jarapaá¹-ibhÄ• gattÄ• s
__sandhÄ• gÄ• raá¹ƒ_ nÄ• ma rÄ• jÅ«naá¹ƒ ekÄ• mahÄ• sÄ• lÄ• . uyyogakÄ• lÄ• dÄ«su h
``ettakÄ• purato gacchantu, ettakÄ• pacchato, ettakÄ• ubhohi passehi, ettakÄ• hatthÄ«su
assesu, ettakÄ• rathesÅ«â€™â€™ ti evaá¹ƒ sandhiá¹ƒ karonti mariyÄ• daá¹ƒ bandhanti, ta
``sandhÄ• gÄ• raâ€™â€™ _nti vuccati. apica uyyogaá¹-á¹-hÄ• nato Ä• gantvÄ• pi yÄ• va g
allagomayaparibhaá¹‡á¸• Ä• dÄ«ni karonti, tÄ• va dve tÄ«á¹‡i divasÄ• ni rÄ• jÄ• no tattha s
parissayaá¹ƒ vinodentÄ«tipi __sandhÄ• gÄ• raá¹ƒ, _ rÄ• jÅ«naá¹ƒ vÄ• saha atthÄ• nusÄ• s
__sandhÄ• gÄ• raá¹ƒ_ ha-kÄ• rassa dha-kÄ• raá¹ƒ, anusarÄ• gamaÃ±ca katvÄ• , yasmÄ•
``imasmiá¹ƒ kÄ• le kasituá¹ƒ vaá¹-á¹-ati, imasmiá¹ƒ kÄ• le vapituâ€™â€™ nti evamÄ• dinÄ•
gharÄ• vÄ• sakiccÄ• ni sammantayanti, tasmÄ• chinnavicchinnaá¹ƒ gharÄ• vÄ• saá¹ƒ tatth
__sandhÄ• gÄ• raá¹ƒ. _ visÄ• khapuá¹‡á¹‡amito \Ne I 59/ paá¹-á¹-hÄ• ya yÄ• va visÄ• khar
soá¸·asa divasÄ• sÄ«haá¸·avohÄ• ravasena gahitattÄ• , jeá¹-á¹-hamÅ«lamÄ• sassa sukkap

Ä• ha __ ``iti ekavÄ«sati divasÄ• gatÄ• â€™â€™ _ti. tattha carimadivaseyeva dhÄ• tuyo bh
ca divase ayaá¹ƒ kammavÄ• cÄ• katÄ• . tena vuttaá¹ƒ __ ``jeá¹-á¹-hamÅ«lasukkapakkhapa
tattha jeá¹-á¹-hanakkhattaá¹ƒ vÄ• mÅ«lanakkhattaá¹ƒ vÄ• tassa mÄ• sassa puá¹‡á¹‡amiya
tasmÄ• so mÄ• so ``jeá¹-á¹-hamÅ«lamÄ• soâ€™â€™ ti vuccati. __anÄ• cÄ• ra_nti heá¹-á¹

yadi evaá¹ƒ kasmÄ• __vinayaá¹-á¹-hakathÄ• yaá¹ƒ, _ (Sp (to Vin III) I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __maá¹…galasuttaá¹-á¹-hakathÄ• ya_
maá¹…galasuttavaá¹‡á¹‡anÄ•) ``sattasu sÄ• dhukÄ«á¹…anadivasesu, sattasu ca dhÄ• tupÅ
vÄ«tivattesÅ«â€™â€™ ti vuttanti? sattasu dhÄ• tupÅ«jÄ• divasesu gahitesu tadavinÄ• bhÄ
jhÄ• yanasattÄ• hampi gahitamevÄ• ti katvÄ• visuá¹ƒ na vuttaá¹ƒ viya dissati. yadi evaá¹ƒ
atikkanto, diyaá¹• á¹• hamÄ• so sesoâ€™â€™ ti ca vuttanti? nÄ• yaá¹ƒ doso. appakaÃ±hi Å
gaá¹‡anÅ«pagaá¹ƒ na hoti, tasmÄ• appakena adhikopi samudÄ• yo anadhiko viya hotÄ«ti
adhikepi paÃ±cadivase ``aá¹• á¹• hamÄ• so atikkantoâ€™â€™ ti vuttaá¹ƒ dvÄ• sÄ«tikhandh
``asÄ«ti khandhakavattÄ• nÄ«â€™â€™ ti vacanaá¹ƒ viya, tathÄ• appakena Å«nopi samudÅ
I 66/ katvÄ• diyaá¹• á¹• hamÄ• sato Å«nepi paÃ±cadivase ``diyaá¹• á¹• hamÄ• so sesoâ€™
__satipaá¹-á¹-hÄ• navibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh 356) chamÄ• sato Å«nepi aá¹
sajjhÄ• yo kÄ• tabboâ€™â€™ ti vacanaá¹ƒ viya, aÃ±Ã±athÄ• aá¹-á¹-hakathÄ• naá¹ƒ aÃ±Ã
dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ matena tiá¹‡á¹‡aá¹ƒ sattÄ• hÄ• naá¹ƒ vasena ``ekavÄ«sati div
vuttaá¹ƒ. vinayasuttanipÄ• takhuddakapÄ• á¹-haá¹-á¹-hakathÄ• su pana khuddakabhÄ• á¹‡
jhÄ• yanadivasaá¹ƒ katvÄ• tadavasesÄ• naá¹ƒ dvinnaá¹ƒ sattÄ• hÄ• naá¹ƒ vasena ``aá¹• á
diyaá¹• á¹• hamÄ• so sesoâ€™â€™ ti ca vuttaá¹ƒ. paá¹-hamabuddhavacanÄ• dÄ«su viya ta
matena aá¹-á¹-hakathÄ• supi vacanabhedo hotÄ«ti gahetabbaá¹ƒ. evampettha vadanti --- pa
paá¹-á¹-hÄ• ya Ä• dimhi cattÄ• ro sÄ• dhukÄ«á¹…anadivasÄ• yeva, tato paraá¹ƒ tayo sÄ• dh
citakajhÄ• yanadivasÄ• ca, tato paraá¹ƒ eko citakajhÄ• yanadivasoyeva, tato paraá¹ƒ tayo
ceva dhÄ• tupÅ«jÄ• divasÄ• ca, tato paraá¹ƒ cattÄ• ro dhÄ• tupÅ«jÄ• divasÄ• yeva, iti taá¹
kiccÄ• nurÅ«pagaá¹‡anavasena tÄ«á¹‡i sattÄ• hÄ• ni paripÅ«renti, agahitaggahaá¹‡ena pa
``ekavÄ«sati divasÄ• gatÄ• â€™â€™ ti idha vuttavacanaÃ±ca taá¹ƒ taá¹ƒ kiccÄ• nurÅ«pag
catÅ«supi aá¹-á¹-hakathÄ• su vuttavacanaá¹ƒ sametÄ«ti vicÄ• retvÄ• gahetabbaá¹ƒ. __vaji
vuttaá¹ƒ ``aá¹• á¹• hamÄ• so atikkantoti ettha eko divaso naá¹-á¹-ho, so pÄ• á¹-ipadadivaso
60/ nÄ• ma so, tasmÄ• idha na gahitoâ€™â€™ ti, (Vjb paá¹-hamamahÄ• saá¹…gÄ«tikathÄ
sundaraá¹ƒ __parinibbÄ• nasuttantapÄ• á¹…iyaá¹ƒ_ (DN II 227) pÄ• á¹-ipadadivasatoyeva pa
vuttattÄ• , aá¹-á¹-hakathÄ• yaÃ±ca parinibbÄ• nadivasena saddhiá¹ƒ tiá¹‡á¹‡aá¹ƒ sattÄ• hÄ
tathÄ• hi parinibbÄ• nadivasena saddhiá¹ƒ tiá¹‡á¹‡aá¹ƒ sattÄ• hÄ• naá¹ƒ gaá¹‡aneneva
jeá¹-á¹-hamÅ«lasukkapakkhapaÃ±camÄ« ekavÄ«satimo divaso hoti.

__cattÄ• lÄ«sa divasÄ• _ti jeá¹-á¹-hamÅ«lasukkapakkhachaá¹-á¹-hadivasato yÄ• va Ä• saá
gaá¹‡etvÄ• vuttaá¹ƒ. __etthantare_ti cattÄ• lÄ«sadivasabbhantare. rogo eva __rogapalibod
Ä• cariyupajjhÄ• yesu kattabbakiccameva __Ä• cariyupajjhÄ• yapalibodho_ \Be I 67/, tathÄ

yathÄ• dhippetaá¹ƒ atthaá¹ƒ, kammaá¹ƒ vÄ• paribundheti uparodheti pavattituá¹ƒ na detÄ«
ra-kÄ• rassa la-kÄ• raá¹ƒ katvÄ• . __taá¹ƒ palibodhaá¹ƒ chinditvÄ• taá¹ƒ karaá¹‡Ä«yaá¹ƒ k
chinditabbaá¹ƒ taá¹ƒ sabbaá¹ƒ palibodhaá¹ƒ chinditvÄ• dhammavinayasaá¹…gÄ• yanasaá
karaá¹‡Ä«yaá¹ƒ karotu.

__aÃ±Ã±epi mahÄ• therÄ• _ti anuruddhattherÄ• dayo. __sokasallasamappita_nti sokasaá¹
anupaviá¹-á¹-haá¹ƒ paá¹-ividdhaá¹ƒ. asamucchinnaavijjÄ• taá¹‡hÄ• nusayattÄ• avijjÄ• taá¹
kammunÄ• bhavayonigatiá¹-á¹-hitisattÄ• vÄ• sesu khandhapaÃ±cakasaá¹…khÄ• taá¹ƒ atta
abhinibbattetÄ«ti __jano. _ kilese janeti, ajani, janissatÄ«ti vÄ• __jano, _ mahanto jano tath
__Ä• gatÄ• gata_nti Ä• gatamÄ• gataá¹ƒ yathÄ• ``ekekoâ€™â€™ ti. ettha siyÄ• --- ``thero
parisÄ• ya parivutto rÄ• jagahaá¹ƒ gato, aÃ±Ã±epi mahÄ• therÄ• attano attano parivÄ• re g
sokasallasamappitaá¹ƒ mahÄ• janaá¹ƒ assÄ• setukÄ• mÄ• taá¹ƒ taá¹ƒ disaá¹ƒ pakkantÄ• â
samantapÄ• sÄ• dikÄ• ya ``mahÄ• kassapatthero `rÄ• jagahaá¹ƒ Ä• vuso gacchÄ• mÄ• â€™
bhikkhusaá¹…ghaá¹ƒ gahetvÄ• ekaá¹ƒ maggaá¹ƒ gato, anuruddhattheropi upaá¸• á¸• haá¹
gatoâ€™â€™ ti (Sp (to Vin III) paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vuttava
viruddhaá¹ƒ hoti. idha hi mahÄ• kassapattherÄ• dayo attano attano parivÄ• rabhikkhÅ«hiye
disaá¹ƒ gatÄ• ti attho Ä• pajjati, tattha pana mahÄ• kassapattheraanuruddhattherÄ• yeva
paccekamupaá¸• á¸• hasaá¹…ghena saddhiá¹ƒ ekekaá¹ƒ maggaá¹ƒ gatÄ• ti? vuccate --- ta
virujjhati atthato saá¹ƒsandanattÄ• . idha hi niravasesena therÄ• naá¹ƒ paccekagamanavac
nayavasena dasseti, idha attano attano parisÄ• ya gamanavacanaÃ±ca tattha upaá¸• á¸• ha
gamanavacanena. __upaá¸• á¸• hasaá¹…gho_ti hi sakasakaparisÄ• bhÅ«to bhikkhugaá¹‡o
asamepi bhÄ• ge pavattattÄ• . yadi hi sannipatite saá¹…ghe upaá¸• á¸• hasaá¹…ghena sad
tadÄ• saá¹…ghassa gaá¹‡anapathamatÄ«tattÄ• na yujjateva \Ne I 61/, yadi ca saá¹…gÄ•
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ majjhe upaá¸• á¸• hasaá¹…ghena saddhinti atthaá¹ƒ ga
gaá¹‡apÄ• mokkhÄ• naá¹ƒyeva uccinitattÄ• na yujjateva. paccekagaá¹‡ino hete. vuttaÃ±hi
tesu pÄ• mokkhabhikkhavoâ€™â€™ ti \Be I 68/, iti atthato saá¹ƒsandanattÄ• tadetaá¹ƒ ubh
aÃ±Ã±amaÃ±Ã±aá¹ƒ na virujjhatÄ«ti. taá¹ƒtaá¹ƒbhÄ• á¹‡akÄ• naá¹ƒ matenevaá¹ƒ vuttantip

``aparinibbutassa bhagavatoâ€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ. __pattacÄ«varamÄ• dÄ• y
catumahÄ• rÄ• jadattiyaselamayapattaá¹ƒ, sugatacÄ«varaÃ±ca gaá¹‡hitvÄ• ti attho. soyeva
paribhutto. vuttaÃ±hi __samacittapaá¹-ipadÄ• suttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``vassaá¹ƒvutthÄ
atirekavÄ«sativassakÄ• lepi tasseva paribhuttabhÄ• vaá¹ƒ dÄ«petukÄ• mena pÄ• tova sarÄ
sunivatthanivÄ• sano sugatacÄ«varaá¹ƒ pÄ• rupitvÄ• selamayapattamÄ• dÄ• ya bhikkhusa
dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisitvÄ• piá¹‡á¸• Ä• ya carantoâ€™â€™ ti (Mp II 37) ga
hattheti __gandhamÄ• lÄ• dihatthÄ• . _

__tatrÄ• _ti tissaá¹ƒ sÄ• vatthiyaá¹ƒ. __suda_nti nipÄ• tamattaá¹ƒ. __aniccatÄ• dipaá¹-isaá
saá¹…khÄ• rÄ• aniccÄ• â€™â€™ tiÄ• dinÄ• (Dhp 277) aniccasabhÄ• vapaá¹-isaÃ±Ã±uttÄ

vÄ• patirÅ«pÄ• ti __dhammÄ«, _ tÄ• disÄ• ya. __saÃ±Ã±Ä• petvÄ• _ti suá¹-á¹-hu jÄ• nÄ• p
vuttaá¹ƒ hoti. __vasitagandhakuá¹-i_nti niccasÄ• pekkhattÄ• samÄ• so. paribhogacetiyabhÄ
``gandhakuá¹-iá¹ƒ vanditvÄ• â€™â€™ _ti vuttaá¹ƒ. ``vanditvÄ• â€™â€™ ti ca ``vivaritvÄ• â
pubbakÄ• lakiriyÄ• . tathÄ• hi Ä• cariyasÄ• riputtattherena vuttaá¹ƒ ``gandhakuá¹-iyÄ• dvÄ
paribhogacetiyabhÄ• vato gandhakuá¹-iá¹ƒ vanditvÄ• gandhakuá¹-iyÄ• dvÄ• raá¹ƒ vivarÄ«
(Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) milÄ• tÄ• mÄ• lÄ• , sÄ• yeva kacavaraá¹ƒ,
mÄ• lÄ• saá¹…khÄ• taá¹ƒ kacavaraá¹ƒ tathÄ• . __atiharitvÄ• _ti paá¹-hamaá¹ƒ á¹-hapitaá¹-
haritvÄ• . __yathÄ• á¹-hÄ• ne á¹-hapetvÄ• _ti paá¹-hamaá¹ƒ á¹-hapitaá¹-á¹-hÄ• naá¹ƒ anatik
yathÄ• á¹-hitaá¹-á¹-hÄ• neyeva á¹-hapetvÄ• . __bhagavato á¹-hitakÄ• le karaá¹‡Ä«yaá¹ƒ va
senÄ• sane kattabbavattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __kurumÄ• no cÄ• _ti taá¹ƒ sabbaá¹ƒ va
lakkhaá¹‡e hi ayaá¹ƒ mÄ• na-saddo. nhÄ• nakoá¹-á¹-hakassa sammajjanaÃ±ca tasmiá¹ƒ uc
tÄ• ni Ä• dÄ«ni yesaá¹ƒ dhammadesanÄ• ovÄ• dÄ• dÄ«nanti tathÄ• , tesaá¹ƒ kÄ• lesÅ«ti a
seyyÄ• __sÄ«haseyyÄ• , _ taddhitavasena, sadisavohÄ• rena vÄ• bhagavato seyyÄ• pi ``
tejussadairiyÄ• pathattÄ• uttamaseyyÄ• vÄ• , yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``atha kho bhaga
sÄ«haseyyaá¹ƒ \Ne I 62/ kappesi \Be I 69/ pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ•
taá¹ƒ. kappanakÄ• lo karaá¹‡akÄ• lo nanÅ«ti yojetabbaá¹ƒ.

__ ``yathÄ• taâ€™â€™ _ntiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ upamÄ• ya Ä• vi karoti. tattha
... pe ... patiá¹-á¹-hitapemo ceva akhÄ«á¹‡Ä• savo ca anekesu ... pe ... upakÄ• rasaÃ±janita
akÄ• si, evaá¹ƒ Ä• yasmÄ• pi Ä• nando bhagavato guá¹‡a ... pe ... maddavo ca hutvÄ• akÄ
nipÄ• tamattaá¹ƒ. apica etena tathÄ• karaá¹‡ahetuá¹ƒ dasseti, yathÄ• aÃ±Ã±epi yathÄ• vu
tathÄ• Ä• yasmÄ• pi Ä• nando bhagavato ... pe ... patiá¹-á¹-hitapemattÄ• ceva akhÄ«á¹‡Ä
pe ... upakÄ• rasaÃ±janitacittamaddavattÄ• cÄ• ti hetuatthassa labbhamÄ• nattÄ• . hetuga
tadatthasseva tathÄ• karaá¹‡ahetubhÄ• vato. dhanapÄ• ladamana (Vin II 342), suvaá¹‡á¹‡a
cÅ«á¸·ahaá¹ƒsa (J I 15.133) -mahÄ• haá¹ƒsajÄ• takÄ• dÄ«hi (J II 21.89) cettha vibhÄ• veta
soyeva amatanipphÄ• dakarasasadisatÄ• ya __amataraso. _ taá¹ƒ jÄ• nanapakatitÄ• yÄ• ti
__upakÄ• ra ... pe ... maddavo_ti upakÄ• rapubbabhÄ• vena sammÄ• janitacittamuduko. ev
adhivÄ• sesÄ«ti dassento __ ``tamenaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __tamena_nti taá¹ƒ
eta-saddo hi padÄ• laá¹…kÄ• ramattaá¹ƒ. ayaÃ±hi saddapakati, yadidaá¹ƒ dvÄ«su sabbanÄ
atthapadatÄ• . __saá¹ƒvejesÄ«_ti ``nanu bhagavatÄ• paá¹-ikacceva akkhÄ• taá¹ƒ `sabbeh
nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• voâ€™ tiÄ• dinÄ• (DN II 183; SN c V 379; AN c 10.48) saá¹ƒv
(Sv-pá¹- paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __Ä• cariyadhammapÄ• latth
``bhante ... pe ... assÄ• sessathÄ• ti paá¹-hamaá¹ƒ vatvÄ• â€™â€™ ti saha pÄ• á¹-hasesen
yathÄ• rutato pana Ä• dyatthena iti-saddena ``evamÄ• dinÄ• saá¹ƒvejesÄ«â€™â€™ ti yoja
hi vacanena saá¹ƒvegaá¹ƒ janesi, taá¹ƒ sabbampi saá¹ƒvejanassa karaá¹‡aá¹ƒ sambhavatÄ
paridevanÄ• divirahena attÄ• naá¹ƒ paá¹-ibandhetvÄ• patiá¹-á¹-hÄ• petvÄ• . __ussannadhÄ
upacitapittasemhÄ• didosaá¹ƒ. pittasemhavÄ• tavasena hi tisso dhÄ• tuyo idha bhesajjakar
adhippetÄ• , yÄ• ``dosÄ• , malÄ• â€™â€™ ti ca loke vuccanti, pathavÄ« Ä• po tejo vÄ• yo

paccekaá¹ƒ paÃ±cavidhÄ• . vuttaÃ±hi ---

``vÄ• yupittakaphÄ• dosÄ• , dhÄ• tavo ca malÄ• tathÄ• .

tatthÄ• pi paÃ±cadhÄ• khyÄ• tÄ• , paccekaá¹ƒ dehadhÄ• raá¹‡Ä• ||

sarÄ«radÅ«sanÄ• \Ne I 63/ dosÄ• , malÄ«nakaraá¹‡Ä• malÄ• .

dhÄ• raá¹‡Ä• dhÄ• tavo te tu, itthamanvatthasaÃ±Ã±akÄ• â€™â€™ ti ||

__samassÄ• setu_nti santappetuá¹ƒ. devatÄ• ya saá¹ƒvejitadivasato, jetavanavihÄ• raá¹ƒ
__dutiyadivase. _ viriccati etenÄ• ti __virecanaá¹ƒ, _ osadhaparibhÄ• vitaá¹ƒ khÄ«rameva v
__yaá¹ƒ sandhÄ• yÄ• _ti yaá¹ƒ bhesajjapÄ• naá¹ƒ sandhÄ• ya. aá¹…gapaccaá¹…gena sob
apaccaá¹ƒ __mÄ• navo, _ na-kÄ• rassa pana á¹‡a-kÄ• re kate mÄ• á¹‡avo. __manÅ«_ti hi
manussÄ• naá¹ƒ mÄ• tÄ• pituá¹-á¹-hÄ• ne á¹-hito puriso, yo sÄ• sane ``mahÄ• sammatarÄ•
sakalalokassa hitaá¹ƒ manabhi jÄ• nÄ• tÄ«ti manÅ«ti vuccati. evampettha vadanti ``dantaja
mÄ• navasaddo sabbasattasÄ• dhÄ• raá¹‡avacano, muddhaja á¹‡a-kÄ• rasahito pana mÄ•
kucchitamÅ«á¸·hÄ• paccavacanoâ€™â€™ ti. __cÅ«á¸·akammavibhaá¹…gasuttaá¹-á¹-hakat
muddhaja á¹‡a-kÄ• rasahitasseva mÄ• á¹‡avasaddassa attho vaá¹‡á¹‡ito. taá¹-á¹-Ä«kÄ• ya
kucchitaá¹ƒ mÅ«á¸·haá¹ƒ vÄ• , tattha loke mÄ• á¹‡avavohÄ• ro, yebhuyyena ca sattÄ• dah
hontÄ«ti tassevattho pakÄ• sitoâ€™â€™ ti vadanti Ä• cariyÄ• . aÃ±Ã±attha ca vÄ«sativassa
mÄ• á¹‡avo, idha pana tabbohÄ• rena mahallakopi. vuttaÃ±hi __cÅ«á¸·akammavibhaá¹…ga
``mÄ• á¹‡avoti pana taá¹ƒ taruá¹‡akÄ• le vohariá¹ƒsu, so mahallakakÄ• lepi teneva vohÄ• r
ti, (Ps IV 289) subhanÄ• makena laddhamÄ• á¹‡avavohÄ• renÄ• ti attho. so pana ``satthÄ•
kirassa pattacÄ«varamÄ• dÄ• ya Ä• gato, mahÄ• jano taá¹ƒ dassanÄ• ya upasaá¹…kamatÄ
kho pana gantvÄ• mahÄ• janamajjhe na sakkÄ• sukhena paá¹-isanthÄ• raá¹ƒ vÄ• kÄ• tuá
sotuá¹ƒ, gehamÄ• gataá¹ƒyeva naá¹ƒ disvÄ• sukhena paá¹-isanthÄ• raá¹ƒ karissÄ• mi \Be
atthi, tampi naá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• ekaá¹ƒ mÄ• á¹‡avakaá¹ƒ pesesi, ta
``pahitaá¹ƒ mÄ• á¹‡avakaâ€™â€™ _nti khuddake cettha kapaccayo. __etadavocÄ• _ti etaâ
tiÄ• dikaá¹ƒ vacanaá¹ƒ Ä• nandatthero avoca.

__akÄ• lo_ti ajja gantuá¹ƒ ayuttakÄ• lo. kasmÄ• ti ce __ ``atthi meâ€™â€™ _tiÄ• dimÄ• ha
appakaá¹ƒ bhesajjaá¹ƒ. appattho hettha mattÄ• saddo ``mattÄ• sukhapariccÄ• gÄ• â€™â€
__pÄ«tÄ• _ti pivitÄ• . __svepÄ«_ti ettha __ ``api_-saddo apekkho mantÄ• nuÃ±Ã±Ä• yÄ• â
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __vajirabuddhittherena_ vuttaá¹ƒ. aya
``appeva nÄ• mÄ• â€™â€™ ti saá¹ƒsayamatte vutte anuÃ±Ã±Ä• tabhÄ• vo na siddho, tasm
64/ ``apÄ«â€™â€™ ti vuttaá¹ƒ, tena imamatthaá¹ƒ dÄ«peti ``appeva nÄ• ma sve mayaá¹ƒ u
upasaá¹…kamituá¹ƒ paá¹-ibalÄ• samÄ• nÄ• upasaá¹…kamissÄ• ma cÄ• â€™â€™ ti.

__dutiyadivase_ti khÄ«ravirecanapÄ«tadivasato dutiyadivase. __cetakattherenÄ• _ti cetiya
__cetako_ti evaá¹ƒ laddhanÄ• mena therena. __pacchÄ• samaá¹‡enÄ• _ti pacchÄ• nugate
karaá¹‡avacanaá¹ƒ. __subhena mÄ• á¹‡avena puá¹-á¹-ho_ti ``yesu dhammesu bhavaá¹ƒ g
patiá¹-á¹-hapesi, te tassa accayena naá¹-á¹-hÄ• nu kho, dharanti nu kho, sace dharanti, bh
448) Ä• nando jÄ• nissati, handa naá¹ƒ pucchÄ• mÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• ``yesaá
dhammÄ• naá¹ƒ vaá¹‡á¹‡avÄ• dÄ« ahosi, yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesi nivese
katamesÄ• naá¹ƒ kho bho Ä• nanda dhammÄ• naá¹ƒ so bhavaá¹ƒ gotamo vaá¹‡á¹‡avÄ• d
448) puá¹-á¹-ho, athassa thero tÄ«á¹‡i piá¹-akÄ• ni sÄ«lakkhandhÄ• dÄ«hi tÄ«hi khandhehi
``tiá¹‡á¹‡aá¹ƒ kho mÄ• á¹‡ava khandhÄ• naá¹ƒ so bhagavÄ• vaá¹‡á¹‡avÄ• dÄ«â€™â€™ t
sÄ«lakkhandhavagge dasamaá¹ƒ suttamabhÄ• si, taá¹ƒ sandhÄ• yÄ• ha __ ``imasmiá¹ƒ ...

__khaá¹‡á¸• a_nti chinnaá¹ƒ. phullanti bhinnaá¹ƒ, sevÄ• lÄ• hichattakÄ• divikassanaá¹ƒ vÄ
__paá¹-isaá¹…kharaá¹‡aá¹ƒ_ sammÄ• pÄ• katikakaraá¹‡aá¹ƒ, abhinavapaá¹-ikaraá¹‡anti v
__upakaá¹-á¹-hÄ• yÄ• _ti Ä• sannÄ• ya. vassaá¹ƒ upanenti upagacchanti etthÄ• ti __vassÅ
vassÅ«pagatakÄ• lo, tÄ• ya. __saá¹…gÄ«tipÄ• á¸·iyaá¹ƒ_ (Vin II 440) sÄ• maÃ±Ã±ena vutt
evaá¹ƒ gateyeva sandhÄ• ya vuttanti saá¹ƒsandetuá¹ƒ sÄ• dhetuá¹ƒ vÄ• Ä• ha __ ``evaÃ±

__rÄ• jagahaá¹ƒ parivÄ• retvÄ• _ti bahinagare á¹-hitabhÄ• vena vuttaá¹ƒ. __chaá¸• á¸• itap
chaá¸• á¸• itÄ• ca patitÄ• ca uklÄ• pÄ• ca. idaá¹ƒ vuttaá¹ƒ hoti --- bhagavato parinibbÄ• n
gacchantehi bhikkhÅ«hi chaá¸• á¸• itÄ• vissaá¹-á¹-hÄ• , tatoyeva ca upacikÄ• dÄ«hi khÄ• c
patitÄ• , sammajjanÄ• bhÄ• vena Ä• kiá¹‡á¹‡akacavarattÄ• uklÄ• pÄ• cÄ• ti. tadevatthaá¹
_tiÄ• dinÄ• vibhÄ• veti. avakuthi pÅ«tibhÄ• vamagamÄ• sÄ«ti __uklÄ• po_ tha-kÄ• rassa la
ujjhiá¹-á¹-ho vÄ• kalÄ• posamÅ«hoti __uklÄ• po, _ vaá¹‡á¹‡asaá¹…gamanavasenevaá¹ƒ v
snehoâ€™â€™ --- iccÄ• di, tena yuttÄ• ti tathÄ• . paricchedavasena veá¹‡Ä«yanti dissantÄ
kurumÄ• nÄ• _ti kattukÄ• mÄ• . senÄ• sanavattÄ• naá¹ƒ paÃ±Ã±attattÄ• , senÄ• sanakkha
senÄ• sanapaá¹-ibaddhÄ• naá¹ƒ bahÅ«nampi vacanÄ• naá¹ƒ vuttattÄ• senÄ• sanapaá¹-isa
pÅ«jÄ• yeva nÄ• mÄ• ti Ä• ha __ ``bhagavato vacanapÅ«janatthaâ€™â€™ _nti. __paá¹-ha
vassÄ• nassa paá¹-hamaá¹ƒ mÄ• saá¹ƒ. accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. __
``titthiyavÄ• daparimocanatthaÃ±cÄ• â€™â€™ _ti vuttamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ
_tiÄ• di vuttaá¹ƒ.

__ya_nti katikavattakaraá¹‡aá¹ƒ. edisesu hi á¹-hÄ• nesu yaá¹ƒ-saddo taá¹ƒ-saddÄ• napekk
paripuá¹‡á¹‡attÄ• . yaá¹ƒ vÄ• katikavattaá¹ƒ sandhÄ• ya __ ``atha khoâ€™â€™ _tiÄ• di vu
vuttanti attho. esa nayo Ä«disesu __bhagavatÄ• ... pe ... vaá¹‡á¹‡ita_nti senÄ• sanavattaá
senÄ• sanakkhandhake (Vin II 308) ca senÄ• sanapaá¹-ibaddhavacanaá¹ƒ kathentena vaá
__saá¹…gÄ• yissÄ• mÄ• _ti ettha iti-saddassa ``vuttaá¹ƒ ahosÄ«â€™â€™ ti ca ubhayattha
iti-saddassa lopo.

__dutiyadivase_ti evaá¹ƒ cintitadivasato dutiyadivase, so ca kho vassÅ«panÄ• yikadivasato
therÄ• hi Ä• saá¸·hipuá¹‡á¹‡amito pÄ• á¹-ipadadivaseyeva sannipatitvÄ• vassamupagantv
__rÄ• jadvÄ• re_ti rÄ• jagehadvÄ• re. __hatthakamma_nti hatthakiriyaá¹ƒ, hatthakammassa
__paá¹-ivedesu_nti jÄ• nÄ• pesuá¹ƒ. __visaá¹-á¹-hÄ• _ti nirÄ• saá¹…kacittÄ• . Ä• á¹‡Ä• yev
appaá¹-ihatavuttiyÄ• pavattanaá¹-á¹-hena cakkanti __Ä• á¹‡Ä• cakkaá¹ƒ. _ tathÄ• dhamm
__dhammacakkaá¹ƒ, _ taá¹ƒ panidha desanÄ• Ã±Ä• á¹‡apaá¹-ivedhaÃ±Ä• á¹‡avasena duv
saá¹…gÄ«tiyÄ• pavattanato. ``dhammacakkanti cetaá¹ƒ desanÄ• Ã±Ä• á¹‡assÄ• pi nÄ• ma
paá¹-ivedhaÃ±Ä• á¹‡assÄ• pÄ«â€™â€™ ti (Spk II 3.78) hi __aá¹-á¹-hakathÄ• su_ vuttaá¹ƒ.
__sannisajjaá¹-á¹-hÄ• na_nti sannipatitvÄ• nisÄ«danaá¹-á¹-hÄ• naá¹ƒ. satta paá¹‡á¹‡Ä• ni
__sattapaá¹‡á¹‡Ä«, _ yo ``chattapaá¹‡á¹‡o, visamacchadoâ€™â€™ tipi vuccati, tassa jÄ• t

__vissakammunÄ• _ti sakkassa devÄ• namindassa kammÄ• kammavidhÄ• yakaá¹ƒ devap
__suvibhattabhittithambhasopÄ• na_nti ettha suvibhattapadassa dvandato pubbe suyyamÄ•
dvandapadehi sambandho, tathÄ• __ ``nÄ• nÄ• vidha ... pe ... vicittaâ€™â€™ _ntiÄ• dÄ«su
__rÄ• jabhavanavibhÅ«ti_nti rÄ• jabhavanasampattiá¹ƒ, rÄ• jabhavanasobhaá¹ƒ vÄ• . __av
kurumÄ• naá¹ƒ viya. __siriyÄ• _ti sobhÄ• saá¹…khÄ• tÄ• ya lakkhiyÄ• . __niketanamivÄ• _
``jalantamivÄ• â€™â€™ tipi pÄ• á¹-ho. ekasmiá¹ƒyeva pÄ• nÄ«yatitthe nipatantÄ• pakkhin
janÄ• naá¹ƒ cakkhÅ«ni maá¹‡á¸• apeyeva nipatantÄ«ti vuttaá¹ƒ __ ``ekanipÄ• ta ... pe ... vi
__nayanavihaá¹…gÄ• na_nti nayanasaá¹…khÄ• tavihaá¹…gÄ• naá¹ƒ. __lokarÄ• maá¹‡eyy
loke vijjamÄ• naá¹ƒ rÄ• maá¹‡eyyakaá¹ƒ sabbameva Ä• netvÄ• ekattha sampiá¹‡á¸• itaá¹ƒ
vuttaá¹ƒ hoti, yaá¹ƒ yaá¹ƒ vÄ• loke ramitumarahati, taá¹ƒ sabbaá¹ƒ sampiá¹‡á¸• itamivÄ• ti
__daá¹-á¹-habbasÄ• ramaá¹‡á¸• a_nti pheggurahitaá¹ƒ sÄ• raá¹ƒ viya, kasaá¹-avinimuttaá¹
daá¹-á¹-humaraharÅ«pesu sÄ• rabhÅ«taá¹ƒ, pasannabhÅ«taÃ±ca. apica daá¹-á¹-habbo das
visiá¹-á¹-hataro maá¹‡á¸• o maá¹‡á¸• anaá¹ƒ alaá¹…kÄ• ro etassÄ• ti __daá¹-á¹-habbasÄ•
maá¹‡á¸• aá¹ƒ sÅ«riyarasmiá¹ƒ pÄ• ti nivÄ• reti, sabbesaá¹ƒ vÄ• janÄ• naá¹ƒ maá¹‡á¸• aá
rakkhati, maá¹‡á¸• anamalaá¹…kÄ• raá¹ƒ vÄ• pÄ• ti pivati alaá¹…karituá¹ƒ yuttabhÄ• venÄ

kusumadÄ• mÄ• ni ca tÄ• ni olambakÄ• ni ceti __kusumadÄ• molambakÄ• ni. _ visesanas
``agyÄ• hitoâ€™â€™ ti. vividhÄ• niyeva kusumadÄ• molambakÄ• ni tathÄ• , tÄ• ni viniggala
nikkhÄ• mentamiva cÄ• ru sobhanaá¹ƒ vitÄ• naá¹ƒ etthÄ• ti tathÄ• . kuá¹-á¹-ena gahito sam
koá¹-á¹-imo_ vÄ• , tÄ• disoyeva maá¹‡Ä«ti __maá¹‡ikoá¹-á¹-imo_ \Be I 74/, nÄ• nÄ• ratanel
maá¹‡ikoá¹-á¹-imo, tassa talaá¹ƒ tathÄ• . atha vÄ• maá¹‡iyo koá¹-á¹-etvÄ• katatalattÄ• ma
nipphattanti __maá¹‡ikoá¹-á¹-imaá¹ƒ, _ tameva talaá¹ƒ, nÄ• nÄ• ratanavicittaá¹ƒ maá¹‡ikoá
tamiva ca nÄ• nÄ• pupphÅ«pahÄ• ravicittaá¹ƒ supariniá¹-á¹-hitabhÅ«mikammanti sambandh
__pupphÅ«pahÄ• ro. _ ettha hi nÄ• nÄ• ratanavicittaggahaá¹‡aá¹ƒ nÄ• nÄ• pupphÅ«pahÄ•
maá¹‡ikoá¹-á¹-imatalaggahaá¹‡aá¹ƒ supariniá¹-á¹-hitabhÅ«mikammatÄ• yÄ• ti daá¹-á¹-habb

maá¹‡á¸• apaá¹ƒ. __brahmavimÄ• nasadisa_nti bhÄ• vanapuá¹ƒsakaá¹ƒ, yathÄ• brahmavi
alaá¹…karitvÄ• ti attho. visesena mÄ• netabbanti __vimÄ• naá¹ƒ. _ saddavidÅ« pana ``vihe
gacchanti devÄ• yenÄ• ti vimÄ• naâ€™â€™ nti vadanti. visesena vÄ• sucaritakammunÄ•
__vimÄ• naá¹ƒ, vÄ«_ti vÄ• sakuá¹‡o vuccati, taá¹ƒ saá¹‡á¹-hÄ• nena mÄ«yati nimmÄ«yatÄ
vattabbo. __vimÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``ekayojanadviyojanÄ• dibhÄ• vena pamÄ
sobhÄ• tisayayogena ca visesato mÄ• nanÄ«yatÄ• ya vimÄ• naâ€™â€™ nti (Vv-a ganthÄ•
agghametesanti __anagghÄ• ni, _ aparimÄ• á¹‡agghÄ• ni agghitumasakkuá¹‡eyyÄ• nÄ«ti v
paccekaá¹ƒ vÄ• attharitabbÄ• nÄ«ti __paccattharaá¹‡Ä• ni, _ tesaá¹ƒ satÄ• ni tathÄ• . __u
uttaradisÄ• bhimukhaá¹ƒ. dhammopi satthÄ• yeva satthukiccanipphÄ• danatoti vuttaá¹ƒ __
Ä• sanÄ• rahaá¹ƒ dhammÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• â€™â€™ _ti. yathÄ• ha ``yo kho ... p
tiÄ• di, (DN II 216) tathÄ• gatappaveditadhammadesakassa vÄ• satthukiccÄ• vahattÄ• tath
nisÄ«ditumarahatÄ«ti dassetumpi evaá¹ƒ vuttaá¹ƒ. __Ä• sanÄ• raha_nti nisÄ«danÄ• rahaá¹
dhammadesakÄ• sanaá¹ƒ, dhammaá¹ƒ vÄ• kathetuá¹ƒ yuttÄ• sanaá¹ƒ. __dantakhacita_nti
hatthidantehi katanti vuttaá¹ƒ hoti. ``danto nÄ• ma hatthidanto vuccatÄ«â€™â€™ ti hi vuttaá
etasmiá¹ƒ dhammÄ• sane. __mama kicca_nti mama kammaá¹ƒ, mayÄ• vÄ• karaá¹‡Ä«yaá

idÄ• ni \Ne I 67/ Ä• yasmato Ä• nandassa asekkhabhÅ«misamÄ• pajjanaá¹ƒ dassento __ `
_tiÄ• dimÄ• ha. tattha __tasmiÃ±ca pana divasa_eti tathÄ• raÃ±Ã±Ä• Ä• rocÄ• pitadivase,
sÄ• vaá¹‡amÄ• sassa___kÄ• á¸·apakkhacatutthadivaseti vuttaá¹ƒ hoti. anatthajananato visa
__visaá¹ƒ, _ tassa khÄ«á¹‡Ä• savabhÄ• vato aÃ±Ã±athÄ• bhÄ• vasaá¹…khÄ• tÄ• satti __g
bhagavato parinibbÄ• nÄ• dÄ«su vilÄ• pÄ• dimakÄ• si. apica visajananakapupphÄ• digandh
nÄ• nÄ• vidhadukkhahetukiriyÄ• jananako kilesova __ ``visagandhoâ€™â€™ _ti vuccati. ta
haratÄ«ti visattikÄ• , visamÅ«lÄ• ti visattikÄ• , visaphalÄ• ti visattikÄ• , visaparibhogÄ• ti vis
tiÄ• dinÄ• (Nidd I 3) vuttoti. apica __visagandho_nÄ• ma virÅ«po maá¹ƒsÄ• digandho, taá¹
``vissasaddo hi virÅ«peâ€™â€™ ti (Dhs-anuá¹- 624) __abhidhammaá¹-Ä«kÄ• yaá¹ƒ_vuttaá
__saá¹ƒvega_nti dhammasaá¹ƒvegaá¹ƒ. ``ohitabhÄ• rÄ• naâ€™â€™ nti hi yebhuyyena, pa
pana á¹-hÄ• nesu tadaÃ±Ã±esampi dhammasaá¹ƒvegoyeva adhippeto. tathÄ• hi ``saá¹ƒve
Ã±Ä• á¹‡aá¹ƒ, so tassÄ• bhagavato dassane uppajjÄ«â€™â€™ ti (Vv-a 838)
__rajjumÄ• lÄ• vimÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_vuttaá¹ƒ, sÄ• ca tadÄ• aviÃ±Ã±Ä• tasÄ• sam
hi cittutrÄ• savasena dosoyeva saá¹ƒvegoti Ä• pajjati, evaÃ±ca sati so tassa asekkhabhÅ«m
ekaá¹ƒsakÄ• raá¹‡aá¹ƒ na siyÄ• . evamabhÅ«to ca so idha na vattabboyevÄ• ti alamatipapa
sve saá¹…ghasannipÄ• tassa vattamÄ• nattÄ• , sekkhasakaraá¹‡Ä«yattÄ• vÄ• . __te na yu
tayÄ• vÄ• sannipÄ• taá¹ƒ gantuá¹ƒ na patirÅ«paá¹ƒ.

__meta_nti mama etaá¹ƒ gamanaá¹ƒ. __yvÄ• ha_nti yo ahaá¹ƒ, __ya_nti vÄ• kiriyÄ• parÄ•
``gaccheyyaâ€™â€™ nti ettha gamanakiriyaá¹ƒ parÄ• masati, kiriyÄ• parÄ• masanassa ca
pakati, yadidaá¹ƒ napuá¹ƒsakaliá¹…gena, ekavacanena ca yogyatÄ• tathÄ• yeva tattha tat
hi sabhÄ• vato napuá¹ƒsakattamekattaÃ±ca icchanti saddavidÅ«. __Ä• vajjesÄ«_ti upanÄ•

__appattaÃ±cÄ• _ti agataÃ±ca, bimbohane na tÄ• va á¹-hapitanti vuttaá¹ƒ hoti. __etasmiá¹ƒ
iminÄ• padadvayena dassitakÄ• lÄ• naá¹ƒ vemajjhakkhaá¹‡e, tathÄ• dassitakÄ• ladvayass

``kÄ• raá¹‡e ceva citte ca, khaá¹‡asmiá¹ƒ vivarepi ca.

vemajjhÄ• dÄ«su atthesu `antarÄ• â€™ ti ravo gatoâ€™â€™ ti ||

hi \Ne I 68/ vuttaá¹ƒ. __anupÄ• dÄ• yÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasena kaÃ±ci dhammaá¹ƒ a
kilesehi muccati, tesaá¹ƒ lesamattampi aggahetvÄ• . __Ä• savehÄ«_ti \Be I 76/ bhavato Ä•
ca Ä• gotrabhuá¹ƒ savanato pavattanato Ä• savasaÃ±Ã±itehi kilesehi. upalakkhaá¹‡avacar
tadekaá¹-á¹-hatÄ• ya hi sabbehipi kilesehi sabbehipi pÄ• padhammehi cittaá¹ƒ vimuccatiyev
vimuccÄ«_ti __cittaá¹ƒ_ arahattamaggakkhaá¹‡e Ä• savehi vimuccamÄ• naá¹ƒ hutvÄ• aral
tadatthaá¹ƒ vivarati __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• . __caá¹…kamenÄ• _ti caá¹…kama
attanÄ• laddhamaggaphalato visesamaggaphalaá¹ƒ. vivaá¹-á¹-Å«panissayabhÅ«taá¹ƒ kata
yenÄ• ti __katapuÃ±Ã±o, _ arahattÄ• dhigamÄ• ya katÄ• dhikÄ• roti attho. __padhÄ• nama
vÄ«riyamanuyuÃ±jÄ• hi, arahattasamÄ• pattiyÄ• anuyogaá¹ƒ karohÄ«ti vuttaá¹ƒ hoti. __ho
__kathÄ• doso_ti kathÄ• ya doso vitathabhÄ• vo. __accÄ• raddha_nti ativiya Ä• raddhaá¹ƒ.
uddhatabhÄ• vÄ• ya. __handÄ• _ti vossaggavacanaá¹ƒ. tena hi adhunÄ• yeva yojemi, na p
karomÄ«ti vossaggaá¹ƒ karoti. __vÄ«riyasamataá¹ƒ yojemÄ«_ti caá¹…kamanavÄ«riyassa a
hÄ• panavasena samÄ• dhinÄ• samatÄ• pÄ• danena vÄ«riyassa samataá¹ƒ samabhÄ• va
samathasaá¹…khÄ• taá¹ƒ samÄ• dhiá¹ƒ yojemÄ«tipi attho. dvidhÄ• pi hi pÄ• á¹-ho dissati. _
assasissÄ• mi. idÄ• ni tassa visesato pasaá¹ƒsanÄ• rahabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``tenÄ•
__tenÄ• _ti catuiriyÄ• pathavirahitatÄ• kÄ• raá¹‡ena. __ ``anipannoâ€™â€™ _tiÄ• dÄ«ni pa
parinibbutopi so Ä• kÄ• seyeva parinibbÄ• yi. tasmÄ• therassa kilesaparinibbÄ• naá¹ƒ, kha
visesena pasaá¹ƒsÄ• rahaá¹ƒ acchariyabbhutamevÄ• ti.

__dutiyadivase_ti therena arahattapattadivasato dutiyadivase. __paÃ±camiya_nti tithÄ«pek
``dutiyadivaseâ€™â€™ ti iminÄ• tulyÄ• dhikaraá¹‡aá¹ƒ. bhinnaliá¹…gampi hi tulyatthapada
``guá¹‡o pamÄ• á¹‡aá¹ƒ, vÄ«sati cittÄ• niâ€™â€™ iccÄ• di. __kÄ• á¸·apakkhassÄ• _ti sÄ•
paá¹-hamaÃ±hi mÄ• saá¹ƒ khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡amakaá¹ƒsu, paá¹-hama
majjhimappadesavohÄ• rena. tattha hi purimapuá¹‡á¹‡amito yÄ• va aparÄ• puá¹‡á¹‡amÄ«
voharanti. tato tÄ«á¹‡i divasÄ• ni rÄ• jÄ• maá¹‡á¸• apamakÄ• si, tato dutiyadivase thero ar
tatiyadivase pana sannipatitvÄ• therÄ• saá¹…gÄ«timakaá¹ƒsu, tasmÄ• Ä• saá¸·himÄ• sal
yÄ• va sÄ• vaá¹‡amÄ• sakÄ• á¸·apakkhapaÃ±camÄ« \Be I 77/, tÄ• va paÃ±cadivasÄ• dhik
uppajjamÄ• no. __haá¹-á¹-hatuá¹-á¹-hacitto_ti ativiya somanassacitto, pÄ• mojjena vÄ• haá
tuá¹-á¹-hacitto. __ekaá¹ƒsa_nti ekasmiá¹ƒ aá¹ƒse, vÄ• maá¹ƒseti attho. tathÄ• hi
__vaá¹…gÄ«sasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttaá¹ƒ ---

``ekaá¹ƒsaá¹ƒ \Ne I 69/ cÄ«varanti ettha puna saá¹‡á¹-hÄ• panavasena evaá¹ƒ vuttaá¹ƒ, el
vÄ• maá¹ƒsaá¹ƒ pÄ• rupitvÄ• á¹-hitassetaá¹ƒ adhivacanaá¹ƒ. yato yathÄ• vÄ• maá¹ƒsaá¹ƒ
hoti, tathÄ• cÄ«varaá¹ƒ katvÄ• ti evamassattho veditabboâ€™â€™ ti (Sn-a II 345).

__bandha ... pe ... viyÄ• _ti vaá¹‡á¹-ato pavuttasuparipakkatÄ• laphalamiva. __paá¹‡á¸• u
sitapÄ«tapabhÄ• yuttapaá¹‡á¸• uromajakambale á¹-hapito jÄ• timÄ• maá¹‡i viya, jÄ• tivaca
nivatteti. __samuggatapuá¹‡á¹‡acando viyÄ• _ti juá¹‡hapakkhapannarasuposathe samugga
soá¸·asakalÄ• paripuá¹‡á¹‡o cando viya. __bÄ• lÄ• ... pe ... viyÄ• _ti taruá¹‡asÅ«riyapabhÄ
phullitasuvaá¹‡á¹‡avaá¹‡á¹‡aparÄ• gagabbhaá¹ƒ satapattapaddhaá¹ƒ viya. ``piÃ±jarasaddo
hemavaá¹‡á¹‡apariyÄ• yoâ€™â€™ ti (Sp-á¹- I 22) __sÄ• ratthadÄ«paniyaá¹ƒ_ vutto. __par
pabhassarena. __sappabhenÄ• _ti vaá¹‡á¹‡appabhÄ• ya, sÄ«lappabhÄ• ya ca samannÄ• g
sarÄ«rasobhaggÄ• disaá¹…khÄ• tÄ• ya siriyÄ• ativiya sirimatÄ• . __mukhavarenÄ• _ti
yathÄ• vuttasobhÄ• samalaá¹…katattÄ• uttamamukhena. kÄ• maá¹ƒ ``ahamasmi arahattaa
tathÄ• rÅ«pÄ• ya pana uttamalÄ«á¸·Ä• ya gamanato passantÄ• sabbepi tamatthaá¹ƒ jÄ• na
hotÄ«ti Ä• ha __ ``attano arahattappattiá¹ƒ Ä• rocayamÄ• no viya agamÄ• sÄ«â€™â€™ _ti

kimatthaá¹ƒ panÄ• yaá¹ƒ evamÄ• rocayamÄ• no viya agamÄ• sÄ«ti? vuccate --- so hi ``attu
aÃ±Ã±abyÄ• karaá¹‡aá¹ƒ bhagavatÄ• saá¹ƒvaá¹‡á¹‡itaâ€™â€™ nti manasi karitvÄ• ``sek
dhammavinayasaá¹…gÄ«tiyÄ• gahetumayuttampi bahussutattÄ• gaá¹‡hissÄ• mÄ• â€™â€
arahattappattivijÄ• nanena somanassuppÄ• danatthaá¹ƒ, ``appamatto hohÄ«â€™â€™ ti bh
saphalatÄ• dÄ«panatthaá¹ƒ evamÄ• rocayamÄ• no viya agamÄ• sÄ«ti. __Ä• yasmato_ __n
__etadahosi_ samasamaá¹-á¹-hapanÄ• dinÄ• yathÄ• vuttakÄ• raá¹‡ena satthukappattÄ• .
bhaveyya. ``sobhati vata te Ä• vuso Ä• nanda arahattasamadhigamatÄ• â€™â€™ tiÄ• dinÄ
dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ vÄ• do. khuddakabhÄ• á¹‡akesu ca suttanipÄ• takhuddakapÄ•
yujjati tadaá¹-á¹-hakathÄ• supi tathÄ• vuttattÄ• .

majjhimaá¹ƒ nikÄ• yaá¹ƒ bhaá¹‡anti sÄ«lenÄ• ti __majjhimabhÄ• á¹‡akÄ• , _ tappaguá¹‡Ä•
__yathÄ• vuá¸• á¸• ha_nti vuá¸• á¸• hapaá¹-ipÄ• á¹-iá¹ƒ, tadanatikkamitvÄ• vÄ• . __tatthÄ•
bhikkhusaá¹…ghe. Ä• nandassa etamÄ• sananti sambandho. __tasmiá¹ƒ samaye_ti tasmiá
__thero cintesi_ ``kuhiá¹ƒ gatoâ€™â€™ ti pucchantÄ• naá¹ƒ attÄ• naá¹ƒ dassente ativiya p
bhavissamÄ• nattÄ• , ayampi majjhimabhÄ• á¹‡akesveva ekaccÄ• naá¹ƒ vÄ• do, tasmÄ• it
Ä• kÄ• sena Ä• gantvÄ• attano Ä• saneyeva \Ne I 70/ attÄ• naá¹ƒ dassesÄ«tipi tesameva e
pulliá¹…gavisaye hi ``ekeâ€™â€™ ti vutte sabbattha ``ekacceâ€™â€™ ti attho veditabbo. t
tesaá¹ƒ tesaá¹ƒ bhÄ• á¹‡akÄ• naá¹ƒ tena tenÄ• kÄ• rena Ä• gatamattaá¹ƒ á¹-hapetvÄ• vis
visesakÄ• raá¹‡aá¹ƒ natthi. sattamÄ• saá¹ƒ katÄ• ya hi dhammavinayasaá¹…gÄ«tiyÄ• kad
pathaviyaá¹ƒ nimujjitvÄ• , kadÄ• ci Ä• kÄ• sena Ä• gatattÄ• taá¹ƒ tadÄ• gamanamupÄ• dÄ
apica saá¹…gÄ«tiyÄ• Ä• didivaseyeva paá¹-hamaá¹ƒ pakatiyÄ• Ä• gantvÄ• tato paraá¹ƒ Ä

parisaá¹ƒ pattakÄ• le tato otaritvÄ• bhikkhupantiá¹ƒ apÄ«á¸·ento pathaviyaá¹ƒ nimujjitvÄ• dassesÄ«tipi vadanti. yathÄ• vÄ• tathÄ• vÄ• Ä• gacchatu, Ä• gamanÄ• kÄ• ramattaá¹ƒ n gatakÄ• le Ä• yasmato mahÄ• kassapassa sÄ• dhukÄ• radÄ• nameva pamÄ• á¹‡aá¹ƒ satth arahattappattiyÄ• aÃ±Ã±esampi Ã±Ä• pitattÄ• , bhagavati dharamÄ• ne paá¹-iggahetabbÄ• paá¹-iggahitattÄ• . tasmÄ• tamatthaá¹ƒ dassento __ ``yathÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha sabbesupi tÄ«su vÄ• desu.

__bhikkhÅ« Ä• mantesÄ«_ti bhikkhÅ« Ä• lapÄ«ti ayamettha attho, aÃ±Ã±atra pana Ã±Ä• p ``Ä• mantayÄ• mi vo bhikkhave, (DN II 218) paá¹-ivedayÄ• mi vo bhikkhaveâ€™â€™ ti \Be pakkosanepi dissati yathÄ• ``ehi tvaá¹ƒ bhikkhu mama vacanena sÄ• riputtaá¹ƒ Ä• manteh Ä• lapanepi dissati yathÄ• ``tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi `bhikkhavoâ€™ tiâ€ Ä• lapaneti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡ Ä• lapanamattassa pana abhÄ• vato ``kiá¹ƒ paá¹-hamaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™â€™ tiÄ viÃ±Ã±Ä• piyamÄ• natthantarena ca sahacaraá¹‡ato Ã±Ä• paneva vaá¹-á¹-ati, tasmÄ• __Ä viÃ±Ã±Ä• pesÄ«ti attho vattabbo. ``tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi `bhikkhavoâ€ bhikkhÅ« bhagavato paccassosuâ€™â€™ ntiÄ• dÄ«su (SN a I 249) hi Ä• lapanamattameva viÃ±Ã±Ä• piyamÄ• natthantaraá¹ƒ, taá¹ƒ pana ``bhÅ«tapubbaá¹ƒ bhikkhaveâ€™â€™ tiÄ• d Ä• raddhaá¹ƒ. tasmÄ• tÄ• disesveva Ä• lapane vaá¹-á¹-atÄ«ti no takko. saddavidÅ« pana v devindo, vissakammaá¹ƒ mahiddhikaâ€™ ntiÄ• dÄ«su (Cp 107) viya mantasaddo guttabhÄ ti etassa sammantayÄ«ti atthoâ€™â€™ ti. __ ``Ä• vusoâ€™â€™ _tiÄ• di Ä• mantanÄ• kÄ• vinayaá¹ƒ vÄ• _ti ettha __vÄ• _-saddo vikappane, tena ``kimekaá¹ƒ tesu paá¹-hamaá¹ƒ saá dasseti. kasmÄ• Ä• yÅ«ti Ä• ha __ ``vinaye á¹-hiteâ€™â€™ _tiÄ• di. ``yasmÄ• , tasmÄ• â€ yojetabbaá¹ƒ. __tasmÄ• _ti tÄ• ya Ä• yusarikkhatÄ• ya \Ne I 71/. __dhura_nti jeá¹-á¹-hakaá pahotiyeva. dvipaá¹-isedho hi saha atisayena pakatyatthadÄ«pako.

__etadagga_nti eso aggo. liá¹…gavipallÄ• sena hi ayaá¹ƒ niddeso. __yadida_nti ca yo aya khandhapaÃ±cakanti vÄ• yojetabbaá¹ƒ. evaÃ±hi sati ``etadaggaâ€™â€™ nti yathÄ• rutaliá nti padassa ca ayaá¹ƒ sabhÄ• vo, yÄ• tassa tassa atthassa vattabbassa liá¹…gÄ• nurÅ«pe ``yÄ• ayaâ€™â€™ nti vÄ• ``yaá¹ƒ idaâ€™â€™ nti vÄ• yojetabbatÄ• tathÄ• yevassa tatth __bhikkhÅ«naá¹ƒ vinayadharÄ• na_nti niddhÄ• raá¹‡achaá¹-á¹-hÄ«niddeso.

__attanÄ• va attÄ• naá¹ƒ sammannÄ«_ti sayameva attÄ• naá¹ƒ sammataá¹ƒ akÄ• si. ``atta tatiyÄ• visesanaá¹ƒ bhavati, taÃ±ca parehi sammannanaá¹ƒ nivatteti, ``attanÄ• â€™â€™ ti vibhatyantapatirÅ«pako abyayasaddo \Be I 80/. keci pana ``liá¹…gatthe tatiyÄ• abhihitakatt vadanti. tadayuttameva ``theroâ€™â€™ ti kattuno vijjamÄ• nattÄ• . vissajjanatthÄ• ya attan sammannÄ«ti yojetabbaá¹ƒ. pucchadhÄ• tussa dvikammikattÄ• ``upÄ• liá¹ƒ vinayaâ€™â€™

__bÄ«janiá¹ƒ gahetvÄ• _ti ettha bÄ«janÄ«gahaá¹‡aá¹ƒ dhammakathikÄ• naá¹ƒ dhammatÄ

dhammakathikÄ• naá¹ƒ parisÄ• ya hatthakukkuccamukhavikÄ• rÄ• di paá¹-icchÄ• dÄ«yati.
dhammakathikÄ• naá¹ƒ dhammatÄ• dassanatthameva vicitrabÄ«janiá¹ƒ gaá¹‡hÄ• ti. aÃ±Ã±
alaá¹…kÄ• rabhÅ«taá¹ƒ paramukkaá¹ƒsagatasikkhÄ• saá¹ƒyamÄ• naá¹ƒ buddhÄ• naá¹ƒ m
paá¹-icchÄ• detabbaá¹ƒ na siyÄ• . ``paá¹-hamaá¹ƒ Ä• vuso upÄ• li pÄ• rÄ• jikaá¹ƒ kattha pa
vuttaá¹ƒ, nanu tassa saá¹…gÄ«tiyÄ• purimakÄ• le paá¹-hamabhÄ• vo na yuttoti? no na yut
paÃ±Ã±attÄ• nukkamena, pÄ• timokkhuddesÄ• nukkamena ca paá¹-hamabhÄ• vassa siddh
piá¹-akÄ• ni bhagavato dharamÄ• nakÄ• le á¹-hitÄ• nukkameneva saá¹…gÄ«tÄ• ni, visesat
vinayÄ• bhidhammapiá¹-akÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. __kismiá¹ƒ vatthusmi_nti, __methuna
bhummavacanaá¹ƒ. __ ``kattha paÃ±Ã±attaâ€™â€™ _ntiÄ• dinÄ• dassitena saha tadavas
dassetuá¹ƒ __ ``vatthumpi pucchÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

saá¹…gÄ«tikÄ• rakavacanasammissaá¹ƒ vÄ• nu kho, suddhaá¹ƒ vÄ• buddhavacananti Ä•
yathÄ• saá¹…gÄ«tasseva pamÄ• á¹‡abhÄ• vaá¹ƒ dassanatthaÃ±ca pucchaá¹ƒ samuddhari
panetthÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha __paá¹-hamapÄ• rÄ• jike_ti etissaá¹ƒ tathÄ• saá
paá¹-hamapÄ• rÄ• jikapÄ• á¸·iyaá¹ƒ. tenevÄ• ha ``na hi tathÄ• gatÄ• ekabyaÃ±janampi nira
ti. __apanetabba_nti atirekabhÄ• vena \Ne I 72/ niratthakatÄ• ya, vitathabhÄ• vena vÄ• ayu
chaá¸• á¸• etabbavacanaá¹ƒ. __pakkhipitabba_nti asampuá¹‡á¹‡atÄ• ya upanetabbavacana
hÄ«â€™â€™ _tiÄ• di. __sÄ• vakÄ• naá¹ƒ pana devatÄ• naá¹ƒ vÄ• bhÄ• site_ti bhagavato
bhÄ• sitaá¹ƒ sandhÄ• yÄ• ha. __sabbatthÄ• pÄ«_ti bhagavato sÄ• vakÄ• naá¹ƒ devatÄ• na
pakkhipanaá¹ƒ sambandhavacanamattasseva, na sabhÄ• vÄ• yuttiyÄ• atthassÄ• ti dasseti
_ntiÄ• dinÄ• __sambandhavacanamatta_nti pubbÄ• parasambandhavacanameva. __idaá¹
vavatthapetvÄ• __á¹-hapesuá¹ƒ_ iminÄ• va vÄ• canÄ• maggena uggahaá¹‡adhÄ• raá¹‡Ä•
tadatthameva ca __gaá¹‡asajjhÄ• yamakaá¹ƒsu ``tena ... pe ... viharatÄ«â€™â€™ _ti. sajjh
pathavÄ« akampitthÄ• ti vadanti, tadidaá¹ƒ pana pathavÄ«kampanaá¹ƒ therÄ• naá¹ƒ dhamm
\Be I 81/ Ã±Ä• petuá¹ƒ __ ``sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• viyÄ• â€™â€™ _ti vuttaá¹ƒ. _
pathavÄ«sandhÄ• rakaudakapariyantaá¹ƒ. tasmiÃ±hi caliteyeva sÄ• pi calati, etena ca pade
nivatteti.

kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ gaá¹‡anÄ• natthi, saá¹…gÄ«timÄ• ropitÄ• ni pana ettakÄ• nevÄ•
``paÃ±casattati sikkhÄ• padÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ __ ``purimanayenevÄ• â€™â€™ _
dadamÄ• nÄ• viyÄ• ti atthamÄ• ha. na kevalaá¹ƒ sikkhÄ• padakaá¹‡á¸• avibhaá¹…ganiyan
pamÄ• á¹‡aniyamenÄ• pÄ«ti dassetuá¹ƒ __ ``catusaá¹-á¹-hibhÄ• á¹‡avÄ• rÄ• â€™â€™ _ti
__bhÄ• á¹‡avÄ• ro_ti ---

``aá¹-á¹-hakkharÄ• __ekapadaá¹ƒ, ekagÄ• thÄ• _ catuppadaá¹ƒ.

gÄ• thÄ• cekÄ• mato __gantho, _ gantho bÄ• ttiá¹ƒsatakkharo ||

bÄ• ttiá¹ƒsakkharaganthÄ• naá¹ƒ, paÃ±Ã±Ä• sadvisataá¹ƒ pana.

__bhÄ• á¹‡avÄ• ro_ mato eko, svaá¹-á¹-hakkharasahassakoâ€™â€™ ti ||

evaá¹ƒ aá¹-á¹-hakkharasahassaparimÄ• á¹‡o pÄ• á¹-ho vuccati. bhaá¹‡itabbo vÄ• ro yassÄ
ekena sajjhÄ• yanamaggena kathetabbavÄ• roti attho. __khandhaka_nti mahÄ• vaggacÅ«á
samÅ«hato, pakÄ• sanato vÄ• khandhakoti hi vuccati, __khandhÄ• _ti cettha
pabbajjÅ«pasampadÄ• divinayakammasaá¹…khÄ• tÄ• , cÄ• rittavÄ• rittasikkhÄ• padasaá¹.
adhippetÄ• . pabbajjÄ• dÄ«ni hi bhagavatÄ• paÃ±Ã±attattÄ• paÃ±Ã±attiyoti vuccanti. paÃ±
dissati ``dÄ• rukkhandho, (AN b VI 41) aggikkhandho (AN b 7.72), udakakkhandhoâ€™â€™
37) viya. apica bhÄ• garÄ• saá¹-á¹-hatÄ• pi \Ne I 73/ yujjatiyeva tÄ• saá¹ƒ paÃ±Ã±attÄ«naá
vibhattattÄ• , taá¹ƒ pana vinayapiá¹-akaá¹ƒ bhÄ• á¹‡akehi rakkhitaá¹ƒ gopitaá¹ƒ saá¹…gahÄ
cirakÄ• laá¹ƒ anassamÄ• naá¹ƒ hutvÄ• patiá¹-á¹-hahissatÄ«ti Ä• yasmantaá¹ƒ upÄ• litthera
``Ä• vuso imaá¹ƒ tuyhaá¹ƒ nissitake vÄ• cehÄ«â€™â€™ ti.

__dhammaá¹ƒ saá¹…gÄ• yitukÄ• mo_ti suttantÄ• bhidhammasaá¹…gÄ«tiá¹ƒ kattukÄ• mo
paÃ±Ã±attoâ€™â€™ tiÄ• dÄ«su (DN II 216) viya pÄ• risesanayena dhammasaddassa sutta
pavattanato. ayamattho upari Ä• vi bhavissati.

__saá¹…ghaá¹ƒ Ã±Ä• pesÄ«_ti ettha heá¹-á¹-hÄ• vuttanayena attho veditabbo. __kataraá
vinayÄ• vasesesu dvÄ«su piá¹-akesu kataraá¹ƒ piá¹-akaá¹ƒ. vinayÄ• bhidhammÄ• nampi \E
khuddakasaá¹…gÄ«tipariyÄ• pannattÄ• tamantarena vuttaá¹ƒ __ ``suttantapiá¹-ake catasso
__saá¹…gÄ«tiyo_ti ca saá¹…gÄ• yanakÄ• le dÄ«ghÄ• divasena visuá¹ƒ visuá¹ƒ niyametvÄ•
nikÄ• yÄ• va vuccanti. tenÄ• ha __ ``dÄ«ghasaá¹…gÄ«tiâ€™â€™ _ntiÄ• di. suttÄ• neva sa
vaggakaraá¹‡avasena tayo vaggÄ• , nÄ• Ã±Ã±Ä• nÄ«ti dassetuá¹ƒ __ ``catuttiá¹ƒsa suttÄ•
vuttaá¹ƒ. tasmÄ• catuttisaá¹ƒ suttÄ• ni tayo vaggÄ• honti, suttÄ• ni vÄ• catuttiá¹ƒsa, tesaá
vaggakaraá¹‡avasena tayo vaggÄ• , tesu tÄ«su vaggesÅ«ti yojetabbaá¹ƒ. ``brahmajÄ• lasu
paá¹-hamaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™â€™ ti vutte kasmÄ• ti codanÄ• sambhavato __ ``tiv
_ntiÄ• dimÄ• ha. hetugabbhÄ• ni hi etÄ• ni. cÅ«á¸·amajjhimamahÄ• sÄ«lavasena tividhassA
tena alaá¹…kataá¹ƒ vibhÅ«sitaá¹ƒ tathÄ• nÄ• nÄ• vidhe micchÄ• jÄ«vabhÅ«te kuhanalapa
__nÄ• nÄ• vidhamicchÄ• jÄ«vakuhanalapanÄ• dividdhaá¹ƒsanaá¹ƒ. _ tattha __kuhanÄ• _ti
paccayapaá¹-isevanasÄ• mantajappanairiyÄ• pathasannissitasaá¹…khÄ• tena tividhena vat
__lapanÄ• _ti vihÄ• raá¹ƒ Ä• gate manusse disvÄ• ``kimatthÄ• ya bhonto Ä• gatÄ• , kiá¹ƒ b
evaá¹ƒ gacchatha, ahaá¹ƒ pacchato bhikkhÅ« gahetvÄ• Ä• gacchÄ• mÄ«â€™â€™ ti evam
pupphadÄ• nÄ• dayo, nemittikatÄ• dayo ca saá¹…gaá¹‡hÄ• ti. apicettha micchÄ• jÄ«vasad
anesanaá¹ƒ gaá¹‡hÄ• ti. Ä• disaddena pana tadavasesaá¹ƒ mahicchatÄ• dikaá¹ƒ dussilyan
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo eva paliveá¹-hanaá¹-á¹-hena jÄ• lasarikkhatÄ• ya __jÄ• laá¹ƒ, __
viniveá¹-hanaá¹ƒ apaliveá¹-hakaraá¹‡aá¹ƒ tathÄ• .

__antarÄ• ca bhante rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·anda_nti ettha __antarÄ• _saddo v
bhikkhave \Ne I 74/ tapodÄ• dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacchatÄ«â€™
viya. tasmÄ• rÄ• jagahassa ca nÄ• á¸·andassa ca vivareti attho daá¹-á¹-habbo. antarÄ• sa
upayogavacanaá¹ƒ kataá¹ƒ. Ä«disesu á¹-hÄ• nesu akkharacintakÄ• ``antarÄ• gÄ• maÃ±ca
evaá¹ƒ ekameva antarÄ• saddaá¹ƒ payujjanti, so dutiyapadenapi yojetabbo hoti. ayojiyamÄ
na pÄ• puá¹‡Ä• ti sÄ• mivacanassa pasaá¹…ge antarÄ• saddayogena upayogavacanassa
kÄ«á¸·anatthaá¹ƒ paá¹-ibhÄ• nacittavicitraagÄ• ramakaá¹ƒsu, taá¹ƒ __ ``rÄ• jÄ• gÄ• rakaâ€
tasmiá¹ƒ. __ambalaá¹-á¹-hikÄ• _ti raÃ±Ã±o \Be I 83/ uyyÄ• naá¹ƒ. tassa kira dvÄ• rasamÄ«
atthi, taá¹ƒ ``ambalaá¹-á¹-hikÄ• â€™â€™ ti vadanti, tassa samÄ«pe pavattattÄ• uyyÄ• nam
``ambalaá¹-á¹-hikÄ• â€™â€™ tveva saá¹…khyaá¹ƒ gataá¹ƒ yathÄ• ``varuá¹‡anagaraâ€™â
ambalaá¹-á¹-hikÄ• yaá¹ƒ nÄ• ma uyyÄ• ne rÄ• jÄ• gÄ• raketi attho. aviÃ±Ã±Ä• yamÄ• nass
Ä• dhÄ• radvayaá¹ƒ vuttaá¹ƒ rÄ• jÄ• gÄ• rametassÄ• ti vÄ• __rÄ• jÄ• gÄ• rakaá¹ƒ, _ uyyÄ
ambalaá¹-á¹-hikÄ• yaá¹ƒ nÄ• ma uyyÄ• neti attho. bhinnaliá¹…gampi hi visesanapadamatth
evaá¹ƒ sati rÄ• jÄ• gÄ• raá¹ƒ Ä• dhÄ• ro na siyÄ• . __ ``rÄ• jÄ• gÄ• rake_ti evaá¹ƒnÄ• mak
kira rÄ• jÄ• gÄ• rampi. tattha, yassa vasenetaá¹ƒ evaá¹ƒ nÄ• maá¹ƒ labhatÄ«â€™â€™ ti (V
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __vajirabuddhitthero_. evaá¹ƒ sati ``a
Ä• sannataruá¹‡ambarukkhena visesetvÄ• ``rÄ• jÄ• gÄ• rakeâ€™â€™ ti uyyÄ• nameva nÄ
Ä• pajjati, tathÄ• ca vuttadosova siyÄ• . __suppiyaÃ±ca paribbÄ• jaka_nti suppiyaá¹ƒ nÄ• n
antevÄ• siá¹ƒ channaparibbÄ• jakaÃ±ca. __brahmadattaÃ±ca mÄ• á¹‡ava_nti ettha taruá¹‡
``ambaá¹-á¹-ho mÄ• á¹‡avo, aá¹…gako mÄ• á¹‡avoâ€™â€™ tiÄ• dÄ«su (DN I 259, 211) vi
taruá¹‡apurisaÃ±ca Ä• rabbhÄ• ti attho. __vaá¹‡á¹‡Ä• vaá¹‡á¹‡e_ti pasaá¹ƒsÄ• ya ceva ga
vaá¹‡á¹‡o, aguá¹‡o avaá¹‡á¹‡o, tesaá¹ƒ bhÄ• sanaá¹ƒ uttarapadalopena tathÄ• vuttaá¹ƒ y
rÅ«paâ€™â€™ nti.

__ ``tato paraâ€™â€™ _ntiÄ• dimhi ayaá¹ƒ vacanakkamo --- sÄ• maÃ±Ã±aphalaá¹ƒ panÄ
bhÄ• sitanti? rÄ• jagahe bhante jÄ«vakambavaneti. kena saddhinti? ajÄ• tasattunÄ• vedeh
kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ sÄ• maÃ±Ã±aphalassa nidÄ
ettha hi ``kaá¹ƒ Ä• rabbhÄ• â€™â€™ ti avatvÄ• ``kena saddhiâ€™â€™ nti vattabbaá¹ƒ. ka
eva etaá¹ƒ suttaá¹ƒ bhÄ• sitaá¹ƒ, raÃ±Ã±Ä• pi ``yathÄ• nu kho imÄ• ni puthusippÄ• yatanÄ
163) kiÃ±ci kiÃ±ci vuttamatthi, tasmÄ• evameva vattabbanti. iminÄ• va nayena sabbattha ``
ti vÄ• ``kena saddhiâ€™â€™ nti vÄ• yathÄ• rahaá¹ƒ vatvÄ• saá¹…gÄ«timakÄ• sÄ«ti daá¹
suttavaggasamudÄ• yavasena vavatthitaá¹ƒ pÄ• á¸·iá¹ƒ. evaÃ±ca \Ne I 75/ katvÄ• ``tivagga
catuttiá¹ƒsasuttapaá¹-imaá¹‡á¸• itaâ€™â€™ nti vacanaá¹ƒ upapannaá¹ƒ hoti. __pariharathÄ
uggahaá¹‡avÄ• canÄ• divasena dhÄ• retha. tato anantaraá¹ƒ saá¹…gÄ• yitvÄ• ti sambandh

``dhammasaá¹…gaho \Be I 84/ cÄ• â€™â€™ tiÄ• dinÄ• samÄ• so. evaá¹ƒ saá¹ƒvaá¹‡á¹‡i
etena ``mahÄ• dhammahadayena, mahÄ• dhÄ• tukathÄ• ya vÄ• saddhiá¹ƒ sattappakaraá¹

nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ vitaá¹‡á¸• avÄ• dimataá¹ƒ paá¹-ikkhipitvÄ• ``kathÄ• vatthunÄ
vuttaá¹ƒ samÄ• navÄ• dimataá¹ƒ dasseti. saá¹‡haÃ±Ä• á¹‡assa, saá¹‡haÃ±Ä• á¹‡avantÄ•
__sukhumaÃ±Ä• á¹‡agocaraá¹ƒ. _

cÅ«á¸·aniddesamahÄ• niddesavasena duvidhopi __niddeso. _ jÄ• takÄ• dike khuddakanikÄ
ca dhammaniddesabhÅ«te tÄ• dise abhidhammapiá¹-akeva saá¹…gaá¹‡hituá¹ƒ yuttaá¹ƒ, na
dÄ«ghanikÄ• yÄ• dippakÄ• re suttantapiá¹-ake, nÄ• pi paÃ±Ã±attiniddesabhÅ«te vinayapiá¹
jÄ• takÄ• dÄ«naá¹ƒ abhidhammapiá¹-ake saá¹…gahaá¹ƒ vadanti. cariyÄ• piá¹-akabuddhava
aggahaá¹‡aá¹ƒ jÄ• takagatikattÄ• , nettipeá¹-akopadesÄ• dÄ«naÃ±ca niddesapaá¹-isambhi
__majjhimabhÄ• á¹‡akÄ• _ pana aá¹-á¹-huppattivasena desitÄ• naá¹ƒ jÄ• takÄ• dÄ«naá¹ƒ y
tÄ• dise suttantapiá¹-ake saá¹…gaho yutto, na pana sabhÄ• vadhammaniddesabhÅ«te yath
abhidhammapiá¹-ake, nÄ• pi paÃ±Ã±attiniddesabhÅ«te yathÄ• parÄ• dhasÄ• sane vinayap
suttantapiá¹-akapariyÄ• pannataá¹ƒ vadanti. yuttamettha vicÄ• retvÄ• gahetabbaá¹ƒ.

evaá¹ƒ nimittapayojanakÄ• ladesakÄ• rakakaraá¹‡appakÄ• rehi paá¹-hamaá¹ƒ saá¹…gÄ«ti
vavatthÄ• pitesu dhammavinayesu nÄ• nappakÄ• rakosallatthaá¹ƒ ekavidhÄ• dibhedaá¹ƒ d
_ntiÄ• dimÄ• ha. tattha __ ``evaâ€™â€™ _nti iminÄ• etasaddena parÄ• masitabbaá¹ƒ yath
nidasseti. __ ``yaÃ±hÄ«â€™â€™ _tiÄ• di vitthÄ• ro. __anuttaraá¹ƒ sammÄ• sambodhi_nti
anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apadaá
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __etthantare_ti abhisambujjhanassa, parinibbÄ• yanassa ca v
__paÃ±cacattÄ• lÄ«sa vassÄ• nÄ«_ti kÄ• lavasena niyameti. __paccavekkhantena vÄ• _ti u
pavattadhammaá¹ƒ sandhÄ• yÄ• ha. yaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, sabbaá¹ƒ tanti sambandho.
``vimuttirasamevÄ• â€™â€™ _ti, na tadaÃ±Ã±arasanti vuttaá¹ƒ hoti. vimucciitthÄ• ti __vimu
assÄ• detabbanti __rasaá¹ƒ, _ vimuttisaá¹…khÄ• taá¹ƒ rasametassÄ• ti __vimuttirasaá¹ƒ, _
attho. ayaá¹ƒ __Ä• cariyasÄ• riputtattherassa_ mati (Sp-á¹- paá¹-hamamahÄ• saá¹…gÄ«tik
__Ä• cariyadhammapÄ• latthero_ pana taá¹ƒ kecivÄ• daá¹ƒ katvÄ• imamatthamÄ• ha \Be
vimucciitthÄ• ti __vimutti, _ yathÄ• rahaá¹ƒ maggo phalaÃ±ca. __rasa_nti guá¹‡o, sampattik
vuttanayena samÄ• so. vimuttÄ• nisaá¹ƒsaá¹ƒ, vimuttisampattikaá¹ƒ vÄ• maggaphalanipph
vÄ• kilesÄ• namaccantavimuttisampÄ• danatoti atthoâ€™â€™ ti (Sv-pá¹- I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•). __aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ_
attharaso nÄ• ma cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, dhammaraso nÄ• ma cattÄ• ro maggÄ•
amatanibbÄ• naâ€™â€™ nti (Mp I 1.335) vuttaá¹ƒ.

kiÃ±cÄ• pi avisesena sabbampi buddhavacanaá¹ƒ kilesavinayanena __vinayo, _ yathÄ• nu
paá¹-ipajjamÄ• ne apÄ• yapatanÄ• dito dhÄ• raá¹‡ena __dhammo_ ca hoti, tathÄ• pi idhÄ•
vatticchÄ• vasena sarÅ«pato niddhÄ• retuá¹ƒ __ ``tattha vinayapiá¹-akaâ€™â€™ _ntiÄ• din
buddhavacanaá¹ƒ dhammo_ khandhÄ• divasena sabhÄ• vadhammadesanÄ• bÄ• hullato. a
pariyattiyÄ• dibhÄ• vato, tathÄ• pi vinayasaddasannidhÄ• ne bhinnÄ• dhikaraá¹‡abhÄ• ven

vinayatanti viparÄ«taá¹ƒ tantimeva dÄ«peti yathÄ• ``puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• , gob
payogavasena taá¹ƒ dassentena __ ``tenevÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yena vinaya
tesaá¹ƒ tathÄ• bhÄ• vaá¹ƒ __saá¹…gÄ«tikkhandhake_ (Vin II 347) Ä• hÄ• ti attho.

__ ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ _nti ayaá¹ƒ gÄ• thÄ• bhagavatÄ• attano
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ arahattappattiá¹ƒ paccavekkhantena ekÅ«
paccavekkhaá¹‡aÃ±Ä• á¹‡assa anantaraá¹ƒ bhÄ• sitÄ• , tasmÄ• __ ``paá¹-hamabuddhava
kira sabbabuddhehi avijahitaá¹ƒ udÄ• naá¹ƒ. ayamassa saá¹…khepattho --- ahaá¹ƒ imassa
gehassa kÄ• rakaá¹ƒ taá¹‡hÄ• vaá¸• á¸• hakiá¹ƒ __gavesanto_ yena Ã±Ä• á¹‡ena taá¹ƒ da
bodhiÃ±Ä• á¹‡assatthÄ• ya dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• ro ettakaá¹ƒ kÄ•
anekajÄ• tisatasahassasaá¹…khyaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ __anibbisaá¹ƒ_ anibbisanto
avindanto alabhantoyeva __sandhÄ• vissaá¹ƒ_ saá¹ƒsariá¹ƒ. yasmÄ• jarÄ• byÄ• dhimaraá
nÄ• mesÄ• __punappunaá¹ƒ_ upagantuá¹ƒ __dukkhÄ• , _ na ca sÄ• tasmiá¹ƒ adiá¹-á¹-he
gavesanto sandhÄ• vissanti attho. idÄ• ni bho attabhÄ• vasaá¹…khÄ• tassa gehassa kÄ• ra
tvaá¹ƒ mayÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhantena __diá¹-á¹-ho asi. puna_ ima
attabhÄ• vasaá¹…khÄ• taá¹ƒ mama __gehaá¹ƒ na kÄ• hasi_ na karissasi. tava __sabbÄ• _
mayÄ• __bhaggÄ• _ bhaÃ±jitÄ• \Be I 86/. imassa tayÄ• katassa attabhÄ• vasaá¹…khÄ• t
avijjÄ• saá¹…khÄ• taá¹ƒ kaá¹‡á¹‡ikamaá¹‡á¸• alaá¹ƒ __visaá¹…khataá¹ƒ_ viddhaá¹ƒsitaá¹ƒ
visaá¹…khÄ• raá¹ƒ_ nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena __gataá¹ƒ_ anupaviá¹-á¹-
khaya_ saá¹…khÄ• taá¹ƒ arahattamaggaá¹ƒ, arahattaphalaá¹ƒ vÄ• __ajjhagÄ• _ adhigato
__gaá¹‡á¹-hipadesu_ pana visaá¹…khÄ• ragataá¹ƒ \Ne I 77/ cittameva taá¹‡hÄ• naá¹ƒ khay
arahattamaggaá¹ƒ, arahattaphalaá¹ƒ vÄ• ajjhagÄ• adhigatanti attho vutto.

``sandhÄ• vissaâ€™â€™ nti ettha ca ``gÄ• thÄ• yamatÄ«tatthe imissaâ€™â€™ nti neruttik
``taá¹ƒkÄ• lavacanicchÄ• yamatÄ«tepi bhavissantÄ«â€™â€™ ti keci. __punappuna_nti abh
pÄ• tabbÄ• rakkhitabbÄ• ti __phÄ• su_ pa-kÄ• rassa pha-kÄ• raá¹ƒ katvÄ• , phusitabbÄ• t
__phÄ• sukÄ• . ajjhagÄ• _ti ca ``ajjataniyamÄ• ttamiá¹ƒ vÄ• aá¹ƒ vÄ• â€™â€™ ti vadanti.
tadÄ• parokkhÄ• yeva. antojappanavasena kira bhagavÄ• ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€
tasmÄ• esÄ• manasÄ• pavattitadhammÄ• namÄ• di. ``yadÄ• have pÄ• tubhavanti dhamm
pavattitadhammÄ• nanti vadanti.

__kecÄ«_ti khandhakabhÄ• á¹‡akÄ• . paá¹-hamaá¹ƒ vutto pana dhammapadabhÄ• á¹‡akÄ
dhammÄ• _ti ettha nidassanattho, Ä• dyattho ca iti-saddo luttaniddiá¹-á¹-ho. nidassanena hi
vinÄ• padatthavipallÄ• sakÄ• rinÄ• va attho paripuá¹‡á¹‡o na hoti. tattha Ä• dyatthameva it
iti-saddo Ä• diattho, ``tena Ä• tÄ• pino ... pe ... sahetudhammaâ€™ ntiÄ• digÄ• thÄ• ttayaá¹
ti (Sp-á¹- paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __Ä• cariyasÄ• riputtatthere
mahÄ• vagge. __udÄ• nagÄ• tha_nti jÄ• tiyÄ• ekavacanaá¹ƒ, tatthÄ• pi vÄ• paá¹-hamagÄ
veditabbaá¹ƒ.

ettha ca __khandhakabhÄ• á¹‡akÄ• _ evaá¹ƒ vadanti ``dhammapadabhÄ• á¹‡akÄ• naá¹ƒ g
tadÄ• mahato janassa upakÄ• rÄ• ya nÄ• hosi, amhÄ• kaá¹ƒ pana gÄ• thÄ• vacÄ«bhedaá
suá¹‡antÄ• naá¹ƒ devabrahmÄ• naá¹ƒ upakÄ• rÄ• ya ahosi, tasmÄ• idameva paá¹-hamabu
__dhammapadabhÄ• á¹‡akÄ• _ pana ``desanÄ• ya janassa upakÄ• rÄ• nupakÄ• rabhÄ• vo
hoti, bhagavatÄ• manasÄ• paá¹-hamaá¹ƒ desitattÄ• idameva paá¹-hamabuddhavacanaâ€
tasmÄ• ubhayampi ubhayathÄ• yujjatÄ«ti veditabbaá¹ƒ. nanu ca yadi ``anekajÄ• tisaá¹ƒsÄ
manasÄ• va desitÄ• , atha kasmÄ• __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ ``anekajÄ• tisaá
dhammadesanaá¹ƒ satthÄ• bodhirukkhamÅ«le nisinno udÄ• navasena udÄ• netvÄ• apara
puá¹-á¹-ho kathesÄ«â€™â€™ ti (Dhp-a II 152 udÄ• navatthu) vuttanti? atthavasena tathÄ• y
tatthÄ• pi hi manasÄ• udÄ• netvÄ• ti atthoyeva gahetabbo. desanÄ• viya hi udÄ• nampi m
udÄ• nanti dvidhÄ• viÃ±Ã±Ä• yati. yadi cÄ• yaá¹ƒ vacasÄ• udÄ• naá¹ƒ siyÄ• , udÄ• napÄ•
I 78/, tasmÄ• udÄ• napÄ• á¸·iyamanÄ• ruá¸·habhÄ• voyeva vacasÄ• anudÄ• netvÄ• man
daá¹-á¹-habbaá¹ƒ. __ ``pÄ• á¹-ipadadivaseâ€™â€™ _ti idaá¹ƒ ``sabbaÃ±Ã±ubhÄ• vappatta
sambajjhitabbaá¹ƒ, ``paccavekkhantassa uppannÄ• â€™â€™ ti etena pana sambajjhitabba
visÄ• khapuá¹‡á¹‡amÄ• yameva hi bhagavÄ• paccÅ«sasamaye sabbaÃ±Ã±utaá¹ƒ patto. lo
sambajjhanaá¹ƒ bhavati, tathÄ• pi nesa sÄ• sanasamayoti na gahetabbaá¹ƒ. somanassame
yathÄ• ``dÄ• namayaá¹ƒ, sÄ«lamayaâ€™â€™ nti, (DN III 305; It 60; Nett 34) taá¹ƒsampayu
somanassena vÄ• sahajÄ• tÄ• disattiyÄ• pakataá¹ƒ, tÄ• disena Ã±Ä• á¹‡enÄ• tipi vaá¹-á¹-

__handÄ• _ti codanatthe nipÄ• to. iá¹…gha sampÄ• dethÄ• ti hi codeti. __Ä• mantayÄ• mÄ
bodhemÄ«ti attho. __vo_ti pana ``Ä• mantayÄ• mÄ«â€™â€™ ti etassa kammapadaá¹ƒ. ``Ä
catutthÄ«â€™â€™ ti hi vatvÄ• tamevudÄ• haranti akkharacintakÄ• . __vayadhammÄ• _ti a
saá¹…khÄ• rÄ• naá¹ƒ dukkhÄ• nattalakkhaá¹‡ampi vibhÄ• veti ``yadaniccaá¹ƒ, taá¹ƒ dukkh
tadanattÄ• â€™â€™ ti (SN b II 15, 45, 76, 77; II 3.1, 4; Paá¹-is II 10) vacanato.
lakkhaá¹‡attayavibhÄ• vananayeneva ca tadÄ• rammaá¹‡aá¹ƒ vipassanaá¹ƒ dassento sabb
avisayabhÅ«taá¹ƒ buddhÄ• veá¹‡ikaá¹ƒ catusaccakammaá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ
nibbÄ• nagÄ• minipaá¹-ipadaá¹ƒ pakÄ• setÄ«ti daá¹-á¹-habbaá¹ƒ. idÄ• ni tattha sammÄ• pa
``appamÄ• dena sampÄ• dethÄ• â€™â€™ ti, tÄ• ya catusaccakammaá¹-á¹-hÄ• nÄ• dhiá¹-â
aviparÄ«tanibbÄ• nagÄ• minipaá¹-ipadÄ• ya appamÄ• dena sampÄ• dethÄ• ti attho. apica
saá¹…khÄ• rÄ• â€™â€™ _ti etena saá¹…khepena saá¹ƒvejetvÄ• __ ``appamÄ• dena sam
niravasesaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ dasseti \Be I 88/. appamÄ• dapadaÃ±hi sikkhattayasa
kevalaparipuá¹‡á¹‡aá¹ƒ sÄ• sanaá¹ƒ pariyÄ• diyitvÄ• tiá¹-á¹-hati, sikkhattayasaá¹…gahitÄ•
kevalaparipuá¹‡á¹‡Ä• ya sÄ• sanasaá¹…khÄ• tÄ• ya sammÄ• paá¹-ipattiyÄ• appamÄ• den
__ubhinnamantare_ti dvinnaá¹ƒ vacanÄ• namantarÄ• á¸·e vemajjhe. ettha hi kÄ• lavatÄ• k
tadavinÄ• bhÄ• vittÄ• ti veditabbo.

__suttantapiá¹-aka_nti ettha suttameva __suttantaá¹ƒ_ yathÄ• ``kammantaá¹ƒ, vanantaâ€™

__saá¹…gÄ«taÃ±ca asaá¹…gÄ«taÃ±cÄ• _ti sabbasarÅ«pamÄ• ha. __ ``asaá¹…gÄ«ta_nti c
saá¹…gÄ«tikkhandhakakathÄ• vatthuppakaraá¹‡Ä• di. keci pana `subhasuttaá¹ƒ (DN I 444)
paá¹-hamasaá¹…gÄ«tiyamasaá¹…gÄ«taâ€™ nti vadanti, taá¹ƒ na yujjati. paá¹-hamasaá¹…
Ä• yasmatÄ• Ä• nandattherena jetavane viharantena subhassa mÄ• á¹‡avassa bhÄ• sitaâ
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __Ä• cariyadhammapÄ• lattherena_ v
``evaá¹ƒ me suttaá¹ƒ ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando sÄ• vatthiyaá¹ƒ viharati jetav
\Ne I 79/ Ä• rÄ• me aciraparinibbute bhagavatÄ«â€™â€™ tiÄ• dinÄ• (DN I 444) Ä• gataá¹ƒ
sutaâ€™â€™ ntiÄ• divacanaá¹ƒ paá¹-hamasaá¹…gÄ«tiyaá¹ƒ Ä• yasmatÄ• Ä• nandatthere
hoti. na hi Ä• nandatthero sayameva subhasuttaá¹ƒ desetvÄ• ``evaá¹ƒ me sutaâ€™â€™ nt
pana vattabbaá¹ƒ siyÄ• ``ekamidÄ• haá¹ƒ bhante samayaá¹ƒ sÄ• vatthiyaá¹ƒ viharÄ• mi je
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™â€™ tiÄ• di. tasmÄ• dutiyatatiyasaá¹…gÄ«tikÄ• rak
ntiÄ• dinÄ• subhasuttaá¹ƒ saá¹…gÄ«timÄ• ropitaá¹ƒ viya dissati. athÄ• __cariyadhammapÄ
evamadhippÄ• yo siyÄ• ``Ä• nandatthereneva vuttampi subhasuttaá¹ƒ paá¹-hamasaá¹…gÄ
á¹-hapetukÄ• mehi mahÄ• kassapattherÄ• dÄ«hi aÃ±Ã±esu suttesu Ä• gatanayeneva `evaá
á¹-hapitÄ• â€™â€™ ti. evaá¹ƒ sati yujjeyya. atha vÄ• Ä• yasmÄ• Ä• nando subhasuttaá¹ƒ
sÄ• maÃ±Ã±aphalÄ• dÄ«su bhagavatÄ• desitanayeneva desesÄ«ti bhagavato sammukhÄ
bhagavatÄ• desitaá¹ƒ dhammaá¹ƒ attani adahanto ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dimÄ•
yujjateva. __ ``anusaá¹…gÄ«taÃ±cÄ• â€™â€™ _tipi pÄ• á¹-ho. dutiyatatiyasaá¹…gÄ«tÄ«su
atthavasena ninnÄ• nÄ• karaá¹‡ameva. samodhÄ• netvÄ• vinayapiá¹-akaá¹ƒ nÄ• ma vedit
abhidhammapiá¹-akaá¹ƒ nÄ• ma veditabbanti yojanÄ• .

bhikkhubhikkhunÄ«pÄ• timokkhavasena \Be I 89/ __ubhayÄ• ni pÄ• timokkhÄ• ni. _ bhikkh
__dve vibhaá¹…gÄ• . _ mahÄ• vaggacÅ«á¸·avaggesu Ä• gatÄ• __dvÄ• vÄ«sati khandhak
vÄ• rehi upalakkhitattÄ• __soá¸·asa parivÄ• rÄ• _ti vuttaá¹ƒ. parivÄ• rapÄ• á¸·iyaÃ±hi mah
vÄ• rÄ• , bhikkhunÄ«vibhaá¹…ge soá¸·asa vÄ• rÄ• cÄ• ti bÄ• ttiá¹ƒsa vÄ• rÄ• Ä• gatÄ• . p
``parivÄ• rÄ• â€™â€™ ti ettakameva dissati, bahÅ«su pana potthakesu vinayaá¹-á¹-hakath
abhidhammaá¹-á¹-hakathÄ• yaÃ±ca ``soá¸·asa parivÄ• rÄ• â€™â€™ ti evameva dissamÄ•
paá¹-ibÄ• hitunti tassevattho vutto. __ ``itÄ«â€™â€™ _ti yathÄ• vuttaá¹ƒ buddhavacanaá¹ƒ
``idaâ€™â€™ _nti taá¹ƒ parÄ• masati. __iti_-saddo vÄ• idamatthe, __ida_nti vacanasiliá¹-á
ida_nti vÄ• pariyÄ• yadvayaá¹ƒ idamattheyeva vattati ``idÄ• netarahi vijjatÄ«â€™â€™ tiÄ•
Ä«disesu. brahmajÄ• lÄ• dÄ«ni catuttiá¹ƒsa suttÄ• ni saá¹…gayhanti ettha, etena vÄ• , tesa
gaá¹‡anÄ• etassÄ• ti __brahmajÄ• lÄ• dicatuttiá¹ƒsasuttasaá¹…gaho. _ evamitaresupi. hea
dÄ«ghabhÄ• á¹‡akamajjhimabhÄ• á¹‡akÄ• naá¹ƒ vÄ• desu majjhimabhÄ• á¹‡akÄ• naÃ±Ã±
khuddakapÄ• á¹-hÄ• dayopi suttantapiá¹-akeyeva saá¹…gahetvÄ• dassento __ ``khuddaka
suttantapiá¹-akaá¹ƒ nÄ• mÄ• â€™â€™ _ti Ä• ha. tattha ``suá¹‡Ä• tha bhÄ• vitattÄ• naá¹ƒ, g
(Th nidÄ• nagÄ• thÄ•) vuttattÄ• ``theragÄ• thÄ• therÄ«gÄ• thÄ• â€™â€™ ti ca pÄ• á¹-ho

evaá¹ƒ \Ne I 80/ sarÅ«pato piá¹-akattayaá¹ƒ niyametvÄ• idÄ• ni nibbacanaá¹ƒ dassetuá¹ƒ

_tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu tibbidhesu piá¹-akesu. __vividhavisesanayattÄ• _ti vividh
visesanayattÄ• ca. __vinayanato_ti vinayanabhÄ• vato, bhÄ• vappadhÄ• naniddesoyaá¹ƒ,
dabbameva padhÄ• naá¹ƒ siyÄ• , tathÄ• ca sati vinayanatÄ• guá¹‡asamaá¹…ginÄ• vinaya
vinayoti akkhÄ• to, na pana vinayanatÄ• guá¹‡enÄ• ti anadhippetatthappasaá¹…go bhavey
vinÄ«yate vÄ• __vinayanaá¹ƒ, _ tatoti attho. __ayaá¹ƒ vinayo_ti atthapaÃ±Ã±attibhÅ«to saÃ
ayaá¹ƒ tanti vinayo. __vinayoti akkhÄ• to_ti saddapaÃ±Ã±attibhÅ«to saÃ±Ã±Ä• saá¹…khÄ•
atthapaÃ±Ã±attiyÄ• hi nÄ• mapaÃ±Ã±attivibhÄ• vanaá¹ƒ nibbacananti.

idÄ• ni \Be I 90/ imissÄ• gÄ• thÄ• ya atthaá¹ƒ vibhÄ• vento Ä• ha __ ``vividhÄ• hÄ«â€™â
ettha nayÄ• , tasmÄ• vividhanayattÄ• vinayoti akkhÄ• toâ€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ
dasseti __ ``paÃ±cavidhÄ• â€™â€™ _tiÄ• dinÄ• , tathÄ• visesattampi __ ``daá¸·hÄ«kamm
lokavajjesu sikkhÄ• padesu __daá¸·hÄ«kammapayojanÄ• , _ paá¹‡á¹‡attivajjesu __sithilaka
saÃ±Ã±amavelaá¹ƒ abhibhavitvÄ• pavatto Ä• cÄ• ro __ajjhÄ• cÄ• ro, _ vÄ«tikkamo, kÄ• ye
tassa nisedhanaá¹ƒ tathÄ• , tena tathÄ• nisedhanameva pariyÄ• yena kÄ• yavÄ• cÄ• vinay
``tasmÄ• â€™â€™ _ti vatvÄ• tassÄ• nekadhÄ• parÄ• masanamÄ• ha __ ``vividhanayattÄ
gÄ• thÄ• Ä«disassa nibbacanassa pakÄ• sanatthaá¹ƒ vuttÄ• ti dassetuá¹ƒ __ ``tenÄ• â€™
__tenÄ• _ti vividhanayattÄ• dihetunÄ• karaá¹‡abhÅ«tenÄ• ti vadanti. apica ``vividhÄ• hÄ«
yathÄ• vuttassa guá¹‡aá¹ƒ dassento __ ``tenÄ• â€™â€™ _tiÄ• dimÄ• hÄ• tipi sambandhaá
__tenÄ• _ti vividhanayattÄ• dinÄ• hetubhÅ«tenÄ• ti attho. atha vÄ• yathÄ• vuttavacaname
ayaá¹ƒ gÄ• thÄ• vuttÄ• ti saá¹ƒsandetuá¹ƒ __ ``tenÄ• â€™â€™ _tiÄ• di vuttantipi vadanti,
``tenÄ• â€™â€™ ti padassa attho. __eta_nti gÄ• thÄ• vacanaá¹ƒ. __etassÄ• _ti vinayasado
ti padena sambandho. ``vacanassa atthoâ€™â€™ ti hi sambandhe vuttepi tassa vacanasÄ•
dassetuá¹ƒ __ ``etassÄ• â€™â€™ _ti puna vuttaá¹ƒ. neruttikÄ• pana samÄ• sataddhitesu
nÄ• masaddattÄ• ca edisesu saddantarena visesitabhÄ• vaá¹ƒ icchanti.

``atthÄ• naâ€™â€™ nti padaá¹ƒ ``sÅ«canato ... pe ... suttÄ• á¹‡Ä• â€™â€™ ti padehi yath
kammasambandhavasena yojetabbaá¹ƒ. tamatthaá¹ƒ vivarati __ ``taÃ±hÄ«â€™â€™ _tiÄ•
__attatthaparatthÄ• dibhede atthe_ti yo taá¹ƒ suttaá¹ƒ sajjhÄ• yati, suá¹‡Ä• ti, vÄ• ceti, cinte
suttena saá¹…gahito sÄ«lÄ• diattho tassapi hoti, tena parassa sÄ• dhetabbato parassapÄ«
suttaá¹ƒ sÅ«ceti dÄ«peti, tathÄ• diá¹-á¹-hadhammikasamparÄ• yikatthe \Ne I 81/ lokiyaloku
evamÄ• dibhede atthe __Ä• di_-saddena saá¹…gaá¹‡hÄ• ti. atthasaddo cÄ• yaá¹ƒ hitapariy
yadi siyÄ• , suttaá¹ƒ attanopi bhÄ• sitatthaá¹ƒ sÅ«ceti, parassapÄ«ti ayamanadhippetattho
hi yo attho pakÄ• sito, so tasseva pakÄ• sakassa \Be I 91/ suttassa hoti, tasmÄ• na tena pa
sÅ«cetabbassa paratthassa nivattetabbassa abhÄ• vÄ• attatthaggahaá¹‡aÃ±ca na kattabb
attatthaparatthavinimuttassa bhÄ• sitatthassa abhÄ• vÄ• Ä• diggahaá¹‡aÃ±ca na kattabba
hitapariyÄ• yassa atthassa sutte asambhavato suttÄ• dhÄ• rassa puggalassa vasena attatth

atha vÄ• suttaá¹ƒ anapekkhitvÄ• ye attatthÄ• dayo atthappabhedÄ• ``na haâ€™ Ã±Ã±ad

pasaá¹ƒsalÄ• bhÄ• â€™â€™ ti etassa padassa niddese (Nidd I 63) vuttÄ• ``attattho, paratt
diá¹-á¹-hadhammiko attho, samparÄ• yiko attho, uttÄ• no attho, gambhÄ«ro attho, gÅ«á¸·ho
attho, neyyo attho, nÄ«to attho, anavajjo attho, nikkileso attho, vodÄ• no attho, paramatthoâ
63) te atthappabhede sÅ«cetÄ«ti attho gahetabbo. kiÃ±cÄ• pi hi suttanirapekkhaá¹ƒ attatthÄ
suttatthabhÄ• vena aniddiá¹-á¹-hattÄ• , tesu pana ekopi atthappabhedo suttena dÄ«petabba
imasmiÃ±ca atthavikappe atthasaddo bhÄ• sitatthapariyÄ• yopi hoti. ettha hi purimakÄ• pa
hitapariyÄ• yÄ• , tato pare cha bhÄ• sitatthappabhedÄ• , pacchimakÄ• cattÄ• ro ubhayasa
suviÃ±Ã±eyyatÄ• ya vibhÄ• vena anagÄ• dhabhÄ• vo __uttÄ• no. _ duradhigamatÄ• ya vib
__gambhÄ«ro. _ avivaá¹-o __gÅ«á¸·ho. _ mÅ«ludakÄ• dayo viya paá¹ƒsunÄ• akkharasann
__paá¹-icchanno. _ niddhÄ• retvÄ• Ã±Ä• petabbo __neyyo. _ yathÄ• rutavasena veditabbo
anavajjanikkilesavodÄ• nÄ• _ pariyÄ• yavasena vuttÄ• , kusalavipÄ• kakiriyÄ• dhammavas
yojetabbÄ• . __paramattho_ nibbÄ• naá¹ƒ, dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vo eva vÄ• .

atha vÄ• ``attanÄ• ca appiccho hotÄ«â€™â€™ ti attatthaá¹ƒ, ``appicchakathaÃ±ca paresa
ti paratthaá¹ƒ sÅ«ceti. evaá¹ƒ ``attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, paraÃ±ca
veramaá¹‡iyÄ• samÄ• dapetÄ«â€™â€™ tiÄ• disuttÄ• ni (AN a IV 99, 265) yojetabbÄ• ni. a
bhÄ• sitaá¹ƒ attatthaá¹ƒ, pÅ«raá¹‡akassapÄ• dÄ«namaÃ±Ã±atitthiyÄ• naá¹ƒ samayabhÅ«ta
suttena vÄ• saá¹…gahitaá¹ƒ attatthaá¹ƒ, suttÄ• nulomabhÅ«taá¹ƒ paratthaá¹ƒ, suttantanay
attatthaá¹ƒ, vinayÄ• bhidhammanayabhÅ«taá¹ƒ paratthaá¹ƒ \Be I 92/ sÅ«cetÄ«â€™â€™ tip
vinayÄ• bhidhammehi ca visesetvÄ• suttasaddassa attho vattabbo, tasmÄ• veneyyajjhÄ• s
desanÄ• ya sÄ• tisayaá¹ƒ attahitaparahitÄ• dÄ«ni \Ne I 82/ pakÄ• sitÄ• ni honti tappadhÄ• n
Ä• á¹‡Ä• dhammasabhÄ• va-vasappavattÄ• yÄ• ti idameva ``atthÄ• naá¹ƒ sÅ«canato sutta
sÅ«ca-saddassa cettha rasso. ``evaÃ±ca katvÄ• `ettakaá¹ƒ tassa bhagavato suttÄ• gataá¹ƒ
nti (Vin IV 655, 1242) ca sakavÄ• de paÃ±ca suttasatÄ• nÄ«â€™ ti (aá¹-á¹-hasÄ• 0 nidÄ• n
nidÄ• nakathÄ•) ca evamÄ• dÄ«su suttasaddo upacaritoti gahetabboâ€™â€™ ti (Sp-á¹-
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __Ä• cariyasÄ• riputtattherena_ vuttaá
yathÄ• vuttasadiseneva nibbacanena suttasaddassa vinayÄ• bhidhammÄ• nampi vÄ• cakat

sutte ca Ä• á¹‡Ä• dhammasabhÄ• vo veneyyajjhÄ• sayamanuvattati, na vinayÄ• bhidhamm
Ä• á¹‡Ä• dhammasabhÄ• ve, tasmÄ• veneyyÄ• naá¹ƒ ekantahitapaá¹-ilÄ• bhasaá¹ƒvattani
``suvuttÄ• cettha atthÄ• â€™â€™ _tiÄ• di. ``ekantahitapaá¹-ilÄ• bhasaá¹ƒvattanikÄ• suttan
idampi veneyyÄ• naá¹ƒ hitasampÄ• dane suttantadesanÄ• ya tapparabhÄ• vameva sandhÄ
ca veneyyajjhÄ• sayÄ• nulomato daá¹-á¹-habbo. tenevÄ• ha __ ``veneyyajjhÄ• sayÄ• nulom
etena ca hetunÄ• nanu vinayÄ• bhidhammÄ• pi suvuttÄ• , atha kasmÄ• idameva evaá¹ƒ v

anupubbasikkhÄ• divasena kÄ• lantarena atthÄ• bhinipphattiá¹ƒ dassetuá¹ƒ __ ``sassamiv
vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• sassaá¹ƒ nÄ• ma vapanaropanÄ• dikkhaá¹‡eyeva

anupubbajagganÄ• divasena kÄ• lantareneva pasavati, tathÄ• idampi savanadhÄ• raá¹‡Ä•
pasavati, anupubbasikkhÄ• divasena kÄ• lantareneva pasavatÄ«ti. __pasavatÄ«_ti ca phala
attho. abhinipphÄ• danameva hi phalanaá¹ƒ. upÄ• yasamaá¹…gÄ«naÃ±Ã±eva atthÄ• bhini
viya khÄ«raâ€™â€™ _nti Ä• ha. ayamettha adhippÄ• yo --- yathÄ• dhenu nÄ• ma kÄ• le jÄ
duhataá¹ƒ upÄ• yavantÄ• nameva khÄ«raá¹ƒ paggharÄ• peti, na akÄ• le ajÄ• tavacchÄ• . k
gahetvÄ• duhataá¹ƒ anupÄ• yavantÄ• naá¹ƒ, tathÄ• idampi nissaraá¹‡Ä• dinÄ• savanadh
upÄ• yavantÄ• nameva \Be I 93/ sÄ«lÄ• diatthe paggharÄ• peti, na alagaddÅ«pamÄ• ya sa
anupÄ• yavantÄ• nanti. yadipi __ ``sÅ«datÄ«â€™â€™ _ti etassa gharati siÃ±catÄ«ti attho,
sakammikadhÄ• tuttÄ• __paggharÄ• petÄ«_ti kÄ• ritavasena attho vutto yathÄ• ``taratÄ«â
nipÄ• tetÄ«ti atthoâ€™â€™ ti. __ ``suttÄ• á¹‡Ä• â€™â€™ _ti etassa atthamÄ• ha __ ``suá¹
_ti. __ne_ti atthe.

__suttasabhÄ• ga_nti \Ne I 83/ suttasadisaá¹ƒ. tabbhÄ• vaá¹ƒ dasseti __ ``yathÄ• hÄ«â€™
__tacchakÄ• naá¹ƒ sutta_nti vaá¸• á¸• hakÄ«naá¹ƒ kÄ• á¸·asuttaá¹ƒ. __pamÄ• á¹‡aá¹ƒ hoti
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• kÄ• á¸·asuttaá¹ƒ pasÄ• retvÄ• saÃ±Ã±Ä• á¹‡e kate gahetab
paÃ±Ã±Ä• yati, tasmÄ• taá¹ƒ tacchakÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ hoti, evaá¹ƒ vivÄ• desu upp
``idaá¹ƒ gahetabbaá¹ƒ, idaá¹ƒ vissajjetabbaâ€™â€™ nti pÄ• kaá¹-attÄ• vivÄ• do vÅ«pasan
viÃ±Ã±Å«naá¹ƒ pamÄ• á¹‡anti. idÄ• ni aÃ±Ã±athÄ• pi suttasabhÄ• gataá¹ƒ vibhÄ• vento __
_tiÄ• dimÄ• ha. __suttenÄ• _ti pupphÄ• vutena yena kenaci thirasuttena. __saá¹…gahitÄ• n
vÄ• gahitÄ• ni, Ä• vutÄ• nÄ«ti attho. __na vikiriyantÄ«_ti ito cito ca vippakiá¹‡á¹‡Ä• bhÄ• v
viddhaá¹ƒsÄ«yantÄ«_ti chejjabhejjÄ• bhÄ• vaá¹ƒ. ayametthÄ• dhippÄ• yo --- yathÄ• thirasu
pupphÄ• ni vÄ• tena na vikiriyanti na viddhaá¹ƒsÄ«yanti, evaá¹ƒ suttena saá¹…gahitÄ• atth
vikiriyanti na viddhaá¹ƒsÄ«yantÄ«ti. veneyyajjhÄ• sayavasappavattÄ• ya ca desanÄ• ya atta
sÄ• tisayappakÄ• sanato Ä• á¹‡Ä• dhammasabhÄ• vehi vinayÄ• bhidhammehi visesetvÄ•
__ ``tenÄ• â€™â€™ _tiÄ• dÄ«su vuttanayÄ• nusÄ• rena sambandho ceva attho ca yathÄ•
``suttantapiá¹-akaâ€™â€™ nti heá¹-á¹-hÄ• vuttepi antasaddassa avacanaá¹ƒ tassa visuá¹ƒ
atthÄ• bhÄ• vadassanatthaá¹ƒ tabbhÄ• vavuttito. sahayogassa hi saddassa avacanena ses
tulyÄ• dhikaraá¹‡ataá¹ƒ, anatthakataá¹ƒ vÄ• Ã±Ä• peti.

__ya_nti esa nipÄ• to kÄ• raá¹‡e, yenÄ• ti attho. ettha abhidhamme vuá¸• á¸• himanto dha
abhidhammo nÄ• ma akkhÄ• toti paccekaá¹ƒ yojetabbaá¹ƒ. abhi-saddassa atthavasenÄ• ya
tadatthappavattatÄ• dassanena tamatthaá¹ƒ sÄ• dhento __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• dim
kamanakiriyÄ• ya vuá¸• á¸• hibhÄ• vasaá¹…khÄ• tamatirekatthaá¹ƒ dÄ«petÄ«ti vuttaá¹ƒ __
vuá¸• á¸• hiyaá¹ƒ Ä• gatoâ€™â€™ _ti. __abhiÃ±Ã±Ä• tÄ• _ti aá¸• á¸• hacandÄ• dinÄ• ken
paÃ±Ã±Ä• tÄ• pÄ• kaá¹-Ä• ti vuttaá¹ƒ hoti. aá¸• á¸• hacandÄ• dibhÄ• vo hi rattiyÄ• upalak
paÃ±Ã±Ä• á¹‡aá¹ƒ hoti ``yasmÄ• aá¸• á¸• ho, tasmÄ• aá¹-á¹-hamÄ«. yasmÄ• Å«no, tasm
puá¹‡á¹‡o, tasmÄ• pannarasÄ«â€™â€™ ti. __abhilakkhitÄ• _ti etthÄ• pi ayamevattho vedi
mÅ«lapaá¹‡á¹‡Ä• sake __bhayabheravasutte_ (MN I 34) abhilakkhitasaddapariyÄ• yo abhi

``abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• tiÄ• dÄ«su lakkhaá¹‡eâ€™â€™ _ti. yajjevaá¹ƒ lakkhitasad
lakkhaá¹‡atthadÄ«panato abhi-saddo anatthakova siyÄ• ti? nevaá¹ƒ daá¹-á¹-habbaá¹ƒ tass
vÄ• cakasaddasannidhÄ• ne hi upasagganipÄ• tÄ• tadatthajotakamattÄ• ti lakkhitasadden
pakÄ• sitassa lakkhaá¹‡atthasseva jotakabhÄ• vena pakÄ• sanato abhi-saddopi lakkhaá¹‡e
daá¹-á¹-habbaá¹ƒ. __rÄ• jÄ• bhirÄ• jÄ• _ti parehi \Ne I 84/ rÄ• jÅ«hi pÅ«jitumaraho rÄ• jÄ•
pÅ«jÄ• rahe. idaá¹ƒ pana suttanipÄ• te selasutte (Sn 553 Ä• dayo).

__abhidhamme_ti ``supinantena sukkavisaá¹-á¹-hiyÄ• anÄ• pattibhÄ• vepi akusalacetanÄ
tiÄ• dinÄ• (Sp-á¹- paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vinayapaÃ±Ã±attiy
pubbÄ• paravirodhÄ• bhÄ• vena yathÄ• vuttadhammÄ• nameva aÃ±Ã±amaÃ±Ã±asaá¹…ka
aÃ±Ã±amaÃ±Ã±asaá¹…karavirahite dhammetipi vadanti. ``pÄ• á¹‡Ä• tipÄ• to akusalaâ€™â
vÄ• maraá¹‡Ä• dhippÄ• yassa jÄ«vitindriyupacchedakapayogasamuá¹-á¹-hÄ• pikÄ• cetan
pÄ• á¹‡asaá¹…khÄ• tajÄ«vitindriyassa upacchedasaá¹…khÄ• to atipÄ• to. tathÄ• ``adinnas
Ä• dÄ• nasaá¹…khÄ• tÄ• viÃ±Ã±atti abyÄ• kato dhammo, taá¹ƒviÃ±Ã±attisamuá¹-á¹-hÄ• p
dhammoâ€™â€™ ti evamÄ• dinÄ• pi aÃ±Ã±amaÃ±Ã±asaá¹…karavirahite dhammeti attho
pana ``jÄ• tarÅ«parajataá¹ƒ na paá¹-iggahetabbaâ€™â€™ nti vadanto vinaye vineti nÄ• ma
paá¹-iggaá¹‡hato pÄ• cittiyaá¹ƒ, evaá¹ƒ pana dukkaá¹-aâ€™â€™ nti vadanto abhivinaye vi
tasmÄ• jÄ• tarÅ«parajataá¹ƒ parasantakaá¹ƒ theyyacittena gaá¹‡hantassa yathÄ• vatthuá¹
pÄ• rÄ• jikathullaccayadukkaá¹-esu aÃ±Ã±ataraá¹ƒ, bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena gaá¹‡ha
atthÄ• ya gaá¹‡hantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, kevalaá¹ƒ lolatÄ• ya gaá¹‡hantassa
rÅ«piyachaá¸• á¸• akasammatassa anÄ• pattÄ«ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…karavirahi
attho daá¹-á¹-habbo. evaá¹ƒ pana paricchinnataá¹ƒ sarÅ«pato saá¹…khepeneva dassento _
... hotÄ«â€™â€™ _ti Ä• ha.

__abhikkantenÄ• _ti ettha kantiyÄ• adhikattaá¹ƒ abhi-saddo dÄ«petÄ«ti vuttaá¹ƒ __ ``adhi
``abhikkamantÄ«â€™â€™ ti ettha abhi-saddo kamanakiriyÄ• ya vuá¸• á¸• hibhÄ• vaá¹ƒ atir
``abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ ti ettha Ã±Ä• á¹‡alakkhaá¹‡akiriyÄ• naá¹ƒ supÄ•
``abhikkantenÄ• â€™â€™ ti ettha kantiyÄ• adhikattaá¹ƒ visiá¹-á¹-habhÄ• vaá¹ƒ dÄ«petÄ«ti
kiriyÄ• visesakattÄ• upasaggassa. ``pÄ• dayo kiriyÄ• yoge upasaggÄ• â€™â€™ ti hi __sa
``abhirÄ• jÄ• , abhivinayeâ€™â€™ ti pana pÅ«jitaparicchinnesu rÄ• javinayesu abhi-saddo
yujjeyya. na hi asatvavÄ• cÄ« saddo satvavÄ• cako sambhavatÄ«ti? natthi atra doso
pÅ«janaparicchedanakiriyÄ• nampi dÄ«panato, tÄ• hi ca kiriyÄ• hi yuttesu rÄ• javinayesupi
rÄ• jÄ• ti hi atthena kiriyÄ• kÄ• rakasambandhaá¹ƒ nimittaá¹ƒ katvÄ• kammasÄ• dhanabhÅ
abhi-saddo padhÄ• nato vadati, pÅ«janakiriyaá¹ƒ pana appadhÄ• nato. tathÄ• abhiparicchi
atthena kiriyÄ• kÄ• rakasambandhaá¹ƒ nimittaá¹ƒ katvÄ• kammasÄ• dhanabhÅ«taá¹ƒ vina
padhÄ• nato vadati, paricchindanakiriyaá¹ƒ pana appadhÄ• nato. tasmÄ• atimÄ• lÄ• dÄ«su
ettha saha sÄ• dhanena kiriyaá¹ƒ vadatÄ«ti abhirÄ• jaabhivinayasaddÄ• sopasaggÄ• va si
abhidhammasaddepi abhisaddo saha sÄ• dhanena vuá¸• á¸• hiyÄ• dikiriyaá¹ƒ vadatÄ«ti aya

veditabbaá¹ƒ.

hotu abhi-saddo yathÄ• vuttesu atthesu, tappayogena pana dhammasaddena dÄ«pitÄ• vu
ettha vuttÄ• na bhaveyyuá¹ƒ, kathaá¹ƒ ayamattho yujjeyyÄ• ti anuyoge sati taá¹ƒ pariharan
cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __etthÄ• _ti etasmiá¹ƒ abhidhamme. upanyÄ• se __ca
cittassa vaá¸• á¸• hanaá¹ƒ vuttaá¹ƒ, __pharitvÄ• _ti Ä• rammaá¹‡assa vaá¸• á¸• hanaá¹ƒ, ta
bhÄ• vanÄ• pharaá¹‡avuá¸• á¸• hÄ«hi vuá¸• á¸• himantopi dhammÄ• vuttÄ• ti attho \Be I 9
Ä• rammaá¹‡asampayuttakammadvÄ• rapaá¹-ipadÄ• dÄ«hi. ekantato lokuttaradhammÄ• na
``sekkhÄ• dhammÄ• â€™â€™ _tiÄ• dinÄ• teyeva pÅ«jitÄ• ti dassitÄ• . __ ``pÅ«jÄ• rahÄ•
kattÄ• disÄ• dhanaá¹ƒ, atÄ«tÄ• dikÄ• laá¹ƒ, sakkuá¹‡eyyatthaá¹ƒ vÄ• nivatteti. pÅ«jitabbÄ•
kÄ• lavisesaniyamarahitÄ• pÅ«jÄ• rahÄ• ettha vuttÄ• ti adhippÄ• yo dassito. __sabhÄ• va
phusanÄ• disabhÄ• vena paricchinnattÄ• . kÄ• mÄ• vacarehi mahantabhÄ• vato mahaggat
uttaravirahato anuttarÄ• dhammÄ• ti dasseti __ ``mahaggatÄ• â€™â€™ _tiÄ• dinÄ• . __ten
``vuá¸• á¸• himantoâ€™â€™ tiÄ• dinÄ• vacanena karaá¹‡abhÅ«tena, hetubhÅ«tena vÄ• .

__yaá¹ƒ panetthÄ• _ti etesu vinayÄ• dÄ«su tÄ«su aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hesu yaá¹ƒ __
samÄ• naá¹ƒ, __taá¹ƒ_ piá¹-akanti attho. vinayÄ• dayo hi tayo saddÄ• aÃ±Ã±amaÃ±Ã±Ä•
visiá¹-á¹-hÄ• nÄ• ma, piá¹-akasaddo pana tehi tÄ«hipi sÄ• dhÄ• raá¹‡attÄ• ``avisiá¹-á¹-hoâ
__pariyattibbhÄ• janatthato_ti pariyÄ• puá¹‡itabbatthapatiá¹-á¹-hÄ• natthehi karaá¹‡abhÅ«te
vÄ• . apica __pariyattibbhÄ• janatthato_ pariyattibhÄ• janatthanti Ä• hÅ«ti attho daá¹-á¹-hab
to-saddo iti-saddena niddisitabbattÄ• . itinÄ• niddisitabbehito --- saddamicchanti neruttikÄ•
dukkhato anattato vipassantÄ«â€™â€™ ti (Paá¹-á¹-h I 1.406, 408, 411) etena pariyÄ• puá¹
taá¹ƒtadatthÄ• naá¹ƒ bhÄ• janato ca __piá¹-akaá¹ƒ_ nÄ• mÄ• ti dasseti. anipphannapÄ• á¹-
saddavidÅ« pana ``piá¹-a saddasaá¹…ghÄ• á¹-esÅ«â€™â€™ ti vatvÄ• idha vuttameva pay
tesaá¹ƒ matena piá¹-Ä«yati saddÄ«yati pariyÄ• puá¹‡Ä«yatÄ«ti __piá¹-akaá¹ƒ, _ piá¹-Ä«yati
saá¹…ghÄ• á¹-Ä«yati taá¹ƒtadattho etthÄ• ti __piá¹-aka_nti nibbacanaá¹ƒ kÄ• tabbaá¹ƒ. __
samÄ• saá¹ƒ dasseti.

__mÄ• _ \Ne I 86/ __piá¹-akasampadÄ• nenÄ• _ti kÄ• lÄ• masutte, (AN a III 66) sÄ• á¸·has
Ä• gataá¹ƒ pÄ• á¸·imÄ• ha. tadaá¹-á¹-hakathÄ• yaÃ±ca ``amhÄ• kaá¹ƒ piá¹-akatantiyÄ• sa
gaá¹‡hitthÄ• â€™â€™ ti (Mp II 3.66) attho vutto. __Ä• cariyasÄ• riputtattherena_ pana ``pÄ
mÄ• gaá¹‡hathÄ• â€™â€™ ti (Sp-á¹- paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•)
__kudÄ• lapiá¹-akamÄ• dÄ• yÄ• _ti kudÄ• laÃ±ca \Be I 97/ piá¹-akaÃ±ca Ä• dÄ• ya. __ku_
dÄ• lanato vidÄ• lanato ayomayaupakaraá¹‡aviseso __kudÄ• laá¹ƒ_ nÄ• ma. tesaá¹ƒ tesaá
bhÄ• janabhÄ• vato tÄ• lapaá¹‡á¹‡avettalatÄ• dÄ«hi kato bhÄ• janaviseso __piá¹-akaá¹ƒ_ n
mÅ«lapaá¹‡á¹‡Ä• sake __kakacÅ«pamasutte_ (MN I 227).

``tena ... pe ... Ã±eyyÄ• â€™â€™ ti gÄ• thÄ• padaá¹ƒ ulliá¹…getvÄ• __ ``tenÄ• â€™â€™

sabbÄ• dÄ«hi sabbanÄ• mehi vuttassa vÄ• liá¹…gamÄ• diyate, vuccamÄ• nassa vÄ• , idha
vuttassevÄ• ti katvÄ• __ ``vinayo ca so piá¹-akaÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``yathÄ• v
_ti iminÄ• ``evaá¹ƒ duvidhatthena ... pe ... katvÄ• â€™â€™ ti ca ``pariyattibhÄ• vato, tassa
bhÄ• janato cÄ• â€™â€™ ti ca vuttaá¹ƒ sabbamatidisati. __tayopÄ«_ti ettha __api_saddo, _
avayavasampiá¹‡á¸• anattho. ``apÄ«â€™â€™ ti avatvÄ• ``pÄ«â€™â€™ ti vadanto hi api-s
nipÄ• to atthÄ«ti dasseti.

kathetabbÄ• naá¹ƒ atthÄ• naá¹ƒ desakÄ• yattena Ä• á¹‡Ä• dividhinÄ• atisajjanaá¹ƒ pabod
sÄ• sitabbapuggalagatena yathÄ• parÄ• dhÄ• disÄ• sitabbabhÄ• vena anusÄ• sanaá¹ƒ vin
kathetabbassa saá¹ƒvarÄ• saá¹ƒvarÄ• dino atthassa kathanaá¹ƒ vacanapaá¹-ibaddhatÄ• ka
vuttaá¹ƒ hoti --- desitÄ• raá¹ƒ bhagavantamapekkhitvÄ• __desanÄ• , _ sÄ• sitabbapuggala
kathetabbassa atthassa vasena __kathÄ• _ti evamimesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ veditabba
desanÄ• dayo desetabbÄ• dinirapekkhÄ• na honti, Ä• á¹‡Ä• dayo pana visesato desakÄ• c
visesayogavasena desanÄ• dÄ«naá¹ƒ bhedo vutto. yathÄ• hi Ä• á¹‡Ä• vidhÄ• naá¹ƒ visesa
tattha kosallayogato, evaá¹ƒ vohÄ• raparamatthavidhÄ• nÄ• ni ca vidhÄ• yakÄ• dhÄ«nÄ• n
desakÄ• yattatÄ• vuttÄ• . aparÄ• dhajjhÄ• sayÄ• nurÅ«paá¹ƒ viya ca dhammÄ• nurÅ«pam
vinetabbapuggalÄ• pekkhanti sÄ• sitabbapuggalavasena sÄ• sanaá¹ƒ vuttaá¹ƒ. saá¹ƒvarÄ•
viya ca vinibbeá¹-hetabbÄ• ya diá¹-á¹-hiyÄ• kathanaá¹ƒ sati vÄ• cÄ• vatthusmiá¹ƒ, nÄ• sat
tadadhÄ«naá¹ƒ, tasmÄ• kathetabbassa atthassa vasena kathÄ• vuttÄ• . honti cettha ---

``desakassa \Ne I 87/ \Be I 98/ vasenettha, desanÄ• piá¹-akattayaá¹ƒ.

sÄ• sitabbavasenetaá¹ƒ, sÄ• sananti pavuccati ||

kathetabbassa atthassa, vasenÄ• pi kathÄ• ti ca.

desanÄ• sÄ• sanakathÄ• -bhedampevaá¹ƒ pakÄ• sayeâ€™â€™ ti ||

padattayampetaá¹ƒ samodhÄ• netvÄ• tÄ• saá¹ƒ bhedoti katvÄ• bhedasaddo visuá¹ƒ visua
paraá¹ƒ suyyamÄ• nattÄ• ``desanÄ• bhedaá¹ƒ, sÄ• sanabhedaá¹ƒ, kathÄ• bhedaÃ±ca yat
__bheda_nti ca nÄ• nattaá¹ƒ, visesaá¹ƒ vÄ• . __tesu_ piá¹-akesu. sikkhÄ• ca pahÄ• naÃ±c
taÃ±ca __yathÄ• rahaá¹ƒ paridÄ«paye. _

dutiyagÄ• thÄ• ya __pariyattibhedaá¹ƒ_ pariyÄ• puá¹‡anassa pakÄ• raá¹ƒ, visesaÃ±ca vib
vinayÄ• dike piá¹-ake. yaá¹ƒ sampattiá¹ƒ, vipattiÃ±ca yathÄ• bhikkhu pÄ• puá¹‡Ä• ti, tathÄ•
tahiá¹ƒ vibhÄ• vayeti sambandho. atha vÄ• yaá¹ƒ pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiÃ±c
bhikkhu pÄ• puá¹‡Ä• ti, tathÄ• tampi sabbaá¹ƒ tahiá¹ƒ vibhÄ• vayeti yojetabbaá¹ƒ. __yathÄ
upÄ• rambhÄ• dihetupariyÄ• puá¹‡anÄ• dippakÄ• rehi, upÄ• rambhanissaraá¹‡adhammako

suppaá¹-ipattiduppaá¹-ipattÄ«ti etehi pakÄ• rehÄ«ti vuttaá¹ƒ hoti. santesupi ca aÃ±Ã±esu ta
jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• vato, yathÄ• nusiá¹-á¹-haá¹ƒ sammÄ• paá
dhammÄ• dhiá¹-á¹-hÄ• nabhÄ• vato ca __bhikkhÅ«_ti vuttaá¹ƒ.

__tatrÄ• _ti tÄ• su gÄ• thÄ• su. __aya_nti adhunÄ• vakkhamÄ• nÄ• kathÄ• . __paridÄ«pa
kiÃ±cimattampi asesetvÄ• vibhajanÄ• ti vuttaá¹ƒ hoti. __vibhÄ• vanÄ• _ti evaá¹ƒ paridÄ«pa
paá¹-icchannamakatvÄ• sotÅ«naá¹ƒ suviÃ±Ã±eyyabhÄ• vena Ä• vibhÄ• vanÄ• . saá¹…khe
vibhÄ• vanÄ• tipi vadanti. apica etaá¹ƒ padadvayaá¹ƒ heá¹-á¹-hÄ• vuttÄ• nurÅ«pato kathita
ekameva. tasmÄ• paridÄ«panÄ• paá¹-hamagÄ• thÄ• ya, vibhÄ• vanÄ• dutiyagÄ• thÄ• yÄ
ubhayatthaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samucceti. kasmÄ• , vuccantÄ«ti Ä• ha __ ``ettha hÄ«â
kÄ• raá¹‡e nipÄ• to ``akkharavipattiyaá¹ƒ hÄ«â€™â€™ tiÄ• dÄ«su viya. yasmÄ• , kasmÄ• t
paá¹‡etuá¹ƒ [á¹-hapetuá¹ƒ (Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•)] a
sammÄ• sambuddhattÄ• , mahÄ• kÄ• ruá¹‡ikatÄ• ya \Be I 99/ ca aviparÄ«tahitopadesakabh
Ä• á¹‡Ä• rahena bhagavatÄ• ti attho. vohÄ• raparamatthadhammÄ• nampi tattha sabbhÄ• v
``Ä• á¹‡Ä• bÄ• hullatoâ€™â€™ _ti \Ne I 88/ vuttaá¹ƒ, tena yebhuyyanayaá¹ƒ dasseti. ito pa
visesena sattÄ• naá¹ƒ manaá¹ƒ avaharatÄ«ti __vohÄ• ro, _ paÃ±Ã±atti, tasmiá¹ƒ kusalo, te

pacuro bahulo aparÄ• dho doso vÄ«tikkamo yesaá¹ƒ te __pacurÄ• parÄ• dhÄ• , _ seyyasa
__yathÄ• parÄ• dha_nti dosÄ• nurÅ«paá¹ƒ. __ ``anekajjhÄ• sayÄ• â€™â€™ _tiÄ• dÄ«su Ä
atthato diá¹-á¹-hi, Ã±Ä• á¹‡aÃ±ca, pabhedato pana catubbidho hoti. vuttaÃ±ca ---

``sassatucchedadiá¹-á¹-hÄ« ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaâ€™â€™ nti ||

tattha sabbadiá¹-á¹-hÄ«naá¹ƒ sassatucchedadiá¹-á¹-hÄ«hi saá¹…gahitattÄ• sabbepi diá¹-á
eva dve diá¹-á¹-hiyo sannissitÄ• . yathÄ• ha ``dvayanissito kho panÄ• yaá¹ƒ kaccÄ• na loko
natthitaÃ±cÄ• â€™â€™ ti, (SN a II 15) __atthitÄ• _ti hi sassataggÄ• ho adhippeto, __natthit
ayaá¹ƒ tÄ• va vaá¹-á¹-anissitÄ• naá¹ƒ puthujjanÄ• naá¹ƒ Ä• sayo. vivaá¹-á¹-anissitÄ• naá¹ƒ
anulomikÄ• khanti, yathÄ• bhÅ«taÃ±Ä• á¹‡anti duvidho Ä• sayo. tattha ca __anulomikÄ• k
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ_ pana kammasakatÄ• Ã±Ä• á¹‡a
sattÄ• ettha nivasanti, cittaá¹ƒ vÄ• Ä• gamma seti etthÄ• ti __Ä• sayo_ migÄ• sayo viya. y
gantvÄ• pi paccÄ• gantvÄ• tattheva vanagahane sayatÄ«ti taá¹ƒ tassa ``Ä• sayoâ€™â€™
aÃ±Ã±athÄ• pi pavattitvÄ• yattha paccÄ• gamma seti, tassa so ``Ä• sayoâ€™â€™ ti. kÄ• n
__anusayÄ• . _ mÅ«sikavisaá¹ƒ viya kÄ• raá¹‡alÄ• bhe uppajjamÄ• nÄ• rahÄ• anÄ• gatÄ•
taá¹ƒsabhÄ• vattÄ• tathÄ• vuccanti. na hi dhammÄ• naá¹ƒ kÄ• labhedena sabhÄ• vabhed
rÄ• gacariyÄ• dikÄ• cha mÅ«lacariyÄ• , antarabhedena anekavidhÄ• , saá¹ƒsaggavasena
vÄ• __cariyÄ• _ti sucaritaduccaritavasena duvidhaá¹ƒ caritaá¹ƒ. taÃ±hi vibhaá¹…ge caritan

niddiá¹-á¹-haá¹ƒ.

__ ``adhimutti_ \Be I 100/ nÄ• ma `ajjeva pabbajissÄ• mi, ajjeva arahattaá¹ƒ gaá¹‡hissÄ• m
tanninnabhÄ• vena pavattamÄ• naá¹ƒ sanniá¹-á¹-hÄ• naâ€™â€™ nti (Sp-á¹-
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __Ä• c
``adhimutti nÄ• ma sattÄ• naá¹ƒ pubbacariyavasena abhiruci, sÄ• duvidhÄ• hÄ«napaá¹‡Ä
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ. tathÄ• hi yÄ• ya hÄ«nÄ• dh
hÄ«nÄ• dhimuttikeyeva satte sevanti, paá¹‡Ä«tÄ• dhimuttikÄ• paá¹‡Ä«tÄ• dhimuttikeyeva
Ä• cariyupajjhÄ• yÄ• sÄ«lavanto na honti, saddhivihÄ• rikÄ• sÄ«lavanto, te attano Ä• cariy
upasaá¹…kamanti, attanÄ• sadise sÄ• ruppabhikkhÅ«yeva upasaá¹…kamanti. sace Ä• car
sÄ• ruppabhikkhÅ«, itare asÄ• ruppÄ• , tepi na Ä• cariyupajjhÄ• ye upasaá¹…kamanti, attan
asÄ• ruppabhikkhÅ«yeva upasaá¹…kamanti. dhÄ• tusaá¹ƒyuttavasena (SN a II 85 Ä• dayo)
evamayaá¹ƒ hÄ«nÄ• dhimuttikÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±o pasevanÄ• diniyamitÄ• abhi
``adhimuttÄ«â€™â€™ ti veditabbÄ• . anekÄ• ajjhÄ• sayÄ• dayo te yesaá¹ƒ atthi, anekÄ• v
tathÄ• yathÄ• ``bahukattuko, bahunadikoâ€™â€™ ti. __yathÄ• nuloma_nti ajjhÄ• sayÄ• dÄ
anatikkamma, ye ye vÄ• ajjhÄ• sayÄ• dayo anulomÄ• , tehi tehÄ«ti attho. Ä• sayÄ• dÄ«naá
anurÅ«pantipi vadanti. ghanavinibbhogÄ• bhÄ• vato diá¹-á¹-himÄ• nataá¹‡hÄ• vasena ``aha
evaá¹ƒ pavatta__saÃ±Ã±ino. yathÄ• dhamma_nti ``natthettha attÄ• , attaniyaá¹ƒ vÄ• , keva
dhammamattamevetaâ€™â€™ nti evamÄ• dinÄ• dhammasabhÄ• vÄ• nurÅ«panti attho.

saá¹ƒvaraá¹‡aá¹ƒ __saá¹ƒvaro, _ kÄ• yavÄ• cÄ• hi avÄ«tikkamo. mahanto saá¹ƒvaro __as
hi ayaá¹ƒ a-kÄ• ro yathÄ• ``asekkhÄ• dhammÄ• â€™â€™ ti (Dhs tikamÄ• tikÄ• 21) taá¹ƒ
saá¹ƒvaro pÄ• risesÄ• dinayena saá¹ƒvaro, tasmÄ• khuddako, mahanto ca saá¹ƒvaroti atth
saá¹ƒvaroâ€™â€™ _tiÄ• di. __diá¹-á¹-hiviniveá¹-hanÄ• _ti diá¹-á¹-hiyÄ• vimocanaá¹ƒ, attha
ujuvipaccanikÄ• sammÄ• diá¹-á¹-hiÄ• dayo dhammÄ• . tathÄ• cÄ• ha __
``dvÄ• saá¹-á¹-hidiá¹-á¹-hipaá¹-ipakkhabhÅ«tÄ• â€™â€™ _ti. nÄ• massa, rÅ«passa, nÄ• ma
__nÄ• marÅ«paparicchedo, _ so pana ``rÄ• gÄ• dipaá¹-ipakkhabhÅ«toâ€™â€™ ti vacanato
Ã±Ä• á¹‡aá¹ƒ.

__ ``tÄ«supÄ«â€™â€™ _tiÄ• dinÄ• \Be I 101/ aparaá¸• á¸• haá¹ƒ vivarati. tÄ«supi tÄ• saá
``visesenÄ• â€™â€™ _ti vuttaá¹ƒ. tadetaá¹ƒ sabbattha yojetabbaá¹ƒ. tatra ``yÄ• yaá¹ƒ adhi
imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• â€™â€™ ti vacanato Ä• ha __ ``vinayapiá¹-ake adhisÄ
__suttantapÄ• á¸·iyaá¹ƒ_ ``vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dinÄ• (DN I 226; SN I 152; A
samÄ• dhidesanÄ• bÄ• hullato __ ``suttanta piá¹-ake adhicittasikkhÄ• â€™â€™ _ti vuttaá¹ƒ
adhipaÃ±Ã±Ä• padaá¹-á¹-hÄ• nato, adhipaÃ±Ã±Ä• ya ca atthÄ• ya tadavasesanÄ• marÅ«p
``abhidhammapiá¹-ake adhipaÃ±Ã±Ä• sikkhÄ• â€™â€™ _ti.

__kilesÄ• na_nti saá¹ƒklesadhammÄ• naá¹ƒ, kammakilesÄ• naá¹ƒ vÄ• , ubhayÄ• pekkhaÃ

\Ne I 90/ kilesÄ• naá¹ƒ vÄ«tikkamo, tassa pahÄ• naá¹ƒ, tassa paá¹-ipakkhattÄ• â€™â€™ ti
ayaá¹ƒ ``paá¹-ipakkhaâ€™â€™ nti bhÄ• vayoge sambandho, ``sÄ«lassÄ• â€™â€™ ti pana
sabbattha. anusayavasena santÄ• ne anuvattantÄ• kilesÄ• kÄ• raá¹‡alÄ• bhe pariyuá¹-á¹-
sÄ«labhedabhayavasena vÄ«tikkamituá¹ƒ na labhantÄ«ti Ä• ha __ ``vÄ«tikkamapaá¹-ipakkh
okÄ• sÄ• dÄ• navasena kilesÄ• naá¹ƒ citte kusalappavattiá¹ƒ pariyÄ• diyitvÄ• uá¹-á¹-hÄ• n
__pariyuá¹-á¹-hÄ• naá¹ƒ, _ tassa pahÄ• naá¹ƒ, cittasantÄ• ne uppattivasena kilesÄ• naá¹ƒ p
pahÄ• nanti vuttaá¹ƒ hoti. ``kilesÄ• naâ€™â€™ nti hi adhikÄ• ro, taá¹ƒ pana pariyuá¹-á¹-hÄ•
cittasamÄ• dahanavasena bhavatÄ«ti Ä• ha __ ``pariyuá¹-á¹-hÄ• napaá¹-ipakkhattÄ• samÄ
appahÄ«nabhÄ• vena santÄ• ne anu anu sayanakÄ• anurÅ«pakÄ• raá¹‡alÄ• bhe uppajjan
kÄ• marÄ• gÄ• dayo satta kilesÄ• __anusayÄ• , _ tesaá¹ƒ pahÄ• naá¹ƒ, te pana sabbaso a
pahÄ«yantÄ«ti Ä• ha __ ``anusayapaá¹-ipakkhattÄ• paÃ±Ã±Ä• yÄ• â€™â€™ _ti.

dÄ«pÄ• lokena viya tamassa dÄ• nÄ• dipuÃ±Ã±akiriyavatthugatena tena tena kusalaá¹…ga
pahÄ• naá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ. _ idha pana adhisÄ«lasikkhÄ• ya vuttaá¹-á¹-hÄ• n
susÄ«lyaá¹…gena tassa tassa dussÄ«lyaá¹…gassa pahÄ• naá¹ƒ ``tadaá¹…gappahÄ• naâ€
upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattinivÄ• raá¹‡ena ghaá¹-appahÄ• rena viya
tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ vikkhambhanavasena pahÄ• naá¹ƒ __vikkhambha
ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒ taá¹ƒ maggavato santÄ• ne samudayapakkhikassa
accantamappavattisaá¹…khÄ• ta samucchindanavasena pahÄ• naá¹ƒ __samucchedappahÄ
saá¹ƒkilesehi vÄ• dÅ«sitaá¹ƒ caritaá¹ƒ __duccaritaá¹ƒ. _ tadeva yattha uppannaá¹ƒ, taá¹ƒ s
kilisati vibÄ• dhati, upatÄ• peti cÄ• ti __saá¹ƒkileso, _ tassa pahÄ• naá¹ƒ. kÄ• yavacÄ«ducc
pavattasaá¹ƒkilesassa tadaá¹…gavasena pahÄ• naá¹ƒ vuttaá¹ƒ sÄ«lassa duccaritapaá¹-ipa
sikkhattayÄ• nusÄ• rena hi attho veditabbo. tasatÄ«ti __taá¹‡hÄ• , _ sÄ• va vuttanayena sa
vikkhambhanavasena pahÄ• naá¹ƒ vuttaá¹ƒ samÄ• dhissa kÄ• macchandapaá¹-ipakkhattÄ•
yathÄ• vuttanayena __saá¹ƒkileso, _ tassa samucchedavasena pahÄ• naá¹ƒ vuttaá¹ƒ paÃ±
attÄ• divinimuttasabhÄ• va dhammappakÄ• sanato.

__ekamekasmiÃ±cetthÄ• _ti etesu tÄ«su piá¹-akesu ekamekasmiá¹ƒ piá¹-ake, __ca_-sadd
pakkhantare vÄ• . __pi_-saddo, __api_-saddo vÄ• avayavasampiá¹‡á¸• ane, tena na keval
gambhÄ«rabhÄ• vo, atha kho paccekaá¹ƒ tadavayavÄ• nampÄ«ti sampiá¹‡á¸• anaá¹ƒ karo
te sarÅ«pato dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tantÄ«_ti pÄ• á¸·i.
ukkaá¹-á¹-hÄ• naá¹ƒ sÄ«lÄ• diatthÄ• naá¹ƒ \Ne I 91/ bodhanato, sabhÄ• vaniruttibhÄ• vato,
ca pakaá¹-á¹-hÄ• naá¹ƒ vacanÄ• naá¹ƒ Ä• á¸·i pantÄ«ti __ ``pÄ• á¸·Ä«â€™â€™ _ti vuccati.

idha pana __vinayagaá¹‡á¹-hipadakÄ• rÄ• dÄ«naá¹ƒ_ saddavÄ• dÄ«naá¹ƒ matena pubbe
paramatthasaddappabandhabhÅ«tÄ• tanti __dhammo_ nÄ• ma. __iti_-saddo hi nÄ• matthe
vuccati. __tassÄ• yevÄ• _ti tassÄ• yathÄ• vuttÄ• ya eva tantiyÄ• attho. __manasÄ• vavat
uggahaá¹‡a-dhÄ• raá¹‡Ä• divasappavattena manasÄ• pubbe vavatthÄ• pitÄ• ya yathÄ• vu

paramatthasaddappabandhabhÅ«tÄ• ya tassÄ• tantiyÄ• . __desanÄ• _ti pacchÄ• paresan
desanÄ• saá¹…khÄ• tÄ• paramatthasaddappabandhabhÅ«tÄ• tantiyeva. apica yathÄ• vut
saá¹…khÄ• tasaddasamuá¹-á¹-hÄ• pako cittuppÄ• do __desanÄ• . tantiyÄ• , tantiatthassa c
duvidhÄ• yapi tantiyÄ• , tadatthassa ca yathÄ• bhÅ«tÄ• vabodhoti attho veditabbo. te hi bha
atthassa, vohÄ• rassa ca dÄ«pako saddoyeva __tanti_ nÄ• mÄ• ti vadanti. tesaá¹ƒ pana vÄ
saddasabhÄ• vattÄ• dhammadesanÄ• naá¹ƒ ko visesoti ce? tesaá¹ƒ tesaá¹ƒ atthÄ• naá¹ƒ
uggahaá¹‡Ä• divasena \Be I 103/ ca pubbe vavatthÄ• pito paramatthasaddappabandho __c
avabodhanatthaá¹ƒ pavattito taá¹ƒ tadatthappakÄ• sako saddo __desanÄ• _ti ayamimesaá¹
yathÄ• vuttasaddasamuá¹-á¹-hÄ• pako cittuppÄ• do __desanÄ• _ desÄ«yati samuá¹-á¹-hÄ•
musÄ• vÄ• dÄ• dayo viya tatthÄ• pi hi musÄ• vÄ• dÄ• disamuá¹-á¹-hÄ• pikÄ• cetanÄ• mu
kiÃ±cÄ• pi akkharÄ• valibhÅ«to paÃ±Ã±attisaddoyeva atthassa Ã±Ä• pako, tathÄ• pi mÅ«la
``akkharasaÃ±Ã±Ä• toâ€™â€™ tiÄ• dÄ«su viya tassÄ• yeva atthoti paramatthasaddoyeva a
vuttoti daá¹-á¹-habbaá¹ƒ. ``tassÄ• tantiyÄ• desanÄ• â€™â€™ ti ca sadisavohÄ• rena vutta
kusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

__abhidhammagaá¹‡á¹-hipadakÄ• rÄ• dÄ«naá¹ƒ_ pana paá¹‡á¹‡attivÄ• dÄ«naá¹ƒ matena
atthassa anurÅ«pavÄ• cakabhÄ• vena paramatthasaddesu ekantena bhagavatÄ• manasÄ•
nÄ• mapaÃ±Ã±attipabandhabhÅ«tÄ• tanti __dhammo_ nÄ• ma, ``dhammoâ€™â€™ ti vÄ•
nÄ• mapaÃ±Ã±attibhÅ«tÄ• ya tantiyÄ• eva attho. __manasÄ• vavatthÄ• pitÄ• yÄ• _ti sam
atthassÄ• nurÅ«pavÄ• cakabhÄ• vena paramatthasaddesu bhagavatÄ• manasÄ• vavatthÄ
nÄ• mapaá¹‡á¹‡attipabandhabhÅ«tÄ• ya tassÄ• tantiyÄ• . __desanÄ• _ti paresaá¹ƒ pabod
pakÄ• sanÄ• vacÄ«bhedabhÅ«tÄ• paramatthasaddappabandhasaá¹…khÄ• tÄ• tanti. __ta
yathÄ• vuttÄ• ya dubbidhÄ• yapi tantiyÄ• , tadatthassa ca yathÄ• bhÅ«tÄ• vabodhoti attho.
sabhÄ• vatthassa, sabhÄ• vavohÄ• rassa ca anurÅ«pavaseneva bhagavatÄ• manasÄ• va
92/ idha ``tantÄ«â€™â€™ ti vuccati. yadi ca saddavÄ• dÄ«naá¹ƒ matena saddoyeva idha ta
tantiyÄ• , desanÄ• ya ca nÄ• nattena bhavitabbaá¹ƒ, manasÄ• vavatthÄ• pitÄ• ya ca tantiy
vacÄ«bhedakaraá¹‡amattaá¹ƒ á¹-hapetvÄ• desanÄ• ya nÄ• nattaá¹ƒ natthi. tathÄ• hi desa
vavatthÄ• pitÄ• ya tantiyÄ• desanÄ• ti vacÄ«bhedakaraá¹‡amattaá¹ƒ vinÄ• tantiyÄ• saha
vuttÄ• . tathÄ• ca upari ``desanÄ• ti paÃ±Ã±attÄ«â€™â€™ ti vuttattÄ• desanÄ• ya anaÃ±Ã
paá¹‡á¹‡attibhÄ• vo kathito hoti.

apica \Be I 104/ yadi tantiyÄ• aÃ±Ã±Ä• yeva desanÄ• siyÄ• , ``tantiyÄ• ca tantiatthassa c
yathÄ• bhÅ«tÄ• vabodhoâ€™â€™ ti vattabbaá¹ƒ siyÄ• . evaá¹ƒ pana avatvÄ• ``tantiyÄ• ca
yathÄ• bhÅ«tÄ• vabodhoâ€™â€™ ti vuttattÄ• tantiyÄ• , desanÄ• ya ca anaÃ±Ã±abhÄ• vo
upari ``desanÄ• nÄ• ma paÃ±Ã±attÄ«â€™â€™ ti dassentena desanÄ• ya anaÃ±Ã±abhÄ•
kathito hotÄ«ti. tadubhayampi pana paramatthato saddoyeva paramatthavinimuttÄ• ya sam
ca nayaá¹ƒ gahetvÄ• keci Ä• cariyÄ• ``dhammo ca desanÄ• ca paramatthato saddo evÄ•
anupavajjÄ• yeva. yathÄ• kÄ• mÄ• vacarapaá¹-isandhivipÄ• kÄ• ``parittÄ• rammaá¹‡Ä• â€

sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. na hi kÄ• mÄ• vacarapaá¹-isandhivipÄ• kÄ•
``nibbattitaparamatthavisayÄ• yevÄ• â€™â€™ ti sakkÄ• vattuá¹ƒ itthipurisÄ• diÄ• kÄ• rapa
rÄ• gÄ• diakusalÄ• naá¹ƒ, mettÄ• dikusalÄ• naÃ±ca Ä• rammaá¹‡aá¹ƒ gahetvÄ• pi samupp
paramatthadhammamÅ«lakattÄ• panassa parikappassa paramatthavisayatÄ• sakkÄ• paÃ
daá¹-á¹-habbanti ca. evampi paá¹‡á¹‡attivÄ• dÄ«naá¹ƒ mataá¹ƒ hotu, saddavÄ• dÄ«naá¹ƒ
nÄ• nattaá¹ƒ vuttanayeneva __Ä• cariyadhammapÄ• lattherÄ• _ dÄ«hi pakÄ• sitanti. hoti ce

``saddo dhammo desanÄ• ca, iccÄ• hu apare garÅ«.

dhammo paá¹‡á¹‡atti saddo tu, desanÄ• vÄ• ti cÄ• pareâ€™â€™ ti ||

__tÄ«supi cetesu ete dhammatthadesanÄ• paá¹-ivedhÄ• _ti ettha tantiattho, tantidesanÄ• ,
cÄ• ti ime tayo tantivisayÄ• hontÄ«ti vinayapiá¹-akÄ• dÄ«naá¹ƒ atthadesanÄ• paá¹-ivedhÄ•
piá¹-akÄ• ni pana tantiyevÄ• ti tesaá¹ƒ dhammÄ• dhÄ• rabhÄ• vo kathaá¹ƒ yujjeyyÄ• ti? tan
avayavatantiyÄ• Ä• dhÄ• rabhÄ• vato. samudÄ• yo hi avayavassa parikappanÄ• mattasido
yathÄ• ``rukkhe sÄ• khÄ• â€™â€™ ti. ettha ca dhammÄ• dÄ«naá¹ƒ dukkhogÄ• habhÄ• va
gambhÄ«rÄ• ti vinayÄ• dÄ«nampi catubbidho gambhÄ«rabhÄ• vo \Ne I 93/ vuttoyeva, tasm
dukkhogÄ• hattÄ• gambhÄ«rÄ• , na vinayÄ• dayoti na codetabbametaá¹ƒ samukhena, visa
vinayÄ• dÄ«naÃ±Ã±eva gambhÄ«rabhÄ• vassa vuttattÄ• . dhammo hi vinayÄ• dayo eva ab
vÄ• cakabhÅ«tÄ• naá¹ƒ tesameva vÄ• ccabhÄ• vato, visayino desanÄ• paá¹-ivedhÄ• \Be I
dhammatthavisayabhÄ• vatoti. tattha paá¹-ivedhassa dukkarabhÄ• vato dhammatthÄ• naá¹
dukkarabhÄ• vato desanÄ• ya ca dukkhogÄ• habhÄ• vo veditabbo, paá¹-ivedhassa pana up
tabbisayaÃ±Ä• á¹‡uppattiyÄ• ca dukkarabhÄ• vato dukkhogÄ• hatÄ• veditabbÄ• . dhamm
gambhÄ«rabhÄ• vato tabbisayo paá¹-ivedhopi gambhÄ«ro yathÄ• taá¹ƒ gambhÄ«rassa ud
dÄ«ghena pamÄ• á¹‡ena bhavitabbaá¹ƒ, evaá¹ƒsampadamidanti (Vjb paá¹-hamamahÄ• sa
__vajirabuddhitthero. _ piá¹-akÄ• vayavÄ• naá¹ƒ dhammÄ• dÄ«naá¹ƒ vuccamÄ• no gambh
piá¹-akassÄ• pi vuttoyeva, tasmÄ• tathÄ• na codetabbantipi vadanti, vicÄ• retabbametaá¹ƒ
piá¹-akÄ• vayavÄ• sambhavato. mahÄ• samuddo dukkhogÄ• ho, alabbhaneyyapatiá¹-á¹-ho
atthavasÄ• hi vibhattivacanaliá¹…gapariá¹‡Ä• moti. dukkhena ogayhanti, dukkho vÄ• ogÄ•
__dukkhogÄ• hÄ• . _ na labhitabboti alabbhanÄ«yo, soyeva __alabbhaneyyo, _ labhÄ«yate
nÄ• rahatÄ«ti __alabbhaneyyo. _ patiá¹-á¹-hahanti ettha okÄ• seti __patiá¹-á¹-ho, _ patiá¹-á
__patiá¹-á¹-ho, _ alabbhaneyyo so yesu te __alabbhaneyyapatiá¹-á¹-hÄ• . _ ekadesena ogÄ
mandabuddhÄ«hi patiá¹-á¹-hÄ• laddhuá¹ƒ na sakkÄ• yevÄ• ti dassetuá¹ƒ etaá¹ƒ puna vutta
_ntiÄ• di nigamanaá¹ƒ.

idÄ• ni hetuhetuphalÄ• dÄ«nampi vasena gambhÄ«rabhÄ• vaá¹ƒ dassento __ ``aparo nayo
__hetÅ«_ti paccayo. so ca attano phalaá¹ƒ dahati vidahatÄ«ti __dhammo_ da-kÄ• rassa dh
dhammasaddassa cettha hetupariyÄ• yatÄ• kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``vuttaÃ±

__vuttaá¹ƒ_ paá¹-isambhidÄ• vibhaá¹…ge (Vibh 718). nanu ca ``hetumhi Ã±Ä• á¹‡aá¹ƒ dha
etena vacanena dhammassa hetubhÄ• vo kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? ``dhammapaá¹-isam
samÄ• sapadassa avayavapadatthaá¹ƒ dassentena ``hetumhi Ã±Ä• á¹‡aâ€™â€™ nti vuttat
dhammapaá¹-isambhidÄ• â€™â€™ ti ettha hi ``dhammeâ€™â€™ ti etassa atthaá¹ƒ dasser
vuttaá¹ƒ, ``paá¹-isambhidÄ• â€™â€™ ti etassa atthaá¹ƒ dassentena __ ``Ã±Ä• á¹‡aâ€™â€
hetudhammasaddÄ• ekatthÄ• , Ã±Ä• á¹‡apaá¹-isambhidÄ• saddÄ• cÄ• ti imamatthaá¹ƒ v
hetubhÄ• voti. tathÄ• __ ``hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ _ti eter
atthassa hetuphalabhÄ• voti \Be I 106/ daá¹-á¹-habbo. hetuno phalaá¹ƒ __hetuphalaá¹ƒ, _ ta
arÄ«yati adhigamÄ«yatÄ«ti __attho_ti vuccati.

__desanÄ• ti_ \Ne I 94/ __paÃ±Ã±attÄ«_ti ettha saddavÄ• dÄ«naá¹ƒ vÄ• de atthabyaÃ±jan
aviparÄ«tÄ• bhilÄ• padhammaniruttibhÅ«tÄ• paramatthasaddappabandhasaá¹…khÄ• tÄ•
desanÄ• nÄ• mÄ• ti vÄ• attho. desÄ«yati attho etÄ• yÄ• ti hi __desanÄ• . _ pakÄ• rena Ã±
pakÄ• rato vÄ• Ã±Ä• petÄ«ti __paÃ±Ã±atti. _ tameva sarÅ«pato dassetuá¹ƒ __ ``yathÄ• dh
adhippÄ• yoâ€™â€™ _ti vuttaá¹ƒ. __yathÄ• dhamma_nti ettha pana dhammasaddo hetuá¹
saá¹…gaá¹‡hÄ• ti. sabhÄ• vavÄ• cako hesa dhammasaddo, na pariyattihetuÄ• divÄ• cako,
avijjÄ• saá¹…khÄ• rÄ• didhammo, tasmiá¹ƒ tasminti attho. tesaá¹ƒ tesaá¹ƒ avijjÄ• saá¹…kh
anurÅ«paá¹ƒ vÄ• yathÄ• dhammaá¹ƒ. desanÄ• pi hi paá¹-ivedho viya aviparÄ«tasavisayav
dhammÄ• nurÅ«paá¹ƒ pavattati, tatoyeva ca aviparÄ«tÄ• bhilÄ• poti vuccati. __dhammÄ• b
atthabyaÃ±janako aviparÄ«tÄ• bhilÄ• po dhammaniruttibhÅ«to tantisaá¹…khÄ• to paramatt
abhilappati uccÄ• rÄ«yatÄ«ti __abhilÄ• po, _ dhammo aviparÄ«to sabhÄ• vabhÅ«to abhilÄ•
vuccati, etena ``tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â
vuttaá¹ƒ dhammaniruttiá¹ƒ dasseti saddasabhÄ• vattÄ• desanÄ• ya. tathÄ• hi niruttipaá¹-is
parittÄ• rammaá¹‡Ä• dibhÄ• vo __paá¹-isambhidÄ• vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 718) v
ca ``taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• (Vib
saddÄ• rammaá¹‡atÄ• dassitÄ• . ``imassa atthassa ayaá¹ƒ saddo vÄ• cakoâ€™â€™ ti hi v
vavatthapetvÄ• taá¹ƒ taá¹ƒ vacanatthavibhÄ• vanavasena pavattito saddo ``desanÄ• â€™â
``adhippÄ• yoâ€™â€™ _ti etena ``desanÄ• ti paÃ±Ã±attÄ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ dh
sandhÄ• ya vuttaá¹ƒ, na tato vinimuttaá¹ƒ paÃ±Ã±attiá¹ƒ sandhÄ• yÄ• ti dasseti anekadhÄ•
adhippetatthasseva vuttattÄ• ti ayaá¹ƒ saddavÄ• dÄ«naá¹ƒ vÄ• dato vinicchayo.

paÃ±Ã±attivÄ• dÄ«naá¹ƒ vÄ• de pana sammutiparamatthabhedassa atthassÄ• nurÅ«pavÄ
bhagavatÄ• manasÄ• vavatthÄ• pitÄ• tantisaá¹…khÄ• tÄ• nÄ• mapaÃ±Ã±atti __desanÄ•
vuccatÄ«ti attho. tadeva mÅ«lakÄ• raá¹‡abhÅ«tassa \Be I 107/ saddassa dassanavasena k
dassetuá¹ƒ __ ``yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• poti adhippÄ• yoâ€™â€™ _ti vuttaá¹ƒ
``dhammÄ• bhilÄ• poâ€™â€™ ti ettha abhilappati uccÄ• rÄ«yatÄ«ti __abhilÄ• po_ti saddo v
tathÄ• pi sadde vuccamÄ• ne tadanurÅ«paá¹ƒ vohÄ• raá¹ƒ gahetvÄ• tena vohÄ• rena dÄ«
sadde kathite tadanurÅ«pÄ• paá¹‡á¹‡attipi kÄ• raá¹‡Å«pacÄ• rena kathitÄ• yeva hoti. apic

atthoâ€™â€™ ti avatvÄ• ``dhammÄ• bhilÄ• poti adhippÄ• yoâ€™â€™ ti vuttattÄ• desanÄ
dÄ«pitameva. tena hi adhippÄ• yamattameva mÅ«lakÄ• raá¹‡asaddavasena kathitaá¹ƒ, na
``desanÄ• â€™â€™ ti etassa atthoti \Ne I 95/ ayaá¹ƒ paÃ±Ã±attivÄ• dÄ«naá¹ƒ vÄ• dato vin
__ ``anuloma ... pe ... kathanaâ€™â€™ _nti, etena heá¹-á¹-hÄ• vuttaá¹ƒ desanÄ• samuá¹-
cittuppÄ• daá¹ƒ dasseti. kathÄ«yati attho etenÄ• ti hi __kathanaá¹ƒ. _ Ä• disaddena nÄ«tan
pÄ• á¹…igatiyo, ekattÄ• dinandiyÄ• vattÄ• dikÄ• pÄ• á¹…inissitÄ• ca nayÄ• saá¹…gahitÄ• .

sayameva paá¹-ivijjhati, etena vÄ• paá¹-ivijjhantÄ«ti __paá¹-ivedho, _ Ã±Ä• á¹‡aá¹ƒ. tadev
vÄ• abhisamentÄ«ti __abhisamayo_tipi vuccati. idÄ• ni taá¹ƒ paá¹-ivedhaá¹ƒ abhisamayap
abhisamayÄ• kÄ• rato, Ä• rammaá¹‡ato, sabhÄ• vato ca pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``so c
tattha hi __lokiyalokuttaro_ti pabhedato, __visayato, asammohato_ti Ä• kÄ• rato, __dhamm
paÃ±Ã±attÄ«sÅ«_ti Ä• rammaá¹‡ato, __atthÄ• nurÅ«paá¹ƒ, dhammÄ• nurÅ«paá¹ƒ, paÃ±Ã
ca pÄ• kaá¹-aá¹ƒ karoti. tattha visayato atthÄ• dianurÅ«paá¹ƒ dhammÄ• dÄ«su avabodho n
avijjÄ• didhammÄ• rammaá¹‡o, saá¹…khÄ• rÄ• diatthÄ• rammaá¹‡o, tadubhayapaÃ±Ã±Ä•
abhisamayo. _ asammohato atthÄ• dianurÅ«paá¹ƒ dhammÄ• dÄ«su avabodho nÄ• ma nibb
yathÄ• vuttadhammatthapaÃ±Ã±attÄ«su sammohaviddhaá¹ƒsano __lokuttaro abhisamayo.
idamassa phalaá¹ƒ, ayaá¹ƒ tadubhayÄ• nurÅ«po vohÄ• roâ€™â€™ ti evaá¹ƒ Ä• rammaá¹‡
lokiyaÃ±Ä• á¹‡aá¹ƒ visayato paá¹-ivijjhati, lokuttaraÃ±Ä• á¹‡aá¹ƒ pana tesu hetuhetuphalÄ•
sammohassaÃ±Ä• á¹‡ena samucchinnattÄ• asammohato paá¹-ivijjhati. lokuttaro pana paá
nibbÄ• nassa, asammohato ca itarassÄ• tipi vadanti eke.

__atthÄ• nurÅ«paá¹ƒ dhammesÅ«_ti ``avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• , s
avijjÄ• â€™â€™ ti evaá¹ƒ kÄ• riyÄ• nurÅ«paá¹ƒ kÄ• raá¹‡esÅ«ti attho. atha vÄ•
``puÃ±Ã±Ä• bhisaá¹…khÄ• raapuÃ±Ã±Ä• bhisaá¹…khÄ• raÄ• neÃ±jÄ• bhisaá¹…khÄ• resu
avijjÄ• sampayuttapaccayo, itaresaá¹ƒ yathÄ• nurÅ«paâ€™â€™ ntiÄ• dinÄ• kÄ• riyÄ• nur
paá¹-ivedhotipi attho. __dhammÄ• nurÅ«paá¹ƒ atthesÅ«_ti ``avijjÄ• paccayÄ• saá¹…khÄ• n
126; SN a II 1; Ud 1; Vibh 225) kÄ• raá¹‡Ä• nurÅ«paá¹ƒ kÄ• riyesu. chabbidhÄ• ya paÃ±Ã±
__paÃ±Ã±attipatho, _ tassa anurÅ«paá¹ƒ tathÄ• , paÃ±Ã±attiyÄ• vuccamÄ• nadhammÄ• n
avabodhoti attho. abhisamayato aÃ±Ã±ampi paá¹-ivedhatthaá¹ƒ dassetuá¹ƒ __ ``tesaâ€™â
paá¹-ivijjhÄ«yatÄ«ti paá¹-ivedhoti hi taá¹ƒtaá¹ƒrÅ«pÄ• didhammÄ• naá¹ƒ aviparÄ«tasabhÄ•
tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ piá¹-ake, pÄ• á¹…ipadese vÄ• . __salakkhaá¹‡asaá¹…khÄ• to_
ruppananamanaphusanÄ• disakasakalakkhaá¹‡asaá¹…khÄ• to.

yathÄ• vuttehi \Ne I 96/ dhammÄ• dÄ«hi piá¹-akÄ• naá¹ƒ gambhÄ«rabhÄ• vaá¹ƒ dassetuá
_tiÄ• dimÄ• ha. __dhammajÄ• ta_nti kÄ• raá¹‡appabhedo, kÄ• raá¹‡ameva vÄ• . __atthajÄ
kÄ• riyameva vÄ• . yÄ• cÄ• yaá¹ƒ desanÄ• ti sambandho. tadatthavijÄ• nanavasena __abh
yo etÄ• su taá¹ƒ taá¹ƒ piá¹-akÄ• gatÄ• su dhammatthadesanÄ• su paá¹-ivedho, yo ca etesu
dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• voti attho. sambharitabbato kusalameva __sambhÄ• ro,

__anupacitakusalasambhÄ• rÄ• , _ tatova __duppaÃ±Ã±ehi, _ nippaÃ±Ã±ehÄ«ti attho. na h
vÄ• duá¹-á¹-hubhÄ• vo dÅ«sitabhÄ• vo ca sambhavatÄ«ti nippaÃ±Ã±attÄ• yeva duppaÃ±Ã
(AN b V 213; c 10.75; Vin III 295; Dhp 308). ettha ca avijjÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ dham
duppaá¹-ivijjhatÄ• ya dukkhogÄ• hatÄ• , tesaá¹ƒ paÃ±Ã±Ä• panassa dukkarabhÄ• vato taá
abhisamayasaá¹…khÄ• tassa paá¹-ivedhassa uppÄ• danavisayÄ«karaá¹‡Ä• naá¹ƒ asakkuá
aviparÄ«tasabhÄ• vasaá¹…khÄ• tassa paá¹-ivedhassa dubbiÃ±Ã±eyyatÄ• ya dukkhogÄ• ha
__pi_-saddo pubbe \Be I 109/ vuttaá¹ƒ pakÄ• rantaraá¹ƒ sampiá¹‡á¸• eti. evaá¹ƒ paá¹-hama
paripuá¹‡á¹‡aá¹ƒ paridÄ«pitatthabhÄ• vaá¹ƒ dassento __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• dimÄ
satyÄ• rambho atthantaraviÃ±Ã±Ä• panÄ• ya vÄ• hoti, niyamÄ• ya vÄ• â€™â€™ ti iminÄ•
paripuá¹‡á¹‡aá¹ƒ paridÄ«pitatthabhÄ• vaá¹ƒ dasseti. __ettÄ• vatÄ• _ti paricchedatthe nipÄ•
vacanakkamenÄ• ti attho. etaá¹ƒ vÄ• parimÄ• á¹‡aá¹ƒ yassÄ• ti __ettÄ• vaá¹ƒ, _ tena, etap
saddatthakkamenÄ• ti attho. ``sadde hi vutte tadatthopi vuttoyeva nÄ• mÄ• â€™â€™ ti vada
saá¹ƒvaá¹‡á¹‡ito attho yassÄ• ti __vuttatthÄ• . _

__etthÄ• _ti etissÄ• gÄ• thÄ• ya. evaá¹ƒ attho, vinicchayoti vÄ• seso. __tÄ«su piá¹-akesÅ
``ekekasmiâ€™â€™ nti adhikÄ• rato, pakaraá¹‡ato vÄ• veditabbaá¹ƒ. ``ekamekasmiÃ±cett
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) hi heá¹-á¹-hÄ• vuttaá¹ƒ. atha vÄ• vatticchÄ• nupubb
niddhÄ• raá¹‡amidha avattukÄ• mena Ä• dhÄ• royeva vutto. na cettha codetabbaá¹ƒ ``tÄ«s
pariyattibhedo daá¹-á¹-habbo siyÄ• â€™â€™ ti samudÄ• yavasena vuttassÄ• pi vÄ• kyassa
dissati hi avayavavÄ• kyanipphatti ``brÄ• hmaá¹‡Ä• dayo bhuÃ±jantÅ«â€™â€™ tiÄ• dÄ«su
yathÄ• attho na virujjhati, tathÄ• yeva gahetabboti. evaá¹ƒ sabbattha. __pariyattibhedo_ti p
__pariyatti. _ pariyÄ• puá¹‡anavÄ• cako hettha pariyattisaddo, na pana pÄ• á¸·ipariyÄ• yo,
pariyÄ• puá¹‡anappakÄ• roti attho. atha vÄ• tÄ«hi pakÄ• rehi pariyÄ• puá¹‡itabbÄ• pÄ• á¸
``pariyattÄ«â€™â€™ _ti vuccanti. tathÄ• ceva abhidhammaá¹-á¹-hakathÄ• ya sÄ«haá¸·aga
vadanti. evampi hi alagaddÅ«pamÄ• pariyÄ• puá¹‡anayogato ``alagaddÅ«pamÄ• pariyattÄ
vattuá¹ƒ. evaÃ±ca katvÄ• ``duggahitÄ• upÄ• rambhÄ• dihetu \Ne I 97/ pariyÄ• puá¹-Ä• ala
parato niddesavacanampi upapannaá¹ƒ hoti. tattha hi pÄ• á¸·iyeva ``duggahitÄ• , pariyÄ• pu
vattuá¹ƒ yuttÄ• .

alagaddo alagaddaggahaá¹‡aá¹ƒ upamÄ• etissÄ• ti __alagaddÅ«pamÄ• . _ alagaddassa g
alagaddasaddena vuttanti daá¹-á¹-habbaá¹ƒ. Ä• pÅ«pikoti ettha Ä• pÅ«pa-saddena Ä• pÅ«p
veá¹‡ikoti ettha vÄ«á¹‡Ä• saddena vÄ«á¹‡Ä• vÄ• danaggahaá¹‡aá¹ƒ viya ca. alagaddagga
upamÄ«yati \Be I 110/, na alagaddena. ``alagaddaggahaá¹‡Å«pamÄ• â€™â€™ ti vÄ• vatta
``alagaddÅ«pamÄ• â€™â€™ ti vuttaá¹ƒ ``oá¹-á¹-hamukhoâ€™â€™ tiÄ• dÄ«su viya. alagad
__gado_ti hi visassa nÄ• maá¹ƒ, taÃ±ca tassa alaá¹ƒ paripuá¹‡á¹‡aá¹ƒ atthi, tasmÄ• alaá¹ƒ
paripuá¹‡á¹‡o gado assÄ• ti __alagaddo_ anunÄ• sikalopaá¹ƒ, da-kÄ• rÄ• gamaÃ±ca katvÄ
samattho gado yassÄ• ti __alagaddo_ vuttanayena. vaá¹-á¹-adukkhato nissaraá¹‡aá¹ƒ attho
__nissaraá¹‡atthÄ• . _ bhaá¹‡á¸• Ä• gÄ• re niyutto __bhaá¹‡á¸• Ä• gÄ• riko, _ rÄ• jaratanÄ

tathÄ• , dhammaratanÄ• nupÄ• lako khÄ«á¹‡Ä• savo. aÃ±Ã±amatthamanapekkhitvÄ• bhaá
pariyatti __bhaá¹‡á¸• Ä• gÄ• rikapariyatti. _

__duggahitÄ• _ti duá¹-á¹-hu gahitÄ• . tadeva sarÅ«pato niyametuá¹ƒ __ ``upÄ• rambhÄ• di
_ti Ä• ha, upÄ• rambhaitivÄ• dappamokkhÄ• dihetu uggahitÄ• ti attho. lÄ• bhasakkÄ• rÄ• d
ettheva saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. vuttaÃ±hetaá¹ƒ __alagaddasuttaá¹-á¹-hakathÄ• y

``yo buddhavacanaá¹ƒ uggahetvÄ• `evaá¹ƒ cÄ«varÄ• dÄ«ni vÄ• labhissÄ• mi, catuparisan
jÄ• nissantÄ«â€™ ti lÄ• bhasakkÄ• rahetu pariyÄ• puá¹‡Ä• ti, tassa sÄ• pariyatti __alagad
pariyÄ• puá¹‡anato hi buddhavacanaá¹ƒ apariyÄ• puá¹‡itvÄ• niddokkamanaá¹ƒ varataraâ€

nanu ca alagaddaggahaá¹‡Å«pamÄ• pariyatti ``alagaddÅ«pamÄ• â€™â€™ ti vuccati, eva
pariyatti ``alagaddÅ«pamÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati tatthÄ• pi alagaddaggahaá¹‡ass
pÄ• á¸·iyaá¹ƒ vuttattÄ• . vuttaÃ±hetaá¹ƒ ---

``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« alagaddapariyesanaá¹ƒ
mahantaá¹ƒ alagaddaá¹ƒ, tamenaá¹ƒ ajapadena daá¹‡á¸• ena suniggahitaá¹ƒ niggaá¹‡heyy
daá¹‡á¸• ena suniggahitaá¹ƒ niggahitvÄ• gÄ«vÄ• ya suggahitaá¹ƒ gaá¹‡heyya. kiÃ±cÄ• pi
tassa purisassa hatthaá¹ƒ vÄ• bÄ• haá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• aá¹…gapaccaá¹…gaá¹ƒ
111/. atha kho so neva tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ v
hetu, suggahitattÄ• bhikkhave, alagaddassa. evameva kho bhikkhave, idhekacce kulaputtÄ
pariyÄ• puá¹‡anti suttaá¹ƒ geyyaâ€™â€™ ntiÄ• di (MN I 239).

tasmÄ• idha duggahitÄ• eva pariyatti alagaddÅ«pamÄ• ti ayaá¹ƒ viseso kuto viÃ±Ã±Ä• ya
upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• ``alagaddÅ«pamÄ• â€™â€™ ti vuccatÄ«ti? saccam
pÄ• risesaÃ±Ä• yena vuttanti daá¹-á¹-habbaá¹ƒ. tathÄ• hi nissaraá¹‡atthabhaá¹‡á¸• Ä• gÄ•
visuá¹ƒ gahitattÄ• pÄ• risesato alagaddassa duggahaá¹‡Å«pamÄ• yeva pariyatti ``alagadd
viÃ±Ã±Ä• yati. alagaddassa suggahaá¹‡Å«pamÄ• hi pariyatti nissaraá¹‡atthÄ• vÄ• hoti,
bhaá¹‡á¸• Ä• gÄ• rikapariyatti vÄ• . tasmÄ• suvuttametaá¹ƒ ``duggahitÄ• ... pe ... pariyattÄ
tamatthaá¹ƒ pÄ• á¸·iyÄ• sÄ• dhento ``yaá¹ƒ __sandhÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
pariyattiduggahaá¹‡aá¹ƒ. majjhimanikÄ• ye mÅ«lapaá¹‡á¹‡Ä• sake alagaddasutte (MN I 23

__alagaddatthiko_ti Ä• sÄ«visena, Ä• sÄ«visaá¹ƒ vÄ• atthiko, alagaddaá¹ƒ gavesati pariye
__alagaddagavesÄ«. alagaddapariyesanaá¹ƒ caramÄ• no_ti Ä• sÄ«visapariyesanatthaá¹ƒ c
paccattavacanaá¹ƒ, upayogavacanaá¹ƒ vÄ• , alagaddapariyesanaá¹-á¹-hÄ• naá¹ƒ vÄ• cara
pariyesanti etthÄ• ti hi __alagaddapariyesanaá¹ƒ. tamena_nti taá¹ƒ alagaddaá¹ƒ. __bhoge_
phaá¹‡ino tanÅ«â€™â€™ ti hi vuttaá¹ƒ. bhujÄ«yati kuá¹-ilaá¹ƒ karÄ«yatÄ«ti __bhogo. tassÄ
vÄ• bÄ• hÄ• ya vÄ• ti sambandho. maá¹‡ibandhato paá¹-á¹-hÄ• ya yÄ• va agganakhÄ• __

avasesÄ• __bÄ• hÄ• , _ katthaci pana kapparato paá¹-á¹-hÄ• ya yÄ• va agganakhÄ• __ ``
bÄ• hÄ• ya visuá¹ƒ anÄ• gatattÄ• . vuttalakkhaá¹‡aá¹ƒ hatthaÃ±ca bÄ• haÃ±ca á¹-hapetvÄ
__aá¹…gapaccaá¹…gaá¹ƒ. tatonidÄ• na_nti tannidÄ• naá¹ƒ, taá¹ƒkÄ• raá¹‡Ä• ti attho. taá¹ƒ
á¸• aá¹ƒsanaá¹ƒ nidÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ etassÄ• ti ``tannidÄ• naâ€™â€™ nti hi vattabbe
purimapade paccattatthe nissakkavacanaá¹ƒ katvÄ• , tassa ca lopamakatvÄ• niddeso, hetv
paccattavacanaá¹ƒ. kÄ• raá¹‡atthe nipÄ• tapadametantipi vadanti. apica ``tatonidÄ• naâ€™
``maraá¹‡aá¹ƒ vÄ• maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ nti ettha vuttanayena visesana
__kissa hetÅ«_ti yaá¹ƒ vuttaá¹ƒ hatthÄ• dÄ«su á¸• aá¹ƒsanaá¹ƒ, tannidÄ• naÃ±ca maraá¹‡Ä
taá¹ƒ kissa hetu kena kÄ• raá¹‡enÄ• ti ce? __tassa purisassa alagaddassa duggahitattÄ• .

__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __moghapurisÄ• _ti guá¹‡asÄ• rarahitatÄ• ya tucchapuris
pÄ• á¸·idhammaá¹ƒ. __pariyÄ• puá¹‡antÄ«_ti uggaá¹‡hanti, sajjhÄ• yanti ceva vÄ• cuggata
cÄ• ti vuttaá¹ƒ hoti. ``dhammaâ€™â€™ nti sÄ• maÃ±Ã±ato vuttameva sarÅ«pena dasseti _
na hi suttÄ• dinavaá¹…gato aÃ±Ã±o dhammo nÄ• ma atthi. tathÄ• hi vuttaá¹ƒ __ ``tesaá¹ƒ
__attha_nti cettha sambandhÄ«niddeso eso, __attha_nti ca yathÄ• bhÅ«taá¹ƒ bhÄ• sitattha
sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• vuttaá¹ƒ. yaÃ±hi padaá¹ƒ sutisÄ• maÃ±Ã±en
taá¹ƒ sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• ti sabbattha veditabbaá¹ƒ. __na upapar
pariggaá¹‡hanti na vicÄ• renti. ikkhasaddassa hi dassanaá¹…kesu idha dassanameva attho
pariggaá¹‡hanacakkhulocanesu pariggaá¹‡hanameva, taÃ±ca vicÄ• raá¹‡Ä• pariyÄ• dÄ• n
vicÄ• raá¹‡Ä• yeva, sÄ• ca vÄ«maá¹ƒsÄ• yeva, na vicÄ• ro, vÄ«maá¹ƒsÄ• ca nÄ• mesÄ•
payojanatthavÄ«maá¹ƒsÄ• cÄ• ti idha dubbidhÄ• va adhippetÄ• , tÄ• su ``imasmiá¹ƒ á¹-hÄ
imasmiá¹ƒ samÄ• dhi, imasmiá¹ƒ paÃ±Ã±Ä• , mayaÃ±ca taá¹ƒ pÅ«ressÄ• mÄ• â€™â€™ ti
bhÄ• sitatthavÄ«maá¹ƒsaÃ±ceva ``sÄ«laá¹ƒ samÄ• dhissa kÄ• raá¹‡aá¹ƒ, samÄ• dhi vipass
payojanatthavÄ«maá¹ƒsaÃ±ca na karontÄ«ti attho. __anupaparikkhata_nti anupaparikkhant
moghapurisÄ• naá¹ƒ. __na nijjhÄ• nakkhamantÄ«_ti nijjhÄ• naá¹ƒ nissesena pekkhanaá¹ƒ p
jhe-saddo hi idha pekkhaneyeva, na cintanajhÄ• panesu, taÃ±ca Ã±Ä• á¹‡apekkhanameva,
Ä• rammaá¹‡Å«panijjhÄ• nameva vÄ• , na lakkhaá¹‡Å«panijjhÄ• naá¹ƒ, tasmÄ• paÃ±Ã±Ä•
hontÄ«ti adhippÄ• yo veditabbo. nissesena jhÄ• yate pekkhateti hi __nijjhÄ• naá¹ƒ. _ sandh
nijjhÄ• nakkhamantÄ«ti, __ ``nijjhÄ• naá¹ƒ khamantÄ«â€™â€™ _tipi pÄ• á¹-ho, tena imama
paÃ±Ã±Ä• ya atthassa anupaparikkhanato te dhammÄ• na upaá¹-á¹-hahanti, imasmiá¹ƒ á¹-
vipassanÄ• , maggo, vaá¹-á¹-aá¹ƒ, vivaá¹-á¹-haá¹ƒ kathitanti evaá¹ƒ jÄ• nituá¹ƒ na sakkÄ• l

__upÄ• rambhÄ• nisaá¹ƒsÄ• cevÄ• _ti paresaá¹ƒ vÄ• de dosÄ• ropanÄ• nisaá¹ƒsÄ• ca hu
paresaá¹ƒ vÄ• de dosÄ• ropanaá¹ƒ __upÄ• rambho, _ pariyattiá¹ƒ \Be I 113/ nissÄ• ya para
tathÄ• hesa ``paravajjÄ• nupanayanalakkhaá¹‡oâ€™â€™ ti vutto. __iti vÄ• dappamokkhÄ•
etÄ• ya pariyattiyÄ• vÄ• dappamokkhÄ• nisaá¹ƒsÄ• attano upari parehi Ä• ropitassa vÄ• d
sakavÄ• dato vÄ• pamokkhapayojanÄ• ca hutvÄ• . __iti_ saddo idamatthe, tena ``pariyÄ•
100/ ettha pariyÄ• puá¹‡anaá¹ƒ parÄ• masati. vadanti niggaá¹‡hanti etenÄ• ti __vÄ• do, _ d

pamuccÄ• panaá¹ƒ vÄ• __pamokkho, _ attano upari Ä• ropitassa pamokkho Ä• nisaá¹ƒso y
hi ``vÄ• doâ€™â€™ ti vutto yathÄ• ``devena datto dattoâ€™â€™ ti. __vÄ• do_ti vÄ• upav
yathÄ• vuttanayeneva samÄ• so. idaá¹ƒ vuttaá¹ƒ hoti --- parehi sakavÄ• de dose Ä• ropite,
taá¹ƒ dosaá¹ƒ, nindaá¹ƒ vÄ• evaÃ±ca evaÃ±ca mocessÄ• mÄ• ti iminÄ• ca kÄ• raá¹‡ena
so so vÄ• do __iti vÄ• do_ iti-saddassa saha vicchÄ• ya ta-saddatthe pavattattÄ• . itivÄ• da
yathÄ• vuttanayena, so Ä• nisaá¹ƒso yesaá¹ƒ tathÄ• , taá¹ƒ taá¹ƒ vÄ• dapamocanÄ• nisaá
catthÄ• yÄ• _ti yassa ca sÄ«lÄ• dipÅ«raá¹‡assa, maggaphalanibbÄ• nabhÅ«tassa vÄ• anu
abhedepi bhedavohÄ• ro eso yathÄ• ``paá¹-imÄ• ya sarÄ«raâ€™â€™ nti, bhedyabhedakaâ
``kathinassatthÄ• ya Ä• bhataá¹ƒ dussaâ€™â€™ nti. ``taÃ±cassa atthaâ€™â€™ nti hi vutta
avadhÄ• raá¹‡e, tena tadatthÄ• ya eva pariyÄ• puá¹‡anaá¹ƒ sambhavati, nÄ• Ã±Ã±atthÄ• y
__dhammaá¹ƒ pariyÄ• puá¹‡antÄ«_ti hi jÄ• tiÄ• cÄ• ravasena duvidhÄ• pi kulaputtÄ• Ã±Ä•
pariyÄ• puá¹‡antÄ«ti attho. __taÃ±cassa atthaá¹ƒ nÄ• nubhontÄ«_ti assa dhammassa
sÄ«lÄ• dipÅ«raá¹‡asaá¹…khÄ• taá¹ƒ, maggaphalanibbÄ• nabhÅ«taá¹ƒ vÄ• anupÄ• dÄ• vi
duggahitagÄ• hino nÄ• nubhonti na vindantiyeva.

aparo nayo --- yassa upÄ• rambhassa, itivÄ• dappamokkhassa vÄ• atthÄ• ya ye moghapu
pariyÄ• puá¹‡anti, te parehi ``ayamattho na hotÄ«â€™â€™ ti vutte duggahitattÄ• yeva ``tad
paá¹-ipÄ• danakkhamÄ• na honti, tasmÄ• parassa vÄ• de upÄ• rambhaá¹ƒ Ä• ropetuá¹ƒ a
asakkontÄ• pi taá¹ƒ atthaá¹ƒ nÄ• nubhonti ca na vindantiyevÄ• ti evampettha attho daá¹-á¹-
ca-saddo avadhÄ• raá¹‡atthova. __ ``tesaâ€™â€™ _ntiÄ• dÄ«su \Be I 114/ tesaá¹ƒ te dhar
upÄ• rambhamÄ• nadabbamakkhapalÄ• sÄ• dihetubhÄ• vena dÄ«gharattaá¹ƒ ahitÄ• ya du
__duggahitÄ• _ti hi hetugabbhavacanaá¹ƒ. tenÄ• ha ``duggahitattÄ• bhikkhave, dhammÄ•
ettha ca kÄ• raá¹‡e phalavohÄ• ravasena ``te dhammÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattan
``ghatamÄ• yu, dadhi balaâ€™â€™ nti. tathÄ• hi kiÃ±cÄ• pi na te dhammÄ• ahitÄ• ya duk
tathÄ• pi vuttanayena pariyÄ• puá¹‡antÄ• naá¹ƒ sajjhÄ• yanakÄ• le, vivÄ• dakÄ• le ca tam
upÄ• rambhÄ• dÄ«naá¹ƒ anekesaá¹ƒ akusalÄ• naá¹ƒ uppattisambhavato ``te ... pe ... saá¹ƒ
vuccati. __taá¹ƒ kissa hetÅ«_ti ettha nti yathÄ• vuttassatthassa ananubhavanaá¹ƒ, tesaÃ±c
ahitÄ• ya dukkhÄ• ya saá¹ƒvattanaá¹ƒ parÄ• masati. __kissÄ• _ti sÄ• mivacanaá¹ƒ hetvatth
paccattavacanaÃ±ca.

__yÄ• _ \Ne I 101/ __panÄ• _ti ettha kiriyÄ• pÄ• á¸·ivasena vuttanayena attho veditabbo. t
yÄ• suggahitÄ• ti abhedepi bhedavohÄ• ro ``cÄ• rikaá¹ƒ pakkamati, cÄ• rikaá¹ƒ caramÄ• n
300) viya. tadevatthaá¹ƒ vivarati __ ``sÄ«lakkhandhÄ• dÄ«â€™â€™ _tiÄ• dinÄ• , __Ä• di_s
samÄ• dhivipassanÄ• dÄ«naá¹ƒ saá¹…gaho. yo hi buddhavacanaá¹ƒ uggaá¹‡hitvÄ• sÄ«la
pÅ«retvÄ• , samÄ• dhino Ä• gataá¹-á¹-hÄ• ne samÄ• dhiá¹ƒ gabbhaá¹ƒ gaá¹‡hÄ• petvÄ• ,
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• , maggaphalÄ• naá¹ƒ Ä• gataá¹-á¹-hÄ• ne ``maggaá¹ƒ bhÄ•
sacchikarissÄ• mÄ«â€™â€™ ti uggaá¹‡hÄ• ti, tasseva sÄ• pariyatti nissaraá¹‡atthÄ• nÄ•
pariyattisuggahaá¹‡aá¹ƒ. __vuttaá¹ƒ_ alagaddasutte. __dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya

sÄ«lÄ• dÄ«naá¹ƒ Ä• gataá¹-á¹-hÄ• ne sÄ«lÄ• dÄ«ni pÅ«rentÄ• nampi arahattaá¹ƒ patvÄ• p
dhammadesanÄ• ya pasannehi upanÄ«te cattÄ• ro paccaye paribhuÃ±jantÄ• nampi paresa
upÄ• rambhaá¹ƒ Ä• ropentÄ• nampi sakavÄ• dato parehi Ä• ropitadosaá¹ƒ pariharantÄ• na
sukhÄ• ya saá¹ƒvattantÄ«ti attho. tathÄ• hi na kevalaá¹ƒ suggahitapariyattiá¹ƒ nissÄ• ya
maggabhÄ• vanÄ• phalasacchikiriyÄ• dÄ«niyeva, api tu paravÄ• daniggahasakavÄ• dapati
tathÄ• ca vuttaá¹ƒ __parinibbÄ• nasuttÄ• _ dÄ«su ``uppannaá¹ƒ parappavÄ• daá¹ƒ sahadh
niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™â€™ tiÄ• di (DN II 68).

__yaá¹ƒ_ \Be I 115/ __panÄ• _ti etthÄ• pi vuttanayena duvidhena attho. dukkhaparijÄ• nen
__pariÃ±Ã±Ä• takkhandho. _ samudayappahÄ• nena __pahÄ«nakileso. _ paá¹-ividdhÄ• rah
__paá¹-ividdhÄ• kuppo. _ __akuppa_nti ca arahattaphalassetaá¹ƒ nÄ• ma. satipi hi cattunna
catunnaÃ±ca phalÄ• naá¹ƒ avinassanabhÄ• ve sattannaá¹ƒ sekkhÄ• naá¹ƒ sakasakanÄ• m
nÄ• mantarappattito tesaá¹ƒ maggaphalÄ• ti ``akuppÄ• miâ€™â€™ ti na vuccanti. arahÄ• p
nÄ• mÄ• ti tasseva phalaá¹ƒ puggalanÄ• mavasena ``akuppaâ€™â€™ nti vuttaá¹ƒ, iminÄ•
``khÄ«á¹‡Ä• savasseva pariyatti bhaá¹‡á¸• Ä• gÄ• rikapariyatti nÄ• mÄ• â€™â€™ ti. tassa
appahÄ«naá¹ƒ abhÄ• vitaá¹ƒ, asacchikataá¹ƒ vÄ• natthi, tasmÄ• so buddhavacanaá¹ƒ par
tantidhÄ• rako paveá¹‡Ä«pÄ• lako vaá¹ƒsÄ• nurakkhakova hutvÄ• pariyÄ• puá¹‡Ä• ti, tene
``paveá¹‡Ä«pÄ• lanatthÄ• yÄ• â€™â€™ _tiÄ• di. __paveá¹‡Ä«_ cettha dhammasantati dha
buddhassa bhagavato __vaá¹ƒso_ti ca yathÄ• vuttapaveá¹‡Ä«yeva.

nanu ca yadi paveá¹‡Ä«pÄ• lanatthÄ• ya buddhavacanassa pariyÄ• puá¹‡anaá¹ƒ bhaá¹‡á¸
kasmÄ• ``khÄ«á¹‡Ä• savoâ€™â€™ ti visesetvÄ• vuttaá¹ƒ. ekaccassa hi puthujjanassÄ• pi
tathÄ• hi ekacco puthujjano bhikkhu chÄ• takabhayÄ• dinÄ• ganthadhuresu ekasmiá¹ƒ á¹-
\Ne I 102/ sayaá¹ƒ bhikkhÄ• cÄ• rena atikilamamÄ• no ``atimadhuraá¹ƒ buddhavacanaá¹ƒ n
dhÄ• ressÄ• mi, vaá¹ƒsaá¹ƒ á¹-hapessÄ• mi, paveá¹‡iá¹ƒ pÄ• lessÄ• mÄ«â€™â€™ ti pariy
pariyatti bhaá¹‡á¸• Ä• gÄ• rikapariyatti nÄ• ma kasmÄ• na hotÄ«ti? vuccate --- evaá¹ƒ sant
pariyatti bhaá¹‡á¸• Ä• gÄ• rikapariyatti nÄ• ma na hoti. kiÃ±cÄ• pi hi puthujjano ``paveá¹‡iá
ti ajjhÄ• sayena pariyÄ• puá¹‡Ä• ti, attano pana bhavakantÄ• rato avitiá¹‡á¹‡attÄ• tassa sÄ
nissaraá¹‡atthÄ• yeva nÄ• ma hoti, tasmÄ• puthujjanassa pariyatti alagaddupamÄ• vÄ• h
sattannaá¹ƒ sekkhÄ• naá¹ƒ nissaraá¹‡atthÄ• va. khÄ«á¹‡Ä• savÄ• naá¹ƒ bhaá¹‡á¸• Ä• gÄ•
veditabbaá¹ƒ. khÄ«á¹‡Ä• savo hi bhaá¹‡á¸• Ä• gÄ• rika sadisattÄ• ``bhaá¹‡á¸• Ä• gÄ• riko
bhaá¹‡á¸• Ä• gÄ• riko alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• pasÄ• dhanakÄ• le t
alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒ raÃ±Ã±o upanÄ• metvÄ• taá¹ƒ alaá¹…karoti, evaá¹ƒ khÄ«á¹‡
dhammaratanabhaá¹‡á¸• aá¹ƒ sampaá¹-icchitvÄ• mokkhÄ• dhigamÄ• ya \Be I 116/ bhabba
tadanurÅ«paá¹ƒ dhammadesanaá¹ƒ vaá¸• á¸• hetvÄ• maggaá¹…gabojjhaá¹…gÄ• disaá¹…
alaá¹…karotÄ«ti.

evaá¹ƒ tisso pariyattiyo vibhajitvÄ• idÄ• ni tÄ«supi piá¹-akesu yathÄ• rahaá¹ƒ sampattivipa

vibhajanto __ ``vinaye panÄ• â€™â€™ _tiÄ• dimÄ• ha. __ ``sÄ«lasampadaá¹ƒ nissÄ• ya tis
pÄ• puá¹‡Ä• tÄ«â€™â€™ _tiÄ• dÄ«su yasmÄ• sÄ«laá¹ƒ visujjhamÄ• naá¹ƒ satisampajaÃ±
kammassakatÄ• Ã±Ä• á¹‡abalena ca saá¹ƒkilesamalato visujjhati, pÄ• ripÅ«riÃ±ca gacchat
sijjhamÄ• nÄ• upanissayasampattibhÄ• vena satibalaá¹ƒ, Ã±Ä• á¹‡abalaÃ±ca paccupaá¹-á
vijjattayÅ«panissayatÄ• veditabbÄ• sabhÄ• gahetusampÄ• danato. satibalena hi pubbeniv
sampajaÃ±Ã±abalena sabbakiccesu sudiá¹-á¹-hakÄ• ritÄ• paricayena cutÅ«papÄ• taÃ±Ä• â
siddhi. vÄ«tikkamÄ• bhÄ• vena saá¹ƒkilesappahÄ• nasabbhÄ• vato vivaá¹-á¹-Å«panissayat
tatiyavijjÄ• siddhi. puretarasiddhÄ• naá¹ƒ samÄ• dhipaÃ±Ã±Ä• naá¹ƒ pÄ• ripÅ«riá¹ƒ vinÄ•
Ä• savakkhayaÃ±Ä• á¹‡Å«panissayatÄ• sukkhavipassakakhÄ«á¹‡Ä• savehi dÄ«petabbÄ•
pajÄ• nÄ• tÄ«â€™â€™ ti (SN b III 5; c V 1071; Nett 40; Mil 14) vacanato samÄ• dhisampad
upanissayo. ``yogÄ• ve jÄ• yate bhÅ«rÄ«â€™â€™ ti (Dhp 282) vacanato pubbayogena
garuvÄ• sadesabhÄ• sÄ• kosallauggahaá¹‡aparipucchÄ• dÄ«hi ca paribhÄ• vitÄ• paÃ±Ã±
paá¹-isambhidÄ• ppabhedassa upanissayo. ettha ca ``sÄ«lasampadaá¹ƒ nissÄ• yÄ• â€™â€
samÄ• dhivijambhanabhÅ«tÄ• anavasesÄ• cha abhiÃ±Ã±Ä• na ijjhanti, tassa ukkaá¹-á¹-h
samÄ• dhisampadÄ• atthÄ«ti satipi vijjÄ• naá¹ƒ abhiÃ±Ã±ekadesabhÄ• ve sÄ«lasampadÄ•
gahitÄ• , yathÄ• ca paÃ±Ã±Ä• sampadÄ• samudÄ• gatÄ• catasso paá¹-isambhidÄ• upan
maggeneva ijjhanti maggakkhaá¹‡eyeva tÄ• saá¹ƒ paá¹-iladdhattÄ• . evaá¹ƒ sÄ«lasampadÄ
samÄ• dhisampadÄ• samudÄ• gatÄ• ca cha abhiÃ±Ã±Ä• upanissayasampannassa magg
tÄ• saá¹ƒ adhigamo veditabbo. paccekabuddhÄ• naá¹ƒ, sammÄ• sambuddhÄ• naÃ±ca
paccekabodhisammÄ• sambodhisamadhigamasadisÄ• hi imesaá¹ƒ ariyÄ• naá¹ƒ ime vises

__tÄ• saá¹ƒyeva_ \Be I 117/ __ca tattha pabhedavacanato_ti ettha ``tÄ• saá¹ƒyevÄ• â€™â
pÄ• puá¹‡itabbÄ• naá¹ƒ chaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• naá¹ƒ vinaye pabhedavac
vuttaá¹ƒ. __veraÃ±jakaá¹‡á¸• e_ (Vin III 12) hi tisso vijjÄ• va vibhattÄ• ti. __ca_saddena sam
tÄ• saá¹ƒ ettha ekadesavacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ abhiÃ±Ã±Ä• paá¹-isambhidÄ• nam
vuttattÄ• . dutiye ``tÄ• saá¹ƒyevÄ• â€™â€™ ti avadhÄ• raá¹‡aá¹ƒ catasso paá¹-isambhidÄ•
tisso vijjÄ• . tÄ• hi chasu abhiÃ±Ã±Ä• su antogadhattÄ• sutte vibhattÄ• yevÄ• ti. ca-sadde
paá¹-isambhidÄ• namekadesavacanaá¹ƒ samuccinoti. tatiye ``tÄ• saÃ±cÄ• â€™â€™ ti ca-s
atthibhÄ• vaá¹ƒ dÄ«peti. abhidhamme hi tisso vijjÄ• , cha abhiÃ±Ã±Ä• , catasso ca paá¹-isa
paá¹-isambhidÄ• naá¹ƒ pana aÃ±Ã±attha pabhedavacanÄ• bhÄ• vaá¹ƒ, tattheva ca sammÄ
dÄ«petukÄ• mo heá¹-á¹-hÄ• vuttanayena avadhÄ• raá¹‡amakatvÄ• __ ``tatthevÄ• â€™â€
avadhÄ• raá¹‡aá¹ƒ á¹-hapeti. ``abhidhamme pana tisso vijjÄ• , cha abhiÃ±Ã±Ä• , catasso ca
ca sammappadhÄ• nÄ• dayo guá¹‡avisesÄ• vibhattÄ• . kiÃ±cÄ• pi vibhattÄ• , visesato pan
catassova paá¹-isambhidÄ• pÄ• puá¹‡Ä• tÄ«ti dassanatthaá¹ƒ `tÄ• saÃ±ca tatthevÄ• â€™
katoâ€™â€™ ti __vajirabuddhitthero. ``evaâ€™â€™ _ntiÄ• di nigamanaá¹ƒ.

sukho samphasso etesanti __sukhasamphassÄ• ni, _ anuÃ±Ã±Ä• tÄ• niyeva tÄ• disÄ• ni a
tesaá¹ƒ phassasÄ• maÃ±Ã±ato sukho vÄ• samphasso tathÄ• , anuÃ±Ã±Ä• to so yesanti _

_ tÄ• disÄ• ni attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«ni tesaá¹ƒ phassena samÄ• natÄ• ya. __upÄ•
methunadhammoyeva. __vuttaá¹ƒ_ ariá¹-á¹-hena nÄ• ma gaddhabÄ• dhipubbena bhikkhun
bahussuto dhammakathiko kammakilesavipÄ• kaupavÄ• daÄ• á¹‡Ä• vÄ«tikkamavasena pa
Ä• á¹‡Ä• vÄ«tikkamantarÄ• yikaá¹ƒ na jÄ• nÄ• ti, sesantarÄ• yikeyeva jÄ• nÄ• ti, tasmÄ• s
``ime agÄ• rikÄ• paÃ±ca kÄ• maguá¹‡e paribhuÃ±jantÄ• sotÄ• pannÄ• pi sakadÄ• gÄ• mi
bhikkhÅ«pi manÄ• pikÄ• ni cakkhuviÃ±Ã±eyyÄ• ni rÅ«pÄ• ni passanti \Be I 118/ ... pe ... kÄ
phoá¹-á¹-habbe phusanti, mudukÄ• ni attharaá¹‡apÄ• vuraá¹‡Ä• ni paribhuÃ±janti, etaá¹ƒ s
kasmÄ• itthÄ«naá¹ƒyeva rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• na vaá¹-á¹-anti, etepi va
anavajjena paccayaparibhogarasena sÄ• vajjaá¹ƒ kÄ• maguá¹‡aparibhogarasaá¹ƒ saá¹ƒsa
sachandarÄ• gaparibhogaÃ±ca nicchandarÄ• gaparibhogaÃ±ca ekaá¹ƒ katvÄ• thullavÄ• ke
atisukhumasuttaá¹ƒ ghaá¹-ento viya, sÄ• sapena saddhiá¹ƒ sineruno sadisataá¹ƒ upasaá¹ƒ
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppÄ• detvÄ• ``kiá¹ƒ bhagavatÄ• mahÄ• samuddaá¹ƒ band
paá¹-hamapÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ, natthi ettha dosoâ€™â€™ ti sabbaÃ±Ã±utaÃ±Ã±
paá¹-ivirujjhanto vesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ paá¹-ibÄ• hanto ariyamagge khÄ• á¹‡ukaá¹‡á¹-ak
``methunadhamme doso natthÄ«â€™â€™ ti jinacakke pahÄ• ramadÄ• si, tenÄ• ha __ ``tath

anatikkamanatthena antarÄ• ye niyuttÄ• , antarÄ• yaá¹ƒ vÄ• phalaá¹ƒ arahanti, antarÄ• ya
__antarÄ• yikÄ• , _ saggamokkhÄ• naá¹ƒ antarÄ• yakarÄ• ti vuttaá¹ƒ hoti. te ca
kammakilesavipÄ• kaupavÄ• daÄ• á¹‡Ä• vÄ«tikkamavasena paÃ±cavidhÄ• . vitthÄ• ro
ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• dÄ«su (Sp (to Vin IV) 417) gahetabbo. ayaá¹ƒ panett
ye ime dhammÄ• antarÄ• yikÄ• iti bhagavatÄ• vuttÄ• desitÄ• ceva paÃ±Ã±attÄ• ca, te c
paá¹-isevantassa yathÄ• yena pakÄ• rena te dhammÄ• antarÄ• yÄ• ya saggamokkhÄ• na
nÄ• laá¹ƒ samatthÄ• na honti, tathÄ• tena pakÄ• rena ahaá¹ƒ bhagavatÄ• desitaá¹ƒ dham
dussÄ«labhÄ• vaá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti tato anavajjasaÃ±Ã±ibhÄ• vahetuto vÄ«tikkamitvÄ
pÄ• puá¹‡Ä• ti.

__cattÄ• ro ... pe ... Ä• dÄ«sÅ«_ti ettha __Ä• di_-saddena ---

``cattÄ• rome bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro
no parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, nevattahitÄ• ya paá¹-ipanno no p
ceva paá¹-ipanno parahitÄ• ya ca ... pe ... ime kho bhikkhave ... pe ... lokasmiâ€™â€™ nti (

evamÄ• dinÄ• \Be I 119/ __puggaladesanÄ• paá¹-isaÃ±Ã±uttasuttantapÄ• á¸·iá¹ƒ_ nidasse
``ayaá¹ƒ puggaladesanÄ• vohÄ• ravasena, na paramatthatoâ€™â€™ ti evaá¹ƒ bhagavato a

``duve \Ne I 105/ saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhati ||

saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡Ä• .

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«takÄ• raá¹‡Ä• ||

tasmÄ• vohÄ• rakusalassa, lokanÄ• thassa satthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«â€™â€™ ti || (Ps I 57; Mp I 1.170; It-

na hi lokasammutiá¹ƒ buddhÄ• bhagavanto vijahanti, lokasamaÃ±Ã±Ä• ya lokaniruttiyÄ• l
dhammaá¹ƒ desenti. apica ``hirottappadÄ«panatthaá¹ƒ, kammassakatÄ• dÄ«panatthaâ€™â
It-a 24; Kv anuá¹-Ä«0 1) evamÄ• dÄ«hipi aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• puggalakatha
evaá¹ƒ adhippÄ• yamajÄ• nanto. ayamattho upari Ä• vi bhavissati. __duggahitaá¹ƒ gaá¹‡hÄ
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sa
anaÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• (MN I 144) duggahitaá¹ƒ katvÄ• gaá¹‡hÄ• ti, viparÄ«taá¹ƒ
__duggahita_nti hi bhÄ• vanapuá¹ƒsakaniddeso kiriyÄ• yavisesanabhÄ• vena napuá¹ƒsaka
ayaÃ±hi bhÄ• vanapuá¹ƒsakapadassa pakati, yadidaá¹ƒ napuá¹ƒsakaliá¹…gena niddisitabb
bhÄ• vappaá¹-á¹-hÄ• natÄ• , sakammÄ• kammakiriyÄ• nuyogaá¹ƒ paccattopayogavacanatÄ
``duggahitaá¹ƒ katvÄ• â€™â€™ ti. __ya_nti duggahitagÄ• haá¹ƒ. majjhimanikÄ• ye mÅ«lap
__mahÄ• taá¹‡hÄ• saá¹…khayasutte_ (MN I 144) tathÄ• vÄ• dÄ«naá¹ƒ sÄ• dhinÄ• makaá¹
Ä• rabbha bhagavatÄ• __vuttaá¹ƒ. _ attanÄ• duggahitena dhammenÄ• ti pÄ• á¹-haseso, m
atha vÄ• duggahaá¹‡aá¹ƒ duggahitaá¹ƒ, __attanÄ• _ti ca sÄ• miatthe karaá¹‡avacanaá¹ƒ,
vibhattiyantapatirÅ«pakaá¹ƒ vÄ• abyayapadaá¹ƒ, tasmÄ• attano duggahaá¹‡ena viparÄ«ta
__abbhÄ• cikkhatÄ«_ti abbhakkhÄ• naá¹ƒ karoti. attano kusalamÅ«lÄ• ni khananto __attÄ•
__tato_ti duggahitabhÄ• vahetuto.

__dhammacinta_nti \Be I 120/ dhammasabhÄ• vavicÄ• raá¹ƒ. __atidhÄ• vanto_ti á¹-hÄ• tal
aá¹-á¹-hatvÄ• ``cittuppÄ• damattenapi dÄ• naá¹ƒ hoti, sayameva cittaá¹ƒ attano Ä• rammaa
cittaá¹ƒ sabhÄ• vadhammÄ• rammaá¹‡ameva hotÄ«â€™â€™ ti ca evamÄ• dinÄ• atikkami
cintetumasakkuá¹‡eyyÄ• ni \Ne I 106/, anaraharÅ«pÄ• ni vÄ• __acinteyyÄ• ni_ nÄ• ma, tÄ
``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __acinteyyÄ• nÄ«_ti tesaá¹ƒ sabhÄ• vadass
__cintetabbÄ• nÄ«_ti tattha kattabbakiccadassanaá¹ƒ. __ ``yÄ• nÄ«â€™â€™ _tiÄ• di tassa
cintento ummÄ• dassa cittakkhepassa, vighÄ• tassa vihesassa ca bhÄ• gÄ« assa, acinteyy
cintetabbÄ• ni, imÄ• ni vÄ• cattÄ• ri acinteyyÄ• ni nÄ• ma na cintetabbÄ• ni, yÄ• ni vÄ• ...
cintetabbÄ• ni acintetabbabhÅ«tÄ• ni imÄ• ni cattÄ• ri acinteyyÄ• ni nÄ• mÄ• ti yojanÄ• . __

``katamÄ• ni cattÄ• ri? buddhÄ• naá¹ƒ bhikkhave buddhavisayo acinteyyo na cintetabbo, y
vighÄ• tassa bhÄ• gÄ« assa. jhÄ• yissa bhikkhave jhÄ• navisayo acinteyyo ... pe ... kamma

acinteyyo ... pe ... lokacintÄ• bhikkhave acinteyyÄ• ... pe ... imÄ• ni ... pe ... assÄ• â€™â€
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caturaá¹…guttare vuttaá¹ƒ __acinteyyasuttaá¹ƒ_ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ acinteyyabhÄ•
saá¹…gaá¹‡hÄ• ti. kÄ• maá¹ƒ acinteyyÄ• ni cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• dÄ«ni, tÄ• ni
kusaluppattihetubhÄ• vato cintetabbÄ• ni, imÄ• ni pana evaá¹ƒ na honti aphalabhÄ• vato, ta
__ ``dussÄ«lya ... pe ... pabhedaâ€™â€™ _nti iminÄ•  vipattiá¹ƒ sarÅ«pato dasseti. ``kathaa
piá¹-akavasenÄ• â€™â€™ tiÄ• divacanasambajjhanena pubbÄ• parasambandhaá¹ƒ dasse
nÄ• nappakÄ• ratoâ€™â€™ _tiÄ• dimÄ• ha. pubbÄ• parasambandhavirahitaÃ±hi vacanaá¹
atthaviÃ±Ã±Ä• pakaá¹ƒ na hoti, pubbÄ• paraÃ±Ã±Å«nameva ca tathÄ• vicÄ• ritavacanaá¹ƒ

``pubbÄ• paraÃ±Ã±Å« atthaÃ±Ã±Å«, niruttipadakovido.

suggahÄ«taÃ±ca gaá¹‡hÄ• ti, atthaÃ±coâ€™ paparikkhatÄ«â€™â€™ ti || (Th 1031).

__tesa_nti piá¹-akÄ• naá¹ƒ. __eta_nti buddhavacanaá¹ƒ.

sÄ«lakkhandhavaggamahÄ• vaggapÄ• thikavaggasaá¹…khÄ• tehi \Be I 121/ tÄ«hi vaggeh
__tivaggasaá¹…gahÄ• ni. _ gÄ• thÄ• ya pana __yassa_ nikÄ• yassa suttagaá¹‡anato __ca
vaggasaá¹…gahavasena tayo vaggÄ• assa saá¹…gahassÄ• ti __tivaggo saá¹…gaho. paá¹
__dÄ«ghanikÄ• yo_ti \Ne I 107/ __anulomiko_ apaccanÄ«ko, atthÄ• nulomanato atthÄ• nul
anvatthanÄ• moti attho. tattha ``tivaggo saá¹…gahoâ€™â€™ ti etaá¹ƒ ``yassÄ• â€™â€™ ti
hoti, na vÄ• kyanti daá¹-á¹-habbaá¹ƒ ``navaá¹ƒ pana bhikkhunÄ• cÄ«varalÄ• bhenÄ• â€™â
``navaá¹ƒcÄ«varalÄ• bhenÄ• â€™â€™ ti padaá¹ƒ viya. tathÄ• hi aá¹-á¹-hakathÄ• cariyÄ•
labho, labho eva lÄ• bho. kiá¹ƒ alabbhi? cÄ«varaá¹ƒ. kÄ«disaá¹ƒ? navaá¹ƒ, iti `navacÄ«vara
vattabbe anunÄ• sikalopaá¹ƒ akatvÄ• `navaá¹ƒcÄ«varalÄ• bhenÄ• â€™ ti vuttaá¹ƒ, paá¹-ila
attho. majjhe á¹-hitapadadvaye panÄ• ti nipÄ• to. bhikkhunÄ• ti yena laddhaá¹ƒ, tassa nidas
Vin IV) 368). idhÄ• pi saddato, atthato ca vÄ• kye yuttiyÄ• abhÄ• vato samÄ• soyeva sambl
padaÃ±hi ``saá¹…gahoâ€™â€™ ti ettha yadi karaá¹‡aá¹ƒ, evaá¹ƒ sati karaá¹‡avacanantam
padadvayametaá¹ƒ tulyÄ• dhikaraá¹‡aá¹ƒ, tathÄ• ca sati napuá¹ƒsakaliá¹…gameva siyÄ•
ntiÄ• dipadaá¹ƒ viya. tathÄ• ``tivaggoâ€™â€™ ti etassa ``saá¹…gahoâ€™â€™ ti padaman
na sambhavati, tattha ca tÄ• disena vÄ• kyena sambajjhanaá¹ƒ na yuttaá¹ƒ, tasmÄ• samÄ•
saddatthÄ• virodhabhÄ• voyeva samÄ• satÄ• kÄ• raá¹‡anti samÄ• so eva yutto. tayo vaggÄ
__tivaggosaá¹…gaho_ akÄ• rassa okÄ• rÄ• desaá¹ƒ, okÄ• rÄ• gamaá¹ƒ vÄ• katvÄ• yathÄ
acirapakkanto, mÄ• sajÄ• toâ€™â€™ tiÄ• di, __assa saá¹…gahassÄ• _ti ca saá¹…gahitass
apare pana ``tayo vaggÄ• yassÄ• ti katvÄ• `saá¹…gahoâ€™ ti padena tulyÄ• dhikaraá¹‡an
ca gaá¹‡anÄ• . __á¹-Ä«kÄ• cariyehi_ (Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á
saá¹…gahassÄ• â€™ ti padadvayassa tulyÄ• dhikaraá¹‡atÄ• yeva dassitÄ• â€™â€™ ti vac

saá¹…khyÄ• saá¹…khyeyyÄ• naá¹ƒ missakattÄ• , apÄ• kaá¹-attÄ• ca.

atthÄ• nulomikattaá¹ƒ vibhÄ• vetumÄ• ha __ ``kasmÄ• â€™â€™ _tiÄ• di. guá¹‡opacÄ• rer
dÄ«gha-saddena dÄ«ghappamÄ• á¹‡Ä• ni suttÄ• niyeva gahitÄ• ni \Be I 122/, nikÄ• yasadd
samÅ«hanivÄ• satthesu vattatÄ«ti dasseti __ ``dÄ«ghappamÄ• á¹‡Ä• naâ€™â€™ _ntiÄ• di
vacanÄ«yavÄ• cakÄ• naá¹ƒ payogato tadatthesu tassa saá¹…ketasiddhataá¹ƒ Ã±Ä• pento
_ntiÄ• dimÄ• ha. __ekanikÄ• yampÄ«_ti ekasamÅ«hampi. __evaá¹ƒ citta_nti evaá¹ƒ vicittaá
ime tiracchÄ• nagatÄ• pÄ• á¹‡Ä• . poá¹‡ikÄ• , cikkhallikÄ• ca khattiyÄ• , tesaá¹ƒ nivÄ• so
cikkhallikanikÄ• yoâ€™â€™ _ti vuccati. __etthÄ• _ti nikÄ• yasaddassa samÅ«hanivÄ• sÄ•
__sÄ• dhakÄ• nÄ«_ti adhippetassatthassa sÄ• dhanato udÄ• haraá¹‡Ä• ni vuccanti. ``samÅ
pÄ• á¹-hasesena cetassa sambandho, sakkhÄ«ni vÄ• yathÄ• vuttanayena sÄ• dhakÄ• ni. y
adhippetatthaá¹ƒ sÄ• dhenti \Ne I 108/, taá¹ƒ ``sakkhÄ«â€™â€™ ti vadanti. tathÄ• hi __ma
vuttaá¹ƒ ``paÃ±cagarujÄ• takaá¹ƒ (J I 1.132) pana sakkhibhÄ• vatthÄ• ya Ä• haritvÄ• kathe
1.5) __sÄ• sanato_ti sÄ• sanapayogato, sÄ• sane vÄ• . __lokato_ti lokiyapayogato, loke vÄ
piá¹-akattaye na vijjati, tasmÄ• evaá¹ƒ vuttanti vadanti. ettha ca paá¹-hamamudÄ• haraá¹‡a
sÄ• dhakavacanaá¹ƒ, dutiyaá¹ƒ lokatoti daá¹-á¹-habbaá¹ƒ.

mÅ«lapariyÄ• ya vaggÄ• divasena paÃ±cadasavaggasaá¹…gahÄ• ni. aá¸• á¸• hena dutiya
sataá¹ƒ, ekasataá¹ƒ, paÃ±Ã±Ä• sa ca suttÄ• nÄ«ti vuttaá¹ƒ hoti. __yatthÄ• _ti yasmiá¹ƒ nikÄ
__paÃ±cadasavaggapariggaho_ti paÃ±cadasahi vaggehi pariggahito saá¹…gahito.

saá¹ƒyujjanti etthÄ• ti __saá¹ƒyuttaá¹ƒ, _ kesaá¹ƒ saá¹ƒyuttaá¹ƒ? suttavaggÄ• naá¹ƒ. yathÄ
byaÃ±janasamudÄ• ye padaá¹ƒ, padasamudÄ• ye ca vÄ• kyaá¹ƒ, vÄ• kyasamudÄ• ye sutta
samaÃ±Ã±Ä• , evaá¹ƒ vaggasamudÄ• ye saá¹ƒyuttasamaÃ±Ã±Ä• . devatÄ• ya pucchitena
saá¹ƒyuttattÄ• devatÄ• saá¹ƒyuttÄ• dibhÄ• vo (SN a I 1), tenÄ• ha __ ``devatÄ• saá¹ƒyuttÄ
``suttantÄ• naá¹ƒ sahassÄ• ni satta suttasatÄ• ni cÄ• â€™â€™ ti pÄ• á¹-he suttantÄ• naá¹ƒ
suttasatÄ• ni cÄ• ti yojetabbaá¹ƒ. __ ``satta suttasahassÄ• ni, satta suttasatÄ• ni cÄ• â€™â
__saá¹ƒyuttasaá¹…gaho_ti saá¹ƒyuttanikÄ• yassa saá¹…gaho gaá¹‡anÄ• .

ekekehi \Be I 123/ aá¹…gehi uparÅ«pari uttaro adhiko etthÄ• ti __aá¹…guttaro_ti Ä• ha __
``ekekaaá¹…gÄ• tirekavasenÄ• â€™â€™ _tiÄ• di. tattha hi ekekato paá¹-á¹-hÄ• ya yÄ• va e
kathitÄ• ni. __aá¹…ga_nti ca dhammakoá¹-á¹-hÄ• so.

__pubbe_ti suttantapiá¹-akaniddese. vuttameva pakÄ• rantarena saá¹…khipitvÄ• avisesetv
``á¹-hapetvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``sakalaá¹ƒ vinayapiá¹-akaâ€™â€™ _ntiÄ• din
pakÄ• rantarena saá¹…khipitvÄ• dasseti. apica yathÄ• vuttato avasiá¹-á¹-haá¹ƒ yaá¹ƒ kiÃ±c
á¹-hatvÄ• desitaá¹ƒ, bhagavatÄ• ca anumoditaá¹ƒ nettipeá¹-akopadesÄ• dikaá¹ƒ, taá¹ƒ sa
pariyÄ• pannanti anavasesapariyÄ• dÄ• navasena dassetuá¹ƒ evaá¹ƒ vuttantipi daá¹-á¹-hab

Ä• rambho atthantaraviÃ±Ã±Ä• panÄ• ya vÄ• hoti, niyamÄ• ya vÄ• ti. ettha ca yathÄ• ``dÄ
ntiÄ• di vuttaá¹ƒ, evaá¹ƒ ``khuddakappamÄ• á¹‡Ä• naâ€™â€™ ntiÄ• dimavatvÄ• sarÅ«pas
vinayÄ• bhidhammÄ• dÄ«naá¹ƒ dÄ«ghappamÄ• á¹‡Ä• nampi tadantogadhatÄ• yÄ• ti daá¹-
``na sabbattha khuddakapariyÄ• pannesu \Ne I 109/ tassa anvatthasamaÃ±Ã±atÄ• ,
dÄ«ghanikÄ• yÄ• disabhÄ• vaviparÄ«tabhÄ• vasÄ• maÃ±Ã±ena pana katthaci tabbohÄ• ra
catÅ«hi nikÄ• yehi aÃ±Ã±aá¹ƒ, avasesanti attho.

__navappabheda_nti ettha kathaá¹ƒ panetaá¹ƒ navappabhedaá¹ƒ hoti. tathÄ• hi navahi aá
aÃ±Ã±amaÃ±Ã±asaá¹…kararahitehi bhavitabbaá¹ƒ, tathÄ• ca sati asuttasabhÄ• vÄ• neva
atha suttasabhÄ• vÄ• neva geyyaá¹…gÄ• dÄ«ni, evaá¹ƒ sati suttanti visuá¹ƒ suttaá¹…game
aá¹-á¹-haá¹…gaá¹ƒ sÄ• sananti Ä• pajjati. apica ``sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ
veyyÄ• karaá¹‡aâ€™â€™ nti (Sv , Sp (to Vin III) paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) __a
vuttaá¹ƒ. suttaÃ±ca nÄ• ma sagÄ• thakaá¹ƒ vÄ• siyÄ• , niggÄ• thakaá¹ƒ vÄ• , tasmÄ• aá¹
saá¹…gahitanti tadubhayavinimuttaá¹ƒ suttaá¹ƒ udÄ• nÄ• divisesasaÃ±Ã±Ä• rahitaá¹ƒ natth
siyÄ• , athÄ• pi kathaÃ±ci visuá¹ƒ suttaá¹…gaá¹ƒ siyÄ• , __maá¹…galasuttÄ• dÄ«naá¹ƒ_ (k
suttaá¹…gasaá¹…gaho na siyÄ• gÄ• thÄ• bhÄ• vato dhammapadÄ• dÄ«naá¹ƒ viya. geyya
sagÄ• thakattÄ• sagÄ• thÄ• vaggassa viya. tathÄ• ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thak

suttanti \Be I 124/ sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• niruá¸·hattÄ• , sahatÄ• Ã±Ã±ena nÄ• Ã±Ã±ato || (Sv-pá¹- I paá¹-hamamahÄ• sa

yathÄ• vuttassa dosassa, natthi etthÄ• vagÄ• haá¹‡aá¹ƒ.

tasmÄ• asaá¹…karaá¹ƒyeva, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ || (Sp-á¹- I paá¹-hamamah

sabbassÄ• pi hi buddhavacanassa __suttanti_ ayaá¹ƒ __sÄ• maÃ±Ã±avidhi_. tathÄ• hi ``et
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ, (Sp (to Vin IV) 655, 1242) sÄ• vatthiyÄ• suttavibhaá
sakavÄ• de paÃ±ca suttasatÄ• nÄ«â€™â€™ tiÄ• di (Dhs-a nidÄ• nakathÄ•) vacanato vina
visesesupi suttavohÄ• ro dissati. teneva ca Ä• yasmÄ• mahÄ• kaccÄ• yano __nettiyaá¹ƒ_ A
``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti (Nett saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•) tatth
navaá¹…gassa sÄ• sanassa pariyeá¹-á¹-hi pariyesanÄ• atthavicÄ• raá¹‡Ä• ``navavidha su
ti vuttÄ• . tadekadesesu pana __pare_ geyyÄ• dayo __sanimittÄ• visesavidhayo_ tena tena
patiá¹-á¹-hitÄ• . tathÄ• hi geyyassa sagÄ• thakattaá¹ƒ tabbhÄ• vanimittaá¹ƒ. lokepi hi sasilo
cuá¹‡á¹‡iyaganthaá¹ƒ ``geyyaâ€™â€™ nti \Ne I 110/ vadanti, gÄ• thÄ• virahe pana sati puc
vissajjanabhÄ• vo veyyÄ• karaá¹‡assa tabbhÄ• vanimittaá¹ƒ. pucchÄ• vissajjanaÃ±hi ``byÄ
vuccati, byÄ• karaá¹‡ameva veyyÄ• karaá¹‡aá¹ƒ. evaá¹ƒ sante sagÄ• thakÄ• dÄ«nampi pu
vissajjanavasena pavattÄ• naá¹ƒ veyyÄ• karaá¹‡abhÄ• vo Ä• pajjatÄ«ti? nÄ• pajjati geyyÄ•

anokÄ• sabhÄ• vato. saokÄ• savidhito hi anokÄ• savidhi balavÄ• . apica ``gÄ• thÄ• virahe s
yathÄ• dhippetassa hi atthassa anadhippetato byavacchedakaá¹ƒ visesanaá¹ƒ. tathÄ• hi dh
kevalagÄ• thÄ• bandhesu, sagÄ• thakattepi somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isa
ntiÄ• divacana sambandhesu, abbhutadhammapaá¹-isaá¹ƒyuttesu ca suttavisesesu yathÄ•
gÄ• thÄ• udÄ• naitivuttaka abbhutadhammasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• . ettha hi satipi saÃ±
anokÄ• sasaÃ±Ã±Ä• naá¹ƒ balavabhÄ• veneva gÄ• thÄ• disaÃ±Ã±Ä• patiá¹-á¹-hitÄ• , tath
bhagavato atÄ«tÄ• su jÄ• tÄ«su cariyÄ• nubhÄ• vappakÄ• sakesu jÄ• takasaÃ±Ã±Ä• patiá
paÃ±hÄ• vissajjanabhÄ• ve \Be I 125/, sagÄ• thakatte ca kesuci suttantesu vedassa labhÄ•
patiá¹-á¹-hitÄ• , evaá¹ƒ tena tena sagÄ• thakattÄ• dinÄ• nimittena tesu tesu suttavisesesu
patiá¹-á¹-hitÄ• ti visesavidhayo suttaá¹…gato pare geyyÄ• dayo, yaá¹ƒ panettha geyyaá¹…g
taá¹ƒ suttaá¹…gameva visesasaÃ±Ã±Ä• parihÄ• rena sÄ• maÃ±Ã±asaÃ±Ã±Ä• ya pavattan
sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ veyyÄ• karaá¹‡anti tadubhaya
abhÄ• vato visuá¹ƒ suttaá¹…gameva na siyÄ• ti codanÄ• tadavatthÄ• evÄ• ti? na tadavatt
sodhitaÃ±hi pubbe gÄ• thÄ• virahe sati pucchÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa tab

yaÃ±ca vuttaá¹ƒ ``gÄ• thÄ• bhÄ• vato __maá¹…galasuttÄ• dÄ«naá¹ƒ_ (Khp 1; Sn 261) sut
siyÄ• â€™â€™ ti, tampi na, niruá¸·hattÄ• . niruá¸·ho hi __maá¹…galasuttÄ• dÄ«naá¹ƒ_ sutt
dhammapadabuddhavaá¹ƒsÄ• dayo viya gÄ• thÄ• bhÄ• vena saÃ±Ã±itÄ• ni, atha kho sutta
akathÄ• yaá¹ƒ ``suttanÄ• makaâ€™â€™ nti nÄ• maggahaá¹‡aá¹ƒ kataá¹ƒ. yaÃ±ca pana vu
geyyaá¹…gasaá¹…gaho vÄ• siyÄ• â€™â€™ ti, tampi natthi. kasmÄ• ti ce? yasmÄ• __sah
sahabhÄ• vo hi nÄ• ma attato aÃ±Ã±ena hoti. saha gÄ• thÄ• hÄ«ti ca sagÄ• thakaá¹ƒ, na c
gÄ• thÄ• vinimutto koci suttapadeso atthi, yo ``saha gÄ• thÄ• hÄ«â€™â€™ ti vucceyya, nan
tadekadesÄ• hi gÄ• thÄ• hi aÃ±Ã±o hoti, yassa vasena ``saha gÄ• thÄ• hÄ«â€™â€™ ti sak
avayavavinimutto samudÄ• yo nÄ• ma koci atthi, yo tadekadesehi saha bhaveyya. katthaci
``dÄ«ghasuttaá¹…kitassÄ• â€™â€™ tiÄ• dÄ«su samudÄ• yekadesÄ• naá¹ƒ vibhÄ• gavaca
pariyÄ• yavacanameva, ayaÃ±ca nippariyÄ• yena pabhedavibhÄ• gadassanakathÄ• ti \Ne I
``ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• naá¹ƒ geyyaá¹…gasaá¹…gaho siyÄ• â
aÃ±Ã±Ä• yeva hi tÄ• gÄ• thÄ• jÄ• takÄ• dipariyÄ• pannattÄ• . tÄ• disÄ• yeva hi kÄ• raá¹‡
na tÄ• hi ubhatovibhaá¹…gÄ• dÄ«naá¹ƒ geyyaá¹…gabhÄ• voti. evaá¹ƒ suttÄ• dinavaá¹…gÄ
aÃ±Ã±amaÃ±Ã±asaá¹…karÄ• bhÄ• vo veditabboti.

idÄ• ni \Be I 126/ etÄ• ni navaá¹…gÄ• ni vibhajitvÄ• dassento __ ``tatthÄ• â€™â€™ _tiÄ•
__suttanipÄ• te_ ---

``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchatÄ«â€™â€™ tiÄ• dinÄ• || (Sn 772). ---

Ä• gatassa aá¹-á¹-hakavaggassa;

``kenassu nivuto loko, (iccÄ• yasmÄ• ajito).

kenassu na pakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si,

kiá¹ƒsu tassa mahabbhayaâ€™â€™ ntiÄ• dinÄ• || (Sn 1038). ---

Ä• gatassa pÄ• rÄ• yanavaggassa;

``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesaá¹ƒ.

na puttamiccheyya kuto sahÄ• yaá¹ƒ,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ tiÄ• dinÄ• || (Sn 35). ---

Ä• gatassa khaggavisÄ• á¹‡asuttassa ca atthavibhÄ• gavasena satthukappena Ä• yasmatÄ
__dhammasenÄ• patisÄ• riputtattherena_ kato niddeso, yo ``mahÄ• niddeso, cÅ«á¸·anidde
evamidha niddesassa suttaá¹…gasaá¹…gaho __bhadantabuddhadhosÄ• cariyena_ dassito
vinayaá¹-á¹-hakathÄ• dÄ«su \Ne I 112/, __Ä• cariyadhammapÄ• lattherenÄ• _pi nettippakar
apare pana niddesassa gÄ• thÄ• veyyÄ• karaá¹‡aá¹…gesu dvÄ«su saá¹…gahaá¹ƒ vadanti.
niddesaá¹-á¹-hakathÄ• yaá¹ƒ upasenattherena ---

``so panesa vinayapiá¹-akaá¹ƒ ... pe ... abhidhammapiá¹-akanti tÄ«su piá¹-akesu suttantapi
dÄ«ghanikÄ• yo ... pe ... khuddakanikÄ• yoti paÃ±casu nikÄ• yesu khuddakamahÄ• nikÄ• y
pe ... vedallanti navasu satthusÄ• sanaá¹…gesu yathÄ• sambhavaá¹ƒ
gÄ• thaá¹…gaveyyÄ• karaá¹‡aá¹…gadvayasaá¹…gahitoâ€™â€™ ti (Nidd I-a ganthÄ• ramb

ettha \Be I 127/ tÄ• va katthaci pucchÄ• vissajjanasabbhÄ• vato niddesekadesassa veyyÄ•
yujjatu, agÄ• thÄ• bhÄ• vato gÄ• thaá¹…gasaá¹…gaho kathaá¹ƒ yujjeyyÄ• ti vÄ«maá¹ƒsitab
dhammÄ• padÄ• dÄ«naá¹ƒ viya hi kevalaá¹ƒ gÄ• thÄ• bandhabhÄ• vo gÄ• thaá¹…gassa ta
dhammapadÄ• dÄ«su hi kevalaá¹ƒ gÄ• thÄ• bandhesu gÄ• thÄ• samaÃ±Ã±Ä• patiá¹-á¹-hit
gÄ• thÄ• bandappadeso upalabbhati. sammÄ• sambuddhena bhÄ• sitÄ• naá¹ƒyeva hi aá¹-a
gÄ• thÄ• naá¹ƒ niddesamattaá¹ƒ dhammasenÄ• patinÄ• kataá¹ƒ. atthavibhajanatthaá¹ƒ Ä•

aá¹-á¹-hakavaggÄ• disaá¹…gahitÄ• niddisitabbÄ• mÅ«lagÄ• thÄ• yo suttanipÄ• tapariyÄ•
niddesasaá¹…khyaá¹ƒ gacchanti ubhatovibhaá¹…gÄ• dÄ«su Ä• gatÄ• pi taá¹ƒ vohÄ• ramal
jÄ• takÄ• dipariyÄ• pannÄ• gÄ• thÄ• yo viya, tasmÄ• kÄ• raá¹‡antaramettha gavesitabbaá
gahetabbaá¹ƒ.

__nÄ• lakasuttaá¹ƒ_ nÄ• ma dhammacakkappavattita divasato sattame divase nÄ• lakatthe
upaÃ±Ã±issaâ€™â€™ ntiÄ• dinÄ• (Sn 706) bhagavatÄ• bhÄ• sitaá¹ƒ moneyya paá¹-ipadÄ
__tuvaá¹-á¹-akasuttaá¹ƒ_ nÄ• ma mahÄ• samayasuttantadesanÄ• ya sannipatitesu devesu
arahattappattiyÄ• paá¹-ipattÄ«â€™â€™ ti uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá
nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ• ``mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• yÄ• â€™â
bhÄ• sitaá¹ƒ suttaá¹ƒ. evamidha suttanipÄ• te Ä• gatÄ• naá¹ƒ maá¹…galasuttÄ• dÄ«naá¹ƒ
tattheva Ä• gatÄ• naá¹ƒ asuttanÄ• mikÄ• naá¹ƒ suddhikagÄ• thÄ• naá¹ƒ gÄ• thaá¹…gasaá
sati suttanipÄ• taá¹-á¹-hakathÄ• rambhe ---

``gÄ• thÄ• satasamÄ• kiá¹‡á¹‡o, geyyabyÄ• karaá¹‡aá¹…kito.

kasmÄ• suttanipÄ• toti, saá¹…khamesa gatoti ceâ€™â€™ ti || (Sn-a I ganthÄ• rambhakath

sakalassÄ• pi \Ne I 113/ suttanipÄ• tassa geyyaveyyÄ• karaá¹‡aá¹…gasaá¹…gaho kasmÄ•
kevalaÃ±hi tattha codakena sagÄ• thakattaá¹ƒ, katthaci pucchÄ• vissajjanattaÃ±ca gahetvÄ
kataá¹ƒ, aÃ±Ã±athÄ• suttanipÄ• te niggÄ• thakassa suttasseva abhÄ• vato veyyÄ• karaá¹‡
siyÄ• , tasmÄ• codakassa vacanametaá¹ƒ appamÄ• á¹‡anti idha, aÃ±Ã±Ä• su ca vinayaá¹
vuttanayeneva tassa \Be I 128/ suttaá¹…gagÄ• thaá¹…gasaá¹…gaho dassitoti. __sutta_nti
__visesenÄ• _ti rÄ• sibhÄ• vena á¹-hitaá¹ƒ sandhÄ• yÄ• ha. sagÄ• thÄ• vaggo geyyanti sa

``aá¹-á¹-hahi aá¹…gehi asaá¹…gahitaá¹ƒ nÄ• ma paá¹-isambhidÄ• dÄ«â€™â€™ ti tÄ«supi
vuttaá¹ƒ. apare pana paá¹-isambhidÄ• maggassa geyyaveyyÄ• karaá¹‡aá¹…gadvayasaá¹…
__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ ``navasu satthusÄ• sanaá¹…gesu yathÄ• sambhavaá¹ƒ
geyyaveyyÄ• karaá¹‡aá¹…gadvayasaá¹…gahitaâ€™â€™ nti (Paá¹-is-a I ganthÄ• rambhaka
geyyaá¹…gasaá¹…gahitabhÄ• vo vuttanayena vÄ«maá¹ƒsitabbo. __no suttanÄ• mikÄ• _ti a
suttasamaÃ±Ã±Ä• ya apaÃ±Ã±Ä• tÄ• . ``suddhikagÄ• thÄ• nÄ• ma vatthugÄ• thÄ• â€™â€
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ, __vatthugÄ• thÄ• _ti ca pÄ• rÄ• yanavaggassa nidÄ• namÄ
Ä• nandattherena saá¹…gÄ«tikÄ• le vuttÄ• chappaÃ±Ã±Ä• sa gÄ• thÄ• yo, nÄ• lakasuttas
tadÄ• vuttÄ• vÄ«satimattÄ• gÄ• thÄ• yo ca vuccanti. __suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ
``parinibbute bhagavati saá¹…gÄ«tiá¹ƒ karontenÄ• yasmatÄ• mahÄ• kassapena tameva m
Ä• yasmÄ• Ä• nando yena, yadÄ• ca samÄ• dapito nÄ• lakatthero bhagavantaá¹ƒ pucchi,
katvÄ• dassetukÄ• mo `Ä• nandajÄ• teâ€™ tiÄ• dikÄ• (Sn 684) vÄ«sati vatthugÄ• thÄ• yo
sabbampi `nÄ• lakasuttaâ€™â€™ nti vuccatÄ«â€™â€™ ti Ä• gatattÄ• nÄ• lakasuttassa va

nÄ• lakasuttaggahaá¹‡eneva gahitÄ• ti pÄ• rÄ• yanavaggassa vatthugÄ• thÄ• yo idha sudd
tattheva ca pÄ• rÄ• yanavagge ajitamÄ• á¹‡avakÄ• dÄ«naá¹ƒ soá¸·asannaá¹ƒ brÄ• hmaá¹‡
bhagavato vissajjanagÄ• thÄ• ca pÄ• á¸·iyaá¹ƒ suttanÄ• mena avatvÄ• `ajitamÄ• á¹‡avaka
tissametteyyamÄ• á¹‡avakapucchÄ• â€™â€™ tiÄ• dinÄ• (Sn 1038) Ä• gatattÄ• , cuá¹‡á¹‡
``no suttanÄ• mikÄ• suddhikagÄ• thÄ• nÄ• mÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

__ ``somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• â€™â€™ _ti etena udÄ• naá¹
anvatthasaÃ±Ã±ataá¹ƒ dasseti (Ud-a ganthÄ• rambhakathÄ•) kimidaá¹ƒ udÄ• naá¹ƒ nÄ• m
udÄ• hÄ• ro. yathÄ• hi yaá¹ƒ telÄ• di minitabbavatthu mÄ• naá¹ƒ gahetuá¹ƒ na sakkoti, vis
``avasesakoâ€™â€™ ti vuccati. yaÃ±ca \Be I 129/ jalaá¹ƒ taá¸·Ä• kaá¹ƒ gahetuá¹ƒ na sakk
gacchati, taá¹ƒ ``mahoghoâ€™ ti vuccati, evameva yaá¹ƒ pÄ«tivegasamuá¹-á¹-hÄ• pitaá¹ƒ
antohadayaá¹ƒ sandhÄ• retuá¹ƒ \Ne I 114/ na sakkoti, so adhiko hutvÄ• anto asaá¹‡á¹-hah
nikkhanto paá¹-iggÄ• hakanirapekkho udÄ• hÄ• raviseso ``udÄ• naâ€™â€™ nti vuccati (Ud
mode kÄ«á¸·Ä• yaÃ±cÄ• â€™â€™ ti hi __akkharacintakÄ• _ vadanti, idaÃ±ca yebhuyyena
uditassÄ• pi ``sace bhÄ• yatha dukkhassÄ• â€™â€™ tiÄ• diudÄ• nassa (Ud 44) __udÄ• na
``gÄ• thÄ• paá¹-isaá¹ƒyuttÄ• â€™â€™ ti idampi yebhuyyeneva ``atthi bhikkhave, tadÄ• yata
pathavÄ«, na Ä• poâ€™â€™ tiÄ• dikassa (Ud 71) cuá¹‡á¹‡iyavÄ• kyavasena uditassÄ• pi t
udÄ• naá¹ƒ nÄ• ma pÄ«tisomanassasamuá¹-á¹-Ä• pito, dhammasaá¹ƒvegasamuá¹-á¹-hÄ• p
dhammapaá¹-iggÄ• hakanirapekkho gÄ• thÄ• bandhavasena, cuá¹‡á¹‡iyavÄ• kyavasena ca
sabbattha Ä• gataá¹ƒ, idha kasmÄ• ``bhikkhaveâ€™â€™ ti Ä• mantanaá¹ƒ vuttanti? tesaá¹
saÃ±Ã±Ä• panatthaá¹ƒ eva, na paá¹-iggÄ• hakakaraá¹‡atthaá¹ƒ. nibbÄ• napaá¹-isaá¹ƒyutta
desetvÄ• nibbÄ• naguá¹‡Ä• nussaraá¹‡ena uppannapÄ«tisomanassena udÄ• naá¹ƒ udÄ•
kathamapaccayo upalabbhatÄ«â€™â€™ ti tesaá¹ƒ bhikkhÅ«naá¹ƒ cetoparivitakkamaÃ±Ã±
Ã±Ä• petukÄ• mena ``tadÄ• yatanaâ€™â€™ nti vuttaá¹ƒ, na pana ekantato te paá¹-iggÄ• h

tayidaá¹ƒ sabbaÃ±Ã±ubuddhabhÄ• sitaá¹ƒ paccekabuddhabhÄ• sitaá¹ƒ sÄ• vakabhÄ• sita
paccekabuddhabhÄ• sitaá¹ƒ ---

``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesaâ€™â€™ nti || Ä• dinÄ• (Sn 35) ---

khaggavisÄ• á¹‡asutte Ä• gataá¹ƒ. sÄ• vakabhÄ• sitampi ---

``sabbo \Be I 130/ rÄ• go pahÄ«no me,

sabbo doso samÅ«hato.

sabbo me vihato moho,

sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti || Ä• dinÄ• (Th 79) ---

__theragÄ• thÄ• su_ \Ne I 115/,

``kÄ• yena saá¹ƒvutÄ• Ä• siá¹ƒ, vÄ• cÄ• ya uda cetasÄ• .

samÅ«laá¹ƒ taá¹‡hamabbuyha, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti || (therÄ«gÄ• 0 15).

__therÄ«gÄ• thÄ• su_ ca Ä• gataá¹ƒ. aÃ±Ã±Ä• nipi sakkÄ• dÄ«hi devehi bhÄ• sitÄ• ni ``ah
kassape suppatiá¹-á¹-hitaâ€™â€™ ntiÄ• dÄ«ni (Ud 27). soá¹‡adaá¹‡á¸• abrÄ• hmaá¹‡Ä• d
``namo tassa bhagavatoâ€™â€™ tiÄ• dÄ«ni (DN II 371; MN I 290; II 290, 357; SN 1187; a
saá¹…gÄ«tiyo Ä• ruá¸·hÄ• ni udÄ• nÄ• ni santi eva, tÄ• ni sabbÄ• nipi idha na adhippetÄ• n
sammÄ• sambuddhena sÄ• maá¹ƒ Ä• haccabhÄ• sitaá¹ƒ jinavacanabhÅ«taá¹ƒ, tadeva dha
nti saá¹…gÄ«taá¹ƒ, tadeva ca sandhÄ• ya bhagavatÄ• pariyattidhammaá¹ƒ navadhÄ• vibh
``udÄ• naâ€™â€™ nti vuttaá¹ƒ. yÄ• pana ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ• dikÄ• (D
bodhimÅ«le udÄ• navasena pavattitÄ• , anekasatasahassÄ• naá¹ƒ sammÄ• sambuddhÄ• n
aparabhÄ• ge dhammabhaá¹‡á¸• Ä• gÄ• rikassa bhagavatÄ• desitattÄ• dhammasaá¹…gÄ
saá¹…gahaá¹ƒ anÄ• ropetvÄ• __dhammapade_ saá¹…gahitÄ• , yaÃ±ca ``aÃ±Ã±Ä• si vata
vata bho koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti (SN c V 1081; Vin I 17; Paá¹-is II 30) udÄ• navacana
dasasahassilokadhÄ• tuyÄ• devamanussÄ• naá¹ƒ pavedanasamatthanigghosavipphÄ• raá
paá¹-hamabodhiyaá¹ƒ sabbesaá¹ƒ eva bhikkhÅ«naá¹ƒ sammÄ• paá¹-ipattipaccavekkhaá¹‡a
vata maá¹ƒ bhikkhÅ« ekaá¹ƒ samayaâ€™â€™ ntiÄ• divacanaá¹ƒ (MN I 225) viya
dhammacakkappavattanasuttantadesanÄ• pariyosÄ• ne attanÄ• pi adhigatadhammekadesa
ariyamaggassa sabbapaá¹-hamaá¹ƒ sÄ• vakesu therena adhigatattÄ• attano parissamassa
saphalabhÄ• vapaccavekkhaá¹‡ahetutaá¹ƒ pÄ«tisomanassajanitaá¹ƒ \Be I 131/ udÄ• hÄ• ra
have pÄ• tubhavanti dhammÄ• â€™â€™ tiÄ• divacanaá¹ƒ viya (Vin I 1; Ud 1) pavattiyÄ• , n
dhammasaá¹…gÄ• hakehi __udÄ• napÄ• á¸·iyaá¹ƒ_ na saá¹…gÄ«tanti daá¹-á¹-habbaá¹ƒ. _
aá¹-á¹-hasu vaggesu dasa dasa katvÄ• asÄ«tiyeva suttantÄ• saá¹…gÄ«tÄ• . tathÄ• hi __t
vuttaá¹ƒ ---

``asÄ«tiyeva suttantÄ• , vaggÄ• aá¹-á¹-ha samÄ• satoâ€™â€™ ti. (Ud-a ganthÄ• rambhak

idha \Ne I 116/ pana ``dveasÄ«ti suttantÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ udÄ• napÄ• á¸·iyÄ•
``asÄ«ti suttantÄ• â€™â€™ ti pÄ• á¹-hena bhavitabbaá¹ƒ. apica na kevalaá¹ƒ idheva, atha
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) vinayÄ• bhidhammaá¹-á¹-hakathÄ• su (dha0 saá¹ƒ0
vuttattÄ• ``appakaá¹ƒ pana Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«pagaá¹ƒ na hotÄ«â€™â€™ ti

vuttaá¹ƒ siyÄ• . yathÄ• vÄ• tathÄ• vÄ• anumÄ• nena gaá¹‡anameva hi tattha tattha Å«nÄ
tÄ• yeva na siyuntipi vadanti, pacchÄ• pamÄ• dalekhavacanaá¹ƒ vÄ• etaá¹ƒ.

__vuttaÃ±hetaá¹ƒ bhagavatÄ• tiÄ• dinayappavattÄ• ti_ ettha __Ä• di_saddena ``vuttaÃ±he
vuttamarahatÄ• ti me sutaá¹ƒ. ekadhammaá¹ƒ bhikkhave, pajahatha, ahaá¹ƒ vo pÄ• á¹-ibho
katamaá¹ƒ ekadhammaá¹ƒ? lobhaá¹ƒ bhikkhave, ekadhammaá¹ƒ pajahatha, ahaá¹ƒ vo pÄ•
anÄ• gÄ• mitÄ• yÄ• â€™â€™ ti (It 1) evamÄ• dinÄ• ekadukatikacatukkanipÄ• tavasena vu
dvÄ• dasuttarasatasuttasamÅ«haá¹ƒ saá¹…gaá¹‡hÄ• ti. tathÄ• hi itivuttakapÄ• á¸·iyameva
dvÄ• dasuttarasatasuttÄ• ni gaá¹‡etvÄ• saá¹…gÄ«tÄ• ni, __tadaá¹-á¹-hakathÄ• ya_mpi (It-
tathÄ• yeva vuttaá¹ƒ. tasmÄ• ``dvÄ• dasuttarasatasuttantÄ• â€™â€™ icceva pÄ• á¹-hena
yathÄ• vuttanayena vÄ• anekaá¹ƒsato vuttantipi vattuá¹ƒ sakkÄ• , tathÄ• pi Ä«dise á¹-hÄ•
dassentena yÄ• thÄ• vatova niyametvÄ• dassetabbanti ``dasuttarasatasuttantÄ• â€™â€™
pamÄ• dalekhamevÄ• ti gahetabbanti vadanti. iti evaá¹ƒ bhagavatÄ• vuttaá¹ƒ __itivuttaá¹ƒ.
saá¹…gÄ«taá¹ƒ __itivuttakaá¹ƒ. _ ruá¸·hinÄ• maá¹ƒ vÄ• etaá¹ƒ yathÄ• ``yevÄ• panakaá¹ƒ
vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutanti nidÄ• navacanena saá¹…gÄ«taá
yathÄ• vuttasuttasamÅ«haá¹ƒ.

jÄ• taá¹ƒ \Be I 132/ bhÅ«taá¹ƒ purÄ• vutthaá¹ƒ bhagavato pubbacaritaá¹ƒ kÄ• yati katheti p
__jÄ• takaá¹ƒ, _ taá¹ƒ pana imÄ• nÄ«ti dassetuá¹ƒ __ ``apaá¹‡á¹‡akajÄ• takÄ• dÄ«nÄ«â€™
``paÃ±Ã±Ä• sÄ• dhikÄ• ni paÃ±cajÄ• takasatÄ• nÄ«â€™â€™ _ti idaá¹ƒ appakaá¹ƒ pana Å«
gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti katvÄ• anekaá¹ƒsena, vohÄ• rasukhatÄ• mattena ca vuttaá¹
sattacattÄ• lÄ«sÄ• dhikÄ• niyeva yathÄ• vuttagaá¹‡anato tÄ«hi Å«nattÄ• . tathÄ• hi ekanip
dukanipÄ• te sataá¹ƒ, tikanipÄ• te paÃ±Ã±Ä• sa, tathÄ• catukkanipÄ• te, paÃ±cakanipÄ• te
vÄ«sa, sattanipÄ• te ekavÄ«sa, aá¹-á¹-hanipÄ• te dasa, navanipÄ• te dvÄ• dasa, dasanipÄ•
ekÄ• dasanipÄ• te nava, dvÄ• dasanipÄ• te dasa, tathÄ• terasanipÄ• te, pakiá¹‡á¹‡akanip
cuddasa, tiá¹ƒsanipÄ• te dasa, cattÄ• lÄ«sanipÄ• te paÃ±ca, paá¹‡á¹‡Ä• sanipÄ• te tÄ«á¹‡
117/ dve, tathÄ• sattatinipÄ• te, asÄ«tinipÄ• te paÃ±ca, mahÄ• nipÄ• te dasÄ• ti sattacattÄ
jÄ• takasatÄ• ni saá¹…gÄ«tÄ• nÄ«ti.

abbhuto dhammo sabhÄ• vo vutto yatthÄ• ti __abbhutadhammaá¹ƒ, _ taá¹ƒ panidanti Ä• ha
_tiÄ• di. __Ä• di_saddena cettha ---

``cattÄ• rome bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nande. katame cattÄ• ro? sa
Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassanenapi sÄ• attamanÄ• hoti. tatra ce Ä•
bhÄ• sitenapi sÄ• attamanÄ• hoti, atittÄ• va bhikkhave bhikkhuparisÄ• hoti, atha Ä• nand
bhikkhave, bhikkhunÄ«parisÄ• ... pe ... upÄ• sakaparisÄ• ... pe ... upÄ• sikÄ• --- parisÄ•
bhavati. ime kho bhikkhave ... pe ... Ä• nandeâ€™â€™ ti (AN IV 129) ---

evamÄ• dinayappavattaá¹ƒ tattha tattha bhÄ• sitaá¹ƒ sabbampi acchariyabbhutadhammapa
suttantaá¹ƒ saá¹…gaá¹‡hÄ• ti.

cÅ«á¸·avedallÄ• dÄ«su (MN I 460) visÄ• khena nÄ• ma upÄ• sakena puá¹-á¹-hÄ• ya dham
bhÄ• sitaá¹ƒ suttaá¹ƒ __cÅ«á¸·avedallaá¹ƒ_ nÄ• ma. mahÄ• koá¹-á¹-hikattherena pucchiten
__sÄ• riputtattherena_ bhÄ• sitaá¹ƒ __mahÄ• vedallaá¹ƒ_ (MN I 449) nÄ• ma. __sammÄ• d
(MN I 89) bhikkhÅ«hi puá¹-á¹-hena teneva bhÄ• sitaá¹ƒ, etÄ• ni majjhimanikÄ• yapariyÄ• pa
(DN II 344) pana sakkena puá¹-á¹-ho bhagavÄ• abhÄ• si, taá¹ƒ dÄ«ghanikÄ• yapariyÄ• pa
__mahÄ• puá¹‡á¹‡amasuttaá¹ƒ_ (MN III 85) pana tadahuposathe pannarase puá¹‡á¹‡amÄ•
bhikkhunÄ• puá¹-á¹-hena bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ majjhimanikÄ• yapariyÄ• pannaa
tattha tatthÄ• gatÄ• __vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitasuttantÄ• ``ved
veditabbaá¹ƒ. _ __veda_nti Ã±Ä• á¹‡aá¹ƒ. __tuá¹-á¹-hi_nti yathÄ• bhÄ• sitadhammadesana
sÄ• dhÄ• vusoâ€™â€™ tiÄ• dinÄ• abbhanumodanavasappavattaá¹ƒ pÄ«tisomanassaá¹ƒ.
labhitvÄ• , punappunaá¹ƒ labhitvÄ• ti vuttaá¹ƒ hoti, etena __veda_saddo Ã±Ä• á¹‡e, soman
sÄ• maÃ±Ã±aniddesena vÄ• pavattati, vedamhi nissitaá¹ƒ tassa labhÄ• panavasenÄ• ti __

evaá¹ƒ \Ne I 118/ aá¹…gavasena sakalampi buddhavacanaá¹ƒ vibhajitvÄ• idÄ• ni dhamma
vibhajitukÄ• mo __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __dhammakkhandhavasenÄ• _
``dvÄ• sÄ«tÄ«â€™â€™ _ti ayaá¹ƒ gÄ• thÄ• vuttatthÄ• va. __evaá¹ƒ paridÄ«pitadhammakk
gopakamoggallÄ• nena nÄ• ma brÄ• hmaá¹‡ena puá¹-á¹-hena gopaka__moggallÄ• nasutte
guá¹‡appakÄ• sanatthaá¹ƒ vÄ• __theragÄ• thÄ• yaá¹ƒ_ (Th 1017 Ä• dayo) Ä• yasmatÄ• Ä
dÄ«pitadhammakkhandhavasena iminÄ• evaá¹ƒ tena aparidÄ«pitÄ• pi dhammakkhandhÄ•
kathÄ• vatthuppakaraá¹‡a __mÄ• dhuriyasuttÄ• dÄ«naá¹ƒ_ (MN II 317) vimÄ• navatthÄ• dÄ
vasena caturÄ• sÄ«tisahassatopi dhammakkhandhÄ• naá¹ƒ adhikatÄ• veditabbÄ• .

ettha ca __subhasuttaá¹ƒ_ (DN I 444), __gopakamoggallÄ• nasuttaÃ±ca_ parinibbute bhag
bhÄ• sitattÄ• caturÄ• sÄ«tidhammakkhandhasahassesu antogadhaá¹ƒ hoti, na hotÄ«ti?
__paá¹-isambhidÄ• gaá¹‡á¹-hipade_ tÄ• va idaá¹ƒ vuttaá¹ƒ ``sayaá¹ƒ vuttadhammakkhandh
gahiteyeva saá¹…gahetvÄ• evamÄ• hÄ• ti daá¹-á¹-habbaâ€™â€™ nti, bhagavatÄ• pana d
``sayaá¹ƒ vuttampi cetaá¹ƒ suttadvayaá¹ƒ bhagavato gahiteyeva saá¹…gahetvÄ• vuttaâ€™
yuttataraá¹ƒ viya dissati. bhagavatÄ• hi dinnanaye á¹-hatvÄ• sÄ• vakÄ• dhammaá¹ƒ dese
sÄ• vakabhÄ• sitampi kathÄ• vatthÄ• dikaá¹ƒ buddhabhÄ• sitaá¹ƒ nÄ• ma jÄ• taá¹ƒ \Be I 1
bhÄ• sitampi subhasuttÄ• dikaá¹ƒ saá¹…gÄ«timÄ• ropentena Ä• yasmatÄ• Ä• nandatthere
vuttaá¹ƒ.

__ekÄ• nusandhikaá¹ƒ suttaá¹ƒ_ satipaá¹-á¹-hÄ• nÄ• di. satipaá¹-á¹-hÄ• nasuttaÃ±hi ``ekÄ
maggo sattÄ• naá¹ƒ visuddhiyÄ• â€™â€™ tiÄ• dinÄ• (DN II 373; MN I 106; SN III 367-384)
Ä• rabhitvÄ• tesaá¹ƒyeva vibhÄ• gadassanavasena pavattattÄ• ``ekÄ• nusandhikaâ€™â€

__anekÄ• nusandhikaá¹ƒ_ parinibbÄ• nasuttÄ• di (DN II 131 Ä• dayo) parinibbÄ• nasuttaÃ±
nÄ• nÄ• dhammadesanÄ• naá¹ƒ vasena pavattattÄ• ``anekÄ• nusandhikaâ€™â€™ nti vuc

``kati chinde kati jahe, kati cuttari bhÄ• vaye.

kati saá¹…gÄ• tigo bhikkhu, `oghatiá¹‡á¹‡oâ€™ ti vuccatÄ«â€™â€™ ti || (SN I 5). ---

evamÄ• dinÄ• paÃ±hÄ• pucchanaá¹ƒ gÄ• thÄ• bandhesu eko dhammakkhandho.

``paÃ±ca \Ne I 119/ chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±ca saá¹…gÄ• tigo bhikkhu, `oghatiá¹‡á¹‡oâ€™ ti vuccatÄ«â€™â€™ ti || (SN I 5). ---

evamÄ• dinÄ• ca vissajjanaá¹ƒ eko dhammakkhandho.

__tikadukabhÄ• janaá¹ƒ_ dhammasaá¹…gaá¹‡iyaá¹ƒ nikkhepakaá¹‡á¸• aaá¹-á¹-hakathÄ• I
tasmÄ• yaá¹ƒ __kusalattikamÄ• tikÄ• padassa_ (Dhs 1) vibhajanavasena __nikkhepakaá¹‡

``katame dhammÄ• kusalÄ• ? tÄ«á¹‡i kusalamÅ«lÄ• ni ... pe ... ime dhammÄ• kusalÄ• . k
tÄ«á¹‡i akusalamÅ«lÄ• ni ... pe ... ime dhammÄ• akusalÄ• . katame dhammÄ• abyÄ• katÄ
dhammÄ• naá¹ƒ vipÄ• kÄ• ... pe ... ime dhammÄ• abyÄ• katÄ• â€™â€™ ti (Dhs 187),

ayameko dhammakkhandho. esa nayo sesattikadukapadavibhajanesupi. yadapi __aá¹-á¹-h
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``katame dhammÄ• kusalÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ. ime dhammÄ• kusalÄ• . ka
akusalacittuppÄ• dÄ• . ime dhammÄ• akusalÄ• . katame dhammÄ• abyÄ• katÄ• ? catÅ«su
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ rÅ«paÃ±ca nibbÄ• naÃ±ca. ime dhammÄ• abyÄ• k

ayaá¹ƒ kusalattikamÄ• tikÄ• padassa vibhajanavasena pavatto eko dhammakkhandho. esa
__cittavÄ• rabhÄ• janaá¹ƒ_ pana __cittuppÄ• dakaá¹‡á¸• a_ vasena (Dhs 1) gahetabbaá¹ƒ.
kusalacittavibhajanatthaá¹ƒ ---

``katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ up
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... tasm
pe ... avikkhepo hotÄ«â€™â€™ ti (Dhs 1),

ayameko \Ne I 120/ dhammakkhandho. evaá¹ƒ sesacittavÄ• ravibhajanesu. __eko dhamma

dhammakkhandho chaá¸·a-a) ca ekeko dhammakkhandhoti attho. ``ekamekaá¹ƒ tikadukab
cittavÄ• rabhÄ• janaâ€™â€™ nti ca vacanato hi ``ekekoâ€™â€™ ti avuttepi ayamattho sÄ•
viÃ±Ã±Ä• yamÄ• nova hoti.

__vatthu_ nÄ• ma sudinnakaá¹‡á¸• Ä• di. __mÄ• tikÄ• _ nÄ• ma ``yo pana bhikkhu bhikkh
sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ tiÄ• dinÄ• (Vin III 44) tasmiá¹ƒ tasmiá¹ƒ ajjhÄ• c
sikkhÄ• padaá¹ƒ. __padabhÄ• janiya_nti tassa tassa sikkhÄ• padassa ``yo panÄ• ti yo yÄ•
45) nayappavattaá¹ƒ padavibhajanaá¹ƒ. __antarÄ• pattÄ«_ti ``paá¹-ilÄ• taá¹ƒ ukkhipati, Ä•
dukkaá¹-assÄ• â€™â€™ ti (Vin IV 355) evamÄ• dinÄ• sikkhÄ• padantaresu paÃ±Ã±attÄ•
taá¹ƒtaá¹ƒsikkhÄ• padÄ• nurÅ«paá¹ƒ vutto tikacchedamutto Ä• pattivÄ• ro. __anÄ• pattÄ«_
asÄ• diyantassa khittacittassa vedanÄ• á¹-á¹-assa Ä• dikammikassÄ• â€™â€™ tiÄ• di (Vin
anÄ• pattivÄ• ro. __tikacchedo_ti ``dasÄ• hÄ• tikkante atikkantasaÃ±Ã±Ä« nissaggiyaá¹ƒ p
dasÄ• hÄ• tikkante vematiko ... pe ... dasÄ• hÄ• tikkante anatikkantasaÃ±Ã±Ä« nissaggiyaá
(Vin III 468) evamÄ• dinayappavatto tikapÄ• cittiya-tika-dukkaá¹-Ä• dibhedo tikaparicchedo.
vatthumÄ• tikÄ• dÄ«su.

evaá¹ƒ \Be I 136/ anekanayasamalaá¹…kataá¹ƒ saá¹…gÄ«tippakÄ• raá¹ƒ dassetvÄ• ``aya
... pe ... imÄ• ni caturÄ• sÄ«ti dhammakkhandhasahassÄ• nÄ«â€™â€™ ti buddhavacanaá¹
vavatthapetvÄ• saá¹…gÄ• yantena mahÄ• kassapappamukhena vasÄ«gaá¹‡ena
anekacchariyapÄ• tubhÄ• vapaá¹-imaá¹‡á¸• itÄ• ya saá¹…gÄ«tiyÄ• imassa dÄ«ghÄ• gama
majjhimabuddhavacanÄ• dibhÄ• vo ca vavatthÄ• pitoti dassento __ ``evametaâ€™â€™ _nt
sÄ• dhÄ• raá¹‡avacanena dassitepi hi ``yadatthaá¹ƒ saá¹ƒvaá¹‡á¹‡etuá¹ƒ idamÄ• rabhati, s
dassitoâ€™â€™ ti Ä• cariyehi ayaá¹ƒ sambandho vutto. aparo nayo --- heá¹-á¹-hÄ• vuttesu
ekavidhÄ• dibhedabhinnesu pakÄ• resu dhammavinayÄ• dibhÄ• vo saá¹…gÄ«tikÄ• rake he
na pacchÄ• kappanamattasiddhoti dassento __ ``evametaâ€™â€™ _ntiÄ• dimÄ• hÄ• tipi v
yathÄ• vuttappakÄ• rameva vavatthÄ• petvÄ• saá¹…gÄ«taá¹ƒ, atha kho aÃ±Ã±ampÄ«ti da
_tiÄ• dinÄ• . __udÄ• nasaá¹…gaho_ nÄ• ma paá¹-hamapÄ• rÄ• jikÄ• dÄ«su Ä• gatÄ• naá¹
saá¹…khepato saá¹…gahadassanavasena dhammasaá¹…gÄ• hakehi á¹-hapitÄ• ---

``makkaá¹-Ä« \Ne I 121/ vajjiputtÄ• ca, gihÄ« naggo ca titthiyÄ• .

dÄ• rikuppalavaá¹‡á¹‡Ä• ca, byaÃ±janehi pare duveâ€™â€™ ti || Ä• dikÄ• (Vin III 66). ---

gÄ• thÄ• yo. vuccamÄ• nassa hi vuttassa vÄ• atthassa vippakiá¹‡á¹‡abhÄ• vena pavattitu
dÄ• naá¹ƒ rakkhaá¹‡aá¹ƒ __udÄ• naá¹ƒ, _ saá¹…gahavacananti attho. sÄ«lakkhandhavagg
__vaggasaá¹…gaho. vaggo_ti hi dhammasaá¹…gÄ• hakeheva katÄ• suttasamudÄ• yassa
uttarimanussapeyyÄ• lanÄ«lapeyyÄ• lÄ• divasena __peyyÄ• lasaá¹…gaho. _ pÄ• tuá¹ƒ rak
alanti hi __peyyÄ• laá¹ƒ, _ saá¹…khipitvÄ• dassanavacanaá¹ƒ. aá¹…guttaranikÄ• yÄ• dÄ«

gÄ• thaá¹…gÄ• divasena nipÄ• tanaá¹ƒ. samudÄ• yakaraá¹‡aÃ±hi nipÄ• to. devatÄ• saá¹ƒ
__saá¹ƒyuttasaá¹…gaho. _ vaggasamudÄ• ye eva dhammasaá¹…gÄ• hakehi katÄ• saá¹ƒ
mÅ«lapaá¹‡á¹‡Ä• sakÄ• divasena __paá¹‡á¹‡Ä• sasaá¹…gaho, _ paÃ±Ã±Ä• sa paÃ±Ã±Ä•
vuttaá¹ƒ hoti. __Ä• di_saddena tassaá¹ƒ tassaá¹ƒ pÄ• á¸·iyaá¹ƒ dissamÄ• naá¹ƒ saá¹…gÄ«
saá¹…gaá¹‡hÄ• ti. udÄ• nasaá¹…gaha ... pe ... paá¹‡á¹‡Ä• sasaá¹…gahÄ• dÄ«hi anekavid
mÄ• sehÄ«_ti kiriyÄ• pavagge tatiyÄ• ``ekÄ• heneva \Be I 137/ bÄ• rÄ• á¹‡asiá¹ƒ pÄ• yÄ•
niá¹-á¹-hÄ• pesÄ«â€™â€™ tiÄ• dÄ«su viya. kiriyÄ• ya Ä• suá¹ƒ pariniá¹-á¹-hÄ• panaÃ±hi k

tadÄ• anekacchariyapÄ• tubhÄ• vadassanena sÄ• dhÅ«naá¹ƒ pasÄ• dajananatthamÄ• ha
cassÄ• â€™â€™ _tiÄ• di. assa buddhavacanassa saá¹…gÄ«tipariyosÄ• ne saÃ±jÄ• tappan
dadamÄ• nÄ• viya ca saá¹…kampi ... pe ... pÄ• turahesunti sambandho. __viyÄ• _ti hi ubha
pavattane, pavattanÄ• ya vÄ• samatthaá¹ƒ __pavattanasamatthaá¹ƒ. udakapariyanta_nti
pathavÄ«sandhÄ• rakaudakapariyosÄ• naá¹ƒ katvÄ• , saha tena udakena, taá¹ƒ vÄ• udaka
tena ekadesakampanaá¹ƒ nivÄ• reti. __saá¹…kampÄ«_ti uddhaá¹ƒ uddhaá¹ƒ gacchantÄ« s
__sampakampÄ«_ti uddhamadho ca gacchantÄ« sammÄ• pakÄ• rena kampi. __sampaved
suá¹-á¹-hu bhiyyo pavedhi. evaá¹ƒ etena padattayena chappakÄ• raá¹ƒ pathavÄ«calanaá¹ƒ
puratthimato, pacchimato ca unnamanaonamanavasena __saá¹…kampi. _ uttarato, dakkhiá
unnamanaonamanavasena __sampakampi. _ majjhimato, pariyantato ca unnamanaonaman
chappakÄ• raá¹ƒ pathavÄ«calanaá¹ƒ dasseti, yaá¹ƒ sandhÄ• ya __aá¹-á¹-hakathÄ• su_ vutt

``puratthimato unnamati pacchimato onamati, pacchimato unnamati puratthimato onamati,
dakkhiá¹‡ato onamati, dakkhiá¹‡ato unnamati uttarato onamati \Ne I 122/, majjhimato unnam
onamati, pariyantato unnamati majjhimato onamatÄ«ti evaá¹ƒ chappakÄ• raá¹ƒ ... pe ... aka
(Bv-a 71).

accharaá¹ƒ pahariuá¹ƒ yuttÄ• ni __acchariyÄ• ni, _ pupphavassacelukkhepÄ• dÄ«ni aÃ±Ã
pÄ• kaá¹-Ä• ti dassento Ä• ha __ ``yÄ• lokeâ€™â€™ _tiÄ• di. yÄ• paá¹-hamamahÄ• saá¹
mahÄ• kassapÄ• dÄ«hi paÃ±cahi satehi yena katÄ• saá¹…gÄ«tÄ• , tena paÃ±ca satÄ• ni e
``paÃ±casatÄ• â€™â€™ _ti ca thereheva katattÄ• therÄ• mahÄ• kassapÄ• dayo etissÄ• ,
``therikÄ• â€™â€™ _ti ca loke pavuccati, ayaá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• mÄ• ti

evaá¹ƒ \Be I 138/ paá¹-hamamahÄ• saá¹…gÄ«ti dassetvÄ• yadatthaá¹ƒ sÄ• idha dassitÄ•
nigamanavasena dassento __ ``imissÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• dinikÄ• yassÄ• _ti
paÃ±casu nikÄ• yesu Ä• dibhÅ«tassa dÄ«ghanikÄ• yassa. khuddakapariyÄ• panno hi vinay
tathÄ• hi vuttaá¹ƒ __ ``suttanta piá¹-akeâ€™â€™ _ti. __tenÄ• _ti tathÄ• vuttattÄ• , iminÄ•
yathÄ• vuttapaá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ tathÄ• vacanameva sandhÄ• ya mayÄ• he
pubbÄ• parasambandhaá¹ƒ, yathÄ• vuttavitthÄ• ravacanassa vÄ• guá¹‡aá¹ƒ dassetÄ«ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya ajjavamaddavasoraccasaddhÄ• satidhitibud
vÄ«riyÄ• didhammasamaá¹…ginÄ• sÄ• á¹-á¹-hakathe piá¹-akattaye asaá¹…gÄ• saá¹ƒhÄ«r
anekappabhedasakasamayasamayantaragahanajjhogÄ• hinÄ• mahÄ• gaá¹‡inÄ• mahÄ• v
Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patinÄ• matherena mahÄ• dhammarÄ• jÄ• dhirÄ• ja
nÄ• ma lÄ«natthapakÄ• saniyÄ• bÄ• hiranidÄ• navaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ•

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. brahmajÄ• lasuttaá¹ƒ

paribbÄ• jakakathÄ• vaá¹‡á¹‡anÄ•

<1> ettÄ• vatÄ• \Ne I 123/ \Be I 139/ ca paramasaá¹‡hasukhumagambhÄ«raduddasÄ• nel
brahmajÄ• lassa sÄ• dhÄ• raá¹‡ato bÄ• hiranidÄ• naá¹ƒ dassetvÄ• idÄ• ni abbhantaranidÄ
atthÄ• dhigamassa sunikkhittapadamÅ«lakattÄ• , sunikkhittapadabhÄ• vassa ca ``idamevaâ
sabhÄ• vavibhÄ• vanena padavibhÄ• gena sÄ• dhetabbattÄ• paá¹-hamaá¹ƒ tÄ• va padavib
evaâ€™â€™ _ntiÄ• dimÄ• ha. padavibhÄ• gena hi ``idaá¹ƒ nÄ• ma etaá¹ƒ padaâ€™â€™ n
taá¹ƒtaá¹ƒpadÄ• nurÅ«paá¹ƒ liá¹…gavibhatti vacana kÄ• lapayogÄ• dikaá¹ƒ sammÄ• patiá¹
padassa sunikkhittatÄ• hoti, tÄ• ya ca atthassa samadhigamiyatÄ• . yathÄ• ha ``sunikkhitta
padabyaÃ±janassa atthopi sunayohotÄ«â€™â€™ tiÄ• di. apica sambandhato, padato, pada
anuyogato, parihÄ• rato cÄ• ti chahÄ• kÄ• rehi atthavaá¹‡á¹‡anÄ• kÄ• tabbÄ• . tattha __sa
desanÄ• sambandho, yaá¹ƒ lokiyÄ• ``ummugghÄ• toâ€™â€™ tipi vadanti, so pana pÄ• á¸·
nidÄ• napÄ• á¸·iyÄ• ca saá¹…gÄ«tivasena veditabbo. paá¹-hamamahÄ• saá¹…gÄ«tiá¹ƒ da
sambandho dassito, tasmÄ• padÄ• divaseneva saá¹ƒvaá¹‡á¹‡anaá¹ƒ karonto __ ``evaâ€™
__ ``evanti nipÄ• tapada_ntiÄ• dinÄ• padato, padavibhÄ• gato ca saá¹ƒvaá¹‡á¹‡anaá¹ƒ kar
tabbisesÄ• naÃ±ca dassitattÄ• . __padavibhÄ• go_ti hi padÄ• naá¹ƒ visesoyeva adhippeto,
padavibhÄ• go ca __padavibhÄ• go. _ atha vÄ• padavibhÄ• go ca padaviggaho ca __pada
padapadaviggahÄ• pi padavibhÄ• gasaddena vuttÄ• ti daá¹-á¹-habbaá¹ƒ. padaviggahato pa
saá¹…ghoâ€™â€™ tiÄ• dinÄ• upari saá¹ƒvaá¹‡á¹‡anaá¹ƒ karissati, tathÄ• padatthÄ• nuyo
ettha luttaniddiá¹-á¹-haiti-saddo Ä• diattho antarÄ• sadda ca saddÄ• dÄ«nampi saá¹…gahita
vÄ• te gahitÄ• . tenÄ• ha __ ``metiÄ• dÄ«ni nÄ• mapadÄ• nÄ«â€™â€™ _ti. itarathÄ• hi an
saddÄ• dÄ«nampi nipÄ• tabhÄ• vo vattabbo siyÄ• . __metiÄ• dÄ«nÄ«_ti ettha pana __Ä• d
paá¹-isaddo \Ne I 124/, tÄ• va tadavasiá¹-á¹-hÄ• yeva saddÄ• saá¹…gahitÄ• . __paá¹-Ä«ti
patisaddassa kÄ• riyabhÄ• vato.

idÄ• ni atthuddhÄ• rakkamena padatthato saá¹ƒvaá¹‡á¹‡anaá¹ƒ karonto __ ``atthato panÄ•
imasmiá¹ƒ pana á¹-hÄ• ne sotÅ«naá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nayakosallatthaá¹ƒ saá¹ƒvaá¹‡á

kathaá¹ƒ?

ekanÄ• á¸·ikÄ• kathÄ• ca, caturassÄ• tathÄ• pi ca.

nisinnavattikÄ• ceva, tidhÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ vade ||

tattha pÄ• á¸·iá¹ƒ vatvÄ• ekekapadassa atthakathanaá¹ƒ ekÄ• ya nÄ• á¸·iyÄ• minitasadisa
padaá¹ƒ nÄ• á¸·aá¹ƒ mÅ«laá¹ƒ, ekamekaá¹ƒ padaá¹ƒ vÄ• nÄ• á¸·ikÄ• atthaniggamanamag
__ekanÄ• á¸·ikÄ• _ nÄ• ma. paá¹-ipakkhaá¹ƒ dassetvÄ• , paá¹-ipakkhassa ca upamaá¹ƒ da
dassetvÄ• , sapakkhassa ca upamaá¹ƒ dassetvÄ• , kathanaá¹ƒ catÅ«hi bhÄ• gehi vuttattÄ•
sallakkhaá¹‡Å«pÄ• yÄ• etissÄ• ti katvÄ• __caturassÄ• _ nÄ• ma, visabhÄ• gadhammavas
puna sabhÄ• gadhammavaseneva pariyosÄ• nagamanaá¹ƒ nisÄ«dÄ• petvÄ• patiá¹-á¹-hÄ•
niyamato vÄ• nisinnassa Ä• raddhassa vatto saá¹ƒvatto etissÄ• ti katvÄ• __nisinnavattikÄ•
yathÄ• raddhassa atthassa visuá¹ƒ visuá¹ƒ pariyosÄ• nÄ• pi niyuttÄ• ti vuttaá¹ƒ hoti, sodÄ•
aá¹…guttaraá¹-á¹-hakathÄ• ya taá¹-á¹-Ä«kÄ• yaá¹ƒ ekÄ• dasanipÄ• te gopÄ• lakasuttavaá¹

bhedakathÄ• tatvakathÄ• , pariyÄ• yakathÄ• pi ca.

iti atthakkame vidvÄ• , tidhÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ vade ||

tattha pakatiÄ• divicÄ• raá¹‡Ä• __bhedakathÄ• _ yathÄ• ``bujjhatÄ«ti buddhoâ€™â€™ tiÄ
__tatvakathÄ• _ yathÄ• ``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyakoâ€™â€™ tiÄ
Paá¹-is I 161). vevacanavicÄ• raá¹‡Ä• __pariyÄ• yakathÄ• _ yathÄ• ``buddho bhagavÄ• s
tiÄ• di (Nett 38 vevacanÄ• hÄ• ravibhaá¹…ganissito pÄ• á¸·i).

payojanaÃ±ca piá¹‡á¸• attho, anusandhi ca codanÄ• .

parihÄ• ro ca sabbattha, paÃ±cadhÄ• vaá¹‡á¹‡anaá¹ƒ vade ||

tattha \Ne I 125/ \Be I 141/ __payojanaá¹ƒ_ nÄ• ma desanÄ• phalaá¹ƒ, taá¹ƒ pana sutamay
__piá¹‡á¸• attho_ nÄ• ma vippakiá¹‡á¹‡assa atthassa suvijÄ• nanatthaá¹ƒ sampiá¹‡á¸• etvÄ
nÄ• ma pucchÄ• nusandhÄ• di. __codanÄ• _ nÄ• ma yathÄ• vuttassa vacanassa virodhikat
tassa avirodhikathanaá¹ƒ.

ummugghÄ• to padaÃ±ceva, padattho padaviggaho.

cÄ• lanÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, chadhÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ vade || (Vjb
paá¹-hamamahÄ• saá¹…gÄ«tivaá¹‡á¹‡anÄ•).

tattha ajjhattikÄ• dinidÄ• naá¹ƒ __ummugghÄ• to. _ ``evamidaâ€™â€™ nti nÄ• nÄ• vidhen
__padaá¹ƒ, _ saddatthÄ• dhippÄ• yatthÄ• di __padattho. _ anekadhÄ• nibbacanaá¹ƒ __pa
nÄ• ma codanÄ• . __paccupaá¹-á¹-hÄ• naá¹ƒ_ parihÄ• ro.

samuá¹-á¹-hÄ• naá¹ƒ padattho ca, bhÄ• vÄ• nuvÄ• davidhayo.

virodho parihÄ• ro ca, nigamananti aá¹-á¹-hadhÄ• ||

tattha __samuá¹-á¹-hÄ• na_nti ajjhattikÄ• dinidÄ• naá¹ƒ. __padattho_ti adhippetÄ• nadhipp
padassa attho. __bhÄ• vo_ti adhippÄ• yo. __anuvÄ• davidhayo_ti paá¹-hamavacanaá¹ƒ __
tadÄ• vikaraá¹‡avasena pacchÄ• vacanaá¹ƒ __anuvÄ• do, _ visesanavisesyÄ• naá¹ƒ vÄ•
__virodho_ti atthanicchayanatthaá¹ƒ codanÄ• . __parihÄ• ro_ti tassÄ• sodhanÄ• . __nigam
anurÅ«paá¹ƒ appanÄ• .

Ä• dito tassa nidÄ• naá¹ƒ, vattabbaá¹ƒ tappayojanaá¹ƒ.

piá¹‡á¸• attho ceva padattho, sambandho adhippÄ• yako.

codanÄ• sodhanÄ• ceti, aá¹-á¹-hadhÄ• vaá¹‡á¹‡anaá¹ƒ vade ||

tattha __sambandho_ nÄ• ma pubbÄ• parasambandho, yo ``anusandhÄ«â€™â€™ ti vucca
evamÄ• dinÄ• tattha tatthÄ• gate saá¹ƒvaá¹‡á¹‡anÄ• ppakÄ• re Ã±atvÄ• sabbattha yathÄ

evamanekatthappabhedatÄ• payogatova Ã±Ä• tabbÄ• ti tabbasena taá¹ƒ samatthetuá¹ƒ _
_tiÄ• di vuttaá¹ƒ. atha vÄ• ayaá¹ƒ saddo imassatthassa vÄ• cakoti saá¹…ketavavatthitÄ• y
tadatthassa vÄ• cakÄ• \Ne I 126/, saá¹…keto ca nÄ• ma payogavasena siddhoti dassetum
daá¹-á¹-habbaá¹ƒ. evamÄ«disesu. nanu ca ---

``yathÄ• pi \Be I 142/ puppharÄ• simhÄ• , kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«.

evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti || (Dhp 53).

ettha evaá¹ƒ-saddena upamÄ• kÄ• rasseva vuttattÄ• Ä• kÄ• ratthoyeva evaá¹ƒ-saddo siyÄ
``evaá¹ƒ byÄ• khoâ€™â€™ tiÄ• dÄ«su (MN 234, 396) hi Ä• kÄ• ramattavÄ• cakoyeva Ä• k
Ä• kÄ• ravisesavÄ• cako. ettha hi kiÃ±cÄ• pi puppharÄ• sisadisato manussÅ«papatti sappu
saddhammasavana yonisomanasikÄ• rabhogasampattiÄ• didÄ• nÄ• dipuÃ±Ã±akiriyÄ• hetu
sobhÄ• sugandhatÄ• diguá¹‡ayogena mÄ• lÄ• guá¹‡asadisiyo bahukÄ• puÃ±Ã±akiriyÄ• m

sattena kattabbÄ• ti atthassa jotitattÄ• puppharÄ• simÄ• lÄ• guá¹‡Ä• va upamÄ• nÄ• ma u
tesaá¹ƒ upamÄ• kÄ• ro ca yathÄ• saddena aniyamato jotito, tasmÄ• ``evaá¹ƒ-saddo niyam
upamÄ• kÄ• ranigamanatthoâ€™â€™ ti vattuá¹ƒ yuttaá¹ƒ, tathÄ• pi so upamÄ• kÄ• ro niya
hoti nissayabhÅ«taá¹ƒ tamantarena nissitabhÅ«tassa upamÄ• kÄ• rassa alabbhamÄ• nattÄ
``upamÄ• yaá¹ƒ Ä• gatoâ€™â€™ _ti. atha vÄ• upamÄ«yanaá¹ƒ sadisÄ«karaá¹‡anti katvÄ•
sadisabhÄ• vasaá¹…khÄ• to upamÄ• kÄ• royeva upamÄ• nÄ• ma. ``saddhammattaá¹ƒ siy
Ä• kÄ• ramattavÄ• cakova Ä• kÄ• rattho evaá¹ƒ-saddo. upamÄ• saá¹…khÄ• taÄ• kÄ• ravis
vuttaá¹ƒ ``upamÄ• yaá¹ƒ Ä• gatoâ€™â€™ ti.

tathÄ• ``evaá¹ƒ iminÄ• Ä• kÄ• rena abhikkamitabbaâ€™â€™ ntiÄ• dinÄ• upadisiyamÄ• r
Ä• kappasampattiyÄ• upadisanÄ• kÄ• ropi atthato upadesoyevÄ• ti Ä• ha __ ``evaá¹ƒ ... pe
__evameta_nti ettha pana bhagavatÄ• yathÄ• vuttamatthaá¹ƒ aviparÄ«tato jÄ• nantehi kata
saá¹ƒvijjamÄ• naguá¹‡Ä• naá¹ƒ pakÄ• rehi haá¹ƒsanaá¹ƒ udaggatÄ• karaá¹‡aá¹ƒ __sampa
sampahaá¹ƒsanÄ• kÄ• ropi atthato sampahaá¹ƒsanamevÄ• ti vuttaá¹ƒ __ ``sampahaá¹ƒsan
ettha ca dosavibhÄ• vanena gÄ• rayhavacanaá¹ƒ __garahaá¹‡aá¹ƒ, _ tadÄ• kÄ• ropi atthat
tasmÄ• __ ``garahaá¹‡eâ€™â€™ _ti \Be I 143/ vuttaá¹ƒ. so cettha garahaá¹‡Ä• kÄ• ro ``va
tiÄ• dikhuá¹ƒsanasaddasannidhÄ• nato evaá¹ƒ-saddena pakÄ• sitoti viÃ±Ã±Ä• yati, yathÄ•
upamÄ• kÄ• rÄ• dayopi upamÄ• divasena vuttÄ• naá¹ƒ puppharÄ• siÄ• disaddÄ• naá¹ƒ sa
jotakamattÄ• hi nipÄ• tÄ• ti. __evamevÄ• _ti ca adhunÄ• bhÄ• sitÄ• kÄ• reneva. ayaá¹ƒ \N
vasalÄ« kÄ• á¸·akaá¹‡á¹‡Ä« yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• á¹-hÄ• ne bhÄ• satÄ«ti sambandh
bhante, suá¹-á¹-hu bhanteti vuttaá¹ƒ hoti. ettha pana dhammassa sÄ• dhukaá¹ƒ savanaman
bhikkhÅ«hi tattha attano á¹-hitabhÄ• vassa paá¹-ijÄ• nanameva __vacanasampaá¹-iggaho,
vacanasampaá¹-iggahoyeva nÄ• ma, tenÄ• ha __ ``vacanasampaá¹-iggaheâ€™â€™ _ti.

__evaá¹ƒ byÄ• kho_ti evaá¹ƒ viya kho. evaá¹ƒ khoti hi imesaá¹ƒ padÄ• namantare viyasac
neruttikÄ• __ ``va_-kÄ• rassa, ba-kÄ• raá¹ƒ, ya-kÄ• rasaá¹ƒyogaÃ±ca katvÄ• dÄ«ghavase
vadanti. __Ä• kÄ• re_ti Ä• kÄ• ramatte. __appÄ• bÄ• dha_nti visabhÄ• gavedanÄ• bhÄ• va
__appÄ• taá¹…ka_nti___kicchajÄ«vitakararogÄ• bhÄ• vaá¹ƒ. __ lahuá¹-á¹-hÄ• na_nti nigge
uá¹-á¹-hÄ• naá¹ƒ. __bala_nti kÄ• yabalaá¹ƒ. __phÄ• suvihÄ• ra_nti catÅ«su iriyÄ• pathesu
dasama __subhasuttaá¹-á¹-hakathÄ• ya_ meva (Sv I 445) Ä• vi bhavissati. __evaÃ±ca vade
vadÄ• mi, evampi samaá¹‡aá¹ƒ Ä• nandaá¹ƒ vadehi. __ ``sÄ• dhu kira bhavaâ€™â€™ _nti
vattabbavacanaá¹ƒ, so ca vadanÄ• kÄ• ro idha evaá¹ƒ-saddena nidassÄ«yatÄ«ti vuttaá¹ƒ _
__kÄ• lÄ• mÄ• _ti kÄ• lÄ• magottasambandhe jane Ä• lapati. __ ``ime ... pe ... vÄ• â€™â€™
taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• ti attho. __samattÄ• _ti paripÅ«ritÄ• . __samÄ• dinnÄ• _ti samÄ•
no vÄ• saá¹ƒvattanti ettha vacanadvaye kathaá¹ƒ vo tumhÄ• kaá¹ƒ mati hotÄ«ti yojetabbaá
evameva amhÄ• kaá¹ƒ mati ettha hoti, amhÄ• kamettha mati hoti yevÄ• tipi attho. ettha ca t
yathÄ• vuttadhammÄ• naá¹ƒ ahitadukkhÄ• vahabhÄ• ve sanniá¹-á¹-hÄ• najananatthaá¹ƒ an
``saá¹ƒvattanti no vÄ• , kathaá¹ƒ vo ettha hotÄ«â€™â€™ ti pucchÄ• ya katÄ• ya ``evaá¹ƒ n

vuttattÄ• tadÄ• kÄ• rasanniá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ-saddena vibhÄ• vitaá¹ƒ, so ca tesaá¹ƒ c
dukkhÄ• ya saá¹ƒvattanÄ• kÄ• ro niyamiyamÄ• no atthato \Be I 144/ avadhÄ• raá¹‡amevÄ•
``avadhÄ• raá¹‡eâ€™â€™ _ti. Ä• kÄ• ratthamaÃ±Ã±atra sabbattha vuttanayena codanÄ• ,

__Ä• di_saddena cettha idamatthapucchÄ• parimÄ• á¹‡Ä• diatthÄ• naá¹ƒ saá¹…gaho daá¹
``evaá¹ƒgatÄ• ni, evaá¹ƒvidho, evamÄ• kÄ• roâ€™â€™ ti ca Ä• dÄ«su __idamatthe, _ gata
pakÄ• rapariyÄ• yÄ• . gatavidhayuttÄ• kÄ• rasadde hi lokiyÄ• pakÄ• ratthe vadanti. ``evaá¹
suvilittÄ• kappitakesamassÅ« Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• bharaá¹‡Ä• odÄ• tavatthavasa
samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• renti, seyyathÄ• pi tvaá¹ƒ etarahi sÄ• cariyakot
gotamÄ• â€™â€™ tiÄ• dÄ«su (DN I 286) __pucchÄ• yaá¹ƒ_. ``evaá¹ƒ lahuparivattaá¹ƒ (AN
evamÄ• yupariyantoâ€™â€™ ti \Ne I 128/ (Vin III 12) ca Ä• dÄ«su __parimÄ• á¹‡e. _ etthÄ
suvilittÄ• â€™â€™ tiÄ• divacanaá¹ƒ pucchÄ• , lahuparivattaá¹ƒ, Ä• yÅ«naá¹ƒ pamÄ• á¹‡aÃ
tadÄ• kÄ• ropi atthato pucchÄ• ca parimÄ• á¹‡aÃ±ca nÄ• ma, tasmÄ• etesu pucchattho, p
veditabboti. idha pana so katamesu bhavati, sabbattha vÄ• , aniyamato padese vÄ• ti codan
``svÄ• yamidhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

nanu ekasmiá¹ƒyeva atthe siyÄ• , kasmÄ• tÄ«supÄ«ti ca, hotu tibbidhesu atthesu, kena kin
anuyogaá¹ƒ pariharanto __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. __tatthÄ• _ti tesu tÄ«su atth
ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹…khÄ• tÄ• ,
nandiyÄ• vattatipukkhalasÄ«havikkÄ«á¸·itaaá¹…kusadisÄ• locanasaá¹…khÄ• tÄ• vÄ• Ä• c
nÄ• nÄ• vidhÄ• nayÄ• __nÄ• nÄ• nayÄ• , _ pÄ• á¸·igatiyo vÄ• nayÄ• , tÄ• ca paÃ±Ã±atti
saá¹…khepavitthÄ• rÄ• divasena, saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomissakÄ•
khandhÄ• divasena, saá¹…gahÄ• divasena, samayavimuttÄ• divasena, á¹-hapanÄ• divasen
tikapaá¹-á¹-hÄ• nÄ• divasena ca piá¹-akattayÄ• nurÅ«paá¹ƒ nÄ• nÄ• ppakÄ• rÄ• ti __nÄ• n
saá¹‡haá¹ƒ sukhumaá¹ƒ tathÄ• . Ä• sayova __ajjhÄ• sayo, _ te ca sassatÄ• dibhedena, tatt
apparajakkhatÄ• divasena anekÄ• , attajjhÄ• sayÄ• dayo eva vÄ• samuá¹-á¹-hÄ• namuppa
upanetabbÄ• bhÄ• vato atthabyaÃ±jane \Be I 145/ hi sampannaá¹ƒ paripuá¹‡á¹‡aá¹ƒ tathÄ•
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janaÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca sampanna
atha vÄ• viÃ±Ã±Å«naá¹ƒ hadayaá¹…gamato, savane atittijananato, byaÃ±janarasavasena
vicÄ• raá¹‡e atittijananato, attharasavasena ca sampannaá¹ƒ sÄ• durasaá¹ƒ tathÄ• .

pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ ``paá¹-ipakkhaharaá¹‡ato rÄ• gÄ• dikilesÄ• panaya
_nti vadanti. bhagavato pana paá¹-ipakkhÄ• rÄ• gÄ• dayo na santi, ye haritabbÄ• bodhimÅ
savÄ• sanasakalasaá¹ƒkilesÄ• naá¹ƒ pahÄ«nattÄ• . puthujjanÄ• nampi ca vigatÅ«pakkilese
citte hatapaá¹-ipakkhe satiyeva iddhividhaá¹ƒ pavattati, tasmÄ• puthujjanesu pavattavohÄ•
``pÄ• á¹-ihÄ• riyaâ€™â€™ nti vattuá¹ƒ, sace pana mahÄ• kÄ• ruá¹‡ikassa bhagavato veney
paá¹-ipakkhÄ• saá¹ƒsÄ• rapaá¹…kanimuggassa sattanikÄ• yassa samuddharitukÄ• mato,

veneyyagatakilesasaá¹…khÄ• tÄ• naá¹ƒ paá¹-ipakkhÄ• naá¹ƒ haraá¹‡ato pÄ• á¹-ihÄ• riyant
yuttametaá¹ƒ.

atha \Ne I 129/ vÄ• bhagavato sÄ• sanassa paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ titthiyabhÅ«t
paá¹-ipakkhÄ• naá¹ƒ haraá¹‡ato pÄ• á¹-ihÄ• riyantipi yujjati. kÄ• maÃ±cettha titthiyÄ• harita
pana santÄ• nagatadiá¹-á¹-hiharaá¹‡avasena diá¹-á¹-hippakÄ• sane asamatthatÄ• kÄ• raá¹
iddhiÄ• desanÄ• nusÄ• sanÄ«saá¹…khÄ• tehi tÄ«hipi pÄ• á¹-ihÄ• riyehi te haritÄ• apanÄ«
vÄ• ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa atthaá¹ƒ bodheti ``tasmiá¹ƒ paá¹-ipaviá¹-á¹
brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su (Sn 985; Nidd II 4) viya, tasmÄ• samÄ• hite citte vigatÅ
pacchÄ• haritabbaá¹ƒ pavattetabbanti paá¹-ihÄ• riyaá¹ƒ, tadeva dÄ«ghavasena, sakatthavu
__pÄ• á¹-ihÄ• riyaá¹ƒ, _ attano vÄ• upaklesesu catutthajjhÄ• namaggehi haritesu pacchÄ•
haraá¹‡aá¹ƒ __pÄ• á¹-ihÄ• riyaá¹ƒ_ vuttanayena. iddhiÄ• desanÄ• nusÄ• saniyo hi vigatÅ«p
sattahitatthaá¹ƒ puna pavattetabbÄ• , hatesu ca attano upaklesesu parasattÄ• naá¹ƒ upakle
hontÄ«ti tadubhayampi nibbacanaá¹ƒ yujjati.

apica \Be I 146/ yathÄ• vuttehi nibbacanehi iddhiÄ• desanÄ• nusÄ• sanÄ«saá¹…khÄ• to sa
nÄ• ma. ekekaá¹ƒ pana tasmiá¹ƒ bhavaá¹ƒ __ ``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vuccati vises
saddaracanÄ• visesasambhavato, paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ, maggo ca paa
jÄ• taá¹ƒ, tasmiá¹ƒ vÄ• nimittabhÅ«te, tato vÄ• Ä• gatanti __pÄ• á¹-ihÄ• riyaá¹ƒ. _ vicitrÄ•
tassa pana iddhiÄ• desanÄ• nusÄ• sanÄ«bhedena, visayabhedena ca bahuvidhassa bhaga
__ ``vividhapÄ• á¹-ihÄ• riya_nti vuttaá¹ƒ. bhagavÄ• hi kadÄ• ci iddhivasenÄ• pi desanaá¹ƒ
saha pucchÄ• vissajjanÄ• dÄ«su, kadÄ• ci Ä• desanÄ• vasenÄ• pi Ä• magandhabrÄ• hmaa
241), yebhuyyena pana anusÄ• saniyÄ• . anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaÃ±hi buddhÄ• naá¹
taá¹ƒtaá¹ƒdesanÄ• kÄ• rena anekavidhapÄ• á¹-ihÄ• riyatÄ• desanÄ• ya labbhati. ayamatth
kevaá¹-á¹-asuttassa vaá¹‡á¹‡anÄ• ya (Sv I 481) Ä• vi bhavissati. atha vÄ• tassa vividhassÄ
bhagavato desanÄ• ya saá¹ƒsÅ«canato __ ``vividhapÄ• á¹-ihÄ• riyaâ€™â€™ _nti vuttaá¹ƒ,
anekavidhapÄ• á¹-ihÄ• riyadassananti attho.

dhammaniruttiyÄ• va bhagavati dhammaá¹ƒ desente sabbesaá¹ƒ suá¹‡antÄ• naá¹ƒ nÄ• nÄ
taá¹ƒtaá¹ƒbhÄ• sÄ• nurÅ«pato desanÄ• sotapathamÄ• gacchatÄ«ti Ä• ha __ ``sabba ... pe
sotameva __sotapatho, _ savanaá¹ƒ vÄ• __sotaá¹ƒ, _ tassa patho tathÄ• , sotadvÄ• ranti a
__sabbÄ• kÄ• renÄ• _ti yathÄ• desitÄ• kÄ• rena. __ko samattho viÃ±Ã±Ä• tuá¹ƒ, _ asamat
__panÄ• _ti ekaá¹ƒsatthe \Ne I 130/, tena saddhÄ• satidhitivÄ«riyÄ• dibalasaá¹…khÄ• tena
ekaá¹ƒseneva sotukÄ• matÄ• saá¹…khÄ• takusalacchandassa jananaá¹ƒ dasseti. __janetv
__api_-saddo vÄ• sambhÄ• vanattho ``buddhopi buddhabhÄ• vaá¹ƒ bhÄ• vetvÄ• â€™â€™
Spk 1; AN aá¹-á¹-ha I paá¹-hamaganthÄ• rambhakathÄ•) viya, tena ``sabbathÄ• mena ekaa
janetvÄ• pi nÄ• ma ekenÄ• kÄ• rena sutaá¹ƒ, kimaá¹…gaá¹ƒ pana aÃ±Ã±athÄ• â€™â€™ ti
karoti. keci pana ``edisesu garahatthoâ€™â€™ ti vadanti, tadayuttameva garahatthassa avi

vijjamÄ• natthasseva ca upasagganipÄ• tÄ• naá¹ƒ jotakattÄ• . ``nÄ• nÄ• nayanipuá¹‡aâ€™
sabbappakÄ• rena sotumasakkuá¹‡eyyabhÄ• vena dhammassa idha sambhÄ• vanameva k
kÄ• mesu, ratiá¹ƒ so nÄ• dhigacchatÄ«â€™â€™ tiÄ• dÄ«suyeva (Dhp 187) garahatthasam
__api_-saddo ca Ä«disesu á¹-hÄ• nesu nipÄ• toyeva, na upasaggo. tathÄ• hi ``api-saddo c
kÄ• tabbo, yattha kiriyÄ• vÄ• cakato pubbo na hotÄ«â€™â€™ ti akkharacintakÄ• vadanti. _
kevalaá¹ƒ mayÄ• va, atha kho aÃ±Ã±ehipi tathÄ• rÅ«pehÄ«ti sampiá¹‡á¸• anattho gahetab

sÄ• maá¹ƒ bhavatÄ«ti __sayambhÅ«, _ anÄ• cariyako. __na mayaá¹ƒ idaá¹ƒ sacchikata_n
Ã±Ä• á¹‡eneva attanÄ• sacchikataâ€™â€™ nti pakaraá¹‡ato attho viÃ±Ã±Ä• yati. sÄ• maÁ
sampayogavippayogasahacaraá¹‡avirodhasaddantarasannidhÄ• naliá¹…gaocityakÄ• lades
visesatthaggahaá¹‡aá¹ƒ sambhavati. evaá¹ƒ sabbattha. __parimocento_ti ``puna caparaá¹ƒ
pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ pariyÄ• puá¹‡itvÄ• attano daha
vuttadosato parimocÄ• panahetu. hetvatthe hi anta-saddo ``asambudhaá¹ƒ buddhanisevitaâ
ganthÄ• rambhakathÄ•) viya. imassa suttassa saá¹ƒvaá¹‡á¹‡anÄ• ppakÄ• ravicÄ• raá¹‡en
paccakkhataá¹ƒ sandhÄ• ya __ ``idÄ• ni vattabbaâ€™â€™ _nti vuttaá¹ƒ. esÄ• hi saá¹ƒvaá
pakati, yadidaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbadhamme sabbattha ``ayamimassa attho, evamidha
saá¹ƒvaá¹‡á¹‡ayissÄ• mÄ«â€™â€™ ti puretarameva saá¹ƒvaá¹‡á¹‡anÄ• ppakÄ• ravicÄ• ra

etadaggapadassattho vuttova. __ ``bahussutÄ• naâ€™â€™ _ntiÄ• dÄ«su pana aÃ±Ã±epi t
gatimanto, dhitimanto, upaá¹-á¹-hÄ• kÄ• ca atthi, ayaá¹ƒ panÄ• yasmÄ• buddhavacanaá¹ƒ
sÄ• sane bhaá¹‡á¸• Ä• gÄ• rikapariyattiyaá¹ƒ á¹-hatvÄ• gaá¹‡hi, tasmÄ• bahussutÄ• naá¹
therassa buddhavacanaá¹ƒ uggahetvÄ• dhÄ• raá¹‡asati aÃ±Ã±ehi therehi balavatarÄ• aho
aggo nÄ• ma jÄ• to. ayamevÄ• yasmÄ• ekapade á¹-hatvÄ• saá¹-á¹-hipadasahassÄ• ni \Ne
kathitaniyÄ• mena sabbapadÄ• ni jÄ• nÄ• ti, tasmÄ• gatimantÄ• naá¹ƒ aggo nÄ• ma jÄ• to
buddhavacanaá¹ƒ uggaá¹‡hanavÄ«riyaá¹ƒ, sajjhÄ• yanavÄ«riyaÃ±ca aÃ±Ã±ehi asadisaá¹ƒ
dhitimantÄ• naá¹ƒ aggo nÄ• ma jÄ• to. tathÄ• gataá¹ƒ upaá¹-á¹-hahanto cesa na aÃ±Ã±esa
upaá¹-á¹-hÄ• kabhikkhÅ«naá¹ƒ upaá¹-á¹-hahanÄ• kÄ• rena upaá¹-á¹-hahati. aÃ±Ã±epi hi ta
upaá¹-á¹-hahiá¹ƒsu, na ca pana buddhÄ• naá¹ƒ manaá¹ƒ gahetvÄ• upaá¹-á¹-hahituá¹ƒ sakl
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ laddhadivasato paá¹-á¹-hÄ• ya Ä• raddhavÄ«riyo hutvÄ• ta
gahetvÄ• upaá¹-á¹-hahi, tasmÄ• upaá¹-á¹-hÄ• kÄ• naá¹ƒ aggo nÄ• ma jÄ• to. __atthakusa
payojanatthe ca cheko. __dhammo_ti pÄ• á¸·idhammo, nÄ• nÄ• vidho vÄ• hetu. __byaÃ±ja
byaÃ±janato. padena hi byaÃ±jitopi attho akkharamÅ«lakattÄ• padassa ``akkharena byaÃ±
atthassa viyaÃ±janato vÄ• vÄ• kyampi idha __byaÃ±janaá¹ƒ_ nÄ• ma. vÄ• kyena hi attho p
byaÃ±jÄ«yati, yato ``byaÃ±janehi vivaratÄ«â€™â€™ ti Ä• yasmatÄ• mahÄ• kaccÄ• yanatth
nibbacanaá¹ƒ, paÃ±cavidhÄ• vÄ• niruttinayÄ• . tesampi hi saddaracanÄ• visesena atthÄ•
gahaá¹‡aá¹ƒ yujjati. __pubbÄ• paraá¹ƒ_ nÄ• ma pubbÄ• parÄ• nusandhi, suttassa vÄ• pub
saá¹ƒsandanaá¹ƒ. bhagavatÄ• ca paÃ±cavidhaetadaggaá¹-á¹-hÄ• nena dhammasenÄ• pat
pasaá¹-á¹-habhÄ• vÄ• nurÅ«panti sambandho. __dhÄ• raá¹‡abala_nti dhÄ• raá¹‡asaá¹…kh

balaá¹ƒ, ubhayatthÄ• pi dhÄ• retuá¹ƒ sÄ• matthiyanti vuttaá¹ƒ hoti. __dassento_ hutvÄ• , da
__taÃ±ca kho atthato vÄ• byaÃ±janato vÄ• anÅ«namanadhika_nti avadhÄ• raá¹‡aphalam
daá¹-á¹-habba_nti pana nivattetabbatthaá¹ƒ. __na aÃ±Ã±athÄ• _ti ca bhagavato sammukhÄ
aÃ±Ã±athÄ• , na pana bhagavatÄ• desitÄ• kÄ• rato. acinteyyÄ• nubhÄ• vÄ• hi bhagavato
``sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuâ€™â€™ nti heá¹-á¹-hÄ• vuttavacanaá¹ƒ sar
bhagavatÄ• desitÄ• kÄ• reneva sotuá¹ƒ samatthattÄ• tadetaá¹ƒ na vattabbaá¹ƒ siyÄ• . yat
dhÄ• raá¹‡abaladassanaÃ±ca na virujjhati sutÄ• kÄ• rÄ• virujjhanavasena dhÄ• raá¹‡assa
bhagavatÄ• desitÄ• kÄ• reneva dhÄ• rituá¹ƒ samatthanato heá¹-á¹-hÄ• vuttavacanena viru
dvinnaá¹ƒ atthÄ• naá¹ƒ atthantaratÄ• parihÄ• ro yutto tesaá¹ƒ dvinnampi atthÄ• naá¹ƒ sutab
ekavisayattÄ• , itarathÄ• thero bhagavato desanÄ• ya sabbathÄ• paá¹-iggahaá¹‡e pacchim
purimatthavasena ca asamatthoti Ä• pajjeyyÄ• ti.

``yo \Be I 149/ paro na hoti, so attÄ• â€™â€™ ti vuttÄ• ya niyakajjhattasaá¹…khÄ• tÄ• ya s
tividhopi me-saddo, tasmÄ• kiÃ±cÄ• pi niyakajjhattasantativasena ekasmiá¹ƒ yevatthe me-s
karaá¹‡asampadÄ• nasÄ• miniddesavasena vijjamÄ• navibhattibhedaá¹ƒ sandhÄ• ya vuttaá
dissatÄ«â€™â€™ _ti, tÄ«su vibhattiyatthesu attanÄ• saÃ±Ã±uttavibhattito dissatÄ«ti attho
__gÄ• thÄ• bhigÄ«ta_nti gÄ• thÄ• ya abhigÄ«taá¹ƒ abhimukhaá¹ƒ gÄ• yitaá¹ƒ. __abhojaney
kÄ• tumanaraharÅ«paá¹ƒ. abhigÄ«tapadassa kattupekkhattÄ• mayÄ• ti attho. evaá¹ƒ sese
sutasaddassa kammabhÄ• vasÄ• dhanavasena dvÄ• dhippÄ• yikapadattÄ• yathÄ• yogaá¹
sutaâ€™â€™ nti ca atthadvaye yujjati.

kiÃ±cÄ• pi upasaggo kiriyaá¹ƒ viseseti, jotakamattabhÄ• vato pana satipi tasmiá¹ƒ sutasad
atthaá¹ƒ vadatÄ«ti anupasaggassa sutasaddassa atthuddhÄ• re saupasaggassa gahaá¹‡aá
``saupasaggo ca anupasaggo cÄ• â€™â€™ _ti. __assÄ• _ti sutasaddassa. upasaggavasen
visesatthavÄ• cako yathÄ• ``anubhavati parÄ• bhavatÄ«â€™â€™ ti vuttaá¹ƒ __ ``gacchant
anupasaggopi dhÄ• tusaddo saupasaggo viya visesatthavÄ• cakoti Ä• ha __ ``vissutadham
evamÄ«disesu. __sotaviÃ±Ã±eyya_nti sotadvÄ• ranissitena viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tab
esÄ• , sotadvÄ• rena viÃ±Ã±Ä• tabbanti attho. __sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharo_
manoviÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tadhammadharo. na hi sotadvÄ• ranissitaviÃ±Ã±Ä• á¹‡am
kho tadanusÄ• ramanoviÃ±Ã±Ä• á¹‡eneva, __sutadharo_ti ca tathÄ• viÃ±Ã±Ä• tadhamma
sambhavatÄ«ti evaá¹ƒ vuttaá¹ƒ. kammabhÄ• vasÄ• dhanÄ• ni sutasadde sambhavantÄ«ti c
panÄ• â€™â€™ _tiÄ• dimÄ• ha. pubbÄ• parapadasambandhavasena atthassa upapannatÄ
tasmÄ• sutasaddasseva vasena ayamattho ``upapanno, anupapannoâ€™â€™ ti vÄ• na vi
pubbÄ• parapadasambandhavasena etadatthassa upapannataá¹ƒ dassetuá¹ƒ __ ``me-sadd
vuttaá¹ƒ. __mayÄ• ti atthe satÄ«_ti kattutthe karaá¹‡aniddesavasena mayÄ• ti atthe vattabb
me-saddassa kattuvasena karaá¹‡aniddeso, tadÄ• ti vuttaá¹ƒ hoti. __mamÄ• ti atthe satÄ«_
sÄ• miniddesavasena \Be I 150/ mamÄ• ti atthe vattabbe sati, yadÄ• sambandhavasena sÄ
vuttaá¹ƒ hoti.

evaá¹ƒ saddato Ã±Ä• tabbamatthaá¹ƒ viÃ±Ã±Ä• petvÄ• idÄ• ni tehi dassetabbamatthaá¹ƒ
``evametesÅ«â€™â€™ _tiÄ• dimÄ• ha. sutasaddasannidhÄ• ne payuttena __evaá¹ƒ_-sadd
bhavitabbaá¹ƒ vijjamÄ• natthassa jotakamattattÄ• nipÄ• tÄ• nanti vuttaá¹ƒ __ ``evanti
sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaâ€™â€™ _nti. savanÄ• ya eva hi Ä• k
avadhÄ• raá¹‡ampi, tasmÄ• yathÄ• vutto evaá¹ƒ-saddassa tividhopi attho savanakiriyÄ• jo
idhÄ• dhippetoti. __Ä• di_-saddena cettha sampaá¹-icchanÄ• dÄ«naá¹ƒ sotadvÄ• rikaviÃ±Ã
tadabhinipÄ• tÄ• naÃ±ca manodvÄ• rika \Ne I 133/ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ gahaá¹‡aá¹ƒ ve
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tatthe idha sutasaddoti vutto. avadhÄ• raá¹‡aphalattÄ• sa
vÄ• kyaá¹ƒ antogadhÄ• vadhÄ• raá¹‡aá¹ƒ, tasmÄ• __ ``sutaâ€™â€™ _nti etassa sutamev
__ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti. etena hi vacanena avadhÄ• raá¹‡ena ni
pana yaá¹ƒ sutaá¹ƒ sutamevÄ• ti niyametabbaá¹ƒ, tathÄ• ca taá¹ƒ sutaá¹ƒ sammÄ• sutaá
avadhÄ• raá¹‡aphalaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ __ ``anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anid
saddantaratthÄ• pohanavasena saddo atthaá¹ƒ vadati, tasmÄ• __ ``sutaâ€™â€™ _nti etas
ayamattho labbhatÄ«ti sandhÄ• ya __ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti vuttaâ
diá¹-á¹-hÄ• dinivattanaá¹ƒ karoti diá¹-á¹-hÄ• dÄ«naá¹ƒ ``asutaâ€™â€™ nti saddantaratthab
nivattetabbattÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- na idaá¹ƒ mayÄ• attano Ã±Ä• á¹‡ena diá¹-á¹-haá¹
sayambhuÃ±Ä• á¹‡ena sacchikataá¹ƒ, atha kho sutaá¹ƒ, taÃ±ca kho sutaá¹ƒ sammadevÄ•
sutabhÄ• vaá¹ƒ sandhÄ• yÄ• ha __ ``anÅ«nÄ• ... pe ... dassanaâ€™â€™ _nti. hoti cettha -

``evÄ• disattiyÄ• ceva, aÃ±Ã±atthÄ• pohanena ca.

dvidhÄ• saddo atthantaraá¹ƒ, nivatteti yathÄ• rahaâ€™â€™ nti ||

apica avadhÄ• raá¹‡atthe evaá¹ƒ-sadde ayamatthayojanÄ• karÄ«yatÄ«ti tadapekkhassa s
sÄ• vadhÄ• raá¹‡attho vutto __ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti, tadavadhÄ•
``anÅ« ... pe ... dassanaâ€™â€™ _nti iminÄ• . savana-saddo cettha bhÄ• vasaddena yogat
``suyyatÄ«â€™â€™ ti. anÅ«nÄ• dhikatÄ• ya bhagavato sammukhÄ• sutÄ• kÄ• rato avipar
aviparÄ«tassa vÄ• suttassa gahaá¹‡aá¹ƒ, tassa nidassanaá¹ƒ tathÄ• , iti savanahetu
suá¹‡antapuggalasavanavisesavasena ayaá¹ƒ yojanÄ• katÄ• .

evaá¹ƒ padattayassa ekena pakÄ• rena atthayojanaá¹ƒ dassetvÄ• idÄ• ni pakÄ• rantarenÄ
``tathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tassÄ• _ti yÄ• bhagavato sammukhÄ• dhamm
manodvÄ• rikaviÃ±Ã±Ä• á¹‡avÄ«thi, tassÄ• . sÄ• hi nÄ• nÄ• ppakÄ• rena Ä• rammaá¹‡e p
sotadvÄ• rika viÃ±Ã±Ä• á¹‡avÄ«thi ekÄ• rammaá¹‡eyeva pavattanato, tathÄ• ceva vuttaá¹
``sotadvÄ• rÄ• nusÄ• renÄ• â€™â€™ _ti. tena hi sotadvÄ• rikaviÃ±Ã±Ä• á¹‡avÄ«thi nivatta
vakkhamÄ• nena anekavihitena byaÃ±janatthaggahaá¹‡Ä• kÄ• rasaá¹…khÄ• tena nÄ• nÄ•
yojanÄ• ya Ä• kÄ• rattho evaá¹ƒ-saddo gahitoti dasseti. __pavattibhÄ• vappakÄ• sana_nti p

atthibhÄ• vappakÄ• sanaá¹ƒ. yasmiá¹ƒ pakÄ• re vuttappakÄ• rÄ• viÃ±Ã±Ä• á¹‡avÄ«thi nÄ
Ä• rammaá¹‡aá¹ƒ sandhÄ• ya __ ``dhammappakÄ• sanaâ€™â€™ _nti \Ne I 134/ vuttaá¹ƒ,
dhammatthaá¹ƒ, tena vuttaá¹ƒ ``ayaá¹ƒ dhammo sutoâ€™â€™ ti. tassÄ• hi viÃ±Ã±Ä• á¹‡a
``ayaá¹ƒ dhammo sutoâ€™â€™ ti vuccati. taÃ±ca niyamiyamÄ• naá¹ƒ yathÄ• vuttÄ• ya viÃ
Ä• rammaá¹‡abhÅ«taá¹ƒ suttameva. __ayaÃ±hetthÄ• _tiÄ• di vuttassevatthassa pÄ• kaá¹-Ä
tappÄ• kaá¹-Ä«karaá¹‡attho hettha __hi_-saddo. __viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• _ karaá¹‡abhÅ
kataá¹ƒ, idaá¹ƒ pana_ Ä• rammaá¹‡aá¹ƒ __kataá¹ƒ. _ kiá¹ƒ pana tanti ce? __ayaá¹ƒ dhamm
panetthÄ• dhippÄ• yo --- Ä• kÄ• ratthe evaá¹ƒ-sadde ``ekenÄ• kÄ• renÄ• â€™â€™ ti yo Ä•
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattib
tadÄ• rammaá¹‡abhÅ«tassa dhammasseva savanaá¹ƒ kataá¹ƒ, na aÃ±Ã±anti. evaá¹ƒ sava
karaá¹‡akattukammaviseso imissÄ• yojanÄ• ya dassito.

aÃ±Ã±ampi yojanamÄ• ha __ ``tathÄ• â€™â€™ _tiÄ• dinÄ• . nidassanatthaá¹ƒ evaá¹ƒ-sad
nidassitabbassÄ• vinÄ• bhÄ• vato __ ``evanti nidassitabbappakÄ• sanaâ€™â€™ _nti vuttaá
tadavinÄ• bhÄ• vato evaá¹ƒsaddena sakalampi suttaá¹ƒ paccÄ• maá¹-á¹-hanti dasseti, suta
savanakiriyÄ• ya ca sÄ• dhÄ• raá¹‡aviÃ±Ã±Ä• á¹‡appabandhapaá¹-ibaddhattÄ• tasmiÃ±ca
152/ puggalavohÄ• roti vuttaá¹ƒ __ ``puggalakiccappakÄ• sanaâ€™â€™ _nti. sÄ• dhÄ• raá
paá¹‡á¹‡attiyÄ• idha __puggalo_ nÄ• ma, savanakiriyÄ• pana tassa __kiccaá¹ƒ_ nÄ• ma.
dhammappabandhe savanakiriyÄ• labbhati vohÄ• ravisayattÄ• tassÄ• kiriyÄ• yÄ• ti daá¹-
_ntiÄ• di piá¹‡á¸• atthadassanaá¹ƒ __mayÄ• _ti yathÄ• vuttaviÃ±Ã±Ä• á¹‡appabandhasaá¹
__suta_nti savanakiriyÄ• saá¹…khÄ• tena puggalakiccena yojitaá¹ƒ, imissÄ• pana yojanÄ•
puggalabyÄ• pÄ• ravisayassa puggalassa, puggalabyÄ• pÄ• rassa ca nidassanaá¹ƒ katanti

Ä• kÄ• ratthameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• purimayojanÄ• ya aÃ±Ã±athÄ• pi atthayoja
``tathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __cittasantÄ• nassÄ• _ti yathÄ• vuttaviÃ±Ã±Ä• á¹‡appa
__nÄ• nÄ• kÄ• rappavattiyÄ• _ti nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattiyÄ• . nÄ• nappa
gahaá¹‡aá¹ƒ, nÄ• nappakÄ• rassa vÄ• atthabyaÃ±janassa gahaá¹‡aá¹ƒ tathÄ• , tatoyeva s
``Ä• kÄ• rapaÃ±Ã±attÄ«â€™â€™ ti vuttÄ• ti tadevatthaá¹ƒ samattheti __ ``evanti hÄ«â€™â
__Ä• kÄ• rapaÃ±Ã±attÄ«_ti ca upÄ• dÄ• paÃ±Ã±attiyeva, dhammÄ• naá¹ƒ pana pavattiÄ•
tadaÃ±Ã±Ä• ya upÄ• dÄ• paÃ±Ã±attiyÄ• visesanatthaá¹ƒ __ ``Ä• kÄ• rapaÃ±Ã±attÄ«â€™â
uppattiá¹-á¹-hÄ• naniddeso. sotabbabhÅ«to hi dhammo savanakiriyÄ• kattubhÅ«tassa pugg
pavattiá¹-á¹-hÄ• naá¹ƒ kiriyÄ• ya kattukammaá¹-á¹-hattÄ• tabbasena ca tadÄ• dhÄ• rassÄ•
Ä• dhÄ• rabhÄ• vassa icchitattÄ• , idha pana kiriyÄ• ya kattupavattiá¹-á¹-hÄ• nabhÄ• vo icc
135/ Ä• dhÄ• ravasena vuttaá¹ƒ, tenÄ• ha ``kattu visayaggahaá¹‡asanniá¹-á¹-hÄ• naâ€™â€
visayo. Ä• rammaá¹‡aÃ±hi tadÄ• rammaá¹‡ikassa pavattiá¹-á¹-hÄ• naá¹ƒ. evampi hi attho s
yathÄ• vuttavacane piá¹‡á¸• atthaá¹ƒ dassetuá¹ƒ __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• di vuttaá¹
yathÄ• vuttatthena padattayena, kataá¹ƒ hotÄ«ti sambandho. __nÄ• nÄ• kÄ• rappavattenÄ•
Ä• rammaá¹‡e pavattena. __cittasantÄ• nenÄ• _ti yathÄ• vuttaviÃ±Ã±Ä• á¹‡avÄ«thisaá¹…k

gahaá¹‡asadde cetaá¹ƒ karaá¹‡aá¹ƒ. cittasantÄ• navinimuttassa kassaci kattu paramatthato
saddavohÄ• rena buddhiparikappitabhedavacanicchÄ• ya cittasantÄ• nato aÃ±Ã±amiva taá
abhedepi bhedavohÄ• rena __ ``cittasantÄ• nena taá¹ƒsamaá¹…ginoâ€™â€™ _ti vuttaá¹ƒ.
nekantaparamatthikoti \Be I 153/ (kÄ• rakarÅ«pasiddhiyaá¹ƒ yo kÄ• reti sahetusuttaá¹ƒ pass
savanakiriyÄ• visayopi sotabbadhammo savanakiriyÄ• vasena pavattacittasantÄ• nassa idh
kattubhÄ• vato tassa visayoyevÄ• ti vuttaá¹ƒ __ ``kattu visayaggahaá¹‡asanniá¹-á¹-hÄ• naâ

apica savanavasena cittappavattiyÄ• eva savanakiriyÄ• bhÄ• vato taá¹ƒvasena
tadaÃ±Ã±anÄ• marÅ«padhammasamudÄ• yabhÅ«tassa taá¹ƒkiriyÄ• kattu ca visayo hotÄ«t
vuttaá¹ƒ hoti --- purimanaye savanakiriyÄ• , takkattÄ• ca paramatthato tathÄ• pavattacittasa
kiriyÄ• visayopi ``kattu visayoâ€™â€™ ti vutto. pacchimanaye pana tathÄ• pavattacittasant
tadaÃ±Ã±adhammasamudÄ• yo pana kattÄ• , tasmÄ• kÄ• maá¹ƒ ekantato kiriyÄ• visayoye
kiriyÄ• vasena ``tabbantakattu visayoâ€™â€™ ti vuttoti. __taá¹ƒsamaá¹…gino_ti tena cittas
__kattÅ«_ti kattÄ• rassa. __visayo_ti Ä• rammaá¹‡avasena pavattiá¹-á¹-hÄ• naá¹ƒ, Ä• ramm
sutÄ• kÄ• rassa ca therassa sammÄ• nicchitabhÄ• vato ``gahaá¹‡asanniá¹-á¹-hÄ• naâ€™â

aparo nayo --- __yassa ... pe ... Ä• kÄ• rapaÃ±Ã±attÄ«_ti Ä• kÄ• ratthena evaá¹ƒ-saddena
avadhÄ• raá¹‡atthampi gahetvÄ• imasmiá¹ƒyeva naye yojetuá¹ƒ ``gahaá¹‡aá¹ƒ kataá¹ƒâ€™
``gahaá¹‡asanniá¹-á¹-hÄ• naá¹ƒ kataâ€™â€™ _nti vuttanti daá¹-á¹-habbaá¹ƒ. avadhÄ• raá¹
sanniá¹-á¹-hÄ• namidhÄ• dhippetaá¹ƒ, tasmÄ• __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• dinÄ• avad
evaá¹ƒ-saddaá¹ƒ gahetvÄ• ayameva yojanÄ• katÄ• ti dassetÄ«ti veditabbaá¹ƒ, imissÄ• pa
gahaá¹‡Ä• kÄ• ragÄ• hakatabbisayavisesanidassanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ.

aÃ±Ã±ampi yojanamÄ• ha __ ``atha vÄ• â€™â€™ _tiÄ• dinÄ• . pubbe attanÄ• sutÄ• naá¹
suttasaá¹…khÄ• tÄ• naá¹ƒ atthabyaÃ±janÄ• naá¹ƒ upadhÄ• ritarÅ«passa Ä• kÄ• rassa nida
pakÄ• sanasabhÄ• vo __evaá¹ƒ_-saddoti tadÄ• kÄ• rÄ• dibhÅ«tassa upadhÄ• raá¹‡assa pu
upÄ• dÄ• nabhÅ«tadhammappabandhabyÄ• pÄ• ratÄ• ya \Ne I 136/ __ ``puggalakiccanidd
sutÄ• naÃ±hi atthabyaÃ±janÄ• naá¹ƒ puna upadhÄ• raá¹‡aá¹ƒ Ä• kÄ• rÄ• dittayaá¹ƒ, taÃ±c
pana yaá¹ƒ dhammappabandhaá¹ƒ upÄ• dÄ• ya puggalapaÃ±Ã±atti pavattÄ• , tassa byÄ• p
154/, tasmÄ• evaá¹ƒ-saddena puggalakiccaá¹ƒ niddisÄ«yatÄ«ti. kÄ• maá¹ƒ savanakiriyÄ•
avisesena, tathÄ• pi visesato viÃ±Ã±Ä• á¹‡abyÄ• pÄ• rovÄ• ti vuttaá¹ƒ __ ``viÃ±Ã±Ä• á¹‡ak
tathÄ• hi puggalavÄ• dÄ«nampi savanakiriyÄ• viÃ±Ã±Ä• á¹‡anirapekkhÄ• natthi savanÄ•
viÃ±Ã±Ä• á¹‡abyÄ• pÄ• rabhÄ• vena icchitattÄ• . __me_ti saddappavattiyÄ• ekanteneva s
viÃ±Ã±Ä• á¹‡akiccassa ca sattaviÃ±Ã±Ä• á¹‡Ä• namabhedakaraá¹‡avasena tattheva samo
``ubhayakiccayuttapuggalaniddesoâ€™â€™ _ti vuttaá¹ƒ. ``ayaâ€™â€™ ntiÄ• di tappÄ• kaá
__savanakiccaviÃ±Ã±Ä• á¹‡asamaá¹…ginÄ• _ti __evaá¹ƒ_-saddena niddiá¹-á¹-haá¹ƒ pugga
vuttaá¹ƒ, taá¹ƒ pana puggalassa savanakiccaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ«bhÄ• vena pugga
``puggalakiccasamaá¹…ginÄ• â€™â€™ ti avatvÄ• __ ``savanakiccaviÃ±Ã±Ä• á¹‡asamaá¹

``puggalakiccaâ€™â€™ nti niddiá¹-á¹-hasavanakiccavatÄ• viÃ±Ã±Ä• á¹‡ena samaá¹…ginÄ
__viÃ±Ã±Ä• á¹‡avasena, laddhasavanakiccavohÄ• renÄ• _ti ca sutasaddena niddiá¹-á¹-haá
sandhÄ• ya vuttaá¹ƒ. savanameva kiccaá¹ƒ yassÄ• ti tathÄ• . savanakiccanti vohÄ• ro __sa
so yenÄ• ti tathÄ• . __laddhasavanakiccavohÄ• rena_ viÃ±Ã±Ä• á¹‡asaá¹…khÄ• tena vase
ayaá¹ƒ pana sambandho --- savanakiccaviÃ±Ã±Ä• á¹‡asamaá¹…ginÄ• puggalena mayÄ•
viÃ±Ã±Ä• á¹‡avasena karaá¹‡abhÅ«tena sutanti.

apica __ ``evaâ€™â€™ _nti saddassattho avijjamÄ• napaÃ±Ã±atti, __ ``sutaâ€™â€™ _nti
vijjamÄ• napaÃ±Ã±atti, tasmÄ• te tathÄ• rÅ«papaÃ±Ã±atti upÄ• dÄ• nabhÅ«tapuggalabyÄ
__ ``evanti puggalakiccaniddeso. sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€™ _ti. na hi par
niyamiyamÄ• ne sati puggalakiccaviÃ±Ã±Ä• á¹‡akiccavasena ayaá¹ƒ vibhÄ• go labbhatÄ«ti
kattubyÄ• pÄ• rakaraá¹‡abyÄ• pÄ• rakattuniddeso katoti veditabbo.

sabbassÄ• pi saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipajjitabbatt
paÃ±Ã±attÄ«naá¹ƒ vijjamÄ• nÄ• divasena chasu paÃ±Ã±attibhedesu antogadhattÄ• tÄ• su
paÃ±Ã±attÄ«naá¹ƒ sarÅ«paá¹ƒ niddhÄ• retvÄ• dassento __ ``evanti cÄ• â€™â€™ _tiÄ• di
ca ``meâ€™â€™ ti ca vuccamÄ• nassa atthassa Ä• kÄ• rÄ• dibhÅ«tassa dhammÄ• naá¹ƒ a
avijjamÄ• napaÃ±Ã±attibhÄ• voti Ä• ha __ ``saccikaá¹-á¹-haparamatthavasena avijjamÄ• na
__saccikaá¹-á¹-haparamatthavasenÄ• _ti \Be I 155/ ca bhÅ«tatthauttamatthavasenÄ• ti atth
--- yo mÄ• yÄ• marÄ«ciÄ• dayo \Ne I 137/ viya abhÅ«tattho, anussavÄ• dÄ«hi gahetabbo vi
so rÅ«pasaddÄ• disabhÄ• vo, ruppanÄ• nubhavanÄ• disabhÄ• vo vÄ• attho ``saccikaá¹-á¹
vuccati, ``evaá¹ƒ meâ€™â€™ ti padÄ• naá¹ƒ pana attho abhÅ«tattÄ• , anuttamattÄ• ca na
bhÅ«tatthauttamatthasaá¹…khÄ• tena saccikaá¹-á¹-haparamatthavasena visesanabhÅ«tena
avijjamÄ• napaÃ±Ã±attiyevÄ• ti. etena ca visesanena bÄ• lajanehi ``atthÄ«â€™â€™ ti parik
paÃ±Ã±attimattaá¹ƒ nivatteti. tadevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti, hetunÄ• vÄ• sÄ• dheti __
_ntiÄ• dinÄ• . yaá¹ƒ dhammajÄ• taá¹ƒ, atthajÄ• taá¹ƒ vÄ• ``evaâ€™â€™ nti vÄ•  ``meâ€™
labhetha, __taá¹ƒ ettha_ rÅ«paphassÄ• didhammasamudÄ• ye, ``evaá¹ƒ meâ€™â€™ ti pa
paramatthato na atthÄ«ti yojanÄ• . rÅ«paphassÄ• dibhÄ• vena niddiá¹-á¹-ho paramatthato e
meâ€™â€™ ti pana niddiá¹-á¹-ho natthÄ«ti adhippÄ• yo. __suta_nti pana saddÄ• yatanaá¹ƒ
``vijjamÄ• napaÃ±Ã±attÄ«â€™â€™ _ti. ``saccikaá¹-á¹-haparamatthavasenÄ• â€™â€™ ti ce
``yaÃ±hÄ«â€™â€™ _tiÄ• di tappÄ• kaá¹-Ä«karaá¹‡aá¹ƒ, hetudassanaá¹ƒ vÄ• . __yaá¹ƒ taá
sotadvÄ• rena, tannissitaviÃ±Ã±Ä• á¹‡ena vÄ• __upaladdhaá¹ƒ_ adhigamitabbanti attho. te
gahitaá¹ƒ kammasÄ• dhanenÄ• ti dasseti.

evaá¹ƒ aá¹-á¹-hakathÄ• nayena paÃ±Ã±attisarÅ«paá¹ƒ niddhÄ• retvÄ• idÄ• ni aá¹-á¹-haka
vuttesu chasu paÃ±Ã±attibhedesu ``evaâ€™â€™ ntiÄ• dÄ«naá¹ƒ paÃ±Ã±attÄ«naá¹ƒ sarÅ«
``tathÄ• â€™â€™ _tiÄ• dimÄ• ha. upÄ• dÄ• paÃ±Ã±atti Ä• dayo hi porÄ• á¹‡aá¹-á¹-hakathÄ
Ä• cariyena vuttÄ• . vitthÄ• ro abhidhammaá¹-á¹-hakathÄ• ya gahetabbo. __taá¹ƒ ta_nti taá

sotapathamÄ• gate dhamme upÄ• dÄ• ya tesaá¹ƒ upadhÄ• ritÄ• kÄ• ranidassanÄ• vadhÄ•
__evanti ca_ sasantatipariyÄ• panne khandhe upÄ• dÄ• ya __meti ca_ vattabbattÄ• ti attho
dhamme upÄ• dÄ• ya nissÄ• ya kÄ• raá¹‡aá¹ƒ katvÄ• paÃ±Ã±atti __upÄ• dÄ• paÃ±Ã±atti_
upÄ• dÄ• ya ratho gehaá¹ƒ, te te rÅ«parasÄ• dayo upÄ• dÄ• ya ghaá¹-o paá¹-o, candimasÅ
kÄ• lo disÄ• â€™â€™ tiÄ• di. paÃ±Ã±apetabbaá¹-á¹-hena cesÄ• paÃ±Ã±atti nÄ• ma, na pa
tassa atthassa paÃ±Ã±Ä• panÄ• , ayaá¹ƒ avijjamÄ• napaÃ±Ã±attiyeva. __diá¹-á¹-hÄ• dÄ«n
__vattabbato_ti diá¹-á¹-hamutaviÃ±Ã±Ä• te upanidhÄ• ya upatthambhaá¹ƒ katvÄ• apekkhit
diá¹-á¹-hÄ• disabhÄ• vavirahite saddÄ• yatane vattamÄ• nopi hi sutavohÄ• ro ``dutiyaá¹ƒ ta
paá¹-hamÄ• dÄ«ni diá¹-á¹-hamutaviÃ±Ã±Ä• te apekkhitvÄ• pavatto __ ``upanidhÄ• paÃ±Ã±
panesÄ• anekavidhÄ• tadaÃ±Ã±apekkhÅ«panidhÄ• hatthagatÅ«panidhÄ• sampayuttÅ«p
avidÅ«ragatÅ«panidhÄ• paá¹-ibhÄ• gÅ«panidhÄ• tabbahulÅ«panidhÄ• tabbisiá¹-á¹-hÅ«pa
ayaá¹ƒ ``dutiyaá¹ƒ tatiyaâ€™â€™ ntiÄ• dikÄ• viya paá¹-hamÄ• dÄ«naá¹ƒ diá¹-á¹-hÄ• dÄ«n
aÃ±Ã±amaÃ±Ã±amapekkhitvÄ• vuttattÄ• tadaÃ±Ã±apekkhÅ«panidhÄ• paÃ±Ã±atti nÄ• ma

evaá¹ƒ paÃ±Ã±attiyÄ• pi \Ne I 138/ atthÄ• dhigamanÄ«yatÄ• saá¹…khÄ• taá¹ƒ dassetabba
saddasÄ• matthiyena dÄ«petabbamatthaá¹ƒ niddhÄ• retvÄ• dÄ«pento __ ``ettha cÄ• â€™â
etasmiá¹ƒ vacanattaye. __ca_-saddo upanyÄ• so atthantaraá¹ƒ Ä• rabhitukÄ• mena yojitatt
asutaá¹ƒ na hotÄ«ti pakÄ• sitoyamattho, tasmÄ• tathÄ• suta-saddena pakÄ• sitÄ• attanÄ
pakÄ• ravisesÄ• __ ``evaâ€™â€™ _nti therena paccÄ• maá¹-á¹-hÄ• ti tena evaá¹ƒ-sadden
tenÄ• ha __ ``evanti vacanena asammohaá¹ƒ dÄ«petÄ«â€™â€™ _ti. __asammoha_nti ca y
tadeva yuttiyÄ• , byatirekena ca samatthehi __ ``na hÄ«â€™â€™ _tiÄ• dinÄ• vakkhamÄ• n
nÄ• nappakÄ• raá¹ƒ duppaá¹-ividdhaÃ±ca. evaá¹ƒ nÄ• nappakÄ• re duppaá¹-ividdhe sutte
nÄ• nappakÄ• rapaá¹-ivedhasamattho bhavissati. imÄ• ya yuttiyÄ• , iminÄ• ca byatirekena
asammÅ«á¸·habhÄ• vasaá¹…khÄ• to dÄ«petabbo attho viÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ hoti. eva
bhagavato sammukhÄ• sutÄ• kÄ• rassa yÄ• thÄ• vato upari therena dassiyamÄ• nattÄ• _
dÄ«petÄ«â€™â€™ _ti vuttaá¹ƒ. __kÄ• lantarenÄ• _ti sutakÄ• lato aparena kÄ• lena. __yas
paá¹-ijÄ• nÄ• ti, _ therassa pana suvaá¹‡á¹‡abhÄ• jane pakkhittasÄ«havasÄ• viya anassan
tiá¹-á¹-hati, tasmÄ• so evaá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ dÄ«pitena pana atth
pakÄ• sitanti Ä• ha __ ``iccassÄ• â€™â€™ _tiÄ• di. tattha __iccassÄ• _ti iti assa, tasmÄ• a
ca dÄ«pitattÄ• assa therassapaÃ±Ã±Ä• siddhÄ«tiÄ• dinÄ• sambandho. __asammohenÄ•
paÃ±Ã±Ä• vajjitasamÄ• dhiÄ• didhammajÄ• tena taá¹ƒsampayuttÄ• ya paÃ±Ã±Ä• ya \Be I
sijjhanato. sammohapaá¹-ipakkhena vÄ• paÃ±Ã±Ä• saá¹…khÄ• tena dhammajÄ• tena. sav
paÃ±Ã±Ä• ya taduttarikÄ• lapaÃ±Ã±Ä• siddhi upanissayÄ• dikoá¹-iyÄ• sijjhanato. itaratthÄ
netabbo.

evaá¹ƒ pakÄ• sitena pana atthena kiá¹ƒ vibhÄ• vitanti Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di.
dubbidhesu dhammesu. byaÃ±janÄ• naá¹ƒ paá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambhÄ«ro, yat
karaá¹‡Ä«yaá¹ƒ, tasmÄ• tattha satiyÄ• byÄ• pÄ• ro adhiko, paÃ±Ã±Ä• pana guá¹‡Ä«bhÅ

``paÃ±Ã±Ä• pubbaá¹…gamÄ• yÄ• â€™â€™ _tiÄ• di. paÃ±Ã±Ä• ya pubbaá¹…gamÄ• __pa
pubbaá¹…gamatÄ• cettha padhÄ• nabhÄ• vo ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su Ä• vajjanÄ• dayo pubbaá¹…gamÄ• samÄ• nÄ• pi tadÄ• ram
appadhÄ• nabhÅ«tÄ• , evaá¹ƒ pubbaá¹…gamÄ• yapi appadhÄ• natte sati paÃ±Ã±Ä• pubba
yujjati. pubbaá¹…gamatÄ• cettha purecÄ• ribhÄ• vo. iti sahajÄ• tapubbaá¹…gamo purejÄ•
pubbaá¹…gamo idha sambhavati, yathÄ• cettha, evaá¹ƒ sati ``pubbaá¹…gamÄ• yÄ• â€™â
yathÄ• sambhavamesa \Ne I 139/ nayo veditabbo. evaá¹ƒ vibhÄ• vitena samatthatÄ• vacan
__ ``tadubhayasamatthatÄ• yogenÄ• â€™â€™ _tiÄ• di. tattha __atthabyaÃ±janasampanna
paripuá¹‡á¹‡assa, saá¹…kÄ• sanÄ• dÄ«hi vÄ• chahi atthapadehi, akkharÄ• dÄ«hi ca chah
samannÄ• gatassa, atthabyaÃ±janasaá¹…khÄ• tena vÄ• rasena sÄ• durasassa. pariyattidh
navalokuttararatanasannidhÄ• nato sattavidhassa, dasavidhassa vÄ• ratanassa sannidhÄ•
__dhammakoso, _ tathÄ• dhammabhaá¹‡á¸• Ä• gÄ• ro, tattha niyuttoti __dhammabhaá¹‡á
nÄ• nÄ• rÄ• jabhaá¹‡á¸• arakkhako bhaá¹‡á¸• Ä• gÄ• riko viyÄ• ti __bhaá¹‡á¸• Ä• gÄ• riko
bhaá¹‡á¸• Ä• gÄ• rikoti tameva sadisatÄ• kÄ• raá¹‡adassanena visesetvÄ• __ ``dhammab
vutto. yathÄ• ha ---

``bahussuto dhammadharo, sabbapÄ• á¹-hÄ« ca sÄ• sane.

Ä• nando nÄ• ma nÄ• mena, dhammÄ• rakkho tavaá¹ƒ muneâ€™â€™ ti || (Ap I 542).

aÃ±Ã±athÄ• pi dÄ«petabbamatthaá¹ƒ dÄ«peti __ ``aparo nayoâ€™â€™ _tiÄ• dinÄ• , evaá
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthÄ• naá¹ƒ aviparÄ«tasaddhammavisayattÄ• tabbisay
yoniso manasikÄ• rassa dÄ«panaá¹ƒ yuttanti vuttaá¹ƒ __ ``yoni ... pe ... dÄ«petÄ«â€™â€™
_tiÄ• dinÄ• byatirekena Ã±Ä• pakahetudassanaá¹ƒ. tattha katthaci hi-saddo dissati, so kÄ•
iminÄ• vacaneneva yoniso manasikaroto nÄ• nappakÄ• rapaá¹-ivedhasambhavato aggi viy
kÄ• raá¹‡abhÅ«to so viÃ±Ã±Ä• yatÄ«ti tadanvayampi atthÄ• pattiyÄ• dasseti. esa nayo sab
``brahmajÄ• laá¹ƒ Ä• vuso kattha bhÄ• sitaâ€™â€™ ntiÄ• di pucchÄ• vasena adhunÄ• pak
suttassa ``sutaâ€™â€™ nti padena vuccamÄ• naá¹ƒ bhagavato sammukhÄ• savanaá¹ƒ sa
sambhavatÄ«ti katvÄ• vuttaá¹ƒ __ ``avikkhepaá¹ƒ dÄ«petÄ«â€™â€™ _ti. __ ``vikkhittacitta
byatirekakÄ• raá¹‡ena Ã±Ä• pakahetuá¹ƒ dassetvÄ• tadeva samattheti __ ``tathÄ• hÄ«â€™
__sabbasampattiyÄ• _ti sabbena atthabyaÃ±janadesakapayojanÄ• dinÄ• sampattiyÄ• . kiá
__ ``yoniso manasikÄ• rena cetthÄ• â€™â€™ _tiÄ• di. __etthÄ• _ti etasmiá¹ƒ dhammadvay
vikkhittacittoâ€™â€™ _tiÄ• dinÄ• kÄ• raá¹‡abhÅ«tena avikkhepena, sappurisÅ«panissaye
saddhammassavanassa siddhiyÄ• eva samatthanaá¹ƒ vuttaá¹ƒ, avikkhepena pana sappuri
samatthanaá¹ƒ na vuttaá¹ƒ. kasmÄ• ti ce? vikkhittacittÄ• naá¹ƒ sappurise payirupÄ• sanÄ•
siddhattÄ• . atthavaseneva hi so pÄ• kaá¹-oti na vutto.

etthÄ• ha --- yathÄ• yoniso manasikÄ• rena phalabhÅ«tena attasammÄ• paá¹‡idhipubbek

kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ \Ne I 140/ siddhi vuttÄ• tadavinÄ• bhÄ• vato, evaá¹ƒ avikkhepen
saddhammassavanasappurisÅ«panissayÄ• naá¹ƒ kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ siddhi vattabbÄ
sappurisÅ«panissayavirahitassa ca tadabhÄ• vato. evaá¹ƒ santepi ``na hi vikkhittacittoâ€™â
tiÄ• disamatthanavacanena avikkhepena, sappurisÅ«panissayena ca kÄ• raá¹‡abhÅ«tena s
phalabhÅ«tassa siddhi vuttÄ• , kasmÄ• panevaá¹ƒ vuttÄ• ti? vuccate --- adhippÄ• yantaras
siddhi vuttÄ• . ayaá¹ƒ panetthÄ• dhippÄ• yo --- saddhammassavanasappurisÅ«panissayÄ•
kÄ• raá¹‡aá¹ƒ bÄ• hirakÄ• raá¹‡attÄ• , avikkhepo pana sappurisÅ«panissayo viya saddham
ekantakÄ• raá¹‡aá¹ƒ ajjhattikakÄ• raá¹‡attÄ• , tasmÄ• ekantakÄ• raá¹‡e honte kimatthiyÄ•
phalabhÄ• vaparikappanÄ• ti tathÄ• yevetassa \Be I 159/ siddhi vuttÄ• ti. ettha ca paá¹-ham
kÄ• raá¹‡assa siddhidassanaá¹ƒ nadÄ«pÅ«rena viya upari vuá¹-á¹-hisabbhÄ• vassa, dutiya
siddhidassanaá¹ƒ ekantavassinÄ• viya meghavuá¹-á¹-hÄ• nena vuá¹-á¹-hipavattiyÄ• .

__ ``aparo nayoâ€™â€™ _tiÄ• dinÄ• aÃ±Ã±athÄ• pi dÄ«petabbathamÄ• ha, yasmÄ• na
pe ... nÄ• nÄ• kÄ• raniddeso_ti heá¹-á¹-hÄ• __vuttaá¹ƒ, so ca Ä• kÄ• ro_ti
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• á¹‡avÄ«thisaá¹…khÄ• tassa cittasantÄ• nassa nÄ• nÄ• kÄ
nÄ• natthabyaÃ±janaggahaá¹‡asaá¹…khÄ• to so bhagavato vacanassa atthabyaÃ±janappa
sakalasÄ• sanasampattiogÄ• hanÄ• kÄ• ro. __evaá¹ƒ bhaddako_ti niravasesaparahitapÄ• n
evaá¹ƒ yathÄ• vuttena nÄ• natthabyaÃ±janaggahaá¹‡ena sundaro seá¹-á¹-ho, samÄ• sapa
bhaddo yassÄ• ti katvÄ• . na paá¹‡ihito __appaá¹‡ihito, _ sammÄ• appaá¹‡i hito attÄ• yas
__pacchimacakkadvayasampatti_nti attasammÄ• paá¹‡idhipubbekatapuÃ±Ã±atÄ• saá¹…kh
guá¹‡asseva hi aparÄ• paravuttiyÄ• pavattanaá¹-á¹-hena cakkabhÄ• vo. caranti vÄ• etena
sampattibhavesÅ«ti vÄ• __cakkaá¹ƒ. _ yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``cattÄ• rimÄ• ni bhikkha
samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattatÄ«â€™â€™ tiÄ• di (AN a
desanÄ• kkamavaseneva. __purimacakkadvayasampatti_nti
patirÅ«padesavÄ• sasappurisÅ«panissayasaá¹…khÄ• taguá¹‡advayasampattiá¹ƒ. sesaá¹ƒ
purimakÄ• raá¹‡aá¹ƒ purimassevÄ• ti idha kÄ• raá¹‡amÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di

tena kiá¹ƒ pakÄ• sitanti Ä• ha __ ``iccassÄ• â€™â€™ _tiÄ• di. __iti_ imÄ• ya catucakkasan
kÄ• raá¹‡abhÅ«tÄ• ya. __assa_ therassa. __pacchimacakkadvayasiddhiyÄ• _ti pacchimaca
siddhiyÄ• \Ne I 141/. __Ä• sayasuddhÄ«_ti vipassanÄ• Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya anulo
kammassakatÄ• Ã±Ä• á¹‡a-maggaÃ±Ä• á¹‡asaá¹…khÄ• tassa yathÄ• bhÅ«taÃ±Ä• á¹‡ass
asuddhihetubhÅ«tÄ• naá¹ƒ kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vena __suddhi. _ tadeva hi dvayaá¹ƒ
suddhasattÄ• naá¹ƒ Ä• sayo. sammÄ• paá¹‡ihitatto hi pubbe ca katapuÃ±Ã±o suddhÄ• say
``sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kareâ€™â€™ ti, (Dhp 43) ``katapuÃ±Ã
padhÄ• namanuyuÃ±ja \Be I 160/ khippaá¹ƒ hohisi anÄ• savoâ€™â€™ ti (DN II 207) ca. ke
``kattukamyatÄ• chando Ä• sayoâ€™â€™ ti vadanti, tadayuttameva ``tÄ• ya ca Ä• sayasud
adhigamabyattisiddhÄ«â€™â€™ ti vacanena virodhato. evampi maggaÃ±Ä• á¹‡asaá¹…khÄ
yuttÄ• tÄ• ya adhigamabyattisiddhiyÄ• avattabbatoti? no na yutto purimassa maggassa, pa

maggÄ• naá¹ƒ, phalÄ• naÃ±ca kÄ• raá¹‡abhÄ• vato. __payogasuddhÄ«_ti yonisomanasikÄ
dhammassavanapayogassa visadabhÄ• vena suddhi, sabbassa vÄ• kÄ• yavacÄ«payogass
patirÅ«padesavÄ• sÄ«, hi sappurisasevÄ« ca yathÄ• vuttavisuddhapayogo hoti. tathÄ• visu
yonisomanasikÄ• rapubbaá¹…gamena dhammassavanapayogena, vippaá¹-isÄ• rÄ• bhÄ• v
avikkhittacitto pariyattiyaá¹ƒ visÄ• rado hoti, tathÄ• bhÅ«to ca thero, tena viÃ±Ã±Ä• yati
purimacakkadvayasiddhiyÄ• therassa payogasuddhi siddhÄ• vÄ• ti. tena kiá¹ƒ vibhÄ• vitan
cÄ• â€™â€™ _tiÄ• di. __adhigamabyattisiddhÄ«_ti paá¹-ivedhasaá¹…khÄ• te adhigame ch
adhigametabbato hi paá¹-ivijjhitabbato paá¹-ivedho __ ``adhigamoâ€™â€™ _ti aá¹-á¹-hakat
__Ä• gamo_ti ca pariyatti Ä• gacchanti attatthaparatthÄ• dayo etena, Ä• bhuso vÄ• gamita

tena kimanubhÄ• vitanti Ä• ha __ ``itÄ«â€™â€™ _tiÄ• di. __itÄ«_ti evaá¹ƒ vuttanayena, ta
kÄ• raá¹‡aniddeso. __vacana_nti nidÄ• navacanaá¹ƒ lokato, dhammato ca siddhÄ• ya upa
__ ``aruá¹‡uggaá¹ƒ viyÄ• â€™â€™ _tiÄ• dimÄ• ha. ``upamÄ• ya midhekacce, atthaá¹ƒ jÄ•
II 19.24) hi vuttaá¹ƒ. __aruá¹‡o_ti sÅ«riyassa udayato pubbabhÄ• ge uá¹-á¹-hitaraá¹ƒsi, tas
uggamanaá¹ƒ __udayato_ udayantassa udayÄ• vÄ• samuggacchato __sÅ«riyassa pubbaá
__bhavituá¹ƒ arahati viyÄ• _ti sambandho. idaá¹ƒ vuttaá¹ƒ hoti --- Ä• gamÄ• dhigamabyatti
vuttanidÄ• navacanaá¹ƒ bhagavato vacanassa pubbaá¹…gamaá¹ƒ bhavitumarahati, nidÄ• n
idamatthajÄ• taá¹ƒ anubhÄ• vitanti.

idÄ• ni aparampi pubbe vuttassa asammohÄ• sammosasaá¹…khÄ• tassa dÄ«petabbassat
suta-saddehi pakÄ• setabbamatthaá¹ƒ pakÄ• sento __ ``aparo nayoâ€™â€™ _tiÄ• dimÄ• h
``nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakena \Ne I 142/, sotabbappabhedapaá¹-ivedhadÄ«pak
saddehi pubbe \Be I 161/ dÄ«pitaá¹ƒ asammohÄ• sammosasaá¹…khÄ• taá¹ƒ dÄ«petabbat
nÄ• nappakÄ• rapaá¹-ivedhassa, asammosena ca sotabbappabhedapaá¹-ivedhassa sijjhan
_tiÄ• dÄ«hi pana pakÄ• setabbatthaá¹ƒ. tena vuttaá¹ƒ __Ä• cariyadhammapÄ• lattherena_
``nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakenÄ• tiÄ• dinÄ• evaá¹ƒ-sadda suta-saddÄ• naá¹ƒ the
asammohÄ• sammosadÄ«panato catupaá¹-isambhidÄ• vasena atthayojanaá¹ƒ dassetÄ«â€
hetugabbhaÃ±cetaá¹ƒ padadvayaá¹ƒ, nÄ• nappakÄ• rapaá¹-ivedhasaá¹…khÄ• tassa,
sotabbappabheda-paá¹-ivedhasaá¹…khÄ• tassa ca dÄ«petabbatthassa dÄ«pakattÄ• ti vutta
vijjamÄ• nassa bhÄ• vo __sabbhÄ• vo, _ atthapaá¹-ibhÄ• napaá¹-isambhidÄ• hi sampattiyÄ
``sambhavaâ€™â€™ ntipi pÄ• á¹-ho, sambhavanaá¹ƒ __sambhavo, _ atthapaá¹-ibhÄ• napa
sambhavo tathÄ• . evaá¹ƒ itaratthÄ• pi. __ ``sotabbappabhedapaá¹-ivedhadÄ«pakenÄ• â€™
suta-saddo evaá¹ƒ-saddasannidhÄ• nato, vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sÄ• maÃ±Ã±en
Ä• masatÄ«ti dasseti. ettha ca sotabbadhammasaá¹…khÄ• tÄ• ya pÄ• á¸·iyÄ• nidassetabb
bhÄ• sitatthapayojanatthÄ• naá¹ƒ, tÄ«su ca Ã±Ä• á¹‡esu pavattaÃ±Ä• á¹‡assa nÄ• nappak
tabbhÄ• vapaá¹-ivedhadÄ«pakena evaá¹ƒ-saddena atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sa
yuttaá¹ƒ, sotabbadhammassa pana atthÄ• dhigamahetuto, taá¹ƒvasena ca tadavasesahetu
niruttibhÄ• vato ca sotabbappabhedadÄ«pakena suta-saddena

dhammaniruttipaá¹-isambhidÄ• sampattisabbhÄ• vadÄ«panaá¹ƒ yuttanti veditabbaá¹ƒ. tade
``asammohadÄ«pakena, asammosadÄ«pakenÄ• â€™â€™ ti ca avatvÄ• tathÄ• vuttanti.

evaá¹ƒ asammohÄ• sammosasaá¹…khÄ• tassa dÄ«petabbassatthassa dÄ«pakehi evaá¹ƒ-
pakÄ• setabbamatthaá¹ƒ pakÄ• setvÄ• idÄ• ni yonisomanasikÄ• rÄ• vikkhepasaá¹…khÄ• t
dÄ«pakehipi tehi pakÄ• setabbamatthaá¹ƒ pakÄ• sento __ ``evanti cÄ• â€™â€™ _tiÄ• dimÄ
... pe ... bhÄ• samÄ• no, sutanti idaá¹ƒ ... pe ... bhÄ• samÄ• noâ€™â€™ _ti ca iminÄ• tehi
dÄ«pitaá¹ƒ yonisomanasikÄ• rÄ• vikkhepasaá¹…khÄ• taá¹ƒ dÄ«petabbathamÄ• ha, __ ``et
pakÄ• setabbatthaá¹ƒ __savanayogadÄ«paka_nti ca avikkhepavasena savanayogassa sijjh
\Be I 162/. tathÄ• hi __Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ ``savanadhÄ• raá¹‡avacÄ
pariyattidhammÄ• naá¹ƒ visesena sotÄ• vadhÄ• raá¹‡apaá¹-ibaddhÄ• ti te avikkhepadÄ«pa
yojetvÄ• â€™â€™ ti (Sv-pá¹- I 1). manodiá¹-á¹-hÄ«hi pariyattidhammÄ• naá¹ƒ anupekkhana
manasikÄ• rapaá¹-ibaddhÄ• , tasmÄ• taddÄ«pakavacaneneva ete mayÄ• dhammÄ• mana
suppaá¹-ividdhÄ• ti imamatthaá¹ƒ pakÄ• setÄ«ti vuttaá¹ƒ ``evanti ca ... pe ... dÄ«petÄ«â€™
__dhammÄ• _ti pariyattidhammÄ• . __manasÄ• nupekkhitÄ• _ti ``idha sÄ«laá¹ƒ kathitaá¹ƒ,
paÃ±Ã±Ä• , ettakÄ• va ettha \Ne I 143/ anusandhayoâ€™â€™ tiÄ• dibhedena manasÄ• an
suppaá¹-ividdhÄ• _ti nijjhÄ• nakkhantisaá¹…khÄ• tÄ• ya, Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ
vuttarÅ«pÄ• rÅ«padhamme ``iti rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• suá¹-á¹-hu
paá¹-ividdhÄ• .

savanadhÄ• raá¹‡avacÄ«paricariyÄ• ca pariyattidhammÄ• naá¹ƒ visesena sotÄ• vadhÄ• r
taddÄ«pakavacaneneva bahÅ« mayÄ• dhammÄ• sutÄ• dhÄ• tÄ• vacasÄ• paricitÄ• ti im
__ ``sutanti idaá¹ƒ ... pe ... dÄ«petÄ«â€™â€™ _ti. tattha __sutÄ• _ti sotadvÄ• rÄ• nusÄ• re
__dhÄ• tÄ• _ti suvaá¹‡á¹‡abhÄ• jane pakkhittasÄ«havasÄ• viya manasi suppatiá¹-á¹-hitabl
upadhÄ• ritÄ• . __vacasÄ• paricitÄ• _ti paguá¹‡atÄ• sampÄ• danena vÄ• cÄ• ya paricitÄ•
pakÄ• setabbatthadvayadÄ«pakena yathÄ• vuttasaddadvayena vibhÄ• vetabbamatthaá¹ƒ v
``tadubhayenapÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __tadubhayenÄ• _ti purimanaye, pacchi
pakÄ• setabbassatthassa pakÄ• sakena tena dubbidhena saddena. __atthabyaÃ±janapÄ• r
Ä• darajananassa kÄ• raá¹‡avacanaá¹ƒ. tadeva kÄ• raá¹‡aá¹ƒ byatirekena vivarati, yuttiyÄ•
__ ``atthabyaÃ±janaparipuá¹‡á¹‡aÃ±hÄ«â€™â€™ _tiÄ• dinÄ• . __asuá¹‡anto_ti cettha lakk
anta-saddo. __mahatÄ• hitÄ• _ti mahantato hitasmÄ• . __paribÄ• hiro_ti sabbato bhÄ• gen

etena pana vibhÄ• vetabbatthadÄ«pakena saddadvayena anubhÄ• vetabbatthamanubhÄ•
iminÄ• â€™â€™ _tiÄ• dimÄ• ha. pubbe visuá¹ƒ visuá¹ƒ atthe yojitÄ• yeva ete saddÄ• idha
anubhÄ• vakabhÄ• vena gahitÄ• ti Ã±Ä• petuá¹ƒ __ ``sakalenÄ• â€™â€™ _ti vuttaá¹ƒ. kÄ•
I 163/ á¹-hÄ• ne pubbena yojito, tadapekkhÄ• naá¹ƒ pana evaá¹ƒ-sadda suta-saddÄ• naá¹ƒ
avinÄ• bhÄ• vato ca tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ. __tathÄ• gatappavedita_nti tathÄ• g
viditaá¹ƒ, bhÄ• sitaá¹ƒ vÄ• . __attano adahanto_ti attani ``mamedaâ€™â€™ nti aá¹-á¹-hape

sÄ• mivacanaá¹ƒ. __asappurisabhÅ«mi_nti asappurisavisayaá¹ƒ, so ca atthato apakataÃ±Ã
``idhekacco pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ pariyÄ• puá¹‡itvÄ•
III 195) evaá¹ƒ mahÄ• coradÄ«pakena bhagavatÄ• vuttÄ• anariyavohÄ• rÄ• vatthÄ• , tath
pe ... adahantoâ€™â€™ _ti. hutvÄ• ti cettha seso. tathÄ• __sÄ• vakattaá¹ƒ paá¹-ijÄ• nanto
sappurisabhÅ«miokkamanasarÅ«pakathanaá¹ƒ. nanu ca Ä• nandattherassa ``mametaá¹ƒ v
mahÄ• kassapattherÄ• dÄ«naÃ±ca tadÄ• saá¹…kÄ• ya abhÄ• vato asappurisabhÅ«misama
siyÄ• ti? nayidamevaá¹ƒ ``evaá¹ƒ me sutaâ€™â€™ nti vadantena ayampi attho anubhÄ• vit
tena hi anubhÄ• vetabbamatthaá¹ƒyeva tathÄ• dasseti, na pana Ä• nandattherassa adhim
mahÄ• kassapattherÄ• dÄ«naÃ±ca \Ne I 144/ tadÄ• saá¹…kÄ• ya sambhavanti niá¹-á¹-ham
``devatÄ• naá¹ƒ parivitakkÄ• pekkhaá¹ƒ tathÄ• vacanaá¹ƒ, tasmÄ• edisÄ« codanÄ• anava
tasmiá¹ƒ kira samaye ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ evaá¹ƒ cetaso parivitakko udapÄ• di ``
ayaÃ±cÄ• yasmÄ• Ä• nando desanÄ• kusalo, idÄ• ni dhammaá¹ƒ deseti, sakyakulappasut
cÅ«á¸·apituputto ca, kiá¹ƒ nu kho so sayaá¹ƒ sacchikataá¹ƒ dhammaá¹ƒ deseti, udÄ• hu bh
yathÄ• sutaâ€™â€™ nti, tesameva cetoparivitakkamaÃ±Ã±Ä• ya tadabhipariharaá¹‡atthaá
asappurisabhÅ«misamatikkamanÄ• diattho anubhÄ• vitoti. sÄ• yeva yathÄ• vuttÄ• anariya
_ tadavatthÄ• nokkamanasaá¹…khÄ• tÄ• ca sÄ• vakattapaá¹-ijÄ• nanÄ• __saddhammo. _
purimatthameva dassetÄ«ti gahetabbaá¹ƒ. apica kuhanalapanÄ• divasena pavatto akusalar
tabbirahitabhÄ• vo ca __saddhammo. _ __ ``kevalaâ€™â€™ _ntiÄ• dinÄ• pi vuttassevattha
dassanaá¹ƒ, yathÄ• vuttÄ• ya anariyavohÄ• rÄ• vatthÄ• ya __parimoceti. _ sÄ• vakattaá¹ƒ
__satthÄ• raá¹ƒ apadisatÄ«_ti attho. apica satthukappÄ• dikiriyato __attÄ• naá¹ƒ parimocet
\Be I 164/ sambhavato. ``satthu bhagavatoyeva vacanaá¹ƒ mayÄ• sutaâ€™â€™ nti satthÄ•
atthantaramanubhÄ• vanaá¹ƒ hoti. __ ``jinavacanaâ€™â€™ _ntiÄ• dipi pariyÄ• yantaradass
atthantaramanubhÄ• vanameva vÄ• . __appetÄ«_ti nidasseti. diá¹-á¹-hadhammikasamparÄ
yathÄ• rahaá¹ƒ satte netÄ«ti __netti, _ dhammoyeva netti tathÄ• . vuttanayena cettha ubhay
veditabbo.

aparampi anubhÄ• vetabbamatthamanubhÄ• veti __ ``apicÄ• â€™â€™ _tiÄ• dinÄ• . tattha
desanÄ• vasena pavattitabhÄ• vaá¹ƒ. __purimavacanaá¹ƒ vivaranto_ti bhagavatÄ• desitav
saá¹ƒvijjamÄ• naá¹ƒ bhagavatÄ• vacanameva uttÄ• niá¹ƒ karonto, idaá¹ƒ vacananti samba
vesÄ• rajjaÃ±Ä• á¹‡ehi visÄ• radassa, visÄ• radahetubhÅ«tacatuvesÄ• rajjaÃ±Ä• á¹‡asamp
dasaÃ±Ä• á¹‡abaladharassa. sammÄ• sambuddhabhÄ• vasaá¹…khÄ• te uttamaá¹-á¹-hÄ• n
atthena Ä• sabhasaá¹…khÄ• te akampanasabhÄ• vabhÅ«te á¹-hÄ• ne á¹-hitassa. ``evamev
tathÄ• gato loke uppajjati ... pe ... so dhammaá¹ƒ desetÄ«â€™â€™ tiÄ• dinÄ• (AN a IV 33)
Ä• gatena anekanayena sÄ«hanÄ• danadino. sabbasattesu, sabbasattÄ• naá¹ƒ vÄ• uttama
niddhÄ• raá¹‡alakkhaá¹‡Ä• bhÄ• vato niddhÄ• raá¹‡avasena samÄ• so. sabbattha hi sakka
evameva vuttaá¹ƒ. dhammena sattÄ• namissarassa. dhammasseva issarassa taduppÄ• da
sesapadadvayaá¹ƒ tassevatthassa pariyÄ• yantaradÄ«panaá¹ƒ. dhammena lokassa padÄ«
taduppÄ• dakabhÄ• vena vÄ• dhammasaá¹…khÄ• tapadÄ«pasampannassa. ``dhammakÄ

adhivacanaâ€™â€™ nti (DN III 118) hi vuttaá¹ƒ. dhammena lokapaá¹-isaraá¹‡abhÅ«tassa,
145/ vÄ• paá¹-isaraá¹‡ena sampannassa. ``yaá¹ƒnÅ«nÄ• haá¹ƒ ... pe ... tameva dhammaá
mÄ• netvÄ• pÅ«jetvÄ• upanissÄ• ya vihareyyaâ€™â€™ nti (AN a IV 21; SN a I 173) hi vut
saddhindriyÄ• disaddhammasaá¹…khÄ• tassa varacakkassa pavattino, saddhammÄ• name
pavattino sammÄ• sambuddhassa tassa bhagavato idaá¹ƒ vacanaá¹ƒ sammukhÄ• va mayÄ
__byaÃ±jane_ti padasamudÄ• yabhÅ«te vÄ• kye. __kaá¹…khÄ• vÄ• vimati vÄ• _ti ettha d
vicikicchÄ• __kaá¹…khÄ• . _ nÄ• tisaá¹ƒsappanaá¹ƒ matibhedamattaá¹ƒ __vimati. sammuk
mayÄ• _ti tathÄ• akattabbabhÄ• vakÄ• raá¹‡avacanaá¹ƒ. __attanÄ• _ __uppÄ• ditabhÄ• v
purimavacanaá¹ƒ \Be I 165/ vivaranto_ti pana assaddhiyavinÄ• sanassa, saddhÄ• sampada
kÄ• raá¹‡avacanaá¹ƒ. __ ``tenetaâ€™â€™ _ntiÄ• dinÄ• yathÄ• vuttamevatthaá¹ƒ udÄ• nav

__ ``evaá¹ƒ me sutaâ€™â€™ _nti evaá¹ƒ vadanto gotamagottassa sammÄ• sambuddhass
vÄ• sÄ• vako Ä• yasmÄ• Ä• nando bhagavatÄ• bhÄ• sitabhÄ• vassa, sammukhÄ• paá¹-
tathÄ• sÅ«caneneva ca khalitadunniruttÄ• digahaá¹‡adosÄ• bhÄ• vassa sijjhanato sÄ• san
saddhaá¹ƒ vaá¸• á¸• hetÄ«ti attho. ettha ca paÃ±camÄ• dayo tisso atthayojanÄ• Ä• kÄ• rÄ
aggahitavisesameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• dassitÄ• , tato parÄ• tisso Ä• kÄ• rattham
gahetvÄ• vibhÄ• vitÄ• , pacchimÄ• pana tisso yathÄ• kkamaá¹ƒ Ä• kÄ• ratthaá¹ƒ, nidassa
avadhÄ• raá¹‡atthaÃ±ca evaá¹ƒ-saddaá¹ƒ gahetvÄ• yojitÄ• ti daá¹-á¹-habbaá¹ƒ. honti cetth

``dassanaá¹ƒ dÄ«panaÃ±cÄ• pi, pakÄ• sanaá¹ƒ vibhÄ• vanaá¹ƒ.

anubhÄ• vanamiccattho, kiriyÄ• yogena paÃ±cadhÄ• ||

dassito paramparÄ• ya, siddho nekatthavuttiyÄ• .

evaá¹ƒ me sutamiccettha, padattaye nayaÃ±Ã±unÄ• â€™â€™ ti ||

eka-saddo pana aÃ±Ã±aseá¹-á¹-hÄ• sahÄ• yasaá¹…khyÄ• dÄ«su dissati. tathÄ• hesa ``sa
idameva saccaá¹ƒ moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27)
ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su (DN I 228; Vin III 11) seá¹-á¹-he, ``ekovÅ«pakaá¹-á¹-hoâ
405; DN II 215; MN I 80; SN b III 63; Vibh IV 445) asahÄ• ye, ``ekova kho bhikkhave, khaá¹
brahmacariyavÄ• sÄ• yÄ• â€™â€™ tiÄ• dÄ«su (AN c 8.29) saá¹…khyÄ• yaá¹ƒ, idhÄ• pi sa
dassento Ä• ha __ ``ekanti gaá¹‡anapariccheda niddesoâ€™â€™ _ti (It-a 1; Sv-pá¹- I
paribbÄ• jakakathÄ• vaá¹‡á¹‡anÄ•) ekoyevesa samayo, na dve vÄ• tayo vÄ• ti Å«nÄ• dhi
paricchedaniddeso ekanti ayaá¹ƒ saddoti attho, tena kassa paricchindananti anuyoge sati \B
``samayaâ€™â€™ nti vuttanti dassento Ä• ha __ ``samayanti paricchinnaniddesoâ€™â€™
paricchedaparicchinnavasena vuttepi ``ayaá¹ƒ nÄ• ma samayoâ€™â€™ ti sarÅ«pato aniya
aniyamitavacanamevÄ• ti dasseti __ ``ekaá¹ƒ ... pe ... dÄ«panaâ€™â€™ _nti iminÄ• .

idÄ• ni samayasaddassa anekatthavuttitaá¹ƒ atthuddhÄ• ravasena dassetvÄ• idhÄ• dhipp
``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. __tatthÄ• _ti tasmiá¹ƒ ``ekaá¹ƒ samayaâ€™â€™ nti pad
samaya saddoti sambandho. na pana dissatÄ«ti tesvekasmiá¹ƒyeva atthe idha pavattanato.
paccayasÄ• maggiyaá¹ƒ, kÄ• raá¹‡asamavÄ• yeti attho. __khaá¹‡e_ti okÄ• se. __hetudiá¹-
laddhiyaÃ±ca. __assÄ• _ti samayasaddassa. __kÄ• laÃ±ca samayaÃ±ca upÄ• dÄ• yÄ• _ti
upasaá¹…kamanassa yuttakÄ• lo. __samayo_ nÄ• ma tasseva paccayasÄ• maggÄ«, atthat
tadanurÅ«pasarÄ«rabalaÃ±ceva tappaccayaparissayÄ• bhÄ• vo ca. __upÄ• dÄ• naá¹ƒ_ nÄ
gahaá¹‡aá¹ƒ, tasmÄ• yathÄ• vuttaá¹ƒ kÄ• laÃ±ca samayaÃ±ca paÃ±Ã±Ä• ya gahetvÄ• up
vuttaá¹ƒ hoti --- sace amhÄ• kaá¹ƒ sve gamanassa yuttakÄ• lo bhavissati, kÄ• ye balamattÄ
gamanapaccayÄ• ca aÃ±Ã±o aphÄ• suvihÄ• ro na bhavissati, athetaá¹ƒ kÄ• laÃ±ca
gamanakÄ• raá¹‡asamavÄ• yasaá¹…khÄ• taá¹ƒ samayaÃ±ca upadhÄ• retvÄ• appeva nÄ•
__khaá¹‡o_ti okÄ• so. tathÄ• gatuppÄ• dÄ• diko hi maggabrahmacariyassa okÄ• so tappac
khaá¹‡o eva ca samayo. yo ``khaá¹‡oâ€™â€™ ti ca ``samayoâ€™â€™ ti ca vuccati, so eko
diyaá¸• á¸• ho mÄ• so seso gimhÄ• naá¹ƒ __uá¹‡hasamayo. _ vassÄ• nassa paá¹-hamo mA
mahÄ• samayo_ti mahÄ• samÅ«ho. samÄ• so vÄ• esa, byÄ• so vÄ• . pavuá¹-á¹-haá¹ƒ van
kapilavatthusÄ• mante mahÄ• vanasaá¹…khÄ• te vanasaá¹‡á¸• eti attho. __samayopi kho_
sikkhÄ• padapÅ«raá¹‡assa hetu. __bhaddÄ• lÄ«_ti tassa bhikkhussa nÄ• maá¹ƒ. idaá¹ƒ vu
bhaddÄ• li paá¹-ivijjhitabbayuttakaá¹ƒ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ atthi, tampi te na paá¹-ividdhaá
sallakkhitanti. kiá¹ƒ taá¹ƒ kÄ• raá¹‡anti Ä• ha __ ``bhagavÄ• pi khoâ€™â€™ _tiÄ• di.

__ ``uggahamÄ• noâ€™â€™ _tiÄ• dÄ«su __mÄ• no_ti tassa paribbÄ• jakassa pakatinÄ• n
sippaá¹ƒ uggahetuá¹ƒ samatthatÄ• ya ``uggahamÄ• noâ€™â€™ ti naá¹ƒ \Be I 167/ saÃ±jÄ•
``uggahamÄ• noâ€™â€™ _ti vuccati. samaá¹‡amuá¹‡á¸• ikassa putto __samaá¹‡amuá¹‡á¸
devadattassa upaá¹-á¹-hÄ• ko. samayaá¹ƒ diá¹-á¹-hiá¹ƒ \Ne I 147/ pakÄ• rena vadanti etthÄ
_ tasmiá¹ƒ, diá¹-á¹-hippavÄ• daketi attho. tasmiá¹ƒ kira á¹-hÄ• ne caá¹…kÄ«tÄ• rukkhapokk
brÄ• hmaá¹‡Ä• , nigaá¹‡á¹-hÄ• celakaparibbÄ• jakÄ• dayo ca pabbajitÄ• sannipatitvÄ• att
pakÄ• rena vadanti kathenti dÄ«penti, tasmÄ• so Ä• rÄ• mo ``samayappavÄ• dakoâ€™â€™
tindukÄ• cÄ«rasaá¹…khÄ• tÄ• ya timbarÅ«sakarukkhapantiyÄ• parikkhittattÄ• __ ``tindukÄ
ekÄ• sÄ• lÄ• etthÄ• ti __ekasÄ• lako. _ yasmÄ• panettha paá¹-hamaá¹ƒ ekÄ• sÄ• lÄ• ah
mahÄ• puÃ±Ã±aá¹ƒ poá¹-á¹-hapÄ• daparibbÄ• jakaá¹ƒ nissÄ• ya bahÅ« sÄ• lÄ• katÄ• , tas
ekaá¹ƒ sÄ• laá¹ƒ upÄ• dÄ• ya laddhapubbanÄ• mavasena ``ekasÄ• lakoâ€™â€™ ti vuccat
pasenadiraÃ±Ã±o deviyÄ• uyyÄ• nabhÅ«to so pupphaphalasacchanno Ä• rÄ• mo, tena vut
Ä• rÄ• meâ€™â€™ _ti. __paá¹-ivasatÄ«_ti tasmiá¹ƒ phÄ• sutÄ• ya vasati.

__diá¹-á¹-he dhamme_ti paccakkhe attabhÄ• ve. __attho_ti vuá¸• á¸• hi. kammakilesavasen
pÄ• puá¹‡itabbato __samparÄ• yo, _ paraloko, tattha niyutto samparÄ• yiko, paralokattho. _
yathÄ• vuttaubhayatthasaá¹…khÄ• tahitapaá¹-ilÄ• bhÄ• . samparÄ• yikopi hi attho kÄ• raá¹

paá¹-iladdho nÄ• ma hotÄ«ti taá¹ƒ atthadvayamekato katvÄ• ``atthÄ• bhisamayÄ• â€™â€™
paÃ±Ã±Ä• ya taá¹ƒtadatthe rÄ• ti gaá¹‡hÄ• ti, dhÄ« vÄ• paÃ±Ã±Ä• etassatthÄ«ti __dhÄ«r
paÃ±Ã±Ä• . sÄ• hi sukhumesupi atthesu paá¸• ati gacchati, dukkhÄ• dÄ«naá¹ƒ vÄ• pÄ«á¸
__paá¹‡á¸• Ä• . _ tÄ• ya ito gatoti __paá¹‡á¸• ito. _ atha vÄ• itÄ• saÃ±jÄ• tÄ• paá¹‡á¸• Ä•
Ã±Ä• á¹‡agatiyÄ• gacchatÄ«ti __paá¹‡á¸• ito. sammÄ• mÄ• nÄ• bhisamayÄ• _ti mÄ• nass
cettha aggamaggaÃ±Ä• á¹‡ena samucchedappahÄ• naá¹ƒ vuttaá¹ƒ. __anta_nti avasÄ• naá
taá¹ƒsamaá¹…gino hiá¹ƒsanaá¹ƒ avipphÄ• ritÄ• karaá¹‡aá¹ƒ. tadeva attho tathÄ• ttha-kÄ•
katvÄ• . samecca paccayehi katabhÄ• vo __saá¹…khataá¹-á¹-ho. _ dukkhadukkhatÄ• divas
paridahanaá¹ƒ __santÄ• paá¹-á¹-ho. _ jarÄ• ya, maraá¹‡ena cÄ• ti dvidhÄ• vipariá¹‡Ä• met
__vipariá¹‡Ä• maá¹-á¹-ho_ \Be I 168/. abhisametabbo paá¹-ivijjhitabbo __abhisamayaá¹-á¹-h
pÄ«á¸·anÄ• dÄ«niyeva. tÄ• ni hi abhisametabbabhÄ• vena ekÄ«bhÄ• vamupanetvÄ• ``abh
vuttÄ• ni. abhisamayassa vÄ• paá¹-ivedhassa attho gocaro abhisamayaá¹-á¹-hoti tÄ• niyev
tabbisaya-bhÄ• vÅ«pagamana-sÄ• maÃ±Ã±ato ekattena vuttÄ• ni. ettha ca upasaggÄ• naá
atthassa vÄ• cako samayasaddo evÄ• ti samayasaddassa atthuddhÄ• repi saupasaggo abh

tesu pana atthesu ayaá¹ƒ vacanattho --- sahakÄ• rÄ«kÄ• raá¹‡avasena sannijjhaá¹ƒ samet
samavÄ• yo. sameti samÄ• gacchati maggabrahmacariyamettha tadÄ• dhÄ• rapuggalavase
samenti ettha, etena vÄ• saá¹ƒgacchanti dhammÄ• , sattÄ• vÄ• sahajÄ• tÄ• dÄ«hi, uppÄ•
__samayo, _ kÄ• lo. dhammappavattimattatÄ• ya hi atthato abhÅ«topi kÄ• lo dhammappava
karaá¹‡aá¹ƒ viya ca parikappanÄ• mattasiddhena rÅ«pena voharÄ«yati. samaá¹ƒ, sammÄ•
pavatti avaá¹-á¹-hÄ• nanti __samayo, _ samÅ«ho yathÄ• ``samudÄ• yoâ€™â€™ ti. avayav
sahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«ho, na pana avayavavinimutto samÅ«ho nÄ• ma koci p
paccayantarasamÄ• game eti phalaá¹ƒ uppajjati, pavattati vÄ• etasmÄ• ti __samayo, _ hetu
ti. so hi paccayantarasamÄ• gamaneneva attano phalaá¹ƒ uppÄ• daá¹-á¹-hitisamaá¹…gÄ«b
saá¹ƒyojanabhÄ• vato sambandho hutvÄ• eti attano visaye pavattati, daá¸·haggaá¹‡abhÄ•
sattÄ• ayanti etena yathÄ• bhinivesaá¹ƒ pavattantÄ«ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá
ativiya bajjhanti. samiti saá¹…gati samodhÄ• naá¹ƒ __samayo, _ paá¹-ilÄ• bho. samassa nir
pÄ• puá¹‡anaá¹ƒ, sammÄ• vÄ• yÄ• naá¹ƒ apagamo appavatti __samayo, _ pahÄ• naá¹ƒ.
etabbo abhigantabboti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo. abhimukha
sabhÄ• vaá¹ƒ sammÄ• eti gacchati bujjhatÄ«ti __abhisamayo, _ dhammÄ• naá¹ƒ yathÄ• bl

nanu ca atthamattaá¹ƒ yathÄ• dhippetaá¹ƒ pati saddÄ• abhinivisantÄ«ti na ekena saddena
abhidhÄ«yanti, atha kasmÄ• idha samayasaddassa anekadhÄ• attho vuttoti? saccametaá¹
saddavisese \Be I 169/ hi apekkhite na ekena saddena anekatthÄ• bhidhÄ• naá¹ƒ sambhav
samaya-saddo, soyeva samÅ«hÄ• diatthaá¹ƒ vadati. ettha pana tesaá¹ƒ tesamatthÄ• naá¹ƒ
samayasaddavacanÄ«yatÄ• sÄ• maÃ±Ã±amupÄ• dÄ• ya anekatthatÄ• samaya-saddassa
atthuddhÄ• re. hoti cettha ---

``sÄ• maÃ±Ã±avacanÄ«yataá¹ƒ, upÄ• dÄ• ya anekadhÄ• .

atthaá¹ƒ vade na hi saddo, eko nekatthako siyÄ• â€™â€™ ti ||

samavÄ• yÄ• diatthÄ• naá¹ƒ idha asambhavato, kÄ• lasseva ca apadisitabbattÄ• __ ``idha
_ti vuttaá¹ƒ. desadesakÄ• dÄ«naá¹ƒ viya hi kÄ• lassa nidÄ• nabhÄ• vena adhippetattÄ• so
`iminÄ• kÄ«disaá¹ƒ kÄ• laá¹ƒ dÄ«petÄ«ti Ä• ha __ ``tenÄ• â€™â€™ _tiÄ• di. __tenÄ• _ti k
aá¸• á¸• hamÄ• so pakkhavasena vutto, pubbaá¹‡hÄ• diko divasabhÄ• gavasena, paá¹-han
__Ä• di_-saddena khaá¹‡alayÄ• dayo saá¹…gahitÄ• , aniyamitavasena __ekaá¹ƒ kÄ• laá¹ƒ

kasmÄ• \Ne I 149/ panettha aniyamitavasena kÄ• lo niddiá¹-á¹-ho, na utusaá¹ƒvaccharÄ• c
Ä• ha __ ``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. kiÃ±cÄ• pi paÃ±Ã±Ä• ya viditaá¹ƒ suvavatt
sambandho. vacasÄ• __dhÄ• retuá¹ƒ vÄ• _ sayaá¹ƒ __uddisituá¹ƒ vÄ• _ parena __uddisÄ•
nÄ• nappakÄ• rabhÄ• vato __bahu ca vattabbaá¹ƒ hoti_ yÄ• va kÄ• lappabhedo, tÄ• va vat
samayaâ€™â€™ _nti vutte pana na so kÄ• lappabhedo atthi, yo etthÄ• nantogadho siyÄ• ti
padena tamatthaá¹ƒ samodhÄ• netvÄ• â€™â€™ _ti iminÄ• . evaá¹ƒ lokiyasammatakÄ• lava
idÄ• ni sÄ• sane pÄ• kaá¹-akÄ• lavasena samayatthaá¹ƒ dassetuá¹ƒ __ ``ye vÄ• imeâ€™â
utusaá¹ƒvaccharÄ• divasena niyamaá¹ƒ akatvÄ• samayasaddassa vacane ayampi guá¹‡o
vÄ• imeâ€™â€™ _tiÄ• dimÄ• ha. sÄ• maÃ±Ã±ajotanÄ• hi visese avatiá¹-á¹-hati tassÄ• vi
tattha ye ime samayÄ• ti sambandho. bhagavato mÄ• tukucchiokkamanakÄ• lo cettha __ga
nimittÄ• ni passitvÄ• saá¹ƒvejanakÄ• lo __saá¹ƒvegasamayo. _ chabbassÄ• ni sambodhisa
I 170/ __dukkarakÄ• rikasamayo. _ devasikaá¹ƒ jhÄ• naphalasamÄ• pattÄ«hi vÄ«tinÄ• man
__diá¹-á¹-hadhammasukhavihÄ• rasamayo, _ visesato pana sattasattÄ• hÄ• ni jhÄ• nasam
paÃ±cacattÄ• lÄ«savassÄ• ni taá¹ƒtaá¹ƒdhammadesanÄ• kÄ• lo __desanÄ• samayo. Ä• di
yamakapÄ• á¹-ihÄ• riyasamayÄ• dayo saá¹…gaá¹‡hÄ• ti. __pakÄ• sÄ• _ti
dasasahassilokadhÄ• tupakampanaobhÄ• sapÄ• tubhÄ• vÄ• dÄ«hi pÄ• kaá¹-Ä• . ``ekaá¹ƒ
samayÄ• santÄ«ti atthÄ• pattito tesu samayesu idha desanÄ• samayasaá¹…khÄ• to samay
nti vuttoti dÄ«petÄ«ti adhippÄ• yo.

yathÄ• vuttappabhedesuyeva samayesu ekadesaá¹ƒ pakÄ• rantarehi saá¹…gahetvÄ• das
_ntiÄ• di vuttaá¹ƒ. tattha hi Ã±Ä• á¹‡akiccasamayo, attahitapaá¹-ipattisamayo ca __abhisam
ariyatuá¹‡hÄ«bhÄ• vasamayo __diá¹-á¹-hadhammasukhavihÄ• rasamayo. _
karuá¹‡Ä• kiccaparahitapaá¹-ipattidhammikathÄ• samayo __desanÄ• samayo, _ tasmÄ• te
ekadesova pakÄ• rantarena dassitoti daá¹-á¹-habbaá¹ƒ. ``sannipatitÄ• naá¹ƒ vo bhikkhave c
dhammÄ« kathÄ• vÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti (Ud 12) vuttasamaye sandh
karaá¹‡Ä«yadvayasamayesÅ«â€™â€™ _ti vuttaá¹ƒ. __tesupi samayesÅ«_ti
karuá¹‡Ä• kiccaparahitapaá¹-ipattidhammikathÄ• desanÄ• samayesupi. aÃ±Ã±ataraá¹ƒ san
samayaâ€™â€™ nti vuttaá¹ƒ atthato abhedattÄ• .

aÃ±Ã±attha viya bhummavacanena ca karaá¹‡avacanena ca niddesamakatvÄ• idha upayo
niddhÄ• retukÄ• mo parammukhena codanaá¹ƒ samuá¹-á¹-hapeti __ ``kasmÄ• panetthÄ• â
\Ne I 150/ ``ekaá¹ƒ samayaâ€™â€™ nti imasmiá¹ƒ pade, karaá¹‡avacanena niddeso kato y
bhavanti etthÄ• ti __bhummaá¹ƒ, _ okÄ• so, tattha pavattaá¹ƒ vacanaá¹ƒ vibhatti __bhumm
kiriyamabhinipphÄ• debhi etenÄ• ti __karaá¹‡aá¹ƒ, _ kiriyÄ• nipphattikÄ• raá¹‡aá¹ƒ. upayujj
__upayogo, _ kammaá¹ƒ, tattha vacanaá¹ƒ tathÄ• . __ ``tatthÄ• â€™â€™ _tiÄ• dinÄ• yathÄ
__tatthÄ• _ti tesu abhidhammatadaÃ±Ã±asuttapadavinayesu. __tathÄ• _ti bhummavacanak
atthasambhavato cÄ• ti yojetabbaá¹ƒ, adhikaraá¹‡abhÄ• venabhÄ• valakkhaá¹‡atthÄ• naá¹
\Be I 171/ sambhavatoti attho. __idhÄ• _ti idhasmiá¹ƒ suttapade. __aÃ±Ã±athÄ• _ti upayoga
__atthasambhavato_ti accantasaá¹ƒyogatthassa sambhavato.

__ ``tattha hÄ«â€™â€™ _tiÄ• di tabbivaraá¹‡aá¹ƒ. __ito_ti ``ekaá¹ƒ samayaâ€™â€™ nti su
__adhikaraá¹‡attho_ti Ä• dhÄ• rattho. bhavanaá¹ƒ __bhÄ• vo, _ kiriyÄ• , kiriyÄ• ya kiriyanta
__bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ, _ tadevattho tathÄ• . kena samayatthena idaá¹ƒ atthad
anuyoge sati tadatthadvayasambhavÄ• nurÅ«pena samayatthena, taá¹ƒ daá¸·haá¹ƒ karonto
``adhikaraá¹‡aÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. padatthatoyeva hi yathÄ• vuttamatthadvaya
jotakamattÄ• . tattha kÄ• lasaá¹…khÄ• to, kÄ• lasaddassa vÄ• attho yassÄ• ti __kÄ• lattho
`samÅ«hasaddassa vÄ• attho yassÄ• ti __samÅ«hattho, _ ko so? samayo. idaá¹ƒ vuttaá¹ƒ
samÅ«hattho ca samayo tattha abhidhamme vuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ adhik
kÄ• le, dhammapuÃ±je vÄ• kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, tasmiá
vÄ• phassÄ• dayopi hontÄ«ti ayaÃ±hi tattha attho. nanu cÄ• yaá¹ƒ upÄ• dÄ• paÃ±Ã±attima
samÅ«ho, so kathaá¹ƒ adhikaraá¹‡aá¹ƒ siyÄ• tattha vuttadhammÄ• nanti? nÄ• yaá¹ƒ doso.
paramatthato avijjamÄ• nopi sabhÄ• vadhammaparicchinnattÄ• Ä• dhÄ• rabhÄ• vena paÃ±
sabhÄ• vadhammaparicchinno ca taá¹…khaá¹‡appavattÄ• naá¹ƒ tato pubbe, parato ca abh
sÄ• yanhe Ä• gacchatÄ«â€™â€™ tiÄ• dÄ«su, samÅ«ho ca avayavavinimutto visuá¹ƒ avijja
kappanÄ• mattasiddhattÄ• avayavÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• pÄ«yati ``rukk
pattasambhÅ«toâ€™â€™ tiÄ• dÄ«su, evamidhÄ• pi sabhÄ• vadhammaparicchinnattÄ• , ka
tadubhayaá¹ƒ tattha vuttadhammÄ• naá¹ƒ adhikaraá¹‡abhÄ• vena paÃ±Ã±Ä• pÄ«yatÄ«ti.

__ ``khaá¹‡asamavÄ• yahetusaá¹…khÄ• tassÄ• â€™â€™ _tiÄ• di bhÄ• venabhÄ• valakkh
__khaá¹‡o_ nÄ• ma aá¹-á¹-hakkhaá¹‡avinimutto navamo buddhuppÄ• dakkhaá¹‡o, yÄ• ni v
bhikkhave, cakkÄ• ni, yehi \Be I 172/ samannÄ• gatÄ• naá¹ƒ devamussÄ• naá¹ƒ catucakka
IV 31) ettha \Ne I 151/ patirÅ«padesavÄ• so sappurisÅ«panissayo attasammÄ• paá¹‡Ä«dhi
cattÄ• ri cakkÄ• ni vuttÄ• ni, tÄ• ni ekajjhaá¹ƒ katvÄ• okÄ• saá¹-á¹-hena ``khaá¹‡oâ€™â€™
kusaluppattiyÄ• okÄ• sabhÅ«tÄ• ni. __samavÄ• yo_ nÄ• ma ``cakkhuÃ±ca paá¹-icca rÅ«pe
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (MN I 204; III 421, 425, 426; SN a II 43, 44; SN
niddiá¹-á¹-hÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• disÄ• dhÄ• raá¹‡aphalanipphÄ• dakattena saá¹‡á¹-h

cakkhurÅ«pÄ• dipaccayasÄ• maggÄ«. cakkhurÅ«pÄ• dÄ«naÃ±hi cakkhuviÃ±Ã±Ä• á¹‡Ä• di
nÄ• ma yonisomanasikÄ• rÄ• dijanakahetu. yathÄ• vuttassa khaá¹‡asaá¹…khÄ• tassa, sam
hetusaá¹…khÄ• tassa ca samayassa sattÄ• saá¹…khÄ• tena bhÄ• vena tesaá¹ƒ phassÄ• d
sattÄ• saá¹…khÄ• to bhÄ• vo lakkhÄ«yati viÃ±Ã±Ä• yatÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- ya
duyhamÄ• nÄ• su gato, duddhÄ• su Ä• gatoâ€™â€™ ti ettha dohanakiriyÄ• ya gamanakiriy
yathÄ• vuttassa samayassa sattÄ• kiriyÄ• ya cittassa uppÄ• dakiriyÄ• , phassÄ• dÄ«naá¹ƒ
lakkhÄ«yatÄ«ti. nanu cettha sattÄ• kiriyÄ• avijjamÄ• nÄ• va, kathaá¹ƒ tÄ• ya lakkhÄ«yatÄ«
``yasmiá¹ƒ samayeâ€™â€™ ti ca vutte satÄ«ti ayamattho viÃ±Ã±Ä• yamÄ• no evahoti aÃ±
padatthassa sattÄ• virahÄ• bhÄ• vato, tasmÄ• atthato gamyamÄ• nÄ• ya tÄ• ya sattÄ• kiriy
tattha attho --- yasmiá¹ƒ yathÄ• vutte khaá¹‡e, paccayasamavÄ• ye, hetumhi vÄ• sati kÄ• n
cittaá¹ƒ uppannaá¹ƒ hoti, tasmiá¹ƒyeva khaá¹‡e, paccayasamavÄ• ye, hetumhi vÄ• sati pha
ayaá¹ƒ pana attho abhidhammeyeva (aá¹-á¹-hasÄ• 0 kÄ• mÄ• vacarakusalapadabhÄ• janÄ
yathÄ• rahamesa nayo aÃ±Ã±esupi suttapadesÅ«ti. __tasmÄ• _ti adhikaraá¹‡atthassa,
bhÄ• venabhÄ• valakkhaá¹‡atthassa ca sambhavato. __tadatthajotanattha_nti tadubhayatth
samayasaddatthabhÄ• vena vijjamÄ• nasseva bhummavacanavasena dÄ«panatthaá¹ƒ. vibh
vijjamÄ• nasseva atthassa jotakÄ• ti, ayamattho saddasatthesu pÄ• kaá¹-oyeva.

__hetuattho, karaá¹‡attho ca sambhavatÄ«_ti ``annena vasati, vijjÄ• ya vasatÄ«â€™â€™ t
``pharasunÄ• chindati, kudÄ• lena khaá¹‡atÄ«â€™â€™ tiÄ• dÄ«su \Be I 173/ viya karaá¹‡a
kathaá¹ƒ pana sambhavatÄ«ti Ä• ha __ ``yo hi soâ€™â€™ _tiÄ• di. __vinaye_ (Vin III 20)
Ä• gatasikkhÄ• padapaÃ±Ã±attiyÄ• canavatthuvasena theraá¹ƒ mariyÄ• daá¹ƒ katvÄ• __ ``
duviÃ±Ã±eyyoâ€™â€™ _ti vuttaá¹ƒ. __tena samayena hetubhÅ«tena karaá¹‡abhÅ«tenÄ• _
taá¹ƒtaá¹ƒvatthuvÄ«tikkamova sikkhÄ• padapaÃ±Ã±attiyÄ• hetu ceva karaá¹‡aÃ±ca. tathÄ
sikkhÄ• padapaÃ±Ã±attiyÄ• paá¹-hamameva tesaá¹ƒ tesaá¹ƒ tattha tattha sikkhÄ• padapaÃ
taá¹ƒ vÄ«tikkamaá¹ƒ apekkhamÄ• no viharati \Ne I 152/, tadÄ• taá¹ƒ taá¹ƒ vÄ«tikkamaá¹ƒ a
vasatÄ«ti siddho vatthuvÄ«tikkamassa sikkhÄ• padapaÃ±Ã±attihetubhÄ• vo ``annenavasatÄ
annamapekkhitvÄ• tadatthaá¹ƒ vasatÄ«tiÄ• dinÄ• kÄ• raá¹‡ena annÄ• dÄ«naá¹ƒ hetubhÄ
sikkhÄ• padapaÃ±Ã±attikÄ• le pana teneva pubbasiddhena vÄ«tikkamena sikkhÄ• padaá¹ƒ
sikkhÄ• padapaÃ±Ã±attiyÄ• sÄ• dhakatamattÄ• karaá¹‡abhÄ• vopi vÄ«tikkamasseva sidd
tiÄ• dÄ«su asinÄ• chindanakiriyaá¹ƒ sÄ• dhetÄ«tiÄ• dinÄ• kÄ• raá¹‡ena asiÄ• dÄ«naá¹ƒ k
santepi vÄ«tikkamaá¹ƒ apekkhamÄ• no teneva saddhiá¹ƒ tannissitampi kÄ• laá¹ƒ apekkhitv
idha hetubhÄ• vo vutto, sikkhÄ• padaá¹ƒ paÃ±Ã±apento ca taá¹ƒ taá¹ƒ vÄ«tikkamakÄ• laá¹
kÄ• lena sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«ti vÄ«tikkamanissayassa kÄ• lassÄ• pi karaá¹‡abh
pariyÄ• yena kÄ• lassÄ• pi hetubhÄ• vo, karaá¹‡abhÄ• vo ca labbhatÄ«ti vuttaá¹ƒ ``tena sa
karaá¹‡abhÅ«tenÄ• â€™â€™ ti, nippariyÄ• yena pana vÄ«tikkamoyeva hetubhÅ«to, karaá¹
vÄ«tikkamakkhaá¹‡e hetu hutvÄ• pacchÄ• sikkhÄ• padapaÃ±Ã±Ä• panakkhaá¹‡e karaá¹‡
paÃ±Ã±Ä• payanto_ti vÄ«tikkamaá¹ƒ pucchitvÄ• bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ
puggalaá¹ƒ paá¹-ipucchitvÄ• , vigarahitvÄ• ca taá¹ƒ taá¹ƒ vatthuotiá¹‡á¹‡akÄ• laá¹ƒ anatikk

kÄ• lena karaá¹‡abhÅ«tena sikkhÄ• padÄ• ni paÃ±Ã±apento. __sikkhÄ• padapaÃ±Ã±attihe
tatiyapÄ• rÄ• jikÄ• dÄ«su (Vin III 162) viya sikkhÄ• padapaÃ±Ã±attiyÄ• hetubhÅ«taá¹ƒ taá¹
vatthuvÄ«tikkamasamayaá¹ƒ apekkhamÄ• no tena samayena hetubhÅ«tena bhagavÄ• tatt

``sikkhÄ• padÄ• ni \Be I 174/ paÃ±Ã±Ä• payanto, sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekk
yathÄ• kkamaá¹ƒ karaá¹‡abhÄ• vassa, hetubhÄ• vassa ca samatthanavacanaá¹ƒ, tasmÄ•
karaá¹‡abhÅ«tena hetubhÅ«tenÄ• â€™â€™ ti evaá¹ƒ vattabbepi paá¹-hamaá¹ƒ ``hetubhÅ«
uppaá¹-ipÄ• á¹-ivacanaá¹ƒ tattha hetubhÄ• vassa sÄ• tisayamadhippetattÄ• vuttanti vedital
veraÃ±jÄ• yaá¹ƒ viharanto dhammasenÄ• patittherassa sikkhÄ• padapaÃ±Ã±attiyÄ• canahe
parivitakkasamayaá¹ƒ apekkhamÄ• no tena samayena hetubhÅ«tena vihÄ• sÄ«â€™â€™ ti
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. ``kiá¹ƒ panettha yutticintÄ• ya, Ä• cariyassa idha kamavacan
evametaá¹ƒ gahetabbaá¹ƒ --- aÃ±Ã±Ä• supi hi aá¹-á¹-hakathÄ• su ayameva anukkamo vutt
samayena veraÃ±jÄ• yaá¹ƒ viharatÄ«â€™ ti vinayapÄ• á¸·ipade hetuatthasseva sÄ• tisayaá
adhippetabhÄ• vadÄ«panatthaá¹ƒ vutto avisayattÄ• , sikkhÄ• padÄ• ni paÃ±Ã±Ä• payanto
ca samayena vihÄ• si, sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no hetubhÅ«tena sa
yathÄ• lÄ• bhaá¹ƒ sambandhabhÄ• vato evaá¹ƒ vuttoâ€™â€™ tipi vadanti. __tasmÄ• _ti \N
duvidhassÄ• pi atthassa sambhavato. __tadatthajotanattha_nti vuttanayena karaá¹‡avacan
jotanatthaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ vinaye. ettha ca sikkhÄ• padapaÃ±Ã±attiyÄ• eva vÄ«t
sÄ• dhakatamattÄ• tassa karaá¹‡abhÄ• ve ``sikkhÄ• padÄ• ni paÃ±Ã±Ä• payantoâ€™â€™
hetubhÄ• ve pana tadapekkhanamattattÄ• ``viharatÄ«â€™â€™ ti padenevÄ• ti daá¹-á¹-hab
vuttaá¹ƒ ``tena samayena hetubhÅ«tena, karaá¹‡abhÅ«tena ca sikkhÄ• padÄ• ni paÃ±Ã±Ä
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• sÄ«â€™â€
kiriyatthaá¹ƒ, na hetu viya kiriyÄ• kÄ• raá¹‡aá¹ƒ. hetu pana kiriyÄ• kÄ• raá¹‡aá¹ƒ, na karaá¹
kiriyatthoti.

__ ``idha panÄ• â€™â€™ _tiÄ• dinÄ• upayogavacanassa accantasaá¹ƒyogatthasambhava
dabbaguá¹‡akiriyÄ• hi saá¹ƒyogo __accantasaá¹ƒyogo, _ nirantarameva tehi saá¹ƒyuttabhÄ
soyevattho tathÄ• . __evaá¹ƒjÄ• tike_ti evaá¹ƒsabhÄ• ve. kathaá¹ƒ sambhavatÄ«ti Ä• ha __
__accantamevÄ• _ti Ä• rabbhato paá¹-á¹-hÄ• ya yÄ• va desanÄ• niá¹-á¹-hÄ• naá¹ƒ, tÄ• va
attho. __karuá¹‡Ä• vihÄ• renÄ• _ti parahitapaá¹-ipattisaá¹…khÄ• tena karuá¹‡Ä• vihÄ• rena
karuá¹‡Ä• nidÄ• nattÄ• \Be I 175/ desanÄ• ya idha parahitapaá¹-ipatti ``karuá¹‡Ä• vihÄ• ro
karuá¹‡Ä• samÄ• pattivihÄ• ro. na hi desanÄ• kÄ• le desetabbadhammavisayassa desanÄ
mahÄ• karuá¹‡Ä• ya sahuppatti sambhavati bhinnavisayattÄ• , tasmÄ• karuá¹‡Ä• ya pavat
parahitapaá¹-ipattivihÄ• ro idha ``karuá¹‡Ä• vihÄ• roâ€™â€™ ti veditabbo. __tasmÄ• _ti
accantasaá¹ƒyogatthasambhavato. __tadatthajotanattha_nti vuttanayena upayogavibhattiyÄ
jotanatthaá¹ƒ upayoganiddeso kato yathÄ• ``mÄ• saá¹ƒ sajjhÄ• yati, divasaá¹ƒ bhuÃ±jatÄ«
yena kÄ• raá¹‡ena abhidhamme, ito aÃ±Ã±esu ca suttapadesu bhummavacanassa adhikar
bhÄ• venabhÄ• valakkhaá¹‡attho ca, vinaye karaá¹‡avacanassa hetuattho, karaá¹‡attho ca

accantasaá¹ƒyogattho sambhavati, tenÄ• ti attho. __eta_nti yathÄ• vuttassatthassa saá¹…g
__aÃ±Ã±atrÄ• _ti abhidhamme ito aÃ±Ã±esu suttapadesu, vinaye ca. __samayo_ti samaya
vibhattiparÄ• bhavatiatthe asambhavato. __so_ti sveva samayasaddo.

evaá¹ƒ attano matiá¹ƒ dassetvÄ• idÄ• ni porÄ• á¹‡Ä• cariyamatiá¹ƒ dassetuá¹ƒ __ ``porÄ•
vuttaá¹ƒ. __porÄ• á¹‡Ä• _ti ca purimÄ• aá¹-á¹-hakathÄ• cariyÄ• . ``tasmiá¹ƒ samayeâ€™â€
``ekaá¹ƒ samayaâ€™â€™ nti vÄ• esa bhedoti sambandho. __abhilÄ• pamattabhedo_ti vac
pana atthena, tenÄ• ha __ ``sabbattha bhummamevatthoâ€™â€™ _ti, sabbesupi atthato Ä•
hoti \Ne I 154/. iminÄ• ca vacanena suttavinayesu vibhattivipariá¹‡Ä• mo kato, bhummatthe
upayogakaraá¹‡avibhattiyo siddhÄ• ti dasseti. __ ``tasmÄ• â€™â€™ _tiÄ• dinÄ• tesaá¹ƒ m

bhÄ• riyaá¹-á¹-hena __garu. _ tadevatthaá¹ƒ saá¹…ketato samattheti __ ``garuá¹ƒ hÄ«â€™
saá¹…ketavisayo hi saddo taá¹ƒvavatthitoyeva cesa atthabodhakoti. __garu_nti garukÄ• tab
``lokeâ€™â€™ _ti iminÄ• na kevalaá¹ƒ sÄ• saneyeva, lokepi garukÄ• tabbaá¹-á¹-hena __b
saá¹…ketasiddhÄ«ti dasseti. yadi garukÄ• tabbaá¹-á¹-hena bhagavÄ• , atha ayameva sÄ• t
dassento ``ayaÃ±cÄ• â€™â€™ tiÄ• dimÄ• ha. tathÄ• hi lokanÄ• tho
aparimitanirupamappabhÄ• vasÄ«lÄ• diguá¹‡avisesasamaá¹…gitÄ• ya, sabbÄ• natthaparih
niravasesahitasukhavidhÄ• natapparÄ• ya niratisayÄ• ya payogasampattiyÄ• sadevamanu
accantupakÄ• ritÄ• ya ca aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ•
gÄ• ravaá¹-á¹-hÄ• nanti. na kevalaá¹ƒ lokeyeva, atha kho sÄ• sanepÄ«ti dasseti __ ``porÄ•
_tiÄ• dinÄ• , __porÄ• á¹‡ehÄ«_ti ca aá¹-á¹-hakathÄ• cariyehÄ«ti attho. seá¹-á¹-havÄ• cakav
seá¹-á¹-haguá¹‡asahacaraá¹‡ato seá¹-á¹-hamevÄ• ti vuttaá¹ƒ __ ``bhagavÄ• ti vacanaá¹ƒ s
vuccati attho, etenÄ• ti hi __vacanaá¹ƒ, _ saddo. atha vÄ• vuccatÄ«ti __vacanaá¹ƒ, _ attho
``bhagavÄ• â€™â€™ ti vacanena vacanÄ«yo attho, so seá¹-á¹-hoti attho. __bhagavÄ• ti va
eseva nayo. __gÄ• ravayutto_ti garubhÄ• vayutto garuguá¹‡ayogattÄ• , sÄ• tisayaá¹ƒ vÄ•
__gÄ• ravayutto, _ gÄ• ravÄ• rahoti attho. yena kÄ• raá¹‡attayena so tathÄ• gato garu bhÄ•
``bhagavÄ• â€™â€™ ti vuccatÄ«ti sambandho. garutÄ• kÄ• raá¹‡adassanaÃ±hetaá¹ƒ pada
``sippÄ• disikkhÄ• pakÄ• pi garÅ«yeva nÄ• ma honti, na ca gÄ• ravayuttÄ• , ayaá¹ƒ pana tÄ
garÅ«ti katvÄ• `gÄ• ravayuttoâ€™ ti vuttaâ€™â€™ nti keci. evaá¹ƒ sati tadetaá¹ƒ visesana
purimapadadvayameva kÄ• raá¹‡adassanaá¹ƒ siyÄ• .

__apicÄ• _ti atthantaravikappatthe nipÄ• to, aparo nayoti attho. tattha ---

``vaá¹‡á¹‡agamo vaá¹‡á¹‡avipariyÄ• yo,

dve cÄ• pare vaá¹‡á¹‡avikÄ• ranÄ• sÄ• .

dhÄ• tÅ«namatthÄ• tisayena yogo,

taduccate paÃ±cavidhÄ• niruttÄ«â€™â€™ ti || ---

vuttaá¹ƒ niruttilakkhaá¹‡aá¹ƒ gahetvÄ• , ``pisodarÄ• dÄ«ni yathopadiá¹-á¹-haâ€™â€™ nti vu
pisodarÄ• diÄ• katigaá¹‡apakkhepalakkhaá¹‡aá¹ƒ \Ne I 155/ gahetvÄ• lokiya lokuttarasukh
sÄ«lÄ• dipÄ• rappattaá¹ƒ bhÄ• gyamassa atthÄ«ti ``bhÄ• gyavÄ• â€™â€™ ti vattabbe ``bh
__ ``bhÄ• gyavÄ• â€™â€™ _ti. tathÄ• anekabhedabhinnakilesasatasahassÄ• ni, saá¹…kh
abhaÃ±jÄ«ti ``bhaggavÄ• â€™â€™ ti vattabbe ``bhagavÄ• â€™â€™ ti vuttanti dasseti __ ``
iminÄ• . loke \Be I 177/ ca bhaga-saddo issariyadhammayasasirÄ«kÄ• mapayattesu chasu
bhagasaá¹…khÄ• tÄ• dhammÄ• assa santÄ«ti bhagavÄ• ti atthaá¹ƒ dassetuá¹ƒ __ ``yutto
vuttaá¹ƒ. kusalÄ• dÄ«hi anekabhedehi sabbadhamme vibhaji vibhajitvÄ• vivaritvÄ• desesÄ
ti vattabbe ``bhagavÄ• â€™â€™ ti vuttanti Ä• ha __ ``vibhattavÄ• â€™â€™ _ti. dibbabrahm
kÄ• yacittaupadhiviveke, suÃ±Ã±atÄ• nimittÄ• ppaá¹‡ihitavimokkhe, aÃ±Ã±e ca lokiyalokutt
bhaji sevi bahulamakÄ• sÄ«ti ``bhattavÄ• â€™â€™ ti vattabbe ``bhagavÄ• â€™â€™ ti vutta
``bhattavÄ• â€™â€™ _ti iminÄ• . tÄ«su bhavesu taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanamanen
vantagamanoâ€™â€™ ti vattabbe bhavasaddato bha-kÄ• raá¹ƒ gamanasaddato ga-kÄ• raâ
Ä• dÄ• ya, tassa ca dÄ«ghaá¹ƒ katvÄ• vaá¹‡á¹‡avipariyÄ• yena ``bhagavÄ• â€™â€™ ti vu
``vantagamano bhavesÅ«â€™â€™ _ti vuttaá¹ƒ. ``yato bhÄ• gyavÄ• , tato bhagavÄ• â€™â€
yojetabbaá¹ƒ. __assa padassÄ• _ti ``bhagavÄ• â€™â€™ ti padassa. __vitthÄ• rattho_ti vitth
``so cÄ• â€™â€™ _tiÄ• dinÄ• ganthamahattaá¹ƒ pariharati. __vuttoyeva, _ na pana idha pa
visuddhimaggassa imissÄ• aá¹-á¹-hakathÄ• ya ekadesabhÄ• vatoti adhippÄ• yo.

apica bhage vani, vamÄ«ti vÄ• __bhagavÄ• . _ so hi bhage sÄ«lÄ• diguá¹‡e vani bhaji sev
bhagasaá¹…khÄ• te sÄ«lÄ• diguá¹‡e vineyyasantÄ• nesu ``kathaá¹ƒ nu kho uppajjeyyuâ€™
evaá¹ƒ bhage vanÄ«ti __bhagavÄ• , _ bhage vÄ• siriá¹ƒ, issariyaá¹ƒ, yasaÃ±ca vami kheá¸
chaá¸• á¸• ayi. tathÄ• hi bhagavÄ• hatthagataá¹ƒ cakkavattisiriá¹ƒ, catudÄ«pissariyaá¹ƒ,
cakkavattisampattisannissayaÃ±ca sattaratanasamujjalaá¹ƒ yasaá¹ƒ anapekkho chaá¸• á¸•
nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«ti __bhagÄ• _ Ä• kÄ• rassa rassaá¹ƒ kat
sineruyugandharÄ• digatÄ• bhÄ• janalokasobhÄ• . tÄ• bhagÄ• vami tappaá¹-ibaddhachan
evaá¹ƒ bhage vamÄ«ti __bhagavÄ• _ti evamÄ• dÄ«hi tattha tatthÄ• gatanayehi cassa attho
ganthabhÄ«rujanÄ• nuggahaá¹‡atthaá¹ƒ, ganthagarutÄ• pariharaá¹‡atthaÃ±ca ajjhupekkhit

evametesaá¹ƒ avayavatthaá¹ƒ dassetvÄ• idÄ• ni samudÄ• yatthaá¹ƒ dassento purimapada
vuttÄ• vasesena tesamatthÄ• naá¹ƒ paá¹-iyogitÄ• ya tenÄ• pi saha dassetuá¹ƒ __ ``ettÄ• va
__ettÄ• vatÄ• _ti \Ne I 156/ \Be I 178/ etassa ``evaá¹ƒ me sutaâ€™â€™ nti vacanena ``ekaa
bhagavÄ• â€™â€™ tivacanenÄ• ti imehi sambandho. __etthÄ• _ti etasmiá¹ƒ nidÄ• navacan
desento_ti ettha __anta_-saddo hetuattho. tathÄ• desitattÄ• hi paccakkhaá¹ƒ karoti nÄ• ma
aparatthÄ• pi. ``yo kho Ä• nanda, mayÄ• dhammo ca ... pe ... satthÄ• â€™â€™ ti vacanato

satthubhÄ• vapariyÄ• yo vijjatevÄ• ti katvÄ• __ ``dhammasarÄ«raá¹ƒ paccakkhaá¹ƒ karotÄ
__dhammakÄ• ya_nti hi bhagavato sambandhÄ«bhÅ«taá¹ƒ dhammasaá¹…khÄ• taá¹ƒ kÄ• y
``dhammakÄ• yoti bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti. taá¹ƒ pana kima
``tenÄ• â€™â€™ _tiÄ• di. __tenÄ• _ti ca tÄ• disena paccakkhakaraá¹‡enÄ• ti attho. __idaá
vakkhamÄ• nasuttaá¹ƒ __pÄ• vacanaá¹ƒ_ pakaá¹-á¹-haá¹ƒ uttamaá¹ƒ buddhassa bhagavat
tumhÄ• kaá¹ƒ __atikkantasatthukaá¹ƒ_ atÄ«tasatthukabhÄ• vo __na_ hotÄ«ti attho. bhÄ• va
niddeso, bhÄ• valopo vÄ• , itarathÄ• pÄ• vacanameva anatikkantasatthukaá¹ƒ, satthuadas
ukkaá¹‡á¹-hitassa janassa atikkantasatthukabhÄ• voti attho Ä• pajjeyya, evaÃ±ca sati ``aya
satthuadassanena ukkaá¹‡á¹-hitaá¹ƒ janaá¹ƒ samassÄ• setÄ«â€™â€™ tivacanena saha vi
idaá¹ƒ pÄ• vacanaá¹ƒ satthukiccanipphÄ• danena na atÄ«tasatthukanti pana attho. __satth
chaá¹-á¹-hÄ«, samÄ• sapadaá¹ƒ vÄ• etaá¹ƒ __satthuadassanenÄ• _ti. ukkaá¹‡á¹-hanaá¹ƒ
kicchajÄ«vitÄ• . ``kaá¹-ha kicchajÄ«vaneâ€™â€™ ti hi vadanti. tamito pattoti ukkaá¹‡á¹-hito
pÄ«á¸·ito vikkhittacitto hutvÄ• sÄ«saá¹ƒ ukkhipitvÄ• uddhaá¹ƒ kaá¹‡á¹-haá¹ƒ katvÄ• ito cit
Ä• hiá¹‡á¸• ati, viharati cÄ• ti ukkaá¹‡á¹-hito niruttinayena, taá¹ƒ __ukkaá¹‡á¹-hitaá¹ƒ. _
saddasÄ• matthiyÄ• dhigatamatto cesa, vohÄ• rato pana anabhiratiyÄ• pÄ«á¸·itanti attho. e
__samassÄ• setÄ«_ti assÄ• saá¹ƒ janeti.

__tasmiá¹ƒ samaye_ti imassa suttassa saá¹…gÄ«tisamaye. kÄ• maá¹ƒ vijjamÄ• nepi bhag
idha pana avijjamÄ• neyeva tasmiá¹ƒ evaá¹ƒ vadati, tasmÄ• sandhÄ• yabhÄ• sitavasena ta
__ ``avijjamÄ• nabhÄ• vaá¹ƒ dassentoâ€™â€™ _ti. __parinibbÄ• na_nti anupÄ• disesanibb
khandhaparinibbÄ• naá¹ƒ. __tenÄ• _ti tathÄ• sÄ• dhanena. __evaá¹ƒvidhassÄ• _ti evaá¹ƒp
evaá¹ƒsabhÄ• vassÄ• tipi \Be I 179/ attho. __nÄ• ma_-saddo garahÄ• yaá¹ƒ nipÄ• to ``atthi
bhikkhuá¹ƒ vihesiyamÄ• naá¹ƒ ajjhupekkhissathÄ• â€™â€™ tiÄ• dÄ«su (AN b V 166) viya,
parinibbuto, kÄ• nÄ• ma kathÄ• aÃ±Ã±esanti garahatthaá¹ƒ joteti. __ariyadhammassÄ• _t
ariyabhÅ«tassa vÄ• dhammassa. dasavidhassa kÄ• yabalassa, Ã±Ä• á¹‡abalassa ca vase
vajirassa nÄ• ma maá¹‡ivisesassa saá¹…ghÄ• to samÅ«ho ekagghano, tena samÄ• no kÄ•
vuttaá¹ƒ hoti --- yathÄ• vajirasaá¹…ghÄ• to nÄ• ma na aÃ±Ã±ena maá¹‡inÄ• \Ne I 157/ vÄ
api tu soyeva aÃ±Ã±aá¹ƒ maá¹‡iá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• bhindati. teneva vuttaá¹ƒ ``v
abhejjo maá¹‡i vÄ• pÄ• sÄ• á¹‡o vÄ• â€™â€™ ti, evaá¹ƒ bhagavÄ• pi kenaci abhejjasarÄ«
rÅ«pakÄ• ye kenaci antarÄ• yo kÄ• tuá¹ƒ sakkÄ• ti. nÄ• masaddassa garahÄ• jotakattÄ• p
``na kevalaá¹ƒ bhagavÄ• yeva, atha kho aÃ±Ã±epÄ«â€™â€™ ti. ettha ca evaá¹ƒguá¹‡asan
aparinibbutasabhÄ• vena bhavituá¹ƒ yuttopi esa parinibbuto evÄ• ti pakaraá¹‡Ä• nurÅ«pam
``evaâ€™â€™ ntiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ. __Ä• sÄ• _ patthanÄ• kena __janetabbÄ
attho. ``ahaá¹ƒ ciraá¹ƒ jÄ«viá¹ƒ, ciraá¹ƒ jÄ«vÄ• mi, ciraá¹ƒ jÄ«vissÄ• mi, sukhaá¹ƒ jÄ«viá¹ƒ,
sukhaá¹ƒ jÄ«vissÄ• mÄ«â€™â€™ ti majjanavasena uppanno mÄ• no __jÄ«vitamado_ nÄ•
__saá¹ƒvejetÄ«_ti saá¹ƒvegaá¹ƒ janeti, tatoyeva assa janassa saddhamme ussÄ• haá¹ƒ jan
ussÄ• hahetu ``saá¹ƒviggo yoniso padahatÄ«â€™â€™ ti vacanato.

__desanÄ• sampattiá¹ƒ niddisati_ vakkhamÄ• nassa sakalasuttassa ``evaâ€™â€™ nti nida
__sÄ• vakasampatti_nti suá¹‡antapuggalasampattiá¹ƒ niddisati paá¹-isambhidÄ• ppattena p
bhagavatÄ• etadagge á¹-hapitena, paÃ±casu ca kosallesu Ä• yasmatÄ• dhammasenÄ• pa
mahÄ• sÄ• vakena sutaá¹ƒ, taÃ±ca kho sayameva sutaá¹ƒ na anussutaá¹ƒ, na ca parampa
dÄ«panato. __kÄ• lasampattiá¹ƒ_ niddisati bhagavÄ• tisadasannidhÄ• ne payuttassa samay
buddhuppÄ• da-paá¹-imaá¹‡á¸• ita-samaya-bhÄ• va-dÄ«panato. buddhuppÄ• daparamÄ• l
vuccati ---

``kappakasÄ• yakaliyuge \Be I 180/, buddhuppÄ• do aho mahacchariyaá¹ƒ.

hutavahamajjhe jÄ• taá¹ƒ, samuditamakarandamaravindaâ€™â€™ nti || (Sv-pá¹- I 1; Spk-pa

tassÄ• yamattho --- kappasaá¹…khÄ• takÄ• lasaÃ±cayassa lekhanavasena pavatte kaliyug
sakarÄ• jasammate vassÄ• disamÅ«he jÄ• to buddhuppÄ• dakhaá¹‡asaá¹…khÄ• to dinasa
kadÄ• ci pavattanaá¹-á¹-hena, accharaá¹ƒ pahariuá¹ƒ yuttaá¹-á¹-hena ca mahacchariyaá¹ƒ
ce? hutavahasaá¹…khÄ• tassa pÄ• vakassa majjhe sammÄ• uditamadhumantaá¹ƒ aravind
jÄ• tanti. __desakasampattiá¹ƒ_ niddisati guá¹‡avisiá¹-á¹-hasattuttamagÄ• ravÄ• dhivacana

evaá¹ƒ padachakkassa padÄ• nukkamena nÄ• nappakÄ• rato atthavaá¹‡á¹‡anaá¹ƒ katvÄ•
rÄ• jagahaâ€™â€™ ntiÄ• dÄ«naá¹ƒ \Ne I 158/ padÄ• namatthavaá¹‡á¹‡anaá¹ƒ karonto __
_tiÄ• dimÄ• ha. __antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·anda_nti ettha samabhinivi
dissati sÄ• maÃ±Ã±avacanÄ«yatthamapekkhitvÄ• pakaraá¹‡Ä• disÄ• matthiyÄ• digatattha
panassa nÄ• natthabhÄ• vo payogato avagamÄ«yatÄ«ti dasseti __ ``tadantaraâ€™â€™ _n
__tadantara_nti taá¹ƒ kÄ• raá¹‡aá¹ƒ. maÃ±ca taÃ±ca mantenti, kimantaraá¹ƒ kiá¹ƒ kÄ• raá¹
__vijjantarikÄ• yÄ• _ti vijjuniccharaá¹‡akkhaá¹‡e. dhovantÄ« itthÄ« addasÄ• ti sambandho.
__kopÄ• _ti cittakÄ• lussiyakaraá¹‡ato cittapakopÄ• rÄ• gÄ• dayo. __antarÄ• vosÄ• na_nt
vemajjhe pariyosÄ• naá¹ƒ Ä• pÄ• di. __apicÄ• _ti tathÄ• pi, evaá¹ƒ pabhavasampannepÄ«t
mahÄ• nirayÄ• na_nti lohakumbhÄ«niraye sandhÄ• yÄ• ha. __antarikÄ• yÄ• _ti antarena. r
Ä• vijjhitvÄ• mahÄ• petaloko. tattha dvinnaá¹ƒ mahÄ• lohakumbhÄ«nirayÄ• naá¹ƒ antarena
Ä• gacchati, tasmÄ• sÄ• kuthitÄ• sandatÄ«ti. __svÄ• yamidha vivare pavattati_ tadaÃ±Ã±
``tadantaraá¹ƒ ko jÄ• neyya, (AN b VI 44; c 10.75) etesaá¹ƒ antarÄ• kappÄ• , gaá¹‡anÄ• to
antarantarÄ• kathaá¹ƒ opÄ• tetÄ«â€™â€™ tiÄ• dÄ«su (MN II 426; pahÄ• 0 va0 66; Vin II 3
kÄ• raá¹‡avemajjhesu vattamÄ• nÄ• antarÄ• saddÄ• yeva udÄ• haritabbÄ• siyuá¹ƒ, na pa
vattamÄ• nÄ• antarikaantarasaddÄ• \Be I 181/. antarÄ• saddassa hi ayamatthuddhÄ• roti.
siyÄ• --- yesu atthesu antarikasaddo, antarasaddo ca pavattati, tesu antarÄ• saddopÄ«ti sa
antarÄ• saddatthe vattamÄ• no antarikasaddo, antarasaddo, ca udÄ• haá¹-oti. atha vÄ• an
``yassantaratoâ€™â€™ ti (Ud 20) ettha gÄ• thÄ• bandhasukhatthaá¹ƒ rassaá¹ƒ katvÄ• vut

``yassantarato na santi kopÄ• ,

itibhavÄ• bhavataÃ±ca vÄ«tivatto.

taá¹ƒ vigatabhayaá¹ƒ sukhiá¹ƒ asokaá¹ƒ,

devÄ• nÄ• nubhavanti dassanÄ• yÄ• â€™â€™ ti || (Ud 20). ---

hi ayaá¹ƒ udÄ• ne __bhaddiyasutte_ gÄ• thÄ• . soyeva ika-saddena sakatthapavattena pad
``antarikÄ• yÄ• â€™â€™ ti ca vutto, tasmÄ• udÄ• haraá¹‡odÄ• haritabbÄ• namettha virodh
kimatthaá¹ƒ atthavisesaniyamo katoti Ä• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. nanu cettha upa
kasmÄ• sambandhÄ«yattho vutto, sambandhÄ«yatthe vÄ• kasmÄ• upayogavacanaá¹ƒ ka
parihariuá¹ƒ __ ``antarÄ• saddena panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, tena sambandhÄ«yat
\Ne I 159/ saddantarayogena laddhamidaá¹ƒ upayogavacananti dasseti, na kevalaá¹ƒ sÄ• s
evamevidaá¹ƒ laddhanti dassento __ ``Ä«disesu cÄ• â€™â€™ _tiÄ• dimÄ• ha. visesayogat
ayamatthopi dassito. ekenapi antarÄ• -saddena yuttattÄ• dve upayogavacanÄ• ni kÄ• tabb
kathÄ• ti atthassa sijjhanato. akkharaá¹ƒ cintenti liá¹…gavibhattiyÄ• dÄ«hÄ«ti __akkharacint
akkhara-saddena cettha tammÅ«lakÄ• ni padÄ• dÄ«nipi gahetabbÄ• ni. yadipi saddato eka
so dvikkhattuá¹ƒ yojetabbo ekassÄ• pi padassa Ä• vuttiyÄ• dinayena anekadhÄ• sampajjan
``dutiyapadenapÄ«â€™â€™ _tiÄ• dinÄ• . ko pana doso ayojiteti Ä• ha __ ``ayojiyamÄ• ne u
pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. dutiyapadaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti attho saddantarayogava
sÄ• mivacanappasaá¹…ge upayogavibhattiyÄ• icchitattÄ• . saddÄ• dhikÄ• ro hi vibhattipay

__addhÄ• na_-saddo \Be I 182/ dÄ«ghapariyÄ• yoti Ä• ha __ ``dÄ«ghamaggaâ€™â€™ _n
nÄ• ma tadatthabhÅ«toti codanamapaneti __ ``addhÄ• nagamanasamayassa hÄ«â€™â€™
__addhÄ• nagamanasamayassa vibhaá¹…ge_ti gaá¹‡abhojanasikkhÄ• padÄ• dÄ«su addhA
padabhÄ• janÄ«yabhÅ«te vibhaá¹…ge (Vin IV 217). __aá¸• á¸• hayojanampi addhÄ• namag
aá¸• á¸• hameva yojanassa __aá¸• á¸• hayojanaá¹ƒ, _ dvigÄ• vutamattaá¹ƒ. idha pana catu
yojanameva, tasmÄ• ``addhÄ• namaggapaá¹-ipannoâ€™â€™ ti vadatÄ«ti adhippÄ• yo.

mahantasaddo uttamattho, bahvattho ca idhÄ• dhippetoti Ä• ha __ ``mahatÄ• â€™â€™ _tiA
appicchatÄ• diguá¹‡amahantabhÄ• vena. __saá¹…khyÄ• mahattenÄ• _ti gaá¹‡anamahanta
samattheti __ ``so hÄ«â€™â€™ _tiÄ• dinÄ• . __so bhikkhusaá¹…gho_ti idha Ä• gato tadÄ•
bhikkhusaá¹…gho. __mahÄ• _ti uttamo. vÄ• kyepi hi tamicchanti payogavasÄ• . __appiccha
cettha sÄ• vaseso, attho pana niravaseso. na hi ``appalobhatÄ• ti abhitthavitumarahatÄ«â€
__aá¹-á¹-hakathÄ• su_ vuttaá¹ƒ. majjhimÄ• gamaá¹-Ä«kÄ• kÄ• ro pana __Ä• cariyadhamma
``appasaddassa parittapariyÄ• yaá¹ƒ manasi katvÄ• `byaÃ±janaá¹ƒ sÄ• vasesaá¹ƒ viyÄ• â
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. appasaddo panettha `abhÄ• vatthoâ€™ tipi sakkÄ• viÃ

`appÄ• bÄ• dhataÃ±casaÃ±jÄ• nÄ• mÄ«â€™ tiÄ• dÄ«su (MN I 225) viyÄ• â€™â€™ ti. __sa
gaá¹‡anÄ• yapi bahu ahosi, ``bhikkhusaá¹…ghoâ€™â€™ ti padÄ• vatthikantavacanavasen
chedanamiva hotÄ«ti tadaparÄ• masitvÄ• ``tena bhikkhusaá¹…ghenÄ• â€™â€™ ti puna vÄ
saá¹ƒvaá¹‡á¹‡etabbapadena sadisÄ«karaá¹‡aá¹ƒ. esÄ• hi saá¹ƒvaá¹‡á¹‡anakÄ• naá¹ƒ pa
vibhattiyÄ• napekkhÄ• vasena yathÄ• rahaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbapadatthaá¹ƒ \Ne I 160/
tattha vijjamÄ• navibhattivasena parivattetvÄ• nikkhipananti. diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±en
saá¹…ghoti imamatthaá¹ƒ vibhÄ• vento Ä• ha __ ``diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ•
_ti. ettha pana ``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassa sammÄ• dul
tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 32
Vin V 274) evaá¹ƒ vuttÄ• ya diá¹-á¹-hiyÄ• . ``yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchid
akammÄ• sÄ• ni bhujissÄ• ni \Be I 183/ viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ
tathÄ• rÅ«pesu sÄ«lesu sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 323; MN I 492
274) evaá¹ƒ vuttÄ• naÃ±ca sÄ«lÄ• naá¹ƒ sÄ• maÃ±Ã±ena saá¹…ghÄ• to saá¹…ghaá¹-ito s
__diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• to, _ samaá¹‡agaá¹‡o, diá¹-á¹-hisÄ«lasÄ• maÃ±
hoti. __ ``diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• á¹-asaá¹…khÄ• tenÄ• â€™â€™ _ tipi pÄ
katitenÄ• ti attho. tathÄ• hi diá¹-á¹-hisÄ«lÄ• dÄ«naá¹ƒ niyatasabhÄ• vattÄ• sotÄ• pannÄ• p
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatÄ• , pageva sakadÄ• gÄ• miÄ• dayo, tathÄ• ca vu
sambodhiparÄ• yaá¹‡oâ€™â€™ ti, (SN a II 41; c V 198, 1004) ``aá¹-á¹-hÄ• nametaá¹ƒ bhik
diá¹-á¹-hisampanno puggalo saÃ±ciccapÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyya, netaá¹ƒ á¹-hÄ• naa
Ä• di. ariyapuggalassa hi yattha katthaci dÅ«re á¹-hitÄ• pi attano guá¹‡asÄ• maggiyÄ• saá¹
``tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharati, (MN I 492) tathÄ• rÅ«
sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (MN I 492) vacanato pana puthujjanÄ• nampi
saá¹ƒhatabhÄ• vo labbhatiyeva. __saddhiá¹ƒ_-saddo ekatoti atthe nipÄ• to. __paÃ±ca ... pe
paÃ±ca-saddena mattasaddaá¹ƒ saá¹…khipitvÄ• bÄ• hiratthasamÄ• so vutto. __etesa_nti
paÃ±ca mattÄ• pamÄ• á¹‡Ä• ti byÄ• so, nikÄ• ralopo cettha napuá¹ƒsakaliá¹…gattÄ• .

__suppiyo_ti tassa nÄ• mameva, na guá¹‡Ä• di. na kevalaá¹ƒ bhikkhusaá¹…ghena saddhia
suppiyopi paribbÄ• jako brahmadattena mÄ• á¹‡avena saddhinti puggalaá¹ƒ sampiá¹‡á¸• et
maggapaá¹-ipannasabhÄ• gatÄ• ya eva, na sÄ«lÄ• cÄ• rÄ• disabhÄ• gatÄ• yÄ• ti vuttaá¹ƒ
sukhuccÄ• raá¹‡avasena pubbÄ• parapadÄ• naá¹ƒ sambandhamattakarabhÄ• vaá¹ƒ sandh
vuttaá¹ƒ, na pana sarabyaÃ±janÄ• disandhibhÄ• vaá¹ƒ, tenÄ• ha __ ``byaÃ±janasiliá¹-á¹-ha
_ti, etena padapÅ«raá¹‡amattanti dasseti. apica avadhÄ• raá¹‡atthopi kho-saddo yutto ``ass
brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su (Vin III 1) viya, tena addhÄ• namaggapaá¹-ipanno ahosi
maggapaá¹-ipattiyÄ• koci antarÄ• yo ahosÄ«ti ayamattho dÄ«pito hoti. __saÃ±jayassÄ• _ti
161/ saÃ±jayanÄ• massa paribbÄ• jakassa, yassa santike paá¹-hamaá¹ƒ upatissakolitÄ• pi
channaparibbÄ• jakova \Be I 184/, na acelakaparibbÄ• jako. __ ``yadÄ• , tadÄ• â€™â€™ _
addhÄ• namaggapaá¹-ipannataá¹ƒ dasseti. __atÄ«takÄ• lattho_ pÄ• á¸·iyaá¹ƒ __hotisaddo_
taá¹ƒkÄ• lÄ• pekkhÄ• ya vÄ• evaá¹ƒ vuttaá¹ƒ, tadÄ• hotÄ«ti attho.

__ante_ti samÄ«pe. __vasatÄ«_ti vattapaá¹-ivattÄ• dikaraá¹‡avasena sabbiriyÄ• pathasÄ•
avacaratÄ«ti vuttaá¹ƒ hoti, tenevÄ• ha __ ``samÄ«pacÄ• ro santikÄ• vacaro sissoâ€™â€™
devadÅ«tehÄ«_ti daharakumÄ• ro jarÄ• jiá¹‡á¹‡asatto gilÄ• no kammakÄ• raá¹‡Ä• , kamma
imehi paÃ±cahi devadÅ«tehi __coditÄ• _ ovaditÄ• saá¹ƒvegaá¹ƒ uppÄ• ditÄ• samÄ• nÄ• p
visuddhidevÄ• naá¹ƒ vÄ• dÅ«tÄ• ti __devadÅ«tÄ• . hÄ«nakÄ• yÅ«pagÄ• _ti apÄ• yakÄ• ya
mÄ• á¹‡avÄ• ti sambandho. sÄ• maÃ±Ã±avasena cettha satto ``mÄ• á¹‡avoâ€™â€™ ti vut
pakaraá¹‡Ä• dhigato hesa atthuddhÄ• roti. __katakammehÄ«_ti katacorakammehi. __taruá
paá¹-á¹-hÄ• ya pattavÄ«sativasso, __udÄ• naá¹-á¹-hakathÄ• yaÃ±hi_ ``sattÄ• jÄ• tadivasat
paÃ±cadasavassakÄ• , tÄ• va `kumÄ• rakÄ• , bÄ• lÄ• â€™ ti ca vuccanti. tato paraá¹ƒ vÄ«s
â€™ ti (Ud-a 44) vuttaá¹ƒ. taruá¹‡o, mÄ• á¹‡avo, yuvÄ• ti ca atthato ekaá¹ƒ, lokiyÄ• pana `
paá¹-á¹-hÄ• ya yÄ• va jaramappatto, tÄ• va taruá¹‡oâ€™â€™ tipi vadanti.

__tesu vÄ• dvÄ«su janesÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ. yo vÄ• ``ekaá¹ƒ samayaâ€™â
tassa paá¹-iniddeso __tatrÄ• _ti yaÃ±hi samayaá¹ƒ bhagavÄ• antarÄ• rÄ• jagahaÃ±ca nÄ•
addhÄ• namaggapaá¹-ipanno, tasmiá¹ƒyeva samaye suppiyopi taá¹ƒ addhÄ• namaggaá¹ƒ p
bhÄ• sati, brahmadatto ca vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«ti. __nipÄ• tamatta_nti ettha __matta_s
visesatthÄ• bhÄ• vato padapÅ«raá¹‡attaá¹ƒ dasseti. __madhupiá¹‡á¸• ikapariyÄ• yo_ti mad
iti naá¹ƒ suttantaá¹ƒ __dhÄ• rehi, rÄ• jaÃ±Ã±Ä• _ti pÄ• yÄ• sirÄ• jaÃ±Ã±anÄ• makaá¹ƒ rÄ•
parivattatÄ«ti __pariyÄ• yo, _ vÄ• ro. pariyÄ• yeti desetabbamatthaá¹ƒ paá¹-ipÄ• detÄ«ti __
pariyÄ• yati attano phalaá¹ƒ paá¹-iggahetvÄ• pavattatÄ«ti __pariyÄ• yo, _ kÄ• raá¹‡aá¹ƒ. a
anekavidhenÄ• ti attho viÃ±Ã±Ä• yati adhippÄ• yamattenÄ• ti \Be I 185/ Ä• ha __ ``anekavid
kÄ• raá¹‡aÃ±cettha kÄ• raá¹‡apatirÅ«pakameva, na ekaá¹ƒsakÄ• raá¹‡aá¹ƒ avaá¹‡á¹‡akÄ•
__kÄ• raá¹‡enÄ• _ti kÄ• raá¹‡apatirÅ«pakenÄ• ti attho. tathÄ• hi vakkhati ``akÄ• raá¹‡ame
vatvÄ• â€™â€™ ti (Sv I 1). jÄ• tivasenidaá¹ƒ bahvatthe ekavacananti dasseti __ ``bahÅ«hÄ

__ ``avaá¹‡á¹‡avirahitassa_ \Ne I 162/ __asamÄ• navaá¹‡á¹‡asamannÄ• gatassapÄ«â€™
vakkhamÄ• nakÄ• raá¹‡assa akÄ• raá¹‡abhÄ• vahetudassanatthaá¹ƒ vuttaá¹ƒ, dosavirahita
asadisaguá¹‡asamannÄ• gatassÄ• pÄ«ti attho. buddhassa bhagavato avaá¹‡á¹‡aá¹ƒ dosaa
``yaá¹ƒ lokeâ€™â€™ _tiÄ• dinÄ•
arasarÅ«panibbhogaakiriyavÄ• daucchedavÄ• dajegucchÄ«venayikatapassÄ«apagabbhabl
kÄ• raá¹‡apatirÅ«pakaá¹ƒ dasseti. __tasmÄ• _ti hi etaá¹ƒ ``arasarÅ«po ... pe ... apagabbho
sambandhitabbaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- lokasammato
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalÄ«kammasÄ• mÄ«cikammaÄ• sanÄ• bhinimantanas
gotamassa natthi, tasmÄ• so sÄ• maggÄ«rasasaá¹…khÄ• tena rasena asampannasabhÄ•
sÄ• maggÄ«rasasaá¹…khÄ• tena paribhogena asamannÄ• gato. tassa akattabbatÄ• vÄ• do
sabbaá¹ƒ gÅ«thaá¹ƒ viya maá¹‡á¸• anajÄ• tiyo puriso jegucchÄ«. tassa vinÄ• sako sova tad
tadakaraá¹‡ena vayovuá¸• á¸• he tÄ• peti tadÄ• cÄ• ravirahitatÄ• ya vÄ• kapaá¹‡apuriso. t

devalokagabbhato apagato, tadakaraá¹‡ato vÄ• so hÄ«nagabbho cÄ• ti evaá¹ƒ tadeva abh
arasarÅ«patÄ• dÄ«naá¹ƒ kÄ• raá¹‡apatirÅ«pakaá¹ƒ daá¹-á¹-habbaá¹ƒ. __ ``natthi ... pe ... v
pana ``sundarikÄ• ya nÄ• ma paribbÄ• jikÄ• ya maraá¹‡Ä• navabodho, saá¹ƒsÄ• rassa Ä•
apaÃ±Ã±Ä• yanapaá¹-iÃ±Ã±Ä• , á¹-hapanÄ«yapucchÄ• ya abyÄ• katavatthubyÄ• karaá¹‡a
kÄ• raá¹‡apatirÅ«pakÄ• ni niddhÄ• ritabbÄ• ni, tathÄ• __ ``takkapariyÄ• hataá¹ƒ samaá¹‡o
sayampaá¹-ibhÄ• naâ€™â€™ _nti etassa ``anÄ• cariyakena sÄ• maá¹ƒ paá¹-ivedhena tatth
dhammadesanÄ• , katthaci paresaá¹ƒ paá¹-ipucchÄ• kathanaá¹ƒ, mahÄ• moggallÄ• nÄ• dÄ
byÄ• karaá¹‡aâ€™â€™ nti evamÄ• dÄ«ni, __ ``samaá¹‡o ... pe ... na aggapuggaloâ€™â€™
``sabbadhammÄ• naá¹ƒ kameneva \Be I 186/ anavabodho, lokantassa ajÄ• nanaá¹ƒ, attanÄ
icchitatapacÄ• rÄ• bhÄ• voâ€™â€™ ti evamÄ• dÄ«ni. jhÄ• navimokkhÄ• di heá¹-á¹-hÄ• vu
_ ariyaá¹ƒ visuddhaá¹ƒ, uttamaá¹ƒ vÄ• Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ dassanaá¹ƒ, alaá¹ƒ kile
ariyaÃ±Ä• á¹‡adassanaá¹ƒ ettha, etassÄ• ti vÄ• __alamariyaÃ±Ä• á¹‡adassano. _ sveva _
ariyaÃ±Ä• á¹‡adassanameva vÄ• visesaá¹ƒ vuttanayena alaá¹ƒ pariyattaá¹ƒ yassa, yasmin
__alamariyaÃ±Ä• á¹‡adassanaviseso, _ uttarimanussadhammova. __takkapariyÄ• hata_nti
Ä• haritaá¹ƒ, vitakkena vÄ• parighaá¹-itaá¹ƒ. __vÄ«maá¹ƒsÄ• nucarita_nti vÄ«maá¹ƒsanÄ•
parimajjitaá¹ƒ. __sayampaá¹-ibhÄ• na_nti sayameva attano vibhÅ«taá¹ƒ, tÄ• disaá¹ƒ dhamm
__akÄ• raá¹‡a_nti ayuttaá¹ƒ anupapattiá¹ƒ. kÄ• raá¹‡apade cetaá¹ƒ visesanaá¹ƒ. na hi aras
bhagavati saá¹ƒvijjanti, dhammasaá¹…ghesu ca durakkhÄ• taduppaá¹-ipannÄ• dayo __akÄ
yuttikÄ• raá¹‡arahitaá¹ƒ attanÄ• paá¹-iÃ±Ã±Ä• mattaá¹ƒ. pakatikammapadaÃ±cetaá¹ƒ. ima
__kÄ• raá¹‡aá¹ƒ vatvÄ• _ti ettha kÄ• raá¹‡aá¹ƒ ivÄ• ti iva-saddattho rÅ«pakanayena yojetab
patirÅ«pakakÄ• raá¹‡assa \Ne I 163/ adhippetattÄ• . __tathÄ• tathÄ• _ti jÄ• tivuá¸• á¸• hÄ•
tena tena Ä• kÄ• rena. __vaá¹‡á¹‡a_saddassa guá¹‡apasaá¹ƒsÄ• su pavattanato yathÄ• kh
dosaá¹ƒ nindaâ€™â€™ nti vuttaá¹ƒ.

__durakkhÄ• to_ti duá¹-á¹-humÄ• kkhÄ• to, tathÄ• __duppaá¹-ivedito. _ vaá¹-á¹-ato niyyÄ•
tadeva __niyyÄ• niko, _ tato vÄ• niyyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ, tattha niyuttoti __niyyÄ• niko
niyyÄ• tÄ«ti __niyyÄ• niko_ ya-kÄ• rassa ka-kÄ• raá¹ƒ, Ä«-kÄ• rassa ca rassaá¹ƒ katvÄ• . `
kattuabhidhÄ• yakoâ€™â€™ ti saddavidÅ« vadanti, na niyyÄ• niko tathÄ• . saá¹ƒsÄ• raduk
__anupasamasaá¹ƒvattaniko_ vuttanayena. __paccanÄ«kapaá¹-ipada_nti sammÄ• paá¹-ipa
__ananulomapaá¹-ipada_nti sappurisÄ• naá¹ƒ ananulomapaá¹-ipadaá¹ƒ. __adhammÄ• nulo
lokuttaradhammassa ananulomapaá¹-ipadaá¹ƒ. kasmÄ• panettha ``avaá¹‡á¹‡aá¹ƒ bhÄ• sa
bhÄ• satÄ«â€™â€™ ti ca vattamÄ• nakÄ• laniddeso kato, nanu saá¹…gÄ«tikÄ• lato so ava
bhÄ• sanakÄ• lo atÄ«toti? saccametaá¹ƒ, ``addhÄ• namaggapaá¹-ipanno hotÄ«â€™â€™ ti
atÄ«takÄ• latthattÄ• pana bhÄ• sati-saddassa evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. atha vÄ•
avaá¹‡á¹‡o vaá¹‡á¹‡o ca bhÄ• sÄ«yati, tamapekkhitvÄ• \Be I 187/ evaá¹ƒ vuttaá¹ƒ, evaÃ±c
ti padassa kÄ• lapaá¹-iniddesavikappanaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ avuttampi supapannaá¹

``suppiyassa pana ... pe ... bhÄ• satÄ«â€™â€™ ti pÄ• á¸·iyÄ• sambandhadassanaá¹ƒ __

_tiÄ• divacanaá¹ƒ. __aparÄ• masitabbaá¹ƒ_ ariyÅ«pavÄ• dakammaá¹ƒ, tathÄ• __anakkam
Ä• cariyo. __asidhÄ• ra_nti asinÄ• tikhiá¹‡abhÄ• gaá¹ƒ. __kakacadanta pantiya_nti khandh
dantasaá¹…khÄ• tÄ• ya visamapantiyÄ• . hatthena vÄ• pÄ• dena vÄ• yena kenaci vÄ• aá
__kÄ«á¸·amÄ• no viya. _ akkhikaá¹‡á¹‡akosasaá¹…khÄ• taá¹-á¹-hÄ• navasena tÄ«hi pakÄ
__pabhinnamado, _ taá¹ƒ. __avaá¹‡á¹‡aá¹ƒ bhÄ• samÄ• no_ti avaá¹‡á¹‡aá¹ƒ bhÄ• sanahe
mÄ• na-saddo. na ayo vuá¸• á¸• hi __anayo. _ soyeva __byasanaá¹ƒ, _ atirekabyasananti a
__pÄ• puá¹‡issati_ ekantamahÄ• sÄ• vajjattÄ• ratanattayopavÄ• dassa. tenevÄ• ha ---

``yo nindiyaá¹ƒ pasaá¹ƒsati,

taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ,

kalinÄ• tena sukhaá¹ƒ na vindatÄ«â€™â€™ ti || (Sn 663; saá¹ƒ ni0 I 180-181; Nett 92).

__ ``amhÄ• kaá¹ƒ_ \Ne I 164/ __Ä• cariyoâ€™â€™ _tiÄ• dinÄ• brahmadattassa saá¹ƒvegu
kÄ• ruÃ±Ã±appavattiá¹ƒ dassetvÄ• kiÃ±cÄ• pi antevÄ• sinÄ• Ä• cariyassa anukÅ«lena bh
paá¹‡á¸• itajÄ• tikattÄ• na Ä«disesu á¹-hÄ• nesu tamanuvattatÄ«ti idÄ• nissa kammassaka
dassento __ ``Ä• cariye kho panÄ• â€™â€™ _tiÄ• dimÄ• ha. __halÄ• hala_nti taá¹…khaá¹±
visaá¹ƒ. hanatÄ«ti hi __halo_ na-kÄ• rassa la-kÄ• raá¹ƒ katvÄ• , halÄ• nampi viseso halo __
majjhedÄ«ghavasena, etena ca aÃ±Ã±e aá¹-á¹-havidhe vise nivatteti. vuttaÃ±ca ---

``pume paá¹‡á¸• e ca kÄ• kola, kÄ• á¸·akÅ«á¹-ahalÄ• halÄ• .

sarotthikosuá¹…kike yo, brahmaputto padÄ«pano.

dÄ• rado vacchanÄ• bho ca, visabhedÄ• ime navÄ• â€™â€™ ti ||

__kharodaka_nti \Be I 188/ caá¹‡á¸• asotodakaá¹ƒ. __ ``khÄ• rodakaâ€™â€™ _ntipi pÄ• á
tittodakanti attho. __narakapapÄ• ta_nti corapapÄ• taá¹ƒ. __mÄ• á¹‡avakÄ• _ti attÄ• name
``samayopi kho te bhaddÄ• li appaá¹-ividdhoahosÄ«â€™â€™ tiÄ• dÄ«su (MN II 135) viya. `
kammameva attasantakabhÄ• vaá¹ƒ vatvÄ• tadeva vivarati __ ``attano kammÄ• nurÅ«pam
_tiÄ• dinÄ• . __yoniso_ti upÄ• yena Ã±Ä• yena. __ummujjitvÄ• _ti Ä• cariyo viya ayoniso ar
yoniso ariyÅ«pavÄ• dato ummujjitvÄ• , uddhaá¹ƒ hutvÄ• ti attho. __maddamÄ• no_ti madda
ekaá¹ƒsakÄ• raá¹‡ameva idha kÄ• raá¹‡anti dassetukÄ• mena __ ``sammÄ• â€™â€™ _ti v
_ntiÄ• dinÄ• tassa samÄ• raddhabhÄ• vaá¹ƒ dasseti, nti ca nipÄ• tamattaá¹ƒ. idaá¹ƒ vuttaá
paá¹‡á¸• itasabhÄ• vo jÄ• ti Ä• cÄ• ravasena kulaputto anekapariyÄ• yena tiá¹‡á¹‡aá¹ƒ rata

bhÄ• situmÄ• rabhati, tathÄ• ayampi Ä• raddho, taÃ±ca kho api nÄ• mÄ• yamÄ• cariyo etta
ratanattayÄ• vaá¹‡á¹‡abhÄ• sato orameyyÄ• ti.

__sapparÄ• javaá¹‡á¹‡a_nti ahirÄ• javaá¹‡á¹‡aá¹ƒ. __vaá¹‡á¹‡apokkharatÄ• yÄ• _ti vaá¹‡
vaá¹‡á¹‡asarÄ«rena vÄ• . __vÄ• rijaá¹ƒ_ kamalaá¹ƒ na __paharÄ• mi na bhaÃ±jÄ• mi, Ä• n
upasiá¹…ghÄ• mÄ«ti attho. __athÄ• _ti evaá¹ƒ santepi. __gandhattheno_ti gandhacoro. __s
ganthitÄ• bandhitÄ• . __gahapatÄ«_ti upÄ• ligahapatiá¹ƒ nÄ• á¹-aputtassa Ä• lapanaá¹ƒ. e
``ayamÄ«disoâ€™â€™ ti pakÄ• setabboti __vaá¹‡á¹‡o, _ saá¹‡á¹-hÄ• naá¹ƒ. vaá¹‡á¹‡Ä«ya
vavatthÄ• pÄ«yatÄ«ti __vaá¹‡á¹‡o, _ jÄ• ti. vaá¹‡á¹‡eti vikÄ• ramÄ• pajjamÄ• naá¹ƒ haday
pakÄ• setÄ«ti __vaá¹‡á¹‡o, _ rÅ«pÄ• yatanaá¹ƒ. vaá¹‡á¹‡Ä«yati phalametena yathÄ• sabh
__vaá¹‡á¹‡o, _ kÄ• raá¹‡aá¹ƒ. vaá¹‡á¹‡Ä«yati appamahantÄ• divasena pamÄ«yatÄ«ti __va
vaá¹‡á¹‡Ä«yati pasaá¹ƒsÄ«yatÄ«ti __vaá¹‡á¹‡o_ \Ne I 165/, guá¹‡o. vaá¹‡á¹‡anaá¹ƒ guá¹‡
__vaá¹‡á¹‡o, _ pasaá¹ƒsÄ• . evaá¹ƒ tattha tattha vaá¹‡á¹‡asaddassuppatti veditabbÄ• . Ä•
jÄ• tarÅ«papuá¸·inakkharÄ• dayo saá¹…gaá¹‡hÄ• ti. ``idha guá¹‡opi pasaá¹ƒsÄ• pÄ«â€™â
``ayaá¹ƒ kirÄ• â€™â€™ _tiÄ• dinÄ• . __kirÄ• _ti cettha anussavanatthe, padapÅ«raá¹‡ama
__guá¹‡Å«pasaÃ±hita_nti guá¹‡opasaÃ±Ã±utaá¹ƒ. ``guá¹‡Å«pasaÃ±hitaá¹ƒ pasaá¹ƒsaâ€™
pasaá¹ƒsÄ• ya eva guá¹‡abhÄ• sanaá¹ƒ siddhaá¹ƒ tassÄ• tadavinÄ• bhÄ• vato, tasmÄ• id
dasseti.

kathaá¹ƒ \Be I 189/ bhÄ• satÄ«ti Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. eko ca so puggalo cA
kenaá¹-á¹-hena ekapuggalo? asadisaá¹-á¹-hena, guá¹‡avisiá¹-á¹-haá¹-á¹-hena, asamasama
paá¹-hamÄ• bhinÄ«hÄ• rakÄ• le dasannaá¹ƒ pÄ• ramÄ«naá¹ƒ paá¹-ipÄ• á¹-iyÄ• Ä• vajjana
bodhisambhÄ• rasambharaá¹‡aguá¹‡ehi ceva buddhaguá¹‡ehi ca sesamahÄ• janena asad
aÃ±Ã±asattÄ• naá¹ƒ guá¹‡ehi visiá¹-á¹-hÄ• , purimakÄ• ca sammÄ• sambuddhÄ• sabbasa
ayameveko rÅ«pakÄ• yanÄ• makÄ• yehi __samo. _ __loke_ti sattaloke. __ ``uppajjamÄ• no
idaá¹ƒ ubhayampi vippakatavacanameva uppÄ• dakiriyÄ• ya vattamÄ• nakÄ• likattÄ• . __up
__uppajjati, _ na aÃ±Ã±ena kÄ• raá¹‡enÄ• ti evaá¹ƒ panettha attho veditabbo. lakkhaá¹‡e h
evarÅ«paÃ±cettha lakkhaá¹‡aá¹ƒ na sakkÄ• aÃ±Ã±ena saddalakkhaá¹‡ena paá¹-ibÄ• hitua
nÄ• ma, uppajjati nÄ• ma, uppanno nÄ• mÄ• ti ayamettha bhedo veditabbo. esa hi dÄ«paá¹
paá¹-á¹-hÄ• ya yÄ• va anÄ• gÄ• miphalaá¹ƒ, tÄ• va uppajjamÄ• no nÄ• ma, arahattamagga
arahattaphalakkhaá¹‡e uppanno nÄ• ma. buddhÄ• naÃ±hi sÄ• vakÄ• naá¹ƒ viya na paá¹-ip
iddhividhaÃ±Ä• á¹‡Ä• dÄ«ni uppajjanti, saheva pana arahattamaggena sakalopi sabbaÃ±Ã±
hoti, tasmÄ• nibbattasabbakiccattÄ• arahattaphalakkhaá¹‡e uppanno nÄ• ma, tadanibbatta
yathÄ• rahaá¹ƒ ``uppajjamÄ• no uppajjatiâ€™â€™ cceva vuccati. imasmimpi sutte arahatta
sandhÄ• ya ``uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. atÄ«takÄ• likassÄ• pi vattamÄ• napayogassa
uppanno hotÄ«ti ayaÃ±hettha attho. evaá¹ƒ sati ``uppajjamÄ• noâ€™â€™ ti cettha mÄ• na-
yÄ• vatÄ• sÄ• matthiyena mahÄ• bodhisattÄ• naá¹ƒ carimabhave uppatti icchitabbÄ• , tÄ•
bodhisambhÄ• rabhÅ«tena paripuá¹‡á¹‡ena samannÄ• gato hutvÄ• ti attho. tathÄ• sÄ• mat

nÄ• mÄ• ti. sabbasattehi __asamo, _ asamehi purimabuddheheva __samo_ majjhe bhinnas
nibbisiá¹-á¹-ho, ``ekapuggaloâ€™â€™ ti cetassa visesanaá¹ƒ. Ä• layasaá¹…khÄ• taá¹ƒ taá
samucchindatÄ«ti __Ä• layasamugghÄ• to. _ vaá¹-á¹-aá¹ƒ upacchindatÄ«ti __vaá¹-á¹-upacc

__pahontenÄ• _ti \Ne I 166/ sakkontena. ``paÃ±canikÄ• yeâ€™â€™ ti vatvÄ• pi anekÄ• va
sabbathÄ• pariyÄ• dÄ• nanti __ ``navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ_ __caturÄ• sÄ«ti_ \Be
dhammakkhandhasahassÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __atitthenÄ• _ti anotaraá¹‡aá¹-á¹-hÄ
aparimÄ• á¹‡avaá¹‡á¹‡attÄ• buddhÄ• dÄ«naá¹ƒ, niravasesÄ• naÃ±ca tesaá¹ƒ idha pakÄ•
pÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• ya eva sampajjanato, cittasampahaá¹ƒsanakammaá¹-á¹-hÄ• na
saphalattÄ• . __thÄ• mo veditabbo_ sabbathÄ• mena pakÄ• sitattÄ• . kiá¹ƒ pana so tathÄ•
Ä• ha. __ ``brahmadatto panÄ• â€™â€™ _tiÄ• di. anukkamena punappunaá¹ƒ vÄ• savana
paramparasavanaá¹ƒ. __Ä• di_-saddena Ä• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantiyo s
``sundaramidaá¹ƒ kÄ• raá¹‡aâ€™â€™ nti evaá¹ƒ sayameva kÄ• raá¹‡aparivitakkanaá¹ƒ __
diá¹-á¹-hiyÄ• nijjhÄ• yitvÄ• khamanaá¹ƒ ruccanaá¹ƒ __diá¹-á¹-hinijjhÄ• nakkhantÄ«_ti __aa
vuttaá¹ƒ, tehiyeva sambandhitenÄ• ti attho. __matta_-saddo hettha visesanivattiattho, tena
kÄ• raá¹‡aá¹ƒ nivatteti. __attano thÄ• menÄ• _ti attano Ã±Ä• á¹‡abaleneva, na pana buddh
guá¹‡Ä• nurÅ«panti adhippÄ• yo. asaá¹…khyeyyÄ• parimeyyappabhedÄ• hi buddhÄ• dÄ«

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; III 141; Ps II 425; Ud-a 53
91; Cp-a 9, 329).

idhÄ• pi vakkhati ``appamattakaá¹ƒ kho panetaâ€™â€™ ntiÄ• di.

__iti_-saddo nidassanattho vuttappakÄ• raá¹ƒ nidasseti. __ha_-kÄ• ro nipÄ• tamattanti Ä•
_ti. __aÃ±Ã±amaÃ±Ã±assÄ• â€™â€™ _ti idaá¹ƒ ruá¸·hipadaá¹ƒ ``eko ekÄ• yÄ• â€™â€™ t
viyÄ• ti dassento __ ``aÃ±Ã±oaÃ±Ã±assÄ• â€™â€™ _ti ruá¸·hipadeneva vivarati. __ ``ujum
sÄ• vadhÄ• raá¹‡asamÄ• sataá¹ƒ vatvÄ• tena nivattetabbatthaá¹ƒ Ä• ha __ ``Ä«sakampi a
thokatarampi avirajjhitvÄ• ti attho. kathanti Ä• ha __ ``Ä• cariyena hÄ«â€™â€™ _tiÄ• di. pu
avaá¹‡á¹‡avaá¹‡á¹‡abhÄ• sane niddiá¹-á¹-hepi ``ujuvipaccanÄ«kavÄ• dÄ• â€™â€™ ti (DN
\Ne I 167/ te evaá¹ƒ bhÄ• santÄ«ti veditabbanti dassetuá¹ƒ __ ``puna itaro avaá¹‡á¹‡aá¹ƒ it
_nti vuttaá¹ƒ. tena hi visaddassa vividhatthataá¹ƒ samattheti. __sÄ• raphalake_ti sÄ• radÄ•
uttamaphalake vÄ• . __visarukkhaÄ• á¹‡i_nti visadÄ• rumayapaá¹-Ä• á¹‡iá¹ƒ. __iriyÄ• path

honti, _ na sammÄ• paá¹-ipattianubandhanena.

__sÄ«sÄ• nulokino_ti sÄ«sena anulokino, sÄ«saá¹ƒ ukkhipitvÄ• maggÄ• nukkamena oloka
kÄ• le_ti yamhi saá¹ƒvacchare, utumhi, mÄ• se, pakkhe vÄ• bhagavÄ• taá¹ƒ addhÄ• nama
kÄ• le. tena hi aniyamato saá¹ƒvaccharautumÄ• saá¸• á¸• hamÄ• sÄ• va niddisitÄ• ``taá¹ƒ
visuá¹ƒ niddiá¹-á¹-hattÄ• , muhuttÄ• dÄ«naÃ±ca divasapariyÄ• pannato. ``taá¹ƒ addhÄ• naá
cettha Ä• dhÄ• ravacanametaá¹ƒ. teneva hi kiriyÄ• vicchedadassanavasena ``rÄ• jagahe pi
saha pubbakÄ• lakiriyÄ• hi vattamÄ• naniddeso kato, itarathÄ• tasmiá¹ƒ kÄ• le rÄ• jagahe
addhÄ• namaggaÃ±ca paá¹-ipannoti anadhippetattho Ä• pajjeyya. na hi asamÄ• navisayÄ•
sambhavanti, yÄ• cettha adhippetÄ• addhÄ• napaá¹-ipajjanakiriyÄ• , sÄ• ca aniyamitÄ• n
__rÄ• jagahaparivattakesÅ«_ti rÄ• jagahaá¹ƒ parivattetvÄ• á¹-hitesu. __ ``aÃ±Ã±atarasmiâ
bhagavato anibaddhavÄ• saá¹ƒ dasseti. __so_ti evaá¹ƒ rÄ• jagahe vasamÄ• no so bhagavÄ
hi tattha paá¹-ibaddhabhÄ• vavacanato sannivÄ• sattameva dasseti. yadi pana ``piá¹‡á¸• Ä•
bhagavÄ• â€™â€™ ti paccÄ• maseyya, yathÄ• vuttova anadhippetattho Ä• pajjeyyÄ• ti. __
divasaá¹ƒ addhÄ• namaggaá¹ƒ paá¹-ipanno, taá¹ƒ divasa. __taá¹ƒ addhÄ• naá¹ƒ paá¹-ipan
accantasaá¹ƒyogavacanametaá¹ƒ. bhattabhuÃ±janato pacchÄ• __pacchÄ• bhattaá¹ƒ, _ tas
__piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti yattha piá¹‡á¸• apÄ• tatthÄ• ya caritvÄ• bhuÃ±janti, tato
addhÄ• naá¹ƒ paá¹-ipanno_ti ``nÄ• á¸·andÄ• yaá¹ƒ veneyyÄ• naá¹ƒ vividhahitasukhanippha
imissÄ• aá¹-á¹-huppattiyÄ• tividhasÄ«lÄ• laá¹…kataá¹ƒ nÄ• nÄ• vidhakuhanalapanÄ• dimi
dvÄ• saá¹-á¹-hidiá¹-á¹-hijÄ• laviniveá¹-hanaá¹ƒ dasasahassilokadhÄ• tupakampanaá¹ƒ brah
desessÄ• mÄ«â€™â€™ ti taá¹ƒ yathÄ• vuttaá¹ƒ dÄ«ghamaggaá¹ƒ paá¹-ipanno, idaá¹ƒ pan
pÄ• kaá¹-anti na vuttaá¹ƒ. ettÄ• vatÄ• ``kasmÄ• pana bhagavÄ• taá¹ƒ addhÄ• naá¹ƒ paá¹
visodhitÄ• hoti.

idÄ• ni itarampi codanaá¹ƒ visodhituá¹ƒ __ ``suppiyopÄ«â€™â€™ _ti vuttaá¹ƒ. tasmiá¹ƒ kÄ
anubandhoti ca vuttanayena sambandho. pÄ• to \Be I 192/ asitabboti __pÄ• tarÄ• so, _ so b
__bhuttapÄ• tarÄ• so. iccevÄ• _ti evameva manasi sannidhÄ• ya, na pana ``bhagavantaá¹ƒ
piá¹-á¹-hito \Ne I 168/ piá¹-á¹-hito anubandhissÄ• mÄ«â€™â€™ ti. tena vuttaá¹ƒ __ ``bhaga
paá¹-ipannabhÄ• vaá¹ƒ ajÄ• nantovÄ• â€™â€™ _ti, tathÄ• ajÄ• nanto eva hutvÄ• anuban
bhagavantaá¹ƒ daá¹-á¹-humeva icchati, tenÄ• ha __ ``sace pana jÄ• neyya, nÄ• nubandhey
``kasmÄ• ca suppiyo anubandhoâ€™â€™ ti codanÄ• visodhitÄ• hoti. __ ``soâ€™â€™ _ti
visodheti. kadÄ• ci pana bhagavÄ• aÃ±Ã±ataraveseneva gacchati aá¹…gulimÄ• ladamana
kadÄ• ci buddhasiriyÄ• , idhÄ• pi Ä«disÄ• ya buddhasiriyÄ• ti dassetuá¹ƒ __ ``buddhasiriyÄ
_ntiÄ• di vuttaá¹ƒ. __sirÄ«_ti cettha sarÄ«rasobhaggÄ• disampatti, tadeva upamÄ• vasena
``rattakambalaparikkhittamivÄ• â€™â€™ _tiÄ• dinÄ• . gacchatÄ«ti jaá¹…gamo yathÄ• ``ca
caÃ±calamÄ• no gacchanto __giri, _ tÄ• disassa kanakagirino sikharamivÄ• ti attho.

__ ``tasmiá¹ƒ kirÄ• â€™â€™ _tiÄ• di tabbivaraá¹‡aá¹ƒ, pÄ• á¸·iyaá¹ƒ adassitattÄ• , porÄ• a

anÄ• gatattÄ• anussavasiddhÄ• ayaá¹ƒ kathÄ• ti dassetuá¹ƒ __ ``kirÄ• â€™â€™ _ti vuttan
aÃ±Ã±athÄ• vÄ• , attanÄ• adiá¹-á¹-haá¹ƒ, asutaá¹ƒ, amutaÃ±ca anussavamevÄ• ti daá¹-á
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassaravasena __chabbaá¹‡á¹‡Ä• . samantÄ• _t
__asÄ«tihatthappamÄ• á¹‡e_ti tesaá¹ƒ rasmÄ«naá¹ƒ pakatiyÄ• pavattiá¹-á¹-hÄ• navasena
upari ca paccekaá¹ƒ asÄ«tihatthamatte padese pakatiyÄ• va ghanÄ«bhÅ«tÄ• rasmiyo tiá¹-
daá¹-á¹-habbaá¹ƒ, __vinayaá¹-Ä«kÄ• yaá¹ƒ_ pana ``tÄ• yeva byÄ• mappabhÄ• nÄ• ma. ya
taá¸·Ä• kato mÄ• tikÄ• viya dasasu disÄ• su dhÄ• vanti, sÄ• yasmÄ• byÄ• mamattÄ• viya
byÄ• mappabhÄ• ti vuccatÄ«â€™â€™ ti vuttaá¹ƒ, (vi0 vi0 á¹-Ä«0 I 16) __saá¹…gÄ«tisuttava
vakkhati ``puratthimakÄ• yato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• asÄ«tihatthaá
gaá¹‡hÄ• ti. pacchimakÄ• yato. dakkhiá¹‡ahatthato. vÄ• mahatthato suvaá¹‡á¹‡avaá¹‡á¹‡Ä
asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti. upari kesantato paá¹-á¹-hÄ• ya sabbakesÄ• vaá¹
moragÄ«vavaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• gaganatale \Be I 193/ asÄ«tihatthaá¹ƒ á¹-hÄ•
heá¹-á¹-hÄ• pÄ• datalehi pavÄ• á¸·avaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• ghanapathaviyaá¹ƒ
á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti. evaá¹ƒ samantÄ• asÄ«tihatthamattaá¹ƒ á¹-hÄ• naá¹ƒ chabbaá¹‡
vijjotamÄ• nÄ• vipphandamÄ• nÄ• vidhÄ• vantÄ«â€™â€™ ti (Sv III 299) keci pana aÃ±Ã±
vadanti, taá¹ƒ na gahetabbaá¹ƒ tathÄ• aÃ±Ã±attha anÄ• gatattÄ• , ayuttattÄ• ca. tÄ• saá¹
tadÄ• aniggÅ«hitabhÄ• vadassanatthaá¹ƒ ``tasmiá¹ƒ kira samayeâ€™â€™ ti vuttaá¹ƒ. pak
viya hi tadÄ• tÄ• saá¹ƒ niggÅ«hane kiÃ±ci kÄ• raá¹‡aá¹ƒ natthi. __Ä• dhÄ• vantÄ«_ti abhin
dhÄ• vanti. __vidhÄ• vantÄ«_ti vividhÄ• hutvÄ• vidisaá¹ƒ dhÄ• vanti.

tasmiá¹ƒ \Ne I 169/ vanantare dissamÄ• nÄ• kÄ• rena tÄ• saá¹ƒ rasmÄ«naá¹ƒ sobhÄ• viÃ
``ratanÄ• veá¸·Ä• â€™â€™ _tiÄ• di. __ratanÄ• veá¸·Ä• _ nÄ• ma ratanamayavaá¹-aá¹ƒsak
hi __aveá¸·Ä• , _ __Ä• veá¸·Ä• _ vÄ• , muddhamÄ• lÄ• . __ukkÄ• _ nÄ• ma yÄ• sajotibhÅ«
nipatanaá¹ƒ __nipÄ• to, _ tassa nipÄ• to, tena samÄ• kulaá¹ƒ tathÄ• . pisitabbattÄ• __piá¹-
jÄ• taá¹ƒ piá¹-á¹-haá¹ƒ __cÄ«napiá¹-á¹-haá¹ƒ, _ rattacuá¹‡á¹‡aá¹ƒ, yaá¹ƒ __ ``sindÅ«roâ€™
cÄ«napiá¹-á¹-hameva cuá¹‡á¹‡aá¹ƒ. vÄ• yuno vegena ito cito ca khittaá¹ƒ tanti tathÄ• . inda
lokasaá¹…ketavasenÄ• ti __indadhanu, _ sÅ«riyarasmivasena gagane paÃ±Ã±Ä• yamÄ• n
aciraá¹-á¹-hÄ• yittÄ• virÅ«paá¹ƒ hutvÄ• javati dhÄ• vatÄ«ti __vijju, _ sÄ• yeva __latÄ• _ ta
tathÄ• , vÄ• yuvegato valÄ• hakaghaá¹-á¹-aneneva jÄ• tarasmi. tÄ• yati avijahanavasena Ä
__tÄ• rÄ• , _ gaá¹‡asaddo paccekaá¹ƒ yojetabbo. tassa pabhÄ• tathÄ• . __vipphuritaviccha
vividhaá¹ƒ pharamÄ• naá¹ƒ, vijjotayamÄ• naá¹ƒ viya ca. vanassa antaraá¹ƒ vivaraá¹ƒ __var
pattapattavanappadesanti vuttaá¹ƒ hoti.

asÄ«tiyÄ• anubyaÃ±janehi tambanakhatÄ• dÄ«hi anuraÃ±jitaá¹ƒ tathÄ• . __kamalaá¹ƒ_ pa
avasesaá¹ƒ nÄ«larattasetabhedaá¹ƒ saroruhaá¹ƒ __uppalaá¹ƒ, _ iti paÃ±cavidhÄ• paá¹…k
hoti. vikasitaá¹ƒ phullitaá¹ƒ tadubhayaá¹ƒ yassa sarassa tathÄ• . sabbena pakÄ• rena parito
vikasatÄ«ti __sabbapÄ• liphullaá¹ƒ_ a-kÄ• rassa Ä• -kÄ• raá¹ƒ, ra-kÄ• rassa ca la-kÄ• raá¹
``pÄ• libhaddoâ€™â€™ ti, tÄ• rÄ• naá¹ƒ marÄ«ci pabhÄ• , tÄ• ya vikasitaá¹ƒ vijjotitaá¹ƒ \Be

byÄ• mappabhÄ• ya parikkhepo parimaá¹‡á¸• alo, tena vilÄ• sinÄ« sobhinÄ« tathÄ• . mahÄ
aÃ±Ã±amaÃ±Ã±apaá¹-ibaddhattÄ• mÄ• lÄ• kÄ• reneva á¹-hitÄ• nÄ«ti vuttaá¹ƒ __
``dvattiá¹ƒsavaralakkhaá¹‡amÄ• lÄ• â€™â€™ _ti. dvattiá¹ƒsacandÄ• dÄ«naá¹ƒ mÄ• lÄ• ke
paá¹-ipÄ• á¹-iyÄ• ca á¹-hapitÄ• ti na vattabbÄ• ``yadi siyÄ• â€™â€™ ti parikappanÄ• matt
á¹-hapitadvattiá¹ƒsacandamÄ• lÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. parikappopamÄ• hesÄ•

``mayeva mukhasobhÄ• sse, tyalaminduvikatthanÄ• .

yatombujepi sÄ• tthÄ«ti, parikappopamÄ• ayaâ€™â€™ nti ||

dvattiá¹ƒsacandamÄ• lÄ• ya siriá¹ƒ attano siriyÄ• abhibhavantÄ« ivÄ• ti sambandho. esa r

evaá¹ƒ bhagavato tadÄ• sobhaá¹ƒ dassetvÄ• idÄ• ni bhikkhusaá¹…ghassÄ• pi sobhaá¹ƒ
panÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne I 170/. catubbidhÄ• ya appicchatÄ• ya __appicchÄ• . _
__santuá¹-á¹-hÄ• . _ tividhena vivekena __pavivittÄ• . _ rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi __
duppaá¹-ipattikÄ• naá¹ƒ __codakÄ• . pÄ• pe_ akusale __garahino_ paresaá¹ƒ hitapaá¹-ipat
paresaÃ±ca __vacanakkhamÄ• . vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ nÄ• ma paccavekkhaá¹‡aÃ
_ntiÄ• dinÄ• tadabhisambandhena bhagavato sobhaá¹ƒ dasseti. rattapadumÄ• naá¹ƒ saá¹
majjhe gatÄ• tathÄ• . ``rattaá¹ƒ __padumaá¹ƒ, _ setaá¹ƒ __puá¹‡á¸• arÄ«kaâ€™â€™ _nti
vuttaá¹ƒ, pattaniyamena pana satapattaá¹ƒ __padumaá¹ƒ, _ Å«nakasatapattaá¹ƒ __puá¹‡á¸
viddumo, tena katÄ• ya vedikÄ• ya parikkhitto viya. __migapakkhÄ«nampÄ«_ti __pi_-saddo
sambhÄ• vanÄ• yaá¹ƒ, tenÄ• ha __ ``pageva devamanussÄ• naâ€™â€™ _nti. __mahÄ• th
suraÃ±jitabhÄ• vena Ä«sakaá¹ƒ kaá¹‡havaá¹‡á¹‡atÄ• ya __meghavaá¹‡á¹‡aá¹ƒ. ekaá¹ƒsa
ekaá¹ƒsapÄ• rupanavasena vÄ• maá¹ƒse karitvÄ• . kattarassa jiá¹‡á¹‡assa Ä• lambano da
bÄ• hullavasenÄ• yaá¹ƒ samaÃ±Ã±Ä• . __suvammaá¹ƒ_ nÄ• ma sobhaá¹‡uracchado, tena
__suvammavammitÄ• , _ idaá¹ƒ tesaá¹ƒ paá¹ƒsukÅ«ladhÄ• raá¹‡anidassanaá¹ƒ. yesaá¹ƒ k
tiá¹‡apalÄ• sÄ• di gandhajÄ• tameva hoti, te __gandhahatthino_ nÄ• ma, ye ``hemavatÄ• â
therÄ• naá¹ƒ sÄ«lÄ• diguá¹‡agandhatÄ• ya taá¹ƒsadisatÄ• . antojaá¹-Ä• bahijaá¹-Ä• saá¹…
taá¹‡hÄ• jaá¹-Ä• ya vijaá¹-itabhÄ• vato __vijaá¹-itajaá¹-Ä• . _ taá¹‡hÄ• bandhanÄ• ya chinn
``soâ€™â€™ _tiÄ• di yathÄ• vuttavacanassa guá¹‡adassanaá¹ƒ. __anubuddhehÄ«_ti budd
ekadesena bhagavatÄ• paá¹-ividdhapaá¹-ibhÄ• geneva cattÄ• ri saccÄ• ni bujjhanti. __patt
pupphadalena parivÄ• ritaá¹ƒ. __kaá¹ƒ_ vuccati kamalÄ• di, tasmiá¹ƒ sarati virÄ• jatÄ«ti __
kiÃ±jakkho. kaá¹‡á¹‡e karÄ«yatÄ«ti __kaá¹‡á¹‡ikÄ• . _ kaá¹‡á¹‡Ä• laá¹…kÄ• ro, taá¹ƒsadis
__kaá¹‡á¹‡ikÄ• , _ bÄ«jakoso. channaá¹ƒ haá¹ƒsakulÄ• naá¹ƒ seá¹-á¹-ho __dhataraá¹-á¹-h
hÄ• rito_ nÄ• ma __mahÄ• brahmÄ• viya. _

evaá¹ƒ gacchantaá¹ƒ bhagavantaá¹ƒ, bhikkhÅ« ca disvÄ• attano parisaá¹ƒ olokesÄ«ti sam
__kÄ• jadaá¹‡á¸• ake_ti kÄ• jasaá¹…khÄ• te bhÄ• rÄ• vahadaá¹‡á¸• ake, kÄ• jasmiá¹ƒ vÄ•

khuddakaá¹ƒ pÄ«á¹-haá¹ƒ __pÄ«á¹-hakaá¹ƒ. _ mÅ«le, agge ca tidhÄ• kato daá¹‡á¸• o__ ti
__morapiÃ±chaá¹ƒ. _ khuddakaá¹ƒ pasibbaá¹ƒ __pasibbakaá¹ƒ. kuá¹‡á¸• ikÄ• _ kamaá¹‡á¸
udeti pasaveti, rakkhatÄ«ti vÄ• __kuá¹‡á¸• ikÄ• _ niruttinayena. gahitaá¹ƒ omakato lujjitaá¹
lujjitaÃ±ca pÄ«á¹-haka ... pe ... kuá¹‡á¸• ikÄ• dianekaparikkhÄ• rasaá¹…khÄ• taá¹ƒ bhÄ• ra
__gahita ... pe ... bhÄ• rabharitÄ• . itÄ«_ti nidassanattho. __eva_nti idamattho. evaá¹ƒ idaá¹
yassa vacanassa tathÄ• , tadeva niratthakaá¹ƒ vacanaá¹ƒ yassÄ• ti __evamÄ• diniratthakav
atthÄ«ti __mukharÄ• , _ sabbepi mukhavantÄ• eva, ayaá¹ƒ pana pharusÄ• bhilÄ• pamukha
vuttaá¹ƒ. nindÄ• yaÃ±hi ayaá¹ƒ rapaccayo. mukhena \Ne I 171/ vÄ• amanÄ• paá¹ƒ kamma
__mukharÄ• . _ vividhÄ• kiá¹‡á¹‡Ä• vÄ• cÄ• yassÄ• ti __vikiá¹‡á¹‡avÄ• cÄ• . tassÄ• _ti s
nti yathÄ• vuttappakÄ• raá¹ƒ parisaá¹ƒ.

__idÄ• nÄ«_ti tassa tathÄ• rÅ«pÄ• ya parisÄ• ya dassanakkhaá¹‡e. __panÄ• _ti arucisaá¹
attho. __lÄ• bha ... pe ... hÄ• niyÄ• ceva_ hetubhÅ«tÄ• ya. kathaá¹ƒ hÄ• nÄ«ti Ä• ha __
``aÃ±Ã±atitthiyÄ• naÃ±hÄ«â€™â€™ _tiÄ• di. __nissirÄ«kata_nti nisobhataá¹ƒ, ayamattho n
dÄ«petabbo. __ ``upatissakolitÄ• naÃ±cÄ• â€™â€™ _tiÄ• dinÄ• pakkhahÄ• nitÄ• ya vitthÄ
mahÄ• moggallÄ• nassa ca bhagavato santike pabbajjaá¹ƒ sandhÄ• ya __ ``tesu pana pakk
tesaá¹ƒ pabbajitakÄ• leyeva aá¸• á¸• hateyyasataá¹ƒ paribbÄ• jakaparisÄ• pabbaji, tato pa
tadanupabbajitÄ• paribbÄ• jakaparisÄ• aparimÄ• á¹‡Ä• ti dasseti __ ``sÄ• pi tesaá¹ƒ paris
iminÄ• . yÄ• ya kÄ• yaci hi paribbÄ• jakaparisÄ• ya pabbajitÄ• ya tassa parisÄ• bhinnÄ• ye
samÄ• nagaá¹‡attÄ• ti tathÄ• vuttaá¹ƒ. __ ``imehÄ«â€™â€™ _tiÄ• dinÄ• lÄ• bhapakkhahÄ
usÅ«yasaá¹…khÄ• tassa visassa uggÄ• ro uggilanaá¹ƒ __usÅ«yavisuggÄ• ro, _ taá¹ƒ. ettha
tiÄ• dinÄ• va ``kasmÄ• ca so ratanattayassa avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ ti codana
``saceâ€™â€™ _tiÄ• dikaá¹ƒ pana sabbampi tapparivÄ• ravacanamevÄ• ti tehipi sÄ• visod
virodhÄ• nunayÄ• bhÄ• vavÄ«maá¹ƒsanatthaá¹ƒ ete avaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• sam
evaá¹ƒ bhÄ• santÄ«â€™â€™ ti ca keci vadanti, tadayuttameva aá¹-á¹-hakathÄ• ya ujuvipac
pÄ• kaá¹-oyevÄ• yamatthoti.

<2> yasmÄ• atthaá¹…gato sÅ«riyo, tasmÄ• akÄ• lo dÄ• ni gantunti sambandho.

__ambalaá¹-á¹-hikÄ• _ti sÄ• mÄ«pikavohÄ• ro yathÄ• ``varuá¹‡anagaraá¹ƒ, godÄ• gÄ• m
kirÄ• â€™â€™ _tiÄ• di. taruá¹‡apariyÄ• yo __laá¹-á¹-hikÄ• _-saddo rukkhavisaye yathÄ• ``
ajjhogÄ• hetvÄ• beluvalaá¹-á¹-hikÄ• ya mÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«dÄ«â€™â€™ tiÄ• dÄ
``taruá¹‡ambarukkhoâ€™â€™ _ti iminÄ• . keci pana ``ambalaá¹-á¹-hikÄ• nÄ• ma vuttanaye
vadanti, tesaá¹ƒ mate __ambalaá¹-á¹-hikÄ• ya_nti samÄ«patthe bhummavacanaá¹ƒ. __chÄ
chÄ• yÄ• ya ceva udakena ca sampannaá¹ƒ. __maÃ±jusÄ• _ti peá¸·Ä• . __paá¹-ibhÄ• nacit
itthipurisasaÃ±Ã±ogÄ• dinÄ• paá¹-ibhÄ• nacittena vicittaá¹ƒ, etena raÃ±Ã±o __agÄ• raá¹ƒ,
__rÄ• jÄ• gÄ• raka_nti dasseti. rÄ• jÄ• gÄ• rakaá¹ƒ nÄ• ma vessavaá¹‡amahÄ• rÄ• jassa o

__bahuparissayo_ti \Ne I 172/ bahupaddavo. kehÄ«ti vuttaá¹ƒ ``coreâ€™ hipÄ«â€™â€™ ti
vacanavossaggatthe nipÄ• to, tadÄ• nubhÄ• vato nipparissayatthÄ• ya idÄ• ni upagantvÄ•
adhippÄ• yo. __ ``saddhiá¹ƒ antevÄ• sinÄ• brahmadattena mÄ• á¹‡avenÄ• â€™â€™ _ tico
sÄ«haá¸·aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, taÃ±ca kho pÄ• á¸·iÄ• ruá¸·havaseneva, na pana
abhÄ• vatoti imamatthaá¹ƒ dassetuá¹ƒ __ ``saddhiá¹ƒ attano parisÄ• yÄ• â€™â€™ _ti idha
brahmadattoyeva pÄ• á¸·iyamÄ• ruá¸·ho, na pana tadavasesÄ• suppiyassa parisÄ• ti \Be I
desanÄ• nadhÄ«nabhÄ• vena payojanÄ• bhÄ• vato. yathÄ• cetaá¹ƒ, evaá¹ƒ aÃ±Ã±ampi e
saá¹…gÄ«tikÄ• rakehi na saá¹…gÄ«tanti daá¹-á¹-habbaá¹ƒ. keci pana ``pÄ• á¸·iyaá¹ƒ vuttaá
vatvÄ• `tadetaá¹ƒ na sÄ«haá¸·aá¹-á¹-hakathÄ• nayadassanaá¹ƒ, pÄ• á¸·iyaá¹ƒ vuttabhÄ• v
vadanti, taá¹ƒ na yujjati. pÄ• á¸·iÄ• ruá¸·havaseneva pÄ• á¸·iyaá¹ƒ vuttanti adhippetatthassa
yathÄ• vuttanayeneva attho gahetabboti. __ ``vutta_nti vÄ• amhehipi idha vattabbanti attho
aÃ±Ã±Ä• yapi parisÄ• ya vijjamÄ• nabhÄ• vadassanatthaá¹ƒ evaá¹ƒ vuttaá¹ƒ, pÄ• á¸·iyamÄ
aÃ±Ã±athÄ• pi idha vattabbanti adhippÄ• yo yuttoâ€™â€™ ti vadanti.

idÄ• ni ``tatrÄ• pi sudaâ€™â€™ ntiÄ• dipÄ• á¸·iyÄ• sambandhaá¹ƒ dassetuá¹ƒ __ ``evaá¹
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. parivÄ• retvÄ• nisinno hotÄ«ti sambandho. kucchitaá¹ƒ k
tassa bhÄ• vo __kukkuccaá¹ƒ, _ kucchitakiriyÄ• , ito cito ca caÃ±calananti attho, hatthassa
__ ``sÄ• hÄ«â€™â€™ _tiÄ• dinÄ• tathÄ• bhÅ«tatÄ• ya kÄ• raá¹‡aá¹ƒ dasseti. __nivÄ• te_
yathÄ• vuttadosÄ• bhÄ• vena __niccalÄ• . taá¹ƒ vibhÅ«ti_nti tÄ• disaá¹ƒ sobhaá¹ƒ. __vippa
sativossaggavasena vividhÄ• lapanti. __nillÄ• litajivhÄ• _ti ito cito ca nikkhantajivhÄ• . __kÄ
kÄ• kÄ• naá¹ƒ saddasadisaá¹ƒ saddaá¹ƒ kurumÄ• nÄ• . __gharugharupassÄ• sino_ti gharu
passasantÄ• . __issÄ• vasenÄ• _ti yathÄ• vuttehi dvÄ«hi kÄ• raá¹‡ehi usÅ«yanavasena. __
_nti iminÄ• ``Ä• dipeyyÄ• lanayoyaâ€™â€™ nti dasseti.

<3> sammÄ• pahonti taá¹ƒ taá¹ƒ kammanti __sampahulÄ• , _ bahavo, tenÄ• ha __ ``bahu
sabbantimena paricchedena catuvaggasaá¹…gheneva vinayakammassa kattabbattÄ• __ ``
_tiÄ• di vuttaá¹ƒ. __tayo janÄ• _ti cesa upalakkhaá¹‡aniddeso dvinnampi sampahulattÄ• . ta
tathÄ• yevÄ• gatattÄ• __ ``suttantapariyÄ• yenÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ taá¹ƒ pÄ
hi ayaá¹ƒ bhedo. tayo janÄ• tayo eva nÄ• ma, tato paá¹-á¹-hÄ• ya uttari catupaÃ±cajanÄ• c
__tato_ti cÄ• yaá¹ƒ mariyÄ• dÄ• vadhi. __maá¹‡á¸• alamÄ• á¸·o_ti anekatthapavattÄ• sam
evÄ• ti niyamento \Ne I 173/ Ä• ha __ ``katthacÄ«â€™â€™ _tiÄ• di. __kaá¹‡á¹‡ikÄ• _ vucc
__haá¹ƒsavaá¹-á¹-akacchannenÄ• _ti haá¹ƒsamaá¹‡á¸• alÄ• kÄ• rachannena. tadeva chan
``supaá¹‡á¹‡avaá¹…kacchadanaâ€™â€™ nti vuttaá¹ƒ. kÅ«á¹-ena yutto agÄ• ro, soyeva sÄ
__kÅ«á¹-Ä• gÄ• rasÄ• lÄ• . thambhapantiá¹ƒ parikkhipitvÄ• _ti thambhamÄ• laá¹ƒ parivÄ• r
parimaá¹‡á¸• alÄ• kÄ• rena thambhapantiá¹ƒ katvÄ• ti vuttaá¹ƒ hoti. __upaá¹-á¹-hÄ• nasÄ•
payirupÄ• sanasÄ• lÄ• . yattha upaá¹-á¹-hÄ• namattaá¹ƒ karonti, na ekarattadirattÄ• divase
pana tathÄ• katÄ• nisÄ«danasÄ• lÄ• yevÄ• ti dasseti __ ``idha panÄ• â€™â€™ _tiÄ• dinÄ
``sannipatitÄ• naâ€™â€™ ntveva avatvÄ• ``sannisinnÄ• naâ€™â€™ ntipi vuttaá¹ƒ. mÄ• ni

pamÄ«yatÄ«ti vÄ• __mÄ• á¸·o. _ maá¹‡á¸• alÄ• kÄ• rena paá¹-icchanno mÄ• á¸·oti __maá
anekakoá¹‡avanto paá¹-issayaviseso. __ ``sannisinnÄ• naâ€™â€™ _nti __nisajjanavasena
__nisajjanavasena_ vÄ• __ ``sannisinnÄ• naâ€™â€™ _nti saá¹ƒvaá¹‡á¹‡etabbapadamajjh
nisÄ«danairiyÄ• pathaá¹ƒ, kÄ• yasÄ• maggÄ«vasena ca samodhÄ• naá¹ƒ sandhÄ• ya pada
__saá¹…khiyÄ• vuccati kathÄ• _ sammÄ• khiyanato kathanato. __kathÄ• dhammo_ti kath
vidhÄ«ti keci.

__ ``acchariyaâ€™â€™ _ntiÄ• di tassa rÅ«padassananti Ä• ha __ ``katamo pana soâ€™â€
kathÄ• dhammo. ``nÄ«yatÄ«ti __nayo, _ attho, saddasatthaá¹ƒ anugato nayo __saddanayo
__Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ. nÄ«yati attho etenÄ• ti vÄ• __nayo, _ upÄ• y
atthagahaá¹‡Å«pÄ• yo __saddanayo. _ tattha hi anabhiá¹‡havuttike acchariya-saddo icchito
tenevÄ• ha __ ``andhassa pabbatÄ• rohaá¹‡aá¹ƒ viyÄ• â€™â€™ _tiÄ• di. tassa hi tadÄ• ro
kadÄ• ciyeva siyÄ• , evamidampi. accharÄ• yoggaá¹ƒ __acchariyaá¹ƒ_ niruttinayena yogga
taddhitavasena vÄ• á¹‡iyapaccayassa vicitravuttito, so pana porÄ• á¹‡aá¹-á¹-hakathÄ• yam
``aá¹-á¹-hakathÄ• nayoâ€™â€™ _ti vutto. pubbe abhÅ«tanti __abhÅ«tapubbaá¹ƒ, _ etena n
nibbacanaá¹ƒ, bhÅ«ta-saddassa ca atÄ«tatthaá¹ƒ dasseti. __yÄ• vaÃ±cida_nti sandhivasen
__ ``yÄ• va ca idaâ€™â€™ _nti, etassa ca ``suppaá¹-ividitÄ• â€™â€™ ti etena sambandho
idaá¹ƒ_ ayaá¹ƒ nÄ• nÄ• dhimuttikatÄ• suppaá¹-ividitÄ• , taá¹ƒ ``ettakamevÄ• â€™â€™ ti na
paá¹-ivijjhituá¹ƒ, akkhÄ• tuÃ±cÄ• ti sapÄ• á¹-hasesattho. tenevÄ• ha __ ``tena suppaá¹-ividi
dassetÄ«â€™â€™ _ti.

__ ``bhagavatÄ• â€™â€™ _tiÄ• dÄ«hi \Be I 199/ padehi samÄ• nÄ• dhikaraá¹‡abhÄ• vena
__ta_-saddo sakatthapaá¹-iniddeso, tasmÄ• yena abhisambuddhabhÄ• vena bhagavÄ• pa
hoti, tadabhisambuddhabhÄ• vaá¹ƒ saddhiá¹ƒ Ä• gamanapaá¹-ipadÄ• ya tassa atthabhÄ• v
_tiÄ• dimÄ• ha \Ne I 174/. na hettha so pubbe vutto atthi, yo attho tehi therehi ta-saddena pa
bhaveyya. tasmÄ• yathÄ• vuttaguá¹‡asaá¹…khÄ• taá¹ƒ sakatthaá¹ƒyevesa padhÄ• nabhÄ
daá¹-á¹-habbaá¹ƒ. __anuttaraá¹ƒ sammÄ• sambodhi_nti aggamaggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ, anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca aggamaggaÃ
aviparÄ«taá¹ƒ sayameva bujjhati, sammÄ• vÄ• pasaá¹-á¹-hÄ• sundaraá¹ƒ bujjhatÄ«ti __s
buddhÄ• naá¹ƒ sabbaguá¹‡asampattiá¹ƒ deti abhiseko viya raÃ±Ã±o sabbalokissariyabhÄ•
sammÄ• sambodhÄ«â€™â€™ ti vuccati. __abhisambuddho_ti abbhaÃ±Ã±Ä• si paá¹-ivijjhi,
attho. satipi Ã±Ä• á¹‡adassanÄ• naá¹ƒ idha paÃ±Ã±Ä• vevacanabhÄ• ve tena tena visesen
visayavisesappavattiá¹ƒ dassento __ ``tesaá¹ƒ tesaá¹ƒ sattÄ• naâ€™â€™ _ntiÄ• dimÄ• ha.
paá¹-hamamatthaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avasena dasseti. Ä• sayÄ• nusayaÃ±Ä• á¹
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡ehi __passatÄ• _ti attho.

dutiyaá¹ƒ vijjattayavasena. __pubbenivÄ• sÄ• dÄ«hÄ«_ti pubbenivÄ• sÄ• savakkhayaÃ±Ä•
abhiÃ±Ã±Ä• nÄ• varaá¹‡aÃ±Ä• á¹‡avasena. abhiÃ±Ã±Ä• pariyÄ• pannepi __ ``tÄ«hi vijjÄ•

rÄ• sibhedadassanatthaá¹ƒ vuttaá¹ƒ. anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tena __samantac
catutthaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amaá¹ƒsacakkhuvasena. __paÃ±Ã±Ä• yÄ• _ti sabba
__kuá¹-á¹-assa_ bhittiyÄ• __tiro_ paraá¹ƒ, anto vÄ• , tadÄ• dÄ«su gatÄ• ni. __ativisuddher
visuddhena paÃ±cavaá¹‡á¹‡asamannÄ• gatena sunÄ«lapÄ• sÄ• dikaakkhilomasamalaá¹…
samantÄ• yojanaá¹ƒ passantena __maá¹ƒsacakkhunÄ• . _ paÃ±camaá¹ƒ paá¹-ivedhadesa
``attahitasÄ• dhikÄ• yÄ• â€™â€™ _ti ekaá¹ƒsato vuttaá¹ƒ, pariyÄ• yato panesÄ• parahitas
dhammasabhÄ• vapaá¹-icchÄ• dakakilesasamugghÄ• tÄ• ya desanÄ• Ã±Ä• á¹‡Ä• di samb
ariyamaggapaÃ±Ã±Ä• ya. vipassanÄ• sahagato samÄ• dhi padaá¹-á¹-hÄ• naá¹ƒ \Be I 200/
__samÄ• dhipadaá¹-á¹-hÄ• nÄ• , _ tÄ• ya. __desanÄ• paÃ±Ã±Ä• yÄ• _ti desanÄ• kiccanipp
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena. __arÄ«na_nti kilesÄ• rÄ«naá¹ƒ, paÃ±camÄ• rÄ• naá¹ƒ vÄ•
aÃ±Ã±atitthiyÄ• naá¹ƒ. tesaá¹ƒ hananaá¹ƒ pÄ• á¹-ihÄ• riyehi abhibhavanaá¹ƒ appaá¹-ibhÄ•
ajjhupekkhanaÃ±ca majjhimapaá¹‡á¹‡Ä• sake paÃ±camavagge saá¹…gÄ«taá¹ƒ __caá¹…k
nidassanaá¹ƒ, etena arayo hatÄ• anenÄ• ti niruttinayena padasiddhimÄ• ha. ato nÄ• vacan
mahÄ• visayenÄ• ti daá¹-á¹-habbaá¹ƒ. apica arayo hanatÄ«ti antasaddena padasiddhi, ikÄ•
paccayÄ• dÄ«naá¹ƒ sampadÄ• nabhÅ«tÄ• naá¹ƒ, tesaá¹ƒ vÄ• paá¹-iggahaá¹‡aá¹ƒ, paá¹-ig
arahanti dasseti __ ``paccayÄ• dÄ«naÃ±ca arahattÄ• â€™â€™ _ti iminÄ• . __sammÄ• _ti a
sayameva, aparaneyyo hutvÄ• ti vuttaá¹ƒ hoti. kathaá¹ƒ panettha ``sabbadhammÄ• naâ€™
labbhatÄ«ti? sÄ• maÃ±Ã±ajotanÄ• ya \Ne I 175/ visese avaá¹-á¹-hÄ• nato, visesatthinÄ• ca
anupayojetabbato yajjevaá¹ƒ ``dhammÄ• naâ€™â€™ nti visesovÄ• nupayojito siyÄ• , kasm
ayamattho anupayojÄ«yatÄ«ti? ekadesassa aggahaá¹‡ato. padesaggahaá¹‡e hi asati gahe
viÃ±Ã±Ä• yati yathÄ• ``dikkhito na dadÄ• tÄ«â€™â€™ ti, esa nayo Ä«disesu.

idÄ• ni ca catÅ«hi padehi catuvesÄ• rajjavasena attanÄ• adhippetataraá¹ƒ chaá¹-á¹-hamat
``antarÄ• yikadhamme vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tathÄ• hi tadeva nigamanaá¹ƒ karot
_ntiÄ• dinÄ• . tattha antarÄ• yakaradhammaÃ±Ä• á¹‡ena __jÄ• natÄ• , _ niyyÄ• nikadhamm
Ä• savakkhayaÃ±Ä• á¹‡ena __arahatÄ• , _ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena __sammÄ• saml
yojetabbaá¹ƒ. anatthacaraá¹‡ena kilesÄ• eva arayoti __kilesÄ• rayo, _ tesaá¹ƒ __kilesÄ• rÄ
yassa Ã±Ä• á¹‡assa vasena sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• bha
kiá¹ƒ panidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sabbadhammÄ• naá¹ƒ bujjhanavasena pavattamÄ• naá¹ƒ sa
pavattati, udÄ• hu kamenÄ• ti. kiÃ±cettha --- yadi tÄ• va sakiá¹ƒyeva sabbasmiá¹ƒ visaye pa
atÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• dibhedabhinnÄ• naá¹ƒ saá¹…khatadhamm
asaá¹…khatasammutidhammÄ• naÃ±ca ekajjhaá¹ƒ upaá¹-á¹-hÄ• ne dÅ«rato cittapaá¹-aá¹ƒ
paá¹-ibhÄ• genÄ• vabodho na siyÄ• , tathÄ• ca sati ``sabbe dhammÄ• anattÄ• â€™â€™ t
279; Nidd I 27; Nidd II 8, 10; Nett 5) vipassantÄ• naá¹ƒ anattÄ• kÄ• rena viya sabbe dhamm
bhagavato Ã±Ä• á¹‡avisayÄ• hontÄ«ti Ä• pajjati. yepi ``sabbaÃ±eyyadhammÄ• naá¹ƒ á¹-hi
vikapparahitaá¹ƒ sabbakÄ• laá¹ƒ buddhÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattati, tena te `sabbavidÅ
katvÄ• ---

`gacchaá¹ƒ samÄ• hito nÄ• go, á¹-hito nÄ• go samÄ• hito.

seyyaá¹ƒ samÄ• hito nÄ• go, nisinnopi samÄ• hitoâ€™ ti || (AN b VI 43). ---

idampi sabbadÄ• Ã±Ä• á¹‡appavattidÄ«pakaá¹ƒ aá¹…guttarÄ• game nÄ• gopamasuttavac
hotÄ«â€™â€™ ti vadanti, tesampi vÄ• de vuttadosÄ• nÄ• tivatti. á¹-hitilakkhaá¹‡Ä• ramma
atÄ«tÄ• nÄ• gatadhammÄ• naá¹ƒ tadabhÄ• vato ekadesavisayameva bhagavato Ã±Ä• á¹‡a
sabbasmiá¹ƒ visaye Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti na yujjati. atha kamena sabbasmimpi visaye
evampi na yujjati. na hi jÄ• tibhÅ«misabhÄ• vÄ• divasena, disÄ• desakÄ• lÄ• divasena ca a
kamena \Ne I 176/ gayhamÄ• ne tassa anavasesapaá¹-ivedho sambhavati apariyantabhÄ•
``atthassa avisaá¹ƒvÄ• danato Ã±eyyassa ekadesaá¹ƒ paccakkhaá¹ƒ katvÄ• sesepi evanti
vavatthÄ• panena sabbaÃ±Ã±Å« nÄ• ma bhagavÄ• jÄ• to, taÃ±ca Ã±Ä• á¹‡aá¹ƒ na anumÄ
saá¹ƒsayÄ• bhÄ• vato. saá¹ƒsayÄ• nubaddhaÃ±hi Ã±Ä• á¹‡aá¹ƒ loke anumÄ• nikaâ€™â€™
yuttameva. sabbassa hi appaccakkhabhÄ• ve atthÄ• visaá¹ƒvÄ• danena Ã±eyyassa ekades
sesepi evanti adhimuccitvÄ• vavatthÄ• panasseva asambhavato tathÄ• asakkuá¹‡eyyattÄ
tadapaccakkhameva, atha tampi paccakkhaá¹ƒ, tassa sesabhÄ• vo eva na siyÄ• , apariyant
tathÄ• vavatthitumeva na sakkÄ• ti? sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ. kasmÄ• ? avisayavicÄ•
vuttaÃ±hetaá¹ƒ bhagavatÄ• ``buddhÄ• naá¹ƒ bhikkhave, buddhavisayo acinteyyo na cinteta
ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN a IV 77) idaá¹ƒ panettha sann
kiÃ±ci bhagavatÄ• Ã±Ä• tuá¹ƒ icchitaá¹ƒ, sakalamekadeso vÄ• , tattha tattha appaá¹-ihatav
Ã±Ä• á¹‡aá¹ƒ pavattati niccasamÄ• dhÄ• naÃ±ca vikkhepÄ• bhÄ• vato, Ã±Ä• tuá¹ƒ icchitas
tassa Ä• kaá¹…khÄ• paá¹-ibaddhavuttitÄ• na siyÄ• , ekanteneva \Be I 202/ sÄ• icchitabbÄ
bhagavato Ä• vajjanapaá¹-ibaddhÄ• Ä• kaá¹…khÄ• paá¹-ibaddhÄ• manasikÄ• rapaá¹-ibad
(Nidd I 69, 156; Nidd II 85; Paá¹-is III 5) vacanato. atÄ«tÄ• nÄ• gatavisayampi bhagavato Ã±
anumÄ• nÄ• gamatakkagahaá¹‡avirahitattÄ• paccakkhameva.

nanu ca etasmimpi pakkhe yadÄ• sakalaá¹ƒ Ã±Ä• tuá¹ƒ icchitaá¹ƒ, tadÄ• sakiá¹ƒyeva sak
anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡aá¹ƒ pavatteyyÄ• ti vuttadosÄ• nÄ• tivattiyevÄ• ti?
visodhito hi so buddhavisayo acinteyyoti. aÃ±Ã±athÄ• pacurajanaÃ±Ä• á¹‡asamÄ• navuttit
bhagavantÄ• naá¹ƒ Ã±Ä• á¹‡assa acinteyyatÄ• na siyÄ• , tasmÄ• sakaladhammÄ• ramma
ekadhammÄ• rammaá¹‡aá¹ƒ viya suvavatthÄ• piteyeva te dhamme katvÄ• pavattatÄ«ti ida
``yÄ• vatakaá¹ƒ neyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• va
neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ. neyyaá¹ƒ atikkamitv
nappavattati, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-â
yathÄ• dvinnaá¹ƒ samuggapaá¹-alÄ• naá¹ƒ sammÄ• phusitÄ• naá¹ƒ heá¹-á¹-himaá¹ƒ samu
nÄ• tivattati, uparimaá¹ƒ samuggapaá¹-alaá¹ƒ heá¹-á¹-himaá¹ƒ nÄ• tivattati. aÃ±Ã±amaÃ±Ã
evameva buddhassa bhagavato neyyaÃ±ca Ã±Ä• á¹‡aÃ±ca aÃ±Ã±amaÃ±Ã±apariyantaá¹-â
dhammÄ• â€™â€™ ti (Nidd I 69, 156; Nidd II 85; Paá¹-is III 5) evamekajjhaá¹ƒ, visuá¹ƒ, sak

icchÄ• nurÅ«paá¹ƒ \Ne I 177/ pavattassa tassa Ã±Ä• á¹‡assa vasena sammÄ• sÄ• maÃ±c
bhagavÄ• sammÄ• sambuddho nÄ• ma jÄ• toti.

ayaá¹ƒ panettha aá¹-á¹-hakathÄ• muttako nayo --- á¹-hÄ• nÄ• á¹-hÄ• nÄ• dÄ«ni chabbisay
__jÄ• natÄ• , _ yathÄ• kammÅ«page satte cutÅ«papÄ• tadibbacakkhuÃ±Ä• á¹‡ehi __passa
Ä• savakkhayaÃ±Ä• á¹‡ena khÄ«á¹‡attÄ• __arahatÄ• , _ jhÄ• nÄ• didhamme saá¹ƒkilesav
aviparÄ«tÄ• vabodhato __sammÄ• sambuddhena, _ evaá¹ƒ dasabalaÃ±Ä• á¹‡avasena cat
tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡atÄ• ya __jÄ• natÄ• , _ tiá¹‡á¹‡ampi kammÄ• naá¹ƒ Ã
nisammakÄ• ritÄ• ya __passatÄ• , _ davÄ• dÄ«naá¹ƒ channamabhÄ• vasÄ• dhikÄ• ya pah
chandÄ• dÄ«naá¹ƒ channamahÄ• nihetubhÅ«tÄ• ya aparikkhayapaá¹-ibhÄ• nasÄ• dhikÄ• y
__sammÄ• sambuddhena_ \Be I 203/, evaá¹ƒ aá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddhadhammava
thomitenÄ• ti evamÄ• dinÄ• tesaá¹ƒ tesaá¹ƒ Ã±Ä• á¹‡adassanapahÄ• nabodhanatthehi sa
buddhaguá¹‡Ä• naá¹ƒ vasena yojanÄ• kÄ• tabbÄ• ti.

catuvesÄ• rajjaá¹ƒ sandhÄ• ya __ ``catÅ«hÄ• kÄ• rehÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``thomite
imesaá¹ƒ ``bhagavatÄ• â€™â€™ ti padassa visesanataá¹ƒ dasseti. yadipi hÄ«napaá¹‡Ä«ta
adhimutti pÄ• á¸·iyaá¹ƒ vuttÄ• , pavattiÄ• kÄ• ravasena pana anekabhedabhinnÄ• vÄ• ti Ä•
``nÄ• nÄ• dhimuttikatÄ• â€™â€™ _ti. sÄ• pana adhimutti ajjhÄ• sayadhÄ• tuyeva, tadapi t
khamanaá¹ƒ, rocanaÃ±cÄ• ti atthaá¹ƒ viÃ±Ã±Ä• peti __ ``nÄ• najjhÄ• sayatÄ• â€™â€™ _ti
``nÄ• nÄ• dhimuttikatÄ• nÄ• najjhÄ• sayatÄ• nÄ• nÄ• diá¹-á¹-hikatÄ• nÄ• nakkhantitÄ• n
``yÄ• vaÃ±cidaâ€™â€™ nti etassa ``suppaá¹-ividitÄ• â€™â€™ ti iminÄ• sambandho. tattha
padapÅ«raá¹‡amattaá¹ƒ, __ ``nÄ• nÄ• dhimuttikatÄ• â€™â€™ _ti etena vÄ• padena samÄ
pana pÄ• kaá¹-oyevÄ• ti Ä• ha __ ``yÄ• va ca suá¹-á¹-hu paá¹-ividitÄ• â€™â€™ _ti.

__ ``yÄ• ca ayaâ€™â€™ _ntiÄ• dinÄ• dhÄ• tusaá¹ƒyuttapÄ• á¸·iá¹ƒ dassento tadeva saá
tesaá¹ƒ avaá¹‡á¹‡avaá¹‡á¹‡abhÄ• sanena saddhiá¹ƒ ghaá¹-etvÄ• therÄ• namayaá¹ƒ saá¹.
dasseti. ato __assa_ bhagavato dhÄ• tusaá¹ƒyuttadesanÄ• nayena tÄ• saá¹ƒ __suppaá¹-ivi
samatthanavasena __dassetuá¹ƒ ``ayaá¹ƒ hÄ«â€™â€™ tiÄ• dimÄ• hÄ• _ti attho daá¹-á¹-ha
suppaá¹-ividitabhÄ• vasamatthanaÃ±hi __ ``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• divacanaá¹ƒ. tattha
nÄ• nÄ• dhimuttikatÄ• ... pe ... rucitÄ• ti sambandho. __dhÄ• tuso_ti ajjhÄ• sayadhÄ• tuyÄ
sambandhenti vissÄ• senti. __samentÄ«_ti sammÄ• , saha vÄ• bhavanti. __ ``hÄ«nÄ• dhin
178/ tathÄ• bhÄ• vavibhÄ• vanaá¹ƒ. __atÄ«tampi addhÄ• na_nti atÄ«tasmiá¹ƒ kÄ• le, acca
upayogavacanaá¹ƒ. __nÄ• nÄ• dhimuttikatÄ• _-padassa __nÄ• najjhÄ• sayatÄ• _ti atthava
pe ... rucitÄ• _ti tassa sarÅ«padassanaá¹ƒ. sassatÄ• diladdhivasena __nÄ• nÄ• diá¹-á¹-hika
pÄ• pÄ• cÄ• rakalyÄ• á¹‡Ä• cÄ• rÄ• dipakativasena __nÄ• nakkhantitÄ• _. pÄ• picchÄ• ap
nÄ• á¸·iyÄ• _ti tumbena, Ä• á¸·hakena vÄ• . __tulÄ• yÄ• _ti mÄ• nena. __nÄ• nÄ• dhimuttik
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva adhippetaá¹ƒ, na dasabalaÃ±Ä• á¹‡anti Ä• ha \Be I 204/ _
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enÄ• â€™â€™ _ti. evaá¹ƒ __Ä• cariyadhammapÄ• lattherena_

abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ, dasabalasuttaá¹-á¹-hakathÄ• su (Ps I 149; Mp III 10.21;
evamÄ• gataá¹ƒ.

paravÄ• dÄ« panÄ• ha ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pÄ• á¹-iyekkaá¹ƒ natthi, sabbaÃ±Ã
pabhedoâ€™â€™ ti, taá¹ƒ tathÄ• na daá¹-á¹-habbaá¹ƒ. aÃ±Ã±ameva hi dasabalaÃ±Ä• á¹‡
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. dasabalaÃ±Ä• á¹‡aÃ±hi sakakiccameva jÄ• nÄ• ti, sabbaÃ
tato avasesampi jÄ• nÄ• ti. dasabalaÃ±Ä• á¹‡esu hi paá¹-hamaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡a
kammantaravipÄ• kantarameva, tatiyaá¹ƒ kammaparicchedameva, catutthaá¹ƒ dhÄ• tunÄ•
paÃ±camaá¹ƒ sattÄ• namajjhÄ• sayÄ• dhimuttimeva, chaá¹-á¹-haá¹ƒ indriyÄ• naá¹ƒ tikkhan
jhÄ• nÄ• dÄ«hi saddhiá¹ƒ tesaá¹ƒ saá¹ƒkilesÄ• dimeva, aá¹-á¹-hamaá¹ƒ pubbenivutthakkha
sattÄ• naá¹ƒ cutipaá¹-isandhimeva, dasamaá¹ƒ saccaparicchedameva, sabbaÃ±Ã±utaÃ±Ã±
jÄ• nitabbaÃ±ca tato uttariÃ±ca jÄ• nÄ• ti, etesaá¹ƒ pana kiccaá¹ƒ na sabbaá¹ƒ karoti. taÃ±
appetuá¹ƒ na sakkoti, iddhi hutvÄ• vikubbituá¹ƒ na sakkoti, maggo hutvÄ• kilese khepetuá
paravÄ• dÄ« evaá¹ƒ pucchitabbo ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma etaá¹ƒ savitakkasavicÄ•
avitakkaavicÄ• raá¹ƒ, kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ, lokiyaá¹ƒ l
paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡Ä• ni ``savitakkasavicÄ• rÄ• nÄ«â€™â€™ ti vakkhati, tato
``avitakkaavicÄ• rÄ• nÄ«â€™â€™ ti vakkhati, Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ ``siyÄ• savitak
avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raâ€™â€™ nti vakkhati, tathÄ• paá¹-ipÄ• a
kÄ• mÄ• vacarÄ• ni, tato paraá¹ƒ dve rÅ«pÄ• vacarÄ• ni, avasÄ• ne ekaá¹ƒ ``lokuttaraâ€™
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana savitakkasavicÄ• rameva, kÄ• mÄ• vacarameva, lokiy
dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡anti, tasmÄ• paÃ±camabala
nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡ena ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena ca viditÄ• ti attho ve
potthakesu dissati. __sÄ• _ti yathÄ• vuttÄ• nÄ• nÄ• dhimuttikatÄ• . __ ``dvepi nÄ• mÄ• â€
yathÄ• vuttasuttassatthaá¹ƒ \Ne I 179/ saá¹…khepena dassetvÄ• __ ``imesu cÄ• pÄ«â€™â
saá¹…khiyadhammassa tadabhisambandhataá¹ƒ Ä• vi karoti. __iti ha me_ti ettha evaá¹ƒsa
__ha_-kÄ• ro nipÄ• tamattaá¹ƒ, Ä• gamo vÄ• . sandhivasena \Be I 205/ ikÄ• ralopo, akÄ• r
``evaá¹ƒ imeâ€™â€™ _ti iminÄ• .

<4> ``viditvÄ• â€™â€™ ti ettha pakatiyatthabhÅ«tÄ• vijÄ• nanakiriyÄ• sÄ• maÃ±Ã±ena a
taá¹ƒtaá¹ƒkaraá¹‡ayogyatÄ• ya anekappabhedÄ• ti dassetuá¹ƒ __ ``bhagavÄ• hÄ«â€™â€™
__vatthÅ«nÄ«_ti gharavatthÅ«ni. ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena disvÄ• aÃ±Ã±Ä• sÄ«â€™
vohÄ• ravacanamattametaá¹ƒ. na hi tena dassanato aÃ±Ã±aá¹ƒ jÄ• nanaá¹ƒ nÄ• ma natthi.
Ä• vajjanapaá¹-ibaddhaá¹ƒ Ä• kaá¹…khÄ• paá¹-ibaddhaá¹ƒ manasikÄ• rapaá¹-ibaddhaá¹ƒ
hutvÄ• pavattati. kiá¹ƒ nÄ• ma karonto bhagavÄ• tena Ã±Ä• á¹‡ena Ä• vajjanÄ• dipaá¹-iba
sotÅ«namatthassa suviÃ±Ã±Ä• panatthaá¹ƒ parammukhÄ• viya codanaá¹ƒ samuá¹-á¹-hÄ•
aÃ±Ã±Ä• sÄ«â€™â€™ _ti iminÄ• , pacchimayÄ• makiccaá¹ƒ karonto taá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ä
hutvÄ• tena tathÄ• aÃ±Ã±Ä• sÄ«ti vuttaá¹ƒ hoti. sÄ• maÃ±Ã±asmiá¹ƒ sati visesavacanaá¹
anuyogenÄ• ha __ ``kiccaÃ±canÄ• metaâ€™â€™ _ntiÄ• di. __arahattamaggena samugghÄ

samuá¹-á¹-hÄ• pakakilesasamugghÄ• á¹-anena, yato ``natthi abyÄ• vaá¹-amanoâ€™â€™ ti
buddhadhammesu vuccati. niratthako cittasamudÄ• cÄ• ro natthÄ«ti hettha attho. evampi vu
tadavatthoyevÄ• ti codanamapaneti __ ``taá¹ƒ paÃ±cavidhaâ€™â€™ _ntiÄ• dinÄ• . tattha p
divasabhÄ• gavasena, itarattayaá¹ƒ rattibhÄ• gavasena gahetabbaá¹ƒ tathÄ• yeva vakkhan

__ ``upaá¹-á¹-hÄ• kÄ• nuggahaá¹‡atthaá¹ƒ, sarÄ«raphÄ• sukatthaÃ±cÄ• â€™â€™ _ti eten
anekakappasamupacitapuÃ±Ã±asambhÄ• rajanitaá¹ƒ bhagavato mukhavaraá¹ƒ duggandhÄ
tadubhayatthameva pana mukhadhovanÄ• dÄ«ni karotÄ«ti dasseti. sabbopi hi buddhÄ• naá
malehi anupakkiliá¹-á¹-ho sudhotamaá¹‡i viya hoti. __vivittÄ• sane_ti phalasamÄ• pattÄ«na
vivekÄ• nubrÅ«hanÄ• sane. __vÄ«tinÄ• metvÄ• _ti phalasamÄ• pattÄ«hi vÄ«tinÄ• manaá¹ƒ
vivekaninnatÄ• ya, paresaÃ±ca diá¹-á¹-hÄ• nugati Ä• pajjanatthaá¹ƒ. surattadupaá¹-á¹-aá¹ƒ
vihÄ• ranivÄ• sanaparivattanavasena nivÄ• setvÄ• vijjulatÄ• sadisaá¹ƒ kÄ• yabandhanaá¹ƒ
meghavaá¹‡á¹‡aá¹ƒ sugatacÄ«varaá¹ƒ pÄ• rupitvÄ• selamayapattaá¹ƒ Ä• dÄ• yÄ• ti adhip
tattha vutto. __ ``kadÄ• ci ekakoâ€™â€™ _tiÄ• di \Be I 206/ tesaá¹ƒ tesaá¹ƒ vineyyÄ• naá¹ƒ
bhagavato upasaá¹…kamanadassanaá¹ƒ. __gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• _ti ettha __vÄ•
nagarampi vikappeti. yathÄ• ruci vattamÄ• nehi anekehi pÄ• á¹-ihÄ• riyehi pavisatÄ«ti samb

__ ``seyyathidaâ€™â€™ _ntiÄ• dinÄ• \Ne I 180/ pacchimapakkhaá¹ƒ vitthÄ• reti. __seyya
katamanti atthe nipÄ• to, idaá¹ƒ vÄ• sappÄ• á¹-ihÄ«rapavisanaá¹ƒ katamantipi vaá¹-á¹-ati.
mudubhÅ«tÄ• , mudubhÄ• vena vÄ• gatÄ• vÄ• tÄ• . __udakaphusitÄ• nÄ«_ti udakabindÅ«
__reá¹‡uá¹ƒ vÅ«pasametvÄ• _ti rajaá¹ƒ sannisÄ«dÄ• petvÄ• upari __vitÄ• naá¹ƒ hutvÄ• ti
caá¹‡á¸• a-vÄ• tÄ• tapa-himapÄ• tÄ• di-haraá¹‡ena vitÄ• nakiccanipphÄ• dakattÄ• , tato ta
pupphÅ«pagarukkhato upasaá¹ƒharitvÄ• ti atthassa viÃ±Ã±Ä• yamÄ• nattÄ• tathÄ• na vut
samabhÄ• gakaraá¹‡amattena __onamanti, unnamanti_ ca, tatoyeva __pÄ• danikkhepasan
nidassanamattaÃ±cetaá¹ƒ sakkharakathalakaá¹‡á¹-akasaá¹…kukalalÄ• diapagamanassÄ•
suppatiá¹-á¹-hitapÄ• datÄ• lakkhaá¹‡assa nissandaphalaá¹ƒ, na iddhinimmÄ• naá¹ƒ. __pad
__vÄ• _-saddo vikappanattho, tena ``yadi yathÄ• vuttanayena samÄ• bhÅ«mi hoti, evaá¹ƒ
paá¹-iggaá¹‡hanti, tathÄ• pana asatiyeva paá¹-iggaá¹‡hantÄ«â€™â€™ ti bhagavato yathÄ•
dasseti. sabbadÄ• va bhagavato gamanaá¹ƒ paá¹-hamaá¹ƒ
dakkhiá¹‡apÄ• duddharaá¹‡asaá¹…khÄ• tÄ• nubyaÃ±janapaá¹-imaá¹‡á¸• itanti Ä• ha __ ``a
dakkhiá¹‡apÄ• deâ€™â€™ _ti. buddhÄ• naá¹ƒ sabbadakkhiá¹‡atÄ• ya tathÄ• vuttanti __Ä•
(Sv-pá¹- I 4) __ Ä• cariyasÄ• riputtatthero_ (Mp I 53) ca vadati, sabbesaá¹ƒ uttamatÄ• ya ev
evaá¹ƒ sati uttamapurisÄ• naá¹ƒ tathÄ• pakatitÄ• yÄ• ti Ä• pajjati. á¹-hapitamatte nikkhamitv
sambandho. idaÃ±ca yÄ• vadeva vineyyajanavinayanatthaá¹ƒ satthu pÄ• á¹-ihÄ• riyanti tes
sandhÄ• ya vuttaá¹ƒ. __ ``chabbaá¹‡á¹‡arasmiyoâ€™â€™ _ti vatvÄ• pi __ ``suvaá¹‡á¹‡ara
_ti vacanaá¹ƒ bhagavato sarÄ«re pÄ«tÄ• bhÄ• ya yebhuyyatÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. __
udakapariyÄ• yo, __piÃ±jara_-saddo hemavaá¹‡á¹‡apariyÄ• yo, suvaá¹‡á¹‡ajaladhÄ• rÄ•
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• nÄ«ti atthoâ€™â€™ ti (Sp-á¹- I buddhÄ• ciá¹‡á¹‡akathÄ• .22) __sÄ

vuttaá¹ƒ. __pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni_ tesu tesu gÄ• manigamÄ• dÄ«su saá¹ƒvijj
hutvÄ• .

__ ``tathÄ• â€™â€™ _tiÄ• dinÄ• \Be I 207/ sayameva dhammatÄ• vasena tesaá¹ƒ saddak
kÄ• yaá¹ƒ upagacchantÄ«ti __kÄ• yÅ«pagÄ• ni, _ na yattha katthaci á¹-hitÄ• ni. __ ``antara
bhagavato piá¹‡á¸• Ä• ya gamanÄ• nurÅ«pavÄ«thiá¹ƒ dasseti. na hi bhagavÄ• loluppacÄ•
yattha katthaci gacchati. ye paá¹-hamaá¹ƒ gatÄ• , ye vÄ• tadanucchavikaá¹ƒ piá¹‡á¸• apÄ•
samatthÄ• , te __bhagavatopi pattaá¹ƒ_ gaá¹‡hantÄ«ti veditabbaá¹ƒ. __paá¹-imÄ• nentÄ«_
pÅ«jenti, bhagavantaá¹ƒ vÄ• paá¹-imÄ• nÄ• penti paá¹-imÄ• nantaá¹ƒ karonti. vohÄ• rama
apaá¹-imÄ• nanÄ• nÄ• ma natthi. __cittasantÄ• nÄ• nÄ«_ti atÄ«te, etarahi ca pavattacittas
arahatte patiá¹-á¹-hahanti, tathÄ• dhammaá¹ƒ desetÄ«ti sambandho. __keci pabbajitvÄ• _t
arahattasamÄ• pannÄ• naá¹ƒ pabbajjÄ• saá¹…khepagatadassanatthaá¹ƒ \Ne I 181/, na par
arahattasamÄ• pannatÄ• paá¹-ikkhepanatthaá¹ƒ. ayaÃ±hi arahattappattÄ• naá¹ƒ gihÄ«naá¹
pabbajjÄ• vÄ• , kÄ• laá¹ƒ kiriyÄ• vÄ• ti. tathÄ• hi vuttaá¹ƒ Ä• yasmatÄ• __nÄ• gasenatthe
mahÄ• rÄ• ja, gihiliá¹…gaá¹ƒ, visame liá¹…ge liá¹…gadubbalatÄ• ya arahattaá¹ƒ patto gihÄ
pabbajati vÄ• parinibbÄ• yati vÄ• neso mahÄ• rÄ• ja, doso arahattassa, gihiliá¹…gasseves
liá¹…gadubbalatÄ• â€™â€™ ti (Mil V 2.2) sabbaá¹ƒ vattabbaá¹ƒ. ettha ca sappÄ• á¹-ihÄ«ra
mahÄ• janÄ• nuggahaá¹‡aá¹ƒ dassitaá¹ƒ, appÄ• á¹-ihÄ«rappavesanena ca pana ``te suniva
tiÄ• divacanaá¹ƒ yathÄ• rahaá¹ƒ sambandhitvÄ• mahÄ• janÄ• nuggahaá¹‡aá¹ƒ atthato vibh
purebhattakiccamevÄ• ti. upaá¹-á¹-hÄ• nasÄ• lÄ• cettha __maá¹‡á¸• alamÄ• á¸·o. tattha ga
idha pÄ• á¹-ho likhito. ``gandhamaá¹‡á¸• alamÄ• á¸·eâ€™â€™ tipi (Mp I 53) __manorathap
taá¹-á¹-Ä«kÄ• yaÃ±ca ``catujjÄ• tiyagandhena paribhaá¹‡á¸• e maá¹‡á¸• alamÄ• á¸·eâ€™â
__gandhakuá¹-iá¹ƒ pavisatÄ«_ti ca pavisanakiriyÄ• sambandhatÄ• ya, tassamÄ«patÄ• ya c
pavisituá¹ƒ gacchatÄ«ti attho daá¹-á¹-habbo, na pana anto tiá¹-á¹-hatÄ«ti. evaÃ±hi ``atha kh
tiÄ• divacanaá¹ƒ (DN I 4) sÅ«papannaá¹ƒ hoti.

__atha khoti_ evaá¹ƒ gandhakuá¹-iá¹ƒ pavisituá¹ƒ gamanakÄ• le. __upaá¹-á¹-hÄ• ne_ti sam
pakkhÄ• letvÄ• pÄ• dapÄ«á¹-he á¹-hatvÄ• bhikkhusaá¹…ghaá¹ƒ ovadatÄ«â€™â€™ _ti ett
pÄ• dapÄ«á¹-he tiá¹-á¹-hanto ovadatÄ«ti veditabbaá¹ƒ. etadatthaá¹ƒyeva \Be I 208/ hi bhikk
bhattakiccapariyosÄ• naá¹ƒ Ä• gamayamÄ• no nisÄ«di. __dullabhÄ• sampattÄ«_ti satipi m
patirÅ«padesavÄ• saindriyÄ• vekallasaddhÄ• paá¹-ilÄ• bhÄ• dayo sampattisaá¹…khÄ• tÄ•
potthakesu pana ``dullabhÄ• saddhÄ• sampattÄ«â€™â€™ ti pÄ• á¹-ho dissati, so ayuttova
pÄ• dapÄ«á¹-he á¹-hatvÄ• ovadanakÄ• le, tesu vÄ• bhikkhÅ«su, rattiyÄ• vasanaá¹ƒ á¹-hÄ
__rattiá¹-á¹-hÄ• naá¹ƒ, _ tathÄ• __divÄ• á¹-hÄ• naá¹ƒ_. __ ``kecÄ«â€™â€™ _tiÄ• di tabbiv
__cÄ• tumahÄ• rÄ• jikabhavana_nti cÄ• tumahÄ• rÄ• jikadevaloke suÃ±Ã±avimÄ• nÄ• ni sa
__tÄ• vatiá¹ƒsabhavanÄ• dÄ«supi. _ tato bhagavÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• pacchÄ• b
paá¹-hamabhÄ• ge sace Ä• kaá¹…khati, dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappeti, sa
buddhÄ• ciá¹‡á¹‡aá¹ƒ phalasamÄ• pattiá¹ƒ samÄ• pajjati, atha yathÄ• kÄ• laparicchedaá¹ƒ

dutiyabhÄ• ge pacchimayÄ• massa tatiyakoá¹-á¹-hÄ• se viya lokaá¹ƒ voloketi veneyyÄ• naá
passituá¹ƒ, tenÄ• ha __ ``sace Ä• kaá¹…khatÄ«â€™â€™ _tiÄ• di. __sÄ«haseyya_ntiÄ• dÄ
yaÃ±hi apubbaá¹ƒ padaá¹ƒ anuttÄ• naá¹ƒ, tadeva vaá¹‡á¹‡ayissÄ• ma. sammÄ• assÄ• sita
upatthambhitabboti __samassÄ• sito. _ tÄ• diso kÄ• yo yassÄ• ti tathÄ• . dhammassavanat
tassÄ• parisÄ• ya cittÄ• cÄ• raá¹ƒ Ã±atvÄ• katabhÄ• vaá¹ƒ sandhÄ• yÄ• ha \Ne I 182/ __
pÄ• á¹-ihÄ• riyenÄ• â€™â€™ _ti. yattha dhammaá¹ƒ saha bhÄ• santi, sÄ• __dhammasabh
``imissÄ• velÄ• ya imassa evaá¹ƒ vattabbaâ€™â€™ nti taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ. __s
vevacanaá¹ƒ, aá¹-á¹-huppattianurÅ«paá¹ƒ vÄ• __samayayuttaá¹ƒ. _ atha vÄ• __samayayu
yuttaá¹ƒ. kÄ• lena sÄ• padesaÃ±hi bhagavÄ• dhammaá¹ƒ deseti. __kÄ• laá¹ƒ viditvÄ• par
samandhakÄ• rÄ• dhammaá¹ƒ desetÄ«ti adhippÄ• yo. ``samayaá¹ƒ viditvÄ• parisaá¹ƒ uyy
pariyÄ• yavacanapÄ• á¹-ho dissati, so pacchÄ• pamÄ• dalikhito.

__gattÄ• nÄ«_ti kÄ• yoyeva anekÄ• vayavattÄ• vutto. __ ``utuá¹ƒ gaá¹‡hÄ• petÄ«â€™â€™
utugaá¹‡hÄ• panatthameva osiÃ±canaá¹ƒ, na pana malavikkhÄ• lanatthanti dasseti. na hi b
rajojallaá¹ƒ upalimpatÄ«ti. catujjÄ• tikena gandhena paribhÄ• vitÄ• kuá¹-Ä« __gandhakuá¹-
pariveá¹‡aá¹ƒ tathÄ• . phalasamÄ• pattÄ«hi __muhuttaá¹ƒ paá¹-isallÄ«no. tato tato_ti attan
rattiá¹-á¹-hÄ• nadivÄ• á¹-hÄ• nato, upagantvÄ• , samÄ«pe vÄ• á¹-hÄ• naá¹ƒ __upaá¹-á¹-hÄ
sevananti attho. __tatthÄ• _ti tasmiá¹ƒ nisÄ«danaá¹-á¹-hÄ• ne, purimayÄ• me vÄ• , tesu vÄ

paÃ±hÄ• kathanÄ• divasena adhippÄ• yaá¹ƒ sampÄ• dento ``dasasahassilokadhÄ• tÅ«â€™
anekÄ• vayavasaá¹…gahaá¹‡atthaá¹ƒ __ ``sakaladasasahassilokadhÄ• tÅ«â€™â€™ _ti vu
purebhattapacchÄ• bhattapurimayÄ• mesu manussaparisÄ• bÄ• hullato okÄ• saá¹ƒ alabhit
okÄ• saá¹ƒ labhamÄ• nÄ• , bhagavatÄ• vÄ• katokÄ• satÄ• ya okÄ• saá¹ƒ labhamÄ• nÄ• t
pucchantÄ«ti Ä• ha __ ``yathÄ• bhisaá¹…khataá¹ƒ antamaso caturakkharampÄ«â€™â€™ _
abhisaá¹…khatÄ• nurÅ«paá¹ƒ, tadanatikkamma vÄ• , etena yathÄ• tathÄ• attano paá¹-ibh
dasseti.

pacchÄ• bhattakÄ• lassa tÄ«su bhÄ• gesu paá¹-hamabhÄ• ge sÄ«haseyyÄ• kappanaá¹ƒ e
``purebhattato paá¹-á¹-hÄ• ya nisajjÄ• ya pÄ«á¸·itassa sarÄ«rassÄ• â€™â€™ _ti. teneva hi
Ä• kaá¹…khatÄ«â€™â€™ ti tadÄ• sÄ«haseyyÄ• kappanassa anibaddhatÄ• vibhÄ• vitÄ• .
sarÄ«rassa kilÄ• subhÄ• vamocanatthaá¹ƒ caá¹…kamena vÄ«tinÄ• meti sÄ«haseyyaá¹ƒ ka
__buddhacakkhunÄ• _ti Ä• sayÄ• nusayaindriyaparopariyattaÃ±Ä• á¹‡asaá¹…khÄ• tena pa
buddhacakkhunÄ• . tena hi lokavolokanabÄ• hullatÄ• ya taá¹ƒ ``buddhacakkhÅ«â€™â€™ t
pacchimayÄ• me bhagavato bahulaá¹ƒ Ä• ciá¹‡á¹‡avasena vuttaá¹ƒ. appekadÄ• avasiá¹-á
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡eneva ca bhagavÄ• tamatthaá¹ƒ sÄ• dheti.

``pacchimayÄ• makiccaá¹ƒ \Ne I 183/ karonto aÃ±Ã±Ä• sÄ«â€™â€™ ti pubbe vuttamattha
pana divaseâ€™â€™ _tiÄ• dimÄ• ha. buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ yattha katthaci va

paÃ±cavidhaá¹ƒ kiccaá¹ƒ avijahitameva hoti sabbakÄ• laá¹ƒ suppatiá¹-á¹-hitasatisampajaÃ±
tadahepi tadavijahanabhÄ• vadassanatthaá¹ƒ idha paÃ±cavidhakiccapayojananti daá¹-á¹-ha
tattha caá¹…kamanÄ• nurÅ«paá¹-á¹-hÄ• naá¹ƒ. caá¹…kamamÄ• no aÃ±Ã±Ä• sÄ«ti yojetab
pacchimatthaÃ±Ã±eva gahetvÄ• __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ Ä• rabbhÄ• â€™â€™
pakaraá¹‡Ä• dhigatattÄ• suviÃ±Ã±eyyoti.

``atha \Be I 210/ kho bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ imaá¹ƒ saá¹…khiyadhammaá¹ƒ vi
maá¹‡á¸• alamÄ• á¸·o, tenupasaá¹…kamÄ«â€™â€™ ti ayaá¹ƒ sÄ• vasesapÄ• á¹-ho, tasmÄ
cintetvÄ• ca upasaá¹…kamÄ«ti attho veditabboti dassetuá¹ƒ __ ``Ã±atvÄ• ca panassÄ• â€
tattha __assa etadahosÄ«_ti assa bhagavato etaá¹ƒ parivitakkanaá¹ƒ, eso vÄ• cetaso pari
liá¹…gavipallÄ• soyaá¹ƒ ``etadaggaâ€™â€™ ntiÄ• dÄ«su (AN I 188 Ä• dayo) viya. __sabba
na_ sabbathÄ• __pÄ• kaá¹-aá¹ƒ. nirantara_nti anupubbÄ• rocanavasena nibbivaraá¹ƒ, yat
Ä• rocanavasena nibbisesaá¹ƒ. bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ. __taá¹ƒ aá¹-á¹-huppattiá¹ƒ
yathÄ• rocitaá¹ƒ vacanaá¹ƒ imassa suttassa uppattikÄ• raá¹‡aá¹ƒ katvÄ• , imassa vÄ• sutt
kÄ• raá¹‡aá¹ƒ katvÄ• tipi attho. __attha_-saddo cettha kÄ• raá¹‡e, tena imassa suttassa aá
nikkhepaá¹ƒ dasseti. __dvÄ• saá¹-á¹-hiyÄ• á¹-hÄ• nesÅ«_ti dvÄ• saá¹-á¹-hidiá¹-á¹-higataá¹
__appaá¹-ivattiya_nti samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• b
lokasmiá¹ƒ anivattiyaá¹ƒ. __sÄ«hanÄ• daá¹ƒ nadanto_ti seá¹-á¹-hanÄ• dasaá¹…khÄ• taá¹ƒ
yaá¹ƒ pana lokiyÄ• vadanti ---

``uttarasmiá¹ƒ pade byagghapuá¹…gavosabhakuÃ±jarÄ• .

sÄ«hasaddÅ«lanÄ• gÄ• dyÄ• , pume seá¹-á¹-hatthagocarÄ• â€™â€™ ti ||

taá¹ƒ yebhuyyavasenÄ• ti daá¹-á¹-habbaá¹ƒ. sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadant
sÄ«hanÄ• dasuttena (AN b VI 64; c 10.21) dÄ«petabbo. yathÄ• vÄ• kesaro migarÄ• jÄ• s
``sÄ«hoâ€™â€™ ti vuccati, evaá¹ƒ tathÄ• gatopi lokadhammÄ• naá¹ƒ sahanato, parappavÄ
``sÄ«hoâ€™â€™ ti vuccati. tasmÄ• sÄ«hassa tathÄ• gatassa nÄ• daá¹ƒ nadantotipi attho
sÄ«ho sÄ«habalena samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• da
tathÄ• gatasÄ«hopi tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vig
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• nayena nÄ• nÄ• vidhadesanÄ• vilÄ• sasampar
184/. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``sÄ«hoti kho bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá
sammÄ• sambuddhassa. yaá¹ƒ kho bhikkhave, tathÄ• gato parisÄ• ya dhammaá¹ƒ deseti, i
sÄ«hanÄ• dasmiâ€™â€™ nti (AN c 10.21). ``ime \Be I 211/ diá¹-á¹-hiá¹-á¹-hÄ• nÄ• â€™â€™
vakkhamÄ• nadesanÄ• yeva __sÄ«hanÄ• do. _ tesaá¹ƒ ``vedanÄ• paccayÄ• taá¹‡hÄ• â€™
paccayÄ• kÄ• rassa samodhÄ• nampi veditabbaá¹ƒ. __sineruá¹ƒ ... pe ... viya cÄ• _ti upam
brahmajÄ• ladesanÄ• ya anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• sudukkarataá¹ƒ dasseti. __suvaá¹
suvaá¹‡á¹‡amayapaharaá¹‡opakaraá¹‡avisesena. ratananikÅ«á¹-ena viya agÄ• raá¹ƒ __ara

brahmajÄ• lasuttantaá¹ƒ niá¹-á¹-hapento, __nikÅ«á¹-enÄ• _ti ca niá¹-á¹-hÄ• nagatena accu
idaÃ±ca arahattaphalapariyosÄ• nattÄ• sabbaguá¹‡Ä• naá¹ƒ tadeva sabbesaá¹ƒ uttaritara
__me_-saddo desanÄ• pekkhoti parinibbutassÄ• pi me sÄ• desanÄ• aparabhÄ• ge paÃ±c
savanauggahaá¹‡adhÄ• raá¹‡avÄ• canÄ• divasena paricayaá¹ƒ karonte, tathÄ• ca paá¹-ip
bhavissatÄ«ti adhippÄ• yo.

yadaggena __yenÄ• _ti karaá¹‡aniddeso, tadaggena __tenÄ• _ tipi daá¹-á¹-habbaá¹ƒ. __et
ti etaá¹ƒ padadvayaá¹ƒ. __tatthÄ• _ti hi tasmiá¹ƒ maá¹‡á¸• alamÄ• á¸·eti attho. __yenÄ• _ti
karaá¹‡avacanaá¹ƒ. __tenÄ• _ti pana upayogatthe. tasmÄ• __tatthÄ• _ti taá¹ƒ maá¹‡á¸• al
__upasaá¹…kamÄ«_ti ca upasaá¹…kamantoti attho paccuppannakÄ• lassa adhippetattÄ• ,
atÄ«tabhÄ• vassa sÅ«canato ``upasaá¹…kamÄ«â€™â€™ ti takkÄ• lÄ• pekkhanavasena at
``upasaá¹…kamitvÄ• â€™â€™ ti vacanaá¹ƒ sÅ«papannaá¹ƒ hoti. itarathÄ• dvinnampi vaca
tathÄ• vattabbameva na siyÄ• . upasaá¹…kamanassa ca gamanaá¹ƒ, upagamanaÃ±cÄ• ti
gamanameva. sampattukÄ• matÄ• ya hi yaá¹ƒ kiÃ±ci á¹-hÄ• naá¹ƒ gacchanto taá¹ƒ taá¹ƒ p
``taá¹ƒ á¹-hÄ• naá¹ƒ upasaá¹…kami upasaá¹…kamantoâ€™â€™ ti vattabbataá¹ƒ labhati, te
gatoâ€™â€™ _ti, tena upagamanatthaá¹ƒ nivatteti. yaÃ±hi á¹-hÄ• naá¹ƒ pattumicchanto ga
pattatÄ• yeva ``upagamanaâ€™â€™ nti vuccati. yamettha na saá¹ƒvaá¹‡á¹‡itaá¹ƒ __ ``upa
padaá¹ƒ, taá¹ƒ upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• __gato_ti upagato. an
saupasaggo viya atthantaraá¹ƒ vadati saupasaggopi anupasaggo viyÄ• ti. ato __ ``upasaá¹.
padassa evaá¹ƒ upagato tato Ä• sannataraá¹ƒ bhikkhÅ«naá¹ƒ samÄ«pasaá¹…khÄ• taá¹ƒ p
dhammaá¹ƒ vÄ• desetuá¹ƒ sakkuá¹‡eyyaá¹-á¹-hÄ• naá¹ƒ upagantvÄ• ti attho veditabbo. ap
karaá¹‡avacanaá¹ƒ. yena kÄ• raá¹‡ena bhagavatÄ• so \Be I 212/ maá¹‡á¸• alamÄ• á¸·o up
kÄ• raá¹‡ena upasaá¹…kamÄ«ti attho. kÄ• raá¹‡aá¹ƒ pana ``ime bhikkhÅ«â€™â€™ tiÄ• di
vuttameva.

__paÃ±Ã±atte_ \Ne I 185/ __Ä• sane nisÄ«dÄ«_ti ettha kenidaá¹ƒ paÃ±Ã±attanti anuyoge
dassetuá¹ƒ __ ``buddhakÄ• le kirÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __buddhakÄ• le_ti dha
__visesa_nti yathÄ• laddhato uttari jhÄ• namaggaphalaá¹ƒ. __athÄ• _ti saá¹ƒsayatthe nipÄ
attho. vitakkayamÄ• naá¹ƒ naá¹ƒ bhikkhunti sambandho, tathÄ• __tato_ passanahetu dass
__anamatagge_ti anÄ• dimati. __Ä• kÄ• saá¹ƒ uppatitvÄ• _ti Ä• kÄ• se uggantvÄ• . Ä«dise
yujjatÄ«ti __udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __bhÄ• ro_ti taá¹…khaá¹‡eyeva bhaga
dullabhattÄ• garukammaá¹ƒ. __phalaka_nti nisÄ«danatthÄ• ya kataá¹ƒ phalaá¹ƒ. __kaá¹-á
nisÄ«danayogyaá¹ƒ phalakato aÃ±Ã±aá¹ƒ dÄ• rukkhandhaá¹ƒ. __saá¹…kaá¸• á¸• hitvÄ• _ti
purÄ• á¹‡apaá¹‡á¹‡esu, kevalaá¹ƒ tesu eva nisÄ«ditumananucchavikattÄ• tathÄ• vuttaá¹ƒ
pÄ«á¹-hÄ• dÄ«su. evaá¹ƒ sati saá¹…kaá¸• á¸• hitvÄ• paÃ±Ã±apentÄ«ti atthavasÄ• vibhatt
sambandho. __papphoá¹-etvÄ• _ti yathÄ• á¹-hitaá¹ƒ rajojallÄ• di-saá¹ƒkiá¹‡á¹‡amananurÅ«
saÃ±cÄ• letvÄ• . ``amhÄ• kaá¹ƒ Ä«disÄ• kathÄ• aÃ±Ã±atarissÄ• desanÄ• ya kÄ• raá¹‡aá
bhagavÄ• Ä• gamissatÄ«â€™â€™ ti Ã±atvÄ• yathÄ• nisÄ«danaá¹ƒ sandhÄ• ya evaá¹ƒ vu

samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• tÄ• vakÄ• likaá¹ƒ gaá¹‡hitvÄ• paribhuÃ±jatÅ«â€™â€™
ca Ä• gatakÄ• le paribhuttaá¹ƒ Ä• sanaá¹ƒ __raÃ±Ã±o nisÄ«danÄ• sana_nti veditabbaá¹ƒ.
aá¹-á¹-hapitaá¹ƒ bhikkhÅ«hi paribhuÃ±jituá¹ƒ, bhagavato ca paÃ±Ã±apetuá¹ƒ vaá¹-á¹-ati. ta
raÃ±Ã±o nisÄ«danÄ• sanaá¹ƒ pÄ• á¸·iyaá¹ƒ kathitanti dassetuá¹ƒ __ ``taá¹ƒ sandhÄ• yÄ• â
__adhimuttiÃ±Ä• á¹‡a_nti ca sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ• rammaá¹‡aá¹ƒ sabbaÃ±Ã
balaÃ±Ä• á¹‡aÃ±ca, vuttovÄ• yamattho.

__ ``nisajjÄ• â€™â€™ _ti idaá¹ƒ nisÄ«danapariyosÄ• nadÄ«pananti dasseti __ ``evaâ€™â
bhikkhÅ«naá¹ƒ ime saá¹…khiyadhammaá¹ƒ viditvÄ• â€™â€™ ti vuttattÄ• jÄ• nantoyeva pu
Ä• ha __ ``jÄ• nantoyevÄ• â€™â€™ _ti. asati kathÄ• vatthumhi tadanurÅ«pÄ• uparÅ«pari
samÅ«pabrÅ«hatÄ«ti kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ pucchanaá¹ƒ veditabbaá¹ƒ. __nu_
__asa_-saddo pavattanattheti vuttaá¹ƒ __ ``katamÄ• ya nu ... pe ... bhavathÄ• â€™â€™ _ti
á¹-hÄ• ne \Be I 213/ sandhivasena ukÄ• rassa okÄ• rÄ• desova, na paá¹-hamÄ• ya pÄ• á¸·i
__ ``tassÄ• pi purimoyeva atthoâ€™â€™ _ti iminÄ• . __purimoyevattho_ti ca ``katamÄ• ya
evaá¹ƒ vutto attho.

``kÄ•  ca panÄ• â€™â€™ ti ettha __ca_-saddo byatireke ``yo ca buddhaÃ±ca dhammaÃ±c
gatoâ€™â€™ tiÄ• dÄ«su viya. byatireko ca nÄ• ma pubbe vuttatthÄ• pekkhako visesÄ• tire
yathÄ• pucchitÄ• ya kathÄ• ya vakkhamÄ• naá¹ƒ vippakatabhÄ• vasaá¹…khÄ• taá¹ƒ byatir
vacanÄ• laá¹…kÄ• ro \Ne I 186/. tÄ• diso pana attho saddasatthatova suviÃ±Ã±eyyoti katvÄ
atthaá¹ƒ dassetuá¹ƒ __ ``antarÄ• kathÄ• ti kammaá¹-á¹-hÄ• na ... pe ... kathÄ• â€™â€™ _ti
kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dayo samaá¹‡akaraá¹‡Ä«yabhÅ«tÄ•
karaá¹‡Ä«yavisese sambandhÄ• pÄ• dÄ• nabhÄ• vena vattabbe tesameva vattabbarÅ«pat
``kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dÄ«naâ€™â€™ _nti vuttaá¹ƒ. yÄ• y
sannisinnÄ• , sÄ• eva antarÄ• kathÄ• vippakatÄ• visesena puna pucchÄ«yati, na tadaÃ±Ã
kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dayoti. antarÄ• saddassa aÃ±Ã±attha
_ti ca. pariyÄ• yavacanaÃ±hetaá¹ƒ padadvayaá¹ƒ. yasmÄ• aÃ±Ã±atthe ayaá¹ƒ antarÄ• sad
samayantaraâ€™â€™ ntiÄ• dÄ«su viya. tasmÄ• __ ``kammaá¹-á¹-hÄ• namanasikÄ• raudd
nissakkatthe sÄ• mivacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. vemajjhe vÄ• antarÄ• saddo, sÄ• pana t
aÃ±Ã±Ä• yeva, tehi ca asammissattÄ• visuá¹ƒ ekÄ• yevÄ• ti adhippÄ• yaá¹ƒ dassetuá¹ƒ __
ca vuttaá¹ƒ. pakÄ• rena karaá¹‡aá¹ƒ __pakato, _ tato vigatÄ• , vigataá¹ƒ vÄ• pakataá¹ƒ ya
apariniá¹-á¹-hitÄ• . __sikha_nti pariyosÄ• naá¹ƒ. ayaá¹ƒ pana tadabhisambandhavasena utt
kathetukamyatÄ• pucchÄ• , taá¹ƒ sandhÄ• yÄ• ha __ ``nÄ• haâ€™â€™ _ntiÄ• di. __kathÄ•
bhaÃ±janatthaá¹ƒ. atthato Ä• pannattÄ• __sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• reti. _ aniy
saggamokkhamaggÄ• naá¹ƒ tiracchÄ• nabhÅ«tÄ• kathÄ• __ tiracchÄ• nakathÄ• . tiracchÄ
tirokaraá¹‡abhÅ«tÄ• , vibandhanabhÅ«tÄ• ti attho. __Ä• di_-saddena cettha coramahÄ• ma
anekavihitaá¹ƒ niratthakakathaá¹ƒ saá¹…gaá¹‡hÄ• ti. ayaá¹ƒ kathÄ• evÄ• ti antogadhÄ• va
214/, aÃ±Ã±atthÄ• pohanaá¹ƒ vÄ• sandhÄ• ya cetaá¹ƒ vuttaá¹ƒ. __athÄ• _ti tassÄ• avippa

noâ€™â€™ _tiÄ• dinÄ• atthato Ä• pannamÄ• ha. esa nayo Ä«disesu. nanu ca tehi bhikkhÅ
meâ€™â€™ tiÄ• dinÄ• yathÄ• dhippÄ• yaá¹ƒ niá¹-á¹-hÄ• pitÄ• yevÄ• ti? na niá¹-á¹-hÄ• pit
upacchinnattÄ• . yadi hi bhagavÄ• tasmiá¹ƒ khaá¹‡e na upasaá¹…kameyya, bhiyyopi tappa
pavatteyyuá¹ƒ, bhagavato upasaá¹…kamanena pana na pavattesuá¹ƒ, tenevÄ• ha __ ``aya
anuppattoâ€™â€™ _ti.

idÄ• ni nidÄ• nassa, nidÄ• navaá¹‡á¹‡anÄ• ya vÄ• pariniá¹-á¹-hitabhÄ• vaá¹ƒ dassento ta
vacanassÄ• nukÅ«labhÄ• vampi samatthetuá¹ƒ __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• dimÄ• ha.
``evaá¹ƒ me sutaâ€™â€™ ntiÄ• divacanakkamena yaá¹ƒ nidÄ• naá¹ƒ bhÄ• sitanti vÄ• etta
nipÄ• tapadaâ€™â€™ ntiÄ• divacanakkamena atthavaá¹‡á¹‡anÄ• samattÄ• ti vÄ• dvidhÄ
``kamala ... pe ... salilÄ• yÄ• â€™â€™ _tiÄ• dinÄ• pana tassa nidÄ• nassa bhagavato vaca
dÄ«peti. tattha __kamalakuvalayujjalavimalasÄ• dhurasasalilÄ• yÄ• _ti kamalasaá¹…khÄ• t
padumapuá¹‡á¸• arÄ«kasetuppalarattuppalehi \Ne I 187/ ceva kuvalayasaá¹…khÄ• tena nÄ
ujjalavimalasÄ• dhurasasalilavatiyÄ• . __nimmalasilÄ• talaracanavilÄ• sasobhitaratanasopÄ
silÄ• talena racanÄ• ya vilÄ• sena lÄ«lÄ• ya sobhitaratanasopÄ• navantaá¹ƒ, nimmalasilÄ•
susaá¹…khatakiriyÄ• sobhena ca sobhitaratanasopÄ• naá¹ƒ, vilÄ• sasobhitasaddehi vÄ• a
__vippakiá¹‡á¹‡amuttÄ• talasadisavÄ• lukÄ• cuá¹‡á¹‡apaá¹‡á¸• arabhÅ«mibhÄ• ga_nti vi
talasadisÄ• naá¹ƒ vÄ• lukÄ• naá¹ƒ cuá¹‡á¹‡ehi paá¹‡á¸• aravaá¹‡á¹‡abhÅ«mibhÄ• gavanta
__suvibhattabhittivicitravedikÄ• parikkhittassÄ• _ti suá¹-á¹-hu vibhattÄ• hi bhittÄ«hi vicitrass
parikkhittassa ca. uccatarena nakkhattapathaá¹ƒ Ä• kÄ• saá¹ƒ phusitukÄ• matÄ• ya viya, vi
sambandho. __vijambhitasamussayassÄ• _ti vikkÄ«á¸·anasamÅ«havantassa.
__dantamayasaá¹‡hamuduphalakakaÃ±canalatÄ• vinaddhamaá¹‡igaá¹‡appabhÄ• samuda
siniddhaphalake kaÃ±canamayÄ• hi latÄ• hi vinaddhÄ• naá¹ƒ maá¹‡Ä«naá¹ƒ gaá¹‡appabh
samujjalasobhÄ• sampannaá¹ƒ. __suvaá¹‡á¹‡avalayanupurÄ• disaá¹…ghaá¹-á¹-anasaddas
madhurassaragehajanavicaritassÄ• _ti suvaá¹‡á¹‡amayaniyurapÄ• dakaá¹-akÄ• dÄ«naá¹ƒ
saá¹…ghaá¹-á¹-anena janitasaddehi sammissitakathitasarahasitasarasaá¹…khÄ• tena madh
gehanivÄ• sÄ«naá¹ƒ naranÄ• rÄ«naá¹ƒ vicaritaá¹-á¹-hÄ• nabhÅ«tassa. __uá¸·Ä• rissariyavi
uá¸·Ä• ratÄ• sampannajanaissariyasampannajanavibhavasampannajanehi, tannivÄ• sÄ«na
uttamÄ• dhipaccabhogehi sobhitassa.
__suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• pavÄ• á¸·Ä• dijutivissaravijjotitasuppatiá¹-á¹-hitavisÄ• la
suvaá¹‡á¹‡arajatanÄ• nÄ• maá¹‡imuttÄ• pavÄ• á¸·Ä• dÄ«naá¹ƒ jutÄ«hi
pabhassaravijjotitasuppatiá¹-á¹-hitavitthatadvÄ• rabÄ• haá¹ƒ.

tividhasÄ«lÄ• didassanavasena buddhassa guá¹‡Ä• nubhÄ• vaá¹ƒ sammÄ• sÅ«cetÄ«ti
__buddhaguá¹‡Ä• nubhÄ• vasaá¹ƒsÅ«cakaá¹ƒ, _ tassa. kÄ• lo ca deso ca desako ca vatthu
apadesena nidassanena paá¹-imaá¹‡á¸• itaá¹ƒ tathÄ• .

kimatthaá¹ƒ panettha dhammavinayasaá¹…gahe kariyamÄ• ne nidÄ• navacanaá¹ƒ vuttaá¹

bhÄ• sitavacanasseva saá¹…gaho kÄ• tabboti? vuccate --- desanÄ• ya
á¹-hitiasammosasaddheyyabhÄ• vasampÄ• danatthaá¹ƒ. kÄ• ladesadesakavatthuparisÄ• p
á¹-hapitÄ• hi desanÄ• ciraá¹-á¹-hitikÄ• hoti, asammosadhammÄ• , saddheyyÄ• ca desak
upanibandho viya vohÄ• ravinicchayo, teneva cÄ• yasmatÄ• mahÄ• kassapena ``brahmajÄ
bhÄ• sitaâ€™â€™ ntiÄ• dinÄ• (Vin II 439) desÄ• dipucchÄ• su katÄ• su tÄ• saá¹ƒ vissajjan
dhammabhaá¹‡á¸• Ä• gÄ• rikena Ä• yasmatÄ• Ä• nandattherena nidÄ• naá¹ƒ bhÄ• sitanti
``kÄ• ladesadesakavatthuparisÄ• padesapaá¹-imaá¹‡á¸• itaá¹ƒ nidÄ• naâ€™â€™ _nti.

apica satthusampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagavato
pubba-racanÄ• -numÄ• nÄ• gama-takkÄ• bhÄ• vato sammÄ• sambuddhattasiddhi. sammÄ
racanÄ• ya, ``evampi nÄ• ma bhaveyyÄ• â€™â€™ ti anumÄ• nassa, Ä• gamantaraá¹ƒ niss
sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya ekappamÄ• á¹‡attÄ• Ã±eyyadhammesu. tat
Ä• cariyamuá¹-á¹-hidhammamacchariyasÄ• sanasÄ• vakÄ• nurodhabhÄ• vato khÄ«á¹‡Ä• s
Ä• cariyamuá¹-á¹-hiÄ• dÄ«namabhÄ• vo, visuddhÄ• ca parÄ• nuggahappavatti. iti desakas
diá¹-á¹-hisÄ«lasampattidÅ«sakÄ• naá¹ƒ avijjÄ• taá¹‡hÄ• naá¹ƒ abhÄ• vasaá¹ƒsÅ«cakehi \B
Ã±Ä• á¹‡appahÄ• nasampadÄ• bhibyaÃ±janakehi ca sambuddhavisuddhabhÄ• vehi purima
antarÄ• yikaniyyÄ• nikesu sammohÄ• bhÄ• vasiddhito pacchimavesÄ• rajjadvayasiddhÄ«ti
catuvesÄ• rajjasamannÄ• gamo, attahitaparahitapaá¹-ipatti ca nidÄ• navacanena pakÄ• sitÄ
ajjhÄ• sayÄ• nurÅ«paá¹ƒ á¹-hÄ• nuppattikapaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panato, `
tiÄ• divacanato ca, tena vuttaá¹ƒ ``satthusampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€

apica sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹‡Ä• parigg
bhagavato natthi niratthikÄ• pavatti, attahitatthÄ• vÄ• , tasmÄ• paresaá¹ƒyeva hitÄ• ya pa
sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ yathÄ• pavattaá¹ƒ vuccan
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ anusÄ• sanaá
kabbaracanÄ• . tayidaá¹ƒ satthu caritaá¹ƒ kÄ• ladesadesakavatthuparisÄ• padesehi saddhi
nidÄ• navacanehi yathÄ• sambhavaá¹ƒ pakÄ• sÄ«yati. atha vÄ• satthuno pamÄ• á¹‡abhÄ
pamÄ• á¹‡abhÄ• vappakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ, taÃ±cassa pamÄ• á¹‡abhÄ• v
iminÄ• tathÄ• gatassa guá¹‡avisiá¹-á¹-hasabbasattuttamabhÄ• vadÄ«panena ceva ``jÄ• na
Ä• sayÄ• nusayaÃ±Ä• á¹‡Ä• dipayogadÄ«panena ca vibhÄ• vitaá¹ƒ hoti, idamettha nidÄ• n
mukhamattanidassanaá¹ƒ. ko hi samattho buddhÄ• nubuddhena dhammabhaá¹‡á¸• Ä• gÄ•
payojanÄ• ni niravasesato vibhÄ• vitunti. honti cettha ---

``desanÄ• ciraá¹-á¹-hitatthaá¹ƒ, asammosÄ• ya bhÄ• sitaá¹ƒ.

saddhÄ• ya cÄ• pi nidÄ• naá¹ƒ, vedehena yasassinÄ• ||

satthusampattiyÄ• \Ne I 189/ ceva, sÄ• sanasampadÄ• ya ca.

tassa pamÄ• á¹‡abhÄ• vassa, dassanatthampi bhÄ• sitaâ€™â€™ nti ||

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya
ajjavamaddavasoraccasaddhÄ• satidhitibuddhikhantivÄ«riyÄ• didhammasamaá¹…ginÄ• sÄ
asaá¹…gÄ• saá¹ƒhÄ«ravisÄ• radaÃ±Ä• á¹‡acÄ• rinÄ• anekappabhedasakasamayasamaya
mahÄ• gaá¹‡inÄ• mahÄ• veyyÄ• karaá¹‡ena Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patinÄ
mahÄ• dhammarÄ• jÄ• dhirÄ• jagarunÄ• katÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthap
abbhantaranidÄ• navaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

nidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<5> evaá¹ƒ abbhantaranidÄ• nasaá¹ƒvaá¹‡á¹‡anaá¹ƒ katvÄ• idÄ• ni yathÄ• nikkhittassa s
karonto anupubbÄ• virodhinÄ« saá¹ƒvaá¹‡á¹‡anÄ• kamÄ• natikkamanena byÄ• kuladosap
cittÄ• rÄ• dhinÄ«, Ä• gatabhÄ• ro ca avassaá¹ƒ Ä• vahitabboti saá¹ƒvaá¹‡á¹‡akassa sampa
paá¹‡á¸• itÄ• cÄ• rasamatikkamÄ• bhÄ• vavibhÄ• vinÄ«, tasmÄ• tadÄ• vikaraá¹‡asÄ• dha
saá¹ƒvaá¹‡á¹‡anokÄ• savicÄ• raá¹‡aá¹ƒ kÄ• tumÄ• ha __ ``idÄ• nÄ«â€™â€™ _tiÄ• di. __n
``desanÄ• nikkhepoâ€™â€™ ti hi etaá¹ƒ atthato bhinnampi sarÅ«pato ekameva, desanÄ• p
sÄ«lÄ• diatthassa veneyyasantÄ• nesu nikkhipanato ``nikkhepoâ€™â€™ ti vuccati. nanu su
saá¹ƒvaá¹‡á¹‡Ä«yatÄ«ti Ä• ha __ ``sÄ• panesÄ• â€™â€™ _tiÄ• di. idaá¹ƒ vuttaá¹ƒ hoti ---
vicÄ• retvÄ• vuccamÄ• nÄ• saá¹ƒvaá¹‡á¹‡anÄ• ``ayaá¹ƒ desanÄ• evaá¹ƒsamuá¹-á¹-hÄ•
nidÄ• naparijjhÄ• nena tabbaá¹‡á¹‡anÄ• ya suviÃ±Ã±eyyattÄ• pÄ• kaá¹-Ä• hoti, tasmÄ• t
paá¹-hamaá¹ƒ vicÄ• rayissÄ• mÄ• ti. yÄ• hi sÄ• kathÄ• suttatthasaá¹ƒvaá¹‡á¹‡anÄ• pÄ• l
saá¹ƒvaá¹‡á¹‡akena vattabbÄ• . tadatthavijÄ• nanupÄ• yattÄ• ca sÄ• pariyÄ• yena saá¹ƒv
pana tasmiá¹ƒ vicÄ• rite yassÄ• aá¹-á¹-huppattiyÄ• idaá¹ƒ suttaá¹ƒ nikkhittaá¹ƒ, tassÄ• vib
``mamaá¹ƒ vÄ• bhikkhaveâ€™â€™ tiÄ• dinÄ• (DN I 5), ``appamattakaá¹ƒ kho panetaâ€™
``atthi bhikkhaveâ€™â€™ tiÄ• dinÄ• (DN I 28) ca vuttÄ• naá¹ƒ suttapadesÄ• naá¹ƒ saá¹ƒv
taá¹ƒtaá¹ƒanusandhidassanasukhatÄ• ya suviÃ±Ã±eyyÄ• ti daá¹-á¹-habbaá¹ƒ. tattha yathÄ•
anekasataanekasahassabhedÄ• nipi suttantÄ• ni saá¹ƒkilesabhÄ• giyÄ• disÄ• sanapaá¹-á¹-
soá¸·asavidhabhÄ• vaá¹ƒ nÄ• tivattanti, evaá¹ƒ attajjhÄ• sayÄ• di-sutta-nikkhepavasena cat
``cattÄ• ro suttanikkhepÄ• â€™â€™ _ti. nanu saá¹ƒsaggabhedopi \Ne I 190/ sambhavati, at
suttanikkhepÄ• â€™â€™ ti vuttanti? saá¹ƒsaggabhedassa sabbattha alabbhamÄ• nattÄ• . a
aá¹-á¹-huppattiyÄ• ca parajjhÄ• sayapucchÄ• vasikehi saddhiá¹ƒ saá¹ƒsaggabhedo sambh
218/ ca parajjhÄ• sayo ca, attajjhÄ• sayo ca pucchÄ• vasiko ca, attajjhÄ• sayo ca parajjhÄ•
ca, aá¹-á¹-huppattiko ca parajjhÄ• sayo ca aá¹-á¹-huppattiko ca pucchÄ• vasiko ca, aá¹-á¹-h
parajjhÄ• sayo ca pucchÄ• vasiko cÄ• â€™â€™ ti ajjhÄ• sayapucchÄ• nusandhisabbhÄ• va
attajjhÄ• sayaá¹-á¹-huppattÄ«naá¹ƒ pana aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaggo natthi, tasmÄ•

patthÄ• ranayena saá¹ƒsaggabhedassa alabbhanato evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

atha vÄ• aá¹-á¹-huppattiyÄ• attajjhÄ• sayenapi siyÄ• saá¹ƒsaggabhedo, tadantogadhattÄ
vuttÄ• naá¹ƒ sesanikkhepÄ• naá¹ƒ mÅ«lanikkhepeyeva sandhÄ• ya ``cattÄ• ro suttanikkhep
imasmiá¹ƒ pana atthavikappe yathÄ• rahaá¹ƒ ekakadukatikacatukavasena sÄ• sanapaá¹-á¹
vattabbÄ• ti nayamattaá¹ƒ dassetÄ«ti veditabbaá¹ƒ. tatrÄ• yaá¹ƒ vacanattho --- nikkhipanaá
__nikkhepo, _ suttassa nikkhepo __suttanikkhepo, _ suttadesanÄ• ti attho. nikkhipÄ«yatÄ«t
suttameva nikkhepo __suttanikkhepo. _ attano ajjhÄ• sayo __attajjhÄ• sayo, _ so assa atthi
__attajjhÄ• sayo, _ attano ajjhÄ• sayo vÄ• etassa yathÄ• vuttanayenÄ• ti __attajjhÄ• sayo.
nayo. pucchÄ• ya vaso __pucchÄ• vaso, _ so etassa atthi yathÄ• vuttanayenÄ• ti __pucchÄ
avagantabbato __attho_ vuccati suttadesanÄ• ya vatthu, tassa uppatti atthuppatti, sÄ• eva
ttha-kÄ• rassa á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• , sÄ• etassa atthi vuttanayenÄ• ti __aá¹-á¹-huppat
nikkhipÄ«yati suttametenÄ• ti __nikkhepo, _ attajjhÄ• sayÄ• disuttadesanÄ• kÄ• raá¹‡amev
atthavikappe attano ajjhÄ• sayo __attajjhÄ• sayo. _ paresaá¹ƒ ajjhÄ• sayo __parajjhÄ• sayo
__pucchÄ• , _ pucchitabbo attho. tassÄ• pucchÄ• ya vasena pavattaá¹ƒ dhammapaá¹-iggÄ
pucchÄ• vasikaá¹ƒ. tadeva nikkhepasaddÄ• pekkhÄ• ya pulliá¹…gavasena vuttaá¹ƒ __ ``pu
vuttanayena aá¹-á¹-huppattiyeva __aá¹-á¹-huppattiko_ti evaá¹ƒ attho daá¹-á¹-habbo.

ettha ca paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡aá¹ƒ nirapekkhitvÄ• attano ajjhÄ• sayen
dhammatantiá¹-hapanatthaá¹ƒ pavattitadesanattÄ• attajjhÄ• sayassa visuá¹ƒ nikkhepabhÄ•
``attano ajjhÄ• sayeneva \Be I 219/ kathetÄ«â€™â€™ ti (Sv I 5). parajjhÄ• sayapucchÄ• va
ajjhÄ• sayapucchÄ• naá¹ƒ desanÄ• nimittabhÅ«tÄ• naá¹ƒ uppattiyaá¹ƒ pavattattÄ• kathaá¹
anavarodho siyÄ• , pucchÄ• vasikaá¹-á¹-huppattikÄ• naá¹ƒ vÄ• parajjhÄ• sayÄ• nurodhena
parajjhÄ• saye \Ne I 191/ anavarodho siyÄ• ti na codetabbametaá¹ƒ. paresaÃ±hi
abhinÄ«hÄ• raparipucchÄ• divinimuttasseva suttadesanÄ• kÄ• raá¹‡uppÄ• dassa aá¹-á¹-hu
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tathÄ• hi __dhammadÄ• yÄ• c
Ä• misuppÄ• dÄ• didesanÄ• nimittaá¹ƒ ``aá¹-á¹-huppattÄ«â€™â€™ ti vuccati. paresaá¹ƒ pu
nimittaá¹ƒ katvÄ• desito __parajjhÄ• sayo. _ pucchÄ• vasena desito __pucchÄ• vasiko_ti p

__anajjhiá¹-á¹-ho_ti pucchÄ• dinÄ• anajjhesito ayÄ• cito, __attano ajjhÄ• sayeneva kathetiti
dhammatantiá¹-hapanatthanti adhippÄ• yo. __hÄ• ro_ti Ä• vaá¸·i yathÄ• ``muttÄ• hÄ• roâ€
sammappadhÄ• nasuttantÄ• naá¹ƒ hÄ• rako tathÄ• . anupubbena hi saá¹ƒyuttake niddiá¹-á
sammappadhÄ• napaá¹-isaá¹ƒyuttÄ• naá¹ƒ suttantÄ• naá¹ƒ Ä• vaá¸·i __ ``sammappadhÄ•
vuccati, tathÄ• __iddhipÄ• dahÄ• rakÄ• di. iddhipÄ• daindriyabalabojjhaá¹…gamaggaá¹…g
pubbapadesu parapadalopo, dvandagabbhasamÄ• so vÄ• eso, peyyÄ• laniddeso vÄ• . __t

__paripakkÄ• _ti pariá¹‡atÄ• . __vimuttiparipÄ• canÄ«yÄ• _ti arahattaphalaá¹ƒ paripÄ• cen

dhammÄ• . __khaye_ti khayanatthaá¹ƒ, khayakÄ• raá¹‡abhÅ«tÄ• ya vÄ• dhammadesanÄ•
adhimuttiá¹ƒ. __khanti_nti diá¹-á¹-hinijjhÄ• nakkhantiá¹ƒ. __mana_nti cittaá¹ƒ. __abhinÄ«hÄ
paá¹‡idhÄ• naá¹ƒ. __bujjhanabhÄ• va_nti bujjhanasabhÄ• vaá¹ƒ, bujjhanÄ• kÄ• raá¹ƒ vÄ• .
paccavekkhitvÄ• , apekkhitvÄ• vÄ• .

__cattÄ• ro vaá¹‡á¹‡Ä• _ti cattÄ• ri kulÄ• ni, cattÄ• ro vÄ• rÅ«pÄ• dipamÄ• á¹‡Ä• sattÄ•
cattÄ• ro mahÄ• rÄ• jÄ• no __devÄ• _. vuccanti kiá¹ƒ, paÃ±cupÄ• dÄ• nakkhandhÄ• kinti a

kasmÄ• ti Ä• ha __ ``aá¹-á¹-huppattiyaá¹ƒ hÄ«â€™â€™ _tiÄ• di. __vaá¹‡á¹‡Ä• vaá¹‡á¹‡e_
vaá¹‡á¹‡asaddena cettha ``acchariyaá¹ƒ Ä• vusoâ€™â€™ tiÄ• dinÄ• (DN I 4) bhikkhusaá¹
saá¹…gahito. tampi hi aá¹-á¹-huppattiá¹ƒ katvÄ• ``atthi bhikkhave aÃ±Ã±e \Be I 220/ dhamm
(DN I 28) upari desanaá¹ƒ Ä• rabhissati. tadeva vivarati __ ``Ä• cariyoâ€™â€™ _tiÄ• dinÄ•
bhikkhave, pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ nti imissÄ• desanÄ• ya brahmadattena
aá¹-á¹-huppattiá¹ƒ katvÄ• desitattÄ• Ä• ha __ ``antevÄ• sÄ« vaá¹‡á¹‡aâ€™â€™ _nti. idÄ•
dassetuá¹ƒ __ ``itÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __desanÄ• kusalo_ti ``imissÄ• aá¹-á¹-hupp
sambhavatÄ«â€™â€™ ti desanÄ• ya kusalo, etena pakaraá¹‡Ä• nuguá¹‡aá¹ƒ bhagavato th
saá¹ƒvaá¹‡á¹‡anakÄ• naá¹ƒ pakati, yadidaá¹ƒ tattha tattha pakaraá¹‡Ä• dhigataguá¹‡ena b
__vÄ• _-saddo cettha upamÄ• nasamuccayasaá¹ƒsayavacanavossaggapadapÅ«raá¹‡asad
bahÅ«svatthesu dissati. tathÄ• hesa ``paá¹‡á¸• itovÄ• pi tena soâ€™â€™ tiÄ• dÄ«su upam
sadisabhÄ• veti attho. ``taá¹ƒ vÄ• pi dhÄ«rÄ• muniá¹ƒ pavedayantÄ«â€™â€™ tiÄ• dÄ«su
ime kassa vÄ• â€™â€™ tiÄ• dÄ«su (Vin III 296) saá¹ƒsaye. ``ayaá¹ƒ vÄ• (ayaÃ±ca) (DN I
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sabbabÄ• lo sabbamÅ«á¸·hoâ€™â€™ tiÄ• dÄ«su (DN I 18
kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ tiÄ• dÄ«su (SN a II 154) padapÅ«raá¹‡e. ``mad
pÄ• paá¹ƒ na paccatÄ«â€™â€™ tiÄ• dÄ«su (Dhp 69) sadise. ``ye hi keci bhikkhave, samaá
vÄ• â€™â€™ tiÄ• dÄ«su (MN I 170; SN c V 1092) vikappe. idhÄ• pi vikappeyeva. mama vÄ
vÄ• ti vividhÄ• visuá¹ƒ vikappanassa jotakattÄ• ti Ä• ha __ ``vÄ• -saddo vikappanatthoâ€™
pana attheva aÃ±Ã±attho ``ahaÃ±ceva kho pana dhammaá¹ƒ deseyyaá¹ƒ, pare ca me na Ä
(DN II 64; MN I 281; II 337; Vin I 7, 8) atthi adhikattho ``indriyaparopariyattaâ€™â€™ ntiÄ• d
AN c 10.21; MN I 148; Paá¹-is I 68; I 111) atthi pacchÄ• bhÄ• gattho ``parato Ä• gamissatÄ«
atthi paccanÄ«kattho ``uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ nigg
II 168; SN c V 822; AN 8.70; Ud 51) idhÄ• pi paccanÄ«katthoti dasseti __ ``paá¹-iviruddhÄ•
iminÄ• . sÄ• sanassa paccanÄ«kabhÅ«tÄ• paccatthikÄ• sattÄ• ti attho. ta-saddo pareti vut
avaá¹‡á¹‡abhÄ• sanakiriyÄ• visiá¹-á¹-haá¹ƒ parÄ• masatÄ«ti vuttaá¹ƒ __ ``ye avaá¹‡á¹‡aá¹
_ti.

nanu \Be I 221/ tesaá¹ƒ Ä• ghÄ• to natthi guá¹‡amahattattÄ• , atha kasmÄ• evaá¹ƒ vuttant
dassetvÄ• tadapaneti __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• dinÄ• . kiÃ±cÄ• pi natthi, atha kho ta
__Ä«disesupÄ«_ti ettha __pi_-saddo sambhÄ• vanattho, tena ratanattayanimittampi akusala

uppÄ• detabbaá¹ƒ, pageva vaá¹-á¹-Ä• misalokÄ• misanimittanti sambhÄ• veti. pariyattidhan
saddhammanayanaá¹-á¹-hena nettÄ«ti __dhammanetti. Ä• hanatÄ«_ti Ä• bhuso ghaá¹-á¹-et
vibÄ• dhati, upatÄ• peti cÄ• ti attho. katthaci ``etthÄ• â€™â€™ ti pÄ• á¹-ho dissati, so pacch
porÄ• á¹‡apÄ• á¹-hÄ• nugatÄ• ya á¹-Ä«kÄ• ya virodhattÄ• , atthayuttiyÄ• ca abhÄ• vato. ya
Ä• hananti, kopeyeva panÄ• yaá¹ƒ niruá¸·hoti dasseti __ ``kopassetaá¹ƒ adhivacanaâ€™â€
avayavatthaÃ±hi dassetvÄ• tattha pariyÄ• yena atthaá¹ƒ dassento evamÄ• ha. __adhivaca
pavattaá¹ƒ vacanaá¹ƒ, pasiddhaá¹ƒ vÄ• vacanaá¹ƒ, nÄ• manti attho. evamitaresupi. ettha c
aÃ±Ã±assa kattuabhÄ• vajotanatthaá¹ƒ ``Ä• hanatÄ«â€™â€™ ti \Ne I 193/ kattutthe Ä• ghÄ
Ä• hanati etena, Ä• hananamattaá¹ƒ vÄ• __Ä• ghÄ• to_ti karaá¹‡abhÄ• vatthÄ• pi sambha
``appatÄ«tÄ• â€™â€™ _ti etassattho __ ``atuá¹-á¹-hÄ• asomanassikÄ• â€™â€™ _ti vutto,
pÄ• kaá¹-apariyÄ• yena apaccayasaddassa nibbacanadassanaá¹ƒ, tammukhena pana na p
kÄ• tabbaá¹ƒ. __abhirÄ• dhayatÄ«_ti sÄ• dhayati. __etthÄ• _ti etesu tÄ«su padesu. __dvÄ«
Ä• ghÄ• taanabhiraddhipadehi. __ekenÄ• _ti apaccayapadena. ettakesu gahitesu taá¹ƒsam
na ca sakkÄ• tepi aggahituá¹ƒ ekuppÄ• dÄ• disabhÄ• vattÄ• ti codanaá¹ƒ visodhetuá¹ƒ __
vuttaá¹ƒ, __tesa_nti yathÄ• vuttÄ• naá¹ƒ saá¹…khÄ• rakkhandhavedanÄ• kkhandhekadesÄ
saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• vasiá¹-á¹-hasaá¹…khÄ• rakkhandhekadesÄ• naá¹ƒ. __karaá¹‡a
Ä• ghÄ• tÄ• dÄ«naÃ±hi pavattiyÄ• paccayasamavÄ• yanaá¹ƒ idha ``karaá¹‡aâ€™â€™ nti
uppÄ• danameva. tadanuppÄ• danaÃ±hi sandhÄ• ya pÄ• á¸·iyaá¹ƒ ``na karaá¹‡Ä«yÄ• â€™
__paá¹-ikkhittameva_ yathÄ• rahaá¹ƒ ekuppÄ• danirodhÄ• rammaá¹‡avatthubhÄ• vato.

__tatthÄ• _ti tasmiá¹ƒ manopadose. __ ``tesu avaá¹‡á¹‡abhÄ• sakesÅ«â€™â€™ _ti iminÄ
dasseti. nimittatthe, bhÄ• valakkhaá¹‡e vÄ• etaá¹ƒ bhummanti Ä• ha __ ``tasmiá¹ƒ vÄ• ava
aguá¹‡o, nindÄ• vÄ• kopadomanassÄ• naá¹ƒ Ä• dhÄ• ro sambhavati tabbhÄ• sakÄ• yatta
222/ sattamiyÄ• rÅ«paá¹ƒ ce-saddayogena parikappanavisayattÄ• ti dasseti __ ``bhaveyyÄ
``bhaveyyÄ• tha ce, yadi bhaveyyÄ• thÄ• â€™ ti ca vadanto `yathÄ• kkamaá¹ƒ pubbÄ• para
Ã±Ä• petÄ«â€™â€™ ti vadanti. __ ``kupitÄ• kopena anattamanÄ• domanassenÄ• â€™â€
nayenÄ• â€™â€™ tiÄ• dinÄ• vuttavacanaá¹ƒ atthantarÄ• bhÄ• vadassanena samattheti. _
samÄ• nattho __ ``tumhaâ€™â€™ _nti eko saddo ``amhÄ• kaâ€™â€™ nti iminÄ• samÄ• n
yathÄ• ``tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti (J 1.93) Ä• ha __ ``tumhÄ•
atthavasÄ• liá¹…gavipariyÄ• yoti katvÄ• __ ``tÄ• ya ca anattamanatÄ• yÄ• â€™â€™ _ti vu
vutte samaá¹‡adhammavisesÄ• nanti atthassa pakaraá¹‡ato viÃ±Ã±Ä• yamÄ• nattÄ• , viÃ±
payoge kÄ• macÄ• rattÄ• __ ``paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ antarÄ• yoâ€™â€™ _ti vutta
``antarÄ• yoâ€™â€™ _ti idaá¹ƒ manopadosassa akaraá¹‡Ä«yatÄ• ya kÄ• raá¹‡avacanaá¹ƒ
kopÄ• dinÄ• paá¹-hamajjhÄ• nÄ• dÄ«namantarÄ• yo bhaveyya, tasmÄ• te kopÄ• dipariyÄ
karaá¹‡Ä«yÄ• ti adhippÄ• yo, tena ``nÄ• haá¹ƒ sabbaÃ±Ã±Å«â€™â€™ ti issarabhÄ• vena t
iminÄ• va kÄ• raá¹‡enÄ• ti dasseti. taá¹ƒ pana kÄ• raá¹‡avacanaá¹ƒ yasmÄ• Ä• dÄ«navav
``Ä• dÄ«navaá¹ƒ dassentoâ€™â€™ ti heá¹-á¹-hÄ• vuttanti daá¹-á¹-habbaá¹ƒ.

so \Ne I 194/ pana manopadoso na kevalaá¹ƒ kÄ• lantarabhÄ• vinoyeva hitasukhassa anta
taá¹…khaá¹‡apavattanÄ• rahassapi hitasukhassa antarÄ• yakaroti manopadose Ä• dÄ«nav
dassetuá¹ƒ __ ``api nÅ«â€™â€™ _tiÄ• dimÄ• hÄ• tipi sambandho vattabbo. __paresa_nti y
attho, na pana ``pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ ntiÄ• dÄ«su viya paá¹-iviruddhas
``yesaá¹ƒ kesaÃ±cÄ«â€™â€™ _ti. tadevatthaá¹ƒ samattheti __ ``kupito hÄ«â€™â€™ _tiÄ•
subhÄ• sitadubbhÄ• sitavacanajÄ• nanampi tadatthajÄ• naneneva siddhanti Ä• ha __ ``sub
atthaâ€™â€™ _nti.

__andhaá¹ƒtama_nti andhabhÄ• vakaraá¹ƒ tamaá¹ƒ, ativiya vÄ• tamaá¹ƒ. yaá¹ƒ naraá¹ƒ s
andhatamanti sambandho. __ya_nti vÄ• bhummatthe paccattavacanaá¹ƒ, yasmiá¹ƒ kÄ• le
hotÄ«ti attho \Be I 223/, kÄ• raá¹‡aniddeso vÄ• , yena kÄ• raá¹‡ena sahate, tena andhatam
yaá¹ƒtaá¹ƒ-saddÄ• naá¹ƒ niccasambandhattÄ• ``yadÄ• â€™â€™ ti ajjhÄ• haritabbaá¹ƒ. kir
etaá¹ƒ, ``kodho sahateâ€™â€™ ti yadetaá¹ƒ kodhassa abhibhavanaá¹ƒ vuttaá¹ƒ, etaá¹ƒ an
kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passatÄ«ti yojetabbaá¹ƒ. __atthaá¹ƒ
pÄ• á¸·iatthaá¹ƒ, pÄ• á¸·idhammaÃ±ca. __cittappakopano_ti cittassa pakatibhÄ• vavijahane
__antarato_ti abbhantarato, cittato vÄ• kodhavasena bhayaá¹ƒ jÄ• taá¹ƒ. nti tathÄ• sabhÄ•
kodhassa vÄ• anatthajananÄ• dippakÄ• raá¹ƒ.

__sabbatthÄ• pÄ«_ti sabbesupi paá¹-hamadutiyatatiyanayesu. ``avaá¹‡á¹‡e paá¹-ipajjitabb
adhikÄ• ro. avaá¹‡á¹‡abhÄ• sakÄ• namavisayattÄ• __ ``tatrÄ• â€™â€™ _ti padassa tasmi
dassito. __abhÅ«ta_nti kattubhÅ«taá¹ƒ vacanaá¹ƒ, yaá¹ƒ vacanaá¹ƒ abhÅ«taá¹ƒ hotÄ«ti att
abhÅ«tatÄ• kiriyÄ• va bhÄ• vappadhÄ• nattÄ• , bhÄ• valopattÄ• cÄ• ti dasseti __ ``abhÅ«t
iminÄ• . ``itipetaâ€™â€™ ntiÄ• di nibbeá¹-hanÄ• kÄ• ranidassananti dassetuá¹ƒ __ ``kathaâ
__tatrÄ• _ti tasmiá¹ƒ vacane. __yojanÄ• _ti adhippÄ• yapayojanÄ• . __tuá¹‡hÄ«_ti abhÄ• s
bhÄ• vanapuá¹ƒsako cesa. ``itipetaá¹ƒ abhÅ«taâ€™â€™ nti vatvÄ• __ ``yaá¹ƒ tumhehÄ«â
vivarati. __iminÄ• pÄ«_ti __pi_-saddena anekavidhaá¹ƒ kÄ• raá¹‡aá¹ƒ sampiá¹‡á¸• eti. kÄ•
``sabbaÃ±Ã±uyevÄ• â€™â€™ _tiÄ• dinÄ• . __eva_-saddo tÄ«supi padesu yojetabbo, sabb
svÄ• kkhÄ• tattÄ• na durakkhÄ• to, suppaá¹-ipannattÄ• na duppaá¹-ipannoti iminÄ• pi kÄ•
vuttaá¹ƒ hoti. ``kasmÄ• pana sabbaÃ±Ã±Å«â€™â€™ tiÄ• dipaá¹-icodanÄ• yapi taá¹ƒkÄ• ra
nibbeá¹-hetabbamevÄ• ti Ä• ha __ ``tatra idaÃ±cidaÃ±ca kÄ• raá¹‡aâ€™â€™ _nti. __tatrÄ•
sabbaÃ±Ã±utÄ• dÄ«su. __idaÃ±ca idaÃ±ca kÄ• raá¹‡a_nti anekavidhena kÄ• raá¹‡Ä• nukÄ
sabbaÃ±Ã±Å«â€™â€™ tiÄ• divacanaá¹ƒ nibbeá¹-hetabbanti attho. tatridaá¹ƒ kÄ• raá¹‡aá¹ƒ
eva amhÄ• kaá¹ƒ satthÄ• aviparÄ«tadhammadesanattÄ• . svÄ• kkhÄ• to eva dhammo eka
eva saá¹…gho saá¹ƒkilesarahitattÄ• ti. kÄ• raá¹‡Ä• nukÄ• raá¹‡adassanampettha
asabbaÃ±Ã±utÄ• divacana-nibbeá¹-hanameva tathÄ• dassanassa tesampi kÄ• raá¹‡abhÄ•
kÄ• raá¹‡akÄ• raá¹‡ampi hi ``kÄ• raá¹‡aâ€™â€™ ntveva vuccati, patiá¹-á¹-hÄ• napatiá¹-á¹-
``patiá¹-á¹-hÄ• naâ€™â€™ ntveva yathÄ• ``tiá¹‡ehi bhattaá¹ƒ \Be I 224/ siniddhaá¹ƒ, pÄ• s
dhammamajjhÄ• yatÄ«â€™â€™ ti. __dutiyaá¹ƒ pada_nti ``atacchaâ€™â€™ nti padaá¹ƒ. __

``abhÅ«taâ€™â€™ nti padassa. __catuttha_nti ``na ca panetaá¹ƒ amhesu saá¹ƒvijjatÄ«â€™
__tatiyassÄ• _ti ``natthi cetaá¹ƒ amhesÅ«â€™â€™ ti padassa. vividhamekattheyeva pavatt
vivacanaá¹ƒ, tadeva __vevacanaá¹ƒ, vacana_nti vÄ• attho saddena vacanÄ«yattÄ• ``bhag
seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaâ€™â€™ ntiÄ• dÄ«su (Sv I 1 Ps I 1; AN I rÅ«pÄ
(to Vin III) I 1) viya. nÄ• nÄ• sabhÄ• vato vigataá¹ƒ vacanaá¹ƒ yassÄ• ti __vevacanaá¹ƒ_ vu
pariyÄ• yavacananti attho.

etthÄ• ha --- kasmÄ• panettha pariyÄ• yavacanaá¹ƒ vuttaá¹ƒ, nanu ekekapadavaseneva a
evaá¹ƒ siddhe sati kimete tena pariyÄ• yavacanena. tadetaÃ±hi ganthagÄ• ravÄ• dianekad
vattabbaá¹ƒ siyÄ• , tadeva vuttaá¹ƒ assa, na tadaÃ±Ã±anti? vuccate --- desanÄ• kÄ• le, hi
kathaÃ±ci tadatthapaá¹-ivedhanatthaá¹ƒ pariyÄ• yavacanaá¹ƒ vuttaá¹ƒ. desanÄ• paá¹-iggÄ•
pariyÄ• yavacanÄ• naá¹ƒ yaá¹ƒ pubbe saá¹…ketaá¹ƒ karoti ``idamimassatthassa vacanaâ€
tadatthapaá¹-ivedho hoti. apica tasmiá¹ƒ khaá¹‡e vikkhittacittÄ• naá¹ƒ aÃ±Ã±avihitÄ• naá¹ƒ
aÃ±Ã±ena pariyÄ• yena tadatthÄ• vabodhanatthampi pariyÄ• yavacanaá¹ƒ vuttaá¹ƒ. yaÃ±h
tapparihÄ• yanavasena tesaá¹ƒ sabbathÄ• paripuá¹‡á¹‡assa yathÄ• vuttassa atthassa ana
pariyÄ• yavacane pana vutte tabbasena paripuá¹‡á¹‡amatthÄ• vabodho hoti. atha vÄ• mar
tadatthalakkhaá¹‡ena asammohanatthaá¹ƒ pariyÄ• yavacanaá¹ƒ vuttaá¹ƒ. mandabuddhÄ«r
ekatthassa sallakkhaá¹‡ena sammoho hoti, anekena pariyÄ• yena pana ekatthassa sallakk
hoti anekappavattinimittena ekattheyeva pavattasaddena yathÄ• dhippetassa atthassa niccl

aparo nayo --- ``anekepi atthÄ• samÄ• nabyaÃ±janÄ• hontÄ«â€™â€™ ti yÄ• atthantarap
parivajjanatthampi pariyÄ• yavacanaá¹ƒ vuttanti veditabbaá¹ƒ. anekesampi hi atthÄ• naá¹ƒ
ekapadavacanÄ«yatÄ• vasena samÄ• nabyaÃ±janattÄ• yathÄ• vuttassa padassa ``ayamat
ayamatthovÄ• â€™â€™ ti pavattaá¹ƒ sotÅ«namatthantaraparikappanaá¹ƒ vevacanaá¹ƒ aÃ±
parivajjeti. vuttaÃ±ca ---

``nekatthavuttiyÄ• \Ne I 196/ \Be I 225/ saddo, na visesatthaÃ±Ä• pako.

pariyÄ• yena yutto tu, pariyÄ• yo ca bhedakoâ€™â€™ ti ||

aparo nayo --- anaÃ±Ã±assÄ• pi pariyÄ• yavacanassa vacane anekÄ• hi tÄ• hi tÄ• hi nÄ• n
tesaá¹ƒ atthÄ• naá¹ƒ paÃ±Ã±Ä• panatthampi pariyÄ• yavacanaá¹ƒ vattabbaá¹ƒ hoti. tathÄ•
``imassatthassa idamidampi nÄ• maâ€™â€™ nti sotÅ«naá¹ƒ anekadhÄ• nÄ• mapaÃ±Ã±at
taá¹ƒtaá¹ƒpaÃ±Ã±attikosallaá¹ƒ hoti seyyathÄ• pi nighaá¹‡á¹-usatthe paricayataá¹ƒ. apica d
tantiatthupanibandhanaparÄ• vabodhanÄ• naá¹ƒ sukhasiddhiyÄ• pi pariyÄ• yavacanaá¹ƒ. ta
dhammadesakÄ• naá¹ƒ tantiatthassa attano citte upanibandhanena á¹-hapanena paresaá¹ƒ
sukhasiddhaá¹ƒ hoti. atha vÄ• sammÄ• sambuddhassa attano dhammaniruttipaá¹-isambhid
vibhÄ• vanatthaá¹ƒ, veneyyÄ• naÃ±ca tattha bÄ«javÄ• panatthaá¹ƒ pariyÄ• yavacanaá¹ƒ bl

tadasampattikassa hi tathÄ• vacanaá¹ƒ na sambhavati. tena ca pariyÄ• yavacanena yathÄ•
dhammaniruttipaá¹-isambhidÄ• sampattiyaá¹ƒ tapparicaraá¹‡ena, tadaÃ±Ã±asucaritasamup
puÃ±Ã±asaá¹…khÄ• tassa bÄ«jassa vapanaá¹ƒ sambhavati. ko hi Ä«disÄ• ya sampattiyÄ•
nÄ• bhipattheyyÄ• ti, kiá¹ƒ vÄ• bahunÄ• . yassÄ• dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ
sabbasmiá¹ƒ atthe appaá¹-ihataÃ±Ä• á¹‡acÄ• ro, tathÄ• sabbasmiá¹ƒ saddavohÄ• reti eka
pariyÄ• yehi bodheti, natthi tattha dandhÄ• yitattaá¹ƒ vitthÄ• ritattaá¹ƒ, nÄ• pi dhammadesa
Ä• veá¹‡iko cÄ• yaá¹ƒ buddhadhammo. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa hi suppaá¹-ividitabh
paá¹-isambhidÄ• Ã±Ä• á¹‡ehi viya tenapi Ã±Ä• á¹‡ena atthe, dhamme, niruttiyÄ• ca appaá
buddhalÄ«á¸·Ä• ya ekampi atthaá¹ƒ anekehi pariyÄ• yehi bodheti, na pana tasmiá¹ƒ saddav
mandabhÄ• vo sammÄ• bodhanassa sÄ• dhanattÄ• , na ca tena atthassa vitthÄ• rabhÄ• vo
subbijÄ• nanakÄ• raá¹‡attÄ• , nÄ• pi tabbacanena dhammadesanÄ• hÄ• ni tassa desanÄ•
sÄ• tthakaá¹ƒ pariyÄ• yavacanaá¹ƒ, na cÄ• pi taá¹ƒ ganthagÄ• ravÄ• dianekadosakaranti d
panetaá¹ƒ vuttaá¹ƒ ``yadi ca taá¹ƒ vattabbaá¹ƒ siyÄ• , tadeva vuttaá¹ƒ assa, na tadaÃ±Ã±aâ
yuttaá¹ƒ payojanantarasambhavato. tadeva hi avatvÄ• tadaÃ±Ã±assa vacanena desanÄ• k
sammadeva paá¹-iggaá¹‡hantÄ• naá¹ƒ taá¹ƒtaá¹ƒpadantogadhapavattinimittamÄ• rabbha \N
hoti, itarathÄ• tasmiá¹ƒyeva pade punappunaá¹ƒ vutte tesaá¹ƒ tadatthÄ• nadhigatatÄ• siyÄ

``yena kenaci atthassa, bodhÄ• ya aÃ±Ã±asaddato.

vikkhittakamanÄ• nampi, pariyÄ• yakathÄ• katÄ• ||

mandÄ• naÃ±ca \Ne I 197/ amÅ«á¸·hatthaá¹ƒ, atthantaranisedhayÄ• .

taá¹ƒtaá¹ƒnÄ• maniruá¸·hatthaá¹ƒ, pariyÄ• yakathÄ• katÄ• ||

desakÄ• naá¹ƒ sukaratthaá¹ƒ, tantiatthÄ• vabodhane.

dhammaniruttibodhatthaá¹ƒ, pariyÄ• yakathÄ• katÄ• ||

veneyyÄ• naá¹ƒ tattha bÄ«javÄ• panatthaÃ±ca attano.

dhammadhÄ• tuyÄ• lÄ«á¸·Ä• ya, pariyÄ• yakathÄ• katÄ• ||

tadeva tu avatvÄ• na, tadaÃ±Ã±ehi pabodhanaá¹ƒ.

sammÄ• paá¹-iggaá¹‡hantÄ• naá¹ƒ, atthÄ• dhigamÄ• ya kataâ€™â€™ nti ||

idaá¹ƒ pana nibbeá¹-hanaá¹ƒ Ä«diseyeva, na sabbattha kÄ• tabbanti dassento __ ``idaÃ±cA

tattha __avaá¹‡á¹‡eyevÄ• _ti kÄ• raá¹‡apatirÅ«paá¹ƒ vatvÄ• , avatvÄ• vÄ• dosapatiá¹-á¹-
eva. __na sabbatthÄ• _ti na kevalaá¹ƒ akkosanakhuá¹ƒsanavambhanÄ• dÄ«su sabbattha n
attho. tadevatthaá¹ƒ __ ``yadi hÄ«â€™â€™ _tiÄ• dinÄ• pÄ• kaá¹-aá¹ƒ karoti. ``sÄ• saá¹…k
vuttaá¹ƒ tathÄ• nibbeá¹-hetabbatÄ• ya kÄ• raá¹‡ameva __ ``tasmÄ• â€™â€™ _ti paá¹-inidd
``oá¹-á¹-hosÄ«â€™â€™ _tiÄ• di ``na sabbatthÄ• â€™â€™ ti etassa vivaraá¹‡aá¹ƒ. jÄ• tinÄ•
liá¹…ga kilesa Ä• patti akkosanasaá¹…khÄ• tehi __dasahi akkosavatthÅ«hi. _ adhivÄ• sana
diá¹-á¹-hinijjhÄ• nakkhamanÄ• dayoti __adhivÄ• sanakhanti. _

<6> evaá¹ƒ avaá¹‡á¹‡abhÅ«miyÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ katvÄ• idÄ• ni vaá¹‡á¹‡abhÅ«m
kÄ• tumÄ• ha __ ``evaâ€™â€™ _ntiÄ• di. tattha __avaá¹‡á¹‡abhÅ«miya_nti avaá¹‡á¹‡appa
__tÄ• dilakkhaá¹‡a_nti ettha ``paÃ±cahÄ• kÄ• rehi tÄ• dÄ« iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, ca
tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«, muttÄ• vÄ«ti tÄ• dÄ«, taá¹ƒniddesÄ• tÄ• dÄ«â€™â€™ ti (Nidd I 3
atthesu idha paá¹-hamenatthena tÄ• dÄ«. tatrÄ• yaá¹ƒ niddeso ---

kathaá¹ƒ arahÄ• iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, arahÄ• lÄ• bhepi tÄ• dÄ«, alÄ• bhepi tÄ• dÄ
pasaá¹ƒsÄ• yapi, nindÄ• yapi, sukhepi \Be I 227/, dukkhepi tÄ• dÄ«, ekaÃ±ce bÄ• haá¹ƒ ga
ekaÃ±ce bÄ• haá¹ƒ vÄ• siyÄ• taccheyyuá¹ƒ, amusmiá¹ƒ natthi rÄ• go, amusmiá¹ƒ natthi pa
anunayapaá¹-ighavippahÄ«no ugghÄ• á¹-inigghÄ• á¹-ivÄ«tivatto, anurodhavirodhasamatikk
iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«ti (Nidd I 38).

vacanattho pana tamiva dissatÄ«ti __tÄ• dÄ«, _ iá¹-á¹-hamiva aniá¹-á¹-hampi passatÄ«ti at
lakkhaá¹‡aá¹ƒ __tÄ• dilakkhaá¹‡aá¹ƒ, _ iá¹-á¹-hÄ• niá¹-á¹-hesu samapekkhanasabhÄ• vo. a
__tÄ• dÄ«, _ so eva sabhÄ• vo, tadeva lakkhaá¹‡aá¹ƒ __tÄ• dilakkhaá¹‡a_nti. vaá¹‡á¹‡abh
tÄ• dilakkhaá¹‡aá¹ƒ dassetunti sambandho. __para_-saddo aÃ±Ã±attheti Ä• ha __ ``ye kec
Ä• nandanti bhusaá¹ƒ pamodanti taá¹ƒsamaá¹…gino sattÄ• etenÄ• ti Ä• nandasaddassa k
sobhanamano __sumano, _ cittaá¹ƒ, sobhanaá¹ƒ vÄ• mano yassÄ• ti __sumano, _ taá¹ƒsa
cittavÄ• cakabhÄ• ve sati cetasikasukhassa bhÄ• vatthatÄ• yuttÄ• , puggalavÄ• cakabhÄ•
siyÄ• , na cetasikasukhaá¹ƒ, sumanasaddassa dabbanimittaá¹ƒ pati pavattattÄ• yathÄ• ``c
sikhittaâ€™â€™ ntiÄ• dÄ«ti? saccametaá¹ƒ dabbe apekkhite, idha pana tadanapekkhitvÄ•
mÅ«lanimittabhÅ«taá¹ƒ cetasikasukhameva apekkhitvÄ• sumanasaddo pavatto, tasmÄ• e
bhÄ• vattho sambhavati, tenÄ• ha __ ``cetasikasukhassetaá¹ƒ adhivacanaâ€™â€™ _nti. et
tadaÃ±Ã±acetasikÄ• nampi cittapaá¹-ibaddhattÄ• , cittakiriyattÄ• ca yathÄ• sambhavaá¹ƒ s
Ä• pajjatÄ«ti codanaá¹ƒ nÄ• pajjateva ruá¸·hisaddattÄ• tassa yathÄ• ``paá¹…kajaâ€™â€™
ubbilayatÄ«ti ubbilaá¹ƒ, bhindati purimÄ• vatthÄ• ya visesaá¹ƒ Ä• pajjatÄ«ti attho. tadeva __
paccayantarÄ• gamÄ• divasena. uddhaá¹ƒ palavatÄ«ti vÄ• __ubbilÄ• vitaá¹ƒ_ akÄ• rÄ• na
katvÄ• , cittameva ``cetasoâ€™â€™ ti vuttattÄ• . taddhite pana siddhe taá¹ƒ abyatirittaá¹ƒ t
vacanÄ«yassa sÄ• maÃ±Ã±abhÄ• vato, tassa vÄ• saddassa nÄ• mapadattÄ• , tasmÄ• ka
``cetasoâ€™â€™ ti vuttanti dassetuá¹ƒ __ ``kassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. esa nayo Ä•

kÄ• yacittaá¹ƒ vÄ• tapÅ«ritabhastÄ• viya uddhumÄ• yanÄ• kÄ• rappattaá¹ƒ hoti tassÄ• ge
etaá¹ƒ adhivacananti sarÅ«paá¹ƒ dasseti __ ``uddhaccÄ• vahÄ• yÄ• â€™â€™ _tiÄ• dinÄ• .
uddhatabhÄ• vÄ• vahÄ• ya. uppilÄ• peti \Be I 228/ cittaá¹ƒ uppilÄ• vitaá¹ƒ karotÄ«ti __ubbil
pÄ«ti, tassÄ• . khandhavasena dhammavisesattaá¹ƒ Ä• ha __ ``idhÄ• pÄ«â€™â€™ _tiÄ• d
avaá¹‡á¹‡abhÅ«mimapekkhÄ• ya api-saddo ``ayampi pÄ• rÄ• jikoâ€™â€™ tiÄ• dÄ«su (Vin
197) viya, idha ca kiÃ±cÄ• pi tesaá¹ƒ bhikkhÅ«naá¹ƒ ubbilÄ• vitameva natthi, atha kho Ä• y
edisesupi á¹-hÄ• nesu akusaluppattiá¹ƒ paá¹-isedhento dhammanettiá¹ƒ á¹-hapetÄ«ti. __dv
saá¹…khÄ• rakkhandho, ekena vedanÄ• kkhandho vutto_ti etthÄ• pi ``tesaá¹ƒ vasena sesÄ
sampayuttadhammÄ• naá¹ƒ karaá¹‡aá¹ƒ paá¹-ikkhittamevÄ• â€™â€™ ti ca aá¹-á¹-hakathÄ
viÃ±Ã±Ä• tunti \Ne I 199/ na vuttaá¹ƒ. ``pi-saddo sambhÄ• vanatthoâ€™â€™ tiÄ• dinÄ• vu
yathÄ• sambhavaá¹ƒ veditabbo.

__tumhaá¹ƒyevassa tena antarÄ• yo_ti etthÄ• pi __ ``antarÄ• yoâ€™â€™ _ti idaá¹ƒ ``ubbil
akaraá¹‡Ä«yatÄ• kÄ• raá¹‡avacanaâ€™â€™ tiÄ• dinÄ• heá¹-á¹-hÄ• avaá¹‡á¹‡apakkhe a
daá¹-á¹-habbo. ettha ca ``Ä• nandino ubbilÄ• vitÄ• â€™â€™ ti dÄ«pitaá¹ƒ pÄ«timeva gahet
ubbilÄ• vitattenÄ• â€™â€™ _ti vacanaá¹ƒ somanassarahitÄ• ya pÄ«tiyÄ• abhÄ• vato tabb
dÄ«pitaá¹ƒ somanassampi siddhamevÄ• ti katvÄ• vuttaá¹ƒ. atha vÄ• somanassassa antar
tathÄ• pÄ«tiyÄ• ti evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __kasmÄ• paneta_nti yathÄ• vuttaá¹ƒ
manasi katvÄ• codeti. Ä• cariyo __ ``saccaâ€™â€™ _nti tamatthaá¹ƒ paá¹-ijÄ• nitvÄ• __ `
_tiÄ• dinÄ• vibhajjabyÄ• karaá¹‡avasena pariharati.

tattha __eta_nti Ä• nandÄ• dÄ«namakaraá¹‡Ä«yatÄ• vacanaá¹ƒ, nanu bhagavatÄ• vaá¹‡á
kittayantassÄ• _ti ``buddhoâ€™â€™ ti vacanaá¹ƒ guá¹‡Ä• nussaraá¹‡avasena kathentassa
__kasiá¹‡enÄ• _ti kasiá¹‡atÄ• ya sakalabhÄ• vena. __jambudÄ«passÄ• _ti cetassa avayav
sambandhÄ«vacanaá¹ƒ. apare pana __ ``jambudÄ«passÄ• _ti karaá¹‡avacanatthe sÄ• miv
tesaá¹ƒ matena kasiá¹‡ajambudÄ«pasaddÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• vo daá¹-á
nissakkatthe. pageva ekadesato panÄ• ti __api_-saddo sambhÄ• vane. __Ä• di_-saddena c

``mÄ• soci udÄ• yi, Ä• nando avÄ«tarÄ• go kÄ• laá¹ƒ kareyya, tena cittappasÄ• dena satta
kÄ• reyya, sattakkhattuá¹ƒ \Be I 229/ imasmiá¹ƒyeva jambudÄ«pe mahÄ• rajjaá¹ƒ kÄ• reyya
diá¹-á¹-heva dhamme parinibbÄ• yissatÄ«â€™â€™ tiÄ• disuttaá¹ƒ (AN a III 81) ---

saá¹…gahitaá¹ƒ. nti suttantare vuttaá¹ƒ pÄ«tisomanassaá¹ƒ. __nekkhammassita_nti kÄ• ma
kusaladhamme nissitaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sutte. __gehassita_nti gehavÄ• sÄ«naá¹ƒ
gehasaá¹…khÄ• te kÄ• maguá¹‡e nissitaá¹ƒ. kasmÄ• tadevidhÄ• dhippetanti Ä• ha __ ``ida
``Ä• yasmato channassa uppannasadisaâ€™â€™ nti vuttamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá
``tenevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi_ bhagavati, dha
pavattagehassitapematÄ• ya. __parinibbÄ• nakÄ• le_ti parinibbÄ• nÄ• sannakÄ• le bhagav

vÄ• sambandho. __parinibbÄ• nakÄ• le_ti \Ne I 200/ vÄ• bhagavato parinibbutakÄ• le saá
nibbattetÄ«ti vÄ• sambandho. __brahmadaá¹‡á¸• enÄ• _ti ``bhikkhÅ«hi itthannÄ• mo neva
nÄ• nusÄ• sitabboâ€™â€™ ti (Vin II 445) katena brahmadaá¹‡á¸• ena. __tajjito_ti saá¹ƒveji
gehassitapÄ«tisomanassaá¹ƒ jhÄ• nÄ• dÄ«naá¹ƒ antarÄ• yakaraá¹ƒ, tasmÄ• . vuttaÃ±hetaá
__sakkapaÃ±hasutte_ ``somanassaá¹ƒpÄ• haá¹ƒ devÄ• naminda, duvidhena vadÄ• mi sevi
ti (DN II 359).

__ ``ayaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• tadevatthaá¹ƒ kÄ• raá¹‡ato samattheti. rÄ• gasahitatt
ettha pana ``idaÃ±hi rÄ• gasaÃ±hitaá¹ƒ pÄ«tisomanassaâ€™â€™ nti vattabbaá¹ƒ siyÄ• , ta
somanassampi gahitameva hoti somanassarahitÄ• ya pÄ«tiyÄ• abhÄ• vatoti heá¹-á¹-hÄ• v
gahitÄ• . apica sevitabbÄ• sevitabbavibhÄ• gassa sutte vacanato somanassassa pÄ• kaá¹-
tathÄ• pÄ«tiyÄ• ti sÄ• yeva rÄ• gasahitatthena visesetvÄ• vuttÄ• . avaá¹‡á¹‡abhÅ«miyÄ•
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``lobho cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kodhasadisovÄ• _ti a
vuttakodhasadiso eva. __ ``luddhoâ€™â€™ _tiÄ• digÄ• thÄ• naá¹ƒ ``kuddhoâ€™â€™ tiÄ•
daá¹-á¹-habbo.

``mamaá¹ƒ vÄ• bhikkhave pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• vaá¹‡á¹‡a
vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra ce tumhe assatha Ä• nandino sumanÄ• ubbilÄ• vit
paresaá¹ƒ subhÄ• sitadubbhÄ• sitaá¹ƒ Ä• jÄ• neyyÄ• thÄ• ti? no hetaá¹ƒ bhanteâ€™â€™ t
avaá¹‡á¹‡abhÅ«miyaá¹ƒ vuttanayavasena tatiyavÄ• raá¹-á¹-hÄ• ne nÄ«haritabbattÄ• , so d
bodhetabbapuggalÄ• bhÄ• vato desanÄ• ya __anÄ• gatopi_ tadatthasambhavato __atthato
vitthÄ• ravasena kathÄ• vatthuppakaraá¹‡anti dassetuá¹ƒ __ ``tatiyavÄ• ro panÄ• â€™â€™
saá¹ƒvaá¹‡á¹‡anÄ• kÄ• le tathÄ• bujjhanakasattÄ• naá¹ƒ vasena so vÄ• ro Ä• netvÄ• saá¹
``yatheva hÄ«â€™â€™ _tiÄ• dinÄ• tadevatthasambhavaá¹ƒ vibhÄ• veti. kuddho atthaá¹ƒ n
sambandho.

__paá¹-ipajjitabbÄ• kÄ• radassanavÄ• re_ti yathÄ• vuttaá¹ƒ tatiyavÄ• raá¹ƒ upÄ• dÄ• ya va
``tumhÄ• kaá¹ƒ satthÄ• â€™â€™ ti vacanato pabhuti yÄ• va ``iminÄ• pi kÄ• raá¹‡ena tacch
yojanÄ• . __ ``so hi bhagavÄ• â€™â€™ _tiÄ• di tabbivaraá¹‡aá¹ƒ. tattha __itipÄ«_ti iminÄ•
vitthÄ• ro visuddhimagge (Vism 123 Ä• dayo) ``anÄ• patti upasampannassa bhÅ«taá¹ƒ Ä• n
(Vin IV 77) vuttepi sabhÄ• gÄ• nameva Ä• rocanaá¹ƒ yuttanti Ä• ha __ ``sabhÄ• gÄ• naá¹ƒ
paá¹-ijÄ• nitabbaâ€™â€™ _nti. teyeva hi tassa atthakÄ• mÄ• , saddheyyavacanattaÃ±ca m
``sÄ• sanassa amoghatÄ• dÄ«pitÄ• hotÄ«â€™â€™ ti vuttatthasamatthanaá¹ƒ siyÄ• . __ ``
kÄ• raá¹‡avacanaá¹ƒ. pÄ• picchatÄ• ceva parivajjitÄ• , kattubhÅ«tÄ• vÄ• sÄ• , hotÄ«ti sa
niyyÄ• nikabhÄ• vena atucchatÄ• . __vuttanayenÄ• _ti ``tatra tumhehÄ«ti tasmiá¹ƒ vaá¹‡á¹-
tiÄ• dinÄ• ceva ``dutiyaá¹ƒ padaá¹ƒ paá¹-hamassa padassa, catutthaÃ±ca tatiyassa vevaca
vuttanayena.

cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ•

<7> __ko anusandhÄ«_ti pucchÄ• ``nanu ettakeneva yathÄ• vuttehi avaá¹‡á¹‡avaá¹‡á¹‡e
desanÄ• matthakaá¹ƒ pattÄ• â€™â€™ ti anuyogasambhavato katÄ• . __vaá¹‡á¹‡ena ca av
tadubhayapadena. atthaniddeso viya hi saddaniddesopÄ«ti akkharacintakÄ• . atha vÄ• tath
kÄ• raá¹‡attÄ• , koá¹-á¹-hÄ• sattÄ• ca __ ``padehÄ«â€™â€™ _ti vuttaá¹ƒ. __avaá¹‡á¹‡ena
aguá¹‡aguá¹‡avasena, nindÄ• pasaá¹ƒsÄ• vasena ca sarÅ«padassanaá¹ƒ. __ ``nivatto_ an
vissajjetabbatÄ• bhÄ• vatoâ€™â€™ ti (Sv-pá¹- I 7) __Ä• cariyadhammapÄ• lattherena_ vut
desanÄ• ya bodhetabbapuggalÄ• bhÄ• vato ettakÄ• va sÄ• yuttarÅ«pÄ• ti bhagavato ajjhÄ
__nivatto, _ yathÄ• taá¹ƒ vaá¹‡á¹‡abhÅ«miyaá¹ƒ tatiyavÄ• rotipi daá¹-á¹-habbaá¹ƒ. tathÄ•
bodhetabbapuggalasambhavena vissajjetabbatÄ• ya adhigatabhÄ• vato __anuvattatiyeva. i
__iti_-saddo Ä• diattho taduparipi anuvattakattÄ• , tena vakkhati __ ``idha panÄ• â€™â€™
ayaá¹ƒ vaá¹‡á¹‡Ä• nusandhÄ«ti dassetvÄ• duvidhesu pana tesu vaá¹‡á¹‡esu brahmadatta
dassento __ ``so panÄ• â€™â€™ _tiÄ• dimÄ• ha. __upari suÃ±Ã±atÄ• pakÄ• sane anusan
bhikkhaveâ€™â€™ tiÄ• dinÄ• (DN I 28).

evaá¹ƒ pucchÄ• vissajjanÄ• mukhena samudÄ• yatthataá¹ƒ vatvÄ• idÄ• ni avayavatthataá
_tiÄ• dinÄ• . appameva parito samantato khaá¹‡á¸• itattÄ• __parittaá¹ƒ_ nÄ• mÄ• ti Ä• ha
parittassa nÄ• maâ€™â€™ _nti. __mattÄ• vuccati pamÄ• á¹‡aá¹ƒ_ mÄ«yate parimÄ«yatet
__appamattakaá¹ƒ_ yathÄ• ``bahuputtakoâ€™â€™ ti, evaá¹ƒ __oramattake_pi. eteneva ``a
_ sÄ• etassÄ• ti __appamattakaâ€™â€™ _ntiÄ• dinÄ• kapaccayassa sÄ• tthakatampi das
mattakasaddassa anatthakabhÄ• vato __sÄ«lameva sÄ«lamattakaá¹ƒ. anatthakabhÄ• vo_ti
purimapadattheyeva pavattanato. na hi saddÄ• kevalaá¹ƒ anatthakÄ• bhavantÄ«ti akkhara
bhagavato pÄ• ramitÄ• nubhÄ• vena niratthakamekakkharampi mukhavaraá¹ƒ nÄ• rohati, s
pade pade catusaccappakÄ• sananti vuttaá¹ƒ, kathaá¹ƒ tassa anatthakatÄ• sambhavatÄ«ti
padantarÄ• bhihitassa atthassa visesanavasena tadabhihitaá¹ƒ atthaá¹ƒ vadati eva, so pana
padantareneva sakkÄ• viÃ±Ã±Ä• tunti anatthakamicceva vuttanti. nanu avocumha ``anattha
pavattanatoâ€™â€™ ti. apica vineyyajjhÄ• sayÄ• nurÅ«pavasena bhagavato desanÄ• pav
anÄ• dimatisaá¹ƒsÄ• re lokiyesuyeva saddesu paribhÄ• vitacittÄ• , loke ca asatipi atthantar
vÄ• cÄ• siliá¹-á¹-hatÄ• divasena saddapayogo dissati ``labbhati palabbhati, khaÃ±jati nikha
paccÄ• gacchatÄ«â€™â€™ tiÄ• dinÄ• . tathÄ• paricitÄ• naÃ±ca tathÄ• vidheneva saddapa
sukho hotÄ«ti anatthakasaddapayogo vuttoti. evaá¹ƒ sabbattha. hoti cettha ---

``padantaravacanÄ«ya-ssatthassa visesanÄ• ya.

bodhanÄ• ya vineyyÄ• naá¹ƒ, tathÄ• natthapadaá¹ƒ vadeâ€™â€™ ti ||

atha vÄ• __sÄ«lamattaka_nti ettha __matta_-saddo visesanivattiattho ``avitakkavicÄ• rama

tikamÄ• tikÄ•) manomattÄ• dhÄ• tu manodhÄ• tÅ«â€™â€™ ti (Dhs-má¹- 499) ca Ä• dÄ«s
oramattakaâ€™â€™ nti padadvayena sÄ• maÃ±Ã±ato vuttoyeva hi attho ``sÄ«lamattakaâ€
vutto, tena ca sÄ«laá¹ƒ eva sÄ«lamattaá¹ƒ, tadeva sÄ«lamattakanti nibbacanaá¹ƒ kÄ• tabba
``sÄ«lameva sÄ«lamattakaâ€™â€™ _nti vuttaá¹ƒ.

ayaá¹ƒ pana aá¹-á¹-hakathÄ• muttako nayo --- __oramattaka_nti ettha oranti apÄ• rabhÄ• g
I 66) oraá¹ƒ pÄ• raâ€™â€™ ntiÄ• dÄ«su viya. atha vÄ• heá¹-á¹-hÄ• attho orasaddo oraá¹ƒ
te orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«tiÄ• dÄ«su viya. sÄ«laÃ±hi samÄ• dhipaÃ±Ã±Ä• yo
heá¹-á¹-hÄ• bhÄ• ge ca hoti, ubhayatthÄ• pi ``ore pavattaá¹ƒ mattaá¹ƒ yassÄ• â€™â€™ tiÄ
__sÄ«lamattaka_nti etthÄ• pi __matta_saddo amahatthavÄ• cako ``bhesajjamattÄ• â€™â€™
sÄ«lepi tadekadesasseva saá¹…gahaá¹‡atthaá¹ƒ amahatthavÄ• cako ettha mattasaddo vut
indriyasaá¹ƒvarapaccayasannissitasÄ«lÄ• ni idha desanaá¹ƒ anÄ• ruá¸·hÄ• ni. kasmÄ• ti ce
pÄ• timokkhasaá¹ƒvaraÄ• jÄ«vapÄ• risuddhisÄ«lÄ• ni viya na sabbaputhujjanesu \Ne I 203/
__matta_nti cettha visesanivattiatthe napuá¹ƒsakaliá¹…gaá¹ƒ. pamÄ• á¹‡appakatthesu pan
``mattÄ• â€™â€™ ti vÄ• napuá¹ƒsakitthiliá¹…gaá¹ƒ.

__ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• dinÄ• saha yojanÄ• ya piá¹‡á¸• atthaá¹ƒ dasseti
etaá¹ƒ sÄ«lamattakaá¹ƒ nÄ• mÄ• ti sambandho. __ ``vaá¹‡á¹‡aá¹ƒ vadÄ• mÄ«ti ussÄ• haá
``vaá¹‡á¹‡aá¹ƒ vadamÄ• noâ€™â€™ ti etassa vivaraá¹‡aá¹ƒ. etena hi ``ekapuggalo bhikkh
uppajjatÄ«â€™â€™ tiÄ• dÄ«su (AN a I 170) viya mÄ• nasaddassa sÄ• matthiyatthataá¹ƒ da
kurumÄ• noâ€™â€™ ti \Be I 233/ avatvÄ• ``katvÄ• â€™â€™ ti ca vacanaá¹ƒ tvÄ• dipaccay
mÄ• nantapaccayantapadÄ• nampi parakiriyÄ• pekkhamevÄ• ti dassanatthaá¹ƒ. __ ``tattha
sandhÄ• yabhÄ• sitamatthaá¹ƒ ajÄ• nitvÄ• nÄ«tatthameva gahetvÄ• suttantaravirodhitaá¹
Ä«disÄ« codanÄ• siyÄ• ti dasseti. __tatthÄ• _ti tasmiá¹ƒ ``appamattakaá¹ƒ kho panetaâ€™
7). kammaá¹-á¹-hÄ• nabhÄ• vane yuÃ±jati sÄ«lenÄ• ti __yogÄ«, _ tassa.

alaá¹…karaá¹‡aá¹ƒ vibhÅ«sanaá¹ƒ __alaá¹…kÄ• ro, _ pasÄ• dhanakiriyÄ• . alaá¹ƒ karoti e
__alaá¹…kÄ• ro, _ kuá¹‡á¸• alÄ• dipasÄ• dhanaá¹ƒ. maá¹‡á¸• Ä«yate __maá¹‡á¸• anaá¹ƒ,
maá¹‡á¸• Ä«yati etenÄ• ti vÄ• __maá¹‡á¸• anaá¹ƒ, _ mukhacuá¹‡á¹‡Ä• diÅ«napÅ«raá¹‡op
sadisavohÄ• rena, taddhitavasena vÄ• sÄ«lameva tathÄ• vuttaá¹ƒ. __maá¹‡á¸• ane_ti ma
maá¹‡á¸• anakiriyÄ• nimittaá¹ƒ gatoti attho. atha vÄ• maá¹‡á¸• ati sÄ«lenÄ• ti __maá¹‡á¸•
puriso. bahumhi cetaá¹ƒ jÄ• tyÄ• pekkhÄ• ya ekavacanaá¹ƒ. ubbÄ• hanatthepi hi ekavacan
tadayuttameva saddasatthe anÄ• gatattÄ• , atthayuttiyÄ• ca abhÄ• vato. kathaÃ±hi ekavac
ubbÄ• hanakaraá¹‡aá¹ƒ yuttaá¹ƒ siyÄ• ekasmiá¹ƒ yevatthe ubbÄ• hitabbassa aÃ±Ã±assatt
vipallÄ• savasena bahvatthe idaá¹ƒ ekavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ, maá¹‡á¸• anasÄ«lesÅ
__Ä• cariyadhammapÄ• lattherenapi_ hi ayamevidha vinicchayo (Sv-pá¹- I 7) vutto. __agga

__assaá¹ƒ_ bhavissÄ• mÄ«ti Ä• kaá¹…kheyyÄ• ti sambandho. __assÄ• _ti bhaveyya. __pa

__iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , tena sakalampi sÄ«lathomanasuttaá¹ƒ dasseti.

__kikÄ«va aá¹‡á¸• a_nti etthÄ• pi tadatthena __iti_-saddena ---

``kikÄ«va \Ne I 204/ aá¹‡á¸• aá¹ƒ camarÄ«va vÄ• ladhiá¹ƒ,

piyaá¹ƒva puttaá¹ƒ nayanaá¹ƒva ekakaá¹ƒ.

tatheva sÄ«laá¹ƒ anurakkhamÄ• nÄ• ,

supesalÄ• hotha sadÄ• sagÄ• ravÄ• â€™â€™ ti || (Vism I 19). ---

gÄ• thaá¹ƒ saá¹…gaá¹‡hÄ• ti. ``pupphagandhoâ€™â€™ ti vatvÄ• tadekadesena dassetuá
_ntiÄ• di vuttaá¹ƒ. candanaá¹ƒ tagaraá¹ƒ mallikÄ• ti hi taá¹ƒsahacaraá¹‡ato tesaá¹ƒ \Be I 23
__pupphagandho_ti ca pupphaÃ±ca tadavaseso gandho cÄ• ti attho. tagaramallikÄ• hi vÄ•
``pupphagandhoâ€™â€™ ti vutto. __sataÃ±ca gandho_ti ettha sÄ«lameva sadisavohÄ• ren
gandho. sÄ«lanibandhano vÄ• thutighoso vuttanayena ``gandhoâ€™â€™ ti adhippeto. sÄ«
yathÄ• ha ``sÄ«lavato kalyÄ• á¹‡o kittisaddo abbhuggacchatÄ«â€™â€™ ti (DN II 150; III 31
785; Ud 76). __sappuriso pavÄ• yati_ pakÄ• rehi gandhati tassa gandhÅ«pagarukkhapaá¹-i

__vassikÄ«_ti sumanapupphaá¹ƒ, __ ``vassikaâ€™â€™ _ntipi pÄ• á¹-ho, tadatthova. gand
gandhappakÄ• rÄ• vÄ• . __yvÄ• ya_nti yadidaá¹ƒ, uttamo gandho vÄ• tÄ«ti sambandho.

__sammadaÃ±Ã±Ä• vimuttÄ• na_nti sammÄ• aÃ±Ã±Ä• ya jÄ• nitvÄ• , aggamaggena vÄ•
vindatÄ«_ti kÄ• raá¹‡aá¹ƒ na labhati, na jÄ• nÄ• ti vÄ• .

__ ``sÄ«le patiá¹-á¹-hÄ• yÄ• â€™â€™ _ti gÄ• thÄ• ya paá¹-isandhipaÃ±Ã±Ä• ya __sapaÃ±
pÄ• rihÄ• rikapaÃ±Ã±Ä• ya __nipako_narasaá¹…khÄ• to __bhikkhu_ sÄ«le patiá¹-á¹-hÄ• ya
vuttaá¹ƒ samÄ• dhiá¹ƒ bhÄ• vayaá¹ƒ bhÄ• vayanto bhÄ• vanÄ• hetu tathÄ• __paÃ±Ã±aá¹ƒ
antojaá¹-Ä• bahijaá¹-Ä• saá¹…khÄ• taá¹ƒ __jaá¹-aá¹ƒ vijaá¹-aye_ vijaá¹-eyya vijaá¹-ituá¹ƒ sa
saá¹…khepattho.

__pathaviá¹ƒ nissÄ• yÄ• _ti pathaviá¹ƒ rasaggahaá¹‡avasena nissÄ• ya, sÄ«lasmiá¹ƒ pana
nissÄ• ya patiá¹-á¹-hÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

appakamahantatÄ• ya pÄ• rÄ• pÄ• rÄ• di viya upanidhÄ• paÃ±Ã±attibhÄ• vato aÃ±Ã±ama
vissajjetuá¹ƒ __ ``upari guá¹‡e upanidhÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __sÄ«laÃ±hÄ«_ti ettha
kÄ• raá¹‡attho, tenidaá¹ƒ \Ne I 205/ kÄ• raá¹‡aá¹ƒ dasseti ``yasmÄ• sÄ«laá¹ƒ kiÃ±cÄ• pi p

samÄ• dhissa bahÅ«pakÄ• raá¹ƒ, pabhÄ• vÄ• diguá¹‡avisese panassa upanidhÄ• ya kalan
samÄ• dhi ca paÃ±Ã±Ä• yÄ• â€™â€™ ti. tenevÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. __na
guá¹‡asamabhÄ• vena na sampÄ• puá¹‡Ä• ti, na sametÄ«ti vuttaá¹ƒ hoti. __uparima_nti sa
__upanidhÄ• yÄ• _ti upatthambhaá¹ƒ katvÄ• . taÃ±hi tÄ• disÄ• ya paÃ±Ã±attiyÄ• upattham
__heá¹-á¹-hima_nti sÄ«lasamÄ• dhidvayaá¹ƒ.

__ ``kathaâ€™â€™ _ntiÄ• di \Be I 235/ vitthÄ• ravacanaá¹ƒ. kaá¹‡á¸• ambamÅ«likapÄ• á¹-
yathÄ• kathaÃ±cipi sÄ«lassa samÄ• dhimapÄ• puá¹‡atÄ• siddhiyevidhÄ• dhippetÄ• ti
pÄ• kaá¹-atarapÄ• á¹-ihÄ• riyabhÄ• vena, nidassananayena cÄ• ti daá¹-á¹-habbaá¹ƒ. __ ``a
titthiyamaddanaâ€™â€™ _nti idaá¹ƒ pana tassa yamakapÄ• á¹-ihÄ• riyassa supÄ• kaá¹-ab
bodhimÅ«le Ã±Ä• tisamÄ• gamÄ• dÄ«su ca katapÄ• á¹-ihÄ• riyehi visesadassanatthaÃ±ca
aá¹-á¹-hamepi divase devatÄ• naá¹ƒ ``buddho vÄ• no vÄ• â€™â€™ ti uppannakaá¹…khÄ•
ratanacaá¹…kamaá¹ƒ mÄ• petvÄ• caá¹…kamanto pÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si, tato dutiyas
kapilavatthupure nigrodhÄ• rÄ• me Ã±Ä• tÄ«naá¹ƒ samÄ• gamepi tesaá¹ƒ mÄ• namadappa
yamakapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. tattha __abhisambodhito_ti abhisambujjhanakÄ• lato. _
sÄ• vatthinagarassa dakkhiá¹‡advÄ• re. __kaá¹‡á¸• ambarukkhamÅ«le_ti kaá¹‡á¸• ena nÄ•
uyyÄ• napÄ• lena ropitattÄ• kaá¹‡á¸• ambanÄ• makassa rukkhassa mÅ«le. yamakapÄ• á¹
bhagavato citte uppanne ``tadanucchavikaá¹ƒ á¹-hÄ• naá¹ƒ icchitabbaâ€™â€™ nti ratanam
devaraÃ±Ã±Ä• Ä• á¹‡attena vissakammunÄ• katanti vadanti keci. bhagavatÄ• nimmitanti
pana anekÄ• su ``sakkena devÄ• namindena Ä• á¹‡Ä• pitena vissakammadevaputtena maa
bhagavatÄ• nimmitoâ€™â€™ ti vuttaá¹ƒ. __dibbasetacchatte_ devatÄ• hi __dhÄ• riyamÄ•
aÃ±Ã±esamasambhavato. __ ``dvÄ• dasayojanÄ• ya parisÄ• yÄ• â€™â€™ _ti idaá¹ƒ catÅ«
dvÄ• dasayojanaá¹ƒ manussaparisaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tadÄ• kira dasasahassilokadh
cakkavÄ• á¸·agabbhaá¹ƒ paripÅ«retvÄ• devabrahmÄ• nopi sannipatiá¹ƒsu. yo koci evarÅ«
kÄ• tuá¹ƒ samattho ce, so Ä• gacchatÅ«ti codanÄ• sadisattÄ• vuttaá¹ƒ __ ``attÄ• dÄ• napa
__attÄ• dÄ• na_Ã±hi anuyogo paá¹-ipakkhassa attassa Ä• dÄ• naá¹ƒ gahaá¹‡anti katvÄ• .
``pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ• â€™â€™ ti kuhÄ• yanavasena pubbe uá¹-á¹-hitÄ• naá¹ƒ
taÃ±ca tathÄ• kÄ• tuá¹ƒ asamatthatÄ• sampÄ• danameva. tadetaá¹ƒ padadvayaá¹ƒ __ ``ya
etena sambandhitabbaá¹ƒ. rÄ• jagahaseá¹-á¹-hino candanaghaá¹-ikuppattito paá¹-á¹-hÄ• ya
vattabbaá¹ƒ.

__uparimakÄ• yato_tiÄ• di \Ne I 206/ \Be I 236/ paá¹-isambhidÄ• magge (Paá¹-is I 116) Ä•
vuttaá¹ƒ __ ``itiÄ• dinayappavattaâ€™â€™ _nti, __ ``sabbaá¹ƒ vitthÄ• retabbaâ€™â€™ _nt
pÄ• á¸·iseso ---

``heá¹-á¹-himakÄ• yato aggikkhandho pavattati, uparimakÄ• yato udakadhÄ• rÄ• pavattati.
pacchimakÄ• yato udakaá¹ƒ. pacchimakÄ• yato aggi, puratthimakÄ• yato udakaá¹ƒ. dakkhia
vÄ• maakkhito udakaá¹ƒ. vÄ• maakkhito aggi, dakkhiá¹‡aakkhito udakaá¹ƒ. dakkhiá¹‡akaá¹

vÄ• makaá¹‡á¹‡asotato udakaá¹ƒ. vÄ• makaá¹‡á¹‡asotato aggi, dakkhiá¹‡akaá¹‡á¹‡asotat
dakkhiá¹‡anÄ• sikÄ• sotato aggi, vÄ• manÄ• sikÄ• sotato udakaá¹ƒ. vÄ• manÄ• sikÄ• sota
dakkhiá¹‡anÄ• sikÄ• sotato udakaá¹ƒ. dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato aggi, vÄ• maaá¹ƒsakÅ«
vÄ• maaá¹ƒsakÅ«á¹-ato aggi, dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato udakaá¹ƒ. dakkhiá¹‡ahatthato ag
udakaá¹ƒ. vÄ• mahatthato aggi, dakkhiá¹‡ahatthato udakaá¹ƒ. dakkhiá¹‡apassato aggi, vÄ•
vÄ• mapassato aggi, dakkhiá¹‡apassato udakaá¹ƒ. dakkhiá¹‡apÄ• dato aggi, vÄ• mapÄ• da
aggi, dakkhiá¹‡apÄ• dato udakaá¹ƒ. aá¹…gulaá¹…gulehi aggi, aá¹…gulantarikÄ• hi udakaá
aggi, aá¹…gulaá¹…gulehi udakaá¹ƒ. ekekalomato aggi, ekekalomato udakaá¹ƒ. lomakÅ«pa
pavattati, lomakÅ«pato lomakÅ«pato udakadhÄ• rÄ• pavattatÄ«â€™â€™ ti.

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``ekekalomakÅ«patoâ€™â€™ icceva (Paá¹-is-a II 1.116) Ä• ga

__channaá¹ƒ vaá¹‡á¹‡Ä• na_nti etthÄ• pi nÄ«lÄ• naá¹ƒ pÄ«takÄ• naá¹ƒ lohitakÄ• naá¹ƒ oc
maÃ±jiá¹-á¹-hÄ• naá¹ƒ pabhassarÄ• nanti ayaá¹ƒ sabbopi pÄ• á¸·iseso peyyÄ• lanayena, Ä
ettha ca channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ ubbÄ• hanabhÅ«tÄ• naá¹ƒ yamakÄ• yamakÄ• vaá¹
pÄ• á¹-hasesena sambandho, tena vakkhati ``dutiyÄ• dutiyÄ• rasmiyoâ€™â€™ tiÄ• di. tat
\Be I 237/ yamakaá¹ƒ pavattanÄ• kÄ• rena saha Ä• vajjanaparikammÄ• dhiá¹-á¹-hÄ• nÄ• na
keci pana ``channaá¹ƒ vaá¹‡á¹‡Ä• naâ€™â€™ nti etassa ``aggikkhandho udakadhÄ• rÄ• â
sambandhaá¹ƒ vadanti, tadayuttameva aggikkhandhaudakadhÄ• rÄ• naá¹ƒ atthÄ• ya tejoka
samÄ• pajjanassa vakkhamÄ• nattÄ• . __channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ_ chabbaá¹‡á¹‡Ä• p
sambandho yathÄ• ``ekassa cepi bhikkhuno na paá¹-ibhÄ• seyya taá¹ƒ bhikkhuniá¹ƒ apasÄ
558). kattukammesu hi bahulÄ• sÄ• mivacanaá¹ƒ Ä• khyÄ• tapayogepi icchanti neruttikÄ• .

evaá¹ƒ \Ne I 207/ pÄ• á¸·inayena yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• idÄ• ni taá¹ƒ aá¹-â
vivaranto paccÄ• sattinayena ``channaá¹ƒ vaá¹‡á¹‡Ä• naâ€™â€™ nti padameva paá¹-ham
``tassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tassÄ• _ti bhagavato. __ ``suvaá¹‡á¹‡avaá¹‡á¹-
tÄ• saá¹ƒ pÄ«tÄ• bhÄ• naá¹ƒ yebhuyyatÄ• ya vuttaá¹ƒ, chabbaá¹‡á¹‡Ä• hi rasmÄ«hi alaá¹.
tÄ• pi hi cakkavÄ• á¸·agabbhato uggantvÄ• brahmalokamÄ• hacca paá¹-inivattitvÄ• cakka
gaá¹‡hiá¹ƒsu. ekacakkavÄ• á¸·agabbhaá¹ƒ vaá¹…kagopÄ• nasikaá¹ƒ viya bodhigharaá¹ƒ a
dutiyÄ• rasmiyo_ti purimapurimato pacchÄ• pacchÄ• nikkhantÄ• rasmiyo. kasmÄ• sadis
ti vacanaá¹ƒ vuttanti Ä• ha __ ``dvinnaÃ±cÄ• â€™â€™ _tiÄ• di. __dvinnaÃ±ca cittÄ• naá¹ƒ
natthi, _ yehi tÄ• evaá¹ƒ siyuá¹ƒ, tathÄ• pi iminÄ• kÄ• raá¹‡advayena evameva khÄ• yant
__bhavaá¹…gaparivÄ• sassÄ• _ti bhavaá¹…gavasena parivasanassa, bhavaá¹…gasaá¹…k
bhavaá¹…gapatanassÄ• ti vuttaá¹ƒ hoti. __Ä• ciá¹‡á¹‡avasitÄ• yÄ• _ti Ä• vajjanasamÄ• pa
samÄ• ciá¹‡á¹‡aparicayatÄ• ya. nanu ca ekassÄ• pi cittassa pavattiyÄ• dve kisso rasmiyo
anuyogamapaneti __ ``tassÄ• tassÄ• pana rasmiyÄ• â€™â€™ _tiÄ• dinÄ• . cittavÄ• ranÄ
__Ä• vajjanaparikamma_cittÄ• ni, kasiá¹‡anÄ• nattÄ• __adhiá¹-á¹-hÄ• na_cittavÄ• rÄ• nipi
pavattanti_. Ä• vajjanÄ• vasÄ• ne tikkhattuá¹ƒ pavattajavanÄ• ni parikammanÄ• meneva id

kathanti Ä• ha __ ``nÄ«larasmiatthÄ• ya hÄ«â€™â€™ _tiÄ• di. ``maÃ±jiá¹-á¹-harasmiatthÄ
pabhassararasmiatthÄ• ya pÄ«takasiá¹‡aâ€™â€™ nti idaá¹ƒ lohitapÄ«tarasmÄ«naá¹ƒ kÄ•
vuttaá¹ƒ. tÄ• sameva hi maÃ±jiá¹-á¹-hapabhassararasmiyo \Be I 238/ visesapabhedabhÅ«tÄ
``aggikkhandhatthÄ• yÄ• â€™â€™ _tiÄ• dinÄ• __ ``uparimakÄ• yatoâ€™â€™ _tiÄ• dÄ«na
aggikkhandhaudakakkhandhÄ• pi aÃ±Ã±amaÃ±Ã±aasammissÄ• yÄ• va brahmalokÄ• ugg
cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ patiá¹ƒsu, taá¹ƒ divasaá¹ƒ pana satthÄ• yo yo yasmiá¹ƒ
pÄ• á¹-ihÄ• riye ca pasanno, tassa tassa ajjhÄ• sayavasena taá¹ƒ taá¹ƒ dhammaÃ±ca kath
dassesi, evaá¹ƒ dhamme bhÄ• siyamÄ• ne, pÄ• á¹-ihÄ• riye ca kariyamÄ• ne mahÄ• jano c
tasmiÃ±ca samÄ• game attano manaá¹ƒ gahetvÄ• paÃ±haá¹ƒ pucchituá¹ƒ samatthaá¹ƒ ad
mÄ• pesi, tena pucchitaá¹ƒ paÃ±haá¹ƒ satthÄ• vissajjesi. satthÄ• rÄ• pucchitaá¹ƒ paÃ±ha
caá¹…kamanakÄ• le nimmito á¹-hÄ• nÄ• dÄ«su aÃ±Ã±ataraá¹ƒ kappesi, tassa caá¹…kama
aÃ±Ã±ataraá¹ƒ kappesÄ«ti etamatthaá¹ƒ dassetuá¹ƒ __ ``satthÄ• caá¹…kamatÄ«â€™â€™
``sabbaá¹ƒ vitthÄ• retabbaâ€™â€™ _nti etena ``satthÄ• tiá¹-á¹-hati, nimmito caá¹…kamati
seyyaá¹ƒ vÄ• kappetÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is I 116) catÅ«su iriyÄ• pathesu ekekam
cattÄ• ro \Ne I 208/, nimmitapakkhe cattÄ• roti sabbe aá¹-á¹-ha vÄ• rÄ• vitthÄ• retvÄ• vatta
sÄ«laá¹ƒ samÄ• dhissa patiá¹-á¹-hÄ• mattameva hutvÄ• nivattati, samÄ• dhiyeva tattha pa
yathÄ• vuttaá¹ƒ sabbaá¹ƒ pÄ• á¹-ihÄ• riyakiccaá¹ƒ pavatteti, tasmÄ• tadetaá¹ƒ samÄ• dhik
``ettha ekampÄ«â€™â€™ _tiÄ• di.

__ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• samÄ• dhissa paÃ±Ã±amapÄ• puá¹‡atÄ• vibhÄ•
idaá¹ƒ_ paá¹-ivijjhanaá¹ƒ __paÃ±Ã±Ä• kicca_nti attho. taá¹ƒ anukkamato dasseti __ ``bhaga
__ ``kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• nÄ«â€™â€™ _ti idaá¹ƒ dÄ«p
katapaá¹-hamÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya vuttaá¹ƒ, tato pubbepi yattakena tasmiá¹ƒ b
sÄ• vakabodhiá¹ƒ pattuá¹ƒ sakkuá¹‡eyya, tattakaá¹ƒ puÃ±Ã±asambhÄ• raá¹ƒ samupacinÄ«
``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaâ€™â€™ ntiÄ• dinÄ• (Bv 59) vut
hetusampannatÄ• ahosi. keci pana manopaá¹‡idhÄ• navacÄ«paá¹‡idhÄ• navasena aneka
katvÄ• pubbasambhÄ• raá¹ƒ vadanti, tadayuttameva saá¹…gahÄ• ruá¸·hÄ• su aá¹-á¹-haka
tÄ• su hi yathÄ• vuttanayena paá¹-hamÄ• bhinÄ«hÄ• rato pubbe hetusampannatÄ• yeva da
nikkhamma pabbajitvÄ• ti sambandho. cakkaratanÄ• rahapuÃ±Ã±avantatÄ• ya \Be I 239/ b
cakkavattisirisampannoti tassa nivÄ• sabhavanaá¹ƒ __ ``cakkavattisirinivÄ• sabhÅ«taâ€™â
__bhavanÄ• _ti rammasurammasubhasaá¹…khÄ• tÄ• niketanÄ• . __padhÄ• nayoga_nti du
uttamavÄ«riyÄ• nuyogaá¹ƒ.

uruvelÄ• yaá¹ƒ kira senÄ• nigame kuá¹-umbikassa dhÄ«tÄ• sujÄ• tÄ• nÄ• ma dÄ• rikÄ• v
nigrodhamÅ«le patthanamakÄ• si ``sacÄ• haá¹ƒ samajÄ• tikaá¹ƒ kulagharaá¹ƒ gantvÄ• pa
labhissÄ• mi, khÄ«rapÄ• yÄ• sena balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti, (Ps II 284; Ja I
tassÄ• sÄ• patthanÄ• samijjhi. sÄ• satta dhenuyo laá¹-á¹-hivane khÄ• dÄ• petvÄ• tÄ• sa

laddhÄ• tatheva khÄ• dÄ• petvÄ• puna tÄ• sampi dhÄ«taro tathevÄ• ti sattaputtinattipanat
dhenÅ«hi khÄ«raá¹ƒ gahetvÄ• khÄ«rapÄ• yÄ• saá¹ƒ pacitumÄ• rabhi. tasmiá¹ƒ khaá¹‡e m
setacchattaá¹ƒ upari dhÄ• resi, sakko devarÄ• jÄ• aggiá¹ƒ ujjÄ• lesi, sakalaloke vijjamÄ• na
pakkhipiá¹ƒsu, pÄ• yÄ• saá¹ƒ dakkhiá¹‡Ä• vaá¹-á¹-aá¹ƒ hutvÄ• pacati, taá¹ƒ sÄ• suvaá¹‡á
satasahassagghanikÄ• ya saheva bodhisattassa datvÄ• pakkÄ• mi. atha bodhisatto taá¹ƒ g
tÄ«re suppatiá¹-á¹-hite nÄ• ma titthe ekatÄ• laá¹-á¹-hippamÄ• á¹‡e ekÅ«napaÃ±Ã±Ä• sapiá
taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``visÄ• khÄ• puá¹‡á¹‡amÄ• yaá¹ƒ uruvelagÄ• me sujÄ• tÄ• y
madhupÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• â€™â€™ _ti. tattha __sujÄ• tÄ• yÄ• _ti Ä• yasmato y
pacchÄ• saraá¹‡agamanaá¹-á¹-hÄ• ne etadaggappattÄ• ya sujÄ• tÄ• ya nÄ• ma seá¹-á¹-hi
aá¹…gamaá¹…gÄ• nusÄ• rino \Ne I 209/ rasassa sÄ• ro upatthambhabalakaro bhÅ«tanissit
sÄ• divi bhavÄ• pakkhittÄ• etthÄ• ti __pakkhittadibbojo, _ taá¹ƒ. pÄ• tabbo ca so asitabbo
rasaá¹ƒ katvÄ• pivituá¹ƒ, Ä• lopaá¹ƒ katvÄ• ca bhuÃ±jituá¹ƒ yutto bhojanaviseso, madhunÄ
__madhupÄ• yÄ• so, _ taá¹ƒ.

tato neraÃ±jarÄ• ya tÄ«re mahÄ• sÄ• lavane nÄ• nÄ• samÄ• pattÄ«hi divÄ• vihÄ• rassa ka
``sÄ• yanhasamayeâ€™â€™ _tiÄ• di vuttaá¹ƒ. vitthÄ• ro tattha tattha gahetabbo. __dakkhiá
divÄ• vihÄ• rato bodhiyÄ• pavisanamaggaá¹ƒ sandhÄ• yÄ• ha, ujukaá¹ƒ dakkhiá¹‡uttaraga
maggenÄ• ti attho \Be I 240/. evampi vadanti __ ``dakkhiá¹‡uttarenÄ• _ti dakkhiá¹‡apacchim
Ä• diavasÄ• nagahaá¹‡ena majjhimassÄ• pi gahitattÄ• , tathÄ• luttapayogassa ca dassana
`dakkhiá¹‡apacchimuttaradisÄ• bhÄ• gena bodhimaá¹‡á¸• aá¹ƒ pavisitvÄ• tiá¹-á¹-hatÄ«â€™
avidÅ«renidÄ• nakathÄ•) __jÄ• takanidÄ• ne_ vuttavacanena sametÄ«â€™â€™ ti. dakkhiá
uttaradisÄ• bhÄ• go __dakkhiá¹‡uttaro, _ tena pavisitvÄ• ti apare. keci pana ``uttarasaddo c
yadi hi disÄ• vÄ• cako bhaveyya, `dakkhiá¹‡uttarÄ• yÄ• â€™ ti vadeyyÄ• â€™â€™ ti, taá¹ƒ
gambhÄ«rÄ• duratikkamÄ• â€™â€™ tiÄ• dinÄ• disÄ• vÄ• cakassÄ• pi enayogassa dassa
maggavÄ• cakassa anÄ• gatattÄ• . apica disÄ• bhÄ• gaá¹ƒ sandhÄ• ya evaá¹ƒ vuttaá¹ƒ. di
atha antarÄ• magge sotthiyena nÄ• ma tiá¹‡ahÄ• rakabrÄ• hmaá¹‡ena dinnÄ• aá¹-á¹-ha ku
asitaÃ±canagirisaá¹…kÄ• saá¹ƒ sabbabodhisattÄ• namassÄ• sajananaá¹-á¹-hÄ• ne samÄ•
maá¹‡á¸• anabhÅ«taá¹ƒ bodhimaá¹‡á¸• amupagantvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ
aá¹-á¹-hÄ• si, so pana padeso paduminipatte udakabindu viya pakampittha, tato pacchimad
uttaradisÄ• bhÄ• gaÃ±ca gantvÄ• tiá¹-á¹-hantepi mahÄ• purise tatheva te akampiá¹ƒsu, tat
padeso mama guá¹‡aá¹ƒ sandhÄ• retuá¹ƒ samatthoâ€™â€™ ti puratthimadisÄ• bhÄ• gama
pallaá¹…kappamÄ• á¹‡aá¹ƒ niccalamahosi, tasseva ca nippariyÄ• yena bodhimaá¹‡á¸• asa
``idaá¹ƒ kilesaviddhaá¹ƒsanaá¹-á¹-hÄ• naâ€™â€™ nti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• pubbut
tattha akampanappadese tÄ• ni tiá¹‡Ä• ni agge gahetvÄ• saÃ±cÄ• lesi, tÄ• vadeva cuddas
tÄ• nipi tiá¹‡Ä• ni vicittÄ• kÄ• rena tÅ«likÄ• ya lekhÄ• gahitÄ• ni viya ahesuá¹ƒ. so tattha tis
Ä• bhujitvÄ• caturaá¹…gasamannÄ• gataá¹ƒ mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ pubbaá¹…gam
vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• nisÄ«di, tamatthaá¹ƒ saá¹…khipitvÄ• dassento __ ``bodhima
pavisitvÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha __bodhi_ vuccati arahattamaggaÃ±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca, sÄ
pasÄ«dati \Ne I 210/ etthÄ• ti __bodhimaá¹‡á¸• o, _ nippariyÄ• yena yathÄ• vuttappadeso,
dumarÄ• jÄ• . tathÄ• hi __Ä• cariyÄ• nandattherena_ vuttaá¹ƒ
``bodhimaá¹‡á¸• asaddopaá¹-hamÄ• bhisambuddhaá¹-á¹-hÄ• ne eva daá¹-á¹-habbo, na yat
patiá¹-á¹-hitaá¹-á¹-hÄ• neâ€™â€™ ti, taá¹ƒ.

mÄ• ravijayasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhÄ• dÄ«hi \Be I 241/ bhagavantaá¹ƒ as
Ä• pubbaÃ±hi sÄ• sasaddaá¹ƒ anusiá¹-á¹-hitosanesu icchanti, yaá¹ƒ tu loke ``caladalo, kuÃ
vadanti. accuggatabhÄ• vena, ajeyyabhÅ«misÄ«sagatabhÄ• vena,
sakalasabbaÃ±Ã±uguá¹‡apaá¹-ilÄ• bhaá¹-á¹-hÄ• naviruá¸·habhÄ• vena ca dumÄ• naá¹ƒ rÄ
ca so dumarÄ• jÄ• cÄ• ti __assatthadumarÄ• jÄ• _ taá¹ƒ. dvinnaá¹ƒ Å«rujÄ• á¹‡usandhÄ«
Å«rumÅ«lakaá¹-isandhissa ca vasena tayo sandhayo, saá¹‡á¹-hÄ• navasena vÄ• tayo koá
sveva pallaá¹…ko Å«rubaddhÄ• sanaá¹ƒ parisamantato aá¹…kanaá¹ƒ Ä• sananti atthena ra
dvibhÄ• vaÃ±ca katvÄ• , tÄ«hi vÄ• sandhÄ«hi lakkhito pallaá¹…ko __ tisandhipallaá¹…ko,
Ä• bandhitvÄ• , ubho pÄ• de samaÃ±chite katvÄ• ti vuttaá¹ƒ hoti. vitthÄ• ro
__sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv I 216) Ä• gamissati. attÄ• , mitto, majjh
samappavattanavasena __caturaá¹…gasamannÄ• gataá¹ƒ mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ.
nti idaá¹ƒ pana ``vÄ«riyÄ• dhiá¹-á¹-hÄ• naâ€™â€™ nti etenÄ• pi yojetabbaá¹ƒ. tampi hi ---

kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissatu, upasussatu sarÄ«re maá¹ƒsalohitaá
purisathÄ• mena purisavÄ«riyena purisaparakkamena pattabbaá¹ƒ, na taá¹ƒ apÄ• puá¹‡itvÄ
saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti (MN II 184; SN I 266; AN a III 51; AN c 8.13; Nid

vuttanayena caturaá¹…gasamannÄ• gatameva.

cuddasa hatthÄ• vitthatappamÄ• á¹‡abhÄ• vena yassÄ• ti __cuddasahattho. _ parisamant
paricchedavasenÄ• ti __pallaá¹…ko_ ra-kÄ• rassa la-kÄ• raá¹ƒ, tassa ca dvittaá¹ƒ katvÄ• .
kilesaviddhaá¹ƒsanaá¹-á¹-hÄ• naâ€™â€™ nti aá¹-á¹-hakathÄ• su vacanato pallaá¹ƒ kilesav
etthÄ• ti __pallaá¹…ko_ niggahitÄ• gamavasena, aluttasamÄ• savasena vÄ• , cuddasahatth
uttamaá¹-á¹-hena patthanÄ«yaá¹-á¹-hena ca varoti __cuddasahatthapallaá¹…kavaro, _ tatth
tathÄ• . cuddasahatthatÄ• cettha vitthÄ• ravasena gahetabbÄ• . tÄ• niyeva \Be I 242/ hi tiá
aparimitapuÃ±Ã±Ä• nubhÄ• vato cuddasahatthavitthatapallaá¹…kabhÄ• vena pavattÄ• ni,
aá¹-á¹-hamuá¹-á¹-hippamÄ• á¹‡Ä• ni cuddasahatthaaccuggatÄ• ni sambhavanti \Ne I 211/.
``tiá¹‡asantharaá¹ƒ santharitvÄ• â€™â€™ ti vuttaá¹ƒ, __dhammapadaá¹-á¹-hakathÄ• dÄ«su
santharitvÄ• ... pe ... puratthimÄ• bhimukho nisÄ«ditvÄ• â€™â€™ ti (Dhs-a I sÄ• riputthera
nidÄ• nakathÄ•). aÃ±Ã±attha ca ``tiá¹‡Ä• sane cuddasahatthasammateâ€™â€™ ti. keci pa
cuddasahatthoâ€™â€™ ti yathÄ• tathÄ• parikappanÄ• vasena vadanti, taá¹ƒ na gahetabb

kÄ• raá¹‡ena, sÄ• dhakena ca viruddhattÄ• . kÄ• maÃ±ca manorathapÅ«raá¹‡iyÄ• __catu
``tikkhattuá¹ƒ bodhiá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha cuddasahatt
tiá¹‡asantharaá¹ƒ santharitvÄ• caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya nisinnakÄ• latoâ€
pÄ• á¹-ho dissati, tathÄ• pi tattha ubbedhasaddo vitthÄ• ravÄ• cakoti veditabbo, yathÄ• ``ti
soá¸·asubbedho, uddhamÄ• hu sahassadhÄ• â€™â€™ ti (J I 3.40) __mahÄ• panÄ• dajÄ• t
tadaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ ``tiriyaá¹ƒ soá¸·asubbedhoti vitthÄ• rato soá¸·asakaá¹‡á¸
ahosÄ«â€™â€™ ti (jÄ• taka-a 2-302 piá¹-á¹-he). aÃ±Ã±athÄ• hi Ä• kÄ• seyeva ukkhipitvÄ•
kataá¹ƒ, na acalapadeseti attho Ä• pajjeyya santharaá¹‡akiriyÄ• dhÄ• rabhÄ• vato tassa, so
aÃ±Ã±attha anÄ• gatattÄ• ti.

rajatakkhandhaá¹ƒ piá¹-á¹-hito katvÄ• viyÄ• ti sambandho. __attha_nti pacchimapabbataá¹
mÄ• raá¹ƒ, mÄ• rabalaÃ±ca, mÄ• rassa vÄ• sÄ• matthiyaá¹ƒ. __pubbenivÄ• sa_nti pubbe
__dibbacakkhu_nti dibbacakkhuÃ±Ä• á¹‡aá¹ƒ. ``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• pannoâ€™â
II 4) jarÄ• maraá¹‡amukhena __paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• . Ä• nÄ• pÄ• na
``sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡aâ€™â€™ nti vibhattivipariá¹‡Ä• maá¹ƒ katvÄ• yojetabb
buddhÄ• namÄ• ciá¹‡á¹‡amevÄ• ti vadanti. __pÄ• dakaá¹ƒ katvÄ• _ti kÄ• raá¹‡aá¹ƒ, patiá¹
``vipassanaá¹ƒ vaá¸• á¸• hetvÄ• _ti chattiá¹ƒsakoá¹-isatasahassamukhena
Ä• savakkhayaÃ±Ä• á¹‡asaá¹…khÄ• tamahÄ• vajiraÃ±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• panava
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamÄ• ya anupadadhammavipassanÄ• vasena anekÄ• kÄ
chattiá¹ƒsakoá¹-isatasahassamukhena pavattaá¹ƒ vipassanÄ• Ã±Ä• á¹‡ampi hi ``mahÄ• vaj
243/ vuccati, catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• ya devasikaá¹ƒ vaá¸·aÃ±janakasan
purecarÄ• nucaraÃ±Ä• á¹‡ampi. idha pana maggaÃ±Ä• á¹‡ameva, visesato ca aggamagga
vipassanÄ• gabbhabhÄ• vo veditabboti. __sabbabuddhaguá¹‡e_ti sabbaÃ±Ã±utÄ• dinirava
pÄ• dakaá¹ƒ katvÄ• samÄ• dhi nivattoti vuttaá¹ƒ __ ``idamassa paÃ±Ã±Ä• kiccaâ€™â€™ _

__ ``tattha yathÄ• hattheâ€™â€™ _tiÄ• dinÄ• upamÄ• ya pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ. __hat
karapuá¹-e vÄ• . __pÄ• tiya_nti \Ne I 212/ sarÄ• vake. __ghaá¹-e_ti udakaharaá¹‡aghaá¹-e.
dvattiá¹ƒsadoá¹‡agaá¹‡hanappamÄ• á¹‡aá¹ƒ kuá¹‡á¸• aá¹ƒ __kolambo. _ tato mahatarÄ• _
__mahÄ• kumbhÄ«. _ soá¹‡á¸• Ä« __kusobbho. _ nadÄ«bhÄ• go __kandaro. _ cakkavÄ• á
__cakkavÄ• á¸·amahÄ• samuddo. _ __sinerupÄ• dake mahÄ• samudde_ti sÄ«dantarasamu
``pÄ• tiyaâ€™â€™ _ntiÄ• dinÄ• pi tadevatthaá¹ƒ pakÄ• rantarena vibhÄ• veti. parittaá¹ƒ ho
yassÄ• pÄ• á¸·iyÄ• atthavibhÄ• vanatthÄ• ya yÄ• saá¹ƒvaá¹‡á¹‡anÄ• vuttÄ• , tadeva tas
__ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evaá¹ƒ sabbattha.

__ ``duve puthujjanÄ• â€™â€™ _tiÄ• di puthujjanesu labbhamÄ• navibhÄ• gadassanattha
__mÅ«lapariyÄ• yasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«su_ (Ps I 2) viya puthujjanavisesaniddhÄ• raá¹‡
niravasesaputhujjanasseva idha adhippetattÄ• . sabbopi hi puthujjano bhagavato upariguá¹
sakkoti, tiá¹-á¹-hatu tÄ• va puthujjano, ariyasÄ• vakapaccekabuddhÄ• nampi avisayÄ• eva

vakkhati ``sotÄ• pannoâ€™â€™ tiÄ• di (Sv I 7). gottasambandhatÄ• ya Ä• diccassa sÅ«riya
__Ä• diccabandhu, _ tena vuttaá¹ƒ __niddese_ ---

``Ä• dicco vuccati sÅ«riyo. sÅ«riyo gotamo gottena, bhagavÄ• pi gotamo gottena, bhagavÄ
gottaÃ±Ä• tako gottabandhu, tasmÄ• buddho Ä• diccabandhÅ«â€™â€™ ti (Nidd I 150; Nid

saddavidÅ« pana ``buddhassÄ• diccabandhunÄ• â€™â€™ ti pÄ• á¹-hamicchanti. Ä• dicca
gottasaá¹…khÄ• to bandhu yassa, buddho ca so Ä• diccabandhu cÄ• ti katvÄ• . yasmÄ• pa
khandhakathÄ• dikosallenÄ• pi upakkilesÄ• nupakkilesÄ• naá¹ƒ jÄ• nanahetubhÅ«taá¹ƒ bÄ

``kittÄ• vatÄ• \Be I 244/ nu kho bhante bahussuto hotÄ«ti? yato kho bhikkhu khandhakusal
... Ä• yatana ... pe ... paá¹-iccasamuppÄ• dakusalo hoti, ettÄ• vatÄ• kho bhikkhu bahussuto

tasmÄ• __ ``yassa khandhadhÄ• tuÄ• yatanÄ• dÄ«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• di_
paá¹-iccasamuppÄ• dÄ• saá¹…gaá¹‡hÄ• ti. tattha vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho. _ at
__paripucchÄ• . _ aá¹-á¹-hakathÄ• vasena atthassa sotadvÄ• rapaá¹-ibaddhatÄ• karaá¹‡aá
byaÃ±janatthÄ• naá¹ƒ sunikkhepasunayanena dhammassa pariharaá¹‡aá¹ƒ __dhÄ• raá¹‡a
sutadhÄ• tapariciti naá¹ƒ vitakkanaá¹ƒ manasÄ• nupekkhanaá¹ƒ __paccavekkhaá¹‡aá¹ƒ_

evaá¹ƒ \Ne I 213/ pabhedaá¹ƒ dassetvÄ• vacanatthampi dasseti __ ``duvidhoâ€™â€™ _tiÄ
anekavidhÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ. __puthujjanantogadhattÄ• _ti bahÅ«naá¹ƒ janÄ• naá
samavarodhabhÄ• vato puthujjanoti sambandho. __puthucÄ• yaá¹ƒ jano_ti puthu eva visuá
gato. __itÄ«_ti tasmÄ• puthujjanoti sambandho. evaá¹ƒ gÄ• thÄ• bandhena saá¹…khepato
hÄ«â€™â€™ _tiÄ• dinÄ• vivarati. __ ``nÄ• nappakÄ• rÄ• naâ€™â€™ _nti iminÄ• __puthu
dasseti.

Ä• di-saddena saá¹…gahitamatthaá¹ƒ, tadatthassa ca sÄ• dhakaá¹ƒ ambasecanagarusinÄ
dassento __ ``yathÄ• hÄ• â€™â€™ _tiÄ• dimÄ• ha. __avihatÄ• _ sakkÄ• yadiá¹-á¹-hiyo, pu
__puthuavihatasakkÄ• yadiá¹-á¹-hikÄ• , _ etena avihatattÄ• puthu sakkÄ• yadiá¹-á¹-hiyo jan
sakkÄ• yadiá¹-á¹-hÄ«hi janitÄ• ti atthaá¹ƒ dasseti. avihatatthameva vÄ• janasaddo vadati, t
sakkÄ• yadiá¹-á¹-hiyo janenti na vihananti, janÄ• vÄ• avihatÄ• puthu sakkÄ• yadiá¹-á¹-hiy
dassetÄ«tipi vaá¹-á¹-ati, visesanaparanipÄ• tanaÃ±cettha daá¹-á¹-habbaá¹ƒ yathÄ• ``agyÄ•
``puthu satthÄ• rÄ• naá¹ƒ mukhullokikÄ• â€™â€™ _ti etena puthu bahavo janÄ• satthÄ• ro
dassitaá¹ƒ. __puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• _ti ettha pana kammakilesehi janetabbÄ•
etthÄ• ti __janÄ• , _ gatiyo, puthu sabbÄ• eva janÄ• gatiyo etesanti vacanattho. __ ``puthu
nÄ• nÄ• bhisaá¹…khÄ• re_ \Be I 245/ __abhisaá¹…kharontÄ«â€™â€™ _ti etena ca jÄ• yan
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo, puthu nÄ• nÄ• vidhÄ• janÄ• saá¹…khÄ• rÄ• etesaá¹ƒ

nÄ• nÄ• bhisaá¹…khÄ• re janenti abhisaá¹…kharontÄ«ti atthamÄ• ha. tato paraá¹ƒ pana __
vuyhantÄ«â€™â€™ _tiÄ• diatthattayaá¹ƒ janenti etehi sattÄ• ti __janÄ• , _ kÄ• moghÄ• day
rÄ• gapariá¸·Ä• hÄ• dayo ca, sabbepi vÄ• kilesapariá¸·Ä• hÄ• . puthu nÄ• nappakÄ• rÄ• te
janenti vuyhanti, santÄ• penti, pariá¸• ahanti cÄ• ti nibbacanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __ ``n
_tiÄ• di pariyÄ• yavacanaá¹ƒ.

api ca __rattÄ• _ti vatthaá¹ƒ viya raá¹…gajÄ• tena cittassa vipariá¹‡Ä• makarena chandarÄ
__giddhÄ• _ti abhikaá¹…khanasabhÄ• vena abhigijjhanena giddhÄ• . __gathitÄ• _ti ganthit
dummocanÄ«yabhÄ• vena tattha paá¹-ibaddhÄ• . __mucchitÄ• _ti kilesÄ• visanavasena vis
anaÃ±Ã±akiccamohaá¹ƒ samÄ• pannÄ• . __ajjhosannÄ• _ti anaÃ±Ã±Ä• sÄ• dhÄ• raá¹‡e v
pariniá¹-á¹-hapetvÄ• á¹-hitÄ• . __laggÄ• _ti gÄ• vo kaá¹‡á¹-ake viya Ä• sattÄ• , mahÄ• pali
nÄ• sikaggapalipannapuriso viya uddharitumasakkuá¹‡eyyabhÄ• vena nimuggÄ• . __laggit
makkaá¹-o paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ vasena Ä• saá¹…gitÄ• , __palibuddhÄ• _ti samba
ayamattho \Ne I 214/ __aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒ_ (Mp I 51) vutto. etena jÄ• yatÄ«ti __ja
gedhoâ€™â€™ ti evamÄ• diko, puthu nÄ• nÄ• vidho jano rÄ• gÄ• diko etesaá¹ƒ, puthÅ«su
janÄ• rattÄ• giddhÄ• ... pe ... palibuddhÄ• ti atthaá¹ƒ dasseti.

__ ``Ä• vutÄ• â€™â€™ _tiÄ• dipi pariyÄ• yavacanameva. apica __ ``Ä• vutÄ• _ti Ä• varitÄ
__ophutÄ• _ti paliguá¹‡á¹-hitÄ• , pariyonaddhÄ• vÄ• . __pihitÄ• _ti pidahitÄ• . __paá¹-iccha
__paá¹-ikujjitÄ• _ti heá¹-á¹-hÄ• mukhajÄ• tÄ• â€™â€™ ti tattheva (Mp I 51) vuttaá¹ƒ. ettha
__janÄ• , _ nÄ«varaá¹‡Ä• , puthu nÄ• nÄ• vidhÄ• janÄ• nÄ«varaá¹‡Ä• etesaá¹ƒ, puthÅ«h
Ä• vutÄ• ... pe ... paá¹-ikujjitÄ• ti nibbacanaá¹ƒ dasseti. puthÅ«su nÄ«cadhammasamÄ• cÄ
puthÅ«naá¹ƒ vÄ• abbhantare jano antogadho, puthu vÄ• bahuko janoti atthaá¹ƒ dasseti __
_ntiÄ• dinÄ• , etena ca tatiyapÄ• daá¹ƒ vivarati, samattheti vÄ• . __ ``puthuvÄ• â€™â€™ _t
catutthapÄ• daá¹ƒ. puthu visaá¹ƒsaá¹-á¹-ho eva jano puthujjanoti ayaÃ±hettha vacanattho.

yehi \Be I 246/ guá¹‡avisesehi nimittabhÅ«tehi bhagavati ``tathÄ• gatoâ€™â€™ ti ayaá¹ƒ s
taá¹ƒ dassanatthaá¹ƒ __ ``aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoâ€™â€™ _tiÄ• di
anekapavattinimittamadhikicca anekadhÄ• atthappakÄ• sako, bhagavato ca sabbepi nÄ• m
anekaguá¹‡anemittikÄ• yeva. yathÄ• ha ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || (Dhs 1313; Ud-a 57; P

kÄ• ni pana tÄ• nÄ«ti anuyoge sati paá¹-hamaá¹ƒ tassarÅ«paá¹ƒ saá¹…khepato uddisitvÄ•
_ntiÄ• dinÄ• niddisati. __tathÄ• Ä• gato_ti ettha Ä• kÄ• raniyamanavasena opammasampa

__tathÄ• _-saddo. sÄ• maÃ±Ã±ajotanÄ• ya visesÄ• vaá¹-á¹-hÄ• nato, visesatthinÄ• ca sÄ•
visesattheyeva anupayujjitabbato paá¹-ipadÄ• gamanattho __Ä• gata_ saddo daá¹-á¹-habbo
tathalakkhaá¹‡aá¹ƒ Ä• gatoâ€™â€™ tiÄ• dÄ«su (Sv I 7; Ps I 12; Spk II 3.78; Mp I 170; Th-a
Paá¹-is-a I 37; Bv-a 2; Nidd I-a 14) viya \Ne I 215/, nÄ• pi kÄ• yagamanÄ• di attho ``Ä• gato
mÄ• gadhÄ• naá¹ƒ giribbajaâ€™â€™ ntiÄ• dÄ«su (Vin I 53) viya. tattha yassa Ä• kÄ• rassa
opammasampaá¹-ipÄ• danattho tathÄ• -saddo, tadÄ• kÄ• raá¹ƒ karuá¹‡Ä• padhÄ• nattÄ• t
purimabuddhÄ• naá¹ƒ Ä• gamanapaá¹-ipadÄ• ya udÄ• haraá¹‡avasena sÄ• maÃ±Ã±ato da
_tiÄ• dimÄ• ha. yaá¹ƒtaá¹ƒ-saddÄ• naá¹ƒ ekantasambandhabhÄ• vato cettha tathÄ• -sadda
attho vibhÄ• vito. tadeva vitthÄ• reti __ ``yathÄ• vipassÄ« bhagavÄ• â€™â€™ _tiÄ• dinÄ•
channaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ mahÄ• padÄ• nasuttÄ• dÄ«su (DN II 4) sampahula
sambahulaparicchedavaá¹‡á¹‡anÄ•) supÄ• kaá¹-attÄ• , Ä• sannattÄ• ca tesaá¹ƒ vasena ta
daá¹-á¹-habbaá¹ƒ. Ä• gato yathÄ• , tathÄ• Ä• gatoti sabbatra sambandho. __ ``kiá¹ƒ vuttaá
_tiÄ• dinÄ• pi tadeva paá¹-iniddisati. tattha __yena abhinÄ«hÄ• renÄ• _ti
manussattaliá¹…gasampattihetusatthÄ• radassanapabbajjÄ• guá¹‡asampattiadhikÄ• rachan
aá¹-á¹-haá¹…gasamannÄ• gatena mahÄ• paá¹‡idhÄ• nena \Be I 247/. sabbesaÃ±hi buddhÄ
iminÄ• va nÄ«hÄ• rena samijjhati. abhinÄ«hÄ• roti cettha mÅ«lapaá¹‡idhÄ• nassetaá¹ƒ adh
daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ mahÄ• bhinÄ«hÄ• ravasena ``tathÄ• gatoâ€™â€™ ti padassa atthaá¹ƒ dassetvÄ•
pÄ• ramÄ«pÅ«raá¹‡avasenapi dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. ``ettha c
mahÄ• bodhiyÄ• napaá¹-ipadÄ• ya kosallajananatthaá¹ƒ pÄ• ramÄ«su ayaá¹ƒ vitthÄ• rakath
__Ä• cariyadhammapÄ• lattherena_ (Sv-pá¹- I 7) yÄ• pÄ• ramÄ«su vinicchayakathÄ• vuttÄ
vuccamÄ• nÄ• ganthavitthÄ• rakarÄ• viya bhavissati, yasmÄ• panÄ• yaá¹ƒ saá¹ƒvaá¹‡á¹‡
pamÄ• dalekhavisodhanavasena, tadavasesatthapariyÄ• dÄ• navasena ca pavattÄ• , tasmÄ
vattabbÄ• yevÄ• ti tato ceva cariyÄ• piá¹-akaá¹-á¹-hakathÄ• to ca Ä• haritvÄ• yathÄ• rahaá
samalaá¹…karitvÄ• atthamadhippÄ• yaÃ±ca visodhayamÄ• nÄ• bhavissati. kathaá¹ƒ?

kÄ• panetÄ• pÄ• ramiyo, kenaá¹-á¹-hena katÄ«vidhÄ• .

ko ca tÄ• saá¹ƒ kamo kÄ• ni, lakkhaá¹‡Ä• dÄ«ni sabbathÄ• ||

ko paccayo, saá¹ƒkileso, vodÄ• naá¹ƒ paá¹-ipakkhako.

paá¹-ipattivibhÄ• go ca, saá¹…gaho sampadÄ• tathÄ• ||

kittakena \Ne I 216/ sampÄ• danaá¹ƒ, Ä• nisaá¹ƒso ca kiá¹ƒ phalaá¹ƒ.

paÃ±hametaá¹ƒ vissajjitvÄ• , bhavissati vinicchayo ||

tatridaá¹ƒ vissajjanaá¹ƒ ---

__kÄ• panetÄ• pÄ• ramiyo_ti ---

taá¹‡hÄ• mÄ• nÄ• dimaÃ±Ã±atra, upÄ• yakusalena yÄ• .

Ã±Ä• á¹‡ena pariggahitÄ• , pÄ• ramÄ« sÄ• vibhÄ• vitÄ• ||

taá¹‡hÄ• mÄ• nÄ• dinÄ• hi anupahatÄ• karuá¹‡Å«pÄ• yakosallapariggahitÄ• dÄ• nÄ• day
``pÄ• ramÄ«â€™â€™ ti vibhÄ• vitÄ• .

__kenaá¹-á¹-hena pÄ• ramiyo_ti ---

paramo uttamaá¹-á¹-hena, tassÄ• yaá¹ƒ pÄ• ramÄ« tathÄ• .

kammaá¹ƒ bhÄ• voti dÄ• nÄ• di, taddhitato tidhÄ• matÄ• ||

pÅ«reti \Be I 248/ mavati pare, paraá¹ƒ majjati mayati.

munÄ• ti minoti tathÄ• , minÄ• tÄ«ti vÄ• paramo ||

pÄ• re majjati sodheti, mavati mayatÄ«ti vÄ• .

mÄ• yeti taá¹ƒ vÄ• munÄ• ti, minoti minÄ• ti tathÄ• ||

pÄ• ramÄ«ti mahÄ• satto, vuttÄ• nusÄ• rato pana.

taddhitatthattayeneva, pÄ• ramÄ«ti ayaá¹ƒ matÄ• ||

dÄ• nasÄ«lÄ• diguá¹‡avisesayogena hi sattuttamatÄ• ya mahÄ• bodhisatto __paramo, _ ta
vÄ• __pÄ• ramÄ«, _ dÄ• nÄ• dikiriyÄ• . atha vÄ• parati pÅ«retÄ«ti __paramo_ niruttinayen
pÅ«rako, pÄ• lako ca bodhisatto, paramassa ayaá¹ƒ, bhÄ• vo, kammaá¹ƒ vÄ• __pÄ• ramÄ
satte mavati attani bandhati guá¹‡avisesayogena, paraá¹ƒ vÄ• atirekaá¹ƒ majjati saá¹ƒkiles
seá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ visesena mayati gacchati, paraá¹ƒ vÄ• lokaá¹ƒ pamÄ• á¹‡abhÅ
idhalokamiva munÄ• ti paricchindati, paraá¹ƒ vÄ• ativiya sÄ«lÄ• diguá¹‡agaá¹‡aá¹ƒ attano
pakkhipati, paraá¹ƒ vÄ• attabhÅ«tato dhammakÄ• yato aÃ±Ã±aá¹ƒ, paá¹-ipakkhaá¹ƒ vÄ• ta
kilesacoragaá¹‡aá¹ƒ minÄ• ti hiá¹ƒsatÄ«ti __paramo, _ mahÄ• satto, ``paramassa ayaâ€™â

__pÄ• ramÄ«. _ pÄ• re vÄ• nibbÄ• ne majjati sujjhati, satte ca sodheti, tattha vÄ• satte ma
taá¹ƒ vÄ• mayati gacchati, satte ca mÄ• yeti gameti, taá¹ƒ vÄ• yÄ• thÄ• vato munÄ• ti pari
satte minoti pakkhipati, tattha vÄ• sattÄ• naá¹ƒ kilesÄ• riá¹ƒ minÄ• ti hiá¹ƒsatÄ«ti __pÄ• ra
``tassa ayaâ€™â€™ ntiÄ• dinÄ• dÄ• nÄ• dikiriyÄ• va __pÄ• ramÄ«_ti. iminÄ• nayena pÄ•
veditabbo.

__katividhÄ• _ti saá¹…khepato dasavidhÄ• , tÄ• pana __buddhavaá¹ƒsapÄ• á¸·iyaá¹ƒ_ (B
Ä• gatÄ• yeva. yathÄ• ha ``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiâ€™â
cÄ• ha ---

``kati nu kho bhante buddhakÄ• rakÄ• dhammÄ• ti? dasa kho sÄ• riputta buddhakÄ• rakÄ
dÄ• naá¹ƒ kho sÄ• riputta buddhakÄ• rako dhammo, sÄ«laá¹ƒ nekkhammaá¹ƒ paÃ±Ã±Ä• v
adhiá¹-á¹-hÄ• naá¹ƒ \Be I 249/ mettÄ• upekkhÄ• buddhakÄ• rako dhammo, ime kho sÄ• ri
dhammÄ• ti. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satth

`dÄ• naá¹ƒ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyena paÃ±camaá¹ƒ.

khantisaccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ti te dasÄ• â€™ tiâ€™â€™ || (Bv I 76).

keci pana ``chabbidhÄ• â€™â€™ ti vadanti, taá¹ƒ etÄ• saá¹ƒ saá¹…gahavasena vuttaá¹ƒ.
Ä• vi bhavissati.

__ko ca tÄ• saá¹ƒ kamo_ti ettha __kamo_ nÄ• ma desanÄ• kkamo, so ca paá¹-hamasamÄ
pavicayahetukaá¹ƒ, iti yathÄ• Ä• dimhi paá¹-hamÄ• bhinÄ«hÄ• rakÄ• le pavicitÄ• , samÄ•
desitÄ• . yathÄ• ha ``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiâ€™â€™ nti
vuccati ---

``paá¹-hamaá¹ƒ samÄ• dÄ• natÄ• -vasenÄ• yaá¹ƒ kamo ruto.

atha vÄ• aÃ±Ã±amaÃ±Ã±assa, bahÅ«pakÄ• ratopi cÄ• â€™â€™ ti ||

tattha hi dÄ• naá¹ƒ sÄ«lassa bahÅ«pakÄ• raá¹ƒ, sukaraÃ±cÄ• ti taá¹ƒ Ä• dimhi vuttaá¹ƒ. d
sÄ«lapariggahitaá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsanti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ
nekkhammapariggahitaá¹ƒ ... pe ... nekkhammaá¹ƒ paÃ±Ã±Ä• pariggahitaá¹ƒ ... pe ... paÃ±
... pe ... vÄ«riyaá¹ƒ khantipariggahitaá¹ƒ ... pe ... khanti saccapariggahitÄ• ... pe ... saccaá¹
adhiá¹-á¹-hÄ• napariggahitaá¹ƒ ... pe ... adhiá¹-á¹-hÄ• naá¹ƒ mettÄ• pariggahitaá¹ƒ ... pe ...
upekkhÄ• pariggahitÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• ti mettÄ• nantaraá¹ƒ upekkh
karuá¹‡Ä• pariggahitÄ• , karuá¹‡Ä• ca upekkhÄ• pariggahitÄ• ti veditabbÄ• . kathaá¹ƒ pan

bodhisattÄ• sattesu upekkhakÄ• hontÄ«ti? upekkhitabbayuttakesu kaÃ±ci kÄ• laá¹ƒ upekk
sabbattha, sabbadÄ• cÄ• ti keci. apare pana na ca sattesu upekkhakÄ• , sattakatesu pana
hontÄ«ti, idamevettha yuttaá¹ƒ.

aparo nayo ---

sabbasÄ• dhÄ• raá¹‡atÄ• di-kÄ• raá¹‡ehipi Ä«ritaá¹ƒ.

dÄ• naá¹ƒ Ä• dimhi sesÄ• tu, purimepi apekkhakÄ• ||

pacurajanesupi \Be I 250/ hi pavattiyÄ• sabbasattasÄ• dhÄ• raá¹‡attÄ• , appaphalattÄ• , s
Ä• dimhi vuttaá¹ƒ. sÄ«lena dÄ• yakapaá¹-iggÄ• hakasuddhito parÄ• nuggahaá¹ƒ vatvÄ• pa
kiriyadhammaá¹ƒ vatvÄ• akiriyadhammavacanato, bhogasampattihetuá¹ƒ vatvÄ• bhavasa
dÄ• nassÄ• nantaraá¹ƒ __sÄ«laá¹ƒ_ vuttaá¹ƒ. nekkhammena sÄ«lasampattisiddhito, kÄ• ya
manosucaritavacanato, visuddhasÄ«lassa sukheneva jhÄ• nasamijjhanato, kammÄ• parÄ•
vatvÄ• kilesÄ• parÄ• dhappahÄ• nena Ä• sayasuddhivacanato, vÄ«tikkamappahÄ• ne á¹-h
pariyuá¹-á¹-hÄ• nappahÄ• navacanato ca sÄ«lassÄ• nantaraá¹ƒ __nekkhammaá¹ƒ_ vuttaá¹
siddhiparisuddhito, jhÄ• nÄ• bhÄ• ve paÃ±Ã±Ä• bhÄ• vavacanato. samÄ• dhipadaá¹-á¹-hÄ•
paÃ±Ã±Ä• paccupaá¹-á¹-hÄ• no \Ne I 219/ ca samÄ• dhi. samathanimittaá¹ƒ vatvÄ• upekk
parahitajjhÄ• nena parahitakaraá¹‡Å«pÄ• yakosallavacanato ca nekkhammassÄ• nantaraá¹
vÄ«riyÄ• rambhena paÃ±Ã±Ä• kiccasiddhito, sattasuÃ±Ã±atÄ• dhammanijjhÄ• nakkhantiá¹
Ä• rambhassa acchariyatÄ• vacanato, upekkhÄ• nimittaá¹ƒ vatvÄ• paggahanimittavacanat
uá¹-á¹-hÄ• navacanato ca. nisammakÄ• rino hi uá¹-á¹-hÄ• naá¹ƒ phalavisesamÄ• vahatÄ«ti
__vÄ«riyaá¹ƒ_ vuttaá¹ƒ.

vÄ«riyena titikkhÄ• siddhito. vÄ«riyavÄ• hi Ä• raddhavÄ«riyattÄ• sattasaá¹…khÄ• rehi upa
abhibhuyya viharati. vÄ«riyassa titikkhÄ• laá¹…kÄ• rabhÄ• vato. vÄ«riyavato hi titikkhÄ• so
paggahanimittaá¹ƒ vatvÄ• samathanimittavacanato, accÄ• rambhena uddhaccadosappahÄ
dhammanijjhÄ• nakkhantiyÄ• hi uddhaccadoso pahÄ«yati. vÄ«riyavato sÄ• taccakaraá¹‡av
anuddhato sÄ• taccakÄ• rÄ« hoti. appamÄ• davato parahitakiriyÄ• rambhe paccupakÄ• rata
yÄ• thÄ• vato dhammanijjhÄ• ne hi sati taá¹‡hÄ• na hoti. parahitÄ• rambhe paramepi paral
ca vÄ«riyassÄ• nantaraá¹ƒ __khanti_ vuttÄ• . saccena khantiyÄ• cirÄ• dhiá¹-á¹-hÄ• nato, a
apakÄ• rakhantiá¹ƒ vatvÄ• tadupakÄ• rakaraá¹‡e avisaá¹ƒvÄ• davacanato, khantiyÄ• apa
bhÅ«tavÄ• ditÄ• ya avijahanavacanato, sattasuÃ±Ã±atÄ• dhamma-nijjhÄ• nakkhantiá¹ƒ vat
tadupabrÅ«hitaÃ±Ä• á¹‡asaccassa vacanato ca khantiyÄ• nantaraá¹ƒ __saccaá¹ƒ_ vuttaá¹
saccasiddhito. acalÄ• dhiá¹-á¹-hÄ• nassa hi virati sijjhati. avisaá¹ƒvÄ• ditaá¹ƒ vatvÄ• \Be I 2
acalabhÄ• vavacanato. saccasandho hi dÄ• nÄ• dÄ«su paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ niccalo p
vatvÄ• sambhÄ• resu pavattiniá¹-á¹-hÄ• panavacanato. yathÄ• bhÅ«taÃ±Ä• á¹‡avÄ• hi bo

adhiá¹-á¹-hÄ• ti, te ca niá¹-á¹-hÄ• peti. paá¹-ipakkhehi akampiyabhÄ• vato ca saccassÄ• na
__adhiá¹-á¹-hÄ• naá¹ƒ_ vuttaá¹ƒ. mettÄ• ya parahitakaraá¹‡asamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• r
vatvÄ• hitÅ«pasaá¹ƒhÄ• ravacanato. bodhisambhÄ• re hi adhitiá¹-á¹-hamÄ• no mettÄ• vihÄ
acalÄ• dhiá¹-á¹-hÄ• nassa samÄ• dÄ• nÄ• vikopanena samÄ• dÄ• nasambhavato ca adhiá
vuttÄ• . upekkhÄ• ya mettÄ• visuddhito, sattesu hitÅ«pasaá¹ƒhÄ• raá¹ƒ vatvÄ• tadaparÄ• c
mettÄ• bhÄ• vanaá¹ƒ vatvÄ• tannissandabhÄ• vanÄ• vacanato, ``hitakÄ• masattepi upekkh
acchariyaguá¹‡atÄ• vacanato ca mettÄ• yÄ• nantaraá¹ƒ __upekkhÄ• _ vuttÄ• ti evametÄ• s

__kÄ• ni lakkhaá¹‡Ä• dÄ«ni sabbathÄ• _ti ettha pana avisesena ---

paresamanuggahaá¹‡aá¹ƒ \Ne I 220/, __lakkhaá¹‡a_nti pavuccati.

upakÄ• ro akampo ca, __raso_ hitesitÄ• pi ca ||

buddhattaá¹ƒ __paccupaá¹-á¹-hÄ• naá¹ƒ, _ dayÄ• Ã±Ä• á¹‡aá¹ƒ pavuccati.

__padaá¹-á¹-hÄ• na_nti tÄ• santu, paccekaá¹ƒ tÄ• ni bhedato ||

sabbÄ• pi hi pÄ• ramiyo parÄ• nuggahalakkhaá¹‡Ä• , paresaá¹ƒ upakÄ• rakaraá¹‡arasÄ• ,
hitesitÄ• paccupaá¹-á¹-hÄ• nÄ• , buddhattapaccupaá¹-á¹-hÄ• nÄ• vÄ• , mahÄ• karuá¹‡Ä• p
karuá¹‡Å«pÄ• yakosallapadaá¹-á¹-hÄ• nÄ• vÄ• .

visesena pana yasmÄ• karuá¹‡Å«pÄ• yakosallapariggahitÄ• attupakaraá¹‡apariccÄ• gace
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ kÄ• yavacÄ«sucaritaá¹ƒ atthato akattabbavirati, katta
ca __sÄ«lapÄ• ramÄ«. _ karuá¹‡Å«pÄ• yakosallapariggahito Ä• dÄ«navadassanapubbaá¹.
nikkhamanacittuppÄ• do __nekkhammapÄ• ramÄ«. _ karuá¹‡Å«pÄ• yakosallapariggahito d
sÄ• maÃ±Ã±avisesalakkhaá¹‡Ä• vabodho __paÃ±Ã±Ä• pÄ• ramÄ«. _ karuá¹‡Å«pÄ• yakos
parahitÄ• rambho __vÄ«riyapÄ• ramÄ«. _ karuá¹‡Å«pÄ• yakosallapariggahito
sattasaá¹…khÄ• rÄ• parÄ• dhasahanasaá¹…khÄ• to adosappadhÄ• no tadÄ• kÄ• rappavat
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ viraticetanÄ• dibhedaá¹ƒ avisaá¹ƒvÄ• danaá¹ƒ __sa
karuá¹‡Å«pÄ• yakosallapariggahito acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nasaá¹…khÄ• to tad
__adhiá¹-á¹-hÄ• napÄ• ramÄ«. _ karuá¹‡Å«pÄ• yakosallapariggahito lokassa hitasukhÅ«pa
abyÄ• pÄ• do __mettÄ• pÄ• ramÄ«. _ karuá¹‡Å«pÄ• yakosallapariggahitÄ• anunayapaá¹-i
iá¹-á¹-hÄ• niá¹-á¹-hesu sattasaá¹…khÄ• resu samappavatti __upekkhÄ• pÄ• ramÄ«. _

tasmÄ• pariccÄ• galakkhaá¹‡aá¹ƒ __dÄ• naá¹ƒ, _ deyyadhamme lobhaviddhaá¹ƒsanarasa
anÄ• sattipaccupaá¹-á¹-hÄ• naá¹ƒ, bhavavibhavasampattipaccupaá¹-á¹-hÄ• naá¹ƒ vÄ• ,
pariccajitabbavatthupadaá¹-á¹-hÄ• naá¹ƒ. sÄ«lanalakkhaá¹‡aá¹ƒ __sÄ«laá¹ƒ, _ samÄ• dhÄ

patiá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ vÄ• ti vuttaá¹ƒ hoti. dussÄ«lyaviddhaá¹ƒsanarasaá¹ƒ, anavaj
soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, hirottappapadaá¹-á¹-hÄ• naá¹ƒ. kÄ• mato, bhavato ca nikl
__nekkhammaá¹ƒ, _ tadÄ• dÄ«navavibhÄ• vanarasaá¹ƒ, tatoyeva vimukhabhÄ• vapaccupa
saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ. yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• __paÃ±Ã±Ä• , _
akkhalitapaá¹-ivedhalakkhaá¹‡Ä• vÄ• kusalissÄ• sakhittausupaá¹-ivedho viya, visayobhÄ•
asammohapaccupaá¹-á¹-hÄ• nÄ• araÃ±Ã±agatasudesako viya, samÄ• dhipadaá¹-á¹-hÄ• n
catusaccapadaá¹-á¹-hÄ• nÄ• vÄ• . ussÄ• halakkhaá¹‡aá¹ƒ __vÄ«riyaá¹ƒ, _ upatthambhana
asaá¹ƒsÄ«danapaccupaá¹-á¹-hÄ• naá¹ƒ, vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• naá¹ƒ, saá¹

khamanalakkhaá¹‡Ä• __khanti, _ iá¹-á¹-hÄ• niá¹-á¹-hasahanarasÄ• , adhivÄ• sanapaccupa
avirodhapaccupaá¹-á¹-hÄ• nÄ• vÄ• , yathÄ• bhÅ«tadassanapadaá¹-á¹-hÄ• nÄ• . avisaá¹ƒv
_ yÄ• thÄ• vavibhÄ• vanarasaá¹ƒ, sÄ• dhutÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, soraccapadaá¹-á¹-h
adhiá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ __adhiá¹-á¹-hÄ• naá¹ƒ, _ tesaá¹ƒ paá¹-ipakkhÄ• bhibhavana
acalatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, bodhisambhÄ• rapadaá¹-á¹-hÄ• naá¹ƒ. hitÄ• kÄ• rappava
hitÅ«pasaá¹ƒhÄ• rarasÄ• , Ä• ghÄ• tavinayanarasÄ• vÄ• , sommabhÄ• vapaccupaá¹-á¹-hÄ
manÄ• pabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• . majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• __up
paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• , kammassakatÄ• paccavekkhaá¹‡apa
karuá¹‡Å«pÄ• yakosallapariggahitatÄ• dÄ• nÄ• dÄ«naá¹ƒ pariccÄ• gÄ• dilakkhaá¹‡assa vi
tÄ• ni pÄ• ramÄ«saá¹…khyaá¹ƒ labhanti. na hi sammÄ• sambodhiyÄ• dipatthanamaÃ±Ã±at
akaruá¹‡Å«pÄ• yakosallapariggahitÄ• ni vaá¹-á¹-agÄ• mÄ«ni dÄ• nÄ• dÄ«ni pÄ• ramÄ«saá

__ko_ \Be I 253/ __paccayo_ti ---

abhinÄ«hÄ• ro ca tÄ• saá¹ƒ, dayÄ• Ã±Ä• á¹‡aÃ±ca paccayo.

ussÄ• hummaá¹…gavatthÄ• naá¹ƒ, hitÄ• cÄ• rÄ• dayo tathÄ• ||

abhinÄ«hÄ• ro tÄ• va pÄ• ramÄ«naá¹ƒ sabbÄ• sampi paccayo. yo hi ayaá¹ƒ ``manussattaá
tiÄ• di (Bv II 59) aá¹-á¹-hadhammasamodhÄ• nasampÄ• dito ``tiá¹‡á¹‡o tÄ• reyyaá¹ƒ mutto
bodheyyaá¹ƒ suddho sodheyyaá¹ƒ, danto dameyyaá¹ƒ, santo sameyyaá¹ƒ, assattho assÄ•
parinibbÄ• peyyaâ€™â€™ ntiÄ• dinÄ• pavatto __abhinÄ«hÄ• ro, _ so avisesena sabbapÄ•
tappavattiyÄ• hi uddhaá¹ƒ pÄ• ramÄ«naá¹ƒ pavicayupaá¹-á¹-hÄ• nasamÄ• dÄ• nÄ• dhiá¹-á
mahÄ• purisÄ• naá¹ƒ sambhavanti, abhinÄ«hÄ• ro ca nÄ• mesa atthato bhesamaá¹-á¹-haá
tathÄ• pavatto cittuppÄ• do, ``aho vatÄ• haá¹ƒ anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisamb
sabbasattÄ• naá¹ƒ hitasukhaá¹ƒ nipphÄ• deyyaâ€™â€™ ntiÄ• dipatthanÄ• saá¹…khÄ• to a
aparimÄ• á¹‡aá¹ƒ lokahitaÃ±ca Ä• rabbha pavattiyÄ• sabbabuddhakÄ• rakadhammamÅ«la
paramakalyÄ• á¹‡o aparimeyyappabhÄ• vo puÃ±Ã±avisesoti daá¹-á¹-habbo.

tassa \Ne I 222/ ca uppattiyÄ• saheva mahÄ• puriso mahÄ• bodhiyÄ• napaá¹-ipattiá¹ƒ otiá
niyatabhÄ• vasamadhigamanato, tato ca anivattanasabhÄ• vato ``bodhisattoâ€™â€™ ti sar
sabbabhÄ• gena sammÄ• sambodhiyaá¹ƒ sammÄ• sattamÄ• nasatÄ• , bodhisambhÄ• re s
santiá¹-á¹-hati. yathÄ• vuttÄ• bhinÄ«hÄ• rasamijjhanena hi mahÄ• purisÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamanapubbaliá¹…gena sayambhuÃ±Ä• á¹‡ena sammade
samÄ• dÄ• ya anukkamena paripÅ«renti, yathÄ• taá¹ƒ katamahÄ• bhinÄ«hÄ• ro sumedhap

``handa buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• .

vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiâ€™â€™ nti || (Bv II 115, 116). --

vitthÄ• ro. lakkhaá¹‡Ä• dito panesa sammadeva sammÄ• sambodhipaá¹‡idhÄ• nalakkhaá¹‡
sammÄ• sambodhiá¹ƒ abhisambujjheyyaá¹ƒ, sabbasattÄ• naá¹ƒ \Be I 254/ hitasukhaá¹ƒ nip
ntiÄ• dipatthanÄ• raso, bodhisambhÄ• rahetubhÄ• vapaccupaá¹-á¹-hÄ• no, mahÄ• karuá¹‡Ä
upanissayasampattipadaá¹-á¹-hÄ• no vÄ• .

tassa pana abhinÄ«hÄ• rassa cattÄ• ro paccayÄ• , cattÄ• ro hetÅ«, cattÄ• ri ca balÄ• ni ve
__cattÄ• ro paccayÄ• _ mahÄ• bhinÄ«hÄ• rÄ• ya? idha mahÄ• puriso passati tathÄ• gataá¹
acchariyabbhutaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karontaá¹ƒ, tassa taá¹ƒ nissÄ• ya taá¹ƒ Ä• rammaá
mahÄ• bodhiyaá¹ƒ cittaá¹ƒ santiá¹-á¹-hati ``mahÄ• nubhÄ• vÄ• vatÄ• yaá¹ƒ dhammadhÄ• t
bhagavÄ• evaá¹ƒ acchariyabbhutadhammo, acinteyyÄ• nubhÄ• vo cÄ• â€™â€™ ti, so tam
nissÄ• ya taá¹ƒ paccayaá¹ƒ katvÄ• sambodhiyaá¹ƒ adhimuccanto tattha cittaá¹ƒ á¹-hapeti,
paccayo_ mahÄ• bhinÄ«hÄ• rÄ• ya.

na heva kho passati tathÄ• gatassa yathÄ• vuttaá¹ƒ mahÄ• nubhÄ• vataá¹ƒ, apica kho suá
bhagavÄ• â€™â€™ ti, so taá¹ƒ nissÄ• ya taá¹ƒ paccayaá¹ƒ katvÄ• sambodhiyaá¹ƒ adhimu
á¹-hapeti, ayaá¹ƒ __dutiyo paccayo_ mahÄ• bhinÄ«hÄ• rÄ• ya.

na heva kho passati tathÄ• gatassa yathÄ• vuttaá¹ƒ mahÄ• nubhÄ• vataá¹ƒ, nÄ• pi taá¹ƒ p
tathÄ• gatassa dhammaá¹ƒ desentassa ``dasabalasamannÄ• gato bhikkhave, tathÄ• gatoâ
buddhÄ• nubhÄ• vapaá¹-isaá¹ƒyuttaá¹ƒ \Ne I 223/ dhammaá¹ƒ suá¹‡Ä• ti, so taá¹ƒ nissÄ• y
__tatiyo paccayo_ mahÄ• bhinÄ«hÄ• rÄ• ya.

na heva kho passati tathÄ• gatassa yathÄ• vuttaá¹ƒ mahÄ• nubhÄ• vataá¹ƒ, nÄ• pi taá¹ƒ p
tathÄ• gatassa dhammaá¹ƒ suá¹‡Ä• ti, apica kho uá¸·Ä• rajjhÄ• sayo kalyÄ• á¹‡Ä• dhimutti
buddhavaá¹ƒsaá¹ƒ buddhatantiá¹ƒ buddhapaveá¹‡iá¹ƒ buddadhammataá¹ƒ paripÄ• lessÄ•

dhammaÃ±Ã±eva sakkaronto garuá¹ƒ karonto mÄ• nento pÅ«jento dhammaá¹ƒ apacayamÄ
á¹-hapeti, ayaá¹ƒ __catuttho paccayo_ mahÄ• bhinÄ«hÄ• rÄ• yÄ• ti.

katame \Be I 255/ __cattÄ• ro hetÅ«_ mahÄ• bhinÄ«hÄ• rÄ• ya? idha mahÄ• puriso pakati
purimakesu buddhesu katÄ• dhikÄ• ro, ayaá¹ƒ __paá¹-hamo hetu_ mahÄ• bhinÄ«hÄ• rÄ• y
pakatiyÄ• pi karuá¹‡Ä• jjhÄ• sayo hoti karuá¹‡Ä• dhimutto sattÄ• naá¹ƒ dukkhaá¹ƒ apanetu
kÄ• yaÃ±ca jÄ«vitaÃ±ca pariccaji, ayaá¹ƒ __dutiyo hetu_ mahÄ• bhinÄ«hÄ• rÄ• ya. puna ca
sakalatopi vaá¹-á¹-adukkhato sattahitÄ• ya dukkaracariyato sucirampi kÄ• laá¹ƒ ghaá¹-ento
hoti anutrÄ• sÄ«, yÄ• va icchitatthanipphatti, ayaá¹ƒ __tatiyo hetu_ mahÄ• bhinÄ«hÄ• rÄ• y
mahÄ• puriso kalyÄ• á¹‡amittasannissito hoti, yo ahitato naá¹ƒ nivÄ• reti, hite patiá¹-á¹-hÄ•
__catuttho hetu_ mahÄ• bhinÄ«hÄ• rÄ• ya.

tatrÄ• yaá¹ƒ mahÄ• purisassa upanissayasampadÄ• --- ekantenevassa yathÄ• ajjhÄ• say
sambodhipoá¹‡o sambodhipabbhÄ• ro, tathÄ• sattÄ• naá¹ƒ hitacariyÄ• ya, yato anena puri
sambodhiyÄ• paá¹‡idhÄ• naá¹ƒ kataá¹ƒ hoti manasÄ• , vÄ• cÄ• ya ca ``ahampi ediso sam
sattÄ• naá¹ƒ hitasukhaá¹ƒ nipphÄ• deyyaâ€™â€™ nti. evaá¹ƒ sampannÅ«panissayassa pa
upanissayasampattiyÄ• liá¹…gÄ• ni sambhavanti, yehi samannÄ• gatassa sÄ• vakabodhis
mahÄ• viseso mahantaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• yati indriyato, paá¹-ipattito, kosa
upanissayasampanno mahÄ• puriso yathÄ• visadindriyo hoti visadaÃ±Ä• á¹‡o, na tathÄ• i
paá¹-ipanno hoti, no attahitÄ• ya. tathÄ• hi so yathÄ• bahujanahitÄ• ya bahujanasukhÄ• ya
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ paá¹-ipajji, na tathÄ• itare, tattha ca kos
á¹-hÄ• nuppattikapaá¹-ibhÄ• nena, á¹-hÄ• nÄ• á¹-hÄ• nakusalatÄ• ya ca.

tathÄ• \Ne I 224/ mahÄ• puriso pakatiyÄ• dÄ• najjhÄ• sayo hoti dÄ• nÄ• bhirato, sati deyy
dÄ• nato saá¹…kocaá¹ƒ Ä• pajjati, satataá¹ƒ samitaá¹ƒ saá¹ƒvibhÄ• gasÄ«lo hoti, pamudito
udÄ• sÄ«nacitto, mahantampi dÄ• naá¹ƒ datvÄ• neva \Be I 256/ dÄ• nena santuá¹-á¹-ho ho
paresaÃ±ca ussÄ• haá¹ƒ janento dÄ• ne vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dÄ• napaá¹-isaá¹ƒyuttaá¹
aÃ±Ã±e ca paresaá¹ƒ dente disvÄ• attamano hoti, bhayaá¹-á¹-hÄ• nesu ca paresaá¹ƒ abha
dÄ• najjhÄ• sayassa mahÄ• purisassa dÄ• napÄ• ramiyÄ• liá¹…gÄ• ni.

tathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi pÄ• padhammehi hirÄ«yati ottappati, sattÄ• naá¹ƒ avihea
sukhasÄ«lo asaá¹-ho amÄ• yÄ• vÄ« ujujÄ• tiko subbaco sovacassakaraá¹‡Ä«yehi dhamme
athaddho anatimÄ• nÄ«, parasantakaá¹ƒ nÄ• diyati antamaso tiá¹‡asalÄ• kamupÄ• dÄ• ya,
iá¹‡aá¹ƒ vÄ• gahetvÄ• paraá¹ƒ na visaá¹ƒvÄ• deti, parasmiá¹ƒ vÄ• attano santake byÄ• n
taá¹ƒ saÃ±Ã±Ä• petvÄ• paá¹-ipÄ• deti yathÄ• taá¹ƒ na parahatthagataá¹ƒ hoti, aloluppo ho
pÄ• pakaá¹ƒ cittampi na uppÄ• deti, itthibyasanÄ• dÄ«ni dÅ«rato parivajjeti, saccavÄ• dÄ« s
sandhÄ• tÄ• sahitÄ• naá¹ƒ anuppadÄ• tÄ• piyavÄ• dÄ« mihitapubbaá¹…gamo pubbabhÄ•
anabhijjhÄ• lu abyÄ• pannacitto aviparÄ«tadassano kammassakatÄ• Ã±Ä• á¹‡ena, saccÄ•

kataÃ±Ã±Å« katavedÄ« vuá¸• á¸• hÄ• pacÄ• yÄ« suvisuddhÄ• jÄ«vo dhammakÄ• mo, pare
sabbaá¹ƒ akiccato satte nivÄ• retÄ• kiccesu patiá¹-á¹-hapetÄ• attanÄ• ca tattha kicce yog
katvÄ• vÄ• pana sayaá¹ƒ akattabbaá¹ƒ sÄ«ghaÃ±Ã±eva tato paá¹-ivirato hotÄ«ti evamÄ• c
mahÄ• purisassa sÄ«lapÄ• ramiyÄ• liá¹…gÄ• ni.

tathÄ• mandakileso hoti mandanÄ«varaá¹‡o pavivekajjhÄ• sayo avikkhepabahulo, na tass
cittamanvÄ• ssavanti, vivekagatassa cassa appakasireneva cittaá¹ƒ samÄ• dhiyati, amittapa
mettacittatÄ• santiá¹-á¹-hati, pageva itarasmiá¹ƒ, satimÄ• ca hoti cirakatampi cirabhÄ• sita
anussaritÄ• , medhÄ• vÄ« ca hoti dhammojapaÃ±Ã±Ä• ya samannÄ• gato, nipako ca hoti t
Ä• raddhavÄ«riyo ca hoti sattÄ• naá¹ƒ hitakiriyÄ• su, khantibalasamannÄ• gato ca hoti sabb
acalÄ• dhiá¹-á¹-hÄ• no ca hoti daá¸·hasamÄ• dÄ• no, ajjhupekkhako ca hoti upekkhÄ• á¹-h
evamÄ• dÄ«ni mahÄ• purisassa nekkhammajjhÄ• sayÄ• dÄ«naá¹ƒ vasena nekkhammapÄ•
veditabbÄ• ni.

evametehi \Ne I 225/ \Be I 257/ bodhisambhÄ• raliá¹…gehi samannÄ• gatassa mahÄ• puris
``mahÄ• bhinÄ«hÄ• rÄ• ya kalyÄ• á¹‡amittasannissayo hetÅ«â€™â€™ ti, tatridaá¹ƒ saá¹…
kalyÄ• á¹‡amittalakkhaá¹‡aá¹ƒ --- idha kalyÄ• á¹‡amitto saddhÄ• sampanno hoti sÄ«lasam
cÄ• gavÄ«riyasatisamÄ• dhipaÃ±Ã±Ä• sampanno. tattha saddhÄ• sampattiyÄ• saddahati t
kammaphalaÃ±ca, tena sammÄ• sambodhiyÄ• hetubhÅ«taá¹ƒ sattesu hitesitaá¹ƒ na parico
sattÄ• naá¹ƒ piyo hoti manÄ• po garu bhÄ• vanÄ«yo codako pÄ• pagarahiko vattÄ• vacana
sattÄ• naá¹ƒ hitasukhÄ• vahaá¹ƒ gambhÄ«raá¹ƒ dhammakathaá¹ƒ kattÄ• hoti. cÄ• gasamp
samÄ• hito santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho. vÄ«riyasampattiyÄ• Ä• raddhavÄ«riyo
hitapaá¹-ipattiyÄ• . satisampattiyÄ• upaá¹-á¹-hitassatÄ« hoti anavajjesu dhammesu. samÄ•
avikkhitto hoti samÄ• hitacitto. paÃ±Ã±Ä• sampattiyÄ• aviparÄ«taá¹ƒ pajÄ• nÄ• ti. so satiyÄ
dhammÄ• naá¹ƒ gatiyo samanvesamÄ• no paÃ±Ã±Ä• ya sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ yathÄ•
tattha ekaggacitto hutvÄ• vÄ«riyena ahitÄ• satte nisedhetvÄ• hite niyojeti. tenÄ• ha ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (AN 7.37; Nett 1

evaá¹ƒ guá¹‡asamannÄ• gataá¹ƒva kalyÄ• á¹‡amittaá¹ƒ upanissÄ• ya mahÄ• puriso attano
sammadeva pariyodapeti. suvisuddhÄ• sayapayogova hutvÄ• catÅ«hi balehi samannÄ• ga
samodhÄ• netvÄ• mahÄ• bhinÄ«hÄ• raá¹ƒ karonto bodhisattabhÄ• ve patiá¹-á¹-hahati aniv
sambodhiparÄ• yaá¹‡o.

tassimÄ• ni __cattÄ• ri balÄ• ni ajjhattikabalaá¹ƒ_ yÄ• sammÄ• sambodhiyaá¹ƒ attasannis
abhiruci ekantaninnajjhÄ• sayatÄ• , yÄ• ya mahÄ• puriso attÄ• dhipatilajjÄ• sannissayo, abh

hutvÄ• pÄ• ramiyo pÅ«retvÄ• sammÄ• sambodhiá¹ƒ pÄ• puá¹‡Ä• ti. __bÄ• hirabalaá¹ƒ_ y
parasannissayÄ• abhiruci ekantaninnajjhÄ• sayatÄ• , yÄ• ya mahÄ• puriso lokÄ• dhipatiott
abhinÄ«hÄ• rasampanno ca hutvÄ• pÄ• ramiyo \Be I 258/ pÅ«retvÄ• sammÄ• sambodhiá
__upanissayabalaá¹ƒ_ yÄ• sammÄ• sambodhiyaá¹ƒ upanissayasampattiyÄ• abhiruci ekar
mahÄ• puriso tikkhindriyo, visadadhÄ• tuko, satisannissayo, abhinÄ«hÄ• rasampanno ca hu
sammÄ• sambodhiá¹ƒ pÄ• puá¹‡Ä• ti. __payogabalaá¹ƒ_ yÄ• sammÄ• sambodhiyÄ• \Ne
sakkaccakÄ• ritÄ• sÄ• taccakÄ• ritÄ• , yÄ• ya mahÄ• puriso visuddhapayogo, nirantarakÄ•
hutvÄ• pÄ• ramiyo pÅ«retvÄ• sammÄ• sambodhiá¹ƒ pÄ• puá¹‡Ä• ti. evamayaá¹ƒ catÅ«hi
catÅ«hi ca balehi sampannasamudÄ• gamo aá¹-á¹-haá¹…gasamodhÄ• nasampÄ• dito abhi
hoti mÅ«lakÄ• raá¹‡abhÄ• vato.

yassa ca pavattiyÄ• mahÄ• purise __cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• _ patiá¹-á
sattanikÄ• yaá¹ƒ attano orasaputtaá¹ƒ viya piyacittena pariggaá¹‡hÄ• ti, na cassa cittaá¹ƒ p
saá¹ƒkilesavasena saá¹ƒkilissati, sattÄ• naá¹ƒ hitasukhÄ• vaho cassa ajjhÄ• sayo, payogo
buddhakÄ• rakadhammÄ• uparÅ«pari vaá¸• á¸• hanti, paripaccanti ca, yato mahÄ• puriso u
puÃ±Ã±Ä• bhisandena kusalÄ• bhisandena pavaá¸• á¸• hiyÄ• [pavattiyÄ• (Cp-a pakiá¹‡á¹
sukhassÄ• hÄ• rena samannÄ• gato sattÄ• naá¹ƒ dakkhiá¹‡eyyo uttamaá¹ƒ gÄ• ravaá¹-á¹-h
puÃ±Ã±akkhettaÃ±ca hoti. evamanekaguá¹‡o anekÄ• nisaá¹ƒso mahÄ• bhinÄ«hÄ• ro pÄ• r

yathÄ• ca mahÄ• bhinÄ«hÄ• ro, evaá¹ƒ mahÄ• karuá¹‡Ä• , upÄ• yakosallaÃ±ca. tattha __
dÄ• nÄ• dÄ«naá¹ƒ bodhisambhÄ• rabhÄ• vassa nimittabhÅ«tÄ• paÃ±Ã±Ä• , yÄ• hi mahÄ•
mahÄ• purisÄ• naá¹ƒ attasukhanirapekkhatÄ• , nirantaraá¹ƒ parasukhakaraá¹‡apasutatÄ• ,
mahÄ• bodhisattacaritehi visÄ• dÄ• bhÄ• vo, pasÄ• dasaá¹ƒvuddhidassanasavanÄ• nussa
hitasukhapaá¹-ilÄ• bhahetubhÄ• vo ca sampajjati. tathÄ• hi tassa paÃ±Ã±Ä• ya buddhabhÄ
buddhakammasiddhi. paÃ±Ã±Ä• ya sayaá¹ƒ tarati, karuá¹‡Ä• ya pare tÄ• reti. paÃ±Ã±Ä• ya
karuá¹‡Ä• ya paradukkhapaá¹-ikÄ• raá¹ƒ Ä• rabhati. paÃ±Ã±Ä• ya dukkhaá¹ƒ nibbindati, ka
sampaá¹-icchati. paÃ±Ã±Ä• ya nibbÄ• nÄ• bhimukho hoti, karuá¹‡Ä• ya \Be I 259/ taá¹ƒ na
karuá¹‡Ä• ya saá¹ƒsÄ• rÄ• bhimukho hoti, paÃ±Ã±Ä• ya tatra nÄ• bhiramati. paÃ±Ã±Ä• ya
karuá¹‡Ä• nugatattÄ• na ca na sabbesamanuggahÄ• ya pavatto, karuá¹‡Ä• ya sabbepi an
na ca na sabbattha virattacitto. paÃ±Ã±Ä• ya ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ• bhÄ• vo, karuá
Ä• lasiyadÄ«natÄ• bhÄ• vo.

tathÄ• paÃ±Ã±Ä• karuá¹‡Ä• hi yathÄ• kkamaá¹ƒ attanÄ• thaparanÄ• thatÄ• , dhÄ«ravÄ«r
anattantapÄ• parantapatÄ• , attahitaparahitanipphatti, nibbhayÄ• bhÄ«sanakabhÄ• vo, dha
kataÃ±Ã±upubbakÄ• ribhÄ• vo, mohataá¹‡hÄ• vigamo, vijjÄ• caraá¹‡asiddhi, balavesÄ• raj
\Ne I 227/ pÄ• ramitÄ• phalassa visesena upÄ• yabhÄ• vato paÃ±Ã±Ä• karuá¹‡Ä• pÄ• ra
dvayaá¹ƒ pÄ• ramÄ«naá¹ƒ viya paá¹‡idhÄ• nassÄ• pi paccayo.

tathÄ• ussÄ• haummaá¹…gaavatthÄ• nahitacariyÄ• ca pÄ• ramÄ«naá¹ƒ paccayoti vedital
uppattiá¹-á¹-hÄ• natÄ• ya __ ``buddhabhÅ«miyoâ€™â€™ _ti vuccanti. tattha __ussÄ• ho_ r
abbhussÄ• hanavÄ«riyaá¹ƒ. ummaá¹…go nÄ• ma bodhisambhÄ• resu upÄ• yakosallabhÅ«
nÄ• ma adhiá¹-á¹-hÄ• naá¹ƒ, acalÄ• dhiá¹-á¹-hÄ• natÄ• . __hitacariyÄ• _ nÄ• ma mettÄ• bh
ca. yathÄ• ha ---

``kati pana bhante, buddhabhÅ«miyoti? catasso kho sÄ• riputta, buddhabhÅ«miyo. katamÄ
hoti vÄ«riyaá¹ƒ, ummaá¹…go ca hoti paÃ±Ã±Ä• bhÄ• vanÄ• , avatthÄ• naÃ±ca hoti adhiá¹-
hoti mettÄ• bhÄ• vanÄ• . imÄ• kho sÄ• riputta, catasso buddhabhÅ«miyoâ€™â€™ ti (Sn-a

tathÄ• nekkhammapavivekaalobhÄ• dosÄ• mohanissaraá¹‡appabhedÄ• ca __cha ajjhÄ•

``nekkhammajjhÄ• sayÄ• ca bodhisattÄ• kÄ• mesu, gharÄ• vÄ• se ca dosadassÄ• vino, p
bodhisattÄ• saá¹…gaá¹‡ikÄ• ya dosadassÄ• vino. alobha ... pe ... lobhe ... pe ... adosa ... p
... amoha ... pe ... mohe ... pe ... nissaraá¹‡a ... pe ... sabbabhavesu dosadassÄ• vinoâ€™â
Vism I 49).

tasmÄ• \Be I 260/ ete ca cha ajjhÄ• sayÄ• pi pÄ• ramÄ«naá¹ƒ paccayÄ• ti veditabbÄ• . na
Ä• dÄ«navadassanena, alobhÄ• dÄ«naá¹ƒ adhikabhÄ• vena ca vinÄ• dÄ• nÄ• dipÄ• ramiy
adhikabhÄ• vena pariccÄ• gÄ• dininnacittatÄ• , alobhajjhÄ• sayÄ• ditÄ• cÄ• ti, yathÄ• cete
dÄ• najjhÄ• sayatÄ• dayopi. yathÄ• ha ---

``kati pana bhante bodhÄ• ya carantÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ajjhÄ• sayÄ• ti? dasa kho
carantÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ajjhÄ• sayÄ• . katame dasa? dÄ• najjhÄ• sayÄ• sÄ• ripu
dosadassÄ• vino. sÄ«la ... pe ... asaá¹ƒvare ... pe ... nekkhamma ... pe ... kÄ• mesu ... pe ..
yathÄ• bhÅ«taÃ±Ä• á¹‡a ... pe ... vicikicchÄ• ya. ... pe ... vÄ«riya \Ne I 228/ ... pe ... kosajje
khanti ... pe ... akkhantiyaá¹ƒ ... pe ... sacca ... pe ... visaá¹ƒvÄ• dane ... pe ... adhiá¹-á¹-hÄ•
... anadhiá¹-á¹-hÄ• ne ... pe ... mettÄ• ... pe ... byÄ• pÄ• de ... pe ... upekkhÄ• ... pe ... sukh
Ä• dÄ«navadassÄ• vinoâ€™â€™ ti.

etesu hi maccheraasaá¹ƒvarakÄ• mavicikicchÄ• kosajjaakkhantivisaá¹ƒvÄ• danaanadhiá¹-
byÄ• pÄ• dasukhadukkhasaá¹…khÄ• tesu Ä• dÄ«navadassanapubbaá¹…gamÄ• dÄ• nÄ•
dÄ• najjhÄ• sayatÄ• dayo dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ nibbattiyÄ• paccayo. tathÄ• aparicc
yathÄ• kkamaá¹ƒ Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡ampi dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ

tatrÄ• yaá¹ƒ paccavekkhaá¹‡Ä• vidhi --- khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡agomahiá¹ƒ
sadÄ• sÄ«dÄ• saputtadÄ• rÄ• dipariggahabyÄ• sattacittÄ• naá¹ƒ sattÄ• naá¹ƒ khettÄ• dÄ«
bahupatthanÄ«yabhÄ• vato, rÄ• jacorÄ• disÄ• dhÄ• raá¹‡abhÄ• vato, vivÄ• dÄ• dhiá¹-á¹-hÄ

nissÄ• rato, paá¹-ilÄ• bhaparipÄ• lanesu paraviheá¹-hanahetubhÄ• vato,
vinÄ• sanimittaÃ±casokÄ• dianekavihitabyasanÄ• vahato tadÄ• sattinidÄ• naÃ±ca
maccheramalapariyuá¹-á¹-hitacittÄ• naá¹ƒ apÄ• yÅ«papattihetubhÄ• vatoti evaá¹ƒ vividhavi
pariggahitavatthÅ«ni nÄ• ma, tesaá¹ƒ pariccÄ• goyeveko sotthibhÄ• voti pariccÄ• ge appam

apica ``yÄ• cako yÄ• camÄ• no attano guyhassa Ä• cikkhanato mayhaá¹ƒ vissÄ• sikoâ€™
gamanÄ«yaá¹ƒ attano santakaá¹ƒ gahetvÄ• paralokaá¹ƒ yÄ• hÄ«tiupadisanato mayhaá¹ƒ u
``Ä• ditte viya \Be I 261/ agÄ• re maraá¹‡agginÄ• Ä• ditte loke tato mayhaá¹ƒ santakassa a
apavÄ• hakasahÄ• yoâ€™â€™ ti ca ``apavÄ• hitassa cassa ajjhÄ• pananikkhepaá¹-á¹-hÄ•
``dÄ• nasaá¹…khÄ• te kalyÄ• á¹‡akammasmiá¹ƒ sahÄ• yabhÄ• vato, sabbasampattÄ«naá¹
buddhabhÅ«miyÄ• sampattihetubhÄ• vato ca paramo kalyÄ• á¹‡amittoâ€™â€™ ti ca pacc

tathÄ• ``uá¸·Ä• re kammani anenÄ• haá¹ƒ sambhÄ• vito, tasmÄ• sÄ• sambhÄ• vanÄ• a
``ekantabheditÄ• ya jÄ«vitassa Ä• yÄ• citenÄ• pi mayÄ• dÄ• tabbaá¹ƒ, pageva yÄ• citenÄ•
``uá¸·Ä• rajjhÄ• sayehi gavesitvÄ• pi dÄ• tabbo, [dÄ• tabbato (Cp-a pakiá¹‡á¹‡akakathÄ• va
sayamevÄ• gato mama puÃ±Ã±enÄ• â€™â€™ ti ca ``yÄ• cakassa dÄ• nÄ• padesena may
``ahaá¹ƒ viya ayaá¹ƒ sabbopi loko mayÄ• anuggahetabboâ€™â€™ ti ca ``asati yÄ• cake ka
dÄ• napÄ• ramÄ« pÅ«reyyÄ• â€™â€™ ti ca ``yÄ• cakÄ• namevatthÄ• ya mayÄ• sabbopi p
``ayÄ• citvÄ• pi maá¹ƒ mama santakaá¹ƒ yÄ• cakÄ• kadÄ• sayameva gaá¹‡heyyuâ€™â€™
yÄ• cakÄ• naá¹ƒ piyo cassaá¹ƒ manÄ• poâ€™â€™ ti ca ``kathaá¹ƒ vÄ• te mayhaá¹ƒ piyÄ•
``kathaá¹ƒ vÄ• haá¹ƒ dadamÄ• no datvÄ• pi ca attamano assaá¹ƒ pamudito pÄ«tisomanass
vÄ• me yÄ• cakÄ• bhaveyyuá¹ƒ, uá¸·Ä• ro ca dÄ• najjhÄ• sayoâ€™â€™ ti ca ``kathaá¹ƒ v
yÄ• cakÄ• naá¹ƒ hadayamaÃ±Ã±Ä• ya dadeyyaâ€™â€™ nti ``sati dhane, yÄ• cake ca apan
vaÃ±canÄ• â€™â€™ ti ca ``kathamahaá¹ƒ attano aá¹…gÄ• ni, jÄ«vitaÃ±cÄ• pi pariccajeyya
upaá¹-á¹-hapetabbÄ• .

apica ``attho nÄ• mÄ• yaá¹ƒ nirapekkhaá¹ƒ dÄ• yakamanugacchati yathÄ• taá¹ƒ nirapekkh
kiá¹-akoâ€™â€™ ti atthe nirapekkhatÄ• ya cittaá¹ƒ uppÄ• detabbaá¹ƒ. yÄ• camÄ• no pana
maá¹ƒ yÄ• catÄ«â€™â€™ ti somanassaá¹ƒ uppÄ• detabbaá¹ƒ. atha udÄ• sÄ«napuggalo h
addhÄ• iminÄ• pariccÄ• gena mitto hotÄ«â€™â€™ ti somanassaá¹ƒ uppÄ• detabbaá¹ƒ. d
hotÄ«ti. atha pana verÄ«puggalo yÄ• cati, ``paccatthiko maá¹ƒ yÄ• cati, ayaá¹ƒ maá¹ƒ yÄ•
pariccÄ• gena verÄ«pi piyo mitto hotÄ«â€™â€™ ti visesato somanassaá¹ƒ uppÄ• detabbaá
piyapuggale viya majjhattaverÄ«puggalesupi mettÄ• pubbaá¹…gamaá¹ƒ karuá¹‡aá¹ƒ upaá¹

sace panassa cirakÄ• laá¹ƒ paribhÄ• vitattÄ• lobhassa deyyadhammavisayÄ• lobhadham
bodhisattapaá¹-iÃ±Ã±ena iti paá¹-isaÃ±cikkhitabbaá¹ƒ ``nanu tayÄ• sappurisa sambodhÄ•
karontena sabbasattÄ• namupakÄ• rÄ• ya ayaá¹ƒ kÄ• yo nissaá¹-á¹-ho, tappariccÄ• gamay
te bÄ• hirepi vatthusmiá¹ƒ abhisaá¹…gappavatti hatthisinÄ• nasadisÄ« hoti, tasmÄ• tayÄ•

uppÄ• detabbo. seyyathÄ• pi nÄ• ma mahato bhesajjarukkhassa tiá¹-á¹-hato mÅ«laá¹ƒ mÅ«
papaá¹-ikaá¹ƒ, tacaá¹ƒ, khandhaá¹ƒ, viá¹-apaá¹ƒ, sÄ• khaá¹ƒ, palÄ• saá¹ƒ, pupphaá¹ƒ, phal
haranti, na tassa rukkhassa `mayhaá¹ƒ santakaá¹ƒ ete harantÄ«â€™ ti vitakkasamudÄ• cÄ•
sabbalokahitÄ• ya ussukkamÄ• pajjantena mayÄ• mahÄ• dukkhe akataÃ±Ã±uke niccÄ• su
viniyujjamÄ• ne aá¹‡umattopi micchÄ• vitakko na uppÄ• detabbo. ko vÄ• ettha viseso ajjha
mahÄ• bhÅ«tesu ekantabhedanavikiraá¹‡aviddhaá¹ƒsanadhammesu. kevalaá¹ƒ pana samm
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti abhiniveso, tasmÄ• bÄ• hiresu mahÄ• bl
karacaraá¹‡anayanÄ• dÄ«su, maá¹ƒsÄ• dÄ«su ca anapekkhena hutvÄ• `taá¹ƒ tadatthikÄ•
nissaá¹-á¹-hacittena bhavitabbaâ€™â€™ nti. evaá¹ƒ paá¹-isaÃ±cikkhato cassa sambodhÄ•
kÄ• yajÄ«vitesu nirapekkhassa appakasireneva kÄ• yavacÄ«manokammÄ• ni \Ne I 230/ su
visuddhakÄ• yavacÄ«manokammanto visuddhÄ• jÄ«vo Ã±Ä• yapaá¹-ipattiyaá¹ƒ á¹-hito
Ä• yÄ• pÄ• yupÄ• yakosallasamannÄ• gamena bhiyyoso mattÄ• ya deyyadhammapariccÄ•
sabbasatte anuggaá¹‡hituá¹ƒ samattho hoti, ayaá¹ƒ tÄ• va __dÄ• napÄ• ramiyaá¹ƒ_ paccav

__sÄ«lapÄ• ramiyaá¹ƒ_ pana evaá¹ƒ paccavekkhitabbaá¹ƒ --- ``idaÃ±hi sÄ«laá¹ƒ nÄ• ma g
visodhetuá¹ƒ asakkuá¹‡eyyassa dosamalassa vikkhÄ• lanajalaá¹ƒ, haricandanÄ• dÄ«hi vin
rÄ• gÄ• dipariá¸·Ä• hassa vinayanaá¹ƒ, muttÄ• hÄ• ramakuá¹-akuá¹‡á¸• alÄ• dÄ«hi pacura
asÄ• dhÄ• raá¹‡o sÄ• dhÅ«namalaá¹…kÄ• raviseso, sabbadisÄ• vÄ• yanako atikittimo [sab
pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• ; Sv-pá¹- I 7)] sabbakÄ• lÄ• nurÅ«po \Be I 263/ ca sura
khattiyamahÄ• sÄ• lÄ• dÄ«hi, devatÄ• hi ca vandanÄ«yÄ• dibhÄ• vÄ• vahanato paramo va
cÄ• tumahÄ• rÄ• jikÄ• didevalokÄ• rohaá¹‡asopÄ• napanti, jhÄ• nÄ• bhiÃ±Ã±Ä• naá¹ƒ adh
nibbÄ• namahÄ• nagarassa sampÄ• pakamaggo, sÄ• vakabodhipaccekabodhisammÄ• sar
yaá¹ƒ yaá¹ƒ vÄ• panicchitaá¹ƒ patthitaá¹ƒ, tassa tassa samijjhanÅ«pÄ• yabhÄ• vato cintÄ•
ca atiseti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``ijjhati bhikkhave, sÄ«lavato cetopaá¹‡idhi visuddha
III 337; SN b IV 352; AN c 8.35). aparampi vuttaá¹ƒ ``Ä• kaá¹…kheyya ce bhikkhave, bhikkh
piyo ca assaá¹ƒ manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ
tathÄ• ``avippaá¹-isÄ• ratthÄ• ni kho Ä• nanda kusalÄ• ni sÄ«lÄ• nÄ«â€™â€™ ti, (AN c 10
gahapatayo, Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• yÄ• â€™â€™ tiÄ• disuttÄ• naÃ±ca
Vin I 385) vasena sÄ«laguá¹‡Ä• paccavekkhitabbÄ• . tathÄ• aggikkhandhopamasuttÄ• dÄ
sÄ«lavirahe Ä• dÄ«navÄ• .

apica pÄ«tisomanassanimittato, attÄ• nuvÄ• daparÄ• nuvÄ• dadaá¹‡á¸• aduggatibhayÄ• b
pÄ• saá¹ƒsabhÄ• vato, avippaá¹-isÄ• rahetuto, paramasotthiá¹-á¹-hÄ• nato,
kulasÄ• pateyyÄ• dhipateyyajÄ«vitarÅ«paá¹-á¹-hÄ• nabandhumittasampattÄ«naá¹ƒ atisaya
paccavekkhitabbaá¹ƒ. sÄ«lavato hi attano sÄ«lasampadÄ• hetu mahantaá¹ƒ pÄ«tisomanas
vata mayÄ• kusalaá¹ƒ, kataá¹ƒ kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ bhÄ«ruttÄ• á¹‡aâ€™â€™ nti.

tathÄ• \Ne I 231/ sÄ«lavato attÄ• na upavadati, na ca pare viÃ±Ã±Å«, daá¹‡á¸• aduggatib

sambhavoyeva natthi, ``sÄ«lavÄ• purisapuggalo kalyÄ• á¹‡adhammoâ€™â€™ ti viÃ±Ã±Å«
tathÄ• sÄ«lavato yvÄ• yaá¹ƒ ``kataá¹ƒ vata mayÄ• pÄ• paá¹ƒ, kataá¹ƒ luddaá¹ƒ, kataá¹ƒ k
dussÄ«lassa vippaá¹-isÄ• ro uppajjati, so na hoti. sÄ«laÃ±ca nÄ• metaá¹ƒ appamÄ• dÄ• dh
bhogabyasanÄ• diparihÄ• ramukhena mahato atthassa sÄ• dhanato, maá¹…galabhÄ• vato
nihÄ«najaccopi sÄ«lavÄ• khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ pÅ«janÄ«yo hotÄ«ti kulasampa
``taá¹ƒ kiá¹ƒ maÃ±Ã±asi \Be I 264/ mahÄ• rÄ• ja, idha te assa dÄ• so kammakaroâ€™â€™
vakkhamÄ• nasÄ• maÃ±Ã±asuttavacanaÃ±cettha sÄ• dhakaá¹ƒ, corÄ• dÄ«hi asÄ• dhÄ• ra
mahapphalabhÄ• vato, samathÄ• diguá¹‡Ä• dhiá¹-á¹-hÄ• nato ca bÄ• hiradhanaá¹ƒ sÄ• pa
paramassa cittissariyassa adhiá¹-á¹-hÄ• nabhÄ• vato khattiyÄ• dÄ«namissariyaá¹ƒ atiseti s
sÄ«lanimittaÃ±hi taá¹ƒtaá¹ƒsattanikÄ• yesu sattÄ• namissariyaá¹ƒ, vassasatÄ• didÄ«ghapp
ekÄ• hampi sÄ«lavato jÄ«vitassa visiá¹-á¹-hatÄ• vacanato, satipi jÄ«vite sikkhÄ• nikkhipana
maraá¹‡atÄ• vacanato ca sÄ«laá¹ƒ jÄ«vitato visiá¹-á¹-hataraá¹ƒ. verÄ«nampi manuÃ±Ã±abl
jarÄ• rogavipattÄ«hi anabhibhavanÄ«yato ca rÅ«pasampattiá¹ƒ atiseti sÄ«laá¹ƒ.
pÄ• sÄ• dahammiyÄ• diá¹-á¹-hÄ• nappabhede rÄ• jayuvarÄ• jasenÄ• patiÄ• diá¹-hÄ• navis
sukhavisesÄ• dhiá¹-á¹-hÄ• nabhÄ• vato atiseti sÄ«laá¹ƒ. sabhÄ• vasiniddhe santikÄ• vacar
ca ekantahitasampÄ• danato, paralokÄ• nugamanato ca atiseti sÄ«laá¹ƒ. ``na taá¹ƒ mÄ• tÄ
tiÄ• di (Dhp 43) vacanaÃ±cettha sÄ• dhakaá¹ƒ. tathÄ• hatthiassarathapattibalakÄ• yehi,
mantÄ• gadasotthÄ• napayogehi ca durÄ• rakkhÄ• namanÄ• thÄ• naá¹ƒ attÄ• dhÄ«nato, a
Ä• rakkhabhÄ• vena sÄ«lameva visiá¹-á¹-hataraá¹ƒ. tenevÄ• ha ``dhammo have rakkhati dh
303; J I 10.102). evamanekaguá¹‡asamannÄ• gataá¹ƒ sÄ«lanti paccavekkhantassa aparipu
pÄ• ripÅ«riá¹ƒ gacchati, aparisuddhÄ• ca pÄ• risuddhiá¹ƒ.

sace panassa dÄ«gharattaá¹ƒ paricayena sÄ«lapaá¹-ipakkhadhammÄ• dosÄ• dayo antara
bodhisattapaá¹-iÃ±Ã±ena evaá¹ƒ paá¹-isaÃ±cikkhitabbaá¹ƒ ``nanu tayÄ• bodhÄ• ya paá¹‡i
sÄ«lavekallena ca na sakkÄ• na ca sukarÄ• lokiyÄ• pi sampattiyo pÄ• puá¹‡ituá¹ƒ, pageva
sabbasampattÄ«namaggabhÅ«tÄ• ya sammÄ• sambodhiyÄ• adhiá¹-á¹-hÄ• nabhÅ«tena sÄ
bhavitabbaá¹ƒ, tasmÄ• ``kikÄ«va aá¹‡á¸• aâ€™â€™ ntiÄ• dinÄ• (Sv I 7; Vism I 19) vuttana
rakkhantena suá¹-á¹-hu tayÄ• pesalena bhavitabbaá¹ƒ.

apica \Ne I 232/ \Be I 265/ tayÄ• dhammadesanÄ• ya yÄ• nattaye sattÄ• namavatÄ• raá¹‡
sÄ«lavekallassa ca vacanaá¹ƒ na paccetabbaá¹ƒ hoti, asappÄ• yÄ• hÄ• ravicÄ• rassa viya
tasmÄ• ``kathÄ• haá¹ƒ saddheyyo hutvÄ• sattÄ• namavatÄ• raá¹‡aparipÄ• canÄ• ni karey
sabhÄ• vaparisuddhasÄ«lena bhavitabbaá¹ƒ. kiÃ±ca jhÄ• nÄ• diguá¹‡avisesayogena me
sattÄ• namupakÄ• rakaraá¹‡asamatthatÄ• , paÃ±Ã±Ä• pÄ• ramÄ«Ä• diparipÅ«raá¹‡aÃ±ca
sÄ«lapÄ• risuddhiá¹ƒ vinÄ• na sambhavantÄ«ti sammadeva sÄ«laá¹ƒ sodhetabbaá¹ƒ.

tathÄ• ``sambÄ• dho gharÄ• vÄ• so rajopathoâ€™â€™ tiÄ• dinÄ• (DN I 111; MN I 291, 37
II 154; c V 1002; AN c 10.99; Nett 94) gharÄ• vÄ• se, ``aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ

234; II 42; Vin IV 417; Nidd II 147) ``mÄ• tÄ• pi puttena vivadatÄ«â€™â€™ tiÄ• dinÄ• (MN
``seyyathÄ• pi puriso iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojeyyÄ• â€™â€™ tiÄ• dinÄ• (MN I
Ä• dÄ«navadassanapubbaá¹…gamÄ• , vuttavipariyÄ• yena ``abbhokÄ• so pabbajjÄ• â€™â
291, 371; II 10; III 13, 218; SN I 291; SN c V 1002; AN c 10.99; Nett 98) pabbajjÄ• dÄ«su
Ä• nisaá¹ƒsÄ• paá¹-isaá¹…khÄ• vasena __nekkhammapÄ• ramiyaá¹ƒ_ paccavekkhaá¹‡Ä•
vitthÄ• ro pana dukkhakkhandhaÄ• sivisopamasuttÄ• di (MN I 163, 175; SN b IV 238) vaser

tathÄ• ``paÃ±Ã±Ä• ya vinÄ• dÄ• nÄ• dayo dhammÄ• na visujjhanti, yathÄ• sakaá¹ƒ byÄ•
hontÄ«â€™â€™ ti paÃ±Ã±Ä• ya guá¹‡Ä• manasi kÄ• tabbÄ• . yatheva hi jÄ«vitena vinÄ•
ca attano kiriyÄ• su paá¹-ipattisamatthaá¹ƒ hoti. yathÄ• ca cakkhÄ• dÄ«ni indriyÄ• ni viÃ±Ã
yathÄ• sakaá¹ƒ visayesu kiccaá¹ƒ kÄ• tuá¹ƒ nappahonti, evaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni
sakakiccapaá¹-ipattiyamasamatthÄ• nÄ«ti pariccÄ• gÄ• dipaá¹-ipattiyaá¹ƒ paÃ±Ã±Ä• padh
ummÄ«litapaÃ±Ã±Ä• cakkhukÄ• hi mahÄ• sattÄ• bodhisattÄ• attano aá¹…gapaccaá¹…g
aparavambhakÄ• ca honti, bhesajjarukkhÄ• viya vikapparahitÄ• kÄ• lattayepi somanassa
upÄ• yakosallayogato pariccÄ• go parahitapavattiyÄ• dÄ• napÄ• ramibhÄ• vaá¹ƒ upeti. att
muddhasadisaá¹ƒ [vuddhisadisaá¹ƒ (Sv-pá¹- I 7)] hoti.

tathÄ• \Ne I 233/ \Be I 266/ paÃ±Ã±Ä• ya abhÄ• vena taá¹‡hÄ• disaá¹ƒkilesÄ• viyogato s
sambhavati, kuto sabbaÃ±Ã±uguá¹‡Ä• dhiá¹-á¹-hÄ• nabhÄ• vo. paÃ±Ã±avÄ• eva ca gharÄ
ca Ä• dÄ«navaá¹ƒ, pabbajjÄ• ya jhÄ• nasamÄ• pattiyaá¹ƒ nibbÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ su
pabbajitvÄ• jhÄ• nasamÄ• pattiyo nibbattetvÄ• nibbÄ• naninno, pare ca tattha patiá¹-á¹-ha

vÄ«riyaÃ±ca paÃ±Ã±Ä• rahitaá¹ƒ yathicchitamatthaá¹ƒ na sÄ• dheti durÄ• rambhabhÄ• va
durÄ• rambhato seyyo, paÃ±Ã±Ä• sahitena pana vÄ«riyena na kiÃ±ci duradhigamaá¹ƒ upÄ
paÃ±Ã±avÄ• eva parÄ• pakÄ• rÄ• dÄ«namadhivÄ• sakajÄ• tiyo hoti, na duppaÃ±Ã±o. paÃ
upanÄ«tÄ• apakÄ• rÄ• khantiyÄ• paá¹-ipakkhameva anubrÅ«henti. paÃ±Ã±avato pana te
anubrÅ«hanavasena assÄ• thirabhÄ• vÄ• ya saá¹ƒvattanti. paÃ±Ã±avÄ• eva tÄ«á¹‡ipi sa
paá¹-ipakkhe ca yathÄ• bhÅ«taá¹ƒ jÄ• nitvÄ• paresaá¹ƒ avisaá¹ƒvÄ• dako hoti. tathÄ• paÃ
attÄ• namupatthambhetvÄ• dhitisampadÄ• ya sabbapÄ• ramÄ«su acalasamÄ• dÄ• nÄ• dh
piyamajjhattaverivibhÄ• gamakatvÄ• sabbattha hitÅ«pasaá¹ƒhÄ• rakusalo hoti. tathÄ• paÃ
lÄ• bhÄ• lÄ• bhÄ• dilokadhammasannipÄ• te nibbikÄ• ratÄ• ya majjhatto hoti. evaá¹ƒ sabb
paÃ±Ã±Ä• va pÄ• risuddhihetÅ«ti __paÃ±Ã±Ä• guá¹‡Ä• _ paccavekkhitabbÄ• .

apica paÃ±Ã±Ä• ya vinÄ• na dassanasampatti, antarena ca diá¹-á¹-hisampadaá¹ƒ na sÄ«l
sÄ«ladiá¹-á¹-hisampadÄ• rahitassa ca na samÄ• dhisampadÄ• , asamÄ• hitena ca na sakk
sÄ• dhetuá¹ƒ, pageva ukkaá¹ƒsagataá¹ƒ parahitanti. ``nanu tayÄ• parahitÄ• ya paá¹-ipanne
paÃ±Ã±Ä• pÄ• risuddhiyÄ• Ä• yogo karaá¹‡Ä«yoâ€™â€™ ti bodhisattena attÄ• ovaditabb
mahÄ• satto caturadhiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hito catÅ«hi saá¹…gahavatthÅ«hi lokaá¹ƒ anu

niyyÄ• namagge avatÄ• reti, indriyÄ• ni ca nesaá¹ƒ paripÄ• ceti. tathÄ• paÃ±Ã±Ä• balena l
pavicayabahulo pavattinivattiyo yÄ• thÄ• vato parijÄ• nanto dÄ• nÄ• dayo guá¹‡avisese nib
nayanto bodhisattasikkhÄ• ya paripÅ«rakÄ• rÄ« hotÄ«ti evamÄ• dinÄ• anekÄ• kÄ• ravokÄ
vavatthapetvÄ• paÃ±Ã±Ä• pÄ• ramÄ« anubrÅ«hetabbÄ• .

tathÄ• \Be I 267/ dissamÄ• napÄ• rÄ• nipi lokiyÄ• ni kammÄ• ni nihÄ«navÄ«riyena pÄ• pu
agaá¹‡itakhedena pana Ä• raddhavÄ«riyena duradhigamaá¹ƒ nÄ• ma natthi. nihÄ«navÄ«riy
sabbasatte santÄ• ressÄ• mÄ«â€™â€™ ti Ä• rabhitumeva na sakkuá¹‡oti. majjhimo pana Ä
antarÄ• vosÄ• namÄ• pajjati. ukkaá¹-á¹-havÄ«riyo pana attasukhanirapekkho Ä• rabhitvÄ•
vÄ«riyasampatti paccavekkhitabbÄ• .

apica ``yassa attano eva saá¹ƒsÄ• rapaá¹…kato samuddharaá¹‡atthamÄ• rambho, tassÄ•
manorathÄ• naá¹ƒ matthakappatti na sakkÄ• sambhÄ• vetuá¹ƒ, pageva sadevakassa lokas
katÄ• bhinÄ«hÄ• renÄ• â€™â€™ ti ca ``rÄ• gÄ• dÄ«naá¹ƒ dosagaá¹‡Ä• naá¹ƒ mattamahÄ
dunnivÄ• raá¹‡abhÄ• vato, tannidÄ• nÄ• naÃ±ca kammasamÄ• dÄ• nÄ• naá¹ƒ ukkhittÄ• si
tannimittÄ• naÃ±ca duggatÄ«naá¹ƒ sabbadÄ• vivaá¹-amukhabhÄ• vato, tattha niyojakÄ• na
sannihitabhÄ• vato, tadovÄ• dakÄ• ritÄ• ya ca vasalassa puthujjanabhÄ• vassa sati sambha
saá¹ƒsÄ• radukkhato nissarituâ€™â€™ nti ca ``micchÄ• vitakkÄ• vÄ«riyÄ• nubhÄ• vena dA
``yadi pana sambodhiá¹ƒ attÄ• dhÄ«nena vÄ«riyena sakkÄ• samadhigantuá¹ƒ, kimettha du
evamÄ• dinÄ• nayena __vÄ«riyaguá¹‡Ä• _ paccavekkhitabbÄ• .

tathÄ• ``khanti nÄ• mÄ• yaá¹ƒ niravasesaguá¹‡apaá¹-ipakkhassa kodhassa vidhamanato
sÄ• dhÅ«naá¹ƒ appaá¹-ihatamÄ• yudhaá¹ƒ, parÄ• bhibhavane samatthÄ• namalaá¹…kÄ• r
balasampadÄ• , kodhaggivinayanÄ• udakadhÄ• rÄ• , kalyÄ• á¹‡akittisaddassa saÃ±jÄ• tid
vacÄ«visavÅ«pasamakaro mantÄ• gado, saá¹ƒvare á¹-hitÄ• naá¹ƒ paramÄ• dhÄ«rapakati,
dosamahÄ• sÄ• garassa velÄ• , apÄ• yadvÄ• rassa pidhÄ• nakavÄ• á¹-aá¹ƒ devabrahmalo
sabbaguá¹‡Ä• namadhivÄ• sabhÅ«mi, uttamÄ• kÄ• yavacÄ«manovisuddhÄ«â€™â€™ ti m
sattÄ• khantisampattiyÄ• abhÄ• vato idhaloke tapanti, paraloke ca tapanÄ«yadhammÄ• nu
parÄ• pakÄ• ranimittaá¹ƒ dukkhaá¹ƒ uppajjati, tassa pana dukkhassa khettabhÅ«to attabhÄ
kammaá¹ƒ mayÄ• va abhisaá¹…khataâ€™â€™ nti ca ``tassa ca dukkhassa Ä• á¹‡aá¹‡yaka
``apakÄ• rake asati kathaá¹ƒ mayhaá¹ƒ khantisampadÄ• sambhavatÄ«â€™â€™ ti ca ``yac
\Be I 268/, ayaá¹ƒ nÄ• ma pubbe anena mayhaá¹ƒ upakÄ• ro katoâ€™â€™ ti ca ``apakÄ• r
upakÄ• roâ€™â€™ ti ca ``sabbepime sattÄ• mayhaá¹ƒ puttasadisÄ• , puttakatÄ• parÄ• dh
ti ca ``yena kodhabhÅ«tÄ• vesena ayaá¹ƒ mayhaá¹ƒ aparajjhati, svÄ• yaá¹ƒ kodhabhÅ«tÄ•
ti ca ``yena apakÄ• rena idaá¹ƒ mayhaá¹ƒ dukkhaá¹ƒ uppannaá¹ƒ, tassa ahampi nimittaâ€™
dhammehi apakÄ• ro kato, yattha ca kato, sabbepi te tasmiá¹ƒyeva khaá¹‡e niruddhÄ• , kas
kÄ• tabboâ€™â€™ ti ca ``anattatÄ• ya sabbadhammÄ• naá¹ƒ ko kassa aparajjhatÄ«â€™â€™
khantisampadÄ• brÅ«hetabbÄ• .

yadi \Ne I 235/ panassa dÄ«gharattaá¹ƒ paricayena parÄ• pakÄ• ranimittako kodho cittaá¹ƒ
tiá¹-á¹-heyya, tena iti paá¹-isaÃ±cikkhitabbaá¹ƒ ``khanti nÄ• mesÄ• parÄ• pakÄ• rassa
paá¹-ipakkhapaá¹-ipattÄ«naá¹ƒ paccupakÄ• rakÄ• raá¹‡aâ€™â€™ nti ca ``apakÄ• ro ca ma
dukkhupanisÄ• ya saddhÄ• ya, sabbaloke anabhiratisaÃ±Ã±Ä• ya ca paccayoâ€™â€™ ti c
yadidaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-havisayasamÄ• yogo, tattha aniá¹-á¹-havisayasamÄ• yogo may
kutettha labbhÄ• â€™â€™ ti ca ``kodhavasiko satto kodhena ummatto vikkhittacitto, tattha
paccapakÄ• renÄ• â€™â€™ ti ca ``sabbepime sattÄ• sammÄ• sambuddhena orasaputtÄ•
tattha mayÄ• cittakopo kÄ• tabboâ€™â€™ ti ca ``aparÄ• dhake ca sati guá¹‡e guá¹‡avati
kÄ• tabboâ€™â€™ ti ca ``asati guá¹‡e kassacipi guá¹‡assÄ• bhÄ• vato visesena karuá¹‡Ä
``kopena mayhaá¹ƒ guá¹‡ayasÄ• nihÄ«yantÄ«â€™â€™ ti ca ``kujjhanena mayhaá¹ƒ dubba
sapattakantÄ• Ä• gacchantÄ«â€™â€™ ti ca ``kodho ca nÄ• mÄ• yaá¹ƒ sabbadukkhÄ• hita
balavÄ• paccatthikoâ€™â€™ ti ca ``sati ca khantiyÄ• na koci paccatthikoâ€™â€™ ti ca ``a
aparÄ• dhanimittaá¹ƒ yaá¹ƒ dukkhaá¹ƒ Ä• yatiá¹ƒ laddhabbaá¹ƒ, sati ca khantiyÄ• mayhaá
``cintentena, kujjhantena ca mayÄ• paccatthikoyeva anuvattitoâ€™â€™ ti ca ``kodhe ca ma
abhibhÅ«te tassa dÄ• sabhÅ«to paccatthiko sammadeva abhibhÅ«toâ€™â€™ ti ca ``kodha
khantiguá¹‡apariccÄ• go mayhaá¹ƒ na yuttoâ€™â€™ ti ca ``sati ca kodhe guá¹‡avirodhapa
sÄ«lÄ• didhammÄ• pÄ• ripÅ«riá¹ƒ gaccheyyuá¹ƒ, asati ca tesu kathÄ• haá¹ƒ sattÄ• naá¹ƒ
paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ uttamaá¹ƒ sampattiá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti ca ``khar
vikkhepÄ• bhÄ• vato samÄ• hitassa sabbe saá¹…khÄ• rÄ• aniccato dukkhato sabbe dham
asaá¹…khatÄ• matasantapaá¹‡Ä«tatÄ• dibhÄ• vato nijjhÄ• naá¹ƒ khamanti, `buddhadhamn
acinteyyÄ• parimeyyappabhavÄ• â€™ tiâ€™â€™, tato ca ``anulomikakhantiyaá¹ƒ á¹-hito `k
attattaniyabhÄ• varahitÄ• dhammamattÄ• yathÄ• sakaá¹ƒ paccayehi uppajjanti vinassanti,
kuhiÃ±ci gacchanti, na ca katthaci patiá¹-á¹-hitÄ• , na cettha koci kassaci byÄ• pÄ• roâ€™ t
ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ• nadhiá¹-á¹-hÄ• natÄ• nijjhÄ• naá¹ƒ khamati, yena bodhisatt
anÄ• vattidhammo hotÄ«â€™â€™ ti evamÄ• dinÄ• __khantipÄ• ramiyÄ• _ paccavekkhaá¹

tathÄ• ``saccena vinÄ• sÄ«lÄ• dÄ«namasambhavato, paá¹-iÃ±Ã±Ä• nurÅ«papaá¹-ipattiyÄ
saccadhammÄ• tikkame ca sabbapÄ• padhammÄ• naá¹ƒ samosaraá¹‡abhÄ• vato, asaccas
Ä• yatiÃ±ca anÄ• deyyavacanatÄ• vahanato, sampannasaccassa sabbaguá¹‡Ä• dhiá¹-á¹-h
saccÄ• dhiá¹-á¹-hÄ• nena sabbasambodhisambhÄ• rÄ• naá¹ƒ pÄ• risuddhipÄ• ripÅ«risama
sabhÄ• vadhammÄ• visaá¹ƒvÄ• danena sabbabodhisambhÄ• rakiccakaraá¹‡ato \Ne I 236/,
parinipphattitoâ€™â€™ tiÄ• dinÄ• __saccapÄ• ramiyÄ• _ sampattiyo paccavekkhitabbÄ• .

tathÄ• ``dÄ• nÄ• dÄ«su daá¸·hasamÄ• dÄ• naá¹ƒ, tappaá¹-ipakkhasannipÄ• te ca nesaá¹ƒ
tattha ca dhÄ«ravÄ«rabhÄ• vaá¹ƒ vinÄ• na dÄ• nÄ• disambhÄ• rÄ• sambodhinimittÄ• sa
__adhiá¹-á¹-hÄ• naguá¹‡Ä• _ paccavekkhitabbÄ• .

tathÄ• ``attahitamatte avatiá¹-á¹-hantenÄ• pi sattesu hitacittataá¹ƒ vinÄ• na sakkÄ• idhalokaparalokasampattiyo pÄ• puá¹‡ituá¹ƒ, pageva sabbasatte nibbÄ• nasampattiyaá¹ƒ patiá¹-á¹-hÄ• petukÄ• menÄ• â€™â€™ ti ca ``pacchÄ• sabbasattÄ• naá¹ƒ lokuttarasampat lokiyasampattimÄ• kaá¹…khÄ• yuttarÅ«pÄ• â€™â€™ ti ca ``idÄ• ni Ä• sayamattena pares kÄ• tumasakkonto kadÄ• payogena taá¹ƒ sÄ• dhayissÄ• mÄ«â€™â€™ ti ca ``idÄ• ni mayÄ saá¹ƒvaddhitÄ• pacchÄ• dhammasaá¹ƒvibhÄ• gasahÄ• yÄ• mayhaá¹ƒ bhavissantÄ«â€™ bodhisambhÄ• rÄ• sambhavanti, tasmÄ• sabbabuddhaguá¹‡avibhÅ«tinipphattikÄ• raá¹‡at puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ kusalÄ• yatanaá¹ƒ uttamaá¹ƒ \Be I 270/ gÄ• ravaá¹-á¹-hÄ• ``savisesaá¹ƒ sabbesupi sattesu hitajjhÄ• sayatÄ• paccupaá¹-á¹-hapetabbÄ• , kiÃ±ca karua sabbasattesu mettÄ• anubrÅ«hetabbÄ• . vimariyÄ• dÄ«katena hi cetasÄ• sattesu hitasukh tesaá¹ƒ ahitadukkhÄ• panayanakÄ• matÄ• balavatÄ« uppajjati daá¸·hamÅ«lÄ• , karuá¹‡Ä• buddhakÄ• rakadhammÄ• naá¹ƒ Ä• di caraá¹‡aá¹ƒ patiá¹-á¹-hÄ• mÅ«laá¹ƒ mukhaá¹ƒ pam __mettÄ• guá¹‡Ä• _ paccavekkhitabbÄ• .

tathÄ• ``upekkhÄ• ya abhÄ• ve sattehi katÄ• vippakÄ• rÄ• cittassa vikÄ• raá¹ƒ uppÄ• dey dÄ• nÄ• disambhÄ• rÄ• naá¹ƒ sambhavo eva natthÄ«â€™â€™ ti ca ``mettÄ• sinehena sine sambhÄ• rÄ• naá¹ƒ pÄ• risuddhi na hotÄ«â€™â€™ ti ca ``anupekkhako saá¹…khÄ• resu p tabbipÄ• kaÃ±ca sattahitatthaá¹ƒ pariá¹‡Ä• metuá¹ƒ na sakkotÄ«â€™â€™ ti ca upekkhÄ• y deyyadhammapaá¹-iggÄ• hakÄ• naá¹ƒ vibhÄ• gamakatvÄ• pariccajituá¹ƒ na sakkotÄ«â€™ jÄ«vitaparikkhÄ• rÄ• naá¹ƒ, jÄ«vitassa vÄ• antarÄ• yaá¹ƒ amanasikaritvÄ• sÄ«lavisodhana sakkÄ• â€™â€™ ti ca tathÄ• ``upekkhÄ• vasena aratiratisahasseva nekkhammabalasiddhi ikkhanavaseneva sabbasambhÄ• rakiccanipphattito, accÄ• raddhavÄ«riyassa anupekkhane upekkhato eva titikkhÄ• nijjhÄ• nasambhavato, upekkhÄ• vasena sattasaá¹…khÄ• rÄ• naá¹ lokadhammÄ• naá¹ƒ ajjhupekkhanena samÄ• dinnadhammesu acalÄ• dhiá¹-á¹-hÄ• nasiddh 237/ anÄ• bhogavaseneva mettÄ• vihÄ• ranipphattitoti sabbasambodhisambhÄ• rÄ• naá¹ƒ samÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• napÄ• ripÅ«rinipphattiyo upekkhÄ• nubhÄ• vena sampajjantÄ« __upekkhÄ• pÄ• ramÄ«_ paccavekkhitabbÄ• . evaá¹ƒ apariccÄ• gapariccÄ• gÄ• dÄ«su yat Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ paccayoti daá¹-á¹-h

tathÄ• saparikkhÄ• rÄ• paÃ±cadasa caraá¹‡adhammÄ• paÃ±ca ca abhiÃ±Ã±Ä• yo. tatth sÄ«lasaá¹ƒvaro, indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• jÄ• gariyÄ• nuyogo, s jhÄ• nÄ• ni ca. tesu __sÄ«lÄ• dÄ«naá¹ƒ_ catunnaá¹ƒ terasapi dhutaá¹…gadhammÄ• , appi saddhammesu __saddhÄ• ya_ buddhadhammasaá¹…ghasÄ«lacÄ• gadevatupasamÄ• nuss siniddhapuggalasevanÄ• , sampasÄ• danÄ«yadhammapaccavekkhaá¹‡Ä• , tadadhimuttatÄ hirottappÄ• naá¹ƒ akusalÄ• dÄ«navapaccavekkhaá¹‡Ä• , apÄ• yÄ• dÄ«navapaccavekkhaá kusaladhammÅ«patthambhabhÄ• vapaccavekkhaá¹‡Ä• , hirottapparahitapuggalaparivajjan hirottappasampannapuggalasevanÄ• , tadadhimuttatÄ• ca. __bÄ• husaccassa_ pubbayogo saddhammÄ• bhiyogo, anavajjavijjÄ• á¹-á¹-hÄ• nÄ• diparicayo, paripakkindriyatÄ• , kilesad

appassutapuggalaparivajjanÄ• bahussutapuggalasevanÄ• , tadadhimuttatÄ• ca. __vÄ«riya
apÄ• yabhayapaccavekkhaá¹‡Ä• , gamanavÄ«thipaccavekkhaá¹‡Ä• , dhammamahattapacc
thinamiddhavinodanÄ• , kusÄ«tapuggalaparivajjanÄ• , Ä• raddhavÄ«riyapuggalasevanÄ• ,
sammappadhÄ• napaccavekkhaá¹‡Ä• , tadadhimuttatÄ• ca. __satiyÄ• _ satisampajaÃ±Ã±a
muá¹-á¹-hassatipuggalaparivajjanÄ• upaá¹-á¹-hitassatipuggalasevanÄ• , tadadhimuttatÄ• c
paripucchakabhÄ• vo, vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±ap
paÃ±Ã±avantapuggalasevanÄ• , gambhÄ«raÃ±Ä• á¹‡acariyasuttantapaccavekkhaá¹‡Ä• , d
tadadhimuttatÄ• ca. __catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ_ sÄ«lÄ• dicatukkaá¹ƒ, aá¹-á¹-hatiá¹ƒsÄ•
pubbabhÄ• gabhÄ• vanÄ• , Ä• vajjanÄ• divasÄ«bhÄ• vakaraá¹‡aÃ±ca parikkhÄ• rÄ• .

tattha sÄ«lÄ• dÄ«hi payogasuddhiyÄ• sattÄ• naá¹ƒ abhayadÄ• ne, Ä• sayasuddhiyÄ• Ä•
dhammadÄ• ne samatthohotÄ«tiÄ• dinÄ• caraá¹‡Ä• dÄ«naá¹ƒ dÄ• nÄ• disambhÄ• rapacc
niddhÄ• retabbÄ• . ativitthÄ• rabhayena pana mayaá¹ƒ na vitthÄ• rayimha. tathÄ• sampatti
dÄ• nÄ• dÄ«naá¹ƒ paccayoti veditabbÄ• .

__ko saá¹ƒkileso_ti ettha ---

taá¹‡hÄ• dÄ«hi \Ne I 238/ parÄ• maá¹-á¹-ha-bhÄ• vo tÄ• saá¹ƒ kilissanaá¹ƒ.

sÄ• maÃ±Ã±ato visesena, yathÄ• rahaá¹ƒ vikappatÄ• ||

avisesena hi taá¹‡hÄ• dÄ«hi parÄ• maá¹-á¹-habhÄ• vo pÄ• ramÄ«naá¹ƒ saá¹ƒkileso. vises
deyyadhammapaá¹-iggÄ• hakavikappÄ• dÄ• napÄ• ramiyÄ• saá¹ƒkileso. sattakÄ• lavikap
kÄ• mabhavatadupasamesu abhiratianabhirativikappÄ• nekkhammapÄ• ramiyÄ• . ``ahaá¹ƒ
paÃ±Ã±Ä• pÄ• ramiyÄ• . lÄ«nuddhaccavikappÄ• vÄ«riyapÄ• ramiyÄ• . attaparavikappÄ• k
adiá¹-á¹-hÄ• dÄ«su diá¹-á¹-hÄ• divikappÄ• saccapÄ• ramiyÄ• . bodhisambhÄ• ratabbipakk
adhiá¹-á¹-hÄ• napÄ• ramiyÄ• . hitÄ• hitavikappÄ• mettÄ• pÄ• ramiyÄ• . iá¹-á¹-hÄ• niá¹-á¹-h
saá¹ƒkilesoti veditabbo.

__kiá¹ƒ_ \Be I 272/ __vodÄ• na_nti ---

taá¹‡hÄ• dÄ«hi aghÄ• tatÄ• , rahitatÄ• vikappÄ• naá¹ƒ.

vodÄ• nanti vijÄ• niyÄ• , sabbÄ• sameva tÄ• sampi ||

anupaghÄ• tÄ• hi taá¹‡hÄ• mÄ• na diá¹-á¹-hi kodhu panÄ• ha makkha palÄ• sa issÄ• ma
thambha sÄ• rambha mada pamÄ• dÄ• dÄ«hi kilesehi deyyapaá¹-iggÄ• hakavikappÄ• dirah
parisuddhÄ• pabhassarÄ• bhavantÄ«ti.

__ko paá¹-ipakkho_ti ---

akusalÄ• kilesÄ• ca, paá¹-ipakkhÄ• abhedato.

bhedato pana pubbepi, vuttÄ• macchariyÄ• dayo ||

avisesena hi sabbepi akusalÄ• dhammÄ• , sabbepi kilesÄ• ca etÄ• saá¹ƒ paá¹-ipakkhÄ• .
macchariyÄ• dayoti veditabbÄ• . apica deyyapaá¹-iggÄ• hakadÄ• naphalesu alobhÄ• dosÄ•
lobhadosamohapaá¹-ipakkhaá¹ƒ dÄ• naá¹ƒ, kÄ• yÄ• didosattayavaá¹…kÄ• pagamato lobhÄ
kÄ• masukhaparÅ«paghÄ• taattakilamathaparivajjanato dosattayapaá¹-ipakkhaá¹ƒ nekkhan
andhÄ«karaá¹‡ato, Ã±Ä• á¹‡assa ca anandhÄ«karaá¹‡ato lobhÄ• dipaá¹-ipakkhÄ• paÃ±Ã±
alÄ«nÄ• nuddhataÃ±Ä• yÄ• rambhavasena \Ne I 239/ lobhÄ• dipaá¹-ipakkhaá¹ƒ vÄ«riyaá¹ƒ
iá¹-á¹-hÄ• niá¹-á¹-hasuÃ±Ã±atÄ• naá¹ƒ khamanato lobhÄ• dipaá¹-ipakkhÄ• khanti, satipi pa
apakÄ• re ca yathÄ• bhÅ«tappavattiyÄ• lobhÄ• dipaá¹-ipakkhaá¹ƒ saccaá¹ƒ, lokadhamme
sambhÄ• resu acalanato lobhÄ• dipaá¹-ipakkhaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, nÄ«varaá¹‡aviveka
mettÄ• , iá¹-á¹-hÄ• niá¹-á¹-hesu anunayapaá¹-ighaviddhaá¹ƒsanato, samappavattito ca lobh
upekkhÄ• ti daá¹-á¹-habbaá¹ƒ.

__kÄ• paá¹-ipattÄ«_ti ---

dÄ• nÄ• kÄ• rÄ• dayo eva, uppÄ• ditÄ• anekadhÄ• .

paá¹-ipattÄ«ti viÃ±Ã±eyyÄ• , pÄ• ramÄ«pÅ«raá¹‡akkame ||

dÄ• napÄ• ramiyÄ• hi tÄ• va sukhÅ«pakaraá¹‡asarÄ«rajÄ«vitapariccÄ• gena, bhayÄ• pan
bahudhÄ• sattÄ• naá¹ƒ anuggahakaraá¹‡aá¹ƒ paá¹-ipatti. tattha \Be I 273/ Ä• misadÄ• naá
dhammadÄ• nanti dÄ• tabbavatthuvasena tividhaá¹ƒ dÄ• naá¹ƒ. tesu bodhisattassa dÄ• tab
bÄ• hiranti duvidhaá¹ƒ. tattha __bÄ• hiraá¹ƒ_ annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ•
seyyÄ• Ä• vasathaá¹ƒ padÄ«peyyanti dasavidhaá¹ƒ. annÄ• dÄ«naá¹ƒ khÄ• danÄ«yabhoja
anekavidhaÃ±ca. tathÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ yÄ• va dhammÄ• rammaá¹‡anti Ä• ramma
rÅ«pÄ• rammaá¹‡Ä• dÄ«naÃ±ca nÄ«lÄ• divibhÄ• gena anekavidhaá¹ƒ. tathÄ•
maá¹‡ikanakarajatamuttÄ• pavÄ• á¸·Ä• dikhettavatthuÄ• rÄ• mÄ• di
dÄ• sÄ«dÄ• sagomahiá¹ƒsÄ• dinÄ• nÄ• vidhavatthÅ«pakaraá¹‡avasena anekavidhaá¹ƒ.

tattha mahÄ• puriso bÄ• hiraá¹ƒ vatthuá¹ƒ dento ``yo yena atthiko, taá¹ƒ tasseva deti. dento
atthikoâ€™â€™ ti sayameva jÄ• nanto ayÄ• citopi deti, pageva yÄ• cito. muttacÄ• go deti, n
pariyattaá¹ƒ deti, no apariyattaá¹ƒ. sati deyyadhamme paccupakÄ• rasannissito na deti, asa

pariyatte ca saá¹ƒvibhÄ• gÄ• rahaá¹ƒ vibhajati. na ca deti parÅ«paghÄ• tÄ• vahaá¹ƒ satthav
kÄ«á¸·anakaá¹ƒ, yaá¹ƒ anatthupasaá¹ƒhitaá¹ƒ, pamÄ• dÄ• vahaÃ±ca, na ca gilÄ• nassa yÄ
pÄ• nabhojanÄ• diasappÄ• yaá¹ƒ, pamÄ• á¹‡arahitaá¹ƒ vÄ• deti, pamÄ• á¹‡ayuttaá¹ƒ pana

tathÄ• yÄ• cito gahaá¹-á¹-hÄ• naá¹ƒ gahaá¹-á¹-hÄ• nucchavikaá¹ƒ deti, pabbajitÄ• naá¹ƒ p
deti. mÄ• tÄ• pitaro Ã±Ä• tisÄ• lohitÄ• mittÄ• maccÄ• puttadÄ• radÄ• sakammakarÄ• ti et
deti, na ca uá¸·Ä• raá¹ƒ deyyadhammaá¹ƒ paá¹-ijÄ• nitvÄ• lÅ«khaá¹ƒ deti, na ca lÄ• bhasa
\Ne I 240/ deti, na ca paccupakÄ• rasannissito deti, na ca phalapÄ• á¹-ikaá¹…khÄ« deti aÃ±
sammÄ• sambodhiyÄ• , na ca yÄ• cito, deyyadhammaá¹ƒ vÄ• jigucchanto deti, na ca asaÃ
akkosakaparibhÄ• sakÄ• nampi apaviddhÄ• dÄ• naá¹ƒ deti, aÃ±Ã±adatthu pasannacitto an
na ca kotÅ«halamaá¹…galiko hutvÄ• deti, kammaphalameva pana saddahanto deti, nÄ• pi
saá¹ƒkilametvÄ• deti, aparikilamento eva pana deti, na ca paresaá¹ƒ vaÃ±canÄ• dhippÄ• y
dÄ• naá¹ƒ deti, asaá¹ƒkiliá¹-á¹-hacittova deti, nÄ• pi pharusavÄ• co bhÄ• kuá¹-ikamukho dÄ
ca pana pubbabhÄ• sÄ« mihitasitavacano hutvÄ• deti, yasmiá¹ƒ ce deyyadhamme uá¸·Ä• n
ciraparicayena \Be I 274/ vÄ• gedhasabhÄ• vatÄ• ya vÄ• lobhadhammo adhimatto hoti, jÄ
khippameva paá¹-ivinodayitvÄ• yÄ• cake pariyesetvÄ• pi deti, yaÃ±ca deyyavatthu parittaá
paccupaá¹-á¹-hito, taá¹ƒ acintetvÄ• api attÄ• naá¹ƒ dhÄ• vitvÄ• dento yÄ• cakaá¹ƒ sammÄ
akittipaá¹‡á¸• ito, na ca mahÄ• puriso attano puttadÄ• radÄ• sakammakaraporise yÄ• cito t
domanassappatte yÄ• cakÄ• naá¹ƒ deti, sammadeva pana saÃ±Ã±Ä• pite somanassappatt
yakkharakkhasapisÄ• cÄ• dÄ«naá¹ƒ vÄ• manussÄ• naá¹ƒ vÄ• kurÅ«rakammantÄ• naá¹ƒ
tÄ• disÄ• naá¹ƒ na deti, ye lokassa ahitÄ• ya dukkhÄ• ya anatthÄ• ya paá¹-ipajjanti, ye pana
lokaá¹ƒ pÄ• lenti, tesaá¹ƒ rajjadÄ• naá¹ƒ deti. evaá¹ƒ tÄ• va bÄ• hiradÄ• ne paá¹-ipatti vedit

__ajjhattikadÄ• na_mpi dvÄ«hÄ• kÄ• rehi veditabbaá¹ƒ. kathaá¹ƒ? yathÄ• nÄ• ma koci pu
attÄ• naá¹ƒ parassa nissajjati, vidheyyabhÄ• vaá¹ƒ upagacchati dÄ• sabyaá¹ƒ, evameva ma
nirÄ• misacitto sattÄ• naá¹ƒ anuttaraá¹ƒ hitasukhaá¹ƒ icchanto attano dÄ• napÄ• ramiá¹ƒ pa
attÄ• naá¹ƒ parassa nissajjati, vidheyyabhÄ• vaá¹ƒ upagacchati yathÄ• kÄ• makaraá¹‡Ä«ya
karacaraá¹‡anayanÄ• diaá¹…gapaccaá¹…gaá¹ƒ tena tena atthikÄ• naá¹ƒ akampito alÄ«no
sajjati, na saá¹…kocaá¹ƒ Ä• pajjati yathÄ• taá¹ƒ bÄ• hiravatthusmiá¹ƒ. tathÄ• hi mahÄ• pu
bÄ• hiravatthuá¹ƒ pariccajati yathÄ• sukhaá¹ƒ paribhogÄ• ya vÄ• yÄ• cakÄ• naá¹ƒ, tesaá¹ƒ
attano vasÄ«bhÄ• vÄ• ya vÄ• . tattha sabbena sabbaá¹ƒ muttacÄ• go evamÄ• ha ``nissaá¹
pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti, evaá¹ƒ ajjhattikavatthusmimpi veditabbaá¹ƒ.

tattha yaá¹ƒ ajjhattikavatthu diyyamÄ• naá¹ƒ yÄ• cakassa ekanteneva hitÄ• ya saá¹ƒvattati
itaraá¹ƒ. na ca mahÄ• puriso mÄ• rassa, mÄ• rakÄ• yikÄ• naá¹ƒ vÄ• devatÄ• naá¹ƒ vihiá¹ƒ
attabhÄ• vaá¹ƒ \Ne I 241/, aá¹…gapaccaá¹…gÄ• ni vÄ• jÄ• namÄ• no deti ``mÄ• tesaá¹ƒ a
yathÄ• ca mÄ• rakÄ• yikÄ• naá¹ƒ, evaá¹ƒ tehi anvÄ• viá¹-á¹-hÄ• nampi na deti, nÄ• pi umm
pana yÄ• ciyamÄ• no samanantarameva deti tÄ• disÄ• ya yÄ• canÄ• ya dullabhabhÄ• vato

dukkarabhÄ• vato.

__abhayadÄ• naá¹ƒ_ \Be I 275/ pana rÄ• jato corato aggito udakato verÄ«puggalato sÄ«ha
nÄ• gayakkharakkhasapisÄ• cÄ• dito sattÄ• naá¹ƒ bhaye paccupaá¹-á¹-hite tato parittÄ• á¹-

__dhammadÄ• naá¹ƒ_ pana asaá¹ƒkiliá¹-á¹-hacittassa aviparÄ«tadhammadesanÄ• . opÄ•
diá¹-á¹-hadhammikasamparÄ• yikaparamatthavasena, yena sÄ• sane anotiá¹‡á¹‡Ä• naá¹ƒ
otiá¹‡á¹‡Ä• naá¹ƒ paripÄ• canaá¹ƒ. tatthÄ• yaá¹ƒ nayo --- saá¹…khepato tÄ• va dÄ• nakath
kÄ• mÄ• naá¹ƒ Ä• dÄ«navo saá¹ƒkileso okÄ• ro ca nekkhamme Ä• nisaá¹ƒso. vitthÄ• rato p
adhimuttacittÄ• naá¹ƒ saraá¹‡agamanaá¹ƒ, sÄ«lasaá¹ƒvaro, indriyesu guttadvÄ• ratÄ• , bho
jÄ• gariyÄ• nuyogo, satta saddhammÄ• , aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu kammakara
rÅ«pamukhÄ• dÄ«su vipassanÄ• bhinivesesu yathÄ• rahaá¹ƒ abhinivesanamukhena vipass
visuddhipaá¹-ipadÄ• ya sammattagahaá¹‡aá¹ƒ, tisso vijjÄ• , cha abhiÃ±Ã±Ä• , catasso paá¹
sÄ• vakabodhÄ«ti etesaá¹ƒ guá¹‡asaá¹ƒkittanavasena yathÄ• rahaá¹ƒ tattha tattha patiá¹-á
pariyodapanÄ• ca. tathÄ• paccekabodhiyaá¹ƒ, sammÄ• sambodhiyaÃ±ca adhimuttacittÄ•
dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ sabhÄ• vasarasalakkhaá¹‡Ä• disaá¹ƒkittanamukhena tÄ«supi a
buddhÄ• naá¹ƒ mahÄ• nubhÄ• vatÄ• vibhÄ• vanena yÄ• nadvaye patiá¹-á¹-hÄ• panÄ• , pan
sattÄ• naá¹ƒ dhammadÄ• naá¹ƒ deti.

tathÄ• mahÄ• puriso Ä• misadÄ• naá¹ƒ dento ``iminÄ• haá¹ƒ dÄ• nena sattÄ• naá¹ƒ
Ä• yuvaá¹‡á¹‡asukhabalapaá¹-ibhÄ• nÄ• disampattiÃ±ca ramaá¹‡Ä«yaá¹ƒ aggaphalasamp
__annaá¹ƒ_ deti, tathÄ• sattÄ• naá¹ƒ kÄ• makilesapipÄ• savÅ«pasamÄ• ya __pÄ• naá¹ƒ_
suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya, hirottappÄ• laá¹…kÄ• rassa ca nipphattiyÄ• __vatthÄ• ni_ de
ceva nibbÄ• nasukhassa ca nipphattiyÄ• __yÄ• naá¹ƒ_ deti, tathÄ• sÄ«lagandhanipphattiy
tathÄ• buddhaguá¹‡asobhÄ• nipphattiyÄ• __mÄ• lÄ• vilepanaá¹ƒ_ deti, tathÄ• bodhimaá¹
__Ä• sanaá¹ƒ_ deti, tathÄ• gataseyyanipphattiyÄ• __seyyaá¹ƒ_ deti, saraá¹‡abhÄ• vanipp
deti, paÃ±cacakkhupaá¹-ilÄ• bhÄ• ya __padÄ«peyyaá¹ƒ_ deti.

byÄ• mappabhÄ• nipphattiyÄ• \Ne I 242/ __rÅ«padÄ• naá¹ƒ_ deti, brahmassaranipphattiy
sabbalokassa piyabhÄ• vÄ• ya __rasadÄ• naá¹ƒ_ deti, buddhasukhumÄ• labhÄ• vÄ• ya __
276/ deti, ajarÄ• maraá¹‡abhÄ• vÄ• ya bhesajjadÄ• naá¹ƒ deti, kilesadÄ• sabyavimocanatth
bhujissatÄ• dÄ• naá¹ƒ deti, saddhammÄ• bhiratiyÄ• anavajjakhiá¸• á¸• Ä• ratihetudÄ• naá¹
ariyÄ• ya jÄ• tiyÄ• attano puttabhÄ• vÅ«panayanÄ• ya puttadÄ• naá¹ƒ deti, sakalassÄ• pi
patibhÄ• vÅ«pagamanÄ• ya dÄ• radÄ• naá¹ƒ deti, subhalakkhaá¹‡asampattiyÄ•
suvaá¹‡á¹‡amaá¹‡imuttÄ• pavÄ• á¸·Ä• didÄ• naá¹ƒ, anubyaÃ±janasampattiyÄ• nÄ• nÄ• vi
saddhammakosÄ• dhigamÄ• ya vittakosadÄ• naá¹ƒ, dhammarÄ• jabhÄ• vÄ• ya rajjadÄ• na
Ä• rÄ• muyyÄ• nÄ• divanadÄ• naá¹ƒ, cakkaá¹…kitehi pÄ• dehi bodhimaá¹‡á¸• Å«pasaá¹…
caturoghanittharaá¹‡e sattÄ• naá¹ƒ saddhammahatthadÄ• natthaá¹ƒ hatthadÄ• naá¹ƒ, sado

kaá¹‡á¹‡anÄ• sÄ• didÄ• naá¹ƒ, samantacakkhupaá¹-ilÄ• bhÄ• ya cakkhudÄ• naá¹ƒ, ``dassanasavanÄ• nussaraá¹‡apÄ• ricariyÄ• dÄ«su sabbakÄ• laá¹ƒ sabbasattÄ• naá¹ƒ hita upajÄ«vitabbo me kÄ• yo bhaveyyÄ• â€™â€™ ti maá¹ƒsalohitÄ• didÄ• naá¹ƒ. ``sabbalokut uttamaá¹…gadÄ• naá¹ƒ deti.

evaá¹ƒ dadanto ca na anesanÄ• ya deti, na paropaghÄ• tena, na bhayena, na lajjÄ• ya, na na paá¹‡Ä«te sati lÅ«khaá¹ƒ, na attukkaá¹ƒsanena, na paravambhanena, na phalÄ• bhikaá yÄ• cakajigucchÄ• ya, na acittÄ«kÄ• rena, atha kho sakkaccaá¹ƒ deti, sahatthena deti, kÄ• katvÄ• deti, avibhÄ• gena deti, tÄ«su kÄ• lesu somanassiko deti, tato eva ca datvÄ• na pa paá¹-iggÄ• hakavasena mÄ• nÄ• vamÄ• naá¹ƒ karoti, paá¹-iggÄ• hakÄ• naá¹ƒ piyasamudÄ saparivÄ• radÄ• yako. annadÄ• naÃ±hi dento ``taá¹ƒ saparivÄ• raá¹ƒ katvÄ• dassÄ• mÄ«â saddhiá¹ƒ deti, tathÄ• vatthadÄ• naá¹ƒ dento ``taá¹ƒ saparivÄ• raá¹ƒ katvÄ• dassÄ• mÄ«â saddhiá¹ƒ deti. pÄ• nadÄ• nÄ• dÄ«supi eseva nayo, tathÄ• rÅ«padÄ• naá¹ƒ dento itarÄ• ra parivÄ• raá¹ƒ katvÄ• deti, evaá¹ƒ sesesupi.

tattha rÅ«padÄ• naá¹ƒ nÄ• ma nÄ«lapÄ«talohitodÄ• tÄ• divaá¹‡á¹‡Ä• dÄ«su pupphavattha labhitvÄ• rÅ«pavasena Ä• bhujitvÄ• ``rÅ«padÄ• naá¹ƒ dassÄ• mi, rÅ«padÄ• naá¹ƒ mayha dakkhiá¹‡eyye dÄ• naá¹ƒ patiá¹-á¹-hÄ• peti, etaá¹ƒ __rÅ«padÄ• naá¹ƒ_ nÄ• ma.

saddadÄ• naá¹ƒ \Be I 277/ pana bherÄ«saddÄ• divasena veditabbaá¹ƒ. tattha saddaá¹ƒ ka uppÄ• á¹-etvÄ• , nÄ«luppalahatthakaá¹ƒ viya ca hatthe á¹-hapetvÄ• dÄ• tuá¹ƒ na sakkoti, s dadanto saddadÄ• naá¹ƒ deti nÄ• ma, tasmÄ• yadÄ• ``saddadÄ• naá¹ƒ dassÄ• mÄ«â€™â aÃ±Ã±atarena tÅ«riyena tiá¹‡á¹‡aá¹ƒ \Ne I 243/ ratanÄ• naá¹ƒ upahÄ• raá¹ƒ karoti, kÄ• reti dassÄ• mi, saddadÄ• naá¹ƒ meâ€™â€™ ti bherÄ«Ä• dÄ«ni á¹-hapÄ• peti, dhammakathikÄ telaphÄ• á¹‡itÄ• dÄ«ni ca deti, dhammassavanaá¹ƒ ghoseti, sarabhaÃ±Ã±aá¹ƒ bhaá¹‡ati, d upanisinnakathaá¹ƒ, anumodanakathaÃ±ca karoti, kÄ• reti ca, tadÄ• __saddadÄ• naá¹ƒ_ n

tathÄ• mÅ«lagandhÄ• dÄ«su aÃ±Ã±ataraá¹ƒ rajanÄ«yaá¹ƒ gandhavatthuá¹ƒ, pisitameva v labhitvÄ• gandhavasena Ä• bhujitvÄ• ``gandhadÄ• naá¹ƒ dassÄ• mi, gandhadÄ• naá¹ƒ ma buddharatanÄ• dÄ«naá¹ƒ pÅ«jaá¹ƒ karoti, kÄ• reti ca, gandhapÅ«janatthÄ• ya agarucandan pariccajati, idaá¹ƒ __gandhadÄ• naá¹ƒ. _

tathÄ• mÅ«larasÄ• dÄ«su yaá¹ƒ kiÃ±ci rajanÄ«yaá¹ƒ rasavatthuá¹ƒ labhitvÄ• rasavasena ``rasadÄ• naá¹ƒ dassÄ• mi, rasadÄ• naá¹ƒ mayhaâ€™â€™ nti dakkhiá¹‡eyyÄ• naá¹ƒ deti, gavÄ• dikaá¹ƒ pariccajati, idaá¹ƒ __rasadÄ• naá¹ƒ. _

tathÄ• phoá¹-á¹-habbadÄ• naá¹ƒ maÃ±capÄ«á¹-hÄ• divasena, attharaá¹‡apÄ• vuraá¹‡Ä• hi maÃ±capÄ«á¹-habhisibibbohanÄ• dikaá¹ƒ, nivÄ• sanapÄ• rupanÄ• dikaá¹ƒ vÄ• sukhasa

anavajjaá¹ƒ phoá¹-á¹-habbavatthuá¹ƒ labhitvÄ• phoá¹-á¹-habbavasena Ä• bhujitvÄ• ``phoá
dassÄ• mi, phoá¹-á¹-habbadÄ• naá¹ƒ mayhaâ€™â€™ nti dakkhiá¹‡eyyÄ• naá¹ƒ deti. yathÄ
phoá¹-á¹-habbavatthuá¹ƒ labhitvÄ• pariccajati, etaá¹ƒ __phoá¹-á¹-habbadÄ• naá¹ƒ. _

dhammadÄ• naá¹ƒ pana dhammÄ• rammaá¹‡assa adhippetattÄ• ojÄ• pÄ• najÄ«vitavasen
aÃ±Ã±ataraá¹ƒ rajanÄ«yaá¹ƒ dhammavatthuá¹ƒ labhitvÄ• dhammÄ• rammaá¹‡avasena Ä•
dassÄ• mi, dhammadÄ• naá¹ƒ mayhaâ€™â€™ nti sappinavanÄ«tÄ• di __ojadÄ• naá¹ƒ_ de
__pÄ• nadÄ• naá¹ƒ_ deti, __jÄ«vitadÄ• na_nti Ä• bhujitvÄ• salÄ• kabhattapakkhikabhattÄ•
aphÄ• sukabhÄ• vena abhibhÅ«tÄ• naá¹ƒ byÄ• dhikÄ• naá¹ƒ vejjaá¹ƒ paá¹-á¹-hapeti, jÄ• la
viddhaá¹ƒsÄ• peti, sakuá¹‡apaÃ±jaraá¹ƒ viddhaá¹ƒsÄ• peti, bandhanena baddhÄ• naá¹ƒ sa
kÄ• reti, mÄ• ghÄ• tabheriá¹ƒ carÄ• peti, aÃ±Ã±Ä• nipi sattÄ• naá¹ƒ jÄ«vitaparittÄ• á¹‡attha
karoti, kÄ• rÄ• peti ca, idaá¹ƒ __dhammadÄ• naá¹ƒ_ nÄ• ma.

sabbampetaá¹ƒ \Be I 278/ yathÄ• vuttadÄ• nasampadaá¹ƒ sakalalokahitasukhÄ• ya pariá¹‡
vimuttiyÄ• aparikkhayassa chandassa aparikkhayassa vÄ«riyassa aparikkhayassa samÄ• c
paá¹-ibhÄ• nassa aparikkhayassa jhÄ• nassa aparikkhayÄ• ya sammÄ• sambodhiyÄ• paria
dÄ• napÄ• ramiá¹ƒ paá¹-ipajjantena mahÄ• sattena jÄ«vite aniccasaÃ±Ã±Ä• paccupaá¹-á¹-
bahusÄ• dhÄ• raá¹‡atÄ• ca nesaá¹ƒ manasi kÄ• tabbÄ• , sattesu ca mahÄ• karuá¹‡Ä• sa
paccupaá¹-á¹-hapetabbÄ• . evaÃ±hi bhogehi gahetabbasÄ• raá¹ƒ gaá¹‡hanto Ä• dittato viya
sÄ• pateyyaá¹ƒ, attÄ• naÃ±ca bahi nÄ«haranto na kiÃ±ci seseti, na katthaci vibhÄ• gaá¹ƒ ka
nirapekkho nissajjati eva. ayaá¹ƒ tÄ• va __dÄ• napÄ• ramiyÄ• _ paá¹-ipattikkamo.

__sÄ«lapÄ• ramiyÄ• _ pana ayaá¹ƒ paá¹-ipattikkamo --- yasmÄ• sabbaÃ±Ã±usÄ«lÄ• laá¹.
alaá¹…karitukÄ• mena mahÄ• purisena Ä• dito attano eva tÄ• va sÄ«laá¹ƒ visodhetabbaá¹ƒ
sÄ«laá¹ƒ visujjhati ajjhÄ• sayavisuddhito, samÄ• dÄ• nato, avÄ«tikkamanato, sati vÄ«tikkam
pÄ• kaá¹-Ä«karaá¹‡ato ca. visuddhÄ• sayatÄ• ya hi ekacco attÄ• dhipati hutvÄ• pÄ• pajigu
hiridhammaá¹ƒ paccupaá¹-á¹-hapetvÄ• suparisuddhasamÄ• cÄ• ro hoti, tathÄ• parato sam
lokÄ• dhipati hutvÄ• pÄ• pato uttasanto ottappadhammaá¹ƒ paccupaá¹-á¹-hapetvÄ• supar
ubhayathÄ• pi ete avÄ«tikkamanato sÄ«le patiá¹-á¹-hahanti. atha ca pana kadÄ• ci satisam
khaá¹‡á¸• Ä• dibhÄ• vo siyÄ• , tÄ• yayeva yathÄ• vuttÄ• ya hirottappasampattiyÄ• khippan
paá¹-ipÄ• katikaá¹ƒ karontÄ«ti.

tayidaá¹ƒ sÄ«laá¹ƒ vÄ• rittaá¹ƒ cÄ• rittanti duvidhaá¹ƒ. tatthÄ• yaá¹ƒ bodhisattassa vÄ• ritta
paá¹-ipattikkamo --- tena sabbasattesu tathÄ• dayÄ• pannacittena bhavitabbaá¹ƒ, yathÄ• s
Ä• ghÄ• to uppajjeyya, parÅ«pakaraá¹‡aviratatÄ• ya parasantako alagaddo viya na parÄ• m
hoti, abrahmacariyatopi Ä• rÄ• cÄ• rÄ« hoti sattavidhamethunasaá¹ƒyogavirato, pageva par
gahaá¹-á¹-ho samÄ• no paresaá¹ƒ dÄ• resu sadÄ• pÄ• pakaá¹ƒ cittampi na uppÄ• deti. kat
piyaá¹ƒ parimitameva ca kÄ• lena dhammiá¹ƒ kathaá¹ƒ bhÄ• sitÄ• hoti. sabbattha anabhijjh

abyÄ• pannacitto, aviparÄ«tadassano kammassakatÄ• Ã±Ä• á¹‡ena ca samannÄ• gato. sa
niviá¹-á¹-hasaddho hoti niviá¹-á¹-hapemoti.

iti caturÄ• pÄ• yavaá¹-á¹-adukkhÄ• naá¹ƒ pathabhÅ«tehi akusalakammapathehi, akusaladh
saggamokkhÄ• naá¹ƒ pathabhÅ«tesu kusalakammapathesu, kusaladhammesu ca patiá¹-á¹-
parisuddhÄ• sayapayogato yathÄ• bhipatthitÄ• sattÄ• naá¹ƒ hitasukhÅ«pasaÃ±hitÄ• manc
abhinipphajjanti, pÄ• ramiyo paripÅ«renti. evaá¹ƒbhÅ«to hi ayaá¹ƒ. tattha hiá¹ƒsÄ• nivattiyÄ
\Ne I 245/ abhayadÄ• naá¹ƒ deti, appakasireneva mettÄ• bhÄ• vanaá¹ƒ sampÄ• deti, ekÄ•
adhigacchati, appÄ• bÄ• dho hoti appÄ• taá¹…ko, dÄ«ghÄ• yuko sukhabahulo, lakkhaá¹‡av
dosavÄ• sanaÃ±ca samucchindati. tathÄ• adinnÄ• dÄ• nanivattiyÄ• corÄ• dÄ«hi asÄ• dhÄ
parehi anÄ• saá¹…kanÄ«yo, piyo, manÄ• po, vissÄ• sanÄ«yo, bhavasampattÄ«su alaggaci
lobhavÄ• sanaÃ±ca samucchindati. abrahmacariyanivattiyÄ• alobho hoti santakÄ• yacitto, s
manÄ• po aparisaá¹…kanÄ«yo, kalyÄ• á¹‡o cassa kittisaddo abbhuggacchati, alaggacitto h
aluddhÄ• sayo, nekkhammabahulo, lakkhaá¹‡avisese adhigacchati, lobhavÄ• sanaÃ±ca sa

musÄ• vÄ• danivattiyÄ• sattÄ• naá¹ƒ pamÄ• á¹‡abhÅ«to hoti paccayiko theto Ä• deyyavac
surabhigandhamukho asaddhammÄ• rakkhitakÄ• yavacÄ«samÄ• cÄ• ro, lakkhaá¹‡avisese
samucchindati. pesuÃ±Ã±anivattiyÄ• parÅ«pakkamehi abhejjakÄ• yo hoti abhejjaparivÄ• ro
abhejjanakasaddho, daá¸·hamitto bhavantaraparicitÄ• nampi sattÄ• naá¹ƒ ekantapiyo, asaá
pharusavÄ• cÄ• nivattiyÄ• sattÄ• naá¹ƒ piyo hoti manÄ• po sukhasÄ«lo madhuravacano sa
aá¹-á¹-haá¹…gasamannÄ• gato cassa saro nibbattati. samphappalÄ• panivattiyÄ• sattÄ• na
garubhÄ• vanÄ«yo ca, Ä• deyyavacano parimitÄ• lÄ• po, mahesakkho ca hoti \Be I 280/ ma
á¹-hÄ• nuppattikena paá¹-ibhÄ• nena paÃ±hÄ• byÄ• karaá¹‡akusalo, buddhabhÅ«miyaÃ±ca
anekabhÄ• sÄ• naá¹ƒ sattÄ• naá¹ƒ anekesaá¹ƒ paÃ±hÄ• naá¹ƒ byÄ• karaá¹‡asamattho hot

anabhijjhÄ• lutÄ• ya akicchalÄ• bhÄ« hoti, uá¸·Ä• resu ca bhogesu ruciá¹ƒ paá¹-ilabhati,
khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ sammato hoti, paccatthikehi anabhibhavanÄ«yo, indriyave
appaá¹-ipuggalo ca hoti. abyÄ• pÄ• dena piyadassano hoti sattÄ• naá¹ƒ sambhÄ• vanÄ«yo
satte appakasireneva pasÄ• deti, alÅ«khasabhÄ• vo ca hoti mettÄ• vihÄ• rÄ«, mahesakkho
micchÄ• dassanÄ• bhÄ• vena kalyÄ• á¹‡e sahÄ• ye paá¹-ilabhati, sÄ«sacchedaá¹ƒ pÄ• pua
karoti, kammassakatÄ• dassanato akotÅ«halamaá¹…galiko ca hoti, saddhamme cassa sad
mÅ«lajÄ• tÄ• , saddahati ca tathÄ• gatÄ• naá¹ƒ bodhiá¹ƒ, samayantaresu nÄ• bhiramati ukl
rÄ• jahaá¹ƒso viya, lakkhaá¹‡attayavijÄ• nane kusalo hoti, ante ca anÄ• varaá¹‡aÃ±Ä• á¹‡a
bodhiá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• va tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye ukkaá¹-á¹-hukkaá¹-á¹-ho
uá¸·Ä• ruá¸·Ä• rasampattiyo pÄ• puá¹‡Ä• ti.

``iti \Ne I 246/ hidaá¹ƒ sÄ«laá¹ƒ nÄ• ma sabbasampattÄ«naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, sabba
pabhavabhÅ«mi, sabbabuddhakÄ• rakadhammÄ• naá¹ƒ Ä• di caraá¹‡aá¹ƒ kÄ• raá¹‡aá¹ƒ m

bahumÄ• naá¹ƒ uppÄ• detvÄ• kÄ• yavacÄ«saá¹ƒyame, indriyadamane, Ä• jÄ«vapÄ• risud
satisampajaÃ±Ã±abalena appamatto hoti, lÄ• bhasakkÄ• rasilokaá¹ƒ ukkhittÄ• sikapaccatth
``kikÄ«va aá¹‡á¸• aâ€™â€™ ntiÄ• dinÄ• (Vism I 7; Sv I 7) vuttanayena sakkaccaá¹ƒ sÄ«la
ayaá¹ƒ tÄ• va __vÄ• rittasÄ«le_ paá¹-ipattikkamo.

__cÄ• rittasÄ«le_ pana paá¹-ipatti evaá¹ƒ veditabbÄ• --- idha bodhisatto kalyÄ• á¹‡amittÄ•
garuá¹-á¹-hÄ• niyÄ• naá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• m
kattÄ• hoti, tathÄ• tesaá¹ƒ kÄ• lena kÄ• laá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ kattÄ• hoti, gilÄ• nÄ• na
kÄ• yaveyyÄ• vaá¹-ikaá¹ƒ, vÄ• cÄ• ya pucchanaÃ±ca kattÄ• hoti, subhÄ• sitapadÄ• ni sutv
I 281/ hoti, guá¹‡avantÄ• naá¹ƒ guá¹‡e vaá¹‡á¹‡etÄ• , paresaá¹ƒ apakÄ• re khantÄ• , upak
puÃ±Ã±Ä• ni anumoditÄ• , attano puÃ±Ã±Ä• ni sammÄ• sambodhiyÄ• pariá¹‡Ä• metÄ• , s
kusalesu dhammesu, sati accaye accayato disvÄ• tÄ• disÄ• naá¹ƒ sahadhammikÄ• naá¹ƒ
uttariÃ±ca sammÄ• paá¹-ipattiá¹ƒ sammadeva paripÅ«retÄ• .

tathÄ• attano anurÅ«pÄ• su atthÅ«pasaá¹ƒhitÄ• su sattÄ• naá¹ƒ itikattabbatÄ• purekkhÄ•
upagacchati. uppannesu ca sattÄ• naá¹ƒ byÄ• dhiÄ• didukkhesu yathÄ• rahaá¹ƒ patikÄ• ra
Ã±Ä• tibhogÄ• dibyasanapatitesu sokapanodano, ullumpanasabhÄ• vÄ• vaá¹-á¹-hito hutvÄ•
dhammeneva niggaá¹‡hanako yÄ• vadeva akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-h
dhammeneva paggaá¹‡hanako. yÄ• ni purimakÄ• naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ uá¸·Ä• r
acinteyyÄ• nubhÄ• vÄ• ni sattÄ• naá¹ƒ ekantahitasukhÄ• vahÄ• ni caritÄ• ni, yehi nesaá¹ƒ
paripÄ• kaá¹ƒ agamiá¹ƒsu, tÄ• ni sutvÄ• anubbiggo anutrÄ• so ``tepi mahÄ• purisÄ• manu
sikkhÄ• pÄ• ripÅ«riyÄ• bhÄ• vitattÄ• tÄ• disÄ• ya uá¸·Ä• ratamÄ• ya Ä• nubhÄ• vasampa
ukkaá¹ƒsapÄ• ramippattÄ• ahesuá¹ƒ, tasmÄ• mayÄ• pi sÄ«lÄ• disikkhÄ• su sammadeva t
paá¹-ipattiyÄ• ahampi anukkamena sikkhaá¹ƒ paripÅ«retvÄ• ekantato padaá¹ƒ anupÄ• pu
saddhÄ• purecÄ• rikaá¹ƒ vÄ«riyaá¹ƒ avissajjanto sammadeva sÄ«lesu paripÅ«rakÄ• rÄ« ho

tathÄ• paá¹-icchannakalyÄ• á¹‡o hoti vivaá¹-Ä• parÄ• dho, appiccho santuá¹-á¹-ho pavivitt
dukkhasaho \Ne I 247/ aviparÄ«tadassanajÄ• tiko anuddhato anunnaá¸·o acapalo amukhar
saá¹ƒvutindriyo santamÄ• naso kuhanÄ• dimicchÄ• jÄ«vavirahito Ä• cÄ• ragocarasampann
bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati sikkhÄ• padesu, Ä• raddhavÄ«riyo pahitatto kÄ• y
appamattakampi kÄ• ye, jÄ«vite vÄ• apekkhaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti, pageva
dussÄ«lyahetubhÅ«te kodhupanÄ• hÄ• dike kilesupakkilese pajahati vinodeti, appamattake
aparituá¹-á¹-ho hoti, na saá¹…kocaá¹ƒ Ä• pajjati, uparÅ«parivisesÄ• dhigamÄ• ya vÄ• yama

yena \Be I 282/ yathÄ• laddhÄ• sampatti hÄ• nabhÄ• giyÄ• vÄ• á¹-hitibhÄ• giyÄ• vÄ• na
andhÄ• naá¹ƒ pariá¹‡Ä• yako hoti, maggaá¹ƒ Ä• cikkhati, badhirÄ• naá¹ƒ hatthamuddÄ• ya
atthamanuggÄ• heti, tathÄ• mÅ«gÄ• naá¹ƒ. pÄ«á¹-hasappikÄ• naá¹ƒ pÄ«á¹-haá¹ƒ deti, vÄ•
saddhÄ• paá¹-ilÄ• bhÄ• ya vÄ• yamati, kusÄ«tÄ• naá¹ƒ ussÄ• hajananÄ• ya, muá¹-á¹-hass

vibbhantattÄ• naá¹ƒ samÄ• dhisampadÄ• ya, duppaÃ±Ã±Ä• naá¹ƒ paÃ±Ã±Ä• dhigamÄ• ya
kÄ• macchandapariyuá¹-á¹-hitÄ• naá¹ƒ kÄ• macchandapaá¹-ivinodanÄ• ya vÄ• yamati.
byÄ• pÄ• dathinamiddhauddhaccakukkuccavicikicchÄ• pariyuá¹-á¹-hitÄ• naá¹ƒ vicikicchÄ• v
kÄ• mavitakkÄ• dipakatÄ• naá¹ƒ kÄ• mavitakkÄ• dimicchÄ• vitakkavinodanÄ• ya vÄ• yama
kataÃ±Ã±utaá¹ƒ nissÄ• ya pubbabhÄ• sÄ« piyavÄ• dÄ« saá¹…gÄ• hako sadisena, adhiken
hoti.

Ä• padÄ• su sahÄ• yakiccaá¹ƒ anutiá¹-á¹-hati, tesaá¹ƒ tesaÃ±ca sattÄ• naá¹ƒ pakatiá¹ƒ, sa
yehi yathÄ• saá¹ƒvasitabbaá¹ƒ hoti, tehi tathÄ• saá¹ƒvasati. yesu ca yathÄ• paá¹-ipajjitabb
tathÄ• paá¹-ipajjati. taÃ±ca kho akusalato vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• panava
paracittÄ• nurakkhaá¹‡Ä• hi bodhisattÄ• naá¹ƒ yÄ• vadeva kusalÄ• bhivaá¸• á¸• hiyÄ• . tat
na sÄ• hasitabbo, na bhaá¹‡á¸• itabbo, na maá¹…kubhÄ• vamÄ• pÄ• detabbo, na parassa
niggahaá¹-á¹-hÄ• ne codetabbo, na nÄ«cataraá¹ƒ paá¹-ipannassa attÄ• uccatare á¹-hapeta
sabbaá¹ƒ asevinÄ• bhavitabbaá¹ƒ, na atisevinÄ• , na akÄ• lasevinÄ• bhavitabbaá¹ƒ.

yutte pana satte desakÄ• lÄ• nurÅ«paá¹ƒ sevati, na ca paresaá¹ƒ purato piyepi garahati, ap
na adhiá¹-á¹-hÄ• ya vissÄ• sÄ« hoti, na dhammikaá¹ƒ upanimantanaá¹ƒ paá¹-ikkhipati, na p
upagacchati, nÄ• dhikaá¹ƒ paá¹-iggaá¹‡hÄ• ti, saddhÄ• sampanne saddhÄ• nisaá¹ƒsakathÄ
sÄ«lasutacÄ• gapaÃ±Ã±Ä• sampanne \Ne I 248/ paÃ±Ã±Ä• nisaá¹ƒsakathÄ• ya sampahaá
abhiÃ±Ã±Ä• balappatto hoti, pamÄ• dÄ• panne satte abhiÃ±Ã±Ä• balena yathÄ• rahaá¹ƒ ni
saá¹ƒvejetvÄ• assaddhÄ• dike saddhÄ• dÄ«su patiá¹-á¹-hÄ• peti, sÄ• sane otÄ• reti, saddh
paripÄ• ceti. evamassa mahÄ• purisassa cÄ• rittabhÅ«to aparimÄ• á¹‡o puÃ±Ã±Ä• bhisanc
abhivaá¸• á¸• hatÄ«ti veditabbaá¹ƒ.

apica \Be I 283/ yÄ• sÄ• ``kiá¹ƒ sÄ«laá¹ƒ, kenaá¹-á¹-hena sÄ«laâ€™â€™ ntiÄ• dinÄ• puc
``pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa, vattapaá¹-ipattiá¹ƒ vÄ• pÅ«rentassa cetanÄ• day
ntiÄ• dinÄ• nayena nÄ• nappakÄ• rato sÄ«lassa vitthÄ• rakathÄ• __visuddhimagge_ (Visn
idha Ä• haritvÄ• vattabbÄ• . kevalaÃ±hi tattha sÄ• vakabodhisattavasena sÄ«lakathÄ• Ä•
mahÄ• bodhisattavasena karuá¹‡Å«pÄ• yakosallapubbaá¹…gamaá¹ƒ katvÄ• vattabbÄ• ti a
sÄ«laá¹ƒ mahÄ• puriso yathÄ• na attano duggatiyaá¹ƒ parikilesavimuttiyÄ• , sugatiyampi na
cakkavattÄ«, na deva, na sakka, na mÄ• ra, na brahmasampattiyÄ• pariá¹‡Ä• meti, tathÄ•
na chaá¸·abhiÃ±Ã±atÄ• ya, na catupaá¹-isambhidÄ• dhigamÄ• ya, na sÄ• vakabodhiyÄ• , n
pariá¹‡Ä• meti, atha kho sabbaÃ±Ã±ubhÄ• vena sabbasattÄ• naá¹ƒ anuttarasÄ«lÄ• laá¹…k
pariá¹‡Ä• metÄ«ti ayaá¹ƒ __sÄ«lapÄ• ramiyÄ• _ paá¹-ipattikkamo.

tathÄ• yasmÄ• karuá¹‡Å«pÄ• yakosallapariggahitÄ• Ä• dÄ«navadassanapubbaá¹…gam
nikkhamanavasena pavattÄ• kusalacittuppatti nekkhammapÄ• ramÄ«, tasmÄ•
sakalasaá¹ƒkilesanivÄ• sanaá¹-á¹-hÄ• natÄ• ya, puttadÄ• rÄ• dÄ«hi mahÄ• sambÄ• dhatÄ•

kasivÄ• á¹‡ijjÄ• dinÄ• nÄ• vikammantÄ• dhiá¹-á¹-hÄ• nabyÄ• kulatÄ• ya ca gharÄ• vÄ• sas
anokÄ• sataá¹ƒ, kÄ• mÄ• naÃ±ca ``satthadhÄ• rÄ• laggamadhubindu viya ca kadalÄ« viya
avaleyhamÄ• naparittassÄ• davipulÄ• natthÄ• nubandhÄ• â€™â€™ ti ca vijjulatobhÄ• sena
parittakÄ• lÅ«palabbhÄ• , ummattakÄ• laá¹…kÄ• ro viya viparÄ«tasaÃ±Ã±Ä• ya anubhavita
karÄ«sÄ• vacchÄ• danamukhaá¹ƒ viya paá¹-ikÄ• rabhÅ«tÄ• , udake temitaá¹…guliyÄ• nisÄ
atittikarÄ• , chÄ• tajjhattabhojanaá¹ƒ viya sÄ• bÄ• dhÄ• , balisÄ• misaá¹ƒ viya byÄ• sanupa
(byasanasannipÄ• takÄ• raá¹‡Ä• --- Sv-pá¹- I 7), aggisantÄ• po viya kÄ• lattayepi dukkhup
makkaá¹-Ä• lepo viya bandhananimittÄ• , ghÄ• takÄ• vacchÄ• danakimÄ• layo viya anattha
viya bhayaá¹-á¹-hÄ• nabhÅ«tÄ• , paccatthikaposako viya kilesamÄ• rÄ• dÄ«naá¹ƒ Ä• misab
viya vipariá¹‡Ä• madukkhÄ• , koá¹-araggi \Ne I 249/ viya antodÄ• hakÄ• ,
purÄ• á¹‡akÅ«pÄ• valambabÄ«raá¹‡amadhupiá¹‡á¸• aá¹ƒ viya anekÄ• dÄ«navÄ• , loá¹‡Å«
pipÄ• sÄ• hetubhÅ«tÄ• , surÄ• merayaá¹ƒ viya nÄ«cajanasevitÄ• \Be I 284/, appassÄ• dat
aá¹-á¹-hikaá¹…kalÅ«pamÄ• â€™â€™ tiÄ• dinÄ• ca nayena Ä• dÄ«navaá¹ƒ sallakkhetvÄ•
Ä• nisaá¹ƒsaá¹ƒ passantena nekkhammapavivekaupasamasukhÄ• dÄ«su ninnapoá¹‡apabb
nekkhammapÄ• ramiyaá¹ƒ paá¹-ipajjitabbaá¹ƒ.

yasmÄ• pana nekkhammaá¹ƒ pabbajjÄ• mÅ«lakaá¹ƒ, tasmÄ• pabbajjÄ• tÄ• va anuá¹-á¹-
pabbajjamanutiá¹-á¹-hantena mahÄ• sattena asati buddhuppÄ• de kammavÄ• dÄ«naá¹ƒ kir
tÄ• pasaparibbÄ• jakÄ• naá¹ƒ pabbajjÄ• anuá¹-á¹-hÄ• tabbÄ• . uppannesu pana sammÄ• s
pabbajitabbaá¹ƒ. pabbajitvÄ• ca yathÄ• vutte sÄ«le patiá¹-á¹-hitena tassÄ• eva sÄ«lapÄ• r
dhutaguá¹‡Ä• samÄ• dÄ• tabbÄ• . samÄ• dinnadhutadhammÄ• hi mahÄ• purisÄ• samma
appicchÄ• santuá¹-á¹-hasallekhapavivekaasaá¹ƒsaggavÄ«riyÄ• rambhasubharatÄ• diguá¹‡
• ya anavajjasÄ«lavataguá¹‡aparisuddhasamÄ• cÄ• rÄ• porÄ• á¹‡e ariyavaá¹ƒsattaye pati
bhÄ• vanÄ• rÄ• matÄ• saá¹…khÄ• taá¹ƒ ariyavaá¹ƒsaá¹ƒ gantuá¹ƒ cattÄ• rÄ«sÄ• ya Ä• ran
upacÄ• rappanÄ• bhedaá¹ƒ jhÄ• naá¹ƒ upasampajja viharanti. evaÃ±hissa sammadeva nek
hoti. imasmiá¹ƒ pana á¹-hÄ• ne terasahi dhutadhammehi saddhiá¹ƒ dasa kasiá¹‡Ä• ni dasÄ
cattÄ• ro brahmavihÄ• rÄ• cattÄ• ro Ä• ruppÄ• ekÄ• saÃ±Ã±Ä• ekaá¹ƒ vavatthÄ• nanti c
samÄ• dhibhÄ• vanÄ• kammaá¹-á¹-hÄ• nÄ• ni, bhÄ• vanÄ• vidhÄ• naÃ±ca vitthÄ• rato vatt
yasmÄ• __visuddhimagge_ (Vism I 22, 47) sabbÄ• kÄ• rato vitthÄ• retvÄ• vuttaá¹ƒ, tasmÄ
veditabbaá¹ƒ. kevalaÃ±hi tattha sÄ• vakabodhisattassa vasena vuttaá¹ƒ, idha mahÄ• bodhis
karuá¹‡Å«pÄ• yakosallapubbaá¹…gamaá¹ƒ katvÄ• vattabbanti ayameva viseso. evamettha
paá¹-ipattikkamo veditabbo.

tathÄ• paÃ±Ã±Ä• pÄ• ramiá¹ƒ sampÄ• detukÄ• mena yasmÄ• paÃ±Ã±Ä• Ä• loko viya ar
tasmÄ• mohakÄ• raá¹‡Ä• ni tÄ• va bodhisattena parivajjetabbÄ• ni. tatthimÄ• ni mohakÄ• r
vijambhitÄ• Ä• lasiyaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• matÄ• niddÄ• sÄ«latÄ• anicchayasÄ
akutÅ«halatÄ• micchÄ• dhimÄ• no aparipucchakatÄ• kÄ• yassa nasammÄ• parihÄ• ro asa
\Be I 285/ puggalÄ• naá¹ƒ sevanÄ• paÃ±Ã±avantÄ• naá¹ƒ apayirupÄ• sanÄ• attaparibhav

viparÄ«tÄ• bhiniveso kÄ• yadaá¸·hÄ«bahulatÄ• asaá¹ƒvegasÄ«latÄ• paÃ±ca nÄ«varaá¹‡Ä
yevÄ• panadhamme Ä• sevato anuppannÄ• paÃ±Ã±Ä• nuppajjati, uppannÄ• parihÄ• yati
mohakÄ• raá¹‡Ä• ni, tÄ• ni parivajjantena bÄ• husacce, jhÄ• nÄ• dÄ«su ca yogo karaá¹‡Ä«

tatthÄ• yaá¹ƒ bÄ• husaccassa visayavibhÄ• go --- paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ•
cattÄ• ri saccÄ• ni bÄ• vÄ«satindriyÄ• ni dvÄ• dasapadiko paá¹-iccasamuppÄ• do, tathÄ• s
kusalÄ• didhammappabhedÄ• ca, yÄ• ni ca loke anavajjÄ• ni vijjÄ• á¹-á¹-hÄ• nÄ• ni, yo ca
hitasukhavidhÄ• nanayo byÄ• karaá¹‡aviseso. iti evaá¹ƒ pakÄ• raá¹ƒ sakalameva sutavisay
upÄ• yakosallapubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya, satiyÄ• , vÄ«riyena ca sÄ• dhukaá¹ƒ
uggahaá¹‡asavanadhÄ• raá¹‡aparicayaparipucchÄ• hi ogÄ• hetvÄ• tattha ca paresaá¹ƒ pa
paÃ±Ã±Ä• nibbattetabbÄ• , tathÄ• sattÄ• naá¹ƒ itikattabbatÄ• su á¹-hÄ• nuppattikÄ• paá¹
Ä• yÄ• pÄ• yaupÄ• yakosallabhÅ«tÄ• ca paÃ±Ã±Ä• hitesitaá¹ƒ nissÄ• ya tattha tattha yath
tathÄ• khandhÄ• dÄ«naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ Ä• kÄ• raparitakkanamukhena ceva
cintÄ• mayÄ• paÃ±Ã±Ä• nibbattetabbÄ• .

khandhÄ• dÄ«naá¹ƒyeva pana salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡apariggahaá¹‡avasen
nibbattentena pubbabhÄ• gabhÄ• vanÄ• paÃ±Ã±Ä• sampÄ• detabbÄ• . evaÃ±hi ``nÄ• mar
paccayehi uppajjati ceva nirujjhati ca, na ettha koci kattÄ• vÄ• kÄ• retÄ• vÄ• , hutvÄ• abh
aniccaá¹ƒ, udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhaá¹ƒ, avasavattanaá¹-á¹-hena anat
ajjhattikadhamme, bÄ• hirakadhamme ca nibbisesaá¹ƒ parijÄ• nanto tattha Ä• saá¹…gaá¹ƒ
taá¹ƒ pajahÄ• pento kevalaá¹ƒ karuá¹‡Ä• vaseneva yÄ• va na buddhaguá¹‡Ä• hatthatalaá¹
yÄ• nattaye satte avatÄ• raá¹‡aparipÄ• canehi patiá¹-á¹-hÄ• pento, jhÄ• navimokkhasamÄ•
abhiÃ±Ã±Ä• yo ca lokiyavasÄ«bhÄ• vaá¹ƒ pÄ• pento paÃ±Ã±Ä• ya matthakaá¹ƒ pÄ• puá¹‡

tattha yÄ• cimÄ• iddhividhaÃ±Ä• á¹‡aá¹ƒ dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ cetopariyaÃ±Ä• a
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ yathÄ• kammÅ«pagaÃ±Ä•
saparibhaá¹‡á¸• Ä• paÃ±calokiyÄ• bhiÃ±Ã±Ä• saá¹…khÄ• tÄ• bhÄ• vanÄ• paÃ±Ã±Ä• , yÄ
khandhÄ• yatanadhÄ• tuindriyasaccapaá¹-iccasamuppÄ• dÄ• dibhedesu catubhÅ«makesu
Ã±Ä• á¹‡aparicayaá¹ƒ katvÄ• sÄ«lavisuddhi cittavisuddhÄ«ti mÅ«labhÅ«tÄ• su imÄ• su dv
patiá¹-á¹-hÄ• ya diá¹-á¹-hivisuddhi kaá¹…khÄ• vitaraá¹‡avisuddhi maggÄ• maggaÃ±Ä• á¹‡a
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi Ã±Ä• á¹‡adassanavisuddhÄ«ti sarÄ«rabhÅ«tÄ• im
sampÄ• dentena bhÄ• vetabbÄ• lokiyalokuttarabhedÄ• \Ne I 251/ bhÄ• vanÄ• paÃ±Ã±Ä•
yasmÄ• ``tattha `ekopi hutvÄ• bahudhÄ• hotÄ«â€™ tiÄ• dikaá¹ƒ iddhivikubbanaá¹ƒ kÄ• tu
yoginÄ• â€™â€™ tiÄ• dinÄ• , (Vism II 365) ``khandhÄ• ti paÃ±cha khandhÄ• rÅ«pakkhand
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dinÄ•
visayavisayivibhÄ• gena (visayavibhÄ• gena --- Cp-a pakiá¹‡á¹‡akakathÄ•) saddhiá¹ƒ visu
vitthÄ• retvÄ• vuttaá¹ƒ, tasmÄ• tattha vuttanayeneva veditabbaá¹ƒ. kevalaÃ±hi tattha sÄ• v
vasena paÃ±Ã±Ä• Ä• gatÄ• , idha mahÄ• bodhisattassa vasena karuá¹‡Å«pÄ• yakosallapu

Ã±Ä• á¹‡adassanavisuddhiá¹ƒ apÄ• petvÄ• paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiyaá¹ƒy
ayameva visesoti. evamettha __paÃ±Ã±Ä• pÄ• ramiyÄ• _ paá¹-ipattikkamo veditabbo.

tathÄ• yasmÄ• sammÄ• sambodhiyÄ• katÄ• bhinÄ«hÄ• rena mahÄ• sattena pÄ• ramÄ«p
yuttappayuttena bhavitabbaá¹ƒ Ä• baddhaparikaraá¹‡ena, tasmÄ• kÄ• lena kÄ• laá¹ƒ ``ko
puÃ±Ã±asambhÄ• ro, Ã±Ä• á¹‡asambhÄ• ro vÄ• upacito, kiá¹ƒ vÄ• mayÄ• parahitaá¹ƒ ka
paccavekkhantena sattahitatthaá¹ƒ ussÄ• ho karaá¹‡Ä«yo, sabbesampi sattÄ• naá¹ƒ upakÄ
pariggahabhÅ«taá¹ƒ vatthuá¹ƒ, kÄ• yaá¹ƒ, jÄ«vitaÃ±ca nirapekkhanacittena ossajjitabbaá¹ƒ
karoti kÄ• yena, vÄ• cÄ• ya vÄ• , taá¹ƒ sabbaá¹ƒ sambodhiyaá¹ƒ ninnacitteneva kÄ• tabbaá
pariá¹‡Ä• metabbaá¹ƒ, uá¸·Ä• rehi, ittarehi ca kÄ• mehi vinivattacitteneva bhavitabbaá¹ƒ, sa
itikattabbatÄ• su upÄ• yakosallaá¹ƒ paccupaá¹-á¹-hapetvÄ• paá¹-ipajjitabbaá¹ƒ.

tasmiá¹ƒ tasmiÃ±ca sattahite Ä• raddhavÄ«riyena bhavitabbaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ• disa
avisaá¹ƒvÄ• dinÄ• . sabbepi sattÄ• anodhiso mettÄ• ya, karuá¹‡Ä• ya ca pharitabbÄ• . yÄ•
dukkhuppatti, sabbÄ• sÄ• attani pÄ• á¹-ikaá¹…khitabbÄ• . sabbesaÃ±ca sattÄ• naá¹ƒ puÃ
buddhÄ• naá¹ƒ mahantatÄ• mahÄ• nubhÄ• vatÄ• \Be I 287/ abhiá¹‡haá¹ƒ paccavekkhitab
karoti kÄ• yena, vÄ• cÄ• ya vÄ• , taá¹ƒ sabbaá¹ƒ bodhicittapubbaá¹…gamaá¹ƒ kÄ• tabbaá¹
dÄ• nÄ• dÄ«su yuttappayuttassa thÄ• mavato daá¸·haparakkamassa mahÄ• sattassa bodh
puÃ±Ã±asambhÄ• ro, Ã±Ä• á¹‡asambhÄ• ro ca divase divase upacÄ«yati.

apica sattÄ• naá¹ƒ paribhogatthaá¹ƒ, paripÄ• lanatthaÃ±ca attano sarÄ«raá¹ƒ, jÄ«vitaÃ±ca
khuppipÄ• sasÄ«tuá¹‡havÄ• tÄ• tapÄ• didukkhapatikÄ• ro pariyesitabbo ca uppÄ• detabbo
yathÄ• vuttadukkhapatikÄ• rajaá¹ƒ sukhaá¹ƒ attanÄ• paá¹-ilabhati, tathÄ• ramaá¹‡Ä«yesu
Ä• rÄ• muyyÄ• napÄ• sÄ• dataá¸·Ä• kÄ• dÄ«su \Ne I 252/, araÃ±Ã±Ä• yatanesu ca kÄ• ya
abhinibbutattÄ• attanÄ• sukhaá¹ƒ paá¹-ilabhati, yaÃ±ca suá¹‡Ä• ti ``buddhÄ• nubuddhapa
mahÄ• bodhisattÄ• ca nekkhammapaá¹-ipattiyaá¹ƒ á¹-hitÄ• â€™â€™ ti ca ``diá¹-á¹-hadhan
Ä«disaá¹ƒ nÄ• ma jhÄ• nasamÄ• pattisukhamanubhavantÄ«â€™â€™ ti ca, taá¹ƒ sabbaá¹ƒ
upasaá¹ƒharati. ayaá¹ƒ tÄ• va nayo asamÄ• hitabhÅ«miyaá¹ƒ patiá¹-á¹-hitassa.

samÄ• hitabhÅ«miyaá¹ƒ pana patiá¹-á¹-hito attanÄ• yathÄ• nubhÅ«taá¹ƒ visesÄ• dhigama
passaddhiá¹ƒ, sukhaá¹ƒ, samÄ• dhiá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡aÃ±ca sattesu adhimuccan
pariá¹‡Ä• meti, tathÄ• mahati saá¹ƒsÄ• radukkhe, tassa ca nimittabhÅ«te kilesÄ• bhisaá¹…
sattanikÄ• yaá¹ƒ disvÄ• tatrÄ• pi khÄ• danachedanabhedanasedanapisanahiá¹ƒsanaaggis
tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• nirantaraá¹ƒ cirakÄ• laá¹ƒ vedayante narake, aÃ±Ã±an
kujjhanasantÄ• sanavisodhanahiá¹ƒsanaparÄ• dhÄ«natÄ• dÄ«hi mahÄ• dukkhaá¹ƒ anubha
jotimÄ• lÄ• kulasarÄ«re khuppipÄ• savÄ• tÄ• tapÄ• dÄ«hi á¸• ayhamÄ• ne, visussamÄ• ne
uddhabÄ• hu viravante nijjhÄ• mataá¹‡hikÄ• dike mahÄ• dukkhaá¹ƒ vedayamÄ• ne pete ca
mahantaá¹ƒ anayabyasanaá¹ƒ pÄ• puá¹‡ante hatthacchedÄ• dikaraá¹‡ayogena dubbaá¹‡á

khuppipÄ• sÄ• diÄ• bÄ• dhayogena balavantehi abhibhavanÄ«yato, paresaá¹ƒ vahanato, p
tiracchÄ• nagate ca atisayante apÄ• yadukkhanibbisesaá¹ƒ dukkhamanubhavante manusse
visayaparibhogavikkhittacittatÄ• ya rÄ• gÄ• dipariá¸·Ä• hena á¸• ayhamÄ• ne
vÄ• tavegasamuá¹-á¹-hitajÄ• lÄ• samiddhasukkhakaá¹-á¹-hasannipÄ• te aggikkhandhe viya
anupasantanihataparÄ• dhÄ«ne \Be I 288/ (anihataparÄ• dhÄ«ne Sv-pá¹- I 7) kÄ• mÄ• vaca
vidÅ«ramÄ• kÄ• saá¹ƒ vigÄ• hitasakuntÄ• viya, balavatÄ• dÅ«re pÄ• á¹‡inÄ• khittasarÄ•
cirappavattiyaá¹ƒ anaccantikatÄ• ya pÄ• tapariyosÄ• nÄ• anatikkantajÄ• tijarÄ• maraá¹‡Ä•
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaradeve ca passantena mahantaá¹ƒ saá¹ƒvegaá¹ƒ paccupaá¹-á
karuá¹‡Ä• ya ca anodhiso sattÄ• pharitabbÄ• . evaá¹ƒ kÄ• yena, vÄ• cÄ• ya, manasÄ• ca
upacinantena yathÄ• pÄ• ramiyo paripÅ«renti, evaá¹ƒ sakkaccakÄ• rinÄ• sÄ• taccakÄ• rin
pavattetabbo, vÄ«riyapÄ• ramÄ« paripÅ«retabbÄ• .

apica ``acinteyyÄ• parimeyyavipuloá¸·Ä• ravimalanirupamanirupakkilesaguá¹‡agaá¹‡anicay
buddhabhÄ• vassa ussakkitvÄ• sampahaá¹ƒsanayoggaá¹ƒ vÄ«riyaá¹ƒ nÄ• ma acinteyyÄ•
pacurajanÄ• sotumpi sakkuá¹‡anti, pageva paá¹-ipajjituá¹ƒ. tathÄ• hi tividhÄ• abhinÄ«hÄ•
buddhabhÅ«miyo, (Sn-a I 34) cattÄ• ri saá¹…gahavatthÅ«ni \Ne I 253/, (DN III 210; AN a IV
karuá¹‡ekarasatÄ• , buddhadhammesu sacchikaraá¹‡ena visesappaccayo, nijjhÄ• nakkhan
sabbasattesu piyaputtasaÃ±Ã±Ä• , saá¹ƒsÄ• radukkhehi aparikhedo, sabbadeyyadhammap
niratimÄ• natÄ• , adhisÄ«lÄ• diadhiá¹-á¹-hÄ• naá¹ƒ, tattha ca acaÃ±calatÄ• , kusalakiriyÄ• s
vivekaninnacittatÄ• , jhÄ• nÄ• nuyogo, anavajjadhammesu atittiyatÄ• , yathÄ• sutassa dhan
hitajjhÄ• sayena desanÄ• ya Ä• rambhadaá¸·hatÄ• , dhÄ«ravÄ«rabhÄ• vo, parÄ• pavÄ• da
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, samÄ• pattÄ«su vasÄ«bhÄ• vo, abhiÃ±Ã±Ä• su balappatti, lakk
satipaá¹-á¹-hÄ• nÄ• dÄ«su abhiyogena lokuttaramaggasambhÄ• rasambharaá¹‡aá¹ƒ, naval
evamÄ• dikÄ• sabbÄ• pi bodhisambhÄ• rapaá¹-ipatti vÄ«riyÄ• nubhÄ• veneva samijjhatÄ«
mahÄ• bodhi anossajjantena sakkaccaá¹ƒ nirantaraá¹ƒ vÄ«riyaá¹ƒ yathÄ• uparÅ«pari vises
sampÄ• detabbaá¹ƒ. sampajjamÄ• ne ca yathÄ• vutte vÄ«riye, khantisaccÄ• dhiá¹-á¹-hÄ• n
sabbepi bodhisambhÄ• rÄ• tadadhÄ«navuttitÄ• ya sampannÄ• eva hontÄ«tikhantiÄ• dÄ«s
veditabbÄ• .

iti \Be I 289/ sattÄ• naá¹ƒ sukhÅ«pakaraá¹‡apariccÄ• gena bahudhÄ• nuggahakaraá¹‡aá¹ƒ
sÄ«lena tesaá¹ƒ jÄ«vitasÄ• pateyyadÄ• rarakkhÄ• bhedapiyahitavacanÄ• vihiá¹ƒsÄ• dikara
Ä• misapaá¹-iggahaá¹‡adhammadÄ• nÄ• dinÄ• anekavidhÄ• hitacariyÄ• , paÃ±Ã±Ä• ya te
hitakaraá¹‡Å«pÄ• yakosallaá¹ƒ, vÄ«riyena tattha ussÄ• hÄ• rambhaasaá¹ƒhÄ«rakaraá¹‡Ä•
tadaparÄ• dhasahanaá¹ƒ, saccena nesaá¹ƒ avaÃ±canatadupakÄ• rakiriyÄ• samÄ• dÄ• nÄ•
adhiá¹-á¹-hÄ• nena tadupakaraá¹‡e anatthasampÄ• tepi acalanaá¹ƒ, mettÄ• ya nesaá¹ƒ hita
upekkhÄ• ya nesaá¹ƒ upakÄ• rÄ• pakÄ• resu vikÄ• rÄ• nÄ• pattÄ«ti evaá¹ƒ aparimÄ• á¹‡e
anukampitasabbasattassa bodhisattassa puthujjanehi asÄ• dhÄ• raá¹‡o aparimÄ• á¹‡o puÃ
ettha paá¹-ipattÄ«ti veditabbaá¹ƒ. yo cetÄ• saá¹ƒ paccayo vutto, tattha ca sakkaccaá¹ƒ sam

__ko vibhÄ• go_ti ---

sÄ• maÃ±Ã±abhedato etÄ• , dasavidhÄ• vibhÄ• gato.

tidhÄ• hutvÄ• na paccekaá¹ƒ, samatiá¹ƒsavidhÄ• samaá¹ƒ ||

dasa pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti hi samatiá¹ƒsa pÄ• ran
``katÄ• bhinÄ«hÄ• rassa \Ne I 254/ bodhisattassa parahitakaraá¹‡Ä• bhininnÄ• sayapayoga
kaá¹‡hadhammavokiá¹‡á¹‡Ä• sukkÄ• dhammÄ• pÄ• ramiyo, tehi avokiá¹‡á¹‡Ä• sukkÄ•
asukkÄ• dhammÄ• paramatthapÄ• ramiyoâ€™â€™ ti __keci. _ ``samudÄ• gamanakÄ• les
bodhisattabhÅ«miyaá¹ƒ puá¹‡á¹‡Ä• upapÄ• ramiyo, buddhabhÅ«miyaá¹ƒ sabbÄ• kÄ• rapa
paramatthapÄ• ramiyo. bodhisattabhÅ«miyaá¹ƒ vÄ• parahitakaraá¹‡ato pÄ• ramiyo, attahit
buddhabhÅ«miyaá¹ƒ balavesÄ• rajjasamadhigamena ubhayahitaparipÅ«raá¹‡ato paramatth
Ä• dimajjhapariyosÄ• nesu paá¹‡idhÄ• nÄ• rambhapariniá¹-á¹-hÄ• nesu tesaá¹ƒ vibhÄ• goâ
``dosupasamakaruá¹‡Ä• pakatikÄ• naá¹ƒ bhavasukhavimuttisukhaparamasukhappattÄ• naâ
tabbibhÄ• goâ€™â€™ ti __aÃ±Ã±e. _

``lajjÄ• satimÄ• nÄ• passayÄ• naá¹ƒ lokuttaradhammÄ• dhipatÄ«naá¹ƒ sÄ«lasamÄ• dhipaÃ
tÄ• ritataritatÄ• rayitÅ«naá¹ƒ anubuddhapaccekabuddhasammÄ• sambuddhÄ• naá¹ƒ
pÄ• ramÄ«upapÄ• ramÄ«paramatthapÄ• ramÄ«hi bodhittayappattito yathÄ• vuttavibhÄ• go
``cittapaá¹‡idhito yÄ• va vacÄ«paá¹‡idhi, tÄ• va pavattÄ• sambhÄ• rÄ• pÄ• ramiyo \Be I 2
yÄ• va kÄ• yapaá¹‡idhi, tÄ• va pavattÄ• upapÄ• ramiyo, kÄ• yapaá¹‡idhito pabhuti parama
__apare. aÃ±Ã±e_ pana ``parapuÃ±Ã±Ä• numodanavasena pavattÄ• sambhÄ• rÄ• pÄ• ra
pavattÄ• upapÄ• ramiyo, sayaá¹ƒ karaá¹‡avasena pavattÄ• paramatthapÄ• ramiyoâ€™â€
``bhavasukhÄ• vaho puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• ro pÄ• ramÄ«, attano nibbÄ• nasukhÄ• v
tadubhayasukhÄ• vaho paramatthapÄ• ramÄ«â€™â€™ ti __eke. _

puttadÄ• radhanÄ• diupakaraá¹‡apariccÄ• go pana dÄ• napÄ• ramÄ«, attano aá¹…gapario
jÄ«vitapariccÄ• go dÄ• naparamatthapÄ• ramÄ«. tathÄ• puttadÄ• rÄ• dikassa tividhassÄ• p
tisso sÄ«lapÄ• ramiyo, tesu eva tividhesu vatthÅ«su Ä• layaá¹ƒ upacchinditvÄ• nikkhaman
nekkhammapÄ• ramiyo, upakaraá¹‡aaá¹…gajÄ«vitataá¹‡haá¹ƒ samÅ«hanitvÄ• sattÄ• naá¹
hitÄ• hitavinicchayakaraá¹‡avasena tisso paÃ±Ã±Ä• pÄ• ramiyo, yathÄ• vuttabhedÄ• naá¹ƒ
vÄ• yamanavasena tisso vÄ«riyapÄ• ramiyo, upakaraá¹‡aaá¹…gajÄ«vitantarÄ• yakarÄ• na
khantipÄ• ramiyo, upakaraá¹‡aaá¹…gajÄ«vitahetu saccÄ• pariccÄ• gavasena tisso saccapÃ
akuppÄ• dhiá¹-á¹-hÄ• navaseneva samijjhantÄ«ti upakaraá¹‡Ä• divinÄ• sepi acalÄ• dhiá¹-á
adhiá¹-á¹-hÄ• napÄ• ramiyo, upakaraá¹‡Ä• divighÄ• takesupi sattesu mettÄ• ya avijahanava
yathÄ• vuttavatthuttayassa upakÄ• rÄ• pakÄ• resu sattasaá¹…khÄ• resu majjhattatÄ• paá¹-

upekkhÄ• pÄ• ramiyoti evamÄ• dinÄ• etÄ• saá¹ƒ vibhÄ• go veditabbo.

__ko_ \Ne I 255/ __saá¹…gahoti_ ettha pana ---

yathÄ• vibhÄ• gato tiá¹ƒsa-vidhÄ• saá¹…gahato dasa.

chappakÄ• rÄ• va etÄ• su, yugaá¸·Ä• dÄ«hi sÄ• dhaye ||

yathÄ• hi esÄ• vibhÄ• gato tiá¹ƒsavidhÄ• pi dÄ• napÄ• ramiÄ• dibhÄ• vato dasavidhÄ• , e
dÄ• nasÄ«lakhantivÄ«riyajhÄ• napaÃ±Ã±Ä• sabhÄ• vena chabbidhÄ• . etÄ• su hi nekkham
saá¹…gahitÄ• tassÄ• pabbajjÄ• bhÄ• ve. nÄ«varaá¹‡avivekabhÄ• ve pana jhÄ• napÄ• ran
saá¹…gahitÄ• , saccapÄ• ramÄ« sÄ«lapÄ• ramiyÄ• ekadesÄ• eva vacÄ«saccaviratisaccap
I 291/ pana paÃ±Ã±Ä• pÄ• ramiyÄ• saá¹…gahitÄ• , mettÄ• pÄ• ramÄ« jhÄ• napÄ• ramiyÄ•
jhÄ• napaÃ±Ã±Ä• pÄ• ramÄ«hi, adhiá¹-á¹-hÄ• napÄ• ramÄ« sabbÄ• hipi saá¹…gahitÄ• ti.

etesaÃ±ca dÄ• nÄ• dÄ«naá¹ƒ channaá¹ƒ guá¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±asambandhÄ• na
paÃ±cadasa yugaá¸·Ä• disÄ• dhakÄ• ni honti. seyyathidaá¹ƒ? dÄ• nasÄ«layugaá¸·ena para
karaá¹‡Ä• karaá¹‡ayugaá¸·asiddhi, dÄ• nakhantiyugaá¸·ena alobhÄ• dosayugaá¸·asiddhi, d
cÄ• gasutayugaá¸·asiddhi, dÄ• najhÄ• nayugaá¸·ena kÄ• madosappahÄ• nayugaá¸·asiddhi
ariyayÄ• nadhurayugaá¸·asiddhi, sÄ«lakhantidvayena payogÄ• sayasuddhadvayasiddhi, sÄ
bhÄ• vanÄ• dvayasiddhi, sÄ«lajhÄ• nadvayena dussÄ«lyapariyuá¹-á¹-hÄ• nappahÄ• nadva
dÄ• nadvayasiddhi, khantivÄ«riyadvayena khamÄ• tejadvayasiddhi, khantijhÄ• nadukena
virodhÄ• nurodhappahÄ• nadukasiddhi, khantipaÃ±Ã±Ä• dukena suÃ±Ã±atÄ• khantipaá¹-iv
vÄ«riyajhÄ• nadukena paggahÄ• vikkhepadukasiddhi, vÄ«riyapaÃ±Ã±Ä• dukena saraá¹‡ad
yÄ• nadukasiddhi. dÄ• nasÄ«lakhantitikena lobhadosamohappahÄ• natikasiddhi, dÄ• nasÄ
bhogajÄ«vitakÄ• yasÄ• rÄ• dÄ• natikasiddhi, dÄ• nasÄ«lajhÄ• natikena puÃ±Ã±akiriyavatth
dÄ• nasÄ«lapaÃ±Ã±Ä• tikena Ä• misÄ• bhayadhammadÄ• natikasiddhÄ«ti evaá¹ƒ itarehipi
yathÄ• sambhavaá¹ƒ tikÄ• ni, catukkÄ• dÄ«ni ca yojetabbÄ• ni.

evaá¹ƒ chabbidhÄ• nampi pana imÄ• saá¹ƒ pÄ• ramÄ«naá¹ƒ catÅ«hi adhiá¹-á¹-hÄ• nehi sa
sabbapÄ• ramÄ«naá¹ƒ samÅ«hasaá¹…gahato hi cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni. seyyathidaa
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nanti. ta
ettha vÄ• adhitiá¹-á¹-hati, adhiá¹-á¹-hÄ• namattameva vÄ• tanti __adhiá¹-á¹-hÄ• naá¹ƒ, _ s
adhiá¹-á¹-hÄ• naÃ±ca, saccassa vÄ• adhiá¹-á¹-hÄ• naá¹ƒ, saccaá¹ƒ \Ne I 256/ vÄ• adhiá¹-
__saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ. _ evaá¹ƒ sesesupi. tattha avisesato tÄ• va katÄ• bhinÄ«hÄ• r
anukampitasabbasattassa mahÄ• sattassa paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ sabbapÄ• ramÄ«pari
__saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, _ tesaá¹ƒ paá¹-ipakkhapariccÄ• gato __cÄ• gÄ• dhiá¹-á¹-hÄ•
sabbapÄ• ramitÄ• guá¹‡ehi upasamanato __upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ. _ tehi eva paral

__paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. _

visesato pana ``yÄ• cakÄ• naá¹ƒ janÄ• naá¹ƒ avisaá¹ƒvÄ• detvÄ• dassÄ• mÄ«â€™â€™ ti
avisaá¹ƒvÄ• detvÄ• dÄ• nato, dÄ• naá¹ƒ avisaá¹ƒvÄ• detvÄ• anumodanato \Be I 292/,
macchariyÄ• dipaá¹-ipakkhapariccÄ• gato, deyyapaá¹-iggÄ• hakadÄ• nadeyyadhammakkha
lobhadosamohabhayavÅ«pasamanato, yathÄ• rahaá¹ƒ yathÄ• kÄ• laá¹ƒ yathÄ• vidhÄ• naÃ
kusaladhammÄ• naá¹ƒ caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ dÄ• naá¹ƒ. tathÄ• saá¹ƒ
avÄ«tikkamanato, dussÄ«lyapariccÄ• gato, duccaritavÅ«pasamanato, paÃ±Ã±uttarato ca
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ. yathÄ• paá¹-iÃ±Ã±aá¹ƒ khamanato,
katÄ• parÄ• dhavikappapariccÄ• gato, kodhapariyuá¹-á¹-hÄ• navÅ«pasamanato, paÃ±Ã±ut
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• khanti. paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ parahitakaraá¹‡
akusalavÅ«pasamanato, paÃ±Ã±uttarato ca caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ vÄ«
paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ lokahitÄ• nucintanato, nÄ«varaá¹‡apariccÄ• gato, cittavÅ«pasam
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ jhÄ• naá¹ƒ. yathÄ• paá¹-iÃ±Ã±aá¹ƒ parahitÅ«pÄ
anupÄ• yakiriyapariccÄ• gato, mohajapariá¸·Ä• havÅ«pasamanato, sabbaÃ±Ã±utÄ• paá¹-il
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• paÃ±Ã±Ä• .

tattha Ã±eyyapaá¹-iÃ±Ã±Ä• nuvidhÄ• nehi saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, vatthukÄ• makilesak
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, dosadukkhavÅ«pasamehi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, anub
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. tividhasaccapariggahitaá¹ƒ dosattayavirodhi saccÄ• dhiá¹-á¹
tividhacÄ• gapariggahitaá¹ƒ dosattayavirodhi cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tividhavÅ«pasam
dosattayavirodhi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tividhaÃ±Ä• á¹‡apariggahitaá¹ƒ dosattayavi
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. saccÄ• dhiá¹-á¹-hÄ• napariggahitÄ• ni cÄ• gÅ«pasamapaÃ±
avisaá¹ƒvÄ• danato, paá¹-iÃ±Ã±Ä• nuvidhÄ• nato ca. cÄ• gÄ• dhiá¹-á¹-hÄ• napariggahitÄ•
saccÅ«pasamapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ni paá¹-ipakkhapariccÄ• gato, sabbapariccÄ• ga
upasamÄ• dhiá¹-á¹-hÄ• napariggahitÄ• ni saccacÄ• gapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ni kilesa
kammapariá¸·Ä• hÅ«pasamanato ca. paÃ±Ã±Ä• dhiá¹-á¹-hÄ• napariggahitÄ• ni saccacÄ• g
Ã±Ä• á¹‡apubbaá¹…gamato, Ã±Ä• á¹‡Ä• nuparivattanato cÄ• ti evaá¹ƒ sabbÄ• pi pÄ• rami
cÄ• gaparibyaÃ±jitÄ• upasamopabrÅ«hitÄ• paÃ±Ã±Ä• parisuddhÄ• . saccaÃ±hi etÄ• saá¹
paá¹-iggÄ• hakahetu, upasamo paribuddhihetu paÃ±Ã±Ä• pÄ• risuddhihetu. tathÄ• Ä• dim
saccapaá¹-iÃ±Ã±attÄ• , majjhe cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ katapaá¹‡idhÄ• nassa \Ne I 257
attapariccÄ• gato, ante upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ sabbÅ«pasamapariyosÄ• nattÄ• . Ä•
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ tasmiá¹ƒ sati sambhavato, asati asambhavato, yathÄ• paá¹-i

tattha \Be I 293/ mahÄ• purisÄ• satataá¹ƒ attahitaparahitakarehi garupiyabhÄ• vakarehi
saccacÄ• gÄ• dhiá¹-á¹-hÄ• nehi gihibhÅ«tÄ• Ä• misadÄ• nena pare anuggaá¹‡hanti. tathÄ•
garupiyabhÄ• vakarehi, upasamapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nehi ca pabbajitabhÅ«tÄ• dhamm

tattha antimabhave bodhisattassa caturadhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ. paripuá¹‡á¹‡aca
hi carimakabhavÅ«papattÄ«ti eke. tatrÄ• pi hi gabbhÄ• vakkantiabhinikkhamanesu
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena sato sampajÄ• no saccÄ• dhiá¹-á¹-hÄ• napÄ•
uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gantvÄ• sabbÄ• disÄ• oloketvÄ• saccÄ• nupa
``aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassÄ• â€™â€™
tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadi, upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena jiá¹‡á¹‡Ä•
catudhammappadesakovidassa yobbanÄ• rogyajÄ«vitasampattimadÄ• naá¹ƒ upasamo, cÄ•
mahato Ã±Ä• tiparivaá¹-á¹-assa, hatthagatassa ca cakkavattirajjassa anapekkhapariccÄ• go

dutiye á¹-hÄ• ne abhisambodhiyaá¹ƒ caturadhiá¹-á¹-hÄ• naparipÅ«raá¹‡anti keci. tattha hi y
saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena catunnaá¹ƒ ariyasaccÄ• naá¹ƒ abhisamayo. tato h
paripuá¹‡á¹‡aá¹ƒ. cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena sabbakilesupakkilesapariccÄ•
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena
upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• game
anÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bho. tato hi paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡an
abhisambodhiyÄ• pi paramatthabhÄ• vato.

tatiye á¹-hÄ• ne dhammacakkappavattane caturadhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti aÃ±Ã
saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa dvÄ• dasahi Ä• kÄ• rehi ariyasaccadesanÄ• ya sa
paripuá¹‡á¹‡aá¹ƒ, cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saddhammamahÄ• yÄ• gakar
paripuá¹‡á¹‡aá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa sayaá¹ƒ upasantassa pares
upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gatas
Ä• sayÄ• diparijÄ• nanena paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti, tadapi asiddhaá
buddhakiccassa.

catutthe \Be I 294/ á¹-hÄ• ne parinibbÄ• ne caturadhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti apar
parinibbutattÄ• paramatthasaccasampattiyÄ• saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ, sa
cÄ• gÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ, sabbasaá¹…khÄ• rÅ«pasamena upasamÄ• dhiá
paÃ±Ã±Ä• payojanaparinibbÄ• nena paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡anti.

tatra mahÄ• purisassa visesena mettÄ• khette abhijÄ• tiyaá¹ƒ saccÄ• dhiá¹-á¹-hÄ• nasamu
saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabhibyattaá¹ƒ, visesena karuá¹‡Ä• khette abhisamb
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gatassa paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabh
dhammacakkappavattane cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa cÄ• gÄ• dhiá¹-á¹-hÄ• n
visesena upekkhÄ• khette parinibbÄ• ne upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa
upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabhibyattanti daá¹-á¹-habbaá¹ƒ.

tatrÄ• pi saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saá¹ƒvÄ• sena sÄ«laá¹ƒ veditabbaá¹ƒ,

cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saá¹ƒvohÄ• rena soceyyaá¹ƒ veditabbaá¹ƒ,
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa Ä• padÄ• su thÄ• mo veditabbo, paÃ±Ã±Ä• dh
sÄ• kacchÄ• ya paÃ±Ã±Ä• veditabbÄ• . evaá¹ƒ sÄ«lÄ• jÄ«vacittadiá¹-á¹-hivisuddhiyo vedit
saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena dosÄ• gatiá¹ƒ na gacchati avisaá¹ƒvÄ• danato,
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena chandÄ• gatiá¹ƒ na gacchati anabhisaá¹…gato,
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena bhayÄ• gatiá¹ƒ na gacchati anuparodhato,
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena mohÄ• gatiá¹ƒ na gacchati yathÄ• bhÅ«tÄ• va

tathÄ• paá¹-hamena aduá¹-á¹-ho adhivÄ• seti, dutiyena aluddho paá¹-isevati, tatiyena abh
catutthena asaá¹ƒmÅ«á¸·ho vinodeti. paá¹-hamena nekkhammasukhuppatti, itarehi
pavivekaupasamasambodhisukhuppattiyo honti. tathÄ• vivekajapÄ«tisukhasamÄ• dhijapÄ«
satipÄ• risuddhijaupekkhÄ• sukhuppattiyo etehi catÅ«hi yathÄ• kkamaá¹ƒ hontÄ«ti. evamar
catÅ«hi adhiá¹-á¹-hÄ• nehi sabbapÄ• ramisamÅ«hasaá¹…gaho veditabbo. yathÄ• ca catÅ«
sabbapÄ• ramisaá¹…gaho, evaá¹ƒ karuá¹‡Ä• paÃ±Ã±Ä• hipÄ«ti daá¹-á¹-habbaá¹ƒ. sabbopi
karuá¹‡Ä• paÃ±Ã±Ä• hi saá¹…gahito. karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• hi dÄ• nÄ• diguá¹
bhavanti buddhattasiddhipariyosÄ• nÄ• ti. evametÄ• saá¹ƒ saá¹…gaho veditabbo.

__ko_ \Ne I 259/ \Be I 295/ __sampÄ• danÅ«pÄ• yo_ti ---

sabbÄ• saá¹ƒ pana tÄ• sampi, upÄ• yoti sampÄ• dane.

avekallÄ• dayo atta-niyyÄ• tanÄ• dayo matÄ• ||

sakalassÄ• pi hi puÃ±Ã±Ä• disambhÄ• rassa sammÄ• sambodhiá¹ƒ uddissa __anavasesa
avekallakÄ• ritÄ• yogena, tattha ca __sakkaccakÄ• ritÄ• _ Ä• darabahumÄ• nayogena, __s
nirantarapayogena, __cirakÄ• lÄ• diyogo_ ca antarÄ• avosÄ• nÄ• pajjanenÄ• ti. taá¹ƒ pana
parato Ä• vi bhavissati. iti caturaá¹…gayogo etÄ• saá¹ƒ pÄ• ramÄ«naá¹ƒ sampÄ• danÅ«pÄ

tathÄ• mahÄ• sattena bodhÄ• ya paá¹-ipajjantena sammÄ• sambodhÄ• ya buddhÄ• naá¹ƒ
``imÄ• haá¹ƒ attabhÄ• vaá¹ƒ buddhÄ• naá¹ƒ niyyÄ• temÄ«â€™â€™ ti. taá¹ƒ taá¹ƒ pariggah
puretarameva dÄ• namukhe nissajjitabbaá¹ƒ ``yaá¹ƒ kiÃ±ci mayhaá¹ƒ uppajjanakaá¹ƒ jÄ«vi
taá¹ƒ sabbaá¹ƒ sati yÄ• cake dassÄ• mi, tesaá¹ƒ pana dinnÄ• vasesaá¹ƒ eva mayÄ• paribh

evaÃ±hissa sammadeva pariccÄ• gÄ• ya kate cittÄ• bhisaá¹…khÄ• re yaá¹ƒ uppajjati parig
aviÃ±Ã±Ä• á¹‡akaá¹ƒ, saviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• , tattha ye ime pubbe dÄ• ne akataparica
parittabhÄ• vo, uá¸·Ä• ramanuÃ±Ã±atÄ• , parikkhayacintÄ• ti __cattÄ• ro dÄ• navinibandhÄ
mahÄ• bodhisattassa saá¹ƒvijjamÄ• nesu deyyadhammesu, paccupaá¹-á¹-hite ca yÄ• cakaj
pakkhandati na kamati, tena niá¹-á¹-hamettha gantabbaá¹ƒ ``addhÄ• haá¹ƒ dÄ• ne pubbe a

etarahi dÄ• tukamyatÄ• citte na saá¹‡á¹-hÄ• tÄ«â€™â€™ ti. so ``evaá¹ƒ me ito paraá¹ƒ dÄ
bhavissati, handÄ• haá¹ƒ ito paá¹-á¹-hÄ• ya dÄ• naá¹ƒ dassÄ• mi, nanu mayÄ• paá¹-ikacce
yÄ• cakÄ• naá¹ƒ pariccattaâ€™â€™ nti dÄ• naá¹ƒ deti muttacÄ• go payatapÄ• á¹‡i vossag
dÄ• nasaá¹ƒvibhÄ• garato. evaá¹ƒ mahÄ• sattassa __paá¹-hamo dÄ• navinibandho_ hato h

tathÄ• mahÄ• satto deyyadhammassa parittabhÄ• ve sati paccayavekalle iti paá¹-isaÃ±cik
adÄ• nasÄ«latÄ• ya etarahi evaá¹ƒ paccayavekallo jÄ• to, tasmÄ• idÄ• ni mayÄ• parittena
yathÄ• laddhena \Be I 296/ deyyadhammena attÄ• naá¹ƒ pÄ«á¸·etvÄ• pi dÄ• nameva dÄ• t
dÄ• napÄ• ramiá¹ƒ matthakaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti so itarÄ«tarena dÄ• naá¹ƒ det
260/ vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato. evaá¹ƒ mahÄ• sattassa __dutiyo
vihato samucchinno.

tathÄ• mahÄ• satto deyyadhammassa uá¸·Ä• ramanuÃ±Ã±atÄ• ya adÄ• tukamyatÄ• citte
paá¹-isaÃ±cikkhati ``nanu tayÄ• sappurisa uá¸·Ä• ratamÄ• sabbaseá¹-á¹-hÄ• sammÄ• sa
tadatthaá¹ƒ tayÄ• uá¸·Ä• ramanuÃ±Ã±e eva deyyadhamme dÄ• tuá¹ƒ yuttarÅ«paâ€™â€™
manuÃ±Ã±aÃ±ca dÄ• naá¹ƒ deti muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ
mahÄ• purisassa __tatiyo dÄ• navinibandho_ hato hoti vihato samucchinno.

tathÄ• mahÄ• satto dÄ• naá¹ƒ dento yadÄ• deyyadhammassa parikkhayaá¹ƒ passati, so i
``ayaá¹ƒ kho bhogÄ• naá¹ƒ sabhÄ• vo, yadidaá¹ƒ khayadhammatÄ• vayadhammatÄ• , apic
akatattÄ• evaá¹ƒ bhogÄ• naá¹ƒ parikkhayo dissati, handÄ• haá¹ƒ yathÄ• laddhena deyyad
vipulena vÄ• dÄ• nameva dadeyyaá¹ƒ, yenÄ• haá¹ƒ Ä• yatiá¹ƒ dÄ• napÄ• ramiyÄ• mattha
yathÄ• laddhena dÄ• naá¹ƒ deti muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ
mahÄ• sattassa __catuttho dÄ• navinibandho_ hato hoti vihato samucchinno. evaá¹ƒ ye ye
vinibandhabhÅ«tÄ• anatthÄ• , tesaá¹ƒ tesaá¹ƒ yathÄ• rahaá¹ƒ paccavekkhitvÄ• paá¹-ivino
dÄ• napÄ• ramiyÄ• , evaá¹ƒ sÄ«lapÄ• ramiÄ• dÄ«supi daá¹-á¹-habbaá¹ƒ.

apica yaá¹ƒ mahÄ• sattassa buddhÄ• naá¹ƒ attasanniyyÄ• tanaá¹ƒ, taá¹ƒ sammadeva sab
sampÄ• danÅ«pÄ• yo, buddhÄ• naÃ±ca attÄ• naá¹ƒ niyyÄ• tetvÄ• á¹-hito mahÄ• puriso tat
bodhisambhÄ• rapÄ• ripÅ«riyÄ• ghaá¹-ento vÄ• yamanto sarÄ«rassa, sukhÅ«pakaraá¹‡Ä•
dussahesupi kiccesu (kicchesu Cp-a pakiá¹‡á¹‡akakathÄ•) durabhisambhavesupi sattasaá
anatthesu tibbesu pÄ• á¹‡aharesu ``ayaá¹ƒ mayÄ• attabhÄ• vo buddhÄ• naá¹ƒ pariccatto,
hotÅ«â€™â€™ ti \Be I 297/ tannimittaá¹ƒ na kampati na vedhati Ä«sakampi aÃ±Ã±athattaá
kusalÄ• rambhe aÃ±Ã±adatthu acalÄ• dhiá¹-á¹-hÄ• no ca hoti, evaá¹ƒ __attasanniyyÄ• tana
sampÄ• danÅ«pÄ• yo.

apica samÄ• sato katÄ• bhinÄ«hÄ• rassa attani sinehassa pariyÄ• dÄ• naá¹ƒ, (parisosana
pakiá¹‡á¹‡akakathÄ•) paresu ca sinehassa parivaá¸• á¸• hanaá¹ƒ etÄ• saá¹ƒ sampÄ• danÅ

sammÄ• sambodhisamadhigamÄ• ya hi katamahÄ• paá¹‡idhÄ• nassa mahÄ• sattassa yÄ•
dhammesu \Ne I 261/ anupalittassa attani sineho parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gacchati
mahÄ• karuá¹‡Ä• samÄ• yogavasena (samÄ• sevanena Cp-a pakiá¹‡á¹‡akakathÄ•) pana
sampassamÄ• nassa tesu mettÄ• karuá¹‡Ä• sineho parivaá¸• á¸• hati, tato ca taá¹ƒ tadÄ• v
attaparasantÄ• nesu lobhadosamohavigamena vidÅ«rÄ«katamacchariyÄ• dibodhisambhÄ•
dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• tehi catÅ«hi saá¹…gahavatthÅ«
caturadhiá¹-á¹-hÄ• nÄ• nugatehi accantaá¹ƒ janassa saá¹…gahakaraá¹‡ena upari yÄ• natta
paripÄ• canaÃ±ca karoti.

mahÄ• sattÄ• naÃ±hi mahÄ• karuá¹‡Ä• , mahÄ• paÃ±Ã±Ä• ca dÄ• nena alaá¹…katÄ• , dÄ
atthacariyÄ• ya, atthacariyÄ• samÄ• nattatÄ• ya alaá¹…katÄ• , saá¹…gahitÄ• ca. tesaÃ±h
nibbisese katvÄ• bodhisambhÄ• resu paá¹-ipajjantÄ• naá¹ƒ sabbattha samÄ• nasukhadukk
buddhabhÅ«tÄ• nampi ca teheva catÅ«hi saá¹…gahavatthÅ«hi caturadhiá¹-á¹-hÄ• nena par
accantikasaá¹…gahakaraá¹‡ena abhivinayanaá¹ƒ sijjhati. dÄ• naÃ±hi sammÄ• sambuddhÄ
paripÅ«ritÄ• bhibuddhaá¹ƒ. piyavacanaá¹ƒ saccÄ• dhiá¹-á¹-hÄ• nena, atthacariyÄ• paÃ±Ã±
samÄ• nattatÄ• upasamÄ• dhiá¹-á¹-hÄ• nena paripÅ«ritÄ• bhibuddhÄ• . tathÄ• gatÄ• naÃ±
samÄ• nattatÄ• parinibbÄ• ne. tatra hi nesaá¹ƒ avisesato ekÄ«bhÄ• vo. tenevÄ• ha ``natth
nÄ• nattaâ€™â€™ ti. honti cettha ---

``sacco cÄ• gÄ« upasanto, paÃ±Ã±avÄ• anukampako.

sambhatasabbasambhÄ• ro, kaá¹ƒ nÄ• matthaá¹ƒ na sÄ• dhaye ||

mahÄ• kÄ• ruá¹‡iko \Be I 298/ satthÄ• , hitesÄ« ca upekkhako.

nirapekkho ca sabbattha, aho acchariyo jino ||

viratto sabbadhammesu, sattesu ca upekkhako.

sadÄ• sattahite yutto, aho acchariyo jino ||

sabbadÄ• sabbasattÄ• naá¹ƒ, hitÄ• ya ca sukhÄ• ya ca.

uyyutto akilÄ• sÅ« ca, aho acchariyo jinoâ€™â€™ ti || (Cp-a pakiá¹‡á¹‡akakathÄ•).

__kittakena_ \Ne I 262/ __kÄ• lena sampÄ• dana_nti ---

paÃ±Ã±Ä• dhikÄ• dibhedena, ugghÄ• á¹-itaÃ±Ã±uÄ• dinÄ• .

tiá¹‡á¹‡ampi bodhisattÄ• naá¹ƒ, vasÄ• kÄ• lo tidhÄ• mato ||

heá¹-á¹-himena hi tÄ• va paricchedena cattÄ• ri asaá¹…khyeyyÄ• ni, mahÄ• kappÄ• naá¹ƒ
aá¹-á¹-ha asaá¹…khyeyyÄ• ni, mahÄ• kappÄ• naá¹ƒ satasahassaÃ±ca, uparimena pana so
mahÄ• kappÄ• naá¹ƒ satasahassaÃ±ca. ete ca bhedÄ• yathÄ• kkamaá¹ƒ paÃ±Ã±Ä• dhika
veditabbÄ• . paÃ±Ã±Ä• dhikÄ• naÃ±hi saddhÄ• mandÄ• hoti, paÃ±Ã±Ä• tikkhÄ• . saddhÄ
hoti. vÄ«riyÄ• dhikÄ• naá¹ƒ paÃ±Ã±Ä• mandÄ• . paÃ±Ã±Ä• nubhÄ• vena ca sammÄ• sam
atthato samÄ• naá¹ƒ) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

apare pana ``vÄ«riyassa tikkhamajjhimamudubhÄ• vena bodhisattÄ• naá¹ƒ ayaá¹ƒ kÄ• lavi
avisesena pana vimuttiparipÄ• canÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ tikkhamajjhimamudubhÄ•
bodhisambhÄ• rÄ• tesaá¹ƒ pÄ• ripÅ«riá¹ƒ gacchantÄ«ti tayopete kÄ• labhedÄ• yuttÄ• tipi
bodhisattÄ• abhinÄ«hÄ• rakkhaá¹‡e bhavanti eko ugghaá¹-itaÃ±Ã±Å«, eko vipaÃ±citaÃ±Ã±
ugghaá¹-itaÃ±Ã±Å«, so sammÄ• sambuddhassa sammukhÄ• catuppadagÄ• thaá¹ƒ suá¹‡a
apariyosite eva chahi abhiÃ±Ã±Ä• hi saha paá¹-isambhidÄ• hi arahattaá¹ƒ adhigantuá¹ƒ sam
sace sÄ• vakabodhiyaá¹ƒ adhimutto siyÄ• .

dutiyo bhagavato sammukhÄ• catuppadagÄ• thaá¹ƒ suá¹‡anto apariyosite eva gÄ• thÄ• ya
abhiÃ±Ã±Ä• hi arahattaá¹ƒ adhigantuá¹ƒ samatthupanissayo hoti, yadi sÄ• vakabodhiyaá¹ƒ

itaro \Be I 299/ pana bhagavato sammukhÄ• catuppadagÄ• thaá¹ƒ sutvÄ• pariyositÄ• ya g
abhiÃ±Ã±Ä• hi arahattaá¹ƒ adhigantuá¹ƒ samatthupanissayo hoti.

tayopete vinÄ• kÄ• labhedena katÄ• bhinÄ«hÄ• rÄ• , buddhÄ• naá¹ƒ santike laddhabyÄ• l
263/ pÄ• ramiyo pÅ«rentÄ• yathÄ• kkamaá¹ƒ yathÄ• vuttabhedena kÄ• lena sammÄ• saml
pana kÄ• labhedesu aparipuá¹‡á¹‡esu te te mahÄ• sattÄ• divase divase vessantaradÄ• na
dentÄ• pi tadanurÅ«pe sÄ«lÄ• disabbapÄ• ramidhamme Ä• cinantÄ• pi paÃ±ca mahÄ• pari
Ã±Ä• tatthacariyaá¹ƒ lokatthacariyaá¹ƒ buddhatthacariyaá¹ƒ paramakoá¹-iá¹ƒ pÄ• pentÄ• pi
sammÄ• sambuddhÄ• bhavissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kasmÄ• ? Ã±Ä• á¹‡assa
buddhakÄ• rakadhammÄ• naÃ±ca apariniá¹-á¹-hÄ• nato. paricchinnakÄ• lanipphÄ• ditaá¹ƒ
yathÄ• vuttakÄ• laparicchedena parinipphÄ• ditÄ• sammÄ• sambodhi tadantarÄ• pana sal
sakkÄ• adhigantunti pÄ• ramipÄ• ripÅ«ri yathÄ• vuttakÄ• lavisesena sampajjatÄ«ti veditab

__ko Ä• nisaá¹ƒso_ti ---

ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ---

``evaá¹ƒ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi ||

avÄ«cimhi nuppajjanti, tathÄ• lokantaresu ca.

nijjhÄ• mataá¹‡hÄ• khuppipÄ• sÄ• , na honti kÄ• lakaÃ±cikÄ• || (kÄ• lakaÃ±cikÄ• Cp-a pa

na honti khuddakÄ• pÄ• á¹‡Ä• , upapajjantÄ• pi duggatiá¹ƒ.

jÄ• yamÄ• nÄ• manussesu, jaccandhÄ• na bhavanti te ||

sotavekallatÄ• natthi, na bhavanti mÅ«gapakkhikÄ• .

itthibhÄ• vaá¹ƒ na gacchanti, ubhatobyaÃ±janapaá¹‡á¸• akÄ• ||

na bhavanti pariyÄ• pannÄ• , bodhiyÄ• niyatÄ• narÄ• .

muttÄ• Ä• nantarikehi, sabbattha suddhagocarÄ• ||

micchÄ• diá¹-á¹-hiá¹ƒ \Ne I 264/ \Be I 300/ na sevanti, kammakiriyadassanÄ• .

vasamÄ• nÄ• pi saggesu, asaÃ±Ã±aá¹ƒ nupapajjare ||

suddhÄ• vÄ• sesu devesu, hetu nÄ• ma na vijjati.

nekkhammaninnÄ• sappurisÄ• , visaá¹ƒyuttÄ• bhavÄ• bhave.

caranti lokatthacariyÄ• yo, pÅ«renti sabbapÄ• ramÄ«â€™â€™ ti || (aá¹-á¹-hasÄ• 0 nidÄ• na
pakiá¹‡á¹‡akakathÄ• ; Ap-a I dÅ«renidÄ• nakathÄ• ; Ja I dÅ«renidÄ• nakathÄ• ; Bv-a 27.dÅ

evaá¹ƒ saá¹ƒvaá¹‡á¹‡itÄ• Ä• nisaá¹ƒsÄ• , ye ca ``sato sampajÄ• no Ä• nanda bodhisatto t
mÄ• tukucchiá¹ƒ okkamatÄ«â€™â€™ tiÄ• dinÄ• (MN III 204) soá¸·asa acchariyabbhutadha
``sÄ«taá¹ƒ byapagataá¹ƒ hoti, uá¹‡haÃ±ca vÅ«pasamatÄ«â€™â€™ tiÄ• dinÄ• , (khu0 ni0 4
``jÄ• yamÄ• ne kho sÄ• riputta, bodhisatte ayaá¹ƒ dasasahassilokadhÄ• tu saá¹…kampati s
sampavedhatÄ«â€™â€™ tiÄ• dinÄ• ca dvattiá¹ƒsa pubbanimittappakÄ• rÄ• , ye vÄ• pana
adhippÄ• yasamijjhanaá¹ƒ, kammÄ• dÄ«su ca vasibhÄ• voti evamÄ• dayo tattha tattha jÄ•
dassitappakÄ• rÄ• Ä• nisaá¹ƒsÄ• , te sabbepi etÄ• saá¹ƒ Ä• nisaá¹ƒsÄ• , tathÄ• yathÄ• ni

alobhÄ• dosÄ• diguá¹‡ayugaá¸·Ä• dayo cÄ• ti veditabbÄ• .

apica yasmÄ• bodhisatto abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya sabbasattÄ• naá¹ƒ pitusamo ho
dakkhiá¹‡eyyako garu bhÄ• vanÄ«yo paramaÃ±ca puÃ±Ã±akkhettaá¹ƒ hoti guá¹‡avisesayo
manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• hi anupÄ• lÄ«yati,
mettÄ• karuá¹‡Ä• paribhÄ• vitasantÄ• natÄ• ya vÄ• á¸·amigÄ• dÄ«hi ca anabhibhavanÄ«yo
sattanikÄ• ye paccÄ• jÄ• yati, tasmiá¹ƒ tasmiá¹ƒ uá¸·Ä• rena vaá¹‡á¹‡ena uá¸·Ä• rena yase
uá¸·Ä• rena balena uá¸·Ä• rena Ä• dhipateyyena aÃ±Ã±e satte abhibhavati puÃ±Ã±avisesa

appÄ• bÄ• dho hoti appÄ• taá¹…ko, suvisuddhÄ• cassa saddhÄ• hoti suvisadÄ• , suvisuc
samÄ• dhi paÃ±Ã±Ä• suvisadÄ• , mandakileso hoti mandadaratho mandapariá¸·Ä• ho, kile
subbaco hoti padakkhiá¹‡aggÄ• hÄ«, khamo hoti sorato, sakhilo hoti paá¹-isandhÄ• rakusal
hoti anupanÄ• hÄ«, amakkhÄ« hoti apaá¸·Ä• sÄ«, anissukÄ« hoti amaccharÄ«, asaá¹-ho ho
hoti anatimÄ• nÄ«, asÄ• raddho hoti appamatto \Ne I 265/, parato upatÄ• pasaho hoti pares
yasmiÃ±ca gÄ• makhette paá¹-ivasati, tattha sattÄ• naá¹ƒ bhayÄ• dayo upaddavÄ• yebhuy
uppannÄ• ca vÅ«pasamanti, yesu ca apÄ• yesu uppajjati, na tattha pacurajano viya dukkhe
pÄ«á¸·Ä«yati, bhiyyoso mattÄ• ya saá¹ƒvegabhayamÄ• pajjati. tasmÄ• mahÄ• purisassa ya
tasmiá¹ƒ bhave labbhamÄ• nÄ• ete sattÄ• naá¹ƒ pitusamatÄ• dakkhiá¹‡eyyatÄ• dayo guá¹
veditabbÄ• .

tathÄ• Ä• yusampadÄ• rÅ«pasampadÄ• kulasampadÄ• issariyasampadÄ• Ä• deyyavac
mahÄ• purisassa pÄ• ramÄ«naá¹ƒ Ä• nisaá¹ƒsÄ• ti veditabbÄ• . tattha __Ä• yusampadÄ• _
upapattiyaá¹ƒ dÄ«ghÄ• yukatÄ• ciraá¹-á¹-hitikatÄ• , tÄ• ya yathÄ• raddhÄ• ni kusalasamÄ•
bahuÃ±ca kusalaá¹ƒ upacinoti. __rÅ«pasampadÄ• _ nÄ• ma abhirÅ«patÄ• dassanÄ«yatÄ•
rÅ«pappamÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ pasÄ• dÄ• vaho hoti sambhÄ• vanÄ«yo. __kulasa
abhinibbatti, tÄ• ya [jÄ• timadÄ• dimadasattÄ• nampi (madamattÄ• nampi Cp-a pakiá¹‡á¹‡a
upasaá¹…kamanÄ«yo hoti payirupÄ• sanÄ«yo, tena te nibbisevane karonti. __issariyasamp
mahÄ• vibhavatÄ• , mahesakkhatÄ• , mahÄ• parivÄ• ratÄ• ca, tÄ• hi saá¹…gahitabbe catÅ
313; AN I 256) saá¹…gahituá¹ƒ, niggahetabbe dhammena niggahetuÃ±ca samattho hoti. __
saddheyyatÄ• paccayikatÄ• , tÄ• ya sattÄ• naá¹ƒ pamÄ• á¹‡abhÅ«to hoti, alaá¹…ghanÄ«y
__mahÄ• nubhÄ• vatÄ• _ nÄ• ma pabhÄ• vamahantatÄ• , tÄ• ya parehi na abhibhuyyati, sa
abhibhavati dhammena, samena, yathÄ• bhÅ«taguá¹‡ehi ca, evametesaá¹ƒ Ä• yusampadÄ
pÄ• ramÄ«naá¹ƒ Ä• nisaá¹ƒsÄ• , sayaÃ±ca aparimÄ• á¹‡assa puÃ±Ã±asambhÄ• rassa par
sattÄ• naá¹ƒ avatÄ• raá¹‡assa paripÄ• canassa kÄ• raá¹‡abhÅ«tÄ• ti veditabbÄ• .

__kiá¹ƒ_ \Be I 302/ __phala_nti ---

sammÄ• sambuddhatÄ• tÄ• saá¹ƒ, jaÃ±Ã±Ä• phalaá¹ƒ samÄ• sato.

vitthÄ• rato anantÄ• pa-meyyÄ• guá¹‡agaá¹‡Ä• matÄ• ||

samÄ• sato hi tÄ• va sammÄ• sambuddhabhÄ• vo etÄ• saá¹ƒ phalaá¹ƒ. vitthÄ• rato pana
bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡a (DN II 33 Ä• dayo; III 198; MN II 386) asÄ«tÄ• nubyaÃ
byÄ• mappabhÄ• dianekaguá¹‡agaá¹‡asamujjalarÅ«pakÄ• yasampattiadhiá¹-á¹-hÄ• nÄ• d
catuvesÄ• rajja- \Ne I 266/ (AN a IV 8) chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasÄ• veá
305;) pabhutianantÄ• parimÄ• á¹‡aguá¹‡asamudayopasobhinÄ« dhammakÄ• yasirÄ«, yÄ•
anekehipi kappehi sammÄ• sambuddhenÄ• pi vÄ• cÄ• ya pariyosÄ• petuá¹ƒ na sakkÄ• , ida
vuttaÃ±cetaá¹ƒ bhagavatÄ• ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; III 141; Ud-a 53; Cp-a nid
pakiá¹‡á¹‡akakathÄ•) ---

evamettha pÄ• ramÄ«su pakiá¹‡á¹‡akakathÄ• veditabbÄ• .

evaá¹ƒ yathÄ• vuttÄ• ya paá¹-ipadÄ• ya yathÄ• vuttavibhÄ• gÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ pÅ
``samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• â€™â€™ _ti. satipi mahÄ• pariccÄ• gÄ• naá¹ƒ dÄ• na
pariccÄ• gavisesabhÄ• vadassanatthaá¹ƒ, visesasambhÄ• ratÄ• dassanatthaá¹ƒ, sudukkara
visuá¹ƒ gahaá¹‡aá¹ƒ, tatoyeva ca aá¹…gapariccÄ• gato nayanapariccÄ• gassa, pariggahap
dhanarajjapariccÄ• gato puttadÄ• rapariccÄ• gassa visuá¹ƒ gahaá¹‡aá¹ƒ kataá¹ƒ, tathÄ• ye
__Ä• cariyadhammapÄ• lattherena_ (Sv-pá¹- I 7) vuttaá¹ƒ. Ä• cariyasÄ• riputtattherenapi
__aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒ, _ (Mp-á¹- I ekapuggalavaggassa paá¹-hame) katthaci pana
visuá¹ƒ katvÄ• nayanapariccÄ• gamaÃ±Ã±atra jÄ«vitapariccÄ• gaá¹ƒ vÄ• pakkhipitvÄ• ra
paÃ±ca mahÄ• pariccÄ• ge vadanti.

gatapaccÄ• gatikavattasaá¹…khÄ• tÄ• ya \Be I 303/ (Sv I 9; Ps I 10.9; Spk III 5.368; Vibh-a
pubbabhÄ• gapaá¹-ipadÄ• ya saddhiá¹ƒ abhiÃ±Ã±Ä• samÄ• pattinipphÄ• danaá¹ƒ __pubba
sÄ• tisayapaá¹-ipattinipphÄ• danaá¹ƒ __pubbacariyÄ• . _ yÄ• vÄ• cariyÄ• piá¹-akasaá¹…g
_ keci pana ``abhinÄ«hÄ• ro __pubbayogo. _ dÄ• nÄ• dipaá¹-ipatti vÄ• kÄ• yavivekavasena
__pubbacariyÄ• â€™â€™ _ti vadanti. dÄ• nÄ• dÄ«naÃ±ceva appicchatÄ• dÄ«naÃ±ca saá¹
Ä• dÄ«navÄ• nisaá¹ƒsÄ• naÃ±ca \Ne I 267/ vibhÄ• vanavasena, sattÄ• naá¹ƒ bodhittaye

patiá¹-á¹-hÄ• panaparipÄ• canavasena ca pavattÄ• kathÄ• __dhammakkhÄ• naá¹ƒ. _ Ã±Ä
__Ã±Ä• tatthacariyÄ• , _ sÄ• pi karuá¹‡Ä• yanavaseneva. __Ä• di_-saddena __lokatthacari
kammassakatÄ• Ã±Ä• á¹‡avasena, anavajjakammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• n
khandhÄ• yatanÄ• diparicayavasena, lakkhaá¹‡attayatÄ«raá¹‡avasena ca Ã±Ä• á¹‡acÄ• ro
panatthato paÃ±Ã±Ä• pÄ• ramÄ«yeva, Ã±Ä• á¹‡asambhÄ• radassanatthaá¹ƒ pana visuá¹ƒ
pariyantaá¹ƒ ukkaá¹ƒsaá¹ƒ. __tathÄ• amhÄ• kampi bhagavÄ• Ä• gato_ti etthÄ• pi ``dÄ• na
tiÄ• dinÄ• sambandho.

evaá¹ƒ pÄ• ramipÅ«raá¹‡avasena __ ``tathÄ• Ä• gatoâ€™â€™ _ti padassatthaá¹ƒ dasset
bodhipakkhiyadhammavasenapi dassento __ ``cattÄ• ro satipaá¹-á¹-hÄ• neâ€™â€™ _tiÄ• d
satipaá¹-á¹-hÄ• nÄ• diggahaá¹‡ena Ä• gamanapaá¹-ipadaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• das
maggaphalapakkhikÄ• naÃ±Ã±eva gahetabbattÄ• , vipassanÄ• saá¹…gahitÄ• eva vÄ• sat
daá¹-á¹-habbÄ• pubbabhÄ• gapaá¹-ipadÄ• ya gahaá¹‡ato. __bhÄ• vetvÄ• _ti uppÄ• detvÄ•
vaá¸• á¸• hetvÄ• . ettha ca ``yena abhinÄ«hÄ• renÄ• â€™â€™ tiÄ• dinÄ• Ä• gamanapaá¹-
``dÄ• napÄ• ramiá¹ƒ pÅ«retvÄ• â€™â€™ tiÄ• dinÄ• majjhe, ``cattÄ• ro satipaá¹-á¹-hÄ• neâ
pariyosÄ• naá¹ƒ. tasmÄ• ``Ä• gatoâ€™â€™ ti vuttassa Ä• gamanassa kÄ• raá¹‡abhÅ«tapa
tiá¹‡á¹‡aá¹ƒ nayÄ• naá¹ƒ visesoti daá¹-á¹-habbaá¹ƒ. idÄ• ni yathÄ• vuttena atthayojanattay
paá¹-hamakÄ• raá¹‡ameva gÄ• thÄ• bandhavasena dassetuá¹ƒ __ ``yathevÄ• â€™â€™ _ti
vipassiÄ• dayo munayo sabbaÃ±Ã±ubhÄ• vaá¹ƒ yathÄ• vuttena kÄ• raá¹‡attayena Ä• gatÄ
cakkhÅ«hi cakkhumÄ• ayaá¹ƒ sakyamunipi yena kÄ• raá¹‡ena Ä• gato, tenesa tathÄ• gato

__sampatijÄ• to_ti \Be I 304/ manussÄ• naá¹ƒ hatthato muccitvÄ• muhuttajÄ• to, na pana
nikkhantamatto mÄ• tukucchito nikkhantamattaÃ±hi mahÄ• sattaá¹ƒ paá¹-hamaá¹ƒ brahmÄ
paá¹-iggaá¹‡hiá¹ƒsu, tesaá¹ƒ hatthato cattÄ• ro mahÄ• rÄ• jÄ• no ajinappaveá¹‡iyÄ• , tesaá
dukÅ«lacumbaá¹-akena paá¹-iggaá¹‡hiá¹ƒsu, ``manussÄ• naá¹ƒ hatthato muccitvÄ• pathav
ti (Sv II 31) vakkhati. __ ``kathaÃ±cÄ• â€™â€™ _tiÄ• di vitthÄ• radassanaá¹ƒ. __yathÄ• ha
mahÄ• padÄ• nadesanÄ• yaá¹ƒ. __setamhi chatte_ti dibbasetacchatte. __anuhÄ«ramÄ• ne
``anudhÄ• riyamÄ• neâ€™â€™ _tipi idÄ• ni pÄ• á¹-ho. ``ettha ca chattaggahaá¹‡eneva kha
kakudhabhaá¹‡á¸• Ä• nipi gahitÄ• nevÄ• ti daá¹-á¹-habbaá¹ƒ.
khaggatÄ• lavaá¹‡á¹-amorahatthakavÄ• labÄ«janÄ«uá¹‡hÄ«sapaá¹-á¹-Ä• pi hi chattena sah
ahesuá¹ƒ. chattÄ• dÄ«niyeva ca tadÄ• paÃ±Ã±Ä• yiá¹ƒsu, na chattÄ• digÄ• hakÄ• â€™â€™
__Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ, Ä• cariyasÄ• riputtattherenÄ• pi __aá¹…gutta
ekapuggalavaggassa paá¹-hame) evaá¹ƒ sati tÄ• lavaá¹‡á¹-Ä• dÄ«nampi kakudhabhaá¹‡á¸
khaggÄ• dÄ«ni kakudhabhaá¹‡á¸• Ä• ni, tadaÃ±Ã±Ä• nipi tÄ• lavaá¹‡á¹-Ä• dÄ«ni tadÄ• up
tathÄ• vuttaá¹ƒ.

__sabbÄ• ca disÄ• _ti dasa disÄ• . __anuviloketÄ«_ti puÃ±Ã±Ä• nubhÄ• vena lokavivaraá
paÃ±Ã±Ä• yamÄ• naá¹ƒ dasasahassilokadhÄ• tuá¹ƒ maá¹ƒsacakkhunÄ• va oloketÄ«ti attho

sabbadisÄ• nuvilokanaá¹ƒ sattapadavÄ«tihÄ• ruttarakÄ• laá¹ƒ paá¹-hamamevÄ• nuvilokana
manussÄ• naá¹ƒ hatthato muccitvÄ• puratthimaá¹ƒ disaá¹ƒ olokesi. tattha devamanussÄ•
pÅ«jayamÄ• nÄ• ``mahÄ• purisa idha tumhehi sadisopi natthi, kuto tayÄ• uttaritaroâ€™â€
catasso disÄ• catasso anudisÄ• heá¹-á¹-hÄ• uparÄ«ti sabbÄ• disÄ• anuviloketvÄ• sabba
``ayaá¹ƒ uttarÄ• disÄ• â€™â€™ ti sattapadavÄ«tihÄ• rena agamÄ• sÄ«ti __Ä• cariyadham
__Ä• cariyasÄ• riputtattherena_ (Mp-á¹- I ekapuggalavaggassa paá¹-hame) ca vuttaá¹ƒ.
__mahÄ• padÄ• nasuttaá¹-á¹-hakathÄ• ya_mpi (Sv II 31) evameva vaá¹‡á¹‡itaá¹ƒ. tasmÄ•
paá¹-hamaá¹ƒ sabbadisÄ• nuvilokanaá¹ƒ katvÄ• sattapadavÄ«tihÄ• rena gantvÄ• tadupari
bhÄ• satÄ«ti daá¹-á¹-habbaá¹ƒ. idha, pana aÃ±Ã±Ä• su ca aá¹-á¹-hakathÄ• su samehi \Be I
patiá¹-á¹-hahanato paá¹-á¹-hÄ• ya yÄ• va Ä• sabhÄ«vÄ• cÄ• bhÄ• sanaá¹ƒ tÄ• va yathÄ• k
pubbanimittabhÄ• vaá¹ƒ vibhÄ• vento ``sattamapadÅ«pari á¹-hatvÄ• sabbadisÄ• nuvilokan
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassÄ• â€™â€™ tiÄ• dÄ«ni vadati, evan
eva attho gahetabbo. ``sattamapadÅ«pari á¹-hatvÄ• â€™â€™ ti ca pÄ• á¹-ho pacchÄ• pam
vacanakkamena mahÄ• padÄ• naá¹-á¹-hakathÄ• yamadissamÄ• nattÄ• ti. __Ä• sabhi_nti u
nibbhayanti attho. usabhassa idanti hi __Ä• sabhaá¹ƒ, _ sÅ«rabhÄ• vo, tena yuttattÄ• panÄ
``Ä• sabhÄ«â€™â€™ ti vuccati. __aggo_ti sabbapaá¹-hamo. __jeá¹-á¹-ho, seá¹-á¹-ho_ti ca
saddatthamattato pana __aggo_ti guá¹‡ehi sabbapadhÄ• no. __jeá¹-á¹-ho_ti guá¹‡avasene
guá¹‡ehi mahallakatamoti vuttaá¹ƒ hoti. __seá¹-á¹-ho_ti guá¹‡avaseneva sabbesaá¹ƒ pasaá
__lokassÄ• _ti vibhattÄ• vadhibhÅ«te nissakkatthe sÄ• mivacanaá¹ƒ. __ayamantimÄ• jÄ• t
punabbhavo_ti imasmiá¹ƒ attabhÄ• ve pattabbaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si tabbaseneva pu

idÄ• ni tathÄ• gamanaá¹ƒ sambhÄ• vento __ ``taÃ±cassÄ• â€™â€™ _tiÄ• dimÄ• ha. pubb
avitathanti sambandho. __visesÄ• dhigamÄ• na_nti guá¹‡avisesÄ• dhigamÄ• naá¹ƒ. tadeva
__ ``yaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• \Ne I 269/. tattha __ya_nti kiriyÄ• parÄ• masanaá¹ƒ, ten
ti ettha pakatiyatthaá¹ƒpatiá¹-á¹-hÄ• nakiriyaá¹ƒ parÄ• masati. __idamassÄ• _ti idaá¹ƒ patiá
bhagavato. paá¹-ilÄ• bhasadde sÄ• miniddeso cesa, kattuniddeso vÄ• . __pubbanimitta_nti
tappaá¹-ilÄ• bhasaá¹…khÄ• tassa Ä• yatiá¹ƒ uppajjamÄ• nakassa hitassa paá¹-hamaá¹ƒ pa
saÃ±jÄ• nanakÄ• raá¹‡aá¹ƒ. bhagavato hi acchariyabbhutaguá¹‡avisesÄ• dhigamane paÃ±
etÄ• ni saÃ±jÄ• nananimittÄ• ni pÄ• tubhavanti, yathÄ• taá¹ƒ loke puÃ±Ã±avantÄ• naá¹ƒ
puÃ±Ã±aphalavisesÄ• dhigamaneti.

__sabbalokuttarabhÄ• vassÄ• _ti sabbalokÄ• namuttamabhÄ• vassa, sabbalokÄ• tikkaman
__sattapadaá¹ƒ, _ tassa vÄ«tihÄ• ro visesena atiharaá¹‡aá¹ƒ __sattapadavÄ«tihÄ• ro, _ sat
so pana samagamane dvinnaá¹ƒ padÄ• namantare muá¹-á¹-hiratanamattanti vuttaá¹ƒ.

``anekasÄ• khaÃ±ca \Be I 306/ sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• ,

na dissare cÄ• marachattagÄ• hakÄ• â€™â€™ ti || (Sn 693). ---

suttanipÄ• te nÄ• á¸·akasutte Ä• yasmatÄ• Ä• nandattherena vuttaá¹ƒ nidÄ• nagÄ• thÄ• pa
``suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• ti etthÄ• â€™â€™ _ti vuttaá¹ƒ. __etthÄ•
gÄ• thÄ• padeti attho. mahÄ• padÄ• nasutte anÄ• gatattÄ• pana cÄ• marukkhepassa tathÄ
tattha Ä• gatÄ• nusÄ• rena hi idha pubbanimittabhÄ• vaá¹ƒ vadati, __camaro_ nÄ• ma miga
rÄ• jakakudhabhÅ«taá¹ƒ vÄ• labÄ«janiá¹ƒ karonti, tassa ayanti __cÄ• marÄ«. _ tassÄ• ukk
__vuttacÄ• marukkhepo. arahattavimuttivaravimalasetacchattapaá¹-ilÄ• bhassÄ• _ti
arahattaphalasamÄ• pattisaá¹…khÄ• tavaravimalasetacchattapaá¹-ilÄ• bhassa. __sattamap
__pada_-saddo padavaá¸·aÃ±janavÄ• cako, tasmÄ• sattamassa padavaá¸·aÃ±janassa upa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva sabbattha appaá¹-ihatacÄ• ratÄ• ya anÄ• varaá¹‡anti Ä•
``sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassÄ• â€™â€™ _ti. __tathÄ• ayaá¹ƒ
pubbanimittabhÄ• vanÄ• _ti ettha ``yaÃ±hÄ«â€™â€™ tiÄ• di adhikÄ• rattÄ• , gamyamÄ• na
abhijÄ• tiyaá¹ƒ dhammatÄ• vasena uppajjanakavisesÄ• sabbabodhisattÄ• naá¹ƒ sÄ• dhÄ•
pÄ• ramitÄ• nissandÄ• hi te.

__porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ• . gavampati usabho samehi pÄ• dehi vasÅ«naá
vasundarasaá¹…khÄ• taá¹ƒ \Ne I 270/ bhÅ«miá¹ƒ phusÄ« yathÄ• , tathÄ• manussÄ• naá¹ƒ
muhuttajÄ• to so gotamo samehi pÄ• dehi vasundharaá¹ƒ phusÄ«ti attho. __vikkamÄ«_ti ag
padÄ• nÄ«_ti sattapadavaá¸·aÃ±janaá¹-á¹-hÄ• nÄ• ni. accantasaá¹ƒyoge cetaá¹ƒ upayogav
sattapadavÄ• rehÄ«ti vÄ• karaá¹‡attho uttarapadalopavasena daá¹-á¹-habbo. __marÅ«_ti d
maraá¹‡asabhÄ• vato. __samÄ• _ti vilokanasamatÄ• ya samÄ• sadisiyo. mahÄ• puriso hi y
vilokesi, evaá¹ƒ sesadisÄ• pi, na katthaci vilokane vinibandho tassa ahosi, samÄ• ti vÄ• vilo
attho. na hi tadÄ• bodhisattassa virÅ«pabÄ«bhacchavisamarÅ«pÄ• ni viloketumayuttÄ• ni d
\Be I 307/, vissaá¹-á¹-hamaÃ±jÅ«viÃ±Ã±eyyÄ• divasena aá¹-á¹-haá¹…gupetaá¹ƒ giraá¹ƒ abh
pabbatamuddhaniá¹-á¹-hito sÄ«ho yathÄ• abhinadÄ«ti attho.

evaá¹ƒ kÄ• yagamanatthena gatasaddena tathÄ• gatasaddaá¹ƒ niddisitvÄ• idÄ• ni Ã±Ä• á
__ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha ``yathÄ• vipassÄ« bhagavÄ• â€™â€™ tiÄ• d
kÄ• macchandaá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ. __nekkhammenÄ• _ti alo
kusalÄ• hi dhammÄ• idha nekkhammaá¹ƒ tesaá¹ƒ sabbesampi kÄ• macchandapaá¹-ipakk
``paá¹-hamajjhÄ• nenÄ• â€™â€™ tipi vadanti keci, tadayuttameva paá¹-hamajjhÄ• nassa p
idha icchitattÄ• . __pahÄ• yÄ• _ti pajahitvÄ• . __gato_ti uttarivisesaá¹ƒ Ã±Ä• á¹‡agamanena
__pahÄ• yÄ• _ti vÄ• pahÄ• nahetu, pahÄ• ne vÄ• sati. hetulakkhaá¹‡atthesu hi ayaá¹ƒ tvÄ
nibbattÄ«â€™â€™ tiÄ• dÄ«su (Sv II 355) viya. kÄ• macchandÄ• dippahÄ• nahetukaÃ±ca ``

avabodhasaá¹…khÄ• taá¹ƒ, paá¹-ipattisaá¹…khÄ• taá¹ƒ vÄ• gamanaá¹ƒ kÄ• macchandÄ•
lakkhÄ«yati, esa nayo __ ``padÄ• letvÄ• â€™â€™ _tiÄ• dÄ«supi. __abyÄ• pÄ• denÄ• _ti m
vibhÅ«taá¹ƒ katvÄ• manasikÄ• rena upaá¹-á¹-hitÄ• lokasaÃ±jÄ• nanena. __avikkhepenÄ• _
__dhammavavatthÄ• nenÄ• _ti kusalÄ• didhammÄ• naá¹ƒ yÄ• thÄ• vanicchayena, sappacc
vadanti.

evaá¹ƒ kÄ• macchandÄ• dinÄ«varaá¹‡appahÄ• nena ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™
paá¹-hamajjhÄ• nassa pubbabhÄ• gapaá¹-ipadÄ• ya bhagavato Ã±Ä• á¹‡agamanavisiá¹-á¹-
dassetvÄ• idÄ• ni saha upÄ• yena aá¹-á¹-hahi samÄ• pattÄ«hi, aá¹-á¹-hÄ• rasahi ca mahÄ
dassetuá¹ƒ __ ``Ã±Ä• á¹‡enÄ• â€™â€™ _tiÄ• dimÄ• ha. nÄ• marÅ«papariggahakaá¹…khÄ
vinibandhabhÅ«tassa mohassa dÅ«rÄ«karaá¹‡ena Ã±Ä• tapariÃ±Ã±Ä• yaá¹ƒ á¹-hitassa ani
tasmÄ• avijjÄ• padÄ• lanaá¹ƒ vipassanÄ• ya upÄ• yo. tathÄ• jhÄ• nasamÄ• pattÄ«su abhi
tattha anabhiratiyÄ• vinoditÄ• ya jhÄ• nÄ• dÄ«naá¹ƒ samadhigamoti samÄ• pattiyÄ• arativ
samÄ• pattivipassanÄ• nukkamena \Ne I 271/ pana upari vakkhamÄ• nanayena niddisitabb
avijjÄ• ya heá¹-á¹-hÄ• kÄ• macchandÄ• divasena dassitanÄ«varaá¹‡esupi saá¹…gahadass
uppaá¹-ipÄ• á¹-iniddeso daá¹-á¹-habbo.

samÄ• pattivihÄ• rapavesananibandhanena \Be I 308/ nÄ«varaá¹‡Ä• ni kavÄ• á¹-asadisÄ•
``nÄ«varaá¹‡akavÄ• á¹-aá¹ƒ ugghÄ• á¹-etvÄ• â€™â€™ _ti. ``rattiá¹ƒ anuvitakketvÄ• anuvic
payojetÄ«â€™â€™ ti majjhimÄ• gamavare mÅ«lapaá¹‡á¹‡Ä• sake __vammikasutte_ (MN I
vitakkavicÄ• rÄ• vÅ«pasamÄ• [dhÅ«mÄ• yanÄ• (Sv-pá¹- I 7)] adhippetÄ• ti sandhÄ• ya _
vÅ«pasametvÄ• â€™â€™ _ti vuttaá¹ƒ, vitakkavicÄ• rasaá¹…khÄ• taá¹ƒ dhÅ«maá¹ƒ vÅ«pas
``vitakkavicÄ• raâ€™â€™ micceva adhunÄ• pÄ• á¹-ho, so na porÄ• á¹‡o Ä• cariyadhamma
Ä• cariyasÄ• riputtattherena ca yathÄ• vuttapÄ• á¹-hasseva uddhatattÄ• . __virÄ• jetvÄ• _ti
samatikkamitvÄ• vÄ• . tadubhayattho hesa ``pÄ«tiyÄ• ca virÄ• gÄ• â€™â€™ tiÄ• dÄ«su (
11; Vibh 625) viya. kÄ• maá¹ƒ paá¹-hamajjhÄ• nÅ«pacÄ• re eva dukkhaá¹ƒ, catutthajjhÄ• n
pahÄ«yati, atisayappahÄ• naá¹ƒ pana sandhÄ• yÄ• ha __ ``catutthajjhÄ• nena sukhadukkh

__rÅ«pasaÃ±Ã±Ä• _ti saÃ±Ã±Ä• sÄ«sena rÅ«pÄ• vacarajjhÄ• nÄ• ni ceva tadÄ• rammaá¹
rÅ«pÄ• vacarajjhÄ• nampi hi ``rÅ«paâ€™â€™ nti vuccati uttarapadalopena ``rÅ«pÄ« rÅ«pÄ
tiÄ• dÄ«su (Dhs 248) tassa Ä• rammaá¹‡ampi kasiá¹‡arÅ«paá¹ƒ purimapadalopena ``bahid
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«su (Dhs 223 Ä• dayo) tasmÄ• idha rÅ«p
saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• ti evaá¹ƒ saÃ±Ã±Ä• sÄ«sena rÅ«pÄ• vacarajjhÄ• nÄ• ni vuttÄ•
__rÅ«pasaÃ±Ã±aá¹ƒ, _ rÅ«pasaÃ±Ã±Ä• samannÄ• gatanti vuttaá¹ƒ hoti. evaá¹ƒ pathavÄ«k
tadÄ• rammaá¹‡assa cetaá¹ƒ adhivacananti veditabbaá¹ƒ. __paá¹-ighasaÃ±Ã±Ä• _ti cakkhÅ
rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• naÃ±ca paá¹-ighÄ• tena paá¹-ihananena visayivisayasan
dvipaÃ±caviÃ±Ã±Ä• á¹‡asahagatÄ• saÃ±Ã±Ä• . __nÄ• nattasaÃ±Ã±Ä• _ti aá¹-á¹-ha kÄ• m
akusalasaÃ±Ã±Ä• , ekÄ• dasa kÄ• mÄ• vacarakusalavipÄ• kasaÃ±Ã±Ä• , dve akusalavipÄ•

kÄ• mÄ• vacarakiriyasaÃ±Ã±Ä• ti etÄ• saá¹ƒ catucattÄ• lÄ«sasaÃ±Ã±Ä• nametaá¹ƒ adhiva
rÅ«pasaddÄ• dibhede nÄ• natte nÄ• nÄ• sabhÄ• ve gocare pavattanti, yasmÄ• ca nÄ• nat
aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisÄ• , tasmÄ• ``nÄ• nattasaÃ±Ã±Ä• â€™â€™ ti vuccanti.

aniccassa \Ne I 272/, aniccanti vÄ• anupassanÄ• __aniccÄ• nupassanÄ• , _ tebhÅ«maka
gahetvÄ• pavattÄ• ya vipassanÄ• yetaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±a_nti saá¹…khatadha
sassatÄ• â€™â€™ ti pavattamicchÄ• saÃ±Ã±aá¹ƒ, saÃ±Ã±Ä• sÄ«sena cettha diá¹-á¹-hicittÄ
daá¹-á¹-habbaá¹ƒ. esa nayo ito paresupi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu n
pavattÄ• ya anupassanÄ• ya. __nandi_nti sappÄ«tikataá¹‡haá¹ƒ. __virÄ• gÄ• nupassanÄ•
virajjanÄ• kÄ• rena pavattÄ• ya anupassanÄ• ya. __nirodhÄ• nupassanÄ• yÄ• _ti saá¹…kh
anupassanÄ• ya, ``te saá¹…khÄ• rÄ• nirujjhantiyeva, Ä• yatiá¹ƒ samudayavasena na uppa
anupassanÄ• __nirodhÄ• nupassanÄ• . _ tenevÄ• ha ``nirodhÄ• nupassanÄ• ya nirodheti,
muÃ±citukamyatÄ• hi ayaá¹ƒ balappattÄ• ti. paá¹-inissajjanÄ• kÄ• rena pavattÄ• anupassa
__paá¹-inissaggÄ• nupassanÄ• . _ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• hi ayaá¹ƒ. __Ä• dÄ•
gahaá¹‡aá¹ƒ. santatisamÅ«hakiccÄ• rammaá¹‡Ä• naá¹ƒ vasena ekattaggahaá¹‡aá¹ƒ __gha
abhisaá¹…kharaá¹‡aá¹ƒ. avatthÄ• visesÄ• patti __vipariá¹‡Ä• mo. _ __dhuvasaÃ±Ã±a_nti
thirabhÄ• vaggahaá¹‡asaÃ±Ã±aá¹ƒ. __nimitta_nti samÅ«hÄ• dighanavasena sakiccaparicc
saviggahataá¹ƒ. __paá¹‡idhi_nti rÄ• gÄ• dipaá¹‡idhiá¹ƒ. sÄ• panatthato taá¹‡hÄ• vasena s

__abhinivesa_nti attÄ• nudiá¹-á¹-hiá¹ƒ. aniccÄ• divasena sabbadhammatÄ«raá¹‡aá¹ƒ
__adhipaÃ±Ã±Ä• dhammavipassanÄ• . sÄ• rÄ• dÄ• nÄ• bhinivise_nti asÄ• re sÄ• raggaha
issarakuttÄ• divasena loko samuppannoti abhiniveso __sammohÄ• bhiniveso_ nÄ• ma. kec
ahamatÄ«tamaddhÄ• naâ€™ ntiÄ• dinÄ• pavattasaá¹ƒsayÄ• patti __sammohÄ• bhiniveso
leá¹‡atÄ• á¹‡abhÄ• vaggahaá¹‡aá¹ƒ __Ä• layÄ• bhiniveso. _ ``Ä• layaratÄ• Ä• layasamud
281; II 337; Vin I 7, 8) vacanato __Ä• layo_ vuccati taá¹‡hÄ• , sÄ• yeva cakkhÄ• dÄ«su, rÅ«
abhinivesavasena pavattiyÄ• __Ä• layÄ• bhiniveso_ti keci. ``evaá¹ƒvidhÄ• saá¹…khÄ• rÄ•
ti pavattaÃ±Ä• á¹‡aá¹ƒ __paá¹-isaá¹…khÄ• nupassanÄ• . _ vaá¹-á¹-ato vigatattÄ• vivaá¹-á¹
tattha Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• tena anupassanena pavattiyÄ• __vivaá¹-á¹-Ä• nu
__saá¹ƒyogÄ• bhinivesa_nti saá¹ƒyujjanavasena saá¹…khÄ• resu abhinivisanaá¹ƒ. __diá¹-á
diá¹-á¹-hiyÄ• sahajÄ• tekaá¹-á¹-he, pahÄ• nekaá¹-á¹-he ca. __oá¸·Ä• rike_ti uparimaggavaj
vuttaá¹ƒ, aÃ±Ã±athÄ• dassanapahÄ• tabbÄ• ca dutiyamaggavajjhehipi oá¸·Ä• rikÄ• ti tesa
__aá¹‡usahagate_ti aá¹‡ubhÅ«te. tabbhÄ• vavuttiko hi ettha __sahagata_saddo. idaá¹ƒ par
heá¹-á¹-himamaggavajjhe apekkhitvÄ• vuttaá¹ƒ \Be I 310/. __sabbakilese_ti avasiá¹-á¹-has
paá¹-hamÄ• dimaggehi pahÄ«nÄ• kilesÄ• puna pahÄ«yanti. __sabba_saddo cettha sappa
daá¹‡á¸• assÄ• â€™â€™ tiÄ• dÄ«su viya (Dhp 129).

__kakkhaá¸·attaá¹ƒ_ \Ne I 273/ kaá¹-hinabhÄ• vo. __paggharaá¹‡aá¹ƒ_ dravabhÄ• vo. loki
yena taá¹ƒtaá¹ƒkalÄ• passa uddhumÄ• yanaá¹ƒ, thambhabhÄ• vo vÄ• , taá¹ƒ __vitthambha

kalÄ• pantarabhÅ«tÄ• naá¹ƒ kalÄ• pantarabhÅ«tehi phuá¹-á¹-habhÄ• ve taá¹ƒtaá¹ƒbhÅ«tav
Ä• kÄ• soti yesaá¹ƒ yo paricchedo, tehi so asamphuá¹-á¹-hova, aÃ±Ã±athÄ• bhÅ«tÄ• naá¹
byÄ• pitabhÄ• vÄ• pattito. yasmiá¹ƒ kalÄ• pe bhÅ«tÄ• naá¹ƒ paricchedo, tehi tattha asamph
__asamphuá¹-á¹-halakkhaá¹‡aá¹ƒ, _ tenÄ• ha bhagavÄ• __Ä• kÄ• sadhÄ• tuniddese_ ``as
mahÄ• bhÅ«tehÄ«â€™â€™ ti (Dhs 637).

virodhipaccayasannipÄ• te visadisuppatti __ruppanaá¹ƒ. _ cetanÄ• padhÄ• nattÄ• saá¹…k
cetanÄ• vasenetaá¹ƒ vuttaá¹ƒ __ ``saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aâ€
suttantabhÄ• janiye __saá¹…khÄ• rakkhandhavibhaá¹…ge_ ``cakkhusamphassajÄ• cetanÄ
cetanÄ• va vibhattÄ• . abhisaá¹…khÄ• ralakkhaá¹‡Ä• ca cetanÄ• . yathÄ• ha ``tattha katan
kusalÄ• cetanÄ• â€™â€™ tiÄ• di (Vibh 226) sampayuttadhammÄ• naá¹ƒ Ä• rammaá¹‡e á¹
Ä• rammaá¹‡Ä• namanubandhanaá¹ƒ __anumajjanaá¹ƒ. _ savipphÄ• rikatÄ• __pharaá¹‡aâ€
saddahanaá¹ƒ __adhimokkho. assaddhiye_ti assaddhiyahetu. nimittatthe cetaá¹ƒ bhummaá¹
__kosajjÄ• _dÄ«supi. kÄ• yacittapariá¸·Ä• hÅ«pasamo __vÅ«pasamalakkhaá¹‡aá¹ƒ. _ lÄ«n
vattamÄ• ne paggahaniggahasampahaá¹ƒsanesu abyÄ• vaá¹-atÄ• ya ajjhupekkhanaá¹ƒ __
pakkhapÄ• tupacchedato.

musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
pariggÄ• hakasabhÄ• vÄ• sammÄ• vÄ• cÄ• siniddhabhÄ• vato sampayuttadhamme, samm
sotÄ• raÃ±ca puggalaá¹ƒ pariggaá¹‡hÄ• tÄ«ti sÄ• __pariggahalakkhaá¹‡Ä• . _ kÄ• yikakiriy
samuá¹-á¹-hÄ• peti, sayaÃ±ca samuá¹-á¹-hÄ• naá¹ƒ ghaá¹-anaá¹ƒ hotÄ«ti sammÄ• kamma
__samuá¹-á¹-hÄ• nalakkhaá¹‡Ä• _ti daá¹-á¹-habbÄ• , sampayuttadhammÄ• naá¹ƒ vÄ• ukk
\Be I 311/ kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya. jÄ«vamÄ• nassa sattassa, sampayut
jÄ«vitindriyavuttiyÄ• , Ä• jÄ«vasseva vÄ• suddhi __vodÄ• naá¹ƒ. _

``saá¹…khÄ• rÄ• â€™â€™ ti idha cetanÄ• adhippetÄ• , na pana ``saá¹…khÄ• rÄ• saá¹…
(Dhs 583, 985; Vibh 1, 20, 52) viya samapaÃ±Ã±Ä• sacetasikÄ• ti vuttaá¹ƒ __ ``saá¹…khÄ•
cetanÄ• lakkhaá¹‡aâ€™â€™ _nti. avijjÄ• paccayÄ• hi puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dikÄ•
Ä• rammaá¹‡Ä• bhimukhabhÄ• vo __namanaá¹ƒ. Ä• yatanaá¹ƒ_ pavattanaá¹ƒ. saá¸·Ä• yat
pavatti. __taá¹‡hÄ• ya hetulakkhaá¹‡a_ti ettha vaá¹-á¹-assa janakahetubhÄ• vo taá¹‡hÄ• ya
maggassa pana \Ne I 274/ vakkhamÄ• nassa nibbÄ• nasampÄ• pakattanti ayametesaá¹ƒ vi
__gahaá¹‡alakkhaá¹‡aá¹ƒ. _ puna uppattiyÄ• __Ä• yÅ«hanalakkhaá¹‡aá¹ƒ. _ sattajÄ«vato
padahanaá¹ƒ_ ussÄ• hanaá¹ƒ. __ijjhanaá¹ƒ_ sampatti. vaá¹-á¹-ato nissaraá¹‡aá¹ƒ __niyyÄ•
aviparÄ«tabhÄ• vo __tathalakkhaá¹‡aá¹ƒ. _ aÃ±Ã±amaÃ±Ã±Ä• nativattanaá¹ƒ __ekaraso, _
__yuganaddhÄ• _ nÄ• ma samathavipassanÄ• aÃ±Ã±amaÃ±Ã±opakÄ• ratÄ• ya yugaá¸·av
``saddhÄ• paÃ±Ã±Ä• paggahÄ• vikkhepÄ• â€™â€™ tipi vadanti. __cittavisuddhi_ nÄ• ma
nÄ• ma paÃ±Ã±Ä• . __khayo_ti kilesakkhayo maggo, tasmiá¹ƒ pavattassa sammÄ• diá¹-á¹-
__Ã±Ä• á¹‡assa samucchedanalakkhaá¹‡aá¹ƒ. _ kilesÄ• namanuppÄ• dapariyosÄ• natÄ• y

kilesavÅ«pasamo __passaddhi. chandassÄ• _ti kattukÄ• matÄ• chandassa. patiá¹-á¹-hÄ• b
Ä• rammaá¹‡apaá¹-ipÄ• dakatÄ• ya sampayutta-dhammÄ• namuppattihetutÄ• __samuá¹-á
visayÄ• disannipÄ• tena gahetabbÄ• kÄ• ro __samodhÄ• naá¹ƒ. _ yÄ• ``saá¹…gatÄ«â€™â
saá¹…gati phassoâ€™â€™ tiÄ• dÄ«su. samaá¹ƒ, sammÄ• vÄ• odahanti sampiá¹‡á¸• itÄ•
anenÄ• tipi __samodhÄ• naá¹ƒ, _ phasso, tabbhÄ• vo __samodhÄ• nalakkhaá¹‡aá¹ƒ. _ sam
__samosaraá¹‡aá¹ƒ, _ vedanÄ• . tÄ• ya hi vinÄ• appavattamÄ• nÄ• sampayuttadhammÄ•
samosaá¹-Ä• viya hontÄ«ti evaá¹ƒ vuttaá¹ƒ, tabbhÄ• vo __samosaraá¹‡alakkhaá¹‡aá¹ƒ. _
gopÄ• nasÄ«naá¹ƒ kÅ«á¹-aá¹ƒ viya sampayuttadhammÄ• naá¹ƒ pÄ• mokkhabhÄ• vo __pa
sabbatthakattÄ• sampayuttÄ• naá¹ƒ adhipatibhÄ• vo __Ä• dhipateyyalakkhaá¹‡aá¹ƒ. _ tato
tesaá¹ƒ vÄ• sampayuttadhammÄ• naá¹ƒ uttari padhÄ• naá¹ƒ __tatuttari, _ tabbhÄ• vo __ta
paÃ±Ã±uttarÄ• hi kusalÄ• dhammÄ• . __vimuttÄ«_ti phalaá¹ƒ kilesehi vimuccitthÄ• ti katvÄ
sÄ«lÄ• diguá¹‡asÄ• rassa paramukkaá¹ƒsabhÄ• vena __sÄ• raá¹ƒ. _ tato uttari dhammassÄ
ayaÃ±ca lakkhaá¹‡avibhÄ• go chadhÄ• tupaÃ±cajhÄ• naá¹…gÄ• divasena taá¹ƒtaá¹ƒsuttap
porÄ• á¹‡aá¹-á¹-hakathÄ• yamÄ• gatanayena vuttoti daá¹-á¹-habbaá¹ƒ. tathÄ• hi pubbe vut
pariyÄ• yantarappakÄ• sanatthaá¹ƒ puna dassito. tato eva ca ``chandamÅ«lakÄ• dhammÄ
phassasamodhÄ• nÄ• vedanÄ• samosaraá¹‡Ä• â€™â€™ ti ``paÃ±Ã±uttarÄ• kusalÄ• dha
``vimuttisÄ• ramidaá¹ƒ brahmacariyaâ€™â€™ nti, ``nibbÄ• nogadhaÃ±hi Ä• vuso brahmaca
nibbÄ• napariyosÄ• naâ€™â€™ nti [SN c III 512 (atthato samÄ• naá¹ƒ)] ca suttapadÄ• naá
mÅ«lalakkhaá¹‡aâ€™â€™ ntiÄ• di vuttaá¹ƒ. tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ tathaá¹ƒ avita
Ä• gatoti atthaá¹ƒ dasseti __ ``evaâ€™â€™ _ntiÄ• dinÄ• . taá¹ƒ pana gamanaá¹ƒ idha Ã±Ä
__ ``Ã±Ä• á¹‡agatiyÄ• â€™â€™ _ti. satipi gatasaddassa avabodhanatthabhÄ• ve Ã±Ä• á¹‡
vutto. Ä• -saddassa cettha gatasaddÄ• nuvattimattameva. tenÄ• ha __ ``patto anuppattoâ€™

aviparÄ«tasabhÄ• vattÄ• __ ``tathadhammÄ• nÄ• ma cattÄ• ri ariyasaccÄ• nÄ«â€™â€™
aviparÄ«tasabhÄ• vato \Ne I 275/ __tathÄ• ni. _ amusÄ• sabhÄ• vato __avitathÄ• ni. _ aÃ±
__anaÃ±Ã±athÄ• ni. _ saccasaá¹ƒyuttÄ• dÄ«su Ä• gataá¹ƒ paripuá¹‡á¹‡asaccacatukkakath
vitthÄ• roâ€™â€™ _ti Ä• ha. __ ``tasmÄ• â€™â€™ _ti vatvÄ• tadaparÄ• masitabbameva c
abhisambuddhattÄ• â€™â€™ _ti iminÄ• . esa nayo Ä«disesu.

evaá¹ƒ saccavasena catutthakÄ• raá¹‡aá¹ƒ dassetvÄ• idÄ• ni paccayapaccayuppannabhÄ
tathabhÅ«tÄ• naá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• naá¹ƒ vasenÄ• pi dassento __ ``apicÄ•
__jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti jÄ• tipaccayÄ• sambhÅ«taá¹ƒ hutvÄ•
paccayÄ• nurÅ«passa uddhaá¹ƒ uddhaá¹ƒ Ä• gatasabhÄ• vo, anupavattaá¹-á¹-hoti __attho
sambhÅ«taá¹-á¹-ho ca samudÄ• gataá¹-á¹-ho ca __sambhÅ«tasamudÄ• gataá¹-á¹-ho_ publ
samÄ• hÄ• radvandepi hi pulliá¹…gamicchanti neruttikÄ• . na cettha jÄ• tito jarÄ• maraá¹‡a
jÄ• tiá¹ƒ vinÄ• aÃ±Ã±ato hotÄ«ti __jÄ• tipaccayasambhÅ«taá¹-á¹-ho. _ itthameva jÄ• tito sa
__paccayasamudÄ• gataá¹-á¹-ho. _ idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• yÄ• jÄ• ti yathÄ• yathÄ• p
tadanurÅ«paá¹ƒ pÄ• tubhÅ«tasabhÄ• voti. paccayapakkhe pana __avijjÄ• ya saá¹…khÄ• rÄ

ettha na avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo na hoti, na ca avijjaá¹ƒ vinÄ• saá¹…khÄ• r
avijjÄ• yesaá¹ƒ yesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ yathÄ• yathÄ• paccayo hoti, ayaá¹ƒ avijjÄ•
paccayaá¹-á¹-ho paccayasabhÄ• voti attho. __tathÄ• naá¹ƒ dhammÄ• na_nti paccayÄ• kÄ•
tiÄ• dÄ«su (Vin III 1) viya gamusaddassa buddhiyatthataá¹ƒ sandhÄ• ya __ ``abhisambuddh
na Ã±Ä• á¹‡agamanatthaá¹ƒ. gatibuddhiyatthÄ• hi saddÄ• aÃ±Ã±amaÃ±Ã±apariyÄ• yÄ• .
hettha gatasaddoâ€™â€™ ti adhikÄ• ro, gamyamÄ• nattÄ• vÄ• na payutto.

yaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹ƒ bhagavÄ• jÄ• nÄ• ti passatÄ«ti samband
pajÄ• yÄ• _ti Ä• dhÄ• ro ``atthÄ«â€™â€™ ti padeti puna __aparimÄ• á¹‡Ä• su lokadhÄ• tÅ
taá¹ƒnivÄ• sasattÄ• pekkhÄ• ya, Ä• pÄ• thagamanÄ• pekkhÄ• ya vÄ• vuttaá¹ƒ. tena bhaga
rÅ«pÄ• yatanaá¹ƒ tathameva hotÄ«ti yojetabbaá¹ƒ. tathÄ• vitathabhÄ• ve kÄ• raá¹‡amÄ• h
passatÄ• â€™â€™ _ti. sabbÄ• kÄ• rato Ã±Ä• tattÄ• passitattÄ• ti hi hetvantogadhametaá¹
__iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasenÄ• _ti ettha __Ä• di_-saddena majjhattaá¹ƒ saá¹…gaá¹‡hÄ
atÄ«tÄ• nÄ• gatapaccuppannaparittaajjhattabahiddhÄ• tadubhayÄ• dibhedampi. __labbhan
``rÅ«pÄ• yatanaá¹ƒ diá¹-á¹-haá¹ƒ saddÄ• yatanaá¹ƒ sutaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yata
phoá¹-á¹-habbÄ• yatanaá¹ƒ mutaá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ manasÄ• viÃ±Ã±Ä• taâ€™â€™ n
diá¹-á¹-hapadaÃ±ca viÃ±Ã±Ä• tapadaÃ±ca rÅ«pÄ• rammaá¹‡e labbhati. rÅ«pÄ• rammaá¹‡
majjhattaá¹ƒ parittaá¹ƒ atÄ«taá¹ƒ anÄ• gataá¹ƒ \Ne I 276/ paccuppannaá¹ƒ ajjhattaá¹ƒ bahi
viÃ±Ã±Ä• taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu vaá¹‡á¹‡anibhÄ• sanidassanaá¹
pÄ«takanti evamÄ• dÄ«hi __anekehi nÄ• mehi. _ ``iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasenÄ• â€™â€
anekanÄ• mabhÄ• vaá¹ƒ sarÅ«pato nidasseti. __terasahi vÄ• rehÄ«_ti dhammasaá¹…gaá¹
615) Ä• gate terasa niddesavÄ• re sandhÄ• yÄ• ha. ekekasmiá¹ƒ vÄ• re cettha catunnaá¹ƒ
vavatthÄ• pananayÄ• naá¹ƒ vasena __ ``dvipaÃ±Ã±Ä• sÄ• ya nayehÄ«â€™â€™ _ti vuttaá¹
jÄ• nanena appaá¹-ivattiyadesanatÄ• ya, yathÄ• vuttena ca passanena aviparÄ«tadassitÄ•
caturaá¹…guttare __kÄ• á¸·akÄ• rÄ• masuttena_ (AN a IV 24) sÄ• dhento __ ``vuttaÃ±ceta
__ca_-saddo cettha daá¸·hÄ«karaá¹‡ajotako, tena \Be I 314/ yathÄ• vuttassatthassa daá¸·h
sampiá¹‡á¸• anattho vÄ• aá¹-á¹-hÄ• napayutto, na kevalaá¹ƒ mayÄ• eva, atha kho bhagav
__anuvicarita_nti paricaritaá¹ƒ. __jÄ• nÄ• mi abbhaÃ±Ã±Ä• si_nti paccuppannÄ• tÄ«takÄ• l
Ã±Ä• á¹‡appavattidassanena anÄ• gatepi Ã±Ä• á¹‡appavatti dassitÄ• yeva nayato dassitat
anÄ• maá¹-á¹-hakÄ• laviseso kÄ• lattayasÄ• dhÄ• raá¹‡attÄ• ``diá¹-á¹-haá¹ƒ suttaá¹ƒ muta
187; MN I 7; SN II 208; AN a IV 23; Paá¹-is I 121) viya, pÄ• kaá¹-aá¹ƒ katvÄ• Ã±Ä• tanti att
dasseti ``aÃ±Ã±e jÄ• nantiyeva, mayÄ• pana pÄ• kaá¹-aá¹ƒ katvÄ• viditaâ€™â€™ nti. bha
sabbaÃ±Ã±ubhÅ«mi nÄ• ma kathitÄ• . __na upaá¹-á¹-hÄ• sÄ«_ti taá¹ƒ chadvÄ• rikamÄ• ra
diá¹-á¹-hiyÄ• vÄ• tathÄ• gato attattaniyavasena na upaá¹-á¹-hÄ• si na upagacchati, iminÄ•
khÄ«á¹‡Ä• savabhÅ«mi kathitÄ• . yathÄ• rÅ«pÄ• rammaá¹‡Ä• dayo dhammÄ• yaá¹ƒsabh
dhamme taá¹ƒsabhÄ• ve taá¹ƒpakÄ• re gamati passati jÄ• nÄ• tÄ«ti __tathÄ• gato_ti imam
``tathadassÄ«attheâ€™â€™ _ti vuttaá¹ƒ. anekatthÄ• hi dhÄ• tusaddÄ• . keci pana niruttin
pisodarÄ• digaá¹‡apakkhepena (Sp (to Vin III) 1; Vism I 142) vÄ• dassÄ«-saddalopaá¹ƒ, Ä

cÄ• gamaá¹ƒ katvÄ• ``tathÄ• gatoâ€™â€™ ti padasiddhimettha vaá¹‡á¹‡enti, tadayuttame
chaá¸• á¸• etvÄ• avijjamÄ• napadassa gahaá¹‡ato. vuttaÃ±ca __buddhavaá¹ƒsaá¹-á¹-haka

``tathÄ• kÄ• rena yo dhamme, jÄ• nÄ• ti anupassati.

tathadassÄ«ti sambuddho, tasmÄ• vutto tathÄ• gatoâ€™â€™ ti || (Bv-a ratanacaá¹…kama

ettha __ ``anupassatÄ«â€™â€™ _ti Ä• gatasaddatthaá¹ƒ vatvÄ• tadidaá¹ƒ Ã±Ä• á¹‡apass
``jÄ• nÄ• tÄ«â€™â€™ _ti, saddÄ• dhigatamatthaá¹ƒ pana vibhÄ• vetuá¹ƒ __ ``tathadassÄ«

__yaá¹ƒ_ \Ne I 277/ __ratti_nti yassa rattiyaá¹ƒ, accantasaá¹ƒyoge vÄ• etaá¹ƒ upayogavac
rattekadesabhÅ«tassa abhisambujjhanakkhaá¹‡assa accantasaá¹ƒyogattÄ• , sakalÄ• pi vÄ
padahanakÄ• lattÄ• pariyÄ• yena accantasaá¹ƒyogabhÅ«tÄ• ti daá¹-á¹-habbaá¹ƒ.
pathavÄ«pukkhalaniruttarabhÅ«misÄ«sagatattÄ• na parÄ• jito aÃ±Ã±ehi etthÄ• ti __aparÄ
__aparÄ• jitapallaá¹…ko, _ tasmiá¹ƒ. __ tiá¹‡á¹‡aá¹ƒmÄ• rÄ• na_nti kilesÄ• bhisaá¹…khÄ•
idaÃ±ca nippariyÄ• yato vuttaá¹ƒ, pariyÄ• yato pana heá¹-á¹-hÄ• vuttanayena paÃ±cannam
maddanaá¹ƒ veditabbaá¹ƒ. __matthaka_nti sÄ• matthiyasaá¹…khÄ• taá¹ƒ sÄ«saá¹ƒ. __etth
rattÄ«namantare. __ ``paá¹-hamabodhiyÄ• pÄ«â€™â€™ _tiÄ• dinÄ• paÃ±cacattÄ• lÄ«sav
antogadhabhedena niyametvÄ• viseseti. tÄ• su pana vÄ«sativassaparicchinnÄ• paá¹-ham
__vinayagaá¹‡á¹-hipade_ vuttaá¹ƒ, taÃ±ca tadaá¹-á¹-hakathÄ• yameva ``bhagavato hi paá¹
vÄ«sativassantare nibaddhupaá¹-á¹-hÄ• ko nÄ• ma natthÄ«â€™â€™ ti (Sp (to Vin III) I 16)
paá¹-hamabodhi nÄ• ma vÄ«sativassÄ• nÄ«ti gahetvÄ• vuttaá¹ƒ. __Ä• cariyadhammapÄ•
``paÃ±cacattÄ• lÄ«sÄ• ya vassesu Ä• dito pannarasa vassÄ• ni paá¹-hamabodhÄ«â€™â€™
majjhe pannarasa vassÄ• ni majjhimabodhi, ante pannarasa vassÄ• ni pacchimabodhÄ«ti ti
samappamÄ• á¹‡atÄ• siyÄ• , tampi yuttaá¹ƒ. pannarasatikena hi paÃ±cacattÄ• lÄ«savassÄ
aá¹-á¹-hakathÄ• yaá¹ƒ pana pannarasavassappamÄ• á¹‡Ä• ya paá¹-hamabodhiyÄ• vÄ«sat
``paá¹-hamabodhiyaá¹ƒ vÄ«sativassantareâ€™â€™ ti vuttanti evampi sakkÄ• viÃ±Ã±Ä• tua
ntiÄ• dinÄ• sambandho.

niddosatÄ• ya __anupavajjaá¹ƒ_ anupavadanÄ«yaá¹ƒ. pakkhipitabbÄ• bhÄ• vena __anÅ«
__anadhikaá¹ƒ. _ atthabyaÃ±janÄ• disampattiyÄ• __sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ. _ nim
vÄ• laggamattampÄ«_ti vÄ• ladhilomassa koá¹-ippamÄ• á¹‡ampi. __avakkhalita_nti virÄ• d
__ekamuddikÄ• yÄ• _ti ekarÄ• jalaÃ±chanena. __ekanÄ• á¸·iyÄ• _ti ekÄ• á¸·hakena, ekatu
ekamÄ• nena. __ ``tathamevÄ• â€™â€™ _ti vuttamevatthaá¹ƒ __no aÃ±Ã±athÄ• _ti byatire
yadatthaá¹ƒ bhÄ• sitaá¹ƒ, ekantena tadatthanipphÄ• danato yathÄ• bhÄ• sitaá¹ƒ bhagavat
aviparÄ«tadesanataá¹ƒ dasseti. __ ``gadatthoâ€™â€™ _ti etena tathaá¹ƒ gadati bhÄ• satÄ
da_-kÄ• rassa ta-kÄ• raá¹ƒ, niruttinayena ca Ä• kÄ• rÄ• gamaá¹ƒ katvÄ• , dhÄ• tusaddÄ• n
nibbacanaá¹ƒ dasseti.

evaá¹ƒ ``sugatoâ€™â€™ tiÄ• dÄ«su (Vin III 1) viya dhÄ• tusaddanipphattiparikappena niru
bÄ• hiratthasamÄ• senapi dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• gadana
bhusaá¹ƒ kathanaá¹ƒ vacanaá¹ƒ, tabbhÄ• vamatto vÄ• __Ä• _-saddo.

tathÄ• \Ne I 278/ \Be I 316/ gatamassÄ• ti __tathÄ• gato. _ yathÄ• vÄ• cÄ• ya gataá¹ƒ pa
yathÄ• vÄ• kÄ• yassa gataá¹ƒ pavatti, tathÄ• vÄ• cÄ• ya assa, tasmÄ• tathÄ• gatoti attho
dassetuá¹ƒ __ ``bhagavatoâ€™â€™ _tiÄ• dimÄ• ha. tattha hi __ ``gato pavatto, gatÄ• pava
kÄ• yavacÄ«kiriyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• nulomanavacanicchÄ• ya kÄ• yassa, vÄ• cÄ
kathitÄ• ti dasseti, __ ``evaá¹ƒbhÅ«tassÄ• â€™â€™ _tiÄ• dinÄ• bÄ• hiratthasamÄ• saá¹ƒ,
etena yaá¹ƒtaá¹ƒ-saddÄ• naá¹ƒ abyabhicÄ• ritasambandhatÄ• ya ``tathÄ• â€™â€™ ti vutte
upaá¹-á¹-hitoyeva hotÄ«ti tathÄ• saddatthaá¹ƒ, __ ``vÄ• dÄ« kÄ• rÄ«â€™â€™ _ti etena pav
``bhagavato hÄ«â€™â€™ _ti etena yathÄ• vÄ• dÄ«tathÄ• kÄ• ritÄ• dikÄ• raá¹‡anti. __ ``ev
yathÄ• vÄ• dÄ«tathÄ• kÄ• ritÄ• dinÄ• pakÄ• rena pavattassa, imaá¹ƒ pakÄ• raá¹ƒ vÄ• pat
vuttappakÄ• raá¹ƒ niddisati. yasmÄ• panettha gata-saddo vÄ• cÄ• ya pavattimpi dasseti, ta
tathÄ• vÄ• ditÄ• ya tathÄ• gatoti ayampi attho siddho hoti, so pana pubbe pakÄ• rantarena
tathÄ• kÄ• ritÄ• atthameva dassetuá¹ƒ __ ``evaá¹ƒ tathÄ• kÄ• ritÄ• ya tathÄ• gatoâ€™â€™

``yathÄ• vÄ• cÄ• gatÄ• yassa,

tathÄ• kÄ• yo gato yato.

yathÄ• kÄ• yo tathÄ• vÄ• cÄ• ,

tato satthÄ• tathÄ• gatoâ€™â€™ ti ||

bhavaggaá¹ƒ pariyantaá¹ƒ katvÄ• ti sambandho. yaá¹ƒ paneke vadanti ``tiriyaá¹ƒ viya upar
aparimÄ• á¹‡Ä• lokadhÄ• tuyoâ€™â€™ ti, tesaá¹ƒ taá¹ƒ paá¹-isedhetuá¹ƒ evaá¹ƒ vuttanti
__vimuttiyÄ• _ti phalena. __vimuttiÃ±Ä• á¹‡adassanenÄ• _ti paccavekkhaá¹‡Ä• Ã±Ä• á¹‡a
__tulo_ti sadiso. __pamÄ• á¹‡a_nti minanakÄ• raá¹‡aá¹ƒ. pare abhibhavati guá¹‡ena ajjhot
bhavatÄ«ti __abhibhÅ«. _ parehi na abhibhÅ«to ajjhotthaá¹-oti __anabhibhÅ«to. _ __aÃ±Ã±
ekaá¹ƒsavacane nipÄ• to. dassanavasena __daso, _ sabbaá¹ƒ passatÄ«ti attho. pare attan
__vasavattÄ«. _

``abhibhavanaá¹-á¹-hena tathÄ• gatoâ€™â€™ ti ayaá¹ƒ na saddato labbhati, saddato pana
``tatrevaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __agado_ti dibbÄ• gado agaá¹ƒ rogaá¹ƒ dÄ• ti a
vÄ• gado rogo etenÄ• ti katvÄ• \Be I 317/, tassadisaá¹-á¹-hena idha desanÄ• vilÄ• sassa,
agadatÄ• labbhatÄ«ti Ä• ha __ ``agado viyÄ• â€™â€™ _ti. yÄ• ya dhammadhÄ• tuyÄ• de

__desanÄ• vilÄ• so. dhammadhÄ• ta_Å«ti ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva. tena hi dha
tadanurÅ«paá¹ƒ \Ne I 279/ desanaá¹ƒ niyÄ• meti. desanÄ• vilÄ• soyeva __desanÄ• vilÄ• sa
sÄ«lamayaâ€™â€™ nti (DN III 305; It 60; Nett 34) adhunÄ• pana potthakesu bahÅ«supi m
__puÃ±Ã±ussayo_ti ussanaá¹ƒ, atirekaá¹ƒ vÄ• Ã±Ä• á¹‡Ä• disambhÄ• rabhÅ«taá¹ƒ puÃ±Ã
opammasampÄ• danaá¹ƒ. __tenÄ• _ti ca tadubhayena desanÄ• vilÄ• sena ceva puÃ±Ã±us
abhibhavatÄ«ti sambandho. __ ``itÄ«â€™â€™ _tiÄ• dinÄ• bÄ• hiratthasamÄ• saá¹ƒ dasse
__tatho, _ na aÃ±Ã±athÄ• ti vuttaá¹ƒ hoti.

__tathÄ• ya gato_ti purimasaccattayaá¹ƒ sandhÄ• yÄ• ha, __tathaá¹ƒ gato_ti pana pacchin
catusaccÄ• nukkamena cettha gata-saddassa atthacatukkaá¹ƒ vuttaá¹ƒ. vÄ• cakasaddasan
upasagganipÄ• tÄ• naá¹ƒ tadatthajotanabhÄ• vena pavattanato gata-saddoyeva anupasagg
atÄ«tatthaÃ±ca vadatÄ«ti dasseti __ ``avagato atÄ«toâ€™â€™ _ti iminÄ• .

__ ``tatthÄ• â€™â€™ _tiÄ• di tabbivaraá¹‡aá¹ƒ. __loka_nti dukkhasaccabhÅ«taá¹ƒ lokaá¹ƒ
tÄ«raá¹‡apariÃ±Ã±Ä• yÄ• ti yojetabbaá¹ƒ. __lokanirodhagÄ• miniá¹ƒ paá¹-ipada_nti ariyam
abhisambujjhanamattaá¹ƒ. tattha kattabbakiccampi katamevÄ• ti dassetuá¹ƒ __ ``lokasmÄ•
visaá¹ƒyuttoâ€™â€™ _tiÄ• dinÄ• saccacatukkepi dutiyapakkhaá¹ƒ vuttaá¹ƒ, abhisambujjha
dasseti. tatoyeva hi tÄ• ni abhisambuddhoti. ``yaá¹ƒ bhikkhave, sadevakassa lokassa samÄ
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ, t
vuccatÄ«â€™â€™ ti (AN a IV 23) aá¹…guttarÄ• game __catukkanipÄ• te_ Ä• gataá¹ƒ pÄ• a
dasseti, taÃ±ca atthasambandhatÄ• ya eva, na imassatthassa sÄ• dhakatÄ• ya. sÄ• hi pey
tathadassitÄ• atthassa sÄ• dhikÄ• ti. __ ``tassapi evaá¹ƒ attho veditabboâ€™â€™ _ti iminÄ
sÄ• dhyasÄ• dhakasaá¹ƒsandanaá¹ƒ karoti. __ ``idampi cÄ• â€™â€™ _tiÄ• dinÄ• tathÄ• g
I 318/, aá¹-á¹-havidhassÄ• pi yathÄ• vuttakÄ• raá¹‡assa nidassanamattaÃ±ca dasseti. tatth
atibyÄ• sarÅ«pena vuttaá¹ƒ aá¹-á¹-havidhaá¹ƒ kÄ• raá¹‡aá¹ƒ, __pi_-saddo, __api_-saddo v
mukhamattameva, pageva aÃ±Ã±athÄ• â€™â€™ ti. __tathÄ• gatabhÄ• vadÄ«pane_ti tathÄ
bhagavÄ• tathÄ• gato nÄ• ma, nÄ• mena ca bhagavati tathÄ• gata-saddoti. ``asaá¹…khye
mahesinoâ€™â€™ tiÄ• di (Ud-a 306; Paá¹-is-a I 277) hi vuttaá¹ƒ. appamÄ• dapadaá¹ƒ viya
sakalakusaladhammapaá¹-ipattiyÄ• sabbabuddhaguá¹‡Ä• naá¹ƒ tathÄ• gatapadaá¹ƒ saá¹.
``sabbÄ• kÄ• renÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne I 280/. __vaá¹‡á¹‡eyyÄ• _ti parikappavac
na vÄ• vaá¹‡á¹‡eyyÄ• â€™â€™ ti. vuttaÃ±ca ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; III 141; Ud-a 52; Ap-a II 7
koá¹‡á¸• aÃ±Ã±abuddhavaá¹ƒsavaá¹‡á¹‡anÄ• ; Cp pakiá¹‡á¹‡akakathÄ•). ---

samatthane vÄ• etaá¹ƒ ``so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ ntiÄ• dÄ«su (SN a II 23) viyÄ

ayaá¹ƒ panettha aá¹-á¹-hakathÄ• muttako nayo --- abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya yÄ• va
mahÄ• bodhiyÄ• napaá¹-ipattiyÄ• hÄ• naá¹-á¹-hÄ• nasaá¹ƒkilesanivattÄ«naá¹ƒ abhÄ• vato
tathÄ• gato abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ paá¹-ipannoti __tathÄ• gato. _ atha vÄ• mahiddhi
paá¹-isambhidÄ• naá¹ƒ ukkaá¹ƒsÄ• dhigamena anÄ• varaá¹‡aÃ±Ä• á¹‡atÄ• ya ca katthacip
yathÄ• ruci, tathÄ• kÄ• yavacÄ«cittÄ• naá¹ƒ gatÄ• ni gamanÄ• ni pavattiyo etassÄ• ti __tat
loke vidhayuttagatapakÄ• rasaddÄ• samÄ• natthÄ• dissanti, tasmÄ• yathÄ• vidhÄ• vipas
nikhilasabbaÃ±Ã±uguá¹‡asamaá¹…gitÄ• ya, ayampi bhagavÄ• tathÄ• vidhoti __tathÄ• gat
bhagavanto vuttanayena, ayampi bhagavÄ• tathÄ• yuttoti __tathÄ• gato. _ aparo nayo-yas
tathanti Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• tathena Ã±Ä• á¹‡ena Ä• gatoti __tathÄ

``pahÄ• ya \Be I 319/ kÄ• mÄ• dimale yathÄ• gatÄ• ,

samÄ• dhiÃ±Ä• á¹‡ehi vipassiÄ• dayo.

mahesino sakyamunÄ« jutindharo,

tathÄ• gato tena __tathÄ• gato_ mato ||

tathaÃ±ca dhÄ• tÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena \Ne I 281/ jino samÄ• gato,

__tathÄ• gato_ vuccati sakyapuá¹…gavo ||

tathÄ• ni saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aneyyena yato vibhÄ• vitÄ• ,

yÄ• thÄ• vato tena jino __tathÄ• gato ||_

anekabhedÄ• supi lokadhÄ• tÅ«su,

jinassa rÅ«pÄ• yatanÄ• digocare.

vicittabhede tathameva dassanaá¹ƒ,

__tathÄ• gato_ tena samantalocano ||

yato ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• yanulomamattano.

guá¹‡ehi lokaá¹ƒ abhibhuyyirÄ«yati,

__tathÄ• gato_ tenapi lokanÄ• yako ||

yathÄ• bhinÄ«hÄ• ramato yathÄ• ruci,

pavattavÄ• cÄ• tanucittabhÄ• vato.

yathÄ• vidhÄ• yena purÄ• mahesino,

tathÄ• vidho tena jino __tathÄ• gato ||_

yathÄ• ca yuttÄ• sugatÄ• purÄ• tanÄ• ,

tathÄ• va yutto tathaÃ±Ä• á¹‡ato ca so.

samÄ• gato tena samantalocano,

__tathÄ• gato_ vuccati sakyapuá¹…gavoâ€™â€™ ti || (It-a 38 thokaá¹ƒ visadisaá¹ƒ). ---

saá¹…gahagÄ• thÄ• .

``katamaÃ±ca \Ne I 282/ \Be I 320/ taá¹ƒ bhikkhaveâ€™â€™ ti ayaá¹ƒ kassa pucchÄ• ti Ä•
_tiÄ• di. evaá¹ƒ sÄ• maÃ±Ã±ato yathÄ• vuttassa sÄ«lamattakassa pucchÄ• bhÄ• vaá¹ƒ das

pucchÄ• visesabhÄ• vaÃ±Ä• panatthaá¹ƒ __mahÄ• niddese_ (Nidd I 150) Ä• gatÄ• sabbÄ
dasseti __ ``tattha pucchÄ• nÄ• mÄ• â€™â€™ _tiÄ• dinÄ• . tattha __tatthÄ• _ti ``taá¹ƒ kata
ettha yadetaá¹ƒ sÄ• maÃ±Ã±ato pucchÄ• vacanaá¹ƒ vuttaá¹ƒ, tasmiá¹ƒ.

__pakatiyÄ• _ti attano dhammatÄ• ya, sayamevÄ• ti vuttaá¹ƒ hoti. __lakkhaá¹‡a_nti yo koc
sabhÄ• vo. __aÃ±Ã±Ä• ta_nti dassanÄ• divisesayuttena, itarena vÄ• yena kenacipi Ã±Ä• á
avatthÄ• visesÄ• ni hi Ã±Ä• á¹‡adassanatulanatÄ«raá¹‡Ä• ni. __adiá¹-á¹-ha_nti dassanabh
paccakkhamiva adiá¹-á¹-haá¹ƒ. __atulita_nti ``ettakametaâ€™â€™ nti tulanabhÅ«tena atulit
``evamevidaâ€™â€™ nti tÄ«raá¹‡abhÅ«tena akataÃ±Ä• á¹‡akiriyÄ• samÄ• panaá¹ƒ. __avi
apÄ• kaá¹-abhÅ«taá¹ƒ. __avibhÄ• vita_nti Ã±Ä• á¹‡ena apÄ• kaá¹-akataá¹ƒ. __tassÄ• _ti y
adiá¹-á¹-haá¹ƒ jotÄ«yati pakÄ• sÄ«yati etÄ• yÄ• ti __adiá¹-á¹-hajotanÄ• . saá¹ƒsandanatthÄ
vinicchayakaraá¹‡atthÄ• ya. saá¹ƒsandanaÃ±hi sÄ• kacchÄ• vasena vinicchayakaraá¹‡aá¹
saá¹ƒsandÄ«yati etÄ• yÄ• ti __diá¹-á¹-hasaá¹ƒsandanÄ• . _ __ ``saá¹ƒsayapakkhandoâ€™
daá¸·hataraá¹ƒniviá¹-á¹-hÄ• vicikicchÄ• __saá¹ƒsayo. _ nÄ• tisaá¹ƒsappanamatibhedamat
appataraá¹ƒ ``evaá¹ƒ nu kho, na nu khoâ€™â€™ tiÄ• dinÄ• dvidhÄ• viya pavattaá¹ƒ __dv
elati kampati cittametenÄ• ti hi __dveá¸·hakaá¹ƒ_ hapaccayaá¹ƒ, sakatthavuttikapaccayaÃ±
taá¹ƒ vÄ• jÄ• taá¹ƒ yassÄ• ti __dveá¸·hakajÄ• to. _ vimati chijjati etÄ• yÄ• ti __vimaticched
__anattalakkhaá¹‡asuttÄ• dÄ«su_ (SN b III 59) Ä• gataá¹ƒ khandhapaÃ±cakapaá¹-isaá¹ƒyu
sandhÄ• yÄ• ha __ ``sabbaá¹ƒ vattabbaâ€™â€™ _nti. anumatiyÄ• pucchÄ• __anumatipu
maÃ±Ã±atha bhikkhaveâ€™â€™ _tiÄ• dipucchÄ• ya hi ``kÄ• tumhÄ• kaá¹ƒ anumatÄ«â€™
__kathetukamyatÄ• _ti kathetukÄ• matÄ• ya. ``aÃ±Ã±Ä• á¹‡atÄ• Ä• pajjatÄ«â€™â€™ tiÄ•
ettha ya-kÄ• ralopo, karaá¹‡atthe vÄ• paccattavacanaá¹ƒ, kathetukamyatÄ• ya vÄ• pucch
__kathetukamyatÄ• pucchÄ• _tipi vaá¹-á¹-ati. atthato pana sabbÄ• pi tathÄ• pavattavacana
cittuppÄ• doti veditabbaá¹ƒ.

yadatthaá¹ƒ \Be I 321/ panÄ• yaá¹ƒ niddesanayo Ä• harito, tassa pucchÄ• visesabhÄ• vas
``imÄ• sÅ«â€™â€™ _tiÄ• dimÄ• ha. cittÄ• bhogo __samannÄ• hÄ• ro. _ bhusaá¹ƒ, samant
__Ä• sappanÄ• , parisappanÄ• _ ca. __sabbÄ• kaá¹…khÄ• chinnÄ• _ sabbaÃ±Ã±utaÃ±Ã
aggamaggena samucchindanato. paresaá¹ƒ anumatiyÄ• , kathetukamyatÄ• ya ca dhamma
tattha tattha \Ne I 283/ diá¹-á¹-hattÄ• ca vuttaá¹ƒ __ ``avasesÄ• pana dve pucchÄ• buddh
_ti. yÄ• panetÄ• ``sattÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ•
anekÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• â€™â€™ tiÄ• dinÄ• aparÄ• pi anekadhÄ• pucchÄ• yo
niddhÄ• retvÄ• idha avicayanaá¹ƒ ``alaá¹ƒ ettÄ• vatÄ• va, atthikehi pana iminÄ• nayena ni
vicetabbÄ• â€™â€™ ti nayadÄ• nassa sijjhanatoti daá¹-á¹-habbaá¹ƒ.

<8> pucchÄ• ca nÄ• mesÄ• vissajjanÄ• ya satiyeva yuttarÅ«pÄ• ti codanÄ• ya __ ``idÄ• n
atipÄ• tanaá¹ƒ __atipÄ• to. _ __ati_-saddo cettha atirekattho. sÄ«ghabhÄ• vo eva ca atireka
patanasabhÄ• vassa antarÄ• eva atirekaá¹ƒ pÄ• tanaá¹ƒ, saá¹‡ikaá¹ƒ patituá¹ƒ adatvÄ• s

abhibhavanattho vÄ• , atikkamma satthÄ• dÄ«hi abhibhavitvÄ• pÄ• tananti vuttaá¹ƒ hoti, vo
``atipÄ• toâ€™â€™ ti. atthato pana pakaraá¹‡Ä• divasenÄ• dhigatattÄ• __pÄ• á¹‡avadho p
hotÄ«_ti adhippÄ• yo. __vohÄ• rato_ti paÃ±Ã±attito. __satto_ti khandhasantÄ• no. tattha hi
vuttaÃ±ca ---

``yathÄ• hi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammutÄ«â€™â€™ ti || (SN a I 171).

__jÄ«vitindriya_nti rÅ«pÄ• rÅ«pajÄ«vitindriyaá¹ƒ. rÅ«pajÄ«vitindriye hi vikopite itarampi taá
vinassati. kasmÄ• panettha ``pÄ• á¹‡assa atipÄ• toâ€™â€™ ti, ``pÄ• á¹‡oti cettha vohÄ• ra
ekavacananiddeso kato, nanu niravasesÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ atipÄ• tato virati idha adh
vakkhati ``sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«ti sabbe pÄ• á¹‡abhÅ«teâ€™â€™ tiÄ• dinA
bahuvacananiddesanti? saccametaá¹ƒ, pÄ• á¹‡abhÄ• vasÄ• maÃ±Ã±ena panettha ekavaca
sabbasaddasannidhÄ• nena \Be I 322/ puthuttaá¹ƒ suviÃ±Ã±Ä• yamÄ• namevÄ• ti sÄ• maÃ
bhedavacanicchÄ• vasena bahuvacananiddeso kato. kiÃ±ca bhiyyo --- sÄ• maÃ±Ã±ato saá
tabbisesato saá¹ƒvarabhedoti imassa visesassa Ã±Ä• panatthampi ayaá¹ƒ vacanabhedo ka
``pÄ• á¹‡assa atipÄ• toâ€™â€™ _tiÄ• di hi saá¹ƒvarabhedadassanaá¹ƒ. ``sabbe pÄ• á¹‡ab
saá¹ƒvarasamÄ• dÄ• nadassananti. saddavidÅ« pana ``Ä«disesu á¹-hÄ• nesu jÄ• tidabbÄ•
vacanabhedamattaá¹ƒ, atthato samÄ• naâ€™â€™ nti vadanti.

__tasmiá¹ƒ pana pÄ• á¹‡e_ti yathÄ• vutte dubbidhepi pÄ• á¹‡e. __pÄ• á¹‡asaÃ±Ã±ino_ti p
puggalassa \Ne I 284/. yÄ• ya pana cetanÄ• ya pavattamÄ• nassa jÄ«vitindriyassa nissayab
upakkamakaraá¹‡ahetu taá¹ƒmahÄ• bhÅ«tapaccayÄ• uppajjanakamahÄ• bhÅ«tÄ• nuppaj
tÄ• disapayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pÄ• á¹‡Ä• tipÄ• toti Ä• ha __
``jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• â€™â€™ _ti, jÄ«vitindriyupacched
tannissayesu mahÄ• bhÅ«tesu samuá¹-á¹-hÄ• pikÄ• ti attho. laddhupakkamÄ• ni hi bhÅ«tÄ•
visadÄ• ni, tasmÄ• samÄ• najÄ• tiyÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ kÄ• raá¹‡Ä• ni na hontÄ«ti tes
parÄ• naá¹ƒ asati antarÄ• ye uppajjamÄ• nÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ, tannissitassa ca jÄ«viti
__ ``kÄ• yavacÄ«dvÄ• rÄ• naâ€™â€™ _nti etena vitaá¹‡á¸• avÄ• dimataá¹ƒ manodvÄ• re p
pÄ• á¹‡Ä• tipÄ• tabhÄ• vaá¹ƒ paá¹-ikkhipati.

payogavatthumahantatÄ• dÄ«hi mahÄ• sÄ• vajjatÄ• tehi paccayehi uppajjamÄ• nÄ• ya ce
veditabbÄ• . ekassÄ• pi hi payogassa sahasÄ• nipphÄ• danavasena, kiccasÄ• dhikÄ• ya b
laddhÄ• sevanÄ• ya ca sanniá¹-á¹-hÄ• pakacetanÄ• ya vasena payogassa mahantabhÄ• vo
mahante ca pÄ• á¹‡e payogassa samabhÄ• ve mahantaá¹ƒ hanantassa cetanÄ• tibbatarÄ•
mahantabhÄ• vo. iti ubhayampetaá¹ƒ cetanÄ• ya balavabhÄ• veneva hoti. satipi ca payogav
hantabbassa guá¹‡amahattenapi tattha pavattaupakÄ• racetanÄ• viya khettavisesanipphat

balavatÄ«, tibbatarÄ• ca uppajjatÄ«ti tassÄ• mahÄ• sÄ• vajjatÄ• daá¹-á¹-habbÄ• \Be I 32
``guá¹‡avantesÅ«â€™â€™ _tiÄ• di. __ ``kilesÄ• naâ€™â€™ _ntiÄ• dinÄ• pana satipi payo
amahantabhÄ• ve kilesupakkamÄ• naá¹ƒ mudutibbatÄ• ya cetanÄ• ya dubbalabalavabhÄ•
appasÄ• vajjamahÄ• sÄ• vajjabhÄ• vo veditabboti dasseti.

sambharÄ«yanti saharÄ«yanti etehÄ«ti __sambhÄ• rÄ• , _ aá¹…gÄ• ni. tesu pÄ• á¹‡asaÃ±
pubbabhÄ• giyÄ• nipi honti. __upakkamo_ pana vadhakacetanÄ• samuá¹-á¹-hÄ• pito sahaj
pana pÄ• á¹‡Ä• tipÄ• tacetanÄ• ti sÄ• paÃ±casambhÄ• ravinimuttÄ• daá¹-á¹-habbÄ• . esa

etthÄ• ha --- khaá¹‡e khaá¹‡e nirujjhanasabhÄ• vesu saá¹…khÄ• resu ko hanti, ko vÄ• ha
cittacetasikasantÄ• no, evaá¹ƒ so anupatÄ• panachedanabhedanÄ• divasena na vikopanas
atha rÅ«pasantÄ• no, evampi so acetanatÄ• ya kaá¹-á¹-hakaliá¹…garÅ«pamoti na tattha ch
pÄ• á¹‡Ä• tipÄ• to labbhati yathÄ• matasarÄ«re. payogopi pÄ• á¹‡Ä• tipÄ• tassa paharaá¹
285/ vÄ• saá¹…khÄ• resu bhaveyya, anÄ• gatesu vÄ• paccuppannesu vÄ• . tattha na tÄ•
tesaá¹ƒ abhÄ• vato. paccuppannesu ca saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikattÄ• saraseneva ni
vinÄ• sÄ• bhimukhesu nippayojano eva payogo siyÄ• . vinÄ• sassa ca kÄ• raá¹‡arahitattÄ•
paharaá¹‡appakÄ• rÄ• dipayogahetukaá¹ƒ maraá¹‡aá¹ƒ, nirÄ«hakatÄ• ya ca saá¹…khÄ• rÄ
khaá¹‡ikattÄ• vadhÄ• dhippÄ• yasamakÄ• labhijjanakassa kiriyÄ• pariyosÄ• nakÄ• lÄ• nav
pÄ• á¹‡Ä• tipÄ• takammabaddhoti?

vuccate --- vadhakacetanÄ• sahito saá¹…khÄ• rÄ• naá¹ƒ puÃ±jo sattasaá¹…khÄ• to hanti,
pavattitavadhappayoganimittÄ• pagatusmÄ• viÃ±Ã±Ä• á¹‡ajÄ«vitindriyo matavohÄ• rappav
yathÄ• vuttavadhappayogÄ• karaá¹‡e uppajjanÄ• raho rÅ«pÄ• rÅ«padhammasamÅ«ho haÅ
cittacetasikasantÄ• no, vadhappayogÄ• visayabhÄ• vepi tassa paÃ±cavokÄ• rabhave rÅ«pa
rÅ«pasantÄ• ne parena payojitajÄ«vitindriyupacchedakapayogavasena tannibbattivibandha
vihate vicchedo hotÄ«ti na pÄ• á¹‡Ä• tipÄ• tassa asambhavo, nÄ• pi ahetuko pÄ• á¹‡Ä• tip
nippayojano paccuppannesu saá¹…khÄ• resu katapayogavasena tadanantaraá¹ƒ uppajjanÄ
saá¹…khÄ• rakalÄ• passa tathÄ• anuppattito, khaá¹‡ikÄ• naá¹ƒ \Be I 324/ saá¹…khÄ• rÄ• n
idha maraá¹‡abhÄ• vena anadhippetattÄ• santatimaraá¹‡assa ca yathÄ• vuttanayena sahe
maraá¹‡aá¹ƒ, na ca katturahito pÄ• á¹‡Ä• tipÄ• tappayogo nirÄ«hakesupi saá¹…khÄ• resu
upakÄ• rakesu attano attano anurÅ«paphaluppÄ• dananiyatesu kÄ• raá¹‡esu kattuvohÄ• ra
pakÄ• seti, nisÄ• karo candimÄ• â€™â€™ ti, na ca kevalassa vadhÄ• dhippÄ• yasahabhun
pÄ• á¹‡Ä• tipÄ• to icchito santÄ• navasena avaá¹-á¹-hitasseva paá¹-ijÄ• nanato, santÄ• nav
padÄ«pÄ• dÄ«naá¹ƒ attakiriyÄ• siddhi dissatÄ«ti attheva pÄ• á¹‡Ä• tipÄ• tena kammabadd
adinnÄ• dÄ• nÄ• dÄ«supi yathÄ• sambhavaá¹ƒ vibhÄ• vetabbo.

__sÄ• hatthiko_ti sayaá¹ƒ mÄ• rentassa kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• pahara
aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pentassa ``evaá¹ƒ vijjhitvÄ• vÄ• paharitvÄ• vÄ• mÄ• rehÄ«â€™â€™

__nissaggiyo_ti dÅ«re á¹-hitaá¹ƒ mÄ• retukÄ• massa kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena
usuyantapÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ nissajjanaá¹ƒ. __thÄ• varo_ti asaÃ±cÄ• rimena upakaraá
opÄ• tÄ• passenaupanikkhipanaá¹ƒ, bhesajjasaá¹ƒvidhÄ• naÃ±ca. __vijjÄ• mayo_ti mÄ• ra
mantaparijappanaá¹ƒ Ä• thabbaá¹‡ikÄ• dÄ«naá¹ƒ viya. Ä• thabbaá¹‡ikÄ• hi Ä• thabbaá¹‡a
ruddhe saá¹…gÄ• me vÄ• paccupaá¹-á¹-hite paá¹-isenÄ• ya paccatthikesu paccÄ• mittesu
upaddavaá¹ƒ uppÄ• denti rogaá¹ƒ uppÄ• denti pajjarakaá¹ƒ uppÄ• denti \Ne I 286/ sÅ«cikaá
visÅ«cikaá¹ƒ karonti pakkhandiyaá¹ƒ karonti. vijjÄ• dharÄ• ca vijjaá¹ƒ parivattetvÄ• nagare
... pakkhandiyaá¹ƒ karonti. __iddhimayo_ti kammavipÄ• kajiddhimayo dÄ• á¹-hÄ• koá¹-anÄ•
kira sÄ«haá¸·anarindassa dÄ• á¹-hÄ• koá¹-anena cÅ«á¸·asumanakuá¹-umbiyassa maraá¹‡a
panattheâ€™â€™ _tiÄ• dinÄ• ganthagÄ• ravaá¹ƒ pariharitvÄ• tassa anÅ«nabhÄ• vampi k
_tiÄ• dinÄ• . idha avuttopi hi esa attho atidisanena vutto viya anÅ«no paripuá¹‡á¹‡oti.

dussÄ«lassa bhÄ• vo __dussÄ«lyaá¹ƒ, _ yathÄ• vuttÄ• cetanÄ• . ``pahÄ• yÄ• â€™â€™ ti
Ä• ha __ ``pahÄ«nakÄ• lato paá¹-á¹-hÄ• yÄ• â€™â€™ _ti, hetuatthataá¹ƒ vÄ• sandhÄ• ya
pahÄ• nahetukÄ• idhÄ• dhippetÄ• samucchedanikÄ• viratÄ«ti dasseti. kammakkhayaÃ±Ä
pÄ• á¹‡Ä• tipÄ• tadussÄ«lyassa \Be I 325/ pahÄ«nattÄ• bhagavÄ• accantameva tato paá¹
samucchedavasena pahÄ• naviratÄ«namadhippetattÄ• . kiÃ±cÄ• pi ``pahÄ• ya paá¹-ivirato
pahÄ• naviramaá¹‡Ä• naá¹ƒ purimapacchimakÄ• latÄ• natthi, maggadhammÄ• naá¹ƒ pana
paccayabhÅ«tÄ• naá¹ƒ sammÄ• vÄ• cÄ• dÄ«naÃ±ca paccayuppannabhÅ«tÄ• naá¹ƒ pacca
sahajÄ• tÄ• nampi paccayapaccayuppannabhÄ• vena gahaá¹‡aá¹ƒ purimapacchimabhÄ• v
purimataraá¹ƒ paccayasattiyÄ• á¹-hito, tato paraá¹ƒ paccayuppannaá¹ƒ paccayasattiá¹ƒ pa
tasmÄ• gahaá¹‡appavattiÄ• kÄ• ravasena sahajÄ• tÄ• dipaccayabhÅ«tesu sammÄ• diá¹-á
pahÄ• nakiriyÄ• ya purimakÄ• lavohÄ• ro, tappaccayuppannÄ• su ca viratÄ«su viramaá¹‡a
sambhavati. tasmÄ• ``sammÄ• diá¹-á¹-hiÄ• dÄ«hi pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya sammÄ•
paá¹-iviratoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ attho daá¹-á¹-habbo.

ayaá¹ƒ panettha aá¹-á¹-hakathÄ• muttako nayo --- pahÄ• naá¹ƒ samucchedavasena viratip
yojetabbÄ• , tasmÄ• maggena pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya phalena pÄ• á¹‡Ä• tipÄ• tÄ
pÄ• á¹‡o atipÄ• tÄ«yati etenÄ• ti pÄ• á¹‡Ä• tipÄ• to, pÄ• á¹‡aghÄ• tahetubhÅ«to dhammas
ahirikÄ• nottappadosamohavihiá¹ƒsÄ• dayo kilesÄ• . te hi bhagavÄ• ariyamaggena pahÄ•
pÄ• á¹‡Ä• tipÄ• tadussÄ«lyato accantameva paá¹-ivirato kilesesu pahÄ«nesu tannimittakam
tasmÄ• maggena pÄ• á¹‡Ä• tipÄ• taá¹ƒ yathÄ• vuttakilesaá¹ƒ pahÄ• ya teneva pÄ• á¹‡Ä•
paá¹-iviratoti attho. esa nayo ``adinnÄ• dÄ• naá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• dÄ«supi.

__orato_ \Ne I 287/ __virato_ti pariyÄ• yavacanametaá¹ƒ, pati-visaddÄ• naá¹ƒ vÄ• paccek
vuttaá¹ƒ. __orato_ti hi avarato abhimukhaá¹ƒ rato, tena ujukaá¹ƒ viramaá¹‡avasena sÄ• tisa
paá¹-iratassa cetaá¹ƒ atthavacanaá¹ƒ. __virato_ti visesena rato, tena saha vÄ• sanÄ• ya vir
ubhayena pana samucchedaviratibhÄ• vaá¹ƒ vibhÄ• veti. __eva_-saddo pana tassÄ• virati

apariyantataá¹ƒ dassetuá¹ƒ vutto. so ubhayattha yojetabbo. yathÄ• hi aÃ±Ã±e samÄ• dinna
anavaá¹-á¹-hitacittatÄ• ya lÄ• bhajÄ«vitÄ• dihetu samÄ• dÄ• naá¹ƒ bhinnanti, na evaá¹ƒ bha
pahÄ«napÄ• á¹‡Ä• tipÄ• tattÄ• panesa accantavirato evÄ• ti. __ ``natthi tassÄ• â€™â€™ _
dassitaá¹ƒ yathÄ• vuttamatthaá¹ƒ nivattetabbatthavasena samattheti. tattha __vÄ«tikkamiss
dhammÄ• ti saha pÄ• á¹-hasesena sambandho. te pana anavajjadhammehi vokiá¹‡á¹‡Ä• a
dubbalÄ• sÄ• vajjÄ• dhammÄ• , yasmÄ• ca ``kÄ• yavacÄ«payogaá¹ƒ upalabhitvÄ• imass
viÃ±Ã±unÄ• sakkÄ• Ã±Ä• tuá¹ƒ, tasmÄ• te iminÄ• va pariyÄ• yena __ ``cakkhusotaviÃ±Ã
pana cakkhusotaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡attÄ• . ato sasambhÄ• rakathÄ• ya cakkhusotel
kÄ• yikavÄ• casikapayogamupalabhitvÄ• manoviÃ±Ã±Ä• á¹‡ena viÃ±Ã±eyyÄ• ti attho daá¹
kÄ• yena katÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dinipphÄ• dakÄ• balavanto akusalÄ• . ``kÄ• á¸·akÄ• â
uddhatapÄ• á¹-ho, kaá¹‡hapakkhikÄ• balavanto akusalÄ• ti attho. __ ``iminÄ• vÄ• â€™â€™
karoti, taÃ±ca kho ``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-iviratoâ€™â€™ tiÄ

pÄ• pe sametÄ«ti __samaá¹‡o, _ gotamasamaÃ±Ã±Ä• , tena gottenasambandho gotamoti
``samaá¹‡oti bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. gottavasena laddhavohÄ• roti sambandh
bhÄ• sitavaá¹‡á¹‡Ä• nusandhiyÄ• imissÄ• desanÄ• ya pavattanato, tena ca bhikkhusaá¹…
bhÄ• sitattÄ• bhikkhusaá¹…ghavaá¹‡á¹‡opi vuttanayena desitabbo, so na desito. kiá¹ƒ so p
paá¹-iviratabhÄ• vo bhikkhusaá¹…ghassa na vijjatÄ«ti anuyogamapanento __ ``na kevalaÃ±
evaá¹ƒ sati kasmÄ• na desitoti punÄ• nuyogaá¹ƒ pariharati __ ``desanÄ• panÄ• â€™â€™
evameva.

etthÄ• yamadhippÄ• yo --- ``atthi bhikkhave, aÃ±Ã±e ca dhammÄ• â€™â€™ tiÄ• dinÄ• an
buddhaguá¹‡e Ä• rabbha upari desanaá¹ƒ vaá¸• á¸• hetukÄ• mo bhagavÄ• Ä• dito paá¹-á¹
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyyÄ• â€™â€™ tiÄ• dinÄ• buddhaguá¹‡avaseneva desanaá
bhikkhusaá¹…ghaguá¹‡avasenÄ• pi. esÄ• hi bhagavato desanÄ• ya pakati, yadidaá¹ƒ ekan
labbhamÄ• nassÄ• pi kassaci \Ne I 288/ aggahaá¹‡aá¹ƒ. tathÄ• hi rÅ«pakaá¹‡á¸• e dukÄ•
hadayavatthu na gahitaá¹ƒ. itaravatthÅ«hi asamÄ• nagatikattÄ• desanÄ• bhedo hotÄ«ti. ya
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni \Be I 327/ ekantato cakkhÄ• dinissayÄ• ni, na evaá¹ƒ manovi
hadayavatthunissayaá¹ƒ Ä• ruppe tadabhÄ• vato, nissayanissitavasena ca vatthudukÄ• did
rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa vatthu, atthi rÅ«paá¹ƒ na cakkhuviÃ±Ã±Ä• á¹‡assa vatth
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ekantato hadayavatthunissayaá¹ƒ, tassa vasena ``atthi rÅ«paá¹ƒ m
vatthÅ«â€™â€™ tiÄ• dinÄ• dukÄ• dÄ«su vuccamÄ• nesupi na tadanurÅ«pÄ• Ä• rammaá
``atthi rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ na manoviÃ±Ã±
nti sakkÄ• vattuá¹ƒ tadanÄ• rammaá¹‡arÅ«passÄ• bhÄ• vatoti vatthÄ• rammaá¹‡adukÄ• b
ekarasÄ• desanÄ• bhaveyyÄ• ti na vuttaá¹ƒ, tathÄ• nikkhepakaá¹‡á¸• e cittuppÄ• davibhÄ
avuccamÄ• nattÄ• avitakkaavicÄ• rapadavissajjane ``vicÄ• ro cÄ• â€™â€™ ti vattuá¹ƒ na s
Ä• vitakkavicÄ• ramattapadavissajane labbhamÄ• nopi vitakko na uddhato. aÃ±Ã±athÄ• hi
vattabbaá¹ƒ siyÄ• , evamevidhÄ• pi bhikkhusaá¹…ghaguá¹‡o na desitoti. kÄ• maá¹ƒ saddat

pana brahmadattena bhÄ• sitavaá¹‡á¹‡assa anusandhidassanavasena imissÄ• desanÄ• y
vaá¹-á¹-atÄ«ti Ä• ha __ ``atthaá¹ƒ panÄ• â€™â€™ _tiÄ• di.

tatthÄ• yaá¹ƒ dÄ«panÄ• --- ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivi
sÄ• vakasaá¹…gho nihitadaá¹‡á¸• o nihitasatthoâ€™â€™ ti vitthÄ• retabbaá¹ƒ. nanu dham
brahmadattena bhÄ• sitoti? saccaá¹ƒ bhÄ• sito, so pana sammÄ• sambuddhapabhavattÄ•
dhammassa dhammÄ• nubhÄ• vasiddhattÄ• ca tesaá¹ƒ, tadubhayavaá¹‡á¹‡adÄ«paneneva
saddhammÄ• nubhÄ• veneva hi bhagavÄ• , bhikkhusaá¹…gho ca pÄ• á¹‡Ä• tipÄ• tÄ• dipp
atthÄ• pattivasena paraviheá¹-hanassa parivajjitabhÄ• vadÄ«panatthaá¹ƒ daá¹‡á¸• asatthÄ
Ä• ha __ ``parÅ«paghÄ• tatthÄ• yÄ• â€™â€™ _tiÄ• di. __avattanato_ti apavattanato, asaÃ
daá¹‡á¸• o yenÄ• ti __nikkhittadaá¹‡á¸• o. _ tathÄ• __nikkhittasattho. _ majjhimassa purisa
catuhatthappamÄ• á¹‡o cettha __daá¹‡á¸• o. _ tadavaseso muggarakhaggÄ• dayo __sattha
``ettha cÄ• â€™â€™ _tiÄ• di. __viheá¹-hanabhÄ• vato_ti vihiá¹ƒ sanabhÄ• vato, etena sasa
__sattha_nti atthaá¹ƒ dasseti. ``parÅ«paghÄ• tatthÄ• yÄ• â€™â€™ tiÄ• dinÄ• Ä• pannama
__ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kataro_ jiá¹‡á¹‡o, tassa, tenavÄ• Ä• lambit
__kattaradaá¹‡á¸• o. _ dantasodhanaá¹ƒ kÄ• tuá¹ƒ yoggaá¹ƒ kaá¹-á¹-haá¹ƒ __dantakaá¹-á¹
dantasodhanakaá¹-á¹-haá¹ƒ. ``dantakaá¹-á¹-havÄ• siá¹ƒ vÄ• â€™â€™ tipi pÄ• á¹-ho,
dantakaá¹-á¹-hacchedanakavÄ• sinti attho. khuddakaá¹ƒ nakhacchedanÄ• dikiccanipphÄ• c
__pipphalikaá¹ƒ. _ idaá¹ƒ pana bhikkhusaá¹…ghÄ• dhÄ«navacanaá¹ƒ. __ ``bhikkhusaá¹…g
vaá¹-á¹-atÄ«â€™â€™ _ti vuttatÄ• tassÄ• pi ekadesena dÄ«panatthaá¹ƒ vuttaá¹ƒ.

lajjÄ• -saddo hiriatthoti Ä• ha __ ``pÄ• pajigucchanalakkhaá¹‡Ä• yÄ• â€™â€™ _ti. dhamm
dhammassa ca attÄ• dhÄ«nattÄ• attÄ• dhipatibhÅ«tÄ• lajjÄ• va vuttÄ• , na lokÄ• dhipatibh
``lajjÄ«â€™â€™ ti ettha vuttalajjÄ• ya ottappampi vuttameva, tasmÄ• __lajjÄ• _ti hiriottapp
daá¹-á¹-habbaá¹ƒ. na hi pÄ• pajigucchanaá¹ƒ pÄ• puttÄ• sanarahitaá¹ƒ, pÄ• pabhayaá¹ƒ vÄ
atthÄ«ti. ``dayaá¹ƒ mettacittataá¹ƒ Ä• pannoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu dayÄ• -sad
tiÄ• dÄ«su karuá¹‡Ä• yapi vattatÄ«ti? saccametaá¹ƒ, ayaá¹ƒ pana dayÄ• saddo anurakkhaa
katvÄ• pavattamÄ• no mettÄ• ya, karuá¹‡Ä• ya ca pavattatÄ«ti idha mettÄ• ya pavattamÄ•
vakkhamÄ• nattÄ• . midati sinehatÄ«ti __mettÄ• , _ sÄ• etassa atthÄ«ti __mettaá¹ƒ, _ mett
__mettacitto, _ mettÄ• ya sampayuttaá¹ƒ cittaá¹ƒ etassÄ• ti vÄ• , tassa bhÄ• vo __mettacitt
mÅ«labhÅ«tena tannimittena puggalasmiá¹ƒ buddhiyÄ• , saddassa ca pavattanato.

__ ``pÄ• á¹‡abhÅ«te_ti pÄ• á¹‡ajÄ• teâ€™â€™ ti vuttaá¹ƒ. evaá¹ƒ sati pÄ• á¹‡o bhÅ«to ye
nibbacanaá¹ƒ kattabbaá¹ƒ. atha vÄ• jÄ«vitindriyasamaá¹…gitÄ• ya pÄ• á¹‡asaá¹…khÄ• te
pavattanato bhÅ«tanÄ• make satteti attho. __anukampako_ti karuá¹‡Ä• yanako. yasmÄ• p
visesapaccayo hoti, tasmÄ• purimapadatthabhÅ«tÄ• mettÄ• eva paccayabhÄ• vena __ ``
dayÄ• pannatÄ• yÄ• â€™â€™ _ti vuttÄ• . iminÄ• hi padena karuá¹‡Ä• ya gahitÄ• ya yehi c
paá¹-ivirati sampajjati, tehi lajjÄ• mettÄ• karuá¹‡Ä• hi samaá¹…gibhÄ• vo yathÄ• kkamaá¹ƒ

paradukkhÄ• panayanakÄ• matÄ• pi hi hitÄ• nukampanamevÄ• ti avassaá¹ƒ ayamattho sam
pÄ• á¸·iyÄ• , saá¹ƒvaá¹‡á¹‡anÄ• ya ca tassÄ• viratiyÄ• sattavasena apariyantataá¹ƒ dasse

__viharatÄ«_ti \Be I 329/ ettha __vi_-saddo vicchindanatthe, __hara_-saddo nayanatthe, na
idha pavattanaá¹ƒ, yÄ• panaá¹ƒ, pÄ• lanaá¹ƒ vÄ• ti Ä• ha __ ``iriyati yapeti yÄ• peti pÄ• letÄ
yÄ• petÄ«_ti cettha pariyÄ• yavacanaá¹ƒ. tasmÄ• yathÄ• vuttappakÄ• ro hutvÄ• ekasmiá¹
dukkhaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• harati pavatteti, attabhÄ• vaá¹ƒ vÄ• yÄ•
veditabbo. __iti vÄ• hÄ«_ti ettha __hi_-saddo vacanasiliá¹-á¹-hatÄ• matte kassacipi tena jot
abhÄ• vato. tenÄ• ha __ ``evaá¹ƒ vÄ• bhikkhaveâ€™â€™ _ti. visuá¹ƒ kappanameva attho
anekabhinnesuyeva atthesu \Ne I 290/ labbhati, anekabhedÄ• ca atthÄ• uparivakkhamÄ• n
``upari adinnÄ• ... pe ... apekkhitvÄ• â€™â€™ _ti. __ ``evaâ€™â€™ _ntiÄ• di ganthagÄ• ra
nayadÄ• naá¹ƒ vÄ• .

idÄ• ni sampiá¹‡á¸• anatthaá¹ƒ dassento __ ``ayaá¹ƒ panetthÄ• â€™â€™ _tiÄ• dimÄ• ha.
hiá¹ƒsati. __na ghÄ• tetÄ«_ti na vadhati. __tatthÄ• _ti pÄ• á¹‡Ä• tipÄ• te. __samanuÃ±Ã±o
vata re_ti bhonto ekaá¹ƒsato acchariyÄ• ti attho. __Ä• cÄ• rasÄ«lamattaka_nti sÄ• dhujanÄ
__matta_-saddo cettha visesanivattiattho, tena indriyasaá¹ƒvarÄ• diguá¹‡ehipi lokiyaputhujj
vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ na sakkotÄ«ti dasseti. tathÄ• hi indriyasaá¹ƒvarapaccayaparibhogas
vibhattÄ• ni. __eva_-saddo padapÅ«raá¹‡amattaá¹ƒ, matta-saddena vÄ• yathÄ• vuttatthas
eva-saddena Ä• cÄ• rasÄ«lameva vattuá¹ƒ sakkotÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ. evamÄ«disesu
puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyyÄ• â€™â€™ ti vacanasÄ• matt
vattuá¹ƒ na sakkhissati. ``taá¹ƒ vo upari vakkhÄ• mÄ«â€™â€™ ti ca atthassÄ• pajjanato tat
dassetuá¹ƒ __ ``upari asÄ• dhÄ• raá¹‡abhÄ• vaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __ ``na kevala
puggalavivecanena pana ``puthujjanoâ€™â€™ ti idaá¹ƒ nidassanamattanti dassitaá¹ƒ. __ ``
_ntiÄ• dinÄ• ganthagÄ• ravaá¹ƒ pariharati. pubbe vuttaá¹ƒ padaá¹ƒ __pubbapadaá¹ƒ, _na
pubbaá¹ƒ vÄ• __apubbaá¹ƒ, _ tameva padaá¹ƒ tathÄ• .

saddantarayogena dhÄ• tÅ«namatthavisesavÄ• cakattÄ• __ ``Ä• dÄ• naâ€™â€™ _nti eta
daá¹-á¹-habbo, tenÄ• ha __ ``haraá¹‡aâ€™â€™ _ntiÄ• di. __parassÄ• _ti attasantakato par
vÄ• attato aÃ±Ã±o, so \Be I 330/ puggalo paro nÄ• ma, tassa idaá¹ƒ __para_ntipi yujjati, __
``parasaá¹ƒharaá¹‡aâ€™â€™ _ntipi pÄ• á¹-ho, __saá¹ƒ_-saddo cettha dhanattho, parasant
hoti. __theno_ vuccati coro, tassa bhÄ• vo __theyyaá¹ƒ, _ corakammaá¹ƒ. __corikÄ• _ti cor
tadatthaá¹ƒ vivarati __ ``tatthÄ• â€™â€™ _tiÄ• dinÄ• . __tatthÄ• _ti ``Ä• dinnÄ• dÄ• naâ€™
parapariggahitameva ettha __adinnaá¹ƒ, _ na pana dantapoá¹‡asikkhÄ• pade viya appaá¹-i
attasantakanti adhippÄ• yo. __ ``yattha paroâ€™â€™ _tiÄ• di ubhayattha sambandho Ä• vu
``taá¹ƒ parapariggahitaá¹ƒ nÄ• ma, tasmiá¹ƒ parapariggahiteâ€™â€™ ti ca yojetabbaá¹ƒ. ya
__yathÄ• kÄ• makÄ• rÄ«, _ tassa bhÄ• vo __yathÄ• kÄ• makaritÄ• , _ taá¹ƒ. tathÄ• rucikar
sasantakattÄ• __adaá¹‡á¸• Ä• raho_ dhanadaá¹‡á¸• arÄ• jadaá¹‡á¸• avasena. __anupava

codanÄ• sÄ• raá¹‡Ä• divasena. taá¹ƒ paraparigghahitaá¹ƒ Ä• diyati etenÄ• ti __tadÄ• dÄ• ya
samuá¹-á¹-hÄ• petÄ«ti __tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• . _ theyyÄ• eva ce
khuddakatÄ• appagghatÄ• divasena __hÄ«ne. _ mahantatÄ• mahagghatÄ• divasena __paa
vatthuhÄ«natÄ• yÄ• ti gamyamÄ• nattÄ• na vuttaá¹ƒ, hÄ«ne, hÄ«naguá¹‡Ä• naá¹ƒ santake
paá¹‡Ä«te, paá¹‡Ä«taguá¹‡Ä• naá¹ƒ santake \Ne I 291/ ca balavatÄ«ti heá¹-á¹-hÄ• vuttana
appasÄ• vajjamahÄ• sÄ• vajjatÄ• veditabbÄ• . Ä• cariyÄ• pana hÄ«napaá¹‡Ä«tato khudda
``idhÄ• pi khuddake parasantake appasÄ• vajjaá¹ƒ, mahante mahÄ• sÄ• vajjaá¹ƒ. kasmÄ•
vatthuguá¹‡Ä• naá¹ƒ pana samabhÄ• ve sati kilesÄ• namupakkamÄ• naÃ±ca mudutÄ• ya a
mahÄ• sÄ• vajjanti ayampi nayo yojetabboâ€™â€™ ti vadanti.

__sÄ• hatthikÄ• dayo_ti ettha parasantakassa sahatthÄ• gahaá¹‡aá¹ƒ __sÄ• hatthiko. _ a
gahaá¹‡aá¹ƒ __Ä• á¹‡attiko. _ antosuá¹…kaghÄ• te á¹-hitena bahisuá¹…kaghÄ• taá¹ƒ pÄ•
__nissaggiyo. _ ``asukaá¹ƒ bhaá¹‡á¸• aá¹ƒ yadÄ• sakkosi, tadÄ• avaharÄ• â€™â€™ ti
atthasÄ• dhakÄ• vahÄ• ranipphÄ• dakena, Ä• á¹‡Ä• panena vÄ• , yadÄ• kadÄ• ci parasan
sappitelakumbhiÄ• dÄ«su dukÅ«lasÄ• á¹-akacammakhaá¹‡á¸• Ä• dipakkhipanÄ• dinÄ• vÄ
mantaparijappanena gahaá¹‡aá¹ƒ __vijjÄ• mayo. _ vinÄ• mantena, kÄ• yavacÄ«payogehi t
parasantakassa Ä• kaá¸• á¸• hanaá¹ƒ __iddhimayo. _ kÄ• yavacÄ«payogesu \Be I 331/ hi s
avaharaá¹‡apayogo hoti, no asantesu. tathÄ• hi vuttaá¹ƒ ``anÄ• patti bhikkhave, iddhimass
(Vin III 159), te ca kho payogÄ• yathÄ• nurÅ«paá¹ƒ pavattÄ• ti sambandho. tesaá¹ƒ pana p
sabbattha avahÄ• resu asambhavato __ ``yathÄ• nurÅ«paâ€™â€™ _nti vuttaá¹ƒ.

sandhicchedÄ• dÄ«ni katvÄ• adissamÄ• nena vÄ• , kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡Ä
avaharaá¹‡aá¹ƒ __theyyÄ• vahÄ• ro. _ pasayha balasÄ• abhibhuyya santajjetvÄ• , bhayaá
avaharaá¹‡aá¹ƒ __pasayhÄ• vahÄ• ro. _ parabhaá¹‡á¸• aá¹ƒ paá¹-icchÄ• detvÄ• avaharaá
__paá¹-icchannÄ• vahÄ• ro. _ bhaá¹‡á¸• okÄ• saparikappavasena parikappetvÄ• avaharaá
kusaá¹ƒ saá¹…kÄ• metvÄ• avaharaá¹‡aá¹ƒ __kusÄ• vahÄ• ro. _ __iti_-saddena cettha Ä•
avasesÄ• cattÄ• ro paÃ±cakÄ• pi gahitÄ• ti veditabbaá¹ƒ. paÃ±cannaÃ±hi paÃ±cakÄ• naá
paÃ±cavÄ«sati avahÄ• rÄ• sabbepi adinnÄ• dÄ• nameva, aviÃ±Ã±attiyÄ• vÄ• ariyÄ• ya v
attho. __ ``dinnÄ• dÄ• yÄ«â€™â€™ _ti idaá¹ƒ payogato parisuddhabhÄ• vadassanaá¹ƒ. __
``dinnapÄ• á¹-ikaá¹…khÄ«â€™â€™ _ti idaá¹ƒ pana Ä• sayatoti Ä• ha __ ``cittenÄ• â€™â€™

__athenenÄ• _ti ettha -saddo na-saddassa kÄ• riyo, a-saddo vÄ• eko nipÄ• to na-saddatth
thenenÄ• â€™â€™ _ti vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ dissamÄ• navÄ• kyÄ• vatthikavibhattiyantapa
saddhiá¹ƒ samÄ• sadassanametaá¹ƒ. pakaraá¹‡Ä• dhigate pana atthe viveciyamÄ• ne idha
adhigamÄ«yati adinnÄ• dÄ• nÄ• dhikÄ• rattÄ• ti Ä• ha __ ``athenattÄ• yeva sucibhÅ«tenÄ•
hetÄ• laá¹…kÄ• ravacanametanti \Ne I 292/ dasseti. Ä• hito ahaá¹ƒmÄ• no etthÄ• ti __attÄ•
pana so ruá¸·hiyÄ• yathÄ• taá¹ƒ nicchandarÄ• gesu sattavohÄ• ro. adati vÄ• saá¹ƒsÄ• ra
tenÄ• ha __ ``attabhÄ• venÄ• â€™â€™ _ti. padattayepi itthambhÅ«talakkhaá¹‡e karaá¹‡av

``athenaá¹ƒ ... pe ... katvÄ• â€™â€™ _ti vuttaá¹ƒ. athenena attanÄ• athenattÄ• hutvÄ• su
sucibhÅ«tattÄ• hutvÄ• viharatÄ«tipi attho.

__sesa_nti \Be I 332/ ``pahÄ• ya paá¹-iviratoâ€™â€™ ti evamÄ• dikaá¹ƒ. taÃ±hi pubbe vut
nayidha sikkhÄ• padavohÄ• rena virati vuttÄ• , ito aÃ±Ã±esu pana suttapadesesu, vinayÄ•
pavattavohÄ• rena viratiyo, cetanÄ• ca adhisÄ«lasikkhÄ• namadhiá¹-á¹-hÄ• nabhÄ• vato,
tesamaÃ±Ã±atarakoá¹-á¹-hÄ• sabhÄ• vato ca ``sikkhÄ• padaâ€™â€™ ntveva vattabbÄ• ti
``paá¹-hamasikkhÄ• padeâ€™â€™ _ti. kÄ• maÃ±cettha ``lajjÄ« dayÄ• pannoâ€™â€™ ti na
pana atthato ca vuttamevÄ• ti veditabbaá¹ƒ. yathÄ• hi lajjÄ• dayo pÄ• á¹‡Ä• tipÄ• tappahÄ
evaá¹ƒ adinnÄ• dÄ• nappahÄ• nassÄ• pÄ«ti. esa nayo ito paresupi. atha vÄ• __sucibhÅ«te
hirottappÄ• disamannÄ• gamanaá¹ƒ, ahirikÄ• dÄ«naÃ±ca pahÄ• naá¹ƒ vuttamevÄ• ti ``lajjÄ
vuttaá¹ƒ.

__brahma_-saddo idha seá¹-á¹-havÄ• cako, abrahmÄ• naá¹ƒ nihÄ«nÄ• naá¹ƒ, abrahmaá¹ƒ
vutti __abrahmacariyaá¹ƒ, _ methunadhammo. __brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• ra_nti m
Ä• caratÄ«ti __anÄ• cÄ• rÄ«, _ [Ä• rÄ• cÄ• rÄ« (DN I 8)] tadÄ• cÄ• ravirahitoti attho, tenÄ•
dÅ«racÄ• rÄ«â€™â€™ _ti. dÅ«ro methunasaá¹…khÄ• to Ä• cÄ• ro, so virahena yassatthÄ«
methunadhammato vÄ• dÅ«ro hutvÄ• tabbiratiá¹ƒ Ä• caratÄ«ti __dÅ«racÄ• rÄ«_tipi vaá¹-á
rÄ• gapariyuá¹-á¹-hÄ• nena sadisÄ• naá¹ƒ ubhinnaá¹ƒ ayaá¹ƒ __methuno_ti atthaá¹ƒ dasse
``rÄ• gapariyuá¹-á¹-hÄ• navasenÄ• â€™â€™ _tiÄ• dinÄ• . asataá¹ƒ dhammo Ä• cÄ• roti __
abhedavohÄ• rena gÄ• masaddeneva gÄ• mavÄ• sino gahitÄ• ti vuttaá¹ƒ __ ``gÄ• mavÄ• s
dhammotipi yujjati. __ ``dÅ«racÄ• rÄ«â€™â€™ _ti cettha vacanato, pÄ• á¸·iyaá¹ƒ vÄ• ``me
avatvÄ• ``gÄ• madhammÄ• â€™â€™ tipi vuttattÄ•

``idha brÄ• hmaá¹‡a, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• sammÄ• brahmacÄ• rÄ«
mÄ• tugÄ• mena saddhiá¹ƒ dvayaá¹ƒdvayasamÄ• pattiá¹ƒ samÄ• pajjati, apica kho mÄ• tug
ucchÄ• danaparimaddananhÄ• panasambÄ• hanaá¹ƒ sÄ• diyati, so taá¹ƒ assÄ• deti, taá¹ƒ
Ä• pajjati, idampi kho brÄ• hmaá¹‡a brahmacariyassa khaá¹‡á¸• ampi chiddampi \Ne I 293/
ayaá¹ƒ vuccati brÄ• hmaá¹‡a aparisuddhaá¹ƒ brahmacariyaá¹ƒ carati saá¹ƒyutto methunena
parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi \Be I 333/ paridevehi dukkhehi domanass
parimuccati dukkhasmÄ• ti vadÄ• mi.

puna caparaá¹ƒ ... pe ... napi mÄ• tugÄ• massa ucchÄ• danaparimandananhÄ• panasamb
mÄ• tugÄ• mena saddhiá¹ƒ saÃ±jagghati saá¹ƒkÄ«á¸·ati saá¹ƒkelÄ• yati ... pe ... napi mÄ• t
saÃ±jagghati saá¹ƒkÄ«á¸·ati saá¹ƒkelÄ• yati, apica kho mÄ• tugÄ• massa cakkhunÄ• cakk
pekkhati ... pe ... napi mÄ• tugÄ• massa cakkhunÄ• cakkhuá¹ƒ upanijjhÄ• yati pekkhati, ap
saddaá¹ƒ suá¹‡Ä• ti tirokuá¹-á¹-aá¹ƒ vÄ• tiropÄ• kÄ• raá¹ƒ vÄ• hasantiyÄ• vÄ• bhaá¹‡an
rodantiyÄ• vÄ• ... pe ... napi mÄ• tugÄ• massa saddaá¹ƒ suá¹‡Ä• ti tirokuá¹-á¹-aá¹ƒ vÄ• ti

hasantiyÄ• vÄ• bhaá¹‡antiyÄ• vÄ• gÄ• yantiyÄ• vÄ• rodantiyÄ• vÄ• , apica kho yÄ• nis
saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni, tÄ• ni anussarati ... pe ... napi yÄ• nissa tÄ• ni pubbe m
saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni, tÄ• ni anussarati, apica kho passati gahapatiá¹ƒ vÄ• ga
paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…gibhÅ«taá¹ƒ paricÄ• rayamÄ• naá¹ƒ ... p
vÄ• gahapatiputtaá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…gibhÅ«taá¹ƒ
aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati ``iminÄ• haá¹ƒ sÄ«l
vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™â€™ ti. so taá¹ƒ
tena ca vittiá¹ƒ Ä• pajjati. idampi kho brÄ• hmaá¹‡a brahmacariyassa khaá¹‡á¸• ampi chidd
kammÄ• sampi. ayaá¹ƒ vuccati brÄ• hmaá¹‡a, aparisuddhaá¹ƒ brahmacariyaá¹ƒ carati saá¹
saá¹ƒyogena, na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi do
parimuccati dukkhasmÄ• ti vadÄ• mÄ«â€™â€™ ti (AN b 7.50) ---

aá¹…guttarÄ• game sattakanipÄ• te jÄ• á¹‡usoá¹‡isutte Ä• gatÄ• sattavidhamethunasaá¹ƒ
dassitÄ• ti daá¹-á¹-habbÄ• . idhÄ• pi asaddhammasevanÄ• dhippÄ• yena kÄ• yadvÄ• rappa
maggenamaggapaá¹-ipattisamuá¹-á¹-hÄ• pikÄ• cetanÄ• abrahmacariyaá¹ƒ \Be I 334/. paÃ
micchÄ• cÄ• re pana agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• yathÄ• vuttÄ• kÄ• mes

tattha \Ne I 294/ agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ
dasÄ• ti vÄ«sati itthiyo. itthÄ«su pana dasannaá¹ƒ dhanakkÄ«tÄ• dÄ«naá¹ƒ, sÄ• rakkhasap
dvÄ• dasannaá¹ƒ aÃ±Ã±e purisÄ• . ye paneke vadanti ``cattÄ• ro kÄ• mesu micchÄ• cÄ• rÄ
adhammo cÄ• â€™â€™ ti, te vippaá¹-ipattimattaá¹ƒ pati parikappetvÄ• vadanti. na hi sÄ• g
pavattÄ• vippaá¹-ipatti micchÄ• cÄ• ro nÄ• ma sambhavati. sÄ• panesÄ• duvidhÄ• pi vipp
appasÄ• vajjÄ• , guá¹‡asampanne mahÄ• sÄ• vajjÄ• . guá¹‡arahitepi ca abhibhavitvÄ• vip
ubhinnaá¹ƒ samÄ• nacchandabhÄ• ve appasÄ• vajjÄ• , samÄ• nacchandabhÄ• vepi kilesÄ
appasÄ• vajjÄ• , tibbatÄ• ya mahÄ• sÄ• vajjÄ• ti veditabbaá¹ƒ.

tassa pana abrahmacariyassa dve sambhÄ• rÄ• sevetukÄ• matÄ• cittaá¹ƒ, maggenamagg
micchÄ• cÄ• rassa pana cattÄ• ro sambhÄ• rÄ• agamanÄ«yavatthu, tasmiá¹ƒ sevanacittaá
maggenamaggapaá¹-ipattiadhivÄ• sananti evaá¹ƒ aá¹-á¹-hakathÄ• su ``cattÄ• ro sambhÄ• r
akusalakammapathakathÄ• ; Ps I 1.89; Spk II 109-111) vuttattÄ• abhibhavitvÄ• vÄ«tikkam
maggenamaggapaá¹-ipattiadhivÄ• sane satipi purimuppannasevanÄ• bhisandhipayogÄ• bh
micchÄ• cÄ• ro na hotÄ«ti vadanti keci. sevanacitte sati payogÄ• bhÄ• vo na pamÄ• á¹‡aá¹
yebhuyyena abhÄ• vato, purisasseva yebhuyyena sevanapayogo hotÄ«ti itthiyÄ• puretaraá
upaá¹-á¹-hapetvÄ• nisinnÄ• ya [nipannÄ• ya (Dhs anuá¹-Ä«0 kammakathÄ• vaá¹‡á¹‡anÄ•
Ä• pajjati. tasmÄ• purisassa vasena ukkaá¹ƒsato ``cattÄ• ro sambhÄ• rÄ• â€™â€™ ti vutta
purisakiccakaraá¹‡akÄ• le purisassÄ• pi sevanÄ• payogÄ• bhÄ• vato micchÄ• cÄ• ro na siy

idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ --- attano ruciyÄ• pavattitassa sevanÄ• payogeneva

agamanÄ«yavatthu, sevanÄ• payogo, maggenamaggapaá¹-ipattiadhivÄ• sananti tayo, bala
purimuppannasevanÄ• bhisandhipayogÄ• bhÄ• vato agamanÄ«yavatthu, tasmiá¹ƒ sevana
maggenamaggapaá¹-ipattiadhivÄ• sananti tayo, anavasesaggahaá¹‡ena pana vuttanayena
vadanti, vÄ«maá¹ƒsitvÄ• gahetabbanti __abhidhammÄ• nuá¹-Ä«kÄ• yaá¹ƒ_ (Dhs anuá¹-Ä«
akusalakammapathakathÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ. eko payogo sÄ• hatthikova.

<9> __musÄ• _ti \Ne I 295/ tatiyanto, dutiyanto vÄ• nipÄ• to micchÄ• pariyÄ• yo, kiriyÄ• pa
``visaá¹ƒvÄ• danapurekkhÄ• rassÄ• â€™â€™ _tiÄ• di. pure karaá¹‡aá¹ƒ __purekkhÄ• ro, _
yassÄ• ti tathÄ• , tassa kammapathappattameva dassetuá¹ƒ __ ``atthabhaÃ±janakoâ€™â€
hitavinÄ• sakoti attho. musÄ• vÄ• do pana sasantakassa adÄ• tukÄ• matÄ• ya, hasÄ• dhip
katÄ• vÄ• yÄ• mappadhÄ• nÄ• kiriyÄ• __vacÄ«payogo. _ tathÄ• kÄ• yena katÄ• __kÄ•
visaá¹ƒvÄ• danÄ• dhippÄ• yo_ pubbabhÄ• gakkhaá¹‡e, taá¹…khaá¹‡e ca. vuttaÃ±hi ``pubb
bhaá¹‡issaâ€™ nti, bhaá¹‡antassa hoti `musÄ• bhaá¹‡Ä• mÄ«â€™ tiâ€™â€™ (Vin III 200
dvayaá¹ƒ aá¹…gabhÅ«taá¹ƒ. itaraá¹ƒ ``bhaá¹‡itassa hoti `musÄ• mayÄ• bhaá¹‡itaâ€™ nti
IV 4) vuttaá¹ƒ pana hotu vÄ• , mÄ• vÄ• , akÄ• raá¹‡ametaá¹ƒ. __assÄ• _ti visaá¹ƒvÄ• daka
etena sambandho. visaá¹ƒ vÄ• deti etenÄ• ti __visaá¹ƒvÄ• danaá¹ƒ, _ tadeva kÄ• yavacÄ«
samuá¹-á¹-hÄ• petÄ«ti tathÄ• , iminÄ• musÄ• saá¹…khÄ• tena kÄ• yavacÄ«payogena, mu
kÄ• yavacÄ«payogaá¹ƒ vadati viÃ±Ã±Ä• peti, samuá¹-á¹-hÄ• peti vÄ• etenÄ• ti __musÄ• v
``vÄ• doâ€™â€™ ti vutte visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• yÄ• mo, parassa tadatthavijÄ•
vibhÄ• vitameva hoti.

``atathaá¹ƒ vatthuâ€™â€™ nti lakkhaá¹‡aá¹ƒ pana avibhÄ• vitameva musÄ• -saddassa
payogasaá¹…khÄ• takiriyÄ• vÄ• cakattÄ• . tasmÄ• idha naye lakkhaá¹‡assa abyÄ• pitatÄ•
visaá¹ƒvÄ• ditabbatthavÄ• cakatÄ• sambhavato paripuá¹‡á¹‡aá¹ƒ katvÄ• musÄ• vÄ• dalak
``aparo nayoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __lakkhaá¹‡ato_ti sabhÄ• vato. __tathÄ• _ti tena ta
kÄ• yavacÄ«viÃ±Ã±attiyo samuá¹-á¹-hÄ• petÄ«ti __viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• . _ imas
vadÄ«yati vuccati etenÄ• ti __musÄ• vÄ• do_ti nibbacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __ ``so yan
kammapathappattassa vatthuvasena appasÄ• vajjamahÄ• sÄ• vajjabhÄ• vamÄ• ha. yassa
appaguá¹‡atÄ• ya appasÄ• vajjo \Be I 336/, mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjoti adinnÄ
yojetabbaá¹ƒ. kilesÄ• naá¹ƒ mudutibbatÄ• vasenÄ• pi appasÄ• vajjamahÄ• sÄ• vajjatÄ• la

__ ``apicÄ• â€™â€™ _tiÄ• dinÄ• musÄ• vÄ• dasÄ• maÃ±Ã±assÄ• pi appasÄ• vajjamahÄ
santakaá¹ƒ adÄ• tukÄ• matÄ• yÄ• _ti, hi __hasÄ• dhippÄ• yenÄ• _ti ca musÄ• vÄ• dasÄ• n
ca visaá¹ƒvÄ• danapurekkhÄ• reneva musÄ• vÄ• do, na pana vacanamattena. tattha pana
appasÄ• vajjatÄ• vuttÄ• . __nadÄ« maÃ±Ã±e_ti nadÄ« viya. appatÄ• ya Å«nassa atthassa
kathÄ• __pÅ«raá¹‡akathÄ• , _ bahutarabhÄ• vena vuttakathÄ• ti vuttaá¹ƒ hoti.

tenÄ• kÄ• rena \Ne I 296/ jÄ• to __tajjo, _ tassa visaá¹ƒvÄ• danassa anurÅ«poti attho. __v

vÄ• yÄ• masÄ«sena payogamÄ• ha. vÄ«riyappadhÄ• nÄ• hi kÄ• yikavÄ• casikakiriyÄ• idh
vÄ• yÄ• mamattaá¹ƒ. visaá¹ƒvÄ• danÄ• dhippÄ• yena payoge katepi aparena tasmiá¹ƒ atth
visaá¹ƒvÄ• danassa asijjhanato parassa tadatthavijÄ• nanampi ekasambhÄ• rabhÄ• vena v
``abhÅ«tavacanaá¹ƒ, visaá¹ƒvÄ• danacittaá¹ƒ, parassa tadatthavijÄ• nanaâ€™â€™ nti tayo
kÄ• yikova sÄ• hatthikoti koci maÃ±Ã±eyyÄ• ti taá¹ƒ nivÄ• raá¹‡atthaá¹ƒ __ ``so kÄ• yena v
vuttaá¹ƒ. tÄ• ya ce kiriyÄ• ya paro tamatthaá¹ƒ jÄ• nÄ• tÄ«ti taá¹…khaá¹‡e vÄ• dandhatÄ•
jÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __aya_nti visaá¹ƒvÄ• dako. __kiriyasamuá¹-á¹-hÄ• pikac
kÄ• yikavÄ• casikakiriyasamuá¹-á¹-hÄ• pikÄ• ya cetanÄ• ya pavattakkhaá¹‡e eva. __musÄ
visaá¹ƒvÄ• danacetanÄ• saá¹…khÄ• tena musÄ• vÄ• dakammunÄ• sambandhÄ«yati, allÄ
dandhatÄ• ya vicÄ• retvÄ• pacchÄ• cirenÄ• pi paro tadatthaá¹ƒ jÄ• nÄ• ti, sanniá¹-á¹-hÄ•
taá¹…khaá¹‡eyeva bajjhatÄ«ti vuttaá¹ƒ hoti.

__ ``eko payogo sÄ• hatthikovÄ• â€™â€™ _ti idaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• su Ä• gata
saá¹…gahaá¹-á¹-hakathÄ• ya saá¹…gahakÄ• rassa attano matibhedaá¹ƒ dassetuá¹ƒ __ ``y
vuttaá¹ƒ. tattha __ ``yathÄ• ... pe ... tathÄ• â€™â€™ _ti etena sÄ• hatthiko viya Ä• á¹‡attik
aggahaá¹‡e kÄ• raá¹‡aá¹ƒ natthi parassa visaá¹ƒvÄ• danabhÄ• vena tassadisattÄ• ti dasse
``idamassa ... pe ... Ä• á¹‡Ä• pentopÄ«â€™â€™ _ti Ä• á¹‡attikassa gahaá¹‡e kÄ• raá¹‡aá¹
... nissajjantopÄ«â€™â€™ _ti nissaggiyassa, __ ``ayamattho ... pe ... á¹-hapentopÄ«â€™â€
yasmÄ• visaá¹ƒvÄ• detÄ«ti sabbattha sambandho. __paá¹‡á¹‡aá¹ƒ likhitvÄ• _ti tÄ• lÄ• dÄ«
akkharena likhitvÄ• , __paá¹‡á¹‡a_nti vÄ• bhummatthe upayogavacanaá¹ƒ. tena vuttaá¹ƒ
``tirokuá¹-á¹-Ä• dÄ«sÅ«â€™â€™ ti [kuá¸• á¸• Ä• dÄ«su (Sv I 8)] paá¹‡á¹‡e akkharaá¹ƒ lekh
__vÄ«maá¹ƒsitvÄ• gahetabbÄ• _ti attanomatiyÄ• sabbadubbalattÄ• anattukkaá¹ƒsanena
vicÄ• retabbakÄ• raá¹‡aá¹ƒ atthi sayameva vicÄ• ritattÄ• .

__sacca_nti vacÄ«saccaá¹ƒ, __saccena sacca_nti purimena vacÄ«saccena pacchimaá¹ƒ v
dhÄ• tupadantalopaá¹ƒ sandhÄ• ya __ ``sandahatÄ«â€™â€™ _ti vuttaá¹ƒ. saddavidÅ« pan

``vipubbo dhÄ• karotyatthe, abhipubbo tu bhÄ• sane.

nyÄ• saá¹ƒpubbo yathÄ• yogaá¹ƒ, nyÄ• sÄ• ropanasandhisÅ«â€™â€™ ti || ---

__dhÄ• _-saddameva \Ne I 297/ ghaá¹-anatthe paá¹-hanti. tasmÄ• pariyÄ• yavasena __ ``s
vuttantipi daá¹-á¹-habbaá¹ƒ. tadadhippÄ• yaá¹ƒ dasseti __ ``na antarantarÄ• â€™â€™ _tiÄ•
_tiÄ• di tabbivaraá¹‡aá¹ƒ. __antaritattÄ• _ti antarÄ• paricchinnattÄ• . __na tÄ• diso_ti na ev
__jÄ«vitahetupi, _ pageva aÃ±Ã±ahetÅ«ti __api_-saddo sambhÄ• vanattho.

``saccato thetatoâ€™â€™ tiÄ• dÄ«su (MN I 19) viya __theta_-saddo thirapariyÄ• yo, thirab
saccavÄ• ditÄ• dhikÄ• rattÄ• kathÄ• vasena veditabboti Ä• ha __ ``thirakathoti atthoâ€™â€

hi __theto, _ thirabhÄ• vo, tena yuttattÄ• puggalo idha __theto_ nÄ• ma. __haliddÄ«_ti
suvaá¹‡á¹‡avaá¹‡á¹‡akandanipphattako gacchaviseso. __thuso_ nÄ• ma dhaÃ±Ã±attaco, d
__kumbhaá¹‡á¸• a_nti mahÄ• phalo sÅ«pasampÄ• dako latÄ• viseso. __indakhÄ«lo_ nÄ• n
yathÄ• haliddirÄ• gÄ• dayo anavaá¹-á¹-hitasabhÄ• vatÄ• ya na á¹-hitÄ• , evaá¹ƒ na á¹-hitÄ•
__naá¹-hitakatho_ [nathirakatho (Sv I 8)] yathÄ• pÄ• sÄ• á¹‡alekhÄ• dayo avaá¹-á¹-hitasal
evaá¹ƒ á¹-hitÄ• kathÄ• etassÄ• ti __á¹-hitakatho_ti \Be I 338/ [thirakatho (Sv I 8)] haliddirÄ
kathÄ• ya upamÄ• yo honti, evaá¹ƒ yojetabbaá¹ƒ. kathÄ• ya hi etÄ• upamÄ• yoti.

pattisaá¹…khÄ• tÄ• saddhÄ• ayati pavattati etthÄ• ti __paccayiko_ti Ä• ha __ ``pattiyÄ• yi
pattiyÄ• ayitabbÄ• pavattetabbÄ• ti __pattiyÄ• yitabbÄ• _ ya-kÄ• rÄ• gamena, vÄ• cÄ• . sA
__pattiyÄ• yitabbako, _ tenÄ• ha __ ``saddhÄ• yitabbakoâ€™â€™ _ti. tadevatthaá¹ƒ byatire
dassetuá¹ƒ __ ``ekacco hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __vattabbataá¹ƒ Ä• pajjati_ visaá¹ƒv
avisaá¹ƒvÄ• danatoti adhippÄ• yo. __ ``lokaâ€™â€™ _nti etena __ ``lokassÄ• â€™â€™ _ti
chaá¹-á¹-hÄ«ti dasseti.

satipi paccekaá¹ƒ pÄ• á¹-hakkame aÃ±Ã±Ä• su __abhidhammaá¹-á¹-hakathÄ• _ dÄ«su (Dh
MN I 89) saá¹ƒvaá¹‡á¹‡anÄ• kkamena tiá¹‡á¹‡ampi padÄ• naá¹ƒ ekatthasaá¹ƒvaá¹‡á¹‡ana
vÄ• cÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha, yÄ• ya vÄ• cÄ• ya karotÄ«ti sambandho. __parassÄ
vÄ• caá¹ƒ bhÄ• sati, tassa. __ca_-saddo aá¹-á¹-hÄ• napayutto, so dvandagabbhabhÄ• vaá¹
payujjitabbo. __suÃ±Ã±abhÄ• va_nti piyavirahitatÄ• ya rittabhÄ• vaá¹ƒ. __sÄ• _ti yathÄ• vu
__vÄ• cÄ• , _ etena piyaÃ±ca suÃ±Ã±aÃ±ca piyasuÃ±Ã±aá¹ƒ, taá¹ƒ karoti etÄ• yÄ• ti __pis
vacanatthaá¹ƒ dasseti, pisatÄ«ti vÄ• __pisuá¹‡Ä• , _ samagge satte avayavabhÅ«te vagga

__pharusa_nti \Ne I 298/ sinehÄ• bhÄ• vena lÅ«khaá¹ƒ. __sayampi pharusÄ• _ti domanass
sabhÄ• vena sayampi kakkasÄ• . pharusasabhÄ• vato __neva kaá¹‡á¹‡asukhÄ• . _ atthavi
hadayaá¹…gamÄ• . _ ettha pana paá¹-hamanaye pharusaá¹ƒ karotÄ«ti vacanatthena vÄ• p
pharusasaddappavatti veditabbÄ• . dutiyanaye mammacchedavasena pavattiyÄ• ekantaniâ
ruá¸·hisaddavasena sabhÄ• vena, kÄ• raá¹‡Å«pacÄ• rena vÄ• vÄ• cÄ• ya pharusasaddap

__yenÄ• _ti palÄ• pasaá¹…khÄ• tena niratthakavacanena. __sampha_nti __ ``saâ€™â€™
hitaÃ±ca phalati paharati vinÄ• setÄ«ti atthena ``samphaâ€™â€™ nti laddhanÄ• maá¹ƒ atta
anupakÄ• rakaá¹ƒ yaá¹ƒ kiÃ±ci atthaá¹ƒ, tenÄ• ha __ ``niratthakaâ€™â€™ _nti, iminÄ• sam
__samphappalÄ• po_ti vacanatthaá¹ƒ dasseti.

__ ``tesaâ€™â€™ _ntiÄ• dinÄ• \Be I 339/ cetanÄ• ya phalavohÄ• rena pisuá¹‡Ä• disadda
evÄ• â€™â€™ _tiÄ• dinÄ• pana cetanÄ• ya pavattiparikappanÄ• ya hetuá¹ƒ vibhÄ• veti. ta
tiÄ• divacanasannidhÄ• nato tassÄ• yeva ca pahÄ• tabbatÄ• yuttito adhippetÄ• ti attho.

__tatthÄ• _ti tÄ• su pisuá¹‡avÄ• cÄ• dÄ«su. __saá¹ƒkiliá¹-á¹-hacittassÄ• _ti lobhena, dose
vibÄ• dhitacittassa, upatÄ• pitacittassa vÄ• , dÅ«sitacittassÄ• ti vuttaá¹ƒ hoti, ``cetanÄ• â€™
sambandho. yena saha paresaá¹ƒ bhedÄ• ya vadati, tassa attano piyakamyatÄ• yÄ• ti attho
pisuá¹‡avÄ• cÄ• _ nÄ• ma pisuá¹‡aá¹ƒ vadanti etÄ• yÄ• ti katvÄ• . samÄ• savisaye hi mukh
byÄ• savisaye upacÄ• ravasenÄ• ti daá¹-á¹-habbaá¹ƒ. yassa yato bhedaá¹ƒ karoti, tesu abh
bhinnesu mahÄ• sÄ• vajjaá¹ƒ. tathÄ• kilesÄ• naá¹ƒ mudutibbatÄ• visesesupi yojetabbaá¹ƒ.

yassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati, so bhijjatu vÄ• , mÄ• vÄ• , tassa tadatthaviÃ±Ã±Ä• p
__ ``tassa tadatthavijÄ• nanaâ€™â€™ _nti. bhedapurekkhÄ• ratÄ• piyakamyatÄ• namekek
kammapathappatti pana bhinne eva. __imesa_nti aniyamatÄ• ya parammukhÄ• pavattÄ• na
parivattamÄ• ne sandhÄ• ya vuttanti dassetuá¹ƒ __ ``yesaâ€™â€™ _ntiÄ• dimÄ• ha. __ito_
yesaá¹ƒ santike sutanti yojetabbaá¹ƒ.

__ ``dvinnaâ€™â€™ _nti nidassanavacanaá¹ƒ bahÅ«nampi sandhÄ• nato. __ ``mittÄ• naâ
``sandhÄ• naâ€™â€™ _nti ettha kammaá¹ƒ, tena pÄ• á¸·iyaá¹ƒ ``bhinnÄ• naâ€™â€™ nti e
sandhÄ• nakaraá¹‡aÃ±ca nÄ• ma tesamanurÅ«pakaraá¹‡amevÄ• ti \Ne I 299/ vuttaá¹ƒ __ `
__anuppadÄ• tÄ• _ti anubalappadÄ• tÄ• , anuvattanavasena vÄ• padÄ• tÄ• . kassa pana a
anuvattanaÃ±cÄ• ti? ``sahitÄ• naâ€™â€™ nti vuttattÄ• sandhÄ• nassÄ• ti viÃ±Ã±Ä• yatÄ«
``sandhÄ• nÄ• nuppadÄ• tÄ• â€™â€™ _ti. yasmÄ• pana anubalavasena, anuvattanavasen
Ä• dÄ• naá¹ƒ, rakkhaá¹‡aá¹ƒ vÄ• daá¸·hÄ«karaá¹‡aá¹ƒ hoti, tasmÄ• vuttaá¹ƒ __ ``daá¸·hÄ
_ti. Ä• ramanti etthÄ• ti __Ä• rÄ• mo. _ ramitabbaá¹-á¹-hÄ• naá¹ƒ samaggoti hi tadadhiá¹-á¹
tabbisesanatÄ• vuttÄ• . ``samaggeâ€™â€™ tipi paá¹-hanti, tadayuttaá¹ƒ __ ``yatthÄ• â€™
viruddhattÄ• . yasmÄ• pana Ä• kÄ• rena vinÄ• pi ayamattho labbhati, tasmÄ• __ ``ayamev
vuttaá¹ƒ __samaggesÅ«_ti samaggabhÅ«tesu janakÄ• yesu, tenÄ• ha __ ``te pahÄ• yÄ• â€
tappakatiyatthopi kattuatthovÄ• ti dasseti \Be I 340/ __ ``nandatÄ«â€™â€™ _ti iminÄ• . tapp
``disvÄ• pi sutvÄ• pÄ«â€™â€™ ti vacanaá¹ƒ supapannaá¹ƒ hoti. samagge karoti etÄ• yÄ• t
sÄ• yeva vÄ• cÄ• , taá¹ƒ bhÄ• sitÄ• ti atthamÄ• ha __ ``yÄ• vÄ• cÄ• â€™â€™ _tiÄ• dinÄ•
samaggakaraá¹‡aá¹ƒ nÄ• ma. ``sukhÄ• saá¹…ghassa sÄ• maggÄ«, samaggÄ• naá¹ƒ tapo
samaggÄ• nisaá¹ƒsadassanamevÄ• ti vuttaá¹ƒ __ ``sÄ• maggiguá¹‡aparidÄ«pikamevÄ• â€
tabbiparÄ«taá¹ƒ bhedanikaá¹ƒ vÄ• caá¹ƒ.

__mammÄ• nÄ«_ti duá¹-á¹-hÄ• rÅ«ni, tassadisatÄ• ya pana idha akkosavatthÅ«ni ``mamm
yathÄ• hi duá¹-á¹-hÄ• rÅ«su yena kenaci vatthunÄ• ghaá¹-itesu cittaá¹ƒ adhimattaá¹ƒ dukk
tathÄ• tesu dasasujÄ• tiÄ• dÄ«su akkosavatthÅ«su pharusavÄ• cÄ• ya phusitamattesÅ«ti.
``mammÄ• ni viya mammÄ• ni, yesu pharusavÄ• cÄ• ya chupitamattesu duá¹-á¹-hÄ• rÅ«su
adhimattaá¹ƒ dukkhappattaá¹ƒ hoti, kÄ• ni pana tÄ• ni? jÄ• tiÄ• dÄ«ni akkosavatthÅ«nÄ«â€
``yassa sarÄ«rappadesassa satthÄ• dipaá¹-ihanena bhusaá¹ƒ rujjanaá¹ƒ, so mammaá¹ƒ nÄ
cittassa pharusavÄ• cÄ• vasena domanassasaá¹…khÄ• taá¹ƒ bhusaá¹ƒ rujjanaá¹ƒ, taá¹ƒ m

nti apare. tÄ• ni mammÄ• ni chijjanti bhijjanti yenÄ• ti __mammacchedako, _ sveva kÄ• yav
samuá¹-á¹-hÄ• petÄ«ti tathÄ• . __ekantapharusacetanÄ• pharusÄ• vÄ• cÄ• _ pharusaá¹ƒ
``pharusacetanÄ• â€™â€™ icceva avatvÄ• __ ``ekantapharusacetanÄ• â€™â€™ _ti vacan
pharusacetanÄ• adhippetÄ• , na pana savanapharusatÄ• mattenÄ• ti Ã±Ä• panatthaá¹ƒ. __
ekantapharusacetanÄ• ya eva. __Ä• vibhÄ• vattha_nti pharusavÄ• cÄ• bhÄ• vassa pÄ• kaá
vÄ• ekantapharusacetanÄ• ya eva, pharusavÄ• cÄ• bhÄ• vassÄ• ti attho. __tathevÄ• _ti m
__uá¹-á¹-hÄ• si_ anubandhitunti attho. __saccakiriya_nti yaá¹ƒ ``caá¹‡á¸• Ä• taá¹ƒ mahiá¹ƒ
ti vacanaá¹ƒ mukhena kathesi, taá¹ƒ mÄ• tucitte natthi, tasmÄ• ``taá¹ƒ mÄ• hotu, yaá¹ƒ pa
mayhaá¹ƒ upari na patatÅ«â€™â€™ ti \Ne I 300/ kÄ• raá¹‡aá¹ƒ cittena cintesi, tadeva mÄ•
``tameva hotÅ«â€™â€™ ti saccakaraá¹‡aá¹ƒ, kattabbasaccaá¹ƒ vÄ• . __tatthevÄ• _ti uá¹-á
__baddhÄ• viyÄ• _ti yottÄ• dinÄ• paribandhi viya. __evaá¹ƒ mammacchedako_ti ettha sav
mammacchedakatÄ• veditabbÄ• .

__payogo_ti \Be I 341/ vacÄ«payogo. __cittasaá¹‡hatÄ• yÄ• _ti ekantapharusacetanÄ• ya
pharusavÄ• cÄ• na hoti kammapathappattÄ• , kammabhÄ• vaá¹ƒ pana na sakkÄ• vÄ• retu
``mÄ• tÄ• pitaro hÄ«â€™â€™ _tiÄ• dinÄ• pi tadevatthaá¹ƒ samattheti. evaá¹ƒ byatirekavas
pharusavÄ• cÄ• bhÄ• vaá¹ƒ sÄ• dhetvÄ• idÄ• ni tameva anvayavasena sÄ• dhetuá¹ƒ __ ``
__apharusÄ• vÄ• cÄ• na hoti_ pharusÄ• vÄ• cÄ• hotiyevÄ• ti attho __sÄ• _ti pharusavÄ•

etthÄ• pi kammapathabhÄ• vaá¹ƒ appattÄ• appasÄ• vajjÄ• , itarÄ• mahÄ• sÄ• vajjÄ• . tat
mudutibbatÄ• bhedepi yojetabbaá¹ƒ. keci pana ``yaá¹ƒ uddissa pharusavÄ• cÄ• payujjati, t
sÄ«saá¹ƒ etÄ«â€™â€™ ti vadanti, eke pana ``parammukhÄ• pi pharusavÄ• cÄ• hotiyevÄ•
tatthÄ• yamadhippÄ• yo yutto siyÄ• , sammukhÄ• payoge agÄ• ravÄ• dÄ«naá¹ƒ balavabhÄ
parassa ca tadatthavijÄ• nanaá¹ƒ, na tathÄ• parammukhÄ• . yathÄ• pana akkosite mate Ä
upavÄ• dantarÄ• yaá¹ƒ nivatteti, evaá¹ƒ parammukhÄ• payuttÄ• pi pharusavÄ• cÄ• hotiye
tasmÄ• ubhayatthÄ• pi pharusavÄ• cÄ• sambhavatÄ«ti daá¹-á¹-habbaá¹ƒ. tathÄ• hi paras
tadatthavijÄ• nanamaÃ±Ã±atra tayova tassÄ• sambhÄ• rÄ• __aá¹-á¹-hakathÄ• su_ vuttÄ•
akkosanÄ• dhippÄ• yeneva vuttaá¹ƒ, na pana maraá¹‡Ä• dhippÄ• yena. maraá¹‡Ä• dhippÄ
atthasiddhiyÄ• , tadabhÄ• ve ca yathÄ• rahaá¹ƒ pÄ• á¹‡Ä• tipÄ• tabyÄ• pÄ• dÄ• va honti.

__elaá¹ƒ vuccati doso_ ilati cittaá¹ƒ, puggalo vÄ• kampati etenÄ• ti katvÄ• . __etthÄ• _ti ---

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaâ€™â€™ nti || (SN b IV 347; Ud

imissÄ• udÄ• nagÄ• thÄ• ya. sÄ«laÃ±hettha niddosatÄ• ya ``nelaâ€™â€™ nti vuttaá¹ƒ. ter
Ä• yasmatÄ• kÄ• mabhÅ«therena puá¹-á¹-ho saá¹ƒyuttÄ• gamavare saá¸·Ä• yatanavagge

sÄ«lÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti (SN b IV 347) vÄ• cÄ• nÄ• ma saddasabhÄ• vÄ
I 301/ sÄ• durasasadisattÄ• madhurameva byaÃ±janaá¹ƒ, attho ca tabbhÄ• vatoti atthamev
__byaÃ±janamadhuratÄ• ya_ \Be I 342/, __atthamadhuratÄ• yÄ• â€™â€™ _ti ca vuttaá¹ƒ.
dissati ``agyÄ• hitoâ€™â€™ tiÄ• dÄ«su. apica avayavÄ• pekkhane sati ``madhuraá¹ƒ byaÃ
tiÄ• dinÄ• vattabbo. __sukhÄ• _ti sukhakaraá¹‡Ä«, sukhahetÅ«ti vuttaá¹ƒ hoti. __kaá¹‡á¹‡a
kaá¹‡á¹‡asaá¹…kuá¹ƒ. kaá¹‡á¹‡asaddena cettha sotaviÃ±Ã±Ä• á¹‡apaá¹-ibaddhatadanuva
gahitÄ• . vohÄ• rakathÄ• hesÄ• suttantadesanÄ• , tassÄ• vaá¹‡á¹‡anÄ• ca, tathÄ• ceva
kopaá¹ƒ, pemaâ€™â€™ _nti ca. na hi hadayavatthunissito kopo, pemo ca sakalasarÄ«re va
__sukhena cittaá¹ƒ pavisati_ yathÄ• vuttakÄ• raá¹‡advayenÄ• ti attho, aluttasamÄ• so cesa
``amataá¹…gatoâ€™â€™ ti. __pure_ti guá¹‡apÄ• ripure, tenÄ• ha __ ``guá¹‡aparipuá¹‡á¹‡
saá¹ƒvaá¸• á¸• hÄ• __porÄ«, _ tÄ• disÄ• nÄ• rÄ« viyÄ• ti vÄ• cÄ• pi __porÄ«_ti atthamÄ•
__sukumÄ• rÄ• _ti sutaruá¹‡Ä• . upameyyapakkhe pana apharusatÄ• ya mudukabhÄ• vo e
ettha __pura_-saddo tannivÄ• sÄ«vÄ• cako sahacaraá¹‡avasena ``gÄ• mo Ä• gatoâ€™â€™
``nagaravÄ• sÄ«naâ€™â€™ _nti. __esÄ• _ti taá¹ƒsambandhÄ«niddesÄ• vÄ• cÄ• . __evarÄ
pakÄ• sitÄ• kathÄ• . __kantÄ• _ti kÄ• mitÄ• tuá¹-á¹-hÄ• yathÄ• ``pakkantoâ€™â€™ ti, m
antabyappadeso, kÄ• miyamÄ• nÄ• ti attho. yathÄ• ``anÄ• patti asamanubhÄ• santassÄ• â
441) __manaá¹ƒ_ appeti vaá¸• á¸• hetÄ«ti __manÄ• pÄ• , _ tena vuttaá¹ƒ __ ``cittavuá¸• á¸•
tathÄ• kÄ• rinÄ«ti attho. ato __bahuno janassÄ• _ti idha sambandhe sÄ• mivacanaá¹ƒ, na t
kattari.

kÄ• maá¹ƒ tehi vattumicchito attho sambhavati, so pana aphalattÄ• bhÄ• sitatthapariyÄ• y
hotÄ«ti Ä• ha __ ``anatthaviÃ±Ã±Ä• pikÄ• â€™â€™ _ti. apica payojanatthÄ• bhÄ• vato __a
viÃ±Ã±Ä• pikÄ• tipi vaá¹-á¹-ati. __akusalacetanÄ• samphappalÄ• po_ samphaá¹ƒ palapant
__Ä• sevanaá¹ƒ_ bhÄ• vanaá¹ƒ bahulÄ«karaá¹‡aá¹ƒ. yaá¹ƒ janaá¹ƒ gÄ• hÄ• payituá¹ƒ pava
appasÄ• vajjo, gahite mahÄ• sÄ• vajjo. kilesÄ• naá¹ƒ mudutibbatÄ• vasenÄ• pi appasÄ• va
yojetabbÄ• . __bhÄ• rata_nÄ• makÄ• naá¹ƒ dvebhÄ• tukarÄ• jÅ«naá¹ƒ __yuddhakathÄ• , _
nÄ• ma deviyÄ• __Ä• haraá¹‡akathÄ• , _ rÄ• maraÃ±Ã±Ä• paccÄ• haraá¹‡akathÄ• \Be I
bÄ• hirakehi paricayitÄ• sakkaá¹-abhÄ• sÄ• ya gaá¹‡á¹-hitÄ• rÄ• mapurÄ• á¹‡abhÄ• ratap
evamÄ• dikÄ• niratthakakathÄ• samphappalÄ• poti vuttaá¹ƒ __ ``bhÄ• rata ... pe ... purekk

__ ``kÄ• lavÄ• dÄ«â€™â€™ _tiÄ• di samphappalÄ• pÄ• paá¹-iviratassa paá¹-ipattisandass
``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• di (DN I 8, 194) pÄ• á¹‡Ä• tipÄ• tappahÄ• n
``pÄ• á¹‡Ä• tipÄ• taá¹ƒ \Ne I 302/ pahÄ• ya viharatÄ«â€™â€™ ti hi vutte kathaá¹ƒ pÄ• á¹‡Ä
hotÄ«ti apekkhÄ• sambhavato ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hotÄ«â€™â€™ ti vuttaá¹ƒ
Ä• ha ``nihitadaá¹‡á¸• o nihita satthoâ€™â€™ ti. taÃ±ca daá¹‡á¸• asatthanidhÄ• naá¹ƒ kath
``lajjÄ«â€™â€™ tiÄ• di. evaá¹ƒ uttaruttaraá¹ƒ purimassa purimassa upÄ• yasandassanaá¹ƒ
adinnÄ• dÄ• nÄ• dÄ«supi yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. tena vuttaá¹ƒ ``kÄ• lavÄ• dÄ«
paá¹-iviratassa paá¹-ipattisandassanaâ€™â€™ nti. atthasaá¹ƒhitÄ• pi hi vÄ• cÄ• ayuttakÄ•

na siyÄ• ti anatthaviÃ±Ã±Ä• panabhÄ• vaá¹ƒ anulometi, tasmÄ• samphappalÄ• paá¹ƒ paja
parivajjetabbÄ• ti dassetuá¹ƒ __ ``kÄ• lavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. kÄ• le vadantenÄ• p
abhÅ«taá¹ƒ parivajjetabbanti Ä• ha __ ``bhÅ«tavÄ• dÄ«â€™â€™ _ti. bhÅ«taÃ±ca vadanten
idhalokaparalokahitasampÄ• danakaá¹ƒ, tadeva vattabbanti vuttaá¹ƒ __ ``atthavÄ• dÄ«â€™
vadantenÄ• pi na lokiyadhammanissitameva vattabbaá¹ƒ, atha kho lokuttaradhammanissita
``dhammavÄ• dÄ«â€™â€™ _ti. yathÄ• ca attho lokuttaradhammanissito hoti, tathÄ• dassa
``vinayavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ.

pÄ• timokkhasaá¹ƒvaro, satiÃ±Ä• á¹‡akhantivÄ«riyasaá¹ƒvaroti hi paÃ±cannaá¹ƒ saá¹ƒvara
tadaá¹…gappahÄ• naá¹ƒ, vikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡appahÄ• n
pahÄ• navinayÄ• naÃ±ca vasena vuccamÄ• no attho nibbÄ• nÄ• dhigamahetubhÄ• vato lo
evaá¹ƒ guá¹‡avisesayutto ca attho vuccamÄ• no desanÄ• kosalle sati sobhati, kiccakaro ca
dassetuá¹ƒ __ ``nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ _ti vuttaá¹ƒ. idÄ• ni tamev
vibhÄ• vetuá¹ƒ __ ``kÄ• lenÄ• â€™â€™ _tiÄ• dimÄ• ha. ajjhÄ• sayaá¹-á¹-huppattÄ«naá¹ƒ,
desanÄ• visaye ekaá¹ƒsÄ• dibyÄ• karaá¹‡avibhÄ• gaá¹ƒ sallakkhetvÄ• á¹-hapanÄ• hetudÄ
taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ \Be I 344/ vibhÄ• ventiyÄ• parimitaparicchinnarÅ«pÄ• ya
gambhÄ«rudÄ• napahÅ«tatthavitthÄ• rasaá¹…gÄ• hikÄ• ya desanÄ• ya pare yathÄ• jjhÄ• s
patiá¹-á¹-hÄ• pento ``desanÄ• kusaloâ€™â€™ ti vuccatÄ«ti evamettthÄ• pi atthayojanÄ• ve

__vattabbayuttakÄ• la_nti vattabbavacanassa anurÅ«pakÄ• laá¹ƒ, tattha vÄ• payujjitabbak
sabhÄ• vavaseneva bhÅ«tatÄ• ti Ä• ha __ ``sabhÄ• vamevÄ• â€™â€™ _ti. atthaá¹ƒ vadatÄ
atthavadanaÃ±ca tannissitavÄ• cÄ• kathanamevÄ• ti adhippÄ• yena vuttaá¹ƒ
``diá¹-á¹-hadhammikasamparÄ• yikatthasannissitameva katvÄ• â€™â€™ ti. __dhammavÄ•
nayo.

nidheti sannidhÄ• naá¹ƒ karoti etthÄ• ti __nidhÄ• naá¹ƒ. á¹-hapanokÄ• so. _ ``á¹-hÄ• navat
tasmiá¹ƒ á¹-hÄ• ne \Ne I 303/ á¹-hapetuá¹ƒ yuttÄ• tipi attho sambhavatÄ«ti Ä• ha __ ``haday
nidhÄ• navatÄ«pi vÄ• cÄ• kÄ• layuttÄ• va atthÄ• vahÄ• , tasmÄ• ``kÄ• lenÄ• â€™â€™ ti i
vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ ti etassÄ• pekkhavacananti dasseti __ ``evarÅ«piâ€™â€™
icchitatthanibbattanatthaá¹ƒ apadisitabbo, apadisÄ«yati vÄ• icchitattho anenÄ• ti __apades
hetudÄ• haraá¹‡Ä• dikÄ• raá¹‡aá¹ƒ vÄ• , tena saha vattatÄ«ti __sÄ• padesÄ• , _ vÄ• cÄ• ,
sakÄ• raá¹‡anti atthoâ€™â€™ _ti. __paricchedaá¹ƒ dassetvÄ• _ti yÄ• vatÄ• pariyosÄ• naá
mariyÄ• daá¹ƒ dassetvÄ• , tena vuttaá¹ƒ __ ``yathÄ• ... pe ... bhÄ• satÄ«â€™â€™ _ti. sikh
atthÄ• vahÄ• nÄ• ma na hoti. __atthasaá¹ƒhita_nti ettha __attha_-saddo bhÄ• sitatthapariy
``anekehipÄ«â€™â€™ _tiÄ• di. bhÄ• sitattho ca nÄ• ma saddÄ• nusÄ• rena adhigato sabb
pakatyatthapaccayatthabhÄ• vatthÄ• diko, tatoyeva bhagavato vacanaá¹ƒ ekagÄ• thÄ• pad
saá¹…khepavitthÄ• rÄ• diekattÄ• dinandiyÄ• vattÄ• dinayehi anekehipi niddhÄ• raá¹‡akkha
pariyÄ• dÄ• tumasakkuá¹‡eyyaá¹ƒ atthamÄ• vahatÄ«ti. evaá¹ƒ atthasÄ• maÃ±Ã±ato saá¹ƒ

icchitatthavisesatopi saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``yaá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. atthavÄ
vattumicchitatthoyeva hi idha gahito. nanu sabbesampi vacanaá¹ƒ attanÄ• icchitatthasahita
vattabbaá¹ƒ atthÄ«ti antolÄ«nacodanaá¹ƒ parisodheti __ ``na aÃ±Ã±aâ€™â€™ _ntiÄ• dinÄ
paá¹-hamaá¹ƒ nikkhipitvÄ• ananusandhivasena pacchÄ• aÃ±Ã±amatthaá¹ƒ na bhÄ• sati.
yathÄ• nikkhittÄ• nusandhivaseneva pariyosÄ• petvÄ• kathetÄ«ti adhippÄ• yo.

<10> evaá¹ƒ \Be I 345/ paá¹-ipÄ• á¹-iyÄ• sattamÅ«lasikkhÄ• padÄ• ni vibhajitvÄ• satipi ab
saá¹ƒvarasÄ«lasaá¹…gahe upariguá¹‡asaá¹…gahato, lokiyaputhujjanÄ• visayato ca uttarid
taá¹ƒ pariharitvÄ• pacurajanapÄ• kaá¹-aá¹ƒ Ä• cÄ• rasÄ«lameva vibhajanto bhagavÄ•
``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• â€™â€™ tiÄ• dimÄ• hÄ• ti pÄ• á¸·iyaá¹ƒ sam
viruhanti etehÄ«ti __bÄ«jÄ• ni. _ paccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesakÄ
viruhanasamatthÄ• naá¹ƒ sÄ• raphalÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. bhavanti, ahuvunti c
vaá¸• á¸• hanti jÄ• tÄ• , vaá¸• á¸• hitÄ• cÄ• ti attho. vaá¸• á¸• hamÄ• nakÄ• naá¹ƒ vaá¸• á¸
rukkhagacchÄ• dÄ«naá¹ƒ yathÄ• kkamamadhivacanaá¹ƒ. viruá¸·hamÅ«lÄ• hi nÄ«labhÄ• v
taruá¹‡arukkhagacchÄ• jÄ• yanti vaá¸• á¸• hantÄ«ti vuccanti. vaá¸• á¸• hitvÄ• á¹-hitÄ• ma
jÄ• tÄ• vaá¸• á¸• hitÄ• ti. __gÄ• mo_ti samÅ«ho, so ca suddhaá¹-á¹-hakadhammarÄ• si, bÄ
tathÄ• laddhasamaÃ±Ã±Ä• naá¹ƒ aá¹-á¹-hadhammÄ• naá¹ƒ gÄ• mo, teyeva vÄ• gÄ• moti t
samudÄ• yassa abhÄ• vato duvidhenÄ• pi atthena teyeva tiá¹‡arukkhalatÄ• dayo gayhanti.

apica bhÅ«miyaá¹ƒ patiá¹-á¹-hahitvÄ• haritabhÄ• vamÄ• pannÄ• rukkhagacchÄ• dayo dev
\Ne I 304/ bhÅ«tÄ• naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• natÄ• ya gÄ• moti bhÅ«tagÄ• motipi vadanti,
``mÅ«labÄ«jaâ€™â€™ _ntiÄ• dimÄ• ha. mÅ«lameva bÄ«jaá¹ƒ __mÅ«labÄ«jaá¹ƒ. _ sesesu
__phaá¸·ubÄ«ja_nti pabbabÄ«jaá¹ƒ. paccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesa
viruhanasamatthe sÄ• raphale niruá¸·ho bÄ«ja-saddo tadatthasiddhiyÄ• mÅ«lÄ• dÄ«supi k
mÅ«lÄ• dito nivattanatthaá¹ƒ ekena bÄ«ja-saddena visesetvÄ• __ ``bÄ«jabÄ«jaâ€™â€™ _
``rÅ«paá¹ƒrÅ«paá¹ƒ, dukkhadukkhaâ€™â€™ nti ca. __nÄ«latiá¹‡arukkhÄ• dikassÄ• _ti alla
allarukkhÄ• dikassa ca. __Ä• di_-saddena osadhigacchalatÄ• dayo veditabbÄ• . __samÄ• n
taÃ±ca chedanÄ• diyevÄ• ti vuttaá¹ƒ __ ``chedanabhedanapacanÄ• dibhÄ• venÄ• â€™â€™
cittarahitatÄ• ya na jÄ«vÄ• , cittarahitatÄ• ca paripphandanÄ• bhÄ• vato, chinne viruhanato
visadisajÄ• tikabhÄ• vato, catuyoniapariyÄ• pannato ca veditabbÄ• . vuá¸• á¸• hi pana
pavÄ• á¸·asilÄ• lavaá¹‡Ä• dÄ«nampi vijjatÄ«ti na tesaá¹ƒ jÄ«vatÄ• bhÄ• ve kÄ• raá¹‡aá¹ƒ.
parikappanÄ• mattaá¹ƒ supanaá¹ƒ viya ciÃ±cÄ• dÄ«naá¹ƒ, tathÄ• kaá¹-ukambilÄ• sÄ• dinÄ
kasmÄ• bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• \Be I 346/ paá¹-ivirati icchitÄ• ti? sam
tannissitasattÄ• nukampanato ca. tenevÄ• ha Ä• á¸·avakÄ• naá¹ƒ rukkhacchedanÄ• divatth
moghapurisÄ• manussÄ• rukkhasmiâ€™â€™ ntiÄ• di (Vin III 89).

ekaá¹ƒ bhattaá¹ƒ __ekabhattaá¹ƒ, _ tamassa atthi ekasmiá¹ƒ divase ekavÄ• rameva bhuÃ±
tayidaá¹ƒ ekabhattaá¹ƒ kadÄ• bhuÃ±jitabbanti sandhÄ• ya vuttaá¹ƒ __ ``pÄ• tarÄ• sabhatta

bhattesu pÄ• tarÄ• sabhattaá¹ƒ sandhÄ• yÄ• hÄ• ti adhippÄ• yo. pÄ• to asitabbanti __pÄ• t
asitabbanti __sÄ• yamÄ• saá¹ƒ, _ tadeva bhattaá¹ƒ tathÄ• . eka-saddo cettha majjhanhikak
payutto, na tadantogadhavÄ• rabhÄ• venÄ• ti dasseti __ ``tasmÄ• â€™â€™ _tiÄ• dinÄ• .

__rattiyÄ• bhojanaá¹ƒ_ uttarapadalopato rattisaddena vuttaá¹ƒ, taddhitavasena vÄ•
tathÄ• yevÄ• dhippÄ• yasambhavato, tenÄ• ha __ ``rattiyÄ• â€™â€™ _tiÄ• di. aruá¹‡uggan
majjhanhikÄ• ayaá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o bhojan
vikÄ• lo. tattha dutiyapadena rattibhojanassa paá¹-ikkhittattÄ• aparanhova idha vikÄ• loti pÄ
tatiyapadassa atthaá¹ƒ dÄ«petuá¹ƒ __ ``atikkante majjhanhikeâ€™â€™ _tiÄ• di vuttaá¹ƒ. bh
bhojana-saddo ajjhoharaá¹‡atthavÄ• cakoti dÄ«peti __ ``yÄ• va sÅ«riyatthaá¹…gamanÄ• b
kassa pana tadajjhoharaá¹‡anti? yÄ• makÄ• likÄ• dÄ«namanuÃ±Ã±Ä• tattÄ• , vikÄ• labhoja
yÄ• vakÄ• likajjhoharaá¹‡eyeva niruá¸·hattÄ• ``yÄ• vakÄ• likassÄ• â€™â€™ ti viÃ±Ã±Ä• ya
aá¹-á¹-hakathÄ• vaseso Ä• cariyÄ• naá¹ƒ nayo --- bhuÃ±jitabbaá¹-á¹-hena __bhojanaá¹ƒ, _
yÄ• vakÄ• likavatthu \Ne I 305/. yathÄ• ca ``rattÅ«paratoâ€™â€™ ti ettha rattibhojanaá¹ƒ r
evamettha bhojanajjhoharaá¹‡aá¹ƒ bhojanasaddena. vikÄ• le bhojanaá¹ƒ __vikÄ• labhojana
__vikÄ• labhojanÄ• . _ vikÄ• le yÄ• vakÄ• likavatthussa ajjhoharaá¹‡Ä• ti atthoti. Ä«disÄ• g
buddhakÄ• leyevÄ• ti Ä• ha __ ``anomÄ• nadÄ«tÄ«reâ€™â€™ _tiÄ• di. ayaá¹ƒ pana pÄ• á
ekasmiá¹ƒ divase ekavÄ• rameva bhuÃ±janato ``ekabhattikoâ€™â€™ ti vutte rattibhojanopi
tannivÄ• raá¹‡atthaá¹ƒ __ ``rattÅ«paratoâ€™â€™ _ti vuttaá¹ƒ. evaá¹ƒ sati sÄ• yanhabhojÄ«
tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ __ ``virato vikÄ• labhojanÄ• â€™â€™ _ti vuttanti.

saá¹…khepato ``sabbapÄ• passa akaraá¹‡aâ€™â€™ ntiÄ• di (DN II 90; Dhp 183; Nett 30,
nayappavattaá¹ƒ bhagavato sÄ• sanaá¹ƒ sachandarÄ• gappavattito naccÄ• dÄ«naá¹ƒ dass
``sÄ• sanassa ananulomattÄ• â€™â€™ _ti. visucati sÄ• sanaá¹ƒ vijjhati ananulomikabhÄ• v
paá¹-iviruddhanti vuttaá¹ƒ hoti. tatra upamaá¹ƒ dasseti __ ``paá¹-Ä• á¹‡Ä«bhÅ«taâ€™â€™ _
paá¹-Ä• á¹‡Ä«saá¹…khÄ• taá¹ƒ kÄ«laá¹ƒ viya bhÅ«tanti attho. ``visÅ«kaâ€™â€™ nti etassa
atthamÄ• hÄ• tipi vadanti. attanÄ• payojiyamÄ• naá¹ƒ, parehi payojÄ• piyamÄ• naÃ±ca na
naccabhÄ• vasÄ• maÃ±Ã±ato pÄ• á¸·iyaá¹ƒ ekeneva naccasaddena sÄ• maÃ±Ã±aniddesa
vÄ• . tathÄ• gÄ«tavÄ• ditasaddehi gÄ• yanagÄ• yÄ• panavÄ• danavÄ• dÄ• panÄ• nÄ«ti Ä•
``naccananaccÄ• panÄ• divasenÄ• â€™â€™ _ti. suddhahetutÄ• jotanavasena hi dvÄ• dhip
gÄ«taÃ±ca vÄ• ditaÃ±ca visÅ«kadassanaÃ±ca __naccagÄ«tavÄ• ditavisÅ«kadassanaá¹ƒ, _
ekattaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana yathÄ• pÄ• á¹-haá¹ƒ vÄ• kyÄ• vatthikantavacane
samuccayasamÄ• sadassanatthaá¹ƒ __ ``naccÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evaá¹ƒ sa
(dassanavisaye mayÅ«ranaccÄ• dipaá¹-ikkhipanena naccÄ• panavisayepi paá¹-ikkhipanaá¹
``naccÄ• dÄ«ni hÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• vuttatthasamatthanaá¹ƒ. dassanena cetth
virÅ«pekasesanayena, yathÄ• sakaá¹ƒ vÄ• visayassa Ä• locanasabhÄ• vatÄ• ya paÃ±cann
savanakiriyÄ• yapi dassanasaá¹…khepasambhavato __ ``dassanÄ• â€™â€™ _ icceva vutt
viÃ±Ã±Ä• á¹‡ehi na kiÃ±ci dhammaá¹ƒ paá¹-ijÄ• nÄ• ti aÃ±Ã±atra atinipÄ• tamattÄ• â€™â€

__ ``visÅ«kabhÅ«tÄ• dassanÄ• cÄ• â€™â€™ _ti etena avisÅ«kabhÅ«tassa pana gÄ«tass
vaá¹-á¹-atÄ«ti dasseti. tathÄ• hi vuttaá¹ƒ paramatthajotikÄ• ya __khuddakapÄ• á¹-haá¹-á¹-h
``dhammÅ«pasaá¹ƒhitampi cettha gÄ«taá¹ƒ na vaá¹-á¹-ati, gÄ«tÅ«pasaá¹ƒhito pana dhamm
(Khp-a pacchimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•) katthaci pana na-kÄ• ravipariyÄ• yena
ubhayatthÄ• pi ca \Ne I 306/ gÄ«to ce dhammÄ• nulomatthapaá¹-isaá¹ƒyuttopi na vaá¹-á¹-a
gÄ«tasaddapaá¹-isaá¹ƒyuttopi vaá¹-á¹-atÄ«ti adhippÄ• yo veditabbo. ``na bhikkhave, gÄ«tas
dhammo gÄ• yitabbo, yo gÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 149) hi desa
savanÄ• ya. imassa ca sikkhÄ• padassa visuá¹ƒ paÃ±Ã±Ä• panato viÃ±Ã±Ä• yati ``gÄ«tass
gÄ«toâ€™â€™ ti. yaÃ±ca __sakkapaÃ±hasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ sevitabbÄ• sevitabbas
pana atthanissitaá¹ƒ dhammanissitaá¹ƒ kumbhadÄ• sigÄ«tampi suá¹‡antassa pasÄ• do vÄ•
saá¹‡á¹-hÄ• ti, evarÅ«po saddo sevitabboâ€™â€™ ti (Sv II 365) vuttaá¹ƒ, taá¹ƒ asamÄ• dÄ
sevitabbatÄ• mattapariyÄ• yena vuttaá¹ƒ. samÄ• dÄ• nasikkhÄ• padassa hi evarÅ«paá¹ƒ su
sikkhÄ• padasaá¹ƒvaraá¹ƒ bhijjati gÄ«tasaddabhÄ• vatoti veditabbaá¹ƒ. tathÄ• hi __vinaya
vuttaá¹ƒ ``gÄ«tanti naá¹-Ä• dÄ«naá¹ƒ vÄ• gÄ«taá¹ƒ hotu, ariyÄ• naá¹ƒ parinibbÄ• nakÄ• le
ratanattayaguá¹‡Å«pasaá¹ƒhitaá¹ƒ sÄ• dhukÄ«á¸·anagÄ«taá¹ƒ vÄ• , asaá¹ƒyatabhikkhÅ«na
vÄ• , antamaso dantagÄ«tampi, yaá¹ƒ ``gÄ• yissÄ• mÄ• â€™â€™ ti pubbabhÄ• ge okÅ«jita
gÄ«taá¹ƒ nÄ• mÄ• â€™â€™ ti (Sp (to Vin IV) 835; vi0 saá¹…ga0-a 3IV 25).

kiÃ±cÄ• pi __mÄ• lÄ• _-saddo loke baddhapupphavÄ• cako, sÄ• sane pana ruá¸·hiyÄ• ab
tasmÄ• yaá¹ƒ kiÃ±ci pupphaá¹ƒ baddhamabaddhaá¹ƒ vÄ• , taá¹ƒ sabbaá¹ƒ ``mÄ• lÄ• â€™
__ ``yaá¹ƒ kiÃ±ci pupphaâ€™â€™ _nti. ``yaá¹ƒ kiÃ±ci gandhaâ€™â€™ nti cettha vÄ• sacua
vilepanato aÃ±Ã±aá¹ƒ __yaá¹ƒ kiÃ±ci gandhajÄ• taá¹ƒ. _ vuttatthaá¹ƒ viya hi vuccamÄ• nat
atthavisesavÄ• cako. __chavirÄ• gakaraá¹‡a_nti vilepanena chaviyÄ• raÃ±janatthaá¹ƒ pisit
kiÃ±ci gandhacuá¹‡á¹‡aá¹ƒ. piá¸·andhanaá¹ƒ __dhÄ• raá¹‡aá¹ƒ. _ Å«naá¹-á¹-hÄ• napÅ«raa
gandhavasena, chavirÄ• gavasena ca sÄ• diyanaá¹ƒ __vibhÅ«sanaá¹ƒ. _ tadevatthaá¹ƒ pu
dÄ«peti __ ``tattha piá¸·andhantoâ€™â€™ _tiÄ• dinÄ• . tathÄ• ceva __majjhimaá¹-á¹-hakat
vuttaá¹ƒ, paramatthajotikÄ• yaá¹ƒ pana __khuddakapÄ• á¹-haá¹-á¹-hakathÄ• yaá¹ƒ_ ``mÄ•
yathÄ• saá¹…khyaá¹ƒ yojetabbÄ• nÄ«â€™â€™ ti (Khp-a pacchimapaÃ±casikkhÄ• padavaá
tatthÄ• pi yojentena yathÄ• vuttanayeneva yojetabbÄ• ni. kiá¹ƒ panetaá¹ƒ kÄ• raá¹‡anti Ä•
_tiÄ• di. yÄ• ya dussÄ«lyacetanÄ• ya karoti, sÄ• idha __kÄ• raá¹‡aá¹ƒ. _ ``tato paá¹-ivirato
ubhayattha sambandhitabbaá¹ƒ, eteneva ``mÄ• lÄ• ... pe ... vibhÅ«sanÄ• naá¹ƒ á¹-hÄ• naá
vibhÅ«sanÄ• neva vÄ• á¹-hÄ• naâ€™â€™ nti samÄ• sampi dasseti. tadÄ• kÄ• rappavatto
hi dhÄ• raá¹‡Ä• dikiriyÄ• . tattha ca cetanÄ• sampayuttadhammÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ sah
padhÄ• nato ca. ``cetayitvÄ• kammaá¹ƒ karoti kÄ• yena vÄ• cÄ• ya manasÄ• â€™â€™ ti (
vuttaá¹ƒ. dhÄ• raá¹‡Ä• dibhÅ«tÄ• eva ca cetanÄ• á¹-hÄ• nanti. á¹-hÄ• na-saddo paccekaá
suyyamÄ• nattÄ• .

__uccÄ• _ti uccasaddena akÄ• rantena samÄ• natthaá¹ƒ Ä• kÄ• rantaá¹ƒ ekaá¹ƒ saddanta
__ ``pamÄ• á¹‡Ä• tikkantaâ€™â€™ _nti. seti etthÄ• ti __sayanaá¹ƒ, _ maÃ±cÄ• di. samaá¹
gahaá¹-á¹-hehi ca seá¹-á¹-hasammatattÄ• akappiyapaccattharaá¹‡aá¹ƒ ``mahÄ• sayanaâ€
dassetuá¹ƒ __ ``akappiyattharaá¹‡aâ€™â€™ _nti vuttaá¹ƒ. nisÄ«danaá¹ƒ panettha sayaner
daá¹-á¹-habbaá¹ƒ. yasmÄ• pana Ä• dhÄ• re paá¹-ikkhitte tadÄ• dhÄ• rakiriyÄ• pi paá¹-ikkhi
``uccÄ• sayanamahÄ• sayanÄ• â€™â€™ icceva vuttaá¹ƒ. atthato pana tadupabhogabhÅ«ta
dassitÄ• ti veditabbaá¹ƒ. atha vÄ• ``uccÄ• sayanamahÄ• sayanÄ• â€™â€™ ti esa niddeso
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti (MN III 126; SN a II 1; Ud 1) etasmim
sayanakiriyÄ• ya sayanaggahaá¹‡eneva Ä• sanampi gahitanti veditabbaá¹ƒ. kiriyÄ• vÄ• cak
uttarapadalopaniddesotipi __vinayaá¹-Ä«kÄ• yaá¹ƒ_ (vi0 vi0 á¹-Ä«0 II 106) vuttaá¹ƒ.

jÄ• tameva rÅ«pamassa na vippakÄ• ranti __jÄ• tarÅ«paá¹ƒ, _ satthuvaá¹‡á¹‡aá¹ƒ. raÃ±jÄ
raÃ±janti vÄ• ettha sattÄ• ti __rajataá¹ƒ_ yathÄ• ``nesaá¹ƒ padakkantaâ€™â€™ nti. ``catt
dve guÃ±jÄ• mÄ• sako bhaveâ€™â€™ ti vuttalakkhaá¹‡ena vÄ«satimÄ• sako nÄ«lakahÄ•
taá¹ƒtaá¹ƒdesavohÄ• rÄ• nurÅ«paá¹ƒ kato __kahÄ• paá¹‡o. _ lohÄ• dÄ«hi kato __lohamÄ•
gacchantÄ«_ti pariyÄ• dÄ• navacanaá¹ƒ. __vohÄ• ra_nti ca kayavikkayavasena sabbohÄ•
upanikkhittasÄ• diyane ca paá¹-iggahaá¹‡attho labbhatÄ«ti Ä• ha __ ``na uggaá¹‡hÄ• peti n
sÄ• diyatÄ«â€™â€™ _ti. atha vÄ• tividhaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ kÄ• yena vÄ• cÄ• ya ma
paá¹-iggahaá¹‡aá¹ƒ uggahaá¹‡aá¹ƒ. vÄ• cÄ• ya paá¹-iggahaá¹‡aá¹ƒ uggahÄ• panaá¹ƒ. ma
sÄ• diyanaá¹ƒ. tividhampetaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ sÄ• maÃ±Ã±aniddesena, ekasesanaye
paá¹-iggahaá¹‡Ä• ti vuttanti Ä• ha \Be I 350/ __ ``neva naá¹ƒ uggaá¹‡hÄ• tÄ«â€™â€™ _tiÄ
__Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• _tiÄ• dÄ«supi.

nÄ«vÄ• rÄ• diupadhaÃ±Ã±assa sÄ• liyÄ• dimÅ«ladhaÃ±Ã±antogadhattÄ• __ ``sattavidhas
saá¹-á¹-hidinaparipÄ• ko sukadhaÃ±Ã±aviseso __sÄ• li_ nÄ• ma salÄ«yate sÄ«lÄ• ghateti k
__dabbaguá¹‡apakÄ• se_ pana ---

``atha \Ne I 308/ dhaÃ±Ã±aá¹ƒ tidhÄ• sÄ• li-saá¹-á¹-hikavÄ«hibhedato.

sÄ• layo hemantÄ• tatra, saá¹-á¹-hikÄ• gimhajÄ• api.

vÄ«hayo tvÄ• saá¸·hÄ• khyÄ• tÄ• , vassakÄ• lasamubbha vÄ• â€™â€™ ti || ---

vuttaá¹ƒ. vahati, brÅ«heti vÄ• sattÄ• naá¹ƒ jÄ«vitanti __vÄ«hi, _ sassaá¹ƒ. yuvitabbo missit
hi atilÅ«khatÄ• ya aÃ±Ã±ena missetvÄ• paribhuÃ±jÄ«yati. gudhati parivedhati palibuddhatÄ
``milakkhabhojanaâ€™â€™ ntipi vadanti. sobhanattÄ• kamanÄ«yabhÄ• vaá¹ƒ gacchatÄ«ti
atisukhumadhaÃ±Ã±aviseso. varÄ«yati atilÅ«khatÄ• ya nivÄ• rÄ«yati, khuddÄ• paá¹-ivinaya
__varako. _ koraá¹ƒ rudhiraá¹ƒ dÅ«satÄ«ti __kudrÅ«sako, _ vaá¹‡á¹‡asaá¹…kamanena yo

tipi vuccati. tÄ• ni sattapi sappabhedÄ• nidhÄ• ne posane sÄ• dhuttena ``dhaÃ±Ã±Ä• nÄ«â
kevalaÃ±cÄ• â€™â€™ _tiÄ• dinÄ• sampaá¹-icchanaá¹ƒ, parÄ• masanaÃ±ca idha paá¹-igg
evamÄ«disesu. ``anujÄ• nÄ• mi bhikkhave, vasÄ• ni bhesajjÄ• ni acchavasaá¹ƒ macchavas
sÅ«karavasaá¹ƒ gadrabhavasaâ€™â€™ nti (Vin I 262) vuttattÄ• idaá¹ƒ paÃ±cavidhampi bh
anuÃ±Ã±Ä• taá¹ƒ nÄ• ma. tassa pana ``kÄ• le paá¹-iggahitaâ€™â€™ nti vuttattÄ• paá¹-igg
Ä• ha __ ``aÃ±Ã±atra odissa anuÃ±Ã±Ä• tÄ• â€™â€™ _ti. maá¹ƒsa-saddena macchÄ• nan
dassetuá¹ƒ __ ``Ä• makamaá¹ƒsamacchÄ• naâ€™â€™ _nti vuttaá¹ƒ, tikoá¹-iparisuddhaá¹ƒ
anuÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ, asutaá¹ƒ, aparisaá¹…kitanti vÄ• payogassa dassanato vi
anenÄ• ti veditabbaá¹ƒ.

kÄ• maá¹ƒ lokiyÄ• ---

``aá¹-á¹-havassÄ• bhave gorÄ«, dasavassÄ• tu kaÃ±Ã±akÄ• .

sampatte dvÄ• dasavasse, kumÄ• rÄ«tibhidhÄ«yateâ€™â€™ ti || ---

vadanti \Be I 351/. idha pana purisantaragatÄ• gatavasena itthikumÄ• rikÄ• bhedoti Ä• ha _
purisantaragatÄ• â€™â€™ _tiÄ• di. __dÄ• sidÄ• savasenevÄ• _ti dÄ• sidÄ• savohÄ• ravas
tÄ• disena kappiyavacanena vutte. vinayaá¹-á¹-hakathÄ• su Ä• gatavinicchayaá¹ƒ sandhÄ•
_ti vuttaá¹ƒ. so __kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• _dÄ«su (Sp (to Vin III) 364) gahet

bÄ«jaá¹ƒ khipanti ettha, khittaá¹ƒ vÄ• bÄ«jaá¹ƒ tÄ• yatÄ«ti __khettaá¹ƒ, _ kedÄ• roti Ä• ha
pubbaá¹‡á¹‡aá¹ƒ ruhatÄ«â€™â€™ _ti. aparaá¹‡á¹‡assa pubbe pavattamannaá¹ƒ __pubba
á¹‡a-kÄ• raá¹ƒ katvÄ• , sÄ• liÄ• di \Ne I 309/. vasanti patiá¹-á¹-hahanti aparaá¹‡á¹‡Ä• ni ett
atthaá¹ƒ dasseti __ ``vatthu nÄ• mÄ• â€™â€™ _tiÄ• dinÄ• . pubbaá¹‡á¹‡assa aparaá¹ƒ pa
__aparaá¹‡á¹‡aá¹ƒ_ vuttanayena. evaá¹ƒ aá¹-á¹-hakathÄ• nayÄ• nurÅ«paá¹ƒ atthaá¹ƒ dass
nÄ• ma yattha pubbaá¹‡á¹‡aá¹ƒ vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• jÄ• yatÄ«â€™â€™ ti (Vin III 10
vuttavinayapÄ• á¸·inayÄ• nurÅ«pampi atthaá¹ƒ dassento __ ``yattha vÄ• â€™â€™ _tiÄ• di
khettatthÄ• ya. __akatabhÅ«mibhÄ• go_ti aparisaá¹…khato taduddesiko bhÅ«mibhÄ• go. _
sÄ«senÄ• â€™â€™ _tiÄ• dinÄ• nidassanamattametanti dasseti. __Ä• di_-saddena pokkha

dÅ«tassa idaá¹ƒ, dÅ«tena vÄ• kÄ• tumarahatÄ«ti __dÅ«teyyaá¹ƒ. paá¹‡á¹‡a_nti lekhasÄ•
mukhasÄ• sanaá¹ƒ. __gharÄ• ghara_nti aÃ±Ã±asmÄ• gharÄ• aÃ±Ã±aá¹ƒ gharaá¹ƒ. __kh
dÅ«teyyagamanato appataragamanaá¹ƒ, anaddhÄ• nagamanaá¹ƒ rassagamananti attho. ta
anuyogoti Ä• ha __ ``tadubhayakaraá¹‡aâ€™â€™ _nti. __tasmÄ• _ti tadubhayakaraá¹‡ass

kayanaá¹ƒ __kayo, _ paramparÄ• gahetvÄ• attano dhanassa dÄ• naá¹ƒ. kÄ«-saddaÃ±hi

vikkayanaá¹ƒ __vikkayo, _ paá¹-hamameva attano dhanassa paresaá¹ƒ dÄ• nanti vadanti.
__sÄ• ratthadÄ«paniyÄ• _dÄ«su pana __ ``kayaâ€™â€™ _nti parabhaá¹‡á¸• assa gahaá¹‡
bhaá¹‡á¸• assa dÄ• naâ€™â€™ nti (Sp-á¹- II 594) vuttaá¹ƒ. tadeva ``kayitaÃ±ca hoti parabh
hatthagataá¹ƒ karontena, vikkÄ«taÃ±ca attano bhaá¹‡á¸• aá¹ƒ parahatthagataá¹ƒ karontenÄ
III) 515) vinayaá¹-á¹-hakathÄ• vacanena sameti. __vaÃ±canaá¹ƒ_ mÄ• yÄ• karaá¹‡aá¹ƒ, pa
upÄ• yakusalatÄ• ya parasantakaggahaá¹‡anti vuttaá¹ƒ hoti. tulÄ• nÄ• ma yÄ• ya tulÄ«yat
352/ kÅ«á¹-aá¹ƒ __ ``tulÄ• kÅ«á¹-aâ€™â€™ _nti vuccati. taá¹ƒ pana karonto tulÄ• ya
rÅ«paaá¹…gagahaá¹‡Ä• kÄ• rapaá¹-icchannasaá¹‡á¹-hÄ• navasena karotÄ«ti catubbidhatÄ
bhaá¹‡á¸• aá¹ƒ pacchÄ• bhÄ• ge, paresaá¹ƒ dÄ• tabbaá¹ƒ pubbabhÄ• ge katvÄ• minentÄ«
pacchÄ• bhÄ• geâ€™â€™ _tiÄ• di. __akkamati_ nippÄ«á¸·ati, pubbabhÄ• ge akkamatÄ«ti
tulÄ• ya mÅ«le yojitaá¹ƒ rajjuá¹ƒ. tathÄ• __agge. ta_nti ayacuá¹‡á¹‡aá¹ƒ.

kanati dibbatÄ«ti __kaá¹ƒso, _ suvaá¹‡á¹‡arajatÄ• dimayÄ• bhojanapÄ• napattÄ• . idha pa
pÄ• napatteti Ä• ha __ ``suvaá¹‡á¹‡apÄ• tÄ«â€™â€™ _ti. __tÄ• ya vaÃ±cana_nti nikativas
``patirÅ«pakaá¹ƒ dassetvÄ• parasantakagahaá¹‡aÃ±hi nikati, paá¹-ibhÄ• nakaraá¹‡avasen
vaÃ±canaâ€™â€™ nti nikativaÃ±canaá¹ƒ bhedato __kaá¹‡hajÄ• takaá¹-á¹-hakathÄ• _dÄ«s
149; Spk III 5.1165; Mp II 4.198 atthato samÄ• naá¹ƒ) vuttaá¹ƒ \Ne I 310/, idha pana tadubh
``vaÃ±canaâ€™â€™ micceva. __ ``kathaâ€™â€™ _ntiÄ• dinÄ• hi patirÅ«pakaá¹ƒ dassetv
vibhÄ• veti. __samagghatara_nti tÄ• saá¹ƒ pÄ• tÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samakaá¹ƒ
bhÅ«tÄ• bhÅ«tabhÄ• vasaÃ±jÄ• nanake pÄ• sÄ• á¹‡e. ghaá¹ƒsaneneva suvaá¹‡á¹‡abhÄ•
``ghaá¹ƒsitvÄ• â€™â€™ _tveva vuttaá¹ƒ.

__hadaya_nti nÄ• á¸·iÄ• diminanabhÄ• janÄ• naá¹ƒ abbhantaraá¹ƒ, tasmiá¹ƒ bhedo chidda
tilÄ• dÄ«naá¹ƒ nÄ• á¸·iÄ• dÄ«hi minanakÄ• le ussÄ• pitÄ• sikhÄ• yeva sikhÄ• , tassÄ• bh
_

rajjuyÄ• bhedo visamakaraá¹‡aá¹ƒ __rajjubhedo. tÄ• nÄ«_ti sappitelÄ• dÄ«ni. __antobhÄ•
nikkhittabhÄ• jane. __ussÄ• petvÄ• _ti uggamÄ• petvÄ• , uddhaá¹ƒ rÄ• siá¹ƒ katvÄ• ti vutta
apanento.

kattabbakammato uddhaá¹ƒ koá¹-anaá¹ƒ paá¹-ihananaá¹ƒ __ukkoá¹-anaá¹ƒ. _ abhÅ«takÄ•
__laÃ±jaggahaá¹‡aá¹ƒ, _ na pana puna kammÄ• ya ukkoá¹-anamattanti Ä• ha __ ``assÄ• n
ggahaá¹‡aâ€™â€™ _nti. __upÄ• yehÄ«_ti kÄ• raá¹‡apatirÅ«pakehi. __tatrÄ• _ti tasmiá¹ƒ v
avatvÄ• __ ``ekaá¹ƒ vatthuâ€™â€™ _nti vadanto aÃ±Ã±Ä• nipi atthi bahÅ«nÄ«ti dasseti. a
sasavatthuÄ• dÄ«ni tattha tattha vuttÄ• ni. __miga_nti mahantaá¹ƒ migaá¹ƒ. __tena hÄ«_ti
uyyojanaá¹ƒ, yena vÄ• kÄ• raá¹‡ena ``migaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha, tena kÄ• raá¹‡
I 353/ nipÄ• tamattaá¹ƒ. __yogavasenÄ• _ti vijjÄ• jappanÄ• dipayogavasena. __mÄ• yÄ• va
vinÄ• abhÅ«tassÄ• pi bhÅ«tÄ• kÄ• rasaÃ±Ã±Ä• panÄ• ya cakkhumohanamÄ• yÄ• ya vase

maá¹‡iÄ• diÄ• kÄ• rena dissanti. __pÄ• maá¹…go_ nÄ• ma kulÄ• cÄ• rayutto Ä• bharaá¹‡a
``yaÃ±Ã±opavittaâ€™â€™ nti vadanti. __vakkalittherÄ• padÄ• ne_pi vuttaá¹ƒ ---

``passathetaá¹ƒ mÄ• á¹‡avakaá¹ƒ, pÄ«tamaá¹-á¹-hanivÄ• sanaá¹ƒ.

hemayaÃ±Ã±opavittaá¹…gaá¹ƒ, jananettamanoharaâ€™â€™ nti || (Ap II 54.40).

__tadaá¹-á¹-hakathÄ• ya_mpi __ ``pÄ«tamaá¹-á¹-hanivÄ• sana_nti siliá¹-á¹-hasuvaá¹‡á¹‡av
nivatthanti attho. __hemayaÃ±Ã±opavittaá¹…ga_nti suvaá¹‡á¹‡apÄ• maá¹…galaggitagattan
54.40) savanaá¹ƒ saá¹-hanaá¹ƒ __sÄ• vi, _ anujukatÄ• , tenÄ• ha __ ``kuá¹-ilayogoâ€™â€™
attho. __ ``etesaá¹ƒyevÄ• â€™â€™ _tiÄ• dinÄ• \Ne I 311/ tulyÄ• dhikaraá¹‡ataá¹ƒ dasseti.
_tiÄ• di laddhaguá¹‡adassanaá¹ƒ. ye pana catunnampi padÄ• naá¹ƒ bhinnÄ• dhikaraá¹‡ata
vÄ• damÄ• ha __ ``kecÄ«â€™â€™ _tiÄ• dinÄ• . tattha __ ``kecÄ«â€™â€™ _ti sÄ• rasamÄ
uttaravihÄ• ravÄ• sino ca, tesaá¹ƒ taá¹ƒ na yuttaá¹ƒ vaÃ±canena saá¹…gahitasseva puna g
``taá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• .

__mÄ• raá¹‡a_nti muá¹-á¹-hipahÄ• rakasÄ• tÄ• á¸·anÄ• dÄ«hi hiá¹ƒsanaá¹ƒ viheá¹-hanaá¹
pÄ• á¹‡Ä• tipÄ• taá¹ƒ. viheá¹-hanatthepi hi __vadha_-saddo dissati ``attÄ• naá¹ƒ vadhitvÄ•
rodeyyÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 880) __mÄ• raá¹‡a_-saddopi idha viheá¹-haneyeva v
pana ``pubbe pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• â€™ tiÄ• dÄ«su sayaá¹ƒkÄ• ro, idha paraá¹
na sakkÄ• tathÄ• vattuá¹ƒ ``kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• , cha payo
yathÄ• hi appaá¹-iggÄ• habhÄ• vasÄ• maÃ±Ã±epi sati pabbajitehi
appaá¹-iggahitabbavatthuvisesabhÄ• vasandassanatthaá¹ƒ itthikumÄ• ridÄ• sidÄ• sÄ• dayo
parasantakassa haraá¹‡abhÄ• vato adinnÄ• dÄ• nabhÄ• vasÄ• maÃ±Ã±epi sati tulÄ• kÅ«á
adinnÄ• dÄ• navisesabhÄ• vasandassanatthaá¹ƒ vibhÄ• gena vuttÄ• , na evaá¹ƒ pÄ• á¹‡Ä•
puna gahaá¹‡e payojanaá¹ƒ atthi tathÄ• vibhajitabbassÄ• bhÄ• vato, tasmÄ• yathÄ• vuttoy

__viparÄ• moso_ti \Be I 354/ visesena samantato bhusaá¹ƒ mosÄ• panaá¹ƒ muyhanakaraá
theyyaá¹ƒ corikÄ• mosoti hi pariyÄ• yo. so kÄ• raá¹‡avasena duvidhoti Ä• ha __ ``himavipa
__musantÄ«_ti corenti, mosenti vÄ• muyhanaá¹ƒ karonti, mosetvÄ• tesaá¹ƒ santakaá¹ƒ ga
hoti. __ya_nti ca tassÄ• kiriyÄ• ya parÄ• masanaá¹ƒ. __maggappaá¹-ipannaá¹ƒ jana_nti pa
Ä• lopanaá¹ƒ vilumpanaá¹ƒ __Ä• lopo. _ sahasÄ• karaá¹‡aá¹ƒ __sahasÄ• kÄ• ro. _ sahas
sÄ• va kiriyÄ• tathÄ• .

__ettÄ• vatÄ• _ti ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• ``sahasÄ• kÄ• rÄ
pariyosÄ• nena etapparimÄ• á¹‡ena pÄ• á¹-hena. antarabhedaá¹ƒ aggahetvÄ• pÄ• á¸·iyaá
chabbÄ«satisikkhÄ• padasaá¹…gahametaá¹ƒ sÄ«laá¹ƒ yebhuyyena sikkhÄ• padÄ• namavi
nÄ• mÄ• ti attho. desanÄ• vasena hi idha cÅ«á¸·amajjhimÄ• dibhÄ• vo veditabbo, na dham

idhasaá¹…khittena uddiá¹-á¹-hÄ• naá¹ƒ sikkhÄ• padÄ• naá¹ƒ avibhattÄ• naá¹ƒ vibhajanava
pavattÄ• , tenevÄ• ha __ ``majjhimasÄ«laá¹ƒ vitthÄ• rentoâ€™â€™ _ti. cÅ«á¸·asÄ«lavaá¹‡á

majjhimasÄ«lavaá¹‡á¹‡anÄ•

<11> ``yathÄ• \Ne I 312/ vÄ• paneke bhontoâ€™â€™ tiÄ• didesanÄ• ya sambandhamÄ•
_tiÄ• dinÄ• . tatthÄ• yamaá¹-á¹-hakathÄ• muttako nayo --- __yathÄ• _ti opammatthe nipÄ• t
tena imamatthaá¹ƒ vikappeti ``ussÄ• haá¹ƒ katvÄ• mama vaá¹‡á¹‡aá¹ƒ vadamÄ• nopi puth
pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• dinÄ• parÄ• nuddesikanayena vÄ•
Ä• cÄ• rasÄ«lamattameva vadeyya, na taduttariá¹ƒ. ``yathÄ• paneke bhonto samaá¹‡abrÄ•
paá¹-ijÄ• namÄ• nÄ• , parehi ca tathÄ• sambhÄ• viyamÄ• nÄ• tadanurÅ«papaá¹-ipattiá¹ƒ
na abhisambhuá¹‡anti, na evamayaá¹ƒ. ayaá¹ƒ pana samaá¹‡o gotamo sabbathÄ• pi sama
pÅ«resiyevÄ• â€™â€™ ti evaá¹ƒ aÃ±Ã±uddesikanayena vÄ• sabbathÄ• pi Ä• cÄ• rasÄ«la
taduttarinti. __panÄ• _ti \Be I 355/ vacanÄ• laá¹…kÄ• re vikappanattheneva upanyÄ• sÄ• d
__eke_ti aÃ±Ã±e. ``ekacceâ€™â€™ tipi vadanti. __bhonto_ti sÄ• dhÅ«naá¹ƒ piyasamudÄ•
``bhontoâ€™â€™ ti vÄ• ``devÄ• naá¹ƒ piyÄ• â€™â€™ ti vÄ• ``Ä• yasmantoâ€™â€™ ti vÄ
__samaá¹‡abrÄ• hmaá¹‡Ä• _ti yaá¹ƒ kiÃ±ci pabbajjaá¹ƒ upagatatÄ• ya __samaá¹‡Ä• _. jÄ•
__brÄ• hmaá¹‡Ä• _ti.

__saddhÄ• _ nÄ• ma idha catubbidhesu á¹-hÄ• nesÅ«ti Ä• ha __ ``kammaÃ±cÄ• â€™â€™
kammakammaphalasambandheneva idhalokaparalokasaddahanaá¹ƒ daá¹-á¹-habbaá¹ƒ ``et
kammaphalaÃ±ca anubhavitabbaâ€™â€™ nti. tadatthaá¹ƒ byatirekato Ã±Ä• peti __ ``ayaá¹
__paá¹-ikarissatÄ«_ti paccupakÄ• raá¹ƒ karissati. tadeva samatthetuá¹ƒ __ ``evaá¹ƒdinnÄ•
_tiÄ• dimÄ• ha. desanÄ• sÄ«samattaá¹ƒ padhÄ• naá¹ƒ katvÄ• nidassanato. tena catubbidh
vuttaá¹ƒ __ ``atthato panÄ• â€™â€™ _tiÄ• di.

__ ``seyyathidaâ€™â€™ _nti ayaá¹ƒ saddo ``so katamoâ€™â€™ ti atthe eko __nipÄ• to, _
tena ca bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhapade saddakkamena appadhÄ• nabhÅ«
vibhajjitabbaá¹-á¹-hÄ• ne padhÄ• nabhÅ«to viya paá¹-iniddisÄ«yati. aÃ±Ã±o hi saddakkamo
__ ``katamo so bÄ«jagÄ• mabhÅ«tagÄ• moâ€™â€™ _ti. tasmiÃ±hi vibhatte tabbisayasamÄ
imamatthaÃ±hi dassetuá¹ƒ __ ``yassa samÄ• rambhaá¹ƒ anuyuttÄ• viharantÄ«â€™â€™ _t
pÄ• á¸·iyaá¹ƒ ``mÅ«labÄ«jaâ€™â€™ ntiÄ• dinÄ• so niddiá¹-á¹-hoti. mÅ«lameva bÄ«jaá¹ƒ _
bÄ«jaá¹ƒ etassÄ• tipi __mÅ«labÄ«ja_nti idha dvidhÄ• attho. sesapadesupi eseva nayo. ato
``kasmÄ• panettha bÄ«jagÄ• mabhÅ«tagÄ• maá¹ƒ pucchitvÄ• bÄ«jagÄ• mo eva vibhattoâ
atthena bÄ«jagÄ• mo niddiá¹-á¹-ho, dutiyena bhÅ«tagÄ• mo, duvidhopesa sÄ• maÃ±Ã±anio
mÅ«labÄ«jaÃ±ca mÅ«labÄ«jaÃ±ca mÅ«labÄ«janti ekasesanayena vÄ• niddiá¹-á¹-hoti vedit
``sabbaÃ±hetaâ€™â€™ _ntiÄ• diá¹ƒ. atÄ«va visati bhesajjapayogesÅ«ti __ativisaá¹ƒ, ativis
``mahosadhaâ€™â€™ ntipi vuccati __kacchako_ti kÄ• á¸·akacchako, yaá¹ƒ ``pilakkhoâ€™â

__kapitthano_ti ambilaá¹…kuraphalo setarukkho. so hi kampati calatÄ«ti __kapithano_ than
vÄ• makkaá¹-o, tassa \Be I 356/ thanasadisaá¹ƒ phalaá¹ƒ yassÄ• ti __kapitthano. ``kapittha
pippalirukkhoâ€™â€™ ti (Vism-mhá¹- I 108) hi __visuddhimaggaá¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ.
pabbabÄ«jaá¹ƒ. __ajjaka_nti setapaá¹‡á¹‡Ä• saá¹ƒ. __phaá¹‡ijjaka_nti samÄ«raá¹‡aá¹ƒ. __
paccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesakÄ• raá¹‡abhÄ• vato viruhanasamat
bÄ«jasaddoti dasseti __ ``viruhanasamatthamevÄ• â€™â€™ _ti iminÄ• . itaraÃ±hi abÄ«jasa
kho rukkhato viyojitameva. aviyojitaá¹ƒ pana tathÄ• vÄ• hotu, aÃ±Ã±athÄ• vÄ• __ ``bhÅ«
vuccati yathÄ• vuttena dutiyaá¹-á¹-hena. vinayÄ• (Vin IV 91) nurÅ«pato tesaá¹ƒ visesaá¹ƒ c
``tatthÄ• â€™â€™ _tiÄ• dinÄ• . yamettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

<12> sannidhÄ• naá¹ƒ __sannidhi, _ tÄ• ya karÄ«yateti __sannidhikÄ• ro, _ annapÄ• nÄ• c
kammatthataá¹ƒ sandhÄ• ya __ ``sannidhikÄ• raparibhogaâ€™â€™ _nti vuttaá¹ƒ. ayamapa
``Ä• cayaá¹ƒ gÄ• minoâ€™â€™ ti vattabbe anunÄ• sikalopena ``Ä• cayagÄ• minoâ€™â€™
evamidhÄ• pi ``sannidhikÄ• raá¹ƒ paribhogaâ€™â€™ nti vattabbe anunÄ• sikalopena ``san
nti vuttaá¹ƒ, sannidhiá¹ƒ katvÄ• paribhoganti attho. __vinayavasenÄ• _ti vinayÄ• gatÄ• cÄ•
vinayÄ• gatÄ• cÄ• ro hi uttaralopena ``vinayoâ€™â€™ ti vutto, kÄ• yavÄ• cÄ• naá¹ƒ vÄ• v
suttantanayapaá¹-ipattiyÄ• visuá¹ƒ gahitattÄ• vinayÄ• cÄ• royeva idha labbhati. sammÄ•
__sallekho_ti ca vinayÄ• cÄ• rassa visuá¹ƒ gahitattÄ• suttantanayapaá¹-ipatti eva. __paá¹-i
vÄ• kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggahitaá¹ƒ. __aparajjÅ«ti_ aparasmiá¹ƒ divase. __da
datvÄ• . __á¹-hapÄ• petvÄ• _ti ca attano santakakaraá¹‡ena á¹-hapÄ• petvÄ• . tesampi san
vissÄ• saggÄ• hÄ• divasena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. suttantanayavasena sallekho eva

__yÄ• ni ca tesaá¹ƒ anulomÄ• nÄ«_ti ettha sÄ• nulomadhaÃ±Ã±arasaá¹ƒ, madhukapuppha
á¹-hapetvÄ• avasesÄ• sabbepi phalapupphapattarasÄ• anulomapÄ• nÄ• nÄ«ti daá¹-á¹-ha
yathÄ• paricchedakÄ• laá¹ƒ anadhiá¹-á¹-hitaá¹ƒ avikappitanti attho.

sannidhÄ«yateti \Be I 357/ __sannidhi, _ vatthameva. pariyÄ• yati kappÄ«yatÄ«ti __pariyÄ•
kappiyavÄ• cÄ• nusÄ• rena \Ne I 314/ paá¹-ipatti, tassa kathÄ• ti __pariyÄ• yakathÄ• . _ tab
__nippariyÄ• yo, _ kappiyampi anupaggamma santuá¹-á¹-hivasena paá¹-ipatti, __pariyÄ• ya
tasmÄ• kappiyakÄ• raá¹‡avasena vuttÄ• kathÄ• __pariyÄ• yakathÄ• . _ tadapi avatvÄ• s
__nippariyÄ• yo. _ __ ``saceâ€™â€™ _tiÄ• di aÃ±Ã±assa dÄ• nÄ• kÄ• radassanaá¹ƒ. pÄ•
atthassa pucchÄ• __paripucchanaá¹ƒ. ``adÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• ad
dasseti. __appahonte_ti kÄ• tuá¹ƒ appahonake sati. __paccÄ• sÄ• yÄ• _ti cÄ«varapaá¹-ilÄ•
__anuÃ±Ã±Ä• takÄ• le_ti anatthate kathine eko pacchimakattikamÄ• so, atthate kathine pac
hemantikÄ• cattÄ• ro mÄ• sÄ• , piá¹-á¹-hisamaye yo koci eko mÄ• soti evaá¹ƒ tatiyakathina
anuÃ±Ã±Ä• tasamaye. __sutta_nti cÄ«varasibbanasuttaá¹ƒ. __vinayakammaá¹ƒ katvÄ• _ti
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hahitvÄ• paccÄ• sÄ• cÄ«varameva mÅ«lacÄ«varaá¹ƒ katv
puna mÄ• saparihÄ• raá¹ƒ labhati, etena upÄ• yena yÄ• va icchati, tÄ• va aÃ±Ã±amaÃ±Ã±a

á¹-hapetuá¹ƒ labbhatÄ«ti vuttanayena, vikappanÄ• vasena vÄ• vinayakammaá¹ƒ katvÄ• . k
Ä• ha __ ``sannidhi ca hoti sallekhaÃ±ca kopetÄ«â€™â€™ _ti.

upari maá¹‡á¸• apasadisaá¹ƒ padaracchannaá¹ƒ, sabbapaliguá¹‡á¹-himaá¹ƒ vÄ• chÄ• det
ubhosu passesu suvaá¹‡á¹‡arajatÄ• dimayÄ• gopÄ• nasiyo datvÄ• garuá¸·apakkhakanaye
phalakÄ• dinÄ• kataá¹ƒ pÄ«á¹-hakayÄ• naá¹ƒ __sivikÄ• . _ antolikÄ• saá¹…khÄ• tÄ• paá¹
``ekabhikkhussa hÄ«â€™â€™ _tiÄ• di tadatthassa samatthanaá¹ƒ. __araÃ±Ã±atthÄ• yÄ• _
__dhotapÄ• dakatthÄ• yÄ• _ti dhovitapÄ• dÄ• namanurakkhaá¹‡atthÄ• ya. saá¹ƒhanitabbÄ
__saá¹…ghÄ• á¹-Ä• , _ upÄ• hanÄ• yeva saá¹…ghÄ• á¹-Ä• tathÄ• , yugaá¸·abhÅ«tÄ• upÄ
dÄ• tabbÄ• _ti ettha vuttanayena dÄ• naá¹ƒ veditabbaá¹ƒ.

__maÃ±co_ti nidassanamattaá¹ƒ. sabbepi hi pÄ«á¹-habhisÄ• dayo nisÄ«danasayanayoggÄ
tathÄ• paá¹-ipajjitabbato.

Ä• bÄ• dhapaccayÄ• eva attanÄ• paribhuÃ±jitabbÄ• gandhÄ• vaá¹-á¹-antÄ«ti dasseti __
``kaá¹‡á¸• ukacchuchavidosÄ• diÄ• bÄ• dhe satÄ«â€™â€™ _ti iminÄ• . ``lakkhaá¹‡e hi sati
sambhavatÄ«â€™â€™ ti heá¹-á¹-hÄ• vuttoyeva. tattha __kaá¹‡á¸• Å«_ti \Be I 358/ khajju. _
vitacchikÄ• . __chavidoso_ti kilÄ• sÄ• di. __Ä• harÄ• petvÄ• _ti Ã±Ä• tipavÄ• ritato bhikkhÄ
kenaci vÄ• Ä• kÄ• rena harÄ• petvÄ• . bhesajjapaccayehi gilÄ• nassa viÃ±Ã±attipi vaá¹-á¹-
bhikkhave \Ne I 315/, gandhaá¹ƒ gahetvÄ• kavÄ• á¹-e paÃ±caá¹…gulikaá¹ƒ dÄ• tuá¹ƒ, pup
ekamantaá¹ƒ nikkhipituâ€™â€™ nti (Vin II 264) vacanato __ ``dvÄ• reâ€™â€™ _tiÄ• di vutt
vihÄ• ravÄ• sanÄ• , cetiyagharavÄ• sanÄ• vÄ• . __Ä• di_-saddena cetiyapaá¹-imÄ• pÅ«jÄ•

kilesehi Ä• masitabbato __Ä• misaá¹ƒ, _ yaá¹ƒ kiÃ±ci upabhogÄ• rahaá¹ƒ vatthu, tasmÄ• y
pasaá¹…gaá¹ƒ nivÄ• retuá¹ƒ __ ``vuttÄ• vasesaá¹ƒ daá¹-á¹-habbaâ€™â€™ _nti Ä• ha, pÄ•
vuttÄ• vasesaá¹ƒ daá¹-á¹-habbanti adhippÄ• yo. kiá¹ƒ panetanti vuttaá¹ƒ __ ``seyyathidaâ€™
__tathÄ• rÅ«pe kÄ• leti_ gÄ• maá¹ƒ pavisituá¹ƒ dukkarÄ• dikÄ• le. __vallÅ«ro_ti sukkhama
sappitelaguá¸·asaddehi yojetabbo tadavinÄ• bhÄ• vittÄ• . __kÄ• lassevÄ• _ti pageva. __uda
kaddame ca. nimitte cetaá¹ƒ bhummaá¹ƒ, bhÄ• valakkhaá¹‡e vÄ• . __acchathÄ• _ti nisÄ«da
bhuÃ±jato eva bhikkhuno, sampadÄ• navacanaá¹ƒ, anÄ• daratthe vÄ• sÄ• mivacanaá¹ƒ. k
hettha anÄ• daratÄ• . __gÄ«vÄ• yÄ• maka_nti bhÄ• vanapuá¹ƒsakavacanaá¹ƒ, gÄ«vaá¹ƒ Ä
attho, yathÄ• vÄ• bhutte atibhuttatÄ• ya gÄ«vÄ• Ä• yamitabbÄ• hoti, tathÄ• tipi vaá¹-á¹-a
vassÄ• nassa cattÄ• ro mÄ• sepi. __kuá¹-umbaá¹ƒ_ vuccati dhanaá¹ƒ, tadassatthÄ«ti __kua
so kuá¹-umbiko cÄ• ti __muá¹‡á¸• akuá¹-umbiko, _ tassa jÄ«vikaá¹ƒ tathÄ• , taá¹ƒ katvÄ• j
nayadassanamattaÃ±cetaá¹ƒ Ä• misapadena dassitÄ• naá¹ƒ sannidhivatthÅ«nanti daá¹-á¹-

tabbirahitaá¹ƒ samaá¹‡apaá¹-ipattiá¹ƒ dassento __ ``bhikkhuno panÄ• â€™â€™ _tiÄ• dimÄ
``guá¸·apiá¹‡á¸• o tÄ• lapakkappamÄ• á¹‡aâ€™â€™ nti __sÄ• ratthadÄ«paniyaá¹ƒ_ vuttaá

kuá¹-umbamattanti vuttaá¹ƒ. __ ``ekÄ• taá¹‡á¸• ulanÄ• á¸·Ä«â€™â€™ _ti vuttattÄ• pana ta
ekapatthoti vadanti. vuttaÃ±ca ---

``kuá¸• uvo pasato eko, pattho te caturo siyuá¹ƒ.

Ä• á¸·hako caturo patthÄ• , doá¹‡aá¹ƒ vÄ• caturÄ• á¸·hakaâ€™â€™ nti ||

kasmÄ• ti \Be I 359/ vuttaá¹ƒ __ ``te hÄ«â€™â€™ _tiÄ• di. __Ä• harÄ• petvÄ• pi á¹-hapetu
yathÄ• laddhaá¹ƒ. __ ``aphÄ• sukakÄ• leâ€™â€™ _tiÄ• dinÄ• suddhacittena á¹-hapitassa
kopetÄ«ti dasseti. sammutikuá¹-ikÄ• dayo catasso, avÄ• sÄ• gÄ• rabhÅ«tena vÄ• uposath
paÃ±cakuá¹-iyo sandhÄ• ya __ ``kappiyakuá¹-iyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __sannidhi nÄ
antovutthaantopakkassa anuÃ±Ã±Ä• tattÄ• . __ ``tathÄ• gatassÄ• â€™â€™ _tiÄ• dinÄ• ad
payojeti. __pilotikakhaá¹‡á¸• a_nti jiá¹‡á¹‡acoá¸·akhaá¹‡á¸• aá¹ƒ.

<13> __ ``gÄ«vaá¹ƒ_ \Ne I 316/ __pasÄ• retvÄ• â€™â€™ _ti etena sayameva Ä• pÄ• thag
__ettakampÄ«_ti vinicchayavicÄ• raá¹‡Ä• vatthukittanampi. __payojanamattamevÄ• _ti pa
yassa pana padassa vitthÄ• rakathaá¹ƒ vinÄ• na sakkÄ• attho viÃ±Ã±Ä• tuá¹ƒ, tattha vitth
padatthasaá¹…gahameva gacchati.

kutÅ«halavasena pekkhitabbato __pekkhaá¹ƒ, _ naá¹-asatthavidhinÄ• payogo. naá¹-asam
kattabbavasena __ ``naá¹-asammajjaâ€™â€™ _nti vuttaá¹ƒ. janÄ• naá¹ƒ sammadde samÅ
sÄ• rasamÄ• se_ pana ``pekkhÄ• mahaâ€™â€™ ntipi vadanti, ``sammajjadassanussavaâ€
bhÄ• ratanÄ• makÄ• naá¹ƒ dvebhÄ• tukarÄ• jÅ«naá¹ƒ, rÄ• maraÃ±Ã±o ca yujjhanÄ• dikaá¹
__akkhÄ• naá¹ƒ. gantumpi na vaá¹-á¹-ati, _ pageva taá¹ƒ sotuá¹ƒ. pÄ• á¹‡inÄ• tÄ• á¸·itabb
__pÄ• á¹‡issara_nti Ä• ha __ ``kaá¹ƒsatÄ• á¸·aâ€™â€™ _nti, lohamayo tÅ«riyajÄ• tiviseso
vÄ• , tassa tÄ• á¸·anasaddanti attho. pÄ• á¹‡Ä«naá¹ƒ tÄ• á¸·anasaranti atthaá¹ƒ sandhÄ• y
vadanti. _ ghanasaá¹…khÄ• tÄ• naá¹ƒ tÅ«riyavisesÄ• naá¹ƒ tÄ• á¸·anaá¹ƒ __ghanatÄ• á¸·a
daá¹‡á¸• amayasammatÄ• á¸·aá¹ƒ silÄ• talÄ• katÄ• á¸·aá¹ƒ vÄ• . __mantenÄ• _ti bhÅ«tÄ•
sÄ• rasamÄ• sÄ• cariyÄ• , uttaravihÄ• ravÄ• sino ca, yathÄ• cettha, evamito paresupi ``ek
Ä• gataá¹-á¹-hÄ• nesu. te kira dÄ«ghanikÄ• yassatthavisesavÄ• dino. __caturassaambaá¹‡
rukkhasÄ• radaá¹‡á¸• Ä• dÄ«su yena kenaci caturassaambaá¹‡aá¹ƒ katvÄ• catÅ«su passe
vÄ• ditabhaá¹‡á¸• assa tÄ• á¸·anaá¹ƒ. taÃ±hi ekÄ• dasadoá¹‡appamÄ• á¹‡amÄ• navisesas
``ambaá¹‡akaâ€™â€™ _nti vuccati, bimbisakantipi tasseva nÄ• maá¹ƒ. tathÄ• kumbhasaá
ghaá¹-oyeva vÄ• , tassa dhunananti khuddakabhÄ• á¹‡akÄ• . __abbhokkiraá¹‡aá¹ƒ_ raá¹…
naccaá¹-á¹-hÄ• ne devatÄ• naá¹ƒ balikaraá¹‡aá¹ƒ nÄ• ma katvÄ• kÄ«á¸·anti, yaá¹ƒ ``nand
360/. itthipurisasaá¹ƒyogÄ• dikilesajanakaá¹ƒ paá¹-ibhÄ• nacittaá¹ƒ sobhanakaraá¹‡ato __s
``sobhanagharakaâ€™â€™ nti __sÄ• rasamÄ• se_ vuttaá¹ƒ. caá¹‡á¸• Ä• ya alanti __caá¹‡
caá¹‡á¸• Ä• lÄ• _ nÄ• ma hÄ«najÄ• tikÄ• sunakhamaá¹ƒsabhojino, tesaá¹ƒ idanti __caá¹‡

temetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• koá¹-anakÄ«á¸·Ä• __sÄ• á¹‡adhovanakÄ«á¸·Ä• _. vaá¹
__vaá¹ƒsa_nti Ä• ha __ ``veá¸·uá¹ƒ ussÄ• petvÄ• kÄ«á¸·anaâ€™â€™ _nti.

__nikhaá¹‡itvÄ• _ti bhÅ«miyaá¹ƒ nikhÄ• taá¹ƒ katvÄ• . __nakkhattakÄ• le_ti nakkhattayoga
aá¹…guttarÄ• game dasakanipÄ• tapÄ• á¸·iyÄ• (AN 10.106) sÄ• dhento __ ``vuttampicetaâ
__tatthÄ• _ti tasmiá¹ƒ aá¹-á¹-hidhovane. __indajÄ• lenÄ• _ti aá¹-á¹-hidhovanamantaá¹ƒ pari
aá¹-á¹-hÄ«niyeva passanti, na maá¹ƒsÄ• dÄ«ni, evaá¹ƒ maá¹ƒsÄ• dÄ«namantaradhÄ• pana
jÄ• lamiva hi paá¹-icchÄ• dituá¹ƒ samatthanato ``indajÄ• laâ€™â€™ nti mÄ• yÄ• vuccati in
__aá¹-á¹-hidhovana_nti aá¹-á¹-hidhovanakÄ«á¸·Ä• .

__hatthiÄ• dÄ«hi saddhiá¹ƒ yujjhitu_nti hatthiÄ• dÄ«su abhiruhitvÄ• aÃ±Ã±ehi saddhiá¹ƒ y
hatthiÄ• dÄ«hi ca saddhiá¹ƒ sayameva yujjhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, hatthiÄ• dÄ«hi sa
yujjhituá¹ƒ, sayaá¹ƒ vÄ• yujjhitunti hi attho. __te_ti hatthiÄ• dayo. aÃ±Ã±amaÃ±Ã±aá¹ƒ mat
__mallÄ• , _ bÄ• huyuddhakÄ• rakÄ• , tesaá¹ƒ yuddhaá¹ƒ. __sampahÄ• ro_ti saá¹…gÄ• m
gaá¹‡anakoá¹-á¹-hÄ• saá¹ƒ karonti etthÄ• ti __balaggaá¹ƒ, _ ``ettakÄ• hatthÄ«, ettakÄ• as
__balagaá¹‡anaá¹-á¹-hÄ• naá¹ƒ. _ senaá¹ƒ viyÅ«hanti ettha vibhajitvÄ• á¹-hapenti, senÄ• y
vinyÄ• soti __senÄ• byÅ«ho, _ ``ito hatthÄ« hontu, ito assÄ• hontÅ«â€™â€™ tiÄ• dinÄ• y
caturaá¹…gabalÄ• ya senÄ• ya desavisesesu vicÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ pana bhe
__sakaá¹-abyÅ«hÄ• divasena. Ä• di_-saddena cakkapadumabyÅ«hÄ• naá¹ƒ
daá¹‡á¸• abhogamaá¹‡á¸• alÄ• saá¹ƒhatabyÅ«hÄ• naÃ±ca gahaá¹‡aá¹ƒ, ``tayo hatthÄ« pa
assÄ• pacchimaá¹ƒ assÄ• nÄ«kaá¹ƒ, tayo rathÄ• pacchimaá¹ƒ rathÄ• nÄ«kaá¹ƒ, cattÄ• ro
pacchimaá¹ƒ pattÄ• nÄ«kaâ€™â€™ nti (Vin IV 324 uyyodhikasikkhÄ• pade) kaá¹‡á¸• avidd
padabhÄ• janaá¹ƒ sandhÄ• ya __ ``tayo ... pe ... Ä• dinÄ• nayena vuttassÄ• â€™â€™ _ti Ä
``dvÄ• dasapuriso hatthÄ«, tipuriso asso, catupuriso \Be I 361/ ratho, cattÄ• ro purisÄ• sara
pattÄ«â€™â€™ ti (Vin IV 314 uyyuttasenÄ• sikkhÄ• pade) vuttalakkhaá¹‡ato hatthiÄ• digaá
daá¹-á¹-habbaá¹ƒ, etena ca ``cha hatthiniyo, eko ca hatthÄ« idamekaâ€™â€™ nti (Sp (to Vi
__cammakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttamanÄ«kaá¹ƒ paá¹-ikkhipati.

<14> kÄ• raá¹‡aá¹ƒ nÄ• ma phalassa á¹-hÄ• nanti vuttaá¹ƒ __ ``pamÄ• do ... pe ... á¹-hÄ•
__padÄ• nÄ«_ti sÄ• rÄ«Ä• dÄ«naá¹ƒ patiá¹-á¹-hÄ• nÄ• ni. __aá¹-á¹-hÄ• pada_nti saÃ±Ã±Ä
``aá¹-á¹-hapadaâ€™â€™ _ntipi paá¹-hanti. __dasapadaá¹ƒ_ nÄ• ma dvÄ«hi pantÄ«ti vÄ«sa
kÄ«á¸·anajÅ«taá¹ƒ. __aá¹-á¹-hapadadasapadesÅ«_ti aá¹-á¹-hapadadasapadaphalakesu. __
``ayaá¹ƒ sÄ• rÄ« asukapadaá¹ƒ mayÄ• nÄ«tÄ• , ayaá¹ƒ asukapadaâ€™â€™ nti kevalaá¹ƒ
Ä• kÄ• seyeva jÅ«tassa kÄ«á¸·anaá¹ƒ. __nÄ• nÄ• pathamaá¹‡á¸• ala_nti anekavihitasÄ• rÄ
__pariharitabba_nti sÄ• riyo parihituá¹ƒ yuttakaá¹ƒ. ito cito ca saranti parivattantÄ«ti __sÄ
kenaci katÄ• ni akkhabÄ«jÄ• ni. __tatthÄ• _ti tÄ• su sÄ• rÄ«su, tasmiá¹ƒ vÄ• apanayanupa
jÅ«tamaá¹‡á¸• ale. ``jÅ«taphalakeâ€™â€™ tipi adhunÄ• pÄ• á¹-ho. __pÄ• sakaá¹ƒ_ vucca
yÄ• va chakkaá¹ƒ dassetvÄ• katakÄ«á¸·anakaá¹ƒ, taá¹ƒ vaá¸• á¸• hetvÄ• yathÄ• laddhaá¹

sÄ• riyo apanento, upanento ca kÄ«á¸·anti, pasati aá¹-á¹-hapadÄ• dÄ«su bÄ• dhati, phusati
catubbÄ«satividho akkho. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``aá¹-á¹-hakaá¹ƒ mÄ• likaá¹ƒ vuttaá¹ƒ, sÄ• vaá¹-á¹-aÃ±ca chakaá¹ƒ mataá¹ƒ.

catukkaá¹ƒ bahulaá¹ƒ Ã±eyyaá¹ƒ, dvi bindusantibhadrakaá¹ƒ.

catuvÄ«sati Ä• yÄ• ca, munindena pakÄ• sitÄ• â€™â€™ ti ||

tena kÄ«á¸·anamidha __pÄ• sakakÄ«á¸·anaá¹ƒ. ghaá¹-anaá¹ƒ_ paharaá¹‡aá¹ƒ, tena kÄ«á¸
``dÄ«ghadaá¹‡á¸• akenÄ• â€™â€™ _tiÄ• di. ghaá¹-ena kumbhena kÄ«á¸·Ä• __ghaá¹-ikÄ•
vÄ• _ti maÃ±jiá¹-á¹-hisaá¹…khÄ• tassa yojanavallirukkhassa sÄ• raá¹ƒ gahetvÄ• pakkakas
__sitthodakena vÄ• _ti [piá¹-á¹-hodakena vÄ• (aá¹-á¹-hakathÄ• yaá¹ƒ)] ca pakkamadhusitt
__salÄ• kahattha_nti tÄ• lahÄ«rÄ• dÄ«naá¹ƒ kalÄ• passetaá¹ƒ adhivacanaá¹ƒ. bahÅ«su sa
ekaá¹ƒ salÄ• kaá¹ƒ gahetvÄ• tÄ• su pakkhipitvÄ• puna taÃ±Ã±eva uddharantÄ• salÄ• kah
__guá¸·akÄ«á¸·Ä• _ti guá¸·aphalakÄ«á¸·Ä• , yena kenaci vÄ• kataguá¸·akÄ«á¸·Ä• . paá¹‡á
nÄ• á¸·ikÄ• __paá¹‡á¹‡anÄ• á¸·ikÄ• , _ tenevÄ• ha __ ``taá¹ƒdhamantÄ• â€™â€™ _ti. khu
dasseti __ ``khuddakanaá¹…galaâ€™â€™ _nti iminÄ• . hatthapÄ• dÄ• naá¹ƒ mokkhena mo
etÄ• yÄ• ti __mokkhacikÄ• , _ tenÄ• ha __ ``Ä• kÄ• se vÄ• â€™â€™ _tiÄ• di. paribbaman
nÄ• mÄ• ti dassetuá¹ƒ __ ``paribbhamanacakkaâ€™â€™ _nti vuttaá¹ƒ.

paá¹‡á¹‡ena katÄ• nÄ• á¸·i __paá¹‡á¹‡anÄ• á¸·i, _ iminÄ• pattÄ• á¸·hakapadadvayassa y
dasseti. tena katÄ• pana kÄ«á¸·Ä• __pattÄ• á¸·hakÄ• _ti vuttaá¹ƒ __ ``tÄ• yÄ• â€™â€™ _
__rathako ka_-saddassa khuddakatthavacanato. esa nayo sesapadesupi. Ä• kÄ• se vÄ• ya
piá¹-á¹-hiyaá¹ƒ vÄ• yathÄ• vÄ• tathÄ• vÄ• akkharaá¹ƒ likhitvÄ• ``evamidaâ€™â€™ nti jÅ
__akkharikÄ• , _ pucchantassa mukhÄ• gataá¹ƒ akkharaá¹ƒ gahetvÄ• naá¹-á¹-hamuttilÄ• b
vadanti. __vajja_-saddo aparÄ• dhatthoti Ä• ha __ ``yathÄ• vajjaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ
naccanaá¹ƒ, gÄ• yanaá¹ƒ vÄ• yathÄ• vajjantipi vadanti. ``evaá¹ƒ kate jayo bhavissati, evaá
parÄ• jayoâ€™â€™ ti jayaparÄ• jayaá¹ƒ purakkhatvÄ• payogakaraá¹‡avasena parihÄ• rap
jÅ«tappamÄ• daá¹-á¹-hÄ• nabhÄ• vo veditabbo, paá¹…gacÄ«rÄ• dÄ«hi ca vaá¹ƒsÄ• dÄ«hi
cÄ• ti jayaparÄ• jayÄ• vaho payogo vutto, yathÄ• vajjanti ca kÄ• á¹‡Ä• dÄ«hi sadisÄ• kÄ• r
jayaparÄ• jayavasena jÅ«takÄ«á¸·ikabhÄ• vena vuttaá¹ƒ. sabbepi \Ne I 319/ hete jotenti pal
tappayogikÄ• jayaparÄ• jayavasena, javanti ca gacchanti jayaparÄ• jayaá¹ƒ etehÄ«ti vÄ• a
jÅ«tasaddavacanÄ«yataá¹ƒ nÄ• tivattanti.

<15> __pamÄ• á¹‡Ä• tikkantÄ• sana_nti ``aá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ kÄ• retabbaá¹ƒ s
vuttappamÄ• á¹‡ato atikkantÄ• sanaá¹ƒ. kammavasena payojanato __ ``anuyuttÄ• viharan
apekkhitvÄ• â€™â€™ _ti vuttaá¹ƒ. __vÄ• á¸·arÅ«pÄ• nÄ«_ti Ä• harimÄ• ni sÄ«habyagghÄ•

bhikkhunivibhaá¹…ge ``pallaá¹…ko nÄ• ma Ä• harimehi vÄ• á¸·ehi katoâ€™â€™ ti (Vin IV 9
akappiyamaÃ±co pallaá¹…koâ€™â€™ ti __sÄ• rasamÄ• se_ vuttaá¹ƒ. __dÄ«ghalomako ma
caturaá¹…gulÄ• dhikalomo kÄ• á¸·avaá¹‡á¹‡o mahÄ• kojavo. __ku_vuccati pathavÄ«, tassa
sobhanavitthaá¹-avasenÄ• ti __kojavo. ``caturaá¹…gulÄ• dhikÄ• ni kira tassa lomÄ• nÄ«â€™
caturaá¹…gulato heá¹-á¹-hÄ• \Be I 363/ vaá¹-á¹-atÄ«ti vadanti. __uddalomÄ« ekantalomÄ«
visesadassanametaá¹ƒ, tasmÄ• yadi tÄ• su na pavisati, vaá¹-á¹-atÄ«ti gahetabbaá¹ƒ. __vÄ
bhitticchadÄ• diÄ• kÄ• rena vÄ• nena sibbanena vicitraá¹ƒ. __uá¹‡á¹‡Ä• mayattharaá¹‡a_m
migalomapakatamattharaá¹‡aá¹ƒ. __setattharaá¹‡o_ti dhavalattharaá¹‡o. sÄ«tatthikehi sevi
__setattharaá¹‡o, _ ``bahumudulomakoâ€™â€™ tipi vadanti. __ghanapupphako_ti sabbath
``uá¹‡á¹‡Ä• mayattharaá¹‡o_ti uá¹‡á¹‡Ä• mayo lohitattharaá¹‡oâ€™â€™ ti (Sp-á¹- 258) __
vuttaá¹ƒ. Ä• malakapattÄ• kÄ• rÄ• hi pupphapantÄ«hi yebhuyyato katattÄ• __Ä• malakapa

__tiá¹‡á¹‡aá¹ƒ tÅ«lÄ• na_nti rukkhatÅ«lalatÄ• tÅ«lapoá¹-akÄ«tÅ«lasaá¹…khÄ• tÄ• naá¹ƒ ti
uditaá¹ƒ dvÄ«su lomaá¹ƒ dasÄ• yassÄ• ti __uddalomÄ«_ i-kÄ• rassa akÄ• raá¹ƒ, ta-kÄ• ra
katvÄ• . ekasmiá¹ƒ ante lomaá¹ƒ dasÄ• yassÄ• ti __ekantalomÄ«. _ ubhayattha __kecÄ«_t
uttaravihÄ• ravÄ• sino ca. tesaá¹ƒ vÄ• de pana uditamekato uggataá¹ƒ lomamayaá¹ƒ pupph
vuttanayena. ubhato antato ekaá¹ƒ sadisaá¹ƒ lomamayaá¹ƒ pupphaá¹ƒ yassÄ• ti __ekantalo
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``uddalomÄ«ti ekato uggatalomaá¹ƒ uá¹‡á¹‡Ä• mayat
tipi pÄ• á¹-ho. ekantalomÄ«ti ubhato uggatalomaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nt
vuttaá¹ƒ, nÄ• mamattamesa viseso. atthato pana aggahitÄ• vaseso aá¹-á¹-hakathÄ• dvayep

koseyyaÃ±ca kaá¹-á¹-issaÃ±ca __kaá¹-á¹-issÄ• ni_ virÅ«pekasesavasena. tehi pakatamatth
__kaá¹-á¹-issaá¹ƒ. _ etadevatthaá¹ƒ dassetuá¹ƒ __ ``koseyyakaá¹-á¹-issamayapaccattharaá
vuttaá¹ƒ, koseyyasuttÄ• namantarantaraá¹ƒ suvaá¹‡á¹‡amayasuttÄ• ni pavesetvÄ• vÄ«tam
hoti. suvaá¹‡á¹‡asuttaá¹ƒ kira ``kaá¹-á¹-issaá¹ƒ, kassaá¹-aâ€™â€™ nti \Ne I 320/ ca vadant
``koseyyakassaá¹-amayaâ€™â€™ nti __Ä• cariyadhammapÄ• lattherena_ (Sv-pá¹- I 15) vu
nÄ• ma vÄ• kavisesotipi vadanti. __ratanaparisibbita_nti ratanehi saá¹ƒsibbitaá¹ƒ, suvaá¹‡á
__suddhakoseyya_nti ratanaparisibbanarahitaá¹ƒ. __vinaye_ti vinayaá¹-á¹-hakathaá¹ƒ, vina
sandhÄ• ya vuttaá¹ƒ. idha hi suttantikapariyÄ• ye ``á¹-hapetvÄ• tÅ«likaá¹ƒ sabbÄ• neva go
ratanaparisibbitÄ• ni vaá¹-á¹-antÄ«â€™â€™ ti vuttaá¹ƒ. vinayapariyÄ• yaá¹ƒ pana patvÄ• g
á¹-hÄ• tabbattÄ• suddhakoseyyameva vaá¹-á¹-ati, netarÄ• nÄ«ti vinicchayo veditabbo, sutt
ratanaparisibbanarahitÄ• pi tÅ«likÄ• na vaá¹-á¹-ati, itarÄ• ni vaá¹-á¹-anti, sacepi tÄ• ni ratan
bhÅ«mattharaá¹‡avasena yathÄ• nurÅ«paá¹ƒ maÃ±capÄ«á¹-hÄ• dÄ«su ca upanetuá¹ƒ vaá
gahaá¹-á¹-hÄ• nampi vasena vuttattÄ• tesaá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ __ ``á¹-hapetvÄ• .
vaá¹-á¹-antÄ«ti vuttaâ€™â€™ _nti apare. __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya_nti katthaci
porÄ• á¹‡adÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yanti attho. __naccayogga_nti naccituá¹ƒ pahona
naccanti __kuttakaá¹ƒ, _ taá¹ƒ pana uddalomÄ«ekantalomÄ«visesameva. vuttaÃ±ca ---

``dvidasekadasÄ• nyudda-lomÄ«ekantalomino.

tadeva soá¸·asitthÄ«naá¹ƒ, naccayoggaÃ±hi kuttakaâ€™â€™ nti ||

hatthino piá¹-á¹-hiyaá¹ƒ attharaá¹ƒ __hatthattharaá¹ƒ. _ evaá¹ƒ sesapadesupi. __ajinacam
ajinamigacammehi, tÄ• ni kira cammÄ• ni sukhumatarÄ• ni, tasmÄ• dupaá¹-á¹-atipaá¹-á¹-Ä
vuttaá¹ƒ ``ajinappaveá¹‡Ä«â€™â€™ ti, uparÅ«pari á¹-hapetvÄ• sibbanavasena hi santatib
ti vuccati. __kadalÄ«migo_ti maÃ±jÄ• rÄ• kÄ• ramigo, tassa dhammena kataá¹ƒ pavarapac
``taá¹ƒ kirÄ• â€™â€™ _tiÄ• di tadÄ• kÄ• radassanaá¹ƒ, tasmÄ• suddhameva kadalÄ«mig
vadanti. uttaraá¹ƒ uparibhÄ• gaá¹ƒ chÄ• detÄ«ti __uttaracchado, _ vitÄ• naá¹ƒ. tampi lohita
Ä• ha __ ``rattavitÄ• nenÄ• â€™â€™ _ti. ``yaá¹ƒ vattati, taá¹ƒ sauttaracchedaâ€™â€™ nti
saá¹ƒsibbitabhÄ• vena saddhiá¹ƒ vattatÄ«ti attho. rattavitÄ• nesu ca kÄ• sÄ• vaá¹ƒ vaá¹-á¹-
kusumbhÄ• dirattameva na vaá¹-á¹-ati, taÃ±ca kho sabbarattameva. yaá¹ƒ pana nÄ• nÄ• va
vÄ• lepacittaá¹ƒ vÄ• , taá¹ƒ vaá¹-á¹-ati. paccattharaá¹‡asseva padhÄ• nattÄ• tappaá¹-ibad
na vaá¹-á¹-atÄ«ti vuttaá¹ƒ. __ubhato_ti ubhayattha maÃ±cassa sÄ«sabhÄ• ge, pÄ• dabhÄ•
sauttaracchade viya vinicchayo. __padumavaá¹‡á¹‡aá¹ƒ vÄ• _ti nÄ• tirattaá¹ƒ sandhÄ• yÄ•
pana sabbathÄ• kappiyattÄ• vuttaá¹ƒ, na pana ubhato upadhÄ• nesu akappiyattÄ• . na hi
vaá¹-á¹-ati. paá¹-alikaggahaá¹‡eneva cittakassÄ• pi attharaá¹‡assa saá¹…gahetabbappasa
pamÄ• á¹‡ayutta_nti vuttamevatthaá¹ƒ byatirekato samatthetuá¹ƒ \Ne I 321/ Ä• ha __ ``mah
paá¹-ikkhittaâ€™â€™ _nti. __mahÄ• upadhÄ• na_nti ca pamÄ• á¹‡Ä• tikkantaá¹ƒ upadhÄ•
tassa pamÄ• á¹‡aá¹ƒ. vuttaÃ±ca ``anujÄ• nÄ• mi bhikkhave, sÄ«sappamÄ• á¹‡aá¹ƒ \Be I 3
nti (Vin II 297) __sÄ«sappamÄ• á¹‡a_Ã±ca nÄ• ma yassa vitthÄ• rato tÄ«su kaá¹‡á¹‡esu d
antaraá¹ƒ miniyamÄ• naá¹ƒ vidatthi ceva caturaá¹…gulaÃ±ca hoti. bibbohanassa majjhaá¹-
muá¹-á¹-hiratanaá¹ƒ hoti, dÄ«ghato pana diyaá¸• á¸• haratanaá¹ƒ vÄ• dviratanaá¹ƒ vÄ• . ta
akappiyattÄ• yeva paá¹-ikkhittaá¹ƒ, na tu uccÄ• sayanamahÄ• sayanapariyÄ• pannattÄ• . _
sÄ«sÅ«padhÄ• naá¹ƒ, pÄ• dÅ«padhÄ• naÃ±ca. __paccattharaá¹‡aá¹ƒ datvÄ• _ti paccattha
attho, idaÃ±ca gilÄ• nameva sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __senÄ• sanakkhandhakavaá¹
``agilÄ• nassÄ• pi sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti dvayameva vaá¹-á¹-
santharitvÄ• upari paccattharaá¹‡aá¹ƒ katvÄ• nipajjitumpi vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to
__vuttanayenevÄ• _ti vinaye bhagavatÄ• vuttanayeneva. kathaá¹ƒ pana vuttanti Ä• ha __
_ntiÄ• di. yathÄ• aá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ hoti, evaá¹ƒ Ä• sandiyÄ• pÄ• dacchindana
pallaá¹…kassa pana Ä• harimÄ• ni vÄ• á¸·arÅ«pÄ• ni Ä• haritvÄ• puna appaá¹-ibaddhatÄ•
__vijaá¹-etvÄ• _ti jaá¹-aá¹ƒ nibbedhetvÄ• . __bibbohanaá¹ƒ kÄ• tu_nti tÄ• ni vijaá¹-itatÅ«lÄ•
bibbohanaá¹ƒ kÄ• tuá¹ƒ.

<16> __ ``mÄ• tukucchito nikkhantadÄ• rakÄ• naâ€™â€™ _nti etena aá¹‡á¸• ajajalÄ• bujÄ
mÄ• tukucchito nikkhantattÄ• ti ca kÄ• raá¹‡aá¹ƒ dasseti, tenevÄ• yamattho sijjhati ``aneka
antosayanahetu esa gandhoâ€™â€™ ti. __ucchÄ• denti_ ubbaá¹-á¹-enti. __saá¹‡á¹-hÄ• na

susaá¹‡á¹-hÄ• natÄ• sampÄ• danatthaá¹ƒ. __parimaddantÄ«_ti samantato maddanti.

__tesaá¹ƒyeva dÄ• rakÄ• na_nti puÃ±Ã±avantÄ• nameva dÄ• rakÄ• naá¹ƒ. tesameva hi pa
gahaá¹‡aá¹ƒ. __mahÄ• mallÄ• na_nti mahataá¹ƒ bÄ• huyuddhakÄ• rakÄ• naá¹ƒ. __Ä• dÄ•
maá¹‡á¸• anakapakatikÄ• naá¹ƒ manussÄ• naá¹ƒ attano mukhachÄ• yÄ• passanatthaá¹ƒ k
bhaá¹‡á¸• aviseso. tÄ• disaá¹ƒ sandhÄ• ya __ ``yaá¹ƒ kiÃ±ci ... pe ... na vaá¹-á¹-atÄ«â€™â
__alaá¹…kÄ• raÃ±janameva_ na bhesajjaÃ±janaá¹ƒ. maá¹‡á¸• anÄ• nuyogassa hi adhippe
loke __mÄ• lÄ• _-saddo baddhamÄ• lÄ• yameva ``mÄ• lÄ• mÄ• lyaá¹ƒ pupphadÄ• meâ€™
suddhapupphesupi niruá¸·hoti Ä• ha __ ``abaddhamÄ• lÄ• vÄ• â€™â€™ _ti. __kÄ• á¸·apÄ
kÄ• á¸·avaá¹‡á¹‡apÄ«á¸·akÄ• dÄ«naá¹ƒ. __mattikakakka_nti osadhehi abhisaá¹…khataá¹ƒ
__dentÄ«_ti vilepenti. __calite_ti vikÄ• rÄ• pajjanavasena calanaá¹ƒ patte \Be I 366/, kupite
__tenÄ• _ti sÄ• sapakakkena. __dose_ti kÄ• á¸·apÄ«á¸·akÄ• dÄ«naá¹ƒ hetubhÅ«te lohitad
apanayanavasena khÄ• dite. __sannisinne_ti tÄ• dise duá¹-á¹-halohite parikkhÄ«á¹‡e. __m
mukhavilepanena \Ne I 322/. __cuá¹‡á¹‡entÄ«_ti vilimpenti. __taá¹ƒ sabba_nti
mattikÄ• kakkasÄ• sapatilahaliddikakkadÄ• nasaá¹…khÄ• taá¹ƒ mukhacuá¹‡á¹‡aá¹ƒ, mukh
atthÄ• nukkamasambhavato hi ayaá¹ƒ padadvayassa vaá¹‡á¹‡anÄ• . mukhacuá¹‡á¹‡asaá¹
padadvayassa tulyÄ• dhikaraá¹‡avasena atthavibhÄ• vanÄ• .

__hatthabandha_nti hatthe bandhitabbamÄ• bharaá¹‡aá¹ƒ, taá¹ƒ pana saá¹…khakapÄ• lÄ•
``hattheâ€™â€™ _tiÄ• di. saá¹…kho eva kapÄ• laá¹ƒ tathÄ• . __ ``apareâ€™â€™ _tiÄ• din
``sikhÄ• bandhaâ€™â€™ ntiÄ• di padÄ• namatthaá¹ƒ saá¹ƒvaá¹‡á¹‡eti. tattha __sikha_nti
nÄ• ma yena cÅ«á¸·Ä• ya thirakaraá¹‡atthaá¹ƒ, sobhanatthaÃ±ca vijjhati. muttÄ• ya, muttÄ•
__muttÄ• latÄ• , _ muttÄ• vaá¸·i. __daá¹‡á¸• o_ nÄ• ma catuhatthoti vuttaá¹ƒ __ ``catuhatth
_ti. __alaá¹…katadaá¹‡á¸• aka_nti pana tato omakaá¹ƒ rathayaá¹-á¹-hiÄ• dikaá¹ƒ sandhÄ• y
__bhesajjanÄ• á¸·ika_nti bhesajjatumbaá¹ƒ. pattÄ• diolambanaá¹ƒ vÄ• maá¹ƒseyeva aciá¹‡
``vÄ• mapasse olaggitaâ€™â€™ _nti. __kaá¹‡á¹‡ikÄ• _ nÄ• ma kÅ«á¹-aá¹ƒ, tÄ• ya ca rata
yassa tathÄ• . __paÃ±cavaá¹‡á¹‡asuttasibbita_nti nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hava
suttehi sibbitaá¹ƒ tividhampi chattaá¹ƒ. __ratanamattÄ• yÄ• maá¹ƒ caturaá¹…gulavitthata_n
paricayaniyÄ• mena vÄ• nalÄ• á¹-e bandhituá¹ƒ pahonakappamÄ• á¹‡ena vÄ• vuttaá¹ƒ. _
dassetvÄ• â€™â€™ _ti etena tadanajjhottharaá¹‡avasena bandhanÄ• kÄ• raá¹ƒ dasseti. __
``maá¹‡iâ€™â€™ _nti idaá¹ƒ siromaá¹‡iá¹ƒ sandhÄ• ya vuttanti Ä• ha __ ``cÅ«á¸·Ä• maá¹‡
maá¹‡inti attho. camarassa ayaá¹ƒ cÄ• maro, sveva vÄ• lo, tena katÄ• bÄ«janÄ« __cÄ• ma
aÃ±Ã±Ä• saá¹ƒ pana makasabÄ«janÄ«vÄ• kamayabÄ«janÄ«usÄ«ramayabÄ«janÄ«morapi
vidhÅ«panatÄ• lavaá¹‡á¹-Ä• naÃ±ca kappiyattÄ• tassÄ• yeva gahaá¹‡aá¹ƒ daá¹-á¹-habbaá

<17> duggatito, saá¹ƒsÄ• rato ca niyyÄ• ti etenÄ• ti __niyyÄ• naá¹ƒ, _ saggamaggo, mokk
niyyÄ• namarahati, tasmiá¹ƒ vÄ• niyyÄ• ne niyuttÄ• , taá¹ƒ vÄ• niyyÄ• naá¹ƒ phalabhÅ«ta
__niyyÄ• nikÄ• , _ vacÄ«duccaritakilesato niyyÄ• tÄ«ti vÄ• __niyyÄ• nikÄ• _ Ä«-kÄ• rassa

ka-kÄ• raá¹ƒ \Be I 367/ katvÄ• . anÄ«ya-saddo hi bahulÄ• katvatthÄ• bhidhÄ• yako. cetanÄ
samphappalÄ• pavirati idha adhippetÄ• . tappaá¹-ipakkhato __aniyyÄ• nikÄ• , _ samphappa
__aniyyÄ• nikattaá¹ƒ, _ tasmÄ• __aniyyÄ• nikattÄ• . _ __tiracchÄ• nabhÅ«tÄ• _ti tirokaraá¹
vibandhanabhÅ«tÄ• . __sopi nÄ• mÄ• _ti ettha __nÄ• ma_-saddo garahÄ• yaá¹ƒ. __kamma
aniccatÄ• paá¹-isaá¹ƒyuttattÄ• catusaccakammaá¹-á¹-hÄ• nabhÄ• ve. __kÄ• massÄ• dava
kÄ• masaá¹…khÄ• taassÄ• davasena. saha atthenÄ• ti __sÄ• tthakaá¹ƒ, _ hitapaá¹-isaá¹ƒy
yÄ• nakathÄ• sambandhaá¹ƒ sandhÄ• ya vuttaá¹ƒ. suá¹-á¹-hu nivesitabboti __suniviá¹-á¹-ho
__dunniviá¹-á¹-ho. gÄ• ma_-saddena gÄ• mavÄ• sÄ« janopi gahitoti Ä• ha __ ``asukagÄ• m

__sÅ«rakathÄ• _ti \Ne I 323/ ettha __sÅ«ra_-saddo vÄ«ravÄ• cakoti dasseti __ ``sÅ«ro aho
__visikhÄ• _ nÄ• ma maggasanniveso, idha pana visikhÄ• gahaá¹‡ena tannivÄ• sinopi gah
Ä• gatoâ€™â€™ tiÄ• dÄ«su viya, tenevÄ• ha __ ``saddhÄ• pasannÄ• â€™â€™ _tiÄ• di.

kumbhassa á¹-hÄ• naá¹ƒ nÄ• ma udakaá¹-á¹-hÄ• nanti vuttaá¹ƒ __ ``udakaá¹-á¹-hÄ• nakat
__udakatitthakathÄ• tipi vuccati_ tattheva samavarodhato. apica kumbhassa karaá¹‡aá¹-á¹-
__kumbhaá¹-á¹-hÄ• naá¹ƒ. _ tadapadesena pana kumbhadÄ• siyo vuttÄ• ti dasseti __ ``kum
_ti iminÄ• . pubbe petÄ• kÄ• laá¹…katÄ• ti __pubbapetÄ• . _ ``peto pareto kÄ• laá¹…katoâ
pariyÄ• yavacanaá¹ƒ. heá¹-á¹-hÄ• vuttanayamatidisituá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vu

__purimapacchimakathÄ• hi vimuttÄ• _ti idhÄ• gatÄ• hi purimÄ• hi, pacchimÄ• hi ca kathÄ
__nÄ• nÄ• sabhÄ• vÄ• _ti atta-saddassa sabhÄ• vapariyÄ• yabhÄ• vamÄ• ha. __asukena
issarena vÄ• . uppattiá¹-hitisambhÄ• rÄ• divasena lokaá¹ƒ akkhÄ• yati etÄ• yÄ• ti __lokakk
lokÄ• yatasamaÃ±Ã±e vitaá¹‡á¸• asatthe nissitÄ• sallÄ• pakathÄ• ti dasseti __
``lokÄ• yatavitaá¹‡á¸• asallÄ• pakathÄ• â€™â€™ _ti iminÄ• . lokÄ• bÄ• lajanÄ• Ä• yatanti
vÄ• dassÄ• denÄ• ti __lokÄ• yataá¹ƒ, _ loko vÄ• hitaá¹ƒ na yatati na Ä«hati tenÄ• ti __lokÄ
ganthaá¹ƒ nissÄ• ya sattÄ• puÃ±Ã±akiriyÄ• ya cittampi na uppÄ• denti \Be I 368/. aÃ±Ã±a
saggamokkhaviruddhaá¹ƒ vÄ• kathaá¹ƒ tanonti etthÄ• ti __vitaá¹‡á¸• o, _ viruddhena vÄ•
tÄ• á¸·enti ettha vÄ• dinoti __vitaá¹‡á¸• o, _ sabbattha niruttinayena padasiddhi.

__sÄ• garadevena khato_ti ettha sÄ• gararaÃ±Ã±o puttehi khatotipi vadanti. vijjati pavedan
yassÄ• ti __samuddo_ dha-kÄ• rassa da-kÄ• raá¹ƒ katvÄ• , __saha_-saddo cettha vijjamÄ•
``salomakosapakkhakoâ€™â€™ tiÄ• dÄ«su viya. __bhavo_ti vuddhi bhavati vaá¸• á¸• hatÄ
hÄ• ni tabbirahato. dvandato pubbe suyyamÄ• no itisaddo paccekaá¹ƒ yojetabboti Ä• ha __
abhavoâ€™â€™ _ti. __yaá¹ƒ vÄ• taá¹ƒ vÄ• _ti yaá¹ƒ kiÃ±ci, atha taá¹ƒ aniyamanti attho. a
aniyamatthaá¹ƒ saha vikappena yaá¹ƒtaá¹ƒ-saddehi dÄ«penti Ä• cariyÄ• . apica __bhavo_ti
ucchedo. __bhavo_ti vÄ• kÄ• masukhaá¹ƒ. __abhavo_ti attakilamatho.

iti imÄ• ya chabbidhÄ• ya itibhavÄ• bhavakathÄ• ya saddhiá¹ƒ bÄ• ttiá¹ƒsa tiracchÄ• nakat

I 324/ vÄ• pÄ• á¸·iyaá¹ƒ sarÅ«pato anÄ• gatÄ• pi araÃ±Ã±apabbatanadÄ«dÄ«pakathÄ• __
battiá¹ƒsa tiracchÄ• nakathÄ• ti vuccanti. pÄ• á¸·iyaÃ±hi __ ``iti vÄ• â€™â€™ _ti __ettha iti_
__vÄ• _-saddo vikappanattho. idaá¹ƒ vuttaá¹ƒ hoti ``evaá¹ƒpakÄ• raá¹ƒ, ito aÃ±Ã±aá¹ƒ vÄ•
niratthakakathaá¹ƒ anuyuttÄ• viharantÄ«â€™â€™ ti, Ä• diattho vÄ• __iti_-saddo iti vÄ• iti
``naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (DN I 10, 164; MN
14, 102; AN c 10.99) viya, iti evamÄ• diá¹ƒ aÃ±Ã±ampi tÄ• disaá¹ƒ kathamanuyuttÄ• vihara

<18> viruddhassa gahaá¹‡aá¹ƒ __viggaho, _ so yesanti __viggÄ• hikÄ• , _ tesaá¹ƒ tathÄ•
gaá¹‡hÄ• ti etÄ• yÄ• ti __viggÄ• hikÄ• , _ sÄ• yeva kathÄ• tathÄ• . __sÄ• rambhakathÄ• _
__sahita_nti pubbÄ• parÄ• viruddhaá¹ƒ. tatoyeva __siliá¹-á¹-haá¹ƒ_. taá¹ƒ pana atthakÄ• ra
dassetuá¹ƒ __ ``atthayuttaá¹ƒ kÄ• raá¹‡ayuttanti atthoâ€™â€™ _ti vuttaá¹ƒ. nti vacanaá¹ƒ.
á¹-hitaá¹ƒ_ sapattagato asamattho yodho viya na kiÃ±ci jÄ• nÄ• si, kintu sayameva parÄ• je
__vÄ• do doso_ti pariyÄ• yavacanaá¹ƒ. tathÄ• __cara_ \Be I 369/ __vicarÄ• _ti. __tattha ta
tasmiá¹ƒ Ä• cariyakule. __nibbedhehÄ«_ti mayÄ• ropitaá¹ƒ vÄ• daá¹ƒ vissajjehi.

<19> dÅ«tassa kammaá¹ƒ __dÅ«teyyaá¹ƒ, _ tassa kathÄ• tathÄ• , tassaá¹ƒ. __idha, amut
bhummavacanaá¹ƒ, tenÄ• ha __ ``asukaá¹ƒ nÄ• ma á¹-hÄ• naâ€™â€™ _nti. vitthÄ• rato vi
vinayaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) 436-437) vuttoti saá¹…khepato idha dassetuá¹ƒ
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __gihisÄ• sana_nti yathÄ• vuttaviparÄ«taá¹ƒ sÄ• sanaá¹
gihÄ«naÃ±Ã±eva.

<20> __tividhenÄ• _ti sÄ• mantajappanairiyÄ• pathasannissitapaccayapaá¹-isevanabhedat
__vimhÄ• payantÄ«_ti ``ayamacchariyapurisoâ€™â€™ ti attani paresaá¹ƒ vimhayaá¹ƒ sam
uppÄ• denti. vipubbaÃ±hi mhi-saddaá¹ƒ sampahaá¹ƒsane vadanti saddavidÅ«. sampahaá¹
__lapantÄ«_ti attÄ• naá¹ƒ vÄ• dÄ• yakaá¹ƒ vÄ• ukkhipitvÄ• yathÄ• so kiÃ±ci dadÄ• ti, ev
ukkhipanavasena dÄ«petvÄ• kathenti. __nimittaá¹ƒ sÄ«lametesanti nemittikÄ• _ti taddhitav
yathÄ• ``paá¹ƒsukÅ«likoâ€™â€™ ti (Nidd I 52) apica nimittena vadanti, nimittaá¹ƒ vÄ• kar
nimitta_nti ca paresaá¹ƒ paccayadÄ• nasaÃ±Ã±uppÄ• dakaá¹ƒ kÄ• yavacÄ«kammaá¹ƒ vuc
cuá¹‡á¹‡aá¹ƒ viya karaá¹‡aá¹ƒ. nippisantÄ«ti vÄ• __nippesÄ• , _ nippesÄ• yeva __nippesi
__nippeso, _ taá¹ƒ karontÄ«tipi __nippesikÄ• . nippeso_ ca nÄ• ma \Ne I 325/ bhaá¹-apuris
lÄ• bhasakkÄ• ratthaá¹ƒ akkosanakhuá¹ƒsanuppaá¹‡á¸• anaparapiá¹-á¹-himaá¹ƒsikatÄ• . __
lÄ• bhena amutra lÄ• bhaá¹ƒ. __nijigÄ«santi magganti pariyesantÄ«_ti pariyÄ• yavacanaá¹ƒ
kuhÄ• nÄ• dÄ«ni nimittaá¹ƒ katvÄ• taá¹ƒsamaá¹…gipuggalesu pavattÄ• ti Ä• ha __ ``kuhan
adhivacanaâ€™â€™ _nti. __aá¹-á¹-hakathaÃ±cÄ• _ti taá¹ƒtaá¹ƒpÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ•
porÄ• á¹‡aá¹-á¹-hakathaÃ±ca.

majjhimasÄ«lavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• sÄ«lavaá¹‡á¹‡anÄ•

<21> aá¹…gÄ• ni \Be I 370/ Ä• rabbha pavattattÄ• aá¹…gasahacaritaá¹ƒ satthaá¹ƒ __ ``aá
uttarapadalopena vÄ• . __nimitta_nti etthÄ• pi eseva nayo, tenÄ• ha __ ``hatthapÄ• dÄ• dÄ
pana ``aá¹…ganti aá¹…gavikÄ• raá¹ƒ paresaá¹ƒ aá¹…gavikÄ• radassanenÄ• pi lÄ• bhÄ• lÄ
vadanti. __nimittasattha_nti nimittena saÃ±jÄ• nanappakÄ• radÄ«pakaá¹ƒ satthaá¹ƒ, taá¹ƒ
__ ``paá¹‡á¸• urÄ• jÄ• â€™â€™ _tiÄ• dimÄ• ha. __paá¹‡á¸• urÄ• jÄ• _ti ca ``dakkhiá¹‡Ä• r
vuttaá¹ƒ. sÄ«haá¸·adÄ«pe dakkhiá¹‡Ä• rÄ• manÄ• makassa saá¹…ghÄ• rÄ• massa kÄ• ral
``dakkhiá¹‡amadhurÄ• dhipatÄ«â€™â€™ ti ca katthaci likhitaá¹ƒ, dakkhiá¹‡amadhuranagar
__muttÄ• yo_ti muttikÄ• . __muá¹-á¹-hiyÄ• _ti hatthamuddÄ• ya. __gharagolikÄ• yÄ• _ti sar
``muttÄ• â€™â€™ _ti saÃ±Ã±Ä• nimittenÄ• ha, saá¹…khyÄ• nimittena pana __ ``tissoâ€™â

__ ``mahantÄ• naâ€™â€™ _nti etena appakaá¹ƒ nimittameva, mahantaá¹ƒ pana uppÄ• do
visesaá¹ƒ dasseti. __uppatita_nti uppatanaá¹ƒ. subhÄ• subhaphalaá¹ƒ pakÄ• sento uppajja
uppÄ• topi, _ subhÄ• subhasÅ«cikÄ• bhÅ«tavikati. so hi dhÅ«mo viya aggissa kammaphala
karoti, na tu tamuppÄ• detÄ«ti. __ida_nti idaá¹ƒ nÄ• ma phalaá¹ƒ. __eva_nti iminÄ• nÄ• ma
__Ä• disantÄ«_ti niddisanti. __pubbaá¹‡hasamaye_ti kÄ• lavasena. __idaá¹ƒ nÄ• mÄ• _ti v
vasabhaá¹ƒ, kuÃ±jaraá¹ƒ, pÄ• sÄ• daá¹ƒ, pabbataá¹ƒ vÄ• Ä• ruá¸·hamattÄ• naá¹ƒ supine p
phalaâ€™â€™ ntiÄ• dinÄ• hi vatthukittanaá¹ƒ hoti. __supinaka_nti supinasatthaá¹ƒ.
aá¹…gasampattivipattidassanamattena pubbe ``aá¹…gaâ€™â€™ nti vuttaá¹ƒ, idha pana
mahÄ• nubhÄ• vatÄ• dinipphÄ• dakalakkhaá¹‡avisesadassanena ``lakkhaá¹‡aâ€™â€™ nti
``iminÄ• _ \Ne I 326/ __lakkhaá¹‡enÄ• â€™â€™ _tiÄ• di. lakkhaá¹‡anti hi aá¹…gapaccaá¹.
dissamÄ• nÄ• kÄ• ravisesaá¹ƒ sattisirivacchagadÄ• pÄ• sÄ• dÄ• dikamadhippetaá¹ƒ taá¹ƒ
anenÄ• ti katvÄ• , satthaá¹ƒ pana tappakÄ• sanato __lakkhaá¹‡aá¹ƒ. Ä• hate_ti purÄ• á¹‡e
__ahate_ti pana pÄ• á¹-he vuttavipariyÄ• yena attho. __ito paá¹-á¹-hÄ• yÄ• _ti devarakkhas
yathÄ• phalaá¹ƒ parikappitena vividhavatthabhÄ• ge ito vÄ• etto vÄ• saÃ±chinne idaá¹ƒ nÄ
hoti. __evarÅ«pena dÄ• runÄ• _ti palÄ• sasiriphalÄ• didÄ• runÄ• , tathÄ• dabbiyÄ• . yadi d
aggihomÄ• neva \Be I 371/, atha kasmÄ• visuá¹ƒ vuttÄ• nÄ«ti Ä• ha __ ``evarÅ«pÄ• yÄ• â
__dabbihomÄ• _dÄ«ni homopakaraá¹‡Ä• divisesehi phalavisesadassanavasena vuttÄ• ni, _
vuttÄ• vasesasÄ• dhanavasena vuttanti adhippÄ• yo. tenÄ• ha __ ``dabbihomÄ• dÄ«nÄ«â€

__kuá¹‡á¸• ako_ti taá¹‡á¸• ulakhaá¹‡á¸• aá¹ƒ, tilassa idanti __telaá¹ƒ, _ samÄ• sataddhitap
sÄ• maÃ±Ã±abhÅ«tÄ• nÄ«ti visesakaraá¹‡atthaá¹ƒ __ ``tilatelÄ• dikaâ€™â€™ _nti vuttaá¹ƒ
pakkhipanatthaá¹ƒ. ``pakkhipanavijjaâ€™â€™ ntipi pÄ• á¹-ho, pakkhipanahetubhÅ«taá¹ƒ vi
__dakkhiá¹‡akkhakajaá¹‡á¹‡ulohitÄ• dÄ«hÄ«_ti dakkhiá¹‡akkhakalohitadakkhiá¹‡ajaá¹‡á¹‡
``pubbeâ€™â€™ _tiÄ• dinÄ• aá¹…gaaá¹…gavijjÄ• naá¹ƒ visesadassanena punaruttabhÄ•
__aá¹…gulaá¹-á¹-hiá¹ƒ disvÄ• _ti aá¹…gulibhÅ«taá¹ƒ, aá¹…guliyÄ• vÄ• jÄ• taá¹ƒ aá¹-á¹-hi
aá¹…gulicchavimattaá¹ƒ apassitvÄ• tadaá¹-á¹-hivipassanavaseneva byÄ• karontÄ«ti vuttaá

``aá¹…galaá¹-á¹-hinti sarÄ«raâ€™â€™ nti (Sv-pá¹- I 21) pana __Ä• cariyadhammapÄ• latth
sati aá¹…gapaccaá¹…gÄ• naá¹ƒ viruhanabhÄ• vena laá¹-á¹-hisadisattÄ• sarÄ«rameva aá¹
viÃ±Ã±Ä• yati. __kulaputto_ti jÄ• tikulaputto, Ä• cÄ• rakulaputto ca. __disvÄ• pÄ«_ti ettha _
adisvÄ• pÄ«ti sampiá¹‡á¸• anattho. abbhino satthaá¹ƒ __abbheyyaá¹ƒ_. mÄ• surakkhena k
rÄ• jÅ«hi paribhÅ«ttaá¹ƒ satthaá¹ƒ __rÄ• jasatthaá¹ƒ. _ sabbÄ• nipetÄ• ni khattavijjÄ• paka
santiatthoti Ä• ha __ ``santikaraá¹‡avijjÄ• â€™â€™ _ti, upasaggÅ«pasamanavijjÄ• ti attho.
rassaá¹ƒ katvÄ• evamahÄ• ti sandhÄ• ya __ ``siá¹…gÄ• larutavijjÄ• â€™â€™ _ti vadanti, s
subhÄ• subhasaÃ±jÄ• nanavijjÄ• ti attho. __ ``bhÅ«tavejjamanto_ti bhÅ«tavasÄ«karaá¹‡am
antopathaviyaá¹ƒ kataghare, mattikÄ• mayaghare vÄ• . ``bhÅ«rivijjÄ• sassabuddhikaraá¹‡a
__sÄ• rasamÄ• se. sappÄ• vhÄ• yanavijjÄ• _ti sappÄ• gamanavijjÄ• . __visavantameva vÄ
bhÄ• vaniddesassa hi mÄ• na-saddassa antabyappadeso. yÄ• ya karonti, sÄ• visavijjÄ• ti y
vÄ• â€™â€™ tipi pÄ• á¹-ho. evaá¹ƒ sati sarÅ«padassanaá¹ƒ hoti, visavicÄ• raá¹‡aganthoye
ganthassa parasamaÃ±Ã±Ä• . __sapakkhakaapakkhakadvipadacatuppadÄ• na_nti
piá¹…galamakkhikÄ• disapakkhakagharagolikÄ• diapakkhakadevamanussacaá¹…gorÄ• dic
kaá¹‡á¹-asasajambukÄ• dicatuppadÄ• naá¹ƒ \Ne I 327/. __rutaá¹ƒ_ vassitaá¹ƒ. __gataá¹ƒ_
``sakuá¹‡avijjÄ• â€™â€™ _ti idha migasaddassa \Be I 372/ lopaá¹ƒ, nidassanamattaá¹ƒ vÄ
__sakuá¹‡aÃ±Ä• á¹‡a_nti sakuá¹‡avasena subhÄ• subhaphalassa jÄ• nanaá¹ƒ. nanu saku
vÄ• yasavijjÄ• paviá¹-á¹-hÄ• ti Ä• ha __ ``taá¹ƒ visuÃ±Ã±eva satthaâ€™â€™ _nti.
taá¹ƒtaá¹ƒpakÄ• sakasatthÄ• nurÅ«pavasena hi idha tassa tassa vacananti daá¹-á¹-habbaá

paripakkagatabhÄ• vo attabhÄ• vassa, jÄ«vitakÄ• lassa ca vasena gahetabboti dasseti __
_tiÄ• dinÄ• . __Ä• diá¹-á¹-haÃ±Ä• na_nti Ä• disitabbassa Ã±Ä• á¹‡aá¹ƒ. __sararakkhaá¹‡a_
attato vÄ• sarassa rakkhaá¹‡aá¹ƒ. __ ``sabbasaá¹…gÄ• hikaâ€™â€™ _nti iminÄ• miga-sa
sabbasakuá¹‡acatuppadesu pavattiá¹ƒ dasseti, ekasesaniddeso vÄ• esa catuppadesveva
niruá¸·hattÄ• . sabbesampi sakuá¹‡acatuppadÄ• naá¹ƒ rutajÄ• nanasatthassa migacakkasa
subhÄ• subhajÄ• nanappakÄ• re sabbato bhadraá¹ƒ cakkÄ• disamaÃ±Ã±Ä• ti Ä• ha __ ``sa

<22> __ ``sÄ• minoâ€™â€™ _tiÄ• di pasaá¹-á¹-hÄ• pasaá¹-á¹-hakÄ• raá¹‡avacanaá¹ƒ. __
lakkhaá¹‡appakÄ• sakasatthaá¹ƒ. pÄ• risesanayena avasesaá¹ƒ __Ä• vudhaá¹ƒ. ``yamhi ku
imasmiá¹ƒ á¹-hÄ• ne tathÄ• jÄ• nanahetu eva sesaá¹ƒ lakkhaá¹‡anti dasseti. __ayaá¹ƒ vise
nti heá¹-á¹-hÄ• vuttÄ• lakkhaá¹‡ato viseso. tadatthÄ• vikaraá¹‡atthaá¹ƒ __ ``idaÃ±cettha v
vuttaá¹ƒ __aggiá¹ƒ dhamamÄ• na_nti aggiá¹ƒ mukhavÄ• tena jÄ• lentaá¹ƒ. __makkhesÄ«_t
__piá¸·andhanakaá¹‡á¹‡ikÄ• yÄ• _ti kaá¹‡á¹‡Ä• laá¹…kÄ• rassa. __gehakaá¹‡á¹‡ikÄ• yÄ•
ekasesanayaá¹ƒ, sÄ• maÃ±Ã±aniddesaá¹ƒ vÄ• upetaá¹ƒ. __kacchapalakkhaá¹‡a_nti kumr
__sabbacatuppadÄ• na_nti miga-saddassa catuppadavÄ• cakattamÄ• ha.

<23> __asukadivase_ti dutiyÄ• tatiyÄ• ditithivasena vuttaá¹ƒ. __asukanakkhattenÄ• _ti

assayujabharaá¹‡Ä«kattikÄ• rohaá¹‡Ä«Ä• dinakkhattayogavasena. __vippavutthÄ• na_nti v
nikkhantÄ• naá¹ƒ. upasaá¹…kamanaá¹ƒ __upayÄ• naá¹ƒ. apayÄ• naá¹ƒ_ paá¹-ikkamanaá¹
``bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹ƒ ... pe ... bhavissatÄ«â€™â€™ ti vutte dutiyavÄ• kyepi. ``abbh
jayoâ€™â€™ tiÄ• dÄ«hi dvÄ«hi vÄ• kyehi vuttÄ• __jayaparÄ• jayÄ• pÄ• kaá¹-Ä• yeva. _

<24> __rÄ• hÅ«_ti rÄ• hu nÄ• ma asurissaro asurarÄ• jÄ• . tathÄ• hi __mahÄ• samayasut

``sataÃ±ca \Ne I 328/ \Be I 373/ baliputtÄ• naá¹ƒ, sabbe verocanÄ• makÄ• .

sannayhitvÄ• balisenaá¹ƒ, rÄ• hubhaddamupÄ• gamuâ€™â€™ nti || (DN II 339).

tassa candimasÅ«riyÄ• naá¹ƒ gahaá¹‡aá¹ƒ saá¹ƒyuttanikÄ• ye __candimasuttasÅ«riyasutt
__iti_-saddo cettha Ä• diattho ``candaggÄ• hÄ• dayoâ€™â€™ ti vuttattÄ• , tena sÅ«riyaggÄ
saá¹…gayhanti. tasmÄ• candimasÅ«riyÄ• namiva nakkhattÄ• nampi rÄ• hunÄ• gahaá¹‡aá
``api cÄ• â€™â€™ _tiÄ• dinÄ• nakkhattagÄ• he dutiyanayo vutto. __aá¹…gÄ• rakÄ• digÄ•
aggahitaggahaá¹‡ena aá¹…gÄ• rakasasiputtasÅ«ragarusukkaravisutaketusaá¹…khÄ• tÄ• n
nakkhattagÄ• hoyeva saha payogena gahaá¹‡ato. sahapayogopi hi vedasamayena gahaá¹‡
patana_nti ukkobhÄ• sÄ• naá¹ƒ patanaá¹ƒ. vÄ• tasaá¹…ghÄ• tesu hi vegena aÃ±Ã±amaÃ±
dÄ«pikobhÄ• so viya obhÄ• so uppajjitvÄ• Ä• kÄ• sato patati, tatrÄ• yaá¹ƒ ukkÄ• pÄ• tavoh
vuttaá¹ƒ ---

``mahÄ• sikhÄ• ca sukkhaggÄ• -rattÄ• nilasikhojjalÄ• .

porisÄ« ca pamÄ• á¹‡ena, ukkÄ• nÄ• nÄ• vidhÄ• matÄ• â€™â€™ ti ||

__disÄ• kÄ• lusiya_nti disÄ• su khobhanaá¹ƒ, __taá¹ƒ_ sarÅ«pato dasseti __ ``aggisikhadh
Ä• kulabhÄ• vo viyÄ• â€™â€™ _ti iminÄ• , aggisikhadhÅ«masikhÄ• dÄ«naá¹ƒ bahudhÄ• p
nÄ• mÄ• ti vuttaá¹ƒ hoti. tadeva ``dhÅ«maketÅ«â€™â€™ ti lokiyÄ• vadanti. vuttaÃ±ca __jo

``ketu viya sikhÄ• vatÄ«, joti uppÄ• tarÅ«pinÄ«â€™â€™ ti.

__sukkhavalÄ• hakagajjana_nti vuá¹-á¹-himantarena vÄ• yuvegacalitassa valÄ• hakassa n
``nighÄ• toâ€™â€™ ti vadanti. vuttaÃ±ca __jotisatthe_ ---

``yadÄ• ntalikkhe balavÄ• , mÄ• ruto mÄ• rutÄ• hato.

patatyadho sa nÄ«ghÄ• to, jÄ• yate vÄ• yusambhavoâ€™â€™ ti ||

__udayana_nti lagganamÄ• yÅ«hanaá¹ƒ.

``yadodeti tadÄ• laganaá¹ƒ, rÄ• sÄ«namanvayaá¹ƒ kamÄ• â€™â€™ ti ---

hi \Ne I 329/ \Be I 374/ vuttaá¹ƒ. __atthaá¹…gamana_mpi tato sattamarÄ• sippamÄ• á¹‡ava
dhÅ«mo rajo rÄ• hÅ«ti imehi catÅ«hi kÄ• raá¹‡ehi __avisuddhatÄ• . _ tabbinimuttatÄ• __vo
``cattÄ• rome bhikkhave, candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• , yehi upakkilesehi upakkiliá¹-
na tapanti na bhÄ• santi na virocanti. katame cattÄ• ro? abbhÄ• bhikkhave, candimasÅ«riy
yena ... pe ... dhÅ«mo ... pe ... rajo ... pe ... rÄ• hu bhikkhave ... pe ... ime kho ... pe ... na
virocantÄ«â€™â€™ ti (AN a IV 50).

<25> __devassÄ• _ti meghassa. __dhÄ• rÄ• nuppavecchanaá¹ƒ_ vassanaá¹ƒ. __avaggÄ•
duggahaá¹‡aá¹ƒ, tenÄ• ha __ ``vassavibandhoâ€™â€™ _ti. __hatthamuddÄ• _ti hatthena a
taá¹ƒ pana aá¹…gulisaá¹…kocanena gaá¹‡anÄ• yevÄ• ti __Ä• cariyadhammapÄ• lattheren
Ä• cariyasÄ• riputtattherena pana ``hatthamuddÄ• nÄ• ma aá¹…gulipabbesu saÃ±Ã±aá¹ƒ
dassitÄ• . __gaá¹‡anÄ• vuccati acchiddakagaá¹‡anÄ• _ parisesaÃ±Ä• yena, sÄ• pana pÄ
``ekaá¹ƒ dveâ€™â€™ tiÄ• dinÄ• navantavidhinÄ• nirantaragaá¹‡anÄ• ti veditabbÄ• . sam
visuá¹ƒ uppÄ• danaá¹ƒ apanayanaá¹ƒ __paá¹-uppÄ• danaá¹ƒ_ [saá¹-uppÄ• danaá¹ƒ (aá¹-á
``saduppÄ• danaâ€™â€™ ntipi paá¹-hanti, sammÄ• uppÄ• dananti attho. __Ä• di_-sadden
saá¹…gaá¹‡hÄ• ti. tattha __vokalanaá¹ƒ_ visuá¹ƒ samÅ«hakaraá¹‡aá¹ƒ, vomissananti attho
__bhÄ• go. _ bhuÃ±janaá¹ƒ vibhajanaá¹ƒ __hÄ• ro. sÄ• _ti yathÄ• vuttÄ• piá¹‡á¸• agaá¹‡a
diá¹-á¹-hamattena gaá¹‡etvÄ• ti attho gahetabbo.

__paá¹-ibhÄ• nakavÄ«_ti ettha aá¹…guttarÄ• game (AN a IV 231) vuttÄ• nanti seso, kavÄ«
sambandho, etena kavÄ«hi kataá¹ƒ, kavÄ«naá¹ƒ vÄ• idaá¹ƒ __kÄ• veyya_nti atthaá¹ƒ dass
cintÄ• vasenÄ• â€™â€™ _tiÄ• di tesaá¹ƒ sabhÄ• vadassanaá¹ƒ. tathÄ• hi vatthuá¹ƒ, anus
cintetvÄ• karaá¹‡avasena __cintÄ• kavi_ veditabbo. kiÃ±ci sutvÄ• sutena asutaá¹ƒ anusan
__sutakavi, _ kiÃ±ci atthaá¹ƒ upadhÄ• retvÄ• tassa saá¹…khipanavitthÄ• raá¹‡Ä• divasena
kiÃ±ci parena kataá¹ƒ kabbaá¹ƒ vÄ• nÄ• á¹-akaá¹ƒ vÄ• disvÄ• taá¹ƒsadisameva aÃ±Ã±aâ
á¹-hÄ• nuppattikapaá¹-ibhÄ• nena karaá¹‡avasena __paá¹-ibhÄ• nakavÄ«_ti. nti tamatthaá¹
\Be I 375/ tena diá¹-á¹-hena sadisaá¹ƒ. ``kattabbaâ€™â€™ nti ettha visesanaá¹ƒ, ``karissÄ•
vÄ• bhÄ• vanapuá¹ƒsakaá¹ƒ. __á¹-hÄ• nuppattikapaá¹-ibhÄ• navasenÄ• _ti kÄ• raá¹‡Ä• nu
pavattanakaÃ±Ä• á¹‡avasena. __jÄ«vikatthÄ• yÄ• _ti pakaraá¹‡Ä• dhigatavaseneva vuttaá
__kabyaá¹ƒ, _ yaá¹ƒ ``gÄ«taâ€™â€™ nti vuccati.

<26> pariggahabhÄ• vena dÄ• rikÄ• ya gaá¹‡hanaá¹ƒ __Ä• vÄ• hanaá¹ƒ. _ tathÄ• dÄ• na
tathÄ• karaá¹‡assa \Ne I 330/ uttarapadalopena niddeso, hetugabbhavasena vÄ• , tenÄ• ha
dÄ• rakassÄ• â€™â€™ _tiÄ• di. __itÄ«_ti evaá¹ƒhontesu, evaá¹ƒbhÄ• vato vÄ• . __uá¹-á¹-h

uppannamÄ• yaá¹ƒ. __iá¹‡a_nti dhanavaá¸• á¸• hanatthaá¹ƒ parassa dinnaá¹ƒ pariyudaÃ±c
paricchinnakÄ• le asampattepi uddharitamiá¹‡aá¹ƒ __uá¹-á¹-hÄ• naá¹ƒ, _ yathÄ• paricchinn
__iá¹‡a_nti keci, tadayuttameva iá¹‡agahaá¹‡eneva sijjhanato. paresaá¹ƒ dinnaá¹ƒ iá¹‡aá¹ƒ
sambandho. __thÄ• vara_nti ciraá¹-á¹-hitikaá¹ƒ. desantare diguá¹‡atiguá¹‡Ä• digahaá¹‡ava
bhaá¹‡á¸• appayojanaá¹ƒ __payogo. _ tattha vÄ• aÃ±Ã±attha vÄ• yathÄ• kÄ• laparicched
payojanaá¹ƒ __uddhÄ• ro. _ ``bhaá¹‡á¸• amÅ«larahitÄ• naá¹ƒ vÄ• á¹‡ijaá¹ƒ katvÄ• ettaken
dethÄ• â€™ ti dhanadÄ• naá¹ƒ __payogo, _ tÄ• vakÄ• likadÄ• naá¹ƒ __uddhÄ• roâ€™â€™
diguá¹‡aá¹ƒ catuguá¹‡aá¹ƒ hotÄ«_ti yadi ajja payojitaá¹ƒ bhaá¹‡á¸• aá¹ƒ, evaá¹ƒ aparajja d
catuguá¹‡aá¹ƒ hotÄ«ti attho. subhassa, subhena vÄ• gamanaá¹ƒ pavattanaá¹ƒ __subhago
__subhagakaraá¹‡aá¹ƒ, _ taá¹ƒ pana piyamanÄ• passa, sassirÄ«kassa vÄ• karaá¹‡amevÄ
``piyamanÄ• pakaraá¹‡aâ€™â€™ _ntiÄ• di. __sassirÄ«kakaraá¹‡a_nti sarÄ«rasobhaggaka
patiá¹-á¹-hahitvÄ• pi paripakkamapÄ• puá¹‡itvÄ• vilopassa. tathÄ• paripakkabhÄ• vena __
pariyÄ• yavacanametaá¹ƒ padacatukkaá¹ƒ. __bhesajjadÄ• na_nti gabbhasaá¹‡á¹-hÄ• pana
kÄ• raá¹‡ehÄ«_ti ettha vÄ• tena, pÄ• á¹‡akehi vÄ• gabbhe vinassante na purimakammunÄ
eva kammaá¹ƒ vipaccati, sayameva pana kammunÄ• okÄ• se kate na ekantena vÄ• tÄ• , p
kammassa visuá¹ƒ kÄ• raá¹‡abhÄ• vo vuttoti daá¹-á¹-habbaá¹ƒ. __vinayaá¹-á¹-hakathÄ• ya
vÄ• tena pÄ• á¹‡akehi vÄ• gabbho vinassanto kammaá¹ƒ vinÄ• na vinassatÄ«ti adhippÄ•
kÄ• raá¹‡ehÄ«ti vuttaá¹ƒ. __nibbÄ• panÄ«ya_nti upasamakaraá¹ƒ. __paá¹-ikamma_nti yath
paá¹-ikaraá¹‡aá¹ƒ.

__bandhakaraá¹‡a_nti \Be I 376/ yathÄ• jiá¹ƒ cÄ• letuá¹ƒ na sakkoti, evaá¹ƒ anÄ• loá¸·itak
__parivattanattha_nti Ä• vudhÄ• dinÄ• saha ukkhittahatthÄ• naá¹ƒ aÃ±Ã±attha parivattana
gopitaá¹-á¹-hÄ• ne akhipetvÄ• parattha khipanatthanti vuttaá¹ƒ hoti. __khipatÄ«_ti ca aÃ±Ã
attho. __vinicchayaá¹-á¹-hÄ• ne_ti aá¸• á¸• avinicchayaá¹-á¹-hÄ• ne. icchitatthassa devatÄ•
kathanavasena jappanaá¹ƒ __kaá¹‡á¹‡ajappana_nti ca vadanti. __devataá¹ƒ otÄ• retvÄ• _t
devatÄ• ya otÄ• raá¹‡aá¹ƒ. __jÄ«vikatthÄ• yÄ• _ti yathÄ• pÄ• ricariyaá¹ƒ katvÄ• jÄ«vitavu
jÄ«vitavuttikaraá¹‡atthÄ• ya. __Ä• diccapÄ• ricariyÄ• _ti karamÄ• lÄ• hi pÅ«jaá¹ƒ katvÄ• sa
Ä• diccÄ• bhimukhÄ• vaá¹-á¹-hÄ• nena Ä• diccassa paricaraá¹‡aá¹ƒ. __ ``tathevÄ• â€™â€
``jÄ«vikatthÄ• yÄ• â€™â€™ ti padamÄ• kaá¸• á¸• hati. __sirivhÄ• yana_nti Ä«-kÄ• rato a-kA
tenÄ• ha __ ``siriyÄ• avhÄ• yanaâ€™â€™ _nti. __ ``sirenÄ• â€™â€™ _ti pana á¹-hÄ• nava
331/ dasseti. ye tu a-kÄ• rato __a_-kÄ• rassa lopaá¹ƒ katvÄ• ``siravhÄ• yanaâ€™â€™ nti p
pÄ• á¹-he ayamattho ``mantaá¹ƒ jappetvÄ• sirasÄ• icchitassa atthassa avhÄ• yanaâ€™â€

<27> __devaá¹-á¹-hÄ• na_nti devÄ• yatanaá¹ƒ. __upahÄ• ra_nti pÅ«jaá¹ƒ. __samiddhikÄ•
siddhakÄ• le. __santipaá¹-issavakamma_nti devatÄ• yÄ• canÄ• ya yÄ• santi paá¹-ikattabb
paá¹-issavakaraá¹‡aá¹ƒ. __santÄ«_ti cettha mantajappanena pÅ«jÄ• karaá¹‡aá¹ƒ, tÄ• ya sa
attho. __tasmi_nti yaá¹ƒ ``sace me idaá¹ƒ nÄ• ma samijjhissatÄ«â€™â€™ ti vuttaá¹ƒ, tasmi
paá¹-issavaphalabhÅ«te yathÄ• bhipatthitakammasmiá¹ƒ. __tassÄ• _ti yo ``paá¹‡idhÄ«â€™

paá¹-issavassa. yathÄ• paá¹-issavaÃ±hi upahÄ• re kate paá¹‡idhiÄ• yÄ• canÄ• katÄ• niyy
__gahitamantassÄ• _ti uggahitamantassa. __payogakaraá¹‡a_nti upacÄ• rakammakaraá¹‡
nipÄ• to, tena vassavossa-saddÄ• naá¹ƒ purisapaá¹‡á¸• akesu pavattiá¹ƒ kÄ• raá¹‡abhÄ• v
visesena asati bhavatÄ«ti __vasso. _ purisaliá¹…gato virahena avaasati hÄ«á¸·ito hutvÄ• b
viseso rÄ• gassavo yassÄ• ti __vasso. _ vigato rÄ• gassavo yassÄ• ti __vosso_ti niruttinaye
vadanti. __vassakaraá¹‡aá¹ƒ_ tadanurÅ«pabhesajjena. __vossakaraá¹‡aá¹ƒ_ pana uddhata
__jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ ``vossavarÄ• ti uddhatabÄ«jÄ• orodhapÄ• lakÄ• â€™â€™
__acchandikabhÄ• vamatta_nti itthiyÄ• akÄ• mabhÄ• vamattaá¹ƒ. __liá¹…ga_nti purisanim

__vatthubalikammakaraá¹‡a_nti gharavatthusmiá¹ƒ balikammassa karaá¹‡aá¹ƒ, taá¹ƒ pana
upaddavapaá¹-ibÄ• hanatthaá¹ƒ, vaá¸• á¸• hanatthaÃ±ca karonti, mantajappanena attano, a
__mukhasuddhikaraá¹‡aá¹ƒ. _ __tesa_nti aÃ±Ã±esaá¹ƒ. __yoga_nti bhesajjapayogaá¹ƒ. __
__uddhaá¹ƒvirecana_nti vamanabhedameva ``uddhaá¹ƒ dosÄ• naá¹ƒ nÄ«haraá¹‡aâ€™â€™
pakativirecanameva. __adhovirecana_nti suddhavatthikasÄ• vavatthiÄ• divatthikiriyÄ• ``adh
nÄ«haraá¹‡aâ€™â€™ nti vuttattÄ• . atho vamanaá¹ƒ uggiraá¹‡ameva, uddhaá¹ƒvirecanaá¹
virecanaá¹ƒ virekova, adhovirecanaá¹ƒ dosanÄ«haraá¹‡anti ayametesaá¹ƒ viseso pÄ• kaá¹
pittÄ• didosÄ• nanti attho. semhanÄ«haraá¹‡Ä• di __sirovirecanaá¹ƒ. _ __kaá¹‡á¹‡abandha
chinnakaá¹‡á¹‡Ä• naá¹ƒ saá¹…ghaá¹-anatthaá¹ƒ. __vaá¹‡aharaá¹‡attha_nti arupanayanatt
__akkhitappanatela_nti akkhÄ«su usumassa nÄ«haraá¹‡atelaá¹ƒ. yena akkhimhi aÃ±jite uá
nikkhamati. yaá¹ƒ nÄ• sikÄ• ya gaá¹‡hÄ«yati, taá¹ƒ __natthu. _ __paá¹-alÄ• nÄ«_ti akkhipa
__nÄ«haraá¹‡asamattha_nti apanayanasamatthaá¹ƒ. __khÄ• raÃ±jana_nti khÄ• rakamaÃ±
niruttinayena, tassa kÄ• raá¹‡aá¹ƒ aÃ±janaá¹ƒ __saccaÃ±jana_nti Ä• ha __ ``sÄ«talabhesa
__salÄ• kavejjakamma_nti akkhirogavejjakammaá¹ƒ. salÄ• kasadisattÄ• salÄ• kasaá¹…kh
vejjakammanti \Ne I 332/ hi __sÄ• lÄ• kiyaá¹ƒ. _ idaá¹ƒ pana vuttÄ• vasesassa akkhirogapa
saá¹…gahaá¹‡atthaá¹ƒ vuttaá¹ƒ ``tappanÄ• dayopi hi sÄ• lÄ• kiyÄ• nevÄ• â€™â€™ ti. paá¹
nikkhamanatthaá¹ƒ vejjakammaá¹ƒ salÄ• kavejjakammanti keci, taá¹ƒ pana sallakattiyapade
daá¹-á¹-habbaá¹ƒ.

sallassa paá¹-ividdhassa kattanaá¹ƒ ubbÄ• hanaá¹ƒ __sallakattaá¹ƒ, _ tadatthÄ• ya vejjaka
__sallakattavejjakammaá¹ƒ. _ kumÄ• raá¹ƒ bharatÄ«ti __kumÄ• rabhato, _ tassa bhÄ• vo _
kumÄ• ro eva vÄ• __komÄ• ro, _ bhatanaá¹ƒ __bhaccaá¹ƒ, _ tassa bhaccaá¹ƒ tathÄ• , tada
vejjakammanti attho. mÅ«lÄ• ni padhÄ• nÄ• ni rogÅ«pasamane samatthÄ• ni bhesajjÄ• ni _
mÅ«lÄ• naá¹ƒ vÄ• byÄ• dhÄ«naá¹ƒ bhesajjÄ• ni tathÄ• . mÅ«lÄ• nubandhavasena hi duvid
mÅ«labyÄ• dhimhi tikicchite yebhuyyena itaraá¹ƒ vÅ«pasamati, tenÄ• ha __ ``kÄ• yatikiccha
_tiÄ• di \Be I 378/. tattha __kÄ• yatikicchata_nti mÅ«labhÄ• vato sarÄ«rabhÅ«tehi bhesajjeh
vÄ• rogÄ• naá¹ƒ tikicchakabhÄ• vaá¹ƒ. __khÄ• rÄ• dÄ«nÄ«_ti khÄ• rodakÄ• dÄ«ni. __tada
vÅ«pasamitassa mÅ«labyÄ• dhino anucchavike arumhi. __tesa_nti mÅ«labhesajjÄ• naá¹ƒ.
apaharaá¹‡aá¹ƒ, tehi atikicchananti vuttaá¹ƒ hoti. idaÃ±ca

komÄ• rabhaccasallakattasÄ• lÄ• kiyÄ• divisesabhÅ«tÄ• naá¹ƒ tantÄ«naá¹ƒ pubbe vuttattÄ
tasmÄ• tadavasesÄ• ya tantiyÄ• idha saá¹…gaho daá¹-á¹-habbo, sabbÄ• ni cetÄ• ni Ä• jÄ
idhÄ• dhippetÄ• ni ``micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappentÄ«â€™â€™ ti (DN I 21) vuttattÄ•
pÄ• á¸·iyaá¹ƒ ``iti vÄ• â€™â€™ ti vuttaá¹ƒ. tattha __itÄ«_-ti pakÄ• ratthe nipÄ• to, __vÄ• _-
idaá¹ƒ vuttaá¹ƒ hoti --- iminÄ• pakÄ• rena, ito aÃ±Ã±ena vÄ• ti. tena yÄ• ni ito bÄ• hirakapa
sippÄ• yatanavijjÄ• á¹-á¹-hÄ• nÄ• dÄ«ni jÄ«vikopÄ• yabhÅ«tÄ• ni Ä• jÄ«vikapakatÄ• upajÄ
katoti veditabbaá¹ƒ.

mahÄ• sÄ«lavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbantakappikasassatavÄ• davaá¹‡á¹‡anÄ•

<28> idÄ• ni suÃ±Ã±atÄ• pakÄ• sanavÄ• rassatthaá¹ƒ vaá¹‡á¹‡ento anusandhiá¹ƒ pakÄ• s
_ntiÄ• dimÄ• ha. tattha __vuttavaá¹‡á¹‡assÄ• _ti sahatthe chaá¹-á¹-hivacanaá¹ƒ, sÄ• miatth
bhÄ• vakammavasena kiriyÄ• desanÄ• su pavattanato. __bhikkhusaá¹…ghena vuttavaá¹‡á
tena bhagavatÄ• â€™â€™ tiÄ• dinÄ• \Ne I 333/ vuttavaá¹‡á¹‡assa. tatra pÄ• á¸·iyaá¹ƒ aya
bhikkhave, ettakÄ• eva buddhaguá¹‡Ä• ye tumhÄ• kaá¹ƒ pÄ• kaá¹-Ä• , apÄ• kaá¹-Ä• pan
dhammÄ• â€™â€™ ti vitthÄ• ro. ``ime diá¹-á¹-hiá¹-á¹-hÄ• nÄ• evaá¹ƒ gahitÄ• â€™â€™ tiÄ
sassatÄ• didiá¹-á¹-hiá¹-á¹-hÄ• nÄ• naá¹ƒ yathÄ• gahitÄ• kÄ• rassa suÃ±Ã±abhÄ• vappakÄ•
na parÄ• masatÄ«â€™â€™ ti sÄ«lÄ• dÄ«naÃ±ca aparÄ• masanÄ«yabhÄ• vadÄ«panena n
vedanÄ• su avÄ«tarÄ• gatÄ• ya bÄ• hirÄ• naá¹ƒ etÄ• ni diá¹-á¹-hivibandhakÄ• ni sambhava
paccayabhÅ«tÄ• naÃ±ca sammohÄ• dÄ«naá¹ƒ vedakakÄ• rakasabhÄ• vÄ• bhÄ• vadassan
attattaniyatÄ• virahadÄ«panato, anupÄ• dÄ• parinibbÄ• nadÄ«panato ca ayaá¹ƒ desanÄ• \
suÃ±Ã±atÄ• vibhÄ• vanappadhÄ• nÄ• ti Ä• ha __ ``suÃ±Ã±atÄ• pakÄ• sanaá¹ƒ Ä• rabhÄ«â

__pariyattÄ«_ti vinayÄ• dibhedabhinnÄ• manasÄ• vavatthÄ• pitÄ• tanti. __desanÄ• _ti ta
vavatthÄ• pitÄ• ya vibhÄ• vanÄ• , yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• pabhÅ«tÄ• vÄ• pa
kathananti pariyattidesanÄ• naá¹ƒ viseso pubbeyeva vavatthÄ• pitoti imamatthaá¹ƒ sandhÄ
pariyattiyaâ€™â€™ _nti ca vuttaá¹ƒ. __evamÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena
saccasabhÄ• vasamÄ• dhipaÃ±Ã±Ä• pakatipuÃ±Ã±Ä• pattiÃ±eyyÄ• dayo saá¹…gayhanti. t
``catunnaá¹ƒ bhikkhave, dhammÄ• naá¹ƒ ananubodhÄ• â€™â€™ tiÄ• dÄ«su (AN a IV 1) sa
dhammÄ• akusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (Dhs tikamÄ• tikÄ• 1) sabhÄ• ve, ``ev
ahesuâ€™â€™ ntiÄ• dÄ«su (DN II 13, 94, 145; III 142; MN III 167; SN c V 378) samÄ• dhin
dhiti cÄ• go, sa ve pecca na socatiâ€™â€™ tiÄ• dÄ«su (SN a I 246; Sn 190) paÃ±Ã±Ä• yaá
bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjatÄ«â€™â€™ tiÄ• dÄ«su (MN I 131; III 373; P
``dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• tÄ«â€™â€™ tiÄ• dÄ«su (Sn 184; Th 303; J I 10.10
pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (Vin III 233) Ä• pattiyaá¹ƒ, ``sabbe dhammÄ•
bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thamÄ• gacchantÄ«â€™â€™ tiÄ• dÄ«su (Nidd I 156; N

pavattati. __dhammÄ• hontÄ«_ti sattajÄ«vato suÃ±Ã±Ä• dhammamattÄ• hontÄ«ti attho. k
pavattananti Ä• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

__makasatuá¹‡á¸• asÅ«ciyÄ• _ti sÅ«cimukhamakkhikÄ• ya tuá¹‡á¸• asaá¹…khÄ• tÄ• ya sÅ
viyÄ• ti sambandho. __aÃ±Ã±atra tathÄ• gatÄ• _ti á¹-hapetvÄ• tathÄ• gataá¹ƒ. __ ``duddas
tesaá¹ƒ dhammÄ• naá¹ƒ dukkhogÄ• hatÄ• \Ne I 334/ pakÄ• sitÄ• ti __ ``alabbhaneyyapatiá
vuttaá¹ƒ. labhitabbÄ• ti __labbhanÄ«yÄ• , _ sÄ• eva __labbhaneyyÄ• , _ labhÄ«yate vÄ• _
tamarahatÄ«ti __labbhaneyyÄ• , _ na labbhaneyyÄ• __alabbhaneyyÄ• , _ patiá¹-á¹-hahant
_ patiá¹-á¹-hahanaá¹ƒ vÄ• __patiá¹-á¹-hÄ• , _ alabbhaneyyÄ• patiá¹-á¹-hÄ• etthÄ• ti
__alabbhaneyyapatiá¹-á¹-hÄ• _. idaá¹ƒ vuttaá¹ƒ hoti --- sace koci attano pamÄ• á¹‡aá¹ƒ ajÄ
I 380/ te dhamme ogÄ• hituá¹ƒ ussÄ• haá¹ƒ kareyya, tassa taá¹ƒ Ã±Ä• á¹‡aá¹ƒ appatiá¹-á¹-
makasatuá¹‡á¸• asÅ«ci viya mahÄ• samuddeti. ogÄ• hitumasakkuá¹‡eyyatÄ• ya ``ettakÄ•
passituá¹ƒ na sakkÄ• ti vuttaá¹ƒ __ ``gambhÄ«rattÄ• eva duddasÄ• â€™â€™ _ti. ye pana
tesaá¹ƒ ogÄ• hitvÄ• anu anu bujjhane kathÄ• eva natthÄ«ti Ä• ha __ ``duddasattÄ• eva d
sabbakilesapariá¸·Ä• hapaá¹-ippassaddhisaá¹…khÄ• taaggaphalamatthake samuppannatÄ
nibbutasabbakilesapariá¸·Ä• hasamÄ• pattisamokiá¹‡á¹‡attÄ• ca __nibbutasabbapariá¸·Ä•
__santÄ• _ti attho. __santÄ• rammaá¹‡Ä• ni_ maggaphalanibbÄ• nÄ• ni anupasantasabhÄ
saá¹…khÄ• rÄ• naÃ±ca abhÄ• vato.

atha vÄ• kasiá¹‡ugghÄ• á¹-imÄ• kÄ• satabbisayaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantabhÄ• vo vi
niccasamÄ• hitassa manasikÄ• rassa vasena tadÄ• rammaá¹‡adhammÄ• naá¹ƒ santabhÄ•
nimittapaá¹-ivedho viya issÄ• sÄ• naá¹ƒ avirajjhitvÄ• dhammÄ• naá¹ƒ yathÄ• bhÅ«tasabhÄ
mahÄ• rasova hotÄ«ti Ä• ha __ ``atittikaraá¹‡aá¹-á¹-henÄ• â€™â€™ _ti, atappanakaraá¹‡a
sohiccaá¹ƒ titti tappananti hi pariyÄ• yo. __atittikaraá¹‡aá¹-á¹-henÄ• _ti patthetvÄ•
sÄ• durasakaraá¹‡aá¹-á¹-henÄ• tipi atthaá¹ƒ vadanti. paá¹-ivedhappattÄ• naá¹ƒ tesu ca buc
visayabhÄ• vÅ«pagamanato na takkabuddhiyÄ• gocarÄ• ti Ä• ha __ ``uttamaÃ±Ä• á¹‡avisa
__nipuá¹‡Ä• _ti Ã±eyyesu tikkhappavattiyÄ• chekÄ• . yasmÄ• pana so chekabhÄ• vo Ä• r
appaá¹-ihatavuttitÄ• ya, sukhumaÃ±eyyaggahaá¹‡asamatthatÄ• ya ca supÄ• kaá¹-o hoti, ta
``saá¹‡hasukhumasabhÄ• vattÄ• â€™â€™ _ti. __paá¹‡á¸• itehiyevÄ• _ti avadhÄ• raá¹‡aá¹
``bÄ• lÄ• naá¹ƒ avisayattÄ• â€™â€™ _ti Ä• ha.

ayaá¹ƒ aá¹-á¹-hakathÄ• nayato aparo nayo --- vinayapaá¹‡á¹‡attiÄ• digambhÄ«raneyyavib
kadÄ• ciyeva asaá¹…khyeyye mahÄ• kappe atikkamitvÄ• pi dullabhadassanatÄ• ya __dudd
paÃ±Ã±Ä• cakkhuvaseneva veditabbaá¹ƒ. dhammanvayasaá¹…khÄ• tassa anubodhassa k
__duranubodhÄ• . _ santasabhÄ• vato, veneyyÄ• naÃ±ca sabbaguá¹‡asampadÄ• naá¹ƒ pa
paccayehi padhÄ• nabhÄ• vaá¹ƒ nÄ«tatÄ• ya __paá¹‡Ä«tÄ• . _ samadhigatasaccalakkhaá¹
atakkena \Be I 381/ vÄ• Ã±Ä• á¹‡ena avacaritabbato __atakkÄ• vacarÄ• . _ nipuá¹‡aá¹ƒ, n
saccapaccayÄ• kÄ• rÄ• divasena \Ne I 335/ vibhÄ• vanato __nipuá¹‡Ä• . _ loke aggapaá¹‡

veditabbato pakÄ• sitabbato __paá¹‡á¸• itavedanÄ«yÄ• . _

anÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhato hi bhagavÄ• ``sabbavidÅ«hamasmi, (MN I 178; II
dasabalasamannÄ• gato bhikkhave, tathÄ• gatoâ€™â€™ tiÄ• dinÄ• (SN a II 21; II 22) attan
pakÄ• sesi, tenevÄ• ha __ ``sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedetÄ«â€™â€™ _ti. __
niddhÄ• ritÄ• vadhÄ• raá¹‡ena vÄ• nivattetabbamatthaá¹ƒ dassetuá¹ƒ __ ``anaÃ±Ã±aneyyo
aÃ±Ã±ehi abodhito hutvÄ• ti attho. __abhiÃ±Ã±Ä• _ti ya-kÄ• ralopo ``aÃ±Ã±Ä• á¹‡atÄ• Ä•
(Vin V 296) viyÄ• ti dasseti __ ``abhivisiá¹-á¹-hena Ã±Ä• á¹‡enÄ• â€™â€™ _ti iminÄ• . apic
abhiÃ±Ã±Ä• â€™â€™ _ti padassa __anaÃ±Ã±aneyyo hutvÄ• _ti atthavacanaá¹ƒ, __ ``sacc
pana __sayameva ... pe ... katvÄ• _ti. sayaá¹ƒ-saddÄ• hi sacchikatvÄ• ti etthÄ• pi sambajjh
__abhivisiá¹-á¹-hena Ã±Ä• á¹‡enÄ• _ti ca tassa hetuvacanaá¹ƒ, karaá¹‡avacanaá¹ƒ vÄ• .

tattha kiÃ±cÄ• pi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ phalanibbÄ• nÄ• ni viya sacchikÄ• tabbas
Ä• savakkhayaÃ±Ä• á¹‡e pana adhigate adhigatameva hoti, tasmÄ• tassa paccakkhakaraá
__ ``abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena paccakkhaá¹ƒ katvÄ• â€™â€™ _ti. hetuatthe cetaá¹ƒ k
aggamaggaÃ±Ä• á¹‡asaá¹…khÄ• tassa abhivisiá¹-á¹-haÃ±Ä• á¹‡assÄ• dhigamahetÅ«ti atth
vÄ• paccavekkhaá¹‡Ä• Ã±Ä• á¹‡e adhippete karaá¹‡atthe karaá¹‡avacanampi yujjateva. p
aÃ±Ã±Ä• visayÄ• naá¹ƒ saccÄ• dÄ«naá¹ƒ desanÄ• kiccasÄ• dhanato, ``ekomhi sammÄ• sa
Kv 405) paá¹-ijÄ• nanato ca veditabbaá¹ƒ. __guá¹‡adhammehÄ«_ti guá¹‡asaá¹…khÄ• tehi
__yathÄ• bhuccaá¹ƒ_ sakatthe á¹‡yapaccayavasena.

__vadamÄ• nÄ• _ti ettha sattiattho mÄ• nasaddo yathÄ• ``ekapuggalo bhikkhave, loke upp
ti, (AN a I 170; Kv 405) tasmÄ• vattuá¹ƒ ussÄ• haá¹ƒ karontoti attho. evaá¹ƒbhÅ«tÄ• hi vat
tenÄ• ha __ ``tathÄ• gatassÄ• â€™â€™ _tiÄ• di \Be I 382/. sÄ• vasesaá¹ƒ vadantÄ• pi vipa
vadantÄ«ti na vattabbÄ• ti yathÄ• sammÄ• vadanti, tathÄ• dassetuá¹ƒ __ ``ahÄ• petvÄ• â
tena hi anavasesavadanameva sammÄ• vadananti dasseti. __ ``vattuá¹ƒ sakkuá¹‡eyyuâ€™
``vadeyyuâ€™â€™ nti etassa samatthanatthabhÄ• vamÄ• ha yathÄ• ``so imaá¹ƒ vijaá¹-aye
23; Peá¹- 22; Mil I 1.9) ye evaá¹ƒ bhagavatÄ• thomitÄ• , te dhammÄ• katameti yojanÄ• . ``
aÃ±Ã±eva dhammÄ• â€™â€™ tiÄ• dipÄ• á¸·iyÄ• \Ne I 336/ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ
virodhibhÄ• vaá¹ƒ codento __ ``yadi evaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __yadi eva_nti ev
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ nti vuttavacanaá¹ƒ yadi siyÄ• ti attho. __bahuvacana
bhikkhaveâ€™â€™ tiÄ• dÄ«ni sandhÄ• ya vuttaá¹ƒ. __atthi_-saddopi hi idha bahuvacanoye
gÄ• voâ€™â€™ tiÄ• dÄ«su viya nipÄ• tabhÄ• vasseva icchitattÄ• . yadipi tadidaá¹ƒ Ã±Ä• á
tathÄ• pi sampayogato, Ä• rammaá¹‡ato ca puthuvacanappayogamarahatÄ«ti vissajjeti __
rammaá¹‡atoâ€™â€™ _ti iminÄ• . __puthucittasamÄ• yogato_ti puthÅ«hi cittehi sampayoga
etassÄ• ti __puthuÄ• rammaá¹‡aá¹ƒ, _ tabbhÄ• vato sabbÄ• rammaá¹‡attÄ• ti vuttaá¹ƒ hoti

apica puthu Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡ametassÄ• ti puthuÄ• rammaá¹‡Ä• rammaá¹‡a

``oá¹-á¹-hamukho, kÄ• mÄ• vacaraâ€™â€™ ntiÄ• dÄ«su viya ekassa Ä• rammaá¹‡asaddas
``puthuÄ• rammaá¹‡atoâ€™â€™ _ti vuttaá¹ƒ, tenassa puthuÃ±Ä• á¹‡akiccasÄ• dhakattaá¹
Ã±Ä• á¹‡aá¹ƒ tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ, catuyoniparicchedakaÃ±Ä• á¹‡aá¹
paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ, chasu asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡esu sesÄ• sÄ• dhÄ
sattÄ• riyapuggalavibhÄ• vanakaÃ±Ä• á¹‡aá¹ƒ, aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡
navasattÄ• vÄ• saparijÄ• nanaÃ±Ä• á¹‡aá¹ƒ, dasabalaÃ±Ä• á¹‡anti evamÄ• dÄ«naá¹ƒ ane
Ã±Ä• á¹‡Ä• naá¹ƒ yathÄ• sambhavaá¹ƒ kiccaá¹ƒ sÄ• dheti, tesaá¹ƒ Ä• rammaá¹‡abhÅ«tÄ•
tadÄ• rammaá¹‡abhÄ• vatoti daá¹-á¹-habbaá¹ƒ. __ ``taÃ±hÄ«â€™â€™ _tiÄ• di yathÄ• kkam
``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• paá¹-isambhidÄ• maggapÄ• á¸·iá¹ƒ sÄ• dhakabhÄ• ven
atÄ«tadhamme. ekavÄ• ravasena puthuÄ• rammaá¹‡abhÄ• vaá¹ƒ nivattetvÄ• anekavÄ• ra
dassetuá¹ƒ __ ``punappunaá¹ƒ uppattivasenÄ• â€™â€™ _ti vuttaá¹ƒ. kamenÄ• pi hi sabbaÄ
visayesu pavattati, na tathÄ• sakiá¹ƒyeva \Be I 383/. yathÄ• bÄ• hirakÄ• vadanti ``sakiá¹ƒ
sabbaá¹ƒ jÄ• nÄ• ti, na kamenÄ• â€™â€™ ti.

yadi evaá¹ƒ acinteyyÄ• parimeyyappabhedassa Ã±eyyassa paricchedavatÄ• ekena Ã±Ä• a
paá¹-ivedhoti, ko vÄ• evamÄ• ha ``paricchedavantaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™
Ã±Ä• á¹‡aá¹ƒ Ã±eyyamiva. vuttaÃ±hetaá¹ƒ ``yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ Ã±
Ã±eyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ nti (Nidd I 69, 156; Nidd II 85; Paá¹-is III 5 ad
gahitaá¹ƒ viya dissati) evampi jÄ• tibhÅ«misabhÄ• vÄ• divasena, disÄ• desakÄ• lÄ• divasen
Ã±eyye kamena gayhamÄ• ne anavasesapaá¹-ivedho na sambhavatiyevÄ• ti? nayidamevaÄ
Ã±Ä• tumicchitaá¹ƒ sakalamekadeso vÄ• , tattha appaá¹-ihatacÄ• ritÄ• ya paccakkhato Ã±Ä
vikkhepÄ• bhÄ• vato ca bhagavÄ• sabbakÄ• laá¹ƒ samÄ• hitoti \Ne I 337/ Ã±Ä• tumicchitas
nivÄ• retuá¹ƒ. vuttaÃ±hi ``Ä• kaá¹…khÄ• paá¹-ibaddhaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡a
156; Nidd II 85; Paá¹-is III 5) nanu cettha dÅ«rato cittapaá¹-aá¹ƒ passantÄ• naá¹ƒ viya, ``sab
anattÄ• â€™â€™ ti vipassantÄ• naá¹ƒ viya ca anekadhammÄ• vabodhakÄ• le anirÅ«pitarÅ
pavattatÄ«ti gahetabbanti? gahetabbaá¹ƒ acinteyyÄ• nubhÄ• vatÄ• ya buddhaÃ±Ä• á¹‡assa
acinteyyoâ€™â€™ ti, (AN a IV 77) idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ --- sabbÄ• kÄ• ren
sabbadhammÄ• vabodhanasamatthassa Ä• kaá¹…khÄ• paá¹-ibaddhavuttino anÄ• varaá¹‡a
bhagavÄ• santÄ• nena sabbadhammapaá¹-ivedhasamattho ahosi sabbaneyyÄ• varaá¹‡as
na sakiá¹ƒyeva sabbadhammÄ• vabodhato yathÄ• santÄ• nena sabbassa indhanassa daha
``sabbabhÅ«â€™â€™ ti vuccatÄ«ti.

kÄ• maÃ±cÄ• yamattho pubbe vitthÄ• ritoyeva, pakÄ• rantarena pana sotujanÄ• nuggahak
porÄ• á¹‡asaá¹ƒvaá¹‡á¹‡anÄ• visodhanavasena pavattattÄ• puna vibhÄ• vitoti na cettha p
evamÄ«disesu. ettha ca kiÃ±cÄ• pi bhagavato dasabalÄ• diÃ±Ä• á¹‡Ä• nipi anaÃ±Ã±asÄ• d
sabbadesavisayattÄ• pana tesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ na tehi buddhaguá¹‡Ä• ahÄ• petvÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa pana nippadesavisayattÄ• \Be I 384/ tasmiá¹ƒ gahite sabbe
eva nÄ• ma honti, tasmÄ• pÄ• á¸·iatthÄ• nusÄ• rena tadeva Ã±Ä• á¹‡aá¹ƒ gahitanti veditab

``yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuâ€™
tamantarena aÃ±Ã±assa nippadesavisayassa abhÄ• vato, nippadesavisayeneva ca yathÄ•
vadanasambhavatoti.

__aÃ±Ã±evÄ• _ti ettha __eva_-saddo sanniá¹-á¹-hÄ• panatthoti dassetuá¹ƒ __ ``aÃ±Ã±evÄ
vavatthÄ• panavacanaâ€™â€™ _nti vuttaá¹ƒ, __vavatthÄ• panavacana_nti ca sanniá¹-á¹-h
__sanniá¹-á¹-hÄ• pana_Ã±ca avadhÄ• raá¹‡ameva. kathanti Ä• ha __ ``aÃ±Ã±evÄ• â€™â€
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dayoâ€™â€™ _ti iminÄ• avadhÄ• raá¹‡ena nivattitaá¹ƒ
aniyatadesatÄ• ya ca-saddo viya yattha vutto, tato aÃ±Ã±atthÄ• pi vacanicchÄ• vasena upa
``gambhÄ«rÄ• vÄ• â€™â€™ _tiÄ• di. __iti_-saddena ca Ä• diatthena duddasÄ• va na suda
suranubodhÄ• , santÄ• va na darathÄ• , paá¹‡Ä«tÄ• va na hÄ«nÄ• , atakkÄ• vacarÄ• va na
lÅ«khÄ• , paá¹‡á¸• itavedanÄ«yÄ• va na bÄ• lavedanÄ«yÄ• ti nivattitaá¹ƒ dasseti. __sabba
``paá¹‡á¸• itavedanÄ«yÄ• â€™â€™ ti idaá¹ƒ padaá¹ƒ, tÄ• va sabbapadehi.

evaá¹ƒ \Ne I 338/ nivattetabbataá¹ƒ yuttiyÄ• daá¸·hÄ«karonto __ ``sÄ• vakapÄ• ramiÃ±Ä•
tattha __sÄ• vakapÄ• ramiÃ±Ä• á¹‡a_nti sÄ• vakÄ• naá¹ƒ dÄ• nÄ• dipÄ• ramipÄ• ripÅ«riyÄ
vijjattayachaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• bhedaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tathÄ• paccekab
__paccekabodhiÃ±Ä• á¹‡aá¹ƒ. tato_ti sÄ• vakapÄ• ramiÃ±Ä• á¹‡ato. __tatthÄ• _ti sÄ• vaka
anantaraniddiá¹-á¹-hato paccekabodhiÃ±Ä• á¹‡atopi. __api_-saddena, __pi_-saddena vÄ•
sÄ• vakapÄ• ramiÃ±Ä• á¹‡atoti sambhÄ• veti. __tatthÄ• pÄ«_ti paccekabodhiÃ±Ä• á¹‡epi.
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato pana, tasmÄ• ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e vavatthÄ• n
gambhÄ«resu visesÄ• , gambhÄ«rÄ• naá¹ƒ vÄ• visesena __gambhÄ«rÄ• . _ ayaÃ±ca gam
imesaá¹ƒ visesena gambhÄ«rÄ• ti vÄ• __gambhÄ«ratarÄ• . _ tarasaddenevettha byavacch

etthÄ• yaá¹ƒ yojanÄ• --- kiÃ±cÄ• pi sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ heá¹-á¹-himaá¹ƒ heá¹-
puthujjanaÃ±Ä• á¹‡aÃ±ca upÄ• dÄ• ya gambhÄ«raá¹ƒ, paccekabodhiÃ±Ä• á¹‡aá¹ƒ pana u
``gambhÄ«ramevÄ• â€™â€™ ti na sakkÄ• byavacchijjituá¹ƒ, tathÄ• paccekabodhiÃ±Ä• á¹
yathÄ• vuttaá¹ƒ Ã±Ä• á¹‡amupÄ• dÄ• ya gambhÄ«raá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pa
gambhÄ«ranti ``gambhÄ«ramevÄ• â€™â€™ ti na sakkÄ• byavacchijjituá¹ƒ, tasmÄ• tattha
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhammÄ• pana sÄ• vakapÄ• ramiÃ±Ä• á¹‡Ä• dÄ«namiva kiÃ±
``gambhÄ«rÄ• evÄ• â€™â€™ ti vavatthÄ• naá¹ƒ labbhatÄ«ti. yathÄ• cettha vavatthÄ• naá
sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ duddasaá¹ƒ. ``paccekabodhiÃ±Ä• á¹‡aá¹ƒ pana tato dudda
natthÄ«â€™â€™ tiÄ• dinÄ• vavatthÄ• nasambhavo netabbo, tenevÄ• ha __ ``tathÄ• dudd
veditabbaâ€™â€™ _nti.

__pucchÄ• vissajjana_ntipi pÄ• á¹-ho, tassÄ• pucchÄ• ya vissajjananti attho. __eta_nti yat
vissajjanavacanaá¹ƒ. __eva_nti iminÄ• diá¹-á¹-hÄ«naá¹ƒ vibhajanÄ• kÄ• rena. etthÄ• yama
tÄ• va niravasesabuddhaguá¹‡avibhÄ• vanupÄ• yabhÄ• vato sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡am

puthunissayÄ• rammaá¹‡aÃ±Ä• á¹‡akiccasiddhiyÄ• ``atthi bhikkhave, aÃ±Ã±eva dhammÄ•
bahuvacanena uddiá¹-á¹-haá¹ƒ, tassa pana vissajjanaá¹ƒ saccapaccayÄ• kÄ• rÄ• divisayav
anaÃ±Ã±asÄ• dhÄ• raá¹‡ena vibhajananayena anÄ• rabhitvÄ• sanissayÄ• naá¹ƒ diá¹-á¹-hi
kasmÄ• Ä• raddhanti? tattha yathÄ• saccapaccayÄ• kÄ• rÄ• dÄ«naá¹ƒ vibhajanaá¹ƒ anaÃ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asseva visayo, evaá¹ƒ niravasesadiá¹-á¹-higatavibhajanampÄ«ti
``buddhÄ• naÃ±hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ, tattha __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä
hotÄ«_ti desetabbassa atthassa anekavidhatÄ• ya, dubbiÃ±Ã±eyyatÄ• ya ca nÄ• nÄ• nayel
desanÄ• gajjitaá¹ƒ mahantaá¹ƒ vipulaá¹ƒ, bahuppabhedaÃ±ca hoti \Ne I 339/. __Ã±Ä• á¹‡a
eva ca desanÄ• Ã±Ä• á¹‡aá¹ƒ desetabbadhamme vibhÄ• gaso kurumÄ• naá¹ƒ anupavisati,
viya hotÄ«ti attho.

__buddhaÃ±Ä• á¹‡assa mahantabhÄ• vo paÃ±Ã±Ä• yatÄ«_ti evaá¹ƒvidhassa nÄ• ma dhar
paá¹-ivedhakaÃ±cÄ• ti buddhÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡assa, paá¹-ivedhaÃ±Ä• á¹‡assa ca
__desanÄ• gambhÄ«rÄ• hotÄ«_ti sabhÄ• vena gambhÄ«rÄ• naá¹ƒ tesaá¹ƒ catubbidhÄ• n
gambhÄ«rÄ• va hoti, sÄ• pana buddhÄ• naá¹ƒ desanÄ• sabbattha, sabbadÄ• ca yÄ• natt
``tilakkhaá¹‡Ä• hatÄ• suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• â€™â€™ _ti, tÄ«hi lakkhaá¹‡ehi Ä• ha
suÃ±Ã±abhÄ• vapaá¹-isaÃ±Ã±uttÄ• cÄ• ti attho. ettha ca kiÃ±cÄ• pi \Be I 386/ ``sabbaá¹ƒ
bhagavato Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivattÄ«â€™â€™ ti (Nidd I 69, 15
Nett 15) vacanato sabbÄ• pi bhagavato desanÄ• Ã±Ä• á¹‡arahitÄ• nÄ• ma natthi, samasa
sÄ«hasamÄ• navuttitÄ• ya ca sabbattha samÄ• nussÄ• happavatti, desetabbadhammavase
Ã±Ä• á¹‡ena anupaviá¹-á¹-hÄ• , gambhÄ«ratarÄ• ca hotÄ«ti daá¹-á¹-habbaá¹ƒ.

kathaá¹ƒ pana vinayapaá¹‡á¹‡attiá¹ƒ patvÄ• desanÄ• tilakkhaá¹‡Ä• hatÄ• , suÃ±Ã±atÄ• p
nanu tattha vinayapaá¹‡á¹‡attimattamevÄ• ti? na tattha vinayapaá¹‡á¹‡attimattameva. tatth
sannisinnaparisÄ• ya ajjhÄ• sayÄ• nurÅ«paá¹ƒ pavattamÄ• nÄ• desanÄ• saá¹…khÄ• rÄ•
sabbadhammÄ• naá¹ƒ attattaniyatÄ• , suÃ±Ã±abhÄ• vappakÄ• sinÄ« ca hoti, tenevÄ• ha __
kathaá¹ƒ katvÄ• â€™â€™ _tiÄ• di. __vinayapaÃ±Ã±atti_nti vinayassa paÃ±Ã±Ä• panaá¹ƒ.
á¹‡á¹‡a-kÄ• re kate vinayapaá¹‡á¹‡attintipi pÄ• á¹-ho. __bhÅ«mantara_nti dhammÄ• naá¹ƒ
á¹-hÄ• navisesaÃ±ca. bhavanti dhammÄ• etthÄ• ti __bhÅ«mÄ«_ti hi avatthÄ• viseso, á¹-hÄ
__avatthÄ• viseso_ satiÄ• didhammÄ• naá¹ƒ satipaá¹-á¹-hÄ• nindriyabalabojjhaá¹…gamagg
dammo, balÄ«baddoâ€™â€™ ti Ä• dayo viya. __á¹-hÄ• naviseso_ kÄ• mÄ• vacarÄ• dibhed
attho heá¹-á¹-hÄ• vuttoyeva. __samayantara_nti diá¹-á¹-hivisesaá¹ƒ, nÄ• nÄ• vihitÄ• diá¹-á
aÃ±Ã±asamayaá¹ƒ vÄ• , bÄ• hirakasamayanti vuttaá¹ƒ hoti. vinayapaÃ±Ã±attiá¹ƒ patvÄ• m
hotÄ«tiÄ• dinÄ• sambandho. __tasmÄ• _ti yasmÄ• gajjitaá¹ƒ mahantaá¹ƒ ... pe ... paá¹-isa
__chejjagÄ• minÄ«_ti atekicchagÄ• minÄ«.

__evaá¹ƒ otiá¹‡á¹‡e vatthusmi_nti yathÄ• vuttanayena lahukagarukÄ• divasena tadanurÅ«
yaá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ nÄ• ma atthi, tatthÄ• ti sambandho. __thÄ• mo_ti Ã±

__bala_nti akampanasaá¹…khÄ• to vÄ«rabhÄ• vo. __thÄ• mo bala_nti vÄ• sÄ• matthiyava
paccavekkhaá¹‡Ä• desanÄ• Ã±Ä• á¹‡avasena \Ne I 340/ yojetabbaá¹ƒ. paccavekkhaá¹‡Ä•
desanÄ• Ã±Ä• á¹‡aá¹ƒ. __esÄ• _ti sikkhÄ• padapaÃ±Ã±Ä• panameva vuccamÄ• napadam
eso sikkhÄ• padapaÃ±Ã±Ä• panasaá¹…khÄ• to visayo aÃ±Ã±esaá¹ƒ avisayoti attho. __itÄ«
tathÄ• visayÄ• visayabhÄ• vassa hetubhÄ• vena paá¹-iniddesavacanaá¹ƒ \Be I 387/, nidass
tena ``idaá¹ƒ lahukaá¹ƒ, idaá¹ƒ garukaâ€™â€™ ntiÄ• dinayaá¹ƒ niddisati. evamaparatthÄ•

yadipi kÄ• yÄ• nupassanÄ• divasena satipaá¹-á¹-hÄ• nÄ• dayo suttantapiá¹-ake (DN II 374
tathÄ• pi suttantabhÄ• janÄ«yÄ• divasena abhidhammeyeva te visesato vibhattÄ• ti Ä• ha _
satipaá¹-á¹-hÄ• nÄ• ... pe ... abhidhammapiá¹-akaá¹ƒ vibhajitvÄ• â€™â€™ _ti. tattha __sat
sattaviÃ±Ã±Ä• á¹‡adhÄ• tusampayogavasena vuttaá¹ƒ. tathÄ• __ ``satta vedanÄ• â€™â€™
dhammÄ• nÄ• mÄ• _ti __ettha iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , tena vuttÄ• vasesa
dhammÄ• naá¹ƒ vibhajitabbÄ• kÄ• raá¹ƒ saá¹…gaá¹‡hÄ• ti. catuvÄ«satisamantapaá¹-á¹-hÄ
__catuvÄ«satisamantapaá¹-á¹-hÄ• na_nti bÄ• hiratthasamÄ• so. __ ``abhidhammapiá¹-akaâ
visesanaá¹ƒ. ettha ca paccayanayaá¹ƒ aggahetvÄ• dhammavaseneva samantapaá¹-á¹-hÄ•
vuttÄ• . yathÄ• ha ---

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha anulomamhi nayÄ• sugambhÄ«rÄ• ... pe ...

cha paccanÄ«yamhi ... pe ... anulomapaccanÄ«yamhi ... pe ...

paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti || [Paá¹-á¹-h I 1.41 (ka), 44 (kh

evaá¹ƒ dhammavasena catuvÄ«satibhedesu tikapaá¹-á¹-hÄ• nÄ• dÄ«su ekekaá¹ƒ paccaya
catubbidhaá¹ƒ hotÄ«ti channavutisamantapaá¹-á¹-hÄ• nÄ• ni. tattha pana dhammÄ• nulome
kusalattike paá¹-iccavÄ• re paccayÄ• nulome hetumÅ«lake hetupaccayavasena ekÅ«napaÃ
vissajjananayÄ• tiÄ• dinÄ• dassiyamÄ• nÄ• anantabhedÄ• nayÄ• ti Ä• ha __ ``anantanay

__navahÄ• kÄ• rehÄ«_ti uppÄ• dÄ• dÄ«hi navahi paccayÄ• kÄ• rehi. taá¹ƒ sarÅ«pato dass
hutvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha uppajjati etasmÄ• phalanti __uppÄ• do, _ phalupp
sati \Ne I 341/ ca avijjÄ• ya saá¹…khÄ• rÄ• uppajjanti, nÄ• sati. tasmÄ• avijjÄ• saá¹…khÄ
paccayo hoti, tathÄ• pavattati dharati etasmiá¹ƒ phalanti __pavattaá¹ƒ. _ nimÄ«yati phalam

__nimittaá¹ƒ. _ \Be I 388/ (nidadÄ• ti phalaá¹ƒ attano paccayuppannaá¹ƒ etenÄ• ti nidÄ• na
aá¹-á¹-hakathÄ• ya na sameti) Ä• yÅ«hati phalaá¹ƒ attano paccayuppannuppattiyÄ• ghaá¹-
__Ä• yÅ«hanaá¹ƒ. _ saá¹ƒyujjati phalaá¹ƒ attano paccayuppannena etasminti __saá¹ƒyogo.
uppajjati, taá¹ƒ palibuddhati phalametenÄ• ti __palibodho. _ paccayantarasamavÄ• ye sati p
__samudayo. _ hinoti kÄ• raá¹‡abhÄ• vaá¹ƒ gacchatÄ«ti __hetu. _ avijjÄ• ya hi sati saá¹…k
dharanti ca, te avijjÄ• ya sati attano phalaá¹ƒ (nidadanti) (Paá¹-is I 45; Sv-pá¹- I 28 passitabl
bhavÄ• dÄ«su khipanti, Ä• yÅ«hanti attano phaluppattiyÄ• ghaá¹-enti, attano phalena saá¹ƒ
santÄ• ne sayaá¹ƒ uppannÄ• taá¹ƒ palibuddhanti, paccayantarasamavÄ• ye udayanti uppa
saá¹…khÄ• rÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vaá¹ƒ gacchati, tasmÄ• avijjÄ• saá¹…khÄ• rÄ• naá
paccayo hutvÄ• paccayo hoti. evaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vÅ«
veditabbÄ• . saá¹…khÄ• rÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• dÄ«supi eseva nayo.

tamatthaá¹ƒ paá¹-isambhidÄ• maggapÄ• á¸·iyÄ• sÄ• dhentena __ ``yathÄ• hÄ• â€™â€™
tiá¹-á¹-hati etenÄ• ti __á¹-hiti, _ paccayo, uppÄ• do eva á¹-hiti __uppÄ• daá¹-á¹-hiti. _ evaá¹ƒ
pana ``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti (MN I 103) vuttattÄ• Ä• savÄ• va
vuttaá¹ƒ __ ``ubhopete dhammÄ• ``paccayasamuppannÄ• â€™â€™ _ti, avijjÄ• ca saá¹…k
paccayato eva samuppannÄ• , na vinÄ• paccayenÄ• ti attho. __paccayapariggahe paÃ±Ã±
avijjÄ• ya ca uppÄ• dÄ• dike paccayÄ• kÄ• re paricchinditvÄ• gahaá¹‡avasena pavattÄ• p
__dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti paccayuppannadhammÄ• naá¹ƒ paccayabhÄ• vato dham
paá¹-iccasamuppÄ• de Ã±Ä• á¹‡aá¹ƒ. ``dvÄ• dasa paá¹-iccasamuppÄ• dÄ• â€™â€™ ti vac
paá¹-iccasamuppÄ• do. ayaÃ±ca nayo na paccuppanne eva, atha kho atÄ«tÄ• nÄ• gatesup
saá¹…khÄ• resu, atha kho saá¹…khÄ• rÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• dÄ«supi labbhatÄ«ti
paccayÄ• kÄ• rassa vibhattabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``atÄ«tampi addhÄ• naâ€™â€™ _n
__paá¹-á¹-hÄ• ne_ (Paá¹-á¹-h I 1) pana dassitÄ• hetÄ• dipaccayÄ• evettha uppÄ• dÄ• dipa
yathÄ• sambhavaá¹ƒ nÄ«haritvÄ• yojetabbÄ• . ativitthÄ• rabhayena pana na yojayimha, att
visuddhimaggÄ• dito (Vism II 594) gahetabbÄ• .

__tassa_ \Be I 389/ __tassa dhammassÄ• _ti saá¹…khÄ• rÄ• dipaccayuppannadhammass
paccayabhÄ• venÄ• _ti uppÄ• dÄ• dihetÄ• dipaccayasattiyÄ• \Ne I 342/. kammakilesavipÄ
yassÄ• ti __tivaá¹-á¹-aá¹ƒ. _ atÄ«tapaccuppannÄ• nÄ• gatavasena tayo addhÄ• kÄ• lÄ• et
hetuphalaphalahetuhetuphalavasena tayo sandhayo etassÄ• ti __tisandhi. _ saá¹…khippant
viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti __saá¹…khepÄ• , _ hetu, vipÄ• ko ca. atha vÄ• hetu vipÄ• koti
__saá¹…khepÄ• . _ avijjÄ• dayo, viÃ±Ã±Ä• á¹‡Ä• dayo ca koá¹-á¹-hÄ• sapariyÄ• yo vÄ• __
atÄ«tahetusaá¹…khepÄ• divasena cattÄ• ro saá¹…khepÄ• yassÄ• ti __catusaá¹…khepaá¹
tasmiá¹ƒ tasmiá¹ƒ saá¹…khepe Ä• kirÄ«yanti avijjÄ• saá¹…khÄ• rÄ• diggahaá¹‡ehi pakÄ• s
atÄ«tahetuÄ• dÄ«naá¹ƒ pakÄ• rÄ• . te saá¹…khepe paÃ±ca paÃ±ca katvÄ• vÄ«sati Ä• kÄ•
__vÄ«satÄ• kÄ• raá¹ƒ. _

khattiyÄ• dibhedena anekabhedabhinnÄ• pi sassatavÄ• dino jÄ• tisatasahassÄ• nussaraá¹
vasena cattÄ• rova honti, na tato uddhaá¹ƒ, adho vÄ• ti sassatavÄ• dÄ«naá¹ƒ parimÄ• á¹‡a
anaÃ±Ã±avisayataá¹ƒ dassetuá¹ƒ __ ``cattÄ• ro janÄ• â€™â€™ _tiÄ• dimÄ• ha. esa nayo i
janÄ• _ti cattÄ• ro janasamÅ«hÄ• ti attho gahetabbo tesu ekekassÄ• pi anekappabhedato.
dvÄ• saá¹-á¹-hidiá¹-á¹-higatavÄ• dino. __idaá¹ƒ nissÄ• yÄ• _ti idappaccayatÄ• ya sammÄ•
hetuphalabhÄ• vena sambandhÄ• naá¹ƒ dhammÄ• naá¹ƒ santatighanassa abheditattÄ• pa
bhedanibandhanaá¹ƒ nÄ• nattanayaá¹ƒ anupadhÄ• retvÄ• gahitaá¹ƒ ekattaggahaá¹‡aá¹ƒ
gaá¹‡hantÄ«_ti idaá¹ƒ sassataggahaá¹‡aá¹ƒ abhinivissa voharanti, iminÄ• nayena ekaccas
yathÄ• sambhavaá¹ƒ yojetvÄ• vattabbÄ• . __bhinditvÄ• _ti ``Ä• tappamanvÄ• yÄ• â€™â€™
``tayidaá¹ƒ bhikkhave tathÄ• gato pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (DN I 36) vÄ• vidham
anonaddhaá¹ƒ. __nigumba_nti anÄ• vuá¹-aá¹ƒ. apica veá¸·uÄ• dÄ«naá¹ƒ heá¹-á¹-hupariyas
__jaá¹-Ä• . _ kusÄ• dÄ«naá¹ƒ ovaraá¹‡aá¹-á¹-hena __gumbo. _ tassadisatÄ• ya diá¹-á¹-higa
pÄ• kaá¹-atÄ• ``jaá¹-Ä• , gumboâ€™â€™ ti ca vuccati, diá¹-á¹-hijaá¹-Ä• vijaá¹-anena, diá¹-á
ca nijjaá¹-aá¹ƒ nigumbaá¹ƒ katvÄ• ti attho.

__ ``tasmÄ• â€™â€™ _tiÄ• dinÄ• \Be I 390/ buddhaguá¹‡e Ä• rabbha desanÄ• ya samuá
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ uddisitvÄ• desanÄ• kusalo bhagavÄ• samayantaraá¹ƒ vigg
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva vissajjetÄ«ti dasseti.

<29> atthi pariyÄ• yo __santi_-saddo, so ca saá¹ƒvijjantipariyÄ• yo, saá¹ƒvijjamÄ• natÄ• c
upalabbhamÄ• natÄ• ti Ä• ha __ ``santÄ«â€™â€™ _tiÄ• di. saá¹ƒvijjamÄ• naparidÄ«panen
iminÄ• padena tesaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ vijjamÄ• natÄ• ya avicchinnataá¹ƒ, tato ca n
sithilakaraá¹‡avivecanehi \Ne I 343/ attano desanÄ• ya kiccakÄ• ritaá¹ƒ, avitathataÃ±ca dÄ«
__atthÄ«_ti ca santipadena samÄ• nattho puthuvacanavisayo eko nipÄ• to ``atthi imasmiá¹ƒ
tiÄ• dÄ«su (DN II 377; MN I 110; III 154; SN b IV 127) viya. __Ä• lapanavacana_nti buddhÄ
bhagavÄ• yeva hi ``bhikkhave, bhikkhavoâ€™â€™ ti ca Ä• lapati, na sÄ• vakÄ• . sÄ• vakÄ•
Ä• yasmÄ• â€™â€™ tiÄ• disambandhaneneva. ``ekeâ€™â€™ ti vutte __ekacce_ti attho ev
eka-saddassa niyatekavacanattÄ• , na samitabahitapÄ• patÄ• ya samaá¹‡abrÄ• hmaá¹‡Ä•
``pabbajjÅ«pagatabhÄ• venÄ• â€™â€™ _tiÄ• di. tathÄ• vÄ• hontu, aÃ±Ã±athÄ• vÄ• , sam
dasseti __ ``lokenÄ• â€™â€™ _tiÄ• dinÄ• . sassatÄ• divasena pubbantaá¹ƒ kappentÄ«ti __
pana tesaá¹ƒ __pubbantaá¹ƒ_ purimasiddhehi taá¹‡hÄ• diá¹-á¹-hikappehi __kappetvÄ• _ Ä•
vicitravuttitÄ• ya ca __vikappetvÄ• _ aparabhÄ• gasiddhehi abhinivesabhÅ«tehi taá¹‡hÄ• di
__gaá¹‡hanti_ abhinivisanti parÄ• masanti, tasmÄ• vuttaá¹ƒ __ ``pubbantaá¹ƒ kappetvÄ• v
gaá¹‡hantÄ«â€™â€™ _ti. purimabhÄ• gapacchimabhÄ• gasiddhÄ• naá¹ƒ vÄ• taá¹‡hÄ• up
yathÄ• kkamaá¹ƒ kappanagahaá¹‡Ä• ni veditabbÄ• ni. taá¹‡hÄ• paccayÄ• hi upÄ• dÄ• naá
pahutapasaá¹ƒsÄ• nindÄ• tisayasaá¹ƒsagganiccayogÄ• divisayesu idha niccayogavasena v
vuttaá¹ƒ __ ``pubbanta kappo vÄ• â€™â€™ _tiÄ• di vuttaÃ±ca ---

``pahute ca pasaá¹ƒsÄ• yaá¹ƒ, nindÄ• yaÃ±cÄ• tisayane.

niccayoge ca saá¹ƒsagge, hontime mantuÄ• dayoâ€™â€™ ti ||

__koá¹-á¹-hÄ• sesÅ«_ti \Be I 391/ ettha koá¹-á¹-hÄ• sÄ• dÄ«sÅ«ti attho veditabbo Ä• di-sa
nidassananayena ca vuttattÄ• . padapÅ«raá¹‡asamÄ«paummaggÄ• dÄ«supi hi __anta_-sa
``iá¹…gha tÄ• va suttante vÄ• gÄ• thÄ• yo vÄ• abhidhammaá¹ƒ vÄ• pariyÄ• puá¹‡assu (V
kÄ• rÄ• petvÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 1221) ca padapÅ«raá¹‡e anta-saddo vattati, ``g
ntiÄ• dÄ«su (Vism I 31) samÄ«pe, ``kÄ• masukhallikÄ• nuyogo eko anto, atthÄ«ti kho kacc
tiÄ• dÄ«su (SN I 258; SN II 110) ca ummaggeti.

__antapÅ«ro_ti mahÄ• antaantaguá¹‡ehi pÅ«ro. ``sÄ• haritantaá¹ƒ vÄ• panthantaá¹ƒ vÄ•
majjhimanikÄ• ye mahÄ• hatthipadopamasuttantapÄ• á¸·i. tattha __sÄ• _ti tejodhÄ• tu. __h
haritatiá¹‡arukkhamariyÄ• daá¹ƒ \Ne I 344/. __panthanta_nti maggamariyÄ• daá¹ƒ. Ä• gam
seso. ``antamidaá¹ƒ bhikkhave, jÄ«vikÄ• naá¹ƒ yadidaá¹ƒ piá¹‡á¸• olyaâ€™â€™ nti (SN b I
piá¹‡á¸• iyÄ• lopasuttantapÄ• á¸·i. tattha piá¹‡á¸• aá¹ƒ ulati gavesatÄ«ti __piá¹‡á¸• olo, _ pi
tassa bhÄ• vo __piá¹‡á¸• olyaá¹ƒ, _ piá¹‡á¸• acaraá¹‡ena jÄ«vikatÄ• ti attho. __esevÄ• _ti
sabbapaccayasaá¹…khayabhÅ«to nibbÄ• nadhammo eva, tenÄ• ha __ ``sabba ... pe ... vu
sabbapaccayasaá¹…khayanato asaá¹…khataá¹ƒ nibbÄ• naá¹ƒ saá¹…khatabhÅ«tassa vaá¹
pariyosÄ• nabhÅ«taá¹ƒ, tasmÄ• ettha parabhÄ• gova attho yuttoti dasseti. __sakkÄ• yo_ti

__kappo_ti leso. __kappakatenÄ• _ti tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ata
__Ä• di_-saddena cettha kappa-saddo
mahÄ• kappasamantabhÄ• vakilesakÄ• mavitakkakÄ• lapaÃ±Ã±attisadisabhÄ• vÄ• dÄ«sup
``cattÄ• rimÄ• ni bhikkhave, kappassa asaá¹…khyeyyÄ• nÄ«â€™â€™ tiÄ• dÄ«su (AN a IV
``kevalakappaá¹ƒ veá¸·uvanaá¹ƒ obhÄ• setvÄ• â€™â€™ tiÄ• dÄ«su (SN I 94) samantabhÄ
kÄ• mo saá¹…kapparÄ• go kÄ• moâ€™â€™ tiÄ• dÄ«su (Nidd I 1; Nidd II 8) kilesakÄ• me, `
saá¹…kappoâ€™â€™ tiÄ• dÄ«su vitakke, ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™
\Be I 392/, ``iccÄ• yasmÄ• kappoâ€™â€™ tiÄ• dÄ«su (Sn 1018) paÃ±Ã±attiyaá¹ƒ, ``satthu
sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimhÄ• â€™â€™ tiÄ• dÄ«su (MN I 260) sa

taá¹‡hÄ• diá¹-á¹-hÄ«su pavattiá¹ƒ __mahÄ• niddesapÄ• á¸·iyÄ• _ (Nidd I 28) sÄ• dhento _
_ntiÄ• dimÄ• ha. tattha __uddÄ• nato_ti saá¹…khepato. __ ``tasmÄ• â€™â€™ _tiÄ• di yath
atthavaá¹‡á¹‡anÄ• ya guá¹‡avacanaá¹ƒ. __taá¹‡hÄ• diá¹-á¹-hivasenÄ• _ti upanissayasaha
abhinandanasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya ceva sassatÄ• diÄ• kÄ• rena abhinivisantassa
pubbe nivutthadhammavisayÄ• ya kappanÄ• ya idha adhippetattÄ• atÄ«takÄ• lavÄ• cakoy
``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su viya padhÄ• nÄ• divÄ• cako, rÅ«
kappanavatthuno abhÄ• vÄ• anta-saddo ca koá¹-á¹-hÄ• savÄ• cako, na pana abbhantarÄ•

``atÄ«taá¹ƒ khandhakoá¹-á¹-hÄ• saâ€™â€™ _nti vuttaá¹ƒ. __kappetvÄ• _ti ca tasmiá¹ƒ pub
taá¹‡hÄ• yanÄ• bhinivesanÄ• naá¹ƒ samatthanaá¹ƒ pariniá¹-á¹-hÄ• panamÄ• ha. __á¹-hitÄ•
avijahanaá¹ƒ, pubbantameva anugatÄ• diá¹-á¹-hi tesamatthÄ«ti yojanÄ• . atthitÄ• , anugata
punappunaá¹ƒ pavattiyÄ• ti dasseti __ ``punappunaá¹ƒ uppajjanavasenÄ• â€™â€™ _ti imin
_ntiÄ• dinÄ• __ ``pubbantaá¹ƒ Ä• rabbhÄ• â€™â€™ _tiÄ• dipÄ• á¸·iyÄ• atthaá¹ƒ saá¹ƒvaâ
__Ä• rabbhÄ• _ti Ä• lambitvÄ• . visayo hi tassÄ• diá¹-á¹-hiyÄ• pubbanto. visayabhÄ• vato
Ä• gamanaá¹-á¹-hÄ• naá¹ƒ \Ne I 345/, Ä• rammaá¹‡apaccayo cÄ• ti vuttaá¹ƒ __ ``Ä• gamm
tadetaá¹ƒ aÃ±Ã±esaá¹ƒ patiá¹-á¹-hÄ• panadassananti Ä• ha __ ``aÃ±Ã±ampi janaá¹ƒ diá¹-á
karontÄ• â€™â€™ _ti.

__adhivacanapathÄ• nÄ«_ti [adhivacanapaadÄ• ni (aá¹-á¹-hakathÄ• yaá¹ƒ)] ruá¸·himatten
dÄ• sÄ• dÄ«su hi sirivaá¸• á¸• hakÄ• disaddÄ• viya vacanamattameva adhikÄ• raá¹ƒ katvÄ
paá¹‡á¹‡attiyeva __adhivacanaá¹ƒ, _ sÄ• ca vohÄ• rassa pathoti. atha vÄ• __adhi_-saddo
__vacanaá¹ƒ. _ adhi uparibhÄ• ge vacanaá¹ƒ __adhivacanaá¹ƒ. _ upÄ• dÄ• niyabhÅ«tÄ• na
[upÄ• dÄ• bhÅ«tarÅ«pÄ• dÄ«naá¹ƒ (Sv-pá¹- I 29)] upari paÃ±Ã±Ä• piyamÄ• nÄ• upÄ• dÄ•
paÃ±Ã±attidÄ«pakapathÄ• nÄ«ti attho daá¹-á¹-habbo. paÃ±Ã±attimattaÃ±hetaá¹ƒ vuccati, y
lokoâ€™â€™ ti ca, na rÅ«pavedanÄ• dayo viya \Be I 393/ paramatthoti. __adhimutti_-saddo
adhivacana-saddena samÄ• nattho ``niruttipathoâ€™â€™ tiÄ• dÄ«su (Dhs 107 dukamÄ• tik
vacanapariyÄ• yattÄ• . __ ``bhÅ«taá¹ƒ atthaâ€™â€™ _ntiÄ• dinÄ• pana bhÅ«tasabhÄ• vat
vÄ• muccantÄ«ti __adhimuttiyo, _ tÄ• saá¹ƒ pathÄ• ni taddÄ«pakattÄ• ti atthaá¹ƒ dasseti, a
sassatÄ• dikaá¹ƒ muccantÄ«ti __adhimuttiyo. _ adhikaÃ±hi sassatÄ• diá¹ƒ, pakatiÄ• diá¹ƒ,
jÄ«vÄ• diá¹ƒ, kÄ• yÄ• diÃ±ca abhÅ«taá¹ƒ atthaá¹ƒ sabhÄ• vadhammesu ajjhÄ• ropetvÄ• d

<30> __abhivadantÄ«_ti ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti abhinivisitvÄ•
nÄ• yaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• abhibhavitvÄ• pi vadanti. abhivadanakiriyÄ• ya ajjÄ
avicchedabhÄ• vadassanatthaá¹ƒ vattamÄ• navacanaá¹ƒ katanti ayamettha pÄ• á¸·ivaá¹‡á¹
hetubhÅ«tÄ• ya pucchitvÄ• ti sambandho. micchÄ• passatÄ«ti __diá¹-á¹-hi, _ diá¹-á¹-hi eva
``muttagataá¹ƒ, (AN c 9.11) saá¹…khÄ• ragataâ€™â€™ ntiÄ• dÄ«su (Nidd I 41) viya gata-s
gantabbÄ• bhÄ• vato vÄ• diá¹-á¹-hiyÄ• gatamattanti __diá¹-á¹-higataá¹ƒ. _ diá¹-á¹-hiyÄ• g
natthaÃ±Ã±aá¹ƒ avagantabbanti attho, diá¹-á¹-hipakÄ• ro vÄ• __diá¹-á¹-higataá¹ƒ. _ lokiyÄ•
vidhayuttagatapakÄ• rasadde samÄ• natthe icchanti. ekasmiá¹ƒyeva khandhe ``attÄ• â€™â
gahaá¹‡avisesaá¹ƒ upÄ• dÄ• ya paÃ±Ã±Ä• panaá¹ƒ hotÄ«ti Ä• ha __ ``rÅ«pÄ• dÄ«su aÃ±Ã
gahetvÄ• â€™â€™ _ti. __amaraá¹ƒ niccaá¹ƒ dhuva_nti sassatavevacanÄ• ni, maraá¹‡Ä• b
uppÄ• dÄ• bhÄ• vena sabbadÄ• pi atthitÄ• ya __niccaá¹ƒ. _ thiraá¹-á¹-hena vikÄ• rÄ• bhÄ•
``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• mahÄ• niddesa paá¹-isambhidÄ• maggapÄ• á¸·Ä«hi ya
tattha ``rÅ«paá¹ƒ gahetvÄ• â€™â€™ ti pÄ• á¹-hasesena sambandho. ayaá¹ƒ panattho --- ``
samanupassati. vedanaá¹ƒ, saÃ±Ã±aá¹ƒ, saá¹…khÄ• re, viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanup
paÃ±cavidhÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vasena vutto, ``rÅ«pavantaá¹ƒ attÄ• naâ€™â€™

paÃ±cadasavidhÄ• yapi \Ne I 346/ tadavasesÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vasena cattÄ• r
gahetvÄ• tadaÃ±Ã±o ``lokoâ€™â€™ ti paÃ±Ã±apentÄ«ti ayampi attho labbhateva. tathÄ•
``attÄ• â€™â€™ ti gahetvÄ• aÃ±Ã±o attano upabhogabhÅ«to ``lokoâ€™â€™ ti ca. sasanta
``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±o parasantatipatito ``lokoâ€™â€™ ti ca paÃ±Ã±apet
daá¹-á¹-habbo. etthÄ• ha \Be I 394/ --- ``sassato vÄ• do etesaâ€™â€™ nti kasmÄ• heá¹-á¹
tesaá¹ƒ attÄ• ca loko ca sassatoti adhippeto, na vÄ• doti? saccametaá¹ƒ, sassatasahacarit
sassatoti vutto yathÄ• ``kuntÄ• pacarantÄ«â€™â€™ ti, sassato iti vÄ• do etesanti vÄ• tatt
daá¹-á¹-habbo. sassataá¹ƒ vadanti ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti abhin
__sassatavÄ• dÄ• _ tipi yujjati.

<31> __Ä• tÄ• panabhÄ• venÄ• _ti vibÄ• dhanassa bhÄ• vena, vibÄ• dhanaá¹-á¹-hena vÄ•
__padahanavasenÄ• _ti samÄ• dahanavasena. __samÄ• dahanaá¹ƒ_ pana kosajjapakkhe
ussÄ• hanaá¹ƒ. yathÄ• samÄ• dhi visesabhÄ• giyataá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ vÄ«riyassa
__anuyogo. _ iti padattayena vÄ«riyameva vuttanti Ä• ha __ ``evaá¹ƒ tippabhedaá¹ƒ vÄ«riya
yathÄ• kkamaÃ±hiha tÄ«hi padehi upacÄ• rappanÄ• cittaparidamanavÄ«riyÄ• ni dasseti. na
__appamÄ• do, _ satiyÄ• avippavÄ• so. so pana satipaá¹-á¹-hÄ• nÄ• cattÄ• ro khandhÄ•
karoti kammaá¹-á¹-hÄ• nametenÄ• ti __sammÄ• manasikÄ• ro, _ so pana Ã±Ä• á¹‡ameva,
Ä• rammaá¹‡avÄ«thijavanapaá¹-ipÄ• dakÄ• , tenÄ• ha __ ``atthato Ã±Ä• á¹‡aâ€™â€™ _nt
kÄ• raá¹‡amanasikÄ• ro. tadevatthaá¹ƒ samattheti __ ``yasmiÃ±hÄ«â€™â€™ _tiÄ• dinÄ• .
manasikÄ• re_ti kammaá¹-á¹-hÄ• namanasikaraá¹‡Å«pÄ• yabhÅ«te Ã±Ä• á¹‡asaá¹…khÄ•
á¹-hÄ• neâ€™â€™ _ti iminÄ• saddantarasampayogÄ• dinÄ• viya pakaraá¹‡avasenÄ• pi s
__vÄ«riyaÃ±cÄ• _ti yathÄ• vuttehi tÄ«hi padehi vuttaá¹ƒ tippabhedaá¹ƒ vÄ«riyaÃ±ca. __etth
... manasikÄ• ramanvÄ• yÄ• â€™â€™ ti imasmiá¹ƒ pÄ• á¹-he, sÄ«lavisuddhiyÄ• saddhiá¹ƒ
rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ adhigamanapaá¹-ipadÄ• idha vattabbÄ• , sÄ• pana __visud
vitthÄ• rato vuttÄ• ti Ä• ha __ ``saá¹…khepatthoâ€™â€™ _ti. __tathÄ• jÄ• tika_nti tathÄ• sa
cuddasavidhehi cittaparidamanehi rÅ«pÄ• vacaracatutthajjhÄ• nassa paguá¹‡atÄ• pÄ• dan
cetaso samÄ• dhi __cetosamÄ• dhi, _ so pana aá¹-á¹-haá¹…gasamannÄ• gatarÅ«pÄ• vaca
__yathÄ• _-saddo __ ``yenÄ• â€™â€™ _ti atthe nipÄ• toti Ä• ha __ ``yena samÄ• dhinÄ• â

vijambhanabhÅ«tehi \Be I 395/ lokiyÄ• bhiÃ±Ã±Ä• saá¹…khÄ• tehi jhÄ• nÄ• nubhÄ• vehi s
__jhÄ• nÄ• nubhÄ• vasampanno. so_ \Ne I 347/ __diá¹-á¹-higatiko evaá¹ƒ vadatÄ«_ti vattan
tathÄ• vadanassa avicchedabhÄ• vena sabbakÄ• likatÄ• dassanatthanti veditabbaá¹ƒ. aniy
vippakatakÄ• lavacananti. vanati yÄ• cati puttanti __vaÃ±jhÄ• jha_-paccayaá¹ƒ, na-kÄ• ras
katvÄ• , vadhati puttaá¹ƒ, phalaá¹ƒ vÄ• hanatÄ«tipi __vaÃ±jhÄ• _ sapaccayaghya-kÄ• rass
niggahitÄ• gamaÃ±ca katvÄ• . sÄ• viya kassaci phalassa ajanenÄ• ti __vaÃ±jho, _ tenÄ• h
_tiÄ• di. evaá¹ƒ padatthavatÄ• iminÄ• kÄ«disaá¹ƒ sÄ• matthiyatthaá¹ƒ dassetÄ«ti antolÄ«n
__ ``etenÄ• â€™â€™ _tiÄ• dimÄ• ha. jhÄ• nalÄ• bhissa visesena jhÄ• nadhammÄ• Ä• pÄ•
sesadhammÄ• pÄ«ti imamatthaá¹ƒ sandhÄ• ya __ ``jhÄ• nÄ• dÄ«naâ€™â€™ _nti vuttaá¹ƒ

rÅ«pÄ• dÄ«naá¹ƒ janakasÄ• matthiyaá¹ƒ. __paá¹-ikkhipatÄ«_ti ``nayime kiÃ±ci janentÄ«â€™
kasmÄ• ti ce? sati hi janakabhÄ• ve rÅ«pÄ• didhammÄ• naá¹ƒ viya, sukhÄ• didhammÄ• na
paccayÄ• yattavuttitÄ• ya uppÄ• davantatÄ• viÃ±Ã±Ä• yati, uppÄ• de ca sati avassaá¹ƒbhÅ
niccatÄ• siyÄ• , tasmÄ• taá¹ƒ paá¹-ikkhipatÄ«ti.

__á¹-hito_ti niccalaá¹ƒ patiá¹-á¹-hito, __kÅ«á¹-aá¹-á¹-ha_-saddoyeva vÄ• loke accantaá¹ƒ n
daá¹-á¹-habbo. tiá¹-á¹-hatÄ«ti __á¹-hÄ• yÄ«, _ esikÄ• ca sÄ• á¹-hÄ• yÄ« cÄ• ti __esikaá¹-á
visesanaparanipÄ• to cesa, tasmÄ• gambhÄ«ranemo niccalaá¹-á¹-hitiko indakhÄ«lo viyÄ• t
``yathÄ• â€™â€™ _tiÄ• di. ``kÅ«á¹-aá¹-á¹-hoâ€™â€™ ti iminÄ• cettha aniccatÄ• bhÄ• vam
á¹-hitoâ€™â€™ ti iminÄ• pana yathÄ• esikÄ• vÄ• tappahÄ• rÄ• dÄ«hi na calati, evaá¹ƒ na
vikÄ• ramÄ• pajjatÄ«ti vikÄ• rÄ• bhÄ• vaá¹ƒ, vikÄ• ropi atthato vinÄ• soyevÄ• ti vuttaá¹ƒ __
vinÄ• sÄ• bhÄ• vaá¹ƒ dassetÄ«â€™â€™ _ti.

evamaá¹-á¹-hakathÄ• vÄ• daá¹ƒ dassetvÄ• idÄ• ni kecivÄ• daá¹ƒ dassetuá¹ƒ __ ``keci par
__muÃ±jato_ti [muÃ±je (aá¹-á¹-hakathÄ• yaá¹ƒ)] muÃ±jatiá¹‡ato. __Ä«sikÄ• _ti kaá¸·Ä«ro.
attasaá¹…khÄ• taá¹ƒ dhammajÄ• taá¹ƒ __jÄ• yatÄ«ti vuccati, _ taá¹ƒ sattirÅ«pavasena pub
byattirÅ«pavasena __nikkhamati, _ abhibyattiá¹ƒ gacchatÄ«ti attho. ``vijjamÄ• namevÄ• â€™
kÄ• raá¹‡e phalassa atthibhÄ• vadassanena byattirÅ«pavasena \Be I 396/ abhibyattivÄ• da
saá¹ƒvijjamÄ• naá¹ƒ sÄ• lisÄ«saá¹ƒ viya hi sattirÅ«paá¹ƒ, tadabhinikkhantaá¹ƒ viya byattirÅ
sattirÅ«pavasena vijjamÄ• noyeva pubbe anabhibyatto byattirÅ«pavasena abhibyattiá¹ƒ gac
andhakÄ• rena paá¹-icchanno ghaá¹-o Ä• lokena abhibyattiá¹ƒ gacchati, evamayampÄ«ti.

idamettha vicÄ• retabbaá¹ƒ --- kiá¹ƒ karonto Ä• loko ghaá¹-aá¹ƒ pakÄ• setÄ«ti vuccati, yadi
I 348/ buddhiá¹ƒ karonto pakÄ• seti, anuppannÄ• ya eva buddhiyÄ• uppattidÄ«panato abhi
ghaá¹-avisayÄ• ya buddhiyÄ• Ä• varaá¹‡abhÅ«taá¹ƒ andhakÄ• raá¹ƒ vidhamanto pakÄ• se
hÄ• yateva. sati hi ghaá¹-avisayÄ• ya buddhiyÄ• kathaá¹ƒ andhakÄ• ro tassÄ• Ä• varaá¹‡
ghaá¹-assa abhibyatti na yujjati, evaá¹ƒ diá¹-á¹-higatikaparikappitassa attanopi abhibyatti na
tatthÄ• pi hi yadi indriyavisayÄ• disannipÄ• tena anuppannÄ• eva buddhi uppannÄ• , uppa
abhibyattivÄ• do hÄ• yati abhibyattimattamatikkamma anuppannÄ• ya eva buddhiyÄ• uppa
sassatavÄ• dopi teneva kÄ• raá¹‡ena. atha buddhippavattiyÄ• Ä• varaá¹‡abhÅ«tassa andh
mohassa vidhamanena buddhi uppannÄ• . evampi sati atthavisayÄ• ya buddhiyÄ• kathaá¹ƒ
hotÄ«ti, hÄ• yateva abhibyattivÄ• do, kiÃ±ca bhiyyo --- bhedasabbhÄ• vatopi abhibyattivÄ•
abhibyaÃ±janakÄ• naá¹ƒ candimasÅ«riyamaá¹‡ipadÄ«pÄ• dÄ«naá¹ƒ bhedena abhibyaÃ±jit
bhedo hoti, hoti ca visayabhedena buddhibhedo yathÄ• visayaá¹ƒ buddhiyÄ• sambhavatoti
yujjatiyeva, na cettha vijjamÄ• natÄ• bhibyattivasena vuttikappanÄ• yuttÄ•
vijjamÄ• natÄ• bhibyattikiriyÄ• saá¹…khÄ• tÄ• ya vuttiyÄ• vuttimato ca anaÃ±Ã±athÄ• nujÄ
tathÄ• vuttisaá¹…khÄ• tÄ• kiriyÄ• tabbantavatthuto, yathÄ• phassÄ• dÄ«hi phusanÄ• dib
anaÃ±Ã±Ä• ya eva vijjamÄ• natÄ• bhibyattisaá¹…khÄ• tÄ• ya vuttiyÄ• parikappito kesaÃ±c

evÄ• ti. ye pana ``Ä«sikaá¹-á¹-hÄ• yÄ« á¹-hitoâ€™â€™ ti paá¹-hitvÄ• yathÄ• vuttamattham
kÄ• raá¹‡abhÄ• vena gahetvÄ• ``te ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajja
atthasambandhampi karonti, na aá¹-á¹-hakathÄ• yamiva asambandhanti dassento __ ``yasm
__te ca sattÄ• sandhÄ• vantÄ«_ti ettha ye \Be I 397/ idha manussabhÄ• vena avaá¹-á¹-hitÄ
devabhÄ• vÄ• diupagamanena ito aÃ±Ã±attha gacchantÄ«ti attho. aÃ±Ã±athÄ• katassa ka
abbhÄ• gamo Ä• pajjeyyÄ• ti adhippÄ• yo.

__aparÄ• para_nti aparasmÄ• bhavÄ• aparaá¹ƒ bhavaá¹ƒ, aparamaparaá¹ƒ vÄ• , punapp
``cavantÄ«â€™â€™ _ti padamulliá¹…getvÄ• __ ``evaá¹ƒ saá¹…khyaá¹ƒ gacchantÄ«â€™â
attano tathÄ• gahitassa niccasabhÄ• vattÄ• na cutÅ«papattiyo. sabbabyÄ• pitÄ• ya nÄ• pi
sandhÄ• vanasaá¹ƒsaraá¹‡Ä• ni, dhammÄ• naá¹ƒyeva pana pavattivisesena evaá¹ƒ saá¹…
voharÄ«yantÄ«ti adhippÄ• yo. etena ``avaá¹-á¹-hitasabhÄ• vassa attano, dhammino ca dha
vinassati cÄ• â€™â€™ ti imaá¹ƒ vipariá¹‡Ä• mavÄ• daá¹ƒ dasseti. yaá¹ƒ panettha vattabba
sassatavÄ• davicÄ• raá¹‡Ä• yameva ``evaá¹ƒgatikÄ• â€™â€™ ti \Ne I 349/ padatthavibhÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ asambandhamattaá¹ƒ dassetuá¹ƒ __ ``aá¹-á¹-hakathÄ• yaá
vuttaá¹ƒ. __sandhÄ• vantÄ«tiÄ• dinÄ• vacanena attano vÄ• daá¹ƒ bhindati_ vinÄ• seti sand
aniccatÄ• ya pubbe attanÄ• paá¹-iÃ±Ã±Ä• tassa sassatavÄ• dassa viruddhabhÄ• vatoti att
``diá¹-á¹-higatikassÄ• â€™â€™ _tiÄ• di tadatthasamatthanaá¹ƒ. __na nibaddha_nti na thira
``sandhÄ• vantÄ«â€™â€™ tiÄ• divacanaá¹ƒ, sassatavÄ• daÃ±ca sandhÄ• ya __ ``sundara
ti vuttaá¹ƒ. _ sabbadÄ• saranti pavattantÄ«ti __sassatiyo_ ra-kÄ• rassa sa-kÄ• raá¹ƒ, dvibh
pathavÄ«sinerucandimasÅ«riyÄ• , sassatÄ«hi samaá¹ƒ sadisaá¹ƒ tathÄ• , bhÄ• vanapuá¹ƒs
ca loko cÄ• â€™â€™ ti hi kattuadhikÄ• ro. __sassatisama_nti vÄ• liá¹…gabyattayena kattu
attÄ• ca loko ca atthi evÄ• ti attho, __iti_-saddo cettha padapÅ«raá¹‡amattaá¹ƒ. eva-sadda
iti-sadde i-kÄ• rassa va-kÄ• ramicchanti saddavidÅ«. __sassatisama_nti sassataá¹ƒ thÄ• va
attho, sassatisama-saddassa sassatapadena samÄ• natthataá¹ƒ sandhÄ• ya __á¹-Ä«kÄ• ya

__hetuá¹ƒ dassento_ti yesaá¹ƒ ``sassatoâ€™â€™ ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apeti,
ayaá¹ƒ diá¹-á¹-higatiko Ä• hÄ• ti sambandho. na hi attano diá¹-á¹-hiyÄ• paccakkhakatamatt
sÄ• dheti, attano pana paccakkhakatena atthena attano appaccakkhabhÅ«tampi atthaá¹ƒ sA
yathÄ• nicchitaá¹ƒ atthaá¹ƒ parepi viÃ±Ã±Ä• peti, na anicchitaá¹ƒ \Be I 398/, idaá¹ƒ pana he
anekesu jÄ• tisatasahassesu ekovÄ• yaá¹ƒ me attÄ• ca loko ca anussaraá¹‡asambhavato.
anubhavati, so eva taá¹ƒ anussarati, na aÃ±Ã±o. na hi aÃ±Ã±ena anubhÅ«tamatthaá¹ƒ aÃ±
yathÄ• taá¹ƒ buddharakkhitena anubhÅ«taá¹ƒ dhammarakkhito. yathÄ• cetÄ• su, evaá¹ƒ it
jÄ• tÄ«su, tasmÄ• ``sassato me attÄ• ca loko ca, yathÄ• ca me, evaá¹ƒ aÃ±Ã±esampi sat
loko cÄ• â€™â€™ ti sassatavasena diá¹-á¹-higahaá¹‡aá¹ƒ pakkhandanto diá¹-á¹-higatiko pa
patiá¹-á¹-hapeti. pÄ• á¸·iyaá¹ƒ pana ``anekavihitÄ• ni adhimuttipathÄ• ni abhivadanti, so eva
vacanato parÄ• nugÄ• hÄ• panavasena idha hetudassanaá¹ƒ adhippetanti viÃ±Ã±Ä• yati. _
sassatabhÄ• vaá¹ƒ. __ ``na kevalaâ€™â€™ _ntiÄ• di atthato Ä• pannadassanaá¹ƒ. __á¹-hÄ

kho idha pubbenivÄ• sÄ• nussatiyevÄ• ti Ä• ha __ ``idaâ€™â€™ _ntiÄ• di. kÄ• raá¹‡aÃ±ca
sampÄ• pakaá¹ƒ nibbattakaá¹ƒ Ã±Ä• pakanti. tattha ariyamaggo nibbÄ• nassa sampÄ• pak
aá¹…kurassa nibbattakakÄ• raá¹‡aá¹ƒ, paccayuppannatÄ• dayo aniccatÄ• dÄ«naá¹ƒ Ã±Ä•
Ã±Ä• pakakÄ• raá¹‡ameva adhippetaá¹ƒ. Ã±Ä• pako hi attho Ã±Ä• petabbatthavisayassa Ã
kÄ• raá¹‡aá¹ƒ. tadÄ• yattavuttitÄ• ya \Ne I 350/ taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati etthÄ• ti __á
taá¹ƒ Ã±Ä• á¹‡amettha tiá¹-á¹-hatÄ«ti __ ``vatthÅ«â€™â€™ _ti ca vuccati. tathÄ• hi bhagav
uddisitvÄ• pi á¹-hÄ• na-saddena niddiá¹-á¹-hanti.

32-33__._ dutiyatatiyavÄ• rÄ• naá¹ƒ paá¹-hamavÄ• rato viseso natthi á¹-hapetvÄ• kÄ• labh
vÄ• radvayepi eseva nayoâ€™â€™ _ti. tadetaá¹ƒ kÄ• labhedaá¹ƒ yathÄ• pÄ• á¸·iá¹ƒ dasse
_tiÄ• di vuttaá¹ƒ. itarena dutiyatatiyavÄ• rÄ• yÄ• va dasasaá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ•
cattÄ• lÄ«sasaá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ• ca anussaraá¹‡avasena vuttÄ• ti adhippÄ• y
sassatavÄ• do catudhÄ• vibhatto, nanu tidhÄ• kÄ• labhedamakatvÄ• adhiccasamuppattik
vibhajitabbo siyÄ• ti codanaá¹ƒ sodhetuá¹ƒ __ ``mandapaÃ±Ã±o hÄ«â€™â€™ _tiÄ• dimÄ•
tiá¹‡á¹‡aá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡alÄ• bhÄ«naá¹ƒ vasena tidhÄ• kÄ• labhedaá
catudhÄ• vibhattoti adhippÄ• yo. nanu ca anussavÄ• divasena takkikÄ• naá¹ƒ viya mandap
visesalÄ• bhÄ«naá¹ƒ hÄ«nÄ• divasena anekabhedasambhavato \Be I 399/ bahudhÄ• bhed
visesalÄ• bhino tayo eva rÄ• sÄ« katvÄ• vuttÄ• ti? ukkaá¹-á¹-haparicchedena dassetukÄ• n
ye hÄ«namajjhimapaÃ±Ã±Ä• , te vuttaparicchedato Å«nakameva anussaranti. ye pana ukka
vuttaparicchedaá¹ƒ atikkamitvÄ• nÄ• nussarantÄ«ti tattha tattha ukkaá¹-á¹-haparicchedena
anekajÄ• tisatasahassadasacattÄ• rÄ«sasaá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• nussaraá¹‡avasena ta
vuttÄ• ti. __na tato uddha_nti yathÄ• vuttakÄ• lattayato, cattÄ• rÄ«sasaá¹ƒvaá¹-á¹-avivaá¹-á
uddhaá¹ƒ nÄ• nussarati, kasmÄ• ? dubbalapaÃ±Ã±attÄ• . tesaÃ±hi nÄ• marÅ«paricched
hotÄ«ti aá¹-á¹-hakathÄ• su vuttaá¹ƒ.

<34> tappakatiyattopi kattutthoyevÄ• ti Ä• ha __ ``takkayatÄ«â€™â€™ _ti. tappakatiyattatt
upapanno hoti. tattha __takkayatÄ«_ti Å«hayati, sassatÄ• diÄ• kÄ• rena tasmiá¹ƒ tasmiá¹ƒ
abhiniropayatÄ«ti attho. __takko_ti Ä• koá¹-analakkhaá¹‡o, vinicchayalakkhaá¹‡o vÄ• diá¹-
vitakko. tena tena pariyÄ• yena takkanaá¹ƒ sandhÄ• ya __ ``takketvÄ• vitakketvÄ• â€™â€
__vÄ«maá¹ƒsÄ• ya samannÄ• gato_ti atthavacanamattaá¹ƒ. nibbacanaá¹ƒ pana takkipade
__vÄ«maá¹ƒsÄ• _ nÄ• ma vicÄ• raá¹‡Ä• , sÄ• ca duvidhÄ• paÃ±Ã±Ä• ceva paÃ±Ã±Ä• pa
paÃ±Ã±Ä• patirÅ«pikÄ• va, sÄ• catthato lobhasahagatacittuppÄ• do, micchÄ• bhinivesasa
ayonisomanasikÄ• ro. pubbabhÄ• ge vÄ• micchÄ• dassanabhÅ«taá¹ƒ diá¹-á¹-hivipphandita
dassetuá¹ƒ __ ``tulanÄ• ruccanÄ• khamanÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``tulayitvÄ• â€™â€
yathÄ• kkamaá¹ƒ ``lobhasahagatacittuppÄ• denÄ• â€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ. sama
Ä• hananaá¹ƒ __pariyÄ• hataá¹ƒ, _ taá¹ƒ \Ne I 351/ pana vitakkassa Ä• rammaá¹‡aá¹ƒ Å«h
bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ padanti dasseti __ ``tena tena pariyÄ• yena takketvÄ• â€™
__pariyÄ• yenÄ• _ti ca kÄ• raá¹‡enÄ• ti attho. __vuttappakÄ• rÄ• yÄ• _ti tidhÄ• vuttappab

anupavattitaá¹ƒ, vÄ«maá¹ƒsÄ• nugatena vÄ• vicÄ• rena anumajjitaá¹ƒ. tadanugatadhamma
Ä• ropetvÄ• tathÄ• vuccati. paá¹-ibhÄ• ti dissatÄ«ti __paá¹-ibhÄ• naá¹ƒ, _ yathÄ• samÄ• h
diá¹-á¹-higatasampayuttacittuppÄ• do, tato jÄ• tanti __paá¹-ibhÄ• naá¹ƒ, _ tathÄ• paÃ±Ã±Ä
paá¹-ibhÄ• naá¹ƒ __sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ_ \Be I 400/, tenevÄ• ha __ ``attano paá¹-ibhÄ
_nti. __matta_-saddena cettha visesÄ• dhigamÄ• dayo nivatteti. anÄ• maá¹-á¹-hakÄ• lavaca
atthaniddeso upapannoti Ä• ha __ ``evaá¹ƒ vadatÄ«â€™â€™ _ti.

pÄ• á¸·iyaá¹ƒ ``takkÄ« hoti vÄ«maá¹ƒsÄ«â€™â€™ ti sÄ• maÃ±Ã±aniddesena, ekasesena
vibhajanto __ ``tattha catubbidhoâ€™â€™ _tiÄ• dimÄ• ha. parehi puna savanaá¹ƒ __anuss
__anussutiko. _ purimaá¹ƒ anubhÅ«tapubbaá¹ƒ jÄ• tiá¹ƒ saratÄ«ti __jÄ• tissaro. _ labbhate
kiÃ±ci attanÄ• paá¹-iladdhaá¹ƒ rÅ«pÄ• di, sukhÄ• di ca, na pana jhÄ• nÄ• diviseso, tenevÄ
takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nuvicaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ evamÄ• hÄ• â€
vuttaá¹ƒ ``attano paá¹-ibhÄ• namattasaÃ±jÄ• taâ€™â€™ nti. __Ä• cariyadhammapÄ• latthe
visesÄ• dhigamÄ• dayo nivattetÄ«â€™â€™ ti (Sv-pá¹- I 34) so etassÄ• ti __lÄ• bhÄ«. _ suc
asammissena, suddhaá¹ƒ vÄ• takkanaá¹ƒ __suddhatakko, _ so yassÄ• yaá¹ƒ __suddhatak
uyyojanatthe nipÄ• to, tena tathÄ• vessantararaÃ±Ã±ova bhagavati samÄ• neti diá¹-á¹-higg
__lÄ• bhitÄ• yÄ• _ti rÅ«pÄ• disukhÄ• dilÄ• bhÄ«bhÄ• vato. __ ``anÄ• gatepi evaá¹ƒ bhavis
lÄ• bhÄ«takkino evampi sambhavatÄ«ti sambhavadassanavasena idhÄ• dhippetaá¹ƒ takka
anÄ• gataá¹ƒsatakkaneneva hi sassataggÄ• hÄ« bhavati. __ ``atÄ«tepi evaá¹ƒ ahosÄ«â€™
anÄ• gataá¹ƒsatakkanassa upanissayanidassanamattaá¹ƒ. so hi ``yathÄ• me idÄ• ni attÄ•
atÄ«tepÄ«ti paá¹-hamaá¹ƒ atÄ«taá¹ƒsÄ• nutakkanaá¹ƒ upanissÄ• ya anÄ• gatepi evaá¹ƒ bh
takkayanto diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. __ ``evaá¹ƒ sati idaá¹ƒ hotÄ«â€™â€™ _ti iminÄ• anic
karoti, aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti doso Ä• pajjati, tathÄ• ca sati katassa vinÄ• so akatas
siyÄ• . niccesu pana bhÄ• vesu aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti doso nÄ• pajj
avinÄ• so, akatassa ca anajjhÄ• gamo siyÄ• ti takkikassa yuttigavesanÄ• kÄ• raá¹ƒ dasseti

__takkamattenevÄ• _ti suddhatakkaneneva. __matta_-saddena hi Ä• gamÄ• dÄ«naá¹ƒ, an
\Ne I 352/ dasseti. ``nanu ca visesalÄ• bhinopi sassatavÄ• dino \Be I 401/ visesÄ• dhigama
jÄ• tisatasahassesu, dasasu saá¹ƒvaá¹-á¹-avivaá¹-á¹-esu, cattÄ• lÄ«sÄ• ya ca saá¹ƒvaá¹-á¹
yathÄ• nubhÅ«taá¹ƒ attano santÄ• naá¹ƒ, tappaá¹-ibaddhaÃ±ca dhammajÄ• taá¹ƒ ``attÄ• ,
anussaritvÄ• tato purimatarÄ• supi jÄ• tÄ«su tathÄ• bhÅ«tassa atthitÄ• nuvitakkanamukhe
bhavissatÄ«ti attano bhavissamÄ• nÄ• nutakkanaá¹ƒ, sabbesampi sattÄ• naá¹ƒ tathÄ• bhÄ
sassatÄ• bhinivesino jÄ• tÄ• , evaÃ±ca sati sabbopi sassatavÄ• dÄ« anussutikajÄ• tissaral
upaladdhavatthunimittena takkanena pavattavÄ• dattÄ• takkÄ«pakkheyeva tiá¹-á¹-heyya, ta
visesabhedarahitattÄ• ekovÄ• yaá¹ƒ sassatavÄ• do vavatthito bhaveyya, avassaÃ±ca vutta
takkanamicchitabbaá¹ƒ, aÃ±Ã±athÄ• visesalÄ• bhÄ« sassatavÄ• dÄ« ekaccasassatikapak
adhiccasamuppannikapakkhaá¹ƒ vÄ• bhajeyyÄ• ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habb
khandhasantÄ• nassa dÄ«ghadÄ«ghataraá¹ƒ dÄ«ghatamakÄ• lÄ• nussaraá¹‡aá¹ƒ sassata

asÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹ƒ. tathÄ• hi ``anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• m
jÄ• nÄ• mÄ«â€™â€™ ti anussaraá¹‡ameva padhÄ• nakÄ• raá¹‡abhÄ• vena dassitaá¹ƒ. ya
etaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti pavattaá¹ƒ takkanaá¹ƒ, na taá¹ƒ idha padhÄ• naá¹ƒ anussar
apadhÄ• nabhÄ• vato, padhÄ• nakÄ• raá¹‡ena ca asÄ• dhÄ• raá¹‡ena niddeso sÄ• sane, l
``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ yavaá¹…kuroâ€™â€™ tiÄ• di.

evaá¹ƒ panÄ• yaá¹ƒ desanÄ• padhÄ• nakÄ• raá¹‡avibhÄ• vinÄ«, tasmÄ• satipi anussavÄ
hÄ«nÄ• divasena ca mandapaÃ±Ã±Ä• dÄ«naá¹ƒ visesalÄ• bhÄ«naá¹ƒ bahudhÄ• bhede a
bhagavatÄ• cattÄ• riá¹-á¹-hÄ• nÄ• ni vibhajitvÄ• vavatthitÄ• sassatavÄ• dÄ• naá¹ƒ catubb
sÄ• vasesaá¹ƒ dhammaá¹ƒ deseti dhammarÄ• jÄ• ti. yadevaá¹ƒ anussutikÄ• dÄ«supi anuss
Ä• pajjatÄ«ti? na tesaá¹ƒ aÃ±Ã±Ä• ya sacchikiriyÄ• ya abhÄ• vena takkapadhÄ• nattÄ• , ``p
asÄ• dhÄ• raá¹‡ena niddeso sÄ• sane, lokepi ca niruá¸·hoâ€™â€™ ti vuttovÄ• yamatthoti.
visesÄ• dhigamanimittarahitassa takkanassa sassataggÄ• he visuá¹ƒ kÄ• raá¹‡abhÄ• vada
visuá¹ƒ sassataggÄ• hakÄ• raá¹‡abhÄ• vena vattabbo, so ca mandamajjhimatikkhapaÃ±Ã±
vibhajitvÄ• , sabbatakkino \Be I 402/ ca takkÄ«bhÄ• vasÄ• maÃ±Ã±ato ekajjhaá¹ƒ gahetvÄ•
vavatthÄ• pito sassatavÄ• do bhagavatÄ• ti.

<35> ``aÃ±Ã±atarenÄ• â€™â€™ ti etassa atthaá¹ƒ dassetuá¹ƒ __ ``ekenÄ• â€™â€™ _ti v
aá¹-á¹-hÄ• napayuttassa pana __vÄ• _-saddassa aniyamatthataá¹ƒ sandhÄ• yÄ• ha __ ``dv
tena catÅ«su vatthÅ«su yathÄ• rahamekaccaá¹ƒ ekaccassa paÃ±Ã±Ä• pane sahakÄ• rÄ«k
``bahiddhÄ• â€™â€™ ti bÄ• hyatthavÄ• cako \Ne I 353/ kattuniddiá¹-á¹-ho nipÄ• toti dasset
_tiÄ• di vuttaá¹ƒ. etthÄ• ha --- kiá¹ƒ panetÄ• ni vatthÅ«ni attano abhinivesassa hetu, udÄ• h
patiá¹-á¹-hÄ• panassÄ• ti. kiÃ±cettha, yadi tÄ• va attano abhinivesassa hetu, atha kasmÄ•
anussaraá¹‡atakkanÄ• niyeva gahitÄ• ni, na saÃ±Ã±Ä• vipallÄ• sÄ• dayo. tathÄ• hi
viparÄ«tasaÃ±Ã±Ä• ayonisomanasikÄ• raasappurisÅ«panissayaasaddhammassavanÄ• dÄ
pavattanaá¹-á¹-hena diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni. atha pana paresaá¹ƒ patiá¹-á¹-hÄ• panassa
anussaraá¹‡ahetubhÅ«to adhigamo viya, takkanapariyeá¹-á¹-hibhÅ«tÄ• yutti viya ca Ä• gar
vattabbo, ubhayathÄ• pi ca yathÄ• vuttassa avasesakÄ• raá¹‡assa sambhavato ``natthi ito
vacanaá¹ƒ na yujjatevÄ• ti? no na yujjati, kasmÄ• ? abhinivesapakkhe tÄ• va ayaá¹ƒ diá¹-á¹
asappurisÅ«panissayaasaddhammassavanehi ayoniso ummujjitvÄ• vipallÄ• sasaÃ±Ã±o rÅ
khaá¹‡e bhijjanasabhÄ• vassa anavabodhato dhammayuttiá¹ƒ atidhÄ• vanto ekattanayaá¹ƒ
yathÄ• vuttÄ• nussaraá¹‡atakkanehi khandhesu ``sassato attÄ• ca loko cÄ• â€™â€™ ti (D
iti Ä• sannakÄ• raá¹‡attÄ• , padhÄ• nakÄ• raá¹‡attÄ• ca taggahaá¹‡eneva ca itaresampi g
anussaraá¹‡atakkanÄ• niyeva idha gahitÄ• ni. patiá¹-á¹-hÄ• panapakkhe pana Ä• gamopi y
nirÄ• gamÄ• naá¹ƒ bÄ• hirakÄ• naá¹ƒ takkaggÄ• hibhÄ• vato, tasmÄ• anussaraá¹‡atakkan
vatthubhÄ• vena gahitÄ• ni.

kiÃ±ca bhiyyo --- duvidhaá¹ƒ paramatthadhammÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ sabhÄ• valakkhaá

sÄ• maÃ±Ã±alakkhaá¹‡aÃ±ca. tattha sabhÄ• valakkhaá¹‡Ä• vabodho paccakkhaÃ±Ä• á¹‡a
anumÄ• naÃ±Ä• á¹‡aá¹ƒ. Ä• gamo ca sutamayÄ• ya paÃ±Ã±Ä• ya sÄ• dhanato \Be I 403/ a
sutÄ• naá¹ƒ pana dhammÄ• naá¹ƒ Ä• kÄ• raparivitakkanena nijjhÄ• nakkhantiyaá¹ƒ á¹-hito
nibbattetvÄ• anukkamena bhÄ• vanÄ• ya paccakkhaÃ±Ä• á¹‡aá¹ƒ adhigacchatÄ«ti evaá¹ƒ
nÄ• tikkamati, tasmÄ• cesa takkaggahaá¹‡ena gahitovÄ• ti veditabbo. so aá¹-á¹-hakathÄ• y
anussutitakkaggahaá¹‡ena vibhÄ• vito, evaá¹ƒ anussaraá¹‡atakkanehi asaá¹…gahitassa av
kÄ• raá¹‡assa asambhavato yuttamevidaá¹ƒ ``natthi ito bahiddhÄ• â€™â€™ ti vacananti ve
``anekavihitÄ• ni adhimuttipadÄ• ni abhivadantÄ«â€™â€™ ti (DN I 29), ``sassataá¹ƒ attÄ• n
paÃ±Ã±apentÄ«â€™â€™ ti (DN I 30) ca vacanato pana patiá¹-á¹-hÄ• panavatthÅ«niyeva id
eva abhinivesassÄ• pi sijjhanato. anekabhedesu hi desitesu yasmiá¹ƒ desite tadaÃ±Ã±epi d
tameva desetÄ«ti daá¹-á¹-habbaá¹ƒ. abhinivesapatiá¹-á¹-hÄ• panesu ca abhinivese desitepi
na sijjhati abhinivesassa patiá¹-á¹-hÄ• pane aniyamato. abhinivesinopi hi keci patiá¹-á¹-hÄ•
keci na patiá¹-á¹-hÄ• penti. patiá¹-á¹-hÄ• pane pana desite abhinivesopi sijjhati patiá¹-á¹-hÄ•
abhinivese niyamato. yo hi yattha pare patiá¹-á¹-hÄ• peti, sopi tamabhinivisatÄ«ti.

<36> __tayida_nti ettha __ta_-saddena ``sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apent
parÄ• masananti Ä• ha __ ``taá¹ƒ idaá¹ƒ catubbidhampi diá¹-á¹-higataâ€™â€™ _nti. __tato
jÄ• nanattÄ• . paramavajjatÄ• ya anekavihitÄ• naá¹ƒ anatthÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato d
__diá¹-á¹-hiá¹-á¹-hÄ• nÄ• . _ yathÄ• ha ``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ bhikkhave, vajja
tadevatthaá¹ƒ sandhÄ• ya __ ``diá¹-á¹-hiyova diá¹-á¹-hiá¹-á¹-hÄ• nÄ• â€™â€™ _ti vuttaá¹ƒ.
kÄ• raá¹‡ampi diá¹-á¹-hiá¹-á¹-hÄ• nameva_ diá¹-á¹-hÄ«naá¹ƒ uppÄ• dÄ• ya samuá¹-á¹-hÄ•
``yathÄ• hÄ• â€™â€™ _tiÄ• di paá¹-isambhidÄ• pÄ• á¸·iyÄ• (Paá¹-is I 124) sÄ• dhanaá¹ƒ.
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ Ä• rammaá¹‡aá¹-á¹-hena. vuttaÃ±hi ``rÅ«paá¹ƒ attato samanupa
b III 81) __avijjÄ• pi_ upanissayÄ• dibhÄ• vena. yathÄ• ha ``assutavÄ• bhikkhave, puthujja
adassÄ• vÄ« ariyadhammassa akovidoâ€™â€™ tiÄ• di (MN I 2; Paá¹-is I 131) __phassopi_
gahaá¹‡Å«pÄ• yaá¹-á¹-hena. tathÄ• hi vuttaá¹ƒ ``tadapi phassapaccayÄ• \Be I 404/ (DN I
paá¹-isaá¹ƒvedentÄ«â€™â€™ ti (DN I 144) __saÃ±Ã±Ä• pi_ Ä• kÄ• ramattaggahaá¹‡aá¹-á¹
``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€™â€™ ti (Sn 880; Vin I ni0 109) pathavi
saÃ±Ã±atvÄ• â€™â€™ ti (MN I 2) ca Ä• di. __vitakkopi_ Ä• kÄ• raparivitakkanaá¹-á¹-hena.
diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«â€™â€™ ti, (Sn 8
vÄ«maá¹ƒsÄ«â€™â€™ ti (DN I 34) ca Ä• di. __ayoniso manasikÄ• ropi_ akusalÄ• naá¹ƒ
sÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹-á¹-hena. tenÄ• ha ``tassa evaá¹ƒ ayoniso manasi karoto chan
aÃ±Ã±atarÄ• diá¹-á¹-hi uppajjati. atthi me attÄ• â€™ ti vÄ• assa saccato thetato diá¹-á¹-hiu
tiÄ• di (MN I 19) __pÄ• pamittopi_ diá¹-á¹-hÄ• nugati Ä• pajjanaá¹-á¹-hena. vuttampi ca ``bÄ
aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanupasssÄ• mi, yaá¹ƒ evaá¹ƒ mahato
yathayidaá¹ƒ bhikkhave, pÄ• pamittatÄ• â€™â€™ tiÄ• di (AN a I 110) __paratoghosopi_
durakkhÄ• tadhammassavanaá¹-á¹-hena. tathÄ• ceva vuttaá¹ƒ ``dveme bhikkhave, paccay
uppÄ• dÄ• ya. katame dve? parato ca ghoso, ayoniso ca manasikÄ• roâ€™â€™ tiÄ• di (AN

vÄ• desanÄ• __paratoghoso. _

__ ``khandhÄ• hetÅ«â€™â€™ _tiÄ• dipÄ• á¸·i tadatthavibhÄ• vinÄ«. tattha janakaá¹-á¹-he
upatthambhakaá¹-á¹-hena __paccayo. upÄ• dÄ• yÄ• _ti upÄ• diyitvÄ• , paá¹-iccÄ• ti attho. _
_tipi pÄ• á¹-ho, uppajjanÄ• yÄ• ti \Ne I 355/ attho. samuá¹-á¹-hÄ• ti etenÄ• ti __samuá¹-á¹-h
khandhÄ• dayo eva. idha pana samuá¹-á¹-hÄ• nabhÄ• voyeva samuá¹-á¹-hÄ• na-saddena
bhÄ• vappadhÄ• nattÄ• ca. __Ä• dinnÄ• _ sakasantÄ• ne. __pavattitÄ• _ saparasantÄ• ne
abhiá¹‡hatthoti vuttaá¹ƒ __ ``punappunaâ€™â€™ _nti. __pariniá¹-á¹-hÄ• pitÄ• _ti ``idameva
aÃ±Ã±aá¹ƒ pana moghaá¹ƒ tucchaá¹ƒ musÄ• â€™â€™ ti abhinivesassa pariyosÄ• naá¹ƒ m
__Ä• rammaá¹‡avasenÄ• _ti aá¹-á¹-hasu diá¹-á¹-hiá¹-á¹-hÄ• nesu khandhe sandhÄ• yÄ• ha
avijjÄ• phassasaÃ±Ã±Ä• vitakkÄ• yonisomanasikÄ• re. __Ä• sevanavasenÄ• _ti pÄ• pamitt
sarÅ«patthavasena vevacanaá¹ƒ, saá¹…ketatthavasena pana evaá¹ƒ vattabboti dassetuá¹ƒ
``evaá¹ƒvidhaparalokÄ• â€™â€™ _ti vuttaá¹ƒ. yena kenaci hi visesaneneva vevacanaá¹ƒ s
paraloko \Be I 405/ ca kammavasena abhimukho sampareti gacchati pavattati etthÄ• ti __ab
vuccati. ``iti kho Ä• nanda, kusalÄ• ni sÄ«lÄ• ni anupubbena aggÄ• ya parentÄ«â€™â€™ ti
curÄ• digaá¹‡avasena __para_-saddaá¹ƒ gatiyamicchanti saddavidÅ«, ayamettha aá¹-á¹-ha

__evaá¹ƒgatikÄ• _ti evaá¹ƒgamanÄ• evaá¹ƒniá¹-á¹-hÄ• , evamanuyuÃ±janena bhijjananas
__gati_-saddo cettha ``yehi samannÄ• gatassa mahÄ• purisassa dveva gatiyo bhavantÄ«â€
II 33, 35; III 199, 200; MN II 384, 397) viya niá¹-á¹-hÄ• nattho. idaá¹ƒ vuttaá¹ƒ hoti --- ime
diá¹-á¹-hisaá¹…khÄ• tÄ• diá¹-á¹-hiá¹-á¹-hÄ• nÄ• evaá¹ƒ paramatthato asantaá¹ƒ attÄ• naá
tasmiá¹ƒ ajjhÄ• ropetvÄ• gahitÄ• , parÄ• maá¹-á¹-hÄ• ca samÄ• nÄ• bÄ• lalapanÄ• yeva
samanuyuÃ±janti, tÄ• va gacchanti, pÄ• tubhavanti ca, paá¹‡á¸• itehi samanuyuÃ±jiyamÄ•
anavaá¹-á¹-hitavatthukÄ• avimaddakkhamÄ• sÅ«riyuggamane ussÄ• vabindÅ« viya, khajjo
vinassanti cÄ• ti.

tatthÄ• yaá¹ƒ anuyuÃ±jane saá¹…khepakathÄ• --- yadi hi parehi kappito attÄ• loko vÄ• s
nibbikÄ• ratÄ• ya purimarÅ«pÄ• vijahanato kassaci visesÄ• dhÄ• nassa kÄ• tumasakkuá¹‡e
nivattanatthaá¹ƒ, hite ca paá¹-ipajjanatthaá¹ƒ upadeso eva sassatavÄ• dino nippayojano siy
so upadeso pavattÄ«yati vikÄ• rÄ• bhÄ• vato. evaÃ±ca sati parikappitassa attano ajaá¹-Ä• l
dÄ• nÄ• dikiriyÄ• , hiá¹ƒsÄ• dikiriyÄ• ca na sambhavati, tathÄ• sukhassa, dukkhassa ca an
sassatavÄ• dino na yujjati kammabaddhÄ• bhÄ• vato. jÄ• tiÄ• dÄ«naÃ±ca asambhavato vin
dhammamattaá¹ƒ tassa uppajjati ceva vinassati ca, yassa vasenÄ• yaá¹ƒ kiriyÄ• divohÄ• ro
356/ purimarÅ«pÄ• vijahanena avaá¹-á¹-hitassa attano dhammamattanti na sakkÄ• sambhA
dhammÄ• avatthÄ• bhÅ«tÄ• , tasmÄ• tassa uppannÄ• aÃ±Ã±e vÄ• siyuá¹ƒ anaÃ±Ã±e vÄ
avatthÄ• hi tassa uppannÄ• hipi koci viseso atthi, yÄ• hi karoti paá¹-isaá¹ƒvedeti cavati uppa
icchitaá¹ƒ, evaÃ±ca dhammakappanÄ• pi \Be I 406/ niratthakÄ• siyÄ• , tasmÄ• tadavattho
athÄ• naÃ±Ã±e, uppÄ• davinÄ• savantÄ«hi avatthÄ• hi anaÃ±Ã±assa attano tÄ• saá¹ƒ viya

kuto bhaveyya niccatÄ• vakÄ• so, tÄ• sampi vÄ• attano viya niccatÄ• pavatti, tasmÄ• ban
evÄ• ti na yujjatiyeva sassatavÄ• do, na cettha koci vÄ• dÄ« dhammÄ• naá¹ƒ sassatabhÄ•
vattuá¹ƒ samattho bhaveyya, yuttirahitaÃ±ca vacanaá¹ƒ na paá¹‡á¸• itÄ• naá¹ƒ cittaá¹ƒ Ä• n
``yÄ• va paá¹‡á¸• itÄ• na samanuyuÃ±janti, tÄ• va gacchanti, pÄ• tubhavanti cÄ• â€™â€™

__sakÄ• raá¹‡aá¹ƒ sagatika_nti ettha __saha_-saddo vijjamÄ• nattho ``salomako sapakkha
na pana samavÄ• yattho __ca_-saddena ``tayidaá¹ƒ bhikkhave, tathÄ• gato pajÄ• nÄ• tÄ«â
diá¹-á¹-higatassa samuccinitattÄ• , ``taÃ±ca tathÄ• gato pajÄ• nÄ• tÄ«â€™â€™ ti iminÄ• c
pajÄ• nanabhÄ• vena vuttattÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- tayidaá¹ƒ bhikkhave, kÄ• raá¹‡avan
diá¹-á¹-higataá¹ƒ tathÄ• gato pajÄ• nÄ• ti, na kevalaÃ±ca tadeva, atha kho tassa kÄ• raá¹‡a
taÃ±ca sabbanti. __ ``tato ... pe ... pajÄ• nÄ• tÄ«â€™â€™ _ti vuttavÄ• kyassa atthaá¹ƒ vutt
saá¹ƒvaá¹‡á¹‡eti __ ``tato cÄ• â€™â€™ _tiÄ• dinÄ• . sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assevidha
pakaraá¹‡Ä• nurÅ«pamatthaá¹ƒ Ä• ha __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• â€™â€™ _ti
tadadhiá¹-á¹-hÄ• nato Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ, tadavinÄ• bhÄ• vato vÄ• sabbampi da
gahitamevÄ• tipi tadeva vuttaá¹ƒ.

__evaá¹ƒvidha_nti ``sÄ«laÃ±cÄ• â€™â€™ tiÄ• dinÄ• evaá¹ƒvuttappakÄ• raá¹ƒ. __pajÄ• n
__pi_-saddena, __api_-saddena vÄ• ``taÃ±cÄ• â€™â€™ ti vutta ca-saddassa sambhÄ• va
tato diá¹-á¹-igatato uttaritaraá¹ƒ sÄ• rabhÅ«taá¹ƒ sÄ«lÄ• diguá¹‡avisesampi tathÄ• gato nÄ•
vÄ• do vaá¹-á¹-Ä• miseti sambhÄ• veti. __ ``ahaâ€™â€™ _nti diá¹-á¹-imÄ• navasena parÄ•
__pajÄ• nÄ• mÄ«_ti ettha __iti_-saddena pakÄ• ratthena, nidassanatthena vÄ• . __ ``mama
parÄ• masanÄ• kÄ• raá¹ƒ dasseti. __taá¹‡hÄ• diá¹-á¹-himÄ• naparÄ• mÄ• savasenÄ• _ti
taá¹‡hÄ• diá¹-á¹-himÄ• nasaá¹…khÄ• taparÄ• mÄ• savasena. dhammasabhÄ• vamatikkam
abhÅ«tato Ä• masanaá¹ƒ __parÄ• mÄ• so, _ taá¹‡hÄ• dayo eva. na hi taá¹ƒ atthi, yaá¹ƒ kha
``mamaâ€™â€™ nti vÄ• gahetabbaá¹ƒ siyÄ• , aparÄ• masato \Be I 407/ aparÄ• masantas
viditÄ• ti sambandho. __ ``aparÄ• masatoâ€™â€™ _ti cedaá¹ƒ nibbutipavedanÄ• ya (nibbu
hetugabbhavisesanaá¹ƒ \Ne I 357/. ``viditÄ• â€™â€™ ti padamapekkhitvÄ• kattari sÄ• miv
parÄ• mÄ• sarahitapaá¹-ipattihetu assa tathÄ• gatassa kattubhÅ«tassa nibbuti asaá¹…khat
adhigatÄ• ti vÄ• attho. ``aparÄ• masatoâ€™â€™ ti hedaá¹ƒ hetumhi nissakkavacanaá¹ƒ.

__ ``aparÄ• mÄ• sapaccayÄ• â€™â€™ _ti paccattaÃ±Ã±eva pavedanÄ• ya kÄ• raá¹‡adas
vatvÄ• pi paccattaÃ±Ã±evÄ• ti visesadassanatthaá¹ƒ puna kattuvacananti Ä• ha __ ``sayam
_ti. __sayaá¹ƒ, attanÄ• _ti vÄ• bhÄ• vanapuá¹ƒsakaá¹ƒ. nipÄ• tapadaÃ±hetaá¹ƒ. ``aparÄ• n
parÄ• mÄ• sÄ• nameva nibbuti idha desitÄ• , taá¹ƒdesanÄ• ya eva tadaÃ±Ã±esampi nibbut
``tesaá¹ƒ parÄ• mÄ• sakilesÄ• naâ€™â€™ _nti iminÄ• , parÄ• mÄ• sasaá¹…khÄ• tÄ• naá¹
kÄ• maá¹ƒ ``aparÄ• masatoâ€™â€™ ti vacanato parÄ• mÄ• sÄ• nameva nibbuti idha desit
taá¹ƒdesanÄ• ya pana tadavasesÄ• nampi kilesÄ• naá¹ƒ nibbuti desitÄ• nÄ• ma bhavati
pahÄ• nekaá¹-á¹-hatÄ• dibhÄ• vato, tasmÄ• tesampi nibbuti niddhÄ• retvÄ• dassetabbÄ• t

parÄ• mÄ• sakilesÄ• naâ€™â€™ _nti, taá¹‡hÄ• diá¹-á¹-himÄ• nasaá¹…khÄ• tÄ• naá¹ƒ parÄ
kilesÄ• nanti attho. gobalÄ«baddanayo hesa. __nibbutÄ«_ti ca nibbÄ• yanabhÅ«tÄ• asaá¹…
bhagavÄ• bodhimÅ«leyeva patto, tasmÄ• sÄ• paccattaÃ±Ã±eva viditÄ• ti.

__yathÄ• paá¹-ipannenÄ• _ti yena paá¹-ipannena. tappaá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``tÄ• saá
Ä• dimÄ• hÄ• â€™â€™ _ti anusandhidassanaá¹ƒ. kasmÄ• pana vedanÄ• naÃ±Ã±eva kam
``yÄ• sÅ«â€™â€™ _tiÄ• di, iminÄ• desanÄ• vilÄ• saá¹ƒ dasseti. desanÄ• vilÄ• sappatto hi
khandhÄ• yatanÄ• divasena anekavidhÄ• su catusaccadesanÄ• su sambhavantÄ«supi diá¹
micchÄ• paá¹-ipattiyÄ• diá¹-á¹-higahanaá¹ƒ pakkhandÄ• ti dassanatthaá¹ƒ tathÄ• pakkhand
vedanÄ• yeva pariÃ±Ã±Ä• bhÅ«mibhÄ• vena uddharatÄ«ti. __idhÄ• _ti imasmiá¹ƒ vÄ• de. e
__kammaá¹-á¹-hÄ• na_nti catusaccakammaá¹-á¹-hÄ• naá¹ƒ. ettha hi \Be I 408/ vedanÄ• ga
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccaá¹ƒ. vedanÄ• naá¹ƒ samudayaggahaá¹‡ena ga
samudayasaccaá¹ƒ, atthaá¹…gamanissaraá¹‡apariyÄ• yehi nirodhasaccaá¹ƒ, ``yathÄ• bhÅ
etena maggasaccanti evaá¹ƒ cattÄ• ri saccÄ• ni veditabbÄ• ni. ``yathÄ• bhÅ«taá¹ƒ viditvÄ•
vibhajjabyÄ• karaá¹‡atthapadanti tadatthaá¹ƒ vibhajja dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ
hi ``avijjÄ• samudayÄ• vedanÄ• samudayoâ€™â€™ tiÄ• dilakkhaá¹‡Ä• naá¹ƒ vasena sam
vibhajja dassetabbo. avisesato pana vedanÄ• ya samudayÄ• dÄ«ni vipassanÄ• paÃ±Ã±Ä•
Ä• rammaá¹‡apaá¹-ivedhavasena, maggapaÃ±Ã±Ä• ya asammohapaá¹-ivedhavasena jÄ• n
paá¹-ivijjhitvÄ• ti attho. __paccayasamudayaá¹-á¹-henÄ• _ti ``imasmiá¹ƒ sati idaá¹ƒ hoti, ima
uppajjatÄ«â€™â€™ ti (MN I 404; SN a II 21; Ud 1) vuttalakkhaá¹‡ena avijjÄ• dÄ«naá¹ƒ pac
ceva maggena asamugghÄ• á¹-ena ca. yÄ• va hi maggena na samugghÄ• á¹-Ä«yati, tÄ• va
__nibbattilakkhaá¹‡a_nti uppÄ• dalakkhaá¹‡aá¹ƒ, jÄ• tinti attho. __paÃ±cannaá¹ƒ lakkhaá¹‡
catunnampi paccayÄ• naá¹ƒ uppÄ• dalakkhaá¹‡ameva aggahetvÄ• paccayalakkhaá¹‡amp
paá¹-icca tesaá¹ƒ yathÄ• rahaá¹ƒ upakÄ• rakattÄ• . tathÄ• ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ ``mag
cÄ• â€™â€™ ti. __paccayanirodhaá¹-á¹-henÄ• _ti ``imasmiá¹ƒ niruddhe idaá¹ƒ niruddhaá¹ƒ
idaá¹ƒ nirujjhatÄ«â€™â€™ ti (MN I 406; Ud 3; SN a II 41) vuttalakkhaá¹‡ena avijjÄ• dÄ«naá
nirodhena ceva maggena samugghÄ• á¹-ena ca. __vipariá¹‡Ä• malakkhaá¹‡a_nti nirodhala
attho. __vaya_nti nirodhaá¹ƒ. __ya_nti yasmÄ• paccayabhÄ• vasaá¹…khÄ• tahetuto. __ve
purimuppannaá¹ƒ Ä• rammaá¹‡Ä• dipaccayabhÅ«taá¹ƒ vedanaá¹ƒ labhitvÄ• . __sukhaá¹ƒ s
somanassaÃ±ca. __aya_nti purimavedanÄ• ya yathÄ• rahaá¹ƒ pacchimuppannÄ• naá¹ƒ su
paccayabhÄ• vo. __assÄ• do_ nÄ• ma assÄ• ditabboti katvÄ• .

aparo nayo --- __ya_nti sukhaá¹ƒ, somanassaÃ±ca. __aya_nti ca napuá¹ƒsakaliá¹…gena n
sukhasomanassameva assÄ• dapadamapekkhitvÄ• pulliá¹…gena niddisÄ«yati, imasmiá¹ƒ
sukhasomanassÄ• naá¹ƒ uppÄ• doyeva tehi uppÄ• davantehi niddiá¹-á¹-ho, sattiyÄ• , sattim
sukhasomanassamantarena tesaá¹ƒ uppÄ• do labbhati. iti purimavedanaá¹ƒ paá¹-icca sukh
purimavedanÄ• ya __assÄ• do_ nÄ• ma assÄ• dÄ«yateti katvÄ• \Be I 409/. ayaÃ±hettha sa
purimamuppannaá¹ƒ vedanaá¹ƒ Ä• rabbha somanassuppattiyaá¹ƒ yo purimavedanÄ• ya pa

assÄ• detabbÄ• kÄ• ro, somanassassa vÄ• uppÄ• dasaá¹…khÄ• to tadassÄ• danÄ• kÄ• r
kathaá¹ƒ pana vedanaá¹ƒ Ä• rabbha sukhaá¹ƒ uppajjati, nanu phoá¹-á¹-habbÄ• rammaá¹‡a
Ä• rabbha pavattiyamadhippetattÄ• nÄ• yaá¹ƒ doso. Ä• rabbha pavattiyaÃ±hi visesanamev
somanassaá¹ƒ sukhanti yathÄ• ``rukkho sÄ«sapÄ• â€™â€™ ti aÃ±Ã±apaccayavasena upp
assÄ• doyeva, yathÄ• lÄ• bhakathÄ• vÄ• esÄ• ti daá¹-á¹-habbaá¹ƒ.

__ ``yÄ• vedanÄ• aniccÄ• â€™â€™ _tiÄ• dinÄ• sattimatÄ• satti nidassitÄ• . tatrÄ• yama
abhÄ• vaá¹-á¹-hena aniccÄ• , udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhÄ• , jarÄ• ya, m
vipariá¹‡Ä• metabbaá¹-á¹-hena vipariá¹‡Ä• madhammÄ• . tassÄ• evaá¹ƒbhÅ«tÄ• ya ayaá¹
aniccadukkhavipariá¹‡Ä• mabhÄ• vo \Ne I 359/ vedanÄ• ya sabbÄ• yapiÄ• dÄ«navoti. Ä• d
vÄ• ti pavattati etasmÄ• ti hi Ä• dÄ«navo. apicaÄ• dÄ«naá¹ƒ ativiya kapaá¹‡aá¹ƒ pavattana
kapaá¹‡amanusso __Ä• dÄ«navo, _ ayampi evaá¹ƒsabhÄ• voti tathÄ• vuccati. sattimatÄ•
tadavinÄ• bhÄ• vato.

ettha ca __ ``aniccÄ• â€™â€™ _ti iminÄ• saá¹…khÄ• radukkhatÄ• vasena upekkhÄ• veda
vedanÄ• suÄ• dÄ«navamÄ• ha, __ ``dukkhÄ• â€™â€™ _ti iminÄ• dukkhadukkhatÄ• vaser
``vipariá¹‡Ä• madhammÄ• â€™â€™ _ti iminÄ• vipariá¹‡Ä• madukkhatÄ• vasena sukhaved
padÄ• ni tissannampi vedanÄ• naá¹ƒ vasena yojetabbÄ• ni. __chandarÄ• gavinayo_ti chan
vinÄ• so. ``atthavasÄ• liá¹…gavibhattivipariá¹‡Ä• moâ€™â€™ ti vacanato yaá¹ƒ chandarÄ•
yojetabbaá¹ƒ. pariyÄ• yavacanamevidaá¹ƒ padadvayaá¹ƒ. __yathÄ• bhÅ«taá¹ƒ viditvÄ• _ti
magganibbÄ• navasena vÄ• yathÄ• kkamaá¹ƒ yojanÄ• pi vaá¹-á¹-ati. __vedanÄ• yÄ• _ti ni
__nissaraá¹‡a_nti nekkhammaá¹ƒ. yÄ• va hi vedanÄ• paá¹-ibaddhaá¹ƒ chandarÄ• gaá¹ƒ na
vedanÄ• ya allÄ«noyeva hoti. yadÄ• pana taá¹ƒ chandarÄ• gaá¹ƒ pajahati, tadÄ• yaá¹ƒ pu
visaá¹ƒyutto hoti, tasmÄ• chandarÄ• gappahÄ• naá¹ƒ vedanÄ• ya nissaraá¹‡aá¹ƒ vuttaá¹ƒ.
pana vedanÄ• sahajÄ• tanissayÄ• rammaá¹‡abhÅ«tÄ• rÅ«pÄ• rÅ«padhammÄ• gahitÄ• e
upÄ• dÄ• nakkhandhehi nissaraá¹‡avacanaá¹ƒ siddhameva. vedanÄ• sÄ«sena hi desanÄ•
kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. lakkhaá¹‡ahÄ• ravasenÄ• pi ayamattho vibhÄ• veta
__mahÄ• kaccÄ• nattherena_ ---

``vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• keci.

vuttÄ• bhavanti sabbo, so hÄ• ro lakkhaá¹‡o nÄ• mÄ• â€™â€™ ti || (Nett 485).

kÄ• mupÄ• dÄ• namÅ«lakattÄ• sesupÄ• dÄ• nÄ• naá¹ƒ pahÄ«ne ca kÄ• mupÄ• dÄ• ne u
``vigatachandarÄ• gatÄ• ya anupÄ• dÄ• noâ€™â€™ _ti vuttaá¹ƒ, etena __ ``anupÄ• dÄ• vi
saá¹…khepena dasseti. idaá¹ƒ vuttaá¹ƒ hoti --- vigatachandarÄ• gatÄ• ya anupÄ• dÄ• no, a
anupÄ• dÄ• vimuttoti. tamatthaá¹ƒ vitthÄ• retuá¹ƒ, samatthetuá¹ƒ vÄ• __ ``yasmiâ€™â€™
__yasmiá¹ƒ upÄ• dÄ• ne_ti sesupÄ• dÄ• namÅ«labhÅ«te kÄ• mupÄ• dÄ• ne. __tassÄ• _ti

__anupÄ• diyitvÄ• _ti chandarÄ• gavasena anÄ• diyitvÄ• , etena ``anupÄ• dÄ• vimuttoâ€™
samÄ• sabhÄ• vaá¹ƒ, byÄ• sabhÄ• vaá¹ƒ vÄ• dasseti.

<37> __ ``ime_ \Ne I 360/ __khoâ€™â€™ _tiÄ• di yathÄ• puá¹-á¹-hassa dhammassa vissa
nigamanavacanaá¹ƒ, ``pajÄ• nÄ• tÄ«â€™â€™ ti vuttapajÄ• nanameva ca ima-saddena nid
``ye teâ€™â€™ _tiÄ• dimÄ• ha. __ye te_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhamme ... pe ... apu
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhammehi ... pe ... vadeyyuá¹ƒ, taÃ±ca ... pe ... pajÄ• nÄ• tÄ«ti
ime sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhammÄ• gambhÄ«rÄ• ... pe ... paá¹‡á¹• itavedanÄ«yÄ•
``evaâ€™â€™ _ntiÄ• di piá¹‡á¹• atthadassanaá¹ƒ. tattha kiÃ±cÄ• pi ``anupÄ• dÄ• vimutto b
ti iminÄ• aggamaggaphaluppattiá¹ƒ dasseti, ``vedanÄ• naá¹ƒ, samudayaÃ±cÄ• â€™â€™ ti
catusaccakammaá¹-á¹-hÄ• naá¹ƒ. tathÄ• pi yassÄ• dhammadhÄ• tuyÄ• suppaá¹-ividdhatt
sakÄ• raá¹‡aá¹ƒ sagatikaá¹ƒ pabhedato vibhajituá¹ƒ samattho hoti, tassÄ• padaá¹-á¹-hÄ• r
pubbabhÄ• gapaá¹-ipadÄ• ya uppattibhÅ«miyÄ• ca tadeva pÄ• kaá¹-ataraá¹ƒ kattukÄ• mo
vuttaá¹ƒ __ ``tadeva niyyÄ• titaâ€™â€™ _nti, nigamitaá¹ƒ niá¹-á¹-hÄ• pitanti attho \Be I 411
pucchitavissajjitadhammadassanavacanÄ• namantarÄ• diá¹-á¹-hiyo vibhattÄ• tassa pajÄ•
attho.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

ekaccasassatavÄ• davaá¹‡á¹‡anÄ•

<38> ``ekaccasassatikÄ• â€™â€™ ti taddhitapadaá¹ƒ samÄ• sapadena vibhÄ• vetuá¹ƒ __
_ti vuttaá¹ƒ. sattesu, saá¹…khÄ• resu ca ekaccaá¹ƒ sassatametassÄ• ti __ekaccasassato, _
__ekaccasassatikÄ• _ taddhitavasena, samÄ• savasena pana ekaccasassato vÄ• do etesa
esa nayo __ekaccaasassatika_padepi. nanu ca ``ekaccasassatikÄ• â€™â€™ ti vutte tadaÃ
ekaccaasassatikabhÄ• vasanniá¹-á¹-hÄ• naá¹ƒ siddhamevÄ• ti? saccaá¹ƒ atthato, saddato
saddato pÄ• kaá¹-ataraá¹ƒ katvÄ• dassetuá¹ƒ tathÄ• vuttaá¹ƒ. na hi idha sÄ• vasesaá¹ƒ ka
dhammassÄ• mÄ«. ``issaro nicco, aÃ±Ã±e sattÄ• aniccÄ• â€™â€™ ti evaá¹ƒpavattavÄ• dÄ
seyyathÄ• pi issaravÄ• dÄ• . tathÄ• ``nicco brahmÄ• , aÃ±Ã±e aniccÄ• â€™â€™ ti evaá¹ƒ
``paramÄ• á¹‡avo niccÄ• , dviaá¹‡ukÄ• dayo aniccÄ• â€™â€™ ti (visisikadassane sattama
passitabbaá¹ƒ) evaá¹ƒpavattavÄ• dÄ• __saá¹…khÄ• rekaccasassatikÄ• _ seyyathÄ• pi kÄ
aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ niccaâ€™â€™ nti (nyÄ• yadassane, visesikadassane ca passit
evaá¹ƒpavattavÄ• dÄ• pi \Ne I 361/. __idhÄ• _ti ``ekaccasassatikÄ• â€™â€™ ti imasmiá¹ƒ
desanÄ• ya. __gahitÄ• _ti vuttÄ• , desitabbabhÄ• vena vÄ• desanÄ• Ã±Ä• á¹‡ena samÄ• d
tathÄ• hi idha purimakÄ• tayo vÄ• dÄ• sattavasena, catuttho saá¹…khÄ• ravasena desito
``saá¹…khÄ• rekaccasassatikÄ• â€™â€™ _ti idaá¹ƒ pana tehi sassatabhÄ• vena gayhamÄ
yÄ• thÄ• vasabhÄ• vadassanavasena vuttaá¹ƒ, na pana ekaccasassatikamatadassanavase
asaá¹…khatamevÄ• ti laddhi. tenevÄ• ha pÄ• á¹·iyaá¹ƒ ``cittanti vÄ• ... pe ... á¹-hassatÄ«â€

sabhÄ• vassa paccayehi abhisaá¹…khatabhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, tasseva niccadhuvÄ•
paá¹-ijÄ• nituá¹ƒ, etena ca ``uppÄ• davayadhuvatÄ• yuttÄ• sabhÄ• vÄ• siyÄ• niccÄ• , siy
na vattabbÄ• â€™â€™ tiÄ• dinÄ• (Sv-pá¹- I 38) pavattasattabhaá¹…gavÄ• dassa ayuttatÄ•

tatrÄ• yaá¹ƒ ayuttatÄ• vibhÄ• vanÄ• --- yadi hi ``yena sabhÄ• vena yo dhammo atthÄ«ti vu
so dhammo natthÄ«â€™â€™ ti vucceyya, siyÄ• anekantavÄ• do. atha aÃ±Ã±ena, na siyÄ•
desantarÄ• disambandhabhÄ• vo yutto vattuá¹ƒ tassa sabbalokasiddhattÄ• , vivÄ• dÄ• bhÄ
``yathÄ• suvaá¹‡á¹‡aghaá¹-ena makuá¹-e kate ghaá¹-abhÄ• vo nassati, makuá¹-abhÄ• vo
tiá¹-á¹-hatiyeva, evaá¹ƒ sabbasabhÄ• vÄ• naá¹ƒ koci dhammo nassati, koci dhammo uppajj
tiá¹-á¹-hatÄ«â€™â€™ ti. te vattabbÄ• ``kiá¹ƒ taá¹ƒ suvaá¹‡á¹‡aá¹ƒ, yaá¹ƒ ghaá¹-e, makuá¹
avaá¹-á¹-hitaá¹ƒ, yadi rÅ«pÄ• di, so saddo viya anicco. atha rÅ«pÄ• disamÅ«ho sammutima
vÄ• natthitÄ• vÄ• niccatÄ• vÄ• labbhatÄ«â€™â€™ ti, tasmÄ• anekantavÄ• do na siyÄ•
aÃ±Ã±athÄ• naÃ±Ã±athÄ• ca pavattiyaá¹ƒ doso vuttoyeva sassatavÄ• davicÄ• raá¹‡Ä• ya
vuttanayena veditabbo. apica na niccÄ• niccanavattabbarÅ«po attÄ• , loko ca paramatthato
vijjamÄ• natÄ• parijÄ• nanato yathÄ• niccÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ rÅ«paá¹ƒ, yathÄ• v
rÅ«pÄ• dÄ«naá¹ƒ udayabbayasabhÄ• vÄ• naá¹ƒ niccÄ• niccanavattabbasabhÄ• vatÄ• sak
niccÄ• dÄ«su aÃ±Ã±ataraá¹ƒ rÅ«paá¹ƒ siyÄ• ti, evaá¹ƒ sattabhaá¹…go viya sesabhaá¹…gÄ
sattabhaá¹…gavÄ• dassa ayuttatÄ• veditabbÄ• (Sv-pá¹- I 38).

nanu ca ``ekacce dhammÄ• sassatÄ• , ekacce asassatÄ• â€™â€™ ti etasmiá¹ƒ vÄ• de ca
asassatabhÄ• vasanniá¹-á¹-hÄ• naá¹ƒ yathÄ• sabhÄ• vÄ• vabodho eva, atha evaá¹ƒvÄ• dÄ
micchÄ• dassanaá¹ƒ siyÄ• ti, ko vÄ• evamÄ• ha ``cakkhÄ• dÄ«naá¹ƒ asassatabhÄ• vasan
micchÄ• dassanaâ€™â€™ nti? asassatesuyeva pana \Ne I 362/ kesaÃ±ci dhammÄ• naá¹ƒ
sassatabhÄ• vasanniá¹-á¹-hÄ• naá¹ƒ idha micchÄ• dassananti gahetabbaá¹ƒ, tena pana ek
cakkhÄ• dÄ«naá¹ƒ asassatabhÄ• vÄ• vabodho vidÅ«sito saá¹ƒsaá¹-á¹-habhÄ• vato visasaá
sappipiá¹‡á¸• o, tato ca tassa sakiccakaraá¹‡Ä• samatthatÄ• ya sammÄ• dassanapakkhe á
nÄ• rahatÄ«ti. asassatabhÄ• vena nicchitÄ• pi vÄ• cakkhuÄ• dayo \Be I 413/ samÄ• ropitaj
diá¹-á¹-higatikehi gayhantÄ«ti tadavabodhassa micchÄ• dassanabhÄ• vo na sakkÄ• nivÄ•
pÄ• á¸·iyaá¹ƒ ``cakkhuá¹ƒ itipi ... pe ... kÄ• yo itipi ayaá¹ƒ attÄ• â€™â€™ tiÄ• di. evaÃ±ca k
asaá¹…khatÄ• ya, saá¹…khatÄ• ya ca dhÄ• tuyÄ• vasena yathÄ• kkamaá¹ƒ ``ekacce dhar
asassatÄ• â€™â€™ ti evaá¹ƒpavatto vibhajjavÄ• dopi ekaccasassatavÄ• doyeva bhaveyyÄ
anavakÄ• sÄ• hoti aviparÄ«tadhammasabhÄ• vapaá¹-ipattibhÄ• vato. aviparÄ«tadhammas
vuttanayena asaá¹ƒsaá¹-á¹-hattÄ• , anÄ• ropitajÄ«vasabhÄ• vattÄ• ca.

etthÄ• ha --- purimasmimpisassatavÄ• de asassatÄ• naá¹ƒ dhammÄ• naá¹ƒ ``sassatÄ• â€
micchÄ• dassanaá¹ƒ bhavati. sassatÄ• naá¹ƒ pana ``sassatÄ• â€™â€™ ti gÄ• ho na micch
yathÄ• sabhÄ• vaggÄ• habhÄ• vato. evaÃ±ca sati imassa vÄ• dassa vÄ• dantaratÄ• na va
ekaccesveva dhammesu sassataggÄ• hasambhavatoti, vattabbÄ• yeva asassatesveva ``ke

asassatÄ• â€™â€™ ti parikappanÄ• vasena gahetabbadhammesu vibhÄ• gappavattiyÄ• in
ca ekadesassa samudÄ• yantogadhattÄ• ayaá¹ƒ sappadesasassataggÄ• ho purimasmiá¹ƒ
samodhÄ• naá¹ƒ gaccheyyÄ• tÄ«? tathÄ• pi na sakkÄ• vattuá¹ƒ vÄ• dÄ« tabbisayavisesav
pavattattÄ• . aÃ±Ã±e eva hi diá¹-á¹-higatikÄ• ``sabbe dhammÄ• sassatÄ• â€™â€™ ti abhi
``ekacceva sassatÄ• , ekacce asassatÄ• â€™â€™ ti. saá¹…khÄ• rÄ• naá¹ƒ anavasesapariy
ca vÄ• dadvayassa paribyattoyeva. kiÃ±ca bhiyyo --- anekavidhasamussaye, ekavidhasamu
abhinivesabhÄ• vato tathÄ• na sakkÄ• vattuá¹ƒ. catubbidhopi hi sassatavÄ• dÄ« jÄ• tivise
nÄ• nÄ• vidharÅ«pakÄ• yasannissaye eva arÅ«padhammapuÃ±je sassatÄ• bhinivesÄ« jÄ•
anussavÄ• dÄ«hi ca rÅ«pakÄ• yabhedagahaá¹‡ato. tathÄ• ca vuttaá¹ƒ ``tato cuto amutra u
244; MN I 148; Vin III 12) ``cavanti upapajjantÄ«â€™â€™ ti (DN I 255; MN I 148; Vin III 12)
visesalÄ• bhÄ« pana ekaccasassatiko anupadhÄ• ritabhedasamussaye dhammapabandhe
abhinivesaá¹ƒ janesi ekabhavapariyÄ• pannakhandhasantÄ• navisayattÄ• tadabhinivesass
``taá¹ƒ pubbenivÄ• saá¹ƒ anussarati \Be I 414/, tato paraá¹ƒ nÄ• nussaratÄ«â€™â€™ ti etta
takkÄ«naá¹ƒ pana ubhinnampi \Ne I 363/ sassatekaccasassatavÄ• dÄ«naá¹ƒ sassatÄ• bhin
rÅ«pÄ• rÅ«padhammavisayatÄ• ya supÄ• kaá¹-oyevÄ• ti.

<39> saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«vivaá¹-á¹-avivaá¹-á¹-aá¹-á¹-hÄ• yÄ«saá¹…khÄ• tÄ• naá¹ƒ
asaá¹…khyeyyakappÄ• namatikkamena puna saá¹ƒvaá¹-á¹-anato, addhÄ• -saddassa ca kÄ
vuttanti Ä• ha __ ``dÄ«ghassÄ• â€™â€™ _tiÄ• di. atikkamma ayanaá¹ƒ pavattanaá¹ƒ __ac
dhÄ• tÅ«naá¹ƒ, upasaggavasena ca atthavisesavÄ• cakattÄ• __saá¹ƒ_-saddena yutto __va
vinÄ• savÄ• cÄ«ti vuttaá¹ƒ __ ``vinassatÄ«â€™â€™ _ti, __vatu_-saddo vÄ• gatiyameva. sa
__saá¹ƒ_-saddena yuttattÄ• tadatthasambandhanena vinÄ• sattho labbhatÄ«ti dasseti __ `
iminÄ• . saá¹…khayavasena vattatÄ«ti hi saddato attho, ta-kÄ• rassa cettha á¹-a-kÄ• rÄ• de
vipattikaramahÄ• meghasamuppattitto hi paá¹-á¹-hÄ• ya yÄ• va aá¹‡usahagatopi saá¹…khÄ
saá¹ƒvaá¹-á¹-atÄ«ti vuccati. pÄ• á¸·iyaá¹ƒ __loko_ti pathavÄ«Ä• dibhÄ• janaloko adhippeto
bÄ• hullato, tadeva sandhÄ• ya ``yebhuyyenÄ• â€™â€™ ti vuttanti dasseti __ ``yeâ€™â€™
__uparibrahmalokesÅ«_ti Ä• bhassarabhÅ«mito uparibhÅ«mÄ«su. agginÄ• kappavuá¹-á¹-h
tenevÄ• ha pÄ• á¸·iyaá¹ƒ ``Ä• bhassarasaá¹ƒvattanikÄ• hontÄ«â€™â€™ ti. kasmÄ• tadev
bahulaá¹ƒ pavattanato. ayaÃ±hi vÄ• raniyamo ---

``sattasattagginÄ• vÄ• rÄ• , aá¹-á¹-hame aá¹-á¹-hame dakÄ• .

catusaá¹-á¹-hi yadÄ• puá¹‡á¹‡Ä• , eko vÄ• yuvaro siyÄ• â€™â€™ ti || (abhidhammatthavib
paÃ±camaparicchedavaá¹‡á¹‡anÄ• yampi).

__Ä• ruppesu vÄ• _ti ettha vikappanatthena __vÄ• _-saddena saá¹ƒvaá¹-á¹-amÄ• nalokadh
vÄ• ti vikappeti. na hi sabbe apÄ• yasattÄ• tadÄ• rÅ«pÄ• rÅ«pabhavesu uppajjantÄ«ti sak
dÄ«ghatarÄ• yukÄ• naá¹ƒ manussalokÅ«papattiyÄ• asambhavato, manussalokÅ«papattiÃ±

tatrÅ«papattiyÄ• anupapattito. niyatamicchÄ• diá¹-á¹-hikopi hi saá¹ƒvaá¹-á¹-hamÄ• ne kapp
piá¹-á¹-hicakkavÄ• á¸·eyeva nibbattatÄ«ti __aá¹-á¹-hakathÄ• su_ (Mp I 311) vuttaá¹ƒ. satipi
puÃ±Ã±Ä• puÃ±Ã±Ä• bhisaá¹…khÄ• ramanasÄ• nibbattabhÄ• ve bÄ• hirapaccayehi vinÄ•
rÅ«pÄ• vacarasattÄ• eva ``manomayÄ• â€™â€™ ti vuccanti, na pana bÄ• hirapaccayapaá
dassetuá¹ƒ __ ``manena nibbattattÄ• manomayÄ• â€™â€™ _ti Ä• ha. yadevaá¹ƒ kÄ• mÄ•
opapÄ• tikÄ• naá¹ƒ manomayabhÄ• vo Ä• pajjatÄ«ti? nÄ• pajjati, adhicittabhÅ«tena atisaya
manomayavohÄ• ratoti dassentena jhÄ• na-saddena visesetvÄ• \Ne I 364/ __ ``jhÄ• namar
evampi arÅ«pÄ• vacarasattÄ• naá¹ƒ manomayabhÄ• vo Ä• pajjatÄ«ti? na tattha bÄ• hirapa
nibbattetabbatÄ• saá¹…kÄ• ya abhÄ• vena manasÄ• eva nibbattÄ• ti avadhÄ• raá¹‡Ä• sar
manomayavohÄ• ro rÅ«pÄ• vacarasattesu. tathÄ• hi annamayo pÄ• namayo manomayo Ä
paÃ±cadhÄ• attÄ• naá¹ƒ vedavÄ• dino parikappenti. ucchedavÄ• depi vakkhati ``dibbo rÅ«
I 87) te pana jhÄ• nÄ• nubhÄ• vato pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• ti Ä• h
_ntiÄ• di, tesaá¹ƒ attanova pabhÄ• atthÄ«ti attho. sobhanÄ• vÄ• á¹-hÄ• yÄ« sabhÄ• etes
__subhaá¹-á¹-hÄ• yino_tipi yujjati. __ukkaá¹ƒsenÄ• _ti Ä• bhassare sandhÄ• ya vuttaá¹ƒ.
parittÄ• bhÄ• ppamÄ• á¹‡Ä• bhÄ• pana dve, cattÄ• ro ca kappe tiá¹-á¹-hanti. __aá¹-á¹-ha k
catunnamasaá¹…khyeyyakappÄ• naá¹ƒ samudÄ• yabhÅ«te aá¹-á¹-ha mahÄ• kappe.

<40> vinÄ• savÄ• cÄ«yeva __vaá¹-á¹-a_-saddo paá¹-isedhajotakena upasaggena yuttattÄ•
saá¹‡á¹-hÄ• hanatthaÃ±Ä• pakoti Ä• ha __ ``saá¹‡á¹-hÄ• tÄ«â€™â€™ _ti, anekatthattÄ• v
vaá¸• á¸• hatÄ«ti vÄ• attho. sampattimahÄ• meghasamuppattito hi paá¹-á¹-hÄ• ya
pathavÄ«sandhÄ• rakudakataá¹ƒsandhÄ• rakavÄ• yuÄ• dÄ«naá¹ƒ samuppattivasena yÄ• v
pÄ• tubhÄ• vo, tÄ• va loko vivaá¹-á¹-atÄ«ti vuccati. __pakatiyÄ• _ti sabhÄ• vena, tassa ``su
sambandho. tathÄ• suÃ±Ã±atÄ• ya kÄ• raá¹‡amÄ• ha __ ``nibbattasattÄ• naá¹ƒ natthitÄ• y
aÃ±Ã±esaá¹ƒ sattÄ• namanuppannattÄ• ti bhÄ• vo, tena yathÄ• ekaccÄ• ni vimÄ• nÄ• ni ta
chaá¸• á¸• itattÄ• suÃ±Ã±Ä• ni, na evamidanti dasseti.

aparo nayo --- sakakammassa paá¹-hamaá¹ƒ karaá¹‡aá¹ƒ __pakati, _ tÄ• ya nibbattasattÄ•
yathÄ• etassa attano kammabalena paá¹-hamaá¹ƒ nibbatti, na evaá¹ƒ aÃ±Ã±esaá¹ƒ tassa
samÄ• nakÄ• le vÄ• nibbatti atthi, tathÄ• \Be I 416/ nibbattasattÄ• naá¹ƒ natthitÄ• ya suÃ±
brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• no idha __brahmakÄ• yikÄ• , _ tesaá¹ƒ r
``brahmakÄ• yikÄ• â€™â€™ _ti vuttÄ• , __brahmakÄ• yikabhÅ«mÄ«_ti pana pÄ• á¹-hebrah
bhÅ«mÄ«ti attho. __kattÄ• _ sayaá¹ƒ kÄ• rako. __kÄ• retÄ• _ paresaá¹ƒ Ä• á¹‡Ä• pako. __
pubbenivÄ• saÃ±Ä• á¹‡akathÄ• yaá¹ƒ (Vism II 408) __vuttanayena, _ etena nibbattakkama
kammapaccayautusamuá¹-á¹-hÄ• nabhÄ• ve ca kÄ• raá¹‡aá¹ƒ dasseti. kammaá¹ƒ upanissa
__kammapaccayÄ• . _ atha vÄ• tattha nibbattasattÄ• naá¹ƒ vipaccanakakammassa sahak
paccayÄ• ti __kammapaccayÄ• . _ utu samuá¹-á¹-hÄ• nametissÄ• ti __utusamuá¹-á¹-hÄ• n
``kammapaccayautusamuá¹-á¹-hÄ• nÄ• â€™â€™ tipi samÄ• savasena pÄ• á¹-ho kammasa
kammassa sahÄ• yabhÅ«to paccayoti __kammapaccayo, _ so eva utu tathÄ• , sova samuá

__kammapaccayautusamuÄ• nÄ• . ratanabhÅ«mÄ«_ti ukkaá¹ƒsagatapuÃ±Ã±akammÄ• nul
bhÅ«mi, na kevalaá¹ƒ bhÅ«miyeva, atha kho tapparivÄ• rÄ• pÄ«ti Ä• ha __ ``pakatÄ«â€™â
__pakatinibbattaá¹-á¹-hÄ• ne_ti purimakappesu purimakÄ• naá¹ƒ nibbattaá¹-á¹-hÄ• ne. __e
``brahmavimÄ• naâ€™â€™ nti vuttÄ• ya brahmakÄ• yikabhÅ«miyÄ• . sÄ• maÃ±Ã±avisesa
kathaá¹ƒ paá¹‡Ä«tÄ• ya dutiyajjhÄ• nabhÅ«miyÄ• á¹-hitÄ• naá¹ƒ hÄ«nÄ• ya paá¹-hamajjhÄ
Ä• ha __ ``atha sattÄ• naâ€™â€™ _ntiÄ• di, nikantivasena paá¹-hamajjhÄ• naá¹ƒ bhÄ• vet
pakatiyÄ• sabhÄ• vena nikanti taá¹‡hÄ• uppajjatÄ«ti sambandho. __vasitaá¹-á¹-hÄ• ne_ti
__tato otarantÄ«_ti upapattivasena dutiyajjhÄ• nabhÅ«mito paá¹-hamajjhÄ• nabhÅ«miá¹ƒ a
attho. __appÄ• yuke_ti yaá¹ƒ uá¸·Ä• rapuÃ±Ã±akammaá¹ƒ kataá¹ƒ, tassa upajjanÄ• rahavi
appaparimÄ• á¹‡Ä• yuke. __tassa devalokassÄ• _ti tasmiá¹ƒ devaloke, nissayavasena vÄ•
__Ä• yuppamÄ• á¹‡enevÄ• _ti paramÄ• yuppamÄ• á¹‡eneva. __paritta_nti appakaá¹ƒ. __a
rÄ• jakoá¹-á¹-hÄ• gÄ• re pakkhittataá¹‡á¸• ulanÄ• á¸·i viya puÃ±Ã±akkhayÄ• hutvÄ• sakak
devalokassa paramÄ• yuantarÄ• eva cavanti.

kiá¹ƒ panetaá¹ƒ paramÄ• yu nÄ• ma, kathaá¹ƒ vÄ• taá¹ƒ paricchinnappamÄ• á¹‡anti? vuc
sattÄ• naá¹ƒ tasmiá¹ƒ tasmiá¹ƒ bhavavisese vipÄ• kappabandhassa á¹-hitikÄ• laniyamo \Be
purimasiddhabhavapatthanÅ«panissayavasena sarÄ«rÄ• vayavavaá¹‡á¹‡asaá¹‡á¹-hÄ• nap
taá¹ƒtaá¹ƒgatinikÄ• yÄ• dÄ«su yebhuyyena niyatapariccheda hoti,
gabbhaseyyakakÄ• mÄ• vacaradevarÅ«pÄ• vacarasattÄ• naá¹ƒ
sukkasoá¹‡itÄ• diutubhojanÄ• diutuÄ• dipaccayuppannapaccayÅ«patthambhito ca, so Ä• y
kÄ• raá¹‡Å«pacÄ• rena Ä• yu, ukkaá¹ƒsapariccheda vasena paramÄ• yÅ«ti ca vuccati. yath
khaá¹‡amattÄ• vaá¹-á¹-hÄ• yÄ«nampi hi attanÄ• sahajÄ• tÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ
pavattakÄ• ni rÅ«pÄ• rÅ«pajÄ«vitindriyÄ• ni na kevalaá¹ƒ nesaá¹ƒ khaá¹‡aá¹-á¹-hitiyÄ• eva
anupÄ• lakÄ• ni, atha kho yÄ• va bhaá¹…gupacchedÄ• [bhavaá¹…gupacchedÄ• (Sv-pá¹-
avicchedahetubhÄ• venÄ• pi. tasmÄ• cesa Ä• yuhetukoyeva, taá¹ƒ pana devÄ• naá¹ƒ, ner
niyatapariccheda aá¹ƒ, uttarakurukÄ• naá¹ƒ pana ekantaniyatapariccheda meva.
avasiá¹-á¹-hamanussapetatiracchÄ• nagatÄ• naá¹ƒ pana ciraá¹-á¹-hitisaá¹ƒvattanikakamma
taá¹ƒkammasahitasantÄ• najanitasukkasoá¹‡itapaccayÄ• naá¹ƒ, tammÅ«lakÄ• naÃ±ca
candimasÅ«riyasamavisamaparivattanÄ• dijanitautuÄ• hÄ• rÄ• disamavisamapaccayÄ• naa
aniyatapariccheda aá¹ƒ, tassa ca yathÄ• purimasiddhabhavapatthanÄ• vasena taá¹ƒtaá¹ƒgat
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divisesaniyamo siddho, dassanÄ• nussavÄ• dÄ«hi tathÄ• yeva
evaá¹ƒ tÄ• su tÄ• su upapattÄ«su nibbattasattÄ• naá¹ƒ \Ne I 366/ yebhuyyena samappamÄ
dassanÄ• nussavehi labhitvÄ• taá¹ƒ paramataá¹ƒ ajjhosÄ• ya pavattitabhavapatthanÄ• vas
veditabbo.

yasmÄ• pana kammaá¹ƒ tÄ• su tÄ• su upapattÄ«su yathÄ• taá¹ƒtaá¹ƒupapattinissitavaá¹
samatthaá¹ƒ, evaá¹ƒ niyatÄ• yuparicchedÄ• su upapattÄ«su paricchedÄ• tikkamena vipÄ• k
hoti, tasmÄ• vuttaá¹ƒ __ ``Ä• yuppamÄ• á¹‡eneva cavantÄ«â€™â€™ _ti. yasmÄ• pana up

anupÄ• lakapaccayehi upÄ• dinnakakkhandhÄ• naá¹ƒ pavattetabbÄ• kÄ• ro atthato paramÄ
yathÄ• vuttaparicchedÄ• natikkamanato, tasmÄ• satipi kammÄ• vasese á¹-hÄ• naá¹ƒ na sa
``attano puÃ±Ã±abalena á¹-hÄ• tuá¹ƒ na sakkontÄ«â€™â€™ _ti. ``Ä• yukkhayÄ• vÄ• puÃ
Ä• bhassarakÄ• yÄ• cavitvÄ• â€™â€™ ti vacanato panettha kÄ• mÄ• vacaradevÄ• naá¹ƒ
brahmakÄ• yikÄ• nampi yebhuyyeneva niyatÄ• yuparicchedabhÄ• vo veditabbo. tathÄ• hi
Ä• yukkhayena puÃ±Ã±akkhayena Ä• hÄ• rakkhayena kopenÄ• ti catÅ«hi kÄ• raá¹‡ehi cav
(Dhp-a I appamÄ• davagge) vuttaá¹ƒ. __kappaá¹ƒ vÄ• upaá¸• á¸• hakappaá¹ƒ vÄ• _ti ettha
adhippeto, so ca tathÄ• rÅ«po kÄ• loyeva, __vÄ• _-saddo pana kappassa tatiyabhÄ• gaá¹ƒ
vÄ• ti vikappanattho.

<41> __anabhiratÄ«_ti ekakavihÄ• rena anabhiramaá¹‡asaá¹…khÄ• tÄ• aÃ±Ã±ehi samÄ•
``ekakassa dÄ«gharattaá¹ƒ nivasitattÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ vacanatoti vuttaá¹ƒ __ ``a
_tiÄ• di. evamanvayamatthaá¹ƒ dassetvÄ• nanu ukkaá¹‡á¹-hitÄ• pi siyÄ• ti codanÄ• sodha
dasseti __ ``yÄ• panÄ• â€™â€™ _tiÄ• dinÄ• . piyavatthuvirahena, piyavatthualÄ• bhena vA
__ukkaá¹‡á¹-hitÄ• , _ sÄ• panatthato domanassacittuppÄ• dova, tenÄ• ha __ ``paá¹-ighasa
brahmaloke natthi_ jhÄ• nÄ• nubhÄ• vapahÄ«nattÄ• . taá¹‡hÄ• diá¹-á¹-hisaá¹…khÄ• tÄ• ci
ubbijjanÄ• phandanÄ• eva idha __paritassanÄ• . _ sÄ• hi dÄ«gharattaá¹ƒ jhÄ• naratiyÄ•
yathÄ• vuttÄ• nabhiratinimittaá¹ƒ uppannÄ• ``ahaá¹ƒ mamaâ€™â€™ nti gahaá¹‡assa ca k
vakkhati ``taá¹‡hÄ• tassa nÄ• pi diá¹-á¹-hitassanÄ• pi vaá¹-á¹-atÄ«â€™â€™ ti (Sv I 41) nan
imaá¹ƒyeva pÄ• á¸·iá¹ƒ nÄ«haritvÄ• ``aho vata aÃ±Ã±epi sattÄ• itthattaá¹ƒ Ä• gaccheyyun
taá¹‡hÄ• tassanÄ• nÄ• mÄ• â€™â€™ ti? saccaá¹ƒ, taá¹ƒ pana diá¹-á¹-hitassanÄ• ya visuâ
taá¹‡hÄ• tassanameva tato niddhÄ• retvÄ• vuttaá¹ƒ, na pana ettha diá¹-á¹-hitassanÄ• ya a
doso. idÄ• ni samÄ• nasaddavacanÄ«yÄ• naá¹ƒ atthÄ• namuddharaá¹‡aá¹ƒ katvÄ• idhÄ•
``sÄ• panesÄ• â€™â€™ _tiÄ• dimÄ• ha. paá¹-ighasaá¹…khÄ• to cittutrÄ• so eva __tÄ• sat
yathÄ• rahaá¹ƒ. __ ``jÄ• tiá¹ƒ paá¹-iccÄ• â€™â€™ _tiÄ• di vibhaá¹…gapÄ• á¸·i, (Vibh 921)
367/ --- __jÄ• tiá¹ƒ paá¹-icca bhaya_nti jÄ• tipaccayÄ• uppannabhayaá¹ƒ. __bhayÄ• naka_
__chambhitatta_nti bhayavasena gattakampo, visesato hadayamaá¹ƒsacalanaá¹ƒ. __lomah
haá¹ƒsanaá¹ƒ, bhittiyaá¹ƒ nÄ• gadantÄ• namiva uddhaggabhÄ• vo, iminÄ• padadvayena k
__cetaso utrÄ• so_ti sabhÄ• vato dassitanti. __á¹-Ä«kÄ• yaá¹ƒ pana_ ``bhayÄ• nakanti bhe
balavabhayaá¹ƒ, tena sarÄ«rassa thaddhabhÄ• vo chambhitattaâ€™â€™ nti \Be I 419/ (Sv-
aneneva bhayanti ettha khuddakabhayaá¹ƒ dassitaá¹ƒ, __iti_ ettha payoge __ayaá¹ƒ_ tassa
attho. __paritassitavipphanditamevÄ• _ti ettha ``diá¹-á¹-hisaá¹…khÄ• tena ceva taá¹‡hÄ• sa
paritassitena vipphanditameva calitameva kampitamevÄ• â€™â€™ ti (Sv I 105-117) aá¹-á¹-
vakkhati. tena viÃ±Ã±Ä• yati labbhamÄ• nampi taá¹‡hÄ• tassanamantarena diá¹-á¹-hitassan
``tepÄ«â€™â€™ _tiÄ• di sÄ«hopamasuttantapÄ• á¸·i (AN a IV 33) tattha __tepÄ«_ti dÄ«gh
__bhaya_nti bhaá¹…gÄ• nupassanÄ• pariciá¹‡á¹‡ante sabbasaá¹…khÄ• rato bhÄ• yanavas
__saá¹ƒvega_nti sahottappaÃ±Ä• á¹‡aá¹ƒ, ottappameva vÄ• . __santÄ• sa_nti Ä• dÄ«nava
saá¹…khÄ• rehi santÄ• sanaÃ±Ä• á¹‡aá¹ƒ. __upapattivasenÄ• _ti paá¹-isandhivaseneva.

__sahabyata_nti sahÄ• yabhÄ• vamiccheva saddato attho sahabya-saddassa sahÄ• yatthe
byÄ• yati pavattati, dosaá¹ƒ vÄ• paá¹-icchÄ• detÄ«ti __sahabyo_ti vuccati, tassa bhÄ• vo _
sahÄ• yabhÄ• vo pana sahabhÄ• voyeva nÄ• mÄ• ti adhippÄ• yato atthaá¹ƒ dassetuá¹ƒ __
vuttaá¹ƒ. sasÄ• dhanasamavÄ• yattho vÄ• __saha_-saddo adhikiccapade adhisaddo viya,
vattamÄ• nassa bhÄ• vo __sahabyaá¹ƒ_ yathÄ• ``dÄ• sabyaâ€™â€™ nti tadeva sahabyat
imamevatthaá¹ƒ sandhÄ• yÄ• ha __ ``sahabhÄ• vaâ€™â€™ _nti. apica saha vÄ• ti pavatta
__sahabyaá¹ƒ_ yathÄ• ``vÄ«rassa bhÄ• vo vÄ«riyaâ€™â€™ nti, tadeva __sahabyatÄ• _ti
vimÄ• naá¹-á¹-hakathÄ• yaá¹ƒ (Vv-a 172) vuttaá¹ƒ, tasmÄ• tadatthaá¹ƒ dassetuá¹ƒ evaá¹ƒ
daá¹-á¹-habbaá¹ƒ.

<42> ime satte abhibhavitvÄ• ti seso. abhibhavanÄ• cettha pÄ• pasabhÄ• vena jeá¹-á¹-ha
abhibhavitvÄ• á¹-hitoâ€™â€™ ti attano maÃ±Ã±anÄ• yevÄ• ti vuttaá¹ƒ __ ``jeá¹-á¹-hakoha
__aÃ±Ã±adatthÅ«_ti dassane antarÄ• yÄ• bhÄ• vavacanena, __daso_ti ettha dassaneyyav
anÄ• varaá¹‡adassÄ• vitaá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti Ä• ha __ ``sabbaá¹ƒ passÄ• mÄ«ti atthoâ€
dassaneyyavisesassa hi padesabhÅ«tassa aggahaá¹‡e sati gahetabbassa nippadesatÄ• v
``dikkhito na \Be I 420/ dadÄ• tÄ«â€™â€™ ti, deyyadhammavisesassa cettha padesabhÅ«t
sabbampi na dadÄ• tÄ«ti gahetabbassa deyyadhammassa nippadesatÄ• viÃ±Ã±Ä• yati. ev
__vasavattÄ«. _ \Ne I 368/ ahaá¹ƒ-saddayogato hi sabbattha amhayogena vacanattho. satta
lokassa nimmÄ• tÄ• cÄ• ti sambandho. __ ``pathavÄ«â€™â€™ _tiÄ• di cettha bhÄ• janalo
__sajitÄ• _ti racitÄ• , vibhajitÄ• vÄ• , tenÄ• ha __ ``tvaá¹ƒ khattiyo nÄ• mÄ• â€™â€™ _tiÄ•
__ciá¹‡á¹‡avasitÄ• yÄ• _ti samÄ• ciá¹‡á¹‡apaÃ±cavidhavasibhÄ• vato. __tatthÄ• _ti bhÅ«t
__antovatthimhÄ«_ti antogabbhÄ• saye. __paá¹-hamacittakkhaá¹‡e_ti paá¹-isandhicittakkha
paá¹-hamabhavaá¹…gacittakkhaá¹‡ato. __paá¹-hamairiyÄ• pathe_ti yena paá¹-isandhiá¹ƒ g
iriyÄ• pathe. iti atÄ«tavasena, bhÅ«ta-saddassa vattamÄ• navasena ca bhabya-saddassa a
__á¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I 42) pana bhabya-saddattho anÄ• gatavasenÄ• pi vutto. ahesu
bhavissanti cÄ• ti bhabyÄ• tabbÄ• nÄ«yÄ• viya á¹‡yapaccayassa kattaripi pavattanato.

``issaro kattÄ• nimmÄ• tÄ• â€™â€™ ti vatvÄ• pi puna ``mayÄ• ime sattÄ• nimmitÄ• â€™
Ä• ha __ ``idÄ• ni kÄ• raá¹‡avasenÄ• â€™â€™ _tiÄ• di [kÄ• raá¹‡ato (aá¹-á¹-hakathÄ• yaá
sÄ• dhetukÄ• matÄ• ya paá¹-iÃ±Ã±Ä• karaá¹‡atthanti vuttaá¹ƒ hoti. nanu cesa brahmÄ• an
puthujjanassa purimatarajÄ• tiparicitampi kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ vissajjetvÄ• vikub
cittuppÄ• damattapaá¹-ibaddhena sattanimmÄ• nena vipallaá¹-á¹-ho ``mayÄ• ime sattÄ• n
issarakuttadassanaá¹ƒ pakkhandamÄ• no abhinivisanavasena patiá¹-á¹-hito, na pana patiá¹
kasmÄ• kÄ• raá¹‡avasena sÄ• dhetukÄ• mo paá¹-iÃ±Ã±aá¹ƒ karotÄ«ti vuttanti? na cevaá¹ƒ
hi ``evaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• pacchÄ• uppajjantÄ• nampi tathÄ• abhinivesassa va
patiá¹-á¹-hÄ• panakkameneva tassa so abhiniveso jÄ• to, na tu abhinivisanamattena, tasmÄ
daá¹-á¹-habbaá¹ƒ. tenevÄ• ha ``taá¹ƒ kissa hetÅ«â€™â€™ tiÄ• di. pÄ• á¸·iyaá¹ƒ __manaso

patthanÄ• , tathÄ• cittuppattimattamevÄ• ti vuttaá¹ƒ hoti.

__itthabhÄ• va_nti idappakÄ• rabhÄ• vaá¹ƒ. yasmÄ• pana so pakÄ• ro brahmattabhÄ• voy
``brahmabhÄ• vaâ€™â€™ _nti vuttaá¹ƒ. ayaá¹ƒ pakÄ• ro __itthaá¹ƒ, _ tassa \Be I 421/ bhÄ
nibbacanaá¹ƒ. __kevala_nti kammassakatÄ• Ã±Ä• á¹‡ena asammissaá¹ƒ suddhaá¹ƒ. __ma
diá¹-á¹-himaÃ±Ã±anÄ• matteneva, na adhimÄ• navasena. __vaá¹…kachiddena vaá¹…kaÄ•
vaá¹…kaladdhikena vaá¹…kaladdhikÄ• onamitvÄ• __tasseva_ brahmuno __pÄ• damÅ«laá
bhavantÄ«ti attho. nanu ca devÄ• naá¹ƒ upapattisamanantaraá¹ƒ ``imÄ• ya nÄ• ma gatiyÄ•
kammunÄ• idhÅ«papannÄ• â€™â€™ ti paccavekkhaá¹‡Ä• hoti, atha kasmÄ• tesaá¹ƒ eva
purimajÄ• tÄ«su kammassakatÄ• Ã±Ä• á¹‡e sammadeva niviá¹-á¹-hajjhÄ• sayÄ• nameva ta
pavattito. tÄ• disÄ• nameva hi tathÄ• paccavekkhaá¹‡Ä• \Ne I 369/ sambhavati, sÄ• ca kh
purimÄ• supi jÄ• tÄ«su issarakuttadiá¹-á¹-hivasena nibaddhÄ• bhinivesÄ• evameva maÃ±Ã
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ ``iminÄ• mayaâ€™â€™ ntiÄ• di.

<43> Ä«sati abhibhavatÄ«ti __Ä«so, _ mahanto Ä«so __maheso, _ suppatiá¹-á¹-hitamahes
``mahesoâ€™â€™ iti akkhÄ• yatÄ«ti __mahesakkho, _ mahesakkhÄ• naá¹ƒ atisayena mah
vacanattho. so pana mahesakkhatarabhÄ• vo Ä• dhipateyyaparivÄ• rasampattiyÄ• kÄ• raá
vuttaá¹ƒ __ ``issariyaparivÄ• ravasena mahÄ• yasataroâ€™â€™ _ti.

<44> kiá¹ƒ panetaá¹ƒ kÄ• raá¹‡anti anuyogenÄ• ha __ ``so tatoâ€™â€™ _tiÄ• di, tena ``itt
Ä• gacchatÄ«â€™â€™ ti vuttaá¹ƒ idhÄ• gamanameva kÄ• raá¹‡anti dasseti. __idheva Ä• g
manussaloke eva paá¹-isandhivasena Ä• gacchati. __eta_nti ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ
ti vacanaá¹ƒ. pÄ• á¸·iyaá¹ƒ __yaá¹ƒ aÃ±Ã±ataro satto_ti ettha __ya_nti nipÄ• tamattaá¹ƒ, kÄ
nipÄ• to, hetumhi vÄ• paccattaniddeso, yena á¹-hÄ• nenÄ• ti attho, kiriyÄ• parÄ• masanaá
``itthattaá¹ƒ Ä• gacchatÄ«â€™â€™ ti ettha yadetaá¹ƒ itthattassa Ä• gamanasaá¹…khÄ• taá
vijjatÄ«ti attho. esa na so __pabbajati, cetosamÄ• dhiá¹ƒ phusati, pubbenivÄ• saá¹ƒ anussa
``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ bhikkhave, vijjati, yaá¹ƒ aÃ±Ã±ataro sattoâ€™â€™ ti hi imÄ•
``pabbajatÄ«â€™â€™ tiÄ• dÄ«hipi padehi paccekaá¹ƒ yojetabbÄ• ni. na gacchatÄ«ti __agÄ
agÄ• rassa hitaá¹ƒ __Ä• gÄ• riyaá¹ƒ, _ kasigorakkhÄ• dikammaá¹ƒ, tamettha natthÄ«ti __a
tenÄ• ha __ ``agÄ• rasmÄ• â€™â€™ _tiÄ• di. __pa_-saddena visiá¹-á¹-ho __vaja_-saddo u
``upagacchatÄ«â€™â€™ _ti. __para_nti \Be I 422/ pacchÄ• , atisayaá¹ƒ vÄ• , aÃ±Ã±aá¹ƒ p
``na saratÄ«â€™â€™ ti vutteyeva ayamattho Ä• pajjatÄ«ti dasseti __ ``sarituâ€™â€™ _ntiÄ
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena apassanahetu, passituá¹ƒ asakkonto hutvÄ• tipi vaá¹-a
anta-saddo idha sÄ• matthiyattho. __sadÄ• bhÄ• vato_ti sabbadÄ• vijjamÄ• nattÄ• . __jarÄ
__pi_-saddena maraá¹‡avasenÄ• pÄ«ti sampiá¹‡á¸• eti.

<45> khiá¸• á¸• Ä• padosinoti kattuvasena padasiddhi, khiá¸• á¸• Ä• padosikÄ• ti pana saka
saddamanapekkhitvÄ• pana atthameva dassetuá¹ƒ __ ``khiá¸• á¸• Ä• yÄ• â€™â€™ _tiÄ• d

``khiá¸• á¸• Ä• padosakÄ• â€™â€™ ti vÄ• vattabbe i-kÄ• rÄ• gamavasena evaá¹ƒ vuttaá¹ƒ
khiá¸• á¸• Ä• ya padoso __khiá¸• á¸• Ä• padoso, _ so etesanti __khiá¸• á¸• Ä• padosikÄ• . `
likhantÄ«â€™â€™ _ti aÃ±Ã±anikÄ• yikÄ• naá¹ƒ pamÄ• dalekhataá¹ƒ dasseti \Ne I 370/.
mahÄ• vihÄ• ravÄ• sÄ«nikÄ• yikÄ• naÃ±hi vÄ• canÄ• maggavasena ayaá¹ƒ saá¹ƒvaá¹‡á¹‡
potthakÄ• ruá¸·hakÄ• le pamÄ• dalekhaá¹ƒ dasseti. tampi hi padatthasodhanÄ• ya aá¹-á¹-h
sodhitaniyÄ• meneva gahetabbaá¹ƒ, tenÄ• ha __ ``sÄ• aá¹-á¹-hakathÄ• yaá¹ƒ natthÄ«â€™
__ativelaá¹ƒ, _ taá¹ƒ. bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ, tenÄ• ha __ ``aticiraâ€™â€™ _nti, Ä
atikkamitvÄ• ti vuttaá¹ƒ hoti. __ratidhamma_-saddo hassakhiá¸• á¸• Ä• -saddehi paccekaá¹
``hassakhiá¸• á¸• Ä• su ratidhammo ramaá¹‡asabhÄ• voâ€™â€™ ti. hasanaá¹ƒ __hasso, _
kÄ«á¸·anaá¹ƒ __khiá¸• á¸• Ä• , _ kÄ• yikavÄ• casikakÄ«á¸·Ä• . anuyogavasena taá¹ƒsamÄ
``hassaratidhammaÃ±cevÄ• â€™â€™ _tiÄ• di. kÄ«á¸·Ä• yesaá¹ƒ te __keá¸·ino, _ tesaá¹ƒ
kÄ«á¸·Ä• hassapayogena uppajjanakasukhaÃ±cettha __keá¸·ihassasukhaá¹ƒ. _ tadavasiá¹
uppajjanakaá¹ƒ __kÄ• yikavÄ• casikakÄ«á¸·Ä• sukhaá¹ƒ. _

__ ``te kirÄ• â€™â€™ _tiÄ• di vitthÄ• radassanaá¹ƒ. __kira_-saddo hettha vitthÄ• rajotako
anussavanÄ• ruciyÄ• dijotako tathÄ• yeva pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ• su ca vuttattÄ• . _
sarÄ«rasobhaggÄ• disiriyÄ• , parivÄ• rÄ• disampattiyÄ• ca. __nakkhatta_nti chaá¹‡aá¹ƒ. y
nakkhattayogena katattÄ• tathÄ• yogo vÄ• hotu, mÄ• vÄ• , nakkhattamicceva vuccati. __
devÄ• namÄ• hÄ• ro, kÄ• ca tesamÄ• hÄ• ravelÄ• ti? sabbesampi kÄ• mÄ• vacaradevÄ• n
dvÄ• dasapÄ• padhammavigghÄ• tena \Be I 423/ hi sukhassa dhÄ• raá¹‡ato devÄ• naá¹ƒ b
vuccati. sÄ• pana setÄ• saá¹…khÅ«pamÄ• atulyadassanÄ• suci sugandhÄ• piyarÅ«pÄ•
__sudhÄ• bhojanajÄ• take_ vuttaá¹ƒ ---

``saá¹…khÅ«pamaá¹ƒ setaâ€™ matulyadassanaá¹ƒ,

suciá¹ƒ sugandhaá¹ƒ piyarÅ«paâ€™ mabbhutaá¹ƒ.

adiá¹-á¹-hapubbaá¹ƒ mama jÄ• tu cakkhubhi,

kÄ• devatÄ• pÄ• á¹‡isu kiá¹ƒ sudhoâ€™ dahÄ«â€™â€™ ti || (J II 21.227).

``bhuttÄ• ca sÄ• dvÄ• dasahanti pÄ• pake,

khuddaá¹ƒ pipÄ• saá¹ƒ aratiá¹ƒ daraklamaá¹ƒ.

kodhÅ«panÄ• haÃ±ca vivÄ• dapesuá¹‡aá¹ƒ,

sÄ«tuá¹‡ha tandiÃ±ca rasuttamaá¹ƒ idaâ€™â€™ nti ca || (J II 21.229).

sÄ• ca heá¹-á¹-himehi heá¹-á¹-himehi uparimÄ• naá¹ƒ uparimÄ• naá¹ƒ paá¹‡Ä«tatamÄ• h
parimitadivasavasena \Ne I 371/ divase divase bhuÃ±janti. keci pana vadanti ``biá¸·Ä• rapad
sudhÄ• hÄ• raá¹ƒ te bhuÃ±janti, so jivhÄ• ya á¹-hapitamatto yÄ• va kesagganakhaggÄ• kÄ
yathÄ• sakaá¹ƒ gaá¹‡itadivasavasena satta divase yÄ• panasamattho hotÄ«â€™â€™ ti. ke
__biá¸·Ä• rapada_-saddo suvaá¹‡á¹‡asaá¹…khÄ• tassa saá¹…khyÄ• visesassa vÄ• cako. p
udumbaraphalappamÄ• á¹‡aá¹ƒ, yaá¹ƒ pÄ• á¹‡italaá¹ƒ kabaá¸·aggahantipi vuccati. vuttaÃ±

``pÄ• á¹‡irakkho picu cÄ• pi, suvaá¹‡á¹‡akamudumbaraá¹ƒ.

biá¸·Ä• rapadakaá¹ƒ pÄ• á¹‡i-talaá¹ƒ taá¹ƒ kabaá¸·aggahaâ€™â€™ nti ||

__ ``nirantaraá¹ƒ khÄ• dantÄ• pi pivantÄ• pÄ«â€™â€™ _ti idaá¹ƒ parikappanÄ• vasena vu
niyamavasena tathÄ• khÄ• danapivanÄ• namaniyamabhÄ• vato. __kammajatejassa balava
uá¸·Ä• rapuÃ±Ã±anibbattattÄ• , uá¸·Ä• ragarusiniddhasudhÄ• hÄ• rajÄ«raá¹‡ato ca. __kara
sukhumÄ• labhÄ• vato. teneva hi bhagavÄ• indasÄ• laguhÄ• yaá¹ƒ pakatipathaviyaá¹ƒ pat
sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ ``oá¸·Ä• rikaá¹ƒ kÄ• yaá¹ƒ adhiá¹-á¹-hehÄ«â€™â€™ ti avoca. n
kammajatejassa mandabhÄ• vo, karajakÄ• yassa balavabhÄ• vo ca vuttaviparÄ«tena vedita
__ko_ vuccati sarÄ«raá¹ƒ, tattha pavatto. rajo \Be I 424/ __karajo, _ kiá¹ƒ taá¹ƒ? sukkasoá¹‡
``rÄ• go rajo na ca pana reá¹‡u vuccatÄ«â€™â€™ ti (Nidd I 209; Nidd II 74) evaá¹ƒ vuttarÄ•
sarÄ«ravÄ• cakena ka-saddena visesetvÄ• kÄ• raá¹‡avohÄ• rena ``karajoâ€™â€™ ti vucc
sukkasoá¹‡itasaá¹…khÄ• tena karajena sambhÅ«to kÄ• yo karajakÄ• yoti Ä• cariyÄ• . tathÄ
mÄ• tÄ• pettikasambhavoti vutto. __mahÄ• assapÅ«rasuttantaá¹-Ä«kÄ• yaá¹ƒ_ pana ``karÄ
khipÄ«yatÄ«ti karo, sambhavo, karato jÄ• toti karajo, mÄ• tÄ• pettikasambhavoti attho. mÄ•
saá¹‡á¹-hÄ• panavasena karato hatthato jÄ• toti karajoti apare. ubhayathÄ• pi karajakÄ• ya
catusantatirÅ«pamÄ• hÄ• â€™â€™ ti vuttaá¹ƒ. karoti putte nibbattetÄ«ti karo, sukkasoá¹‡ita
karajotipi vadanti. tathÄ• asambhÅ«topi ca devÄ• dÄ«naá¹ƒ kÄ• yo tabbohÄ• rena __ ``kar
yathÄ• ``pÅ«tikÄ• yo, jarasiá¹…gÄ• loâ€™â€™ ti. __tesa_nti manussÄ• naá¹ƒ. __acchayÄ
akasaá¹-Ä• yÄ• gu. __vatthu_nti karajakÄ• yaá¹ƒ. __ekaá¹ƒ Ä• hÄ• ravela_nti ekadivasama
pana sattÄ• haá¹ƒ.

evaá¹ƒ anvayato byatirekato ca dassetvÄ• upamÄ• vasenapi tamÄ• vikaronto __ ``yathÄ•
__tattapÄ• sÄ• á¹‡e_ti accuá¹‡hapÄ• sÄ• á¹‡e. rattasetapadumato avasiá¹-á¹-haá¹ƒ __uppa
372/ mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ. __avisesenÄ• _ti ``devÄ• naâ€™â€™ nti avisesena, de
hoti, karajaá¹ƒ mandanti vÄ• kammajatejakarajakÄ• yÄ• naá¹ƒ balavamandatÄ• saá¹…khÄ
tadetaÃ±hi kÄ• raá¹‡aá¹ƒ sabbesampi devÄ• naá¹ƒ samÄ• nameva, tasmÄ• sabbepi devÄ
kabaá¸·Ä«kÄ• rabhÅ«taá¹ƒ sudhÄ• hÄ• raá¹ƒ upanissÄ• ya jÄ«vantÄ«ti __kabaá¸·Ä«kÄ• rÄ
abhayagirivÄ• sino. __ ``khiá¸• á¸• Ä• padussanamatteneva hete khiá¸• á¸• Ä• padosikÄ• ti

pÄ• á¹-ho __ ``teyeva cavantÄ«ti veditabbÄ• â€™â€™ _ti etassÄ• nantare paá¹-hitabbo tad
ayaÃ±hetthÄ• nusandhi --- yadi sabbepi evaá¹ƒ karontÄ• kÄ• mÄ• vacaradevÄ• caveyyuá
``khiá¸• á¸• Ä• padosikÄ• â€™â€™ ti nÄ• mavisesena bhagavatÄ• vuttÄ• ti? vicÄ• raá¹‡Ä•
imamatthaá¹ƒ dasseti ``sabbepi devÄ• evaá¹ƒ cavantÄ• pi khiá¸• á¸• Ä• ya padussanasabh
nÄ• mavisesena \Be I 425/ tathÄ• vuttÄ• â€™â€™ ti. yadeke vadeyyuá¹ƒ ``kecivÄ• dapatiá
pÄ• á¹-hoâ€™â€™ ti, tadayuttameva iti-saddantarikattÄ• , ante ca tassa avijjamÄ• nattÄ• .
kecivÄ• dasamavarodhanaá¹ƒ ante itisaddo yojetabboti.

47-48__._ manopadosinoti kattuvasena padasiddhi, manopadosikÄ• ti ca sakatthavuttivase
dassetuá¹ƒ __ ``manenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``manopadosakÄ• â€™â€™ _ti vÄ
evaá¹ƒ vuttaá¹ƒ. __manenÄ• _ti issÄ• pakatattÄ• paduá¹-á¹-hena manasÄ• . aparo nayo ---
padoso __manopadoso, _ vinÄ• sabhÅ«to so etesamatthÄ«ti __manopadosikÄ• _ti. ``te aÃ±
paduá¹-á¹-hacittÄ• kilantakÄ• yÄ• kilantacittÄ• te devÄ• tamhÄ• kÄ• yÄ• cavantÄ«â€™â
cÄ• tumahÄ• rÄ• jikÄ• â€™â€™ _ti Ä• ha. manena padussanamatteneva hete manopadosi
kirÄ• â€™â€™ _tiÄ• di vitthÄ• ro. __rathena vÄ«thiá¹ƒ paá¹-ipajjatÄ«_ti upalakkhaá¹‡amatt
aÃ±Ã±atthÄ• pi paá¹-ipajjanasambhavato. __eta_nti attano sampattiá¹ƒ. __uddhumÄ• to viy
karaá¹‡abhÅ«tÄ• ya unnato viya. __bhijjamÄ• no viyÄ• _ti tÄ• ya bhijjanto viya, pÄ«tiyÄ• vÄ
bhaÃ±jito viya. __kuddhÄ• nÄ• ma suvijÄ• nanÄ• honti, _ tasmÄ• __kuddhabhÄ• vamass

__akuddho rakkhatÄ«_ti kuddhassa so kodho itarasmiá¹ƒ akujjhante anupÄ• dÄ• no ceva e
anÄ• sevano ca hutvÄ• cÄ• vetuá¹ƒ na sakkoti, udakantaá¹ƒ patvÄ• aggi viya nibbÄ• yati,
cavanato rakkhati. ubhosu pana kuddhesu bhiyyo bhiyyo aÃ±Ã±amaÃ±Ã±amhi parivaá¸• á¸
tikhiá¹‡asamudÄ• cÄ• ro nissayadahanaraso kodho uppajjamÄ• no hadayavatthuá¹ƒ nidaha
accantasukhumÄ• lakarajakÄ• yaá¹ƒ vinÄ• seti, tato sakalopi attabhÄ• vo antaradhÄ• yati \B
dassetumÄ• ha __ ``ubhosu panÄ• â€™â€™ _tiÄ• di. tathÄ• cÄ• ha pÄ• á¸·iyaá¹ƒ ``te aÃ±
paduá¹-á¹-hacittÄ• kilantakÄ• yÄ• kilantacittÄ• te devÄ• tamhÄ• kÄ• yÄ• cavantÄ«â€™â
itarassa paccayo hoti, tassapi kodho itarassa paccayo hotÄ«_ti ettha kodhassa bhiyyo bhiyy
parivaá¸• á¸• hanÄ• ya eva paccayabhÄ• vo veditabbo, na cavanÄ• ya nissayadahanaraser
hadayavatthuá¹ƒ nidahantena accantasukhumÄ• lassa \Be I 426/ karajakÄ• yassa cavanato
orodhÄ• na_nti anÄ• daratthe sÄ• mivacanaá¹ƒ. __ayamettha dhammatÄ• _ti ayaá¹ƒ tesaá¹
tathÄ• uppajjanakassa ca kodhassa balavatÄ• ya á¹-hÄ• naso cavanabhÄ• vo etesu devesu
dhammaniyÄ• mo sabhÄ• voti attho.

49-52__._ __cakkhÄ• dÄ«naá¹ƒ bhedaá¹ƒ passatÄ«_ti virodhipaccayasannipÄ• te vikÄ• rÄ•
adassanÅ«pagamanato vinÄ• saá¹ƒ passati oá¸·Ä• rikattÄ• rÅ«padhammabhedassa. __pa
anantarapaccayÄ• divasena paccayasattiá¹ƒ datvÄ• , paccayo hutvÄ• ti vuttaá¹ƒ hoti, tasmÄ
sambandho, balavatarampi samÄ• naá¹ƒ iminÄ• kÄ• raá¹‡ena na passatÄ«ti adhippÄ• yo.
lahutarabhedaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tathÄ• hi ekasmiá¹ƒ rÅ«pe dharanteyeva soá¸·asa

__cittassa bhedaá¹ƒ na passatÄ«_ti ettha khaá¹‡e khaá¹‡e bhijjantampi cittaá¹ƒ parassa
anantarapaccayabhÄ• veneva bhijjati, tasmÄ• purimacittassa abhÄ• vaá¹ƒ paá¹-icchÄ• det
uppattito bhÄ• vapakkho balavataro pÄ• kaá¹-ova hoti, na abhÄ• vapakkhoti idaá¹ƒ kÄ• raá
``cittaá¹ƒ panÄ• â€™â€™ tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ. ayaÃ±cattho alÄ• bhacakkanida
yasmÄ• pana takkÄ«vÄ• dÄ« nÄ• nattanayassa duravadhÄ• natÄ• ya, ekattanayassa ca m
viÃ±Ã±Ä• á¹‡aá¹ƒ sabbadÄ• pi evarÅ«pena pavattati, ayaá¹ƒ me attÄ• niccoâ€™â€™ tiÄ•
tasmÄ• tamatthaá¹ƒ __ ``so taá¹ƒ apassantoâ€™â€™ _tiÄ• dinÄ• saha upamÄ• ya vibhÄ•

antÄ• nantavÄ• davaá¹‡á¹‡anÄ•

<53> antÄ• nantasahacarito vÄ• do __antÄ• nanto_ yathÄ• ``kuntÄ• pacarantÄ«â€™â€™
yathÄ• ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ ti, so etesanti __antÄ• nantikÄ• _ti a
``antÄ• nantavÄ• dÄ• â€™â€™ _ti vuttaá¹ƒ. vuttanayena antÄ• nantasahacarito, tannissayo
pavatto vÄ• do etesanti __antÄ• nantavÄ• dÄ• . _ idÄ• ni ``antavÄ• ayaá¹ƒ lokoâ€™â€™ ti
vakkhamÄ• napÄ• á¹-hÄ• nurÅ«paá¹ƒ atthaá¹ƒ vibhajanto __ ``antaá¹ƒ vÄ• â€™â€™ _tiÄ•
374/ bhÄ• vo osÄ• nametthÄ• ti hi __anto, _ mariyÄ• dÄ• \Be I 427/, tappaá¹-isedhanena _
ca antÄ• nanto ca nevantanÄ• nanto ca __antÄ• nanto_ tveva vutto sÄ• maÃ±Ã±aniddesen
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ ntiÄ• dÄ«su (MN III 126; SN a II 1; Ud 1)
tatiyapadena samÄ• natthanti antÄ• nantapadeneva yathÄ• vuttanayadvayena catudhÄ• at
panÄ• yaá¹ƒ antÄ• nantoti? lokÄ«yati saá¹ƒsÄ• ranissaraá¹‡atthikehi diá¹-á¹-higatikehi avap
vÄ• ettha tehi puÃ±Ã±Ä• puÃ±Ã±Ä• ni, tabbipÄ• ko cÄ• ti ``lokoâ€™â€™ ti saá¹…khyaá¹ƒ
pÄ• á¸·iyaá¹ƒ ``antÄ• nantaá¹ƒ lokassa paÃ±Ã±apentÄ«â€™â€™ ti. ko paneso attÄ• ti? jhÄ
kasiá¹‡animittaá¹ƒ. ayaÃ±hi diá¹-á¹-higatiko paá¹-ibhÄ• ganimittaá¹ƒ cakkavÄ• á¸·apariyanta
vÄ• vaá¸• á¸• hanavasena, tadanussavÄ• divasena ca tattha lokasaÃ±Ã±Ä« viharati, tathÄ
vakkhati ``taá¹ƒ `lokoâ€™ ti gahetvÄ• â€™â€™ ti (Sv I 54-60) keci pana vadanti ``jhÄ• naá¹
taá¹ƒsampayuttadhammÄ• ca idha attÄ• , lokoti ca gahitÄ• â€™â€™ ti, taá¹ƒ aá¹-á¹-hakath

etthÄ• ha --- yuttaá¹ƒ tÄ• va purimÄ• naá¹ƒ tiá¹‡á¹‡ampi vÄ• dÄ«naá¹ƒ antÄ• nantikattaá¹ƒ
antÄ• nantaÃ±ca Ä• rabbha pavattavÄ• dattÄ• , pacchimassa pana takkikassa tadubhayapa
pavattavÄ• dattÄ• kathaá¹ƒ antÄ• nantikattanti? tadubhayapaá¹-isedhanavasena pavattavÄ
antÄ• nantapaá¹-isedhanavÄ• dopi hi so antÄ• nantavisayoyeva tamÄ• rabbha pavattattÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ __ ``antaá¹ƒ vÄ• antantaá¹ƒ vÄ• antÄ• nantaá¹ƒ vÄ• nevantÄ• nÄ•
pavattavÄ• dÄ• â€™â€™ _ti vuttaá¹ƒ. atha vÄ• yathÄ• tatiyavÄ• de desapabhedavasena
anantavatÄ• ca sambhavati, evamettha takkÄ«vÄ• depi kÄ• lapabhedavasena ekasseva ta
aÃ±Ã±amaÃ±Ã±apaá¹-isedhena tadubhayaÃ±Ã±eva vuccati, dvinnampi ca paá¹-isedhÄ• na
antavantapaá¹-isedhena hi anantavÄ• vuccati, anantavantapaá¹-isedhena ca antavÄ• . dvip
pakatiyatthaÃ±Ä• pako. iti paá¹-isedhanavasena antÄ• nantasaá¹…khÄ• tassa ubhayassa v
tabbisayassa pacchimassÄ• pi antÄ• nantikabhÄ• voti. yadevaá¹ƒ so antÄ• nantikavÄ• dab

tatiyavÄ• dasamavarodheyeva siyÄ• ti? na, kÄ• lapabhedassa adhippetattÄ• . desapabheda
tatiyavÄ• dÄ« viya pacchimopi \Be I 428/ takkiko kÄ• lapabhedavasena antÄ• nantiko hoti. k
lokasaÃ±Ã±ito attÄ• ananto kadÄ• ci sakkhidiá¹-á¹-hoti adhigatavisesehi mahesÄ«hi anusu
nevantavÄ• . yasmÄ• panÄ• yaá¹ƒ antavÄ• kadÄ• ci, sakkhidiá¹-á¹-hoti tehiyeva anusuyya
ayaá¹ƒ takkiko avaá¸• á¸• hitabhÄ• vapubbakattÄ• paá¹-ibhÄ• ganimittÄ• naá¹ƒ vaá¸• á¸• h
labbhamÄ• nassa parikappitassa attano appaccakkhakÄ• ritÄ• ya \Ne I 375/ anussavÄ• dim
vaá¸• á¸• hitakÄ• lavasena ``nevantavÄ• â€™â€™ ti paá¹-ikkhipati, avaá¸• á¸• hitakÄ• lavas
``nÄ• nantavÄ• â€™â€™ ti, na pana antatÄ• nantatÄ• naá¹ƒ accantamabhÄ• vena yathÄ•
``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• â€™â€™ ti. yathÄ• cÄ• nussutikatakkino, evaá¹ƒ jÄ• tissa
yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ.

keci pana yadi panÄ• yaá¹ƒ attÄ• antavÄ• , evaá¹ƒ sati dÅ«radese upapajjanÄ• nussaraá¹
siyÄ• . atha anantavÄ• , evaÃ±ca idha á¹-hitasseva devalokanirayÄ• dÄ«su sukhadukkhÄ•
pana antavÄ• ceva anantavÄ• ca, evampi tadubhayadosasamÄ• yogo siyÄ• . tasmÄ• ``an
abyÄ• karaá¹‡Ä«yo attÄ• ti evaá¹ƒ takkanavasena catutthavÄ• dappavattiá¹ƒ vaá¹‡á¹‡enti.
antÄ• nantiko bhaveyya, atha kasmÄ• ``ye te samaá¹‡abrÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu `
parivaá¹-umoâ€™ ti, tesaá¹ƒ musÄ• â€™â€™ tiÄ• dinÄ• (DN I 57) tassa purimavÄ• dattaya
purimavÄ• dattayassa tena yathÄ• dhippetappakÄ• ravilakkhaá¹‡abhÄ• vato. teneva hi kÄ•
vutto, na pana tassa antÄ• nantikattÄ• bhÄ• vena, na ca pariyantarahitadiá¹-á¹-hivÄ• cÄ• hi
avassaÃ±cetaá¹ƒ evameva Ã±Ä• tabbaá¹ƒ. aÃ±Ã±athÄ• hesa amarÄ• vikkhepapakkhaÃ±Ã
hi antatÄ• anantatÄ• tadubhayavinimutto attano pakÄ• ro atthi, takkÄ«vÄ• dÄ« ca yuttimagg
ca ekasmimpi loke tadubhayaá¹ƒ no na yujjatÄ«ti. bhavatu tÄ• va pacchimavÄ• dÄ«dvayass
antÄ• nantÄ• naá¹ƒ vasena ubhayavisayattÄ• tesaá¹ƒ vÄ• dassa. kathaá¹ƒ pana purimavÄ
antÄ• nantikabhÄ• vo yutto siyÄ• \Be I 429/ ekekavisayattÄ• tesaá¹ƒ vÄ• dassÄ• ti? vucca
pavattamÄ• na-saddassa avayavepi upacÄ• ravuttito. samuditesu hi antÄ• nantavÄ• dÄ«su
ka-saddo tattha niruá¸·hatÄ• ya tadavayavesupi paccekaá¹ƒ antÄ• nantikavÄ• dÄ«su pavatt
``arÅ«pajjhÄ• nesu paccekaá¹ƒ aá¹-á¹-havimokkhapariyÄ• yoâ€™â€™, yathÄ• ca ``loke sa
abhinivesato purimakÄ• le pavattavitakkavasena ayaá¹ƒ tattha vohÄ• ro kato. tesaÃ±hi diá¹-
tathÄ• rÅ«pacetosamÄ• dhisamadhigamato pubbakÄ• le ``antavÄ• nu kho ayaá¹ƒ loko, udA
ubhayÄ• kÄ• rÄ• valambino vitakkassa vasena niruá¸·ho antÄ• nantikabhÄ• vo pacchÄ• vis
antÄ• nantavÄ• desu ekasseva vÄ• dassa saá¹…gahe uppannepi purimasiddharuá¸·hiyÄ•
sattÄ• maraá¹‡adhammÄ• â€™â€™ tiÄ• dÄ«su (SN a I 133) arahati sattapariyÄ• yo, yathÄ
maá¹‡á¸• Å«kÄ• divohÄ• roti.

54-60__._ paá¹-ibhÄ• ganimittavaá¸• á¸• hanÄ• ya \Ne I 376/ heá¹-á¹-hÄ• , upari, tiriyaÃ±ca
cakkavÄ• á¸·apariyantagatÄ• gatavasena antÄ• nantabhÄ• voti dassetuá¹ƒ __ ``paá¹-ibhÄ•
vuttaá¹ƒ. nti paá¹-ibhÄ• ganimittaá¹ƒ. __uddhamadho avaá¸• á¸• hetvÄ• tiriyaá¹ƒ vaá¸• á¸•
``cakkavÄ• á¸·apariyantaá¹ƒ katvÄ• â€™â€™ ti adhikÄ• ravasena yojetabbaá¹ƒ. __vuttanay

takkÄ«â€™â€™ tiÄ• dinÄ• (Sv I 34) saddato, ``catubbidho takkÄ«â€™â€™ tiÄ• dinÄ• (Sv
sassatavÄ• de vuttanayena. __diá¹-á¹-hapubbÄ• nusÄ• renÄ• _ti dassanabhÅ«tena viÃ±Ã±
antavantÄ• dino anussaraá¹‡ena, evaÃ±ca katvÄ• anussutitakkÄ«suddhatakkÄ«nampi idha
vÄ• diá¹-á¹-haggahaá¹‡eneva ``naccagÄ«tavÄ• ditavisÅ«kadassanÄ• â€™â€™ tiÄ• dÄ«su
sutÄ• dÄ«nampi gahitabhÄ• vo veditabbo. ``antavÄ• â€™â€™ tiÄ• dinÄ• icchitassa attano
sabbadÄ• bhÄ• vaparÄ• masanavaseneva imesaá¹ƒ vÄ• dÄ• naá¹ƒ pavattanato sassatadiá
tathÄ• hi vakkhati ``satteva ucchedadiá¹-á¹-hiyo, sesÄ• sassatadiá¹-á¹-hiyoâ€™â€™ ti (Sv

amarÄ• vikkhepavÄ• davaá¹‡á¹‡anÄ•

<61> __na_ \Be I 430/ __maratÄ«_ti ``evamevÄ• â€™â€™ ti sanniá¹-á¹-hÄ• nÄ• bhÄ• ven
anekantikÄ• yeva hotÄ«ti vuttaá¹ƒ hoti. __pariyantarahitÄ• _ti osÄ• navigatÄ• , aniá¹-á¹-haá
__vividho_ti ``evampi me noâ€™â€™ tiÄ• dinÄ• nÄ• nappakÄ• ro. __khepo_ti sakavÄ• den
ko paneso amarÄ• vikkhepoti? tathÄ• pavatto diá¹-á¹-hippadhÄ• no tÄ• disÄ• ya vÄ• cÄ• ya
cittuppÄ• doyeva. amarÄ• ya diá¹-á¹-hiyÄ• , vÄ• cÄ• ya ca vikkhipanti, vividhamapanentÄ«ti
_ teyeva ``amarÄ• vikkhepikÄ• â€™â€™ tipi yujjati. __ ``macchajÄ• tiâ€™â€™ _ cceva ava
vadanto macchajÄ• tiviseso esoti dasseti. __ito cito ca sandhÄ• vati_ ekasmiá¹ƒ sabhÄ• ve
yathÄ• __gÄ• haá¹ƒ na upagacchati, _ tathÄ• sandhÄ• vanato, etena amarÄ• ya vikkhepo
__amarÄ• vikkhepo_ti atthamÄ• ha ``sÄ• ummujjananimujjanÄ• divasenÄ• â€™â€™ tiÄ• c
upamitattÄ• . ayameva hi attho Ä• cariyasÄ• riputtattherenÄ• pi __sÄ• ratthadÄ«paniyaá¹ƒ_
tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vutto. amarÄ• viya vikkhepo amarÄ• vikkhepoti ke
vikkhipantÄ«ti __amarÄ• vikkhepino, _ teyeva __amarÄ• vikkhepikÄ• . _

<62> vikkhepavÄ• dino uttarimanussadhamme, abyÄ• katadhamme ca (akusaladhammepi
sabhÄ• vabhedavasena paá¹-ivijjhituá¹ƒ Ã±Ä• á¹‡aá¹ƒ natthÄ«ti kusalÄ• kusalapadÄ• naá¹ƒ
kusalÄ• kusalakammapathavaseneva \Ne I 377/ attho vutto. __vighÄ• to_ vihesÄ• kÄ• yika
``vippaá¹-isÄ• ruppattiyÄ• â€™â€™ ti domanassassa hetubhÄ• vena vacanato, tenÄ• ha __
_ti. __musÄ• vÄ• de_ti nimitte bhummavacanaá¹ƒ, nissakkatthe vÄ• . musÄ• vÄ• dahetu, m
ceva hiriyÄ• cÄ• ti attho. kÄ«disaá¹ƒ amarÄ• vikkhepamÄ• pajjatÄ«ti Ä• ha __ ``apariyanta
amarÄ• sadisavikkhepasaá¹…khÄ• taá¹ƒ dutiyanayaá¹ƒ nivatteti. yathÄ• vutte hi nayadvaye
paá¹-hamanayavasenÄ• yamattho dassito, dutiyanayavasena pana amarÄ• sadisavikkhepa
kusalanti puá¹-á¹-hoâ€™â€™ tiÄ• divacanaá¹ƒ vakkhati.

__ ``evantipi me noâ€™â€™ _ti yaá¹ƒ tayÄ• puá¹-á¹-haá¹ƒ, taá¹ƒ evantipi me laddhi no ho
sabbattha yathÄ• rahaá¹ƒ. __aniyamitavikkhepo_ti sassatÄ• dÄ«su ekasmimpi \Be I 431/ pa
vikkhepakaraá¹‡aá¹ƒ, paravÄ• dinÄ• yasmiá¹ƒ kismiÃ±ci pakÄ• re pucchite tassa paá¹-ikkh
hoti. atha vÄ• apariyantavikkhepadassanaá¹ƒyeva aá¹-á¹-hakathÄ• yaá¹ƒ kataá¹ƒ ``evantip
aniyamitavikkhepoâ€™â€™ tiÄ• dinÄ• , ``idaá¹ƒ kusalanti vÄ• akusalanti vÄ• puá¹-á¹-hoâ€

``evantipi me noâ€™â€™ tiÄ• dinÄ• hi aniyametvÄ• , niyametvÄ• ca sassatekaccasassatu
paá¹-isedhanena taá¹ƒ taá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipateva apariyantavikkhepavÄ• dattÄ• . ``a
dassetvÄ• attanÄ• pana anavaá¹-á¹-hitavÄ• dattÄ• na kismiÃ±ci pakkhe avatiá¹-á¹-hatÄ«t
__ ``sayaá¹ƒ pana idaá¹ƒ ... pe ... na byÄ• karotÄ«â€™â€™ _ti Ä• ha. idÄ• ni kusalÄ• dÄ«n
tadeva anavaá¹-á¹-hÄ• naá¹ƒ vibhÄ• veti __ ``idaá¹ƒ kusalanti puá¹-á¹-hoâ€™â€™ _tiÄ• din
``ekasmimpi pakkhe na tiá¹-á¹-hatÄ«â€™â€™ _ti. __kiá¹ƒ no noti te laddhÄ«_ti neva na hot
kinti attho. __no notipi me no_ti neva na hotÄ«tipi me laddhi no hoti.

<63> attano paá¹‡á¸• itabhÄ• vavisayÄ• naÃ±Ã±eva rÄ• gÄ• dÄ«naá¹ƒ vasena yojanaá¹ƒ
``ajÄ• nantopÄ«â€™â€™ _tiÄ• dimÄ• ha. __sahasÄ• _ti anupadhÄ• retvÄ• vegena. __ ``b
samudÄ• ciá¹‡á¹‡amÄ• lapanaá¹ƒ, sundaramukhÄ• ti attho. __tatthÄ• _ti tasmiá¹ƒ byÄ• kar
bhummaá¹ƒ. chandarÄ• gapadÄ• naá¹ƒ samÄ• natthabhÄ• vepi vikappanajotakena __vÄ• _
gobalÄ«baddÄ• dinayena bhinnatthatÄ• va yuttÄ• ti Ä• ha __ ``chando dubbalarÄ• go, _ __
__dosapaá¹-ighesu_pi eseva nayo. __ettakampi nÄ• mÄ• _ti ettha __api_-saddo sampiá¹‡á
__nÄ• ma_-saddo garahÄ• yaá¹ƒ. na kevalaá¹ƒ ito uttaritarameva, atha kho ettakampi na jÄ
taduttarijÄ• naneti attho. parehi katasakkÄ• rasamÄ• navisayÄ• naá¹ƒ pana rÄ• gÄ• dÄ«naa
kusalÄ• kusalaá¹ƒ yathÄ• bhÅ«taá¹ƒ \Ne I 378/ apajÄ• nantopi yesamahaá¹ƒ samavÄ• yena
nti, akusalameva ``akusalaâ€™â€™ nti ca byÄ• kareyyaá¹ƒ, tesu tathÄ• byÄ• karaá¹‡ahetu
paá¹‡á¸• itoâ€™â€™ ti sakkÄ• rasammÄ• naá¹ƒ karontesu mama chando vÄ• rÄ• go vÄ•
vuttavipariyÄ• yena yojetabbaá¹ƒ. ``taá¹ƒ mamassa upÄ• dÄ• naá¹ƒ, so mamassa vighÄ• to
abhidhammanayena (Dhs 1219 Ä• dayo) yathÄ• lÄ• bhavacanaá¹ƒ yathÄ• sambhavaá¹ƒ yo
``chandarÄ• gadvayaâ€™â€™ _ntiÄ• di. taá¹‡hÄ• diá¹-á¹-hiyo \Be I 432/ eva hi ``upÄ• dÄ•
vuttÄ• (Dhs 1219 Ä• dayo) idÄ• ni suttantanayena avisesayojanaá¹ƒ dasseti __ ``ubhayam
suttante hi dosopi ``upÄ• dÄ• naâ€™â€™ nti vutto ``kodhupÄ• dÄ• navinibandhÄ• vighÄ• t
tiÄ• dÄ«su (Sv-pá¹- I 63) __ ``ubhayampÄ«â€™â€™ _ti ca atthato vuttaá¹ƒ, na saddato catu
saddÄ• namatthadvayavÄ• cakattÄ• . __daá¸·haggahaá¹‡a_nti amuÃ±canaggahaá¹‡aá¹ƒ. p
muÃ±cati upanÄ• hÄ• divasena pavattanato, lobhasseva upÄ• dÄ• nabhÄ• vena pÄ• kaá¹-a
upÄ• dÄ• nabhÄ• vaá¹ƒ dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ. __vihananaá¹ƒ_ vihiá¹ƒsanaá¹ƒ vibÄ• d
pariá¸·Ä• havasena sÄ• raddhavuttitÄ• ya nissayaá¹ƒ vihanati. __ ``rÄ• go hÄ«â€™â€™ _ti
upÄ• dÄ• nabhÄ• ve visesadassanamukhena tadatthasamatthanaá¹ƒ. vinÄ• setukÄ• matÄ•
sambandho. __itÄ«_ti tasmÄ• gahaá¹‡avihananato.

<64> paá¸• ati sabhÄ• vadhamme jÄ• nÄ• ti, yathÄ• sabhÄ• vaá¹ƒ vÄ• gacchatÄ«ti __paá
paá¹‡á¸• itÄ• ti atthaá¹ƒ dasseti __ ``paá¹‡á¸• iccenÄ• â€™â€™ _tiÄ• dinÄ• . paá¹‡á¸• itass
__paá¹‡á¸• iccaá¹ƒ, _ paÃ±Ã±Ä• . yena hi dhammena pavattinimittabhÅ«tena yutto ``paá¹‡á
soyeva dhammo __paá¹‡á¸• iccaá¹ƒ. _ tena sutacintÄ• mayapaÃ±Ã±Ä• vuttÄ• tÄ• sameva
samÄ• pattilÄ• bhino hi bhÄ• vanÄ• mayapaÃ±Ã±Ä• . ``nipuá¹‡Ä• â€™â€™ ti iminÄ• pana
paá¹-isandhipaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ sÄ• bhÄ• vikaÃ±Ä• á¹‡aá¹ƒ vuttanti Ä• ha __ ``sa

__atthantara_nti atthanÄ• nattaá¹ƒ, atthameva vÄ• . __ ``viÃ±Ã±Ä• taparappavÄ• dÄ• â€™
__kata_-saddassa kiriyÄ• sÄ• maÃ±Ã±avÄ• cakattÄ• ``katavijjoâ€™â€™ tiÄ• dÄ«su viya k
Ã±Ä• á¹‡Ä• nuyuttataá¹ƒ vadatÄ«ti dasseti. __ ``katavÄ• daparicayÄ• â€™â€™ _ti etena pa
tiÄ• dÄ«su viya samudÄ• ciá¹‡á¹‡avÄ• dataá¹ƒ. ubhinnamantarÄ• pana samuccayadvayen
ekasesaá¹ƒ vÄ• ti daá¹-á¹-habbaá¹ƒ. vÄ• lavedhÄ«naá¹ƒ rÅ«paá¹ƒ sabhÄ• vo viya rÅ«pame
__vÄ• lavedhirÅ«pÄ• _ti Ä• ha __ ``vÄ• lavedhidhanuggahasadisÄ• â€™â€™ _ti. satadhÄ•
aá¹ƒsukoá¹-ivedhakadhanuggahasadisÄ• ti attho. tÄ• disoyeva hi __ ``vÄ• lavedhÄ«â€™â€
__maÃ±Ã±e_-saddo upamÄ• jotakoti vuttaá¹ƒ __ ``bhindantÄ• viyÄ• â€™â€™ _ti. __paÃ±
paÃ±Ã±Ä• pabhedena, paÃ±Ã±Ä• ya eva vÄ• . samanuyuÃ±janÄ• laddhiyÄ• pucchÄ• . sa
dasseti __ ``kiá¹ƒ kusalaâ€™â€™ _ntiÄ• dinÄ• . samanubhÄ• sanÄ• pi \Ne I 379/ ovÄ• dav
Ä• ha \Be I 433/ __ ``samanuyuÃ±jeyyuâ€™â€™ _nti. ``na sampÄ• yeyyaâ€™â€™ nti ettha
ya-kÄ• rÄ• desataá¹ƒ, eyya-saddassa ca sÄ• matthiyatthataá¹ƒ dassetuá¹ƒ __ ``na sampÄ•
vuttaá¹ƒ.

65-66__._ mandÄ• atikkhÄ• paÃ±Ã±Ä• yassÄ• ti __mandapaÃ±Ã±o, _ tenÄ• ha ``apaÃ±Ã
``mohamÅ«hoâ€™â€™ ti vattabbe ha-kÄ• ralopena __ ``momÅ«hoâ€™â€™ _ti vuttaá¹ƒ, ta
pariyÄ• yadvayassa atirekatthabhÄ• vatoti yathÄ• ``padaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ
_ti. siddhe hi sati punÄ• rambho niyamÄ• ya vÄ• hoti, atthantaraviÃ±Ã±Ä• panÄ• ya vÄ• . y
Ä• gato, tathÄ• idhÄ• pÄ«ti __tathÄ• gato, _ satto. ettha ca kÄ• maá¹ƒ purimÄ• nampi tiá¹‡
kusalÄ• didhammasabhÄ• vÄ• navabodhato attheva mandabhÄ• vo, tesaá¹ƒ pana attano k
avabodhanato viseso atthÄ«ti. pacchimoyeva tadabhÄ• vato mandamomÅ«habhÄ• vena vu
attano dhammÄ• navabodhassa avabodho atthiyeva ``atthi paro lokoâ€™ ti iti ce me assa, `
iti te naá¹ƒ byÄ• kareyyaá¹ƒ, evantipi me noâ€™â€™ tiÄ• divacanatoti? kiÃ±cÄ• pi atthi, na
purimÄ• naá¹ƒ viya apariÃ±Ã±Ä• tadhammabyÄ• karaá¹‡animittamusÄ• vÄ• dÄ• dibhÄ• ya
mahÄ• mÅ«á¸·hoyevÄ• ti tathÄ• vesa vutto. atha vÄ• ``evantipi me noâ€™â€™ tiÄ• dinÄ•
vikkhepakaraá¹‡atthaá¹ƒ ``atthi paro lokoâ€™â€™ ti iti ce maá¹ƒ pucchasÄ«ti pucchÄ• á¹-h
dassÄ«yati, na attano dhammÄ• navabodhÄ• vabodhoti ayameva visesena ``mando momÅ
tathÄ• vÄ• dÄ«naá¹ƒ saÃ±cayaá¹ƒ belaá¹-á¹-haputtaá¹ƒ Ä• rabbha ``ayaÃ±ca imesaá¹ƒ sam
sabbabÄ• lo sabbamÅ«á¸·hoâ€™â€™ ti (DN I 181) vuttaá¹ƒ. tattha ``atthi paro lokoâ€™â€™
sammÄ• diá¹-á¹-hivasena vÄ• pucchÄ• . yadi hi diá¹-á¹-higatiko sassatadassanavasena pu
sammÄ• diá¹-á¹-hiko sammÄ• dassanavasenÄ• ti dvidhÄ• pi attho vaá¹-á¹-ati. ``natthi paro l
natthikadassanavasena, sammÄ• diá¹-á¹-hivasena vÄ• , ``atthi ca natthi ca paro lokoâ€™â€
ucchedadassanavasena, sammÄ• diá¹-á¹-hivasena vÄ• , ``nevatthi na natthi paro lokoâ€™â
vuttapakÄ• rattayapaá¹-ikkhepe sati pakÄ• rantarassa asambhavato atthitÄ• natthitÄ• hi na
lokoti vikkhepaÃ±Ã±eva purakkhÄ• rena \Be I 434/, sammÄ• diá¹-á¹-hivasena vÄ• pucchÄ•
vuttanayÄ• nusÄ• rena attho veditabbo. puÃ±Ã±asaá¹…khÄ• rattiko viya hi kÄ• yasaá¹…kh
purimacatukkasaá¹…gahito eva attho sesacatukkattayena sattaparÄ• mÄ• sapuÃ±Ã±Ä• dis
(attaparÄ• mÄ• sapuÃ±Ã±Ä• diphalatÄ• codanÄ• nayena Sv-pá¹- I 65, 66) saá¹…gahito. ett

380/ puÃ±Ã±Ä• dikammasaphalatÄ• ya, sesacatukkattayena ca sattaparÄ• mÄ• satÄ• ya c
daá¹-á¹-habbaá¹ƒ.

amarÄ• vikkhepiko pana sassatÄ• dÄ«naá¹ƒ attano aruccanatÄ• ya sabbattha ``evantipi m
vikkhepaÃ±Ã±eva karoti. tattha ``evantipi me noâ€™â€™ tiÄ• di tattha tattha pucchitÄ• kÄ•
vikkhepÄ• kÄ• radassanaá¹ƒ. kasmÄ• pana vikkhepavÄ• dino paá¹-ikkhepova sabbattha v
``evamevaâ€™â€™ nti anujÄ• nanampi vikkhepapakkhe avaá¹-á¹-hÄ• nato yuttarÅ«paá¹ƒ s
sammÅ«á¸·hattÄ• , paá¹-ikkhepavaseneva ca vikkhepavÄ• dassa pavattanato. tathÄ• hi sa
raÃ±Ã±Ä• ajÄ• tasattunÄ• sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho paralokat
paá¹-isedhanamukheneva vikkhepaá¹ƒ byÄ• kÄ• si.

etthÄ• ha --- nanu cÄ• yaá¹ƒ sabbopi amarÄ• vikkhepiko kusalÄ• dayo dhamme, paralokat
yathÄ• bhÅ«taá¹ƒ anavabujjhamÄ• no tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho pucchÄ• ya vikkh
atha tassa kathaá¹ƒ diá¹-á¹-higatikabhÄ• vo siyÄ• . na hi avattukÄ• massa viya pucchitattha
vikkhepakaraá¹‡amattena diá¹-á¹-higatikatÄ• yuttÄ• ti? vuccate --- na heva kho pucchÄ• ya
vikkhepakaraá¹‡amattena tassa diá¹-á¹-higatikatÄ• , atha kho micchÄ• bhinivesavasena. sa
micchÄ• bhiniviá¹-á¹-hoyeva puggalo mandabuddhitÄ• ya kusalÄ• didhamme, paralokatthit
appaá¹-ibujjhamÄ• no attanÄ• aviÃ±Ã±Ä• tassa atthassa paraá¹ƒ viÃ±Ã±Ä• petumasakkuá
ca vikkhepamÄ• pajjatÄ«ti. tathÄ• hi vakkhati ``yÄ• saá¹ƒ satteva ucchedadiá¹-á¹-hiyo, ses
sassatadiá¹-á¹-hiyoâ€™â€™ ti (Sv I 97, 98) atha vÄ• puÃ±Ã±apÄ• pÄ• naá¹ƒ, tabbipÄ• kÄ
asaddahanena ca tabbisayÄ• ya pucchÄ• ya vikkhepakaraá¹‡ameva sundaranti khantiá¹ƒ r
abhinivisantassa uppannÄ• visuá¹ƒyevesÄ• ekÄ• diá¹-á¹-hi sattabhaá¹…gadiá¹-á¹-hi viyÄ
tathÄ• ca vuttaá¹ƒ \Be I 435/ ``pariyantarahitÄ• diá¹-á¹-higatikassa diá¹-á¹-hi ceva vÄ• cÄ•
61). yaá¹ƒ panetaá¹ƒ vuttaá¹ƒ ``imepi cattÄ• ro pubbe pavattadhammÄ• nusÄ• reneva diá¹-
pubbantakappikesu paviá¹-á¹-hÄ• â€™â€™ ti, tadetassa amarÄ• vikkhepavÄ• dassa sassa
vuttaá¹ƒ. kathaá¹ƒ panassa sassatadiá¹-á¹-hisaá¹…gahoti? ucchedavasena anabhinivesana
dhammÄ• naá¹ƒ yathÄ• bhÅ«tavedÄ« vivÄ• dabahulattÄ• lokassa. ``evamevaâ€™â€™ nti
dhammanijjhÄ• nanÄ• anÄ• dikÄ• likÄ• loke, tasmÄ• sassatalesassa ettha labbhanato sa
saá¹…gaho daá¹-á¹-habbo.

adhiccasamuppannavÄ• davaá¹‡á¹‡anÄ•

<67> adhicca \Ne I 381/ yadicchakaá¹ƒ yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ kassaci buddhipubbaá¹
attalokasaÃ±Ã±itÄ• naá¹ƒ khandhÄ• naá¹ƒ adhiccuppattiÄ• kÄ• rÄ• rammaá¹‡adassanaá¹ƒ
tadÄ• kÄ• rasannissayeneva pavattito, tadÄ• kÄ• rasahacaritato ca yathÄ• ``maÃ±cÄ• gh
pacarantÄ«â€™â€™ ti, adhiccasamuppannadassanaá¹ƒ vÄ• antapadalopena __adhiccasa
``rÅ«pabhavo rÅ«paâ€™â€™ nti, imamatthaá¹ƒ sandhÄ• ya __ ``adhiccasamuppannoâ€™â€™
__akÄ• raá¹‡asamuppanna_nti kÄ• raá¹‡amantarena yadicchakaá¹ƒ samuppannaá¹ƒ.

68-73__._ __asaÃ±Ã±asattÄ• _ti ettha __etaá¹ƒ_ asaÃ±Ã±Ä• vacananti attho. __desanÄ• s
jeá¹-á¹-hakaá¹ƒ padhÄ• nabhÄ• vena gahitattÄ• , tena saÃ±Ã±aá¹ƒ dhuraá¹ƒ katvÄ• bhaga
na pana tattha aÃ±Ã±esaá¹ƒ arÅ«padhammÄ• nampi atthitÄ• yÄ• ti dasseti, tenevÄ• ha __
_tiÄ• di. bhagavÄ• hi yathÄ• lokuttaradhammaá¹ƒ desento samÄ• dhiá¹ƒ, paÃ±Ã±aá¹ƒ vÄ•
evaá¹ƒ lokiyadhammaá¹ƒ desento cittaá¹ƒ, saÃ±Ã±aá¹ƒ vÄ• . tattha ``yasmiá¹ƒ samaye loku
bhÄ• veti (Dhs 277), paÃ±caá¹…giko sammÄ• samÄ• dhi (DN III 355) paÃ±caÃ±Ä• á¹‡iko s
Vibh 804) paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ ti, tathÄ
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, (Dhs 1) kiá¹ƒ citto tvaá¹ƒ bhikkhu (V
manopubbaá¹…gamÄ• dhammÄ• , (Dhp 1; Nett 90; Peá¹- 83, 84) santi bhikkhave, sattÄ• V
nÄ• nattasaÃ±Ã±ino, (DN III 332, 341, 357; AN b 7.44; AN c 9.24; Nidd II 83)
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ nti (DN III 358) ca evamÄ• dÄ«ni suttÄ• ni
titthaá¹ƒ_ vuccati micchÄ• laddhi tattheva bÄ• hullena paribbhamanato taranti bÄ• lÄ• etthÄ
anappakÄ• namanatthÄ• naá¹ƒ titthiyÄ• naÃ±ca saÃ±jÄ• tidesaá¹-á¹-hena, nivÄ• saá¹-á¹-he
titthÄ• yatanaá¹ƒ, _ tasmiá¹ƒ, aÃ±Ã±atitthiyasamayeti attho. titthiyÄ• hi upapattivisese vimu
saÃ±Ã±Ä• virÄ• gÄ• virÄ• gesu Ä• dÄ«navÄ• nisaá¹ƒsadassÄ• vino ca hutvÄ• asaÃ±Ã±as
akkhaá¹‡abhÅ«miyaá¹ƒ upapajjanti, na sÄ• sanikÄ• , tena vuttaá¹ƒ __ ``ekacco titthÄ• yata
_ti. __vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• _ti catutthe bhÅ«takasiá¹‡e paá¹-hamÄ• dÄ«ni
nibbattetvÄ• tatiyajjhÄ• ne ciá¹‡á¹‡avasÄ« hutvÄ• tato vuá¹-á¹-hÄ• ya catutthajjhÄ• nÄ• dh
katvÄ• , tenevÄ• ha __ ``catutthajjhÄ• naá¹ƒ nibbattetvÄ• â€™â€™ _ti.

kasmÄ• \Ne I 382/ panettha vÄ• yokasiá¹‡eyeva parikammaá¹ƒ vuttanti? vuccate --- yathe
rÅ«papaá¹-ibhÄ• gabhÅ«tesu kasiá¹‡avisesesu rÅ«pavibhÄ• vanena rÅ«pavirÄ• gabhÄ• va
arÅ«pasamÄ• pattiviseso sacchikarÄ«yati, evaá¹ƒ aparibyattaviggahatÄ• ya arÅ«papaá¹-ibh
arÅ«pavibhÄ• vanena arÅ«pavirÄ• gabhÄ• vanÄ• saá¹…khÄ• to rÅ«pasamÄ• pattiviseso a
``saÃ±Ã±Ä• rogo saÃ±Ã±Ä• gaá¹‡á¸• oâ€™â€™ tiÄ• dinÄ• , (MN III 24) ``dhi cittaá¹ƒ, dhib
ntiÄ• dinÄ• (Sv-pá¹- I 68-73) ca nayena arÅ«papavattiyÄ• Ä• dÄ«navadassanena, tadabhÄ
santapaá¹‡Ä«tabhÄ• vasanniá¹-á¹-hÄ• nena rÅ«pasamÄ• pattiyÄ• abhisaá¹…kharaá¹‡aá¹ƒ
saddhiá¹ƒ upacÄ• rena arÅ«pasamÄ• pattiyo visesena paá¹-hamÄ• ruppajjhÄ• naá¹ƒ. yadi
``paricchinnÄ• kÄ• sakasiá¹‡epÄ«â€™â€™ ti vattabbaá¹ƒ. tassÄ• pi hi arÅ«papaá¹-ibhÄ• g
vattabbamevetaá¹ƒ kesaÃ±ci, avacanaá¹ƒ pana pubbÄ• cariyehi aggahitabhÄ• vena. yathÄ
virajjanÄ«yadhammabhÄ• vamatte parinibbindÄ• (virajjanÄ«yadhamma bhÄ• vamattena pa
virajjanÄ«yadhammapaá¹-ibhÄ• gabhÅ«te ca visayavisese pÄ• tubhavati, evaá¹ƒ arÅ«pavir
vuccamÄ• ne na koci virodho. titthiyeheva pana tassÄ• samÄ• pattiyÄ• paá¹-ipajjitabbatÄ•
visayapadesanimittasseva tassa jhÄ• nassa paá¹-ipattito taá¹ƒ kÄ• raá¹‡aá¹ƒ passantehi \B
catuttheyeva bhÅ«takasiá¹‡e arÅ«pavirÄ• gabhÄ• vanÄ• parikammaá¹ƒ vuttanti daá¹-á¹-hal
vaá¹‡á¹‡akasiá¹‡esu viya purimabhÅ«takasiá¹‡attayepi vaá¹‡á¹‡apaá¹-icchÄ• yÄ• va paá¹‡
jhÄ• nassa lokavohÄ• rÄ• nurodheneva pavattito, evaÃ±ca katvÄ• __visuddhimagge_ (Vism

Ä• dÄ• sacandamaá¹‡á¸• alÅ«pamÄ• vacanaÃ±ca samatthitaá¹ƒ hoti. catutthe pana bhÅ«ta
eva jhÄ• nassa gocarabhÄ• vaá¹ƒ gacchatÄ«ti tasseva arÅ«papaá¹-ibhÄ• gatÄ• yuttÄ• , tas
parikammaá¹ƒ vuttanti veditabbaá¹ƒ.

kathaá¹ƒ passatÄ«ti Ä• ha __ ``citte satÄ«â€™â€™ _tiÄ• di. __santo_ti nibbuto, diá¹-á¹-hac
vuttaá¹ƒ hoti. __kÄ• laá¹ƒ katvÄ• _ti maraá¹‡aá¹ƒ katvÄ• , yo vÄ• manussaloke jÄ«vanakÄ
karÄ«yati, taá¹ƒ karitvÄ• tipi attho. __asaÃ±Ã±asattesu nibbattatÄ«_ti asaÃ±Ã±asattasaá¹..
rÅ«papaá¹-isandhivaseneva upapajjati, aÃ±Ã±esu vÄ• cakkavÄ• á¸·esu tassÄ• bhÅ«miyÄ
anekavidhabhÄ• vaá¹ƒ sandhÄ• ya puthuvacananiddesotipi daá¹-á¹-habbaá¹ƒ. __idhevÄ• _
__tatthÄ• _ti asaÃ±Ã±Ä«bhave. yadi rÅ«pakkhandhamattameva asaÃ±Ã±Ä«bhave pÄ• tubh
arÅ«pasannissayena vinÄ• tattha rÅ«paá¹ƒ pavattati, nanu siyÄ• arÅ«pasannissitÄ• yeva
idheva paÃ±cavokÄ• rabhave tathÄ• uppattiyÄ• adassanatoti \Ne I 383/? nÄ• yamanuyogo
appaviá¹-á¹-ho, kathaá¹ƒ pana rÅ«pasannissayena vinÄ• arÅ«padhÄ• tuyÄ• arÅ«paá¹ƒ pa
samÄ• najÄ• tiyameva. kasmÄ• ? idheva adassanato, kathaÃ±ca kabaá¸·Ä«kÄ• rÄ• hÄ• ren
pavattatÄ«ti. idampi ca taá¹ƒsabhÄ• vameva, kiá¹ƒ kÄ• raá¹‡Ä• ? idha adassanatoyeva. iti a
pavattidassanato, kimetena aÃ±Ã±anidassanena idheva anuyogena. apica yathÄ• yassa ci
nibbattikÄ• raá¹‡aá¹ƒ rÅ«pe avigatataá¹‡haá¹ƒ, tassa saha rÅ«pena sambhavato rÅ«paá¹ƒ
rÅ«pasÄ• pekkhatÄ• ya kÄ• raá¹‡assa. yassa pana nibbattikÄ• raá¹‡aá¹ƒ rÅ«pe vigatataá¹‡
pavatti rÅ«panirapekkhatÄ• ya kÄ• raá¹‡assa, evaá¹ƒ yassa rÅ«pappabandhassa nibbattikÄ
vigatataá¹‡haá¹ƒ, tassa vinÄ• arÅ«pena pavatti arÅ«panirapekkhatÄ• ya kÄ• raá¹‡assa, ev
bhÄ• vanÄ• balÄ• bhÄ• vato paÃ±cavokÄ• rabhave rÅ«pÄ• rÅ«pasambhavo viya, bhÄ• van
arÅ«passeva \Be I 438/ sambhavo viya ca. asaÃ±Ã±Ä«bhavepi bhÄ• vanÄ• balena rÅ«pass

kathaá¹ƒ pana tattha kevalo rÅ«pappabandho paccuppannapaccayarahito cirakÄ• laá¹ƒ pa
kittakaá¹ƒ vÄ• kÄ• laá¹ƒ pavattatÄ«ti codanaá¹ƒ manasi katvÄ• __ ``yathÄ• nÄ• mÄ• â€™
kevalaá¹ƒ idha ceva aÃ±Ã±attha ca vutto Ä• gamoyeva etadatthaÃ±Ä• pane, atha kho ayaá
dasseti. __jiyÄ• vegukkhitto_ti dhanujiyÄ• ya vegena khipito. __jhÄ• navego_ nÄ• ma jhÄ• n
samatthatÄ• . __tattakameva kÄ• la_nti ukkaá¹ƒsato paÃ±ca mahÄ• kappasatÄ• ni. __ tiá¹-
yathÄ• nibbattairiyÄ• pathameva cittakammarÅ«pakasadisÄ• hutvÄ• tiá¹-á¹-hanti. __jhÄ• n
asaÃ±Ã±asamÄ• pattiparikkhitte catutthajjhÄ• nakammavege, paÃ±camajjhÄ• nakammaveg
paccayanirodhena nirujjhati na pavattati. __idhÄ• _ti kÄ• mÄ• vacarabhaveti attho aÃ±Ã±att
__paá¹-isandhisaÃ±Ã±Ä• _ti paá¹-isandhicittuppÄ• doyeva saÃ±Ã±Ä• sÄ«sena vutto. katha
anekakappasatamatikkamena ciraniruddhato viÃ±Ã±Ä• á¹‡ato idha viÃ±Ã±Ä• á¹‡amuppajja
cakkhupasÄ• de cakkhuviÃ±Ã±Ä• á¹‡amuppajjamÄ• naá¹ƒ diá¹-á¹-hanti? nayidamekantato
hi cittaá¹ƒ samÄ• najÄ• tikassa antarÄ• anuppajjanato samanantarapaccayamattaá¹ƒ hotiy
pana kammameva, tasmÄ• kammato bÄ«jabhÅ«tato Ä• rammaá¹‡Ä• dÄ«hi paccayehi asa
kÄ• madhÄ• tuyÄ• upapattiviÃ±Ã±Ä• á¹‡aá¹ƒ hotiyeva, tenÄ• ha __ ``idha paá¹-isandhisaÃ

ettha ca yathÄ• nÄ• ma utuniyÄ• mena pupphaggahaá¹‡e niyatakÄ• lÄ• naá¹ƒ rukkhÄ• naá
dinne vekhabalena aniyamatÄ• hoti pupphaggahaá¹‡assa, evameva paÃ±cavokÄ• rabhave
rÅ«pÄ• rÅ«padhammesu rÅ«pÄ• rÅ«pavirÄ• gabhÄ• vanÄ• saá¹…khÄ• te vekhe dinne tass
\Ne I 384/ arÅ«pabhave, asaÃ±Ã±abhave ca yathÄ• kkamaá¹ƒ rÅ«parahitÄ• , arÅ«parahitÄ
hotÄ«ti veditabbaá¹ƒ.

kasmÄ• panettha puna saÃ±Ã±uppÄ• dÄ• ca pana ``te devÄ• tamhÄ• kÄ• yÄ• cavantÄ
cavanassa kÄ• raá¹‡abhÄ• vena vutto, ``saÃ±Ã±uppÄ• dÄ• â€™â€™ ti vacanaá¹ƒ vÄ• kim
``yasmÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. idha paá¹-isandhisaÃ±Ã±uppÄ• dena tesaá¹ƒ ca
Ã±Ä• pakahetubhÄ• vena vutto, ``saÃ±Ã±uppÄ• dÄ• â€™â€™ ti vacanaá¹ƒ vÄ• tesaá¹ƒ ca
paÃ±Ã±Ä• yanabhÄ• vadassananti adhippÄ• yo. ``saÃ±Ã±uppÄ• dÄ• â€™â€™ ti hi etassa
cavanti, saÃ±Ã±uppÄ• dÄ• vÄ• uppÄ• dasaÃ±Ã±Ä• te devÄ• ti sambandho. __santabhÄ•
cettha jÄ• tisatasahassadasasaá¹ƒvaá¹-á¹-Ä• dÄ«namatthake, tadabbhantare vÄ• pavattÄ•
vasena lÄ• bhÄ«adhiccasamuppannikavÄ• dopi lÄ• bhÄ«sassatavÄ• do viya anekabhedo s
anantarattÄ• pana Ä• sannÄ• ya asaÃ±Ã±Å«papattiyÄ• vasena lÄ• bhÄ«adhiccasamuppa
ekova dassitoti daá¹-á¹-habbaá¹ƒ. atha vÄ• sassatadiá¹-á¹-hisaá¹…gahato adhiccasamuppa
sassatavÄ• de Ä• gato sabbopi desanÄ• nayo yathÄ• sambhavaá¹ƒ adhiccasamuppannikav
visesassa dassanatthaá¹ƒ bhagavatÄ• lÄ• bhÄ«adhiccasamuppannikavÄ• do avibhajitvÄ•
sassatadiá¹-á¹-hisaá¹…gaho icchitabbo saá¹ƒkilesapakkhe sattÄ• namajjhÄ• sayassa sassa
duvidhattÄ• , tesu ca ucchedappasaá¹…gÄ• bhÄ• vato. tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ Ä•
atthuddhÄ• ravasena vuttaá¹ƒ ``sassatucchedadiá¹-á¹-hi cÄ• â€™â€™ ti, tathÄ• ca vakkha
ucchedadiá¹-á¹-hiyo, sesÄ• sassatadiá¹-á¹-hiyoâ€™â€™ ti (Sv I 97, 98).

nanu ca adhiccasamuppannikavÄ• dassa sassatadiá¹-á¹-hisaá¹…gaho na yutto ``ahaÃ±hi p
ntiÄ• divasena pavattanato apubbasattapÄ• tubhÄ• vagÄ• hakattÄ• . sassatadiá¹-á¹-hi pana
sadÄ• bhÄ• vagÄ• hinÄ« ``atthitveva sassatisamaâ€™â€™ nti pavattanatoti? no na yutto an
sassataggÄ• hasamavarodhattÄ• . yadipi hi ayaá¹ƒ vÄ• do ``somhi etarahi ahutvÄ• santatÄ
(DN I 68) attano, lokassa ca atÄ«takoá¹-iparÄ• masanavasena pavatto, tathÄ• pi vattamÄ• n
na tesaá¹ƒ katthaci anÄ• gate pariyantaá¹ƒ passati, visesena ca paccuppannÄ• nÄ• gatakÄ
apariyantadassanapabhÄ• vito sassatavÄ• do, yathÄ• ha ``sassatisamaá¹ƒ tatheva á¹-hass
atthato samÄ• naá¹ƒ) yadevaá¹ƒ siyÄ• imassa ca vÄ• dassa, sassatavÄ• dÄ• dÄ«naÃ±ca p
yuttoyeva anÄ• gatakÄ• laparÄ• masanavasena \Ne I 385/ pavattattÄ• ti? yutto eva samudÄ
atÄ«takoá¹-á¹-hÄ• sikattÄ• . tathÄ• hi nesaá¹ƒ samudÄ• gamo \Be I 440/ atÄ«taá¹ƒsapubbe
tappatirÅ«pakÄ• nussavÄ• dipabhÄ• vitehi ca takkanehi saá¹…gahitoti, tathÄ• ceva saá¹ƒv
sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• rena dhammassÄ• minÄ• niravasesato agatiá¹ƒ, gati
abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• etÄ• diá¹-á¹-hiyo, tasmÄ• yÄ• vatikÄ• diá¹-á¹-hiyo b
ca desitÄ• , tÄ• vatikÄ• tathÄ• ceva sanniá¹-á¹-hÄ• nato sampaá¹-icchitabbÄ• , na cettha y
kÄ• tabbÄ• buddhavisayattÄ• . acinteyyo hi buddhÄ• naá¹ƒ buddhavisayo, tathÄ• ca vakkh

kÄ• raá¹‡aá¹ƒ pariyesitabbaâ€™â€™ nti (Sv I 78-82).

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aparantakappikavÄ• davaá¹‡á¹‡anÄ•

<74> ``aparanteÃ±Ä• á¹‡aá¹ƒ (Dhs 1067), aparantÄ• nudiá¹-á¹-hinoâ€™â€™ tiÄ• dÄ«su (D
saddÄ• naá¹ƒ yathÄ• kkamaá¹ƒ anÄ• gatakÄ• lakoá¹-á¹-hÄ• savÄ• cakataá¹ƒ sandhÄ• yÄ•
``anÄ• gatakoá¹-á¹-hÄ• sasaá¹…khÄ• taâ€™â€™ _nti. ``pubbantaá¹ƒ kappetvÄ• â€™â€™
``aparantaá¹ƒ kappetvÄ• â€™â€™ _tiÄ• dÄ«supi attho veditabbo. visesamattameva cettha

saÃ±Ã±Ä«vÄ• davaá¹‡á¹‡anÄ•

<75> Ä• ghÄ• tanÄ• uddhanti __uddhamÄ• ghÄ• tanaá¹ƒ, _ maraá¹‡ato uddhaá¹ƒ pavatto
``uddhamÄ• ghÄ• tanaâ€™â€™ nti pavatto vÄ• do __uddhamÄ• ghÄ• tano_ sahacaraá¹‡a
antalopaniddeso vÄ• esa. so etesanti __uddhamÄ• ghÄ• tanikÄ• . _ evaá¹ƒ saddato nippha
dassetuá¹ƒ __ ``uddhamÄ• ghÄ• tanÄ• attÄ• naá¹ƒ vadantÄ«â€™â€™ _ti vuttaá¹ƒ, Ä• ghÄ
attabhÄ• vanti attho. te hi diá¹-á¹-higatikÄ• ``uddhaá¹ƒ maraá¹‡ato attÄ• nibbikÄ• roâ€™â€
etesaâ€™â€™ _ntiÄ• dinÄ• assatthiyatthaá¹ƒ dasseti yathÄ• ``buddhamassa atthÄ«ti bud
aá¹-á¹-hakathÄ• to aparo nayo --- saÃ±Ã±Ä«ti pavatto vÄ• do __saÃ±Ã±Ä«_ sahacaraá¹‡Ä•
etesanti __saÃ±Ã±Ä«vÄ• dÄ• _ samÄ• savasena. saÃ±Ã±Ä«vÄ• do eva vÄ• do etesanti hi

76-77__._ __rÅ«pÄ«_ \Ne I 386/ \Be I 441/ __attÄ• _ti ettha kasiá¹‡arÅ«paá¹ƒ ``attÄ• â€™â
nanu rÅ«pavinimuttena attanÄ• bhavitabbaá¹ƒ ``rÅ«pamassa atthÄ«â€™â€™ ti vutte saÃ±
attaniyattÄ• . na hi ``saÃ±Ã±Ä« attÄ• â€™â€™ ti ettha saÃ±Ã±Ä• eva attÄ• , atha kho ``sa
ti atthena attaniyÄ• va, tathÄ• ca vuttaá¹ƒ __ ``tattha pavattasaÃ±Ã±aÃ±cassa `saÃ±Ã±Ä•
_ti? na kho panetamevaá¹ƒ daá¹-á¹-habbaá¹ƒ ``rÅ«pamassa atthÄ«ti rÅ«pÄ«â€™â€™ ti, at
rÅ«pÄ«â€™â€™ ti. ruppanaÃ±cettha rÅ«pasarikkhatÄ• ya kasiá¹‡arÅ«passa vaá¸• á¸• hitÄ
visesÄ• patti. sÄ• hi ``natthÄ«â€™â€™ ti na sakkÄ• vattuá¹ƒ parittavipulatÄ• divisesasabb
siyÄ• ``ruppanasÄ«lo rÅ«pÄ«â€™â€™ ti, atha imassa vÄ• dassa sassatadiá¹-á¹-hisaá¹…ga
ruppanasÄ«lassa bhedasabbhÄ• vatoti? yujjateva kÄ• yabhedato uddhaá¹ƒ parikappitassa
adhippetattÄ• . tathÄ• hi vuttaá¹ƒ ``arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti. atha vÄ• ``rÅ«pa
rÅ«pÄ«â€™â€™ ti vuttepi na koci doso kappanÄ• siddhena bhedena abhedassÄ• pi niddes
``silÄ• puttakassa sarÄ«raâ€™â€™ nti.

apica avayavavasena avayavino tathÄ• niddesanidassanato yathÄ• ``kÄ• ye kÄ• yÄ• nupa
ruppanaá¹ƒ vÄ• rÅ«paá¹ƒ, rÅ«pasabhÄ• vo, tadassa atthÄ«ti __rÅ«pÄ«, _ attÄ• ``rÅ«pino
(Dhs 1I dukamÄ• tikÄ•) viya, evaÃ±ca katvÄ• attano rÅ«pasabhÄ• vattÄ• ``rÅ«pÄ« attÄ• a

Ã±Ä• yÄ• gatamevÄ• ti vuttaá¹ƒ __ ``kasiá¹‡arÅ«paá¹ƒ attÄ• â€™â€™ _ti. __ ``gahetvÄ• â
sambandho. __tatthÄ• _ti kasiá¹‡arÅ«pe. __assÄ• _ti parikappitassa attano, Ä• jÄ«vakÄ• d
paÃ±Ã±apenti viyÄ• ti attho. Ä• jÄ«vakÄ• hi takkikÄ• yeva, na lÄ• bhino. niyatavÄ• ditÄ• ya
kammaphalapaá¹-ikkhepato natthi tesaá¹ƒ jhÄ• nasamÄ• pattilÄ• bho. tathÄ• hikaá¹‡hÄ• b
kÄ• á¸·akÄ• dirÅ«paá¹ƒ ``attÄ• â€™â€™ ti ekacce Ä• jÄ«vakÄ• paá¹-ijÄ• nanti. purimanay
dasseti, pacchimanayena pana takkikaá¹ƒ. evamÄ«disesu. __roga_-saddo bhaá¹…gapariyÄ
rujjanabhÄ• vato, evaÃ±ca katvÄ• aroga-saddassa niccapariyÄ• yatÄ• upapannÄ• hoti, te
__roga_-saddo vÄ• byÄ• dhipariyÄ• yo. __arogo_ti pana rogarahitatÄ• sÄ«sena nibbikÄ• r
diá¹-á¹-higatiko paá¹-ijÄ• nÄ• tÄ«ti dassetuá¹ƒ __ ``niccoâ€™â€™ _ti vuttaá¹ƒ \Be I 442/.
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sapaá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡anatthibhÄ• vÄ• kiÃ±caÃ±Ã±
yathÄ• rahamarÅ«pasamÄ• pattinimittaá¹ƒ nÄ• ma. nimbapaá¹‡á¹‡e tapparimÄ• á¹‡o tittak
sarÄ«rapparimÄ• á¹‡o arÅ«pÄ« attÄ• sarÄ«re tiá¹-á¹-hatÄ«ti takkamatteneva nigaá¹‡á¹-hÄ
saÃ±Ã±Ä«â€™â€™ ti paÃ±Ã±apentÄ«ti Ä• ha __ ``nigaá¹‡á¹-hÄ• dayo viyÄ• â€™â€™ _ti.

__tatiyÄ• _ \Ne I 387/ __panÄ• _ti ``rÅ«pÄ« ca arÅ«pÄ« ca attÄ• â€™â€™ ti laddhi. __mis
rÅ«pÄ• rÅ«pasamÄ• pattÄ«naá¹ƒ yathÄ• vuttÄ• ni nimittÄ• ni ekajjhaá¹ƒ katvÄ• ekova ``att
pavattasaÃ±Ã±aÃ±cassa ``saÃ±Ã±Ä• â€™â€™ ti gahaá¹‡avasena. ayaÃ±hi diá¹-á¹-higatik
rÅ«pÄ• rÅ«pasamÄ• pattilÄ• bhÄ« tÄ• saá¹ƒ nimittaá¹ƒ rÅ«pabhÄ• vena, arÅ«pabhÄ• vena
``rÅ«pÄ« ca arÅ«pÄ« cÄ• â€™â€™ ti abhinivesaá¹ƒ janesi athetavÄ• dino viya, takkamatte
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ missakagahaá¹‡avasena ``rÅ«pÄ« ca arÅ«pÄ« ca attÄ• â€™
__catutthÄ• _ti ``neva arÅ«pÄ« ca nÄ• rÅ«pÄ« ca attÄ• â€™â€™ ti laddhi. __takkagÄ• hen
saá¹…khÄ• rasesasukhumabhÄ• vappattadhammÄ• viya accantasukhumabhÄ• vappattiyÄ
khambhakucchi [thambhakuá¹-á¹-a (Sv-pá¹- 176-77)] hatthapÄ• dÄ• disaá¹…ghÄ• to viya n
rÅ«pasabhÄ• vÄ• nativattanato na ca arÅ«pÄ«ti evaá¹ƒ pavattatakkagÄ• heneva.

ayaá¹ƒ aá¹-á¹-hakathÄ• muttako nayo --- nevarÅ«pÄ« nÄ• rÅ«pÄ«ti ettha hi antÄ• nantikac
aÃ±Ã±amaÃ±Ã±apaá¹-ikkhepavasena attho veditabbo. satipi ca tatiyavÄ• dena imassa sam
desakÄ• labhedavasena viya idha kÄ• lavatthubhedavasena tatiyacatutthavÄ• dÄ• naá¹ƒ vi
kÄ• labhedavasena hi idha tatiyavÄ• dassa pavatti rÅ«pÄ• rÅ«panimittÄ• naá¹ƒ sahaanupa
catutthavÄ• dassa pana vatthubhedavasena pavatti rÅ«pÄ• rÅ«padhammasamÅ«habhÄ• v
antÄ• nantikavÄ• de vuttanayena veditabbaá¹ƒ sabbathÄ• saddatthato samÄ• natthattÄ• .
tampi ``amati gacchati bhÄ• vo osÄ• nametthÄ• â€™â€™ tiÄ• dinÄ• amhehi vuttameva, ke
pubbantakappanÄ• vasena pavatto, idha aparantakappanÄ• vasenÄ• ti ayaá¹ƒ viseso pÄ• k
nÄ• nattasaÃ±Ã±Ä« attÄ• ti ayampi vÄ• do samÄ• pannakavasena labbhati. aá¹-á¹-hasamÄ
diá¹-á¹-higatikassa vasena saÃ±Ã±Ä• bhedasambhavato. tathÄ• pi samÄ• pattiyaá¹ƒ \Be I 4
saÃ±Ã±Ä• ya upaá¹-á¹-hÄ• nato lÄ• bhÄ«vasena ekattasaÃ±Ã±itÄ• sÄ• tisayaá¹ƒ yuttÄ• ti
ekattasaÃ±Ã±Ä«â€™â€™ _ti. ekasamÄ• pattilÄ• bhino eva vÄ• vasena attho veditabbo. sa
saÃ±Ã±Ä• bhedasambhave bahiddhÄ• puthuttÄ• rammaá¹‡eyeva saÃ±Ã±Ä• nÄ• nattassa

takkÄ«vaseneva nÄ• nattasaÃ±Ã±itaá¹ƒ dassetuá¹ƒ __ ``asamÄ• pannakavasena nÄ• natta
__parittakasiá¹‡avasenÄ• _ti avaá¸• á¸• hitattÄ• appakakasiá¹‡avasena, __kasiá¹‡a_ggaha
visayadassanaá¹ƒ. visayavasena hi saÃ±Ã±Ä• ya parittatÄ• , iminÄ• ca satipi saÃ±Ã±Ä• vi
``saÃ±Ã±Ä• yeva attÄ• â€™â€™ ti vadatÄ«ti dasseti. esa nayo __vipulakasiá¹‡avasenÄ• _
antÄ• nantikavÄ• de ceva idha ca antÄ• nantacatukke paá¹-hamadutiyavÄ• desu saddattha
sabhÄ• vato tehi dvÄ«hi vÄ• dehi imesaá¹ƒ dvinnaá¹ƒ vÄ• dÄ• naá¹ƒ viseso siddho hoti, aÃ
vuttappakÄ• resu vÄ• desu satipi pubbantÄ• parantakappanabhedamattena kehici visese k

ayaá¹ƒ pana aá¹-á¹-hakathÄ• muttako nayo --- ``aá¹…guá¹-á¹-happamÄ• á¹‡o attÄ• , aá¹‡u
tiÄ• diladdhivasena paritto ca so saÃ±Ã±Ä« cÄ• ti __parittasaÃ±Ã±Ä«_ kÄ• pilakÄ• á¹‡Ä• d
[kapilakaá¹‡Ä• dÄ• dayo (Sv-pá¹- I 76-77)] viya. attano sabbagatabhÄ• vapaá¹-ijÄ• nanava
saÃ±Ã±Ä« cÄ• ti __appamÄ• á¹‡asaÃ±Ã±Ä«_ti.

dibbacakkhuparibhaá¹‡á¸• attÄ• yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa dibbacakkhupabhÄ• v
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena dissamÄ• nÄ• pi sattÄ• naá¹ƒ sukhÄ• disamaá¹…gitÄ• d
nÄ• mÄ• ti Ä• ha __ ``dibbena cakkhunÄ• â€™â€™ _tiÄ• di. catukkanayaá¹ƒ, paÃ±cakanay
__tikacatukkajjhÄ• nabhÅ«miyaâ€™â€™ _nti vuttaá¹ƒ. diá¹-á¹-higatikavisayÄ• su hi paÃ±ca
vehapphalabhÅ«miá¹ƒ á¹-hapetvÄ• avasesÄ• yathÄ• rahaá¹ƒ catukkanaye tikajjhÄ• nassa
catukkajjhÄ• nassa vipÄ• kaá¹-á¹-hÄ• nattÄ• __tikacatukkajjhÄ• nabhÅ«miyo_ nÄ• ma. suc
tesamavisayÄ• . __nibbattamÄ• na_nti uppajjamÄ• naá¹ƒ. nanu ca ``ekantasukhÄ« attÄ• â€
pavattavÄ• dÄ• naá¹ƒ aparantadiá¹-á¹-hibhÄ• vato ``nibbattamÄ• naá¹ƒ disvÄ• â€™â€™ ti
anupapannameva siyÄ• . anÄ• gatavisayÄ• hi ete vÄ• dÄ• ti? upapannameva anÄ• gatass
pakappanÄ• ya \Be I 444/ paccuppannanibbattidassanena adhippetattÄ• . tenevÄ• ha ``nibb
`ekantasukhÄ«â€™ ti gaá¹‡hÄ• tÄ«â€™â€™ ti. ettha ca tassaá¹ƒ tassaá¹ƒ bhÅ«miyaá¹ƒ bÄ
sukhÄ• disahitadhammappavattidassanaá¹ƒ paá¹-icca tesaá¹ƒ ``ekantasukhÄ«â€™â€™ tiÄ
tadanurÅ«pÄ• yeva bhÅ«mi vuttÄ• ti daá¹-á¹-habbaá¹ƒ. saddantarÄ• bhisambandhavasena
atthapakaraá¹‡Ä• divasenapi atthaviseso labbhati. ``ekantasukhÄ«â€™â€™ tiÄ• dÄ«su ca
pavattimattaá¹ƒ pati payutto. tathÄ• pavattimattadassanena tesaá¹ƒ evaá¹ƒ gahaá¹‡ato. ath
hatthidassakaandhÄ• viya diá¹-á¹-higatikÄ• yaá¹ƒ yadeva passanti, taá¹ƒ tadeva abhinivis
vuttaÃ±hetaá¹ƒ bhagavatÄ• __udÄ• ne_ ``aÃ±Ã±atitthiyÄ• bhikkhave, paribbÄ• jakÄ• and
(Ud 55) tasmÄ• alamettha yuttimagganÄ• ti. ``dibbena cakkhunÄ• disvÄ• â€™â€™ ti vutta
``visesato hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

asaÃ±Ã±Ä«nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• davaá¹‡á¹‡anÄ•

78-83__._ atha \Ne I 389/ na koci viseso atthÄ«ti codanaá¹ƒ sodheti __ ``kevalaÃ±hÄ«â€™
``asaÃ±Ã±Ä«â€™â€™ ti ca ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti ca gaá¹‡hantÄ• na
__kÄ• raá¹‡a_nti visesakÄ• raá¹‡aá¹ƒ, diá¹-á¹-hisamudÄ• gamakÄ• raá¹‡aá¹ƒ vÄ• . satipi k

kÄ• raá¹‡apariyesanasambhave diá¹-á¹-higatikavÄ• dÄ• naá¹ƒ anÄ• dariyabhÄ• vaá¹ƒ dass
kÄ• raá¹‡aá¹ƒ pariyesitabbaâ€™â€™ _nti vuttaá¹ƒ. kasmÄ• ti Ä• ha __ ``diá¹-á¹-higatikassÄ
pariyesanakkhamÄ• bhÄ• vatoti apariyesitabbakÄ• raá¹‡aá¹ƒ dasseti. idaá¹ƒ vuttaá¹ƒ hoti --
asaÃ±Ã±Ä«bhave nibbattasattavasena pavatto paá¹-hamavÄ• do, ``saÃ±Ã±aá¹ƒ attato sam
vuttanayena saÃ±Ã±aá¹ƒyeva ``attÄ• â€™â€™ ti gahetvÄ• tassa kiÃ±canabhÄ• vena á¹-hi
abhÄ• vato ``asaÃ±Ã±Ä«â€™â€™ ti pavatto dutiyavÄ• do, tathÄ• saÃ±Ã±Ä• ya saha rÅ«pa
rÅ«pÄ• rÅ«padhamme ``attÄ• â€™â€™ ti gahetvÄ• pavatto tatiyavÄ• do, takkagÄ• havase

dutiyacatukkepi kasiá¹‡arÅ«passa asaÃ±jÄ• nanasabhÄ• vatÄ• ya asaÃ±Ã±Ä«ti katvÄ• ar
cattÄ• ro vikappÄ• pavattÄ• . nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• de pana nevasaÃ±Ã±Ä«nÄ
cutipaá¹-isandhÄ«su \Be I 445/, sabbattha vÄ• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamat
saÃ±Ã±Ä• ya atthibhÄ• vapaá¹-ijÄ• nanavasena paá¹-hamavÄ• do, asaÃ±Ã±Ä«vÄ• de vutta
vasena, saÃ±jÄ• nanasabhÄ• vatÄ• paá¹-ijÄ• nanavasena ca dutiyavÄ• dÄ• dayo pavattÄ•
satipi kÄ• raá¹‡apariyesanasambhave diá¹-á¹-higatikavÄ• dÄ• naá¹ƒ pariyesanakkhamÄ• bh
mahussÄ• hena tesaá¹ƒ kÄ• raá¹‡aá¹ƒ na pariyesitabbanti. etesaá¹ƒ pana
saÃ±Ã±Ä«asaÃ±Ã±Ä«nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• naá¹ƒ sassatadiá¹-á¹-hisaá¹…
ti vacanato pÄ• kaá¹-oyeva.

ucchedavÄ• davaá¹‡á¹‡anÄ•

<84> avijjamÄ• nassa vinÄ• sÄ• sambhavato atthibhÄ• vahetuko ucchedoti dassetuá¹ƒ vijja
santa-saddena __ ``satoâ€™â€™ _ti pÄ• á¸·iyaá¹ƒ vuttanti Ä• ha __ ``vijjamÄ• nassÄ• â€™
vijjamÄ• natÄ• payutto cesa diá¹-á¹-higatikavÄ• davisayo sattoyeva idha adhippetoti dassan
__ ``sattassÄ• â€™â€™ _ti vuttaá¹ƒ, tena imamatthaá¹ƒ dasseti --- yathÄ• hetuphalabhÄ•
sabhÄ• vadhammÄ• naá¹ƒ satipi ekasantÄ• napariyÄ• pannÄ• naá¹ƒ bhinnasantatipatitehi
paramatthato bhinnasabhÄ• vattÄ• \Ne I 390/ bhinnasantÄ• napatitÄ• naá¹ƒ viya accantaá
nÄ• nattanayassa micchÄ• gahaá¹‡aá¹ƒ ucchedÄ• bhinivesassa kÄ• raá¹‡aá¹ƒ, evaá¹ƒ hetu
vijjamÄ• nepi sabhÄ• vabhede ekasantatipariyÄ• pannatÄ• ya ekattanayena accantamabhe
kÄ• raá¹‡amevÄ• ti. santÄ• navasena hi pavattamÄ• nesu khandhesu ghanavinibbhogÄ• bh
sattassa ca atthibhÄ• vagÄ• hahetuko ucchedavÄ• do, anupubbanirodhavasena pana niran
``ucchedoâ€™â€™ ti adhippeto yÄ• vÄ• yaá¹ƒ attÄ• ucchijjamÄ• no bhavati, tÄ• vÄ• yaá¹ƒ
Ä• ha __ ``upacchedaâ€™â€™ _nti. __u_-saddo hi upa-saddapariyÄ• yo, so ca upasaá¹…k
upasaá¹…kamanaÃ±cettha anupubbamuppajjitvÄ• aparÄ• paraá¹ƒ nirodhavasena nirantara
punÄ• nuppajjamÄ• navasena nirudayavinÄ• soyeva __ucchedo_ nÄ• ma yathÄ• vuttanaye
``upacchedaâ€™â€™ _nti. __u_-saddo, hi upa-saddo ca ettha uparibhÄ• gattho. niruddhato
uparibhÄ• goti vuccati.

nirantaravasena \Be I 446/, nirudayavasena vÄ• visesena nÄ• so __vinÄ• so, _ so pana

maá¹ƒsacakkhupaÃ±Ã±Ä• cakkhÅ«naá¹ƒ dassanapathÄ• tikkamanato adassanamevÄ• ti Ä
adassane hi __nÄ• sa_-saddo loke niruá¸·ho ``dve cÄ• pare vaá¹‡á¹‡avikÄ• ranÄ• sÄ• â€™
6-3-109 suttaá¹ƒ passitabbaá¹ƒ) viya. __bhÄ• vavigama_nti sabhÄ• vÄ• pagamaá¹ƒ. yathÄ•
bhÄ• voti hi atthena idha __bhÄ• va_-saddo sabhÄ• vavÄ• cako. yo pana nirantaraá¹ƒ niruc
ucchijjati, so attano sabhÄ• vena á¹-hÄ• tumasakkuá¹‡eyyatÄ• ya ``bhÄ• vÄ• pagamoâ€™â
``tatthÄ• â€™â€™ _tiÄ• dinÄ• ucchedavÄ• dassa yathÄ• pÄ• á¹-haá¹ƒ samudÄ• gamaá¹ƒ
vakkhati ``tathÄ• ca aÃ±Ã±athÄ• ca vikappetvÄ• vÄ• â€™â€™ ti. __tatthÄ• _ti ``sato satta
vibhavaá¹ƒ paÃ±Ã±apentÄ«â€™â€™ ti vacane. __lÄ• bhÄ«_ti dibbacakkhuÃ±Ä• á¹‡alÄ• bl
sabbaso alÄ• bhÄ« ca idha aparantakappikaá¹-á¹-hÄ• ne __ ``alÄ• bhÄ«â€™â€™ _ tveva v

__cuti_nti sekkhaputhujjanÄ• nampi cutimeva. esa nayo __cutimattamevÄ• _ti etthÄ• pi. __
daá¹-á¹-huá¹ƒ samatthepi sati anolokanavasena apassanto. __na upapÄ• ta_nti pubbayogÄ
parikammÄ• karaá¹‡ena vÄ• upapattiá¹ƒ daá¹-á¹-huá¹ƒ na sakkoti, evaÃ±ca katvÄ• nayad
ko paralokaá¹ƒ jÄ• nÄ• ti, na jÄ• nÄ• tiyevÄ• ti natthikavÄ• davasena ucchedaá¹ƒ gaá¹‡hÄ•
sambandho, natthikavÄ• davasena mahÄ• mÅ«á¸·habhÄ• veneva ``ito aÃ±Ã±o paraloko att
imaá¹ƒ diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• tÄ«ti adhippÄ• yo. ``ettakoyeva visayo, yvÄ• yaá¹ƒ indriyagoc
dhÄ«tuyÄ• hatthaggaá¹‡hanakarÄ• jÄ• viya kÄ• masukhÄ• bhirattatÄ• yapi gaá¹‡hÄ• tÄ«t
``kÄ• masukhagiddhatÄ• ya vÄ• â€™â€™ _ti. vaá¹‡á¹-ato patitapaá¹‡á¹‡Ä• naá¹ƒ vaá¹‡á¹-
\Ne I 391/ sandhÄ• ya __ ``na puna viruhantÄ«â€™â€™ _ti vuttaá¹ƒ. __evameva sattÄ• _ti
bandhanÄ• pavutto puna na paá¹-isandhÄ«yati, evameva sabbepi sattÄ• appaá¹-isandhikÄ
aponobbhavikÄ• appaá¹-isandhikamaraá¹‡ameva nigacchantÄ«ti attho. udakapubbuá¸·akÅ
anuppajjamÄ• natoti tassa laddhi. __tathÄ• _ti ``lÄ• bhÄ« anussarantoâ€™â€™ tiÄ• dinÄ•
nidassanavasena vuttappakÄ• rena. __aÃ±Ã±athÄ• _ti takkanassa anekappakÄ• rasambha
lÄ• bhinopi cutito \Be I 447/ uddhaá¹ƒ upapÄ• tassa adassanamattaá¹ƒ pati takkaneneva im
uppajjantÄ«ti vuttaá¹ƒ __ ``vikappetvÄ• vÄ• â€™â€™ _ti. tathÄ• ca vikappetvÄ• va uppann
vikappetvÄ• va uppannÄ• ti hi sambandho. tattha ``dve janÄ• â€™â€™ tiÄ• dinÄ• uccheda
imamatthaá¹ƒ dasseti. yathÄ• amarÄ• vikkhepikavÄ• dÄ• ekantaalÄ• bhÄ«vaseneva desit
uddhamÄ• ghÄ• tanikasaÃ±Ã±Ä«vÄ• de catutthacatukke saÃ±Ã±Ä«vÄ• dÄ• ekantalÄ• bhÄ
sassatekaccasassatavÄ• dÄ• dayo viya lÄ• bhÄ«alÄ• bhÄ«vaseneva desitÄ• ti. yadevaá¹ƒ
lÄ• bhÄ«vasena, takkÄ«vasena ca paccekaá¹ƒ desanamakatvÄ• sassatavÄ• dÄ• didesanÄ
katÄ• ti? vuccate --- desanÄ• vilÄ• sappattito. desanÄ• vilÄ• sappattÄ• hi buddhÄ• bhagav
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vividhenÄ• kÄ• rena dhammaá¹ƒ desenti, na aÃ±Ã±athÄ•
tathÄ• desanÄ• ya nibandhanabhÅ«to veneyyajjhÄ• sayo bhaveyya, tathÄ• rÅ«pameva bha
bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya ... pe ... yathÄ•
cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti, so dibbena cakkhunÄ• visuddhena
cuticittaá¹ƒ passati, puthÅ«naá¹ƒ vÄ• parasattÄ• naá¹ƒ, na heva kho taduddhaá¹ƒ upapatti
kho bho ayaá¹ƒ attÄ• rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettikasambhavo kÄ• yassa
hoti paraá¹ƒ maraá¹‡Ä• â€™ tiÄ• dinÄ• â€™â€™ visesalÄ• bhino, takkino ca visuá¹ƒ katvÄ

tathÄ• desanÄ• ya nibandhanabhÅ«to veneyyajjhÄ• sayo na idha bhavati, tasmÄ• desanÄ•
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ sassatavÄ• dÄ• didesanÄ• hi aÃ±Ã±athÄ• yevÄ• yaá¹ƒ de

atha vÄ• sassatekaccasassatavÄ• dÄ• dÄ«su viya na idha takkÄ«vÄ• dato visesalÄ• bhÄ«
samÄ• nappakÄ• ratÄ• ya samÄ• nÄ• kÄ• royevÄ• ti imassa visesassa pakÄ• sanatthaá¹ƒ
purimavÄ• dehi visiá¹-á¹-hÄ• kÄ• rabhÄ• vena desito. sambhavati hi idha takkinopi anussav
viya abhiniveso. apica na imÄ• diá¹-á¹-hiyo bhagavatÄ• anÄ• gate evaá¹ƒbhÄ• vÄ«vasena
evamete bhaveyyunti parikappanÄ• vasena, atha kho \Ne I 392/ yathÄ• yathÄ• diá¹-á¹-higa
saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti (MN II 187, 203, 427; III 27, 28; Ud 55) maÃ±Ã±itÄ•
diá¹-á¹-higatÄ• yathÄ• bhuccaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena paricchinditvÄ• pakÄ• sit
gambhÄ«rÄ• dippakÄ• rÄ• aputhujjanagocarÄ• buddhadhammÄ• pakÄ• santi, yesaÃ±ca
sammadeva thomitÄ• honti.

aparo nayo --- yathÄ• ucchedavÄ• dÄ«hi diá¹-á¹-higatikehi uttaruttarabhavadassÄ«hi apara
tesaá¹ƒ vÄ• dapaá¹-isedhavasena sakasakavÄ• dÄ• patiá¹-á¹-hÄ• pitÄ• , tathÄ• yevÄ• yaá
purimadesanÄ• hi imissÄ• desanÄ• ya pavattibhedo na codetabbo, evaÃ±ca katvÄ• arÅ«p
ucchedavÄ• do catudhÄ• vibhajitvÄ• viya kÄ• marÅ«pabhavabhedavasenÄ• pi anekadhÄ•
evaá¹ƒ sati bhagavatÄ• vuttasattakato bahutarabhedo ucchedavÄ• do Ä• pajjatÄ«ti, atha v
kÄ• marÅ«pabhavabhedavasena viya arÅ«pabhavavasenÄ• pi na vibhajitvÄ• vattabbo, eva
vuttasattakato appatarabhedova ucchedavÄ• do Ä• pajjatÄ«ti ca evaá¹ƒpakÄ• rÄ• pi codan
diá¹-á¹-higatikÄ• naÃ±hi yathÄ• bhimataá¹ƒ desanÄ• pavattÄ• ti.

<85> __mÄ• tÄ• pitÅ«naá¹ƒ eta_nti taá¹ƒsambandhanato etaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ santa
__sukkasoá¹‡ita_nti pitu sukkaá¹ƒ, mÄ• tu soá¹‡itaÃ±ca, ubhinnaá¹ƒ vÄ• sukkasaá¹…khÄ•
__mÄ• tÄ• pettike_ti nimitte cetaá¹ƒ bhummaá¹ƒ. __itÄ«_ti imehi tÄ«hi padehi. ``rÅ«pakÄ• y
avatvÄ• __ ``rÅ«pakÄ• yasÄ«senÄ• â€™â€™ _ti vadanto arÅ«pampi tesaá¹ƒ ``attÄ• â€™â
iminÄ• pakÄ• rena __ittha_nti Ä• ha __ ``evamekeâ€™â€™ _ti. __evaá¹ƒ_-saddo hettha id
pakÄ• renÄ• ti attho. __eke_ti ekacce, aÃ±Ã±e vÄ• .

<86> manussÄ• naá¹ƒ pubbe gahitattÄ• , aÃ±Ã±esaÃ±ca asambhavato ``kÄ• mÄ• vacaroâ
__chakÄ• mÄ• vacaradevapariyÄ• panno_ti attho. __kabaá¸·Ä«kÄ• ro_ cettha yathÄ• vuttas

<87> __jhÄ• namanena_ \Be I 449/ __nibbatto_ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ
mahÄ• vayavo __aá¹…go, _ tattha visuá¹ƒ pavatto __paccaá¹…go, _ sabbehi aá¹…gapacca
__tesa_nti cakkhusotindriyÄ• naá¹ƒ. __itaresa_nti ghÄ• najivhÄ• kÄ• yindriyÄ• naá¹ƒ. tesan
saá¹‡á¹-hÄ• naá¹ƒ purisavesavaseneva veditabbaá¹ƒ. tathÄ• hi __aá¹-á¹-hakathÄ• su_ vut
ubhayaliá¹…gÄ• bhÄ• ve purisasaá¹‡á¹-hÄ• nÄ• va tattha brahmÄ• no, na itthisaá¹‡á¹-hÄ•

88-92__._ __Ä• kÄ• sÄ• naÃ±cÄ• yatana_-saddo \Ne I 393/ idha bhaveyevÄ• ti Ä• ha __
``Ä• kÄ• sÄ• naÃ±cÄ• yatanabhavaâ€™â€™ _nti. etthÄ• ha --- yuttaá¹ƒ tÄ• va purimesu tÄ
bhedÄ• â€™â€™ ti vattuá¹ƒ paÃ±cavokÄ• rabhavapariyÄ• pannaá¹ƒ attabhÄ• vamÄ• rabb
vÄ• dÄ• naá¹ƒ, catuvokÄ• rabhavapariyÄ• pannaá¹ƒ pana attabhÄ• vaá¹ƒ nissÄ• ya pavatte
vÄ• desu kasmÄ• ``kÄ• yassa bhedÄ• â€™â€™ ti vuttaá¹ƒ. na hi arÅ«pÄ«naá¹ƒ kÄ• yo vij
saccametaá¹ƒ, rÅ«pattabhÄ• ve pana pavattavohÄ• reneva diá¹-á¹-higatiko arÅ«pattabhÄ•
Ä• ropetvÄ• evamÄ• ha. lokasmiÃ±hi dissati aÃ±Ã±atthabhÅ«topi vohÄ• ro tadaÃ±Ã±attha
``sasavisÄ• á¹‡aá¹ƒ, khaá¹ƒ pupphaâ€™â€™ nti. yathÄ• ca diá¹-á¹-higatikÄ• diá¹-á¹-hiyo
bhagavÄ• pi desetÄ«ti. apica nÄ• makÄ• yabhÄ• vato phassÄ• didhammasamÅ«habhÅ«te
daá¹-á¹-habbo. samÅ«haá¹-á¹-henapi hi ``kÄ• yoâ€™â€™ ti vuccati ``hatthikÄ• yo assakÄ•
ettha ca kÄ• mÄ• vacaradevattabhÄ• vÄ• diniravasesavibhavapatiá¹-á¹-hÄ• pakÄ• naá¹ƒ du
aparantakappikabhÄ• vo yutto hotu anÄ• gataddhavisayattÄ• tesaá¹ƒ vÄ• dÄ• naá¹ƒ, katha
paccakkhabhÅ«tamanussattabhÄ• vÄ• pagamapatiá¹-á¹-hÄ• pakassa paá¹-hamavÄ• dassa
paccuppannaddhavisayattÄ• tassa vÄ• dassa. dutiyavÄ• dÄ• dÄ«naÃ±hi purimapurimavÄ•
anÄ• gate taduttaribhavÅ«papannassa samucchedabodhanato yujjati aparantakappikatÄ• ,
ca kho bho ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hotÄ«â€™â€™ tiÄ• di (DN I 8
``atthi kho bho aÃ±Ã±o attÄ• â€™â€™ ti, (DN I 87) taá¹ƒ
manussattabhÄ• vÄ• diheá¹-á¹-himattabhÄ• vavisesÄ• pekkhÄ• ya vuttaá¹ƒ, na sabbathÄ•
paá¹-hamavÄ• dassa pana anÄ• gate taduttaribhavÅ«papannassa attano samucchedabodh
``atthi kho bho aÃ±Ã±o attÄ• â€™â€™ ti ettha aÃ±Ã±abhÄ• vena aggahaá¹‡ato ca na yujja
no na yujjati idhalokapariyÄ• pannattepi paá¹-hamavÄ• davisayassa anÄ• gatakÄ• likasseva
paá¹-hamavÄ• dinÄ• pi hi idhalokapariyÄ• pannassa attano paraá¹ƒ maraá¹‡Ä• ucchedo an
adhippeto, tasmÄ• cassa aparantakappikatÄ• ya na koci virodhoti.

diá¹-á¹-hadhammanibbÄ• navÄ• davaá¹‡á¹‡anÄ•

<93> Ã±Ä• á¹‡ena daá¹-á¹-habboti __diá¹-á¹-ho, _ diá¹-á¹-ho ca so sabhÄ• vaá¹-á¹-hena dh
__diá¹-á¹-hadhammo, _ dassanabhÅ«tena Ã±Ä• á¹‡ena upaladdhasabhÄ• voti attho. so pa
abhimukhÄ«bhÅ«to visayoyevÄ• ti vuttaá¹ƒ __ ``paccakkhadhammo vuccatÄ«â€™â€™ _ti.
sopi supÄ• kaá¹-abhÄ• vena indriyavisayo viya hotÄ«ti katvÄ• tathÄ• vuttanti daá¹-á¹-habb
``tattha tattha_ \Ne I 394/ __paá¹-iladdhattabhÄ• vassetaá¹ƒ adhivacanaâ€™â€™ _nti, tasm
yathÄ• kammaá¹ƒ paá¹-ilabhitabbattabhÄ• vassa vÄ• cakaá¹ƒ padaá¹ƒ, nÄ• manti vÄ• atth
dukkhavÅ«pasamanameva, na aggaphalaá¹ƒ, na ca asaá¹…khatadhÄ• tu tesamavisayattÄ•
``dukkhavÅ«pasamanaâ€™â€™ _nti. diá¹-á¹-hadhammanibbÄ• ne pavatto vÄ• do etesanti
__diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _tipi yujjati.

<94> kÄ• manÄ«yattÄ• kÄ• mÄ• ca te anekÄ• vayavÄ• naá¹ƒ samÅ«habhÄ• vato sattÄ•
__kÄ• maguá¹‡Ä• _ti atthaá¹ƒ sandhÄ• yÄ• ha __ ``manÄ• piyarÅ«pÄ• dÄ«hÄ«â€™â€™ _

phoá¹-á¹-habbÄ• rammaá¹‡aÃ±cettha __Ä• di_-saddena saá¹…gaá¹‡hÄ• ti. __suá¹-á¹-hu a
á¹-hapanÄ• cettha allÄ«yanÄ• ti Ä• ha __ ``allÄ«noâ€™â€™ _ti. parito tattha tattha kÄ• ma
indriyÄ• ni cÄ• reti gocaraá¹ƒ gaá¹‡hÄ• petÄ«ti atthaá¹ƒ dassetuá¹ƒ __ ``tesÅ«â€™â€™ _ti
``ito cito ca upanetÄ«â€™â€™ _ti. __pari_-saddavisiá¹-á¹-ho vÄ• idha __cara_-saddo kÄ«
``palaá¸·atÄ«â€™â€™ _tiÄ• di [laá¸·ati (aá¹-á¹-hakathÄ• yaá¹ƒ)]. __palaá¸·atÄ«_ti hi pakÄ•
vilÄ• saá¹ƒ karotÄ«ti attho. __ ``ettha cÄ• â€™â€™ _tiÄ• dinÄ• uttamakÄ• maguá¹‡ikÄ• na
diá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apentÄ«ti dasseti. mandhÄ• tumahÄ• rÄ• javasava
uttamatÄ• ya nidassitÄ• , kasmÄ• ti Ä• ha __ ``evarÅ«peâ€™â€™ _tiÄ• di.

<95> __aÃ±Ã±athÄ• bhÄ• vÄ• _ti \Be I 451/ kÄ• raá¹‡e nissakkavacanaá¹ƒ. __vuttanayen
desitanayena, etena sokÄ• dÄ«namuppajjanÄ• kÄ• raá¹ƒ dasseti. Ã±Ä• tibhogarogasÄ«ladi
phuá¹-á¹-hassa cetaso abbhantaraá¹ƒ nijjhÄ• yanaá¹ƒ socanaá¹ƒ __antonijjhÄ• yanaá¹ƒ, _ t
lakkhaá¹‡ametassÄ• ti __antonijjhÄ• yanalakkhaá¹‡o. _ tasmiá¹ƒ soke samuá¹-á¹-hÄ• nahe
__tannissitaá¹ƒ. _ bhusaá¹ƒ vilapanaá¹ƒ __lÄ• lappanaá¹ƒ, _ tannissitameva lÄ• lappanaá¹
lakkhaá¹‡amassÄ• ti __tannissitalÄ• lappanalakkhaá¹‡o. _ pasÄ• dasaá¹…khÄ• te kÄ• ye n
dukkhasahagatakÄ• yaviÃ±Ã±Ä• á¹‡assa paá¹-ipÄ«á¸·anaá¹ƒ __kÄ• yapaá¹-ipÄ«á¸·anaá¹ƒ
etaá¹ƒ yathÄ• ``dhanunÄ• vijjhatÄ«â€™â€™ ti tadupanissayassa vÄ• aniá¹-á¹-harÅ«pass
``rÅ«pakÄ• yassa paá¹-ipÄ«á¸·anaâ€™â€™ ntipi vaá¹-á¹-ati. paá¹-ighasampayuttassa mana
__manovighÄ• taá¹ƒ. _ tadeva lakkhaá¹‡amassÄ• ti sabbattha yojetabbaá¹ƒ. Ã±Ä• tibyasan
paridevanÄ• yapi asakkuá¹‡antassa antogatasokasamuá¹-á¹-hito bhuso Ä• yÄ• so __upÄ•
appasannÄ• kÄ• ro evÄ• ti Ä• ha __ ``visÄ• dalakkhaá¹‡oâ€™â€™ _ti. sÄ• danaá¹ƒ pasÄ•
anupasaggopi hi saddo saupasaggo viya yathÄ• vuttassa atthassa bodhako yathÄ• ``gotra
sabbattha. tato vigamanaá¹ƒ __visÄ• do, _ appasannabhÄ• vo.

<96> vitakkanaá¹ƒ \Ne I 395/ __vitakkitaá¹ƒ, _ taá¹ƒ panatthato vitakkova, tathÄ• __vicÄ• n
tena vuttaá¹ƒ __ ``abhiniropanavasena pavatto vitakkoâ€™â€™ _tiÄ• di. __etenÄ• _ti vitakk
karaá¹‡aniddeso, hetuniddeso vÄ• . tenetamatthaá¹ƒ dÄ«peti ``khobhakarasabhÄ• vattÄ• v
taá¹ƒsahitampi jhÄ• naá¹ƒ tehi sauppÄ«á¸·anaá¹ƒ viya hotÄ«â€™â€™ ti, tenÄ• ha __ ``saka
[bhakaá¹‡á¸• akaá¹ƒ (aá¹-á¹-hakathÄ• yaá¹ƒ)] __viya khÄ• yatÄ«â€™â€™ _ti. oá¸·Ä• rikab
vitakkavicÄ• rasaá¹…khÄ• tena kaá¹‡á¹-akena saha pavattakathÄ• . kaá¹‡á¹-akasahitabhÄ•
loke hi sakaá¹‡á¹-akaá¹ƒ pharusakaá¹ƒ oá¸·Ä• rikanti vadanti.

<97> pÄ«tigataá¹ƒ __pÄ«tiyeva_ ``diá¹-á¹-higataâ€™â€™ ntiÄ• dÄ«su (Dhs 381; Nidd I 12
tabbhÄ• vavuttito. ayaÃ±hi saá¹ƒvaá¹‡á¹‡akÄ• naá¹ƒ pakati, yadidaá¹ƒ anatthakapadaá¹ƒ, t
á¹-hapetvÄ• atthavaá¹‡á¹‡anÄ• . tathÄ• hi tattha tattha dissati. ``yopanÄ• ti \Be I 452/ yo y
45) nibbÄ• nadhÄ• tÅ«ti nibbÄ• yanamattaâ€™â€™ nti ca Ä• di. yÄ• ya nimittabhÅ«tÄ• ya
cittaá¹ƒ __ubbilÄ• vitaá¹ƒ_ nÄ• ma, sÄ• yeva __ubbilÄ• vitattaá¹ƒ_ bhÄ• vavÄ• cakassa nin
pÄ«tiyÄ• uppannÄ• ya eva cittassa ubbilÄ• vanato tassa ubbilÄ• vitabhÄ• vo pÄ«tiyÄ• kat

``ubbilabhÄ• vakaraá¹‡aâ€™â€™ _nti.

<98> Ä• bhujanaá¹ƒ manasikaraá¹‡aá¹ƒ __Ä• bhogo. _ sammÄ• anukkamena, punappuna
__samannÄ• hÄ• ro. _ ayaá¹ƒ pana __á¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I 98) vuttanayo --- cittassa
Ä• rammaá¹‡e abhinatabhÄ• vo __Ä• bhogo. _ sukhena hi cittaá¹ƒ Ä• rammaá¹‡e abhinata
apanataá¹ƒ, nÄ• pi adukkhamasukhena viya anabhinataá¹ƒ, anapanataÃ±cÄ• ti. ettha ca ``n
khuppipÄ• sÄ• diabhibhÅ«tassa viya kÄ• mehi viveciyamÄ• nassa upÄ• dÄ• rammaá¹‡apat
manuÃ±Ã±abhojanaá¹ƒ bhuttÄ• vino viya pana uá¸·Ä• rakÄ• marasassa yÄ• vadatthaá¹ƒ ni
bhuttakÄ• matÄ• ya kÄ• mesu pÄ• tabyatÄ• na hoti, visayÄ• nabhigiddhanato visayehi dun
sayameva muccatÄ«â€™â€™ ti ca ayoniso ummujjitvÄ• kÄ• maguá¹‡asantappitatÄ• ya sa
byÄ• kÄ• si paá¹-hamavÄ• dÄ«. kÄ• mÄ• dÄ«naá¹ƒ Ä• dÄ«navadassitÄ• ya, paá¹-hamÄ• d
santabhÄ• vadassitÄ• ya ca paá¹-hamÄ• dijhÄ• nasukhatittiyÄ• saá¹ƒsÄ• radukkhupacche
dutiyÄ• divÄ• dino. idhÄ• pi ucchedavÄ• deva vuttappakÄ• ro vicÄ• ro yathÄ• sambhavaá¹ƒ
panettha viseso --- ekasmimpi attabhÄ• ve paÃ±ca vÄ• dÄ• labbhanti. paá¹-hamavÄ• de ya
attÄ• , evaá¹ƒ so diá¹-á¹-hadhammanibbÄ• nappatto. dutiyÄ• divÄ• desu yadi paá¹-hamavÄ
paá¹-hamajjhÄ• nÄ• disamaá¹…gÄ« \Ne I 396/, evaá¹ƒ sati diá¹-á¹-hadhammanibbÄ• nappa
viya idha pÄ• á¸·iyaá¹ƒ ``aÃ±Ã±o attÄ• â€™â€™ ti aÃ±Ã±aggahaá¹‡aá¹ƒ na kataá¹ƒ. katha
accantanibbÄ• napaÃ±Ã±Ä• pakassa attano diá¹-á¹-hadhammanibbÄ• navÄ• dassa sassata
ucchedadiá¹-á¹-hiyÄ• ti? taá¹ƒtaá¹ƒsukhavisesasamaá¹…gitÄ• paá¹-iladdhena bandhavimok
sakarÅ«peneva avaá¹-á¹-hÄ• nadÄ«panato. tesaÃ±hi tathÄ• paá¹-iladdhena kammabandha
diá¹-á¹-hadhammanibbÄ• nappatto attÄ• sakarÅ«peneva avaá¹-á¹-hÄ• sÄ«ti laddhi. tathÄ•
``ettÄ• vatÄ• kho bho \Be I 453/ ayaá¹ƒ attÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto
sassatabhÄ• vaÃ±Ä• pakacchÄ• yÄ• ya eva tesaá¹ƒ vÄ• dadassanaá¹ƒ katanti.

__ ``ettÄ• vatÄ• â€™â€™ _tiÄ• dinÄ• pÄ• á¸·iyatthasampiá¹‡á¸• anaá¹ƒ. tattha __yÄ• sa_
diá¹-á¹-hÄ«naá¹ƒ aniyamaniddesavacanaá¹ƒ. tassa imÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo kathit
niyatÄ• napekkhavacanaá¹ƒ vÄ• etaá¹ƒ ``yaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti Ä• gataá¹-á¹
paÃ±capaÃ±Ã±Ä• sa diá¹-á¹-hiyo. tÄ• su antÄ• nantikavÄ• dÄ• dÄ«naá¹ƒ sassatadiá¹-á¹-his
pakÄ• sitoyeva. kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ, pubbantÄ• parantÄ• eva diá¹-á¹-hÄ• bhinive
dassitÄ• , na pana tadubhayamekajjhanti? asambhavo evettha kÄ• raá¹‡aá¹ƒ. na hi pubban
tadubhayavinimutte majjhante diá¹-á¹-hikappanÄ• sambhavati tadubhayantaramattena ittar
paccuppannattabhÄ• vo tadubhayavemajjhaá¹ƒ, evaá¹ƒ sati diá¹-á¹-hikappanÄ• kkhamo tas
pubbantÄ• parantesuyeva antogadhoti kathaá¹ƒ tadubhayamekajjhaá¹ƒ adassitaá¹ƒ siyÄ• .
pubbantÄ• parantavantatÄ• ya ``pubbantÄ• parantoâ€™â€™ ti majjhanto vuccati, sopi ``pu
aparantakappikÄ• ca pubbantÄ• parantakappikÄ• cÄ• â€™â€™ ti upari vadantena bhagav
visuá¹ƒ katvÄ• vuttoyevÄ• ti daá¹-á¹-habbo. aá¹-á¹-hakathÄ• yampi ``sabbepi te pubbantÄ•
etena sÄ• maÃ±Ã±aniddesena, ekasesena vÄ• saá¹…gahitoti veditabbaá¹ƒ. aÃ±Ã±athÄ•
vuttavacanassa niravasesasaá¹…kaá¸• á¸• hanÄ• bhÄ• vato anatthakatÄ• Ä• pajjeyyÄ• ti.

pubbantÄ• parantakappikÄ• ti? ye antÄ• nantikÄ• hutvÄ• diá¹-á¹-hadhammanibbÄ• navÄ•
ubhayasambandhÄ• bhinivesino veditabbÄ• .

100-104__._ __ ``idÄ• nÄ«â€™â€™ _tiÄ• dinÄ• appanÄ• vacanadvayassa visesaá¹ƒ dass
rÄ• sikaraá¹‡atthe nipÄ• to. ekadhÄ• karotÄ«ti __ekajjha_ntipi neruttikÄ• , bhÄ• vanapuá¹ƒ
__iti_-saddo idamattho, iminÄ• pakÄ• rena pucchitvÄ• vissajjesÄ«ti attho. __ajjhÄ• saya_r
sassatucchedavasena diá¹-á¹-hijjhÄ• sayaá¹ƒ. tadubhayavasena hi sattÄ• naá¹ƒ saá¹ƒkilesa
ajjhÄ• sayo. tathÄ• hi vuttaá¹ƒ ---

``sassatucchedadiá¹-á¹-hi ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaâ€™â€™ nti || (Vism-mhá¹-
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• ; Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«t
verajjakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; vi0 vi0 á¹-Ä«0 I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• pi passit

taÃ±ca \Be I 454/ bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sat
Ã±eyyavisese uppajjanavasena anekabhedabhinnampi ``cattÄ• ro janÄ• sassatavÄ• dÄ• â
dvÄ• saá¹-á¹-hiyÄ• pabhedehi saá¹…gaá¹‡hanavasena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena pari
pamÄ• á¹‡abhÅ«tÄ• ya tulÄ• ya dhÄ• rayamÄ• no viya hotÄ«ti Ä• ha __ ``tulÄ• ya tulayanto
vakkhati ``antojÄ• lÄ«katÄ• â€™â€™ tiÄ• di (Sv I 146) __ ``sinerupÄ• dato vÄ• lukaá¹ƒ udd
pana etena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±assa Ã±Ä• á¹‡assa imissÄ• desanÄ• ya a
paramagambhÄ«ratÄ• vacanato.

ettha ca ``sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, etesaá¹ƒ vÄ• aÃ±Ã±atarena, n
bahiddhÄ• â€™â€™ ti vacanato, pubbantakappikÄ• dittayavinimuttassa ca kassaci diá¹-á¹-h
yÄ• ni tÄ• ni sÄ• maÃ±Ã±aphalÄ• disuttantaresu vuttappakÄ• rÄ• ni akiriyÄ• hetukanatthika
issarapakatipajÄ• patipurisakÄ• lasabhÄ• vaniyatiyadicchÄ• vÄ• dÄ• dippabhedÄ• ni diá¹-á
Vibh anuá¹-Ä«0 II 194-195 vÄ• kyakhandhesu passitabbaá¹ƒ) bahiddhÄ• pi dissamÄ• nÄ• n
saá¹…gahato antogadhatÄ• veditabbÄ• . kathaá¹ƒ? akiriyavÄ• do tÄ• va ``vaÃ±jho kÅ«á¹-a
kiriyÄ• bhÄ• vadÄ«panato sassatavÄ• de antogadho, tathÄ• ``sattime kÄ• yÄ• â€™â€™ tiÄ
pakudhavÄ• do, ``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™ tiÄ• d
ahetukavÄ• do ca adhiccasamuppannavÄ• de. ``natthi paro lokoâ€™â€™ tiÄ• di (DN I 171)
ucchedavÄ• de. tathÄ• hi tattha ``kÄ• yassa bhedÄ• ucchijjatÄ«â€™â€™ tiÄ• di (DN I 85)
__Ä• di_-saddena nigaá¹‡á¹-havÄ• dÄ• dayo saá¹…gahitÄ• .

yadipi \Ne I 398/ pÄ• á¸·iyaá¹ƒ (DN I 177) nÄ• á¹-aputtavÄ• dabhÄ• vena cÄ• tuyÄ• masaá
sattavatÄ• tikkamena vikkhepavÄ• ditÄ• ya nÄ• á¹-aputtavÄ• dopi saÃ±cayavÄ• do viya am
``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti (D

II 35) evaá¹ƒpakÄ• rÄ• vÄ• dÄ• pana ``rÅ«pÄ« attÄ• hoti arogo \Be I 455/ paraá¹ƒ maraá¹
saá¹…gahaá¹ƒ gacchanti. ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , atthi sattÄ• opapÄ• tikÄ•
sassatavÄ• de. ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , natthi sattÄ• opapÄ• tikÄ• â€™â
ucchedavÄ• de. ``hoti ca na hoti ca tathÄ• gato paraá¹ƒ maraá¹‡Ä• , atthi ca natthi ca sattÄ
ti evaá¹ƒpakÄ• rÄ• ekaccasassatavÄ• de. ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá
sattÄ• opapÄ• tikÄ• â€™â€™ ti evaá¹ƒpakÄ• rÄ• amarÄ• vikkhepavÄ• de. issarapakatipa
ekaccasassatavÄ• de. kaá¹‡Ä• davÄ• do, sabhÄ• vaniyatiyadicchÄ• vÄ• dÄ• ca adhiccasa
gacchanti. iminÄ• nayena suttantaresu, bahiddhÄ• ca aÃ±Ã±atitthiyasamaye dissamÄ• nÄ
imÄ• suyeva dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-hÄ«su antogadhatÄ• veditabbÄ• . te pana tattha t
vuccamÄ• nÄ• ganthavitthÄ• rakarÄ• , atitthe ca pakkhandanamiva hotÄ«ti na vitthÄ• rayin
atthavicÄ• raá¹‡Ä• ya aá¹-á¹-hakathÄ• yaá¹ƒ anuttÄ• natthapakÄ• sanameva hi amhÄ• kaá

``evamayaá¹ƒ yathÄ• nusandhivasena desanÄ• Ä• gatÄ• â€™â€™ ti vacanappasaá¹…ge
vibhajituá¹ƒ __ ``tayo hÄ«â€™â€™ _tiÄ• dimÄ• ha. atthantaranisedhanatthaÃ±hi visesanid
anusandhanaá¹ƒ __anusandhi, _ sambandhamattaá¹ƒ, yaá¹ƒ desanÄ• ya kÄ• raá¹‡aá¹-á¹-h
ntipi vuccati. pucchÄ• dayo hi desanÄ• ya bÄ• hirakÄ• raá¹‡aá¹ƒ tadanurÅ«pena desanÄ• p
tannissitattÄ• kÄ• raá¹‡ameva. abbhantarakÄ• raá¹‡aá¹ƒ pana mahÄ• karuá¹‡Ä• desanÄ•
Ä• vi bhavissati. pucchÄ• ya kato anusandhi __pucchÄ• nusandhi, _ pucchaá¹ƒ anusandhiá
suttassa sambandho pucchÄ• ya kato nÄ• ma hoti. pucchÄ• saá¹…khÄ• to anusandhi __pu
pucchÄ• nissitena hi anusandhinÄ• tannissayabhÅ«tÄ• pucchÄ• pi gahitÄ• ti. atha vÄ• an
_ pucchÄ• saá¹…khÄ• to anusandhi etassÄ• ti __pucchÄ• nusandhi, _ taá¹ƒtaá¹ƒsuttapade
anusandhÄ«yatÄ«ti __pucchÄ• nusandhi, _ pucchaá¹ƒ vacanasambandhaá¹ƒ katvÄ• desit
taá¹ƒtaá¹ƒsuttapadesova. __ajjhÄ• sayÄ• nusandhi_mhipi eseva nayo. anusandhÄ«yatÄ«ti
anusandhino anurÅ«paá¹ƒ vÄ• __yathÄ• nusandhi. _

pucchÄ• ya, ajjhÄ• sayena ca ananusandhiko Ä• dimhi desitadhammassa anurÅ«padhamm
tappaá¹-ipakkhadhammavasena \Ne I 399/ vÄ• pavatto uparisuttapadeso. tathÄ• \Be I 456
dhammena ... pe ... kakacÅ«pamÄ• Ä• gatÄ• â€™â€™ tiÄ• dinÄ• (Sv I 100-104) aá¹-á¹-ha
yathÄ• pÄ• á¸·imayaá¹ƒ vibhÄ• goti dasseti __ ``tatthÄ• â€™â€™ _tiÄ• dinÄ• . tattha ``evaâ
bhagavantaá¹ƒ etadavocÄ• â€™â€™ ti paá¹-hanti, taá¹ƒ na sundaraá¹ƒ sutte tathÄ• abhÄ•
nandagopÄ• lakasutte bhagavantaá¹ƒ etadavocÄ• â€™â€™ ti pana paá¹-hitabbaá¹ƒ tasmiâ
bhagavantaá¹ƒ etadavocÄ• â€™â€™ ti atthassa upapattito. idaÃ±hi saá¹ƒyuttÄ• gamavare
saá¹…gÄ«tasuttaá¹ƒ. gaá¹…gÄ• ya vuyhamÄ• naá¹ƒ dÄ• rukkhandhaá¹ƒ upamaá¹ƒ katvÄ•
desite nando gopÄ• lako ``ahamimaá¹ƒ paá¹-ipattiá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti bhagavat
upasampadaÃ±ca gahetvÄ• tathÄ• paá¹-ipajjamÄ• no nacirasseva arahattaá¹ƒ patto. tasm
``nandagopÄ• lakasuttaâ€™â€™ nti paÃ±Ã±Ä• yittha. ``kiá¹ƒ nu kho bhanteâ€™â€™ tiÄ• c
bhikkhu avoca. vuttaÃ±hi tattha ``evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavo
bhante, orimaá¹ƒ tÄ«raâ€™ ntiÄ• diâ€™â€™.

tatrÄ• yamattho --- __evaá¹ƒ vutte_ti ``sace kho bhikkhave, dÄ• rukkhandho na orimaá¹ƒ tÄ
upagacchatÄ«â€™â€™ tiÄ• dinÄ• gaá¹…gÄ• ya vuyhamÄ• naá¹ƒ dÄ• rukkhandhaá¹ƒ upa
kulaputte desite. __bhagavantaá¹ƒ etadavocÄ• _ti anusandhikusalatÄ• ya ``kiá¹ƒ nu kho bh
tiÄ• divacanamavoca. tathÄ• gato hi ``imissaá¹ƒ parisati nisinno anusandhi kusalo atthi, so
pucchissatÄ«â€™â€™ ti ettakeneva desanaá¹ƒ niá¹-á¹-hÄ• pesi. __orimaá¹ƒ tÄ«ra_nti orim
tathÄ• __pÄ• rimaá¹ƒ tÄ«ra_nti. __majjhe saá¹ƒsÄ«do_ti vemajjhe saá¹ƒsÄ«danaá¹ƒ nimm
ussÄ• do_ti jalamajjhe uá¹-á¹-hite thalasmiá¹ƒ ussÄ• rito Ä• ruá¸·ho. __manussaggÄ• ho_ti
sambandhÄ«bhÅ«tÄ• naá¹ƒ, manussehi vÄ• gahaá¹‡aá¹ƒ. tathÄ• __amanussaggÄ• ho_ti
udakÄ• vaá¹-á¹-ena gahaá¹‡aá¹ƒ. __antopÅ«tÄ«_ti vakkahadayÄ• dÄ«su apÅ«tikassÄ• pi g
abbhantaraá¹ƒpÅ«tÄ«ti.

__ ``atha kho aÃ±Ã±atarassa bhikkhunoâ€™â€™ _tiÄ• di majjhimÄ• gamavare uparipaá¹‡
__mahÄ• puá¹‡á¹‡amasuttaá¹ƒ_ (MN III 88-90) tatrÄ• yamattho --- __iti kirÄ• _ti ettha __kir
tena bhagavato yathÄ• desitÄ• ya attasuÃ±Ã±atÄ• ya attano aruciyabhÄ• vaá¹ƒ dÄ«peti. __
ambho sabhÄ• vadhammÄ• ti attho. yadi rÅ«paá¹ƒ anattÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ anat
457/ sapÄ• á¹-hasesayojanÄ• . __anattakatÄ• nÄ«_ti attanÄ• na katÄ• ni, anattabhÅ«tehi v
__kamattÄ• naá¹ƒ phusissantÄ«_ti kÄ«disamattabhÄ• vaá¹ƒ phusissanti. asati attani khand
tÄ• ni kammÄ• ni kaá¹ƒ nÄ• ma attÄ• naá¹ƒ attano phalena phusissanti, ko kammaphalaá¹ƒ
paá¹-isaá¹ƒvedissatÄ«ti vuttaá¹ƒ hoti. tassa bhikkhuno cetoparivitakkaá¹ƒ attano cetasÄ• ce
pariyaÃ±Ä• á¹‡asampayuttena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asampayuttena vÄ• aÃ±Ã±Ä• ya

__avidvÄ• _ti sutÄ• divirahena ariyadhammassa akovidatÄ• ya apaá¹‡á¸• ito. __vidvÄ• _ti
paá¹‡á¸• itÄ• dhivacanaá¹ƒ vidati jÄ• nÄ• tÄ«ti katvÄ• . __avijjÄ• gato_ti avijjÄ• ya upagato,
avinÄ«tatÄ• ya appahÄ«nÄ• vijjoti attho. __taá¹‡hÄ• dhipateyyena cetasÄ• _ti ``yadi ahaá¹ƒ
evaá¹ƒ sati mayÄ• katassa kammassa phalaá¹ƒ ko paá¹-isaá¹ƒvedeti, sati pana tasmiá¹ƒ si
kammaphalÅ«pabhogoâ€™â€™ ti taá¹‡hÄ• dhipatito Ä• gatena attavÄ• dupÄ• dÄ• nasaha
__atidhÄ• vitabba_nti atikkamitvÄ• dhÄ• vitabbaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- khaá¹‡ikattepi s
yasmiá¹ƒ santÄ• ne kammaá¹ƒ kataá¹ƒ, tattheva phalÅ«papattito dhammapuÃ±jamattassev
ekattanayaá¹ƒ micchÄ• gahetvÄ• ekena kÄ• rakavedakabhÅ«tena bhavitabbaá¹ƒ, aÃ±Ã±a
kammakammaphalÄ• namasambandho siyÄ• ti attattaniyasuÃ±Ã±atÄ• pakÄ• sanaá¹ƒ satth
maÃ±Ã±eyyÄ• ti. idÄ• ni anatidhÄ• vitabbataá¹ƒ vibhÄ• vetuá¹ƒ __ ``taá¹ƒ kiá¹ƒ maÃ±Ã±ath

__upari desanÄ• _ti desanÄ• samuá¹-á¹-hÄ• nadhammadÄ«pikÄ• ya heá¹-á¹-himadesanÄ•
desanÄ• samuá¹-á¹-hÄ• nadhammassa anurÅ«papaá¹-ipakkhadhammappakÄ• sanavasena
anurÅ«padhammappakÄ• sanavasena yathÄ• nusandhidassanametaá¹ƒ __ ``upari cha abh
tadavasesaá¹ƒ pana sabbampi paá¹-ipakkhadhammappakÄ• sanavasena. majjhimÄ• gama
cetÄ• ni suttÄ• ni. __kilesenÄ• _ti ``lobho cittassa upakkilesoâ€™â€™ tiÄ• dinÄ• kilesavas

__bhaá¹‡á¸• anenÄ• _ti vivÄ• dena. __akkhantiyÄ• _ti kopena. __kakacÅ«pamÄ• _ti kharap
__pi_-saddo apekkhÄ• yaá¹ƒ ``ayampi pÄ• rÄ• jikoâ€™â€™ tiÄ• dÄ«su (vi0 I 72-73, 167, 1
sampiá¹‡á¸• ane vÄ• , tena yathÄ• vatthasuttÄ• dÄ«su paá¹-ipakkhadhammappakÄ• sanav
458/, evaá¹ƒ imasmimpi brahmajÄ• leti apekkhanaá¹ƒ, sampiá¹‡á¸• anaá¹ƒ vÄ• karoti. tath
niccasÄ• rÄ• dipaÃ±Ã±Ä• pakÄ• naá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ vasena uá¹-á¹-hitÄ• yaá¹ƒ des
niccasÄ• rÄ• disuÃ±Ã±atÄ• pakÄ• sanena niá¹-á¹-hÄ• pitÄ• ti. __ ``tenÄ• â€™â€™ _tiÄ• di
yathÄ• vuttasaá¹ƒvaá¹‡á¹‡anÄ• ya guá¹‡aá¹ƒ dasseti.

paritassitavipphanditavÄ• ravaá¹‡á¹‡anÄ•

105-117__._ __mariyÄ• davibhÄ• gadassanattha_nti diá¹-á¹-higatikÄ• naá¹ƒ taá¹‡hÄ• diá¹-
tathÄ• gatÄ• naá¹ƒ jÄ• nanapassanena, sassatÄ• dimicchÄ• dassanassa ca sammÄ• dassa
saá¹…karÄ• bhÄ• va-vibhÄ• gappakÄ• sanatthaá¹ƒ. taá¹‡hÄ• diá¹-á¹-hiparÄ• mÄ• soyeva
tathÄ• gatÄ• namiva yathÄ• bhÅ«taá¹ƒ jÄ• nanapassanaá¹ƒ. taá¹‡hÄ• diá¹-á¹-hivipphandan
micchÄ• dassanavedayitaá¹ƒ, na tu sotÄ• pannassa sammÄ• dassanavedayitamiva niccala
mariyÄ• davibhÄ• gaá¹ƒ dasseti. tena vakkhati ``yena diá¹-á¹-hiassÄ• dena ... pe ... taá¹ƒ ve
``diá¹-á¹-hisaá¹…khÄ• tena ceva ... pe ... dassetÄ«â€™â€™ ti ca. ``tadapÄ«â€™â€™ ti vutt
somanassajÄ• tÄ• paÃ±Ã±apentÄ«ti attho labbhatÄ«ti dassetuá¹ƒ __ ``yenÄ• â€™â€™ _ti
hi avagatatthassevettha ta-saddena parÄ• masanaá¹ƒ. __diá¹-á¹-hiassÄ• denÄ• _ti diá¹-á¹-h
assÄ• dena. __ ``diá¹-á¹-hisukhenÄ• â€™â€™ _tiÄ• di tasseva vevacanaá¹ƒ. ajÄ• nantÄ• n
bhavantÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ tadapi vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ

__ ``yathÄ• bhÅ«tadhammÄ• naá¹ƒ sabhÄ• vaâ€™â€™ _nti ca avisesena vuttaá¹ƒ. na hi s
ajÄ• nanamattena micchÄ• abhinivisanti. sÄ• maÃ±Ã±ajotanÄ• ca visese avatiá¹-á¹-hati. ta
visesayojanÄ• kÄ• tabbÄ• --- ``sassato attÄ• ca loko cÄ• â€™â€™ ti idaá¹ƒ diá¹-á¹-hiá¹-á
evaá¹ƒgahitaá¹ƒ evaá¹ƒparÄ• maá¹-á¹-haá¹ƒ evaá¹ƒgatikaá¹ƒ hoti evaá¹ƒabhisamparÄ• yan
yathÄ• bhÅ«tamajÄ• nantÄ• naá¹ƒ apassantÄ• naá¹ƒ atha vÄ• yasmiá¹ƒ vedayite avÄ«tata
evaá¹ƒdiá¹-á¹-higataá¹ƒ upÄ• dÄ«yati, taá¹ƒ vedayitaá¹ƒ samudayaatthaá¹…gamÄ• dito yat
apassantÄ• nanti. evaá¹ƒ visesayojanÄ• ya hi yathÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡asamantacak
yathÄ• bhÅ«tamettha jÄ• nanaá¹ƒ, passanaÃ±ca hoti, na evaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ, ath
taá¹‡hÄ• diá¹-á¹-hiparÄ• mÄ• soyevÄ• ti imamatthaá¹ƒ imÄ• ya desanÄ• ya dassetÄ«ti pÄ•
cÄ• yaá¹ƒ desanÄ• mariyÄ• davibhÄ• gadassanatthaá¹ƒ jÄ• tÄ• .

__vedayita_nti \Be I 459/ ``sassato attÄ• ca loko cÄ• â€™â€™ ti (DN I 31) diá¹-á¹-hipaÃ±Ã
pavattaá¹ƒ diá¹-á¹-hissÄ• dasukhapariyÄ• yena vuttaá¹ƒ, tadapi anubhavanaá¹ƒ. __taá¹‡hÄ
upagatÄ• naá¹ƒ, pavattÄ• naá¹ƒ vÄ• tadeva vuttinayena vivarati __ ``kevalaá¹ƒ ... pe ... ved
__taÃ±ca kho paneta_nti ca yathÄ• vuttaá¹ƒ vedayitameva paccÄ• masati, tenetaá¹ƒ dÄ«pe
vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ vedayitamevÄ• â€™â€™ ti vacchinditvÄ• ``tadapi veday

paritassitavipphanditamevÄ• â€™â€™ ti puna sambandho kÄ• tabboti. tadapi tÄ• va na sar
heá¹-á¹-himaparicchedena mariyÄ• davibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``na sotÄ• pannassa das
vuttaá¹ƒ. __dassana_nti ca sammÄ• dassanasukhaá¹ƒ, maggaphalasukhanti vuttaá¹ƒ hoti.
labbhatÄ«ti eva-saddasÄ• matthiyato. ``paritassitavipphanditamevÄ• â€™â€™ ti hi vuttena
avipphanditaá¹ƒ hutvÄ• ekarÅ«pe avatiá¹-á¹-hati, atha kho taá¹ƒ vaá¹-á¹-Ä• misabhÅ«taá¹ƒ
diá¹-á¹-hitaá¹‡hÄ• sallÄ• nuviddhatÄ• ya sauppÄ«á¸·attÄ• vipphanditamevÄ• ti \Ne I 402/ a
tenevÄ• ha __ ``paritassitenÄ• â€™â€™ _tiÄ• di. ayamettha aá¹-á¹-hakathÄ• muttako sasa

evaá¹ƒ visesakÄ• raá¹‡ato dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni vibhajitvÄ• idÄ• ni avisesakÄ
dassetuá¹ƒ __ ``tatra bhikkhaveâ€™â€™ _tiÄ• dikÄ• desanÄ• Ä• raddhÄ• . sabbesaÃ±hi
avijjÄ• , taá¹‡hÄ• ca avisiá¹-á¹-hakÄ• raá¹‡aá¹ƒ. tattha __tadapÄ«_ti ``sassataá¹ƒ attÄ• na
paÃ±Ã±apentÄ«â€™â€™ ti ettha yadetaá¹ƒ ``sassato attÄ• ca loko cÄ• â€™â€™ ti paÃ±Ã
sukhÄ• dibhedaá¹ƒ tividhampi vedayitaá¹ƒ, tadapi yathÄ• kkamaá¹ƒ dukkhasallÄ• niccato, a
samudayatthaá¹…gamassÄ• dÄ• dÄ«navanissaraá¹‡ato vÄ• yathÄ• bhÅ«tamajÄ• nantÄ•
ca sukhÄ• dipatthanÄ• sambhavato, taá¹‡hÄ• ya ca upagatattÄ• taá¹‡hÄ• gatÄ• naá¹ƒ taá
diá¹-á¹-hivipphanditameva diá¹-á¹-hicalanameva. ``asati attani ko vedanaá¹ƒ anubhavatÄ«â€
kÄ• yavacÄ«dvÄ• resu diá¹-á¹-hiyÄ• copanappattimattameva, na pana diá¹-á¹-hiyÄ• paÃ±Ã
sassato atthÄ«ti adhippÄ• yoti. ekaccasassatÄ• dÄ«supi esa nayo.

phassapaccayavÄ• ravaá¹‡á¹‡anÄ•

<118> __paramparapaccayadassanattha_nti yaá¹ƒ diá¹-á¹-hiyÄ• mÅ«lakÄ• raá¹‡aá¹ƒ, tass
tassapi kÄ• raá¹‡anti evaá¹ƒ paccayaparamparadassanatthaá¹ƒ. yena hi taá¹‡hÄ• paritassi
diá¹-á¹-higatÄ• ni pavattanti, tassa vedayitaá¹ƒ paccayo, vedayitassÄ• pi phasso paccayoti
paccayaparamparavibhÄ• vinÄ« ayaá¹ƒ desanÄ• . kimatthiyaá¹ƒ pana paccayaparamparad
atthantaraviÃ±Ã±Ä• panatthaá¹ƒ. tena hi yathÄ• diá¹-á¹-hisaá¹…khÄ• to paÃ±Ã±Ä• panadh
yathÄ• sakaá¹ƒ paccayavaseneva uppajjanti, na paccayehi vinÄ• , evaá¹ƒ paÃ±Ã±apetabba
na ettha koci sassato attÄ• vÄ• loko vÄ• ti evamatthantaraá¹ƒ viÃ±Ã±Ä• pitaá¹ƒ hoti.
taá¹‡hÄ• diá¹-á¹-hipariphanditaá¹ƒ tadapi vedayitaá¹ƒ diá¹-á¹-hikÄ• raá¹‡abhÅ«tÄ• ya taá¹‡
phassapaccayÄ• hotÄ«ti attho.

<131> __tassa paccayassÄ• _ti tassa phassasaá¹…khÄ• tassa paccayassa. __diá¹-á¹-hive
paccayabhÅ«te vedayite, phassapadhÄ• nehi attano paccayehi nipphÄ• detabbe. sÄ• dheta
__balavabhÄ• vadassanattha_nti balavakÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ. tathÄ• hi vinÄ•
sampayuttadhammehi ca kehici vedanÄ• uppajjati, na pana kadÄ• cipi phassena vinÄ• , tas
vedanÄ• ya balavakÄ• raá¹‡aá¹ƒ. na kevalaá¹ƒ vedanÄ• ya eva, atha kho sesasampayuttad
visayo sace cittuppÄ• do phusanÄ• kÄ• ravirahito hoti, na tassa Ä• rammaá¹‡apaccayo bha
sampayuttadhammÄ• naá¹ƒ visesapaccayo. tathÄ• hi bhagavatÄ• __dhammasaá¹…gaá¹‡

vibhajantena ``phasso hotÄ«â€™â€™ ti phassasseva paá¹-hamamuddharaá¹‡aá¹ƒ kataá¹ƒ
sÄ• tisayamadhiá¹-á¹-hÄ• napaccayo eva. ``paá¹-isaá¹ƒvedissantÄ«â€™â€™ ti vuttattÄ• ``
etthÄ• dhikÄ• roti Ä• ha __ ``taá¹ƒ vedayitaâ€™â€™ _nti. gamyamÄ• natthassa vÄ• -sadda
kÄ• macÄ• rattÄ• , lopattÄ• , sesattÄ• pi ca esa na payutto. evamÄ«disesu. hoti cettha ---

``gamyamÄ• nÄ• dhikÄ• rato, lopato sesato cÄ• ti.

kÄ• raá¹‡ehi catÅ«hipi, na katthaci ravo yuttoâ€™â€™ ti ||

__ ``yathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• phassassa balavakÄ• raá¹‡atÄ• dassanena tadatth
__patato_ti patantassa. __thÅ«á¹‡Ä• _ti upatthambhakadÄ• russetaá¹ƒ adhivacanaá¹ƒ.

diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• navaá¹-á¹-akathÄ• vaá¹‡á¹‡anÄ•

<144> kiÃ±cÄ• pi \Be I 461/ imasmiá¹ƒ á¹-hÄ• ne pÄ• á¸·iyaá¹ƒ vedayitamanÄ• gataá¹ƒ, he
vÄ• resu adhikatattÄ• , upari ca ``phussa phussa paá¹-isaá¹ƒvedentÄ«â€™â€™ ti vakkham
padhÄ• nanti Ä• ha __ ``sabbadiá¹-á¹-hivedayitÄ• ni sampiá¹‡á¸• etÄ«â€™â€™ _ti. ``yepi te
Ä• gatassa ca pi-saddassa atthaá¹ƒ sandhÄ• ya __ ``sampiá¹‡á¸• etÄ«â€™â€™ _ti vuttaá¹
samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• ... pe ... sabbepi te chahi phassÄ• yatanehi phu
paá¹-isaá¹ƒvedentÄ«ti hi vedayitakiriyÄ• vasena taá¹ƒtaá¹ƒdiá¹-á¹-higatikÄ• naá¹ƒ sampiá¹‡
vedayitasampiá¹‡á¸• anameva jÄ• taá¹ƒ. sabbampi hi vÄ• kyaá¹ƒ kiriyÄ• padhÄ• nanti. __u
pakkhipanatthÄ• yÄ• _ti ``chahi phassÄ• yatanehÄ«â€™â€™ ti vutte upari phasse pakkhipa
pakkhipanaÃ±cettha vedayitassa phassapaccayatÄ• dassanameva. ``chahi phassÄ• yatane
paá¹-isaá¹ƒvedentÄ«â€™â€™ ti iminÄ• hi chahi ajjhattikÄ• yatanehi chaá¸·Ä• rammaá¹‡ap
ekantato chaphassahetukamevÄ• ti dassitaá¹ƒ hoti, tena vuttaá¹ƒ __ ``sabbe teâ€™â€™ _t

__kambojo_ti evaá¹ƒnÄ• makaá¹ƒ raá¹-á¹-haá¹ƒ. tathÄ• __dakkhiá¹‡Ä• patho. _ __ ``saÃ±
iminÄ• saÃ±jÄ• yanti etthÄ• ti adhikaraá¹‡attho __saÃ±jÄ• ti_-saddoti dasseti. evaá¹ƒ __sa
__Ä• yatana_-saddopi tadubhayatthe. __Ä• yatane_ti samosaraá¹‡abhÅ«te catumahÄ• pat
mahÄ• nigrodharukkhaá¹ƒ. idaÃ±hi aá¹…guttarÄ• game \Ne I 404/ paÃ±canipÄ• te saddhÄ
ca seyyathÄ• pi bhikkhave subhÅ«miyaá¹ƒ catumahÄ• pathe mahÄ• nigrodho samantÄ• pa
hotÄ«â€™â€™ ti (AN b V 38) tanniddeso vutto. __sati satiÄ• yatane_ti satisaá¹…khÄ• te kÄ
tatra tatreva sakkhitabbataá¹ƒ pÄ• puá¹‡Ä• tÄ«ti attho. Ä• yatanti ettha phalÄ• ni tadÄ• yatt
pavattanti, Ä• yabhÅ«taá¹ƒ vÄ• attano phalaá¹ƒ tanoti pavattetÄ«ti __Ä• yatanaá¹ƒ, _ kÄ• r
__sammantÄ«_ti upasammanti assÄ• saá¹ƒ janenti. __Ä• yatana_-saddo aÃ±Ã±esu viya na
Ä• ha __ ``paá¹‡á¹‡attimatteâ€™â€™ _ti, tathÄ• tathÄ• paÃ±Ã±attimatteti attho. rukkhaga
paá¹‡á¹‡attimatte hi araÃ±Ã±avohÄ• ro, araÃ±Ã±ameva ca araÃ±Ã±Ä• yatananti. __atthatt
__pi_-saddena Ä• karanivÄ• sÄ• dhiá¹-á¹-hÄ• natthe sampiá¹‡á¸• eti. ``hiraÃ±Ã±Ä• yatanaá

ntiÄ• dÄ«su \Be I 462/ hi Ä• kare, ``issarÄ• yatanaá¹ƒ vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• d
``kammÄ• yatanaá¹ƒ sippÄ• yatanaâ€™â€™ ntiÄ• dÄ«su adhiá¹-á¹-hÄ• ne pavattati, nissay

Ä• yatanti ettha Ä• karonti, nivasanti, adhiá¹-á¹-hahantÄ«ti yathÄ• kkamaá¹ƒ vacanattho. ca
phassÄ• dayo Ä• kiá¹‡á¹‡Ä• , tÄ• ni ca nesaá¹ƒ vÄ• so, adhiá¹-á¹-hÄ• naÃ±ca nissayapacc
atthattayamidha yujjatiyeva. kathaá¹ƒ yujjatÄ«ti Ä• ha __ ``cakkhÄ• dÄ«su hÄ«â€™â€™ _ti
saÃ±Ã±Ä• cetanÄ• cittanti ime phassapaÃ±camakÄ• dhammÄ• upalakkhaá¹‡avasena vu
taá¹ƒsampayuttadhammÄ• naá¹ƒ Ä• yatanabhÄ• vato, padhÄ• navasena vÄ• . tathÄ• hi cit
bhagavatÄ• teyeva ``phasso hoti, vedanÄ• , saÃ±Ã±Ä• , cetanÄ• , cittaá¹ƒ hotÄ«â€™â€™
__saÃ±jÄ• ya_nti tannissayÄ• rammaá¹‡abhÄ• vena tattheva uppattito. __samosara_nti tat
vatthudvÄ• rÄ• rammaá¹‡abhÄ• vena samosaraá¹‡ato. tÄ• ni ca nesaá¹ƒ kÄ• raá¹‡aá¹ƒ tes
pana yathÄ• vutto saÃ±jÄ• tidesÄ• diattho ruá¸·hivaseneva tattha tattha niruá¸·hatÄ• ya eva
__Ä• cariyaÄ• nandattherena_ vuttaá¹ƒ. ayaá¹ƒ pana padatthavivaraá¹‡amukhena pavatto
Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato __Ä• yatanaá¹ƒ. _ cakkhÄ• dÄ«su hi taá¹ƒt
cittacetasikÄ• dhammÄ• sena sena anubhavanÄ• dikiccena Ä• yatanti uá¹-á¹-hahanti ghaá
Ä• yabhÅ«te ca dhamme etÄ• ni tanonti vitthÄ• renti, Ä• yataÃ±ca saá¹ƒsÄ• radukkhaá¹ƒ n
iminÄ• nayenÄ• _ti ettha Ä• diatthena __iti_ saddena ``sotaá¹ƒ paá¹-iccÄ• â€™â€™ tiÄ• di
saá¹…gaá¹‡hÄ• ti.

tattha __tiá¹‡á¹‡a_nti cakkhupasÄ• darÅ«pÄ• rammaá¹‡acakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹
visayindriyaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ. tesaá¹ƒ samÄ• gamanabhÄ• vena gahetabbato __ ``pha
vutto. tathÄ• hi \Ne I 405/ so ``sannipÄ• tapaccupaá¹-á¹-hÄ• noâ€™â€™ ti vuccati. iminÄ•
sambandho. tena imamatthaá¹ƒ dasseti --- yathÄ• ``cakkhuá¹ƒpaá¹-icca ... pe ... phassoâ€™
421, 425, 426; SN a II 43, 45; II 4.61; Kv 465) etasmiá¹ƒ sutte vijjamÄ• nesupi saÃ±Ã±Ä• dÄ
sampayuttadhammesu vedanÄ• ya padhÄ• nakÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ phassasÄ
``phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dinÄ• phassaá¹ƒ Ä• diá¹ƒ katvÄ• \Be I 463/ ap
paccayaparamparaá¹ƒ dassetuá¹ƒ ``chahi phassÄ• yatanehÄ«â€™â€™ ti ca ``phussa phus
desanÄ• katÄ• ti. __phassÄ• yatanÄ• dÄ«nÄ«_ti __Ä• di_-saddena ``phussa phussÄ• â€™
saá¹…gaá¹‡hÄ• ti.

__ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• dinÄ• saddamattato codanÄ• lesaá¹ƒ dassetvÄ• __ ``tat
atthato taá¹ƒ pariharati. na Ä• yatanÄ• ni phusanti rÅ«pÄ• namanÄ• rammaá¹‡abhÄ• vato.
visamÄ• no ekadesena Ä• rammaá¹‡aá¹ƒ analliyamÄ• nopi phusanÄ• kÄ• rena pavatto phu
``phassova taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusatÄ«â€™â€™ _ti. teneva so ``phusanalakkh
saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti ca vuccati. ``chahi phassÄ• yatanehi phussa phussÄ• â
nissitavohÄ• rena phusanakiccÄ• ni katvÄ• dassanameva phasse upanikkhipanaá¹ƒ nÄ• m
ghosantÄ«â€™â€™ ti. __upanikkhipitvÄ• _ti hi phusanakiccÄ• ropanavasena phassasmiá¹ƒ
phassagatikÄ• ni katvÄ• phassupacÄ• raá¹ƒ Ä• ropetvÄ• ti vuttaá¹ƒ hoti. upacÄ• ro nÄ• ma

atthasiddhi ataá¹ƒsabhÄ• vato. atthasijjhanako pana taá¹ƒsabhÄ• voyeva attho gahetabboti
``tasmÄ• â€™â€™ _tiÄ• dimÄ• ha. yathÄ• hu ---

``atthaÃ±hi nÄ• tho saraá¹‡aá¹ƒ avoca,

na byaÃ±janaá¹ƒ lokahito mahesÄ«â€™â€™ ti ||

attano paccayabhÅ«tÄ• naá¹ƒ channaá¹ƒ phassÄ• naá¹ƒ vasena cakkhusamphassajÄ• yÄ
saá¹…khepato chabbidhaá¹ƒ sandhÄ• ya __ ``chaphassÄ• yatanasambhavÄ• vedanÄ• â€™
pana ---

``phassato chabbidhÄ• petÄ• , upavicÄ• rabhedato.

tidhÄ• nissitato dvÄ«hi, tidhÄ• kÄ• lena vaá¸• á¸• hitÄ• â€™â€™ ti || ---

aá¹-á¹-hasatapariyÄ• ye vuttanayena aá¹-á¹-hasatappabhedÄ• . mahÄ• vihÄ• ravÄ• sino ce
nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanaá¹ƒ \Ne I 406/, evaá¹ƒ phassaá¹ƒ, vedanaÃ±ca paccayapac
sasantatipariyÄ• pannaá¹ƒ dÄ«pento vipÄ• kameva icchanti, aÃ±Ã±e pana yathÄ• tathÄ• v
sakkÄ• vajjetunti sabbameva icchanti. __sÄ• _ti yathÄ• vuttappabhedÄ• vedanÄ• . __rÅ«p
``seá¹-á¹-hiputto \Be I 464/ brÄ• hmaá¹‡aputtoâ€™â€™ ti pitunÄ• mavasena viya Ä• ramma
rÅ«pataá¹‡hÄ• yÄ• va dhammataá¹‡hÄ• ti saá¹…khepato chabbidhÄ• ya. vitthÄ• rato pana

``rÅ«pataá¹‡hÄ• dikÄ• kÄ• ma-taá¹‡hÄ• dÄ«hi tidhÄ• puna.

santÄ• nato dvidhÄ• kÄ• la-bhedena guá¹‡itÄ• siyuâ€™â€™ nti || ---

evaá¹ƒ vuttaá¹-á¹-hasatappabhedÄ• ya. __upanissayakoá¹-iyÄ• _ti upanissayasÄ«sena. ka
upanissayapaccayova uddhaá¹-o, nanu sukhÄ• vedanÄ• , adukkhamasukhÄ• ca taá¹‡hÄ•
Ä• rammaá¹‡amattaÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayapakatÅ«panissayavas
Ä• rammaá¹‡amattapakatÅ«panissayavasena dvidhÄ• ti? saccametaá¹ƒ, upanissaye eva p
antogadhanti evamuddhaá¹-o. yuttaá¹ƒ tÄ• va Ä• rammaá¹‡Å«panissayassa upanissayasÄ•
antogadhatÄ• , kathaá¹ƒ pana Ä• rammaá¹‡amattaÄ• rammaá¹‡Ä• dhipatÄ«naá¹ƒ tattha an
Ä• rammaá¹‡asÄ• maÃ±Ã±ato Ä• rammaá¹‡Å«panissayena saá¹…gahitattÄ• Ä• rammaá¹‡
upanissaye eva antogadhatÄ• hoti. etadatthameva hi sandhÄ• ya ``upanissayenÄ• â€™â€™
``upanissayakoá¹-iyÄ• â€™â€™ ti vuttaá¹ƒ. siddhe hi satyÄ• rambho niyamÄ• ya vÄ• hoti a
vÄ• ti. evamÄ«disesu.

__catubbidhassÄ• _ti kÄ• mupÄ• dÄ• naá¹ƒ yÄ• va attavÄ• dupÄ• dÄ• nanti catubbidhassa

kÄ• mupÄ• dÄ• naá¹ƒ, kathaá¹ƒ sÄ• yeva tassa paccayo siyÄ• ti? saccaá¹ƒ, purimataá¹‡hÄ
pacchimataá¹‡hÄ• ya daá¸·habhÄ• vato purimÄ• yeva taá¹‡hÄ• pacchimÄ• ya paccayo bh
``kÄ• mupÄ• dÄ• naá¹ƒ upÄ• yÄ• so upakaá¹-á¹-hÄ• â€™â€™ tiÄ• dÄ«su viya __upa_-sad
apica dubbalÄ• taá¹‡hÄ• taá¹‡hÄ• yeva, balavatÄ« taá¹‡hÄ• kÄ• mupÄ• dÄ• naá¹ƒ. atha
taá¹‡hÄ• tamasi corÄ• naá¹ƒ hatthapasÄ• raá¹‡aá¹ƒ viya, sampattavisayaggahaá¹‡aá¹ƒ kÄ
hatthagatabhaá¹‡á¸• aggahaá¹‡aá¹ƒ viya. appicchatÄ• paá¹-ipakkhÄ• taá¹‡hÄ• . santuá¹-á
kÄ• mupÄ• dÄ• naá¹ƒ. pariyesanadukkhamÅ«laá¹ƒ taá¹‡hÄ• , Ä• rakkhadukkhamÅ«laá¹ƒ k
viseso kecivÄ• davasena Ä• cariyadhammapÄ• lattherena (Sv-pá¹- I 144) dassito purimana
I 144) sakavÄ• dabhÄ• vena vuttattÄ• .

asahajÄ• tassa \Ne I 407/ \Be I 465/ upÄ• dÄ• nassa upanissayakoá¹-iyÄ• , sahajÄ• tassa
yathÄ• lÄ• bhamattho gahetabbo. tattha asahajÄ• tÄ• anantaraniruddhÄ•
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanapaccayehi chadhÄ• paccay
Ä• rammaá¹‡amattaÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayehi tidhÄ• , taá¹ƒ sabb
saá¹…gahetvÄ• __ ``upanissayakoá¹-iyÄ• â€™â€™ _ti vuttaá¹ƒ. yasmÄ• ca taá¹‡hÄ• ya r
kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjati, tasmÄ• taá¹‡hÄ• kÄ• mupÄ• dÄ• nassa upanissayak
rÅ«pÄ• dibhede sammÅ«á¸·ho ``natthi dinnaâ€™â€™ ntiÄ• dinÄ• (DN I 171; MN I 445; II 9
136; SN b III 210; AN c 10.176, 217; Dhs 1221; Vibh 907, 925, 971) micchÄ• dassanaá¹ƒ, s
muccitukÄ• mo asuddhimagge suddhimaggaparÄ• masanaá¹ƒ, khandhesu attattaniyagÄ• h
gaá¹‡hÄ• ti. tasmÄ• itaresampi tiá¹‡á¹‡aá¹ƒ taá¹‡hÄ• upanissayakoá¹-iyÄ• paccayoti daá
pana sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatahetuvasena sattadhÄ• sah
sabbaá¹ƒ sahajÄ• tapaccayeneva saá¹…gahetvÄ• __ ``sahajÄ• takoá¹-iyÄ• â€™â€™ _ti v

__bhavassÄ• _ti kammabhavassa ceva upapattibhavassa ca. tattha cetanÄ• disaá¹…khÄ•
bhavagÄ• mikammaá¹ƒ kammabhavo. kÄ• mabhavÄ• dinavavidho upapattibhavo. tesu upa
upÄ• dÄ• naá¹ƒ upapattibhavahetubhÅ«tassa kammabhavassa kÄ• raá¹‡abhÄ• vato, tassa
pakatÅ«panissayavasena paccayo. kammÄ• rammaá¹‡akaraá¹‡akÄ• le pana kammasahaj
Ä• rammaá¹‡avasena paccayo. kammabhavassa pana sahajÄ• tassa sahajÄ• tamupÄ• dÄ•
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatavasena ceva hetumaggavasena
asahajÄ• tassa pana anantarassa asahajÄ• tamupÄ• dÄ• naá¹ƒ
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanavasena, itarassa ca nÄ• nan
pakatÅ«panissayavasena, sammasanÄ• dikÄ• lesu Ä• rammaá¹‡Ä• divasena ca paccayo. t
upanissayapaccaye, sahajÄ• tÄ• dike ca sahajÄ• tapaccaye pakkhipitvÄ• tathÄ• ti vuttaá¹ƒ
hesa anukaá¸• á¸• hanattho vÄ• . tena hi upanissayakoá¹-iyÄ• ceva sahajÄ• takoá¹-iyÄ• c

__bhavo_ \Be I 466/ __jÄ• tiyÄ• _ti ettha __bhavo_ti kammabhavo adhippeto. so hi jÄ• tiyÄ
upapattibhavo. jÄ• tiyeva hi upapattibhavoti, sÄ• ca paá¹-hamÄ• bhinibbattakhandhÄ• . ten
panettha savikÄ• rÄ• paÃ±cakkhandhÄ• daá¹-á¹-habbÄ• â€™â€™ _ti, tenÄ• yaá¹ƒ codan

I 408/ bhavoyeva, kathaá¹ƒ so jÄ• tiyÄ• paccayoâ€™â€™ ti, kathaá¹ƒ panetaá¹ƒ jÄ• nitabb
jÄ• tiyÄ• paccayoâ€™â€™ ti ce? bÄ• hirapaccayasamattepi kammavaseneva hÄ«napaá¹‡
bhagavÄ• ``kammaá¹ƒ satte vibhajati yadidaá¹ƒ hÄ«napaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti (MN I
nibbattivikÄ• rena savikÄ• rÄ• , na aÃ±Ã±ehi, te ca atthato upapattibhavoyeva, so eva ca ta
bhavitumayutto taá¹‡hÄ• ya kÄ• mupÄ• dÄ• nassa paccayabhÄ• ve viya purimapacchimÄ•
kammabhavoyeva upapattibhavasaá¹…khÄ• tÄ• ya jÄ• tiyÄ• kammapaccayena ceva pakat
atthaá¹ƒ dassetuá¹ƒ ``kammapaccayaá¹ƒ upanissayeneva saá¹…gahetvÄ• upanissayakoá¹
vuttaá¹ƒ. yasmÄ• pana jÄ• tiyÄ• sati jarÄ• maraá¹‡aá¹ƒ, jarÄ• maraá¹‡Ä• dinÄ• phuá¹-á¹-
sambhavanti, nÄ• sati, tasmÄ• jÄ• tijarÄ• maraá¹‡Ä• dÄ«naá¹ƒ upanissayavasena paccayo
paccayoâ€™â€™ _ti vitthÄ• rato atthavinicchayassa akatattÄ• , sahajÄ• tÅ«panissayasÄ«s
ca, dassitattÄ• , aá¹…gÄ• dividhÄ• nassa ca anÄ• maá¹-á¹-hattÄ• __ ``ayamettha saá¹…kh
mahÄ• visayattÄ• paá¹-iccasamuppÄ• davicÄ• raá¹‡Ä• ya niravasesÄ• ayaá¹ƒ kuto laddha
``vitthÄ• ratoâ€™â€™ _tiÄ• dinÄ• . __ ``idha panassÄ• â€™â€™ _tiÄ• dinÄ• pÄ• á¸·iyamp
ekadeseneva kathitÄ• ti dasseti. tattha __idhÄ• _ti imasmiá¹ƒ brahmajÄ• le. __assÄ• _ti paá
__payojanamattamevÄ• _ti diá¹-á¹-hiyÄ• kÄ• raá¹‡abhÅ«tavedanÄ• vasena ekadesamattaá
``mattamevÄ• â€™â€™ ti hi avadhÄ• raá¹‡atthe pariyÄ• yavacanaá¹ƒ ``appaá¹ƒ vassasata
vijjatÄ«â€™â€™ tiÄ• dÄ«su viya aÃ±Ã±amaÃ±Ã±atthÄ• vabodhanavasena sapayojanattÄ•
payojanasaá¹…khÄ• taá¹ƒ pamÄ• á¹‡ameva, na taduttarÄ«ti attho. __ ``matta_-saddo avad
sanniá¹-á¹-hÄ• neâ€™â€™ tipi vadanti. evaá¹ƒ sabbattha. hoti cettha ---

``mattamevÄ• ti \Be I 467/ ekatthaá¹ƒ, mattapadaá¹ƒ pamÄ• á¹‡ake.

mattÄ• vadhÄ• raá¹‡e vÄ• , sanniá¹-á¹-hÄ• namhi cetaraâ€™â€™ nti ||

ekadesenevidha pÄ• á¸·iyaá¹ƒ kathitattÄ• paá¹-iccasamuppÄ• dassa tathÄ• kathane sadd
kÄ• raá¹‡aá¹ƒ dassento __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. tena imamadhippÄ• y
kathento bhagavÄ• avijjÄ• -taá¹‡hÄ• -diá¹-á¹-hÄ«namaÃ±Ã±atarasÄ«sena kathesi, tesu idh
kathento vedanÄ• ya diá¹-á¹-hiyÄ• balavakÄ• raá¹‡attÄ• vedanÄ• mÅ«lakaá¹ƒ ekadesame
kathesÄ«â€™â€™ ti. etÄ• ni ca suttÄ• ni aá¹…guttaranikÄ• ye dasanipÄ• te (AN c 10.61 vÄ
__purimakoá¹-i na paÃ±Ã±Ä• yatÄ«_ti asukassa nÄ• ma sammÄ• sambuddhassa, cakkava
na tato \Ne I 409/ pubbeti evaá¹ƒ avijjÄ• ya purimo Ä• dimariyÄ• do appaá¹-ihatassa mama
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assÄ• pi na paÃ±Ã±Ä• yati tatÄ• mariyÄ• dassa avijjamÄ• nattÄ
iminÄ• mariyÄ• dÄ• bhÄ• vena ayaá¹ƒ avijjÄ• kÄ• maá¹ƒ vuccati. __atha ca panÄ• _ti eva
mariyÄ• dÄ• bhÄ• vena vuccamÄ• nÄ• pi. __idappaccayÄ• _ti imasmÄ• paÃ±canÄ«varaá¹
sambhavatÄ«ti evaá¹ƒ dhammaniyÄ• mena avijjÄ• ya koá¹-i __paÃ±Ã±Ä• yatÄ«_ti attho. ``k
`paÃ±ca nÄ«varaá¹‡Ä• â€™ tissa vacanÄ«yaâ€™â€™ nti (AN c 10.61) hi tattheva vuttaá¹ƒ
``Ä• savapaccayÄ• â€™â€™ ti (Sv-pá¹- I 144) Ä• ha, taá¹ƒ udÄ• haraá¹‡asuttena na samet
__idappaccayo_ ma-kÄ• rassa da-kÄ• rÄ• desavasena. saddavidÅ« pana ``Ä«disassa payo

pakatÄ«â€™â€™ ti vadanti, ayuttamevetaá¹ƒ vaá¹‡á¹‡avikÄ• rÄ• divasena nÄ• nÄ• payoga
vaá¹‡á¹‡avikÄ• rena ``amÅ«â€™â€™ ti vuttepi ``asÅ«â€™â€™ ti dissati, ``imesÅ«â€™â€™
evamidhÄ• pi vaá¹‡á¹‡avikÄ• ro ca vÄ• kye viya samÄ• sepi labbhateva yathÄ• ``jÄ• nipati
kimettha vattabbaá¹ƒ, pabhinnapaá¹-isambhidena Ä• yasmatÄ• mahÄ• kaccÄ• yanattheren
daá¹-á¹-habbaá¹ƒ.

__bhavataá¹‡hÄ• yÄ• _ti bhavasaÃ±Ã±ojanabhÅ«tÄ• ya taá¹‡hÄ• ya. __idappaccayÄ• _ti
cÄ• hÄ• ro bhavataá¹‡hÄ• ya, `avijjÄ• â€™ tissa vacanÄ«yaâ€™â€™ nti hi vuttaá¹ƒ. __bha
sassatadiá¹-á¹-hiyÄ• . __ idappaccayÄ• _ti idha pana \Be I 468/ vedanÄ• paccayÄ• tveva at
eva kathetabbÄ• , kimatthiyaá¹ƒ pana paá¹-iccasamuppÄ• dakathananti anuyogenÄ• ha __
idaá¹ƒ vuttaá¹ƒ hoti --- anulomena paá¹-iccasamuppÄ• dakathÄ• nÄ• ma vaá¹-á¹-akathÄ• ,
ete diá¹-á¹-higatikÄ• yÄ• vidaá¹ƒ micchÄ• dassanaá¹ƒ na paá¹-inissajjanti, tÄ• va iminÄ• p
vaá¹-á¹-eyeva nimujjantÄ«ti dassesÄ«ti. __ito_ bhavÄ• dito. __ettha_ bhavÄ• dÄ«su. esa na
iminÄ• apariyantaá¹ƒ aparÄ• paruppattiá¹ƒ dasseti. __vipannaá¹-á¹-hÄ• _ti vividhena nÄ• s

vivaá¹-á¹-akathÄ• divaá¹‡á¹‡anÄ•

<145> __diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• na_nti diá¹-á¹-higatikÄ• naá¹ƒ micchÄ• gÄ• hadassa
adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ, diá¹-á¹-higatikavasena puggalÄ• dhiá¹-á¹-hÄ• nanti vuttaá¹ƒ hot
puggalÄ• dhiá¹-á¹-hÄ• nadhammadesanÄ• hesÄ• . __yuttayogabhikkhuadhiá¹-á¹-hÄ• na_n
bhikkhÅ«namadhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ, bhikkhuvasena puggalÄ• dhiá¹-á¹-hÄ• nanti vuttaá
vaá¹-á¹-ato vigataá¹ƒ. __ ``yehÄ«â€™â€™ _tiÄ• dinÄ• diá¹-á¹-higatikÄ• naá¹ƒ micchÄ• das
vedanÄ• ya paccayabhÅ«taá¹ƒ heá¹-á¹-hÄ• vuttameva phassÄ• yatanamidha gahitaá¹ƒ des
I 410/ dasseti. __vedanÄ• kammaá¹-á¹-hÄ• ne_ti ``vedanÄ• naá¹ƒ samudayaâ€™â€™ ntiÄ•
sandhÄ• ya vuttaá¹ƒ. kiÃ±cimattameva visesoti Ä• ha __ ``yathÄ• panÄ• â€™â€™ _tiÄ• di
phassanirodhÄ• â€™â€™ ti vuttaá¹ƒ kÄ• raá¹‡aá¹ƒ. __ ``Ä• hÄ• rasamudayÄ• â€™â€™ _t
veditabbo. so hi ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena pacca
__paá¹-á¹-hÄ• ne_ vacanato kammasamuá¹-á¹-hÄ• nÄ• nampi cakkhÄ• dÄ«naá¹ƒ upatthan
``nÄ• marÅ«pasamudayÄ• â€™â€™ _tiÄ• dÄ«su vedanÄ• dikkhandhattayameva nÄ• maá¹
saá¸·Ä• yatanaâ€™â€™ nti vacanato sabbesu chasu phassÄ• yatanesu ``nÄ• marÅ«pasan
icceva vattabbaá¹ƒ, atha kasmÄ• cakkhÄ• yatanÄ• dÄ«su ``Ä• hÄ• rasamudayÄ• Ä• hÄ• r
saccametaá¹ƒ avisesena, idha pana evampi cakkhÄ• dÄ«su sambhavatÄ«ti visesato dasset
daá¹-á¹-habbaá¹ƒ.

uttaritarajÄ• naneneva diá¹-á¹-higatassa jÄ• nanampi siddhanti katvÄ• pÄ• á¸·iyamanÄ• ga
jÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. __sÄ«lasamÄ• dhipaÃ±Ã±Ä• yo_ lokiyalokuttaramissakÄ•
heá¹-á¹-himÄ• phalasamÄ• pattiyo ``yÄ• va arahattÄ• â€™â€™ ti \Be I 469/ aggaphalassa
paccakkhÄ• numÄ• nena cettha pajÄ• nanÄ• , tenevÄ• ha __ ``bahussuto ganthadharo bhik

yathÄ• lÄ• bhaá¹ƒ vÄ• yojetabbaá¹ƒ. __desanÄ• panÄ• _ti ettha __pana_-saddo aruciyattl
yadipi anÄ• gÄ• miÄ• dayo yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, tathÄ• pi arahato ukkaá¹ƒsagativ
arahattanikÅ«á¹-ena niá¹-á¹-hÄ• pitÄ• ti. suvaá¹‡á¹‡ageho viya ratanamayakaá¹‡á¹‡ikÄ• ya
arahattakaá¹‡á¹‡ikÄ• ya niá¹-á¹-hÄ• pitÄ• ti attho. ettha ca ``yato kho ... pe ... pajÄ• nÄ• tÄ«
dhammassa niyyÄ• nikabhÄ• vena saddhiá¹ƒ saá¹…ghassa suppaá¹-ipattiá¹ƒ dasseti, tenev
evaá¹ƒ jÄ• nÄ• tÄ«ti? khÄ«á¹‡Ä• savo jÄ• nÄ• ti, yÄ• va Ä• raddhavipassako jÄ• nÄ• tÄ«â€
bhikkhusaá¹…gho dassito, tena yadetaá¹ƒ heá¹-á¹-hÄ• vuttaá¹ƒ ``bhikkhusaá¹…ghavasenÄ
I 8), taá¹ƒ yathÄ• rutavaseneva dÄ«pitaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<146> __ ``desanÄ• jÄ• lavimutto diá¹-á¹-igatiko nÄ• ma natthÄ«â€™â€™ _ti dassanaá¹ƒ
kevalaparipuá¹‡á¹‡ataá¹ƒ Ã±Ä• petunti veditabbaá¹ƒ. anto jÄ• lassÄ• ti __antojÄ• laá¹ƒ, _ d
antojÄ• le akatÄ• pi tannissitavÄ• dappavesanavasena katÄ• ti __antojÄ• lÄ«katÄ• , _ anto
vÄ• __antojÄ• lÄ• , _ dabbavasena anantojÄ• lÄ• pi tannissitavÄ• davasena antojÄ• lÄ• ka
abhÅ«tatabbhÄ• ve karÄ• sabhÅ«yoge vikÄ• ravÄ• cakato Ä«paccayo, antasarassa vÄ• Ä
``dhavalÄ«kÄ• ro, kabaá¸·Ä«kÄ• roâ€™â€™ ti (SN a I 181), imamatthaá¹ƒ \Ne I 411/ dasse
_tiÄ• di vuttaá¹ƒ. nissitÄ• avasitÄ• va hutvÄ• ummujjamÄ• nÄ• ummujjantÄ«ti attho. __mÄ
bhÄ• venabhÄ• valakkhaá¹‡attho appahÄ«nena ummujjanabhÄ• vena puna ummujjanabhÄ
``osÄ«dantÄ• â€™â€™ _tiÄ• dÄ«supi __anta_-saddo. ummujjaneneva avuttassÄ• pi nimujj
``osÄ«dantÄ• â€™â€™ _tiÄ• dinÄ• . tattha apÄ• yÅ«papattivasena adho osÄ«danaá¹ƒ, sam
uddhamuggamanaá¹ƒ. tathÄ• parittabhÅ«mimahaggatabhÅ«mivasena, diá¹-á¹-hiyÄ• olÄ«n
pubbantÄ• nudiá¹-á¹-hiaparantÄ• nudiá¹-á¹-hivasena ca yathÄ• kkamaá¹ƒ yojetabbaá¹ƒ. __
antogadhÄ• . tabbhÄ• vo ca tadÄ• baddhenÄ• ti vuttaá¹ƒ __ ``etena Ä• baddhÄ• â€™â€™
_tiÄ• dinÄ• yathÄ• vuttapÄ• á¸·iyÄ• Ä• pannatthaá¹ƒ dasseti.

idÄ• ni \Be I 470/ upamÄ• saá¹ƒsandanamÄ• ha __ ``kevaá¹-á¹-o viyÄ• â€™â€™ _tiÄ• dinÄ
paricaratÄ«ti __kevaá¹-á¹-o, _ macchabandho. kÄ• maá¹ƒ kevaá¹-á¹-antevÄ• sÄ«pi pÄ• á¸·i
tadanugatikovÄ• ti tathÄ• vuttaá¹ƒ. __dasasahassilokadhÄ• tÅ«_ti jÄ• tikkhettaá¹ƒ sandhÄ•
paá¹-ivedhasambhavato, aÃ±Ã±esaÃ±ca taggahaá¹‡eneva gahitattÄ• . aÃ±Ã±atthÄ• pi hi d
pariyÄ• pannÄ• antojÄ• lÄ«katÄ• va. __oá¸·Ä• rikÄ• _ti pÄ• kaá¹-abhÄ• vena thÅ«lÄ• . __t

<147> __ ``sabbadiá¹-á¹-hÄ«naá¹ƒ saá¹…gahitattÄ• â€™â€™ _ti etena vÄ• dasaá¹…gaha
dasseti. __attano ... pe ... dassento_ti desanÄ• kusalatÄ• ya yathÄ• vuttesu diá¹-á¹-higatikÄ
ummujjananimujjanaá¹-á¹-hÄ• nabhÅ«tesu katthacipi bhavÄ• dÄ«su attano anavarodhabhÄ
__nayantÄ«_ti satte icchitaá¹-á¹-hÄ• namÄ• vahanti, taá¹ƒ pana tathÄ• Ä• kaá¸• á¸• hanava
``gÄ«vÄ• yÄ• â€™â€™ _tiÄ• di. __ ``nettisadisatÄ• yÄ• â€™â€™ _ti iminÄ• sadisavohÄ• n
dasseti. __ ``sÄ• hÄ«â€™â€™ _tiÄ• di sadisatÄ• vibhÄ• vanÄ• . __gÄ«vÄ• yÄ• _ti ettha m
sambandhÄ«niddeso __netÄ«_ti etthÄ• pi kammabhÄ• vena sambajjhitabbo nÄ«-saddassa
Ä• khyÄ• tapayoge ca bahulaá¹ƒ sÄ• mivacanassa kattukammatthajotakattÄ• . __assÄ• _ti

bhavanetti ucchinnÄ• ti sambandho. __puna appaá¹-isandhikabhÄ• vÄ• _ti sÄ• matthiyattha
vutteyeva hi puna appaá¹-isandhikabhÄ• vo vutto nÄ• ma tasseva adassanassa padhÄ• nal
dakkhantÄ«â€™â€™ _ti ettha anÄ• gatavacanavasena padasiddhi ``yatra hi nÄ• ma sÄ• va
dakkhati vÄ• sakkhiá¹ƒ vÄ• karissatÄ«â€™â€™ tiÄ• dÄ«su (Vin III 228; SN a II 202) viyÄ•
dakkhissantÄ«â€™â€™ _ti iminÄ• . kiá¹ƒ vuttaá¹ƒ hotÄ«ti Ä• ha __ ``apaá¹‡á¹‡attikabhÄ• v
_ti. __apaá¹‡á¹‡attikabhÄ• va_nti ca dharamÄ• nakapaá¹‡á¹‡attiyÄ• eva apaá¹‡á¹‡attikabl
atÄ«tapaá¹‡á¹‡attiyÄ• pana tathÄ• gatapaá¹‡á¹‡atti \Ne I 412/ yÄ• va sÄ• sanantaradhÄ• n
aÃ±Ã±abuddhuppÄ• desu pavattati eva yathÄ• adhunÄ• vipassiÄ• dÄ«naá¹ƒ. tathÄ• hi va
bhavissatÄ«â€™â€™ ti (Sv I 147) paÃ±Ã±Ä• ya cettha paá¹‡á¹‡Ä• desoti neruttikÄ• .

__kÄ• yo_ti attabhÄ• vo, yo rÅ«pÄ• rÅ«padhammasamÅ«ho. evaÃ±hissa ambarukkhasadi
rÅ«pakkhandhacakkhÄ• yatanacakkhudhÄ• tÄ• dÄ«naá¹ƒ ambapakkasadisatÄ• \Be I 471/
__paÃ±capakkadvÄ• dasapakkaaá¹-á¹-hÄ• rasapakkaparimÄ• á¹‡Ä• _ti paÃ±capakkaparim
dvÄ• dasapakkaparimÄ• á¹‡Ä• ekÄ• , aá¹-á¹-hÄ• rasapakkaparimÄ• á¹‡Ä• ekÄ• ti tividhÄ•
piá¹‡á¸• o etassÄ• ti __piá¹‡á¸• Ä«, _ thavako. __tadanvayÄ• nÄ«_ti vaá¹‡á¹-Ä• nugatÄ• ni
vaá¹‡á¹-aá¹ƒ anugatÄ• nÄ«â€™â€™ _ti.

__maá¹‡á¸• Å«kakaá¹‡á¹-akavisasamphassa_nti visavantassa bhekavisesassa kaá¹‡á¹-ak
samphassaá¹ƒ, maá¹‡á¸• Å«kakaá¹‡á¹-ake vijjamÄ• nassa visassa samphassaá¹ƒ vÄ• . sal
idha maá¹‡á¸• Å«ko nÄ• ma, yo ``pÄ• sÄ• á¹‡akacchapoâ€™â€™ ti voharanti, tassa naá¹…
á¹-hito kaá¹‡á¹-akotipi vadanti. ekaá¹ƒ visamacchakaá¹‡á¹-akantipi eke. __kirÄ• _ti anussav
ettha ca vaá¹‡á¹-acchede vaá¹‡á¹-Å«panibandhÄ• naá¹ƒ ambapakkÄ• naá¹ƒ ambarukkhato
bhavanetticchede tadupanibandhÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ santÄ• nato vicchedoti ettÄ•
opammaá¹ƒ, tadavasesaá¹ƒ pana atthato laddhamevÄ• ti daá¹-á¹-habbaá¹ƒ.

<148> __buddhabala_nti buddhÄ• naá¹ƒ Ã±Ä• á¹‡abalaá¹ƒ. __kathitasuttassa nÄ• mÄ• _ti
sambhÄ• vane nipÄ• to, tena ``evampi nÄ• ma kathitasuttassÄ• â€™â€™ ti vuttanayena su
__handÄ• _ti vossaggatthe. tena hi adhunÄ• va gaá¹‡hÄ• pessÄ• mi. na papaÃ±caá¹ƒ karis

__dhammapariyÄ• ye_ti dhammadesanÄ• saá¹…khÄ• tÄ• ya pÄ• á¸·iyÄ• . __idhattho_ti di
__parattho_ti samparÄ• yahitaá¹ƒ, tadubhayattho vÄ• . bhÄ• sitatthopi yujjati ``dhammajÄ•
tantidhammassa gahitattÄ• . __ihÄ• ti_ idha sÄ• sane. __na_nti nipÄ• tamattaá¹ƒ ``na naá¹
gotamoâ€™â€™ tiÄ• dÄ«su viya. nti __dhammÄ• _ti pÄ• á¸·idhammÄ• . sabbena sabbaá¹ƒ
atthasaá¹…khÄ• taá¹ƒ jÄ• lamettthÄ• ti __atthajÄ• laá¹ƒ. _ tathÄ• __dhammajÄ• laá¹ƒ brah
diá¹-á¹-hijÄ• la_nti etthÄ• pi. saá¹…gÄ• maá¹ƒ vijinÄ• ti etenÄ• ti __saá¹…gÄ• mavijayo, _ s
paÃ±cahi mÄ• rehi samÄ• gamanaá¹ƒ abhiyujjhananti Ä• ha __ ``devaputtamÄ• rampÄ«â€™
hi __atthajÄ• laá¹ƒ. _ byaÃ±janasampattiyÄ• , sÄ«lÄ• dianavajjadhammaniddesato \Ne I 41

seá¹-á¹-haá¹-á¹-hena brahmabhÅ«tÄ• naá¹ƒ maggaphalanibbÄ• nÄ• naá¹ƒ vibhattattÄ• __b
diá¹-á¹-ivivecanamukhena suÃ±Ã±atÄ• pakÄ• sanena sammÄ• diá¹-á¹-hiyÄ• vibhattattÄ• _
titthiyavÄ• danimmaddanupÄ• yattÄ• __anuttaro saá¹…gÄ• mavijayo_ti evampettha atthay

__nidÄ• nÄ• vasÄ• nato_ti \Be I 472/ ``atha bhagavÄ• anuppattoâ€™â€™ ti vacanasaá¹…
mariyÄ• dÄ• vadhivacanaÃ±hetaá¹ƒ. apica __nidÄ• nÄ• vasÄ• nato_ti nidÄ• napariyosÄ• n
nidÄ• nÄ• vasÄ• nabhÅ«tato ``mamaá¹ƒ vÄ• bhikkhave, pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€
vacanato. Ä• bhividhiavadhivacanaÃ±hetaá¹ƒ. idaÃ±ca __ ``avocÄ• â€™â€™ _ti kiriyÄ• sa
``nidÄ• nena Ä• dikalyÄ• á¹‡aâ€™â€™ nti vacanato pana nidÄ• nampi nigamanaá¹ƒ viya s
__alabbha ... pe ... gambhÄ«ranti_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa visesanaá¹ƒ.

<149> yathÄ• anattamanÄ• attano anatthacaratÄ• ya paramanÄ• verimanÄ• nÄ• ma ho
__dhammapade, _ __udÄ• ne_ ca ---

``diso disaá¹ƒ yaá¹ƒ taá¹ƒ kayirÄ• , verÄ« vÄ• pana verinaá¹ƒ.

micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, pÄ• piyo naá¹ƒ tato kareâ€™â€™ ti || (Dhp 42; Ud 33).

na evamime anattamanÄ• , ime pana attano atthacaratÄ• ya __attamanÄ• _ nÄ• ma hontÄ
_ti. sakamanatÄ• ca pÄ«tiyÄ• gahitacittattÄ• ti dasseti __ ``buddhagatÄ• yÄ• â€™â€™ _ti

ayaá¹ƒ pana aá¹-á¹-hakathÄ• to aparo nayo --- __attamanÄ• _ti samattamanÄ• , imÄ• ya d
paripuá¹‡á¹‡amanasaá¹…kappÄ• ti attho. __desanÄ• vilÄ• so_ desanÄ• ya vijambhanaá¹ƒ
desanÄ• kiccanipphÄ• dakaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva. karavÄ«kassa rutamiva
__karavÄ«karutamaÃ±jÅ«, _ tena. __amatÄ• bhisekasadisenÄ• _ti kÄ• yacittadarathavÅ«p
sabbasambhÄ• rÄ• bhisaá¹…khataá¹ƒ udakaá¹ƒ dÄ«ghÄ• yukatÄ• saá¹ƒvattanato __amata
brahmuno saro viya aá¹-á¹-haá¹…gasamannÄ• gato saro yassÄ• ti__brahmassaro, _ tena.
taá¹‡hÄ• yati, tenÄ• ha __ ``taá¹‡hÄ• yampi Ä• gatoâ€™â€™ _ti. anekatthattÄ• dhÄ• tÅ«n
upagacchanti sevantÄ«ti atthoti Ä• ha __ ``upagamanepÄ«â€™â€™ _ti.

tathÄ• \Ne I 414/ __abhinandantÄ«_ti sampaá¹-icchantÄ«ti atthamÄ• ha __ ``sampaá¹-icch
__abhinanditvÄ• _ti vuttoyevattho __ ``anumoditvÄ• â€™â€™ _ti iminÄ• pakÄ• sitoti sandh
``anumodanepÄ«â€™â€™ _ti vuttaá¹ƒ.

imamevatthaá¹ƒ \Be I 473/ gÄ• thÄ• bandhavasena dassetuá¹ƒ __ ``subhÄ• sitaâ€™â€™ _
__subhÄ• sitaá¹ƒ, _ atthato __sulapitaá¹ƒ. _ sÄ«lappakÄ• sanena vÄ• subhÄ• sitaá¹ƒ, suÃ
__sulapitaá¹ƒ. _ diá¹-á¹-hivibhajanena vÄ• __subhÄ• sitaá¹ƒ, _ tannibbedhakasabbaÃ±Ã±u
__sulapitaá¹ƒ. _ evaá¹ƒ avaá¹‡á¹‡avaá¹‡á¹‡anisedhanÄ• dÄ«hipi idha dassitappakÄ• rehi y

iá¹-á¹-hÄ• niá¹-á¹-hesu samapekkhanÄ• dÄ«hi paÃ±cahi kÄ• raá¹‡ehi tÄ• dibhÅ«tassa. ima
``iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, cattÄ• vÄ«ti tÄ• dÄ«, vantÄ• vÄ«ti tÄ• dÄ«â€™â€™ tiÄ• din
__mahÄ• niddese_ vutto, so upari aá¹-á¹-hakathÄ• yampi Ä• vibhavissati. kiÃ±cÄ• pi ``katan
bhikkhaveâ€™â€™ tiÄ• dinÄ• (DN I 7) tattha tattha pavattÄ• ya kathetukamyatÄ• pucchÄ•
vuttattÄ• idaá¹ƒ suttaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ nÄ• ma bhavati. byÄ• karaá¹‡ameva hi veyyÄ
pucchÄ• vissajjanÄ• vasena pavattaá¹ƒ suttaá¹ƒ sagÄ• thakaá¹ƒ ce, geyyaá¹ƒ nÄ• ma bhav
aá¹…gantaraheturahitaÃ±ca, veyyÄ• karaá¹‡aá¹ƒ nÄ• ma. iti pucchÄ• vissajjanÄ• vasena p
geyyasÄ• dhÄ• raá¹‡ato, aá¹…gantaraheturahitassa ca niggÄ• thakabhÄ• vasseva anaÃ±Ã
pucchÄ• vissajjanabhÄ• vamanapekkhitvÄ• niggÄ• thakabhÄ• vameva veyyÄ• karaá¹‡ahe
``niggÄ• thakattÄ• hi idaá¹ƒ veyyÄ• karaá¹‡aâ€™â€™ _nti Ä• ha.

kasmÄ• ti codanaá¹ƒ sodheti __ ``bhaÃ±Ã±amÄ• neti hi vuttaâ€™â€™ _nti iminÄ• . ubhaya
heá¹-á¹-hÄ• , upari ca sambajjhanato. idaá¹ƒ vuttaá¹ƒ hoti --- ``bhaÃ±Ã±amÄ• neâ€™â€™ t
vuttattÄ• na kevalaá¹ƒ suttapariyosÄ• neyeva, atha kho dvÄ• saá¹-á¹-hiyÄ• á¹-hÄ• nesu ak
yadevaá¹ƒ sakalepi imasmiá¹ƒ sutte bhaÃ±Ã±amÄ• ne akampitthÄ• ti atthoyeva sambhavat
diá¹-á¹-higatassa pariyosÄ• ne pariyosÄ• neti atthoti? nÄ• yamanuyogo katthacipi na pavisa
anuyuÃ±janato, ayaá¹ƒ pana attho na sambhavamatteneva vutto, atha kho desanÄ• kÄ• le
Ä• cariyaparamparÄ• bhatena. teneva hi Ä• kÄ• renÄ• yamattho saá¹…gÄ«timÄ• ruá¸·ho, ta
saá¹…gahakÄ• rena vuttoti niá¹-á¹-hamettha gantabbaá¹ƒ, itarathÄ• atakkÄ• vacarassa ima
takkapariyÄ• hatakathanaá¹ƒ anupapannaá¹ƒ siyÄ• ti. evamÄ«disesu. __ ``dhÄ• tukkhobhe
__mahÄ• parinibbÄ• nasuttavaá¹‡á¹‡anÄ• ya_ (Sv II 171) gahetabbo.

__aparesupÄ«_ti \Ne I 415/ \Be I 474/ ettha __pi_-saddena pÄ• ramipavicayanaá¹ƒ sampiá
__buddhavaá¹ƒse_ ---

``ime dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampathÄ• â€™â€™ ti || (Bv 166).

tathÄ• sÄ• sanapatiá¹-á¹-hÄ• nantaradhÄ• nÄ• dayopi. tattha sÄ• sanapatiá¹-á¹-hÄ• ne tÄ
veá¸·uvanapaá¹-iggahaá¹‡e, mahÄ• mahindattherassa mahÄ• meghavanapaá¹-iggahaá¹‡e
vinayapiá¹-akasajjhÄ• yaneti evamÄ• dÄ«su sÄ• sanassa mÅ«lÄ• ni otiá¹‡á¹‡Ä• nÄ«ti pÄ«t
ayaá¹ƒ mahÄ• pathavÄ« kampittha. sÄ• sanantaradhÄ• ne pana ``aho Ä«disassa saddham
domanassappattÄ• viya yathÄ• taá¹ƒ kassapassa bhagavato sÄ• sanantaradhÄ• ne. vutta

``tadÄ• yaá¹ƒ pathavÄ« sabbÄ• , acalÄ• sÄ• calÄ• calÄ• .

sÄ• garo ca sasokova, vinadÄ« karuá¹‡aá¹ƒ giraâ€™â€™ nti || (Ap II 54.131).

__bodhimaá¹‡á¸• Å«pasaá¹…kamane_ti visÄ• khÄ• puá¹‡á¹‡amadivase paá¹-hamaá¹ƒ bo
__paá¹ƒsukÅ«laggahaá¹‡e_ti puá¹‡á¹‡aá¹ƒ nÄ• ma dÄ• siá¹ƒ pÄ• rupitvÄ• Ä• makasusÄ•
sÄ• á¹‡amayapaá¹ƒsukÅ«lassa tumbamatte pÄ• á¹‡e vidhunitvÄ• mahÄ• ariyavaá¹ƒse á¹-
__paá¹ƒsukÅ«ladhovane_ti tasseva paá¹ƒsukÅ«lassa dhovane. __kÄ• á¸·akÄ• rÄ• masutta
aá¹…guttarÄ• game catukkanipÄ• te. __gotamakasutta_mpi (AN a III 176) tattheva tikanipÄ
mahÄ• bhinikkhamane cakkavattisiripariccÄ• gahetubhÅ«tavÄ«riyappabhÄ• vena. __bodhi

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatu.

upasussatu nissesaá¹ƒ, sarÄ«re maá¹ƒsalohitaâ€™â€™ nti || (MN II 184; SN a II 22, 237; A
I 196; avidÅ«renidÄ• nakathÄ•).

vuttacaturaá¹…gasamannÄ• gatavÄ«riyÄ• nubhÄ• venÄ• ti yathÄ• rahamattho veditabbo. _
vimhayÄ• vahakiriyÄ• nubhÄ• vaghaá¹-á¹-itÄ• . paá¹ƒsukÅ«ladhovane bhagavato puÃ±Ã±a
paá¹ƒsukÅ«laggahaá¹‡e yathÄ• acchariyavegÄ• bhihatÄ• ti yuttaá¹ƒ viya dissati, taá¹ƒ pan
\Be I 475/ __ ``akÄ• lakampanenÄ• â€™â€™ _ti \Ne I 416/ vuttaá¹ƒ. vessantarajÄ• take (J
pÄ• ramÄ«pÅ«raá¹‡apuÃ±Ã±atejena anekakkhattuá¹ƒ kampitattÄ• akÄ• lakampanaá¹ƒ nÄ
kathetabbassa atthassÄ• nurÅ«pato sakkhi viya bhavatÄ«ti vuttaá¹ƒ __ ``sakkhibhÄ• venÄ•
mÄ• ravijayakÄ• le (Ja I avidÅ«renidÄ• nakathÄ•). __sÄ• dhukÄ• radÄ• nenÄ• _ti pakaraá
yathÄ• taá¹ƒ dhammacakkappavattanasaá¹…gÄ«tikÄ• lÄ• dÄ«su (SN c V 1081; Vin I 13; P

__ ``na kevalaâ€™â€™ _ntiÄ• dinÄ• anekatthapathavÄ«kampanadassanamukhena imass
dassitÄ• . tattha __jotivane_ti nandavane. taÃ±hi sÄ• sanassa Ã±Ä• á¹‡Ä• lokasaá¹…khÄ•
pÄ• tubhÅ«taá¹-á¹-hÄ• nattÄ• jotivananti vuccatÄ«ti __vinayasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ vu
anamataggasuttÄ• didhammaá¹ƒ. __pÄ• cÄ«naambalaá¹-á¹-hikaá¹-á¹-hÄ• na_nti pÄ• cÄ«na
lakkhitaá¹-á¹-hÄ• naá¹ƒ.

__eva_nti bhagavatÄ• desitakÄ• lÄ• dÄ«su pathavÄ«kampanamatidisati. __anekaso_ti an
desitassa brahmajÄ• lassa yassa suttaseá¹-á¹-hassÄ• ti yojanÄ• . __idhÄ• _ti imasmiá¹ƒ sÄ
micchÄ• diá¹-á¹-hippahÄ• nasammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• dinÄ• Ã±Ä• yena upÄ• yena
tÄ• vettha aá¹-á¹-hakathÄ• ya lÄ«natthavibhÄ• vanÄ• .

pakaraá¹‡anayavaá¹‡á¹‡anÄ•

``ito paraá¹ƒ Ä• cariya-dhammapÄ• lena yÄ• katÄ• .

samuá¹-á¹-hÄ• nÄ• dihÄ• rÄ• di-vividhatthavibhÄ• vanÄ• ||

na sÄ• amhehupekkheyyÄ• , ayaÃ±hi tabbisodhanÄ• .

tasmÄ• tampi pavakkhÄ• ma, sotÅ«naá¹ƒ Ã±Ä• á¹‡avuá¸• á¸• hiyÄ• ||

 ayaÃ±hi pakaraá¹‡anayena pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anÄ• --- pakaraá¹‡anayoti ca tamba
vaá¹‡á¹‡anÄ• nayo. ``nettipeá¹-akappakaraá¹‡e dhammakathikÄ• naá¹ƒ yojanÄ• nayotipi va
__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ. yasmÄ• panÄ• yaá¹ƒ desanÄ• ya samuá¹-á¹-hÄ•
piá¹‡á¸• atthesu ca paá¹-hamaá¹ƒ niddhÄ• ritesu sukarÄ• , hoti suviÃ±Ã±eyyÄ• ca, tasmÄ•

samuá¹-á¹-hÄ• naá¹ƒ \Ne I 417/ \Be I 476/ payojanaá¹ƒ, bhÄ• janaÃ±cÄ• pi piá¹‡á¸• atthaá¹

niddhÄ• retvÄ• na paá¹‡á¸• ito, tato hÄ• rÄ• dayo saá¹ƒse ||

 tattha __samuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma desanÄ• nidÄ• naá¹ƒ, taá¹ƒ sÄ• dhÄ• raá¹‡amasÄ
tathÄ• sÄ• dhÄ• raá¹‡ampi ajjhattikabÄ• hirato. tattha sÄ• dhÄ• raá¹‡aá¹ƒ ajjhattikasamuá¹
bhagavato mahÄ• karuá¹‡Ä• . tÄ• ya hi samussÄ• hitassa lokanÄ• thassa veneyyÄ• naá¹ƒ
udapÄ• di, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``sattesu kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca buddhacakkhu
tiÄ• di. ettha ca tividhÄ• vatthÄ• yapi mahÄ• karuá¹‡Ä• ya saá¹…gaho daá¹-á¹-habbo yÄ• v
saddhammadesanÄ• hatthadÄ• nehi saá¹ƒsÄ• ramahoghato sattasantÄ• raá¹‡atthaá¹ƒ tadu
mahÄ• karuá¹‡Ä• , evaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adasabalaÃ±Ä• á¹‡Ä• dayopi desanÄ
sÄ• dhÄ• raá¹‡amajjhattikasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma. sabbaÃ±hi Ã±eyyadhammaá¹ƒ te
sattÄ• naá¹ƒ Ä• sayÄ• nusayÄ• dikaÃ±ca yÄ• thÄ• vato jÄ• nanto bhagavÄ• á¹-hÄ• nÄ• á¹
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vicitranayadesanaá¹ƒ pavattesi. bÄ• hiraá¹ƒ pana sÄ• dhÄ
dasasahassimahÄ• brahmaparivÄ• rassa sahampatibrahmuno ajjhesanaá¹ƒ. tadajjhesanaÃ
dhammagambhÄ«ratÄ• paccavekkhaá¹‡Ä• janitaá¹ƒ appossukkataá¹ƒ paá¹-ippassambhetv
ussÄ• hajÄ• to ahosi.

 asÄ• dhÄ• raá¹‡ampi ajjhattikabÄ• hirato duvidhameva. tattha ajjhattikaá¹ƒ yÄ• ya mahÄ• k
desanÄ• Ã±Ä• á¹‡ena idaá¹ƒ suttaá¹ƒ pavattitaá¹ƒ, tadubhayameva. sÄ• maÃ±Ã±Ä• vatthÄ
samÄ• naá¹ƒ mahÄ• karuá¹‡Ä• divisesÄ• vatthÄ• ya asÄ• dhÄ• raá¹‡aá¹ƒ bhavati, bÄ• hira
asÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡Ä• vaá¹‡á¹‡abhaá¹‡ananti aá¹-á¹-hakathÄ•
nindÄ• pasaá¹ƒsÄ• su sattÄ• naá¹ƒ veneyyÄ• ghÄ• tÄ• nandÄ• dibhÄ• vamanÄ• patti. tatth
bÄ• hiramasÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ• nameva, tathÄ• nindÄ• pasaá¹ƒsÄ• su paá¹-ipa
pasaá¹ƒsÄ• visayassa ca khuddakÄ• divasena anekavidhassa sÄ«lassa, sabbaÃ±Ã±utaÃ±
sassatÄ• didiá¹-á¹-hiá¹-á¹-hÄ• ne, taduttari ca appaá¹-ihatacÄ• ratÄ• ya, tathÄ• gatassa ca k
apariyÄ• pannatÄ• ya sattÄ• namanavabodhopi bÄ• hiramasÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ•

__payojana_mpi sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato duvidhaá¹ƒ. tattha sÄ• dhÄ• raá¹‡aá
vimuttirasattÄ• sabbÄ• yapi bhagavato desanÄ• ya, tenevÄ• ha \Be I 477/ ``etadatthÄ• kat
mantanÄ• â€™â€™ tiÄ• di (Vin V 366) asÄ• dhÄ• raá¹‡aá¹ƒ pana bÄ• hirasamuá¹-á¹-hÄ• n
nindÄ• pasaá¹ƒsÄ• su hi sattÄ• nanveneyyÄ• ghÄ• tÄ• nandÄ• dibhÄ• vappattiÄ• dikaá¹ƒ i
kÄ• raá¹‡abhÄ• vena \Ne I 418/ imaá¹ƒ desanaá¹ƒ payojeti. phalaÃ±hi taduppÄ• dakasattiy
nÄ• ma phale satiyeva tÄ• ya sattiyÄ• kÄ• raá¹‡abhÄ• vappattito. atha vÄ• yathÄ• vuttaá¹
bhagavantaá¹ƒ payojetÄ«ti __Ä• cariyasÄ• riputtattherena_ vuttaá¹ƒ. yaÃ±hi desanÄ• ya sÄ
taá¹ƒ Ä• kaá¹…khitabbattÄ• desanÄ• ya desakaá¹ƒ payojeti nÄ• ma. apica
kuhanalapanÄ• dinÄ• nÄ• vidhamicchÄ• jÄ«vaviddhaá¹ƒsanaá¹ƒ, dvÄ• saá¹-á¹-hidiá¹-á¹-hij
diá¹-á¹-hisÄ«sena paccayÄ• kÄ• ravibhÄ• vanaá¹ƒ, chaphassÄ• yatanavasena catusaccaka
sabbadiá¹-á¹-higatÄ• naá¹ƒ anavasesapariyÄ• dÄ• naá¹ƒ, attano anupÄ• dÄ• parinibbÄ• na

__bhÄ• janaá¹ƒ_ pana desanÄ• dhiá¹-á¹-hÄ• naá¹ƒ. ye hi vaá¹‡á¹‡Ä• vaá¹‡á¹‡animittaanu
kuhanÄ• divividhamicchÄ• jÄ«vaniratÄ• sassatÄ• didiá¹-á¹-hipaá¹…kanimuggÄ• sÄ«lakkha
abuddhaguá¹‡avisesaÃ±Ä• á¹‡Ä• veneyyÄ• , te imissÄ• desanÄ• ya bhÄ• janaá¹ƒ.

__piá¹‡á¸• attho_ pana idha labbhamÄ• napadehi, samudÄ• yena ca suttapadena yathÄ• s
Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡Ä«yatÄ• vacanena hi dassitaá¹ƒ paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ
tathÄ• khantisoraccÄ• nuá¹-á¹-hÄ• naá¹ƒ, brahmavihÄ• rabhÄ• vanÄ• nuyogo, saddhÄ• pa
satisampajaÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ, paá¹-isaá¹…khÄ• nabhÄ• vanÄ• balasiddhi, pariyu
ubhayahitapaá¹-ipatti, lokadhammehi anupalepo ca ---

pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanena dassitÄ• sÄ«lavisuddhi, tÄ• ya ca hirottapp
mettÄ• karuá¹‡Ä• samaá¹…gitÄ• , vÄ«tikkamappahÄ• naá¹ƒ, tadaá¹…gappahÄ• naá¹ƒ, duc
viratittayasiddhi, piyamanÄ• pagarubhÄ• vanÄ«yatÄ• nipphatti, lÄ• bhasakkÄ• rasilokasamu
samathavipassanÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vo, akusalamÅ«latanukaraá¹‡aá¹ƒ, kusala
ubhayÄ• natthadÅ«rÄ«karaá¹‡aá¹ƒ, parisÄ• su visÄ• radatÄ• , appamÄ• davihÄ• ro, parehi
avippaá¹-isÄ• rÄ• disamaá¹…gitÄ• ca ---

``gambhÄ«rÄ• â€™â€™ tiÄ• divacanehi \Be I 478/ dassitaá¹ƒ gambhÄ«radhammavibhÄ• v
alabbhaneyyapatiá¹-á¹-hatÄ• , kappÄ• namasaá¹…khyeyyenÄ• pi dullabhapÄ• tubhÄ• vatÄ
paccakkhato paá¹-ivijjhitumasakkuá¹‡eyyatÄ• , dhammanvayasaá¹…khÄ• tena anumÄ• naÃ
duradhigamanÄ«yatÄ• , passaddhasabbadarathatÄ• , santadhammavibhÄ• vanaá¹ƒ, sobha
atittikarabhÄ• vo, padhÄ• nabhÄ• vappatti, yathÄ• bhÅ«taÃ±Ä• á¹‡agocaratÄ• , sukhumasa
mahÄ• paÃ±Ã±Ä• vibhÄ• vanÄ• ca. diá¹-á¹-hidÄ«pakapadehi dassitÄ• samÄ• sato sassata
lÄ«natÄ• tidhÄ• vanavibhÄ• vanaá¹ƒ, ubhayavinibandhaniddeso \Ne I 419/, micchÄ• bhinive
kummaggapaá¹-ipattippakÄ• sanaá¹ƒ, vipariyesaggÄ• haÃ±Ä• panaá¹ƒ, parÄ• mÄ• saparig
pubbantÄ• parantÄ• nudiá¹-á¹-hipatiá¹-á¹-hÄ• panÄ• , bhavavibhavadiá¹-á¹-hivibhÄ• gÄ• , ta

antavÄ• nantavÄ• diá¹-á¹-hiniddeso, antadvayÄ• vatÄ• raá¹‡aá¹ƒ,
Ä• savoghayogakilesaganthasaá¹ƒyojanupÄ• dÄ• navisesavibhajanaÃ±ca ---

tathÄ• ``vedanÄ• naá¹ƒ samudayaâ€™â€™ ntiÄ• divacanehi dassitÄ• catunnamariyasac
anubodhapaá¹-ibodhasiddhi, vikkhambhanasamucchedappahÄ• naá¹ƒ taá¹‡hÄ• vijjÄ• vigar
saddhammaá¹-á¹-hitinimittapariggaho, Ä• gamÄ• dhigamasampatti, ubhayahitapaá¹-ipatti, ti
satisampajaÃ±Ã±Ä• nuá¹-á¹-hÄ• naá¹ƒ, saddhÄ• paÃ±Ã±Ä• samÄ• yogo, vÄ«riyasamatÄ•
samathavipassanÄ• nipphatti ca ---

``ajÄ• nataá¹ƒ apassataâ€™â€™ nti padehi dassitÄ• avijjÄ• siddhi, tathÄ• ``taá¹‡hÄ• gat
paritassitavipphanditaâ€™â€™ nti padehi taá¹‡hÄ• siddhi, tadubhayena ca nÄ«varaá¹‡asa
anamataggasaá¹ƒsÄ• ravaá¹-á¹-Ä• nupacchedo, pubbantÄ• haraá¹‡Ä• parantÄ• nusandhÄ
atÄ«tapaccuppannakÄ• lavasena hetuvibhÄ• go, avijjÄ• taá¹‡hÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä•
aÃ±Ã±amaÃ±Ã±Å«pakÄ• ritÄ• , paÃ±Ã±Ä• vimutticetovimuttÄ«naá¹ƒ paá¹-ipakkhaniddeso

``tadapi phassapaccayÄ• â€™â€™ ti padena dassitÄ• sassatÄ• dipaÃ±Ã±Ä• panassa pac
dhammÄ• naá¹ƒ niccatÄ• paá¹-isedho, aniccatÄ• patiá¹-á¹-hÄ• panaá¹ƒ, paramatthato kÄ•
evaá¹ƒdhammatÄ• niddeso, suÃ±Ã±atÄ• pakÄ• sanaá¹ƒ samatthanirÄ«ha paccayalakkhaá

``ucchinnabhavanettikoâ€™â€™ tiÄ• dinÄ• \Be I 479/ dassitÄ• bhagavato pahÄ• nasamp
vijjÄ• vimuttivasÄ«bhÄ• vo, sikkhattayanipphatti, nibbÄ• nadhÄ• tudvayavibhÄ• go,
caturadhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ, bhavayoniÄ• dÄ«su apariyÄ• pannatÄ• ca ---

sakalena pana suttapadena dassito iá¹-á¹-hÄ• niá¹-á¹-hesu bhagavato tÄ• dibhÄ• vo, tattha
patiá¹-á¹-hÄ• panaá¹ƒ, kusaladhammÄ• naá¹ƒ Ä• dibhÅ«tadhammadvayaniddeso sikkhatta
attantapÄ• dipuggalacatukkasiddhi, kaá¹‡hakaá¹‡havipÄ• kÄ• dikammacatukkavibhÄ• go,
caturappamaÃ±Ã±Ä• visayaniddeso, samudayatthaá¹…gamÄ• dipaÃ±cakassa yathÄ• bhÅ«
chasÄ• raá¹‡Ä«yadhammavibhÄ• vanÄ• , dasanÄ• thakadhammapatiá¹-á¹-hÄ• pananti eva
saá¹…gahetvÄ• dassetabbÄ• atthÄ• piá¹‡á¸• attho.

soá¸·asahÄ• ravaá¹‡á¹‡anÄ•

desanÄ• hÄ• ravaá¹‡á¹‡anÄ•

idÄ• ni \Ne I 420/ nettiyÄ• , peá¹-akopadese ca vuttanayavasena hÄ• rÄ• dÄ«naá¹ƒ niddhÄ
``attÄ• , lokoâ€™â€™ ti ca diá¹-á¹-hiyÄ• adhiá¹-á¹-hÄ• nabhÄ• vena, vedanÄ• phassÄ• yat
paÃ±casu upÄ• dÄ• nakkhandhesu taá¹‡hÄ• vajjitÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• __duk
__samudayasaccaá¹ƒ. _ taá¹ƒ pana ``paritassanÄ• gahaá¹‡ena taá¹‡hÄ• gatÄ• naâ€™â€™

taá¹‡hÄ• â€™â€™ ti ca padehi samudayaggahaá¹‡enaÃ±ca pÄ• á¸·iyaá¹ƒ sarÅ«pena gahit
suttantanayo.

abhidhamme pana vibhaá¹…gappakaraá¹‡e Ä• gatanayena Ä• ghÄ• tÄ• nandÄ• divacanel
tiÄ• dipadehi, cittapadosavacanena, sabbadiá¹-á¹-higatikapadehi, kusalÄ• kusalaggahaá¹‡e
sokÄ• diggahaá¹‡ena, diá¹-á¹-higgahaá¹‡ena, tattha tattha samudayaggahaá¹‡ena cÄ• ti sa
sabbalokiyakusalÄ• kusaladhammavibhÄ• vanapadehi gahitÄ• dhammakilesÄ• __samuda
tadubhayesamappavatti __nirodhasaccaá¹ƒ. _ tassa pana tattha tattha vedanÄ• naá¹ƒ
atthaá¹…gamanissaraá¹‡apariyÄ• yehi paccattaá¹ƒ nibbutivacanena, anupÄ• dÄ• vimuttiva
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. nirodhapajÄ• nanÄ• paá¹-ipadÄ• __maggasaccaá¹ƒ. _ tassapi
samudayÄ• dÄ«ni yathÄ• bhÅ«tapaá¹-ivedhanÄ• padesena channaá¹ƒ phassÄ• yatanÄ• na
yathÄ• bhÅ«tapajÄ• nanapariyÄ• yena, bhavanettiyÄ• ucchedavacanena ca gahaá¹‡aá¹ƒ v

tattha \Be I 480/ samudayena __assÄ• do, _ dukkhena __Ä• dÄ«navo, _ magganirodhehi _
catusaccavasena, yÄ• ni pÄ• á¸·iyaá¹ƒ sarÅ«peneva Ä• gatÄ• ni assÄ• dÄ• dÄ«navanissar
assÄ• dÄ• dayo veditabbÄ• . veneyyÄ• naá¹ƒ tÄ• dibhÄ• vÄ• pattiÄ• di __phalaá¹ƒ. _ yaÃ±
heá¹-á¹-hÄ• vuttaá¹ƒ payojanaá¹ƒ. tadeva phalanti vuttovÄ• yamattho. tadatthaÃ±hi idaá¹ƒ
desitaá¹ƒ. Ä• ghÄ• tÄ• dÄ«namakaraá¹‡Ä«yatÄ• , Ä• ghÄ• tÄ• diphalassa ca anaÃ±Ã±asar
yathÄ• sabhÄ• vaá¹ƒ paá¹-ijÄ• nananibbeá¹-hanÄ• nÄ«ti evaá¹ƒ taá¹ƒtaá¹ƒpayojanÄ• dhiga
Ä• ghÄ• tÄ• dÄ«naá¹ƒ karaá¹‡apaá¹-isedhanÄ• diapadesena atthakÄ• mehi tato cittaá¹ƒ sÄ
ayaá¹ƒ Ä• á¹‡Ä• rahassa dhammarÄ• jassa __Ä• á¹‡attÄ«_ti. ayaá¹ƒ
assÄ• dÄ• dÄ«navanissaraá¹‡aphalÅ«pÄ• yÄ• á¹‡attivasena chabbidhadhammasandassar
vuttaÃ±ca ---

``assÄ• dÄ• dÄ«navatÄ• \Ne I 421/, nissaraá¹‡ampi ca phalaá¹ƒ upÄ• yo ca.

Ä• á¹‡attÄ« ca bhagavato, yogÄ«naá¹ƒ desanÄ• hÄ• roâ€™â€™ ti ||

vicayahÄ• ravaá¹‡á¹‡anÄ•

kappanÄ• bhÄ• vepi vohÄ• ravasena, anuvÄ• davasena ca ``mamaâ€™â€™ nti vuttaá¹ƒ. n
vÄ• ggahaá¹‡aá¹ƒ. taá¹ƒguá¹‡asamaá¹…gitÄ• ya, abhimukhÄ«karaá¹‡Ä• ya ca ``bhikkhave
aÃ±Ã±abhÄ• vato, paá¹-iviruddhabhÄ• vato ca ``pareâ€™â€™ ti vuttaá¹ƒ, vaá¹‡á¹‡apaá¹-ip
ca ``avaá¹‡á¹‡aâ€™â€™ nti, byattivasena, vitthÄ• ravasena ca ``bhÄ• seyyuâ€™â€™ nti, d
adhammapaá¹-ipakkhato ca ``dhammassÄ• â€™â€™ ti, diá¹-á¹-hisÄ«lehi saá¹ƒhatabhÄ• va
saá¹…ghÄ• takaraá¹‡ato ca ``saá¹…ghassÄ• â€™â€™ ti, vuttapaá¹-iniddesato, vacanupant
sammukhÄ«bhÄ• vato, puthubhÄ• vato ca ``tumhehÄ«â€™â€™ ti, cittassa hananato, Ä• ra
``Ä• ghÄ• toâ€™â€™ ti, Ä• rammaá¹‡e saá¹…kocavuttiyÄ• anabhimukhatÄ• ya, atuá¹-á¹-h

``appaccayoâ€™â€™ ti, Ä• rammaá¹‡acintanato, nissayato ca ``cetasoâ€™â€™ ti, atthass
anatthasÄ• dhanato ca ``anabhiraddhÄ«â€™â€™ ti, kÄ• raá¹‡Ä• narahattÄ• , satthusÄ• sa

á¹-hitehi \Be I 481/ kÄ• tumasakkuá¹‡eyyattÄ• ca ``na karaá¹‡Ä«yÄ• â€™â€™ ti vuttaá¹ƒ.
adhippetatthe pavattatÄ• nidassanena, atthaso ca ---

mamanti sÄ• miniddiá¹-á¹-haá¹ƒ sabbanÄ• mapadaá¹ƒ. vÄ• ti vikappananiddiá¹-á¹-haá¹ƒ ni
Ä• lapananiddiá¹-á¹-haá¹ƒ nÄ• mapadaá¹ƒ. pareti kattuniddiá¹-á¹-haá¹ƒ nÄ• mapadaá¹ƒ. ava
kammaniddiá¹-á¹-haá¹ƒ nÄ• mapadaá¹ƒ. bhÄ• seyyunti kiriyÄ• niddiá¹-á¹-haá¹ƒ Ä• khyÄ• ta
saá¹…ghassÄ• ti ca sÄ• miniddiá¹-á¹-haá¹ƒ nÄ• mapadaá¹ƒ. tatrÄ• ti Ä• dhÄ• raniddiá¹-á¹-h
tumhehÄ«ti kattuniddiá¹-á¹-haá¹ƒ sabbanÄ• mapadaá¹ƒ. __na_-iti paá¹-isedhaniddiá¹-á¹-haá
Ä• ghÄ• to, appaccayo, anabhiraddhÄ«ti ca kammaniddiá¹-á¹-haá¹ƒ nÄ• mapadaá¹ƒ. cetaso
nÄ• mapadaá¹ƒ. karaá¹‡Ä«yÄ• ti kiriyÄ• niddiá¹-á¹-haá¹ƒ nÄ• mapadanti. evaá¹ƒ tassa tass
visesatÄ• nidassanena, byaÃ±janaso ca vicayanaá¹ƒ __padavicayo. _ ativitthÄ• rabhayena
aá¹-á¹-hakathaá¹ƒ, tassÄ• ca lÄ«natthavibhÄ• vanaá¹ƒ anugantvÄ• ayamattho viÃ±Ã±unÄ
vitthÄ• rayimha.

``tatra ce tumhe assatha kupitÄ• vÄ• anattamanÄ• vÄ• , api nu tumhe paresaá¹ƒ subhÄ•
I 422/ Ä• jÄ• neyyÄ• thÄ• â€™â€™ ti ayaá¹ƒ __anumatipucchÄ• . _ sattÄ• dhiá¹-á¹-hÄ• nÄ•
paramatthavisayÄ• , paccuppannavisayÄ• ti evaá¹ƒ sabbattha yathÄ• sambhavaá¹ƒ pucchÄ
_ ``no hetaá¹ƒ bhanteâ€™â€™ ti idaá¹ƒ vissajjanaá¹ƒ ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ, niravases
lokiyanti evaá¹ƒ sabbassÄ• pi vissajjanassa yathÄ• rahaá¹ƒ vicayanaá¹ƒ __vissajjanÄ• vica

``mamaá¹ƒ vÄ• bhikkhave pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ ... pe ... na cetaso anabhira
ti imÄ• ya paá¹-hamadesanÄ• ya ``mamaá¹ƒ vÄ• ... pe ... tumhaá¹ƒyevassa tena antarÄ• y
dutiyadesanÄ• saá¹ƒsandati. kasmÄ• ? paá¹-hamÄ• ya manopadosaá¹ƒ nivÄ• retvÄ• dutiy
dassitattÄ• . tathÄ• imÄ• ya dutiyadesanÄ• ya ``mamaá¹ƒ vÄ• ... pe ... api nu tumhe pares
dubbhÄ• sitaá¹ƒ Ä• jÄ• neyyÄ• thÄ• â€™â€™ ti ayaá¹ƒ tatiyadesanÄ• saá¹ƒsandati. kasmÄ
dassetvÄ• tatiyÄ• ya vacanatthasallakkhaá¹‡amattepi asamatthabhÄ• vassa dassitattÄ• . ta
tatiyadesanÄ• ya ``mamaá¹ƒ vÄ• ... pe ... na ca panetaá¹ƒ amhesu saá¹ƒvijjatÄ«â€™â€™ t
saá¹ƒsandati. kasmÄ• ? tatiyÄ• ya manopadosaá¹ƒ sabbathÄ• nivÄ• retvÄ• catutthÄ• ya a
paá¹-ipajjitabbÄ• kÄ• rassa dassitattÄ• ti iminÄ• nayena pubbena aparaá¹ƒ saá¹ƒsanditvÄ•
__pubbÄ• paravicayo. _ assÄ• davicayÄ• dayo vuttanayÄ• va. tesaá¹ƒ lakkhaá¹‡asandassa

``api \Be I 482/ nu tumhe paresaá¹ƒ subhÄ• sitaá¹ƒ dubbhÄ• sitaá¹ƒ Ä• jÄ• neyyÄ• thÄ• â€
``no hetaá¹ƒ bhanteâ€™â€™ ti ayaá¹ƒ vissajjanÄ• sameti. kupito hi neva buddhapaccekab
na mÄ• tÄ• pitÅ«naá¹ƒ na paccatthikÄ• naá¹ƒ subhÄ• sitadubbhÄ• sitassa atthaá¹ƒ Ä• jÄ• n
bhikkhave, appamattakaá¹ƒ ... pe ... tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyyÄ• â€

``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• dikÄ• ayaá
hi anuttarena pÄ• á¹‡Ä• tipÄ• taviramaá¹‡Ä• diguá¹‡ena samannÄ• gato, taÃ±ca kho samÄ
upanidhÄ• ya appamattakaá¹ƒ oramattakaá¹ƒ sÄ«lamattakaá¹ƒ. ``katame ca te bhikkhave, c
duddasÄ• â€™â€™ tiÄ• dikÄ• ya pucchÄ• ya ``santi bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡
tiÄ• dikÄ• vissajjanÄ• sameti. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aguá¹‡Ä• hi aÃ±Ã±atra tathÄ• ga
alabbhaneyyapatiá¹-á¹-hattÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ• santÄ• paá¹‡Ä«tÄ•
paá¹‡á¸• itavedanÄ«yÄ• ti iminÄ• nayena vissajjanÄ• ya pucchÄ• nurÅ«patÄ• vicayaname
abhÄ• vato __anugÄ«tivicayo_ti. ayaá¹ƒ padapaÃ±hÄ• diekÄ• dasadhammavicayanalakkha
vuttaÃ±ca ``yaá¹ƒ pucchitaÃ±ca vissajjitaÃ±cÄ• â€™â€™ tiÄ• di (Nett IV 2).

yuttihÄ• rasaá¹ƒvaá¹‡á¹‡anÄ•

mamanti \Ne I 423/ sÄ• miniddeso yujjati sabhÄ• vaniruttiyÄ• tathÄ• payogadissanato, ava
tadapekkhattÄ• . vÄ• ti vikappanatthaniddeso yujjati nepÄ• tikÄ• namanekatthattÄ• , ettha c
bhikkhaveti Ä• mantananiddeso yujjati tadattheyeva etassa payogassa dissanato, desakass
paá¹-iggÄ• hakÄ• pekkhatoti evamÄ• dinÄ• byaÃ±janato ca ---

sabbena sabbaá¹ƒ Ä• ghÄ• tÄ• dÄ«namakaraá¹‡aá¹ƒ tÄ• dibhÄ• vÄ• ya saá¹ƒvattatÄ«ti yu
samappavattisabbhÄ• vato. yasmiá¹ƒ santÄ• ne Ä• ghÄ• tÄ• dayo uppannÄ• , tannimittakÄ
sampattivibandhÄ• ya saá¹ƒvattantÄ«ti yujjati kammÄ• naá¹ƒ santÄ• nantaresu asaá¹…kam
uppannÄ• Ä• ghÄ• tÄ• dayo subhÄ• sitadubbhÄ• sitasallakkhaá¹‡epi asamatthatÄ• ya \Be
kodhalobhÄ• naá¹ƒ andhatamasabhÄ• vato. pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyato veramaá¹‡Ä
pÄ• mojjapÄ• saá¹ƒsÄ• ya saá¹ƒvattatÄ«ti yujjati sÄ«lasampattiyÄ• mahato kittisaddassa a
gambhÄ«ratÄ• divisesayuttena guá¹‡ena tathÄ• gatassa vaá¹‡á¹‡anÄ• ekadesabhÅ«tÄ• p
sakalasabbaÃ±Ã±uguá¹‡aggahaá¹‡Ä• ya saá¹ƒvattatÄ«ti yujjati anaÃ±Ã±asÄ• dhÄ• raá¹‡a
tajjÄ• ayonisomanasikÄ• raparikkhatÄ• ni adhigamatakkanÄ• ni sassatavÄ• dÄ• diabhinives
kappanajÄ• lassa asamugghÄ• á¹-itattÄ• . vedanÄ• dÄ«naá¹ƒ anavabodhena vedanÄ• pac
yujjati assÄ• dÄ• nupassanÄ• sabbhÄ• vato, sati ca vedayitabhÄ• ve (vedayitarÄ• ge (Sv-p
attattaniyagÄ• ho, sassatÄ• digÄ• ho ca viparipphandatÄ«ti yujjati kÄ• raá¹‡assa sannihitat
hi upÄ• dÄ• naá¹ƒ sambhavati. sassatÄ• divÄ• de paÃ±Ã±apentÄ• naá¹ƒ, tadanucchavikaÃ
phasso hetÅ«ti yujjati visayindriyaviÃ±Ã±Ä• á¹‡asaá¹…gatiyÄ• vinÄ• tadabhÄ• vato. chapl
vaá¹-á¹-assa anupacchedoti yujjati tattha avijjÄ• taá¹‡hÄ• naá¹ƒ appahÄ«nattÄ• . channaá¹
samudayatthaá¹…gamÄ• dipajÄ• nanÄ• sabbadiá¹-á¹-higatikasaÃ±Ã±aá¹ƒ aticca tiá¹-á¹-ha
catusaccapaá¹-ivedhabhÄ• vato. imÄ• hiyeva dvÄ• saá¹-á¹-hiyÄ• sabbadiá¹-á¹-higatÄ• naá
yujjati akiriyavÄ• dÄ• dÄ«naá¹ƒ, issaravÄ• dÄ• dÄ«naÃ±ca tadantogadhattÄ• , tathÄ• ceva
saá¹ƒvaá¹‡á¹‡itaá¹ƒ. ucchinnabhavanettiko tathÄ• gatassa kÄ• yoti yujjati bhagavato abhin
catÅ«su satipaá¹-á¹-hÄ• nesu á¹-hatvÄ• sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ yathÄ• bhÅ«taá¹
bhedÄ• parinibbutaá¹ƒ na dakkhantÄ«ti yujjati anupÄ• disesanibbÄ• nappattiyaá¹ƒ rÅ«pÄ•

anavasesatoti iminÄ• nayena atthato ca sutte byaÃ±janatthÄ• naá¹ƒ yuttitÄ• vibhÄ• vanala
__yuttihÄ• ro_ nÄ• ma yathÄ• ha ``sabbesaá¹ƒ hÄ• rÄ• naá¹ƒ, yÄ• bhÅ«mÄ«â€™â€™ tiÄ•

padaá¹-á¹-hÄ• nahÄ• ravaá¹‡á¹‡anÄ•

 vaá¹‡á¹‡Ä• rahÄ• vaá¹‡á¹‡adubbaá¹‡á¹‡atÄ• nÄ• deyyavacanatÄ• di vipattÄ«naá¹ƒ padaá
vaá¹‡á¹‡Ä• rahavaá¹‡á¹‡asubbaá¹‡á¹‡atÄ• saddheyyavacanatÄ• di sampattÄ«naá¹ƒ padaá
Ä• ghÄ• tÄ• dayo nirayÄ• didukkhassa padaá¹-á¹-hÄ• naá¹ƒ. Ä• ghÄ• tÄ• dÄ«namakaraá¹‡
saggasampattiyÄ• disabbasampattÄ«naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• dipaá
sÄ«lakkhandhassa \Be I 484/ padaá¹-á¹-hÄ• naá¹ƒ, ariyo sÄ«lakkhandho ariyassa samÄ• d
padaá¹-á¹-hÄ• naá¹ƒ. ariyo samÄ• dhikkhandho ariyassa paÃ±Ã±Ä• kkhandhassa padaá¹-á
gambhÄ«ratÄ• divisesayuttaá¹ƒ bhagavato paá¹-ivedhappakÄ• raÃ±Ä• á¹‡aá¹ƒ desanÄ• Ã±
desanÄ• Ã±Ä• á¹‡aá¹ƒ veneyyÄ• naá¹ƒ sakalavaá¹-á¹-adukkhanissaraá¹‡assa padaá¹-á¹-h
diá¹-á¹-hiyÄ• diá¹-á¹-hupÄ• dÄ• nabhÄ• vato sÄ• yathÄ• rahaá¹ƒ navavidhassapi bhavass
jÄ• tiyÄ• . jÄ• ti jarÄ• maraá¹‡assa, sokÄ• dÄ«naÃ±ca padaá¹-á¹-hÄ• naá¹ƒ. vedanÄ• naá¹
samudayatthaá¹…gamÄ• dipaá¹-ivedhanÄ• catunnaá¹ƒ ariyasaccÄ• naá¹ƒ anubodhapaá¹-
paá¹-ivedhassa padaá¹-á¹-hÄ• naá¹ƒ. paá¹-ivedho catubbidhassa sÄ• maÃ±Ã±aphalassa pa
``ajÄ• nataá¹ƒ apassataâ€™â€™ nti avijjÄ• gahaá¹‡aá¹ƒ. tattha avijjÄ• saá¹…khÄ• rÄ• naá
saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡assa. yÄ• va vedanÄ• taá¹‡hÄ• ya padaá¹-á¹-hÄ• nanti netv
taá¹‡hÄ• â€™â€™ tiÄ• dinÄ• pÄ• á¸·iyamÄ• gatanayena sambajjhitabbaá¹ƒ. ``taá¹‡hÄ• ga
paritassitavipphanditaâ€™â€™ nti ettha taá¹‡hÄ• upÄ• dÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. ``
ti ettha sassatÄ• dipaÃ±Ã±Ä• panaá¹ƒ paresaá¹ƒ micchÄ• bhinivesassa padaá¹-á¹-hÄ• naá
saddhammassavanasappurisÅ«panissayayonisomanasikÄ• radhammÄ• nudhammapaá¹-ip
asaddhammassavanÄ• dÄ«naÃ±ca padaá¹-á¹-hÄ• naá¹ƒ. ``aÃ±Ã±atra phassÄ• â€™â€™ t
padaá¹-á¹-hÄ• naá¹ƒ. cha phassÄ• yatanÄ• ni phassassa, sakalassa ca vaá¹-á¹-adukkhass
channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ samudayÄ• dipajÄ• nanaá¹ƒ nibbidÄ•
virÄ• gassÄ• tiÄ• dinÄ• yÄ• va anupÄ• dÄ• parinibbÄ• naá¹ƒ netabbaá¹ƒ. bhagavato bhava
padaá¹-á¹-hÄ• naá¹ƒ, tathÄ• anupÄ• dÄ• parinibbÄ• nassa cÄ• ti. ayaá¹ƒ sutte Ä• gatadha
padaá¹-á¹-hÄ• nadhammÄ• , tesaÃ±ca padaá¹-á¹-hÄ• nadhammÄ• ti yathÄ• sambhavaá¹ƒ
padaá¹-á¹-hÄ• nadhammaniddhÄ• raá¹‡alakkhaá¹‡o __padaá¹-á¹-hÄ• nahÄ• ro_ nÄ• ma. v
tassa ca dhammassa yaá¹ƒ padaá¹-á¹-hÄ• naâ€™â€™ ntiÄ• di (Nett IV 4).

lakkhaá¹‡ahÄ• ravaá¹‡á¹‡anÄ•

 Ä• ghÄ• tÄ• diggahaá¹‡ena \Ne I 425/ kodhÅ«panÄ• hamakkhapalÄ• saissÄ• macchariyas
saá¹…gaho paá¹-ighacittuppÄ• dapariyÄ• pannatÄ• ya ekalakkhaá¹‡attÄ• . Ä• nandÄ• digg
abhijjhÄ• visamalobhamÄ• nÄ• timÄ• namadappamÄ• dÄ• naá¹ƒ saá¹…gaho lobhacittuppÄ
ekalakkhaá¹‡attÄ• . tathÄ• \Be I 485/ Ä• ghÄ• taggahaá¹‡ena avasiá¹-á¹-haganthanÄ«vara

kÄ• yaganthanÄ«varaá¹‡alakkhaá¹‡ena ekalakkhaá¹‡attÄ• . Ä• nandaggahaá¹‡ena phassÄ
saá¹…khÄ• rakkhandhalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . sÄ«laggahaá¹‡ena adhicittÄ• dhi
saá¹…gaho sikkhÄ• lakkhaá¹‡ena ekalakkhaá¹‡attÄ• . diá¹-á¹-higgahaá¹‡ena avasiá¹-á¹-ha
upÄ• dÄ• nalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . ``vedanÄ• naâ€™â€™ nti ettha vedanÄ• gg
avasiá¹-á¹-haupÄ• dÄ• nakkhandhÄ• naá¹ƒ saá¹…gaho upÄ• dÄ• nakkhandhalakkhaá¹‡en
dhammÄ• yatanadhammadhÄ• tupariyÄ• pannavedanÄ• ggahaá¹‡ena sammasanupagÄ• n
dhÄ• tÅ«naÃ±ca saá¹…gaho Ä• yatanalakkhaá¹‡ena, dhÄ• tulakkhaá¹‡ena ca ekalakkhaá¹
apassataâ€™â€™ nti ettha avijjÄ• ggahaá¹‡ena hetuÄ• savoghayoganÄ«varaá¹‡Ä• dÄ«na
hetÄ• dilakkhaá¹‡ena ekalakkhaá¹‡attÄ• , tathÄ• ``taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphar
taá¹‡hÄ• ggahaá¹‡enapi. ``tadapi phassapaccayÄ• â€™â€™ ti ettha phassaggahaá¹‡ena
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ saá¹…gaho vipallÄ• sahetubhÄ• vena, kha
ekalakkhaá¹‡attÄ• . chaphassÄ• yatanaggahaá¹‡ena avasiá¹-á¹-hakhandhÄ• yatanadhÄ• ti
phassuppattinimittatÄ• ya, sammasanÄ«yabhÄ• vena ca ekalakkhaá¹‡attÄ• . bhavanettigga
saá¹ƒkilesadhammÄ• naá¹ƒ saá¹…gaho vaá¹-á¹-ahetubhÄ• vena ekalakkhaá¹‡attÄ• ti. ayaá
ekalakkhaá¹‡atÄ• dinÄ• Ä• gate viya niddhÄ• raá¹‡alakkhaá¹‡o __lakkhaá¹‡ahÄ• ro_ nÄ•
``vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• â€™â€™ tiÄ• di (Nett IV 5).

catubyÅ«hahÄ• ravaá¹‡á¹‡anÄ•

mamanti aneruttapadaá¹ƒ, tathÄ• vÄ• ti ca. bhikkhanasÄ«lÄ• bhikkhÅ«. parentiviruddhabh
parÄ• , aÃ±Ã±atthe panetaá¹ƒ aneruttapadanti evamÄ• dinÄ• __neruttaá¹ƒ, _ taá¹ƒ pana ``
ntiÄ• dinidÄ• napadÄ• naá¹ƒ, ``mamaâ€™â€™ ntiÄ• dipÄ• á¸·ipadÄ• naÃ±ca aá¹-á¹-hakath
lÄ«natthavibhÄ• vanÄ«vasena ca suviÃ±Ã±eyyattÄ• ativitthÄ• rabhayena na vitthÄ• rayimh
sammÄ• kampitacetasÄ• micchÄ• jÄ«vato anoratÄ• sassatÄ• dimicchÄ• bhinivesino sÄ«lÄ
appatiá¹-á¹-hitÄ• sammÄ• sambuddhaguá¹‡arasassÄ• davimukhÄ• veneyyÄ• , te kathaá¹ƒ
yathÄ• vuttadosavinimuttÄ• \Ne I 426/ sammÄ• paá¹-ipattiyÄ• ubhayahitaparÄ• \Be I 486/
bhagavato __adhippÄ• yo. _ evamadhippetÄ• puggalÄ• , desanÄ• bhÄ• janaá¹-á¹-hÄ• ne c
__nidÄ• naá¹ƒ_.

__pubbÄ• parÄ• nusandhi_ pana padasandhipadatthaniddesanikkhepasuttadesanÄ• sandh
``mamaâ€™â€™ nti etassa ``avaá¹‡á¹‡aâ€™â€™ nti iminÄ• sambandhotiÄ• dinÄ• padas
__padasandhi. _ ``mamaâ€™â€™ nti vuttassa bhagavato ``avaá¹‡á¹‡aâ€™â€™ nti vuttena
aguá¹‡enasambandhotiÄ• dinÄ• padatthassa padatthantarena sambandho __padatthasand
pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ ntiÄ• didesanÄ• suppiyena paribbÄ• jakena vutta
pavattÄ• . ``mamaá¹ƒ vÄ• bhikkhave, pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ ntiÄ• didesa
vuttavaá¹‡á¹‡Ä• nusandhivasena pavattÄ• . ``atthi bhikkhave, aÃ±Ã±eva dhammÄ• gambh
duranubodhÄ• â€™â€™ tiÄ• didesanÄ• bhikkhÅ«hi vuttavaá¹‡á¹‡Ä• nusandhivasena pava
nÄ• nÄ• nusandhikassa suttassa taá¹ƒtadanusandhÄ«hi, ekÄ• nusandhikassa ca pubbÄ• p

__niddesasandhi. _ __nikkhepasandhi_ pana catubbidhasuttanikkhepavasena. __suttasand
tividhasuttÄ• nusandhivasena aá¹-á¹-hakathÄ• yaá¹ƒ eva vicÄ• ritÄ• , amhehi ca pubbe saá
desanÄ• ya desanÄ• ntarehi saddhiá¹ƒ saá¹ƒsandanaá¹ƒ __desanÄ• sandhi, _ sÄ• paneva
vÄ• bhikkhave ... pe ... na cetaso anabhiraddhi karaá¹‡Ä«yÄ• â€™â€™ ti ayaá¹ƒ desanÄ•
cepi bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ• ni okanteyyuá¹ƒ, tatrapi yo n
tena sÄ• sanakaroâ€™â€™ ti (MN I 232) imÄ• ya desanÄ• ya saddhiá¹ƒ saá¹ƒsandati. ``tun
anantarÄ• yoâ€™â€™ ti ayaá¹ƒ ``kammassakÄ• mÄ• á¹‡ava sattÄ• kammadÄ• yÄ• dÄ•
kammapaá¹-isaraá¹‡Ä• kammaá¹ƒ satte vibhajati, yadidaá¹ƒ hÄ«napaá¹‡Ä«tatÄ• yÄ• â€™
imÄ• ya, ``api nu tumhe ... pe ... Ä• jÄ• neyyÄ• thÄ• â€™â€™ ti ayaá¹ƒ ---

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhaá¹ƒ tamaá¹ƒ tadÄ• hoti, yaá¹ƒ kodho sahate naraâ€™â€™ nti || (AN 7.64; Nidd I 5, 1

imÄ• ya, ``mamaá¹ƒ vÄ• bhikkhave, pare vaá¹‡á¹‡aá¹ƒ ... pe ... na cetaso ubbilÄ• vitattaá¹ƒ
nti ayaá¹ƒ ``dhammÄ• pi vo bhikkhave, pahÄ• tabbÄ• , pageva adhammÄ• â€™â€™ ti \Be
``kullÅ«pamaá¹ƒ vo bhikkhave, dhammaá¹ƒ desessÄ• mi nittharaá¹‡atthÄ• ya, no gahaá¹‡a
240) ca imÄ• ya, ``tatra ce tumhe ... pe ... tumhaá¹ƒyevassa tena antarÄ• yoâ€™â€™ ti aya

``luddho \Ne I 427/ atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhaá¹ƒ tamaá¹ƒ tadÄ• hoti, yaá¹ƒ lobho sahate naraâ€™â€™ nti || (It 88; Nidd I 5, 156; N

``kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhunÄ• baddhÄ• , macchÄ• va kumÄ«nÄ• mukhe.

jarÄ• maraá¹‡amanventi, vaccho khÄ«rapakova mÄ• taraâ€™â€™ nti || (Ud 64; Nett 27, 90

imÄ• ya, ``appamattakaá¹ƒ kho panetaá¹ƒ sÄ«lamattakaâ€™â€™ nti ayaá¹ƒ ``vivicceva kÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ayampi kho brÄ• hmaá¹‡a yaÃ±Ã±o purime
appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro c
paá¹-hamajjhÄ• nassa sÄ«lato mahapphalamahÄ• nisaá¹ƒsataratÄ• vacanena jhÄ• nato sÄ
appaphalaappÄ• nisaá¹ƒsatarabhÄ• vadÄ«panato.

``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• didesanÄ• ``samaá¹‡o khalu bho gotamo
samannÄ• gatoâ€™â€™ tiÄ• didesanÄ• ya (DN I 304), ``aÃ±Ã±eva dhammÄ• gambhÄ«rÄ
kho myÄ• yaá¹ƒ dhammo gambhÄ«ro duddaso duranubodhoâ€™â€™ tiÄ• didesanÄ• ya, (

172; Vin I 7, 8) gambhÄ«ratÄ• divisesayuttadhammapaá¹-ivedhena hi Ã±Ä• á¹‡assa gambh

``santi bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• â€™â€™ tiÄ• didesan
samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• ... pe ... abhivadanti sassato attÄ• ca loko ca
moghamaÃ±Ã±anti ittheke abhivadanti, asassato, sassato ca asassato ca, nevasassato ca
anantavÄ• , antavÄ• ca anantavÄ• ca, nevantavÄ• ca nÄ• nantavÄ• ca attÄ• ca loko ca,
moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• didesanÄ• ya (MN III 27).

tathÄ• \Be I 488/ ``santi bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• â€™
bhikkhave \Ne I 428/ ... pe ... abhivadanti saÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• . i
asaÃ±Ã±Ä«, saÃ±Ã±Ä« ca asaÃ±Ã±Ä« ca, nevasaÃ±Ã±Ä« ca nÄ• saÃ±Ã±Ä« ca attÄ• hoti
ittheke abhivadanti sato vÄ• pana sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±ape
diá¹-á¹-hadhammanibbÄ• naá¹ƒ vÄ• paneke abhivadantÄ«â€™â€™ ntiÄ• didesanÄ• ya (M
samudayaÃ±ca ... pe ... tathÄ• gatoâ€™â€™ tiÄ• didesanÄ• ``tadidaá¹ƒ saá¹…khataá¹ƒ oâ
saá¹…khÄ• rÄ• naá¹ƒ nirodho, atthetanti iti viditvÄ• tassa nissaraá¹‡adassÄ• vÄ« tathÄ• ga
tiÄ• didesanÄ• ya (MN III 29), ``tadapi tesaá¹ƒ ... pe ... vipphanditamevÄ• â€™â€™ ti ayaá¹
vata aÃ±Ã±atreva saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ±Ã±atra Ä• kÄ
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ bhavissati parisuddhaá¹ƒ par
á¹-hÄ• naá¹ƒ vijjati. paccattaá¹ƒ kho pana bhikkhave, Ã±Ä• á¹‡e asati parisuddhe pariyodÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• tattha Ã±Ä• á¹‡abhÄ• vamattameva pariyodÄ• penti, tadapi tesaá
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upÄ• dÄ• namakkhÄ• yatÄ«â€™â€™ tiÄ• didesanÄ• ya (S
phassapaccayÄ• â€™â€™ ti ayaá¹ƒ ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±
saá¹…gati phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• pa
II 45), ``chandamÅ«lakÄ• ime Ä• vuso dhammÄ• manasikÄ• rasamuá¹-á¹-hÄ• nÄ• phassa
vedanÄ• samosaraá¹‡Ä• â€™â€™ ti (pariyesitabbaá¹ƒ) ca Ä• didesanÄ• ya, ``yato kho bhi
phassÄ• yatanÄ• naâ€™â€™ ntiÄ• didesanÄ• ``yato kho bhikkhave, bhikkhu neva vedana
saÃ±Ã±aá¹ƒ, na saá¹…khÄ• re, na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, so evaá¹ƒ asan
upÄ• diyati, anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ paccattaá¹ƒyeva parinibbÄ• yatÄ«
``sabbete imeheva dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi antojÄ• lÄ«katÄ• â€™â€™ tiÄ• didesanÄ•
pe ... abhivadanti, sabbete imÄ• neva paÃ±ca kÄ• yÄ• ni abhivadanti etesaá¹ƒ vÄ• aÃ±Ã±a
ntiÄ• didesanÄ• ya (MN III 26), ``kÄ• yassa bhedÄ• ... pe ... devamanussÄ• â€™â€™ ti ay

``accÄ« \Be I 489/ yathÄ• vÄ• tavegena khittÄ• (upasivÄ• ti bhagavÄ•),

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto,

atthaá¹ƒ paleti na upeti saá¹…khaâ€™â€™ nti || (Sn 1080) ---

Ä• didesanÄ• ya \Ne I 429/ saddhiá¹ƒ saá¹ƒsandatÄ«ti. ayaá¹ƒ
neruttamadhippÄ• yadesanÄ• nidÄ• napubbÄ• parÄ• nusandhÄ«naá¹ƒ catunnaá¹ƒ vibhÄ• v
nÄ• ma. vuttampi cetaá¹ƒ ``neruttamadhippÄ• yoâ€™â€™ tiÄ• di (Nett IV 6).

Ä• vattahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«namakaraá¹‡Ä«yatÄ• vacanena khantisoraccÄ• nuá¹-á¹-hÄ• naá¹ƒ. tattha
saddhÄ• paÃ±Ã±Ä• parÄ• pakÄ• radukkhasahagatÄ• naá¹ƒ saá¹…gaho, tathÄ• soraccena
saddhindriyÄ• disakalabodhipakkhiyadhammÄ• Ä• vattanti. sÄ«laggahaá¹‡ena avippaá¹-isA
sÄ«lÄ• nisaá¹ƒsadhammÄ• Ä• vattanti. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanena app
sÄ• sanabrahmacariyaá¹ƒ Ä• vattati. gambhÄ«ratÄ• divisesayuttadhammaggahaá¹‡ena ma
anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ, Ä• savakkhay
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ mahÄ• bodhÄ«ti vuccati, tena dasabalÄ• dayo sabbe buddhag
sassatÄ• didiá¹-á¹-higgahaá¹‡ena taá¹‡hÄ• vijjÄ• naá¹ƒ saá¹…gaho, tÄ• hi anamataggaá¹ƒ
Ä• vattati. vedanÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ samudayÄ• dipaá¹-ivedhanena bhagavato pari
paÃ±Ã±Ä• pÄ• ramimukhena sabbÄ• pi pÄ• ramiyo Ä• vattanti. ``ajÄ• nataá¹ƒ apassataâ€™
avijjÄ• ggahaá¹‡ena ayonisomanasikÄ• rapariggaho, tena ca nava ayonisomanasikÄ• ramÅ
``taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditaâ€™â€™ nti ettha taá¹‡hÄ• ggahaá¹‡ena nav
Ä• vattanti. ``tadapi phassapaccayÄ• â€™â€™ tiÄ• di sassatÄ• dipaÃ±Ã±Ä• panassa pacca
aniccatÄ• dilakkhaá¹‡attayaá¹ƒ Ä• vattati. channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ yathÄ• bhÅ«t
vimuttisampadÄ• niddeso, tena sattapi visuddhiyo Ä• vattanti. ``ucchinnabhavanettiko tathÄ
ti taá¹‡hÄ• pahÄ• naá¹ƒ vuttaá¹ƒ, tena bhagavato sakalasaá¹ƒkilesappahÄ• naá¹ƒ Ä• vattat
gahitadhammÄ• naá¹ƒ sabhÄ• gavisabhÄ• gadhammavasena \Be I 490/ Ä• vattanalakkhaá
yathÄ• ha ``ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• naâ€™â€™ ntiÄ

vibhattihÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• nandÄ• dayo akusalÄ• dhammÄ• , tesaá¹ƒ ayonisomanasikÄ• rÄ• di padaá¹-á
Ä• ghÄ• tÄ• nandÄ• dÄ«naá¹ƒ akaraá¹‡aá¹ƒ appavatti, te abyÄ• pÄ• dÄ• dayo kusalÄ• dha
yonisomanasikÄ• rÄ• di padaá¹-á¹-hÄ• naá¹ƒ. tesu Ä• ghÄ• tÄ• dayokÄ• mÄ• vacarÄ• va, a
tathÄ• \Ne I 430/ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirati kusalÄ• vÄ• abyÄ• katÄ• vÄ• , tas
dhammÄ• padaá¹-á¹-hÄ• naá¹ƒ. tattha kusalÄ• siyÄ• kÄ• mÄ• vacarÄ• , siyÄ• lokuttarÄ•
``atthi bhikkhave, aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• â€™â€™ ti vuttadhammÄ• siyÄ• kus
kusalÄ• naá¹ƒ vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• padaá¹-á¹-hÄ• naá¹ƒ. abyÄ• katÄ• naá¹ƒ
Ä• vajjanÄ• vÄ• padaá¹-á¹-hÄ• naá¹ƒ. tesu kusalÄ• lokuttarÄ• va, abyÄ• katÄ• siyÄ• kÄ•
lokuttarÄ• , sabbÄ• pi diá¹-á¹-hiyo akusalÄ• va kÄ• mÄ• vacarÄ• va, tÄ• saá¹ƒ avisesena m

ayonisomanasikÄ• ro padaá¹-á¹-hÄ• naá¹ƒ. visesato pana santatighanavinibbhogÄ• bhÄ• va
micchÄ• gÄ• ho atÄ«tajÄ• tianussaraá¹‡atakkasahito sassatadiá¹-á¹-hiyÄ• padaá¹-á¹-hÄ• n
sambandhabhÄ• vassa aggahaá¹‡ato nÄ• nattanayassa micchÄ• gÄ• ho tajjÄ• samannÄ• l
padaá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ sesadiá¹-á¹-hÄ«nampi yathÄ• sambhavaá¹ƒ vattabbaá¹ƒ.

``vedanÄ• naâ€™â€™ nti ettha vedanÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• ka
siyÄ• rÅ«pÄ• vacarÄ• , siyÄ• arÅ«pÄ• vacarÄ• , tÄ• saá¹ƒ phasso padaá¹-á¹-hÄ• naá¹ƒ. v
vedanÄ• naá¹ƒ samudayÄ• dipaá¹-ivedhanaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ, anupÄ• dÄ• vimutti ca
``aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• â€™â€™ ti ettha vuttanayena dhammÄ• divibhÄ• go n
apassataâ€™â€™ ntiÄ• dÄ«su avijjÄ• taá¹‡hÄ• akusalÄ• kÄ• mÄ• vacarÄ• , tÄ• su avijjÄ
eva vÄ• padaá¹-á¹-hÄ• naá¹ƒ. taá¹‡hÄ• ya saá¹ƒyojaniyesu dhammesu assÄ• dadassanaá
phassapaccayÄ• â€™â€™ ti \Be I 491/ ettha phassassa vedanÄ• ya viya dhammÄ• divibhÄ
phassÄ• yatanÄ• dÄ«nampi yathÄ• rahaá¹ƒ dhammÄ• divibhÄ• go netabboti ayaá¹ƒ saá¹ƒk
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato, padaá¹-á¹-hÄ• nato, bhÅ«mito ca vibhajanalakkhaá¹‡
yathÄ• ha ``dhammaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ, bhÅ«miÃ±ca vibhajjate ayaá¹ƒ hÄ• roâ€™â

parivattanahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«namakaraá¹‡aá¹ƒ khantisoraccÄ• ni anubrÅ«hetvÄ• paá¹-isaá¹…khÄ• nal
ubhayahitapaá¹-ipattimÄ• vahati. Ä• ghÄ• tÄ• dayo pana pavattiyamÄ• nÄ• dubbaá¹‡á¹‡ata
bhogahÄ• niá¹ƒ, akittiá¹ƒ, parehi durupasaá¹…kamanataÃ±ca nipphÄ• dentÄ• nirayÄ• dÄ«
pÄ• á¹‡Ä• tipÄ• tÄ• dipaá¹-ivirati avippaá¹-isÄ• rÄ• dikalyÄ• á¹‡aá¹ƒ paramparamÄ• vahati.
vippaá¹-isÄ• rÄ• diakalyÄ• á¹‡aá¹ƒ paramparamÄ• vahati. gambhÄ«ratÄ• divisesayuttaá¹ƒ
yathÄ• rahaá¹ƒ vijjÄ• bhiÃ±Ã±Ä• diguá¹‡avisesamÄ• vahati sabbaÃ±Ã±eyyassa yathÄ• sab
gambhÄ«ratÄ• divisesarahitaá¹ƒ \Ne I 431/ pana Ã±Ä• á¹‡aá¹ƒ Ã±eyyesu sÄ• dhÄ• raá¹‡ab
yathÄ• vuttaguá¹‡avisesaá¹ƒ nÄ• vahati. sabbÄ• pi cetÄ• diá¹-á¹-hiyo yathÄ• rahaá¹ƒ sass
antadvayabhÅ«tÄ• sakkÄ• yatÄ«raá¹ƒ nÄ• tivattanti aniyyÄ• nikasabhÄ• vattÄ• . sammÄ• d
majjhimapaá¹-ipadÄ• bhÅ«tÄ• sakkÄ• yatÄ«ramatikkamma pÄ• raá¹ƒ gacchati niyyÄ• nika
yathÄ• bhÅ«taá¹ƒ samudayÄ• dipaá¹-ivedhanÄ• anupÄ• dÄ• vimuttimÄ• vahati maggabhÄ
yathÄ• bhÅ«taá¹ƒ samudayÄ• diasampaá¹-ivedho saá¹ƒsÄ• racÄ• rakÄ• varodhamÄ• vaha
paccayabhÄ• vato. vedayitasabhÄ• vapaá¹-icchÄ• dako sammoho tadabhinandanamÄ• vah
tattha nibbedhaá¹ƒ, virÄ• gaÃ±ca Ä• vahati. micchÄ• bhinivese ayonisomanasikÄ• rasahitÄ
diá¹-á¹-hijÄ• laá¹ƒ pasÄ• reti. yathÄ• vuttataá¹‡hÄ• samucchedo paá¹-hamamaggo taá¹ƒ dia
saá¹…koceti. sassatavÄ• dÄ• dipaÃ±Ã±Ä• panassa phasso paccayo asati phasse tadabhÄ
diá¹-á¹-hibandhanabaddhÄ• naá¹ƒ phassÄ• yatanÄ• dÄ«namanirodhanena phassÄ• dianiro
anivattiyeva yÄ• thÄ• vato phassÄ• yatanÄ• dipariÃ±Ã±Ä• sabbadiá¹-á¹-hidassanÄ• ni ativa
apariÃ±Ã±Ä• \Be I 492/ diá¹-á¹-hidassanaá¹ƒ nÄ• tivattati. bhavanettisamucchedo Ä• yatiá¹
anibbattiyÄ• saá¹ƒvattati, asamucchinnÄ• ya bhavanettiyÄ• anÄ• gate bhavappabandho p

sutte niddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ipakkhato parivattanalakkhaá¹‡o __parivat
``kusalÄ• kusale dhamme, niddiá¹-á¹-he bhÄ• vite pahÄ«ne cÄ• â€™â€™ tiÄ• di.

vevacanahÄ• ravaá¹‡á¹‡anÄ•

``mamaá¹ƒ mama meâ€™â€™ ti pariyÄ• yavacanaá¹ƒ. `vÄ• yadi cÄ• â€™â€™ ti pariyÄ•
samaá¹‡Ä• tapassinoâ€™â€™ ti pariyÄ• yavacanaá¹ƒ. ``pare aÃ±Ã±e paá¹-iviruddhÄ• â€™
``avaá¹‡á¹‡aá¹ƒ akittiá¹ƒ nindaâ€™â€™ nti ... pe ... naá¹ƒ. ``bhÄ• seyyuá¹ƒ bhaá¹‡eyyuá¹ƒ
... pe ... naá¹ƒ. ``dhammassa vinayassa satthusÄ• sanassÄ• â€™â€™ ti ... pe ... naá¹ƒ. ``sa
gaá¹‡assÄ• â€™â€™ ti ... pe ... naá¹ƒ. ``tatra tattha tesÅ«â€™â€™ ti ... pe ... naá¹ƒ. ``tumh
bhavantehÄ«â€™â€™ ti ... pe ... naá¹ƒ. ``Ä• ghÄ• to doso byÄ• pÄ• doâ€™â€™ ti ... pe ...
domanassaá¹ƒ cetasikadukkhaâ€™â€™ nti ... pe ... naá¹ƒ. ``cetaso cittassa manasoâ€™â€
``anabhiraddhi byÄ• patti manopadosoâ€™â€™ ti ... pe ... naá¹ƒ. ``na no a mÄ• â€™â€™ t
``karaá¹‡Ä«yÄ• uppÄ• detabbÄ• pavattetabbÄ• â€™â€™ ti pariyÄ• yavacanaá¹ƒ. iminÄ•
vattabbanti ayaá¹ƒ tassa tassa atthassa taá¹ƒtaá¹ƒpariyÄ• yasaddayojanÄ• lakkhaá¹‡o __v
vuttaÃ±hetaá¹ƒ ``vevacanÄ• ni bahÅ«ni tu, sutte vuttÄ• ni ekadhammassÄ• â€™â€™ tiÄ• c

paÃ±Ã±attihÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• to \Ne I 432/ vatthuvasena dasavidhena, ekÅ«navÄ«satividhena vÄ• paÃ±Ã±atto.
chadhÄ• paÃ±Ã±atto. Ä• nando pÄ«tiÄ• divasena vevacanena navadhÄ• paÃ±Ã±atto. pÄ«
khuddikÄ• divasena paÃ±cadhÄ• paÃ±Ã±atto. somanassaá¹ƒ upavicÄ• ravasena chadhÄ•
vÄ• rittacÄ• rittÄ• divasena anekadhÄ• , gambhÄ«ratÄ• divisesayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ cittu
dvÄ• dasadhÄ• vÄ• , visayabhedato anekadhÄ• ca, diá¹-á¹-hisassatÄ• divasena dvÄ• saá
tadantogadhavibhÄ• gena anekadhÄ• ca, vedanÄ• chadhÄ• , aá¹-á¹-hasatadhÄ• , anekad
paÃ±cadhÄ• , tathÄ• atthaá¹…gamopi, assÄ• do duvidhena, Ä• dÄ«navo tividhena, nissara
catudhÄ• ca, anupÄ• dÄ• vimutti duvidhena, ``ajÄ• nataá¹ƒ apassataâ€™â€™ nti vuttÄ• a
catudhÄ• , aá¹-á¹-hadhÄ• ca, ``taá¹‡hÄ• gatÄ• naâ€™â€™ ntiÄ• dinÄ• vuttÄ• taá¹‡hÄ• c
anekadhÄ• ca, phasso nissayavasena chadhÄ• , upÄ• dÄ• naá¹ƒ catudhÄ• , bhavo dvidhÄ
vevacanavasena chadhÄ• , tathÄ• jarÄ• sattadhÄ• , maraá¹‡aá¹ƒ aá¹-á¹-hadhÄ• , navadh
paridevo chadhÄ• , dukkhaá¹ƒ catudhÄ• , tathÄ• domanassaá¹ƒ, upÄ• yÄ• so catudhÄ• pa
pabhedapaÃ±Ã±atti, samÅ«hapaÃ±Ã±atti ca.

``samudayo hotÄ«â€™â€™ ti pabhavapaÃ±Ã±atti, ``yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â
pariÃ±Ã±Ä• paÃ±Ã±atti, samudayassa pahÄ• napaÃ±Ã±atti, nirodhassa sacchikiriyÄ• paÃ±
bhÄ• vanÄ• paÃ±Ã±atti. ``antojÄ• lÄ«katÄ• â€™â€™ tiÄ• disabbadiá¹-á¹-hÄ«naá¹ƒ saá¹…g
``ucchinnabhavanettikoâ€™â€™ tiÄ• di duvidhena parinibbÄ• napaÃ±Ã±attÄ«ti evaá¹ƒ Ä• g
pabhavapaÃ±Ã±attipariÃ±Ã±Ä• paÃ±Ã±attiÄ• divasena. tathÄ• ``Ä• ghÄ• toâ€™â€™ ti byÄ

``appaccayoâ€™â€™ ti domanassassavevacanapaÃ±Ã±attÄ«tiÄ• divasena ca paÃ±Ã±attib
ekekassa dhammassa anekÄ• hi paÃ±Ã±attÄ«hi paÃ±Ã±apetabbÄ• kÄ• ravibhÄ• vanalakk
tena vuttaá¹ƒ ``ekaá¹ƒ bhagavÄ• dhammaá¹ƒ, paá¹‡á¹‡attÄ«hi vividhÄ• hi desetÄ«â€™â€

otaraá¹‡ahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• taggahaá¹‡ena saá¹…khÄ• rakkhandhasaá¹…gaho, tathÄ• anabhiraddhiggahaá¹
vedanÄ• kkhandhasaá¹…gahoti idaá¹ƒ __khandhamukhena otaraá¹‡aá¹ƒ. _ tathÄ• Ä• ghÄ
dhammÄ• yatanaá¹ƒ, dhammadhÄ• tu, dukkhasaccaá¹ƒ, samudayasaccaá¹ƒ vÄ• gahitanti
__dhÄ• tumukhena, _ __saccamukhena_ ca __otaraá¹‡aá¹ƒ_ \Ne I 433/. tathÄ• Ä• ghÄ• tÄ
hetusahajÄ• taaÃ±Ã±amaÃ±Ã±anissasampayuttaatthiavigatapaccayehi paccayo, asahajÄ•
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanapaccayehi paccayo. ananan
paccayo. taá¹‡hÄ• upÄ• dÄ• nÄ• di phassÄ• dÄ«nampi tesaá¹ƒ sahajÄ• tÄ• naá¹ƒ, asahajÄ
paccayabhÄ• vo vattabbo. koci panettha adhipativasena, koci kammavasena, koci Ä• hÄ• ra
indriyavasena, koci jhÄ• navasena koci \Be I 494/ maggavasenÄ• pi paccayoti ayampi vises
__paá¹-iccasamuppÄ• damukhena otaraá¹‡aá¹ƒ. _ iminÄ• va nayena Ä• nandÄ• dÄ«nampi
vibhÄ• vetabbaá¹ƒ.

tathÄ• sÄ«laá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viraticetanÄ• , abyÄ• pÄ• dÄ• dicetasikadhamm
cetanÄ• va, tesaá¹ƒ, tadupakÄ• rakadhammÄ• naÃ±ca lajjÄ• dayÄ• dÄ«naá¹ƒ saá¹…khÄ• n
saá¹…gahato purimanayeneva khandhÄ• dimukhena otaraá¹‡aá¹ƒ vibhÄ• vetabbaá¹ƒ. esa
Ã±Ä• á¹‡adiá¹-á¹-hivedanÄ• avijjÄ• taá¹‡hÄ• diggahaá¹‡esupi. nissaraá¹‡Ä• nupÄ• dÄ• vim
asaá¹…khatadhÄ• tuvasenapi dhÄ• tumukhena otaraá¹‡aá¹ƒ vibhÄ• vetabbaá¹ƒ, tathÄ• ``v
anupÄ• dÄ• vimuttoâ€™â€™ ti etena bhagavato sÄ«lÄ• dayo paÃ±cadhammakkhandhÄ• ,
bodhipakkhiyadhammÄ• pakÄ• sitÄ• hontÄ«ti taá¹ƒmukhenapi otaraá¹‡aá¹ƒ veditabbaá¹ƒ.
phassapaccayÄ• â€™â€™ ti sassatÄ• dipaÃ±Ã±Ä• panassa paccayÄ• dhÄ«navuttitÄ• dÄ«
otaraá¹‡aá¹ƒ, tathÄ• evaá¹ƒdhammatÄ• ya __paá¹-iccasamuppÄ• damukhena otaraá¹‡aá¹
dukkhÄ• nattabhÄ• vato __appaá¹‡ihitamukhena, suÃ±Ã±atÄ• mukhena otaraá¹‡aá¹ƒ. _ se
paá¹-iccasamuppÄ• dÄ• dimukhehi suttatthassa otaraá¹‡alakkhaá¹‡o __otaraá¹‡ahÄ• ro_ n
``yo ca paá¹-iccuppÄ• do, indriyakhandhÄ• ca dhÄ• tuÄ• yatanÄ• â€™â€™ tiÄ• di (Nett IV

sodhanahÄ• ravaá¹‡á¹‡anÄ•

``mamaá¹ƒ vÄ• bhikkhave, pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ nti Ä• rambho. ``dha
bhÄ• seyyuá¹ƒ saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuâ€™â€™ nti padasuddhi, no
na Ä• ghÄ• to, na appaccayo, na cetaso anabhiraddhi karaá¹‡Ä«yÄ• â€™â€™ ti padasuddh
dutiyanayÄ• dÄ«supi eseva nayo, tathÄ• ``appamattakaá¹ƒ kho panetaâ€™â€™ ntiÄ• di Ä
ntiÄ• di pucchÄ• . ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• di padasuddhi, no Ä• ra

pucchÄ• suddhi. ``idaá¹ƒ khoâ€™â€™ tiÄ• di pucchÄ• suddhi ceva padasuddhi ca, Ä• ramb

tathÄ• \Ne I 434/ ``atthi bhikkhaveâ€™â€™ tiÄ• di Ä• rambho. ``katame ca teâ€™â€™ tiÄ
bhikkhaveâ€™â€™ tiÄ• di Ä• rambho. ``kimÄ• gammÄ• â€™â€™ tiÄ• di Ä• rambhapucchÄ
samÄ• hiteâ€™â€™ tiÄ• di padasuddhi, no Ä• rambhasuddhi, no ca pucchÄ• suddhi. ``ime
ceva pucchÄ• suddhi ca Ä• rambhasuddhi ca. iminÄ• nayena sabbattha Ä• rambhÄ• dayo
padÄ• rambhÄ• naá¹ƒ sodhitÄ• sodhitabhÄ• vavicÄ• raá¹‡alakkhaá¹‡o __sodhanahÄ• ro_
``vissajjitamhi paÃ±he, gÄ• thÄ• yaá¹ƒ pucchitÄ• yamÄ• rabbhÄ• â€™â€™ tiÄ• di (Nett IV 1

adhiá¹-á¹-hÄ• nahÄ• ravaá¹‡á¹‡anÄ•

``avaá¹‡á¹‡aâ€™â€™ nti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ. tamavikappetvÄ• visesava
ti. dhammassa vÄ• saá¹…ghassa vÄ• ti pakkhepi esa nayo. tathÄ• ``sÄ«laâ€™â€™ nti sÄ
adhiá¹-á¹-hÄ• naá¹ƒ. tamavikappetvÄ• visesavacanaá¹ƒ ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
dhammÄ• â€™â€™ tiÄ• di sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, tamavikappetvÄ• visesav
tathÄ• gato pajÄ• nÄ• tÄ«â€™â€™ tiÄ• di, tathÄ• ``pubbantakappikÄ• â€™â€™ tiÄ• di sÄ
tamavikappetvÄ• visesavacanaá¹ƒ ``sassatavÄ• dÄ• â€™â€™ tiÄ• di. iminÄ• nayena sabb
sÄ• maÃ±Ã±avisesÄ• niddhÄ• retabbÄ• . ayaá¹ƒ suttÄ• gatÄ• naá¹ƒ dhammÄ• naá¹ƒ avika
sÄ• maÃ±Ã±avisesaniddhÄ• raá¹‡alakkhaá¹‡o __adhiá¹-á¹-hÄ• nahÄ• ro_ nÄ• ma, yathÄ•
vemattatÄ• ya niddiá¹-á¹-hÄ• â€™â€™ tiÄ• di (Nett IV 14).

parikkhÄ• rahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«naá¹ƒ ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dÄ«ni (Dhs 1237; Vibh 909) e
hetu. Ä• nandÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• bhisineho hetu. sÄ«lassa hiriottappaá¹ƒ, appicc
``gambhÄ«rÄ• â€™â€™ tiÄ• dinÄ• vuttadhammassa sabbÄ• pi pÄ• ramiyo hetu. visesena
diá¹-á¹-hÄ«naá¹ƒ asappurisÅ«panissayo, asaddhammassavanaá¹ƒ micchÄ• bhinivesena ay
hetu. visesena pana sassatavÄ• dÄ• dÄ«naá¹ƒ atÄ«tajÄ• tianussaraá¹‡Ä• di hetu. vedanÄ•
kammÄ• diphasso ca hetu. anupÄ• dÄ• vimuttiyÄ• ariyamaggo hetu. aÃ±Ã±Ä• á¹‡assa ayo
taá¹‡hÄ• ya saá¹ƒyojaniyesu assÄ• dÄ• nupassanÄ• hetu. phassassa saá¸·Ä• yatanÄ• ni h
nÄ• marÅ«paá¹ƒ hetu \Be I 496/. bhavanettisamucchedassa visuddhibhÄ• vanÄ• hetÅ«ti ay
hetupaccaye niddhÄ• retvÄ• \Ne I 435/ saá¹ƒvaá¹‡á¹‡anÄ• lakkhaá¹‡o __parikkhÄ• rahÄ•
dhammÄ• yaá¹ƒ dhammaá¹ƒ, janayantippaccayÄ• paramparatoâ€™â€™ tiÄ• di.

samÄ• ropanahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«namakaraá¹‡Ä«yatÄ• vacanena khantisampadÄ• dassitÄ• hoti. ``appama
ntiÄ• dinÄ• soraccasampadÄ• . ``atthi bhikkhaveâ€™â€™ tiÄ• dinÄ• Ã±Ä• á¹‡asampadÄ•

paccattaÃ±Ã±eva nibbuti viditÄ• â€™â€™ ti, ``vedanÄ• naá¹ƒ ... pe ... yathÄ• bhÅ«taá¹ƒ vi
anupÄ• dÄ• vimuttoâ€™â€™ ti ca etehi samÄ• dhisampadÄ• ya saddhiá¹ƒ vijjÄ• vimuttivas
tattha khantisampadÄ• paá¹-isaá¹…khÄ• nabalasiddhito soraccasampadÄ• ya padaá¹-á¹-h
atthato sÄ«lameva, sÄ«laá¹ƒ samÄ• dhisampadÄ• ya padaá¹-á¹-hÄ• naá¹ƒ. samÄ• dhi Ã±Ä
padaá¹-á¹-hÄ• nanti ayaá¹ƒ __padaá¹-á¹-hÄ• nasamÄ• ropanÄ• . _

pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanaá¹ƒ sÄ«lassa pariyÄ• yavibhÄ• gadassanaá¹ƒ.
sassatavÄ• dÄ• divibhÄ• gadassanaá¹ƒ pana diá¹-á¹-hiyÄ• pariyÄ• yavacananti ayaá¹ƒ __

sÄ«lena vÄ«tikkamappahÄ• naá¹ƒ, tadaá¹…gappahÄ• naá¹ƒ, duccaritasaá¹ƒkilesappahÄ•
pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ, vikkhambhanappahÄ• naá¹ƒ, taá¹‡hÄ• saá¹ƒkilesappahÄ
diá¹-á¹-hisaá¹ƒkilesappahÄ• naá¹ƒ, samucchedappahÄ• naá¹ƒ, anusayappahÄ• naÃ±ca sij
__pahÄ• nasamÄ• ropanÄ• . _

sÄ«lÄ• didhammakkhandhehi samathavipassanÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati pah
__bhÄ• vanÄ• samÄ• ropanÄ• . _ ayaá¹ƒ sutte Ä• gatadhammÄ• naá¹ƒ
padaá¹-á¹-hÄ• navevacanapahÄ• nabhÄ• vanÄ• samÄ• ropanavicÄ• raá¹‡alakkhaá¹‡o __s
vuttaÃ±hetaá¹ƒ ``ye dhammÄ• yaá¹ƒ mÅ«lÄ• , ye cekatthÄ• pakÄ• sitÄ• muninÄ• â€™â€
soá¸·asahÄ• rayojanÄ• .

soá¸·asahÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavidhanayavaá¹‡á¹‡anÄ•

nandiyÄ• vaá¹-á¹-anayavaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«namakaraá¹‡avacanena \Ne I 436/ \Be I 497/ taá¹‡hÄ• vijjÄ• saá¹…koco d
attattaniyavatthÅ«su sinehe, sammohe ca ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dinÄ• Ä• g
tathÄ• ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• divacanehi ``paccattaÃ±Ã±eva nibb
anupÄ• dÄ• vimutto, channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ ... pe ... yathÄ• bhÅ«taá¹ƒ pajÄ• n
taá¹‡hÄ• vijjÄ• naá¹ƒ accantappahÄ• naá¹ƒ dassitaá¹ƒ hoti. tÄ• saá¹ƒ pana pubbantakappik
apassataâ€™â€™ ntiÄ• dipadehi ca sarÅ«patopi dassitÄ• naá¹ƒ taá¹‡hÄ• vijjÄ• naá¹ƒ rÅ«p
adhiá¹-á¹-hÄ• naá¹ƒ. yathÄ• kkamaá¹ƒ samatho ca vipassanÄ• ca paá¹-ipakkho, tesaá¹ƒ pa
paÃ±Ã±Ä• vimutti ca phalaá¹ƒ. tattha taá¹‡hÄ• samudayasaccaá¹ƒ, taá¹‡hÄ• vijjÄ• vÄ• , ta
rÅ«pÄ• rÅ«padhammÄ• dukkhasaccaá¹ƒ, tesamappavatti nirodhasaccaá¹ƒ, nirodhapajÄ• n
maggasaccanti evaá¹ƒ, catusaccayojanÄ• veditabbÄ• .

taá¹‡hÄ• ggahaá¹‡ena cettha

mÄ• yÄ• sÄ• á¹-heyyamÄ• nÄ• timÄ• namadapamÄ• dapÄ• picchatÄ• pÄ• pamittatÄ• ahiri
akusalapakkho netabbo. tathÄ• avijjÄ• ggahaá¹‡enapi
viparÄ«tamanasikÄ• rakodhupanÄ• hamakkhapaá¸·Ä• saissÄ• macchariyasÄ• rambha dov
bhavadiá¹-á¹-hivibhavadiá¹-á¹-hÄ• divasena. vuttavipariyÄ• yena pana amÄ• yÄ• asÄ• á¹-he
aviparÄ«tamanasikÄ• rÄ• divasena ca sabbopi kusalapakkho netabbo. tathÄ• samathapak
saddhindriyÄ• dÄ«naá¹ƒ, vipassanÄ• pakkhiyÄ• naÃ±ca aniccasaÃ±Ã±Ä• dÄ«naá¹ƒ vasen
saá¹ƒkilesapakkhaá¹ƒ suttatthaá¹ƒ samathavipassanÄ• hi ca vodÄ• napakkhaá¹ƒ catusacca
nayanalakkhaá¹‡assa __nandiyÄ• vaá¹-á¹-anayassa bhÅ«mi. _ vuttaÃ±hi ``taá¹‡haÃ±ca avi
vipassanÄ• ya yo netÄ«â€™â€™ tiÄ• di.

tipukkhalanayavaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«namakaraá¹‡avacanena adosasiddhi, tathÄ• pÄ• á¹‡Ä• tipÄ• tapharusav
Ä• nandÄ• dÄ«namakaraá¹‡avacanena pana alobhasiddhi \Be I 498/, tathÄ• abrahmacariy
adinnÄ• dÄ• nÄ• dÄ«hi pana paá¹-ivirativacanena tadubhayasiddhi. ``tayidaá¹ƒ bhikkhave \
pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• amohasiddhi. iti tÄ«hi akusalamÅ«lehi gahitehi tappaá¹-i
Ä• ghÄ• tÄ• dÄ«namakaraá¹‡avacanena ca tÄ«á¹‡i kusalamÅ«lÄ• ni siddhÄ• niyeva honti.
tividhaduccaritasaá¹ƒkilesamalavisamÄ• kusalasaÃ±Ã±Ä• vitakkapaÃ±cÄ• divasena sabbo
vitthÄ• retabbo. tathÄ• tÄ«hi kusalamÅ«lehi
tividhasucaritavodÄ• nasamakusalasaÃ±Ã±Ä• vitakkapaÃ±Ã±Ä• saddhammasamÄ• dhi- vi
sabbopi kusalapakkho vibhÄ• vetabbo.

ettha cÄ• yaá¹ƒ saccayojanÄ• --- lobho __samudayasaccaá¹ƒ, _ sabbÄ• ni vÄ• kusalÄ• k
nibbattÄ• tesamadhiá¹-á¹-hÄ• nagocarabhÅ«tÄ• upÄ• dÄ• nakkhandhÄ• __dukkhasaccaá
__nirodhasaccaá¹ƒ, _ nirodhapajÄ• nanÄ• vimokkhÄ• dikÄ• __maggasacca_nti. ayaá¹ƒ ak
saá¹ƒkilesapakkhaá¹ƒ, kusalamÅ«lehi ca vodÄ• napakkhaá¹ƒ catusaccayojanamukhena na
__tipukkhalanayassa bhÅ«mi. _ tathÄ• hi vuttaá¹ƒ ---

``yo akusale samÅ«lehi,

neti kusale ca kusalamÅ«lehÄ«â€™â€™ tiÄ• di || (Nett IV 18).

sÄ«havikkÄ«á¸·itanayavaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• nandÄ• dÄ«namakaraá¹‡a-vacanena satisiddhi. micchÄ• jÄ«vÄ• paá¹-ivirativa
vÄ«riyena hi kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• vitakke vinodeti, vÄ«riyasÄ• dhanaÃ±ca Ä• jÄ«v
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanena satisiddhi. satiyÄ• hi sÄ• vajjÄ• navajjo diá¹
Ä• dÄ«navÄ• nisaá¹ƒse sallakkhetvÄ• sÄ• vajjaá¹ƒ pahÄ• ya anavajjaá¹ƒ samÄ• dÄ• ya va

``niyyÄ• tanapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ ti vuccati. ``tayidaá¹ƒ bhikkhave, tathÄ• gato p
tiÄ• dinÄ• samÄ• dhipaÃ±Ã±Ä• siddhi. paÃ±Ã±avÄ• hi yathÄ• bhÅ«tÄ• vabodho samÄ• hi
pajÄ• nÄ• tÄ«ti.

tathÄ• ``nicco dhuvoâ€™â€™ tiÄ• dinÄ• anicce ``niccaâ€™â€™ nti vipallÄ• so, ``arogo p
ekantasukhÄ« attÄ• , diá¹-á¹-hadhammanibbÄ• nappattoâ€™â€™ ti ca evamÄ• dÄ«hi asuk
vipallÄ• so. ``paÃ±cahi kÄ• maguá¹‡ehi samappitoâ€™â€™ tiÄ• dinÄ• \Be I 499/ asubhe ``
sabbeheva diá¹-á¹-hippakÄ• sanapadehi anattani ``attÄ• â€™â€™ ti vipallÄ• soti evamettha
siddhÄ• \Ne I 438/ honti, tesaá¹ƒ paá¹-ipakkhato cattÄ• ri satipaá¹-á¹-hÄ• nÄ• ni siddhÄ• ne
yathÄ• vuttehi indriyehi cattÄ• ro puggalÄ• niddisitabbÄ• . kathaá¹ƒ duvidho hi taá¹‡hÄ• ca
tikkhindriyoti, tathÄ• diá¹-á¹-hicaritopi. tesu paá¹-hamo asubhe ``subhaâ€™â€™ nti vipallatt
satibalena yathÄ• bhÅ«taá¹ƒ kÄ• yasabhÄ• vaá¹ƒ sallakkhetvÄ• sammattaniyÄ• maá¹ƒ okk
``sukhaâ€™â€™ nti vipallatthadiá¹-á¹-hiko ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ
26; AN a IV 14; b VI 58) vuttena vÄ«riyasaá¹ƒvarasaá¹…khÄ• tena vÄ«riyabalena taá¹ƒ vipa
tatiyo anicce ``niccaâ€™â€™ nti vipallatthadiá¹-á¹-hiko samÄ• dhibalena samÄ• hitabhÄ• va
khaá¹‡ikabhÄ• vaá¹ƒ yathÄ• bhÅ«taá¹ƒ paá¹-ivijjhati. catuttho santatisamÅ«hakiccÄ• ramma
phassÄ• didhammapuÃ±jamatte anattani ``attÄ• â€™â€™ ti vipallatthadiá¹-á¹-hiko
catukoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rena taá¹ƒ micchÄ• bhinivesaá¹ƒ viddhaá¹ƒseti. catÅ«h
caturÄ• savoghayogaganthaagatitaá¹‡huppÄ• dupÄ• dÄ• nasattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiap
akusalapakkho netabbo. tathÄ• catÅ«hi satipaá¹-á¹-hÄ• nehi
catubbidhajhÄ• navihÄ• rÄ• dhiá¹-á¹-hÄ• nasukhabhÄ• giyadhammaappamaÃ±Ã±Ä• samm
vodÄ• napakkho netabbo.

ettha cÄ• yaá¹ƒ saccayojanÄ• --- subhasaÃ±Ã±Ä• sukhasaÃ±Ã±Ä• hi, catÅ«hipi vÄ• vipal
_ tesamadhiá¹-á¹-hÄ• nÄ• rammaá¹‡abhÅ«tÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• __dukkhasa
__nirodhasaccaá¹ƒ, _ nirodhapajÄ• nanÄ• satipaá¹-á¹-hÄ• nÄ• dikÄ• __maggasacca_nti. a
saá¹ƒkilesapakkhaá¹ƒ, saddhindriyÄ• dÄ«hi vodÄ• napakkhaá¹ƒ catusaccayojanamukhena
__sÄ«havikkÄ«á¸·itanayassa bhÅ«mi, _ yathÄ• ha ``yo neti vipallÄ• sehi, kilese indriyehi sa
(Nett IV 19).

disÄ• locanaaá¹…kusanayadvayavaá¹‡á¹‡anÄ•

iti tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ siddhiyÄ• vohÄ• ranayadvayampi siddhameva hoti. tathÄ
atthanayattayadisÄ• bhÅ«tadhammÄ• naá¹ƒ samÄ• locanameva __disÄ• locananayo. _ tes
__aá¹…kusanayo. _ tasmÄ• yathÄ• vuttanayena \Be I 500/ atthanayÄ• naá¹ƒ disÄ• bhÅ«ta
tampi nayadvayaá¹ƒ yojetabbanti, tena vuttaá¹ƒ ``veyyÄ• karaá¹‡esu hi ye, kusalÄ• kusalÄ•
20). ayaá¹ƒ paÃ±canayayojanÄ• .

paÃ±cavidhanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• sanapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

idaá¹ƒ \Ne I 439/ pana suttaá¹ƒ soá¸·asavidhe sÄ• sanapaá¹-á¹-hÄ• ne saá¹ƒkilesavÄ• san
taá¹‡hÄ• diá¹-á¹-hÄ• disaá¹ƒkilesÄ• naá¹ƒ sÄ«lÄ• dipuÃ±Ã±akiriyassa, asekkhasÄ«lÄ• dikk
saá¹ƒkilesavÄ• sanÄ• nibbedhÄ• sekkhabhÄ• giyameva vÄ• yathÄ• vuttatthÄ• naá¹ƒ sekk
vibhattattÄ• . aá¹-á¹-havÄ«satividhe pana sÄ• sanapaá¹-á¹-hÄ• ne lokiyalokuttaraá¹ƒ sattad
Ã±Ä• á¹‡aÃ±eyyaá¹ƒ dassanabhÄ• vanaá¹ƒ sakavacanaparavacanaá¹ƒ vissajjanÄ«yÄ• vis
kusalÄ• kusalaá¹ƒ anuÃ±Ã±Ä• tapaá¹-ikkhittaá¹ƒ bhavo ca lokiyalokuttarÄ• dÄ«namatthÄ• n
ayaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• nayojanÄ• .

pakaraá¹‡anayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya
ajjavamaddavasoraccasaddhÄ• satidhitibuddhikhantivÄ«riyÄ• didhammasamaá¹…ginÄ• sÄ
asaá¹…gÄ• saá¹ƒhÄ«ravisÄ• radaÃ±Ä• á¹‡acÄ• rinÄ• anekappabhedasakasamayasamaya
mahÄ• gaá¹‡inÄ• mahÄ• veyyÄ• karaá¹‡ena __Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• pati
mahÄ• dhammarÄ• jÄ• dhirÄ• jagarunÄ• katÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthap
brahmajÄ• lasuttavaá¹‡á¹‡anÄ• ya lÄ«natthavibhÄ• vanÄ• .

brahmajÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

sÄ«lakkhandhavaggaabhinavaá¹-Ä«kÄ•

(dutiyo bhÄ• go)

2. sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ•

rÄ• jÄ• maccakathÄ• vaá¹‡á¹‡anÄ•

<150> idÄ• ni \Ne II 1/ \Be II 1/ sÄ• maÃ±Ã±aphalasuttassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo anu
``evaá¹ƒ ... pe ... suttaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __anupubbapadavaá¹‡á¹‡anÄ• _ti
padavaá¹‡á¹‡anÄ• , padaá¹ƒ padaá¹ƒ pati anukkamena vaá¹‡á¹‡anÄ• ti vuttaá¹ƒ hoti. pubb
vÄ• padamaÃ±Ã±atra vaá¹‡á¹‡anÄ• pi ``anupubbapadavaá¹‡á¹‡anÄ• â€™â€™ tveva vuc
``apubbapadavaá¹‡á¹‡anÄ• â€™â€™ _tipi paá¹-hanti, pubbe avaá¹‡á¹‡itapadavaá¹‡á¹‡anÄ
duggajanapadaá¹-á¹-hÄ• navisesasampadÄ• diyogato padhÄ• nabhÄ• vena rÄ• jÅ«hi gahit
pana nÄ• mamattenÄ• ti Ä• ha __ ``taÃ±hÄ«â€™â€™ _tiÄ• di. nanu \Ne II 2/ mahÄ• vagge
esa purohito eva, na rÄ• jÄ• , kasmÄ• so rÄ• jasaddavacanÄ«yabhÄ• vena gahitoti? mahÄ
pariggahitampi cetaá¹ƒ reá¹‡unÄ• nÄ• ma magadharÄ• jena pariggahitamevÄ• ti atthasam
pana so rÄ• jasaddavacanÄ«yabhÄ• vena gahito tassa rÄ• jÄ• bhÄ• vato. mahÄ• govindap
tadÄ• reá¹‡uraÃ±Ã±Ä• pariggahitabhÄ• vÅ«palakkhaá¹‡aá¹ƒ. so hi tassa sabbakiccakÄ• r
samudÄ• ciá¹‡á¹‡aá¹ƒ \Be II 2/ ``rÄ• jakammapasutena katampi raÃ±Ã±Ä• kataâ€™â€™ n
mandhÄ• turaÃ±Ã±Ä• ceva mahÄ• govindaá¹ƒ bodhisattaá¹ƒ purohitamÄ• á¹‡Ä• petvÄ• re
rÄ• jÅ«hi pariggahitattÄ• rÄ• jagahanti. keci pana ``mahÄ• govindoâ€™â€™ ti mahÄ• nubh
vadanti. __pariggahitattÄ• _ti rÄ• jadhÄ• nÄ«bhÄ• vena pariggahitattÄ• . gayhatÄ«ti hi __ga
rÄ• jÅ«hi vÄ• gahanti __rÄ• jagahaá¹ƒ. _ nagarasaddÄ• pekkhÄ• ya napuá¹ƒsakaniddeso.

__aÃ±Ã±epettha pakÄ• re_ti nagaramÄ• panena raÃ±Ã±Ä• kÄ• ritasabbagehattÄ• __rÄ•
paÃ±cahi pabbatehi parikkhittattÄ• pabbatarÄ• jehi parikkhittagehasadisantipi __rÄ• jagaha
sampannabhavanatÄ• ya rÄ• jamÄ• naá¹ƒ gehantipi __rÄ• jagahaá¹ƒ, _ susaá¹ƒvihitÄ• rakk
upagatÄ• naá¹ƒ paá¹-irÄ• jÅ«naá¹ƒ gahaá¹ƒ gahaá¹‡abhÅ«tantipi __rÄ• jagahaá¹ƒ, _ rÄ• jÅ
patiá¹-á¹-hÄ• pitattÄ• tesaá¹ƒ gahaá¹ƒ gehabhÅ«tantipi __rÄ• jagahaá¹ƒ, _ Ä• rÄ• marÄ• m
nivÄ• sasukhatÄ• dinÄ• ca sattehi mamattavasena gayhati pariggayhatÄ«tipi __rÄ• jagaha
nÄ• mamattameva pubbe vuttanayenÄ• ti attho. so pana padeso visesaá¹-á¹-hÄ• nabhÄ• ve
Ä• ha __ ``taá¹ƒ panetaâ€™â€™ _ntiÄ• di. tattha __ ``buddhakÄ• le, cakkavattikÄ• le cÄ• â
yebhuyyavasena vuttaá¹ƒ aÃ±Ã±adÄ• pi kadÄ• ci sambhavato, __ ``nagaraá¹ƒ hotÄ«â€™â

upalakkhaá¹‡ameva manussÄ• vÄ• sasseva asambhavato. tathÄ• hi vuttaá¹ƒ __ ``sesakÄ•
_tiÄ• di. __tesa_nti yakkhÄ• naá¹ƒ. __vasanavana_nti Ä• pÄ• nabhÅ«mibhÅ«taá¹ƒ upavana

__avisesenÄ• _ti vihÄ• rabhÄ• vasÄ• maÃ±Ã±ena, saddantarasannidhÄ• nasiddhaá¹ƒ vises
idaá¹ƒ vuttaá¹ƒ hoti --- ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati, (AN b V 101; Vin IV 147;
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, (Dhs 160) mettÄ• sahagatena cetasÄ• eka
viharati, (DN III 71, 308; MN I 77, 459, 509; II 309, 315; III 230; Vibh 642) sabbanimittÄ• naá
animittaá¹ƒ cetosamÄ• dhiá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dÄ«su (MN I 459) sadda
visesaparÄ• masanena yathÄ• kkamaá¹ƒ iriyÄ• pathavihÄ• rÄ• divisesavihÄ• rasamaá¹…gÄ
3/, na evamidaá¹ƒ, idaá¹ƒ pana tathÄ• visesaparÄ• masanamantarena aÃ±Ã±ataravihÄ• ra

satipi ca vuttanayena aÃ±Ã±ataravihÄ• rasamaá¹…gÄ«paridÄ«pane idha
iriyÄ• pathasaá¹…khÄ• tavisesavihÄ• rasamaá¹…gÄ«paridÄ«panameva sambhavatÄ«ti das
_tiÄ• dinÄ• . kasmÄ• pana saddantarasannidhÄ• nasiddhassa visesaparÄ• masanassÄ• bl
visesavihÄ• rasamaá¹…gÄ«paridÄ«panaá¹ƒ sambhavatÄ«ti? visesavihÄ• rasamaá¹…gÄ«p
saddantarasaá¹…khÄ• tavisesavacanassa abhÄ• vato eva. visesavacane hi asati visesamic
payojitabboti. apica iriyÄ• pathasamÄ• yogaparidÄ«panassa atthato siddhattÄ• tathÄ• dÄ«
kasmÄ• cÄ• yamattho siddhoti? dibbavihÄ• rÄ• dÄ«nampi sÄ• dhÄ• raá¹‡ato. kadÄ• cipi hi
bhavati tamantarena attabhÄ• vapariharaá¹‡Ä• bhÄ• vatoti.

iriyanaá¹ƒ pavattanaá¹ƒ __iriyÄ• , _ kÄ• yikakiriyÄ• , tassÄ• pavattanupÄ• yabhÄ• vato pa
á¹-hÄ• nanisajjÄ• dayo. na hi á¹-hÄ• nanisajjÄ• diavatthÄ• hi vinÄ• kaÃ±ci kÄ• yikaá¹ƒ kiriy
sakkÄ• , tasmÄ• so tÄ• ya pavattanupÄ• yoti vuccati. viharati pavattati etena, viharaá¹‡ama
__vihÄ• ro, _ so eva vihÄ• ro tathÄ• , atthato panesa á¹-hÄ• nanisajjÄ• diÄ• kÄ• rappavatto
catusantatirÅ«pappabandhova. divi bhavo __dibbo, _ tattha bahulaá¹ƒ pavattiyÄ• brahmap
bhavoti attho, yo vÄ• tattha dibbÄ• nubhÄ• vo, tadatthÄ• ya saá¹ƒvattatÄ«ti __dibbo, _
abhiÃ±Ã±Ä• bhinÄ«hÄ• rÄ• divasena vÄ• mahÄ• gatikattÄ• __dibbo, _ sova vihÄ• ro, dibb
__dibbavihÄ• ro, _ mahaggatajjhÄ• nÄ• ni. __nettiyaá¹ƒ_ [Nett 86 (atthato samÄ• naá¹ƒ)] p
Ä• ruppasamÄ• pattiyo Ä• neÃ±javihÄ• rÄ• ti visuá¹ƒ vuttaá¹ƒ, taá¹ƒ pana mettÄ• jjhÄ• nÄ•
viya tÄ• saá¹ƒ bhÄ• vanÄ• visesabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __aá¹-á¹-hakathÄ• su_ p
dibbabhÄ• vÄ• vahasÄ• maÃ±Ã±ato tÄ• pi ``dibbavihÄ• rÄ• â€™â€™ tveva vuttÄ• . brahm
hitÅ«pasaá¹ƒhÄ• rÄ• divasena pavattiyÄ• seá¹-á¹-habhÅ«tÄ• vihÄ• rÄ• ti __brahmavihÄ• r
pavattÄ• catasso appamaÃ±Ã±Ä• yo. ariyÄ• uttamÄ• , anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• vÄ
__ariyavihÄ• rÄ• , _ catassopi phalasamÄ• pattiyo. idha pana rÅ«pÄ• vacaracatutthajjhÄ• n
appamaÃ±Ã±Ä• yo \Be II 4/, catutthajjhÄ• nikaaggaphalasamÄ• patti ca bhagavato dibbabra

__aÃ±Ã±ataravihÄ• rasamaá¹…gÄ«paridÄ«pana_nti tÄ• samekato appavattattÄ• ekena vA
samaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ, bhÄ• valopenÄ• yaá¹ƒ bhÄ• vappadhÄ• nena vÄ• n

lobhadosamohussanne loke \Ne II 4/ sakapaá¹-ipattiyÄ• veneyyÄ• naá¹ƒ vinayanatthaá¹ƒ ta
upasampajja viharati. tathÄ• hi yadÄ• sattÄ• kÄ• mesu vippaá¹-ipajjanti, tadÄ• kira bhaga
viharati tesaá¹ƒ alobhakusalamÅ«luppÄ• danatthaá¹ƒ ``appeva nÄ• ma imaá¹ƒ paá¹-ipattiá¹
rucimuppÄ• detvÄ• kÄ• mesu virajjeyyuâ€™â€™ nti. yadÄ• pana issariyatthaá¹ƒ sattesu v
brahmavihÄ• rena viharati tesaá¹ƒ adosakusalamÅ«luppÄ• danatthaá¹ƒ ``appeva nÄ• ma im
ettha rucimuppÄ• detvÄ• adosena dosaá¹ƒ vÅ«pasameyyuâ€™â€™ nti. yadÄ• pana pabb
vivadanti, tadÄ• ariyavihÄ• rena viharati tesaá¹ƒ amohakusalamÅ«luppÄ• danatthaá¹ƒ ``ap
paá¹-ipattiá¹ƒ disvÄ• ettha rucimuppÄ• detvÄ• amohena mohaá¹ƒ vÅ«pasameyyuâ€™â€™
dibbabrahmaariyavihÄ• rehi sattÄ• naá¹ƒ vividhaá¹ƒ hitasukhaá¹ƒ harati, iriyÄ• pathavihÄ• r
iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ•
``aÃ±Ã±ataravihÄ• rasamaá¹…gÄ«paridÄ«panaâ€™â€™ nti.

__ ``tenÄ• â€™â€™ _tiÄ• di yathÄ• vuttasaá¹ƒvaá¹‡á¹‡anÄ• ya guá¹‡adassanaá¹ƒ, tasmÄ
yathÄ• vuttatthasamatthanaá¹ƒ vÄ• . tena iriyÄ• pathavihÄ• rena viharatÄ«ti sambandho. ta
__viharatÄ«_ti ettha __vi_-saddo vicchedanatthajotako, __ ``haratÄ«â€™â€™ _ti etassa ca
atthoti Ã±Ä• peti __ ``á¹-hitopÄ«â€™â€™ _tiÄ• dinÄ• vicchedanayanÄ• kÄ• rena vuttattÄ•
kena vicchindanaá¹ƒ, kathaá¹ƒ kassa nayananti antolÄ«nacodanaá¹ƒ sandhÄ• yÄ• ha. __ ``
ayampi sambandho upapanno hoti. yadipi bhagavÄ• ekeneva iriyÄ• pathena cirataraá¹ƒ kÄ
sakkoti, tathÄ• pi upÄ• dinnakassa nÄ• ma sarÄ«rassa ayaá¹ƒ sabhÄ• voti dassetuá¹ƒ __ ``
iriyÄ• pathabÄ• dhanaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __aparipatanta_nti bhÄ• vanapuá¹ƒsaka
katvÄ• ti attho. yasmÄ• pana bhagavÄ• yattha katthaci vasanto veneyyÄ• naá¹ƒ dhammaá
nÄ• nÄ• samÄ• pattÄ«hi ca kÄ• laá¹ƒ \Be II 5/ vÄ«tinÄ• mento vasati, sattÄ• naá¹ƒ, attano c
harati, tasmÄ• vividhaá¹ƒ haratÄ«ti viharatÄ«ti evampettha attho veditabbo.

gocaragÄ• manidassanatthaá¹ƒ ``rÄ• jagaheâ€™â€™ ti vatvÄ• buddhÄ• namanurÅ«paniv
puna ``ambavaneâ€™â€™ ti vuttanti dassento __ ``idamassÄ• â€™â€™ _tiÄ• dimÄ• ha. __
__tassÄ• _ti rÄ• jagahasaá¹…khÄ• tassa gocaragÄ• massa. yassa samÄ«pavasena ``rÄ• ja
pavattati, sopi tassa samÄ«pavasena vattabboti dasseti __ ``rÄ• jagahasamÄ«pe ambavane
__samÄ«patthe_ti ambavanassa samÄ«patthe. __eta_nti ``rÄ• jagaheâ€™â€™ ti vacanaá¹
Ä• dhÄ• ravacanaá¹ƒ. bhavanti etthÄ• ti hi __bhummaá¹ƒ, _ Ä• dhÄ• ro, tadeva vacanaá¹ƒ
vÄ• vacanaá¹ƒ vibhatti __bhummavacanaá¹ƒ_ \Ne II 5/, tena yuttaá¹ƒ tathÄ• , sattamÄ«vib
idaá¹ƒ vuttaá¹ƒ hoti --- kÄ• maá¹ƒ bhagavÄ• ambavaneyeva viharati. tassamÄ«pattÄ• pan
gocaragÄ• madassanatthaá¹ƒ bhummavacanavasena ``rÄ• jagaheâ€™â€™ tipi vuttaá¹ƒ ya
gÄ• vo caranti, kÅ«pe gaggakulaâ€™â€™ nti cÄ• ti. aneneva yadi bhagavÄ• rÄ• jagahe vi
``ambavaneâ€™â€™ ti. yadi ca ambavane, evampi na vattabbaá¹ƒ ``rÄ• jagaheâ€™â€™ ti
pÄ• sÄ• de vasatÄ«â€™â€™ tiÄ• dÄ«su viya idha adhikaraá¹‡Ä• dhikaraá¹‡assa abhÄ• va
yutto siyÄ• ti codanÄ• anavakÄ• sÄ• katÄ• ti daá¹-á¹-habbaá¹ƒ. kumÄ• rabhato eva __kom
sakatthavuttipaccayena, niruttinayena vÄ• yathÄ• ``bhisaggameva bhesajjaâ€™â€™ nti. _

_tiÄ• dinÄ• khandhakapÄ• á¸·ivasena tadatthaá¹ƒ sÄ• dheti. kasmÄ• ca ambavanaá¹ƒ jÄ«
vuttanti anuyogena mÅ«lato paá¹-á¹-hÄ• ya tamatthaá¹ƒ dassento __ ``ayaá¹ƒ panÄ• â€™â

__dosÄ• bhisanna_nti vÄ• tapittÄ• divasena ussannadosaá¹ƒ. __virecetvÄ• _ti dosappako
__siveyyakaá¹ƒ dussayuga_nti siviraá¹-á¹-he jÄ• taá¹ƒ mahagghaá¹ƒ dussayugaá¹ƒ. __diva
ekasseva divasassa dvivÄ• re vÄ• tivÄ• re vÄ• bhÄ• ge, bhummatthe vÄ• etaá¹ƒ sÄ• miv
dvivÄ• raá¹ƒ vÄ• tivÄ• raá¹ƒ vÄ• ti attho. __tambapaá¹-á¹-avaá¹‡á¹‡enÄ• _ti tambalohapaá
__sacÄ«varabhattenÄ• _ti cÄ«varena, bhattena ca. __ ``taá¹ƒ sandhÄ• yÄ• â€™â€™ _ti im
ambavanamatteyeva viharati, atha kho evaá¹ƒ kate vihÄ• re. so pana tadadhikaraá¹‡atÄ• y
adhikaraá¹‡abhÄ• vena na vuttoti sandhÄ• yabhÄ• sitamatthaá¹ƒ \Be II 6/ dasseti. sÄ• maÃ
sandhÄ• yabhÄ• sitaniddhÄ• raá¹‡aá¹ƒ.

aá¸• á¸• hena teá¸·asa __aá¸• á¸• hateá¸·asa. _ tÄ• disehi __bhikkhusatehi. _ aá¸• á¸• ho p
hi payutto tabbhÄ• gavÄ• cako aá¸• á¸• hasaddo, so ca kho paá¹‡á¹‡Ä• sÄ• va, tasmÄ• pa
bhikkhusatÄ• nÄ«ti atthaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ __ ``aá¸• á¸• hasatenÄ• â€™â€™ _tiÄ• di v
satassa vÄ• aá¸• á¸• haá¹ƒ tathÄ• .

__rÄ• jatÄ«_ti attano issariyasampattiyÄ• dibbati sobhati ca. __raÃ±jetÄ«_ti dÄ• nÄ• dinÄ
catÅ«hi saá¹…gahavatthÅ«hi rameti, attani vÄ• rÄ• gaá¹ƒ karotÄ«ti attho. __ca_-saddo cet
janapadavÄ• cino puthuvacanaparattÄ• __ ``magadhÄ• naâ€™â€™ _nti vuttaá¹ƒ, janappa
tabbÄ• sikÄ• naá¹ƒ gahitattÄ• . __raÃ±Ã±o_ti pitu bimbisÄ• raraÃ±Ã±o. sasati hiá¹ƒsatÄ«ti
ajÄ• toyeva sattu __ajÄ• tasattu. ``nemittakehi niddiá¹-á¹-hoâ€™â€™ _ti vacanena ca ajÄ•
na tÄ• va hoti, sattubhÄ• vassa pana tathÄ• niddiá¹-á¹-hattÄ• evaá¹ƒ voharÄ«yatÄ«ti dass
6/ pana tassa ``raÃ±Ã±o lohitaá¹ƒ piveyyaâ€™â€™ nti deviyÄ• dohaá¸·assa pavattattÄ• a
sattÅ«tipi vadanti.

__ ``tasmiâ€™â€™ _ntiÄ• dinÄ• tadatthaá¹ƒ vivarati, samattheti ca. __dohaá¸·o_ti abhilÄ•
garuke, aÃ±Ã±esaá¹ƒ asakkuá¹‡eyye vÄ• . __asakkontÄ«_ti asakkuá¹‡amÄ• nÄ• . __akath
samÄ• nÄ• . __nibandhitvÄ• _ti vacasÄ• bandhitvÄ• . __suvaá¹‡á¹‡asatthakenÄ• _ti suvaâ
ghanasuvaá¹‡á¹‡akatenÄ• ti attho. ayomayaÃ±hi raÃ±Ã±o sarÄ«raá¹ƒ upanetuá¹ƒ ayuttanti
suvaá¹‡á¹‡aparikkhatena vÄ• ayomayasatthenÄ• ti atthepi ayamevÄ• dhippÄ• yo. __bÄ• h
lohitasirÄ• vedhavasena bÄ• huá¹ƒ phÄ• lÄ• petvÄ• . kevalassa lohitassa gabbhiniyÄ• dujj
sambhinditvÄ• pÄ• yesi. __haÃ±Ã±issatÄ«_ti haÃ±Ã±issate, Ä• yatiá¹ƒ hanÄ«yateti attho.
tathaá¹ƒ vÄ• siyÄ• , vitathaá¹ƒ vÄ• ti adhippÄ• yena __ ``puttoti vÄ• dhÄ«tÄ• ti vÄ• na pa
vuttaá¹ƒ. __ ``attanoâ€™â€™ _tiÄ• dinÄ• aÃ±Ã±ampi kÄ• raá¹‡aá¹ƒ dassetvÄ• nivÄ• resi
_ rajjassa samÄ«pe pavattatÄ«ti __oparajjaá¹ƒ, _ á¹-hÄ• nantaraá¹ƒ.

__mahÄ• _ti \Be II 7/ mahatÄ«. samÄ• se viya hi vÄ• kyepi mahantasaddassa mahÄ• deso

dhurabhÅ«tÄ• , dhorayhÄ• jeá¹-á¹-hakÄ• ti attho. __dhuraá¹ƒ nÄ«harÄ• mÄ«_ti gaá¹‡adhu
gaá¹‡abandhiyaá¹ƒ nibbattessÄ• mÄ«ti vuttaá¹ƒ hoti. __ ``so na sakkÄ• â€™â€™ _tiÄ• dinA
dasseti. __iddhipÄ• á¹-ihÄ• riyenÄ• _ti ahimekhalikakumÄ• ravaá¹‡á¹‡avikubbaniddhinÄ• . _
appÄ• yukabhÄ• vena. __hÄ«_ti nipÄ• tamattaá¹ƒ. __tena hÄ«_ti vÄ• uyyojanatthe nipÄ• t
``kumÄ• raá¹ƒ ... pe ... uyyojesÄ«â€™â€™ ti. __buddho bhavissÄ• mÄ«_ti ettha __iti_-sado
khandhake Ä• gatanayenÄ• ti attho. __pubbe kho_tiÄ• dÄ«hipi khandhakapÄ• á¸·iyeva (Vin

__potthaniya_nti churikaá¹ƒ. yaá¹ƒ ``nakharaâ€™â€™ ntipi vuccati, __divÄ• divase_ti (Sv-
divasassapi divÄ• . sÄ• myatthe hetaá¹ƒ bhummavacanaá¹ƒ ``divÄ• divasassÄ• â€™â€™
divassa divasetipi vaá¹-á¹-ati akÄ• rantassapi divasaddassa vijjamÄ• nattÄ• . nepÄ• tikampi
saddavidÅ«, majjhanhikavelÄ• yanti attho. sÄ• hi divasassa viseso divasoti. __ ``bhÄ«toâ€™
pariyÄ• yo, kÄ• yathambhanena vÄ• __bhÄ«to. _ hadayamaá¹ƒsacalanena __ubbiggo. _ ``
vÄ• â€™â€™ ti parisaá¹…kÄ• ya __ussaá¹…kÄ«. _ Ã±Ä• te sati attano Ä• gacchamÄ• nab
vuttappakÄ• ra_nti devadattena vuttÄ• kÄ• raá¹ƒ __vippakÄ• ra_nti apakÄ• raá¹ƒ anupakÄ•
vÄ• . __sabbe bhikkhÅ«_ti devadattaparisaá¹ƒ sandhÄ• yÄ• ha.

__acchinditvÄ• _ti \Ne II 7/ apanayanavasena vilumpitvÄ• . __rajjenÄ• _ti vijitena. ekassa r
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ ``rajjaâ€™â€™ nti hi vuttaá¹ƒ, rÄ• jabhÄ• vena vÄ• .

manaso attho icchÄ• __manoratho_ ra-kÄ• rÄ• gamaá¹ƒ, ta-kÄ• ralopaÃ±ca katvÄ• , cittas
vibbhamakaraá¹‡ato manaso ratho iva __manoratho, _ mano eva ratho viyÄ• ti vÄ• __man
vadanti. __sukiccakÄ• rimhÄ«_ti sukiccakÄ• rÄ« amhi. __avamÄ• na_nti avamaÃ±Ã±anaá¹
__mÅ«laghacca_nti jÄ«vitÄ• voropanaá¹ƒ sandhÄ• yÄ• ha, bhÄ• vanapuá¹ƒsakametaá¹ƒ.
ghÄ• tanaá¹ƒ rÄ• jÅ«namanÄ• ciá¹‡á¹‡aá¹ƒ, tasmÄ• so __ ``nanu bhanteâ€™â€™ _tiÄ• di
uá¹‡hagahÄ• panagehaá¹ƒ, taá¹ƒ pana dhÅ«meneva acchinnÄ• . tena vuttaá¹ƒ __ ``dhÅ«m
__kammakaraá¹‡atthÄ• yÄ• _ti tÄ• pana kammakaraá¹‡atthameva. kenaci chÄ• ditattÄ• uc
II 8/, yassa kassaci gahaá¹‡atthaá¹ƒ paá¹-icchanno unnataá¹…goti idha adhippeto. tena vut
``uccaá¹…gaá¹ƒ katvÄ• pavisituá¹ƒ mÄ• dethÄ• â€™â€™ _ti. __ ``ucchaá¹…ge katvÄ• â€
sati majjhimaá¹…gova, ucchaá¹…ge kiÃ±ci gahetabbaá¹ƒ katvÄ• ti attho. __moá¸·iya_nti cÅ
moá¸·iá¹ƒ varagandhavÄ• sitaâ€™â€™ ntiÄ• dÄ«su (Ps II 1; Spk II 2.55; Ap-a I avidÅ«renid
27.avidÅ«renidÄ• nakathÄ• ; Ja I avidÅ«renidÄ• nakathÄ•) viya. tenÄ• ha __ ``moá¸·iá¹ƒ ba
__catumadhurenÄ• _ti sappisakkaramadhunÄ• á¸·ikerasnehasaá¹…khÄ• tehi catÅ«hi madh
abhisaá¹…khatapÄ• navisesenÄ• ti vadanti, taá¹ƒ mahÄ• dhammasamÄ• dÄ• nasuttapÄ• á
vuttaÃ±hi tattha ``dadhi ca madhu ca sappi ca phÄ• á¹‡itaÃ±ca ekajjhaá¹ƒ saá¹ƒsaá¹-á¹-haâ
__tadaá¹-á¹-hakathÄ• ya_Ã±ca vuttaá¹ƒ __ ``dadhi ca madhu cÄ• _ti suparisuddhaá¹ƒ dadh
ca. __ekajjhaá¹ƒ saá¹ƒsaá¹-á¹-ha_nti ekato katvÄ• missitaá¹ƒ Ä• luá¸·itaá¹ƒ. __tassa ta_nti
catumadhurabhesajjaá¹ƒ pivatoâ€™â€™ ti ``attupakkamena maraá¹‡aá¹ƒ na yuttaâ€™â€™
tassÄ• sarÄ«raá¹ƒ lehitvÄ• yÄ• peti. _ na hi ariyÄ• attÄ• naá¹ƒ vinipÄ• tenti.

__maggaphalasukhenÄ• _ti maggaphalasukhavatÄ• , sotÄ• pattimaggaphalasukhÅ«pasaÃ
attho. __hÄ• ressÄ• mÄ«_ti apanessÄ• mi. __vÄ«taccitehÄ«_ti vigataaccitehi jÄ• lavigatehi
__kenaci saÃ±Ã±atto_ti kenaci sammÄ• Ã±Ä• pito, ovaditoti vuttaá¹ƒ hoti. __massukaraá¹‡
massuvisodhanatthÄ• ya. __manaá¹ƒ karothÄ• _ti yathÄ• raÃ±Ã±o manaá¹ƒ hoti, tathÄ• k
purimabhave. __cetiyaá¹…gaá¹‡e_ti gandhapupphÄ• dÄ«hi pÅ«janaá¹-á¹-hÄ• nabhÅ«te ce
__nisajjanatthÄ• yÄ• _ti bhikkhusaá¹…ghassa nisÄ«danatthÄ• ya. __paÃ±Ã±attakaá¹-asÄ•
paÃ±Ã±apetabbauttamakilaÃ±jaá¹ƒ. tathÄ• vidho \Ne II 8/ kilaÃ±jo hi ``kaá¹-asÄ• rakoâ€™â
__tassÄ• _ti yathÄ• vuttassa kammadvayassa. taá¹ƒ pana manopadosavaseneva tena kata
yathÄ• ha ---

``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce paduá¹-á¹-hena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ dukkhamanveti, cakkaá¹ƒva vahato padaâ€™â€™ nti || (Dhp 1; Nett 90).

__paricÄ• rako_ti sahÄ• yako. abhedepi bhedamiva vohÄ• ro loke pÄ• kaá¹-oti vuttaá¹ƒ __
nibbattÄ«â€™â€™ _ti. ekÄ• yapi hi uppÄ• dakiriyÄ• ya \Be II 9/ idha bhedavohÄ• ro, paá¹-i
pavattivasena nibbattÄ«ti vÄ• paccekaá¹ƒ yojetabbaá¹ƒ, paá¹-isandhivasena vÄ• pavattan
sÄ• tisayanibbattanaá¹ƒ Ã±Ä• petuá¹ƒ ekÄ• yeva kiriyÄ• padadvayena vuttÄ• . tathÄ• vaca
nibbattaneyeva dissati ``makkaá¹-ako nÄ• ma devaputto hutvÄ• nibbatti (Dhp-a I 5) kaá¹‡á
nibbatti, (Ja I avidÅ«renidÄ• nakathÄ•) maá¹‡á¸• Å«ko nÄ• ma ... pe ... nibbattÄ«â€™â€™
vÄ• padÄ• naá¹ƒ bhÄ• vatthamapekkhitvÄ• ``yakkhoâ€™â€™ tiÄ• dÄ«su sÄ• miatthe pac
pacchimavisesanato, paricÄ• rakassa ... pe ... yakkhassa bhÄ• vena nibbattÄ«ti attho, hetva
tvÄ• -saddo yakkhassa bhÄ• vato pavattanahetÅ«ti. assa pana raÃ±Ã±o mahÄ• puÃ±Ã±ass
bahulaá¹ƒ nibbattapubbatÄ• ya ciraparicitanikanti vasena tattheva nibbatti veditabbÄ• .

__taá¹ƒ divasamevÄ• _ti raÃ±Ã±o maraá¹‡adivaseyeva. __khobhetvÄ• _ti puttasnehassa b
taá¹ƒsahajÄ• tapÄ«ti vegassa ca savipphÄ• ratÄ• ya taá¹ƒ samuá¹-á¹-hÄ• narÅ«padhamme
sakalasarÄ«raá¹ƒ Ä• loá¸·etvÄ• . tenÄ• ha __ ``aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• sÄ«
__pituguá¹‡a_nti pituno attani sinehaguá¹‡aá¹ƒ. tena vuttaá¹ƒ __ ``mayi jÄ• tepÄ«â€™â€™
vissajjethÄ• _ti turitavasena, sokavasena ca vuttaá¹ƒ.

__anuá¹-á¹-hubhitvÄ• _ti achaá¸• á¸• etvÄ• .

__nÄ• á¸·Ä• girihatthiá¹ƒ muÃ±cÄ• petvÄ• _ti ettha __iti_-saddo pakÄ• rattho, tena
``abhimÄ• rakapurisapesenÄ• dippakÄ• renÄ• â€™â€™ ti pubbe vuttappakÄ• rattayaá¹ƒ pa

\Ne II 9/ diá¹-á¹-ho. __paÃ±ca vatthÅ«nÄ«_ti ``sÄ• dhu bhante bhikkhÅ« yÄ• vajÄ«vaá¹ƒ Ä•
tiÄ• dinÄ• (Vin III 409; Vin II 343) vinaye vuttÄ• ni paÃ±ca vatthÅ«ni. __yÄ• citvÄ• _ti ettha
katvÄ• ti attho. na hi so paá¹-ipajjitukÄ• mo yÄ• catÄ«ti ayamattho __vinaye_ (Sp (to Vin III)
__saÃ±Ã±Ä• pessÄ• mÄ«_ti cintetvÄ• saá¹…ghabhedaá¹ƒ katvÄ• ti sambandho. idaÃ±ca t
anikkhittadhuratÄ• dassanavasena vuttaá¹ƒ, so pana akatepi saá¹…ghabhede tehi saÃ±Ã±Ä
__uá¹‡halohita_nti balavasokasamuá¹-á¹-hitaá¹ƒ uá¹‡habhÅ«taá¹ƒ lohitaá¹ƒ. __mahÄ• niray
__vitthÄ• rakathÄ• nayo_ti ajÄ• tasattupasÄ• danÄ• divasena vitthÄ• rato vattabbÄ• ya kath
panettha \Be II 10/ sÄ• na vuttÄ• , nanu saá¹…gÄ«tikathÄ• viya __khandhake_ (Vin II 343)
vattabbÄ• ti codanÄ• ya Ä• ha __ ``Ä• gatattÄ• pana sabbaá¹ƒ na vuttaâ€™â€™ _nti, khan
kiÃ±cimattassa ca vacanakkamassa vuttattÄ• na ettha koci virodhoti adhippÄ• yo. __ ``eva
yathÄ• nusandhinÄ• nigamanaá¹ƒ.

__kosalaraÃ±Ã±o_ti pasenadikosalassa pitu mahÄ• kosalaraÃ±Ã±o. nanu videhassa raÃ±Ã
sambhavatÄ«ti codanamapaneti __ ``na videharaÃ±Ã±oâ€™â€™ _ti iminÄ• . atha kenaá¹-á
``paá¹‡á¸• itÄ• dhivacanametaâ€™â€™ _nti, paá¹‡á¸• itavevacanaá¹ƒ, paá¹‡á¸• itanÄ• man
padattho kena nibbacanenÄ• ti vuttaá¹ƒ __ ``tatrÄ• yaâ€™â€™ _ntiÄ• di. __vidantÄ«_ti jÄ•
karaá¹‡abhÅ«tena Ã±Ä• á¹‡ena. __ ``Ä«hatÄ«â€™â€™ _ti etassa pavattatÄ«tipi attho __á¹
__vedehÄ«_ti idha nadÄ• digaá¹‡oti Ä• ha __ ``vedehiyÄ• â€™â€™ _ti.

soyeva aho __tadaho, _ sattamÄ«vacanena pana __ ``tadahÅ«â€™â€™ _ti padasiddhi. __
upasaddena visiá¹-á¹-ho vasasaddo upavasaneyeva, na vasanamatte, upavasanaÃ±ca sam
``sÄ«lenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ettha ca __sÄ«lenÄ• _ti sÄ• sane ariyuposathaá¹ƒ s
__anasanenÄ• _ti abhuÃ±janamattasaá¹…khÄ• taá¹ƒ bÄ• hiruposathaá¹ƒ. __vÄ• _-saddo c
ekaccaá¹ƒ manoduccaritaá¹ƒ, dussÄ«lyÄ• diÃ±ca saá¹…gaá¹‡hÄ• ti. tathÄ• hi gopÄ• lakup
cittassa vasena vutto, nigaá¹‡á¹-huposatho mosavajjÄ• divasena. yathÄ• ha visÄ• khuposat
abhijjhÄ• sahagatena cetasÄ• divasaá¹ƒ atinÄ• metÄ«â€™â€™ ti, (AN a III 71) ``iti yasmiá
samÄ• dapetabbÄ• , musÄ• vÄ• de tasmiá¹ƒ samaye samÄ• dapetÄ«â€™â€™ ti (AN a III 7

evaá¹ƒ adhippetatthÄ• nurÅ«paá¹ƒ nibbacanaá¹ƒ dassetvÄ• idÄ• ni atthuddhÄ• ravasena
adhippetatthaá¹ƒ \Ne II 10/ dassetuá¹ƒ __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. __etthÄ
samÄ• nasaddavacanÄ«yÄ• naá¹ƒ anekappabhedÄ• naá¹ƒ atthÄ• namuddharaá¹‡aá¹ƒ __a
samÄ• nasaddavacanÄ«yesu vÄ• atthesu adhippetasseva atthassa uddharaá¹‡aá¹ƒ __atth
anekatthadassanaÃ±hi adhippetatthassa uddharaá¹‡atthameva. nanu ca ``atthamattaá¹ƒ pa
abhinivisantÄ«â€™â€™ tiÄ• dinÄ• atthuddhÄ• re \Be II 11/ codanÄ• , sodhanÄ• ca heá¹-á
visesasaddassa avÄ• cakabhÄ• vato pÄ• timokkhuddesÄ• divisayopi uposathasaddo sÄ• m
pÄ• timokkhuddesÄ• divisesavisayo vuttoti? saccametaá¹ƒ, ayaá¹ƒ panattho tÄ• disaá¹ƒ sa
tattha tattha sambhavatthadassanavaseneva vuttoti, evaá¹ƒ sabbattha. sÄ«ladiá¹-á¹-hivasen
Sv-pá¹- I 150) upetehi samaggehi vasÄ«yati na uá¹-á¹-hÄ«yatÄ«ti __uposatho, _ pÄ• timokk

samÄ• dÄ• navasena, adhiá¹-á¹-hÄ• navasena vÄ• upecca ariyavÄ• sÄ• diatthÄ• ya vasita
sÄ«laá¹ƒ. anasanÄ• divasena upecca vasitabbo anuvasitabboti __uposatho, _ vatasamÄ• d
navamahatthikulapariyÄ• panne hatthinÄ• ge kiÃ±ci kiriyamanapekkhitvÄ• taá¹ƒkulasambh
ruá¸·hivaseneva __uposatho_ti samaÃ±Ã±Ä• , tasmÄ• tattha nÄ• mapaÃ±Ã±atti veditabbÄ
dÄ• hetÄ«ti __uposatho, _ usasaddo dÄ• hetipi saddavidÅ« vadanti. divase pana uposatha
aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• yeva. __ ``suddhassa ve sadÄ• phaggÅ«â€™â€™ _tiÄ• dÄ«s
kilesamalÄ• bhÄ• vena parisuddhassa. __ve_ti nipÄ• tamattaá¹ƒ, byattanti vÄ• attho. __sa
__phaggÅ«_ti phagguá¹‡Ä«nakkhattameva yuttaá¹ƒ bhavati, niruttinayena cetassa siddhi. y
sundarikabhÄ• radvÄ• jassa nÄ• ma brÄ• hmaá¹‡assa phagguá¹‡amÄ• se uttaraphagguá¹‡
karontassa saá¹ƒvaccharampi katapÄ• papavÄ• hanaá¹ƒ hotÄ«ti laddhi. tato taá¹ƒ vivecetu
majjhimÄ• gamÄ• vare mÅ«lapaá¹‡á¹‡Ä• sake vatthasutte bhagavatÄ• vuttaá¹ƒ. __suddha
yathÄ• vuttakilesamalasuddhiyÄ• parisuddhassa uposathaá¹…gÄ• ni, vatasamÄ• dÄ• nÄ•
niccakÄ• laá¹ƒ uposathavÄ• so eva bhavatÄ«ti attho. __ ``na bhikkhaveâ€™â€™ _tiÄ• dÄ«
gantabboâ€™â€™ ti nÄ«haritvÄ• sambandho. __upavasitabbadivaso_ti upavasanakaraá¹‡
tabbasaddo daá¹-á¹-habbo. evaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ vuttanibbacanena sameti. antog
aÃ±Ã±atthÄ• pohanena ca nivÄ• raá¹‡aá¹ƒ sandhÄ• ya __ ``sesadvayanivÄ• raá¹‡atthaâ€™
``pannaraseâ€™â€™ ti padamÄ• rabbha divasavasena yathÄ• vuttanibbacanaá¹ƒ katanti \E
``teneva vuttaâ€™â€™ _ntiÄ• dimÄ• ha. paÃ±cadasannaá¹ƒ tithÄ«naá¹ƒ pÅ«raá¹‡avasena
divaso vutto.

__ ``tÄ• ni ettha santÄ«â€™â€™ _ti ettakeyeva vutte nanvetÄ• ni aÃ±Ã±atthÄ• pi santÄ«ti
nivÄ• retuá¹ƒ __ ``tadÄ• kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. anena bahuso, atisayato vÄ• ett
11/ payuttoti dasseti. cÄ• tumÄ• sÄ«, cÄ• tumÄ• sinÄ«ti ca paccayavisesena itthiliá¹…geyev
__pariyosÄ• nabhÅ«tÄ• _ti ca pÅ«raá¹‡abhÄ• vameva sandhÄ• ya vadati tÄ• ya saheva ca
__idhÄ• _ti pÄ• á¸·iyaá¹ƒ. tÄ«hi Ä• kÄ• rehi pÅ«retÄ«ti __puá¹‡á¹‡Ä• _ti atthaá¹ƒ dasseti __
``mÄ• sapuá¹‡á¹‡atÄ• yÄ• â€™â€™ _tiÄ• dinÄ• . tattha tadÄ• kattikamÄ• sassa puá¹‡á¹‡a
purimapuá¹‡á¹‡amito hi paá¹-á¹-hÄ• ya yÄ• va aparÄ• puá¹‡á¹‡amÄ«, tÄ• va eko mÄ• soti
utuno puá¹‡á¹‡atÄ• ya __utupuá¹‡á¹‡atÄ• . _ kattikamÄ• salakkhitassa saá¹ƒvaccharassa p
__saá¹ƒvaccharapuá¹‡á¹‡atÄ• . _ purimakattikamÄ• sato pabhuti yÄ• va aparakattikamÄ• s
kattikasaá¹ƒvaccharoti evaá¹ƒ saá¹ƒvaccharapuá¹‡á¹‡atÄ• yÄ• ti vuttaá¹ƒ hoti. lokikÄ• naá¹
mÄ• savasena saá¹ƒvaccharasamaÃ±Ã±Ä• lakkhitÄ• . tathÄ• ca lakkhaá¹‡aá¹ƒ garusaá¹…
__jotisatthe_ ---

``nakkhattena sahodaya-matthaá¹ƒ yÄ• ti sÅ«ramanti.

tassa saá¹…kaá¹ƒ tatra vattabbaá¹ƒ, vassaá¹ƒ mÄ• sakamenevÄ• â€™â€™ ti ||

minÄ«yati divaso etenÄ• ti __mÄ• . _ tassa hi gatiyÄ• divaso minitabbo ``pÄ• á¹-ipado duti

tiÄ• dinÄ• . __ettha puá¹‡á¹‡o_ti etissÄ• rattiyÄ• sabbakalÄ• pÄ• ripÅ«riyÄ• puá¹‡á¹‡o. c
bhÄ• go ``kalÄ• â€™â€™ ti vuccati, tadÄ• ca cando sabbÄ• sampi soá¸·asannaá¹ƒ kalÄ• r
hutvÄ• dissati. ettha ca ``tadahuposathe pannaraseâ€™â€™ ti padÄ• ni divasavasena vutt
tiÄ• dÄ«ni tadekadesarattivasena.

kasmÄ• pana rÄ• jÄ• amaccaparivuto nisinno, na ekakovÄ• ti codanÄ• ya sodhanÄ• lesa
pÄ• á¸·ipadatthameva avatvÄ• __ ``evarÅ«pÄ• yÄ• â€™â€™ _tiÄ• dÄ«nipi vadati. etehi cÄ
``evaá¹ƒ ruciyamÄ• nÄ• ya rattiyÄ• tadÄ• pavattattÄ• tathÄ• parivuto nisinnoâ€™â€™ ti.
__dhoviyamÄ• nadisÄ• bhÄ• gÄ• yÄ• _ti \Be II 13/ etthÄ• pi viyasaddo yojetabbo. __rajatav
rajatavimÄ• nato nikkhantehi, rajatavimÄ• nappabhÄ• ya vÄ• vipphuritehi. __ ``visaroâ€™â
muttÄ• vaá¸·iÄ• dÄ«nampi visesanapadaá¹ƒ. abbhaá¹ƒ dhÅ«mo rajo rÄ• hÅ«ti ime cattÄ• r
(AN a IV 50; Vin IV 447). __rÄ• jÄ• maccehÄ«_ti rÄ• jakulasamudÄ• gatehi amaccehi. atha
ceva amaccehi cÄ• ti attho. __kaÃ±canÄ• sane_ti sÄ«hÄ• sane. ``raÃ±Ã±aá¹ƒ tu hemamÄ•
vÄ• á¸·abÄ«janitthÄ« ca cÄ• maraâ€™â€™ nti hi vuttaá¹ƒ. __kasmÄ• nisinno_ti nisÄ«dana
kandanaá¹ƒ, pabodhanaá¹ƒ vÄ• . __itÄ«_ti iminÄ• hetunÄ• . __nakkhatta_ nti kattikÄ• nakk
ghositabbaá¹ƒ etarahi nakkhattanti __saá¹…ghuá¹-á¹-haá¹ƒ. _ paÃ±cavaá¹‡á¹‡akusumehi \
puá¹‡á¹‡aghaá¹-ehi ca paá¹-imaá¹‡á¸• itaá¹ƒ gharesu dvÄ• raá¹ƒ yassa tadetaá¹ƒ nagaraá¹
dvÄ• raá¹ƒ. _ __dhajo_ vaá¹-o. __paá¹-Ä• ko_ paá¹-á¹-oti sÄ«haá¸·iyÄ• vadanti. tadÄ• kira
katanakkhattaá¹ƒ. tathÄ• hi __ummÄ• dantijÄ• takÄ• _dÄ«supi (J II 18.57) kattikamÄ• se e
__ ``samujjalitadÄ«pamÄ• lÄ• laá¹…katasabbadisÄ• bhÄ• gaâ€™â€™ _nti. __vÄ«thi_ nÄ•
__racchÄ• _ nÄ• ma anibbiddhÄ• khuddakamaggo. tattha tattha nisinnavasena samÄ• nab
nakkhattakÄ«á¸·aá¹ƒ anubhavamÄ• nena samabhikiá¹‡á¹‡anti vuttaá¹ƒ hoti. __mahÄ• aá¹-
vatvÄ• pi tattheva iti sanniá¹-á¹-hÄ• naá¹ƒ katanti attho.

__udÄ• naá¹ƒ udÄ• hÄ• ro_ti atthato ekaá¹ƒ. __mÄ• na_nti mÄ• napattaá¹ƒ kattubhÅ«taá¹
__avaseko. _ sotavasena __ogho. pÄ«tivacana_nti pÄ«tisamuá¹-á¹-hÄ• navacanaá¹ƒ kamm
cittaá¹ƒ kattubhÅ«taá¹ƒ. __gahetu_nti bahi aniccharaá¹‡avasena gaá¹‡hituá¹ƒ, hadayantoye
sakkotÄ«ti adhippÄ• yo. tena vuttaá¹ƒ __ ``adhikaá¹ƒ hutvÄ• â€™â€™ _tiÄ• di. idaá¹ƒ vutta
vacanaá¹ƒ paá¹-iggÄ• haka nirapekkhaá¹ƒ kevalaá¹ƒ uá¸·Ä• rÄ• ya pÄ«tiyÄ• vasena sarasa
niccharati, tadevidha ``udÄ• naâ€™â€™ nti adhippetanti.

dosehi itÄ• gatÄ• apagatÄ• ti __dosinÄ• _ ta-kÄ• rassa na-kÄ• raá¹ƒ katvÄ• yathÄ• ``kile
jinoâ€™â€™ ti Ä• ha __ ``dosÄ• pagatÄ• â€™â€™ _ti. yadipi sutte vuttaá¹ƒ ``cattÄ• rome b
candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• , yehi upakkilesehi upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ•
bhÄ• santi na virocanti. katame cattÄ• ro? abbhÄ• bhikkhave ... pe ... mahikÄ• . dhÅ«mo ra
candimasÅ«riyÄ• naá¹ƒ upakkilesoâ€™â€™ ti, (Vin II 447) tathÄ• pi tatiyupakkilesassa pab
aá¹-á¹-hakathÄ• nayena dassetuá¹ƒ __ ``paÃ±cahi upakkilesehÄ«â€™â€™ _ti vuttaá¹ƒ. aya
ramaá¹‡Ä«yÄ• disaddayogato Ã±Ä• yatÄ«ti Ä• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. anÄ«ya-s

katvatthÄ• bhidhÄ• yako yathÄ• ``niyyÄ• nikÄ• dhammÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ•
_ti iminÄ• . juá¹‡hÄ• vasena rattiyÄ• surÅ«pattamÄ• ha __ ``vuttadosavimuttÄ• yÄ• â€™â€
cettha vuttadosÄ• . ayaÃ±ca hetu __ ``dassituá¹ƒ yuttÄ• â€™â€™ _ti etthÄ• pi sambajjhitab
utusampattiyÄ• ca pÄ• sÄ• dikatÄ• daá¹-á¹-habbÄ• . Ä«disÄ• ya rattiyÄ• yutto divaso mÄ•
evaá¹ƒ divasamÄ• sÄ• dÄ«naá¹ƒ __lakkhaá¹‡Ä• _ sallakkhaá¹‡upÄ• yÄ• __bhavituá¹ƒ yut
__lakkhaá¹‡iyÄ• , _ sÄ• eva __lakkhaÃ±Ã±Ä• _ ya-vato á¹‡a-kÄ• rassa Ã±a-kÄ• rÄ• desav
sumÄ• pitÄ• â€™â€™ ti Ä• ha __ ``divasamÄ• sÄ• dÄ«naâ€™â€™ _ntiÄ• di.

``yaá¹ƒ \Ne II 13/ no payirupÄ• sato cittaá¹ƒ pasÄ«deyyÄ• â€™â€™ ti vacanato __samaá¹±
vÄ• _ti ettha paramatthasamaá¹‡o, paramatthabrÄ• hmaá¹‡o ca adhippeto, na pana pabbaj
jÄ• timattabrÄ• hmaá¹‡oti vuttaá¹ƒ __ ``samitapÄ• patÄ• yÄ• â€™â€™ _tiÄ• di. bahati pÄ•
__brÄ• hmaá¹‡o_ niruttinayena. bahuvacane vattabbe ekavacanaá¹ƒ, ekavacane vÄ• vatta
vacanabyattayo vacanavipallÄ• soti attho. idha pana ``payirupÄ• sataâ€™â€™ nti vattabbe
vuttattÄ• bahuvacane vattabbe ekavacanavasena vacanabyattayo dassito. attani, garuá¹-á¹
ekasmimpi bahuvacanappayogo niruá¸·ho. __payirupÄ• sato_ti ca vaá¹‡á¹‡avipariyÄ• yanic
``payirudÄ• hÄ• sÄ«â€™â€™ ti. ayaÃ±hi bahulaá¹ƒ diá¹-á¹-hapayogo, yadidaá¹ƒ parisadde
vaá¹‡á¹‡avipariyÄ• yo. tathÄ• hi akkharacintakÄ• vadanti ``pariyÄ• dÄ«naá¹ƒ rayÄ• divaá¹
vipariyÄ• yoâ€™â€™ ti. __ya_nti samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• . __iminÄ• sabb
``ramaá¹‡Ä«yÄ• vatÄ• â€™â€™ tiÄ• divacanena. __obhÄ• sanimittakamma_nti obhÄ• sab
15/, paribyattaá¹ƒ nimittakaraá¹‡anti attho. __mahÄ• parÄ• dhatÄ• yÄ• _ti mahÄ• dosatÄ• y

__ ``tena hÄ«â€™â€™ _tiÄ• di tadatthavivaraá¹‡aá¹ƒ. __devadatto cÄ• _ti ettha __ca_-sad
atthupanayane, tena yathÄ• rÄ• jÄ• ajÄ• tasattu attano pitu ariyasÄ• vakassa satthu upaá¹
mahÄ• parÄ• dho, evaá¹ƒ bhagavato mahÄ• natthakarassa devadattassa apassayabhÄ• ve
__tassa piá¹-á¹-hichÄ• yÄ• yÄ• _ti vohÄ• ramattaá¹ƒ, tassa jÄ«vakassa piá¹-á¹-hiapassayen
katvÄ• apassÄ• yÄ• ti vuttaá¹ƒ hoti. __vikkhepapacchedanattha_nti vakkhamÄ• nÄ• ya atta
uppajjanakavikkhepassa pacchindanatthaá¹ƒ, anuppajjanatthanti adhippÄ• yo. tenÄ• ha __
_tiÄ• di. __asikkhitÄ• na_nti kÄ• yavacÄ«saá¹ƒyamane vigatasikkhÄ• naá¹ƒ. __kulÅ«pake_
__gahitÄ• sÄ• ratÄ• yÄ• _ti gahetabbaguá¹‡asÄ• ravigatatÄ• ya. __nibbikkhepa_nti aÃ±Ã±

__bhadda_nti avassayasampannatÄ• ya sundaraá¹ƒ.

<151> ayaÃ±cattho imÄ• ya pÄ• á¸·icchÄ• yÄ• ya adhigato, imamatthameva vÄ• antogadh
vuttanti dasseti __ ``tenÄ• hÄ• â€™â€™ _tiÄ• dinÄ• . asatthÄ• pi samÄ• no satthÄ• paá¹-i
__satthupaá¹-iÃ±Ã±Ä• to, _ tassa abuddhassÄ• pi samÄ• nassa buddhapaá¹-iÃ±Ã±Ä• tassa
atthadhammÄ• nusÄ• sakoâ€™â€™ ti Ä• cariyapaá¹-iÃ±Ã±Ä• tabhÄ• vaá¹ƒ vÄ• sandhÄ• y
kirÄ• â€™â€™ _tiÄ• dinÄ• anussutimattaá¹ƒ pati porÄ• á¹‡aá¹-á¹-hakathÄ• nayova kirasad
makkhalipadanibbacanepi \Ne II 14/. __ekÅ«nadÄ• sasataá¹ƒ pÅ«rayamÄ• no_ti ekenÅ«na

saddhiá¹ƒ anÅ«nadÄ• sasataá¹ƒ katvÄ• pÅ«rayamÄ• no. evaá¹ƒ jÄ• yamÄ• no cesa maá¹.
__jÄ• tarÅ«penevÄ• _ti mÄ• tukucchito vijÄ• taveseneva, yathÄ• vÄ• sattÄ• anivatthÄ• a
jÄ• tarÅ«peneva. __upasaá¹…kamantÄ«_ti upagatÄ• bhajantÄ• honti. __tadeva pabbajjaá
naggarÅ«paá¹ƒ ``ayameva pabbajjÄ• nÄ• ma siyÄ• â€™â€™ ti pabbajjaá¹ƒ katvÄ• aggah
pabbajitamanupabbajiá¹ƒsu.

__ ``pabbajitasamÅ«hasaá¹…khÄ• toâ€™â€™ _ti etena pabbajitasamÅ«hatÄ• mattena sa
niyyÄ• nikadiá¹-á¹-hivisuddhasÄ«lasÄ• maÃ±Ã±avasena saá¹ƒhatattÄ• ti dasseti. __assa at
satthupaá¹-iÃ±Ã±Ä• tassa parivÄ• rabhÄ• vena atthi. __ ``saá¹…ghÄ« gaá¹‡Ä«â€™â€™ _t
saá¹…ketamattato nÄ• nanti Ä• ha __ ``svevÄ• â€™â€™ _tiÄ• di. __svevÄ• _ti ca pabbajita
pana ``pabbajitasamÅ«havasena __saá¹…ghÄ«, _ gahaá¹-á¹-hasamÅ«havasena __gaá¹‡Ä
tesaá¹ƒ matimattaá¹ƒ gaá¹‡e eva loke saá¹…gha-saddassa niruá¸·hattÄ• . acelakavatacariy
parikappitamattaá¹ƒ __Ä• cÄ• ro. _ __paÃ±Ã±Ä• to pÄ• kaá¹-o_ saá¹…ghÄ«Ä• dibhÄ• vena
atthato ekaá¹ƒ. tattha labbhamÄ• nÄ• ppicchataá¹ƒ dassetuá¹ƒ __ ``appicchatÄ• ya vattham
_ti vuttaá¹ƒ. na hi tasmiá¹ƒ sÄ• sanike viya santaguá¹‡aniggÅ«haá¹‡alakkhaá¹‡Ä• appicch
kittisaddo. taranti etena saá¹ƒsÄ• roghanti evaá¹ƒ sammatatÄ• ya laddhi __titthaá¹ƒ_ nÄ• m
sammato, na ca sÄ• dhÅ«hi sammatoti atthamÄ• ha __ ``ayaâ€™â€™ _ntiÄ• dinÄ• . na hi t
labbhati. __sundaro sappuriso_ti dvidhÄ• attho. __assutavato_ti assutÄ• riyadhammassa, k
sÄ• mivacanaá¹ƒ. ``imÄ• ni me vatasamÄ• dÄ• nÄ• ni ettakaá¹ƒ kÄ• laá¹ƒ suciá¹‡á¹‡Ä• nÄ
jÄ• nÄ• ti. tÄ• panassa rattiyo cirakÄ• labhÅ«tÄ• ti katvÄ• __ ``ciraá¹ƒ pabbajitassÄ• â€™â
antatthaaÃ±Ã±apadatthasamÄ• so cesa yathÄ• ``mÄ• sajÄ• toâ€™â€™ ti. atha tassa pada
cirapabbajitaggahaá¹‡enassa buddhisÄ«latÄ• , rattaÃ±Ã±Å«gahaá¹‡ena tattha sampajÄ• na
visesoti. kiá¹ƒ pana atthaá¹ƒ sandhÄ• ya so amacco Ä• hÄ• ti vuttaá¹ƒ __ ``acirapabbajitass
__okappanÄ«yÄ• _ti saddahanÄ«yÄ• . __addhÄ• na_nti dÄ«ghakÄ• laá¹ƒ. kittako pana soti
rÄ• japarivaá¹-á¹-eâ€™â€™ _ti, dvinnaá¹ƒ, tiá¹‡á¹‡aá¹ƒ vÄ• rÄ• jÅ«naá¹ƒ rajjÄ• nusÄ• san
``addhagatoâ€™â€™ ti vatvÄ• pi puna kataá¹ƒ vayaggahaá¹‡aá¹ƒ osÄ• navayÄ• pekkhaá¹
atthavisesasambhavatoti dasseti __ ``pacchimavayaâ€™â€™ _nti iminÄ• . __ubhaya_nti ``a
vayoanuppattoâ€™â€™ ti padadvayaá¹ƒ.

__kÄ• jaro_ \Ne II 15/ nÄ• ma eko rukkhaviseso, yo ``paá¹‡á¹‡akarukkhoâ€™â€™ tipi vuco
anattamanoti sambandho. pubbe pitarÄ• saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ• desanÄ• ya
sandhÄ• yÄ• ha __ ``jhÄ• nÄ• ... pe ... kÄ• moâ€™â€™ _ti. __tilakkhaá¹‡abbhÄ• hata_nti t
abhighaá¹-itaá¹ƒ. __dassanenÄ• _ti nidassanamattaá¹ƒ. so hi disvÄ• tena saddhiá¹ƒ allÄ• p
II 17/, tato akiriyavÄ• daá¹ƒ sutvÄ• ca anattamano ahosi. __guá¹‡akathÄ• yÄ• _ti abhÅ«tag
__ ``suá¹-á¹-hutaraá¹ƒ anattamanoâ€™â€™ _ti. yadi anattamano, kasmÄ• tuá¹‡hÄ« ahosÄ
``anattamano samÄ• nopÄ«â€™â€™ _tiÄ• dinÄ• .

<152> __gosÄ• lÄ• yÄ• _ti evaá¹ƒnÄ• make gÄ• meti vuttaá¹ƒ. vassÄ• nakÄ• le gunnaá¹ƒ

atthe tabbasena tassa nÄ• maá¹ƒ sÄ• tisayamupapannaá¹ƒ hoti bahulamanaÃ±Ã±asÄ• dhÄ
porÄ• á¹‡ehi ananussutoti ekaccavÄ• do nÄ• ma kato. __ ``mÄ• khalÄ«ti sÄ• miko Ä• hÄ•
tathÄ• vacanamupÄ• dÄ• ya tassa Ä• khyÄ• tapadena samaÃ±Ã±Ä• ti dasseti. saÃ±Ã±Ä• y
Ä• khyÄ• tapadampi nÄ• mikaá¹ƒ bhavati yathÄ• ``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±oâ€™â€™ t
paá¹‡á¹‡ena vÄ• â€™â€™ tiÄ• divacanaá¹ƒ.

<153> dÄ• sÄ• dÄ«su sirivaá¸• á¸• hakÄ• dinÄ• mamiva __ajito_ti tassa nÄ• mamattaá¹ƒ. I
yassÄ• tipi yujjati. __paá¹-ikiá¹-á¹-hatara_nti nihÄ«nataraá¹ƒ. __ ``yathÄ• hÄ• â€™â€™ _tiÄ
aá¹…guttarÄ• game tikanipÄ• te makkhalisutta (AN a III 138) mÄ• hari. __tantÄ• vutÄ• nÄ«
``sÄ«te sÄ«toâ€™â€™ _tiÄ• dinÄ• chahÄ• kÄ• rehi tassa paá¹-ikiá¹-á¹-hataraá¹ƒ dasseti.

<154> pakujjhati sammÄ• diá¹-á¹-hikesu byÄ• pajjatÄ«ti __pakudho. vaccaá¹ƒ katvÄ• pÄ«_
bhojanaá¹ƒ bhuÃ±jitvÄ• pi kenaci asucinÄ• makkhitvÄ• pÄ«ti imamatthaá¹ƒ sampiá¹‡á¸• et
katvÄ• _ti vatasamÄ• dÄ• nasÄ«sena vÄ• likÄ• saÃ±cayaá¹ƒ katvÄ• , tathÄ• rÅ«pe anupag
samÄ• dÄ• ya gacchatÄ«ti vuttaá¹ƒ hoti.

<156> __ ``gaá¹‡á¹-hanakilesoâ€™â€™ _ti etassa ``palibundhanakilesoâ€™â€™ ti atthava
paribundhanakicco khettavatthuputtadÄ• rÄ• divisayo rÄ• gÄ• dikilesoti attho. __ ``evaá¹ƒvÄ
iminÄ• laddhivasenassa nÄ• maá¹ƒ, na panatthatoti dasseti. yÄ• va hi so maggena samugg
atthiyeva. ayaá¹ƒ pana vacanattho --- ``natthi mayhaá¹ƒ gaá¹‡á¹-hoâ€™â€™ ti gaá¹‡hÄ• tÄ
__nÄ• á¹-assÄ• _ti evaá¹ƒnÄ• makassa.

komÄ• rabhaccajÄ«vakakathÄ• vaá¹‡á¹‡anÄ•

<157> sabbathÄ• \Ne II 16/ \Be II 18/ tuá¹‡hÄ«bhÅ«tabhÄ• vaá¹ƒ sandhÄ• ya __ ``esa nÄ
_ti vuttaá¹ƒ. __supaá¹‡á¹‡o_ti garuá¸·o, garuá¸• o vÄ• sakkaá¹-amatena. ``á¸• a-á¸·Ä• naâ€
tattha vadanti. yathÄ• dhippÄ• yaá¹ƒ na vattatÄ«ti katvÄ• __ ``anattho vata meâ€™â€™ _t
__upasantassÄ• _ti sabbathÄ• saÃ±Ã±amena upasamaá¹ƒ gatassa. jÄ«vakassa tuá¹‡hÄ«
maddanasadiso, tasmÄ• tadeva tuá¹‡hÄ«bhÄ• vaá¹ƒ pucchitvÄ• kathÄ• panena mama ad
ayamettha raÃ±Ã±o adhippÄ• yoti dassento __ ``hatthimhi kho panÄ• â€™â€™ _tiÄ• dimÄ
kÄ• raá¹‡apucchÄ• yaá¹ƒ nipÄ• toti dasseti __ ``kena kÄ• raá¹‡enÄ• â€™â€™ _ti iminÄ• , y
taá¹ƒ kÄ• raá¹‡anti vÄ• atthaá¹ƒ dasseti. tattha yathÄ• sambhavaá¹ƒ kÄ• raá¹‡aá¹ƒ uddhar
dassetuá¹ƒ ``__imesaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yathÄ• etesa_nti etesaá¹ƒ kulÅ«pako
kho tiá¹‡á¹‡aá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ aÃ±Ã±atarena kÄ• raá¹‡ena tuá¹‡hÄ« bhavasÄ«ti pucc

__kathÄ• petÄ«_ti kathÄ• petukÄ• mo hoti. __paÃ±capatiá¹-á¹-hitenÄ• _ti ettha paÃ±cahi aá
á¹-hitenÄ• ti attho, pÄ• dajÄ• á¹‡u kappara hattha sÄ«sasaá¹…khÄ• tÄ• ni paÃ±ca aá¹…gÄ
abhimukhaá¹ƒ á¹-hitena paá¹-hamaá¹ƒ vanditvÄ• ti vuttaá¹ƒ hoti. yampi vadanti ``navakatare

vuá¸• á¸• hatarassa bhikkhuno pÄ• de vandantena ime paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á
vanditabbÄ• â€™ tiÄ• dikaá¹ƒ (Vin V 469) vinayapÄ• á¸·imÄ• haritvÄ•
ekaá¹ƒsakaraá¹‡aaÃ±jalipaggahaá¹‡apÄ• dasambÄ• hanapemagÄ• ravupaá¹-á¹-hÄ• panav
paÃ±capatiá¹-á¹-hitavandanÄ• â€™â€™ ti, tamettthÄ• nadhippetaá¹ƒ dÅ«rato vandane yath
aparipuá¹‡á¹‡attÄ• . vandanÄ• cettha paá¹‡amanÄ• aÃ±jalipaggahaá¹‡akarapuá¹-asamÄ•
``paÃ±capatiá¹-á¹-hitena vanditvÄ• â€™â€™ _ti ca kÄ• yapaá¹‡Ä• mo vutto, __ ``mama sat
vacÄ«paá¹‡Ä• mo, tadubhayapurecarÄ• nucaravasena manopaá¹‡Ä• moti. kÄ• maá¹ƒ sabb
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• acchariyabbhutarÅ«pÄ• va, tathÄ• pi gabbhokkanti abhijÄ• ti a
dhammacakkappavattana (SN c V 1081; Paá¹-is III 30) yamakapÄ• á¹-ihÄ• riyadevorohanÄ•
supÄ• kaá¹-Ä• ni, na sakkÄ• kenaci paá¹-ibÄ• hitunti tÄ• niyevettha uddhaá¹-Ä• ni.

itthaá¹ƒ \Be II 19/ imaá¹ƒ pakÄ• raá¹ƒ bhÅ«to pattoti __itthambhÅ«to, _ tassa Ä• khyÄ• naá
__itthambhÅ«tÄ• khyÄ• naá¹ƒ, _ soyevattho __itthambhÅ«tÄ• khyÄ• nattho. _ atha vÄ• itth
jÄ• toti __itthambhÅ«to, _ tÄ• disoti Ä• khyÄ• naá¹ƒ __itthambhÅ«tÄ• khyÄ• naá¹ƒ, _ tadeva
__itthambhÅ«tÄ• khyÄ• nattho, _ tasmiá¹ƒ upayogavacananti attho. __abbhuggato_ti ettha
__abhi_saddo padhÄ• navasena itthambhÅ«tÄ• khyÄ• natthajotako kammappavacanÄ«yo
uggamanakiriyÄ• pakÄ• rassa dÄ«panato, tena payogato ``taá¹ƒ kho pana bhagavantaâ€™
upayogavacanaá¹ƒ sÄ• miatthe samÄ• nampi appadhÄ• navasena itthambhÅ«tÄ• khyÄ• na
``itthambhÅ«tÄ• khyÄ• nattheâ€™â€™ ti vuttaá¹ƒ. tenevÄ• ha __ ``tassa kho pana bhagava
ca ``sÄ• dhu devadatto mÄ• taramabhÄ«â€™â€™ ti ettha viya ``taá¹ƒ kho pana bhagavanta
appayutto, kathamettha taá¹ƒpayogato upayogavacanaá¹ƒ siyÄ• ti? atthato payuttattÄ• . att
atthapayogoyeva padhÄ• noti. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• ``sÄ• dhu devadatto mÄ• tara
abhisaddapayogato itthambhÅ«tÄ• khyÄ• ne upayogavacanaá¹ƒ kataá¹ƒ, evamidhÄ• pi ``ta
abhi evaá¹ƒ kalyÄ• á¹‡o kittisaddo uggatoâ€™â€™ ti abhisaddapayogato itthambhÅ«tÄ• kh
katanti. yathÄ• hi ``sÄ• dhu devadatto mÄ• taramabhÄ«â€™â€™ ti ettha ``devadatto mÄ• t
mÄ• tuyÄ• vÄ• sÄ• dhÅ«â€™â€™ ti evaá¹ƒ adhikaraá¹‡atthe, sÄ• miatthe vÄ• bhummava
pasaá¹…ge itthambhÅ«tÄ• khyÄ• najotakena kammappavacanÄ«yena abhisaddena payoga
evamidhÄ• pi sÄ• miatthe sÄ• mivacanappasaá¹…ge yathÄ• ca tattha ``devadatto mÄ• tuv
sÄ• dhuttappakÄ• rappattoâ€™â€™ ti ayamattho viÃ±Ã±Ä• yati, evamidhÄ• pi ``bhagavato
abbhuggato abhibhavitvÄ• uggamanappakÄ• rappattoâ€™â€™ ti ayamattho viÃ±Ã±Ä• yati
devadattaggahaá¹‡aá¹ƒ viya idha kittisaddaggahaá¹‡aá¹ƒ, ``mÄ• taraâ€™â€™ nti vacanaá¹
nti vacanaá¹ƒ, sÄ• dhusaddo viya uggatasaddo veditabbo.

__kalyÄ• á¹‡o_ti bhaddako. kalyÄ• á¹‡abhÄ• vo cassa kalyÄ• á¹‡aguá¹‡avisayatÄ• yÄ• ti A
``kalyÄ• á¹‡aguá¹‡asamannÄ• gatoâ€™â€™ _ti, kalyÄ• á¹‡ehi guá¹‡ehi samannÄ• gato ta
taá¹ƒ visayatÄ• hettha samannÄ• gamo, kalyÄ• á¹‡aguá¹‡avisayatÄ• ya tannissitoti \Be II 2
__seá¹-á¹-ho_ti pariyÄ• yavacanepi eseva nayo. seá¹-á¹-haguá¹‡avisayatÄ• eva hi kittisado
``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaâ€™â€™ ntiÄ• dÄ«su

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Ud-a 1; It-a nidÄ• navaá¹‡á¹‡anÄ• ; Nidd I-a 49) viya. ``a
sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• guá¹‡Ä• naá¹ƒ saá¹ƒkittanato, saddanÄ«yato ca
Ä• ha __ ``kittiyevÄ• â€™â€™ _ti. vaá¹‡á¹‡o eva hi kittetabbato __kitti, _ saddanÄ«yato __
kittipariyÄ• yo hi saddasaddo yathÄ• ``uá¸·Ä• rasaddÄ• isayo, guá¹‡avanto tapassinoâ€™
pavatto saddo __kittisaddo_ti bhinnÄ• dhikaraá¹‡ataá¹ƒ dasseti __ ``thutighosoâ€™â€™ _ti
hettha thutipariyÄ• yo kittanamabhitthavanaá¹ƒ kittÄ«ti. thutivasena pavatto ghoso __thutigh
abhitthavudÄ• hÄ• roti attho. abhisaddo abhibhavane, abhibhavanaÃ±cettha \Ne II 18/ ajjho
vuttaá¹ƒ __ ``ajjhottharitvÄ• â€™â€™ _ti, anaÃ±Ã±asÄ• dhÄ• raá¹‡e guá¹‡e Ä• rabbha pav
attho. kinti-saddo abbhuggatoti codanÄ• ya ``itipi so bhagavÄ• â€™â€™ tiÄ• dimÄ• hÄ• ti a
``kintÄ«â€™â€™ _ti vuttaá¹ƒ.

padÄ• naá¹ƒ sambajjhanaá¹ƒ __padasambandho. so bhagavÄ• _ti yo so samatiá¹ƒsa pÄ•
bhaÃ±jitvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho devÄ• namatidevo sakkÄ•
lokanÄ• tho bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi sadevake loke ``bhagavÄ• â€™â€™ ti pa
bhagavÄ• . yaá¹ƒ taá¹ƒ-saddÄ• hi niccasambandhÄ• . ``bhagavÄ• â€™â€™ ti ca idamÄ• c
nÄ• makittanaá¹ƒ. tenÄ• ha Ä• yasmÄ• dhammasenÄ• pati ``bhagavÄ• ti netaá¹ƒ nÄ• maá
kataâ€™â€™ ntiÄ• di (Nidd I 6; Nidd II 2). parato pana ``bhagavÄ• â€™â€™ ti padaá¹ƒ guá
kammaá¹-á¹-hÄ• nikena ``arahaâ€™â€™ ntiÄ• dÄ«su navasu á¹-hÄ• nesu paccekaá¹ƒ itipis
buddhaguá¹‡Ä• anussarÄ«yanti, evamidha buddhaguá¹‡asaá¹ƒkittakenÄ• pÄ«ti dassento
... itipi bhagavÄ• â€™â€™ _ti Ä• ha. evaÃ±hi sati ``arahaâ€™â€™ ntiÄ• dÄ«hi navahi pade
ativiya pÄ• kaá¹-Ä• paÃ±Ã±Ä• tÄ• buddhaguá¹‡Ä• , te nÄ• nappakÄ• rato vibhÄ• vitÄ• ho
padadvayena tesaá¹ƒ nÄ• nappakÄ• ratÄ• dÄ«panato. ``itipetaá¹ƒ bhÅ«taá¹ƒ, itipetaá¹ƒ \Be
ntiÄ• dÄ«su (DN I 6) viya hi __iti_-saddo idha Ä• sannapaccakkhakaraá¹‡attho, __pi_-sadd
tena ca nesaá¹ƒ nÄ• nappakÄ• rabhÄ• vo dÄ«pito, tÄ• ni ca guá¹‡asallakkhaá¹‡akÄ• raá¹‡
viÃ±Ã±ujÄ• tikÄ• naá¹ƒ paccakkhÄ• ni honti, tasmÄ• tÄ• ni saá¹ƒkittentena viÃ±Ã±unÄ• ci
katvÄ• saá¹ƒkittetabbÄ• nÄ«ti dassento __ ``iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹
evaÃ±hi nirÅ«petvÄ• kittente yassa saá¹ƒkitteti, tassa bhagavati ativiya pasÄ• do hoti.

__Ä• rakattÄ• _ti kilesehi suvidÅ«rattÄ• . __arÄ«na_nti kilesÄ• rÄ«naá¹ƒ. __arÄ• na_nti sa
arÄ• naá¹ƒ. __hatattÄ• _ti viddhaá¹ƒsitattÄ• . __paccayÄ• dÄ«na_nti cÄ«varÄ• dipaccayÄ•
visesÄ• naÃ±ca. __rahÄ• bhÄ• vÄ• _ti cakkhurahÄ• dÄ«namabhÄ• vato. rahopÄ• pakaraá¹
rahÄ• bhÄ• voti vuttaá¹ƒ. evampi hi yathÄ• dhippetamattho labbhatÄ«ti. __tato_ti visuddhim
yathÄ• ca visuddhimaggato, evaá¹ƒ taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya __paramatthamaÃ±jÅ«sÄ•
nesaá¹ƒ vitthÄ• ro gahetabbo.

yasmÄ• jÄ«vako bahuso satthu santike buddhaguá¹‡e sutvÄ• á¹-hito, diá¹-á¹-hasaccatÄ•
II 19/ vigatakathaá¹ƒkatho, satthuguá¹‡akathane ca vesÄ• rajjappatto, tasmÄ• so evaá¹ƒ vi
vuttaá¹ƒ __ ``jÄ«vako panÄ• â€™â€™ _tiÄ• di. __ ``ettha cÄ• â€™â€™ _tiÄ• dinÄ• sÄ• ma

desanÄ• Ã±Ä• á¹‡ameva, __balaá¹ƒ_ pana dasabalaÃ±Ä• á¹‡aá¹ƒ. __vissattha_nti bhÄ• va
anÄ• saá¹…kanti attho.

__paÃ±cavaá¹‡á¹‡Ä• yÄ• _ti khuddikÄ• divasena paÃ±capakÄ• rÄ• ya. __nirantaraá¹ƒ phu
katÄ• dhikÄ• rabhÄ• vato. kammantarÄ• yavasena hissa raÃ±Ã±o guá¹‡asarÄ«raá¹ƒ khatÅ
jÄ«vakameva gamanasajjÄ• ya Ä• á¹‡Ä• petÄ«ti Ä• ha __ ``imÄ• yÄ• â€™â€™ _tiÄ• di.

<158> ``uttamaâ€™â€™ nti vatvÄ• na kevalaá¹ƒ uttamabhÄ• voyevettha kÄ• raá¹‡aá¹ƒ, a
dassetuá¹ƒ __ ``assayÄ• narathayÄ• nÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. hatthiyÄ• nesu ca
hatthiniyopi kappÄ• pesi. __padÄ• nupada_nti padamanugataá¹ƒ padaá¹ƒ purato gacchanta
tesaá¹ƒ padaá¹ƒ katvÄ• , padasaddo cettha padavaá¸·aÃ±je. __nibbutassÄ• _ti sabbakilesa
II 22/. __nibbutehevÄ• _ti appasaddatÄ• ya saddasaá¹…khobhanavÅ«pasameheva.

__kareá¹‡Å«_ti hatthinipariyÄ• yavacanaá¹ƒ. kaá¹‡ati saddaá¹ƒ karotÄ«ti hi __kareá¹‡u, _
dÄ«gho dantoti vÄ• __kareá¹‡u, _ __ ``kareá¹‡ukÄ• â€™â€™ _tipi pÄ• á¹-ho, niruttinayena
__Ä• rohanasajjanaá¹ƒ_ kuthÄ• dÄ«naá¹ƒ bandhanameva. __opavayha_nti rÄ• jÄ• namupa
``opaguyhaâ€™â€™ _ntipi paá¹-hanti, rÄ• jÄ• namupagÅ«hituá¹ƒ gopituá¹ƒ samatthanti att
kirassÄ• â€™â€™ _tiÄ• di paá¹‡á¸• itabhÄ• vavibhÄ• vanaá¹ƒ. __kathÄ• vattatÄ«_ti laddh
pavattati. ``raÃ±Ã±o Ä• saá¹…kÄ• nivattanatthaá¹ƒ Ä• sannacÄ• rÄ«bhÄ• vena hatthinÄ«su
ti (Sv-pá¹- I 158) __Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana
purisÄ• naá¹ƒ bhayaá¹ƒ nÄ• ma natthi, sukhaá¹ƒ itthiparivuto gamissÄ• mÄ«â€™â€™ ti tatt
iminÄ• pi kÄ• raá¹‡ena bhavitabbanti pana Ä• cariyena evaá¹ƒ vuttaá¹ƒ siyÄ• . raÃ±Ã±o pa
dÅ«rupasaá¹…kamanabhÄ• vadassanatthaá¹ƒ tÄ• purisavesaá¹ƒ gÄ• hÄ• petvÄ• Ä• vudh
__hatthinikÄ• satÄ• nÄ«_ti ettha hatthiniyo eva hatthinikÄ• . ``paÃ±ca hatthiniyÄ• satÄ• nÄ
pÄ• á¹-ho, so ayuttova ``paÃ±camattehi bhikkhusatehÄ«â€™â€™ tiÄ• dÄ«su (Vin III 1) viya
samÄ• sasseva dassanato. __kassacidevÄ• _ti sannipatite mahÄ• jane yassa kassaci eva,
maggaphalÄ• namupanissayoti Ä• ha __ ``sÄ• mahÄ• janassa upakÄ• rÄ• ya bhavissatÄ«

__paá¹-ivedesÄ«_ti Ã±Ä• pesi. __upacÄ• ravacana_nti vohÄ• ravacanamattaá¹ƒ teneva ad
apariyosÄ• nato \Ne II 20/. tenÄ• ha __ ``tadeva attano ruciyÄ• karohÄ«â€™â€™ _ti. iminÄ
tadatthapariyosÄ• naá¹ƒ. __maÃ±Ã±asÄ«_ti pakatiyÄ• va jÄ• nÄ• si. __tadevÄ• _ti gamanÄ
gaccha, atha na gantukÄ• mo, mÄ• gaccha, attano ruciyevettha pamÄ• á¹‡anti vuttaá¹ƒ ho

<159> pÄ• á¹-iekkÄ• yeva sandhivasena __paccekÄ• . _ ``mahaÃ±caâ€™â€™ nti pade ka
Ä• ha __ ``mahatÄ• â€™â€™ _ti. mahantassa bhÄ• vo __mahaÃ±caá¹ƒ. na_ kevalaá¹ƒ nig
atha kho Ä• kÄ• rantavasenÄ• pÄ«ti Ä• ha \Be II 23/ __ ``mahaccÄ• tipi pÄ• á¸·Ä«â€™â€™
ti vattabbe ``khatyÄ• â€™â€™ ti, evaá¹ƒ ``mahatiyÄ• â€™â€™ ti vattabbe mahatyÄ• . puna
mahaccÄ• ti sandhivasena padasiddhi. pulliá¹…gavasena vattabbe itthiliá¹…gavasena vipal

__liá¹…gavipariyÄ• yo. _ visesanaÃ±hi bhiyyo visesyaliá¹…gÄ• digÄ• hakaá¹ƒ. __ tiyojanas
tiyojanasataparimaá¹‡á¸• alÄ• naá¹ƒ. __dvinnaá¹ƒ mahÄ• raá¹-á¹-hÄ• naá¹ƒ issariyasirÄ«_t
aá¹…gamagadharaá¹-á¹-hÄ• namÄ• dhipaccamÄ• ha. tadatthaá¹ƒ vivarati __ ``tassÄ• â€™
__paá¹-imukkaveá¹-hanÄ• nÄ«_ti Ä• bandhasiroveá¹-hanÄ• ni. __Ä• sattakhaggÄ• nÄ«_ti a
sannaddhÄ• sÄ«ni. __maá¹‡idaá¹‡á¸• atomare_ti maá¹‡idaá¹‡á¸• aá¹…kuse.

__ ``aparÄ• pÄ«â€™â€™ _tiÄ• dinÄ• padasÄ• parivÄ• rÄ• vuttÄ• . khujjavÄ• manakÄ• v
kirÄ• tasavaraandhakÄ• dayo jÄ• tivasena tÄ• saá¹ƒ paricÄ• rakiniyo dassitÄ• . __vissÄ• si
sandhÄ• yÄ• ha. kulabhogaissariyÄ• divasena mahatÄ« mattÄ• pamÄ• á¹‡ametesanti __m
rÄ• jÄ• maccÄ• . __vijjÄ• dharataruá¹‡Ä• viyÄ• _ti mantÄ• nubhÄ• vena vijjÄ• mayiddhisan
viya. __raá¹-á¹-hiyaputtÄ• _ti bhojaputtÄ• . raá¹-á¹-he paricarantÄ«ti hi luddakÄ• __raá¹-á¹-
nÄ• nÄ• vudhaparicayatÄ• ya rÄ• jabhaá¹-abhÅ«tÄ• puttÄ• ti attho, antararaá¹-á¹-habhojak
__raá¹-á¹-hiyaputtÄ• , _ khattiyÄ• bhojarÄ• jÄ• no. ``anuyuttÄ• bhavantu teâ€™â€™ tiÄ• c
__á¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I 159) vutto bhojasaddo bhojakavÄ• cakoti daá¹-á¹-habbaá¹ƒ. _
pasÄ• retvÄ• . __jayasadda_nti ``jayatu mahÄ• rÄ• jÄ• â€™â€™ tiÄ• dijayapaá¹-ibaddhaá¹
__dhanupantiparikkhepo_ti dhanupantiparivÄ• ro. sabbattha taá¹ƒgÄ• hakavasena veditabb
hatthisamÅ«hÄ• . __paharamÄ• nÄ• _ti phusamÄ• nÄ• . __aÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á
aÃ±Ã±amaÃ±Ã±asambandhÄ• . __seá¹‡iyo_ti gandhikaseá¹‡Ä«dussikaseá¹‡Ä«Ä• dayo ``a
saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• pÅ«gaá¹ƒ vÄ• seá¹‡iá¹ƒ vÄ• aÃ±Ã±atra kappÄ• vuá¹-á
(Vin IV 682) viya. ``aá¹-á¹-hÄ• rasa akkhobhiá¹‡Ä« seniyoâ€™â€™ ti katthaci likhanti, so an
na diá¹-á¹-ho. anekasaá¹…khyÄ• ca senÄ• heá¹-á¹-hÄ• \Ne II 21/ gaá¹‡itÄ• ti ayuttoyeva.
sarova dÅ«ragÄ• mÄ«ti katvÄ• sarapatanÄ• tikkamappamÄ• á¹‡ena raÃ±Ã±o parisaá¹ƒ sa
__ ``saceâ€™â€™ _tiÄ• di.

sayaá¹ƒ \Be II 24/ bhÄ• yanaá¹-á¹-hena __cittutrÄ• so bhayaá¹ƒ_ yathÄ• tathÄ• bhÄ• yatÄ
eva vatthusmiá¹ƒ bhayato upaá¹-á¹-hite ``bhÄ• yitabbamidaâ€™â€™ nti bhÄ• yitabbÄ• kÄ•
__Ã±Ä• á¹‡aá¹ƒ bhayaá¹ƒ_ bhayato tÄ«retÄ«ti katvÄ• . tenevÄ• ha __visuddhimagge_ (Vis
``bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ pana bhÄ• yati, na bhÄ• yatÄ«ti? na bhÄ• yati. taÃ±h
niruddhÄ• , paccuppannÄ• nirujjhanti, anÄ• gatÄ• nirujjhissantÄ«â€™ ti tÄ«raá¹‡amattame
bhÄ• yanaá¹-á¹-hÄ• naá¹-á¹-hena __Ä• rammaá¹‡aá¹ƒ bhayaá¹ƒ_ bhÄ• yati etasmÄ• ti katv
__ottappaá¹ƒ bhayaá¹ƒ_ pÄ• pato bhÄ• yati etenÄ• ti katvÄ• . __bhayÄ• naka_nti bhÄ• yan
dÄ«ghÄ• yukÄ• devÄ• pi. __dhammadesana_nti paÃ±casu khandhesu pannarasalakkhaá¹
dhammadesanaá¹ƒ. __yebhuyyenÄ• _ti á¹-hapetvÄ• khÄ«á¹‡Ä• savadeve tadaÃ±Ã±esaá¹
khÄ«á¹‡Ä• savattÄ• hi tesaá¹ƒ cittutrÄ• sabhayampi na uppajjati. kÄ• maá¹ƒ __sÄ«hopama
(Mp II 4.33) cittutrÄ• sabhayampi tadatthabhÄ• vena vuttaá¹ƒ, idha pana pakaraá¹‡Ä• nurÅ«
gahitaá¹ƒ. __saá¹ƒvega_nti sahottappaÃ±Ä• á¹‡aá¹ƒ. __santÄ• sa_nti sabbaso ubbijjanaá¹
bhayameva bhÄ«mabhÄ• vena bheravanti __bhayabheravaá¹ƒ, _ bhÄ«tabbavatthu. tenÄ• h
etaá¹ƒ naraá¹ƒ taá¹ƒ bhayabheravaá¹ƒ Ä• gacchati nÅ«nÄ• ti attho.

__bhÄ«ruá¹ƒ pasaá¹ƒsantÄ«_ti pÄ• pato bhÄ• yanato utrÄ• sanato bhÄ«ruá¹ƒ pasaá¹ƒsan
tattha sÅ«ra_nti tasmiá¹ƒ pÄ• pakaraá¹‡e sÅ«raá¹ƒ pagabbhadhaá¹ƒsinaá¹ƒ na hi pasaá¹ƒs
hi santo na karonti pÄ• paâ€™â€™ _nti. tattha __bhayÄ• _ti pÄ• putrÄ• sato, ottappahetÅ«

__chambhitassÄ• _ti thambhitassa, tha-kÄ• rassa cha-kÄ• rÄ• deso. tadatthamÄ• ha __ ``s
_nti, bhayavasena sakalakÄ• yapakampananti attho. uyyodhanaá¹ƒ __sampahÄ• ro. _

__eke_ti uttaravihÄ• ravÄ• sino. __ ``rÄ• jagaheâ€™â€™ _tiÄ• di tesamadhippÄ• yavivara
mahÄ• dvÄ• re dve dve katvÄ• __catusaá¹-á¹-hi khuddakadvÄ• rÄ• ni. ``tadÄ• â€™â€™ _t
hetuá¹ƒ dasseti.

idÄ• ni sakavÄ• daá¹ƒ dassetuá¹ƒ __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``jÄ«va
Ä• saá¹…kanÄ• kÄ• radassanaá¹ƒ. __assÄ• _ti ajÄ• tasatturaÃ±Ã±o. __ukkaá¹‡á¹-hito_ti a
ussÄ• petukÄ• mo \Ne II 22/ maÃ±Ã±eti sambandho \Be II 25/. __bhÄ• yitvÄ• _ti bhÄ• yana
jÄ«vakassa. sammasaddo samÄ• nattho, samÄ• nabhÄ• vo ca vayenÄ• ti Ä• ha __ ``vayas
samÄ• no __vayasso_ yathÄ• ``ekarÄ• jÄ• harissavaá¹‡á¹‡oâ€™â€™ ti (J I 2.17). samÄ•
sÄ• desamicchanti saddavidÅ«, tena abhilÄ• po Ä• lapanaá¹ƒ tathÄ• , ruá¸·hÄ«niddeso esa
Ä• lapanamiva. yathÄ• hi mÄ• risÄ• ti niddukkhatÄ• bhilÄ• po sadukkhepi nerayike vuccati
saá¹…kunÄ• saá¹…ku hadaye samÄ• gaccheyyÄ• â€™â€™ tiÄ• dÄ«su, (MN I 512) evaá¹
``sammÄ• â€™â€™ ti vuccatÄ«ti, tasmÄ• sahÄ• yÄ• bhilÄ• po icceva attho. kacci na vaÃ±
``na palambhesÄ«â€™â€™ ti vuttepi idha parikappatthova sambhavatÄ«ti vuttaá¹ƒ __ ``na
_ti, na palobheyyÄ• sÄ«ti attho. kathÄ• ya sallÄ• po, so eva nigghoso tathÄ• .

__vinasseyyÄ• _ti cittavighÄ• tena vihaÃ±Ã±eyya. ``na taá¹ƒ devÄ• â€™â€™ tiÄ• divacana
``daá¸·haá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ. turitavasenidamÄ• meá¸• itanti dasseti __ ``taran
iminÄ• . ``abhikkama mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• tattha kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ ``
sasambandhamatthaá¹ƒ dassento __ ``mahÄ• rÄ• ja corabalaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ•

sÄ• maÃ±Ã±aphalapucchÄ• vaá¹‡á¹‡anÄ•

<160> ayaá¹ƒ bahidvÄ• rakoá¹-á¹-hakokÄ• so __nÄ• gassa bhÅ«mi nÄ• ma. _ tenÄ• ha __
__bhagavato tejo_ti buddhÄ• nubhÄ• vo. __raÃ±Ã±o sarÄ«raá¹ƒ phari_ yathÄ• taá¹ƒ soá¹‡
brÄ• hmaá¹‡assa bhagavato santikaá¹ƒ Ä• gacchantassa antovanasaá¹‡á¸• agatassa. __ ``
mahÄ• bhayaá¹ƒ uppajjÄ«â€™â€™ _ti idaá¹ƒ sedamuÃ±canassa kÄ• raá¹‡adassanaá¹ƒ. n
sedamuÃ±canaá¹ƒ sambhavati kÄ• yacittapassaddhihetubhÄ• vato.

__eke_ti uttaravihÄ• ravÄ• sinoyeva. tadayuttamevÄ• ti dasseti __ ``iminÄ• â€™â€™ _tiÄ•

dhanuggahe. __dhanapÄ• la_nti nÄ• á¸·Ä• giriá¹ƒ. so hi tadÄ• nÄ• garehi pÅ«jitadhanarÄ•
``dhanapÄ• loâ€™â€™ ti voharÄ«yati. na kevalaá¹ƒ diá¹-á¹-hapubbatoyeva, atha kho pakat
saÃ±Ã±Ä• toti \Be II 26/ dassetuá¹ƒ __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. __Ä• kiá
battiá¹ƒsa mahÄ• purisalakkhaá¹‡e sandhÄ• yÄ• ha. __anubyaÃ±janapaá¹-imaá¹‡á¸• ito_ti
(jinÄ• laá¹…kÄ• raá¹-Ä«kÄ• ya vijÄ• tamaá¹…galavaá¹‡á¹‡anÄ• yaá¹ƒ vitthÄ• ro). __chabb
vattamÄ• nÄ• rasmiyo. __issariyalÄ«á¸·Ä• yÄ• _ti \Ne II 23/ issariyavilÄ• sena. nanu ca bh
issariyalÄ«lÄ• ya pucchÄ• agÄ• ravoyeva siyÄ• ti codanÄ• ya __ ``pakati hesÄ• â€™â€™
pucchanato na agÄ• ravoti adhippÄ• yo. parivÄ• retvÄ• nisinnena bhikkhusaá¹…ghena pur
__purato nisinno_ nÄ• ma. tenÄ• ha __ ``parivÄ• retvÄ• â€™â€™ _tiÄ• di.

<161> __yena, tenÄ• _ti ca bhummatthe karaá¹‡avacananti dasseti __ ``yattha, tatthÄ• â€
maá¹‡á¸• alassa dvÄ• raá¹ƒ, tenÅ«pasaá¹…kamÄ«ti sampattabhÄ• vassa vuttattÄ• idha up
``upagatoâ€™â€™ _ti. __anucchavike ekasmiá¹ƒ padese_ti yattha viÃ±Ã±ujÄ• tikÄ• aá¹-á¹
panesa anucchavikapadeso nÄ• ma? atidÅ«ratÄ• dichanisajjadosavirahito padeso,
napacchatÄ• diaá¹-á¹-hanisajjadosavirahito vÄ• . yathÄ• hu aá¹-á¹-hakathÄ• cariyÄ• ---

``na pacchato na purato, nÄ• pi Ä• sannadÅ«rato.

na kacche no paá¹-ivÄ• te, na cÄ• pi onatunnate.

ime dose vissajjetvÄ• , ekamantaá¹ƒ á¹-hitÄ• ahÅ«â€™â€™ ti || (Khp-a evamiccÄ• dipÄ• á
261).

tadÄ• bhikkhusaá¹…ghe tuá¹‡hÄ«bhÄ• vassa anavasesato byÄ• pitabhÄ• vaá¹ƒ dassetuá
tuá¹‡hÄ«bhÅ«taâ€™â€™ _nti vicchÄ• vacanaá¹ƒ vuttanti Ä• ha __ ``yato ... pe ... mevÄ• â€
bhikkhutoti attho. hatthena, hatthassa vÄ• kukatabhÄ• vo __hatthakukkuccaá¹ƒ, _ asaÃ±Ã±
asampajaÃ±Ã±akiriyÄ• ca. tathÄ• __pÄ• dakukkucca_nti etthÄ• pi. __vÄ• _-saddo avuttav
cakkhusotÄ• diasaÃ±Ã±amo natthÄ«ti vibhÄ• vito. tattha pana cakkhuasaá¹ƒyamo sabbapa
tadabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaâ€™â€™ _ntiÄ• di

__vippasannarahadamivÄ• _ti anÄ• vilodakasaramiva. yenetarahi ... pe ... iminÄ• me ... pe
sambandho. aÃ±Ã±o hi atthakkamo, aÃ±Ã±o saddakkamoti \Be II 27/ Ä• ha __ ``yenÄ• â€™
kÄ• yika-vÄ• casikena upasamena laddhena mÄ• nasikopi upasamo anumÄ• nato laddho e
cÄ• â€™â€™ _ti vuttaá¹ƒ. __sÄ«lÅ«pasamenÄ• _ti sÄ«lasaÃ±Ã±amena. vuttamatthaá¹ƒ lo
``dullabhaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. __laddhÄ• _ti labhitvÄ• .

__upasama_nti Ä• cÄ• rasampattisaá¹…khÄ• taá¹ƒ saá¹ƒyamaá¹ƒ. __ ``evaâ€™â€™ _ntiÄ
kÄ• raá¹‡aá¹ƒ dasseti \Ne II 24/. __so_ti ayyako, udayabhaddo vÄ• . __ ``kiÃ±cÄ• pÄ«â€™

tadattha-samatthanaá¹ƒ. __ghÄ• tessatiyevÄ• _ti taá¹ƒkÄ• lÄ• pekkhÄ• ya vuttaá¹ƒ. tenÄ• h
idaÃ±hi sampatipekkhavacanaá¹ƒ. __paÃ±caparivaá¹-á¹-o_ti paÃ±carÄ• japarivaá¹-á¹-o.

__kasmÄ• evamÄ• ha, _ nanu bhagavantamuddissa rÄ• jÄ• na kiÃ±ci vadatÄ«ti adhippÄ•
yathÄ• vuttaudÄ• navacÄ«bhede. __tuá¹‡hÄ« niravo_ti pariyÄ• yavacanametaá¹ƒ. __ ``aya
cittajÄ• nanÄ• kÄ• radassanaá¹ƒ. ayaá¹ƒ ... pe ... na sakkhissatÄ«ti Ã±atvÄ• ti sambandho.
udÄ• navacanÄ• nantaraá¹ƒ. __yenÄ• _ti yattha padese, yena vÄ• sotapathena. __yena pe
yathÄ• rahamesa nayo.

katÄ• parÄ• dhassa Ä• lapanaá¹ƒ nÄ• ma dukkaranti sandhÄ• ya __ ``mukhaá¹ƒ nappahot
``Ä• gamÄ• kho tvaá¹ƒ mahÄ• rÄ• ja yathÄ• pemaâ€™â€™ nti vacananiddiá¹-á¹-haá¹ƒ vÄ•
pavattaá¹ƒ nÄ• nÄ• nayavicittaá¹ƒ bhagavato madhuravacanampi sandhÄ• ya evaá¹ƒ vuttan
hi atthaá¹ƒ bhagavÄ• yathÄ• sotÅ«naá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattati, tathÄ• deseti. yaá¹ƒ san
vuttaá¹ƒ ``bhagavatÄ• abyÄ• kataá¹ƒ tantipadaá¹ƒ nÄ• ma natthi, sabbesaÃ±Ã±eva atthopi
__paÃ±cahÄ• kÄ• rehÄ«_ti iá¹-á¹-hÄ• niá¹-á¹-hesu samabhÄ• vÄ• disaá¹…khÄ• tehi paÃ±c
__mahÄ• niddese_ (Nidd I 38, 162) ---

``paÃ±cahÄ• kÄ• rehi tÄ• dÄ« iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, cattÄ• vÄ«ti tÄ• dÄ«, tiá¹‡á¹‡Ä
tÄ• dÄ«, taá¹ƒniddesÄ• tÄ• dÄ«.

kathaá¹ƒ arahÄ• iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«? arahÄ• lÄ• bhepi tÄ• dÄ«, alÄ• bhepi, yase
pasaá¹ƒsÄ• yapi, nindÄ• yapi, sukhepi, dukkhepi tÄ• dÄ«, ekaá¹ƒ ce bÄ• haá¹ƒ gandhena li
bÄ• haá¹ƒ vÄ• siyÄ• \Be II 28/ taccheyyuá¹ƒ, amusmiá¹ƒ natthi rÄ• go, amusmiá¹ƒ natthi pa
anunayapaá¹-ighavippahÄ«no, ugghÄ• tinighÄ• tivÄ«tivatto, anurodhavirodhasamatikkanto,
iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«.

kathaá¹ƒ arahÄ• cattÄ• vÄ«ti tÄ• dÄ«? arahato ... pe ... thambho, sÄ• rambho, mÄ• no, atin
sabbe kilesÄ• , sabbe duccaritÄ• , sabbe darathÄ• , sabbe pariá¸·Ä• hÄ• \Ne II 25/, sabbe
kusalÄ• bhisaá¹…khÄ• rÄ• cattÄ• vantÄ• muttÄ• pahÄ«nÄ• paá¹-inissaá¹-á¹-hÄ• , evaá¹

kathaá¹ƒ arahÄ• tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«? arahÄ• kÄ• moghaá¹ƒ tiá¹‡á¹‡o, bhavoghaá¹ƒ
tiá¹‡á¹‡o, avijjoghaá¹ƒ tiá¹‡á¹‡o, sabbaá¹ƒ saá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡o uttiá¹‡á¹‡o nittiá¹
samatikkanto vÄ«tivatto, so vuá¹-á¹-havÄ• so ciá¹‡á¹‡acaraá¹‡o jÄ• timaraá¹‡asaá¹…khayo
(Nidd I 38) natthi tassa punabbhavoti, evaá¹ƒ arahÄ• tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«.

kathaá¹ƒ arahÄ• muttÄ• vÄ«ti tÄ• dÄ«? arahato rÄ• gÄ• cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvim
kodhÄ• , upanÄ• hÄ• , makkhÄ• , paá¸·Ä• sÄ• , issÄ• ya, macchariyÄ• , mÄ• yÄ• ya, sÄ• á
mÄ• nÄ• , atimÄ• nÄ• , madÄ• , pamÄ• dÄ• , sabbakilesehi, sabbaduccaritehi, sabbadarath

sabbasantÄ• pehi, sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimu
muttÄ• vÄ«ti tÄ• dÄ«.

kathaá¹ƒ arahÄ• taá¹ƒniddesÄ• tÄ• dÄ«? arahÄ• `sÄ«le sati sÄ«lavÄ• â€™ ti taá¹ƒniddes
saddhoâ€™ ti, `vÄ«riye sati vÄ«riyavÄ• â€™ ti, `satiyÄ• sati satimÄ• â€™ ti, `samÄ• dhimh
`paÃ±Ã±Ä• ya sati paÃ±Ã±avÄ• â€™ ti, `vijjÄ• ya sati tevijjoâ€™ ti, `abhiÃ±Ã±Ä• ya sati cha
taá¹ƒniddesÄ• tÄ• dÄ«, evaá¹ƒ arahÄ• taá¹ƒniddesÄ• tÄ• dÄ«â€™â€™ ti.

bhagavÄ• pana sabbesampi tÄ• dÄ«namatisayo __tÄ• dÄ«. _ tenÄ• ha __ ``suppatiá¹-á¹-h
cetaá¹ƒ bhagavatÄ• __kÄ• á¸·akÄ• rÄ• masuttante_ ``iti kho bhikkhave \Be II 29/ tathÄ• ga
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu tÄ• dÄ«yeva tÄ• dÄ«, tamhÄ• ca pana tÄ
uttaritaro vÄ• paá¹‡Ä«tataro vÄ• natthÄ«ti vadÄ• mÄ«â€™â€™ ti (AN a IV 24). atha vÄ•
paÃ±cavidhÄ• riyiddhisiddhehi paÃ±cahÄ• kÄ• rehi tÄ• dilakkhaá¹‡e suppatiá¹-á¹-hitoti atth
Ä• yasmatÄ• dhammasenÄ• patinÄ• __paá¹-isambhidÄ• magge --- _

``katamÄ• ariyÄ• iddhi? idha bhikkhu sace Ä• kaá¹…khati `paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±
appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati, sace Ä• kaá¹…khati `appaá¹-ikÅ«le \Ne II 26/ paá¹-i
vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati, sace Ä• kaá¹…khati `paá¹-ikÅ«le ca
appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati, sace Ä•
`appaá¹-ikÅ«le ca paá¹-ikÅ«le ca paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±
sace Ä• kaá¹…khati `paá¹-ikÅ«le ca appaá¹-ikÅ«le ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkh
sampajÄ• noâ€™ ti, upekkhako tattha viharati sato sampajÄ• noâ€™â€™ ti (Paá¹-is III 17).

__bahiddhÄ• _ti sÄ• sanato bahisamaye.

<162> __esÄ• _ti bhikkhusaá¹…ghassa vandanÄ• kÄ• ro. tamatthaá¹ƒ lokasiddhÄ• ya upa
``rÄ• jÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __okÄ• sa_nti pucchitabbaá¹-á¹-hÄ• naá¹ƒ.

__na me paÃ±havissajjane bhÄ• ro atthÄ«_ti satthu sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• n
dassanaá¹ƒ. ``yadi Ä• kaá¹…khasÄ«â€™â€™ ti vutteyeva hi esa attho Ä• panno hoti. __sal
vissajjessÄ• mÄ«_ti etthÄ• pi ayaá¹ƒ nayo. ``yaá¹ƒ Ä• kaá¹…khasi, taá¹ƒ pucchÄ• â€™â€™
sijjhati. asÄ• dhÄ• raá¹‡aá¹ƒ sabbaÃ±Ã±upavÄ• raá¹‡anti sambandho. yadi ``yadÄ• kaá¹…
atha kathaá¹ƒ vadantÄ«ti Ä• ha __ ``sutvÄ• â€™â€™ _tiÄ• di. padesaÃ±Ä• á¹‡eyeva á¹-hita
veditabbaá¹ƒ. buddhÄ• pana sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• rentÄ«ti sambandho.

``pucchÄ• vuso yadÄ• kaá¹…khasÄ«â€™â€™ tiÄ• dÄ«ni suttapadÄ• ni yesaá¹ƒ puggalÄ•
dassanatthaá¹ƒ __ ``yakkhanarindadevasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• naâ€™â€™
``pucchÄ• vuso yadÄ• kaá¹…khasÄ«â€™â€™ _ti Ä• á¸·avakassa yakkhassa \Be II 30/ okÄ

mahÄ• rÄ• jÄ• â€™â€™ _ti narindÄ• naá¹ƒ, __ ``puccha vÄ• savÄ• â€™â€™ _tiÄ• di devÄ
_tiÄ• di samaá¹‡Ä• naá¹ƒ, __ ``bÄ• varissa cÄ• â€™â€™ _tiÄ• di brÄ• hmaá¹‡Ä• naá¹ƒ, __
_tiÄ• di paribbÄ• jakÄ• naá¹ƒ okÄ• sakaraá¹‡anti daá¹-á¹-habbaá¹ƒ. __vÄ• savÄ• _ti devÄ•
tadetaÃ±hi __sakkapaÃ±hasutte. manasicchasÄ«_ti manasÄ• icchasi.

__katÄ• vakÄ• sÄ• _ti yasmÄ• tumhe mayÄ• katokÄ• sÄ• , tasmÄ• bÄ• varissa ca tuyha
sesÄ• naá¹ƒ yaá¹ƒ kiÃ±ci sabbaá¹ƒ saá¹ƒsayaá¹ƒ yathÄ• manasÄ• icchatha, tathÄ• pucc
ettha ca bÄ• varissa saá¹ƒsayaá¹ƒ manasÄ• pucchavho, tumhÄ• kaá¹ƒ pana sabbesaá¹ƒ s
27/ aÃ±Ã±athÄ• ca yathÄ• icchatha, tathÄ• pucchavhoti adhippÄ• yo. bÄ• varÄ« hi ``attar
pucchathÄ• â€™â€™ ti antevÄ• sike Ä• á¹‡Ä• pesi. vuttaÃ±hi ---

``anÄ• varaá¹‡adassÄ• vÄ«, yadi buddho bhavissati.

manasÄ• pucchite paÃ±he, vÄ• cÄ• ya vissajessatÄ«â€™â€™ ti || (Sn 1011).

tadetaá¹ƒ __pÄ• rÄ• yanavagge. _ tathÄ• ``puccha maá¹ƒ sabhiyÄ• â€™â€™ tiÄ• dipi.

__buddhabhÅ«mi_nti buddhaá¹-á¹-hÄ• naá¹ƒ, Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±uta
__bodhisattabhÅ«mi_ nÄ• ma bodhisattaá¹-á¹-hÄ• naá¹ƒ pÄ• ramÄ«sambharaá¹‡aÃ±Ä• á¹
avatthÄ• vÄ• cako, buddhÄ• vatthaá¹ƒ, bodhisattÄ• vatthÄ• yanti ca attho. ekattanayena hi
avatthÄ• yeva taá¹ƒ tadÄ• kÄ• ranissitÄ• .

yo bhagavÄ• bodhisattabhÅ«miyaá¹ƒ padesaÃ±Ä• á¹‡e á¹-hito sabbaÃ±Ã±upavÄ• raá¹‡aa
acchariyanti sambandho. kathanti Ä• ha __ ``koá¹‡á¸• aÃ±Ã±a paÃ±hÄ• nÄ«â€™â€™ _tiÄ•
__koá¹‡á¸• aÃ±Ã±Ä• _ti gottavasena sarabhaá¹…gamÄ• lapanti. __viyÄ• karohÄ«_ti byÄ• l
sÄ• dhusabhÄ• vÄ• . __dhammo_ti sanantano paveá¹‡Ä«dhammo. __ya_nti Ä• gamanakiri
kÄ• raá¹‡ena Ä• gacchati, tena viyÄ• karohÄ«ti sambandho. __vuddha_nti sÄ«lapaÃ±Ã±Ä•
garunti attho. __esa bhÄ• ro_ti saá¹ƒsayupacchedanasaá¹…khÄ• to eso bhÄ• ro, Ä• gato b
vahitabboti adhippÄ• yo.

mayÄ• \Be II 31/ katÄ• vakÄ• sÄ• bhonto pucchantu. kasmÄ• ti ce? ahaÃ±hi taá¹ƒ taá¹ƒ v
sayaá¹ƒ lokamimaá¹ƒ, paraÃ±cÄ• ti. __saya_nti ca sayameva parÅ«padesena vinÄ• . evaá¹
sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resÄ«ti sambandho.

__paÃ±hÄ• na_nti dhammayÄ• gapaÃ±hÄ• naá¹ƒ. __antakara_nti niá¹-á¹-hÄ• nakaraá¹ƒ. _
nÄ• makena brÄ• hmaá¹‡ena. __puá¹-á¹-hu_nti pucchituá¹ƒ. __jÄ• tiyÄ• _ti paá¹-isandhiyÄ•
vadanti. paá¹ƒsuá¹ƒ kÄ«á¸·anto sambhavakumÄ• ro nisinnova hutvÄ• pavÄ• resÄ«ti yojeta

__tagghÄ• _ti ekaá¹ƒsatthe nipÄ• to. __yathÄ• pi kusalo tathÄ• _ti yathÄ• sabbadhammak
buddho jÄ• nÄ• ti katheti, tathÄ• te ahamakkhissanti attho. __jÄ• nÄ• ti_-saddo hi idha sam
II 28/. yathÄ• ha ``yena yassa hi sambandho, dÅ«raá¹-á¹-hampi ca tassa taâ€™â€™ nti (Sp
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•). jÄ• nanÄ• cettha kathanÄ• . yathÄ•
ti vuttovÄ• yamattho Ä• cariyena. __rÄ• jÄ• ca kho taá¹ƒ yadi kÄ• hati vÄ• , _ __na vÄ• _ti
pucchituá¹ƒ pesesi, so korabyarÄ• jÄ• taá¹ƒ tayÄ• pucchitamatthaá¹ƒ, tayÄ• vÄ• puá¹-á¹-
akkhÄ• tamatthaá¹ƒ yadi karotu vÄ• , na vÄ• karotu, ahaá¹ƒ pana yathÄ• dhammaá¹ƒ te ak
vuttaá¹ƒ hoti. __jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

__ ``rÄ• jÄ• ca kho ta_nti ahaá¹ƒ taá¹ƒ paÃ±haá¹ƒ yathÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• jÄ• nÄ• ti
akkhissaá¹ƒ. tato uttari rÄ• jÄ• yathÄ• jÄ• nÄ• ti, tathÄ• yadi karissati vÄ• , na vÄ• karissa
akarontassa vÄ• tassevetaá¹ƒ bhavissati, mayhaá¹ƒ pana doso natthÄ«ti dÄ«petÄ«â€™â€

jÄ• nÄ• ti-saddo vÄ• kyadvayasÄ• dhÄ• raá¹‡avasena vutto.

<163> __sippameva sippÄ• yatanaá¹ƒ_ Ä• yatanasaddassa tabbhÄ• vavuttittÄ• . apica sikl
taá¹ƒ sattÄ• naá¹ƒ jÄ«vitavuttiyÄ• kÄ• raá¹‡abhÄ• vato, nissayabhÄ• vato vÄ• Ä• yatanaÃ
seyyathida_nti ekova nipÄ• to, nipÄ• tasamudÄ• yo vÄ• . tassa te katameti \Be II 32/ idha a
pana teâ€™â€™ _ti. ime katametipi paccekamattho yujjati. evaá¹ƒ sabbattha. idaÃ±ca vatta
vuttaá¹ƒ, tasmÄ• te sippÄ• yatanikÄ• katameti attho. ``puthusippÄ• yatanÄ• nÄ«â€™â€™
sippÄ• ni uddisitvÄ• upari taá¹ƒtaá¹ƒsippÅ«pajÄ«vinova niddiá¹-á¹-hÄ• puggalÄ• dhiá¹-á¹-h
kasmÄ• ti ce? papaÃ±caá¹ƒ pariharitukÄ• mattÄ• . aÃ±Ã±athÄ• hi yathÄ• dhippetÄ• ni tÄ•
puna taá¹ƒtaá¹ƒsippÅ«pajÄ«vinopi dassetabbÄ• siyuá¹ƒ tesamevettha padhÄ• nato adhipp
kathÄ• papaÃ±co bhaveyya, tasmÄ• taá¹ƒ papaÃ±caá¹ƒ parihituá¹ƒ sippÅ«pajÄ«vÄ«hi ta
saá¹…gahetvÄ• evamÄ• hÄ• ti tamatthaá¹ƒ dassetuá¹ƒ ``__hatthÄ• rohÄ• tiÄ• dÄ«hi ye taa
jÄ«vanti, te dassetÄ«â€™â€™ _ti vuttaá¹ƒ. kasmÄ• ti Ä• ha __ ``ayaÃ±hÄ«â€™â€™ _tiÄ•
jÄ«vantÄ«ti __sippÅ«pajÄ«vino. _

hatthimÄ• rohantÄ«ti __hatthÄ• rohÄ• , _ hatthÄ• ruá¸·hayodhÄ• . hatthiá¹ƒ Ä• rohÄ• paya
hatthÄ• cariya hatthivejja hatthimeá¹‡á¸• Ä• dayo. yena hi payogena puriso hatthino Ä• roha
hatthissa payogaá¹ƒ vidhÄ• yantÄ• naá¹ƒ sabbesampetesaá¹ƒ gahaá¹‡aá¹ƒ. tenÄ• ha __ ``
tattha \Ne II 29/ __hatthÄ• cariyÄ• _ nÄ• ma ye hatthino, hatthÄ• rohakÄ• naÃ±ca sikkhÄ• p
nÄ• ma hatthibhisakkÄ• . __hatthimeá¹‡á¸• Ä• _ nÄ• ma hatthÄ«naá¹ƒ pÄ• darakkhakÄ• . h
rakkhantÄ«ti hatthimaá¹‡á¸• Ä• , teyeva __hatthimeá¹‡á¸• Ä• , _ hatthiá¹ƒ minenti sammÄ•
vÄ• __hatthimeá¹‡á¸• Ä• . _ __Ä• di_-saddena hatthÄ«naá¹ƒ yavapadÄ• yakÄ• dayo saá¹.
etthÄ• pi suddhahetukattuvasena yathÄ• vuttova attho. rathe niyuttÄ• __rathikÄ• . ratharak
Ä• á¹‡irakkhakÄ• . dhanuá¹ƒ gaá¹‡hantÄ«ti __dhanuggahÄ• , _ issÄ• sÄ• , dhanuá¹ƒ gaá¹‡
dhanusippasikkhÄ• pakÄ• dhanvÄ• cariyÄ• .

celena celapaá¹-Ä• kÄ• ya yuddhe akanti gacchantÄ«ti __celakÄ• , _ jayaddhajagÄ• hakÄ•
yuddheâ€™â€™ _tiÄ• di. __jayadhaja_nti jayanatthaá¹ƒ, jayakÄ• le vÄ• paggahitadhajaá¹ƒ
pubbe. yathÄ• tathÄ• á¹-hite senike byÅ«havicÄ• raá¹‡avasena tato tato calayanti uccÄ• le
vuttaá¹ƒ __ ``idha raÃ±Ã±oâ€™â€™ _tiÄ• di. sakuá¹‡agghiÄ• dayo viya maá¹ƒsapiá¹‡á¸• a
parasenÄ• samÅ«hasaá¹…khÄ• taá¹ƒ piá¹‡á¸• aá¹ƒ sÄ• hasikatÄ• ya chetvÄ• chetvÄ• \Be
uppatitvÄ• niggacchantÄ«ti __piá¹‡á¸• adÄ• yakÄ• . _ tenÄ• ha __ ``te kirÄ• â€™â€™ _tiÄ
__sÄ• hasikÄ• , _ teyeva mahÄ• yodhÄ• . __piá¹‡á¸• amivÄ• _ti tÄ• laphalapiá¹‡á¸• amivÄ•
``maá¹ƒsapiá¹‡á¸• amivÄ• â€™â€™ ti (Sv-pá¹- I 163) Ä• cariyena vuttaá¹ƒ. sabbattha ``Ä• c
__Ä• cariyadhammapÄ• latthero_va gahetabbo. dutiyavikappe piá¹‡á¸• e janasamÅ«hasaá¹
uppatantÄ• viya gacchantÄ«ti __piá¹‡á¸• adÄ• yakÄ• , daya_-saddo gatiyaá¹ƒ, aya-saddas
nipphatti.

__uggatuggatÄ• _ti saá¹…gÄ• maá¹ƒ patvÄ• javaparakkamÄ• divasena ativiya uggatÄ• . _
tameva sÄ«saá¹ƒ vÄ• Ä• vudhaá¹ƒ vÄ• . __pakkhandantÄ«_ti vÄ«rasÅ«rabhÄ• vena asajja
thÄ• majavabalaparakkamÄ• disampattiyÄ• mahÄ• nÄ• gasadisatÄ• . tenÄ• ha __ ``hatthiÄ
__ekantasÅ«rÄ• _ti ekacarasÅ«rÄ• antasaddassa tabbhÄ• vavuttito, sÅ«rabhÄ• vena ekÄ•
attho. __sajÄ• likÄ• _ti savammikÄ• . sannÄ• ho kaá¹…kaá¹-o vammaá¹ƒ kavaco uracchado
ekaá¹ƒ. __sacammikÄ• _ti jÄ• likÄ• viya sarÄ«raparittÄ• á¹‡ena cammena sacammikÄ• . _
cammamayakaÃ±cukaá¹ƒ. __pavisitvÄ• _ti tassa anto hutvÄ• , paá¹-imuÃ±citvÄ• ti vuttaá¹ƒ
__saraparittÄ• á¹‡aá¹ƒ camma_nti cammapaá¹-isibbitaá¹ƒ celakaá¹ƒ, cammamayaá¹ƒ vÄ•
__balavasinehÄ• _ti sÄ• mini atisayapemÄ• . __gharadÄ• sayodhÄ• _ti antojÄ• tadÄ• sapa
``gharadÄ• sikaputtÄ• â€™â€™ _tipi pÄ• á¹-ho, antojÄ• tadÄ• sÄ«naá¹ƒ puttÄ• ti attho.

Ä• á¸·Ä• raá¹ƒ \Ne II 30/ vuccati mahÄ• nasaá¹ƒ, tattha niyuttÄ• __Ä• á¸·Ä• rikÄ• . _ __pÅ«
pÅ«vasampÄ• dakÄ• , ye pÅ«vameva nÄ• nappakÄ• rato sampÄ• detvÄ• vikkiá¹‡antÄ• jÄ
kesanakhasaá¹‡á¹-hapanÄ• divasena manussÄ• naá¹ƒ alaá¹…kÄ• ravidhiá¹ƒ kappenti saá¹
cuá¹‡á¹‡avilepanÄ• dÄ«hi malaharaá¹‡avaá¹‡á¹‡asampÄ• danavidhinÄ• nhÄ• penti nahÄ•
navantÄ• dividhinÄ• pavatto gaá¹‡anagantho antarÄ• chiddÄ• bhÄ• vena __acchiddako_ti
paá¹-hentÄ«ti __acchiddakapÄ• á¹-hakÄ• . _ hatthena adhippÄ• yaviÃ±Ã±Ä• panaá¹ƒ, gaá¹
aá¹…gulisaá¹…kocanaÃ±hi __muddÄ• _ti vuccati, tena ca viÃ±Ã±Ä• panaá¹ƒ, gaá¹‡anaá¹ƒ
cettha tadekadesesu aá¹…gulÄ«su daá¹-á¹-habbo ``na bhuÃ±jamÄ• no sabbaá¹ƒ \Be II 34/
pakkhipissÄ• mÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 618) viya, tamupanissÄ• ya jÄ«vantÄ«ti __m
``hatthamuddÄ• yÄ• â€™â€™ _tiÄ• di.

__ayakÄ• ro_ kammÄ• rakÄ• rako. __dantakÄ• ro_ bhamakÄ• ro. __cittakÄ• ro_ lepacittak
koá¹-á¹-akalekhakavilÄ«vakÄ• raiá¹-á¹-hakakÄ• radÄ• rukÄ• rÄ• dÄ«naá¹ƒ saá¹…gaho. __d
imasmiá¹ƒyeva attabhÄ• ve. karaá¹‡anipphÄ• danavasena __dassetvÄ• . sandiá¹-á¹-hikam

sÄ• maá¹ƒ daá¹-á¹-habbaá¹ƒ, sayamanubhavitabbaá¹ƒ attapaccakkhanti attho. __upajÄ«va
jÄ«vanti. __sukhita_nti sukhappattaá¹ƒ. thÄ• mabalÅ«petabhÄ• vova pÄ«á¹‡ananti Ä• ha __
thÄ• mabalÅ«petaâ€™â€™ _nti. __uparÄ«_ti devaloke. tathÄ• __uddha_ntipi. so hi manus
viyÄ• ti __aggaá¹ƒ, _ phalaá¹ƒ. ``kammassa katattÄ• phalassa nibbattanato taá¹ƒ kammass
hotÄ«â€™â€™ ti Ä• cariyena vuttaá¹ƒ. apica __sagga_nti uttamaá¹ƒ, phalaá¹ƒ. __sagga_nt
rÅ«pasaddÄ• didasavidhaá¹ƒ attano phalaá¹ƒ nipphÄ• detuá¹ƒ arahatÄ«ti attho. suaggikÄ•
__sovaggikÄ• , _ dakkhiá¹‡Ä• saddÄ• pekkhÄ• ya ca sabbattha itthiliá¹…ganiddeso. __sukh
kanto. __agge_ti uá¸·Ä• re. attanÄ• paribhuÃ±jitabbaá¹ƒ bÄ• hiraá¹ƒ __rÅ«paá¹ƒ, _ attano
__vaá¹‡á¹‡o_ti ayametesaá¹ƒ viseso. dakkhanti vaá¸• á¸• hanti etÄ• yÄ• ti __dakkhiá¹‡Ä• ,
puÃ±Ã±anti Ä• ha __ ``dakkhiá¹‡aá¹ƒ dÄ• naâ€™â€™ _nti.

__maggo sÄ• maÃ±Ã±aá¹ƒ_ samitapÄ• pasaá¹…khÄ• tassa samaá¹‡assa bhÄ• voti katvÄ
__sÄ• maÃ±Ã±aphalaá¹ƒ. _ __ ``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• mahÄ• vaggasaá¹ƒyutta
sÄ• dheti. __taá¹ƒ esa rÄ• jÄ• na jÄ• nÄ• ti_ ariyadhammassa akovidatÄ• ya. yasmÄ• pan
``dÄ• sakassakÄ• dibhÅ«tÄ• naá¹ƒ pabbajitÄ• naá¹ƒ lokato abhivÄ• danÄ• dilÄ• bho sandiá
sÄ• maÃ±Ã±aphalaá¹ƒ nÄ• mÄ• â€™â€™ ti cintetvÄ• ``atthi nu kho koci samaá¹‡o vÄ• br
jÄ• nantoâ€™â€™ ti vÄ«maá¹ƒsanto pÅ«raá¹‡Ä• dike pucchitvÄ• tesaá¹ƒ kathÄ• ya anadh
etamatthaá¹ƒ pucchi. tasmÄ• vuttaá¹ƒ __ ``dÄ• sakassakopamaá¹ƒ sandhÄ• ya pucchatÄ«

__rÄ• jÄ• maccÄ• _ti \Be II 35/ \Ne II 31/ rÄ• jakulasamudÄ• gatÄ• amaccÄ• , anuyuttakar
cÄ• tipi attho. __kaá¹‡hapakkha_nti yathÄ• pucchite atthe labbhamÄ• nadiá¹-á¹-higatÅ«pas
saá¹ƒkilesapakkhaá¹ƒ. __sukkapakkha_nti tabbidhuraá¹ƒ upari suttÄ• gataá¹ƒ vodÄ• napak
__samaá¹‡akolÄ• hala_nti samaá¹‡akotÅ«halaá¹ƒ taá¹ƒ taá¹ƒ samaá¹‡avÄ• dÄ• naá¹ƒ aÃ±
__samaá¹‡abhaá¹‡á¸• ana_nti teneva virodhena ``evaá¹ƒvÄ• dÄ«naá¹ƒ tesaá¹ƒ samaá¹‡ab
evaá¹ƒvÄ• dÄ«naá¹ƒ tesaá¹ƒ ayaá¹ƒ dosoâ€™â€™ ti evaá¹ƒ taá¹ƒ taá¹ƒ vÄ• dassa paribhÄ
hi loko_ti dhammatÄ• dassanena tadatthasamatthanaá¹ƒ. attano desanÄ• kosallena __raÃ±
tadaÃ±Ã±ena paravambhanÄ• dikÄ• raá¹‡ena.

<164> nu-saddo viya no-saddopi pucchÄ• yaá¹ƒ nipÄ• toti Ä• ha __ ``abhijÄ• nÄ• si nÅ«â€
ettha __ca_-saddo na kevalaá¹ƒ abhijÄ• nÄ• sipadeneva, atha kho ``pucchitÄ• â€™â€™ ti
kathaá¹ƒ yojetabboti anuyogamapaneti __ ``idaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• . __pucchitÄ• n
nu. __naá¹ƒ puá¹-á¹-habhÄ• va_nti tÄ• disaá¹ƒ pucchitabhÄ• vaá¹ƒ abhijÄ• nÄ• si nu. __na
na pamuá¹-á¹-haá¹ƒ vatÄ• ti attho. __aphÄ• sukabhÄ• vo_ti tathÄ• bhÄ• sanena asukhabh
__paá¹‡á¸• itapatirÅ«pakÄ• na_nti (sÄ• maá¹ƒ viya attano sakkÄ• rÄ• naá¹ƒ paá¹‡á¸• itabh
pakkÄ• naá¹ƒ paá¹‡á¸• itÄ• bhÄ• sÄ• naá¹ƒ. (Sv-pá¹- I 163) __pÄ• á¸·ipadaatthabyaÃ±jane
pade, tadatthe tappariyÄ• pannakkhare ca, vÄ• kyapariyÄ• yo vÄ• byaÃ±janasaddo ``akkha
byaÃ±janaâ€™â€™ ntiÄ• dÄ«su (Nett 28) viya. bhagavato rÅ«paá¹ƒ sabhÄ• vo viya rÅ«par
bhagavÄ• viya ekantapaá¹‡á¸• itoti attho.

pÅ«raá¹‡akassapavÄ• davaá¹‡á¹‡anÄ•

<165> __ekamidÄ• ha_nti ettha __ida_nti nipÄ• tamattaá¹ƒ, ekaá¹ƒ samayamicceva attho.
karotÄ«ti __sammodanÄ«yaá¹ƒ_. anÄ«yasaddo hi bahulÄ• katvatthÄ• bhidhÄ• yako yathÄ
suttantadukamÄ• tikÄ• 97) sammodanaá¹ƒ vÄ• janetÄ«ti __sammodaniyaá¹ƒ_ taddhitavas
__sÄ• raá¹‡Ä«yaá¹ƒ, _ saraá¹‡assa anucchavikanti vÄ• __sÄ• raá¹‡iyaá¹ƒ, _ etamatthaá¹ƒ
``sammodajanakaá¹ƒ saritabbayuttakaâ€™â€™ _nti vuttaá¹ƒ, saritabbayuttakanti ca saraá¹

<166> __sahatthÄ• _ti \Be II 36/ sahattheneva, tena suddhakattÄ• raá¹ƒ dasseti, __Ä• á¹‡a
hetukattÄ• raá¹ƒ, nissaggiyathÄ• varÄ• dayopi idha sahattha karaá¹‡eneva saá¹…gahitÄ• .
hatthapÄ• dakaá¹‡á¹‡anÄ• sÄ• dÄ«ni. pacanaá¹ƒ dahanaá¹ƒ vibÄ• dhananti Ä• ha __ ``daá
uppÄ«á¸·entassÄ• â€™â€™ _ti. __papaÃ±casÅ«daniyaá¹ƒ_ nÄ• ma __majjhimÄ• gamaá¹-
__ ``pacatoâ€™â€™ _ti etassa ``tajjentassa vÄ• â€™â€™ ti (Ps III 97) dutiyopi attho vutto,
tajjanaá¹ƒ, paribhÄ• sanaÃ±ca daá¹‡á¸• ena saá¹…gahetvÄ• ``daá¹‡á¸• ena uppÄ«á¸·enta
(Sv-pá¹- I 166) Ä• cariyena vuttaá¹ƒ, adhunÄ• pana potthakesu ``tajjentassa vÄ• â€™â€™
dissati. __soka_nti sokakÄ• raá¹‡aá¹ƒ, socanantipi yujjati kÄ• raá¹‡asampÄ• danena phalas
__parehÄ«_ti attano vacanakarehi kammabhÅ«tehi. __phandato_ti ettha parassa phandana
labbhati, atha kho attano phandanavasenevÄ• ti Ä• ha __ ``paraá¹ƒ phandantaá¹ƒ phandan
phandatoâ€™â€™ _ti, attanÄ• katena parassa vibÄ• dhanapayogena sayampi phandatoti
``atipÄ• tÄ• payatoâ€™â€™ _ti padaá¹ƒ suddhakattari, hetukattari ca pavattatÄ«ti dasseti _
hanÄ• pentassÄ• pÄ«â€™â€™ _ti iminÄ• . __sabbatthÄ• _ti ``Ä• diyatoâ€™â€™ tiÄ• dÄ«s
sayaá¹ƒkÄ• raparaá¹ƒkÄ• ravasena.

gharabhittiyÄ• anto ca bahi ca sandhi __gharasandhi. _ kiÃ±cipi asesetvÄ• niravaseso lop
__nillopo_ti Ä• ha __ ``mahÄ• vilopaâ€™â€™ _nti. ekÄ• gÄ• re niyutto vilopo __ekÄ• gÄ• r
``ekamevÄ• â€™â€™ _tiÄ• di. ``paripanthe tiá¹-á¹-hatoâ€™â€™ ti ettha acchindanatthame
ayamattho pakaraá¹‡ato siddhoti dasseti __ ``Ä• gatÄ• gatÄ• naâ€™â€™ _ntiÄ• dinÄ• . __
hananaá¹ƒ paripanthoâ€™â€™ _ti (Sv-pá¹- I 166) ayamatthopi Ä• cariyena vutto. __karomÄ
saÃ±cetanikabhÄ• vamÄ• ha, tenetaá¹ƒ dasseti ``saÃ±cicca karotopi na karÄ«yati nÄ• ma,
ti. __pÄ• paá¹ƒ na karÄ«yatÄ«_ti pubbe asato uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• pÄ• paá¹
__ ``natthi pÄ• paâ€™â€™ _nti.

yadi evaá¹ƒ kathaá¹ƒ sattÄ• pÄ• pe pavattantÄ«ti attano vÄ• de parehi Ä• ropitaá¹ƒ dosam
imamatthampi dassetÄ«ti Ä• ha __ ``sattÄ• panÄ• â€™â€™ _tiÄ• di. saÃ±Ã±Ä• mattameta
ti, pÄ• paá¹ƒ \Be II 37/ pana natthevÄ• ti vuttaá¹ƒ hoti. evaá¹ƒ kirassa hoti --- imesaá¹ƒ sattÄ
hiá¹ƒsÄ• dikiriyÄ• attÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti tassa niccatÄ• ya nibbikÄ• rattÄ• , sarÄ«ra
kaá¹-á¹-hakaliá¹…garÅ«pamaá¹ƒ, tasmiá¹ƒ vikopitepi na kiÃ±ci pÄ• panti. pariyanto vuccati

á¹-hitattÄ• . tena vuttaá¹ƒ Ä• cariyena ``nisitakhuramayaneminÄ• â€™â€™ ti (Sv-pá¹- I 166)
cakkapariyosÄ• nameva pariyanto, khurena sadiso pariyanto yassÄ• ti __khurapariyanto. _
khuradhÄ• rÄ• gahitÄ• tadavarodhato. pÄ• á¸·iyaá¹ƒ __cakkenÄ• _ti cakkÄ• kÄ• rakatena
maá¹ƒsakhalakaraá¹‡asaá¹…khÄ• taá¹ƒ nidÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ yassÄ• ti __tatonidÄ• n
toÄ• deso, samÄ• se cassa lopÄ• bhÄ• voâ€™â€™ ti (Sp (to Vin III) I 21) aá¹-á¹-hakathÄ• s
``paccattatthe nissakkavacanampi yujjatÄ«â€™â€™ ti (Sp-á¹- paá¹-hamamahÄ• saá¹…gÄ«
__Ä• cariyasÄ• riputtatthero. _ ``kÄ• raá¹‡atthe nipÄ• tasamudÄ• yoâ€™â€™ tipi akkharac

gaá¹…gÄ• ya dakkhiá¹‡adisÄ• appatirÅ«padeso, uttaradisÄ• pana patirÅ«padesoti adhipp
``dakkhiá¹‡aÃ±ceâ€™â€™ _tiÄ• di vuttaá¹ƒ, taÃ±ca desadisÄ• padesena tannivÄ• sino sar
``dakkhiá¹‡atÄ«reâ€™â€™ _tiÄ• dimÄ• ha. hananadÄ• nakiriyÄ• hi tadÄ• yattÄ• . __mahÄ
yaÃ±Ã±asadisampi mahÄ• yÄ• gaá¹ƒ. damasaddo indriyasaá¹ƒvarassa, uposathasÄ«lassa
``indriyadamena uposathakammenÄ• â€™â€™ _ti. keci pana uposathakammenÄ• â€™ ti id
visesanaá¹ƒ, tasmÄ• `uposathakammabhÅ«tena indriyadamenÄ• â€™ tiâ€™â€™ atthaá¹ƒ
tadubhayatthavÄ• cakattÄ• damasaddassa, atthadvayassa ca visesavuttito. adhunÄ• hi ka
ca-saddopi dissati. __sÄ«lasaá¹ƒyamenÄ• _ti tadaÃ±Ã±ena kÄ• yikavÄ• casikasaá¹ƒvarena
amosavajjena. tassa visuá¹ƒ vacanaá¹ƒ loke garutarapuÃ±Ã±asammatabhÄ• vato. yathÄ•
garutaro, evaá¹ƒ puÃ±Ã±adhammesu amosavajjo. tenÄ• ha bhagavÄ• __itivuttake_ ---

``ekadhammaá¹ƒ \Be II 38/ atÄ«tassa, musÄ• vÄ• dissa jantuno.

vitiá¹‡á¹‡aparalokassa, natthi pÄ• paá¹ƒ akÄ• riyaâ€™â€™ nti || (It 27).

__pavattÄ«_ti yo karoti, tassa santÄ• ne phaluppÄ• dapaccayabhÄ• vena uppatti. evaÃ±hi
kammaphalaâ€™â€™ nti akiriyavÄ• dassa paripuá¹‡á¹‡atÄ• . sati hi kammaphale kammÄ•
bhavissati. __sabbathÄ• pÄ«_ti ``karotoâ€™â€™ tiÄ• dinÄ• vuttena sabbappakÄ• renapi.

__labuja_nti likucaá¹ƒ. __pÄ• papuÃ±Ã±Ä• naá¹ƒ kiriyameva paá¹-ikkhipati, _ na raÃ±Ã±Ä•
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ byÄ• karotÄ«ti adhippÄ• yo. idaÃ±hi avadhÄ• raâ
vipÄ• kapaá¹-ikkhepanivattanatthaá¹ƒ. yo hi kammaá¹ƒ paá¹-ikkhipati, tena atthato vipÄ• ko
nÄ• ma hoti. tathÄ• hi vakkhati ``kammaá¹ƒ paá¹-ibÄ• hantenÄ• pÄ«â€™â€™ tiÄ• di (Sv I

paá¹-irÄ• jÅ«hi anabhibhavanÄ«yabhÄ• vena visesato jitanti __vijitaá¹ƒ, _ ekassa raÃ±Ã±o
``mÄ• mayhaá¹ƒ vijite vasathÄ• â€™â€™ ti apasÄ• danÄ• pabbajitassa pabbÄ• janasaá¹.
\Ne II 34/ vuttaá¹ƒ __ ``viheá¹-hetabbaâ€™â€™ _nti. tena vuttassa atthassa ``evametaâ€™
upadhÄ• raá¹‡aá¹ƒ sallakkhaá¹‡aá¹ƒ __uggaá¹‡hanaá¹ƒ, _ tadaminÄ• paá¹-ikkhipatÄ«ti Ä•
aggaá¹‡hantoâ€™â€™ _ti. tassa pana atthassa addhaniyabhÄ• vÄ• pÄ• danavasena citten
__nikkujjanaá¹ƒ, _ tadaminÄ• paá¹-ikkhipatÄ«ti dasseti __ ``sÄ• ravaseneva ... pe ... aá¹-á¹

iminÄ• . __sÄ• ravasenevÄ• _ti uttamavaseneva, avitathattÄ• vÄ• parehi anuccÄ• lito thira
apheggubhÄ• vena sÄ• roti vuccati, taá¹ƒvasenevÄ• ti attho. __nissaraá¹‡a_nti vaá¹-á¹-ato
__paramattho_ti aviparÄ«tattho, uttamassa vÄ• Ã±Ä• á¹‡assÄ• rammaá¹‡abhÅ«to attho. _
uggahitaÃ±ceva nikkujjitaÃ±ca_ tathÄ• yeva bhagavato santike bhÄ• sitattÄ• .

makkhaligosÄ• lavÄ• davaá¹‡á¹‡anÄ•

<168> __ubhayenÄ• _ti hetupaccayapaá¹-isedhavacanena. __ ``vijjamÄ• namevÄ• â€™â€
vijjamÄ• nasseva paá¹-ikkhipane tassa aÃ±Ã±Ä• á¹‡ameva kÄ• raá¹‡anti dasseti. __saá¹ƒk
saá¹ƒkilissanassa malÄ«nassa kÄ• raá¹‡aá¹ƒ \Be II 39/. __visuddhipaccaya_nti saá¹ƒkilesa
vodÄ• nassa paccayaá¹ƒ. __attakÄ• re_ti paccattavacanassa e-kÄ• ravasena padasiddhi ya
phusitaggeâ€™â€™ ti, (Khp 13; Sn 236) paccattatthe vÄ• bhummavacanaá¹ƒ yathÄ• ``ida
nti (DN I 194), tadevatthaá¹ƒ dasseti __ ``attakÄ• roâ€™â€™ _ti iminÄ• . so ca tena tena sa
kÄ• tabbakammaá¹ƒ, attanÄ• nipphÄ• detabbapayogo vÄ• . tenÄ• ha __ ``yenÄ• â€™â€™
sammÄ• sambodhiá¹ƒ. __ta_nti attanÄ• katakammaá¹ƒ. __dutiyapadenÄ• _ti ``natthi parak
__parakÄ• ro ca nÄ• ma_ parassa vÄ• hasÄ• ijjhanakapayogo. tena vuttaá¹ƒ __ ``yaá¹ƒ pa
__ovÄ• dÄ• nusÄ• sani_nti ovÄ• dabhÅ«tamanusÄ• saniá¹ƒ, paá¹-hamaá¹ƒ vÄ• ovÄ• do, p
``parakÄ• raâ€™â€™ nti padassa upalakkhaá¹‡avasena atthadassanaÃ±cetaá¹ƒ, lokuttara
natthÄ«ti Ä• ha __ ``á¹-hapetvÄ• mahÄ• sattaâ€™â€™ _nti. atthevesa lokiyadhamme yath
bodhisattassa Ä• á¸·Ä• rudake nissÄ• ya paÃ±cÄ• bhiÃ±Ã±Ä• lokiyasamÄ• pattilÄ• bho, taÃ
pacchimabhavikamahÄ• sattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, paccekabodhisattassapi ettheva saá
tadabhÄ• vato. __manussasobhagyata_nti manussesu subhagabhÄ• vaá¹ƒ. __eva_nti vutta
kiriyavÄ• dassa ca paá¹-ikkhipanena. __jinacakke_ti ``atthi bhikkhave kammaá¹ƒ kaá¹‡haá¹
ntiÄ• di (AN a IV 232) nayappavatte kammÄ• naá¹ƒ, kammaphalÄ• naÃ±ca atthitÄ• paridÄ«
paccanÄ«kakathanaá¹ƒ pahÄ• radÄ• nasadisanti __ ``pahÄ• raá¹ƒ deti nÄ• mÄ• â€™â€™ _

yathÄ• vuttaattakÄ• raparakÄ• rÄ• bhÄ• vato \Ne II 35/ eva sattÄ• naá¹ƒ paccattapurisakÄ
sandhÄ• ya __ ``natthipurisakÄ• reâ€™â€™ _ti tassa paá¹-ikkhipanaá¹ƒ dassetuá¹ƒ __ ``ye
vuttaá¹ƒ. ``devattampÄ«â€™â€™ tiÄ• dinÄ• , ``manussasobhagyataâ€™â€™ ntiÄ• dinÄ• d
patiá¹-á¹-hitÄ• â€™â€™ ti vatvÄ• vÄ«riyamevidha balanti dassetuá¹ƒ __ ``vÄ«riyaá¹ƒ katvÄ
sattÄ• naÃ±hi diá¹-á¹-hadhammikasamparÄ• yika nibbÄ• nasampattiÄ• vahaá¹ƒ vÄ«riyabala
paá¹-ikkhipati, nidassanamattaÃ±cetaá¹ƒ vodÄ• niyabalassa paá¹-ikkhipanaá¹ƒ saá¹ƒkilesik
paá¹-ikkhipanato. yadi vÄ«riyÄ• dÄ«ni purisakÄ• ravevacanÄ• ni, atha kasmÄ• tesaá¹ƒ visu
``idaá¹ƒ no vÄ«riyenÄ• â€™â€™ _tiÄ• di. __idaá¹ƒ no vÄ«riyenÄ• _ti idaá¹ƒ phalaá¹ƒ amhÄ
pavattaá¹ƒ. __pavattavacanapaá¹-ikkhepakaraá¹‡avasenÄ• _ti aÃ±Ã±esaá¹ƒ pavattavohÄ•
paá¹-ikkhepakaraá¹‡avasena \Be II 40/. vÄ«riyathÄ• maparakkamasambandhanena pavatta
paá¹-ikkhepakaraá¹‡avasena ``natthi balaâ€™â€™ nti padamiva sabbÄ• nipetÄ• ni tena Ä•
taÃ±ca vacanÄ«yatthato vuttaá¹ƒ, vacanatthato pana tassÄ• tassÄ• kiriyÄ• ya ussannaá¹-

sÅ«ravÄ«rabhÄ• vÄ• vahaá¹-á¹-hena __vÄ«riyaá¹ƒ. _ tadeva daá¸·habhÄ• vato, porisadhur
pavattetabbato ca __purisathÄ• mo. _ paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanavasena pava
veditabbaá¹ƒ.

rÅ«pÄ• dÄ«su sattavisattatÄ• ya __sattÄ• . _ assasanapassasanavasena pavattiyÄ• pÄ• á
atthena samÄ• nepi padadvaye ekindriyÄ• divasena pÄ• á¹‡e vibhajitvÄ• sattato visesaá¹ƒ
__ ``ekindriyoâ€™â€™ _tiÄ• di. bhavantÄ«ti __bhÅ«tÄ• _ti sattapÄ• á¹‡apariyÄ• yepi sati a
sambhavanaá¹-á¹-hena tato visesÄ• va, tena vuttÄ• ti dasseti __ ``aá¹‡á¸• a ... pe ... vadatÄ
__vatthikoso_ gabbhÄ• sayo. jÄ«vanato pÄ• á¹‡aá¹ƒ dhÄ• rento viya vaá¸• á¸• hanato __jÄ
``sÄ• liyavÄ• â€™â€™ _tiÄ• di. __Ä• di_saddena viruá¸·hadhammÄ• tiá¹‡arukkhÄ• gahitÄ
saá¹ƒkilesavisuddhÄ«su vaso sÄ• matthiyanti __avasÄ• . _ tathÄ• __abalÄ• avÄ«riyÄ• . _
_ntiÄ• di. __niyatÄ• _ti niyamanÄ• , achejjasuttÄ• vutassa abhejjamaá¹‡ino viya niyatappav
gatijÄ• tibandhÄ• pavaggavasena niyÄ• moti attho. __tattha tatthÄ• _ti tÄ• su tÄ• su jÄ• tÄ«
abhijÄ• tÄ«naá¹ƒ_ sambandhÄ«bhÅ«tÄ• naá¹ƒ __gamanaá¹ƒ_ samavÄ• yena samÄ• gamo
sambandhÄ«sahito viya pakatiyatthavÄ• cakoti Ä• ha __ ``sabhÄ• voyevÄ• â€™â€™ _ti, ya
tikkhatÄ• , kapitthaphalÄ• dÄ«naá¹ƒ parimaá¹‡á¸• alatÄ• , migapakkhÄ«naá¹ƒ vicittÄ• kÄ• r
lokassa hetupaccayamantarena tathÄ• tathÄ• pariá¹‡Ä• mo akuttimo sabhÄ• voyevÄ• ti at
``yenÄ• â€™â€™ _tiÄ• di. pariá¹‡amanaá¹ƒ nÄ• nappakÄ• ratÄ• patti. __yenÄ• _ti sattapÄ
bhavitabbaá¹ƒ, tathevÄ• ti sambandho.

chaá¸·abhijÄ• tiyo \Ne II 36/ parato vitthÄ• rÄ«yissanti. ``sukhaÃ±ca dukkhaÃ±ca paá¹-isaá
vadanto makkhali adukkhamasukhabhÅ«miá¹ƒ sabbena sabbaá¹ƒ na jÄ• nÄ• tÄ«ti vuttaá¹ƒ
adukkhamasukhabhÅ«mi natthÄ«ti dassetÄ«â€™â€™ _ti. ayaá¹ƒ ``sukhaÃ±ca dukkhaÃ±ca
\Be II 41/ vacanaá¹ƒ karaá¹‡abhÄ• vena gahetvÄ• vuttÄ• Ä• cariyassa mati. potthakesu pa
sukhadukkhabhÅ«mi natthÄ«ti dassetÄ«â€™â€™ _ti ayameva pÄ• á¹-ho diá¹-á¹-ho, na ``ad
ti. evaá¹ƒ sati ``chasvevÄ• bhijÄ• tÄ«sÅ«â€™â€™ ti vacanaá¹ƒ adhikaraá¹‡abhÄ• vena gah
abhijÄ• tÄ«su sukhadukkhapaá¹-isaá¹ƒvedanaá¹ƒ, na tehi aÃ±Ã±attha, tÄ• yeva sukhadukk
dassetÄ«ti vuttanti veditabbaá¹ƒ. ayameva ca yuttataro paá¹-ikkhepitabbassa atthassa bhÅ«
yadi hi ``sukhaÃ±ca dukkhaÃ±ca paá¹-isaá¹ƒvedentÄ«â€™â€™ ti vacanena paá¹-ikkhepitab
atha ``aÃ±Ã±Ä• adukkhamasukhÄ• natthÄ«â€™â€™ ti dasseyya, na ``adukkhamasukhab
dassanahetuvacanassa bhÅ«miatthÄ• bhÄ• vato. dasseti cetaá¹ƒ tÄ• saá¹ƒ bhÅ«miyÄ• ab
ayaá¹ƒ pÄ• á¹-ho, ayaÃ±cattho yuttataroti.

__pamukhayonÄ«na_nti manussesu khattiyabrÄ• hmaá¹‡Ä• divasena, tiracchÄ• nÄ• dÄ«s
padhÄ• nayonÄ«naá¹ƒ, padhÄ• natÄ• cettha uttamatÄ• . tenÄ• ha __ ``uttamayonÄ«naâ€™
satÄ• nÄ«_ti cha sahassÄ• ni. ``paÃ±ca ca kammuno satÄ• nÄ«â€™â€™ ti padassa atthad
kammasatÄ• ni cÄ• â€™â€™ _ti. __ ``eseva nayoâ€™â€™ _ti iminÄ• ``kevalaá¹ƒ takkama
diá¹-á¹-hiá¹ƒ dÄ«petÄ«â€™â€™ ti imamevatthamatidisati. ettha ca __ ``takkamattakenÄ• â€

takkikÄ• avassayabhÅ«tatathatthaggahaá¹‡aá¹…kusanayamantarena niraá¹…kusatÄ• ya
attanÄ• parikappitaá¹ƒ sÄ• rato maÃ±Ã±amÄ• nÄ• tatheva abhinivissa tattha ca diá¹-á¹-hig
tasmÄ• na tesaá¹ƒ diá¹-á¹-hivatthusmiá¹ƒ viÃ±Ã±Å«hi vicÄ• raá¹‡Ä• kÄ• tabbÄ• ti imamad
__kecÄ«_ti uttaravihÄ• ravÄ• sino. __paÃ±cindriyavasenÄ• _ti cakkhÄ• dipaÃ±cindriyavase
``cakkhusotaghÄ• najivhÄ• kÄ• yasaá¹…khÄ• tÄ• ni imÄ• ni paÃ±cindriyÄ• ni `paÃ±ca kam
paÃ±Ã±apentÄ«â€™â€™ ti vadanti ``kÄ• yavacÄ«manokammÄ• ni ca `tÄ«á¹‡i kammÄ• nÄ
laddhÄ«_ti tadubhayaá¹ƒ oá¸·Ä• rikattÄ• paripuá¹‡á¹‡akammanti laddhi. manokammaá¹ƒ a
upaá¸• á¸• hakammanti laddhÄ«ti yojanÄ• . ``dvÄ• saá¹-á¹-hi paá¹-ipadÄ• â€™â€™ ti vattab
ajÄ• nanto ``dvaá¹-á¹-hipaá¹-ipadÄ• â€™â€™ ti vadatÄ«ti Ä• ha __ ``dvÄ• saá¹-á¹-hi paá¹-ip
saddaracakÄ• pana ``dvÄ• saá¹-á¹-hiyÄ• salopo, attamÄ• â€™â€™ ti vadanti, tadayuttam
yogato asiddhattÄ• \Be II 42/. yadi hi sÄ• yogena siddhÄ• assa, evaá¹ƒ sabhÄ• vaniruttiye
sati Ä• cariyÄ• naá¹ƒ matena virujjhatÄ«ti vadanti. ``cullÄ• sÄ«ti sahassÄ• nÄ«â€™â€™ tiÄ
diá¹-á¹-hapayogÄ• sabhÄ• vaniruttiyeva. dissati hi __visuddhimaggÄ• dÄ«su --- _

``cullÄ• sÄ«ti \Ne II 37/ sahassÄ• ni, kappÄ• tiá¹-á¹-hanti ye marÅ«.

na tveva tepi tiá¹-á¹-hanti, dvÄ«hi cittehi samohitÄ• â€™â€™ ti || (Vism II 715; Nidd I 10, 39)

__ekasmiá¹ƒ kappe_ti catunnamasaá¹…khyeyyakappÄ• naá¹ƒ aÃ±Ã±atarabhÅ«te ekasmiá
tatthÄ• pi ca vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«saÃ±Ã±itaá¹ƒ ekameva sandhÄ• ya __ ``dvaá¹-á¹-han
vuttaá¹ƒ. na hi so assutasÄ• sanadhammo itare jÄ• nÄ• ti bÄ• hirakÄ• namavisayattÄ• , ajÄ

urabbhe hananti, hantvÄ• vÄ• jÄ«vitaá¹ƒ kappentÄ«ti __orabbhikÄ• _. esa nayo __sÄ• ku
__luddÄ• _ti vuttÄ• vasesakÄ• ye keci cÄ• tuppadajÄ«vikÄ• nesÄ• dÄ• . mÄ• gavikapadas
gahitÄ• . bandhanÄ• gÄ• re niyojentÄ«ti __bandhanÄ• gÄ• rikÄ• . kurÅ«rakammantÄ• _ti dÄ
sabbopi kaá¹‡hakammapasutatÄ• ya __kaá¹‡hÄ• bhijÄ• tÄ«ti vadati_ kaá¹‡hassa dhammas
yassÄ• ti katvÄ• . __bhikkhÅ«_ti buddhasÄ• sane bhikkhÅ«. __kaá¹‡á¹-ake_ti chandarÄ• ge
pakkhipanaá¹ƒ. kaá¹‡á¹-akasadisachandarÄ• gena saÃ±Ã±uttÄ• bhuÃ±jantÄ«ti hi adhippÄ•
pakkhipitvÄ• â€™â€™ _ti vuttaá¹ƒ. kasmÄ• ti ce? yasmÄ• ``te paá¹‡Ä«tapaá¹‡Ä«te paccay
tassa micchÄ• gÄ• ho, tasmÄ• Ã±Ä• yaladdhepi paccaye bhuÃ±jamÄ• nÄ• Ä• jÄ«vakasan
kaá¹‡á¹-ake pakkhipitvÄ• khÄ• danti nÄ• mÄ• ti vadati __kaá¹‡á¹-akavuttikÄ• _ti kaá¹‡á¹-a
jÄ«vikÄ• . __ayaÃ±hissa pÄ• á¸·iyevÄ• _ti ayaá¹ƒ makkhalissa vÄ• dadÄ«panÄ• attanÄ• r
yathÄ• vuttamatthaá¹ƒ samattheti. kaá¹‡á¹-akavuttikÄ• eva nÄ• ma __eke_ apare __pabba
nÄ«lÄ• bhijÄ• tÄ«ti __vadatÄ«_ti attho. te hi savisesaá¹ƒ attakilamathÄ• nuyogamanuyuttÄ•
kaá¹‡á¹-ake vattantÄ• viya bhavantÄ«ti __kaá¹‡á¹-akavuttikÄ• _ti vuttÄ• . nÄ«lassa dhamm
__nÄ«lÄ• bhijÄ• ti. _ evamitaresupi.

amhÄ• kaá¹ƒ \Be II 43/ saÃ±Ã±ojanagaá¹‡á¹-ho natthÄ«ti vÄ• dino bÄ• hirakapabbajitÄ• _

sÄ• á¹-akaá¹ƒ paridahantÄ• __ekasÄ• á¹-akÄ• . _ kaá¹‡hato parisuddho nÄ«lo, tato pana l
yathÄ• kkamaá¹ƒ tassa parisuddhaá¹ƒ vÄ• daá¹ƒ dassetuá¹ƒ __ ``ime kirÄ• â€™â€™ _tiÄ•
__paá¹‡á¸• aratarÄ• _ti bhuÃ±jananahÄ• napaá¹-ikkhepÄ• divatasamÄ• yogena parisuddha
lohitassÄ• pi parisuddhabhÄ• vena vattabbato. __odÄ• tavasanÄ• _ti odÄ• tavatthaparidaha
Ä• jÄ«vakasÄ• vakabhÅ«tÄ• . __te kira_ Ä• jÄ«vakaladdhiyÄ• visuddhacittatÄ• ya nigaá¹‡a
haliddÄ• bhÄ• nampi \Ne II 38/ purime upÄ• dÄ• ya parisuddhabhÄ• vappattito. __ ``evaâ€™
chandÄ• gamanaá¹ƒ dasseti. nandÄ• dÄ«naá¹ƒ sÄ• vakabhÅ«tÄ• pabbajitÄ• __Ä• jÄ«vak
nandÄ• dayo kira tathÄ• rÅ«paá¹ƒ Ä• jÄ«vakapaá¹-ipattiá¹ƒ ukkaá¹ƒsaá¹ƒ pÄ• petvÄ• á¹-hi
Ä• jÄ«vakasÄ• vakehi pabbajitehi paá¹‡á¸• aratarÄ• vuttÄ• paramasukkÄ• bhijÄ• tÄ«ti aya

__purisabhÅ«miyo_ti padhÄ• naniddeso. itthÄ«nampi hetÄ• bhÅ«miyo esa icchateva. __sa
accantasaÃ±Ã±ogavacanaá¹ƒ, ettakampi mandÄ• momÅ«hÄ• ti. __sambÄ• dhaá¹-á¹-hÄ• n
sandhÄ• yÄ• ha. __rodanti ceva viravanti ca_ tamanussaritvÄ• . khedanaá¹ƒ, kÄ«á¸·anaÃ±c
saá¹…gahetvÄ• __khiá¸• á¸• Ä• bhÅ«mi_ vuttÄ• . padassa nikkhipanaá¹ƒ __padanikkhipan
nikkhipituá¹ƒ samattho, tadÄ• __padavÄ«maá¹ƒsabhÅ«mi nÄ• mÄ• _ti bhÄ• vo. vatÄ• vata
pannako_tiÄ• dipi tesaá¹ƒ bÄ• hirakÄ• naá¹ƒ pÄ• á¸·iyeva. tattha __pannako_ti bhikkhÄ• ya
paá¹-ipattiyÄ• paá¹-ipannako. __jino_ti jiá¹‡á¹‡o jarÄ• vasena hÄ«nadhÄ• tuko, attano vÄ•
paá¹-ipakkhaá¹ƒ jinitvÄ• á¹-hito. so kira tathÄ• bhÅ«to dhammampi kassaci na kathesi. tenÄ
Ä• hÄ• â€™â€™ _ti. oá¹-á¹-havadanÄ• divippakÄ• re katepi khamanavasena na kiÃ±ci kath
__alÄ• bhi_nti ``so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dinÄ• nayena ma
MN I 155) vuttaalÄ• bhahetusamÄ• yogena alÄ• bhiá¹ƒ. tatoyeva jighacchÄ• dubbalapareta
sayanaparÄ• yanaá¹-á¹-hena __samaá¹‡aá¹ƒ pannabhÅ«mÄ«ti vadati. _

__Ä• jÄ«vavuttisatÄ• nÄ«_ti sattÄ• namÄ• jÄ«vabhÅ«tÄ• ni jÄ«vikÄ• vuttisatÄ• ni. ``paribb
vuccamÄ• nepi cesa sabhÄ• valiá¹…gamajÄ• nanto __ ``paribbÄ• jakasateâ€™â€™ _ti \Be
tenÄ• ha __ ``paribbÄ• jakapabbajjÄ• satÄ• nÄ«â€™â€™ _ti. nÄ• gabhavanaá¹ƒ __nÄ• ga
``mahiá¹ƒsakamaá¹‡á¸• alaâ€™â€™ nti. paramÄ• á¹‡uÄ• di __rajo. pasu_ggahaá¹‡ena eá¸
__miga_ggahaá¹‡ena rurugavayÄ• di migajÄ• ti. __gaá¹‡á¹-himhÄ«_ti phaá¸·umhi, pabbeti
cÄ• tumahÄ• rÄ• jikÄ• dibrahmakÄ• yikÄ• divasena, tesaÃ±ca antarabhedavasena __bahÅ
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ ekaccaantarabhedo __mahÄ• samayasuttena_ (DN II 331) dÄ
_tiÄ• dinÄ• ajÄ• nanto panesa bahÅ« devepi satta eva vadatÄ«ti tassa appamÄ• á¹‡ataá¹ƒ
anantÄ• _ti dÄ«padesakulavaá¹ƒsÄ• jÄ«vÄ• divibhÄ• gavasena. pisÄ• cÄ• eva __pesÄ• cÄ
__mahantamahantÄ• , _ bahutarÄ• ti attho. bÄ• hirakasamaye pana ``chaddantadahamand
kuvÄ• á¸·iyamucalindanÄ• mena voharitÄ• â€™â€™ ti (Sv-pá¹- I 168) Ä• cariyena vuttaá¹ƒ.

__gaá¹‡á¹-hikÄ• _ti \Ne II 39/ pabbagaá¹‡á¹-hikÄ• . pabbagaá¹‡á¹-himhi hi pavuá¹-asaddo.
mahÄ• taá¹-Ä• . pÄ• risesanayena __khuddakapapÄ• tasatÄ• ni. _ evaá¹ƒ supinesupi. __ ``
idaá¹ƒ ``mahÄ• kappÄ• naâ€™â€™ nti atthato veditabbaá¹ƒ. saddato panesa ajÄ• nanto ev

vicÄ• raá¹‡akkhamaá¹ƒ. tathÄ• __ ``cullÄ• sÄ«ti satasahassÄ• nÄ«â€™â€™ _ti idampi. so
satasahassÄ• nÄ«â€™â€™ ti vattumasakkonto evaá¹ƒ vadati. saddaracakÄ• pana ``caturÄ
rassa lo, dvittaÃ±cÄ• â€™â€™ ti vadanti. __ettakÄ• mahÄ• sarÄ• _ti etappamÄ• á¹‡avatÄ
sattamahÄ• saratoti vuttaá¹ƒ hoti. __kirÄ• _ti tassa vÄ• dÄ• nussavane nipÄ• to. __paá¹‡á¹
gacchati, _ kasmÄ• ? sattÄ• naá¹ƒ saá¹ƒsaraá¹‡akÄ• lassa niyatabhÄ• vato.

``acelakavatena vÄ• aÃ±Ã±ena vÄ• yena kenacÄ«â€™â€™ ti vuttamatidisati __ ``tÄ• dise
__tapokammenÄ• _ti tapakaraá¹‡ena. etthÄ• pi ``tÄ• disenevÄ• â€™â€™ ti adhikÄ• ro. yo
aparipakkaá¹ƒ kammaá¹ƒ paripÄ• ceti nÄ• mÄ• ti yojanÄ• . __antarÄ• _ti
caturÄ• sÄ«timahÄ• kappasatasahassÄ• namabbhantare. __phussa phussÄ• _ti patvÄ• pa
kÄ• la_nti caturÄ• sÄ«timahÄ• kappasatasahassapamÄ• á¹‡aá¹ƒ kÄ• laá¹ƒ. idaá¹ƒ vuttaá¹ƒ
saá¹ƒsaraá¹‡animittaá¹ƒ kammaá¹ƒ sÄ«lÄ• dinÄ• sÄ«ghaá¹ƒyeva visuddhappattiyÄ• \Be I
paripakkaá¹ƒ_ kammaá¹ƒ phussa phussa kÄ• lena paripakkabhÄ• vÄ• nÄ• pÄ• danena __b
nÄ• mÄ• _ti. __doá¹‡enÄ• _ti pariminanadoá¹‡atumbena. rÅ«pakavasenattho labbhatÄ«ti v
viyÄ• â€™â€™ _ti. na hÄ• panavaá¹• á¹• hanaá¹ƒ paá¹‡á¹• itabÄ• lavasenÄ• ti dasseti __ `
_tiÄ• dinÄ• . vaá¹• á¹• hanaá¹ƒ __ukkaá¹ƒso. _ hÄ• panaá¹ƒ __avakaá¹ƒso. _

__katasuttaguá¹·e_ti katasuttavaá¹-á¹-iyaá¹ƒ. __paletÄ«_ti pareti yathÄ• ``abhisamparÄ• y
69; Nidd II 85; Paá¹-is III 4) ra-kÄ• rassa pana la-kÄ• raá¹ƒ katvÄ• evaá¹ƒ vuttaá¹ƒ yathÄ•
ti (Nidd II 15; Mil III 6). so ca curÄ• digaá¹‡avasena gatiyanti vuttaá¹ƒ __ ``gacchatÄ«â€™â€
upamÄ• ya cesa sattÄ• naá¹ƒ saá¹ƒsÄ• ro anukkamena khÄ«yateva, na vaá¹• á¹• hati paric
imamatthaá¹ƒ vibhÄ• vetÄ«ti Ä• ha __ ``sutte khÄ«á¹‡eâ€™â€™ _tiÄ• di. __tatthevÄ• _ti kh

ajitakesakambalavÄ• davaá¹‡á¹‡anÄ•

<171> __dinna_nti deyyadhammasÄ«sena dÄ• nacetanÄ• yeva vuttÄ• . taá¹ƒmukhena ca
phalÄ• bhÄ• vaâ€™â€™ _nti iminÄ• . dinnaÃ±hi mukhyato annÄ• divatthu, taá¹ƒ kathames
40/. esa nayo __yiá¹-á¹-haá¹ƒ huta_nti etthÄ• pi. sabbasÄ• dhÄ• raá¹‡aá¹ƒ mahÄ• dÄ• naá
pÄ• hunabhÄ• vena kattabbasakkÄ• ro __pÄ• hunakasakkÄ• ro. phala_nti Ä• nisaá¹ƒsapha
__vipÄ• ko_ti sadisaphalaá¹ƒ. caturaá¹…gasamannÄ• gate dÄ• ne á¹-hÄ• nantarÄ• dipatti v
__saá¹…khabrÄ• hmaá¹‡assa_ dÄ• ne (J I 10.39) tÄ• á¹‡alÄ• bhamattaá¹ƒ viya nissando, p
sadisaphalaá¹ƒ vipÄ• ko. __ayaá¹ƒ loko, paralokoti_ ca kammunÄ• laddhabbo vutto phalÄ•
paá¹-ikkhipanato. paccakkhadiá¹-á¹-ho hi loko kathaá¹ƒ tena paá¹-ikkhitto siyÄ• . __ ``sabbe
ucchijjantÄ«â€™â€™ _ti iminÄ• kÄ• raá¹‡amÄ• ha, yattha yattha bhavayoniÄ• dÄ«su á¹-hi
tattheva ucchijjanti, nirudayavinÄ• savasena vinassantÄ«ti attho. __tesÅ«_ti mÄ• tÄ• pitÅ«s
__phalÄ• bhÄ• vavaseneva vadati, _ na mÄ• tÄ• pitÅ«naá¹ƒ, nÄ• pi tesu idÄ• ni
kariyamÄ• nasakkÄ• rÄ• sakkÄ• rÄ• namabhÄ• vavasena tesaá¹ƒ loke paccakkhattÄ• . pub
sattÄ• naá¹ƒ uppÄ• do nÄ• ma kevalo, na cavitvÄ• Ä• gamanapubbako atthÄ«ti dassanatth

sattÄ• opapÄ• tikÄ• â€™â€™ ti vuttanti Ä• ha __ ``cavitvÄ• upapajjanakÄ• sattÄ• nÄ• m
samaá¹‡ena nÄ• ma yÄ• thÄ• vato jÄ• nantena kassaci akathetvÄ• saÃ±Ã±atena bhavitab
nÄ• ma siyÄ• . kiÃ±hi paro parassa karissati, tathÄ• ca attano sampÄ• danassa kassaci av
tattha tattheva ucchijjanatoti imamatthaá¹ƒ sandhÄ• ya __ ``ye imaÃ±ca ... pe ... pavedentÄ
ayaá¹ƒ aá¹-á¹-hakathÄ• vasesako attho.

catÅ«su mahÄ• bhÅ«tesu niyutto __cÄ• tumahÄ• bhÅ«tiko, _ atthamattato pana dassetuá¹
``catumahÄ• bhÅ«tamayoâ€™â€™ _ti vuttaá¹ƒ. yathÄ• hi mattikÄ• ya nibbattaá¹ƒ bhÄ• jar
evamayampi catÅ«hi mahÄ• bhÅ«tehi nibbatto catumahÄ• bhÅ«tamayoti vuccati. __ajjhattik
sattasantÄ• nagatÄ• pathavÄ«dhÄ• tu. __bÄ• hirapathavÄ«dhÄ• tu_nti bahiddhÄ• mahÄ•
kÄ• yoti dasseti. __anugacchatÄ«_ti anubandhati. __ubhayenÄ• pÄ«_ti padadvayenapi. __u
bÄ• hirapathavikÄ• yato tadekadesabhÅ«tÄ• pathavÄ« Ä• gantvÄ• ajjhattikabhÄ• vappatti
saá¹‡á¹-hitÄ• , sÄ• ca mahÄ• pathavÄ« ghaá¹-Ä• digatapathavÄ« viya idÄ• ni tameva bÄ•
samudÄ• yabhÅ«taá¹ƒ puna upeti upagacchati, sabbaso tena bÄ• hirapathavikÄ• yena nibb
gacchatÄ«ti attho. __Ä• pÄ• dÄ«supi eseva nayo_ti ettha pajjunnena mahÄ• samuddato ga
vassodakabhÄ• vena punapi mahÄ• samuddaá¹ƒ, sÅ«riyaraá¹ƒsito gahitaindaggisaá¹…khÄ
sÅ«riyaraá¹ƒsiá¹ƒ, mahÄ• vÄ• yukkhandhato niggatamahÄ• vÄ• to viya punapi mahÄ• vÄ•
upagacchatÄ«ti parikappanÄ• mattena diá¹-á¹-higatikassa adhippÄ• yo.

__manacchaá¹-á¹-hÄ• ni_ \Ne II 41/ __indriyÄ• nÄ«_ti manameva chaá¹-á¹-haá¹ƒ yesaá¹ƒ
cakkhusotaghÄ• najivhÄ• kÄ• yÄ• naá¹ƒ, tÄ• ni indriyÄ• ni. __Ä• kÄ• saá¹ƒ pakkhandanti_
vadanti. visayÄ«gahaá¹‡ena hi visayÄ• pi gahitÄ• eva honti. kathaá¹ƒ gaá¹‡itÄ• maÃ±capa
``maÃ±co ceva ... pe ... atthoâ€™â€™ _ti. Ä• á¸·Ä• hanaá¹ƒ susÄ• nanti atthato ekaá¹ƒ. __
guá¹‡adosakoá¹-á¹-hÄ• sÄ• ni. __sarÄ«rameva vÄ• padÄ• ni_ taá¹ƒtaá¹ƒkiriyÄ• ya pajjitab
__pÄ• rÄ• vatapakkhivaá¹‡á¹‡Ä• nÄ«_ti pÄ• rÄ• vatassa nÄ• ma pakkhino vaá¹‡á¹‡Ä• ni. _
``pÄ• rÄ• vatapakkhavaá¹‡á¹‡Ä• nÄ«â€™â€™ _ti pÄ• á¹-ho, pÄ• rÄ• vatasakuá¹‡assa patt
__bhasmantÄ• _ti \Be II 47/ chÄ• rikÄ• pariyantÄ• . tenÄ• ha __ ``chÄ• rikÄ• vasÄ• namevÄ
Ä• hutisaddenettha ``dinnaá¹ƒ yiá¹-á¹-haá¹ƒ hutaâ€™â€™ nti vuttappakÄ• raá¹ƒ dÄ• naá¹ƒ
__ ``pÄ• hunakasakkÄ• rÄ• dibhedaá¹ƒ dinnadÄ• naâ€™â€™ _nti iminÄ• , virÅ«pekasesan
adhippÄ• yato attho saddato tassa anadhigamitattÄ• . evamÄ«disesu. dabbanti muyhantÄ«
tehi __dattÅ«hi. _ kiá¹ƒ vuttaá¹ƒ hotÄ«ti Ä• ha __ ``bÄ• lÄ• dentÄ«â€™â€™ _tiÄ• di. pÄ• á
atthÄ«â€™â€™ ti mati yesaá¹ƒ te __atthikÄ• , _ ``atthÄ«â€™â€™ ti cedaá¹ƒ nepÄ• tikapad
atthikavÄ• do, taá¹ƒ __atthikavÄ• daá¹ƒ. _

__tatthÄ• _ti tesu yathÄ• vuttesu tÄ«su micchÄ• vÄ• dÄ«su. __kammaá¹ƒ paá¹-ibÄ• hati_ a
__vipÄ• kaá¹ƒ paá¹-ibÄ• hati_ sabbena sabbaá¹ƒ Ä• yatiá¹ƒ upapattiyÄ• paá¹-ikkhipanato.
Ä• nisaá¹ƒsanissandasadisaphalavasena tividhampi vipÄ• kaá¹ƒ. __ubhayaá¹ƒ paá¹-ibÄ• ha
hetupaá¹-isedhaneneva phalassÄ• pi paá¹-isedhitattÄ• . __ubhaya_nti ca kammaá¹ƒ vipÄ• k

appaccayÄ• sattÄ• saá¹ƒkilissanti, visujjhanti cÄ• â€™â€™ ti vadanto kammassa viya vipÄ
saá¹ƒkilesavisuddhÄ«naá¹ƒ paccayattÄ• bhÄ• vajotanato tadubhayaá¹ƒ paá¹-ibÄ• hati nÄ•
hoti_ asati kammasmiá¹ƒ vipÄ• kÄ• bhÄ• vato. __kammaá¹ƒ paá¹-ibÄ• hitaá¹ƒ hoti_ asati vi
niratthakatÄ• pattito. __itÄ«_ti vuttatthanidassanaá¹ƒ. __atthato_ti sarÅ«pato, visuá¹ƒ visuá
taá¹ƒtaá¹ƒdiá¹-á¹-hidÄ«pakabhÄ• vena pÄ• á¸·iyaá¹ƒ Ä• gatÄ• pi tadubhayapaá¹-ibÄ• hakÄ
tividhadiá¹-á¹-hikÄ• eva te ubhayapaá¹-ibÄ• hakattÄ• . __ ``ubhayappaá¹-ibÄ• hakÄ• â€™â
hetugabbhattÄ• tassa visesanassa. __ahetukavÄ• dÄ• cevÄ• _tiÄ• di paá¹-iÃ±Ã±Ä• vacan
nicchitattÄ• . tasmÄ• vipÄ• kapaá¹-ibÄ• hakattÄ• __natthikavÄ• dÄ• , _ kammapaá¹-ibÄ• h
tadubhayapaá¹-ibÄ• hakattÄ• __ahetukavÄ• dÄ• _ti yathÄ• lÄ• bhaá¹ƒ hetuphalatÄ• samba
vipÄ• kapaá¹-ibÄ• hanena natthikadiá¹-á¹-hiko ucchedavÄ• dÄ«, so atthato kammapaá¹-ibÄ
akiriyadiá¹-á¹-hiko, ubhayapaá¹-ibÄ• hanena ahetukadiá¹-á¹-hiko ca hoti. sesadvayepi eseva

__ ``ye vÄ• panÄ• â€™â€™ _tiÄ• dinÄ• tesamanudiá¹-á¹-hikÄ• naá¹ƒ niyÄ• mokkantivinic
__tesa_nti \Ne II 42/ pÅ«raá¹‡Ä• dÄ«naá¹ƒ. __sajjhÄ• yantÄ«_ti taá¹ƒ diá¹-á¹-hidÄ«pakaá¹ƒ
II 48/ tathÄ• tehi kataá¹ƒ uggahetvÄ• paá¹-hanti. __vÄ«maá¹ƒsantÄ«_ti tassa atthaá¹ƒ vicÄ
``tesaâ€™â€™ _ntiÄ• di vÄ«maá¹ƒsanÄ• kÄ• radassanaá¹ƒ. ``karoto ... pe ... ucchijjatÄ«â€
vÄ«maá¹ƒsantÄ• naá¹ƒ tesanti sambandho. __tasmiá¹ƒ Ä• rammaá¹‡e_ti yathÄ• parikappit
``karoto na karÄ«yati pÄ• paâ€™â€™ ntiÄ• di nayappavattÄ• ya micchÄ• dassanasaá¹…kh
__micchÄ• sati santiá¹-á¹-hatÄ«_ti micchÄ• satisaá¹…khÄ• tÄ• laddhisahagatÄ• taá¹‡hÄ•
na karÄ«yati pÄ• paâ€™â€™ ntiÄ• divasena hi anussavÅ«paladdhe atthe tadÄ• kÄ• rapari
sarÅ«pato cittassa paccupaá¹-á¹-hite cirakÄ• laparicayena ``evametaâ€™â€™ nti nijjhÄ• na
nijjhÄ• nakkhantiyÄ• ca tathÄ• tathÄ• gahite punappunaá¹ƒ tatheva Ä• sevantassa bahulÄ
micchÄ• vitakkena samÄ• nÄ«yamÄ• nÄ• micchÄ• vÄ• yÄ• mupatthambhitÄ• ataá¹ƒsabhÄ
gaá¹‡hantÄ« micchÄ• laddhisahagatÄ• taá¹‡hÄ• musÄ• vitathaá¹ƒ saraá¹‡ato pavattanat
__caturaá¹…guttaraá¹-Ä«kÄ• ya_mpi (Mp II 4.30) cesa attho vuttoyeva. micchÄ• saá¹…kap
nÄ• ma pÄ• á¹-iyekko koci dhammo natthi, taá¹‡hÄ• sÄ«sena gahitÄ• naá¹ƒ catunnampi ak
adhivacananti __majjhimÄ• gamaá¹-á¹-hakathÄ• ya_mpi __sallekhasuttavaá¹‡á¹‡anÄ• yaá

__cittaá¹ƒ ekaggaá¹ƒ hotÄ«_ti yathÄ• sakaá¹ƒ vitakkÄ• dipaccayalÄ• bhena tasmiá¹ƒ Ä• ra
anekaggataá¹ƒ pahÄ• ya ekaggaá¹ƒ appitaá¹ƒ viya hoti, cittasÄ«sena cettha micchÄ• samÄ
paccayavisesehi laddhabhÄ• vanÄ• balo Ä«dise á¹-hÄ• ne samÄ• dhÄ• napatirÅ«pakakicca
vÄ• lavijjhanÄ• dÄ«su viyÄ• ti daá¹-á¹-habbaá¹ƒ. __javanÄ• ni javantÄ«_ti anekakkhattuá¹ƒ
pubbabhÄ• giyesu javanavÄ• resu pavattesu sanniá¹-á¹-hÄ• nabhÅ«te sabbapacchime java
javanti. __ ``paá¹-hamajavane satekicchÄ• honti, tathÄ• dutiyÄ• dÄ«sÅ«â€™â€™ _ti idaá
dhammasabhÄ• vadassanameva, na pana tasmiá¹ƒ khaá¹‡e tesaá¹ƒ tikicchÄ• kenaci sakk
tesveva á¹-hatvÄ• sattamajavanassa avassamuppajjamÄ• nassa nivattituá¹ƒ asakkuá¹‡eyy
ca cittavÄ• re ovÄ• dÄ• nusÄ• sana vasena tikicchÄ• ya asambhavato. tenÄ• ha __ ``buddh
anivattinoâ€™â€™ _ti \Be II 49/. __ariá¹-á¹-hakaá¹‡á¹-akasadisÄ• _ti

ariá¹-á¹-habhikkhukaá¹‡á¹-akasÄ• maá¹‡erasadisÄ• , te viya atekicchÄ• anivattino micchÄ•
jÄ• tÄ• ti vuttaá¹ƒ hoti.

__tatthÄ• _ti tesu tÄ«su micchÄ• dassanesu. __koci ekaá¹ƒ dassanaá¹ƒ okkamatÄ«_ti yas
abhiniveso, Ä• sevanÄ• ca pavattÄ• , so ekameva dassanaá¹ƒ okkamati. __koci dve, koci t
dvÄ«su, tÄ«supi vÄ• abhiniveso, Ä• sevanÄ• ca pavattÄ• , so dve \Ne II 43/, tÄ«á¹‡ipi okk
vacanena yÄ• pubbe ``iti sabbepete atthato ubhayappaá¹-ibÄ• hakÄ• â€™â€™ tiÄ• dinÄ•
ubhayappaá¹-ibÄ• hakatÄ• mukhena dÄ«pitÄ• atthato siddhÄ• sabbadiá¹-á¹-hikatÄ• , sÄ•
micchattaniyÄ• mokkantibhÅ«tÄ• , sÄ• yathÄ• sakaá¹ƒ paccayasamudÄ• gamasiddhito bhi
visesÄ• dhigamÄ• naá¹ƒ ekajjhaá¹ƒ anuppattiyÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ abbokiá¹‡á¹‡Ä• ev
okkantepÄ«â€™â€™ _tiÄ• dinÄ• tissannampi diá¹-á¹-hÄ«naá¹ƒ samÄ• nasÄ• matthiyataá¹
vibhÄ• veti. saggÄ• varaá¹‡Ä• dinÄ• hetÄ• samÄ• nasÄ• matthiyÄ• ceva samÄ• naphalÄ
uppannÄ• pi abbokiá¹‡á¹‡Ä• eva, ekÄ• ya vipÄ• ke dinne itarÄ• tassÄ• anubalappadÄ• yi
``patto saggamaggÄ• varaá¹‡aÃ±cevÄ• â€™â€™ _tiÄ• diá¹ƒ vatvÄ• __ ``abhabboâ€™â€™
Ä• vikaroti. __mokkhamaggÄ• varaá¹‡a_nti nibbÄ• napathabhÅ«tassa ariyamaggassa nivÄ
paá¹-ikkhepatthe nipÄ• to, mokkhasaá¹…khÄ• taá¹ƒ pana nibbÄ• naá¹ƒ gantuá¹ƒ kÄ• nÄ• n
__pagevÄ• _ti pÄ• eva, paá¹-hamatarameva mokkhaá¹ƒ gantumabhabbo, mokkhagamanat
hoti. evamaÃ±Ã±atthÄ• pi yathÄ• rahaá¹ƒ.

__ ``vaá¹-á¹-akhÄ• á¹‡u nÄ• mesa sattoâ€™â€™ _ti idaá¹ƒ vacanaá¹ƒ neyyatthameva, na
vuttaá¹ƒ __papaÃ±casÅ«daniyaá¹ƒ_ nÄ• ma __majjhimÄ• gamaá¹-á¹-hakathÄ• yaá¹ƒ_ ``kiá
attabhÄ• ve niyato hoti, udÄ• hu aÃ±Ã±asmimpÄ«ti? ekasmiá¹ƒyeva niyato, Ä• sevanavase
taá¹ƒ diá¹-á¹-hiá¹ƒ rocetiyevÄ• â€™â€™ ti (Ps III 103). akusalaÃ±hi nÄ• metaá¹ƒ abalaá¹ƒ c
kusalaá¹ƒ viya sabalaá¹ƒ mahÄ• balaá¹ƒ, tasmÄ• ``ekasmiá¹ƒyeva attabhÄ• ve niyatoâ€™â€™
aÃ±Ã±athÄ• sammattaniyÄ• mo viya micchattaniyÄ• mopi accantiko siyÄ• , na ca accantik
vaá¹-á¹-akhÄ• á¹‡ujotanÄ• kathaá¹ƒ yujjeyyÄ• ti Ä• ha \Be II 50/ ``Ä• sevanavasenÄ• â€™â€™
__sattaá¹…guttarapÄ• á¸·iyaá¹ƒ_ ``sakiá¹ƒ nimuggopi nimuggo eva bÄ• loâ€™â€™ ti [AN b
] vuttaá¹ƒ, evaá¹ƒ vaá¹-á¹-akhÄ• á¹‡ujotanÄ• pi vuttÄ• . yÄ• dise hi paccaye paá¹-icca ayaá
dassanaá¹ƒ okkanto, puna kadÄ• ci tappaá¹-ipakkhe paccaye paá¹-icca tato sÄ«sukkhipana
vattabbaá¹ƒ. tasmÄ• tattha, (Ps III 102) idha ca aá¹-á¹-hakathÄ• yaá¹ƒ __ ``evarÅ«passa hi
vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti yebhuyyaggahaá¹‡aá¹ƒ kataá¹ƒ, iti Ä• seva
taá¹ƒtaá¹ƒdiá¹-á¹-hiyÄ• rocanato yebhuyyenassa bhavato vuá¹-á¹-hÄ• naá¹ƒ natthÄ«ti katv
nÄ• mesa jÄ• to, na pana micchattaniyÄ• massa accantikatÄ• yÄ• ti nÄ«haritvÄ• Ã±Ä• tabl
na nÄ«tatthanti veditabbaá¹ƒ. yaá¹ƒ sandhÄ• ya __abhidhamme_pi ``arahÄ• , ye ca puthujj
paá¹-ilabhissanti, te rÅ«pakkhandhaÃ±ca na parijÄ• nanti, vedanÄ• kkhandhaÃ±ca na parij
\Ne II 44/ (Yam I khandhayamaka 210) vuttaá¹ƒ. __pathavigopako_ti yathÄ• vuttakÄ• raá¹‡e
tadatthaá¹ƒ samatthetuá¹ƒ __ ``yebhuyyenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

evaá¹ƒ micchÄ• diá¹-á¹-hiyÄ• paramasÄ• vajjÄ• nusÄ• rena sotÅ«naá¹ƒ satimuppÄ• dento
_tiÄ• dimÄ• ha. tattha __tasmÄ• _ti yasmÄ• evaá¹ƒ saá¹ƒsÄ• rakhÄ• á¹‡ubhÄ• vassÄ• pi p
tasmÄ• parivajjeyyÄ• ti sambandho. __akalyÄ• á¹‡ajana_nti kalyÄ• á¹‡adhammavirahitajan
__Ä• sÄ«visa_nti Ä• sumÄ• gatahalÄ• halaá¹ƒ. __bhÅ«tikÄ• mo_ti diá¹-á¹-hadhammikasam
vasena attano guá¹‡ehi vuá¸• á¸• hikÄ• mo. __vicakkhaá¹‡o_ti paÃ±Ã±Ä• cakkhunÄ• vivid
attho.

pakudhakaccÄ• yanavÄ• davaá¹‡á¹‡anÄ•

<174> ``akaá¹-Ä• â€™â€™ ti ettha ta-kÄ• rassa á¹-a-kÄ• rÄ• desoti Ä• ha __ ``akatÄ• â€™
vÄ• kenacipi hetunÄ• akatÄ• , na vihitÄ• ti attho. tathÄ• __akaá¹-avidhÄ• _ti etthÄ• pi. nat
karaá¹‡avidhi etesanti __akaá¹-avidhÄ• . _ padadvayenÄ• pi loke kenaci hetupaccayena ne
dasseti. tenÄ• ha __ ``evaá¹ƒ karohÄ«â€™â€™ _tiÄ• di. __iddhiyÄ• pi na nimmitÄ• _ti kass
cetovasippattassa puggalassa, devassa, issarÄ• dino ca iddhiyÄ• pi na nimmitÄ• . __animm
51/ animmÄ• pitÄ• . kÄ• maá¹ƒ saddato yuttaá¹ƒ, atthato ca purimena samÄ• naá¹ƒ, tathÄ•
pÄ• á¸·iyamaá¹-á¹-hakathÄ• yaÃ±ca anÄ• gatameva agahetabbabhÄ• ve kÄ• raá¹‡anti dass
pÄ• á¸·iyaâ€™â€™ _ntiÄ• dinÄ• .

brahmajÄ• lasuttasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Sv I 30) __vuttatthameva. _ idamettha yojanÄ
hi vaÃ±jhapasuvaÃ±jhatÄ• lÄ• dayo viya aphalÄ• kassaci ajanakÄ• , tena pathavikÄ• yÄ• d
rÅ«pÄ• dijanakabhÄ• vaá¹ƒ paá¹-ikkhipati. rÅ«pasaddÄ• dayo hi pathavikÄ• yÄ• dÄ«hi appa
laddhi. pabbatassa kÅ«á¹-amiva á¹-hitÄ• ti __kÅ«á¹-aá¹-á¹-hÄ• , _ yathÄ• pabbatakÅ«á¹-aá
kassaci ca anibbattakaá¹ƒ, evametepi sattakÄ• yÄ• ti adhippÄ• yo. yamidaá¹ƒ ``bÄ«jato aá¹
ti vuccati, taá¹ƒ vijjamÄ• nameva tato nikkhamati, na avijjamÄ• naá¹ƒ, itarathÄ• aÃ±Ã±atop
siyÄ• , evametepi sattakÄ• yÄ• , tasmÄ• __esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• _ti. __á¹-hitattÄ• _ti
suppatiá¹-á¹-hitattÄ• . __na calantÄ«_ti na vikÄ• ramÄ• pajjanti. vikÄ• rÄ• bhÄ• vato hi tesa
kÄ• yÄ• naá¹ƒ esikaá¹-á¹-hÄ• yiá¹-á¹-hitatÄ• , aniÃ±janaÃ±ca attano pakatiyÄ• avaá¹-á¹-hÄ
vipariá¹‡amantÄ«â€™â€™ _ti. __pakati_nti sabhÄ• vaá¹ƒ \Ne II 45/. avipariá¹‡Ä• madhamm
aÃ±Ã±amaÃ±Ã±aá¹ƒ upahananti. _ sati hi vikÄ• ramÄ• pÄ• detabbabhÄ• ve upaghÄ• takat
anuggahetabbabhÄ• ve sati anuggÄ• hakatÄ• pÄ«ti tadabhÄ• vaá¹ƒ dassetuá¹ƒ pÄ• á¸·iyaá
vuttaá¹ƒ. pathavÄ«yeva kÄ• yekadesattÄ• __pathavikÄ• yo_ yathÄ• ``samuddo diá¹-á¹-hoâ
vÄ• _ kÄ• yasaddassa samÅ«havÄ• cakattÄ• yathÄ• ``hatthikÄ• yoâ€™â€™ ti. jÄ«vasatta
nibbikÄ• rabhÄ• vato na hantabbatÄ• , na ghÄ• tetabbatÄ• ca, tasmÄ• neva koci hantÄ• ,
dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``sattannaá¹ƒ tveva kÄ• yÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ya
kathaá¹ƒ tesaá¹ƒ satthappahÄ• roti tattha codanÄ• yÄ• ha __ ``yathÄ• â€™â€™ _tiÄ• di. ta
tvevÄ• _ti sattannameva. __iti_saddo hettha nipÄ• tamattaá¹ƒ. __pahata_nti paharitaá¹ƒ. ek
__satthaá¹ƒ. _ antareneva pavisati, na tesu. idaá¹ƒ vuttaá¹ƒ hoti --- __kevalaá¹ƒ_ ``ahaá¹ƒ i
voropemÄ«â€™â€™ ti tesaá¹ƒ tathÄ• __saÃ±Ã±Ä• mattameva, _ hananaghÄ• tanÄ• di pa

kÄ• yÄ• naá¹ƒ avikopanÄ«yabhÄ• vatoti.

nigaá¹‡á¹-hanÄ• á¹-aputtavÄ• davaá¹‡á¹‡anÄ•

<177> cattÄ• ro \Be II 52/ yÄ• mÄ• bhÄ• gÄ• catuyÄ• maá¹ƒ, catuyÄ• maá¹ƒ eva __cÄ• t
__yÄ• ma_-saddo yathÄ• ``rattiyÄ• paá¹-hamo yÄ• moâ€™â€™ ti (Spk III 368). so panetth
saá¹ƒvaralakkhitoti Ä• ha __ ``catukoá¹-á¹-hÄ• sena saá¹ƒvarena saá¹ƒvutoâ€™â€™ _ti, sa
__yÄ• ma_saddo yamanaá¹ƒ saÃ±Ã±amanaá¹ƒ yÄ• moti katvÄ• . ``yatattoâ€™â€™ tiÄ• dÄ
saupasaggo viya saÃ±Ã±amatthavÄ• cako, so pana catÅ«hi Ä• kÄ• rehÄ«ti Ä• ha __ ``catu
saá¹ƒvarenÄ• â€™â€™ _ti. Ä• kÄ• ro koá¹-á¹-hÄ• soti hi atthato ekaá¹ƒ. vÄ• rito sabbavÄ•
__sabbavÄ• rivÄ• rito_ yathÄ• ``agyÄ• hitoâ€™â€™ ti. tenÄ• ha __ ``vÄ• ritasabbaudakoâ
cettha vÄ• riparibhogo vutto yathÄ• ``rattÅ«paratoâ€™â€™ ti. paá¹-ikkhitto sabbasÄ«todak
tathÄ• . __ta_nti sÄ«todakaá¹ƒ. __sabbavÄ• riyutto_ti saá¹ƒvaralakkhaá¹‡amattaá¹ƒ kathita
__sabbavÄ• ridhuto_ti pÄ• panijjaralakkhaá¹‡aá¹ƒ. __sabbavÄ• riphuá¹-o_ti kammakkhayal
dassento __ ``sabbenÄ• â€™â€™ _tiÄ• dimÄ• ha, __sabbena pÄ• pavÄ• raá¹‡ena yutto_ti
saá¹ƒvaralakkhaá¹‡ena pÄ• pavÄ• raá¹‡ena samannÄ• gato. __dhutapÄ• po_ti sabbena nij
pÄ• pavÄ• raá¹‡ena vidhutapÄ• po. __phuá¹-á¹-ho_ti aá¹-á¹-hannampi kammÄ• naá¹ƒ khep
kammakkhayalakkhaá¹‡ena sabbena pÄ• pavÄ• raá¹‡ena phuá¹-á¹-ho, taá¹ƒ patvÄ• á¹-hito
bhavanti, anaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (DN I 258; II 34; III 199, 200; MN II 384, 398) viy
niá¹-á¹-hÄ• natthoti vuttaá¹ƒ __ ``koá¹-ippattacittoâ€™â€™ _ti, mokkhÄ• dhigamena uttama
attho. kÄ• yÄ• dÄ«su indriyesu saá¹ƒyametabbassa abhÄ• vato \Ne II 46/ __saá¹ƒyatacitto.
ta-saddo. saá¹ƒyametabbassa avasesassa abhÄ• vato __suppatiá¹-á¹-hitacitto. kiÃ±ci sÄ• s
pÄ• pavÄ• raá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __asuddhaladdhitÄ• yÄ• _ti ``atthi jÄ«vo, so ca s
aniccoâ€™â€™ ti (Sv-pá¹- I 177). evamÄ• dimalÄ«naladdhitÄ• ya. __sabbÄ• _ti kammapak
sabbÄ• nijjhÄ• nakkhantiyo. __diá¹-á¹-hiyevÄ• _ti micchÄ• diá¹-á¹-hiyo eva jÄ• tÄ• .

saÃ±cayabelaá¹-á¹-haputtavÄ• davaá¹‡á¹‡anÄ•

179-181__._ __amarÄ• vikkhepe_ \Be II 53/ __vuttanayo evÄ• _ti brahmajÄ• le amarÄ• vikk
(Sv I 61) vuttanayo eva. kasmÄ• ? vikkhepabyÄ• karaá¹‡abhÄ• vato, tatheva ca tattha vikkh

paá¹-hamasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<182> __pÄ«á¸·etvÄ• _ti telayantena uppÄ«á¸·etvÄ• , iminÄ• raÃ±Ã±o Ä• bhogamÄ• ha. v
sabbattha atthanicchayo. aá¹-á¹-hakathÄ• cariyÄ• ca tadÄ• bhogaÃ±Ã±Å«, paramparÄ• bh
tasmÄ• sabbattha yathÄ• tathÄ• vacanokÄ• saladdhabhÄ• vamattena attho na vutto, atha
vattumicchitavasenÄ• ti gahetabbaá¹ƒ, evaÃ±ca katvÄ• tattha tattha atthuddhÄ• rÄ• divase
katÄ• ti.

<183> __yathÄ• te rucceyyÄ• _ti idÄ• ni mayÄ• pucchiyamÄ• no attho yathÄ• tava citte r
ruccethÄ• ti attho. kammatthe hetaá¹ƒ kiriyÄ• padaá¹ƒ. mayÄ• vÄ• dÄ• ni pucchiyamÄ• na
sampadÄ• nabhÅ«tassa roceyyÄ• tipi vaá¹-á¹-ati. gharadÄ• siyÄ• kucchismiá¹ƒ jÄ• to __an
__dhanakkÄ«to. _ bandhaggÄ• hagahito __karamarÄ• nÄ«to. _ sÄ• mameva yena kenaci h
__sÄ• maá¹ƒdÄ• sabyopagato. sÄ• ma_nti hi sayameva. __dÄ• sabya_nti dÄ• sabhÄ• vaá¹
kammaá¹ƒ akaronto ``kammakÄ• roâ€™â€™ ti na vuccati, so pana na tathÄ• bhÅ«toti vises
``analasoâ€™â€™ _tiÄ• di. __dÅ«rato_ti dÅ«radesato Ä• gataá¹ƒ. __paá¹-hamamevÄ• _ti a
Ä• sannataraá¹-á¹-hÄ• nupasaá¹…kamanato pageva puretarameva. __uá¹-á¹-hahatÄ«_ti gÄ
tiá¹-á¹-hati, paccuá¹-á¹-hÄ• tÄ«ti vÄ• attho. __pacchÄ• _ti sÄ• mikassa nipajjÄ• ya pacchÄ•
avuá¹-á¹-hite_ti rattiyÄ• vibhÄ• yanavelÄ• ya seyyato avuá¹-á¹-hite. __paccÅ«sakÄ• lato_ti
paccÅ«sakÄ• lato \Ne II 47/. __yÄ• va sÄ• mino rattiá¹ƒ niddokkamana_nti aparÄ• ya bhÄ•
padosavelÄ• yaá¹ƒ yÄ• va niddokkamanaá¹ƒ. yÄ• atÄ«tarattiyÄ• paccÅ«savelÄ• , bhÄ• vi
etthantare sabbakiccaá¹ƒ katvÄ• pacchÄ• nipatatÄ«ti vuttaá¹ƒ \Be II 54/ hoti. __kiá¹ƒ kÄ• r
karaá¹‡Ä«yameva kinti pucchÄ• ya kÄ• tabbato, pucchitvÄ• kÄ• tabbaveyyÄ• vaccanti atth
samÄ«pacÄ• ritÄ• vuttÄ• ti Ä• ha __ ``paá¹-isuá¹‡anto vicaratÄ«â€™â€™ _ti. paá¹-ikuddha
visahatÄ«tipi dasseti __ ``tuá¹-á¹-hapahaá¹-á¹-haâ€™â€™ _nti iminÄ• .

__devo viyÄ• _ti Ä• dhipaccaparivÄ• rÄ• disamannÄ• gato padhÄ• nadevo viya, tena maÃ±
Ã±Ä• peti yathÄ• ``akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• si raÃ±Ã±o mahÄ• sudassanassa
upasobhayamÄ• naâ€™â€™ nti (DN II 245). __so vatassÄ• ha_nti ettha so vata assaá¹ƒ ah
viya ahampi bhaveyyaá¹ƒ. kenÄ• ti ce? yadi puÃ±Ã±Ä• ni kareyyaá¹ƒ, tenÄ• ti atthoti Ä• ha
_ntiÄ• di. __vata_saddo upamÄ• yaá¹ƒ. tenÄ• ha __ ``evarÅ«poâ€™â€™ _ti. __puÃ±Ã±Ä•
puÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ aÃ±Ã±adÄ• katapuÃ±Ã±ato uá¸·Ä• rÄ• ya pabbajjÄ• ya a
vatassÄ• yaâ€™â€™ _ntipi pÄ• á¹-he so rÄ• jÄ• viya ayaá¹ƒ ahampi assaá¹ƒ. kathaá¹ƒ? ``
kareyyaâ€™â€™ nti atthasambhavato __ ``ayamevatthoâ€™â€™ _ti vuttaá¹ƒ. __assa_nti h
ahaá¹ƒ-saddo appayuttopi ayaá¹ƒ-saddena parÄ• masanato payutto viya hoti. so ahaá¹ƒ ev
puÃ±Ã±Ä• ni kareyyanti paá¹-hamapÄ• á¹-hassa atthamicchanti keci. evaá¹ƒ sati dutiyapÄ•
ti avattabbo siyÄ• tattha ayaá¹ƒ-saddena ahaá¹ƒ-saddassa parÄ• masanato, ``soâ€™â€™
aÃ±Ã±assa sambhavato. __ya_nti dÄ• naá¹ƒ. __satabhÄ• gampÄ«_ti satabhÅ«taá¹ƒ bhÄ•
satadhÄ• katvÄ• tattha ekabhÄ• gampÄ«ti vuttaá¹ƒ hoti. __yÄ• vajÄ«vaá¹ƒ na sakkhissÄ•
dÄ• natthÄ• ya ussÄ• haá¹ƒ karontopi satabhÄ• gamattampi dÄ• tuá¹ƒ na sakkhissÄ• mi, ta
pabbajjÄ• yaá¹ƒ ussÄ• haá¹ƒ katvÄ• ti attho. __ ``yaá¹ƒnÅ«nÄ• â€™â€™ _ti nipÄ• to parivi
``evaá¹ƒ cintanabhÄ• vaâ€™â€™ _nti.

__kÄ• yena pihito_ti kÄ• yena saá¹ƒvaritabbassa kÄ• yadvÄ• rena pavattanakassa pÄ• pa
pidahito. ussukkavacanavasena panattho vihareyya-padena sambajjhitabbattÄ• ti Ä• ha __
``akusalapavesanadvÄ• raá¹ƒ thaketvÄ• â€™â€™ _ti. hutvÄ• ti hi seso. __akusalapavesan

kÄ• yakammabhÅ«tÄ• namakusalÄ• naá¹ƒ pavesanabhÅ«taá¹ƒ kÄ• yaviÃ±Ã±attisaá¹…khÄ
__sesapadadvayepÄ«_ti \Be II 55/ ``vÄ• cÄ• ya saá¹ƒvuto, manasÄ• saá¹ƒvutoâ€™â€™ ti
__ghÄ• sacchÄ• danena paramatÄ• yÄ• _ti ghÄ• sacchÄ• danapariyesane sallekhavasena
vÄ• saá¹‡á¹-hito ghÄ• sacchÄ• danamattameva paramaá¹ƒ pamÄ• á¹‡aá¹ƒ koá¹-i etassa \N
kiÃ±ci Ä• misajÄ• taá¹ƒ pariyesati, paccÄ• sisati cÄ• ti __ghÄ• sacchÄ• danaparamo, _ tass
__ghÄ• sacchÄ• danaparamatÄ• _tipi aá¹-á¹-hakathÄ• muttako nayo. ghasitabbo asitabboti
chÄ• deti paridahati etenÄ• ti __acchÄ• danaá¹ƒ, _ nivÄ• sanaá¹ƒ, apica ghasanaá¹ƒ __ghÄ
__acchÄ• dana_ntipi yujjati. __etadatthampÄ«_ti ghÄ• sacchÄ• danatthÄ• yÄ• pi. __anesan
ananurÅ«pamesanaá¹ƒ.

__vivekaá¹-á¹-hakÄ• yÄ• na_nti gaá¹‡asaá¹…gaá¹‡ikato pavivitte á¹-hitakÄ• yÄ• naá¹ƒ, sa
kÄ• yavivekoti sambandho. __nekkhammÄ• bhiratÄ• na_nti jhÄ• nÄ• bhiratÄ• naá¹ƒ. __par
eva jhÄ• nÄ• bhiratiyÄ• paramaá¹ƒ uttamaá¹ƒ vodÄ• naá¹ƒ cittavisuddhiá¹ƒ pattÄ• naá¹ƒ. _
kilesÅ«padhiabhisaá¹…khÄ• rÅ«padhÄ«hi accantavigatÄ• naá¹ƒ. visaá¹…khÄ• raá¹ƒ vucca
tadadhigamanetÄ• __visaá¹…khÄ• ragatÄ• , _ arahanto, tesaá¹ƒ. __ ``evaá¹ƒ vutteâ€™â€™
(Nidd I 7, 9) Ä• gatabhÄ• vaá¹ƒ dasseti. ettha ca paá¹-hamo viveko itarehi dvÄ«hi vivekehi s
itaresu siddhesu tassÄ• pi sijjhanato, vinÄ• ca tasmiá¹ƒ siddhepi itare samasijjhanato. tathÄ
pana itarehi saheva vattabbo. na vinÄ• itaresu siddhesuyeva tassa sijjhanatoti daá¹-á¹-habb
``gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• yÄ• â€™â€™ _tiÄ• di tadadhippÄ• yavibhÄ• vanaá¹ƒ. ta
sannipatanaá¹ƒ __gaá¹‡asaá¹…gaá¹‡ikÄ• , _ taá¹ƒ __pahÄ• ya. kÄ• yena eko viharati_ vica
asahÄ• yattÄ• . citte kilesÄ• naá¹ƒ sannipatanaá¹ƒ __cittakilesasaá¹…gaá¹‡ikÄ• , _ taá¹ƒ __
kilesavasena asahÄ• yattÄ• . maggassa ekacittakkhaá¹‡ikattÄ• , gotrabhuÄ• dÄ«naÃ±ca Ä
na tesaá¹ƒ vasena sÄ• tisayÄ• nibbutisukhasamphusanÄ• , phalasamÄ• pattinirodhasamÄ
Ä• ha __ ``phalasamÄ• pattiá¹ƒ vÄ• nirodhasamÄ• pattiá¹ƒ vÄ• â€™â€™ _ti. phalapariyos
__pavisitvÄ• _ti samÄ• pajjanavasena antokatvÄ• . __nibbÄ• naá¹ƒ patvÄ• _ti ettha ussukk
Ä• rammaá¹‡akaraá¹‡ena, cittacetasikÄ• naá¹ƒ nirodhena ca \Be II 56/ nibbutipajjanassa ac
__codanatthe_ti jÄ• nÄ• petuá¹ƒ ussÄ• hakaraá¹‡atthe.

<184> __abhiharitvÄ• _ti abhimukhabhÄ• vena netvÄ• . __na_nti tathÄ• pabbajjÄ• ya viha
nimantanavasena abhiharaá¹‡aá¹ƒ. ``cÄ«varÄ• dÄ«hi payojanaá¹ƒ sÄ• dhessÄ• mÄ«â€™â
tathÄ• ``yenattho, taá¹ƒ vadeyyÄ• thÄ• â€™â€™ ti. __cÄ«varÄ• divekalla_nti cÄ«varÄ• dÄ
vikalabhÄ• vaá¹ƒ. __tadubhayampÄ«_ti tadeva abhihÄ• radvayampi. __sappÄ• ya_nti sabb
upakÄ• rÄ• vahaá¹ƒ. bhÄ• vino anatthassa ajananavasena paripÄ• lanaá¹ƒ rakkhÄ• gutti. p
anatthassa \Ne II 49/ nisedhavasena paripÄ• lanaá¹ƒ Ä• varaá¹‡agutti. kimatthiyaá¹ƒ ``dhan
visesananti Ä• ha __ ``sÄ• panesÄ• â€™â€™ _tiÄ• di. __vihÄ• rasÄ«mÄ• yÄ• _ti upacÄ• n

<185> kevalo yadi-evaá¹ƒ-saddo pubbe vuttatthÄ• pekkhakoti vuttaá¹ƒ __ ``yadi tava dÄ• s
__evaá¹ƒ sante_ti evaá¹ƒ labbhamÄ• ne sati. dutiyaá¹ƒ upÄ• dÄ• ya paá¹-hamabhÄ• vo, tas

bhaá¹‡anto aÃ±Ã±assÄ• pi atthitaá¹ƒ dÄ«peti. tadeva ca kÄ• raá¹‡aá¹ƒ katvÄ• rÄ• jÄ• pi e
``paá¹-hamanti bhaá¹‡antoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tenevÄ• _ti paá¹-hamasaddena aÃ
atthitÄ• dÄ«paneneva.

dutiyasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<186> __kasatÄ«_ti vilekhati kasiá¹ƒ karoti. __gahapatiko_ti ettha __ka_-saddo appatthoti
``ekagehamatte jeá¹-á¹-hakoâ€™â€™ _ti. idaá¹ƒ vuttaá¹ƒ hoti --- gahassa pati __gahapati,
__gahapatiko_ ekasmiÃ±Ã±eva gehamatte jeá¹-á¹-hakattÄ• ti, khuddakabhÄ• vo panassa g
``ekagehamatteâ€™â€™ ti vuttaá¹ƒ. tena hi anekakulajeá¹-á¹-hakabhÄ• vaá¹ƒ paá¹-ikkhipa
atthato samÄ• nameva. __kara_saddo balimhÄ«ti vuttaá¹ƒ __ ``balisaá¹…khÄ• taâ€™â€™
abhinipphÄ• deti sampÄ• deti. __vaá¸• á¸• hetÄ«_ti uparÅ«pari uppÄ• danena mahantaá¹ƒ

kasmÄ• tadubhayampi vuttanti Ä• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di. appampi pahÄ• y
dassanaÃ±ca pageva mahantanti viÃ±Ã±Ä• panatthaá¹ƒ. esÄ• hi kathikÄ• naá¹ƒ \Be II 57/
kenaci pakÄ• rena atthantaraviÃ±Ã±Ä• pananti. appampi pahÄ• ya pabbajituá¹ƒ dukkarabh
majjhimapaá¹‡á¹‡Ä• sake __laá¹-ukikopamasuttena_ (MN II 148 Ä• dayo) dÄ«petabbo. vutt
udÄ• yi puriso daliddo assako anÄ• á¸·hiyo, tassaâ€™ ssa ekaá¹ƒ agÄ• rakaá¹ƒ oluggavilu
naparamarÅ«paá¹ƒ, ekÄ• khaá¹-opikÄ• oluggaviluggÄ• naparamarÅ«pÄ• â€™â€™ ti vitth
pahÄ• ya pabbajituá¹ƒ dukkaraá¹ƒ, kasmÄ• dÄ• savÄ• repi bhogaggahaá¹‡aá¹ƒ na katanti
panÄ• â€™â€™ _tiÄ• di. __attanopi anissaro_ti attÄ• nampi sayamanissaro. yathÄ• ca dÄ
parÄ• yattabhÄ• vato, evaá¹ƒ Ã±Ä• tayopÄ«ti dÄ• savÄ• re Ã±Ä• tiparivaá¹-á¹-aggahaá¹‡a
daá¹-á¹-habbaá¹ƒ. parivaá¹-á¹-ati paramparabhÄ• vena samantato Ä• vaá¹-á¹-atÄ«ti __pariv
tenÄ• ha __ ``Ã±Ä• tiyeva Ã±Ä• tiparivaá¹-á¹-oâ€™â€™ _ti.

paá¹‡Ä«tatarasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<189> __ta_nti \Ne II 50/ yathÄ• dÄ• savÄ• re ``evamevÄ• â€™â€™ ti vuttaá¹ƒ, na tathÄ•
tadavacanaá¹ƒ kasmÄ• ti anuyuÃ±jeyya ceti attho. __evamevÄ• ti vuccamÄ• ne_ti yathÄ•
sÄ• maÃ±Ã±aphalÄ• ni paÃ±Ã±attÄ• ni, tathÄ• yeva paÃ±Ã±apetuá¹ƒ sakkÄ• nu khoti vutt
yathÄ• vuttadÄ• sakassakÅ«pamÄ• sadisÄ• hi upamÄ• hi. __sÄ• maÃ±Ã±aphalaá¹ƒ dÄ«pe
anantapaá¹-ibhÄ• natÄ• ya vicittanayadesanabhÄ• vato. __tatthÄ• _ti evaá¹ƒ dÄ«pane. __p
anantanayadesanabhÄ• vato, savane vÄ• asantosanena bhiyyo bhiyyo sotukÄ• matÄ• jana
pariyantaá¹ƒ nÄ• ma natthÄ«ti attho. __tathÄ• pÄ«_ti ``desanÄ• ya uttaruttarÄ• dhikanÄ• nÄ
satipÄ«â€™â€™ ti (Sv-pá¹- I 189) Ä• cariyena vuttaá¹ƒ, satipi evaá¹ƒ apariyantabhÄ• vetipi
anumÄ• naÃ±Ä• á¹‡ena __cintetvÄ• . upari visesa_nti taá¹ƒ á¹-hapetvÄ• tadupari visesame
__pucchanto. _ kasmÄ• ti Ä• ha __ ``savaneâ€™â€™ _tiÄ• di. etena imamatthaá¹ƒ dÄ«pet
saddÄ• vatticchÄ• nupubbikÄ• yeva taá¹ƒtadatthadÄ«pakÄ• ti.

__sÄ• dhukaá¹ƒ sÄ• dhÅ«ti ekatthametaá¹ƒ_ sÄ• dhusaddasseva ka-kÄ• rena vaá¸• á¸• he
sÄ• dhukasaddassatthaá¹ƒ vadantena sÄ• dhusaddo atthuddhÄ• ravasena \Be II 58/ udÄ• I
sÄ• dhukasaddasseva atthuddhÄ• ro vattabbo, na sÄ• dhusaddassÄ• ti codanÄ• nisedhitÄ
yÄ• cane, abhipatthanÄ• yanti attho. __sampaá¹-icchane_ti paá¹-iggahaá¹‡e. __sampahaá¹
saá¹ƒvijjamÄ• naguá¹‡avasena haá¹ƒsane tosane, udaggatÄ• karaá¹‡eti attho.

__sÄ• dhu dhammarucÄ«_ti gÄ• thÄ• ummÄ• dantÄ«jÄ• take (J II 18.101).
tatthÄ• yamaá¹-á¹-hakathÄ• vinicchayapaveá¹‡Ä« --- sucaritadhamme rocetÄ«ti __dhamma
tÄ• diso hi jÄ«vitaá¹ƒ jahantopi akattabbaá¹ƒ na karoti. __paÃ±Ã±Ä• á¹‡avÄ• _ti paÃ±Ã±avÄ
__mittÄ• namaddubbho_ti mittÄ• naá¹ƒ adussanabhÄ• vo. ``adÅ«sako anupaghÄ• takoâ€™
Ä• cariyena vuttaá¹ƒ. ``adrubbhoâ€™â€™ tipi pÄ• á¹-ho da-kÄ• rassa dra-kÄ• raá¹ƒ katvÄ•

__daá¸·hÄ«kamme_ti sÄ• taccakiriyÄ• yaá¹ƒ. __Ä• á¹‡attiya_nti Ä• á¹‡Ä• pane. __idhÄ• pÄ
__assÄ• _ti sÄ• dhukasaddassa. ``suá¹‡ohi sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€™ ti hi sÄ
savanamanasikÄ• rÄ• naá¹ƒ sÄ• taccakiriyÄ• pi tadÄ• á¹‡Ä• panampi jotitaá¹ƒ hoti. Ä• yÄ•
uyyojanasÄ• maÃ±Ã±ato Ä• á¹‡atti saá¹…gahitÄ• ti na sÄ• visuá¹ƒ atthuddhÄ• re vuttÄ• . A
\Ne II 51/, tadanarahassa Ä• yÄ• cananti viseso. __sundarepÄ«_ti sundaratthepi. idÄ• ni ya
sÄ• dhukasaddassa atthattayena pakÄ• sitaá¹ƒ visesaá¹ƒ dassetuá¹ƒ, tassa vÄ• atthattaya
vibhÄ• vetuá¹ƒ __ ``daá¸·hÄ«kammatthena hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __suggahitaá¹ƒ
katvÄ• gaá¹‡hanto. __sundara_nti bhÄ• vanapuá¹ƒsakaá¹ƒ. __bhaddaka_nti pasatthaá¹ƒ, _
iminÄ• sambandho. __sundaraá¹ƒ bhaddaka_nti vÄ• savanÄ• nuggahaá¹‡e pariyÄ• yavad

__manasi karohÄ«_ti ettha na Ä• rammaá¹‡apaá¹-ipÄ• danalakkhaá¹‡o manasikÄ• ro, atha
vÄ«thipaá¹-ipÄ• danajavanapaá¹-ipÄ• danamanasikÄ• rapubbake citte á¹-hapanalakkhaá¹‡o
samannÄ• harÄ• â€™â€™ _ti Ä• ha. __avikkhittacitto_ti yathÄ• vuttamanasikÄ• radvayapu
ekÄ• rammaá¹‡e á¹-hapanavasena anuddhatacitto hutvÄ• . __nisÄ• mehÄ«_ti suá¹‡Ä• hi, a
suvaá¹‡á¹‡amaÃ±jusÄ• ya dullabhadhammaratanaá¹ƒ citte paá¹-isÄ• mehÄ«tipi attho \Be II
``citte karohÄ«â€™â€™ _ti. evaá¹ƒ padadvayassa paccekaá¹ƒ yojanÄ• vasena atthaá¹ƒ da
paá¹-iyogÄ«vasena dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sotindriyavi
savane niyojanavasena kiriyantarapaá¹-isedhanato, tena sotaá¹ƒ odahÄ• ti atthaá¹ƒ dasseti
__manindriyavikkhepavÄ• raá¹‡aá¹ƒ_ manasikÄ• rena daá¸·hÄ«kammaniyojanena aÃ±Ã±a
__byaÃ±janavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ_ ``sÄ• dhukaâ€™â€™ nti visesetvÄ• vuttatt
__atthavipallÄ• saggÄ• havÄ• raá¹‡e_pi esa nayo.

__dhÄ• raá¹‡Å«paparikkhÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena tulanatÄ«raá¹‡Ä• dike, diá
saá¹…gaá¹‡hÄ• ti. yathÄ• dhippetamatthaá¹ƒ byaÃ±jeti pakÄ• seti, sayametenÄ• ti vÄ• __
sabhÄ• vanirutti, saha byaÃ±janenÄ• ti __sabyaÃ±jano, _ byaÃ±janasampannoti attho. saha

samavÄ• yatÄ• vijjamÄ• natÄ• â€™â€™ tiÄ• dinÄ• anekavidhÄ• , idha pana sampannatÄ
tasmÄ• ``saha byaÃ±janenÄ• â€™â€™ ti nibbacanaá¹ƒ katvÄ• pi ``byaÃ±janasampannoâ€
Ä• cariyena vuttoti daá¹-á¹-habbaá¹ƒ, yathÄ• taá¹ƒ ``na kusalÄ• akusalÄ• , kusalapaá¹-ipal
araá¹‡Ä«yato upagantabbato anudhÄ• tabbato __attho, _ catupÄ• risuddhisÄ«lÄ• di, saha a
vuttanayena atthasampannoti attho. sÄ• dhukapadaá¹ƒ ekameva samÄ• naá¹ƒ Ä• vuttinayÄ
yojetabbaá¹ƒ. kathanti Ä• ha __ ``yasmÄ• â€™â€™ _tiÄ• di. __dhammo_ nÄ• ma tanti. __d
vavatthÄ• pitÄ• ya tantiyÄ• desanÄ• . __attho_ nÄ• ma tantiyÄ• attho. __paá¹-ivedho_ nÄ
ca yathÄ• bhÅ«tÄ• vabodho. yasmÄ• cete dhammadesanÄ• tthapaá¹-ivedhÄ• sasÄ• dÄ«h
dukkhogÄ• hÄ• , alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• gambhÄ«rÄ• . tena vuttaá¹ƒ __ ``
karohÄ«â€™â€™ _ti. ettha ca paá¹-ivedhassa dukkarabhÄ• vato \Ne II 52/ dhammatthÄ• na
desanÄ• Ã±Ä• á¹‡assa dukkarabhÄ• vato desanÄ• ya, uppÄ• detumasakkuá¹‡eyyatÄ• ya,
dukkarabhÄ• vato paá¹-ivedhassa dukkhogÄ• hatÄ• veditabbÄ• . yamettha vattabbaá¹ƒ, ta
__nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttameva.

``suá¹‡Ä• hi sÄ• dhukaâ€™â€™ nti __ ``sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€™ _ti vadan
eva ayaá¹ƒ yojanÄ• , atha kho saddakkamatopi ubhayattha sambandhattÄ• ti dasseti. __ ``s
_ti idhÄ• pi ``aÃ±Ã±ampi diá¹-á¹-heva \Be II 60/ dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±ap
paá¹‡Ä«tataraÃ±cÄ• â€™â€™ ti idamanuvattatÄ«ti Ä• ha __ ``evaá¹ƒ paá¹-iÃ±Ã±Ä• taá¹ƒ s
_nti. vitthÄ• rato bhÄ• sananti atthameva daá¸·haá¹ƒ karoti __ ``desessÄ• mÄ«ti saá¹ƒkhitta
_ntiÄ• dinÄ• . hi-saddo cettha luttaniddiá¹-á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- __desanaá¹ƒ_ nÄ• n
__bhÄ• sanaá¹ƒ_ nÄ• ma niddisanaá¹ƒ paribyattakathanaá¹ƒ. tenÄ• yamattho sambhavatÄ
sagÄ• thÄ• vaggasaá¹ƒyutte __vaá¹…gÄ«sasutte_ (SN a I 214) gÄ• thÄ• padena sÄ• dhetu
vuttaá¹ƒ.

__sÄ• á¸·ikÄ• yiva nigghoso_ti sÄ• á¸·ikÄ• ya nigghoso viya, yathÄ• sÄ• á¸·ikÄ• ya Ä• lÄ•
pemanÄ«yo, evanti attho. __paá¹-ibhÄ• na_nti cetassa visesanaá¹ƒ liá¹…gabhedassapi vise
``guá¹‡o pamÄ• á¹‡aâ€™â€™ nti. __paá¹-ibhÄ• na_nti ca saddo vuccati paá¹-ibhÄ• ti taá¹ƒ
katvÄ• . __udÄ«rayÄ«_ti uccÄ• rayi, vuccati vÄ• , kammagabbhaÃ±cetaá¹ƒ kiriyÄ• padaá¹ƒ
Ä• yasmantaá¹ƒ dhammasenÄ• patiá¹ƒ thometukÄ• mena desanÄ• bhÄ• sanÄ• naá¹ƒ vises
pabhinnapaá¹-isambhidena __Ä• yasmatÄ• vaá¹…gÄ«sattherena_ ``saá¹…khittena, vitthÄ•
visesanaá¹ƒ kataá¹ƒ, tenÄ• yamattho viÃ±Ã±Ä• yatÄ«ti.

__evaá¹ƒ vutte_ti ``bhÄ• sissÄ• mÄ«â€™â€™ ti vutte. ``na kira bhagavÄ• saá¹…khepenev
vitthÄ• renapi bhÄ• sissatÄ«â€™â€™ ti hi taá¹ƒ padaá¹ƒ sutvÄ• va __ussÄ• hajÄ• to_ saÃ±
haá¹-á¹-hatuá¹-á¹-hoti attho. ayamÄ• cariyassa adhippÄ• yo. apica ``tena hi mahÄ• rÄ• ja su
manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti vuttaá¹ƒ sabbampi uyyojanapaá¹-iÃ±Ã±Ä• kara
ussÄ• hajananakÄ• raá¹‡aá¹ƒ sabbeneva ussÄ• hasambhavato, tasmÄ• __evaá¹ƒ vutte_ti
karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti vutte sabbeheva tÄ«hipi padehi ussÄ• hajÄ• toti attho

__paccassosÄ«_ti pati assosi bhagavato vacanasamanantarameva pacchÄ• assosi, ``sakk
tiÄ• dinÄ• vÄ• pucchitvÄ• puna ``evaá¹ƒ bhanteâ€™â€™ ti assosÄ«ti attho. taá¹ƒ pana pa
sampaá¹-icchanamevÄ• ti \Ne II 53/ Ä• ha __ ``sampaá¹-icchi, paá¹-iggahesÄ«â€™â€™ _ti.
atthoâ€™â€™ ti avatvÄ• __ ``iti vuttaá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ.

<190> ``athassa \Be II 61/ bhagavÄ• etadavocÄ• â€™â€™ ti vacanasambandhamattaá¹ƒ
avocÄ• â€™â€™ ti padaá¹ƒ vibhajitvÄ• atthaá¹ƒ dassento __ ``idÄ• nÄ«â€™â€™ _tiÄ• din
iminÄ• vuccamÄ• naá¹ƒ adhikaraá¹‡aá¹ƒ tathÄ• gatassa uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ loka
``desopadese nipÄ• toâ€™â€™ _ti iminÄ• . desassa upadisanaá¹ƒ __desopadeso, _ tasmi
desopadese, athÄ• yamattho na vattabbo avuttepi labbhamÄ• nattÄ• ti codanÄ• yÄ• ha __
sÄ• maÃ±Ã±abhÅ«taá¹ƒ idhasaddaá¹ƒ gaá¹‡hitvÄ• ``svÄ• yaâ€™â€™ nti vuttaá¹ƒ, na tu y
hi vakkhati ``katthaci padapÅ«raá¹‡amattamevÄ• â€™â€™ ti (Sv I 190). __lokaá¹ƒ upÄ• dÄ
samÄ• nÄ• dhikaraá¹‡abhÄ• vato. __idha loke_ti ca jÄ• tikkhettaá¹ƒ, tatthÄ• pi ayaá¹ƒ cakk
__sÄ• sanamupÄ• dÄ• ya vuccati_ ``samaá¹‡oâ€™â€™ ti saddantarasannidhÄ• nato. ayaÄ
tattha __paá¹-hamo samaá¹‡o_ti sotÄ• panno. __dutiyo samaá¹‡o_ti sakadÄ• gÄ• mÄ«. vu

``katamo ca bhikkhave paá¹-hamo samaá¹‡o? idha bhikkhave bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyo
sotÄ• panno hotÄ«â€™â€™ ti, (AN a IV 241) ``katamo ca bhikkhave dutiyo samaá¹‡o? idha
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• g
241) ca Ä• di.

__okÄ• sa_nti kaÃ±ci padesamupÄ• dÄ• ya vuccati ``tiá¹-á¹-hamÄ• nassÄ• â€™â€™ ti sad

__idheva tiá¹-á¹-hamÄ• nassÄ• _ti imissaá¹ƒyeva indasÄ• laguhÄ• yaá¹ƒ patiá¹-á¹-hamÄ• n
sato_ti devabhÄ• vena, devo hutvÄ• vÄ• bhÅ«tassa samÄ• nassa. __me_ti anÄ• darayog
kattutthe. idaÃ±hi sakkapaÃ±hato udÄ• haá¹-aá¹ƒ.

__padapÅ«raá¹‡amattameva_ okÄ• sÄ• padisanassÄ• pi asambhavena atthantarassa abo
tathÄ• gatassa uppattiá¹-á¹-hÄ• nabhÅ«tameva sandhÄ• ya __ ``lokaâ€™â€™ _nti vuttaá¹ƒ
uyyojanapaá¹-iÃ±Ã±Ä• karaá¹‡avisaye Ä• lapananti \Be II 62/ puna __ ``mahÄ• rÄ• jÄ• â€™
``arahaâ€™â€™ nti Ä• dayo saddÄ• vitthÄ• ritÄ• ti yojanÄ• . atthato hi vitthÄ• raá¹‡aá¹ƒ sa
ubhayattha saddaggahaá¹‡aá¹ƒ kataá¹ƒ. yasmÄ• pana ``aparehipi aá¹-á¹-hahi kÄ• raá¹‡eh
tathÄ• gatoâ€™â€™ tiÄ• dinÄ• (Ud-a 18; It-a 38) tathÄ• gata-saddo \Ne II 54/ __udÄ• naá¹
``arahaâ€™â€™ nti Ä• dayo ca __visuddhimaggaá¹-Ä«kÄ• yaá¹ƒ_ (Vism-mhá¹- I 130) apar
Ä• cariyena, tasmÄ• tesu vuttanayenapi tesamattho veditabbo. tathÄ• gatassa sattanikÄ• y
pana sattaloko adhippetoâ€™â€™ ti vatvÄ• tatthÄ• yaá¹ƒ yasmiá¹ƒ sattanikÄ• ye, yasmiÃ±
dassetuá¹ƒ __ ``sattaloke uppajjamÄ• nopi cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na devaloke, n
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato Ä• gamissati.

__tassÄ• parenÄ• _ti tassa nigamassa aparena, tato bahÄ«ti vuttaá¹ƒ hoti. __tato_ti mahÄ•
majjhe_ti abbhantaraá¹ƒ majjhimapadeso. __evaá¹ƒ paricchinne_ti paÃ±canimittabaddhÄ•
yathÄ• vuttanimittehi paricchinne. __aá¸• á¸• hateyyayojanasate_ti paá¹‡á¹‡Ä• sayojanehi Ä
majjhimajanapado mudiá¹…gasaá¹‡á¹-hÄ• no, na samaparivaá¹-á¹-o, na ca samacaturasso
asÄ«tiyojano hoti, katthaci yojanasatiko, tathÄ• pi cesa kuá¹-ilaparicchedena miniyamÄ• no
parikkhepato navayojanasatiko hoti. tena vuttaá¹ƒ __ ``navayojanasateâ€™â€™ _ti. __asÄ«
yebhuyyavasena vuttaá¹ƒ sunÄ• parantakassa puá¹‡á¹‡attherassÄ• pi mahÄ• sÄ• vakesu p
sunÄ• parantajanapado hi paccantavisayo. tathÄ• hi ``candanamaá¹‡á¸• alamÄ• á¸·apaá¹-i
tattha aruá¹‡aá¹ƒ uá¹-á¹-hapetÄ«â€™â€™ ti __majjhimÄ• gama-_ (Ps IV 397) __saá¹ƒyuttÄ
(Spk III 4.88-89) vuttaá¹ƒ. __sÄ• rappattÄ• _ti kulabhogissariyÄ• divasena, sÄ«lasÄ• rÄ• div
__brÄ• hmaá¹‡agahapatikÄ• _tibrahmÄ• yupokkharasÄ• tiÄ• dibrÄ• hmaá¹‡Ä• ceva anÄ•

__tatthÄ• _ti majjhimapadese, tasmiá¹ƒyeva ``uppajjatÄ«â€™â€™ ti vacane vÄ• . __sujÄ•
paá¹-hamaá¹ƒ saraá¹‡agamanikÄ• ya __yasatthera_mÄ• tuyÄ• . catÅ«su panetesu vikappe
Ä• sannatarapaá¹-ipattidassanavasena \Be II 63/ vutto. Ä• sannatarÄ• ya hi paá¹-ipattiyÄ• a
``uppajjatÄ«â€™â€™ ti vuccati uppÄ• dassa ekantikattÄ• , pageva paá¹-ipattiyÄ• matthake
buddhabhÄ• vÄ• vahapabbajjato paá¹-á¹-hÄ• ya Ä• sannamattapaá¹-ipattidassanavasena, t
buddhakaradhammapÄ• ripÅ«rito paá¹-á¹-hÄ• ya buddhabhÄ• vÄ• ya paá¹-ipattidassanavas
antimabhavÅ«papattito paá¹-á¹-hÄ• ya bodhisambhÄ• rasambharaá¹‡aá¹ƒ nÄ• ma atthi bud
kÄ• lamÄ• gamayamÄ• neneva tattha patiá¹-á¹-hanato. catuttho buddhabhÄ• vakaradhamm
bodhiyÄ• niyatabhÄ• vadassanena. bodhiyÄ• hi niyatabhÄ• vappattito pabhuti ``buddho up
viÃ±Ã±Å«hi vattuá¹ƒ sakkÄ• uppÄ• dassa ekantikattÄ• . yathÄ• pana ``sandanti nadiyoâ€™
avicchedamupÄ• dÄ• ya vattamÄ• nappayogo \Ne II 55/, evaá¹ƒ uppÄ• datthÄ• ya paá¹-ipa
avicchedamupÄ• dÄ• ya catÅ«supi vikappesu __ ``uppajjati nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ,
pavattÄ• paratavattamÄ• navacanaÃ±cetaá¹ƒ. catubbidhaÃ±hi vattamÄ• nalakkhaá¹‡aá¹ƒ s

``niccapavatti samÄ«po, pavattuparato tathÄ• .

pavattÄ• parato ceva, vattamÄ• no catubbidhoâ€™â€™ ti ||

yasmÄ• pana buddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ viya na paá¹-ipÄ• á¹-iyÄ• iddhividhaÃ±Ä• a
pana arahattamaggena sakalopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diguá¹‡arÄ• si Ä• gato nÄ• m
nipphattasabbakiccattÄ• arahattaphalakkhaá¹‡e uppanno nÄ• mÄ• ti __ekaá¹…guttaravaá¹
vuttaá¹ƒ. asati hi nipphattasabbakiccatte na tÄ• vatÄ• ``uppannoâ€™â€™ ti vattumarahati.
uppannabhÄ• va_nti catÅ«su vikappesu sabbapaá¹-hamaá¹ƒ ``tathÄ• gato sujÄ• tÄ• ya ... p
nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ tathÄ• gatassa uppannatÄ• saá¹…khÄ• taá¹ƒ atthibhÄ• vaá¹ƒ
uppajjatÄ«ti vuttaá¹ƒ_ buddhabhÄ• vÄ• ya Ä• sannatarapaá¹-ipattiyaá¹ƒ á¹-hitasseva adhipp

attho mukhyato uppajjatÄ«ti vattabbo. tenÄ• ha __ ``tathÄ• gato ... pe ... atthoâ€™â€™ _ti.

ettha ca ``uppannoâ€™â€™ ti vutte atÄ«takÄ• lavasena koci atthaá¹ƒ gaá¹‡heyyÄ• ti tanni
hotÄ«â€™â€™ ti vuttaá¹ƒ. ``uppannÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (Dhs tikamÄ• tikÄ•
paccuppannakÄ• liko. nanu ca arahattaphalasamaá¹…gÄ«saá¹…khÄ• to uppannoyeva tath
sÄ• dheti, atha kasmÄ• \Be II 64/ yathÄ• vutto arahattamaggapariyosÄ• no uppajjamÄ• noy
na hi so pavedanadesanÄ• dÄ«ni sÄ• dheti madhupÄ• yÄ• sabhojanato yÄ• va arahattama
kiccÄ• namasÄ• dhanatoti? na hevaá¹ƒ daá¹-á¹-habbaá¹ƒ, buddhabhÄ• vÄ• ya Ä• sannatan
uppajjamÄ• nassa gahaá¹‡eneva arahattaphalasamaá¹…gÄ«saá¹…khÄ• tassa uppannassÄ
kÄ• raá¹‡aggahaá¹‡eneva hi phalampi gahitaá¹ƒ tadavinÄ• bhÄ• vittÄ• . iti pavedanadesanÄ
arahattaphalasamaá¹…ginopi tathÄ• gatassa gahetabbattÄ• neyyatthamidaá¹ƒ ``uppajjatÄ«
daá¹-á¹-habbanti. tathÄ• hi __aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ_ (Mp I 1.170) uppajjamÄ• n
tÄ«hi kÄ• lehi atthavibhajane ``dÄ«paá¹…karapÄ• damÅ«le laddhabyÄ• karaá¹‡ato yÄ• va
nÄ• ma, arahattamaggakkhaá¹‡e pana uppajjati nÄ• ma, arahattaphalakkhaá¹‡e uppanno n
ayamettha __Ä• cariyadhammapÄ• lattherassa_ mati. yasmÄ• pana __ekaá¹…guttaraá¹-á¹
bhikkhave loke uppajjamÄ• no uppajjatÄ«â€™â€™ ti (AN a I 170) suttapadavaá¹‡á¹‡anÄ• y
sutte arahattaphalakkhaá¹‡aá¹ƒyeva sandhÄ• ya uppajjatÄ«â€™â€™ ti vuttaá¹ƒ, ``uppanno
atthoâ€™â€™ ti (Mp I 1.170) Ä• gataá¹ƒ, tasmÄ• idhÄ• pi arahattaphalakkhaá¹‡ameva sam
vuttanti dasseti ``sabbapaá¹-hamaá¹ƒ uppannabhÄ• vaá¹ƒ sandhÄ• yÄ• â€™â€™ ti iminÄ•
ayaÃ±hettha atthoâ€™â€™ _ti. __sabbapaá¹-hamaá¹ƒ uppannabhÄ• va_nti ca sabbaveney
arahattaphalavasena uppannabhÄ• vanti attho. __ ``uppanno hotÄ«â€™â€™ _ti ca iminÄ•
atÄ«takÄ• laá¹ƒ dassetÄ«ti. ayameva ca nayo aá¹…guttaraá¹-Ä«kÄ• kÄ• rena __Ä• cariyas
adhippetoti.

__so bhagavÄ• _ti yo so tathÄ• gato ``arahaâ€™â€™ ntiÄ• dinÄ• pakittitaguá¹‡o, so bhag
imasaddena nidasseti vuccamÄ• natthassa parÄ• masanato. idaá¹ƒ vuttaá¹ƒ hoti --- nayidaa
sammukhamattaá¹ƒ sandhÄ• ya ``imaá¹ƒ lokaâ€™â€™ nti vuttaá¹ƒ, atha kho ``sadevakaâ€
vakkhamÄ• naá¹ƒ anavasesapariyÄ• dÄ• naá¹ƒ sandhÄ• yÄ• ti. __ ``saha devehi sadevaka
yathÄ• vÄ• kyaá¹ƒ padanibbacanaá¹ƒ vuttaá¹ƒ, yathÄ• padaá¹ƒ pana ``sadevakoâ€™â€™ t
tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡abÄ• hiratthasamÄ• sÄ• . ettha hi avayavena viggaho, samudÄ
lokÄ• vayavena \Be II 65/ kataviggahena lokasamudÄ• yassa yathÄ• rahaá¹ƒ labbhamÄ• na
samavÄ• yajotakasahasaddayoge hi ayameva samÄ• so viÃ±Ã±Ä• yati. __devehÄ«_ti ca pa
arÅ«pÄ• vacaradevehi vÄ• . __brahmunÄ• _ti rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarabrahmunÄ• ,
bahukattukÄ• dÄ«namiva nesaá¹ƒ siddhi. __pajÄ• tattÄ• _ti yathÄ• sakaá¹ƒ kammakilesehi

evaá¹ƒ vacanatthato atthaá¹ƒ dassetvÄ• vacanÄ«yatthato dassetuá¹ƒ __ ``tatthÄ• â€™â€™
__paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_ pÄ• risesaÃ±Ä• yena itaresaá¹ƒ padantarehi
__chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_ paccÄ• sattiÃ±Ä• yena. tattha hi mÄ• ro

cesa dÄ• marikarÄ• japutto viya tattha vasitattÄ• pÄ• kaá¹-o, tasmÄ• santesupi aÃ±Ã±esu
pÄ• kaá¹-atarena teneva visesetvÄ• vuttoti, ayaÃ±ca nayo __majjhimÄ• gamaá¹-á¹-hakathÄ
pakÄ• sitova. mÄ• raggahaá¹‡ena cettha taá¹ƒsambandhino devÄ• pi gahitÄ• okÄ• saloke
gahaá¹‡ato. evaÃ±hi vasavattisattalokassa anavasesapariyÄ• dÄ• naá¹ƒ hoti. __brahmakÄ•
paccÄ• sattiÃ±Ä• yena. __paccatthikapaccÄ• mittasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡a_nti p
teyeva samaá¹‡abrÄ• hmaá¹‡Ä• , tesaá¹ƒ gahaá¹‡aá¹ƒ tathÄ• , tena bÄ• hirakasamaá¹‡ab
vuttaá¹ƒ, nidassanamattaÃ±cetaá¹ƒ apaccatthikapaccÄ• mittÄ• nampi tesaá¹ƒ iminÄ• gaha
__samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡a_nti \Ne II 57/ pana sÄ• s
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. kÄ• maá¹ƒ ``sadevakaâ€™â€™ ntiÄ• divisesanÄ• naá¹ƒ vasene
viÃ±Ã±Ä• yati samavÄ• yatthavasena tulyayogavisayattÄ• tesaá¹ƒ, ``salomako sapakkhako
vijjamÄ• natthavasena atulyayogavisayepi ayaá¹ƒ samÄ• so labbhatÄ«ti byabhicÄ• radassa
abyabhicÄ• renatthaÃ±Ä• pakaá¹ƒ pajÄ• gahaá¹‡anti Ä• ha __ ``pajÄ• vacanena sattalokag
lokasaddena sattalokassa aggahitattÄ• evaá¹ƒ vuttaá¹ƒ. tenÄ• ha __ ``tÄ«hi padehi okÄ• s
sattalokoâ€™â€™ _ti. sadevakÄ• divacanena upapattidevÄ• naá¹ƒ, sassamaá¹‡abrÄ• hma
visuddhidevÄ• naÃ±ca gahitattÄ• vuttaá¹ƒ __ ``sadeva ... pe ... manussaggahaá¹‡aâ€™â€
__sammutidevÄ• _ rÄ• jÄ• no \Be II 66/. __avasesamanussaggahaá¹‡a_nti sammutidevehi,
avasiá¹-á¹-hamanussÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __etthÄ• _ti etesu padesu. __tÄ«hi padehÄ«_t
sadevakasamÄ• rakasabrahmakapadehi. __dvÄ«hÄ«_ti sassamaá¹‡abrÄ• hmaá¹‡Ä«sadev
sattalokassapi vuttanayena gahitattÄ• __ ``okÄ• salokena saddhiá¹ƒ sattalokoâ€™â€™ _ti

__ ``aparo nayoâ€™â€™ _tiÄ• dinÄ• aparampi vacanÄ«yatthamÄ• ha. arÅ«pinopi sattÄ• a
viharanto ``dibbantÄ«ti devÄ• â€™â€™ ti idaá¹ƒ nibbacanaá¹ƒ laddhumarahantÄ«ti Ä• ha _
arÅ«pÄ• vacaraloko gahitoâ€™â€™ _ti. tenevÄ• ha bhagavÄ• __brahmajÄ• lÄ• dÄ«su_ ``A
devÄ• naá¹ƒ sahabyataâ€™â€™ ntiÄ• di, (AN a III 197) arÅ«pÄ• vacarabhÅ«to okÄ• saloko
attho. evaá¹ƒ __chakÄ• mÄ• vacaradevaloko, rÅ«pÄ« brahmaloko_ti etthÄ• pi. chakÄ• mÄ•
mÄ• ravase pavattanato vuttaá¹ƒ __ ``samÄ• rakaggahaá¹‡ena chakÄ• mÄ• vacaradevalok
dÄ• marikassa viya vasapavattanokÄ• so. __rÅ«pÄ« brahmaloko gahito_ pÄ• risesaÃ±Ä• y
visuá¹ƒ gahitattÄ• . __catuparisavasenÄ• _ti
khattiyabrÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsamÄ• rabrahmasa
parisÄ• su khattiyÄ• dicatuparisavaseneva tadaÃ±Ã±Ä• saá¹ƒ sadevakÄ• diggahaá¹‡ena ga
catuparisavasena manussaloko gahitoti? ``sassamaá¹‡abrÄ• hmaá¹‡iâ€™â€™ nti iminÄ• s
brÄ• hmaá¹‡aparisÄ• ca gahitÄ• , ``sadevamanussaâ€™â€™ nti iminÄ• khattiyaparisÄ• ,
``pajaâ€™â€™ nti iminÄ• pana imÄ• yeva catasso parisÄ• vuttÄ• . catuparisasaá¹…khÄ•

aÃ±Ã±athÄ• gahetabbamÄ• ha __ ``sammutidevehi vÄ• saha manussalokoâ€™â€™ _ti. k
``sassamaá¹‡abrÄ• hmaá¹‡iâ€™â€™ nti iminÄ• samaá¹‡abrÄ• hmaá¹‡Ä• gahitÄ• , ``sade
sammutidevasaá¹…khÄ• tÄ• khattiyÄ• , gahapatisuddasaá¹…khÄ• tÄ• ca avasesamanuss
manussasattÄ• namabhÄ• vato \Ne II 58/ ``pajaâ€™â€™ nti iminÄ• eteyeva catÅ«hi pakÄ•

vuttÄ• . catukulappabhedaá¹ƒ pajanti hi idha attho. evaá¹ƒ vikappadvayepi pajÄ• gahaá¹‡en
manussÄ• naÃ±Ã±eva gahitattÄ• \Be II 67/ idÄ• ni avasesasattepi saá¹…gahetvÄ• dassetu
``avasesasabbasattaloko vÄ• â€™â€™ _ti vuttaá¹ƒ. etthÄ• pi catuparisavasena gahitena m
avasesasabbasattaloko gahito, sammutidevehi vÄ• saha avasesasabbasattalokoti yojetabb
nÄ• gagaruá¸·Ä• divasena ca avasesasabbasattaloko. idaá¹ƒ vuttaá¹ƒ hoti --- catuparisasah
avasesasuddanÄ• gasupaá¹‡á¹‡anerayikÄ• disattaloko, catukulappabhedamanussasahito v
avasesanÄ• gasupaá¹‡á¹‡anerayikÄ• disattaloko gahitoti.

ettÄ• vatÄ• bhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni tena tena visesena
yojanaá¹ƒ dassetuá¹ƒ __ ``apicetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ukkaá¹-á¹-haparic
ukkaá¹ƒsagatiparicchedato, tabbijÄ• nanenÄ• ti vuttaá¹ƒ hoti. paá¹-hamanayena hi paÃ±cas
devagatipariyÄ• pannÄ• va paÃ±cakÄ• maguá¹‡asamaá¹…gitÄ• ya, dÄ«ghÄ• yukatÄ• yÄ•
dutiyanayena pana arÅ«pino dÅ«rasamugghÄ• á¹-itakilesadukkhatÄ• ya, santapaá¹‡Ä«taÄ•
ativiya dÄ«ghÄ• yukatÄ• yÄ• ti evamÄ• dÄ«hi visesehi ativiya ukkaá¹-á¹-hÄ• . Ä• cariyehi pa
sandhÄ• ya vuttaá¹ƒ. evaá¹ƒ paá¹-hamapadeneva padhÄ• nanayena sabbalokassa sacchik
kÄ• raá¹‡avisesena sesapadÄ• ni vuttÄ• nÄ«ti dasseti __ ``tato yesaâ€™â€™ _ntiÄ• dinÄ•
paraá¹ƒ Ä• hÄ• ti sambandho. ``chakÄ• mÄ• vacarissaroâ€™â€™ tiyeva vutte sakkÄ• dÄ«n
siyÄ• ti Ä• saá¹…kÄ• nivattanatthaá¹ƒ __ ``vasavattÄ«â€™â€™ _ti vuttaá¹ƒ, tena sÄ• hasik
vasavattÄ• panameva tassÄ• dhipaccanti dasseti. so hi chaá¹-á¹-hadevalokepi anissaro tatt
vasavattidevarÄ• jasseva issarattÄ• . tenÄ• ha bhagavÄ• __aá¹…guttarÄ• gama_vare aá¹-
__dÄ• nÄ• nisaá¹ƒsasutte_ ``tatra bhikkhave vasavattÄ« devaputto dÄ• namayaá¹ƒ puÃ±Ã±
karitvÄ• ... pe ... paranimmitavasavattÄ« deve dasahi á¹-hÄ• nehi adhigaá¹‡hÄ• tÄ«â€™â€
vitthÄ• ro. __majjhimÄ• gamaá¹-á¹-hakathÄ• ya_mpi vuttaá¹ƒ ``tatra hi vasavattirÄ• jÄ• rajja
pana ekasmiá¹ƒ padese attano parisÄ• ya issariyaá¹ƒ pavattento rajjapaccante dÄ• marikar
vasatÄ«â€™â€™ ti (MN I 60) __ ``brahmÄ• mahÄ• nubhÄ• voâ€™â€™ _tiÄ• di \Be II 68/ d
vasena vadati. ``ukkaá¹-á¹-haparicchedatoâ€™â€™ ti hi heá¹-á¹-hÄ• vuttameva. __ ``ekaá¹
ekadesena mahÄ• nubhÄ• vatÄ• dassanaá¹ƒ. __anuttara_nti seá¹-á¹-haá¹ƒ navalokuttaraá¹
visuá¹ƒ bhÅ«tÄ• vÄ• . __ukkaá¹-á¹-haá¹-á¹-hÄ• nÄ• na_nti ukkaá¹ƒsagatikÄ• naá¹ƒ. __bhÄ
paresamajjhÄ• sayÄ• nurÅ«paá¹ƒ ``sadevakaâ€™â€™ ntiÄ• dipadÄ• naá¹ƒ anukkamo, bhÄ
anusandhikkamo vÄ• __bhÄ• vÄ• nukkamo, _ atthÄ• naÃ±ceva padÄ• naÃ±ca anusandhÄ
vÄ• pÄ• á¹-ho tathÄ• yeva __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin III) veraÃ±jakaá¹‡á
diá¹-á¹-hattÄ• , __Ä• cariyasÄ• riputtattherena_ (Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•)
``vibhÄ• vanÄ• nukkamoâ€™â€™ tipi pÄ• á¹-ho dissati, so pana tesu adiá¹-á¹-hattÄ• na su

idÄ• ni porÄ• á¹‡akÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nayaá¹ƒ dassetuá¹ƒ __ ``porÄ• á¹‡Ä• pa
tattha aÃ±Ã±apadena niravasesasattalokassa gahitattÄ• sabbattha __avasesaloka_nti ana
vuttaá¹ƒ. tenÄ• ha __ ``tibhavÅ«page satteâ€™â€™ _ti, tedhÄ• tukasaá¹…khÄ• te tayo bha
__tÄ«hÄ• kÄ• rehÄ«_ti devamÄ• rabrahmasahitatÄ• saá¹…khÄ• tehi tÄ«hi Ä• kÄ• rehi. __t

ntiÄ• dÄ«su tÄ«su padesu. __pakkhipitvÄ• _ti atthavasena saá¹…gahetvÄ• . teyeva tibhavÅ
``sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ, sadevamanussaâ€™â€™ nti padadvaye pakkhipatÄ«ti Ã±
vuttaá¹ƒ. __tena tenÄ• kÄ• renÄ• _ti sadevakattÄ• dinÄ• , sassamaá¹‡abrÄ• hmaá¹‡Ä«bhÄ
pakÄ• rena. ``tibhavÅ«page satteâ€™â€™ ti vatvÄ• __ ``tedhÄ• tukamevÄ• â€™â€™ _ti v
sattaloko gahitoti dassenti. tedhÄ• tukameva pariyÄ• dinnanti porÄ• á¹‡Ä• panÄ• hÅ«ti yoja

__sÄ• ma_nti attanÄ• . aÃ±Ã±atthÄ• pohanena, antogadhÄ• vadhÄ• raá¹‡ena vÄ• tappaá
hutvÄ• â€™â€™ _ti, aparehi anabhijÄ• nÄ• petabbo hutvÄ• ti attho. __abhiÃ±Ã±Ä• _ti ya-k
``paá¹-isaá¹…khÄ• yonisoâ€™â€™ ti (MN I 23, 422; II 24; III 75; SN b IV 120; AN b VI 58; I
__ ``abhiÃ±Ã±Ä• yÄ• â€™â€™ _ti. abhisaddena na visesanamattaá¹ƒ jotitaá¹ƒ, atha kho vis
karaá¹‡ampÄ«ti dasseti __ ``adhikena Ã±Ä• á¹‡enÄ• â€™â€™ _ti iminÄ• . __anumÄ• nÄ• d
__Ä• di_saddena \Be II 69/ upamÄ• naatthÄ• pattisaddantarasannidhÄ• nasampayogavippa
kÄ• raá¹‡alesamattena pavedanaá¹ƒ saá¹…gaá¹‡hÄ• ti ekappamÄ• á¹‡attÄ• . sabbattha ap
hi sabbadhammapaccakkhÄ• buddhÄ• bhagavanto. __bodheti viÃ±Ã±Ä• petÄ«_ti saddato
__pakÄ• setÄ«_ti adhippÄ• yato. evaá¹ƒ sabbattha vivecitabbo.

__anuttaraá¹ƒ vivekasukha_nti phalasamÄ• pattisukhaá¹ƒ. __hitvÄ• pÄ«_ti __pi_-saddagga
phalasamÄ• pattiyÄ• antarÄ• á¹-hitikÄ• pi kadÄ• ci bhagavato desanÄ• hotÄ«ti katvÄ• ka
dhammaá¹ƒ desento yasmiá¹ƒ khaá¹‡e parisÄ• sÄ• dhukÄ• raá¹ƒ vÄ• deti, yathÄ• sutaá¹ƒ
taá¹ƒ khaá¹‡ampi pubbÄ• bhogena paricchinditvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjati, yath
samÄ• pattito vuá¹-á¹-hÄ• ya pubbe \Ne II 60/ á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dhamma
aá¹-á¹-hakathÄ• su (Ps II 387) vuttovÄ• yamattho. __appaá¹ƒ vÄ• bahuá¹ƒ vÄ• desento_ti
vasena appaá¹ƒ vÄ• vipaÃ±citaÃ±Ã±ussa, neyyassa ca vasena bahuá¹ƒ vÄ• desento. kath
``Ä• dimhipÄ«â€™â€™ _tiÄ• di. dhammassa kalyÄ• á¹‡atÄ• niyyÄ• nikatÄ• ya, niyyÄ• nika
anavajjabhÄ• venevÄ• ti vuttaá¹ƒ __ ``anavajjameva katvÄ• â€™â€™ _ti. __desanÄ• yÄ• _
desakÄ• yattena hi Ä• á¹‡Ä• dividhinÄ• atisajjanaá¹ƒ pabodhanaá¹ƒ desanÄ• ti pariyattidha
avayavavinimutto samudÄ• yo nÄ• ma paramatthato koci natthi, yesu pana avayavesu sam
gÄ• thÄ• disamaÃ±Ã±Ä• , taá¹ƒ tato bhinnaá¹ƒ viya katvÄ• saá¹ƒsÄ• mivohÄ• ramÄ• ropet
desanÄ• ya Ä• dimajjhapariyosÄ• naâ€™â€™ _nti Ä• ha. __sÄ• sanassÄ• _ti paá¹-ipattidha
sÄ• sitabbapuggalagatena hi yathÄ• parÄ• dhÄ• dinÄ• sÄ• sitabbabhÄ• vena anusÄ• sana
vinayananti katvÄ• paá¹-ipattidhammo ``sÄ• sanaâ€™â€™ nti vuccati. atthi sÄ• sanassa Ä
sambandho. __catuppadikÄ• yapÄ«_ti ettha __pi_-saddo sambhÄ• vane, tena evaá¹ƒ appa
Ä• dimajjhapariyosÄ• nesu kalyÄ• á¹‡atÄ• , pageva bahutarÄ• yÄ• ti sambhÄ• veti. padaÃ±
catutthaá¹ƒso, yaá¹ƒ ``pÄ• doâ€™â€™ tipi vuccati, eteneva tipÄ• dikachapÄ• dikÄ• supi ya
vibhÄ• gaá¹ƒ dasseti. evaá¹ƒ suttÄ• vayave kalyÄ• á¹‡attayaá¹ƒ dassetvÄ• sakalepi sutte d
``ekÄ• nusandhikassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha nÄ• tibahuvibhÄ• gaá¹ƒ yathÄ• nu
\Be II 70/ sandhÄ• ya ``ekÄ• nusandhikassÄ• â€™â€™ ti Ä• ha. itarasmiá¹ƒ pana teneva dh
Ä• dimajjhapariyosÄ• nÄ• labbhantÄ«ti __ ``anekÄ• nusandhikassÄ• â€™â€™ _tiÄ• di vutt

__Ä• nandattherena_ á¹-hapitaá¹ƒ kÄ• ladesadesakaparisÄ• diapadisanalakkhaá¹‡aá¹ƒ nid
__idamavocÄ• _ti nigamanaá¹ƒ upalakkhaá¹‡ameva ``iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ p
nigamanassapi gahetabbato. saá¹…gÄ«tikÄ• rakehi á¹-hapitÄ• nipi hi nidÄ• nanigamanÄ• n
anuvidhÄ• nato tadantogadhÄ• nevÄ• ti veditabbaá¹ƒ. __ante anusandhÄ«_ti sabbapacchin

``__sÄ«lasamÄ• dhivipassanÄ• â€™â€™ _tiÄ• dinÄ• sÄ• sanassa idha paá¹-ipattidhamm
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sÄ• sanadhammoâ€™â€™ ti vuttattÄ• ---

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183; Ne

evaá¹ƒ \Ne II 61/ vuttassa satthusÄ• sanassa pakÄ• sako pariyattidhammo eva sÄ«lÄ• diat
kalyÄ• á¹‡attayavibhÄ• vane vutto. idha pana paá¹-ipattiyeva. tena vakkhati ``idha desanÄ•
Ä• dimajjhapariyosÄ• naá¹ƒ adhippetaâ€™â€™ nti. __sÄ«lasamÄ• dhivipassanÄ• Ä• di nÄ
sÄ• sanasampattibhÅ«tÄ• naá¹ƒ uttarimanussadhammÄ• naá¹ƒ mÅ«labhÄ• vato. __kusalÄ
anavajjadhammÄ• naá¹ƒ. __diá¹-á¹-hÄ«_ti vipassanÄ• , avinÄ• bhÄ• vato panettha samÄ•
mahÄ• vaggasaá¹ƒyutte __bÄ• hiyasuttapada_midaá¹ƒ (SN c V 381). kÄ• maá¹ƒ sutte ariya
tesaá¹ƒ majjhimapaá¹-ipadÄ• bhÄ• vo vutto, majjhimabhÄ• vasÄ• maÃ±Ã±ato pana sammÄ
Ä• rambhanipphattÄ«naá¹ƒ majjhimabhÄ• vassÄ• pi sÄ• dhakabhÄ• ve yuttanti Ä• ha __ ``
paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• ti evaá¹ƒ vutto ariyamaggo majjhaá¹ƒ nÄ• mÄ
sÄ«lasamÄ• dhivipassanÄ• saá¹…khÄ• tÄ• naá¹ƒ Ä• rambhÄ• naá¹ƒ, phalanibbÄ• nasaá¹.
vemajjhabhÄ• vato ariyamaggo majjhaá¹ƒ nÄ• mÄ• ti adhippÄ• yo. saupÄ• disesanibbÄ• na
pariyosÄ• naá¹ƒ nÄ• ma, _ anupÄ• disesanibbÄ• nadhÄ• tuvasena pana __nibbÄ• naá¹ƒ. _
nibbÄ• nadhÄ• tu. maggassa nipphatti phalavasena, nibbÄ• nasacchikiriyÄ• ya ca hoti tato
kattabbÄ• bhÄ• vatoti vÄ• evaá¹ƒ vuttaá¹ƒ. idÄ• ni tesaá¹ƒ dvinnampi sÄ• sanassa pariyos
sÄ• dhetuá¹ƒ __ ``etadatthaá¹ƒ idaâ€™â€™ _ntiÄ• dimÄ• ha. etadeva \Be II 71/ phalaá¹ƒ a
__etadatthaá¹ƒ. brÄ• hmaá¹‡Ä• _ti piá¹…galakocchabrÄ• hmaá¹‡aá¹ƒ bhagavÄ• Ä• lapati.
mÅ«lapaá¹‡á¹‡Ä• sake __cÅ«á¸·asÄ• ropamasutta_ (MN I 312 Ä• dayo) padaá¹ƒ. etadeva
__etaá¹ƒsÄ• raá¹ƒ_ niggahitÄ• gamena. tathÄ• __etaá¹ƒpariyosÄ• naá¹ƒ. nibbÄ• nogadha
__Ä• vuso visÄ• khÄ• _ti dhammadinnÄ• ya theriyÄ• visÄ• khagahapatimÄ• lapanaá¹ƒ. ida
I 460 Ä• dayo) __ ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™ _ntiÄ• disaddantarasannidhÄ• nato
Ä• dimajjhapariyosÄ• naá¹ƒ adhippetaâ€™â€™ _nti vuttaá¹ƒ.

evaá¹ƒ saddapabandhavasena desanÄ• ya kalyÄ• á¹‡attayavibhÄ• gaá¹ƒ dassetvÄ• tadat
``bhagavÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. atthatopi hi tassÄ• dhippetabhÄ• vaá¹ƒ __hi_-sa
samatthanamukhena ca atthavasena kalyÄ• á¹‡attayavibhÄ• gaá¹ƒ dassetÄ«ti. atthato pan
tasmiá¹ƒ atthe katavidhi saddapabandho gÄ• thÄ• suttavasena vavatthito pariyattidhammoy

tassa cattho visesato sÄ«lÄ• di evÄ• ti Ä• ha __ ``Ä• dimhi sÄ«laâ€™â€™ _ntiÄ• di. visesal
sÄ• maÃ±Ã±ato pana sÄ«laggahaá¹‡ena sasambhÄ• rasÄ«laá¹ƒ gahitaá¹ƒ, tathÄ• maggag
atthattayavasena anavasesato pariyattiatthaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati. itarathÄ• hi kaly
asabbasÄ• dhÄ• raá¹‡o siyÄ• . ettha ca sÄ«lamÅ«lakattÄ• sÄ• sanassa sÄ«lena Ä• dikalyÄ
sÄ• sanasampattiyÄ• vemajjhabhÄ• vato maggena majjhekalyÄ• á¹‡atÄ• . nibbÄ• nÄ• dhig
karaá¹‡Ä«yÄ• bhÄ• vato nibbÄ• nena pariyosÄ• nakalyÄ• á¹‡atÄ• . __tenÄ• _ti sÄ«lÄ• dida
desanÄ• ya Ä• dikalyÄ• á¹‡Ä• dibhÄ• vo vutto. __ ``tasmÄ• â€™â€™ _tiÄ• di yathÄ• vuttÄ•
sotÅ«namanusÄ• sanÄ«dassanaá¹ƒ.

__esÄ• _ti yathÄ• vuttÄ• kÄ• rena kathanÄ• . __kathikasaá¹‡á¹-hitÄ«_ti dhammakathikassa
kathanavasena samavaá¹-á¹-hÄ• naá¹ƒ.

__vaá¹‡á¹‡anÄ• _ atthavivaraá¹‡Ä• , pasaá¹ƒsanÄ• vÄ• . __na so sÄ• tthaá¹ƒ deseti_ niyy
desanÄ• ya. __tasmÄ• _ti catusatipaá¹-á¹-hÄ• nÄ• diniyyÄ• natthadesanato. __ekabyaÃ±ja
sithiladhanitÄ• dibhedesu dasasu \Be II 72/ byaÃ±janesu ekappakÄ• reneva, dvippakÄ• ren
__damiá¸·a_bhÄ• sÄ• viya. __sabbaniroá¹-á¹-habyaÃ±janÄ• _ti vivaá¹-akaraá¹‡atÄ• ya oá¹
uccÄ• retabbato sabbathÄ• oá¹-á¹-haphusanarahitavimuttabyaÃ±janÄ• __kirÄ• ta_bhÄ• sÄ
__sabbavissaá¹-á¹-habyaÃ±janÄ• _ti sabbasseva vissajjanÄ«yayuttatÄ• ya sabbathÄ• viss
__savara_bhÄ• sÄ• viya. __sabbaniggahitabyaÃ±janÄ• _ti sabbasseva sÄ• nusÄ• ratÄ• ya
bindusahitabyaÃ±janÄ• pÄ• rasikÄ• di__milakkhu_bhÄ• sÄ• viya. evaá¹ƒ ``damiá¸·akirÄ• t
bhÄ• sÄ• viyÄ• â€™â€™ ti idaá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ. __milakkhÅ«_ti ca pÄ• rasikÄ
byaÃ±janekadesavaseneva pavattiyÄ• aparipuá¹‡á¹‡abyaÃ±janÄ• ti vuttaá¹ƒ __ ``byaÃ±jan
abyaÃ±janÄ• nÄ• mÄ• â€™â€™ _ti.

á¹-hÄ• nakaraá¹‡Ä• ni sithilÄ• ni katvÄ• uccÄ• retabbamakkharaá¹ƒ paÃ±casu vaggesu pa
__sithilaá¹ƒ. _ tÄ• ni asithilÄ• ni katvÄ• uccÄ• retabbamakkharaá¹ƒ tesveva dutiyacatutthaá
dvimattakÄ• lamakkharaá¹ƒ __dÄ«ghaá¹ƒ. _ ekamattakÄ• laá¹ƒ __rassaá¹ƒ. _

pamÄ• á¹‡aá¹ƒ ekamattassa, nimÄ«sumÄ«satoâ€™ bravuá¹ƒ.

aá¹…guliphoá¹-akÄ• lassa, pamÄ• á¹‡enÄ• pi abravuá¹ƒ ||

saÃ±Ã±ogaparaá¹ƒ, dÄ«ghaÃ±ca __garukaá¹ƒ. _ asaá¹ƒyogaparaá¹ƒ rassaá¹ƒ __lahukaá¹
niggahetvÄ• avivaá¹-ena mukhena uccÄ• retabbaá¹ƒ __niggahitaá¹ƒ. _ parapadena samba
__sambandhaá¹ƒ. _ tathÄ• asambajjhitabbaá¹ƒ __vavatthitaá¹ƒ. _ á¹-hÄ• nakaraá¹‡Ä• ni v
vivaá¹-ena mukhena uccÄ• retabbaá¹ƒ __vimuttaá¹ƒ. _ __dasadhÄ• _tiÄ• dÄ«su evaá¹ƒ sith
byaÃ±janabuddhisaá¹…khÄ• tassa akkharuppÄ• dakacittassa dasahi pakÄ• rehi byaÃ±janÄ
sabbÄ• ni hi akkharÄ• ni cittasamuá¹-á¹-hÄ• nÄ• ni, yathÄ• dhippetatthassa \Ne II 63/ ca by

__byaÃ±janÄ• nÄ«_ti, byaÃ±janabuddhiyÄ• vÄ• karaá¹‡abhÅ«tÄ• ya byaÃ±janÄ• naá¹ƒ d

__amakkhetvÄ• _ti amilecchetvÄ• avinÄ• setvÄ• , ahÄ• petvÄ• ti attho. tadatthamÄ• ha __
``paripuá¹‡á¹‡abyaÃ±janameva katvÄ• â€™â€™ _ti, yamatthaá¹ƒ bhagavÄ• Ã±Ä• petuá¹ƒ
deseti, tamatthaá¹ƒ parimaá¹‡á¸• alapadabyaÃ±janÄ• ya eva desanÄ• ya desetÄ«ti vuttaá¹ƒ
paripuá¹‡á¹‡abyaÃ±janadhammadesanato \Be II 73/. __kevala_saddo idha anavasesavÄ• c
avomissatÄ• divÄ• cakoti Ä• ha __ ``sakalÄ• dhivacanaâ€™â€™ _nti. __paripuá¹‡á¹‡a_nti
panatthato Å«nÄ• dhikanisedhananti vuttaá¹ƒ __ ``anÅ«nÄ• dhikavacanaâ€™â€™ _nti. tatt
tassa sÄ• dhakattÄ• anÅ«natÄ• veditabbÄ• , tabbidhurassa pana asÄ• dhakattÄ• anadhik
vodÄ• natthassa avuttassa abhÄ• vato anÅ«natÄ• , apanetabbassa saá¹ƒkilesatthassa vutt
__sakala_nti sabbabhÄ• gavantaá¹ƒ. __paripuá¹‡á¹‡a_nti sabbaso puá¹‡á¹‡ameva. tenÄ• l
aparipuá¹‡á¹‡Ä• natthÄ«â€™â€™ _ti. __aparisuddhÄ• desanÄ• hoti_ taá¹‡hÄ• ya saá¹ƒk
taá¹‡hÄ• ya Ä• masitabbato __lokÄ• misÄ• , _ cÄ«varÄ• dayo paccayÄ• , tesu agadhitacitta
hitapharaá¹‡enÄ• _ti hitato pharaá¹‡ena hitÅ«pasaá¹ƒhÄ• rena visesanabhÅ«tena. __mettÄ
karaá¹‡abhÅ«tÄ• ya __muduhadayo. ullumpanasabhÄ• vasaá¹‡á¹-hitenÄ• _ti sakalasaá¹ƒk
uddharaá¹‡Ä• kÄ• rasaá¹‡á¹-hitena, kÄ• ruÃ±Ã±Ä• dhippÄ• yenÄ• ti vuttaá¹ƒ hoti.

``ito paá¹-á¹-hÄ• ya dassÄ• mi, evaÃ±ca dassÄ• mÄ«â€™â€™ ti samÄ• dÄ• tabbaá¹-á¹-he
paá¹‡á¸• itapaÃ±Ã±attatÄ• ya seá¹-á¹-haá¹-á¹-hena brahmaá¹ƒ, brahmÄ• naá¹ƒ vÄ• seá¹-á
dÄ• nameva __brahmacariyaá¹ƒ. _ macchariyalobhÄ• diniggahaá¹‡ena samÄ• ciá¹‡á¹‡attÄ
iddhÄ«_ti deviddhi. __jutÄ«_ti pabhÄ• , Ä• nubhÄ• vo vÄ• . __balavÄ«riyÅ«papattÄ«_ti mah
samannÄ• gamo. __nÄ• gÄ• _ti varuá¹‡anÄ• garÄ• jÄ• naá¹ƒ vidhurapaá¹‡á¸• itassa Ä• lap

__dÄ• napatÄ«_ti dÄ• nasÄ• mino. __opÄ• nabhÅ«ta_nti udakatitthamiva bhÅ«taá¹ƒ.

__dhÄ«rÄ• _ti so vidhurapaá¹‡á¸• itamÄ• lapati.

__madhussavo_ti madhurasasandanaá¹ƒ. __puÃ±Ã±a_nti puÃ±Ã±aphalaá¹ƒ, kÄ• raá¹‡avo
brahmÄ• naá¹ƒ vÄ• cariyanti __brahmacariyaá¹ƒ, _ veyyÄ• vaccaá¹ƒ. esa nayo sesesupi.

__tittiriya_nti \Ne II 64/ tittirasakuá¹‡arÄ• jena bhÄ• sitaá¹ƒ.

__aÃ±Ã±atra tÄ• hÄ«_ti paradÄ• rabhÅ«tÄ• hi vajjetvÄ• . __amha_nti amhÄ• kaá¹ƒ.

tapassÄ« \Be II 74/, lÅ«kho, jegucchÄ«, pavivittoti catubbidhassa dukkarassa katattÄ•
__caturaá¹…gasamannÄ• gataá¹ƒ. suda_nti nipÄ• tamattaá¹ƒ. __lomahaá¹ƒsanasuttaá¹ƒ m
mÅ«lapaá¹‡á¹‡Ä• sake, ``mahÄ• sÄ«hanÄ• dasuttaâ€™â€™ _ntipi (MN I 146) taá¹ƒ vadan

__iddha_nti samiddhaá¹ƒ. __phÄ«ta_nti phullitaá¹ƒ. __vitthÄ• rika_nti vitthÄ• rabhÅ«taá¹ƒ.
bahÅ«hi janehi niyyÄ• nikabhÄ• vena Ã±Ä• taá¹ƒ. __puthubhÅ«ta_nti bahubhÅ«taá¹ƒ. __yÄ
devalokato yÄ• va manussalokÄ• supakÄ• sitanti adhippÄ• yavasena __pÄ• sÄ• dikasuttaa
170) vuttaá¹ƒ, yÄ• va devÄ• ca manussÄ• cÄ• ti attho. __tasmÄ• _ti yasmÄ• sikkhattayas
sakalasÄ• sanaá¹ƒ idha ``brahmacariyaâ€™â€™ nti adhippetaá¹ƒ, tasmÄ• . ``brahmacariya
samÄ• nÄ• dhikaraá¹‡Ä• ni sabbapadÄ• ni yojetvÄ• atthaá¹ƒ dassento __ ``so dhammaá¹ƒ
__ ``evaá¹ƒ desento cÄ• â€™â€™ _ti hi iminÄ• brahmacariyasaddena dhammasaddÄ• dÄ
``dhammaá¹ƒ desetÄ«â€™â€™ ti vatvÄ• pi ``brahmacariyaá¹ƒ pakÄ• setÄ«â€™â€™ ti vaca
atthappakÄ• sanatthanti ca vibhÄ• veti.

<191> __vuttappakÄ• rasampada_nti yathÄ• vuttaÄ• dikalyÄ• á¹‡atÄ• dippabhedaguá¹‡as
dÅ«rasamussÄ• ritamÄ• nasseva sÄ• sane sammÄ• paá¹-ipatti sambhavati, na mÄ• najÄ•
``nihatamÄ• nattÄ• â€™â€™ _ti. __ussannattÄ• _ti bahulabhÄ• vato. bhogarÅ«pÄ• divatthu
nimittassa anavaá¹-á¹-hÄ• nato, na tathÄ• kulavijjÄ• dimadÄ• nimittassa samavaá¹-á¹-hÄ•
khattiyabrÄ• hmaá¹‡akulÄ«nÄ• naá¹ƒ pabbajitÄ• nampi jÄ• tivijjaá¹ƒ nissÄ• ya mÄ• najappa
``yebhuyyena ... pe ... mÄ• naá¹ƒ karontÄ«â€™â€™ _ti. __vijÄ• titÄ• yÄ• _ti viparÄ«tajÄ• ti
hÄ«najÄ• titÄ• yÄ• ti attho. yebhuyyena upanissayasampannÄ• sujÄ• tikÄ• eva, na dujjÄ•
__patiá¹-á¹-hÄ• tuá¹ƒ na sakkontÄ«_ti sÄ«le patiá¹-á¹-hahituá¹ƒ na ussahanti, suvisuddhaá¹
rakkhituá¹ƒ na sakkontÄ«ti vuttaá¹ƒ hoti. sÄ«lameva hi sÄ• sane patiá¹-á¹-hÄ• , __patiá¹-á¹-
saccapaá¹-ivedhena lokuttarÄ• ya patiá¹-á¹-hÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ. sÄ• hi nippariyÄ• ya
patiá¹-á¹-hÄ• nÄ• ma.

evaá¹ƒ byatirekato atthaá¹ƒ vatvÄ• anvayatopi vadati __ ``gahapatidÄ• rakÄ• panÄ• â€™
__kacchehi_ \Ne II 65/ __sedaá¹ƒ muÃ±cantehÄ«_ti itthambhÅ«talakkhaá¹‡e karaá¹‡avaca
__piá¹-á¹-hiyÄ• loá¹‡aá¹ƒ pupphamÄ• nÄ• yÄ• _ti, sedaá¹ƒ muÃ±cantakacchÄ• \Be II 75/
pupphamÄ• napiá¹-á¹-hikÄ• hutvÄ• , tehi vÄ• pakÄ• rehi lakkhitÄ• ti attho. __bhÅ«miá¹ƒ ka
kassanato, khettÅ«pajÄ«vanatoti vuttaá¹ƒ hoti. __tÄ• disassÄ• _ti jÄ• timantÅ«panissayassa
__mÄ• naá¹ƒ. _ balavaá¹ƒ __dappaá¹ƒ. kamma_nti parikammaá¹ƒ. __ ``itarehÄ«â€™â€™ _
ti hetupadaá¹ƒ vivarati. __ ``itÄ«â€™â€™ _ti vatvÄ• tadaparÄ• masitabbaá¹ƒ dasseti __ ``n
_tiÄ• dinÄ• , __iti_saddo vÄ• nidassane, evaá¹ƒ yathÄ• vuttanayenÄ• ti attho. esa nayo Ä«

__paccÄ• jÄ• to_ti ettha Ä• kÄ• ro upasaggamattanti Ä• ha __ ``patijÄ• toâ€™â€™ _ti. __p
rÄ• gÄ• dÄ«naá¹ƒ accantameva pahÄ• nadÄ«panato nirupakkilesatÄ• ya sabbathÄ• suddh
taduppÄ• dakaá¹-á¹-hena, dhammena vÄ• sadevakassa lokassa sÄ• mÄ«ti __dhammassÄ
pothujjanikasaddhÄ• vasena saddahanaá¹ƒ. viÃ±Ã±Å«jÄ• tikÄ• naÃ±hi dhammasampattiga
catÅ«su puggalesu dhammappamÄ• á¹‡adhammappasannapuggalabhÄ• vato. ``yo evaá¹ƒ
sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti saddhaá¹ƒ paá¹-ilabhati. __yojanasatan
__jÄ• yampatikÄ• _ti jÄ• nipatikÄ• . kÄ• maá¹ƒ ``jÄ• yampatikÄ• â€™â€™ ti vutteyeva ghan

dvinnameva gahaá¹‡aá¹ƒ viÃ±Ã±Ä• yati, yassa pana purisassa anekÄ• pajÄ• patiyo, tassa
ekÄ• yapi tÄ• va saá¹ƒvÄ• so sambÄ• dhoyevÄ• ti dassanatthaá¹ƒ __ ``dveâ€™â€™ _ti vut
__kiÃ±canaá¹ƒ, _ khettavatthÄ• dinÄ• __palibodhanaá¹ƒ, _ tadubhayena saha vattatÄ«ti __
soyevattho tathÄ• . rÄ• go eva rajo, tadÄ• dikÄ• dosamoharajÄ• . vuttaÃ±hi ``rÄ• go rajo na
vuccatÄ«â€™â€™ tiÄ• di (Nidd I 209; Nidd II 74) Ä• gamanapathatÄ• pi uá¹-á¹-hÄ• naá¹-á¹-
saá¹ƒvaá¹‡á¹‡anÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒ. __alagganaá¹-á¹-henÄ• _ti asajj
appaá¹-ibandhasabhÄ• vena. rÅ«pakavasena, taddhitavasena vÄ• abbhokÄ• soti dassetuá
evaá¹ƒ akusalakusalappavattÄ«naá¹ƒ á¹-hÄ• nÄ• á¹-hÄ• nabhÄ• vena gharÄ• vÄ• sapabba
dassetvÄ• idÄ• ni kusalappavattiyÄ• eva aá¹-á¹-hÄ• naá¹-á¹-hÄ• nabhÄ• vena tesaá¹ƒ tab
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. rajÄ• naá¹ƒ sannipÄ• taá¹-á¹-hÄ• naá¹ƒ viyÄ• ti sambar

visuá¹ƒ visuá¹ƒ paduddhÄ• ramakatvÄ• samÄ• sato atthavaá¹‡á¹‡anÄ• __saá¹…khepaka
ekadivasamattampi. __akhaá¹‡á¸• aá¹ƒ katvÄ• _ti dukkaá¹-amattassÄ• pi anÄ• pajjanena \E
__carimakacitta_nti cuticittaá¹ƒ. __kilesamalenÄ• _ti taá¹‡hÄ• saá¹ƒkilesÄ• dimalena. __am
asaá¹ƒkiliá¹-á¹-haá¹ƒ. pariyodÄ• taá¹-á¹-hena nimmalabhÄ• vena saá¹…khaá¹ƒ viya likhitaá
__saá¹…khalikhitaá¹ƒ. _ atthamattaá¹ƒ pana \Ne II 66/ dassetuá¹ƒ __ ``likhitasaá¹…khasadi
vuttaá¹ƒ. __dhotasaá¹…khasappaá¹-ibhÄ• ga_nti tadatthasseva vivaraá¹‡aá¹ƒ. apica likhita
__saá¹…khalikhitaá¹ƒ_ yathÄ• ``agyÄ• hitoâ€™â€™ ti, tassadisattÄ• pana idaá¹ƒ saá¹…k
bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ. __ajjhÄ• vasatÄ• _ti ettha __adhi_-saddena kammappavac
``agÄ• raâ€™â€™ _nti etaá¹ƒ bhummatthe upayogavacananti Ä• ha __ ``agÄ• ramajjheâ€™
pabbajeyyaá¹ƒ, sÄ• dhu vatÄ• ti sambandho. kasÄ• yena rattÄ• ni __kÄ• sÄ• yÄ• nÄ«_ti da
``kasÄ• yarasapÄ«tatÄ• yÄ• â€™â€™ _ti iminÄ• . kasmÄ• cetÄ• ni gahitÄ• nÄ«ti Ä• ha __
anucchavikÄ• nÄ«â€™â€™ _ti. __acchÄ• detvÄ• _ti vohÄ• ravacanamattaá¹ƒ, paridahitvÄ•
nivÄ• sanapÄ• rupanavasena. agÄ• ravÄ• so __agÄ• raá¹ƒ_ uttarapadalopena, tassa __hita
__kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ. taá¹ƒ anagÄ• riya_nti tasmiá¹ƒ anagÄ• riye.

<192> __sahassato_ti kahÄ• paá¹‡asahassato. __bhogakkhandho_ bhogarÄ• si. __Ä• bar
nattÄ• panattÄ• â€™â€™ tiÄ• dinÄ• pemavasena paricchedaá¹ƒ katvÄ• bandhanaá¹-á¹-h
__parivaá¹-á¹-a_-saddoti dasseti. atha vÄ• pitÄ• mahapituputtÄ• divasena parivattanaá¹-á¹-
__parivaá¹-á¹-o_tipi yujjati. ``amhÄ• kameteâ€™â€™ ti Ã±Ä• yantÄ«ti __Ã±Ä• tayo. _

<193> pÄ• timokkhasaá¹ƒvarena pihitakÄ• yavacÄ«dvÄ• ro samÄ• no tena saá¹ƒvarena up
``pÄ• timokkhasaá¹ƒvarena samannÄ• gatoâ€™â€™ _ti vuttaá¹ƒ. Ä• cÄ• ragocarÄ• naá¹ƒ
__vibhaá¹…gaá¹-á¹-hakathÄ• dÄ«su_ (Vibh-a 503) gahetabbo. __ ``Ä• cÄ• ragocarasampa
pÄ• timokkhasaá¹ƒvarasaá¹ƒvutabhÄ• vassa paccayadassanaá¹ƒ. aá¹‡usadisatÄ• ya appa
vuttanti Ä• ha __ ``appamattakesÅ«â€™â€™ _ti. asaÃ±cicca Ä• pannaanukhuddakÄ• patti
uppannaakusalacittuppÄ• davasena ca appamattakatÄ• . __bhayadassÄ«_ti bhayadassana
aviparÄ«taá¹ƒ, sundaraá¹ƒ vÄ• , tabbhÄ• vo ca sakkaccaá¹ƒ yÄ• vajÄ«vaá¹ƒ avÄ«tikkamav

``sikkhÄ• padesÅ«â€™â€™ ti vutteyeva tadavayavabhÅ«taá¹ƒ \Be II 77/ ``sikkhÄ• padaá¹ƒ
ti atthassa gamyamÄ• nattÄ• kammapadaá¹ƒ na vuttanti Ä• ha __ ``taá¹ƒ taá¹ƒ sikkhÄ• pad
sikkhÄ• koá¹-á¹-hÄ• saá¹ƒ, sikkhÄ• ya vÄ• adhigamupÄ• yaá¹ƒ, tassÄ• vÄ• nissayanti att

__etthÄ• _ti etasmiá¹ƒ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ tiÄ• divacane. __Ä• cÄ
``Ä• cÄ• ragocarasampannoâ€™â€™ ti vacaneneva. tenÄ• ha __ ``kusale kÄ• yakammava
hi Ä• cÄ• ragocarasaddamattena kusalakÄ• yavacÄ«kammaggahaá¹‡aá¹ƒ sambhavati, imin
codanÄ• lesaá¹ƒ dasseti. __tassÄ• _ti Ä• jÄ«vapÄ• risuddhisÄ«lassa. __uppattidvÄ• radass
kÄ• yavacÄ«viÃ±Ã±attisaá¹…khÄ• tassa \Ne II 67/ dvÄ• rassa kammÄ• padesena dassana
yathÄ• vuttacodanÄ• ya sodhanaá¹ƒ dasseti. idaá¹ƒ vuttaá¹ƒ hoti --- siddhepi sati punÄ• ran
hoti, atthantarabodhanÄ• ya vÄ• , idha pana atthantaraá¹ƒ bodheti, tasmÄ• uppattidvÄ• rad
__kusalenÄ• _ti ca sabbaso anesanapahÄ• nato anavajjena. kathaá¹ƒ tena uppattidvÄ• rad
panÄ• â€™â€™ _tiÄ• di. kÄ• yavacÄ«dvÄ• resu uppannena anavajjena kÄ• yakammavacÄ
__parisuddhÄ• jÄ«vo_ti adhippÄ• yo. tadubhayameva hi Ä• jÄ«vahetukaá¹ƒ Ä• jÄ«vapÄ• ris

idÄ• ni suttantarena saá¹ƒsandituá¹ƒ __ ``muá¹‡á¸• ikaputtasuttantavasena vÄ• evaá¹ƒ vu
__vÄ• _-saddo cettha suttantarasaá¹ƒsandanÄ• saá¹…khÄ• taatthantaravikappanattho. __n
nÄ• ma majjhimÄ• gamavare majjhimapaá¹‡á¹‡Ä• sake, yaá¹ƒ ``samaá¹‡amuá¹‡á¸• ikaputt
tattha __thapatÄ«_ti paÃ±cakaá¹…gaá¹ƒ nÄ• ma vaá¸• á¸• hakiá¹ƒ bhagavÄ• Ä• lapati. __t
vaá¸• á¸• hakipariyÄ• yo. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• ``katame ca thapati kusalÄ• sÄ«lA
kÄ• yakammaá¹ƒ kusalaá¹ƒ vacÄ«kammaâ€™â€™ nti sÄ«lassa kusalakÄ• yakammavacÄ«
``Ä• jÄ«vapÄ• risuddhampi kho ahaá¹ƒ thapati sÄ«lasmiá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN II 2
muá¹‡á¸• ikaputtasuttadesanÄ• ya ``kÄ• yakammavacÄ«kammena samannÄ• gato kusalen
kusalakÄ• yakammavacÄ«kammabhÄ• vaá¹ƒ dassetvÄ• ``parisuddhÄ• jÄ«voâ€™â€™ ti e
sÄ• maÃ±Ã±aphalasuttadesanÄ• ekasaá¹…gahÄ• aÃ±Ã±adatthu saá¹ƒsandati sameti yat
yamunodakaá¹ƒ, tasmÄ• Ä«disÄ«pi bhagavato desanÄ• vibhÅ«ti atthevÄ• ti \Be II 78/. __sA
sÄ«lanti vadÄ• mi, sÄ«lasmiá¹ƒ vÄ• Ä• dhÄ• rabhÅ«te antogadhaá¹ƒ pariyÄ• pannaá¹ƒ, nid
vÄ• ekaá¹ƒ sÄ«lanti vadÄ• mi.

__tividhenÄ• _ti cÅ«á¸·asÄ«lamajjhimasÄ«lamahÄ• sÄ«lato tividhena. __ ``manacchaá¹-á¹
kÄ• yapaÃ±camÄ• nameva gahaá¹‡aá¹ƒ nivatteti. upari niddese vakkhamÄ• nesu __sattasu
catÅ«su paccekaá¹ƒ yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppatÄ• vasena tibbidhena.

cÅ«á¸·amajjhimamahÄ• sÄ«lavaá¹‡á¹‡anÄ•

194-211__._ __eva_nti ``so evaá¹ƒ pabbajito samÄ• no pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto v
nayena. __ ``sÄ«lasmiâ€™â€™ _nti idaá¹ƒ niddhÄ• raá¹‡e bhummaá¹ƒ tato ekassa niddhÄ
``ekaá¹ƒ sÄ«laâ€™â€™ _nti. apica iminÄ• Ä• dhÄ• re bhummaá¹ƒ dasseti samudÄ• yassa

yathÄ• ``rukkhe sÄ• khÄ• â€™â€™ ti. __ ``idaâ€™â€™ _nti padena katvatthavasena samA
bhummavacanassa \Ne II 68/ katvatthe pavattanato yathÄ• ``vanappagumbe yatha phusita
236) dasseti __ ``paccattavacanatthe vÄ• etaá¹ƒ bhummaâ€™â€™ _nti iminÄ• . __ayamev
eva. __brahmajÄ• le_ti brahmajÄ• lasuttavaá¹‡á¹‡anÄ• yaá¹ƒ, (Sv I 7) brahmajÄ• lasuttapa
saá¹ƒvaá¹‡á¹‡anÄ• vasena __vuttanayenÄ• _ti attho. ``idamassa hoti sÄ«lasmiâ€™â€™ nt
mahÄ• sÄ«lapariyosÄ• nena niddhÄ• riyamÄ• nassa abhÄ• vato paccattavacanatthoyeva s
assa sÄ«laá¹ƒ hotÄ«ti atthoâ€™â€™ _ti, tatoyeva ca pÄ• á¸·iyaá¹ƒ apiggahaá¹‡amakatanti

<212> attÄ• nuvÄ• daparÄ• nuvÄ• dadaá¹‡á¸• abhayÄ• dÄ«ni __asaá¹ƒvaramÅ«lakÄ• ni b
sÄ«lassa asaá¹ƒvaraá¹‡ato, sÄ«lasaá¹ƒvarÄ• bhÄ• vatoti atthoâ€™â€™ ti (Sv-pá¹- I 280) Ä
``yadidaá¹ƒ sÄ«lasaá¹ƒvaratoâ€™â€™ ti pana padassa ``yaá¹ƒ idaá¹ƒ bhayaá¹ƒ sÄ«lasaá¹
atthavacanato, ``sÄ«lasaá¹ƒvarahetu bhayaá¹ƒ na samanupassatÄ«â€™â€™ ti ca atthassa
sÄ«lasaá¹ƒvarato sÄ«lasaá¹ƒvarahetÅ«ti atthoyeva sambhavati. ``yaá¹ƒ idaá¹ƒ bhayaá¹ƒ sÄ
bhaveyyÄ• â€™â€™ ti hi pÄ• á¹-hopi dissati. __ ``saá¹ƒvaratoâ€™â€™ _ti hetuá¹ƒ vatvÄ•
__ ``asaá¹ƒvaramÅ«lakassa bhayassa abhÄ• vÄ• â€™â€™ _tipi hetuá¹ƒ \Be II 79/ vadati.
__yathÄ• vidhÄ• navihitenÄ• _ti yathÄ• vidhÄ• naá¹ƒ sampÄ• ditena. __khattiyÄ• bhisekenA
abhisekena. __muddhani avasitto_ti matthakeyeva abhisitto. ettha ca ``yathÄ• vidhÄ• navih
porÄ• á¹‡akÄ• ciá¹‡á¹‡avidhÄ• nasamaá¹…gitÄ• saá¹…khÄ• taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ dass
ti iminÄ• khattiyabhÄ• vÄ• vahatÄ• saá¹…khÄ• taá¹ƒ, ``muddhani avasittoâ€™â€™ ti iminÄ
abhisiÃ±citabhÄ• vasaá¹…khÄ• taá¹ƒ. iti tivaá¹…gasamannÄ• gato khattiyÄ• bhiseko vutto
abhisittarÄ• jÅ«naá¹ƒ rÄ• jÄ• nubhÄ• vo samijjhati. kena panÄ• yamattho viÃ±Ã±Ä• yatÄ«ti
porÄ• á¹‡akasatthÄ• gatanayena. vuttaÃ±hi __aggaÃ±Ã±asuttaá¹-á¹-hakathÄ• yaá¹ƒ_ mahA
``te panassa khettasÄ• mino tÄ«hi saá¹…khehi abhisekampi akaá¹ƒsÅ«â€™â€™ ti (Sv III 1
__majjhimÄ• gamaá¹-á¹-hakathÄ• ya_Ã±ca mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• yaá¹ƒ v
tÄ«hi saá¹…khehi khattiyÄ• bhisekena muddhani abhisittenÄ• â€™â€™ ti (Ps I 160) __sÄ«l
cÅ«á¸·asÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• yaá¹ƒ ``paá¹-hamaá¹ƒ tÄ• va abhisekaá¹ƒ gaá¹‡ha
suvaá¹‡á¹‡amayÄ• dÄ«ni tÄ«á¹‡i saá¹…khÄ• ni ca gaá¹…godakaÃ±ca khattiyakaÃ±Ã±aÃ±
tiÄ• di vuttaá¹ƒ.

ayaá¹ƒ pana tatthÄ• gatanayena __abhisekavidhÄ• navinicchayo --- _ abhisekamaá¹…galat
alaá¹…katapaá¹-iyattassa maá¹‡á¸• apassa antokatassa udumbarasÄ• khamaá¹‡á¸• apass
udumbarabhaddapÄ«á¹-hamhi abhisekÄ• rahaá¹ƒ abhijaccaá¹ƒ khattiyaá¹ƒ nisÄ«dÄ• petvÄ
maá¹…galÄ• bharaá¹‡abhÅ«sitÄ• \Ne II 69/ jÄ• tisampannÄ• khattiyakaÃ±Ã±Ä• gaá¹…go
suvaá¹‡á¹‡amayasÄ• muddikadakkhiá¹‡Ä• vaá¹-á¹-asaá¹…khaá¹ƒ ubhohi hatthehi sakkacc
ussÄ• petvÄ• tena tassa muddhani abhisekodakaá¹ƒ abhisiÃ±cati, evaÃ±ca vadeti ``deva t
khattiyagaá¹‡Ä• attÄ• namÄ• rakkhatthaá¹ƒ iminÄ• abhisekena abhisekikaá¹ƒ mahÄ• rÄ• j
rÄ• jadhammesu á¹-hito dhammena samena rajjaá¹ƒ kÄ• rehi, etesu khattiyagaá¹‡esu tvaá¹
sahitacitto, hitasamamettacitto ca bhava, rakkhÄ• varaá¹‡aguttiyÄ• tesaá¹ƒ rakkhito ca bha

puna purohitopi porohiccaá¹-hÄ• nÄ• nurÅ«pÄ• laá¹…kÄ• rehi alaá¹…katapaá¹-iyatto gaá¹…
rajatamayaá¹ƒ saá¹…khaá¹ƒ ubhohi hatthehi sakkaccaá¹ƒ gahetvÄ• tassa sÄ«sopari ussÄ•
abhisekodakaá¹ƒ abhisiÃ±cati, evaÃ±ca vadeti ``deva taá¹ƒ sabbepi brÄ• hmaá¹‡agaá¹‡Ä•
attÄ• namÄ• rakkhatthaá¹ƒ iminÄ• abhisekena abhisekikaá¹ƒ mahÄ• rÄ• jaá¹ƒ karonti, tvaá
dhammena samena rajjaá¹ƒ kÄ• rehi, etesu brÄ• hmaá¹‡agaá¹‡esu tvaá¹ƒ puttasinehÄ• nu
hitasamamettacitto ca bhava, rakkhÄ• varaá¹‡aguttiyÄ• tesaá¹ƒ rakkhito ca bhavÄ• hÄ«â€
seá¹-á¹-hipi seá¹-á¹-hiá¹-á¹-hÄ• nabhÅ«sanabhÅ«sito gaá¹…godakapuá¹‡á¹‡aá¹ƒ ratanama
hatthehi sakkaccaá¹ƒ gahetvÄ• tassa sÄ«sopari ussÄ• petvÄ• tena tassa muddhani abhise
evaÃ±ca vadeti ``deva taá¹ƒ sabbepi gahapatigaá¹‡Ä• attÄ• namÄ• rakkhatthaá¹ƒ iminÄ•
mahÄ• rÄ• jaá¹ƒ karonti, tvaá¹ƒ rÄ• jadhammesu á¹-hito dhammena samena rajjaá¹ƒ kÄ• re
tvaá¹ƒ puttasinehÄ• nukampÄ• ya sahitacitto, hitasamamettacitto ca bhava, rakkhÄ• varaá¹
rakkhito ca bhavÄ• hÄ«â€™â€™ ti. te pana tassa evaá¹ƒ vadantÄ• ``sace tvaá¹ƒ amhÄ• ka
rajjaá¹ƒ karissasi, iccetaá¹ƒ kusalaá¹ƒ. no ce karissasi, tava muddhÄ• sattadhÄ• phalatÅ«â
raÃ±Ã±o abhisapanti viyÄ• ti daá¹-á¹-habbanti. __vaá¸• á¸• hakÄ«sÅ«karajÄ• takÄ• dÄ«hi_
abhisekopakaraá¹‡Ä• nipi __samantapÄ• sÄ• dikÄ• dÄ«su_ (Sp (to Vin III) I tatiyasaá¹…gÄ

yasmÄ• nihatapaccÄ• mitto, tasmÄ• na samanupassatÄ«ti sambandho. anavajjatÄ• kusa
``kusalaá¹ƒ sÄ«lapadaá¹-á¹-hÄ• nehÄ«â€™â€™ _tiÄ• di. idaá¹ƒ vuttaá¹ƒ hoti --- kusalasÄ«l
avippaá¹-isÄ• rapÄ• mojjapÄ«tipassaddhidhammÄ• , avippaá¹-isÄ• rÄ• dinimittaÃ±ca uppan
paá¹-isaá¹ƒvedeti, cetasikasukhasamuá¹-á¹-hÄ• nehi ca paá¹‡Ä«tarÅ«pehi phuá¹-á¹-hasarÄ
kÄ• yikasukhanti.

indriyasaá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ•

<213> sÄ• maÃ±Ã±assa \Ne II 70/ visesÄ• pekkhatÄ• ya idhÄ• dhippetopi viseso tena apa
``cakkhusaddo katthaci buddhacakkhumhi vattatÄ«â€™â€™ _tiÄ• di. vijjamÄ• nameva hi al
visesatthaá¹ƒ visesantaranivattanena visesasaddo vibhÄ• veti, na avijjamÄ• naá¹ƒ. sesapad
aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• nameva cakkhu dassananti \Be II 81/ __buddhaca
Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ, indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca. samantato sabbaso da
__samantacakkhu, _ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. __tathÅ«pama_nti pabbatamuddhÅ«p
pÄ• sÄ• danti sambandho. sumedha samantacakkhu tvaá¹ƒ janatamavekkhassÅ«ti attho. _
heá¹-á¹-himÄ• riyamaggattayapaÃ±Ã±Ä• . ``dhammacakkhu nÄ• ma heá¹-á¹-himÄ• tayo m
phalÄ• nÄ«â€™â€™ ti __saá¸·Ä• yatanavaggaá¹-á¹-hakathÄ• yaá¹ƒ_ (Spk III 4.418) vuttaá
phalÄ• ni saá¹…gahetvÄ• dasseti. catusaccasaá¹…khÄ• te dhamme cakkhÅ«ti hi __dhamm
dassanaá¹-á¹-hena cakkhÅ«ti __paÃ±Ã±Ä• cakkhu, _ pubbenivÄ• sÄ• savakkhayaÃ±Ä• á¹‡
dutiyavijjÄ• ya. __idhÄ• _ti ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ ti imasmiá¹ƒ pÄ• á¹-he.
``pasÄ• dacakkhuvohÄ• renÄ• â€™â€™ _ti iminÄ• idha cakkhusaddo cakkhupasÄ• deyev

pariyÄ• yato pana nissayavohÄ• rena nissitassa vattabbato cakkhuviÃ±Ã±Ä• á¹‡epi yathÄ•
karontÄ«â€™â€™ ti dasseti. idhÄ• pi sasambhÄ• rakathÄ• avasiá¹-á¹-hÄ• ti katvÄ• __ses
__pi_-saddaggahaá¹‡aá¹ƒ, ``na nimittaggÄ• hÄ«â€™â€™ tiÄ• dipadesupÄ«ti attho. vividha
__byÄ• seko, _ kileso eva byÄ• seko, tena virahito tathÄ• , virahitatÄ• ca asammissatÄ• , a
sampayogÄ• bhÄ• vato parisuddhatÄ• ti Ä• ha __ ``asammissaá¹ƒ parisuddhaâ€™â€™ _nt
tato ca suvisuddhanti attho. sati ca suvisuddhe indriyasaá¹ƒvare nÄ«varaá¹‡esu
padhÄ• nabhÅ«tapÄ• padhammavigamena adhicittÄ• nuyogo hatthagato eva hoti, tasmÄ•
``abyÄ• sekasukhaâ€™â€™ nti vuccatÄ«ti dasseti __ ``adhicittasukhaâ€™â€™ _nti iminÄ•

satisampajaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<214> samantato pakÄ• rehi, pakaá¹-á¹-haá¹ƒ vÄ• savisesaá¹ƒ jÄ• nÄ• tÄ«ti __sampajÄ•
__sampajaÃ±Ã±aá¹ƒ, _ tathÄ• pavattaÃ±Ä• á¹‡aá¹ƒ, tassa vibhajanaá¹ƒ sampajaÃ±Ã±abhÄ
__sampajaÃ±Ã±abhÄ• janÄ«yamhi. _ __ ``gamanaâ€™â€™ _nti iminÄ• abhikkamanaá¹ƒ _
bhÄ• vasÄ• dhanamÄ• ha. tathÄ• paá¹-ikkamanaá¹ƒ __paá¹-ikkanta_nti vuttaá¹ƒ __ ``nivat
gamanaÃ±cettha nivattetvÄ• , anivattetvÄ• ca gamanaá¹ƒ, nivattanaá¹ƒ pana \Ne II 71/ niva
aÃ±Ã±amaÃ±Ã±amupÄ• dÄ• nakiriyÄ• mattaÃ±cetaá¹ƒ dvayaá¹ƒ. kathaá¹ƒ labbhatÄ«ti Ä•
__abhiharanto_ti gamanavasena kÄ• yaá¹ƒ upanento. __paá¹-inivattento_ti \Be II 82/ tato pu
__apanÄ• mento_ti apakkamanavasena pariá¹‡Ä• mento. __Ä• sanassÄ• _ti pÄ«á¹-hakÄ•
__purimaaá¹…gÄ• bhimukho_ti aá¹-anikÄ• dipurimÄ• vayavÄ• bhimukho. __saá¹ƒsaranto_t
__pacchimaaá¹…gapadesa_nti aá¹-anikÄ• dipacchimÄ• yavappadesaá¹ƒ. __paccÄ• saá¹ƒs
``eseva nayoâ€™â€™ _ti iminÄ• nipannasseva abhimukhaá¹ƒ saá¹ƒsappanapaá¹-iÄ• sapp
á¹-hÄ• nanisajjÄ• sayanesu hi yo gamanavidhuro kÄ• yassa purato abhihÄ• ro, so __abhikk
__paá¹-ikkamo_ti lakkhaá¹‡aá¹ƒ.

sampajÄ• nanaá¹ƒ __sampajÄ• naá¹ƒ, _ tena attanÄ• kattabbakiccassa karaá¹‡asÄ«lo __
``sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«â€™â€™ _ti. __ ``sampajaÃ±Ã±ameva vÄ• kÄ• rÄ«
karaá¹‡asÄ«lo __sampajÄ• nakÄ• rÄ«_ti dasseti. __ ``so hÄ«â€™â€™ _tiÄ• di dutiyavikapp
``sampajaÃ±Ã±aâ€™â€™ _nti ca iminÄ• __sampajÄ• na_-saddassa sampajaÃ±Ã±apariyÄ
__Ä• cariyÄ• nandattherena_ vuttaá¹ƒ ``samantato, sammÄ• , samaá¹ƒ vÄ• pajÄ• nanaá¹ƒ
sampajaÃ±Ã±aâ€™â€™ nti (Vibh-má¹- II 523) ayaá¹ƒ aá¹-á¹-hakathÄ• to aparo nayo --- yat
asammohaá¹ƒ uppÄ• deti, tathÄ• sampajÄ• nassa kÄ• ro karaá¹‡aá¹ƒ sampajÄ• nakÄ• ro,
__sampajÄ• nakÄ• rÄ«_ti.

dhammato vaá¸• á¸• hisaá¹…khÄ• tena atthena saha vattatÄ«ti __sÄ• tthakaá¹ƒ, _ abhikka
sampajÄ• nanaá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ. _ sappÄ• yassa attano patirÅ«passa sa
__sappÄ• yasampajaÃ±Ã±aá¹ƒ. _ abhikkamÄ• dÄ«su bhikkhÄ• cÄ• ragocare, aÃ±Ã±attha
avijahitakammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocare sampajÄ• nanaá¹ƒ __gocarasampajaÃ±Ã

ekasesanayena vÄ• gocarasaddo tadatthadvayepi pavattati. atikkamÄ• dÄ«su asammuyha
sampajaÃ±Ã±aá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ. cittavasenevÄ• _ti cittassa vaseneva, c
attho. __pariggahetvÄ• _ti tulayitvÄ• tÄ«retvÄ• , paá¹-isaá¹…khÄ• yÄ• ti attho. saá¹…ghad
uposathapavÄ• raá¹‡Ä• diatthÄ• ya gamanaá¹ƒ saá¹…gahitaá¹ƒ. __Ä• di_saddena kasiá¹‡a
saá¹…khepato vuttaá¹ƒ tadatthameva vivarituá¹ƒ __ ``cetiyaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá
pÄ• puá¹‡Ä• tÄ«_ti ukkaá¹-á¹-haniddeso esa. samathavipassanuppÄ• danampi hi bhikkhun
__tatthÄ• _ti asubhÄ• rammaá¹‡e. __kecÄ«_ti abhayagirivÄ• sino. __Ä• misato_ti \Be II 83/
cÄ«varÄ• diÄ• misapaccayato. kasmÄ• ti Ä• ha __ ``taá¹ƒ nissÄ• yÄ• â€™â€™ _tiÄ• di.

__tasmi_nti \Ne II 72/ sÄ• tthakasampajaÃ±Ã±avasena pariggahitaatthe. yasmÄ• pana dha
attho nÄ• ma, tasmÄ• yaá¹ƒ ``sÄ• tthakaâ€™â€™ nti adhippetaá¹ƒ gamanaá¹ƒ, taá¹ƒ sabb
avisesena kassaci Ä• saá¹…kÄ• ti tannivattanatthaá¹ƒ __ ``cetiyadassanaá¹ƒ tÄ• vÄ• â€™â
__mahÄ• pÅ«jÄ• yÄ• _ti mahatiyÄ• pÅ«jÄ• ya, bahÅ«naá¹ƒ pÅ«jÄ• divaseti vuttaá¹ƒ hoti. _
viyÄ• _ti cittakammakatapaá¹-imÄ• yo viya, yantapayogena vÄ• nÄ• nappakÄ• ravicittakiriy
__tatrÄ• _ti tÄ• su parisÄ• su. __assÄ• _ti bhikkhuno. __asamapekkhanaá¹ƒ_ nÄ• ma geha
Ä• rammaá¹‡assa ayoniso gahaá¹‡aá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``cakkhunÄ• rÅ«paá¹ƒ
bÄ• lassa mÅ«á¸·hassa puthujjanassÄ• â€™â€™ tiÄ• di (MN III 308) mÄ• tugÄ• masampha
__kÄ• yasaá¹ƒsaggÄ• patti. _ hatthiÄ• disammaddena __jÄ«vitantarÄ• yo. _ visabhÄ• garÅ
__brahmacariyantarÄ• yo. _ ``dasadvÄ• dasayojanantare parisÄ• sannipatantÄ«â€™â€™
mahÄ• parisaparivÄ• rÄ• na_nti kadÄ• ci dhammassavanÄ• diatthÄ• ya itthipurisasammissa

__tadatthadÄ«panattha_nti asubhadassanassa sÄ• tthakabhÄ• vasaá¹…khÄ• tassa atthas
__pabbajitadivasato paá¹-á¹-hÄ• ya_ paá¹-ivacanadÄ• navasena bhikkhÅ«naá¹ƒ anuvattana
paá¹-ivacanassa adÄ• navasena ananuvattanakathÄ• tassa dutiyÄ• nÄ• ma hotÄ«ti Ä• ha
kathitapubbÄ• â€™â€™ _ti. __dve kathÄ• _ti hi vacanakaraá¹‡Ä• karaá¹‡akathÄ• . tattha v
kathitapubbÄ• , dutiyÄ• na kathitapubbÄ• . tasmÄ• subbacattÄ• paá¹-ivacanamadÄ• sÄ«t

__eva_nti iminÄ• . ``sace pana cetiyassa mahÄ• pÅ«jÄ• yÄ• â€™â€™ tiÄ• dikaá¹ƒ sabban
paccÄ• masati, na ``purisassa mÄ• tugÄ• mÄ• subhaâ€™â€™ ntiÄ• dikameva. pariggahita
yena so __pariggahitasÄ• tthakasappÄ• yo, _ tassa, tena yathÄ• nupubbikaá¹ƒ sampajaÃ±Ã
vuccamÄ• nayogakammassa pavattiá¹-á¹-hÄ• natÄ• ya bhÄ• vanÄ• ya Ä• rammaá¹‡aá¹ƒ __
bhÄ• vanÄ• ya \Be II 84/ visayabhÄ• vato __gocara_nti Ä• ha __ ``kammaá¹-á¹-hÄ• nasaá¹
__uggahetvÄ• _ti yathÄ• uggahanimittaá¹ƒ uppajjati, evaá¹ƒ uggahakosallassa sampÄ• da
katvÄ• . __bhikkhÄ• cÄ• ragocare_ti bhikkhÄ• cÄ• rasaá¹…khÄ• te gocare, anena kammaá
gocarasaddoti dasseti.

__idhÄ• _ti sÄ• sane. __haratÄ«_ti kammaá¹-á¹-hÄ• naá¹ƒ pavattanavasena neti, yÄ• va p
anuyuÃ±jatÄ«ti attho. __na paccÄ• haratÄ«_ti Ä• hÄ• rÅ«payogato yÄ• va divÄ• á¹-hÄ• nup

kammaá¹-á¹-hÄ• naá¹ƒ na paá¹-ineti. __tatthÄ• _ti tesu catÅ«su bhikkhÅ«su. __Ä• varaá¹‡Ä
__pagevÄ• _ti pÄ• toyeva \Ne II 73/. __sarÄ«raparikamma_nti mukhadhovanÄ• disarÄ«rapa
pallaá¹…ke_ti dve tayo nisajjÄ• vÄ• re. Å«rubaddhÄ• sanaÃ±hettha pallaá¹…ko. __usuma_
uá¹‡hÄ• panÄ• ni sandhÄ• ya vuttaá¹ƒ. __kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitvÄ• _ti tadahe
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitvÄ• . __kammaá¹-á¹-hÄ• nasÄ«senevÄ• _ti kammaá¹-á¹-
kammaá¹-á¹-hÄ• namavijahanto evÄ• ti vuttaá¹ƒ hoti, tena ``patopi acetanoâ€™â€™ tiÄ• di
Spk III 5.168; Vibh-a 523) vakkhamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, yathÄ• parihariyamÄ•
dasseti.

__gantvÄ• _ti pÄ• puá¹‡itvÄ• . buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ ce, tadeva nipaccak
anipaccakÄ• rakaraá¹‡amiva hotÄ«ti dassetuá¹ƒ __ ``saceâ€™â€™ _tiÄ• di vuttaá¹ƒ. atabb
á¹-hapetvÄ• . _ __ ``mahantaá¹ƒ cetiyaá¹ƒ ceâ€™â€™ _tiÄ• dinÄ• kammaá¹-á¹-hÄ• nikass
mÅ«lakammaá¹-á¹-hÄ• namanasikÄ• rassa papaÃ±cÄ• bhÄ• vadassanaá¹ƒ. aÃ±Ã±ena par
vanditabbameva. __tathevÄ• _ti tikkhattumeva. paribhogacetiyato sÄ• rÄ«rikacetiyaá¹ƒ garu
``cetiyaá¹ƒ vanditvÄ• â€™â€™ _ti pubbakÄ• lakiriyÄ• vasena vuttaá¹ƒ. yathÄ• ha aá¹-á¹-ha
bÄ• dhayamÄ• nÄ• bodhisÄ• khÄ• haritabbÄ• â€™â€™ ti, (Ps IV 128; Mp I 1.275; Vibh-a
__ ``bodhiyaá¹…gaá¹‡aá¹ƒ pattenÄ• pÄ«â€™â€™ _ti pana vacanato yadi cetiyaá¹…gaá¹‡a
bodhiyaá¹…gaá¹‡aá¹ƒ bhaveyya, sÄ• pi vanditabbÄ• ti maggÄ• nukkameneva ``cetiyaá¹ƒ v
pubbakÄ• lakiriyÄ• vacanaá¹ƒ, na tu garukÄ• tabbatÄ• nukkamena. evaÃ±hi sati bodhiyaá¹
pattenÄ• pi bodhiá¹ƒ vanditvÄ• cetiyaá¹ƒ vanditabbaá¹ƒ, ekameva pattenÄ• pi tadeva vand
\Be II 85/ appattena na vanditabbanti ayamattho suviÃ±Ã±Ä• to hoti. bhikkhÄ• cÄ• ragatama
pattaá¹-á¹-hÄ• ne kattabbaantarÄ• vattadassanametaá¹ƒ, na pana dhuvavattadassanaá¹ƒ. p
tenÄ• ha ``pageva cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ katvÄ• â€™â€™ tiÄ• di. bu
bodhiÄ• diparibhogacetiyepi nipaccakaraá¹‡aá¹ƒ upapannanti dasseti __ ``buddhassa bhag
nipaccakÄ• raá¹ƒ dassetvÄ• â€™â€™ _ti iminÄ• . __paá¹-isÄ• mitaá¹-á¹-hÄ• na_nti sopÄ• n
vuttaá¹ƒ, buddhÄ• rammaá¹‡apÄ«tivisayabhÅ«tacetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡ato bÄ•
vuttaá¹ƒ hoti.

__gÄ• masamÄ«pe_ti gÄ• mÅ«pacÄ• re. tÄ• va paÃ±haá¹ƒ vÄ• pucchanti, dhammaá¹ƒ vÄ
__janasaá¹…gahattha_nti ``mayi akathente etesaá¹ƒ ko kathessatÄ«â€™â€™ ti dhammÄ•
saá¹…gahaá¹‡atthaá¹ƒ. aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ vacanaá¹ƒ samatthetuá¹ƒ __ ``dham
kammaá¹-á¹-hÄ• navinimuttÄ• nÄ• ma natthÄ«â€™â€™ _ti vuttaá¹ƒ. __tasmÄ• _ti yasmÄ•
nÄ• ma kÄ• tabbÄ• yevÄ• â€™â€™ ti aá¹-á¹-hakathÄ• cariyÄ• vadanti, yasmÄ• vÄ• dhan
kammaá¹-á¹-hÄ• navinimuttÄ• nÄ• ma natthi, tasmÄ• dhammakathaá¹ƒ kathetvÄ• ti samba
__Ä• cariyÄ• nandattherena_ (Vibh-má¹- 523) pana ``tasmÄ• â€™â€™ ti etassa ``kathetabb
etena sambandho vutto. __kammaá¹-á¹-hÄ• nasÄ«senevÄ• _ti attanÄ• parihariyamÄ• naá¹
avijahanavasena, tadanuguá¹‡aá¹ƒyeva dhammakathaá¹ƒ kathetvÄ• ti attho, dutiyapadepi e
katvÄ• _ti etthÄ• pi ``kammaá¹-á¹-hÄ• nasÄ«senevÄ• â€™â€™ ti adhikÄ• ro. __tatthÄ• _ti g

nikkhamanaá¹-á¹-hÄ• neyeva.

__ ``porÄ• á¹‡akabhikkhÅ«â€™â€™ _tiÄ• dinÄ• porÄ• á¹‡akÄ• ciá¹‡á¹‡adassanena yath
karoti. __sampattaparicchedenevÄ• _ti ``paricito aparicitoâ€™â€™ tiÄ• divibhÄ• gaá¹ƒ akat
eva, samÄ• gamamattenevÄ• ti attho. __Ä• nubhÄ• venÄ• _ti anuggahabalena. __bhaye_ti
__chÄ• take_ti dubbhikkhe.

``pacchimayÄ• mepi nisajjÄ• caá¹…kamehi vÄ«tinÄ• metvÄ• â€™â€™ tiÄ• dinÄ• __vuttap
karamÄ• nasseva, anÄ• dare cetaá¹ƒ sÄ• mivacanaá¹ƒ. __kammajatejo_ti gahaá¹‡iá¹ƒ san
uá¹‡habhÄ• vaá¹ƒ janeti. tatoyeva upÄ• dinnakaá¹ƒ gaá¹‡hÄ• ti, sedÄ• muccanti. __kamm
nÄ• rohati_ \Be II 86/ khudÄ• parissamena kilantakÄ• yassa samÄ• dhÄ• nÄ• bhÄ• vato. __
odanÄ• divatthu. __upÄ• dinnaá¹ƒ_ udarapaá¹-alaá¹ƒ. antokucchiyaÃ±hi odanÄ• divatthusn
uá¹-á¹-hahitvÄ• udarapaá¹-alaá¹ƒ gaá¹‡hÄ• ti, ``chÄ• tosmi, Ä• hÄ• raá¹ƒ me dethÄ• â€™â
udarapaá¹-alaá¹ƒ muÃ±citvÄ• vatthuá¹ƒ gaá¹‡hÄ• ti, atha satto ekaggo hoti, yato ``chÄ• yÄ
kammajatejoâ€™â€™ ti aá¹-á¹-hakathÄ• su vutto. __so pagevÄ• _ti ettha ``tasmÄ• â€™â€™
gunnaá¹ƒ, gosamÅ«hÄ• naá¹ƒ vÄ• , vajato gocaratthÄ• ya nikkhamanavelÄ• yamevÄ• ti att
__upÄ• dinnakaá¹ƒ muÃ±citvÄ• anupÄ• dinnakaá¹ƒ gaá¹‡hÄ• ti. antarÄ• bhatte_ti bhattass
bhuÃ±jati, tÄ• vÄ• ti attho. tenÄ• ha __ ``kammaá¹-á¹-hÄ• nasÄ«sena Ä• hÄ• raÃ±ca paribh
__avasesaá¹-á¹-hÄ• ne_ti yÄ• guyÄ• aggahitaá¹-á¹-hÄ• ne. __tato_ti bhuÃ±janato. __poá¹.
kammaá¹-á¹-hÄ• nÄ• nupaá¹-á¹-hÄ• nassa anavacchedadassanametaá¹ƒ, uttaruttarinti atth
poá¹…khÄ• nupoá¹…khaá¹ƒ pavattÄ• ya sarapaá¹-ipÄ• á¹-iyÄ• anavacchedo, evametassÄ
kammaá¹-á¹-hÄ• nupaá¹-á¹-hÄ• nassÄ• ti vuttaá¹ƒ hoti. __ ``edisÄ• cÄ• â€™â€™ _tiÄ• din
kammaá¹-á¹-hÄ• namanasikÄ• rassÄ• pi sÄ• tthakabhÄ• vaá¹ƒ dasseti. __Ä• sana_nti nisaj

__nikkhittadhuro_ti bhÄ• vanÄ• nuyoge anukkhittadhuro anÄ• raddhavÄ«riyo. vattapaá¹-ipa
\Ne II 75/ sabbavattÄ• ni bhinditvÄ• . __paÃ±cavidhacetokhÄ«lavinibandhacitto_ti paÃ±cavi
vinibandhena ca sampayuttacitto. vuttaÃ±hi __majjhimÄ• game cetokhÄ«lasutte --- _

``katamassa paÃ±ca cetokhÄ«lÄ• appahÄ«nÄ• honti? idha bhikkhave bhikkhu satthari kaá
kaá¹…khati, saá¹…ghe kaá¹…khati, sikkhÄ• ya kaá¹…khati, sabrahmacÄ• rÄ«su kupito hot

``katamassa paÃ±ca cetaso vinibandhÄ• asamucchinnÄ• honti? idha bhikkhave bhikkhu k
kÄ• ye avÄ«tarÄ• go hoti, rÅ«pe avÄ«tarÄ• go hoti, yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ b
passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati, aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡id
caratÄ«â€™â€™ ti (MN I 186). ca ---

vitthÄ• ro \Be II 87/. Ä• cariyena (Sv-pá¹- I 215) pana paÃ±cavidhacetovinibandhacittabhÄ•
padekadesamulliá¹…getvÄ• dassito. cittassa kacavarakhÄ• á¹‡ukabhÄ• vo hi cetokhÄ«lo,

muá¹-á¹-hiyaá¹ƒ viya katvÄ• gaá¹‡hanabhÄ• vo cetaso vinibandho. paá¹-hamo cettha viciki
lobhavasenÄ• ti ayametesaá¹ƒ viseso. __caritvÄ• _ti vicaritvÄ• . kammaá¹-á¹-hÄ• navirahav

bhÄ• vanÄ• sahitameva bhikkhÄ• ya gataá¹ƒ, paccÄ• gataÃ±ca yassÄ• ti __gatapaccÄ• ga
tassa vasena. __attakÄ• mÄ• _ti attano hitasukhamicchantÄ• , dhammacchandavantoti atth
sukhaÃ±ca tannimittakanti. atha vÄ• viÃ±Ã±Å«naá¹ƒ attato nibbisesattÄ• , attabhÄ• vapariy
attÄ• nÄ• ma, taá¹ƒ kÄ• menti icchantÄ«ti __attakÄ• mÄ• . _ adhunÄ• pana __atthakÄ• m
atthasaddena pÄ• á¹-ho dissati, dhammasaÃ±Ã±uttaá¹ƒ hitamicchantÄ• , hitabhÅ«taá¹ƒ vÄ•
tassattho. __iá¹‡aá¹-á¹-Ä• _ti iá¹‡ena pÄ«á¸·itÄ• . tathÄ• sesapadadvayepi. __etthÄ• _ti sÄ

__usabhaá¹ƒ_ nÄ• ma vÄ«sati yaá¹-á¹-hiyo, __gÄ• vutaá¹ƒ_ nÄ• ma asÄ«ti usabhÄ• . __tÄ
tÄ• disÄ• ya pÄ• sÄ• á¹‡asaÃ±Ã±Ä• ya, kammaá¹-á¹-hÄ• namanasikÄ• rena ``ettakaá¹ƒ á¹-
gacchantÄ«ti adhippÄ• yo. __na_nti kilesaá¹ƒ. kammaá¹-á¹-hÄ• navippayuttacittena pÄ• du
tiá¹-á¹-hati, pacchÄ• gato pana á¹-hitimanatikkamitukÄ• mato. __so_ti uppannakileso bhikkh
pacchÄ• gato \Ne II 76/. __eta_nti parassa jÄ• nanaá¹ƒ. __tatthevÄ• _ti patiá¹-á¹-hitaá¹-á¹-h
nayo_ti ``ayaá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dikÄ• yo patiá¹-á¹-hÄ• ne vutto, so eva nisajjÄ• ya
Ä• gacchantÄ• naá¹ƒ chinnabhattabhÄ• vabhayenÄ• pi yonisomanasikÄ• raá¹ƒ paribrÅ«het
saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. __purimapÄ• deyevÄ• _ti paá¹-hamaá¹ƒ kammaá¹-á¹-hÄ
uddharitapÄ• davaá¸·aÃ±jeyeva. __etÄ«_ti gacchati. __ ``Ä• lindakavÄ• sÄ« mahÄ• phussa
_tiÄ• dinÄ• aá¹-á¹-hÄ• neyevetaá¹ƒ kathitaá¹ƒ. ``kvÄ• yaá¹ƒ evaá¹ƒ paá¹-ipannapubboâ€™
nivatteti.

__maddantÄ• _ti dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• ne sÄ• lisÄ«sÄ• dÄ«ni maddantÄ• . __assÄ
ubhayÄ• pekkhavacanametaá¹ƒ. assa arahattappattadivase caá¹…kamanakoá¹-iyanti ca \B
adhigamappicchatÄ• ya vikkhepaá¹ƒ katvÄ• , nibandhitvÄ• ca paá¹-ijÄ• nitvÄ• yeva __Ä• r

__paá¹-hamaá¹ƒ tÄ• vÄ• _ti padasobhanatthaá¹ƒ pariyÄ• yavacanaá¹ƒ. __mahÄ• padhÄ• n
dukkaracariyaá¹ƒ, amhÄ• kaá¹ƒ atthÄ• ya lokanÄ• thena chabbassÄ• ni kataá¹ƒ dukkaracar
yathÄ• balaá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti attho. paá¹-ipattipÅ«jÄ• yeva hi pasatthatarÄ• s
Ä• misapÅ«jÄ• . __á¹-hÄ• nacaá¹…kamamevÄ• _ti adhiá¹-á¹-hÄ• tabbairiyÄ• pathavasena
avassaá¹ƒ kattabbanisajjÄ• ya paá¹-ikkhepavasena. __eva_saddena hi itarÄ• ya nisajjÄ• ya
nivattanaá¹ƒ karoti. __vippayuttena uddhaá¹-e paá¹-inivattento_ti sampayuttena uddharitapÄ
á¹-hapanaá¹ƒ sandhÄ• yÄ• ha. __ ``gÄ• masamÄ«paá¹ƒ gantvÄ• â€™â€™ _ti vatvÄ• tada
nÅ«â€™â€™ _tiÄ• dinÄ• . __kacchakantarato_ti upakacchantarato, upakacche laggitakama
__udakagaá¹‡á¸• Å«sa_nti udakÄ• vagaá¹‡á¸• akÄ• rakaá¹ƒ. katinaá¹ƒ tithÄ«naá¹ƒ pÅ«raá
nu kho pakkhassa, aá¹-á¹-hamÄ«â€™â€™ tiÄ• dinÄ• divasaá¹ƒ vÄ• pucchitoti attho. anÄ•
__Ä• roceti. _ tathÄ• hi vuttaá¹ƒ ``anujÄ• nÄ• mi bhikkhave sabbeheva pakkhagaá¹‡anaá¹ƒ
(Vin I 156).

``udakaá¹ƒ gilitvÄ• Ä• rocetÄ«â€™â€™ ti __vuttanayena. _ __tatthÄ• _ti gÄ• madvÄ• re. _
udakaniá¹-á¹-hubhanaá¹-á¹-hÄ• naá¹ƒ. __tesÅ«_ti manussesu. Ã±Ä• á¹‡acakkhusampanna
__Ä«diso_ti susammaá¹-á¹-hacetiyaá¹…gaá¹‡Ä• diko. __visuddhipavÄ• raá¹‡a_nti khÄ«á¹‡
pavÄ• raá¹‡aá¹ƒ.

vÄ«thiá¹ƒ otaritvÄ• ito cito ca anoloketvÄ• paá¹-hamameva vÄ«thiyo sallakkhetabbÄ• ti Ä•
sallakkhetvÄ• â€™â€™ _ti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``pÄ• sÄ• dikena abhikkantena paá¹
II 77/ (Vin III 432). taá¹ƒ gamanaá¹ƒ dassetuá¹ƒ __ ``tattha cÄ• â€™â€™ _tiÄ• dimÄ• ha. __
piá¹‡á¸• apÄ• tiyadhutaá¹…gaá¹ƒ nÄ• ma kiÃ±ci atthÄ«â€™â€™ _ti iminÄ• javena gamane
asÄ• ruppataá¹ƒ dasseti. __udakasakaá¹-a_nti udakasÄ• rasakaá¹-aá¹ƒ. taÃ±hi visamabhÅ«
niccalameva kÄ• tuá¹ƒ vaá¹-á¹-ati. __tadanurÅ«pa_nti bhikkhÄ• dÄ• nÄ• nurÅ«paá¹ƒ. __ ``Ä
paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ
akkhÄ• naá¹ƒ telena abbhaÃ±janaá¹ƒ, vaá¹‡assa lepanaá¹ƒ, puttamaá¹ƒsassa khÄ• danaÃ±
Ä• haraá¹‡assÄ• ti tathÄ• . __aá¹-á¹-haá¹…gasamannÄ• gata_nti ``yÄ• vadeva \Be II 89/ im
yÄ• panÄ• yÄ• â€™â€™ tiÄ• dinÄ• (MN I 23; II 24, 387; SN b IV 120; AN b VI 58; c V 9; Vi
vuttehi aá¹-á¹-hahi aá¹…gehi samannÄ• gataá¹ƒ katvÄ• . __ ``neva davÄ• yÄ• â€™â€™ _ti
paá¹-ikkhepamattadassanaá¹ƒ. __bhattakilamatha_nti bhattavasena uppannakilamathaá¹ƒ.
divÄ• vasena vuttaá¹ƒ. __purimayÄ• mÄ• _di rattivasena.

gatapaccÄ• gatesu kammaá¹-á¹-hÄ• nassa haraá¹‡aá¹ƒ vattanti atthaá¹ƒ dassento __
``haraá¹‡apaccÄ• haraá¹‡asaá¹…khÄ• taâ€™â€™ _nti Ä• ha. __ ``yadi upanissayasampan
``devaputto hutvÄ• â€™â€™ tiÄ• dÄ«supi sabbattha sambajjhitabbaá¹ƒ. tattha paccekabod
kappÄ• naá¹ƒ dve asaá¹…khyeyyÄ• ni, satasahassaÃ±ca tajjÄ• puÃ±Ã±aÃ±Ä• á¹‡asambh
sÄ• vakabodhiyÄ• aggasÄ• vakÄ• naá¹ƒ ekamasaá¹…khyeyyaá¹ƒ, kappasatasahassaÃ±ca
vaá¹…gÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• vitthÄ• ro) kappasatasahassameva, itaresaá¹ƒ p
vivaá¹-á¹-upanissayavasena kÄ• laniyamamantarena nibbattitaá¹ƒ nibbedhabhÄ• giyakusala
``seyyathÄ• pÄ«â€™â€™ _tiÄ• dinÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• nantare etadaggaá¹-á¹-hap
sakkhidassanaá¹ƒ. tattha __thero bÄ• hiyo dÄ• rucÄ«riyo_ti bÄ• hiyavisaye saÃ±jÄ• tasaá¹ƒ
dÄ• rucÄ«rapariharaá¹‡ato dÄ• rucÄ«riyoti ca samaÃ±Ã±ito thero. so hÄ• yasmÄ• ---

``tasmÄ• tiha te bÄ• hiya evaá¹ƒ sikkhitabbaá¹ƒ `diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissati, s
viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bhavissatÄ«â€™ ti, evaÃ±hi te bÄ• hiya sikkhitabbaá¹ƒ. y
diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissati, sute, mute, viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bhav
bÄ• hiya na tena. yato tvaá¹ƒ bÄ• hiya na tena, tato bÄ• hiya na tattha. yato tvaá¹ƒ bÄ• hiya
tvaá¹ƒ bÄ• hiya nevidha na huraá¹ƒ na ubhayamantarena, esevanto dukkhassÄ• â€™ tiâ€™

ettakÄ• ya \Ne II 78/ desanÄ• ya arahattaá¹ƒ sacchÄ• kÄ• si. evaá¹ƒ sÄ• riputtattherÄ• dÄ«

mahÄ• paÃ±Ã±atÄ• didÄ«panÄ• ni suttapadÄ• ni vitthÄ• rato vattabbÄ• ni. visesato pana a
etadaggasuttapadÄ• ni (AN a I 188) __sikhÄ• patta_nti koá¹-ippattaá¹ƒ niá¹-á¹-hÄ• nappatta
paripuá¹‡á¹‡ato.

__ta_nti \Be II 90/ asammuyhanaá¹ƒ. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena veditabbaá
abhikkamatÄ«â€™â€™ ti iminÄ• diá¹-á¹-higÄ• havasena, __ ``ahaá¹ƒ abhikkamÄ• mÄ«â€
mÄ• nagÄ• havasena, tadubhayassa pana vinÄ• taá¹‡hÄ• ya appavattanato taá¹‡hÄ• gÄ•
andhabÄ• laputhujjanassa abhikkame sammuyhanaá¹ƒ dasseti. __ ``tathÄ• asammuyhanto
asammuyhanaá¹ƒ yena ghanavinibbhogena hoti, taá¹ƒ dassento __ ``abhikkamÄ• mÄ«â€™
__cittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tÅ«_ti teneva abhikkamanacittena samuá¹-á¹-hÄ• nÄ•
vÄ• vÄ• yodhÄ• tu. __viÃ±Ã±atti_nti kÄ• yaviÃ±Ã±attiá¹ƒ. __janayamÄ• nÄ• uppajjati_ tas
__itÄ«_ti tasmÄ• uppajjanato. __cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasenÄ• _ti
kiriyamayacittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tuyÄ• vicalanÄ• kÄ• rasaá¹…khÄ• takÄ• yavi
aá¹-á¹-hisaá¹…ghÄ• á¹-assa. __abhikkamato_ti abhikkamantassa. __omattÄ• _ti avamattÄ•
vÄ• yodhÄ• tutejodhÄ• tuvasena __itarÄ• dve_ dhÄ• tuyo.

idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• cettha vÄ• yodhÄ• tuyÄ• anugatÄ• tejodhÄ• tu uddharaá¹
uddharaá¹‡agatikÄ• hi tejodhÄ• tu, tena tassÄ• uddharaá¹‡e vÄ• yodhÄ• tuyÄ• anugatab
dvinnamettha sÄ• matthiyato adhimattatÄ• , tathÄ• abhÄ• vato pana itarÄ• saá¹ƒ omattatÄ
tejodhÄ• tuyÄ• anugatÄ• vÄ• yodhÄ• tu atiharaá¹‡avÄ«tiharaá¹‡Ä• naá¹ƒ paccayo. kiriyag
atiharaá¹‡avÄ«tiharaá¹‡esu sÄ• tisayo byÄ• pÄ• ro, tena tassÄ• tattha tejodhÄ• tuyÄ• anu
imÄ• saá¹ƒ dvinnamettha sÄ• matthiyato adhimattatÄ• , itarÄ• saÃ±ca tadabhÄ• vato omatt
atiharaá¹‡avÄ«tiharaá¹‡esÅ«â€™â€™ _ti iminÄ• . satipi cettha anugamakÄ• nugantabbatÄ
tejodhÄ• tuvÄ• yodhÄ• tubhÄ• vamattaá¹ƒ sandhÄ• ya tathÄ• saddaggahaá¹‡aá¹ƒ kataá¹ƒ.
anugamakatÄ• , vÄ• yodhÄ• tuyÄ• anugantabbatÄ• , dutiye pana vÄ• yodhÄ• tuyÄ• anuga
anugantabbatÄ• ti. tattha akkantaá¹-á¹-hÄ• nato pÄ• dassa ukkhipanaá¹ƒ __uddharaá¹‡aá¹
atikkamitvÄ• purato haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ. _ khÄ• á¹‡uÄ• dipariharaá¹‡atthaá¹ƒ,
patiá¹-á¹-hitapÄ• daghaá¹-á¹-anÄ• pariharaá¹‡atthaá¹ƒ vÄ• passena haraá¹‡aá¹ƒ \Be II 91/
yÄ• va patiá¹-á¹-hitapÄ• do, tÄ• va haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ, _ tato paraá¹ƒ haraá¹‡aá
vÄ• ayametesaá¹ƒ viseso.

yasmÄ• \Ne II 79/ pathavÄ«dhÄ• tuyÄ• anugatÄ• Ä• podhÄ• tu vossajjane paccayo. garu
tena tassÄ• vossajjane pathavÄ«dhÄ• tuyÄ• anugatabhÄ• vo hoti, tasmÄ• tÄ• saá¹ƒ dvin
adhimattatÄ• , itarÄ• saÃ±ca tadabhÄ• vato omattatÄ• ti dassento Ä• ha __ ``vossajjane ...
_ti. yasmÄ• pana Ä• podhÄ• tuyÄ• anugatÄ• pathavÄ«dhÄ• tu sannikkhepanassa paccay
patiá¹-á¹-hÄ• panepi tassÄ• sÄ• tisayakiccattÄ• Ä• podhÄ• tuyÄ• tassÄ• anugatabhÄ• vo
ghaá¹-á¹-anakiriyÄ• ya pathavÄ«dhÄ• tuyÄ• vasena sannirujjhanassa sijjhanato tassÄ• sa
Ä• podhÄ• tuyÄ• anugatabhÄ• vo hoti, tasmÄ• vuttaá¹ƒ __ ``tathÄ• sannikkhepanasannir

anugamakÄ• nugantabbatÄ• visesepi sati pathavÄ«dhÄ• tuÄ• podhÄ• tubhÄ• vamattaá¹ƒ s
kataá¹ƒ. paá¹-hame hi naye pathavÄ«dhÄ• tuyÄ• anugamakatÄ• , Ä• podhÄ• tuyÄ• anuga
Ä• podhÄ• tuyÄ• anugamakatÄ• , pathavÄ«dhÄ• tuyÄ• anugantabbatÄ• ti. __vossajjana_
vossaggo, tato paraá¹ƒ bhÅ«miÄ• dÄ«su patiá¹-á¹-hÄ• panaá¹ƒ __sannikkhepanaá¹ƒ, _ pat
nimmaddanavasena gamanassa sannirodho __sannirujjhanaá¹ƒ. _

__tatthÄ• _ti tasmiá¹ƒ atikkamane, tesu vÄ• yathÄ• vuttesu
uddharaá¹‡Ä• tiharaá¹‡avÄ«tiharaá¹‡avossajjanasannikkhepanasannirujjhanasaá¹…khÄ• t
__uddharaá¹‡e_ti uddharaá¹‡akkhaá¹‡e. __rÅ«pÄ• rÅ«padhammÄ• _ti uddharaá¹‡Ä• kÄ• r
taá¹ƒsamuá¹-á¹-hÄ• pakÄ• ca arÅ«padhammÄ• . __atiharaá¹‡aá¹ƒ na pÄ• puá¹‡anti_ khaá
sabbattha esa nayo. __tattha tatthevÄ• _ti yattha yattha uddharaá¹‡Ä• dike uppannÄ• , tatth
dhammÄ• naá¹ƒ desantarasaá¹…kamanaá¹ƒ atthi lahuparivattanato. __pabbaá¹ƒ pabba_nt
paricchedaá¹ƒ. __sandhi sandhÄ«_ti gaá¹‡á¹-hi gaá¹‡á¹-hi. __odhi odhÄ«_ti bhÄ• gaá¹ƒ bh
uddharaá¹‡Ä• dikoá¹-á¹-hÄ• se sandhÄ• ya sabhÄ• gasantativasena vuttanti veditabbaá¹ƒ.
rÅ«padhammÄ• nampi pavattikkhaá¹‡o gamanayogagamanassÄ• dÄ• naá¹ƒ devaputtÄ• na
paá¹-imukhaá¹ƒ dhÄ• vantÄ• naá¹ƒ sirasi, pÄ• de ca bandhakhuradhÄ• rÄ• samÄ• gamato
bhijjayamÄ• nÄ• naá¹ƒ paá¹-apaá¹-Ä• yanena \Be II 92/ bhedo lakkhÄ«yati, evaá¹ƒ saá¹…k
uppÄ• denÄ• ti dassanatthaá¹ƒ __ ``paá¹-apaá¹-Ä• yantÄ• â€™â€™ _ti vuttaá¹ƒ, uppÄ• dav
akarontÄ• pi karontÄ• viyÄ• ti attho. tilabhedalakkhaá¹‡aá¹ƒ paá¹-apaá¹-Ä• yanaá¹ƒ viya hi
saá¹…khatabhedalakkhaá¹‡aá¹ƒ uppÄ• do uppannÄ• namekantato bhinnattÄ• . __tatthÄ• _
abhikkamati_ nÄ• bhikkamatiyeva. __kassa vÄ• ekassa abhikkamanaá¹ƒ_ siyÄ• , na siyÄ•
hi ... pe ... dhÄ• tÅ«naá¹ƒ sayanaá¹ƒ, _ tasmÄ• ti attho. andhabÄ• laputhujjanasammÅ«á¸·h
abhikkamananivattanaÃ±hetaá¹ƒ vacanaá¹ƒ. atha vÄ• \Ne II 80/ __ ``ko eko ... pe ... abhikk
codanÄ• ya ``paramatthato hÄ«â€™â€™ tiÄ• dinÄ• sodhanÄ• vuttÄ• .

__tasmiá¹ƒ tasmiá¹ƒ koá¹-á¹-hÄ• se_ti yathÄ• vutte chabbidhepi koá¹-á¹-hÄ• se gamanÄ• c
apaccÄ• maá¹-á¹-hattÄ• . ``saddhiá¹ƒ rÅ«pena uppajjate, nirujjhatÄ«â€™â€™ ti ca silokapa
tattha paá¹-hamapadasambandhe __rÅ«penÄ• _ti yena kenaci sahuppajjanakena rÅ«pena.
``rÅ«penÄ• â€™â€™ _ti idaá¹ƒ yaá¹ƒ tato nirujjhamÄ• nacittato upari sattarasamacittassa u
uppannaá¹ƒ, tadeva tassa nirujjhamÄ• nacittassa nirodhena saddhiá¹ƒ nirujjhanakaá¹ƒ
sattarasacittakkhaá¹‡Ä• yukaá¹ƒ rÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ, aÃ±Ã±athÄ• rÅ«pÄ• rÅ«p
siyuá¹ƒ. yadi ca siyuá¹ƒ, atha ``rÅ«paá¹ƒ garupariá¹‡Ä• maá¹ƒ dandhanirodhaâ€™â€™ ntiÄ
pakiá¹‡á¹‡akakathÄ•) aá¹-á¹-hakathÄ• vacanehi, ``nÄ• haá¹ƒ bhikkhave aÃ±Ã±aá¹ƒ ekadh
yaá¹ƒ evaá¹ƒ lahuparivattaá¹ƒ, yathayidaá¹ƒ cittaâ€™â€™ nti (AN a I 38) evamÄ• dipÄ• á¸·
siyÄ• . cittacetasikÄ• hi sÄ• rammaá¹‡asabhÄ• vÄ• yathÄ• balaá¹ƒ attano Ä• rammaá¹‡ap
vibhÄ• vento eva uppajjanti, tasmÄ• tesaá¹ƒ taá¹ƒsabhÄ• vanipphattianantaraá¹ƒ nirodho,
anÄ• rammaá¹‡Ä• pakÄ• setabbÄ• , evaá¹ƒ tesaá¹ƒ pakÄ• setabbabhÄ• vanipphatti soá¸·a

ekacittakkhaá¹‡Ä• tÄ«tena saha sattarasacittakkhaá¹‡Ä• yukatÄ• rÅ«padhammÄ• namicch
lahuparivattanaviÃ±Ã±Ä• á¹‡avisesassa saá¹…gatimattapaccayatÄ• ya tiá¹‡á¹‡aá¹ƒ khandh
visayasaá¹…gatimattatÄ• ya ca viÃ±Ã±Ä• á¹‡assa lahuparivattitÄ• , dandhamahÄ• bhÅ«tap
garuparivattitÄ• . yathÄ• bhÅ«taá¹ƒ nÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡aá¹ƒ kho pana tathÄ• gatasse
rÅ«padhammova vutto, pacchÄ• jÄ• tapaccayo ca tathevÄ• ti rÅ«pÄ• rÅ«padhammÄ• naá¹
yujjateva, tasmÄ• vuttanayenevettha attho veditabboti __Ä• cariyena_ (Sv-pá¹- I 214) vutta
tadetaá¹ƒ cittÄ• nuparivattiyÄ• viÃ±Ã±attiyÄ• ekanirodhabhÄ• vassa suviÃ±Ã±eyyattÄ• ev
saviÃ±Ã±attikena puretaraá¹ƒ sattarasamacittassa uppÄ• dakkhaá¹‡e uppannena __rÅ«per
cittaá¹ƒ nirujjhatÄ«_ti attho veditabbo. aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati, aÃ±Ã±aá¹ƒ uppajjate cit
yojetabbaá¹ƒ. aÃ±Ã±o hi saddakkamo, aÃ±Ã±o atthakkamoti. yaÃ±hi purimuppannaá¹ƒ citta
aÃ±Ã±assa pacchÄ• uppajjamÄ• nassa anantarÄ• dipaccayabhÄ• veneva nirujjhati, tathÄ•
uppajjate cittaá¹ƒ, avatthÄ• visesato cettha aÃ±Ã±athÄ• . yadi evaá¹ƒ tesamubhinnaá¹ƒ ant
codanaá¹ƒ ``noâ€™â€™ ti apanetumÄ• ha __ ``avÄ«ci manusambandhoâ€™â€™ _ti, yath
tadevedanti avisesaá¹ƒ vidÅ« maÃ±Ã±anti, evaá¹ƒ anu anu sambandho cittasantÄ• no, rÅ«
__nadÄ«sotova_ nadiyaá¹ƒ \Ne II 81/ udakappavÄ• ho viya __vattatÄ«_ti attho. __avÄ«cÄ«
bhÄ• vanapuá¹ƒsakavacanaá¹ƒ.

abhimukhaá¹ƒ lokitaá¹ƒ __Ä• lokita_nti Ä• ha __ ``puratopekkhanaâ€™â€™ _nti. yaá¹ƒdisÄ
tiá¹-á¹-hati, nisÄ«dati, sayati vÄ• , tadabhimukhaá¹ƒ pekkhananti vuttaá¹ƒ hoti. yasmÄ• ca t
nÄ• ma hoti, tasmÄ• tadanugatadisÄ• lokanaá¹ƒ vilokitanti Ä• ha __ ``anudisÄ• pekkhanaâ
abhimukhadisÄ• nurÅ«pagatesu vÄ• madakkhiá¹‡apassesu vividhÄ• pekkhananti vuttaá¹ƒ
heá¹-á¹-hÄ• uparipacchÄ• pekkhanaÃ±hi __ ``olokitaullokitÄ• palokitÄ• nÄ«â€™â€™ _ti gal
__sÄ• ruppavasenÄ• _ti samaá¹‡apatirÅ«pavasena, iminÄ• va asÄ• ruppavasena itaresam
sammajjanaparibhaá¹‡á¸• Ä• dikaraá¹‡e olokitassa, ullokaharaá¹‡Ä• dÄ«su ullokitassa, pac
Ä• gacchantaparissayaparivajjanÄ• dÄ«su apalokitassa ca siyÄ• sambhavoti Ä• ha __ ``im
etena upalakkhaá¹‡amattaÃ±cetanti dasseti.

__kÄ• yasakkhi_nti kÄ• yena sacchikataá¹ƒ paccakkhakÄ• rinaá¹ƒ, sÄ• dhakanti attho. so l
vipassanÄ• kÄ• le ``yamevÄ• haá¹ƒ indriyesu aguttadvÄ• rataá¹ƒ nissÄ• ya sÄ• sane anabh
tameva suá¹-á¹-hu niggahessÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to balavahirottappo, tattha ca
indriyasaá¹ƒvare ukkaá¹ƒsapÄ• ramippatto, teneva naá¹ƒ satthÄ• ``etadaggaá¹ƒ bhikkhave
bhikkhÅ«naá¹ƒ indriyesu guttadvÄ• rÄ• naá¹ƒ, yadidaá¹ƒ nandoâ€™â€™ ti (AN a I 230) eta
__nandassÄ• _ti kattutthe sÄ• mivacanaá¹ƒ. __itÄ«_ti iminÄ• Ä• lokanena.

__sÄ• tthakatÄ• _ \Be II 94/ __ca sappÄ• yatÄ• ca veditabbÄ• _ Ä• lokitavilokitassÄ• ti ajjh
__tasmÄ• _ti kammaá¹-á¹-hÄ• nÄ• vijahanasseva Ä• lokitavilokite. gocarasampajaÃ±Ã±abh
Ä• lokitavilokite. __attano kammaá¹-á¹-hÄ• navasenevÄ• _ti khandhÄ• dikammaá¹-á¹-hÄ• n
kÄ• tabbaá¹ƒ, na aÃ±Ã±o upÄ• yo gavesitabboti adhippÄ• yo. __kammaá¹-á¹-hÄ• nasÄ«se

vakkhamÄ• nakammaá¹-á¹-hÄ• namukheneva. yasmÄ• pana Ä• lokitÄ• di nÄ• ma dhamma
tassa yÄ• thÄ• vato jÄ• nanaá¹ƒ asammohasampajaÃ±Ã±anti dassetuá¹ƒ __ ``abbhantareâ
__Ä• loketÄ• _ti Ä• lokento. tathÄ• __viloketÄ• . viÃ±Ã±atti_nti kÄ• yaviÃ±Ã±attiá¹ƒ. __itÄ«
__cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasenÄ• _ti kiriyamayacittasamuá¹-á¹-hÄ• nÄ• ya vÄ• y
vicalanÄ• kÄ• rasaá¹…khÄ• takÄ• yaviÃ±Ã±attivasena. __akkhidala_nti akkhipaá¹-alaá¹ƒ. _
osÄ«dantaá¹ƒ viya heá¹-á¹-hÄ• gacchati. __uddhaá¹ƒ laá¹…ghetÄ«_ti laá¹…ghentaá¹ƒ viya
gacchati. __yantakenÄ• _ti akkhidalesu yojitarajjuyo gahetvÄ• paribbhamanakacakkena. __
akkhidalÄ• namosÄ«danullaá¹…ghanato. manodvÄ• rikajavanassa mÅ«lakÄ• raá¹‡aparijÄ•
Ä• gantukassa abbhÄ• gatassa, tÄ• vakÄ• likassa ca taá¹…khaá¹‡amattapavattakassa bhÄ
__Ä• gantukatÄ• vakÄ• likabhÄ• vo, _ tesaá¹ƒ vasena.

__tatthÄ• _ti tesu gÄ• thÄ• ya dassitesu sattasu cittesu. __aá¹…gakiccaá¹ƒ sÄ• dhayamÄ•
padhÄ• nabhÅ«taaá¹…gakiccaá¹ƒ nipphÄ• dentaá¹ƒ, sarÄ«raá¹ƒ hutvÄ• ti vuttaá¹ƒ hoti. bha
paá¹-isandhisadisattÄ• padhÄ• namaá¹…gaá¹ƒ, padhÄ• naÃ±ca ``sarÄ«raâ€™â€™ nti vuc
avicchedappavattihetubhÄ• vena vÄ• kÄ• raá¹‡akiccaá¹ƒ sÄ• dhayamÄ• nanti attho. __taá
bhavaá¹…gasÄ• maÃ±Ã±avasena vuttaá¹ƒ, pavattÄ• kÄ• ravisesavasena pana atÄ«tÄ• din
bhavaá¹…gupacchedasseva Ä• vaá¹-á¹-anaá¹ƒ. __tannirodhÄ• _ti tassa nirujjhanato, anant
hetuvacanaá¹ƒ. __ ``paá¹-hamajavanepi ... pe ... sattamajavanepÄ«â€™â€™ _ti idaá¹ƒ paÃ
``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti rajjanadussanamuyhanÄ• namabhÄ• vaá¹ƒ sandh
Ä• vajjanavoá¹-á¹-habbanÄ• naá¹ƒ puretaraá¹ƒ pavattÄ• yonisomanasikÄ• ravasena ayonis
Ä• vajjanavoá¹-á¹-habbanÄ• kÄ• rena pavattanato iá¹-á¹-he itthirÅ«pÄ• dimhi lobhasahagata
uppajjati, aniá¹-á¹-he ca dosasahagatamattaá¹ƒ, na panekantarajjanadussanÄ• di, manodvÄ
ekantarajjanadussanÄ• di hoti, tassa pana manodvÄ• rikassa rajjanadussanÄ• dino paÃ±ca
yathÄ• vuttaá¹ƒ vÄ• sabbampi bhavaá¹…gÄ• di, evaá¹ƒ manodvÄ• rikajavanassa mÅ«lakÄ
vuttÄ• , Ä• gantukatÄ• vakÄ• likatÄ• pana paÃ±cadvÄ• rika javanasseva apubbabhÄ• vava
__yuddhamaá¹‡á¸• ale_ti saá¹…gÄ• mappadese. __heá¹-á¹-hupariyavasenÄ• _ti heá¹-á¹-hÄ
parivattamÄ• navasena, aparÄ• paraá¹ƒ bhavaá¹…guppattivasenÄ• ti attho. tathÄ• bhavaá
bhijjitvÄ• patanaá¹ƒ, iminÄ• pana heá¹-á¹-himassa, uparimassa ca bhavaá¹…gassa aparÄ
paÃ±cadvÄ• rikajavanato visadisassa manodvÄ• rikajavanassa uppÄ• daá¹ƒ dasseti tassa v
rajjanÄ• dipavattanato. tenevÄ• ha __ ``rajjanÄ• divasena Ä• lokitavilokitaá¹ƒ hotÄ«â€™â€™

__Ä• pÄ• tha_nti gocarabhÄ• vaá¹ƒ. __sakakiccanipphÄ• danavasenÄ• _ti Ä• vajjanÄ• dik
javanaá¹ƒ. cakkhudvÄ• re rÅ«passa Ä• pÄ• thagamanena Ä• vajjanÄ• dÄ«naá¹ƒ pavattana
``gehabhÅ«teâ€™â€™ _ti vuttaá¹ƒ, na nissayavasena. __Ä• gantukapuriso viyÄ• _ti abbhÄ
hi Ä• gantukÄ• atithiabbhÄ• gatavasena. tattha kataparicayo __ ``atithÄ«â€™â€™ _ti vucc
``abbhÄ• gatoâ€™â€™ _ti, ayamevidhÄ• dhippeto. tenÄ• ha __ ``yathÄ• parageheâ€™â€™
__tassÄ• _ti javanassa rajjanadussanamuyhanaá¹ƒ ayuttanti sambandho. __Ä• sinesÅ«_ti n
__Ä• á¹‡Ä• karaá¹‡a_nti attano vasakaraá¹‡aá¹ƒ.

__saddhiá¹ƒ sampayuttadhammehi_ phassÄ• dÄ«hi. __tattha tattheva_ sakakiccanipphÄ•
itÄ«_ti tasmÄ• Ä• vajjanÄ• divoá¹-á¹-habbanapariyosÄ• nÄ• naá¹ƒ bhijjanato. __ittarÄ• nÄ«
__tatthÄ• _ti tasmiá¹ƒ vacane ayaá¹ƒ upamÄ• ti attho. udayabbayaparicchinno tÄ• va tattak
__tÄ• vakÄ• likÄ• ni, _ tassa bhÄ• vo, taá¹ƒvasena.

__eta_nti asammohasampajaÃ±Ã±aá¹ƒ. __etthÄ• _ti etasmiá¹ƒ yathÄ• vuttadhammasamu
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tassa vaseneva Ä• lokanavilokanapaÃ±Ã±Ä• yanato Ä• vajjanÄ•

__samavÄ• ye_ti sÄ• maggiyaá¹ƒ. __tatthÄ• _ti paÃ±cakkhandhavasena Ä• lokanavilokana
cetaá¹ƒ bhummaá¹ƒ, tabbinimuttako __ko eko_ \Be II 96/ __Ä• loketi_ na tveva Ä• loketi. __
natveva viloketÄ«ti attho.

__ ``tathÄ• â€™â€™ _tiÄ• di Ä• yatanavasena, dhÄ• tuvasena ca dassanaá¹ƒ. cakkhurÅ«
nissayÄ• rammaá¹‡apaccayo, tathÄ• Ä• vajjanÄ• anantarÄ• dipaccayo, Ä• loko upanissay
suttantanayena pariyÄ• yato paccayatÄ• vuttÄ• . __sahajÄ• tapaccayo_pi dassanasseva, n
aÃ±Ã±amaÃ±Ã±asampayuttaatthiavigatÄ• dipaccayÄ• nampi labbhanato, ``sahajÄ• tÄ• dip
pÄ• á¹-ho dissati. __ ``evaâ€™â€™ _ntiÄ• di nigamanaá¹ƒ.

idÄ• ni yathÄ• pÄ• á¹-haá¹ƒ samiÃ±janapasÄ• raá¹‡esu sampajÄ• naá¹ƒ vibhÄ• vento __ `
_tiÄ• dimÄ• ha. tattha __pabbÄ• na_nti pabbabhÅ«tÄ• naá¹ƒ. taá¹ƒsamiÃ±janapasÄ• raá¹‡
hatthapÄ• dÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡aá¹ƒ hoti, pabbametesanti vÄ• __pabbÄ• _ ya
pabbavantÄ• nanti attho. __cittavasenevÄ• _ti cittaruciyÄ• eva, cittasÄ• matthiyÄ• vÄ• . ya
uppajjati sÄ• tthepi anatthepi samiÃ±jituá¹ƒ, pasÄ• rituá¹ƒ vÄ• , taá¹ƒtaá¹ƒcittÄ• nugateneva
samiÃ±janapasÄ• raá¹‡amakatvÄ• ti vuttaá¹ƒ hoti. __tatthÄ• _ti samiÃ±janapasÄ• raá¹‡esu
atthÄ• natthapariggaá¹‡hanaá¹ƒ veditabbanti sambandho. __khaá¹‡e khaá¹‡e_ti tathÄ• á¹-
byÄ• panicchÄ• vacanaá¹ƒ. __vedanÄ• _ti santhambhanÄ• dÄ«hi rujjanÄ• . __ ``vedanÄ• u
paramparapayojanaá¹ƒ dasseti. tathÄ• __ ``tÄ• vedanÄ• _ \Ne II 84/ __nuppajjantÄ«â€™â
purimaÃ±hi pacchimassa pacchimassa kÄ• raá¹‡avacanaá¹ƒ. __kÄ• le_ti samiÃ±jituá¹ƒ, pa
__phÄ• ti_nti vuddhiá¹ƒ. jhÄ• nÄ• di pana __viseso. _

__tatrÄ• yaá¹ƒ nayo_ti sappÄ• yÄ• sappÄ• yaapariggaá¹‡hane vatthusandassanasaá¹ƒá¹.
Ä• dÄ«navadassaneneva pariggahaá¹‡epi Ä• nisaá¹ƒso vibhÄ• vitoti tesamidha udÄ• haraá
__mahÄ• cetiyaá¹…gaá¹‡e_ti duá¹-á¹-hagÄ• maá¹‡iraÃ±Ã±Ä• katassa hemamÄ• lÄ«nÄ• m
vuttaÃ±hi ---

``dÄ«pappasÄ• dako thero, rÄ• jino ayyakassa me.

evaá¹ƒ kirÄ• ha nattÄ• te, duá¹-á¹-hagÄ• maá¹‡i bhÅ«pati ||

mahÄ• puÃ±Ã±o \Be II 97/ mahÄ• thÅ«paá¹ƒ, soá¹‡á¹‡amÄ• liá¹ƒ manoramaá¹ƒ.

vÄ«saá¹ƒ hatthasataá¹ƒ uccaá¹ƒ, kÄ• ressati anÄ• gateâ€™â€™ ti ||

bhÅ«mippadeso cettha __aá¹…gaá¹‡aá¹ƒ_ ``udaá¹…gaá¹‡e tattha papaá¹ƒ avinduâ€™â€™
tasmÄ• upacÄ• rabhÅ«te susaá¹…khate bhÅ«mippadeseti attho. __teneva kÄ• raá¹‡ena g
kÄ• yasaá¹ƒsaggasamÄ• pajjanahetunÄ• ukkaá¹‡á¹-hito hutvÄ• hÄ«nÄ• yÄ• vatto. __jhÄ•
á¸• ayhanamÄ• pajji. mahÄ• cetiyaá¹…gaá¹‡epi cÄ«varakuá¹-iá¹ƒ katvÄ• tattha sajjhÄ• yaá
__ ``cÄ«varakuá¹-idaá¹‡á¸• akeâ€™â€™ _ti, cÄ«varakuá¹-iyÄ• cÄ«varachadanatthÄ• ya k
``maá¹‡isappo_ nÄ• ma sÄ«haá¸·adÄ«pe vijjamÄ• nÄ• ekÄ• sappajÄ• tÄ«ti vadantÄ«â€™
(Vibh-má¹- 242) __Ä• cariyadhammapÄ• lattherena_ (Sv-pá¹- I 214) ca vuttaá¹ƒ. ``keci, apa
avatvÄ• ``vadantiâ€™â€™ cceva vacanaÃ±ca sÄ• rato gahetabbatÄ• viÃ±Ã±Ä• panatthaá
avacanato, tasmÄ• na nÄ«lasappÄ• di idha ``maá¹‡isappoâ€™â€™ ti veditabbo.

__mahÄ• theravatthunÄ• _ti evaá¹ƒnÄ• makassa therassa vatthunÄ• . __antevÄ• sikehÄ«_
antevÄ• sikesu ekena antevÄ• sikena. tenÄ• ha __ ``taá¹ƒ antevÄ• sikÄ• pucchiá¹ƒsÅ«â€™
__kammaá¹-á¹-hÄ• na_nti ``abbhantare attÄ• nÄ• mÄ• â€™â€™ tiÄ• dinÄ• (Sv I 214) vak
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ. pakaraá¹‡atopi hi attho viÃ±Ã±Ä• yatÄ«ti. tattha á¹-hitÄ• na
saá¹…gahaá¹‡avasena ``tumhehÄ«â€™â€™ ti puna puthuvacanakaraá¹‡aá¹ƒ. evaá¹ƒ rÅ«p
__evarÅ«po_ niggahitalopavasena tena \Ne II 85/, kammaá¹-á¹-hÄ• namanasikÄ• rasabhÄ•
__evametthÄ• pÄ«_ti __api_-saddena heá¹-á¹-hÄ• vuttaá¹ƒ Ä• lokitavilokitapakkhamapekk
uparipi.

__suttÄ• kaá¸• á¸• hanavasenÄ• _ti yante yojitasuttÄ• naá¹ƒ Ä• viÃ±chanavasena. __dÄ• r
katayantarÅ«passa. taá¹ƒ taá¹ƒ kiriyaá¹ƒ yÄ• ti pÄ• puá¹‡Ä• ti, hatthapÄ• dÄ• dÄ«hi vÄ• ta
kurumÄ• naá¹ƒ yÄ• ti gacchatÄ«ti __yantaá¹ƒ, _ naá¹-akÄ• dipaÃ±cÄ• likÄ• rÅ«paá¹ƒ, dÄ•
tathÄ• , nidassanamattaÃ±cetaá¹ƒ. tathÄ• hi naá¹ƒ potthena vatthena alaá¹…kariyattÄ• __
aá¹…gÄ• ni yassÄ• sajÄ«vassevÄ• ti __paÃ±cÄ• likÄ• _ti ca voharanti. __hatthapÄ• dalaá
kampanaá¹ƒ, hatthapÄ• dehi vÄ• lÄ«á¸·Ä• karaá¹‡aá¹ƒ.

__saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e_ti \Be II 98/ ettha saá¹…ghÄ• á¹-icÄ«varÄ• naá
ekatodassanaá¹ƒ ganthagarutÄ• panayanatthaá¹ƒ, antaravÄ• sakassa __nivÄ• sanavasena
__pÄ• rupanavasenÄ• _ti yathÄ• rahamattho. __tatthÄ• _ti saá¹…ghÄ• á¹-icÄ«varadhÄ• raá
__vuttappakÄ• ro_ti paccavekkhaá¹‡avidhinÄ• sutte vuttappabhedo.

__uá¹‡hapakatikassÄ• _ti uá¹‡hÄ• lukassa pariá¸·Ä• habahulakÄ• yassa. __sÄ«tÄ• lukass

__ghana_nti appitaá¹ƒ. __dupaá¹-á¹-a_nti nidassanamattaá¹ƒ. ``utuddhaá¹-Ä• naá¹ƒ dussÄ•
saá¹…ghÄ• á¹-iá¹ƒ, diguá¹‡aá¹ƒ uttarÄ• saá¹…gaá¹ƒ, diguá¹‡aá¹ƒ antaravÄ• sakaá¹ƒ, paá¹
nti (Vin I 348) hi vuttaá¹ƒ. __viparÄ«ta_nti tadubhayato viparÄ«taá¹ƒ, tesaá¹ƒ tiá¹‡á¹‡ampi _
kasmÄ• ti Ä• ha __ ``aggaá¸·Ä• didÄ• nenÄ• â€™â€™ _tiÄ• di. uddharitvÄ• allÄ«yÄ• pana
Ä• di_saddena tunnakammÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. __tathÄ• _-saddo anukaá¸• á¸• han
paá¹-á¹-uá¹‡á¹‡adese pÄ• á¹‡akehi saÃ±jÄ• tavatthaá¹ƒ __paá¹-á¹-uá¹‡á¹‡aá¹ƒ. _ vÄ• kavi
setavaá¹‡á¹‡aá¹ƒ __dukÅ«laá¹ƒ. Ä• di_saddena koseyyakambalÄ• dikaá¹ƒ sÄ• nulomaá¹ƒ
saá¹…gaá¹‡hÄ• ti. kasmÄ• ti vuttaá¹ƒ __ ``tÄ• disaÃ±hÄ«â€™â€™ _tiÄ• di. __araÃ±Ã±e ek
nivÄ• santarÄ• yakara_nti brahmacariyantarÄ• yekadesamÄ• ha. corÄ• disÄ• dhÄ• raá¹‡ate
nippariyÄ• yena taá¹ƒ asappÄ• yanti sambandho. aneneva yathÄ• vuttamasappÄ• yaá¹ƒ an
kassaci kadÄ• ci sappÄ• yasambhavato. idaá¹ƒ pana dvayaá¹ƒ ekantameva asappÄ• yaá¹ƒ
sappÄ• yÄ• bhÄ• vatoti dasseti. micchÄ• Ä• jÄ«vanti etenÄ• ti __micchÄ• jÄ«vo, _ anesana
paccayapariyesanapayogo. nimittakammÄ• dÄ«hi pavatto micchÄ• jÄ«vo tathÄ• , etena eka
anesanapayogamÄ• ha. vuttaÃ±hi __suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ khuddakapÄ• á¹-ha
mettasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ ---

``yo imasmiá¹ƒ sÄ• sane pabbajitvÄ• attÄ• naá¹ƒ na sammÄ• payojeti, khaá¹‡á¸• asÄ«lo h
ekavÄ«satividhaá¹ƒ anesanaá¹ƒ nissÄ• ya jÄ«vikaá¹ƒ kappeti. seyyathidaá¹ƒ? veá¸·udÄ• na
puppha, phala, dantakaá¹-á¹-ha, mukhodaka, sinÄ• na, cuá¹‡á¹‡a, mattikÄ• dÄ• naá¹ƒ, cÄ•
muggasÅ«pyataá¹ƒ, pÄ• ribhaá¹-utaá¹ƒ, jaá¹…ghapesanikaá¹ƒ, vejjakammaá¹ƒ, dÅ«takamm
piá¹‡á¸• apaá¹-ipiá¹‡á¸• aá¹ƒ, dÄ• nÄ• nuppadÄ• naá¹ƒ, vatthuvijjaá¹ƒ, nakkhattavijjaá¹ƒ, aá

abhidhammaá¹-Ä«kÄ• kÄ• rena pana \Be II 99/ __Ä• cariyÄ• nandattherena_ evaá¹ƒ vuttaá

``ekavÄ«sati anesanÄ• nÄ• ma vejjakammaá¹ƒ karoti, dÅ«takammaá¹ƒ karoti, pahiá¹‡akam
phÄ• leti, arumakkhanaá¹ƒ deti, uddhaá¹ƒvirecanaá¹ƒ deti, adhovirecanaá¹ƒ deti, natthutela
vaá¹‡atelaá¹ƒ pacati, veá¸·udÄ• naá¹ƒ deti, patta, puppha, phala, sinÄ• na, dantakaá¹-á¹-ha
cuá¹‡á¹‡a, mattikÄ• dÄ• naá¹ƒ deti, cÄ• á¹-ukammaá¹ƒ karoti, muggasÅ«piyaá¹ƒ, pÄ• ribha
jaá¹…ghapesanikaá¹ƒ dvÄ• vÄ«satimaá¹ƒ dÅ«takammena sadisaá¹ƒ, tasmÄ• ekavÄ«satÄ«

aá¹-á¹-hakathÄ• vacanaÃ±cettha __brahmajÄ• lÄ• disuttanta_nayena vuttaá¹ƒ, á¹-Ä«kÄ• va
__khuddakavatthuvibhaá¹…gÄ• _diabhidhammanayena, ato cettha kesaÃ±ci visamatÄ• ti v
gahetabbaá¹ƒ. apica __ ``nimittakammÄ• dÄ«â€™â€™ _ti iminÄ• nimittobhÄ• saparikathÄ«
``micchÄ• jÄ«voâ€™â€™ _ti pana yathÄ• vuttapayogo, tasmÄ• nimittakammaÃ±ca micchÄ«
__uppannaá¹ƒ asappÄ• yaá¹ƒ_ sÄ«lavinÄ• sanena anatthÄ• vahattÄ• ti attho. samÄ• hÄ• r
pulliá¹…gapayogo dissati yathÄ• ``cittuppÄ• doâ€™â€™ ti. atiruciye rÄ• gÄ• dayo, atiaruciy
__ ``akusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™â€™ _ti. tanti tadubhayaá¹ƒ. __kammaa
vakkhamÄ• nakammaá¹-á¹-hÄ• nassa avijahanavasena.

__ ``abbhantare attÄ• nÄ• mÄ• â€™â€™ _tiÄ• dinÄ• saá¹…khepato asammohasampajaÃ
cÄ«varampi acetanaâ€™â€™ _ntiÄ• dinÄ• cÄ«varassa viya __ ``kÄ• yopi acetanoâ€™â€™
attasuÃ±Ã±atÄ• vibhÄ• vanena tamatthaá¹ƒ paridÄ«pento __ ``tasmÄ• neva sundaraá¹ƒ cÄ
_tiÄ• dinÄ• vuttassa itarÄ«tarasantosassa kÄ• raá¹‡aá¹ƒ vibhÄ• vetÄ«ti daá¹-á¹-habbaá¹ƒ.
vattabbo --- asammohasampajaÃ±Ã±aá¹ƒ dassento __ ``abbhantareâ€™â€™ _tiÄ• dimÄ• h
pana tadatthaá¹ƒ paridÄ«pituá¹ƒ vuttaá¹ƒ __ ``tattha cÄ«varaâ€™â€™ _ntiÄ• di. idÄ• ni
attasuÃ±Ã±atÄ• vibhÄ• vanassa payojanabhÅ«taá¹ƒ itarÄ«tarasantosasaá¹…khÄ• taá¹ƒ lad
__ ``tasmÄ• neva sundaraâ€™â€™ _ntiÄ• dÄ«ti.

tattha \Be II 100/ \Ne II 87/ __abbhantare_ti attano santÄ• ne. __tatthÄ• _ti tasmiá¹ƒ cÄ«va
vÄ• pÄ• rupakattapÄ• rupitabbacÄ«varesu. __kÄ• yopÄ«_ti attapaÃ±Ã±attimatto kÄ• yopi.
ajjhÄ• haritabbaá¹ƒ, acetanattÄ• ti attho. __aha_nti kammabhÅ«to kÄ• yo. __dhÄ• tuyo_ti c
bÄ• hirÄ• dhÄ• tuyo. __dhÄ• tusamÅ«ha_nti kÄ• yasaá¹…khÄ• taá¹ƒ ajjhattikaá¹ƒ dhÄ• tus
potthakarÅ«papaá¹-icchÄ• dane dhÄ• tuyo dhÄ• tusamÅ«haá¹ƒ paá¹-icchÄ• denti viyÄ• ti s
snehasecanaá¹ƒ, pÅ«raá¹‡aá¹ƒ vÄ• __potthaá¹ƒ, _ lepanakhananakiriyÄ• , tena katanti __
rÅ«paá¹ƒ tathÄ• , khananakammanibbattaá¹ƒ dÄ• rumattikÄ• dirÅ«pamidhÄ• dhippetaá¹ƒ. _
attasuÃ±Ã±abhÄ• vato vÄ• .

nÄ• gÄ• naá¹ƒ nivÄ• so vammiko __nÄ• gavammiko. _ cittÄ«karaá¹‡aá¹-á¹-hÄ• nabhÅ«to
sakkatassÄ• pi kehici asakkatassa kÄ• yassa upamÄ• nabhÄ• vena yogyattÄ• tesamidha k
mÄ• lÄ• gandhagÅ«thamuttÄ• dÄ«hi. attasuÃ±Ã±atÄ• ya nÄ• gavammikacetiyarukkhÄ• dÄ«
somanassaá¹ƒ vÄ• domanassaá¹ƒ vÄ• na kÄ• tabbanti vuttaá¹ƒ hoti.

``labhissÄ• mi vÄ• , no vÄ• â€™â€™ ti paccavekkhaá¹‡apubbakena ``labhissÄ• mÄ«â€™â
gahetabbaá¹ƒ. evaÃ±hi sÄ• tthakasampajaÃ±Ã±aá¹ƒ bhavatÄ«ti Ä• ha __ ``sahasÄ• va agg

__garupatto_ti atibhÄ• rabhÅ«to patto. cattÄ• ro vÄ• paÃ±ca vÄ• gaá¹‡á¹-hikÄ• __catupa
``dvattipattÄ• (Vin IV 232), chappaÃ±cavÄ• cÄ• â€™â€™ ti (Vin IV 61) aÃ±Ã±apadabhÅ«ta
idha padhÄ• no catugaá¹‡á¹-hikÄ• hato vÄ• paÃ±cagaá¹‡á¹-hikÄ• hato vÄ• patto dubbisod
atthassa gayhamÄ• nattÄ• . Ä• hatÄ• catupaÃ±cagaá¹‡á¹-hikÄ• yassÄ• ti __catupaÃ±cag
``agyÄ• hitoâ€™â€™ ti, catupaÃ±cagaá¹‡á¹-hikÄ• hi vÄ• Ä• hato tathÄ• , dubbisodhanÄ«y
hetugabbhavacanaÃ±cetaá¹ƒ. kÄ• maÃ±ca__Å«napaÃ±cabandhanasikkhÄ• pade_ (Vin III
patto paribhuÃ±jitabbabhÄ• vena vutto, dubbisodhanÄ«yatÄ• mattena pana palibodhakaraá
daá¹-á¹-habbaá¹ƒ. __duddhotapatto_ti agaá¹‡á¹-hikÄ• hatampi pakatiyÄ• va dubbisodhanÄ«
__ ``taá¹ƒ dhovantassevÄ• â€™â€™ _tiÄ• di tadubhayassÄ• pi \Be II 101/ asappÄ• yabhÄ•
``maá¹‡ivaá¹‡á¹‡apatto pana lobhanÄ«yoâ€™â€™ _ti iminÄ• kiÃ±cÄ• pi so vinayapariyÄ•
suttantapariyÄ• yena pana antarÄ• yakaraá¹‡ato asappÄ• yoti dasseti. ``pattaá¹ƒ bhamaá¹ƒ

pacanti `maá¹‡ivaá¹‡á¹‡aá¹ƒ karissÄ• mÄ• â€™ ti, na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II
pÄ• á¸·imuttakavinicchayo) hi __vinayaá¹-á¹-hakathÄ• su_ pacanakiriyÄ• mattameva paá¹-ik
vadanti \Ne II 88/ ``maá¹‡ivaá¹‡á¹‡aá¹ƒ pana pattaá¹ƒ aÃ±Ã±ena kataá¹ƒ labhitvÄ• paribhu
vaá¹-á¹-atÄ«â€™â€™ ti (Sp-á¹- II 85) ``tÄ• disaÃ±hi araÃ±Ã±e ekakassa nivÄ• santarÄ• yal
cÄ«vare vuttanayena ``nimittakammÄ• divasena laddho pana ekantaakappiyo sÄ«lavinÄ• s
tiÄ• dinÄ• amhehi vuttanayopi yathÄ• rahaá¹ƒ netabbo. __sevamÄ• nassÄ• _ti hetvanto ga
abhivaá¸• á¸• hanaparihÄ• yanassa.

__ ``abbhantareâ€™â€™ _tiÄ• di saá¹…khepo. __ ``tatthÄ• â€™â€™ _tiÄ• di attasuÃ±Ã±a
__saá¹‡á¸• Ä• senÄ• _ti kammÄ• rÄ• naá¹ƒ ayogahaá¹‡avisesena. __aggivaá¹‡á¹‡apattag
aggivaá¹‡á¹‡abhÅ«tapattassa gahaá¹‡e. rÄ• gÄ• dipariá¸·Ä• hajanakapattassa Ä«disameva
vuttaá¹ƒ.

__ ``apicÄ• â€™â€™ _tiÄ• dinÄ• saá¹…ghÄ• á¹-icÄ«varapattadhÄ• raá¹‡esu ekato asam
chinnahatthapÄ• de anÄ• thamanusseti sambandho. __nÄ«lamakkhikÄ• _ nÄ• ma Ä• sÄ• â
vaá¹‡esu nÄ«lamakkhikÄ• hi katÄ• anayabyasanahetubhÅ«tÄ• aá¹‡á¸• akÄ• __Ä• sÄ• á¹
__anÄ• thasÄ• lÄ• ya_nti anÄ• thÄ• naá¹ƒ nivÄ• sasÄ• lÄ• yaá¹ƒ. __dayÄ• lukÄ• _ti karuá¹
__vaá¹‡amattacoá¸·akÄ• nÄ«_ti vaá¹‡appamÄ• á¹‡ena paá¹-icchÄ• danatthÄ• ya chinnaco
__kesaÃ±cÄ«_ti bahÅ«su kesaÃ±ci anÄ• thamanussÄ• naá¹ƒ. __thÅ«lÄ• nÄ«_ti thaddhÄ• n
pÄ• puá¹‡ane, bhÄ• valakkhaá¹‡e, nimitte vÄ• etaá¹ƒ bhummaá¹ƒ. kasmÄ• ti vuttaá¹ƒ __
``vaá¹‡apaá¹-icchÄ• danamattenevÄ• â€™â€™ _tiÄ• di. __coá¸·akena, kapÄ• lenÄ• _ti ca
karaá¹‡atthe vÄ• . vaá¹‡apaá¹-icchÄ• danamatteneva bhesajjakaraá¹‡amattenevÄ• ti pana
maá¹‡á¸• anÄ• nubhavanÄ• dippakÄ• rena atthoti. saá¹…khÄ• radukkhatÄ• dÄ«hi niccÄ• tu
paribhogabhÅ«tÄ• naá¹ƒ pattacÄ«varÄ• naá¹ƒ edisameva upamÄ• namupapannanti tathÄ•
sukhumattasallakkhaá¹‡ena uttamassa sampajÄ• nassa karaá¹‡asÄ«lattÄ• , purimehi ca sa
__uttamasampajÄ• nakÄ• rÄ«. _

asanÄ• dikiriyÄ• ya \Be II 102/ kammavisesayogato asitÄ• dipadeheva kammavisesasahito
viÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ __ ``asiteti piá¹‡á¸• apÄ• tabhojaneâ€™â€™ _tiÄ• di. __aá¹-á¹-h
aá¹-á¹-happakÄ• ropi payojanaviseso.

tattha piá¹‡á¸• apÄ• tabhojanÄ• dÄ«su attho nÄ• ma iminÄ• __mahÄ• sivatthera_vÄ• dava
á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• (SN b IV 120; AN b VI 58; c 8.9; Dhs 1355; Nidd I 206) sutte
aá¹-á¹-havidhampi payojanaá¹ƒ dasseti. __mahÄ• sivatthero_ (Dhs I 1355) hi ``heá¹-á¹-hÄ•
paá¹-ikkhepo nÄ• ma, upari pana aá¹-á¹-haá¹…gÄ• ni payojanavasena samodhÄ• netabbÄ•
``yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• â€™â€™ ti ekamaá¹…gaá¹ƒ, ``yÄ• panÄ• yÄ• â€
``vihiá¹ƒsÅ«paratiyÄ• â€™â€™ ti ekaá¹ƒ, ``brahmacariyÄ• nuggahÄ• yÄ• â€™â€™ ti ekaá¹
vedanaá¹ƒ paá¹-ihaá¹…khÄ• mÄ«â€™â€™ ti ekaá¹ƒ, ``navaÃ±ca vedanaá¹ƒ na uppÄ• des

``yÄ• trÄ• ca me bhavissatÄ«â€™â€™ ti ekaá¹ƒ, ``anavajjatÄ• cÄ• â€™â€™ ti ekaá¹ƒ, ph
bhojanÄ• nisaá¹ƒsamattanti evaá¹ƒ aá¹-á¹-ha aá¹…gÄ• ni payojanavasena samodhÄ• netab
davÄ• yÄ• â€™â€™ ti ekamaá¹…gaá¹ƒ, ``na madÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``na maá¹‡á¸•
vibhÅ«sanÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• yÄ• panÄ•
``vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``iti purÄ• á¹‡aÃ±c
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mÄ«â€™â€™ ti ekaá¹ƒ, ``yÄ•
ekaá¹ƒ, ``anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• â€™â€™ ti pana bhojanÄ• nisaá¹ƒsamattant
idhÄ• nadhippetÄ• ni. kasmÄ• ti ce? payojanÄ• nameva abhÄ• vato, tesameva ca idha atth
__ ``nevadavÄ• yÄ• tiÄ• dinÄ• nayena vuttoâ€™â€™ _ti mariyÄ• davacanena dutiyanayas
viÃ±Ã±Ä• yatÄ«ti? na, ``neva davÄ• yÄ• â€™â€™ tiÄ• dinÄ• paá¹-ikkhepaá¹…gadassanan
desitattÄ• , yathÄ• desitatantikkamasseva mariyÄ• dabhÄ• vena dassanato. pÄ• á¹-hakkam
davÄ• yÄ• tiÄ• dinÄ• nayenÄ• â€™â€™ ti vuttaá¹ƒ, na atthakkamena, tena pana ``imassa
nayenÄ• â€™â€™ ti vattabbanti.

tidhÄ• \Be II 103/ dente dvidhÄ• gÄ• haá¹ƒ sandhÄ• ya __ ``paá¹-iggahaá¹‡aá¹ƒ nÄ• mÄ•
bhojanÄ• digahaá¹‡atthÄ• ya hatthaotÄ• raá¹‡aá¹ƒ bhuÃ±janÄ• diatthÄ• ya Ä• lopakaraá¹‡
bhuÃ±janÄ• dipayogo vÄ• yodhÄ• tuvaseneva vibhÄ• vito. __vÄ• yodhÄ• tuvipphÄ• renevÄ
nivattetabbaá¹ƒ dasseti __ ``na kocÄ«â€™â€™ _tiÄ• dinÄ• . __kuÃ±cikÄ• _ nÄ• ma avÄ• p
``tÄ• á¸·oâ€™â€™ tipi vadanti. __yantakenÄ• _ti cakkayantakena. yatati
ugghÄ• á¹-ananigghÄ• á¹-anaukkhipananikkhipanÄ• dÄ«su vÄ• yamati etenÄ• ti hi __yanta
saÃ±cuá¹‡á¹‡akaraá¹‡aá¹ƒ __musalakiccaá¹ƒ. _ antokatvÄ• patiá¹-á¹-hÄ• panaá¹ƒ __uduk
Ä• loá¸·itaviloá¸·itavasena parivattanaá¹ƒ __hatthakiccaá¹ƒ. itÄ«ti_ evaá¹ƒ. __tatthÄ• _ti hat
bhÄ• valakkhaá¹‡e, nimitte vÄ• bhummaá¹ƒ. __tanukakheá¸·o_ti pasannakheá¸·o. __bahal
jivhÄ• saá¹…khÄ• tena hatthena Ä• loá¸·itaviloá¸·itavasena ito cito ca parivattakaá¹ƒ
__jivhÄ• hatthaparivattakaá¹ƒ. kaá¹-acchu, dabbÄ«_ti katthaci pariyÄ• yavacanaá¹ƒ. ``pume
dabbitthÄ«â€™â€™ ti hi vuttaá¹ƒ. idha pana yena bhojanÄ• dÄ«ni antokatvÄ• gaá¹‡hÄ• ti,
pana tesamuddharaá¹‡Ä• dÄ«ni karoti, sÄ• \Ne II 90/ __dabbÄ«_ti veditabbaá¹ƒ. __palÄ• l
patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ palÄ• lÄ• disanthÄ• raá¹ƒ. nidassanamattaÃ±hetaá¹ƒ. __dhÄ• re
patiá¹-á¹-hÄ• nabhÄ• vena sampaá¹-icchanto. pathavÄ«sandhÄ• rakajalassa taá¹ƒsandhÄ•
paribhuttÄ• hÄ• rassa vÄ• yodhÄ• tunÄ• va Ä• mÄ• saye avaá¹-á¹-hÄ• nanti dasseti __ ``vÄ
tiá¹-á¹-hatÄ«â€™â€™ _ti iminÄ• . tathÄ• paribhuttaÃ±hi Ä• hÄ• raá¹ƒ vÄ• yodhÄ• tu heá¹-á
ghanaá¹ƒ parivaá¹-umaá¹ƒ katvÄ• yÄ• va pakkÄ• sannirujjhanavasena Ä• mÄ• saye patiá¹
__uddhanaá¹ƒ_ nÄ• ma yattha ukkhaliyÄ• dÄ«ni patiá¹-á¹-hÄ• petvÄ• pacanti, yÄ• ``cullÄ«
rassadaá¹‡á¸• o __daá¹‡á¸• ako. _ patodo __yaá¹-á¹-hi. itÄ«_ti vuttappakÄ• ramatidisati. vu
dhÄ• tuvasena vibhÄ• vanÄ• . tattha __atiharatÄ«ti_ yÄ• va mukhÄ• abhiharati. __vÄ«tihar
vimissaá¹ƒ karonto haratÄ«â€™â€™ ti (Sv-pá¹- I 214) __Ä• cariyadhammapÄ• latthero, Ä•
``tato yÄ• va kucchi, tÄ• va haratÄ«â€™â€™ ti (Vibh-má¹- 523) Ä• ha. tadubhayampi atthat
kucchisambandhamattaá¹ƒ haraá¹‡asseva adhippetattÄ• .

apica __atiharatÄ«_ti mukhadvÄ• raá¹ƒ atikkÄ• mento harati. __vÄ«tiharatÄ«_ti kucchigata
__dhÄ• retÄ«ti_ Ä• mÄ• saye patiá¹-á¹-hitaá¹ƒ karoti \Be II 104/. __parivattetÄ«_ti aparÄ• pa
karoti. __saÃ±cuá¹‡á¹‡etÄ«ti_ musalena viya saÃ±cuá¹‡á¹‡anaá¹ƒ karoti. __visosetÄ«_ti vi
nÄ• tisukkhaá¹ƒ karoti. __nÄ«haratÄ«_ti kucchito bahi niddhÄ• reti. pathavÄ«dhÄ• tukicces
attho. tÄ• ni pana Ä• hÄ• rassa dhÄ• raá¹‡aparivattanasaÃ±cuá¹‡á¹‡anavisosanÄ• ni patha
kÄ• tuá¹ƒ sakkoti, na kevalÄ• , tasmÄ• tÄ• ni pathavÄ«dhÄ• tuyÄ• pi kiccabhÄ• vena vuttÄ
__allattaÃ±ca anupÄ• letÄ«_ti yathÄ• vÄ• yodhÄ• tuÄ• dÄ«hi ativiya sosanaá¹ƒ na hoti, tat
nÄ• tiallatÄ• karaá¹‡avasena anupÄ• leti. __aÃ±jaso_ti Ä• hÄ• rassa pavisanaparivattanani
__viÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti_ manoviÃ±Ã±Ä• á¹‡adhÄ• tu pariyesanajjhoharaá¹‡Ä• divijÄ• n
tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ pariyesanajjhoharaá¹‡Ä• dikicce. taá¹ƒtaá¹ƒvijÄ• nanassa pac
taá¹ƒnipphÄ• dakoyeva payogo __sammÄ• payogo_ nÄ• ma. yena hi payogena pariyesanÄ
tabbisayavijÄ• nanampi nipphÄ• deti nÄ• ma tadavinÄ• bhÄ• vato. __tamanvÄ• ya_ Ä• gam
pariyesanavasena, ajjhÄ• haraá¹‡ajiá¹‡á¹‡Ä• jiá¹‡á¹‡atÄ• dipaá¹-isaá¹ƒvedanavasena ca tÄ
pariyesanajjhoharaá¹‡ajiá¹‡á¹‡Ä• jiá¹‡á¹‡atÄ• dÄ«ni Ä• vajjeti vijÄ• nÄ• ti. Ä• vajjanapubba
vijÄ• nanampettha gahitanti veditabbaá¹ƒ. atha vÄ• __sammÄ• payogo_ nÄ• ma sammÄ• p
Ä• gamma. ``abbhantare attÄ• nÄ• ma koci bhuÃ±janako natthÄ«â€™â€™ tiÄ• dinÄ• __Ä
vijÄ• nÄ• tÄ«ti attho. Ä• bhogapubbako hi sabbo viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti ``Ä• bhujatiâ€

__gamanato_ti \Ne II 91/ bhikkhÄ• cÄ• ravasena gocaragÄ• maá¹ƒ uddissa gamanato. pac
gamanasabhÄ• vattÄ• iminÄ• va saá¹…gahitaá¹ƒ. __pariyesanato_ti gocaragÄ• me bhikkh
pariyesanasabhÄ• vattÄ• iminÄ• va paá¹-ikkamanasÄ• lÄ• diupasaá¹…kamanampi saá¹…g
dantamusalehi saÃ±cuá¹‡á¹‡etvÄ• jivhÄ• ya samparivattanakkhaá¹‡eyeva
antarahitavaá¹‡á¹‡agandhasaá¹…khÄ• ravisesaá¹ƒ suvÄ• nadoá¹‡iyaá¹ƒ suvÄ• navamathu
Ä• hÄ• raá¹ƒ paribhuÃ±janato. __Ä• sayato_ti evaá¹ƒ paribhuttassa Ä• hÄ• rassa
pittasemhapubbalohitÄ• sayabhÄ• vÅ«pagamanena paramajigucchanahetubhÅ«tato Ä• mÄ
patiá¹-á¹-hÄ• nakapittÄ• dicatubbidhÄ• sayato. Ä• sayati ekajjhaá¹ƒ pavattamÄ• nopi \Be II
hutvÄ• mariyÄ• davasena aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato tiá¹-á¹-hati pavattati etthÄ• t
Ä• mÄ• sayassa upari patiá¹-á¹-hÄ• nako pittÄ• di catubbidhÄ• sayo. mariyÄ• dattho hi ayan
Ä• mÄ• sayato. nidheti yathÄ• bhutto Ä• hÄ• ro nicito hutvÄ• tiá¹-á¹-hati etthÄ• ti hi Ä• mÄ•
_nti vuccati. __aparipakkato_ti bhuttÄ• hÄ• raparipÄ• canena gahaá¹‡Ä«saá¹…khÄ• tena k
__paripakkato_ti yathÄ• vuttakammajatejasÄ• va paripÄ• kato. __phalato_ti nipphattito, san
asammÄ• paripaccamÄ• nassa ca bhuttÄ• hÄ• rassa yathÄ• kkamaá¹ƒ
kesÄ• dikuá¹‡apadadduÄ• dirogÄ• bhinipphattisaá¹…khÄ• tapayojanatoti vÄ• attho. ``idam
vuttaá¹ƒ. __nissandanato_ti akkhikaá¹‡á¹‡Ä• dÄ«su anekadvÄ• resu ito cito ca vissandanat

``annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanaÃ±ca mahÄ• rahaá¹ƒ.

ekadvÄ• rena pavisitvÄ• , navadvÄ• rehi sandatÄ«â€™â€™ ti || (Vism I 303).

__sammakkhanato_ti hatthaoá¹-á¹-hÄ• diaá¹…gesu navasu dvÄ• resu paribhogakÄ• le, pa
yathÄ• rahaá¹ƒ sabbaso makkhanato. sabbattha Ä• hÄ• re paá¹-ikkÅ«latÄ• paccavekkhitab
yojanÄ• . taá¹ƒtaá¹ƒkiriyÄ• nipphattipaá¹-ipÄ• á¹-ivasena cÄ• yaá¹ƒ ``gamanatoâ€™â€™ tiÄ
á¹-hapitÄ• . sammakkhanaá¹ƒ pana paribhogÄ• dÄ«su labbhamÄ• nampi nissandavasena v
sabbapacchÄ• á¹-hapitanti daá¹-á¹-habbaá¹ƒ.

__pattakÄ• le_ti yuttakÄ• le, yathÄ• vuttena vÄ• tejena paripaccanato uccÄ• rapassÄ• vab
vegasandhÄ• raá¹‡ena uppannapariá¸·Ä• hattÄ• __sakalasarÄ«rato sedÄ• muccanti. _ tat
paribbhamanti, __cittaÃ±ca ekaggaá¹ƒ na hoti. aÃ±Ã±e ca_ sÅ«labhagandarÄ• dayo __rogÄ
ta_nti sedamuccanÄ• dikaá¹ƒ.

__aá¹-á¹-hÄ• ne_ti \Ne II 92/ manussÄ• manussapariggahite khettadevÄ• yatanÄ• dike ayu
karontaá¹ƒ kuddhÄ• manussÄ• , amanussÄ• vÄ• jÄ«vitakkhayampi pÄ• penti. __Ä• pattÄ
bhikkhubhikkhunÄ«naá¹ƒ yathÄ• rahaá¹ƒ dukkaá¹-apÄ• cittiyÄ• . __patirÅ«pe á¹-hÄ• ne_ti v
__sabbaá¹ƒ ta_nti Ä• pattiÄ• dikaá¹ƒ.

nikkhamÄ• petÄ• \Be II 106/ attÄ• nÄ• ma atthi, tassa kÄ• matÄ• ya nikkhamananti bÄ• la
__ ``akÄ• matÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ, attano anicchÄ• ya apayogena vÄ• yodhÄ• tuvi
vuttaá¹ƒ hoti. __sannicitÄ• _ti samuccayena á¹-hitÄ• . __vÄ• yuvegasamuppÄ«á¸·itÄ• _ti vÄ
samantato avapÄ«á¸·itÄ• , nikkhamanassa cetaá¹ƒ hetuvacanaá¹ƒ. __ ``sannicitÄ• uccÄ• r
vatvÄ• __ ``so panÄ• yaá¹ƒ uccÄ• rapassÄ• voâ€™â€™ _ti puna vacanaá¹ƒ samÄ• hÄ• ra
sambhavatÄ• dassanatthaá¹ƒ. ekattameva hi tassa niyatalakkhaá¹‡anti. attanÄ• nirapekkha
neva attano atthÄ• ya santakaá¹ƒ vÄ• hoti, kassacipi dÄ«yanavasena anissajjitattÄ• , jiguc
parassapÄ«ti attho. __sarÄ«ranissandovÄ• _ti sarÄ«rato vissandanameva nikkhamanamatt
nÄ• satÄ«ti sarÄ«rassa Ä• nisaá¹ƒsamattantipi vadanti. tadayuttameva nidassanena visama
``paá¹-ijagganamattamevÄ• â€™â€™ _ti vuttaá¹ƒ, paá¹-isodhanamattaá¹ƒ evÄ• ti cassa att
veá¸·unÄ• á¸·iÄ• diudakabhÄ• janaá¹ƒ __udakatumbo. ta_nti chaá¸• á¸• itaudakaá¹ƒ.

__ ``gateti gamaneâ€™â€™ _ti pubbe abhikkamapaá¹-ikkamagahaá¹‡ena gamanepi purat
atiharaá¹‡aá¹ƒ vuttanti idha gamanameva gahitaâ€™â€™ nti (Vibh-má¹- 525) __Ä• cariyÄ•
taá¹ƒ kecivÄ• do nÄ• ma __Ä• cariyadhammapÄ• lattherena_ kataá¹ƒ. kasmÄ• ti ce? gama
ca kÄ• yÄ• tiharaá¹‡assa tadavinÄ• bhÄ• vato padavÄ«tihÄ• raniyamitÄ• ya gamanakiriyÄ•
vibhaá¹…gaá¹-á¹-hakathÄ• dÄ«hi (abhi0-a II 523) ca virodhanato. vuttaÃ±hi tattha gamanas
samavarodhattaá¹ƒ, bhedattaÃ±ca ---

``ettha ca eko iriyÄ• patho dvÄ«su á¹-hÄ• nesu Ä• gato. so heá¹-á¹-hÄ• `abhikkante paá¹-ik

bhikkhÄ• cÄ• ragÄ• maá¹ƒ gacchato ca Ä• gacchato ca addhÄ• nagamanavasena kathito. ``
ettha vihÄ• re cuá¹‡á¹‡ikapÄ• duddhÄ• rairiyÄ• pathavasena kathitoti veditabboâ€™â€™ ti

``gateâ€™â€™ tiÄ• dÄ«su avatthÄ• bhedena kiriyÄ• bhedoyeva, na pana atthabhedoti das
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di \Be II 107/. tattha _
majjhimanikÄ• ye ca saá¹…gÄ«te \Ne II 93/ satipaá¹-á¹-hÄ• nasutte (DN II 372; MN I 105)
__addhÄ• nairiyÄ• pathÄ• _ti cirapavattakÄ• dÄ«ghakÄ• likÄ• iriyÄ• pathÄ• addhÄ• nasa
``addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaâ€™â€™ ntiÄ• dÄ«su (DN II 184; III 177; Vin III 21) viya
addhÄ• nagamanapavattakÄ• vÄ• dÄ«ghamaggikÄ• iriyÄ• pathÄ• . addhÄ• nasaddo hi d
``addhÄ• nagamanasamayoâ€™â€™ tiÄ• dÄ«su (Vin IV 213, 217) viya. __majjhimÄ• _ti bh
nÄ• ticirakÄ• likÄ• , nÄ• tidÄ«ghamaggikÄ• vÄ• iriyÄ• pathÄ• . __cuá¹‡á¹‡iyairiyÄ• pathÄ•
ito cito ca parivattanÄ• divasena pavattÄ• appamattakabhÄ• vena cuá¹‡á¹‡avicuá¹‡á¹‡iyab
appamattakampi hi ``cuá¹‡á¹‡avicuá¹‡á¹‡aâ€™â€™ nti loke vadanti. __ ``khuddakacuá¹‡á¹
_tipi pÄ• á¹-ho, khuddakÄ• hutvÄ• vuttanayena cuá¹‡á¹‡ikÄ• iriyÄ• pathÄ• ti attho. __tasm
avatthÄ• bhedena iriyÄ• pathabhedamattassa kathanato. __tesupÄ«_ti ``gate á¹-hiteâ€™â€
__vuttanayenÄ• _ti ``abhikkanteâ€™â€™ tiÄ• dÄ«su vuttanayena.

__aparabhÄ• ge_ti gamanairiyÄ• pathato aparabhÄ• ge. __á¹-hito_ti á¹-hitairiyÄ• pathasam
caá¹…kamaneyeva. evaá¹ƒ sabbattha yathÄ• rahaá¹ƒ.

gamanaá¹-hÄ• nanisajjÄ• naá¹ƒ viya nisÄ«danasayanassa kamavacanamayuttaá¹ƒ yebhuy
``uá¹-á¹-hÄ• yaâ€™â€™ _ micceva vuttaá¹ƒ.

jÄ• garitasaddasannidhÄ• nato cettha bhavaá¹…gotaraá¹‡avasena niddokkamanameva sa
piá¹-á¹-hipasÄ• raá¹‡amattanti dasseti __ ``kiriyÄ• mayapavattÄ• naâ€™â€™ _ntiÄ• dinÄ•
III 77) viya piá¹-á¹-hipasÄ• raá¹‡assÄ• pi sayanairiyÄ• pathabhÄ• vena ekalakkhaá¹‡attÄ•
daá¹-á¹-habbaá¹ƒ. karaá¹‡aá¹ƒ __kiriyÄ• , _ kÄ• yÄ• dikiccaá¹ƒ, taá¹ƒ nibbattentÄ«ti __kiriy
taddhitasaddÄ• namanekatthavuttito. atha vÄ• Ä• vajjanadvayakiccaá¹ƒ __kiriyÄ• , _ tÄ• ya
vÄ• __kiriyÄ• mayÄ• ni_. Ä• vajjanavasena hi bhavaá¹…gupacchede sati vÄ«thicittÄ• ni up
aparÄ• paruppattiyÄ• nÄ• nappakÄ• rato vattanti parivattantÄ«ti __pavattÄ• ni. _ katthaci p
nti pÄ• á¹-ho, so abhidhammaá¹-á¹-hakathÄ• dÄ«hi, (Vibh-a 523) taá¹-á¹-Ä«kÄ• hi ca virudd
porÄ• á¹‡apÄ• á¹-hoti veditabbo. kiriyÄ• mayÄ• ni eva pavattÄ• ni tathÄ• , javanaá¹ƒ, sabba
chadvÄ• rikavÄ«thicittaá¹ƒ. tenÄ• ha __abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ (Vibh-má¹- 525) ``kÄ•
108/, Ä• vajjanakiriyÄ• samuá¹-á¹-hitattÄ• ca javanaá¹ƒ, sabbampi vÄ• chadvÄ• rappavatta
nÄ• mÄ• â€™â€™ ti. __appavatta_nti niddokkamanakÄ• le anuppajjanaá¹ƒ __suttaá¹ƒ nÄ•
neyyatthavacanaÃ±hi \Ne II 94/ idaá¹ƒ, itarathÄ• chadvÄ• rikacittÄ• naá¹ƒ purecarÄ• nucar
sabbesampi dvÄ• ravimuttacittÄ• naá¹ƒ pavattaá¹ƒ suttaá¹ƒ nÄ• ma siyÄ• , evaÃ±ca katvÄ•
aÃ±Ã±asmiá¹ƒ kÄ• le uppajjantÄ• naá¹ƒ dvÄ• ravimuttacittÄ• nampi pavattaá¹ƒ jÄ• garite sa

veditabbaá¹ƒ.

cittassa payogakÄ• raá¹‡abhÅ«te oá¹-á¹-hÄ• dike paá¹-icca yathÄ• sakaá¹ƒ á¹-hÄ• ne sadd
``oá¹-á¹-he ca paá¹-iccÄ• â€™â€™ _tiÄ• di. kiÃ±cÄ• pi saddo yathÄ• á¹-hÄ• naá¹ƒ jÄ• yati,
payogeneva jÄ• yati, na vinÄ• tena payogenÄ• ti adhippÄ• yo. keci pana vadanti ``oá¹-á¹-h
sadduppattiá¹-á¹-hÄ• nanidassanaâ€™â€™ nti, tadayuttameva tathÄ• avacanato. na hi ``o
paá¹-iccÄ• â€™â€™ tiÄ• dinÄ• sasamuccayena kammavacanena á¹-hÄ• navacanaá¹ƒ san
tassa saddassa anurÅ«paá¹ƒ. bhÄ• sanassa paá¹-isaÃ±cikkhanavirodhato tuá¹‡hÄ«bhÄ• va
bhÄ• sito iti paá¹-isaÃ±cikkhatÄ«â€™â€™ ti na vuttaá¹ƒ, tena ca viÃ±Ã±Ä• yati ``tuá¹‡hÄ«b
paá¹-isaÃ±cikkhatÄ«ti atthoâ€™â€™ ti.

bhÄ• sanatuá¹‡hÄ«bhÄ• vÄ• naá¹ƒ sabhÄ• vato bhede sati ayaá¹ƒ vibhÄ• go yutto siyÄ• ,
``upÄ• dÄ• rÅ«papavattiyaÃ±hÄ«â€™â€™ _tiÄ• di. upÄ• dÄ• rÅ«passa saddÄ• yatanassa
pavattanaá¹ƒ bhÄ• sanaá¹ƒ, appavattanaá¹ƒ tuá¹‡hÄ«ti vuttaá¹ƒ hoti.

yasmÄ• pana mahÄ• sivattheravÄ• de anantare anantare iriyÄ• pathe pavattarÅ«pÄ• rÅ«p
nirodhadassanavasena sampajÄ• nakÄ• ritÄ• gahitÄ• , tasmÄ• taá¹ƒ mahÄ• satipaá¹-á¹-hA
109) Ä• gataasammohasampajaÃ±Ã±avipassanÄ• vÄ• ravasena veditabbaá¹ƒ, na catubbid
ato tattheva tamadhippetaá¹ƒ, na idhÄ• ti dassento __ ``tayidaâ€™â€™ _ntiÄ• dimÄ• ha. as
dhuraá¹ƒ jeá¹-á¹-hakaá¹ƒ yassa vacanassÄ• ti __asammohadhuraá¹ƒ, _ mahÄ• satipaá¹-á¹-
vacanassa adhippetabhÄ• vassa hetugabbhamidaá¹ƒ vacanaá¹ƒ. yasmÄ• panettha sabbar
sampajaÃ±Ã±aá¹ƒ labbhati yÄ• vadeva sÄ• maÃ±Ã±aphalavisesadassanapadhÄ• nattÄ• \
tasmÄ• taá¹ƒ idha adhippetanti dassetuá¹ƒ __ ``imasmiá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹
abhikkantÄ• dÄ«su vuttanayeneva. nanu ``satisampajaÃ±Ã±ena samannÄ• gatoâ€™â€™ t
niddeso, atha kasmÄ• sampajaÃ±Ã±avaseneva vitthÄ• ro katoti codanaá¹ƒ sodhento ``__s
_tiÄ• dimÄ• ha, satisampayuttasseva sampajÄ• nassa vasena atthassa viditabbattÄ• evaá¹
hoti. __ ``satisampayuttassevÄ• â€™â€™ _ti ca iminÄ• yathÄ• sampajaÃ±Ã±assa kiccato
gahitÄ• , evaá¹ƒ satiyÄ• pÄ«ti atthaá¹ƒ dasseti, na panetaá¹ƒ satiyÄ• sampajaÃ±Ã±ena sab
na hi kadÄ• ci satirahitÄ• Ã±Ä• á¹‡appavatti atthÄ«ti.

nanu ca sampajaÃ±Ã±avasenevÄ• yaá¹ƒ vitthÄ• ro, atha kasmÄ• satisampayuttassa samp
veditabboti codanampi sodheti ``__satisampajaÃ±Ã±ena samannÄ• gatoti etassa hi padass
_ti iminÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- ``satisampajaÃ±Ã±ena samannÄ• gatoâ€™â€™ ti evaá¹
atthassa vitthÄ• rattÄ• uddese viya niddesepi tadubhayaá¹ƒ samadhurabhÄ• veneva gahita
sampajaÃ±Ã±ena samadhurataá¹ƒyeva vibhÄ• veti ekato uddiá¹-á¹-hassa atthassa vitthÄ• r
tadatthassa siddhattÄ• . idÄ• ni __vibhaá¹…ganaye_nÄ• pi tadatthaá¹ƒ samatthetuá¹ƒ __ ``
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. iminÄ• pi hi sampajaÃ±Ã±assa viya satiyÄ• pettha padhÄ
tattha __etÄ• ni padÄ• nÄ«_ti ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™

__vibhattÄ• nevÄ• _ti satiyÄ• sampajaÃ±Ã±ena sampayogamakatvÄ• sabbaá¹-á¹-hÄ• nes
vibhattÄ• niyeva.

majjhimabhÄ• á¹‡akÄ• , pana Ä• bhidhammikÄ• (Vibh-a 523) ca evaá¹ƒ vadanti --- eko bh
cintento aÃ±Ã±aá¹ƒ vitakkento gacchati, eko kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• va gacch
tiá¹-á¹-hanto aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ vitakkento tiá¹-á¹-hati, eko kammaá¹-á¹-hÄ• na
tiá¹-á¹-hati. eko nisÄ«danto aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ vitakkento nisÄ«dati, eko kamm
avissajjetvÄ• va nisÄ«dati. eko sayanto aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ vitakkento sayati, e
avissajjetvÄ• va sayati. ettakena pana gocarasampajaÃ±Ã±aá¹ƒ na pÄ• kaá¹-aá¹ƒ hotÄ«ti c
hi bhikkhu caá¹…kamaá¹ƒ otaritvÄ• caá¹…kamanakoá¹-iyaá¹ƒ á¹-hito pariggaá¹‡hÄ• ti
``pÄ• cÄ«nacaá¹…kamanakoá¹-iyaá¹ƒ pavattÄ• rÅ«pÄ• rÅ«padhammÄ• \Be II 110/ pacchi
ettheva niruddhÄ• , pacchimacaá¹…kamanakoá¹-iyaá¹ƒ pavattÄ• pi pÄ• cÄ«nacaá¹…kaman
niruddhÄ• , caá¹…kamanavemajjhe pavattÄ• ubho koá¹-iyo appatvÄ• ettheva niruddhÄ• ,
rÅ«pÄ• rÅ«padhammÄ• á¹-hÄ• naá¹ƒ appatvÄ• ettheva niruddhÄ• , á¹-hÄ• ne pavattÄ• ni
sayanaá¹ƒ appatvÄ• ettheva niruddhÄ• â€™â€™ ti evaá¹ƒ pariggaá¹‡hanto pariggaá¹‡han
otÄ• reti, uá¹-á¹-hahanto kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va uá¹-á¹-hahati. ayaá¹ƒ bhikkhu
sampajÄ• nakÄ• rÄ«_ nÄ• ma hoti.

evaá¹ƒ pana sutte kammaá¹-á¹-hÄ• naá¹ƒ avibhÅ«taá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ avibhÅ
tasmÄ• yo \Ne II 96/ bhikkhu yÄ• va sakkoti, tÄ• va caá¹…kamitvÄ• á¹-hatvÄ• nisÄ«ditvÄ•
pariggahetvÄ• sayati ``kÄ• yo acetano, maÃ±co acetano, kÄ• yo na jÄ• nÄ• ti `ahaá¹ƒ maÃ
na jÄ• nÄ• ti `mayi kÄ• yo sayitoâ€™ ti. acetano kÄ• yo acetane maÃ±ce sayitoâ€™â€™ ti.
pariggaá¹‡hantoyeva cittaá¹ƒ bhavaá¹…gaá¹ƒ otÄ• reti, pabujjhanto kammaá¹-á¹-hÄ• naá¹ƒ
ayaá¹ƒ __sutte sampajÄ• nakÄ• rÄ«_ nÄ• ma hoti.

``kÄ• yÄ• dikiriyÄ• nipphattanena tammayattÄ• , Ä• vajjanakiriyÄ• samuá¹-á¹-hitattÄ• ca ja
chadvÄ• rappavattaá¹ƒ kiriyÄ• mayapavattaá¹ƒ nÄ• ma, tasmiá¹ƒ sati jÄ• garitaá¹ƒ nÄ• ma
pariggaá¹‡hanto bhikkhu __jÄ• garite sampajÄ• nakÄ• rÄ«_ nÄ• ma. apica rattindivaá¹ƒ cha
paÃ±ca koá¹-á¹-hÄ• se jaggantopi __jÄ• garite sampajÄ• nakÄ• rÄ«_ nÄ• ma hoti.

vimuttÄ• yatanasÄ«sena dhammaá¹ƒ desentopi, bÄ• ttiá¹ƒsa tiracchÄ• nakathÄ• pahÄ• ya
sappÄ• yakathaá¹ƒ kathentopi __bhÄ• site sampajÄ• nakÄ• rÄ«_ nÄ• ma.

aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu cittaruciyaá¹ƒ manasikÄ• raá¹ƒ pavattentopi dutiyajjh
__tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ«_ nÄ• ma. dutiyaÃ±hi jhÄ• naá¹ƒ vacÄ«saá¹…khÄ
tuá¹‡hÄ«bhÄ• vo nÄ• mÄ• ti. ayampi nayo purimanayato visesanayattÄ• idhÄ• pi Ä• haritv
abhidhammaá¹-á¹-hakathÄ• dÄ«su (Vibh-a 523) ``ayaá¹ƒ panettha aparopi nayoâ€™â€™ ti
yathÄ• vuttanayo vibhÄ• vitoti. ``evaá¹ƒ kho mahÄ• rÄ• jÄ• â€™â€™ tiÄ• di yathÄ• niddiá¹-

nigamanaá¹ƒ, tasmÄ• tattha niddesÄ• nurÅ«paá¹ƒ atthaá¹ƒ dassento __ ``evaâ€™â€™ _n
__satisampayuttassa sampajaÃ±Ã±assÄ• _ti hi niddesÄ• nurÅ«paá¹ƒ atthavacanaá¹ƒ. tatth
__eva_nti iminÄ• vuttappakÄ• rena abhikkantapaá¹-ikkantÄ• dÄ«su sattasu á¹-hÄ• nesu pa
pakÄ• renÄ• ti attho.

santosakathÄ• vaá¹‡á¹‡anÄ•

<215> atthadassanena padassapi viÃ±Ã±Ä• yamÄ• nattÄ• padamanapekkhitvÄ• santosa
santuá¹-á¹-hoti pavuccatÄ«ti atthamattaá¹ƒ dassetuá¹ƒ __ ``itarÄ«tarapaccayasantosena sa
vuttaá¹ƒ. santussati na luddho bhavatÄ«ti hi padanibbacanaá¹ƒ. apica padanibbacanavasen
santosassa attani atthibhÄ• vato santuá¹-á¹-ho nÄ• ma, so apÄ• kaá¹-oti taá¹ƒ pÄ• kaá¹-aka
``itarÄ«tarapaccayasantosena samannÄ• gatoâ€™â€™ _ti atthamattamÄ• ha, cÄ«varÄ• dik
kappiyapaccaye santosena samaá¹…gÄ«bhÅ«toti attho. itara-saddo hi aniyamavacano dvik
kiÃ±ci-saddena samÄ• nattho hoti. tena vuttaá¹ƒ ``yattha katthaci kappiyapaccayeâ€™â€™
vuccati hÄ«naá¹ƒ paá¹‡Ä«tato aÃ±Ã±attÄ• , tathÄ• paá¹‡Ä«tampi hÄ«nato aÃ±Ã±attÄ• . aA
hi itaratÄ• , tasmÄ• hÄ«nena vÄ• paá¹‡Ä«tena vÄ• cÄ«varÄ• dikappiyapaccayena santos
daá¹-á¹-habbo. santussati tena, santussanamattanti vÄ• __santoso, _ tathÄ• pavatto alobh
cattÄ• ro khandhÄ• . labhanaá¹ƒ __lÄ• bho, _ attano lÄ• bhassa anurÅ«paá¹ƒ santoso __ya
kÄ• yabalaá¹ƒ, attano balassa anurÅ«paá¹ƒ santoso __yathÄ• balasantoso. _ __sÄ• ruppa_
patirÅ«paá¹ƒ bhikkhuno anucchavikatÄ• , attano sÄ• ruppassa anurÅ«paá¹ƒ santoso __yath

aparo nayo --- labbhateti __lÄ• bho, _ yo yo lÄ• bho __yathÄ• lÄ• bhaá¹ƒ, _ itarÄ«tarapacc
santoso __yathÄ• lÄ• bhasantoso. _ balassa anurÅ«paá¹ƒ pavattatÄ«ti __yathÄ• balaá¹ƒ, _
balÄ• nucchavikapaccayo, yathÄ• -saddo cettha sasÄ• dhanaá¹ƒ anurÅ«pakiriyaá¹ƒ \Be II 1
``adhicittaâ€™â€™ nti ettha adhi-saddo sasÄ• dhanaá¹ƒ adhikaraá¹‡akiriyanti. yathÄ• bale
__yathÄ• balasantoso. _ sÄ• ruppati patirÅ«paá¹ƒ bhavati, sobhanaá¹ƒ vÄ• Ä• ropetÄ«ti __
yaá¹ƒ sÄ• ruppaá¹ƒ __yathÄ• sÄ• ruppaá¹ƒ, _ bhikkhuno sappÄ• yapaccayo, yathÄ• sÄ• ru
__yathÄ• sÄ• ruppasantoso. _ yathÄ• vuttaá¹ƒ pabhedamanugatÄ• vaá¹‡á¹‡anÄ• __pabh

__idhÄ• _ti sÄ• sane. __aÃ±Ã±aá¹ƒ na patthetÄ«ti_ appattapatthanabhÄ• vamÄ• ha, __lab
pattapatthanÄ• bhÄ• vaá¹ƒ. paá¹-hamena appattapatthanÄ• bhÄ• veyeva vutte yathÄ• ladd
nÄ• ma appicchatÄ• yapi siyÄ• pavattiÄ• kÄ• roti appicchatÄ• pasaá¹…gabhÄ• vato tatopi
sarÅ«paá¹ƒ dassetuá¹ƒ dutiyena pattapatthanÄ• bhÄ• vo vuttoti daá¹-á¹-habbaá¹ƒ. evamupa
Ä• bÄ• dhÄ• divirahepi sabhÄ• vadubbalo. samÄ• no sÄ«lÄ• dibhÄ• go yassÄ• ti __sabhÄ•
guá¹‡abhÄ• gehi vattatÄ«ti __sabhÄ• go, _ lajjÄ«pesalo bhikkhu, tena. __taá¹ƒ parivattetvÄ
pakatidubbalÄ• dÄ«naá¹ƒ garucÄ«varaá¹ƒ na phÄ• subhÄ• vÄ• vahaá¹ƒ, sarÄ«rakhedÄ• va
parivattanaá¹ƒ vuttaá¹ƒ, na atricchatÄ• divasena. atricchatÄ• dippakÄ• rena hi parivattetvÄ•
lahukacÄ«varaparibhogo santosavirodhÄ« hoti, tassa pana tadabhÄ• vato yathÄ• vuttappay

lahukacÄ«varaparibhogopi na santosavirodhÄ«ti Ä• ha __ ``lahukena yÄ• pentopi santuá¹-á
payojanavasena parivattetvÄ• lahukacÄ«varaparibhogopi na tÄ• va santosavirodhÄ«, page
paribhogeti sambhÄ• vitassa atthassa dassanatthaÃ±hettha api-saddaggahaá¹‡aá¹ƒ. cÄ«va
``pattacÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraâ€™â€™ _nti vacanaá¹ƒ yathÄ• rutaá¹ƒ gahitÄ• vas
cÄ«varasantose samavarodhitÄ• dassanatthaá¹ƒ. ``therako ayamÄ• yasmÄ• mallakoâ€™â
paÃ±Ã±attimattepi pavattito dasavassato pabhuti ciravassapabbajitesveva idha pavattiÃ±Ä•
``therÄ• naá¹ƒ cirapabbajitÄ• naâ€™â€™ _nti vuttaá¹ƒ, __therÄ• na_nti vÄ• saá¹…ghatthe
__cirapabbajitÄ• na_nti pana tadavasese vuá¸• á¸• habhikkhÅ«. __saá¹…kÄ• rakÅ«á¹-Ä• d
__anantakÄ• nÄ«_ti nantakÄ• ni pilotikÄ• ni. ``a-kÄ• ro \Be II 113/ cettha nipÄ• tamattaâ€™
__vimÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. tathÄ• cÄ• hu ``nantakaá¹ƒ kappaá¹-o jiá¹‡á¹‡a
paá¹-accaraâ€™â€™ nti natthi dasÄ• saá¹…khÄ• to anto koá¹-i yesanti hi __nantakÄ• ni, _
__anantakÄ• nÄ«_tipi yujjati. saá¹…ketakovidÄ• naá¹ƒ pana Ä• cariyÄ• naá¹ƒ tathÄ• avutta
gahetabbaá¹ƒ. __ ``sanantakÄ• nÄ«â€™â€™ _tipi pÄ• á¹-ho, nantakena saha saá¹ƒsibbitÄ
cÄ«varÄ• nÄ«ti attho. __saá¹…ghÄ• á¹-i_nti tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ
cÄ«varÄ• ni saá¹…ghaá¹-itattÄ• ``saá¹…ghÄ• á¹-Ä«â€™â€™ ti vuccanti. mahagghaá¹ƒ cÄ
cÄ«varÄ• ni labhitvÄ• tÄ• ni vissajjetvÄ• tadaÃ±Ã±assa gahaá¹‡ampi mahicchatÄ• dinaye
yathÄ• sÄ• ruppanaye eva á¹-hitattÄ• na santosavirodhÄ«ti Ä• ha __ ``tesaá¹ƒ ... pe ... dhÄ
santuá¹-á¹-hova hotÄ«â€™â€™ _ti. yathÄ• sÄ• ruppanayena yathÄ• laddhaá¹ƒ vissajjetvÄ•
tÄ• va santosavirodhÄ«, pageva anaÃ±Ã±agahaá¹‡ena yathÄ• laddhasseva yathÄ• sÄ• rup
sambhÄ• vitassa atthassa dassanatthaÃ±hettha __api_-saddaggahaá¹‡aá¹ƒ, evaá¹ƒ sesap
yathÄ• balayathÄ• sÄ• ruppaniddesesu api-saddaggahaá¹‡e adhippÄ• yo veditabbo.

__pakativiruddha_nti sabhÄ• veneva asappÄ• yaá¹ƒ. samaá¹‡adhammakaraá¹‡asÄ«sena
paribhuÃ±janaÃ±ca visesato yuttataranti atthantaraá¹ƒ viÃ±Ã±Ä• petuá¹ƒ ``yÄ• pentopÄ«â€
``samaá¹‡adhammaá¹ƒ karontopÄ«â€™â€™ _ti vuttaá¹ƒ. __missakÄ• hÄ• ra_nti taá¹‡á¸• u
nÄ• nÄ• vidhapubbaá¹‡á¹‡Ä• paraá¹‡á¹‡ehi missetvÄ• kataá¹ƒ Ä• hÄ• raá¹ƒ.

aÃ±Ã±ampi senÄ• sane yathÄ• sÄ• ruppasantosaá¹ƒ dassento Ä• ha __ ``yo hÄ«â€™â€™
yathÄ• laddhassa vissajjanena, dutiye pana yathÄ• pattassa asampaá¹-icchanena yathÄ• s
ayametesaá¹ƒ viseso. __hi_-saddo cettha pakkhantarajotako. __majjhimÄ• gamaá¹-á¹-haka
dissati. __ ``uttamasenÄ• sanaá¹ƒ nÄ• ma pamÄ• daá¹-á¹-hÄ• naâ€™â€™ _nti vatvÄ• tabl
``tattha nisinnassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __niddÄ• bhibhÅ«tassÄ• _ti thinamiddokkan
cittacetasikagelaÃ±Ã±abhÄ• vato bhavaá¹…gasantatisaá¹…khÄ• tÄ• ya niddÄ• ya abhibhÅ
attho. __paá¹-ibujjhato_ti tathÄ• rÅ«pena Ä• rammaá¹‡antarena \Ne II 99/ paá¹-ibujjhantass
\Be II 114/ kÄ• mavitakkÄ• pÄ• tubhavantÄ«ti vuttaá¹ƒ hoti. __ ``paá¹-ibujjhanatoâ€™â€™
pÄ• á¹-ho dissati. __ayampÄ«_ti paá¹-hamanayaá¹ƒ upÄ• dÄ• ya vuttaá¹ƒ.

__tesaá¹ƒ Ä• bhatenÄ• _ti tehi therÄ• dÄ«hi Ä• bhatena, tesaá¹ƒ vÄ• yena kenaci santake

sambandho. __muttaharÄ«taka_nti gomuttaparibhÄ• vitaá¹ƒ, pÅ«tibhÄ• vena vÄ• mocitaá¹
harÄ«takaá¹ƒ, idÄ• ni pana potthakesu ``gomuttaharÄ«takaâ€™â€™ nti pÄ• á¹-ho, so na pc
tabbaá¹‡á¹‡anÄ• ya (Sv-pá¹- I 215) viruddhattÄ• . __catumadhuranti majjhimÄ• gama_vare
__mahÄ• dhammasamÄ• dÄ• nasutte_ (MN I 484 Ä• dayo) vuttaá¹ƒ dadhimadhusappiphÄ•
catumadhuraá¹ƒ, ekasmiÃ±ca bhÄ• jane catumadhuraá¹ƒ á¹-hapetvÄ• tesu yadicchasi, taá
attho. __ ``sacassÄ• â€™â€™ _tiÄ• dinÄ• tadubhayassa rogavÅ«pasamanabhÄ• vaá¹ƒ da
vaá¹‡á¹‡ita_nti ``pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™ tiÄ• dinÄ• (Vin I 73,
sammÄ• sambuddhÄ• dÄ«hi pasatthaá¹ƒ. appicchatÄ• visiá¹-á¹-hÄ• ya santuá¹-á¹-hiyÄ• ni
ukkaá¹ƒsagatena santosena santussatÄ«ti __paramasantuá¹-á¹-ho. _

kÄ• maÃ±ca santosappabhedÄ• yathÄ• vuttatopi adhikatarÄ• cÄ«vare vÄ«sati santosÄ• ,
senÄ• sane ca pannarasa, gilÄ• napaccaye vÄ«satÄ«ti, idha pana saá¹…khepena dvÄ• das
tadadhikatarappabhedo pana caturaá¹…guttare __mahÄ• ariyavaá¹ƒsasuttaá¹-á¹-hakathÄ•
tenÄ• ha __ ``iminÄ• panÄ• â€™â€™ _tiÄ• di. evaá¹ƒ ``idha mahÄ• rÄ• ja bhikkhu santuá¹
puggalÄ• dhiá¹-á¹-hÄ• naniddiá¹-á¹-hena santuá¹-á¹-hapadeneva santosappabhedaá¹ƒ dass
``kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ• tenÄ• â€™â€™ tiÄ•
santosena santuá¹-á¹-hassa anucchavikaá¹ƒ paccayappabhedaá¹ƒ, tassa ca kÄ• yakucchip
vibhÄ• vento evamÄ• hÄ• ti ayamettha sambandho. kÄ• maÃ±cassa cÄ«varapiá¹‡á¸• apÄ•
kÄ• yakucchiparihÄ• riyehi santuá¹-á¹-hatÄ• pÄ• á¸·iyaá¹ƒ vuttÄ• , tathÄ• pi sesaparikkhÄ•
vicaraá¹‡amayuttaá¹ƒ, sabbattha ca kÄ• yakucchiparihÄ• riyatÄ• laddhabbÄ• ti aá¹-á¹-haka
vinicchayo vuttoti daá¹-á¹-habbaá¹ƒ. __dantakaá¹-á¹-hacchedanavÄ• sÄ«_ti lakkhaá¹‡amatt
tadaÃ±Ã±akiccassÄ• pi tÄ• ya sÄ• dhetabbattÄ• , tena vakkhati ``maÃ±capÄ«á¹-hÄ• naá¹ƒ
aá¹…gapÄ• dacÄ«varakuá¹-idaá¹‡á¸• akasajjanakÄ• le cÄ• â€™â€™ tiÄ• di. vuttampi cetaá
``na hetaá¹ƒ katthacipi pÄ• á¸·iyamÄ• gataâ€™â€™ nti.

__bandhana_nti \Be II 115/ kÄ• yabandhanaá¹ƒ. __parissÄ• vanena_ parissÄ• vanaÃ±ca, t
yutto kammaá¹-á¹-hÄ• nabhÄ• vanÄ• saá¹…khÄ• to yogo yassa, tasmiá¹ƒ vÄ• yogo yuttoti

kÄ• yaá¹ƒ \Ne II 100/ pariharanti posenti, kÄ• yassa vÄ• parihÄ• ro posanamattaá¹ƒ payoja
__kÄ• yaparihÄ• riyÄ• _ ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• . posanaÃ±cettha vaá¸• á¸• hana
__kucchiparihÄ• riyÄ• pi_ veditabbÄ• . bahiddhÄ• va kÄ• yassa upakÄ• rakabhÄ• vena kÄ•
ajjhoharaá¹‡avasena sarÄ«raá¹-á¹-hitiyÄ• upakÄ• rakabhÄ• vena kucchiparihÄ• riyatÄ• ti a
tenÄ• ha __ ``ticÄ«varaá¹ƒ tÄ• vÄ• â€™â€™ _tiÄ• di. __ ``pariharatÄ«â€™â€™ _ti etassa
__itÄ«_ti nidassane nipÄ• to, evaá¹ƒ vuttanayena kÄ• yaparihÄ• riyaá¹ƒ hotÄ«ti kÄ• raá¹‡aj
posanato kÄ• yaparihÄ• riyaá¹ƒ hotÄ«ti. evamuparipi. __cÄ«varakaá¹‡á¹‡enÄ• _ti cÄ«varap

__kuá¹-iparibhaá¹‡á¸• akaraá¹‡akÄ• le_ti kuá¹-iyÄ• samantato vilimpanena sammaá¹-á¹-ha

__aá¹…gaá¹ƒ_ nÄ• ma maÃ±capÄ«á¹-hÄ• naá¹ƒ pÄ• dÅ«pari á¹-hapito padhÄ• nasambhÄ
padarasaÃ±cinanapiá¹-á¹-hiapassayanÄ• dÄ«ni karonti, yo ``aá¹-anÄ«â€™â€™ tipi vuccati.

madhuddumapupphaá¹ƒ __madhukaá¹ƒ_ nÄ• ma, makkhikÄ• madhÅ«hi katapÅ«vaá¹ƒ vÄ•
parikkhÄ• rapamÄ• á¹‡aá¹ƒ. __seyyaá¹ƒ pavisantassÄ• _ti paccattharaá¹‡akuÃ±cikÄ• naá¹
paribhuttabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``tatraá¹-á¹-hakaá¹ƒ paccattharaá¹‡
santakabhÄ• vena paccattharaá¹‡Ä• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hahitvÄ• tattheva senÄ• s
``tatraá¹-á¹-hakaâ€™â€™ nti vuccati. vikappanavacanato pana tesamaÃ±Ã±atarassa navan
yathÄ• vuttapaá¹-ipÄ• á¹-iyÄ• cettha navamabhÄ• vo, na tu tesaá¹ƒ tathÄ• patiniyatabhÄ• v
tathÄ• yeva tesamadhÄ• raá¹‡ato. esa nayo dasamÄ• dÄ«supi. telaá¹ƒ paá¹-isÄ• metvÄ• h
__telanÄ• á¸·i. _ nanu santuá¹-á¹-hapuggaladassane santuá¹-á¹-hova aá¹-á¹-haparikkhÄ• rik
yathÄ• rahaá¹ƒ tesampi santuá¹-á¹-habhÄ• vaá¹ƒ dassento __ ``etesu cÄ• â€™â€™ _tiÄ• c
parikkhÄ• rasaá¹…khÄ• to bhÄ• ro etesanti __mahÄ• bhÄ• rÄ• , _ ayaá¹ƒ adhunÄ• pÄ• á¹-
__Ä• cariyadhammapÄ• lattherena_ pana __ ``mahÄ• gajÄ• â€™â€™ _ti pÄ• á¹-hassa diá¹
II 116/ mahÄ• gajÄ• viyÄ• ti mahÄ• gajÄ• â€™â€™ ti (Sv-pá¹- I 215) vuttaá¹ƒ, na te ettakel
``mahicchÄ• , asantuá¹-á¹-hÄ• , dubbharÄ• , bÄ• hullavuttinoâ€™â€™ ti ca vattabbÄ• ti adh
santuá¹-á¹-hÄ• appicchatÄ• disabhÄ• vÄ• , kimetesampi vasena ayaá¹ƒ desanÄ• icchitÄ•
``bhagavÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. aá¹-á¹-haparikkhÄ• rikassa vasena imissÄ•
kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti anuyogampi apaneti __ ``so hÄ«â€™â€™ _tiÄ• dinÄ• , tasseva
``kÄ• yaparihÄ• rikena cÄ«varenÄ• â€™â€™ tiÄ• di pÄ• á¸·iyÄ• yogyato tassa vasena icch
vuttaá¹ƒ hoti. vacanÄ«yassa hetubhÄ• vadassanena hi vÄ• cakassÄ• pi hetubhÄ• vo dassit
katvÄ• __ ``iti imassÄ• â€™â€™ _tiÄ• di laddhaguá¹‡avacanampi upapannaá¹ƒ hoti. sallah
yassÄ• ti __sallahukavutti, _ tassa bhÄ• vo __sallahukavuttitÄ• , _ taá¹ƒ. __kÄ• yapÄ• rihÄ•
bhÄ• vappadhÄ• naniddeso, bhÄ• valopaniddeso vÄ• ti dasseti __ ``kÄ• yaá¹ƒ pariharaá¹‡a
kÄ• yaposanappamÄ• á¹‡enÄ• ti attho. tathÄ• __kucchiparihÄ• riyenÄ• _ti etthÄ• pi. vuttar
vacanattho, __á¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I 215) pana paá¹-hamassa vacanatthassa heá¹-á¹-
idha vuttoti daá¹-á¹-habbaá¹ƒ. mamÄ• yanataá¹‡hÄ• ya __Ä• saá¹…go. _ pariggahataá¹‡hÄ
dhanujiyÄ• ya mutto. __yÅ«thÄ• _ti hatthigaá¹‡ato. tidhÄ• pabhinnamado __madahatthÄ«.
pabbhÄ• raá¹ƒ.

catÅ«su disÄ• su sukhavihÄ• ritÄ• ya sukhavihÄ• raá¹-á¹-hÄ• nabhÅ«tÄ• , ``ekaá¹ƒ disaá¹
(DN III 308; MN I 77, 459, 509; II 309) vÄ• nayena brahmavihÄ• rabhÄ• vanÄ• pharaá¹‡aá¹
disÄ• etassÄ• ti __catuddiso, _ so eva __cÄ• tuddiso, _ catasso vÄ• disÄ• __catuddisaá¹
tamassÄ• ti __cÄ• tuddiso_ yathÄ• ``saddhoâ€™â€™ ti. tÄ• sveva disÄ• su katthacipi satte
bhayena na paá¹-ihanati, sayaá¹ƒ vÄ• tehi na paá¹-ihaÃ±Ã±ateti __appaá¹-igho. santussam
vÄ• , samameva vÄ• tussanako. __itarÄ«tarenÄ• _ti yena kenaci paccayena, uccÄ• vacena
pavattanti kÄ• yacittÄ• ni, tÄ• ni vÄ• parisayanti abhibhavantÄ«ti __parissayÄ• , _ sÄ«haby
kÄ• macchandÄ• dayo ca ajjhattikÄ• kÄ• yacittupaddavÄ• , upayogatthe \Be II 117/ cetaá¹

__sahitÄ• _ti adhivÄ• sanakhantiyÄ• , vÄ«riyÄ• didhammehi ca yathÄ• rahaá¹ƒ khantÄ• , ga
thaddhabhÄ• vakarabhayÄ• bhÄ• vena __achambhÄ«. eko care_ti asahÄ• yo ekÄ• kÄ« hut
sakkuá¹‡eyya. samatthane hi __eyya_-saddo yathÄ• ``ko imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™
khaggavisÄ• á¹‡akappatÄ• ya ekavihÄ• rÄ«ti dasseti __ ``khaggavisÄ• á¹‡akappoâ€™â€™
khaggasadisaá¹ƒ ekameva matthake uá¹-á¹-hitaá¹ƒ visÄ• á¹‡aá¹ƒ yassÄ• ti __khaggo; _ kha
taá¹ƒsadisavisÄ• á¹‡assa gahitattÄ• , mahiá¹ƒsappamÄ• á¹‡o migaviseso, yo loke ``palÄ• s
ti ca vuccati, tassa visÄ• á¹‡ena ekÄ«bhÄ• vena sadisoti attho. apica ekavihÄ• ritÄ• ya khag
dassetumpi evaá¹ƒ vuttaá¹ƒ. vitthÄ• ro panassÄ• attho __khaggavisÄ• á¹‡asuttavaá¹‡á¹‡a
__cÅ«á¸·aniddese_ (Nidd II 128) ca vuttanayena veditabbo.

__evaá¹ƒ vaá¹‡á¹‡ita_nti khaggavisÄ• á¹‡asutte bhagavatÄ• tathÄ• desanÄ• ya vivaritaá
khaggassa \Ne II 102/ nÄ• ma migassa visÄ• á¹‡ena kappo sadiso tathÄ• . kappa-saddo he
bho kira sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• â€™â€™ tiÄ• dÄ«su (MN I 260) viya paá¹
__khaggavisÄ• á¹‡akappatÄ• , _ taá¹ƒ so Ä• pajjatÄ«ti sambandho.

vÄ• tÄ• bhighÄ• tÄ• dÄ«hi siyÄ• sakuá¹‡o chinnapakkho, asaÃ±jÄ• tapakkho vÄ• , idha pa
sapakkhikova adhippetoti visesadassanatthaá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``pakkhÄ« sakuá¹‡oâ€™â
``Ä• kÄ• se antalikkhe caá¹…kamatÄ«â€™â€™ tiÄ• dÄ«su (Paá¹-is III 11) viya pariyÄ• yam
``pakkhayutto sakuá¹‡oâ€™â€™ _ti. __uppatatÄ«_ti uddhaá¹ƒ patati gacchati, pakkhandatÄ
__vidhunantÄ• _ti vibhindantÄ• , vicÄ• lentÄ• vÄ• . __ajjatanÄ• yÄ• _ti ajjabhÄ• vatthÄ• ya
etthÄ• pi. attano pattaá¹ƒ eva bhÄ• ro yassÄ• ti __sapattabhÄ• ro. _ mamÄ• yanataá¹‡hÄ•
pariggahataá¹‡hÄ• bhÄ• vena __nirapekkho. yena kÄ• ma_nti yattha attano ruci, tattha. bhÄ
etaá¹ƒ. yena yathÄ• pavatto kÄ• moti hi __yenakÄ• mo, _ taá¹ƒ, yathÄ• kÄ• manti attho.

nÄ«varaá¹‡appahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<216> pubbe \Be II 118/ vuttasseva atthacatukkassa puna sampiá¹‡á¸• etvÄ• kathanaá¹ƒ
anuyogaá¹ƒ uddharitvÄ• sodheti __ ``so ... pe ... kiá¹ƒ dassetÄ«â€™â€™ _tiÄ• dinÄ• . __pa
sambhÄ• rapÄ• ripÅ«riá¹ƒ. __ime cattÄ• ro_ti sÄ«lasaá¹ƒvaro indriyasaá¹ƒvaro sampajaÃ±Ã
vuttÄ• cattÄ• ro Ä• raÃ±Ã±ikassa sambhÄ• rÄ• . __na ijjhatÄ«_ti na sampajjati na saphalo
anijjhanamattaá¹ƒ, atha kho ayampi dosoti dasseti __ ``tiracchÄ• nagatehi vÄ• â€™â€™ _ti
Ä• pajjatÄ«_ti ``asukassa bhikkhuno araÃ±Ã±e tiracchÄ• nagatÄ• naá¹ƒ viya, vanacarakÄ•
nivÄ• sanamattameva, na pana araÃ±Ã±avÄ• sÄ• nucchavikÄ• kÄ• ci sammÄ• paá¹-ipatti
vacanÄ«yabhÄ• vamÄ• pajjati, imassatthassa pana dassanena virujjhanato saddhiá¹ƒ-sadd
daá¹-á¹-habbaá¹ƒ. atha vÄ• Ä• raÃ±Ã±akehi tiracchÄ• nagatehi, vanacaravisabhÄ• gajanel
vippaá¹-ipattivasena vasanÄ«yabhÄ• vaá¹ƒ Ä• pajjati. ``na bhikkhave paá¹‡idhÄ• ya araÃ±Ã
vaseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• dÄ«su (Vin III 223) viya hi __vatthabba_-sad
tathÄ• hi __vibhaá¹…gaá¹-á¹-hakathÄ• yampi_ vuttaá¹ƒ ``evarÅ«passa hi araÃ±Ã±avÄ• so

kÄ• á¸·amakkaá¹-aacchataracchadÄ«pimigÄ• naá¹ƒ aá¹-avivÄ• sasadiso hotÄ«â€™â€™ ti
adhivasantÄ• . paá¹-hamaá¹ƒ __bheravasaddaá¹ƒ sÄ• venti_. tÄ• vatÄ• apalÄ• yantassa _
paharitvÄ• \Ne II 103/ palÄ• panÄ• kÄ• raá¹ƒ karontÄ«ti Ä• cariyasÄ• riputtattherena kathit
paccayasampattiyÄ• dassitabhÄ• vaá¹ƒ pakÄ• setvÄ• idÄ• ni anvayatopi pakÄ• setuá¹ƒ __
vuttaá¹ƒ. kathaá¹ƒ ijjhatÄ«ti Ä• ha __ ``so hÄ«â€™â€™ _tiÄ• di. __kÄ• á¸·ako tilako_ti
vaá¹‡á¹‡avikÄ• rÄ• panarogavasena aÃ±Ã±attha pariyÄ• yavacanaá¹ƒ. vuttaÃ±hi ---

``dunnÄ• makaÃ±ca arisaá¹ƒ, chaddiko vamathÅ«rito.

davathu paritÄ• potha, tilako tilakÄ• á¸·akoâ€™â€™ ti ||

tilasaá¹‡á¹-hÄ• naá¹ƒ viya jÄ• yatÄ«ti hi__ tilako, _ kÄ• á¸·o hutvÄ• jÄ• yatÄ«ti __kÄ• á¸·a
paá¹‡á¹‡attivÄ«tikkamasaá¹…khÄ• taá¹ƒ thullavajjaá¹ƒ kÄ• á¸·akasadisattÄ• __kÄ• á¸·aka
micchÄ• vÄ«tikkamasaá¹…khÄ• taá¹ƒ aá¹‡umattavajjaá¹ƒ tilakasadisattÄ• __tilaka_nti \Be
__ta_nti tathÄ• uppÄ• ditaá¹ƒ pÄ«tiá¹ƒ. vigatabhÄ• vena upaá¹-á¹-hÄ• nato khayavayavase
khÄ«yanaá¹-á¹-hena hi __khayo_va vigato, viparÄ«to vÄ• hutvÄ• ayanaá¹-á¹-hena __vayo
__ariyabhÅ«mi_ nÄ• ma lokuttarabhÅ«mi. __itÄ«_ti ariyabhÅ«miokkamanato, devatÄ• naá¹
tattha tattha devatÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• tassa yaso patthaá¹-oti vuttaá¹ƒ hoti, evaÃ±c
vuttaá¹ƒ ayasapattharaá¹‡ampi devatÄ• namÄ• rocanavasenÄ• ti gahetabbaá¹ƒ.

vivitta-saddo janaviveketi Ä• ha __ ``suÃ±Ã±aâ€™â€™ _nti. taá¹ƒ pana janasaddanigghos
saddakaá¹‡á¹-akattÄ• jhÄ• nassÄ• ti dassetuá¹ƒ __ ``appasaddaá¹ƒ appanigghosanti attho
janakaggahaá¹‡eneva hi idha jaÃ±Ã±aá¹ƒ gahitaá¹ƒ. tathÄ• hi vuttaá¹ƒ __vibhaá¹…ge_ ``y
appanigghosaá¹ƒ, tadeva taá¹ƒ vijanavÄ• taâ€™â€™ nti (Vibh 533). __appasadda_nti ca pa
__appanigghosa_nti nagaranigghosÄ• disaddÄ• bhÄ• vaá¹ƒ. Ä«disesu hi byaÃ±janaá¹ƒ sÄ•
niravasesoti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. __majjhimÄ• gamaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• y
__Ä• cariyadhammapÄ• latthero_ evamÄ• ha ``appasaddassa parittapariyÄ• yaá¹ƒ manasi
sÄ• vasesaá¹ƒ siyÄ• â€™ ti. tenÄ• ha `na hi tassÄ• â€™ tiÄ• di. __appa_saddo panettha al
viÃ±Ã±Ä• tuá¹ƒ `appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nÄ• mÄ«â€™ tiÄ• dÄ«su (MN I 225) viyÄ•
__vibhaá¹…gapÄ• á¸·iyÄ• _ (Vibh 528) saá¹ƒsandanto __ ``etadevÄ• â€™â€™ _tiÄ• dimÄ•
saá¹ƒvaá¹‡á¹‡iyamÄ• naá¹ƒ nissaddataá¹ƒ evÄ• ti attho. __santikepÄ«_ti gÄ• mÄ• dÄ«naá
vivittaá¹ƒ nÄ• ma, pageva dÅ«reti attho. __anÄ• kiá¹‡á¹‡a_nti asaá¹…kiá¹‡á¹‡aá¹ƒ asambÄ
senÄ• sanassa samantÄ• gÄ• vutampi aá¸• á¸• hayojanampi pabbatagahanaá¹ƒ vanagaha
koci avelÄ• ya upasaá¹…kamituá¹ƒ \Ne II 104/ sakkoti, idaá¹ƒ santikepi anÄ• kiá¹‡á¹‡aá¹ƒ n
sayati. __Ä• satÄ«_ti nisÄ«dati. __ ``etthÄ• â€™â€™ _ti iminÄ• __sena_-saddassa, __Ä• s
adhikaraá¹‡atthabhÄ• vaá¹ƒ dasseti, __ca_-saddena ca tadubhayapadassa catthasamÄ• sa
``tenÄ• hÄ• â€™â€™ _tiÄ• dinÄ• __vibhaá¹…gapÄ• á¸·i_meva Ä• harati.

idÄ• ni tassÄ• yevatthaá¹ƒ senÄ• sanappabhedadassanavasena vibhÄ• vetuá¹ƒ __ ``apicÄ
vibhaá¹…gapÄ• á¸·iyaá¹ƒ nidassananayena sarÅ«pato dassitasenÄ• sanasseva hi ayaá¹ƒ v
pÄ• kÄ• raparicchinno sakalo \Be II 120/ Ä• vÄ• so. __aá¸• á¸• hayogo_ dÄ«ghapÄ• sÄ• do
``garuá¸·asaá¹‡á¹-hÄ• napÄ• sÄ• doâ€™â€™ tipi vadanti. __pÄ• sÄ• do_ caturassapÄ• sÄ
muá¹‡á¸• acchadanapÄ• sÄ• do. __aá¹-á¹-o_ paá¹-irÄ• jÅ«naá¹ƒ paá¹-ibÄ• hanayoggo catu
patissayaviseso. __mÄ• á¸·o_ ekakÅ«á¹-asaá¹…gahito anekakoá¹‡avanto patissayaviseso.
dÄ«ghamukhapÄ• sÄ• do. __aá¸• á¸• hayogo_ ekapassachadanakagehaá¹ƒ. tassa kira eka
itarapasse nÄ«cÄ• , tena taá¹ƒ ekachadanakaá¹ƒ hoti. __pÄ• sÄ• do_ Ä• yatacaturassapÄ•
muá¹‡á¸• acchadanakaá¹ƒ candikaá¹…gaá¹‡ayuttaá¹ƒ. __guhÄ• _ kevalÄ• pabbataguhÄ•
pabbhÄ• raá¹ƒ. sesaá¹ƒ vuttanayameva. ``maá¹‡á¸• apoti sÄ• khÄ• maá¹‡á¸• apoâ€™â€™
__Ä• cariyadhammapÄ• lattherena, _ aá¹…guttaraá¹-Ä«kÄ• kÄ• rena ca __Ä• cariyasÄ• rip

__vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 527) pana __vihÄ• ro_ti samantÄ• parihÄ• ra
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni dassetvÄ• katasenÄ• sanaá¹ƒ. __aá¸• á¸• hayogo_t
__pÄ• sÄ• do_ti dve kaá¹‡á¹‡ikÄ• ni gahetvÄ• kato dÄ«ghapÄ• sÄ• do. __aá¹-á¹-o_ti
paá¹-irÄ• jÄ• dipaá¹-ibÄ• hanatthaá¹ƒ iá¹-á¹-hakÄ• hi kato bahalabhittiko catupaÃ±cabhÅ«m
__mÄ• á¸·o_ti bhojanasÄ• lÄ• sadiso maá¹‡á¸• alamÄ• á¸·o. __vinayaá¹-á¹-hakathÄ• yaá¹ƒ
caturassapÄ• sÄ• doâ€™â€™ ti (Sp (to Vin III) II 482-487) vuttaá¹ƒ. __leá¹‡a_nti pabbataá¹
pabbhÄ• rassa appahonakaá¹-á¹-hÄ• ne kuá¹-á¹-aá¹ƒ uá¹-á¹-hÄ• petvÄ• vÄ• katasenÄ• sa
vÄ• yattha rattindivaá¹ƒ dÄ«paá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, pabbataguhÄ• vÄ• bhÅ«miguhÄ•

taá¹ƒ Ä• vasathabhÅ«taá¹ƒ patissayasenÄ• sanaá¹ƒ viharitabbaá¹-á¹-hena, vihÄ• raá¹-á¹-h
__vihÄ• rasenÄ• sanaá¹ƒ nÄ• ma. _ masÄ• rakÄ• dicatubbidho __maÃ±co. _ tathÄ• __pÄ«
uá¹‡á¹‡abhisiÄ• dipaÃ±cavidhÄ• __bhisi. _ sÄ«sappamÄ• á¹‡aá¹ƒ __bimbohanaá¹ƒ. _ vitth
vidatthicaturaá¹…gulatÄ• , dÄ«ghato maÃ±cavitthÄ• rappamÄ• á¹‡atÄ• cettha sÄ«sappam
maÃ±capÄ«á¹-habhÄ• vato, bhisiupadhÄ• naÃ±ca maÃ±capÄ«á¹-hasambandhato __maÃ±
maÃ±capÄ«á¹-habhÅ«taÃ±hi senÄ• sanaá¹ƒ, maÃ±capÄ«á¹-hasambandhaÃ±ca sÄ• maÃ±
``maÃ±capÄ«á¹-hasenÄ• sanaâ€™â€™ nti \Ne II 105/ vuccati. __Ä• cariyasÄ• riputtatthero
__Ä• cariyadhammapÄ• lattherena_ pana __ ``maÃ±capÄ«á¹-hasenÄ• sana_nti maÃ±capÄ
maÃ±capÄ«á¹-hasambandhasenÄ• sanaÃ±cÄ• â€™â€™ ti (Sv-pá¹- I 216) vuttaá¹ƒ. __cimi
sudhÄ• parikammakatÄ• ya bhÅ«miyÄ• vaá¹‡á¹‡Ä• nurakkhaá¹‡atthaá¹ƒ paá¹-akhaá¹‡á¸•
__cammakhaá¹‡á¸• o_ nÄ• ma sÄ«habyagghadÄ«pitaracchacammÄ• dÄ«supi yaá¹ƒ kiÃ±ci
(Sp (to Vin IV) 112; vi0 saá¹…ga0-a 82) hi senÄ• sanaparibhoge paá¹-ikkhittacammaá¹ƒ na
__tiá¹‡asanthÄ• ro_ti yesaá¹ƒ kesaÃ±ci tiá¹‡Ä• naá¹ƒ santhÄ• ro. eseva nayo __paá¹‡á¹‡a
bhÅ«miyaá¹ƒ santharitabbatÄ• ya __santhatasenÄ• sanaá¹ƒ. yattha vÄ• pana bhikkhÅ« pa
vÄ• etÄ• ni maÃ±cÄ• dÄ«ni yattha bhikkhÅ« sannipatanti, __sabbametaá¹ƒ senÄ• sanaá¹ƒ
avasesaá¹ƒ rukkhamÅ«lÄ• dipaá¹-ikkamitabbaá¹-á¹-hÄ• naá¹ƒ abhisaá¹…kharaá¹‡Ä• bhÄ•
nissajjÄ• ya ca okÄ• sabhÅ«tattÄ• __okÄ• sasenÄ• sanaá¹ƒ. senÄ• sanaggahaá¹‡enÄ• _t

nti iminÄ• senÄ• sanasaddena vivittasenÄ• sanassa vÄ• Ä• dÄ• nena, vacanena vÄ• gah
visese avaá¹-á¹-hÄ• nato, visesatthinÄ• ca visesassa payujjitabbato.

yadevaá¹ƒ kasmÄ• ``araÃ±Ã±aâ€™â€™ ntiÄ• di puna vuttanti anuyogena __ ``idha panas
evaá¹ƒ gahitesupi senÄ• sanesu yathÄ• vuttassa bhikkhuno anucchavikameva senÄ• sanaá
evaá¹ƒ vuttanti adhippÄ• yo. __ ``bhikkhunÄ«naá¹ƒ vasena Ä• gataâ€™â€™ _nti idaá¹ƒ vin
vuttaá¹ƒ, na abhidhamme. vinaye hi __gaá¹‡amhÄ• ohÄ«yanasikkhÄ• pade_ (Vin IV 691) b
Ä• raÃ±Ã±akadhutaá¹…gassa paá¹-ikkhittattÄ• idampi ca tÄ• saá¹ƒ araÃ±Ã±aá¹ƒ nÄ• ma,
pacchimaá¹ƒ araÃ±Ã±ameva senÄ• sanaá¹ƒ, idampi ca tÄ• saá¹ƒ gaá¹‡amhÄ• ohÄ«yanÄ•
paÃ±cadhanusatikÄ• dimeva araÃ±Ã±aá¹ƒ. vuttaÃ±hi tattha ---

``ekÄ• vÄ• gaá¹‡amhÄ• ohÄ«yeyyÄ• ti agÄ• make araÃ±Ã±e dutiyikÄ• ya bhikkhuniyÄ• c
savanÅ«pacÄ• raá¹ƒ vÄ• vijahantiyÄ• Ä• patti thullaccayassa, vijahite Ä• patti saá¹…ghÄ•

__vinayaá¹-á¹-hakathÄ• su_pi (Sp (to Vin IV) 692) hi tathÄ• va attho vuttoti. abhidhamme p
nikkhamitvÄ• bahi indakhÄ«lÄ• sabbametaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vibh 529) Ä• gataá
pariyÄ• yadesanÄ• nÄ• ma, abhidhammo pana nippariyÄ• yadesanÄ• , tasmÄ• yaá¹ƒ na g
araÃ±Ã±anti nippariyÄ• yena dassetuá¹ƒ tathÄ• vuttaá¹ƒ. indakhÄ«lÄ• bahi nikkhamitvÄ•
á¹-hÄ• naá¹ƒ pavattaá¹ƒ \Be II 122/, sabbametaá¹ƒ araÃ±Ã±aá¹ƒ nÄ• mÄ• ti cettha attho. __
pe ... pacchimanti idaá¹ƒ pana_ suttantanayena __Ä• raÃ±Ã±akasikkhÄ• pade_ (Vin III 652)
bhikkhuá¹ƒ sandhÄ• ya vuttaá¹ƒ __imassa bhikkhuno anurÅ«paá¹ƒ, _ tasmÄ• __visuddhim
(Vism I 19) yaá¹ƒ __tassa lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, _ taá¹ƒ yuttameva, ato tattha vuttanayena
adhippÄ• yo.

__sandacchÄ• ya_nti sÄ«tacchÄ• yaá¹ƒ. tenÄ• ha __ ``tattha hÄ«â€™â€™ _tiÄ• di. __rukk
rukkhasamÄ«paá¹ƒ. vuttaÃ±hetaá¹ƒ ``yÄ• vatÄ• majjhanhike kÄ• le samantÄ• chÄ• yÄ• p
nipatanti, ettÄ• vatÄ• rukkhamÅ«laâ€™â€™ nti. __pabbata_nti suddhapÄ• sÄ• á¹‡asuddha
tividhopi pabbato adhippeto, na silÄ• mayo eva. __sela_-saddo pana avisesato pabbatapari
vuttaá¹ƒ. __ ``tattha hÄ«â€™â€™ _tiÄ• dinÄ• tadubhayassa anurÅ«pataá¹ƒ dasseti. __disÄ
dasasu disÄ• su abhimukhÄ«bhÄ• vena dissamÄ• nÄ• su. tathÄ• rÅ«penapi kÄ• raá¹‡ena s
vuttaá¹ƒ, sabbadisÄ• hi Ä• gatena vÄ• tena bÄ«jiyamÄ• nabhÄ• vahetudassanatthanti keci.
pipÄ• savinodanassa kÄ• rakattÄ• . __ ``yaá¹ƒ nadÄ«tumbantipi nadÄ«kuÃ±jantipi vadanti,
apabbatapadesepi vidugganadÄ«nivattanapadesaá¹ƒ kandaranti dassetÄ«â€™â€™ ti (Vibh
__Ä• cariyÄ• nandatthero, _ teneva viÃ±Ã±Ä• yati ``nadÄ«tumbanadÄ«kuÃ±jasaddÄ• nadÄ
ti. nadÄ«nivattanapadeso ca nÄ• ma nadiyÄ• nikkhamanaudakena puna nivattitvÄ• gato v
``apabbatapadesepÄ«â€™â€™ ti vadanto pana aá¹-á¹-hakathÄ• yaá¹ƒ nidassanamattena p
vuttaá¹ƒ, yathÄ• vutto pana nadÄ«padesopi kandaro evÄ• ti dasseti.

__ ``tattha hÄ«â€™â€™ _tiÄ• dinÄ• pi nidassanamatteneva tassÄ• nurÅ«pabhÄ• vamÄ• h
katvÄ• . ``dvinnaá¹ƒ pabbatÄ• nampi Ä• sannatare á¹-hitÄ• naá¹ƒ ovarakÄ• disadisaá¹ƒ viva
pana pabbate umaá¹…gasadisaâ€™â€™ nti vadanti Ä• cariyÄ• . ekasmiá¹ƒyeva hi umaá¹…
upari paá¹-icchannattÄ• , na dvÄ«su tathÄ• appaá¹-icchannattÄ• , tasmÄ• ``umaá¹…gasad
``ekasmiá¹ƒ yevÄ• â€™â€™ ti iminÄ• sambandhanÄ«yaá¹ƒ. ``mahÄ• vivaraâ€™â€™ nti id
__umaá¹…gasadisa_nti ca ``suduá¹…gÄ• sadisaâ€™â€™ nti (Sv-pá¹- I 216) __Ä• cariyena
hi bhÅ«migharassetaá¹ƒ \Be II 123/ adhivacanaá¹ƒ, ``taá¹ƒ gahetvÄ• suduá¹…gÄ• ya ravan
khipÄ«â€™â€™ tiÄ• dÄ«su viya. __manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-hÄ• na_nti pakatisa
saÃ±caritabbaá¹-á¹-hÄ• naá¹ƒ. kassanavappanÄ• divasena hi pakatisaÃ±cÄ• rapaá¹-ikkhep
``yattha_ \Ne II 107/ __na kasanti na vapantÄ«â€™â€™ _ti. __Ä• di_saddena pana ``vanap
vanasaá¹‡á¹-hÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ, vanapatthanti bhÄ«sanakÄ
salomahaá¹ƒsÄ• nametaá¹ƒ, vanapatthanti pariyantÄ• nametaá¹ƒ, vanapatthanti na manuss
senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ nti (Vibh 531) imaá¹ƒ __vibhaá¹…gapÄ• á¸·isesaá
__pattho_ti hi pabbatassa samÄ• nabhÅ«mi, yo ``sÄ• nÅ«â€™â€™ tipi vuccati, tassadisattÄ
manussÄ• namasaÃ±caraá¹‡abhÅ«taá¹ƒ vanaá¹ƒ, tasmÄ• patthasadisaá¹ƒ vanaá¹ƒ __van
daá¹-á¹-habbo. sabbesaá¹ƒ sabbÄ• su disÄ• su abhimukho okÄ• so __abbhokÄ• so_ti Ä• h
kenaci chadanena antamaso rukkhasÄ• khÄ• yapi na chÄ• ditanti attho. daá¹‡á¸• akÄ• naá
chÄ• detvÄ• katÄ• __cÄ«varakuá¹-i. nikkaá¸• á¸• hitvÄ• _ti nÄ«haritvÄ• . antopabbhÄ• rale
adhippeto, itarathÄ• tiá¹‡apaá¹‡á¹‡asanthÄ• rasaá¹…gopi siyÄ• ti vuttaá¹ƒ __ ``pabbhÄ• ra
Ä• layeâ€™â€™ _ti, pabbhÄ• rasadise, leá¹‡asadise vÄ• ti attho. __gacchagumbÄ• dÄ«na
purimanayaá¹ƒ sampiá¹‡á¸• eti.

piá¹‡á¸• apÄ• tassa pariyesanaá¹ƒ __piá¹‡á¸• apÄ• to_ uttarapadalopena, tato paá¹-ikkanto
__piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti Ä• ha __ ``piá¹‡á¸• apÄ• tapariyesanato paá¹-ikkantoâ€™
ettha __pari_-saddo ``samantatoâ€™â€™ ti etasmiá¹ƒ atthe, tasmÄ• parisamantato aá¹…k
__pallaá¹…ko_ ra-kÄ• rassa la-kÄ• raá¹ƒ, dvibhÄ• vaÃ±ca katvÄ• yathÄ• ``palibuddhoâ€™
samantabhÄ• vo ca vÄ• moruá¹ƒ, dakkhiá¹‡oruÃ±ca samaá¹ƒ á¹-hapetvÄ• ubhinnaá¹ƒ pÄ•
aÃ±Ã±amaÃ±Ã±asambandhanakaraá¹‡aá¹ƒ. tenÄ• ha __ ``samantato Å«rubaddhÄ• sanaâ
bandhanavasena nisajjÄ• va idha pallaá¹…ko, na Ä• harimehi vÄ• á¸·ehi katoti vuttaá¹ƒ hoti
yathÄ• pallaá¹…kavasena nisajjÄ• hoti, tathÄ• ubho pÄ• de Ä• bhugge samiÃ±jite katvÄ•
pÄ• dÄ• naá¹ƒ tathÄ• bandhatÄ• karaá¹‡amevÄ• ti Ä• ha __ ``bandhitvÄ• â€™â€™ _ti. __u
__kÄ• ya_-saddo uparimakÄ• yavisayo heá¹-á¹-himakÄ• yassa anujukaá¹ƒ á¹-hapanassa ni
viÃ±Ã±Ä• pitattÄ• ti vuttaá¹ƒ __ ``uparimaá¹ƒ sarÄ«raá¹ƒ ujuá¹ƒ á¹-hapetvÄ• â€™â€™ _ti. t
uparimakÄ• yassa \Be II 124/ ujukaá¹ƒ á¹-hapanaá¹ƒ sarÅ«pato dasseti __ ``aá¹-á¹-hÄ• rasA
aá¹-á¹-hÄ• rasannaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hikÄ• naá¹ƒ koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ•
á¹-hapananti adhippÄ• yo.

idÄ• ni tathÄ• á¹-hapanassa payojanaá¹ƒ dassento __ ``evaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• h

á¹-hapane sati, iminÄ• vÄ• tathÄ• á¹-hapanahetunÄ• . __na paá¹‡amantÄ«_ti na onamant
_tiÄ• di pana paramparapayojanadassanaá¹ƒ. __athÄ• _ti evaá¹ƒ anonamane. __vedanÄ• _
piá¹-á¹-higilÄ• nÄ• divedanÄ• . __na paripatatÄ«_ti na vigacchati vÄ«thiá¹ƒ na vilaá¹…gheti.
pubbenÄ• paraá¹ƒ visesappattiyÄ• kammaá¹-á¹-hÄ• naá¹ƒ __vuddhiá¹ƒ phÄ• tiá¹ƒ vepullaá
cettha abhisaddapariyÄ• yo abhimukhatthoti vuttaá¹ƒ \Ne II 108/ __ ``kammaá¹-á¹-hÄ• nÄ• b
bahiddhÄ• puthuttÄ• rammaá¹‡ato nivÄ• retvÄ• kammaá¹-á¹-hÄ• naá¹ƒyeva purakkhatvÄ•
samÄ«patthataá¹ƒ dasseti __ ``mukhasamÄ«pe vÄ• katvÄ• â€™â€™ _ti iminÄ• , mukhass
nibaddhaá¹ƒ upaá¹-á¹-hÄ• panavasena katvÄ• ti vuttaá¹ƒ hoti. parisaddassa samÄ«patthata
__vibhaá¹…gapÄ• á¸·iyÄ• _ (Vibh 537) sÄ• dhetuá¹ƒ __ ``tenevÄ• â€™â€™ _tiÄ• di vuttaá
nÄ• sapuá¹-agge. __mukhanimittaá¹ƒ_ nÄ• ma uttaroá¹-á¹-hassa vemajjhappadeso, yattha
paá¹-ihaÃ±Ã±ati.

ettha ca yathÄ• ``vivittaá¹ƒ senÄ• sanaá¹ƒ bhajatÄ«â€™â€™ tiÄ• dinÄ• (Vibh 508) bhÄ• v
senÄ• sanaá¹ƒ dassitaá¹ƒ, evaá¹ƒ ``nisÄ«datÄ«â€™â€™ ti iminÄ• alÄ«nÄ• nuddhaccapak
dassito, ``pallaá¹…kaá¹ƒ Ä• bhujitvÄ• â€™â€™ ti iminÄ• nisajjÄ• ya daá¸·habhÄ• vo, ``pari
upaá¹-á¹-hapetvÄ• â€™â€™ ti iminÄ• Ä• rammaá¹‡apariggahaá¹‡Å«pÄ• yoti. __pari_-sadd
``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su (Dhs 16) viya. __mukha_-saddo niyyÄ• naá¹-á¹-ho ``
ntiÄ• dÄ«su viya. paá¹-ipakkhato nikkhamanameva hi niyyÄ• naá¹ƒ. asammosanabhÄ• vo _
tatrÄ• _ti paá¹-isambhidÄ• naye. __pariggahitaniyyÄ• na_nti sabbathÄ• gahitÄ• sammosat
pariccattasammosapaá¹-ipakkhatÄ• ya ca niyyÄ• naá¹ƒ __satiá¹ƒ katvÄ• , _ paramaá¹ƒ sati
upaá¹-á¹-hapetvÄ• ti vuttaá¹ƒ hoti. ayaá¹ƒ __Ä• cariyadhammapÄ• lattherassa, Ä• cariyasÄ
mati. atha vÄ• ``kÄ• yÄ• dÄ«su suá¹-á¹-hupavattiyÄ• pariggahitaá¹ƒ, tato eva ca niyyÄ• na
kÄ• yÄ• dipariggahaá¹‡aÃ±Ä• á¹‡asampayuttatÄ• ya vÄ• pariggahitaá¹ƒ, tatoyeva ca niyyÄ
upaá¹-á¹-hÄ• naá¹ƒ katvÄ• ti atthoâ€™â€™ ti ayaá¹ƒ __Ä• cariyÄ• nandattherassa_ (Vibh-m

<217> abhijjhÄ• yati gijjhati abhikaá¹…khati etÄ• yÄ• ti __abhijjhÄ• , _ kÄ• macchandanÄ«
__luccanaá¹-á¹-henÄ• _ti bhijjanaá¹-á¹-hena, khaá¹‡e khaá¹‡e bhijjanaá¹-á¹-henÄ• ti atthoti
__Ä• cariyadhammapÄ• lattherena, _ (Sv-pá¹- I 217) __aá¹…guttaraá¹-Ä«kÄ• kÄ• rena_ ca
__Ä• cariyasÄ• riputtattherena_ vuttaá¹ƒ. suttesu ca dissati ``luccatÄ«ti kho bhikkhu lokoti v
luccati? cakkhu kho bhikkhu luccati, rÅ«pÄ• luccanti, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ luccatÄ«â€™
82) __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ, _ (Dhs-a 7-13) pana idha ca adhunÄ• potthake
``luccanapaluccanaá¹-á¹-henÄ• â€™â€™ ti likhitaá¹ƒ. tattha luccanameva paluccanapariyÄ•
vuttaá¹ƒ. lucasaddo hi apekkhanÄ• diatthopi bhavati ``oloketÄ«â€™â€™ tiÄ• dÄ«su, bhijjan
attho. __vaá¹ƒsatthapakÄ• siniyaá¹ƒ_ pana vuttaá¹ƒ ``khaá¹‡abhaá¹…gavasena luccanasab
cutibhaá¹…gavasena ca paluccanasabhÄ• vato loko nÄ• mÄ• â€™â€™ ti (vaá¹ƒsatthapakÄ
mahÄ• vaá¹ƒsaá¹-Ä«kÄ• yaá¹ƒ paá¹-hamaparicchede paÃ±camagÄ• thÄ• vaá¹‡á¹‡anÄ• ya
``bhijjanauppajjanaá¹-á¹-henÄ• â€™â€™ ti atthaá¹ƒ vadanti. Ä• haccabhÄ• sitavacanatthen
lucasaddassa ca \Ne II 109/ anuppÄ• davÄ• cakattÄ• ayuttamevetaá¹ƒ. apica Ä• cariyehipi

``luccanapaluccanaá¹-á¹-henÄ• â€™â€™ ti pÄ• á¹-hameva ulliá¹…getvÄ• tathÄ• attho vutt
paramparÄ• bhatavasena pamÄ• dalekhattÄ• tattha tattha na diá¹-á¹-hoti daá¹-á¹-habbaá¹ƒ
paluccatÄ«ti yo gahitopi tathÄ• na hoti, sveva loko, aniccÄ• nupassanÄ• ya vÄ• luccati bhi
gahetabbova lokoti taá¹ƒgahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• naá¹ƒ natthi lokatÄ• , dukkhasac
vuttaá¹ƒ __ ``paÃ±cupÄ• dÄ• nakkhandhÄ• lokoâ€™â€™ _ti. evaá¹ƒ tattha tattha vacanato
attho na yuttoti.

__tasmÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• nameva lokabhÄ• vato. __vikkhambhanavasen
tadaá¹…gappahÄ• navaseneva anuppÄ• danaá¹ƒ appavattanaá¹ƒ, na pana vikkhambhanap
suá¹-á¹-hupahÄ«naá¹ƒ. __ ``pahÄ«nattÄ• â€™â€™ _ti hi tathÄ• pahÄ«nasadisataá¹ƒ eva s
ce? jhÄ• nassa anadhigatattÄ• . evaá¹ƒ pana pubbabhÄ• gabhÄ• vanÄ• ya tathÄ• pahÄ• n
__vigatÄ• bhijjhaá¹ƒ_ nÄ• ma, na \Be II 126/ tu cakkhuviÃ±Ã±Ä• á¹‡amiva sabhÄ• vato abh
dassetuá¹ƒ __ ``na cakkhuviÃ±Ã±Ä• á¹‡asadisenÄ• â€™â€™ _ti vuttaá¹ƒ. __yathÄ• ta_nti
nipÄ• tamattaá¹ƒ, __taá¹ƒ_ cittaá¹ƒ vÄ• . adhunÄ• muÃ±canassa, anÄ• gate ca puna anÄ•
parisodhanaá¹ƒ nÄ• mÄ• ti vuttaá¹ƒ hoti. yathÄ• ca imassa cittassa pubbabhÄ• gabhÄ• van
vigatÄ• bhijjhatÄ• , evaá¹ƒ abyÄ• pannatÄ• , vigatathinamiddhatÄ• , anuddhatatÄ• , nibbicik
nidassento __ ``byÄ• pÄ• dapadosaá¹ƒ pahÄ• yÄ• tiÄ• dÄ«supi eseva nayoâ€™â€™ _ti Ä•
Ä• bhidosikayavakummÄ• sÄ• dayo. __purimapakati_nti parisuddhapaá¹‡á¸• arasabhÄ• va
atthaá¹ƒ dasseti. __vikÄ• rÄ• pattiyÄ• _ti purimapakativijahanasaá¹…khÄ• tena vikÄ• ramÄ•
``ubhayaâ€™â€™ _ntiÄ• dinÄ• tulyatthasamÄ• sabhÄ• vamÄ• ha. ``yÄ• tasmiá¹ƒ samaye
tiÄ• dinÄ• (Dhs 1162; Vibh 546) thinassa, ``yÄ• tasmiá¹ƒ samaye kÄ• yassa akallatÄ• â€™
__abhidhamme_ niddiá¹-á¹-hattÄ• __ ``thinaá¹ƒ cittagelaÃ±Ã±aá¹ƒ, middhaá¹ƒ cetasikagela
vuttaá¹ƒ. satipi hi thinamiddhassa aÃ±Ã±amaÃ±Ã±aá¹ƒ avippayoge cittakÄ• yalahutÄ• dÄ«n
cittacetasikÄ• naá¹ƒ yathÄ• kkamaá¹ƒ taá¹ƒtaá¹ƒvisesassa yÄ• tesaá¹ƒ akallatÄ• dÄ«naá¹ƒ
ayametesaá¹ƒ sabhÄ• voti daá¹-á¹-habbaá¹ƒ. __diá¹-á¹-hÄ• loko_ nÄ• ma passito rattiá¹ƒ
candÄ• lokadÄ«pÄ• lokaukkÄ• lokÄ• di, divÄ• ca sÅ«riyÄ• lokÄ• di. rattimpi divÄ• pi tassa
saÃ±Ã±Ä• __Ä• lokasaÃ±Ã±Ä• , _ tassÄ• ca vigatanÄ«varaá¹‡Ä• ya parisuddhÄ• ya atthit
atisayatthavisiá¹-á¹-hassa hi atthiatthassa avabodhako ayamÄ«kÄ• roti dassento __ ``rattim
_tiÄ• dimÄ• ha, vigatathinamiddhabhÄ• vassa kÄ• raá¹‡attÄ• cetaá¹ƒ vuttaá¹ƒ. suttesu pÄ•

saratÄ«ti \Ne II 110/ __sato, _ sampajÄ• nÄ• tÄ«ti __sampajÄ• no_ti evaá¹ƒ puggalaniddes
ca Ã±Ä• á¹‡ena ca samannÄ• gatoâ€™â€™ _ti iminÄ• . santesupi aÃ±Ã±esu vÄ«riyasamÄ
ubhayaá¹ƒ vuttaá¹ƒ, vigatÄ• bhijjhÄ• dÄ«su vÄ• idaá¹ƒ ubhayaá¹ƒ avatvÄ• kasmÄ• idheva
anuyogamapanetuá¹ƒ __ ``idaá¹ƒ ubhayaâ€™â€™ _ntiÄ• di vuttaá¹ƒ, puggalÄ• dhiá¹-á¹-hÄ
niddiá¹-á¹-hasatisampajaÃ±Ã±asaá¹…khÄ• taá¹ƒ idaá¹ƒ ubhayanti attho. __atikkamitvÄ• á¹
atÄ«tatthataá¹ƒ Ä• ha, pubbabhÄ• gabhÄ• vanÄ• ya pajahanameva ca atikkamanaá¹ƒ. ``ka
kathaá¹ƒ idaâ€™â€™ nti pavattatÄ«ti __kathaá¹ƒkathÄ• , _ vicikicchÄ• , sÄ• etassa atthÄ«
na kathaá¹ƒkathÄ« __akathaá¹ƒkathÄ«, _ nibbicikicchoti vacanattho, atthamattaá¹ƒ pana da

idaá¹ƒ kathaá¹ƒ idaâ€™ nti evaá¹ƒ nappavattatÄ«ti akathaá¹ƒkathÄ«â€™â€™ _ti vuttaá¹ƒ.
dhammesÅ«â€™â€™ ti idaá¹ƒ ``akathaá¹ƒkathÄ«â€™â€™ ti iminÄ• sambajjhitabbanti Ä•
kaá¹…khatÄ«ti atthoâ€™â€™ _ti. __vacanatthalakkhaá¹‡Ä• dibhedato_ti ettha __Ä• di_sad
paccayapahÄ• napahÄ• yakÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. tepi hi pabhedato vatt

<218> vaá¸• á¸• hiyÄ• gahitaá¹ƒ dhanaá¹ƒ iá¹‡aá¹ƒ nÄ• mÄ• ti vuttaá¹ƒ __ ``vaá¸• á¸• hiyÄ
_ti. vigato anto __byanto, _ so yassÄ• ti __byantÄ«. _ tenÄ• ha __ ``vigatantaâ€™â€™ _nti
virahitadÄ• tabbaiá¹‡apariyantaá¹ƒ kareyyÄ• ti cetassa attho. __tesa_nti vaá¸• á¸• hiyÄ• ga
iá¹‡adhanÄ• naá¹ƒ. __pariyanto nÄ• ma_ taduttari dÄ• tabbaiá¹‡aseso. natthi iá¹‡amassÄ•
bhÄ• vo __Ä• á¹‡aá¹‡yaá¹ƒ. _ tameva nidÄ• naá¹ƒ __Ä• á¹‡aá¹‡yanidÄ• naá¹ƒ, _ Ä• á¹‡aá
Ä• á¹‡aá¹‡yakÄ• raá¹‡Ä• ti attho. Ä• á¹‡aá¹‡yameva hi nidÄ• naá¹ƒ kÄ• raá¹‡amassÄ• ti vA
``pÄ• mojjaá¹ƒ somanassaâ€™â€™ nti imehi sambandho. ``iá¹‡apalibodhato muttomhÄ«â€
labhati. _ ``jÄ«vikÄ• nimittampi me avasiá¹-á¹-haá¹ƒ atthÄ«â€™â€™ ti __somanassaá¹ƒ ad

<219> __visabhÄ• gavedanÄ• _ nÄ• ma dukkhavedanÄ• . sÄ• hi kusalavipÄ• kasantÄ• na
sukhavedanÄ• ya visabhÄ• gÄ• , tassÄ• __uppattiyÄ• _ karaá¹‡abhÅ«tÄ• ya. __kakacenev
__catuiriyÄ• patha_nti catubbidhampi iriyÄ• pathaá¹ƒ. byÄ• dhito hi yathÄ• á¹-hÄ• nagama
nisajjÄ• dÄ«supi. __Ä• bÄ• dhetÄ«_ti pÄ«á¸·eti. vÄ• tÄ• dÄ«naá¹ƒ vikÄ• rabhÅ«tÄ• visamÄ
``Ä• bÄ• dhoâ€™â€™ _ti vuccati. tenÄ• ha __ ``taá¹ƒsamuá¹-á¹-hÄ• nena dukkhena dukkhi
Ä• bÄ• dhasamuá¹-á¹-hÄ• nena dukkhavedanÄ• saá¹…khÄ• tena dukkhena dukkhito dukkh
dukkhavedanÄ• ya pana Ä• bÄ• dhabhÄ• vena Ä• dimhi bÄ• dhatÄ«ti __Ä• bÄ• dho_ti katv
mÅ«labyÄ• dhinÄ• __Ä• bÄ• dhiko, _ aparÄ• paraá¹ƒ saÃ±jÄ• tadukkhasaá¹…khÄ• tena a
attho gahetabbo. evaÃ±hi sati dukkhavedanÄ• vasena vuttassa dukkhitapadassa Ä• bÄ• dh
pÄ• kaá¹-Ä• hotÄ«ti ayamettha \Be II 128/ \Ne II 111/ __Ä• cariyadhammapÄ• lattherena_
adhikaá¹ƒ mattaá¹ƒ pamÄ• á¹‡aá¹ƒ __adhimattaá¹ƒ, _ bÄ• á¸·haá¹ƒ, adhimattaá¹ƒ gilÄ• no
parikkhÄ«á¹‡asarÄ«roti __adhimattagilÄ• no. adhimattabyÄ• dhiparetatÄ• yÄ• _ti adhimatta
__na rucceyyÄ• _ti na ruccetha, kammatthapadaÃ±cetaá¹ƒ ``bhattaÃ±cassÄ• â€™â€™ ti e
kattudassanato. mattÄ• saddo anatthakoti vuttaá¹ƒ __ ``balamattÄ• ti balamevÄ• â€™â€™
balaá¹ƒ __balamattÄ• . tadubhaya_nti pÄ• mojjaá¹ƒ, somanassaÃ±ca. __labhetha pÄ• mojj
muttomhÄ«â€™â€™ ti. __adhigaccheyya somanassaá¹ƒ_ ``atthi me kÄ• yabalaâ€™â€™ n

<220> __kÄ• kaá¹‡ikamattaá¹ƒ_ nÄ• ma ``ekaguÃ±jamattaâ€™â€™ nti vadanti. ``diyaá¸• â
__vinayaá¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ. apica __kaá¹‡a_-saddo kuá¹‡á¸• ake ---

``akaá¹‡aá¹ƒ athusaá¹ƒ suddhaá¹ƒ, sugandhaá¹ƒ taá¹‡á¸• ulapphalaá¹ƒ.

tuá¹‡á¸• ikÄ«re pacitvÄ• na, tato bhuÃ±janti bhojanaâ€™â€™ nti || (DN III 281) Ä• dÄ«su vi

``kaá¹‡o tu kuá¹‡á¸• ako bhaveâ€™â€™ ti (abhidhÄ• ne bhakaá¹‡á¸• e catubbaá¹‡á¹‡avag
appako pana kaá¹‡o __kÄ• kaá¹‡o_ti vuccati yathÄ• ``kÄ• lavaá¹‡aâ€™â€™ nti, tasmÄ• k
__kÄ• kaá¹‡ikaá¹ƒ, _ kÄ• kaá¹‡ikameva __kÄ• kaá¹‡ikamattaá¹ƒ, _ khuddakakuá¹‡á¸• akap
daá¹-á¹-habbo. evaÃ±hi sati ``rÄ• jadÄ• yo nÄ• ma kÄ• kaá¹‡ikamattaá¹ƒ na vaá¹-á¹-ati, aá¸
maá¹ƒsaá¹ƒ detÄ«â€™â€™ ti (Ja VI umaá¹…gajÄ• takavaá¹‡á¹‡anÄ• ya) vuttena __umaá¹
aviruddhaá¹ƒ hoti. __vayo_ti khayo bhaá¹…go, tassa ``bandhanÄ• muttomhÄ«â€™â€™ ti A
hoti. tena vuttaá¹ƒ ``labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassaâ€™â€™ nti. vacanÄ
``sesaá¹ƒ vuttanayenevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vuttanayenevÄ• _ti ca paá¹-hamad
__sabbapadesÅ«_ti tatiyÄ• dÄ«su tÄ«su koá¹-á¹-hÄ• sesu. ekeko hi upamÄ• pakkho ``pada

221-222__._ __adhÄ«no_ti Ä• yatto, na seribhÄ• vayutto. tenÄ• ha __ ``attano ruciyÄ• kiÃ±
labhatÄ«â€™â€™ _ti. evamitarasmimpi. yena gantukÄ• mo, tena kÄ• maá¹ƒ gamo na hotÄ
dassetuá¹ƒ __ ``yenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kÄ• ma_nti cetaá¹ƒ bhÄ• vanapuá¹ƒsa
icchÄ• ya gamo __kÄ• maá¹ƒgamo_ niggahÄ«tÄ• gamena. __dÄ• sabyÄ• _ti \Be II 129/ ett
bhÄ• vatthataá¹ƒ dasseti __ ``dÄ• sabhÄ• vÄ• â€™â€™ _ti iminÄ• . aparÄ• dhÄ«natÄ• ya a
esitabbo pesitabboti \Ne II 112/ __bhujisso, _ sayaá¹ƒvasÄ«ti nibbacanaá¹ƒ. ``bhujo nÄ• ma
yathÄ• sukhaá¹ƒ viniyogo, so isso icchitabbo etthÄ• ti __bhujisso, _ assÄ• mikoâ€™â€™ ti
__mÅ«lapaá¹‡á¹‡Ä• sakaá¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ. atthamattaá¹ƒ pana dassento __ ``attan
attÄ• va attano santako, na parassÄ• ti vuttaá¹ƒ hoti. anudakatÄ• ya kaá¹ƒ pÄ• nÄ«yaá¹ƒ tÄ
__kantÄ• ro, _ addhÄ• nasaddo ca dÄ«ghapariyÄ• yoti vuttaá¹ƒ __ ``nirudakaá¹ƒ dÄ«gham

<223> __sesÄ• nÄ«_ti byÄ• pÄ• dÄ• dÄ«ni. __tatrÄ• _ti dassane. __aya_nti idÄ• ni vuccan
iá¹‡Ä• dÄ«naá¹ƒ upamÄ• bhÄ• vo, kÄ• macchandÄ• dÄ«naÃ±ca upameyyabhÄ• vo hoti, so
sadisatÄ• ti daá¹-á¹-habbaá¹ƒ. __tehÄ«_ti parehi iá¹‡asÄ• mikehi. __kiÃ±ci paá¹-ibÄ• hitu_n
pharusavacanÄ• dikaá¹ƒ kiÃ±cipi paá¹-isedhetuá¹ƒ na sakkoti iá¹‡aá¹ƒ dÄ• tumasakkuá¹‡at
``titikkhÄ• kÄ• raá¹‡aâ€™â€™ _ntiÄ• di, iá¹‡assa titikkhÄ• kÄ• raá¹‡attÄ• ti attho. __yo yan
rajjatÄ«_ti yo puggalo yamhi kÄ• macchandassa vatthubhÅ«te puggale kÄ• macchandena r
taá¹ƒ vatthuá¹ƒ gaá¹‡hÄ• tÄ«_ti taá¹‡hÄ• bhÅ«tena kÄ• macchandena taá¹ƒ kÄ• macchand
puggalaá¹ƒ ``mametaâ€™â€™ nti gaá¹‡hÄ• ti. sahagatasaddo hettha tabbhÄ• vamatto ``yÄ
nandÄ«rÄ• gasahagatÄ• â€™â€™ tiÄ• dÄ«su (DN II 400; MN I 133, 480; III 373; SN c V 10
viya. __tenÄ• _ti kÄ• macchandassa vatthubhÅ«tena puggalena. kasmÄ• ti Ä• ha __ ``titikk
_ntiÄ• di, kÄ• macchandassa titikkhÄ• kÄ• raá¹‡attÄ• ti attho. titikkhÄ• sadiso cettha rÄ• ga
akusalacittuppÄ• do ``titikkhÄ• â€™â€™ ti vutto, na tu __ ``khantÄ«_ paramaá¹ƒ tapo titikkh
(DN II 91; Dhp 184) viya tapabhÅ«to adosapadhÄ• no cittuppÄ• do. __gharasÄ• mikehÄ«_t
sassusasurasÄ• mikehi. itthÄ«naá¹ƒ kÄ• macchando titikkhÄ• kÄ• raá¹‡aá¹ƒ hoti viyÄ• ti sa

__ ``yathÄ• panÄ• â€™â€™ _tiÄ• dinÄ• sesÄ• naá¹ƒ rogÄ• disadisatÄ• vuttÄ• . tattha pi
__pittarogÄ• turo. _ tassa pittakopanato sabbampi \Be II 130/ madhusakkarÄ• dikaá¹ƒ amad

sampajjatÄ«ti vuttaá¹ƒ __ ``tittakaá¹ƒ tittakanti uggiratiyevÄ• â€™â€™ _ti. __tumhe upadda
á¹-Ä«kÄ• yaá¹ƒ (Sv-pá¹- I 223) uddhaá¹-apÄ• á¹-ho, ``upaddavaá¹ƒ karothÄ• â€™â€™ ti nÄ
idÄ• ni pana ``tumhehi upaddutÄ• â€™â€™ ti pÄ• á¹-ho dissati. __vibbhamatÄ«_ti ito cito c
hÄ«nÄ• ya vÄ• Ä• vattati. madhusakkarÄ• dÄ«naá¹ƒ rasaá¹ƒ __na vindati_ nÄ• nubhavati
viyÄ• ti sambandho. __sÄ• sanarasa_nti sÄ• sanassa rasaá¹ƒ, sÄ• sanameva vÄ• rasaá¹ƒ

nakkhattachaá¹‡aá¹ƒ \Ne II 113/ __nakkhattaá¹ƒ. _ tenÄ• ha __ ``aho naccaá¹ƒ, aho gÄ«ta
bandhanato pamutto. __dhammassavanassÄ• _ti sotabbadhammassa.

sÄ«ghaá¹ƒ pavattetabbakiccaá¹ƒ __accÄ• yikaá¹ƒ. _ sÄ«ghattho hi __ati_saddo ``pÄ• á¹‡Ä
(MN II 193; Vibh 968) viya. __vinaye apakataÃ±Ã±unÄ• _ti vinayakkame akusalena. pakata
vinicchayaá¹ƒ jÄ• nÄ• tÄ«ti __pakataÃ±Ã±Å«, _ na pakataÃ±Ã±Å« tathÄ• . so hi kappiyÄ• k
jÄ• nÄ• ti. tenÄ• ha __ ``kismiÃ±cidevÄ• â€™â€™ _tiÄ• di. __kappiyamaá¹ƒsepÄ«_ti sÅ«ka
__akappiyamaá¹ƒsasaÃ±Ã±Ä• yÄ• _ti acchamaá¹ƒsÄ• disaÃ±Ã±Ä• ya.

__daá¹‡á¸• akasaddenÄ• pÄ«_ti sÄ• khÄ• daá¹‡á¸• akasaddenapi. __ussaá¹…kitaparisaá¹
samantato saá¹…kito ca, ativiya saá¹…kitoti vuttaá¹ƒ hoti. tadÄ• kÄ• radassanaá¹ƒ __ ``gac
_tiÄ• di. so hi thokaá¹ƒ gacchatipi. gacchanto pana tÄ• ya ussaá¹…kitaparisaá¹…kitatÄ• ya
__tiá¹-á¹-hatipi. _ Ä«dise kantÄ• re gate ``ko jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti __niva
__gataá¹-á¹-hÄ• nato agataá¹-á¹-hÄ• nameva bahutaraá¹ƒ hoti, _ tato eva ca __so kicchena
khemantabhÅ«miá¹ƒ pÄ• puá¹‡Ä• ti vÄ• , na vÄ• pÄ• puá¹‡Ä• ti. kicchena kasirenÄ• _ti pa
kÄ• yikadukkhena khedanaá¹ƒ vÄ• __kicchaá¹ƒ, _ cetasikadukkhena pÄ«á¸·anaá¹ƒ __kasi
khemabhÅ«taá¹ƒ bhÅ«miá¹ƒ antasaddassa tabbhÄ• vattÄ• , bhayassa khÄ«yanaá¹ƒ vÄ• _
yassÄ• tathÄ• , sÄ• eva bhÅ«mÄ«ti __khemantabhÅ«mi, _ taá¹ƒ nibbhayappadesanti atth
á¹-hÄ• nesÅ«_ti ``tattha katamÄ• vicikicchÄ• ? satthari kaá¹…khati vicikicchati. dhamme. sa
pubbante. aparante. pubbantÄ• parante. idappaccayatÄ• paá¹-iccasamuppannesu dhamme
vicikicchatÄ«â€™â€™ ti (Vibh 915) __vibhaá¹…ge_ \Be II 131/ vuttesu aá¹-á¹-hasu á¹-hÄ• n
vinicchinitvÄ• , saddahitvÄ• vÄ• . __saddhÄ• ya gaá¹‡hitu_nti saddheyyavatthuá¹ƒ ``idame
saddahanavasena gaá¹‡hituá¹ƒ, saddahituá¹ƒ na sakkotÄ«ti attho. __itÄ«_ti tasmÄ• vuttan
antarÄ• yaá¹ƒ karotÄ«ti sambandho. ``atthi nu kho, natthi nu khoâ€™â€™ ti araÃ±Ã±aá¹ƒ p
eva sappanaá¹ƒ saá¹ƒsayo __Ä• sappanaá¹ƒ. _ tato paraá¹ƒ samantato, uparÅ«pari vÄ• sa
_ ubhayenapi tattheva saá¹ƒsayavasena paribbhamanaá¹ƒ dasseti. tenÄ• ha __ ``apariyogÄ
``evamidaâ€™â€™ nti samantato anogÄ• hananti attho. __chambhitatta_nti araÃ±Ã±asaÃ±
chambhitabhÄ• vaá¹ƒ hadayamaá¹ƒsacalanaá¹ƒ, utrÄ• santi vuttaá¹ƒ hoti. upameyyapakkh

<224> __tatrÄ• yaá¹ƒ sadisatÄ• _ti ettha pana appahÄ«napakkhe vuttanayÄ• nusÄ• rena s
114/. yadaggena hi kÄ• macchandÄ• dayo iá¹‡Ä• disadisÄ• , tadaggena ca tesaá¹ƒ pahÄ• n
Ä• á¹‡aá¹‡yÄ• disadisatÄ• ti. idaá¹ƒ pana anuttÄ• napadatthamattaá¹ƒ --- __samiddhata_nt

paá¹‡á¹‡amÄ• ropitÄ• ya vaá¸• á¸• hiyÄ• saha vattatÄ«ti __savaá¸• á¸• hikaá¹ƒ. paá¹‡á¹‡a
sallakkhaá¹‡avasena likhitapaá¹‡á¹‡aá¹ƒ. puna __paá¹‡á¹‡a_nti iá¹‡ayÄ• canavasena sÄ•
__nillepatÄ• yÄ• _ti dhanasambandhÄ• bhÄ• vena avilimpanatÄ• ya. tathÄ• __alaggatÄ• y
dvayaá¹ƒ. atha vÄ• __nillepatÄ• yÄ• _ti vuttanayena avilimpanabhÄ• vena visesanabhÅ«te
__cha dhamme_ti asubhanimittassa uggaho, asubhabhÄ• vanÄ• nuyogo, indriyesu guttadv
mattaÃ±Ã±utÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti ime cha dhamme. __bhÄ• vetvÄ
uppÄ• detvÄ• . anuppannaanuppÄ• danauppannappahÄ• nÄ• divibhÄ• vanavasena mahÄ•
pÄ• á¸·iyÄ• Ä• gatattÄ• __ ``mahÄ• satipaá¹-á¹-hÄ• ne vaá¹‡á¹‡ayissÄ• mÄ• â€™â€™ _ti
``mahÄ• satipaá¹-á¹-hÄ• neâ€™â€™ _ti ca imasmiá¹ƒ dÄ«ghÄ• game (DN II 372 Ä• dayo)
majjhimÄ• game nikÄ• yantarattÄ• . nikÄ• yantarÄ• gatopi hi attho Ä• cariyehi aÃ±Ã±attha y
esa nayo byÄ• pÄ• dÄ• dippahÄ• nabhÄ• gepi. __paravatthumhÄ«_ti Ä• rammaá¹‡abhÅ«te
mamÄ• yanÄ• bhÄ• vena __neva saá¹…go. _ pariggahÄ• bhÄ• vena __na baddho. dibbÄ•
samudÄ• carati, _ pageva mÄ• nusiyÄ• nÄ«ti sambhÄ• vane __api_-saddo.

__anatthakaro_ti \Be II 132/ attano, parassa ca ahitakaro. __cha dhamme_ti mettÄ• nimitta
mettÄ• bhÄ• vanÄ• nuyogo, kammassakatÄ• , paá¹-isaá¹…khÄ• nabahulatÄ• , kalyÄ• á¹‡a
dhamme. __tatthevÄ• _ti mahÄ• satipaá¹-á¹-hÄ• neyeva. cÄ• rittasÄ«lameva uddissa paÃ±
``Ä• cÄ• rapaá¹‡á¹‡attÄ«â€™â€™ _ti vuttaá¹ƒ. __Ä• di_-saddena vÄ• rittapaá¹‡á¹‡attisikkh

__pavesito_ti pavesÄ• pito. bandhanÄ• gÄ• raá¹ƒ pavesÄ• pitattÄ• aladdhanakkhattÄ• nu
``nakkhattadivase bandhanÄ• gÄ• raá¹ƒ pavesito purisoâ€™â€™ _ti vutto, nakkhattadivase
tadananubhavanatthaá¹ƒ tathÄ• kato puriso evaá¹ƒ vuttotipi vaá¹-á¹-ati. __aparasmi_nti tato
aÃ±Ã±asmiá¹ƒ vÄ• nakkhattadivase. __okÄ• sa_nti kammakÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ, kan
__mahÄ• natthakara_nti diá¹-á¹-hadhammikÄ• diatthahÄ• panamukhena mahato anatthass
atibhojane nimittaggÄ• ho, iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä• manasikÄ• ro
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti ime cha dhamme, __dhammanakkhattassÄ• _ti
yathÄ• vuttasotabbadhammasaá¹…khÄ• tassa mahassa. sÄ• dhÅ«naá¹ƒ ratijananato hi dha
``nakkhattaâ€™â€™ nti vutto.

uddhaccakukkucce \Ne II 115/ __mahÄ• natthakara_nti parÄ• yattatÄ• pÄ• danena vuttana
kÄ• rakaá¹ƒ. __cha dhamme_ti bahussutatÄ• , paripucchakatÄ• , vinaye pakataÃ±Ã±utÄ• ,
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti ime cha dhamme. balassa, balena vÄ• attanÄ• ic
__balakkÄ• ro, _ tena. __nekkhammapaá¹-ipada_nti nÄ«varaá¹‡ato nikkhamanapaá¹-ipada
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ. ayaÃ±hi upacÄ• rabhÄ• vanÄ• dhikÄ• ro.

__balavÄ• _ti paccatthikavidhamanasamatthena balena balavÄ• vantu-saddassa abhisaya
atthiyatthassa bodhanato. __hatthasÄ• ra_nti hatthagatadhanasÄ• raá¹ƒ. __sajjÄ• vudho_ti

sannaddhapaÃ±cÄ• vudhoti attho. sÅ«ravÄ«rasevakajanavasena __saparivÄ• ro. ta_nti yat
balavantatÄ• ya, sajjÄ• vudhatÄ• ya, saparivÄ• ratÄ• ya ca __corÄ• dÅ«ratova disvÄ• pal
anatthakÄ• rikÄ• _ti sammÄ• paá¹-ipattiyÄ• vibandhakaraá¹‡ato vuttanayena ahitakÄ• rikÄ
bahussutatÄ• , paripucchakatÄ• \Be II 133/, vinaye pakataÃ±Ã±utÄ• , adhimokkhabahulatÄ
sappÄ• yakathÄ• ti ime cha dhamme. yathÄ• bÄ• husaccÄ• dÄ«ni uddhaccakukkuccassa p
vicikicchÄ• yapÄ«ti idhÄ• pi bahussutatÄ• dayo tayopi dhammÄ• gahitÄ• , kalyÄ• á¹‡amitta
paÃ±cannampi pahÄ• nÄ• ya saá¹ƒvattanti, tasmÄ• tÄ• su tassa tassa nÄ«varaá¹‡assa an
daá¹-á¹-habbÄ• . __tiá¹‡aá¹ƒ viyÄ• _ti tiá¹‡aá¹ƒ bhayavasena na gaá¹‡eti viya. __duccarita
nittharitvÄ• _ti duccaritacaraá¹‡Å«pÄ• yabhÅ«tÄ• ya vicikicchÄ• ya nittharaá¹‡avasena duc
kantÄ• raá¹ƒ nittharitvÄ• . vicikicchÄ• hi sammÄ• paá¹-ipattiyÄ• appaá¹-ipajjananimittatÄ•
micchÄ• paá¹-ipattimeva paribrÅ«hetÄ«ti tassÄ• appahÄ• naá¹ƒ duccaritacaraá¹‡Å«pÄ• yo
duccaritavidhÅ«nanÅ«pÄ• yoti.

<225> __ ``tuá¹-á¹-hÄ• kÄ• roâ€™â€™ _ti iminÄ• pÄ• mojjaá¹ƒ nÄ• ma taruá¹‡apÄ«tiá¹ƒ
kathaÃ±cipi tuá¹-á¹-hÄ• vatthÄ• tuá¹-á¹-hÄ• kÄ• ramattaá¹ƒ. __ ``tuá¹-á¹-hassÄ• â€™â€™
``pamuditassÄ• â€™â€™ ti etassa atthavacanaá¹ƒ, tassattho ``okkantikabhÄ• vappattÄ• ya
tuá¹-á¹-hassÄ• â€™â€™ ti __á¹-Ä«kÄ• yaá¹ƒ_ vutto, evaá¹ƒ sati pÄ• mojjapadena okkantik
__ ``sakalasarÄ«raá¹ƒ khobhayamÄ• nÄ• pÄ«ti jÄ• yatÄ«â€™â€™ _ti etassÄ• cattho ``att
attasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«puppattiyÄ• ca sakalasarÄ«raá¹ƒ khobhayamÄ• nÄ• p
jÄ• yatÄ«â€™â€™ ti vutto, evaÃ±ca sati pÄ«tipadena pharaá¹‡Ä• pÄ«tiyeva gahitÄ• siyÄ•
gavesitabbaá¹ƒ. idha, pana aÃ±Ã±attha ca taruá¹‡abalavatÄ• mattasÄ• maÃ±Ã±ena padad
kÄ• ci taruá¹‡Ä• pÄ«ti __pÄ• mojjaá¹ƒ, _ balavatÄ« __pÄ«ti, _ paÃ±cavidhÄ• ya vÄ• pÄ«ti
taruá¹‡abalavatÄ• sambhavato purimÄ• purimÄ• __pÄ• mojjaá¹ƒ_ \Ne II 116/, pacchimÄ•
vadanti, ayamettha tadanucchaviko attho. __tuá¹-á¹-hassÄ• _ti pÄ• mojjasaá¹…khÄ• tÄ• ya
tuá¹-á¹-hassa. ta-saddo hi atÄ«tattho, itarathÄ• hetuphalasambandhÄ• bhÄ• vÄ• pattito,
hetuphalasambandhabhÄ• vassa ca vuttattÄ• . __ ``sakalasarÄ«raá¹ƒ khobhayamÄ• nÄ• â
ettha balavapÄ«tÄ«ti dasseti. sÄ• hi attano savipphÄ• rikatÄ• ya, attasamuá¹-á¹-hÄ• napaá
sakalasarÄ«raá¹ƒ saá¹…khobhayamÄ• nÄ• jÄ• yati. sakalasarÄ«re pÄ«tivegassa pÄ«tivipp
saá¹…khobhanaá¹ƒ.

pÄ«tisahitaá¹ƒ \Be II 134/ __pÄ«ti_ uttarapadalopena. kiá¹ƒ pana taá¹ƒ? mano, pÄ«ti mano
pÄ«tiyÄ• sampayuttaá¹ƒ mano yassÄ• tipi vaá¹-á¹-ati, tassa. atthamattaá¹ƒ pana dassetuá¹
``pÄ«tisampayuttacittassa puggalassÄ• â€™â€™ _ti vuttaá¹ƒ. __kÄ• yo_ti idha sabbopi arÅ
pana kÄ• yalahutÄ• dÄ«su viya vedanÄ• dikkhandhattayameva, na ca kÄ• yÄ• yatanÄ• dÄ«
__ ``nÄ• makÄ• yoâ€™â€™ _ti iminÄ• . passaddhidvayavaseneva hettha passambhanama
vigatakilesadarathatÄ• ti Ä• ha __ ``vigatadaratho hotÄ«â€™â€™ _ti, pahÄ«nauddhaccÄ• c
vuttappakÄ• rÄ• ya pubbabhÄ• gabhÄ• vanÄ• ya vasena cetasikasukhaá¹ƒ paá¹-isaá¹ƒved
taá¹ƒsamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-asarÄ«ratÄ• ya kÄ• yikampi sukhaá¹ƒ paá¹-is

``kÄ• yikampi cetasikampi sukhaá¹ƒ vedayatÄ«â€™â€™ _ti. __iminÄ• nekkhammasukhenA
ti evaá¹ƒ vuttena saá¹ƒkilesanÄ«varaá¹‡apakkhato nikkhantattÄ• , paá¹-hamajjhÄ• napakkh
nekkhammasaá¹…khÄ• tena upacÄ• rasukhena appanÄ• sukhena ca. samÄ• dhÄ• nampet
``upacÄ• ravasenÄ• pi appanÄ• vasenÄ• pÄ«â€™â€™ _ti.

ettha panÄ• yamadhippÄ• yo --- kÄ• macchandappahÄ• nato paá¹-á¹-hÄ• ya yÄ• va passa
sukhapaá¹-isaá¹ƒvedanÄ• , tÄ• va yathÄ• pubbe, tathÄ• idhÄ• pi pubbabhÄ• gabhÄ• vanÄ
tathÄ• hi kÄ• macchandappahÄ• ne __Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ ``vikkhan
vikkhambhanaá¹ƒ anuppÄ• danaá¹ƒ appavattanaá¹ƒ, na paá¹-ipakkhÄ• naá¹ƒ suppahÄ«nat
pahÄ«nasadisataá¹ƒ sandhÄ• ya vuttaá¹ƒ jhÄ• nassa anadhigatattÄ• â€™â€™ ti (Sv-pá¹- I
sukhapaá¹-isaá¹ƒvedanÄ• ya ca vuttappakÄ• rÄ• ya pubbabhÄ• gabhÄ• vanÄ• ya vasena c
paá¹-isaá¹ƒvedentoyeva taá¹ƒsamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-asarÄ«ratÄ• ya kÄ• y
paá¹-isaá¹ƒvedetÄ«ti. apica kÄ• nÄ• ma kathÄ• aÃ±Ã±ehi vattabbÄ• aá¹-á¹-hakathÄ• yam
bhÄ• vetvÄ• â€™â€™ ti tattha tattha pubbabhÄ• gabhÄ• vanÄ• ya vuttattÄ• . sukhino cittas
upacÄ• rabhÄ• vanÄ• ya viya appanÄ• yapi kÄ• raá¹‡attÄ• , ``so vivicceva kÄ• mehÄ«â€™
appanÄ• ya hetuphalavasena sambajjhanato pubbabhÄ• gasamÄ• dhi \Ne II 117/, appanÄ•
pubbabhÄ• gasukhamiva vÄ• appanÄ• sukhampi appanÄ• samÄ• dhissa kÄ• raá¹‡amevÄ
appanÄ• samÄ• dhino \Be II 135/ kÄ• raá¹‡abhÄ• vena __Ä• cariyadhammapÄ• lattherena_
imamatthamasallakkhentÄ• nekkhammapadatthaá¹ƒ yathÄ• tathaá¹ƒ aggahetvÄ• pÄ• á¸·iy
saá¹ƒkiá¹‡á¹‡Ä• kulaá¹ƒ keci karontÄ«ti.

paá¹-hamajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<226> yadevaá¹ƒ ``sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti eteneva upacÄ• ravasenap
samÄ• dhÄ• naá¹ƒ kathitaá¹ƒ siyÄ• , evaá¹ƒ sante ``so vivicceva kÄ• mehÄ«â€™â€™ tiÄ•
codanÄ• ya __ ``so vivicceva ... pe ... vuttanti veditabbaâ€™â€™ _nti vuttaá¹ƒ. tattha ``sam
padadvayaá¹ƒ ``dassanatthaá¹ƒ vuttaâ€™â€™ nti imehi sambandhitvÄ• samÄ• hitattÄ• ta
adhippÄ• yo veditabbo. __uparivisesadassanattha_nti upacÄ• rasamÄ• dhito, paá¹-hamajjh
pattabbassa paá¹-hamadutiyajjhÄ• nÄ• divisesassa dassanatthaá¹ƒ. upacÄ• rasamÄ• dhisa
paá¹-hamajjhÄ• nÄ• diviseso samadhigantuá¹ƒ sakkÄ• , na pana tena vinÄ• , dutiyajjhÄ• nÄ
pÄ• mojjuppÄ• dÄ• dikÄ• raá¹‡aparamparÄ• icchitabbÄ• , dutiyamaggÄ• disamadhigame p
viyÄ• ti daá¹-á¹-habbaá¹ƒ. __appanÄ• samÄ• dhinÄ• _ti paá¹-hamajjhÄ• nÄ• diappanÄ• sam
yo appanÄ• lakkhaá¹‡o samÄ• dhi ``sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti sabbasÄ•
samÄ• dhino. __pabhedadassanattha_nti dutiyajjhÄ• nÄ• divibhÄ• gassa ceva paá¹-hamÄ•
pabhedadassanatthaá¹ƒ. __karajakÄ• ya_nti catusantatirÅ«pasamudÄ• yabhÅ«taá¹ƒ cÄ• tu
gabbhÄ• saye karÄ«yatÄ«ti katvÄ• karasaá¹…khÄ• tato pupphasambhavato jÄ• tattÄ• __k
mÄ• tu soá¹‡itasaá¹…khÄ• tapupphassa, pitu sukkasaá¹…khÄ• tasambhavassa ca nÄ• ma
aá¹‡á¸• ajajalÄ• bujavasena gabbhaseyyakakÄ• yova. kÄ• maá¹ƒ opapÄ• tikÄ• dÄ«nampi h

yathÄ• vuttasamÄ• dhisamadhigamo sambhavati, tathÄ• pi yebhuyyattÄ• , pÄ• kaá¹-attÄ• c
putte nibbattetÄ«ti __karo, _ sukkasoá¹‡itaá¹ƒ, karena jÄ• to __karajo_tipi vadanti.

nanu ca nÄ• makÄ• yopi vivekajena pÄ«tisukhena tathÄ• laddhÅ«pakÄ• rova siyÄ• , atha
rÅ«pakÄ• yova idha gahitoti? saddantarÄ• bhisambandhena adhigatattÄ• . ``abhisandetÄ«â
tiÄ• disaddantarÄ• bhisambandhato hi rÅ«pakÄ• yo \Be II 136/ eva idha bhagavatÄ• vuttoti
abhisandanÄ• dikiriyÄ• yogyattÄ• ti. __abhisandetÄ«_ti abhisandanaá¹ƒ karoti, so \Ne II 118
vivekajena pÄ«tisukhenÄ• ti hi bhedavasena, samudÄ• yÄ• vayavavasena ca parikappanÄ•
ettha labbhati, abhisandanaá¹ƒ panetaá¹ƒ jhÄ• namayena pÄ«tisukhena karajakÄ• yassa tin
sabbatthakameva ca lÅ«khabhÄ• vassÄ• panayananti Ä• ha __ ``temeti snehetÄ«â€™â€™
allabhÄ• vaÃ±ca karotÄ«ti attho. atthato pana abhisandanaá¹ƒ nÄ• ma yathÄ• vuttapÄ«tisu
paá¹‡Ä«tarÅ«pehi kÄ• yassa parippharaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``sabbatt
karotÄ«â€™â€™ _ti. taá¹ƒsamuá¹-á¹-hÄ• narÅ«papharaá¹‡avaseneva hi sabbattha pavatta
__parisandetÄ«_tiÄ• dÄ«supi eseva nayo. __bhastaá¹ƒ_ nÄ• ma cammapasibbakaá¹ƒ. __p
suddhakiriyÄ• padaá¹ƒ. tena vuttaá¹ƒ __ ``samantato phusatÄ«â€™â€™ _ti, so imameva kA
pÄ«tisukhena samantato phuá¹-á¹-ho bhavatÄ«ti attho. phusanakiriyÄ• yevettha upapannÄ•
bhikkhusseva suddhakattubhÄ• vato. sabbaá¹ƒ etassa atthÄ«ti __sabbavÄ• _ yathÄ• ``guá
__sabbavato, _ ``avayavÄ• vayavÄ«sambandhe avayavini sÄ• mivacanaâ€™â€™ nti sadda
``kiÃ±cÄ«â€™â€™ ti avayavena sambajjhanato avayavÄ«visayoyevesa sabbasaddoti mant
chavimaá¹ƒsÄ• dikoá¹-á¹-hÄ• sasaá¹…khÄ• tena avayavena avayavÄ«bhÄ• vaá¹ƒ dassento
``sabbakoá¹-á¹-hÄ• savato kÄ• yassÄ• â€™â€™ _ti. __ ``kiÃ±cÄ«â€™â€™ _ti etassa __ ``
á¹-hÄ• naâ€™â€™ _nti atthavacanaá¹ƒ. __upÄ• dinnakasantatipavattiá¹-á¹-hÄ• ne_ti kamm
pavattiá¹-á¹-hÄ• ne aphuá¹-aá¹ƒ nÄ• ma na hotÄ«ti sambandho. __chavimaá¹ƒsalohitÄ• nu
chavimaá¹ƒsalohitÄ• dikammajarÅ«pamanugataá¹ƒ. yattha yattha kammajarÅ«paá¹ƒ, tattha
byÄ• panato tena tassa kÄ• yassa phuá¹-abhÄ• vaá¹ƒ sandhÄ• ya __ ``aphuá¹-aá¹ƒ nÄ• ma

<227> __cheko_ti kusalo, taá¹ƒ pana kosallaá¹ƒ ``kaá¹ƒsathÄ• le nhÄ• niyacuá¹‡á¹‡Ä• ni Ä
tiÄ• disaddantarasannidhÄ• nato, pakaraá¹‡ato ca nhÄ• niyacuá¹‡á¹‡Ä• naá¹ƒ karaá¹‡e, pa
samatthatÄ• vasena veditabbanti dasseti __ ``paá¹-ibaloâ€™â€™ _tiÄ• dinÄ• . __kaá¹ƒsa_
kaá¹ƒsapÄ• tiyÄ• â€™â€™ tiÄ• dÄ«su \Be II 137/ (MN I 61) suvaá¹‡á¹‡e Ä• gato, ``kaá¹ƒso
tiÄ• dÄ«su (Dhp 134) kittimalohe, ``upakaá¹ƒso nÄ• ma rÄ• jÄ• mahÄ• kaá¹ƒsassa atrajoâ
10.164 (atthato samÄ• naá¹ƒ)] paá¹‡á¹‡attimatte. idha pana yattha katthaci loheti Ä• ha __
katabhÄ• janeâ€™â€™ _ti. nanu upamÄ• karaá¹‡amattamevidaá¹ƒ, atha kasmÄ• kaá¹ƒsat
gahaá¹‡aá¹ƒ katanti anuyogaá¹ƒ pariharati __ ``mattikÄ• bhÄ• janaâ€™â€™ _ntiÄ• dinÄ• .
parimaddetvÄ• piá¹‡á¸• aá¹ƒ karontasseva bhijjati, na pana sandanakkhamaá¹ƒ hoti, anÄ•
sÄ• mivacanaá¹ƒ. kiriyantarassa pavattanakkhaá¹‡eyeva kiriyantarassa pavattanaÃ±hi anÄ•
``paripphosakaá¹ƒ paripphosakaâ€™â€™ nti idaá¹ƒ bhÄ• vanapuá¹ƒsakanti \Ne II 119/ das
siÃ±citvÄ• â€™â€™ _ti iminÄ• . phusasaddo cettha parisiÃ±cane yathÄ• taá¹ƒ vÄ• tavuá¹-

thokaá¹ƒ thokaá¹ƒ phusÄ• yatÄ«â€™â€™ ti, (Vin IV 362) tasmÄ• tato tato nhÄ• niyacuá¹‡á
byÄ• panakaraá¹‡avasena parisiÃ±citvÄ• parisiÃ±citvÄ• ti attho. anupasaggopi hi saddo sa
pakaraá¹‡Ä• dhigatassa atthassa dÄ«pako, ``siÃ±citvÄ• siÃ±citvÄ• â€™â€™ ti pana vacan
paripphosakaâ€™â€™ nti etassa ``sandeyyÄ• â€™â€™ ti ettha visesanabhÄ• vaviÃ±Ã±Ä•
``sandeyyÄ• â€™â€™ ti ettha sanda-saddo piá¹‡á¸• akaraá¹‡eti vuttaá¹ƒ __ ``piá¹‡á¸• aá¹ƒ
__anugatÄ• _ti anupavisanavasena gatÄ• upagatÄ• . __pariggahitÄ• _ti parito gahitÄ• san

antaro ca bÄ• hiro ca padeso, tehi saha pavattatÄ«ti __santarabÄ• hirÄ• , _ nhÄ• niyapiá¹‡
``samantarabÄ• hirÄ• â€™â€™ _tipi pÄ• á¹-ho, ma-kÄ• ro padasandhivasena Ä• gamo. yat
pariggahitatÄ• kÄ• raá¹‡eneva santarabÄ• hiro nhÄ• niyapiá¹‡á¸• i phuá¹-Ä• udakasnehen
``sabbatthakameva udakasinehena phuá¹-Ä• â€™â€™ _ti. sabbattha pavattanaá¹ƒ __sabba
bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ, sabbapadese hutvÄ• eva phuá¹-Ä• ti attho. ``santarabÄ• h
iminÄ• nhÄ• niyapiá¹‡á¸• iyÄ• sabbaso udakena temitabhÄ• vamÄ• ha, ``na ca paggharaá
tintÄ• yapi tÄ• ya ghanathaddhabhÄ• vaá¹ƒ. tenÄ• ha __ ``na ca binduá¹ƒ binduâ€™â€™ _
phusitaá¹ƒ, \Be II 138/ na ca paggharaá¹‡Ä« sÅ«danÄ«ti attho, ``binduá¹ƒ udakaá¹ƒâ€™â€™
pÄ• á¹-ho, udakasaá¹…khÄ• taá¹ƒ bindunti tassattho. bindusaddo hi ``byÄ• lambambudhara
dhÄ• rÄ• vayave. evaá¹ƒ pana apaggharaá¹‡ato hatthenapi dvÄ«hipi tÄ«hipi aá¹…gulehi ga
vÄ• kÄ• tuá¹ƒ sakkÄ• . yadi hi sÄ• paggharaá¹‡Ä« assa, evaá¹ƒ sati snehavigamanena su
tathÄ• gahetuá¹ƒ, kÄ• tuá¹ƒ vÄ• na sakkÄ• ti vuttaá¹ƒ hoti. __ovaá¹-á¹-ikÄ• yÄ• _ti parivaá
guá¸·ikÄ• vasena sÄ• piá¹‡á¸• i kÄ• tuá¹ƒ sakkÄ• ti attho.

dutiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<229> tÄ• hi tÄ• hi udakasirÄ• hi ubbhijjati uddhaá¹ƒ nikkhamatÄ«ti __ubbhidaá¹ƒ, _ tÄ• di
__ubbhidodako, _ da-kÄ• rassa pana ta-kÄ• re kate __ubbhitodako, _ imamatthaá¹ƒ dasset
``ubbhinnaudakoâ€™â€™ _ti vuttaá¹ƒ, nadÄ«tÄ«re khatakÅ«pako viya ubbhijjanakaudakoti
udakaá¹ƒ katthaci heá¹-á¹-hÄ• ubbhijjitvÄ• dhÄ• rÄ• vasena uá¹-á¹-hahitvÄ• bahi gacchati
patiá¹-á¹-hitaá¹ƒ kÄ• tuá¹ƒ sakkoti dhÄ• rÄ• vasena uá¹-á¹-hahanato, idha pana vÄ• likÄ• ta
antoyeva ubbhijjitvÄ• tattheva tiá¹-á¹-hati, na dhÄ• rÄ• vasena uá¹-á¹-hahitvÄ• bahi gaccha
viÃ±Ã±Ä• yati akhobhakassa sannisinnasseva udakassa adhippetattÄ• ti imamatthaá¹ƒ san
heá¹-á¹-hÄ• â€™â€™ _tiÄ• di. __heá¹-á¹-hÄ• _ti udakarahadassa heá¹-á¹-hÄ• mahÄ• udak
lohitasirÄ• viya udakÄ• nugato pathavipadeso ``udakasirÄ• â€™â€™ ti vuccati. __uggacch
dhÄ• rÄ• vasena uá¹-á¹-hahanakaudako. __antoyevÄ• _ti udakarahadassa anto samatalapa
__ubbhijjanakaudako_ti ubbhijjitvÄ• tattheva tiá¹-á¹-hanakaudako. __Ä• gamanamaggo_ti b
udakarahadÄ• bhimukhaá¹ƒ Ä• gamanamaggo. __kÄ• lena kÄ• la_nti ruá¸·hÄ«padaá¹ƒ ``ek
443, 444, 452) viyÄ• ti vuttaá¹ƒ __ ``kÄ• le kÄ• leâ€™â€™ _ti. __anvaddhamÄ• sa_nti ettha
vassÄ• nassa addhamÄ• saá¹ƒ addhamÄ• santi attho. evaá¹ƒ __anudasÄ• ha_nti etthÄ• pi
__anuppavaccheyyÄ• _ti na upavaccheyya. vassasaddato cassa siddhÄ«ti dasseti __ ``na v

iminÄ• .

``sÄ«tÄ• \Be II 139/ vÄ• ridhÄ• rÄ• â€™â€™ ti itthiliá¹…gapadassa __ ``sÄ«taá¹ƒ dhÄ• raâ
napuá¹ƒsakaliá¹…gena atthavacanaá¹ƒ dhÄ• rasaddassa dviliá¹…gikabhÄ• vaviÃ±Ã±Ä• pa
khobhanÄ• bhÄ• vena sÄ«talaá¹ƒ, purÄ• á¹‡apaá¹‡á¹‡atiá¹‡akaá¹-á¹-hÄ• disaá¹ƒkiá¹‡á¹‡Ä
parisuddhaá¹ƒ. setaá¹ƒ sÄ«tanti hi pariyÄ• yo. kasmÄ• panettha ubbhidodakoyeva rahado
anuyogamapaneti __ ``heá¹-á¹-hÄ• uggacchanaudakaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• . __ugga
uá¹-á¹-hahitvÄ• uá¹-á¹-hahitvÄ• dhÄ• rÄ• kiraá¹‡avasena ubbhijjantaá¹ƒ, vinassantaá¹ƒ vÄ
Ä• loá¸·eti. __vuá¹-á¹-hÄ«_ti vassanaá¹ƒ. __dhÄ• rÄ• nipÄ• tapubbuá¸·akehÄ«_ti udakadhÄ
uá¹-á¹-hitaudakapubbuá¸·akasaá¹…khÄ• tehi pheá¹‡apaá¹-alehi ca. evaá¹ƒ yathÄ• kkamaá
rahadÄ• namagahetabbataá¹ƒ vatvÄ• ubbhidodakasseva gahetabbataá¹ƒ vadati __ ``sanni
tattha __sannisinnamevÄ• _ti sammÄ• , samaá¹ƒ vÄ• nisinnameva, aparikkhobhatÄ• ya ni
adhippÄ• yo. __iddhinimmitamivÄ• _ti iddhimatÄ• iddhiyÄ• tathÄ• nimmitaá¹ƒ iva. __tatth
upamopameyyavacane. __sesa_nti ``abhisandetÄ«â€™â€™ tiÄ• dikaá¹ƒ.

tatiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<231> __ ``uppalinÄ«â€™â€™ _tiÄ• di gacchassapi vanassapi adhivacanaá¹ƒ. idha pana
mÅ«lÄ• â€™â€™ ti vacanayogena ``appekaccÄ• nÄ«â€™â€™ tiÄ• dinÄ• uppalagacchÄ•
vanamevÄ• dhippetaá¹ƒ, tasmÄ• __ ``uppalÄ• nÄ«_ti uppalagacchÄ• ni. __etthÄ• _ti uppal
veditabbo. avayavena hi samudÄ• yassa nibbacanaá¹ƒ kataá¹ƒ. ekaÃ±hi uppalagacchÄ• di
catupaÃ±camattampi pana uppalÄ• divananti voharÄ«yati, __sÄ• ratthadÄ«paniyaá¹ƒ_ pana
uppaliniÄ• dibhÄ• vena vutto. __ettha cÄ• _ti etasmiá¹ƒ padattaye, etesu vÄ• tÄ«su
uppalapadumapuá¹‡á¸• arÄ«kasaá¹…khÄ• tesu atthesu. __ ``setarattanÄ«lesÅ«â€™â€™ _
setuppalarattuppalanÄ«luppalesÅ«ti attho. __yaá¹ƒ kiÃ±ci uppalaá¹ƒ uppalameva_ uppalas
sÄ• maÃ±Ã±anÄ• mavasena tesu sabbesupi pavattanato. __satapatta_nti ettha __sata_sad
sataraá¹ƒsi sÅ«riyoâ€™â€™ tiÄ• dÄ«su viya anekasaá¹…khyÄ• bhÄ• vato. evaÃ±ca katvÄ
saá¹…gaho siddho hoti. __patta_nti ca pupphadalamadhippetaá¹ƒ. vaá¹‡á¹‡aniyamena __s
__rattaá¹ƒ_ \Be II 140/ __puá¹‡á¸• arÄ«ka_nti sÄ• sanavohÄ• ro, loke pana ``rattaá¹ƒ padu
puá¹‡á¸• arÄ«kaâ€™â€™ nti vadanti. vuttaÃ±hi ``puá¹‡á¸• arÄ«kaá¹ƒ sitaá¹ƒ rattaá¹ƒ, koka
ti. rattavaá¹‡á¹‡atÄ• ya hi kokanÄ• makÄ• naá¹ƒ sunakhÄ• naá¹ƒ nÄ• dayato saddÄ• payat
``kokanadaá¹ƒ, kokÄ• sakoâ€™â€™ _ti ca padumaá¹ƒ vuccati. yathÄ• ha ``padmaá¹ƒ yathÄ
nti. ayaá¹ƒ panettha vacanattho udakaá¹ƒ pÄ• ti, udake vÄ• plavatÄ«ti __uppalaá¹ƒ. _ paá¹
pakÄ• rena vÄ• davati viruhatÄ«ti __padumaá¹ƒ. _ paá¹‡á¸• araá¹ƒ vaá¹‡á¹‡amassa, maha
muá¸• itabbaá¹ƒkhaá¹‡á¸• etabbanti __puá¹‡á¸• arÄ«kaá¹ƒ_ ma-kÄ• rassa pa-kÄ• rÄ• divas
muá¸• arisaddaá¹ƒ vÄ• khaá¹‡á¸• anatthamicchanti saddavidÅ«, saddasatthato cettha pada
ca mÅ«lÄ• udakena abhisandanÄ• dibhÄ• vadassanatthaá¹ƒ pÄ• á¸·iyaá¹ƒ ``udakÄ• nugga
tasmÄ• udakato na uggatÄ• nicceva attho, na tu udake anurÅ«pagatÄ• nÄ«ti Ä• ha __ ``ud

gatÄ• nÄ«â€™â€™ _ti. idha pana uppalÄ• dÄ«ni viya karajakÄ• yo, udakaá¹ƒ viya tatiyajjhÄ
daá¹-á¹-habbaá¹ƒ.

catutthajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<233> yasmÄ• pana catutthajjhÄ• nacittameva ``cetasÄ• â€™â€™ ti vuttaá¹ƒ, taÃ±ca
rÄ• gÄ• diupakkilesamalÄ• pagamato nirupakkilesaá¹ƒ nimmalaá¹ƒ, tasmÄ• upakkilesaviga
Ä• ha __ ``nirupakkilesaá¹-á¹-hena parisuddhaâ€™â€™ _nti. yasmÄ• ca parisuddhasseva
pavattiviseso pariyodÄ• tatÄ• suddhantasuvaá¹‡á¹‡assa nighaá¹ƒsanena pabhassaratÄ• v
pabhassaratÄ• yeva pariyodÄ• tatÄ• ti Ä• ha __ ``pabhassaraá¹-á¹-hena pariyodÄ• taâ€™â
ito cito ca niccharaá¹‡aá¹ƒ __pabhassaraá¹ƒ_ yathÄ• ``Ä• bhassarÄ• â€™â€™ ti. __odÄ•
``odÄ• tenÄ• â€™â€™ ti guá¹‡avacanaá¹ƒ sandhÄ• ya __ ``odÄ• tena ... pe ... idaâ€™â€™
__utupharaá¹‡attha_nti uá¹‡hassa utuno pharaá¹‡adassanatthaá¹ƒ. kasmÄ• ti Ä• ha __ ``ki
_tiÄ• di. __utupharaá¹‡aá¹ƒ na hotÄ«_ti odÄ• tavatthena viya savisesaá¹ƒ utupharaá¹‡aá¹ƒ
appakamattameva hotÄ«ti adhippÄ• yo \Ne II 122/. tenÄ• ha __ ``taá¹…khaá¹‡a ... pe ... bal
_ti. __ ``taá¹…khaá¹‡adhotaparisuddhenÄ• â€™â€™ _ti ca etena odÄ• tasaddo ettha paris
odÄ• tavatthavasanoâ€™â€™ tiÄ• dÄ«su viya \Be II 141/, na setavacano yena kenaci taá¹.
utupharaá¹‡asambhavatoti dasseti.

nanu ca pÄ• á¸·iyaá¹ƒ ``nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa odÄ• tena vatthena aphuá¹-
kÄ• yassa odÄ• tavatthapharaá¹‡aá¹ƒ vuttaá¹ƒ, na pana vatthassa utupharaá¹‡aá¹ƒ, atha k
idha vuttanti anuyogenÄ• ha __ ``imissÄ• ya hÄ«â€™â€™ _tiÄ• di. yasmÄ• vatthaá¹ƒ viya
utupharaá¹‡aá¹ƒ viya catutthajjhÄ• nasukhaá¹ƒ, tasmÄ• evamattho veditabboti vuttaá¹ƒ hot
vatthena sabbÄ• vato kÄ• yassa pharaá¹‡Ä• sambhavato, upameyyena ca ayuttattÄ• kÄ• y
tannissitavatthaá¹ƒ gahetabbaá¹ƒ, vatthaggahaá¹‡ena ca tappaccayaá¹ƒ utupharaá¹‡anti da
ayaá¹ƒ upamÄ• vuttÄ• . vicitradesanÄ• hi buddhÄ• bhagavantoti. yogino hi karajakÄ• yo v
daá¹-á¹-habbo utupharaá¹‡asadisena catutthajjhÄ• nasukhena pharitabbattÄ• , utupharaá¹‡
catutthajjhÄ• nasukhaá¹ƒ vatthassa viya tena karajakÄ• yassa pharaá¹‡ato, purisassa sarÄ
catutthajjhÄ• naá¹ƒ utupharaá¹‡aá¹-á¹-hÄ• niyassa sukhassa nissayabhÄ• vato. tenÄ• ha _
idaÃ±hi yathÄ• vuttavacanassa guá¹‡adassanaá¹ƒ. ettha ca pÄ• á¸·iyaá¹ƒ ``parisuddhena c
cetogahaá¹‡ena catutthajjhÄ• nasukhaá¹ƒ bhagavatÄ• vuttanti Ã±Ä• petuá¹ƒ ``catutthajjhÄ
catutthajjhÄ• nasukhenÄ• â€™â€™ ti ca vuttanti daá¹-á¹-habbaá¹ƒ. nanu ca catutthajjhÄ• n
sÄ• talakkhaá¹‡aá¹ƒ natthÄ«ti? saccaá¹ƒ, santasabhÄ• vattÄ• panettha upekkhÄ• yeva ``s
tena vuttaá¹ƒ __sammohavinodaniyaá¹ƒ_ ``upekkhÄ• pana santattÄ• , sukhamicceva bhÄ•
Vism II 644; Nidd I-a 27; Paá¹-is-a I 105).

__ettÄ• vatÄ• _ti paá¹-hamajjhÄ• nÄ• dhigamaparidÄ«panato paá¹-á¹-hÄ• ya yÄ• va
catutthajjhÄ• nÄ• dhigamaparidÄ«panÄ• , tÄ• vatÄ• vacanakkamena. labhanaá¹ƒ __lÄ• bh

rÅ«pajjhÄ• nÄ• naá¹ƒ lÄ• bhÄ« __rÅ«pajjhÄ• nalÄ• bhÄ«_ yathÄ• ``lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti,
vÄ• __lÄ• bhÄ«. _ kiá¹ƒ labhanasÄ«lo? rÅ«pajjhÄ• nÄ• nÄ«tipi yujjati. evamitarasmimpi. na
na veditabboti yojetabbaá¹ƒ. kasmÄ• ti vuttaá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di, aá¹-á¹-hanna
upari abhiÃ±Ã±Ä• dhigame avinÄ• bhÄ• vatoti \Be II 142/ vuttaá¹ƒ hoti. __cuddasahÄ• kÄ•
``kasiá¹‡Ä• nulomato, kasiá¹‡apaá¹-ilomato kasiá¹‡Ä• nulomapaá¹-ilomato, jhÄ• nÄ• nulom
jhÄ• nÄ• nulomapaá¹-ilomato, jhÄ• nukkantikato, kasiá¹‡ukkantikato, jhÄ• nakasiá¹‡ukkanti
Ä• rammaá¹‡asaá¹…kantito \Ne II 123/, aá¹…gÄ• rammaá¹‡asaá¹…kantito aá¹…gavavatth
Ä• rammaá¹‡avavatthÄ• natoâ€™â€™ ti (Vism II 365) __visuddhimagge_ vuttehi imehi cud
jhÄ• nesu Ä• vajjanÄ• dipaÃ±cavidhavasÄ«bhÄ• ve ayameva cuddasavidho vasÄ«bhÄ• vo
icchitabboti dassentena __ ``cuddasahÄ• kÄ• rehi ciá¹‡á¹‡avasÄ«bhÄ• vaâ€™â€™ _nti vut
arÅ«pasamÄ• pattÄ«su ciá¹‡á¹‡avasÄ«bhÄ• vaá¹ƒ vinÄ• rÅ«pasamÄ• pattÄ«su eva ciá¹‡á
ijjhatÄ«ti tÄ• saá¹ƒ abhiÃ±Ã±Ä• dhigame avinÄ• bhÄ• vaá¹ƒ dassetÄ«ti veditabbaá¹ƒ.

nanu yathÄ• pÄ• á¹-hameva vinicchayo vattabboti codanaá¹ƒ sodheti __ ``pÄ• á¸·iyaá¹ƒ pa
sÄ• vasesapÄ• á¹-habhÄ• vato nÄ«haritvÄ• esa vinicchayo vattabboti vuttaá¹ƒ hoti. yajjeva
pÄ• á¸·iyaá¹ƒ gahetabbÄ• ni, atha kasmÄ• tÄ• ni aggahetvÄ• sÄ• vasesapÄ• á¹-ho bhaga
sabbÄ• bhiÃ±Ã±Ä• naá¹ƒ visesato rÅ«pÄ• vacaracatutthajjhÄ• napÄ• dakattÄ• . satipi hi tÄ
visesato panetÄ• rÅ«pÄ• vacaracatutthajjhÄ• napÄ• dakÄ• , tasmÄ• tÄ• saá¹ƒ tappÄ• dak
tattheva á¹-hatvÄ• desanÄ• katÄ• , na pana arÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ idha ananupa
``arÅ«pajjhÄ• nÄ• ni Ä• haritvÄ• kathetabbÄ• nÄ«â€™â€™ _ti.

vipassanÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<234> ``puna caparaá¹ƒ mahÄ• rÄ• ja (pÄ• á¸·iyaá¹ƒ natthi) bhikkhÅ«â€™â€™ ti vatvÄ• pi
``soâ€™â€™ ti padaá¹ƒ puna vuttanti codanÄ• yÄ• ha __ ``so ... pe ... dassetÄ«â€™â€™ _
neyyatthavasena ca vuttÄ• su aá¹-á¹-hasu samÄ• pattÄ«su ciá¹‡á¹‡avasitÄ• visiá¹-á¹-haá¹ƒ
evaá¹ƒ vuttanti adhippÄ• yo. __sesa_nti ``soâ€™â€™ ti padatthato sesaá¹ƒ ``evaá¹ƒ samÄ
vattabbaá¹ƒ sÄ• dhippÄ• yamatthajÄ• taá¹ƒ. Ã±eyyaá¹ƒ jÄ• nÄ• tÄ«ti __Ã±Ä• á¹‡aá¹ƒ, _ ta
passatÄ«ti __dassanaá¹ƒ, _ Ã±Ä• á¹‡ameva dassanaá¹ƒ na cakkhÄ• dikanti __Ã±Ä• á¹‡ad
Ã±Ä• á¹‡aá¹ƒ, tayidaá¹ƒ pana Ã±Ä• á¹‡adassanapadaá¹ƒ \Be II 143/ sÄ• sane yesu Ã±Ä• á
taá¹ƒ sabbaá¹ƒ atthuddhÄ• ravasena dassento __ ``Ã±Ä• á¹‡adassananti maggaÃ±Ä• á¹‡a
_tiÄ• dimÄ• ha. __Ã±Ä• á¹‡adassanavisuddhattha_nti Ã±Ä• á¹‡adassanassa visuddhipayoj
ariyavihÄ• rabhÅ«to sukhavihÄ• ro. __bhagavatopÄ«_ti na kevalaá¹ƒ devatÄ• rocanameva,
Ã±Ä• á¹‡adassanaá¹ƒ udapÄ• dÄ«ti attho. sattÄ• haá¹ƒ kÄ• laá¹…katassa assÄ• ti __sattÄ
``kÄ• lÄ• moâ€™â€™ _ti gottavasena vuttaá¹ƒ. __cetovimutti_ [vimutti (aá¹-á¹-hakathÄ• yaá
arahattaphalasamÄ• patti. yasmÄ• vipassanÄ• Ã±Ä• á¹‡aá¹ƒ Ã±eyyasaá¹…khÄ• te tebhÅ«
II 124/ jÄ• nÄ• ti, bhaá¹…gÄ• nupassanato ca paá¹-á¹-hÄ• ya paccakkhato te passati, tasm

Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma jÄ• tanti dasseti __ ``idha panÄ• â€™â€™ _tiÄ• dinÄ• .

__abhinÄ«haratÄ«_ti vipassanÄ• bhimukhaá¹ƒ cittaá¹ƒ tadaÃ±Ã±akaraá¹‡Ä«yato nÄ«harit
saddato attho, adhippÄ• yato pana taá¹ƒ dassetuá¹ƒ __ ``vipassanÄ• Ã±Ä• á¹‡assÄ• â€™â
tadabhimukhabhÄ• voyeva hissa tanninnatÄ• dikaraá¹‡aá¹ƒ, taá¹ƒ pana vuttanayena aá¹-á¹
tasmiá¹ƒ citte vipassanÄ• kkamena jÄ• te vipassanÄ• bhimukhaá¹ƒ cittapesanamevÄ• ti da
__tanninna_nti tassaá¹ƒ vipassanÄ• yaá¹ƒ ninnaá¹ƒ. itaradvayaá¹ƒ tasseva vevacanaá¹ƒ. ta
vaá¹…kaá¹ƒ __pabbhÄ• raá¹ƒ_ nÄ«canti attho. brahmajÄ• le __vuttoyeva. _ odanakummÄ•
vaá¸• á¸• hÄ• pÄ«yati, upacayati vÄ• vaá¸• á¸• hatÄ«ti atthaá¹ƒ sandhÄ• ya __ ``odanenÄ•
__aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo_ti ettha ``aniccadhammo
paccekaá¹ƒ yojetabbo. tattha __aniccadhammo_ti pabhaá¹…gutÄ• ya addhuvasabhÄ• vo. _
sarÄ«re duggandhassa vigamÄ• ya. __ucchÄ• danadhammo_ti ucchÄ• detabbatÄ• sabhÄ•
duggandhabhÄ• vato gandhodakÄ• dÄ«hi ubbaá¹-á¹-anavilimpanajÄ• tikoti attho. ucchÄ• da
sedavÄ• tapittasemhÄ• dÄ«hi garubhÄ• vaduggandhÄ• namapagamo hoti. mahÄ• sambÄ•
bÄ• huvaá¸• á¸• hanÄ• diatthaá¹ƒva hoti, aá¹…gapaccaá¹…gÄ• bÄ• dhavinodanatthaá¹ƒ pa
yuttanti Ä• ha __ ``khuddakasambÄ• hanenÄ• â€™â€™ _ti, mandasambÄ• hanenÄ• ti atth
parimadditabbatÄ• sabhÄ• vo.

evaá¹ƒ \Be II 144/ aniyamitakÄ• lavasena atthaá¹ƒ vatvÄ• idÄ• ni niyamitakÄ• lavasena att
``daharakÄ• leâ€™â€™ _tiÄ• dinÄ• . __vÄ• _-saddo cettha atthadassanavaseneva atthanta
viÃ±Ã±Ä• yamÄ• nattÄ• na payutto, luttaniddiá¹-á¹-ho vÄ• . __daharakÄ• le_ti aciravijÄ• ta
aÃ±chanapÄ«á¸·anÄ• divasena parimaddanadhammoti sambandho. __mita_nti bhÄ• vanap
yathÄ• pamÄ• á¹‡aá¹ƒ, mandaá¹ƒ vÄ• aÃ±chanapÄ«á¸·anÄ• dÄ«ni dasseti. __aÃ±chana_
__pÄ«á¸·anaá¹ƒ_ sambÄ• hanaá¹ƒ. __Ä• di_saddena samiÃ±janauggamanÄ• dÄ«ni saá¹…
pariharitopÄ«_ti ucchÄ• danÄ• dinÄ• sukhedhitopi. __bhijjati cevÄ• _ti aniccatÄ• divasena
cÄ• _ti evaá¹ƒ bhindanto ca kiÃ±ci payojanaá¹ƒ asÄ• dhento vippakiá¹‡á¹‡ova hoti. evaá¹ƒ
yathÄ• rahaá¹ƒ kÄ• ye samudayavayadhammÄ• nupassitÄ• dassitÄ• ti imamatthaá¹ƒ vibhÄ
_tiÄ• dimÄ• ha. tattha __chahi padehÄ«_ti ``rÅ«pÄ«, cÄ• tumahÄ• bhÅ«tiko, mÄ• tÄ• pettik
odanakummÄ• sÅ«pacayo, ucchÄ• danadhammo, parimaddanadhammoâ€™â€™ ti imehi c
majjhe tÄ«hipi padehi kÄ• yassa samudayakathanaá¹ƒ tesaá¹ƒ tadatthadÄ«panato, ``rÅ«pÄ
parimaddanadhammoâ€™â€™ ti pana tÄ«hi \Ne II 125/ tpadehi kathaá¹ƒ tassa tathÄ• katha
tesaá¹ƒ tadatthassa adÄ«panatoti? yuttameva tesampi tadatthassa dÄ«pitattÄ• . __ ``rÅ«pÄ
attano paccayabhÅ«tena utuÄ• hÄ• ralakkhaá¹‡ena rÅ«pena rÅ«pavÄ• ti atthassa dÄ«paka
paccayasaá¹…gamavisiá¹-á¹-he hi tadassatthiatthe ayamÄ«kÄ• ro. ``ucchÄ• danadhammo,
ca idaá¹ƒ padadvayaá¹ƒ tathÄ• vidharÅ«puppÄ• danena saá¹‡á¹-hÄ• nasampÄ• danatthas
``bhedanadhammo, viddhaá¹ƒsanadhammoâ€™â€™ ti dvÄ«hi padehi. __nissitaÃ±ca_ kÄ•
nissitattÄ• vipassanÄ• cittassa. tadÄ• pavattaÃ±hi vipassanÄ• cittameva ``idaÃ±ca me viÃ
Ä• sannapaccakkhavasena vuttaá¹ƒ. __paá¹-ibaddhaÃ±ca_ kÄ• yena vinÄ• appavattanato,

rÅ«padhammÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡ato.

<235> suá¹-á¹-hu obhÄ• satÄ«ti __subho, _ pabhÄ• sampanno maá¹‡i, tÄ• ya eva pabhÄ• bhadratÄ• ti atthamattaá¹ƒ dassetuá¹ƒ __ ``subhoti sundaroâ€™â€™ _ti vuttaá¹ƒ. parisuddhÄ• karasamuá¹-á¹-hÄ• nameva maá¹‡ino suvisuddhajÄ• titÄ• ti Ä• ha __ ``jÄ• timÄ parisuddhÄ• karasamuá¹-á¹-hitoâ€™â€™ _ti. suvisuddharatanÄ• karato samuá¹-á¹-hitoti attÄ• karaparivisuddhimÅ«lako eva hi \Be II 145/ maá¹‡ino kuruvindajÄ• tiÄ• dijÄ• tivisesoti. idveá¸·uriyamaá¹‡ino viá¸·Å«ra (Vv-a 34 Ä• dayo vÄ• kyakkhkhndhesu passitabbaá¹ƒ) pabbatca avidÅ«re parisuddhÄ• karo. yebhuyyena hi so tato samuá¹-á¹-hito. tathÄ• hesa viá¸·Å«ragÄ• massa ca avidÅ«re samuá¹-á¹-hitattÄ• veá¸·uriyoti paÃ±Ã±Ä• yittha, devaloke pavattastaá¹ƒsadisavaá¹‡á¹‡anibhatÄ• ya tadeva nÄ• maá¹ƒ jÄ• taá¹ƒ yathÄ• taá¹ƒ manussaloke ladevatÄ• naá¹ƒ, so pana mayÅ«ragÄ«vÄ• vaá¹‡á¹‡o vÄ• hoti vÄ• yasapattavaá¹‡á¹‡o vÄ• vÄ• ti __Ä• cariyadhammapÄ• lattherena paramatthadÄ«paniyaá¹ƒ_ (Vv-a 34) vuttaá¹ƒ. __v(vi0 vi0 á¹-Ä«0 I 281) pana ``allaveá¸·uvaá¹‡á¹‡oâ€™â€™ ti vadanti. tathÄ• hissa ``vaá¹ƒsanÄ• maá¹ƒ jÄ• taá¹ƒ. ``maÃ±jÄ• rakkhimaá¹‡á¸• alavaá¹‡á¹‡oâ€™â€™ ti ca vutto, tatoyevamaÃ±jÄ• ramaá¹‡Ä«ti pÄ• kaá¹-o hoti. cakkavattiparibhogÄ• rahapaá¹‡Ä«tataramaá¹‡ibhÄ• pÄ• á¸·iyaá¹ƒ vacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• ha ``puna caparaá¹ƒ Ä• nanda raÃ±Ã±omaá¹‡iratanaá¹ƒ pÄ• turahosi, so ahosi maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒsoâ248). pÄ• sÄ• á¹‡asakkharÄ• didosanÄ«haraá¹‡avaseneva parikammanipphattÄ«ti dasseti ``apanÄ«tapÄ• sÄ• á¹‡asakkharoâ€™â€™ _ti iminÄ• .

chaviyÄ• eva saá¹‡habhÄ• vena acchatÄ• , na saá¹…ghÄ• tassÄ• ti Ä• ha __ ``acchoti tanceva visesena pasannoti dassetuá¹ƒ __ ``suá¹-á¹-hu pasannoâ€™â€™ _ti vuttaá¹ƒ. paribhogamaá¹‡iratanÄ• kÄ• rasampatti sabbÄ• kÄ• rasampannatÄ• \Ne II 126/. tenÄ• ha ``dhovanavedhanÄ• dÄ«hÄ«â€™â€™ _tiÄ• di. pÄ• sÄ• á¹‡Ä• dÄ«su dhotatÄ• __dhovanaakÄ• á¸·akÄ• diapaharaá¹‡atthÄ• ya ceva suttena Ä• vunatthÄ• ya ca vijjhitabbatÄ• __vedhatÄ• pasaá¹‡hakaraá¹‡Ä• dÄ«naá¹ƒ saá¹…gaho. __vaá¹‡á¹‡asampatti_nti Ä• vunitasuttassakasmÄ• ti vuttaá¹ƒ __ ``tÄ• disaâ€™â€™ _ntiÄ• di, tÄ• disasseva Ä• vutassa pÄ• kaá¹-abhÄ

__maá¹‡i viya karajakÄ• yo_ paccavekkhitabbato. __Ä• vutasuttaá¹ƒ viya viÃ±Ã±Ä• á¹‡aá¹á¹-hitattÄ• . __cakkhumÄ• puriso viya vipassanÄ• lÄ• bhÄ« bhikkhu_ \Be II 146/ sammadevpurisassa maá¹‡ino Ä• vibhÅ«takÄ• lo viya tassa bhikkhuno kÄ• yassa Ä• vibhÅ«takÄ• lo tapÄ• kaá¹-abhÄ• vato. suttassÄ• vibhÅ«takÄ• lo viya tesaá¹ƒ dhammÄ• namÄ• vibhÅ«takÄ• pÄ• kaá¹-abhÄ• vatoti ayamettha upamÄ• sampÄ• dane kÄ• raá¹‡avibhÄ• vanÄ• , __ ``Ä• vvipassanÄ• Ã±Ä• á¹‡aâ€™â€™ _nti katthaci pÄ• á¹-ho, ``idaÃ±ca viÃ±Ã±Ä• á¹‡aâ€™â€™ ``viÃ±Ã±Ä• á¹‡aâ€™â€™ nti pÄ• á¹-hova sundarataro, ``vipassanÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™__vipassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinÄ«haritvÄ• _ti vipassanÄ• Ã±Ä• á¹‡Ä• bhimukhaá¹ƒ citta

__tatrÄ• _ti veá¸·uriyamaá¹‡imhi. __tadÄ• rammaá¹‡Ä• na_nti kÄ• yasaÃ±Ã±itarÅ«padham
``phassapaÃ±camakÄ• naâ€™â€™ ntiÄ• dipadattayassetaá¹ƒ visesanaá¹ƒ atthavasÄ•
liá¹…gavibhattivacanavipariá¹‡Ä• moti katvÄ• pacchimapadassÄ• pi visesanabhÄ• vato. ph
sabbacittacetasikaggahaá¹‡ena ca gahitadhammÄ• vipassanÄ• cittuppÄ• dapariyÄ• pannÄ
evaÃ±hi tesaá¹ƒ vipassanÄ• viÃ±Ã±Ä• á¹‡agatikattÄ• Ä• vutasuttaá¹ƒ viya ``vipassanÄ• viÃ
heá¹-á¹-hÄ• vuttavacanaá¹ƒ avirodhitaá¹ƒ hoti. kasmÄ• pana vipassanÄ• viÃ±Ã±Ä• á¹‡ass
me viÃ±Ã±Ä• á¹‡aá¹ƒ ettha sitaá¹ƒ ettha paá¹-ibaddhaâ€™â€™ nti iminÄ• tasseva vacana
kÄ• yoâ€™â€™ tiÄ• dinÄ• hi vipassanÄ• Ã±Ä• á¹‡ena vipassitvÄ• ``tadeva vipassanÄ• Ã±
viÃ±Ã±Ä• á¹‡aá¹ƒ ettha sitaá¹ƒ ettha paá¹-ibaddhaâ€™â€™ nti nissayavisayÄ• divasena m
tasseva idha gahaá¹‡aá¹ƒ sambhavati, nÄ• Ã±Ã±assÄ• ti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``v
vÄ• Ä• vibhÅ«takÄ• loâ€™â€™ _ti. dhammasaá¹…gahÄ• dÄ«su (Dhs 2 Ä• dayo) desitana
phassapaÃ±camakÄ• naá¹ƒ gahaá¹‡aá¹ƒ, niravasesapariggahaá¹‡ato sabbacittacetasikÄ•
desitavasena padhÄ• nabhÄ• vato vipassanÄ• viÃ±Ã±Ä• á¹‡assÄ• ti veditabbaá¹ƒ. kiá¹ƒ pa
paccavekkhaá¹‡aÃ±Ä• á¹‡assa Ä• vibhavanti, udÄ• hu puggalassÄ• ti? paccavekkhaá¹‡aÃ
Ä• vibhÅ«tattÄ• puggalassÄ• pi Ä• vibhÅ«tÄ• nÄ• ma honti, tasmÄ• __ ``bhikkhuno Ä• vib
vuttanti.

yasmÄ• \Ne II 127/ panidaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• nantaraá¹ƒ ho
lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ parato, chaá¹-á¹-habhiÃ±Ã±Ä• ya ca purato vattabbaá¹ƒ, atha kas
puratova vuttanti codanÄ• lesaá¹ƒ dassetvÄ• pariharanto \Be II 147/ __ ``idaÃ±ca vipassan
_ntiÄ• dimÄ• ha. ``idaÃ±ca maggaÃ±Ä• á¹‡Ä• nantaraâ€™â€™ nti hi iminÄ• yathÄ• vuttaá
tattha __ ``maggaÃ±Ä• á¹‡Ä• nantaraâ€™â€™ _nti sikhÄ• ppattavipassanÄ• bhÅ«taá¹ƒ go
vuttaá¹ƒ. tadeva hi arahattamaggassa, sabbesaá¹ƒ vÄ• maggaphalÄ• namanantaraá¹ƒ hoti
tabbacaneneva sabbassapi vipassanÄ• Ã±Ä• á¹‡assa gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ avise
maggasaddena ca arahattamaggasseva gahaá¹‡aá¹ƒ tassevÄ• bhiÃ±Ã±Ä• pariyÄ• pannatt
codanÄ• sambhavato. lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ purato vuttaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ t
anupakÄ• raá¹ƒ, Ä• savakkhayaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya pana lokuttarÄ• bhiÃ±Ã±Ä• ya
anantaratÄ• ya upakÄ• raá¹ƒ, tasmÄ• idaá¹ƒ lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ parato, chaá¹-á¹-hÄ
vattabbaá¹ƒ. kasmÄ• pana upakÄ• raá¹-á¹-hÄ• ne tathÄ• avatvÄ• anupakÄ• raá¹-á¹-hÄ• n
codanÄ• sambhavati. __ ``evaá¹ƒ santepÄ«â€™â€™ _tiÄ• di parihÄ• radassanaá¹ƒ. tattha
Ã±Ä• á¹‡Ä• nupubbiyÄ• maggaÃ±Ä• á¹‡assa anantaratÄ• ya upakÄ• raá¹ƒ hoti, evaá¹ƒ sa

__abhiÃ±Ã±Ä• vÄ• re_ti chaá¸·abhiÃ±Ã±Ä• vasena vutte desanÄ• vÄ• re. __etassa antarÄ
lokiyÄ• bhiÃ±Ã±Ä• su kathitÄ• su Ä• kaá¹…kheyyasuttÄ• dÄ«su (MN I 65) viya chaá¹-á¹-hÄ
kathetabbÄ• abhiÃ±Ã±Ä• lakkhaá¹‡abhÄ• vena tappariyÄ• pannato, na ca vipassanÄ• Ã±Ä
chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• ya ca antarÄ• pavesetvÄ• kathetabbaá¹ƒ anabhiÃ±Ã±Ä• lakkhaá
iti etassa vipassanÄ• Ã±Ä• á¹‡assa tÄ• samabhiÃ±Ã±Ä• naá¹ƒ antarÄ• vÄ• ro natthi, tasm
idheva rÅ«pÄ• vacaracatutthajjhÄ• nÄ• nantaraá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ kathitanti adh

cÄ• â€™â€™ _tiÄ• dinÄ• atthantaramÄ• ha. tattha __ca_-saddo samuccayattho, tena na k
vipassanÄ• Ã±Ä• á¹‡assa idha dassane tadeva kÄ• raá¹‡aá¹ƒ, atha kho idampÄ«ti imamatt
__Ä• cariyena_ (Sv-pá¹- I 235) vuttaá¹ƒ. saddavidÅ« pana Ä«dise á¹-hÄ• ne ca-saddo vÄ• -
vikappatthoti vadanti, tampi yuttameva atthantaradassane payuttattÄ• . attanÄ• payujjitabba
vijjamÄ• natthasseva jotakÄ• upasagganipÄ• tÄ• yathÄ• magganidassane sÄ• khÄ• bhaá
jotane padÄ«pÄ• ti evamÄ«disesu. hoti cettha ---

``atthantaradassanamhi \Be II 148/, ca saddo yadi dissati.

samuccaye vikappe so, gahetabbo vibhÄ• vinÄ• â€™â€™ ti ||

__akatasammasanassÄ• _ti \Ne II 128/ hetugabbhapadaá¹ƒ. tathÄ• __katasammasanassÄ
cakkhunÄ• bheravampi rÅ«paá¹ƒ passato_ti ettha iddhividhaÃ±Ä• á¹‡ena bheravaá¹ƒ rÅ«p
maá¹ƒsacakkhunÄ• passatotipi vattabbaá¹ƒ. evampi hi abhiÃ±Ã±Ä• lÄ• bhino apariÃ±Ã±Ä•
santÄ• so uppajjati uccavÄ• likavÄ• simahÄ• nÄ• gattherassa viyÄ• â€™â€™ ti Ä• cariyena
yathÄ• cettha, evaá¹ƒ __dibbÄ• ya sotadhÄ• tuyÄ• bheravaá¹ƒ saddaá¹ƒ suá¹‡ato_ti etthÄ
bheravaá¹ƒ saddaá¹ƒ nimminitvÄ• maá¹ƒsasotena suá¹‡atopÄ«ti vattabbameva. evampi hi
apariÃ±Ã±Ä• tavatthukassa bhayaá¹ƒ santÄ• so uppajjati uccavÄ• likavÄ• simahÄ• nÄ• gat
koÃ±canÄ• dasahitaá¹ƒ sabbasetaá¹ƒ hatthinÄ• gaá¹ƒ mÄ• petvÄ• disvÄ• , sutvÄ• ca saÃ
__aá¹-á¹-hakathÄ• su_ (Vibh-a II 882; Ps I 81; Vism II 733) vutto. aniccÄ• divasena katasam
... pe ... bhayaá¹ƒ santÄ• so na uppajjatÄ«ti sambandho. __bhayavinodanahetu_ nÄ• ma vi
katasammasanatÄ• , tassa, tena vÄ• sampÄ• danatthanti attho. __idhevÄ• _ti catutthajjhÄ•
``apicÄ• â€™â€™ _tiÄ• dinÄ• yathÄ• pÄ• á¹-haá¹ƒ yuttataranayaá¹ƒ dasseti. vipassanÄ• y
pÄ• mojjapÄ«tipassaddhiparamparÄ• gatasukhaá¹ƒ __vipassanÄ• sukhaá¹ƒ. pÄ• á¹-iyekka
asammissaá¹ƒ visuá¹ƒ bhÅ«taá¹ƒ __sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ. _ tenÄ• ha

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ ntiÄ• di || (Dhp 374).

idhÄ• pi vuttaá¹ƒ ``idampi kho mahÄ• rÄ• ja sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ ... pe
paá¹‡Ä«tataraÃ±cÄ• â€™â€™ ti, tasmÄ• pÄ• á¸·iyÄ• saá¹ƒsandanato imameva nayaá¹ƒ y
__Ä• ditovÄ• _ti abhiÃ±Ã±Ä• namÄ• dimhiyeva.

manomayiddhiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

236-7__._ __manomaya_nti ettha pana __maya_saddo aparapaÃ±Ã±attivikÄ• rapadapÅ«ra
anekesvatthesu Ä• gato. idha pana nibbattiattheti dassetuá¹ƒ \Be II 149/ __ ``manena nibba

vuttaá¹ƒ. ``abhiÃ±Ã±Ä• manena nibbattitaâ€™â€™ nti atthoti Ä• cariyenÄ• ti (Sv-pá¹- I 236,
visuddhimagge (Vism II 397) pana ``adhiá¹-á¹-hÄ• namanena nimmitattÄ• manomayaâ€™â
abhiÃ±Ã±Ä• manena, adhiá¹-á¹-hÄ• namanena cÄ• ti ubhayathÄ• pi nibbattattÄ• ubhayam
__aá¹…gaá¹ƒ_ nÄ• ma hatthapÄ• dÄ• ditaá¹ƒtaá¹ƒsamudÄ• yaá¹ƒ, __paccaá¹…gaá¹ƒ_ nÄ
tasmiá¹ƒ samudÄ• ye avayavaá¹ƒ. ``ahÄ«nindriyaâ€™â€™ nti ettha paripuá¹‡á¹‡atÄ• yeva
appaá¹‡Ä«tatÄ• , paripuá¹‡á¹‡abhÄ• vo ca cakkhusotÄ• dÄ«naá¹ƒ saá¹‡á¹-hÄ• navasenev
nÄ• ma natthÄ«ti dassetuá¹ƒ __ ``saá¹‡á¹-hÄ• navasena avikalindriyaâ€™â€™ _nti vuttaá¹
jÄ«vitindriyÄ• dÄ«nampi abhÄ• vo vuttoti daá¹-á¹-habbaá¹ƒ. __saá¹‡á¹-hÄ• navasenÄ• _ti c
kamaladalÄ• disadisasaá¹‡á¹-hÄ• namattavasena, na rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappas
``sabbaá¹…gapaccaá¹…giá¹ƒ ahÄ«nindriyaâ€™â€™ nti vuttamevatthaá¹ƒ samatthento __ `
_tiÄ• dimÄ• ha. __aviddhakaá¹‡á¹‡o_ti kulacÄ• rittavasena kaá¹‡á¹‡Ä• laá¹…kÄ• rapiá¸·an
avijjhitakaá¹‡á¹‡o, nidassanamattametaá¹ƒ. tenÄ• ha __ ``sabbÄ• kÄ• rehÄ«â€™â€™ _ti,
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• vayavavisesÄ• disabbÄ• kÄ• rehÄ«ti attho. __tenÄ• _ti iddhimat

ayamevattho pÄ• á¸·iyampi vibhÄ• vitoti Ä• ha __ ``muÃ±jamhÄ• Ä«sikantiÄ• diupamÄ• tta
vuttaâ€™â€™ _nti. katthaci pana __ ``muÃ±jamhÄ• Ä«sikantiÄ• di upamÄ• mattaá¹ƒ_. __y
sadisabhÄ• vadassanatthameva vuttaâ€™â€™ _nti pÄ• á¹-ho dissati. tattha __ ``upamÄ• m
atthantaradassanaá¹ƒ nivatteti, __ ``yampi hÄ«â€™â€™ _tiÄ• dinÄ• pana tassa upamÄ• b
niyatÄ• napekkhena ca yaá¹ƒ-saddena ``muÃ±jamhÄ• Ä«sikaâ€™â€™ ntiÄ• divacanamev
__sadisabhÄ• vadassanatthamevÄ• _ti saá¹‡á¹-hÄ• natopi vaá¹‡á¹‡atopi avayavavisesatop
sadisabhÄ• vadassanatthaá¹ƒyeva. kathaá¹ƒ sadisabhÄ• voti vuttaá¹ƒ __ ``muÃ±jasadisÄ•
__muÃ±jaá¹ƒ_ nÄ• ma tiá¹‡aviseso, yena kocchÄ• dÄ«ni karonti. ``pavÄ• heyyÄ• â€™â€™
Ä«sikÄ• adhippetÄ• ti dasseti __ ``anto Ä«sikÄ• hotÄ«â€™â€™ _ti iminÄ• . __Ä«sikÄ• _ti
__visuddhimaggaá¹-Ä«kÄ• yaá¹ƒ_ pana ``kaá¹‡á¸• aâ€™â€™ nti (Vism-mhá¹- II 399) vuttaa
kosiyÄ• _ti parivaá¹-á¹-ulÄ• ya asikosiyÄ• . __patthaá¹-Ä• yÄ• _ti paá¹-á¹-ikÄ• ya. karaá¸• it
__karaá¹‡á¸• o, _ peá¸·Ä• . karaá¸• itabbo jigucchitabboti __karaá¹‡á¸• o, _ nimmokaá¹ƒ. id
nimmokamevÄ• ti Ä• ha __ ``karaá¹‡á¸• Ä• ti idampÄ«â€™â€™ _tiÄ• di. __vilÄ«vakaraá¹‡á
ahikaÃ±cukasseva nÄ• maá¹ƒ, na vilÄ«vakaraá¹‡á¸• akassÄ• ti codanaá¹ƒ sodheti __ ``ahik
_tiÄ• dinÄ• , sveva ahinÄ• sadiso, tasmÄ• tasseva nÄ• manti vuttaá¹ƒ hoti. __visuddhimag
``karaá¹‡á¸• Ä• yÄ• _ti peá¸·Ä• ya, nimmokatoti ca vadantÄ«â€™â€™ ti (Vism-mhá¹- II 399
peá¸·Ä• gahaá¹‡aá¹ƒ ahinÄ• asadisatÄ• ya vicÄ• retabbaá¹ƒ.

yajjevaá¹ƒ ``seyyathÄ• pi pana mahÄ• rÄ• ja puriso ahiá¹ƒ karaá¹‡á¸• Ä• uddhareyyÄ• â€™
karaá¹‡á¸• ato ahiuddharaá¹‡Å«pamÄ• ya ayamattho virujjheyya. na hi so hatthena tato udd
II 130/ anuyogenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. ``uddhareyyÄ• â€™â€™ ti hi aniyama
uddharaá¹‡asseva pÄ• kaá¹-attÄ• taá¹ƒdassanamiva jÄ• taá¹ƒ. tenÄ• ha __ ``hatthena udd
dassitoâ€™â€™ _ti. __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di cittena uddharaá¹‡assa hetudassana
á¹-hÄ• nesu sajÄ• tiá¹ƒ nÄ• tivattanti upapattiyaá¹ƒ, cutiyaá¹ƒ, vissaá¹-á¹-haniddokkamane,

methunapaá¹-isevane, jiá¹‡á¹‡atacÄ• panayaneti vuttaá¹ƒ __ ``sajÄ• tiyaá¹ƒ á¹-hitoâ€™â€™
á¹-hito pajahati, na nÄ• giddhiyÄ• aÃ±Ã±ajÄ• tirÅ«poti attho. idaÃ±hi mahiddhike nÄ• ge sa
__sarÄ«raá¹ƒ khÄ• dayamÄ• naá¹ƒ viyÄ• _ti attanoyeva tacaá¹ƒ attano sarÄ«raá¹ƒ khÄ• da
__purÄ• á¹‡atacaá¹ƒ jigucchanto_ti jiá¹‡á¹‡atÄ• ya katthaci muttaá¹ƒ katthaci olambitaá¹ƒ ji
jigucchanto. __catÅ«hÄ«_ti ``sajÄ• tiyaá¹ƒ á¹-hito, nissÄ• ya, thÄ• mena, jigucchantoâ€™â€
catÅ«hi kÄ• raá¹‡ehi. __tato_ti kaÃ±cukato. __aÃ±Ã±enÄ• _ti attato aÃ±Ã±ena. __cittenÄ•
na hatthena. seyyathÄ• pi nÄ• ma puriso ahiá¹ƒ passitvÄ• ``aho vatÄ• haá¹ƒ imaá¹ƒ ahiá¹ƒ
uddhareyyaâ€™â€™ nti ahiá¹ƒ karaá¹‡á¸• Ä• cittena uddhareyya, tassa evamassa ``ayaá¹
aÃ±Ã±o ahi, aÃ±Ã±o karaá¹‡á¸• o, karaá¹‡á¸• Ä• tveva ahi ubbhatoâ€™â€™ ti, evameva .
aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti ... pe ... ahÄ«nindriyanti ayamettha adhippÄ• yo.

iddhividhaÃ±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<239> bhÄ• janÄ• divikatikiriyÄ• nissayabhÅ«tÄ• \Be II 151/ __suparikammakatamattikÄ•
vikubbanakiriyÄ• nissayabhÄ• vato __iddhividhaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. _

<241> pubbe nÄ«varaá¹‡appahÄ• navÄ• re viya kantÄ• raggahaá¹‡aá¹ƒ akatvÄ• kevalaá¹
khemamaggadassanatthaá¹ƒ. kasmÄ• pana khemamaggasseva dassanaá¹ƒ, na kantÄ• ra
upamÄ• dassanamattametanti codanaá¹ƒ pariharanto __ ``yasmÄ• â€™â€™ _tiÄ• dimÄ• h
_tiÄ• di pana khemamaggasseva gahaá¹‡akÄ• raá¹‡adassanaá¹ƒ. vÄ• tÄ• tapÄ• dinivÄ• ra
katvÄ• . _ tathÄ• tathÄ• pana paripuá¹‡á¹‡avacanaá¹ƒ upamÄ• sampattiyÄ• upameyyasa
ca upameyyatthassa suviÃ±Ã±Ä• panatthaá¹ƒ, hetudÄ• haraá¹‡abhedyabhedakÄ• disampa
viÃ±Ã±Å«jÄ• tikÄ• naá¹ƒ cittÄ• rÄ• dhanatthanti veditabbaá¹ƒ. evaá¹ƒ sabbattha. __sukhaá
akicchaá¹ƒ akasirena sallakkheti, paricchindati ca.

<243> mando uttÄ• naseyyakadÄ• rakopi ``daharoâ€™â€™ ti vuccatÄ«ti tato visesanattha
131/ vuttanti mantvÄ• yuvasaddena visesitabbameva daharasaddassa atthaá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. tathÄ• yuvÄ• pi koci anicchanako, anicchanato ca amaá¹‡á¸• anajÄ• tikoti tato vis
``maá¹‡á¸• anajÄ• tikoâ€™â€™ tiÄ• di vuttanti mantvÄ• maá¹‡á¸• anajÄ• tikÄ• disaddena
atthaá¹ƒ dassetuá¹ƒ __ ``yobbannena samannÄ• gatoâ€™â€™ _ti vuttaá¹ƒ. pÄ• á¸·iyaÃ±hi
visesitabbavisesakabhÄ• vena vacanato tathÄ• saá¹ƒvaá¹‡á¹‡anÄ• katÄ• , itarathÄ• ekak
adhippetatthÄ• dhigamikÄ• saparivÄ• rÄ• saá¹ƒvaá¹‡á¹‡anÄ• va kÄ• tabbÄ• siyÄ• ti. ``ma
vuttameva vivarituá¹ƒ __ ``divasassÄ• â€™â€™ _tiÄ• dimÄ• ha. __kaá¹‡ika_saddo dosapa
kÄ• á¸·atilakÄ• dÄ«ti dasseti __ ``kÄ• á¸·atilakÄ• â€™â€™ _tiÄ• dinÄ• . kÄ• á¸·atilappamÄ•
__kÄ• á¸·atilakÄ• ni, kÄ• á¸·Ä• _ vÄ• kammÄ• sÄ• , ye ``sÄ• sapabÄ«jikÄ• â€™â€™ tipi vu
__tilakÄ• ni. vaá¹…gaá¹ƒ_ nÄ• ma viyaá¹…gaá¹ƒ vipariá¹‡Ä• mitamaá¹…gaá¹ƒ. yobbannap
__mukhadÅ«sipÄ«á¸·akÄ• , _ ye ``kharapÄ«á¸·akÄ• â€™â€™ tipi vuccanti. __mukhanimitta
gato doso __mukhadoso_ \Be II 152/. lakkhaá¹‡avacanamattametaá¹ƒ mukhe adosassapi p

adhippetattÄ• , yathÄ• vÄ• mukhe doso, evaá¹ƒ mukhe adosopi __mukhadoso_ti saralope
sÄ• maÃ±Ã±aniddesatopi anekatthassa viÃ±Ã±Ä• tabbattÄ• , pisaddalopena vÄ• ayamatth
sampiá¹‡á¸• anavasena vutto viya viÃ±Ã±Ä• yati, mukhadoso ca mukhaadoso ca __mukhad
ekadesasarÅ«pekasesanayenapettha attho daá¹-á¹-habbo. evaÃ±hi atthassa paripuá¹‡á¹‡a
soá¸·asavidhaá¹ƒ cittaá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ ti vacanaá¹ƒ samatthitaá¹ƒ hoti. ter

``vattabbassÄ• vasiá¹-á¹-hassa, gÄ• ho nidassanÄ• dinÄ• .

apisaddÄ• dilopena, ekasesanayena vÄ• ||

asamÄ• ne sadde tidhÄ• , catudhÄ• ca samÄ• nake.

sÄ• maÃ±Ã±aniddesatopi, veditabbo vibhÄ• vinÄ• â€™â€™ ti ||

``sarÄ• gaá¹ƒ vÄ• cittaâ€™â€™ ntiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ __soá¸·asavidhaá¹ƒ ci

<245> __pubbenivÄ• saÃ±Ä• á¹‡Å«pamÄ• ya_nti pubbenivÄ• saÃ±Ä• á¹‡assa, pubbenivÄ
upamÄ• ya. kasmÄ• pana pÄ• á¸·iyaá¹ƒ gÄ• mattayameva upamÄ• ne gahitanti codanaá¹ƒ
divasaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. taá¹ƒ divasaá¹ƒ katakiriyÄ• nÄ• ma pÄ• katikasattassÄ•
hoti. tasmÄ• taá¹ƒ divasaá¹ƒ gantuá¹ƒ sakkuá¹‡eyyaá¹ƒ gÄ• mattayameva bhagavatÄ• ga
adhippÄ• yo \Ne II 132/. kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ taá¹ƒdivasaggahaá¹‡aá¹ƒ natthi, gÄ• matt
tadaheva katakiriyÄ• adhippetÄ• ti mantvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ taá¹ƒdivasaggahaá¹‡aá
daá¹-á¹-habbaá¹ƒ. taá¹ƒdivasagatagÄ• mattayaggahaá¹‡eneva ca mahÄ• bhinÄ«hÄ• rehi a
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ«naá¹ƒ tÄ«supi bhavesu katakiriyÄ• yebhuyyena pÄ• kaá¹
daá¹-á¹-habbaá¹ƒ. etadatthampi hi gÄ• mattayaggahaá¹‡anti. __tÄ«su bhavesu katakiriyÄ•
pubbe diá¹-á¹-hadhamme pana idÄ• ni, pubbe ca katakiccassa.

<247> pÄ• á¸·iyaá¹ƒ __rathikÄ• ya vÄ«thiá¹ƒ saÃ±carante_ti aÃ±Ã±Ä• ya rathikÄ• ya aÃ±Ã
saÃ±caranteti attho, tena aparÄ• paraá¹ƒ saÃ±caraá¹‡aá¹ƒ dassitanti Ä• ha __ ``aparÄ• par
_ti, taá¹ƒtaá¹ƒkiccavasena ito cito ca saÃ±caranteti vuttaá¹ƒ hoti, ayamevattho
rathivÄ«thisaddÄ• namekatthattÄ• . __siá¹…ghÄ• á¹-akamhÄ«_ti vÄ«thicatukke. __pÄ• sÄ•
karajakÄ• yo daá¹-á¹-habbo_ \Be II 153/ tattha patiá¹-á¹-hitassa daá¹-á¹-habbadassanasiddh
maá¹ƒsacakkhumato hi dibbacakkhusamadhigamo. yathÄ• ha ``maá¹ƒsacakkhussa uppÄ•
cakkhunoâ€™â€™ ti (It 61). __cakkhumÄ• puriso viya ayameva dibbacakkhuá¹ƒ patvÄ• á
daá¹-á¹-habbassa dassanato. gehaá¹ƒ pavisanto, tato nikkhamanto viya ca mÄ• tukucchiá¹ƒ
pavisanto, tato ca vijÄ• tivasena nikkhamanto mÄ• tukucchiyÄ• gehasadisattÄ• . tathÄ• hi
kuá¹-ikaá¹ƒ brÅ«si, bhariyaá¹ƒ brÅ«si kulÄ• vakaâ€™â€™ nti (SN a I 19). ayaá¹ƒ aá¹-á¹-hak
gehaá¹ƒ pavisanto viya attabhÄ• vaá¹ƒ upapajjanavasena okkamanto, gehÄ• nikkhamanto

cavanavasena apakkamanto attabhÄ• vassa gehasadisattÄ• . vuttaÃ±hi ``gahakÄ• raka diá
kÄ• hasÄ«â€™â€™ ti (Dhp 154).

__aparÄ• paraá¹ƒ saÃ±caraá¹‡akasattÄ• _ti punappunaá¹ƒ saá¹ƒsÄ• re paribbhamanakas
__abbhokÄ• saá¹-á¹-hÄ• ne_ti ajjhokÄ• sadesabhÅ«te. __majjhe_ti nagarassa majjhabhÅ«t
tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ bhavekadese. __nibbattasattÄ• _ti uppajjamÄ• nakasattÄ• . im
tasmiá¹ƒ bhave jÄ• tasaá¹ƒvaddhe satte vadati, ``aparÄ• paraá¹ƒ saÃ±caraá¹‡akasattÄ• â€
aniyamitakÄ• like sÄ• dhÄ• raá¹‡asatte. evaÃ±hi tesaá¹ƒ yathÄ• kkamaá¹ƒ saÃ±caraá¹‡aka
upapannÄ• hotÄ«ti. __tÄ«su bhavesu nibbattasattÄ• naá¹ƒ Ä• vibhÅ«takÄ• lo_ti ettha pana
sabbesampi sattÄ• naá¹ƒ aniyamato gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

nanu cÄ• yaá¹ƒ dibbacakkhukathÄ• , atha kasmÄ• ``tÄ«su bhavesÅ«â€™â€™ ti catuvokÄ
na hi so arÅ«padhammÄ• rammaá¹‡oti anuyogaá¹ƒ pariharanto __ ``idaÃ±cÄ• â€™â€™ _ti
__ ``ida_nti tÄ«su bhavesu nibbattasattÄ• nanti idaá¹ƒ vacanaâ€™â€™ nti (Sv-pá¹- I 247) a
mati, evaá¹ƒ sati aá¹-á¹-hakathÄ• cariyehi aá¹-á¹-hakathÄ• yameva yathÄ• vutto anuyogo pa
panettha amhÄ• kaá¹ƒ khanti --- nanu cÄ• yaá¹ƒ dibbacakkhukathÄ• , atha kasmÄ• ``dibbe
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• neâ€™â€™ tiÄ• dinÄ• avis
catuvokÄ• rabhavÅ«pagassÄ• pi saá¹…gaho kato. na hi \Be II 154/ so arÅ«padhammÄ• ram
pariharanto __ ``idaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ida_nti ``satte passati cavamÄ
tiÄ• divacanaá¹ƒ. evaÃ±hi sati aá¹-á¹-hakathÄ• cariyehi pÄ• á¸·iyameva yathÄ• vutto anuyo
yadaggena so pÄ• á¸·iyaá¹ƒ pariharito, tadaggena aá¹-á¹-hakathÄ• yampi tassÄ• atthavaá¹
__desanÄ• sukhatthamevÄ• _ti kevalaá¹ƒ desanÄ• sukhatthaá¹ƒ eva avisesena vuttaá¹ƒ, n
catuvokÄ• rabhavÅ«pagÄ• naá¹ƒ dibbacakkhussa Ä• vibhÄ• vasabbhÄ• vato. ``á¹-hapetvÄ
``dvÄ«su bhavesÅ«â€™â€™ ti vÄ• satte passati kÄ• mÄ• vacarabhavato, rÅ«pÄ• vacarab
kÄ• mÄ• vacarabhave, rÅ«pÄ• vacarabhave ca upapajjamÄ• neti vÄ• vuccamÄ• nÄ• hi de
bhedyabhedakÄ• divibhÄ• vanena sukhÄ• sukhÄ• vabodhÄ• ca na hoti, avisesena pana ev
sukhÄ• sukhÄ• vabodhÄ• ca. desetuá¹ƒ, avabodhetuÃ±ca sukaratÄ• payojanaÃ±hi ``desan
vuttaá¹ƒ. kasmÄ• ti Ä• ha __ ``Ä• ruppe ... pe ... natthÄ«â€™â€™ _ti, dibbacakkhugocarabh
rÅ«padhammÄ• namabhÄ• vatoti vuttaá¹ƒ hoti.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<248> __idha vipassanÄ• pÄ• dakaá¹ƒ catutthajjhÄ• nacittaá¹ƒ veditabbaá¹ƒ, _ na lokiyÄ•
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ. __vipassanÄ• pÄ• daka_nti ca vipassanÄ• ya padaá¹-á¹-hÄ• nab
tividhÄ• vipassakapuggalabhedena mahÄ• bodhisattÄ• naá¹ƒ vipassanÄ• , paccekabodhis
sÄ• vakÄ• naá¹ƒ vipassanÄ• cÄ• ti. tattha mahÄ• bodhisattÄ• naá¹ƒ, paccekabodhisattÄ• n
cintÄ• mayaÃ±Ä• á¹‡asambandhikÄ• sayambhuÃ±Ä• á¹‡abhÅ«tÄ• , sÄ• vakÄ• naá¹ƒ pana
paropadesasambhÅ«tÄ• . sÄ• ``á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ava

aÃ±Ã±atarato vuá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• dinÄ• anekadhÄ• , arÅ«pamukhavasena catu
tesaá¹ƒ tesaá¹ƒ dhÄ• tupariggahamukhÄ• naÃ±ca aÃ±Ã±ataramukhavasena anekadhÄ• ca
nÄ• nÄ• nayato vibhÄ• vitÄ• , mahÄ• bodhisattÄ• naá¹ƒ pana catuvÄ«satikoá¹-isatasahassa
nÄ• nÄ• nayaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asannissayassa ariyamaggaÃ±Ä• á¹‡assa adhi
pubbabhÄ• gaÃ±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• pentaá¹ƒ \Be II 155/ paripÄ• kaá¹ƒ gacchanta
saá¹‡hasukhumataraá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ hoti \Ne I
``mahÄ• vajiraÃ±Ä• á¹‡aâ€™â€™ nti vuccati, yassa ca pavattivibhÄ• gena catuvÄ«satikoá¹
pÄ• dakabhÄ• vena samÄ• pajjiyamÄ• nÄ• catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• dev
vaá¸·aÃ±janasamÄ• pattiyo vuccanti. svÄ• yaá¹ƒ buddhÄ• naá¹ƒ vipassanÄ• cÄ• ro __para
visuddhimaggavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- I 144) uddesato Ä• cariyena dassito, tato
idha pana sÄ• vakÄ• naá¹ƒ vipassanÄ• va adhippetÄ• .

__ ``Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• â€™â€™ _ti idaá¹ƒ kiriyÄ• payojanabhÅ«te tad
tasmÄ• asatipi payojanavÄ• cake payojanavaseneva attho veditabboti Ä• ha __
``khayaÃ±Ä• á¹‡anibbattanatthÄ• yÄ• â€™â€™ _ti. evamÄ«disesu. nibbÄ• naá¹ƒ, arahatta
idha __khayo_ nÄ• ma, tattha Ã±Ä• á¹‡aá¹ƒ __khayaÃ±Ä• á¹‡aá¹ƒ, _ tassa nibbattanasaá¹
tadatthÄ• yÄ• ti attho. khepeti pÄ• padhamme samucchindatÄ«ti __khayo, _ maggo. so pan
Ä• savakkhayena vinÄ• natthi, tasmÄ• ``khaye Ã±Ä• á¹‡aâ€™â€™ nti (Dhs suttantadukan
khayaggahaá¹‡ena Ä• savakkhayova vuttoti dasseti __ ``Ä• savÄ• naá¹ƒ khayoâ€™â€™ _t
Ã±Ä• á¹‡a_nti Ä• savÄ• namanuppÄ• dabhÅ«te ariyaphale Ã±Ä• á¹‡aá¹ƒ. khÄ«yiá¹ƒsu Ä• s
phalaá¹ƒ. samitapÄ• patÄ• ya __samaá¹‡o, _ samitapÄ• patÄ• ca nippariyÄ• yato arahatta
``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«ti ettha phalaâ€™â€™ _nti. __khayÄ• _ti ca khÄ
Ä• savÄ• etthÄ• ti __khayo, _ nibbÄ• naá¹ƒ. ``Ä• savakkhayÄ• â€™â€™ ti pana samÄ• sa
vuttattÄ• ``Ä• savÄ• naá¹ƒ khayoâ€™â€™ ti padassa atthuddhÄ• re Ä• savakkhayapadagg

__ ``paravajjÄ• nupassissÄ• â€™â€™ _tiÄ• digÄ• thÄ• dhammapade (Dhp 253). tattha __
garahasaÃ±Ã±ino. __arÄ• _ti dÅ«rÄ• . ``arÄ• siá¹…ghÄ• mi vÄ• rijaâ€™â€™ ntiÄ• dÄ«su
dÅ«ratthoyaá¹ƒ nipÄ• to. ``Ä• rÄ• â€™â€™ tipi pÄ• á¹-ho. arÄ• saddo viya Ä• rÄ• saddopi
veditabbo. tadeva hi padaá¹ƒ saddasatthe udÄ• haá¹-aá¹ƒ. kÄ• maÃ±ca __dhammapadaá¹
``arahattamaggasaá¹…khÄ• tÄ• Ä• rÄ• dÅ«raá¹ƒ gatova hotÄ«â€™â€™ ti (Dhp-a II 253) v
Ä• savavaá¸• á¸• hiyÄ• saá¹…khÄ• re vaá¸• á¸• hento \Be II 156/ visaá¹…khÄ• rato suvidÅ
Ä• savakkhayÄ• â€™â€™ ti ettha Ä• savakkhayapadaá¹ƒ visaá¹…khÄ• rÄ• dhivacanampi s
``nibbÄ• naâ€™â€™ _nti. khayanaá¹ƒ __khayo, _ Ä• savÄ• naá¹ƒ khaá¹‡anirodho. sesaá¹ƒ
bhaá¹…go Ä• savÄ• naá¹ƒ khayoti vuttoti yojanÄ• . idha pana nibbÄ• nampi maggopi avinÄ
nibbÄ• namanÄ• rabbha maggeneva Ä• savÄ• naá¹ƒ khayo hotÄ«ti.

__tanninna_nti \Ne II 135/ tasmiá¹ƒ Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡e ninnaá¹ƒ. sesaá¹ƒ tas
pÄ• á¸·iyaá¹ƒ __idaá¹ƒ dukkha_nti dukkhassa ariyasaccassa paricchinditvÄ• , anavasesetvÄ

bhikkhuno paccakkhato gahitabhÄ• vadassananti dassetuá¹ƒ __ ``ettakaâ€™â€™ _ntiÄ• di
__ettakaá¹ƒ dukkha_nti tassa paricchijja gahitabhÄ• vadassanaá¹ƒ. __na ito bhiyyo_ti anava
gahitabhÄ• vadassanaá¹ƒ. tenÄ• ha __ ``sabbampi dukkhasaccaâ€™â€™ _ntiÄ• di. sarasa
pajÄ• nanameva yathÄ• bhÅ«taá¹ƒ pajÄ• nanaá¹ƒ nÄ• mÄ• ti dasseti __ ``sarasalakkhaá¹‡á
iminÄ• . __raso_ti sabhÄ• vo rasitabbo jÄ• nitabboti katvÄ• , attano raso __saraso, _ so eva
asammohato paá¹-ivijjhanenÄ• ti attho. asammohato paá¹-ivijjhanaÃ±ca nÄ• ma yathÄ• tas
pacchÄ• dukkhasaccassa sarÅ«pÄ• diparicchede sammoho na hoti, tathÄ• tassa pavattiye
``yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ _ti. __ ``nibbattikaâ€™â€™ _nti iminÄ• ``dukkh
__dukkhasamudayoâ€™â€™ _ti nibbacanaá¹ƒ dasseti. __tadubhaya_nti dukkhaá¹ƒ, dukkha
á¹-hÄ• naá¹ƒ patvÄ• _ti yaá¹ƒ nibbÄ• naá¹ƒ maggassa Ä• rammaá¹‡apaccayaá¹-á¹-hena kÄ
__á¹-hÄ• na_nti hi kÄ• raá¹‡aá¹ƒ vuccati tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattatÄ• yÄ• ti kat
patvÄ• _ti ca tadubhayavato puggalassa tadubhayassa patti viya vuttÄ• . puggalasseva hi
Ä• rammaá¹‡akaraá¹‡avasena nibbÄ• nappatti, na tadubhayassa. apica __patvÄ• _ti pÄ• p
Ä• rammaá¹‡akaraá¹‡avasena samÄ• pajjanatoti attho. asamÄ• nakattuke viya hi samÄ• na
hetvatthe pavatti saddasatthesu pÄ• kaá¹-Ä• . __appavattÄ«_ti appavattinimittaá¹ƒ ``na pav
tadubhayametenÄ• â€™â€™ ti katvÄ• , appavattiá¹-á¹-hÄ• naá¹ƒ vÄ• ``na pavattati tadubh
anena ca ``dukkhaá¹ƒ nirujjhati ettha, etenÄ• ti vÄ• __dukkhanirodhoâ€™â€™ _ti nibbacan
dukkhasamudayassa pana gahaá¹‡aá¹ƒ taá¹ƒnibbattakassa nirujjhanato tassÄ• pi nirujjhana
daá¹-á¹-habbaá¹ƒ. nibbÄ• napadeyeva \Be II 157/ ta-saddo nivattatÄ«ti ayaá¹ƒ-saddo puna
padaá¹ƒ vuttassa vÄ• liá¹…gassa gÄ• hakaá¹ƒ, vuccamÄ• nassa vÄ• . __tassÄ• _ti dukkha
sacchikaraá¹‡avasena sammadeva pÄ• pakaá¹ƒ, etena ca ``dukkhanirodhaá¹ƒ gamayati, ga
__dukkhanirodhagÄ• minÄ«, _ sÄ• yeva paá¹-ipadÄ• __dukkhanirodhagÄ• minipaá¹-ipadÄ
dasseti.

__kilesavasenÄ• _ti Ä• savasaá¹…khÄ• takilesavasena. tadeva Ä• savapariyÄ• yena dass
ettha punaruttidosoti adhippÄ• yo. pariyÄ• yadesanÄ• bhÄ• vo nÄ• ma hi Ä• veá¹‡iko buddh
vuttovÄ• yamattho. nanu ca Ä• savÄ• naá¹ƒ dukkhasaccapariyÄ• yova atthi, na sesasaccap
sarÅ«pato dassitasaccÄ• niyeva kilesavasena pariyÄ• yato puna dassento evamÄ• hÄ• ti vu
taá¹ƒsambandhattÄ• pana sesasaccÄ• naá¹ƒ taá¹ƒsamudayÄ• dipariyÄ• yopi labbhatÄ«ti \
vuttanti veditabbaá¹ƒ. dukkhasaccapariyÄ• yabhÅ«taÄ• savasambandhÄ• ni hi Ä• savasam
dassentotipi yojetabbaá¹ƒ. ``Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• â€™â€™ ti Ä• raddhattÄ
gahaá¹‡aá¹ƒ, na sesakilesÄ• naá¹ƒ tathÄ• anÄ• raddhattÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• hi
vimuccatÄ«â€™â€™ tiÄ• dinÄ• (DN I 248; MN I 433; III 19) Ä• savavimuttasÄ«seneva sab
``idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• missakamaggova i
lokuttaramaggassa missakattÄ• ti vuttaá¹ƒ __ ``saha vipassanÄ• ya koá¹-ippattaá¹ƒ maggaa
``jÄ• nato passatoâ€™â€™ ti iminÄ• tayopi pariÃ±Ã±Ä• sacchikiriyÄ• bhÄ• vanÄ• bhisama
catusaccapajÄ• nanÄ• ya eva catukiccasiddhito, pahÄ• nÄ• bhisamayo pana pÄ• risesato `
vuttoti Ä• ha __ ``maggakkhaá¹‡aá¹ƒ dassetÄ«â€™â€™ _ti. cattÄ• ri hi kiccÄ• ni catusacca

siddhÄ• ni. yathÄ• ha ``taá¹ƒ kho panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±Ä• tanti me
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• dÄ«â€™â€™ tiÄ• di (SN c V 1081; Vin I 15; P
__aá¹-á¹-hakathÄ• _muttako nayo --- __jÄ• nato passato_ti ca hetuniddeso, ``jÄ• nanahetu
kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«â€™â€™ tiÄ• dinÄ• yojanÄ• . kÄ• maÃ±cettha jÄ• n
vimuccanakiriyÄ• ya ca samÄ• nakÄ• latÄ• , tathÄ• pi \Be II 158/ dhammÄ• naá¹ƒ samÄ• n
paccayapaccayuppannatÄ• sahajÄ• tÄ• dikoá¹-iyÄ• labbhatÄ«ti, hetugabbhavisesanatÄ• c

bhavÄ• savaggahaá¹‡ena cettha bhavarÄ• gassa viya bhavadiá¹-á¹-hiyÄ• pi samavarodhot
saá¹…gaho daá¹-á¹-habbo, adhunÄ• pana ``diá¹-á¹-hÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«â€™â
dissati, so na porÄ• á¹‡o, pacchÄ• pamÄ• dalikhitoti veditabbo. __bhayabheravasuttasaá¹ƒ
54) anekÄ• supi tatheva saá¹ƒvaá¹‡á¹‡itattÄ• . ettha ca kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ saccapaá¹
aniyamitapuggalassa aniyamitakÄ• lavasena vutto, tathÄ• pi abhisamayakÄ• le tassa paccu
``evaá¹ƒ jÄ• nato evaá¹ƒ passatoâ€™â€™ ti vattamÄ• nakÄ• laniddeso kato, so ca kÄ• ma
paraá¹ƒ yÄ• vajjatanÄ• atÄ«takÄ• liko eva, sabbapaá¹-hamaá¹ƒ panassa atÄ«takÄ• likattaa
veditabbanti Ä• ha __ ``vimuttasminti iminÄ• phalakkhaá¹‡aâ€™â€™ _nti. __paccavekkhaa
phalapaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ tathÄ• ceva vuttattÄ• . taggahaá¹‡ena pana tadavinÄ
niravasesÄ• ni gahetabbÄ• ni, ekadesÄ• ni vÄ• aparipuá¹‡á¹‡Ä• yapi paccavekkhaá¹‡Ä• y
jÄ• tÄ«â€™â€™ _tiÄ• dÄ«hi padehi ``nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti padapariyosÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡assa. __bhÅ«mi_nti pavattiá¹-á¹-hÄ• naá¹ƒ. nanu ca ``vimuttasm
vuttaá¹ƒ phalameva tassa Ä• rammaá¹‡asaá¹…khÄ• tÄ• bhÅ«mi, atha kathaá¹ƒ ``khÄ«á¹‡
tassa bhÅ«midassananti codanaá¹ƒ \Ne II 137/ sodhetuá¹ƒ __ ``tena hÄ«â€™â€™ _tiÄ• di
pahÄ«nakilesapaccavekkhaá¹‡ena vijjamÄ• nassÄ• pi kammassa Ä• yatiá¹ƒ appaá¹-isandh
jÄ• tÄ«â€™â€™ ti pajÄ• nÄ• ti, yasmÄ• ca maggapaccavekkhaá¹‡Ä• dÄ«hi ``vusitaá¹ƒ bra
pajÄ• nÄ• ti, tasmÄ• ``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ tiÄ• dÄ«hi tassa bhÅ«midassananti vut
Ã±Ä• á¹‡enÄ• â€™â€™ ti hi yathÄ• rutato, avinÄ• bhÄ• vato ca gahitena paÃ±cavidhena p
attho.

``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ ti ettha sotujanÄ• naá¹ƒ suviÃ±Ã±Ä• panatthaá¹ƒ parammuk
samuá¹-á¹-hÄ• peti __ ``katamÄ• panÄ• â€™â€™ _tiÄ• dinÄ• . yena panÄ• dhippÄ• yena
pakÄ• setvÄ• parihÄ• raá¹ƒ vattukÄ• mo __ ``na tÄ• vassÄ• â€™â€™ _tiÄ• dimÄ• ha. ``na
vijjamÄ• nattÄ• â€™â€™ ti vakkhamÄ• nameva hi atthaá¹ƒ manasi katvÄ• ayaá¹ƒ codanÄ•
__na tÄ• vassa atÄ«tÄ• _ \Be II 159/ __jÄ• ti khÄ«á¹‡Ä• _ti assa bhikkhuno atÄ«tÄ• jÄ• ti,
maggabhÄ• vanÄ• ya khÄ«á¹‡Ä• . tattha kÄ• raá¹‡amÄ• ha __ ``pubbeva khÄ«á¹‡attÄ• â€
purimatarameva nirujjhanavasena khÄ«á¹‡attÄ• ti adhippÄ• yo. na anÄ• gatÄ• assa jÄ• ti k
maggabhÄ• vanÄ• yÄ• ti yojanÄ• . tattha kÄ• raá¹‡amÄ• ha __ ``anÄ• gate vÄ• yÄ• mÄ• bh
anÄ• gatabhÄ• vasÄ• maÃ±Ã±ameva gahetvÄ• lesena codanÄ• dhippÄ• yavibhÄ• vanatth
anÄ• gate maggabhÄ• vanÄ• ya khepanapayogÄ• bhÄ• vatoti attho. vijjamÄ• neyeva hi pay
avijjamÄ• neti vuttaá¹ƒ hoti. anÄ• gataviseso panettha adhippeto, tassa ca khepane vÄ• yÄ•

tenÄ• ha __ ``yÄ• pana maggassÄ• â€™â€™ _tiÄ• di. __anÄ• gataviseso_ti ca abhÄ• vite
anantarajÄ• tibhedo vuccati. na paccuppannÄ• assa jÄ• ti khÄ«á¹‡Ä• maggabhÄ• vanÄ• y
kÄ• raá¹‡amÄ• ha __ ``vijjamÄ• nattÄ• â€™â€™ _ti, ekabhavapariyÄ• pannatÄ• ya vijjamÄ
bhave paá¹-hamÄ• bhinibbattilakkhaá¹‡Ä• hi jÄ• ti. ``yÄ• panÄ• â€™â€™ tiÄ• dinÄ• pana
kilesahetuvinÄ• sanamukhena anÄ• gatajÄ• tiyÄ• eva khÄ«á¹‡abhÄ• vo pakÄ• sitoti daá¹-á
__ekacatupaÃ±cavokÄ• rabhavesÅ«_ti bhavattayaggahaá¹‡aá¹ƒ vuttanayena anavasesato
khÄ«á¹‡abhÄ• vadassanatthaá¹ƒ, pubbapadadvayepettha uttarapadalopo. __ekacatupaÃ±c
etthÄ• pi eseva nayo. __ ``taá¹ƒ soâ€™â€™ _tiÄ• di ``kathaÃ±ca naá¹ƒ pajÄ• nÄ• tÄ«â€™â
sodhanÄ• vacanaá¹ƒ. tattha __ta_nti yathÄ• vuttaá¹ƒ jÄ• tiá¹ƒ. __so_ti khÄ«á¹‡Ä• savo bhik
__paccavekkhitvÄ• _ti pajÄ• nanÄ• ya pubbabhÄ• ge pahÄ«nakilesapaccavekkhaá¹‡adass
paccavekkhaá¹‡aparamparÄ• ya tathÄ• pajÄ• nanÄ• siddhÄ• ti daá¹-á¹-habbaá¹ƒ.
paccavekkhaá¹‡antaravibhÄ• vanatthameva hi __ ``jÄ• nanto pajÄ• nÄ• tÄ«â€™â€™ _ti va
vuttaá¹ƒ, jÄ• nanto hutvÄ• , jÄ• nanahetu vÄ• pajÄ• nÄ• ti nÄ• mÄ• ti attho.

brahmacariyavÄ• so \Ne II 138/ nÄ• ma ukkaá¹-á¹-haniddesato maggabrahmacariyassa nib
``parivutthaâ€™â€™ _nti, samantato niravasesena vasitaá¹ƒ pariciá¹‡á¹‡anti attho. kasmÄ•
atÄ«takÄ• lavasena pajÄ• nÄ• tÄ«ti anuyogenÄ• ha __ ``puthujjanakalyÄ• á¹‡akena hi sado
puthujjanakalyÄ• á¹‡akopi hi heá¹-á¹-hÄ• vuttalakkhaá¹‡o sotÄ• pattiphalasacchikiriyÄ• ya
nÄ• ma __dakkhiá¹‡avibhaá¹…gasuttÄ• _dÄ«su (MN III 379) tathÄ• eva vuttattÄ• . __vasa
nÄ• ma honti, na vutthavÄ• sÄ• . __tasmÄ• _ti vutthavÄ• sattÄ• . nanu ca ``so `idaá¹ƒ dukk
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ sammÄ• diá¹-á¹-hiyeva
sammÄ• saá¹…kappÄ• dayo, atha kasmÄ• __ ``catÅ«su saccesu catÅ«hi maggehi
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasena soá¸·asavidhaá¹ƒ kiccaá¹ƒ niá¹-á¹-h
aá¹-á¹-haá¹…gikassa maggassa sÄ• dhÄ• raá¹‡ato vuttanti? sammÄ• saá¹…kappÄ• dÄ«na
pavattito. sammÄ• diá¹-á¹-hiyÄ• hi catÅ«su saccesu pariÃ±Ã±Ä• dikiccasÄ• dhanavasena p
sammÄ• saá¹…kappÄ• dÄ«nampi sesÄ• naá¹ƒ dukkhasacce pariÃ±Ã±Ä• bhisamayÄ• nugu
nesaá¹ƒ pahÄ• nÄ• bhisamayÄ• divasena pavatti pÄ• kaá¹-Ä• evÄ• ti. dukkhanirodhamagg
pariÃ±Ã±Ä• sacchikiriyÄ• bhÄ• vanÄ• pi yÄ• vadeva samudayapahÄ• natthÄ• ti katvÄ• tad
``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti padassa adhippÄ• yaá¹ƒ vibhÄ• vetuá¹ƒ __ ``tenÄ• â€™
``dukkhamÅ«laá¹ƒ samucchinnaâ€™â€™ _nti iminÄ• pi tadeva pakÄ• rantarena vibhÄ• vet

kasmÄ• panettha ``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti atÄ«taniddeso katoti Ä• ha __
``puthujjanakalyÄ• á¹‡akÄ• dayoâ€™â€™ _tiÄ• di. ime pakÄ• rÄ• __itthaá¹ƒ, _ tabbhÄ• vo
``itthabhÄ• vÄ• yÄ• â€™â€™ _ti iminÄ• , __Ä• ya_-saddo ca sampadÄ• natthe, tadatthÄ• y
ariyamaggabyÄ• pÄ• rabhÅ«tÄ• pariÃ±Ã±Ä• dayo idhÄ• dhippetÄ• ti vuttaá¹ƒ __ ``evaá¹ƒ s
_ti. te hi maggaá¹ƒ paccavekkhato maggÄ• nubhÄ• vena pÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hah
taá¹ƒkiccapaccavekkhaá¹‡Ä• yapi sukhena siddhito. evaá¹ƒ sÄ• dhÄ• raá¹‡ato catÅ«su ma
catukiccavasena soá¸·asakiccabhÄ• vaá¹ƒ pakÄ• setvÄ• tesupi kiccesu pahÄ• nameva pa

itaresaá¹ƒ pariÃ±Ã±Ä• dÄ«nanti tadeva visesato pakÄ• setuá¹ƒ __ ``kilesakkhayabhÄ• vÄ•

apica purimanayena paccavekkhaá¹‡aparamparÄ• ya paccavekkhaá¹‡avidhiá¹ƒ dassetvÄ•
pahÄ«nakilesapaccavekkhaá¹‡avidhimeva dassetuá¹ƒ evaá¹ƒ vuttantipi daá¹-á¹-habbaá¹ƒ.
pakÄ• ro __itthaá¹ƒ, _ tabbhÄ• vo __itthattaá¹ƒ, Ä• ya_saddo cettha sampadÄ• navacanass
nissakkattheti dasseti __ ``itthabhÄ• vatoâ€™â€™ _ti iminÄ• . ``imasmÄ• evaá¹ƒ pakÄ• rÄ
pakÄ• ro nÄ• ma \Be II 161/ pakÄ• ravantato atthato bhedo natthi. yadi hi so bhedo assa, ta
siyÄ• , tasmÄ• \Ne II 139/ itthaá¹ƒ-saddo pakÄ• ravantavÄ• cako, atthato pana abhedepi sa
avayavÄ• vayavitÄ• dinÄ• bhedaparikappanÄ• vasena siyÄ• kiÃ±ci bhedamatthaá¹ƒ, tasm
pakÄ• ravÄ• cakoti dasseti. ayamidha __á¹-Ä«kÄ• yaá¹ƒ, _ (Sv-pá¹- I 248)
__majjhimÄ• gamaá¹-Ä«kÄ• vinayaá¹-Ä«kÄ• _dÄ«su (Sp-á¹- I 14) ca Ä• gatanayo.

saddavidÅ« pana pavattinimittÄ• nusÄ• rena evamicchanti --- ayaá¹ƒ pakÄ• ro assÄ• ti __it
vicitrÄ• hi taddhitavutti. tassa bhÄ• vo __itthattaá¹ƒ, _ pakÄ• ro, imamatthaá¹ƒ dassento __
imasmÄ• evaá¹ƒ pakÄ• rÄ• â€™â€™ _ti Ä• hÄ• ti. paá¹-hamavikappepi yathÄ• rahaá¹ƒ es
vattamÄ• nakhandhasantÄ• nÄ• _ti sarÅ«pakathanaá¹ƒ. __apara_nti anÄ• gataá¹ƒ. __ ``im
pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hantÄ«â€™â€™ _ti idÄ• ni pÄ• á¹-ho, ``ime pana carimakattabhÄ• v
paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hantÄ«â€™â€™ ti pana __majjhimÄ• gamavina
idha ca __á¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I 248) ulliá¹…gitapÄ• á¹-ho. tattha __carimakattabhÄ• v
ekasantatipariyÄ• pannabhÄ• vena pacchimakattabhÄ• vakathitÄ• . __pariÃ±Ã±Ä• tÄ• _ti m
__tiá¹-á¹-hantÄ«_ti appatiá¹-á¹-hÄ• anokÄ• sÄ• tiá¹-á¹-hanti. etena hi tesaá¹ƒ khandhÄ• na
apariÃ±Ã±Ä• mÅ«lÄ• bhÄ• vena apatiá¹-á¹-hÄ• bhÄ• vaá¹ƒ dasseti. apariÃ±Ã±Ä• mÅ«likÄ•
pana appatiá¹-á¹-hÄ• bhÄ• vo. yathÄ• ha ``kabaá¸·Ä«kÄ• re ce bhikkhave Ä• hÄ• re atthi rÄ
taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haâ€™â€™ ntiÄ• di (SN a II 64;
tadupamaá¹ƒ vibhÄ• veti __ ``chinnamÅ«lakÄ• rukkhÄ• viyÄ• â€™â€™ _ti iminÄ• , yathÄ•
mÅ«lÄ• bhÄ• vato appatiá¹-á¹-hÄ• anokÄ• sÄ• tiá¹-á¹-hanti, evametepi apariÃ±Ã±Ä• mÅ«l
opammasaá¹ƒsandanÄ• . __carimakacittanirodhenÄ• _ti parinibbÄ• nacittanirodhena. __an
__apaá¹‡á¹‡attikabhÄ• va_nti yesu khandhesu vijjamÄ• nesu tathÄ• tathÄ• parikappanÄ•
tadabhÄ• vato tassÄ• pi dharamÄ• nakapaÃ±Ã±attiyÄ• abhÄ• vena apaÃ±Ã±attikabhÄ• va
paÃ±Ã±attÄ«ti hi atthato ekaá¹ƒ yathÄ• ``paÃ±Ã±Ä• sa paá¹‡á¹‡Ä• sÄ• â€™â€™ ti. paÃ±Ã
akkharacintakÄ• vadanti.

<249> yebhuyyena \Be II 162/ saá¹ƒkhipati saá¹…kucito bhavatÄ«ti __saá¹…khepo, _ pabb
pabbatapÄ• dato anukkamena bahulaá¹ƒ saá¹ƒkhittaá¹ƒ saá¹…kucitaá¹ƒ hoti. tenÄ• ha __ `
_ti, pabbatasikhareti attho. ayaá¹ƒ __aá¹-á¹-hakathÄ• _muttako nayo --- saá¹…khipÄ«yati pa
gaá¹‡Ä«yatÄ«ti saá¹…khepo, pabbatapariyÄ• panno padeso, tasmiá¹ƒ pabbatapariyÄ• pan
__anÄ• vilo_ti akÄ• lusiyo, sÄ• cassa anÄ• vilatÄ• kaddamÄ• bhÄ• vena hotÄ«ti Ä• ha __
sapati apadÄ• pi \Ne II 140/ samÄ• nÄ• gacchatÄ«ti __sippi, _ khuddakÄ• sippi __sippiyo_

ya-kÄ• raá¹ƒ katvÄ• , yo ``muttikoâ€™â€™ tipi vuccati. savati pasavatÄ«ti __sambuko, _ ya
saá¹…khalikÄ• â€™â€™ ti ca voharanti. samÄ• hÄ• re yebhuyyato napuá¹ƒsakapayogoti vu
``sippiyasambukaâ€™â€™ _nti. evamÄ«disesu. __sakkharÄ• _ti muá¹-á¹-hippamÄ• á¹‡Ä•
kapÄ• lakhaá¹‡á¸• Ä• ni. samÅ«havÄ• cakassa ghaá¹-Ä• saddassa itthi liá¹…gassÄ• pi diss
padassatthaá¹ƒ dasseti __ ``ghaá¹-Ä• â€™â€™ _ti iminÄ• .

kÄ• maÃ±ca ``sippiyasambukampi sakkharakathalampi macchagumbampi tiá¹-á¹-hantampi
sakkharakathalaá¹ƒ tiá¹-á¹-hatiyeva, sippiyasambukamacchagumbÄ• ni carantipi tiá¹-á¹-han
sahacaraá¹‡anayena sabbÄ• neva caranti viya evaá¹ƒ vuttanti atthaá¹ƒ dassento __ ``tiá¹-á
carantampÄ«ti etthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha hi __ ``sakkharakathalaá¹ƒ tiá¹-á¹-ha
yathÄ• sambhavamatthaá¹ƒ dasseti, __ ``yathÄ• panÄ• â€™â€™ _tiÄ• dinÄ• pana sahaca
arucisaá¹ƒsÅ«cane, tathÄ• pÄ«ti attho. __antarantarÄ• _ti bahÅ«naá¹ƒ gÄ• vÄ«namantaran
vijjamÄ• nÄ• supi. __gÄ• vo_ti gÄ• viyo. __itarÄ• pÄ«_ti á¹-hitÄ• pi nisinnÄ• pi. __carantÄ«
sahacaraá¹‡anayena. __tiá¹-á¹-hantamevÄ• _tiÄ• dÄ«su ayamadhippÄ• yo --- sippiyasambu
caraá¹‡akiriyÄ• yapi yogato á¹-hÄ• nakiriyÄ• ya anekantattÄ• ekantato tiá¹-á¹-hantameva n
sakkharakathalaá¹ƒ upÄ• dÄ• ya sippiyasambukampi macchagumbampi tiá¹-á¹-hantanti vut
á¹-hÄ• nakiriyamupÄ• dÄ• ya. tesaá¹ƒ pana caraá¹‡akiriyamupÄ• dÄ• ya ``carantampÄ«â€™
daá¹-á¹-habbo. __itarampi dvaya_nti sippiyasambukamacchagumbaá¹ƒ padavasena evaá¹ƒ
dvaya_nti sippiyasambukamacchagumbameva. __carantanti vutta_nti etthÄ• pi tesaá¹ƒ á¹-h
``tiá¹-á¹-hantampÄ«â€™â€™ ti pi-saddalopo, evamettha aá¹-á¹-hakathÄ• cariyehi sahacara
Ä• cariyadhammapÄ• lattherena pana yathÄ• lÄ• bhanayopi. tathÄ• \Be II 163/ hi vuttaá¹ƒ
sahacariyÄ• ya, yathÄ• lÄ• bhaggahaá¹‡aá¹ƒ panettha daá¹-á¹-habbaá¹ƒ. sakkharakathalas
tiá¹-á¹-hantanti, sippisambukassa macchagumbassa ca vasena tiá¹-á¹-hantampi carantampÄ
kÄ• tabbÄ• â€™â€™ ti (Sv-pá¹- I 249). alabbhamÄ• nassÄ• pi atthassa sahayogÄ«vasena
sahacaraá¹‡anayo, sÄ• dhÄ• raá¹‡ato desitassÄ• pi atthassa sambhavavasena vivecanaá¹
ubhayathÄ• pi yujjati.

evampettha vadanti --- __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sakkharakathalaá¹ƒ tiá¹-á¹-hatiyeva, itan
tiá¹-á¹-hantipÄ«â€™â€™ ti iminÄ• yathÄ• lÄ• bhanayo dassito yathÄ• sambhavaá¹ƒ atthas
panÄ• â€™â€™ tiÄ• dinÄ• pana sahacaraá¹‡anayo alabbhamÄ• nassÄ• pi atthassa sahay
vibhÄ• vitattÄ• ti \Ne II 141/, tadetampi anupavajjameva atthassa yuttattÄ• , __aá¹-á¹-hakath
dassanassÄ• pi sambhavatoti daá¹-á¹-habbaá¹ƒ. __ ``tatthÄ• â€™â€™ _tiÄ• di upamÄ• saâ
udakarahadassa tÄ«re. __udakarahado_ ca nÄ• ma katthaci samuddopi vuccati ``rahadopi
saritodakoâ€™â€™ tiÄ• dÄ«su (DN III 278). katthaci jalÄ• sayopi ``rahadopi tattha dharaá¹‡
pavassanti, vassÄ• yato patÄ• yantÄ«â€™â€™ tiÄ• dÄ«su, (DN III 281) idhÄ• pi jalÄ• sayo
raho cakkhurahÄ• dikaá¹ƒ dadÄ• tÄ«ti __udakarahado_ o-kÄ• rassa a-kÄ• raá¹ƒ katvÄ• . sa
haratÄ«ti __udakarahado_ niruttinayenÄ• â€™â€™ ti vadanti.

__ ``ettÄ• vatÄ• â€™â€™ _tiÄ• dinÄ• catutthajjhÄ• nÄ• ntaraá¹ƒ dassitavipassanÄ• Ã±Ä•
yathÄ• vuttatthassa sampiá¹‡á¸• anaá¹ƒ. tattha __ettÄ• vatÄ• _ti ``puna caparaá¹ƒ mahÄ• r
samÄ• hite citte ... pe ... Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«haratÄ«â€™â€™ tiÄ• dinÄ
etaparimÄ• á¹‡avantena vÄ• vacanakkamena. __vipassanÄ• Ã±Ä• á¹‡a_nti Ã±Ä• á¹‡adass
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, tassa ca visuá¹ƒ gaá¹‡anadassanena heá¹-á¹-hÄ• catutthajjhÄ•
vattabbatÄ• kÄ• raá¹‡esu tÄ«su nayesu tatiyanayasseva yuttatarabhÄ• vopi dÄ«pitoti daá¹-
manomayaÃ±Ä• á¹‡assa iddhividhasamavarodhitabhÄ• ve __visuddhimagge_ (Vism II 379
pÄ• á¸·iyaá¹ƒ visuá¹ƒ desitattÄ• visuá¹ƒ eva gahaá¹‡aá¹ƒ, tathÄ• desanÄ• ca
pÄ• á¹-iyekkasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalatthÄ• ti daá¹-á¹-habbaá¹ƒ.
anÄ• gataá¹ƒsaÃ±Ä• á¹‡ayathÄ• kammÅ«pagaÃ±Ä• á¹‡advayassa \Be II 164/ pÄ• á¸·iyaá¹
``dibbacakkhuvasena nipphannaâ€™â€™ _nti vuttaá¹ƒ, tabbasena nipphannattÄ• taggaha
Ã±Ä• á¹‡advayanti vuttaá¹ƒ hoti. dibbacakkhussa hi anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, yathÄ• k
dvepi Ã±Ä• á¹‡Ä• ni paribhaá¹‡á¸• Ä• ni hontÄ«ti. __dibbacakkhuÃ±Ä• á¹‡a_nti cutÅ«papÄ
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ.

sabbesaá¹ƒ pana dasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ Ä• rammaá¹‡avibhÄ• gassa __visuddhima
tatthÄ• nÄ• gataÃ±Ä• á¹‡Ä• naá¹ƒ Ä• rammaá¹‡avibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tesaâ€™â€
dasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ Ä• rammaá¹‡avibhÄ• ge, tesu vÄ• d
bhÅ«mibhedato parittamahaggataá¹ƒ, kÄ• labhedato atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ, sa
ajjhattabahiddhÄ• cÄ• ti __vipassanÄ• Ã±Ä• á¹‡aá¹ƒ sattavidhÄ• rammaá¹‡aá¹ƒ. _ parittÄ•
hi tassa Ä• rammaá¹‡avibhÄ• go, na maggÄ• rammaá¹‡atikena. __nimmitarÅ«pÄ• yatanam
rÅ«pÄ• rammaá¹‡ameva, attanÄ• vÄ• nimmite manomaye kÄ• ye vijjamÄ• naá¹ƒ rÅ«pÄ• y
tassa Ã±Ä• á¹‡assa abhinimmiyamÄ• ne manomaye kÄ• ye rÅ«pÄ• yatanamevÄ• rabbha p
gandhÄ• yatanÄ• dÄ«namabhÄ• vato \Ne II 142/. na hi rÅ«pakalÄ• po gandhÄ• yatanÄ• div
parinipphannameva nimmitarÅ«paá¹ƒ. tenÄ• ha __ ``parittapaccuppannabahiddhÄ• rammaá
yathÄ• kkamaá¹ƒ bhÅ«mikÄ• lasantÄ• nabhedato tibbidhÄ• rammaá¹‡anti attho. nibbÄ• nav
samÄ• naá¹ƒ Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ parittÄ• rammaá¹‡Ä• ditikavasena tividhÄ• ramm
``appamÄ• á¹‡abahiddhÄ• navattabbÄ• rammaá¹‡aâ€™â€™ _nti vuttaá¹ƒ. taÃ±hi parittatik
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, ajjhattikavasena bahiddhÄ• rammaá¹‡aá¹ƒ, atÄ«tatikavase
hoti.

uttaritarasaddo, paá¹‡Ä«tatarasaddo ca pariyÄ• yoti dasseti __ ``seá¹-á¹-hataraâ€™â€™ _n
ratanakÅ«á¹-aá¹ƒ viya kÅ«á¹-Ä• gÄ• rassa arahattaá¹ƒ kÅ«á¹-aá¹ƒ uttamaá¹…gabhÅ«taá¹ƒ
arahattapariyosÄ• nattÄ• ti Ä• ha __ ``arahattanikÅ«á¹-enÄ• â€™â€™ _ti. __desanaá¹ƒ niá
titthakaramataharavibhÄ• viniá¹ƒ nÄ• nÄ• vidhakuhanalapanÄ• dimicchÄ• jÄ«vaviddhaá¹ƒs
tividhasÄ«lÄ• laá¹…kataparamasallekhapaá¹-ipattiparidÄ«piniá¹ƒ
jhÄ• nÄ• bhiÃ±Ã±Ä• diuttarimanussadhammavibhÅ«siniá¹ƒ cuddasavidhamahÄ• sÄ• maÃ±
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±aphaladesanaá¹ƒ ratanÄ• gÄ• raá¹ƒ \Be II 165/

arahattakÅ«á¹-ena niá¹-á¹-hÄ• pesi ``vimuttasmiâ€™â€™ nti iminÄ• , arahattaphalassa des

ajÄ• tasattuupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<250> ettÄ• vatÄ• bhagavatÄ• desitassa sÄ• maÃ±Ã±aphalasuttassa atthavaá¹‡á¹‡anaá
dhammasaá¹…gÄ• hakehi saá¹…gÄ«tassa ``evaá¹ƒ vutteâ€™â€™ tiÄ• dipÄ• á¹-hassapi at
paá¹-hamaá¹ƒ sambandhaá¹ƒ dassetuá¹ƒ __ ``rÄ• jÄ• â€™â€™ _tiÄ• dimÄ• ha. __tattha ta
sÄ• maÃ±Ã±aphale, suttapadese vÄ• . karaá¹‡aá¹ƒ __kÄ• ro, _ sÄ• dhu iti kÄ• ro tathÄ• , ``
sugatÄ• â€™â€™ tiÄ• dinÄ• taá¹ƒ pavattento. __Ä• dimajjhapariyosÄ• na_nti desanÄ• ya
pariyosÄ• naÃ±ca. __sakkaccaá¹ƒ_ sÄ• daraá¹ƒ gÄ• ravaá¹ƒ __sutvÄ• , _ ``cintetvÄ• â€™â
pubbakÄ• lakiriyÄ• vacanaá¹ƒ. ime paÃ±he puthÅ« samaá¹‡abrÄ• hmaá¹‡e pucchanto aha
pucchantopi ahaá¹ƒ thuse koá¹-á¹-ento viya kaÃ±ci sÄ• raá¹ƒ nÄ• latthanti yojanÄ• . tathÄ•
vissajjesi, tassa bhagavato guá¹‡asampadÄ• aho vata. dasabalassa guá¹‡Ä• nubhÄ• vaá¹
suciraá¹ƒ vata amhÄ«ti. __vaÃ±cito_ti ca aÃ±Ã±Ä• á¹‡ena vaÃ±cito Ä• vaá¹-á¹-ito, mohena
vuttaá¹ƒ hoti. tenÄ• ha __ ``dasabalassa guá¹‡Ä• nubhÄ• vaá¹ƒ ajÄ• nantoâ€™â€™ _ti. sÄ
avatiá¹-á¹-hati. cintetvÄ• Ä• vikarontoti sambandho. ullaá¹…ghanasamatthÄ• yapi ubbegap
siyÄ• ti Ä• ha __ ``paÃ±cavidhÄ• ya pÄ«tiyÄ• phuá¹-asarÄ«roâ€™â€™ _ti. __phuá¹-asarÄ
attho, na byÄ• pitasarÄ«roti \Ne II 143/ sabbÄ• ya pÄ«tiyÄ• abyÄ• pitattÄ• . __ta_nti attano
Ä• vikaraá¹‡aá¹ƒ, upÄ• sakattapavedanaÃ±ca. __Ä• raddhaá¹ƒ_ dhammasaá¹…gÄ• hakeh

__abhikkantÄ• _ti atikkantÄ• vigatÄ• , vigatabhÄ• vo ca khayo evÄ• ti Ä• ha __ ``khaye dis
hi vuttaá¹ƒ __ ``nikkhanto paá¹-hamo yÄ• moâ€™â€™ _ti. __abhikkantataro_ti ativiya kanta
ca sundaro bhaddako nÄ• mÄ• ti vuttaá¹ƒ __ ``sundareâ€™â€™ _ti.

__ ``ko meâ€™â€™ _tiÄ• di gÄ• thÄ• __vimÄ• navatthumhi_ (Vv 857). tattha __ko_ti deva
katamo. __me_ti mama. __pÄ• dÄ• nÄ«_ti pÄ• de, liá¹…gavipariyÄ• yoyaá¹ƒ. __iddhiyÄ• _t
__yasasÄ• _ti Ä«disena parivÄ• rena, parijanena \Be II 166/ ca. __jala_nti jalanto vijjotamÄ•
__abhikkantenÄ• _ti ativiya kantena kamanÄ«yena, abhirÅ«penÄ• ti vuttaá¹ƒ hoti. __vaá¹‡á
chavivaá¹‡á¹‡ena sarÄ«ravaá¹‡á¹‡anibhÄ• ya. __sabbÄ• obhÄ• sayaá¹ƒ disÄ• _ti sabbÄ•
cando viya, sÅ«riyo viya ca ekobhÄ• saá¹ƒ ekÄ• lokaá¹ƒ karonto ko vandatÄ«ti sambandho

__abhirÅ«pe_ti atirekarÅ«pe uá¸·Ä• ravaá¹‡á¹‡ena sampannarÅ«pe. __abbhÄ• numodane
abhippamoditabhÄ• ve. kimatthiyaá¹ƒ ``abbhÄ• numodaneâ€™â€™ ti vacananti Ä• ha __ ``
yuttaá¹ƒ tÄ• va hotu abbhÄ• numodane, kasmÄ• panÄ• yaá¹ƒ dvikkhattuá¹ƒ vuttoti codanÄ
Ä• meá¸• itavisayaá¹ƒ niddhÄ• reti __ ``bhaye kodheâ€™â€™ _tiÄ• dinÄ• , iminÄ• saddala
evaá¹ƒ vutto, iminÄ• ca iminÄ• ca visayenÄ• ti vuttaá¹ƒ hoti. ``sÄ• dhu sÄ• dhu bhanteâ€™
atthaá¹ƒ dassetvÄ• tassa visayaá¹ƒ niddhÄ• rento evamÄ• hÄ• tipi sambandhaá¹ƒ vadanti.
sappoâ€™â€™ tiÄ• dÄ«su __bhaye Ä• meá¸• itaá¹ƒ, _ ``vijjha vijjha, pahara paharÄ• â€™â

``sÄ• dhu sÄ• dhÅ«â€™â€™ tiÄ• dÄ«su (SN a II 127; b III 35; c V 1085) __pasaá¹ƒsÄ• yaá
lunÄ• hi lunÄ• hÄ«â€™â€™ tiÄ• dÄ«su __turite, _ ``Ä• gaccha Ä• gacchÄ• â€™â€™ tiÄ• d
buddhoti cintentoâ€™â€™ tiÄ• dÄ«su (Bv II 44) __acchare, _ ``abhikkamathÄ• yasmanto a
tiÄ• dÄ«su (DN III 20; AN c 9.11) __hÄ• se, _ ``kahaá¹ƒ ekaputtaka, kahaá¹ƒ ekaputtakÄ• â
63) __soke, _ ``aho sukhaá¹ƒ, aho sukhaâ€™â€™ ntiÄ• dÄ«su (Ud 20; DN III 305) __pasÄ•
avuttasamuccayattho, tena garahÄ• asammÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. ``
__garahÄ• yaá¹ƒ, _ ``abhirÅ«paka abhirÅ«pakÄ• â€™â€™ tiÄ• dÄ«su __asammÄ• ne. _ ev
visayesu Ä• meá¸• itavacanaá¹ƒ \Ne II 144/ budho kareyya, yojeyyÄ• ti attho. Ä• meá¸• ana
punappunamuccÄ• raá¹‡aá¹ƒ, Ä• meá¸• Ä«yati vÄ• punappunamuccÄ• rÄ«yatÄ«ti __Ä• m
dvattikkhattuá¹ƒ vacanaá¹ƒ. __meá¸• i_saddo hi ummÄ• dane, Ä• pubbo tu dvattikkhattumu
``etadeva yadÄ• vÄ• kya-mÄ• meá¸• ayati vÄ• savoâ€™â€™ ti.

evaá¹ƒ \Be II 167/ Ä• meá¸• itavasena dvikkhattuá¹ƒ vuttabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni na
Ä• meá¸• itavaseneva dvikkhattuá¹ƒ vuttaá¹ƒ, atha kho paccekamatthadvayavasenapÄ«ti da
_tiÄ• dimÄ• ha. Ä• meá¸• itavasena atthaá¹ƒ dassetvÄ• vicchÄ• vasenÄ• pi dassento evan
tadayuttameva byÄ• petabbassa dvikkhattumavuttattÄ• . byÄ• petabbassa hi byÄ• pakena
byÄ• panicchÄ• ya dvattikkhattuá¹ƒ vacanaá¹ƒ vicchÄ• yathÄ• ``gÄ• mo gÄ• mo ramaá¹‡Ä
__abhikkanta_nti abhikkamanÄ«yaá¹ƒ, tabbhÄ• vo ca atiiá¹-á¹-hatÄ• yÄ• ti vuttaá¹ƒ __ ``atii
_ntiÄ• di, padattayaÃ±cetaá¹ƒ pariyÄ• yavacanaá¹ƒ. __etthÄ• _ti dvÄ«su abhikkantasaddes
vacanaá¹ƒ apekkhitvÄ• napuá¹ƒsakaliá¹…gena vuttaá¹ƒ, taá¹ƒ pana bhagavato vacanaá¹ƒ
katvÄ• __ ``yadidaá¹ƒ bhagavato dhammadesanÄ• â€™â€™ _ti Ä• ha, yÄ• yaá¹ƒ bhagava
tadidaá¹ƒ bhagavato dhammadesanÄ• saá¹…khÄ• taá¹ƒ vacanaá¹ƒ abhikkantanti attho. eva
atthato abhedattÄ• yutto eva ``yattha ca dinnaá¹ƒ mahapphalamÄ• hÅ«â€™â€™ tiÄ• dÄ«s
``abhikkantaâ€™â€™ nti vuttassa vÄ• atthamattadassanaá¹ƒ etaá¹ƒ, tasmÄ• atthavasena
liá¹…gavibhattivipariá¹‡Ä• mo veditabbo, kÄ• riyavipariá¹‡Ä• mavasena cettha vibhattivipari
hettha seso, abhikkantaá¹ƒ bhagavato vacanaá¹ƒ, yÄ• yaá¹ƒ bhagavato dhammadesanÄ•
abhikkantaá¹ƒ abhikkantÄ• ti attho. dutiyapadepi ``abhikkantanti pasÄ• danaá¹ƒ apekkhitvÄ
vuttaâ€™â€™ ntiÄ• dinÄ• yathÄ• rahamesa nayo netabbo.

__ ``bhagavato vacanaâ€™â€™ _ntiÄ• dinÄ• atthadvayasarÅ«paá¹ƒ dasseti. tattha __dos
rÄ• gÄ• dikilesadosaviddhaá¹ƒsanato. __guá¹‡Ä• dhigamanato_ti sÄ«lÄ• diguá¹‡Ä• naá¹ƒ s
adhigamÄ• panato. ye guá¹‡e desanÄ• adhigameti, tesu ``guá¹‡Ä• dhigamanatoâ€™â€™
padhÄ• nabhÅ«tÄ• guá¹‡Ä• dassetabbÄ• ti te padhÄ• nabhÅ«te guá¹‡e tÄ• va dassetuá¹ƒ
paÃ±Ã±Ä• jananatoâ€™â€™ _ti vuttaá¹ƒ. saddhÄ• padhÄ• nÄ• hi lokiyÄ• guá¹‡Ä• , paÃ±
padhÄ• naniddeso cesa desanÄ• ya adhigametabbehi sÄ«lasamÄ• dhidukÄ• dÄ«hipi yojan
atthadvayaá¹ƒ dasseti __ ``sÄ• tthatoâ€™â€™ _tiÄ• dinÄ• . sÄ«lÄ• diatthasampattiyÄ• \Be
sabhÄ• vaniruttisampattiyÄ• __sabyaÃ±janato. _ suviÃ±Ã±eyyasaddapayogatÄ• ya __uttÄ
saá¹‡hasukhumabhÄ• vena dubbiÃ±Ã±eyyatthatÄ• ya \Ne II 145/ __gambhÄ«ratthato. _

siniddhamudumadhurasaddapayogatÄ• ya __kaá¹‡á¹‡asukhato. _ vipulavisuddhapemanÄ«
_ mÄ• nÄ• timÄ• navidhamanena __anattukkaá¹ƒsanato. _ thambhasÄ• rambhanimmaddan
hitÄ• dhippÄ• yappavattiyÄ• paresaá¹ƒ rÄ• gapariá¸·Ä• hÄ• divÅ«pasamanena __karuá¹‡Ä
kilesandhakÄ• ravidhamanena __paÃ±Ã±Ä• vadÄ• tato. _ avadÄ• taá¹ƒ, odÄ• tanti ca attha
karavÄ«karutamaÃ±jutÄ• ya __Ä• pÄ• tharamaá¹‡Ä«yato. _ pubbÄ• parÄ• viruddhasuvisuc
Ä• pÄ• tharamaá¹‡Ä«yatÄ• ya eva __suyyamÄ• nasukhato. _ vimaddakkhamatÄ• ya, hitajjh
__vÄ«maá¹ƒsiyamÄ• nahitato_ti evamettha attho veditabbo. __Ä• di_saddena pana saá¹ƒs
saddhammacakkappavattanato, micchÄ• vÄ• daviddhaá¹ƒsanato, sammÄ• vÄ• dapatiá¹-á¹-
akusalamÅ«lasamuddharaá¹‡ato, kusalamÅ«lasaá¹ƒropanato, apÄ• yadvÄ• ravidhÄ• nato,
pariyuá¹-á¹-hÄ• navÅ«pasamanato, anusayasamugghÄ• á¹-anatoti evamÄ• dÄ«naá¹ƒ saá¹.

na kevalaá¹ƒ padadvayeneva, __tato parampi catÅ«hi upamÄ• hÄ«_ti __pi_-saddo sampiá
rÅ«pÄ• ni dakkhantÄ«â€™â€™ ti idaá¹ƒ ``telapajjotaá¹ƒ dhÄ• reyyÄ• â€™â€™ ti catutthau
Ä• kÄ• ramattadassanaá¹ƒ, na pana upamantaradassananti Ä• ha __ ``catÅ«hi upamÄ• hÄ
__adhomukhaá¹-á¹-hapita_nti kenaci adhomukhaá¹ƒ á¹-hapitaá¹ƒ. __heá¹-á¹-hÄ• mukhajÄ•
heá¹-á¹-hÄ• mukhaá¹ƒ jÄ• taá¹ƒ. __ugghÄ• á¹-eyyÄ• _ti vivaá¹-aá¹ƒ kareyya. __ ``hatthe ga
samÄ• cikkhaá¹‡adassanatthaá¹ƒ vuttaá¹ƒ, ``puratthÄ• bhimukho, uttarÄ• bhimukho vÄ• ga
vacanamattaá¹ƒ avatvÄ• ``esa maggo, evaá¹ƒ gacchÄ• â€™â€™ ti hatthe gahetvÄ• nissa
hoti. kÄ• á¸·apakkhe cÄ• tuddasÄ« __kÄ• á¸·apakkhacÄ• tuddasÄ«. _ nirantararukkhagaha
__ghanavanasaá¹‡á¸• o. _ meghassa paá¹-alaá¹ƒ __meghapaá¹-alaá¹ƒ, _ meghacchannatÄ
__nikkujjitaá¹ƒ ukkujjeyyÄ• _ti kassacipi Ä• dheyyassa anÄ• dhÄ• rabhÅ«taá¹ƒ kiÃ±ci bhÄ•
Ä• dhÄ• rabhÄ• vÄ• pÄ• danavasena ukkujjeyya upari mukhaá¹ƒ á¹-hapeyya. heá¹-á¹-hÄ• n
adhomukhaá¹-á¹-hapitatÄ• ya asaddhamme __patita_nti evaá¹ƒ padadvayaá¹ƒ nikkujjitapad
II 169/ atthadvayena yathÄ• rahaá¹ƒ yojetabbaá¹ƒ, na yathÄ• saá¹…khyaá¹ƒ. attano sabhÄ•
saddhammavimukho, pÄ• pamittena pana devadattena pitughÄ• tÄ• dÄ«su uyyojitattÄ• asa
vuá¹-á¹-hÄ• pentena bhagavatÄ• ti sambandho.

__ ``kassapassa bhagavatoâ€™â€™ _tiÄ• dinÄ• tadÄ• raÃ±Ã±Ä• avuttassÄ• pi atthÄ• p
kÄ• macchandÄ• dayopi paá¹-icchÄ• dakÄ• nÄ«varaá¹‡abhÄ• vato, micchÄ• diá¹-á¹-hi pan
satte micchÄ• bhinivesavasenÄ• ti Ä• ha __ ``micchÄ• diá¹-á¹-higahanapaá¹-icchannaâ€™â
``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ bhikkhave vajjaá¹ƒ vadÄ• mÄ«â€™â€™ ti, [AN a I 310 (
micchÄ• diá¹-á¹-hisaá¹…khÄ• tagumbapaá¹-icchannanti \Ne II 146/ attho. ``micchÄ• diá¹-á¹-
sÄ• sanaá¹ƒ vivarantenÄ• â€™â€™ ti vadanto sabbabuddhÄ• naá¹ƒ ekÄ• va anusandhi, ek
kassapassa bhagavato sÄ• sanampi iminÄ• saddhiá¹ƒ ekasÄ• sanaá¹ƒ karotÄ«ti daá¹-á¹-h
__aá¹…guttaraá¹-á¹-hakathÄ• dÄ«su_pi hi tathÄ• ceva vuttaá¹ƒ, evaÃ±ca katvÄ•
micchÄ• diá¹-á¹-higahanapaá¹-icchannassa sÄ• sanassa vivaraá¹‡avacanaá¹ƒ upapannaá¹

sabbo akusaladhammasaá¹…khÄ• to apÄ• yagÄ• mimaggo __kummaggo_ kucchito maggo

sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ ujupaá¹-ipakkhatÄ• ya micchÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha
__micchÄ• maggo_ mokkhamaggato micchÄ• vitatho maggoti katvÄ• . teneva hi tadubhaya
sandhÄ• ya __ ``saggamokkhamaggaá¹ƒ Ä• vikarontenÄ• â€™â€™ _ti vuttaá¹ƒ. sabbo hi k
sammÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha sammattadhammÄ• __mokkhamaggo. _ sappiÄ• disa
ujjalo, yathÄ• telasannissayoti __telapajjota_ggahaá¹‡aá¹ƒ. __dhÄ• reyyÄ• _ti dhareyya, sa
samÄ• daheyyÄ• ti attho. __buddhÄ• diratanarÅ«pÄ• nÄ«_ti buddhÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá
vaá¹‡á¹‡Ä• yatanÄ• ni. tesaá¹ƒ buddhÄ• diratanarÅ«pÄ• naá¹ƒ paá¹-icchÄ• dakassa mohan
tathÄ• . desanÄ• saá¹…khÄ• taá¹ƒ pajjotaá¹ƒ tathÄ• . tadubhayaá¹ƒ tulyÄ• dhikaraá¹‡avase
dhÄ• rako samÄ• dahakoti atthena __
``tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsakadesanÄ• pajjotadhÄ• rakenÄ• â€™â€
pariyÄ• yehÄ«_ti yathÄ• vuttehi nikkujjitukkujjanapaá¹-icchannavivaraá¹‡amaggÄ• cikkhaá¹
saá¹…khÄ• ta catubbidhopamopamitabbappakÄ• rehi, yathÄ• vuttehi \Be II 170/ vÄ•
nÄ• nÄ• vidhakuhanalapanÄ• dimicchÄ• jÄ«vavidhamanÄ• divibhÄ• vanapariyÄ• yehi. tenÄ
pakÄ• sitoâ€™â€™ _ti.

__ ``evaâ€™â€™ _ntiÄ• dinÄ• ``esÄ• haâ€™â€™ ntiÄ• dipÄ• á¹-hassa sambandhaá¹ƒ da
pasannacittatÄ• yapasannÄ• kÄ• raá¹ƒ karoti. pasannacittatÄ• ca imaá¹ƒ desanaá¹ƒ sutvÄ
Ã±Ä• petuá¹ƒ __ ``imÄ• ya desanÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __imÄ• ya desanÄ• ya
__pasannÄ• kÄ• ra_nti pasannehi sÄ• dhujanehi kattabbasakkÄ• raá¹ƒ. __saraá¹‡a_nti paá
``parÄ• yaá¹‡aâ€™â€™ _nti. parÄ• yaá¹‡atÄ• pana anatthanisedhanena, atthasampÄ• da
``aghassa tÄ• tÄ• , _ __hitassa ca vidhÄ• tÄ• â€™â€™ _ti. __aghassÄ• _ti nissakke sÄ• m
dukkhatotipi vadanti keci. tÄ• yati avassayaá¹ƒ karotÄ«ti __tÄ• tÄ• . hitassÄ• _ti upayogatth
vidahati saá¹ƒvidhÄ• naá¹ƒ karotÄ«ti __vidhÄ• tÄ• . ``iti iminÄ• adhippÄ• yenÄ• â€™â€™ _
cettha luttaniddiá¹-á¹-ho, so ca Ä• kÄ• ratthoâ€™â€™ ti dasseti. __saraá¹‡a_nti gamanaá¹ƒ
bhajanaá¹ƒ, jÄ• nanaá¹ƒ vÄ• , evaÃ±ca katvÄ• __vinayaá¹-á¹-hakathÄ• dÄ«su_ ``saraá¹‡a
saheva itisaddena attho vuttoti. ettha hi nÄ• yaá¹ƒ gami-saddo \Ne II 147/ nÄ«-saddÄ• dayo
tasmÄ• yathÄ• ``ajaá¹ƒ gÄ• maá¹ƒ netÄ«â€™â€™ ti vuccati, evaá¹ƒ ``bhagavantaá¹ƒ sara
vattuá¹ƒ na sakkÄ• , ``saraá¹‡anti gacchÄ• mÄ«â€™â€™ ti pana vattabbaá¹ƒ, tasmÄ• etth
luttaniddiá¹-á¹-hoti veditabbaá¹ƒ, evaÃ±ca katvÄ• ``yo buddhaá¹ƒ saraá¹‡aá¹ƒ gacchati, so
gaccheyya saraá¹‡aá¹ƒ vÄ• â€™â€™ ti (Khp-a I gamatÄ«yadÄ«panÄ•) __khuddakanikÄ• y
codanÄ• anavakÄ• sÄ• . na hi gami-saddaá¹ƒ duhÄ• dinyÄ• digaá¹‡ikaá¹ƒ karonti akkhara
gami-saddassa ekakammabhÄ• vo, tathÄ• pi ``gacchateva pubbaá¹ƒ disaá¹ƒ, gacchati pacc
ntiÄ• dÄ«su (SN a I 159; b III 87) viya ``bhagavantaá¹ƒ, saraá¹‡aâ€™â€™ nti padadvayass
yuttÄ• ti? na, tassa padadvayassa samÄ• nÄ• dhikaraá¹‡abhÄ• vÄ• nupapattito. tassa hi sa
adhippete paá¹-ihatacittopi bhagavantaá¹ƒ upasaá¹…kamanto buddhaá¹ƒ saraá¹‡aá¹ƒ gato
``buddhoâ€™â€™ ti visesitaá¹ƒ saraá¹‡aá¹ƒ, tamevesa gatoti, na cettha anupapattikena att
``bhagavantaâ€™â€™ nti gamanÄ«yatthassa dÄ«panaá¹ƒ, ``saraá¹‡aâ€™â€™ nti pana ga
\Be II 171/ itilopavaseneva attho gahetabboti. __dhammaÃ±ca saá¹…ghaÃ±cÄ• _ti etthÄ• p

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``gamissa ekakammattÄ• , itilopaá¹ƒ vijÄ• niyÄ• .

paá¹-ighÄ• tappasaá¹…gattÄ• , na ca tulyatthatÄ• siyÄ• ||

tasmÄ• gamanÄ«yatthassa, pubbapadaá¹ƒva jotakaá¹ƒ.

gamanÄ• kÄ• rassa paraá¹ƒ, ityuttaá¹ƒ saraá¹‡attayeâ€™â€™ ti ||

``iti iminÄ• adhippÄ• yena bhagavantaá¹ƒ gacchÄ• mÄ«â€™â€™ ti pana vadanto aneneva
jÄ• nanaá¹ƒ vÄ• saraá¹‡agamanaá¹ƒ nÄ• mÄ• ti niyameti. tattha __ ``gacchÄ• mÄ«â€™â€
purimassa pacchimaá¹ƒ pacchimaá¹ƒ atthavacanaá¹ƒ, __ ``gacchÄ• mÄ«â€™â€™ _ti etass
anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• dassanavasena pÄ• á¹-iyekkameva atthavacanaá¹ƒ __ ``bha
_tiÄ• dipadattayaá¹ƒ. __bhajana_Ã±hi saraá¹‡Ä• dhippÄ• yena upasaá¹…kamanaá¹ƒ, __se
__payirupÄ• sanaá¹ƒ_ vattapaá¹-ivattakaraá¹‡ena upaá¹-á¹-hÄ• nanti evaá¹ƒ sabbathÄ• pi
anaÃ±Ã±asÄ• dhÄ• raá¹‡ataá¹ƒyeva dasseti. evaá¹ƒ ``gacchÄ• mÄ«â€™â€™ ti padassa g
buddhiatthampi dassetuá¹ƒ __ ``evaá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha, tattha __eva_nti ``bh
ntiÄ• dinÄ• adhippÄ• yena. kasmÄ• pana ``gacchÄ• mÄ«â€™â€™ ti padassa ``bujjhÄ• m
codanaá¹ƒ sodheti __ ``yesaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• , anena ca niruttinayamantarena s
buddhiatthoti dÄ«peti. __dhÄ• tÅ«na_nti mÅ«lasaddasaá¹…khÄ• tÄ• naá¹ƒ i, yÄ• , kamu, g

__ ``adhigatamagge_ \Ne II 148/, __sacchikatanirodheâ€™â€™ _ti padadvayenÄ• pi phala
maggaá¹-á¹-hÄ• ti te dassento __ ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne cÄ• â€™â€™
kalyÄ• á¹‡aputhujjanopi ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjatÄ«â€™â€™ ti vuccatÄ«ti? kiÃ±
nippariyÄ• yena pana maggaá¹-á¹-hÄ• eva tathÄ• vattabbÄ• , na itaro niyÄ• mokkamanÄ•
``apÄ• yesu apatamÄ• ne dhÄ• retÄ«â€™â€™ _ti vuttÄ• . sammattaniyÄ• mokkamanena h
evaá¹ƒ anekehipi vinaya- (Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) suttantaá¹-Ä«kÄ• kÄ•
vuttaá¹ƒ, tadetaá¹ƒ sammattaniyÄ• mokkamanavasena nippariyÄ• yato apÄ• yavinimuttake
tadanupapattivasena pana pariyÄ• yato apÄ• yavinimuttakaá¹ƒ kalyÄ• á¹‡aputhujjanampi ``
paá¹-ipajjamÄ• neâ€™â€™ ti padena dassetÄ«ti daá¹-á¹-habbaá¹ƒ. tathÄ• \Be II 172/ hesa
__dakkhiá¹‡avibhaá¹…gasuttÄ• _dÄ«su (MN III 379) sotÄ• pattiphalasacchikiriyÄ• ya paá¹-
__chattavimÄ• ne_ (Vv 886 Ä• dayo) chattamÄ• á¹‡avako cettha nidassanaá¹ƒ. adhigatama
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne ca puggale apÄ• yesu apatamÄ• ne katvÄ• dhÄ•
sapÄ• á¹-hasesayojanÄ• . atÄ«takÄ• likena hi purimapadadvayena phalaá¹-á¹-hÄ• nameva
vattamÄ• nakÄ• likena ca pacchimena padena saha kalyÄ• á¹‡aputhujjanena maggaá¹-á¹-h
``apatamÄ• neâ€™â€™ _ti pana padena dhÄ• raá¹‡Ä• kÄ• radassanaá¹ƒ apatanakaraá¹‡a
dhÄ• raá¹‡asarÅ«padassanaá¹ƒ vÄ• . dhÄ• raá¹‡aá¹ƒ nÄ• ma apatanakaraá¹‡amevÄ• ti, a

apÄ• yÄ• dinibbattakakilesaviddhaá¹ƒsanavasena vaá¹-á¹-ato niyyÄ• nameva. ``apÄ• yesÅ«
dukkhabahulaá¹-á¹-hÄ• natÄ• ya padhÄ• navasena vuttaá¹ƒ, vaá¹-á¹-adukkhesu pana sabb
dhÄ• retÄ«ti attho veditabbo. tathÄ• hi __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``sot
apÄ• yabhavato vuá¹-á¹-hÄ• ti, sakadÄ• gÄ• mimaggo sugatikÄ• mabhavekadesato, anÄ• g
arahattamaggo rÅ«pÄ• rÅ«pabhavato, sabbabhavehipi vuá¹-á¹-hÄ• ti evÄ• ti vadantÄ«â€™
katvÄ• ariyamaggo niyyÄ• nikatÄ• ya, nibbÄ• naÃ±ca tassa tadatthasiddhihetutÄ• yÄ• ti ub
dhammo nÄ• mÄ• ti sarÅ«pato dassetuá¹ƒ __ ``so atthato ariyamaggo ceva nibbÄ• naÃ±cÄ
nibbÄ• naÃ±hi Ä• rammaá¹‡aá¹ƒ labhitvÄ• ariyamaggassa tadatthasiddhi, svÄ• yamattho c
Ä• ha __ ``vuttaÃ±cetaâ€™â€™ _ntiÄ• di. __yÄ• vatÄ• _ti yattakÄ• . __tesa_nti tattakÄ• na
akkhÄ• yatÄ«â€™â€™ ti vattabbe o-kÄ• rassa a-kÄ• raá¹ƒ, ma-kÄ• rÄ• gamaÃ±ca katvÄ•
vuttaá¹ƒ. __ ``akkhÄ• yatÄ«â€™â€™ _ti cettha itisaddo Ä• diattho, pakÄ• rattho vÄ• , tena
dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ aggamakkhÄ• yatÄ«â
suttapadaá¹ƒ saá¹…gaá¹‡hÄ• ti, __ ``vitthÄ• roâ€™â€™ _ti iminÄ• vÄ• tadavasesasaá¹…

yasmÄ• \Ne II 149/ pana ariyaphalÄ• naá¹ƒ ``tÄ• ya saddhÄ• ya avÅ«pasantÄ• yÄ• â€™â
samucchinnÄ• naá¹ƒ kilesÄ• naá¹ƒ paá¹-ippassaddhippahÄ• nakiccatÄ• ya niyyÄ• nÄ• nugu
ca, pariyattiyÄ• pana niyyÄ• nadhammasamadhigamahetutÄ• ya \Be II 173/ niyyÄ• nÄ• nug
vuttanayena dhammabhÄ• vo labbhati, tasmÄ• tadubhayampi saá¹…gaá¹‡hanto __ ``na ke
svÄ• yamattho ca pÄ• á¹-hÄ• ruá¸·ho evÄ• ti dasseti __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dinÄ
__chattamÄ• á¹‡avakavimÄ• ne_ti chatto kira nÄ• ma setabyÄ• yaá¹ƒ brÄ• hmaá¹‡amÄ• á¹
pokkharasÄ• tibrÄ• hmaá¹‡assa santike sippaá¹ƒ uggahetvÄ• ``garudakkhiá¹‡aá¹ƒ dassÄ•
ukkaá¹-á¹-hÄ• bhimukho gacchati, athassa bhagavÄ• antarÄ• magge corantarÄ• yaá¹ƒ, tÄ•
nibbattamÄ• naÃ±ca disvÄ• gÄ• thÄ• bandhavasena saraá¹‡agamanavidhiá¹ƒ desesi, tass
tiá¹ƒsayojanikaá¹ƒ vimÄ• naá¹ƒ chattamÄ• á¹‡avakavimÄ• naá¹ƒ. devalokepi hi tassa manu
``maá¹‡á¸• Å«ko devaputto, (Vv 858 Ä• dayo) kuvero devarÄ• jÄ• â€™â€™ ti, idha pana ch
vatthu kÄ• raá¹‡aá¹ƒ etassÄ• ti katvÄ• uttarapadalopena ``na tathÄ• tapati nabhe sÅ«riyo,
na phusso, yathÄ• â€™â€™ tiÄ• dikÄ• (Vv 889) desanÄ• __ ``chattamÄ• á¹‡avakavimÄ•
tatrÄ• yaá¹ƒ gÄ• thÄ• pariyÄ• pannÄ• , tasmÄ• chattamÄ• á¹‡avakavimÄ• navatthudesan

kÄ• marÄ• go bhavarÄ• goti evamÄ• dibhedo anÄ• dikÄ• lavibhÄ• vito sabbopi rÄ• go viraj
__rÄ• gavirÄ• go, _ maggo. ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya, antonijjhÄ• nalakkhaá¹‡as
sabbaso parikkhÄ«á¹‡attÄ• natthi ejÄ• , soko ca etasminti __anejaá¹ƒ, asokaÃ±ca, _ phala
__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vv-a 887) pana ``taá¹‡hÄ• vasiá¹-á¹-hÄ• naá¹ƒ sokanimittÄ•
paá¹-ippassambhanato asokaâ€™â€™ nti vuttaá¹ƒ. __dhammamasaá¹…khata_nti sampajja
appaá¹-isaá¹…khatattÄ• asaá¹…khataá¹ƒ attano sabhÄ• vadhÄ• raá¹‡ato paramatthadham
__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``dhammanti sabhÄ• vadhammaá¹ƒ. sabhÄ• vato gahet
maggaphalanibbÄ• nÄ• ni, na pariyattidhammo viya paÃ±Ã±attidhammavasenÄ• â€™â€™
sati dhammasaddo tÄ«supi á¹-hÄ• nesu yojetabbo. __appaá¹-ikÅ«la_saddena ca tattha nibb

``natthi ettha kiÃ±cipi paá¹-ikÅ«laâ€™â€™ nti katvÄ• , __appaá¹-ikÅ«la_nti ca avirodhadÄ«
aviruddhaá¹ƒ, iá¹-á¹-haá¹ƒ paá¹‡Ä«tanti vÄ• attho. paguá¹‡arÅ«pena \Be II 174/ pavattitatt
pakaá¹-á¹-haguá¹‡avibhÄ• vanato vÄ• __paguá¹‡aá¹ƒ. _ yathÄ• ha ``vihiá¹ƒsasaÃ±Ã±Ä« p
dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ti (MN I 283; II 339; Vin I 9).

dhammakkhandhÄ• kathitÄ• ti yojanÄ• . evaá¹ƒ idha catÅ«hipi padehi pariyattidhammoyev
__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ \Ne II 150/ pana ``savanavelÄ• yaá¹ƒ, upaparikkhaá¹‡avelÄ•
paá¹-ipajjanavelÄ• yanti sabbadÄ• pi iá¹-á¹-hamevÄ• ti __madhuraá¹ƒ, _ sabbaÃ±Ã±utaÃ±Ã
paá¹-ibhÄ• nasampadÄ• ya pavattitattÄ• suppavattibhÄ• vato, nipuá¹‡abhÄ• vato ca __pag
atthassa khandhÄ• divasena, kusalÄ• divasena, uddesÄ• divasena ca suá¹-á¹-hu vibhajana
padehi pariyattidhammameva vadatÄ«â€™â€™ ti (Vv-a 887) vuttaá¹ƒ. Ä• pÄ• thakÄ• le viy
kathentassa viya suá¹‡antassÄ• pi sammukhÄ«bhÄ• vato ubhatopaccakkhatÄ• dassanattha
Ä• sannapaccakkhavacanamÄ• ha. puna __ ``dhammaâ€™â€™ _nti idaá¹ƒ yathÄ• vuttass
sÄ• dhÄ• raá¹‡avacanaá¹ƒ. pariyattidhammopi hi saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• n
yÄ• thÄ• vapaá¹-ipattiyÄ• apÄ• yapatanato dhÄ• reti, imassa ca atthassa idameva chattam
sÄ• dhakanti daá¹-á¹-habbaá¹ƒ. sÄ• dhÄ• raá¹‡abhÄ• vena yathÄ• vuttaá¹ƒ dhammaá¹ƒ pa
__ ``imaâ€™â€™ _nti Ä• ha. yasmÄ• cesÄ• bha-kÄ• rattayena ca paá¹-imaá¹‡á¸• itÄ• do
tatiyapÄ• de madhurasadde ma-kÄ• ro adhikopi ariyacariyÄ• dipadehi viya anekakkharapad
daá¹-á¹-habbaá¹ƒ.

__diá¹-á¹-hisÄ«lasaá¹…ghÄ• tenÄ• _ti ``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti
dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€
b VI 11; Vin V 274) evaá¹ƒ vuttÄ• ya diá¹-á¹-hiyÄ• ceva ``yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸•
asabalÄ• ni akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±upasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samA
tathÄ• rÅ«pehi sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 324, 356; MN I
Vin V 274) evaá¹ƒ vuttÄ• naá¹ƒ sÄ«lÄ• naÃ±ca saá¹ƒhatabhÄ• vena, diá¹-á¹-hisÄ«lasÄ• ma
__saá¹ƒhato_ti saá¹…ghaá¹-ito, sametoti vuttaá¹ƒ hoti. ariyapuggalÄ• \Be II 175/ hi yattha k
á¹-hitÄ• pi attano guá¹‡asÄ• maggiyÄ• saá¹ƒhatÄ• eva. __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ•
samattheti.

__yatthÄ• _ti yasmiá¹ƒ saá¹…ghe. __dinna_nti pariccattaá¹ƒ annÄ• dideyyadhammaá¹ƒ, gA
anunÄ• sikalopo. dodhakagÄ• thÄ• hesÄ• . __mahapphalamÄ• hÅ«_ti ``mahapphalaâ€™â
__catÅ«sÅ«_ti cettha ca-kÄ• ro adhikopi vuttanayena anupavajjo. accantameva kilesÄ• suc
__sucÄ«su. _ ``sotÄ• panno sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dinA
catÅ«su __purisayugesu. _ catusaccadhammassa, nibbÄ• nadhammassa ca paccakkhato c
paccakkhadassÄ• vitÄ• ya vÄ• __dhammadasÄ• . te puggalÄ• _ maggaá¹-á¹-haphalaá¹-á¹
visuá¹ƒ visuá¹ƒ puggalagaá¹‡anena __aá¹-á¹-ha ca_ honti. __imaá¹ƒ saá¹…ghaá¹ƒ saraá¹‡
parÄ• yaá¹‡Ä• ya apÄ• yadukkhavaá¹-á¹-adukkhaparitÄ• á¹‡Ä• ya __upehi_ upagaccha bh

bujjhassÅ«ti saha yojanÄ• ya attho. yattha yesu sucÄ«su catÅ«su purisayugesu dinnaá¹ƒ m
dhammadasÄ• te puggalÄ• aá¹-á¹-ha ca, imaá¹ƒ saá¹…ghaá¹ƒ saraá¹‡atthamupehÄ«ti vÄ
paá¹-iniddeso yutto eva atthato abhinnattÄ• ti daá¹-á¹-habbaá¹ƒ. gÄ• thÄ• sukhatthaÃ±cetth
Ä«kÄ• raá¹ƒ, puggalÄ• pade ca rassaá¹ƒ katvÄ• niddeso.

__ettÄ• vatÄ• _ti ``esÄ• haâ€™â€™ ntiÄ• divacanakkamena. tÄ«á¹‡i vatthÅ«ni ``saraá¹‡aâ
tikkhattuá¹ƒ vÄ• ``saraá¹‡aâ€™â€™ nti gamanÄ• nÄ«ti __saraá¹‡agamanÄ• ni. paá¹-ivede
vÄ• cÄ• ya pavedesi.

saraá¹‡agamanakathÄ• vaá¹‡á¹‡anÄ•

saraá¹‡agamanassa visayappabhedaphalasaá¹ƒkilesabhedÄ• naá¹ƒ viya, kattu ca vibhÄ• v
yevÄ• ti saha kattunÄ• taá¹ƒ vidhiá¹ƒ dassetuá¹ƒ __ ``idÄ• ni tesu saraá¹‡agamanesu kosa
veditabboâ€™â€™ _ti vuttaá¹ƒ. __ ``yo ca saraá¹‡aá¹ƒ gacchatÄ«â€™â€™ _ti iminÄ• hi ka
vinÄ• saraá¹‡agamanasseva asambhavato, __ ``saraá¹‡agamanaâ€™â€™ _nti iminÄ• ca
``saraá¹‡aâ€™â€™ _ntiÄ• dÄ«hi pana yathÄ• kkamaá¹ƒ visayÄ• dayo. kasmÄ• panettha v
vodÄ• navibhÄ• vanÄ• pi tattha kosallÄ• ya hotÄ«ti? saccametaá¹ƒ, taá¹ƒ pana saá¹ƒkilesa
II 176/ vibhÄ• vitaá¹ƒ hotÄ«ti na gahitaá¹ƒ. yÄ• ni hi nesaá¹ƒ saá¹ƒkilesakÄ• raá¹‡Ä• ni aÃ±
tesaá¹ƒ sabbena sabbaá¹ƒ anuppannÄ• naá¹ƒ anuppÄ• danena, uppannÄ• naÃ±ca pahÄ•
__atthato_ti saraá¹‡asaddatthato, ``saraá¹‡atthatoâ€™â€™ tipi pÄ• á¹-ho, ayamevattho. hi
sarasaddassa vasenetaá¹ƒ siddhanti dassento dhÄ• tvatthavasena __ ``hiá¹ƒsatÄ«ti saraá¹‡
taá¹ƒ pana hiá¹ƒsanaá¹ƒ kesaá¹ƒ, kathaá¹ƒ, kassa vÄ• ti codanaá¹ƒ sodheti __ ``saraá¹‡aga
_ntiÄ• dinÄ• . __kesa_nti hi saraá¹‡agatÄ• naá¹ƒ. __katha_nti teneva saraá¹‡agamanena. _
yathÄ• kkamaá¹ƒ sodhanÄ• . tattha __saraá¹‡agatÄ• na_nti ``saraá¹‡aâ€™â€™ nti gatÄ• n
``saraá¹‡aâ€™â€™ nti gamanena kusaladhammena. __bhaya_nti vaá¹-á¹-abhayaá¹ƒ. __sa
teneva cetasikadukkhassa saá¹…gahitattÄ• . __dukkha_nti kÄ• yikadukkhaggahaá¹‡aá¹ƒ. _
duggatipariyÄ• pannaá¹ƒ sabbampi dukkhaá¹ƒ ``duggatiyaá¹ƒ parikilissanaá¹ƒ saá¹ƒvibÄ• d
vÄ• â€™â€™ ti katvÄ• , tayidaá¹ƒ sabbaá¹ƒ parato phalakathÄ• yaá¹ƒ Ä• vi bhavissati. hiá¹
vinÄ• sanameva, na pana sattahiá¹ƒsanamivÄ• ti dasseti __ ``hanati vinÄ• setÄ«â€™â€™ _
__eta_nti saraá¹‡apadaá¹ƒ. __adhivacana_nti nÄ• maá¹ƒ, pasiddhavacanaá¹ƒ vÄ• , yathÄ•
adhikicca pavattavacanaá¹ƒ. tenÄ• ha __ ``ratanattayassevÄ• â€™â€™ _ti.

evaá¹ƒ hiá¹ƒsanatthavasena avisesato saraá¹‡asaddatthaá¹ƒ dassetvÄ• idÄ• ni tadatthava
dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ratanattayassa paccekaá¹ƒ hiá¹ƒsanak
purimanayato imassa visesoti. tattha __hite pavattanenÄ• _ti ``sampannasÄ«lÄ• bhikkhave
tiÄ• dinÄ• (MN I 64, 69) atthe sattÄ• naá¹ƒ niyojanena. __ahitÄ• ca nivattanenÄ• _ti ``pÄ•
pÄ• pako vipÄ• ko, pÄ• pakaá¹ƒ abhisamparÄ• yaâ€™â€™ ntiÄ• dinÄ• Ä• dÄ«navadassan
sattÄ• naá¹ƒ nivattanena. __bhayaá¹ƒ hiá¹ƒsatÄ«_ti hitÄ• hitesu appavattipavattihetukaá¹ƒ

appavattikaraá¹‡ena vinÄ• seti. bhavakantÄ• rÄ• uttÄ• raá¹‡ena maggasaá¹…khÄ• to dhar
pana assÄ• sadÄ• nena sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti yojanÄ• . __kÄ• rÄ• na_nti dÄ•
upanÄ«tÄ• naá¹ƒ sakkÄ• rÄ• naá¹ƒ. anupasaggopi hi saddo saupasaggo viya atthavisesavÄ
kÄ• raá¹ƒ, puÃ±Ã±aá¹ƒ hoti mahapphalaâ€™â€™ ntiÄ• dÄ«su viya. anuttaradakkhiá¹‡eyya
vipulaphalapaá¹-ilÄ• bhakaraá¹‡ena sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒ satÄ«ti yojetabbaá¹ƒ. __in
ratanattayassa paccekaá¹ƒ hiá¹ƒsakabhÄ• vakÄ• raá¹‡adassanavasena vibhajitvÄ• vuttena
yasmÄ• panidaá¹ƒ saraá¹‡apadaá¹ƒ nÄ• thapadaá¹ƒ viya suddhanÄ• mapadattÄ• dhÄ• tv
saá¹…ketatthampi vadati, tasmÄ• heá¹-á¹-hÄ• saraá¹‡aá¹ƒ parÄ• yaá¹‡anti attho vuttoti da

evaá¹ƒ saraá¹‡atthaá¹ƒ dassetvÄ• idÄ• ni saraá¹‡agamanatthaá¹ƒ dassento __ ``tappasÄ•
tattha ``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…gh
ratanattaye pasÄ• do __tappasÄ• do, _ tadeva ratanattayaá¹ƒ garu etassÄ• ti __taggaru, _
__taggarutÄ• , _ tappasÄ• do ca taggarutÄ• ca __tappasÄ• dataggarutÄ• , _ tÄ• hi. __viha
vidhutavicikicchÄ• sammohÄ• saddhiyÄ• dipÄ• padhammattÄ• , tadeva ratanattayaá¹ƒ parÄ
tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ etassÄ• ti __tapparÄ• yaá¹‡o, _ tassa bhÄ• vo __tapparÄ• yaá¹‡atÄ•
__tapparÄ• yaá¹‡atÄ• kÄ• ro, _ tena pavatto __tapparÄ• yaá¹‡atÄ• kÄ• rappavatto. _ ettha
lokiyaá¹ƒ saraá¹‡agamanamÄ• ha. taÃ±hi saddhÄ• padhÄ• naá¹ƒ, na Ã±Ä• á¹‡apadhÄ• na
lokuttaraá¹ƒ. ariyÄ• hi ratanattayaá¹ƒ guá¹‡Ä• bhiÃ±Ã±atÄ• ya pÄ• sÄ• á¹‡acchattaá¹ƒ viya
tasmÄ• tappasÄ• dena tadaá¹…gappahÄ• navasena vihatakileso, taggarutÄ• ya ca agÄ• ra
samucchedavasenÄ• ti yojetabbaá¹ƒ. tapparÄ• yaá¹‡atÄ• panettha taggatikatÄ• ti tÄ• ya ca
saraá¹‡agamanaá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ. avisesena vÄ• \Ne II 153/ pasÄ• dagarutÄ
pasÄ• daggahaá¹‡ena anaveccappasÄ• dassa lokiyassa, aveccappasÄ• dassa ca lokuttara
__garutÄ• _gahaá¹‡ena lokiyassa garukaraá¹‡assa, lokuttarassa cÄ• ti ubhayenapi padena
lokiyalokuttarasaraá¹‡agamanaá¹ƒ yojetabbaá¹ƒ. uppajjati cittametenÄ• ti __uppÄ• do, _ sa
cittaÃ±ca taá¹ƒ uppÄ• do cÄ• ti __cittuppÄ• do. _ samÄ• hÄ• radvandepi hi katthaci pulliá¹…
tadÄ• kÄ• rappavattaá¹ƒ saddhÄ• paÃ±Ã±Ä• disampayuttadhammasahitaá¹ƒ cittaá¹ƒ __sar
``saraá¹‡anti gacchati etenÄ• ti katvÄ• â€™â€™ ti vuttaá¹ƒ hoti. __ ``taá¹ƒsamaá¹…gÄ«â€™
kattuvibhÄ• vanÄ• . tena yathÄ• vuttacittuppÄ• dena samaá¹…gÄ«ti __taá¹ƒsamaá¹…gÄ«.
``vuttappakÄ• rena_ __cittuppÄ• denÄ• â€™â€™ _ti \Be II 178/. __upetÄ«_ti bhajati sevati
vÄ• , bujjhatÄ«ti attho.

lokuttaraá¹ƒ saraá¹‡agamanaá¹ƒ kesanti Ä• ha __ ``diá¹-á¹-hasaccÄ• naâ€™â€™ _nti, aá¹
ariyapuggalÄ• nanti attho. kadÄ• taá¹ƒ ijjhatÄ«ti Ä• ha __ ``maggakkhaá¹‡eâ€™â€™ _ti, ``
cetassa sambandho. maggakkhaá¹‡e ijjhamÄ• neneva hi catusaccÄ• dhigamena phalaá¹-á¹
sijjhati lokuttarasaraá¹‡agamanassa bhedÄ• bhÄ• vato, tesaÃ±ca ekasantÄ• nattÄ• . kathaa
__ ``saraá¹‡agamanupakkilesasamucchedenÄ• â€™â€™ _tiÄ• di, upapakkilesasamucched
sakalepi ratanattaye ijjhatÄ«ti vuttaá¹ƒ hoti. __saraá¹‡agamanupakkilesasamucchedenÄ• _t
pahÄ• nÄ• bhisamayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, __Ä• rammaá¹‡ato_ti sacchikiriyÄ• bhisama

hutvÄ• Ä• rammaá¹‡ato ijjhatÄ«ti hi yojetabbaá¹ƒ, tvÄ• -saddo ca hetutthavÄ• cako yathÄ•
nibbattÄ«â€™â€™ ti (Dhp-a I 2.29). apica ``Ä• rammaá¹‡atoâ€™â€™ ti vuttamevatthaá¹ƒ s
``nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• â€™â€™ _ti iminÄ• . __ ``kiccatoâ€™â€™ _ti tadavase
pariÃ±Ã±Ä• bhisamayaÃ±ca sandhÄ• ya vuttaá¹ƒ. __ ``Ä• rammaá¹‡ato nibbÄ• nÄ• ramma
vÄ• maggakkhaá¹‡Ä• nurÅ«paá¹ƒ ekÄ• rammaá¹‡ataá¹ƒ dassetvÄ• __ ``kiccatoâ€™â€™
kiccattayaá¹ƒ dassitanti daá¹-á¹-habbaá¹ƒ. ``maggakkhaá¹‡e, nibbÄ• nÄ• rammaá¹‡aá¹ƒ hu
atthato maggaÃ±Ä• á¹‡asaá¹…khÄ• to catusaccÄ• dhigamo eva lokuttarasaraá¹‡agamanan
catusaccÄ• dhigamane saraá¹‡agamanupakkilesassa pahÄ• nÄ• bhisamayavasena samuc
nibbÄ• nadhammo pana sacchikiriyÄ• bhisamayavasena, maggadhammo ca bhÄ• vanÄ• b
paá¹-ivijjhiyamÄ• noyeva saraá¹‡agamanatthaá¹ƒ sÄ• dheti, buddhaguá¹‡Ä• pana sÄ• vak
pariÃ±Ã±Ä• bhisamayavasena paá¹-ivijjhiyamÄ• nÄ• saraá¹‡agamanatthaá¹ƒ sÄ• dhenti, ta
tenÄ• ha __ ``sakalepi ratanattaye ijjhatÄ«â€™â€™ _ti.

phalapariyattÄ«nampettha vuttanayena maggÄ• nuguá¹‡appavattiyÄ• gahaá¹‡aá¹ƒ, apariÄ
buddhasaá¹…ghaguá¹‡Ä• naá¹ƒ \Ne II 154/ tagguá¹‡asÄ• maÃ±Ã±atÄ• yÄ• ti daá¹-á¹-habb
sakalabhÄ• vavisiá¹-á¹-havacanaá¹ƒ upapannaá¹ƒ hotÄ«ti. ijjhantaÃ±ca saheva ijjhati, na lo
paá¹-ipÄ• á¹-iyÄ• asammohapaá¹-ivedhena paá¹-ividdhattÄ• ti gahetabbaá¹ƒ. padÄ«passa
ekakkhaá¹‡eyeva maggassa catukiccasÄ• dhananti. ye pana vadanti ``saraá¹‡agamanaá¹ƒ
hutvÄ• na pavattati, maggassa adhigatattÄ• pana adhigatameva taá¹ƒ hoti ekaccÄ• naá¹ƒ
lokiyavijjÄ• dayo viyÄ• â€™â€™ ti, tesaá¹ƒ pana vacane lokiyameva saraá¹‡agamanaá¹ƒ s
taÃ±ca ayuttameva duvidhassÄ• pi tassa icchitabbattÄ• . tadaá¹…gappahÄ• nena
__saraá¹‡agamanupakkilesavikkhambhanaá¹ƒ. Ä• rammaá¹‡ato buddhÄ• diguá¹‡Ä• ramm
vuttanayena attho, saraá¹‡agamanupakkilesavikkhambhanato, Ä• rammaá¹‡ato ca sakalep
vuttaá¹ƒ hoti.

__ta_nti lokiyasaraá¹‡agamanaá¹ƒ. ``sammÄ• sambuddho bhagavÄ• â€™â€™ tiÄ• dinÄ•
saddhÄ• mÅ«likÄ• _ti yathÄ• vuttasaddhÄ• pubbaá¹…gamÄ• . sahajÄ• tavasena pubbaá¹…
saddhÄ• virahitassa buddhÄ• dÄ«su sammÄ• dassanassa asambhavato. __sammÄ• diá¹-á
dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipannataÃ±ca lokiyÄ• vabodhavasena sammÄ
``saddhÄ• paá¹-ilÄ• bhoâ€™â€™ _ti iminÄ• sammÄ• diá¹-á¹-hivirahitÄ• pi saddhÄ• lokiyas
``saddhÄ• mÅ«likÄ• ca sammÄ• diá¹-á¹-hÄ«â€™â€™ _ti pana etena saddhÅ«panissayÄ•
lokiyampi hi saraá¹‡agamanaá¹ƒ duvidhaá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ, Ã±Ä• á¹‡avippayutt
padena mÄ• tÄ• dÄ«hi ussÄ• hitadÄ• rakÄ• dÄ«naá¹ƒ viya Ã±Ä• á¹‡avippayuttaá¹ƒ saraá¹‡
pana Ã±Ä• á¹‡asampayuttaá¹ƒ. tadubhayameva puÃ±Ã±akiriyavatthu visesabhÄ• vena das
puÃ±Ã±akiriyavatthÅ«su diá¹-á¹-hijukammanti vuccatÄ«â€™â€™ _ti Ä• ha. diá¹-á¹-hi eva at
karÄ«yatÄ«ti hi atthena sammÄ• diá¹-á¹-hiyÄ• diá¹-á¹-hijukammabhÄ• vo, diá¹-á¹-hi ujuá¹ƒ
atthena pana saddhÄ• yapi. saddhÄ• sammÄ• diá¹-á¹-higgahaá¹‡ena cettha tappadhÄ• nas
gahaá¹‡aá¹ƒ, diá¹-á¹-hijukammapadena ca yathÄ• vuttena karaá¹‡asÄ• dhanena, evaÃ±ca

``tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ• doâ€™â€™ ti heá¹-á¹-hÄ• vuttavacanaá¹ƒ s
saddhÄ• sammÄ• diá¹-á¹-hÄ«naá¹ƒ pana visuá¹ƒ gahaá¹‡aá¹ƒ taá¹ƒsampayuttacittuppÄ• d
daá¹-á¹-habbaá¹ƒ.

__tayida_nti lokiyaá¹ƒ saraá¹‡agamanameva paccÄ• masati lokuttarassa tathÄ• bhedÄ• b
maggakkhaá¹‡eyeva vuttanayena ijjhanato tathÄ• vidhassa samÄ• dÄ• nassa avijjamÄ• na
sambhavatÄ«ti. attÄ• sanniyyÄ• tÄ«yati appÄ«yati pariccajÄ«yati etenÄ• ti __attasanniyyÄ
yathÄ• vuttaá¹ƒ saraá¹‡agamanasaá¹…khÄ• taá¹ƒ diá¹-á¹-hijukammaá¹ƒ. taá¹ƒ ratanattaya
paá¹-isaraá¹‡ametassÄ• ti __tapparÄ• yaá¹‡o_ \Ne II 155/, puggalo, cittuppÄ• do vÄ• , tass
__tapparÄ• yaá¹‡atÄ• , _ tadeva diá¹-á¹-hijukammaá¹ƒ. ``saraá¹‡aâ€™â€™ nti adhippÄ• ye
antevÄ• sikabhÄ• vasaá¹…khÄ• taá¹ƒ vattapaá¹-ivattÄ• dikaraá¹‡aá¹ƒ upagacchati etenÄ•
_ saraá¹‡agamanÄ• dhippÄ• yeneva paá¹‡ipatati etenÄ• ti __paá¹‡ipÄ• to, _ paá¹‡ipatana
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammameva, sabbattha ca atthato
yathÄ• vuttadiá¹-á¹-hijukammameva veditabbaá¹ƒ.

saá¹ƒsÄ• radukkhanittharaá¹‡atthaá¹ƒ attano attabhÄ• vassa pariccajanaá¹ƒ __attapariccaj
tapparÄ• yaá¹‡atÄ• _dÄ«supi eseva nayo. hitopadesakathÄ• pariyÄ• yena dhammassÄ• pi
``phalo ambo aphalo ca, te satthÄ• ro ubho mamÄ• â€™â€™ tiÄ• dÄ«su viyÄ• ti Ä• ha __ `
_ti. __ ``abhivÄ• danÄ• â€™â€™ _tiÄ• di paá¹‡ipÄ• tassa atthadassanaá¹ƒ. __buddhÄ• dÄ
avadhÄ• raá¹‡assa attasanniyyÄ• tanÄ• dÄ«supi sÄ«hagatikavasena adhikÄ• ro veditabbo.
tadaÃ±Ã±anivattanaá¹ƒ kataá¹ƒ hotÄ«ti. __ ``imesaÃ±hÄ«â€™â€™ _tiÄ• di catudhÄ• pava
kÄ• raá¹‡adassanaá¹ƒ vÄ• .

evaá¹ƒ attasanniyyÄ• tanÄ• dÄ«ni ekena pakÄ• rena dassetvÄ• idÄ• ni aparehipi pakÄ• re
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ, etena attasanniyyÄ• tanatapparÄ• yaá¹‡atÄ• dÄ«
pariyÄ• yantarehipi attasanniyyÄ• tanatapparÄ• yaá¹‡atÄ• di katameva hoti atthassa abhinn
``sikkhÄ• paccakkhÄ• naabhÅ«tÄ• rocanÄ• nÄ«â€™â€™ ti dasseti. __jÄ«vitapariyantika_n
yÄ• vajÄ«vaá¹ƒ gacchÄ• mÄ«ti attho. __mahÄ• kassapo_ kira sayameva pabbajitavesaá¹ƒ
__mahÄ• tittha_brÄ• hmaá¹‡agÄ• mato nikkhamitvÄ• gacchanto tigÄ• vutamaggaá¹ƒ pacc
rÄ• jagahaá¹ƒ, antarÄ• ca nÄ• á¸·andaá¹ƒ bahuputtakanigrodharukkhamÅ«le ekakameva n
passitvÄ• ``ayaá¹ƒ bhagavÄ• arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti ajÄ• nantoyeva ``
passeyyaá¹ƒ, bhagavantameva \Be II 181/ passeyyaâ€™â€™ ntiÄ• dinÄ• (SN a II 154) sar
vuttaá¹ƒ __ ``mahÄ• kassapassa saraá¹‡agamanaá¹ƒ viyÄ• â€™â€™ _ti. vitthÄ• ro
__kassapasaá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ_ (Spk II 2.154) gahetabbo. tattha __satthÄ• raÃ±
passeyyaá¹ƒ, bhagavantameva passeyya_nti sace ahaá¹ƒ satthÄ• raá¹ƒ passeyyaá¹ƒ, imaá
passeyyaá¹ƒ. na hi me ito aÃ±Ã±ena satthÄ• rÄ• bhavituá¹ƒ sakkÄ• . __sugataÃ±ca vatÄ•
bhagavantameva passeyya_nti sace ahaá¹ƒ sammÄ• paá¹-ipattiyÄ• suá¹-á¹-hu gatattÄ• su
imaá¹ƒ bhagavantaá¹ƒyeva passeyyaá¹ƒ. na hi me ito aÃ±Ã±ena sugatena bhavituá¹ƒ sakk

vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavantameva passeyya_nti sace ahaá¹ƒ sammÄ• sÄ• maÃ±
sammÄ• sambuddhaá¹ƒ nÄ• ma passeyyaá¹ƒ, imaá¹ƒ bhagavantaá¹ƒyeva passeyyaá¹ƒ, na
sammÄ• sambuddhena bhavituá¹ƒ sakkÄ• ti ayamettha aá¹-á¹-hakathÄ• . sabbattha __ca_-
padapÅ«raá¹‡amattaá¹ƒ, ce-saddena vÄ• bhavitabbaá¹ƒ ``saceâ€™â€™ ti __aá¹-á¹-hakath
vuttattÄ• . __vata_-saddo ca passitukÄ• matÄ• ya ekaá¹ƒsatthaá¹ƒ dÄ«petÄ«tipi yujjati.

__ ``so ahaâ€™â€™ _ntiÄ• di __suttanipÄ• te Ä• á¸·avakasutte. _ tattha kiÃ±cÄ• pi magge
saraá¹‡agamanamÄ• gataá¹ƒ, sotÄ• pannabhÄ• vadassanatthaá¹ƒ, pana pasÄ• dÄ• nurÅ«
bhindatÄ«ti __tadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sn-a I 181) vuttaá¹ƒ. __gÄ• mÄ• gÄ• ma_nti aÃ±
aÃ±Ã±aá¹ƒ devagÄ• maá¹ƒ, devatÄ• naá¹ƒ vÄ• khuddakaá¹ƒ, mahantaÃ±ca gÄ• mantipi a
eseva nayo. __dhammassa ca sudhammata_nti buddhassa subuddhataá¹ƒ, dhammassa su
suppaá¹-ipannataÃ±ca abhitthavitvÄ• ti saha samuccayena, pÄ• á¹-hasesena ca attho, sam
dhammaghosako hutvÄ• vicarissÄ• mÄ«ti vuttaá¹ƒ hoti.

__Ä• á¸·avakÄ• dÄ«na_nti __Ä• di_-saddena sÄ• tÄ• girahemavatÄ• dÄ«nampi saá¹…gah
adhigatamaggattÄ• maggeneva Ä• gatasaraá¹‡agamanÄ• , kasmÄ• tesaá¹ƒ tapparÄ• yaá
maggenÄ• gatasaraá¹‡agamanehipi tehi tapparÄ• yaá¹‡atÄ• kÄ• rassa paveditattÄ• . ``so a
... sudhammataá¹ƒ, (SN a I 246; Sn 194) te mayaá¹ƒ vicarissÄ• ma, gÄ• mÄ• gÄ• maá¹ƒ na
sudhammataâ€™â€™ nti (Sn 182) ca hi etehi tapparÄ• yaá¹‡atÄ• kÄ• ro pavedito. tasmÄ•
saraá¹‡agamanavisesamanapekkhitvÄ• pavedanÄ• kÄ• ramattaá¹ƒ upadisantena evaá¹ƒ v
__athÄ• _ti ``kathaá¹ƒ kho brÄ• hmaá¹‡o hotÄ«â€™â€™ tiÄ• dinÄ• puá¹-á¹-hassa aá¹-á¹-h
``pubbenivÄ• saá¹ƒ yo vedÄ«â€™â€™ tiÄ• dinÄ• byÄ• karaá¹‡apariyosÄ• nakÄ• le. idaÃ±
brahmÄ• yusutte_ (MN II 394) __paricumbatÄ«_ti pariphusati \Be II 182/. __parisambÄ• hat
__evampi paá¹‡ipÄ• to daá¹-á¹-habbo_ti evampi paramanipaccakÄ• rena paá¹‡ipÄ• to daá¹

__so panesÄ• _ti paá¹‡ipÄ• to. __Ã±Ä• ti ... pe ... vasenÄ• _ti ettha Ã±Ä• tivasena, bhayav
dakkhiá¹‡eyyavasenÄ• ti paccekaá¹ƒ yojetabbaá¹ƒ dvandaparato suyyamÄ• nattÄ• . tattha
Ã±Ä• tibhÄ• vavasena. bhÄ• vappadhÄ• naniddeso hi ayaá¹ƒ, bhÄ• valopaniddeso vÄ• tab
evaá¹ƒ sesesupi paá¹‡ipÄ• tapadena cetesaá¹ƒ sambandho tabbasena paá¹‡ipÄ• tassa cat
``dakkhiá¹‡eyyapaá¹‡ipÄ• tenÄ• â€™â€™ _ti, dakkhiá¹‡eyyatÄ• hetukena paá¹‡ipÄ• tenev
Ã±Ä• tibhÄ• vÄ• dihetukehi paá¹‡ipÄ• tehi. __ ``seá¹-á¹-havasenevÄ• â€™â€™ _tiÄ• di tas
II 157/. idÄ• ni ``na itarehÄ«â€™â€™ tiÄ• dinÄ• vuttameva atthattayaá¹ƒ yathÄ• kkamaá¹ƒ
``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``sÄ• kiyo vÄ• â€™â€™ _ti pitupakkhato Ã±Ä• tikul
vÄ• â€™â€™ _ti pana mÄ• tupakkhato. __vandatÄ«_ti paá¹‡ipÄ• tassa upalakkhaá¹‡avaca
rÄ• jÅ«hi, rÄ• jÅ«naá¹ƒ vÄ• pÅ«jito yathÄ• ``gÄ• mapÅ«jitoâ€™â€™ ti. pÅ«jÄ• vacanapay
sÄ• mivacanamicchanti saddavidÅ«. __bhagavato_ti bodhisattabhÅ«tassa, buddhabhÅ«tas
__uggahita_nti sikkhitasippaá¹ƒ.

__ ``catudhÄ• â€™â€™ _tiÄ• di __siá¹…gÄ• lovÄ• dasutte_ (DN III 265) __gharamÄ• vasa
kammappavacanÄ«yayogato cettha bhummatthe upayogavacanaá¹ƒ. __kammaá¹ƒ payojay
payojeyya. kulÄ• naÃ±hi na sabbakÄ• laá¹ƒ ekasadisaá¹ƒ vattati, kadÄ• ci rÄ• jÄ• divasena
tasmÄ• ``Ä• padÄ• su uppannÄ• su bhavissatÄ«â€™â€™ ti evaá¹ƒ manasi katvÄ• nidhÄ•
bhavissatÄ«â€™â€™ _ti. imesu pana catÅ«su koá¹-á¹-hÄ• sesu ``ekena bhoge bhuÃ±jeyyÄ
vuttakoá¹-á¹-hÄ• satoyeva gahetvÄ• bhikkhÅ«nampi kapaá¹‡addhikÄ• dÄ«nampi dÄ• naá¹
pesakÄ• ranhÄ• pitakÄ• dÄ«nampi vetanaá¹ƒ dÄ• tabbanti ayaá¹ƒ bhogapariggahaá¹‡Ä• nu
anusÄ• saniá¹ƒ uggahetvÄ• ti attho. idaÃ±hi diá¹-á¹-hadhammikaá¹ƒyeva sandhÄ• ya vadat
niyyÄ• nikaá¹ƒ vÄ• anusÄ• saniá¹ƒ paccÄ• sisantopi dakkhiá¹‡eyyapaá¹‡ipÄ• tameva karo
__ ``yo panÄ• â€™â€™ _tiÄ• di ``seá¹-á¹-havaseneva ... pe ... gaá¹‡hÄ• tÄ«â€™â€™ ti vut
vitthÄ• ravacanaá¹ƒ.

__ ``evaâ€™â€™ _ntiÄ• di \Be II 183/ pana ``seá¹-á¹-havasena ca bhijjatÄ«â€™â€™ ti vut
byatirekadassanaá¹ƒ. atthavasÄ• liá¹…gavibhattivipariá¹‡Ä• moti katvÄ• gahitasaraá¹‡Ä• y
yojetabbaá¹ƒ. evamÄ«disesu. __pabbajitampÄ«_ti __pi_-saddo sambhÄ• vanatthoti vuttaá¹
apabbajitaâ€™â€™ _nti. __saraá¹‡agamanaá¹ƒ na bhijjati_ seá¹-á¹-havasena avanditattÄ•
anukaá¸• á¸• hanatthe nipÄ• to ``saraá¹‡agamanaá¹ƒ na bhijjatÄ«â€™â€™ ti. __raá¹-á¹-hap
raá¹-á¹-havÄ• sÄ«naá¹ƒ vÄ• pÅ«jitattÄ• . tayidaá¹ƒ bhayavasena vanditabbabhÄ• vasseva
abhedassa kÄ• raá¹‡adassanaá¹ƒ, tassa pana kÄ• raá¹‡aá¹ƒ seá¹-á¹-havasena avanditattÄ
``seá¹-á¹-havasena ca bhijjatÄ«â€™â€™ ti. __seá¹-á¹-havasenÄ• _ti loke aggadakkhiá¹‡ey
seá¹-á¹-habhÄ• vavasenÄ• ti attho. tenÄ• ha ``ayaá¹ƒ loke aggadakkhiá¹‡eyyoti vandatÄ«â
vandato na bhijjati, _ pageva itaraá¹ƒ. __saraá¹‡agamanappabhedo_ti saraá¹‡agamanavibh
tabbibhÄ• gasambandhato cettha sakkÄ• abhedopi sukhena dassetunti abhedadassanaá¹ƒ

ariyamaggo \Ne II 158/ eva lokuttarasaraá¹‡agamananti cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vi
vuttÄ• ni. __sabbadukkhakkhayo_ti sakalassa vaá¹-á¹-adukkhassa anuppÄ• danirodho nibb
kammasadisaá¹ƒ __vipÄ• kaphalaá¹ƒ, _ tabbiparÄ«taá¹ƒ __Ä• nisaá¹ƒsaphala_nti daá¹-á¹-h
sÄ• libÄ«jÄ• dÄ«naá¹ƒ phalÄ• ni taá¹ƒsadisÄ• ni vipakkÄ• ni nÄ• ma honti, vipÄ• kaniruttiÃ±
mÅ«laá¹…kurapattakkhandhanÄ• á¸·Ä• ni, evaá¹ƒ kusalÄ• kusalÄ• naá¹ƒ phalÄ• ni arÅ«pa
sÄ• rammaá¹‡abhÄ• vena ca sadisÄ• ni vipakkÄ• ni nÄ• ma honti, vipÄ• kaniruttiÃ±ca labh
kammanibbattÄ• nipi kammaasadisÄ• ni, tÄ• ni pana Ä• nisaá¹ƒsÄ• ni nÄ• ma honti, Ä• nis
labhantÄ«ti. __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dinÄ• __dhammapade aggidattabrÄ• hmaá¹‡
dasseti.

__yo cÄ• _ti ettha __ca_-saddo byatireke, yo panÄ• ti attho. tatrÄ• yamadhippÄ• yo --- bya
``bahuá¹ƒ ve saraá¹‡aá¹ƒ yanti, pabbatÄ• ni vanÄ• ni cÄ• â€™â€™ tiÄ• dinÄ• (Dhp 188) v
na hoti, na uttamaá¹ƒ saraá¹‡aá¹ƒ, etaÃ±ca saraá¹‡amÄ• gamma sabbadukkhÄ• na pamu
vatthu khemaá¹ƒ saraá¹‡aá¹ƒ hoti, uttamaá¹ƒ saraá¹‡aá¹ƒ, kiá¹ƒ nÄ• ma vatthuá¹ƒ saraá¹‡a

pamuccatÄ«ti ce?

yo \Be II 184/ ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato ... pe ...

etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«ti || (Dhp 190-92).

evamÄ«disesu. lokiyassa saraá¹‡agamanassa aÃ±Ã±atitthiyÄ• vandanÄ• dinÄ• kuppanato
acalaá¹ƒ lokuttarameva saraá¹‡agamanaá¹ƒ pakÄ• setuá¹ƒ __ ``cattÄ• ri ariyasaccÄ• ni, sa
passatÄ«â€™â€™ _ti vuttaá¹ƒ. vÄ• cÄ• siliá¹-á¹-hatthaÃ±cettha sammÄ• saddassa rassatta
_ntiÄ• di ``cattÄ• ri ariyasaccÄ• nÄ«â€™â€™ ti vuttassa sarÅ«padassanaá¹ƒ. __dukkhassa
dukkhanirodhaá¹ƒ. __dukkhÅ«pasamagÄ• mina_nti dukkhanirodhagÄ• miá¹ƒ. __ ``etaâ€™â
passatÄ«â€™â€™ ti (Dhp 190) evaá¹ƒ vuttaá¹ƒ lokuttarasaraá¹‡agamanasaá¹…khÄ• taá¹ƒ
__kho_-saddo avadhÄ• raá¹‡attho padattayepi yojetabbo.

__niccato anupagamanÄ• divasenÄ• _ti ``niccaâ€™â€™ nti aggahaá¹‡Ä• divasena, itinÄ•
to-saddamicchanti saddavidÅ«. __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dinÄ• __Ã±Ä• á¹‡avibhaâ
I 268) Ä• gataá¹ƒ \Ne II 159/ pÄ• á¸·iá¹ƒ sÄ• dhakabhÄ• vena Ä• harati. __aá¹-á¹-hÄ• na_nt
__anavakÄ• so_ti paccayahetupaá¹-ikkhepo. ubhayenÄ• pi kÄ• raá¹‡ameva paá¹-ikkhipati.
__diá¹-á¹-hisampanno_ti maggadiá¹-á¹-hiyÄ• sampanno sotÄ• panno. __kaÃ±ci saá¹…khÄ
saá¹…khatasaá¹…khÄ• resu ekampi saá¹…khÄ• raá¹ƒ. __niccato upagaccheyyÄ• _ti ``nicc
__sukhato upagaccheyyÄ• _ti ``ekantasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€
attadiá¹-á¹-hivasena ``sukhoâ€™â€™ ti gaá¹‡heyya, diá¹-á¹-hivippayuttacittena pana ariyas
pariá¸·Ä• havÅ«pasamatthaá¹ƒ mattahatthiparittÄ• sito cokkhabrÄ• hmaá¹‡o viya ukkÄ• rab
saá¹…khÄ• raá¹ƒ sukhato upagacchati. attavÄ• re kasiá¹‡Ä• dipaá¹‡á¹‡attisaá¹…gahaá¹‡a
nti avatvÄ• __ ``dhammaâ€™â€™ _nti vuttaá¹ƒ. yathÄ• ha __parivÄ• re --- _

``aniccÄ• sabbe saá¹…khÄ• rÄ• , dukkhÄ• nattÄ• ca saá¹…khatÄ• .

nibbÄ• naÃ±ceva paÃ±Ã±atti, anattÄ• iti nicchayÄ• â€™â€™ ti || (Vin V 257).

imesu pana tÄ«supi vÄ• resu ariyasÄ• vakassa catubhÅ«makavaseneva paricchedo vedita
yaá¹ƒ yaÃ±hi puthujjano ``niccaá¹ƒ \Be II 185/ sukhaá¹ƒ attÄ• â€™â€™ ti gÄ• haá¹ƒ gaá¹‡h
ariyasÄ• vako ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti gaá¹‡hanto gÄ• haá¹ƒ viniveá¹-he

__ ``mÄ• taraâ€™â€™ _ntiÄ• dÄ«su janikÄ• __mÄ• tÄ• , _ janako __pitÄ• , _ manussabh
adhippeto. kiá¹ƒ pana ariyasÄ• vako tehi aÃ±Ã±ampi pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti?

cakkavattirajjasakajÄ«vitahetupi hi so taá¹ƒ jÄ«vitÄ• na voropeyya, tathÄ• pi puthujjanabhÄ
mahÄ• sÄ• vajjatÄ• dassanatthaá¹ƒ ariyabhÄ• vassa ca balavatÄ• pakÄ• sanatthaá¹ƒ evaá
__paduá¹-á¹-hacitto_ti vadhakacittena padÅ«sanacitto, padÅ«sitacitto vÄ• . __lohitaá¹ƒ upp
jÄ«vamÄ• nakasarÄ«re khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. __
samÄ• nasaá¹ƒvÄ• sakaá¹ƒ samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitaá¹ƒ saá¹…ghaá¹ƒ paÃ±cahi kÄ
vuttaÃ±hetaá¹ƒ ``paÃ±cahupÄ• li Ä• kÄ• rehi saá¹…gho bhijjati kammena, uddesena, vohar
salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458) __aÃ±Ã±aá¹ƒ satthÄ• ra_nti ito aÃ±Ã±aá¹ƒ titt
satthÄ• â€™â€™ ti evaá¹ƒ gaá¹‡heyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti attho. __bhavasamp
sampadÄ• , idaá¹ƒ vipÄ• kaphalaá¹ƒ. __bhogasampadÄ• _ti manussabhogadevabhogehi sa
Ä• nisaá¹ƒsaphalaá¹ƒ. __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dinÄ• __devatÄ• saá¹ƒyuttÄ• dipÄ
sÄ• dhakabhÄ• vena dasseti.

__gatÄ• _ \Ne II 160/ __se_ti ettha __se_-iti nipÄ• tamattaá¹ƒ. __na te gamissanti apÄ• yab
buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• tannimittaá¹ƒ apÄ• yaá¹ƒ na gamissanti. __mÄ• nusa_nti ca
visaÃ±Ã±oganiddeso, manussesu jÄ• tanti attho. __devakÄ• ya_nti devasaá¹…ghaá¹ƒ, dev
kÄ• yo samÅ«ho etthÄ• â€™â€™ ti katvÄ• .

__ ``aparampÄ«â€™â€™ _tiÄ• dinÄ• saá¸·Ä• yatanavagge __moggallÄ• nasaá¹ƒyutte_ (S
phalamÄ• ha, aparampi phalaá¹ƒ __mahÄ• moggallÄ• nattherena_ vuttanti attho. __aÃ±Ã±
deve. __dasahi á¹-hÄ• nehÄ«_ti dasahi kÄ• raá¹‡ehi. __ ``dibbenÄ• â€™â€™ _tiÄ• di tassa
__adhigaá¹‡hantÄ«_ti abhibhavanti atikkamitvÄ• tiá¹-á¹-hanti. __ ``esa nayoâ€™â€™ _ti im
devÄ• naminda dhammasaraá¹‡agamanaá¹ƒ hotÄ«â€™â€™ ti (SN b IV 341) suttapadaá¹ƒ
\Be II 186/ nÄ• ma __aá¹…guttaranikÄ• ye_ navanipÄ• te jÄ• tigottarÅ«pabhogasaddhÄ• pa
mariyÄ• davelÄ• tikkantehi uá¸·Ä• rehi guá¹‡ehi samannÄ• gatattÄ• __velÄ• ma_nÄ• maka
caturÄ• sÄ«tisahassarÄ• jÅ«naá¹ƒ Ä• cariyabrÄ• hmaá¹‡assa dÄ• nakathÄ• paá¹-isaÃ±Ã±u
tattha hi karÄ«sassa catutthabhÄ• gappamÄ• á¹‡Ä• naá¹ƒ caturÄ• sÄ«tisahassasaá¹…khyÄ
suvaá¹‡á¹‡apÄ• tirÅ«piyapÄ• tikaá¹ƒsapÄ• tÄ«naá¹ƒ yathÄ• kkamaá¹ƒ rÅ«piyasuvaá¹‡á¹‡a
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• hatthisahassÄ• naá¹ƒ catu
assasahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• rathasahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• dhenusaha
kaÃ±Ã±Ä• sahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• pallaá¹…kasahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ
aparimÄ• á¹‡assa ca khajjabhojjÄ• dibhedassa Ä• hÄ• rassa pariccajanavasena sattamÄ• s
sattasaá¹ƒvaccharÄ• ni nirantaraá¹ƒ pavattavelÄ• mamahÄ• dÄ• nato ekassa sotÄ• pannas
mahapphalataraá¹ƒ, tato sataá¹ƒsotÄ• pannÄ• naá¹ƒ dinnadÄ• nato ekassa sakadÄ• gÄ• m
tato ekassa arahato, tato ekassa paccekabuddhassa, tato sammÄ• sambuddhassa, tato bu
dinnadÄ• naá¹ƒ mahapphalataraá¹ƒ, tato cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa vihÄ• rakara
saraá¹‡agamanaá¹ƒ mahapphalataranti ayamattho pakÄ• sito. vuttaÃ±hetaá¹ƒ ---

``yaá¹ƒ gahapati velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ, yo cekaá¹ƒ

idaá¹ƒ tato mahapphalataraá¹ƒ, yo ca sataá¹ƒ diá¹-á¹-hisampannÄ• naá¹ƒ bhojeyya, yo ceka
bhojeyya, idaá¹ƒ tato mahapphalataraâ€™â€™ ntiÄ• di (AN c 9.20).

iminÄ• ca ukkaá¹-á¹-haparicchedato lokuttarasseva saraá¹‡agamanassa phalaá¹ƒ dassitan
hi \Ne II 161/ __velÄ• masuttaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``saraá¹‡aá¹ƒ gaccheyyÄ• ti e
anivattanasaraá¹‡aá¹ƒ adhippetaá¹ƒ, apare panÄ• hu `attÄ• naá¹ƒ niyyÄ• tetvÄ• dinnattÄ•
mahapphalataraâ€™ nti vuttaâ€™â€™ nti (Mp III 9.20) __kÅ«á¹-adantasuttaá¹-á¹-hakathÄ•
``yasmÄ• ca saraá¹‡agamanaá¹ƒ nÄ• ma tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ jÄ«vitapariccÄ• gama
saggasampattiá¹ƒ deti, tasmÄ• mahapphalataraÃ±ca mahÄ• nisaá¹ƒsataraÃ±cÄ• ti veditab
iminÄ• pana \Be II 187/ nayena lokiyassÄ• pi saraá¹‡agamanassa phalaá¹ƒ idha dassitame
__Ä• cariyadhammapÄ• lattherena_pi (Sv-pá¹- I 250) hi ayamevattho icchitoti viÃ±Ã±Ä• yati
__majjhimÄ• gamaá¹-Ä«kÄ• _dÄ«su avisesatoyeva vuttattÄ• , __Ä• cariyasÄ• riputtatthere
siyÄ• __sÄ• ratthadÄ«paniyaá¹ƒ, _ (Sp-á¹- veraÃ±jakaaá¹‡á¸• avaá¹‡á¹‡anÄ• .15) __aá¹…
tadubhayasÄ• dhÄ• raá¹‡avacanato. apare pana vadanti __ ``kÅ«á¹-adantasuttaá¹-á¹-hakat
lokuttarasseva saraá¹‡agamanassa phalaá¹ƒ vuttaâ€™â€™ nti, tadayuttameva tathÄ• avut
... detÄ«â€™â€™ ti hi tadubhayasÄ• dhÄ• raá¹‡akÄ• raá¹‡avasena tadubhayassÄ• pi phal
__velÄ• masuttÄ• dÄ«na_nti ettha __Ä• di_saddena (AN a IV 34; It 90)
__aggappasÄ• dasuttachattamÄ• á¹‡avakavimÄ• nÄ• _dÄ«naá¹ƒ (Vv 886 Ä• dayo) saá¹…g

__aÃ±Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma vatthuttayassa guá¹‡Ä• namajÄ• nanaá¹ƒ tattha sammoho. _
kho, na nu khoâ€™â€™ tiÄ• dinÄ• (Sv II 216) vicikicchÄ• . __micchÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ•
guá¹‡Ä• naá¹ƒ aguá¹‡abhÄ• vaparikappanena viparÄ«taggÄ• ho. __Ä• di_saddena anÄ• d
__saá¹ƒkilissatÄ«_ti saá¹ƒkiliá¹-á¹-haá¹ƒ malÄ«naá¹ƒ bhavati. __na mahÄ• jutika_ntiÄ• dipi
eva. tattha __na mahÄ• jutika_nti na mahujjalaá¹ƒ, aparisuddhaá¹ƒ apariyodÄ• tanti attho. _
mahÄ• vipphÄ• ra_nti na mahÄ• nubhÄ• vaá¹ƒ, apaá¹‡Ä«taá¹ƒ anuá¸·Ä• ranti attho. __sÄ•
taá¹‡hÄ• diá¹-á¹-hÄ• divasena sadoso. tadeva phalavasena vibhÄ• vetuá¹ƒ __ ``aniá¹-á¹-ha
sÄ• vajjattÄ• akantiphalo hotÄ«ti attho. lokiyasaraá¹‡agamanaá¹ƒ sikkhÄ• samÄ• dÄ• naá¹
agahitakÄ• laparicchedaá¹ƒ jÄ«vitapariyantameva hoti, tasmÄ• tassa khandhabhedena bhe
taá¹‡hÄ• diá¹-á¹-hÄ• divirahitattÄ• adosoti Ä• ha __ ``anavajjo kÄ• lakiriyÄ• ya hotÄ«â€™â
saraá¹‡agamanabhedo. satipi anavajjatte iá¹-á¹-haphalopi na hoti, pageva aniá¹-á¹-haphalo
taá¹ƒ akusalaá¹ƒ hoti, atha kho bhedanamattanti adhippÄ• yo. __bhavantarepÄ«_ti aÃ±Ã±a

__dhara_saddassa dvikammikattÄ• ``upÄ• sakaâ€™â€™ nti idampi kammameva, taÃ±ca
atthamattaá¹ƒ dassetuá¹ƒ __ ``upÄ• sako ayanti evaá¹ƒ_ __dhÄ• retÅ«â€™â€™ _ti \Be II 1
__dhÄ• retÅ«_ti ca upadhÄ• retÅ«ti attho. upadhÄ• raá¹‡aÃ±cettha \Ne II 162/ jÄ• nanamev
``jÄ• nÄ• tÅ«â€™â€™ _ti iminÄ• . __upÄ• sakavidhikosallattha_nti upÄ• sakabhÄ• vavidhÄ
upÄ• sako_ti sarÅ«papucchÄ• , kiá¹ƒ lakkhaá¹‡o upÄ• sako nÄ• mÄ• ti vuttaá¹ƒ hoti. __kas
pavattinimittena upÄ• sakasaddo tasmiá¹ƒ puggale niruá¸·hoti adhippÄ• yo. tenÄ• ha __ ``k

vuccatÄ«â€™â€™ _ti. saddassa hi abhidheyye pavattinimittameva tadatthassa tabbhÄ• vak
sÄ«la_nti vatasamÄ• dÄ• napucchÄ• , kÄ«disaá¹ƒ assa upÄ• sakassa sÄ«laá¹ƒ, kittakena v
sÄ«lasampanno nÄ• ma hotÄ«ti attho. __ko Ä• jÄ«vo_ti kammasamÄ• dÄ• napucchÄ• , ko
kammasamÄ• dÄ• nena assa Ä• jÄ«vo sambhavatÄ«ti pucchati, so pana micchÄ• jÄ«vassa
micchÄ• jÄ«vopi vibhajÄ«yati. __kÄ• vipattÄ«_ti tadubhayesaá¹ƒ vippaá¹-ipattipucchÄ• , kÄ
sÄ«lassa, Ä• jÄ«vassa ca vipattÄ«ti attho. sÄ• maÃ±Ã±aniddiá¹-á¹-he hi sati anantarasseva
vÄ• ti anantarassa gahaá¹‡aá¹ƒ. __kÄ• sampattÄ«_ti tadubhayesameva sammÄ• paá¹-ipat
upÄ• sakassa sÄ«lassa, Ä• jÄ«vassa ca sampattÄ«ti vuttanayena attho. sarÅ«pavacanatthÄ
kiratÄ«ti __pakiá¹‡á¹‡aá¹ƒ, _ tadeva __pakiá¹‡á¹‡akaá¹ƒ, _ anekÄ• kÄ• rena pavattaá¹ƒ att

__yo kocÄ«_ti khattiyabrÄ• hmaá¹‡Ä• dÄ«su yo koci, iminÄ• padena akÄ• raá¹‡amettha jÄ
``saraá¹‡agatoâ€™â€™ _ti iminÄ• pana saraá¹‡agamanamevettha pamÄ• á¹‡anti. __ ``ga
iminÄ• Ä• gÄ• rikesveva upÄ• sakasaddo niruá¸·ho, na pabbajjÅ«pagatesÅ«ti. tamatthaá¹ƒ
__mahÄ• nÄ• masuttena_ (SN c V 1033) sÄ• dhento __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ
buddhÄ• disaraá¹‡agamanato. __mahÄ• nÄ• mÄ• _ti attano cÅ«á¸·apituno sukkodanassa p
sakyarÄ• jÄ• naá¹ƒ bhagavÄ• Ä• lapati. __ettÄ• vatÄ• _ti ettakena buddhÄ• disaraá¹‡agan
jÄ• tiÄ• dÄ«hi kÄ• raá¹‡ehÄ«ti adhippÄ• yo. kÄ• maÃ±ca tapussabhallikÄ• naá¹ƒ viya dvevÄ
so pana tadÄ• vatthuttayÄ• bhÄ• vato kadÄ• ciyeva hotÄ«ti sabbadÄ• pavattaá¹ƒ tevÄ• cil
189/ dassetuá¹ƒ ``saraá¹‡agatoâ€™â€™ ti vuttaá¹ƒ. tepi hi pacchÄ• tisaraá¹‡agatÄ• eva,
aÃ±Ã±aá¹ƒ paá¹-ikkhipitvÄ• ekaá¹ƒ vÄ• dve vÄ• saraá¹‡agato upÄ• sako nÄ• mÄ• ti iman
vuttanti daá¹-á¹-habbaá¹ƒ.

__upÄ• sanato_ti teneva saraá¹‡agamanena, tattha ca sakkaccakÄ• ritÄ• ya gÄ• ravabahu
payirupÄ• sanato, iminÄ• katvatthaá¹ƒ dasseti. tenÄ• ha __ ``so hÄ«â€™â€™ _tiÄ• di.

__veramaá¹‡iyo_ti \Ne II 163/ ettha veraá¹ƒ vuccati pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyaá¹ƒ, ta
vinÄ• sanato veramaá¹‡iyo nÄ• ma, paÃ±ca viratiyo viratipadhÄ• nattÄ• tassa sÄ«lassa. ta
__mahÄ• nÄ• masutte_ vuttaá¹ƒ __ ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hotÄ«â€™â€™ _tiÄ•
``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• sÄ• dhakaá¹ƒ, sarÅ«paÃ±ca dasseti yathÄ• taá¹ƒ uyyÄ
udakapatiá¹-á¹-hÄ• napayogena ambasecanaá¹ƒ, garusinÄ• naÃ±ca. yathÄ• ha __ambavim

``ambo ca sitto samaá¹‡o ca nhÄ• pito,

mayÄ• ca puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaá¹ƒ.

iti so pÄ«tiyÄ• kÄ• yaá¹ƒ, sabbaá¹ƒ pharati attanoâ€™â€™ ti ||

[``ambo ca siÃ±cato Ä• si, samaá¹‡o ca nahÄ• pito.

bahuÃ±ca puÃ±Ã±aá¹ƒ pasutaá¹ƒ, aho saphalaá¹ƒ jÄ«vitaâ€™â€™ nti || (idha á¹-Ä«kÄ• yaá

evamÄ«disesu. __ettÄ• vatÄ• _ti ettakena paÃ±caveraviratimattena.

__micchÄ• vaá¹‡ijjÄ• _ti ayuttavaá¹‡ijjÄ• , na sammÄ• vaá¹‡ijjÄ• , asÄ• ruppavaá¹‡ijjakam
__pahÄ• yÄ• _ti akaraá¹‡eneva pajahitvÄ• . __dhammenÄ• _ti dhammato anapetena, tena
Ä• jÄ«vanato aÃ±Ã±ampi adhammikaá¹ƒ Ä• jÄ«vanaá¹ƒ paá¹-ikkhipati. __samenÄ• _ti avisa
kÄ• yavisamÄ• diduccaritaá¹ƒ vajjetvÄ• kÄ• yasamÄ• dinÄ• sucaritena Ä• jÄ«vanaá¹ƒ das
_ntiÄ• dinÄ• __paÃ±caá¹…guttarapÄ• á¸·i_mÄ• haritvÄ• sÄ• dhakaá¹ƒ, sarÅ«paÃ±ca das
__vaá¹‡ijjÄ• , _ yassa kassaci vikkayo, itthiliá¹…gapadametaá¹ƒ. __satthavaá¹‡ijjÄ• _ti Ä• v
katvÄ• vÄ• kÄ• retvÄ• vÄ• \Be II 190/ yathÄ• kataá¹ƒ paá¹-ilabhitvÄ• vÄ• tassa vikkayo.
manussavikkayo. __maá¹ƒsavaá¹‡ijjÄ• _ti sÅ«nakÄ• rÄ• dayo viya migasÅ«karÄ• dike pose
vikkayo. __majjavaá¹‡ijjÄ• _ti yaá¹ƒ kiÃ±ci majjaá¹ƒ yojetvÄ• tassa vikkayo. __visavaá¹‡ijjÄ
yojetvÄ• , saá¹…gahetvÄ• vÄ• tassa vikkayo. tattha satthavaá¹‡ijjÄ• paroparodhanimittatÄ
vuttÄ• , sattavaá¹‡ijjÄ• abhujissabhÄ• vakaraá¹‡ato, maá¹ƒsavaá¹‡ijjÄ• vadhahetuto, majj
pamÄ• daá¹-á¹-hÄ• nato, visavaá¹‡ijjÄ• parÅ«paghÄ• takÄ• raá¹‡ato.

__tassevÄ• _ti yathÄ• vuttassa paÃ±caveramaá¹‡ilakkhaá¹‡assa sÄ«lassa ceva
paÃ±camicchÄ• vaá¹‡ijjÄ• dippahÄ• nalakkhaá¹‡assa Ä• jÄ«vassa ca paá¹-iniddeso. __vipa
II 164/. evaá¹ƒ sÄ«laÄ• jÄ«vavipattivasena upÄ• sakassa vipattiá¹ƒ dassetvÄ• assaddhiyÄ•
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. __yÄ• yÄ• _ti assaddhiyÄ• divippaá¹-ipattiyÄ• . __caá¹‡á
nÄ«cadhammajÄ• tikaá¹-á¹-hena upÄ• sakacaá¹‡á¸• Ä• lo. __mala_nti malÄ«naá¹-á¹-hena
__patikiá¹-á¹-ho_ti lÄ• makaá¹-á¹-hena upÄ• sakanihÄ«no. __sÄ• pissÄ• _ti sÄ• pi assaddh
upÄ• sakassa vipattÄ«ti veditabbÄ• . kÄ• panÄ• yanti vuttaá¹ƒ __ ``te cÄ• â€™â€™ _tiÄ• c
upÄ• sakacaá¹‡á¸• Ä• lasuttaá¹ƒ, (AN b V 175) upÄ• sakaratanasuttaÃ±ca paÃ±caá¹…gutta
kammakammaphalesu ca saddhÄ• vipariyÄ• yo micchÄ• vimokkho assaddhiyaá¹ƒ, tena sa
yathÄ• vuttasÄ«lavipattiÄ• jÄ«vavipattivasena __dussÄ«lo_. ``iminÄ• diá¹-á¹-hÄ• dinÄ• ida
hotÄ«â€™â€™ ti evaá¹ƒ bÄ• lajanaparikappitena kotÅ«halasaá¹…khÄ• tena diá¹-á¹-hasuta
__kotÅ«halamaá¹…galiko. maá¹…galaá¹ƒ paccetÄ«_ti diá¹-á¹-hamaá¹…galÄ• dibhedaá¹ƒ n
__no kamma_nti kammassakataá¹ƒ no pattiyÄ• yati. __ito ca bahiddhÄ• _ti ito sabbaÃ±Ã±u
bÄ• hirakasamaye. __ca_-saddo aá¹-á¹-hÄ• napayutto, sabbattha ``assaddhoâ€™â€™ tiÄ•
__dakkhiá¹‡eyyaá¹ƒ pariyesatÄ«_ti duppaá¹-ipannaá¹ƒ dakkhiá¹‡Ä• rahasaÃ±Ã±Ä« gavesa
bÄ• hirakasamaye. __pubbakÄ• raá¹ƒ karotÄ«_ti paá¹-hamataraá¹ƒ dÄ• namÄ• nanÄ• dika
bÄ• hirakasamaye paá¹-hamataraá¹ƒ kusalakiriyaá¹ƒ katvÄ• pacchÄ• sÄ• sane karotÄ«ti v
191/. __tatthÄ• _ti vÄ• tesaá¹ƒ bÄ• hirakÄ• naá¹ƒ titthiyÄ• nantipi vadanti. ettha ca
dakkhiá¹‡eyyapariyesanapubbakÄ• re ekaá¹ƒ katvÄ• paÃ±ca dhammÄ• veditabbÄ• .

__assÄ• _ti upÄ• sakassa. __sÄ«lasampadÄ• _ti yathÄ• vuttena paÃ±caveramaá¹‡ilakkha
__Ä• jÄ«vasampadÄ• _ti paÃ±camicchÄ• vaá¹‡ijjÄ• dippahÄ• nalakkhaá¹‡ena Ä• jÄ«vena
sÄ«lasampadÄ• Ä• jÄ«vasampadÄ• vasena upÄ• sakassa sampattiá¹ƒ dassetvÄ• saddhÄ
cassÄ• â€™â€™ _tiÄ• dimÄ• ha. ye ca paÃ±ca dhammÄ• , tepi assa sampattÄ«ti yojanÄ•
catunnaá¹ƒ parisÄ• naá¹ƒ ratijananaá¹-á¹-hena upÄ• sakova ratanaá¹ƒ __upÄ• sakaratanaá
guá¹‡asobhÄ• kittisaddasugandhatÄ• dÄ«hi upÄ• sakova padumaá¹ƒ __upÄ• sakapaduma
__upÄ• sakapuá¹‡á¸• arÄ«kaá¹ƒ. _ sesaá¹ƒ vipattiyaá¹ƒ vuttavipariyÄ• yena veditabbaá¹ƒ.

__nigaá¹‡á¹-hÄ«na_nti nigaá¹‡á¹-hasamaá¹‡Ä«naá¹ƒ. __Ä• dimhÄ«_ti paá¹-hamatthe. __u
ucchukoá¹-i. tathÄ• __veá¸·agga_nti etthÄ• pi. __koá¹-iya_nti pariyantakoá¹-iyaá¹ƒ, pariyan
__ambilagga_nti ambilakoá¹-á¹-hÄ• saá¹ƒ. tathÄ• __tittakagga_nti etthÄ• pi. __vihÄ• ragge
ovarakakoá¹-á¹-hÄ• sena ``imasmiá¹ƒ gabbhe vasantÄ• naá¹ƒ idaá¹ƒ nÄ• ma phalaá¹ƒ pÄ•
taá¹ƒ taá¹ƒ vasanaá¹-á¹-hÄ• nakoá¹-á¹-hÄ• senÄ• ti attho \Ne II 165/. __pariveá¹‡aggenÄ• _t
__agge_ti ettha upayogavacanassa ekÄ• rÄ• deso, vacanavipallÄ• so vÄ• , katvÄ• -saddo
``Ä• diá¹ƒ katvÄ• â€™â€™ _ti. bhÄ• vatthe tÄ• -saddoti dasseti __ ``ajjabhÄ• vaâ€™â€™ _
nÄ• ma tasmiá¹ƒ dhammassavanasamaye dharamÄ• nakatÄ• pÄ• puá¹‡akabhÄ• vo. tadÄ•
dharamÄ• nataá¹ƒ nimittaá¹ƒ katvÄ• taá¹ƒ divasanissitaaruá¹‡uggamanato paá¹-á¹-hÄ• ya
etthantare ajjasaddo pavattati, tasmÄ• tasmiá¹ƒ samaye dharamÄ• nakatÄ• saá¹…khÄ• ta
katvÄ• ti attho daá¹-á¹-habbo. __ajjata_nti vÄ• ajjaicceva attho tÄ• -saddassa sakatthavuttit
``devatÄ• â€™â€™ ti, ayaá¹ƒ Ä• cariyÄ• naá¹ƒ mati. evaá¹ƒ paá¹-hamakkharena dissamÄ•
atthaá¹ƒ dassetvÄ• idÄ• ni tatiyakkharena dissamÄ• napÄ• á¹-hÄ• nurÅ«paá¹ƒ atthaá¹ƒ da
vÄ• pÄ• á¹-hoâ€™â€™ _tiÄ• di vuttaá¹ƒ. Ä• gamamattattÄ• __dakÄ• ro padasandhikaro.
padaá¹ƒ. tenÄ• ha __ ``ajja agganti atthoâ€™â€™ _ti.

__ ``pÄ• á¹‡oâ€™â€™ _ti idaá¹ƒ paramatthato jÄ«vitindriye eva, __ ``pÄ• á¹‡upetaâ€™â€™
samÄ• soti Ã±Ä• petuá¹ƒ __ ``yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ• va_ \Be II 192/ __upetaâ€
upagacchatÄ«ti hi __upeto, _ pÄ• á¹‡ehi karaá¹‡abhÅ«tehi upeto __pÄ• á¹‡upeto_ti attho Ä
iminÄ• ca ``pÄ• á¹‡upetanti idaá¹ƒ padaá¹ƒ tassa saraá¹‡agamanassa Ä• pÄ• á¹‡akoá¹-ika
imamatthaá¹ƒ vibhÄ• veti. ``pÄ• á¹‡upetaâ€™â€™ nti hi iminÄ• yÄ• va me pÄ• á¹‡Ä• dha
upeto, upento ca na vÄ• cÄ• mattena, na ca ekavÄ• raá¹ƒ cittuppÄ• damattena, atha kho pÄ
pariccajanavasena yÄ• vajÄ«vaá¹ƒ upetoti Ä• pÄ• á¹‡akoá¹-ikatÄ• dassitÄ• . __ ``tÄ«hi ... p
idaá¹ƒ ``saraá¹‡aá¹ƒ gataâ€™â€™ nti etassa atthavacanaá¹ƒ. __ ``anaÃ±Ã±asatthukaâ€™
antogadhÄ• vadhÄ• raá¹‡ena, aÃ±Ã±atthÄ• pohanena ca nivattetabbatthadassanaá¹ƒ. ekaó
attho upÄ• sakasaddassa vacanÄ«yopi bhavatÄ«ti vuttaá¹ƒ __ ``upÄ• sakaá¹ƒ kappiyakÄ•
attasanniyyÄ• tanasaraá¹‡agamanaá¹ƒ vÄ• sandhÄ• ya evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.
nti iminÄ• nÄ«tatthato dassitaá¹ƒ tassa saraá¹‡agamanassa Ä• pÄ• á¹‡akoá¹-ikataá¹ƒ dass
panesa rÄ• jÄ• ``jÄ«vitena saha vatthuttayaá¹ƒ paá¹-ipÅ«jento saraá¹‡agamanaá¹ƒ rakkhÄ
adhippÄ• yaá¹ƒ vibhÄ• vetÄ«ti neyyatthato vibhÄ• vitaá¹ƒ tassa raÃ±Ã±o adhippÄ• yaá¹ƒ vi

``ahaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __hi_-saddo samatthane, kÄ• raá¹‡atthe vÄ• ,
vÄ• kÄ• raá¹‡ena upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retÅ«ti ayamattho pakÄ• sito.

accayanaá¹ƒ sÄ• dhumariyÄ• daá¹ƒ atikkamma madditvÄ• pavattanaá¹ƒ __accayo, _ kÄ•
dosoti Ä• ha __ ``aparÄ• dhoâ€™â€™ _ti, acceti abhibhavitvÄ• pavattati etenÄ• ti \Ne II 16
kÄ• yikÄ• divÄ«tikkamassa pavattanako akusaladhammasaá¹…khÄ• to doso eva, so ca apa
__aparÄ• dho_ti vuccati. so hi aparajjhantaá¹ƒ purisaá¹ƒ abhibhavitvÄ• pavattati. tenÄ• ha
abhibhavitvÄ• pavattoâ€™â€™ _ti. __dhamma_nti dasarÄ• jadhammaá¹ƒ. vitthÄ• ro panet
__mahÄ• haá¹ƒsajÄ• takÄ• dÄ«hi_ vibhÄ• vetabbo. __caratÄ«_ti Ä• carati karoti. __dhamm
anapeteneva, anapetakusaladhammenevÄ• ti attho. tenÄ• ha __ ``na pitughÄ• tanÄ• dinÄ•
``paá¹-iggaá¹‡hÄ• tÅ«â€™â€™ _ti etassa adhivÄ• sanaá¹ƒ sampaá¹-icchatÅ«ti saddato att
II 193/ atthaá¹ƒ dassetuá¹ƒ __ ``khamatÅ«â€™â€™ _ti vuttaá¹ƒ. puna akaraá¹‡amettha saá
``puna evarÅ«passÄ• â€™â€™ _tiÄ• dinÄ• . __ ``aparÄ• dhassÄ• â€™â€™ _tiÄ• di aÃ±Ã±

<251> __ ``yathÄ• dhammo á¹-hito, tathevÄ• â€™â€™ _ti iminÄ• pi yathÄ• -saddassa anu
sÄ• dhusamÄ• ciá¹‡á¹‡akusaladhammÄ• nurÅ«panti attho. paá¹-isaddassa anatthakataá¹ƒ
_ti iminÄ• . paá¹-ikammaá¹ƒ karosÄ«tipi vadanti. yathÄ• dhammaá¹ƒ paá¹-ikaraá¹‡aá¹ƒ nÄ•
khamÄ• panamevÄ• ti Ä• ha __ ``khamÄ• pesÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. ``paá¹-iggaá
adhivÄ• sanaá¹ƒ sampaá¹-icchÄ• mÄ• ti atthaá¹ƒ dasseti __ ``khamÄ• mÄ• â€™â€™ _ti im
__ha_-kÄ• ro padasiliá¹-á¹-hatÄ• ya Ä• gamo, __hi_-saddo vÄ• nipÄ• tamattaá¹ƒ. __esÄ• _
paá¹-ikiriyÄ• , Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjanÄ• ca. tenÄ• ha ``yo accayaá¹ƒ ... pe ... Ä• pajja
sadevakena lokena ``saraá¹‡aâ€™â€™ nti araá¹‡Ä«yato upagantabbato tathÄ• gato __ariy
``buddhassa bhagavatoâ€™â€™ _ti. vineti satte etenÄ• ti __vinayo, _ sÄ• sanaá¹ƒ. vaddha
etÄ• yÄ• ti __vuddhi. _ katamÄ• pana sÄ• , yÄ• ``esÄ• â€™â€™ ti niddiá¹-á¹-hÄ• vuddhÄ
accayaâ€™â€™ ntiÄ• di vuttanti sambandhaá¹ƒ dasseti __ ``katamÄ• â€™â€™ _tiÄ• dinÄ•
saá¹ƒvarÄ• pajjanÄ• , sÄ• ``esÄ• â€™â€™ ti niddiá¹-á¹-hÄ• vuddhi nÄ• mÄ• ti attho. ``yat
paá¹-ikarotÄ«â€™â€™ ti idaá¹ƒ Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjanÄ• ya pubbakiriyÄ• dassananti
``yathÄ• dhammaá¹ƒ paá¹-ikaritvÄ• Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjanÄ• â€™â€™ _ti vuttaá¹ƒ. e
pakati, yadidaá¹ƒ yena kenaci pakÄ• rena adhippÄ• yantaraviÃ±Ã±Ä• panaá¹ƒ, etapadena p
sambhavati ``yathÄ• dhammaá¹ƒ paá¹-ikarotÄ«â€™â€™ tipi paá¹-iniddisitabbassa dassana
``yathÄ• dhammaá¹ƒ paá¹-ikarotÄ«â€™â€™ ti idaá¹ƒ pubbakiriyÄ• mattasseva dassanaá¹ƒ, na p
`Ä• yatiÃ±ca saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti idaá¹ƒ pana paá¹-iniddisitabbassevÄ• ti viÃ±Ã
vuttaâ€™â€™ nti vadanti, tadayuttameva khamÄ• panassÄ• pi vuddhihetubhÄ• vena ariyÅ«
hi khamÄ• panÄ• bhÄ• vepi Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjanÄ• ya eva ariyÅ«pavÄ• dÄ• pagam
vuttaá¹ƒ, tasmÄ• vuttanayeneva attho veditabboti.

kasmÄ• pana \Ne II 167/ ``yÄ• yaâ€™â€™ ntiÄ• dinÄ• dhammaniddeso dassito, nanu pÄ
ntiÄ• dinÄ• puggalaniddeso katoti codanaá¹ƒ sodhetuá¹ƒ __ ``desanaá¹ƒ panÄ• â€™â€™ _

__puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto_ti puggalÄ• dhiá¹-á¹-hÄ• nadhammadesanaá¹ƒ \Be
puggalÄ• dhiá¹-á¹-hÄ• nÄ• pi hi puggalÄ• dhiá¹-á¹-hÄ• nadhammadesanÄ• , puggalÄ• dhiá
duvidhÄ• hoti. ayametthÄ• dhippÄ• yo --- kiÃ±cÄ• pi ``vuddhi hesÄ• â€™â€™ tiÄ• dinÄ• d
Ä• raddhÄ• , tathÄ• pi puna puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karontena ``yo accayaâ€™â€™ n
puggalÄ• dhiá¹-á¹-hÄ• nadesanÄ• Ä• raddhÄ• desanÄ• vilÄ• savasena, veneyyajjhÄ• saya
hi dhammÄ• dhiá¹-á¹-hÄ• nÄ• dibhedena catubbidhÄ• desanÄ• .

<252> __vacasÄ• yatte_ti vacasÄ• Ä• yatte. vÄ• cÄ• paá¹-ibandhatteti vadanti, taá¹ƒ ``so
viruddhaá¹ƒ viya dissati. __vacasÄ• yatthe_ti pana vÄ• cÄ• pariyosÄ• nattheti attho yutto os
sÄ• saddassa vasena sÄ• yasaddanipphattito yathÄ• ``dÄ• yoâ€™â€™ ti. evaÃ±hi samatth
hoti. gamanÄ• ya kataá¹ƒ vÄ• cÄ• pariyosÄ• naá¹ƒ katvÄ• vuttattÄ• tasmiá¹ƒyeva atthe va
codanatthe, vacasaggatthe ca icchanti. ``handa dÄ• ni bhikkhave Ä• mantayÄ• mÄ«â€™â€
I 186) hi codanatthe, ``handa dÄ• ni apÄ• yÄ• mÄ«â€™â€™ tiÄ• dÄ«su (J II 22.843) vacas
nÄ• ma vÄ• cÄ• vissajjanaá¹ƒ, taÃ±ca vÄ• cÄ• pariyosÄ• namevÄ• ti daá¹-á¹-habbaá¹ƒ. dul
Ä• ha __ ``balavakiccÄ• â€™â€™ _ti. ``avassaá¹ƒ kattabbaá¹ƒ __kiccaá¹ƒ, _ itaraá¹ƒ __kar
paá¹-hamaá¹ƒ vÄ• kattabbaá¹ƒ __kiccaá¹ƒ, _ pacchÄ• kattabbaá¹ƒ __karaá¹‡Ä«yaá¹ƒ. _ k
_ mahantaá¹ƒ __karaá¹‡Ä«yaâ€™â€™ _ntipi __udÄ• naá¹-á¹-hakathÄ• dÄ«su_ (Ud-a 15) v
yaá¹ƒ-taá¹ƒ-saddÄ• naá¹ƒ niccasambandhattÄ• , gamanakÄ• lajÄ• nanato, aÃ±Ã±akiriyÄ• y
kÄ• laá¹ƒ tvameva jÄ• nÄ• sÄ«â€™â€™ _ti vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti ``tayÄ• Ã±Ä• taá
Ã±atvÄ• gacchÄ• hÄ«â€™â€™ ti. atha vÄ• yathÄ• kattabbakiccaniyojane ``imaá¹ƒ jÄ• na
Ä• harÄ• â€™â€™ ti (Vin IV 88, 93) vuttaá¹ƒ, tathÄ• idhÄ• pi tayÄ• Ã±Ä• taá¹ƒ kÄ• laá¹ƒ t
gamanavasena karohÄ«ti gamane niyojetÄ«ti dassetuá¹ƒ __ ``tvameva jÄ• nÄ• sÄ«â€™â€
daá¹-á¹-habbaá¹ƒ. __ ``tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• â€™â€™ _tiÄ• di yathÄ• samÄ
pakaraá¹‡Ä• dhigatamattaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __padakkhiá¹‡a_nti pakÄ• rato ka
tenÄ• ha __ ``tikkhattuâ€™â€™ _nti. __dasanakhasamodhÄ• nasamujjala_nti dvÄ«su hatth
nakhÄ• naá¹ƒ samodhÄ• nena ekÄ«bhÄ• vena samujjalantaá¹ƒ, tena dvinnaá¹ƒ karatalÄ• n
II 195/ dasseti. __aÃ±jali_nti hatthapuá¹-aá¹ƒ. aÃ±jati byattiá¹ƒ pakÄ• seti etÄ• yÄ• ti __aÃ±
aÃ±ju-saddaÃ±hi byattiyaá¹ƒ, alipaccayaÃ±ca icchanti saddavidÅ«. __abhimukhovÄ• _ti sa
piá¹-á¹-hiá¹ƒ dassetvÄ• ti attho. paÃ±cappatiá¹-á¹-hitavandanÄ• nayo vutto eva.

<253> imasmiá¹ƒyeva \Ne II 168/ attabhÄ• ve vipaccanakÄ• naá¹ƒ attano pubbe katakusal
__khato, _ tesameva upahananena __upahato, _ padadvayenapi tassa kammÄ• parÄ• dha
pariyÄ• yavacanattÄ• padadvayassa. kusalamÅ«lasaá¹…khÄ• tapatiá¹-á¹-hÄ• bhedanena
dassetuá¹ƒ __ ``bhinnapatiá¹-á¹-ho jÄ• toâ€™â€™ _ti vuttaá¹ƒ. patiá¹-á¹-hÄ• , mÅ«lanti ca a
patiá¹-á¹-hahati sammattaniyÄ• mokkamanaá¹ƒ etÄ• yÄ• ti hi __patiá¹-á¹-hÄ• , _ tassa kusa
kiriyÄ• parÄ• dhena bhinnÄ• vinÄ• sitÄ• etenÄ• ti __bhinnapatiá¹-á¹-ho. _ tadeva vitthÄ• re
_tiÄ• dimÄ• ha. yathÄ• kusalamÅ«lasaá¹…khÄ• tÄ• attano patiá¹-á¹-hÄ• najÄ• tÄ• , tathÄ•
attÄ• khato khanitoti yojanÄ• . __khato_ti hi idaá¹ƒ idha kammavasena siddhaá¹ƒ, pÄ• á¸·iy

kattuvasenÄ• ti daá¹-á¹-habbaá¹ƒ. padadvayassa pariyÄ• yattÄ• ``upahatoâ€™â€™ ti idha

``rÄ• go rajo na ca pana reá¹‡u vuccatÄ«â€™â€™ tiÄ• di (Nidd I 209; Nidd II 74) vacanato
rajo nÄ• mÄ• ti vuttaá¹ƒ __ ``rÄ• garajÄ• divirahitaâ€™â€™ _nti. vÄ«tasaddassa vigatapari
``vigatattÄ• â€™â€™ _ti iminÄ• . __dhammesu cakkhu_nti catusaccadhammesu pavattaá¹ƒ
cakkhuá¹ƒ. __dhammesÅ«_ti vÄ• heá¹-á¹-himesu tÄ«su maggadhammesu. __cakkhu_nti s
ekaá¹ƒ cakkhuá¹ƒ, samudÄ• yekadesavasena Ä• dhÄ• ratthasamÄ• soyaá¹ƒ, na tu niddhÄ•
sÄ• sanaganthesu, sakkataganthesu ca sabbattha paá¹-isiddhoti. __dhammamaya_nti sama
nibbattaá¹ƒ, iminÄ• ``dhammena nibbattaá¹ƒ cakkhu __dhammacakkhÅ«â€™â€™ _ti attha
sÄ«lÄ• ditividhadhammakkhandhoyeva __maya_-saddassa sakatthe pavattanato, anena ``d
__dhammacakkhÅ«â€™â€™ _ti atthamÄ• ha. __aÃ±Ã±esu á¹-hÄ• nesÅ«_ti aÃ±Ã±esu sutt
yathÄ• pÄ• á¹-haá¹ƒ tividhatthataá¹ƒ dasseti. idha pana sotÄ• pattimaggassevetaá¹ƒ adhiva
anadhigate aÃ±Ã±esaá¹ƒ vattabbatÄ• yeva abhÄ• vatoti adhippÄ• yo.

idÄ• ni \Be II 196/ ``khatÄ• yaá¹ƒ bhikkhave rÄ• jÄ• â€™â€™ tiÄ• dipÄ• á¹-hassa suviÃ±Ã±
__ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __nÄ• bhavissÄ• _ti sace na abh
attho. atÄ«te hi idaá¹ƒ kÄ• lÄ• tipattivacanaá¹ƒ, na anÄ• gateti daá¹-á¹-habbaá¹ƒ. esa nayo
patto abhavissÄ• _ti etthÄ• pi. nanu ca maggapÄ• puá¹‡anavacanaá¹ƒ bhavissamÄ• nattÄ•
aniyamite, idha pana __ ``idhevÄ• sane nisinnoâ€™â€™ _ti niyamitattÄ• atÄ«takÄ• likame
idaÃ±hi bhagavÄ• raÃ±Ã±o Ä• sanÄ• vuá¹-á¹-hÄ• ya acirapakkantasseva avocÄ• ti. __pÄ•
devadattena, devadattaparisÄ• saá¹…khÄ• tena ca pÄ• pamittena saá¹ƒsaggato. __assÄ• _
``evaá¹ƒ santepÄ«â€™â€™ _tiÄ• dinÄ• pÄ• á¹-hÄ• nÄ• ruá¸·haá¹ƒ vacanÄ• vasesaá¹ƒ das
\Ne II 169/ gatattÄ• muccissatÄ«ti sambandho. __ ``mama ca sÄ• sanamahantatÄ• yÄ• â€
katthaci pana __ca_-saddo na dissati, tattha so luttaniddiá¹-á¹-hoti daá¹-á¹-habbaá¹ƒ. na kev
saraá¹‡aá¹ƒ gatattÄ• yeva muccissati, atha kho yattha esa pasanno, pasannÄ• kÄ• raÃ±ca
tividhassapi sÄ• sanassa uttamatÄ• yÄ• ti hi saha samuccayena attho adhippetoti.

__ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di dukkarakammavipÄ• kato sukarena muccanena up
puriso. __kassacÄ«_ti kassaci purisassa, ``vadhaâ€™â€™ nti ettha bhÄ• vayoge kammatth
__pupphamuá¹-á¹-himattena daá¹‡á¸• enÄ• _ti pupphamuá¹-á¹-himattasaá¹…khÄ• tena dha
vadhakammadaá¹‡á¸• ato mucceyya, __daá¹‡á¸• enÄ• _ti vÄ• nissakkatthe karaá¹‡avacan
mahÄ• samaá¹‡enÄ• â€™â€™ tiÄ• dÄ«su (DN II 232; Vin II 437) viya, pupphamuá¹-á¹-hima
vadhadaá¹‡á¸• ato ca mucceyyÄ• ti attho. __lohakumbhiya_nti lohakumbhinarake. tattha hi
sattÄ• naá¹ƒ kammabalena lohamayÄ• mahatÄ« kumbhÄ« nibbattÄ• , tasmÄ• taá¹ƒ __ ``lo
uparimatalato __adho patanto, _ heá¹-á¹-himatalato __uddhaá¹ƒ gacchanto, _ ubhayathÄ•
saá¹-á¹-hivassasahassÄ• ni honti. vuttaÃ±ca ---

``saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissatÄ«â€™â€™ ti || (Pv 802; J I 4.54).

``heá¹-á¹-himatalaá¹ƒ \Be II 197/ patvÄ• , uparimatalaá¹ƒ pÄ• puá¹‡itvÄ• muccissatÄ«â€™
imamatthaá¹ƒ dÄ«peti --- yathÄ• aÃ±Ã±e seá¹-á¹-hiputtÄ• dayo aparÄ• paraá¹ƒ adho patan
ca anekÄ• ni vassasatasahassÄ• ni tattha paccanti, na tathÄ• ayaá¹ƒ, ayaá¹ƒ pana rÄ• jÄ•
ekavÄ• rameva adho patanto, uddhaÃ±ca gacchanto saá¹-á¹-hivassasahassÄ• niyeva pacc
pana attho kuto laddhoti anuyogaá¹ƒ pariharanto __ ``idampi kira bhagavatÄ• vuttamevÄ• â
__kira_saddo cettha anussavanattho, tena bhagavatÄ• vuttabhÄ• vassa Ä• cariyaparampa
ca atthassa Ä• cariyaparamparÄ• bhatabhÄ• vaá¹ƒ dÄ«peti. atha pÄ• á¸·iyaá¹ƒ saá¹…gÄ«ta
__ ``pÄ• á¸·iyaá¹ƒ pana na Ä• ruá¸·haâ€™â€™ _nti iminÄ• , pakiá¹‡á¹‡akadesanÄ• bhÄ• v
pÄ• á¹-habhÄ• vena na saá¹…gÄ«tanti adhippÄ• yo. pakiá¹‡á¹‡akadesanÄ• hi pÄ• á¸·iyam
aá¹-á¹-hakathÄ• su vuttaá¹ƒ.

yadi \Ne II 170/ anantare attabhÄ• ve narake paccati, evaá¹ƒ sati imaá¹ƒ desanaá¹ƒ sutvÄ•
Ä• nisaá¹ƒso laddhoti kassaci Ä• saá¹…kÄ• siyÄ• ti tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ coda
parihariuá¹ƒ __ ``idaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• d
diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ anekavidhaá¹ƒ mahÄ• nisaá¹ƒsaá¹ƒ sarÅ«pato niyan
``ayaá¹ƒ ... pe ... niddaá¹ƒ labhatÄ«â€™â€™ _ti iminÄ• niddÄ• lÄ• bhaá¹ƒ dasseti, tadÄ•
kÄ• yikacetasikadukkhÄ• pagatabhÄ• vaÃ±ca niddÄ• lÄ• bhasÄ«sena, __ ``tiá¹‡á¹‡aá¹ƒ ...
iminÄ• tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ mahÄ• sakkÄ• rakiriyaá¹ƒ, __ ``pothujjanikÄ• ya ... pe ..
iminÄ• sÄ• tisayaá¹ƒ pothujjanikasaddhÄ• paá¹-ilÄ• bhaá¹ƒ dassetÄ«ti evamÄ• di diá¹-á¹-h
... pe ... parinibbÄ• yissatÄ«â€™â€™ _ti iminÄ• pana ukkaá¹ƒsato samparÄ• yiko dassito,
aparÄ• paresu bhavesu aparimÄ• á¹‡oyeva samparÄ• yiko veditabbo.

tattha __madhurÄ• yÄ• _ti madhurarasabhÅ«tÄ• ya. __ojavantiyÄ• _ti madhurarasassÄ• p
ojavatiyÄ• . puthujjane bhavÄ• __pothujjanikÄ• . _ paÃ±ca mÄ• re visesato jitavÄ• ti __vijit
parÅ«padesavirahatÄ• cettha visesabhÄ• vo. paccekaá¹ƒ abhisambuddhoti __paccekabud
sÄ• maÃ±Ã±eva sambodhiá¹ƒ abhisambuddhoti attho. tathÄ• hi ``paccekabuddhÄ• sayam
bodhenti, attharasameva \Be II 198/ paá¹-ivijjhanti, na dhammarasaá¹ƒ. na hi te lokuttaradha
paÃ±Ã±attiá¹ƒ Ä• ropetvÄ• desetuá¹ƒ sakkonti, mÅ«gena diá¹-á¹-hasupino viya, vanacarak
sÄ• yitabyaÃ±janaraso viya ca nesaá¹ƒ dhammÄ• bhisamayo hoti, sabbaá¹ƒ iddhisamÄ• pa
pÄ• puá¹‡antÄ«â€™â€™ ti (Sn-a I khaggavisÄ• á¹‡asuttavaá¹‡á¹‡anÄ• ; Ap-a I 90, 91) aá¹

etthÄ• ha --- yadi raÃ±Ã±o kammantarÄ• yÄ• bhÄ• ve tasmiá¹ƒyeva Ä• sane dhammacakk
anÄ• gate paccekabuddho hutvÄ• parinibbÄ• yissati. yadi ca anÄ• gate paccekabuddho hu
kathaá¹ƒ tasmiá¹ƒyeva Ä• sane dhammacakkhu uppajjissatha, nanu ime sÄ• vakabodhipac
bhinnanissayÄ• dvinnaá¹ƒ bodhÄ«naá¹ƒ asÄ• dhÄ• raá¹‡abhÄ• vato. asÄ• dhÄ• raá¹‡Ä• l

paÃ±caá¹…gadvayaá¹…gasampattiyÄ• , abhinÄ«hÄ• rasamiddhivasena, pÄ• ramÄ«sambh
abhisambujjhanavasena cÄ• ti? nÄ• yaá¹ƒ virodho ito paratoyevassa paccekabodhisambhÄ
sambharaá¹‡Ä«yattÄ• . sÄ• vakabodhiyÄ• bujjhanakasattÄ• pi hi asati tassÄ• samavÄ• ye
bujjhissanti tathÄ• bhinÄ«hÄ• rassa sambhavatoti. apare pana bhaá¹‡anti --- ``paccekabodh
katÄ• bhinÄ«hÄ• ro. katÄ• bhinÄ«hÄ• rÄ• pi hi tattha niyatimappattÄ• \Ne II 171/ tassa Ã±Ä
anupagatattÄ• satthu sammukhÄ«bhÄ• ve sÄ• vakabodhiá¹ƒ pÄ• puá¹‡issantÄ«ti bhagavÄ
rÄ• jÄ• â€™ tiÄ• dimavoca, mahÄ• bodhisattÄ• nameva ca Ä• nantariyaparimutti hoti, na ita
tathÄ• hi paccekabodhiyaá¹ƒ niyato samÄ• no devadatto cirakÄ• lasambhÅ«tena lokanÄ• t
Ä• nantariyakammÄ• ni pasavi, tasmÄ• kammantarÄ• yena ayaá¹ƒ idÄ• ni asamavetadass
paccekabodhiniyÄ• mena anÄ• gate vijitÄ• vÄ« nÄ• ma paccekabuddho hutvÄ• parinibbÄ•
daá¹-á¹-habbaá¹ƒ, yuttataramettha vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

yathÄ• vuttaá¹ƒ pÄ• á¸·imeva saá¹ƒvaá¹‡á¹‡anÄ• ya nigamavasena dassento __ ``idamavo
tassattho hi heá¹-á¹-hÄ• vuttoti. apica pÄ• á¸·iyamanÄ• ruá¸·hampi atthaá¹ƒ saá¹…gahetuá
_tiÄ• dinÄ• nigamanaá¹ƒ karotÄ«ti daá¹-á¹-habbaá¹ƒ.

iti \Be II 199/ sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya
paramasukhumagambhÄ«raduranubodhatthaparidÄ«panÄ• ya suvimalavipulapaÃ±Ã±Ä• ve
ajjavamaddavasoraccasaddhÄ• satidhitibuddhikhantivÄ«riyÄ• didhammasamaá¹…ginÄ• sÄ
asaá¹…gÄ• saá¹ƒhiravisÄ• radaÃ±Ä• á¹‡acÄ• rinÄ• anekappabhedasakasamayasamayan
mahÄ• gaá¹‡inÄ• mahÄ• veyyÄ• karaá¹‡ena Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patinÄ
mahÄ• dhammarÄ• jÄ• dhirÄ• jagarunÄ• katÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthap
sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

addhÄ• nagamanavaá¹‡á¹‡anÄ•

<254> evaá¹ƒ \Ne II 172/ \Be II 200/ sÄ• maÃ±Ã±aphalasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ•
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡okÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ• v
sÄ• maÃ±Ã±aphalasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa ambaá¹-á¹-hasuttabhÄ•
me sutaá¹ƒ ... pe ... kosalesÅ«ti ambaá¹-á¹-hasuttaâ€™â€™ _nti Ä• ha. evamÄ«disesu. __i
Ä• diattho, padatthavipallÄ• sajotako pana itisaddo luttaniddiá¹-á¹-ho, Ä• disaddalopo vÄ• e
upalakkhaá¹‡aniddeso vÄ• . __apubbapadavaá¹‡á¹‡anÄ• _ nÄ• ma heá¹-á¹-hÄ• aggahitat
atthavibhajanÄ• . ``hitvÄ• punappunÄ• gata-matthaá¹ƒ atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â
ganthÄ• rambhakathÄ•) hi vuttaá¹ƒ, ``anupubbapadavaá¹‡á¹‡anÄ• â€™â€™ ti katthaci pÄ

á¹-Ä«kÄ• ya anuddhaá¹-attÄ• , tathÄ• asaá¹ƒvaá¹‡á¹‡itattÄ• ca.

``rÄ• jakumÄ• rÄ• __gottavasena_ kosalÄ• nÄ• mÄ• â€™â€™ ti (Sv-pá¹- I 254) Ä• cariye
pana vadanti ``kosaá¹ƒ lanti gaá¹‡hanti, kusalaá¹ƒ vÄ• pucchantÄ«ti __kosalÄ• â€™â€™ _
janapadavanto, janapadassa vÄ• issarÄ• . ``kosalÄ• nÄ• ma rÄ• jakumÄ• rÄ• â€™â€™ ti
``janapadinoâ€™â€™ ti vacanaá¹ƒ santesupi aÃ±Ã±esu taá¹ƒtaá¹ƒnÄ• mapaÃ±Ã±Ä• tesu t
janapadibhÄ• vato tesameva nivasanamupÄ• dÄ• ya janapadassÄ• yaá¹ƒ samaÃ±Ã±Ä• ti c
nivÄ• soâ€™â€™ _ti iminÄ• ``kosalÄ• naá¹ƒ nivÄ• sÄ• kosalÄ• â€™â€™ ti taddhitaá¹ƒ da
janapadoâ€™â€™ _ti iminÄ• pana saddatoyevetaá¹ƒ puthuvacanaá¹ƒ, atthato panesa eko
__api_-saddo cettha anuggahe, tena kÄ• maá¹ƒ ekoyevesa janapado, tathÄ• pi iminÄ• kÄ•
puthuvacanamupapannanti anuggaá¹‡hÄ• ti. yadi ekova janapado, kathaá¹ƒ tattha bahuvac
``ruá¸·hisaddenÄ• â€™â€™ _tiÄ• di, ruá¸·hisaddattÄ• bahuvacanamupapannanti vuttaá¹ƒ
puthuvacanassa, puthubhÄ• vassa vÄ• nissaye abhiniropanÄ• idha ruá¸·hi, tena vuttaá¹ƒ
idha ceva aÃ±Ã±attha ca __majjhimÄ• gamaá¹-Ä«kÄ• dÄ«su_ ``akkharacintakÄ• hi Ä«dise
Ä«disaliá¹…gavacanÄ• ni icchanti, ayamettha ruá¸·hi yathÄ• `aÃ±Ã±atthÄ• pi kurÅ«su viha
viharatÄ«â€™ ti \Be II 201/ cÄ• â€™â€™ ti. keci pana kosalanÄ• mÄ• bhiniropanamicchant
puthuvacanassa appayujjitabbattÄ• . nÄ• mÄ• bhiniropanÄ• ya hi ekavacanampi bhavati ya
ti. tabbisesitepi janapadasadde jÄ• tisaddattÄ• ekavacanameva. tenÄ• ha __ ``tasmiá¹ƒ kos
_ti, kosalanÄ• make tasmiá¹ƒ janapadeti attho. abhÅ«tato hi vohÄ• ramattaá¹ƒ ruá¸·hi, bhÅ«
vinicchinitabbo. yathÄ• hi ---

``santi puttÄ• videhÄ• naá¹ƒ, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

te rajjaá¹ƒ kÄ• rayissanti, mithilÄ• yaá¹ƒ pajÄ• patÄ«â€™â€™ ti || (J II 22.276) Ä• dÄ«su ---

taá¹ƒputtasaá¹…khÄ• tassa ekatthassa ruá¸·hivasena ``puttÄ• â€™â€™ ti bahuvacanapayo
tannivÄ• sasaá¹…khÄ• tassa ekatthassa ruá¸·hivasena ``kosalesÅ«â€™â€™ ti bahuvacana
``pÄ• á¹‡aá¹ƒ na haÃ±Ã±e, na caâ€™ dinnamÄ• diyeâ€™â€™ tiÄ• dÄ«su (AN c 8.42, 43, 4
bahvatthÄ• namekavacanapayogo, tathÄ• idhÄ• pi jÄ• tivasena avayavappabhedena bahva
ekavacanapayogo hoti. vuttaÃ±ca Ä• cariyena __majjhimÄ• gamaá¹-Ä«kÄ• yaá¹ƒ_ ``tabbise
jÄ• tisadde ekavacanameva. tenÄ• ha `tasmiá¹ƒ aá¹…gesu janapadeâ€™ tiâ€™â€™.

evaá¹ƒ ruá¸·hivasena bahumhi viya vattabbe bahuvacanaá¹ƒ dassetvÄ• idÄ• ni bahvatthav
vattabbe bahuvacanaá¹ƒ dassento __ ``porÄ• á¹‡Ä• panÄ• hÅ«â€™â€™ _tiÄ• dimÄ• ha. _
visesatthajotano, tena puthuatthavisayatÄ• ya evetaá¹ƒ puthuvacanaá¹ƒ, na ruá¸·hivasenÄ•
visesaá¹ƒ joteti. so hi padeso tiyojanasataparimÄ• á¹‡atÄ• ya bahuppabhedoti, imasmiá¹ƒ p
janapadesÅ«ti attho veditabbo. __mahÄ• panÄ• da_nti mahÄ• panÄ• dajÄ• taka (J I 3.40, 4
14.102 Ä• dayo) Ä• gataá¹ƒ surucino nÄ• ma videharaÃ±Ã±o puttaá¹ƒ mahÄ• panÄ• danÄ•

__nÄ• nÄ• nÄ• á¹-akÄ• nÄ«_ti bhaá¹‡á¸• ukaá¹‡á¸• apaá¹‡á¸• ukaá¹‡á¸• apamukhÄ• ni cha
nÄ• nÄ• vidhanÄ• á¹-akÄ• ni, katthaci pana Ä• disaddopi diá¹-á¹-ho, so jÄ• takaá¹-á¹-hakath
ca dissati, tena naá¹-alaá¹…ghakÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __sitamattampÄ«
\Be II 202/ kira dibbanÄ• á¹-akÄ• naá¹ƒ anantarabhaveyeva diá¹-á¹-hattÄ• manussanÄ• á¹-
amanuÃ±Ã±aá¹ƒ ahosi. __naá¹…galÄ• nipi chaá¸• á¸• etvÄ• _ti kasikammappahÄ• navaser
pahÄ• ya, nidassanamattaÃ±cetaá¹ƒ. na hi kevalaá¹ƒ kassakÄ• eva, atha kho aÃ±Ã±epi ub
manussÄ• attano attano kiccaá¹ƒ pahÄ• ya tasmiá¹ƒ maá¹…galaá¹-á¹-hÄ• ne sannipatiá¹ƒ
mahÄ• panÄ• dakumÄ• rassa pÄ• sÄ• damaá¹…galaá¹ƒ, chattamaá¹…galaá¹ƒ, Ä• vÄ• han
ekato akaá¹ƒsu, kÄ• sivideharaá¹-á¹-havÄ• sinopi tattha sannipatitvÄ• atirekasattavassÄ• n
chaá¹‡amanubhaviá¹ƒsÅ«ti, adhunÄ• pana ``naá¹…galÄ• dÄ«nÄ«â€™â€™ ti pÄ• á¹-ho dis
á¹-Ä«kÄ• yamanuddhaá¹-attÄ• .

__mahÄ• janakÄ• ye sannipatite_ti keci ``pahaá¹ƒsanavidhiá¹ƒ dassetvÄ• rÄ• jakumÄ• raá
ti, keci ``taá¹ƒ kÄ«á¸·anaá¹ƒ passissÄ• mÄ• â€™â€™ ti evaá¹ƒ mahÄ• janasamÅ«he sanni
atulambÄ• bhiruhanadÄ• rucitakapavesanÄ• di __nÄ• nÄ• kÄ«á¸·Ä• yo dassetvÄ• . _ sakka
rÄ• jaá¹…gaá¹‡e Ä• kÄ• se á¹-hatvÄ• upaá¸• á¸• habhÄ• gaá¹ƒ nÄ• ma dasseti, ekova hatt
ekÄ• dÄ• á¹-hÄ• naccati calati, upaá¸• á¸• haá¹ƒ phandati, sesaá¹ƒ niccalamahosi, taá¹ƒ d
thokaá¹ƒ hasitamakÄ• si, imamatthaá¹ƒ sandhÄ• ya __ ``so dibbanÄ• á¹-akaá¹ƒ dassetvÄ•
vuttaá¹ƒ. __suhajjÄ• _ nÄ• ma vissÄ• sikÄ• ``suá¹-á¹-hu hadayametesaâ€™â€™ nti katvÄ•
Ã±Ä• takaparijanÄ• dÄ«naá¹ƒ saá¹…gaho. __tasmÄ• _ti tathÄ• vacanato. __taá¹ƒ kusalant
ettha ``kacci kusalaá¹ƒ? Ä• ma kusalaâ€™â€™ nti vacanapaá¹-ivacanavasena pavattakusa
Ä• dito __ ``kusalÄ• â€™â€™ _ti samaÃ±Ã±aá¹ƒ labhiá¹ƒsu, tesaá¹ƒ kusalÄ• naá¹ƒ issarÄ•
nÄ• ma jÄ• tÄ• , tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• natÄ• ya pana padeso __kosalÄ• _ti pubbe vutta
padeso kosalÄ• ti vuccatÄ«â€™â€™ _ti. evaá¹ƒ __majjhimÄ• gamaá¹-Ä«kÄ• yaá¹ƒ_ Ä• car
tatrÄ• yamadhippÄ• yo siyÄ• --- ``so padeso kosalÄ• ti vuccatÄ«â€™â€™ ti saÃ±Ã±Ä«saÃ
ekavacanabahuvacanavasena vuttattÄ• purimanaye viya idhÄ• pi ruá¸·hivaseneva bahuvac
rÄ• jakumÄ• rÄ• naá¹ƒ nÄ• malÄ• bhahetumattaÃ±hettha visesoti. idha pana Ä• cariyena ev
padesasÄ• maÃ±Ã±ato vuttaá¹ƒ, vacanavipallÄ• sena vÄ• , te padesÄ• ti attho. __kosalÄ• t
203/ eva kosalÄ• ti katvÄ• â€™â€™ ti (Sv-pá¹- I 254) tatrÄ• yamadhippÄ• yo siyÄ• --- __so
jÄ• tisaddavasena, vacanavipallÄ• sena vÄ• vuttattÄ• puthuatthavisayatÄ• ya eva bahuvac
nÄ• malÄ• bhahetu hettha visesoti. ``kusalaâ€™â€™ nti hi vacanamupÄ• dÄ• ya ruá¸·hinÄ•
yathÄ• ``yevÄ• panakaá¹ƒ, natumhÄ• kavaggoâ€™â€™ ti. apica vacanapaá¹-ivacanavaser
etthÄ• ti __kosalÄ• . _ vicitrÄ• hi taddhitavuttÄ«ti. __kusala_nti ca Ä• rogyaá¹ƒ ``kacci nu bh
kacci bhoto anÄ• mayaâ€™â€™ ntiÄ• dÄ«su (J I 15.145; J II 20.129) viya, kacci tumhÄ• ka
attho, chekaá¹ƒ vÄ• ``kusalÄ• naccagÄ«tassa \Ne II 175/, sikkhitÄ• cÄ• turitthiyoâ€™â€™
viya, kacci tesaá¹ƒ nÄ• á¹-akÄ• naá¹ƒ chekatÄ• hotÄ«ti attho.

caraá¹‡aá¹ƒ __cÄ• rikÄ• , _ caraá¹‡aá¹ƒ vÄ• cÄ• ro, so __eva cÄ• rikÄ• , _ tayidaá¹ƒ mag

idhÄ• dhippetaá¹ƒ, na cuá¹‡á¹‡ikagamanamattanti dassetuá¹ƒ __ ``addhÄ• nagamanaâ€™â
bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ, addhÄ• nagamanasaá¹…khÄ• tÄ• ya cÄ• rikÄ• ya caramÄ
bhedavohÄ• rena vuttaá¹ƒ yathÄ• ``divÄ• vihÄ• raá¹ƒ nisÄ«dÄ«â€™â€™ ti, (MN I 256) add
__cÄ• rikaá¹ƒ caramÄ• no, _ caraá¹‡aá¹ƒ karontoti attho. sabbatthako hi karabhÅ«dhÄ• tÅ«
``addhÄ• namaggaâ€™â€™ ntipi katthaci pÄ• á¹-ho, so na sundaro. na hi cÄ• rikÄ• saddo
vibhÄ• gena dassetvÄ• idhÄ• dhippetaá¹ƒ niyamento __ ``cÄ• rikÄ• ca nÄ• mesÄ• â€™â€
ruá¸·hivasena cÄ• rikÄ• ya sambhavato tato viseseti __ ``bhagavatoâ€™â€™ _ti iminÄ• . ta
__majjhimÄ• gamaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``cÄ• rikaá¹ƒ caramÄ• noti ettha kiÃ±cÄ•
mahÄ• janasaá¹…gahatthaá¹ƒ buddhÄ• naá¹ƒyeva labbhati, buddhe upÄ• dÄ• ya pana ruá
vuccati kilaÃ±jÄ• dÄ«hi katabÄ«janÄ«pi tÄ• lavaá¹‡á¹-aá¹ƒ viyÄ• â€™â€™ ti. __dÅ«repÄ«_
__api_-saddena vÄ• nÄ• tidÅ«repÄ«ti sampiá¹‡á¸• anaá¹ƒ tatthÄ• pi cÄ• rikÄ• sambhavato
catusaccapaá¹-ivedhavasena bodhanÄ• rahapuggalaá¹ƒ. __sahasÄ• gamana_nti sÄ«ghag
paccuggamanÄ• dÄ«sÅ«â€™â€™ ti vuttameva sarÅ«pato dasseti __ ``bhagavÄ• hÄ«â€™
__paccuggacchanto_ti paá¹-imukhaá¹ƒ gacchanto, paccuá¹-á¹-hahantoti attho. __ ``tathÄ• â
``tiá¹ƒsayojanaâ€™â€™ nti padamanukaá¸• á¸• hati. __pakkusÄ• ti_ nÄ• ma __gandhÄ• ra
204/ nÄ• ma kukkuá¹-avatÄ«rÄ• jÄ• . __dhaniyo_ nÄ• ma koraá¹‡á¸• aseá¹-á¹-hiputto gopo

evaá¹ƒ dhammagarutÄ• kittanamukhena mahÄ• kassapapaccuggamanÄ• dÄ«ni (Spk II 15
vanavÄ• sitissasÄ• maá¹‡erassa vatthuá¹ƒ vitthÄ• retvÄ• cÄ• rikaá¹ƒ dassetuá¹ƒ __ ``ekad
Ä• raddhaá¹ƒ. ko panesa tissasÄ• maá¹‡ero nÄ• ma? sÄ• vatthiyaá¹ƒ dhammasenÄ• patin
mahÄ• puÃ±Ã±o ``piá¹‡á¸• apÄ• tadÄ• yakatisso, kambaladÄ• yakatissoâ€™â€™ ti ca pub
``vanavÄ• sitissoâ€™â€™ ti pÄ• kaá¹-o khÄ«á¹‡Ä• savasÄ• maá¹‡ero. vitthÄ• ro __dhamm
vanavÄ• sÄ«tissasÄ• maá¹‡eravatthu). Ä• kÄ• sagÄ• mÄ«hi saddhiá¹ƒ Ä• kÄ• seneva gant
``chaá¸·abhiÃ±Ã±Ä• naá¹ƒ Ä• rocehÄ«â€™â€™ _ti avoca. __tassÄ• _ti tissasÄ• maá¹‡eras
saddhiá¹ƒ bhikkhusaá¹…ghena cÄ«varaá¹ƒ pÄ• rupantaá¹ƒ. no thero no oramattako vatÄ• t
lÄ• makappamÄ• á¹‡iko no hotÄ«ti attho.

__attano_ \Ne II 176/ __pattÄ• sane_ti bhikkhÅ«naá¹ƒ Ä• sanapariyante. tesaá¹ƒ gÄ• mikÄ
dÄ• napaá¹-isaá¹ƒyuttaá¹ƒ __maá¹…galaá¹ƒ vatvÄ• . _ kasmÄ• pana sadevakassa lokassa
bhagavÄ• evamÄ• hÄ• ti codanaá¹ƒ sodhetuá¹ƒ __ ``bhagavÄ• kirÄ• â€™â€™ _tiÄ• di vu
nibbÄ• namaggassa, sugatimaggassa vÄ• desako.

__tÄ• yÄ• _ti araÃ±Ã±asaÃ±Ã±Ä• ya. saá¹…ghakammavasena sijjhamÄ• nÄ• pi upasampa
sijjhanato __ ``buddhadÄ• yajjaá¹ƒ te dassÄ• mÄ«â€™â€™ _ti vuttanti vadanti. apare pana
``aparipuá¹‡á¹‡avÄ«sativassasseva tassa upasampadaá¹ƒ anujÄ• nanto satthÄ• __ `buddh
dassÄ• mÄ«_â€™ ti avocÄ• â€™â€™ ti vadanti. dhammasenÄ• patinÄ• upajjhÄ• yena __u
dhammasenÄ• patino saddhivihÄ• rikoti aá¹-á¹-hakathÄ• su vutto. __dhammapadaá¹-á¹-hak
dhammasenÄ• patiÄ• ditherÄ• naá¹ƒ cattÄ• lÄ«sabhikkhusahassaparivÄ• rÄ• naá¹ƒ attano

paccekaá¹ƒ gamanaá¹ƒ, bhagavato ca ekakasseva gamanaá¹ƒ __khuddakabhÄ• á¹‡akÄ• r
pana __majjhimÄ• gamaá¹-á¹-hakathÄ• ya_Ã±ca (Ps II 65) aÃ±Ã±athÄ• gamanaá¹ƒ
__dÄ«ghabhÄ• á¹‡akamajjhimabhÄ• á¹‡akÄ• naá¹ƒ_ matenÄ• ti daá¹-á¹-habbaá¹ƒ. __aya_
cÄ• rikÄ• . yaá¹ƒ pana anuggaá¹‡hantassa bhagavato gamanaá¹ƒ, ayaá¹ƒ aturitacÄ• rikÄ•

__imaá¹ƒ_ \Be II 205/ __pana cÄ• rika_nti aturitacÄ• rikaá¹ƒ. __mahÄ• maá¹‡á¸• ala_nti
majjhimadesapariyÄ• panneneva bÄ• hirimena pamÄ• á¹‡ena paricchinnattÄ• mahantatara
__majjhimamaá¹‡á¸• ala_nti itaresaá¹ƒ ubhinnaá¹ƒ vemajjhe pavattaá¹ƒ maá¹‡á¸• alaá¹ƒ. _
itarehi khuddakaá¹ƒ maá¹‡á¸• alaá¹ƒ, itaresaá¹ƒ vÄ• antogadhattÄ• antimaá¹ƒ maá¹‡á¸• a
maá¹‡á¸• alanti vuttaá¹ƒ hoti. kiá¹ƒ panimesaá¹ƒ pamÄ• á¹‡anti Ä• ha __ ``katthÄ• â€™â€™
navayojanasatikatÄ• majjhimadesapariyÄ• pannavaseneva gahetabbÄ• tato paraá¹ƒ aturit
taduttari hi turitacÄ• rikÄ• ya eva tathÄ• gato gacchati, na aturitacÄ• rikÄ• ya. pavÄ• retvÄ•
buddhÄ• ciá¹‡á¹‡anti vuttaá¹ƒ __ ``mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• retvÄ• â€™â€™ _tiÄ• d
paá¹-hamakattikapuá¹‡á¹‡amiyÄ• anantare pÄ• á¹-ipadavase. __samantÄ• _ti gatagataá¹-a
samantato. mahÄ• janakÄ• yassa sannipatanato __purimaá¹ƒ purimaá¹ƒ Ä• gatÄ• nimante
sannipatanameva dassetuá¹ƒ __ ``itaresÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __samathavipassanÄ
samathassa taruá¹‡abhÄ• vo upacÄ• rasamÄ• dhivasena, vipassanÄ• ya pana saá¹…khÄ•
kaá¹…khÄ• vitaraá¹‡aÃ±Ä• á¹‡aá¹ƒ, sammasanaÃ±Ä• á¹‡aá¹ƒ, maggÄ• maggaÃ±Ä• á¹‡ar
veditabbo. __taruá¹‡avipassanÄ• _ti hi tesaá¹ƒ catunnaá¹ƒ Ã±Ä• á¹‡Ä• namadhivacanaá¹ƒ
datvÄ• _ti anumatidÄ• navasena datvÄ• . __kattikapuá¹‡á¹‡amÄ• ya_nti pacchimakattikapu
``migasirassa paá¹-hamapÄ• á¹-ipadadivaseâ€™â€™ _ti \Ne II 177/ idaá¹ƒ majjhimadesavo
migasiramÄ• sassa paá¹-hamaá¹ƒ pÄ• á¹-ipadadivasaá¹ƒ sandhÄ• ya vuttaá¹ƒ, etarahi pava
pacchimakattikamÄ• sassa kÄ• á¸·apakkhapÄ• á¹-ipadadivaso veditabbo.

__aÃ±Ã±enapi kÄ• raá¹‡enÄ• _ti bhikkhÅ«naá¹ƒ samathavipassanÄ• taruá¹‡abhÄ• vato a
veneyyÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kÄ• dikÄ• raá¹‡ena. __catumÄ• sa_nti Ä• saá¸·hÄ«puá¹
pacchimakattikapuá¹‡á¹‡amÄ«, tÄ• va catumÄ• saá¹ƒ. ``samantÄ• yojanasataâ€™â€™ nti
vasanaá¹ƒ vassaá¹ƒ, _ vasanakiriyÄ• , vutthaá¹ƒ vasitaá¹ƒ vassamassÄ• ti __vutthavasso, _
vinetabbattÄ• __ ``bhagavato veneyyasattÄ• â€™â€™ _ti sÄ• miniddeso vutto, kattuniddes
__veneyyasattÄ• _ti ca caritÄ• nurÅ«paá¹ƒ vinetabbasattÄ• . __indriyaparipÄ• kaá¹ƒ Ä• gan
saddhÄ• diindriyÄ• naá¹ƒ vimuttiparipÄ• canabhÄ• vena paripakkaá¹ƒ paá¹-imÄ• nento.
phussamÄ• ghaphagguá¹‡acittamÄ• sÄ• naá¹ƒ \Be II 206/ aÃ±Ã±ataramÄ• sassa paá¹-ham
ettha na katoti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``ekamÄ• saá¹ƒ vÄ• dviticatumÄ• saá¹ƒ vÄ•
_ti. __tatthevÄ• _ti vassÅ«pagamanaá¹-á¹-hÄ• ne eva. __ ``sattahi vÄ• â€™â€™ _tiÄ• di ``
tiÄ• dinÄ• yathÄ• kkamaá¹ƒ yojetabbaá¹ƒ --- yadi aparampi ekamÄ• saá¹ƒ tattheva vasati,
cÄ• rikaá¹ƒ pariyosÄ• peti. yadi dvimÄ• saá¹ƒ chahi, yadi timÄ• saá¹ƒ paÃ±cahi, yadi catum
catÅ«hi mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• petÄ«ti. kasmÄ• pana cÄ• rikÄ• gamananti Ä• saá
``itÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. atirekaá¹ƒ jarÄ• dubbalo __bÄ• á¸·hajiá¹‡á¹‡o. te kadÄ• p

passissanti eva. __lokÄ• nukampakÄ• yÄ• _ti lokÄ• nukampakÄ• ya eva. tena vuttaá¹ƒ ``na

__jaá¹…ghavihÄ• ravasenÄ• _ti jaá¹…ghÄ• hi vicaraá¹‡avasena, jaá¹…ghÄ• hi vicaritvÄ•
nivasanavasena vÄ• . sabbiriyÄ• pathasÄ• dhÄ• raá¹‡aÃ±hi vihÄ• ravacanaá¹ƒ. __sarÄ«ra
ekasmiá¹ƒyeva á¹-hÄ• ne nibaddhavÄ• savasena ussannadhÄ• tukassa sarÄ«rassa vicaraá
__aá¹-á¹-huppattikÄ• lÄ• bhikaá¹…khanatthÄ• yÄ• _ti aggikkhandhopamasutta (AN b 7.72)
1.9) desanÄ• naá¹ƒ viya dhammadesanÄ• ya abhikaá¹…khitabbaá¹-á¹-huppattikÄ• latthÄ•
vÄ• abhikaá¹…khanatthÄ• ya, aá¹-á¹-huppattikÄ• le dhammadesanatthÄ• yÄ• ti vuttaá¹ƒ ho
__sikkhÄ• padapaÃ±Ã±Ä• panatthÄ• yÄ• _ti surÄ• pÄ• nasikkhÄ• padÄ• di (Vin IV 327, 328
sikkhÄ• padÄ• naá¹ƒ paÃ±Ã±Ä• panatthÄ• ya. __bodhanatthÄ• yÄ• _ti aá¹…gulimÄ• lÄ• da
__bodhaneyyasatte_ catusaccabodhanatthÄ• ya. __mahatÄ• _ti mahatiyÄ• . kaÃ±ci, katipa
II 178/ cÄ• rikÄ• __nibaddhacÄ• rikÄ• . _ tadaÃ±Ã±Ä• sambahule uddissa gÄ• manigaman
__anibaddhacÄ• rikÄ• . _ tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __yaá¹ƒ caratÄ«_ti kiriyÄ

``esÄ• idha adhippetÄ• â€™â€™ ti vuttameva vitthÄ• rato dassetuá¹ƒ __ ``tadÄ• kirÄ• â€
__dasasahassilokadhÄ• tuyÄ• _ti jÄ• tikkhettabhÅ«taá¹ƒ dasasahassacakkavÄ• á¸·aá¹ƒ sa
ce? tattheva bhabbasattÄ• naá¹ƒ sambhavato. tattha hi satte bhabbe paripakkindriye passit
abhinÄ«haritvÄ• á¹-hito bhagavÄ• Ã±Ä• á¹‡ajÄ• laá¹ƒ pattharatÄ«ti vuccati, idaÃ±ca deva
vasena vuttaá¹ƒ. manussÄ• pana imasmiá¹ƒyeva cakkavÄ• á¸·e, imasmiá¹ƒyeva ca sapari
honti. __bodhaneyyabandhave_ti bodhaneyyasattasaá¹…khÄ• te bhagavato bandhave. got
saccapaá¹-ivedhasambandhÄ• veneyyÄ• bhagavato bandhavÄ• nÄ• mÄ• ti. gocarabhÄ•
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-hoâ€™â€™ _ti vuttaá¹ƒ. bhagavÄ• k
mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya ``ye sattÄ• bhabbÄ•
mayhaá¹ƒ Ã±Ä• á¹‡assa upaá¹-á¹-hahantÅ«â€™â€™ ti cittaá¹ƒ adhiá¹-á¹-hÄ• ya samannÄ•
sahasamannÄ• hÄ• rÄ• eko vÄ• dve vÄ• sambahulÄ• vÄ• tadÄ• vinayÅ«pagÄ• veney
Ä• pÄ• thamÄ• gacchanti, ayamettha buddhÄ• nubhÄ• vo. evamÄ• pÄ• thagatÄ• naá¹ƒ pa
pubbacariyaá¹ƒ, pubbahetuá¹ƒ, sampati vattamÄ• naÃ±ca paá¹-ipattiá¹ƒ oloketi.
veneyyasattapariggaá¹‡hanatthaÃ±hi samannÄ• hÄ• re kate paá¹-hamaá¹ƒ nesaá¹ƒ veney
hoti, atha ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti saraá¹‡agamanÄ• divasena kaÃ±ci nippha
pubbÅ«panissayÄ• dÄ«ni oloketi. tenÄ• ha __ ``atha bhagavÄ• â€™â€™ _tiÄ• di. __so_ti a
__vÄ• dapaá¹-ivÄ• daá¹ƒ katvÄ• _ti ``evaá¹ƒ nu te ambaá¹-á¹-hÄ• â€™â€™ tiÄ• dinÄ• (DN
``ye ca kho te bho gotama muá¹‡á¸• akÄ• samaá¹‡akÄ• â€™â€™ tiÄ• dinÄ• (DN I 263) pa
__asabbhivÄ• kya_nti asappurisavÄ• caá¹ƒ, tikkhattuá¹ƒ ibbhavÄ• danipÄ• tanavasena nÄ•
sÄ• dhusabhÄ• vÄ• ya vÄ• cÄ• ya vattumayuttaá¹ƒ vÄ• kyaá¹ƒ vakkhatÄ«ti vuttaá¹ƒ hoti. __
vigatatudanaá¹ƒ, mÄ• nadappavasena apagataparinipphandananti attho.

__avasaritabba_nti upagantabbaá¹ƒ. tassa gÄ• massa idaá¹ƒ nÄ• mamattaá¹ƒ, kimettha at
vuttaá¹ƒ __ ``ijjhÄ• naá¹…galantipi pÄ• á¹-hoâ€™â€™ _ti. ``yena disÄ• bhÄ• genÄ• â€™â€

karaá¹‡aniddesÄ• nurÅ«paá¹ƒ karaá¹‡atthe upayogavacananti dasseti __ ``tena avasarÄ«â
``yasmiá¹ƒ padeseâ€™â€™ ti pana bhummaniddesÄ• nurÅ«paá¹ƒ __ ``taá¹ƒ vÄ• avasarÄ«
tadubhayamevatthaá¹ƒ vivarati __ ``tena disÄ• bhÄ• genÄ• â€™â€™ _tiÄ• dinÄ• . __gato_
puna __gato_ti sampatto, sampÄ• puá¹‡Ä«ti attho. __ ``icchÄ• naá¹…galeâ€™â€™ _ti idaá
gocaragÄ• manidassanaá¹ƒ, samÄ«patthe cetaá¹ƒ bhummaá¹ƒ \Ne II 179/. __ ``icchÄ• naá
_ti idaá¹ƒ pana nivÄ• saá¹-á¹-hÄ• nadassanaá¹ƒ, nippariyÄ• yato adhikaraá¹‡e cetaá¹ƒ bhu
padaá¹ƒ visesatthadassanena vivaranto __ ``icchÄ• naá¹…galaá¹ƒ upanissÄ• yÄ• â€™â€™
``sÄ«lakhandhÄ• vÄ• raâ€™â€™ _ntiÄ• di vuttanayena veneyyahitasamapekkhanavasenev
tattha dhammarÄ• jassa bhagavato sabbaso adhammaniggaá¹‡hanaparÄ• eva paá¹-ipatti,
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vasenÄ• ti sÄ«lÄ• dittayasseva gahaá¹‡aá¹ƒ. __sÄ«lakhandhÄ•
dÄ• ruiá¹-á¹-hakÄ• dikataá¹ƒ khandhÄ• vÄ• rasadisaá¹ƒ sÄ«lasaá¹…khÄ• taá¹ƒ khandhÄ• v
sambandho. dÄ• rukkhandhÄ• dÄ«hi Ä• samantato varanti parikkhipanti etthÄ• ti hi __khan
dÄ«ghaá¹ƒ katvÄ• , rÄ• jÅ«naá¹ƒ aciranivÄ• saá¹-á¹-hÄ• naá¹ƒ. tattha pana bhagavato
aciranivasanakiriyÄ• sambandhamattena bhayanivÄ• raá¹‡aá¹-á¹-hena taá¹ƒsadisatÄ• ya s
__samÄ• dhikonta_nti sammÄ• samÄ• dhisaá¹…khÄ• taá¹ƒ maá¹…galasattiá¹ƒ. __sabbaÃ±
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ jayamantapadaá¹ƒ. __parivattayamÄ• no_ti p
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaraâ€™â€™ _ntipi pÄ• á¹-ho, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ava
samparivattamÄ• noti attho. __yathÄ• bhirucitena vihÄ• renÄ• _ti sabbavihÄ• rasÄ• dhÄ• ra
dibbavihÄ• rÄ• dÄ«su yena yena attanÄ• abhirucitena vihÄ• rena viharatÄ«ti attho.

pokkharasÄ• tivatthuvaá¹‡á¹‡anÄ•

<255> __mante_ti iruvedÄ• dimantasatthe. iruvedÄ• dayo hi guttabhÄ• sitabbaá¹-á¹-hena `
vuccanti. aá¹‡a-saddo saddeti Ä• ha __ ``sajjhÄ• yatÄ«â€™â€™ _ti. lokiyÄ• pana vadanti `
brÄ• hmaá¹‡o, nÄ• gamo, á¹‡attaá¹ƒ, dÄ«ghÄ• dÄ«â€™â€™ ti. kasmÄ• ayameva vacanat
``idamevÄ• â€™â€™ _tiÄ• di. atha kesaá¹ƒ itaro vacanatthoti codanamapaneti __ ``ariyÄ•
atha vÄ• yaá¹ƒ lokiyÄ• vadanti ``brahmunÄ• jÄ• to brÄ• hmaá¹‡oâ€™â€™ tiÄ• diniruttiá¹ƒ
evaá¹ƒ vuttaá¹ƒ. ``idamevÄ• â€™â€™ ti hi avadhÄ• raá¹‡ena taá¹ƒ paá¹-ikkhipati. __ ``jÄ• t
_nti pana iminÄ• saddantarena dassitesu jÄ• tibrÄ• hmaá¹‡avisuddhibrÄ• hmaá¹‡avasena
visuddhibrÄ• hmaá¹‡Ä• naá¹ƒ niruttiá¹ƒ dassento __ ``ariyÄ• panÄ• â€™â€™ _tiÄ• dimÄ•
karontÄ«ti hi ariyÄ• __brÄ• hmaá¹‡Ä• _ niruttinayena. __ ``tassa kira kÄ• yo setapokkharas
idamevassa nÄ• malÄ• bhahetudassanaá¹ƒ, sesaá¹ƒ pana tappasaá¹…gena yathÄ• vijjamÄ
__ ``iti naá¹ƒ pokkharasadisattÄ• pokkharasÄ• tÄ«ti saÃ±jÄ• nantÄ«â€™â€™ _ti. pokkhare
hi __pokkharasÄ• tÄ«_ niruttinayena \Be II 209/. sÄ• tasaddo vÄ• sadisattho, pokkharena s
tathÄ• , so yassÄ• ti __pokkharasÄ• tÄ«. setapokkharasadiso_ti setapadumavaá¹‡á¹‡o. __
Ä• lakamandÄ• didevapure. __ussÄ• pitarajatatoraá¹‡a_nti gambhÄ«ranemanikhÄ• taá¹ƒ a
indakhÄ«laá¹ƒ \Ne II 180/. __kÄ• á¸·ameghar Ä• jÄ«_ti kadÄ• ci dissamÄ• nÄ• kÄ• á¸·aabb
__rajatapanÄ• á¸·ikÄ• _ti rajatamayatumbaá¹ƒ. __suvaá¹-á¹-itÄ• _ti vaá¹-á¹-abhÄ• vassa yu

vaá¹-á¹-ulÄ• . kÄ• á¸·avaá¹…gatilakÄ• dÄ«namabhÄ• vena __suparisuddhÄ• . _ __ ``arÄ• ja
sobhaggappattabhÄ• vameva nidasseti.

idÄ• ni aparampi tassa nÄ• malÄ• bhahetuá¹ƒ dassento __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ•
``himavantapadese mahÄ• sare padumagabbhe nibbattÄ«â€™â€™ _ti idamevassa nÄ• ma
pana tappasaá¹…gena tathÄ• pavattÄ• kÄ• radassanameva. tenÄ• ha __ ``iti naá¹ƒ pokkha
pokkharasÄ• tÄ«ti saÃ±jÄ• nantÄ«â€™â€™ _ti. pokkhare kamale sayatÄ«ti hi __pokkharas
vuccati samasaá¹‡á¹-hÄ• naá¹ƒ, pokkhare jÄ• taá¹ƒ samasaá¹‡á¹-hÄ• naá¹ƒ tathÄ• , tamas
__pokkharasÄ• tÄ«_. yaá¹ƒ pana Ä• cariyena vuttaá¹ƒ ``imassa brÄ• hmaá¹‡assa kÄ«diso
bhagavÄ• anuggaá¹‡hituá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ upagatoti Ä• hÄ• â€™â€™ ti, (Sv-pá¹- I 25
panÄ• â€™â€™ tiÄ• divacanaá¹ƒ ekadesameva sandhÄ• ya vuttaá¹ƒ. ``so tato manussalok
__devaloke nibbattÄ«_ti ettha aparÄ• paraá¹ƒ nibbatti eva vuttÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ
nibbattimeva sandhÄ• ya __ ``mÄ• tukucchivÄ• saá¹ƒ jigucchitvÄ• â€™â€™ _tiÄ• di vuttaá
nibbattÄ«â€™â€™ _ti iminÄ• saá¹ƒsedajoyeva hutvÄ• nibbattÄ«ti dasseti. __na pupphatÄ
__tenÄ• _ti tÄ• pasena. __nÄ• á¸·ato_ti pupphadaá¹‡á¸• ato. suvaá¹‡á¹‡acuá¹‡á¹‡ehi piÃ±j
yassÄ• ti __suvaá¹‡á¹‡acuá¹‡á¹‡apiÃ±jaro, _ taá¹ƒ, suvaá¹‡á¹‡acuá¹‡á¹‡ehi vikiá¹‡á¹‡abh
attho. piÃ±jarasaddo hi hemavaá¹‡á¹‡apariyÄ• yoti __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- I 22
__padumareá¹‡upiÃ±jara_nti etthÄ• pi. __rajatabimbaka_nti rÅ«piyamayarÅ«pakaá¹ƒ. __pa
__pÄ• ra_nti pariyosÄ• naá¹ƒ, nipphatti vÄ• vuccati nadÄ«samuddÄ• dÄ«naá¹ƒ pariyosÄ•
katvÄ• . paá¹-isandhipaÃ±Ã±Ä• saá¹…khÄ• tena sabhÄ• vaÃ±Ä• á¹‡ena __paá¹‡á¸• ito. _ i
visÄ• radapaÃ±Ã±Ä• saá¹…khÄ• tena veyyattiyena \Be II 210/ __byatto. aggabrÄ• hmaá¹‡o
disÄ• pÄ• mokkhabrÄ• hmaá¹‡o. __sippa_nti vedasippaá¹ƒ tasseva pakaraá¹‡Ä• dhigatattÄ
adÄ• sÄ«_ti vakkhamÄ• nanayena brahmadeyyaá¹ƒ katvÄ• adÄ• si.

``ajjhÄ• vasatÄ«â€™â€™ ti ettha __adhi_-saddo, __Ä• _-saddo ca upasaggamattaá¹ƒ, tato
idaá¹ƒ ajjhÄ• pubbavasayoge bhummatthe upayogavacanaá¹ƒ. __adhi_-saddo vÄ• issariya
mariyÄ• dattho tato ``ukkaá¹-á¹-haâ€™â€™ nti idaá¹ƒ kammappavacanÄ«yayoge bhummat
__ ``ukkaá¹-á¹-hanÄ• makeâ€™â€™ _tiÄ• dinÄ• . tadevatthaá¹ƒ vivarituá¹ƒ __ ``tassÄ• â€™
``tassa nagarassa sÄ• miko hutvÄ• â€™â€™ _ti hi ``abhibhavitvÄ• â€™â€™ ti etassatthavi
dÄ«peti ``sÄ• mibhÄ• vo abhibhavanaâ€™â€™ nti. __ ``yÄ• ya mariyÄ• dÄ• yÄ• â€™â€™
Ä• -saddassatthavivaraá¹‡aá¹ƒ, tenetaá¹ƒ dÄ«peti ``Ä• saddo \Ne II 181/ mariyÄ• dattho, m
tattha vasitabbaá¹ƒ, sÄ• yeva aparÄ• dhÄ«natÄ• â€™â€™ ti. __yÄ• ya mariyÄ• dÄ• yÄ• _t
aparÄ• dhÄ«natÄ• saá¹…khÄ• tÄ• ya anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ya avatthÄ• yÄ• ti attho.
pana ``ukkaá¹-á¹-hanÄ• makeâ€™â€™ ti etassatthavivaraá¹‡aá¹ƒ, tenetaá¹ƒ dÄ«peti ``satip
dhÄ• tvatthÄ• nuvattakavisesakabhÅ«tehi duvidhehipi upasaggehi yuttattÄ• upayogavacan
__ ``tassa kirÄ• â€™â€™ _tiÄ• di pana atthÄ• nugatasamaÃ±Ã±Ä• paridÄ«panaá¹ƒ. __vatt
nagaramÄ• panÄ• rahabhÅ«mippadeso ``Ä• rÄ• mavatthu, vihÄ• ravatthÅ«â€™â€™ tiÄ• d

__ukkÄ• _ti daá¹‡á¸• adÄ«pikÄ• . __aggahesu_nti ``ajja maá¹…galadivaso, tasmÄ• sunak
sukhaá¹‡o mÄ• atikkamÄ«â€™â€™ ti rattivibhÄ• yanaá¹ƒ anurakkhantÄ• , rattiyaá¹ƒ Ä• lol
á¹-hapetvÄ• ukkÄ• su jalamÄ• nÄ• su nagarassa vatthuá¹ƒ aggahesuá¹ƒ, tenetaá¹ƒ dÄ«pe
__ukkaá¹-á¹-hÄ• . _ mÅ«lavibhujÄ• di Ä• katigaá¹‡apakkhepena, niruttinayena vÄ• ukkÄ• s
á¹-hitÄ• ti __ukkaá¹-á¹-hÄ• , _ tathÄ• ukkÄ• su á¹-hitÄ• su á¹-hitÄ• Ä• sÄ«tipi __ukkaá¹-á¹-
__majjhimÄ• gamaá¹-á¹-hakathÄ• yaá¹ƒ_ pana evaá¹ƒ vuttaá¹ƒ ``taÃ±ca nagaraá¹ƒ `maá¹…
sunakkhattaá¹ƒ mÄ• atikkamÄ«â€™ ti rattimpi ukkÄ• su á¹-hitÄ• su mÄ• pitattÄ• ukkaá¹-á¹
daá¹‡á¸• adÄ«pikÄ• su jÄ• letvÄ• dhÄ• riyamÄ• nÄ• su mÄ• pitattÄ• ti vuttaá¹ƒ hotÄ«â€™â
mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ•) tadapiminÄ• saá¹ƒsandati ceva sameti \Be II 211/ ca
nagaravatthupariggahassapi nagaramÄ• panapariyÄ• pannattÄ• ti daá¹-á¹-habbaá¹ƒ. apare
``bhÅ«mibhÄ• gasampattiyÄ• , upakaraá¹‡asampattiyÄ• , manussasampattiyÄ• ca taá¹ƒ na
ukkaá¹-á¹-haguá¹‡ayogato __ukkaá¹-á¹-hÄ• _ti nÄ• maá¹ƒ labhatÄ«â€™â€™ ti. lokiyÄ• pa
dhÄ• rÄ«yati etassa mÄ• pitakÄ• leti __ukkaá¹-á¹-hÄ• , _ vaá¹‡á¹‡avikÄ• royaâ€™â€™ nti,
samaÃ±Ã±Ä• , tenevidha payogo dissati ``yathÄ• ca bhavaá¹ƒ gotamo ukkaá¹-á¹-hÄ• ya aÃ
upasaá¹…kamatÄ«â€™â€™ ti (DN I 299) __mÅ«lapariyÄ• yasuttÄ• dÄ«su_ (MN I 1) ca ``e
ukkaá¹-á¹-hÄ• yaá¹ƒ viharati subhagavane sÄ• larÄ• jamÅ«leâ€™â€™ tiÄ• di. evamettha h
upayogavacanaá¹ƒ, kathaá¹ƒ panetaá¹ƒ sesapadesu siyÄ• ti anuyogenÄ• ha __ ``tassa anu
sesapadesÅ«â€™â€™ _ti. tattha __tassÄ• _ti upasaggavasena upayogasaÃ±Ã±uttassa ``u
padassa. __anupayogattÄ• _ti visesanabhÄ• vena anupayuttattÄ• . __sesapadesÅ«_ti ``sat
sattasu padesu.

kiá¹ƒ nu khvÄ• yaá¹ƒ saddapayogo saddalakkhaá¹‡Ä• nugatoti codanamapaneti __ ``tattha
pariyesitabbaâ€™â€™ _nti iminÄ• . __tatthÄ• _ti upasaggavasena, anupayogavasena ca u
dubbidhepi vidhÄ• ne. __lakkhaá¹‡a_nti gahaá¹‡Å«pÄ• yaÃ±Ä• yabhÅ«taá¹ƒ saddalakkhaá
__pariyesitabba_nti saddasatthesu \Ne II 182/ vijjamÄ• nattÄ• Ã±Ä• á¹‡ena gavesitabbaá¹ƒ
hoti. etena hi saddalakkhaá¹‡Ä• nugatovÄ• yaá¹ƒ saddapayogoti dasseti, saddavidÅ« ca icc
``upaanuadhiÄ• iccÄ• dipubbavasayoge sattamiyatthe upayogavacanaá¹ƒ pÄ• puá¹‡Ä• ti, v
yathÄ• vidhimanupayogo visesanapadÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÅ«tÄ• naâ€™â€™
Ä• -saddo ca upasaggamattaá¹ƒ, tadÄ• ``tatiyÄ• sattamÄ«naÃ±cÄ• â€™â€™ ti lakkhaá¹‡e
upayogavacanaá¹ƒ. tathÄ• hi vadanti ``sattamiyatthe kÄ• ladisÄ• su upÄ• nvajjhÄ• vasayo
adhipubbasiá¹-hÄ• vasÄ• naá¹ƒ payoge, tappÄ• nacÄ• resu ca dutiyÄ• . __kÄ• le_ pubbaá¹
ekaá¹ƒ samayaá¹ƒ bhagavÄ• , kaÃ±ci kÄ• laá¹ƒ purejÄ• tapaccayena paccayo, imaá¹ƒ ratti
__disÄ• yaá¹ƒ_ purimaá¹ƒ disaá¹ƒ dhataraá¹-á¹-ho. __upÄ• dipubbavasayoge_ gÄ• maá¹ƒ
anuvasati, gÄ• maá¹ƒ Ä• vasati, agÄ• raá¹ƒ ajjhÄ• vasati, __adhipubbasiá¹-hÄ• vasÄ• naá¹
pathaviá¹ƒ adhisessati, gÄ• maá¹ƒ adhitiá¹-á¹-hati, gÄ• maá¹ƒ ajjhÄ• vasati. __tappÄ• nacÄ
gÄ• maá¹ƒ carati iccÄ• dÄ«ti.

yadÄ• pana adhi-saddo issariyattho, Ä• -saddo ca mariyÄ• dattho, tadÄ• ``kammappavac

lakkhaá¹‡ena kammappavacanÄ«yayoge upayogavacanaá¹ƒ. tathÄ• hi vadanti ``anuÄ• da
nipÄ• tÄ• ca kammappavacanÄ«yasaÃ±Ã±Ä• honti kiriyÄ• saá¹…khÄ• taá¹ƒ kammaá¹ƒ pa
__kammappavacanÄ«yÄ• â€™â€™ _ti. sesapadÄ• naá¹ƒ pana yathÄ• vidhimanupayoge k
upayogavacananti? yathÄ• vuttalakkhaá¹‡eneva. yajjevaá¹ƒ tesampi Ä• dhÄ• rabhÄ• vato r
bahÅ«nampi padÄ• naá¹ƒ nagaravasena ekatthabhÄ• vato. sakatthamattaÃ±hi tesaá¹ƒ nÄ•
saddavidÅ« evamicchanti ``samÄ• nÄ• dhikaraá¹‡apadÄ• naá¹ƒ paccekaá¹ƒ kiriyÄ• sambar
samÄ• navacanatÄ• yathÄ• `kaá¹-aá¹ƒ karoti, vipulaá¹ƒ, dassanÄ«yaâ€™ nti ettha `kaá¹-a
karoti, dassanÄ«yaá¹ƒ karotÄ«â€™ ti paccekaá¹ƒ kiriyÄ• sambandhanena kammattheyeva
vicÄ• retabbaá¹ƒ visesanapadÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡Ä• naá¹ƒ kiriyÄ• sambajjhanÄ
kiriyÄ• sambajjhanaá¹ƒ, tadÄ• visesanameva na hotÄ«ti.

ussadatÄ• nÄ• mettha bahulatÄ• ti vuttaá¹ƒ __ ``bahujanaâ€™â€™ _nti. taá¹ƒ pana bahul
``Ä• kiá¹‡á¹‡amanussaâ€™â€™ _ntiÄ• dinÄ• . araÃ±Ã±Ä• dÄ«su gahetvÄ• posetabbÄ• _
dhammabhÄ• vaá¹ƒ dasseti. __Ä• vijjhitvÄ• _ti parikkhipitvÄ• . khaá¹‡itvÄ• katÄ• __pokkh
kataá¹ƒ taá¸·Ä• kaá¹ƒ. acchinnÅ«dakaá¹-á¹-hÄ• neyeva jalajakusumÄ• ni jÄ• tÄ• nÄ«ti vutta
niccabharitÄ• nevÄ• â€™â€™ _ti. __udakassÄ• _ti ca pÅ«raá¹‡akiriyÄ• yoge karaá¹‡atthe
mahante sÄ• á¹‡ipasibbake kÄ• rÄ• petvÄ• hiraÃ±Ã±asuvaá¹‡á¹‡assa pÅ«rÄ• petvÄ• â€™
__saha dhaÃ±Ã±enÄ• ti_ \Ne II 183/ __sadhaÃ±Ã±a_nti nagarasaddÄ• pekkhÄ• ya napuá¹
yathÄ• vÄ• kyaá¹ƒ vÄ• upayogavacanena. evaá¹ƒ sabbattha. __pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡
bahudhaÃ±Ã±asannicaya_nti ettha __Ä• di_saddena tadubhayavinimuttaá¹ƒ alÄ• bukumbh
saá¹…gaá¹‡hÄ• ti. tenÄ• yamattho viÃ±Ã±Ä• yati --- nayidha dhaÃ±Ã±asaddo sÄ• liÄ• didh
sÄ• dhuttamattena pana niravasesapubbaá¹‡á¹‡Ä• paraá¹‡á¹‡asÅ«peyyavÄ• cako, virÅ«pe
payuttoti. __ettÄ• vatÄ• _ti yathÄ• vuttapadattayena. __rÄ• jalÄ«lÄ• yÄ• _ti rÄ• jÅ«naá¹ƒ vil
upabhogaparibhogasampuá¹‡á¹‡abhÄ• vena sampatti __samiddhisampatti. _

``rÄ• jabhoggaâ€™â€™ nti vutte ``kena dinnaâ€™â€™ nti avassaá¹ƒ pucchitabbato evaá¹
``kenÄ• â€™â€™ _tiÄ• dinÄ• . raÃ±Ã±Ä• viya bhuÃ±jitabbanti vÄ• __rÄ• jabhogga_nti aá¹
yÄ• va puttanattapanattaparamparÄ• kulasantakabhÄ• vena rÄ• jato laddhattÄ• __ ``raÃ±Ã
vuttaá¹ƒ. ``dhammadÄ• yÄ• dÄ• me bhikkhave bhavathÄ• â€™â€™ tiÄ• dÄ«su (MN I 29) v
dÄ• yajjapariyÄ• yoti Ä• ha __ ``dÄ• yajjanti atthoâ€™â€™ _ti. kathaá¹ƒ dinnattÄ• brahmad
codanaá¹ƒ pariharati __ ``chattaá¹ƒ ussÄ• petvÄ• â€™â€™ _tiÄ• dinÄ• . rÄ• janÄ«hÄ• rena
uddhaá¹ƒ paribhogalÄ• bhassa brahmadeyyatÄ• nÄ• ma natthi, idaÃ±ca tathÄ• dinnameva
nÄ• mÄ• ti vuttaá¹ƒ hoti. __chejjabhejja_nti sarÄ«radaá¹‡á¸• adhanadaá¹‡á¸• Ä• dibhedaá¹
__nadÄ«titthapabbatÄ• dÄ«sÅ«_ti nadÄ«titthapabbatapÄ• dagÄ• madvÄ• raaá¹-avimukhÄ•
sesarÄ• jakakudhabhaá¹‡á¸• ampi gahitaá¹ƒ tappamukhattÄ• ti veditabbaá¹ƒ. __ ``raÃ±Ã±Ä
_ntveva vutte idhÄ• dhippetattho na pÄ• kaá¹-oti __hutvÄ• _-saddaggahaá¹‡aá¹ƒ kataá¹ƒ. t
asamudÄ• gatopi rÄ• jÄ• hutvÄ• bhuÃ±jituá¹ƒ labhatÄ«ti ayamidhÄ• dhippeto attho. dÄ• ta
``rÄ• jadÄ• yaâ€™â€™ nti iminÄ• va raÃ±Ã±Ä• dinnabhÄ• ve siddhe ``raÃ±Ã±Ä• pasenad

puna ca vacanaá¹ƒ kimatthiyanti Ä• ha __ ``dÄ• yakarÄ• jadÄ«panatthaâ€™â€™ _ntiÄ• di.
dÄ• yakarÄ• jassa adÄ«pitattÄ• evaá¹ƒ vuttanti adhippÄ• yo. ettha ca paá¹-hamanaye ``rÄ•
pucchÄ• sambhavato idaá¹ƒ vuttaá¹ƒ, dutiyanaye pana ``rÄ• jadÄ• yaâ€™â€™ nti padeti ay
tattha atibahulatÄ• ya purato á¹-hapanokÄ• sÄ• bhÄ• vato passenapi odanasÅ«pabyaÃ±jan
__pasenadi, _ aluttasamÄ• savasena. so hi rÄ• jÄ• taá¹‡á¸• uladoá¹‡assa odanampi tadup
bhuÃ±jati. tathÄ• hi naá¹ƒ bhuttapÄ• tarÄ• sakÄ• le satthu santikamÄ• gantvÄ• ito cito ca
niddÄ• ya abhibhuyyamÄ• naá¹ƒ ujukaá¹ƒ nisÄ«ditumasakkontaá¹ƒ bhagavÄ• ---

``middhÄ« \Be II 214/ yadÄ• hoti mahagghaso ca,

niddÄ• yitÄ• samparivattasÄ• yÄ«.

mahÄ• varÄ• hova \Ne II 184/ nivÄ• pavuá¹-á¹-ho,

punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti || (Dhp 325; Nett 26, 90).

imÄ• ya gÄ• thÄ• ya ovadi. bhÄ• gineyyaÃ±ca so sudassanaá¹ƒ nÄ• ma mÄ• á¹‡avaá¹ƒ ---

``manujassa sadÄ• satÄ«mato,

mattaá¹ƒ jÄ• nato laddhabhojane.

tanukassa bhavanti vedanÄ• ,

saá¹‡ikaá¹ƒ jÄ«rati Ä• yupÄ• layaâ€™â€™ nti || (SN a I 24) ---

imaá¹ƒ gÄ• thaá¹ƒ bhagavato santike uggahÄ• petvÄ• attano bhuÃ±jantassa osÄ• napiá¹‡a
bhaá¹‡Ä• peti, so aparena samayena tassÄ• gÄ• thÄ• ya atthaá¹ƒ sallakkhetvÄ• punappu
osÄ• napiá¹‡á¸• apariharaá¹‡ena nÄ• á¸·ikodanamattÄ• ya saá¹‡á¹-hahitvÄ• tanusarÄ«ro b
__udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ (Ud-a 12) pana evaá¹ƒ vuttaá¹ƒ ``paccÄ• mittaá¹ƒ parasen
pasenadÄ«â€™â€™ ti. saddavidÅ«pi hi ja-kÄ• rassa da-kÄ• re idamudÄ• haranti. so hi atta
ajÄ• tasatturÄ• jÄ• naá¹ƒ, paÃ±cacorasatÄ• dÄ«ni ca avaruddhakÄ• ni jinÄ• tÄ«ti. kosalara
__kosalo, _ tasmÄ• kosalÄ• dhipatinÄ• pasenadi nÄ• makena raÃ±Ã±Ä• dinnanti attho ve
nissaá¹-á¹-hapariccattatÄ• saá¹…khÄ• tena puna aggahetabbabhÄ• veneva dinnattÄ• idha
tu purimanaye viya rÄ• jasaá¹…khepena paribhuÃ±jitabbabhÄ• vena dinnattÄ• ti Ä• ha __ `
nissaá¹-á¹-haá¹ƒ hutvÄ• , nissaá¹-á¹-habhÄ• vena vÄ• pariccattaá¹ƒ __nissaá¹-á¹-haparicca
muttacÄ• gavasena cajitanti attho.

savanaá¹ƒ upalabbhoti dasseti __ ``upalabhÄ«â€™â€™ _ti iminÄ• , so cÄ• yamupalabbho
vuttaá¹ƒ __ ``sotadvÄ• rasampattavacananigghosÄ• nusÄ• rena aÃ±Ã±Ä• sÄ«â€™â€™ _ti
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• á¹‡avÄ«thivasena jÄ• nanameva hi idha savanaá¹ƒ teneva
gotamoâ€™â€™ tiÄ• dinÄ• vuttassatthassa adhigatattÄ• , na pana sotadvÄ• ravÄ«thivase
tena tadatthassa anadhigatattÄ• . avadhÄ• raá¹‡aphalattÄ• saddapayogassa sabbampi vÄ
antogadhÄ• vadhÄ• raá¹‡aá¹ƒ. tasmÄ• tadatthajotakasaddena vinÄ• pi aÃ±Ã±atthÄ• pohan
koci savanantarÄ• yo ahosÄ«ti ayamattho viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``padapÅ«raá¹‡amatt
antogadhÄ• vadhÄ• raá¹‡epi \Ne II 185/ ca sabbasmiá¹ƒ vÄ• kye nÄ«tatthato avadhÄ• raá¹‡
kho-saddaggahaá¹‡aá¹ƒ ``evÄ• â€™â€™ ti sÄ• matthiyÄ• sÄ• tisayaá¹ƒ etadatthassa viÃ±
paá¹-hamavikappo vutto, nÄ«tatthato avadhÄ• raá¹‡ena ko attho ekantiko kato, avadhÄ• rito
``tatthÄ• â€™â€™ _tiÄ• di. atha padapÅ«raá¹‡amattena kho-saddena kiá¹ƒ payojananti coc
``padapÅ«raá¹‡enÄ• â€™â€™ _tiÄ• dinÄ• , akkharasamÅ«hapadassa, padasamÅ«havÄ• k
siliá¹-á¹-hatÄ• payojanamattamevÄ• ti attho. __ ``assosÄ«â€™â€™ _ti hidaá¹ƒ padaá¹ƒ kho
phullitaá¹ƒ maá¹‡á¸• itaá¹ƒ vibhÅ«sitaá¹ƒ viya hontaá¹ƒ pÅ«ritaá¹ƒ nÄ• ma hoti, tena ca pur
sukhuccÄ• raá¹‡avasena siliá¹-á¹-hÄ• ni honti, na tasmiá¹ƒ aggahite, tasmÄ• padapÅ«raá¹‡
padabyaÃ±janasiliá¹-á¹-hatÄ• payojananti vuttaá¹ƒ hoti. mattasaddo cettha visesanivattiatth
anatthantaradÄ«panatÄ• dassitÄ• , __eva_-saddena pana padabyaÃ±janasiliá¹-á¹-hatÄ• ya

``samaá¹‡o khalÅ«â€™â€™ tiÄ• di yathÄ• sutatthanidassananti dasseti __ ``idÄ• nÄ«â€™
__samitapÄ• pattÄ• _ti ettha accantaá¹ƒ anavasesato savÄ• sanaá¹ƒ samitapÄ• pattÄ• ti at
bÄ• hirakavÄ«tarÄ• gasekkhÄ• sekkhapÄ• pasamanato bhagavato pÄ• pasamanaá¹ƒ yathÄ
vuttaá¹ƒ __ ``bhagavÄ• ca anuttarena ariyamaggena samitapÄ• poâ€™â€™ _ti. tadevattha
sÄ• dhetuá¹ƒ ``__vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha. __assÄ• _ti anena bhikkhunÄ• , b
samÄ• pitÄ• , samabhÄ• vaá¹ƒ vÄ• Ä• pÄ• dayitÄ• , assa vÄ• sampadÄ• nabhÅ«tassa sa
cÄ• yaá¹ƒ bhagavati samaÃ±Ã±Ä• ti vuttaá¹ƒ __ ``bhagavÄ• cÄ• â€™â€™ _tiÄ• di. __tenÄ
yathÄ• bhÅ«taá¹ƒ pavatto __yathÄ• bhuccaá¹ƒ, _ tadeva guá¹‡o, tena adhigataá¹ƒ tathÄ• .
idaá¹ƒ nepÄ• tikaá¹ƒ khalupacchÄ• bhattikapade (Mil IV 1.8) viya, na nÄ• maá¹ƒ, anekattha
anussavanatthova idhÄ• dhippetoti Ä• ha __ ``anussavanatthe nipÄ• toâ€™â€™ _ti, param
216/ anussavanaá¹ƒ. __brÄ• hmaá¹‡ajÄ• tisamudÄ• gata_nti brÄ• hmaá¹‡ajÄ• tiyÄ• Ä• ga
hoti. __Ä• lapanamatta_nti piyÄ• lapanavacanamattaá¹ƒ, na taduttari atthaparidÄ«panaá¹ƒ.
``bhoâ€™â€™ ti vÄ• ``Ä• vusoâ€™â€™ ti vÄ• ``devÄ• naá¹ƒ piyÄ• â€™â€™ ti vÄ• . __dh
brÄ• hmaá¹‡avatthu_pÄ• á¹-hena, (Dhp 315 Ä• dayo) __suttanipÄ• te_ ca __vÄ• seá¹-á¹-ha
brÄ• hmaá¹‡ajÄ• tisamudÄ• gatÄ• lapanabhÄ• vaá¹ƒ samatthetuá¹ƒ __ ``vuttampi cetaâ€™

tatrÄ• yamattho --- sace rÄ• gÄ• dikiÃ±canehi sakiÃ±cano assa, so Ä• mantanÄ• dÄ«su ``b
hutvÄ• vicaraá¹‡ato bhovÄ• dÄ«yeva nÄ• ma hoti, na brÄ• hmaá¹‡o. ``akiÃ±canaá¹ƒ anÄ•
brÄ• hmaá¹‡aâ€™â€™ nti (Dhp 396, Sn 625) sesagÄ• thÄ• padaá¹ƒ. tattha \Ne II 186/ rÄ•
maddanti palibuddhantÄ«ti __kiÃ±canÄ• ni. _ manussÄ• kira goá¹‡ehi khalaá¹ƒ maddÄ• pe

kiÃ±cehi kÄ• á¸·akÄ• â€™â€™ ti vadanti, tasmÄ• kiÃ±canasaddo maddanattho veditabbo.
``akiÃ±cananti rÄ• gakiÃ±canaá¹ƒ, dosa, moha, mÄ• na, diá¹-á¹-hi, kilesakiÃ±canaá¹ƒ, ducc
yassete kiÃ±canÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• abhabbu
daá¸• á¸• hÄ• , so vuccati akiÃ±canoâ€™â€™ ti (Nidd II 28, 32, 60, 63). __gotamo_ti gottav
yaá¹ƒ ``Ä• diccagottaâ€™â€™ ntipi loke vadanti, __sakyaputto_ti pana jÄ• tivasena sÄ• kiy
vevacanaá¹ƒ. vuttaÃ±hetaá¹ƒ __pabbajjÄ• sutte_ ---

``Ä• diccÄ• nÄ• ma gottena, sÄ• kiyÄ• nÄ• ma jÄ• tiyÄ• .

tamhÄ• kulÄ• pabbajitomhi, na kÄ• me abhipatthayaâ€™â€™ nti || (Sn 425).

tathÄ• cÄ• ha __ ``gotamoti bhagavantaá¹ƒ gottavasena parikittetÄ«â€™â€™ _tiÄ• di. tatt
__gottaá¹ƒ, _ ``gotamoâ€™â€™ ti pavattamÄ• naá¹ƒ abhidhÄ• naá¹ƒ, buddhiÃ±ca ekaá¹ƒs
attho. yathÄ• hi buddhi Ä• rammaá¹‡abhÅ«tena atthena vinÄ• na vattati, evaá¹ƒ abhidhÄ•
tasmÄ• so gottasaá¹…khÄ• to attho tÄ• ni rakkhatÄ«ti vuccati, go-saddo cettha abhidhÄ• n
tathÄ• hi vadanti ---

``go \Be II 217/ goá¹‡e cendriye bhumyaá¹ƒ, vacane ceva buddhiyaá¹ƒ.

Ä• dicce rasmiyaÃ±ceva, pÄ• nÄ«yepi ca vattate.

tesu atthesu goá¹‡e thÄ«, pumÄ• ca itare pumÄ• â€™â€™ ti ||

tattha ``gosu duyhamÄ• nÄ• su gato, gopaÃ±camoâ€™â€™ tiÄ• dÄ«su gosaddo goá¹‡e va
indriye. ``gorakkhaâ€™â€™ ntiÄ• dÄ«su bhÅ«miyaá¹ƒ. tathÄ• hi __suttanipÄ• taá¹-á¹-haka
vÄ• seá¹-á¹-hasuttasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttaá¹ƒ ``gorakkhanti khettarakkhaá¹ƒ, kasi
pathavÄ« hi `goâ€™ ti vuccati, tappabhedo ca ``khettaâ€™â€™ nti (Sn-a II 619-626). ``gott
gottÄ• ni hÄ«naÃ±ca gottaá¹ƒ, ukkaá¹-á¹-haÃ±ca gottaâ€™â€™ ntiÄ• dÄ«su (Vin IV 15) va
``gogottaá¹ƒ gotamaá¹ƒ nameâ€™â€™ ti porÄ• á¹‡akaviracanÄ• ya Ä• dicce, Ä• diccabanc
sammÄ• sambuddhaá¹ƒ namÄ• mÄ«ti hi attho, ``uá¹‡hagÅ«â€™â€™ tiÄ• dÄ«su rasmiyaá¹
etassÄ• ti hi __uá¹‡hagu, _ sÅ«riyo. ``gosÄ«tacandanaâ€™â€™ ntiÄ• dÄ«su (Mp-á¹- I 49) p
gosaá¹…khÄ• taá¹ƒ pÄ• nÄ«yaá¹ƒ viya sÄ«taá¹ƒ, tadeva candanaá¹ƒ tathÄ• . tasmiÃ±hi ud
uddharitapakkuthitatelasmiá¹ƒ pakkhitte taá¹…khaá¹‡aÃ±Ã±eva taá¹ƒ telaá¹ƒ sÄ«talaá¹ƒ ho
atthesu goá¹‡e vattamÄ• no go-saddo yathÄ• rahaá¹ƒ itthiliá¹…go ceva pulliá¹…go ca, sese

kiá¹ƒ panetaá¹ƒ gottaá¹ƒ nÄ• mÄ• ti? aÃ±Ã±akulaparamparÄ• ya asÄ• dhÄ• raá¹‡aá¹ƒ tass
Ä• dipurisasamudÄ• gataá¹ƒ taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«p
sÄ• dhÄ• raá¹‡ameva hi idaá¹ƒ taá¹ƒkulapariyÄ• pannÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato ca sÄ• n

taá¹ƒkule jÄ• tÄ• suddhodanamahÄ• rÄ• jÄ• dayopi ``gotamoâ€™â€™ tveva vuccanti, tene
suddhodanamahÄ• rÄ• jÄ• naá¹ƒ ``atikkantavarÄ• kho gotama tathÄ• gatÄ• â€™â€™ ti (V
mahÄ• rÄ• jÄ• bhagavantaá¹ƒ ``vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotam
Ä• yasmÄ• pi vaá¹…gÄ«so Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ ``sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi
a I 212). idha pana bhagavantameva. tenÄ• ha ``bhagavantaá¹ƒ gottavasena parikittetÄ«â€
yathÄ• vuttamatthattayaá¹ƒ paccÄ• masati. ettha ca __ ``samaá¹‡oâ€™â€™ _ti iminÄ• \Be
bhagavato bahumatabhÄ• vo dassito tabbisayasamitapÄ• patÄ• parikittanato, __ ``gotamoâ
lokiyajanehi tabbisayauá¸·Ä• ragottasambhÅ«tatÄ• parikittanato.

sakyassa suddhodanamahÄ• rÄ• jassa putto __sakyaputto, _ iminÄ• pana uccÄ• kulaparid
uditoditavipulakhattiyakulasambhÅ«tatÄ• parikittanato. sabbakhattiyÄ• naÃ±hi Ä• dibhÅ«tan
paá¹-á¹-hÄ• ya asambhinnaá¹ƒ uá¸·Ä• ratamaá¹ƒ sakyarÄ• jakulaá¹ƒ. yathÄ• ha ---

``mahÄ• sammatarÄ• jassa, vaá¹ƒsajo hi mahÄ• muni.

kappÄ• dismiÃ±hi rÄ• jÄ• si, mahÄ• sammatanÄ• makoâ€™â€™ ti || (mahÄ• vaá¹ƒse dutiy

kathaá¹ƒ saddhÄ• pabbajitabhÄ• vaparidÄ«pananti Ä• ha __ ``kenacÄ«â€™â€™ _tiÄ• di. p
__pÄ• rijuÃ±Ã±aá¹ƒ, _ parijiratÄ«ti vÄ• __parijiá¹‡á¹‡o, _ tassa bhÄ• vo __pÄ• rijuÃ±Ã±aá¹
Ã±Ä• tipÄ• rijuÃ±Ã±abhogapÄ• rijuÃ±Ã±Ä• dinÄ• kenaci pÄ• rijuÃ±Ã±ena parihÄ• niyÄ• a
hutvÄ• pabbajitoti attho. tadeva pariyÄ• yantarena vibhÄ• vetuá¹ƒ __ ``aparikkhÄ«á¹‡aá¹ƒy
pahÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __aparikkhÄ«á¹‡a_nti hi Ã±Ä• tipÄ• rijuÃ±Ã±abhogapÄ• r
pÄ• rijuÃ±Ã±ena aparikkhayaá¹ƒ. __saddhÄ• ya pabbajito_ti saddhÄ• ya eva pabbajito. eva
tiÄ• dinÄ• \Ne II 188/ nivattitavacanaá¹ƒ sÅ«papannaá¹ƒ hoti. nanu ca ``sakyakulÄ• pabba
uccÄ• kulÄ• pabbajitabhÄ• vaparidÄ«panameva siyÄ• tadatthasseva viÃ±Ã±Ä• yamÄ• nat
saddhÄ• pabbajitabhÄ• vaparidÄ«panaá¹ƒ tadatthassa aviÃ±Ã±Ä• yamÄ• nattÄ• ti? na kho
mahantaá¹ƒ Ã±Ä• tiparivaá¹-á¹-aá¹ƒ, mahantaÃ±ca bhogakkhandhaá¹ƒ pahÄ• ya saddhÄ• p
siddhattÄ• . tathÄ• hi lokanÄ• thassa abhijÄ• tiyaá¹ƒ tassa kulassa na kiÃ±ci pÄ• rijuÃ±Ã±a
vuá¸• á¸• hiyeva, tato tassa samiddhatamabhÄ• vo loke pÄ• kaá¹-o paÃ±Ã±Ä• to hoti, tasma
pabbajitoâ€™â€™ ti ettakeyeva vutte tathÄ• samiddhatamaá¹ƒ kulaá¹ƒ pahÄ• ya saddhÄ•
siddhoyevÄ• ti, imaá¹ƒ parihÄ• raá¹ƒ ``kenaci pÄ• rijuÃ±Ã±enÄ• â€™â€™ tiÄ• dinÄ• vibhÄ
__tato para_nti ``kosalesu cÄ• rikaá¹ƒ caramÄ• noâ€™â€™ tiÄ• divacanaá¹ƒ.

``sÄ• dhu dhammaruci rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namadubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ nti || Ä• dÄ«su ---

viya \Be II 219/ sÄ• dhusaddo idha sundaratthoti Ä• ha __ ``sundaraá¹ƒ kho panÄ• â€™â€™

avadhÄ• raá¹‡atthe nipÄ• to, __panÄ• _ti pakkhantaratthe. evaá¹ƒ sÄ• tthakatÄ• viÃ±Ã±Ä•
saá¹ƒvaá¹‡á¹‡anÄ• yametesaá¹ƒ gahaá¹‡aá¹ƒ. __sundara_nti ca bhaddakaá¹ƒ, bhaddakat
hitasukhÄ• vahabhÄ• venÄ• ti vuttaá¹ƒ __ ``atthÄ• vahaá¹ƒ sukhÄ• vahaâ€™â€™ _nti. __a
diá¹-á¹-hadhammikasamparÄ• yikaparamatthavasena tividhaá¹ƒ hitaá¹ƒ __sukha_mpi tathe

__tathÄ• rÅ«pÄ• na_nti tÄ• disÄ• naá¹ƒ, ayaá¹ƒ saddato attho. atthamattaá¹ƒ pana dasset
``evarÅ«pÄ• naâ€™â€™ _nti vuttaá¹ƒ. yÄ• disehi ca guá¹‡ehi bhagavÄ• samannÄ• gato c
sabbakÄ• lampi-accantÄ• ya-saddhÄ• ya-pasÄ• danÄ«yo tesaá¹ƒ yathÄ• bhÅ«tasabhÄ• va
samannÄ• gatabhÄ• vaá¹ƒ sandhÄ• ya ``tathÄ• rÅ«pÄ• naá¹ƒ arahataâ€™â€™ nti vuttanti
_tiÄ• dimÄ• ha. __laddhasaddhÄ• na_nti laddhasaddahÄ• naá¹ƒ, parajanassa saddhaá¹ƒ p
hoti. __laddhasaddÄ• na_nti vÄ• paá¹-iladdhakittisaddÄ• naá¹ƒ, etena ``arahataâ€™â€™ r
attho, arahantasamaÃ±Ã±Ä• ya ca pÄ• kaá¹-abhÄ• vo dassito, apica ``yathÄ• rÅ«po so bha
``tathÄ• rÅ«pÄ• naâ€™â€™ nti padassa aniyamavasena atthaá¹ƒ dassetvÄ• sarÅ«paniyar
``yathÄ• bhuccaguá¹‡Ä• dhigamena loke arahantoti laddhasaddhÄ• naâ€™â€™ _nti vuttaá
``tathÄ• rÅ«pÄ• naâ€™â€™ nti padasseva atthadassanaá¹ƒ, ayameva ca nayo Ä• cariyehi
__á¹-Ä«kÄ• yaá¹ƒ, _ (Sv-pá¹- I 255) __sÄ• ratthadÄ«paniya_Ã±ca tatheva vuttattÄ• . ``yath
arahantoâ€™â€™ ti avatvÄ• ``yathÄ• rÅ«po so bhavaá¹ƒ gotamoâ€™â€™ ti vacanaá¹ƒ bh
``tathÄ• rÅ«pÄ• naá¹ƒ arahataâ€™â€™ nti puthuvacananiddiá¹-á¹-habhÄ• vaviÃ±Ã±Ä• pan
garÅ«su ca hi bahuvacanaá¹ƒ icchanti saddavidÅ«. __ ``yathÄ• bhucca ... pe ... arahataâ€™
dhammappamÄ• á¹‡Ä• naá¹ƒ, lÅ«khappamÄ• á¹‡Ä• naÃ±ca sattÄ• naá¹ƒ bhagavato pasÄ
arahantabhÄ• vassa tesaÃ±Ã±eva yathÄ• rahaá¹ƒ visayattÄ• , taá¹ƒdassanena pana itares
rÅ«pappamÄ• á¹‡aghosappamÄ• á¹‡Ä• naá¹ƒ pasÄ• dÄ• vahatÄ• dassitÄ• yeva tadavinÄ

__pasÄ• dasommÄ• nÄ«_ti pasannÄ• ni, sÄ«talÄ• ni ca, pasÄ• davasena vÄ• sÄ«talÄ• ni
dasseti. ``dassanaâ€™â€™ nti vuttepi taduttari kattabbatÄ• sambhavato \Be II 220/ ayaá¹ƒ
labbhatÄ«ti Ä• ha __ ``dassanamattampi sÄ• dhu hotÄ«â€™â€™ _ti. itarathÄ• hi ``dassana
taduttari karaá¹‡aâ€™â€™ nti anadhippetattho Ä• pajjati, sambhÄ• vanattho cettha pi-sadd
luttaniddiá¹-á¹-ho. ``brahmacariyaá¹ƒ pakÄ• setÄ«â€™â€™ ti ettha iti-saddo ``abbhuggatoâ
sambandhamupagato, tasmÄ• ayaá¹ƒ ``sÄ• dhu hotÄ«â€™â€™ ti idha iti-saddo ``brÄ• hm
ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesÄ«â€™â€™ ti iminÄ• sambajjhitabbo, ``ajjhÄ•
pÄ• á¹-haseso tadatthassa viÃ±Ã±Ä• yamÄ• nattÄ• . yassa hi attho viÃ±Ã±Ä• yati, saddo na
``pÄ• á¹-hasesoâ€™â€™ ti vuccati, imamatthaá¹ƒ vibhÄ• vento Ä• ha __ ``dassanamattam
ajjhÄ• sayaá¹ƒ katvÄ• â€™â€™ _ti. __mÅ«lapaá¹‡á¹‡Ä• sake cÅ«á¸·asÄ«hanÄ• dasuttaá¹
Ä• gataá¹ƒ __kosiyasakuá¹‡avatthu_ cettha kathetabbaá¹ƒ.

ambaá¹-á¹-hamÄ• á¹‡avakathÄ• vaá¹‡á¹‡anÄ•

<256> ``ajjhÄ• yakoâ€™â€™ ti idaá¹ƒ paá¹-hamapakatiyÄ• garahÄ• vacanameva, dutiyap

katvÄ• voharanti yathÄ• taá¹ƒ ``puriso naroâ€™â€™ ti dassetuá¹ƒ __aggaÃ±Ã±asutta_pa
mudÄ• haá¹-aá¹ƒ. tattha __ime_ti jhÄ• yakanÄ• mena samaÃ±Ã±itÄ• janÄ• . __na jhÄ• yan
jhÄ• naá¹ƒ na appenti na nipphÄ• denti, gÄ• manigamasÄ• mantaá¹ƒ osaritvÄ• vedaganthe
attho. taá¹ƒ panetesaá¹ƒ brÄ• hmaá¹‡ajhÄ• yakasaá¹…khÄ• taá¹ƒ paá¹-hamadutiyanÄ• ma
jÄ• tanti Ä• ha __ ``ajjhÄ• yakÄ• tveva tatiyaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€™ _nti, __ak
samaÃ±Ã±Ä• . sÄ• hi tasmiá¹ƒyeva niruá¸·habhÄ• vena aÃ±Ã±attha asaÃ±caraá¹‡ato ``akl
__mante parivattetÄ«_ti vede sajjhÄ• yati, pariyÄ• puá¹‡Ä• tÄ«ti attho. idha hi adhiÄ• pubba
padasandhi, itarattha pana jhe-saddavasena. __mante dhÄ• retÄ«_ti yathÄ• adhÄ«te mante
hadaye á¹-hapeti.

__Ä• thabbaá¹‡avedo_ \Ne II 190/ parÅ«paghÄ• takarattÄ• sÄ• dhÅ«namaparibhogoti katv
``iruvedayajuvedasÄ• mavedÄ• naâ€™â€™ _nti vuttaá¹ƒ. tattha iccante thomÄ«yante devÄ
ica-dhÄ• tuvasena ca-kÄ• rassa ra-kÄ• raá¹ƒ katvÄ• , itthiliá¹…goyaá¹ƒ \Be II 221/. yajjante
anenÄ• ti __yaju_ punnapuá¹ƒsakaliá¹…gavasena. soyanti antaá¹ƒ karonti, sÄ• yanti vÄ• ta
pÄ• pamanenÄ• ti __sÄ• maá¹ƒ_ so-dhÄ• tupakkhe o-kÄ• rassa Ä• -kÄ• raá¹ƒ katvÄ• . vida
etehÄ«ti __vedÄ• , _ te eva __mantÄ• _ ``sugatiyopi munanti, suyyanti ca etehÄ«â€™â€™
saá¹…ghaá¹-á¹-anaá¹ƒ __pahataá¹ƒ, _ oá¹-á¹-hÄ• naá¹ƒ pahataá¹ƒ tathÄ• , tassa karaá¹‡av
cÄ• letvÄ• paguá¹‡abhÄ• vakaraá¹‡avasena pÄ• raá¹ƒ gato, na atthavibhÄ• vanavasenÄ•
ca niccasÄ• pekkhatÄ• ya kitantasamÄ• so.

__ ``saha nighaá¹‡á¹-unÄ• â€™â€™ _tiÄ• dinÄ• yathÄ• vÄ• kyaá¹ƒ vibhatyantavasena nib
__nighaá¹‡á¹-urukkhÄ• dÄ«na_nti __nighaá¹‡á¹-u_ nÄ• ma rukkhaviseso, tadÄ• dikÄ• nam
nighaá¹‡á¹-urukkhapariyÄ• yaá¹ƒ Ä• diá¹ƒ katvÄ• tappamukhena sesapariyÄ• yÄ• naá¹ƒ ta
nighaá¹‡á¹-u nÄ• ma yathÄ• taá¹ƒ ``pÄ• rÄ• jikakaá¹‡á¸• o, kusalattikoâ€™â€™ ti ayamatt
yathÄ• rutameva tadatthassa adhigatattÄ• . Ä• cariyÄ• pana evaá¹ƒ vadanti ``vacanÄ«yavÄ
saddaÃ±ca nikhaá¸• ati bhindati vibhajja dassetÄ«ti __nikhaá¹‡á¸• u, _ so eva kha-kÄ• rass
__ `nighaá¹‡á¸• Å«_â€™ ti vuttoâ€™â€™ ti (Sv-pá¹- I 256), tadetaá¹ƒ aá¹-á¹-hakathÄ• naya
gahetabbaá¹ƒ. itarathÄ• hi so aá¹-á¹-hakathÄ• ya virodho siyÄ• , vicÄ• retabbametaá¹ƒ. akl
evamicchanti ``tattha tatthÄ• gatÄ• ni nÄ• mÄ• ni nissesato ghaá¹-enti rÄ• siá¹ƒ karonti etth
niggahitÄ• gamenÄ• â€™â€™ ti. __vevacanappakÄ• saka_nti pariyÄ• yasaddadÄ«pakaá¹ƒ
anekapariyÄ• yavacanavibhÄ• vakanti attho. nidassanamattaÃ±cetaá¹ƒ anekesampi atthÄ•
ekasaddavacanÄ«yatÄ• vibhÄ• vanavasenapi tassa ganthassa pavattattÄ• . ko panesoti? e
nÄ• maliá¹…gÄ• nusÄ• sanaratanamÄ• lÄ• bhidhÄ• nappadÄ«pikÄ• di. vacÄ«bhedÄ• dilak
__kiriyÄ• kappo, _ tatheva vividhaá¹ƒ kappÄ«yati etenÄ• ti __vikappo, _ kiriyÄ• kappo ca so
__kiriyÄ• kappavikappo. _ so hi vaá¹‡á¹‡apadasambandhapadatthÄ• divibhÄ• gato bahuvik
``kiriyÄ• kappavikappoâ€™â€™ ti vuccati, so ca ganthavisesoyevÄ• ti vuttaá¹ƒ __ ``kavÄ«n
satthaâ€™â€™ _nti, catunnampi kavÄ«naá¹ƒ kavibhÄ• vasampadÄ• bhogasampadÄ• dipay
ganthoti attho \Be II 222/. ko panesoti? kabyabandhanavidhividhÄ• yako

kabyÄ• laá¹…kÄ• ragÄ«tÄ• subodhÄ• laá¹…kÄ• rÄ• di. idaá¹ƒ pana mÅ«lakiriyÄ• kappagar
mahÄ• visayo satasahassagÄ• thÄ• parimÄ• á¹‡o, yaá¹ƒ ``nayacariyÄ• dipakaraá¹‡aâ€™â
pana kiá¹-ayati gameti Ã±Ä• peti kiriyÄ• divibhÄ• ganti __keá¹-ubhaá¹ƒ_ kiá¹-a-dhÄ• tuto ab
a-kÄ• rassa \Ne II 191/ ca ukÄ• ro. atha vÄ• kiriyÄ• divibhÄ• gaá¹ƒ anavasesapariyÄ• dÄ•
obheti pÅ«retÄ«ti __keá¹-ubhaá¹ƒ_ kiá¹-a-saddÅ«papadaubhadhÄ• tuvasena. apica kiá¹-an
bandhesu kosallametenÄ• ti __keá¹-ubhaá¹ƒ, _ purimanayenevettha padasiddhi. á¹-hÄ• nak
nibbacanavibhÄ• gato ca akkharÄ• pabhedÄ«yanti etenÄ• ti __akkharappabhedo, _ taá¹ƒ p
pariyÄ• pannaá¹ƒ pakaraá¹‡advayamevÄ• ti vuttaá¹ƒ __ ``sikkhÄ• ca nirutti cÄ• â€™â€™ _
akkharasamayametÄ• yÄ• ti __sikkhÄ• , _ akÄ• rÄ• divaá¹‡á¹‡Ä• naá¹ƒ á¹-hÄ• nakaraá¹‡a
nicchayena, nissesato vÄ• utti __nirutti, _ vaá¹‡á¹‡Ä• gamavaá¹‡á¹‡avipariyÄ• yÄ• dilakkh

``vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyÄ• yo,

dve cÄ• pare vaá¹‡á¹‡avikÄ• ranÄ• sÄ• .

dhÄ• tussa atthÄ• tisayena yogo,

taduccate paÃ±cavidhÄ• niruttÄ«â€™â€™ ti || (Sp (to Vin III) I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡
I-a I 50).

idha pana tabbasena anekadhÄ• nibbacanaparidÄ«pakaá¹ƒ satthaá¹ƒ uttarapadalopena ``
adhippetaá¹ƒ nibbacanavibhÄ• gatopi akkharapabhedabhÄ• vassa Ä• cariyehi (Sv-pá¹- I 25
nibbacanavibhÄ• gassa ca byÄ• karaá¹‡aá¹…gena saá¹…gahitattÄ• . byÄ• karaá¹‡aá¹ƒ, nir
vedaá¹…gaá¹ƒ yathÄ• hu ---

``kappo byÄ• karaá¹‡aá¹ƒ joti-satthaá¹ƒ sikkhÄ• nirutti ca.

chandoviciti cetÄ• ni, vedaá¹…gÄ• ni vadanti chÄ• â€™â€™ ti ||

tasmÄ• byÄ• karaá¹‡aá¹…gena asaá¹…karabhÅ«tameva niruttinayena nibbacanamidhÄ•
byaÃ±janapadesu viya tadubhayasÄ• dhÄ• raá¹‡anibbacanaá¹ƒ vedaá¹…gavisayattÄ• ti ve
__mahÄ• niddesaá¹-á¹-hakathÄ• ya_ (Nidd I-a 50) Ä• gataniruttinayavinicchayo \Be II 223/.
``nakkhattarÄ• jÄ• riva tÄ• rakÄ• naâ€™â€™ nti (J I 1.11, 25) ettha ra-kÄ• rÄ• gamo viya a
Ä• gamo __vaá¹‡á¹‡Ä• gamo_ nÄ• ma. hiá¹ƒsanattÄ• ``hiá¹ƒsoâ€™â€™ ti vattabbe ``sÄ«h
vijjamÄ• nÄ• namakkharÄ• naá¹ƒ heá¹-á¹-hupariyavasena parivattanaá¹ƒ __vaá¹‡á¹‡avipar
``navachannakedÄ• ni diyyatÄ«â€™â€™ ti (J I 6.88) ettha a-kÄ• rassa e-kÄ• rÄ• pajjanaá¹ƒ
aÃ±Ã±akkharÄ• pajjanaá¹ƒ __vaá¹‡á¹‡avikÄ• ro_ nÄ• ma. ``jÄ«vanassa mÅ«to jÄ«vanamÅ
192/ ``jÄ«mÅ«toâ€™â€™ ti va-kÄ• ra na-kÄ• rÄ• naá¹ƒ vinÄ• so viya vijjamÄ• nakkharÄ• n

__vaá¹‡á¹‡avinÄ• so_ nÄ• ma. ``pharusÄ• hi vÄ• cÄ• hi pakubbamÄ• no, Ä• sajja maá¹ƒ tv
(J I 10.85) ettha ``pakubbamÄ• noâ€™â€™ ti padassa abhibhavamÄ• noti atthapaá¹-ipÄ• d
yathÄ• yogaá¹ƒ visesatthapaá¹-ipÄ• danaá¹ƒ __dhÄ• tÅ«namatthÄ• tisayena yogo_ nÄ• mÄ

yathÄ• vuttappabhedÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ ayaá¹ƒ catutthoyeva siyÄ• , atha k
Ä• ha __ ``Ä• thabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katvÄ• â€™â€™ _ti. __Ä• thabbaá¹‡avedo_
vihito parÅ«paghÄ• takaro manto, so pana itihÄ• sapaÃ±camabhÄ• vappakÄ• sanatthaá¹ƒ
sarÅ«pavasena, evaÃ±ca katvÄ• __ ``etesaâ€™â€™ _nti padassa tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ ve
gahetabbo. taÃ±hi ``tiá¹‡á¹‡aá¹ƒ vedÄ• naâ€™â€™ nti etassa visesananti. __itiha asÄ• _ti
__ ``Ä• sÄ• â€™â€™ _tipi katthaci pÄ• á¹-ho, soyevattho. __iha_ á¹-hÄ• ne __iti_ evaá¹ƒ, i
vatthuá¹ƒ vÄ• __Ä• sa_ icchÄ• hÄ«tipi attho. tassa ganthassa mahÄ• visayatÄ• dÄ«panatt
iminÄ• ``itihÄ• sÄ• â€™â€™ ti vacanena paá¹-isaá¹ƒyutto __itihÄ• so_ taddhitavasenÄ• ti
Ä• sa, itiha Ä• sÄ• â€™â€™ ti Ä«disavacanapaá¹-isaá¹ƒyutto __itihÄ• so_ niruttinayenÄ• ti
vadanti. akkharacintakÄ• pana evamicchanti ``itiha-saddo pÄ• rampariyopadese ekova nip
__aso, _ itiha aso etasminti __itihÄ• so_ samÄ• savasenÄ• â€™â€™ ti, tesaá¹ƒ mate __ ``i
evaá¹ƒ pÄ• rampariyopadeso asa vijjamÄ• no ahosÄ«ti attho. __ ``purÄ• á¹‡akathÄ• saá¹…
tassa ganthavisesabhÄ• vamÄ• ha, bhÄ• ratanÄ• makÄ• naá¹ƒ dvebhÄ• tikarÄ• jÅ«naá¹ƒ y
sÄ«tÄ• haraá¹‡akathÄ• , narasÄ«harÄ• juppattikathÄ• ti evamÄ• dipurÄ• á¹‡akathÄ• saá¹…
bhÄ• ratapurÄ• á¹‡arÄ• mapurÄ• á¹‡anarasÄ«hapurÄ• á¹‡Ä• digantho itihÄ• so nÄ• mÄ• ti
itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naâ€™â€™ _nti iminÄ• yathÄ• vÄ• kyaá¹ƒ ``tiá¹‡á¹‡aá¹
visesanabhÄ• vaá¹ƒ dasseti.

pajjati attho etenÄ• ti __padaá¹ƒ, _ nÄ• mÄ• khyÄ• topasagganipÄ• tÄ• divasena anekavib
vibhattiyantapadaá¹ƒ. tadapi byÄ• karaá¹‡e Ä• gatamevÄ• ti vuttaá¹ƒ __ ``tadavasesaâ€™â
pakatipaccayÄ• disaddalakkhaá¹‡abhÅ«tanti attho. taá¹ƒ taá¹ƒ saddaá¹ƒ, tadatthaÃ±ca byÄ
etenÄ• ti __byÄ• karaá¹‡aá¹ƒ, _ visesena vÄ• Ä• karÄ«yante pakatipaccayÄ• dayo abhinip
vÄ• __byÄ• karaá¹‡aá¹ƒ, _ sÄ• dhusaddÄ• namanvÄ• khyÄ• yakaá¹ƒ __muddhabodhabyÄ
pÄ• á¹‡inÄ«byÄ• karaá¹‡acandrabyÄ• karaá¹‡Ä• di_ adhunÄ• pi vijjamÄ• nasatthaá¹ƒ. __a
__vedetÄ«_ti paresaá¹ƒ vÄ• ceti. __ca_-saddo atthadvayasamuccinanattho, vikappanattho
vikappitattÄ• . vicitrÄ• \Ne II 193/ hi taddhitavutti. __padako_ti byÄ• karaá¹‡esu Ä• gatapad
sandhÄ• ya vuttaá¹ƒ, __veyyÄ• karaá¹‡o_ti tadavasiá¹-á¹-hapakatipaccayÄ• disaddavidhiko
viÃ±Ã±Ä• panatthaá¹ƒ padadvayassa ekato atthavacanaá¹ƒ. esÄ• hi Ä• cariyÄ• naá¹ƒ paka
pakÄ• rena atthantaraviÃ±Ã±Ä• panaá¹ƒ. ayaá¹ƒ __aá¹-á¹-hakathÄ• _to aparo nayo --- te ev
__padako_ti. tattha __padaso_ti gajjabandhapajjabandhapadena. __kÄ• yatÄ«_ti katheti ya
nti, iminÄ• vedakÄ• rakasamatthataá¹ƒ dasseti. evaÃ±hi ``ajjhÄ• yakoâ€™â€™ tiÄ• dÄ«hi
hotÄ«ti.

Ä• yatiá¹ƒ hitaá¹ƒ bÄ• lajanasaá¹…khÄ• to loko na yatati na Ä«hati anenÄ• ti __lokÄ• yataá

nissÄ• ya sattÄ• puÃ±Ã±akiriyÄ• ya cittampi na uppÄ• denti, lokÄ• vÄ• bÄ• lajanÄ• Ä• ya
vÄ• dassÄ• dena etthÄ• ti __lokÄ• yataá¹ƒ. _ aÃ±Ã±amaÃ±Ã±aviruddhaá¹ƒ, saggamokkhav
__vitaá¹‡á¸• o_ á¸• a-paccayavasena, na-kÄ• rassa ca á¹‡a-kÄ• raá¹ƒ katvÄ• , viruddhena
vÄ• dino etthÄ• ti __vitaá¹‡á¸• o_ taá¸• i-dhÄ• tuvasena, niggahÄ«tÄ• gamaÃ±ca katvÄ• . a
vÄ• dÄ«naá¹ƒ vÄ• do pavatto, taá¹ƒ tesaá¹ƒ desatopi upacÄ• ravasena vuccati yathÄ• ``ca
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj
ti, (DN II 401; MN I 133; Vibh 204) visesena vÄ• paá¹‡á¸• itÄ• naá¹ƒ manaá¹ƒ taá¸• enti cÄ
__vitaá¹‡á¸• o, _ taá¹ƒ vadanti, so vÄ• do vÄ• etesanti __vitaá¹‡á¸• avÄ• dÄ• , _ tesaá¹ƒ sa
lakkhaá¹‡adÄ«pakasatthaá¹ƒ uttarapadalopena, taddhitavasena vÄ• __lakkhaá¹‡a_nti dass
``lakkhaá¹‡adÄ«pakaâ€™â€™ _ntiÄ• dinÄ• . lakkhÄ«yati buddhabhÄ• vÄ• di anenÄ• ti __la
nigrodhabimbatÄ• di. tenÄ• ha __ ``yesaá¹ƒ vasenÄ• â€™â€™ _tiÄ• di. __dvÄ• dasasahas
bhÄ• á¹‡avÄ• rappamÄ• á¹‡Ä• dÄ«su viya bÄ• ttiá¹ƒsakkharaganthova adhippeto. vuttaÃ±h

``aá¹-á¹-hakkharÄ• ekapadaá¹ƒ, ekÄ• gÄ• thÄ• catuppadaá¹ƒ.

gÄ• thÄ• cekÄ• mato gantho, gantho bÄ• ttiá¹ƒsatakkharoâ€™â€™ ti ||

dvÄ• dasahi guá¹‡itasahassabÄ• ttiá¹ƒsakkharaganthappamÄ• á¹‡anti attho. __yatthÄ• ti_
Ä• dhÄ• re cetaá¹ƒ bhummaá¹ƒ yathÄ• ``rukkhe sÄ• khÄ• â€™â€™ ti. soá¸·asa ca sahass
soá¸·asÄ• dhikasahassagÄ• thÄ• parimÄ• á¹‡Ä• ti attho. evaÃ±hi Ä• dhÄ• rÄ• dheyyavacan
padhÄ• navasena buddhÄ• naá¹ƒ lakkhaá¹‡adÄ«panato __buddhamantÄ• nÄ• ma. _ pacc
lakkhaá¹‡aá¹ƒ tattha dÄ«pitameva. tena vuttaá¹ƒ __ ``yesaá¹ƒ vasenÄ• â€™â€™ _tiÄ• di.

__ ``anÅ«no_ \Ne II 194/ __paripÅ«rakÄ• rÄ«â€™â€™ _ti atthamattadassanaá¹ƒ, saddato
dassetuá¹ƒ __ ``avayo na hotÄ«â€™â€™ _ti vuttaá¹ƒ. ko panesa avayoti anuyogamapaneti
_tiÄ• dinÄ• . ayamettÄ• dhippÄ• yo --- yo tÄ• ni sandhÄ• retuá¹ƒ sakkoti, so ``vayoâ€™â€™
sakkoti, so avayo nÄ• ma. yo ca avayo na hoti, so ``dve paá¹-isedhÄ• pakatiyatthagamakÄ•
evÄ• ti. vayatÄ«ti hi __vayo, _ Ä• dimajjhapariyosÄ• nesu katthacipi aparikilamanto avitthÄ•
santÄ• ne paá¹‡eti byavaharatÄ«ti attho. ayaá¹ƒ pana __vinayaá¹-á¹-hakathÄ• nayo_ (Vin II
anu avayo, sandhivasena u-kÄ• ralopo, anu anu avayo anÅ«no, paripuá¹‡á¹‡asippoti attho.
``Ä• yavayoâ€™â€™ tiÄ• dÄ«su viya, natthi etassa yathÄ• vuttaganthesu vayo Å«natÄ• ti _
__anavayo_ti.

``anuÃ±Ã±Ä• toâ€™â€™ ti \Be II 226/ padassa kammasÄ• dhanavasena, ``paá¹-iÃ±Ã±Ä• t
kattusÄ• dhanavasena atthaá¹ƒ dassento __ ``Ä• cariyenÄ• â€™â€™ _tiÄ• dimÄ• ha. __as
pÄ• á¸·iyaá¹ƒ ``yamahaá¹ƒ jÄ• nÄ• mi, taá¹ƒ tvaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti idaá¹ƒ anujÄ• n
tvaá¹ƒ jÄ• nÄ• si, tamahaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti idaá¹ƒ pana paá¹-ijÄ• nanÄ• kÄ• rada
ahaâ€™â€™ _ntiÄ• dinÄ• . __ ``Ä• ma Ä• cariyÄ• â€™â€™ _ti hi yathÄ• gataá¹ƒ paá¹-ijÄ•

vuttaá¹ƒ. __ya_nti tevijjakaá¹ƒ pÄ• vacanaá¹ƒ. __tassÄ• _ti Ä• cariyassa. paá¹-ivacanadÄ•
tathÄ• , tÄ• ya sayameva __paá¹-iÃ±Ã±Ä• to_ti attho. __ ``sakeâ€™â€™ _tiÄ• di
anujÄ• nanapaá¹-ijÄ• nanÄ• dhikÄ• radassanaá¹ƒ. adesassapi desamiva kappanÄ• matten
``katarasmiâ€™â€™ _ntiÄ• di. sassa attano santakaá¹ƒ sakaá¹ƒ. Ä• cariyÄ• naá¹ƒ parampa
Ä• cariyehi Ä• gataá¹ƒ __Ä• cariyakaá¹ƒ. _ tisso vijjÄ• , tÄ• saá¹ƒ samÅ«ho __tevijjakaá¹ƒ,
padhÄ• naá¹ƒ vacanaá¹ƒ, pakaá¹-á¹-hÄ• naá¹ƒ vÄ• aá¹-á¹-hakÄ• dÄ«naá¹ƒ vacanaá¹ƒ __p

<257> idÄ• ni yenÄ• dhippÄ• yena brÄ• hmaá¹‡o pokkharasÄ• tÄ« ambaá¹-á¹-haá¹ƒ mÄ•
tÄ• tÄ• â€™â€™ tiÄ• divacanamabrvi, tadadhippÄ• yaá¹ƒ vibhÄ• vento __ ``esa kirÄ• â€™
__uggatassÄ• _ti pubbe pÄ• kaá¹-assa kittimato porÄ• á¹‡ajanassa. __bahÅ« janÄ• _ti pÅ«
sandhÄ• ya vuttaá¹ƒ. __ekacca_nti khattiyÄ• dijÄ• timantaá¹ƒ, lokasammataá¹ƒ vÄ• __jana
attÄ• naá¹ƒ tato mocetvÄ• apagamanamattampi dukkaraá¹ƒ hoti, pageva taduttari karaá¹‡a
__anattho_ nÄ• ma tathÄ• pagamanÄ• dinÄ• nindÄ• byÄ• rosaupÄ• rambhÄ• di.

``abbhuggatoâ€™â€™ ti ettha abhisaddayogena __itthambhÅ«tÄ• khyÄ• natthavaseneva_
__upayogavacanaá¹ƒ_ \Ne II 195/. ``taá¹ƒ bhavantaá¹ƒ, tathÄ• santaá¹ƒyevÄ• â€™â€™ ti
anupayogattÄ• tadatthavasenevÄ• ti dasseti __ ``tassa bhotoâ€™â€™ _tiÄ• dinÄ• . tenÄ•
_tiÄ• di. __tathÄ• satoyevÄ• _ti yenÄ• kÄ• rena arahatÄ• dinÄ• saddo abbhuggato, tenÄ•
eva tassa bhavato gotamassa saddo yadi vÄ• abbhuggatoti attho. apica __taá¹ƒ bhavantaá
santaá¹ƒyevÄ• _ti ekassapi atthassa dvikkhattuá¹ƒ sambandhabhÄ• vena vacanaá¹ƒ
sÄ• maÃ±Ã±avisiá¹-á¹-hatÄ• parikappanena atthavisesaviÃ±Ã±Ä• panatthaá¹ƒ, tasmÄ• ``ta
ti sÄ• maÃ±Ã±asambandhabhÄ• vena vicchinditvÄ• ``tathÄ• satoyevÄ• â€™â€™ ti \Be II 2
yojetabbaá¹ƒ. __yadi_-saddo cettha saá¹ƒsayattho dvinnampi atthÄ• naá¹ƒ saá¹ƒsayitabbat
vikappanattho tesu ekassa vikappetabbattÄ• . saddavidÅ« pana evaá¹ƒ vadanti --- ``imassa
yadi vÄ• musÄ• â€™â€™ tiÄ• dÄ«su viya yadi-saddo vÄ• -saddo ca ubhopi vikappatthÄ• y
yadeva parisaá¹ƒ upasaá¹…kamati yadi khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaâ€™â€™
vÄ• -saddattho dissati. ``appaá¹ƒ vassasataá¹ƒ Ä• yu, idÄ• netarahi vijjatÄ«â€™â€™ tiÄ• d
samÄ• natthasaddapayogoti. pÄ• á¸·iyaá¹ƒ __ ``yadi vÄ• no tathÄ• â€™â€™ _ti idampi ``s
abbhuggatoâ€™â€™ ti iminÄ• sambajjhitvÄ• yathÄ• vuttanayeneva yojetabbaá¹ƒ. nanu ``
upayogavacanaá¹ƒ siyÄ• , na etthÄ• ti codanÄ• ya __ ``idhÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹
vicchinditvÄ• sambandhavisesabhÄ• vena yojetabbattÄ• vÄ• idhÄ• pi itthambhÅ«tÄ• khyÄ
upayogavacanaá¹ƒ nÄ• mÄ• ti vuttaá¹ƒ hoti. itthambhÅ«tÄ• khyÄ• naá¹ƒ attho yassa tathÄ•
itthambhÅ«tÄ• khyÄ• nameva vÄ• attho tathÄ• , soyevattho. yadaggena hi saddayogo hoti,

<258> __bho_ti attano Ä• cariyaá¹ƒ Ä• lapati. yathÄ• -saddaá¹ƒ sÄ• tthakaá¹ƒ katvÄ• saha
__ ``yathÄ• sakkÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __so_ti bhagavÄ• . purimanaye Ä• kÄ• ratt
kathanti pucchÄ• mattaá¹ƒ, idha pana tadayogyato __ ``Ä• kÄ• rapucchÄ• â€™â€™ _ti vutt
Ä• cariyamhi upajjhÄ• yasamudÄ• cÄ• roti Ä• ha __ ``atha naá¹ƒ upajjhÄ• yoâ€™â€™ _ti, u

Ä• cariyabrÄ• hmaá¹‡oti attho.

kÄ• maÃ±ca manto, brahmaá¹ƒ, kappoti tibbidho vedo, tathÄ• pi aá¹-á¹-hakÄ• di vuttaá¹ƒ p
mÅ«laá¹ƒ __manto, _ tadatthavivaraá¹‡amatthaá¹ƒ __brahmaá¹ƒ, _ tattha vuttanayena yaÃ
__kappo_ti mantasseva padhÄ• nabhÄ• vato, itaresaÃ±ca tannissayeneva jÄ• tattÄ• manta
brahmakappÄ• nampi gahaá¹‡aá¹ƒ siddhamevÄ• ti dasseti __ ``tÄ«su vedesÅ«â€™â€™ _t
aá¹-á¹-hakÄ• dÄ«hi isÄ«hi vuttamÅ«lavedasseva nÄ• maá¹ƒ, __vedo_ti sabbassa, tasmÄ•
II 228/ sabbesampi gahaá¹‡aá¹ƒ sijjhatÄ«ti \Ne II 196/ veditabbaá¹ƒ. __lakkhaá¹‡Ä• nÄ«_ti
mantapadÄ• ni. pajjagajjabandhapavesanavasena __pakkhipitvÄ• . brÄ• hmaá¹‡avesenevÄ
vedavÄ• cakabrÄ• hmaá¹‡aliá¹…geneva. __vede_ti mahÄ• purisalakkhaá¹‡amante. __mah
mahÄ• puÃ±Ã±avanto paá¹‡á¸• itasattÄ• . jÄ• nissanti iti manasi katvÄ• vÄ• centÄ«ti samb
vÄ• canato. __pubbe_ti ``tathÄ• gato uppajjissatÄ«â€™â€™ ti vattabbakÄ• lato pabhuti tath
dharamÄ• nakÄ• le. ajjhÄ• yitabbavÄ• cetabbabhÄ• vena __Ä• gacchanti_ pÄ• kaá¹-Ä• bh
ekagÄ• thÄ• dvigÄ• thÄ• divasena __anukkamena antaradhÄ• yanti. _ na kevalaá¹ƒ lakkha
aÃ±Ã±epi vedÄ• brÄ• hmaá¹‡Ä• naá¹ƒ aÃ±Ã±Ä• á¹‡abhÄ• vena anukkamena antaradhÄ•
258) vuttaá¹ƒ.

buddhabhÄ• vapatthanÄ• __paá¹‡idhi, _ pÄ• ramÄ«sambharaá¹‡aá¹ƒ __samÄ• dÄ• naá¹
__Ã±Ä• á¹‡aá¹ƒ. _ ``paá¹‡idhimahato samÄ• dÄ• namahatotiÄ• dinÄ• paccekaá¹ƒ mahant
(Sv-pá¹- I 258) Ä• cariyena vuttaá¹ƒ. evaÃ±ca sati karuá¹‡Ä• Ä• di yesaá¹ƒ saddhÄ• sÄ«lÄ
__karuá¹‡Ä• dayo, _ te eva guá¹‡Ä• __karuá¹‡Ä• diguá¹‡Ä• , _ paá¹‡idhi ca samÄ• dÄ• na
karuá¹‡Ä• diguá¹‡Ä• ca, tehi mahanto __paá¹‡idhisamÄ• dÄ• naÃ±Ä• á¹‡akaruá¹‡Ä• digu
kÄ• tabbaá¹ƒ. evaÃ±hi dvandatoparattÄ• mahantasaddo paccekaá¹ƒ yojÄ«yatÄ«ti. apica pa
Ã±Ä• á¹‡aÃ±ca karuá¹‡Ä• ca, tamÄ• di yesaá¹ƒ te tathÄ• , teyeva guá¹‡Ä• , tehi mahantoti
sÅ«papanno hoti, paá¹‡idhimahantatÄ• di cassa buddhavaá¹ƒsa (Bv 9 Ä• dayo) cariyÄ• piá
vasena veditabbo. __mahÄ• padÄ• nasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``mahÄ• purisassÄ•
jÄ• tigottakulapadesÄ• divasena mahantassa purisassÄ• â€™â€™ ti (Sv II 33) vuttaá¹ƒ. tatt
brÄ• hmaá¹‡oâ€™â€™ ti evamÄ• di __jÄ• ti. _ ``koá¹‡á¸• aÃ±Ã±o, gotamoâ€™â€™ ti evam
cikkhallikÄ• , sÄ• kiyÄ• , koliyÄ• â€™â€™ ti evamÄ• di __kulapadeso, _ tadetaá¹ƒ sabbamp
saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. evaÃ±hi sati ``dveyeva gatiyo bhavantÄ«â€™â€™ ti ubhi
sÄ• dhÄ• raá¹‡avacanaá¹ƒ samatthitaá¹ƒ hotÄ«ti.

__niá¹-á¹-hÄ• _ti nipphattiyo siddhiyo. nanvÄ• yaá¹ƒ gati-saddo anekattho, kasmÄ• niá¹-á¹
Ä• ha ``__kÄ• maÃ±cÄ• yaâ€™â€™ _ntiÄ• di. __bhavabhede_ti \Be II 229/ nirayÄ• dibhava
sucaritaduccaritakammena sattehi upapajjanavasena gantabbÄ• ti __gati. _ gacchati pavatt
nivÄ• saá¹-á¹-hÄ• naá¹ƒ. gamati yathÄ• sabhÄ• vaá¹ƒ jÄ• nÄ• tÄ«ti __gati. _ paÃ±Ã±Ä• , ga
_ vissaá¹-abhÄ• vo, so pana ito ca etto ca byÄ• petvÄ• á¹-hitatÄ• va. gamanaá¹ƒ nipphatta
niá¹-á¹-hÄ• \Ne II 197/, ajjhÄ• sayapaá¹-isaraá¹‡atthÄ• pi nidassananayena gahitÄ• . tathÄ

ahaá¹ƒ bhikkhÅ«naá¹ƒ sÄ«lavantÄ• naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ neva jÄ• nÄ• mi Ä•
(MN I 508) ettha ajjhÄ• saye vattati, ``nibbÄ• naá¹ƒ arahato gatÄ«â€™â€™ ti (Vin V 339) et
parÄ• yaá¹‡e apassayeti attho. gacchati yathÄ• ruci pavattatÄ«ti __gati, _ ajjhÄ• sayo. gacc
avacaraá¹‡avasena vÄ• pavattati etthÄ• ti __gati, _ paá¹-isaraá¹‡aá¹ƒ. sabbasaá¹…khatavi
arahato nibbÄ• nameva paá¹-isaraá¹‡aá¹ƒ, idha pana niá¹-á¹-hÄ• yaá¹ƒ vattatÄ«ti veditabbo
tadaÃ±Ã±esamavisayattÄ• .

nanu dvinnaá¹ƒ nipphattÄ«naá¹ƒ nimittabhÅ«tÄ• ni lakkhaá¹‡Ä• ni visadisÄ• neva, atha kas
samannÄ• gatassÄ• â€™â€™ tiÄ• dinÄ• tesaá¹ƒ sadisabhÄ• vo vuttoti codanÄ• lesaá¹ƒ da
kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha. samÄ• nepi nigrodhabimbatÄ• dilakkhaá¹‡abhÄ• ve
dassetuá¹ƒ __ ``na teheva buddho hotÄ«â€™â€™ _ti vuttaá¹ƒ. ``yathÄ• hi buddhÄ• naá¹ƒ
suparibyattÄ• ni, paripuá¹‡á¹‡Ä• ni ca honti, __na_ evaá¹ƒ cakkavattÄ«naâ€™â€™ nti ayaá
__Ä• cariyadhammapÄ• lattherena_ (Sv-pá¹- I 258) pakÄ• sito. jÄ• yanti bhinnesupi atthesu
etÄ• yÄ• ti __jÄ• ti, _ lakkhaá¹‡abhÄ• vamattaá¹ƒ. vuttaÃ±hi ---

``sabalÄ• dÄ«su bhinnesu, yÄ• ya vattantubhinnadhÄ«.

saddÄ• sÄ• jÄ• tiresÄ• ca, mÄ• lÄ• suttamivanvitÄ• â€™â€™ ti ||

tasmÄ• lakkhaá¹‡atÄ• mattena samÄ• nabhÄ• vato visadisÄ• nipi tÄ• niyeva cakkavattinip
lakkhaá¹‡Ä• ni sadisÄ• ni viya katvÄ• tÄ• ni buddhanipphattinimittabhÅ«tÄ• ni lakkhaá¹‡Ä•
vacanaá¹ƒ vuccatÄ«ti attho. adhiÄ• pubbavasayoge bhummatthe upayogavacananti Ä• ha _
__catÅ«hi acchariyadhammehÄ«_ti abhirÅ«patÄ• , dÄ«ghÄ• yukatÄ• , appÄ• bÄ• dhatÄ• ,
piyamanÄ• patÄ• ti imehi catÅ«hi acchariyasabhÄ• vabhÅ«tÄ• hi iddhÄ«hi. yathÄ• ha ---

``rÄ• jÄ• \Be II 230/ Ä• nanda, mahÄ• sudassano catÅ«hi iddhÄ«hi samannÄ• gato ahosi. k
idhÄ• nanda, rÄ• jÄ• mahÄ• sudassano abhirÅ«po ahosi dassanÄ«yo pÄ• sÄ• dikoâ€™â€

__cetiyajÄ• take_ \Ne II 198/ (Ja III 8.44) Ä• gatanayaá¹ƒ gahetvÄ• pi __evaá¹ƒ_ vadanti ``
candanagandho vÄ• yati, ayaá¹ƒ ekÄ• iddhi. mukhato uppalagandho vÄ• yati, ayaá¹ƒ dutiyÄ
catÅ«su disÄ• su sabbakÄ• laá¹ƒ khaggahatthÄ• Ä• rakkhaá¹ƒ gaá¹‡hanti, ayaá¹ƒ tatiyÄ• .
catutthÄ«â€™â€™ ti. __anÄ• gatavaá¹ƒsasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ pana ``abhirÅ«pabhÄ
samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gatabhÄ• vo dutiyÄ• , yÄ• vatÄ• yukampi saka
tatiyÄ• , Ä• kÄ• sacÄ• ribhÄ• vo catutthÄ«â€™â€™ ti vuttaá¹ƒ. tattha __samavepÄ• kiniyÄ•
samannÄ• gatabhÄ• vo_ti samavipÄ• caniyÄ• kammajatejodhÄ• tuyÄ• sampannatÄ• . yas
jÄ«rati, yassa vÄ• pana puá¹-abhattaá¹ƒ viya tatheva tiá¹-á¹-hati, ubhopete na samavepÄ• k
yassa pana puna bhattakÄ• le bhattacchando uppajjateva, ayaá¹ƒ samavepÄ• kiniyÄ• sam
tathÄ• rÅ«patÄ• ti attho. __saá¹…gahavatthÅ«hÄ«_ti dÄ• naá¹ƒ, piyavacanaá¹ƒ, atthacariyÄ

saá¹…gahopÄ• yehi. yathÄ• ha ---

``dÄ• naÃ±ca peyyavajjaÃ±ca, atthacariyÄ• ca yÄ• idha.

samÄ• nattatÄ• ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

ete ca saá¹…gahÄ• nÄ• ssu, na mÄ• tÄ• puttakÄ• raá¹‡Ä• .

labhetha mÄ• naá¹ƒ pÅ«jaá¹ƒ vÄ• , pitÄ• vÄ• puttakÄ• raá¹‡Ä• ||

yasmÄ• ca saá¹…gahÄ• ete, samapekkhanti paá¹‡á¸• itÄ• .

tasmÄ• mahattaá¹ƒ papponti, pÄ• saá¹ƒsÄ• ca bhavanti teâ€™â€™ ti || (DN III 273).

__raÃ±janato_ti pÄ«tisomanassavasena raÃ±janato, na rÄ• gavasena, pÄ«tisomanassÄ• n
hoti. catÅ«hi saá¹…gahavatthÅ«hi raÃ±janaá¹-á¹-hena rÄ• jÄ• ti pana sabbesaá¹ƒ rÄ• jÅ«na
akarontÄ• nampi vilÄ«vabÄ«janÄ• dÄ«su \Be II 231/ tÄ• lavaá¹‡á¹-avohÄ• ro viya ruá¸·hivas
``acchariyadhammehÄ«â€™â€™ ti asÄ• dhÄ• raá¹‡anibbacanaá¹ƒ vuttanti daá¹-á¹-habbaá

saddasÄ• matthiyato anekadhÄ• cakkavattÄ«saddassa vacanatthaá¹ƒ dassento padhÄ• n
paá¹-hamaá¹ƒ dassetuá¹ƒ __ ``cakkaratanaâ€™â€™ _ntiÄ• dimÄ• ha. idameva hi padhÄ• n
pavattanamantarena cakkavattibhÄ• vÄ• nÄ• pattito. tathÄ• hi __aá¹-á¹-hakathÄ• su_ vutta
cakkavattÄ« hotÄ«ti? ekaá¹…guladvaá¹…gulamattampi \Ne II 199/ cakkaratane Ä• kÄ• saá¹
pavatteâ€™â€™ ti (Sv II 243; Ps III 256). yasmÄ• pana rÄ• jÄ• cakkavattÄ« ekaá¹ƒsaá¹ƒ u
karitvÄ• vÄ• mahatthena hatthisoá¹‡á¸• asadisapanÄ• á¸·iá¹ƒ suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ
dakkhiá¹‡ahatthena cakkaratanaá¹ƒ udakena abbhukkiritvÄ• ``pavattatu bhavaá¹ƒ cakkarat
bhavaá¹ƒ cakkaratanaâ€™â€™ nti (DN II 244) vacanena cakkaratanaá¹ƒ vehÄ• saá¹ƒ abbh
tÄ• disaá¹ƒ pavattÄ• panaá¹ƒ sandhÄ• ya __ ``cakkaratanaá¹ƒ vattetÄ«â€™â€™ _ti vuttaá¹
Ä• nanda rÄ• jÄ• mahÄ• sudassano uá¹-á¹-hÄ• yÄ• sanÄ• ... pe ... cakkaratanaá¹ƒ abbhul
cakkaratanaâ€™ ntiâ€™â€™ Ä• di (DN II 244). na kevalaÃ±ca cakkasaddo cakkarataneyev
sampatticakkÄ• dÄ«supi, tasmÄ• taá¹ƒtadatthavÄ• cakasaddasÄ• matthiyatopi vacanattha
``sampatticakkehÄ«â€™â€™ _tiÄ• dinÄ• . tattha __sampatticakkehÄ«ti --- _

``patirÅ«pe vase dese, ariyamittakaro siyÄ• .

sammÄ• paá¹‡idhisampanno, pubbe puÃ±Ã±akato naro.

dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ yaso kitti, sukhaÃ±cetaá¹ƒdhivattatÄ«â€™â€™ ti || (AN a IV 31) ---

vuttehi patirÅ«padesavÄ• sÄ• disampatticakkehi. __vattatÄ«_ti pavattati sampajjati, uparÅ«
vÄ• paá¹-ipajjati. __tehÄ«_ti sampatticakkehi. __para_nti sattanikÄ• yaá¹ƒ, yathÄ• sayaá¹ƒ
suddhakattutthassa jotako, tathÄ• paraá¹ƒsaddopi hetukattutthassÄ• ti veditabbaá¹ƒ. __vat
sampÄ• deti, uparÅ«pari kusaladhammaá¹ƒ vÄ• paá¹-ipajjÄ• peti. yathÄ• ha ---

``rÄ• jÄ• mahÄ• sudassano evamÄ• ha `pÄ• á¹‡o na hantabbo, adinnaá¹ƒ na Ä• dÄ• tabba
caritabbÄ• , musÄ• na bhaá¹‡itabbÄ• , majjaá¹ƒ na pÄ• tabbaá¹ƒ, yathÄ• bhuttaÃ±ca bhuÃ
panÄ• nanda \Be II 232/ puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te raÃ±Ã±o mahÄ• sudas
ahesuâ€™â€™ ntiÄ• di (DN II 244).

__iriyÄ• pathacakkÄ• nanti_ iriyÄ• pathabhÅ«tÄ• naá¹ƒ cakkÄ• naá¹ƒ. iriyÄ• pathopi hi ``ca
``catucakkaá¹ƒ navadvÄ• raâ€™â€™ ntiÄ• dÄ«su (SN a I 29, 109). yathÄ• ha ---

``rathaá¹…ge \Ne II 200/ lakkhaá¹‡e dhammo-racakkesviriyÄ• pathe.

cakkaá¹ƒ sampattiyaá¹ƒ cakka-ratane maá¹‡á¸• ale bale.

kulÄ• labhaá¹‡á¸• e Ä• á¹‡Ä• ya-mÄ• yudhe dÄ• narÄ• sisÅ«â€™â€™ ti ||

__vatto_ti pavattanaá¹ƒ uppajjanaá¹ƒ, iminÄ• va iriyÄ• pathacakkaá¹ƒ vatteti parahitÄ• ya u
nibbacanampi dasseti atthato samÄ• nattÄ• . tathÄ• cÄ• ha ---

``atha kho taá¹ƒ Ä• nanda cakkaratanaá¹ƒ puratthimaá¹ƒ disaá¹ƒ pavatti, anvadeva rÄ• jÄ•
saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. yasmiá¹ƒ kho panÄ• nanda, padese cakkaratanaá¹ƒ
rÄ• jÄ• mahÄ• sudassano vÄ• saá¹ƒ upagacchi saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ• â€

ayaá¹ƒ aá¹-á¹-hakathÄ• to aparo nayo --- appaá¹-ihataá¹ƒ Ä• á¹‡Ä• saá¹…khÄ• taá¹ƒ cakka
__cakkavattÄ«. _ tathÄ• hi vuttaá¹ƒ ---

``paÃ±cahi bhikkhave dhammehi samannÄ• gato rÄ• jÄ• cakkavattÄ« dhammeneva cakkaa
appaá¹-ivattiyaá¹ƒ kenaci manussabhÅ«tena paccatthikena pÄ• á¹‡inÄ• . katamehi paÃ±cah
cakkavattÄ« atthaÃ±Ã±Å« ca hoti, dhammaÃ±Ã±Å« ca mattaÃ±Ã±Å«, ca kÄ• laÃ±Ã±Å« ca
pe ... pÄ• á¹‡inÄ• â€™â€™ tiÄ• di (AN b V 131).

khattiyamaá¹‡á¸• alÄ• disaÃ±Ã±itaá¹ƒ cakkaá¹ƒ samÅ«haá¹ƒ attano vase vatteti anuvattetÄ

vuttaÃ±hi ``ye kho panÄ• nanda puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te raÃ±Ã±o mahÄ
ahesuâ€™â€™ ntiÄ• di (DN II 244). cakkalakkhaá¹‡aá¹ƒ vattati etassÄ• tipi __cakkavattÄ«.
kumÄ• rassa heá¹-á¹-hÄ• \Be II 233/ pÄ• datalesu cakkÄ• ni jÄ• tÄ• ni sahassÄ• rÄ• ni san
sabbÄ• kÄ• raparipÅ«rÄ• nÄ«â€™â€™ tiÄ• di (DN II 35). cakkaá¹ƒ mahantaá¹ƒ kÄ• yabala
__cakkavattÄ«. _ vuttaÃ±hetaá¹ƒ ``ayaÃ±hi deva kumÄ• ro sattussado ... pe ... ayaÃ±hi dev
sÄ«hapubbaddhakÄ• yoâ€™â€™ tiÄ• di (DN II 35). tena hissa lakkhaá¹‡ena mahabbalabhÄ
dasavidhaá¹ƒ, dvÄ• dasavidhaá¹ƒ vÄ• vattadhammaá¹ƒ vattati paá¹-ipajjatÄ«ti __cakkavatt
hi te tÄ• ta dibbaá¹ƒ cakkaratanaá¹ƒ pettikaá¹ƒ dÄ• yajjaá¹ƒ \Ne II 201/, iá¹…gha tvaá¹ƒ tÄ•
cakkavattivatte vattÄ• hÄ«â€™â€™ tiÄ• di (DN III 83). cakkaá¹ƒ mahantaá¹ƒ dÄ• naá¹ƒ vat
__cakkavattÄ«. _ vuttaÃ±ca ---

``paá¹-á¹-hapesi kho Ä• nanda rÄ• jÄ• mahÄ• sudassano tÄ• saá¹ƒ pokkharaá¹‡Ä«naá¹ƒ tÄ
annaá¹ƒ annatthikassa, pÄ• naá¹ƒ pÄ• natthikassa, vatthaá¹ƒ vatthatthikassa, yÄ• naá¹ƒ yÄ
sayanatthikassa, itthiá¹ƒ itthitthikassa, hiraÃ±Ã±aá¹ƒ hiraÃ±Ã±atthikassa, suvaá¹‡á¹‡aá¹ƒ
suvaá¹‡á¹‡atthikassÄ• â€™â€™ tiÄ• di (DN II 254).

__rÄ• jÄ• ti sÄ• maÃ±Ã±aá¹ƒ_ tadaÃ±Ã±asÄ• dhÄ• raá¹‡ato. __cakkavattÄ«ti visesaá¹ƒ_ a
__dhamma_saddo Ã±Ä• ye, samo eva ca Ã±Ä• yo nÄ• mÄ• ti Ä• ha __ ``Ã±Ä• yena samen
paá¹-ipajjatÄ«ti vÄ• attho. ``idaá¹ƒ nÄ• ma caratÄ«â€™â€™ ti avuttepi sÄ• maÃ±Ã±ajotanÄ
avaá¹-á¹-hÄ• nato, visesatthinÄ• ca visesassa payujjitabbattÄ• ``sadatthaparattheâ€™â€™
padesaggahaá¹‡e hi asati gahetabbassa nippadesatÄ• viÃ±Ã±Ä• yati yathÄ• ``dikkhito na
cakkavattirÄ• jÄ• dhammeneva rajjamadhigacchati, na adhammena parÅ«paghÄ• tÄ• dinÄ
``dhammena rajjaá¹ƒ labhitvÄ• â€™â€™ _tiÄ• di, __dhammenÄ• _ti ca Ã±Ä• yena, kusalad
__rajjaá¹ƒ, _ issariyaá¹ƒ.

paresaá¹ƒ hitopÄ• yabhÅ«taá¹ƒ dhammaá¹ƒ karoti, caratÄ«ti vÄ• __dhammiko. _ attano hi
dhammassa kÄ• rako, carako vÄ• rÄ• jÄ• ti __dhammarÄ• jÄ• _ti imaá¹ƒ savisesaá¹ƒ attha
``parahitadhammakaraá¹‡ena vÄ• â€™â€™ _tiÄ• dinÄ• . ayaá¹ƒ pana mahÄ• padÄ• naá¹-á
kusaladhamme, agatirahite vÄ• rÄ• jadhamme niyuttoti __dhammiko; _ teneva dhammena
raÃ±jetÄ«ti __dhammarÄ• jÄ• . _ pariyÄ• yavacanameva hi idaá¹ƒ padadvayanti. Ä• cariyen
``cakkavattivattasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ carati, cakkavattivattasaá¹…khÄ• to vÄ• dha
atthÄ«ti __dhammiko, _ dhammato anapetattÄ• dhammo ca so raÃ±janaá¹-á¹-hena rÄ• jÄ•
_ti (Sv-pá¹- I 258). ``rÄ• jÄ• hoti cakkavattÄ«â€™â€™ ti vacanato ``cÄ• turantoâ€™â€™ ti
catudÄ«pissarataá¹ƒ vibhÄ• vetÄ«ti Ä• ha __ ``cÄ• turantÄ• yÄ• â€™â€™ _tiÄ• di. cattÄ• re
etissÄ• ti __cÄ• turantÄ• , _ pathavÄ«. sÄ• hi catÅ«su disÄ• su puratthimasamuddÄ• dicatu
evaá¹ƒ vuccati. tena vuttaá¹ƒ __ ``catusamudda antÄ• yÄ• â€™â€™ _ti, sÄ• pana avayava
dÄ«pehi vibhÅ«sitÄ• ekalokadhÄ• tupariyÄ• pannÄ• pathavÄ«yevÄ• ti dasseti __ ``catubb
pathaviyÄ• â€™â€™ _ti iminÄ• . yathÄ• ha ---

``yÄ• vatÄ• \Ne II 202/ candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocanÄ• .

sabbeva dÄ• sÄ• mandhÄ• tu, ye ca pÄ• á¹‡Ä• pathavissitÄ• â€™â€™ ti ||

 ettha ca ``catudÄ«pavibhÅ«sitÄ• yÄ• â€™â€™ ti avatvÄ• __catubbidhadÄ«pavibhÅ«sitÄ•
__vidha_saddaggahaá¹‡aá¹ƒ paccekaá¹ƒ paÃ±casataparittadÄ«pÄ• nampi mahÄ• dÄ«peye
saddÄ• tirittena atthÄ• tirittassa viÃ±Ã±Ä• yamÄ• nattÄ• , koá¹-á¹-hÄ• savÄ• cakena vÄ• vi
samÄ• nabhÄ• gÄ• naá¹ƒ gahitattÄ• ti daá¹-á¹-habbaá¹ƒ. __kopÄ• dipaccatthike_ti ettha __
kÄ• mamohamÄ• namadÄ• dike saá¹…gaá¹‡hÄ• ti. __vijetÄ«_ti taá¹ƒkÄ• lÄ• pekkhÄ• ya va
attho. saddavidÅ« hi atÄ«te tÄ• vÄ«saddamicchanti. ``sabbarÄ• jÄ• no vijetÄ«â€™â€™ ti va
cakkavattino kenaci yuddhaá¹ƒ nÄ• ma natthi, yuddhena pana sÄ• dhetabbassa vijayassa s
``vijitasaá¹…gÄ• moâ€™â€™ tveva vuttoti dasseti.

 thÄ• varassa dhuvassa bhÄ• vo __thÄ• variyaá¹ƒ, _ yathÄ• janapade thÄ• variyaá¹ƒ patto
sakkÄ• kenacÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, iminÄ• kenaci akampiyaá¹-á¹-hena janapade t
tappurisasamÄ• saá¹ƒ dasseti, itarena ca daá¸·habhattibhÄ• vato janapado thÄ• variyappat
aÃ±Ã±apadatthasamÄ• saá¹ƒ. __tamhÄ«_ti asmiá¹ƒ rÄ• jini. yathÄ• janapado tasmiá¹ƒ thÄ
tadÄ• vikaronto __ ``anuyuttoâ€™â€™ _tiÄ• dimÄ• ha. tattha __anuyutto_ti niccapayutto. _
cakkavattino rajjakamme sadÄ• pavatto \Be II 235/. __acalo asampavedhÄ«_ti pariyÄ• yav
vÄ• vilopanamattena __acalo, _ dÄ• marikattena __asampavedhÄ«. _ corehi vÄ• __acalo,
__asampavedhÄ«. _ anatimudubhÄ• vena vÄ• __acalo, _ anaticaá¹‡á¸• abhÄ• vena __asa
aticaá¹‡á¸• assa raÃ±Ã±o balikhaá¹‡á¸• Ä• dÄ«hi lokaá¹ƒ pÄ«á¸·ayato manussÄ• majjhima
pabbatasamuddatÄ«rÄ• dÄ«ni nissÄ• ya paccante vÄ• saá¹ƒ kappenti, atimudukassa ca ra
corasÄ• hasikajanavilopapÄ«á¸·itÄ• manussÄ• paccantaá¹ƒ pahÄ• ya janapadamajjhe vÄ•
rÄ• jini janapado thÄ• varabhÄ• vaá¹ƒ na pÄ• puá¹‡Ä• ti. etasmiá¹ƒ pana tadubhayavirahite
samabhÄ• vappatte rÄ• jini rajjaá¹ƒ kÄ• rayamÄ• ne janapado pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ
parikkhitto viya acalo asampavedhÄ« thÄ• variyappattoti.

 __seyyathida_nti ekova nipÄ• to, ``so katamo, taá¹ƒ katamaá¹ƒ, sÄ• katamÄ• â€™â€™ tiÄ
liá¹…gavibhattivacanavasena payojiyamÄ• nova hoti, idha tÄ• ni katamÄ• nÄ«ti payuttoti Ä•
cetÄ• nÄ«â€™â€™ _tiÄ• di. cacati cakkavattino yathÄ• ruci Ä• kÄ• sÄ• digamanÄ• ya parib
cakkaratanaÃ±hi antosamuá¹-á¹-hitavÄ• yodhÄ• tuvasena raÃ±Ã±o cakkavattissa vacanasa
pavattati, na candasÅ«riyavimÄ• nÄ• di viya bahisamuá¹-á¹-hitavÄ• yodhÄ• tuvasenÄ• ti __
(Vv-a I paá¹-hamapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ•) vuttaá¹ƒ. __ratijananaá¹-á¹-henÄ• _ti
pÄ«tisomanassuppÄ• danaá¹-á¹-hena. taÃ±hi passantassa, suá¹‡antassa ca anappakaá¹ƒ
acchariyadhammattÄ• . vacanatthato pana rameti ratiá¹ƒ karotÄ«ti __ratanaá¹ƒ, _ ramanaá
netÄ«ti __ratanaá¹ƒ, _ rataá¹ƒ vÄ• janetÄ«ti __ratanaá¹ƒ_ ja-kÄ• ralopavasenÄ• tipi nerutti

hatthiratanÄ• dÄ«su.

cittÄ«katabhÄ• vÄ• dinÄ• pi cakkassa ratanaá¹-á¹-ho veditabbo, so pana ratijananaá¹-á¹-he
visuá¹ƒ na gahito. kasmÄ• ekasaá¹…gahoti ce? cittÄ«katÄ• dibhÄ• vassapi ratinimittattÄ• .
ganthabyÄ• saá¹ƒ pariharitukÄ• mena cittÄ«katÄ• dibhÄ• vo na gahitoti veditabbaá¹ƒ. aÃ±Ã
__aá¹-á¹-hakathÄ• su_ (Sv II 33; Spk III 5.223; Khp-a VI 3.yÄ• nÄ«dhÄ• tigÄ• thÄ• vaá¹‡á¹‡
I-a 156) evaá¹ƒ vuttaá¹ƒ ---

``ratijananaá¹-á¹-hena \Be II 236/ ratanaá¹ƒ. apica ---

cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccati ||

``cakkaratanassa ca nibbattakÄ• lato paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ devaá¹-á¹-hÄ• naá¹ƒ nÄ• n
gandhapupphÄ• dÄ«hi tasseva pÅ«jaÃ±ca abhivÄ• danÄ• dÄ«ni ca karontÄ«ti cittÄ«kataá¹-
cakkaratanassa ca ettakaá¹ƒ nÄ• ma dhanaá¹ƒ agghatÄ«ti aggho natthi, iti mahagghaá¹-á¹-
cakkaratanaÃ±ca aÃ±Ã±ehi loke vijjamÄ• naratanehi asadisanti atulaá¹-á¹-hena ratanaá¹ƒ. y
kappe buddhÄ• uppajjanti, tasmiá¹ƒyeva cakkavattino uppajjanti, buddhÄ• ca kadÄ• ci kar
dullabhadassanaá¹-á¹-henapi ratanaá¹ƒ. tadetaá¹ƒ jÄ• tirÅ«pakulaissariyÄ• dÄ«hi anomass
uppajjati, na aÃ±Ã±assÄ• ti anomasattaparibhogaá¹-á¹-henapi ratanaá¹ƒ. yathÄ• ca cakkar
sesÄ• nipÄ«â€™â€™ ti.

tatrÄ• yaá¹ƒ __taá¹-á¹-Ä«kÄ• ya, _ aÃ±Ã±attha ca vuttanayena atthavibhÄ• vanÄ• --- idaÃ
_ntiÄ• divacanaá¹ƒ nibbacanatthavasena vuttaá¹ƒ na hoti, atha kinti ce? loke ``ratanaâ€™â
sammatassa vatthuno garukÄ• tabbabhÄ• vena vuttaá¹ƒ. sarÅ«pato panetaá¹ƒ lokiyamahÄ
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dikaá¹ƒ, cakkavattiraÃ±Ã±o uppannaá¹ƒ cakkaratanÄ• dikaá¹ƒ,
kataÃ±Ã±ukatavedipuggalÄ• dikaá¹ƒ, sabbukkaá¹-á¹-hapariccheda vasena buddhÄ• disaraá
daá¹-á¹-habbaá¹ƒ. ``aho manoharaâ€™â€™ nti citte kattabbatÄ• ya __cittÄ«kataá¹ƒ, _ svÄ•
pÅ«janÄ«yatÄ• yÄ• ti katvÄ• pÅ«janÄ«yanti atthaá¹ƒ vadanti. keci pana ``vicitrakataá¹-á¹-h
nti bhaá¹‡anti, taá¹ƒ na gahetabbaá¹ƒ idha cittasaddassa hadayavÄ• cakattÄ• ``cittÄ«katvÄ
ti (Bv I 80) Ä• haccabhÄ• sitapÄ• á¸·iyaá¹ƒ viya. tathÄ• cÄ• hu ``yathÄ• rahamivaá¹‡á¹‡Ä•
``passa cittÄ«kataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena cÄ• â€™â€™ tiÄ• dÄ«su (MN I
idÄ• ni vicitraá¹ƒ katanti __cittÄ«kata_nti attho gahetabbo tattha cittasaddassa vicitravÄ• ca
vipulaá¹ƒ aparimitaá¹ƒ agghatÄ«ti __mahagghaá¹ƒ. _ natthi etassa tulÄ• upamÄ• , tulaá¹ƒ
__atulaá¹ƒ. _ kadÄ• cideva uppajjanato dukkhena \Be II 237/ laddhabbadassanattÄ• __dull
anomehi uá¸·Ä• raguá¹‡eheva sattehi paribhuÃ±jitabbato __anomasattaparibhogaá¹ƒ. _

idÄ• ni nesaá¹ƒ cittÄ«katÄ• diatthÄ• naá¹ƒ savisesaá¹ƒ cakkaratane labbhamÄ• nataá¹ƒ da
atidisituá¹ƒ __ ``yathÄ• ca cakkaratanaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __aÃ±Ã±aá
nÄ• ma na hoti_ raÃ±Ã±o anaÃ±Ã±asÄ• dhÄ• raá¹‡issariyÄ• disampattipaá¹-ilÄ• bhahetuto
yathicchitatthapaá¹-ilÄ• bhahetuto ca. __aggho natthi_ ativiya uá¸·Ä• rasamujjalaratanattÄ•
acchariyabbhutadhammatÄ• ya ca. yadaggena ca mahagghaá¹ƒ, tadaggena atulaá¹ƒ. sattÄ
vigatakÄ• á¸·ako puÃ±Ã±apasutatÄ• ya maá¹‡á¸• abhÅ«to yÄ• diso kÄ• lo buddhuppÄ• dÄ•
cakkavattÄ«nampi sambhavoti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __kadÄ• ci kan
__ ``kadÄ• cÄ«â€™â€™ _ti vÄ• yathÄ• vuttakÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ, __ ``karahacÄ
__jambusiridÄ«pa_saá¹…khÄ• taá¹ƒ desaá¹ƒ. tenÄ• ha ---

``kÄ• laá¹ƒ dÄ«paÃ±ca desaÃ±ca, kulaá¹ƒ mÄ• tarameva ca.

ime paÃ±ca viloketvÄ• , uppajjati mahÄ• yasoâ€™â€™ ti || (Dhp-a I 1.10).

upamÄ• vasena cetaá¹ƒ vuttaá¹ƒ. upamopameyyÄ• naÃ±ca na accantameva sadisatÄ• , ta
karahaci uppajjanti, na tathÄ• cakkavattino, cakkavattino pana anekadÄ• pi buddhuppÄ• da
attho gahetabbo. evaá¹ƒ santepi cakkavattivattapÅ«raá¹‡assa dukkarabhÄ• vato \Ne II 205/
iminÄ• dullabhuppÄ• datÄ• sÄ• maÃ±Ã±ena tesaá¹ƒ dullabhadassanatÄ• vuttÄ• ti veditab
cakkaratanÄ• nubhÄ• vena samijjhamÄ• no guá¹‡o cakkavattiparivÄ• rajanasÄ• dhÄ• raá¹‡
naá¹ƒ sÄ• mibhÄ• vena visavitÄ• ya paribhuÃ±jatÄ«ti vattabbataá¹ƒ arahati tadatthameva u
``tadetaâ€™â€™ _ntiÄ• dimÄ• ha. yathÄ• vuttÄ• naá¹ƒ paÃ±cannaá¹ƒ, channampi vÄ• att
labbhanato __ ``evaá¹ƒ sesÄ• nipÄ«â€™â€™ _ti vuttaá¹ƒ.

imehi pana ratanehi rÄ• jÄ• cakkavattÄ« kimatthaá¹ƒ paccanubhoti, nanu vinÄ• pi tesu ken
cakkavattinÄ• bhavitabbanti codanÄ• ya tassa tehi hathÄ• rahamatthapaccanubhavanadas
avinÄ• bhÄ• vitaá¹ƒ vibhÄ• vetuá¹ƒ __ ``imesu panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __aj
khattiyamaá¹‡á¸• alaá¹ƒ \Be II 238/ __jinÄ• ti_ mahesakkhatÄ• saá¹ƒvattaniyakammanissar
__yathÄ• sukhaá¹ƒ anuvicarati_ hatthiratanaá¹ƒ, assaratanaÃ±ca abhiruhitvÄ• tesaá¹ƒ Ä• n
antopÄ• tarÄ• saá¹ƒyeva samuddapariyantaá¹ƒ pathaviá¹ƒ anupariyÄ• yitvÄ• rÄ• jadhÄ• ni
__pariá¹‡Ä• yakaratanena vijitamanurakkhati_ tattha tattha kattabbakiccasaá¹ƒvidahanato.
maá¹‡iratanaitthiratanagahapatiratanehi upabhuÃ±janena pavattaá¹ƒ __upabhogasukhaá¹ƒ
tehi tathÄ• nubhavanasiddhito. so hi maá¹‡iratanena yojanappamÄ• á¹‡e padese andhakÄ•
Ä• lokadassanÄ• dinÄ• sukhamanubhavati, itthiratanena atikkantamÄ• nusakarÅ«padassa
icchiticchitamaá¹‡ikanakarajatÄ• didhanapaá¹-ilÄ• bhavasena sukhamanubhavati.

idÄ• ni sattiyÄ• , sattiphalena ca yathÄ• vuttamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``paá¹-hamenÄ•
tividhÄ• hi __sattiyo_ ``sakkonti samatthenti rÄ• jÄ• no etÄ• yÄ• â€™â€™ ti katvÄ• . yathÄ

``pabhÄ• vussÄ• hamantÄ• naá¹ƒ, vasÄ• tisso hi sattiyo.

pabhÄ• vo daá¹‡á¸• ajo tejo, patÄ• po tu ca kosajo ||

manto ca mantanaá¹ƒ so tu, catukkaá¹‡á¹‡o dvigocaro.

tigocaro tu chakkaá¹‡á¹‡o, rahassaá¹ƒ guyhamuccateâ€™â€™ ti ||

 tattha vÄ«riyabalaá¹ƒ __ussÄ• hasatti. _ paá¹-hamena cassa cakkaratanena tadanuyogo p
kasmÄ• ti ce? tena ussÄ• hasattiyÄ• pavattetabbassa appaá¹-ihatÄ• á¹‡Ä• cakkabhÄ• vas
__mantasatti. pacchimena_ cassa pariá¹‡Ä• yakaratanena tadanuyogo. kasmÄ• ti ce \Ne II
sabbarÄ• jakiccesu kusalabhÄ• vena mantasattiyÄ• viya avirajjhanapayogattÄ• . damanen
__pabhÅ«satti. hatthiassagahapatiratanehi_ cassa tadanuyogo paripuá¹‡á¹‡o hoti. kasmÄ•
hatthiassaratanÄ• naá¹ƒ mahÄ• nubhÄ• vatÄ• ya, gahapatiratanato paá¹-iladdhakosasamp
viya pabhÄ• vasamiddhisiddhito. itthimaá¹‡iratanehi tividhasattiyogaphalaá¹ƒ paripuá¹‡á¹‡a
sambandho, yathÄ• vuttÄ• hi tividhÄ• hi sattÄ«hi payujjanato yaá¹ƒ phalaá¹ƒ laddhabbaá¹ƒ.
II 239/ paripuá¹‡á¹‡aá¹ƒ hotÄ«ti attho. kasmÄ• ti ce? teheva upabhogasukhassa sijjhanato.

duvidhasukhavasenapi yathÄ• vuttamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``so itthimaá¹‡iratanehÄ«â
__bhogasukha_nti samÄ«pe katvÄ• paribhogavasena pavattasukhaá¹ƒ. __sesehÄ«_ti tada
cakkÄ• dipaÃ±caratanehi. apaccatthikatÄ• vasena pavattasukhaá¹ƒ __issariyasukhaá¹ƒ. _ i
sampannahetuvasenapi kenaci avinÄ• bhÄ• vitameva vibhÄ• vetuá¹ƒ __ ``visesatoâ€™â€™
__adosakusalamÅ«lajanitakammÄ• nubhÄ• venÄ• _ti adosasaá¹…khÄ• tena kusalamÅ«le
uppÄ• ditakammassa Ä• nubhÄ• vena __sampajjanti_ sommatararatanajÄ• tikattÄ• . kamm
kammasarikkhakaá¹ƒ. __majjhimÄ• ni_ maá¹‡iitthigahapatiratanÄ• ni __alobhakusalamÅ«la
sampajjanti_ uá¸·Ä• radhanassa, uá¸·Ä• radhanapaá¹-ilÄ• bhakÄ• raá¹‡assa ca pariccÄ• ga
__pacchimaá¹ƒ_ pariá¹‡Ä• yakaratanaá¹ƒ __amohakusalamÅ«lajanitakammÄ• nubhÄ• ven
cakkavattirÄ• jakiccassa parinetabbattÄ• , mahÄ• paÃ±Ã±abhÄ• vassa ca amohakusalamÅ
__bojjhaá¹…gasaá¹ƒyutte_ti mahÄ• vagge dutiye bojjhaá¹…gasaá¹ƒyutte (SN c V 223). __r
paÃ±camavagge saá¹…gÄ«tassa dutiyassa ratanasuttassa (SN c V 223). __upadeso_ nÄ•
ratanÄ• naá¹ƒ vicÄ• raá¹‡avasena pavatto nayo.

 saraá¹‡ato paá¹-ipakkhavidhamanato __sÅ«rÄ• _ sattivanto, nibbhayÄ• vahÄ• ti attho. tenÄ
``abhÄ«rukajÄ• tikÄ• â€™â€™ _ti. asure vijinitvÄ• á¹-hitattÄ• sakko devÄ• namindo dhÄ«r
senaá¹…gabhÄ• vato devaputto ``aá¹…gaâ€™â€™ nti vuccati, dhÄ«rassa aá¹…gaá¹ƒ, tass
te __dhÄ«raá¹…garÅ«pÄ• , _ tena vuttaá¹ƒ __ ``devaputtasadisakÄ• yÄ• â€™â€™ _ti. __e
Ä• cariyÄ• , tadakkhamanto Ä• ha __ ``ayaá¹ƒ panetthÄ• â€™â€™ _tiÄ• di. __sabhÄ• vo_t
__uttamasÅ«rÄ• _ti uttamayodhÄ• . sÅ«rasaddo hi idha yodhattho. evaÃ±hi purimanayato i

``uttamattho sÅ«rasaddoâ€™â€™ tipi vadanti, __ ``uttamÄ• sÅ«rÄ• vuccantÄ«â€™â€™ _
__vÄ«rÄ• na_nti vÄ«riyavantÄ• naá¹ƒ. __aá¹…ga_nti kÄ• raá¹‡aá¹ƒ ``aá¹…gÄ«yati Ã±Ä• ya
katvÄ• . yena vÄ«riyena ``dhÄ«rÄ• â€™â€™ ti vuccanti, tadeva dhÄ«raá¹…gaá¹ƒ nÄ• mÄ•
``vÄ«riyanti vuttaá¹ƒ hotÄ«â€™â€™ _ti. __rÅ«pa_nti \Ne II 207/ sarÄ«raá¹ƒ. tena vuttaá¹ƒ _
``vÄ«riyamayasarÄ«rÄ• viyÄ• â€™â€™ _ti. vÄ«riyameva __vÄ«riyamayaá¹ƒ_ yathÄ• ``dÄ
305; It 60; Nett 34) tasmÄ• vÄ«riyasaá¹…khÄ• tasarÄ«rÄ• viyÄ• ti attho. vÄ«riyaá¹ƒ pana
viya-saddaggahaá¹‡aá¹ƒ kataá¹ƒ. apica dhÄ«raá¹…gena nibbattaá¹ƒ dhÄ«raá¹…ganti attha
``vÄ«riyamayasarÄ«rÄ• viyÄ• â€™â€™ _ti vuttaá¹ƒ, evampi vÄ«riyato rÅ«paá¹ƒ na ekanta
viya-saddena dasseti. atha vÄ• rÅ«paá¹ƒ sarÄ«rabhÅ«taá¹ƒ dhÄ«raá¹…gaá¹ƒ vÄ«riyamete
tathÄ• pi vÄ«riyaá¹ƒ nÄ• ma kiÃ±ci saviggahaá¹ƒ na hotÄ«ti dÄ«peti __ ``vÄ«riyamayasarÄ
iminÄ• , idhÄ• pi mayasaddo sakattheyeva daá¹-á¹-habbo, tasmÄ• saviggahavÄ«riyasadisÄ
hoti --- saviggahaá¹ƒ ce vÄ«riyaá¹ƒ nÄ• ma siyÄ• , te cassa puttÄ• taá¹ƒsadisÄ• yeva bhav
Ä• cariyena (Sv-pá¹- I 258) anumato. __mahÄ• padÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ pana evaá¹
rÅ«pametesanti __dhÄ«raá¹…garÅ«pÄ• , _ vÄ«riyajÄ• tikÄ• vÄ«riyasabhÄ• vÄ• vÄ«riyam
divasampi yujjhantÄ• na kilamantÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ ti, (Sv II 34) tadetaá¹ƒ rÅ«pa
sabhÄ• vatthataá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ. idha ceva aÃ±Ã±attha katthaci _
``dhitaá¹…garÅ«pÄ• â€™â€™ _ti pÄ• á¹-ho dissati. vÄ«riyatthopi hi dhitisaddo hoti ``saccaá
diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ tiÄ• dÄ«su (J I 1.57) dhitisaddo viya. katthaci pana __
_nti pÄ• á¹-hova diá¹-á¹-ho. yathÄ• ruccati, tathÄ• gahetabbaá¹ƒ.

nanu ca raÃ±Ã±o cakkavattissa paá¹-isenÄ• nÄ• ma natthi, yaâ€™ massa puttÄ• pamado
``parasenappamaddanÄ• â€™â€™ ti vuttanti codanaá¹ƒ sodhento __ ``saceâ€™â€™ _tiÄ•
mÄ• vÄ• , ``sace pana bhaveyyÄ• â€™â€™ ti parikappanÄ• mattena tesaá¹ƒ evamÄ• nubh
vuttanti adhippÄ• yo, ``parasenappamaddanÄ• â€™â€™ ti vuttepi parasenaá¹ƒ pamadduta
gahetabbo pakaraá¹‡atopi atthantarassa viÃ±Ã±Ä• yamÄ• nattÄ• , yathÄ• ``sikkhamÄ• ner
aÃ±Ã±Ä• tabbaá¹ƒ paripucchitabbaá¹ƒ paripaÃ±hitabbaâ€™â€™ nti (Vin IV 434) etassa pa
``sikkhitukÄ• menÄ• â€™â€™ ti atthaggahaá¹‡anti imamatthaá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ par
samatthÄ• â€™â€™ _ti vuttaá¹ƒ. na hi te parasenaá¹ƒ pamaddantÄ• tiá¹-á¹-hanti, atha kho
honti \Be II 241/. evamaÃ±Ã±atrapi yathÄ• rahaá¹ƒ. parasenaá¹ƒ pamaddanÄ• ya samatthe
__parasenappamaddanÄ• _ti atthaá¹ƒ dassetÄ«tipi vadanti.

pubbe katÅ«pacitassa etarahi vipaccamÄ• nakassa puÃ±Ã±adhammassa cirataraá¹ƒ vipac
cakkavattivattasamudÄ• gataá¹ƒ payogasampattisaá¹…khÄ• taá¹ƒ dhammaá¹ƒ dassetuá¹ƒ
__ ``pÄ• á¹‡o_ \Ne II 208/ __na hantabbotiÄ• dinÄ• paÃ±casÄ«ladhammenÄ• â€™â€™ _t
kho panÄ• nanda puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te rÄ• jÄ• naá¹ƒ mahÄ• sudass
evamÄ• haá¹ƒsu `ehi kho mahÄ• rÄ• ja, svÄ• gataá¹ƒ te mahÄ• rÄ• ja, sakaá¹ƒ te mahÄ• r
ti. rÄ• jÄ• mahÄ• sudassano evamÄ• ha `pÄ• á¹‡o na hantabbo, adinnaá¹ƒ na Ä• dÄ• tabb
caritabbÄ• , musÄ• na bhaá¹‡itabbÄ• , majjaá¹ƒ na pÄ• tabbaá¹ƒ, yathÄ• bhuttaÃ±ca bhuÃ

panÄ• nanda puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te raÃ±Ã±o mahÄ• sudassanassa a
(DN II 244) Ä• gataá¹ƒ raÃ±Ã±o ovÄ• dadhammaá¹ƒ sandhÄ• ya vutto. evaÃ±hi __ ``adaá¹‡
idampi visesanavacanaá¹ƒ susamatthitaá¹ƒ hoti. aÃ±Ã±Ä• supi __suttanipÄ• taá¹-á¹-hakath
VI 3; Sv II 33; Spk III 223) ayamevattho vutto.

__mahÄ• padÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ pana __ ``adaá¹‡á¸• enÄ• _ti ye katÄ• parÄ• dh
gaá¹‡hanti, te dhanadaá¹‡á¸• ena rajjaá¹ƒ kÄ• renti nÄ• ma, ye chejjabhejjaá¹ƒ anusÄ• san
ayaá¹ƒ pana duvidhampi daá¹‡á¸• aá¹ƒ pahÄ• ya adaá¹‡á¸• ena ajjhÄ• vasati. __asatthenÄ
satthena paraá¹ƒ vihesanti, te satthena rajjaá¹ƒ kÄ• renti nÄ• ma. ayaá¹ƒ pana satthena khu
pivanamattaá¹ƒ lohitaá¹ƒ kassaci anuppÄ• detvÄ• dhammeneva, `ehi kho mahÄ• rÄ• jÄ• â
sampaá¹-icchitÄ• gamano vuttappakÄ• raá¹ƒ pathaviá¹ƒ abhivijinitvÄ• ajjhÄ• vasati abhibha
vasatÄ«ti atthoâ€™â€™ ti (Sv II 34) vuttaá¹ƒ, tadetaá¹ƒ ``dhammenÄ• â€™â€™ ti padassa
etarahi vipaccamÄ• nakena yena kenaci puÃ±Ã±adhammenÄ• â€™â€™ ti atthaá¹ƒ sandhÄ
``dhammena paá¹-irÄ• jÅ«hi sampaá¹-icchitÄ• gamano vuttappakÄ• raá¹ƒ pathaviá¹ƒ \Be II
ajjhÄ• vasatÄ«â€™â€™ ti. Ä• cariyenapi (Sv-pá¹- I 258) vuttaá¹ƒ __dhammenÄ• _ti katÅ«p
puÃ±Ã±adhammena. tena hi saÃ±coditÄ• pathaviyaá¹ƒ sabbarÄ• jÄ• no paccuggantvÄ• ``
mahÄ• rÄ• jÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• attano rajjaá¹ƒ raÃ±Ã±o cakkavattissa niyyÄ• te
imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asatthena dhammena abhivijiya ajjh
tenapi yathÄ• vuttamevatthaá¹ƒ dasseti, tasmÄ• ubhayathÄ• pi ettha attho yutto evÄ• ti daa
cakkavattivattapÅ«raá¹‡Ä• dipayogasampattimantarena hi pubbe katÅ«pacitakammeneva e
sambhavati, tathÄ• pubbe katÅ«pacitakammamantarena cakkavattivattapÅ«raá¹‡Ä• dipayo

evaá¹ƒ ekaá¹ƒ nipphattiá¹ƒ kathetvÄ• dutiyaá¹ƒ nipphattiá¹ƒ kathetuá¹ƒ yadetaá¹ƒ ``sace k
tiÄ• divacanaá¹ƒ vuttaá¹ƒ, tattha anuttÄ• namatthaá¹ƒ dassento __ ``arahaá¹ƒ ... pe ... vivaá
etthÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne II 209/. yasmÄ• rÄ• gÄ• dayo satta pÄ• padhammÄ•
te sattasantÄ• naá¹ƒ chÄ• detvÄ• pariyonandhitvÄ• kusalappavattiá¹ƒ nivÄ• renti, tasmÄ•
vuttÄ• ti dasseti __ ``rÄ• gadosÄ• â€™â€™ _tiÄ• dinÄ• . __duccarita_nti micchÄ• diá¹-á¹-hi
manoduccaritena saha tÄ«á¹‡i duccaritÄ• ni, micchÄ• diá¹-á¹-hi pana visesena sattÄ• naá¹ƒ
paramasÄ• vajjattÄ• ca visuá¹ƒ gahitÄ• . vuttaÃ±ca ``sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ•
antojÄ• lÄ«katÄ• , ettha sitÄ• va ummujjamÄ• nÄ• ummujjantÄ«â€™â€™ tiÄ• di (DN I 146
__moho, _ aviditakaraá¹‡aá¹-á¹-hena __avijjÄ• _ti pavattiÄ• kÄ• rabhedena aÃ±Ã±Ä• á¹‡an
tathÄ• hissa dvidhÄ• pi chadanattho kathito ``andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahat
I 5, 156, 195) ``avijjÄ• ya nivuto loko, vevicchÄ• pamÄ• dÄ• nappakÄ• satÄ«â€™â€™ ti (S
pÄ• rÄ• yanavagga.2) ca. evaá¹ƒ rÄ• gadosÄ• dÄ«nampi chadanattho vattabbo. __mahÄ• p
II 33) pana rÄ• gadosamohamÄ• nadiá¹-á¹-hikilesataá¹‡hÄ• vasena satta pÄ• padhammÄ•
raÃ±janaá¹-á¹-hena __rÄ• go, _ taá¹‡hÄ• yanaá¹-á¹-hena __taá¹‡hÄ• _ti pavattiÄ• kÄ• rabh
vutto. tathÄ• hissa dvidhÄ• pi chadanattho ekantikova. yathÄ• ha ``andhatamaá¹ƒ tadÄ• h
naraâ€™â€™ nti, ``kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• â€™â

kilesaggahaá¹‡ena ca vuttÄ• vasiá¹-á¹-hÄ• vicikicchÄ• dayo vuttÄ• .

__sattahi paá¹-icchanne_ti hetugabbhavacanaá¹ƒ, sattahi pÄ• padhammehi paá¹-icchannat
andhakÄ• re loketi attho. __taá¹ƒ chadana_nti sattapÄ• padhammasaá¹…khÄ• taá¹ƒ chada
vivaá¹-á¹-aá¹ƒ katvÄ• vigametvÄ• . tadeva pariyÄ• yantarena vuttaá¹ƒ __ ``samantato saÃ±
_ti. kilesachadanavigamo eva hi Ä• loko, etena vivaá¹-á¹-ayitabbo vigametabboti __vivaá¹-á
paá¹-icchÄ• detÄ«ti __chado, _ vivaá¹-á¹-o chado anenÄ• ti __vivaá¹-á¹-acchadÄ• , _ __viva
atthaá¹ƒ dasseti. ayaÃ±hi vivaá¹-á¹-acchadasaddo daá¸·hadhammapaccakkhadhammasado
Ä• kÄ• ranto, okÄ• ranto ca hoti. tathÄ• hi __mahÄ• padÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá
``rÄ• gadosamohamÄ• nadiá¹-á¹-hikilesataá¹‡hÄ• saá¹…khÄ• taá¹ƒ chadanaá¹ƒ Ä• varaá¹‡
viddhaá¹ƒsitaá¹ƒ vivaá¹-akaá¹ƒ etenÄ• ti vivaá¹-acchado, `vivaá¹-á¹-acchadÄ• â€™ tipi pÄ•
ayamevatthoâ€™â€™ ti, (Sv II 33) tassÄ• lÄ«natthappakÄ• saniyampi vuttaá¹ƒ ``vivaá¹-á¹-
Ä• kÄ• raá¹ƒ katvÄ• niddesoâ€™â€™ ti. saddavidÅ« pana ``Ä• dhanvÄ• ditoti lakkhaá¹‡en
dhanusaddÄ• dÄ«hi kvaci Ä• paccayoâ€™â€™ ti vatvÄ• ``kaá¹‡á¸• ivadhanvÄ• , paccakkh
vivaá¹-á¹-acchadÄ• â€™â€™ ti payogamudÄ• haranti.

kasmÄ• padattayametaá¹ƒ vuttanti anuyogaá¹ƒ hetÄ• laá¹…kÄ• ranayena pariharanto __ `
_tiÄ• dimÄ• ha, __tatthÄ• _ti ca \Ne II 210/ tÄ«su padesÅ«ti attho. pÅ«jÄ• visesaá¹ƒ paá¹-ig
arahatÄ«ti __araha_nti atthena __pÅ«jÄ• rahatÄ• _ vuttÄ• . __yasmÄ• sammÄ• sambuddh
__tassÄ• _ pÅ«jÄ• rahatÄ• ya __hetu_ vutto. savÄ• sanasabbakilesappahÄ• napubbakattÄ
__buddhattahetubhÅ«tÄ• vivaá¹-á¹-acchadatÄ• vuttÄ• . _ kammÄ• divasena tividhaá¹ƒ vaá
sattavidho chado ca __vaá¹-á¹-acchadÄ• , _ vaá¹-á¹-acchadehi vigato, vigatÄ• vÄ• vaá¹-á¹
__vivaá¹-á¹-acchado, _ __vivaá¹-á¹-acchadÄ• _ vÄ• , dvandapubbago pana vi-saddo ubhay
imamatthaá¹ƒ dassetuá¹ƒ __ ``vivaá¹-á¹-o ca vicchado cÄ• â€™â€™ _ti vuttaá¹ƒ. evampi va
so vicchado cÄ• ti __vivaá¹-á¹-acchado, _ uttarapade \Be II 244/ pubbapadalopoti atthaá¹ƒ c
``arahaá¹ƒ vaá¹-á¹-Ä• bhÄ• venÄ• â€™â€™ _ti idaá¹ƒ kilesehi Ä• rakattÄ• , kilesÄ• rÄ«naá
saá¹ƒsÄ• racakkassÄ• rÄ• naÃ±ca hatattÄ• , pÄ• pakaraá¹‡e ca rahÄ• bhÄ• vÄ• ti atthaá¹ƒ
phalena hetÄ• numÄ• nadassanaá¹ƒ --- yathÄ• taá¹ƒ dhÅ«mena aggissa, udakoghena upa
atthena arahabhÄ• vo hetu, vaá¹-á¹-Ä• bhÄ• vo phalanti ayaá¹ƒ Ä• cariyamati. ``paccayÄ• c
ca arahattÄ• â€™â€™ ti pana hetunÄ• phalÄ• numÄ• nadassanampi siyÄ• yathÄ• taá¹ƒ a
vuá¹-á¹-hiyÄ• udakoghassa. __ ``sammÄ• sambuddho chadanÄ• bhÄ• venÄ• â€™â€™ _ti
phalÄ• numÄ• nadassanaá¹ƒ savÄ• sanasabbakilesacchadanÄ• bhÄ• vapubbakattÄ• sam
arahattamaggena hi vicchadatÄ• , sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena sammÄ• sambuddhabhÄ•
cÄ• â€™â€™ _ti idaá¹ƒ hetudvayaá¹ƒ. kÄ• maÃ±ca Ä• cariyamatiyÄ• phalena hetuanumÄ•
phalameva hoti, hetuanumÄ• nadassanassa, pana tathÄ• Ã±Ä• á¹‡assa ca hetubhÄ• vato h

evaá¹ƒ padattayavacane hetÄ• laá¹…kÄ• ranayena payojanaá¹ƒ dassetvÄ• idÄ• ni catuve

``dutiyenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __dutiyena vesÄ• rajjenÄ• _ti ``cattÄ• rimÄ• ni
vesÄ• rajjÄ• ni, yehi vesÄ• rajjehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ pa
sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavattetÄ«â€™â€™ tiÄ• dinÄ• (AN a IV 8; MN I
dutiyabhÅ«tena ``khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato `ime Ä• savÄ• aparikkhÄ«á¹‡Ä• â€
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiâ
paá¹-icodessatÄ«ti nimittametaá¹ƒ bhikkhave na samanupassÄ• mi, etamahaá¹ƒ bhikkhave
khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mÄ«â€™â€™ ti paridÄ«pitena vesÄ•
purimassa ``arahaâ€™â€™ nti padassa atthasiddhi arahattasiddhi, dutiyavesÄ• rajjassa tad
vesÄ• rajjena tadatthasiddhÄ«ti vuttaá¹ƒ hoti. ``khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato `ime Ä
aparikkhÄ«á¹‡Ä• â€™ tiâ€™â€™ Ä• dinÄ• vuttameva hi dutiyavesÄ• rajjaá¹ƒ ``kilesehi Ä•
vutto ``arahaâ€™â€™ nti padassa atthoti \Ne II 211/. tato ca viÃ±Ã±Ä• yati ``yathÄ• dutiyen
vesÄ• rajjena purimasiddhi, evaá¹ƒ purimenapi atthena dutiyavesÄ• rajjasiddhÄ«â€™â€™ t
nayena catuvesÄ• rajjavasena padattayavacane payojanadassanaá¹ƒ upapannaá¹ƒ hoti. ita
kiÃ±cipayojanÄ• bhÄ• vato idaá¹ƒyeva vacanaá¹ƒ idha avattabbaá¹ƒ siyÄ• ti. esa nayo sese

__paá¹-hamenÄ• _ti vuttanayena paá¹-hamabhÅ«tena ``sammÄ• sambuddhassa te paá¹-ij
anabhisambuddhÄ• â€™ ti, tatra ... pe ... viharÄ• mÄ«â€™â€™ ti paridÄ«pitena vesÄ• rajje
dutiyassa ``sammÄ• sambuddhoâ€™â€™ ti padassa atthasiddhi buddhattasiddhi tassa tada
__tatiyacatutthehÄ«_ti vuttanayeneva tatiyacatutthabhÅ«tehi ``ye kho pana te antarÄ• yikÄ•
paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• ti, tatra ... pe ... viharÄ• mÄ«â€™â€™ ti ca ``yassa
dhammo desito, so na niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• ti, tatra ... pe ... vi
IV 8; MN I 150) ca paridÄ«pitehi vesÄ• rajjehi. __tatiyasiddhÄ«_ti tatiyassa ``vivaá¹-á¹-accha
padassa atthasiddhi vivaá¹-á¹-acchadatthasiddhi tehi tassa pÄ• kaá¹-abhÄ• vatoti attho. ``yÄ
antarÄ• yikaniyyÄ• nikadhammÄ• padesena hi satthu vivaá¹-á¹-acchadabhÄ• vo loke pÄ• ka
I 258) Ä• cariyena vuttaá¹ƒ, vivaá¹-á¹-acchadabhÄ• veneva antarÄ• yikaniyyÄ• nikadhamma
tatiyacatutthasiddhÄ«â€™â€™ tipi vattuá¹ƒ yujjati.

evaá¹ƒ padattayavacane catuvesÄ• rajjavasena payojanaá¹ƒ dassetvÄ• idÄ• ni cakkhuttay
``purimaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ca_-saddo upanyÄ• sattho. __purimaá¹ƒ_
bhagavato heá¹-á¹-himamaggaphalattayaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ __dhammacakkhuá¹ƒ
saá¹ƒsÄ• racakkassa arÄ• naÃ±ca hatabhÄ• vadÄ«panato. __dutiyaá¹ƒ_ ``sammÄ• sambu
Ä• sayÄ• nusayaindriyaparopariyattaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ __buddhacakkhuá¹ƒ sÄ• c
taá¹ƒsambhavato. tadetaÃ±hi Ã±Ä• á¹‡advayaá¹ƒ sÄ• vakapaccekabuddhÄ• naá¹ƒ na sam
``vivaá¹-á¹-acchadÄ• â€™â€™ ti padaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ __s
savÄ• sanasabbakilesappahÄ• nadÄ«panato. ``sammÄ• sambuddhoâ€™â€™ ti hi vatvÄ•
vacanaá¹ƒ sammÄ• sambuddhabhÄ• vÄ• ya savÄ• sanasabbakilesappahÄ• naá¹ƒ vibhÄ• v
ambaá¹-á¹-ha mantÄ• naá¹ƒ dÄ• tÄ• â€™â€™ ti idaá¹ƒ appadhÄ• naá¹ƒ, ``tvaá¹ƒ mantÄ• n
idameva padhÄ• naá¹ƒ samuttejanÄ• vacananti sandhÄ• ya \Be II 246/ __ ``tvaá¹ƒ mantÄ•

iminÄ• â€™ ssa mantesu sÅ«rabhÄ• vaá¹ƒ janetÄ«â€™â€™ _ti vuttaá¹ƒ, lakkhaá¹‡avibhÄ•
visadaÃ±Ä• á¹‡atÄ• saá¹…khÄ• taá¹ƒ sÅ«rabhÄ• vaá¹ƒ janetÄ«ti attho.

<259> __evaá¹ƒ_ \Ne II 212/ __bho_ti ettha __evaá¹ƒ_-saddo vacanasampaá¹-icchane nip
vacanasampaá¹-icchanaÃ±cettha tathÄ• mayaá¹ƒ taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ vedissÄ• n
paá¹-iggahetÄ• ti ca evaá¹ƒ pavattassa pokkharasÄ• tino vacanassa sampaá¹-iggaho. __ ``
_tiÄ• dinÄ• pi hi tadevatthaá¹ƒ dasseti. tathÄ• ca vuttaá¹ƒ ``brÄ• hmaá¹‡assa pokkharasÄ•
paá¹-issutvÄ• â€™â€™ ti, taá¹ƒ panesa Ä• cariyassa samuttejanÄ• ya lakkhaá¹‡esu vigata
sampassamÄ• nattÄ• vadatÄ«ti dassento __ ``sopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``
samuttejanÄ• yÄ• â€™â€™ ti (Sv-pá¹- I 259) Ä• cariyena vuttaá¹ƒ, adhunÄ• pana potthake
Ä• cariyakathÄ• yÄ• â€™â€™ _ti pÄ• á¹-ho dissati. atthato cesa aviruddhoyeva. mantesu s
samuttejanÄ• ti.

__ayÄ• nabhÅ«mi_nti yÄ• nassa abhÅ«miá¹ƒ, yÄ• nena yÄ• tumasakkuá¹‡eyyaá¹-á¹-hÄ• n
dvÄ• rakoá¹-á¹-hakasamÄ«paá¹ƒ gantvÄ• ti attho.

avisesena vuttassapi vacanassa attho aá¹-á¹-hakathÄ• pamÄ• á¹‡ato visesena gahetabbot
``á¹-hitamajjhanhikasamayeâ€™â€™ _ti. sabbesamÄ• ciá¹‡á¹‡avasena paá¹-hamanayaá¹ƒ
Ä• veá¹‡ikÄ• ciá¹‡á¹‡avasena dutiyanayo vutto. __divÄ• padhÄ• nikÄ• _ti divÄ• padhÄ• nÄ
samaá¹‡adhammakaraá¹‡atthaá¹ƒ te evaá¹ƒ caá¹…kamantÄ«ti vuttaá¹ƒ hoti. tenÄ• ha __ ``
_tiÄ• di. ``pariveá¹‡ato pariveá¹‡amÄ• gacchanto papaÃ±co hoti, pucchitvÄ• va pavisissÄ•
ambaá¹-á¹-hassa tadupasaá¹…kamanÄ• dhippÄ• yaá¹ƒ vibhÄ• vento __ ``so kirÄ• â€™â€™

<260> abhiÃ±Ã±Ä• takule jÄ• to __abhiÃ±Ã±Ä• takolaÃ±Ã±o. _ kÄ• maÃ±ca vakkhamÄ• n
ambaá¹-á¹-hakulamapaÃ±Ã±Ä• taá¹ƒ, tadÄ• pana paÃ±Ã±Ä• tanti Ä• ha __ ``tadÄ• kirÄ• â
__rÅ«pajÄ• timantakulÄ• padesehÄ«_ti ``ayamÄ«disoâ€™â€™ ti apadisanahetubhÅ«tehi c
yena te \Be II 247/ bhikkhÅ« cintayiá¹ƒsu, tadadhippÄ• yaá¹ƒ Ä• vi kÄ• tuá¹ƒ __ ``yo hÄ«â€
avisesato vuttampi visesato viÃ±Ã±Ä• yamÄ• natthaá¹ƒ sandhÄ• ya bhÄ• sitavacananti das
sandhÄ• yÄ• â€™â€™ _ti iminÄ• . evamÄ«disesu.

__aturito_ti avegÄ• yanto, __ ``aturantoâ€™â€™ _tipi pÄ• á¹-ho, soyevattho. kathaá¹ƒ pav
pavisati nÄ• mÄ• ti Ä• ha __ ``saá¹‡ikaâ€™â€™ _ntiÄ• di. tattha __padappamÄ• á¹‡aá¹-á¹-
padÄ• naá¹ƒ antare muá¹-á¹-hiratanapamÄ• á¹‡aá¹-á¹-hÄ• ne. __sinduvÄ• ro_ nÄ• ma eko
setaá¹ƒ pupphaá¹ƒ hoti, yo \Ne II 213/ ``nigguá¹‡á¸• Ä«â€™â€™ tipi vuccati. __pamukha_n
gandhakuá¹-igabbhapamukhaá¹ƒ. ``kuÃ±cikacchiddasamÄ«peâ€™â€™ ti vuttavacanaá¹ƒ s
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

<261> __ ``dÄ• naá¹ƒ dadamÄ• nehÄ«â€™â€™ _ti iminÄ• pÄ• ramitÄ• nubhÄ• vena saya

__bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsÅ«_ti ettha samatthena __saá¹ƒ_-saddena viÃ±Ã±Ä
saddhiá¹ƒ paá¹-hamaá¹ƒ pavattamodatÄ• saá¹…khÄ• taá¹ƒ neyyatthaá¹ƒ dassento __ ``yat
bhagavÄ• pi hi ``kacci bho mÄ• á¹‡avÄ• khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ ntiÄ
mÄ• á¹‡avehi saddhiá¹ƒ pubbabhÄ• sitÄ• ya paá¹-hamaÃ±Ã±eva pavattamodo ahosi. __sa
tadanukaraá¹‡ena samaá¹ƒ pavattasaá¹ƒsandanÄ• . tadatthaá¹ƒ saha upamÄ• ya dassetuâ
viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha paramanibbutakilesadarathatÄ• ya bhagavato sÄ«to
anibbutakilesadarathatÄ• ya ca mÄ• á¹‡avÄ• naá¹ƒ uá¹‡hodakasadisatÄ• daá¹-á¹-habbÄ•
saá¹ƒsanditaá¹ƒ. __muda_saddo hettha saá¹ƒsandaneyeva, na pÄ• mojje, evaÃ±hi yathÄ•
samatthitaá¹ƒ hoti. tathÄ• hi vuttaá¹ƒ __ ``ekÄ«bhÄ• vaâ€™â€™ _nti, sammodanakiriyÄ• y
ekarÅ«patanti attho.

__khamanÄ«ya_nti ``catucakkaá¹ƒ navadvÄ• raá¹ƒ sarÄ«rayantaá¹ƒ dukkhabahulatÄ• ya s
khamituá¹ƒ sakkuá¹‡eyyaâ€™â€™ nti pucchanti, __yÄ• panÄ«ya_nti Ä• hÄ• rÄ• dipaccaya
cirappabandhasaá¹…khÄ• tÄ• ya yÄ• panÄ• ya kacci yÄ• petuá¹ƒ sakkuá¹‡eyyaá¹ƒ, sÄ«sa
appÄ• bÄ• dhaá¹ƒ, _ dukkhajÄ«vikÄ• bhÄ• vena __kacci appÄ• taá¹…kaá¹ƒ, _ taá¹ƒtaá¹ƒki
uá¹-á¹-hÄ• nasukhatÄ• ya __kacci lahuá¹-á¹-hÄ• naá¹ƒ, _ tadanurÅ«pabalayogato __kacci b
sukhavihÄ• raphalasabbhÄ• vena __kacciphÄ• suvihÄ• ro_ atthÄ«ti sabbattha kacci-sadda
balappattÄ• \Be II 248/ pÄ«ti __pÄ«tiyeva. _ taruá¹‡Ä• pÄ«ti __pÄ• mojjaá¹ƒ. _ sammodan
sammodanikaá¹ƒ, tadeva __sammodaniyaá¹ƒ_ ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• . sammod
imamatthaá¹ƒ dasseti __ ``sammodituá¹ƒ yuttabhÄ• vatoâ€™â€™ _ti iminÄ• . evaá¹ƒ Ä• ca
sammodituá¹ƒ arahatÄ«ti sammodanikaá¹ƒ, tadeva __sammodaniyaá¹ƒ_ yathÄ• vuttanayen
daá¹-á¹-habbaá¹ƒ. __ ``sÄ• retuâ€™â€™ _nti etassa __ ``nirantaraá¹ƒ pavattetuâ€™â€™ _
__saritabbabhÄ• vato_ti anussaritabbabhÄ• vato. ``sÄ• retuá¹ƒ arahatÄ«â€™â€™ ti atthe y
``sÄ• raá¹‡Ä«yaâ€™â€™ nti vuttaá¹ƒ. ``saritabbaâ€™â€™ nti atthe pana ``saraá¹‡Ä«yaâ€™
katvÄ• __ ``sÄ• raá¹‡Ä«yaâ€™â€™ _nti vuttanti veditabbaá¹ƒ. evaá¹ƒ saddato atthaá¹ƒ da
atthamattato dassetuá¹ƒ __ ``suyyamÄ• nasukhatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __suyy
Ä• pÄ• thamadhurattamÄ• ha, __anussariyamÄ• nasukhato_ti vimaddaramaá¹‡Ä«yattaá¹ƒ.
sabhÄ• vaniruttibhÄ• vena tassÄ• kathÄ• ya \Ne II 214/ vacanacÄ• turiyaá¹ƒ, __atthaparisu
nirupakkilesattaá¹ƒ. __anekehi pariyÄ• yehÄ«_ti anekehi kÄ• raá¹‡ehi.

__apasÄ• dessÄ• mÄ«_ti maá¹…kuá¹ƒ karissÄ• mi. ubhosu khandhesu sÄ• á¹-akaá¹ƒ Ä• s
sandhÄ• ya __ ``kaá¹‡á¹-he olambitvÄ• â€™â€™ _ti vuttaá¹ƒ. __dussakaá¹‡á¹‡aá¹ƒ gahetv
koá¹-iá¹ƒ ekena hatthena gahetvÄ• . caá¹…kamitumÄ• ruhanaá¹ƒ sandhÄ• ya __ ``caá¹…ka
Ä• ha. __dhÄ• tusamatÄ• _ti rasÄ• didhÄ• tÅ«naá¹ƒ samÄ• vatthatÄ• , arogatÄ• ti attho. __
pasÄ• dajananatthaá¹ƒ ``gatagataá¹-á¹-hÄ• neâ€™â€™ ti iminÄ• sambandho. __ ``pÄ• sÄ•
pÄ• á¹-ho, tassattho --- aá¹…gapaccaá¹…gÄ• naá¹ƒ pasÄ• dÄ• vahattÄ• ti, ``uppannabahu
sambandho. __uppaá¹‡á¸• anakatha_nti avahasitabbatÄ• yuttakathaá¹ƒ. __ ``anÄ• cÄ• rab

tassa visesanaá¹ƒ, anÄ• cÄ• rabhÄ• vena sÄ• raá¹‡Ä«yaá¹ƒ ``anÄ• cÄ• ro vatÄ• yaâ€™â€

<262> kÄ• tuá¹ƒ dukkaramasakkuá¹‡eyyaá¹ƒ kiccamayaá¹ƒ Ä• rabhÄ«ti dassetuá¹ƒ __ ``b
viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. asakkuá¹‡eyyaÃ±hetaá¹ƒ sadevakenapi lokena, yadidaá¹
tenÄ• ha __ ``aá¹-á¹-hÄ• ne vÄ• yamatÄ«â€™â€™ _ti. __handa tena saddhiá¹ƒ mantemÄ«
vÄ• yamantopi ayaá¹ƒ bÄ• lo ``mayi kiÃ±ci akathente mayÄ• saddhiá¹ƒ uttari kathetumpi \B
visahatÄ«â€™â€™ ti mÄ• nameva paggaá¹‡hissati, kathente pana kathÄ• pasaá¹…genass
mÄ• naniggaho bhavissati, ``handa tena saddhiá¹ƒ mantemÄ«â€™â€™ ti bhagavÄ• amba
etadavocÄ• ti attho. Ä• cÄ• rasamÄ• cÄ• rasikkhÄ• panena __Ä• cariyÄ• , _ tesaá¹ƒ pana
Ä• cariyÄ• ti __pÄ• cariyÄ• _ yathÄ• ``papitÄ• mahoâ€™â€™ ti imamatthaá¹ƒ dassetuá¹ƒ
Ä• cariyehi cÄ• â€™â€™ _ti vuttaá¹ƒ.

paá¹-hamaibbhavÄ• davaá¹‡á¹‡anÄ•

<263> kiÃ±cÄ• pi ``sayÄ• no vÄ• â€™â€™ tiÄ• divacanaá¹ƒ na vattabbaá¹ƒ, mÄ• navasen
vadatÄ«ti dassento __ ``kÄ• maá¹ƒ tÄ«sÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha __tÄ«su iriyÄ• p
á¹-hÄ• nagamananisajjÄ• su. tesveva hi Ä• cariyena saddhiá¹ƒ sallapitumarahati, na tu say
garukaraá¹‡Ä«yÄ• naá¹ƒ sayÄ• nÄ• nampi sammukhÄ• garukÄ• rehi sayanassa akattabba
kathÄ• vasena yugaggÄ• hakaraá¹‡atthaá¹ƒ sallapanaá¹ƒ. sayÄ• nena hi Ä• cariyena sadd
Ä• cÄ• ro na hoti, tathÄ• petaá¹ƒ itarehi sadisaá¹ƒ katvÄ• kathanaá¹ƒ idha kathÄ• sallÄ• p

yaá¹ƒ \Ne II 215/ panetaá¹ƒ ``sayÄ• no vÄ• hi bho gotama brÄ• hmaá¹‡o sayÄ• nena brÄ•
sallapitumarahatÄ«â€™â€™ ti vuttassa sallÄ• passa anÄ• cÄ• rabhÄ• vavibhÄ• vanaá¹ƒ s
saddhiá¹ƒ kathentena kataá¹ƒ, taá¹ƒ pÄ• á¸·ivasena saá¹…gÄ«timanÄ• ruá¸·hampi agarahit
yÄ• vajjatanÄ• samÄ• bhatanti ``ye ca kho te bho gotamÄ• â€™â€™ tiÄ• dikÄ• ya uparipÄ
dassento __ ``tato kirÄ• â€™â€™ _tiÄ• dimÄ• ha. __gorÅ«pa_nti go nÅ«na rÅ«pakavasena
tabbhÄ• vavuttito. yadi ahÄ«á¸·ento bhaveyya, ``muá¹‡á¸• Ä• samaá¹‡Ä• â€™â€™ ti vade
garahatthena ka-saddena padaá¹ƒ vaá¸• á¸• hetvÄ• ``muá¹‡á¸• akÄ• samaá¹‡akÄ• â€™â
``muá¹‡á¸• e muá¹‡á¸• Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ibbhÄ• ti gahapatikÄ• _ti atthamatt
ibhassa payogo __ibho_ uttarapadalopena, taá¹ƒ ibhaá¹ƒ arahantÄ«ti __ibbhÄ• _ dvittaá¹ƒ
hoti --- yathÄ• sobhanaá¹ƒ gamanato ibhasaá¹…khÄ• to hatthivÄ• hanabhÅ«to parassa va
evametepi brÄ• hmaá¹‡Ä• naá¹ƒ sussÅ«sakÄ• suddÄ• parassa vasena \Be II 250/ pavatta
ibhasadisapayogatÄ• ya __ibbhÄ• _ti. te pana kuá¹-umbikatÄ• ya gharavÄ• sino gharasÄ•
dasseti __ ``gahapatikÄ• â€™â€™ _ti iminÄ• .

__kaá¹‡hÄ• _ti kaá¹‡hajÄ• tikÄ• . dvijÄ• eva hi suddhajÄ• tikÄ• , na itareti tassÄ• dhippÄ•
``kÄ• á¸·akÄ• â€™â€™ _ti. pitÄ• mahabhÄ• vena Ã±Ä• tibandhavattÄ• __bandhu. _ tenÄ•
voharantÄ«â€™â€™ _ti. __apaccÄ• _ti puttÄ• . __mukhato nikkhantÄ• _ti brÄ• hmaá¹‡Ä• n

mukhato nikkhantÄ• , ayaá¹ƒ tesaá¹ƒ paá¹-hamuppattÄ«ti adhippÄ• yo. sesapadesupi esev
viseso --- ``ibbhÄ• kaá¹‡hÄ• â€™â€™ ti vatvÄ• ``bandhupÄ• dÄ• paccÄ• â€™â€™ ti vada
vessakulapariyÄ• pannÄ• , paá¹-hamuppattivasena pana brahmuno piá¹-á¹-hipÄ• dato nikkh
nÄ• bhitoti dassetÄ«ti, idaá¹ƒ panassa ``mukhato nikkhantÄ• â€™â€™ tiÄ• divacanatopi ati
asamavekkhitapubbavacanaá¹ƒ catuvaá¹‡á¹‡apariyÄ• pannasseva samaá¹‡abhÄ• vasamb
avisesetvÄ• , anuddesikabhÄ• venÄ• ti attho.

__mÄ• nameva nissÄ• ya kathesÄ«_ti mÄ• namevÄ• passayaá¹ƒ katvÄ• attÄ• naá¹ƒ ukka
``muá¹‡á¸• akÄ• samaá¹‡akÄ• â€™â€™ tiÄ• divacanaá¹ƒ kathesi. __jÄ• nÄ• pessÄ• mÄ«
yÄ• thÄ• vato vibhÄ• vanena viÃ±Ã±Ä• pessÄ• mi. __attho_ti hitaá¹ƒ, icchitavatthu vÄ• , taa
kattabbakiccamevÄ• ti vuttaá¹ƒ __ ``Ä• gantvÄ• kattabbakiccasaá¹…khÄ• to atthoâ€™â€™
atthikaá¹ƒ_ yathÄ• ``daá¹‡á¸• ikoâ€™â€™ ti. dutiyassapi puggalavÄ• cakassa tadassatthip
paá¹-hamena \Ne II 216/ tadÄ• rammaá¹‡ikacittameva viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``tassa m
_nti. __atthikamassa atthÄ«ti atthikavÄ• _ yathÄ• ``guá¹‡avÄ• â€™â€™ ti.

``yÄ• yeva kho panatthÄ• yÄ• â€™â€™ ti liá¹…gavipallÄ• savasena vuttanti dasseti __ ``ye
panatthenÄ• â€™â€™ _ti iminÄ• . tenevÄ• ha __ ``tameva atthanti idaá¹ƒ purisaliá¹…gavas
tattha hi sÄ• bhÄ• vikaliá¹…gatÄ• dassanena idha asÄ• bhÄ• vikaliá¹…gatÄ• siddhÄ«ti. aya
__aá¹-á¹-hakathÄ• _to aparo nayo --- __yÄ• ya atthÄ• yÄ• _ti pulliá¹…gavaseneva tadatthe
yassa kattabbakiccasaá¹…khÄ• tassa atthassa atthÄ• yÄ• ti atthoti. __assÄ• _ti ambaá¹-á¹-
dassetvÄ• ti sambandho. __aÃ±Ã±esaá¹ƒ santikaá¹ƒ Ä• gatÄ• na_nti garuá¹-á¹-hÄ• niyÄ• n
sÄ• dhurÅ«pÄ• naá¹ƒ. __vatta_nti tesaá¹ƒ samÄ• ciá¹‡á¹‡aá¹ƒ. pakaraá¹‡atoyeva ``Ä• cari
viÃ±Ã±Ä• yati, ``avusitavÄ• â€™â€™ ti ca asikkhitabhÄ• voyeva vohÄ• ravasena vutto yath
ticÄ«varena acchÄ• desÄ«ti. tenÄ• ha __ ``Ä• cariyakule avusitavÄ• asikkhitoâ€™â€™ _ti.
__appassuto, _ ``vusitamÄ• nÄ«â€™â€™ ti ca padÄ• pekkhÄ• ya apariyositavacanattÄ• sa
dasseti __ ``appassutova samÄ• noâ€™â€™ _ti iminÄ• . bÄ• husaccaÃ±hi nÄ• ma yÄ• vad
icchitabbaá¹ƒ, tadabhÄ• vato panÄ• yaá¹ƒ ambaá¹-á¹-ho avusitavÄ• asikkhito appassutoti v
atthÄ• pattito kÄ• raá¹‡aá¹ƒ vibhÄ• vento Ä• ha __ ``kimaÃ±Ã±atra avusitattÄ• â€™â€™ _t
dÄ«peti __ ``etassa hÄ«â€™â€™ _tiÄ• dinÄ• . yathÄ• rutato pana pharusavacanasamudÄ•
anupasamakÄ• raá¹‡adassanametaá¹ƒ. tatrÄ• yaá¹ƒ yojanÄ• --- ``kimaÃ±Ã±atra avusitattÄ
kÄ• raá¹‡aá¹ƒ etassa ambaá¹-á¹-hassa pharusavacanasamudÄ• cÄ• re kÄ• raá¹‡anti. __
``pharusavacanasamudÄ• cÄ• renÄ• â€™â€™ _tipi pÄ• á¹-ho, tathÄ• samudÄ• cÄ• ravase
evampi yojenti --- avusitattÄ• avusitabhÄ• vaá¹ƒ aÃ±Ã±atra á¹-hapetvÄ• etassa evaá¹ƒ pha
kÄ• raá¹‡aá¹ƒ kimaÃ±Ã±aá¹ƒ atthÄ«ti. purimayojanÄ• vettha yuttatarÄ• yathÄ• pÄ• á¹-haá¹
``aÃ±Ã±atrÄ• â€™â€™ ti nipÄ• tayogato __avusitattÄ• _ti upayogatthe nissakkavacanaá¹ƒ.
samattheti __ ``Ä• cariyakuleâ€™â€™ _tiÄ• dinÄ• .

<264> kodhasaá¹…khÄ• tassa parassa vasÄ• nugatacittatÄ• ya __asakamano. mÄ• nanim

nimmadanatthaá¹ƒ abhimaddanatthaá¹ƒ, amadanatthaá¹ƒ vÄ• , mÄ• namadavirahatthanti a
sinehapÄ• nena kilinnaá¹ƒ vÄ• tapittasemhadosaá¹ƒ ubbamanaá¹ƒ katvÄ• . __gottena gotta
bhagavatÄ• puá¹-á¹-hena vuttena sÄ• vajjena purÄ• tanagottena adhunÄ• anavajjasaÃ±Ã±
__kulÄ• padesena kulÄ• padesa_nti etthÄ• pi eseva nayo. __uá¹-á¹-hÄ• petvÄ• _ti sÄ• vajja
uddharitvÄ• ti vuttaá¹ƒ hoti. gottaÃ±cettha Ä• dipurisavasena, kulÄ• padeso pana tadanvaye
uppannÄ• bhiÃ±Ã±Ä• tapurisavasena \Ne II 217/ gahetabbo yathÄ• ``Ä• dicco mÄ• ghavoâ
__Ä• diccagottaá¹ƒ_ aditiyÄ• nÄ• ma devadhÄ«tÄ• ya puttabhÅ«taá¹ƒ Ä• dipurisaá¹ƒ \Be II
``gotamagottaâ€™â€™ ntipi vadanti. yathÄ• ha __pabbajjÄ• sutte_ ---

``Ä• diccÄ• nÄ• ma gottena, sÄ• kiyÄ• nÄ• ma jÄ• tiyÄ• .

tamhÄ• kulÄ• pabbajitomhi, na kÄ• me abhipatthayaâ€™â€™ nti || (Sn 425).

__mÄ• ghavakulaá¹ƒ_ pana tadanvaye abhiÃ±Ã±Ä• taá¹ƒ macalagÄ• mikapurisaá¹ƒ pati h
gÄ• rayhatÄ• ya amÄ• navatthubhÄ• vapavedanato __ ``mÄ• naddhajaá¹ƒ mÅ«le chetvÄ•
vuttaá¹ƒ. __ghaá¹-á¹-ento_ti jÄ• tigottavasena omasanto. __hÄ«á¸·ento_ti hÄ«á¸·anaá¹ƒ ga
``caá¹‡á¸• Ä• bho gotama sakyajÄ• tÄ«â€™â€™ tiÄ• dinÄ• sÄ• kiyesu caá¹‡á¸• abhÄ• vÄ
gotamo __pÄ• pito bhavissatÄ«_ti adhippÄ• yo.

yasmiá¹ƒ mÄ• nussayakodhussayÄ• aÃ±Ã±amaÃ±Ã±Å«patthaddhÄ• , so ``caá¹‡á¸• oâ€™
``mÄ• nanissitakodhayuttÄ• â€™â€™ _ti iminÄ• , pakatÅ«panissayÄ• rammaá¹‡avasena c
sahajÄ• tÄ• divasena. __kharÄ• _ti cittena, vÄ• cÄ• ya ca kakkhaá¸·Ä• . __lahukÄ• _ti taruâ
tenÄ• ha __ ``appakenevÄ• â€™â€™ _tiÄ• di. __alÄ• bukaá¹-Ä• ha_nti lÄ• buphalassa abh
aá¹-á¹-hakathÄ• muttakanayaá¹ƒ dassetuá¹ƒ __ ``bhassÄ• _ti sÄ• hasikÄ• ti keci vadanti, sA
ti (Sv-pá¹- I 264) Ä• cariyena vuttaá¹ƒ. __samÄ• nÄ• _ti hontÄ• bhavamÄ• nÄ• ti asasadda
``santÄ• ti purimapadasseva vevacanaâ€™â€™ _nti. __na sakkarontÄ«_ti sakkÄ• raá¹ƒ na
viÃ±Ã±Ä• peti __ ``na brÄ• hmaá¹‡Ä• naâ€™â€™ _ntiÄ• dinÄ• . __apacitikamma_nti paá¹‡
sakyÄ• â€™â€™ ti pacchimavÄ• kye ya-saddassa kiriyÄ• parÄ• masanassa aniyamassa ``
purimavÄ• kye ta-saddena niyamanaá¹ƒ veditabbanti Ä• ha __ ``yaá¹ƒ ime sakyÄ• â€™â€™
attano jÄ• tiyÄ• na anucchavikaá¹ƒ.

dutiyaibbhavÄ• davaá¹‡á¹‡anÄ•

<265> sandhÄ• gÄ• rapadanibbacanaá¹ƒ heá¹-á¹-hÄ• vuttameva. tadÄ• abhisittasakyarÄ•
sandhÄ• yÄ• ha __ ``abhisittasakyarÄ• jÄ• noâ€™â€™ _ti. kÄ• maÃ±hi sakyarÄ• jakule yo
samattho ca, so eva abhisekaá¹ƒ labhati \Be II 253/. ekacco pana abhisitto samÄ• no ``idaá
bahukiccaá¹ƒ \Ne II 218/ bahubyÄ• pÄ• raâ€™â€™ nti tato nibbijja rajjaá¹ƒ vayasÄ• ananta
kadÄ• ci sopi aÃ±Ã±assÄ• ti evaá¹ƒ paramparÄ• niyyÄ• tanavasena tadÄ• bahÅ« abhisitta

idaá¹ƒ Ä• cariyassÄ• bhimataá¹ƒ (Sv-pá¹- I 265). apica yathÄ• rahaá¹ƒ á¹-hÄ• nantaresu ab
bahutaá¹ƒ sandhÄ• ya evamÄ• hÄ• tipi yujjati. te hi ``rÄ• jÄ• noâ€™â€™ ti vuccanti. yathÄ•

``rÄ• jÄ• no nÄ• ma pathabyÄ• rÄ• jÄ• , padesarÄ• jÄ• , maá¹‡á¸• alikÄ• , antarabhogikÄ• ,
vÄ• pana chejjabhejjaá¹ƒ karontÄ• anusÄ• santi, ete rÄ• jÄ• no nÄ• mÄ• â€™â€™ ti (Vin

saá¹ƒhÄ• rimehi vÄ• á¸·arÅ«pehi kato __pallaá¹…ko, _ bhaddapÄ«á¹-haá¹ƒ __vettÄ• sana
__hasitamattaá¹ƒ. anuhasantÄ«_ti mamuddesikaá¹ƒ mahÄ• hasitaá¹ƒ karonti, idaÃ±hi __ ``
etassa saá¹ƒvaá¹‡á¹‡anÄ• padaá¹ƒ. __jaggha_saddo ca mahÄ• hasane pavattati ``na ujjag
gamissÄ• mÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 586) viya.

kaá¹‡hÄ• yanato paá¹-á¹-hÄ• ya paramparÄ• gataá¹ƒ kulavaá¹ƒsaá¹ƒ anussavavasena jÄ•
yebhuyyena paresaá¹ƒ uccÄ• vacaá¹ƒ kulaá¹ƒ tathÄ• tathÄ• udÄ• haranti, attano ca kulava
ambaá¹-á¹-hopi, tathÄ• hesa parato bhagavatÄ• pucchito vajirapÄ• á¹‡i bhayena attano ku
kathesÄ«ti. __olambetvÄ• _ti hatthisoá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• dinÄ• sÄ• á¹-akaá¹ƒ avalam
tathÄ• jÄ• nanato, gamanato ca. __mamaÃ±Ã±eva maÃ±Ã±e_ti mamameva anujagghantÄ•

tatiyaibbhavÄ• davaá¹‡á¹‡anÄ•

<266> __khettaleá¸• á¸• Å«na_nti khette kasanavasena uá¹-á¹-hÄ• pitamattikÄ• khaá¹‡á¸•
leá¸• á¸• ukÄ• namantare nivÄ• sitattÄ• ``leá¸• á¸• ukikÄ• â€™â€™ icceva (Sv-pá¹- I 266) s
__khuddakasakuá¹‡ikÄ• . majjhimapaá¹‡á¹‡Ä• sake leá¸• á¸• ukikopamasuttavaá¹‡á¹‡anÄ•
``cÄ• takasakuá¹‡ikÄ• â€™â€™ ti (Ps III 150) vuttÄ• , nighaá¹‡á¹-usatthesu pana taá¹ƒ ``lÄ
vadanti. __kodhavasena laggitu_nti upanayhituá¹ƒ, Ä• ghÄ• taá¹ƒ bandhitunti attho.

``amhe \Be II 254/ haá¹ƒsakoÃ±camorasame karotÄ«â€™â€™ ti vadanto heá¹-á¹-hÄ• gah
haá¹ƒso vÄ• koÃ±co \Ne II 219/ vÄ• moro vÄ• Ä• gantvÄ• kiá¹ƒ tvaá¹ƒ lapasÄ«ti nisedhe
vacanaá¹ƒ saá¹…gÄ«timanÄ• ruá¸·haá¹ƒ tadÄ• bhagavatÄ• vuttamevÄ• ti dasseti. tadÄ•
karotÄ«ti vattumarahati. ``evaá¹ƒ nu teâ€™â€™ tiÄ• divacanaá¹ƒ, ``avusitavÄ• yevÄ• â€™â
mÄ• navasena samaá¹‡ena gotamena vuttanti ambaá¹-á¹-ho maÃ±Ã±atÄ«ti adhippÄ• yenÄ
maÃ±Ã±amÄ• noâ€™â€™ _ti.

dÄ• siputtavÄ• davaá¹‡á¹‡anÄ•

<267> __nimmÄ• detÄ«_ti a-kÄ• rassa Ä• -kÄ• raá¹ƒ katvÄ• niddeso ummÄ• de madasad
``nimmadetÄ«â€™â€™ _ti iminÄ• . __nimmÄ• ne_ti vigatamÄ• ne. yadi panÄ• haá¹ƒ gottaá
attho. pÄ• kaá¹-aá¹ƒ kÄ• tukamyatÄ• ya __tikkhattuá¹ƒ mahÄ• saddena avoca. kasmÄ• av
jÄ• nantassÄ• pi tathÄ• vacane kÄ• raá¹‡apucchÄ• . gottabhÅ«taá¹ƒ nÄ• mameva adhippe

__ ``mÄ• tÄ• pettikanti mÄ• tÄ• pitÅ«naá¹ƒ santakaâ€™â€™ _nti. gottaÃ±hi pitito laddhabb
mÄ• tÄ• pettikaá¹ƒ. na hi brÄ• hmaá¹‡Ä• naá¹ƒ sagottÄ• ya eva Ä• vÄ• havivÄ• ho icchito,
jÄ• tisiddhaá¹ƒ, na kittimaá¹ƒ, na guá¹‡anÄ• maá¹ƒ vÄ• , jÄ• ti ca ubhayasambandhinÄ«ti m
pettikamattaá¹ƒ. __nÄ• magotta_nti gottabhÅ«taá¹ƒ nÄ• maá¹ƒ, na kittimaá¹ƒ, na guá¹‡anÄ
visesanaparanipÄ• tavasena vuttattÄ• yathÄ• ``agyÄ• hitoâ€™â€™ ti. nÄ• maÃ±ca tadeva
gottaÃ±cÄ• ti hi __nÄ• magottaá¹ƒ. _ tattha yÄ• ``kaá¹‡hÄ• yanoâ€™â€™ ti nÄ• mapaá¹‡â
sandhÄ• yÄ• ha __ ``paá¹‡á¹‡attivasena nÄ• maâ€™â€™ _nti. taá¹ƒ panetaá¹ƒ nÄ• maá¹ƒ
tasmiá¹ƒ kulaparamparÄ• vasena Ä• gataá¹ƒ, na etasmiá¹ƒyeva niruá¸·hanti vuttaá¹ƒ __ ``p
gottaâ€™â€™ _nti. gottapadassa vacanattho heá¹-á¹-hÄ• vuttoyeva.

``anussaratoâ€™â€™ ti ettha na kevalaá¹ƒ anussaraá¹‡amattaá¹ƒ adhippetaá¹ƒ, atha kho
kulasuddhivÄ«maá¹ƒsanavasenevÄ• ti Ä• ha __ ``kulakoá¹-iá¹ƒ sodhentassÄ• â€™â€™ _ti
attho. ``ayyaputtÄ• â€™â€™ ti ettha ayyasaddo ayyiraketi vuttaá¹ƒ __ ``sÄ• mino puttÄ• â€
dÄ• sÄ«su \Be II 255/ disÄ• okkÄ• karaÃ±Ã±o antojÄ• tadÄ• sÄ«. tenÄ• ha __ ``gharadÄ•
ca yasmÄ• ambaá¹-á¹-ho jÄ• tiá¹ƒ nissÄ• ya mÄ• nathaddho, na ca tassa yÄ• thÄ• vato jÄ•
mÄ• naniggaho karÄ«yati, akate ca mÄ• naniggahe mÄ• navasena ratanattayaá¹ƒ aparajjhi
mÄ• naniggahe aparabhÄ• ge ratanattaye pasÄ«dissati, na cedisÄ« vÄ• cÄ• pharusavÄ• c
saá¹‡habhÄ• vato. majjhimapaá¹‡á¹‡Ä• sake abhayasuttaÃ±ca (MN II 83) ettha nidassanaá
janÄ• kakkhaá¸·Ä• ya vÄ• cÄ• ya vuttÄ• agginÄ• viya lohÄ• dayo mudubhÄ• vaá¹ƒ gacch
ambaá¹-á¹-haá¹ƒ nibbisevanaá¹ƒ kattukÄ• mo ``ayyaputtÄ• sakyÄ• bhavanti, dÄ• siputto tv
avoca.

``idhekacco pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ pariyÄ• puá¹‡itvÄ•
tiÄ• dÄ«su (Vin III 195) viya dahasaddo dhÄ• raá¹‡attho, dhÄ• raá¹‡aÃ±cettha pubbapurisa
Ä• ha __ ``okkÄ• ko no pubbapurisoâ€™â€™ _tiÄ• di. dahasaddaÃ±hi bhasmÄ«karaá¹‡e, c
saddavidÅ«. __pabhÄ• niccharatÄ«_ti pabhassaraá¹ƒ hutvÄ• nikkhamati tathÄ• rÅ«pena p
pabhassarabhÄ• vato.

__te_ti jeá¹-á¹-hakumÄ• re. __paá¹-hamakappikÄ• na_nti paá¹-hamakappassa Ä• dikÄ• le
cettha anussavatthena, yo vuccamÄ• nÄ• ya rÄ• japaramparÄ• ya kesaÃ±ci matibhedo, taá
anussavavacaneneva hi ananussuto uttaravihÄ• ravÄ• siÄ• dÄ«naá¹ƒ matibhedo nirÄ• karÄ
__mahÄ• sammatassÄ• _ti aggaÃ±Ã±asutte vakkhamÄ• nanayena ``ayaá¹ƒ no rÄ• jÄ• â€™
á¹-hapitattÄ• ``mahÄ• sammatoâ€™â€™ ti evaá¹ƒ sammatassa. yaá¹ƒ sandhÄ• ya vadanti

``Ä• diccakulasambhÅ«to, suvisuddhaguá¹‡Ä• karo.

mahÄ• nubhÄ• vo rÄ• jÄ• si, mahÄ• sammatanÄ• mako ||

yo cakkhubhÅ«to lokassa, guá¹‡araá¹ƒsisamujjalo.

tamonudo virocittha, dutiyo viya bhÄ• á¹‡umÄ• ||

á¹-hapitÄ• \Be II 256/ yena mariyÄ• dÄ• , loke lokahitesinÄ• .

vavatthitÄ• sakkuá¹‡anti, na vilaá¹…ghayitu janÄ• ||

yasassinaá¹ƒ tejassinaá¹ƒ, lokasÄ«mÄ• nurakkhakaá¹ƒ.

Ä• dibhÅ«taá¹ƒ mahÄ• vÄ«raá¹ƒ, kathayanti `manÅ«â€™ ti yaâ€™â€™ nti || (Sv-pá¹- I 267)

tassa ca puttapaputtaparamparaá¹ƒ sandhÄ• ya evaá¹ƒ vadanti ---

``tassa \Ne II 221/ putto mahÄ• tejo, rojo nÄ• ma mahÄ«pati.

tassa putto vararojo, pavaro rÄ• jamaá¹‡á¸• ale ||

tassÄ• si kalyÄ• á¹‡aguá¹‡o, kalyÄ• á¹‡o nÄ• ma atrajo.

rÄ• jÄ• tassÄ• si tanayo, varakalyÄ• á¹‡anÄ• mako ||

tassa putto mahÄ• vÄ«ro, mandhÄ• tÄ• kÄ• mabhoginaá¹ƒ.

aggabhÅ«to mahindena, aá¸• á¸• harajjena pÅ«jito ||

tassa sÅ«nu mahÄ• tejo, varamandhÄ• tunÄ• mako.

`uposathoâ€™ ti nÄ• mena, tassa putto mahÄ• yaso ||

varo nÄ• ma mahÄ• tejo, tassa putto mahÄ• varo.

tassÄ• si upavaroti, putto rÄ• jÄ• mahÄ• balo ||

tassa putto maghadevo, devatulyo mahÄ«pati.

caturÄ• sÄ«ti sahassÄ• ni, tassa puttaparamparÄ• ||

tesaá¹ƒ pacchimako rÄ• jÄ• , `okkÄ• koâ€™ iti vissuto.

mahÄ• yaso mahÄ• tejo, akhuddo rÄ• jamaá¹‡á¸• aleâ€™â€™ ti || (Sv-pá¹- I 267).

idaá¹ƒ aá¹-á¹-hakathÄ• nuparodhavacanaá¹ƒ. yaá¹ƒ pana __dÄ«pavaá¹ƒse_ vuttaá¹ƒ ---

``paá¹-hamÄ• bhisitto rÄ• jÄ• , bhÅ«mipÄ• lo jutindharo.

mahÄ• sammato nÄ• mena, rajjaá¹ƒ kÄ• resi khattiyo ||

tassa putto rojo nÄ• ma, vararojo ca khattiyo.

kalyÄ• á¹‡o varakalyÄ• á¹‡o, uposatho mahissaro ||

mandhÄ• tÄ• \Be II 257/ sattamo tesaá¹ƒ, catudÄ«pamhi issaro.

varo \Ne II 222/ upavaro rÄ• jÄ• , cetiyo ca mahissaroâ€™â€™ tiÄ• di ||

yaÃ±ca __mahÄ• vaá¹ƒsÄ• dÄ«su_ vuttaá¹ƒ ---

``mahÄ• sammatarÄ• jassa, vaá¹ƒsajo hi mahÄ• muni.

kappÄ• dismiá¹ƒ rÄ• jÄ• si, mahÄ• sammatanÄ• mako ||

rojo ca vararojo ca, tathÄ• kalyÄ• á¹‡akÄ• duve.

uposatho ca mandhÄ• tÄ• , varako pavarÄ• duveâ€™â€™ tiÄ• di ||

sabbametaá¹ƒ yebhuyyato aá¹-á¹-hakathÄ• virodhavacanaá¹ƒ. aá¹-á¹-hakathÄ• yaÃ±hi ma
vutto, maghadevarÄ• jÄ• ekÄ• dasamo, tassa ca puttaparamparÄ• ya caturÄ• sÄ«tisahass
okkÄ• karÄ• jÄ• , tesu pana mandhÄ• turÄ• jÄ• sattamo vutto, maghadevarÄ• jÄ• anekesa
pacchimako, tassa ca puttaparamparÄ• ya anekarÄ• jasahassÄ• naá¹ƒ pacchimako okkÄ• k
anekadhÄ• virodhavacanaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ nirÄ• karoti. nanu avocumha ``kirasac
anussavatthena, yo vuccamÄ• nÄ• ya rÄ• japaramparÄ• ya kesaÃ±ci matibhedo, taá¹ƒ ulliá
pacchato_ti maghadevaparamparÄ• bhÅ«tÄ• naá¹ƒ kaá¸·Ä• rajanakapariyosÄ• nÄ• naá¹ƒ c
aparabhÄ• geti yathÄ• nussutaá¹ƒ Ä• cariyena vuttaá¹ƒ. __dÄ«pavaá¹ƒsÄ• dÄ«su_ pana ``k
puttaparamparÄ• ya anekakhattiyasahassÄ• naá¹ƒ pacchimako rÄ• jÄ• sujÄ• to nÄ• ma, ta
ti vuttaá¹ƒ. maghadevaparamparÄ• ya anekasahassarÄ• jÅ«naá¹ƒ aparabhÄ• ge paá¹-hame

tassa paramparÄ• bhÅ«tÄ• naá¹ƒ pana anekasahassarÄ• jÅ«naá¹ƒ aparabhÄ• ge dutiyo ok
tassapi paramparÄ• ya anekasahassarÄ• jÅ«naá¹ƒ aparabhÄ• ge tatiyo okkÄ• ko nÄ• ma r
__ ``tayo okkÄ• kavaá¹ƒsÄ• ahesuâ€™â€™ _ntiÄ• di.

jÄ• tiyÄ• paÃ±camadivase nÄ• makammÄ• dimaá¹…galaá¹ƒ lokÄ• ciá¹‡á¹‡anti vuttaá¹ƒ _
alaá¹…karitvÄ• â€™â€™ _ti. __sahasÄ• varaá¹ƒ adÄ• si_nti puttadassanena balavasomar
turitaá¹ƒ avÄ«maá¹ƒsitvÄ• tuá¹-á¹-hidÄ• yavasena varaá¹ƒ adÄ• siá¹ƒ ``yaá¹ƒ icchasi, taá¹
__sÄ• _ti jantukumÄ• ramÄ• tÄ• . __rajjaá¹ƒ pariá¹‡Ä• metuá¹ƒ icchatÄ«_ti mama varadÄ•
rajjaá¹ƒ pariá¹‡Ä• metuá¹ƒ icchati.

__rajjaá¹ƒ_ \Ne II 223/ __kÄ• ressantÄ«_ti rÄ• jabhÄ• vaá¹ƒ mahÄ• janena mahÄ• janaá¹ƒ
__nappasaheyyÄ• _ti nivÄ• satthÄ• ya pariyatto na bhaveyya.

kaá¸·Ä• ravaá¹‡á¹‡atÄ• ya __kapilabrÄ• hmaá¹‡o_ nÄ• ma ahosi. __nikkhammÄ• _ti gharÄ
nikkhamitvÄ• . __sÄ• ko_ nÄ• ma sabbasÄ• ramayo rukkhaviseso, yena pÄ• sÄ• dÄ• di kar
vanasaá¹‡á¸• eti attho. bhÅ«miyÄ• pavattaá¹ƒ __bhummaá¹ƒ, _ taá¹ƒ guá¹‡adosaá¹ƒ jÄ• le
jalati jotati pÄ• kaá¹-aá¹ƒ bhavati etÄ• yÄ• ti __bhummajÄ• lÄ• . heá¹-á¹-hÄ• cÄ• _ti ettha _
``asÄ«tihattheâ€™â€™ ti idamanukaá¸• á¸• hati. __etasmiá¹ƒ padese_ti sÄ• kavanasaá¹‡á
__dakkhiá¹‡Ä• vaá¹-á¹-Ä• . _ sÄ• khÄ• pantivasena __pÄ• cÄ«nÄ• bhimukhÄ• . tehÄ«_ti m
maá¹‡á¸• Å«kamÅ«sikehi ca. __te_ti sÄ«habyagghÄ• dayo sappabiá¸·Ä• rÄ• ca.

__etthÄ• _ti evaá¹ƒ mÄ• piyamÄ• ne nagare. tumhÄ• kaá¹ƒ purisesu pariyÄ• pannaá¹ƒ eke
paccatthikabhÅ«taá¹ƒ aÃ±Ã±aá¹ƒ purisasatampi purisasahassampi abhibhavituá¹ƒ na sakk
__cakkavattibalenÄ• _ti cakkavattibalabhÄ• vena. __atiseyyo_ti ativiya uttamo bhaveyya. ka
vasanaá¹-á¹-hÄ• nattÄ• __kapilavatthu. _

nesaá¹ƒ santike bhaveyyÄ• ti sambandho. __asadisasaá¹ƒyoge_ti jÄ• tiyÄ• asadisÄ• naá¹
hetubhÅ«te. __avasesÄ• hi_ attano attano kaá¹‡iá¹-á¹-hÄ• hi.

__vaá¸• á¸• hamÄ• nÄ• na_nti anÄ• dare sÄ• mivacanaá¹ƒ, anantarÄ• yikÄ• ya puttadhÄ«
vaá¸• á¸• hamÄ• nesu eva udapÄ• dÄ«ti attho. lohitakatÄ• ya __koviá¸·Ä• rapupphasadisÄ•
sÄ• samasÅ«rÄ«rogÄ• viya yebhuyyena saá¹…kamanasabhÄ• voti vuttaá¹ƒ __ ``ayaá¹ƒ ro
__upari_ padarena __paá¹-icchÄ• detvÄ• paá¹ƒsuá¹ƒ_ rÄ• sikaraá¹‡ena __datvÄ• . nÄ• á¹
naccantiyo. rÄ• jabhariyÄ• yo __orodhÄ• _ nÄ• ma. __tassÄ• _ti susirassa. __migasakuá¹‡
__Ä• di_saddena vanacarakapetÄ• dike saá¹…gaá¹‡hÄ• ti.

tasmiá¹ƒ rÄ• maraÃ±Ã±e nisinneti sambandho. __padare_ti dÄ• ruphalake. khattiyamÄ• yÄ
khattiyabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• . _

__mÄ• tika_nti mÄ• tito Ä• gataá¹ƒ. __pÄ• bhata_nti mÅ«labhaá¹‡á¸• aá¹ƒ, paá¹‡á¹‡Ä• kÄ
rÄ• marÄ• jassa jeá¹-á¹-haputtabhÅ«tassa bÄ• rÄ• á¹‡asiraÃ±Ã±o. __tatthÄ• _ti bÄ• rÄ• á¹
himavantapasseyeva. __nagara_nti rÄ• jadhÄ• nÄ«bhÅ«taá¹ƒ mahÄ• nagaraá¹ƒ. __kolaruk
kuá¹-á¹-habhesajjupago eko rukkhaviseso. __byagghapathe_ti byagghamagge.

__mÄ• tulÄ• _ti mÄ• tu bhÄ• taro. __kesaggahaá¹‡a_nti kesaveá¹‡ibandhanaá¹ƒ. __dussa
nivasanÄ• kÄ• ro. __nhÄ• natittha_nti yathÄ• vuttÄ• ya pokkharaá¹‡iyÄ• udakanhÄ• natitth
jÄ• tisambhedÄ• bhÄ• vaá¹ƒ dassento __ ``evaá¹ƒ tesaâ€™â€™ _ntiÄ• dimÄ• ha. __Ä• vÄ
__vivÄ• ho_ dÄ• rikÄ• dÄ• naá¹ƒ. __tatthÄ• _ti tesu sakyakoliyesu. dhÄ• tusaddÄ• namane
nivÄ• satthoti vuttaá¹ƒ __ ``vasantÄ«â€™â€™ _ti. __agge_ti upayogatthe bhummavacanaá
kiriyÄ• visesoti ca dasseti __ ``taá¹ƒ aggaâ€™â€™ _ntiÄ• dinÄ• . yadettha bhagavatÄ• vut
ambaá¹-á¹-ha rÄ• jÄ• okkÄ• ko udÄ• naá¹ƒ udÄ• nesi `sakyÄ• vata bho kumÄ• rÄ• , paran
ti, tadagge kho pana ambaá¹-á¹-ha sakyÄ• paÃ±Ã±Ä• yantÄ«â€™â€™ ti, tadetaá¹ƒ saddat
sÄ• bhÄ• vikanibbacananidassanaá¹ƒ ``sakÄ• hi bhaginÄ«hipi saddhiá¹ƒ saá¹ƒvÄ• savasen
kulavaá¹ƒsaá¹ƒ anurakkhituá¹ƒ sakkuá¹‡anti samatthentÄ«ti __sakyÄ• â€™â€™ _ti teyeva
__sÄ• kiyÄ• . _ yaá¹ƒ panetaá¹ƒ sakkatanighaá¹‡á¹-usatthesu vuttaá¹ƒ ---

``sÄ• karukkhapaá¹-icchannaá¹ƒ, vÄ• saá¹ƒ yasmÄ• purÄ• kaá¹ƒsu.

tasmÄ• diá¹-á¹-hÄ• vaá¹ƒsajÄ• te, bhuvi `sakyÄ• â€™ ti vissutÄ• â€™â€™ ti ||

tadetaá¹ƒ saddamattaá¹ƒ pati asÄ• bhÄ• vikanibbacananidassanaá¹ƒ ``kapilamunino vasan
vasantÄ«ti __sakyÄ• , _ __sÄ• kiyÄ• â€™â€™ _ti ca.

kÄ• á¸·avaá¹‡á¹‡atÄ• ya \Be II 260/ __kaá¹‡ho_ nÄ• mÄ• ti vuttaá¹ƒ __ ``kÄ• á¸·avaá¹‡á¹‡
hanuyaá¹ƒ jÄ• tÄ• __massÅ«, _ uttaroá¹-á¹-hassa ubhosu passesu dÄ• á¹-hÄ• kÄ• rena jÄ
atthamattena vuttaá¹ƒ, taddhitavasena pana yathÄ• etarahi yakkhe ``pisÄ• coâ€™â€™ ti sa
``kaá¹‡hoâ€™â€™ ti, tasmÄ• jÄ• tamatteyeva sabyÄ• haraá¹‡ena pisÄ• casadisatÄ• ya __
``yathÄ• kho pana ambaá¹-á¹-ha etarahi manussÄ• pisÄ• ce disvÄ• `pisÄ• cÄ• â€™ ti saÃ
ambaá¹-á¹-ha tena kho pana samayena manussÄ• pisÄ• ce `kaá¹‡hÄ• â€™ ti saÃ±jÄ• nan
__pisÄ• co jÄ• to_ti idÄ• ni pÄ• kaá¹-anÄ• mena suviÃ±Ã±Ä• panatthaá¹ƒ purimapadasseva
sakabaá¸·ena mukhena byÄ• harissÄ• mÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 619) viya upasagga
harasaddo, puna dutiyopasaggena yutto uccÄ• saddakaraá¹‡e vattatÄ«ti vuttaá¹ƒ __ ``uccÄ
_ti.

<268> attano \Ne II 225/ __upÄ• rambhamocanatthÄ• yÄ• _ti Ä• cariyena, ambaá¹-á¹-hena
pÄ• petabbopavÄ• dassa apanayanatthaá¹ƒ. ``attanoâ€™â€™ ti hetaá¹ƒ vicchÄ• lopavacan

anatthakÄ• matÄ• pavedanena paribhedaá¹ƒ karissati, pesuÃ±Ã±aá¹ƒ upasaá¹ƒharissatÄ«t
atthaviÃ±Ã±Ä• pane sÄ• dhanatÄ• ya vÄ• cÄ• eva karaá¹‡aá¹ƒ __vÄ• kkaraá¹‡aá¹ƒ_ nirutt
kalyÄ• á¹‡amassÄ• ti __kalyÄ• á¹‡avÄ• kkaraá¹‡o. asmiá¹ƒ vacane_ti ettha tasaddena kÄ•
gotama vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dinÄ• (DN I 266) ambaá¹-á¹-hena heá¹-á¹-hÄ• vutto jÄ•
tathÄ• pesa jÄ• tivÄ• do vede vuttavidhinÄ• yeva tena paá¹-imantetabbo, tasmÄ• paá¹-ima
pasiddhaá¹ƒ vedattayavacanameva parÄ• masitabbanti dassetuá¹ƒ vuttaá¹ƒ __ ``attanÄ• u
vedattayavacaneâ€™â€™ _ti. idÄ• ni ``porÄ• á¹‡aá¹ƒ kho pana te ambaá¹-á¹-ha mÄ• tÄ• p
bhagavatÄ• vuttavacanassapi parÄ• masanaá¹ƒ dassento __ ``etasmiá¹ƒ vÄ• dÄ• siputtav
__paá¹-imantetu_nti ettha paá¹-imantanÄ• nÄ• ma paÃ±hÄ• vissajjanÄ• , uttarikathanÄ• v
atthadvayÄ• nurÅ«paá¹ƒ tabbisayassa ta-saddena parÄ• masanaá¹ƒ dassetÄ«ti daá¹-á¹-hal

<269> __tÄ• vÄ• _ti mantanÄ• ya paá¹-hamameva, akatÄ• ya eva mantanÄ• yÄ• ti vuttaá¹
dubbiÃ±Ã±eyyÄ• , paá¹-hamameva sÄ«samukkhipituá¹ƒ asamatthanato \Be II 261/, jÄ• tiyÄ
aá¹-á¹-assa ca dukkaraá¹‡ato ambaá¹-á¹-ho sayameva mocetÅ«ti adhippÄ• yo. attanÄ• va s
ibbhavÄ• danipÄ• tanena attano upari pÄ• puá¹‡anaá¹ƒ sandhÄ• ya __ ``attanÄ• baddhaá
vuttaá¹ƒ, attanÄ• va baddhaá¹ƒ puá¹-oá¸·inti attho.

<270> __dhammo_ nÄ• ma kÄ• raá¹‡aá¹ƒ ``dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su
saha vattatÄ«ti sahadhammo, so eva __sahadhammiko_ti Ä• ha __ ``sahetukoâ€™â€™ _ti
janako vÄ• __hetu, _ upatthambhako __kÄ• raá¹‡aá¹ƒ. aÃ±Ã±ena_ aá¹-á¹-hÄ• nagatena _
aá¹-á¹-hÄ• nagataá¹ƒ __vacanaá¹ƒ. _ tenÄ• ha __ ``yo hÄ«â€™â€™ _tiÄ• di.

__tato_ti dvikkhattuá¹ƒ codanÄ• to paraá¹ƒ, tatiyacodanÄ• ya anÄ• gatÄ• ya eva pakkamis

<271> pÅ«jitabbato sakko devarÄ• jÄ• __yakkho_ nÄ• ma. yo aggissa pakativaá¹‡á¹‡o, te
vuttaá¹ƒ __ ``Ä• dittanti aggivaá¹‡á¹‡aâ€™â€™ _nti. __kandalo_ nÄ• ma pupphÅ«pagarukl
II 226/ pupphaá¹ƒ pupphati, makuá¸·ampissa setavaá¹‡á¹‡aá¹ƒ dÄ• á¹-hÄ• kÄ• raá¹ƒ hoti. _
viparÄ«tarÅ«pasaá¹‡á¹-hÄ• naá¹ƒ.

aá¹-á¹-hamasattÄ• he ajapÄ• lanigrodhamÅ«le nisinnassa sabbabuddhassa Ä• ciá¹‡á¹‡asa
appossukkataá¹ƒ sandhÄ• ya __ ``ahaÃ±cevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __avattamÄ• ne
ananuvattamÄ• ne vÄ• . __tasmÄ• _ti tadÄ• tathÄ• paá¹-iÃ±Ã±Ä• tattÄ• . __tÄ• setvÄ• pa
Ä• gato_ yathÄ• taá¹ƒ mÅ«lapaá¹‡á¹‡Ä• sake Ä• gatassa saccakaparibbÄ• jakassa samÄ•

``bhagavÄ• ceva passati ambaá¹-á¹-ho cÄ• â€™â€™ ti ettha itaresamadassane duvidham
``yadi hÄ«â€™â€™ _tiÄ• dimÄ• ha. __hi_-saddo kÄ• raá¹‡atthe nipÄ• to. yasmÄ• agaru, y
sambandho. aÃ±Ã±esampi sÄ• dhÄ• raá¹‡ato __agaru_ abhÄ• riyaá¹ƒ. __Ä• vÄ• hetvÄ• _t
__tassÄ• _ti ambaá¹-á¹-hassa. __antokucchi_ antaantaguá¹‡Ä• diko. __vÄ• dasaá¹…ghaá¹

vÄ• cÄ• saá¹…ghaá¹-á¹-ane. __maÃ±Ã±amÄ• no_ti maÃ±Ã±anato. sambandhadassanaÃ±

<272> __tÄ• á¹‡aá¹ƒ gavesamÄ• no_ti ``ayameva samaá¹‡o gotamo ito bhayato mama tÄ•
bhagavantaá¹ƒyeva ``tÄ• á¹‡aâ€™â€™ nti pariyesanto \Be II 262/, upagacchantoti vuttaá¹ƒ
eseva nayo. __tÄ• yatÄ«_ti yathÅ«paá¹-á¹-hitabhayato pÄ• leti. tenÄ• ha __ ``rakkhatÄ«â€™
kattusÄ• dhanametaá¹ƒ. __nilÄ«yatÄ«_ti yathÅ«paá¹-á¹-hiteneva bhayena upadduto nilÄ«n
adhikaraá¹‡asÄ• dhanametaá¹ƒ. __sara_saddo hiá¹ƒsane, taÃ±ca viddhaá¹ƒsanameva adh
``bhayaá¹ƒ hiá¹ƒsati viddhaá¹ƒsetÄ«â€™â€™ _ti, kattusÄ• dhanametaá¹ƒ.

ambaá¹-á¹-havaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ•

<274> __gaá¹…gÄ• ya dakkhiá¹‡ato_ti gaá¹…gÄ• ya nÄ• ma nadiyÄ• dakkhiá¹‡adisÄ• bh
brahmakulino tÄ• pasÄ• . saraá¹ƒ vÄ• sattiÄ• dayo vÄ• parassa upari khipitukÄ• massa m
parivattati, hatthe pana aparivattante kuto Ä• vudhaá¹ƒ parivattissatÄ«ti tathÄ• aparivattana
``Ä• vudhaá¹ƒ na parivattatÄ«â€™â€™ _ti vuttaá¹ƒ. __bhadraá¹ƒ bho_ti sampaá¹-icchanaá
dhanunÄ• khittasarena agamanÄ«yaá¹ƒ sasambhÄ• rakathÄ• nayena __ ``dhanu agaman
``dhanunÄ• vijjhati, cakkhunÄ• passatÄ«â€™â€™ ti. __ambaá¹-á¹-haá¹ƒ nÄ• ma vijja_nti s
abbhaá¹…gaá¹ƒ á¹-hapetÄ«ti __ambaá¹-á¹-hÄ• _ niruttinayena, evaá¹ƒladdhanÄ• maá¹ƒ ma
ambaá¹-á¹-hÄ• vijjÄ• etasmiá¹ƒ atthÄ«ti katvÄ• \Ne II 227/ kaá¹‡ho isi __ ``ambaá¹-á¹-hoâ
paÃ±Ã±Ä• yittha, tabbaá¹ƒsajÄ• tatÄ• ya panÄ• yaá¹ƒ mÄ• á¹‡avo __ ``ambaá¹-á¹-hoâ€™â
``kathaá¹ƒ nÄ• mÄ• haá¹ƒ disÄ• ya dÄ• siyÄ• kucchimhi nibbattoâ€™â€™ ti taá¹ƒ hÄ«naá
``handÄ• haá¹ƒ yathÄ• tathÄ• imaá¹ƒ jÄ• tiá¹ƒ sodhessÄ• mÄ«â€™â€™ ti niggato. tena vu
manorathaá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ _ti. ayaÃ±hissa manoratho --- vijjÄ• balena rÄ• jÄ•
dhÄ«taraá¹ƒ laddhakÄ• lato paá¹-á¹-hÄ• ya myÄ• yaá¹ƒ dÄ• sajÄ• ti sodhitÄ• bhavissatÄ«t

__seá¹-á¹-hamante_ti seá¹-á¹-habhÅ«te vedamante. __ko nu_ kiá¹ƒ kÄ• raá¹‡Ä• __dÄ• sip
maddarÅ«piá¹ƒ dhÄ«taraá¹ƒ yÄ• catÄ«ti attho. khurati chindati, khuraá¹ƒ vÄ• pÄ• ti pivatÄ«
khuramassa agge appÄ«yati á¹-hapÄ«yatÄ«ti vÄ• __khurappo, _ saro. __mantÄ• nubhÄ• v
bÄ• hukkhambhamattaá¹ƒ jÄ• taá¹ƒ, tena pana bÄ• hukkhambhena ``ko jÄ• nÄ• ti, kiá¹ƒ bh
bhÄ«to ussaá¹…kÄ« utrasto ahosi. tathÄ• ca vuttaá¹ƒ __ ``bhayena vedhamÄ• no aá¹-á¹-h

__sarabhaá¹…gajÄ• take_ \Be II 263/ (J II 17.52) Ä• gatÄ• naá¹ƒ daá¹‡á¸• akÄ«rÄ• jÄ• dÄ«
ahosi, tesaá¹ƒ pavatti ca sabbattha cirakÄ• laá¹ƒ pÄ• kaá¹-Ä• ti Ä• ha __ ``daá¹‡á¸• akÄ«ra
aparaddhassa daá¹‡á¸• akÄ«raÃ±Ã±o, aparaddho nÄ• á¸·ikero, ajjuno cÄ• ti sambandho. s
Ä• vudhavasseneva vinÄ• soti vuttaá¹ƒ __ ``Ä• vudhavuá¹-á¹-hiyÄ• â€™â€™ _ti. ``ayampi
ti maÃ±Ã±amÄ• nÄ• evaá¹ƒ __cintayantÄ• bhayena avocu_nti daá¹-á¹-habbaá¹ƒ.

__undriyissatÄ«_ti bhindiyissati. kammarÅ«paÃ±hetaá¹ƒ ``pathavÄ«â€™â€™ ti kammakatt

``kusulo bhijjatÄ«â€™â€™ ti. tenÄ• ha __ ``bhijjissatÄ«â€™â€™ _ti. __thusamuá¹-á¹-hÄ«_t
bhusamuá¹-á¹-hi vÄ• . kasmÄ• ti Ä• ha __ ``sarasanthambhanamatteâ€™â€™ _tiÄ• di.

bhÄ«tatasitÄ• bhayavasena chambhitasarÄ«rÄ• uddhaggalomÄ• honti haá¹-á¹-halomÄ• ,
bhayupaddavÄ• bhÄ• vato acchambhitasarÄ«rÄ• patitalomÄ• honti ahaá¹-á¹-halomÄ• , kh
tÄ• ya pana patitalomatÄ• ya tassa sotthibhÄ• vo pÄ• kaá¹-o hotÄ«ti phalena kÄ• raá¹‡aá¹ƒ
pÄ• á¸·iyaá¹ƒ ``pallomoâ€™ ti vuttanti dasseti __ ``pannalomoâ€™â€™ _tiÄ• dinÄ• . niruttin
taá¹ƒ __bhayabheravasutte_ ``bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vihÄ• rÄ• yÄ• â€™â
__ida_nti osÄ• navacanaá¹ƒ. ``sace me rÄ• jÄ• taá¹ƒ dÄ• rikaá¹ƒ dasseti, kumÄ• ro sotthi p
ti paá¹-iÃ±Ã±Ä• karaá¹‡aá¹ƒ pakaraá¹‡atoyeva pÄ• kaá¹-aá¹ƒ. __tenÄ• _ti kaá¹‡hena. __ma
bÄ• hukkhambhakamantassa paá¹-ippassambhakavijjÄ• saá¹…khÄ• te mante. evarÅ«pÄ• n
mantÄ• naá¹ƒ ekaá¹ƒseneva \Ne II 228/ paá¹-ippassambhakamantÄ• honti yathÄ• taá¹ƒ ku
__parivattite_ti pajappite. attano dhÄ«tuyÄ• apavÄ• damocanatthaá¹ƒ taá¹ƒ adÄ• saá¹ƒ bh
anurÅ«pe issariye á¹-hapanatthaá¹ƒ __uá¸·Ä• re ca naá¹ƒ á¹-hÄ• ne á¹-hapesi. ekena pakkh
karuá¹‡Ä• yanto __samassÄ• sanatthaá¹ƒ Ä• ha, _ na pana uccÄ• kulÄ«nabhÄ• vadassana
bhagavÄ• â€™â€™ _tiÄ• di.

khattiyaseá¹-á¹-habhÄ• vavaá¹‡á¹‡anÄ•

<275> __brÄ• hmaá¹‡esÅ«_ti vohÄ• ramattaá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ samÄ«pe brÄ• hma
labhethÄ• ti vuttaá¹ƒ hoti. tena vuttaá¹ƒ __ ``brÄ• hmaá¹‡Ä• naá¹ƒ_ \Be II 264/ __antareâ€™
vedasatthÄ• nurÅ«paá¹ƒ paralokagate saddhÄ• ya eva kÄ• tabbaá¹ƒ, na tadaÃ±Ã±aá¹ƒ kiÃ
__saddha_nti nibbacanaá¹ƒ dassetuá¹ƒ __ ``matake uddissa katabhatteâ€™â€™ _ti vuttaá¹
__maá¹…galÄ• dibhatte_ti ettha __Ä• di_saddena ussavadevatÄ• rÄ• dhanÄ• dibhatte saá¹
__yaÃ±Ã±abhatte_ti pÄ• pasaÃ±Ã±amÄ• divasena katabhatte. ``pÄ• pasaÃ±Ã±amÄ• dibha
hi aggihomo idha yaÃ±Ã±aá¹ƒ. __pÄ• hunakÄ• na_nti atithÄ«naá¹ƒ. anÄ• gantukÄ• nampi p
``pÄ• hunaâ€™â€™ ntveva vuccatÄ«ti Ä• ha __ ``paá¹‡á¹‡Ä• kÄ• rabhatte vÄ• â€™â€™ _
nivÄ• raá¹‡aá¹ƒ. __anÄ• vaá¹-aá¹ƒ_ anivÄ• raá¹‡aá¹ƒ. __khattiyabhÄ• vaá¹ƒ appatto_ ubha
__ ``aparisuddhoâ€™â€™ _ti.

<276> __itthiyÄ• vÄ• itthiá¹ƒ karitvÄ• _ti ettha karaá¹‡aá¹ƒ nÄ• ma kiriyÄ• sÄ• maÃ±Ã±av
karabhÅ«dhÄ• tÅ«naá¹ƒ atthavasena sabbadhÄ• tvantogadhattÄ• ti Ä• ha __ ``pariyesitvÄ•
khattiyakumÄ• rassa bhariyÄ• bhÅ«taá¹ƒ brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ itthiá¹ƒ pariyesitvÄ• ga
itthiyÄ• vÄ• khattiyÄ• va seá¹-á¹-hÄ• , ``hÄ«nÄ• brÄ• hmaá¹‡Ä• â€™â€™ ti pÄ• á¸·imudÄ
``purisena vÄ• purisaá¹ƒ karitvÄ• _ti etthÄ• pi eseva nayoâ€™â€™ ti (Sv-pá¹- I 276) Ä• car
tatthÄ• pi hi khattiyakaÃ±Ã±Ä• ya patibhÅ«taá¹ƒ brÄ• hmaá¹‡akumÄ• raá¹ƒ purisaá¹ƒ pariy
brÄ• hmaá¹‡Ä• naá¹ƒ purisena vÄ• khattiyÄ• va seá¹-á¹-hÄ• , hÄ«nÄ• brÄ• hmaá¹‡Ä• ti y
pakaraá¹‡e_ti __ettha pakaraá¹‡aá¹ƒ_ nÄ• ma kÄ• raá¹‡aá¹ƒ ``etasmiá¹ƒ nidÄ• ne etasmiá

tiÄ• dÄ«su (Vin IV 42, 90) viya, tasmÄ• rÄ• gÄ• divasena pakkhalite á¹-hÄ• ne hetubhÅ«tet
atthato aparÄ• dhova, so ca akattabbakaraá¹‡anti Ä• ha __ ``kismiÃ±cideva doseâ€™â€™
bhasmapariyÄ• yo. bhasÄ«yati niratthakabhÄ• vena khipÄ«yatÄ«ti hi __bhassaá¹ƒ, _ chÄ•
etassa atthavacanaá¹ƒ __ ``okiritvÄ• â€™â€™ _ti.

<277> kammakilesehi janetabbo, tehi vÄ• jÄ• yatÄ«ti janito, sveva __janeto, _ manussova
vuttaá¹ƒ ``ye gottapaá¹-isÄ• rinoâ€™â€™ ti. tadetaá¹ƒ pajÄ• vacanaá¹ƒ viya jÄ• tisaddavas
Ä• ha __ ``pajÄ• yÄ• ti atthoâ€™â€™ _ti. etasmiá¹ƒ janetipi yujjati. __paá¹-isarantÄ«_ti gott
``ahaá¹ƒ gotamo, ahaá¹ƒ kassapoâ€™â€™ tiÄ• dinÄ• saraá¹‡aá¹ƒ karonti vicinanti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vijjÄ• caraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<278> imasmiá¹ƒ \Be II 265/ pana siloke Ä• hariyamÄ• ne brahmagarukÄ• saddheyyataá¹
ambaá¹-á¹-ho ca ``vijjÄ• caraá¹‡asampannoâ€™â€™ ti padaá¹ƒ sutvÄ• vijjÄ• caraá¹‡aá¹ƒ
vijjÄ• caraá¹‡aparidÄ«panÄ« desanÄ• mahÄ• janassa sÄ• tthikÄ• bhavissatÄ«ti passitvÄ•
sanaá¹…kumÄ• rabhÄ• sitaá¹ƒ Ä• harÄ«ti imamatthampi vibhÄ• vento __ ``imÄ• ya pana gA
itarathÄ• hi bhagavÄ• pi asabbaÃ±Ã±Å« parÄ• vassayo bhaveyya, na ca yujjati bhagavato
sammÄ• sambuddhabhÄ• vato. tenÄ• ha ``ahampi hi, ambaá¹-á¹-ha, evaá¹ƒ vadÄ• mÄ«â€™
siddha_nti brÄ• hmaá¹‡aladdhiyÄ• pÄ• kaá¹-aá¹ƒ. vakkhamÄ• nanayena __jÄ• tivÄ• dÄ• d
``saá¹ƒsanditvÄ• _ti ghaá¹-etvÄ• , aviruddhaá¹ƒ katvÄ• ti atthoâ€™â€™ ti (Sv-pá¹- I 277) Ä•
idÄ• ni pana potthakesu ``paá¹-ikkhipitvÄ• â€™â€™ ti pÄ• á¹-ho dissati, so ayuttova. kasmÄ
pÄ• á¸·iyaá¹ƒ brÄ• hmaá¹‡asamayasiddhaá¹ƒ vijjÄ• caraá¹‡aá¹ƒ paá¹-ikkhipati, tadeva amb
vijjÄ• caraá¹‡aá¹ƒ ghaá¹-etvÄ• aviruddhaá¹ƒ katvÄ• anuttaraá¹ƒ vijjÄ• caraá¹‡aá¹ƒ desetÄ

__vÄ• do_ti laddhi, vacÄ«bhedo vÄ• . tenÄ• ha __ ``brÄ• hmaá¹‡a ... pe ... Ä• divacanaâ€™
vattabbattÄ• vacanameva. __ida_nti ajjhenajjhÄ• panayajanayÄ• janÄ• dikammaá¹ƒ, na ve
tadaÃ±Ã±esanti atthaá¹ƒ __Ä• di_saddena saá¹…gaá¹‡hÄ• ti. __sabbatthÄ• _ti gottavÄ• da
__gottavÄ• do_ti gottaá¹ƒ Ä• rabbha vÄ• do, kassapassevidaá¹ƒ vaá¹-á¹-ati, na kosiyassÄ•
__mÄ• navÄ• do_ti mÄ• naá¹ƒ Ä• rabbha attukkaá¹ƒsanaparavambhanavasena vÄ• do, brÄ
na suddassÄ• tiÄ• divacananti attho. __jÄ• tivÄ• de vinibaddhÄ• _ti jÄ• tisannissitavÄ• de p
__sabbatthÄ• _ti \Ne II 230/ gottavÄ• davinibaddhÄ• dÄ«su. __gottavÄ• davinibaddhÄ• _ti
__mÄ• navÄ• davinibaddhÄ• _ti mÄ• navÄ• de vinibaddhÄ• , ye hi brÄ• hmaá¹‡asseva ajjh
evaá¹ƒ attukkaá¹ƒsanaparavambhanavasena pavattÄ• , te mÄ• navÄ• davinibaddhÄ• ca h
__Ä• vÄ• havivÄ• havinibaddhÄ• _ti Ä• vÄ• havivÄ• hesu vinibaddhÄ• . ye hi vinibaddhatta
tvaá¹ƒ, na vÄ• maá¹ƒ tvaá¹ƒ arahasÄ«â€™â€™ ti evaá¹ƒ pavattanakÄ• , te Ä• vÄ• havivÄ•
imamatthasesaá¹ƒ sandhÄ• ya __ ``esa nayoâ€™â€™ _ti \Be II 266/ vuttaá¹ƒ.

Ä• vÄ• havivÄ• havinibaddhabhÄ• vavibhÄ• vanatthaÃ±hi ``arahasi vÄ• maá¹ƒ tvaá¹ƒ, na v
arahasÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, tadetaá¹ƒ jÄ• tivÄ• dÄ• dÄ«hi tÄ«hi padehi yoj
Ä• vuttiÄ• dinayena hi jÄ• tivÄ• dÄ• dayo dvikkhattumatthadÄ«pakÄ• . tathÄ• hi Ä• cariyen
Ä• vÄ• havivÄ• havinibaddhÄ• , te eva sambandhattayavasena `arahasi vÄ• maá¹ƒ tvaá¹ƒ,
arahasÄ«â€™ ti evaá¹ƒ pavattanakÄ• â€™â€™ ti (Sv-pá¹- I 278).

nanu pubbe vijjÄ• caraá¹‡aá¹ƒ puá¹-á¹-haá¹ƒ, kasmÄ• taá¹ƒ puna pucchatÄ«ti codanaá¹ƒ
ambaá¹-á¹-hoâ€™â€™ _tiÄ• dimÄ• ha. tattha __yatthÄ• _ti yassaá¹ƒ vijjÄ• caraá¹‡asampat
brÄ• hmaá¹‡asamayasiddhaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __laggissÄ• mÄ• _ti olaggÄ• antoga
tÄ• ya vijjÄ• caraá¹‡asampadÄ• ya. __avakkhipÄ«_ti avacÄ• si. paramatthato avijjÄ• caraá
``vijjÄ• caraá¹‡Ä• nÄ«â€™â€™ ti gahetvÄ• á¹-hito hi paramatthato vijjÄ• caraá¹‡esu vibhaj
dÅ«rato apanÄ«to nÄ• ma hoti. __yatthÄ• _ti yassaá¹ƒ pana vijjÄ• caraá¹‡asampattiyaá¹ƒ.
sandhÄ• ya vuttaá¹ƒ. jÄ• nanakiriyÄ• yoge kammampi yujjanakiriyÄ• yoge kattÄ• yeva upap
hi kÄ• rakÄ• ti vuttaá¹ƒ __ ``ayaá¹ƒ no vijjÄ• caraá¹‡asampadÄ• Ã±Ä• tuá¹ƒ vaá¹-á¹-atÄ«â€
__samudÄ• gamato_ti Ä• disamuá¹-á¹-hÄ• nato.

<279> kÄ• maá¹ƒ caraá¹‡apariyÄ• pannattÄ• caraá¹‡avasena niyyÄ• tetuá¹ƒ vaá¹-á¹-ati, a
asamapathagamanaá¹ƒ nivÄ• rento sÄ«lavaseneva niyyÄ• tetÄ«ti imamatthaá¹ƒ vibhÄ• vet
``caraá¹‡apariyÄ• pannampÄ«â€™â€™ _ti vuttaá¹ƒ. brahmajÄ• le (DN I 7, 11, 21) vuttanay
__tividhaá¹ƒ sÄ«laá¹ƒ. sÄ«lavasenevÄ• _ti sÄ«lapariyÄ• yavaseneva. __kiÃ±ci kiÃ±ci sÄ«la
jÄ• tisiddhaá¹ƒ ahiá¹ƒsanÄ• diyamaniyamalakkhaá¹‡aá¹ƒ appamattakaá¹ƒ sÄ«laá¹ƒ. __tasm
vijjamÄ• nattÄ• , attani vijjamÄ• naá¹ƒ sÄ«lamattampi nissÄ• ya laggeyyÄ• ti adhippÄ• yo. _
laggeyyÄ• _ti tasmiá¹ƒ tasmiá¹ƒyeva brÄ• hmaá¹‡asamayasiddhe sÄ«lamatte `caraá¹‡aâ€™
(Sv-pá¹- I 279) Ä• cariyena vuttaá¹ƒ, tadetaá¹ƒ aá¹-á¹-hakathÄ• yameva sÄ• kÄ• ravacanas
vicÄ• retabbaá¹ƒ, adhippÄ• yamattadassanaá¹ƒ vÄ• etaá¹ƒ. ayaá¹ƒ panettha \Ne II 231/ att
laggeyyÄ• _ti tasmiá¹ƒ tasmiá¹ƒyeva attani vijjamÄ• nasÄ«lamattapaá¹-isaá¹ƒyuttaá¹-á¹-hÄ•
caraá¹‡asampannÄ• â€™â€™ ti laggeyya, tasmÄ• sÄ«lavaseneva niyyÄ• tetÄ«ti samband
pana upari caraá¹‡avaseneva niyyÄ• tetÄ«ti \Be II 267/ dassento __ ``yaá¹ƒ panÄ• â€™â€™
rÅ«pÄ• vacaracatutthajjhÄ• naniddeseneva arÅ«pÄ• vacarajjhÄ• nÄ• nampi niddiá¹-á¹-habh
samÄ• pattiyo `caraá¹‡aâ€™ nti niyyÄ• titÄ• â€™â€™ _ti vuttaá¹ƒ. tÄ• nipi hi aá¹…gasama
catutthajjhÄ• nÄ• nevÄ• ti. __niyyÄ• titÄ• _ti ca asesato nÄ«haritvÄ• gahitÄ• , nidassitÄ• ti
__vipassanÄ• Ã±Ä• á¹‡ato panÄ• _ti ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te a
vigatÅ«pakkilese mudubhÅ«te kammanÄ«ye á¹-hite Ä• neÃ±jappatte Ã±Ä• á¹‡adassanÄ• y
abhininnÄ• metÄ«â€™â€™ tiÄ• dinÄ• nayena vipassanÄ• Ã±Ä• á¹‡ato paá¹-á¹-hÄ• ya.

catuapÄ• yamukhakathÄ• vaá¹‡á¹‡anÄ•

<280> __asampÄ• puá¹‡anto_ti Ä• rabhitvÄ• pi sampajjitumasakkonto. __avisahamÄ• no_

``khÄ• rÄ«â€™â€™ _ti tÄ• pasaparikkhÄ• rassetaá¹ƒ adhivacanaá¹ƒ, so ca anekabhedoti v
``araá¹‡Ä«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __araá¹‡Ä«_ti heá¹-á¹-himuparimavasena aggi
araá¹‡Ä«dvayaá¹ƒ. __kamaá¹‡á¸• alÅ«_ti kuá¹‡á¸• ikÄ• . __sujÄ• _ti homadabbi. sujÄ• sad
habyannÄ• dÄ«namuddharaá¹‡atthaá¹ƒ katadabbiyaá¹ƒ vattati yathÄ• taá¹ƒ kÅ«á¹-adantas
vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naâ€™â€™ nti (DN I 341). tathÄ• hi imasmiá¹ƒyeva á¹-hÄ• n
``sujÄ• ti dabbÄ«â€™â€™ ti (Sv-pá¹- I 280). habyannÄ• dÄ«naá¹ƒ sukhaggahaá¹‡atthaá¹ƒ
keci pana imamatthamavicÄ• retvÄ• tunnatthameva gahetvÄ• ``sÅ«cÄ«â€™â€™ ti paá¹-h
tathÄ• avaá¹‡á¹‡itattÄ• . camati adatÄ«ti __camaro, _ migaviseso, tassa vÄ• lena katÄ• __
Ä• di_saddena tidaá¹‡á¸• atighaá¹-ikÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. kucchitena vaá¹…kÄ• kÄ•
yathÄ• ``kÄ• lavaá¹‡aâ€™â€™ nti; kacati bhÄ• raá¹ƒ bandhati etthÄ• ti vÄ• __kÄ• co. _ du
saddavidÅ«. __khÄ• ribharita_nti khÄ• rÄ«hi paripuá¹‡á¹‡aá¹ƒ. ekena vi-kÄ• rena padaá¹ƒ
``khÄ• rivividhaâ€™â€™ nti paá¹-hantÄ• naá¹ƒ vÄ• de samuccayasamÄ• sena atthaá¹ƒ das
_tiÄ• dimÄ• ha.

nanu upasampannassa bhikkhuno sÄ• sanikopi yo koci anupasampanno atthato paricÄ• ra
khÄ«á¹‡Ä• savasÄ• maá¹‡ero, kimaá¹…gaá¹ƒ pana bÄ• hirakapabbajiteti anuyogaá¹ƒ pati t
__ ``kÄ• maÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vuttanayenÄ• _ti ``kappiya ... pe ... vattaka
\Be II 268/ \Ne II 232/ evaá¹ƒ vuttanayena. anekasatasahassasaá¹ƒvaravinayasamÄ• dÄ• n
upasampannabhÄ• vassa visiá¹-á¹-habhÄ• vato khÄ«á¹‡Ä• savasÄ• maá¹‡eropi puthujjana

``navakoá¹-isahassÄ• ni, asÄ«tisatakoá¹-iyo.

paÃ±Ã±Ä• sasatasahassÄ• ni, chattiá¹ƒsa ca punÄ• pare.

ete saá¹ƒvaravinayÄ• , sambuddhena pakÄ• sitÄ• .

peyyÄ• lamukhena niddiá¹-á¹-hÄ• , sikkhÄ• vinayasaá¹ƒvareâ€™â€™ ti || (Vism I 20; Ap-a

evaá¹ƒ vuttappabhedÄ• naá¹ƒ anekasatasahassÄ• naá¹ƒ saá¹ƒvaravinayÄ• naá¹ƒ samÄ• c
aggabhÅ«tÄ• sampadÄ• ti hi __upasampadÄ• , _ tÄ• ya cesa upasampadÄ• ya puthujjana

__ayaá¹ƒ panÄ• _ti yathÄ• vuttalakkhaá¹‡o tÄ• paso. tÄ• pasÄ• hi kammavÄ• dikiriyavÄ•
paá¹-Ä• á¹‡Ä«bhÅ«tÄ• , yato nesaá¹ƒ pabbajitumÄ• gatÄ• naá¹ƒ vinÄ• va titthiyaparivÄ• se
anuÃ±Ã±Ä• tÄ• . tapo etesamatthÄ«ti __tÄ• pasÄ• _ ta-kÄ• rassa dÄ«ghaá¹ƒ katvÄ• . ``lom
sa-paccayamicchanti saddavidÅ«. idaá¹ƒ vuttaá¹ƒ hoti --- kÄ• maá¹ƒ khÄ«á¹‡Ä• savopi sÄ•
bhikkhuno atthato paricÄ• rakova hoti, so pana vattakaraá¹‡amatteneva paricÄ• rako, na lÄ
tu guá¹‡avasena ceva veyyÄ• vaccakaraá¹‡avasena ca lÄ• makabhÄ• veneva paricÄ• rako

evamimesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sandhÄ• ya tÄ• pasasseva paricÄ• rakatÄ• vuttÄ• ti.

__ ``kasmÄ• â€™â€™ _tiÄ• dinÄ• codako kÄ• raá¹‡aá¹ƒ codeti. __ ``yasmÄ• â€™â€™ _t
dassetvÄ• pariharati. evaá¹ƒ saá¹…khepato pariharitamatthaá¹ƒ vivarituá¹ƒ __ ``imasmiÃ±h
vuttaá¹ƒ. __asakkonta_nti asamatthanena vippaá¹-ipajjantaá¹ƒ alajjiá¹ƒ. __khuradhÄ• rÅ«pa
khuradhÄ• rÄ• naá¹ƒ matthakeneva akkamitvÄ• gamanÅ«pamaá¹ƒ. __bahujanasammatÄ•
seá¹-á¹-hasammatÄ• . __aÃ±Ã±e_ti apare bhikkhÅ«. __idhÄ• _ti tÄ• pasapabbajjÄ• ya. cha
__sachandacÄ• rino, _ yathÄ• kÄ• maá¹ƒ paá¹-ipannakÄ• ti vuttaá¹ƒ hoti. __anusikkhanto_t
sikkhanto. __tÄ• pasÄ• va bahukÄ• honti, _ na bhikkhÅ«.

kudÄ• lapiá¹-akÄ• naá¹ƒ \Be II 269/ nibbacanaá¹ƒ heá¹-á¹-hÄ• vuttameva. __bahujanakuhA
janassa vimhÄ• panatthaá¹ƒ \Ne II 233/. __aggisÄ• la_nti aggihuttasÄ• laá¹ƒ. __nÄ• nÄ• dÄ
palÄ• sarukkhadaá¹‡á¸• Ä• dÄ«hi nÄ• nÄ• vidhasamidhÄ• dÄ• rÅ«hi. __homakaraá¹‡avase

udakavasenettha __pÄ• nÄ• gÄ• raá¹ƒ. _ tenÄ• ha __ ``pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• â
bhattapuá¹-aá¹ƒ vÄ• yÄ• ni taá¹‡á¸• ulÄ• dÄ«ni vÄ• ti sambandho. __ambilayÄ• gu_ nÄ• m
yÄ• gu. taá¹‡hÄ• dÄ«hi Ä• masitabbato cÄ«varÄ• di __Ä• misaá¹ƒ_ nÄ• ma. __vaá¸• á¸• hi
diguá¹‡atiguá¹‡Ä• divaá¸• á¸• hiyÄ• . __kuá¹-umbaá¹ƒ saá¹‡á¹-hapetÄ«_ti dhanaá¹ƒ patiá¹-
yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyaá¹ƒ nidassanamattena vuttanti Ä• ha __ ``idaá¹ƒ panassa
_nti, idaá¹ƒ pana pÄ• á¸·ivacanaá¹ƒ assa catutthassa puggalassa kohaÃ±Ã±apaá¹-ipattiyÄ•
kasmÄ• ti ce? so hi nÄ• nÄ• vidhena kohaÃ±Ã±ena lokaá¹ƒ vimhÄ• payanto tattha acchati.
hÄ«â€™â€™ _tiÄ• di. __eva_nti ``tattha pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ tiÄ• di

``sabbÄ• pi tÄ• pasapabbajjÄ• niddiá¹-á¹-hÄ• â€™â€™ ti dhammÄ• dhiá¹-á¹-hÄ• nanayen
puggalÄ• dhiá¹-á¹-hÄ• nanayena vivarituá¹ƒ __ ``aá¹-á¹-havidhÄ• hÄ«â€™â€™ _tiÄ• di vut
manussÄ• naá¹ƒ santike upatiá¹-á¹-hitvÄ• vÄ«himuggamÄ• satilÄ• dÄ«ni bhikkhÄ• cariyani
uÃ±chanaá¹ƒ __uÃ±chÄ• , _ sÄ• eva cariyÄ• vutti etesanti __uÃ±chÄ• cariyÄ• . _ aggipak
jÄ«vantÄ«ti __aggipakkikÄ• , _ na aggipakkikÄ• __anaggipakkikÄ• , _ taá¹‡á¸• ulabhikkhÄ•
vuttaá¹ƒ hoti. uÃ±chÄ• cariyÄ• hi khalÄ• dÄ«ni gantvÄ• upatiá¹-á¹-hitvÄ• manussehi diyya
nÄ• ma dhaÃ±Ã±aá¹ƒ paá¹-iggaá¹‡hanti, anaggipakkikÄ• pana tÄ• disamapaá¹-iggaá¹‡hitv
paá¹-iggaá¹‡hantÄ«ti ayametesaá¹ƒ viseso. na sayaá¹ƒ pacantÄ«ti __asÄ• mapÄ• kÄ• , _ p
jÄ«vikÄ• . ayo viya kaá¹-á¹-hino muá¹-á¹-hippamÄ• á¹‡o pÄ• sÄ• á¹‡o __ayamuá¹-á¹-hi_ nÄ
__ayamuá¹-á¹-hikÄ• . _ dantena uppÄ• á¹-itaá¹ƒ vakkalaá¹ƒ rukkhattaco __dantavakkalaá¹ƒ
__dantavakkalikÄ• . _ pavattaá¹ƒ rukkhÄ• dito pÄ• tÄ• pitaá¹ƒ phalaá¹ƒ bhuÃ±janti sÄ«lenÄ
__pavattaphalabhojino. _ paá¹‡á¸• upalÄ• sasaddassa ekasesanayena dvidhÄ• attho, jiá¹‡
paá¹‡á¸• ubhÅ«taá¹ƒ palÄ• saÃ±ceva jiá¹‡á¹‡apakkabhÄ• vena taá¹ƒsadisaá¹ƒ pupphapha
vakkhati ``sayaá¹ƒ patitÄ• neva pupphaphalapaá¹‡á¸• upalÄ• sÄ• dÄ«ni khÄ• dantÄ• yÄ• p
tena vattantÄ«ti __paá¹‡á¸• upalÄ• sikÄ• , _ sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalabhojino. id

sarÅ«pato dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __keá¹‡iyajaá¹-ilavatthu_ kha
(Sp (to Vin I) 300) gahetabbaá¹ƒ.

__saá¹…kaá¸• á¸• hitvÄ• _ti bhikkhÄ• cariyÄ• vasena ekajjhaá¹ƒ katvÄ• .

__taá¹‡á¸• ulabhikkha_nti \Ne II 234/ taá¹‡á¸• ulameva bhikkhaá¹ƒ. bhikkhitabbÄ• yÄ• cita
ayanti vÄ• __bhikkhÄ• _ti hi bhikkhÄ• saddo taá¹‡á¸• ulÄ• dÄ«supi niruá¸·ho. tena vuttaá¹ƒ
paribhuÃ±jantÄ«â€™â€™ _ti.

__bhikkhÄ• pariyeá¹-á¹-hi nÄ• ma dukkhÄ• _ti paresaá¹ƒ gehato gehaá¹ƒ gantvÄ• bhikkhÄ
dÄ«navuttibhÄ• vena dukkhÄ• .

ye pana ``pÄ• sÄ• á¹‡assa pariggaho nÄ• ma dukkho pabbajitassÄ• â€™â€™ ti dantheheva
__dantavakkalikÄ• nÄ• mÄ• _ti ayaá¹ƒ aá¹-á¹-hakathÄ• muttakanayo.

paá¹‡á¸• upalÄ• sasaddo pupphaphalavisayopi sadisatÄ• kappanenÄ• ti dasseti __
``pupphaphalapaá¹‡á¸• upalÄ• sÄ• dÄ«nÄ«â€™â€™ _ti iminÄ• .

__te_ti paá¹‡á¸• upalÄ• sikÄ• . nidassanamattametaá¹ƒ aÃ±Ã±esampi tathÄ• bhedasambl
__pÄ• puá¹‡anaá¹-á¹-hÄ• ne_ti gahetuá¹ƒ sampÄ• puá¹‡anaá¹-á¹-hÄ• ne. __ekarukkhato_t
upagatarukkhato.

kathamettÄ• vatÄ• sabbÄ• pi tÄ• pasapabbajjÄ• niddiá¹-á¹-hÄ• ti codanÄ• na tÄ• va viso
panÄ• â€™â€™ _tiÄ• di. __catÅ«hiyevÄ• _ti ``khÄ• rividhamÄ• dÄ• yÄ• â€™â€™ tiÄ• dinÄ
kandamÅ«laphalabhojanikÄ• , agyÄ• gÄ• rikÄ• , Ä• gÄ• rikÄ• ceti catÅ«hi eva tÄ• pasapab
bhajantÄ«_ti agÄ• raá¹ƒ nivÄ• sabhÄ• vena upagacchanti. iminÄ• hi ``catudvÄ• raá¹ƒ agÄ•
acchatÄ«â€™â€™ tiÄ• dinÄ• idha vuttÄ• ya catutthÄ• ya tÄ• pasapabbajjÄ• ya tesamavar
evamitaresupi paá¹-ilomato yojanÄ• veditabbÄ• . aggiparicaraá¹‡avasena __agyÄ• gÄ• raá
evaá¹ƒ pana tesamavarodhataá¹ƒ vadanto tadanurÅ«paá¹ƒ imesampi paccekaá¹ƒ duvidhata
daá¹-á¹-habbaá¹ƒ.

<281> Ä• cariyena pokkharasÄ• tinÄ• saha pavattatÄ«ti __sÄ• cariyako, _ tassa. __apÄ• y
vinÄ• sakÄ• raá¹‡ampi. pageva vijjÄ• caraá¹‡asampadÄ• ya sandissaneti pi-saddo garahÄ•
``api nu tvaá¹ƒ imÄ• ya anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya sandissasi sÄ• cariyakoâ
tatrÄ• yamaá¹-á¹-hakathÄ• muttakanayo --- ``no hidaá¹ƒ bho gotamÄ• â€™â€™ ti sandissa
asandissanÄ• kÄ• rameva vibhÄ• vetuá¹ƒ __ ``ko cÄ• haâ€™â€™ _ntiÄ• di vuttaá¹ƒ. sÄ• c
hutvÄ• anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya sandissÄ• mi, anuttarÄ• vijjÄ• caraá¹‡as
kÄ«disÄ• hutvÄ• sÄ• cariyake mayi sandissati, Ä• rakÄ• ahaá¹ƒ ... pe ... sÄ• cariyakoti sa

yojanÄ• .

<282> apÄ• ye vinÄ• sanupÄ• ye niyutto __Ä• pÄ• yiko. _ tabbhÄ• vaá¹ƒ na paripÅ«reti pa
__aparipÅ«ramÄ• no, _ tabbhÄ• vena aparipuá¹‡á¹‡oti attho. attanÄ• Ä• pÄ• yikena honte
aparipÅ«ramÄ• nena pokkharasÄ• tinÄ• esÄ• vÄ• cÄ• bhÄ• sitÄ• ti atthato sambandhattÄ
paccattavacananti Ä• ha __ ``Ä• pÄ• yikenÄ• pi aparipÅ«ramÄ• nenÄ• â€™â€™ _ti. apica
Ä• pÄ• yikenÄ• pi sayaá¹ƒ aparipÅ«ramÄ• nÄ• pÄ• yikena hutvÄ• pi pokkharasÄ• tinÄ• es
atthayuttito itthambhÅ«talakkhaá¹‡e cetaá¹ƒ paccattavacanantipi evaá¹ƒ vuttaá¹ƒ. aÃ±Ã±o h
atthakkamoti. keci pana ``karaá¹‡atthameva dassetuá¹ƒ evaá¹ƒ vuttaâ€™â€™ nti vadanti, t
padadvayassa kattupadena samÄ• natthattÄ• , samÄ• natthÄ• naÃ±ca padÄ• naá¹ƒ aÃ±Ã±
karaá¹‡abhÄ• vÄ• nupapattito, alamatipapaÃ±cena.

pubbakaisibhÄ• vÄ• nuyogavaá¹‡á¹‡anÄ•

<283> dÄ«yateti datti, sÄ• eva __dattika_nti Ä• ha __ ``dinnakaâ€™â€™ _nti. adÄ• tukÄ•
katvÄ• sammukhÄ• paramÄ• vaá¹-á¹-eti sammÅ«á¸·haá¹ƒ karoti etÄ• yÄ• ti __sammukhÄ
demÄ«ti vattuá¹ƒ na sakkotÄ«â€™â€™ _ti. puna __tassÄ• _ti brÄ• hmaá¹‡assa. kÄ• raá¹‡Ä
puá¹‡á¹‡apattanti Ä• ha __ ``kasmÄ• me_ \Be II 272/ __dinnoâ€™â€™ _ti. __saá¹…khapa
dhotasaá¹…khamiva setakuá¹-á¹-haá¹ƒ. setapokkhararajatato guá¹‡asamÄ• nakÄ• yattÄ• e
paramanubandhati.

yadi duvidhenapi kÄ• raá¹‡ena rÄ• jÄ• brÄ• hmaá¹‡assa sammukhÄ• bhÄ• vaá¹ƒ na deti,
tadupasaá¹…kamanaá¹ƒ na paá¹-ikkhittanti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __
nÄ«tisattheâ€™â€™ ti (Sv-pá¹- I 283) Ä• cariyena vuttaá¹ƒ. heá¹-á¹-hÄ• pi __brahmajÄ• lav
vuttaá¹ƒ ``khettavijjÄ• ti abbheyyamÄ• surakkharÄ• jasatthÄ• dinÄ«tisatthaâ€™â€™ nti. (Sv
tirokaraá¹‡iyaá¹ƒ. tenÄ• ha __ ``sÄ• á¹‡ipÄ• kÄ• rassa anto á¹-hatvÄ• â€™â€™ _ti. antasa
vaá¸• á¸• hiyamÄ• ne __dussantaá¹ƒ_ yathÄ• ``vanantoâ€™â€™ ti. __ ``payÄ• ta_nti sadd
tenÄ• ha abhiharitvÄ• dinnaâ€™â€™ nti Ä• cariyena vuttaá¹ƒ, tasmÄ• matakabhattasaá¹…
niccabhattasaá¹…khepena vÄ• abhiharitvÄ• dinnaá¹ƒ bhikkhanti attho veditabbo. __ ``aya
atthÄ• pattivacanaá¹ƒ. __niá¹-á¹-ha_nti nicchayaá¹ƒ. kasmÄ• pana bhagavÄ• brÄ• hmaá¹‡
amanÄ• paá¹ƒ mammavacanaá¹ƒ avocÄ• ti codanaá¹ƒ \Ne II 236/ kÄ• raá¹‡aá¹ƒ dassetvÄ•
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. rahassampi paá¹-icchannampi mammavacanaá¹ƒ pakÄ•

<284> rÄ• jÄ• sanaá¹ƒ nÄ• ma hatthikkhandhapadesaá¹ƒ sandhÄ• ya __ ``hatthigÄ«vÄ• ya
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. __rathÅ«patthare_ti rathassa upari attharitapadese. tenÄ• ha __ ``ra
_tiÄ• di. __uggatuggatehÄ«_ti uggatÄ• namatisayena uggatehi. na hi vicchÄ• samÄ• so lok
apaccaá¹ƒ __rÄ• jaÃ±Ã±o, _ bahukattaá¹ƒ pati, ekasesanayena vÄ• __ ``rÄ• jaÃ±Ã±ehÄ«â
__pÄ• kaá¹-amantana_nti pakÄ• sabhÅ«taá¹ƒ mantanaá¹ƒ. tadevidhÄ• dhippetaá¹ƒ, na rah

suyyamÄ• nassa icchitattÄ• . tena vuttaá¹ƒ __ ``atha Ä• gaccheyya suddo vÄ• suddadÄ• s
__tÄ• disehiyevÄ• _ti raÃ±Ã±o Ä• kÄ• rasadiseheva. tassatthassa sÄ• dhanasamatthaá¹ƒ v
bhaá¹‡itaá¹ƒ yathÄ• , tathÄ• sopi tassatthassa sÄ• dhanasamatthameva bhaá¹‡itaá¹ƒ vaca
yojetabbaá¹ƒ.

<285> __ ``pavattÄ• roâ€™â€™ _ti etassa pÄ• vacanabhÄ• vena vattÄ• roti saddato attho
tathÄ• bhÅ«tÄ• mantÄ• naá¹ƒ pavattakÄ• nÄ• ma, tasmÄ• \Be II 273/ adhippÄ• yato attha
``pavattayitÄ• roâ€™â€™ _ti vuttaá¹ƒ. vadasaddena, hi tupaccayena ca ``vattÄ• roâ€™â€™
vatusaddena ``pavattayitÄ• roâ€™â€™ ti. idaá¹ƒ Ä• cariyassa (Sv-pá¹- I 285) ca Ä• cariyas
mataá¹ƒ. vatusaddeneva ``pavattÄ• roâ€™â€™ ti padasiddhiá¹ƒ dassetÄ«tipi keci vadanti.
tulyÄ• dhikaraá¹‡attÄ• __ ``mantamevÄ• â€™â€™ _ti vuttaá¹ƒ. ``sudde bahi katvÄ• raho b
mantÄ• eva taá¹ƒ taá¹ƒ atthapaá¹-ipattihetutÄ• ya padaâ€™â€™ nti hi tulyÄ• dhikaraá¹‡aá
anupanÄ«tÄ• sÄ• dhÄ• raá¹‡atÄ• ya rahassabhÄ• vena vattabbÄ• ya mantanakiriyÄ• ya pa
__mantapada_nti aá¹-á¹-hakathÄ• muttako nayo. __gÄ«ta_nti gÄ• yanavasena sajjhÄ• yitaâ
udattÄ• nudattÄ• disarasampÄ• danavaseneva adhippetanti vuttaá¹ƒ __ ``sarasampattivase
pÄ• vacanabhÄ• vena __aÃ±Ã±esaá¹ƒ vuttaá¹ƒ. _ tamaÃ±Ã±esaá¹ƒ vÄ• dÄ• panavasena _
uparÅ«pari saÃ±Ã±Å«á¸·hÄ• vasena __samupabyÅ«á¸·haá¹ƒ. _ iruvedayajuvedasÄ• mave
paccekaá¹ƒ mantabrahmÄ• divasena, ajjhÄ• yÄ• nuvÄ• kÄ• divasena ca __rÄ• sikataá¹ƒ. _
__piá¹‡á¸• aá¹ƒ katvÄ• á¹-hapitaá¹ƒ. aÃ±Ã±esaá¹ƒ vÄ• citaá¹ƒ anuvÄ• centÄ«_ti aÃ±Ã±esa
vÄ• cÄ• pitaá¹ƒ mantapadaá¹ƒ etarahi brÄ• hmaá¹‡Ä• aÃ±Ã±esaá¹ƒ anuvÄ• cÄ• penti.

__tesa_nti mantakattÅ«naá¹ƒ. dibbacakkhuparibhaá¹‡á¸• aá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• a
dassanaá¹-á¹-hena dibbacakkhusadisaÃ±ca pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ sandhÄ•
_ti vuttaá¹ƒ. ato dibbacakkhuparibhaá¹‡á¸• ena \Ne II 237/ yathÄ• kammÅ«pagaÃ±Ä• á¹‡en
kammassakatÄ• dÄ«ni ceva dibbacakkhusadisena pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena atÄ
mantajjhenavidhiÃ±ca oloketvÄ• ti attho gahetabbo. rÅ«pameva hi paccuppannaá¹ƒ dibbaca
tamidha aá¹-á¹-hÄ• nagataá¹ƒ hoti. __pÄ• vacanena saha saá¹ƒsanditvÄ• _ti yaá¹ƒ kassapa
vaá¹-á¹-asannissitaá¹ƒ vacanaá¹ƒ, tena saha saá¹ƒsanditvÄ• aviruddhaá¹ƒ katvÄ• . na hi te
vivaá¹-á¹-asannissito attho paccakkhato hoti. __ganthiá¹ƒsÅ«_ti pajjagajjabandhavasena sa
bandhiá¹ƒsu. __aparÄ• pare_ti aá¹-á¹-hakÄ• dÄ«hi aparÄ• aÃ±Ã±epi pare pacchimÄ• okk
uppannÄ• . __pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pakkhipitvÄ• _ti aá¹-á¹-hakÄ• dÄ«hi ganthitamanta
pÄ• á¹‡Ä• tipÄ• tÄ• dikilesasannissitapadÄ• naá¹ƒ tattha tattha pakkhipanaá¹ƒ katvÄ• . __v
suttanipÄ• te __brÄ• hmaá¹‡adhammikasuttÄ• dÄ«su_ (Sn brÄ• hmaá¹‡adhammikasutta) Ä
saá¹ƒkilesikatthadÄ«panato \Be II 274/ paccanÄ«kabhÅ«te akaá¹ƒsu. __isÄ«_ti nidassanam
isitthÄ• ya paá¹-ipanno vÄ• â€™â€™ ti hi vattabbaá¹ƒ. kasmÄ• panettha paá¹-iÃ±Ã±Ä• gah
desanÄ• sotapatitaá¹ƒ na karotÄ«ti Ä• ha __ ``idha bhagavÄ• â€™â€™ _tiÄ• di. __idhÄ• _t
adhÄ«yÄ• mi, `sÄ• cariyakoâ€™ ti tvaá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti vuttaá¹-á¹-hÄ• ne. __pa
yathÄ• heá¹-á¹-hÄ• paá¹-iÃ±Ã±Ä• gahitÄ• , tathÄ• ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi ambaá¹-á¹-ha

bhavissasi isi vÄ• isitthÄ• ya vÄ• paá¹-ipanno sÄ• cariyakoti, no hidaá¹ƒ bho gotamÄ• â€™
paá¹-iÃ±Ã±aá¹ƒ aggahetvÄ• .

<286> __nirÄ• magandhÄ• _ti kilesÄ• sucivasena vissagandharahitÄ• . __anitthigandhÄ• _
gandhamattassapi avisahanena itthigandharahitÄ• . __rajojalladharÄ• _ti pakatirajasedÄ• d
__pÄ• kÄ• rapurisaguttÄ«_ti pÄ• kÄ• rÄ• varaá¹‡aá¹ƒ, purisÄ• varaá¹‡aÃ±ca. ettha pana __
etena tesaá¹ƒ dasannaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vikkhambhitakilesataá¹ƒ dasseti, __ ``anitt
brahmacÄ• rinoâ€™â€™ _ti ca etena ekavihÄ• ritaá¹ƒ, __ ``rajojalladharÄ• â€™â€™ _ti ete
maá¹‡á¸• anavibhÅ«sanÄ• bhÄ• vaá¹ƒ, __ ``araÃ±Ã±Ä• yatane pabbatapÄ• desu vasiá¹ƒsÅ
manussÅ«pacÄ• raá¹ƒ pahÄ• ya vivittavÄ• saá¹ƒ, __ ``vanamÅ«laphalÄ• hÄ• rÄ• vasiá¹ƒsÅ
sÄ• limaá¹ƒsodanÄ• dipaá¹‡Ä«tÄ• hÄ• ra paá¹-ikkhepaá¹ƒ, __ ``yadÄ• â€™â€™ _tiÄ• dinÄ
__ ``sabbadisÄ• sÅ«â€™â€™ _tiÄ• dinÄ• rakkhÄ• varaá¹‡apaá¹-ikkhepaá¹ƒ. evaÃ±ca das
micchÄ• paá¹-ipadÄ• pakkhikaá¹ƒ sÄ• cariyakassa ambaá¹-á¹-hassa vuttiá¹ƒ upÄ• dÄ• ya s
tesaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vutti ariyavinaye sammÄ• paá¹-ipattiá¹ƒ upÄ• dÄ• ya micchÄ
nÄ• ma te bhavissati sallekhapaá¹-ipattiyuttatÄ• ti. ``evaá¹ƒ su teâ€™â€™ tiÄ• dinÄ• bhaga
santajjento niggaá¹‡hÄ• tÄ«tipi vibhÄ• veti. idaÃ±hi vakkhamÄ• nÄ• ya pÄ• á¸·iyÄ• piá¹‡á¸

dussapaá¹-á¹-ikÄ• __dussapaá¹-á¹-aá¹ƒ. _ dussakalÄ• po __dussaveá¹‡Ä«. veá¹-hakehÄ«
dussehi saá¹ƒveá¹-hetvÄ• \Ne II 238/ katanamitaphÄ• sukÄ• hÄ«ti vuttaá¹ƒ hoti. __kappetu
chindituá¹ƒ. __kappitavÄ• lehÄ«_ti etthÄ• pi eseva nayo. ``na bhikkhave massu kappÄ• pet
(Vin II 275) viya hi __kapu_saddo chedane vattati. __yuttaá¹-á¹-hÄ• nesÅ«ti_ gÄ«vÄ• sÄ«sa
__vÄ• lÄ• _ti tesu á¹-hÄ• nesu jÄ• yamÄ• nÄ• lomÄ• . sahacaraá¹‡avasena, á¹-hÄ• nÄ«nÄ
_ti \Be II 275/ vuttÄ• . keci pana ``vÄ• á¸·ayuttattÄ• â€™â€™ ti pÄ• á¹-haá¹ƒ kappetvÄ• vÄ
atthaá¹ƒ vadanti, pÄ• á¸·iyÄ• napekkhanameva tesaá¹ƒ doso. ``kuttavÄ• lehi vaá¸·avÄ• rath
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. __samantÄ• nagara_nti nagarassa samantato. __pÄ• kÄ• rassa adh
á¹-hÄ• naá¹ƒ nagarassa samÄ«pe kattabbato, upakÄ• rakaraá¹‡ato ca __ ``upakÄ• rikÄ• â€
upakÄ• rikÄ• etÄ• santi __nagarÅ«pakÄ• rikÄ• yo, _ rÄ• jadhÄ• nÄ«apekkhÄ• ya itthiliá¹…
panÄ• â€™â€™ _tiÄ• di. __matÄ«_ti vicikicchÄ• vasena anekaá¹ƒsikajÄ• nanÄ• . upari des
avaá¸• á¸• hakÄ• raá¹‡aá¹ƒ dassento __ ``idaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. pÄ• a
so jano maá¹ƒ pucchÄ• vasena sodheyya. __ahaá¹ƒ veyyÄ• karaá¹‡ena sodhessÄ• mÄ«_ti
sodhessÄ• mÄ«ti yathÄ• rahamadhikÄ• ravasena attho veditabbo.

dvelakkhaá¹‡adassanavaá¹‡á¹‡anÄ•

<287> __ ``nisinnÄ• naâ€™â€™ _ntiÄ• di anÄ• dare sÄ• mivacanaá¹ƒ, visesanaá¹ƒ vÄ• . s
anavasesato lakkhaá¹‡Ä• naá¹ƒ dubbibhÄ• vanato __ ``na sakkotÄ«â€™â€™ _ti vuttaá¹ƒ, t
__ ``sakkotÄ«â€™â€™ _ti. pariyesanasukhatthameva tadÄ• ciá¹‡á¹‡atÄ• daá¹-á¹-habbÄ• .
kÄ• raá¹‡ena.

__gavesÄ«_ti Ã±Ä• á¹‡ena pariyesanamakÄ• si. __gaá¹‡ayanto_ti Ã±Ä• á¹‡eneva saá¹…k
sammÄ• Ä• nayi samÄ• hari. __ ``kaá¹…khatÄ«â€™â€™ _ti padassa Ä• kaá¹…khatÄ«ti at
_tiÄ• di. anupasaggampi hi padaá¹ƒ katthaci saupasaggamiva atthavisesavÄ• cakaá¹ƒ yath
__tato tato_ sarÄ«rappadesato. __kicchatÄ«_ti kilamati. tenÄ• ha __ ``na sakkoti daá¹-á¹-hu
__tÄ• yÄ• _ti ``vicinanto kicchatÄ«â€™â€™ ti vuttÄ• ya __vicikicchÄ• ya. tato_ti sanniá¹-á¹-
evaá¹ƒ ``kaá¹…khatÄ«â€™â€™ ti padassa Ä• sisanatthataá¹ƒ dassetvÄ• idÄ• ni saá¹ƒsaya
``kaá¹…khÄ• ya vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kaá¹…khÄ• yÄ• _ti ``kaá¹…khatÄ«â
kaá¹…khÄ• ya. asatvapadhÄ• naÃ±hi Ä• khyÄ• tikaá¹ƒ. esa nayo sesesupi. avatthÄ• pabhe
dhammehÄ«â€™â€™ _ti vuttÄ• , tippakÄ• rehi saá¹ƒsayadhammehÄ«ti attho. __kÄ• lusiya
hetubhÅ«to Ä• vilabhÄ• vo.

__vatthikosenÄ• _ti \Be II 276/ \Ne II 239/ nÄ• bhiyÄ• adhobhÄ• gasaá¹…khÄ• te vatthimhi
liá¹…gapasibbakena. ``aá¹‡á¸• akosoâ€™â€™ tiÄ• dÄ«su (MN I 152, 189; II 27; AN b 7.71;
kosasaddo pariveá¹-hakapasibbake vattati. vatthena guhitabbattÄ• __vatthaguyhaá¹ƒ. _ ya
kosohitaá¹ƒ vatthaguyhaá¹ƒ sabbabuddhÄ• veá¹‡ikaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ
suvisuddhakaÃ±canamaá¹‡á¸• alasannibhaá¹ƒ, attano saá¹‡á¹-hÄ• nasannivesasundaratÄ•
varaá¹…gaparamacÄ• rubhÄ• vaá¹ƒ, vikasamÄ• natapaniyÄ• ravindasamujjalakesarÄ• vatt
saÃ±jhÄ• pabhÄ• nuraÃ±jitajalavanantarÄ• bhilakkhitasampuá¹‡á¹‡acandamaá¹‡á¸• alasob
abhibhuyya virÄ• jati, yaá¹ƒ bÄ• hirabbhantaramalehi anupakkiliá¹-á¹-hatÄ• ya,
cirakÄ• laparicitabrahmacariyÄ• dhikÄ• ratÄ• ya, saá¹‡á¹-hitasaá¹‡á¹-hÄ• nasampattiyÄ• c
akopÄ«nameva jÄ• taá¹ƒ. tena vuttaá¹ƒ __ ``bhagavato hÄ«â€™â€™ _tiÄ• di. __varavÄ• ra
varagandhahatthino iva. __pahÅ«tabhÄ• va_nti puthulabhÄ• vaá¹ƒ. ettheva hi tassa saá¹ƒsa
tanumudusukumÄ• rÄ• dÄ«su panassa guá¹‡esu vicÄ• raá¹‡Ä• eva nÄ• hosi.

<288> ``tathÄ• rÅ«paâ€™â€™ nti idaá¹ƒ samÄ• sapadanti Ä• ha __ ``taá¹ƒrÅ«paâ€™â€™
ambaá¹-á¹-ho kosohitaá¹ƒ vatthaguyhamaddassa, tathÄ• iddhÄ• bhisaá¹…khÄ• ramabhisa
``tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharÄ«â€™â€™ tiÄ• dipÄ• á¸·ipa
iddhÄ• bhisaá¹…khÄ• ranayena vatthaguyhadassanakÄ• raá¹‡aá¹ƒ milindapaÃ±hÄ• pÄ• á¹
hoti. keci pana ``vatthaguyhadassaneâ€™â€™ ti parÄ• masanti, tadayuttameva. na hi taá¹ƒ
aá¹-á¹-hakathÄ• yaÃ±ca atthi, yaá¹ƒ evaá¹ƒ parÄ• masitabbaá¹ƒ siyÄ• , iddhÄ• bhisaá¹…kh
hoti. __kimettha aÃ±Ã±ena vattabbaá¹ƒ_ catupaá¹-isambhidÄ• pattena chaá¸·abhiÃ±Ã±ena
bhadantanÄ• gasenattherena vuttanayeneva sampaá¹-icchitabbattÄ• . hirÄ« karÄ«yate etth
tadeva okÄ• so tathÄ• , hiriyitabbaá¹-á¹-hÄ• naá¹ƒ. __uttarassÄ• _ti suttanipÄ• te Ä• gatass
II 384). sabbesampi cetesaá¹ƒ vatthu suttanipÄ• tato gahetabbaá¹ƒ.

__chÄ• ya_nti paá¹-ibimbaá¹ƒ. kathaá¹ƒ dassesi, kÄ«disaá¹ƒ vÄ• ti Ä• ha __ ``iddhiyÄ• â€™
__chÄ• yÄ• rÅ«pakamatta_nti bhagavato paá¹-ibimbarÅ«pakameva, na pakativatthaguyhaá

vinimuttattÄ• rÅ«pakamattaá¹ƒ bhagavatÄ• sadisavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• vayavaá¹ƒ id
evaÃ±ca katvÄ• appakatthena ka-kÄ• rena visesitavacanaá¹ƒ upapannaá¹ƒ hoti. chÄ• yÄ•
abhisaá¹…kharitvÄ• dassesÄ«ti sambandho. ``taá¹ƒ pana dassento bhagavÄ• yathÄ• atta
277/ dissati, tathÄ• katvÄ• dassetÄ«â€™â€™ ti (Sv-pá¹- I 288) Ä• cariyÄ• vadanti. tadeta
bhadantanÄ• gasenattherena vuttena iddhÄ• bhisaá¹…khatachÄ• yÄ• rÅ«pakamattadassan
sameti ca yathÄ• \Ne II 240/ taá¹ƒ ``khÄ«rena khÄ«raá¹ƒ, gaá¹…godakena yamunodakaâ€
tathÄ• vacaneneva hi sesabuddharÅ«passa taá¹…khaá¹‡e adassitabhÄ• vo atthato Ä• pann
nivÄ• sananivatthatÄ• divacanena panettha buddhasantÄ• nato vinimuttassapi chÄ• yÄ• rÅ
nivÄ• sanÄ• diabahigatabhÄ• vo dassito, na ca codetabbaá¹ƒ ``kathaá¹ƒ nivÄ• sanÄ• dianta
bhagavÄ• dasseti, kathaÃ±ca ambaá¹-á¹-ho passatÄ«â€™â€™ ti. acinteyyo hi iddhivisayot
diá¹-á¹-he_ti chÄ• yÄ• ya diá¹-á¹-hÄ• ya. __eta_nti chÄ• yÄ• rÅ«pakaá¹ƒ. bujjhanake sati jÄ
__hadayamaá¹ƒsaá¹ƒ dasseyyÄ• _ti adhippÄ• yo. __ninnetvÄ• _ti nÄ«haritvÄ• . ayameva v
vissajjane tvaá¹ƒ kusalo cheko asi, yathÄ• vutto vÄ• vissajjanÄ• maggo upapanno yutto as
``kusaloâ€™â€™ ti keci paá¹-hanti, ayuttametaá¹ƒ. milindapaÃ±he hi sabbattha vissajjanÄ•
icceva diá¹-á¹-hoti.

__ninnÄ• metvÄ• _ti mukhato nÄ«haraá¹‡avasena kaá¹‡á¹‡asotÄ• diabhimukhaá¹ƒ paá¹‡Ä
dassetuá¹ƒ __ ``nÄ«haritvÄ• â€™â€™ _ti vuttaá¹ƒ. __kathinasÅ«ciá¹ƒ viyÄ• _ti ghanasukhu
kakkhaá¸·asÅ«cimiva katvÄ• . __tathÄ• karaá¹‡enÄ• _ti kathinasÅ«ciá¹ƒ viya karaá¹‡ena. _
pahÅ«tajivhÄ• ya. __mudubhÄ• vo, dÄ«ghabhÄ• vo, tanubhÄ• vo_ ca dassito amuduno
ghanasukhumabhÄ• vÄ• pÄ• danatthamasakkuá¹‡eyyattÄ• ti Ä• cariyena (Sv-pá¹- I 288) vu
--- yasmÄ• mudumeva ghanasukhumabhÄ• vÄ• pÄ• danatthaá¹ƒ sakkoti, tasmÄ• tathÄ• k
viya dhÅ«mena. yasmÄ• ca muduyeva ghanasukhumabhÄ• vÄ• pajjanena dÄ«ghagÄ• mi,
dÄ«ghabhÄ• vo dassito. yasmÄ• pana mudu eva ghanasukhumabhÄ• vÄ• pajjanena tanu
nÄ• sikÄ• sotÄ• numasanena tanubhÄ• vo dassitoti. aputhulassa tathÄ• paá¹-icchÄ• danatt
__nalÄ• á¹-acchÄ• danena puthulabhÄ• vo_ dassito.

<289> patthento hutvÄ• udikkhantoti yojetabbaá¹ƒ.

<290> mÅ«lavacanaá¹ƒ \Be II 278/ __kathÄ• . _ paá¹-ivacanaá¹ƒ __sallÄ• po. _

<291> ``uddhumÄ• takaâ€™â€™ ntiÄ• dÄ«su (SN c V 242; Vism I 102) viya ka-saddo jigu
``tameva jigucchantoâ€™â€™ _ti. __tamevÄ• _ti paá¹‡á¸• itabhÄ• vameva, ambaá¹-á¹-ham
ambaá¹-á¹-haÃ±hi sandhÄ• ya evamÄ• ha. tathÄ• hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ ``evaá¹ƒ ... pe .
mÄ• á¹‡avaá¹ƒ etadavocÄ• â€™â€™ ti. kÄ• maÃ±ca ambaá¹-á¹-haá¹ƒ sandhÄ• ya evaá¹ƒ
aniyamaá¹ƒ katvÄ• garahanto puthuvacanena vadatÄ«ti veditabbaá¹ƒ. ``yadeva kho tvaâ€™
aniyamavacanassa ``evarÅ«penÄ• â€™â€™ ti idaá¹ƒ niyamavacananti dasseti __ ``yÄ• dis
bhÄ• venabhÄ• valakkhaá¹‡e \Ne II 241/ bhummavacanatthe karaá¹‡avacananti vuttaá¹ƒ __

_ti. __na aÃ±Ã±atrÄ• _ti na aÃ±Ã±attha sugatiyaá¹ƒ. ettha pana ``atthacarakenÄ• â€™â€™
byatirekamukhena anatthacarakataá¹ƒyeva vibhÄ• vetÄ«ti daá¹-á¹-habbaá¹ƒ. ``upaneyya up
tvÄ• dyantaá¹ƒ vicchÄ• vacananti Ä• ha __ ``brÄ• hmaá¹‡o kho panÄ• â€™â€™ _tiÄ• di. __
taá¹ƒ taá¹ƒ dosaá¹ƒ upanÄ«ya upanÄ«ya. tenÄ• ha __ ``suá¹-á¹-hu dÄ• sÄ• dibhÄ• vaá¹ƒ Ä
__pÄ• tesÄ«_ti pavaá¹-á¹-anavasena pÄ• tesi. yaÃ±ca agamÄ• si, tampi assa tathÄ• gamar
acchinditvÄ• ti yojanÄ• .

pokkharasÄ• tibuddhÅ«pasaá¹…kamanavaá¹‡á¹‡anÄ•

292-3-6__._ kittako pana soti vuttaá¹ƒ __ ``sammodanÄ«yakathÄ• yapi kÄ• lo natthÄ«â€™â
Ä• gato nu. __kho_ti nipÄ• tamattaá¹ƒ. __idhÄ• _ti ettha, tumhÄ• kaá¹ƒ santikanti attho. __a
sÄ• diyatu, taá¹ƒ pana sÄ• diyanaá¹ƒ idha manasÄ• va sampaá¹-iggaho, na kÄ• yavÄ• cÄ•
``sampaá¹-icchatÅ«â€™â€™ _ti. ajja pavattamÄ• naá¹ƒ __ajjatanaá¹ƒ, _ puÃ±Ã±aá¹ƒ, pÄ«t
imamatthaá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ meâ€™â€™ _tiÄ• di vuttaá¹ƒ. __kÄ• ra_nti upakÄ• raa
__acopetvÄ• _ti acÄ• letvÄ• .

<297> __ ``sahatthÄ• â€™â€™ _ti idaá¹ƒ karaá¹‡atthe nissakkavacanaá¹ƒ. tenÄ• ha __ ``s
__suhita_nti dhÄ• taá¹ƒ, jighacchÄ• dukkhÄ• bhÄ• vena vÄ• sukhitaá¹ƒ. __yÄ• vadattha_n
bhojanena tadÄ• kataá¹ƒ. paá¹-ikkhepapavÄ• raá¹‡Ä• vettha adhippetÄ• , na nimantanapa
``alaâ€™â€™ _ntiÄ• di. __ ``hatthasaÃ±Ã±Ä• yÄ• â€™â€™ _ti nidassanamattaá¹ƒ aÃ±Ã±a
vacÄ«bhedena ca paá¹-ikkhepassa vuttattÄ• \Be II 279/, ekakkhaá¹‡epi ca tathÄ• paá¹-ikkh
onÄ«tÄ• pattato pÄ• á¹‡i etassÄ• ti __onÄ«tapattapÄ• á¹‡Ä«_ti bhinnÄ• dhikaraá¹‡avisayo
muddhajaá¹‡a-kÄ• rena, pana saÃ±Ã±ogata-kÄ• rena ca __oá¹‡itta_saddo vinÄ• bhÅ«teti c
``oá¹‡ittapattapÄ• á¹‡intipi pÄ• á¹-hoâ€™â€™ _tiÄ• dinÄ• . sucikaraá¹‡atthe vÄ• __oá¹‡itta
Ä• misÄ• panayanena sucikataá¹ƒ pattaá¹ƒ pÄ• á¹‡i ca assÄ• ti hi __oá¹‡ittapattapÄ• á¹‡i.
pattaÃ±ca dhovitvÄ• â€™â€™ _ti. ``oá¹‡ittaá¹ƒ nÄ• nÄ• bhÅ«taá¹ƒ vinÄ• bhÅ«taá¹ƒ, Ä• mis
pattaá¹ƒ pÄ• á¹‡ito assÄ• ti oá¹‡ittapattapÄ• á¹‡Ä«â€™â€™ ti (Sp-á¹- I 23) __sÄ• ratthadÄ
tattha pacchimavacanaá¹ƒ ``hatthe ca pattaÃ±ca dhovitvÄ• â€™â€™ ti iminÄ• asaá¹ƒsand
__evaá¹ƒbhÅ«ta_nti ``bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iâ€™â€™ nti vuttappakÄ• rena bhÅ

<298> __anupubbiá¹ƒ katha_nti anupubbaá¹ƒ kathetabbaá¹ƒ kathaá¹ƒ. tenÄ• ha __ ``anupa
_nti. kÄ• \Ne II 242/ pana sÄ• ti Ä• ha __ ``dÄ• nÄ• nantaraá¹ƒ sÄ«laâ€™â€™ _ntiÄ• di, te
--- dÄ• nakathÄ• tÄ• va pacurajanesupi pavattiyÄ• sabbasÄ• dhÄ• raá¹‡attÄ• , sukarattÄ•
upÄ• yabhÄ• vato ca Ä• dito kathetabbÄ• . pariccÄ• gasÄ«lo hi puggalo pariggahavatthÅ«s
sukheneva sÄ«lÄ• ni samÄ• diyati, tattha ca suppatiá¹-á¹-hito hoti, sÄ«lena dÄ• yakapaá¹-ig
parÄ• nuggahaá¹ƒ vatvÄ• parapÄ«á¸·Ä• nivattivacanato, kiriyadhammaá¹ƒ vatvÄ• akiriyad
bhogasampattihetuá¹ƒ vatvÄ• bhavasampattihetuvacanato ca __dÄ• nakathÄ• nantaraá¹ƒ
taÃ±ce dÄ• nasÄ«laá¹ƒ vaá¹-á¹-anissitaá¹ƒ, ayaá¹ƒ bhavasampatti tassa phalanti dassanatt

__sÄ«lakathÄ• nantaraá¹ƒ saggakathÄ• . _ tÄ• ya hi evaá¹ƒ dassitaá¹ƒ hoti ``imehi dÄ• nas
paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhedabhinnehi ca puÃ±Ã±akiriyavatthÅ«hi etÄ• cÄ• tumahÄ• n
paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhedabhinnÄ• aparimeyyÄ• dibbasampattiyo laddhabbÄ• â€™
rÄ• gÄ• dÄ«hi upakkiliá¹-á¹-ho, sabbathÄ• pana tehi anupakkiliá¹-á¹-ho ariyamaggoti dassa
__saggakathÄ• nantaraá¹ƒ maggakathÄ• . _ maggaÃ±ca kathentena tadadhigamupÄ• yada
Ä• dÄ«navo, okÄ• ro, saá¹ƒkileso, nekkhamme Ä• nisaá¹ƒso ca kathetabbo. saggapariyÄ• p
nÄ• ma bahvÄ• dÄ«navÄ• aniccÄ• addhuvÄ• vipariá¹‡Ä• madhammÄ• , pageva itareti \B
kÄ• mÄ• hÄ«nÄ• gammÄ• pothujjanikÄ• anariyÄ• anatthasaá¹ƒhitÄ• ti lÄ• makabhÄ• vo
kilesÄ• naá¹ƒ vatthubhÅ«tÄ• ti __saá¹ƒkileso, _ sabbasaá¹ƒkilesavippayuttaá¹ƒ nibbÄ• nant
Ä• nisaá¹ƒso_ ca kathetabboti. ayampi attho bodhitoti veditabbo. __maggo_ti hi ettha __iti_
kÄ• mÄ• dÄ«navÄ• dÄ«nampi saá¹…gahoti ayamatthavaá¹‡á¹‡anÄ• katÄ• . tenÄ• ha ``sey
sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ ne
pakÄ• setÄ«â€™â€™ ti. vitthÄ• ro __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- III 26) gahetabbo.

kasi-saddo Ã±Ä• á¹‡ena gahaá¹‡eti Ä• ha __ ``gahitÄ• â€™â€™ _tiÄ• di. sÄ• maá¹ƒsadde
dasseti __ ``asÄ• dhÄ• raá¹‡Ä• aÃ±Ã±esaâ€™â€™ _nti iminÄ• , lokuttaradhammÄ• dhigan
ekeneva loke paá¹-hamaá¹ƒ anuttarÄ• ya sammÄ• sambodhiyÄ• abhisambuddhattÄ• ca a
vuttaá¹ƒ hoti. __dhammacakkhunti ettha sotÄ• pattimaggova adhippeto, na brahmÄ• yusutte
heá¹-á¹-himÄ• tayo maggÄ• , na ca __cÅ«á¸·arÄ• hulovÄ• dasutte_ (MN III 416) viya Ä• sa
uppattiÄ• kÄ• radassanatthaâ€™â€™ nti kasmÄ• vuttaá¹ƒ, nanu maggaÃ±Ä• á¹‡aá¹ƒ asaa
saá¹…khatadhammÄ• rammaá¹‡anti codanaá¹ƒ sodhento __ ``taÃ±hÄ«â€™â€™ _tiÄ• dim
asammohapaá¹-ivedhakiccavasena.

pokkharasÄ• tiupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<299> pÄ• á¸·iyaá¹ƒ \Ne II 243/ __ ``diá¹-á¹-hadhammoâ€™â€™ _tiÄ• dÄ«su dassanaá¹ƒ n
cakkhÄ• didassanaá¹ƒ atthÄ«ti tannivattanatthaá¹ƒ __ ``pattadhammoâ€™â€™ _ti vuttaá¹ƒ
aÃ±Ã±Ä• pi kÄ• yagamanÄ• dipatti vijjatÄ«ti tato visesadassanatthaá¹ƒ __ ``viditadhammoâ
panesÄ• viditadhammatÄ• ekadesatopi hotÄ«ti nippadesato viditadhammataá¹ƒ dassetuá¹
``pariyogÄ• á¸·hadhammoâ€™â€™ _ti vuttaá¹ƒ, tenassa saccÄ• bhisambodhameva dÄ«pe
ekÄ• bhisamayavasena pariÃ±Ã±Ä• dicatukiccaá¹ƒ sÄ• dhentaá¹ƒ nippadesena catusaccad
ogÄ• á¸·haá¹ƒ nÄ• ma hoti. tenÄ• ha __ ``diá¹-á¹-ho ariyasaccadhammo etenÄ• ti diá¹-á¹-ha
``kathaá¹ƒ pana ekameva Ã±Ä• á¹‡aá¹ƒ ekasmiá¹ƒ khaá¹‡e cattÄ• ri kiccÄ• ni sÄ• dhentaá¹
tÄ• disaá¹ƒ loke diá¹-á¹-haá¹ƒ, na Ä• gamo vÄ• tÄ• diso atthÄ«â€™â€™ ti \Be II 281/ na va
padÄ«po ekasmiá¹ƒyeva khaá¹‡e vaá¹-á¹-iá¹ƒ dahati, snehaá¹ƒ pariyÄ• diyati, andhakÄ• raa
Ä• lokaÃ±cÄ• pi dasseti, evametaá¹ƒ Ã±Ä• á¹‡anti daá¹-á¹-habbaá¹ƒ. ``maggasamaá¹…gis
Ã±Ä• á¹‡aá¹ƒ, dukkhasamudayepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhepetaá¹ƒ Ã±Ä• á¹‡aá¹
paá¹-ipadÄ• yapetaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ nti (Vibh 794) suttapadampettha udÄ• haritabba

__tiá¹‡á¹‡Ä• vicikicchÄ• _ti sappaá¹-ibhayakantÄ• rasadisÄ• soá¸·asavatthukÄ• , aá¹-á¹-h
vicikicchÄ• __anena_ vitiá¹‡á¹‡Ä• . __vigatÄ• kathaá¹ƒkathÄ• _ti pavattiÄ• dÄ«su ``evaá¹ƒ
ti evaá¹ƒ pavattikÄ• kathaá¹ƒkathÄ• __assa_ vigatÄ• samucchinnÄ• . __visÄ• radabhÄ• v
sÄ• rajjakarÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ pahÄ«nattÄ• , tappaá¹-ipakkhesu ca sÄ«lÄ• di
visÄ• radabhÄ• vaá¹ƒ veyyattiyaá¹ƒ patto adhigato. sÄ• yaá¹ƒ vesÄ• rajjappatti suppatiá¹-á¹
codanÄ• ya ``satthusÄ• saneâ€™â€™ ti vuttanti dassento __ ``kattha? satthusÄ• saneâ€™
paccakkhato diá¹-á¹-hattÄ• , adhigatattÄ• ca na assa paccayo paccetabbo paro atthÄ«ti att
tatthÄ• dhippÄ• yamÄ• ha __ ``na parassÄ• â€™â€™ _tiÄ• dinÄ• . __na vattatÄ«_ti na pav
na paraá¹ƒ pacceti pattiyÄ• yatÄ«ti __aparappaccayo_tipi yujjati. yaá¹ƒ panettha vattabbam
tadetaá¹ƒ pubbe vuttattÄ• , parato vuccamÄ• nattÄ• ca avuttanti veditabbaá¹ƒ.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya
ajjavamaddavasoraccasaddhÄ• satidhitibuddhikhantivÄ«riyÄ• didhammasamaá¹…ginÄ• sÄ
asaá¹…gÄ• saá¹ƒhÄ«ravisÄ• radaÃ±Ä• á¹‡acÄ• rinÄ• anekappabhedasakasamayasamaya
mahÄ• gaá¹‡inÄ• mahÄ• veyyÄ• karaá¹‡ena Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patinÄ
mahÄ• dhammarÄ• jÄ• dhirÄ• jagarunÄ• katÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthap
ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<300> evaá¹ƒ \Be II 282/ \Ne II 245/ ambaá¹-á¹-hasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni soá
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
ambaá¹-á¹-hasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa soá¹‡adaá¹‡á¸• asuttabhÄ• va
``evaá¹ƒ me sutaá¹ƒ ... pe ... aá¹…gesÅ«ti soá¹‡adaá¹‡á¸• asuttaâ€™â€™ _nti Ä• ha. sund
aá¹…gÄ• ni etesamatthÄ«ti __aá¹…gÄ• . _ taddhitapaccayassa atisayavisiá¹-á¹-he atthitÄ•
padhÄ• nato rÄ• jakumÄ• rÄ• , ruá¸·hivasena pana janapadoti vuttaá¹ƒ __ ``aá¹…gÄ• nÄ• r
adhippetÄ• , _ na ambaá¹-á¹-hasutte eva. __ ``tadÄ• kirÄ• â€™â€™ _tiÄ• di tassÄ• cÄ• ril
Ä• gamane Ä• dÄ«navaá¹ƒ dassetvÄ• paá¹-ikkhipanavasena __Ä• gantuá¹ƒ na dassanti, _
adhippÄ• yo.

nÄ«lÄ• sokakaá¹‡ikÄ• rakoviá¸·Ä• rakundarÄ• jarukkhÄ• disammissatÄ• ya taá¹ƒ campakav
__nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumapaá¹-imaá¹‡á¸• itaá¹ƒ, _ na campakarukkhÄ• naÃ±Ã±
nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumatÄ• yÄ• ti vadanti, tathÄ• rÅ«pÄ• ya pana dhÄ• tuyÄ• ca
nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡ampi kusumaá¹ƒ pupphanti. idÄ• nipi hi katthaci dese dissanti, eva

aá¹-á¹-hakathÄ• vacanaá¹ƒ upapannaá¹ƒ hoti. __kusumagandhasugandhe_ti vuttanayena s
suddhacampakÄ• naá¹ƒ vÄ• kusumÄ• naá¹ƒ gandhehi sugandhe. evaá¹ƒ pana vadanto na
nagare campakarukkhÄ• ussannÄ• , atha kho aparabhÄ• gepÄ«ti dasseti. mÄ• panakÄ• le
campakarukkhÄ• namussannatÄ• ya taá¹ƒ nagaraá¹ƒ __ ``campÄ• â€™â€™ _ti nÄ• maá¹ƒ
adhipatibhÄ• vato. senÄ• etassa atthÄ«ti seniko, sveva __seniyo. _ bahubhÄ• vavisiá¹-á¹-h
taddhitapaccayena jotitÄ• ti vuttaá¹ƒ __ ``mahatiyÄ• senÄ• ya samannÄ• gatattÄ• â€™â€™
__sÄ• rasuvaá¹‡á¹‡asadisatÄ• yÄ• _ti uttamajÄ• tisuvaá¹‡á¹‡asadisatÄ• ya.
__cÅ«á¸·adukkhakkhandhasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ pana evaá¹ƒ vuttaá¹ƒ __ ``seniyoâ€™
__bimbÄ«_ti attabhÄ• vassa nÄ• maá¹ƒ vuccati, so tassa sÄ• rabhÅ«to dassanÄ«yo pÄ• sÄ
bimbisÄ• roti vuccatÄ«â€™â€™ ti (Ps I 180).

301-2__._ __saá¹ƒhatÄ• _ti \Ne II 246/ sannipatanavasena saá¹…ghaá¹-itÄ• , sannipatitÄ• t
__ekekissÄ• ya disÄ• yÄ• _ti ekekÄ• ya padesabhÅ«tÄ• ya disÄ• ya. pÄ• á¸·iyaá¹ƒ
brÄ• hmaá¹‡agahapatikÄ• namadhippetattÄ• ``saá¹…ghinoâ€™â€™ ti vattabbe \Be II 283/
puthutte ekavacanaá¹ƒ vuttanti dasseti __ ``etesaâ€™â€™ _nti iminÄ• . evaá¹ƒ Ä• cariyena
vuttaá¹ƒ, __saá¹…ghÄ«_ti pana dÄ«ghavasena bahuvacanampi dissati. __agaá¹‡Ä• _ti asa
agaá¹‡abandhÄ• , __ ``agaá¹‡anÄ• â€™â€™ _tipi pÄ• á¹-ho, ayamevattho, saá¹…khyÄ• tt
saá¹…khyÄ• atthÄ«ti. idaá¹ƒ vuttaá¹ƒ hoti --- pubbe antonagare agaá¹‡Ä• pi pacchÄ• bahi
pattÄ• ti __gaá¹‡Ä«bhÅ«tÄ• _ti. abhÅ«tatabbhÄ• ve hi karÄ• sabhÅ«yoge a-kÄ• rassa Ä«-k
rÄ• jarÄ• jaÃ±Ã±Ä• dÄ«naá¹ƒ daá¹‡á¸• adharo purisova tato tato khattiyÄ• naá¹ƒ tÄ• yanato
niruttinayena. so hi yattha tehi pesito, tattha tesaá¹ƒ dosaá¹ƒ pariharanto yuttapattavasena p
katheti. tenÄ• ha __ ``pucchitapaÃ±he byÄ• karaá¹‡asamatthoâ€™â€™ _ti. kulÄ• padesÄ•
pamÄ• á¹‡ametassÄ• ti __mahÄ• matto. _

soá¹‡adaá¹‡á¸• aguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<303> ekassa raÃ±Ã±o Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• nÄ• ni rajjÄ• ni nÄ• ma, visiá¹-á¹-hÄ• ni r
tÄ• neva __verajjÄ• ni, _ nÄ• nÄ• vidhÄ• ni verajjÄ• ni tathÄ• , tesu jÄ• tÄ• tiÄ• dinÄ• tidhÄ
vicitrÄ• hi taddhitavuttÄ«ti. __yaÃ±Ã±Ä• nubhavanattha_nti yassa kassaci yaÃ±Ã±assa anu
nÄ• nÄ• verajjakÄ• brÄ• hmaá¹‡Ä• . __tassÄ• _ti soá¹‡adaá¹‡á¸• abrÄ• hmaá¹‡assa. __ut
abhijanasampattiyÄ• , vittasampattiyÄ• , vijjÄ• sampattiyÄ• ca uggatataro, uá¸·Ä• ro vÄ• b
__Ä• vaá¹-á¹-anÄ«mÄ• yÄ• _ vuttÄ• va. lÄ• bhamaccherena nippÄ«á¸·itatÄ• ya __asannipÄ

aá¹…geti gameti attano phalaá¹ƒ Ã±Ä• peti, sayaá¹ƒ vÄ• aá¹…gÄ«yati gamÄ«yati Ã±Ä• ya
tenÄ• ha __ ``kÄ• raá¹‡enÄ• â€™â€™ _ti. lokadhammatÄ• nussaraá¹‡ena aparÄ• nipi kÄ•
__ ``evaâ€™â€™ _ntiÄ• dimÄ• ha.

__dvÄ«hi pakkhehÄ«_ti mÄ• tupakkhena, pitupakkhena cÄ• ti dvÄ«hi Ã±Ä• tipakkhehi. ``ub

etthakeyeva vutte yehi kehici dvÄ«hi bhÄ• gehi sujÄ• tattaá¹ƒ vijÄ• neyya, sujÄ• tasaddo ca
cÄ• rudassanoâ€™â€™ tiÄ• dÄ«su (MN II 399) Ä• rohasampattipariyÄ• yopi hotÄ«ti jÄ• tiva
sujÄ• tattaá¹ƒ vibhÄ• vetuá¹ƒ __ ``mÄ• tito ca pitito cÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ `
brÄ• hmaá¹‡Ä«â€™â€™ _tiÄ• di. __eva_nti vuttappakÄ• rena, mÄ• tupakkhato ca \Ne II 24
tividhena Ã±Ä• tiparivaá¹-á¹-enÄ• ti vuttaá¹ƒ hoti. ``saá¹ƒsuddhagahaá¹‡ikoâ€™â€™ ti imin
pitito cÄ• â€™â€™ ti vuttamevatthaá¹ƒ samatthetÄ«ti Ä• ha __ ``saá¹ƒsuddhÄ• te mÄ• tug
saá¹ƒsuddhÄ• va anaÃ±Ã±apurisasÄ• dhÄ• raá¹‡Ä• ti attho. anorasaputtavasenÄ• pi hi lok
dissati, idha panassa orasaputtavaseneva icchitÄ• ti dassetuá¹ƒ __ ``saá¹ƒsuddhagahaá¹‡ik
gabbhaá¹ƒ gaá¹‡hÄ• ti dhÄ• retÄ«ti __gahaá¹‡Ä«, _ tatiyÄ• vaá¹-á¹-asaá¹…khÄ• to gabbhÄ
mÄ• tukucchipadeso __samavepÄ• kiniyÄ• _ti samavipÄ• caniyÄ• . __etthÄ• _ti mahÄ• suc
yathÄ• bhuttamÄ• hÄ• raá¹ƒ vipÄ• canavasena gaá¹‡hÄ• ti na chaá¸• á¸• etÄ«ti __gahaá¹‡
``udaraggÄ«â€™â€™ ti loke paÃ±Ã±Ä• yati.

__pitupitÄ• _ti pituno pitÄ• . __pitÄ• maho_ti Ä• maha-paccayena taddhitasiddhi. ``catuyug
taá¹ƒ tadatthe yujjitabbato kÄ• laviseso __yugaá¹ƒ_ nÄ• ma. __etaá¹ƒ_ yugasaddena Ä• yu
__abhilÄ• pamattaá¹ƒ_ lokavohÄ• ravacanamattameva, adhippetatthato pana pitÄ• mahoye
tasseva padhÄ• nabhÄ• vena adhippetattÄ• ti adhippÄ• yo. __tato uddha_nti pitÄ• mahato
``pubbapurisÄ• â€™â€™ _ti, tadavasesÄ• pubbakÄ• cha purisÄ• ti attho. purisaggahaá¹‡a
ukkaá¹-á¹-haniddesena katanti daá¹-á¹-habbaá¹ƒ. evaÃ±hi ``mÄ• titoâ€™â€™ ti pÄ• á¸·ivac
hoti.

tatrÄ• yamaá¹-á¹-hakathÄ• muttakanayo --- mÄ• tÄ• ca pitÄ• ca __pitaro, _ pitÅ«naá¹ƒ pit
tesaá¹ƒ yugo dvando __pitÄ• mahayugo, _ tasmÄ• , yÄ• va sattamÄ• pitÄ• mahayugÄ• pi
veditabbo, evaÃ±ca pitÄ• mahaggahaá¹‡eneva mÄ• tÄ• mahopi gahito. yugasaddo cettha e
yugoâ€™â€™ ti, ato tattha tattha Ã±Ä• tiparivaá¹-á¹-e pitÄ• mahadvandaá¹ƒ gahitaá¹ƒ hotÄ

``yÄ• va sattamÄ• pitÄ• mahayugÄ• â€™â€™ ti idaá¹ƒ kÄ• kÄ• pekkhanamiva ubhayattha
``evaâ€™â€™ _ntiÄ• di. yÄ• va sattamo puriso, tÄ• va akkhitto \Be II 285/ anupakuá¹-á¹-ho
sambandho. __akkhitto_ti appattakhepo. __anavakkhitto_ti saddhathÄ• lipÄ• kÄ• dÄ«su na
upakuá¹-á¹-ho_ti na upakkosito. ``jÄ• tivÄ• denÄ• â€™â€™ ti idaá¹ƒ hetumhi karaá¹‡avacan
kÄ• raá¹‡enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __itipÄ«_ti iminÄ• pi kÄ• raá¹‡ena. ettha ca __ ``
yugÄ• â€™â€™ _ti etena brÄ• hmaá¹‡assa yonidosÄ• bhÄ• vo dassito saá¹ƒsuddhagahaá
``akkhittoâ€™â€™ _ti etena kiriyÄ• parÄ• dhÄ• bhÄ• vo. kiriyÄ• parÄ• dhena hi sattÄ• khe
``anupakuá¹-á¹-hoâ€™â€™ _ti etena ayuttasaá¹ƒsaggÄ• bhÄ• vo. ayuttasaá¹ƒsaggaÃ±hi pa
labhantÄ«ti.

__issaro_ti \Ne II 248/ Ä• dhipateyyasaá¹ƒvattaniyakammabalena Ä«sanasÄ«lo, sÄ• pana
vibhavasampattipaccayÄ• pÄ• kaá¹-Ä• jÄ• tÄ• , tasmÄ• aá¸• á¸• habhÄ• vapariyÄ• yena

issaroâ€™â€™ _ti Ä• ha. mahantaá¹ƒ dhanamassa bhÅ«migataá¹ƒ, vehÄ• sagataÃ±cÄ• ti
tassa guá¹‡assa, ayameva ca pÄ• á¹-ho adhunÄ• dissati. __aguá¹‡aá¹ƒyeva dassemÄ• _ti
vatvÄ• byatirekato bhagavato anupasaá¹…kamanakÄ• raá¹‡aá¹ƒ aguá¹‡ameva dassema.

__adhikarÅ«po_ti visiá¹-á¹-harÅ«po uttamasarÄ«ro. dassanaá¹ƒ arahatÄ«ti __dassanÄ«yo
``dassanayoggoâ€™â€™ _ti. pasÄ• daá¹ƒ Ä• vahatÄ«ti __pÄ• sÄ• diko. _ tenÄ• ha __ ``pa
pokkharasaddo idha sundaratthe, sarÄ«ratthe ca niruá¸·ho. __vaá¹‡á¹‡assÄ• _ti vaá¹‡á¹‡a
parisuddhanimittena vaá¹‡á¹‡asaddassa vaá¹‡á¹‡adhÄ• tuyaá¹ƒ pavattanato tannimittamev
vaá¹‡á¹‡anissitÄ• ti abhedavasena vuttaá¹ƒ __ ``uttamena parisuddhena vaá¹‡á¹‡enÄ• â€™
pana sannivesavisiá¹-á¹-haá¹ƒ karacaraá¹‡agÄ«vÄ• sÄ«sÄ• disamudÄ• yaá¹ƒ, taÃ±ca avay
saá¹‡á¹-hÄ• nanimittena gayhati, tasmÄ• tannimittameva pokkharatÄ• ti vuttaá¹ƒ __
``sarÄ«rasaá¹‡á¹-hÄ• nasampattiyÄ• â€™â€™ _ti, uttamÄ• ya sarÄ«rasaá¹‡á¹-hÄ• nasamp
atthavasÄ• hi liá¹…gavibhattivipariá¹‡Ä• mo. sabbesu vaá¹‡á¹‡esu suvaá¹‡á¹‡avaá¹‡á¹‡ov
``parisuddhavaá¹‡á¹‡esupi seá¹-á¹-hena suvaá¹‡á¹‡avaá¹‡á¹‡ena samannÄ• gatoâ€™â€™
cakkavattino ca suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va honti. yasmÄ• pana vacchasasaddo sarÄ«rÄ• b
__brahmavacchasÄ«_ti uttamasarÄ«rÄ• bho, suvaá¹‡á¹‡Ä• bho icceva attho. imameva hi a
``mahÄ• brahmuno sarÄ«rasadiseneva sarÄ«rena samannÄ• gatoâ€™â€™ _ti \Be II 286/ v
brahmujugattataá¹ƒ. __okÄ• so_ti sabbaá¹…gapaccaá¹…gaá¹-á¹-hÄ• naá¹ƒ. Ä• rohapariá¹‡
avayavapÄ• ripÅ«riyÄ• ca dassanassa okÄ• so na khuddakoti attho. tenÄ• ha __ ``sabbÄ•

__sÄ«la_nti yamaniyamalakkhaá¹‡aá¹ƒ sÄ«laá¹ƒ, taá¹ƒ panassa rattaÃ±Ã±utÄ• ya vuddha
``vuddhasÄ«lÄ«â€™â€™ _ti vuttaá¹ƒ. __vuddhasÄ«lenÄ• _ti sabbadÄ• sammÄ• yogato vu
katvÄ• padattayampetaá¹ƒ adhippetatthato visiá¹-á¹-haá¹ƒ hoti, saddatthamattaá¹ƒ pana sa
vuddhasÄ«lÄ«padasseva vevacanaâ€™â€™ _nti vuttaá¹ƒ. paÃ±casÄ«lato paraá¹ƒ tattha s
tesamajÄ• nanato ca __ ``paÃ±casÄ«lamattamevÄ• â€™â€™ _ti Ä• ha.

vÄ• cÄ• ya parimaá¹‡á¸• alapadabyaÃ±janatÄ• eva sundarabhÄ• voti vuttaá¹ƒ __ ``sundar
parimaá¹‡á¸• alapadabyaÃ±janÄ• â€™â€™ _ti. á¹-hÄ• nakaraá¹‡asampattiyÄ• , sikkhÄ• sa
anÅ«natÄ• ya parimaá¹‡á¸• alapadÄ• ni byaÃ±janÄ• ni akkharÄ• ni etissÄ• ti __parimaá¹‡á
akkharameva hi taá¹ƒtadatthavÄ• cakabhÄ• vena \Ne II 249/ paricchinnaá¹ƒ __padaá¹ƒ_. a
byaÃ±jakattÄ• __byaÃ±janaá¹ƒ, _ sithiladhanitÄ• diakkharapÄ• ripÅ«riyÄ• ca padabyaÃ±ja
parimaá¹‡á¸• alaá¹ƒ padabyaÃ±janametissÄ• ti tathÄ• . apica pajjati attho etenÄ• ti __pada
yathÄ• dhippetamatthaá¹ƒ byaÃ±jetÄ«ti __byaÃ±janaá¹ƒ, _ vÄ• kyaá¹ƒ, tesaá¹ƒ paripuá¹‡á
__parimaá¹‡á¸• alapadabyaÃ±janÄ• . _ atthaviÃ±Ã±Ä• pane sÄ• dhanatÄ• ya vÄ• cÄ• va k
tulyÄ• dhikaraá¹‡ataá¹ƒ dassetuá¹ƒ __ ``udÄ• haraá¹‡aghosoâ€™â€™ _ti vuttaá¹ƒ, vacÄ«b
brÄ• hmaá¹‡assa, tena vÄ• bhÄ• sitabbassa atthassa __guá¹‡aparipuá¹‡á¹‡abhÄ• vena p
paripuá¹‡á¹‡abhÄ• ve bhavÄ• ti __porÄ«. _ puna __pure_ti rÄ• jadhÄ• nÄ«mahÄ• nagare.
saá¹ƒvaá¸• á¸• hattÄ• . __sukhumÄ• lattanenÄ• _ti sukhumÄ• labhÄ• vena, iminÄ• tassÄ•

__apalibuddhÄ• yÄ• _ti pittasemhÄ• dÄ«hi apariyonaddhÄ• ya, hetugabbhapadametaá¹ƒ. ta
yathÄ• vuttadosÄ• bhÄ• voti. á¸• aá¹ƒsetvÄ• viya ekadesakathanaá¹ƒ __sandiá¹-á¹-haá¹ƒ,
kathanaá¹ƒ __vilambitaá¹ƒ, _ ``sanniddhavilambitÄ• dÄ«â€™â€™ tipi pÄ• á¹-ho. saddena a
mammakasaá¹…khÄ• taá¹ƒ vÄ• ekakkharameva dvattikkhattumuccÄ• raá¹‡aá¹ƒ __sannidd
dukkhalitÄ• nukaá¸• á¸• hitÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. __eá¸·Ä• gaá¸·enÄ• _ti eá¸·Ä• pagg
gaá¸·antÄ«â€™â€™ ti vuttasseva dvidhÄ• atthaá¹ƒ dassetuá¹ƒ __ ``lÄ• lÄ• vÄ• pagghara
287/ vuttaá¹ƒ. ``passeâ€™ á¸·amÅ«gaá¹ƒ uragaá¹ƒ dujivhaâ€™â€™ ntiÄ• dÄ«su (J I 7.49)
lÄ• lÄ• ya, kheá¸·e ca pavattati. __kheá¸·aphusitÄ• nÄ«_ti kheá¸·abindÅ«ni.

tatrÄ• yamaá¹-á¹-hakathÄ• muttakanayo --- __ela_nti doso vuccati ``yÄ• sÄ• vÄ• cÄ• nel
tiÄ• dÄ«su (DN I 8, 194) viya. duppaÃ±Ã±Ä• ca sadosameva kathaá¹ƒ kathentÄ• elaá¹ƒ pa
tesaá¹ƒ vÄ• cÄ• __elagaá¸·Ä• _ nÄ• ma hoti, __tabbiparÄ«tÄ• yÄ• ti attho_. __ ``Ä• dimajjh
pÄ• kaá¹-aá¹ƒ katvÄ• â€™â€™ _ti iminÄ• tassÄ• vÄ• cÄ• ya atthapÄ• ripÅ«riá¹ƒ vadati. vi
sambandho.

__jarÄ• jiá¹‡á¹‡atÄ• ya jiá¹‡á¹‡o_ti khaá¹‡á¸• iccapÄ• liccÄ• dibhÄ• vamÄ• pÄ• dito. __vud
vuddhiyÄ• paricchedaá¹ƒ pariyantaá¹ƒ patto. __jÄ• timahallakatÄ• yÄ• _ti upapattiyÄ• mah
__ ``cirakÄ• lappasutoâ€™â€™ _ti. __addha_saddo addhÄ• napariyÄ• yo dÄ«ghakÄ• lavÄ
``dve tayo rÄ• japarivaá¹-á¹-eâ€™â€™ _ti, dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ rÄ• jÅ«naá¹ƒ rajjapasÄ• s
attho. ``addhagatoâ€™â€™ ti vatvÄ• pi kataá¹ƒ vayogahaá¹‡aá¹ƒ osÄ• navayÄ• pekkhanti
``pacchimavayaá¹ƒ sampattoâ€™â€™ _ti. __pacchimo tatiyabhÄ• go_ti vassasatassa tidhÄ
osÄ• nabhÄ• go. paccekaá¹ƒ tettiá¹ƒsavassato ca adhikamÄ• sapakkhÄ• dipi vibhajÄ«yati,
vasse yathÄ• rahaá¹ƒ labbhamÄ• namÄ• sapakkhadivasato paá¹-á¹-hÄ• ya pacchimavayo v
__Ä• cariyasÄ• riputtattherena_pi \Ne II 250/ hi imamevatthaá¹ƒ sandhÄ• ya ``sattasaá¹-á¹-
pacchimavayo koá¹-á¹-hÄ• soâ€™â€™ ti (Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) vuttaa
``pacchimavayo nÄ• ma vassasatassa pacchimo tatiyabhÄ• goâ€™â€™ ti aá¹-á¹-hakathÄ•

evaá¹ƒ kevalajÄ• tivasena paá¹-hamavikappaá¹ƒ vatvÄ• guá¹‡amissakavasenapi dutiyavik
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha nÄ• yaá¹ƒ jiá¹‡á¹‡atÄ• vayomattena, atha
purÄ• á¹‡atÄ• ti Ä• ha __ ``jiá¹‡á¹‡oti porÄ• á¹‡oâ€™â€™ _tiÄ• di. __cirakÄ• lappavattakul
pavattakulaparivaá¹-á¹-o, tenÄ• ssa kulavasena uditoditabhÄ• vamÄ• ha. ``vayoanuppattoâ
jÄ• tivuddhiyÄ• vakkhamÄ• nattÄ• , guá¹‡avuddhiyÄ• \Be II 288/ ca tato sÄ• tisayattÄ• __
sÄ«lÄ• cÄ• rÄ• diguá¹‡avuddhiyÄ• yuttoâ€™â€™ _ti vuttaá¹ƒ. vakkhamÄ• naá¹ƒ pati pÄ• r
tathÄ• jÄ• timahallakatÄ• yapi teneva padena vakkhamÄ• nattÄ• , vibhavamahattatÄ• ya ca
``mahallakoti vibhavamahantatÄ• ya samannÄ• gatoâ€™â€™ _ti Ä• ha. __maggapaá¹-ipan
yuttapaá¹-ipattivÄ«thiá¹ƒ avokkamma caraá¹‡avasena upagatoti atthaá¹ƒ dasseti __ ``brÄ• l
_ntiÄ• dinÄ• . jÄ• tivuddhabhÄ• vamanuppatto, tampi __antimavayaá¹ƒ_ pacchimavayamev
sÄ• dhippÄ• yayojanÄ• . iminÄ• hi pacchimavayavasena jÄ• tivuddhabhÄ• vaá¹ƒ dassetÄ«

buddhaguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<304> tÄ• disehi mahÄ• nubhÄ• vehi saddhiá¹ƒ yugaggÄ• havasena á¹-hapanampi na mÄ
paá¹‡á¸• itajÄ• tÄ«namanucchavikaá¹ƒ, kuto pana ukkaá¹ƒsavasena á¹-hapananti idaá¹ƒ br
yuttarÅ«panti dassento __ ``na kho pana metaâ€™â€™ _ntiÄ• dimÄ• ha. tattha yepi guá¹‡Ä
tepi guá¹‡e uttaritareyeva maÃ±Ã±amÄ• no pakÄ• setÄ«ti sambandho. __sadisÄ• _ti ca ek
buddhÄ• naá¹ƒ guá¹‡ehi sabbathÄ• sadisÄ• kecipi guá¹‡Ä• aÃ±Ã±esu labbhanti. __ ``ko
uttaritarÄ• kÄ• radassanaá¹ƒ. ahaÃ±ca kÄ«diso nÄ• ma hutvÄ• sadiso bhavissÄ• mi, sama
kÄ«disÄ• nÄ• ma hutvÄ• sadisÄ• bhavissantÄ«ti sÄ• dhippÄ• yayojanÄ• . keci navaá¹ƒ p
mÅ«lapÄ• á¹-ho yathÄ• taá¹ƒ __ambaá¹-á¹-hasutte_ ``ko cÄ• haá¹ƒ bho gotama sÄ• cariya
vijjÄ• caraá¹‡asampadÄ• â€™â€™ ti. __itare_ti attano guá¹‡ehi asadise guá¹‡e, ``pakÄ• se
sambandho. __ekantenevÄ• _ti sadisaguá¹‡Ä• naá¹ƒ viya pasaá¹…gÄ• bhÄ• vena.

__evaá¹ƒ niyÄ• mento_ soá¹‡adaá¹‡á¸• o __idaá¹ƒ_ atthajÄ• taá¹ƒ __dÄ«peti. yathÄ• hÄ«
kÄ• raá¹‡e. tenÄ• ha \Ne II 251/ ``tasmÄ• mayameva arahÄ• mÄ• â€™â€™ ti. __gopadak
á¹-hitaudakaá¹ƒ. __guá¹‡e_ti sadisaguá¹‡epi, pageva asadisaguá¹‡e.

__saá¹-á¹-hikulasatasahassa_nti saá¹-á¹-hisahassÄ• dhikaá¹ƒ kulasatasahassaá¹ƒ.
__dhammapadaá¹-á¹-hakathÄ• _dÄ«su (Dhp-a 16) pana katthaci bhagavato asÄ«tikulasaha
ekekapakkhameva sandhÄ• yÄ• ti veditabbaá¹ƒ.

__sudhÄ• maá¹-á¹-hapokkharaá¹‡iyo_ti \Be II 289/ sudhÄ• ya parikammakatÄ• pokkharaá
sattahi ratanehi. pÅ«rayoge hi karaá¹‡atthe bahulaá¹ƒ chaá¹-á¹-hÄ«vacanaá¹ƒ. __pÄ• sÄ• c
uparipÄ• sÄ• de á¹-hitatulÄ• sÄ«sÄ• dayo. ``sattaratanÄ• naâ€™â€™ nti adhikÄ• ro, abhec
__kulapariyÄ• yenÄ• _ti suddhodanamahÄ• rÄ• jassa asambhinnakhattiyakulÄ• nukkamena
nidhÄ«supi. __gahitaá¹ƒ gahitaá¹ƒ_ á¹-hÄ• naá¹ƒ __pÅ«ratiyeva_ dhanena pÄ• katikameva

__bhaddakenÄ• _ti sundarena. pacchimavaye vuttanayena paá¹-hamavayo veditabbo. mÄ
pabbajjÄ• va __anÄ• daro_ tena yutte atthe __sÄ• mivacana_nti vuttaá¹ƒ hoti. __etesa_nti
__kanditvÄ• _ti ``kahaá¹ƒ piyaputtakÄ• â€™â€™ tiÄ• dinÄ• paridevitvÄ• .

__aparimÄ• á¹‡oyevÄ• _ti ``ettako esoâ€™â€™ ti kenaci paricchinditumasakkuá¹‡eyyatÄ•
veá¸·Å« adhokaá¹-imattakameva hontÄ«ti Ä• ha __ ``dvinnaá¹ƒ veá¸·Å«naá¹ƒ upari kaá¹-im
pÄ• ramitÄ• nubhÄ• vena brÄ• hmaá¹‡assa eva paÃ±Ã±Ä• yati, bhagavÄ• pana tadÄ• pa
``paÃ±Ã±Ä• yamÄ• noâ€™â€™ _ti vuttamiva dissati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __ ``
pÄ• ramitÄ• baleneva evaá¹ƒ aparimÄ• á¹‡atÄ• , na iddhibalenÄ• ti dassetÄ«â€™â€™ ti va
``dhammapade gÄ• thamÄ• hÄ• â€™â€™ _ti katthaci pÄ• á¹-ho ayuttova. na hi dhammapa

__sudhÄ• piá¹‡á¸• iyattherÄ• padÄ• nÄ• _dÄ«su (Ap I 10.sudhÄ• piá¹‡á¸• iyattherÄ• padÄ•
sÄ• ca kho aÃ±Ã±avatthusmiá¹ƒ eva, na imasmiá¹ƒ vatthumhi, tasmÄ• pÄ• á¸·ivasena saá
pakiá¹‡á¹‡akadesanÄ• yevÄ• yaá¹ƒ gÄ• thÄ• ti daá¹-á¹-habbaá¹ƒ.

tattha __te tÄ• dise_ti pariyÄ• yavacanametaá¹ƒ ``appaá¹ƒ vassasataá¹ƒ Ä• yu, idÄ• netara
tiÄ• dÄ«su (Bv 27.21) viya, ``etÄ• diseâ€™â€™ tipi paá¹-hanti, tadasundaraá¹ƒ apadÄ• nÄ•
adissanato. kilesaparinibbÄ• nena __parinibbute_ kutocipi abhaye te tÄ• dise pÅ«jayato ett
__kenaci_ mahÄ• nubhÄ• vena api saá¹…khÄ• tuá¹ƒ na sakkÄ• ti attho.

__bÄ• hantara_nti \Be II 290/ dvinnaá¹ƒ bÄ• hÅ«namantaraá¹ƒ. __dvÄ• dasa yojanasatÄ•
yojanasatÄ• ni. __bahalantarenÄ• _ti samantÄ• sarÄ«rapariá¹‡Ä• happamÄ• á¹‡ena. __pu
__aá¹…gulipabbÄ• nÄ«_ti ekekÄ• ni aá¹…gulipabbÄ• ni. __bhamukantara_nti dvinnaá¹ƒ bh
__mukhaá¹ƒ_ vitthÄ• rato __dviyojanasataá¹ƒ_ parimaá¹‡á¸• alato visuá¹ƒ vuttattÄ• . ``edis
parehi vuttÄ• kathÄ• , tassÄ• anurÅ«panti __yathÄ• kathaá¹ƒ, _ iminÄ• aÃ±Ã±ehi vuttaá¹
vaá¹‡á¹‡akathaá¹ƒ sutvÄ• oloketukÄ• matÄ• ya Ä• gatoti dasseti, __yathÄ• katha_nti vÄ•
``yathÄ• kathaá¹ƒ pana tumhe bhikkhave samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ•
vasitthÄ• â€™â€™ tiÄ• dÄ«su (Vin III 194) viya hi pucchÄ• yaá¹ƒ esa nipÄ• tasamudÄ• yo,

__gandhakuá¹-ipariveá¹‡e_ti gandhakuá¹-iyÄ• pariveá¹‡e, gandhakuá¹-ito bahi pariveá¹‡a
__tatthÄ• _ti maÃ±cake. __ ``sÄ«haseyyaá¹ƒ kappesÄ«â€™â€™ _ti yathÄ• rÄ• hu asurind
ubbedhato ca bhagavato rÅ«pakÄ• yassa paricchedaá¹ƒ gahetuá¹ƒ na sakkoti, tathÄ• rÅ«p
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharonto sÄ«haseyyaá¹ƒ kappesÄ«â€™â€™ ti (Sv-
vuttaá¹ƒ, ``tadetaá¹ƒ `na mayÄ• asurinda adhomukhena pÄ• ramiyo pÅ«ritÄ• , uddhaggam
dinnaâ€™â€™ nti aá¹-á¹-hakathÄ• vacanena accantameva viruddhaá¹ƒ hoti. etaÃ±hi
gandhakuá¹-idvÄ• ravivaraá¹‡Ä• dÄ«su viya pÄ• ramitÄ• nubhÄ• vasiddhidassanaá¹ƒ, aÃ±
vattabbaá¹ƒ bhaveyyÄ• â€™â€™ ti vadanti, vÄ«maá¹ƒsitvÄ• sampaá¹-icchitabbaá¹ƒ. __ad
osakkitavÄ«riyataá¹ƒ sandhÄ• ya vuttaá¹ƒ, __uddhaggamevÄ• _ti anosakkitavÄ«riyataá¹ƒ,
attho. tadÄ• rÄ• hu upÄ• sakabhÄ• vaá¹ƒ paá¹-ivedesÄ«ti Ä• ha __ ``taá¹ƒ divasaâ€™â€™

kilesehi Ä• rakattÄ• __ariyaá¹ƒ_ niruttinayena, atoyeva uttamatÄ• parisuddhatÄ• ti vuttaá¹
parisuddhaâ€™â€™ _nti. __anavajjaá¹-á¹-hena kusalaá¹ƒ, _ na sukhavipÄ• kaá¹-á¹-hena ta
__kusalasÄ«lenÄ• _ti anavajjeneva viddhastasavÄ• sanakilesena sÄ«lena. evaÃ±ca katvÄ•
adhippetatthato visiá¹-á¹-haá¹ƒ hoti, saddatthamattaá¹ƒ pana sandhÄ• ya __ ``idamassa ve
vuttaá¹ƒ.

katthaci \Be II 291/ caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni, katthaci aparimÄ• á¹‡Ä• pi devaman
sandhÄ• ya __ ``bhagavato_ \Ne II 253/ __ekekÄ• ya dhammadesanÄ• yÄ• â€™â€™ _tiÄ•
331 Ä• dayo) maá¹…galasutta- (Khp 5.1 Ä• dayo; Sn 261 Ä• dayo) desanÄ• dÄ«su hi catuv

asaá¹…khyeyyÄ• aparimeyyÄ• devamanussÄ• maggaphalÄ• mataá¹ƒ piviá¹ƒsu. koá¹-isat
bahÅ« eva, nidassanavasena panevaá¹ƒ vuttaá¹ƒ. __tasmÄ• _ anuttarasikkhÄ• pakabhÄ• v
Ä• cariyo, _ tesaá¹ƒ Ä• cariyabhÅ«tÄ• naá¹ƒ sÄ• vakÄ• namÄ• cariyabhÄ• vena __sÄ• vak
bhagavatÄ• hi dinnanaye á¹-hatvÄ• sÄ• vakÄ• veneyyaá¹ƒ vinenti, tasmÄ• bhagavÄ• va

vadantassÄ• dhippetova attho pamÄ• á¹‡aá¹ƒ, na lakkhaá¹‡ahÄ• rÄ• divisayoti Ä• ha __ ``
_tiÄ• di. __ ``imassa vÄ• pÅ«tikÄ• yassÄ• â€™â€™ _ti pÄ• á¹-hÄ• vasÄ• ne peyyÄ• laá¹ƒ
paá¹-ikelanÄ• â€™â€™ _ti vuttaá¹ƒ. ayaÃ±hi khuddakavatthuvibhaá¹…gapÄ• á¸·i (Vibh 854
parikkhÄ• rÄ• naá¹ƒ maá¹‡á¸• anÄ• â€™â€™ tiÄ• di peyyÄ• lavasena gayhati. tattha __ima
imassa vÄ• manussasarÄ«rassa. yathÄ• hi tadahujÄ• topi siá¹…gÄ• lo ``jarasiá¹…gÄ• loâ
Å«ruppamÄ• á¹‡Ä• pi ca galocilatÄ• ``pÅ«tilatÄ• â€™â€™ tveva saá¹…khyaá¹ƒ gacchati, e
manussasarÄ«ro ``pÅ«tikÄ• yoâ€™â€™ tveva, tassa maá¹‡á¸• anÄ• ti attho. __kelanÄ• _ti
``kelÄ• yanÄ• â€™â€™ tipi paá¹-hanti. __paá¹-ikelanÄ• _ti paá¹-ikÄ«á¸·anÄ• . capalassa bh
cÄ• pallaá¹ƒ_ vÄ• , yena samannÄ• gato puggalo vassasatikopi samÄ• no tadahujÄ• tadÄ•
tassedamadhivacananti veditabbaá¹ƒ.

apÄ• pe pure karoti, na vÄ• pÄ• paá¹ƒ pure karotÄ«ti __apÄ• papurekkhÄ• ro_ti yuttÄ• yut
duvidhamatthaá¹ƒ dassetuá¹ƒ __ ``apÄ• pe navalokuttaradhammeâ€™â€™ _tiÄ• di vuttaá¹
pÄ• papaá¹-ipakkhe, pÄ• pavirahite vÄ• . brahmani seá¹-á¹-he bhagavati bhavÄ• tassa dha
jÄ• tiyÄ• jÄ• tattÄ• , brahmuno vÄ• bhagavato apaccaá¹ƒ garukaraá¹‡Ä• dinÄ• , yathÄ• nu
ca, brahmaá¹ƒ vÄ• seá¹-á¹-haá¹ƒ ariyamaggaá¹ƒ jÄ• nÄ• tÄ«ti __brahmaÃ±Ã±Ä• , _ ariyas
tenÄ• ha __ ``sÄ• riputtamoggallÄ• nÄ• â€™â€™ _tiÄ• di. __brÄ• hmaá¹‡apajÄ• yÄ• _ti ba
``apÄ• papurekkhÄ• roâ€™â€™ ti ettha ``purekkhÄ• roâ€™â€™ ti padamadhikÄ• roti dass
__ca pajÄ• ya purekkhÄ• roâ€™â€™ _ti iminÄ• . __ca_-saddo samuccayattho ``na kevalaá
atha kho brahmaÃ±Ã±Ä• ya ca pajÄ• ya sambandhabhÅ«tÄ• ya purekkhÄ• roâ€™â€™ ti. _
adhippÄ• yamattadassanaá¹ƒ. ``apÄ• papurekkhÄ• roâ€™â€™ ti idaá¹ƒ ``brahmaÃ±Ã±Ä• y
sambandhitabbaá¹ƒ, na ca paccekamatthadÄ«pakaá¹ƒ, pakatibrÄ• hmaá¹‡ajÄ• tivasenapi c
dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. ayuttasamÄ• so cÄ• yaá¹ƒ. __pÄ• pa_nti pÄ
attho. tassa \Ne II 254/ sambandhipekkhattÄ• kassÄ• apÄ• papurekkhÄ• roti pucchÄ• ya e
``kassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``attanÄ• â€™â€™ _tiÄ• di tadatthavivaraá¹‡aá¹ƒ. _
brÄ• hmaá¹‡ajÄ• tipajÄ• ya.

raÃ±janti aá¹-á¹-aá¹ƒ bhajanti rÄ• jÄ• no etenÄ• ti __raá¹-á¹-haá¹ƒ, _ ekassa raÃ±Ã±o
rajjabhÅ«takÄ• sikosalÄ• dimahÄ• janapadÄ• . janÄ• pajjanti sukhajÄ«vikaá¹ƒ pÄ• puá¹‡an
ekassa raÃ±Ã±o rajje ekekakoá¹-á¹-hÄ• sabhÅ«tÄ• uttarapathadakkhiá¹‡apathÄ• dikhudda
tathÄ• Ä• gatesu. __pucchÄ• yÄ• _ti attanÄ• abhisaá¹…khatÄ• ya pucchÄ• ya. __vissajjan
vissajjanÄ• ya attano Ã±Ä• á¹‡ena sampaá¹-iggahaá¹‡e. kesaÃ±ci upanissayasampattiá¹ƒ,
cittÄ• cÄ• raÃ±ca Ã±atvÄ• bhagavÄ• va pucchÄ• ya ussÄ• haá¹ƒ janetvÄ• vissajjetÄ«ti ad

__ ``tattha katamaá¹ƒ sÄ• khalyaâ€™â€™ _ntiÄ• di nikkhepakaá¹‡á¸• apÄ• á¸·i (Dhs 1350
dÄ«ghamaggÄ• gamanaparissamaá¹ƒ. __assÄ• _ti bhagavato, mukhapadumanti sambandh
__bÄ• lÄ• tapasamphassanenevÄ• _ti abhinavuggatasÅ«riyaraá¹ƒsisamphassanena iva. ta
``padmabandhÅ«â€™â€™ ti loke pÄ• kaá¹-o, cando pana ``kumudabandhÅ«â€™â€™ ti. pu
samÄ• nÄ• sirÄ« etassÄ• ti __puá¹‡á¹‡acandasassirikaá¹ƒ. _ kathaá¹ƒ nikkujjitasadisatÄ• t
``sampattÄ• yÄ• â€™â€™ _tiÄ• di. ettha pana __ ``ehi svÄ• gatavÄ• dÄ«â€™â€™ _ti iminÄ
piyavÄ• ditaá¹ƒ dasseti, __ ``sakhiloâ€™â€™ _ti iminÄ• saá¹‡havÄ• cataá¹ƒ, __ ``sammod
paá¹-isandhÄ• rakusalataá¹ƒ, __ ``abbhÄ• kuá¹-ikoâ€™â€™ _ti iminÄ• sabbattheva vippas
``uttÄ• namukhoâ€™â€™ _ti iminÄ• sukhasallÄ• pataá¹ƒ, __ ``pubbabhÄ• sÄ«â€™â€™ _t
okÄ• sakaraá¹‡ena hitajjhÄ• sayataá¹ƒ dassetÄ«ti veditabbaá¹ƒ.

__yattha_ \Be II 293/ __kirÄ• _ti ettha __kira_-saddo arucisÅ«cane ---

``khaá¹‡avatthuparittattÄ• , Ä• pÄ• thaá¹ƒ na vajanti ye.

te dhammÄ• rammaá¹‡Ä• nÄ• ma, yeâ€™ saá¹ƒ rÅ«pÄ• dayo kirÄ• â€™â€™ ti || ---

Ä• dÄ«su (abhidhammÄ• vatÄ• ra-aá¹-á¹-hakathÄ• yaá¹ƒ Ä• rammaá¹‡avibhÄ• ge chaá¹-á
bhagavatÄ• adhivutthapadese na devatÄ• nubhÄ• vena manussÄ• naá¹ƒ anupaddavatÄ• ,
dasseti. buddhÄ• nubhÄ• veneva hi tÄ• Ä• rakkhaá¹ƒ gaá¹‡hanti. __paá¹ƒsupisÄ• cakÄ• d
paá¹ƒsunissitapisÄ• cakÄ• dayo \Ne II 255/. __Ä• di_saddena bhÅ«tarakkhasÄ• dÄ«naá¹ƒ
buddhÄ• nubhÄ• vameva pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di v

__anusÄ• sitabbo saá¹…gho_ nÄ• ma sabbopi veneyyajanasamÅ«ho. __sayaá¹ƒ uppÄ• dit
nibbattitaariyapuggalasamÅ«ho. __ ``tÄ• disoâ€™â€™ _ti iminÄ• ``sayaá¹ƒ vÄ• uppÄ• dito
paccÄ• maá¹-á¹-ho anantarassa vidhi paá¹-isedhovÄ• ti katvÄ• , tasmÄ• ``purimapadassev
vikappantaragahaá¹‡anti Ä• cariyena (Sv-pá¹- I 304) vuttaá¹ƒ. tatrÄ• yamadhippÄ• yo --- kÄ
ti idaá¹ƒ ``saá¹…ghÄ«â€™â€™ ti padasseva vevacanaá¹ƒ, atthamattaá¹ƒ pana dassetuá¹ƒ
dutiyavikappameva paccÄ• masitvÄ• ``tÄ• disovassa gaá¹‡o atthÄ«â€™â€™ ti vuttattÄ• a
paá¹-hamavikappassa saá¹…gahaá¹‡atthaá¹ƒ __ ``purimapadasseva vÄ• vevacanametaâ€
vadanti --- dhammasenÄ• patittherÄ• dÄ«naá¹ƒ paccekagaá¹‡Ä«naá¹ƒ gaá¹‡aá¹ƒ, suttantik
__ ``tÄ• disoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tatthÄ• pi hi sabbova bhikkhugaá¹‡o anusÄ• sitabb
nibbattitaariyagaá¹‡o pana sayaá¹ƒ uppÄ• dito nÄ• ma, tasmÄ• ``tÄ• disoâ€™â€™ ti iminÄ
paccÄ• masanaá¹ƒ upapannaá¹ƒ hoti. evaá¹ƒ padadvayassa visesatthataá¹ƒ dassetvÄ• sa
dassetuá¹ƒ __ ``purimapadassevÄ• â€™â€™ _tiÄ• di vuttanti. pÅ«raá¹‡amakkhaliÄ• dÄ«na
titthakarÄ• naá¹ƒ, _ niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. __acelakÄ• dimattakenapi kÄ
niccoá¸·atÄ• dimattakenapi appicchasantuá¹-á¹-hatÄ• disamÄ• ropanalakkhaá¹‡ena kÄ• raa

__navakÄ• _ti abhinavÄ• . __pÄ• hunakÄ• _ti paheá¹‡akaá¹ƒ paá¹-iggaá¹‡hitumanucchavi
Ä• gantukesu puretaramÄ• gatavasena idha atithino, na bhojanavelÄ• yamÄ• gatavasena \
dasseti. __pariyÄ• puá¹‡Ä• mÄ«_ti paricchindituá¹ƒ jÄ• nÄ• mi, dhÄ• tvatthamattaá¹ƒ pana
``jÄ• nÄ• mÄ«â€™â€™ _ti vuttaá¹ƒ.

__kappampÄ«_ti Ä• yukappampi, bhaá¹‡eyya ceti sambandho. __ciraá¹ƒ_ cirakÄ• le kappo
__dÄ«ghamantare_ dÄ«ghakÄ• lantarepi tathÄ• gatassa vaá¹‡á¹‡o na khÄ«yethÄ• ti yojan
cettha vattabbepi chandahÄ• nibhayÄ• rassatthaá¹ƒ niggahitalopo, atidÄ«ghakÄ• laá¹ƒ vÄ•
``ciradÄ«ghamantareâ€™â€™ _ti vuttaá¹ƒ, ubhayattha sambandhitabbametaá¹ƒ, kiriyÄ• ra
antarayoge adhikakkharapÄ• do anupavajjo, ayaÃ±ca gÄ• thÄ• abhÅ«taparikappanÄ• vase
304; III 141; Ps II 425; Ud-a 53; Bv-a IV 4; Cp-a nidÄ• nakathÄ• , pakiá¹‡á¹‡akakathÄ• ; Ap
II 256/ tathÄ• bhÄ• samÄ• nassa abhÄ• vato.

<305> __na_nti Ä• cariyaá¹ƒ. __alaá¹ƒ_-saddo idha arahattho ``alameva nibbindituâ€™â€™
SN a II 134, 143) viyÄ• ti Ä• ha __ ``yuttamevÄ• â€™â€™ _ti. puá¹-ena netvÄ• asitabbato
__puá¹-osaá¹ƒ vuccati pÄ• theyyaá¹ƒ. _ itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ dasse
gahetvÄ• â€™â€™ _ti iminÄ• . pÄ• á¸·iyaá¹ƒ puá¹-aá¹ƒsenapi kulaputtenÄ• ti sambandhaá
puá¹-aá¹ƒsenÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``aá¹ƒsenÄ• â€™â€™ _tiÄ• di adhippÄ• yamatta
kulaputtena upasaá¹…kamituá¹ƒ alamevÄ• ti attho.

soá¹‡adaá¹‡á¸• aparivitakkavaá¹‡á¹‡anÄ•

306-7__._ na idha __tiro_-saddo ``tirokuá¸• á¸• e vÄ• tiropÄ• kÄ• re vÄ• chaá¸• á¸• eyya v
vÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 825) viya bahiatthoti Ä• ha __ ``antovanasaá¹‡á¸• e gatas
vihÄ• ropi vanasaá¹‡á¸• apariyÄ• pannoti dasseti __ ``vihÄ• rabbhantaraá¹ƒ paviá¹-á¹-hass
__ete_ aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• nisinnÄ• micchÄ• diá¹-á¹-hivasena __ubhatopakkhikÄ•
sammÄ• diá¹-á¹-hivasena ekatopakkhikÄ• â€™â€™ ti atthato Ä• panno hoti. daliddattÄ• , Ã
jiá¹‡á¹‡attÄ• ca nÄ• magottavasena apÄ• kaá¹-Ä• hutvÄ• pÄ• kaá¹-Ä• bhavitukÄ• mÄ• e
__kerÄ• á¹-ikÄ• _ti saá¹-hÄ• . __tatthÄ• _ti dvÄ«su janesu. __tato_ti vissÄ• sato, dÄ• nato v

brÄ• hmaá¹‡apaÃ±Ã±attivaá¹‡á¹‡anÄ•

<309> anonatakÄ• yavasena \Be II 295/ __thaddhagatto, _ na mÄ• navasena. tena pÄ• á¸·
``abbhunnÄ• metvÄ• â€™â€™ ti. cetovitakkaá¹ƒ sandhÄ• ya cittasÄ«sena __ ``cittaá¹ƒ aÃ±
__vighÄ• ta_nti cittadukkhaá¹ƒ.

<311> __sakasamaye_ti brÄ• hmaá¹‡aladdhiyaá¹ƒ. __mÄ«yamÄ• no_ti mariyamÄ• no. __

attano laddhisaÃ±jÄ• naneneva. __suja_nti homadabbiá¹ƒ, nibbacanaá¹ƒ vuttameva. __gaá
juhanatthaá¹ƒ gaá¹‡hanakesu, iruvijjesÅ«ti attho. __iruveda_vasena homakaraá¹‡ato hi yaÃ
``iruvijjÄ• â€™â€™ ti vuccanti. __paá¹-hamo vÄ• _ti tattha sannipatitesu sujÄ• kiriyÄ• yaá¹ƒ
__dutiyo_ \Ne II 257/ __vÄ• _ti tadanantariko vÄ• . __ ``sujaâ€™â€™ _nti idaá¹ƒ karaá¹‡att
Ä• ha __ ``sujÄ• yÄ• â€™â€™ _ti. aggihuttamukhatÄ• ya yaÃ±Ã±assa yaÃ±Ã±e diyyamÄ•
vuttaÃ±ca ``aggihuttamukhÄ• yaÃ±Ã±Ä• , sÄ• vittÄ« chandaso mukhaâ€™â€™ nti (MN II 4
``diyyamÄ• naâ€™â€™ nti ayaá¹ƒ pÄ• á¹-haseso viÃ±Ã±Ä• yatÄ«ti __Ä• cariyena_ (Sv-pá¹
sujÄ• ya diyyamÄ• naá¹ƒ __suja_nti taddhitavasena atthaá¹ƒ dassetuá¹ƒ evamÄ• ha. __por
aá¹-á¹-hakathÄ• cariyÄ• . purimavÄ• de cettha dÄ• navasena paá¹-hamo vÄ• dutiyo vÄ• , p
Ä• dÄ• navasenÄ• ti ayametesaá¹ƒ viseso. __visesato_ti vijjÄ• caraá¹‡avisesato, na brÄ• h
icchitavijjÄ• caraá¹‡amattato. __uttamabrÄ• hmaá¹‡assÄ• _ti anuttaradakkhiá¹‡eyyatÄ• ya
ukkaá¹-á¹-habrÄ• hmaá¹‡assa. yathÄ• dhippetassa hi vijjÄ• caraá¹‡avisesadÄ«pakassa ``ka
brÄ• hmaá¹‡asÄ«laá¹ƒ, katamÄ• sÄ• paÃ±Ã±Ä• â€™â€™ tiÄ• divacanassa okÄ• sakaraá
brÄ• hmaá¹‡a paÃ±cannaá¹ƒ aá¹…gÄ• naâ€™â€™ ntiÄ• divacanaá¹ƒ bhagavÄ• avoca, ta
padhÄ• navacanÄ• nurÅ«pamanusandhiá¹ƒ dassetuá¹ƒ __ ``bhagavÄ• panÄ• â€™â€™ _t

<313> __apavadatÄ«_ti vaá¹‡á¹‡Ä• dÄ«ni apanetvÄ• vadati, atthamattaá¹ƒ pana dassetua
``paá¹-ikkhipatÄ«â€™â€™ _ti vuttaá¹ƒ. __ida_nti ``mÄ• bhavaá¹ƒ soá¹‡adaá¹‡á¸• o evaá¹ƒ
tiÄ• divacanaá¹ƒ. __brÄ• hmaá¹‡asamaya_nti brÄ• hmaá¹‡asiddhantaá¹ƒ. __mÄ• bhindÄ«

<316> samoyeva hutvÄ• samoti __samasamo, _ sabbathÄ• samoti attho. pariyÄ• yadvaya
yathÄ• ``dukkhadukkhaá¹ƒ, rÅ«parÅ«paâ€™â€™ nti. ekadesamattato pana aá¹…gakena n
samabhÄ• vato \Be II 296/ taá¹ƒ nivattento __ ``á¹-hapetvÄ• ekadesamattaâ€™â€™ _ntiÄ•
__kulakoá¹-iparidÄ«pana_nti kulassa Ä• diparidÄ«panaá¹ƒ. yasmÄ• attano bhaginiyÄ• ... p
tasmÄ• na tassa mÄ• tÄ• pitumattaá¹ƒ sandhÄ• ya vadati, kulakoá¹-iparidÄ«panaá¹ƒ pana
adhippÄ• yo. __ ``atthabhÃ±janakaâ€™â€™ _nti iminÄ• kammapathapattaá¹ƒ vadati. __g
paÃ±casÄ«le. __athÄ• pi siyÄ• _ti yadipi tumhÄ• kaá¹ƒ evaá¹ƒ parivitakko siyÄ• , bhinnasÄ
pakatisÄ«le á¹-hitassa brÄ• hmaá¹‡abhÄ• vaá¹ƒ_ vaá¹‡á¹‡Ä• dayo __sÄ• dhentÄ«_ti evaá¹
``sÄ• dhetÄ«â€™â€™ ti pÄ• á¹-he ``vaá¹‡á¹‡oâ€™â€™ ti kattÄ• Ä• cariyena (Sv-pá¹- I 31
nidassanaÃ±cetaá¹ƒ. __mantajÄ• tÄ«su_pi hi eseva nayo. __sÄ«lamevÄ• _ti puna pakatibh
brÄ• hmaá¹‡abhÄ• vaá¹ƒ sÄ• dhessati, kasmÄ• ti ce __ ``tasmiá¹ƒ hi ... pe ... vaá¹‡á¹‡Ä• d
__sammohamattaá¹ƒ vaá¹‡á¹‡Ä• dayo_ti vaá¹‡á¹‡amantajÄ• tiyo brÄ• hmaá¹‡abhÄ• vassa
asamavekkhitvÄ• kathitamidaá¹ƒ.

sÄ«lapaÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ•

<317> __kathito_ \Ne II 258/ __brÄ• hmaá¹‡ena paÃ±ho_ti ``sÄ«lavÄ• ca hotÄ«â€™â€™
aá¹…gÄ• naá¹ƒ vasena yathÄ• pucchito paÃ±ho yÄ• thÄ• vato vissajjito. __etthÄ• _ti yathÄ

aá¹…gadvaye vÄ• . __tassÄ• _ti soá¹‡adaá¹‡á¸• assa. yadi ekamaá¹…gaá¹ƒ á¹-hapeyya, a
sakkuá¹‡eyya. yadi pana na á¹-hapeyya, atha sakkuá¹‡eyya, kiá¹ƒ panesa tathÄ• sakkhiss
vÄ«maá¹ƒsanatthameva evamÄ• ha, na tu ekassa aá¹…gassa á¹-hapanÄ«yattÄ• ti vuttaá¹ƒ
``evametaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ _tiÄ• di. dhovitattÄ• va parisujjhananti Ä• ha __ ``sÄ
sÄ«lasampattiyÄ• sabbaso suddhÄ• anupakkiliá¹-á¹-hÄ• ti attho. __kuto dussÄ«le paÃ±Ã±
__kuto vÄ• paÃ±Ã±Ä• rahite jaá¸·e eá¸·amÅ«ge sÄ«laá¹ƒ_ sÄ«lavibhÄ• gassa, sÄ«laparisc
ajÄ• nanato. eá¸·Ä• mukhe gaá¸·ati yassÄ• ti __eá¸·amÅ«go_ kha-kÄ• rassa ga-kÄ• raá¹ƒ
elamÅ«ko_ vÄ• . iti bahudhÄ• pÄ• á¹-hoti __bhayabheravasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps
pakaá¹-á¹-haá¹ƒ ukkaá¹-á¹-haá¹ƒ Ã±Ä• á¹‡aá¹ƒ __paÃ±Ã±Ä• á¹‡a_nti katvÄ• pÄ• katikaá¹ƒ
``paÃ±Ã±Ä• á¹‡aâ€™â€™ _nti vuttaá¹ƒ. vipassanÄ• diÃ±Ä• á¹‡aÃ±hi idhÄ• dhippetaá¹ƒ, ta
__paÃ±Ã±Ä• _vÄ• ti Ä• ha __ ``paÃ±Ã±Ä• yevÄ• â€™â€™ _ti.

__catupÄ• risuddhisÄ«lena_ \Be II 297/ __dhotÄ• _ti samÄ• dhipadaá¹-á¹-hÄ• nena catupÄ
sakalasaá¹ƒkilesamalavisuddhiyÄ• dhovitÄ• visuddhÄ• . tenÄ• ha __ ``kathaá¹ƒ panÄ• â€™
__dhovatÄ«_ti sujjhati. __saá¹-á¹-hiasÄ«tivassÄ• nÄ«_ti saá¹-á¹-hivassÄ• ni vÄ• asÄ«tivas
__maraá¹‡akÄ• lepi, _ pageva aÃ±Ã±asmiá¹ƒ kÄ• le. __mahÄ• saá¹-á¹-hivassatthero viyÄ•
saá¹-á¹-hivassamahÄ• thero viya. __vedanÄ• pariggahamattampÄ«_ti ettha __vedanÄ• par
yathÄ• uppannaá¹ƒ vedanaá¹ƒ sabhÄ• vasarasato upadhÄ• retvÄ• puna padaá¹-á¹-hÄ• na
paá¹-icca uppajjati, so ca phasso anicco dukkho vipariá¹‡Ä• madhammoâ€™â€™ ti lakkhaá
pavattitavipassanÄ• . evaá¹ƒ passantena hi sukhena sakkÄ• sÄ• vedanÄ• adhivÄ• setuá¹
vedayatÄ«â€™â€™ ti. __vedanaá¹ƒ vikkhambhetvÄ• _ti yathÄ• uppannaá¹ƒ dukkhavedana
Ä• rabhitvÄ• vÄ«thipaá¹-ipannÄ• ya vipassanÄ• ya taá¹ƒ vinodetvÄ• . __saá¹ƒsumÄ• rapat
bhÅ«miyaá¹ƒ urena nipajjamÄ• nena. __ ``nÄ• haâ€™â€™ _ntiÄ• diá¹ƒ tathÄ• sÄ«larakkha
vadati. sÄ«le patiá¹-á¹-hitassa hi arahattaá¹ƒ hatthagataá¹ƒyeva. yathÄ• ha ``sÄ«le patiá¹-á¹
vijaá¹-aye jaá¹-aâ€™â€™ nti (SN a I 23, 192; Peá¹- 22; Mil II 9) catÅ«su puggalesu ugghÄ•
evÄ• yaá¹ƒ visayoti Ä• ha __ ``ugghÄ• á¹-itaÃ±Ã±utÄ• yÄ• â€™â€™ _ti. __paÃ±Ã±Ä• ya sÄ
Ä• dimajjhapariyosÄ• nesu akhaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danena \Ne II 259/ paÃ±Ã±Ä• ya
__santatimahÄ• mattavatthu_ dhammapade (Dhp-a II santimahÄ• mattavatthu).

<318> __ ``kasmÄ• Ä• hÄ• â€™â€™ _ti uparidesanÄ• ya kÄ• raá¹‡aá¹ƒ pucchati. __lajjÄ•
jÄ• tiyÄ• ca guá¹‡adosappakÄ• sanena samaá¹‡ena gotamena pucchitapaÃ±haá¹ƒ vissajje
paÃ±Ã±Ä• tatÄ• , sÄ• tathÄ• vissajjitumasamatthatÄ• ya bhijjissatÄ«ti attho, paá¹-hamaá¹ƒ
lajjissÄ• mÄ«ti vuttaá¹ƒ hoti. __parama_nti pamÄ• á¹‡aá¹ƒ. ``ettakaparamÄ• mayaâ€™â€™
tulyÄ• dhikaraá¹‡ataá¹ƒ dassetuá¹ƒ __ ``te mayaâ€™â€™ _nti vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hot
``sÄ«lapaÃ±Ã±Ä• á¹‡aâ€™â€™ nti vacanameva amhÄ• kaá¹ƒ paramaá¹ƒ, tadatthabhÅ«tÄ•
vedattayavibhÄ• vanaá¹ƒ paÃ±Ã±aÃ±ca lakkhaá¹‡Ä• dito niddhÄ• retvÄ• jÄ• nanaá¹ƒ natth
vacÄ«paramÄ• va mayanti. ayaá¹ƒ panettha aá¹-á¹-hakathÄ• muttakanayo --- __ettakapara
ettakaukkaá¹ƒsakoá¹-ikÄ• , paá¹-hamaá¹ƒ paÃ±hÄ• vissajjanÄ• va amhÄ• kaá¹ƒ \Be II 298/

tenÄ• ha ``mayÄ• sakasamayavasena paÃ±ho vissajjitoâ€™â€™ ti. __para_nti atirekaá¹ƒ.
vacanassa saddassa.

__ayaá¹ƒ pana viseso_ti sÄ«laniddese niyyÄ• tanamattaá¹ƒ apekkhitvÄ• vuttaá¹ƒ. tenÄ• h
niyyÄ• titaâ€™â€™ _nti. sÄ• maÃ±Ã±aphalasutte (DN I 150) hi sÄ«laá¹ƒ niyyÄ• tetvÄ• pi p
niyyÄ• titaá¹ƒ. sabbesampi mahaggatacittÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttattÄ• , jhÄ• nÄ• na
``atthato paÃ±Ã±Ä• sampadÄ• â€™â€™ _ti vuttaá¹ƒ. paÃ±Ã±Ä• niddese hi jhÄ• napaÃ±Ã±
paá¹-hamaá¹ƒ vipassanÄ• paÃ±Ã±Ä• niyyÄ• titÄ• . tenÄ• ha __ ``vipassanÄ• paÃ±Ã±Ä• y

soá¹‡adaá¹‡á¸• aupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<321> __daharo yuvÄ• _ti ettha __dahara_vacanena paá¹-hamayobbanabhÄ• vaá¹ƒ dasse
hi ``daharoâ€™â€™ ti vuccati. puttassa putto __nattÄ• _ nÄ• ma. __nappahotÄ«_ti na sam
puttanattappamÄ• á¹‡opi na hotÄ«ti attho. ``Ä• sanÄ• me taá¹ƒ vuá¹-á¹-hÄ• naâ€™â€™ nt
dassetuá¹ƒ __ ``mama agÄ• ravenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __eta_nti aÃ±jalipaggaha
tathÄ• attano mahÄ• janassa sambhÄ• vanaá¹ƒ uppÄ• detvÄ• kohaÃ±Ã±ena pare vimhÄ•
nijigÄ«santo vicarati, tasmÄ• ssa ativiya kuhakabhÄ• vaá¹ƒ dassento __ ``iminÄ• kirÄ• â€™
\Ne II 260/. __agÄ• ravaá¹ƒ nÄ• ma natthÄ«_ti agÄ• ravavacanaá¹ƒ nÄ• ma natthi, nÄ• yaá
``ahaÃ±ceva kho panÄ• â€™â€™ tiÄ• dimÄ• ha, atha kho attano lÄ• bhaparihÄ• nibhayene

<322> __taá¹…khaá¹‡Ä• nurÅ«pÄ• yÄ• _ti yÄ• disÄ« tadÄ• tassa ajjhÄ• sayappavatti, tad
majjhepadalopena attho. tadÄ• tassa vivaá¹-á¹-asannissitassa tÄ• disassa Ã±Ä• á¹‡aparip
kevalaá¹ƒ abbhudayasannissito eva attho dassitoti Ä• ha __ ``diá¹-á¹-hadhammikasamparÄ
sandassetvÄ• â€™â€™ _ti, paccakkhato vibhÄ• vetvÄ• ti attho. __kusale dhamme_ti tebhÅ
ayamettha nippariyÄ• yato attho. pariyÄ• yato pana ``catubhÅ«makeâ€™â€™ tipi vattuá¹ƒ
lokuttarakusalassapi Ä• yatiá¹ƒ labbhamÄ• nattÄ• . tathÄ• hi vakkhati ``Ä• yatiá¹ƒ nibbÄ• n
vÄ• sanÄ• bhÄ• giyÄ• ya \Be II 299/ vÄ• â€™â€™ ti. __tatthÄ• _ti kusale dhamme yathÄ• s
soá¹‡adaá¹‡á¸• abrÄ• hmaá¹‡aá¹ƒ. __samuttejetvÄ• _ti sammadeva uparÅ«pari nisÄ• netv
tikkhavisadabhÄ• vamÄ• pÄ• detvÄ• . taá¹ƒ pana atthato tattha ussÄ• hajananameva hotÄ«
katvÄ• â€™â€™ _ti. __tÄ• ya ca saussÄ• hatÄ• yÄ• _ti evaá¹ƒ puÃ±Ã±akiriyÄ• ya saussÄ•
diá¹-á¹-hadhammikÄ• diatthasampÄ• danÄ«ti yathÄ• vuttÄ• ya saussÄ• hatÄ• ya ca sampa
__aÃ±Ã±ehi ca vijjamÄ• naguá¹‡ehÄ«_ti evarÅ«pÄ• te guá¹‡asamaá¹…gitÄ• ca ekantena
diá¹-á¹-hadhammikÄ• diatthanipphÄ• danÄ«ti tasmiá¹ƒ vijjamÄ• nehi, aÃ±Ã±ehi ca guá¹‡eh
sammadeva haá¹-á¹-hatuá¹-á¹-habhÄ• vamÄ• pÄ• detvÄ• ti attho.

yadi bhagavÄ• dhammaratanavassaá¹ƒ vassi, atha kasmÄ• so visesaá¹ƒ nÄ• dhigacchÄ«
``brÄ• hmaá¹‡o panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kuhakatÄ• yÄ• _ti vuttanayena kohaÃ±
payogasampattiabhÄ• vaá¹ƒ dasseti. yajjevaá¹ƒ kasmÄ• bhagavÄ• tassa tathÄ• dhamma

paá¹-icodanampi sodhento __ ``kevalamassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kevala_n
asammissaá¹ƒ. __nibbÄ• natthÄ• yÄ• _ti nibbÄ• nÄ• dhigamatthÄ• ya, parinibbÄ• natthÄ• y
visesÄ• dhigamanÅ«pÄ• yabhÅ«tÄ• puÃ±Ã±akiriyÄ• su paricayasaá¹…khÄ• tÄ• vÄ• sanÄ
upÄ• yabhÄ• vena pavattÄ• ti __vÄ• sanÄ• bhÄ• giyÄ• . _ na hi bhagavato niratthakÄ• cat
dhammadesanÄ• atthi. tenÄ• ha __ ``sabbÄ• purimapacchimakathÄ• â€™â€™ _ti. Ä• dito
brÄ• hmaá¹‡assa vissajjanÄ• pariyosÄ• naá¹ƒ, tÄ• va __purimakathÄ• , _ bhagavato pana
__pacchimakathÄ• . _ brÄ• hmaá¹‡ena vuttÄ• pi hi buddhaguá¹‡Ä• dipaá¹-isaÃ±Ã±uttÄ• ka
nibbÄ• natthÄ• ya vÄ• sanÄ• bhÄ• giyÄ• evÄ• ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya \Ne II 261/ sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«
soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ•

<323> evaá¹ƒ \Ne II 262/ \Be II 300/ soá¹‡adaá¹‡á¸• asuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
suttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa kÅ«á¹-adantasuttabhÄ• vaá¹ƒ vÄ• pakÄ• se
... pe ... magadhesÅ«ti kÅ«á¹-adantasuttaâ€™â€™ _nti Ä• ha. __ ``magadhÄ• nÄ• ma jana
_tiÄ• dÄ«su ambaá¹-á¹-hasutte kosalajanapadavaá¹‡á¹‡anÄ• yaá¹ƒ amhehi vuttanayo yath
panettha viseso --- magena saddhiá¹ƒ dhÄ• vantÄ«ti __magadhÄ• , _ rÄ• jakumÄ• rÄ• , ma
__magadhÄ• _ niruttinayena. ruá¸·hito, paccayalopato ca tesaá¹ƒ nivÄ• sabhÅ«tepi janapad
neruttikÄ• . janapadanÄ• meyeva bahuvacanaá¹ƒ, na janapadasadde jÄ• tisaddattÄ• ti vutta
magadhesu janapadeâ€™â€™ _ti. __ito para_nti ``magadhesÅ«â€™â€™ ti padato paraá¹ƒ
tiÄ• divacanaá¹ƒ. __purimasuttadvaye_ti ambaá¹-á¹-hasoá¹‡adaá¹‡á¸• asuttadvaye. __vutta
Ä• gatasadisaá¹ƒ idhÄ• gataá¹ƒ, taá¹ƒ atthavaá¹‡á¹‡anÄ• to vuttanayameva, tattha vuttana
vuttaá¹ƒ hoti. ``taruá¹‡o ambarukkho ambalaá¹-á¹-hikÄ• â€™â€™ ti brahmajÄ• lasuttavaá¹‡
vuttattÄ• __ ``ambalaá¹-á¹-hikÄ• brahmajÄ• le vuttasadisÄ• vÄ• â€™â€™ _ti Ä• ha.

yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ sampÄ• detvÄ• mahÄ• yaÃ±Ã±aá¹ƒ uddissa saviÃ±Ã±Ä• á¹‡akÄ•
yaÃ±Ã±Å«pakaraá¹‡Ä• ni upaá¹-á¹-hapitÄ• nÄ«ti atthaá¹ƒ sandhÄ• ya ``mahÄ• yaÃ±Ã±o up
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, taá¹ƒ panetaá¹ƒ upakaraá¹‡aá¹ƒ tesaá¹ƒ tathÄ• sajjanamevÄ• ti das
_ti iminÄ• . __vacchatarasatÄ• nÄ«_ti yuvabhÄ• vappattÄ• ni balavavacchasatÄ• ni. vacchÄ
__vacchatarÄ• , _ te pana vacchÄ• eva honti, na dammÄ• , na ca balÄ«baddÄ• ti Ä• ha __
ayaá¹ƒ Ä• cariyamati (Sv-pá¹- I 323). __tara_-saddo vÄ• anatthakoti vuttaá¹ƒ __ ``vacchasa
evaÃ±hi sabbopi vacchappabhedo saá¹…gahito hoti. __ete_ti usabhÄ• dayo urabbhapariyo

anekajÄ• tikÄ• naá¹ƒ. __migapakkhÄ«na_nti mahiá¹ƒsarurupasadakuruá¹…gagokaá¹‡á¹‡a
morakapiÃ±jaravaá¹-á¹-akatittira \Ne II 263/ lÄ• pÄ• dipakkhÄ«naÃ±ca. saá¹…khyÄ• vasena
sattasataggahaá¹‡ena paricchindituá¹ƒ __ ``sattasattasatÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ, satta
\Be II 301/ cÄ• ti attho. __thÅ«á¹‡a_nti yaÃ±Ã±opakaraá¹‡Ä• naá¹ƒ migapakkhÄ«naá¹ƒ bar
__yÅ«po_tipi tassa nÄ• maá¹ƒ. tenÄ• ha __ ``yÅ«pasaá¹…khÄ• taâ€™â€™ _nti.

<328> __vidhÄ• _ti vippaá¹-isÄ• ravinodanÄ• . yo hi yaÃ±Ã±asaá¹…khÄ• tassa puÃ±Ã±ass
vidhamanato nivÄ• raá¹‡ato nirodhanato vidhÄ• vuccanti vippaá¹-isÄ• ravinodanÄ• , tÄ• ev
avicchinditvÄ• á¹-hapentÄ«ti __ ``á¹-hapanÄ• â€™â€™ _ti ca vuttÄ• . avippaá¹-isÄ• rato ev
puÃ±Ã±Ä• bhisandappavattÄ«ti. á¹-hapanÄ• cetÄ• yaÃ±Ã±assa Ä• dimajjhapariyosÄ• nav
tippakÄ• rÄ• ti Ä• ha __ ``tiá¹-á¹-hapanaâ€™â€™ _nti. __parikkhÄ• ra_saddo cettha parivÄ
yaÃ±Ã±aá¹ƒ abhisaá¹…kharontÄ«â€™â€™ ti katvÄ• . tenÄ• ha __ ``soá¸·asaparivÄ• raâ€™

mahÄ• vijitarÄ• jayaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<336> pubbe bhÅ«taá¹ƒ __bhÅ«tapubbaá¹ƒ_ yathÄ• ``diá¹-á¹-hapubbaâ€™â€™ nti Ä• ha
attano purimajÄ• tisambhÅ«taá¹ƒ bodhisambhÄ• rabhÅ«taá¹ƒ puÃ±Ã±acariyanti attho. tathÄ
anugÄ• minidhissa thÄ• varanidhinÄ• nidassanaá¹ƒ upapannaá¹ƒ hoti. saddavidÅ« pana va
idaá¹ƒ kÄ• lasattamiyÄ• nepÄ• tikapadaâ€™â€™ nti. atÄ«takÄ• leti hi tesaá¹ƒ matena atth
mahantaá¹ƒ pathavÄ«maá¹‡á¸• alaá¹ƒ vijitanti sambandho. mahantaá¹ƒ vÄ• vijitaá¹ƒ patha
atthÄ«ti attho. ``antoraá¹-á¹-heti yassa vijite viharati, tassa raá¹-á¹-heâ€™â€™ tiÄ• dÄ«su vi
__vijita_saddo rajje pavattati, iminÄ• tassa ekarÄ• jabhÄ• vaá¹ƒ dÄ«peti, na cakkavattirÄ• j
sattaratanasampannatÄ• avacanato. pÄ• á¸·iyaá¹ƒ na yena kenaci santakamattena aá¸• á¸•
``aá¸• á¸• hoâ€™â€™ _ti vatvÄ• __ ``mahaddhanoâ€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``yo
aá¸• á¸• hatÄ• hi nÄ• ma vibhavasampannattÄ• sÄ• ca taá¹ƒ tadupÄ• dÄ• ya vuccati. tath
thÄ• mappattaá¹ƒ ukkaá¹ƒsagataá¹ƒ dassetuá¹ƒ __ ``aparimÄ• á¹‡asaá¹…khyenÄ• â€™â€™
bhuÃ±jitabbaá¹-á¹-hena visesato kÄ• mÄ• idha __bhogÄ• _ nÄ• mÄ• ti dasseti. __ ``paÃ±c
_ti iminÄ• . __piá¹‡á¸• apiá¹‡á¸• avasenÄ• _ti bhÄ• janÄ• laá¹…kÄ• rÄ• divibhÄ• gaá¹ƒ ahu
khaá¹‡á¸• akhaá¹‡á¸• avasena.

rÅ«paá¹ƒ appetvÄ• , anappetvÄ• vÄ• mÄ• sappamÄ• á¹‡ena kato __mÄ• sako. Ä• di_sac
saá¹…gaá¹‡hÄ• ti. __anekakoá¹-isaá¹…khyenÄ• _ti kahÄ• paá¹‡Ä• naá¹ƒ \Be II 302/ koá¹-is
sandhÄ• ya vuttaá¹ƒ heá¹-á¹-himantena koá¹-isatappamÄ• á¹‡eneva khattiyamahÄ• sÄ• lab

__tuá¹-á¹-hÄ«_ti \Ne II 264/ sumanatÄ• . __upakaraá¹‡a_saddo cettha kÄ• raá¹‡apariyÄ• y
__ ``nÄ• nÄ• vidhÄ• laá¹…kÄ• rasuvaá¹‡á¹‡arajatabhÄ• janÄ• dibhedaâ€™â€™ _nti. __Ä•
vatthaseyyÄ• vasathÄ• dÄ«ni saá¹…gayhanti, suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• veá¸·uriyava
ratanÄ• nÄ«_ti vadanti. yathÄ• hu ---

``suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ muttÄ• , maá¹‡iveá¸·uriyÄ• ni ca.

vajiraÃ±ca pavÄ• á¸·anti, sattÄ• hu ratanÄ• nimeâ€™â€™ ti ||

sÄ• livÄ«hiÄ• di sattadhaÃ±Ã±aá¹ƒ sÄ• nulomaá¹ƒ pubbannaá¹ƒ nÄ• ma purekkhataá¹ƒ sa
tabbipariyÄ• yato muggamÄ• sÄ• di tadavasesaá¹ƒ aparannaá¹ƒ nÄ• ma. aparannato pubb
tato aparasmiá¹ƒ pavattamannaá¹ƒ aparannaá¹ƒ. nna-kÄ• rassa pana á¹‡á¹‡a-kÄ• re kate _
aparaá¹‡á¹‡aÃ±cÄ• _ti neruttikÄ• . pubbÄ• parabhÄ• vo panetesaá¹ƒ Ä• dikappe sambhav
purimaá¹ƒ ``aá¸• á¸• ho mahaddhano pahÅ«tajÄ• tarÅ«parajatoâ€™â€™ ti vacanaá¹ƒ deva
paribbayadÄ• nagahaá¹‡Ä• divasena, parivattanadhanadhaÃ±Ã±avasena ca vuttaá¹ƒ, idaá
``pahÅ«tadhanadhaÃ±Ã±oâ€™â€™ ti vacanaá¹ƒ nidhÄ• nagatadhanavasena, saá¹…gahita
visesaá¹ƒ sandhÄ• ya ayaá¹ƒ nayo dassito. vÄ«sakahÄ• paá¹‡ambaá¹‡Ä• didevasikavaá¸·a
mahÄ• sÄ• lalakkhaá¹‡aá¹ƒ.

idÄ• ni tabbiparÄ«tavasena visesaá¹ƒ dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• dinÄ• dutiy
hi purimavacanaá¹ƒ nidhÄ• nagatadhanavasena, saá¹…gahitadhaÃ±Ã±avasena ca vuttanti
tattha __ida_nti ``pahÅ«tadhanadhaÃ±Ã±oâ€™â€™ ti vacanaá¹ƒ. __assÄ• _ti mahÄ• vijitan
paribhuÃ±jitabbaá¹ƒ __devasikaá¹ƒ, _ bhÄ• vanapuá¹ƒsakametaá¹ƒ. dÄ• sakammakaraporin
vettanÄ• nuppadÄ• naá¹ƒ __paribbayadÄ• naá¹ƒ. _ iá¹‡asodhanÄ• divasena dhanadhaÃ±Ã
Ä• di_saddena iá¹‡adÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho. __parivattanadhanadhaÃ±Ã±avasenÄ•
parivattitabbÄ• naá¹ƒ dhanadhaÃ±Ã±Ä• naá¹ƒ vasena. katthaci pana samuccayavirahitapÄ•
``paribbayadÄ• naggahaá¹‡Ä• divasenÄ• â€™â€™ ti idaá¹ƒ parivattanapadena sambandha
ito cito ca parivattetabbÄ• naá¹ƒ dhanadhaÃ±Ã±Ä• naá¹ƒ vasenÄ• ti attho veditabbo.

__koá¹-á¹-haá¹ƒ_ \Be II 303/ vuccati dhaÃ±Ã±aá¹-á¹-hapanaá¹-á¹-hÄ• naá¹ƒ, tadeva agÄ• n
``dhaÃ±Ã±ena paripuá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• roâ€™â€™ _ti. evaá¹ƒ sÄ• ragabbhaá¹ƒ __ko
dhaÃ±Ã±aá¹-á¹-hapanaá¹-á¹-hÄ• naá¹ƒ __koá¹-á¹-hÄ• gÄ• ra_nti dassetvÄ• idÄ• ni tato aÃ
__ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yathÄ• asino tikkhabhÄ• vaparihÄ• rato pa
vuccati, evaá¹ƒ raÃ±Ã±o tikkhabhÄ• vaparihÄ• rakattÄ• caturaá¹…ginÄ« \Ne II 265/ senÄ•
``catubbidho kosoâ€™â€™ _tiÄ• di. ``dvÄ• dasapuriso hatthÄ«â€™â€™ tiÄ• dinÄ• (Vin IV
cettha __hatthi_Ä• dayo gahetabbÄ• . vatthakoá¹-á¹-hÄ• gÄ• raggahaá¹‡eneva sabbassapi
kuppabhaá¹‡á¸• aá¹-á¹-hapanaá¹-á¹-hÄ• nassa gahitattÄ• __ ``koá¹-á¹-hÄ• gÄ• raá¹ƒ tividh
jÄ• tarÅ«parajatato hi aÃ±Ã±aá¹ƒ lohaayadÄ• ruvisÄ• á¹‡avatthÄ• dikamasÄ• radabbaá¹ƒ g
ka-kÄ• raá¹ƒ katvÄ• __kuppaá¹ƒ_ vuccati. jÄ• tarÅ«parajatanidhÄ• naá¹ƒ __dhanakoá¹-á¹-
tattha ratanaá¹ƒ viloketvÄ• caraá¹‡aá¹ƒ __ratanavilokanacÄ• rikÄ• . _ kÄ• maá¹ƒ tamatthaa
bhaá¹‡á¸• Ä• gÄ• rikena pana kathÄ• petvÄ• parisÄ• ya nissaddabhÄ• vÄ• pÄ• danattham
kathÄ• pane hi asati parisÄ• saddaá¹ƒ karissati ``kasmÄ• rÄ• jÄ• paramparÄ• gataá¹ƒ kul

ti, tato ca pakatikkhobho bhavissati, sati pana tathÄ• kathÄ• pane ``etaá¹ƒkÄ• raá¹‡Ä• taá
ti nissaddabhÄ• vamÄ• pajjissati. tato ca pakatikkhobho na bhavissati, tasmÄ• tathÄ• pucc
__maraá¹‡avasa_nti maraá¹‡assa, maraá¹‡asaá¹…khÄ• taá¹ƒ vÄ• visayaá¹ƒ.

<337> pÄ• á¸·iyaá¹ƒ ``Ä• mantetvÄ• â€™â€™ ti etassa mantitukÄ• mo hutvÄ• ti atthaá¹ƒ v
paá¹‡á¸• itena saddhiá¹ƒ mantetvÄ• â€™â€™ _ti vuttaá¹ƒ. dhÄ• tvatthÄ• nuvattako hettha u
pakaraá¹‡Ä• dhigato ca katthaci atthaviseso yathÄ• ``sikkhamÄ• nena bhikkhave bhikkhun
paripucchitabbaá¹ƒ paripaÃ±hitabbaâ€™â€™ nti (Vin IV 434). tathÄ• hissa padabhÄ• jane
``sikkhamÄ• nenÄ• ti sikkhitukÄ• mena. aÃ±Ã±Ä• tabbanti jÄ• nitabbaâ€™â€™ ntiÄ• di (Vi
mantitukÄ• mosi. janapadassa anupaddavatthaá¹ƒ, yaÃ±Ã±assa ca cirÄ• nappavattanattha
Ä• ha __ ``ayaá¹ƒ rÄ• jÄ• â€™â€™ _tiÄ• di. Ä• harantÄ• naá¹ƒ manussÄ• naá¹ƒ gehÄ• nÄ
sÄ• mivacanaá¹ƒ.

<338> sattÄ• naá¹ƒ \Be II 304/ hitasukhassa vidÅ«sanato, ahitadukkhassa ca Ä• vahanato
corÄ• eva idha __ ``kaá¹‡á¹-akÄ• â€™â€™ _ti vuttaá¹ƒ __ ``corakaá¹‡á¹-akehi sakaá¹‡á¹-a
gÄ• mavÄ• sÄ«naá¹ƒ ghÄ• takÄ• gÄ• maghÄ• takÄ• abhedavasena, upacÄ• rena ca niss
evaá¹ƒ panthikÄ• naá¹ƒ duhanÄ• bÄ• dhanÄ• __panthaduhÄ• . _ dhammato apetassa ayu
__adhammakÄ• rÄ«, _ yo vÄ• attano vijite janapadÄ• dÄ«naá¹ƒ tato tato anatthato tÄ• yan
kattabbadhammo, tassa akaraá¹‡asÄ«loti attho. __dassÅ«_ti corÄ• nametaá¹ƒ adhivacana
viddhaá¹ƒsentÄ«ti hi __dassavo_ niggahÄ«talopena, te eva khÄ«lasadisattÄ• __khÄ«la_nti
yathÄ• hi khette khÄ«laá¹ƒ kasanÄ• dÄ«naá¹ƒ sukhappavattiá¹ƒ, mÅ«lasantÄ• nena sassa
evaá¹ƒ dassavopi rajje rÄ• jÄ• á¹‡Ä• ya sukhappavattiá¹ƒ, mÅ«laviruá¸·hiyÄ• janapadapari
pÄ• á¹‡acÄ• gaá¹ƒ \Ne II 266/ dassetuá¹ƒ __ ``mÄ• raá¹‡enÄ• â€™â€™ _ti vuttaá¹ƒ, hiá¹ƒs
``koá¹-á¹-anenÄ• â€™â€™ _ti. __vadha_saddo hi hiá¹ƒsanatthopi hoti ``vadhati na rodati, Ä
dukkaá¹-assÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 880) viya, kapparÄ• dÄ«hi pothanenÄ• ti attho.
dÄ• rukkhandhena kato bandhanopakaraá¹‡aviseso, tena bandhanaá¹ƒ tathÄ• . __Ä• di_sa
rajjubandhanasaá¹…khalikabandhanagharabandhanÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. __hÄ• _-d
dasseti __ ``hÄ• niyÄ• â€™â€™ _ti iminÄ• , sÄ• ca dhanahÄ• yanamevÄ• ti vuttaá¹ƒ __ ``s
_tiÄ• di.

paÃ±casikhamattaá¹ƒ á¹-hapetvÄ• muá¹‡á¸• Ä• panaá¹ƒ __paÃ±casikhamuá¹‡á¸• akaraá¹
``kÄ• kapakkhakaraá¹‡aâ€™â€™ ntipi voharanti. sÄ«se chakaá¹‡odakÄ• vasecanaá¹ƒ __g
kudaá¹‡á¸• ako_ nÄ• ma catuhatthato Å«no rassadaá¹‡á¸• ako, yo ``gadduloâ€™â€™ tipi v
__kudaá¹‡á¸• akabandhanaá¹ƒ. Ä• di_saddena khuramuá¹‡á¸• aá¹ƒ karitvÄ• bhasmapuá¹-
__sammÄ• _saddo Ã±Ä• yatthoti Ä• ha __ ``hetunÄ• â€™â€™ _tiÄ• di, pariyÄ• yavacanam
uddharissÄ• mi, apanessÄ• mÄ«ti attho. pubbe tattha kataparicayatÄ• ya __ussÄ• haá¹ƒ ka
_ti etassa anu anu padetÅ«ti atthaá¹ƒ sandhÄ• ya __ ``dinne appahonteâ€™â€™ _tiÄ• di v
__kasiupakaraá¹‡abhaá¹‡á¸• aá¹ƒ_ phÄ• lapÄ• janayuganaá¹…galÄ• di, iminÄ• pÄ• á¸·iya

nidassanavasena vuttanti dasseti. sakkhikaraá¹‡apaá¹‡á¹‡Ä• ropananibandhanaá¹ƒ \Be II 3
vÄ• vinÄ• vÄ• puna gahetukÄ• massa dÄ• ne hoti, idha pana tadubhayampi natthi puna a
__ ``sakkhiá¹ƒ akatvÄ• â€™â€™ _tiÄ• di. tenÄ• ha __ ``mÅ«lacchejjavasenÄ• â€™â€™ _ti
paccakkhakajanaá¹ƒ. __paá¹‡á¹‡e anÄ• ropetvÄ• _ti tÄ• lÄ• dipaá¹‡á¹‡e yathÄ• ciá¹‡á¹‡aá
anÄ• ropetvÄ• . aÃ±Ã±attha paá¹‡á¹‡Ä• kÄ• repi __pÄ• bhata_saddo, idha pana bhaá¹‡á¸•
``bhaá¹‡á¸• amÅ«lassÄ• â€™â€™ _tiÄ• di. bhaá¹‡á¸• amÅ«laÃ±hi pakÄ• rato udayabhaá¹‡
etenÄ• ti __pÄ• bhataá¹ƒ. _ udayadhanato pageva Ä• bhataá¹ƒ __pÄ• bhata_nti saddavidÅ
tadatthaá¹ƒ patthentehi Ä• bharÄ«yateti __pÄ• bhataá¹ƒ. _ patthanatthajotako hi ayaá¹ƒ __

__ ``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• pÄ• bhatasaddassa mÅ«labhaá¹‡á¸• atthataá¹ƒ
__cÅ«á¸·aseá¹-á¹-hijÄ• taka_pÄ• á¹-hena (J I 1.4) sÄ• dheti. tatrÄ• yamaá¹-á¹-hakathÄ• (Ja
``appakenapÄ«_ti thokenapi parittakenapi. __medhÄ• vÄ«_ti paÃ±Ã±avÄ• . __pÄ• bhatenÄ
__vicakkhaá¹‡o_ti vohÄ• rakusalo. __samuá¹-á¹-hÄ• peti attÄ• na_nti mahantaá¹ƒ dhanaÃ±
tattha attÄ• naá¹ƒ saá¹‡á¹-hÄ• peti patiá¹-á¹-hÄ• peti. yathÄ• kiá¹ƒ? __aá¹‡uá¹ƒ aggiá¹ƒva
paá¹‡á¸• itapuriso parittaá¹ƒ aggiá¹ƒ anukkamena gomayacuá¹‡á¹‡Ä• dÄ«ni pakkhipitvÄ• n
samuá¹-á¹-hÄ• peti vaá¸• á¸• heti mahantaá¹ƒ aggikkhandhaá¹ƒ karoti, evameva paá¹‡á¸• it
labhitvÄ• nÄ• nÄ• upÄ• yehi payojetvÄ• dhanaÃ±ca yasaÃ±ca vaá¸• á¸• heti, vaá¸• á¸• he
attÄ• naá¹ƒ patiá¹-á¹-hÄ• peti, tÄ• ya eva vÄ• pana dhanayasamahantatÄ• ya attÄ• naá¹ƒ s
abhiÃ±Ã±Ä• taá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti atthoâ€™â€™ ti.

divase divase dÄ• tabbaá¹ƒ __devasikaá¹ƒ. _ mÄ• se mÄ• se dÄ• tabbaá¹ƒ __mÄ• sikaá¹ƒ
anuposathikÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. __tassa tassa_ purisassa. kusalÄ• nurÅ«pena, kar
sÅ«rabhÄ• vÄ• nurÅ«penÄ• ti dvandato paraá¹ƒ suyyamÄ• no __anurÅ«pa_saddo pacceka
chekabhÄ• vÄ• nurÅ«patÄ• cettha __kusalÄ• nurÅ«paá¹ƒ. _ katthaci __kula_saddo dissati
jÄ• á¹‡usoá¹‡iÄ• dikulÄ• namiva __kulÄ• nurÅ«pa_mpi dÄ• tabbato yujjateva. senÄ• paccÄ
iminÄ• bhattavetanaá¹ƒ niddiá¹-á¹-hamattanti dasseti. sakakammapasutattÄ• , anupaddava
__dhanadhaÃ±Ã±Ä• naá¹ƒ rÄ• siko_ rÄ• sikÄ• rabhÅ«to. __khemena á¹-hitÄ• _ti \Be II 306/
tenÄ• ha __ ``abhayÄ• â€™â€™ _ti, kutocipi bhayarahitÄ• ti attho. __modÄ• modamÄ• nÄ
somanasseneva modamÄ• nÄ• , na saá¹ƒsandanamattenÄ• ti vuttaá¹ƒ hoti. ``bhagavatÄ• s
tiÄ• dÄ«su (DN I 381) hi __muda_saddo saá¹ƒsandanepi pavattati, aÃ±Ã±e modÄ• hutvÄ•
viharantÄ«ti vÄ• attho. tenÄ• ha __ ``aÃ±Ã±amaÃ±Ã±aá¹ƒ pamuditacittÄ• _ti, asaÃ±Ã±oge
dvidhÄ• pÄ• á¹-ho vutto. __iddhaphÄ«tabhÄ• va_nti samiddhavepullabhÄ• vaá¹ƒ.

catuparikkhÄ• ravaá¹‡á¹‡anÄ•

<339> tasmiá¹ƒ tasmiá¹ƒ kicce anuyanti anuvattantÄ«ti anuyantÄ• . teyeva __Ä• nuyantÄ•
Ä• nubhÄ• voâ€™â€™ ti, ``Ä• nuyuttÄ• â€™â€™ tipi pÄ• á¹-ho, tasmiá¹ƒ tasmiá¹ƒ kicce an
vuttanayena. __assÄ• _ti raÃ±Ã±o. __te_ti Ä• nuyantakhattiyÄ• dayo. ``amhe ettha bahi kar

__attamanÄ• na bhavissanti. _ ``nibandhavipulÄ• yÄ• gamo gÄ• mo __nigamo. _ vivaá¸• á
mahÄ• gÄ• moâ€™â€™ ti (Sv-pá¹- I 338) Ä• cariyena vuttaá¹ƒ. ``apÄ• kÄ• raparikkhepo sÄ
sapÄ• kÄ• rÄ• paá¹‡aá¹ƒ __nagaraá¹ƒ, _ taá¹ƒ tabbiparÄ«to __gÄ• moâ€™â€™ _ti (kaá¹…
abhinavaá¹-Ä«kÄ• yaá¹ƒ saá¹…ghÄ• disesakaá¹‡á¸• e kuladÅ«sakasikkhÄ• pade passitabb
madanti etthÄ• ti __gÄ• mo, _ sveva pÄ• kaá¹-o ce, __nigamo nÄ• ma_ atireko gÄ• moti ka
__nÄ«_-saddo, saÃ±Ã±Ä• saddattÄ• ca rassoti saddavidÅ«. janapadattho vuttova. ``sÄ• m
duggaÃ±ca vijitaá¹ƒ balaâ€™â€™ nti vuttÄ• su sattasu rÄ• japakatÄ«su raÃ±Ã±o tadavases
hitasukhÄ• tivuddhi, tadekadesÄ• ca Ä• nuyantÄ• dayoti Ä• ha __ ``yaá¹ƒ tumhÄ• kaâ€™â

taá¹ƒtaá¹ƒkiccesu \Ne II 268/ raÃ±Ã±Ä• amÄ• saha bhavantÄ«ti __amaccÄ• . _ ``amÄ• vÄ
hi samakiriyÄ• ya __amÄ• _ti abyayapadaá¹ƒ, ca-paccayena taddhitasiddhÄ«ti neruttikÄ• .
pana te raÃ±Ã±Ä• piyÄ• , sahapavattanakÄ• ca bhavantÄ«ti dasseti __ ``piyasahÄ• yakÄ•
parisati bhavÄ• __ ``pÄ• risajjÄ• . _ ke pana teti vuttaá¹ƒ __ ``sesÄ• Ä• á¹‡attikÄ• rakÄ• â
yathÄ• vuttÄ• nuyuttakhattiyÄ• dÄ«hi avasesÄ• raÃ±Ã±o Ä• á¹‡Ä• karÄ• ti attho. satipi dey
Ä• nubhÄ• vasampattiyÄ• , parivÄ• rasampattiyÄ• ca abhÄ• ve tÄ• disaá¹ƒ dÄ• tuá¹ƒ na sa
tÄ• disÄ• nampi rÄ• jÅ«naá¹ƒ tadubhayaá¹ƒ hÄ• yateva, deyyadhamme pana asati pagevÄ•
``deyyadhammasmiÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. deyyadhammasmiá¹ƒ asati ca mahalla
yojanÄ• . __etenÄ• _ti yathÄ• vuttakÄ• raá¹‡advayena. __anumatiyÄ• _ti anujÄ• nanena. _
yaÃ±Ã±assa aá¹…gabhÅ«tÄ• . yaÃ±Ã±aá¹ƒ parikarontÄ«ti __parikkhÄ• rÄ• , _ sambhÄ• rÄ
aá¹…gabhÅ«tattÄ• parivÄ• rÄ• viya hontÄ«ti Ä• ha __ ``parivÄ• rÄ• bhavantÄ«â€™â€™ _
_tiÄ• dinÄ• idhÄ• nadhippetamatthaá¹ƒ nisedheti.

``ratho setaparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyo.

upekkhÄ• dhurasamÄ• dhi, anicchÄ• parivÄ• raá¹‡aâ€™â€™ nti || (SN c V 4).

hi __saá¹ƒyuttamahÄ• vaggapÄ• á¸·i. _ tattha __ratho_ti brahmayÄ• nasaÃ±Ã±ito aá¹-á¹-ha
__setaparikkhÄ• ro_ti catupÄ• risuddhisÄ«lÄ• laá¹…kÄ• ro. __ ``sÄ«laparikkhÄ• roâ€™â€™
__jhÄ• nakkho_ti vipassanÄ• sampayuttÄ• naá¹ƒ paÃ±cannaá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ vas
__cakkavÄ«riyo_ti vÄ«riyacakko. __upekkhÄ• dhurasamÄ• dhÄ«_ti upekkhÄ• dvinnaá¹ƒ d
__anicchÄ• parivÄ• raá¹‡a_nti alobho sÄ«hadhammÄ• dÄ«ni viya parivÄ• raá¹‡aá¹ƒ.

aá¹-á¹-haparikkhÄ• ravaá¹‡á¹‡anÄ•

<340> __ubhato sujÄ• tÄ• dÄ«hi_ vuccamÄ• nehi. __yasasÄ• _ti paÃ±cavidhena Ä• nubhÄ
``Ä• á¹‡Ä• á¹-hapanasamatthatÄ• yÄ• â€™â€™ _ti. __ ``saddhoâ€™â€™ _ti etassa ``dÄ• t
paccanubhoti pattiyÄ• yatÄ«â€™â€™ ti atthaá¹ƒ dassetuá¹ƒ __ ``dÄ• nassÄ• â€™â€™ _tiÄ
__dÄ• nasÅ«ro, _ deyyadhamme Ä«sakampi saá¹…gaá¹ƒ akatvÄ• muttacÄ• go, tabbhÄ• v

tikkhavisadabhÄ• vena veditabbo. tassa hi tikkhavisadabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ ``saddoâ
``dÄ• nasÅ«roâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``na saddhÄ• mattakenÄ•
kammassakatÄ• paccakkhamiva upaá¹-á¹-hÄ• ti, so \Ne II 269/ evaá¹ƒ vutto. __yaá¹ƒ dÄ• n
deyyadhammaá¹ƒ parassa deti. __tassa pati hutvÄ• _ti tabbisayaá¹ƒ lobhaá¹ƒ suá¹-á¹-huma
adhipati hutvÄ• \Be II 308/ deti. kÄ• raá¹‡opacÄ• ravacanaÃ±hetaá¹ƒ. paratopi eseva nayo
anÄ• kaá¸• á¸• hanÄ«yattÄ• __na dÄ• so, na sahÄ• yo. _

tadevatthaá¹ƒ byatirekato, anvayato ca vivaritvÄ• dassento __ ``yo hÄ«â€™â€™ _tiÄ• dim
hi dÄ• sÄ• didvayassa byatirekato dassanaá¹ƒ. khÄ• danÄ«yabhojanÄ«yÄ• dÄ«su madhura
``madhuraá¹ƒ bhuÃ±jatÄ«â€™â€™ _ti vuttaá¹ƒ, nidassanamattaá¹ƒ vÄ• etaá¹ƒ, paá¹‡Ä«ta
vuttaá¹ƒ hoti. __dÄ• so hutvÄ• deti_ taá¹‡hÄ• ya dÄ• sabyataá¹ƒ upagatattÄ• . __sahÄ• yo
piyabhÄ• vÄ• nissajjanato. __sÄ• mÄ« hutvÄ• deti_ tattha taá¹‡hÄ• dÄ• sabyato attÄ• naá
pavattanato. yaá¹ƒ panetaá¹ƒ Ä• cariyena vuttaá¹ƒ ``sÄ• miparibhogasadisÄ• â€™â€™ ti, (
taá¹‡hÄ• dÄ• sabyamatikkantatÄ• sÄ• maÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi khÄ«á¹‡Ä•
viya khÄ«á¹‡Ä• savasseva dÄ• naá¹ƒ dÄ• nasÄ• mÄ«ti attho upapanno hoti, pacchÄ• vÄ•
__tÄ• diso_ti dÄ• nasÄ• misabhÄ• vo.

__samitapÄ• pasamaá¹‡abÄ• hitapÄ• pabrÄ• hmaá¹‡Ä• _ ukkaá¹-á¹-haniddesenettha vutt
pabbajjÄ• mattasamaá¹‡ajÄ• timattabrÄ• hmaá¹‡Ä• vÄ• kapaá¹‡Ä• diggahaá¹‡ena gahitÄ
dukkaraá¹ƒ jÄ«vikamupagatÄ• kasiravuttikÄ• . tenÄ• ha __ ``daliddamanussÄ• â€™â€™ _
maggagÄ• mino. __vaá¹‡ibbakÄ• _ti dÄ• yakÄ• naá¹ƒ guá¹‡akittanavasena, kammaphalaki
seyyathÄ• pi naggacariyÄ• dayoti atthaá¹ƒ dassetuá¹ƒ __ ``ye iá¹-á¹-haá¹ƒ dinnaâ€™â€™ _
tadubhayeneva hi dÄ• nassa vaá¹‡á¹‡athomanÄ• sambhavati. ye vicaranti, te vaá¹‡ibbakÄ
__pasatamatta_nti vÄ«hitaá¹‡á¸• ulÄ• divasena vuttaá¹ƒ, __sarÄ• vamatta_nti yÄ• gubhattÄ
vuccati ogÄ• hetvÄ• pÄ• tabbato nadÄ«taá¸·Ä• kÄ• dÄ«naá¹ƒ sabbasÄ• dhÄ• raá¹‡aá¹ƒ tit
__opÄ• nabhÅ«to. _ tenÄ• ha __ ``udapÄ• nabhÅ«toâ€™â€™ _tiÄ• di. __hutvÄ• _ti bhÄ• v
__jÄ• ta_saddassa anatthantaravÄ• cakattamÄ• ha yathÄ• ``kosajÄ• taâ€™â€™ nti.

atÄ«tÄ• diatthacintanasamatthatÄ• nÄ• ma tassa raÃ±Ã±o anumÄ• navasena, itikattabbat
buddhÄ• naá¹ƒ viya tattha paccakkhadassitÄ• yÄ• ti dassetuá¹ƒ __ ``atÄ«teâ€™â€™ _tiÄ•
puÃ±Ã±Ä• puÃ±Ã±Ä• nisaá¹ƒsacintanaÃ±cettha pakaraá¹‡Ä• dhigatavasena \Be II 309/ ved
yaÃ±Ã±apuÃ±Ã±assa. __dÄ• yakacittampÄ«_ti dÄ• yakÄ• naá¹ƒ, dÄ• yakaá¹ƒ vÄ• cittamp
vuttaá¹ƒ hoti. imesu pana aá¹-á¹-hasu aá¹…gesu aá¸• á¸• hatÄ• dayo paÃ±ca yaÃ±Ã±assa
tehi vinÄ• tassa asijjhanato \Ne II 270/, sujÄ• tatÄ• , pana sÅ«rÅ«patÄ• ca kathaá¹ƒ yaÃ±Ã
siyÄ• tadubhayena vinÄ• pi tassa sijjhanatoti codanÄ• ya sabbesampi aá¹-á¹-hannamaá¹…
parikkhÄ• rabhÄ• vaá¹ƒ anvayato, byatirekato ca dassento __ ``ete hi kirÄ• â€™â€™ _tiÄ•
evaá¹ƒ vadanti ``yathÄ• aá¸• á¸• hatÄ• dayo paÃ±ca yaÃ±Ã±assa ekaá¹ƒsatova aá¹…gÄ• n
surÅ«patÄ• ca, tadubhayaá¹ƒ pana anekaá¹ƒsatova aá¹…ganti dÄ«petuá¹ƒ arucisÅ«cakas

gahaá¹‡aá¹ƒ kataâ€™â€™ nti. te hi ``ayaá¹ƒ dujjÄ• totiÄ• divacanassa anekaá¹ƒsikataá¹ƒ n
vadanti, tayidaá¹ƒ asÄ• raá¹ƒ. sabbasÄ• dhÄ• raá¹‡avasena hetaá¹ƒ byatirekato yaÃ±Ã±as
tattha siyÄ• kesaÃ±ci tathÄ• parivitakkoâ€™â€™ ti tassÄ• pi avakÄ• sÄ• bhÄ• vadassana
tadubhayasÄ• dhÄ• raá¹‡avaseneva anekaá¹ƒsato aá¹…gabhÄ• vassa adassanato ca. kira
brÄ• hmaá¹‡assa cintitÄ• kÄ• rasÅ«canattho daá¹-á¹-habbo. evamanena cintetvÄ• ``imÄ• n
tasseva yaÃ±Ã±assa parikkhÄ• rÄ• bhavantÄ«ti vuttÄ• nÄ«â€™â€™ ti kirasaddena tassa c
__evamÄ• dÄ«nÄ«_ti ettha __Ä• di_saddena ``ayaá¹ƒ virÅ«po kittakaá¹ƒ ... pe ... upacchinc
appesakkho, assaddho, appassuto, na atthaÃ±Ã±Å«, na medhÄ• vÄ« kittakaá¹ƒ ... pe ... up
etesaá¹ƒ saá¹…gaho veditabbo.

catuparikkhÄ• rÄ• divaá¹‡á¹‡anÄ•

<341> ``sujaá¹ƒ paggaá¹‡hantÄ• naâ€™â€™ nti ettha __soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡an
vuttesu dvÄ«su vikappesu dutiyavikappaá¹ƒ nisedhento __ ``mahÄ• yÄ• gaâ€™â€™ _ntiÄ•
sayameva kaá¹-acchuggahaá¹‡ajotanena evaá¹ƒ sahatthÄ• sakkaccaá¹ƒ dÄ• ne yuttapayu
__evaá¹ƒ dujjÄ• tassÄ• _ti etthÄ• pi ``sujÄ• tatÄ• ya anekaá¹ƒsato aá¹…gabhÄ• vadassana
heá¹-á¹-hÄ• vuttanayena sabbasÄ• dhÄ• raá¹‡avaseneva attho gahetabbo. __Ä• di_sadde
... pe ... dussÄ«lassa ... pe ... duppaÃ±Ã±assa \Be II 310/ saá¹ƒvidhÄ• nena pavattadÄ• naâ
kÄ• laá¹ƒ pavattissatÄ«â€™â€™ ti etesaá¹ƒ saá¹…gaho daá¹-á¹-habbo. __tasmÄ• _ti tadub

tissovidhÄ• vaá¹‡á¹‡anÄ•

<342> __tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• na_nti dÄ• nassa Ä• dimajjhapariyosÄ• nasaá¹…khÄ• tÄ
bhÅ«mÄ«naá¹ƒ, avatthÄ• nÄ• nanti attho. __calantÄ«_ti kampanti purimÄ• kÄ• rena na tiá¹-
__karaá¹‡atthe_ti tatiyÄ• vibhattiatthe. karaá¹‡Ä«yasaddÄ• pekkhÄ• ya hi kattari __eva_ eta
karaá¹‡e. yebhuyyena \Ne II 271/ hi karaá¹‡ajotakavacanassa atthabhÄ• vato anuttakattÄ•
idhÄ• dhippeto. pacchÄ• nutÄ• passa akaraá¹‡Å«pÄ• yaá¹ƒ dassetuá¹ƒ __ ``pubba ... pe ...
patiá¹-á¹-hapetabbÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __acalÄ• _ti daá¸·hÄ• kenaci asaá¹ƒhÄ«
__patiá¹-á¹-hapetabbÄ• _ti suppatiá¹-á¹-hitÄ• kÄ• tabbÄ• . tathÄ• patiá¹-á¹-hÄ• panÅ«pÄ•
``evaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tathÄ• patiá¹-á¹-hÄ• panena hi yathÄ• taá¹ƒ dÄ• naâ
nippajjati, evaá¹ƒ Ä• yatimpi vipulaphalatÄ• ya mahapphalaá¹ƒ hoti vippaá¹-isÄ• rena anupa
__dvÄ«su á¹-hÄ• nesÅ«_ti yajamÄ• nayiá¹-á¹-haá¹-á¹-hÄ• nesu. vippaá¹-isÄ• ro ... pe ... na
sandhÄ• ya __ ``eseva nayoâ€™â€™ _ti vuttaá¹ƒ. __muÃ±cacetanÄ• _ti pariccÄ• gacetanÄ
muttacÄ• gatÄ• pubbÄ• bhisaá¹…khÄ• ravasena uá¸·Ä• rabhÄ• vo. __pacchÄ• samanussa
tassÄ• pana niccalabhÄ• vo ``aho mayÄ• dÄ• naá¹ƒ dinnaá¹ƒ sÄ• dhu suá¹-á¹-hÅ«â€™â€™
paccavekkhaá¹‡avasena veditabbo. tadubhayacetanÄ• naá¹ƒ niccalakaraá¹‡Å«pÄ• yaá¹ƒ b
``tathÄ• ... pe ... hotÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __tathÄ• akarontassÄ• _ti muÃ±caceta
pacchÄ• samanussaraá¹‡acetanaÃ±ca niccalamakarontassa, vippaá¹-isÄ• raá¹ƒ, uppÄ• de

``nÄ• pi uá¸·Ä• resu bhogesu cittaá¹ƒ namatÄ«â€™â€™ _ti idaá¹ƒ pana pacchÄ• samanuss
byatirekato niccalakaraá¹‡Å«pÄ• yadassanaá¹ƒ. evaÃ±hi yathÄ• niddiá¹-á¹-hanidassanaá¹ƒ
__uá¸·Ä• resu bhogesÅ«_ti khettavisese pariccÄ• gassa katattÄ• laddhesupi uá¸·Ä• resu b
namati_ pacchÄ• vippaá¹-isÄ• rena upakkiliá¹-á¹-habhÄ• vato. yathÄ• kathanti Ä• ha __ ``n
_ntiÄ• di. tassa hi seá¹-á¹-hissa gahapatino vatthu kosalasaá¹ƒyutte, (SN a I 131) mayhakaj
6.mayhakajÄ• takavaá¹‡á¹‡anÄ•) ca Ä• gataá¹ƒ. tathÄ• hi vuttaá¹ƒ ---

``bhÅ«tapubbaá¹ƒ \Be II 311/ so mahÄ• rÄ• ja seá¹-á¹-hi gahapati tagarasikhiá¹ƒ nÄ• ma pa
piá¹‡á¸• apÄ• tena paá¹-ipÄ• desi, `detha samaá¹‡assa piá¹‡á¸• apÄ• taâ€™ nti vatvÄ• uá
datvÄ• ca pana pacchÄ• vippaá¹-isÄ• rÄ« ahosi ``varametaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dÄ• sÄ
bhuÃ±jeyyuâ€™â€™ â€™ ntiÄ• di.

so kira aÃ±Ã±esupi divasesu taá¹ƒ paccekabuddhaá¹ƒ passati, dÄ• tuá¹ƒ panassa cittaá¹ƒ
pana divase ayaá¹ƒ padumavatiyÄ• deviyÄ• tatiyaputto tagarasikhÄ« paccekabuddho gan
phalasamÄ• pattisukhena vÄ«tinÄ• metvÄ• pubbaá¹‡hasamaye vuá¹-á¹-hÄ• ya anotattadal
manosilÄ• tale nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• pattacÄ«varamÄ• dÄ• ya abh
samÄ• pajjitvÄ• iddhiyÄ• vehÄ• saá¹ƒ abbhuggantvÄ• nagaradvÄ• re oruyha cÄ«varaá¹ƒ
nagaravÄ• sÄ«naá¹ƒ gharadvÄ• resu sahassabhaá¹‡á¸• ikaá¹ƒ á¹-hapento viya pÄ• sÄ• dik
272/ anupubbena seá¹-á¹-hino gharadvÄ• raá¹ƒ sampatto, taá¹ƒ divasaÃ±ca seá¹-á¹-hi pÄ•
paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ bhuÃ±jitvÄ• gharadvÄ• rakoá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±apetv
nisinno hoti. so paccekabuddhaá¹ƒ disvÄ• taá¹ƒ divasaá¹ƒ pÄ• tova bhutvÄ• nisinnattÄ• d
bhariyaá¹ƒ pakkosÄ• petvÄ• ``imassa samaá¹‡assa piá¹‡á¸• apÄ• taá¹ƒ dehÄ«â€™â€™ ti
rÄ• jupaá¹-á¹-hÄ• natthaá¹ƒ pakkÄ• mi. seá¹-á¹-hibhariyÄ• sampajaÃ±Ã±ajÄ• tikÄ• cintesi
imassa `dethÄ• â€™ ti vacanaá¹ƒ na sutapubbaá¹ƒ, dÄ• pentopi ca ajja na yassa vÄ• tassa
vÄ«tarÄ• gadosamohassa vantakilesassa ohitabhÄ• rassa paccekabuddhassa dÄ• peti, yaa
paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ«â€™â€™ ti gharÄ• nikkhamma paccekabud
vanditvÄ• pattaá¹ƒ Ä• dÄ• ya antonivesane paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• suparisuc
bhattaá¹ƒ sampÄ• detvÄ• tadanurÅ«paá¹ƒ khÄ• danÄ«yaá¹ƒ, byaÃ±janaá¹ƒ, sÅ«peyyaÃ±c
pÅ«retvÄ• bahi gandhehi alaá¹…karitvÄ• paccekabuddhassa hatthesu patiá¹-á¹-hapetvÄ•
``aÃ±Ã±esampi paccekabuddhÄ• naá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€™ ti aparibhuÃ
pakkÄ• mi. sopi kho seá¹-á¹-hi rÄ• jupaá¹-á¹-hÄ• naá¹ƒ katvÄ• Ä• gacchanto paccekabuddl
tumhÄ• kaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dethÄ• â€™â€™ ti vatvÄ• pakkantÄ• , api vo laddho piá
seá¹-á¹-hi laddhoti. ``passÄ• mÄ• â€™â€™ ti gÄ«vaá¹ƒ ukkhipitvÄ• olokesi \Be II 312/, atha
piá¹‡á¸• apÄ• tagandho uá¹-á¹-hahitvÄ• nÄ• sapuá¹-aá¹ƒ pahari. so cittaá¹ƒ saá¹ƒyametuá
vippaá¹-isÄ• rÄ« ahosi, tassa pana vippaá¹-isÄ• rassa uppannÄ• kÄ• ro ``varametaâ€™â€™
vuttoyeva. piá¹‡á¸• apÄ• tadÄ• nena panesa sattakkhattuá¹ƒ sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ up
ca sÄ• vatthiyaá¹ƒ seá¹-á¹-hikule nibbatto, ayaÃ±cassa sattamo bhavo, pacchÄ• vippaá¹-is
uá¸·Ä• resu bhogesu cittaá¹ƒ namati. vuttaÃ±hetaá¹ƒ __saá¹ƒyuttavaralaÃ±chake --- _

``yaá¹ƒ kho so mahÄ• rÄ• ja seá¹-á¹-hi gahapati datvÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosi `v
piá¹‡á¸• apÄ• taá¹ƒ dÄ• sÄ• vÄ• kammakarÄ• vÄ• bhuÃ±jeyyuâ€™ nti, tassa kammassa
bhattabhogÄ• ya cittaá¹ƒ namati, nÄ• ssuá¸·Ä• rÄ• ya vatthabhogÄ• ya, yÄ• nabhogÄ• ya,
paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ bhogÄ• ya cittaá¹ƒ namatÄ«â€™â€™ ti (SN a I 131).

__mayhakajÄ• take_pi vuttaá¹ƒ ---

``iti mahÄ• rÄ• ja Ä• gantukaseá¹-á¹-hi tagarasikhipaccekabuddhassa dinnapaccayena bahu
273/, datvÄ• aparacetanaá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya paá¹‡Ä«te bhoge bh
ti (Ja III 6.mayhakajÄ• takavaá¹‡á¹‡anÄ•).

bhÄ• tu panesa ekaá¹ƒ puttaá¹ƒ (Dhp-a II 354) sÄ• pateyyassa kÄ• raá¹‡Ä• jÄ«vitaá¹ƒ vor
bahÅ«ni vassÄ• ni niraye paccittha, sattakkhattuÃ±ca aputtako jÄ• to, idÄ• nipi teneva kamm
upapanno. tena vuttaá¹ƒ __ ``mahÄ• roruvaá¹ƒ upapannassa seá¹-á¹-higahapatino viyÄ• â€
purimapacchimacetanÄ• vasena cettha attho veditabbo. ekÄ• hi cetanÄ• dve paá¹-isandhi

dasaÄ• kÄ• ravaá¹‡á¹‡anÄ•

<343> Ä• karoti attano anurÅ«patÄ• ya samariyÄ• dapariccheda á¹ƒ phalaá¹ƒ nibbattetÄ«ti
Ä• ha __ ``dasahi kÄ• raá¹‡ehÄ«â€™â€™ _ti. mariyÄ• dattho hettha __Ä• _-saddo. na dus
__sÄ«lavantesupi vippaá¹-isÄ• raá¹ƒ uppÄ• dessati. _ tadubhayepi na uppÄ• detabboti hi da
api-saddena, pi-saddena vÄ• sampiá¹‡á¸• anaá¹ƒ karoti. __paá¹-iggÄ• hakatova uppajjatÄ«
vippaá¹-isÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ, dubbalo pana deyyadhammato, parivÄ• rajanatopi
__uppajjituá¹ƒ yutta_nti uppajjanÄ• rahaá¹ƒ. vippaá¹-isÄ• rampi vinodesÄ«ti sambandho. __
pÄ• á¹‡Ä• tipÄ• tÄ«nameva. yajanaá¹ƒ nÄ• mettha dÄ• namevÄ• dhippetaá¹ƒ, na aggijuhan
_nti. __vissajjatÅ«_ti muttacÄ• gavasena cajatu. __abbhantara_nti ajjhattaá¹ƒ sakasantÄ• n

soá¸·asÄ• kÄ• ravaá¹‡á¹‡anÄ•

<344> anumatipakkhÄ• dayo eva heá¹-á¹-hÄ• yaÃ±Ã±assa vatthuá¹ƒ katvÄ• ``soá¸·asapa
idha pana sandassanÄ• divasena anumodanÄ• ya Ä• raddhattÄ• vuttaá¹ƒ __ ``soá¸·asahi A
__dassetvÄ• _ti attano desanÄ• nubhÄ• vena paccakkhamiva phalaá¹ƒ dassetvÄ• , anekav
``dassetvÄ• dassetvÄ• â€™â€™ ti byÄ• panavacanaá¹ƒ, tadeva Ä• bhuso meá¸• anaá¹-á¹-
Ä• cariyena (Sv-pá¹- I 344) vuttaá¹ƒ. __ ``samÄ• dapetvÄ• samÄ• dapetvÄ• â€™â€™ _tiÄ•
__tamattha_nti dÄ• naphalavasena kammaphalasambandhamatthaá¹ƒ. __samÄ• dapetvÄ•
rÄ• jÄ• tamatthaá¹ƒ sammadeva Ä• diyati citte karonto suggahitaá¹ƒ katvÄ• gaá¹‡hÄ• ti, ta
Ä• dÄ• petvÄ• .

__ ``vippaá¹-isÄ• ravinodanenÄ• â€™â€™ _ti \Ne II 274/ idaá¹ƒ nidassanamattaá¹ƒ.
lobhadosamohaissÄ• macchariyamÄ• nÄ• dayopi hi dÄ• nacittassa upakkilesÄ• , tesaá¹ƒ vi
samuttejitaá¹ƒ nÄ• ma hoti tikkhavisadabhÄ• vÄ• pattito, Ä• sannatarabhÄ• vato pana vippa
gahitaá¹ƒ. pavattite hi dÄ• ne tassa sambhavoti. yÄ• thÄ• vato vijjamÄ• nehi guá¹‡ehi
haá¹-á¹-hapahaá¹-á¹-habhÄ• vÄ• pÄ• danaá¹ƒ sampahaá¹ƒsananti Ä• ha __ ``sundaraâ€™
saccato. tadatthameva dassetuá¹ƒ __ ``dhammena samena kÄ• raá¹‡enÄ• â€™â€™ _ti vut
anapetattÄ• __dhammaá¹ƒ, _ upasamacariyabhÄ• vato __samaá¹ƒ, _ yuttabhÄ• vena __kA

<345> tasmiá¹ƒ yaÃ±Ã±e rukkhatiá¹‡acchedopi nÄ• ma nÄ• hosi, kuto pÄ• á¹‡avadhoti pÄ
daá¸·hÄ«karaá¹‡atthaá¹ƒ, sabbaso viparÄ«taggÄ• hehi avidÅ«sitatÄ• dassanatthaÃ±ca pÄ•
haÃ±Ã±iá¹ƒsÅ«â€™â€™ tiÄ• dÄ«ni vatvÄ• pi \Be II 314/ ``na rukkhÄ• chijjiá¹ƒsÅ«â€™â€™
``ye yÅ«panÄ• makeâ€™â€™ _tiÄ• dimÄ• ha. __barihisatthÄ• yÄ• _ti paricchedatthÄ• ya. _
vanapupphehi gandhitamÄ• lÄ• niyÄ• mena. evaá¹ƒ Ä• cariyena (Sv-pá¹- I 345) vuttaá¹ƒ, va
__bhÅ«miyaá¹ƒ vÄ• pattharantÄ«_ti vedibhÅ«miá¹ƒ parikkhipantÄ• tattha tattha pattharant
parisaá¹…khatÄ• bhÅ«mi vindati assa lÄ• bhasakkÄ• reti katvÄ• __ ``vedÄ«â€™â€™ _ti v
dabbÄ• ti sambandho, kammakattÄ• cetaá¹ƒ dvayaá¹ƒ, abhihitakammaá¹ƒ vÄ• . vatticchÄ•
kÄ• rakÄ• bhavanti. vuttanayena pÄ• á¹‡avadhÄ• bhÄ• vassa daá¸·hÄ«karaá¹‡atthaá¹ƒ, vi
avidÅ«sitabhÄ• vadassanatthaÃ±cetanti dasseti __kiá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• . __an
__Ä• di_saddena dhanakkÄ«takaramarÄ• nÄ«tasÄ• maá¹ƒdÄ• sabyÅ«pagatÄ• naá¹ƒ saá¹.
bhatikaraá¹‡ato pageva. __dhanaá¹ƒ gahetvÄ• _ti divase divase yathÄ• kammaá¹ƒ gahetvÄ
devasikaá¹ƒ bhattaÃ±ceva mÄ• sikÄ• diparibbayaÃ±ca. vuttovÄ• yamattho. __tajjitÄ• _ti sa
__parikammÄ• nÄ«_ti sabbabhÄ• giyÄ• ni kammÄ• ni, uccÄ• vacÄ• ni kammÄ• nÄ«ti attho
iá¹-á¹-havacaneneva. __yathÄ• nÄ• mavasenevÄ• _ti pÄ• kaá¹-anÄ• mÄ• nurÅ«peneva.
__sappitelanavanÄ«tadadhimadhuphÄ• á¹‡itena cevÄ• _ti ettha __ca_-saddo avuttasamuc
paá¹‡Ä«tapaá¹‡Ä«tÄ• naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ khÄ• danÄ«yabhojanÄ«yÄ• dÄ«naÃ±
vatthayÄ• namÄ• lÄ• gandhavilepanaseyyÄ• vasathÄ• dÄ«naÃ±ca saá¹…gaho daá¹-á¹-hab
sappitelÄ• disammissehevÄ• â€™â€™ _tiÄ• di. tassa tassa kÄ• lassa anurÅ«pehi yÄ• gu ..
sambandho. __sappiÄ• dÄ«na_nti sappiÄ• dÄ«hi.

<346> paá¹-isÄ• metabbato, attano attano santakabhÄ• vato __ca saá¹ƒ_ nÄ• ma dhanaá¹
__sapati_ niggahitalopena, dhanavÄ• , diá¹-á¹-hadhammikasamparÄ• yikahitÄ• vahattÄ• ta
__sÄ• pateyyaá¹ƒ_ \Ne II 275/, tadeva dhanaá¹ƒ. tenÄ• ha __ ``pahÅ«taá¹ƒ dhanaâ€™â€™
__akkhayadhammamevÄ• _ti akhayasabhÄ• vameva. __gÄ• mabhÄ• genÄ• _ti saá¹ƒkittan
gahetabbabhÄ• gena, evaá¹ƒ Ä• cariyena (Sv-pá¹- I 346) vuttaá¹ƒ, paccekaá¹ƒ sabhÄ• gag
attho. sesesupi eseva nayo.

<347> __yaÃ±Ã±Ä• vÄ• á¹-o_ti \Be II 315/ khaá¹‡itÄ• vÄ• á¹-assa assamedhÄ• diyaÃ±Ã±a

adhivacanaá¹ƒ, tabbohÄ• rena pana idha dÄ• nasÄ• lÄ• ya eva, tÄ• ya ca puratthimanagara
puratthimabhÄ• ge evÄ• ti atthaá¹ƒ dasseti __ ``puratthimato nagaradvÄ• reâ€™â€™ _tiÄ•
á¹-hÄ• naá¹ƒ raÃ±Ã±o dÄ• nasÄ• lÄ• ya nÄ• tidÅ«re evÄ• ti Ä• ha __ ``yathÄ• â€™â€™ _ti
bhuÃ±jitvÄ• akilantarÅ«pÄ• yeva sÄ• yanhe raÃ±Ã±o dÄ• nasÄ• laá¹ƒ sampÄ• puá¹‡anti. _
yaÃ±Ã±Ä• vÄ• á¹-assÄ• â€™â€™ _tiÄ• dÄ«supi eseva nayo. __yÄ• guá¹ƒ pivitvÄ• _ti hi yÄ
pÄ• tarÄ• sabhojanamÄ• ha.

<348> __madhura_nti sÄ• durasaá¹ƒ. __upari vattabbamattha_nti ``apica me bho evaá¹ƒ h
vuccamÄ• namatthaá¹ƒ. __parihÄ• renÄ• _ti bhagavantaá¹ƒ garuá¹ƒ katvÄ• agÄ• ravaparih
ujukabhÄ• vÄ• panayanena vÄ• , ujukavuttiá¹ƒ pariharitvÄ• vaá¹…kavuttiyÄ• va yathÄ• cin
evamÄ• hÄ• ti vuttaá¹ƒ hoti. tenÄ• ha __ ``ujukameva pucchayamÄ• no agÄ• ravo viya hotÄ

niccadÄ• naanukulayaÃ±Ã±avaá¹‡á¹‡anÄ•

<349> __uá¹-á¹-hÄ• yÄ• _ti dÄ• ne uá¹-á¹-hÄ• navÄ«riyamÄ• ha, __samuá¹-á¹-hÄ• yÄ• _ti
kasivÄ• á¹‡ijjÄ• di__kammÄ• ni akaronto_ daliddiyÄ• dianatthÄ• pattiyÄ• __nassissatÄ«_ti
__appasambhÄ• rataro ceva mahapphalataro cÄ• _ti saá¹…khepato aá¹-á¹-hakathÄ• yaá¹ƒ
``appatthataro ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ•
__appasambhÄ• rataro_ti ativiya parittasambhÄ• ro, asamÄ• rabbhiyasambhÄ• ro. __appat
appakicco, __attho_ cettha kiccaá¹ƒ, ttha-kÄ• rassa á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• __ ``appaá¹-
pÄ• á¹-ho. sammÄ• Ä• rabhÄ«yati yaÃ±Ã±o etenÄ• ti __samÄ• rambho, _ sambhÄ• rasam
pavattasattapÄ«á¸·Ä• , appo samÄ• rambho etassÄ• ti tathÄ• , ayaá¹ƒ panÄ• tisayenÄ• ti _
vipÄ• kasaÃ±Ã±itaá¹ƒ mahantaá¹ƒ sadisaá¹ƒ phalametassÄ• ti __mahapphalo, _ ayaá¹ƒ pa
__mahapphalataro. _ udayasaÃ±Ã±itaá¹ƒ mahantaá¹ƒ nissandÄ• diphalametassÄ• ti __mal
panÄ• tisayenÄ• ti __mahÄ• nisaá¹ƒsataro. _ __dhuvadÄ• nÄ• nÄ«_ti dhuvÄ• ni thirÄ• ni av
dÄ• tabbadÄ• nÄ• ni. __niccabhattÄ• nÄ«_ti ettha bhattasÄ«sena catupaccayaggahaá¹‡aá¹
anukulaá¹ƒ kulÄ• nukkamaá¹ƒ upÄ• dÄ• ya dÄ• tabbadÄ• nÄ• ni \Ne II 276/. tenÄ• ha \Be I
_ntiÄ• di. yÄ• ni pavattetabbÄ• ni, tÄ• ni anukulayaÃ±Ã±Ä• ni nÄ• mÄ• ti yojetabbaá¹ƒ. __n
nibandhetvÄ• niyametvÄ• paveá¹‡Ä«vasena pavattitadÄ• nÄ• ni.

hatthidantena katÄ• __dantamayasalÄ• kÄ• , _ yattha dÄ• yakÄ• naá¹ƒ nÄ• maá¹ƒ aá¹…k
niccabhattaá¹ƒ salÄ• kadÄ• navasenÄ• ti dasseti. __taá¹ƒ kula_nti anÄ• thapiá¹‡á¸• ikakula
daliddabhÄ• vena. __ ``ekasalÄ• kato uddhaá¹ƒ dÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ _ti iminÄ•
nibaddhadÄ• naá¹ƒ upacchinditumadatvÄ• anurakkhaá¹‡amÄ• ha. __raÃ±Ã±o_ti setavÄ• h

__Ä• dÄ«ni vatvÄ• _ti ettha __Ä• di_saddena ``kasmÄ• seno viya maá¹ƒsapesiá¹ƒ pakkha
evamÄ• dÄ«naá¹ƒ samasamadÄ• ne ussukkanavacanÄ• naá¹ƒ saá¹…gaho. __galaggÄ• hÄ
``kammacchedavasenÄ• â€™â€™ _ti iminÄ• attano attano kammokÄ• sÄ• dÄ• nampi pÄ«

__samÄ• rambha_saddo cettha pÄ«á¸·anatthoti Ä• ha __ ``pÄ«á¸·Ä• saá¹…khÄ• to samÄ•
pubbacetanÄ• muÃ±cacetanÄ• aparacetanÄ• sampattiyÄ• dÄ• yakavasena tÄ«á¹‡i aá¹…g
vÄ«tarÄ• gatÄ• vÄ«tadosatÄ• vÄ«tamohatÄ• paá¹-ipattiyÄ• dakkhiá¹‡eyyavasena ca tÄ«á¹
__chaá¸·aá¹…gasamannÄ• gatÄ• _ hoti __dakkhiá¹‡Ä• , _ chaá¸·aá¹…guttare __nandamÄ•
tassatthassa sÄ• dhakaá¹ƒ. aparÄ• paraá¹ƒ uppajjanakacetanÄ• vasena mahÄ• nadÄ« viya
abhisanditvÄ• pakkhanditvÄ• pavattito puÃ±Ã±ameva __puÃ±Ã±Ä• bhisando. tathÄ• vidha
asukarattamÄ• ha. kÄ• raá¹‡amahattena phalamahattampi veditabbaá¹ƒ upari najjÄ• vuá¹-
vuttaá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di.

<350> __navanavo_ti sabbadÄ• abhinavo, divase divase dÄ• yakassa byÄ• pÄ• rÄ• pajjan
natthÄ«ti vuttaá¹ƒ __ ``ekenÄ• â€™â€™ _tiÄ• di. yathÄ• raddhassa Ä• vÄ• sassa katipayen
parisamÄ• petabbato kiccapariyosÄ• naá¹ƒ atthÄ«ti Ä• ha __ ``paá¹‡á¹‡asÄ• laâ€™â€™ _n
kiccapariyosÄ• nassa atthitÄ• upÄ• yaá¹ƒ dassetuá¹ƒ __ ``ekavÄ• raá¹ƒ dhanapariccÄ• gaá
vuttaá¹ƒ. __suttantapariyÄ• yenÄ• _ti __sabbÄ• savasuttantÄ• di_pÄ• á¸·inayena. __navÄ•
sÄ«tapaá¹-ighÄ• tÄ• dayo paá¹-isallÄ• nÄ• rÄ• mapariyosÄ• nÄ• yathÄ• paccavekkhaá¹‡a
appamattatÄ• ya cete vuttÄ• .

yasmÄ• \Be II 317/ pana Ä• vÄ• saá¹ƒ dentena nÄ• ma sabbampi paccayajÄ• taá¹ƒ dinnan
__saá¹ƒyuttÄ• gamavaralaÃ±chake_ ``so ca sabbadado hoti yo dadÄ• ti upassayaâ€™â€™
puÃ±Ã±apavaá¸• á¸• hanÅ«pÄ• yaÃ±ca etaá¹ƒ. vuttaÃ±hi tattheva ``ye dadanti upassayaá¹
ca ratto ca, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a I 47) tathÄ• hi dve tay
caritvÄ• kiÃ±ci aladdhÄ• Ä• gatassÄ• pi chÄ• yÅ«dakasampannaá¹ƒ Ä• rÄ• maá¹ƒ pavisit
muhuttaá¹ƒ nipajjitvÄ• uá¹-á¹-hÄ• ya nisinnassa kÄ• ye balaá¹ƒ Ä• haritvÄ• pakkhittaá¹ƒ vi
vicarantassa ca kÄ• ye vaá¹‡á¹‡adhÄ• tu vÄ• tÄ• tapehi kilamati, patissayaá¹ƒ pavisitvÄ• c
muhuttaá¹ƒ nipannassa visabhÄ• gasantati vÅ«pasammati, sabhÄ• gasantati patiá¹-á¹-hÄ•
Ä• haritvÄ• pakkhittÄ• viya hoti. bahi vicarantassa ca pÄ• de kaá¹‡á¹-ako vijjhati, khÄ• á¹‡
sarÄ«sapÄ• diparissayÄ• ceva corabhayaÃ±ca uppajjati, patissayaá¹ƒ pavisitvÄ• dvÄ• raá
sabbe te parissayÄ• na honti, sajjhÄ• yantassa dhammapÄ«tisukhaá¹ƒ, kammaá¹-á¹-hÄ• n
upasamasukhaÃ±ca uppajjati bahiddhÄ• vikkhepÄ• bhÄ• vato. bahi vicarantassa ca kÄ• ye
phandanti, senÄ• sanaá¹ƒ pavisanakkhaá¹‡e maÃ±capÄ«á¹-hÄ• dÄ«ni na paÃ±Ã±Ä• yanti,
akkhipasÄ• do Ä• haritvÄ• pakkhitto viya hoti, dvÄ• ravÄ• tapÄ• namaÃ±capÄ«á¹-hÄ• dÄ«
Ä• vÄ• se vasantaá¹ƒ disvÄ• manussÄ• catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hahanti.
dentena ... pe ... hotÄ«â€™â€™ ti ``sadÄ• puÃ±Ã±apavaá¸• á¸• hanÅ«pÄ• yaÃ±ca etaâ€™
yathÄ• vuttÄ• sabbepi Ä• nisaá¹ƒsÄ• veditabbÄ• .

__khandhakapariyÄ• yenÄ• _ti senÄ• sanakkhandhake (Vin II 294) Ä• gatavinayapÄ• á¸·in

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

vihÄ• re \Be II 318/ kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

dadeyya \Ne II 278/ ujubhÅ«tesu, vippasannena cetasÄ• .

te tassa dhammaá¹ƒ desenti, sabbadukkhapanÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || ---

rÄ• jagahaseá¹-á¹-hÄ• dÄ«naá¹ƒ vihÄ• radÄ• nena anumodanÄ• gÄ• thÄ• yo peyyÄ• lavas
uá¹‡ha_nti utuvisabhÄ• gavasena vuttaá¹ƒ. __sisire cÄ• pi vuá¹-á¹-hiyo_ti ettha __sisiro_ti s
vuccati. __vuá¹-á¹-hiyo_ti ujukameghavuá¹-á¹-hiyo eva. etÄ• ni sabbÄ• ni ``paá¹-ihantÄ«â€™
yojetabbÄ• ni.

__paá¹-ihaÃ±Ã±atÄ«_ti vihÄ• rena paá¹-ihaÃ±Ã±ati. __leá¹‡attha_nti nilÄ«yanatthaá¹ƒ. __s
sÄ«tÄ• diparissayÄ• bhÄ• vena sukhavihÄ• ratthaá¹ƒ. __ ``jhÄ• yituÃ±ca vipassituâ€™â€™
``sukhatthaÃ±cÄ• â€™â€™ ti iminÄ• va padena yojetabbaá¹ƒ. idaÃ±hi vuttaá¹ƒ hoti --- sukh
vihÄ• radÄ• naá¹ƒ, katamasukhatthaá¹ƒ? jhÄ• yituá¹ƒ, vipassituÃ±ca yaá¹ƒ sukhaá¹ƒ tadatt
parapadenapi yojetabbaá¹ƒ --- jhÄ• yituÃ±ca vipassituÃ±ca vihÄ• radÄ• naá¹ƒ, ``idha jhÄ• y
vipassissatÄ«â€™â€™ ti dadato __vihÄ• radÄ• naá¹ƒ saá¹…ghassa aggaá¹ƒ buddhena va
``so ca sabbadado hoti, yo dadÄ• ti upassayaâ€™â€™ nti (SN a I 42).

yasmÄ• ca aggaá¹ƒ vaá¹‡á¹‡itaá¹ƒ, __tasmÄ• hi paá¹‡á¸• ito poso_ti gÄ• thÄ• . __vÄ• sa
vihÄ• re pariyattibahussute ca paá¹-ivedhabahussute ca vÄ• seyya. __tesaá¹ƒ annaÃ±cÄ• _
anucchavikaá¹ƒ annaÃ±ca pÄ• naÃ±ca vatthÄ• ni ca maÃ±capÄ«á¹-hÄ• disenÄ• sanÄ• ni c
__ujubhÅ«tesu_ akuá¹-ilacittesu. __dadeyyÄ• _ti nidaheyya. taÃ±ca kho __vippasannena c

cittappasÄ• daá¹ƒ virÄ• dhetvÄ• . evaá¹ƒ vippasannacittassa hi __te tassa dhammaá¹ƒ des
parinibbÄ• ti anÄ• savo_ti ayamettha aá¹-á¹-hakathÄ• nayo.

ayaá¹ƒ pana __Ä• cariyadhammapÄ• lattherena_ (Sv-pá¹- I 350) ceva __Ä• cariyasÄ• riput
295) ca saá¹ƒvaá¹‡á¹‡ito á¹-Ä«kÄ• nayo --- __sÄ«ta_nti ajjhattaá¹ƒ dhÄ• tukkhobhavasena
319/ utuvipariá¹‡Ä• mavasena vÄ• uppajjanakasÄ«taá¹ƒ. __uá¹‡ha_nti aggisantÄ• paá¹ƒ, t
sambhavo daá¹-á¹-habbo. __paá¹-ihantÄ«_ti paá¹-ibÄ• dhati yathÄ• tadubhayavasena kÄ•
na hoti, evaá¹ƒ karoti. sÄ«tuá¹‡habbhÄ• hate hi sarÄ«re vikkhittacitto bhikkhu yoniso padah
__vÄ• á¸·amigÄ• nÄ«_ti sÄ«habyagghÄ• dicaá¹‡á¸• amige \Ne II 279/. guttasenÄ• sanaÃ±h
dvÄ• raá¹ƒ pidhÄ• ya nisinnassa te parissayÄ• na honti. __sarÄ«sape_ti ye keci sarante ga
sappÄ• dike. __makase_ti nidassanamattametaá¹ƒ, á¹-aá¹ƒsÄ• dÄ«nampi eteneva saá¹…g
sisirakÄ• lavasena, sattÄ• havaddalikÄ• divasena ca uppanne sisirasamphasse. __vuá¹-á¹-
uppannÄ• vassavuá¹-á¹-hiyo paá¹-ihantÄ«ti yojanÄ• .

__vÄ• tÄ• tapo ghoro_ti rukkhagacchÄ• dÄ«naá¹ƒ ummÅ«labhaÃ±janÄ• divasena pavattiy
vÄ• to ceva gimhapariá¸·Ä• hasamayesu uppattiyÄ• ghoro sÅ«riyÄ• tapo ca __paá¹-ihaÃ±Ã
__leá¹‡attha_nti nÄ• nÄ• rammaá¹‡ato cittaá¹ƒ nivattetvÄ• paá¹-isallÄ• nÄ• rÄ• matthaá¹ƒ.
vuttaparissayÄ• bhÄ• vena phÄ• suvihÄ• ratthaá¹ƒ. __jhÄ• yitu_nti aá¹-á¹-hatiá¹ƒsÄ• ya Ä•
cittaá¹ƒ upanibandhitvÄ• upanijjhÄ• yituá¹ƒ. __vipassitu_nti aniccÄ• dito saá¹…khÄ• re san

__vihÄ• re_ti patissaye. __kÄ• raye_ti kÄ• rÄ• peyya. __ramme_ti manorame nivÄ• sasukh
bahussute_ti kÄ• retvÄ• pana ettha vihÄ• re bahussute sÄ«lavante kalyÄ• á¹‡adhamme niv
tesaá¹ƒ bahussutÄ• naá¹ƒ yathÄ• paccayehi kilamatho na hoti, evaá¹ƒ __annaÃ±ca pÄ• na
dadeyya ujubhÅ«tesu_ ajjhÄ• sayasampannesu kammakammaphalÄ• naá¹ƒ, ratanattayagu
__vippasannena cetasÄ• . _

idÄ• ni gahaá¹-á¹-hapabbajitÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Å«pakÄ• ritaá¹ƒ dassetuá¹ƒ __ ``te t
gÄ• thamÄ• ha. tattha __te_ti bahussutÄ• . __tassÄ• _ti upÄ• sakassa. __dhammaá¹ƒ dese
sakalavaá¹-á¹-adukkhapanÅ«danaá¹ƒ saddhammaá¹ƒ desenti. __yaá¹ƒ so dhammaá¹ƒ idha
yaá¹ƒ saddhammaá¹ƒ imasmiá¹ƒ sÄ• sane sammÄ• paá¹-ipajjanena jÄ• nitvÄ• aggamaggÄ
__parinibbÄ• ti_ ekÄ• dasaggivÅ«pasamena sÄ«ti bhavatÄ«ti.

sÄ«tapaá¹-ighÄ• tÄ• dikÄ• \Be II 320/ vipassanÄ• vasÄ• nÄ• terasa, annÄ• dilÄ• bho, dha
dhammÄ• vabodho, parinibbÄ• nanti evamettha __sattarasa Ä• nisaá¹ƒsÄ• vuttÄ• . _

paá¹-iggahaá¹‡akÄ• naá¹ƒ vihÄ• ravasena uppannaphalÄ• nurÅ«pampi dÄ• yakÄ• naá¹ƒ v
veditabbaá¹ƒ. yebhuyyena hi kammasarikkhakaphalaá¹ƒ labhantÄ«ti Ä• ha __ ``tasmÄ• â€™
``saá¹…ghassa pana pariccattattÄ• â€™â€™ _ti iminÄ• saá¹…ghikavihÄ• rameva padhÄ•

saá¹…ghikavihÄ• ro nÄ• mesa cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ \Ne II 280/ uddissa katavihÄ• r
__padabhÄ• janiyaá¹ƒ_ vuttaá¹ƒ ``saá¹…ghiko nÄ• ma vihÄ• ro saá¹…ghassa dinno hoti pa
cetiyaá¹ƒ patiá¹-á¹-hitaá¹ƒ hoti, dhammassavanaá¹ƒ karÄ«yati, catÅ«hi disÄ• hi bhikkhÅ« Ä•
appaá¹-ipucchitvÄ• yeva pÄ• de dhovitvÄ• kuÃ±cikÄ• ya dvÄ• raá¹ƒ vivaritvÄ• senÄ• sana
yathÄ• phÄ• sukaá¹ƒ gacchanti, so antamaso caturatanikÄ• pi paá¹‡á¹‡asÄ• lÄ• hotu, cÄ•
uddissa katavihÄ• rotveva vuccati.

<351> lobhaá¹ƒ niggaá¹‡hituá¹ƒ asakkontassa __duppariccajÄ• . ``ekabhikkhussa vÄ• _â€
tathÄ• samÄ• dÄ• ne Ä• ciá¹‡á¹‡aá¹ƒ, daá¸·hataraá¹ƒ samÄ• dÄ• naÃ±ca dassetuá¹ƒ vutta
sÄ• maá¹ƒ samÄ• dinnampi samÄ• dinnameva hotÄ«â€™â€™ ti vadanti. saá¹…ghassa vÄ•
__tatthÄ• _ti yathÄ• gahite saraá¹‡e, __ ``tassÄ• â€™â€™ _tipi pÄ• á¹-ho, yathÄ• gahitasa
__natthi punappunaá¹ƒ kattabbatÄ• _ti viÃ±Ã±Å«jÄ• tike sandhÄ• ya vuttaá¹ƒ. viÃ±Ã±Å«jÄ•
saraá¹‡Ä• diatthakosallÄ• naá¹ƒ suvaá¹‡á¹‡aghaá¹-e sÄ«havasÄ• viya akuppaá¹ƒ saraá¹‡
``jÄ«vitapariccÄ• gamayaá¹ƒ puÃ±Ã±aâ€™â€™ _nti ca idaá¹ƒ ``sace tvaá¹ƒ yathÄ• gahitaá
bhindissati, evÄ• haá¹ƒ taá¹ƒ mÄ• remÄ«â€™â€™ ti kÄ• maá¹ƒ koci tiá¹‡hena satthena jÄ«
``nevÄ• haá¹ƒ buddhaá¹ƒ `na buddhoâ€™ ti, dhammaá¹ƒ `na dhammoâ€™ ti, saá¹…ghaá¹
vadÄ• mÄ«â€™â€™ ti daá¸·hataraá¹ƒ katvÄ• gahitasaraá¹‡assa vasena vuttaá¹ƒ. __ ``sag
_ti nidassanamattametaá¹ƒ. phalÄ• nisaá¹ƒsÄ• ni panassa saraá¹‡agamanavaá¹‡á¹‡anÄ• y
saraá¹‡agamanakathÄ•) vuttÄ• neva.

<352> vakkhamÄ• nanayena verahetutÄ• ya __veraá¹ƒ_ vuccati pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ•
idha á¹-hitÄ• ya kathamÄ• gacchasÄ«â€™â€™ ti tajjentÄ« viya nivÄ• retÄ«ti \Be II 321/ __v
pÄ• padhammato viramati etÄ• yÄ• ti ``viramaá¹‡Ä«â€™â€™ ti vattabbe niruttinayena i-kÄ•
``veramaá¹‡Ä«â€™â€™ _ti vuttaá¹ƒ. __khuddakapÄ• á¹-haá¹-á¹-hakathÄ• yaá¹ƒ_ panÄ• ha
viramaá¹‡isikkhÄ• padanti dvidhÄ• sajjhÄ• yaá¹ƒ karontÄ«â€™â€™ ti (Khp-a sÄ• dhÄ• raá
kusalacittasampayuttÄ• vettha virati adhippetÄ• , na phalasampayuttÄ• yaÃ±Ã±Ä• dhikaraá
sampattato yathÅ«paá¹-á¹-hitavÄ«tikkamitabbavatthuto virati __sampattavirati. _ samÄ• dÄ•
virati __samÄ• dÄ• navirati. setu_ vuccati ariyamaggo, tappariyÄ• pannÄ• hutvÄ• pÄ• pad
samucchedavasena ghÄ• tanappavattÄ• virati __setughÄ• tavirati. _ aÃ±Ã±atra ``samucch
vuttÄ• . idÄ• ni tÄ• sarÅ«pato dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __jÄ• ti ..
apadisitabbajÄ• tigottakulÄ• dÄ«ni. __Ä• di_saddena vayabÄ• husaccÄ• dÄ«naá¹ƒ saá¹…g
__pariharatÄ«_ti avÄ«tikkamavasena parivajjeti, sÄ«haá¸·adÄ«pe cakkanaupÄ• sakassa viy
veditabbÄ• .

__ ``pÄ• á¹‡aá¹ƒ na hanÄ• mÄ«â€™â€™ _tiÄ• dÄ«su Ä• dayatthena __iti_-saddena, vikap
``adinnaá¹ƒ nÄ• diyÄ• mi, adinnÄ• dÄ• nÄ• viramÄ• mi, veramaá¹‡iá¹ƒ samÄ• diyÄ• mÄ«â
paccekamatthÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. evaÃ±ca katvÄ• ``sikkhÄ• padaâ€™â€™
``sikkhÄ• padÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡inti sambandho. _

Ä• diyÄ• mi, avÄ«tikkamÄ• dhippÄ• yena, akhaá¹‡á¸• Ä• â€™ chiddÄ• â€™ kammÄ• sÄ• â
vuttaá¹ƒ hoti. uttaravaá¸• á¸• hamÄ• napabbatavÄ• siupÄ• sakassa (Ps I 89 kusalakammap
2.109-111; Dhs-a kusalakammapathavaá¹‡á¹‡anÄ•) viya samÄ• dÄ• navirati veditabbÄ• .

__maggasampayuttÄ• _ti sammÄ• diá¹-á¹-hiyÄ• dimaggasampayuttÄ• . idÄ• ni tatthÄ• tatt
koá¹-á¹-hÄ• sato, Ä• rammaá¹‡ato, vedanÄ• to, mÅ«lato, Ä• dÄ• nato, bhedatotiÄ• dinÄ• a
saá¹…khepeneva Ä• rammaá¹‡ato vinicchayaá¹ƒ dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di
sampattasamÄ• dÄ• naviratiyo. __ ``jÄ«vitindriyÄ• divatthÅ«â€™â€™ _ti paramatthato pÄ•
pana ``sattÄ• divatthÅ«â€™â€™ ti vattabbaá¹ƒ, evaÃ±hi ``satteyeva Ä• rabhitvÄ• pÄ• á¹‡Ä
ca viramatÄ«â€™â€™ ti (Khp-a ekatÄ• nÄ• natÄ• divinicchaya) __khuddakÄ• gamaá¹-á¹-ha
sametÄ«ti. __Ä• di_saddena cettha sattasaá¹…khÄ• ravasena \Be II 322/ adinnavatthu, tath
vitathavatthu, saá¹…khÄ• ravaseneva surÄ• merayavatthÅ«ti etesaá¹ƒ saá¹…gaho daá¹-á¹-
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattantÄ«_ti yathÄ• vuttaá¹ƒ vÄ«tikkamavatthuá¹ƒ Ä• lambitvÄ
vÄ«tikkamanacetanÄ• saá¹…khÄ• taviramitabbavatthuto viramaá¹‡avasena pavattanti. __p
setughÄ• tavirati. __nibbÄ• nÄ• rammaá¹‡Ä• va_ tathÄ• pi kiccasÄ• dhanato. iminÄ• pana
Ä• cariyavÄ• desu dve paá¹-ibÄ• hitvÄ• ekassevÄ• nujÄ• nanaá¹ƒ veditabbaá¹ƒ.

``sampattavirati, hi samÄ• dÄ• navirati ca yadeva pajahati, taá¹ƒ attano
pÄ• á¹‡Ä• tipÄ• tÄ• diakusalamevÄ• rammaá¹‡aá¹ƒ katvÄ• pavattatÄ«â€™â€™ ti keci vad
viramati, taá¹ƒ attano vÄ• paresaá¹ƒ vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• diakusalamevÄ• lambaá¹‡aá
sampattavirati pana yato viramati, tesaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• lambaá¹‡Ä• ne
pavattatÄ«â€™â€™ ti apare. ``dvayampi cetaá¹ƒ yato pÄ• á¹‡Ä• tipÄ• tÄ• diakusalato viran
tesamÄ• rammaá¹‡abhÅ«taá¹ƒ vÄ«tikkamitabbavatthumevÄ• lambaá¹‡aá¹ƒ katvÄ• pavatta
vÄ«tikkamavatthumÄ• lambaá¹‡aá¹ƒ \Ne II 282/ katvÄ• pacchimapacchimapadatthato viran
viramatÄ«â€™â€™ ti aÃ±Ã±e. paá¹-hamavÄ• do cettha ayuttoyeva. kasmÄ• ? tassa attano
paccuppannÄ• bhÄ• vato, abahiddhÄ• bhÄ• vato ca. sikkhÄ• padavibhaá¹…ge hi paÃ±cann
paccuppannÄ• rammaá¹‡atÄ• , bahiddhÄ• rammaá¹‡atÄ• ca vuttÄ• . tathÄ• dutiyavÄ• dop
purimavÄ• dena sammissattÄ• , paresaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• diakusalÄ• rammaá¹‡abhÄ•
Ä• lambaá¹‡appabhedavacanato ca. tatiyavÄ• do pana yutto sabbabhÄ• á¹‡akÄ• namabhin
anujÄ• nÄ• tÄ«ti daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ ``tÄ«su Ä• cariyavÄ• desu dve paá¹-ibÄ• l
ekassevÄ• nujÄ• nanaá¹ƒ veditabbaâ€™â€™ nti.

etthÄ• ha --- yajjetaá¹ƒ viratidvayaá¹ƒ jÄ«vitindriyÄ• divÄ«tikkamitabbavatthumevÄ• lambaá
pavatteyya, evaá¹ƒ sati aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ kareyya, yaÃ±ca pajahati, taá¹ƒ na
manadhippeto attho Ä• pajjatÄ«ti? vuccate --- na hi kiccasÄ• dhanavasena pavattento ``aÃ±
aÃ±Ã±aá¹ƒ karotÄ«â€™â€™ ti vÄ• ``yaÃ±ca pajahati, taá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti vÄ•
ariyamaggo nibbÄ• nÄ• rammaá¹‡ova kilese pajahati, evaá¹ƒ jÄ«vitindriyÄ• divatthÄ• ramm
viratidvayaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni dussÄ«lyÄ• ni pajahati. tenÄ• hu porÄ• á¹‡Ä• ---

``Ä• rabhitvÄ• na \Be II 323/ amataá¹ƒ, jahanto sabbapÄ• pake.

nidassanaÃ±cettha bhave, maggaá¹-á¹-horiyapuggaloâ€™â€™ ti || (Khp-a ekatÄ• nÄ• natÄ

idÄ• ni saá¹…khepeneva Ä• dÄ• nato, bhedato vÄ• vinicchayaá¹ƒ dassetuá¹ƒ __ ``etthÄ• a
``paÃ±caá¹…gasamannÄ• gataá¹ƒ sÄ«laá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ tiÄ• dinÄ• __ekat
kiccavasena etÄ• saá¹ƒ paÃ±cavidhatÄ• viÃ±Ã±Ä• yati. __sabbÄ• nipi bhinnÄ• ni honti_ ek
hi tadÄ• paÃ±caá¹…gikattaá¹ƒ sÄ«lassa sampajjati. yaá¹ƒ tu vÄ«tikkantaá¹ƒ, teneva kamm
``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikkhÄ• padaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ tiÄ• dinÄ• _
gaá¹‡hÄ• ti. __ ``veramaá¹‡isikkhÄ• padaâ€™â€™ _nti ca idaá¹ƒ samÄ• sabhÄ• vena
__khuddakapÄ• á¹-haá¹-á¹-hakathÄ• yaá¹ƒ_ (Khp-a sÄ• dhÄ• raá¹‡avibhÄ• vanÄ•) vuttaá¹
``veramaá¹‡iâ€™â€™ nti niggahitantameva byÄ• sabhÄ• vena dissati. gahaá¹-á¹-havasena
sÄ• maá¹‡erÄ• naá¹ƒ pana yathÄ• tathÄ• vÄ• samÄ• dÄ• ne ekasmiá¹ƒ bhinne sabbÄ• n
pÄ• rÄ• jikÄ• pattito. iti ekajjhaá¹ƒ, paccekaÃ±ca samÄ• dÄ• ne viseso idha vutto,
__khuddakÄ• gamaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``ekajjhaá¹ƒ samÄ• diyato ekÄ• yeva virati
hoti, kiccavasena panetÄ• saá¹ƒ paÃ±cavidhattaá¹ƒ viÃ±Ã±Ä• yati. paccekaá¹ƒ samÄ• diya
paÃ±ca ca cetanÄ• hontÄ«â€™â€™ ti (Khp-a ekatÄ• nÄ• natÄ• divinicchaya) ayaá¹ƒ vises
tathÄ• vÄ• samÄ• diyantu, sÄ• maá¹‡erÄ• naá¹ƒ ekasmiá¹ƒ bhinne sabbÄ• nipi bhinnÄ• n
pÄ• rÄ• jikaá¹-á¹-hÄ• niyÄ• ni hi tÄ• ni tesaá¹ƒ. yaá¹ƒ tu vÄ«tikkantaá¹ƒ hoti, teneva kamma
gahaá¹-á¹-hÄ• naá¹ƒ pana ekasmiá¹ƒ bhinne ekameva bhinnaá¹ƒ hoti, yato tesaá¹ƒ taá¹ƒsa
paÃ±caá¹…gikattaá¹ƒ sÄ«lassa sampajjatÄ«â€™â€™ ti vuttaá¹ƒ. yathÄ• vuttopi dÄ«ghabh
aparevÄ• do nÄ• ma tattha kato.

__setughÄ• taviratiyÄ• pana bhedo nÄ• ma natthi_ paá¹-ipakkhasamucchindanena akuppa
dassentena __ ``bhavantarepÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``bhavantarepÄ«â€™â
ariyabhÄ• vaá¹ƒ ajÄ• nantopÄ«ti atthaá¹ƒ viÃ±Ã±Ä• peti. __jÄ«vitahetupi, _ pageva aÃ±Ã±a
pÄ• á¹‡aá¹ƒ hanati, na suraá¹ƒ pivatÄ«â€™â€™ _ti idaá¹ƒ majjhepeyyÄ• laniddiá¹-á¹-haá¹ƒ
migapadavaá¸·aÃ±jananayena vÄ• vuttaá¹ƒ \Be II 324/. __sura_nti ca nidassanamattaá¹ƒ. s
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ na karoti. ``majjanti tadeva ubhayaá¹
surÄ• savavinimuttaá¹ƒ madanÄ«yaâ€™â€™ nti (Spk III 5.1134) __saá¹ƒyuttamahÄ• vagga
vuttaá¹ƒ. __khuddakapÄ• á¹-haá¹-á¹-hakathÄ• yaÃ±ca_ ``tadubhayameva madanÄ«yaá¹-á¹
panaÃ±Ã±ampi kiÃ±ci atthi madanÄ«yaá¹ƒ, yena pÄ«tena matto hoti pamatto, idaá¹ƒ vucca
purimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•) __ ``sace pissÄ• â€™â€™ _tiÄ• dinÄ• tattheva
ajÄ• nantassapi __khÄ«rameva_ mukhaá¹ƒ __pavisati, _ __na surÄ• , _ pageva jÄ• nantass
kuntasakuá¹‡Ä• naá¹ƒ. sacepi mukhe khÄ«ramissake udake pakkhipantÄ«ti yojetabbaá¹ƒ. `
upamopameyyÄ• naá¹ƒ sambaddhatÄ• siyÄ• koÃ±casakuá¹‡Ä• naá¹ƒ yonisiddhattÄ• â€™
``idaâ€™â€™ _ntiÄ• di. __yonisiddha_nti manussatiracchÄ• nÄ• naá¹ƒ uddhaá¹ƒ tiriyameva

meghasaddena, kukkuá¹-Ä«naá¹ƒ vÄ• tena gabbhaggahaá¹‡aá¹ƒ viya ca __jÄ• tisiddhaá¹ƒ
attho. ``cevÄ• â€™â€™ tipi pÄ• á¹-haá¹ƒ vatvÄ• samuccayatthamicchanti keci. __dhamma
kucchigate bodhisattamÄ• tu sÄ«laá¹ƒ viya, vijÄ• te tassÄ• divaá¹…gamanaá¹ƒ viya ca sab
maggadhammatÄ• ya vÄ• ariyamaggÄ• nubhÄ• vena siddhanti veditabbanti vissajjeyyÄ• ti

__diá¹-á¹-hijukaraá¹‡aá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ_ dukkaraá¹ƒ, tasmÄ• saraá¹‡agamanaá¹ƒ
mahaá¹-á¹-hatarameva, na appaá¹-á¹-hataranti adhippÄ• yo. __eta_nti sikkhÄ• padaá¹ƒ. __
gaá¹‡hantassÄ• pÄ«_ti Ä• daraá¹ƒ gÄ• ravamakatvÄ• samÄ• diyantassÄ• pi. __sÄ• dhuka
sakkaccaá¹ƒ sÄ«lÄ• ni \Ne II 284/ samÄ• diyantassÄ• pi __appaá¹-á¹-hatarameva, appasan
diguá¹‡aá¹ƒ ussÄ• ho karaá¹‡Ä«yoti vuttaá¹ƒ hoti. sÄ«laá¹ƒ idha abhayadÄ• natÄ• ya __dÄ
sattanikÄ• yaá¹ƒ dayati rakkhatÄ«ti __dÄ• naá¹ƒ. _ ayamettha aá¹-á¹-hakathÄ• muttakanay
upagatena kÄ• yavÄ• cÄ• cittehi sakkaccaá¹ƒ vatthuttayapÅ«jÄ• kÄ• tabbÄ• , tattha ca saá
pariharitabbo, sikkhÄ• padÄ• ni pana samÄ• dÄ• namattaá¹ƒ, sampattavatthuto viramaá¹‡a
saraá¹‡agamanato sÄ«lassa appaá¹-á¹-hataratÄ• , appasamÄ• rambhataratÄ• ca veditabb
jÄ«vitadÄ• nÄ• dinÄ• daá¹‡á¸• anidhÄ• nato, sakalalokiyalokuttara guá¹‡Ä• dhiá¹-á¹-hÄ• na
__mahapphalataratÄ• , mahÄ• nisaá¹ƒsataratÄ• _ ca daá¹-á¹-habbÄ• ti.

tamatthaá¹ƒ \Be II 325/ pÄ• á¸·iyÄ• sÄ• dhento __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha
Ã±Ä• tattÄ• __aggaÃ±Ã±Ä• ni. _ cirarattatÄ• ya Ã±Ä• tattÄ• __rattaÃ±Ã±Ä• ni. _ ``ariyÄ• r
vaá¹ƒsÄ• nÄ«â€™â€™ ti Ã±Ä• tattÄ• __vaá¹ƒsaÃ±Ã±Ä• ni. _ purimakÄ• naá¹ƒ Ä• dipurisÄ
_ sabbaso kenacipi pakÄ• rena sÄ• dhÅ«hi na kiá¹‡á¹‡Ä• ni na chaá¸• á¸• itÄ• nÄ«ti __asa
nayo nesaá¹ƒ yathÄ• atÄ«te, evaá¹ƒ etarahi, anÄ• gate cÄ• ti Ä• ha __ ``asaá¹ƒkiá¹‡á¹‡ap
atÄ«te hi kÄ• le asaá¹ƒkiá¹‡á¹‡abhÄ• vassa ``asaá¹ƒkiá¹‡á¹‡apubbÄ• nÄ«â€™â€™ ti nidas
saá¹…kiyantÄ«â€™â€™ ti, anÄ• gate ``na saá¹…kiyissantÄ«â€™â€™ ti. atoyeva __appaá
paá¹-ikkhittÄ• ni. na hi kadÄ• cipi viÃ±Ã±Å« samaá¹‡abrÄ• hmaá¹‡Ä• hiá¹ƒsÄ• dipÄ• padh
__aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ detÄ«_ti sabbesu bhÅ«tesu nihitadaá¹‡á¸
sattanikÄ• yassa bhayÄ• bhÄ• vaá¹ƒ deti. na hi ariyasÄ• vakato kassaci bhayaá¹ƒ hoti. __a
__abyÄ• pajjha_nti niddukkhataá¹ƒ. __ ``aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ dat
Ä• nisaá¹ƒsadassanaá¹ƒ, hetumpi cettha __tvÄ• _-saddo yathÄ• ``mÄ• taraá¹ƒ saritvÄ• ro

yaá¹ƒ kiÃ±ci cajanalakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ yaÃ±Ã±oti Ä• ha __ ``idaÃ±ca panÄ• â€
paÃ±casÄ«laá¹ƒ sabbakÄ• likaá¹ƒ. abuddhuppÄ• dakÄ• lepi hi viÃ±Ã±Å« taá¹ƒ samÄ• diya
vimuttÄ• yatanaá¹ƒ bÄ• hirakÄ• nampi samÄ• dinnattÄ• . saraá¹‡agamanaá¹ƒ pana buddhu
vimuttÄ• yatanaá¹ƒ, kathaá¹ƒ tattha saraá¹‡agamanato paÃ±casÄ«lassa mahapphalatÄ• ti
_tiÄ• di. __jeá¹-á¹-haka_nti mahapphalabhÄ• vena uttamaá¹ƒ. __ ``saraá¹‡agamaneyeva pa
iminÄ• tassa sÄ«lassa saraá¹‡agamanena abhisaá¹…khatattÄ• tato mahapphalataá¹ƒ, tat
sÄ«lassa appaphalataá¹ƒ dasseti.

<353> __Ä«disamevÄ• _ti evaá¹ƒ saá¹ƒkilesapaá¹-ipakkhameva hutvÄ• . nanu ca paá¹-han
II 285/ desetabbÄ• , kasmÄ• buddhuppÄ• dato paá¹-á¹-hÄ• ya desanamÄ• rabhatÄ«ti anuy
``tividha ... pe ... dassetukÄ• moâ€™â€™ _ti vuttaá¹ƒ. tividhasÄ«lapÄ• ripÅ«riyaá¹ƒ á¹-hitas
yaÃ±Ã±Ä• naá¹ƒ appaá¹-á¹-hataratÄ• , mahapphalataratÄ• ca hoti, tasmÄ• taá¹ƒ dassetuk
paá¹-á¹-hÄ• ya desanaá¹ƒ Ä• rabhatÄ«ti vuttaá¹ƒ hoti. tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ•
326/ __vuttehi guá¹‡ehÄ«_ti ettha ``so taá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ pa
tiÄ• dinÄ• (DN I 191) heá¹-á¹-hÄ• vuttÄ• saraá¹‡agamanaá¹ƒ, sÄ«lasampadÄ• , indriyesu
evamÄ• dayo guá¹‡Ä• veditabbÄ• . paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nibbattento na kilamatÄ«ti yo
paá¹-hamajjhÄ• nÄ• dÄ«ni. __ ``paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ _ntiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ
ukkaá¹-á¹-haniddeso katoti mantavÄ• __ ``ekaá¹ƒ kappaá¹ƒ, aá¹-á¹-ha kappeâ€™â€™ _tiÄ
mahÄ• kappavasena cettha attho. hÄ«naá¹ƒ pana paá¹-hamaá¹ƒ jhÄ• naá¹ƒ asaá¹…khyeyy
Ä• yuá¹ƒ deti. majjhimaá¹ƒ upaá¸• á¸• hakappaá¹ƒ. hÄ«naá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ dve kap
cattÄ• rÄ«tiÄ• dinÄ• attho netabbo. apica yasmÄ• paá¹‡Ä«tÄ• niyevettha jhÄ• nÄ• ni adhi
mahapphalatarabhÄ• vadassanaparattÄ• desanÄ• ya, tasmÄ• ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
paá¹‡Ä«tÄ• neva jhÄ• nÄ• ni niddiá¹-á¹-hÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

__tadevÄ• _ti catutthajjhÄ• nameva. catukkanayena hi desanÄ• Ä• gatÄ• . yadi evaá¹ƒ ka
``Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• disamÄ• pattivasena bhÄ• vitaâ€™â€™ _nti, tathÄ• bhÄ• v
Ä• ruppaá¹ƒ hutvÄ• vÄ«satikappasahassÄ• dÄ«ni Ä• yuá¹ƒ detÄ«ti adhippÄ• yo. ayaá¹ƒ Ä
__tadevÄ• _ti Ä• ruppasaá¹…khÄ• taá¹ƒ catutthajjhÄ• nameva, taá¹ƒ pana kasmÄ• vÄ«sat
detÄ«ti vuttaá¹ƒ __ ``Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• disamÄ• pattivasena bhÄ• vitaâ€™â€™
detÄ«ti adhippÄ• yo. aparo nayo __ ``tadevÄ• â€™â€™ _ti vutte rÅ«pÄ• vacaracatutthajjhÄ
Ä• pajjeyyÄ• ti taá¹ƒ nivattetuá¹ƒ __ ``Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• disamÄ• pattivasena bh
tathÄ• bhÄ• vitaá¹ƒ aá¹…gasamatÄ• ya catutthajjhÄ• nasaá¹…khÄ• taá¹ƒ Ä• ruppajjhÄ• na

sammadeva niccasaÃ±Ã±Ä• dipaá¹-ipakkhavidhamanavasena pavattamÄ• nÄ• pubbabhÄ
samÄ• nentÄ« vipassanÄ• vipassakapuggalassa anappakaá¹ƒ pÄ«tisomanassaá¹ƒ samÄ•
``vipassanÄ• sukhasadisassa pana sukhassa abhÄ• vÄ• mahapphalaâ€™â€™ _nti. yathÄ

``yato \Ne II 286/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

yasmÄ• \Be II 327/ panÄ• yaá¹ƒ desanÄ• iminÄ• anukkamena imÄ• ni Ã±Ä• á¹‡Ä• ni nib
tasmÄ• __ ``vipassanÄ• Ã±Ä• á¹‡e patiá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• dinÄ• heá¹-á¹-himaá
uparimassa patiá¹-á¹-hÄ• bhÅ«taá¹ƒ katvÄ• vuttaá¹ƒ. samÄ• narÅ«panimmÄ• naá¹ƒ nÄ• m

asÄ• dhÄ• raá¹‡akiccanti Ä• ha __ ``attano ... pe ... mahapphalÄ• â€™â€™ _ti. hatthiassÄ•
__vikubbanaá¹ƒ, _ tassa dassanasamatthatÄ• ya. __icchiticchitaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma p
icchiticchito khandhapadeso. arahattamaggeneva maggasukhaá¹ƒ niá¹-á¹-hitanti vuttaá¹ƒ __
mahapphalaâ€™â€™ _nti. __samÄ• pento_ti pariyosÄ• pento.

kÅ«á¹-adantaupÄ• sakattapaá¹-ivedanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

354-8__._ __ ``abhikkantaá¹ƒ bho gotamÄ• â€™â€™ _tiÄ• di desanÄ• ya pasÄ• davacana
bhavantaâ€™â€™ _ntiÄ• di pana saraá¹‡agamanavacananti tadubhayasambandhaá¹ƒ das
_tiÄ• dimÄ• ha. __tanÅ«_ti mando kÄ• yikacetasikasukhasamupabyÅ«hato. __sabbe te pÄ•
usabhasatÄ• nÄ«â€™â€™ tiÄ• dinÄ• vutte sabbe te pÄ• á¹‡ino. __taá¹ƒ pavatti_nti tesaá¹
mocanÄ• kÄ• raá¹ƒ. __Ä• kulabhÄ• vo_ti bhagavato santike dhammassa sutattÄ• pÄ• á¹‡Ä
upaá¹-á¹-hapetvÄ• á¹-hitassa ``kathaÃ±hi nÄ• ma mayÄ• tÄ• va bahÅ« pÄ• á¹‡ino mÄ• ra
ti citte paribyÄ• kulabhÄ• vo, yasmÄ• atthi, tasmÄ• na desetÄ«ti yojanÄ• , __ ``udapÄ• dÄ
__sutvÄ• _ti ``muttÄ• bho te pÄ• á¹‡ayoâ€™â€™ ti Ä• rocitavacanaá¹ƒ sutvÄ• . __cittacÄ•
``kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaâ€™â€™ nti
padapaÃ±cakaá¹ƒ sandhÄ• ya ``__kallacittantiÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. tattha ``dÄ• nak
ntiÄ• dinÄ• vuttÄ• ya anupubbikathÄ• ya Ä• nubhÄ• vena. kÄ• macchandavigamena __kal
byÄ• pÄ• davigamena mettÄ• vasena __muducittatÄ• _ akathinacittatÄ• , uddhaccakukkuc
__vinÄ«varaá¹‡acittatÄ• _ tehi amalÄ«nacittatÄ• , thinamiddhavigamena sampaggahaá¹‡av
amalÄ«nacittatÄ• , vicikicchÄ• vigamena sammÄ• paá¹-ipattiyÄ• avimuttatÄ• ya __pasanna
ca hotÄ«ti Ä• ha __ ``anupubbikathÄ• nubhÄ• vena vikkhambhitanÄ«varaá¹‡ataá¹ƒ sandhÄ
panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

iti \Be II 328/ \Ne II 287/ sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya
paramasukhumagambhÄ«raduranubodhatthaparidÄ«panÄ• ya suvimalavipulapaÃ±Ã±Ä• ve
sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapakÄ• saniyÄ• kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ• ya

kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• lisuttavaá¹‡á¹‡anÄ•

brÄ• hmaá¹‡adÅ«tavatthuvaá¹‡á¹‡anÄ•

<359> evaá¹ƒ \Be II 329/ \Ne II 288/ kÅ«á¹-adantasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni ma
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
kÅ«á¹-adantasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa mahÄ• lisuttabhÄ• vaá¹ƒ vÄ•
sutaá¹ƒ ... pe ... vesÄ• liyanti mahÄ• lisuttaâ€™â€™ _nti Ä• ha. __punappunaá¹ƒ visÄ• labh

etthÄ• yaá¹ƒ saá¹…khepo --- bÄ• rÄ• á¹‡asiraÃ±Ã±o kira aggamahesiyÄ• maá¹ƒsapesigab
dhÄ«tÄ• ca putto ca, tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• hena soá¸·asakkhattuá¹ƒ puttadh
vijÄ• tÄ• . tato tesaá¹ƒ dÄ• rakÄ• naá¹ƒ yathÄ• kkamaá¹ƒ vaá¸• á¸• hentÄ• naá¹ƒ paccekaá
Ä• rÄ• muyyÄ• nanivÄ• saá¹-á¹-hÄ• naparivÄ• rasampattiá¹ƒ gahetuá¹ƒ appahonakatÄ• ya
gÄ• vutantarena gÄ• vutantarena parikkhipiá¹ƒsu, evaá¹ƒ tassa punappunaá¹ƒ tipÄ• kÄ• ra
visÄ• labhÄ• vamupagatattÄ• __ ``vesÄ• lÄ«â€™â€™ _tveva nÄ• maá¹ƒ jÄ• taá¹ƒ. tena vu
visÄ• labhÄ• vÅ«pagamanato vesÄ• lÄ«ti laddhanÄ• make nagareâ€™â€™ _ti. vitthÄ• rak
mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• ya, (Ps I 146) ratanasuttavaá¹‡á¹‡anÄ• ya (Khp-a
ratanasuttavaá¹‡á¹‡anÄ•) ca gahetabbÄ• . __bahinagare_ti nagarato bahi, na ambapÄ• liv
antonagarasmiá¹ƒ. __sayaá¹ƒjÄ• ta_nti sayameva jÄ• taá¹ƒ aropimaá¹ƒ. __mahantabhÄ• v
á¹-hitokÄ• sassa ca mahantabhÄ• vena. tenevÄ• ha __ ``himavantena saddhiá¹ƒ ekÄ• bad
pana venayikÄ• naá¹ƒ matena __vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ---

``tattha mahÄ• vanaá¹ƒ nÄ• ma sayaá¹ƒjÄ• taá¹ƒ aropimaá¹ƒ saparicchedaá¹ƒ mahantaá¹ƒ
kapilavatthusÄ• mantÄ• pana mahÄ• vanaá¹ƒ himavantena saha ekÄ• baddhaá¹ƒ aparicc
Ä• hacca á¹-hitaá¹ƒ, idaá¹ƒ tÄ• disaá¹ƒ na hotÄ«â€™â€™ ti (Sp (to Vin III) II 162).

taá¹ƒ \Ne II 289/ majjhimabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• nampi samÄ• nakathÄ• . __
(Ps II 352) __saá¹ƒyuttaá¹-á¹-hakathÄ• ya_Ã±ca (Spk I 37) tatheva vuttaá¹ƒ. idha pana dÄ«
matena evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. yadi ca __ ``ahutvÄ• â€™â€™ _ti katthaci pÄ• á¹
sabbesampi \Be II 330/ samÄ• navÄ• do siyÄ• ti. __kÅ«á¹-Ä• gÄ• rasÄ• lÄ• saá¹…khepenÄ
haá¹ƒsamaá¹‡á¸• alÄ• kÄ• rasaá¹…khÄ• tahaá¹ƒsavaá¹-á¹-akacchannena kÅ«á¹-Ä• gÄ• ra
pÄ• sÄ• doyeva ``kÅ«á¹-Ä• gÄ• rasÄ• lÄ• â€™â€™ ti vutto, tabbohÄ• rena pana sakalopi s
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 162) tu evaá¹ƒ vuttaá¹ƒ ---

``kÅ«á¹-Ä• gÄ• rasÄ• lÄ• pana mahÄ• vanaá¹ƒ nissÄ• ya kate Ä• rÄ• me kÅ«á¹-Ä• gÄ• raá
haá¹ƒsavaá¹-á¹-akacchadanena katÄ• sabbÄ• kÄ• rasampannÄ• buddhassa bhagavato g

kosalesu jÄ• tÄ• , bhavÄ• , te vÄ• nivÄ• so etesanti __kosalakÄ• . _ evaá¹ƒ __mÄ• gadha
pÄ• yato pulliá¹…gaputhuvacanÄ• . yassa akaraá¹‡e puggalo mahÄ• jÄ• niyo hoti, taá¹ƒ ka
__karaá¹‡Ä«ya_nti vuccati. tenÄ• ha __ ``avassaá¹ƒ kattabbakammenÄ• â€™â€™ _ti. __a
samavÄ• ye, tasmÄ• samavÄ• ye sati kattabbato __taá¹ƒ kiccanti vuccatÄ«_ti adhippÄ• yo

<360> yÄ• buddhÄ• naá¹ƒ uppajjanÄ• rahÄ• nÄ• nattasaÃ±Ã±Ä• , tÄ• saá¹ƒ vasena __ ``
_ti vuttaá¹ƒ, nÄ• nÄ• rammaá¹‡appavattitoti attho. sambhavantasseva hi paá¹-isedho, na as
__paá¹-ikkammÄ• _ti nivattetvÄ• tathÄ• cittaá¹ƒ anuppÄ• detvÄ• . __sallÄ«no_ti jhÄ• nasa
ekattÄ• rammaá¹‡aá¹ƒ allÄ«no. __nilÄ«no_ti tasseva vevacanaá¹ƒ. tena vuttaá¹ƒ __ ``ekÄ«
saparivÄ• rattÄ• anekopi tadÄ• eko viya bhavatÄ«ti ekÄ«bhÄ• vo, taá¹ƒ __ekÄ«bhÄ• vaá¹

taá¹ƒ sandhÄ• ya __ ``tasmÄ• á¹-hÄ• nÄ• â€™â€™ _ti vuttaá¹ƒ.

oá¹-á¹-haddhalicchavivatthuvaá¹‡á¹‡anÄ•

<361> __addhoá¹-á¹-hatÄ• yÄ• _ti upaá¸• á¸• hoá¹-á¹-hatÄ• ya. tassa kira uttaroá¹-á¹-hassa
phÄ• letvÄ• addhamapanÄ«taá¹ƒ viya khÄ• yati cattÄ• ro dante, dve ca dÄ• á¹-hÄ• na chÄ
``oá¹-á¹-haddhoâ€™â€™ _ti voharati. keci pana ``adho-saddena pÄ• á¹-haá¹ƒ parikappetvÄ
oá¹-á¹-hassa olambakatÄ• ya __ ``oá¹-á¹-hÄ• dhoâ€™â€™ _ti atthaá¹ƒ vadanti, tadayuttam
adissanato, Ä• cariyena \Ne II 290/ (Sv-pá¹- I 361) ca avaá¹‡á¹‡itattÄ• . ayaá¹ƒ kira uposath
dÄ• napati \Be II 331/ saddho pasanno buddhamÄ• mako dhammasaá¹…ghamÄ• mako. ten
_ntiÄ• di. khandhake, (Vin I 289) mahÄ• parinibbÄ• nasutte (DN II 161) ca Ä• gatanayena _
... tÄ• vatiá¹ƒsaparisasappaá¹-ibhÄ• gÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. ayaá¹ƒ pana vesÄ• lÄ«
vepullappattÄ• ca ahosi. tattha hi rÄ• jÅ«nameva satta sahassÄ• ni, satta satÄ• ni, satta ca
tathÄ• yuvarÄ• jasenÄ• patibhaá¹‡á¸• Ä• gÄ• rikapabhutÄ«nampi, pÄ• sÄ• dakÅ«á¹-Ä• gÄ
tapparimÄ• á¹‡Ä• yeva, bahujanÄ• , Ä• kiá¹‡á¹‡amanussÄ• , subhikkhÄ• ca. tena vuttaá¹ƒ
licchaviparisÄ• yÄ• â€™â€™ _ti. tassa pana kulassa Ä• dibhÅ«tÄ• naá¹ƒ yathÄ• vuttÄ• naá
nibbattadÄ• rakÄ• naá¹ƒ tÄ• pasena pÄ• yitaá¹ƒ yaá¹ƒ khÄ«raá¹ƒ udaraá¹ƒ pavisati, sabbaá
maá¹‡ibhÄ• janagataá¹ƒ viya dissati, carimakabhave bodhisatte kucchigate bodhisattamÄ•
ativippasannatÄ• ya te nicchavÄ« ahesuá¹ƒ. apare panÄ• hu ``sibbetvÄ• á¹-hapitÄ• viya n
lÄ«nÄ• chavi ahosÄ«â€™â€™ ti. evaá¹ƒ te nicchavitÄ• ya vÄ• lÄ«nacchavitÄ• ya vÄ• __l
niruttinayena cettha padasiddhi, tabbaá¹ƒse uppannÄ• sabbepi licchavayo nÄ• ma jÄ• tÄ•
``licchaviparisÄ• yÄ• â€™â€™ ti, licchavirÄ• jÅ«naá¹ƒ, licchavivaá¹ƒsabhÅ«tÄ• ya vÄ• pari
mahantaá¹ƒ yasaá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ«ti __mahÄ• li_ yathÄ• ``bhaddÄ• lÄ«â€™â€™ ti. _
katanÄ• maá¹ƒ.

<362> __sÄ• sane yuttapayutto_ti bhÄ• vanamanuyutto. sabbattha sÄ«hasamÄ• navuttino
mahatte sati tadajjhÄ• sayÄ• nurÅ«paá¹ƒ pavattiyamÄ• nÄ• ya dhammadesanÄ• ya viseso
ussÄ• hena dhammaá¹ƒ desessatÄ«â€™â€™ _ti.

``vissÄ• sikoâ€™â€™ ti vatvÄ• tamassa vissÄ• sikabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``ayaÃ±
__thÅ«lasarÄ«ro_ti vaá¹-harasarÄ«ro. therassa khÄ«á¹‡Ä• savabhÄ• vato ``Ä• lasiyabhÄ• v
vattabbo, vÄ• sanÄ• lesaá¹ƒ pana upÄ• dÄ• ya __ ``Ä«sakaá¹ƒ appahÄ«no viya hotÄ«â€™
sÄ• vakÄ• naá¹ƒ buddhÄ• namiva savÄ• sanÄ• kilesÄ• pahÄ«yanti. yathÄ• vuttaá¹ƒ pÄ• s
``kÅ«á¹-Ä• gÄ• ramahÄ• gehÄ• â€™â€™ _ti vuttaá¹ƒ. __pÄ• cÄ«namukhÄ• _ti pÄ• cÄ«nap

<363> vineyyajanÄ• nuparodhena \Be II 332/ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ paá¹-ihÄ•
Ä• ha __ ``atha khoâ€™â€™ _tiÄ• di. gandhakuá¹-ito nikkhamanavelÄ• yaÃ±hi chabbaá¹‡á
Ä• veá¸·Ä• veá¸·Ä• yamalÄ• \Ne II 291/ yamalÄ• hutvÄ• savisesaá¹ƒ pabhassarÄ• vinico

nikkhamatÄ«â€™â€™ ti samÄ• rocitamiva nikkhamanaá¹ƒ saÃ±jÄ• niá¹ƒsu. tena vuttaá¹ƒ _
``saá¹ƒsÅ«citanikkhamanoâ€™â€™ _ti.

<364> ``ajjÄ• â€™â€™ ti vuttadivasato atÄ«tamanantaraá¹ƒ __hiyyodivasaá¹ƒ purimaá¹ƒ r
``hiyyoâ€™â€™ ti vuttadivasato paraá¹ƒ __purimataraá¹ƒ_ atisayena purimattÄ• . iti imesu
vavatthito yathÄ• kkamaá¹ƒ purimapurimatarabhÄ• vo. evaá¹ƒ santepi yadettha ``purimatara
tato pabhuti yaá¹ƒ yaá¹ƒ oraá¹ƒ, taá¹ƒ taá¹ƒ purimaá¹ƒ. yaá¹ƒ yaá¹ƒ paraá¹ƒ, taá¹ƒ taá¹ƒ pu
dassento __ ``tato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. orapÄ• rabhÄ• vassa viya, hi
purimapurimatarabhÄ• vassa apekkhÄ• siddhi. __mÅ«ladivasato_tiÄ• didivasato. __agge_t
bhummavacanaá¹ƒ, upayogavacanassa vÄ• __e_-kÄ• rÄ• desoti dasseti __ ``aggaâ€™â€™
attho. taá¹ƒ panettha parÄ• atÄ«tÄ• koá¹-iyevÄ• ti Ä• ha __ ``parakoá¹-iá¹ƒ katvÄ• â€™â€™
paricchede nipÄ• to, tappayogena cÄ• yaá¹ƒ ``viharÄ• mÄ«â€™â€™ ti vattamÄ• napayogo
veditabboti dassetuá¹ƒ __ ``yÄ• va vihÄ• siâ€™â€™ _nti vuttaá¹ƒ. __tassÄ• _ti divasassa.
``viharÄ• mÄ«â€™â€™ ti imassa ``yadaggeâ€™â€™ ti iminÄ• ujukaá¹ƒ tÄ• va sambandhit
tÄ«á¹‡i vassÄ• nÄ«â€™â€™ ti pamÄ• á¹‡avacanaá¹ƒ yojetabbaá¹ƒ. dutiyavikappe pana ``r
vassÄ• nÄ«â€™â€™ ti imehipi kuá¹-ilaá¹ƒ sambandho kattabbo. __nacira_nti cetaá¹ƒ bhÄ•
accantasaÃ±Ã±ogaá¹ƒ vÄ• . taÃ±hi pamÄ• á¹‡ato visesetuá¹ƒ __ ``tÄ«á¹‡i vassÄ• nÄ«â€™
``naciraá¹ƒ vihÄ• siá¹ƒ tÄ«á¹‡iyeva vassÄ• nÄ«â€™â€™ _ti.

__aya_nti sunakkhatto. __piyajÄ• tikÄ• nÄ«_ti iá¹-á¹-hasabhÄ• vÄ• ni. __sÄ• tajÄ• tikÄ• nÄ
madhurasadisatÄ• ya hi __ ``madhuraâ€™â€™ _nti manoramaá¹ƒ vuccati. Ä• rammaá¹‡aá
upasaá¹ƒhitÄ• nÄ«ti __kÄ• mÅ«pasaá¹ƒhitÄ• ni, _ kÄ• manÄ«yÄ• ni. tenÄ• ha __ ``kÄ• ma
Ä• rammaá¹‡ikena kÄ• masaá¹…khÄ• tena assÄ• dena saÃ±Ã±uttÄ• ni, kÄ• masaá¹…khÄ
attho. __sarÄ«rasaá¹‡á¹-hÄ• ne_ti sarÄ«rabimbe, Ä• dhÄ• re cetaá¹ƒ bhummaá¹ƒ. tasmÄ•
tato uppannena saddenÄ• ti \Be II 333/ attho. apica vinÄ• pÄ• á¹-hasesaá¹ƒ __bhavitabba_
sambandhitabbaá¹ƒ. __madhurenÄ• _ti iá¹-á¹-hena sÄ• tena. __kaá¹‡á¹‡asakkhaliya_nti ka

__ettÄ• vatÄ• _ti dibbasotaÃ±Ä• á¹‡aparikammassa akathanamattena. ``attanÄ• Ã±Ä• tan
sÄ• sane adhiá¹-á¹-hÄ• nenÄ• â€™â€™ ti kujjhanto __bhagavati Ä• ghÄ• taá¹ƒ bandhitvÄ•
jhÄ• nÄ• bhiÃ±Ã±Ä• parihÄ• yi. __cintesÄ«_ti ``kasmÄ• nu kho so mayhaá¹ƒ taá¹ƒ parikar
\Ne II 292/ parivicÄ• rento ayoniso ummujjanavasena cintesi. __anukkamenÄ• _ti pÄ• thikas
mahÄ• sÄ«hanÄ• dasutte (DN I 381) ca Ä• gatanayena taá¹ƒ taá¹ƒ ayuttameva cintento, bh
anukkamena bhagavati baddhÄ• ghÄ• tatÄ• ya sÄ• sane patiá¹-á¹-haá¹ƒ alabhanto __gihibl
katheti.

ekaá¹ƒsabhÄ• vitasamÄ• dhivaá¹‡á¹‡anÄ•

366-371__._ __ekaá¹ƒsÄ• yÄ• _ti tadatthe catutthÄ«vacanaá¹ƒ, ekaá¹ƒsatthanti attho. __aá

koá¹-á¹-hÄ• sapariyÄ• yo, so ca adhikÄ• rato dibbarÅ«padassanadibbasaddasavanavasena
``ekakoá¹-á¹-hÄ• sÄ• yÄ• â€™â€™ _tiÄ• di. __vÄ• _-saddo cettha vikappane ekaá¹ƒsassev
__anudisÄ• yÄ• _ti puratthimadakkhiá¹‡Ä• dibhedÄ• ya catubbidhÄ• ya anudisÄ• ya. __ubh
dibbarÅ«padassanatthaá¹ƒ, dibbasaddasavanatthaÃ±ca. __bhÄ• vito_ti yathÄ• dibbacakkh
dibbasotaÃ±Ä• á¹‡aÃ±ca samadhigataá¹ƒ hoti, evaá¹ƒ bhÄ• vito. tayidaá¹ƒ visuá¹ƒ visuá¹ƒ
ijjhantÄ«su vattabbaá¹ƒ natthi, ekajjhaá¹ƒ ijjhantÄ«supi kameneva kiccasiddhi bhavati ekajjh
kiccasiddhiyÄ• asambhavato. pÄ• á¸·iyampi hi ``dibbÄ• naÃ±ca rÅ«pÄ• naá¹ƒ dassanÄ• ya
savanÄ• yÄ• â€™â€™ ti idaá¹ƒ ekassa ubhayasamatthatÄ• sandassanameva, na ekajjhaá
kiccasiddhisambhavasandassanaá¹ƒ. __ ``ekaá¹ƒsabhÄ• vito samÄ• dhi hetÅ«â€™â€™ _ti
dibbacakkhuÃ±Ä• á¹‡Ä• ya __eva_ parikammassa katattÄ• vijjamÄ• nampi dibbasaddaá¹ƒ

<372> dibbacakkhuÃ±Ä• á¹‡ato dibbasotaÃ±Ä• á¹‡ameva seá¹-á¹-hanti maÃ±Ã±amÄ• no
Ä• ha __ ``idaá¹ƒ dibbasotena ... pe ... maÃ±Ã±eâ€™â€™ _ti. __apaá¹‡á¹‡akanti_ avirajjha
vÄ• . __samÄ• dhiyeva_ bhÄ• vetabbaá¹-á¹-hena __samÄ• dhibhÄ• vanÄ• _ \Be II 334/. ``d
seá¹-á¹-haâ€™â€™ nti maÃ±Ã±amÄ• nena ca tena dibbacakkhuÃ±Ä• á¹‡ampi dibbasotene
nÅ«na bhanteâ€™â€™ tiÄ• dinÄ• puthuvacanena pucchitanti dassetuá¹ƒ __ ``ubhayaá¹ƒsa
samÄ• dhÄ«naâ€™â€™ _nti vuttaá¹ƒ. __bÄ• hirÄ• etÄ• samÄ• dhibhÄ• vanÄ• _ aniyyÄ•
bÄ• hirakÄ• nampi ijjhanti. __na ajjhattikÄ• _ bhagavatÄ• sÄ• mukkaá¹ƒsikabhÄ• vena app
saccÄ• ni viya sÄ• mukkaá¹ƒsikÄ• . __yadattha_nti yesaá¹ƒ atthÄ• ya, abhedepi bhedavaca
visesanabhÅ«tassa atthÄ• ya. __te_ti ariyaphaladhamme. ``taâ€™â€™ ntipi adhunÄ• pÄ•
sacchikÄ• tabbÄ• , ``atthi kho mahÄ• li aÃ±Ã±eva dhammÄ• ... pe ... yesaá¹ƒ sacchikiriyÄ•
brahmacariyaá¹ƒ carantÄ«â€™â€™ ti sacchikÄ• tabbadhammÄ• ca idha vuttÄ• .

catuariyaphalavaá¹‡á¹‡anÄ•

<373> __saá¹ƒyojentÄ«_ti \Ne II 293/ bandhenti. __tasmÄ• _ti yasmÄ• vaá¹-á¹-adukkhabh
satte saá¹ƒyojenti nÄ• ma, tasmÄ• . katthaci ``vaá¹-á¹-adukkhamaye ratheâ€™â€™ ti pÄ• á
Ä• cariyena avaá¹‡á¹‡itattÄ• . __maggasotaá¹ƒ Ä• panno, _ na pasÄ• dÄ• disotaá¹ƒ. ``soto
ariyamaggassetaá¹ƒ adhivacanaâ€™â€™ nti hi vuttaá¹ƒ. __Ä• panno_ti ca Ä• dito pattoti at
Ä• dikammani pavattanato, idaá¹ƒ pana phalaá¹-á¹-havasena vadati. atÄ«takÄ• lavacanaÃ±
pana maggasotaá¹ƒ Ä• pajjati nÄ• ma. tenevÄ• ha __dakkhiá¹‡avibhaá¹…ge_ ``sotÄ• pann
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanne dÄ• naá¹ƒ detÄ«â€™â€™ ti (MN III 379) __ap
anupapajjanasabhÄ• vo. __dhammaniyÄ• menÄ• _ti uparimaggadhammaniyÄ• mena. heá¹
anupapajjanadhammatÄ• ya vÄ• niyatoti aá¹-á¹-hakathÄ• muttakanayo. __paraá¹ƒ ayanaá
atthÄ«ti attho. __anenÄ• _ti puna tatiyasamÄ• savacanaá¹ƒ, vÄ• -saddo cettha luttaniddiá¹-

__tanuttaá¹ƒ_ nÄ• ma pavattiyÄ• mandatÄ• , viraá¸·atÄ• cÄ• ti vuttaá¹ƒ __ ``tanuttÄ• â€™
__karahacÄ«_ti nipÄ• tamattaá¹ƒ, pariyÄ• yavacanaá¹ƒ vÄ• . ``orena ce mÄ• so seso gimh

vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyeseyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 627) viya __ora_-sa
__ ``heá¹-á¹-hÄ• bhÄ• giyÄ• naâ€™â€™ _nti, heá¹-á¹-hÄ• bhÄ• gassa kÄ• mabhavassa pa
__ ``suddhÄ• vÄ• sabhÅ«miyaâ€™â€™ _nti \Be II 335/ tesaá¹ƒ upapattiá¹-á¹-hÄ• nadassan
upapÄ• tiko upapÄ• tane sÄ• dhukÄ• rÄ«. tenÄ• ha __ ``sesayonipaá¹-ikkhepavacanametaâ
__parinibbÄ• nadhammo_ti anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• nasabhÄ•
cittameva vimutti __cetovimuttÄ«_ti vuttaá¹ƒ __ ``cittavisuddhiâ€™â€™ _ntiÄ• di. cittasÄ«se
gahito ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™
Peá¹- 22; Mil I 1.9) viya. __paÃ±Ã±Ä• vimutti_nti etthÄ• pi eseva nayo. tenÄ• ha __ ``arahat
paÃ±Ã±Ä• vimuttÄ«â€™â€™ _ti. __sÄ• ma_nti attanÄ• va, aparappaccayenÄ• ti attho. __ ``
iminÄ• tvÄ• dipaccayakÄ• riyassa ya-kÄ• rassa lopo dassito. __ ``abhiÃ±Ã±Ä• yÄ• â€™â€
nÄ• -vacanakÄ• riyassÄ• ti daá¹-á¹-habbaá¹ƒ. __sacchÄ«_ti paccakkhatthe nepÄ• tikaá¹ƒ. _
nÄ• ma anussavÄ• kÄ• raparivitakkÄ• dike muÃ±citvÄ• sarÅ«pato Ä• rammaá¹‡akaraá¹‡a

ariyaaá¹-á¹-haá¹…gikamaggavaá¹‡á¹‡anÄ•

374-5__._ __uppatitvÄ• _ti \Ne II 294/ Ä• kÄ• samaggena á¸• etvÄ• . paá¹-ipajjati ariyÄ• sÄ
ariyaphalaÃ±ca etÄ• yÄ• ti __paá¹-ipadÄ• , _ sÄ• ca tassa pubbabhÄ• go evÄ• ti ariyamag
pubbabhÄ• gapaá¹-ipadÄ• nÄ• mena idha vutto. Ä• tatavitatÄ• divasena __paÃ±caá¹…gika
disÄ• vidisÄ• niviá¹-á¹-hapadesena __aá¹-á¹-haá¹…giko. _ aá¹-á¹-haá¹…gato mutto aÃ±Ã±c
nÄ• ma maggo natthÄ«ti Ä• ha __ ``aá¹-á¹-haá¹…gamattoyevÄ• â€™â€™ _tiÄ• dinÄ• . na h
nÄ• ma koci atthÄ«ti. tasmÄ• ``aá¹-á¹-ha aá¹…gÄ• ni assÄ• ti aÃ±Ã±apadatthasamÄ• saá¹
aá¹…gÄ• ni aá¹-á¹-haá¹…gÄ• ni, tÄ• ni assa santÄ«ti __aá¹-á¹-haá¹…giko_â€™ ti samÄ• sa
padasiddhi kÄ• tabbÄ• â€™â€™ ti (Sv-pá¹- I 374, 375) Ä• cariyena vuttaá¹ƒ, adhippÄ• yo c
aÃ±Ã±apadatthasamÄ• se hi kate na sakkÄ• aá¹-á¹-haá¹…gaaá¹-á¹-haá¹…gikÄ• naá¹ƒ bhe
vipariyÄ• yaá¹ƒ katvÄ• pi niyametuá¹ƒ byÄ• se ubhayapadatthaparabhÄ• vena saheva saá¹
atthÄ• pattito. samÄ• sagabbhe pana taddhite kate sakkÄ• eva tesaá¹ƒ bhedo aÃ±Ã±amaÃ
katvÄ• niyametuá¹ƒ samÄ• se uttarapadatthaparabhÄ• vena vinÄ• va saá¹…khyÄ• paricch
ekatthibhÄ• valakkhaá¹‡o hi samÄ• soti. __dhammadÄ• yÄ• dasuttantaá¹-Ä«kÄ• yaá¹ƒ_ pa
``yasmÄ• maggaá¹…gasamudÄ• ye \Be II 336/ maggavohÄ• ro hoti, samudÄ• yo ca samud
attano avayavabhÅ«tÄ• ni aá¹-á¹-ha aá¹…gÄ• ni etassa santÄ«ti aá¹-á¹-haá¹…gikoâ€™â€™
aá¹…ginÄ• aá¹…gassa aá¹-á¹-haá¹…gikabhÄ• vo vutto, dutiyanaye pana aá¹…gena aá¹…g

idÄ• ni aá¹-á¹-haá¹…gikamagge lakkhaá¹‡ato, kiccakhaá¹‡Ä• rammaá¹‡abhedakamato ca
``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. __sammÄ• dassanalakkhaá¹‡Ä• _ti aviparÄ«taá¹ƒ yÄ• t
paccakkhameva dassanasabhÄ• vÄ• . __sammÄ• abhiniropanalakkhaá¹‡o_ti nibbÄ• nÄ• r
aviparÄ«tamabhiniropanasabhÄ• vo. __sammÄ• pariggahaá¹‡alakkhaá¹‡Ä• _ti caturaá¹…g
saá¹…gaá¹‡hÄ• tÄ«ti tabbipakkhato viratisabhÄ• vÄ• sammÄ• vÄ• cÄ• bhedakaramicchÄ
sampayuttadhamme ca pariggaá¹‡hanakiccavatÄ« hoti, evaá¹ƒ aviparÄ«taá¹ƒ pariggahaá¹‡

samuá¹-á¹-hÄ• panalakkhaá¹‡o_ti yathÄ• cÄ«varakammÄ• diko kammanto ekaá¹ƒ kÄ• tabl
taá¹ƒtaá¹ƒkiriyÄ• nipphÄ• dako vÄ• cetanÄ• saá¹…khÄ• to kammanto hatthapÄ• dacalanÄ
samuá¹-á¹-hÄ• peti, evaá¹ƒ sÄ• vajjakattabbakiriyÄ• samuá¹-á¹-hÄ• pakamicchÄ• kammant
niravajjasamuá¹-á¹-hÄ• panakiccavÄ• hoti, sampayutte ca samuá¹-á¹-hÄ• pento eva pavatt
samuá¹-á¹-hÄ• panasabhÄ• vo. __sammÄ• vodÄ• panalakkhaá¹‡o_ti kÄ• yavÄ• cÄ• naá¹ƒ
saá¹ƒkilesabhÅ«tamicchÄ• jÄ«vappahÄ• nena aviparÄ«taá¹ƒ vodÄ• panasabhÄ• vo. __sam
sasampayuttadhammassa cittassa saá¹ƒkilesapakkhe patitumadatvÄ• \Ne II 295/ aviparÄ«
__sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• _ti tÄ• dibhÄ• valakkhaá¹‡ena aviparÄ«taá¹ƒ tatth
__sammÄ• samÄ• dhÄ• nalakkhaá¹‡o_ti vikkhepaviddhaá¹ƒsanena aviparÄ«taá¹ƒ cittassa

sahajekaá¹-á¹-hatÄ• ya diá¹-á¹-hekaá¹-á¹-hÄ• avijjÄ• dayo micchÄ• diá¹-á¹-hito aÃ±Ã±e __
paccanÄ«kakilesÄ• _ nÄ• ma. __passatÄ«_ti pakÄ• seti kiccapaá¹-ivedhena paá¹-ivijjhati. te
... pe ... asammohatoâ€™â€™ _ti. idaÃ±hi tassÄ• passanÄ• kÄ• radassanaá¹ƒ. teneva hi
sammÄ• diá¹-á¹-hisaá¹…khÄ• tena aá¹…gena tattha paccavekkhaá¹‡Ä• pavattati. purimÄ•
sÄ• dhÄ• raá¹‡Ä• nÄ«ti Ä• ha __ ``sammÄ• saá¹…kappÄ• dayopÄ«â€™â€™ _tiÄ• di. __ ``
paccanÄ«kakilesehi saddhiâ€™â€™ nti idamanukaá¸• á¸• hati.

__pubbabhÄ• ge_ti \Be II 337/ upacÄ• rakkhaá¹‡e. upacÄ• rabhÄ• vanÄ• vasena anekavÄ
pavattacittakkhaá¹‡ikattÄ• __nÄ• nakkhaá¹‡Ä• . _ aniccÄ• dilakkhaá¹‡avisayattÄ• __nÄ• n
ekacittakkhaá¹‡ikattÄ• __ekakkhaá¹‡Ä• . _ nibbÄ• nÄ• rammaá¹‡attÄ• __ekÄ• rammaá¹‡Ä
dukkhÄ• diÃ±Ä• á¹‡ehi kattabbena idha sÄ• tisayaá¹ƒ nibbattena kiccena, imasseva vÄ• Ã
dukkhÄ• dippakÄ• sanakiccena. __cattÄ• ri nÄ• mÄ• ni labhati_ catÅ«su saccesu kÄ• tabba
nÄ• mÄ• ni labhati_ kÄ• masaá¹…kappÄ• dippahÄ• nanibbattito. __sikkhÄ• padavibhaá¹…g
sampayuttadhammÄ• ca sikkhÄ• padÄ• nÄ«â€™â€™ ti (Vibh 704) vuccanti. tattha pana pa
viraticetanÄ• naá¹ƒ vasena __ ``viratiyopi honti cetanÄ• yopÄ«â€™â€™ _ti vuttaá¹ƒ, musÄ•
viramaá¹‡akÄ• le vÄ• viratiyo, subhÄ• sitÄ• divÄ• cÄ• bhÄ• sanÄ• dikÄ• le cetanÄ• yo hon
amaggaá¹…gattÄ• __ ``maggakkhaá¹‡e pana viratiyovÄ• â€™â€™ _ti Ä• ha. ekasseva Ã±
viya, ekÄ• yeva viratiyÄ• musÄ• vÄ• dÄ• diviratibhÄ• vo viya ca ekÄ• ya eva cetanÄ• ya
sammÄ• vÄ• cÄ• dikiccattayasÄ• dhanÄ• sambhavena sammÄ• vÄ• cÄ• dibhÄ• vÄ• siddhi
aá¹…gattayattÄ• siddhito ca evaá¹ƒ vuttantipi daá¹-á¹-habbaá¹ƒ. iminÄ• cetÄ• saá¹ƒ duvidh
dasseti. __sammappadhÄ• nasatipaá¹-á¹-hÄ• navasenÄ• _ti catusammappadhÄ• nacatusa

yadipi samÄ• dhiupakÄ• rakÄ• naá¹ƒ abhiniropanÄ• numajjanasampiyÄ• yanu pabrÅ«han
vitakkavicÄ• rapÄ«tisukhopekkhÄ• naá¹ƒ vasena catÅ«hi jhÄ• nehi sammÄ• samÄ• dhi vibh
anuppannÄ• kusalÄ• nuppÄ• danÄ• dicatuvÄ• yÄ• makiccaá¹ƒ, sati viya ca asubhÄ• sukhÄ
\Ne II 296/ subhÄ• disaÃ±Ã±Ä• pahÄ• nacatusatikiccaá¹ƒ ekova samÄ• dhi catukkajjhÄ• na
tasmÄ• pubbabhÄ• gepi paá¹-hamajjhÄ• nasamÄ• dhi paá¹-hamajjhÄ• nasamÄ• dhi eva. ta
pubbabhÄ• gepi dutiyajjhÄ• nasamÄ• dhi dutiyajjhÄ• nasamÄ• dhi eva. tathÄ• maggakkha

tatiyajjhÄ• nasamÄ• dhi tatiyajjhÄ• nasamÄ• dhi eva. tathÄ• maggakkhaá¹‡epi pubbabhÄ•
catutthajjhÄ• nasamÄ• dhi eva. tathÄ• maggakkhaá¹‡epÄ«ti Ä• ha __ ``pubbabhÄ• gepi m
sammÄ• samÄ• dhiyevÄ• â€™â€™ _ti.

__tasmÄ• _ti paÃ±Ã±Ä• pajjotattÄ• __avijjÄ• ndhakÄ• raá¹ƒ vidhamitvÄ• _ paÃ±Ã±Ä• satt
ghÄ• tento_ti yathÄ• rahaá¹ƒ yojetabbaá¹ƒ. yasmÄ• pana anÄ• dimati saá¹ƒsÄ• re iminÄ•
asamugghÄ• á¹-itapubbo kilesagaá¹‡o \Be II 338/, tassa samugghÄ• á¹-ako ca ariyamaggo.
sammÄ• diá¹-á¹-hi pariÃ±Ã±Ä• bhisamayÄ• divasena pavattiyÄ• pubbaá¹…gamÄ• hoti bal
bahÅ«pakÄ• rataá¹ƒ kÄ• raá¹‡abhÄ• vena dassetuá¹ƒ __ ``yogino bahÅ«pakÄ• rattÄ• â€™

__tassÄ• _ti sammÄ• diá¹-á¹-hiyÄ• . ``bahÅ«pakÄ• roâ€™â€™ ti vatvÄ• taá¹ƒ bahÅ«pakÄ
__ ``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. ayaá¹ƒ tambakaá¹ƒsÄ• dimayattÄ• __kÅ«á¹-o. _
mahÄ• sÄ• ratÄ• ya __cheko. eva_nti yathÄ• heraÃ±Ã±ikassa cakkhunÄ• disvÄ• kahÄ• p
kiriyÄ• sÄ• dhakatamabhÄ• vena karaá¹‡antaraá¹ƒ bahukÄ• raá¹ƒ yadidaá¹ƒ hattho, evaá¹ƒ
dhammavibhÄ• gajÄ• nane pubbacÄ• rÄ«bhÄ• vena dhammantaraá¹ƒ bahukÄ• raá¹ƒ yadid
paÃ±Ã±Ä• ya tadavabodhato. tasmÄ• sammÄ• saá¹…kappo sammÄ• diá¹-á¹-hiyÄ• bahuk
dutiyaupamÄ• yaá¹ƒ __eva_nti yathÄ• tacchako parena parivattetvÄ• parivattetvÄ• dinnaa
vÄ• siyÄ• tacchetvÄ• gehÄ• dikaraá¹‡akamme upaneti, evaá¹ƒ yogÄ« vitakkena lakkhaá¹‡
dinnadhamme yÄ• thÄ• vato paricchinditvÄ• pariÃ±Ã±Ä• bhisamayÄ• dikamme upanetÄ«ti
upakÄ• rako vitakko sÄ• vajjÄ• navajjavacÄ«bhede nivattanapavattanakarÄ• ya sammÄ• vÄ
__ ``svÄ• yaâ€™â€™ _ntiÄ• di. __ ``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• dhammadinnÄ• ya b
gahapatino vuttaá¹ƒ __cÅ«á¸·avedallasuttapadaá¹ƒ_ (MN I 464) sÄ• dhakabhÄ• vena dasse
nicchÄ• reti.

vacÄ«bhedaniyÄ• mikÄ• vÄ• cÄ• kÄ• yikakiriyÄ• niyÄ• makassa kammantassa upakÄ• ri
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ubhayaá¹ƒ suca
vacÄ«sucaritaÃ±ca. Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ nÄ• ma catubbidhavacÄ«sucaritatividha
sammÄ• Ä• jÄ«vaá¹ƒ \Ne II 297/ aá¹-á¹-hamaá¹ƒ katvÄ• vuttaá¹ƒ Ä• dibrahmacariyakasÄ«l
vuttaá¹ƒ ``pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho
__tadubhayÄ• nantara_nti duccaritadvayappahÄ• yakassa sucaritadvayapÄ• ripÅ«rihetubh
sammÄ• vÄ• cÄ• sammÄ• kammantadvayassa anantaraá¹ƒ. __suttapamattenÄ• _ti apposs
__idaá¹ƒ vÄ«riya_nti catubbidhaá¹ƒ sammappadhÄ• navÄ«riyaá¹ƒ. __kÄ• yÄ• dÄ«sÅ«_ti kÄ
indriyasamatÄ• dayo samÄ• dhissa upakÄ• rakÄ• . tabbidhurÄ• \Be II 339/ dhammÄ• anu
nipphattiyo, kiccÄ• disabhÄ• ve vÄ• . __samanvesitvÄ• _ti upadhÄ• retvÄ• , hetumhi cÄ• ya

dvepabbajitavatthuvaá¹‡á¹‡anÄ•

376-7__._ kasmÄ• Ä• raddhanti anusandhikÄ• raá¹‡aá¹ƒ pucchitvÄ• taá¹ƒ vissajjetuá¹ƒ __

_tiÄ• di vuttaá¹ƒ tena ajjhÄ• sayÄ• nusandhivasenÄ• yaá¹ƒ upari desanÄ• pavattÄ• ti dass
tathÄ• laddhikattÄ• . __assÄ• _ti licchaviraÃ±Ã±o. __desanÄ• ya_nti saá¹‡hasukhumÄ• ya
yathÄ• desitadesanÄ• ya. __nÄ• dhimuccatÄ«_ti na saddahati na pasÄ«dati. __tantidhamm
yesaá¹ƒ atthÄ• ya dhammo kathÄ«yati, tattha tesaá¹ƒ asatipi maggapaá¹-ivedhe kevalaá¹ƒ
paveá¹‡Ä«bhÅ«taá¹ƒ, pariyattibhÅ«taá¹ƒ vÄ• tantidhammaá¹ƒ katvÄ• kathento, tena tadÄ•
maggapaá¹-ivedhÄ• bhÄ• vaá¹ƒ dasseti. __evarÅ«passÄ• _ti sammÄ• sambuddhattÄ• avip
evaá¹ƒpÄ• kaá¹-adhammakÄ• yassa satthuno. __assÄ• _ti paá¹-hamajjhÄ• nÄ• disamadhig
kulaputtassa etaá¹ƒ ``taá¹ƒ jÄ«vaâ€™â€™ ntiÄ• dinÄ• ucchedÄ• digahaá¹‡aá¹ƒ api nu yut
pana jhÄ• nÄ• dhigamamattena na tÄ• va vivecitattÄ• ``yuttamassetaâ€™â€™ nti tehi vutte
gahaá¹‡aá¹ƒ ayuttamevÄ• ti taá¹ƒ ucchedavÄ• daá¹ƒ, sassatavÄ• daá¹ƒ vÄ• ``ahaá¹ƒ kho
tiÄ• dinÄ• paá¹-ikkhipitvÄ• ti sÄ• dhippÄ• yattho. __eta_nti paá¹-hamajjhÄ• nÄ• dikaá¹ƒ. __
yathÄ• vuttanayena. __atha ca panÄ• _ti evaá¹ƒ jÄ• nanato, passanato ca. kÄ• maá¹ƒ vipas
pÄ• á¸·iyaá¹ƒ kataá¹ƒ, arahattakÅ«á¹-ena pana desanÄ• niá¹-á¹-hÄ• pitÄ• ti dassetuá¹ƒ __
khÄ«á¹‡Ä• savaá¹ƒ dassetvÄ• â€™â€™ _ti vuttaá¹ƒ. te hi dve pabbajitÄ• vipassakato paá¹
tassetaá¹ƒ vacanÄ• yÄ• â€™â€™ ti avocuá¹ƒ. __imassÄ• _ti khÄ«á¹‡Ä• savassa. kiÃ±cÄ•
pÄ• á¸·iyaá¹ƒ na vuttaá¹ƒ, ``na kallaâ€™â€™ ntiÄ• dinÄ• pana vissajjanÄ• vacaneneva tes
veditabbÄ• ti Ä• ha __ ``te mamÄ• â€™â€™ _tiÄ• di. tattha yasmÄ• khÄ«á¹‡Ä• savo vigat
tasmÄ• tassa tathÄ• vattumayuttanti uppannanicchayatÄ• ya taá¹ƒ mama vacanaá¹ƒ sutvÄ
340/ attho. sopi kho licchavi rÄ• jÄ• \Ne II 298/ te viya tathÄ• saÃ±jÄ• tanicchayattÄ• attam
__ ``evaá¹ƒ vutte sopi attamano ahosÄ«â€™â€™ _ti. yaá¹ƒ panettha atthato avibhattaá¹ƒ, t

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapakÄ
mahÄ• lisuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

mahÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. jÄ• liyasuttavaá¹‡á¹‡anÄ•

dvepabbajitavatthuvaá¹‡á¹‡anÄ•

<378> evaá¹ƒ \Ne II 299/ \Be II 341/ mahÄ• lisuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni jÄ• liyas
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
mahÄ• lisuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa jÄ• liyasuttabhÄ• vaá¹ƒ vÄ• pakÄ•
sutaá¹ƒ ... pe ... kosambiyanti jÄ• liyasuttaâ€™â€™ _nti Ä• ha. __ ``ghositenÄ• â€™â€™ _
majjhelopasamÄ• saá¹ƒ dasseti, ghositassa Ä• rÄ• motipi vattabbaá¹ƒ. evampi hi ``anÄ• tha
Ä• rÄ• meâ€™â€™ tiÄ• dÄ«su (Vin III 234) viya dÄ• yakakittanaá¹ƒ hoti, evaá¹ƒ pana kitten

aÃ±Ã±epi tassa diá¹-á¹-hÄ• nugatiÄ• pajjane niyojetÄ«ti aÃ±Ã±attha vuttaá¹ƒ. tattha koyaá¹
nÄ• ma, kathaÃ±cÄ• nena Ä• rÄ• mo kÄ• rito, kathaá¹ƒ pana tattha bhagavÄ• vihÄ• sÄ«ti
vissajjanaá¹ƒ samudÄ• gamato paá¹-á¹-hÄ• ya saá¹…khepatova dassento __ ``pubbe kirÄ•
__allakapparaá¹-á¹-ha_nti bahÅ«su potthakesu dissati, katthaci pana __ ``addilaraá¹-á¹-haâ
``damiá¸·araá¹-á¹-haâ€™â€™ _nti ca likhitaá¹ƒ. __tato_ti allakapparaá¹-á¹-hato. __ ``puttaá
agamÄ• sÄ«â€™â€™ _ti idampi ``tassetaá¹ƒ kammaâ€™â€™ nti Ã±Ä• petuá¹ƒ vuttaá¹ƒ. _
paviá¹-á¹-hadivase. __balavapÄ• yÄ• sa_nti garutaraá¹ƒ bahupÄ• yÄ• saá¹ƒ. __jÄ«rÄ• petu
gahaá¹‡iyÄ• pakkÄ• petuá¹ƒ. __asannihite_ti gehato bahi aÃ±Ã±aá¹ƒ gate. __bhussatÄ«_t
iti sunakhasaddaá¹ƒ karotÄ«ti attho. idampissa ekaá¹ƒ kammaá¹ƒ. paccekabuddhe pana cÄ
aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ gate sunakhassa hadayaá¹ƒ phÄ• litaá¹ƒ. tiracchÄ• nÄ• nÄ• mete
akuá¹-ilÄ• , manussÄ• pana aÃ±Ã±aá¹ƒ hadayena cinteti, aÃ±Ã±aá¹ƒ mukhena kathenti. te
bhante yadidaá¹ƒ manussÄ• , uttÄ• nakaÃ±hetaá¹ƒ bhante yadidaá¹ƒ pasavoâ€™â€™ ti (M

iti so tÄ• ya paccekabuddhe sinehavasena ujudiá¹-á¹-hitÄ• ya akuá¹-ilatÄ• ya kÄ• laá¹…kat
nibbatto. taá¹ƒ sandhÄ• yÄ• ha __ ``so ... pe ... nibbattÄ«â€™â€™ _ti. tassa pana kaá¹‡á¹‡
II 300/ saddo soá¸·asayojanaá¹-á¹-hÄ• naá¹ƒ \Be II 342/ pharati, pakatikathÄ• saddo pana s
dasayojanasahassaá¹ƒ devanagaraá¹ƒ, evaá¹ƒ saraghosasampattiyÄ• __ ``ghosakadevapu
ahosi. _ ayamassa paccekabuddhe sinehena bhukkaraá¹‡assa nissando. __cavitvÄ• _ti Ä•
devalokato hi devaputtÄ• Ä• yukkhayena, puÃ±Ã±akkhayena, Ä• hÄ• rakkhayena, kopenÄ
cavanti. imassa pana kÄ• maguá¹‡e paribhuÃ±jato muá¹-á¹-hassatissa Ä• hÄ• rakkhayena
kosambiyaá¹ƒ nagarasobhiniyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. nagarasobhiniyo ki
paá¹-ijagganti, na puttaá¹ƒ. dhÄ«taro hi tÄ• saá¹ƒ paveá¹‡iá¹ƒ ghaá¹-ayanti, tasmÄ• sÄ• pi
saá¹…kÄ• rakÅ«á¹-e chaá¸• á¸• Ä• peti. ayamassa pubbe puttachaá¸• á¸• anakammassa ni
nÄ• metaá¹ƒ ``appakaâ€™â€™ nti nÄ• vamaÃ±Ã±itabbaá¹ƒ. tameko manusso kÄ• kasunak
me laddhoâ€™â€™ ti gehaá¹ƒ nesi, tassa pana hatthato kosambakaseá¹-á¹-hi kahÄ• paá¹‡
aggahesi, tamatthaá¹ƒ sandhÄ• ya __ ``kosambiyaá¹ƒ ekassa kulassa ghare nibbattÄ«â€™
sattakkhattuá¹ƒ ghÄ• tÄ• panatthaá¹ƒ upakkamakaraá¹‡ampi puttachaá¸• á¸• anakammass
__seá¹-á¹-hidhÄ«tÄ• yÄ• _ti janapadaseá¹-á¹-hino dhÄ«tÄ• ya. __veyyattiyenÄ• _ti paÃ±Ã±
tassa pitarÄ• pesitaá¹ƒ mÄ• rÄ• panapaá¹‡á¹‡aá¹ƒ phÄ• letvÄ• vivÄ• hapaá¹‡á¹‡aá¹ƒ ban
karoti. tÄ• yeva sarasampattiyÄ• __ghositaseá¹-á¹-hi nÄ• ma jÄ• to. _

__sarÄ«rasantappanattha_nti himavanteva mÅ«laphalÄ• hÄ• ratÄ• ya kilantasarÄ«rassa lo
pÄ«nanatthaá¹ƒ. __tasitÄ• _ti pipÄ• sitÄ• . __kilantÄ• _ti parissantakÄ• yÄ• . __vaá¹-arukkh
mahÄ• nigrodharukkhaá¹ƒ. te kira taá¹ƒ patvÄ• tassa mÅ«le nisÄ«diá¹ƒsu. atha jeá¹-á¹-hak
nigrodharukkhassa sobhÄ• sampattiá¹ƒ passitvÄ• ``mahÄ• nubhÄ• vo maÃ±Ã±e ettha adh
vatÄ• yaá¹ƒ devatÄ• isigaá¹‡assa pÄ• nÄ«yÄ• didÄ• nena addhÄ• naparissamaá¹ƒ vinode
tathÄ• cintitaá¹ƒ utvÄ• isigaá¹‡assa pÄ• nÄ«yanhÄ• nakabhojanÄ• ni adÄ• si. tenÄ• ha __
jeá¹-á¹-hakatÄ• pasassa pana tathÄ• cintanaá¹ƒ avisesato sabbattha Ä• ropetvÄ• __ ``saá

paccÄ• sisantÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``hatthaá¹ƒ pasÄ• retvÄ• â€™â€™ _ti iminÄ• ha
tassÄ• yathicchitanipphattiá¹ƒ dasseti. __devatÄ• Ä• hÄ• _ti sÄ• attano puÃ±Ã±assa parit
kathetuá¹ƒ avisahantÄ«pi punappunaá¹ƒ nippÄ«á¸·iyamÄ• nÄ• \Be II 343/ evamÄ• ha. __s
gahapati. __bhatakÄ• na_nti bhatiyÄ• veyyÄ• vaccaá¹ƒ karontÄ• naá¹ƒ dÄ• sapesakamma
__pakatibhattavetanamevÄ• _ti pakatiyÄ• dÄ• tabbabhattavetanameva. tadÄ• uposathikat
kammakaraá¹‡adivase dÄ• tabbabhattavetanameva, na tato Å«nanti attho. __dhammapada
khuddakabhÄ• á¹‡akÄ• naá¹ƒ matena ``sÄ• yamÄ• satthÄ• ya Ä• gatoâ€™â€™ ti (Dhp-a I
idha pana dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ matena __ ``majjhanhike pÄ• tarÄ• satthÄ• ya Ä• ga
kaÃ±cipi bhatakaá¹ƒ, kiÃ±cipi bhatakakammanti vÄ• sambandho. majjhanhikakÄ• lattÄ• \N
``upaá¸• á¸• hadivaso gatoâ€™â€™ _ti Ä• ha, tena upaá¸• á¸• hadivasameva samÄ• dinnat
ti taá¹ƒ voharantÄ«ti dasseti. __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhp-a I 2 sÄ• mÄ• vat
upaá¸• á¸• hÅ«posatho vutto, idha pana majjhanhikato paá¹-á¹-hÄ• ya divasabhÄ• geneva,
tadavasesadivasarattibhÄ• gena vÄ• . asamepi hi bhÄ• ge upaá¸• á¸• hasaddo pavattati. __
aruá¹‡uggamanakÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ.

``ghosopi kho dullabho lokasmiá¹ƒ yadidaá¹ƒ buddhoâ€™â€™ ti __saÃ±jÄ• tapÄ«tipÄ• mo
pattadivasato dutiyadivaseyeva. __turitÄ• tthÄ• _ti turitÄ• attha, sÄ«ghayÄ• yino bhavathÄ•
ehibhikkhupabbajjaá¹ƒ sandhÄ• ya __ ``pabbajitvÄ• â€™â€™ _ti vuttaá¹ƒ. __arahatta_nti
catupaá¹-isambhidÄ• samalaá¹…kataá¹ƒ arahantabhÄ• vaá¹ƒ. __tepi seá¹-á¹-hino_ sotÄ• p
aá¸• á¸• hamÄ• samattaá¹ƒ dÄ• nÄ• ni datvÄ• __paccÄ• gamma tayo vihÄ• re kÄ• resuá¹ƒ
ekekasmiá¹ƒ vihÄ• re vasati. yassa ca vihÄ• re vuttho, tasseva ghare piá¹‡á¸• Ä• ya carati,
vihÄ• re viharati. tena vuttaá¹ƒ ``kosambiyaá¹ƒ viharati ghositÄ• rÄ• meâ€™â€™ ti.

bÄ• hirasamayamattena __upajjhÄ• yo, _ na sÄ• sane viya upajjhÄ• yalakkhaá¹‡ena. upec
Ä• rambhanaá¹ƒ bÄ• dhanaá¹ƒ __upÄ• rambho, _ dosadassanavasena ghaá¹-á¹-ananti atth
Ä• ropetukÄ• mÄ• hutvÄ• â€™â€™ _ti. vadanti nindÄ• vasena kathenti etenÄ• ti hi __vÄ•
upari patiá¹-á¹-hapetukÄ• mÄ• hutvÄ• ti attho. kathamÄ• ropetukÄ• mÄ• ti Ä• ha __ ``iti kir
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti yaá¹ƒ vatthu jÄ«vasaÃ±Ã±itaá¹ƒ, tadeva sarÄ«rasaÃ±Ã±itaá¹ƒ. i
attato samanupassatÄ«â€™â€™ ti \Be II 344/ vuttavÄ• daá¹ƒ gahetvÄ• vadanti. rÅ«paÃ±ca
ekÄ«bhÄ• vaá¹ƒ katvÄ• samanupassanavasena, ``sattoâ€™â€™ ti vÄ• bÄ• hirakaparikap
vadanti. tathÄ• hi vuttaá¹ƒ __ ``idheva satto bhijjatÄ«â€™â€™ _ti. __assÄ• _ti samaá¹‡ass
__bhijjatÄ«_ti nirudayavinÄ• savasena vinassati. __tena_ jÄ«vitasarÄ«rÄ• naá¹ƒ anaÃ±Ã±a
sarÄ«rassa ca bhedadassanato. na hettha yathÄ• diá¹-á¹-habhedavatÄ• sarÄ«rato anaÃ±Ã
jÄ«vassa bhedo vutto, evaá¹ƒ adiá¹-á¹-habhedavatÄ• jÄ«vato anaÃ±Ã±attÄ• sarÄ«rassÄ•
tassa bhedassa paccakkhasiddhattÄ• , bhÅ«tupÄ• dÄ• yarÅ«pavinimuttassa ca sarÄ«rassa
adhippÄ• yenÄ• ha __ ``ucchedavÄ• do hotÄ«â€™â€™ _ti.

__aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ra_nti aÃ±Ã±adeva vatthu jÄ«vasaÃ±Ã±itaá¹ƒ, aÃ

sarÄ«rasaÃ±Ã±itaá¹ƒ. idaÃ±hi ``rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassatÄ«â€™â€™ tiÄ•
gahetvÄ• vadanti. rÅ«pabhedasseva diá¹-á¹-hattÄ• \Ne II 302/, attani ca tadabhÄ• vato ``a
ayamattho Ä• panno vÄ• ti iminÄ• adhippÄ• yenÄ• ha __ ``satto sassato Ä• pajjatÄ«â€™â€

379-380__._ tayidaá¹ƒ nesaá¹ƒ vaÃ±jhÄ• puttassa dÄ«gharassatÄ• diparikappanasadisaá¹
á¹-hapanÄ«yo. na hesa atthanissito, na dhammanissito, nÄ• dibrahmacariyako, na nibbidÄ•
__poá¹-á¹-hapÄ• dasutta_Ã±cettha nidassanaá¹ƒ. taá¹ƒ tattha rÄ• janimÄ«lanaá¹ƒ katvÄ• `
hÄ• vusosuá¹‡Ä• thÄ• â€™â€™ tiÄ• dinÄ• satthÄ• nesaá¹ƒ upari dhammadesanamÄ• rab
_tiÄ• di. sassatucchedadiá¹-á¹-hiyo __dve antÄ• . _ ariyamaggo __majjhimÄ• paá¹-ipadÄ•
paá¹-ipadÄ• yÄ• _ti micchÄ• paá¹-ipadÄ• ya eva.

__saddhÄ• pabbajitassÄ• _ti saddhÄ• ya pabbajitassa ``evamahaá¹ƒ ito vaá¹-á¹-adukkhato
pabbajjamupagatassa, tadanurÅ«paÃ±ca sÄ«laá¹ƒ pÅ«retvÄ• paá¹-hamajjhÄ• nena samÄ•
kilesavaá¹-á¹-aparivuddhidÄ«panaá¹ƒ ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ ntiÄ• dikaá¹ƒ
diá¹-á¹-hisaá¹ƒkilesanissitavacanaá¹ƒ. __nibbicikiccho na hotÄ«_ti dhammesu tiá¹‡á¹‡avicik
tattha tattha Ä• sappanaparisappanavasena pavattatÄ«ti attho.

__etamevaá¹ƒ_ \Be II 345/ __jÄ• nÄ• mÄ«_ti yena so bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ up
sasampayuttaá¹ƒ dhammaá¹ƒ ``mahaggatacittaâ€™â€™ nti evaá¹ƒ jÄ• nÄ• mi. tathÄ• hi vu
``mahaggatacittametanti saÃ±Ã±aá¹ƒ á¹-hapesiâ€™â€™ nti. __no ca evaá¹ƒ vadÄ• mÄ«_ti
taá¹ƒ dhammajÄ• taá¹ƒ sanissayaá¹ƒ abhedato gaá¹‡hantÄ• ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra
vÄ• bhedato gaá¹‡hantÄ• ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±a sarÄ«raâ€™â€™ nti attano micc
evamahaá¹ƒ na vadÄ• mi tassa dhammassa supariÃ±Ã±Ä• tattÄ• . tenÄ• ha __ ``atha khoâ
yebhuyyena kasiá¹‡ajjhÄ• nÄ• ni eva nibbattentÄ«ti vuttaá¹ƒ __ ``kasiá¹‡aparikammaá¹ƒ bh
yasmÄ• bhÄ• vanÄ• nubhÄ• vena jhÄ• nÄ• dhigamo, bhÄ• vanÄ• ca pathavÄ«kasiá¹‡Ä• c
saÃ±Ã±Ä• sÄ«sena niddisÄ«yati, tasmÄ• __ ``saÃ±Ã±Ä• balena uppannaâ€™â€™ _nti Ä•
``pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• di. yasmÄ• pana bhagavatÄ• tatth
panÄ• haá¹ƒ na vadÄ• mÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ• bhagavato vacanamupadesaá¹ƒ k
kevalinÄ• uttamapurisenÄ• ti adhippÄ• yena __ ``na kallaá¹ƒ tassetaâ€™â€™ _nti Ä• haá¹
paá¹-ibhÄ• nenÄ• ti dassetuá¹ƒ __ ``maÃ±Ã±amÄ• nÄ• vadantÄ«â€™â€™ _ti vuttaá¹ƒ. ses
vuttanayattÄ• , pÄ• kaá¹-attÄ• ca suviÃ±Ã±eyyameva.

iti \Ne II 303/ sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya
paramasukhumagambhÄ«raduranubodhatthaparidÄ«panÄ• ya suvimalavipulapaÃ±Ã±Ä• ve
sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapakÄ• saniyÄ• jÄ• liyasuttavaá¹‡á¹‡anÄ• ya lÄ«nat

jÄ• liyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

acelakassapavatthuvaá¹‡á¹‡anÄ•

<381> evaá¹ƒ \Be II 346/ \Ne II 304/ jÄ• liyasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni mahÄ• sÄ
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
jÄ• liyasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa mahÄ• sÄ«hanÄ• dasuttabhÄ• vaá¹ƒ
me sutaá¹ƒ ... pe ... uruÃ±Ã±Ä• yaá¹ƒ viharatÄ«ti mahÄ• sÄ«hanÄ• dasuttaâ€™â€™ _nti Ä
yasmiá¹ƒ raá¹-á¹-he taá¹ƒ nagaraá¹ƒ, tassa raá¹-á¹-hassapi yasmiá¹ƒ nagare bhagavÄ• vih
``uruÃ±Ã±Ä• â€™â€™ tveva nÄ• maá¹ƒ, tasmÄ• __uruÃ±Ã±Ä• ya_nti uruÃ±Ã±Ä• nÄ• maj
Ä• vuttiÄ• dinayena attho veditabbo. iminÄ• imamatthaá¹ƒ dasseti --- na sabbattha niyatapu
janapadavÄ• cÄ« saddÄ• , katthaci aniyatapulliá¹…gaputhuvacanÄ• pi yathÄ• ``Ä• á¸·aviya
IV 84, 89) keci janapadamevatthaá¹ƒ vadanti, taá¹ƒ apanetuá¹ƒ __ ``bhagavÄ• hÄ«â€™â€™
__ramaá¹‡Ä«yo_ti manoharabhÅ«mibhÄ• gatÄ• ya, chÄ• yÅ«dakasampattiyÄ• , janavivittat
abhayaá¹ƒ deti etthÄ• ti __migadÄ• yo. _ tenÄ• ha __ ``soâ€™â€™ _tiÄ• di. __celaá¹ƒ_ vat
assÄ• ti __acelo_ti vuttaá¹ƒ __ ``naggaparibbÄ• jakoâ€™â€™ _ti. __nÄ• ma_nti gottanÄ• m
santapanaá¹ƒ kÄ• yassa khedanaá¹ƒ __tapo, _ so etassa atthÄ«ti __tapassÄ«. _ yasmÄ• t
nissito, tapo ca taá¹ƒ nissito hoti, tasmÄ• __ ``tapanissitakaâ€™â€™ _nti Ä• ha. __muttÄ•
__Ä• di_saddena parato __pÄ• á¸·iya_ (DN I 397) mÄ• gatÄ• hatthÄ• palekhanÄ• dayo saa
pharusaá¹ƒ sÄ• dhusammatÄ• cÄ• ravirahato apasÄ• danÄ«yaá¹ƒ Ä• jÄ«vati vattatÄ«ti __lA
aá¹-á¹-hakathÄ• muttakanayo. __uppaá¹‡á¸• etÄ«_ti uhasanavasena paribhÄ• sati. __upava
avaÃ±Ã±Ä• pubbakaá¹ƒ apavadati. tena vuttaá¹ƒ __ ``hÄ«á¸·eti vambhetÄ«â€™â€™ _ti. ``h
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su viya __dhamma_saddo hetupariyÄ• yoti Ä•
anukÄ• raá¹‡aâ€™â€™ _nti. tathÄ• vuttasaddatthoyevettha kÄ• raá¹‡asaddassa hetubhÄ•
saddapayogo. soyeva ca saddattho parehi vuccamÄ• no anukÄ• raá¹‡aá¹ƒ tadanurÅ«paá¹ƒ
tato pacchÄ• vÄ• vuttakÄ• raá¹‡abhÄ• vato. __parehÄ«_ti yesaá¹ƒ tumhehi idaá¹ƒ vuttaá¹
__vuttakÄ• raá¹‡enÄ• _ti yathÄ• \Be II 347/ tehi vuttaá¹ƒ, tathÄ• ce tumhehi na vuttaá¹ƒ, e
vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• tumhÄ• kaá¹ƒ vÄ• do vÄ• tato paraá¹ƒ tassa anuv
viÃ±Ã±Å«hi garahitabbaá¹ƒ kÄ• raá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ nÄ• gaccheyya, kimevaá¹ƒ nÄ• gac
vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• dinÄ• tadevatthaá¹ƒ saá¹…khepato dasseti.

<382> idÄ• ni yaá¹ƒ vibhajjavÄ• daá¹ƒ sandhÄ• ya bhagavatÄ• ``na mete vuttavÄ• dinoâ€
taá¹ƒ vibhajitvÄ• dassetuá¹ƒ ``idhÄ• haá¹ƒ kassapÄ• â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ vibhÄ
``idhekaccoâ€™â€™ _tiÄ• dimÄ• ha. bhagavÄ• hi niratthakaá¹ƒ anupasamasaá¹ƒvattanika
``attakilamathÄ• nuyogo dukkho anariyo anatthasaá¹ƒhitoâ€™â€™ tiÄ• dinÄ• (SN c V 108
sÄ• tthakaá¹ƒ pana upasamasaá¹ƒvattanikaá¹ƒ kÄ• yakilamathaá¹ƒ ``Ä• raÃ±Ã±iko hoti, pa
tiÄ• dinÄ• (AN b V 181, 182; Vin V 325) vaá¹‡á¹‡eti. __appapuÃ±Ã±atÄ• yÄ• _ti apuÃ±Ã±a
``dvattichadanassa pariyÄ• yaá¹ƒ appaharite á¹-hitena adhiá¹-á¹-hÄ• tabbaâ€™â€™ ntiÄ• o

abhÄ• vattho. micchÄ• diá¹-á¹-hibhÄ• vato kammaphalaá¹ƒ paá¹-ikkhipantena ``natthi dinna
171; MN I 445; II 94, 225; III 91, 116, 136; SN b III 210; AN a III 118; c 10.176; Dhs 1221; Vi
micchÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• jÄ«vitavuttihetu tathÄ• tathÄ• duccaritapÅ«raá¹‡aá¹ƒ
duccaritÄ• ni pÅ«retvÄ• â€™â€™ _ti vuttaá¹ƒ.

__bhiyyosomattÄ• yÄ• _ti mattato atirekaá¹ƒ. __ ``bhiyyosoâ€™â€™ _ti hi idaá¹ƒ bhiyyosa
nepÄ• tikaá¹ƒ. __anesanavasenÄ• _ti kohaÃ±Ã±e á¹-hatvÄ• asantaguá¹‡asambhÄ• vanicc
katvÄ• anesitabbamesanÄ• vasena micchÄ• jÄ«venÄ• ti attho. yathÄ• vuttanayena jÄ«vita
duccaritÄ• ni pÅ«retvÄ• . _ __ime dve_ti ``appapuÃ±Ã±o, puÃ±Ã±avÄ• â€™â€™ ti ca vutte
puggale.

dutiyanaye __ime dve_ti ``appapuÃ±Ã±o, puÃ±Ã±avÄ• â€™â€™ ti ca vutte sucaritakÄ• rin

paá¹-hamadutiyanayesu vuttanayeneva tatiyacatutthanayesupi yathÄ• kkamaá¹ƒ attho vedi
paá¹-hamatatiyanayesu cettha ahetukaakiriyavÄ• dino. dutiyacatutthanayesu pana kammak
daá¹-á¹-habbaá¹ƒ. __appadukkhavihÄ• rÄ«_ti \Be II 348/ appakaá¹ƒ dukkhena vihÄ• rÄ«. __
sÄ• sanÄ• cÄ• rato bÄ• hirakena \Ne II 306/ titthiyÄ• cÄ• rena yutto. __attÄ• naá¹ƒ sukhetv
anesanÄ• ya laddhapaccayanimittena sukhena attÄ• naá¹ƒ sukhetvÄ• sukhaá¹ƒ katvÄ• , __
_ti adhunÄ• pÄ• á¹-ho.

__ ``na dÄ• ni mayÄ• sadiso atthÄ«â€™â€™ _tiÄ• dinÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-hisaá¹…
maÃ±Ã±anÄ• naá¹ƒ vasena duccaritapÅ«raá¹‡amÄ• ha. lÄ• bhasakkÄ• raá¹ƒ vÄ• uppÄ• d
puretvÄ• ti sambandho. __micchÄ• diá¹-á¹-hivasenÄ• _ti ``natthi kÄ• mesu dosoâ€™â€™ ti
pavattamicchÄ• diá¹-á¹-hivasena. __paribbÄ• jikÄ• yÄ• _ti bÄ• hirapabbajjamupagatÄ• ya t
channaparibbÄ• jikÄ• ya ca. ``aparoâ€™â€™ ti etthÄ• pi hi ``tÄ• paso vÄ• channaparibbÄ•
adhikÄ• ro. __daharÄ• yÄ• _ti taruá¹‡Ä• ya. __mudukÄ• yÄ• _ti sukhumÄ• lÄ• ya. __lomas
appalomavatiyÄ• . lomaá¹ƒ etissÄ• atthÄ«ti __lomasÄ• . _ liá¹…gattayepi hi sa-paccayena
saddavidÅ«. __kÄ• mesÅ«_ti vatthukÄ• mesu. __pÄ• tabbata_nti paribhuÃ±jitabbaá¹ƒ. pari
__pÄ• _-saddo, tabbasaddo ca bhÄ• vasÄ• dhano. tÄ• -saddo pana sakatthe yathÄ• ``deva
__pÄ• tabbata_nti vÄ• paribhuÃ±janakataá¹ƒ, kattusÄ• dhano cettha tabbasaddo yathÄ• u
__paÃ±cattayasutte_ ``ye hi keci bhikkhave samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbasaá¹…khÄ• ramattena etassa Ä• yatanassa upasampada
III 24) tathÄ• hi __tadaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• tabbaá
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tamattena paÃ±cadvÄ• rikasaÃ±Ã±Ä• pavattimattenÄ• ti ayaÃ
III 24) __taá¹-á¹-Ä«kÄ• ya_Ã±ca ``yathÄ• niyyantÄ«ti niyyÄ• nikÄ• ti bahulaá¹ƒ vacanato ka
niyyÄ• nikasaddo, evaá¹ƒ idha viÃ±Ã±Ä• tabbasaddoti Ä• ha `vijÄ• nÄ• tÄ«ti viÃ±Ã±Ä• tabb
pana bhÄ• ve. assÄ• diyamÄ• napakkhe á¹-hito kilesakÄ• mopi vatthukÄ• mapariyÄ• panno
paribhuÃ±jantoti attho.

__ida_nti nayacatukkavasena vuttaá¹ƒ atthappabhedavibhajanaá¹ƒ. __ ``titthiyavasena Ä•
aá¹-á¹-hakathÄ• yaá¹ƒ tathÄ• vibhattattÄ• â€™â€™ ti (Sv-pá¹- I 382) Ä• cariyena vuttaá¹ƒ,
pÄ• á¸·iyampi vibhattanti veditabbaá¹ƒ. __sÄ• sanepÄ«_ti imasmiá¹ƒ sÄ• sanepi.

kathaá¹ƒ \Be II 349/ labbhatÄ«ti Ä• ha __ ``ekacco hÄ«â€™â€™ _tiÄ• di. yasmÄ• na labha
katvÄ• tiÄ• dinÄ• yojetabbaá¹ƒ. __arahattaá¹ƒ vÄ• _ attani asantaá¹ƒ ``atthi meâ€™â€™ ti
__paá¹-ijÄ• nitvÄ• . _ sÄ• mantajappanapaccayapaá¹-isevanairiyÄ• pathasannissitasaá¹…k
kuhanavatthÅ«ni paá¹-isevitvÄ• . _

__tÄ• disovÄ• _ti \Ne II 307/ dhutaá¹…ga (Vism I 22; Th-a II 844 Ä• dayo) samÄ• dÄ• nava
__anesanavasenÄ• _ti nidassanamattaá¹ƒ. ``arahattapaá¹-ijÄ• nanenÄ• â€™â€™ tiÄ• dipi

__dullabhasukho bhavissÄ• mi_ duggatÄ«su upapattiyÄ• ti adhippÄ• yo. __asakkonto_ti et
bhÄ• valakkhaá¹‡e, asakkuá¹‡amÄ• ne satÄ«ti attho.

<383> __asukaá¹-á¹-hÄ• nato_ti asukabhavato. __Ä• gatÄ• _ti upapattivasena idhÄ• gatÄ•
gantabbaá¹-á¹-hÄ• naÃ±cÄ• _ti upapattivaseneva Ä• yatiá¹ƒ gamitabbabhavaÃ±ca. __tato_
upapatti_nti Ä• yatiá¹ƒ anantarabhave puna upapattiá¹ƒ, tato anantarabhavepi puna upapatt
nibbattiá¹ƒ. __kena kÄ• raá¹‡ena garahissÄ• mÄ«_ti ettha yathÄ• bhÅ«tamajÄ• nanto icchÄ
garaheyya, na tathÄ• cÄ• haá¹ƒ, ahaá¹ƒ pana yathÄ• bhÅ«taá¹ƒ jÄ• nanto sabbampetaá¹ƒ
garahissÄ• mi, sabbassapetassa tapassa garahÄ• ya kÄ• raá¹‡aá¹ƒ natthÄ«ti imamadhippÄ
``garahitabbamevÄ• â€™â€™ _tiÄ• dimÄ• ha. __bhaá¹‡á¸• ika_nti puá¹-abhaá¹‡á¸• ikaá¹ƒ.
dhotaá¹ƒ, tathÄ• adhotaÃ±ca, upameyyapakkhe pana pasaá¹ƒsitabbaguá¹‡atÄ• ya dhotaá¹
adhotaÃ±cÄ• ti attho. __tamattha_nti garahitabbassa ceva garahaá¹‡aá¹ƒ, pasaá¹ƒsitabbas

<384> diá¹-á¹-hadhammikassa, samparÄ• yikassa ca atthassa sÄ• dhanavasena pavattiyÄ
sÄ• dhÅ«ti vadati_. __paÃ±cavidhaá¹ƒ vera_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±cavidhaveraá¹ƒ.
sÄ«lassa paá¹-ipakkhabhÄ• vato, sattÄ• naá¹ƒ verahetutÄ• ya ca __ ``veraâ€™â€™ _nti vu
__na koci ``sÄ• dhÅ«â€™â€™ ti vadati_ tathÄ• diá¹-á¹-hadhammikÄ• diatthÄ• namasÄ• dh
sÄ• dhubhÄ• vassa dÅ«sanato ca. __na nirundhitabba_nti rÅ«paggahaá¹‡e na nivÄ• retabb
hi cakkhupaá¹-ilÄ• bhoti tesamadhippÄ• yo. ayameva nayo \Be II 350/ sotÄ• dÄ«supi. yadag
asaá¹ƒvaro sÄ• dhu, tadaggena tattha saá¹ƒvaro na sÄ• dhÅ«ti adhippÄ• yo hotÄ«ti Ä• ha _
asaá¹ƒvaraâ€™â€™ _nti.

ayamettha aá¹-á¹-hakathÄ• to aparo nayo --- __yaá¹ƒ te ekaccaá¹ƒ vadanti ``sÄ• dhÅ«â€™
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ ti vuttÄ• titthiyÄ• yaá¹ƒ attakilamathÄ• nuyogÄ• diá¹ƒ
taá¹ƒ mayaá¹ƒ na ``sÄ• dhÅ«â€™â€™ ti vadÄ• ma. __yaá¹ƒ te ... pe ... ``na sÄ• dhÅ«â€™â

anavajjapaccayaparibhogaá¹ƒ, sunivatthasupÄ• rutÄ• disammÄ• paá¹-ipattiÃ±ca ``na sÄ• d
mayaá¹ƒ ``sÄ• dhÅ«â€™â€™ ti vadÄ• mÄ• ti.

iti \Ne II 308/ yaá¹ƒ paravÄ• damÅ«lakaá¹ƒ catukkaá¹ƒ dassitaá¹ƒ, tadeva puna sakavÄ• da
katvÄ• dassitanti viÃ±Ã±Ä• petuá¹ƒ __ ``evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. yaÃ±hi kiÃ±ci ken
taá¹ƒ samÄ• nameva. yaÃ±ca kiÃ±ci kenaci asamÄ• naá¹ƒ, tenapi taá¹ƒ asamÄ• namevÄ•
``samÄ• nÄ• samÄ• nataâ€™â€™ _nti. ettha ca __samÄ• nata_nti samÄ• natÄ• mattaá¹ƒ.
pahÄ• tabbadhammÄ• naá¹ƒ pahÄ• naá¹ƒ, upasampÄ• detabbadhammÄ• naá¹ƒ upasampÄ
paravÄ• de. tena vuttaá¹ƒ ``tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ
sakavÄ• daparavÄ• dÄ• nurÅ«paá¹ƒ vuttanayena __paÃ±casÄ«lÄ• divaseneva attho vedita

samanuyuÃ±jÄ• panakathÄ• vaá¹‡á¹‡anÄ•

<385> __anta_miti Ä• á¹‡attiyaá¹ƒ paÃ±camÄ«attanopadaá¹ƒ. __laddhiá¹ƒ pucchanto_ti ``
saá¹ƒkilesadhamme anavasesaá¹ƒ pahÄ• ya vattati, udÄ• hu pare gaá¹‡Ä• cariyÄ• , ettha t
vadehÄ«â€™â€™ ti evaá¹ƒ paá¹-iÃ±Ã±Ä• taá¹ƒ siddhantaá¹ƒ pucchanto. __kÄ• raá¹‡aá¹ƒ
gotamo saá¹ƒkilesadhamme anavasesaá¹ƒ pahÄ• ya vattatÄ«â€™â€™ ti vutte ``kÄ• raá¹‡e
gÄ• hayÄ• â€™â€™ ti evaá¹ƒ hetuá¹ƒ pucchanto. __ubhayaá¹ƒ pucchanto_ti ``idaá¹ƒ nÄ• n
kÄ• raá¹‡aá¹ƒ vatvÄ• paá¹-iÃ±Ã±Ä• te atthe sÄ• dhiyamÄ• ne anvayato, byatirekato ca kÄ•
sadisÄ• sadisappabhedaá¹ƒ upamodÄ• haraá¹‡advayaá¹ƒ pucchanto. apica hetupamodÄ•
tilakkhaá¹‡asampattiyÄ• yathÄ• paá¹-iÃ±Ã±Ä• te atthe sÄ• dhite sammadeva anu pacchÄ•
__samanubhÄ• sati nÄ• mÄ• _ti veditabbaá¹ƒ. __ ``upasaá¹ƒharitvÄ• â€™â€™ _ti pÄ• á¹-h
_tiÄ• di upasaá¹ƒharaá¹‡Ä• kÄ• radassanaá¹ƒ \Be II 351/. __dutiyapadepÄ«_ti ``saá¹…ghe
padepi. vacanasesaá¹ƒ, upasaá¹ƒharaá¹‡Ä• kÄ• raÃ±ca sandhÄ• ya __ ``eseva nayoâ€™â

__tamattha_nti taá¹ƒ pahÄ• tabbadhammÄ• naá¹ƒ anavasesaá¹ƒ pahÄ• ya vattanasaá¹…k
samÄ• dÄ• tabbadhammÄ• naá¹ƒ anavasesaá¹ƒ samÄ• dÄ• ya vattanasaá¹…khÄ• taÃ±ca
akusalÄ• dipadehi yojetvÄ• . akosallasambhÅ«tÄ• diatthena __akusalÄ• ceva_ tatoyeva __
_ __saá¹…khÄ• ta_saddo cettha Ã±Ä• tattho, koá¹-á¹-hÄ• sattho ca yujjatÄ«ti Ä• ha __ ``Ã±
vÄ• katvÄ• á¹-hapitÄ• â€™â€™ _ti, purimena cettha padena ekantÄ• kusale vadati, pacch
tappaá¹-ipakkhiye ca. evaÃ±hi koá¹-á¹-hÄ• sakaraá¹‡ena á¹-hapanaá¹ƒ upapannaá¹ƒ hoti. a
hi vavatthÄ• panaá¹ƒ koá¹-á¹-hÄ• sakaraá¹‡aá¹ƒ. __avajja_saddo dosattho gÄ• rayhapariyÄ
tabbhÄ• vavuttitoti Ä• ha __ ``sadosÄ• â€™â€™ _ti. __ariyÄ• _ \Ne II 309/ nÄ• ma niddosÄ
kathaÃ±cipi niddosÄ• na hontÄ«ti __niddosaá¹-á¹-hena ariyÄ• bhavituá¹ƒ nÄ• laá¹ƒ asama

386-392__._ __ ``yaâ€™â€™ _nti etaá¹ƒ kÄ• raá¹‡e paccattavacananti dasseti __ ``yenÄ•
vÄ• panÄ• _ti asambhÄ• vanÄ• vacanametaá¹ƒ, yaá¹ƒ vÄ• pana kiÃ±cÄ«ti attho. __pahÄ•
puthuvacanaviparia¹‡Ä• moti vuttaá¹ƒ __ ``yaá¹ƒ vÄ• taá¹ƒ vÄ• appamattakaá¹ƒ pahÄ• ya

__gaá¹‡Ä• cariyÄ• _ cettha pÅ«raá¹‡amakkhaliÄ• dayo. satthupabhavattÄ• saá¹…ghassa
satthusampatti vibhÄ• vÄ«yatÄ«ti Ä• ha __ ``saá¹…gha ... pe ... siddhitoâ€™â€™ _ti, sÄ• p
pasÄ• dahetukÄ• ti pasÄ• damukhena taá¹ƒ dassetuá¹ƒ __ ``pasÄ«damÄ• nÄ• pÄ«â€™â€
sampiá¹‡á¸• anatthena __pi_-saddena appasÄ«damÄ• nÄ• pi evameva na pasÄ«dantÄ«ti s
anvayato satthusampattiyÄ• sÄ• vakesu, sÄ• vakasampattiyÄ• ca satthari pasÄ• do samu
satthuvipattiyÄ• sÄ• vakesu, sÄ• vakavipattiyÄ• ca satthariappasÄ• doti daá¹-á¹-habbaá¹ƒ
_tiÄ• di tabbivaraá¹‡aá¹ƒ. __sarÄ«rasampatti_nti rÅ«pasampattiá¹ƒ, rÅ«pakÄ• yapÄ• ripÅ«
rÅ«pappamÄ• á¹‡e satte sandhÄ• ya idaá¹ƒ vuttaá¹ƒ, __ ``dhammadesanaá¹ƒ vÄ• sutvÄ•
ghosappamÄ• á¹‡e, dhammappamÄ• á¹‡e ca, __ ``bhikkhÅ«naá¹ƒ panÄ• cÄ• ragocaraâ€™
dhammappamÄ• á¹‡e, lÅ«khappamÄ• á¹‡e ca. Ä• cÄ• ragocarÄ• dÄ«hi dhammo, sammÄ•
352/. tasmÄ• ``bhavanti vattÄ• roâ€™â€™ ti paá¹-hamapade rÅ«pappamÄ• á¹‡Ä• , ghosap
ca, dutiyapade dhammappamÄ• á¹‡Ä• va yojetabbÄ• . __kÄ«varÅ«po_ti kittakajÄ• tiko. yÄ•
Ä• netvÄ• sambandho, ayameva vÄ• pÄ• á¹-ho.

tattha yÄ• buddhÄ• naá¹ƒ, buddhasÄ• vakÄ• nameva ca pÄ• saá¹ƒsatÄ• , aÃ±Ã±esaÃ±ca
viratippahÄ• nasaá¹ƒvaruddesavasena nÄ«haritvÄ• dassento __ ``ayamadhippÄ• yoâ€™â
setughÄ• taviratiyÄ• ariyamaggasampayuttattÄ• __ ``sabbena sabbaá¹ƒ natthÄ«â€™â€™
aá¹-á¹-hasamÄ• pattivasena vikkhambhanappahÄ• namattaá¹ƒ, vipassanÄ• mattavasena ta
yathÄ• lÄ• bhaá¹ƒ yojetabbaá¹ƒ. __vipassanÄ• mattavasenÄ• _ti ca ``aniccaâ€™â€™ nti vÄ
vividhaá¹ƒ dassanamattavasena, na pana nÄ• marÅ«pavavatthÄ• napaccayapariggaá¹‡han
Ä• ropetvÄ• saá¹…khÄ• rÄ• naá¹ƒ sammasanavasena. nÄ• marÅ«paparicchedo, hi anattÄ
natthi. __itarÄ• ni_ samucchedapaá¹-ippassaddhinissaraá¹‡appahÄ• nÄ• ni __tÄ«á¹‡i sabb
maggaphalanibbÄ• nattÄ• . lokiyapaÃ±casÄ«lato aÃ±Ã±o sabbopi __sÄ«lasaá¹ƒvaro, _ ``kh
uá¹‡hassÄ• â€™â€™ tiÄ• dinÄ• (MN I 24; III 159; AN a IV 114) vutto suparisuddho __khan
``paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ tiÄ• dinÄ• (Sn 1041; Nidd II 60) vutto kilesÄ• naá¹ƒ s
maggaÃ±Ä• á¹‡asaá¹…khÄ• to __Ã±Ä• á¹‡asaá¹ƒvaro, _ manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ
suparisuddho __indriyasaá¹ƒvaro, _ ``anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
anuppÄ• dÄ• yÄ• â€™â€™ tiÄ• dinÄ• (DN II 403; MN I 135; SN c V 8; Vibh 205) vutto sam
__vÄ«riyasaá¹ƒvaro_ti imaá¹ƒ saá¹ƒvarapaÃ±cakaá¹ƒ sandhÄ• ya __ ``sesaá¹ƒ sabbena sa
vuttaá¹ƒ.

__ ``paÃ±ca kho panime pÄ• timokkhuddesÄ• â€™â€™ _tiÄ• dinÄ• yathÄ• vuttasÄ«lasse
sÄ«lassa bahubhÄ• vaá¹ƒ dassetvÄ• tadekadese eva paresaá¹ƒ avaá¹-á¹-hÄ• nadassanatt
``uposathuddesÄ• â€™â€™ _ti adhunÄ• pÄ• á¹-ho. __paÃ±Ã±Ä• yatÄ«_ti patiá¹-á¹-hitabhÄ
mayÄ• hi ... pe ... natthÄ«ti yojetabbaá¹ƒ. __sÄ«hanÄ• da_nti seá¹-á¹-hanÄ• daá¹ƒ, abhÄ«t
appaá¹-ivattiyavÄ• daá¹ƒ. yaá¹ƒ pana vadanti ---

``uttarasmiá¹ƒ \Be II 353/ pade byaggha-puá¹…gavosabhakuÃ±jara.

sÄ«hasaddÅ«lanÄ• gÄ• dyÄ• , pume seá¹-á¹-hatthagocarÄ• â€™â€™ ti ||

taá¹ƒ yebhuyyavasenÄ• ti daá¹-á¹-habbaá¹ƒ.

ariyaaá¹-á¹-haá¹…gikamaggavaá¹‡á¹‡anÄ•

<393> ``ayaá¹ƒ pana yathÄ• vutto mama vÄ• do aviparÄ«tova, tassevaá¹ƒ aviparÄ«tabhÄ•
paá¹-ipajjitvÄ• aparappaccayato jÄ• nitabboâ€™â€™ ti evaá¹ƒ __aviparÄ«tabhÄ• vÄ• vabo
__ ``atthi kassapÄ• â€™â€™ _tiÄ• dÄ«su ayaá¹ƒ yojanÄ• --- yaá¹ƒ maggaá¹ƒ paá¹-ipanno
attapaccakkhato evaá¹ƒ Ã±assati dakkhati ``samaá¹‡o gotamo vadanto yuttapattakÄ• le tath
ekaá¹ƒsena hitÄ• vahabhÄ• vato atthaá¹ƒ, dhammato anapetattÄ• dhammaá¹ƒ, vinayayoga
vinayaá¹ƒ vadatÄ«â€™â€™ ti, so mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedito
sakalavaá¹-á¹-adukkhanissaraá¹‡abhÅ«to atthi kassapa maggo, tassa ca adhigamÅ«pÄ• ya
pubbabhÄ• gapaá¹-ipadÄ• ti, tena ``samaá¹‡o gotamo ime dhamme anavasesaá¹ƒ pahÄ• y
nayappavatto vÄ• do kenaci asampakampito yathÄ• bhÅ«ta sÄ«hanÄ• doti dasseti. __dakk
padasiddhi ``yatra hi nÄ• ma sÄ• vako evarÅ«paá¹ƒ Ã±assati vÄ• dakkhati vÄ• sakkhiá¹ƒ l
viya.

``evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatÄ«â€™â€™ tiÄ• di suttapade
311/ ca __maggaÃ±ca paá¹-ipadaÃ±ca ekato katvÄ• dassento. ``ayamevÄ• â€™â€™ _ti sA
maggassa puthubhÄ• vapaá¹-ikkhepatthaá¹ƒ, sabbaariyasÄ• dhÄ• raá¹‡abhÄ• vadassanatt
pÄ• kaá¹-abhÄ• vadassanatthaÃ±ca. tenÄ• ha ``ekÄ• yano ayaá¹ƒ bhikkhave maggo sattÄ•
II 373; MN I 106; SN c V 367, 384).

``eseva maggo natthaÃ±Ã±o, dassanassa visuddhiyÄ• â€™â€™ ti, (Dhp 274) ---

``ekÄ• yanaá¹ƒ \Be II 354/ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena atariá¹ƒ su pubbe,

tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 384, 409; Nidd II 107, 211; Nett 170) ca

sabbesu ceva suttapadesesu, abhidhammapadesesu (Vibh 355) ca ekovÄ• yaá¹ƒ maggo pA

tapopakkamakathÄ• vaá¹‡á¹‡anÄ•

<394> tapoyeva upakkamitabbato, Ä• rabhitabbato __tapopakkamÄ• _ti Ä• ha __ ``tapÄ• r
Ä• rambhanaÃ±cettha tapakaraá¹‡amevÄ• ti dasseti __ ``tapokammÄ• nÄ«â€™â€™ _ti imi
__samaá¹‡akammasaá¹…khÄ• tÄ• _ti samaá¹‡ehi kattabbakammasaÃ±Ã±itÄ• . __brÄ• hm
eseva nayo. __niccolo_ti nissaá¹-á¹-hacolo sabbena sabbaá¹ƒ paá¹-ikkhittacolo. celaá¹ƒ, co
pariyÄ• yavacanaá¹ƒ. koci chinnabhinnapaá¹-apilotikadharopi dasantayuttassa vatthassa ab
ti vattabbataá¹ƒ labheyyÄ• ti taá¹ƒ nivattetuá¹ƒ __ ``naggoâ€™â€™ _ti vuttaá¹ƒ, naggiyavat
sabbathÄ• naggoti attho. lokiyakulaputtÄ• cÄ• ravirahitatÄ• va vissaá¹-á¹-hÄ• cÄ• ratÄ• ti d
``uccÄ• rakammÄ• dÄ«sÅ«â€™â€™ _tiÄ• dinÄ• . kathaá¹ƒ virahitoti Ä• ha __ ``á¹-hitakovÄ
nidassanamattaá¹ƒ vamitvÄ• mukhavikkhÄ• lanÄ• diÄ• cÄ• rassapi tena vissaá¹-á¹-hattÄ•
adhovanato apalihati. so kira daá¹‡á¸• akaá¹ƒ ``sattoâ€™â€™ ti paÃ±Ã±apeti, tasmÄ• taá¹
evaá¹ƒ karotÄ«ti vuttaá¹ƒ __ ``uccÄ• raá¹ƒ vÄ• â€™â€™ _tiÄ• di. tattha __apalikhatÄ«_ti ap

``ehi bhadantoâ€™â€™ ti vutte upagamanasaá¹…khÄ• to vidhi __ehibhaddanto, _ taá¹ƒ ca
\Ne II 312/, ruá¸·hisaddena cettha taddhitasiddhi yathÄ• ``ehipassikoâ€™â€™ ti, (MN I 74)
__naehibhaddantiko, _ tadevatthaá¹ƒ dasseti __ ``bhikkhÄ• gahaá¹‡atthaâ€™â€™ _ntiÄ• d
Ä• gacchati. evaá¹ƒ __natiá¹-á¹-habhaddantiko_ti etthÄ• pi. samaá¹‡ena nÄ• ma sayaá¹ƒva
bhavitabbaá¹ƒ, na paravacanakarenÄ• ti adhippÄ• yena __tadubhayampi ... pe ... na karoti.
á¹-hÄ• naá¹ƒ attanÄ• upagamanato paá¹-hamataraá¹ƒ, taá¹ƒ kira so ``bhikkhunÄ• nÄ• ma
eva bhikkhÄ• gahetabbÄ• â€™â€™ ti adhippÄ• yena na gaá¹‡hÄ• ti. __uddissakataá¹ƒ_ p
bahÅ« khuddakÄ• pÄ• á¹‡Ä• saá¹…ghÄ• á¹-amÄ• pÄ• ditÄ• â€™â€™ ti adhippÄ• yena n
``evaá¹ƒ tesaá¹ƒ vacanaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti adhippÄ• yena na sÄ• diyati. _
pakkabhikkhÄ• pakkhittakumbho. __ukkhalÄ«_ti bhikkhÄ• pacanakumbho. __pacchÄ«_ti bh
__tatopÄ«_ti kumbhÄ«kaá¸·opitopi. __kumbhÄ«_Ä• dÄ«supi so sattasaÃ±Ã±Ä«ti Ä• ha __ `
_tiÄ• di. __ ``ayaá¹ƒ maâ€™â€™ _ntiÄ• dÄ«supi eseva nayo. __antara_nti ubhinnamantarÄ

__kabaá¸·antarÄ• yo_ti Ä• lopassa antarÄ• yo. etthÄ• pi so sattasaÃ±Ã±Ä«. __purisantarag
purisasamÄ«pagatÄ• ya. __ratiantarÄ• yo_ti kÄ• maratiyÄ• antarÄ• yo. gÄ• masabhÄ• gÄ•
etissÄ• ti __saá¹ƒkitti. _ tathÄ• saá¹ƒhaá¹-ataá¹‡á¸• ulÄ• disaÃ±cayo tena katabhattamidhÄ
__ ``saá¹ƒkittetvÄ• katabhattesÅ«â€™â€™ _ti. majjhimanikÄ• ye __mahÄ• sÄ«hanÄ• dasu
Ä• cariyeneva evaá¹ƒ vuttaá¹ƒ ``saá¹ƒkittayanti etÄ• yÄ• ti __saá¹ƒkitti, _ gÄ• mavÄ• sÄ«hi
kiriyamÄ• nakiriyÄ• , ettha pana bhattasaá¹ƒkitti adhippetÄ• ti Ä• ha `saá¹ƒkittetvÄ• katabh
idaá¹ƒ pana tassa ukkaá¹-á¹-hapaá¹-ipadÄ• ti dasseti __ ``ukkaá¹-á¹-hoâ€™â€™ _tiÄ• dinÄ
``naehibhaddantikoâ€™â€™ tiÄ• dÄ«supi ukkaá¹-á¹-hapaá¹-ipadÄ• dassanaá¹ƒ veditabbaá
sunakhapariyÄ• yo. __tassÄ• _ti sunakhassa. __tatthÄ• _ti tasmiá¹ƒ á¹-hÄ• ne. __samÅ«ha
saá¹…ghasaá¹…ghacÄ• rinÄ«. __manussÄ• _ti veyyÄ• vaccakaramanussÄ• .

__sovÄ«raka_nti kaÃ±jikaá¹ƒ. ``loá¹‡asovÄ«rakaâ€™â€™ nti keci, tadayuttameva, ``sabba

kataâ€™â€™ nti vuttattÄ• . loá¹‡asovÄ«rakaÃ±hi sabbamacchamaá¹ƒsapupphaphalÄ• disa
__surÄ• pÄ• namevÄ• _ti majjalakkhaá¹‡appattÄ• ya surÄ• ya pÄ• nameva. merayampetth
lakkhaá¹‡ahÄ• rena, ekasesanayena vÄ• . __sabbesupÄ«_ti sÄ• vajjÄ• navajjesupi kaÃ±jik
bhikkhÄ• cariyÄ• ya upagacchatÄ«ti __ekÄ• gÄ• riko. nivattatÄ«_ti paccÄ• gacchati, sati bh
gacchatÄ«ti vuttaá¹ƒ hoti. ekÄ• lopeneva vattatÄ«ti __ekÄ• lopiko. _ dÄ«yati etÄ• yÄ• ti __d
dvattiÄ• lopamattaggÄ• hi khuddakaá¹ƒ bhikkhÄ• dÄ• nabhÄ• janaá¹ƒ. tenÄ• ha __ ``khudd
__aggabhikkha_nti anÄ• maá¹-á¹-habhikkhaá¹ƒ \Ne II 313/, samÄ• bhisaá¹…khatatÄ• ya vÄ
abhuÃ±janavasena eko \Be II 356/ ho etassÄ• ti __ekÄ• hiko, _ Ä• hÄ• ro, taá¹ƒ Ä• hÄ• raá
pana atthato ekadivasalaá¹…ghakoti vuttaá¹ƒ __ ``ekadivasantarikaâ€™â€™ _nti. esa nayo
_ntiÄ• dÄ«supi. apica ekÄ• haá¹ƒ abhuÃ±jitvÄ• ekÄ• haá¹ƒ bhuÃ±janaá¹ƒ, ekÄ• havÄ• ro v
abhuÃ±jitvÄ• dvÄ«haá¹ƒ bhuÃ±janaá¹ƒ, dvÄ«havÄ• ro vÄ• __dvÄ• hikaá¹ƒ. _ sesadvayep
pariyÄ• yabhattabhojaniko dvÄ«haá¹ƒ abhuÃ±jitvÄ• ekÄ• hameva bhuÃ±jati. evaá¹ƒ sesad
__majjhimÄ• gamaá¹-Ä«kÄ• yaá¹ƒ_ pana ``ekÄ• haá¹ƒ antarabhÅ«taá¹ƒ etassa atthÄ«ti ek
nayoâ€™â€™ ti vuttaá¹ƒ. ``therÄ• bhikkhÅ« bhikkhuniyo ovadanti pariyÄ• yenÄ• â€™â€™
__pariyÄ• ya_ saddo. __ekÄ• havÄ• renÄ• _ti ekÄ• hikavÄ• rena. ``ekÄ• hikaâ€™â€™ ntiÄ
paá¹-ipÄ• á¹-iyÄ• pavattabhÄ• vena dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``iti evarÅ«paâ€™â€™ ntiÄ•
daá¹-á¹-habbaá¹ƒ.

<395> __sÄ• mÄ• ko_ nÄ• ma godhumo. __sayaá¹ƒjÄ• tÄ• vÄ«hijÄ• tÄ«_ti aropimavÄ«hij
vadanti. __likhitvÄ• _ti kasitvÄ• . __silesopÄ«_ti kaá¹‡ikÄ• rÄ• dirukkhaniyyÄ• sopi. __kuá¹‡
taá¹‡á¸• ulasakalaá¹ƒ, taá¹‡á¸• ulakhaá¹‡á¸• akanti attho. odanena kataá¹ƒ kaÃ±jiyaá¹ƒ __d
``vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yeyyÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 1203) viya __piÃ
tilapiá¹-á¹-hapariyÄ• yo. yathÄ• ha ``piÃ±Ã±Ä• kaá¹ƒ nÄ• ma tilapiá¹-á¹-haá¹ƒ vuccatÄ«â€™
``taruá¹‡akadalikkhandhameva piÃ±Ã±Ä• kaâ€™â€™ nti keci, na gahetabbametaá¹ƒ kattha

<396> saá¹‡ehi saá¹‡avÄ• kehi nibbattitÄ• ni __sÄ• á¹‡Ä• ni, _ aÃ±Ã±ehi missakÄ• ni sÄ•
niruttinayena, na chacÄ«varapariyÄ• pannÄ• ni bhaá¹…gÄ• ni. keci pana ``masÄ• á¹‡Ä• ni
parikappetvÄ• massakacoá¸·Ä• nÄ«â€™â€™ ti paá¹-hanti, tadayuttameva porÄ• á¹‡ehi tat
__erakatiá¹‡Ä• dÄ«nÄ«_ti ettha __Ä• di_saddena akkamakacikadalivÄ• kÄ• dÄ«naá¹ƒ saá¹
chavÄ• ni lÄ• makÄ• ni dussÄ• nÄ«ti vattabbataá¹ƒ labhanti. __chava_saddo hettha hÄ«nav
matasarÄ«ravÄ• cako. __chaá¸• á¸• itanantakÄ• nÄ«_ti chaá¸• á¸• itapilotikÄ• ni. ajinassed
pakatiajinamigacammaá¹ƒ, tadeva majjhe phÄ• litakaÃ±ce, ajinassa khipaá¹ƒ phÄ• litamupa
__ajinakkhipaá¹ƒ_ \Be II 357/. ``sakhurakantipi vadantÄ«â€™â€™ ti (Ps I 155) __papaÃ±ca
dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• samuditaÃ±ce, ajinakkhipanti tesamadhippÄ• yo. __vinayasaá¹
``ajinameva abhedato __ajinakkhipaâ€™â€™ _nti vuttaá¹ƒ. __kanditvÄ• _ti ujjavujjavena ka
``ganthetvÄ• â€™â€™ _tipi pÄ• á¹-ho, vaá¹-á¹-etvÄ• bandhitvÄ• ti attho. evaÃ±hi phalakac
nidassanaá¹ƒ upapannaá¹ƒ hoti. __yaá¹ƒ sandhÄ• ya vutta_nti ajitavÄ• dassa paá¹-ikiá¹-á¹-
upamÄ• dassanatthaá¹ƒ yadeva kesakambalaá¹ƒ sandhÄ• ya __aá¹…guttarÄ• game_ (AN

__tantÄ• vutÄ• nÄ«_ti tantaá¹ƒ pasÄ• retvÄ• vÄ«tÄ• ni. __paá¹-ikiá¹-á¹-ho_ti hÄ«no. kasm
``kesakambaloâ€™â€™ _tiÄ• di. pÄ• á¸·iyaá¹ƒ __ubbhaá¹-á¹-hakoâ€™â€™ _ti etassa ``ud
attho __majjhimÄ• gamaá¹-á¹-hakathÄ• yaá¹ƒ mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• yaá¹
__ubbha_saddo hi upariatthe nepÄ• tiko yathÄ• ``ubbhajÄ• á¹‡umaá¹‡á¸• alaâ€™â€™ nti.
nipÄ• tÄ• , anekatthÄ• ca.

micchÄ• vÄ• yÄ• mavaseneva ukkuá¹-ikavatÄ• nuyogoti Ä• ha __ ``ukkuá¹-ikavÄ«riyaá¹ƒ a
kevalaá¹ƒ nisinnoyeva ukkuá¹-iko, atha kho __gacchantopi ... pe ... gacchati. ayakaá¹‡á¹-ak
ayomayakaá¹‡á¹-ake. __pakatikaá¹‡á¹-ake_ti salÄ• kakaá¹‡á¹-ake. uccabhÅ«miyaá¹ƒ __tha
__ ``ucce bhÅ«miá¹-á¹-hÄ• neâ€™â€™ _ti. ayaá¹ƒ aá¹-á¹-hakathÄ• to aparo nayo --- __tha
samÄ• pakatibhÅ«mi vuccati ``patthaá¹‡á¸• ile pÄ• turahosÄ«â€™â€™ tiÄ• dÄ«su viya. am
__nighaá¹‡á¹-usatthe_ vuttaá¹ƒ ``vedÄ« parikkhatÄ• bhÅ«mi, same thaá¹‡á¸• ilaá¹ƒ cÄ• tu
(sattarasamavagge 18 gÄ• thÄ• yaá¹ƒ) tasmÄ• thaá¹‡á¸• ile anantarahitÄ• ya pakatibhÅ«m
attho. yaá¹ƒ sandhÄ• ya tattheva __nighaá¹‡á¹-usatthe_ vuttaá¹ƒ ``yo thaá¹‡á¸• ile vata vas
thaá¹‡á¸• ilasÄ• yi soâ€™â€™ ti (sattarasamavagge 44 gÄ• thÄ• yaá¹ƒ) rajo eva jallaá¹ƒ m
_ tena vuttaá¹ƒ __ ``sarÄ«raâ€™â€™ _ntiÄ• di. __laddhaá¹ƒ Ä• sana_nti nisÄ«dituá¹ƒ yath
__akopetvÄ• _ti aÃ±Ã±attha anupagantvÄ• . tathÄ• cÄ• ha __ ``tattheva nisÄ«danasÄ«loâ
hi taá¹ƒ akopento nÄ• ma hoti. catÅ«su mahÄ• vikaá¹-esu gÅ«thamevidhÄ• dhippetanti vutt
vuccatÄ«â€™â€™ _ti. taÃ±hi Ä• sayavasena virÅ«paá¹ƒ kaá¹-attÄ• __ ``vikaá¹-aâ€™â€™
tatiya_nti sÄ• yanhasamayasaá¹…khÄ• taá¹ƒ tatiyasamayaá¹ƒ. __assÄ• _ti udakorohanÄ•
sÄ• yaá¹ƒpadaá¹ƒ nepÄ• tikaá¹ƒ \Be II 358/. anusÄ• ralopena pana __ ``sÄ• yatatiyakaâ€™
dissati.

ettha ca ``acelako hotÄ«â€™â€™ tiÄ• dÄ«ni yÄ• va ``thusodakaá¹ƒ pivatÄ«â€™â€™ ti etÄ
ekavÄ• rÄ• ni, ``ekÄ• gÄ• riko vÄ• hotÄ«â€™â€™ tiÄ• dÄ«ni pana nÄ• nÄ• vÄ• rÄ• ni, nÄ
``sÄ• kabhakkho vÄ• hotÄ«â€™â€™ tiÄ• dÄ«ni, ``sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• á¹‡Ä• n
ca. tathÄ• hettha vÄ• -saddaggahaá¹‡aá¹ƒ, pi-saddaggahaá¹‡aÃ±ca kataá¹ƒ. pi-saddopi id
daá¹-á¹-habbo. purimesu pana vatapadesu tadubhayampi na kataá¹ƒ, evaÃ±ca katvÄ• ``ac
vatvÄ• ``sÄ• á¹‡Ä• nipi dhÄ• retÄ«â€™â€™ tiÄ• divacanassa, ``rajojalladharopi hotÄ«â€™
``udakorohanÄ• nuyogamanuyutto viharatÄ«â€™â€™ ti vacanassa ca avirodho siddho hoti
avirodhacintÄ• ya. ummattakapacchisadiso hi titthiyavÄ• do. apica ``acelako hotÄ«â€™â€™
tappasaá¹…gena sabbampi aÃ±Ã±amaÃ±Ã±avirodhameva attakilamathÄ• nuyogaá¹ƒ dass
``sÄ• á¹‡Ä• nipi dhÄ• retÄ«â€™â€™ tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ.

tapopakkamaniratthakatÄ• vaá¹‡á¹‡anÄ•

<397> __sÄ«lasampadÄ• dÄ«hÄ«_ti sÄ«lasampadÄ• , samÄ• dhisampadÄ• , paÃ±Ã±Ä• s

sampadÄ• hi. __vinÄ• _ti virahitattÄ• , vinÄ• vÄ• tÄ• hi na kadÄ• cipi sÄ• maÃ±Ã±aá¹ƒ vÄ
sambhavati, tasmÄ• tesaá¹ƒ tapopakkamÄ• naá¹ƒ niratthakataá¹ƒ dassentoti sapÄ• á¹-has
__dosaveravirahita_nti dosasaá¹…khÄ• taverato virahitaá¹ƒ. idaÃ±hi dosassa mettÄ• ya uju
yaá¹ƒ pana Ä• cariyena vuttaá¹ƒ ``dosaggahaá¹‡ena vÄ• sabbepi jhÄ• napaá¹-ipakkhÄ• sa
veraggahaá¹‡ena paccatthikabhÅ«tÄ• sattÄ• . yadaggena hi dosarahitaá¹ƒ, tadaggena vera
I 397), tadetaá¹ƒ pÄ• á¸·iyaá¹ƒ verasaddasseva vijjamÄ• nattÄ• , aá¹-á¹-hakathÄ• yaÃ±ca ta
dosasaddassa vuttattÄ• vicÄ• retabbaá¹ƒ.

<398> __ettakamatta_nti naggacariyÄ• dimattaá¹ƒ. pÄ• kaá¹-abhÄ• vena kÄ• yati atthaá¹ƒ
lokasiddhavÄ• do. tenÄ• ha __ ``pakatikathÄ• esÄ• â€™â€™ _ti. ``mattÄ• sukhapariccÄ•
viya mattÄ• saddo appattaá¹ƒ antonÄ«taá¹ƒ katvÄ• \Be II 359/ pamÄ• á¹‡avÄ• cakoti Ä• ha
tena pana pamÄ• á¹‡ena pahÄ• tabbo eva paá¹-ipattikkamo pakaraá¹‡appatto. iminÄ• ``tap
saddantarena vÄ• adhigatoti dasseti __ ``paá¹-ipattikkamenÄ• â€™â€™ _ti iminÄ• . __tato
sÄ• maÃ±Ã±abrahmaÃ±Ã±assa appamattakeneva paá¹-ipattikkamena sudukkarabhÄ• vato
sandhÄ• ya __ ``padasambandhena saddhiâ€™â€™ _nti vuttaá¹ƒ. __sabbatthÄ• _ti sabbav

<399> __aÃ±Ã±athÄ• _ti yadi acelakabhÄ• vÄ• dinÄ• sÄ• maÃ±Ã±aá¹ƒ vÄ• brahmaÃ±Ã±
suvijÄ• nova samaá¹‡o, suvijÄ• no brÄ• hmaá¹‡o. yasmÄ• pana tumhe ito aÃ±Ã±athÄ• va
brahmaÃ±Ã±aá¹ƒ vadatha, tasmÄ• dujjÄ• nova samaá¹‡o dujjÄ• no brÄ• hmaá¹‡oti attho. t
sandhÄ• yÄ• hÄ• â€™â€™ _ti. __taá¹ƒ pakativÄ• daá¹ƒ paá¹-ikkhipitvÄ• _ti yaá¹ƒ pubbe pÄ
brahmaÃ±Ã±aÃ±ca hadaye á¹-hapetvÄ• tena acelakassapena ``dukkaraá¹ƒ sudukkaraâ€™
ca tameva \Ne II 316/ sandhÄ• ya ``pakati kho esÄ• â€™â€™ tiÄ• di bhÄ• sitaá¹ƒ, tameva i
pÄ• katikasÄ• maÃ±Ã±abrahmaÃ±Ã±avisayaá¹ƒ kathaá¹ƒ paá¹-isaá¹ƒharitvÄ• . __sabhÄ• v
samaá¹‡assa, brÄ• hmaá¹‡assa ca __dujjÄ• nabhÄ• vaá¹ƒ Ä• vikaronto punapi ``pakati kho
tatrÄ• pÄ«_ti samaá¹‡abrÄ• hmaá¹‡avÄ• depi. __padasambandha_nti hetupadena saddhiá
pubbÄ• paravÄ• kyasambandhaá¹ƒ.

sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampadÄ• vaá¹‡á¹‡anÄ•

400-1__._ __paá¹‡á¸• ito_ti hetusampattisiddhena paá¹‡á¸• iccena samannÄ• gato. __katha
paripakkaÃ±Ä• á¹‡attÄ• ghaá¹-e padÄ«pena viya abbhantare samujjalantena paÃ±Ã±Ä• ve
bhagavatÄ• desitamatthaá¹ƒ pariggaá¹‡hanto taá¹ƒ desanaá¹ƒ upadhÄ• resi. yasmÄ• ugg
viditvÄ• ti sambandho. __tassa cÄ• _ti yo acelako hoti, yÄ• va udakorohanÄ• nuyogamanuy
tassa ceti vÄ• padacchedo, abhÄ• vitÄ• asacchikatÄ• hoti ceti yojanÄ• . __tÄ• sampattiyo
samaá¹‡o ca brÄ• hmaá¹‡o ca hotÄ«ti adhippÄ• yo. __sÄ«lasampadÄ• divijÄ• nanattha_nti
sÄ«lasampadÄ• divijÄ• nanahetu. ``kasmÄ• pucchatÄ«â€™â€™ ti hi vuttaá¹ƒ. __atha_-sa
evamÄ«disesu. __sÄ«lasampadÄ• yÄ• _ti ettha __iti_saddo Ä• diattho, upalakkhaá¹‡anidde
tena ``cittasampadÄ• ya, paÃ±Ã±Ä• sampadÄ• yÄ• â€™â€™ ti padadvayaá¹ƒ saá¹…gaá¹‡

``sÄ«lacittapaÃ±Ã±Ä• sampadÄ• hi aÃ±Ã±Ä• â€™â€™ ti. imehi ca asekkhasÄ«lÄ• dikkhan
vuttaá¹ƒ __ ``arahattaphalamevÄ• â€™â€™ _ti. tattha kÄ• raá¹‡aá¹ƒ dasseti __ ``arahattap
_ntiÄ• dinÄ• . idaÃ±hi kÄ• kolokanamiva ubhayÄ• pekkhavacanaá¹ƒ.

sÄ«hanÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<402> __anuttara_nti anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya, anaÃ±Ã±asÄ• dhÄ• raá¹‡atthavisa
__mahÄ• sÄ«hanÄ• da_nti mahantaá¹ƒ buddhasÄ«hanÄ• daá¹ƒ. ativiya accantavisuddhatÄ
``parama_nti ukkaá¹-á¹-haá¹ƒ. tenÄ• ha `uttamaâ€™ ntiâ€™â€™ Ä• cariyena vuttaá¹ƒ, ukka
__parama_saddo atthÄ«ti tassÄ• dhippÄ• yo. __sÄ«lamevÄ• _ti lokiyasÄ«lamattattÄ• sÄ«l
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ bhagavato lokuttarasÄ«laá¹ƒ savÄ• sanapaá¹-ipakkhadhamm
lokiyasÄ«lampi anaÃ±Ã±asÄ• dhÄ• raá¹‡ameva tadanucchavikabhÄ• vena pavattattÄ• . eva
ti pÄ• á¸·ivacanaá¹ƒ upapannaá¹ƒ hoti. ``yÄ• vatÄ• kassapa ariyaá¹ƒ paramaá¹ƒ sÄ«laâ€™
vaá¹‡á¹‡aá¹ƒ bhÄ• santÄ«â€™â€™ ti ettha Ä• kÄ• radassanaá¹ƒ. ``yadidaá¹ƒ adhisÄ«laâ€
``tatthÄ• â€™â€™ ti padadvaye aniyamavacanaá¹ƒ \Ne II 317/. __ ``yadidaá¹ƒ adhisÄ«laâ€
lokiyalokuttaravasena duvidhampi buddhasÄ«laá¹ƒ ekajjhaá¹ƒ katvÄ• vuttaá¹ƒ, tasmÄ• ta-
parÄ• masananti dassetuá¹ƒ __ ``tattha sÄ«lepi paramasÄ«lepÄ«â€™â€™ _tiÄ• dimÄ• ha.
visesanabhÅ«tena sÄ«lena samanti atthaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ __ ``mama sÄ«lasamena sÄ
vuttaá¹ƒ. __tasmiá¹ƒ sÄ«le_ti duvidhepi sÄ«le. __iti ima_nti evaá¹ƒ imaá¹ƒ sÄ«lavisayaá¹ƒ.
uppattikkamato paá¹-hamaá¹ƒ pavattattÄ• paá¹-hamabhÅ«taá¹ƒ.

__tapatÄ«_ti kilese santappati, vidhamatÄ«ti attho. __ ``tadevÄ• â€™â€™ _ti iminÄ•
tulyÄ• dhikaraá¹‡asamÄ• samÄ• ha. __jigucchatÄ«_ti hÄ«á¸·eti lÄ• makato á¹-hapeti. Ä• ra
__niddosattÄ• ariyÄ• . Ä• rambhavatthuvasenÄ• _ti aá¹-á¹-hÄ• rambhavatthuvasena.
__vipassanÄ• vÄ«riyasaá¹…khÄ• tÄ• _ti vipassanÄ• sampayuttavÄ«riyasaá¹…khÄ• tÄ• . lo
_ maggaphalasampayuttÄ• vÄ«riyasaá¹…khÄ• tÄ• tapojigucchÄ• ti adhikÄ• ravasena sam
sabbukkaá¹-á¹-habhÄ• vato \Be II 361/ __paramÄ• nÄ• ma. _ yathÄ• yuvino bhÄ• vo yobb
bhÄ• vo __jegucchaá¹ƒ. yadidaá¹ƒ adhijeguccha_nti sÄ«le viya lokiyalokuttaravasena duvid
buddhajegucchaá¹ƒ. __tatthÄ• _ti jegucchepi adhijegucchepi. __kammassakatÄ• paÃ±Ã±Ä•
yiá¹-á¹-haâ€™â€™ ntiÄ• di (MN I 441; Vibh 793) nayappavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yathÄ• ha

``tattha kataraá¹ƒ kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ, atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hu
sukaá¹-adukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... á¹-hapetvÄ• saccÄ• n
sabbÄ• pi sÄ• savÄ• kusalÄ• paÃ±Ã±Ä• kammassakatÄ• Ã±Ä• á¹‡aâ€™â€™ nti (Vibh 79

sabbampi hi akusalaá¹ƒ attano vÄ• hotu, parassa vÄ• , na sakaá¹ƒ nÄ• ma. kasmÄ• ? atth
anatthajananato ca. tathÄ• sabbampi kusalaá¹ƒ sakaá¹ƒ nÄ• ma. kasmÄ• ? anatthabhaÃ±j
evaá¹ƒ kammassakabhÄ• ve pavattÄ• paÃ±Ã±Ä• kammassakatÄ• paÃ±Ã±Ä• nÄ• ma. __

paramatthasaccassa ca anulomanato saccÄ• nulomikasaÃ±Ã±itÄ• vipassanÄ• paÃ±Ã±Ä• ,
itthiliá¹…gassa napuá¹ƒsakaliá¹…gavipariyÄ• yo idha __liá¹…gavipallÄ• so. yÄ• yaá¹ƒ adhip
lokiyalokuttaravasena duvidhÄ• pi buddhapaÃ±Ã±Ä• . __tatthÄ• _ti paÃ±Ã±Ä• yapi adhipaÃ
parittamahaggatabhÄ• vato __vimutti_yeva __nÄ• ma. _ maggaphalavasena kilesÄ• naá¹ƒ
samucchindanapaá¹-ippassambhanÄ• ni __samucchedapaá¹-ippassaddhivimuttiyo. _ atha v
sammÄ• vÄ• cÄ• diviratÄ«naá¹ƒ adhisÄ«laggahaá¹‡ena, sammÄ• vÄ• yÄ• massa adhijegu
sammÄ• diá¹-á¹-hiyÄ• adhipaÃ±Ã±Ä• ggahaá¹‡ena gahitattÄ• aggahitaggahaá¹‡ena \Ne I
sammÄ• saá¹…kappasatisamÄ• dhayo maggaphalapariyÄ• pannÄ• __samucchedapaá¹-ip
__nissaraá¹‡avimutti_ pana nibbÄ• nameva. __yÄ• ayaá¹ƒ adhivimuttÄ«_ti sÄ«le vuttanaye
adhivimutti. __tatthÄ• _ti vimuttiyÄ• pi adhivimuttiyÄ• pi.

<403> yaá¹ƒ kiÃ±ci janavivittaá¹-á¹-hÄ• naá¹ƒ __suÃ±Ã±Ä• gÄ• ra_midhÄ• dhippetaá¹ƒ. ta
jano natthÄ«ti dassetuá¹ƒ __ ``ekakovÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hasu parisÄ•
brÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsamÄ• rabrahmaparisÄ• ti

tadatthaá¹ƒ \Be II 362/ __majjhimÄ• gamavare mahÄ• sÄ«hanÄ• dasuttapadena_ (MN I 15
``cattÄ• rimÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __vesÄ• rajjÄ• nÄ«_ti visÄ• radabhÄ• v
Ã±Ä• á¹‡appahÄ• naantarÄ• yikaniyyÄ• nikadhammadesanÄ• nimittaá¹ƒ kutocipi asantassa
attho. ``vesÄ• rajjaâ€™â€™ nti hi catÅ«su á¹-hÄ• nesu sÄ• rajjÄ• bhÄ• vaá¹ƒ paccavekkha
uppannasomanassamayaÃ±Ä• á¹‡assetaá¹ƒ nÄ• maá¹ƒ. aÃ±Ã±ehi pana asÄ• dhÄ• raá¹‡a
tathÄ• gatavesÄ• rajjÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. ``yathÄ• vÄ• pubbabuddhÄ• naá¹ƒ vesÄ
puÃ±Ã±ussayasampattiyÄ• Ä• gatÄ• ni, tathÄ• Ä• gatavesÄ• rajjÄ• nÄ«â€™â€™ ti vÄ• d
tulyÄ• dhikaraá¹‡attÄ• evaá¹ƒ vuttaá¹ƒ. ayaá¹ƒ aá¹-á¹-hakathÄ• nayo. neruttikÄ• pana vad
sÄ• maÃ±Ã±attÄ• , saÃ±Ã±Ä• saddattÄ• ca tathÄ• vuttaâ€™â€™ nti. __Ä• sabhaá¹ƒ á¹-hÄ
seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• naá¹ƒ. sabbaÃ±Ã±utaá¹ƒ paá¹-ijÄ• nanavasena
aá¹-á¹-haparisaá¹ƒ upasaá¹…kamantÄ«ti vÄ• __Ä• sabhÄ• , _ buddhÄ• , tesaá¹ƒ á¹-hÄ• na

apica tayo puá¹…gavÄ• --- gavasatajeá¹-á¹-hako __usabho, _ gavasahassajeá¹-á¹-hako __
vajasatajeá¹-á¹-hako vÄ• __usabho, _ vajasahassajeá¹-á¹-hako __vasabho. _ ekagÄ• makh
__usabho, _ dvÄ«su gÄ• makhettesu jeá¹-á¹-ho __vasabho, _ sabbagavaseá¹-á¹-ho sabbat
sabbaparissayasaho seto pÄ• sÄ• diko mahÄ• bhÄ• ravaho asanisatasaddehipi akampanÄ
``usabhoâ€™â€™ ti adhippeto. idampi hi tassa pariyÄ• yavacanaá¹ƒ. usabhassa idanti __Ä
Ä• sabhaá¹ƒ viyÄ• ti __Ä• sabhaá¹ƒ. _ yatheva hi nisabhasaá¹…khÄ• to usabho usabhabal
pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati, evaá¹ƒ tathÄ• gatopi d
samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-haparisÄ• pathaviá¹ƒ uppÄ«á¸·etvÄ• sa
paccatthikena paccÄ• mittena akampiyo acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati. evaá¹ƒ tiá¹-á¹-ham
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ivijÄ• nÄ• ti upagacchati na paccakkhÄ• ti attani Ä• ropeti. t
``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti.

__sÄ«hanÄ• daá¹ƒ_ \Ne II 319/ __nadatÄ«_ti ``seá¹-á¹-hanÄ• daá¹ƒ abhÄ«tanÄ• daá¹ƒ na
vuttovÄ• yamattho. atha vÄ• sÄ«hanÄ• dasadisaá¹ƒ nÄ• daá¹ƒ nadati. ayamattho khandha
__sÄ«hanÄ• dasuttena_ (SN b III 78) dÄ«petabbo. yathÄ• vÄ• sÄ«ho migarÄ• jÄ• parissa
sahanato, goá¹‡amahiá¹ƒ samattavÄ• raá¹‡Ä• dÄ«naá¹ƒ hananato ca ``sÄ«hoâ€™â€™ ti v
munirÄ• jÄ• lokadhammÄ• naá¹ƒ sahanato, parappavÄ• dÄ• naá¹ƒ hananato ca ``sÄ«hoâ€
sÄ«hassa nÄ• daá¹ƒ nadati. tattha yathÄ• migasÄ«ho sÄ«habalena samannÄ• gato sabba
vigatalomahaá¹ƒso sÄ«hanÄ• daá¹ƒ nadati, evaá¹ƒ tathÄ• gatasÄ«ho dasatathÄ• gatabalen
parisÄ• su visÄ• rado vigatalomahaá¹ƒso ``iti rÅ«paâ€™â€™ ntiÄ• dinÄ• (SN b III 78; AN c
nÄ• nÄ• vidhadesanÄ• vilÄ• sasampannaá¹ƒ sÄ«hanÄ• daá¹ƒ nadati. tena vuttaá¹ƒ ``parisÄ
nadatÄ«â€™â€™ ti.

__paÃ±haá¹ƒ abhisaá¹…kharitvÄ• _ti Ã±Ä• tumicchitaá¹ƒ atthaá¹ƒ attano Ã±Ä• á¹‡abalÄ• n
abhisaá¹…kharitvÄ• . __taá¹…khaá¹‡aÃ±Ã±evÄ• _ti pucchitakkhaá¹‡eyeva á¹-hÄ• nuppatti
__vissajjeti. _ ajjhÄ• sayÄ• nurÅ«paá¹ƒ, atthadhammÄ• nurÅ«paÃ±ca vissajjanato __cittaá¹
assÄ• _ti samaá¹‡assa gotamassa. __sotabbaá¹ƒ maÃ±Ã±antÄ«_ti aá¹-á¹-hakkhaá¹‡avajjite
labbhamÄ• nattÄ• ``yaá¹ƒ no satthÄ• sÄ• sati, taá¹ƒ mayaá¹ƒ sossÄ• mÄ• â€™â€™ ti Ä•
ussÄ• hena_ sotabbaá¹ƒ sampaá¹-icchitabbaá¹ƒ maÃ±Ã±ati. __kallacittÄ• muducittÄ• _ti p
vigatupakkilesatÄ• ya kallacittÄ• muducittÄ• honti. __muddhappasannÄ• _ti tucchappasan
__pasannÄ• kÄ• ro_ nÄ• ma pasannehi kÄ• tabbasakkÄ• ro, so duvidho dhammÄ• misapÅ
dassento __ ``paá¹‡Ä«tÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. dhammapÅ«jÄ• pana pÄ• á¸·iyam
paá¹-ipajjantÄ«â€™â€™ ti iminÄ• dassitÄ• . __tathÄ• bhÄ• vÄ• yÄ• _ti yathÄ• bhÄ• vÄ• ya
vaá¹-á¹-adukkhanissaraá¹‡assa atthÄ• ya dhammo desito, tathÄ• bhÄ• vÄ• ya. tadevatthaá
``dhammÄ• nudhammapaá¹-ipattipÅ«raá¹‡atthÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. dhammÄ• nudh
vaá¹-á¹-adukkhanissaraá¹‡apariyosÄ• nÄ• , sÄ• ca dhammÄ• nudhammapaá¹-ipatti yÄ• ya
paá¹-ipajjantÄ• naÃ±ca sati ajjhattikaá¹…gasamavÄ• ye ekaá¹ƒsikÄ• tassÄ• pÄ• ripÅ«rÄ«
dassento __ ``keci saraá¹‡esÅ«â€™â€™ _tiÄ• dimÄ• ha. yathÄ• pÅ«rentÄ• pÅ«retuá¹ƒ sa
pÅ«raá¹‡aá¹ƒ dassetuá¹ƒ __ ``sabbÄ• kÄ• rena pana pÅ«rentÄ«â€™â€™ _ti vuttaá¹ƒ.

__imasmiá¹ƒ panokÄ• se_ti ``paá¹-ipannÄ• ca Ä• rÄ• dhentÄ«â€™â€™ ti sÄ«hanÄ• dakic
pÄ• á¸·ipadese. __samodhÄ• netabbÄ• _ti saá¹…kalayitabbÄ• . __ekaccaá¹ƒ ... pe ... passÄ
sÄ«hanÄ• do_ asÄ• dhÄ• raá¹‡o aÃ±Ã±ehi \Be II 364/ appaá¹-ivattiyo seá¹-á¹-hanÄ• do abh
nayo sesesupi. aparaá¹ƒ tapassinti adhikÄ• ro. __purimÄ• naá¹ƒ dasanna_nti ``ekaccaá¹ƒ ta
nibbattaá¹ƒ passÄ• mÄ«â€™â€™ ti \Ne II 320/ vuttasÄ«hanÄ• dato paá¹-á¹-hÄ• ya yÄ• va
natthÄ«â€™â€™ ti vuttasÄ«hanÄ• dÄ• purimakÄ• naá¹ƒ dasannaá¹ƒ sÄ«hanÄ• dÄ• naá¹ƒ
sÄ• mivacanaá¹ƒ. tenÄ• ha __ ``ekekassÄ• â€™â€™ _ti. __ ``parisÄ• su ca nadatÄ«â€™â€
maá¹ƒ Ä• rÄ• dhentÄ«â€™â€™ ti pariyosÄ• nÄ• __dasa dasa_ sÄ«hanÄ• dÄ• __parivÄ•
nibbattaá¹ƒ passÄ• mÄ«â€™â€™ ti hi sÄ«hanÄ• daá¹ƒ nadanto bhagavÄ• parisÄ• su nada

tattha ca paÃ±haá¹ƒ pucchanti, paÃ±haá¹ƒ vissajjeti, vissajjanena parassa cittaá¹ƒ Ä• rÄ• d
sotabbaá¹ƒ maÃ±Ã±anti, sutvÄ• ca bhagavato pasÄ«danti, pasannÄ• ca pasannÄ• kÄ• ra
paá¹-ipattiá¹ƒ deseti, tathattÄ• ya paá¹-ipajjanti, paá¹-ipannÄ• ca maá¹ƒ Ä• rÄ• dhentÄ«ti ev
atthayojanÄ• sambhavati. ayameva nayo sesesupi navasu.

__ ``evaâ€™â€™ _ntiÄ• dinÄ• yathÄ• vuttÄ• naá¹ƒ sÄ«hanÄ• dÄ• naá¹ƒ saá¹…kalayitvÄ•
``parisÄ• su ca nadatÄ«â€™â€™ ti Ä• dayo dasa sÄ«hanÄ• dÄ• . __purimÄ• naá¹ƒ dasann
mÅ«labhÅ«tÄ• naá¹ƒ purimakÄ• naá¹ƒ dasasÄ«hanÄ• dÄ• naá¹ƒ. __parivÄ• ravasenÄ• _ti
parivÄ• ravasena yojiyamÄ• nÄ• __sataá¹ƒ_ sÄ«hanÄ• dÄ• . __purimÄ• ca dasÄ• _ti mÅ«
ayojiyamÄ• nÄ• purimakÄ• ca dasÄ• ti evaá¹ƒ __dasÄ• dhikaá¹ƒ sÄ«hanÄ• dasataá¹ƒ hot
__majjhimÄ• gama_cÅ«á¸·asÄ«hanÄ• dasuttÄ• dimhi (MN I 193) __tenÄ• _ti saá¹…khyÄ• n
__idaá¹ƒ suttaá¹ƒ ``mahÄ• sÄ«hanÄ• daâ€™â€™ nti vuccati, _ na pana __majjhimanikÄ• y
cÅ«á¸·asÄ«hanÄ• dasuttamupÄ• dÄ• yÄ• ti adhippÄ• yo.

titthiyaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<404> __paá¹-isedhetvÄ• _ti tathÄ• bhÄ• vÄ• bhÄ• vadassanena paá¹-ikkhipitvÄ• . yaá¹ƒ
__udumbarikasutte_ (DN III 57) ``idha nigrodha tapassÄ«â€™â€™ tiÄ• dinÄ• upakkilesavib
pÄ• risuddhivibhÄ• gaÃ±ca dassento saparisassa nigrodhaparibbÄ• jakassa purato sÄ«han
dassetuá¹ƒ __ ``idÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __naditapubba_nti udumbarikasutte Ä•
nigrodhaparibbÄ• jakassa naditaá¹ƒ \Be II 365/. __tapabrahmacÄ• rÄ«_ti uttamatapacÄ• rÄ
brahmacÄ• rÄ«. __ida_nti ``rÄ• jagahe ... pe ... paÃ±haá¹ƒ apucchÄ«â€™â€™ ti pÄ• á¸·iya
Ä• cariyena (Sv-pá¹- I 403) pana yathÄ• vuttaá¹ƒ aá¹-á¹-hakathÄ• vacanameva paccÄ• maá
kÄ• maá¹ƒ yadÄ• nigrodho paÃ±hamapucchi, bhagavÄ• cassa vissajjesi, na tadÄ• bhaga
viharati, rÄ• jagahasamÄ«peyeva udumbarikÄ• ya deviyÄ• uyyÄ• ne viharati tattheva tathÄ
vissajjitattÄ• \Ne II 321/ ca, tathÄ• pi gijjhakÅ«á¹-e pabbate bhagavato vihÄ• ro na tÄ• va vi
pÄ• á¸·iyaá¹ƒ ``tatra maâ€™â€™ ntiÄ• divacanaá¹ƒ, aá¹-á¹-hakathÄ• yaÃ±ca ``tatra rÄ• jag
viharantaá¹ƒ maâ€™â€™ ntiÄ• divacanaá¹ƒ vuttanti imamatthampi __ ``yaá¹ƒ taá¹ƒ bhagav
viÃ±Ã±Ä• petÄ«ti daá¹-á¹-habbaá¹ƒ. ``gijjhakÅ«á¹-e pabbateâ€™â€™ ti idaá¹ƒ tattha katavi
vuttanti dasseti __ ``gijjhakÅ«á¹-e mahÄ• vihÄ• reâ€™â€™ _ti iminÄ• . __udumbarikÄ• yÄ•
__uyyÄ• ne_ti tattha kataparibbÄ• jakÄ• rÄ• maá¹ƒ sandhÄ• ya vadati. __nigrodho_ nÄ• ma
__sandhÄ• no_ nÄ• ma paÃ±caupÄ• sakasataparivÄ• ro anÄ• gÄ• miupÄ• sako. __kathÄ•
jÄ• neyyÄ• si, kena samaá¹‡o gotamo saddhiá¹ƒ sallapatÄ«â€™â€™ tiÄ• dinÄ• (DN III 53)
__para_nti atisayatthe nipÄ• to. __viyÄ• _ti padapÅ«raá¹‡amatte yathÄ• taá¹ƒ ``ativiyÄ• â€
__andhabÄ• la_nti paÃ±Ã±Ä• cakkhunÄ• andhaá¹ƒ bÄ• lajanaá¹ƒ. __yoge_ti naye, dukkha

<405> __anenÄ• _ti bhagavatÄ• . __khandhake_ti __mahÄ• vagge_ pabbajjakhandhake (V
parivasatÄ«ti yojanÄ• . ``pubbe aÃ±Ã±atitthiyo bhÅ«toti __aÃ±Ã±atitthiyapubboâ€™â€™ _t

__Ä• cariyasÄ• riputtattherena_ vuttaá¹ƒ. paá¹-hamaá¹ƒ pabbajjaá¹ƒ gahetvÄ• va parivasat
``sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hitoâ€™â€™ _ti. __ta_nti dvÄ«hi Ä• kÄ• rehi vuttaá¹ƒ pariv
``Ä• kaá¹…khati pabbajjaá¹ƒ, Ä• kaá¹…khati upasampadaâ€™â€™ nti ettha vuttaá¹ƒ pabba
``uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeyyÄ• â€™â€™ ti (Vin IV 51) ettha dirattaggahaá
__vacanasiliá¹-á¹-hatÄ• vaseneva vuttaá¹ƒ. _ yasmÄ• pana sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-
na gihibhÅ«tena, tasmÄ• __aparivasitvÄ• yeva pabbajjaá¹ƒ labhati. na gÄ• mappavesanÄ•
__Ä• di_saddena navesiyÄ• vidhavÄ• thullakumÄ• rikapaá¹‡á¸• akabhikkhunigocaratÄ• , sa
karaá¹‡Ä«yesu dakkhÄ• nalasÄ• ditÄ• , uddesaparipucchÄ• dÄ«su tibbacchandatÄ• , yassa
idhÄ• gato, tassa avaá¹‡á¹‡abhaá¹‡ane attamanatÄ• , buddhÄ• dÄ«naá¹ƒ avaá¹‡á¹‡abhaá
titthÄ• yatanato idhÄ• gato, tassa vaá¹‡á¹‡abhaá¹‡ane anattamanatÄ• , buddhÄ• dÄ«naá¹ƒ
attamanatÄ• ti imesaá¹ƒ sattavattÄ• naá¹ƒ saá¹…gaho veditabbo. __pÅ«rentena parivasitab
tadÄ• pÅ«ramÄ• nena parivasitabbaá¹ƒ. __aá¹-á¹-havattapÅ«raá¹‡enÄ• _ti yathÄ• vuttÄ• n
vattÄ• naá¹ƒ pÅ«raá¹‡ena. __etthÄ• _ti parivÄ• se, upasampadÄ• ya vÄ• . __ghaá¹ƒsitvÄ•
ajjhÄ• sayavÄ«maá¹ƒsanavasena suvaá¹‡á¹‡aá¹ƒ viya ghaá¹ƒsitvÄ• koá¹-á¹-etvÄ• . __pab
nidassanamattaá¹ƒ. upasampadÄ• pi hi tena saá¹…gayhati.

__ ``gaá¹‡amajjhe nisÄ«ditvÄ• _ti upasampadÄ• kammassa gaá¹‡appahonakÄ• naá¹ƒ bhik
saá¹…ghatthero viya tassa anuggahatthaá¹ƒ nisÄ«ditvÄ• â€™â€™ ti (Sv-pá¹- I 405) Ä• cari
II 322/ pana bahÅ«supi potthakesu __ ``taá¹ƒ nisÄ«dÄ• petvÄ• â€™â€™ _ti kÄ• ritavasena
aciramupasampannassa assÄ• ti __acirÅ«pasampanno, _ atthamattaá¹ƒ pana dassetuá¹ƒ _
naciramevÄ• â€™â€™ _ti Ä• ha. kÄ• yacittavivekÄ• va idhÄ• dhippetÄ• upadhivivekatthaá
paá¹-ipajjanÄ• dhikÄ• rattÄ• ti vuttaá¹ƒ __ ``kÄ• yena ceva cittena cÄ• â€™â€™ _ti. __vÅ«p
tÄ• disassa sÄ«lavisodhane appamÄ• do avuttasiddhoti kammaá¹-á¹-hÄ• ne appamÄ• dam
nibbÄ• naá¹ƒ pati pesitacitto, tanninno tappoá¹‡o tappabbhÄ• roti vuttaá¹ƒ hoti, evaá¹ƒbhÅ«
anapekkhatÄ• ya vissajjitakÄ• yo nÄ• mÄ• ti adhippÄ• yamÄ• vikÄ• tuá¹ƒ __ ``vissaá¹-á¹-ha
vuttaá¹ƒ. __attÄ• _ti cettha cittaá¹ƒ vuccati rÅ«pakÄ• yassa avisayattÄ• . __yassÄ• _ti araha
jÄ• tikulaputtÄ• pi Ä• cÄ• rasampannÄ• eva arahattÄ• dhigamÄ• ya pabbajjÄ• pekkhÄ• ho
teheva Ä• cÄ• rakulaputtehi ekasaá¹…gahe karonto __ ``Ä• cÄ• rakulaputtÄ• â€™â€™ _ti A
Ä• cÄ• rasampannÄ• jÄ• tikulaputtÄ• pi saá¹…gahitÄ• honti. Ä• cÄ• rasampannÄ• namev
``sammadevÄ• â€™â€™ ti saddantarena viÃ±Ã±Ä• yati. ``otiá¹‡á¹‡omhi jÄ• tiyÄ• â€™â€™
saá¹ƒvegapubbikaá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ pabbajjaá¹ƒ sandhÄ• ya ``sammadevÄ• â€™â€™
``hetunÄ• va kÄ• raá¹‡enevÄ• â€™â€™ _ti. tattha __hetunÄ• _ti nayena upÄ• yena. __kÄ•
tabbivaraá¹‡avacanaá¹ƒ \Be II 367/. __ta_nti arahattaphalaá¹ƒ. tadeva hi ``anuttaraá¹ƒ
brahmacariyapariyosÄ• naâ€™â€™ nti vattumarahati aÃ±Ã±esaá¹ƒ tathÄ• abhÄ• vato. ``ya
niccasambandhÄ• â€™â€™ ti saddanayenapi tadatthaá¹ƒ dasseti __ ``tassa hÄ«â€™â€™
pe ... pabbajjantÄ«â€™â€™ ti pubbe vuttassa __tassa_ arahattaphalassa __atthÄ• ya kulap
tasmÄ• arahattaphalamidhÄ• dhippetanti viÃ±Ã±Ä• yatÄ«ti adhippÄ• yo. natthi paro jano ta
paccayo yassÄ• ti __aparappaccayo, _ taá¹ƒ. upa-saddo viya __saá¹ƒ_-saddopi dhÄ• tusad

``pÄ• puá¹‡itvÄ• â€™â€™ _ti, patvÄ• adhigantvÄ• ti attho. __upa_-saddo vÄ• dhÄ• tusad
pana dhÄ• tuvisesakoti Ä• ha __ ``sampÄ• detvÄ• â€™â€™ _ti, asekkhÄ• sÄ«lasamÄ• dh
paripÅ«retvÄ• vÄ• ti attho.

__niá¹-á¹-hÄ• petu_nti nigamanavasena pariyosÄ• petuá¹ƒ. ``brahmacariyapariyosÄ• naá¹ƒ
ti iminÄ• eva hi arahattanikÅ«á¹-ena desanÄ• pariyosÄ• pitÄ• , taá¹ƒ pana nigametuá¹ƒ __
ahosÄ«â€™â€™ _ti dhammasaá¹…gÄ• hakehi __vuttaá¹ƒ. _ ekatova idha __aÃ±Ã±ataro, _
apÄ• kaá¹-ato. __arahantÄ• na_nti ubbÄ• hane cetaá¹ƒ sÄ• mivacanaá¹ƒ. tathÄ• ubbÄ• hit
attho Ä• pannoti adhippÄ• yaá¹ƒ dassento __ ``bhagavatoâ€™â€™ _tiÄ• dimÄ• ha. keci pa
__arahantÄ• na_nti cetaá¹ƒ sambandheyeva sÄ• mivacanaá¹ƒ, ato cettha saha pÄ• á¹-hase
II 323/ dassetuá¹ƒ __ ``bhagavatoâ€™â€™ _tiÄ• di vuttanti. yaá¹ƒ panettha atthato na vibha
suviÃ±Ã±eyyameva.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthappak
mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ•

poá¹-á¹-hapÄ• daparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<406> evaá¹ƒ \Be II 368/ \Ne II 324/ mahÄ• sÄ«hanÄ• dasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ
poá¹-á¹-hapÄ• dasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sas
vibhÄ• vetuá¹ƒ, mahÄ• sÄ«hanÄ• dasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa poá¹-á
pakÄ• setuá¹ƒ __ ``evaá¹ƒ me sutaá¹ƒ ... pe ... sÄ• vatthiyanti poá¹-á¹-hapÄ• dasuttaâ€™â€
``sÄ• vatthiyaâ€™â€™ nti idaá¹ƒ samÄ«patthe bhummanti dassetuá¹ƒ __ ``sÄ• vatthiá¹ƒ up
vuttaá¹ƒ, cÄ«varÄ• dipaccayapaá¹-ibaddhatÄ• ya upanissayaá¹ƒ katvÄ• ti attho. __jeto_ nÄ
ropitattÄ• saá¹ƒvaá¸• á¸• hitattÄ• paripÄ• litattÄ• jetassa vanaá¹ƒ upavananti atthamÄ• ha
vaneâ€™â€™ _ti. sudatto nÄ• ma gahapati anÄ• thÄ• naá¹ƒ piá¹‡á¸• assa dÄ• yakattÄ• __
jetassa hatthato aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-isantharaá¹‡ena taá¹ƒ kiá¹‡itvÄ•
aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-Ä«heva senÄ• sanaá¹ƒ kÄ• rÄ• petvÄ• aá¹-á¹-hÄ• rasahiraÃ
niá¹-á¹-hÄ• petvÄ• evaá¹ƒ catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-ipariccÄ• gena so Ä• rÄ• mo b
bhikkhusaá¹…ghassa niyyÄ• tito. tenÄ• ha __ ``anÄ• thapiá¹‡á¸• ikena gahapatinÄ• Ä• rÄ•
pupphaphalapallavÄ• diguá¹‡asampattiyÄ• , pÄ• á¹‡ino nivÄ• saphÄ• sutÄ• dinÄ• vÄ• vis
Ä• gamma ramanti anukkaá¹‡á¹-hitÄ• hutvÄ• nivasanti etthÄ• ti __Ä• rÄ• mo. _ atha vÄ• y
tattha tattha gatepi attano abbhantare Ä• netvÄ• rametÄ«ti __Ä• rÄ• mo. _

phoá¹-o yassa pÄ• desu jÄ• toti __poá¹-á¹-hapÄ• do. _ phoá¹-o poá¹-á¹-hoti hi pariyÄ• yo. p
channaparibbÄ• jako, acchannaparibbÄ• jako ca. tattha acchannaparibbÄ• jakopi acelako Ä
acelako sabbena sabbaá¹ƒ naggo, Ä• jÄ«vako pana upari ekameva vatthaá¹ƒ upakacchaka
heá¹-á¹-hÄ• naggo. ayaá¹ƒ pana duvidhopesa na hotÄ«ti vuttaá¹ƒ __ ``channaparibbÄ• jak
vatthacchÄ• yÄ• chÄ• danapabbajjÅ«pagatattÄ• channaparibbÄ• jakasaá¹…khyaá¹ƒ gatoti
__brÄ• hmaá¹‡amahÄ• sÄ• lo_ti mahÄ• vibhavatÄ• ya mahÄ• sÄ• rataá¹ƒ patto brÄ• hmaá
sÄ• pekkhatÄ• ya samÄ• so. __samaya_nti sÄ• maÃ±Ã±aniddeso, ekasesaniddeso vÄ• , ta
__pavadantÄ«_ti pakÄ• rato vadanti, attanÄ• attanÄ• uggahitaniyÄ• mena yathÄ• tathÄ•
__tÄ• rukkho_ti tassa nÄ• maá¹ƒ. __pabhuti_ saddena todeyyajÄ• á¹‡usoá¹‡Ä«soá¹‡adaá¹
saá¹…gaá¹‡hÄ• ti, __Ä• di_saddena pana channaparibbÄ• jakÄ• dike. __ tinduko_ nÄ• ma
__cÄ«ra_nti panti. tindukÄ• cÄ«raá¹ƒ ettha santÄ«ti __tindukacÄ«ro. _ tathÄ• ekÄ• sÄ• lÄ
__ekasÄ• lako. _ bhÅ«tapubbagatiyÄ• tamatthaá¹ƒ vitthÄ• rato dassento __ ``yasmÄ• â€™
katvÄ• _ti iminÄ• kÄ• raá¹‡ena. __ ``tasmiâ€™â€™ _ntiÄ• dinÄ• yathÄ• pÄ• á¹-haá¹ƒ vibh

anekÄ• kÄ• rÄ• navasesaÃ±eyyatthavibhÄ• gato, aparÄ• paruppattito ca bhagavato Ã±Ä•
hotÄ«ti vuttaá¹ƒ __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pattharitvÄ• â€™â€™ _ti, yato tassa Ã
veneyyÄ• naá¹ƒ tadantogadhabhÄ• vo heá¹-á¹-hÄ• vuttova. veneyyasattapariggaá¹‡hanatt
paá¹-hamaá¹ƒ nesaá¹ƒ veneyyabhÄ• veneva upaá¹-á¹-hÄ• naá¹ƒ hoti, atha saraá¹‡agaman
vÄ«maá¹ƒsÄ«yatÄ«ti Ä• ha __ ``kinnu kho bhavissatÄ«ti upaparikkhantoâ€™â€™ _ti. __nir
saÃ±Ã±Ä• nirodhaá¹ƒ. __nirodhÄ• vuá¹-á¹-hÄ• nanti_ tato nirodhato vuá¹-á¹-hÄ• naá¹ƒ saÃ
__sabbabuddhÄ• naá¹ƒ Ã±Ä• á¹‡ena saá¹ƒsanditvÄ• _ti yathÄ• te nirodhaá¹ƒ, nirodhato vu
byÄ• kariá¹ƒsu, byÄ• karissanti ca, tathÄ• byÄ• karaá¹‡avasena saá¹ƒsanditvÄ• . __katipÄ
dvÄ«hatÄ«haccayena. pÄ• á¸·iyameva hi imamatthaá¹ƒ vakkhati. __saraá¹‡aá¹ƒ gamissatÄ
gamissati. __ ``hatthisÄ• riputto_ti hatthisÄ• rino puttoâ€™â€™ ti (Sv-pá¹- I 406) Ä• cariyen
pana __ ``citto hatthisÄ• riputtoâ€™â€™ _ tveva pÄ• á¹-ho dissati, citto nÄ• ma hatthÄ• car

__surattadupaá¹-á¹-a_nti rajanena sammÄ• rattaá¹ƒ diguá¹‡aá¹ƒ antaravÄ• sakaá¹ƒ pariva
__nivÄ• setvÄ• . ``yugandharapabbataá¹ƒ parikkhipitvÄ• â€™â€™ _ti idaá¹ƒ parikappavaca
taá¹ƒ viyÄ• â€™â€™ ti. __meghavaá¹‡á¹‡a_nti rattameghavaá¹‡á¹‡aá¹ƒ, saÃ±jhÄ• pabhÄ•
attho. paá¹-hamena cettha saá¹‡á¹-hÄ• nasampattiá¹ƒ dasseti, dutiyena vaá¹‡á¹‡asampatti
__ekaá¹ƒsavaragata_nti vÄ• maá¹ƒsavarappavattaá¹ƒ. tathÄ• hi __suttanipÄ• taá¹-á¹-haka
vaá¹…gÄ«sasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttaá¹ƒ ``ekaá¹ƒsanti \Be II 370/ ca vÄ• maá¹ƒsaá¹
á¹-hitassetaá¹ƒ adhivacanaá¹ƒ. yato yathÄ• vÄ• maá¹ƒsaá¹ƒ pÄ• rupitvÄ• á¹-hitaá¹ƒ hoti, t
katvÄ• ti evamassattho veditabboâ€™â€™ ti [Sn-a nigrodhakappasutta (vaá¹…gÄ«sasutta)
__eta_nti ``ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• â€™â€™ ti vacanaá¹ƒ. __yato_ti yathÄ• vuttava
á¹-hitasseva adhivacanattÄ• \Ne II 326/ evamassa attho veditabboti sambandho. __paccag
anadhiá¹-á¹-hitakÄ• le pÄ• á¹-ekkaá¹ƒ mahagghaá¹ƒ, __paccagghaá¹ƒ_ vÄ• abhinavaá¹ƒ, a

nibbattanti attho. purimaÃ±cettha atthavikappaá¹ƒ keci na icchati. tathÄ• hi Ä• cariyeneva
__udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``paccaggheti abhinave, paccekaá¹ƒ mahagghatÄ
na sundaraá¹ƒ. na hi buddhÄ• bhagavanto mahagghaá¹ƒ paá¹-iggaá¹‡hanti, paribhuÃ±janti
tena pacchimoyeva atthavikappo gahito. abhinavatÄ• ya ``paccagghaâ€™â€™ nti ca idaá¹ƒ
laddhavohÄ• rena, anaÃ±Ã±aparibhogatÄ• ya ca vuttaá¹ƒ, tathÄ• vÄ• satthu adhiá¹-á¹-hÄ•
sabbakÄ• laá¹ƒ ``paccagghaâ€™â€™ ntveva vuccati. __selamayapatta_nti muggavaá¹‡á¹‡
catumahÄ• rÄ• jadattiyaá¹ƒ pattaá¹ƒ. ayameva hi bhagavatÄ• niccaparibhutto patto
__samacittasuttavaá¹‡á¹‡anÄ• _dÄ«supi (Mp II 2.37) tathÄ• vuttattÄ• .

<407> __attano rucivasena_ ajjhÄ• sayavasena, na parehi ussÄ• hitoti adhippÄ• yo. __ ``a
disvÄ• â€™â€™ _ti ca idaá¹ƒ bhÅ«takathanaá¹ƒ na tÄ• va bhikkhÄ• caraá¹‡avelÄ• sampa
bhagavÄ• hi tadÄ• kÄ• lasseva vihÄ• rato nikkhanto ``vÄ• sanÄ• bhÄ• giyÄ• ya dhammad
anuggaá¹‡hissÄ• mÄ«â€™â€™ ti. pÄ• á¸·iyaá¹ƒ __atippago kho_ti ettha __ ``pagoâ€™â€™
__kaccÄ• yanamatena_ pa-iccupasaggato o-kÄ• raga-kÄ• rÄ• gamane siddhaá¹ƒ. pa-sadd
aÃ±Ã±esaá¹ƒ pana saddavidÅ«naá¹ƒ matena pÄ• topadamiva nepÄ• tikaá¹ƒ. teneva tattha
(Sv III 1) vuttaá¹ƒ ``atippago khoti ativiya pÄ• toâ€™â€™ ti. apica paá¹-hamaá¹ƒ gacchati di
pavattatÄ«ti __pago_ti nibbacanaá¹ƒ iminÄ• dassitaá¹ƒ. duvidho khalusaddo viya hi pagoti
nÄ• manipÄ• topasaggavasena tividho. evaÃ±hi idha ``atippagabhÄ• vameva disvÄ• â€™â
hoti.

__yaá¹ƒnÅ«nÄ• _ti \Be II 371/ esa nipÄ• to aÃ±Ã±attha saá¹ƒsayaparidÄ«pano, idha pana
saá¹ƒsayapatirÅ«pakaparidÄ«panova. kasmÄ• ``saá¹ƒsayaparidÄ«paneâ€™â€™ ti vuttaá¹
saá¹ƒsayo natthÄ«ti Ä• ha __ ``buddhÄ• naÃ±cÄ• â€™â€™ _tiÄ• di. __saá¹ƒsayo nÄ• ma
samugghÄ• á¹-itattÄ• . __parivitakkapubbabhÄ• go_ti adhippetakiccassa pubbabhÄ• ge pa
``karissÄ• ma, na karissÄ• mÄ• â€™â€™ tiÄ• diko esa cittÄ• cÄ• ro __sabbabuddhÄ• naá¹
vicÄ• raá¹‡avaseneva pavattanato, na pana saá¹ƒsayavasena. __tenÄ• hÄ• _ti yenesa sab
tena bhagavÄ• evamÄ• hÄ• ti imameva pÄ• á¸·iá¹ƒ imassa atthassa sÄ• dhakaá¹ƒ karoti. a
aparo nayo --- __yaá¹ƒnÅ«nÄ• _ti parikappane nipÄ• to. ``upasaá¹…kameyyaâ€™â€™ nti
hi attho anena \Ne II 327/ jotÄ«yati. tasmÄ• ahaá¹ƒ yaá¹ƒnÅ«na yadi pana upasaá¹…kame
yojanÄ• . ``yadi panÄ• â€™â€™ ti idampi tena samÄ• natthanti vuttaá¹ƒ __ ``yadi panÄ• ha

<408> __assÄ• _ti paribbÄ• jakaparisÄ• ya. __uddhaá¹ƒgamanavasenÄ• _ti unnatabahula
pavattanavasena. __disÄ• su patthaá¹-avasenÄ• _ti vipulabhÄ• vena bhÅ«taparamparÄ• ya
pattharaá¹‡avasena. ettha ca pÄ• á¸·iyaá¹ƒ yathÄ• unnatapÄ• yo saddo unnÄ• do, evaá¹ƒ
pavattopi unnÄ• doyevÄ• ti tadubhayaá¹ƒ ekajjhaá¹ƒ katvÄ• __ ``unnÄ• diniyÄ• â€™â€™ _
tadubhayameva vibhÄ• gaá¹ƒ katvÄ• __ ``uccÄ• saddamahÄ• saddÄ• yÄ• â€™â€™ _ti. at
vivaratÄ«ti daá¹-á¹-habbaá¹ƒ. idÄ• ni paribbÄ• jakaparisÄ• ya uccÄ• saddamahÄ• saddatÄ•
pavattiÄ• kÄ• raá¹ƒ dassento __ ``tesaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. __bÄ• lÄ• tape_ti a

__kÄ• massÄ• do_ nÄ• ma kÄ• maguá¹‡assÄ• do. __bhavassÄ• do_ nÄ• ma kÄ• marÄ• gA

sÅ«riyuggamane khajjopanamiva nippabhataá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``khajjopanakÅ«p
__lÄ• bhasakkÄ• ropi no parihÄ«no_ti attho __bÄ• verujÄ• takena_ (J I 4.154) dÄ«petabbo.
pavattadoso.

<409> __saá¹‡á¹-hapesÄ«_ti saÃ±Ã±amanavasena sammadeva á¹-hapesi. saá¹‡á¹-hapan
aÃ±Ã±amaÃ±Ã±asmiá¹ƒ agÄ• ravassa cajÄ• panavasena Ä• cÄ• rasikkhÄ• panaá¹ƒ \Be II 3
nigÅ«hanaÃ±ca hotÄ«ti Ä• ha __ ``sikkhÄ• pesÄ«â€™â€™ _tiÄ• di. __na_nti parisaá¹ƒ. __a
uccÄ• saddamahÄ• saddÄ• bhÄ• vaá¹ƒ. __ ``eko nisÄ«datÄ«â€™â€™ _tiÄ• di atthÄ• pattic
lÄ• bhaguá¹‡avuddhiá¹ƒ. __patthayamÄ• no_ti patthayanahetu. mÄ• nante hi lakkhaá¹‡e, h
saddavidÅ«. idÄ• ni tamatthaá¹ƒ vitthÄ• retuá¹ƒ __ ``paribbÄ• jakÄ• kirÄ• â€™â€™ _tiÄ• d
__aparaddha_nti aparajjhitaá¹ƒ. __nappamajjantÄ«_ti pamÄ• daá¹ƒ na Ä• pajjanti, na agÄ•
vuttaá¹ƒ hoti.

<410> __no Ä• gate Ä• nando_ti amhÄ• kaá¹ƒ bhagavati Ä• gate Ä• nando pÄ«ti hoti. ``cira
imaá¹ƒ pariyÄ• yamakÄ• sÄ«â€™â€™ ti vacanaá¹ƒ pubbepi tattha Ä• gatapubbattÄ• vuttav
samuá¹-á¹-hÄ• petvÄ• pariharanto __ ``kasmÄ• Ä• hÄ• â€™â€™ _tiÄ• dimÄ• ha. __piyasa
__tasmÄ• _ti tathÄ• piyasamudÄ• cÄ• rassa pavattanato. na kevalaá¹ƒ ayameva, atha kho
yebhuyyena bhagavato apacitiá¹ƒ karontevÄ• ti tadaÃ±Ã±esampi bÄ• hullakammena tadatth
``bhagavantaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha kÄ• raá¹‡amÄ• ha __ ``uccÄ• kulÄ«na
mahÄ• sammatarÄ• jato paá¹-á¹-hÄ• ya asambhinnakhattiyakulatÄ• yÄ• ti attho. tathÄ• hi s
``samaá¹‡o khalu bho gotamo uccÄ• kulÄ• pabbajito asambhinnakhattiyakulÄ• â€™â€™ ti
appasannÄ• nampi kulagÄ• ravena bhagavati apacitiá¹ƒ dasseti. __etasmiá¹ƒ antare kÄ• n
yathÄ• vuttaparicchedabbhantare kÄ«disÄ• nÄ• ma kathÄ• . __vippakatÄ• _ti Ä• raddhÄ•
kathÄ• vippakatÄ• â€™â€™ ti pana vadanto atthato tassÄ• pariyosÄ• panaá¹ƒ paá¹-ijÄ• n
avisesacodanÄ• , tasmÄ• yassÄ• tassÄ• sabbassÄ• pi kathÄ• ya pariyosÄ• panaá¹ƒ paá¹
paá¹-ijÄ• nanaá¹ƒ padesaÃ±Ã±uno avisaá¹ƒyanti Ä• ha __ ``yÄ• va ... pe ... sabbaÃ±Ã±upa
pavÄ• resÄ«â€™â€™ _ti. __esÄ• _ti paribbÄ• jakaparisÄ• ya kathitÄ• rÄ• jakathÄ• dikÄ• .
niratthakabhÄ• vena sÄ• rarahitÄ• .

abhisaÃ±Ã±Ä• nirodhakathÄ• vaá¹‡á¹‡anÄ•

<411> ``tiá¹-á¹-hatesÄ• â€™â€™ ti etassa Ä• pannamatthaá¹ƒ dassento __ ``saceâ€™â€™
__sukÄ• raá¹‡a_nti sundaraá¹ƒ atthÄ• vahaá¹ƒ hitÄ• vahaá¹ƒ kÄ• raá¹‡aá¹ƒ. __yatthÄ• _ti a
373/ sÄ• lÄ• yaá¹ƒ. nÄ• nÄ• titthasaá¹…khÄ• tÄ• su laddhÄ«su niyuttÄ• ti __nÄ• nÄ• titthiyA
á¹‡ikasaddena vÄ• ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• yathÄ• ``antiyoâ€™â€™ ti. ``ayaá¹ƒ
vadatÄ«â€™â€™ ti kutÅ«halaá¹ƒ kolÄ• halamettha atthÄ«ti __kotÅ«halÄ• , _ sÄ• eva sÄ•

Ä• ha __ ``kotÅ«haluppattiá¹-á¹-hÄ• natoâ€™â€™ _ti. __upasaggamattaá¹ƒ_ dhÄ• tvatthÄ•
saÃ±Ã±Ä• sÄ«senÄ• yaá¹ƒ desanÄ• , tasmÄ• saÃ±Ã±Ä• sahagatÄ• sabbepi dhammÄ• g
padhÄ• nanti vuttaá¹ƒ __ ``cittanirodheâ€™â€™ _ti. pahÄ• navasena pana accantanirodhas
avisayattÄ• ca __ ``khaá¹‡ikanirodheâ€™â€™ _ti Ä• ha. kÄ• maá¹ƒ sopi tesaá¹ƒ avisayova
nirodhakathÄ• vuccamÄ• nÄ• tattheva tiá¹-á¹-hati, tasmÄ• atthÄ• pattimattaá¹ƒ pati tathÄ•
__tassÄ• _ti abhisaÃ±Ã±Ä• nirodhakathÄ• ya. __ ``kittighosoâ€™â€™ _ti `aho buddhÄ• nu
bhavantarapaá¹-icchannampi kÄ• raá¹‡aá¹ƒ evaá¹ƒ hatthÄ• malakaá¹ƒ viya paccakkhato da
saá¹ƒvarasamÄ• dÄ• ne patiá¹-á¹-hÄ• petÄ«â€™ ti thutighoso yÄ• va bhavaggÄ• __pattha
idÄ• ni pana ``sakalajambudÄ«pe bhagavato kathÄ• kittighoso pattharatÄ«â€™â€™ ti pÄ• a
__paá¹-ibhÄ• gakiriya_nti paá¸·Ä• savasena paá¹-ibhÄ• gabhÅ«taá¹ƒ payogaá¹ƒ. __bhavan
vuá¹-á¹-hÄ• nasamayaá¹ƒ abhÅ«taparikappitaá¹ƒ kiÃ±ci ussÄ• riyavatthuá¹ƒ attano samaya
__kiÃ±cideva sikkhÄ• pada_nti ``ekamÅ«lakena bhavitabbaá¹ƒ, ettakaá¹ƒ velaá¹ƒ ekasmiá¹
nisÄ«ditabbaâ€™â€™ nti evamÄ• dikaá¹ƒ \Ne II 329/ kiÃ±cideva kÄ• raá¹‡aá¹ƒ sikkhÄ• koa
__paÃ±Ã±apenti_. __nirodhakatha_nti nirodhasamÄ• pattikathaá¹ƒ.

__tesÅ«_ti kotÅ«halasÄ• lÄ• yaá¹ƒ sannipatitesu nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡esu
__purimo_ti ``ahetÅ« appaccayÄ• purisassa saÃ±Ã±Ä• uppajjantipi nirujjhantipÄ«â€™â€™
__etthÄ• _ti catÅ«su vÄ• dÄ«su. yvÄ• yaá¹ƒ idha uppajjatÄ«ti sambandho. __samÄ• patti_n
vÄ• yokasiá¹‡aparikammaá¹ƒ, Ä• kÄ• sakasiá¹‡aparikammaá¹ƒ vÄ• rÅ«pÄ• vacaracatuttha
paÃ±camajjhÄ• nasamÄ• pattiá¹ƒ vÄ• . __nirodhe_ti heá¹-á¹-hÄ• vuttanayena saÃ±Ã±Ä• n
yena hetunÄ• asaÃ±Ã±Ä«bhave saÃ±Ã±Ä• ya nirodho sabbaso anuppÄ• do, yena ca tato
\Be II 374/ saÃ±Ã±Ä• ya uppÄ• do, tadubhayampi hetuá¹ƒ avisayatÄ• ya apassanto.

__dutiyo_ti ``saÃ±Ã±Ä• hi bho purisassa attÄ• â€™â€™ tiÄ• dinÄ• vuttavÄ• dÄ«. __na_n
__nisedhetvÄ• _ti ``na kho pana metaá¹ƒ bho evaá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ paá¹-i
__migasiá¹…gatÄ• pasassÄ• _ti evaá¹ƒnÄ• makatÄ• pasassa. tassa kira matthake migasiá
uá¹-á¹-hahiá¹ƒsu, ``isisiá¹…goâ€™â€™ tipi tassa nÄ• maá¹ƒ. __asaÃ±Ã±akabhÄ• va_nti m
kiriyÄ• mayasaÃ±Ã±Ä• vasena vigatasaÃ±Ã±ibhÄ• vaá¹ƒ. vakkhati hi ``visaÃ±Ã±Ä« hutvÄ•
Ä• gatanayena __migasiá¹…gatÄ• pasavatthuá¹ƒ_ saá¹…khepato dassetuá¹ƒ __ ``migasiá¹
_tiÄ• di vuttaá¹ƒ. vikkhambhanavasena kilesÄ• naá¹ƒ santÄ• panato __attantapo. _ dukkara
tibbatapo. nibbisevanabhÄ• vÄ• pÄ• danena sabbaso milÄ• pitacakkhÄ• ditikkhindriyatÄ• ya
__sakkavimÄ• na_nti paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ sandhÄ• yÄ• ha. taÃ±hi tathÄ• rÅ«p
kadÄ• ci thaddhaá¹ƒ, kadÄ• ci calitaá¹ƒ hoti. __ ``sakka ... pe ... patthetÄ«â€™â€™ _ti ayon
__pesesi_. __bhaggo_ti bhaÃ±jitakusalajjhÄ• sayo, adhunÄ• pana ``laggoâ€™â€™ ti pÄ• a
dibbaphassenÄ• _ti hatthaggahaá¹‡amattadibbaphassena. __ta_nti tathÄ• saÃ±Ã±Ä• paá¹
evaá¹ƒ ``saÃ±Ã±Ä• hi bho purisassa attÄ• â€™â€™ tiÄ• dinÄ• Ä• kÄ• rena saÃ±Ã±Ä• nir
paresupi dvÄ«su á¹-hÄ• nesu pÄ• á¸·imÄ• haritvÄ• yojanÄ• veditabbÄ• .

__tatiyo_ti ``santi hi bho samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dinÄ• vuttavÄ• dÄ«. __Ä•
Ä• thabbaá¹‡avedavihitaá¹ƒ Ä• thabbaá¹‡ikÄ• naá¹ƒ visaÃ±Ã±ibhÄ• vÄ• pÄ• danappayoga
Ä• haraá¹‡aá¹ƒ. __apakaá¸• á¸• hanaá¹ƒ_ apaharaá¹‡aá¹ƒ \Ne II 330/. __Ä• thabbaá¹‡aá¹ƒ
Ä• thabbaá¹‡avede Ä• gataá¹ƒ aggijuhanapubbakaá¹ƒ mantapadaá¹ƒ payojetvÄ• sÄ«sacch
saÃ±Ã±Ä• nirodhamÄ• ha. __tassÄ• _ti yassa sÄ«sacchinnatÄ• di dassitaá¹ƒ, tassa.

__catuttho_ti ``santi hi bho devatÄ• mahiddhikÄ• â€™â€™ tiÄ• dinÄ• vuttavÄ• dÄ«. __ya
devadÄ• sÄ«naá¹ƒ, yÄ• ``yogavatiyoâ€™â€™ tipi vuccanti, yoginiyotipi \Be II 375/ pÄ• kaá
surÄ• madanimittakaá¹ƒ supanaá¹ƒ. __devatÅ«pahÄ• ra_nti naccanagÄ• yanÄ• dinÄ• deva
__surÄ• pÄ• ti_nti pÄ• tipuá¹‡á¹‡aá¹ƒ suraá¹ƒ. __divÄ• _ti atidivÄ• , ussÅ«reti attho. __ta_n
vuá¹-á¹-hahanaá¹ƒ. __suttakÄ• le_ devatÄ• naá¹ƒ saÃ±Ã±Ä• pakaá¸• á¸• hanavasena __nir
pabuddhakÄ• le_ saÃ±Ã±upakaá¸• á¸• hanavasena __nirodhÄ• vuá¹-á¹-hitÄ• _ti __maÃ±Ã

__eá¸·amÅ«gakathÄ• viyÄ• _ti imesaá¹ƒ paá¹‡á¸• itamÄ• nÄ«naá¹ƒ kathÄ• andhabÄ• lak
nirodhe_ti aÃ±Ã±amaÃ±Ã±avidhure cattÄ• ropi nirodhe. __ekena bhavitabba_nti ekasabhÄ•
bahunÄ• _ti na ca aÃ±Ã±amaÃ±Ã±aviruddhena bahuvidhena nÄ• nÄ• sabhÄ• vena bhavita
ekasabhÄ• vabhÅ«tena tenÄ• pi nirodhena. __aÃ±Ã±enevÄ• _ti tehi vuttÄ• kÄ• rato aÃ±Ã±
so_ti ekasabhÄ• vabhÅ«to nirodho. __aÃ±Ã±atra sabbaÃ±Ã±unÄ• _ti sabbaÃ±Ã±ubuddhaá
kotÅ«halasÄ• lÄ• yaá¹ƒ. __ayaá¹ƒ nirodho ayaá¹ƒ nirodho_ti dvikkhattuá¹ƒ byÄ• panicchÄ•
desanÄ• vilÄ• sena anekÄ• kÄ• ravokÄ• raá¹ƒ nirodhaá¹ƒ vibhÄ• vessatÄ«ti dassanatthaá¹
ettha __aho_ti acchariye nipÄ• to, __nÅ«nÄ• _ti anussaraá¹‡e. tasmÄ• __aho nÅ«na bhag
anaÃ±Ã±asÄ• dhÄ• raá¹‡adesanattÄ• bhagavÄ• nirodhampi aho acchariyaá¹ƒ katvÄ• Ä•
__aho nÅ«na sugato_ti etthÄ• pi eseva nayo. acchariyavibhÄ• vanato eva cettha dvikkhattu
acchariyatthopi hesa __aho_saddo anussaraá¹‡amukheneva poá¹-á¹-hapÄ• dena gahito. ta
``anussaraá¹‡atthe nipÄ• tadvayaâ€™â€™ _nti. __tenÄ• _ti anussaraá¹‡atthamukhena pav
sugatoâ€™â€™ ti vacanena etadahosÄ«ti yojanÄ• . ``yaá¹ƒtaá¹ƒsaddÄ• niccasambandhÄ•
yojanaá¹ƒ dassetuá¹ƒ __ ``yo etesaâ€™â€™ _ntiÄ• dimÄ• ha. kÄ• ladesapuggalÄ• divibhÄ
nirodhadhammÄ• na_nti bahutte sÄ• mivacanaá¹ƒ, kusalasaddayoge cetaá¹ƒ bhummatthe
nipuá¹‡o cheko_ti pariyÄ• yavacanametaá¹ƒ. __aho nÅ«na katheyyÄ• _ti acchariyaá¹ƒ katv
sugatoti sambandho. __ciá¹‡á¹‡avasitÄ• yÄ• _ti nirodhasamÄ• pattiyaá¹ƒ ciá¹‡á¹‡avasÄ«bl
jÄ• nÄ• tÄ«_ti nirodhasabhÄ• vaá¹ƒ yÄ• thÄ• vato jÄ• nÄ• ti.

ahetukasaÃ±Ã±uppÄ• danirodhakathÄ• vaá¹‡á¹‡anÄ•

<412> __gharamajjheyeva_ \Be II 376/ \Ne II 331/ __pakkhalitÄ• _ti yathÄ• gharato bahi g
maggaá¹ƒ anotaritvÄ• gharavivare samatale vivaá¹-aá¹…gaá¹‡e eva pakkhalanaá¹ƒ pattÄ•
attho. asÄ• dhÄ• raá¹‡o __hetu, _ sÄ• dhÄ• raá¹‡o __paccayo_ti evamÄ• divibhÄ• go aÃ±Ã
vibhÄ• gena payojanaá¹ƒ natthi saÃ±Ã±Ä• ya akÄ• raá¹‡abhÄ• vapaá¹-ikkhepaparattÄ• co

``kÄ• raá¹‡asseva nÄ• maâ€™â€™ _nti. yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ ``sahetÅ« hi po
purisassa saÃ±Ã±Ä• uppajjantipi nirujjhantipÄ«â€™â€™ ti, tattha sahetÅ« sappaccayÄ• u
nirujjhantiyeva, na tiá¹-á¹-hantÄ«ti dassanatthaá¹ƒ ``nirujjhantipÄ«â€™â€™ ti vacanaá¹ƒ, na
sahetusapaccayatÄ• dassanatthaá¹ƒ. uppÄ• doyeva hi sahetuko, na nirodho. yadi hi nirodh
tassapi puna nirodhena bhavitabbaá¹ƒ aá¹…kurÄ• dÄ«naá¹ƒ puna aá¹…kurÄ• dinÄ• viya, n
atthi, tasmÄ• vuttanayeneva pÄ• á¸·iyÄ• attho veditabbo. ayaÃ±ca nayo khaá¹‡anirodhava
yathÄ• paricchinnakÄ• lavasena sabbaso anuppÄ• danirodho, so ``sahetukoâ€™â€™ ti ve
paá¹-ipattiyÄ• vinÄ• abhÄ• vato. tenÄ• ha bhagavÄ• ``sikkhÄ• ekÄ• saÃ±Ã±Ä• uppajjati
nirujjhatÄ«â€™â€™ ti (DN I 412) tato eva ca __aá¹-á¹-hakathÄ• ya_mpi (Sv I 413) vuttaá¹ƒ
sahetukaá¹ƒ uppÄ• danirodhaá¹ƒ dÄ«petuâ€™â€™ nti. etaÃ±hi pÄ• á¸·ivacanaá¹ƒ, aá¹-á¹-h
anuppÄ• danirodhaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ. __sikkhÄ• _ti hetvatthe pacca
ya-kÄ• ralopo vÄ• ``saá¹…khyÄ• pi tamhÄ• vanapattÄ• pakkamitabbaâ€™â€™ ntiÄ• dÄ«
cassÄ• upari Ä• vi bhavissati. __eka_saddo ca aÃ±Ã±apariyÄ• yo, na saá¹…khyÄ• vÄ• cÄ
sattassÄ• â€™â€™ tiÄ• dÄ«su (DN I 85-91, 94-98; MN III 21) viyÄ• ti Ä• ha __ ``sikkhÄ• ya
jÄ• yantÄ«â€™â€™ _ti. sesapadesupi eseva nayo.

<413> __vitthÄ• retukamyatÄ• _ti vitthÄ• retukÄ• matÄ• ya. __pucchÄ• vasenÄ• _ti kathet
__vitthÄ• retukamyatÄ• pucchÄ• vasenÄ• _ti vÄ• samÄ• so. ``poá¹-á¹-hapÄ• dassevÄ• yaa
``bhagavÄ• avocÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. saÃ±Ã±Ä• ya ... pe ... dÄ«petuá¹ƒ t
\Be II 377/. __tatthÄ• _ti tassaá¹ƒ upari vakkhamÄ• nÄ• ya desanÄ• ya. __tatiyÄ• _ti adhipa
sambandho. __ ``ayaá¹ƒ ... pe ... desitoti ettha sammÄ• diá¹-á¹-hisammÄ• saá¹…kappavase
ce? __pariyÄ• pannattÄ• , _ sabhÄ• vato, upakÄ• rato ca yathÄ• rahaá¹ƒ paÃ±Ã±Ä• kkhan
saá¹…gahitattÄ• ti adhippÄ• yo. tathÄ• hi __cÅ«á¸·avedallasutte_ vuttaá¹ƒ ``yÄ• cÄ• vuso
sammÄ• diá¹-á¹-hi, yo ca sammÄ• saá¹…kappo \Ne II 332/, ime dhammÄ• paÃ±Ã±Ä• kkha
462) kÄ• maÃ±cettha vuttanayena tissopi sikkhÄ• Ä• gatÄ• , tathÄ• pi adhicittasikkhÄ• ya e
dassito. itarÄ• pana tassÄ• sambhÄ• rabhÄ• vena Ä• nÄ«tÄ• ti ayamattho pÄ• á¸·ivasena

__paÃ±cakÄ• maguá¹‡ikarÄ• go_ti paÃ±ca kÄ• makoá¹-á¹-hÄ• se Ä• rabbha uppajjanakar
vattamÄ• nuppannatÄ• vasena nasamuppanno yo koci kÄ• macÄ• ro, yÄ• kÄ• ci lobhuppa
``asamuppannakÄ• marÄ• goâ€™â€™ ti pÄ• á¹-ho, so ayuttova atthato viruddhattÄ• . kÄ• n
niyamitattÄ• kÄ• maguá¹‡Ä• rammaá¹‡ova lobho daá¹-á¹-habbo, kÄ• macÄ• ro pana jhÄ• n
sabbopi lobhacÄ• ro. kÄ• manaá¹-á¹-hena, kÄ• mesu pavattanaá¹-á¹-hena ca __kÄ• macÄ•
tebhÅ«makadhammÄ• kÄ• manÄ«yaá¹-á¹-hena kÄ• mÄ• . yasmÄ• ubhayesampi sahacara
hoti, tasmÄ• ``kÄ• masaÃ±Ã±Ä• â€™â€™ ti paduddhÄ• raá¹ƒ katvÄ• tadubhayameva nid
``tatthÄ• â€™â€™ _tiÄ• di asamuppannakÄ• macÄ• rato paÃ±cakÄ• maguá¹‡ikarÄ• gassa
asamuppannakÄ• macÄ• rasseva vÄ• idhÄ• dhippetabhÄ• vadassanaá¹ƒ. kÄ• maá¹ƒ paÃ±
eva anÄ• gÄ• mimaggena samugghÄ• á¹-Ä«yati, tasmiá¹ƒ pana samugghÄ• á¹-itepi na sab
gacchati tassa aggamaggena samugghÄ• á¹-itattÄ• . tasmÄ• paÃ±cakÄ• maguá¹‡ikarÄ• ga

gahaá¹‡aá¹ƒ na hotÄ«ti ubhayatthasÄ• dhÄ• raá¹‡ena pariyÄ• yena ubhayameva saá¹…ga
kÄ• masaÃ±Ã±Ä• ggahaá¹‡aá¹ƒ kataá¹ƒ, ato tadubhayaá¹ƒ sarÅ«pato, visesato ca dassetv
__ ``asamuppannakÄ• macÄ• ro pana imasmiá¹ƒ á¹-hÄ• ne vaá¹-á¹-atÄ«â€™â€™ _ti vuttaa
asamuppannakÄ• macÄ• rasseva idha vaá¹-á¹-anato ayamattho veditabboti \Be II 378/ yoja
paá¹-hamajjhÄ• nasamaá¹…gino puggalassa. __sadisattÄ• _ti kÄ• masaÃ±Ã±Ä• dibhÄ• ve
pÄ• á¸·iyaá¹ƒ ``purimÄ• â€™â€™ ti idaá¹ƒ sadisakappanÄ• vasena vuttanti dasseti. anÄ• g
``nirujjhatÄ«â€™â€™ ti vuttÄ• anuppÄ• dassa adhippetattÄ• . tasmÄ• anÄ• gatameva das
nuppajjatÄ«â€™â€™ _ti vuttaá¹ƒ.

__vivekajapÄ«tisukhasaá¹…khÄ• tÄ• _ti vivekajapÄ«tisukhehi saha akkhÄ• tÄ• , na viveka
akkhÄ• tÄ• . taá¹ƒsampayuttÄ• hi saÃ±Ã±Ä• yeva idhÄ• dhippetÄ• , na vivekajapÄ«tisukhÄ
vivekajapÄ«tisukhakoá¹-á¹-hÄ• sikÄ• ti attho. __saá¹…khÄ• ta_saddo hettha koá¹-á¹-hÄ• sa
theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 89, 91) viya.
kÄ• macchandÄ• dioá¸·Ä• rikaá¹…gappahÄ• navasena nÄ• natthasaÃ±Ã±Ä• paá¹-ighasaÃ±
bhÅ«tatÄ• ya __saccÄ• . _ tadevatthaá¹ƒ dasseti __ ``bhÅ«tÄ• â€™â€™ _ti iminÄ• . sukhu
paramatthabhÄ• vena ca aviparÄ«tasabhÄ• vÄ• ti attho. evaá¹ƒ byÄ• savasena yathÄ• pÄ•
samÄ• savasenapi yathÄ• pÄ• á¹-hameva \Ne II 333/ dassento __ ``atha vÄ• â€™â€™ _tiÄ
hi dvidhÄ• pÄ• á¹-ho dissati. __ ``kÄ• macchandÄ• dioá¸·Ä• rikaá¹…gappahÄ• navasenÄ•
sampayuttadhammÄ• naá¹ƒ bhÄ• vanÄ• nubhÄ• vasiddhÄ• , saÃ±Ã±Ä• ya saá¹‡hasukhum
viÃ±Ã±Ä• yatÄ«ti dasseti. __bhÅ«tatÄ• yÄ• _ti sukhumabhÄ• vena, paramatthabhÄ• vena c
vijjamÄ• natÄ• ya vÄ• . __vivekajehÄ«_ti nÄ«varaá¹‡avivekato jÄ• tehi. idÄ• ni jhÄ• nasama
dutiyapadassa atthaá¹ƒ dassetuá¹ƒ __ ``sÄ• assÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbatthÄ

samÄ• pajjanÄ• dhiá¹-á¹-hÄ• naá¹ƒ viya vuá¹-á¹-hÄ• nampijhÄ• ne pariyÄ• pannaá¹ƒ hoti y
bhaá¹…gakkhaá¹‡o dhammesu, Ä• vajjanapaccavekkhaá¹‡Ä• ni pana na jhÄ• napariyÄ• pa
jhÄ• napariyÄ• pannameva vasÄ«karaá¹‡aá¹ƒ gahetvÄ• __ ``samÄ• pajjanto, adhiá¹-á¹-hal
sikkhatÄ«â€™â€™ _ti vuttaá¹ƒ. __ta_nti paá¹-hamajjhÄ• naá¹ƒ. __tena ... pe ... jhÄ• nenÄ•
``sikkhÄ• â€™â€™ ti etassa saá¹ƒvaá¹‡á¹‡anÄ• padaá¹ƒ. __tenÄ• _ti ca hetumhi karaá¹‡a
paá¹-hamajjhÄ• nena hetunÄ• ti attho. hetubhÄ• vo cettha jhÄ• nassa vivekajapÄ«tisukhasu
uppattiyÄ• sahajÄ• tÄ• dipaccayabhÄ• vo. kÄ• masaÃ±Ã±Ä• ya pana nirodhassa upanissa
suttantapariyÄ• yena. tathÄ• ceva heá¹-á¹-hÄ• saá¹ƒvaá¹‡á¹‡itaá¹ƒ \Be II 379/ ``tathÄ• rÅ«
vinÄ• abhÄ• vatoâ€™â€™ ti __etenupÄ• yenÄ• _ti yvÄ• yaá¹ƒ paá¹-hamajjhÄ• natappaá¹-
ekÄ• saÃ±Ã±Ä• uppajjati, sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhatÄ«â€™â€™ ti ettha nayo vutt
__sabbatthÄ• _ti sabbavÄ• resu.

<414> idÄ• ni Ä• kiÃ±caÃ±Ã±Ä• yatanaparamÄ• ya eva saÃ±Ã±Ä• ya dassane kÄ• raá¹‡a
panÄ• â€™â€™ _tiÄ• dimÄ• ha. yasmÄ• idaÃ±ca ... pe ... uddhaá¹-anti sambandho. kesaá
sammasananti vuttaá¹ƒ __ ``aá¹-á¹-hasamÄ• pattiyÄ• â€™â€™ _tiÄ• di. __aá¹…gato_ti jhÄ

anupadadhammavipassanÄ• ya lakkhaá¹‡avacanaá¹ƒ. anupadadhammavipassanaÃ±hi kar
aá¹…gatova sammasanaá¹ƒ karoti, na ca saÃ±Ã±Ä• samÄ• pattiyÄ• kiÃ±ci aá¹…gaá¹ƒ ho
__ ``idaÃ±ca saÃ±Ã±Ä• saÃ±Ã±Ä• ti evaá¹ƒ aá¹…gato sammasanaá¹ƒ uddhaá¹-aâ€™â€™
lakkhaá¹‡avacanametaá¹ƒ. __aá¹…gato_ti vÄ• avayavatoti attho, anupadadhammatoti vutt
samÅ«hato. yasmÄ• panettha samÄ• pattivasena taá¹ƒtaá¹ƒsaÃ±Ã±Ä• naá¹ƒ uppÄ• danir
vutto hoti, tasmÄ• ``idaÃ±cÄ• â€™â€™ tiÄ• dinÄ• aá¹…gatova sammasanaá¹ƒ dassetÄ«ti
saÃ±Ã±Ä• vaseneva aá¹…gato sammasanassa uddhaá¹-attÄ• . __tadevÄ• _ti Ä• kiÃ±caÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ tattha paá¹-usaÃ±Ã±Ä• bhÄ• vato.

``yoâ€™â€™ ti \Ne II 334/ vattabbe ``yatoâ€™â€™ ti vuttanti Ä• ha __ ``yo nÄ• mÄ• â€™â
``Ä• dimhÄ«â€™â€™ ti vattabbe ``Ä• ditoâ€™â€™ ti vuccati atthe pariggayhamÄ• ne yathÄ
to-saddassa labbhanato. __nÄ• ma_-saddo cettha kho-saddo viya vÄ• cÄ• siliá¹-á¹-hatÄ• m
__sakaá¹ƒ, _ attanÄ• adhigatajhÄ• naá¹ƒ, tasmiá¹ƒ saÃ±Ã±Ä• __sakasaÃ±Ã±Ä• , _ sÄ• e
__sakasaÃ±Ã±Ä«_ti vuttaá¹ƒ __ ``attano paá¹-hamajjhÄ• nasaÃ±Ã±Ä• ya saÃ±Ã±avÄ• â€™
vuccamÄ• nanirodhapÄ• dakatÄ• ya sÄ• tisayÄ• ya jhÄ• nasaÃ±Ã±Ä• ya atthibhÄ• vajotak
``anupubbena saÃ±Ã±aggaá¹ƒ phusatÄ«â€™â€™ _tiÄ• di. tasmÄ• tattha tattha sakasaÃ±Ã
tasmiá¹ƒ jhÄ• ne sabbaso suciá¹‡á¹‡avasÄ«bhÄ• vo dÄ«pitoti veditabbaá¹ƒ.

__lokiyÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ, sÄ• miatthe eva vÄ• . yadaggena hi taá
tadaggena tesampi seá¹-á¹-hanti. vibhattÄ• vadhiatthe vÄ• sÄ• mivacanaá¹ƒ \Be II 380/. ett
``lokiyÄ• naâ€™â€™ nti visesanaá¹ƒ lokuttarasamÄ• pattÄ«hi tassa aseá¹-á¹-habhÄ• vato k
``kiccakÄ• rakasamÄ• pattÄ«naâ€™â€™ _nti pana visesanaá¹ƒ akiccakÄ• rakasamÄ• patti
daá¹-á¹-habbaá¹ƒ. akiccakÄ• rakatÄ• cassÄ• ``yatheva hi tattha saÃ±Ã±Ä• , evaá¹ƒ phass
``yadaggena hi tattha dhammÄ• saá¹…khÄ• rÄ• vasesabhÄ• vappattiyÄ• pakativipassakÄ
asakkuá¹‡eyyarÅ«pena á¹-hitÄ• , tadaggena heá¹-á¹-himasamÄ• pattidhammÄ• viya paá¹-u
hontÄ«â€™â€™ ti ca __aá¹-á¹-hakathÄ• su_ (Vism I 287) paá¹-usaÃ±Ã±Ä• kiccÄ• bhÄ• va
svÄ• yamattho __paramatthamaÃ±jÅ«sÄ• ya_ nÄ• ma __visuddhimaggaá¹-Ä«kÄ• ya_ Ä• ru
Ä• cariyena savisesaá¹ƒ vutto, tasmÄ• tattha vuttanayeneva veditabbo. keci pana ``yathÄ•
heá¹-á¹-himÄ• samÄ• pattiyo uparimÄ• naá¹ƒ uparimÄ• naá¹ƒ samÄ• pattÄ«naá¹ƒ adhiá¹-â
evaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti kassacipi adhiá¹-á¹-hÄ• naá¹ƒ sÄ
akiccakÄ• rikÄ• itarÄ• kiccakÄ• rikÄ• â€™â€™ ti vadanti, tadayuttaá¹ƒ tassÄ• pi vipassan
adhiá¹-á¹-hÄ• nakiccasÄ• dhanato, tasmÄ• purimoyeva attho yutto. kasmÄ• cetaá¹ƒ tesam
``Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyaâ€™â€™ _ntiÄ• di. ``itÄ«â€™â€™ ti vatvÄ• __ ``
aggattÄ• â€™â€™ _ti tassattho vutto, ``aggattÄ• â€™â€™ ti ettha vÄ• nidassanametaá¹ƒ.

__pakappetÄ«_ti saá¹ƒvidahati. jhÄ• naá¹ƒ samÄ• pajjanto hi jhÄ• nasukhaá¹ƒ attani saá¹ƒ
__abhisaá¹…kharotÄ«_ti Ä• yÅ«hati sampiá¹‡á¸• eti. sampiá¹‡á¸• anattho hi samudÄ• yatth
nikantivasena cetanÄ• kiccassa matthakappatti, tasmÄ• phalÅ«pacÄ• rena kÄ• raá¹‡aá¹ƒ

pe ... nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. __imÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• _ti idÄ• n
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• \Ne II 335/. taá¹ƒsamatikkameneva uparijhÄ• natthÄ• y
cetanÄ• bhisaá¹…kharaá¹‡asambhavato __nirujjheyyuá¹ƒ. aÃ±Ã±Ä• _ti Ä• kiÃ±caÃ±Ã±Ä• y
__oá¸·Ä• rikÄ• _ti tato thÅ«latarÄ• . kÄ• pana tÄ• ti Ä• ha __ ``bhavaá¹…gasaÃ±Ã±Ä• â€™
Ä• kiÃ±caÃ±Ã±Ä• yatanato vuá¹-á¹-hÄ• ya eva hi uparijhÄ• natthÄ• ya cetanÄ• bhisaá¹…kh
evaÃ±ca Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjheyyuá¹ƒ, vuá¹-á¹-hÄ• naÃ±ca bhavaá¹.
yÄ• va uparijhÄ• nasamÄ• pajjanaá¹ƒ, tÄ• va antarantarÄ• bhavaá¹…gasaÃ±Ã±Ä• uppajje
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• hi oá¸·Ä• rikÄ• ti adhippÄ• yo.

__cetentovÄ• _ti \Be II 381/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajjhÄ• naá¹ƒ ekaá¹ƒ dve c
samÄ• pajjanavasena pakappento eva. __na cetetÄ«_ti tathÄ• heá¹-á¹-himajhÄ• nesu viya
na pakappeti nÄ• ma. pubbÄ• bhogavasena hi jhÄ• naá¹ƒ pakappento idha ``cetetÄ«â€™â€
__abhisaá¹…kharontovÄ• _ti tattha appahÄ«nanikantikatÄ• vasena Ä• yÅ«hanto eva. __nÄ
heá¹-á¹-himajhÄ• nesu viya vÄ• pubbÄ• bhogÄ• bhÄ• vato nÄ• yÅ«hati nÄ• ma. ``ahameta
upasampÄ• demi samÄ• pajjÄ• mÄ«â€™â€™ ti hi evaá¹ƒ abhisaá¹…kharaá¹‡aá¹ƒ tattha sA
anÄ• layassa, tasmÄ• ekadvicittakkhaá¹‡ikampi jhÄ• naá¹ƒ pavattento tattha appahÄ«nani
``abhisaá¹…kharonto evÄ• â€™â€™ ti vutto. yasmÄ• panassa tathÄ• heá¹-á¹-himajhÄ• ne
pubbÄ• bhogo natthi, tasmÄ• ``na abhisaá¹…kharotÄ«â€™â€™ ti vuttaá¹ƒ. __ ``imassa bh
vuttassevatthassa vivaraá¹‡aá¹ƒ. tattha yasmÄ• imassa ... pe ... atthi, tasmÄ• ``na ceteti,
nÄ• bhisaá¹…kharotÄ«â€™â€™ ti ca vuttanti adhippÄ• yo. __Ä• bhogasamannÄ• hÄ• ro_ti
Ä• bhogavasena vÄ• cittassa Ä• rammaá¹‡Ä• bhimukhaá¹ƒ, Ä• rammaá¹‡assa vÄ• cittÄ•
``svÄ• yamatthoâ€™â€™ _tiÄ• dinÄ• tadevatthaá¹ƒ upamÄ• ya paá¹-ipÄ• deti. __puttagha
puttagharassa Ä• rocananayena.

gantvÄ• Ä• dÄ• ya Ä• gatanti sambandho. __pacchÄ• bhÄ• ge_ti Ä• sanasÄ• lÄ• ya pacch
pitugharassa pacchÄ• bhÄ• ge. __tato_ti puttagharato. __laddhagharamevÄ• _ti yatonena b
gharaá¹ƒ puttagehameva. __Ä• sanasÄ• lÄ• viya Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti_ ta
pitugharaputtagharaá¹-á¹-hÄ• niyÄ• naá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananirodhasam
__pitugehaá¹ƒ viya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti_ amanasikÄ• tabbato
__puttagehaá¹ƒ viya nirodhasamÄ• patti_ manasikÄ• tabbato, pariyante á¹-hitattÄ• ca. __p
amanasikaritvÄ• _ti pavisitvÄ• samatikkantampi pitugharaá¹ƒ amanasikaritvÄ• . puttaghara
viya ekaá¹ƒ dve cittavÄ• re samÄ• pajjitabbampi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ a
nirodhasamÄ• pattatthÄ• ya eva manasikÄ• ro daá¹-á¹-habbo. evaá¹ƒ amanasikÄ• rasÄ• m
manasikÄ• rasÄ• maÃ±Ã±ena ca upamopameyyatÄ• vuttÄ• \Ne II 336/ Ä• cikkhaá¹‡enapi
hi manasikÄ• rena vinÄ• Ä• cikkhaá¹‡aá¹ƒ sambhavati.

__tÄ• _ \Be II 382/ __jhÄ• nasaÃ±Ã±Ä• _ti ekaá¹ƒ dve cittavÄ• re pavattÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajhÄ• nasaÃ±Ã±Ä• . nirodhasamÄ• pattiyaÃ±hi yathÄ•

catutthÄ• ruppakusalakiriyajavanaá¹ƒ dvikkhattumeva javati, na taduttari. __nirujjhantÄ«_ti s
nirujjhanti, pubbÄ• bhisaá¹…khÄ• rabalena pana upari anuppÄ• do. yathÄ• ca jhÄ• nasaÃ±
itarasaÃ±Ã±Ä• nampÄ«ti Ä• ha __ ``aÃ±Ã±Ä• cÄ• â€™â€™ _tiÄ• di. __nuppajjanti_ yathÄ
adhippÄ• yo. __so evaá¹ƒ paá¹-ipanno bhikkhÅ«_ti yathÄ• vutte saÃ±Ã±agge á¹-hitabhÄ• v
ca kho anÄ• gÄ• mÄ« vÄ• arahÄ• vÄ• dvÄ«hi phalehi samannÄ• gamo, tiá¹‡á¹‡aá¹ƒ saá¹
soá¸·asavidhÄ• Ã±Ä• á¹‡acariyÄ• , navavidhÄ• samÄ• dhicariyÄ• ti imesaá¹ƒ vasena
nirodhapaá¹-ipÄ• danapaá¹-ipattiá¹ƒ paá¹-ipannoti attho. anupubbanirodhavasena cittacetas
appavattiyeva saÃ±Ã±Ä• vedanÄ• sÄ«sena __ ``saÃ±Ã±Ä• vedayitanirodhaâ€™â€™ _nti v
__phusanaá¹ƒ_ nÄ• ma vindanaá¹ƒ paá¹-iladdhÄ«ti dasseti __ ``vindati paá¹-ilabhatÄ«â€™
pana vuttanayena yathÄ• paricchinnakÄ• laá¹ƒ cittacetasikÄ• naá¹ƒ sabbaso appavattiyeva

niratthakatÄ• ya __upasaggamattaá¹ƒ, _ tasmÄ• saÃ±Ã±Ä• icceva attho. nirodhapadena
samÄ• pattipade vattabbe tesaá¹ƒ dvinnamantare sampajÄ• napadaá¹ƒ á¹-hapitanti Ä• ha _
antarikaá¹ƒ katvÄ• vuttaâ€™â€™ _nti. tena vuttaá¹ƒ __ ``anu ... pe ... atthoâ€™â€™ _ti, te
ayuttasamÄ• soyaá¹ƒ yathÄ• rutapÄ• á¹-hoti dasseti. __tatrÄ• pÄ«_ti tasmiá¹ƒ yathÄ• pada
visesatthoti yojanÄ• . __sampajÄ• nantassÄ• _ti taá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjitvÄ•
tattha saá¹…khÄ• rÄ• naá¹ƒ sammasanavasena pajÄ• nantassa puggalassa. __ante_ti yath
nirodhapaá¹-ipÄ• danapaá¹-ipattiyÄ• pariyosÄ• ne. dutiyavikappe __sampajÄ• nantassÄ• _
nirodhasamÄ• pattisamÄ• pajjanakassa bhikkhuno Ä• dito paá¹-á¹-hÄ• ya sabbapÄ• á¹-ihÄ•
atthasÄ• dhikÄ• paÃ±Ã±Ä• kiccato dassitÄ• hoti. tenÄ• ha __ ``paá¹‡á¸• itassa bhikkhuno
vacanasesÄ• pekkhÄ• â€™ napekkhatÄ• dvinnaá¹ƒ vikappÄ• naá¹ƒ viseso.

saá¹ƒvaá¹‡á¹‡anokÄ• sÄ• nuppattito __nirodhasamÄ• pattikathÄ• kathetabbÄ• . sabbÄ• k
nirodhasamÄ• pattiyÄ• sarÅ«paviseso, samÄ• pajjanako, samÄ• pajjanaá¹-á¹-hÄ• naá¹ƒ, s
samÄ• pajjanÄ• kÄ• roti evamÄ• dinÄ• sabbappakÄ• rena \Be II 383/. __tatthÄ• _ti visuddh
__kathitatovÄ• _ti \Ne II 337/ kathitaá¹-á¹-hÄ• nato eva, tevÄ«satimaparicchedatoti attho, na
punaruttibhÄ• vato, ganthagarukabhÄ• vato cÄ• ti adhippÄ• yo.

pÄ• á¸·iyaá¹ƒ __evaá¹ƒ kho aha_nti ettha Ä• kÄ• rattho __evaá¹ƒ_-saddo uggahitÄ• kÄ• ra
poá¹-á¹-hapÄ• dÄ• _ti ettha pana sampaá¹-icchanattho tatheva anujÄ• nananti katvÄ• . tenÄ
tayÄ• â€™ ti anujÄ• nantoâ€™â€™ _ti.

<415> saÃ±Ã±Ä• aggÄ• etthÄ• ti __saÃ±Ã±aggaá¹ƒ, _ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. __a
saÃ±Ã±aggaá¹ƒ atthÄ«ti_ ettha pana saÃ±Ã±aggabhÄ• vo ``saÃ±Ã±aggaâ€™â€™ nti vutto
tulyÄ• dhikaraá¹‡asamÄ• so vÄ• . __ ``puthÅ«â€™â€™ _ti ayaá¹ƒ liá¹…gavipallÄ• so, nikÄ
``bahÅ«nÄ«â€™â€™ _ti. __ ``yathÄ• â€™â€™ _ti iminÄ• karaá¹‡appakÄ• rasaá¹…khÄ• to
pakÄ• rasÄ• maÃ±Ã±anti dasseti __ ``pathavÄ«kasiá¹‡Ä• dÄ«sÅ«â€™â€™ _tiÄ• dinÄ• . __
_tiÄ• di tabbivaraá¹‡aá¹ƒ. jhÄ• nÄ• naá¹ƒ tÄ• va yutto karaá¹‡abhÄ• vo saÃ±Ã±Ä• nirodhap

sÄ• dhakatamabhÄ• vato, kasiá¹‡Ä• naá¹ƒ pana kathanti? tesampi so yutto eva. yadaggena
nirodhaphusanassa sÄ• dhakatamabhÄ• vo, tadaggena kasiá¹‡Ä• nampi tadavinÄ• bhÄ• va
hotiyeva yathÄ• ``aÃ±Ã±ena maggena yÄ• nena dÄ«pikÄ• ya gacchatÄ«â€™â€™ ti.

__ekavÄ• ra_nti sakiá¹ƒ. __purimasaÃ±Ã±Ä• nirodha_nti kÄ• masaÃ±Ã±Ä• nirodhaá¹ƒ, na
nirodhasamÄ• pattisaÃ±Ã±itaá¹ƒ saÃ±Ã±Ä• nirodhaá¹ƒ. __ekaá¹ƒ saÃ±Ã±agga_nti ekaá¹ƒ
eko saÃ±Ã±aggabhÄ• vo vÄ• heá¹-á¹-himÄ• ya saÃ±Ã±Ä• ya ukkaá¹-á¹-habhÄ• vato. saÃ±
__saÃ±Ã±aggaá¹ƒ, _ na saÃ±Ã±Ä• su agganti. yathÄ• pana saÃ±Ã±Ä• aggo etthÄ• ti __sa
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, evaá¹ƒ sesajhÄ• nampi. yena ca nimittena jhÄ• naá¹ƒ ``saÃ±Ã
tadeva saÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ nimittaá¹ƒ bhÄ• valopena, bhÄ• vappadhÄ• nena vÄ•
dvikkhattuá¹ƒ. __satasahassaá¹ƒ saÃ±Ã±aggÄ• nÄ«_ti migapadavaá¸·aÃ±jananiddeso. __s
kasiá¹‡Ä• nameva gahaá¹‡aá¹ƒ nirodhakathÄ• ya adhikatattÄ• , tato eva cettha jhÄ• nagga
kasiá¹‡ajjhÄ• nÄ• ni eva gahitÄ• nÄ«ti veditabbaá¹ƒ. yathÄ• ``pathavÄ«kasiá¹‡ena karaá¹‡
tadÄ• rammaá¹‡ikaá¹ƒ jhÄ• naá¹ƒ anÄ• masitvÄ• vuttaá¹ƒ, evaá¹ƒ \Be II 384/ __ ``paá¹-ha
karaá¹‡abhÅ«tenÄ• â€™â€™ _ti tadÄ• rammaá¹‡aá¹ƒ anÄ• masitvÄ• vadati. __ ``itÄ«â€™
saá¹…gahetvÄ• nigamanaá¹ƒ karoti. __sabbampÄ«_ti ekavÄ• raá¹ƒ samÄ• pannajjhÄ• nas
saÃ±jÄ• nanalakkhaá¹‡ena taá¹ƒsabhÄ• vÄ• nativattanato saá¹…gahaá¹ƒ katvÄ• , samÄ• p
saÃ±jÄ• nanalakkhaá¹‡ena ca ekatÄ• ti vuttaá¹ƒ hoti. __aparÄ• para_nti punappunaá¹ƒ. __
honti.

<416> paá¹-hamanaye \Ne II 338/ jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hen
saÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni dassitÄ• ni. dutiyanaye pana yasmÄ• vipassanaá¹ƒ ussukkÄ• pet
maggaÃ±Ä• á¹‡aá¹ƒ uppajjati, tasmÄ• vipassanÄ• maggavasena saÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni
paá¹-hamanayo oá¸·Ä• riko, dutiyanayopi missakoti tadubhayaá¹ƒ asambhÄ• vetvÄ• accan
nibbattitalokuttarameva dassetuá¹ƒ maggaphalavasena saÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni dassitÄ• n
maggasodhanavasena dassitÄ• .

``ayaá¹ƒ panettha sÄ• roâ€™â€™ ti vibhÄ• vetuá¹ƒ tipiá¹-akamahÄ• sivattheravÄ• do Ä• b
``arahattaphalasaÃ±Ã±Ä• ya uppÄ• dÄ• â€™â€™ tiÄ• dinÄ• (Sv I 416) theravÄ• dÄ• nukÅ
saá¹ƒvaá¹‡á¹‡itoti. __ime bhikkhÅ«_ti purimavÄ• dino bhikkhÅ«. tadÄ• __dÄ«ghanikÄ• yat
imaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• yathÄ• vuttapaá¹-ipÄ• á¹-iyÄ• tayo naye kathente bhikkhÅ« sa
vadati. nirodhaá¹ƒ pucchitvÄ• tasmiá¹ƒ kathite tadanantaraá¹ƒ saÃ±Ã±Ä• Ã±Ä• á¹‡uppattiá
nirodhÄ• vuá¹-á¹-hÄ• naá¹ƒ pucchati nÄ• ma. nirodhato ca vuá¹-á¹-hÄ• naá¹ƒ arahattaphalu
anÄ• gÄ• miphaluppattiyÄ• vÄ• , tattha saÃ±Ã±Ä• padhÄ• nÄ• , tadanantaraÃ±ca paccave
tadubhayaá¹ƒ niddhÄ• rento thero __ ``poá¹-á¹-hapÄ• do heá¹-á¹-hÄ• â€™â€™ _tiÄ• dimÄ•
Ä• lapanavacanaá¹ƒ.

yathÄ• maggavÄ«thiyaá¹ƒ maggaphalaÃ±Ä• á¹‡esu uppannesu niyamato maggaphalapac

evaá¹ƒ phalasamÄ• pattivÄ«thiyaá¹ƒ phalapaccavekkhaá¹‡aÃ±Ä• á¹‡anti vuttaá¹ƒ __ ``pac
paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€™â€™ _nti. __ ``idaá¹ƒ arahattaphalaâ€™â€™ _nti paccave
uppattiÄ• kÄ• radassanaá¹ƒ. ayameva paccayo __idappaccayo_ ma-kÄ• rassa da-kÄ• raá¹
pakatipadamicchanti keci saddavidÅ«. so pana theravÄ• de \Be II 385/ na phalasamÄ• dhis
``phalasamÄ• dhisaÃ±Ã±Ä• paccayÄ• â€™â€™ _ti, arahattaphalasamÄ• dhisahagatasaÃ±
anussaraá¹‡atthe nipÄ• to. yathÄ• dhigatadhammÄ• nussaraá¹‡apakkhiyÄ• hi paccavekkh
sabbaá¹ƒ arahattaphalaá¹ƒ gahitaá¹ƒ sahacaraá¹‡aÃ±Ä• yena, tasmiá¹ƒ asati paccavekkha
pÄ• á¸·iyaá¹ƒ ``idappaccayÄ• â€™â€™ ti vuttaá¹ƒ. evamidha dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ n
ekantikatÄ• dassitÄ• . __cÅ«á¸·adukkhakkhandhasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ pana evaá¹ƒ
sabbesaá¹ƒ paripuá¹‡á¹‡Ä• hoti. eko hi pahÄ«nakilesameva paccavekkhati, eko avasiá¹-á¹
maggameva, eko phalameva, eko nibbÄ• nameva. imÄ• su pana paÃ±casu paccavekkhaá¹
laddhuá¹ƒ na vaá¹-á¹-antÄ«â€™â€™ ti (Ps I 175), tadetaá¹ƒ __majjhimabhÄ• á¹‡akÄ• naá¹
__Ä• bhidhammikÄ• _ pana vadanti ---

``maggaá¹ƒ \Ne II 339/ phalaÃ±ca nibbÄ• naá¹ƒ, paccavekkhati paá¹‡á¸• ito.

hÄ«ne kilese sese ca, paccavekkhati vÄ• na vÄ• â€™â€™ ti || (abhidhammatthasaá¹…gah
kammaá¹-á¹-hÄ• nasaá¹…gahavibhÄ• ge visuddhibhede).

saÃ±Ã±Ä• attakathÄ• vaá¹‡á¹‡anÄ•

<417> __ ``gÄ• masÅ«karoâ€™â€™ _ti iminÄ• vanasÅ«karamapaneti. evaÃ±hi upamÄ• v
desanÄ• ya saá¹‡habhÄ• vena sÄ• rambhamakkhaissÄ• dimalavisodhanato sutamayaÃ±Ä•
sukhumabhÄ• vena anuvilittaá¹ƒ viya, tilakkhaá¹‡abbhÄ• hatatÄ• ya kuá¹‡á¸• alÄ• dyÄ• laá
hoti. tadanupavisato Ã±Ä• á¹‡assa, tathÄ• bhÄ• vÄ• taá¹ƒsamaá¹…gino ca puggalassa tat
nirodhakathÄ• ya nivedanaÃ±cassa sirisayane pavesanasadisanti Ä• ha __ ``saá¹‡hasukhu
Ä• rÄ• pitopÄ«â€™â€™ _ti. __tatthÄ• _ti tissaá¹ƒ nirodhakathÄ• yaá¹ƒ. mandabuddhitÄ• ya
alabhanto, ajÄ• nanto vÄ• . malavidÅ«sitatÄ• ya __gÅ«thaá¹-á¹-hÄ• nasadisaá¹ƒ. attano lad
attadiá¹-á¹-hiá¹ƒ. __anumatiá¹ƒ gahetvÄ• _ti anuÃ±Ã±aá¹ƒ gahetvÄ• ``ediso me attÄ• â€™
attano laddhiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• ti vuttaá¹ƒ hoti.

pÄ• á¸·iyaá¹ƒ \Be II 386/ __kaá¹ƒ panÄ• _ti oá¸·Ä• riko, manomayo, arÅ«pÄ«ti tiá¹‡á¹‡aá¹ƒ
tividhesu attÄ• nesu kataraá¹ƒ attÄ• naá¹ƒ paccesÄ«ti attho. __ ``desanÄ• ya sukusaloâ€™
``avassaá¹ƒ me bhagavÄ• laddhiá¹ƒ viddhaá¹ƒsessatÄ«â€™â€™ ti tassa manasikÄ• raá¹ƒ
viddhaá¹ƒsanato apanento, arÅ«pÄ« attÄ• ti attano laddhiá¹ƒ nigÅ«hantoti adhippÄ• yo. pÄ
``oá¸·Ä• rikaá¹ƒ khoâ€™â€™ tiÄ• dimhi paribbÄ• jakavacane ayamadhippÄ• yo --- yasmÄ•
ekattavasena gahetvÄ• rÅ«pÄ«bhÄ• vato ``oá¸·Ä• riko attÄ• â€™â€™ ti pacceti attavÄ• dÄ
annapÄ• nopaá¹-á¹-hÄ• nataÃ±cassa parikappetvÄ• ``sassatoâ€™â€™ ti maÃ±Ã±ati, rÅ«p

aÃ±Ã±attaá¹ƒ Ã±Ä• yÄ• gatameva, yaá¹ƒ vedavÄ• dino ``annamayo, pÄ• namayoâ€™â€™
paribbÄ• jako taá¹ƒ attavÄ• dimataá¹ƒ attÄ• naá¹ƒ sandhÄ• ya ``oá¸·Ä• rikaá¹ƒ khoâ€™â€™

``oá¸·Ä• riko ca hi te poá¹-á¹-hapÄ• da attÄ• abhavissÄ• â€™â€™ tiÄ• dimhi bhagavato va
yadi attÄ• rÅ«pÄ« bhaveyya, evaá¹ƒ sati rÅ«paá¹ƒ attÄ• siyÄ• , na ca saÃ±Ã±Ä« saÃ±Ã±Ä
rÅ«padhammÄ• naÃ±ca asaÃ±jÄ• nanasabhÄ• vattÄ• . rÅ«pÄ« ca samÄ• no yadi tava mat
aparÄ• paraá¹ƒ pavattanato tattha tattha bhijjatÄ«ti bhedasabbhÄ• vato aniccÄ• \Ne II 340/
saÃ±Ã±Ä• , aÃ±Ã±o attÄ• â€™â€™ ti saÃ±Ã±Ä• ya abhÄ• vato acetanova attÄ• hoti, tasm
kÄ• rako, na ca phalassa upabhuÃ±janakoti Ä• pannamevÄ• ti imaá¹ƒ dosaá¹ƒ dassento bh
cÄ• â€™â€™ tiÄ• dimÄ• hÄ• ti. __tatthÄ• _ti ``rÅ«pÄ« attÄ• â€™â€™ ti vÄ• de. __paccÄ•
kammattheyeva upayogavacanaá¹ƒ, __paccÄ• gacchato_ti ca paccÄ• gacchantassa, jÄ• na
pavattassÄ• ti vÄ• attho. ``aÃ±Ã±Ä• ca saÃ±Ã±Ä• uppajjati, aÃ±Ã±Ä• ca saÃ±Ã±Ä• niru
vuttaá¹ƒ, nanu uppÄ• dapubbako nirodho, na ca uppannaá¹ƒ anirujjhanakaá¹ƒ nÄ• ma atthÄ
__ ``catunnaá¹ƒ khandhÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. satipi nesaá¹ƒ ekÄ• lambaá¹‡ava
uppÄ• danirodhÄ• dhikÄ• rattÄ• ekuppÄ• danirodhabhÄ• vova vutto. __aparÄ• para_nti po

418-420__._ pÄ• á¸·iyaá¹ƒ __manomaya_nti jhÄ• namanaso vasena manomayaá¹ƒ. yo hi b
manasÄ• va nibbattoti manomayo. rÅ«paloke nibbattasarÄ«raá¹ƒ sandhÄ• ya vadati. yaá¹ƒ
``Ä• nandamayo \Be II 387/, viÃ±Ã±Ä• á¹‡amayoâ€™â€™ ti ca dvidhÄ• voharanti. __tatrÄ•
attÄ• â€™â€™ ti vÄ• depi. __dose dinne_ti ``aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissatÄ«â€™â€™
laddhiá¹ƒyeva vadanto ``arÅ«piá¹ƒ khoâ€™â€™ tiÄ• dimÄ• hÄ• ti sambandho. idhÄ• pi pur
attÄ• manomayo sabbaá¹…gapaccaá¹…gÄ« ahÄ«ndriyo bhaveyya, evaá¹ƒ sati rÅ«paá¹ƒ
saÃ±Ã±Ä• ya arÅ«pabhÄ• vatoâ€™â€™ tiÄ• di sabbaá¹ƒ dosadassanaá¹ƒ veditabbaá¹ƒ. ta
``manomayo ca hi te poá¹-á¹-hapÄ• dÄ• â€™â€™ tiÄ• dimavoca. kasmÄ• panÄ• yaá¹ƒ par
oá¸·Ä• rikaá¹ƒ attÄ• naá¹ƒ paá¹-ijÄ• nitvÄ• taá¹ƒ laddhiá¹ƒ vissajjetvÄ• puna manomayaá¹
paá¹-ijÄ• nÄ• ti? tampi vissajjitvÄ• puna arÅ«piá¹ƒ attÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti? kÄ• ma
``tato so arÅ«pÄ« attÄ• ti evaá¹ƒladdhiko samÄ• nopi ... pe ... Ä• dimÄ• hÄ• â€™â€™ ti hea
tathÄ• pi ime titthiyÄ• nÄ• ma anavaá¹-á¹-hitacittÄ• thusarÄ• simhi nikhÄ• takhÄ• á¹‡uko v
kÄ• raá¹‡antarampi dassetuá¹ƒ __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __saÃ±Ã±
Ä• rammaá¹‡e saÃ±jÄ• nanavasena saÃ±Ã±Ä• na patiá¹-á¹-hÄ• ti, Ä• rammaá¹‡e saÃ±Ã±
__saÃ±Ã±Ä• patiá¹-á¹-hÄ• nakÄ• le_ti etthÄ• pi ayaá¹ƒ nayo.

__tatrÄ• pÄ«_ti ``arÅ«pÄ« attÄ• â€™â€™ ti vÄ• depi. __saÃ±Ã±Ä• yÄ• _ti pakatisaÃ±Ã±Ä
__bhadantadhammapÄ• lattherena_ (Sv-pá¹- I 418-420) vuttaá¹ƒ. aÃ±Ã±asmiá¹ƒ titthÄ• yat
sambandho. tena __vedikÄ• naá¹ƒ_ matena nÄ• nakkhaá¹‡e uppannÄ• ya nÄ• nÄ• ramma
uppÄ• danirodhamicchatÄ«ti dasseti. keci pana ``Ä• cariyasaÃ±Ã±Ä• yÄ• â€™â€™ ti paá¹-
341/ atthassa viruddhattÄ• , therena ca anuddhaá¹-attÄ• . aparÄ• paraá¹ƒ pavattÄ• ya saÃ±
uppÄ• davayadassanato __uppÄ• danirodhaá¹ƒ icchati. _ tathÄ• pi ``saÃ±Ã±Ä• saÃ±Ã±Ä•

``attÄ• â€™â€™ ti gahetvÄ• tassa avicchedaá¹ƒ parikappento sassataá¹ƒ maÃ±Ã±ati. tenÄ
sassataá¹ƒ maÃ±Ã±atÄ«â€™â€™ _ti. __tasmÄ• _ti aparÄ• paraá¹ƒ pavattasaÃ±Ã±Ä• ya n
maÃ±Ã±anato. saÃ±Ã±Ä• ya uppÄ• danirodhamatte aá¹-á¹-hatvÄ• taduttari sassataggÄ• h
dassetÄ«ti adhippÄ• yo. __tathevÄ• _ti yathÄ• ``rÅ«pÄ« attÄ• , manomayo attÄ• â€™â€™
asaÃ±Ã±atÄ• , evaÃ±cassa ``acetanatÄ• â€™â€™ tiÄ• didosappasaá¹…go dunnivÄ• ro \B
vÄ• depÄ«ti attho. __micchÄ• dassanenÄ• _ti attadiá¹-á¹-hisaá¹…khÄ• tena micchÄ• bhiniv
anÄ• dikÄ• labhÄ• vitabhÄ• vena ajjhotthaá¹-attÄ• , nivÄ• ritaÃ±Ä• á¹‡acÄ• rattÄ• ti vuttaá¹
santatighanena, samÅ«haghanena ca vaÃ±cito bÄ• lo pabandhavasena pavattamÄ• naá¹ƒ
micchÄ• gÄ• havasena ``attÄ• â€™â€™ ti ca ``niccoâ€™â€™ ti ca abhinivissa voharati, taá
santatighanaá¹ƒ, samÅ«haghanaÃ±ca vinibhujja yÄ• thÄ• vato jÄ• nanaá¹ƒ ghanavinibbhog
titthiyÄ• naá¹ƒ natthi. tasmÄ• ayampi paribbÄ• jako tÄ• disassa Ã±Ä• á¹‡aparipÄ• kassa a
nÄ• nattaá¹ƒ nÄ• Ã±Ã±Ä• sÄ«ti Ä• ha __ ``taá¹ƒ nÄ• nattaá¹ƒ ajÄ• nantoâ€™â€™ _ti. saÃ±
nÄ• nÄ• rammaá¹‡Ä• nÄ• nÄ• kkhaá¹‡e uppajjati, veti cÄ• ti vedikÄ• naá¹ƒ mataá¹ƒ. __sa
passantopi saÃ±Ã±Ä• mayaá¹ƒ_ saÃ±Ã±Ä• bhÅ«taá¹ƒ __attÄ• naá¹ƒ_ parikappetvÄ• yath
__niccameva_ katvÄ• diá¹-á¹-himaÃ±Ã±anÄ• ya __maÃ±Ã±ati. _ tathÄ• bhÅ«tassa ca tass
saá¹‡hasukhumaparamagambhÄ«radhammatÄ• na Ã±Ä• yatevÄ• ti idaá¹ƒ kÄ• raá¹‡aá¹ƒ
``dujjÄ• naá¹ƒ khoâ€™â€™ _tiÄ• di vuttanti dassento __ ``athassa bhagavÄ• â€™â€™ _tiÄ

__diá¹-á¹-hi_Ä• dÄ«su ``evametaâ€™â€™ nti dassanaá¹ƒ abhinivisanaá¹ƒ __diá¹-á¹-hi_. ta
pubbabhÄ• gabhÅ«taá¹ƒ ``evametaâ€™â€™ nti nijjhÄ• navasena khamanaá¹ƒ __khanti. _
``aÃ±Ã±athÄ• yevÄ• â€™â€™ _tiÄ• di tesaá¹ƒ diá¹-á¹-hiÄ• dÄ«naá¹ƒ vibhajja dassanaá¹ƒ.
yathÄ• ariyavinaye antadvayaá¹ƒ anupagamma majjhimapaá¹-ipadÄ• vasena dassanaá¹ƒ
__aÃ±Ã±adevÄ• _ti yaá¹ƒ paramatthato vijjati khandhÄ• yatanÄ• di, tassa cÄ• pi aniccatÄ•
paramatthato avijjamÄ• naá¹ƒ attasassatÄ• dikaá¹ƒ tayÄ• khamate ceva ruccate cÄ• ti atth
__Ä• yogo. _ tena vuttaá¹ƒ __ ``yuttapayuttatÄ• â€™â€™ _ti. __paá¹-ipattiyÄ• _ti
paramattacintanÄ• diparibbÄ• jakapaá¹-ipattiyÄ• . Ä• cariyassa bhÄ• vo __Ä• cariyakaá¹ƒ,
ovÄ• dÄ• nusÄ• sanaá¹ƒ, tadassatthÄ«ti __Ä• cariyako_ yathÄ• ``saddhoâ€™â€™ ti Ä• ha
_tiÄ• di. aÃ±Ã±asmiá¹ƒ titthÄ• yatane tava Ä• cariyabhÄ• vo atthÄ«ti yojanÄ• . __ ``tenÄ• â
yojanÄ• ya yathÄ• vÄ• kyaá¹ƒ dassanaá¹ƒ. ``ayaá¹ƒ paramattho, ayaá¹ƒ sammutÄ«â€™â€™
vibhÄ• gassa dubbibhÄ• gattÄ• __dujjÄ• naá¹ƒ etaá¹ƒ_ nÄ• nattaá¹ƒ. ``yajjetaá¹ƒ dujjÄ• na
aÃ±Ã±aá¹ƒ panatthaá¹ƒ bhagavantaá¹ƒ pucchÄ• mÄ«â€™â€™ ti cintetvÄ• tathÄ• paá¹-ipa
paribbÄ• jakoâ€™â€™ _tiÄ• di \Be II 389/ vuttaá¹ƒ. __aÃ±Ã±o vÄ• saÃ±Ã±Ä• to_ti saÃ±Ã±
vÄ• attÄ• hotÅ«ti attho. adhunÄ• pana __ ``aÃ±Ã±Ä• vÄ• saÃ±Ã±Ä• â€™â€™ _ti pÄ• á¹

lokÄ«yati dissati, patiá¹-á¹-hahati vÄ• ettha puÃ±Ã±apÄ• paá¹ƒ, tabbipÄ• ko cÄ• ti __loko,
kÄ• rako, vedako cÄ• ti icchito. __diá¹-á¹-higata_nti ``sassato attÄ• ca loko cÄ• â€™â€™ ti
nayapavattaá¹ƒ diá¹-á¹-higataá¹ƒ. na hesa diá¹-á¹-hÄ• bhiniveso diá¹-á¹-hadhammikÄ• diatt

tadasaá¹ƒvattanato. yo hi taá¹ƒ saá¹ƒvattanako, so ``taá¹ƒ nissitoâ€™â€™ ti vattabbataá¹ƒ
taá¹ƒ puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• ro. eteneva nayena na dhammanissitatÄ• pi saá¹ƒvaá¹‡
Ä• di __Ä• dibrahmacariyaá¹ƒ, _ tadeva __Ä• dibrahmacariyakaá¹ƒ_ yathÄ• ``vinayo eva v
Vin III) 8). tenÄ• ha __ ``sikkhattayasaá¹…khÄ• tassÄ• â€™â€™ _tiÄ• di. sabbampi vÄ• kya
antogadhÄ• vadhÄ• raá¹‡aá¹ƒ tassa avadhÄ• raá¹‡aphalattÄ• ti vuttaá¹ƒ __ ``Ä• dimattaâ€
adhisÄ«lasikkhÄ• va. sÄ• hi sikkhattayasaá¹…gahite sÄ• sanabrahmacariye Ä• dibhÅ«tÄ•
Ä• jÄ«vaá¹-á¹-hamakÄ• di Ä• dibrahmacariyakanti dasseti __ ``adhisÄ«lasikkhÄ• mattaâ€™
__nibbindanatthÄ• yÄ• _ti ukkaá¹‡á¹-hitabhÄ• vÄ• ya. __ ``abhijÄ• nanÄ• yÄ• _ti Ã±Ä• tapa
abhijÄ• nanatthÄ• ya. __sambujjhanatthÄ• yÄ• _ti tÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• vasena s
vadanti. apica __abhijÄ• nanÄ• yÄ• _ti abhiÃ±Ã±Ä• paÃ±Ã±Ä• vasena jÄ• nanÄ• ya. taá¹ƒ
paccakkhakaraá¹‡ameva hotÄ«ti Ä• ha __ ``paccakkhakiriyÄ• yÄ• â€™â€™ _ti. __sambujjh
pariÃ±Ã±Ä• bhisamayavasena paá¹-ivedhatthÄ• ya. diá¹-á¹-hÄ• bhinivesassa saá¹ƒsÄ• rava
nibbidÄ• virÄ• ganirodhupasamÄ• saá¹ƒvattanaá¹ƒ vaá¹-á¹-antogadhattÄ• , tassa vaá¹-á¹-as
abhiÃ±Ã±Ä• sambodhanibbÄ• nÄ• saá¹ƒvattanaÃ±ca daá¹-á¹-habbaá¹ƒ.

kÄ• maá¹ƒ taá¹‡hÄ• pi dukkhasabhÄ• vÄ• eva, tassÄ• pana samudayabhÄ• vena visuá¹ƒ
á¹-hapetvÄ• â€™â€™ _ti vuttaá¹ƒ. __pabhÄ• vanato_ti uppÄ• danato. dukkhaá¹ƒ pabhÄ• v
avijjÄ• dipaccayantarasahitÄ• eva pabhÄ• veti, na kevalÄ• ti Ä• ha __ ``sappaccayÄ• â€™
appavattinimittaá¹ƒ. na pavattanti ettha dukkhasamudayÄ• , etasmiá¹ƒ vÄ• adhigateti hi __
dukkhanirodhaá¹ƒ nibbÄ• naá¹ƒ gacchati, tadatthaÃ±ca sÄ• paá¹-ipajjitabbÄ• ti __dukkhani
maggapÄ• tubhÄ• vo_ti \Be II 390/ maggasamuppÄ• do. __phalasacchikiriyÄ• _ti phalassÄ•
paccakkhakaraá¹‡aá¹ƒ. __taá¹ƒ Ä• kÄ• ra_nti taá¹ƒ tuá¹‡hÄ«bhÄ• vasaá¹…khÄ• taá¹ƒ gam
na pana abhimukhaá¹ƒ Ä• roceti.

<421> samantato \Ne II 343/ niggaá¹‡hanavasena todanaá¹ƒ vijjhanaá¹ƒ __sannitodakaá¹ƒ
visesanassa napuá¹ƒsakaliá¹…gena niddiá¹-á¹-hattÄ• __ ``vÄ• cÄ• ya sannitodakenÄ• â€™
``vacanapatodakenÄ• â€™â€™ _ti. atha vÄ• __ ``vÄ• cÄ• yÄ• â€™â€™ _ti idaá¹ƒ __ ``sa
karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __ ``vacanapatodakenÄ• â€™â€™ _ti hi vacanena p
``vÄ• cÄ• yÄ• â€™â€™ ti vÄ• sambandhe sÄ• mivacanaá¹ƒ. vÄ• cÄ• ya sannitodanakiriyÄ
yojetabbaá¹ƒ. __ ``sajjhabbharitaâ€™â€™ _nti etassa ``saá¹ƒ adhi abhi aribhaâ€™â€™ nti
bhusaá¹ƒ aritanti attho, satamattehi tuttakehi viya vividhehi paribbÄ• jakavÄ• cÄ• todanehi t
vuttaá¹ƒ hoti. tathÄ• hi vuttaá¹ƒ __ ``upari vijjhiá¹ƒsÅ«â€™â€™ _ti. __sabhÄ• vato vijjamÄ•
paramatthasabhÄ• vato upalabbhamÄ• naá¹ƒ, na pakatiÄ• di viya anupalabbhamÄ• naá¹ƒ.
__tatha_nti aviparÄ«taá¹ƒ. atthato vevacanameva taá¹ƒ padattayaá¹ƒ. __navalokuttaradhan
bhummaá¹ƒ, te dhamme visayaá¹ƒ katvÄ• . __á¹-hitasabhÄ• va_nti avaá¹-á¹-hitasabhÄ• vaá
__lokuttaradhammaniyÄ• maniyata_nti lokuttaradhammasampÄ• pananiyÄ• mena niyataá¹ƒ
``lokuttaradhammaniyÄ• mataâ€™â€™ _nti pÄ• á¹-ho, so na porÄ• á¹‡o Ä• cariyena anudo
paá¹-ipadÄ• dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• ti Ä• ha __ ``buddhÄ• naÃ±hÄ«â€

paá¹-ipadÄ• . __edisÄ• _ti ``dhammaá¹-á¹-hitataâ€™â€™ ntiÄ• dinÄ• vuttappakÄ• rÄ• .

cittahatthisÄ• riputtapoá¹-á¹-hapÄ• davatthuvaá¹‡á¹‡anÄ•

<422> hatthiá¹ƒ sÄ• reti dametÄ«ti __hatthisÄ• rÄ«, _ hatthÄ• cariyo. __sukhumesu atthan
khandhÄ• yatanÄ• dÄ«su sukhumaÃ±Ä• á¹‡agocaresu dhammesu. abhidhammiko kiresa. _
kataparicayatÄ• ya cheko. __tÄ• dise citte_ti gihibhÄ• vacitte. itaro pana taá¹ƒ sutvÄ• va na
__pabbajjÄ• yameva abhiramÄ«_ti adhippÄ• yo. __gihibhÄ• ve Ä• nisaá¹ƒsakathÄ• ya kath
bhikkhuno tathÄ• kathanena vibbhamane niyojitattÄ• idÄ• ni sayampi sÄ«lavÄ• eva hutvÄ
vibbhamÄ«ti adhippÄ• yo gahetabbo. kammasarikkhakena hi kammaphalena bhavitabbaá¹ƒ
sÄ• mivacanaá¹ƒ. __mahÄ• sÄ• vakassa kathite_ti mahÄ• sÄ• vakabhÅ«tena mahÄ• koá¹-
kathite, kathananimittaá¹ƒ patiá¹-á¹-haá¹ƒ laddhuá¹ƒ asakkontoti attho. __ ``vibbhamitvÄ• g
_ti idaá¹ƒ sattamavÄ• ramiva vuttaá¹ƒ. __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhp-a I 3 cit
pana __kudÄ• lapaá¹‡á¸• itajÄ• take_ (Ja I 1.7 kuddÄ• lajÄ• takavaá¹‡á¹‡anÄ•) ca chakkha
vutto. __gihisahÄ• yako_ti gihikÄ• le sahÄ• yako. __apasakkantopi nÄ• mÄ• _ti api nÄ• ma
gÄ• rayhavacanametaá¹ƒ. __pabbajituá¹ƒ vaá¹-á¹-atÄ«_ti pabbajjÄ• vaá¹-á¹-ati.

<423> __paÃ±Ã±Ä• cakkhuno_ \Ne II 344/ __natthitÄ• yÄ• _ti suvuttaduruttasamavisamad
paÃ±Ã±Ä• cakkhuno abhÄ• vena. yÄ• disena cakkhunÄ• so ``cakkhumÄ• â€™â€™ ti vutto
``subhÄ• sitÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayaá¹ƒ aá¹-á¹-hakathÄ• to aparo nayo --- __ekaá
nibbÄ• navahabhÄ• vena nicchitÄ• ti vuttaá¹ƒ hoti. __paÃ±Ã±attÄ• _ti vavatthapitÄ• . __na
ekantikÄ• nibbÄ• nÄ• vahabhÄ• vena nicchitÄ• vaá¹-á¹-antogadhabhÄ• vatoti adhippÄ• yo
poá¹-á¹-hapÄ• da mayÄ• ekaá¹ƒsikÄ• dhammÄ• desitÄ• paÃ±Ã±attÄ• , ete poá¹-á¹-hapÄ
nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ tiÄ• disuttapadehi saá¹ƒsandati sametÄ«ti.

ekaá¹ƒsikadhammavaá¹‡á¹‡anÄ•

<425> __ ``kasmÄ• Ä• rabhÄ«â€™â€™ _ti kÄ• raá¹‡aá¹ƒ pucchitvÄ• __ ``aniyyÄ• nikabh
payojanaá¹ƒ vissajjitaá¹ƒ. phale hi siddhe hetupi siddho hotÄ«ti, ayaá¹ƒ Ä• cariyamati (Sv-p
pana ``edisesu atthasaddo kÄ• raá¹‡e vattati, hetvatthe ca paccattavacanaá¹ƒ, tasmÄ•
__aniyyÄ• nikabhÄ• vadassana_nti ettha aniyyÄ• nikabhÄ• vadassanakÄ• raá¹‡Ä• â€™â€™
__paÃ±Ã±Ä• pitaniá¹-á¹-hÄ• yÄ• _ti paveditavimuttimaggassa. vaá¹-á¹-adukkhapariyosÄ• n
__niá¹-á¹-hÄ• _ti hi vimutti vuttÄ• ``goá¹-á¹-hÄ• paá¹-á¹-hitagÄ• voâ€™â€™ ti (MN I 156)
__mahÄ• sÄ«hanÄ• dasuttapade_ viya á¹-hÄ• -saddassa gatiatthe pavattanato. niá¹-á¹-hÄ•
uttarapadalopena ``niá¹-á¹-hÄ• â€™â€™ ti adhippeto. tasseva hi niyyÄ• nikatÄ• , aniyyÄ• n
vuccati, na niá¹-á¹-hÄ• ya. niyyÄ• tÄ«ti __niyyÄ• nikÄ• _ ya-kÄ• rassa ka-kÄ• raá¹ƒ katvÄ• .
kattutthÄ• bhidhÄ• yako, na niyyÄ• nikÄ• __aniyyÄ• nikÄ• , _ tassÄ• bhÄ• vo tathÄ• . __n
nissaraá¹‡aá¹ƒ, vaá¹-á¹-adukkhassa vÅ«pasamoti attho, niyyÄ• nameva __niyyÄ• nikaá¹ƒ, _

__aniyyÄ• nikaá¹ƒ, _ so eva bhÄ• vo sabhÄ• vo __aniyyÄ• nikabhÄ• vo, _ tassa dassanatth

__ ``sabbe hÄ«â€™â€™ _tiÄ• di tadatthavivaraá¹‡aá¹ƒ. amataá¹ƒ nibbÄ• naá¹ƒ niá¹-á¹-ha
sambandho. __lokathÅ«pikÄ• divasena niá¹-á¹-haá¹ƒ paÃ±Ã±apentÄ«_ti ``nibbÄ• naá¹ƒ nib
vacanasÄ• maÃ±Ã±amattaá¹ƒ gahetvÄ• tathÄ• paÃ±Ã±apenti. __lokathÅ«pikÄ• _ nÄ• ma
thÅ«pikasadisatÄ• parikappanena. keci pana ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«
vadanti, tadayuttaá¹ƒ __aá¹-á¹-hakathÄ• su_ tathÄ• avacanato. __Ä• di_saddena cettha ``a
pakatÄ«â€™â€™ ti pakatipurisantarÄ• vabodho mokkho, buddhiÄ• diguá¹‡avinimuttassa at
avaá¹-á¹-hÄ• naá¹ƒ mokkho, kÄ• yavipattikati jÄ• tibandhÄ• naá¹ƒ apavajjanavasena appav
purisena \Ne II 345/ palokatÄ• mokkho, taá¹ƒsamÄ«patÄ• mokkho, taá¹ƒsamÄ• yogo mok
saá¹…gaho daá¹-á¹-habbo. tasmiá¹ƒ tasmiÃ±hi samaye niá¹-á¹-haá¹ƒ apaÃ±Ã±apento nÄ• n
paá¹-hamajjhÄ• nabrahmaloko niá¹-á¹-hÄ• . tattha hi nesaá¹ƒ niccÄ• bhiniveso yathÄ• taá¹
501) vekhanasÄ• ditÄ• pasÄ• naá¹ƒ Ä• bhassarÄ• , saÃ±cayÄ• diparibbÄ• jakÄ• naá¹ƒ sub
``anantamÄ• nasoâ€™â€™ ti parikappito asaÃ±Ã±Ä«bhavo. imasmiá¹ƒ pana sÄ• sane aral
cete diá¹-á¹-hivasena brahmalokÄ• dÄ«ni arahattamaÃ±Ã±anÄ• ya ``nibbÄ• naá¹ƒ nibbÄ• n
vacanasÄ• maÃ±Ã±amattaá¹ƒ gahetvÄ• tathÄ• paÃ±Ã±apenti, na pana paramatthato nesa
nibbÄ• napaÃ±Ã±Ä• panassa labbhanatoti Ä• ha __ ``sÄ• ca na niyyÄ• nikÄ• â€™â€™ _ti
yena yena pakÄ• rena paÃ±Ã±attÄ• , paÃ±Ã±attappakÄ• rÄ• hutvÄ• ti attho. __na niyyÄ• t
niá¹-á¹-hÄ• pÄ• puá¹‡Ä«yatÄ«â€™â€™ ti tehi paveditÄ• , tenÄ• kÄ• rena tassÄ• apattabb
__paá¹‡á¸• itehi paá¹-ikkhittÄ• _ti ``nÄ• yaá¹ƒ niá¹-á¹-hÄ• paá¹-ipadÄ• vaá¹-á¹-assa anatik
buddhÄ• dÄ«hi paá¹‡á¸• itehi paá¹-ikkhittÄ• . __nivattatÄ«_ti paá¹-ikkhepakÄ• raá¹‡avacana
paÃ±Ã±attÄ• niá¹-á¹-hÄ• paá¹-ipadÄ• \Be II 393/ na niyyÄ• ti na gacchati, aÃ±Ã±adatthu t
puggalaá¹ƒ saá¹ƒsÄ• re eva paribbhamÄ• pentÄ« nivattati, tasmÄ• paá¹‡á¸• itehi paá¹-ikkh
aniyyÄ• nikabhÄ• vaá¹ƒ.

__jÄ• naá¹ƒ, passa_nti ca puthuvacanavipariyÄ• yoti Ä• ha __ ``jÄ• nantÄ• passantÄ• â€™
gacchantÄ• disaddÄ• naÃ±hi ``yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ sabhikkhukaá¹ƒ Ä• rÄ• ma
tiÄ• dÄ«su (Vin IV 1024) liá¹…gavasena vipariyÄ• yo, jÄ• nantÄ«ti attho. ``yÄ• caá¹ƒ adada
(Vin III 346; J I 7.55) vibhattivasena, yÄ• cantassÄ• ti attho. idha pana puthuvacanavasenÄ•
padhÄ• naá¹ƒ jÄ• nanaá¹ƒ nÄ• ma paccakkhato jÄ• nanaá¹ƒ tassa jeá¹-á¹-habhÄ• vato, das
saá¹ƒsayÄ• nubandhattÄ• ti ayaá¹ƒ kamo vutto __ ``jÄ• naá¹ƒ passaâ€™â€™ _nti. tenettha
viseseti. evaÃ±hi __diá¹-á¹-hapubbÄ• ni kho tasmiá¹ƒ loke manussÄ• naá¹ƒ sarÄ«rasaá¹‡á¹
adhippÄ• yadassanaá¹ƒ sÅ«papannaá¹ƒ hoti. ayaÃ±hetthÄ• dhippÄ• yo ``kiá¹ƒ tumhÄ• kaá
paccakkhato Ã±Ä• á¹‡adassanaá¹ƒ atthÄ«â€™â€™ ti. __jÄ• na_nti vÄ• tassa lokassa anu
__passa_nti paccakkhato visayataá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti ``api tumhÄ• kaá¹ƒ loko paccakk
anumÄ• natoâ€™â€™ ti.

yasmÄ• pana loke paccakkhabhÅ«to attho indriyagocarabhÄ• vena pÄ• kaá¹-o, tasmÄ• p

adhippÄ• yaá¹ƒ dassetuá¹ƒ __ ``diá¹-á¹-hapubbÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. diá¹-á¹-ha
tadanugataÃ±ca jÄ• nanaá¹ƒ gahetvÄ• tadubhayeneva atthena adhippÄ• yaá¹ƒ vibhÄ• vetu
daá¹-á¹-habbaá¹ƒ. __diá¹-á¹-hapubbÄ• nÄ«_ti hi \Ne II 346/ dassanena, tadanugatena ca Ã±
gahitapubbÄ• nÄ«ti attho. evaÃ±ca katvÄ• __ ``sarÄ«rasaá¹‡á¹-hÄ• nÄ• dÄ«nÄ«â€™â€™
samatthitaá¹ƒ hoti. __ ``appÄ• á¹-ihÄ«rakataâ€™â€™ _nti ayaá¹ƒ anunÄ• sikalopaniddesot
``appÄ• á¹-ihÄ«rakaá¹ƒ taâ€™â€™ _nti. taá¹ƒ vacanaá¹ƒ appÄ• á¹-ihÄ«rakaá¹ƒ sampajjatÄ
appÄ• á¹-ihÄ«rapade anunÄ• sikalopo, ``kataâ€™â€™ nti ca ekaá¹ƒ padanti keci, tadayutta
anunÄ• sikalopassa ca avattabbattÄ• . evamettha vaá¹‡á¹‡ayanti --- paá¹-ipakkhaharaá¹‡at
tadeva __pÄ• á¹-ihÄ• riyaá¹ƒ. _ attanÄ• uttaravirahitavacanaá¹ƒ. pÄ• á¹-ihÄ• riyamevettha
``pÄ• á¹-ihÄ«rakaâ€™â€™ _nti vuttaá¹ƒ parehi vuccamÄ• nauttarehi sauttarattÄ• , na pÄ• â
__appÄ• á¹-ihÄ«rakaá¹ƒ. _ virahattho \Be II 394/ cettha __a_-saddo. tenÄ• ha __ ``paá¹-iha
_nti. sauttaraÃ±hi vacanaá¹ƒ tena uttaravacanena paá¹-iharÄ«yati viparivattÄ«yati, tasmÄ•
paá¹-iharaá¹‡aá¹ƒ nÄ• ma, tato virahitanti attho. tasmÄ• eva niyyÄ• nassa paá¹-iharaá¹‡am
``aniyyÄ• nikaâ€™â€™ nti vattabbataá¹ƒ labhati. tena vuttaá¹ƒ __ ``aniyyÄ• nikaâ€™â€™ _

<426> __vilÄ• so_ itthilÄ«á¸·Ä• , yo ``siá¹…gÄ• rabhÄ• vajÄ• kiriyÄ• â€™â€™ tipi vuccati.
kesabandhavatthaggahaá¹‡Ä• diÄ• kÄ• raviseso, vesasaá¹ƒvidhÄ• naá¹ƒ vÄ• . __Ä• di_sad
__hÄ• vÄ• _ti hi cÄ• turiyaá¹ƒ vuccati.

tayoattapaá¹-ilÄ• bhavaá¹‡á¹‡anÄ•

<428> Ä• hito ahaá¹ƒmÄ• no etthÄ• ti __attÄ• , _ attabhÄ• voti Ä• ha __ ``attabhÄ• vapaá¹
kathaá¹ƒ dassetÄ«ti vuttaá¹ƒ __ ``oá¸·Ä• rikattabhÄ• vapaá¹-ilÄ• bhenÄ• â€™â€™ _tiÄ• di.
itarabhavadvayattabhÄ• vato oá¸·Ä• rikattÄ• . __rÅ«pabhavaá¹ƒ dasseti_ jhÄ• namanena n
rÅ«pÄ«bhÄ• vena upalabbhanato. __arÅ«pabhavaá¹ƒ dasseti_ arÅ«pÄ«bhÄ• vena upalabb
dhammÄ• nÄ• ma dvÄ• dasa akusalacittuppÄ• dÄ• _ tadabhÄ• ve kassaci saá¹ƒkilesassa
dhammÄ• nÄ• ma samathavipassanÄ• _ tÄ• saá¹ƒ vasena sabbaso cittavodÄ• nassa sijjha

<429> paá¹-ipakkhadhammÄ• naá¹ƒ asamucchede sati na kadÄ• cipi anavajjadhammÄ• na
vÄ• sambhavati, samucchede pana sati sambhavatÄ«ti maggaphalapaÃ±Ã±Ä• nameva ga
hi sakiá¹ƒ paripuá¹‡á¹‡Ä• pi aparihÄ«nadhammattÄ• paripuá¹‡á¹‡Ä• eva bhavanti. __taru
uppannamattÄ• aladdhÄ• sevanÄ• dubbalapÄ«ti. __balavatuá¹-á¹-hÄ«_ti punappunaá¹ƒ u
uparivisesÄ• dhigamassa paccayabhÅ«tÄ• thiratarÄ• pÄ«ti. idÄ• ni saá¹…khepato piá¹‡á¸·
``kiá¹ƒ vuttaâ€™â€™ _ntiÄ• dimÄ• ha \Ne II 347/. tattha yaá¹ƒ vihÄ• raá¹ƒ sayaá¹ƒ ... pe ...
avocumhÄ• ti sambandho. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ vihÄ• raá¹ƒ ``saá¹ƒkilesikavodÄ• ni
pahÄ• nÄ• bhivuddhiniá¹-á¹-haá¹ƒ paÃ±Ã±Ä• ya pÄ• ripÅ«rivepullabhÅ«taá¹ƒ imasmiá¹ƒyev
Ã±Ä• á¹‡ena paccakkhato sampÄ• detvÄ• \Be II 395/ viharissatÄ«â€™â€™ ti kathayimhÄ•
vihÄ• re. __tassÄ• _ti ovÄ• dakarassa bhikkhuno. __evaá¹ƒ viharato_ti vuttappakÄ• rena vi

viharantassa vÄ• . tannimittaá¹ƒ __pÄ• mojjaá¹ƒ, _ pamodappabhavÄ• __pÄ«ti, _ tappacca
__passaddhidvayaá¹ƒ, _ tathÄ• sÅ«paá¹-á¹-hitÄ• __sati, _ ukkaá¹ƒsagatatÄ• ya __uttama
vihÄ• ro_ bhavissatÄ«ti yojanÄ• . kÄ• yacittapassaddhÄ« hi ``passaddhÄ«â€™â€™ ti vuttÄ
``nÄ• makÄ• yapassaddhÄ«â€™â€™ tipi paá¹-hanti, tadayuttameva passaddhidvayassa av
sukho vihÄ• roti Ä• ha __ ``sabbavihÄ• resÅ«â€™â€™ _tiÄ• di, sabbesupi iriyÄ• pathavihÄ
santapaá¹‡Ä«tatÄ• ya imasseva sukhattÄ• ``sukho vihÄ• roâ€™â€™ ti vattabbataá¹ƒ araha
kathaá¹ƒ sukhoti vuttaá¹ƒ __ ``upasanto paramamadhuroâ€™â€™ _ti.

paá¹-hamajjhÄ• ne paá¹-iladdhamatte hÄ«nabhÄ• vato pÄ«ti dubbalÄ• pÄ• mojjapakkhikÄ
paguá¹‡e sÄ• paá¹‡Ä«tÄ• balavabhÄ• vato paripuá¹‡á¹‡akiccÄ• pÄ«tÄ«ti vuttaá¹ƒ __ ``pa
pÄ• mojjÄ• dayo chapi dhammÄ• labbhantÄ«â€™â€™ _ti. __pÄ• mojjaá¹ƒ nivattatÄ«_ti du
pÄ• mojjaá¹ƒ chasu dhammesu nivattati hÄ• yati. vitakkavicÄ• rakkhobhavirahitena hi catuk
dutiyajjhÄ• ne sabbadÄ• pÄ«ti balavatÄ« eva hoti, na paá¹-hamajjhÄ• ne viya kadÄ• ci dub
__pÄ«ti nivattati_ tappahÄ• neneva tatiyajjhÄ• nassa labbhanato. ``sukho vihÄ• roâ€™â€™
gahitoti Ä• ha __ ``tathÄ• catuttheâ€™â€™ _ti. ye pana ``sukho vihÄ• roâ€™ ti etena sukh
vadanti, tesaá¹ƒ matena santavuttitÄ• ya upekkhÄ• pi catutthajjhÄ• ne ``sukhaâ€™â€™ mi
232; Vism II 644; Nidd I-a 27; Paá¹-is-a 105) katvÄ• tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ. imas
__dÄ«ghanikÄ• ye_ (DN I 432; III 166, 358) Ä• gataá¹ƒ anekadhÄ• desanÄ• nayamuddhar
niyametuá¹ƒ __ ``imesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __suddha ... pe ... kathita_nti uparimag
kevalaá¹ƒ vipassanÄ• pÄ• dakameva jhÄ• naá¹ƒ kathitaá¹ƒ. __catÅ«hi ... pe ... kathitÄ• _ti
vipassanÄ• pÄ• dakabhÄ• vena jhÄ• nÄ• ni kathetvÄ• tato paraá¹ƒ vipassanÄ• pubbakÄ•
__catutthajjhÄ• nikaphalasamÄ• patti kathitÄ• _ti paá¹-hamajjhÄ• nikÄ• dikÄ• phalasamÄ•
catutthajjhÄ• nikÄ• eva phalasamÄ• patti kathitÄ• . __pÄ«tivevacanameva katvÄ• _ti dvinn
396/ ekasmiá¹ƒ cittuppÄ• de anuppajjanato pÄ• mojjaá¹ƒ pÄ«tivevacanameva katvÄ• , tadu
vuttaá¹ƒ hoti. pÄ«tisukhÄ• naá¹ƒ apariccattattÄ• , ``sukho vihÄ• roâ€™â€™ ti ca sÄ• tisaya
gahitattÄ• __ ``dutiyajjhÄ• nikaphalasamÄ• patti nÄ• ma_ \Ne II 348/ __kathitÄ• â€™â€™ _
paá¹-hamajjhÄ• nepi pÄ«tisukhÄ• ni labbhanti, tÄ• ni pana vitakkavicÄ• raparikkhobhena na
santapaá¹‡Ä«tÄ• ni, idha ca santapaá¹‡Ä«tÄ• neva adhippetÄ• ni, tasmÄ• dutiyajjhÄ• nikÄ
gahitÄ• , na paá¹-hamajjhÄ• nikÄ• ti daá¹-á¹-habbaá¹ƒ.

432-437__._ __vibhÄ• vanattho_ti pakÄ• sanattho sarÅ«pato nirÅ«panattho ``na samaá¹‡o
jiá¹‡á¹‡e ... pe ... abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä• sanena vÄ• nimantetÄ«â€™â€™
Vin III 2) viya. tenÄ• ha __ ``ayaá¹ƒ soâ€™â€™ _tiÄ• di. ``ayaá¹ƒ attapaá¹-ilÄ• bho so evÄ•
sarÅ«pato vibhÄ• vetvÄ• pakÄ• setvÄ• . __aya_nti hi bhagavatÄ• pubbe vuttaá¹ƒ attapaá¹
Ä• sannapaccakkhabhÄ• vena paccÄ• masati, __so_ti pana parehi pucchiyamÄ• naá¹ƒ par
evaá¹ƒ vadÄ• mÄ• _ti ettha __na_nti oá¸·Ä• rikamattapaá¹-ilÄ• bhaá¹ƒ. __sappÄ• á¹-ihÄ«ra
vuttanayena attho veditabbo. parehi coditavacanapaá¹-ihÄ• rakaá¹ƒ sauttaravacanaá¹ƒ sap
ayameva viseso. __tuccho_ti musÄ• abhÅ«to. __so_ti manomayo, arÅ«po vÄ• attapaá¹-ilÄ

oá¸·Ä• riko attapaá¹-ilÄ• bho. __tasmiá¹ƒ samaye sacco hotÄ«_ti tasmiá¹ƒ paccuppannasan
__attapaá¹-ilÄ• bhotveva niyyÄ• tesÄ«_ti attapaá¹-ilÄ• bhasaddena tathÄ• eva pariyosÄ• p
``attapaá¹-ilÄ• bhoâ€™â€™ ti saá¹…khyaá¹ƒ gacchatÄ«ti paÃ±Ã±attiá¹ƒ sarÅ«pato nÄ«hari
adhippÄ• yo. __rÅ«pÄ• dayo cettha dhammÄ• _ti rÅ«pavedanÄ• dayo eva ettha loke sabhÄ
__nÄ• mamattameta_nti rÅ«pÄ• dike paÃ±cakkhandhe upÄ• dÄ• ya nÄ• mapaÃ±Ã±attimat
``attapaá¹-ilÄ• bhoâ€™â€™ _ti. __evarÅ«pÄ• vohÄ• rÄ• _ti ``oá¸·Ä• riko attapaá¹-ilÄ• bhoâ
__nÄ• mapaÃ±Ã±attivasenÄ• _ti nÄ• mabhÅ«tapaÃ±Ã±attimattavasena. ``attapaá¹-ilÄ• bho
gacchatÄ«â€™â€™ ti __niyyÄ• tanatthaá¹ƒ. _

<438> __evaÃ±ca pana vatvÄ• _ti rÅ«pÄ• dike upÄ• dÄ• ya paÃ±Ã±attimattametaá¹ƒ attap
``yasmiá¹ƒ citta samayeâ€™â€™ tiÄ• dinÄ• vatvÄ• . __paá¹-ipucchitvÄ• _ti \Be II 397/ yath
tathÄ• kÄ• lavibhÄ• gato paá¹-ipadÄ• ni pucchitvÄ• . __vinayanattha_nti yathÄ• pucchitass
vinayanatthÄ• ya. __ye te atÄ«tÄ• dhammÄ• _ti atÄ«tasamaye atÄ«tattapaá¹-ilÄ• bhassa u
dhammÄ• . __te etarahi natthi_ niruddhattÄ• . tato eva __ ``ahesuâ€™â€™ nti saá¹…khyaá
upÄ• dÄ• nassa atÄ«tasmiá¹ƒyeva samaye labbhanato. __sopÄ«_ti tadupÄ• dÄ• no __me a
__tasmiá¹ƒyeva samaye_ti atÄ«te eva samaye. __sacco ahosÄ«_ti bhÅ«to vijjamÄ• no viya
__anÄ• gatapaccuppannÄ• na_nti anÄ• gatÄ• naÃ±cevapaccuppannÄ• naÃ±ca rÅ«pÄ• did
__tadÄ• abhÄ• vÄ• _ti tasmiá¹ƒ atÄ«tasamaye abhÄ• vÄ• avijjamÄ• nattÄ• . tadupÄ• dÄ•
paccuppanno_ ca attapaá¹-ilÄ• bho __tasmiá¹ƒ atÄ«ta_ samaye __mogho_ tuccho musÄ•
paÃ±Ã±attiatthato. __nÄ• mamattamevÄ• _ti samaÃ±Ã±Ä• mattameva. paramatthato anupa
__attapaá¹-ilÄ• bhaá¹ƒ paá¹-ijÄ• nÄ• ti. _

__ ``eseva nayoâ€™â€™ _ti iminÄ• ye te anÄ• gatÄ• dhammÄ• , te etarahi natthi, ``bhav
saá¹…khyaá¹ƒ gatÄ• , tasmÄ• sopi me attapaá¹-ilÄ• bho tasmiá¹ƒyeva samaye sacco bhav
atÄ«tapaccuppannÄ• naá¹ƒ pana dhammÄ• naá¹ƒ tadÄ• abhÄ• vÄ• tasmiá¹ƒ samaye ``m
paccuppannoâ€™â€™ ti evaá¹ƒ atthato nÄ• mamattameva attapaá¹-ilÄ• bhaá¹ƒ paá¹-ijÄ• n
dhammÄ• , te etarahi ``atthÄ«â€™â€™ ti saá¹…khyaá¹ƒ gatÄ• , tasmÄ• yvÄ• yaá¹ƒ me att
sacco hoti. atÄ«tÄ• nÄ• gatÄ• naá¹ƒ pana dhammÄ• naá¹ƒ adhunÄ• abhÄ• vÄ• etarahi ``n
anÄ• gatoâ€™â€™ ti evaá¹ƒ atthato nÄ• mamattameva attapaá¹-ilÄ• bhaá¹ƒ paá¹-ijÄ• nÄ• t

439-443__._ __saá¹ƒsanditu_nti samÄ• netuá¹ƒ. __gavÄ• _ti gÄ• vito. __tatthÄ• _ti khÄ«rÄ
__yasmiá¹ƒ samaye khÄ«raá¹ƒ hotÄ«_ti yasmiá¹ƒ kÄ• le bhÅ«tupÄ• dÄ• yasaÃ±Ã±itaá¹ƒ up
khÄ«rapaÃ±Ã±atti hoti. __na tasmiá¹ƒ ... pe ... gacchati_ khÄ«rapaÃ±Ã±attiupÄ• dÄ• nassa
dadhiÄ• dipaÃ±Ã±attiyÄ• anupÄ• dÄ• nato. paá¹-iniyatavatthukÄ• hi etÄ• lokasamaÃ±Ã±Ä
upÄ• dÄ• yÄ• â€™â€™ _tiÄ• di. saá¹…khÄ• yati kathÄ«yati etÄ• yÄ• ti __saá¹…khÄ• . _ at
vadanti etÄ• yÄ• ti __nirutti. _ taá¹ƒ tadatthaá¹ƒ namanti sattÄ• etenÄ• ti __nÄ• maá¹ƒ, _ ta
etenÄ• ti \Be II 398/ __vohÄ• ro, _ paÃ±Ã±attiyeva. ``yasmiá¹ƒ samayeâ€™â€™ tiÄ• dinÄ•
dadhiÄ• dÄ«supi __ ``esa nayo sabbatthÄ• â€™â€™ _ti atidisati.

__samanujÄ• nanamattakÄ• nÄ«_ti ``idaá¹ƒ khÄ«raá¹ƒ, idaá¹ƒ dadhÄ«â€™â€™ tiÄ• dinÄ•
bhÅ«tupÄ• dÄ• yarÅ«pavisesesu loke paramparÄ• gataá¹ƒ paÃ±Ã±attiá¹ƒ appaá¹-ikkhipitvÄ
paccayavisesavisiá¹-á¹-haá¹ƒ rÅ«pÄ• dikhandhasamÅ«haá¹ƒ upÄ• dÄ• ya ``oá¸·Ä• riko atta
``manomayo attapaá¹-ilÄ• bhoâ€™â€™ ti ca ``arÅ«po attapaá¹-ilÄ• bhoâ€™â€™ ti ca tathÄ
samanujÄ• nanamattakÄ• ni, na ca tabbinimutto upÄ• dÄ• nato aÃ±Ã±o koci paramatthato a
__niruttimattakÄ• nÄ«_ti saddaniruttiyÄ• gahaá¹‡Å«pÄ• yamattakÄ• ni. ``satto phassoâ€™
saddaggahaá¹‡uttarakÄ• laá¹ƒ tadanuviddhapaá¹‡á¹‡attiggahaá¹‡amukheneva tadatthÄ• v

``paá¹-hamaá¹ƒ \Ne II 350/ saddaá¹ƒ sotena, tÄ«taá¹ƒ dutiyacetasÄ• .

nÄ• maá¹ƒ tatiyacittena, atthaá¹ƒ catutthacetasÄ• â€™â€™ ti || (maá¹‡isÄ• ramaÃ±jusÄ• á
paccayasaá¹…gahavibhÄ• gepi).

__vacanapathamattakÄ• nÄ«_ti tasseva vevacanaá¹ƒ. niruttiyeva hi aÃ±Ã±esampi
diá¹-á¹-hÄ• nugatimÄ• pajjantÄ• naá¹ƒ kÄ• raá¹‡aá¹-á¹-hena __vacanapatho. vohÄ• ramatta
vohÄ• ramattakÄ• ni. __nÄ• mapaá¹‡á¹‡attimattakÄ• nÄ«_ti tasseva pariyÄ• yo,
taá¹ƒtaá¹ƒnÄ• mapaÃ±Ã±Ä• panamattakÄ• nÄ«ti attho. __sabbameta_nti ``attapaá¹-ilÄ• bh
ti vÄ• ``posoâ€™â€™ ti vÄ• sabbametaá¹ƒ __vohÄ• ramattakaá¹ƒ. _ kasmÄ• ti ce, parama
dassetuá¹ƒ __ ``yasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __suÃ±Ã±o_ti paramatthato vivitto.

yajjevaá¹ƒ kasmÄ• cesÄ• buddhehipi vuccatÄ«ti codanaá¹ƒ sodhento __ ``buddhÄ• naá¹ƒ
sammutiyÄ• vohÄ• rassa kathanaá¹ƒ __sammutikathÄ• . _ paramatthassa sabhÄ• vadham
__paramatthakathÄ• . _ paramatthasannissitakathÄ• bhÄ• vato aniccÄ• dikathÄ• pi __ ``pa
vuttÄ• . paramatthadhammoyeva hi ``anicco, dukkhoâ€™â€™ ti ca vuccati, na sammutidha

``aniccÄ• sabbe saá¹…khÄ• rÄ• , dukkhÄ• nattÄ• ca saá¹…khatÄ• .

nibbÄ• naÃ±ceva paÃ±Ã±atti, anattÄ• iti nicchayÄ• â€™â€™ ti || (Vin V 257) ---

vacanato panesa ``anattÄ• â€™â€™ ti vuccati, khandhÄ• dipaÃ±Ã±atti pana tajjÄ• paÃ±Ã±
paramatthasannissayÄ• , Ä• sannatarÄ• ca, puggalapaÃ±Ã±attiÄ• dayo viya na dÅ«re \Be
khandhÄ• dikathÄ• pi __ ``paramatthakathÄ• â€™â€™ _ti vuttÄ• , khandhÄ• disÄ«sena vÄ
eva gahitÄ• ti daá¹-á¹-habbaá¹ƒ. nanu ca sabhÄ• vadhammÄ• pi sammutimukheneva desan
paramatthamukhena, tasmÄ• sabbÄ• pi desanÄ• sammutikathÄ• va siyÄ• ti? nayidameva
kathÄ• vibhÄ• gassa adhippetattÄ• , na ca saddo kenaci pavattinimittena vinÄ• atthaá¹ƒ pa

kasmÄ• cevaá¹ƒ dubbidhÄ• buddhÄ• naá¹ƒ kathÄ• pavattatÄ«ti anuyogaá¹ƒ kÄ• raá¹‡av

``tattha yoâ€™â€™ _tiÄ• di vuttaá¹ƒ. atthaá¹ƒ __vijÄ• nituá¹ƒ_ catusaccaá¹ƒ __paá¹-ivijjhitu
__niyyÄ• tuá¹ƒ arahatta_saá¹…khÄ• taá¹ƒ __jayaggÄ• haá¹ƒ gahetuá¹ƒ sakkoti. _ yasmÄ•
saccasampaá¹-ivedho, ariyasaccakathÄ• ca sikhÄ• ppattÄ• desanÄ• , tasmÄ• vineyyapug
sammutikathaá¹ƒ kathentopi \Ne II 351/ bhagavÄ• parato paramatthakathaá¹ƒyeva kathetÄ
``tassÄ• â€™â€™ _tiÄ• di. ``Ä• ditova sammutikathaá¹ƒ kathetÄ«â€™â€™ ti hi vadanto pa
kathetÄ«ti dÄ«peti, itarattha pana ``Ä• ditova kathetÄ«â€™â€™ ti avadanto sabbatthapÄ«ti.
_tiÄ• dinÄ• kathÄ• dvayakathane pariyÄ• yantaraá¹ƒ vibhÄ• veti. __bodhetvÄ• _ti veneyya
tathÄ• desetabbamatthaá¹ƒ jÄ• nÄ• petvÄ• , iminÄ• pana imamatthaá¹ƒ dasseti --- katthac
paramatthakathÄ• hoti puggalajjhÄ• sayavasena, katthaci paramatthakathÄ• pubbikÄ• sar
vineyyadammakusalassa satthu veneyyajjhÄ• sayavasena tathÄ• tathÄ• desanÄ• pavatta
bhagavÄ• dhammataá¹ƒ avijahanto eva sammutimanuvattati, sammutiá¹ƒ apariccajantoyev
naá¹ƒ tattha abhinivesÄ• tidhÄ• vanÄ• ni. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``janapadaniruttiá¹ƒ
samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyyÄ• â€™â€™ ti (Sv-pá¹- I 439-443).

paá¹-hamaá¹ƒ sammutikathÄ• kathanaá¹ƒ pana veneyyavasena yebhuyyena buddhÄ• nam
saddhiá¹ƒ dassento __ ``pakatiyÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. __lÅ«khÄ• kÄ• rÄ• _ti
veneyyÄ• namanabhisambujjhanavasena lÅ«khasadisÄ• . nanu ca sammuti nÄ• ma parama
taá¹ƒ kathaá¹ƒ buddhÄ• kathentÄ«ti vuttaá¹ƒ __ ``sammutikathaá¹ƒ kathentÄ• pÄ«â€™â€™
tathameva \Be II 400/. __sabhÄ• vamevÄ• _ti sammutibhÄ• vena taá¹ƒsabhÄ• vameva. ten
paramatthassa pana saccÄ• dibhÄ• ve vattabbameva natthi.

ko panimesaá¹ƒ sammutiparamatthadhammÄ• naá¹ƒ visesoti? yasmiá¹ƒ bhinne, buddhiyÄ•
na taá¹ƒsaÃ±Ã±Ä• , so ghaá¹-apaá¹-Ä• dippabhedo sammuti, tabbipariyÄ• yato paramattho
kakkhaá¸·aphusanÄ• disabhÄ• ve ayaá¹ƒ nayo labbhati. evaá¹ƒ santepi vuttanayena samm
Ä• ha __ ``duve saccÄ• ni akkhÄ• sÄ«â€™â€™ _tiÄ• di. tattha __duve saccÄ• ni akkhÄ• sÄ
tiá¹‡á¹‡aá¹ƒ vedÄ• namatthasaá¹ƒvaá¹‡á¹‡anako Ä• cariyo viya nÄ• nÄ• vidhasammutipara
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ duveyeva saccÄ• ni akkhÄ• sÄ«ti attho. taá¹ƒ sarÅ«pato, p
``sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhatÄ«â€™â€™ _ti iminÄ• . __vadataá¹ƒ
vadantÄ• naá¹ƒ varo. lokasaá¹…ketamattasiddhÄ• __sammuti. _ paramo uttamo aviparÄ«t
__paramattho. _

idÄ• ni nesaá¹ƒ saccasabhÄ• vaá¹ƒ saha kÄ• raá¹‡ena dassetuá¹ƒ __ ``saá¹…ketavacanaá
yasmÄ• lokasammutikÄ• raá¹‡aá¹ƒ, tasmÄ• saá¹…ketavacanaá¹ƒ saccaá¹ƒ, yasmÄ• ca d
bhÅ«talakkhaá¹‡aá¹ƒ, tasmÄ• paramatthavacanaá¹ƒ \Ne II 352/ saccanti yojanÄ• . __lokas
saá¹…ketavacanassa saccabhÄ• ve kÄ• raá¹‡adassanaá¹ƒ, lokasiddhÄ• sammuti saá¹…k
avisaá¹ƒvÄ• danatÄ• ya kÄ• raá¹‡anti attho, visaá¹ƒvÄ• danÄ• bhÄ• vato saá¹…ketavacana
__dhammÄ• naá¹ƒ bhÅ«talakkhaá¹‡a_nti ca paramatthavacanassa saccabhÄ• ve kÄ• raá¹‡
sabhÄ• vadhammÄ• naá¹ƒ yo bhÅ«to aviparÄ«to sabhÄ• vo, tassa lakkhaá¹‡aá¹ƒ aá¹…gan

yÄ• thÄ• vato avisaá¹ƒvÄ• danavasena pavattanato paramatthavacanaá¹ƒ saccanti adhippÄ
__anaá¹…gaá¹‡asuttaá¹-Ä«kÄ• yaá¹ƒ_ pana Ä• cariyeneva nissakkavacanena padamulliá¹
``lokasammutikÄ• raá¹‡Ä• _ti lokasamaÃ±Ã±aá¹ƒ nissÄ• ya pavattanato. __dhammÄ• na_n
__bhÅ«takÄ• raá¹‡Ä• _ti yathÄ• bhÅ«tasabhÄ• vaá¹ƒ nissÄ• ya pavattanatoâ€™â€™ ti vut

aÃ±Ã±attha pana ---

``tasmÄ• voharakusalassa, lokanÄ• thassa satthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«â€™â€™ ti || (Ps I 57; Mp I 170; It-a

ayampi \Be II 401/ guá¹‡aparidÄ«panÄ« gÄ• thÄ• dissati. tattha __tasmÄ• _ti saccassa du
saá¹…ketavacanassa vÄ• saccabhÄ• vato. __sammutiá¹ƒ voharantassÄ• _ti ``puggalo satt
lokasamaÃ±Ã±aá¹ƒ kathentassa __musÄ• vÄ• do_ nÄ• ma __na jÄ• yatÄ«_ti attho. apica ``
bhagavÄ• puggala kathaá¹ƒ katheti hirottappadÄ«panatthaá¹ƒ, kammassakatÄ• dÄ«panatt
paccattapurisakÄ• radÄ«panatthaá¹ƒ, Ä• nantariyadÄ«panatthaá¹ƒ, brahmavihÄ• radÄ«pan
pubbenivÄ• sadÄ«panatthaá¹ƒ, dakkhiá¹‡Ä• visuddhidÄ«panatthaá¹ƒ, lokasammutiyÄ• app
tiÄ• dinÄ• (Ps I 57; Mp I 170; It-a 24; Kv anuá¹-Ä«0 1) tattha tattha vuttakÄ• raá¹‡ampi Ä• h
vattabbaá¹ƒ.

yadi tathÄ• gato paramatthasaccaá¹ƒ sammadeva abhisambujjhitvÄ• á¹-hitopi lokasamaÃ±
sammutisaccaá¹ƒ gahetvÄ• va vadati, evaÃ±cettha ko lokiyamahÄ• janehi visesoti vuttaá¹ƒ
_tiÄ• di, ayaá¹ƒ pÄ• á¸·iyaá¹ƒ sambandho. idaá¹ƒ vuttaá¹ƒ hoti --- lokiyamahÄ• jano appahÄ
``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• parÄ• masanto voharati. tathÄ• gato pana sabbaso pa
aparÄ• masantova yasmÄ• lokasamaÃ±Ã±Ä• hi vinÄ• lokiyo attho lokena dubbiÃ±Ã±eyyo,
tathÄ• voharanto ca attano desanÄ• vilÄ• sena veneyyasatte \Ne II 353/ paramatthasacce
__desanaá¹ƒ vinivaá¹-á¹-etvÄ• _ti heá¹-á¹-hÄ• vuttÄ• ya diá¹-á¹-hÄ• bhinivesapaá¹-isaÃ±Ã±
vaá¹-á¹-akathÄ• ya vinivattetvÄ• vivecetvÄ• . __arahattanikÅ«á¹-ena niá¹-á¹-hÄ• pesÄ«_ti ``
iminÄ• padena taá¹‡hÄ• mÄ• naparÄ• mÄ• sappahÄ• nakittanena tappahÄ• yakaarahattas
pariyosÄ• pesi. yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapakÄ
poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. subhasuttavaá¹‡á¹‡anÄ•

subhamÄ• á¹‡avakavatthuvaá¹‡á¹‡anÄ•

<444> evaá¹ƒ \Ne II 354/ \Be II 402/ poá¹-á¹-hapÄ• dasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
poá¹-á¹-hapÄ• dasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa subhasuttabhÄ• vaá¹ƒ vÄ•
sutaá¹ƒ ... pe ... sÄ• vatthiyanti subhasuttaâ€™â€™ _nti Ä• ha. anunÄ• sikalopena ``acira p
vuttanti dasseti __ ``aciraá¹ƒ parinibbuteâ€™â€™ _ti iminÄ• yathÄ• poá¹-á¹-hapÄ• dasutte
taá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti, aciraá¹ƒ parinibbutassa assÄ• ti vÄ• __acirapa
``acirapakkanto, mÄ• sajÄ• toâ€™â€™ ti. atthamattaá¹ƒ pana dassetuá¹ƒ evaá¹ƒ vuttaá¹ƒ.
satthu parinibbutabhÄ• vassa cirakÄ• latÄ• paá¹-ikkhepena Ä• sannatÄ• mattaá¹ƒ dassitaá
dassitoti taá¹ƒ dassento __ ``parinibbÄ• natoâ€™â€™ _tiÄ• dimÄ• ha. visÄ• khapuá¹‡á¹‡an
jeá¹-á¹-hapuá¹‡á¹‡amÄ«, tÄ• va kÄ• laá¹ƒ sandhÄ• ya __ ``mÄ• samatteâ€™â€™ _ti vuttaa
tassa kÄ• lassa kiÃ±ci asampuá¹‡á¹‡ataá¹ƒ joteti. tudisaÃ±Ã±ito gÄ• mo nivÄ• so etassÄ• t
panesa yasmÄ• soá¹‡adaá¹‡á¸• o (DN I 300) viya campaá¹ƒ, kÅ«á¹-adanto (DN I 323) viya
ajjhÄ• vasati, tasmÄ• vuttaá¹ƒ __ ``tassa adhipatittÄ• â€™â€™ _ti, issarabhÄ• vatoti attho.
pasenadikosalassa purohitabrÄ• hmaá¹‡o. __puttampi Ä• hÄ• _ti subhaá¹ƒ mÄ• á¹‡avampi

__aÃ±janÄ• na_nti akkhiaÃ±janatthÄ• ya ghaá¹ƒsitaaÃ±janÄ• naá¹ƒ. __vammikÄ• na_nti k
saÃ±cayaá¹ƒ disvÄ• ti sambandho. __madhÅ«na_nti makkhikamadhÅ«naá¹ƒ. __samÄ• hÄ•
__paá¹‡á¸• ito gharamÄ• vase_ti yasmÄ• appatarappatarepi gayhamÄ• ne bhogÄ• khÄ«y
saÃ±ciyamÄ• ne vaá¸• á¸• hanti, tasmÄ• yathÄ• vuttamupamattayaá¹ƒ paÃ±Ã±Ä• ya disvÄ
kiÃ±cipi vayamakatvÄ• Ä• yameva uppÄ• dento gharevase gharÄ• vÄ• samanutiá¹-á¹-heyy
upadisati.

__adÄ• nameva sikkhÄ• petvÄ• _ sikkhÄ• panahetu lobhÄ• bhibhÅ«tatÄ• ya __tasmiá¹ƒye
nibbatti. lobhavasikassa hi duggati pÄ• á¹-ikaá¹…khÄ• \Be II 403/, ``janavasabho nÄ• ma y
nibbattÄ«â€™â€™ ti (Sv I 150) ettha vuttanayena attho veditabbo. pubbaparicayena __ativi
vuttaÃ±hi ``pubbeva sannivÄ• senÄ• â€™â€™ tiÄ• di (J I 2.174). __nikkhante_ti kenacideva
niggate. subhaá¹ƒ mÄ• á¹‡avaá¹ƒ anuggaá¹‡hitukÄ• mo ekakova __bhagavÄ• piá¹‡á¸• Ä•
bhÅ«â€™â€™ ti sunakhasaddakaraá¹‡aá¹ƒ. __ ``bho bhoâ€™â€™ _ti brÄ• hmaá¹‡asamuc
paribhavanahetu. ``bhovÄ• di nÄ• ma so hoti, sace hoti sakiÃ±canoâ€™â€™ ti (Dhp 396; S
ca heá¹-á¹-hÄ• ``adÄ• nameva sikkhÄ• petvÄ• sunakho hutvÄ• nibbattoâ€™â€™ ti Ä• ha
maá¹ƒ `bho bhoâ€™ ti paribhavitvÄ• sunakho jÄ• toâ€™â€™ ti vadatÄ«ti? tathÄ• nibbattiy
tadubhayasÄ• dhÄ• raá¹‡aphalattÄ• . Ä• nisaá¹ƒsaphalaÃ±hi sÄ• dhÄ• raá¹‡akammenapi j
ekakammenevÄ• ti daá¹-á¹-habbaá¹ƒ. __avÄ«ciá¹ƒ gamissasi_ katokÄ• sassa kammassa
paá¹-ibÄ• hitumasakkuá¹‡eyyabhÄ• vato. ``jÄ• nÄ• ti maá¹ƒ samaá¹‡o gotamoâ€™â€™ ti _
uddhanantare_ti cullikantare. __na_nti sunakhaá¹ƒ.

__taá¹ƒ pavatti_nti bhagavatÄ• yathÄ• vuttakÄ• raá¹‡aá¹ƒ. brÄ• hmaá¹‡acÄ• rittassa apar
tathÄ• pitaraá¹ƒ ukkaá¹ƒsento __ ``brahmaloke nibbattoâ€™â€™ _ti Ä• ha. __mukhÄ• ruá¸·
sayaá¹ƒpaá¹-ibhÄ• navasena mukhamÄ• ruá¸·haá¹ƒ. __taá¹ƒ pavattiá¹ƒ pucchÄ«_ti ``sutam
pitÄ• sunakho hutvÄ• nibbattoâ€™â€™ ti tumhehi vuttaá¹ƒ, ``kimidaá¹ƒ saccaá¹ƒ vÄ• asa
pucchi. __tatheva vatvÄ• _ti yathÄ• pubbe sunakhassa vuttaá¹ƒ, tatheva vatvÄ• . __avisaá
saccÄ• panatthaá¹ƒ, ``todeyyabrÄ• hmaá¹‡o sunakho hutvÄ• nibbattoâ€™â€™ ti vacanass
avisaá¹ƒvÄ• dibhÄ• vadassanatthanti vuttaá¹ƒ hoti. __appodaka_nti appakena udakena sar
__madhupÄ• yÄ• sa_nti sÄ• durasaá¹ƒ, madhuyojitaá¹ƒ vÄ• pÄ• yÄ• saá¹ƒ. __tathÄ• akÄ
vuttaá¹ƒ. __ ``sabbaá¹ƒ dassesÄ«_ti buddhÄ• nubhÄ• vena so sunakho taá¹ƒ sabbaá¹ƒ net
jÄ• tissaratÄ• ya. bhagavantaá¹ƒ disvÄ• bhukkaraá¹‡aá¹ƒ pana purimajÄ• tisiddhavÄ• sanA
I 444) evaá¹ƒ Ä• cariyena vuttaá¹ƒ. uparipaá¹‡á¹‡Ä• sake pana __cÅ«á¸·akammavibhaá¹…
``sunakho `Ã±Ä• tomhi iminÄ• â€™ ti roditvÄ• `huá¹ƒ \Be II 404/ huâ€™ nti karonto dhanar
gantvÄ• pÄ• dena pathaviá¹ƒ khaá¹‡itvÄ• saÃ±Ã±aá¹ƒ adÄ• sÄ«â€™â€™ ti (Ps III 289) jÄ
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

``bhavapaá¹-icchannaá¹ƒ \Ne II 356/ nÄ• ma evarÅ«paá¹ƒ sunakhapaá¹-isandhiantaraá¹ƒ p
gotamassa, addhÄ• esa sabbaÃ±Ã±Å«â€™â€™ ti __bhagavati pasannacitto. _ aá¹…gavijj
etadahosi ``imaá¹ƒ dhammapaá¹‡á¹‡Ä• kÄ• raá¹ƒ katvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±ha
tato so cuddasa paÃ±he abhisaá¹…kharitvÄ• bhagavantaá¹ƒ pucchi. tena vuttaá¹ƒ __ ``cuc
pucchitvÄ• â€™â€™ _ti. tattha __cuddasa paÃ±he_ti ``dissanti hi bho gotama manussÄ• a
dÄ«ghÄ• yukÄ• . dissanti bavhÄ• bÄ• dhÄ• , appÄ• bÄ• dhÄ• . dubbaá¹‡á¹‡Ä• , vaá¹‡á¹‡a
appabhogÄ• , mahÄ• bhogÄ• . nÄ«cakulÄ«nÄ• , uccÄ• kulÄ«nÄ• . dissanti duppaÃ±Ã±Ä• ,
bho gotama hetu ko paccayo, yena manussÄ• naá¹ƒyeva sataá¹ƒ manussabhÅ«tÄ• naá¹ƒ c
hÄ«napaá¹‡Ä«tatÄ• â€™â€™ ti (MN III 289) ime __cÅ«á¸·akammavibhaá¹…gasutte_ Ä• ga
``kammassakÄ• mÄ• á¹‡ava sattÄ• kammadÄ• yÄ• dÄ• â€™â€™ tiÄ• dinÄ• (MN III 289)
__vissajjanapariyosÄ• ne bhagavantaá¹ƒ saraá¹‡aá¹ƒ gato_. aá¹…gasubhatÄ• ya __ ``subh
__mÄ• á¹‡avo_ti pana mahallakakÄ• lepi taruá¹‡avohÄ• rena naá¹ƒ voharati. __attano bho
__Ä• gantvÄ• _ taá¹…khaá¹‡ikaá¹ƒ __vasati_. teneva pÄ• á¸·iyaá¹ƒ ``kenacideva karaá¹‡Ä

<445> __ ``ekÄ• ca me kaá¹…khÄ• atthÄ«â€™â€™ _ti iminÄ• upari pucchiyamÄ• nassa
abhisaá¹…khatabhÄ• vaá¹ƒ dasseti. __mÄ• á¹‡avaka_nti khuddakamÄ• á¹‡avaá¹ƒ ``ekaput
26) piyaputtakoâ€™â€™ tiÄ• dÄ«su viya ka-saddassa khuddakatthe pavattanato. __visabh
dukkhavedanÄ• . sÄ• hi kusalakammanibbatte attabhÄ• ve uppajjanakasukhavedanÄ• paá
``visabhÄ• gavedanÄ• â€™â€™ ti ca kÄ• yaá¹ƒ gÄ• á¸·hÄ• hutvÄ• bÄ• dhanato pÄ«á¸·an
vuccati. kÄ«disÄ• pana sÄ• ti Ä• ha __ ``yÄ• ekadeseâ€™â€™ _tiÄ• di. __ekadese uppajj
uá¹-á¹-hahitvÄ• pi aparivattibhÄ• vakaraá¹‡ato __ayapaá¹-á¹-ena Ä• bandhitvÄ• viya gaá¹‡
balavarogo __Ä• bÄ• dho_ nÄ• mÄ• ti dasseti. __kicchajÄ«vitakaro_ti asukhajÄ«vitÄ• vaho

rogo __Ä• taá¹…ko_ nÄ• mÄ• ti dasseti. __uá¹-á¹-hÄ• na_nti sayananisajjÄ• dito \Be II 405/
yathÄ• tathÄ• aparÄ• paraá¹ƒ sarÄ«rassa parivattanaá¹ƒ vadati. __garuka_nti bhÄ• riyaá¹
gilÄ• nasseva kÄ• ye balaá¹ƒ na hotÄ«ti sambandho. lahuá¹-á¹-hÄ• nena cettha gelaÃ±Ã±Ä
heá¹-á¹-hÄ• catÅ«hi padehi aphÄ• suvihÄ• rÄ• bhÄ• vaá¹ƒ pucchitvÄ• pi idÄ• ni puna phÄ•
tena saviseso ettha phÄ• suvihÄ• ro pucchitoti viÃ±Ã±Ä• yati. asatipi hi atisayatthajotane sa
atisayattho labbhateva yathÄ• ``abhirÅ«passa kaÃ±Ã±Ä• dÄ• tabbÄ• â€™â€™ ti. tenÄ• ha
``gamanaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di. purimaá¹ƒ Ä• á¹‡Ä• panavacanaá¹ƒ, idaá¹ƒ pana
ayamimesaá¹ƒ visesoti dasseti __ ``athassÄ• â€™â€™ _tiÄ• dinÄ• .

<447> __kÄ• lo_ \Ne II 357/ nÄ• ma upasaá¹…kamanassa yuttapattakÄ• lo, __samayo_ nÄ
atthato panesa tajjaá¹ƒ sarÄ«rabalaÃ±ceva tappaccayaparissayÄ• bhÄ• vo ca. __upÄ• dÄ•
tesaá¹ƒ gahaá¹‡aá¹ƒ sallakkhaá¹‡anti Ä• ha __ ``paÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di. __ ``sve
bhavissatÄ«â€™â€™ _ti iminÄ• kÄ• laá¹ƒ, __ ``kÄ• yeâ€™â€™ _tiÄ• dinÄ• samayaÃ±ca
__pharissatÄ«_ti pharaá¹‡avasena á¹-hassati.

<448> __cetiyaraá¹-á¹-he_ti cetiraá¹-á¹-he. ya-kÄ• rena hi padaá¹ƒ vaá¸• á¸• hetvÄ• evaá¹
``cetiraá¹-á¹-hato aÃ±Ã±aá¹ƒ visuá¹ƒyevekaá¹ƒ raá¹-á¹-haâ€™â€™ ntipi vadanti. ``yasmÄ•
tÄ• disÄ• naá¹ƒ dasabalÄ• naá¹ƒ rogavaseneva hoti, tasmÄ• yena rogena taá¹ƒ jÄ• taá¹ƒ,
kÄ• raá¹‡apucchÄ• , maraá¹‡ahetukacittasantÄ• papucchÄ• , tassa ca santÄ• passa sabba
maraá¹‡assa ca appaá¹-ikaraá¹‡atÄ• â€™â€™ ti evamÄ• dinÄ• maraá¹‡apaá¹-isaÃ±Ã±utta
kathesÄ«ti dassetuá¹ƒ __ ``bho Ä• nandÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``ko nÄ• mÄ• â€™
pucchati, __ ``kiá¹ƒ bhagavÄ• paribhuÃ±jÄ«â€™â€™ _ti iminÄ• kÄ• raá¹‡aá¹ƒ, __ ``apicÄ
cittasantÄ• paá¹ƒ, __ ``satthÄ• nÄ• mÄ• â€™â€™ _tiÄ• dinÄ• tassa sabbalokasÄ• dhÄ• r
dÄ• nÄ«â€™â€™ _tiÄ• dinÄ• maraá¹‡assa appaá¹-ikaraá¹‡ataá¹ƒ dassetÄ«ti daá¹-á¹-habb
mahÄ• hÄ• ni. __yatrÄ• _ti yena kÄ• raá¹‡ena parinibbuto, tena ko dÄ• ni aÃ±Ã±o maraá¹‡
yojetabbaá¹ƒ. __idÄ• nÄ«_ti ca attano manasikÄ• raá¹ƒ pati vohÄ• ramattena vuttaá¹ƒ. __la
bhavissati, vijjissatÄ«ti attho \Be II 406/. pÄ«tabhesajjÄ• nurÅ«paá¹ƒ Ä• hÄ• rabhojanaá¹ƒ p
Ä• ha __ ``pÄ«ta ... pe ... datvÄ• â€™â€™ _ti.

__hutvÄ• _ti pÄ• á¹-haseso santikÄ• vacarabhÄ• vassa visesanato. mÄ• ro pÄ• pimÄ• viya
uttaramÄ• á¹‡avo viya ca __na vÄ«maá¹ƒsanÄ• dhippÄ• yo, _ api tu khalu __upaá¹-á¹-hÄ•
hi viseseti. __na randhagavesÄ«_ti na chiddagavesÄ«. __yesu dhammesÅ«_ti vimokkhupÄ
__dharantÄ«_ti adhunÄ• tiá¹-á¹-hanti, pavattantÄ«ti attho.

<449> atthato payuttatÄ• ya saddapayogassa saddapabandhalakkhaá¹‡Ä• ni tÄ«á¹‡i piá¹-
sÄ«lÄ• dÄ«hi tÄ«hi dhammakkhandhehi saá¹…gayhantÄ«ti vuttaá¹ƒ __ ``tÄ«á¹‡i piá¹-akÄ•
saá¹…gahetvÄ• â€™â€™ _ti. __saá¹…khittena kathita_nti ``tiá¹‡á¹‡aá¹ƒ kho mÄ• á¹‡ava k
gaá¹‡anato, sÄ• maÃ±Ã±ato ca saá¹…khepeneva kathitaá¹ƒ. __ ``katamesaá¹ƒ tiá¹‡á¹‡aâ€

adiá¹-á¹-hajotanÄ• pucchÄ• yeva, na kathetukamyatÄ• pucchÄ• . mÄ• á¹‡avasseva hi ayaá
Ä• ha __ ``mÄ• á¹‡avoâ€™â€™ _tiÄ• di. aÃ±Ã±attha pana Ä«disesu á¹-hÄ• nesu kathetuka
adiá¹-á¹-hajotanÄ• pucchÄ• . idha pana \Ne II 358/ __aá¹-á¹-hakathÄ• yaá¹ƒ_ evaá¹ƒ vuttaá
aá¹-á¹-hakathÄ• pamÄ• á¹‡ato paccetabbaá¹ƒ. tadÄ• pavattamÄ• naÃ±hi paccakkhaá¹ƒ ka
saá¹…gahamÄ• ropiá¹ƒsu. kathetukamyatÄ• pucchÄ• bhÄ• ve panassa therasseva vacana

sÄ«lakkhandhavaá¹‡á¹‡anÄ•

450-453__._ __sÄ«lakkhandhassÄ• _ti ettha padatthavipallÄ• sakÄ• rÄ« itisaddo lutto, atth
saddaniddeso vÄ• , yathÄ• ruto ca itisaddo Ä• dyattho, pakÄ• rattho vÄ• , tena ``ariyassa s
pe ... patiá¹-á¹-hapesÄ«â€™â€™ ti ayaá¹ƒ pÄ• á¹-ho gahitoti daá¹-á¹-habbaá¹ƒ. tena vuttaá
dassitesÅ«â€™â€™ _ti, tesu tÄ«su khandhesu uddesavasena dassitesÅ«ti attho. __bhagav
sÄ• maÃ±Ã±aphalÄ• dÄ«su (DN I 194) desitanayeneva, tena imassa suttassa buddhabhÄ•
veditabbaá¹ƒ. __sÄ• sane na sÄ«lameva sÄ• ro_ti ariyamaggasÄ• re bhagavato sÄ• sane y
sÄ• ro eva na hoti sÄ• ravato mahato rukkhassa papaá¹-ikaá¹-á¹-hÄ• nikattÄ• \Be II 407/. a
evasaddo yathÄ• á¹-hÄ• ne na yojetabbo. yajjevaá¹ƒ kasmÄ• tamidha gahitanti Ä• ha __ ``
jhÄ• nÄ• diuttarimanussadhamme adhigantukÄ• massa adhiá¹-á¹-hÄ• namattaá¹ƒ tattha ap
tesamasambhavato. vuttaÃ±hi ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ tiÄ• di (S
atha vÄ• __sÄ• sane na sÄ«lameva sÄ• ro_ti kÄ• maÃ±cettha sÄ• sane maggaphalasÄ«la
sÄ• rameva, tathÄ• pi na sÄ«lakkhandho eva sÄ• ro hoti, atha kho samÄ• dhikkhandhopi pa
evÄ• ti evampettha yathÄ• payuttena evasaddena attho veditabbo, purimoyeva panattho yu
vuttaá¹ƒ __ ``ito uttarÄ«â€™â€™ _tiÄ• di. __aÃ±Ã±ampi kattabba_nti sesakhandhadvayaá¹

samÄ• dhikkhandhavaá¹‡á¹‡anÄ•

<454> kasmÄ• panettha thero samÄ• dhikkhandhaá¹ƒ puá¹-á¹-hopi indriyasaá¹ƒvarÄ• dike
sante aÃ±Ã±aá¹ƒ puá¹-á¹-ho aÃ±Ã±aá¹ƒ byÄ• karonto ambaá¹ƒ puá¹-á¹-ho labujaá¹ƒ byÄ• k
codanÄ• idha anokÄ• sÄ• ti dassento __ ``kathaÃ±ca ... pe ... Ä• rabhÄ«â€™â€™ _ti Ä• ha
indriyasaá¹ƒvarÄ• dayopi samÄ• dhiupakÄ• rakataá¹ƒ upÄ• dÄ• ya samÄ• dhikkhandhapak
dasseti. ye te indriyasaá¹ƒvarÄ• dayoti sambandho. rÅ«pÄ• vacaracatutthajjhÄ• nadesanÄ•
abhiÃ±Ã±Ä• desanÄ• ya avasaroti katvÄ• __rÅ«pajjhÄ• nÄ• neva Ä• gatÄ• ni, _ __na arÅ«
rÅ«pÄ• vacaracatutthajjhÄ• napÄ• dikÄ• hi saparibhaá¹‡á¸• Ä• chapi abhiÃ±Ã±Ä• yo. yas
\Ne II 359/ ijjhamÄ• nÄ• aá¹-á¹-hasu samÄ• pattÄ«su cuddasavidhena cittaparidamanena v
abhiÃ±Ã±Ä• su desiyamÄ• nÄ• su arÅ«pajjhÄ• nÄ• nipi desitÄ• neva honti nÄ• nantarikabh
pana dÄ«petabbÄ• nÄ«â€™â€™ _ti, vuttanayena desitÄ• neva katvÄ• saá¹ƒvaá¹‡á¹‡akeh
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``catutthajjhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti imi
saá¹…gahitanti dassetuá¹ƒ __ ``catutthajjhÄ• nena hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. catutthaj
rÅ«pavirÄ• gabhÄ• vanÄ• vasena pavattaá¹ƒ ``arÅ«pajjhÄ• naâ€™â€™ nti vuccati.

471-480__._ __na cittekaggatÄ• mattakenevÄ• _ti ettha heá¹-á¹-hÄ• vuttanayÄ• nusÄ• ren
á¹-hÄ• nÄ• á¹-hÄ• napayuttassa evasaddassÄ• nurÅ«pamattho veditabbo. lokiyasamÄ• dhi
adhippetattÄ• __ ``na cittekaggatÄ• ... pe ... atthÄ«â€™â€™ _ti vuttaá¹ƒ. __ariyo samÄ• d
ariyasaddo suddhamattapariyÄ• yova, na lokuttarapariyÄ• yo. yathÄ• cettha, tathÄ• __ariy
etthÄ• pi. __ito_ti paÃ±Ã±Ä• kkhandhato, so ca ukkaá¹-á¹-hato arahattaphalapariyÄ• panno
``arahattapariyosÄ• naâ€™â€™ _ntiÄ• di. lokiyÄ• bhiÃ±Ã±Ä• paá¹-isambhidÄ• hi vinÄ• pi h
``nattheva uttarikaraá¹‡Ä«yaâ€™â€™ nti sakkÄ• vattuá¹ƒ yadatthaá¹ƒ bhagavati brahmaca
siddhattÄ• . idha pana lokiyÄ• bhiÃ±Ã±Ä• yopi Ä• gatÄ• yeva. sesamettha suviÃ±Ã±eyyaá¹

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapakÄ
subhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

subhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ•

kevaá¹-á¹-agahapatiputtavatthuvaá¹‡á¹‡anÄ•

<481> evaá¹ƒ \Be II 409/ \Ne II 360/ subhasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni kevaá¹-á¹-
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
subhasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa kevaá¹-á¹-asuttabhÄ• vaá¹ƒ vÄ• pakÄ
sutaá¹ƒ ... pe ... nÄ• á¸·andÄ• yanti kevaá¹-á¹-asuttaâ€™â€™ _nti Ä• ha. __pÄ• vÄ• rikassÄ
seá¹-á¹-hino. __ambavane_ti ambarukkhabahule upavane. taá¹ƒ kira so seá¹-á¹-hi bhagavat
gandhakuá¹-iá¹ƒ, bhikkhusaá¹…ghassa ca rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nakuá¹-imaá¹‡á¸
pÄ• kÄ• raparikkhittaá¹ƒ dvÄ• rakoá¹-á¹-hakasampannaá¹ƒ katvÄ• buddhappamukhassa sa
purimavohÄ• rena panesa vihÄ• ro ``pÄ• vÄ• rikambavanaâ€™â€™ ntveva vuccati. __ ``ke
nÄ• mamattaá¹ƒ. ``kevaá¹-á¹-ehi saá¹ƒrakkhitattÄ• , tesaá¹ƒ vÄ• santike sambuddhattÄ• â€
__gahapatiputtassÄ• _ti ettha kÄ• maÃ±cesa tadÄ• gahapatiá¹-á¹-hÄ• ne á¹-hito, pitu pana
purimasamaÃ±Ã±Ä• ya ``gahapatiputtoâ€™â€™ tveva voharÄ«yati. tenÄ• ha __ ``gahapati
mahÄ• vibhavatÄ• ya mahÄ• sÄ• ro gahapatÄ«ti attho, ra-kÄ• rassa pana la-kÄ• raá¹ƒ katv
vuttaá¹ƒ yathÄ• ``palibuddhoâ€™â€™ ti (Nidd II 15; Mil VI 3.7; Ja II 3.102) __saddho pasan
pothujjanikasaddhÄ• vasena ratanattayasaddhÄ• ya samannÄ• gato, tatoyeva ratanattayap
kammakammaphalasaddhÄ• ya vÄ• __saddho, _ ratanattayappasÄ• dabahulatÄ• ya __pas
tathÄ• cintÄ• ya hetuvacanaá¹ƒ, saddhÄ• dhiko hi ummÄ• dappatto viya hoti.

__samiddhÄ• _ti sammadeva iddhÄ• , vibhavasampattiyÄ• vepullappattÄ• sampuá¹‡á¹‡Ä

etthÄ• ti atthaá¹ƒ sandhÄ• ya __ ``aá¹ƒsakÅ«á¹-enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``ehi tvaá¹
anvaddhamÄ• saá¹ƒ, anumÄ• saá¹ƒ, anusaá¹ƒvaccharaá¹ƒ vÄ• manussÄ• naá¹ƒ pasÄ• dÄ
karohÄ«â€™â€™ ti ekassa bhikkhuno Ä• á¹‡Ä• panameva samÄ• disanaá¹ƒ, taá¹ƒ pana ta
nÄ• mÄ• ti Ä• ha __ ``á¹-hÄ• nantare á¹-hapetÅ«â€™â€™ _ti \Ne II 361/. __uttarimanussÄ•
uttaritarÄ• naá¹ƒ uttamapurisÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ jhÄ• yÄ«naá¹ƒ, ariyÄ• naÃ±ca. _
adhigamadhammato, jhÄ• nÄ• bhiÃ±Ã±Ä• maggaphaladhammatoti \Be II 410/ attho, niddhÄ
nissakkavacanaá¹ƒ. tato hi iddhipÄ• á¹-ihÄ• riyaá¹ƒ niddhÄ• reti. evaá¹ƒ uttarisaddaá¹ƒ mar
katvÄ• idÄ• ni pÄ• á¹-ihÄ• riyasaddena sambajjhitabbaá¹ƒ visumeva padaá¹ƒ karonto __ ``
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __manussadhammato_ti pakatimanussadhammato. __pajjali
__telasneha_nti telasecanaá¹ƒ. __rÄ• jagahaseá¹-á¹-hivatthusmi_nti rÄ• jagahaseá¹-á¹-hino
candanapattadÄ• navatthumhi (Vin II 252). __sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pesÄ«_ti ``na bhi
uttarimanussadhammaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetabbaá¹ƒ. yo dasseyya, Ä• patti du
II 252) vikubbaniddhipaá¹-ikkhepakaá¹ƒ idaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apesi.

<482> guá¹‡asampattito acÄ• vanaá¹ƒ sandhÄ• ya etaá¹ƒ vuttanti dasseti __ ``na guá¹‡avi
iminÄ• . tenÄ• ha __ ``sÄ«labhedaâ€™â€™ _ntiÄ• di. __visahanto nÄ• ma natthÄ«_ti nivÄ•
nÄ• ma natthi. evampi iminÄ• kÄ• raá¹‡antarenÄ• yaá¹ƒ ussahantoti dassetuá¹ƒ __ ``ayaá¹
vuttaá¹ƒ. yasmÄ• vissÄ• siko, tasmÄ• vissÄ• saá¹ƒ vaá¸• á¸• hetvÄ• ti yojanÄ• . __vaá¸• á
vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• ti attho.

iddhipÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

483-4__._ __Ä• dÄ«nava_nti dosaá¹ƒ. kathaá¹ƒ tena katÄ• , kattha vÄ• uppannÄ• ti Ä• ha
_tiÄ• di. __ekenÄ• _ti gandhÄ• rena nÄ• ma isinÄ• va. evaÃ±hi pubbenÄ• paraá¹ƒ saá¹ƒsa
vijjÄ• cÅ«á¸·agandhÄ• rÄ«, mahÄ• gandhÄ• rÄ«ti duvidhÄ• hoti. tattha __cÅ«á¸·agandhÄ•
matasattÄ• naá¹ƒ upapannaá¹-á¹-hÄ• najÄ• nanÄ• vijjÄ• . vaá¹…gÄ«savatthu (Spk I 1.220;
sÄ• dhakaá¹ƒ. __mahÄ• gandhÄ• rÄ«_ nÄ• ma tassa ceva jÄ• nanÄ• , taduttari ca iddhividh
vijjÄ• . yebhuyyena hesÄ• iddhividhaÃ±Ä• á¹‡akiccaá¹ƒ sÄ• dheti. tassÄ• kira vijjÄ• ya sÄ•
dese, kÄ• le ca mantaá¹ƒ parijappetvÄ• bahudhÄ• pi attÄ• naá¹ƒ dasseti, hatthiÄ• dÄ«nipi
hoti, aggithambhampi karoti, jalathambhampi karoti, Ä• kÄ• sepi attÄ• naá¹ƒ dasseti, sabba
daá¹-á¹-habbaá¹ƒ. __aá¹-á¹-o_ti dukkhito bÄ• dhito. tenÄ• ha __ ``pÄ«á¸·itoâ€™â€™ _ti.

Ä• desanÄ• pÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

<485> kÄ• maá¹ƒ \Be II 411/ \Ne II 362/ __ ``cetasikaâ€™â€™ _nti idaá¹ƒ ye cetasi niyuttÄ
sampayuttÄ• , tesaá¹ƒ sÄ• dhÄ• raá¹‡avacanaá¹ƒ, sÄ• dhÄ• raá¹‡e pana gahite cittaviseso
sÄ• maÃ±Ã±ajotanÄ• ca visese avatiá¹-á¹-hati, tasmÄ• cetasikapadassa yathÄ• dhippetan
``somanassadomanassaá¹ƒ adhippetaâ€™â€™ _nti Ä• ha. __somanassa_ggahaá¹‡ena ce

saddhÄ• dayo ca dhammÄ• dassitÄ• honti, __domanassa_ggahaá¹‡ena dosÄ• dayo. vitak
dassitÄ• . pi-saddassa vattabbasampiá¹‡á¸• anattho suviÃ±Ã±eyyoti Ä• ha __ ``evaá¹ƒ tava
pakÄ• rena tava mano pavattoti attho. kena pakÄ• renÄ• ti vuttaá¹ƒ __ ``somanassito vÄ• â
``evampi te manoâ€™â€™ _ti idaá¹ƒ somanassitatÄ• dimattadassanaá¹ƒ, na pana yena so
vÄ• , taá¹ƒ dassananti taá¹ƒ cittaá¹ƒ dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``itipi te cittaâ€™â€™ _nti
cettha nidassanattho ``atthÄ«ti kho kaccÄ• na ayameko antoâ€™â€™ tiÄ• dÄ«su (SN a II 1
__ ``idaÃ±cidaÃ±ca atthaâ€™â€™ _nti. __pi_-saddo idhÄ• pi vuttasampiá¹‡á¸• anattho. par
jÄ• nÄ• ti etÄ• yÄ• ti __cintÄ• maá¹‡i_ na-kÄ• rassa á¹‡a-kÄ• raá¹ƒ katvÄ• , sÄ• eva pubba
cintÄ• nÄ• ma na cittena vinÄ• bhavatÄ«ti Ä• ha __ ``paresaá¹ƒ cittaá¹ƒ jÄ• nÄ• tÄ«â€™â
vijjÄ• ya sÄ• dhako puggalo tÄ• dise dese, kÄ• le ca mantaá¹ƒ parijappitvÄ• yassa cittaá¹ƒ
diá¹-á¹-hasutÄ• divisesasaÃ±jÄ• nanamukhena cittÄ• cÄ• raá¹ƒ anuminanto kathetÄ«â€™â
niccharÄ• petvÄ• tattha akkharasallakkhaá¹‡avasena kathetÄ«â€™â€™ ti apare. sÄ• pan
(J I 9.49 Ä• dayo) dÄ«petabbÄ• .

anusÄ• sanÄ«pÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

<486> __pavattentÄ• _ti pavattanakÄ• hutvÄ• , pavattanavasena vitakkethÄ• ti vuttaá¹ƒ ho
yathÄ• nusiá¹-á¹-hÄ• ya anusÄ• saniyÄ• vidhivasena, paá¹-isedhavasena ca pavattiÄ• kÄ•
anusÄ• sanÄ« sammÄ• vitakkÄ• naá¹ƒ, micchÄ• vitakkÄ• naÃ±ca pavattiÄ• kÄ• radassana
Ä• dÄ«navassa ca vibhÄ• vanatthaá¹ƒ pavattati. __aniccasaÃ±Ã±ameva, _ na niccasaÃ±Ã±
paá¹-iyogÄ«nivattanatthaÃ±hi \Be II 412/ eva-kÄ• raggahaá¹‡aá¹ƒ. idhÄ• pi __evaá¹ƒ_-sado
vuttanayeneva veditabbaá¹ƒ. __idaá¹ƒ_-gahaá¹‡epi eseva nayo. __paÃ±cakÄ• maguá¹‡ika
tadaÃ±Ã±arÄ• gassa ceva dosÄ• dÄ«naÃ±ca pahÄ• nassa icchitattÄ• , tappahÄ• nassa ca
upÄ• yabhÄ• vato duá¹-á¹-halohitavimocanassa \Ne II 363/ pubbaduá¹-á¹-hamaá¹ƒsakhepan
__lokuttaradhammamevÄ• _ti avadhÄ• raá¹‡aá¹ƒ paá¹-ipakkhabhÄ• vato sÄ• vajjadhamma
daá¹-á¹-habbaá¹ƒ tassÄ• dhigamÅ«pÄ• yÄ• nisaá¹ƒsabhÅ«tÄ• naá¹ƒ tadaÃ±Ã±esaá¹ƒ anav
nÄ• nantarikabhÄ• vato. __iddhividhaá¹ƒ iddhipÄ• á¹-ihÄ• riyanti dasseti_ iddhiyeva pÄ• á¹-
sesapadadvayepi eseva nayo.

pÄ• á¹-ihÄ• riyapadassa pana vacanatthaá¹ƒ (Ud-a paá¹-hamabodhisuttavaá¹‡á¹‡anÄ• ; It-
``paá¹-ipakkhaharaá¹‡ato, rÄ• gÄ• dikilesÄ• panayanato pÄ• á¹-ihÄ• riyaâ€™â€™ nti vadan
paá¹-ipakkhÄ• rÄ• gÄ• dayo na santi ye haritabbÄ• . puthujjanÄ• nampi vigatupakkilese
aá¹-á¹-haá¹…gaguá¹‡asamannÄ• gate citte hatapaá¹-ipakkhe iddhividhaá¹ƒ pavattati, tasmÄ
pavattavohÄ• rena ca na sakkÄ• idha ``pÄ• á¹-ihÄ• riyaâ€™â€™ nti vattuá¹ƒ. sace pana m
bhagavato veneyyagatÄ• ca kilesÄ• paá¹-ipakkhÄ• , tesaá¹ƒ haraá¹‡ato __ ``pÄ• á¹-ihÄ• r
evaá¹ƒ sati yuttametaá¹ƒ. atha vÄ• bhagavato ceva sÄ• sanassa ca paá¹-ipakkhÄ• titthiyÄ
__pÄ• á¹-ihÄ• riyaá¹ƒ. _ te hi diá¹-á¹-hiharaá¹‡avasena, diá¹-á¹-hippakÄ• sane asamatthabh
iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apanÄ«tÄ• hontÄ«ti. __ ``paá¹-Ä«â€™â€™ _ti vÄ

ti etassa atthaá¹ƒ bodheti ``tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹
Nidd II 4) __pÄ• rÄ• yanasutta_pade viya, tasmÄ• samÄ• hite citte vigatupakkilese ca katal
haritabbaá¹ƒ pavattetabbanti paá¹-ihÄ• riyaá¹ƒ, attano vÄ• upakkilesesu catutthajjhÄ• nama
haraá¹‡aá¹ƒ paá¹-ihÄ• riyaá¹ƒ, iddhiÄ• desanÄ• nusÄ• saniyo ca vigatupakkilesena katakic
puna pavattetabbÄ• , haritesu ca attano upakkilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä
paá¹-ihÄ• riyÄ• ni nÄ• ma bhavanti, paá¹-ihÄ• riyameva __pÄ• á¹-ihÄ• riyaá¹ƒ. _ paá¹-ihÄ• r
iddhiÄ• desanÄ• nusÄ• sanisamudÄ• ye bhavaá¹ƒ ekekaá¹ƒ __ ``pÄ• á¹-ihÄ• riyaâ€™â€™
vÄ• catutthajjhÄ• naá¹ƒ, maggo ca paá¹-ipakkhaharaá¹‡ato, tattha jÄ• taá¹ƒ, tasmiá¹ƒ vÄ•
Ä• gatanti __pÄ• á¹-ihÄ• riyaá¹ƒ_ \Be II 413/, iddhiÄ• desanÄ• nusÄ• sanÄ«hi vÄ• parasan
paá¹-ipakkhassa kilesassa haraá¹‡ato vuttanayena __pÄ• á¹-ihÄ• riyaá¹ƒ. satataá¹ƒ dhamm
desetabbadhammadesanÄ• .

__iddhipÄ• á¹-ihÄ• riyenÄ• _ti sahÄ• diyoge karaá¹‡avacanaá¹ƒ, tena saddhiá¹ƒ Ä• ciá¹‡á¹
esa nayo. dhammasenÄ• patissa Ä• ciá¹‡á¹‡anti yojetabbaá¹ƒ. tamatthaá¹ƒ khandhakavattl
``devadatteâ€™â€™ _tiÄ• dimÄ• ha. __gayÄ• sÄ«se_ti gayÄ• gÄ• massa avidÅ«re gayÄ•
piá¹-á¹-hipÄ• sÄ• á¹‡o atthi, yattha bhikkhusahassassapi okÄ• so hoti, tasmiá¹ƒ piá¹-á¹-hipÄ
``cittÄ• cÄ• raá¹ƒ Ã±atvÄ• â€™â€™ _ti \Ne II 364/ iminÄ• Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ
desesÄ«â€™â€™ _ti iminÄ• anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ, __ ``vikubbanaá¹ƒ dassetv
iddhipÄ• á¹-ihÄ• riyaá¹ƒ. __mahÄ• nÄ• gÄ• _ti mahÄ• khÄ«á¹‡Ä• savÄ• arahanto. ``nÄ• go
adhivacanaá¹ƒ natthi Ä• gu pÄ• pametassÄ• ti katvÄ• . yathÄ• ha __sabhiyasutte_ ---

``Ä• guá¹ƒ na karoti kiÃ±ci loke,

sabbasaá¹ƒyoge visajja bandhanÄ• ni.

sabbattha na sajjatÄ« vimutto,

nÄ• go tÄ• di pavuccate tathattÄ• â€™â€™ ti || (Sn 527; Nidd I 80; Nidd II 27, 139).

aá¹-á¹-hakathÄ• yaá¹ƒ panettha ``dhammasenÄ• patissa dhammadesanaá¹ƒ sutvÄ• paÃ±
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. mahÄ• moggallÄ• nassa dhammadesanaá¹ƒ sutvÄ• a
486) vuttaá¹ƒ. __saá¹…ghabhedakakkhandhakapÄ• á¸·iyaá¹ƒ_ pana ``atha kho tesaá¹ƒ bhi
sÄ• riputtena Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• , Ä• yasmatÄ• ca mahÄ• mogga
iddhipÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• ovadiyamÄ• nÄ• naá¹ƒ anusÄ• siyamÄ• nÄ• naá¹ƒ v
dhammacakkhuá¹ƒ udapÄ• di `yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodha
345) ubhinnampi therÄ• naá¹ƒ dhammadesanÄ• ya tesaá¹ƒ dhammacakkhupaá¹-ilÄ• bhova
visadisavacanaá¹ƒ dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ, khandhakabhÄ• á¹‡akÄ• naÃ±ca matibhe
saá¹…gÄ• hakabhÄ• sitÄ• hi ayaá¹ƒ pÄ• á¸·i, aá¹-á¹-hakathÄ• ca teheva saá¹…gahamÄ•

uparimaggaphalampi saá¹…gahetvÄ• ``dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti \Be II 4
brahmÄ• yusutte, (MN II 343) cÅ«á¸·arÄ• hulovÄ• dasutte (MN III 416) cÄ• ti veditabbaá¹ƒ.

``__anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ pana buddhÄ• naá¹ƒ satataá¹ƒ dhammadesanÄ• â€
__saupÄ• rambhÄ• ni_ yathÄ• vuttena patirÅ«pakena upÄ• rambhitabbato. __sadosÄ• ni_
anupÄ• yabhÄ• vato. sadosattÄ• eva __addhÄ• naá¹ƒ na tiá¹-á¹-hanti_ cirakÄ• laá¹-á¹-hÄ•
__addhÄ• naá¹ƒ atiá¹-á¹-hanato na niyyantÄ«_ti phalena hetuno anumÄ• naá¹ƒ. aniyyÄ• nik
anaddhaniyÄ• ni. __anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ anupÄ• rambhaá¹ƒ_ visuddhippabha
tatoyeva __niddosaá¹ƒ. _ na hi tattha pubbÄ• paravirodhÄ• didosasambhavo atthi. niddosat
tiá¹-á¹-hati_ parappavÄ• davÄ• tehi, kilesavÄ• tehi \Ne II 365/ ca anupahantabbato. __addh
niyyÄ• tÄ«_ti idhÄ• pi phalena hetuno anumÄ• naá¹ƒ. niyyÄ• nikatÄ• ya hi taá¹ƒ addhaniyaa
yathÄ• vuttakÄ• raá¹‡ato, tena ca upÄ• rambhÄ• diá¹ƒ, anupÄ• rambhÄ• diÃ±cÄ• ti ubhaya
gÄ• rayhapÄ• saá¹ƒsabhÄ• vÄ• naá¹ƒ hetubhÄ• vena paccÄ• masati.

bhÅ«tanirodhesakavatthuvaá¹‡á¹‡anÄ•

<487> __aniyyÄ• nikabhÄ• vadassanattha_nti yasmÄ• mahÄ• bhÅ«tapariyesako bhikkhu
pÄ• á¹-ihÄ• riyesu vasippatto sukusalopi samÄ• no mahÄ• bhÅ«tÄ• naá¹ƒ aparisesanirodha
nÄ• vabujjhi, tasmÄ• tadubhayÄ• ni niyyÄ• nÄ• vahattÄ• bhÄ• vato aniyyÄ• nikÄ• nÄ«ti tes
aniyyÄ• nikabhÄ• vadassanatthaá¹ƒ. __niyyÄ• nikabhÄ• vadassanattha_nti anusÄ• sanÄ«p
ekantato niyyÄ• nÄ• vahanti tasseva niyyÄ• nikabhÄ• vadassanatthaá¹ƒ.

evaá¹ƒ etissÄ• desanÄ• ya mukhyapayojanaá¹ƒ dassetvÄ• idÄ• ni anusaá¹…gikapayojan
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. niyyÄ• nameva hi etissÄ• desanÄ• ya mukhyapay
tadatthabhÄ• vato. __buddhÄ• naá¹ƒ_ pana __mahantabhÄ• vo_ anusaá¹…gikapayojanaá¹
kÄ«diso nÄ• mesa bhikkhÅ«ti Ä• ha __ ``yo mahÄ• bhÅ«teâ€™â€™ _tiÄ• di. __pariyesanto
nirujjhanavasena mahÄ• bhÅ«te gavesanto, tesaá¹ƒ anavasesanirodhaá¹ƒ vÄ«maá¹ƒsantot
__vicaritvÄ• _ti dhammatÄ• ya codiyamÄ• no paricaritvÄ• . dhammatÄ• siddhaá¹ƒ kiretaá¹ƒ
tathÄ• vicaraá¹‡aá¹ƒ yathÄ• abhijÄ• tiyaá¹ƒ mahÄ• pathavikampÄ• di. __vissajjokÄ• sa_nt
__ ``vissajjakaraâ€™â€™ _ntipi pÄ• á¹-ho, vissajjakanti attho. __tasmÄ• _ti buddhameva pu
nikkaá¹…khattÄ• , tasseva vissajjituá¹ƒ samatthatÄ• yÄ• ti vuttaá¹ƒ hoti. __mahantabhÄ• va
sadevake loke anaÃ±Ã±asÄ• dhÄ• raá¹‡assa buddhÄ• naá¹ƒ mahantabhÄ• vassa mahÄ• n
__idaÃ±ca kÄ• raá¹‡a_nti ``sabbesampi buddhÄ• naá¹ƒ sÄ• sane ediso eko bhikkhu tadÄ•
hotÄ«â€™â€™ ti imampi kÄ• raá¹‡aá¹ƒ.

__katthÄ• _ti nimitte bhummaá¹ƒ, kasmiá¹ƒ á¹-hÄ• ne kÄ• raá¹‡abhÅ«teti atthaá¹ƒ dassetuá
Ä• gammÄ• â€™â€™ _ti vuttaá¹ƒ, kiá¹ƒ Ä• rammaá¹‡aá¹ƒ paccayabhÅ«taá¹ƒ adhigantvÄ•
tenÄ• ha __ ``kiá¹ƒ pattassÄ• â€™â€™ _ti. kimÄ• rammaá¹‡aá¹ƒ pattassa puggalassa niruj

hetugabbhavisesanametaá¹ƒ. __te_ti mahÄ• bhÅ«tÄ• . __appavattivasenÄ• _ti puna anupp
__sabbÄ• kÄ• renÄ• _ti
vacanatthalakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• na-samuá¹-á¹-hÄ• nakalÄ• pa
gÄ• - vinibbhogasabhÄ• ga-visabhÄ• gaajjhattikabÄ• hirasaá¹…gahapaccayasamannÄ• hÄ
366/, sasambhÄ• rasaá¹…khepasasambhÄ• ravibhattisalakkhaá¹‡asaá¹…khepasalakkhaá¹
sabbena Ä• kÄ• rena.

<488> dibbanti ettha paÃ±cahi kÄ• maguá¹‡ehi samaá¹…gÄ«bhÅ«tÄ• hutvÄ• vicaranti, kA
__devÄ• , _ devalokÄ• . te yanti upagacchanti etenÄ• ti __devayÄ• niyo_ yathÄ• ``niyyÄ• n
dukamÄ• tikÄ• 97) ettha anÄ«yasaddo katvatthe, tathÄ• idha karaá¹‡attheti daá¹-á¹-habba
__ ``tena hesÄ• â€™â€™ _tiÄ• di. __vasaá¹ƒ vattento_ti ettha __vasavattanaá¹ƒ_ nÄ• ma
yathicchitaá¹-á¹-hÄ• nagamanaá¹ƒ. __ta_nti iddhividhaÃ±Ä• á¹‡aá¹ƒ. cattÄ• ro mahÄ• rÄ• jA
__cÄ• tumahÄ• rÄ• jikÄ• . _ kasmÄ• panesa samÄ«pe á¹-hitaá¹ƒ sadevakalokapajjotaá¹ƒ b
dÅ«re deve upasaá¹…kamÄ«ti codanamapaneti __ ``samÄ«pe á¹-hitaâ€™â€™ _ntiÄ• dinÄ
maggaphalalÄ• bhino, tepi tamatthaá¹ƒ ekadesena jÄ• neyyuá¹ƒ, buddhavisayo panÄ• yaá¹
cintetvÄ• \Be II 416/ ``na jÄ• nÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. tenÄ• ha __ ``buddhavisaye
labbhÄ• _ti na sakkÄ• , ajjhottharaá¹‡aá¹ƒ nÄ• mettha pucchÄ• ya nibbÄ• dhananti vuttaá¹ƒ
pucchatÄ«â€™â€™ _ti. __ ``hatthato mocessÄ• mÄ• â€™â€™ _ti vohÄ• ravasena vuttaá¹ƒ
dÅ«ramapanessÄ• mÄ• ti vuttaá¹ƒ hoti. __abhikkantatarÄ• _ti ettha __abhi_saddo atisadda
``atikkantatarÄ• â€™â€™ _ti, rÅ«pasampattiyÄ• ceva paÃ±Ã±Ä• paá¹-ibhÄ• nÄ• diguá¹‡eh
kÄ• manÄ«yatarÄ• ti attho. __paá¹‡Ä«tatarÄ• _ti uá¸·Ä• ratarÄ• . tena vuttaá¹ƒ __ ``uttamat

491-493__._ sahassakkho pana sakko abhisametÄ• vÄ« Ä• gataphalo viÃ±Ã±Ä• tasÄ• sam
upÄ• yena niyyojesÄ«ti anuyogamapaneti __ ``ayaá¹ƒ pana visesoâ€™â€™ _tiÄ• dinÄ• .

__khajjopanaka_nti rattiá¹ƒ jalantaá¹ƒ khuddakakimiá¹ƒ. __dhamanto viyÄ• _ti mukhavÄ• ta
cevÄ• _ti ediso mahÄ• bhÅ«tapariyesako __puggalo nÄ• ma_ vijjamÄ• no eva bhaveyya, m
jÄ• nissatÄ«ti adhippÄ• yo. __tato_ti tathÄ• cintanato paraá¹ƒ. iddhividhaÃ±Ä• á¹‡asseva a
__devayÄ• niyasadisova. ``devayÄ• niyamaggoti vÄ• ... pe ... abhiÃ±Ã±Ä• Ã±Ä• á¹‡anti vÄ
iddhividhaÃ±Ä• á¹‡asseva nÄ• maâ€™â€™ _nti idaá¹ƒ pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ• su c
Ä• gataruá¸·hinÄ• mavasena vuttaá¹ƒ. sabbÄ• supi hi abhiÃ±Ã±Ä• su
devayÄ• niyamaggÄ• diekacittakkhaá¹‡ikaappanÄ• dinÄ• maá¹ƒ yathÄ• rahaá¹ƒ sambhava

<494> __Ä• gamanapubbabhÄ• ge_ \Ne II 367/ __nimitta_nti brahmuno Ä• gamanassa pub
uppajjanakanimittaá¹ƒ. udayato pubbabhÄ• geti Ä• netvÄ• sambandho. __ime_ti brahmakÄ
__veyyÄ• karaá¹‡enÄ• _ti byÄ• karaá¹‡ena. __anÄ• raddhacitto_ti anÄ• rÄ• dhitacitto atuá¹
dosaá¹ƒ. __vikkhepa_nti vÄ• cÄ• ya vividhÄ• khepanaá¹ƒ.

<495> __kuhakattÄ• _ti vuttanayena abhÅ«tato aÃ±Ã±esaá¹ƒ vimhÄ• petukÄ• mattÄ• . __
paá¹-hitvÄ• guyhitukÄ• mattÄ• ti atthampi vadanti keci.

tÄ«radassÄ«sakuá¹‡Å«pamÄ• vaá¹‡á¹‡anÄ•

<497> __padesenÄ• _ti \Be II 417/ ekadesena, upÄ• dinnakena sattasantÄ• napariyÄ• pan
__anupÄ• dinnakepÄ«_ti anindriyabaddhepi. __nippadesato_ti anavasesato. __tasmÄ• _ti t
pucchÄ• ya ayuttabhÄ• vatoti adhippÄ• yo. __pucchÄ• mÅ«á¸·hassÄ• _ti pucchitumajÄ• na
vitathapaÃ±ho hi ``pucchÄ• mÅ«á¸·hoâ€™â€™ ti vuccati yathÄ• ``maggamÅ«á¸·hoâ€™â€
dassetvÄ• _ti tena katapucchÄ• ya pucchitÄ• kÄ• re dosaá¹ƒ vibhÄ• vetvÄ• . __pucchÄ• vis
sikkhÄ• pitÄ• ya avitathapucchÄ• ya vissajjanaá¹ƒ. yasmÄ• vissajjanaá¹ƒ nÄ• ma pucchÄ•
pucchÄ• sabhÄ• gena vissajjetabbato, na ca tathÄ• gatÄ• virajjhitvÄ• katapucchÄ• nurÅ«p
vissajjenti, atthasabhÄ• gatÄ• ya ca vissajjanassa pucchakÄ• tadatthaá¹ƒ anavabujjhantÄ•
pucchaá¹ƒ sikkhÄ• petvÄ• avitathapucchÄ• ya vissajjanaá¹ƒ buddhÄ• namÄ• ciá¹‡á¹‡anti v
``kasmÄ• â€™â€™ _tiÄ• di. __duviÃ±Ã±Ä• payo_ti yathÄ• vuttakÄ• raá¹‡ena duviÃ±Ã±Ä•

<498> __na patiá¹-á¹-hÄ• tÄ«_ti paccayaá¹ƒ katvÄ• na patiá¹-á¹-hahati. ``katthÄ• â€™â€™
bhummanti Ä• ha __ ``kiá¹ƒ Ä• gammÄ• â€™â€™ _ti. __appatiá¹-á¹-hÄ• _ti appaccayÄ• , s
samucchinnakÄ• raá¹‡Ä• ti attho. __upÄ• dinnaá¹ƒyevÄ• _ti indriyabaddhameva. yasmÄ• e
santÄ• navasena bahudhÄ• saá¹‡á¹-hite rÅ«pappabandhe dÄ«ghasaÃ±Ã±Ä• , tamupÄ• dÄ
rassasaÃ±Ã±Ä• , tadubhayaÃ±ca visesato rÅ«paggahaá¹‡amukhena gayhati, tasmÄ• __ ``
_tiÄ• di vuttaá¹ƒ. appaparimÄ• á¹‡e rÅ«pasaá¹…ghÄ• te aá¹‡usaÃ±Ã±Ä• , tadupÄ• dÄ• ya
idampi dvayaá¹ƒ visesato rÅ«paggahaá¹‡amukhena gayhatÄ«ti Ä• ha __ ``iminÄ• pÄ«â€™
cettha `saá¹‡á¹-hÄ• navasena upÄ• dÄ• rÅ«paá¹ƒ vuttaâ€™â€™ nti etthÄ• pi vaá¹‡á¹‡ama
imamatthaá¹ƒ samuccinÄ• tÄ«â€™â€™ ti vadanti. vaá¹‡á¹‡asaddo hettha rÅ«pÄ• yatanapa
sundaraá¹ƒ, iá¹-á¹-hanti attho \Ne II 368/. __asubha_nti asundaraá¹ƒ, aniá¹-á¹-hanti attho. te
``iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aá¹ƒ panevaá¹ƒ kathitaâ€™â€™ _nti. dÄ«ghaá¹ƒ rassaá¹
subhÄ• subhanti tÄ«supi á¹-hÄ• nesu rÅ«pÄ• yatanamukhena upÄ• dÄ• rÅ«passeva gahaá
gahitattÄ• ti daá¹-á¹-habbaá¹ƒ. ``kattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhatÄ«â€™â
visuá¹ƒ gayhanti. __nÄ• ma_nti vedanÄ• dikkhandhacatukkaá¹ƒ. taÃ±hi Ä• rammaá¹‡Ä• bh
nÄ• makaraá¹‡ato ca ``nÄ• maâ€™â€™ nti vuccati. heá¹-á¹-hÄ• ``dÄ«ghaá¹ƒ \Be II 418/ ra
vuttameva idha ruppanaá¹-á¹-hena rÅ«pasaÃ±Ã±Ä• ya gahitanti dasseti __ ``dÄ«ghÄ• dibhe
__Ä• di_saddena Ä• pÄ• dÄ«naÃ±ca saá¹…gaho. yasmÄ• vÄ• dÄ«ghÄ• disamaÃ±Ã±Ä•
bhÅ«tarÅ«pavatthukÄ• pi. tathÄ• hi saá¹‡á¹-hÄ• naá¹ƒ phusanamukhenapi gayhati, tasmÄ•
bhÅ«tarÅ«pampi gayhatevÄ• ti imamatthaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ ``dÄ«ghÄ• dibhedaá¹ƒ rÅ«
__kiá¹ƒ Ä• gammÄ• _ti kiá¹ƒ adhigantvÄ• kissa adhigamanahetu. ``uparujjhatÄ«â€™â€™ t
sandhÄ• ya vuttaá¹ƒ, na khaá¹‡anirodhanti Ä• ha __ ``asesametaá¹ƒ nappavattatÄ«â€™â€

<499> __tatra veyyÄ• karaá¹‡aá¹ƒ bhavatÄ«_ti anusandhivacanamattaá¹ƒ cuá¹‡á¹‡iyapÄ•
veyyÄ• karaá¹‡avacanabhÅ«taá¹ƒ __viÃ±Ã±Ä• á¹‡antiÄ• diá¹ƒ_ siloka__mÄ• hÄ• _ti adhip
visiá¹-á¹-hena Ã±Ä• á¹‡ena Ã±Ä• tabbaá¹ƒ, sabbaÃ±Ä• á¹‡uttamena ariyamaggaÃ±Ä• á¹‡e
attho. tenÄ• ha __ ``nibbÄ• nassetaá¹ƒ nÄ• maâ€™â€™ _nti. nidassÄ«yateti __nidassanaá
na nidassanaá¹ƒ __anidassanaá¹ƒ, _ acakkhuviÃ±Ã±eyyanti atthaá¹ƒ vadanti. __nidassana
tadetassa natthÄ«ti __anidassanaá¹ƒ. _ na hi nibbÄ• nassa niccassa ekabhÅ«tassa accant
sadisaá¹ƒ nidassanaá¹ƒ kutoci labbhatÄ«ti. yaá¹ƒ ahutvÄ• sambhoti, hutvÄ• paá¹-iveti, taá
udayavayantehi saantaá¹ƒ, asaá¹…khatassa pana nibbÄ• nassa niccassa te ubhopi antÄ•
navabhÄ• vÄ• pagamasaá¹…khÄ• tÄ• jaratÄ• pi tassa natthÄ«ti vuttaá¹ƒ __ ``uppÄ• danto
__uppÄ• danto_ti uppÄ• dÄ• vatthÄ• . __vayanto_ti bhaá¹…gÄ• vatthÄ• . __á¹-hitassa aÃ±
vuttÄ• . avasesaggahaá¹‡ena á¹-hitÄ• vatthÄ• anuÃ±Ã±Ä• tÄ• hoti. __titthassÄ• _ti pÄ• na
nibbacanaá¹ƒ dasseti __ ``taÃ±hÄ«â€™â€™ _tiÄ• dinÄ• . __papantÄ«_ti pakÄ• rena pivant
vuttaá¹ƒ ``papanti etthÄ• ti papanti vuttaá¹ƒ. ettha hi papanti pÄ• natitthaâ€™â€™ nti (Sv-pa
niruttinayena, yathÄ• rutalakkhaá¹‡ena vÄ• __pa-kÄ• rassa bha-kÄ• ro kato. _ __sabbato_
sabbakammaá¹-á¹-hÄ• namukhato. tenÄ• ha __ ``aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nes
_ti. ayaá¹ƒ aá¹-á¹-hakathÄ• to aparo nayo --- pakÄ• rena bhÄ• sanaá¹ƒ jotanaá¹ƒ __pabhÄ•
assÄ• ti __sabbatopabhaá¹ƒ, _ kenaci anupakkiliá¹-á¹-hatÄ• ya samantato pabhassaraá¹ƒ v
nibbÄ• ne_ti nimitte bhummaá¹ƒ dasseti __ ``idaá¹ƒ nibbÄ• naá¹ƒ Ä• gammÄ• â€™â€™ _ti
nibbÄ• namadhigataá¹ƒ, taá¹ƒ \Ne II 369/ santatipariyÄ• pannÄ• naá¹ƒyeva idha anuppÄ• d
vuttaá¹ƒ __ ``upÄ• dinnakadhammajÄ• taá¹ƒ nirujjhati, appavattaá¹ƒ hotÄ«â€™â€™ _ti.

__tatthÄ• _ti yadetaá¹ƒ ``viÃ±Ã±Ä• á¹‡assa nirodhenÄ• â€™â€™ ti padaá¹ƒ vuttaá¹ƒ, tasm
uddharati tassa vibhajjitabbattÄ• . __carimakaviÃ±Ã±Ä• á¹‡a_nti arahato cuticittasaá¹…khÄ
parinibbÄ• nacittaá¹ƒ. __abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡a_nti puÃ±Ã±Ä• diabhisaá¹…khÄ•
uparujjhatÄ«_ti etasmiá¹ƒ nibbÄ• ne etaá¹ƒ nÄ• marÅ«paá¹ƒ anupÄ• disesÄ• ya nibbÄ• na
__ ``vijjhÄ• ta ... pe ... bhÄ• vaá¹ƒ yÄ• tÄ«â€™â€™ _ti. __vijjhÄ• tadÄ«pasikhÄ• viyÄ• _ti n
__ ``abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assÄ• pÄ«â€™â€™ _tiÄ• dinÄ• saupÄ• disesanibbÄ•
anupÄ• disesanibbÄ• nadhÄ• tumeva vadati nÄ• marÅ«passa anavasesato uparujjhanassa
``anuppÄ• davasena uparujjhatÄ«â€™â€™ _ti. __sotÄ• pattimaggaÃ±Ä• á¹‡enÄ• _ti kattar
karaá¹‡avacanaá¹ƒ, __nirodhenÄ• _ti pana hetumhi. __etthÄ• _ti nibbÄ• ne. sesaá¹ƒ sabba

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapak
kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. lohiccasuttavaá¹‡á¹‡anÄ•

lohiccabrÄ• hmaá¹‡avatthuvaá¹‡á¹‡anÄ•

<501> evaá¹ƒ \Be II 420/ \Ne II 370/ kevaá¹-á¹-asuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni lohicc
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
kevaá¹-á¹-asuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa lohiccasuttabhÄ• vaá¹ƒ vÄ• pak
sutaá¹ƒ ... pe ... kosalesÅ«ti lohiccasuttaâ€™â€™ _nti Ä• ha. __sÄ• lavatikÄ• _ti kÄ• raá¹‡a
itthiliá¹…gavasena __tassa gÄ• massa nÄ• maá¹ƒ. _ gÄ• maá¹‡ikÄ• bhÄ• venÄ• ti keci. __
kaá¹‡á¹-akasÄ• khÄ• divatiyÄ• . __lohito_ nÄ• ma tassa kule pubbapuriso, tabbaá¹ƒsavase
__lohicco_ti brÄ• hmaá¹‡assa gottato Ä• gatanÄ• maá¹ƒ.

<502> ``kiÃ±hi paro parassa karissatÄ«â€™â€™ ti __parÄ• nukampÄ• virahitattÄ• lÄ• ma
ucchedasassatÄ• naá¹ƒ aÃ±Ã±atarassÄ• ti Ä• ha __ ``na panÄ• â€™â€™ _tiÄ• di. diá¹-á¹-h
adhippetaá¹ƒ, aÃ±Ã±athÄ• ucchedasassataggÄ• havinimutto koci diá¹-á¹-higgÄ• ho nÄ• ma
tesamaÃ±Ã±ataraá¹ƒ siyÄ• . ``uppannaá¹ƒ hotÄ«â€™â€™ ti idaá¹ƒ manasi, vacasi ca
uppannatÄ• sÄ• dhÄ• raá¹‡avacananti dasseti __ ``na kevalaÃ±cÄ• â€™â€™ _tiÄ• dinÄ• .
bhÄ• satiyevÄ• _ti ca tassÄ• laddhiyÄ• loke pÄ• kaá¹-abhÄ• vaá¹ƒ vadati. yasmÄ• pana a
tasmÄ• yathÄ• anusÄ• sakato anusÄ• sitabbo paro, evaá¹ƒ anusÄ• sitabbatopi anusÄ• sa
``paroâ€™â€™ _tiÄ• di vuttaá¹ƒ. __kiá¹ƒ_-saddÄ• pekkhÄ• ya cettha __ ``karissatÄ«â€™â€
anÄ• gatakÄ• lavacanaá¹ƒ, anÄ• gatepi vÄ• tena tassa kÄ• tabbaá¹ƒ natthÄ«ti dassanattha
anavajjadhammaá¹ƒ nikkilesadhammaá¹ƒ, vimokkhadhammanti attho. ``paresaá¹ƒ dhamma
tehi attÄ• naá¹ƒ parivÄ• rÄ• petvÄ• vicaraá¹‡aá¹ƒ kimatthiyaá¹ƒ, Ä• sayavuddhassapi anur
hoti, tasmÄ• __attanÄ• ... pe ... vihÄ• tabbanti vadati. _ tenÄ• ha ``evaá¹ƒsampadamidaá¹
lobhadhammaá¹ƒ vadÄ• mÄ«â€™â€™ ti.

<504> __ ``itthiliá¹…gavasenÄ• â€™â€™ _ti \Ne II 371/ iminÄ• pulliá¹…gikassapi atthassa
itthiliá¹…gasamaÃ±Ã±Ä• ti dasseti. __so_ti lohiccabrÄ• hmaá¹‡o. __bhÄ• ro_ti bhagavato p
ca bahukiccakaraá¹‡Ä«yattÄ• garu dukkaraá¹ƒ.

<508> __kathÄ• phÄ• sukattha_nti \Be II 421/ kathÄ• sukhatthaá¹ƒ, sukhena kathaá¹ƒ kath
attho. __ayaá¹ƒ upÄ• sako_ti rosikanhÄ• pitaá¹ƒ Ä• ha. __appeva nÄ• ma siyÄ• _ti ettha pÄ
daá¹-á¹-habbaá¹ƒ. tathÄ• hi taá¹ƒ ``buddhagajjitaâ€™â€™ nti vuccati. bhagavÄ• hi Ä«dise
pÄ«tisomanassajÄ• to hoti, tasmÄ• pÄ«tivasena paá¹-hamaá¹ƒ gajjati, dutiyampi anugajjati
gajjanamanugajjananti vuttaá¹ƒ __ ``ayaâ€™â€™ _ntiÄ• di. Ä• do bhÄ• sanaá¹ƒ __allÄ• po
taduttari saha bhÄ• sanaá¹ƒ __sallÄ• po. _

lohiccabrÄ• hmaá¹‡Ä• nuyogavaá¹‡á¹‡anÄ•

<509> __samudayasaÃ±jÄ• tÄ«_ti Ä• yuppÄ• doti Ä• ha __ ``bhoguppÄ• doâ€™â€™ _ti. _
__lÄ• bhantarÄ• yakaro_ti dhanadhaÃ±Ã±alÄ• bhassa antarÄ• yakaro. anupubbo kapi-sado
__ ``icchatÄ«â€™â€™ _ti iminÄ• . ayaá¹ƒ aá¹-á¹-hakathÄ• to aparo nayo --- sÄ• tisayena hi
anuggaá¹‡hanako __hitÄ• nukampÄ«_ti. __sampajjatÄ«_ti Ä• sevanalÄ• bhena nippajjati, b
attho. tena vuttaá¹ƒ __ ``niyatÄ• hotÄ«â€™â€™ _ti.

510-511__._ __dutiyaá¹ƒ upapatti_nti ``nanu rÄ• jÄ• pasenadikosaloâ€™â€™ tiÄ• dinÄ• v
upapattiá¹ƒ á¹-hÄ• naá¹ƒ yuttiá¹ƒ. kÄ• raá¹‡aÃ±hi bhagavÄ• upamÄ• mukhena dasseti, imÄ
ceva aÃ±Ã±e cÄ• ti lohiccampi antokatvÄ• saá¹ƒvejanaá¹ƒ kataá¹ƒ hoti. ye ca ime kulaputtÄ
paripÄ• centÄ«ti yojanÄ• . upanissayasampattiyÄ• , Ã±Ä• á¹‡aparipÄ• kassa vÄ• abhÄ• ve
atulyÄ• dhikaraá¹‡attÄ• paripÄ• centi kiriyÄ• ya vibhattivipallÄ• sena __upayogatthe pacca
``paripaccantÄ«â€™â€™ ti kammarÅ«pena paá¹-hanti, tesaá¹ƒ mate vibhattivipallÄ• sena p
kammakattubhÄ• vato, attho panassa dutiyavikappe vuttanayena dÄ• nÄ• dipuÃ±Ã±avisesc
ahitÄ• nukampÄ• ditÄ• ca tassa taá¹ƒsamaá¹…gÄ«sattavasena hoti. divi bhavÄ• ti __dibbÄ
paripaccanavasena attani pabandhentÄ«ti __gabbhÄ• , _ devalokÄ• . __ ``channaá¹ƒ deval
nidassanavacanametaá¹ƒ. brahmalokassÄ• pi hi dibbagabbhabhÄ• vo labbhateva dibbavihÄ
katvÄ• ``bhÄ• vanaá¹ƒ bhÄ• vayamÄ• nÄ• â€™â€™ ti idampi vacanaá¹ƒ \Be II 422/ samat
``devalokagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pÅ«rayamÄ• nÄ• â€™â€™ ti vatvÄ• taá¹ƒ paá¹-ipada
``dÄ• naá¹ƒ dadamÄ• nÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. bhavanti ettha yathÄ• ruci sukhasam
vimÄ• nÄ• ni. devabhÄ• vÄ• vahattÄ• __dibbÄ• . _ vuttanayeneva __gabbhÄ• . _ __dÄ• nÄ
__puÃ±Ã±avisesÄ• . dibbÄ• bhavÄ• _ti idha devalokapariyÄ• pannÄ• upapattibhavÄ• adh
kammabhavo pubbe gahitoti Ä• ha __ ``devaloke vipÄ• kakkhandhÄ• â€™â€™ _ti.

tayocodanÄ• rahavaá¹‡á¹‡anÄ•

<513> __aniyÄ• mitenevÄ• _ti aniyamiteneva, ``tvaá¹ƒ evaá¹ƒ diá¹-á¹-hiko, evaá¹ƒ sattÄ• n
kÄ• rakoâ€™â€™ ti evaá¹ƒ anuddesikeneva. sabbalokapatthaá¹-Ä• ya laddhiyÄ• samuppa
uggataá¹ƒ. mÄ• na_nti ``ahametaá¹ƒ jÄ• nÄ• mi, ahametaá¹ƒ passÄ• mÄ«â€™â€™ ti evaá
paá¹‡á¸• itamÄ• naá¹ƒ. __bhinditvÄ• _ti vidhametvÄ• , jahÄ• petvÄ• ti attho. __tayo satthÄ•
anovÄ• dakarasÄ• vako ca asampÄ• ditaattahito ovÄ• dakarasÄ• vako ca sampÄ• ditaattah
ime tayo satthÄ• re. catuttho pana sammÄ• sambuddho na codanÄ• raho, tasmÄ• ``taá¹ƒ t
kathessÄ• mÄ«â€™â€™ ti codanÄ• raheva tayo satthÄ• re paá¹-hamaá¹ƒ dasseti, pacchÄ•
kÄ• maÃ±cettha catuttho satthÄ• eko adutiyo anaÃ±Ã±asÄ• dhÄ• raá¹‡o, tathÄ• pi so yesa
uttarimanussadhammÄ• naá¹ƒ vasena ``dhammamayo kÄ• yoâ€™â€™ ti vuccati, tesaá¹ƒ s
guá¹‡Ä• vayave satthuá¹-á¹-hÄ• niye katvÄ• dassento bhagavÄ• ``ayampi kho lohicca satt

__aÃ±Ã±Ä• _ti ya-kÄ• ralopaniddeso ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (DN I 28
tadatthe cetaá¹ƒ sampadÄ• navacananti dasseti __ ``aÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• dinÄ• . s

á¹-hitattÄ• ekadesenassa sÄ• sanaá¹ƒ karontÄ«ti Ä• ha __ ``nirantaraá¹ƒ tassa sÄ• sanaá¹
__ukkamitvÄ• ukkamitvÄ• _ti kadÄ• ci tathÄ• karaá¹‡aá¹ƒ, kadÄ• ci tathÄ• akaraá¹‡aÃ±ca
vicchÄ• vacanaá¹ƒ, yadicchitaá¹ƒ karontÄ«ti adhippÄ• yo \Be II 423/. __paá¹-ikkamantiyÄ• _
agÄ• ravena apagacchantiyÄ• . tena vuttaá¹ƒ __ ``anicchantiyÄ• â€™â€™ _tiÄ• di. __ekÄ•
__sampayoga_nti methunadhammasamÄ• yogaá¹ƒ. __eko iccheyyÄ• _ti adutiyo puriso sam
sambandho. osakkanÄ• dimukhena itthipurisasambandhanidassanaá¹ƒ gehassitÄ• gehassi
sÄ• vakesu paá¹-ipattidassanatthaá¹ƒ. ativirattabhÄ• vato __daá¹-á¹-humpi anicchamÄ• naá
á¹-hitaá¹ƒ_ itthiá¹ƒ. __lobhenÄ• _ti parivÄ• raá¹ƒ nissÄ• ya uppajjanakalÄ• bhasakkÄ• ralob
evaá¹ƒsabhÄ• vo satthÄ• . __yenÄ• _ti \Ne II 373/ lobhadhammena. __tattha sampÄ• dehÄ
paá¹-ipattidhamme patiá¹-á¹-hitaá¹ƒ katvÄ• sampÄ• dehi. kÄ• yavaá¹…kÄ• divigamena __u

<514> __sassarÅ«pakÄ• ni tiá¹‡Ä• nÄ«_ti sassasadisÄ• ni nÄ«vÄ• rÄ• ditiá¹‡Ä• ni.

<515> __evaá¹ƒ codanaá¹ƒ arahatÄ«_ti vuttanayena sÄ• vakesu appossukkabhÄ• vÄ• pÄ•
arahati, na paá¹-hamo viya ``evarÅ«po tava lobhadhammoâ€™â€™ tiÄ• dinÄ• , na ca dutiy
tattha sampÄ• dehÄ«â€™â€™ tiÄ• dinÄ• . kasmÄ• ? sampÄ• ditaattahitatÄ• ya tatiyassa.

nacodanÄ• rahasatthuvaá¹‡á¹‡anÄ•

<516> __na codanÄ• raho_ti ettha yasmÄ• codanÄ• rahatÄ• nÄ• ma satthuvippaá¹-ipattiy
sÄ• vakavippaá¹-ipattiyÄ• vÄ• ubhayavippaá¹-ipattiyÄ• vÄ• hoti, tayidaá¹ƒ sabbampi imas
tasmÄ• na codanÄ• rahoti imamatthaá¹ƒ dassetuá¹ƒ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di vutta
paá¹-issavÄ• .

<517> __mayÄ• gahitÄ• ya diá¹-á¹-hiyÄ• _ti sabbaso anavajje anupavajje sammÄ• paá¹-ip
sammÄ• paá¹-ipattiá¹ƒ dassente satthari abhÅ«tadosÄ• ropanavasena micchÄ• gahitÄ• ya
pÄ• padiá¹-á¹-hiyÄ• . __narakapapÄ• ta_nti narakasaá¹…khÄ• taá¹ƒ mahÄ• papÄ• taá¹ƒ. pa
__papÄ• to_. __dhammadesanÄ• hatthenÄ• _ti dhammadesanÄ• saá¹…khÄ• tena hatthena
saggagÄ• mimaggabhÅ«te \Be II 424/ puÃ±Ã±adhammathale, cÄ• tumahÄ• rÄ• jikÄ• disag
vÄ• thale. sesaá¹ƒ suviÃ±Ã±eyyameva.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthapakÅ
lohiccasuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

lohiccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. tevijjasuttavaá¹‡á¹‡anÄ•

<518> evaá¹ƒ \Be II 425/ \Ne II 374/ lohiccasuttaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• idÄ• ni tevijjasutta
saá¹ƒvaá¹‡á¹‡ento yathÄ• nupubbaá¹ƒ saá¹ƒvaá¹‡á¹‡anokÄ• sassa pattabhÄ• vaá¹ƒ vibhÄ
lohiccasuttassÄ• nantaraá¹ƒ saá¹…gÄ«tassa suttassa tevijjasuttabhÄ• vaá¹ƒ vÄ• pakÄ• se
sutaá¹ƒ ... pe ... kosalesÅ«ti tevijjasuttaâ€™â€™ _nti Ä• ha. __nÄ• ma_nti nÄ• mamattaá¹ƒ
payujjamÄ• no __ena_saddo aduratthe icchito, tappayogena ca paÃ±camiyatthe sÄ• mivaca
``uttarenÄ• â€™â€™ ti padena adÅ«ratthajotanaá¹ƒ, paÃ±camiyatthe ca sÄ• mivacanaá¹ƒ
``manasÄ• kaá¹-ato avidÅ«re uttarapasseâ€™â€™ _ti vuttaá¹ƒ. ``disÄ• vÄ• cÄ«saddato pa
adÅ«ratthajotanato adÅ«ratthaá¹ƒ dassetuá¹ƒ enasaddena evaá¹ƒ vuttaâ€™â€™ nti keci, s
tatiyÄ• vacanaá¹ƒ ``pubbena gÄ• maá¹ƒ ramaá¹‡Ä«yaâ€™â€™ ntiÄ• dÄ«su viya. ``akkhara
avadhivÄ• cini pade upayogavacanaá¹ƒ icchanti, attho pana sÄ• mivaseneva icchito, tasmÄ
sÄ• mivacanavaseneva vuttaâ€™â€™ nti (Sv-pá¹- I 518) ayaá¹ƒ Ä• cariyamati. __taruá¹‡aa
taruá¹‡ambarukkhasamÅ«he. rukkhasamudÄ• yassa hi vanasamaÃ±Ã±Ä• .

<519> __kulacÄ• rittÄ• disampattiyÄ• _ti ettha __Ä• di_saddena mantajjhenÄ• bhirÅ«patÄ
saá¹…gaá¹‡hÄ• ti. __tattha tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ dese, kule vÄ• . te nivÄ• saá¹-á¹-h
``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. __mantasajjhÄ• yakaraá¹‡attha_nti Ä• thabbaá¹‡amant
sajjhÄ• yakaraá¹‡atthaá¹ƒ. tena vuttaá¹ƒ ``aÃ±Ã±esaá¹ƒ bahÅ«naá¹ƒ pavesanaá¹ƒ nivÄ• re
__nadÄ«tÄ«re_ti aciravatiyÄ• nadiyÄ• tÄ«re.

maggÄ• maggakathÄ• vaá¹‡á¹‡anÄ•

<520> __jaá¹…ghacÄ• ra_nti caá¹…kamena, ito cito ca vicaraá¹‡aá¹ƒ. so hi jaá¹…ghÄ• su
caraá¹‡ato ``jaá¹…ghavihÄ• ro, jaá¹…ghacÄ• roâ€™â€™ ti ca vutto. tenÄ• ha pÄ• á¸·iyaá¹ƒ
anuvicarantÄ• naâ€™â€™ nti. cuá¹‡á¹‡amattikÄ• di __nhÄ• nÄ«yasambhÄ• ro. tena vutta_
anucaá¹…kamanÄ• nuvicaraá¹‡Ä• naá¹ƒ labbhanato evaá¹ƒ vuttaá¹ƒ. maggo cettha
brahmalokagamanÅ«pÄ• yapaá¹-ipadÄ• bhÅ«to ujumaggo. icchitaá¹-á¹-hÄ• naá¹ƒ ujukaá¹ƒ
\Be II 426/ hi __maggo, _ tadaÃ±Ã±o __amaggo, a_-saddo vÄ• vuddhiattho daá¹-á¹-habbo.
nu khoâ€™â€™ _tiÄ• dinÄ• maggameva dasseti. __paá¹-ipada_nti brahmalokagÄ• mimag

__aÃ±jasÄ• yanoti ujumaggassa vevacanaá¹ƒ_ pariyÄ• yadvayassa atirekatthadÄ«panato
``padaá¹-á¹-hÄ• naâ€™â€™ nti. dutiyavikappe aÃ±jasasaddo ujukapariyÄ• yo. niyyÄ• tÄ«ti
__niyyÄ• niko_ti dasseti __ ``niyyÄ• yantoâ€™â€™ _ti iminÄ• . __niyyÄ• niko niyyÄ• tÄ«_ti
vuttaá¹ƒ, __gacchanto_ hutvÄ• __gacchatÄ«ti attho. _ kasmÄ• maggo ``niyyÄ• tÄ«â€™â€
abyÄ• pÄ• roti? saccaá¹ƒ. yasmÄ• panassa niyyÄ• tu-puggalavasena niyyÄ• nabhÄ• vo la
niyyÄ• yantapuggalassa yoniso paá¹-ipajjanavasena __niyyÄ• yanto_ maggo __ ``niyyÄ• tÄ
__karotÄ«_ti attano santÄ• ne uppÄ• deti. tathÄ• uppÄ• dentoyeva hi taá¹ƒ paá¹-ipajjati nÄ
vattatÄ«ti __sahabyo, _ sahavattanako, tassa bhÄ• vo __sahabyatÄ• _ti vuttaá¹ƒ __ ``sahal

__sahabhÄ• vo_ti ca salokatÄ• , samÄ«patÄ• vÄ• veditabbÄ• . tathÄ• cÄ• ha __ ``ekaá¹-á
pÄ• tubhÄ• vÄ• yÄ• â€™â€™ _ti. __sakamevÄ• _ti attano Ä• cariyena pokkharasÄ• tinÄ•
``ayameva ujumaggo ayamaÃ±jasÄ• yanoâ€™â€™ tiÄ• dinÄ• pasaá¹ƒsitvÄ• . tathÄ• __pa
sakameva attano Ä• cariyena tÄ• rukkhena kathitameva Ä• cariyavÄ• daá¹ƒ thometvÄ• pag
yojanÄ• . __tena vutta_nti yathÄ• tathÄ• vÄ• abhiniviá¹-á¹-habhÄ• vena pÄ• á¸·iyaá¹ƒ vutt

521-522__._ __aniyyÄ• nikÄ• vÄ• _ti appÄ• á¹-ihÄ• rikÄ• va, aÃ±Ã±amaÃ±Ã±assa vÄ• de
aviparÄ«tatthadassanatthaá¹ƒ uttararahitÄ• evÄ• ti attho. __tula_nti mÄ• napatthatulaá¹ƒ. a
Ä• ditova viruddhaggahaá¹‡aá¹ƒ __viggaho, _ sveva vivadanavasena aparÄ• paraá¹ƒ uppa
``pubbuppattikoâ€™â€™ _tiÄ• di. __duvidhopi eso_ti viggaho, vivÄ• doti dvidhÄ• vuttopi es
__nÄ• nÄ• Ä• cariyÄ• naá¹ƒ vÄ• dato_ti nÄ• nÄ• rucikÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ vÄ• dabhÄ
vÄ• doti katvÄ• , adhunÄ• pana ``nÄ• nÄ• Ä• cariyÄ• naá¹ƒ vÄ• do nÄ• nÄ• vÄ• doâ€™â€

<523> __ekassÄ• pÄ«_ti \Be II 427/ tumhesu dvÄ«su ekassÄ• pi. __ekasmi_nti sakavÄ• da
__saá¹ƒsayo natthÄ«_ti ``maggo nu kho, na maggoâ€™â€™ ti vicikicchÄ• natthi, aÃ±jasÄ•
saá¹ƒsayo. tena vuttaá¹ƒ ``esa kirÄ• â€™â€™ tiÄ• di __evaá¹ƒ satÄ«_ti yadi sabbattha \Ne
evaá¹ƒ sati __ ``kismiá¹ƒ vo viggahoâ€™â€™ _ti bhagavÄ• __pucchati. _ itisaddena cettha
nÄ• nÄ• vÄ• do ca saá¹…gahito.

<524> ``icchitaá¹-á¹-hÄ• naá¹ƒ ujukaá¹ƒ maggati upagacchati etenÄ• ti maggo, ujumaggo.
a-saddo vÄ• vuddhiattho daá¹-á¹-habboâ€™â€™ ti heá¹-á¹-hÄ• vuttovÄ• yamattho. __anu
vuddhiattho ca yujjati. __tameva vatthu_nti sabbesampi brÄ• hmaá¹‡Ä• naá¹ƒ maggassa m
sakamaggassa ujumaggabhÄ• vasaá¹…khÄ• taÃ±ca vatthuá¹ƒ. __sabbe te_ti sabbe te nÄ•
pÄ• á¸·iyaá¹ƒ ``addhariyÄ• brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dinÄ• vuttÄ• . ayamettha pÄ• á¸·
yaÃ±Ã±aviseso, tadupayogibhÄ• vato __addhariyÄ• ni_ vuccanti yajÅ«ni, tÄ• ni sajjhÄ• yan
yajuvedino. tittirinÄ• nÄ• ma isinÄ• katÄ• mantÄ• ti __tittirÄ• , _ te sajjhÄ• yantÄ«ti __tittir
eva. yajuvedasÄ• khÄ• hesÄ• , yadidaá¹ƒ tittiranti. __chando_ vuccati visesato sÄ• mavedo
kÄ• yantÄ«ti __chandokÄ• , _ sÄ• mavedino. __ ``chandogÄ• â€™â€™ _tipi tatiyakkharena
bahavo iriyo thomanÄ• etthÄ• ti __bavhÄ• ri, _ iruvedo, taá¹ƒ adhÄ«yantÄ«ti __bavhÄ• rijjh

__bahÅ«nÄ«_ti etthÄ• yaá¹ƒ upamÄ• saá¹ƒsandanÄ• --- yathÄ• te nÄ• nÄ• maggÄ• ekaa
nigamassa vÄ• pavesÄ• ya honti, evaá¹ƒ brÄ• hmaá¹‡ehi paÃ±Ã±Ä• piyamÄ• nÄ• pi nÄ• n
brahmalokÅ«pagamanÄ• ya brahmunÄ• sahabyatÄ• ya hontÄ«ti.

<525> __paá¹-ijÄ• nitvÄ• pacchÄ• niggayhamÄ• nÄ• avajÄ• nantÄ«_ti pubbe niddosataá
paá¹-ijÄ• nitvÄ• pacchÄ• sadosabhÄ• vena niggayhamÄ• nÄ• ``netaá¹ƒ mama vacanaâ€™
paá¹-ijÄ• nantÄ«ti attho.

527-529__._ __te_ \Be II 428/ __tevijjÄ• _ti tevijjakÄ• te brÄ• hmaá¹‡Ä• . evasaddena Ã±Ä
natthÄ«ti va-kÄ• ro gahito, so ca anatthakovÄ• ti dasseti __ ``Ä• gamasandhimattaâ€™â€™
vaá¹‡á¹‡Ä• gamena padantarasandhimattaá¹ƒ katanti attho. __andhapaveá¹‡Ä«_ti andhapa
``paá¹‡á¹‡Ä• sasaá¹-á¹-hi andhÄ• â€™â€™ _ti idaá¹ƒ tassÄ• andhapaveá¹‡iyÄ• mahato g
anuparigamanayogyatÄ• dassanaá¹ƒ. evaÃ±hi te ``suciraá¹ƒ velaá¹ƒ mayaá¹ƒ maggaá¹ƒ ga
honti. andhÄ• naá¹ƒ paramparasaá¹ƒsattavacanena yaá¹-á¹-higÄ• hakavirahatÄ• dassitÄ•
``yaá¹-á¹-higÄ• hakenÄ• â€™â€™ _tiÄ• di. tadudÄ• haraá¹‡aá¹ƒ dassentena __ ``eko kirÄ•
__anuparigantvÄ• _ti kaÃ±ci kÄ• laá¹ƒ anukkamena samantato \Ne II 377/ gantvÄ• . __kacc
kacchabandhadussakaá¹‡á¹‡aá¹ƒ. ``kacchaá¹ƒ bandhantÄ«â€™â€™ tiÄ• dÄ«su (Sp (to Vin
42) viya hi kacchasaddo nibbasanavisesapariyÄ• yo. apica __kaccha_nti upakacchakaá¹-á¹
nÄ• ma ubho upakacchakÄ• muttakaraá¹‡aâ€™â€™ ntiÄ• dÄ«su (Vin IV 800) viya hi kÄ• y
__cakkhumÄ• _ti yaá¹-á¹-higÄ• hakaá¹ƒ vadati. __ ``purimoâ€™â€™ _tiÄ• di yathÄ• vuttakl
__nÄ• makaÃ±Ã±evÄ• _ti atthÄ• bhÄ• vato nÄ• mamattameva, taá¹ƒ pana bhÄ• sitaá¹ƒ teh
nÄ• mamattatÄ• ya asÄ• rabhÄ• vato nihÄ«namevÄ• ti atthamattaá¹ƒ dasseti __ ``lÄ• maka

<530> __yo_ti brahmaloko. __yato_ti bhummatthe nissakkavacanaá¹ƒ. sÄ• maÃ±Ã±ajotan
avatiá¹-á¹-hanato visesaparÄ• masanaá¹ƒ dassetuá¹ƒ __ ``yasmiá¹ƒ kÄ• leâ€™â€™ _ti vutt
``uggamanakÄ• leâ€™â€™ _tiÄ• dinÄ• pakaraá¹‡Ä• dhigatamÄ• ha. __Ä• yÄ• cantÄ«_ti u
lokassa bahukÄ• rabhÄ• vato. tathÄ• thomanÄ• dÄ«su. __sommo_ti sÄ«talo. ayaá¹ƒ kira b
``pubbebrÄ• hmaá¹‡Ä• namÄ• yÄ• canÄ• ya candimasÅ«riyÄ• â€™ gantvÄ• loke obhÄ• s

<532> __idha pana kiá¹ƒ vattabba_nti imasmiá¹ƒ pana appaccakkhabhÅ«tassa brahmuno
tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ kiá¹ƒ vattabbaá¹ƒ atthi, ye paccakkhabhÅ«tÄ• nampi ca
sahabyatÄ• ya maggaá¹ƒ desetuá¹ƒ na sakkontÄ«ti adhippÄ• yo. __ ``yatthÄ• â€™â€™ _ti
vuttamevatthaá¹ƒ paccÄ• masati.

aciravatÄ«nadÄ«upamÄ• kathÄ• vaá¹‡á¹‡anÄ•

<542> __samabharitÄ• _ti \Be II 429/ sampuá¹‡á¹‡Ä• . tato eva __kÄ• kapeyyÄ• . pÄ• rÄ•
Ä• lapanametanti dassetuá¹ƒ __ ``ambhoâ€™â€™ _ti vuttaá¹ƒ. __apÄ• ra_nti orimatÄ«raá¹
__vatÄ• _ti ekaá¹ƒsena. atha gamissasi, evaá¹ƒ sati ehÄ«ti yojanÄ• . __ ``atthimeâ€™â€™
avhÄ• nakÄ• raá¹‡aá¹ƒ.

<544> __paÃ±casÄ«la ... pe ... veditabbÄ• _ yamaniyamÄ• dibrÄ• hmaá¹‡adhammÄ• naá¹
__tabbiparÄ«tÄ• _ti paÃ±casÄ«lÄ• diviparÄ«tÄ• paÃ±caverÄ• dayo. __inda_nti indanÄ• ma
vÄ• . __ ``aciravatiyÄ• tÄ«re nisinnoâ€™â€™ _ti iminÄ• yassÄ• tÄ«re nisinno, tadeva upa
dhammarÄ• jÄ• \Ne II 378/ dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• ti dasseti. ``punapÄ«â
``aparampÄ«â€™â€™ _ti vacanaá¹ƒ itarÄ• yapi nadÄ«upamÄ• ya saá¹…gaá¹‡hanatthaá¹ƒ

<546> __kÄ• mayitabbaá¹-á¹-henÄ• _ti kÄ• manÄ«yabhÄ• vena. __bandhanaá¹-á¹-henÄ• _
cittassa Ä• bandhanabhÄ• vena. kÄ• maÃ±cÄ• yaá¹ƒ guá¹‡asaddo atthantaresupi diá¹-á¹-h
asambhavato pÄ• risesaÃ±Ä• yena bandhanaá¹-á¹-hoyeva yuttoti dassetuá¹ƒ ayamatthuddl
__ahatÄ• na_nti adhotÄ• naá¹ƒ abhinavÄ• naá¹ƒ. __etthÄ• _ti khandhakapÄ• á¸·ipade __pa
paá¹-alasaddassa, paá¹-alasaá¹…khÄ• to vÄ• attho. __guá¹‡aá¹-á¹-ho_ti guá¹‡asaddassa
sesesupi. __accentÄ«_ti atikkamma pavattanti. __etthÄ• _ti somanassajÄ• takapÄ• á¸·ipad
tiracchÄ• nagate dÄ• nacetanÄ• . __etthÄ• _ti dakkhiá¹‡avibhaá¹…gasuttapade (MN III 379
mÄ• lÄ• dÄ• me. __etthÄ• _ti __satipaá¹-á¹-hÄ• na_- (DN II 378; MN I 109) __dhammapada
nidassanamattaÃ±cetaá¹ƒ koá¹-á¹-hÄ• sÄ• padhÄ• nasÄ«lÄ• disukkÄ• disampadÄ• jiyÄ• su

``guá¹‡o paá¹-alarÄ• sÄ• nisaá¹ƒse koá¹-á¹-hÄ• sabandhane.

sÄ«lasukkÄ• dyapadhÄ• ne, sampadÄ• ya jiyÄ• ya cÄ• â€™â€™ ti ||

__esevÄ• _ti \Be II 430/ bandhanaá¹-á¹-ho eva. na hi rÅ«pÄ• dÄ«naá¹ƒ kÄ• metabbabhÄ•
paá¹-alaá¹-á¹-ho yujjati tathÄ• kÄ• metabbatÄ• ya anadhippetattÄ• . rÄ• saá¹-á¹-hÄ• dÄ«su
pana bandhanaá¹-á¹-hova yujjati. yadaggena hi nesaá¹ƒ kÄ• metabbatÄ• , tadaggena bandl

koá¹-á¹-hÄ• saá¹-á¹-hopi cettha yujjateva cakkhuviÃ±Ã±eyyÄ• dikoá¹-á¹-hÄ• sabhÄ• vena r
koá¹-á¹-hÄ• se ca guá¹‡asaddo dissati ``diguá¹‡aá¹ƒ vaá¸• á¸• hetabbaâ€™â€™ ntiÄ• dÄ«s

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || (Dhs-a 1313; Ud-a 53;

Ä• dÄ«su pana sampadÄ• á¹-á¹-ho guá¹‡asaddo, sopi idha na yujjatÄ«ti anuddhaá¹-o.

dassanameva idha vijÄ• nananti Ä• ha __ ``passitabbÄ• â€™â€™ _ti. ``sotaviÃ±Ã±Ä• á¹‡e
tiÄ• diatthaá¹ƒ \Ne II 379/ __ ``etenupÄ• yenÄ• â€™â€™ _ti atidisati. gavesitÄ• pi __ ``iá¹-á
vuccanti, te idha nÄ• dhippetÄ• ti dassetuá¹ƒ __ ``pariyiá¹-á¹-hÄ• vÄ• hontu mÄ• vÄ• â€™
icchitÄ• eva hi idha __iá¹-á¹-hÄ• , _ tenÄ• ha __ ``iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• â€™â€™
sukhÄ• rammaá¹‡abhÅ«tÄ• ti attho. __kÄ• manÄ«yÄ• _ti kÄ• metabbÄ• . iá¹-á¹-habhÄ• ver
vaá¸• á¸• hentÄ«ti __manÄ• pÄ• . piyajÄ• tikÄ• _ti piyasabhÄ• vÄ• . __Ä• rammaá¹‡aá¹ƒ ka
katvÄ• . kammabhÅ«te Ä• rammaá¹‡e sati rÄ• go uppajjatÄ«ti taá¹ƒ kÄ• raá¹‡abhÄ• vena r
``rÄ• guppattikÄ• raá¹‡abhÅ«tÄ• â€™â€™ _ti Ä• ha.

__gedhenÄ• _ti lobhena. abhibhÅ«tÄ• hutvÄ• paÃ±ca kÄ• maguá¹‡e paribhuÃ±jantÄ«ti y

mohanÄ• kÄ• raá¹ƒ. __adhiosannÄ• _ti adhigayha ajjhosÄ• ya avasannÄ• . tena vuttaá¹ƒ _
__sÄ• na_nti avasÄ• naá¹ƒ. __pariniá¹-á¹-hÄ• nappattÄ• _ti gilitvÄ• pariniá¹-á¹-hÄ• panava
uyyÄ• tÄ• . __Ä• dÄ«nava_nti kÄ• maparibhoge sampati, Ä• yatiÃ±ca dosaá¹ƒ __apassantÄ
ghÄ• sacchÄ• danÄ• disambhoganimittasaá¹ƒkilesato nissaranti apagacchanti etenÄ• ti __n
paccavekkhitvÄ• tesaá¹ƒ paribhogapaÃ±Ã±Ä• . tadabhÄ• vato __anissaraá¹‡apaÃ±Ã±Ä• _
``idametthÄ• â€™â€™ _tiÄ• dimÄ• ha. __paccavekkhaá¹‡aparibhogavirahitÄ• _ti yathÄ• vu
paribhogato virahitÄ• .

548-9__._ __Ä• varantÄ«_ti \Be II 431/ kusaladhammuppattiá¹ƒ Ä• dito vÄ• renti. __nivÄ• re
vÄ• rayanti. __onandhantÄ«_ti ogÄ• hantÄ• viya chÄ• denti. __pariyonandhantÄ«_ti sabba
__Ä• varaá¹‡Ä• dÄ«naá¹ƒ vasenÄ• _ti yathÄ• vuttÄ• naá¹ƒ Ä• varaá¹‡Ä• diatthÄ• naá¹ƒ va
purimapurimehi pacchimapacchimÄ• daá¸·hataratamÄ• dibhÄ• vappattÄ• .

saá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ•

<550> itthipariggahe sati purisassa paÃ±cakÄ• maguá¹‡apariggaho paripuá¹‡á¹‡o eva hot
``itthipariggahena sapariggahoâ€™â€™ _ti. __ ``itthipariggahena apariggahoâ€™â€™ _ti c
tevijjabrÄ• hmaá¹‡esu dissamÄ• napariggahÄ• naá¹ƒ duá¹-á¹-hullatamapariggahÄ• bhÄ• va
bhÅ«tÄ• naá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ kÄ• brahmunÄ• saá¹ƒsandanÄ• , brah
apariggahoti. __veracittena avero, _ kuto etassa verapayogoti adhippÄ• yo. __cittagelaÃ±Ã±
cittuppÄ• dagelaÃ±Ã±asaÃ±Ã±itena, iminÄ• tassa rÅ«pakÄ• yagelaÃ±Ã±abhÄ• vo vutto ho
dukkhena. __uddhaccakukkuccÄ• dÄ«hÄ«_ti ettha __Ä• di_saddena tadekaá¹-á¹-hÄ• saá¹
atoyevettha __ ``uddhaccakukkuccÄ• bhÄ• vatoâ€™â€™ _ti \Ne II 380/ tadubhayÄ• bhÄ• v
samatthitaá¹ƒ hoti. appaá¹-ipattihetubhÅ«tÄ• ya vicikicchÄ• ya sati na kadÄ• ci cittaá¹ƒ puris
pahÄ«nÄ• ya pana tÄ• ya siyÄ• cittassa purisavase vattananti Ä• ha __ ``vicikicchÄ• yÄ• â
__cittagatikÄ• _ti cittavasikÄ• . tena vuttaá¹ƒ __ ``cittassa vase vattantÄ«â€™â€™ _ti. __na
brÄ• hmaá¹‡Ä• viya na cittavasiko hoti, atha kho vasÄ«bhÅ«tajhÄ• nÄ• bhiÃ±Ã±atÄ• ya cit
vattetÄ«ti __vasavattÄ«. _

<552> __brahmalokamagge_ti brahmalokagÄ• mimagge paá¹-ipajjitabbe, paÃ±Ã±Ä• petab
adhippÄ• yo. __upagantvÄ• _ti micchÄ• paá¹-ipattiyÄ• upasaá¹…kamitvÄ• , paá¹-ijÄ• nitvÄ
saÃ±Ã±Ä• yÄ• _ti matthake ekaá¹…gulaá¹ƒ vÄ• upaá¸• á¸• haá¹…gulaá¹ƒ vÄ• sukkhatÄ•
__paá¹…kaá¹ƒ otiá¹‡á¹‡Ä• viyÄ• _ti anekaporisaá¹ƒ mahÄ• paá¹…kaá¹ƒ otiá¹‡á¹‡Ä• viya.
apÄ• yamaggaá¹ƒ brahmalokamaggasaÃ±Ã±Ä• ya ogÄ• hanti. tato eva __saá¹ƒsÄ«ditvÄ•
``samatalaâ€™â€™ ntiÄ• dinÄ• vuttanayena. __saá¹ƒsÄ«ditvÄ• _ti nimujjitvÄ• \Be II 432/.
migataá¹‡hikÄ• ya kattubhÅ«tÄ• ya. __vaÃ±cetvÄ• _ti nadÄ«sadisaá¹ƒ pakÄ• sanena vaÃ±
vÄ• yamamÄ• nÄ• , ayameva vÄ• pÄ• á¹-ho. __sukkhataraá¹‡aá¹ƒ maÃ±Ã±e tarantÄ«_ti s
maÃ±Ã±e. abhinnepi bhedavacanametaá¹ƒ. __tasmÄ• _ti yasmÄ• tevijjÄ• amaggameva ``

saá¹ƒsÄ«danti, tasmÄ• . __yathÄ• te_ti te ``samatalaâ€™â€™ nti saÃ±Ã±Ä• ya paá¹…kaá
__hatthapÄ• dÄ• dÄ«naá¹ƒ saá¹ƒbhaÃ±janaá¹ƒ paribhaÃ±janaá¹ƒ_ pÄ• puá¹‡anti yathÄ• .
attabhÄ• ve. __sukhaá¹ƒ vÄ• sÄ• taá¹ƒ vÄ• na labhantÄ«_ti jhÄ• nasukhaá¹ƒ vÄ• vipassa
kuto maggasukhaá¹ƒ vÄ• nibbÄ• nasÄ• taá¹ƒ vÄ• ti adhippÄ• yo. __maggadÄ«paka_nti ``n
abhimataá¹ƒ. __tevijjaka_nti tevijjatthaÃ±Ä• pakaá¹ƒ. __pÄ• vacana_nti pakaá¹-á¹-havacana
__tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• na_nti sambandhe sÄ• mivacanaá¹ƒ. __iriá¹‡a_nti araÃ±Ã±
Ä• ha __ ``agÄ• makaá¹ƒ mahÄ• raÃ±Ã±aâ€™â€™ _nti. __anupabhogarukkhehÄ«_ti migar
kiá¹ƒ pakkÄ• divisarukkhehi. __yatthÄ• _ti yasmiá¹ƒ vane. __parivattitumpi na sakkÄ• honti
mahÄ• kaá¹‡á¹-akagacchagahanatÄ• ya. Ã±Ä• tÄ«naá¹ƒ byasanaá¹ƒ vinÄ• so __Ã±Ä• tibya
__bhogasÄ«labyasanesu_pi. rogo eva byasati vibÄ• dhatÄ«ti __rogabyasanaá¹ƒ. _ evaá¹ƒ

<554> nanu jÄ• tasaddeneva ayamattho siddhoti codanamapaneti __ ``yo hÄ«â€™â€™ _ti
saá¹ƒvaá¸• á¸• hito __jÄ• tasaá¹ƒvaá¸• á¸• ho_ti Ä• cariyena (Sv-pá¹- I 554) vuttaá¹ƒ, jÄ• to
cÄ• ti __jÄ• tasaá¹ƒvaá¸• á¸• ho_ti pana yujjati visesanaparanipÄ• tattÄ• . __na sabbaso pa
paricayÄ• bhÄ• vato. __ciranikkhanto_ti nikkhanto hutvÄ• cirakÄ• lo. ciraá¹ƒ nikkhantassa
__ciranikkhanto. _ ``jÄ• tasaá¹ƒvaá¸• á¸• hoâ€™â€™ ti padadvayena atthassa paripuá¹‡á¹‡
nti kammapadaá¹ƒ __ ``tÄ• vadeva avasaá¹-aâ€™â€™ _nti puna visesetÄ«ti vuttaá¹ƒ hoti.
vissajjane mandattaá¹ƒ saá¹‡ikavutti, taá¹ƒ pana saá¹ƒsayavasena cirÄ• yanaá¹ƒ nÄ• ma h
``kaá¹…khÄ• vasena cirÄ• yitattaâ€™â€™ _nti. __vitthÄ• yitatta_nti sÄ• rajjitattaá¹ƒ. aá¹-á¹
vitthÄ• yitattaá¹ƒ nÄ• ma thambhitattanti adhippÄ• yena __ ``thaddhabhÄ• vaggahaá¹‡aâ€™
__appaá¹-ihatabhÄ• vaá¹ƒ dasseti_ tasseva anÄ• varaá¹‡aÃ±Ä• á¹‡abhÄ• vato. nanvetamp
siyÄ• ti Ä• saá¹…kaá¹ƒ pariharati __ ``tassa hÄ«â€™â€™ _tiÄ• dinÄ• . __mÄ• rÄ• vaá¹-á¹-
cakkhumohamucchÄ• kÄ• lÄ• di saá¹…gayhati. __na sakkÄ• _ \Be II 433/ __tassa kenaci a
anantarÄ• yikadhammesu pariyÄ• pannabhÄ• vato.

<555> uiccupasaggayoge lumpasaddo, lupisaddo vÄ• uddharaá¹‡attho hotÄ«ti vuttaá¹ƒ __
upasaggavisesena hi dhÄ• tusaddÄ• atthavisesavuttino honti yathÄ• ``Ä• dÄ• naâ€™â€™
pakaraá¹‡Ä• dhigatattÄ• dÄ• rakavisayoti Ä• ha __ ``brÄ• hmaá¹‡adÄ• rakaâ€™â€™ _nti.

brahmalokamaggadesanÄ• vaá¹‡á¹‡anÄ•

556-7__._ __ ``apubba_nti iminÄ• saá¹ƒvaá¹‡á¹‡etabbatÄ• kÄ• raá¹‡aá¹ƒ dÄ«peti. yassa a
__balavÄ• _ti vuttaá¹ƒ __ ``balasampannoâ€™â€™ _ti. saá¹…khaá¹ƒ dhametÄ«ti __saá¹…
dhamayitvÄ• tato saddapavattako. ``balavÄ• â€™â€™ tiÄ• divisesanaá¹ƒ kimatthiyanti Ä•
_tiÄ• di. balavato pana saá¹…khasaddoti sambandho. __appanÄ• va vaá¹-á¹-ati_ paá¹-ipak
vimuttibhÄ• vato, tasmÄ• evaá¹ƒ vuttanti adhippÄ• yo.

__pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma kÄ• mÄ• vacaraá¹ƒ vuccati_ pamÄ• á¹‡akarÄ• n

avikkhambhanato. tathÄ• hi taá¹ƒ brahmavihÄ• rapubbabhÄ• gabhÅ«taá¹ƒ pamÄ• á¹‡aá¹ƒ
odissakÄ• nodissakadisÄ• pharaá¹‡avasena vaá¸• á¸• hetuá¹ƒ na sakkÄ• . vuttavipariyÄ• y
__rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ appamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma. _ tenÄ• ha __ ``taÃ
arÅ«pÄ• vacare odissakÄ• nodissakavasena pharaá¹‡aá¹ƒ na labbhati, tathÄ• disÄ• phara
Ä• gamanavasena labbhatÄ«â€™â€™ ti vadanti, tadayuttaá¹ƒ. na hi brahmavihÄ• ranissan
kasiá¹‡anissando, tasmÄ• yaá¹ƒ subhÄ• vitaá¹ƒ vasÄ«bhÄ• vaá¹ƒ pÄ• pitaá¹ƒ Ä• ruppaá¹ƒ
daá¹-á¹-habbaá¹ƒ. ``yaá¹ƒ vÄ• sÄ• tisayaá¹ƒ brahmavihÄ• rabhÄ• vanÄ• ya abhisaá¹…kha
yaÃ±ca brahmavihÄ• rasamÄ• pattito \Ne II 382/ vuá¹-á¹-hÄ• ya samÄ• pannaá¹ƒ arÅ«pÄ•
pariyÄ• yena pharaá¹‡apamÄ• á¹‡avasena __appamÄ• á¹‡akataâ€™â€™ _nti apare. vÄ«r

__rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakamme_ti rÅ«pÄ• vacarakamme ca arÅ«pÄ• vacarakam
tiá¹-á¹-hatÄ«_ti katÅ«pacitampi kÄ• mÄ• vacarakammaá¹ƒ yathÄ• dhigate mahaggatajjhÄ•
abhibhavitvÄ• paá¹-ibÄ• hitvÄ• sayaá¹ƒ ohÄ«yakaá¹ƒ hutvÄ• \Be II 434/ paá¹-isandhiá¹ƒ c
na tiá¹-á¹-hati. ``na avasissatÄ«â€™â€™ ti etassa hi atthavacanaá¹ƒ ``na ohÄ«yatÄ«â€™â€
avatiá¹-á¹-hatÄ«â€™â€™ ti etassa visesavacanaá¹ƒ, pariyÄ• yavacanaá¹ƒ vÄ• . tenÄ• ha _
hotÄ«â€™â€™ _tiÄ• di. __laggitu_nti Ä• varituá¹ƒ nisedhetuá¹ƒ. __á¹-hÄ• tu_nti paá¹-ibalaá
patiá¹-á¹-hÄ• tuá¹ƒ. __pharitvÄ• _ti paá¹-ipharitvÄ• . __pariyÄ• diyitvÄ• _ti tassa sÄ• matthi
__okÄ• saá¹ƒ gahetvÄ• _ti vipÄ• kadÄ• nokÄ• saá¹ƒ gahetvÄ• , iminÄ• ``laggituá¹ƒ vÄ• á¹
vacanameva vitthÄ• retÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``atha khoâ€™â€™ _tiÄ• di atthÄ• pattida
pariyÄ• diyanaá¹ƒ nÄ• ma tassa vipÄ• kuppÄ• danaá¹ƒ nisedhetvÄ• attano vipÄ• kuppÄ• c
``tassÄ• â€™â€™ _tiÄ• di. __tassÄ• _ti kÄ• mÄ• vacarakammassa __vipÄ• kaá¹ƒ paá¹-ibÄ
rÅ«pÄ• rÅ«pÄ• vacarakammameva. __brahmasahabyataá¹ƒ upaneti_ asati tÄ• disÄ• naá¹ƒ
adhippÄ• yo. tissabrahmÄ• dÄ«naá¹ƒ viya hi mahÄ• puÃ±Ã±Ä• naá¹ƒ cetopaá¹‡idhivisesen
parittakammassa vipÄ• kaá¹ƒ na paá¹-ibÄ• hatÄ«ti daá¹-á¹-habbaá¹ƒ.

atha mahaggatassa garukakammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• parittaá¹ƒ lahukakam
okÄ• saá¹ƒ karotÄ«ti? tÄ«supi kira __vinayagaá¹‡á¹-hipadesu_ evaá¹ƒ vuttaá¹ƒ ``nikantibal
parihÄ• yati, tato parihÄ«najhÄ• nattÄ• parittakammaá¹ƒ laddhokÄ• saâ€™â€™ nti. keci pa
``anÄ«varaá¹‡Ä• vatthÄ• ya nikantiyÄ• jhÄ• nassa parihÄ• ni vÄ«maá¹ƒsitvÄ• gahetabbÄ•
yuttatarakÄ• raá¹‡aá¹ƒ --- asatipi mahaggatakammuno vipÄ• kapaá¹-ibÄ• hanasamatthe pa
bhikkhave sÄ«lavato cetopaá¹‡idhi visuddhattÄ• sÄ«lassÄ• â€™â€™ ti (DN I 504; SN b IV
kÄ• mabhave cetopaá¹‡idhi mahaggatakammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• parittakam
karotÄ«ti. __evaá¹ƒ mettÄ• divihÄ• rÄ«_ti vuttanayena appanÄ• pattÄ• naá¹ƒ mettÄ• dÄ«na
vasena vihÄ• rÄ«.

<559> paá¹-hamamupanidhÄ• ya dutiyaá¹ƒ, kimetaá¹ƒ, yamupanidhÄ«yatÄ«ti vuttaá¹ƒ __ `
_tiÄ• di. __majjhimapaá¹‡á¹‡Ä• sake_ saá¹…gÄ«tanti ajjhÄ• haritvÄ• sambandho. punapp
daá¸·hataraá¹ƒ, mahapphalataraÃ±ca, tasmÄ• dutiyampi saraá¹‡agamanaá¹ƒ katanti vedita

__katipÄ• haccayenÄ• _ti dvÄ«hatÄ«haccayena \Ne II 383/. __pabbajitvÄ• _ti \Be II 435/ sÄ
gahetvÄ• . __aggaÃ±Ã±asutta_mpi (DN III 112) amuá¹ƒyeva vÄ• seá¹-á¹-hamÄ• rabbha kat
__ ``aggaÃ±Ã±asutteâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha Ä• gatanayena __upasampadaÃ±ce
paá¹-ilabhiá¹ƒsÅ«ti attho. yamettha atthato na vibhattaá¹ƒ, tadetaá¹ƒ suviÃ±Ã±eyyameva.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya paramasukhumagambhÄ«
suvimalavipulapaÃ±Ã±Ä• veyyattiyajananÄ• ya
ajjavamaddavasoraccasaddhÄ• satidhitibuddhikhantivÄ«riyÄ• didhammasamaá¹…ginÄ• sÄ
asaá¹…gÄ• saá¹ƒhÄ«ravisÄ• radaÃ±Ä• á¹‡acÄ• rinÄ• anekappabhedasakasamayasamaya
mahÄ• gaá¹‡inÄ• mahÄ• veyyÄ• karaá¹‡ena Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patinÄ
mahÄ• dhammarÄ• jÄ• dhirÄ• jagarunÄ• katÄ• ya sÄ• dhuvilÄ• siniyÄ• nÄ• ma lÄ«natthap
tevijjasuttavaá¹‡á¹‡anÄ• ya lÄ«natthapakÄ• sanÄ• .

tevijjasuttasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatridaá¹ƒ sÄ• dhuvilÄ• siniyÄ• sÄ• dhuvilÄ• sinittasmiá¹ƒ hoti ---

byaÃ±janaÃ±ceva attho ca, vinicchayo ca sabbathÄ• .

sÄ• dhakena vinÄ• vutto, natthi cettha yato tato ||

sampassataá¹ƒ sudhÄ«mataá¹ƒ, sÄ• dhÅ«naá¹ƒ cittatosanaá¹ƒ.

karoti vividhaá¹ƒ sÄ• yaá¹ƒ, tena __sÄ• dhuvilÄ• sinÄ«_ti ||

nigamanakathÄ•

ettÄ• vatÄ• \Ne II 384/ \Be II 436/ ca ---

saddhamme pÄ• á¹-avatthÄ• ya, sÄ• sanassa ca vuddhiyÄ• .

vaá¹‡á¹‡anÄ• yÄ• samÄ• raddhÄ• , sÄ«lakkhandhakathÄ• ya sÄ• ||

__sÄ• dhuvilÄ• sinÄ«_ nÄ• ma, sabbaso pariniá¹-á¹-hitÄ• .

paá¹‡á¹‡Ä• sÄ• ya sÄ• dhikÄ• ya, bhÄ• á¹‡avÄ• rappamÄ• á¹‡ato ||

anekasetibhindo yo, anantabalavÄ• hano.

sirÄ«pavarÄ• dinÄ• mo, rÄ• jÄ• nÄ• nÄ• raá¹-á¹-hissaro ||

jambudÄ«patale ramme, marammavisaye akÄ• .

tambadÄ«paraá¹-á¹-he puraá¹ƒ, __amarapura_nÄ• makaá¹ƒ ||

maá¹‡á¸• alÄ• calasÄ• mantaá¹ƒ, erÄ• vatÄ«nadissitaá¹ƒ.

nÄ• nÄ• janÄ• namÄ• vÄ• saá¹ƒ, hemapÄ• sÄ• dalaá¹…kataá¹ƒ ||

tatrÄ• bhisekapatto so, rajjaá¹ƒ kÄ• resi dhammato.

rÄ• jÄ• gÄ• ramahÄ• thÅ«paá¹ƒ, akÄ• si sampasÄ• danaá¹ƒ ||

uddhammaá¹ƒ ubbinayaÃ±ca, pahÄ• ya jinasÄ• sanaá¹ƒ.

visodhesi yathÄ• bhÅ«taá¹ƒ, satataá¹ƒ daá¸·hamÄ• naso ||

teneva kÄ• rite ramme, chÄ• yÅ«dakasamappite.

dvipÄ• kÄ• raparikkhitte, bhÄ• vanÄ• bhiratÄ• rahe ||

mahÄ• munisamaÃ±Ã±Ä• yÄ• , sambuddhasammukhÄ• katÄ• .

paá¹-imÄ• taá¹ƒpÄ• sÄ• damhÄ• , ujuÄ• sannadakkhiá¹‡e ||

asokÄ• rÄ• maÄ• rÄ• me \Ne II 385/, paÃ±cabhÅ«mimahÄ• laye.

__ratanabhÅ«mikitti_ vhaye, dhammapÄ• sÄ• dalaá¹…kate ||

tathÄ• dakkhiá¹‡adeviyÄ• , nagarasamÄ«pe kate.

pubbuttare __jayabhÅ«mi-kittÄ• _bhidhÄ• nakepi ca ||

tathevuttaradeviyÄ• \Be II 437/, nagarabbhantare kate.

soá¹‡á¹‡aguhathÅ«pantike, __parimÄ• á¹‡aka_nÄ• make ||

tathÄ• ca uparÄ• jena, kate nagarapacchime.

mahÄ• guhathÅ«pantike, __maá¹…galÄ• vÄ• sanÄ• _make ||

iti soá¹‡á¹‡avihÄ• resu, vasaá¹ƒnekesu vÄ• rato.

sakkato sabbarÄ• jÅ«naá¹ƒ, tikkhattuá¹ƒ laddhalaÃ±chano ||

__Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patÄ«_ti suvikhyÄ• to.

dvevibhaá¹…gÄ• didhÄ• raá¹‡Ä• , upajjhÄ• cariyataá¹ƒ patto ||

laá¹…kÄ• dÄ«pÄ• gatÄ• nampi, paradÄ«panivÄ• sinaá¹ƒ.

bhikkhÅ«naá¹ƒ vÄ• cako dhammaá¹ƒ, paá¹-ipattiá¹ƒ niyojako ||

yaá¹ƒ nissÄ• ya visodhesi, sÄ• sanaá¹ƒ esa bhÅ«pati.

atthabyaÃ±janasampannaá¹ƒ, soâ€™ kÄ• si vaá¹‡á¹‡anaá¹ƒ imaá¹ƒ ||

sambuddhaparinibbÄ• nÄ• , paÃ±catÄ• lÄ«sakeâ€™ ddhake.

tisate dvisahasse ca, sampatte sÄ• suniá¹-á¹-hitÄ• ||

__peá¹-akÄ• laá¹…kÄ• ra_vhayaá¹ƒ, nettisaá¹ƒvaá¹‡á¹‡anaá¹ƒ subhaá¹ƒ.

imaÃ±ca saá¹…kharontena, yaá¹ƒ puÃ±Ã±aá¹ƒ pasutaá¹ƒ mayÄ• ||

aÃ±Ã±ampi \Ne II 386/ tena puÃ±Ã±ena, patvÄ• na bodhimuttamaá¹ƒ.

tÄ• rayitvÄ• bahÅ« satte, moceyyaá¹ƒ bhavabandhanÄ• ||

sadÄ• rakkhantu rÄ• jÄ• no, dhammeneva pajaá¹ƒ imaá¹ƒ.

niratÄ• puÃ±Ã±akammesu, jotentu jinasÄ• sanaá¹ƒ ||

ime ca pÄ• á¹‡ino sabbe, sabbadÄ• nirupaddavÄ• .

niccaá¹ƒ kalyÄ• á¹‡asaá¹…kappÄ• , pappontu amataá¹ƒ padanti ||

iti dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya sÄ«lakkhandhavaggasaá¹ƒvaá¹‡á¹‡anÄ• ya

sÄ• dhuvilÄ• sinÄ« nÄ• ma abhinavaá¹-Ä«kÄ• samattÄ• .

sÄ«lakkhandhavaggaabhinavaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

sÄ«lakkhandhavaggaá¹-Ä«kÄ•

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

saá¹ƒvaá¹‡á¹‡anÄ• rambhe \Ne I 1/ \Be I 1/ \Ee I 1/ ratanattayavandanÄ• saá¹ƒvaá¹‡á¹‡et
pabhavanissayavisuddhipaá¹-ivedanatthaá¹ƒ, taá¹ƒ pana dhammasaá¹ƒvaá¹‡á¹‡anÄ• su vi
bahumÄ• nuppÄ• danatthaá¹ƒ, taá¹ƒ sammadeva tesaá¹ƒ uggahadhÄ• raá¹‡Ä• dikkamalad
sabbahitasukhanipphÄ• danatthaá¹ƒ. atha vÄ• maá¹…galabhÄ• vato, sabbakiriyÄ• su pubb
sammÄ• caritabhÄ• vato, Ä• yatiá¹ƒ paresaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanato ca saá¹ƒvaá¹
ratanattayapaá¹‡Ä• makiriyÄ• . atha vÄ• ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ
pÅ«janÄ«yapÅ«jÄ• puÃ±Ã±avisesanibbattanatthaá¹ƒ, taá¹ƒ attano yathÄ• laddhasampattini
balÄ• nuppÄ• danatthaá¹ƒ, antarÄ• ca tassa asaá¹…kocanatthaá¹ƒ, tadubhayaá¹ƒ anantar
parisamÄ• panatthaá¹ƒ. idameva ca payojanaá¹ƒ Ä• cariyena idhÄ• dhippetaá¹ƒ. tathÄ• hi
pasannamatino ... pe ... tassÄ• nubhÄ• venÄ• â€™â€™ ti. vatthuttayapÅ«jÄ• hi niratisayap
aparimeyyappabhÄ• vo \Ne I 2/ puÃ±Ã±Ä• tisayoti bahuvidhantarÄ• yepi lokasannivÄ• se
antarÄ• yanibandhanasakalasaá¹ƒkilesaviddhaá¹ƒsanÄ• ya pahoti, bhayÄ• diupaddavaÃ±ca

``pÅ«jÄ• rahe pÅ«jayato, buddhe yadi va sÄ• vakeâ€™â€™ tiÄ• di (Dhp I 195; Ap I 10.1), t

``ye \Ee I 2/ bhikkhave buddhe pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• na
hotÄ«â€™â€™ tiÄ• di (AN a IV 34; It 90).

``buddhoti \Be I 2/ kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passa ||

dhammoti ... pe ... saá¹…ghoti ... pe ... dÄ«passÄ• â€™â€™ ti || (Sv I 6).

tathÄ• ---

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
tiÄ• di (AN b VI 10; c 1I 11),

``araÃ±Ã±e rukkhamÅ«le vÄ• ... pe ...

bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• ,

lomahaá¹ƒso na hessatÄ«â€™â€™ ti || (SN a I 249) ca

 tattha yassa vatthuttayassa vandanaá¹ƒ kattukÄ• mo, tassa guá¹‡Ä• tisayayogasandassan
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _ntiÄ• dinÄ• gÄ• thattayamÄ• ha. guá¹‡Ä• tisayayoge
vandanÄ• rahe ca katÄ• vandanÄ• yathÄ• dhippetappayojanaá¹ƒ sÄ• dhetÄ«ti. tattha yass
saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, sÄ• na vinayadesanÄ• viya karuá¹‡Ä• ppadhÄ• nÄ• , n
paÃ±Ã±Ä• ppadhÄ• nÄ• , atha kho karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• ti tadubhayappadhÄ
thomanaá¹ƒ kÄ• tuá¹ƒ taá¹ƒmÅ«lakattÄ• sesaratanÄ• naá¹ƒ ``karuá¹‡Ä• sÄ«talahadayaâ€™

 tattha \Ne I 3/ kiratÄ«ti karuá¹‡Ä• , paradukkhaá¹ƒ vikkhipati, apanetÄ«ti attho. atha vÄ• ki
karuá¹‡Ä• , paradukkhe sati kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsati, vibÄ• dhatÄ«ti attho, paradukkhe sat
3/ kampanaá¹ƒ hadayakhedaá¹ƒ karotÄ«ti vÄ• karuá¹‡Ä• . atha vÄ• kamiti sukhaá¹ƒ, taá¹ƒ
esÄ• hi paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• , attasukhanirapekkhatÄ• ya kÄ• ru
vibandhatÄ«ti. karuá¹‡Ä• ya sÄ«talaá¹ƒ karuá¹‡Ä• sÄ«talaá¹ƒ, karuá¹‡Ä• sÄ«talaá¹ƒ haday
karuá¹‡Ä• sÄ«talahadayo, taá¹ƒ __karuá¹‡Ä• sÄ«talahadayaá¹ƒ. _ tattha kiÃ±cÄ• pi paresa
hitopasaá¹ƒhÄ• rasukhÄ• diaparihÄ• nicchanasabhÄ• vatÄ• ya, byÄ• pÄ• dÄ• ratÄ«naá¹ƒ u
sattasantÄ• nagatasantÄ• pavicchedanÄ• kÄ• rappavattiyÄ• mettÄ• muditÄ• nampi cittasÄ
upalabbhati, tathÄ• pi \Be I 3/ dukkhÄ• panayanÄ• kÄ• rappavattiyÄ• parÅ«patÄ• pÄ• saha
karuá¹‡Ä• visesena bhagavato cittassa cittapassaddhi viya sÄ«tÄ«bhÄ• vanimittanti vuttaá
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. karuá¹‡Ä• mukhena vÄ• mettÄ• muditÄ• nampi
vuttÄ• ti daá¹-á¹-habbaá¹ƒ.

 atha vÄ• asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesanibandhanabhÅ«tÄ• sÄ• tisayaá¹ƒ niravasesa
viya savisayabyÄ• pitÄ• ya mahÄ• karuá¹‡Ä• bhÄ• vaá¹ƒ upagatÄ• karuá¹‡Ä• va bhagavat
hadayasÄ«talabhÄ• vahetÅ«ti Ä• ha __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. atha vÄ•
sÄ• tisaye hadayasÄ«tÄ«bhÄ• vanibandhanatte sakalabuddhaguá¹‡avisesakÄ• raá¹‡atÄ• y
karuá¹‡Ä• va bhagavato hadayasÄ«talabhÄ• vakÄ• raá¹‡aá¹ƒ vuttÄ• . karuá¹‡Ä• nidÄ• nÄ•
karuá¹‡Ä• nubhÄ• vanibbÄ• piyamÄ• nasaá¹ƒsÄ• radukkhasantÄ• passa hi bhagavato para
anekÄ• nipi asaá¹…kheyyÄ• ni kappÄ• naá¹ƒ akilantarÅ«passeva niravasesabuddhakaradh
samadhigatadhammÄ• dhipateyyassa ca sannihitesupi sattasaá¹…khÄ• rasamupanÄ«tahad
Ä«sakampi \Ee I 4/ cittasÄ«tÄ«bhÄ• vassaÃ±Ã±athattamahosÄ«ti. etasmiÃ±ca atthavikappe
bhagavato karuá¹‡Ä• saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ.

 pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• , yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehi paá¹-ivijjhatÄ«ti attho. paÃ±Ã±

Ã±eyyÄ• varaá¹‡appahÄ• nato pakÄ• rehi dhammasabhÄ• vÄ• vajotanaá¹-á¹-hena pajjototi
savÄ• sanappahÄ• nato visesena hataá¹ƒ samugghÄ• á¹-itaá¹ƒ vihataá¹ƒ, paÃ±Ã±Ä• pajjot
paÃ±Ã±Ä• pajjotavihataá¹ƒ. muyhanti tena, sayaá¹ƒ vÄ• muyhati, mohanamattameva vÄ•
visayasabhÄ• vapaá¹-icchÄ• danato andhakÄ• rasarikkhatÄ• ya tamo viyÄ• ti tamo, paÃ±Ã±
etassÄ• ti paÃ±Ã±Ä• pajjotavihatamohatamo, taá¹ƒ __paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ
khÄ«á¹‡Ä• savÄ• naá¹ƒ satipi paÃ±Ã±Ä• pajjotena avijjÄ• ndhakÄ• rassa vihatabhÄ• ve sa
diá¹-á¹-hippattÄ• naá¹ƒ sÄ• vakehi, paccekasambuddhehi ca savÄ• sanappahÄ• nena sam
kilesappahÄ• nassa viseso vijjatÄ«ti sÄ• tisayena avijjÄ• ppahÄ• nena bhagavantaá¹ƒ thom
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti.

atha \Be I 4/ vÄ• antarena paropadesaá¹ƒ attano santÄ• ne accantaá¹ƒ avijjÄ• ndhakÄ• ra
tattha ca sabbaÃ±Ã±utÄ• ya, balesu ca vasÄ«bhÄ• vassa samadhigatattÄ• , parasantatiyaÃ
dhammadesanÄ• tisayÄ• nubhÄ• vena sammadeva tassa pavattitattÄ• bhagavÄ• va vises
Ä• ha __ ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. imasmiÃ±ca atthavikappe __ ``
padena bhagavato paá¹-ivedhapaÃ±Ã±Ä• viya desanÄ• paÃ±Ã±Ä• pi sÄ• maÃ±Ã±aniddes
saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ.

atha \Ee I 5/ vÄ• bhagavato Ã±Ä• á¹‡assa Ã±eyyapariyantikattÄ• sakalaÃ±eyyadhammas
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tena paÃ±Ã±Ä• pajjotena sabbaÃ±eyyadhammasabhÄ
vidhamitattÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡o bhagavato mohatamavinÄ• soti katvÄ• vuttaá¹ƒ
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. ettha ca mohatamavidhamanante adhiga
kÄ• raá¹‡Å«pacÄ• rena sakasantÄ• ne mohatamavidhamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. abhinÄ
savÄ• sanappahÄ• nameva hi kilesÄ• naá¹ƒ ``Ã±eyyÄ• varaá¹‡appahÄ• naâ€™â€™ nti, pa
mohatamavidhamanassa kÄ• raá¹‡abhÄ• vato anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``mohatamavid

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ avijjÄ• vigghÄ• to yeveko pahÄ• nasampattivasena bhagavato th
na pana sÄ• tisayaniravasesakilesappahÄ• nanti? tappahÄ• navacaneneva tadekaá¹-á¹-hat
sakalasaá¹ƒkilesagaá¹‡asamugghÄ• tajotitabhÄ• vato. na hi so tÄ• diso kileso atthi, yo
niravasesaavijjÄ• ppahÄ• nena na pahÄ«yatÄ«ti. atha vÄ• vijjÄ• viya sakalakusaladhamm
niravasesÄ• kusaladhammanibbattiyÄ• , saá¹ƒsÄ• rappavattiyÄ• ca avijjÄ• padhÄ• nakÄ•
sakalasaá¹ƒkilesagaá¹‡asamugghÄ• to vuttoyeva hotÄ«ti vuttaá¹ƒ __ ``paÃ±Ã±Ä• pajjotavih

narÄ• ca amarÄ• ca narÄ• marÄ• , saha narÄ• marehÄ«ti sanarÄ• maro, sanarÄ• maro c
tassa garuti sanarÄ• maralokagaru, taá¹ƒ __sanarÄ• maralokagaruá¹ƒ. _ etena devamanus
tadavasiá¹-á¹-hasattÄ• nampi yathÄ• rahaá¹ƒ guá¹‡avisesÄ• vahato bhagavato upakÄ• rita
cettha padhÄ• nÄ• padhÄ• nabhÄ• vo codetabbo. aÃ±Ã±o hi saddakkamo, aÃ±Ã±o atthakk
\Ee I 6/ padhÄ• nampi appadhÄ• naá¹ƒ viya niddisÄ«yati yathÄ• --- ``sarÄ• jikÄ• ya parisÄ
82). kÄ• maÃ±cettha sattasaá¹…khÄ• rabhÄ• janavasena tividho loko, garubhÄ• vassa pan

garukaraá¹‡asamatthasseva yujjanato sattalokassavasena attho gahetabbo. so hi lokiyanti
tabbipÄ• ko cÄ• ti ``lokoâ€™â€™ ti vuccati. amaraggahaá¹‡ena cettha upapattidevÄ• adhi

atha vÄ• samÅ«hattho loka-saddo samudÄ• yavasena lokÄ«yati paÃ±Ã±Ä• pÄ«yatÄ«ti. sa
ca te amarÄ• ceti sanarÄ• marÄ• , tesaá¹ƒ lokoti sanarÄ• maralokoti purimanayeneva yojet
cettha visuddhidevÄ• pi saá¹…gayhanti. te hi maraá¹‡Ä• bhÄ• vato paramatthato amarÄ• .
gahaá¹‡aá¹ƒ ukkaá¹-á¹-haniddesavasena, yathÄ• --- ``satthÄ• devamanussÄ• naâ€™â€™
sabbÄ• natthapariharaá¹‡apubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• natapparÄ• ya
sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• ya, aparimitanirupamappabhÄ• vaguá¹‡a
sabbasattuttamo bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ satt
gÄ• ravaá¹-á¹-hÄ• naá¹ƒ, tena vuttaá¹ƒ --- __ ``sanarÄ• maralokagaruâ€™â€™ _nti.

sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti __sugato. _ bhagavato hi veneyyajanupasaá¹…
hitasukhanipphÄ• danato sobhanaá¹ƒ, tathÄ• lakkhaá¹‡Ä• nubyaÃ±jana (DN II 33; III 198-2
paá¹-imaá¹‡á¸• itarÅ«pakÄ• yatÄ• yadutavilambita-
khalitÄ• nukaá¸• á¸• hananippÄ«á¸·anukkuá¹-ikakuá¹-ilÄ• kulatÄ• didosarahitaá¹ƒ
vilÄ• sitarÄ• jahaá¹ƒsavasabhavÄ• raá¹‡amigarÄ• jagamanaá¹ƒ kÄ• yagamanaá¹ƒ \Ee I 7/
vipulanimmalakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesasahitamabhinÄ«hÄ• rato yÄ• va mahÄ
sobhanamevÄ• ti.

atha vÄ• sayambhuÃ±Ä• á¹‡ena sakalampi lokaá¹ƒ pariÃ±Ã±Ä• bhisamayavasena parijÄ•
avagatoti __sugato. _ tathÄ• lokasamudayaá¹ƒ \Be I 6/ pahÄ• nÄ• bhisamayavasena pajah
Ä• pÄ• dento sammÄ• gato atÄ«toti __sugato. _ lokanirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikiriyÄ•
gato adhigatoti __sugato. _ lokanirodhagÄ• minipaá¹-ipadaá¹ƒ bhÄ• vanÄ• bhisamayavasen
__sugato. _ sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti, na pacceti, na p
__sugato_tiÄ• dinÄ• nayena ayamattho vibhÄ• vetabbo \Ne I 6/. atha vÄ• sundaraá¹ƒ á¹-h
nibbÄ• nameva vÄ• gato adhigatoti __sugato. _ yasmÄ• vÄ• bhÅ«taá¹ƒ tacchaá¹ƒ atthasa
yathÄ• rahaá¹ƒ kÄ• layuttameva ca dhammaá¹ƒ bhÄ• sati, tasmÄ• sammÄ• gadatÄ«ti __s
ta-kÄ• raá¹ƒ katvÄ• . iti sobhanagamanatÄ• dÄ«hi sugato, taá¹ƒ __sugataá¹ƒ. _

puÃ±Ã±apÄ• pakammehi upapajjanavasena gantabbato gatiyo, upapattibhavavisesÄ• . tÄ•
paÃ±cavidhÄ• , tÄ• hi sakalassÄ• pi bhavagÄ• mikammassa ariyamaggÄ• dhigamena avip
nivattitattÄ• bhagavÄ• paÃ±cahipi gatÄ«hi suá¹-á¹-hu mutto visaá¹ƒyuttoti Ä• ha --- __ ``ga
_nti. etena bhagavato katthacipi gatiyÄ• apariyÄ• pannataá¹ƒ dasseti, yato bhagavÄ• ``dev
vuccati, tenevÄ• ha ---

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

taá¹ƒtaá¹ƒgatisaá¹ƒvattanakÄ• naÃ±hi \Ee I 8/ kammakilesÄ• naá¹ƒ aggamaggena bodhimÅ
natthi bhagavato gatipariyÄ• pannatÄ• ti accantameva bhagavÄ•
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sasattanikÄ• yehi suparimutto, taá¹ƒ
vande_ti namÄ• mi, thomemÄ«ti vÄ• attho.

atha vÄ• __gativimutta_nti anupÄ• disesanibbÄ• nadhÄ• tuppattiyÄ• bhagavantaá¹ƒ thom
bhagavato thomanÄ• veditabbÄ• --- attahitasampattito, parahitapaá¹-ipattito ca. tesu attahi
anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dhigamato, savÄ• sanÄ• naá¹ƒ sabbesaá¹ƒ kilesÄ• naá¹ƒ accant
anupÄ• disesanibbÄ• nappattito ca veditabbÄ• . parahitapaá¹-ipatti lÄ• bhasakkÄ• rÄ• dinira
sabbadukkhaniyyÄ• nikadhammadesanÄ• to, viruddhesupi niccaá¹ƒ hitajjhÄ• sayato, Ã±Ä•
ca. sÄ• panettha Ä• sayato payogato ca duvidhÄ• parahitapaá¹-ipatti, tividhÄ• ca attahitas
hoti. kathaá¹ƒ? ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena Ä• sayato parahitapaá¹-ipatti,
sugata-saddena payogato parahitapaá¹-ipatti, ``paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ gativi
catusaccapaá¹-ivedhatthena ca sugata-saddena tividhÄ• pi \Ne I 7/ attahitasampatti, avasiá
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena ca sabbÄ• pi attahitasampattiparahit
hotÄ«ti.

atha vÄ• tÄ«hÄ• kÄ• rehi bhagavato thomanÄ• veditabbÄ• --- hetuto, phalato, upakÄ• rat
mahÄ• karuá¹‡Ä• , sÄ• paá¹-hamapadena nidassitÄ• . __phalaá¹ƒ_ catubbidhaá¹ƒ --- Ã±Ä•
pahÄ• nasampadÄ• , Ä• nubhÄ• vasampadÄ• , rÅ«pakÄ• yasampadÄ• cÄ• ti. tÄ• su Ã±Ä•
saccappaá¹-ivedhatthena ca sugata-saddena pakÄ• sitÄ• honti. Ä• nubhÄ• vasampadÄ• ta
rÅ«pakÄ• yasampadÄ• \Ee I 9/ yathÄ• vuttakÄ• yagamanasobhanatthena sugata-saddena
lakkhaá¹‡Ä• nubyaÃ±janapÄ• ripÅ«riyÄ• (DN II 33; III 198-200; MN II 385-386) vinÄ• tadal
antaraá¹ƒ abÄ• hiraá¹ƒ karitvÄ• tividhayÄ• namukhena vimuttidhammadesanÄ• , so samm
pakÄ• sito hotÄ«ti veditabbaá¹ƒ.

tattha ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena sammÄ• sambodhiyÄ• mÅ«laá¹ƒ dass
mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ s
katÄ• bhinÄ«hÄ• ro anupubbena pÄ• ramiyo pÅ«retvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ
sammÄ• sambodhiyÄ• mÅ«laá¹ƒ. ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena s
anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apada
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ«â€™â€™ ti vuccatÄ«ti. sammÄ• gadan
sammÄ• sambodhiyÄ• paá¹-ipattiá¹ƒ dasseti,
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhallikattakilamathÄ• nuyoga-

sassatucchedÄ• bhinivesÄ• diantadvayarahitÄ• ya karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• ya \B
paá¹-ipattiyÄ• pakÄ• sanato sugata-saddassa. itarehi sammÄ• sambodhiyÄ• padhÄ• nÄ•
dasseti. saá¹ƒsÄ• ramahoghato sattasantÄ• raá¹‡aÃ±cettha padhÄ• naá¹ƒ payojanaá¹ƒ, tad
padhÄ• nena parahitappaá¹-ipattiá¹ƒ dasseti, itarena attahitasampattiá¹ƒ, tadubhayena attah
paá¹-ipannÄ• dÄ«su (Pp 24, 173) catÅ«su puggalesu bhagavato catutthapuggalabhÄ• vaá¹
anuttaradakkhiá¹‡eyyabhÄ• vaá¹ƒ uttamavandanÄ«yabhÄ• vaá¹ƒ, attano ca vandanakiriyÄ•
dasseti.

ettha ca karuá¹‡Ä• ggahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡
sabbalokiyaguá¹‡asampatti \Ee I 10/ dassitÄ• hoti, paÃ±Ã±Ä• ggahaá¹‡ena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡adÄ«panato sabbalokuttaragu
tadubhayaggahaá¹‡asiddho hi attho ``sanarÄ• maralokagaruâ€™â€™ ntiÄ• dinÄ• vipaÃ±c
karuá¹‡Ä• ggahaá¹‡ena ca upagamanaá¹ƒ nirupakkilesaá¹ƒ \Ne I 8/ dasseti, paÃ±Ã±Ä• gga
tathÄ• karuá¹‡Ä• ggahaá¹‡ena lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato pavattiá¹ƒ dasset
karuá¹‡Ä• ya, paÃ±Ã±Ä• ggahaá¹‡ena samaÃ±Ã±Ä• yÄ• navidhÄ• vanaá¹ƒ. sabhÄ• vÄ• na
samaÃ±Ã±aá¹ƒ atidhÄ• vitvÄ• sattÄ• diparÄ• masanaá¹ƒ hotÄ«ti. tathÄ• karuá¹‡Ä• ggaha
mahÄ• karuá¹‡Ä• samÄ• pattivihÄ• raá¹ƒ dasseti, paÃ±Ã±Ä• ggahaá¹‡ena tÄ«su kÄ• lesu
catusaccaÃ±Ä• á¹‡aá¹ƒ, catuppaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, catuvessÄ• rajjaÃ±Ä• á¹‡aá
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa gahitattÄ• sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä•
parisÄ• su (MN I 151) akampanaÃ±Ä• á¹‡Ä• ni, dasa balÄ• ni, cuddasa buddhaÃ±Ä• á¹‡Ä•
aá¹-á¹-hÄ• rasa buddhadhammÄ• , (Sv III 305; Vibh mÅ«la0 á¹-Ä«0 ganthÄ• rambhavaá¹‡á
Ã±Ä• á¹‡avatthÅ«ni, (SN a II 34) sattasattati Ã±Ä• á¹‡avatthÅ«nÄ«ti (SN a II 34) evamÄ• dÄ
paÃ±Ã±Ä• ppabhedÄ• naá¹ƒ vasena Ã±Ä• á¹‡acÄ• raá¹ƒ dasseti.

tathÄ• karuá¹‡Ä• ggahaá¹‡ena caraá¹‡asampattiá¹ƒ, paÃ±Ã±Ä• ggahaá¹‡ena vijjÄ• samp
sattÄ• dhipatitÄ• , paÃ±Ã±Ä• ggahaá¹‡ena dhammÄ• dhipatitÄ• . karuá¹‡Ä• ggahaá¹‡ena l
paÃ±Ã±Ä• ggahaá¹‡ena attanÄ• thabhÄ• vo. tathÄ• karuá¹‡Ä• ggahaá¹‡ena pubbakÄ• rib
kataÃ±Ã±utÄ• \Be I 9/. tathÄ• karuá¹‡Ä• ggahaá¹‡ena aparantapatÄ• , paÃ±Ã±Ä• ggahaá
karuá¹‡Ä• ggahaá¹‡ena vÄ• buddhakaradhammasiddhi, paÃ±Ã±Ä• ggahaá¹‡ena buddhab
karuá¹‡Ä• ggahaá¹‡ena paresaá¹ƒ tÄ• raá¹‡aá¹ƒ, paÃ±Ã±Ä• ggahaá¹‡ena sayaá¹ƒ tÄ• raá
karuá¹‡Ä• ggahaá¹‡ena sabbasattesu anuggahacittatÄ• , paÃ±Ã±Ä• ggahaá¹‡ena sabbadh
hoti. sabbesaÃ±ca \Ee I 11/ buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di, tannidÄ• nabhÄ• vato.
tato uttarikaraá¹‡Ä«yÄ• bhÄ• vato. iti Ä• dipariyosÄ• nadassanena sabbe buddhaguá¹‡Ä•
karuá¹‡Ä• ggahaá¹‡ena sÄ«lakkhandhapubbaá¹…gamo samÄ• dhikkhandho dassito hoti. k
tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito, sÄ• ca jhÄ• nattayasampayoginÄ«ti. paÃ±Ã±Ä•
sÄ«laÃ±ca sabbabuddhaguá¹‡Ä• namÄ• di, samÄ• dhi majjhe, paÃ±Ã±Ä• pariyosÄ• nanti.
Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• sabbe buddhaguá¹‡Ä• dassitÄ• honti, nayato dassi
niravasesato buddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, yadidaá¹ƒ nayaggÄ• haá¹‡aá¹ƒ. aÃ±Ã

bhagavato guá¹‡e anupadaá¹ƒ niravasesato dassetuá¹ƒ. tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha \Ne I 9/ kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; Sv III 141; Ps III 425, Ud-
nidÄ• nakathÄ• yaá¹ƒ, pakiá¹‡á¹‡akakathÄ• yaá¹ƒ; Ap-a II 6.20).

teneva ca Ä• yasmatÄ• sÄ• riputtattherenÄ• pi buddhaguá¹‡aparicchedanaá¹ƒ pati anuyut
bhanteâ€™â€™ ti (DN II 145) paá¹-ikkhipitvÄ• , ``api ca me bhante dhammanvayo viditoâ€™
vuttaá¹ƒ.

evaá¹ƒ saá¹…khepena sakalasabbaÃ±Ã±uguá¹‡ehi bhagavantaá¹ƒ abhitthavitvÄ• idÄ• ni
``buddhopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __buddho_ti kattuniddeso. __buddhabhÄ• va_
__bhÄ• vetvÄ• , sacchikatvÄ• _ti ca pubbakÄ• lakiriyÄ• niddeso. __ya_nti aniyamato kamm
12/ aparakÄ• lakiriyÄ• niddeso. __vande_ti kiriyÄ• niddeso, __ta_nti \Be I 10/ niyamanaá¹ƒ.
vandanakiriyÄ• ya kammaniddeso. __gatamalaá¹ƒ, anuttara_nti ca tabbisesanaá¹ƒ.

tattha buddha-saddassa tÄ• va ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti bu
I 192; Nidd II 95-97; Paá¹-is I 162) niddesanayena attho veditabbo. atha vÄ• savÄ• sanÄ• y
accantavigamato, buddhiyÄ• vÄ• vikasitabhÄ• vato buddhavÄ• ti __buddho, _ jÄ• garaá¹‡
vÄ• kassacipi Ã±eyyadhammassa anavabuddhassa abhÄ• vena Ã±eyyavisesassa kammal
kammavacanicchÄ• ya abhÄ• vena avagamanatthavaseneva kattuniddeso labbhatÄ«ti bud
``dikkhito na dadÄ• tÄ«â€™â€™ ti, atthato pana pÄ• ramitÄ• paribhÄ• vito sayambhÅ«Ã±Ä
vihataviddhastaniravasesakileso mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparime
khandhasantÄ• no buddho. yathÄ• ha ---

``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ
tattha ca sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192; Nidd II

__api_-saddo sambhÄ• vane, tena ``evaá¹ƒ guá¹‡avisesayutto sopi nÄ• ma bhagavÄ• â€™
I 10/ dhamme sambhÄ• vanaá¹ƒ dÄ«peti. __buddhabhÄ• va_nti sammÄ• sambodhiá¹ƒ. __b
vaá¸• á¸• hetvÄ• ca. __sacchikatvÄ• _ti paccakkhaá¹ƒ katvÄ• . __upagato_ti patto, adhigat
``buddhabhÄ• vaâ€™â€™ nti etena sambandho. __gatamala_nti vigatamalaá¹ƒ, niddosanti
paá¹‡amÄ• mi, thomemi \Ee I 13/ vÄ• . __anuttara_nti uttararahitaá¹ƒ, lokuttaranti attho. __

yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yato ca, saá¹ƒsÄ• rato ca apatamÄ• ne katv

ayaÃ±hettha saá¹…khepattho --- evaá¹ƒ vividhaguá¹‡asamannÄ• gato buddhopi bhagavÄ•
dhammaá¹ƒ bhÄ• vetvÄ• , phalanibbÄ• nasaá¹…khÄ• taá¹ƒ pana sacchikatvÄ• anuttaraá¹ƒ
tametaá¹ƒ buddhÄ• nampi buddhabhÄ• vahetubhÅ«taá¹ƒ sabbadosamalarahitaá¹ƒ attano u
paá¹-ivedhasaddhammaá¹ƒ namÄ• mÄ«ti. pariyattisaddhammassÄ• pi tappakÄ• sanattÄ• i
atha \Be I 11/ vÄ• ``abhidhammanayasamuddaá¹ƒ bhÄ• vetvÄ• adhigacchi, tÄ«á¹‡i piá¹-ak
aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• pariyattidhammassÄ• pi sacchikiriyÄ• sammasanapariyÄ•
vutto yevÄ• ti daá¹-á¹-habbo. tathÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• , sacchikatvÄ• â€™â
buddhakaradhammabhÅ«tÄ• hi pÄ• ramitÄ• hi saha pubbabhÄ• ge adhisÄ«lasikkhÄ• dayo
saá¹…gahitÄ• ti veditabbÄ• . tÄ• pi hi vigatapaá¹-ipakkhatÄ• ya vigatamalÄ• , anaÃ±Ã±asÄ
cÄ• ti. tathÄ• hi sattÄ• naá¹ƒ sakalavaá¹-á¹-adukkhanissaraá¹‡Ä• ya katamahÄ• bhinÄ«hÄ
mahÄ• karuá¹‡Ä• dhivÄ• sapesalajjhÄ• sayo paÃ±Ã±Ä• visesapariyodÄ• tanimmalÄ• naá¹ƒ
uttamadhammÄ• naá¹ƒ satasahassÄ• dhikÄ• ni kappÄ• naá¹ƒ cattÄ• ri asaá¹…kheyyÄ• ni s
niravasesaá¹ƒ bhÄ• vanÄ• paccakkhakaraá¹‡ehi kammÄ• dÄ«su adhigatavasÄ«bhÄ• vo, a
adhisÄ«laadhicittÄ• naá¹ƒ paramukkaá¹ƒsapÄ• ramippatto bhagavÄ• paccayÄ• kÄ• re
catuvÄ«satikoá¹-isatasahassamukhena mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ pesetvÄ• anuttaraá¹ƒ sa
abhisambuddhoti.

ettha \Ee I 14/ ca ``bhÄ• vetvÄ• â€™â€™ ti etena vijjÄ• sampadÄ• ya dhammaá¹ƒ thometi
vimuttisampadÄ• ya. tathÄ• paá¹-hamena jhÄ• nasampadÄ• ya, dutiyena vimokkhasampad
samÄ• dhisampadÄ• ya, dutiyena samÄ• pattisampadÄ• ya. atha vÄ• paá¹-hamena khaya
anuppÄ• daÃ±Ä• á¹‡abhÄ• vena. purimena vÄ• vijjÅ«pamatÄ• ya, dutiyena vajirÅ«pamatÄ
virÄ• gasampattiyÄ• , dutiyena nirodhasampattiyÄ• . tathÄ• paá¹-hamena niyyÄ• nabhÄ• v
nissaraá¹‡abhÄ• vena. paá¹-hamena vÄ• hetubhÄ• vena, dutiyena asaá¹…khatabhÄ• vena
dassanabhÄ• vena, dutiyena vivekabhÄ• vena. paá¹-hamena vÄ• adhipatibhÄ• vena, dutiy
thometi. atha vÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• buddhabhÄ• vaá¹ƒ upagatoâ€™â€™ ti
dhammaá¹ƒ thometi, ``sacchikatvÄ• â€™â€™ ti \Ne I 11/ etena sandiá¹-á¹-hikatÄ• ya. tathÄ
akÄ• likatÄ• ya, pacchimena ehipassikatÄ• ya. purimena vÄ• opaneyyikatÄ• ya, pacchimen
dhammaá¹ƒ thometi.

``gatamalaâ€™â€™ nti iminÄ• saá¹ƒkilesÄ• bhÄ• vadÄ«panena dhammassa parisuddhata
nti etena aÃ±Ã±assa visiá¹-á¹-hassa abhÄ• vadÄ«panena vipulaparipuá¹‡á¹‡ataá¹ƒ. paá¹-h
pahÄ• nasampadaá¹ƒ dhammassa dasseti, dutiyena pabhÄ• vasampadaá¹ƒ. bhÄ• vetabba
gatamalabhÄ• vo yojetabbo \Be I 12/. bhÄ• vanÄ• guá¹‡ena hi so dosÄ• naá¹ƒ samugghÄ•
sacchikÄ• tabbabhÄ• vena anuttarabhÄ• vo yojetabbo. sacchikiriyÄ• nibbattito hi taduttarika
anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya anuttaroti. tathÄ• ``bhÄ• vetvÄ• â€™â€™ ti etena saha p
sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• honti, ``sacchikatvÄ• â€™â€™ ti etena sa

asekkhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• hontÄ«ti.

evaá¹ƒ saá¹…khepeneva sabbadhammaguá¹‡ehi saddhammaá¹ƒ abhitthavitvÄ• , idÄ• ni a
``sugatassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sugatassÄ• _ti sambandhaniddeso, tassa `
sambandho. __orasÄ• na_nti puttavisesanaá¹ƒ. __mÄ• rasenamathanÄ• na_nti \Ee I 15/ or
kÄ• raá¹‡aniddeso, tena kilesappahÄ• nameva bhagavato orasaputtabhÄ• vakÄ• raá¹‡aá¹ƒ
__aá¹-á¹-hanna_nti gaá¹‡anaparicchedaniddeso, tena ca satipi tesaá¹ƒ sattavisesabhÄ• ver
anekasatasahassasaá¹…khyabhÄ• ve imaá¹ƒ gaá¹‡anaparicchedaá¹ƒ nÄ• tivattantÄ«ti das
maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vÄ• nativattanato. __samÅ«ha_nti samudÄ• yaniddeso. _
guá¹‡avisiá¹-á¹-hasaá¹…ghÄ• tabhÄ• vaniddeso, tena asatipi ariyapuggalÄ• naá¹ƒ kÄ• yas
ariyasaá¹…ghabhÄ• vaá¹ƒ dasseti, diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vato. tat
saá¹ƒvaddhÄ• ca orasÄ• . yathÄ• hi sattÄ• naá¹ƒ orasaputtÄ• attajÄ• tatÄ• ya pitusantaka
bhÄ• gino honti, evametepi ariyapuggalÄ• sammÄ• sambuddhassa savanante ariyÄ• ya jÄ
santakassa vimuttisukhassa, ariyadhammaratanassa ca ekantabhÄ• ginoti orasÄ• viya __o
bhagavato dhammadesanÄ• nubhÄ• vena ariyabhÅ«miá¹ƒ okkamamÄ• nÄ• , okkantÄ• ca
urovÄ• yÄ• majanitÄ• bhijÄ• tatÄ• ya nippariyÄ• yena ``orasaputtÄ• â€™â€™ ti vattabbataa
pavattiyamÄ• nÄ• pi hi dhammadesanÄ• bhagavato ``dhammadesanÄ• â€™â€™ icceva vu
lakkhaá¹‡Ä• divisesÄ• bhÄ• vato ca.

yadipi ariyasÄ• vakÄ• naá¹ƒ ariyamaggÄ• dhigamasamaye bhagavato viya tadantarÄ• yaka
\Ne I 12/, mÄ• ravÄ• hinÄ« vÄ• na ekantena apasÄ• deti, tehi pana apasÄ• detabbatÄ• ya
vimathitÄ• \Be I 13/ eva nÄ• ma hontÄ«ti Ä• ha --- __ ``mÄ• rasenamathanÄ• naâ€™â€™ _
`mÄ• ramÄ• rasenamathanÄ• naâ€™ nti vattabbe ``mÄ• rasenamathanÄ• naâ€™â€™ nti e
daá¹-á¹-habbaá¹ƒ. atha vÄ• khandhÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ viya devaputtamÄ•
16/ sahÄ• yabhÄ• vÅ«pagamanato kilesabalakÄ• yo ``senÄ• â€™â€™ ti vuccati. yathÄ• ha
senÄ• â€™â€™ tiÄ• di (Sn 438; Nidd I 28, 68; Nidd II 47). sÄ• ca tehi diyaá¸• á¸• hasahass
vÄ• kilesavÄ• hinÄ« satidhammavicayavÄ«riyasamathÄ• diguá¹‡apaharaá¹‡ehi odhiso vim
cÄ• ti __mÄ• rasenamathanÄ• , _ ariyasÄ• vakÄ• . etena tesaá¹ƒ bhagavato anujÄ• taputta

Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato ariyÄ• , niruttinayena. atha vÄ• s
``saraá¹‡aâ€™â€™ nti araá¹‡Ä«yato upagantabbato, upagatÄ• naÃ±ca tadatthasiddhito ari
saá¹…ghoti ariyasaá¹…gho, ariyo ca so, saá¹…gho cÄ• ti vÄ• ariyasaá¹…gho, taá¹ƒ __ariy
aparabhÄ• ge buddhadhammaratanÄ• nampi samadhigamo saá¹…gharatanÄ• dhÄ«noti as
bahÅ«pakÄ• rataá¹ƒ dassetuá¹ƒ idheva __ ``sirasÄ• vandeâ€™â€™ _ti vuttanti daá¹-á¹-hal

ettha ca ``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa pabhava
``mÄ• rasenamathanÄ• naâ€™â€™ nti etena pahÄ• nasampadaá¹ƒ, sakalasaá¹ƒkilesappal
samÅ«haâ€™â€™ nti etena Ã±Ä• á¹‡asampadaá¹ƒ, maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vad

nti etena pabhavasampadaá¹ƒ dasseti, sabbasaá¹…ghÄ• naá¹ƒ aggabhÄ• vadÄ«panato. at
puttÄ• naâ€™â€™ nti ariyasaá¹…ghassa visuddhanissayabhÄ• vadÄ«panaá¹ƒ, ``mÄ• rase
sammÄ• ujuÃ±Ä• yasÄ• mÄ«cippaá¹-ipannabhÄ• vadÄ«panaá¹ƒ, ``aá¹-á¹-hannampi samÅ«
Ä• huneyyÄ• dibhÄ• vadÄ«panaá¹ƒ, ``ariyasaá¹…ghaâ€™â€™ nti anuttarapuÃ±Ã±akkhetta
``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa lokuttarasaraá¹‡a
lokuttarasaraá¹‡agamanena hi te bhagavato orasaputtÄ• jÄ• tÄ• . ``mÄ• rasenamathanÄ• n
abhinÄ«hÄ• rasampadÄ• siddhaá¹ƒ pubbabhÄ• ge sammÄ• paá¹-ipattiá¹ƒ dasseti. katÄ• bh
paá¹-ipannÄ• mÄ• raá¹ƒ, mÄ• raparisaá¹ƒ vÄ• abhivijinanti. ``aá¹-á¹-hannampi samÅ«haâ€
viddhastavipakkhe sekkhÄ• sekkhadhamme dasseti, puggalÄ• dhiá¹-á¹-hÄ• nena maggaph
``ariyasaá¹…ghaâ€™â€™ nti aggadakkhiá¹‡eyyabhÄ• vaá¹ƒ dasseti. saraá¹‡agamanaÃ±ca
sabbaguá¹‡Ä• namÄ• di, sapubbabhÄ• gappaá¹-ipadÄ• sekkhÄ• sÄ«lakkhandhÄ• dayo m
\Ne I 13/ pariyosÄ• nanti Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• saá¹…khepato sabbe ariyas
honti.

evaá¹ƒ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹…kittanamukhena ratanattayass
taá¹ƒ nipaccakÄ• raá¹ƒ yathÄ• dhippete payojane pariá¹‡Ä• mento __ ``iti meâ€™â€™ _tiÄ
ratijananaá¹-á¹-hena __ratanaá¹ƒ, _ buddhadhammasaá¹…ghÄ• . tesaÃ±hi ``itipi so bhagav
yathÄ• bhÅ«taguá¹‡e Ä• vajjantassa amatÄ• dhigamahetubhÅ«taá¹ƒ anappakaá¹ƒ pÄ«tipÄ

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapari
cittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti tathÄ• gataá¹ƒ Ä• rabbha. ujuga
mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dham
pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ tiÄ• di (AN b VI 10; AN c 1I 11).

cittÄ«katÄ• dibhÄ• vo vÄ• ratanaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Khp-a VI 3; Sv II 33; Sn-a

cittÄ«katabhÄ• vÄ• dayo \Ee I 18/ ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• dÄ«su eva lab
__vandanÄ• mayaá¹ƒ, _ yathÄ• ``dÄ• namayaá¹ƒ, sÄ«lamayaâ€™â€™ nti (DN III 305; It 6
kÄ• yavÄ• cÄ• cittehi tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aninnatÄ• , thomanÄ• vÄ• . pujjabh
__puÃ±Ã±aá¹ƒ, _ attano santÄ• naá¹ƒ puá¹‡Ä• tÄ«ti vÄ• . __suvihatantarÄ• yo_ti suá¹-á¹-h
attano pasÄ• dasampattiyÄ• , rattanattayassa \Be I 15/ ca khettabhÄ• vasampattiyÄ• taá¹ƒ
atthappakÄ• sanassa upaghÄ• takaupaddavÄ• naá¹ƒ vihanane samatthanti dasseti. __hutv

tassa ``atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti etena sambandho. __tassÄ• _ti yaá¹ƒ rata
puÃ±Ã±aá¹ƒ, tassa. __Ä• nubhÄ• venÄ• _ti balena.

evaá¹ƒ \Ne I 14/ ratanattayassa nipaccakÄ• rakaraá¹‡e payojanaá¹ƒ dassetvÄ• , idÄ• ni ya
atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etukÄ• mo, tassÄ• tÄ• va guá¹‡Ä• bhitthavanavasena upaÃ±Ã±Ä• p
``dÄ«ghassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dÄ«ghasuttaá¹…kitassÄ• _ti dÄ«ghappa
etena ``dÄ«ghoâ€™â€™ ti ayaá¹ƒ imassa Ä• gamassa atthÄ• nugatÄ• samaÃ±Ã±Ä• ti das
Ä• gamo, kassa pana suttehi aá¹…kananti? saccametaá¹ƒ paramatthato, suttÄ• ni pana upA
yathÄ• hi atthabyaÃ±janasamudÄ• ye ``suttaâ€™â€™ nti vohÄ• ro, evaá¹ƒ suttasamudÄ• y
paá¹-iccasamuppÄ• dÄ• dinipuá¹‡atthasabbhÄ• vato __nipuá¹‡assa. _ Ä• gamissanti ettha,
attatthaparatthÄ• dayoti Ä• gamo, Ä• gamo ca so varo cÄ• ti __Ä• gamavaro, _ Ä• gamasan
__Ä• gamavaro, _ tassa. buddhÄ• naá¹ƒ anubuddhÄ• __buddhÄ• nubuddhÄ• , _ buddhÄ•
paá¹-ividdhasaccÄ• aggasÄ• vakÄ• dayo \Ee I 19/ ariyÄ• . tehi atthasaá¹ƒvaá¹‡á¹‡anÄ• va
guá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• vasena ca saá¹ƒvaá¹‡á¹‡itassa. atha vÄ• buddhÄ• ca anubudd
yojetabbaá¹ƒ. sammÄ• sambuddheneva hi tiá¹‡á¹‡ampi piá¹-akÄ• naá¹ƒ atthavaá¹‡á¹‡anÄ•
``pakiá¹‡á¹‡akadesanÄ• â€™â€™ ti vuccati, tato saá¹…gÄ• yanÄ• divasena sÄ• vakehÄ«ti

__saddhÄ• vahaguá¹‡assÄ• _ti buddhÄ• dÄ«su pasÄ• dÄ• vahasampattikassa. ayaÃ±hi Ä•
26-28) sÄ«ladiá¹-á¹-hÄ• dÄ«naá¹ƒ anavasesaniddesÄ• divasena, mahÄ• padÄ• nÄ• dÄ«su
guá¹‡aniddesÄ• divasena, pÄ• thikasuttÄ• dÄ«su (DN III 3, 4) titthiye nimadditvÄ• appaá¹-i
nadanÄ• divasena, anuttariyasuttÄ• dÄ«su (AN b VI 8) ca visesato buddhaguá¹‡avibhÄ• va
sÄ• tisayappasÄ• daá¹ƒ Ä• vahati. saá¹ƒvaá¹‡á¹‡anÄ• su cÄ• yaá¹ƒ Ä• cariyassa pakati, yÄ
taá¹ƒtaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su Ä• dito tassa tassa saá¹ƒvaá¹‡á¹‡etabbassa dhammassa
thomanÄ• . tathÄ• hi __papaÃ±casÅ«danÄ«sÄ• ratthappakÄ• sinÄ«manorathapÅ«raá¹‡Ä«
yathÄ• kkamaá¹ƒ ``paravÄ• damathanassa Ã±Ä• á¹‡appabhedajananassa \Be I 16/ dhamm
vicittappaá¹-ibhÄ• najananassa tassa gambhÄ«raÃ±Ä• á¹‡ehi ogÄ• á¸·hassa abhiá¹‡haso n
abhidhammassÄ• â€™â€™ tiÄ• dinÄ• thomanÄ• katÄ• .

attho kathÄ«yati etÄ• yÄ• ti atthakathÄ• , sÄ• eva __aá¹-á¹-hakathÄ• , _ ttha-kÄ• rassa __
katvÄ• , yathÄ• ``dukkhassa pÄ«á¸·anaá¹-á¹-hoâ€™â€™ ti (Paá¹-is II 8). __Ä• dito_ tiÄ• di
paá¹-hamasaá¹…gÄ«tiyaá¹ƒ. chaá¸·abhiÃ±Ã±atÄ• ya paramena cittavasÄ«bhÄ• vena sama
paÃ±cavidhavasitÄ• sabbhÄ• vato __ca vasino, _ therÄ• mahÄ• kassapÄ• dayo. tesaá¹ƒ _
yÄ• aá¹-á¹-hakathÄ• . __saá¹…gÄ«tÄ• _ti atthaá¹ƒ pakÄ• setuá¹ƒ yuttaá¹-á¹-hÄ• ne ``ayaá¹
etassa atthoâ€™â€™ ti saá¹…gahetvÄ• vuttÄ• . __anusaá¹…gÄ«tÄ• _ \Ne I 15/ ca yasatth
__pacchÄ• pi_ dutiyatatiyasaá¹…gÄ«tÄ«su, iminÄ• attano saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gama

sÄ«hassa lÄ• nato gahaá¹‡ato __sÄ«haá¸·o, _ sÄ«hakumÄ• ro. taá¹ƒvaá¹ƒsajÄ• tatÄ• ya t
khattiyÄ• naá¹ƒ, tesaá¹ƒ nivÄ• satÄ• ya tambapaá¹‡á¹‡idÄ«passa ca sÄ«haá¸·abhÄ• vo ve

jambudÄ«pato Ä• nÄ«tÄ• . __athÄ• _ti pacchÄ• . aparabhÄ• ge hi asaá¹…karatthaá¹ƒ sÄ«h
á¹-hapitÄ• ti. tenassa mÅ«laá¹-á¹-hakathÄ• sabbasÄ• dhÄ• raá¹‡Ä• na hotÄ«ti idaá¹ƒ attha
karaá¹‡Ä«yanti dasseti. tenevÄ• ha --- __ ``dÄ«pavÄ• sÄ«namatthÄ• yÄ• â€™â€™ _ti. tatth
jambudÄ«pavÄ• sÄ«naá¹ƒ. __dÄ«pavÄ• sÄ«na_nti vÄ• sÄ«haá¸·adÄ«pavÄ• sÄ«naá¹ƒ atth
á¹-hapitÄ• ti yojanÄ• .

__apanetvÄ• nÄ• _ti kaÃ±cukasadisaá¹ƒ sÄ«haá¸·abhÄ• saá¹ƒ apanetvÄ• . __tato_ti aá¹-á
attÄ• naá¹ƒ niddisati. __manoramaá¹ƒ bhÄ• sa_nti mÄ• gadhabhÄ• saá¹ƒ. sÄ• hi sabhÄ• v
paá¹‡á¸• itÄ• naá¹ƒ manaá¹ƒ ramayatÄ«ti. tenevÄ• ha --- __ ``tantinayÄ• nucchavikaâ€™â€
anulomikaá¹ƒ pÄ• á¸·ibhÄ• sÄ• yÄ• nuvidhÄ• yininti attho. __vigatadosa_nti asabhÄ• vaniru

__samayaá¹ƒ avilomento_ti siddhantaá¹ƒ avirodhento, etena atthadosÄ• bhÄ• vamÄ• ha. a
theravÄ• dÄ• pi idha pakÄ• siyissanti. __theravaá¹ƒsapadÄ«pÄ• na_nti thirehi sÄ«lakkhand
therÄ• , mahÄ• kassapÄ• dayo. tehi Ä• gatÄ• Ä• cariyaparamparÄ• theravaá¹ƒso, tappariy
Ä• gamÄ• dhigamasampannattÄ• paÃ±Ã±Ä• pajjotena tassa samujjalanato __theravaá¹ƒsa
therÄ• , tesaá¹ƒ. vividhehi Ä• kÄ• rehi nicchÄ«yatÄ«ti vinicchayo, gaá¹‡á¹-hiá¹-á¹-hÄ• nesu
pavattÄ• vimaticchedakathÄ• . suá¹-á¹-hu nipuá¹‡o saá¹‡ho vinicchayo etesanti __sunipuá
vÄ• vinicchinotÄ«ti vinicchayo, yathÄ• vuttavisayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. suá¹-á¹-hu nipuá¹‡o ch
etesanti __sunipuá¹‡avinicchayÄ• , _ etena mahÄ• kassapÄ• ditheraparamparÄ• bhato, tat
saá¹‡hasukhumo mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ \Ee I 21/ vinicchayoti tassa pamÄ• á¹‡abhÅ

__sujanassa cÄ• _ti __ca_-saddo sampiá¹‡á¸• anattho, tena na kevalaá¹ƒ jambudÄ«pavÄ•
kho sÄ• dhujanatosanatthaÃ±cÄ• ti dasseti, tena ca tambapaá¹‡á¹‡idÄ«pavÄ• sÄ«nampi at
hoti, uggahaá¹‡Ä• disukaratÄ• ya tesampi bahupakÄ• rattÄ• . __ciraá¹-á¹-hitattha_nti ciraá¹
16/, cirakÄ• laá¹-á¹-hitiyÄ• ti attho. idaÃ±hi atthappakÄ• sanaá¹ƒ aviparÄ«tabyaÃ±janasunik
atthasunayassa ca upÄ• yabhÄ• vato saddhammassa ciraá¹-á¹-hitiyÄ• saá¹ƒvattati. vuttaÃ±

``dveme, bhikkhave, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• n
sunikkhattaÃ±ca padabyaÃ±janaá¹ƒ, attho ca sunÄ«toâ€™â€™ ti (AN a II 21).

yaá¹ƒ atthavaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, tassÄ• mahattaá¹ƒ parihariturá¹ƒ __ ``sÄ«lakathÄ
vuttaá¹ƒ. tenevÄ• ha --- __ ``na taá¹ƒ idha vicÄ• rayissÄ• mÄ«â€™â€™ _ti. atha vÄ• yaá¹ƒ
kattukÄ• mo, tadekadesabhÄ• vena visuddhimaggo ca gahetabboti kathikÄ• naá¹ƒ upadesa
vicÄ• ritadhamme uddesavasena dasseti __ ``sÄ«lakathÄ• â€™â€™ _ tiÄ• dinÄ• . tattha __
cÄ• rittavÄ• rittÄ• divasena sÄ«lavitthÄ• rakathÄ• . __dhutadhammÄ• _ti piá¹‡á¸• apÄ• tika
II 845, 849) terasa kilesadhunanakadhammÄ• . __kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• nÄ«_ti pA
aá¹-á¹-hatiá¹ƒsa, aá¹-á¹-hakathÄ• yaá¹ƒ dveti niravasesÄ• ni yogakammassa bhÄ• vanÄ• ya
__cariyÄ• vidhÄ• nasahito_ti rÄ• gacaritÄ• dÄ«naá¹ƒ sabhÄ• vÄ• dividhÄ• nena sahito. __jl

rÅ«pÄ• vacarajjhÄ• nÄ• ni, __samÄ• pattiyo_ \Be I 18/ catasso arÅ«pasamÄ• pattiyo. aá¹-á
paá¹-iladdhamattÄ• ni __jhÄ• nÄ• ni, _ samÄ• pajjanavasÄ«bhÄ• vappattiyÄ• __samÄ• pa
rÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nÄ• ni \Ee I 22/, __samÄ• pattiyo_ phalasamÄ• pattinirodhasam

lokiyalokuttarabhedÄ• cha abhiÃ±Ã±Ä• yo __sabbÄ• abhiÃ±Ã±Ä• yo. _ Ã±Ä• á¹‡avibhaá¹
ekavidhÄ• dinÄ• paÃ±Ã±Ä• ya saá¹…kaletvÄ• sampiá¹‡á¸• etvÄ• nicchayo __paÃ±Ã±Ä•

paccayadhammÄ• naá¹ƒ hetÄ• dÄ«naá¹ƒ paccayuppannadhammÄ• naá¹ƒ hetupaccayÄ• c
__paccayÄ• kÄ• radesanÄ• , _ paá¹-iccasamuppÄ• dakathÄ• ti attho. sÄ• pana ghanavinib
saá¹‡hasukhumÄ• , nikÄ• yantaraladdhisaá¹…kararahitÄ• , ekattanayÄ• disahitÄ• ca tattha
``suparisuddhanipuá¹‡anayÄ• â€™â€™ _ti. paá¹-isambhidÄ• dÄ«su Ä• gatanayaá¹ƒ avissa
__avimuttatanti maggÄ• . _

__iti_ \Ne I 17/ __pana sabba_nti __iti_-saddo parisamÄ• pane, __pana_-saddo vacanÄ• la
sabbanti attho. __idhÄ• _ti imissÄ• aá¹-á¹-hakathÄ• yaá¹ƒ. __na vicÄ• rayissÄ• mi, _ punar
adhippÄ• yo.

idÄ• ni tasseva avicÄ• raá¹‡assa ekantakÄ• raá¹‡aá¹ƒ niddhÄ• rento __ ``majjhe visuddhin
tattha __ ``majjhe á¹-hatvÄ• â€™â€™ _ti etena majjhebhÄ• vadÄ«panena visesato catunna
sÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• visuddhimaggo, na sumaá¹…galavilÄ• sinÄ«Ä• dayo viya a
dasseti. ``visesatoâ€™â€™ ti idaá¹ƒ vinayÄ• bhidhammÄ• nampi visuddhimaggo yathÄ• ral
yevÄ• ti katvÄ• vuttaá¹ƒ.

__iccevÄ• _ti iti eva. __tampÄ«_ti visuddhimaggampi. __etÄ• yÄ• _ti sumaá¹…galavilÄ• sin
``sÄ«haá¸·adÄ«paá¹ƒ Ä• bhatÄ• â€™â€™ tiÄ• dinÄ• atthappakÄ• sanassa nimittaá¹ƒ dass
sujanassa ca tuá¹-á¹-hatthaá¹ƒ, ciraá¹-á¹-hitatthaÃ±ca dhammassÄ• â€™â€™ ti etena payo
karaá¹‡appakÄ• raá¹ƒ. sÄ«lakathÄ• dÄ«naá¹ƒ avicÄ• raá¹‡ampi hi idha karaá¹‡appakÄ• ro

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

vibhÄ• gavantÄ• naá¹ƒ \Ne I 18/ \Be I 19/ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanavase
tÄ• va vaggasuttavasena \Ee I 23/ vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tattha dÄ«ghÄ• gamo nÄ•
tattha __tatthÄ• _ti ``dÄ«ghassa Ä• gamavarassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti
vacane. yassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«ti paá¹-iÃ±Ã±Ä• taá¹ƒ, so __dÄ«ghÄ• gamo nÄ
vibhÄ• goti attho. atha vÄ• __tatthÄ• _ti ``dÄ«ghÄ• gamanissitamatthaâ€™â€™ nti etasmi
vutto, so vaggÄ• divasena edisoti attho. attano saá¹ƒvaá¹‡á¹‡anÄ• ya paá¹-hamamahÄ• sa

nikkhittÄ• nukkameneva pavattabhÄ• vadassanatthaá¹ƒ __ ``tassa vaggesu ... pe ... vuttaá¹
_ti Ä• ha. kasmÄ• pana catÅ«su Ä• gamesu dÄ«ghÄ• gamo paá¹-hamaá¹ƒ saá¹…gÄ«to, ta
Ä• dito nikkhitto, tasmiÃ±ca brahmajÄ• lanti? nÄ• yamanuyogo katthacipi na pavattati, api c
dÄ«ghanikÄ• yo paá¹-hamaá¹ƒ saá¹…gÄ«to. saddhÄ• hi kusaladhammÄ• naá¹ƒ bÄ«jaá¹ƒ.
tapo vuá¹-á¹-hÄ«â€™â€™ ti, (SN a I 197; Sn 77) saddhÄ• vahaguá¹‡atÄ• cassa dassitÄ• y
katipayasuttasaá¹…gahato, appaparimÄ• á¹‡ato ca gahaá¹‡adhÄ• raá¹‡Ä• disukhato. tathÄ
catuttiá¹ƒsasuttasaá¹…gaho catusaá¹-á¹-hibhÄ• á¹‡avÄ• raparimÄ• á¹‡o ca. sÄ«lakathÄ• b
sÄ«lakkhandhavaggo paá¹-hamaá¹ƒ nikkhitto. sÄ«laÃ±hi sÄ• sanassa Ä• di, sÄ«lapatiá¹-á¹-
sabbaguá¹‡Ä• naá¹ƒ. tenevÄ• ha --- ``tasmÄ• tiha, tvaá¹ƒ bhikkhu, Ä• dimeva visodhehi ku
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sÄ«laÃ±ca suvisuddhaâ€™â€™ ntiÄ• di (SN c V 395). ete
anvatthasaÃ±Ã±atÄ• vuttÄ• hoti. diá¹-á¹-hiviniveá¹-hanakathÄ• bhÄ• vato pana suttantapiá
niravasesadiá¹-á¹-hivibhajanaá¹ƒ brahmajÄ• laá¹ƒ paá¹-hamaá¹ƒ nikkhittanti daá¹-á¹-habbaá
buddhavacane brahmajÄ• lasadisaá¹ƒ diá¹-á¹-higatÄ• ni niggumbaá¹ƒ nijjaá¹-aá¹ƒ katvÄ• v
natthÄ«ti.

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

yassÄ• \Ne I 19/ \Ee I 24/ paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkamena saá¹ƒ
taá¹ƒ, tassÄ• ca tantiÄ• ruá¸·hÄ• ya idha vacane kÄ• raá¹‡aá¹ƒ dassento __ ``paá¹-hamam
veditabbÄ• â€™â€™ _ti Ä• ha. tattha yathÄ• paccayaá¹ƒ tattha tattha desitattÄ• \Be I 20/,
vippakiá¹‡á¹‡Ä• naá¹ƒ dhammavinayÄ• naá¹ƒ saá¹…gahetvÄ• gÄ• yanaá¹ƒ kathanaá¹ƒ sa
taá¹ƒtaá¹ƒsikkhÄ• padÄ• naá¹ƒ suttÄ• naÃ±ca Ä• dipariyosÄ• nesu, antarantarÄ• ca samb
saá¹…gÄ«tikÄ• ravacanaá¹ƒ saá¹…gahitaá¹ƒ hoti. mahÄ• visayattÄ• , pÅ«janÄ«yattÄ• ca n
mahÄ• saá¹…gÄ«ti, paá¹-hamÄ• mahÄ• saá¹…gÄ«ti paá¹-hamamahÄ• saá¹…gÄ«ti, tassÄ
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• lo, tasmiá¹ƒ __paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le. nidÄ
desakÄ• lÄ• divasena aviditaá¹ƒ viditaá¹ƒ katvÄ• nidassetÄ«ti nidÄ• naá¹ƒ. sattÄ• naá¹ƒ
dassanÄ• nuttariyasaraá¹‡Ä• dipaá¹-ilÄ• bhahetubhÅ«tÄ• su vijjamÄ• nÄ• supi aÃ±Ã±Ä• su
bodheyyaâ€™â€™ nti (Bv-a ratanacaá¹…kamanakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Cp uddhÄ• nag
paá¹-iÃ±Ã±Ä• ya anulomato veneyyÄ• naá¹ƒ maggaphalappattÄ«naá¹ƒ hetubhÅ«tÄ• kiriyÄ
buddhakiccanti Ä• ha --- __ ``dhammacakkappavattanaÃ±hi Ä• diá¹ƒ katvÄ• â€™â€™ _ti. ta
saddhindriyÄ• didhammoyeva pavattanaá¹-á¹-hena cakkanti __dhammacakkaá¹ƒ. _ atha vÄ
anapetattÄ• dhammaÃ±ca taá¹ƒ cakkaÃ±cÄ• ti __dhammacakkaá¹ƒ, _ dhammena Ã±Ä• ye
yathÄ• ha ---

``dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaá¹ƒ, cakkaÃ±ca pavatteti dhammaÃ±
pavattetÄ«ti dhammacakkaá¹ƒ, dhammacariyÄ• ya pavattetÄ«ti dhammacakkaâ€™â€™ nti

__ ``katabuddhakicceâ€™â€™ _ti etena buddhakattabbassa kassacipi asesitabhÄ• vaá¹ƒ

vinÄ«tÄ• pi vineyyÄ• \Ee I 25/ bhagavatÄ• yeva vinÄ«tÄ• honti, yato sÄ• vakabhÄ• sitaá¹ƒ
``buddhavacanaâ€™â€™ nti vuccati, sÄ• vakavineyyÄ• ca na tÄ• va vinÄ«tÄ• ti? nÄ• yaá¹
vinayanupÄ• yassa sÄ• vakesu á¹-hapitattÄ• . tenevÄ• ha ---

``na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me bhikkhÅ« na sÄ• vakÄ• bha
visÄ• radÄ• bahussutÄ• dhammadharÄ• ... pe ... uppannaá¹ƒ parappavÄ• daá¹ƒ saha \Ne
suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessaâ€™â€™ ntiÄ• di
51).

__ ``kusinÄ• rÄ• yaâ€™â€™ _ntiÄ• di bhagavato parinibbutadesakÄ• lavisesadassanaá¹ƒ
ti gÄ• hassa micchÄ• bhÄ• vadassanatthaá¹ƒ, loke jÄ• tasaá¹ƒvaddhabhÄ• vadassanatthaÃ
manussabhÄ• vassa supÄ• kaá¹-akaraá¹‡atthaá¹ƒ mahÄ• bodhisattÄ• carimabhave dÄ• ra
upÄ• dÄ«yate kammakilesehÄ«ti upÄ• di, vipÄ• kakkhandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. so
kilesÄ• bhisaá¹…khÄ• ramÄ• ranimmathanena nibbÄ• nappattiyaá¹ƒ anossaá¹-á¹-ho, idha k
ossaá¹-á¹-ho nissesitoti ayaá¹ƒ __anupÄ• disesÄ• , _ nibbÄ• nadhÄ• tu. __nibbÄ• nadhÄ• t
adhippetaá¹ƒ, itthambhÅ«talakkhaá¹‡e cÄ• yaá¹ƒ karaá¹‡aniddeso. __ ``dhÄ• tubhÄ• janad
``sannipatitÄ• naâ€™â€™ nti etassa visesanaá¹ƒ, ussÄ• hajananassa pana visesanaá¹ƒ, ``
bhikkhÅ«naá¹ƒ ussÄ• haá¹ƒ janesÄ«â€™â€™ ti. dhÄ• tubhÄ• janadivasato hi purimapurima
samÄ• gatÄ• ti. atha vÄ• dhÄ• tubhÄ• janadivase __sannipatitÄ• naá¹ƒ_ kÄ• yasÄ• maggÄ
saá¹…ghassa thero __saá¹…ghatthero, _ so pana saá¹…gho kiá¹ƒ parimÄ• á¹‡Ä• nanti Ä•
bhikkhusatasahassÄ• naâ€™â€™ _nti. niccasÄ• pekkhatÄ• ya hi edisesu samÄ• so hotiyev
garukulaâ€™â€™ nti.

Ä• yasmÄ• mahÄ• kassapo puna dullabhabhÄ• vaá¹ƒ maÃ±Ã±amÄ• no bhikkhÅ«naá¹ƒ \E
sambandho. ``dhÄ• tubhÄ• janadivase sannipatitÄ• naâ€™â€™ nti idaá¹ƒ ``bhikkhÅ«naá¹ƒ
ettha ``bhikkhÅ«naâ€™â€™ nti iminÄ• pi padena sambandhanÄ«yaá¹ƒ. subhaddena vuá¸•
vuttavacanamanussarantoti sambandho. tattha __anussaranto_ dhammasaá¹ƒvegavasenÄ•
antaradhÄ• peyyuá¹ƒ saá¹…gÄ• yeyyaá¹ƒ ... pe ... ciraá¹-á¹-hitikaá¹ƒ tassa kimaÃ±Ã±aá¹ƒ Ä
bhavissatÄ«â€™â€™ ti etesaá¹ƒ padÄ• naá¹ƒ ``iti cintayantoâ€™â€™ ti etena sambandho.
nti etassa ``anuggahito pasaá¹ƒsitoâ€™â€™ ti etena sambandho. __yaá¹ƒ pÄ• pabhikkhÅ«
nipÄ• tamattaá¹ƒ, kÄ• raá¹‡aniddeso vÄ• , yena kÄ• raá¹‡ena antaradhÄ• peyyuá¹ƒ, tadeta
attho, __addhaniya_nti addhÄ• namaggagÄ• mi, addhÄ• nakkhamanti attho.

__yaÃ±cÄ• ha_nti ettha __ya_nti yasmÄ• , yena kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti, kiriyÄ• parÄ
tena ``anuggahito pasaá¹ƒsitoâ€™â€™ ti ettha anuggaá¹‡hanaá¹ƒ pasaá¹ƒsanaÃ±ca parÄ•
sÄ• dhÄ• raá¹‡aparibhogenÄ• â€™â€™ _ti ettha ``attanÄ• samasamaá¹-á¹-hapanenÄ• â€
Ä• netvÄ• cÄ«vare attanÄ• \Ne I 21/ \Be I 22/ sÄ• dhÄ• raá¹‡aparibhogenÄ• ti yojetabbaá¹
dÅ«raá¹-á¹-hampi ca tassa tanti atha vÄ• bhagavatÄ• cÄ«vare sÄ• dhÄ• raá¹‡aparibhogen

yojanÄ«yaá¹ƒ, etassÄ• pi hi karaá¹‡aniddesassa sahayogakattutthajotakattasambhavato. __
yattakaá¹ƒ kÄ• laá¹ƒ, yattake vÄ• samÄ• pattivihÄ• re, abhiÃ±Ã±Ä• vihÄ• re vÄ• Ä• kaá¹..
voharÄ• mi ca, tathÄ• kassapopÄ«ti attho. idaÃ±ca navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±
thutimattaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. na hi Ä• yasmÄ• mahÄ• kassapo bhagavÄ• viya
catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• samÄ• pattiyo samÄ• pajjati, yamakapÄ• á¹-ihÄ
abhiÃ±Ã±Ä• yo vaá¸·aÃ±jetÄ«ti. tenevÄ• ha --- ``navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä•
__tassa kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavissati, _ aÃ±Ã±atra dhammavinayasaá¹…gÄ•
maá¹ƒ bhagavÄ• â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ upamÄ• vasena vibhÄ• veti.

__tato para_nti tato bhikkhÅ«naá¹ƒ ussÄ• hajananato parato. __pure adhammo dippatÄ«_t
adhammo dhammaá¹ƒ paá¹-ibÄ• hituá¹ƒ samattho hoti, tato puretaramevÄ• ti attho. Ä• sann
pure-saddo. __dippatÄ«_ti ca dippissati. puresaddasanniyogena hi anÄ• gatatthe ayaá¹ƒ va
--- ``purÄ• vassati devoâ€™â€™ ti.

__ ``sakalanavaá¹…gasatthusÄ• sanapariyattidhare ... pe ... ekÅ«napaÃ±casate pariggahe
sukkhavipassakakhÄ«á¹‡Ä• savapariyantÄ• naá¹ƒ yathÄ• vuttapuggalÄ• naá¹ƒ satipi Ä• ga
paá¹-isambhidÄ• hi pana tevijjÄ• diguá¹‡ayuttÄ• naá¹ƒ Ä• gamÄ• dhigamasampattiyÄ• ukk
bahupakÄ• rataá¹ƒ dasseti. __idaá¹ƒ vuttaá¹ƒ_ saá¹…gÄ«tikkhandhake, (Vin III 437) __apa
paguá¹‡appavattibhÄ• vato, samantapÄ• sÄ• dikÄ• yaá¹ƒ pana ``asammukhÄ• paá¹-iggahi
(Sp (to Vin III) paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) vuttaá¹ƒ, taá¹ƒ ``dve sahassÄ• ni bhik
bhagavato santike paá¹-iggahitamevÄ• ti katvÄ• vuttaá¹ƒ. __caturÄ• sÄ«tisahassÄ• nÄ«_ti
sandhÄ• yÄ• ha. __pavattino_ti paguá¹‡Ä• ni. Ä• nandattherassa navappÄ• yÄ• ya parisÄ•
mahÄ• kassapatthero evamÄ• ha --- __ ``na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€
pamÄ• á¹‡aá¹ƒ. chandÄ• Ä• gamanaá¹ƒ viyÄ• ti padavibhÄ• go. __ ``kiÃ±cÄ• pi sekkhoâ€
sekkhÄ• naá¹ƒ agatigamanasabbhÄ• vena vuttaá¹ƒ, asekkhÄ• nameva pana uccinitattÄ• ti
paá¹-hamamaggeneva hi cattÄ• ri agatigamanÄ• ni pahÄ«yantÄ«ti. __ ``abhabbo chandÄ•
gantuâ€™â€™ _nti ca dhammasaá¹…gÄ«tiyÄ• tassa yogyabhÄ• vadassanena vijjamÄ• na
adhÄ«to.

gÄ• vo \Ne I 22/ caranti etthÄ• ti gocaro, gocaro viya __gocaro, _ bhikkhÄ• caraá¹‡aá¹-á¹-h
__visabhÄ• gapuggalo_ subhaddasadiso. __sattipaÃ±jara_nti sattikhaggÄ• dihatthehi puris
bhagavato dhÄ• tuÄ• rakkhakaraá¹‡aá¹ƒ sandhÄ• yÄ• ha. __taá¹ƒ palibodhaá¹ƒ chinditvÄ•
karotÅ«_ti saá¹…gÄ• hakena chinditabbaá¹ƒ chinditvÄ• ekantakaraá¹‡Ä«yaá¹ƒ karotÅ«ti at
bahujanaá¹ƒ. __gandhakuá¹-iá¹ƒ vanditvÄ• _ paribhogacetiyabhÄ• vatoti adhippÄ• yo. __ya
aÃ±Ã±opi yathÄ• vuttasabhÄ• vo, evanti attho. __saá¹ƒvejesÄ«_ti ``nanu bhagavatÄ• paá¹
`sabbeheva piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• voâ€™â€™ â€™ tiÄ• dinÄ• (D
Vin II 437) saá¹ƒvegaá¹ƒ janesi. __ussannadhÄ• tuka_nti upacitadosaá¹ƒ. __bhesajjamattÄ
bhesajjaá¹ƒ. appattho hi ayaá¹ƒ mattÄ• -saddo, ``mattÄ• sukhapariccÄ• goâ€™â€™ tiÄ• dÄ

__dutiyadivase_ti devatÄ• ya saá¹ƒvejitadivasato, jetavanavihÄ• raá¹ƒ paviá¹-á¹-hadivasato
Ä• á¹‡Ä• va cakkaá¹ƒ __Ä• á¹‡Ä• cakkaá¹ƒ. _

__etadagga_nti eso aggo. liá¹…gavipallÄ• sena hi ayaá¹ƒ niddeso. __yadida_nti ca yo aya
khandhapaÃ±cakanti vÄ• yojetabbaá¹ƒ. ``paá¹-hamaá¹ƒ \Ee I 29/ Ä• vuso upÄ• li pÄ• rÄ• ji
paÃ±Ã±attaâ€™â€™ nti kasmÄ• vuttaá¹ƒ, nanu tassa saá¹…gÄ«tiyÄ• purimakÄ• le paá¹-h
yutto, bhagavatÄ• paÃ±Ã±attÄ• nukkamena pÄ• timokkhuddesÄ• nukkamena ca paá¹-ham
hi tÄ«á¹‡i piá¹-akÄ• ni bhagavato dharamÄ• nakÄ• le á¹-hitÄ• nukkameneva saá¹…gÄ«tÄ•
vinayÄ• bhidhammapiá¹-akÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``vatthumpi pucchÄ«â€™â€™ _ti
ntiÄ• dinÄ• dassitena saha tadavasiá¹-á¹-hampi saá¹…gahetvÄ• dassanavasena vuttaá¹ƒ.
paá¹-hamapÄ• rÄ• jikapÄ• á¸·iyaá¹ƒ (Vin III 24), tenevÄ• ha --- __ ``na hi tathÄ• gatÄ• ekab
niratthakaá¹ƒ vadantÄ«â€™â€™ _ti.

jÄ• takÄ• dike \Be I 24/ khuddakanikÄ• yapariyÄ• panne, yebhuyyena ca dhammaniddesab
abhidhammapiá¹-ake saá¹…gaá¹‡hituá¹ƒ yuttaá¹ƒ, na pana dÄ«ghanikÄ• yÄ• dippakÄ• re s
paÃ±Ã±attiniddesabhÅ«te vinayapiá¹-aketi dÄ«ghabhÄ• á¹‡akÄ• ``jÄ• takÄ• dÄ«naá¹ƒ abh
saá¹…gahoâ€™â€™ ti vadanti. cariyÄ• piá¹-akabuddhavaá¹ƒsÄ• naÃ±cettha aggahaá¹‡aá
majjhimabhÄ• á¹‡akÄ• pana ``aá¹-á¹-huppattivasena desitÄ• naá¹ƒ jÄ• takÄ• dÄ«naá¹ƒ yat
tÄ• dise suttantapiá¹-ake saá¹…gaho yutto, na pana sabhÄ• vadhammaniddesabhÅ«te yath
abhidhammapiá¹-akeâ€™â€™ ti jÄ• takÄ• dÄ«naá¹ƒ suttantapiá¹-akapariyÄ• pannataá¹ƒ ka
vicÄ• retvÄ• gahetabbaá¹ƒ.

evaá¹ƒ \Ne I 23/ nimittapayojanakÄ• ladesakÄ• rakakaraá¹‡appakÄ• rehi paá¹-hamaá¹ƒ sa
idÄ• ni tattha vavatthÄ• pitasiddhesu dhammavinayesu nÄ• nappakÄ• rakosallatthaá¹ƒ ekav
``evametaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __vimuttirasa_nti vimuttiguá¹‡aá¹ƒ, vimuttisamp
aggaphalanipphÄ• danato, vimuttikiccaá¹ƒ vÄ• , kilesÄ• naá¹ƒ \Ee I 30/ accantaá¹ƒ vimuttis
``vimuttiassÄ• daâ€™â€™ nti vadanti.

kiÃ±cÄ• pi avisesena sabbampi buddhavacanaá¹ƒ kilesavinayanena vinayo, yathÄ• nusiá¹-
apÄ• yapatanÄ• dito dhÄ• raá¹‡ena dhammo, idhÄ• dhippete pana dhammavinaye niddhÄ•
vinayapiá¹-akaâ€™â€™ _ntiÄ• dimÄ• ha. __avasesaá¹ƒ buddhavacanaá¹ƒ dhammo, _ kha
sabhÄ• vadhammadesanÄ• bÄ• hullato. atha vÄ• yadipi dhammoyeva vinayopi, pariyattiyÄ
vinayasaddasannidhÄ• ne pana bhinnÄ• dhikaraá¹‡abhÄ• vena payutto dhamma-saddo vin
dÄ«peti yathÄ• ``puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• , gobalibaddhaâ€™â€™ nti ca.

__ ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ _nti ayaá¹ƒ gÄ• thÄ• bhagavatÄ• attano sabbaÃ±Ã±
arahattappattiá¹ƒ paccavekkhantena ekÅ«navÄ«satimassa paccavekkhaá¹‡aÃ±Ä• á¹‡assa
tenÄ• ha __ ``idaá¹ƒ paá¹-hamabuddhavacanaâ€™â€™ _nti. idaá¹ƒ kira sabbabuddhehi av

ayamassa saá¹…khepattho --- ahaá¹ƒ imassa attabhÄ• vagehassa kÄ• rakaá¹ƒ taá¹‡hÄ• va
yena Ã±Ä• á¹‡ena taá¹ƒ daá¹-á¹-huá¹ƒ sakkÄ• , tassa bodhiÃ±Ä• á¹‡assatthÄ• ya dÄ«paá¹
katÄ• bhinÄ«hÄ• ro \Be I 25/ ettakaá¹ƒ kÄ• laá¹ƒ __anekajÄ• tisaá¹ƒsÄ• raá¹ƒ_ anekajÄ• tis
saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ __anibbisaá¹ƒ_ taá¹ƒ Ã±Ä• á¹‡aá¹ƒ avindanto alabhantoyeva __sa
saá¹ƒsariá¹ƒ. yasmÄ• jarÄ• vyÄ• dhimaraá¹‡amissatÄ• ya __jÄ• ti_ nÄ• mesÄ• punappun
ca sÄ• tasmiá¹ƒ adiá¹-á¹-he nivattati, tasmÄ• taá¹ƒ gavesanto sandhÄ• vissanti attho. __di
mayÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ paá¹-ivijjhantena diá¹-á¹-ho asi. __puna geha_nti puna
attabhÄ• vasaá¹…khÄ• taá¹ƒ mama gehaá¹ƒ. __na kÄ• hasi_ na karissasi. tava __sabbÄ• _
mayÄ• __bhaggÄ• . _ imassa tayÄ• katassa attabhÄ• vagehassa __kÅ«á¹-aá¹ƒ_ avijjÄ• sa
kaá¹‡á¹‡ikamaá¹‡á¸• alaá¹ƒ __visaá¹…khataá¹ƒ_ viddhaá¹ƒsitaá¹ƒ. __visaá¹…khÄ• raá¹ƒ_
Ä• rammaá¹‡akaraá¹‡avasena __gataá¹ƒ_ anupaviá¹-á¹-haá¹ƒ idÄ• ni mama cittaá¹ƒ, ahaÃ
khayasaá¹…khÄ• taá¹ƒ arahattamaggaá¹ƒ __ajjhagÄ• _ adhigato pattosmÄ«ti. ayaá¹ƒ mana
__ ``yadÄ• have pÄ• tubhavanti dhammÄ• â€™â€™ _ti (Ud 1, 2, 3) ayaá¹ƒ pana vÄ• cÄ• y
Ä• dÄ«ti vadanti. antojappanavasena kira bhagavÄ• ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ
``pÄ• á¹-ipadadivaseâ€™â€™ _ti idaá¹ƒ ``sabbaÃ±Ã±ubhÄ• vappattassÄ• â€™â€™ ti \Ne I
sambandhitabbaá¹ƒ, ``paccavekkhantassa uppannÄ• â€™â€™ ti etena pana sambandhitab
visÄ• khapuá¹‡á¹‡amÄ• yameva hi bhagavÄ• paccÅ«sasamaye sabbaÃ±Ã±utaá¹ƒ pattoti.

__vayadhammÄ• _ti aniccalakkhaá¹‡amukhena dukkhÄ• nattalakkhaá¹‡ampi saá¹…khÄ• n
``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15; Paá¹
lakkhaá¹‡attayavibhÄ• vananayeneva ca tadÄ• rammaá¹‡aá¹ƒ vipassanaá¹ƒ dassento sabb
avisayabhÅ«taá¹ƒ buddhÄ• veá¹‡ikaá¹ƒ catusaccakammaá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ
nibbÄ• nagÄ• minippaá¹-ipadaá¹ƒ pakÄ• setÄ«ti daá¹-á¹-habbaá¹ƒ. idÄ• ni tattha sammÄ• p
``appamÄ• dena sampÄ• dethÄ• â€™â€™ _ti. atha vÄ• __ ``vayadhammÄ• saá¹…khÄ• r
saá¹ƒvejetvÄ• __ ``appamÄ• dena sampÄ• dethÄ• â€™â€™ _ti saá¹…khepeneva niravase
dasseti. appamÄ• dapadaÃ±hi sikkhÄ• ttayasaá¹…gahitaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ sÄ• sa
tiá¹-á¹-hatÄ«ti.

__paá¹-hamasaá¹…gÄ«tiyaá¹ƒ asaá¹…gÄ«taá¹ƒ_ saá¹…gÄ«tikkhandhakakathÄ• vatthuppa
``subhasuttampi (DN I 444) paá¹-hamasaá¹…gÄ«tiyaá¹ƒ asaá¹…gÄ«taâ€™â€™ nti vadanti,
paá¹-hamasaá¹…gÄ«tito \Be I 26/ puretarameva hi Ä• yasmatÄ• Ä• nandena jetavane viha
mÄ• á¹‡avassa bhÄ• sitanti.

__daá¸·hikammasithilÄ«karaá¹‡appayojanÄ• _ yathÄ• kkamaá¹ƒ pakatisÄ• vajjapaá¹‡á¹‡a
__tenÄ• _ti vividhanayattÄ• dinÄ• . __eta_nti vividhavisesanayattÄ• ti gÄ• thÄ• vacanaá¹ƒ.

__attatthaparatthÄ• dibhede_ti \Ee I 32/ yo taá¹ƒ suttaá¹ƒ sajjhÄ• yati, suá¹‡Ä• ti, vÄ• ceti,
ca, suttena saá¹…gahito sÄ«lÄ• diattho tassÄ• pi hoti, tena parassa sÄ• dhetabbato parass

tadubhayaá¹ƒ taá¹ƒ suttaá¹ƒ __sÅ«ceti_ dÄ«peti. tathÄ• diá¹-á¹-hadhammikasamparÄ• yika
lokiyalokuttaraÃ±cÄ• ti evamÄ• dibhede atthe __Ä• di_-saddena saá¹…gaá¹‡hÄ• ti. __attha
hitapariyÄ• yavacanaá¹ƒ, na bhÄ• sitatthavacanaá¹ƒ, yadi siyÄ• , suttaá¹ƒ attanopi bhÄ• sit
parassÄ• pÄ«ti ayamattho vutto siyÄ• . suttena ca yo attho pakÄ• sito so tasseva hotÄ«ti, n
sÅ«cito hoti, tena sÅ«cetabbassa paratthassa nivattetabbassa abhÄ• vÄ• atthagahaá¹‡aÃ±
attatthaparatthavinimmuttassa bhÄ• sitatthassa abhÄ• vÄ• Ä• diggahaá¹‡aÃ±ca na kattabb
hitapariyÄ• yassa atthassa sutte asambhavato suttadhÄ• rassa puggalassa vasena attatha

atha \Ne I 25/ vÄ• suttaá¹ƒ anapekkhitvÄ• ye attatthÄ• dayo atthappabhedÄ• vuttÄ• ``na
haÃ±Ã±adatthatthipasaá¹ƒsalÄ• bhÄ• â€™â€™ ti etassa padassa niddese (Nidd I 63; Nidd
parattho, ubhayattho, diá¹-á¹-hadhammiko attho, samparÄ• yiko attho, uttÄ• no attho, gamb
attho, paá¹-icchanno attho, neyyo attho, nÄ«to attho, anavajjo attho, nikkileso attho, vodÄ• n
paramatthoâ€™â€™ ti te suttaá¹ƒ sÅ«cetÄ«ti attho. imasmiá¹ƒ atthavikappe __attha_-sadd
bhÄ• sitatthapariyÄ• yopi hoti. ettha hi purimakÄ• paÃ±ca atthappabhedÄ• hitapariyÄ• yÄ•
bhÄ• sitatthabhedÄ• , pacchimakÄ• pana ubhayasabhÄ• vÄ• . tattha duradhigamatÄ• ya vi
__gambhÄ«ro. _ na vivaá¹-o __gÅ«á¸·ho. _ mÅ«ludakÄ• dayo viya paá¹ƒsunÄ• akkharasan
__paá¹-icchanno_ \Be I 27/. niddhÄ• retvÄ• \Ee I 33/ Ã±Ä• petabbo __neyyo. _ yathÄ• ruta
anavajjanikkilesavodÄ• nÄ• _ pariyÄ• yavasena vuttÄ• , kusalavipÄ• kakiriyÄ• dhammavas
nibbÄ• naá¹ƒ, dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vo eva vÄ• . atha vÄ• ``attanÄ• ca appic
attatthaá¹ƒ, ``appicchÄ• kathaÃ±ca paresaá¹ƒ kattÄ• hotÄ«â€™â€™ ti paratthaá¹ƒ sÅ«ceti
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hotÄ«â€™â€™ tiÄ• di (AN a IV 99, 265) suttÄ• ni yojetabb
ca visesetvÄ• sutta-saddassa attho vattabbo. tasmÄ• veneyyajjhÄ• sayavasappavattÄ• ya
attahitaparahitatÄ• dÄ«ni sÄ• tisayaá¹ƒ pakÄ• sitÄ• ni hoti tapparabhÄ• vato, na
Ä• á¹‡Ä• dhammasabhÄ• vavasappavattÄ• yÄ• ti idameva ca __ ``atthÄ• naá¹ƒ sÅ«canato

sutte ca Ä• á¹‡Ä• dhammasabhÄ• vÄ• ca veneyyajjhÄ• sayaá¹ƒ anuvattanti, na vinayÄ• b
veneyyajjhÄ• sayo Ä• á¹‡Ä• dhammasabhÄ• ve. tasmÄ• veneyyÄ• naá¹ƒ ekantahitapaá¹-il
suttantadesanÄ• hotÄ«ti __ ``suvuttÄ• cetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pasavatÄ«_ti
``suttÄ• á¹‡Ä• â€™â€™ _ti etassa atthaá¹ƒ pakÄ• setuá¹ƒ __ ``suá¹-á¹-hu ca ne tÄ• yatÄ«â
attatthÄ• dividhÄ• nesu ca suttassa pamÄ• á¹‡abhÄ• vo, attatthÄ• dÄ«naÃ±ca saá¹…gÄ• h
tadatthappakÄ• sanapadhÄ• nattÄ• suttassa. vinayÄ• bhidhammehi visesanaÃ±ca yojetabb
sÅ«canatoâ€™â€™ tiÄ• dikaá¹ƒ atthavacanaá¹ƒ. __etassÄ• _ti suttassa.

__abhikkamantÄ«_ti ettha __abhi_-saddo kamanakiriyÄ• ya vuddhibhÄ• vaá¹ƒ atirekataá¹ƒ
abhilakkhitÄ• _ti ettha Ã±Ä• á¹‡alakkhaá¹‡akiriyÄ• naá¹ƒ supÄ• kaá¹-atÄ• visesaá¹ƒ, __abh
ettha kantiyÄ• adhikattaá¹ƒ visiá¹-á¹-hatanti yuttaá¹ƒ kiriyÄ• visesakattÄ• upasaggassa. __
abhivinaye_ti pana pÅ«japaricchinnesu rÄ• javinayesu __abhi_-saddo pavattatÄ«ti katham
I 26/? pÅ«janaparicchedanakiriyÄ• dÄ«panato, tÄ• hi ca kiriyÄ• hi rÄ• javinayÄ• naá¹ƒ yutta

atimÄ• lÄ• dÄ«su ati-saddo viya, abhi-saddo yathÄ• saha sÄ• dhanena kiriyaá¹ƒ vadatÄ«ti
abhirÄ• jaabhivinaya-saddÄ• siddhÄ• , evaá¹ƒ abhidhammasadde abhi-saddo saha sÄ• dh
dÄ«petÄ«ti ayamattho dassitoti daá¹-á¹-habbo.

bhÄ• vanÄ• pharaá¹‡avuá¸• á¸• hÄ«hi \Be I 28/ __vuá¸• á¸• himantopi dhammÄ• vuttÄ• . Ä
Ä• rammaá¹‡asampayuttakammadvÄ• rapaá¹-ipadÄ• dÄ«hi. __avisiá¹-á¹-ha_nti aÃ±Ã±ama
vinayasuttÄ• bhidhammesu avisiá¹-á¹-haá¹ƒ samÄ• naá¹ƒ. taá¹ƒ piá¹-akasaddanti attho. __y
``evaá¹ƒ duvidhatthenÄ• â€™â€™ tiÄ• dinÄ• vuttappakÄ• rena.

kathetabbÄ• naá¹ƒ atthÄ• naá¹ƒ desakÄ• yattena Ä• á¹‡Ä• dividhinÄ• atisajjanaá¹ƒ pabod
sÄ• sitabbapuggalagatena yathÄ• parÄ• dhÄ• disÄ• sitabbabhÄ• vena anusÄ• sanaá¹ƒ vin
kathetabbassa saá¹ƒvarÄ• saá¹ƒvarÄ• dino atthassa kathanaá¹ƒ vacanapaá¹-ibaddhatÄ• ka
kathÄ«yati vÄ• etthÄ• ti __kathÄ• . _ saá¹ƒvarÄ• saá¹ƒvarassa kathÄ• __saá¹ƒvarÄ• saá¹
itaresupi. __bheda_-saddo visuá¹ƒ visuá¹ƒ yojetabbo ``desanÄ• bhedaá¹ƒ sÄ• sanabhedaá
yathÄ• rahaá¹ƒ paridÄ«payeâ€™â€™ ti. __bheda_nti ca nÄ• nattanti attho. sikkhÄ• ca pah
ca __sikkhÄ• ppahÄ• nagambhÄ«rabhÄ• vaá¹ƒ, _ taÃ±ca paridÄ«paye. ettha __yathÄ• _ti
upÄ• rambhanissaraá¹‡adhammakosarakkhaá¹‡ahetupariyÄ• puá¹‡anaá¹ƒ \Ee I 35/ suppa
etehi pakÄ• rehi. Ä• á¹‡aá¹ƒ paá¹‡etuá¹ƒ arahatÄ«ti __Ä• á¹‡Ä• raho_ sammÄ• sambuddh
sabbhÄ• vato Ä• ha __Ä• á¹‡Ä• bÄ• hullato_ti. ito paresupi eseva nayo. __pacurÄ• parÄ• d
__ajjhÄ• sayo_ Ä• sayova atthato diá¹-á¹-hi, Ã±Ä• á¹‡aÃ±ca. vuttaÃ±cetaá¹ƒ ---

``sassatucchedadiá¹-á¹-hi ca, khanti cevÄ• nulomike.

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaâ€™â€™ nti || (Vism-mhá¹-

__anusayÄ• _ kÄ• marÄ• gabhavarÄ• gadiá¹-á¹-hipaá¹-ighavicikicchÄ• mÄ• nÄ• vijjÄ• vas
atÄ«tÄ• paccuppannÄ• ca tatheva vuccanti. na hi kÄ• labhedena dhammÄ• naá¹ƒ sabhÄ•
cha mÅ«lacariyÄ• , antarabhedena anekavidhÄ• , saá¹ƒsaggavasena tesaá¹-á¹-hi honti. te p
__asammohantaradhÄ• nasuttaá¹-Ä«kÄ• yaá¹ƒ_ vibhÄ• gato dassitÄ• , atthikehi tato gaheta
caritaá¹ƒ, taá¹ƒ sucaritaduccaritavasena duvidhaá¹ƒ. __adhimutti_ nÄ• ma sattÄ• naá¹ƒ pub
abhiruci, sÄ• duvidhÄ• hÄ«napaá¹‡Ä«tabhedena. ghanavinibbhogÄ• bhÄ• vato diá¹-á¹-him
__ ``ahaá¹ƒ mamÄ• â€™â€™ ti saÃ±Ã±ino. _ mahanto saá¹ƒvaro __asaá¹ƒvaro. _ buddhia
``asekkhÄ• dhammÄ• â€™â€™ ti (Dhs 11).

__tÄ«supi_ \Be I 29/ __cetesu ete dhammatthadesanÄ• paá¹-ivedhÄ• _ti ettha tantiattho ta
tantiatthapaá¹-ivedho ca tantivisayÄ• hontÄ«ti vinayapiá¹-akÄ• dÄ«naá¹ƒ atthadesanÄ• paá
\Ee I 36/ yutto, piá¹-akÄ• ni pana tanti yevÄ• ti tesaá¹ƒ dhammÄ• dhÄ• rabhÄ• vo kathaá¹ƒ
tantisamudÄ• yassa avayavatantiyÄ• Ä• dhÄ• rabhÄ• vato. avayavassa hi samudÄ• yo Ä•

--- ``rukkhe sÄ• khÄ• â€™â€™ ti. dhammÄ• dÄ«naÃ±ca dukkhogÄ• habhÄ• vato tehi vinay
vinayÄ• dÄ«naÃ±ca catubbidho gambhÄ«rabhÄ• vo vutto. tasmÄ• dhammÄ• dayo eva duk
vinayÄ• dayoti na codetabbametaá¹ƒ samukhena, visayavisayÄ«mukhena ca vinayÄ• dÄ«n
vuttattÄ• . dhammo hi vinayÄ• dayo, tesaá¹ƒ visayo attho, dhammatthavisayÄ• ca desanÄ•
paá¹-ivedhassa dukkarabhÄ• vato dhammatthÄ• naá¹ƒ, desanÄ• Ã±Ä• á¹‡assa dukkarabhÄ
dukkhogÄ• habhÄ• vo veditabbo, paá¹-ivedhassa pana uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• ,
dukkarabhÄ• vato dukkhogÄ• hatÄ• veditabbÄ• .

__ ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• â€™â€™ _ti etena vacanena dhamm
Ã±Ä• tabboti? __ ``dhammapaá¹-isambhidÄ• â€™â€™ _ti etassa samÄ• sapadassa avayav
``hetumhi Ã±Ä• á¹‡aâ€™â€™ _nti vuttattÄ• . ``dhamme paá¹-isambhidÄ• â€™â€™ ti ettha
atthaá¹ƒ dassentena ``hetumhÄ«â€™â€™ ti vuttaá¹ƒ, ``paá¹-isambhidÄ• â€™â€™ ti etassa
``Ã±Ä• á¹‡aâ€™â€™ nti. tasmÄ• hetudhamma-saddÄ• ekatthÄ• , Ã±Ä• á¹‡apaá¹-isambhi
vadantena sÄ• dhito dhammassa hetubhÄ• vo, atthassa hetuphalabhÄ• vo ca evameva daâ

__yathÄ• dhamma_nti cettha __dhamma_-saddo hetuá¹ƒ hetuphalaÃ±ca sabbaá¹ƒ saá¹…g
hesa, na pariyattihetubhÄ• vavÄ• cako, tasmÄ• __yathÄ• dhamma_nti yo yo avijjÄ• saá¹…
tasmiá¹ƒ tasminti attho. dhammÄ• nurÅ«paá¹ƒ vÄ• __yathÄ• dhammaá¹ƒ. _ desanÄ• pi hi
aviparÄ«tasavisayavibhÄ• vanato dhammÄ• nurÅ«paá¹ƒ pavattati, yato `aviparÄ«tÄ• bhilÄ•
__dhammÄ• bhilÄ• po_ti atthabyaÃ±janako aviparÄ«tÄ• bhilÄ• po, etena ``tatra dhammanir
niruttipaá¹-isambhidÄ• â€™â€™ ti (Vibh 718) ettha vuttaá¹ƒ sabhÄ• vadhammaniruttiá¹ƒ da
desanÄ• ya. tathÄ• hi niruttipaá¹-isambhidÄ• ya \Be I 30/ parittÄ• rammaá¹‡Ä• dibhÄ• vo
__paá¹-isambhidÄ• vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 749) vutto. aá¹-á¹-hakathÄ• yaÃ±ca ``t
saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• (Vibh-a 642) saddÄ• rammaá¹‡atÄ
atthassa ayaá¹ƒ saddo vÄ• cakoâ€™â€™ ti vacanavacanÄ«ye vavatthapetvÄ• taá¹ƒtaá¹ƒv
pavattito hi saddo desanÄ• ti. __ ``anulomÄ• divasena vÄ• kathanaâ€™â€™ _nti etena tas
abhilÄ• paá¹ƒ kathanaá¹ƒ tassa vacanassa pavattanaá¹ƒ dasseti. __ ``adhippÄ• yoâ€™â€™
paÃ±Ã±attÄ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ dhammaniruttÄ• bhilÄ• paá¹ƒ sandhÄ• ya vuttaâ
paÃ±Ã±attiá¹ƒ sandhÄ• yÄ• ti dasseti.

nanu ca ``dhammo tantÄ«â€™â€™ ti imasmiá¹ƒ pakkhe dhammassa saddasabhÄ• vattÄ•
siyÄ• ti? na, tesaá¹ƒ tesaá¹ƒ atthÄ• naá¹ƒ bodhakabhÄ• vena Ã±Ä• to, uggahaá¹‡Ä• divase
saddappabandho dhammo, pacchÄ• paresaá¹ƒ avabodhanatthaá¹ƒ pavattito tadatthappak
desanÄ• ti. atha vÄ• yathÄ• vuttasaddasamuá¹-á¹-hÄ• pako cittuppÄ• do desanÄ• , musÄ•
pavattanaâ€™â€™ nti ca yathÄ• vuttacittuppÄ• davasena yujjati. so hi vacanaá¹ƒ pavatteti,
pavattÄ«yati desÄ«yati. ``so ca lokiyalokuttaroâ€™â€™ ti evaá¹ƒ vuttaá¹ƒ abhisamayaá¹ƒ y
abhisameti, yaá¹ƒ abhisameti, yo ca tassa sabhÄ• vo, tehi pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``visa
atthÄ• nurÅ«paá¹ƒ dhammesÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha hi visayato atthÄ• dianurÅ«

avijjÄ• didhammasaá¹…khÄ• rÄ• diatthatadubhayapaÃ±Ã±Ä• panÄ• rammaá¹‡o __lokiyo a
atthÄ• dianurÅ«paá¹ƒ dhammÄ• dÄ«su avabodho nibbÄ• nÄ• rammaá¹‡o maggasampayut
yathÄ• vuttadhammatthapaÃ±Ã±attÄ«su sammohaviddhaá¹ƒsano __lokuttaro abhisamayo_
paá¹-ivedhatthaá¹ƒ dassetuá¹ƒ __ ``tesaá¹ƒ tesaá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. `paá¹-ive
iminÄ• hi vacanatthena abhisamayo, `paá¹-ivijjhÄ«yatÄ«ti paá¹-ivedhoâ€™ ti iminÄ•
taá¹ƒtaá¹ƒrÅ«pÄ• didhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vo ca ``paá¹-ivedhoâ€™â€™ ti vuc

yathÄ• vuttehi dhammÄ• dÄ«hi piá¹-akÄ• naá¹ƒ gambhÄ«rabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``idÄ
piá¹-akesÅ«â€™â€™ _tiÄ• dimÄ• ha. __yo cetthÄ• _ti etesu taá¹ƒtaá¹ƒpiá¹-akagatesu dhar
etesu ca piá¹-akesu tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ yo aviparÄ«tasabhÄ• voti yojetabbaá¹
avijjÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ \Be I 31/ dhammatthÄ• naá¹ƒ duppaá¹-ivijjhatÄ• ya, tesaá
dukkarabhÄ• vato taá¹ƒdesanÄ• ya, paá¹-ivedhanasaá¹…khÄ• tassa paá¹-ivedhassa uppÄ•
asakkuá¹‡eyyattÄ• , aviparÄ«tasabhÄ• vasaá¹…khÄ• tassa paá¹-ivedhassa duviÃ±Ã±eyyat

__ya_nti \Ee I 39/ yaá¹ƒ pariyattiduggahaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __attha_nti bhÄ• sit
payojanatthaÃ±ca. __na upaparikkhantÄ«_ti na vicÄ• renti. __na nijjhÄ• naá¹ƒ khamantÄ«_
nakkhamanti, nijjhÄ• yitvÄ• \Ne I 29/ paÃ±Ã±Ä• ya disvÄ• rocetvÄ• gahetabbÄ• na hontÄ
evaá¹ƒ etÄ• ya pariyattiyÄ• . __vÄ• dappamokkhÄ• nisaá¹ƒsÄ• _ attano upari parehi Ä• rop
pamokkhappayojanÄ• hutvÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti, __vÄ• dappamokkhÄ• _ vÄ•
catthÄ• yÄ• _ti yassa ca sÄ«lÄ• dipÅ«raá¹‡assa anupÄ• dÄ• vimokkhassa vÄ• atthÄ• ya _
Ã±Ä• yena pariyÄ• puá¹‡antÄ«ti adhippÄ• yo. __assÄ• _ti assa dhammassa. __nÄ• nubhor
dhammÄ• duggahitattÄ• upÄ• rambhamÄ• nadabbamakkhapalÄ• sÄ• dihetubhÄ• vena __
saá¹ƒvattanti. _ bhaá¹‡á¸• Ä• gÄ• re niyutto bhaá¹‡á¸• Ä• gÄ• riko, bhaá¹‡á¸• Ä• gÄ• riko v
dhammaratanÄ• nupÄ• lako. aÃ±Ã±atthaá¹ƒ anapekkhitvÄ• bhaá¹‡á¸• Ä• gÄ• rikasseva sa
__bhaá¹‡á¸• Ä• gÄ• rikapariyatti. _

__ ``tÄ• saá¹ƒyevÄ• â€™â€™ _ti avadhÄ• raá¹‡aá¹ƒ pÄ• puá¹‡itabbÄ• naá¹ƒ
chaá¸·abhiÃ±Ã±Ä• catuppaá¹-isambhidÄ• dÄ«naá¹ƒ vinaye pabhedavacanÄ• bhÄ• vaá¹ƒ sa
__veraÃ±jakaá¹‡á¸• e_ (Vin III 12) hi tisso vijjÄ• va vibhattÄ• . dutiye pana __ ``tÄ• saá¹ƒye
avadhÄ• raá¹‡aá¹ƒ catasso paá¹-isambhidÄ• apekkhitvÄ• kataá¹ƒ, na tisso vijjÄ• . tÄ• hi c
antogadhÄ• ti sutte vibhattÄ• yevÄ• ti.

__duggahitaá¹ƒ gaá¹‡hÄ• ti, _ ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati anaÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• (MN I 396). __
dhammasabhÄ• vavicÄ• raá¹‡aá¹ƒ, ``cittuppÄ• damatteneva dÄ• naá¹ƒ hoti, sayameva citta
hoti, sabbaá¹ƒ cittaá¹ƒ asabhÄ• vadhammÄ• rammaá¹‡aâ€™â€™ nti ca evamÄ• di. __tesa

__eta_nti etaá¹ƒ buddhavacanaá¹ƒ. atthÄ• nulomato __anulomiko. _ anulomikataá¹ƒyeva v

panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ekanikÄ• yampÄ«_ti ekasamÅ«hampi \Be I 32/. poá¹‡i
khattiyÄ• , tesaá¹ƒ nivÄ• so __poá¹‡ikanikÄ• yo cikkhallikanikÄ• yo_ ca.

__navappabheda_nti ettha kathaá¹ƒ navappabhedaá¹ƒ? sagÄ• thakaÃ±hi suttaá¹ƒ geyyaá¹
veyyÄ• karaá¹‡aá¹ƒ, tadubhayavinimuttaÃ±ca suttaá¹ƒ udÄ• nÄ• divisesasaÃ±Ã±Ä• rahitaá
suttaá¹…gaá¹ƒ siyÄ• , maá¹…galasuttÄ• dÄ«naÃ±ca (Khp 5.2; Sn 225) suttaá¹…gasaá¹…g
dhammapadÄ• dÄ«naá¹ƒ viya, geyyaá¹…gasaá¹…gaho vÄ• siyÄ• , sagÄ• thakattÄ• , sagÄ
ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• nanti? vuccate ---

``suttanti \Ne I 30/ sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• niruá¸·hattÄ• sahatÄ• Ã±Ã±ena nÄ• Ã±Ã±atoâ€™â€™ || (Sp-á¹- I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•).

sabbassÄ• pi hi buddhavacanassa __suttanti_ ayaá¹ƒ __sÄ• maÃ±Ã±avidhi. _ tenevÄ• ha
nettiyaá¹ƒ --- ``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti (Nett saá¹…gahavÄ• ra). ``etta
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ (Vin IV 255, 1242), sakavÄ• de paÃ±casuttasatÄ• nÄ
nidÄ• nakathÄ• ; Kv-a nidÄ• nakathÄ•) evamÄ• di ca etassa atthassa sÄ• dhakaá¹ƒ.

__visesavidhayo_ \Ee I 41/ __pare sanimittÄ• _ tadekadesesu geyyÄ• dayo visesavidhayo
patiá¹-á¹-hitÄ• . tathÄ• hi geyyassa sagÄ• thakattaá¹ƒ tabbhÄ• vanimittaá¹ƒ. lokepi hi sasilo
(Nett-a 13) cuá¹‡á¹‡iyaganthaá¹ƒ `geyyaâ€™ nti vadanti. gÄ• thÄ• virahe pana sati pucchaá
vissajjanabhÄ• vo veyyÄ• karaá¹‡assa tabbhÄ• vanimittaá¹ƒ. pucchÄ• vissajjanaÃ±hi `byÄ•
byÄ• karaá¹‡ameva veyyÄ• karaá¹‡aá¹ƒ. evaá¹ƒ sante sagÄ• thakÄ• dÄ«nampi pucchaá¹ƒ
pavattÄ• naá¹ƒ veyyÄ• karaá¹‡abhÄ• vo Ä• pajjatÄ«ti? nÄ• pajjati, geyyÄ• disaÃ±Ã±Ä• naá
`gÄ• thÄ• virahe satÄ«â€™ ti visesitattÄ• ca. tathÄ• hi dhammapadÄ• dÄ«su kevalaá¹ƒ gÄ
sagÄ• thakattepi somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• yuttesu, `vuttaÃ±hetaâ€™ ntiÄ• diva
abbhutadhammapaá¹-isaá¹ƒyuttesu ca suttavisesesu yathÄ• kkamaá¹ƒ gÄ• thÄ• udÄ• naitiv
patiá¹-á¹-hitÄ• , tathÄ• satipi \Be I 33/ gÄ• thÄ• bandhabhÄ• ve bhagavato atÄ«tÄ• su jÄ• t
cariyÄ• nubhÄ• vappakÄ• sakesu jÄ• takasaÃ±Ã±Ä• , satipi paÃ±hÄ• vissajjanabhÄ• ve, sa
suttantesu vedassa labhÄ• panato vedallasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti evaá¹ƒ tena tena sag
nimittena tesu tesu suttavisesesu geyyÄ• disaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti visesavidhayo sutta
geyyÄ• dayo. yaá¹ƒ panettha geyyaá¹…gÄ• dinimittarahitaá¹ƒ, taá¹ƒ suttaá¹…gaá¹ƒ visesas
sÄ• maÃ±Ã±asaÃ±Ã±Ä• ya pavattanatoti. nanu ca sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ
veyyÄ• karaá¹‡anti suttaá¹…gaá¹ƒ na sambhavatÄ«ti codanÄ• tadavatthÄ• vÄ• ti? na tada
sodhitaÃ±hi pubbe gÄ• thÄ• virahe sati pucchÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa tab

yaÃ±ca vuttaá¹ƒ --- ``gÄ• thÄ• bhÄ• vato maá¹…galasuttÄ• dÄ«naá¹ƒ (Khp 5.1, 2, 3) suttaá

na siyÄ• â€™â€™ ti, taá¹ƒ na, __niruá¸·hattÄ• . _ niruá¸·ho hi maá¹…galasuttÄ• dÄ«naá¹ƒ
dhammapadabuddhavaá¹ƒsÄ• dayo \Ne I 31/ viya gÄ• thÄ• bhÄ• vena paÃ±Ã±Ä• tÄ• ni, at
aá¹-á¹-hakathÄ• yaá¹ƒ ``suttanÄ• makaâ€™â€™ nti nÄ• maggahaá¹‡aá¹ƒ kataá¹ƒ. yaÃ±ca
``sagÄ• thakattÄ• geyyaá¹…gasaá¹…gaho siyÄ• â€™â€™ ti, tadapi natthi, yasmÄ• __sah
gÄ• thÄ• hÄ«ti hi sagÄ• thakaá¹ƒ. sahabhÄ• vo nÄ• ma atthato aÃ±Ã±ena hoti, na ca maá¹
kathÄ• vinimutto koci suttapadeso atthi, yo `saha gÄ• thÄ• hÄ«â€™ ti vucceyya, na ca sam
yadapi vuttaá¹ƒ --- ``ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• naá¹ƒ geyyaá¹…gas
na, aÃ±Ã±ato. aÃ±Ã±Ä• eva hi tÄ• gÄ• thÄ• jÄ• takÄ• dipariyÄ• pannattÄ• . ato na tÄ• hi
geyyaá¹…gabhÄ• voti. evaá¹ƒ suttÄ• dÄ«naá¹ƒ aá¹…gÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…ka

``ayaá¹ƒ dhammo ... pe ... ayaá¹ƒ vinayo, imÄ• ni caturÄ• sÄ«ti dhammakkhandhasahassÄ
buddhavacanaá¹ƒ dhammavinayÄ• dibhedena vavatthapetvÄ• saá¹…gÄ• yantena mahÄ• I
anekacchariyapÄ• tubhÄ• vapaá¹-imaá¹‡á¸• itÄ• ya saá¹…gÄ«tiyÄ• imassa dÄ«ghÄ• gama
paá¹-hamamajjhimabuddhavacanÄ• dibhÄ• vo vavatthÄ• pitoti dasseti, __ ``evametaá¹ƒ abl

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. brahmajÄ• lasuttavaá¹‡á¹‡anÄ•

paribbÄ• jakakathÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ \Ee I 43/ \Ne I 32/ \Be I 34/ paá¹-hamamahÄ• saá¹…gÄ«tiá¹ƒ dassetvÄ• yadatthaá¹
idÄ• ni taá¹ƒ nigamanavasena dassetuá¹ƒ __ ``imissÄ• â€™â€™ _tiÄ• dimÄ• ha.

<1> ettÄ• vatÄ• ca brahmajÄ• lassa sÄ• dhÄ• raá¹‡ato bÄ• hiranidÄ• naá¹ƒ dassetvÄ• id
saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``tattha evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. atha vÄ• chahi Ä• kÄ• reh
kÄ• tabbÄ• sambandhato padato padavibhÄ• gato padatthato anuyogato parihÄ• rato cÄ• t
desanÄ• sambandho. yaá¹ƒ lokiyÄ• ``ummugghÄ• toâ€™â€™ ti vadanti. so pana pÄ• á¸·iy
nidÄ• napÄ• á¸·iyÄ• pana saá¹…gÄ«tivasena veditabboti paá¹-hamamahÄ• saá¹…gÄ«tiá¹ƒ
sambandhassa dassitattÄ• padÄ• divasena saá¹ƒvaá¹‡á¹‡anaá¹ƒ karonto __ ``evanti nipÄ•
_ntiÄ• dimÄ• ha. __ ``metiÄ• dÄ«nÄ«â€™â€™ _ti ettha antarÄ• -sadda-ca-saddÄ• naá¹ƒ ni
vÄ• vattabbo tesaá¹ƒ nayaggahaá¹‡ena gahitattÄ• , tadavasiá¹-á¹-hÄ• naá¹ƒ Ä• paá¹-i-sad
saá¹…gaá¹‡hanato. __ ``padavibhÄ• goâ€™â€™ _ti padÄ• naá¹ƒ viseso, na pana padavigg
padavibhÄ• go ca __padavibhÄ• go, _ padaviggaho ca padavibhÄ• go ca __padavibhÄ• go
padapadaviggahÄ• pi padavibhÄ• ga saddena vuttÄ• ti veditabbaá¹ƒ. tattha padaviggaho ``
saá¹…ghoâ€™â€™ tiÄ• dibhedesu padesu daá¹-á¹-habbo.

__atthato_ti padatthato. taá¹ƒ pana padatthaá¹ƒ atthuddhÄ• rakkamena \Ee I 44/ paá¹-hama

dassento __ ``evaá¹ƒsaddo tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __avadhÄ• raá¹‡Ä• dÄ«_ti et
idamatthapucchÄ• parimÄ• á¹‡Ä• diatthÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tathÄ• hi ``eva
evamÄ• kÄ• roâ€™â€™ tiÄ• dÄ«su idaá¹ƒ-saddassa atthe evaá¹ƒ-saddo. gata-saddo hi pa
vidhÄ• kÄ• ra-saddÄ• \Ne I 33/ ca. tathÄ• hi vidhayuttagata-sadde lokiyÄ• pakÄ• ratthe va
na nu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™â€™ ti, ``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• k
Ä• muttamÄ• lÄ• bharaá¹‡Ä• odÄ• tavatthavasanÄ• paÃ±cahi \Be I 35/ kÄ• maguá¹‡ehi sa
paricÄ• renti, seyyathÄ• pi tvaá¹ƒ etarahi sÄ• cariyakoti? no hidaá¹ƒ bho gotamÄ• â€™â€™
pucchÄ• yaá¹ƒ. ``evaá¹ƒ lahuparivattaá¹ƒ, evaá¹ƒ Ä• yupariyantoâ€™â€™ ti ca Ä• dÄ«su p
``evaá¹ƒ nu kho, evaá¹ƒ su te, evaá¹ƒ Ä• yupariyantoâ€™â€™ ti ettha evaá¹ƒ-saddena
pucchanÄ• kÄ• raparimÄ• á¹‡Ä• kÄ• rÄ• naá¹ƒ vuttattÄ• Ä• kÄ• rattho eva evaá¹ƒ-saddo t
Ä• kÄ• ramattavÄ• cako hettha Ä• kÄ• ratthoti adhippeto, yathÄ• ``evaá¹ƒ byÄ• khotiÄ• dÄ
Ä• kÄ• ravisesavÄ• cako evaÃ±ca katvÄ• ``evaá¹ƒ jÄ• tena maccenÄ• â€™â€™ tiÄ• dÄ«n
upapannÄ• ni honti. tathÄ• hi ``yathÄ• pi ... pe ... bahuâ€™â€™ nti? ettha \Ee I 45/ puppha
manussupapattisappurisÅ«panissayasaddhammasavanayonisomanasikÄ• rabhogasampatt
mudÄ• yato sobhÄ• sugandhatÄ• diguá¹‡ayogato mÄ• lÄ• guá¹‡asadisiyo pahÅ«tÄ• puÃ±
maccena sattena kattabbÄ• ti joditattÄ• puppharÄ• simÄ• lÄ• guá¹‡Ä• va upamÄ• , tesaá¹ƒ
aniyamato vuttoti evaá¹ƒ-saddo upamÄ• kÄ• ranigamanatthoti vattuá¹ƒ yuttaá¹ƒ. so pana up
atthato upamÄ• va hotÄ«ti Ä• ha __ ``upamÄ• yaá¹ƒ Ä• gatoâ€™â€™ _ti.

tathÄ• __evaá¹ƒ_ iminÄ• Ä• kÄ• rena __ ``abhikkamitabbaâ€™â€™ _ntiÄ• dinÄ• upadisi
Ä• kappasampattiyÄ• yo tattha upadisanÄ• kÄ• ro, so atthato upadesoyevÄ• ti vuttaá¹ƒ __
upadeseâ€™â€™ _ti. tathÄ• __evametaá¹ƒ bhagavÄ• , evametaá¹ƒ sugatÄ• _ti ettha ca bh
yathÄ• vuttamatthaá¹ƒ aviparÄ«tato jÄ• nantehi kataá¹ƒ tattha saá¹ƒvijjamÄ• naguá¹‡Ä• na
udaggatÄ• karaá¹‡aá¹ƒ __sampahaá¹ƒsanaá¹ƒ, _ yo tattha sampahaá¹ƒsanÄ• kÄ• roti yoje
panÄ• ya_nti ettha garahaá¹‡Ä• kÄ• roti yojetabbaá¹ƒ. so ca garahaá¹‡Ä• kÄ• ro ``vasalÄ«
khuá¹ƒsanasaddasannidhÄ• nato idha evaá¹ƒ-saddena pakÄ• sitoti viÃ±Ã±Ä• yati. yathÄ• V
upamÄ• kÄ• rÄ• dayopi upamÄ• divasena vuttÄ• naá¹ƒ puppharÄ• siÄ• disaddÄ• naá¹ƒ sa
__evaÃ±ca vadehÄ«_ti ``yathÄ• haá¹ƒ vadÄ• mi, evaá¹ƒ samaá¹‡aá¹ƒ Ä• nandaá¹ƒ vadehÄ
vattabbo evaá¹ƒ-saddena nidassÄ«yatÄ«ti nidassanattho vutto. __evaá¹ƒ no_ti etthÄ• pi tes
yathÄ• vuttadhammÄ• naá¹ƒ ahitadukkhÄ• vahabhÄ• ve sanniá¹-á¹-hÄ• najananatthaá¹ƒ an
``saá¹ƒvattanti, no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti pucchÄ• ya katÄ• ya ``evaá¹ƒ
vuttattÄ• tadÄ• kÄ• rasanniá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ-saddena vibhÄ• vitanti viÃ±Ã±Ä• yati, s
dhammÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya \Ee I 46/ saá¹ƒvattanÄ• kÄ• ro niyamiyamÄ• no avad
Ä• ha __ ``evaá¹ƒ no ettha hotÄ«ti Ä• dÄ«su avadhÄ• raá¹‡eâ€™â€™ _ti. __evaá¹ƒ bhante
sÄ• dhukaá¹ƒ savanamanasikÄ• re sanniyojitehi bhikkhÅ«hi attano tattha á¹-hitabhÄ• vassa
vuttattÄ• ettha evaá¹ƒ-saddo vacanasampaá¹-icchanattho vutto, tena evaá¹ƒ bhante, sÄ• d
bhanteti vuttaá¹ƒ hoti.

__nÄ• nÄ• nayanipuá¹‡a_nti ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹…khÄ• tÄ
tipukkhalasÄ«havikkÄ«á¸·itaaá¹…kusadisÄ• locanasaá¹…khÄ• tÄ• vÄ• Ä• dhÄ• rÄ• dibhe
nÄ• nÄ• nayÄ• , nayÄ• vÄ• pÄ• á¸·igatiyo, tÄ• ca paÃ±Ã±attianupaÃ±Ã±attiÄ• divasena
saá¹ƒkilebhÄ• giyÄ• dilokiyÄ• ditadubhayavomissatÄ• divasena kusalÄ• divasena khandhÄ
samayavimuttÄ• divasena á¹-hapanÄ• divasena kusalamÅ«lÄ• divasena tikapaá¹-á¹-hÄ• nÄ
nÄ• nÄ• nayÄ• , tehi nipuá¹‡aá¹ƒ saá¹‡hasukhumanti nÄ• nÄ• nayanipuá¹‡aá¹ƒ. Ä• sayova
sassatÄ• dibhedena, tattha ca apparajakkhatÄ• divasena anekÄ• , attajjhÄ• sayÄ• dayo eva
uppattihetu etassÄ• ti __anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ. atthabyaÃ±janasampanna_n
atthabyaÃ±janaparipuá¹‡á¹‡aá¹ƒ upanetabbÄ• bhÄ• vato,
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__vividhapÄ• á¹-ihÄ• riya_nti ettha pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ ``paá¹-ipakkhah
rÄ• gÄ• dikilesÄ• panayanato pÄ• á¹-ihÄ• riyaâ€™â€™ nti vadanti. bhagavato pana paá¹-ip
ye haritabbÄ• . puthujjanÄ• nampi vigatÅ«pakkilese \Be I 37/ aá¹-á¹-haguá¹‡asamannÄ• ga
iddhividhaá¹ƒ pavattati, tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• idha ``pÄ• á¹-ihÄ•
sace pana mahÄ• kÄ• ruá¹‡ikassa bhagavato \Ee I 47/ veneyyagatÄ• ca kilesÄ• paá¹-ipak
``pÄ• á¹-ihÄ• riyaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ sati yuttametaá¹ƒ. atha vÄ• bhagavato ca s
paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ haraá¹‡ato __pÄ• á¹-ihÄ• riyaá¹ƒ. _ te hi diá¹-á¹-hiharaá¹‡
diá¹-á¹-hippakÄ• sane asamatthabhÄ• vena ca iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apa
``paá¹-Ä«â€™â€™ _ti vÄ• ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa atthaá¹ƒ bodheti ``ta
paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su viya, tasmÄ•
vigatÅ«pakkilese ca katakiccena pacchÄ• haritabbaá¹ƒ pavattetabbanti paá¹-ihÄ• riyaá¹ƒ, a
catutthajjhÄ• namaggehi haritesu pacchÄ• haraá¹‡aá¹ƒ paá¹-ihÄ• riyaá¹ƒ. iddhiÄ• desanÄ•
vigatÅ«pakkilesena, katakiccena ca sattahitatthaá¹ƒ puna pavattetabbÄ• , haritesu ca attano
parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni \Ne I 35/ hontÄ«ti paá¹-ihÄ• riyÄ• ni bhavanti. paá
__pÄ• á¹-ihÄ• riyaá¹ƒ. _ paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ• sanÄ«samudÄ• ye bha
``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vuccati. paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo ca
tattha jÄ• taá¹ƒ, tasmiá¹ƒ vÄ• nimittabhÅ«te, tato vÄ• Ä• gatanti __pÄ• á¹-ihÄ• riyaá¹ƒ. _ ta
iddhiÄ• dibhedena visayabhedena ca bahuvidhassa bhagavato desanÄ• ya labbhamÄ• natt
``vividhapÄ• á¹-ihÄ• riyaâ€™â€™ nti.

__na aÃ±Ã±athÄ• _ti bhagavato sammukhÄ• sutÄ• kÄ• rato na aÃ±Ã±athÄ• ti attho, na pa
acinteyyÄ• nubhÄ• vÄ• hi bhagavato desanÄ• . evaÃ±ca katvÄ• ``sabbappakÄ• rena ko sa
idaá¹ƒ vacanaá¹ƒ samatthitaá¹ƒ hoti. dhÄ• raá¹‡abaladassanaÃ±ca na virujjhati sutÄ• kÄ• r
adhippetattÄ• . na hettha atthantaratÄ• parihÄ• ro dvinnampi atthÄ• naá¹ƒ ekavisayattÄ• , it
desanÄ• ya sabbathÄ• paá¹-iggahaá¹‡e samattho asamattho cÄ• ti Ä• pajjeyyÄ• ti.

``yo paro na hoti, so attÄ• â€™â€™ ti evaá¹ƒ \Ee I 48/ vuttÄ• ya niyakajjhattasaá¹…khÄ• tÄ
vattanato tividhopi me-saddo kiÃ±cÄ• pi ekasmiá¹ƒyeva \Be I 38/ atthe dissati,
karaá¹‡asampadÄ• nasÄ• miniddesavasena pana vijjamÄ• nabhedaá¹ƒ sandhÄ• yÄ• ha __
dissatÄ«â€™â€™ _ti.

kiÃ±cÄ• pi upasaggo kiriyaá¹ƒ viseseti, jotakabhÄ• vato pana satipi tasmiá¹ƒ suta-saddo ev
anuvadatÄ«ti anupasaggassa suta-saddassa atthuddhÄ• re saupasaggassa gahaá¹‡aá¹ƒ n
``saupasaggo ca anupasaggo cÄ• â€™â€™ _ti Ä• ha. __assÄ• _ti suta-saddassa. kammab
suta-sadde sambhavantÄ«ti vuttaá¹ƒ __ ``upadhÄ• ritanti vÄ• upadhÄ• raá¹‡anti vÄ• attho
atthe satÄ«_ti yadÄ• mesaddassa kattuvasena karaá¹‡aniddeso, tadÄ• ti attho. __mamÄ•
sambandhavasena sÄ• miniddeso, tadÄ• .

sutasaddasannidhÄ• ne payuttena evaá¹ƒsaddena savanakiriyÄ• jotakena bhavitabbanti vu
sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaâ€™â€™ _nti. __Ä• di_-saddena samp
paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tadabhinihaá¹-Ä• naÃ±ca manodvÄ• rikaviÃ±Ã±Ä•
veditabbaá¹ƒ. sabbesampi vÄ• kyÄ• naá¹ƒ evakÄ• ratthasahitattÄ• __ ``sutaâ€™â€™ _nti
ayamattho labbhatÄ«ti Ä• ha __ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti, etena avad
dasseti. yathÄ• ca sutaá¹ƒ sutaá¹ƒ evÄ• ti \Ne I 36/ niyametabbaá¹ƒ, taá¹ƒ sammÄ• sutaá¹
``anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ _nti. atha vÄ• ``saddantaratthÄ•
vadatÄ«â€™â€™ ti __suta_nti asutaá¹ƒ na hotÄ«ti ayametassa atthoti vuttaá¹ƒ __
``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti, iminÄ• diá¹-á¹-hÄ• divinivattanaá¹ƒ karoti. i
idaá¹ƒ mayÄ• diá¹-á¹-haá¹ƒ, na sayambhuÃ±Ä• á¹‡ena sacchikataá¹ƒ, atha kho sutaá¹ƒ, ta
tenevÄ• ha ``anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ nti. avadhÄ• raá¹‡at
atthayojanÄ• karÄ«yatÄ«ti tadapekkhassa suta-saddassa ayamattho vutto __ ``assavanabh
_ti. teneva Ä• ha \Ee I 49/ ``anÅ«nÄ• dhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ nti. sa
veditabbo suyyatÄ«ti.

evaá¹ƒ savanahetusuá¹‡antapuggalasavanavisesavasena padattayassa ekena pakÄ• rena
idÄ• ni pakÄ• rantarehipi taá¹ƒ dassetuá¹ƒ __ ``tathÄ• evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tatth
bhagavato sammukhÄ• dhammassavanÄ• kÄ• rena pavattÄ• manodvÄ• raviÃ±Ã±Ä• á¹‡a
nÄ• nappakÄ• rena \Be I 39/ Ä• rammaá¹‡e pavattituá¹ƒ samatthÄ• . tathÄ• ca vuttaá¹ƒ __
``sotadvÄ• rÄ• nusÄ• renÄ• â€™â€™ _ti. __nÄ• nappakÄ• renÄ• _ti vakkhamÄ• nÄ• naá¹ƒ
byaÃ±janatthaggahaá¹‡Ä• nÄ• nÄ• kÄ• rena, etena imissÄ• yojanÄ• ya Ä• kÄ• rattho evaá¹
__pavattibhÄ• vappakÄ• sana_nti pavattiyÄ• atthibhÄ• vappakÄ• sanaá¹ƒ. __ ``sutanti dha
yasmiá¹ƒ Ä• rammaá¹‡e vuttappakÄ• rÄ• viÃ±Ã±Ä• á¹‡avÄ«thi nÄ• nappakÄ• rena pavattÄ
sutasaddassa dhammatthattÄ• . vuttassevatthassa pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ __ ``ayaÃ±hett
__viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• _ti karaá¹‡atthe karaá¹‡avacanaá¹ƒ. __mayÄ• _ti katthuatthe.

__ ``evanti niddisitabbappakÄ• sanaâ€™â€™ _nti nidassanatthaá¹ƒ evaá¹ƒ-saddaá¹ƒ gahe
nidassetabbassa niddisitabbattÄ• bhÄ• vÄ• bhÄ• vato, tena evaá¹ƒ-saddena sakalampi sutt
dasseti. suta-saddassa kiriyÄ• saddattÄ• , savanakiriyÄ• ya ca sÄ• dhÄ• raá¹‡aviÃ±Ã±Ä• á
tattha ca puggalavohÄ• roti vuttaá¹ƒ __ ``sutanti puggalakiccappakÄ• sanaâ€™â€™ _nti. na
dhammappabandhe savanakiriyÄ• labbhatÄ«ti.

__ ``yassa cittasantÄ• nassÄ• â€™â€™ _tiÄ• dipi Ä• kÄ• ratthameva evaá¹ƒ-saddaá¹ƒ gah
aÃ±Ã±athÄ• atthayojanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __Ä• kÄ• rapaÃ±Ã±attÄ«_ti upÄ• d
dhammÄ• naá¹ƒ pavattiÄ• kÄ• rupÄ• dÄ• navasena tathÄ• vuttÄ• . __ ``sutanti visayanidde
dhammo savanakiriyÄ• kattupuggalassa savanakiriyÄ• vasena pavattiá¹-á¹-hÄ• nanti katvÄ•
cittasantÄ• navinimuttassa \Ne I 37/ paramatthato \Ee I 50/ kassaci kattu abhÄ• vepi saddav
buddhiparikappitabhedavacanicchÄ• ya cittasantÄ• nato aÃ±Ã±aá¹ƒ viya taá¹ƒsamaá¹…giá
``cittasantÄ• nena taá¹ƒsamaá¹…ginoâ€™â€™ _ti. savanakiriyÄ• visayopi sotabbadhammo
pavattacittasantÄ• nassa idha paramatthato kattubhÄ• vato, savanavasena cittappavattiyÄ•
savanakiriyÄ• bhÄ• vato taá¹ƒkiriyÄ• kattu ca visayo hotÄ«ti katvÄ• vuttaá¹ƒ __ ``taá¹ƒsam
visayeâ€™â€™ _ti. sutÄ• kÄ• rassa ca therassa sammÄ• nicchitabhÄ• vato Ä• ha __ ``gah
_nti, etena vÄ• avadhÄ• raá¹‡atthaá¹ƒ evaá¹ƒ-saddaá¹ƒ gahetvÄ• ayaá¹ƒ atthayojanÄ• ka

pubbe \Be I 40/ sutÄ• naá¹ƒ nÄ• nÄ• vihitÄ• naá¹ƒ suttasaá¹…khÄ• tÄ• naá¹ƒ atthabyaÃ±ja
Ä• kÄ• rassa nidassanassa avadhÄ• raá¹‡assa vÄ• pakÄ• sanasabhÄ• vo evaá¹ƒ-saddoti
puggalapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tadhammappabandhabyÄ• pÄ• ratÄ• ya vuttaá¹ƒ
puggalakiccaniddesoâ€™â€™ _ti. savanakiriyÄ• pana puggalavÄ• dinopi viÃ±Ã±Ä• á¹‡ani
viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti Ä• ha __ ``sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€™ _ti. me
sattavisayattÄ• , viÃ±Ã±Ä• á¹‡akiccassa ca tattheva samodahitabbato __ ``meti
ubhayakiccayuttapuggalaniddesoâ€™â€™ _ti vuttaá¹ƒ. avijjamÄ• napaÃ±Ã±attivijjamÄ• na
yathÄ• kkamaá¹ƒ evaá¹ƒ-sadda suta-saddÄ• naá¹ƒ atthÄ• ti te tathÄ• rÅ«papaÃ±Ã±attiupÄ•
dassento Ä• ha __ ``evanti puggalakiccaniddeso. sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€
karaá¹‡akiriyÄ• kattukammavisesappakÄ• sanavasena puggalabyÄ• pÄ• visayapuggalabyÄ
gahaá¹‡Ä• kÄ• ragÄ• hakatabbisayavisesaniddesavasena kattukaraá¹‡a byÄ• pÄ• rakattun
catasso atthayojanÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

sabbassÄ• pi \Ee I 51/ saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipa
sabbapaÃ±Ã±attÄ«naÃ±ca vijjamÄ• nÄ• divasena chasu paÃ±Ã±attibhedesu antogadhattÄ•
ntiÄ• dÄ«naá¹ƒ paÃ±Ã±attÄ«naá¹ƒ sarÅ«paá¹ƒ niddhÄ• rento Ä• ha __ ``evanti ca meti cÄ•
evanti ca meti ca vuccamÄ• nassa atthassa Ä• kÄ• rÄ• dino, dhammÄ• naÃ±ca asallakkhaa
avijjamÄ• napaÃ±Ã±attibhÄ• voti Ä• ha __ ``saccikaá¹-á¹-haparamatthavasena avijjamÄ• na
tattha __saccikaá¹-á¹-haparamatthavasenÄ• _ti bhÅ«tatthauttamatthavasena. idaá¹ƒ vuttaá

mÄ• yÄ• marÄ«ciÄ• dayo viya abhÅ«tattho, anussavÄ• dÄ«hi gahetabbo viya anuttamattho
rÅ«pasaddÄ• disabhÄ• vo ruppanÄ• nubhavanÄ• disabhÄ• vo vÄ• attho ``saccikaá¹-á¹-ho,
vuccati, na tathÄ• evaá¹ƒ meti padÄ• namatthoti, etamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tu
taâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __suta_nti pana saddÄ• yatanaá¹ƒ sandhÄ• yÄ• ha __ ``vijja
teneva hi __ ``yaÃ±hi tamettha sotena upaladdhaâ€™â€™ _nti vuttaá¹ƒ \Ne I 38/, ``sotadvÄ
upaladdhaâ€™â€™ nti pana vutte atthabyaÃ±janÄ• disabbaá¹ƒ labbhati. __taá¹ƒ taá¹ƒ upÄ
sotapathaá¹ƒ Ä• gate dhamme upÄ• dÄ• ya tesaá¹ƒ upadhÄ• ritÄ• kÄ• rÄ• dino paccÄ• ma
sasantatipariyÄ• panne khandhe upÄ• dÄ• ya ``meâ€™â€™ ti \Be I 41/ vattabbattÄ• ti attho
diá¹-á¹-hÄ• disabhÄ• varahite saddÄ• yatane pavattamÄ• nopi sutavohÄ• ro ``dutiyaá¹ƒ tati
paá¹-hamÄ• dÄ«ni diá¹-á¹-hamutaviÃ±Ã±Ä• te apekkhitvÄ• pavattoti Ä• ha __ ``diá¹-á¹-hÄ•
vattabbatoâ€™â€™ _ti. asutaá¹ƒ na hotÄ«ti hi ``sutaâ€™â€™ nti pakÄ• sito yamatthoti.

attanÄ• paá¹-ividdhÄ• suttassa pakÄ• ravisesÄ• ``evaâ€™â€™ nti therena paccÄ• maá¹-
``asammohaá¹ƒ dÄ«petÄ«â€™â€™ _ti. __ ``nÄ• nappakÄ• rapaá¹-ivedhasamattho hotÄ«â€
suttassa nÄ• nappakÄ• rataá¹ƒ duppaá¹-ivijjhataÃ±ca dasseti. __ ``sutassa asammosaá¹ƒ c
sutÄ• kÄ• rassa yÄ• thÄ• vato dassiyamÄ• nattÄ• vuttaá¹ƒ. __asammohenÄ• _ti sammohÄ
52/ vÄ• savanakÄ• lasambhÅ«tÄ• ya taduttarakÄ• lapaÃ±Ã±Ä• siddhi, evaá¹ƒ __asammos
byaÃ±janÄ• naá¹ƒ paá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambhÄ«ro, yathÄ• sutadhÄ• raá¹‡amev
satiyÄ• byÄ• pÄ• ro adhiko, paÃ±Ã±Ä• tattha guá¹‡Ä«bhÅ«tÄ• ti vuttaá¹ƒ __ ``paÃ±Ã±Ä• p
_tiÄ• di paÃ±Ã±Ä• ya pubbaá¹…gamÄ• ti katvÄ• . pubbaá¹…gamatÄ• cettha padhÄ• nabh
tiÄ• dÄ«su viya, pubbaá¹…gamatÄ• ya vÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su Ä• vajjanÄ• dÄ«
pubbaá¹…gamÄ• etissÄ• ti ayampi attho yujjati, evaá¹ƒ __ ``satipubbaá¹…gamÄ• yÄ• â€™
vuttanayÄ• nusÄ• rena yathÄ• sambhavamattho veditabbo. __atthabyaÃ±janasampannass
atthabyaÃ±janaparipuá¹‡á¹‡assa, saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«
atthapadehi, akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi c
attho daá¹-á¹-habbo.

__yonisomanasikÄ• raá¹ƒ dÄ«petÄ«_ti evaá¹ƒ-saddena vuccamÄ• nÄ• naá¹ƒ Ä• kÄ• ranid
aviparÄ«tasaddhammavisayattÄ• ti adhippÄ• yo. __ ``avikkhepaá¹ƒ dÄ«petÄ«â€™â€™ _ti
bhÄ• sitaâ€™â€™ ntiÄ• di pucchÄ• vasena pakaraá¹‡appattassa vakkhamÄ• nassa suttas
samÄ• dhÄ• namantarena na sambhavatÄ«ti katvÄ• vuttaá¹ƒ. __ ``vikkhittacittassÄ• â€™â
samatthanavasena vuttaá¹ƒ. __sabbasampattiyÄ• _ti atthabyaÃ±janadesakapayojanÄ• disa
aviparÄ«tasaddhammavisayehi viya Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthehi yonisomana
viya ca avikkhepassa yathÄ• yonisomanasikÄ• rena \Be I 42/ phalabhÅ«tena \Ee I 53/
attasammÄ• paá¹‡idhipubbekatapuÃ±Ã±atÄ• naá¹ƒ siddhi vuttÄ• tadavinÄ• bhÄ• vato, eva
kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ saddhammassavanasappurisÅ«panissayÄ• naá¹ƒ siddhi dasseta
sappurisÅ«panissayarahitassa ca tadabhÄ• vato.

__ ``na_ \Ne I 39/ __hi vikkhittacittoâ€™â€™ _tiÄ• dinÄ• samatthanavacanena pana avikk
sappurisÅ«panissayena ca phalabhÅ«tassa saddhammassavanassa siddhi dassitÄ• . ayaá
siyÄ• saddhammassavanasappurisÅ«panissayÄ• na ekantena avikkhepassa kÄ• raá¹‡aá¹
pana sappurisÅ«panissayo viya saddhammassavanassa ekantakÄ• raá¹‡anti. evampi avikk
sappurisÅ«panissayasiddhijotanÄ• na samatthitÄ• va, no na samatthitÄ• vikkhittacittÄ• naá
sappurisapayirupÄ• sanÄ• bhÄ• vassa atthasiddhattÄ• . ettha ca purimaá¹ƒ phalena kÄ• raá
nadÄ«pÅ«rena viya upari vuá¹-á¹-hisabbhÄ• vassa, dutiyaá¹ƒ kÄ• raá¹‡ena phalassa siddhi
daá¹-á¹-habbaá¹ƒ ekantena vassinÄ• viya meghavuá¹-á¹-hÄ• nena vuá¹-á¹-hippavattiyÄ• .

bhagavato vacanassa atthabyaÃ±janapabhedaparicchedavasena sakalasÄ• sanasampatti
niravasesaparahitapÄ• ripÅ«rikÄ• raá¹‡anti vuttaá¹ƒ __ ``evaá¹ƒ bhaddako Ä• kÄ• roâ€™â€
sambandho. __pacchimacakkadvayasampatti_nti attasammÄ• paá¹‡idhipubbekatapuÃ±Ã±a
guá¹‡advayaá¹ƒ. aparÄ• paraá¹ƒ vuttiyÄ• cettha cakkabhÄ• vo, caranti etehi sattÄ• sampa
sandhÄ• ya vuttaá¹ƒ ``cattÄ• rimÄ• ni bhikkhave cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ dev
vattatÄ«â€™â€™ tiÄ• di \Ee I 54/. purimapacchimabhÄ• vo cettha desanÄ• kkamavasena d
__pacchimacakkadvayasiddhiyÄ• _ti pacchimacakkadvayassa atthitÄ• ya. sammÄ• paá¹‡ih
suddhÄ• sayo hoti tadasuddhihetÅ«naá¹ƒ kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vatoti Ä• ha __ ``Ä• sa
_ti. tathÄ• hi vuttaá¹ƒ ``sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kareâ€™â€™ ti,
tvaá¹ƒ Ä• nanda, padhÄ• naá¹ƒ anuyuÃ±ja khippaá¹ƒ hohisi anÄ• savoti ca. tenevÄ• ha __
adhigamabyattisiddhÄ«â€™â€™ _ti. __payogasuddhiyÄ• _ti yonisomanasikÄ• rapubbaá¹…
visadabhÄ• vena. tathÄ• cÄ• ha __ ``Ä• gamabyattisiddhÄ«â€™â€™ _ti. sabbassa vÄ• kÄ
niddosabhÄ• vena. parisuddhakÄ• yavacÄ«payogo hi vippaá¹-isÄ• rÄ• bhÄ• vato avikkhitta
visÄ• rado hotÄ«ti.

__ ``nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakenÄ• â€™â€™ _tiÄ• dinÄ• atthabyaÃ±janesu the
suta-saddÄ• naá¹ƒ asammohÄ• sammosadÄ«panato catupaá¹-isambhidÄ• vasena atthayoj
``sotabbappabhedapaá¹-ivedhadÄ«pakenÄ• â€™â€™ _ti etena ayaá¹ƒ suta-saddo evaá¹ƒ-
vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sÄ• maÃ±Ã±eneva sotabbadhammavisesaá¹ƒ Ä• masatÄ
manodiá¹-á¹-hikaraá¹‡Ä• pariyattidhammÄ• naá¹ƒ anupekkhanasuppaá¹-ivedhÄ• visesato
vuttanayena yonisomanasikÄ• radÄ«pakena evaá¹ƒ-saddena yojetvÄ• , savanadhÄ• raá¹‡a
pariyattidhammÄ• naá¹ƒ \Ne I 40/ visesena sotÄ• vadhÄ• napaá¹-ibaddhÄ• ti te avikkhepad
yojetvÄ• dassento sÄ• sanasampattiyÄ• dhammassavane ussÄ• haá¹ƒ janeti. tattha dham
__manasÄ• nupekkhitÄ• _ti ``idha sÄ«laá¹ƒ kathitaá¹ƒ, idha samÄ• dhi, idha paÃ±Ã±Ä• , et
anusandhiyoâ€™â€™ tiÄ• dinÄ• \Ee I 55/ nayena manasÄ• anupekkhitÄ• . __diá¹-á¹-hiyÄ
nijjhÄ• nakkhantibhÅ«tÄ• ya, Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya vÄ• diá¹-á¹-hiyÄ• tatth
vuttarÅ«pÄ• rÅ«padhamme ``iti rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• suá¹-á¹-hu
paá¹-ividdhÄ• .

__ ``sakalena vacanenÄ• â€™â€™ _ti pubbe tÄ«hi padehi visuá¹ƒ visuá¹ƒ yojitattÄ• vuttaá
__asappurisabhÅ«mi_nti akataÃ±Ã±utaá¹ƒ ``idhekacco pÄ• pabhikkhu tathÄ• gatappaveditá
pariyÄ• puá¹‡itvÄ• attano dahatÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ anariyavohÄ• rÄ• vatthaá¹ƒ.
anariyavohÄ• rÄ• vatthÄ• __asaddhammo. _ nanu ca Ä• nandattherassa ``mamedaá¹ƒ vac
mahÄ• kassapattherÄ• dÄ«naÃ±ca tadÄ• saá¹…kÄ• ya abhÄ• vato asappurisabhÅ«misama
ti? nayidaá¹ƒ evaá¹ƒ ``evaá¹ƒ me sutaâ€™â€™ nti vadantena ayampi attho vibhÄ• vitoti das
``devatÄ• naá¹ƒ parivitakkÄ• pekkhaá¹ƒ tathÄ• vacananti edisÄ« codanÄ• anavakÄ• sÄ• â
kira khaá¹‡e ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ evaá¹ƒ cetaso parivitakko udapÄ• di ``tathÄ• ga
Ä• yasmÄ• desanÄ• kusalo, idÄ• ni dhammaá¹ƒ deseti, sakyakulappasuto tathÄ• gatassa b
kiá¹ƒ nu kho sayaá¹ƒ sacchikata dhammaá¹ƒ deseti, udÄ• hu bhagavatoyeva vacanaá¹ƒ yat
\Be I 44/ tadÄ• saá¹…kitappakÄ• rato asappurisabhÅ«misamokkamÄ• dito atikkamÄ• di vib
adahanto_ti ``mametaâ€™â€™ nti attani \Ee I 56/ aá¹-á¹-hapento. __appetÄ«_ti nidasseti.
diá¹-á¹-hadhammikasamparÄ• yikaparamatthesu yathÄ• rahaá¹ƒ satte netÄ«ti netti, dhamm
_

daá¸·hataraniviá¹-á¹-hÄ• vicikicchÄ• __kaá¹…khÄ• . _ nÄ• tisaá¹ƒsappanaá¹ƒ matibhedan
assaddhiyaá¹ƒ vinÄ• seti_ bhagavato desitattÄ• , sammukhÄ• cassa paá¹-iggahitattÄ• ,
khalitaduruttÄ• diggahaá¹‡adosÄ• bhÄ• vato ca. ettha ca paá¹-hamÄ• dayo tisso atthayojan
aggahitavisesameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• dassitÄ• , tato parÄ• tisso Ä• kÄ• rattham
gahetvÄ• vibhÄ• vitÄ• . pacchimÄ• pana tisso yathÄ• kkamaá¹ƒ Ä• kÄ• ratthaá¹ƒ nidassan
avadhÄ• raá¹‡atthaÃ±ca evaá¹ƒ-saddaá¹ƒ gahetvÄ• yojitÄ• ti daá¹-á¹-habbaá¹ƒ.

__eka_-saddo aÃ±Ã±aseá¹-á¹-hÄ• sahÄ• yasaá¹…khyadÄ«su dissati. tathÄ• hesa ``sassat
idameva saccaá¹ƒ moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su aÃ±Ã±atth
ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su seá¹-á¹-hatthe, ``eko vÅ«pakaá¹-á¹-hoâ€™â€™ tiÄ• dÄ
bhikkhave khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ• â€™â€™ tiÄ• dÄ«su saá¹…kh
dassento Ä• ha __ ``ekanti gaá¹‡anapariccchedaniddesoâ€™â€™ _ti. __kÄ• laÃ±ca samaya
paccayasÄ• maggiÃ±ca. __khaá¹‡o_ti okÄ• so. tathÄ• gatuppÄ• dÄ• diko hi maggabrahma
tappaccayapaá¹-ilÄ• bhahetuttÄ• . khaá¹‡o eva \Ee I 57/ ca __samayo. _ yo ``khaá¹‡oâ€™â
ti ca vuccati, so eko vÄ• ti hi attho. __mahÄ• samayo_ti mahÄ• samÅ«ho. __samayopi kho_
hetupi. __samayappavÄ• dake_ti diá¹-á¹-hippavÄ• dake. tattha hi nisinnÄ• titthiyÄ• attano
pavadantÄ«ti. __atthÄ• bhisamayÄ• _ti hitapaá¹-ilÄ• bhÄ• . abhisametabboti abhisamayo, a
__abhisamayaá¹-á¹-ho_ti pÄ«á¸·ana Ä• dÄ«ni abhisametabbabhÄ• vena ekÄ«bhÄ• vaá¹ƒ u
abhisamayassa vÄ• paá¹-ivedhassa \Be I 45/ visayabhÅ«tabhÄ• vo __abhisamayaá¹-á¹-ho
vuttÄ• ni. tattha __pÄ«á¸·anaá¹ƒ_ dukkhasaccassa taá¹ƒ samaá¹…gÄ«no hiá¹ƒsanaá¹ƒ avip
__santÄ• po_dukkhadukkhatÄ• divasena santÄ• panaá¹ƒ paridahaá¹‡aá¹ƒ.

tattha sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ sannijjha sameti samavetÄ«ti __samayo, _ samavÄ• yo.

maggabrahmacariyamettha tadÄ• dhÄ• rapuggalehÄ«ti __samayo, _ khaá¹‡o. sameti ettha
satto, sabhÄ• vadhammo vÄ• sahajÄ• tÄ• dÄ«hi, uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ•
atthato abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ, karaá¹‡aá¹ƒ viya ca kapp
rÅ«pena voharÄ«yatÄ«ti. samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ
samÅ«ho, yathÄ• ``samudÄ• yoâ€™â€™ ti. avayavasahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«h
samÄ• game eti phalaá¹ƒ etasmÄ• uppajjati pavattati cÄ• ti __samayo, _ hetu yathÄ• ``sam
saá¹ƒyojanabhÄ• vato sambandho eti attano visaye pavattati, daá¸·haggahaá¹‡abhÄ• vato
pavattanti sattÄ• yathÄ• bhinivesaá¹ƒ etenÄ• ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojan
ativiya bajjhantÄ«ti. samiti \Ee I 58/ saá¹…gati samodhÄ• nanti __samayo, _ paá¹-ilÄ• bho.
sammÄ• vÄ• yÄ• naá¹ƒ apagamoti __samayo, _ pahÄ• naá¹ƒ. abhimukhaá¹ƒ Ã±Ä• á¹‡ena
abhisamayo, dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo. abhimukhabhÄ• vena sammÄ• eti ga
dhammÄ• naá¹ƒ yathÄ• bhÅ«tasabhÄ• vÄ• vabodho. evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe samay
samaya-saddassa atthuddhÄ• re abhisamaya-saddassa udÄ• haraá¹‡aá¹ƒ vuttanayeneva v
samaya-saddassa. __kÄ• lo attho_ samavÄ• yÄ• dÄ«naá¹ƒ atthÄ• naá¹ƒ \Ne I 42/ idha asa
desadesakaparisÄ• naá¹ƒ viya suttassa nidÄ• nabhÄ• vena kÄ• lassa apadisitabbato ca.

kasmÄ• panettha aniyÄ• mitavaseneva kÄ• lo niddiá¹-á¹-ho, na utusaá¹ƒvaccharÄ• divase
``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. utusaá¹ƒvaccharÄ• divasena niyamaá¹ƒ akatvÄ• sa
guá¹‡o laddho hotÄ«ti dassento __ ``ye vÄ• imeâ€™â€™ _tiÄ• dimÄ• ha. sÄ• maÃ±Ã±ajot
avatiá¹-á¹-hatÄ«ti. tattha __diá¹-á¹-hadhammasukhavihÄ• rasamayo_ devasikaá¹ƒ \Be I 46/
vÄ«tinÄ• manakÄ• lo, visesato sattasattÄ• hÄ• ni. __pakÄ• sÄ• _ti dasasahassilokadhÄ• tu
pakampanaobhÄ• sapÄ• tubhÄ• vÄ• dÄ«hi pÄ• kaá¹-Ä• . yathÄ• vuttappabhedesuyeva sam
saá¹…gahetvÄ• dassetuá¹ƒ __ ``yo cÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tathÄ• hi Ã±Ä• á¹‡a
attahitapaá¹-ipattisamayo ca __abhisambodhisamayo. _ ariyatuá¹‡hibhÄ• vasamayo
__diá¹-á¹-hadhammasukhavihÄ• rasamayo. _ karuá¹‡Ä• kiccaparahitapaá¹-ipattidhammikat
_

karaá¹‡avacanena niddeso kato yathÄ• ti sambandho. __tatthÄ• _ti abhidhammavinayesu.
bhummakaraá¹‡ehi. __adhikaraá¹‡attha_ Ä• dhÄ• rattho. bhÄ• vo nÄ• ma kiriyÄ• , kiriyÄ• y
__bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ. _ tattha yathÄ• kÄ• lo sabhÄ• vadhammaparicchinno s
avijjamÄ• nopi Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• to taá¹…khaá¹‡appavattÄ• naá¹ƒ tato pubb
``pubbaá¹‡he jÄ• to, sÄ• yanhe gacchatÄ«â€™â€™ ti, ca Ä• dÄ«su, samÅ«ho ca avayavav
kappanÄ• mattasiddho avayavÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• pÄ«yati ``rukkhe s
sambhÅ«toâ€™â€™ tiÄ• dÄ«su, evaá¹ƒ idhÄ• pÄ«ti dassento Ä• ha __ ``adhikaraá¹‡aÃ±hi
_nti. yasmiá¹ƒ kÄ• le, dhammapuÃ±je vÄ• kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá
dhammapuÃ±je ca phassÄ• dayopi hontÄ«ti ayaÃ±hi tattha attho. yathÄ• ca gÄ• vÄ«su duy
Ä• gatoti dohanakiriyÄ• ya gamanakiriyÄ• lakkhÄ«yati, evaá¹ƒ idhÄ• pi ``yasmiá¹ƒ samaye
ca vutte satÄ«ti ayamattho viÃ±Ã±Ä• yamÄ• no eva hoti padatthassa sattÄ• virahÄ• bhavat

sattÄ• kiriyÄ• ya cittassa uppÄ• dakiriyÄ• , phassÄ• dÄ«naá¹ƒ bhavanakiriyÄ• ca lakkhÄ«y
yasmiá¹ƒ navame khaá¹‡e, yonisomanasikÄ• rÄ• dihetumhi, paccayasamavÄ• ye vÄ• sati
cittaá¹ƒ uppannaá¹ƒ hoti, tasmiá¹ƒyeva khaá¹‡e, hetumhi, paccayasamavÄ• ye ca sati phas
ubhayattha samaya-sadde bhummaniddeso kato lakkhaá¹‡abhÅ«tabhÄ• vayuttoti dassento
lakkhÄ«yatÄ«â€™â€™ _ti.

__hetuattho_ \Ne I 43/ __karaá¹‡attho ca sambhavati_ ``annena vasati, ajjhenena vasati, p
kudÄ• lena khaá¹‡atÄ«â€™â€™ tiÄ• dÄ«su viya. vÄ«tikkamaÃ±hi sutvÄ• bhikkhusaá¹…gh
otiá¹‡á¹‡avatthukaá¹ƒ puggalaá¹ƒ paá¹-ipucchitvÄ• , vigarahitvÄ• \Be I 47/ ca taá¹ƒ taá¹ƒ va
otiá¹‡á¹‡akÄ• laá¹ƒ anatikkamitvÄ• teneva kÄ• lena sikkhÄ• padÄ• ni paÃ±Ã±apento bhag
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no tatiyapÄ• rÄ• jikÄ• dÄ«su viyÄ• ti.

__accantameva_ Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va desanÄ• niá¹-á¹-hÄ• naá¹ƒ parahitap
__karuá¹‡Ä• vihÄ• rena. tadatthajotanattha_nti accantasaá¹ƒyogatthajotanatthaá¹ƒ. __upay
yathÄ• ``mÄ• saá¹ƒ ajjhetÄ«â€™â€™ ti.

__porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ• . __abhilÄ• pamattabhedo_ti vacanamattena vis
vibhattibyatayo katoti dasseti.

__seá¹-á¹-ha_nti seá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ seá¹-á¹-hanti vuttaá¹ƒ seá¹-á¹-haguá¹‡a
__uttama_nti etthÄ• pi. __gÄ• ravayutto_ti garubhÄ• vayutto garuguá¹‡ayogato, garukaraá¹
__gÄ• ravayutto. _

__vuttoyeva_ na pana idha vattabbo visuddhimaggassa imissÄ• aá¹-á¹-hakathÄ• ya ekade

apica bhage vani, vamÄ«ti vÄ• bhagavÄ• , bhage sÄ«lÄ• diguá¹‡e vani bhaji sevi, te vÄ•
``kathaá¹ƒ nu kho uppajjeyyuâ€™â€™ nti vani yÄ• ci patthayÄ«ti bhagavÄ• , bhagaá¹ƒ vÄ•
yasaÃ±ca vami khelapiá¹‡á¸• aá¹ƒ viya chaá¸• á¸• ayÄ«ti bhagavÄ• . tathÄ• hi bhagavÄ• h
catuddÄ«pissariyaá¹ƒ, cakkavattisampattisannissayaÃ±ca sattaratanasamujjalaá¹ƒ yasaá¹ƒ
atha vÄ• bhÄ• ni nÄ• ma nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«ti bhagÄ• , sin
bhÄ• janalokasobhÄ• . te bhagavÄ• vami tappaá¹-ibaddhachandarÄ• gappahÄ• nena pajal
bhagavÄ• .

__ ``dhammasarÄ«raá¹ƒ paccakkhaá¹ƒ karotÄ«â€™â€™ _ti ``yo vo Ä• nanda mayÄ• dhar
paÃ±Ã±atto, so vo mamaccayena satthÄ• â€™â€™ ti vacanato \Ee I 61/ dhammassa satthu
katvÄ• vuttaá¹ƒ.

__vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo_ \Be I 48/ \Ne I 44/ parehi abhejjasarÄ«rattÄ• . na h

kenaci antarÄ• yo sakkÄ• kÄ• tunti. __desanÄ• sampattiá¹ƒ niddisati_ vakkhamÄ• nassa s
nti niddisanato. __sÄ• vakasampattiá¹ƒ_ niddisati paá¹-isambhidÄ• ppattena paÃ±casu á¹-h
etadagge á¹-hapitena mayÄ• mahÄ• sÄ• vakena sutaá¹ƒ, taÃ±ca kho mayÄ• va sutaá¹ƒ, n
paramparÄ• bhatanti imassatthassa dÄ«panato. __kÄ• lasampattiá¹ƒ_ niddisati ``bhagavÄ•
sannidhÄ• ne payuttassa samaya-saddassa kÄ• lassa buddhuppÄ• dapaá¹-imaá¹‡á¸• itabh
buddhuppÄ• daparamÄ• hi kÄ• lasampadÄ• . tenetaá¹ƒ vuccati ---

``kappakasÄ• ye kaliyuge, buddhuppÄ• do aho mahacchariyaá¹ƒ.

hutÄ• vahamajjhe jÄ• taá¹ƒ, samuditamakarandamaravindaâ€™â€™ nti ||

__bhagavÄ• ti desakasampattiá¹ƒ_ niddisati guá¹‡avisiá¹-á¹-hasattuttamagÄ• ravÄ• dhivac

__vijjantarikÄ• yÄ• _ti vijjuniccharaá¹‡akkhaá¹‡e. __antarato_ti hadaye. __antarÄ• _ti Ä• ra
vemajjhe. __antarikÄ• yÄ• _ti antarÄ• á¸·e. ettha ca ``tadantaraá¹ƒ ko jÄ• neyya, etesaá¹ƒ a
gaá¹‡anÄ• to asaá¹…khiyÄ• , antarantarÄ• kathaá¹ƒ opÄ• tetÄ«â€™â€™ ti ca Ä• dÄ«su vi
vattamÄ• nÄ• antarÄ• -saddÄ• eva \Ee I 62/ udÄ• haritabbÄ• siyuá¹ƒ, na pana cittakhaá¹-
antarantarikÄ• -saddÄ• . antarÄ• -saddassa hi ayaá¹ƒ atthuddhÄ• roti. ayaá¹ƒ panettha adh
atthesu antarÄ• -saddo vattati, tesu antarasaddopi vattatÄ«ti samÄ• natthattÄ• antarÄ• -sa
antara-saddo udÄ• haá¹-o, antarÄ• -saddo eva vÄ• ``yassantaratoâ€™â€™ ti ettha gÄ• thÄ
katvÄ• vuttoti daá¹-á¹-habbaá¹ƒ. antarÄ• -saddo eva pana ika-saddena padaá¹ƒ vaá¸• á¸• h
ti vuttoti evamettha udÄ• haraá¹‡odÄ• haritabbÄ• naá¹ƒ virodhÄ• bhÄ• vo daá¹-á¹-habbo. _
upayogavacanaá¹ƒ na pÄ• puá¹‡Ä• ti_ sÄ• mivacanassa pasaá¹…ge antarÄ• -saddayogena
tenevÄ• ha __ ``antarÄ• saddena yuttattÄ• upayogavacanaá¹ƒ kataâ€™â€™ _nti.

``niyato \Be I 49/ sambodhiparÄ• yaá¹‡o, aá¹-á¹-hÄ• nametaá¹ƒ bhikkhave anavakÄ• so, ya
puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyya, ``netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€
diá¹-á¹-hisÄ«lÄ• naá¹ƒ niyatasabhÄ• vattÄ• sotÄ• pannÄ• pi aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-h
saá¹ƒhatÄ• , pageva sakadÄ• gÄ• miÄ• dayo. ``tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ
tathÄ• rÅ«pesu sÄ«lesu sÄ«lasÄ• maÃ±Ã±agato \Ne I 45/ viharatÄ«â€™â€™ ti vacanato pu
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vo labbhatiyeva.

__suppiyopi kho_ti ettha __kho_-saddo avadhÄ• raá¹‡attho ``assosi khoâ€™â€™ tiÄ• dÄ«
addhÄ• namaggapaá¹-ipanno ahosiyeva, nÄ• ssa maggapaá¹-ipattiyÄ• koci antarÄ• yo aho
__tatrÄ• _ti vÄ• kÄ• lassa paá¹-iniddeso. sopi hi ``ekaá¹ƒ samayaâ€™â€™ nti pubbe adhik
bhagavÄ• antarÄ• rÄ• jagahaÃ±ca nÄ• á¸·andaÃ±ca addhÄ• namaggapaá¹-ipanno, tasmi
maggaá¹ƒ paá¹-ipanno avaá¹‡á¹‡aá¹ƒ bhÄ• sati, brahmadatto ca vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«t
parivattatÄ«ti __pariyÄ• yo, _ vÄ• ro. pariyÄ• yeti desetabbamatthaá¹ƒ paá¹-ipÄ• detÄ«ti __

pariyÄ• yati attano phalaá¹ƒ pariggahetvÄ• pavattatÄ«ti __pariyÄ• yo, _ kÄ• raá¹‡anti evaá
vÄ• rÄ• dÄ«su pavatti veditabbÄ• . __kÄ• raá¹‡enÄ• _ti kÄ• raá¹‡apatirÅ«pakena. tathÄ• h
kÄ• raá¹‡anti vatvÄ• â€™â€™ ti. kasmÄ• panettha ``avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ t
bhÄ• satÄ«â€™â€™ ti ca vattamÄ• nakÄ• laniddeso kato, nanu saá¹…gÄ«tikÄ• lato so ava
bhÄ• sitakÄ• lo atÄ«toti? saccametaá¹ƒ, ``addhÄ• namaggapaá¹-ipanno hotÄ«â€™â€™ ti e
atÄ«takÄ• lattho bhÄ• sati-saddo ca daá¹-á¹-habbo. atha vÄ• yasmiá¹ƒ kÄ• le tehi avaá¹‡á
bhÄ• sÄ«yati, taá¹ƒ apekkhitvÄ• evaá¹ƒ vuttaá¹ƒ. evaÃ±ca katvÄ• ``tatrÄ• ti kÄ• lassa paá
idaÃ±ca vacanaá¹ƒ samatthitaá¹ƒ hoti.

__akÄ• raá¹‡a_nti ayuttiá¹ƒ, anupapattinti attho. na hi arasarÅ«patÄ• dayo dosÄ• bhagava
dhammasaá¹…ghÄ• naÃ±ca durakkhÄ• taduppaá¹-ipannatÄ• dayoti. __akÄ• raá¹‡a_nti vÄ•
paá¹-iÃ±Ã±Ä• mattanti adhippÄ• yo \Be I 50/. imasmiÃ±ca atthe __kÄ• raá¹‡anti vatvÄ• _ti
vatvÄ• ti attho. arasarÅ«pÄ• dÄ«naÃ±cettha jÄ• tivuá¸• á¸• hesu abhivÄ• danÄ• disÄ• mÄ«
__kÄ• raá¹‡aá¹ƒ, _ tathÄ• \Ee I 64/ uttarimanussadhammÄ• lamariyaÃ±Ä• á¹‡adassanÄ• b
sundarikÄ• maguá¹‡Ä• dinavabodho, saá¹ƒsÄ• rassa Ä• dikoá¹-iyÄ• apaÃ±Ã±Ä• yanapaá
abyÄ• katavatthubyÄ• karaá¹‡anti evamÄ• dayo, tathÄ• asabbaÃ±Ã±utÄ• dÄ«naá¹ƒ kamÄ
niddhÄ• retabbÄ• . __tathÄ• tathÄ• _ti jÄ• tivuá¸• á¸• hÄ• naá¹ƒ anabhivÄ• danÄ• diÄ• kÄ•

__avaá¹‡á¹‡aá¹ƒ bhÄ• samÄ• no_ti avaá¹‡á¹‡aá¹ƒbhÄ• sanahetu. hetuattho hi ayaá¹ƒ mÄ
pÄ• puá¹‡issati_ ekantamahÄ• sÄ• vajjattÄ• ratanattayopavÄ• dassa. tenevÄ• ha ---

``yo \Ne I 46/ nindiyaá¹ƒ pasaá¹ƒsati,

taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ,

kalinÄ• tena sukhaá¹ƒ na vindatÄ«â€™â€™ ti ||

``amhÄ• kaá¹ƒ Ä• cariyoâ€™â€™ tiÄ• dinÄ• brahmadattassa saá¹ƒveguppattiá¹ƒ, attano Ä
kÄ• ruÃ±Ã±appavattiÃ±ca dassetvÄ• kiÃ±cÄ• pi antevÄ• sinÄ• Ä• cariyassa anukÅ«lena b
paá¹‡á¸• itajÄ• tikattÄ• na edisesu taá¹ƒ anuvattatÄ«ti, idÄ• ni tassa kammassakataÃ±Ã±Ä
__ ``Ä• cariye kho panÄ• â€™â€™ _tiÄ• dimÄ• ha. __vaá¹‡á¹‡aá¹ƒ bhÄ• situá¹ƒ Ä• raddho
ratanattayÄ• vaá¹‡á¹‡ato orameyyÄ• â€™â€™ ti. vaá¹‡á¹‡Ä«yatÄ«ti __vaá¹‡á¹‡o, _ guá¹‡
guá¹‡asaá¹…kittananti __vaá¹‡á¹‡o, _ pasaá¹ƒsÄ• . __saá¹ƒÃ±Ã±Å«á¸·hÄ• _ti ganthitÄ• , n
atitthena pakkhando dhammakathikoti na vattabbo aparimÄ• á¹‡aguá¹‡attÄ• buddhÄ• dÄ«
niravasesÄ• naÃ±ca tesaá¹ƒ idha pakÄ• sanaá¹ƒ pÄ• á¸·isaá¹ƒvaá¹‡á¹‡anÄ• yeva sampajja
ettha __Ä• di_-saddena Ä• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantiyo saá¹…gaá¹‡hÄ• ti

vaá¹‡á¹‡aá¹ƒ abhÄ• si, _ na pana buddhÄ• dÄ«naá¹ƒ guá¹‡Ä• nurÅ«panti adhippÄ• yo. asa
hi buddhÄ• dÄ«naá¹ƒ guá¹‡Ä• . vuttaÃ±hetaá¹ƒ ---

``buddhopi \Be I 51/ buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ||

idhÄ• pi vakkhati ``appamattakaá¹ƒ kho panetaâ€™â€™ ntiÄ• di.

__iti ha te_ti ettha __itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. __ha_-kÄ• ro nipÄ• tamattan
teâ€™â€™ _ti.

__iriyÄ• pathÄ• nubandhanena anubandhÄ• honti, _ na pana sammÄ• paá¹-ipattianubandh
__tasmiá¹ƒ kÄ• le_ti yasmiá¹ƒ saá¹ƒvacchare utumhi mÄ• se pakkhe vÄ• bhagavÄ• taá¹ƒ
paá¹-ipanno, tasmiá¹ƒ kÄ• le. teneva hi kiriyÄ• vicchedadassanavasena ``rÄ• jagahe piá¹‡á
vattamÄ• nakÄ• laniddeso \Ne I 47/ kato. __so_ti evaá¹ƒ rÄ• jagahe vasamÄ• no bhagavÄ•
divasaá¹ƒ addhÄ• namaggapaá¹-ipanno, taá¹ƒ divasaá¹ƒ. __taá¹ƒ addhÄ• naá¹ƒ paá¹-ipann
veneyyÄ• naá¹ƒ vividha hitasukhanipphattiá¹ƒ Ä• kaá¹…khamÄ• no imissÄ• ca aá¹-á¹-hupp
tividhasÄ«lÄ• laá¹…kataá¹ƒ nÄ• nÄ• vidhakuhanalapanÄ• dimicchÄ• jÄ«vaviddhaá¹ƒsanaá
dvÄ• saá¹-á¹-hidiá¹-á¹-hijÄ• laviniveá¹-hanaá¹ƒ dasasahassilokadhÄ• tupakampanaá¹ƒ brah
desessÄ• mÄ«ti. ettÄ• vatÄ• ``kasmÄ• pana bhagavÄ• taá¹ƒ addhÄ• naá¹ƒ paá¹-ipannoâ
hoti. ``kasmÄ• ca suppiyo anubandhoâ€™â€™ ti ayaá¹ƒ pana codanÄ• ``bhagavato \Ee I
paá¹-ipannabhÄ• vaá¹ƒ ajÄ• nantoâ€™â€™ ti etena visodhitÄ• hoti. na hi so bhagavantaá¹
icchatÄ«ti. tenevÄ• ha __ ``sace pana jÄ• neyya, nÄ• nubandheyyÄ• â€™â€™ _ti.

nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassaravasena __ ``chabbaá¹‡á¹‡arasmiyo. ``sa
asÄ«tihatthappamÄ• á¹‡eâ€™â€™ _ti tÄ• saá¹ƒ rasmÄ«naá¹ƒ pakatiyÄ• pavattiá¹-á¹-hÄ• n
``tasmiá¹ƒ kira samayeâ€™â€™ _ti ca tasmiá¹ƒ addhÄ• nagamanasamaye buddhasiriyÄ• a
vuttaá¹ƒ. na hi tadÄ• tassÄ• nigÅ«hane pakkusÄ• tiabhigamanÄ• dÄ«su viya kiÃ±cipi kÄ•
__ratanÄ• veá¸·aá¹ƒ_ ratanavaá¹-aá¹ƒsakaá¹ƒ. __cÄ«napiá¹-á¹-hacuá¹‡á¹‡aá¹ƒ_sindhanac

byÄ• mappabhÄ• parikkhepavilÄ• sinÄ« \Be I 52/ ca __assa_ bhagavato __lakkhaá¹‡amÄ•
mahÄ• purisalakkhaá¹‡Ä• ni aÃ±Ã±amaÃ±Ã±apaá¹-ibaddhattÄ• evamÄ• ha. dvattiá¹ƒsÄ• y
kenaci ganthetvÄ• á¹-hapitÄ• yadi siyÄ• ti parikappanavasenÄ• ha __ ``ganthetvÄ•

á¹-hapitadvattiá¹ƒsacandamÄ• lÄ• yÄ• â€™â€™ _ti. siriá¹ƒ abhibhavantÄ« ivÄ• ti samband
__sÅ«riyamÄ• lÄ• yÄ• _tiÄ• dÄ«supi. __mahÄ• therÄ• _ti mahÄ• sÄ• vake sandhÄ• yÄ• ha
bhikkhÅ« ca disvÄ• atha attano parisaá¹ƒ avalokesÄ«ti sambandho. __ ``yasmÄ• panesÄ•
ca so ratanattayassa avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ ti codanaá¹ƒ visodheti. __itÄ«_ti
vuttappakÄ• renÄ• ti attho. __imehi dvÄ«hÄ«_ti lÄ• bhaparivÄ• rahÄ• niá¹ƒ nigamanavasen
virodhÄ• nunayÄ• bhÄ• vavÄ«maá¹ƒsanatthaá¹ƒ ete avaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡aÃ±ca bhÄ• s
anvÄ• viá¹-á¹-hÄ• evaá¹ƒ karontÄ«â€™â€™ ti ca vadanti.

<2> ambalaá¹-á¹-hikÄ• ya avidÅ«re bhavattÄ• uyyÄ• naá¹ƒ __ambalaá¹-á¹-hikÄ• _ yathÄ•
godÄ• gÄ• moâ€™â€™ ti. keci pana __ ``ambalaá¹-á¹-hikÄ• _ti yathÄ• vuttanayeneva ekag
67/. tesaá¹ƒ mate __ambalaá¹-á¹-hikÄ• ya_nti samÄ«patthe bhummavacanaá¹ƒ. __rÄ• jÄ• g
vessavaá¹‡amahÄ• rÄ• jadevÄ• yatananti eke. __bahuparissayo_ti bahupaddavo. __ ``sadd
brahmadattena mÄ• á¹‡avenÄ• â€™â€™ ti vuttaá¹ƒ_ sÄ«haá¸·aá¹-á¹-hakathÄ• yaá¹ƒ. taÃ±
Ä• ruá¸·havaseneva, na pana tadÄ• suppiyassa parisÄ• ya abhÄ• vato. kasmÄ• panettha
pÄ• á¸·i Ä• ruá¸·ho, na suppiyassa parisÄ• ti? payojanÄ• bhÄ• vato. yathÄ• cetaá¹ƒ, evaá¹
payojanÄ• bhÄ• vato saá¹…gÄ«tikÄ• rehi na saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. keci pana _
vuttaâ€™â€™ nti vadanti, taá¹ƒ na yujjati pÄ• á¸·iÄ• ruá¸·havasena pÄ• á¸·iyaá¹ƒ vuttanti Ä
yathÄ• vuttanayenevettha attho gahetabbo. parivÄ• retvÄ• nisinno hotÄ«ti sambandho.

<3> __kathÄ• dhammo_ti kathÄ• sabhÄ• vo, __kathÄ• dhammo_ upaparikkhÄ• vidhÄ«ti ke
saddasatthaá¹ƒ anugato nayo __saddanayo. _ tattha hi anabhiá¹‡havuttike acchariya-saddo
``andhassa pabbatÄ• rohaá¹‡aá¹ƒ viyÄ• â€™â€™ _ti. __accharÄ• yogganti_ __acchariya_
pana yasmÄ• porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gato, tasmÄ• Ä• ha __ ``aá¹-á¹-hakathÄ•
suppaá¹-ividitÄ• ti sambandho, tassa yattakaá¹ƒ suá¹-á¹-hu paá¹-ividitÄ• , taá¹ƒ ettakanti na
paá¹-ivijjhituá¹ƒ, akkhÄ• tuá¹ƒ vÄ• ti attho. tenevÄ• ha __ ``tena suppaá¹-ividitatÄ• ya appar
dassetÄ«â€™â€™ _ti.

pakatatthapaá¹-iniddeso taá¹ƒ-saddoti tassa ``bhagavatÄ• â€™â€™ tiÄ• dÄ«hi padehi sam
vuttassa yena abhisambuddhabhÄ• vena bhagavÄ• pakato supÄ• kaá¹-o ca hoti, taá¹ƒ abh
saddhiá¹ƒ Ä• gamanapaá¹-ipadÄ• ya atthabhÄ• vena dassento __ ``yo so ... pe ... abhisamb
satipi Ã±Ä• á¹‡adassana-saddÄ• naá¹ƒ idha paÃ±Ã±Ä• vevacanabhÄ• ve tena tena visesen
savisayavisesappavattidassanatthaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesavasena \Ee I 68/ v
vijjÄ• bhiÃ±Ã±Ä• nÄ• varaá¹‡avasena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amaá¹ƒsacakkhuvasena p
tadatthaá¹ƒ yojetvÄ• dassento __ ``tesaá¹ƒ tesaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __Ä• say
jÄ• natÄ• _Ä• sayÄ• nusayaÃ±Ä• á¹‡ena. __ sabbaÃ±eyyadhammaá¹ƒ passatÄ• _ sabbaÃ

__pubbenivÄ• sÄ• dÄ«hÄ«_ti pubbenivÄ• sÄ• savakkhayaÃ±Ä• á¹‡ehi. __paá¹-ivedhapaÃ
__arÄ«na_nti kilesÄ• rÄ«naá¹ƒ, paÃ±cavidhamÄ• rÄ• naá¹ƒ vÄ• , sÄ• sanapaccatthikÄ• na

tesaá¹ƒ hananaá¹ƒ pÄ• á¹-ihÄ• riyehi abhibhavanaá¹ƒ, appaá¹-ibhÄ• natÄ• karaá¹‡aá¹ƒ, ajj
kesivinayasuttaÃ±cettha nidassanaá¹ƒ.

tathÄ• á¹-hÄ• nÄ• á¹-hÄ• nÄ• dÄ«ni __jÄ• natÄ• , _ yathÄ• kammÅ«page satte __passatÄ
Ä• savÄ• naá¹ƒ khÄ«á¹‡attÄ• __arahatÄ• , _ abhiÃ±Ã±eyyÄ• dibhede dhamme abhiÃ±Ã±e
__sammÄ• sambuddhena_ \Ne I 49/. atha vÄ• tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡atÄ• y
kammÄ• naá¹ƒ Ã±Ä• á¹‡Ä• nuparivattito nisammakÄ• ritÄ• ya __passatÄ• , _ davÄ• dÄ«na
pahÄ• nasampadÄ• ya __arahatÄ• , _ chandÄ• dÄ«naá¹ƒ ahÄ• nihetubhÅ«tÄ• ya aparikkh
sabbaÃ±Ã±utÄ• ya __sammÄ• sambuddhenÄ• _ti evaá¹ƒ dasabalaá¹-á¹-hÄ• rasÄ• veá¹‡ika
veditabbÄ• .

yadipi \Be I 54/ hÄ«nakalyÄ• á¹‡abhedena duvidhÄ• va adhimutti pÄ• á¸·iyaá¹ƒ vuttÄ• , pa
anekabhedabhinnÄ• ti Ä• ha __ ``nÄ• nÄ• dhimuttikatÄ• â€™â€™ _ti. sÄ• pana adhimutti
tathÄ• tathÄ• dassanaá¹ƒ khamanaá¹ƒ rocanaÃ±cÄ• ti Ä• ha __ ``nÄ• nÄ• jjhÄ• sayatÄ• .
__nÄ• nÄ• dhimuttikataÃ±Ä• á¹‡enÄ• _ti cettha sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ,
``sabbaÃ±Ã±utaÃ±Ä• á¹‡enÄ• â€™â€™ _ti. __iti ha me_ti ettha evaá¹ƒ-saddattho __iti_-sa
nipÄ• tamattaá¹ƒ saralopo ca katoti dassetuá¹ƒ vuttaá¹ƒ __ ``evaá¹ƒ imeâ€™â€™ _ti.

<4> __arahattamaggena samugghÄ• taá¹ƒ kataá¹ƒ, _ yato ``natthi abyÄ• vaá¹-amanoâ€™â
vuccati. __vÄ«tinÄ• metvÄ• _ phalasamÄ• pattÄ«hi. __nivÄ• setvÄ• _ vihÄ• ranivÄ• sanapa
ekakoâ€™â€™ _tiÄ• di tesaá¹ƒ tesaá¹ƒ vineyyÄ• naá¹ƒ vinayanÄ• nukÅ«laá¹ƒ bhagavato u
pÄ• danikkhepasamaye bhÅ«miyÄ• samabhÄ• vÄ• patti suppatiá¹-á¹-hitapÄ• datÄ• ya niss
iddhinimmÄ• naá¹ƒ. __ ``á¹-hapitamatte dakkhiá¹‡apÄ• deâ€™â€™ _ti buddhÄ• naá¹ƒ sabb
__arahatte_ patiá¹-á¹-hahantÄ«ti sambandho.

__dullabhÄ• sampattÄ«_ti satipi manussattapaá¹-ilÄ• bhe
patirÅ«padesavÄ• saindriyÄ• vekallasaddhÄ• paá¹-ilÄ• bhÄ• dayo guá¹‡Ä• dullabhÄ• ti att
__cÄ• tumahÄ• rÄ• jikabhavana_nti cÄ• tumahÄ• rÄ• jikadevaloke suÃ±Ã±avimÄ• nÄ• ni g
__tÄ• vatiá¹ƒsabhavanÄ• _dÄ«supi. __kÄ• layutta_nti imissÄ• velÄ• ya imassa evaá¹ƒ vatt
taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ. __samayayutta_nti tasseva vevacanaá¹ƒ, aá¹-á¹-huppattianu
__samayayutta_nti hetÅ«dÄ• haraá¹‡asahitaá¹ƒ. kÄ• lena sÄ• padesaÃ±hi bhagavÄ• dhan
gaá¹‡hapeti, _ na pana malaá¹ƒ pakkhÄ• letÄ«ti adhippÄ• yo. na hi bhagavato kÄ• ye rajoja

__kilÄ• subhÄ• vo_ kilamatho. sÄ«haseyyaá¹ƒ kappeti sarÄ«rassa kilÄ• subhÄ• vamocana
``buddhacakkhunÄ• lokaá¹ƒ voloketÄ«â€™â€™ _ti idaá¹ƒ pacchimayÄ• me bhagavato bah
appekadÄ• avasiá¹-á¹-habalaÃ±Ä• á¹‡ehi sabbaÃ±Ã±utaÃ±Ä• á¹‡ena ca bhagavÄ• tamatt
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• didesanÄ• \Ee I 70/ __sÄ«hanÄ• do. _ tesaá¹ƒ ``veda
tiÄ• dinÄ• \Ne I 50/ __paccayÄ• kÄ• raá¹ƒ samodhÄ• netvÄ• . ``sineruá¹ƒ \Be I 55/ ukkhipa

paharanto viya cÄ• â€™â€™ _ti idaá¹ƒ brahmajÄ• ladesanÄ• ya anaÃ±Ã±asÄ• dhÄ• raá¹‡
vuttaá¹ƒ. __eta_nti ``yena, tenÄ• â€™â€™ ti etaá¹ƒ padadvayaá¹ƒ. __yenÄ• _ti vÄ• hetum
__yena_ kÄ• raá¹‡ena __so_ maá¹‡á¸• alamÄ• á¸·o upasaá¹…kamitabbo, __tena_ kÄ• raá
kÄ• raá¹‡aá¹ƒ pana ``ime bhikkhÅ«â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒeva
nisÄ«danayogyaá¹ƒ dÄ• rukkhandhaá¹ƒ.

__purimo_ti ``katamÄ• ya nu bhavathÄ• â€™â€™ ti evaá¹ƒ vutto attho. __kÄ• ca pana vo
byatireke. tena yathÄ• pucchitÄ• ya kathÄ• ya vakkhamÄ• naá¹ƒ vippakatabhÄ• vaá¹ƒ jotet
vacanÄ• laá¹…kÄ• ro. yÄ• ya hi kathÄ• ya te bhikkhÅ« sannisinnÄ• , sÄ• eva antarÄ• kath
puna pucchÄ«yatÄ«ti. __aÃ±Ã±Ä• _ti antarÄ• saddassa atthamÄ• ha. aÃ±Ã±atthe hi ayaá¹ƒ
``bhÅ«mantaraá¹ƒ samayantaraâ€™â€™ ntiÄ• dÄ«su viya. __antarÄ• _ti vÄ• vemajjheti at
sÄ• kathÄ• yathÄ• dhippÄ• yaá¹ƒ ``iti ha meâ€™â€™ tiÄ• dinÄ• niá¹-á¹-hapitÄ• yevÄ• ti?
bhagavato upasaá¹…kamanena upacchinnattÄ• . yadi hi bhagavÄ• tasmiá¹ƒ khaá¹‡e na up
tappaá¹-ibaddhÄ• yeva kathÄ• pavatteyyuá¹ƒ, bhagavato upasaá¹…kamanena pana na pa
kho ... pe ... anuppattoâ€™â€™ _ti. kasmÄ• panettha dhammavinayasaá¹…gahe kariyamÄ
bhagavato vacanameva saá¹…gahetabbanti? vuccatedesanÄ• ya á¹-hitiasammosasaddhey
kÄ• ladesadesakavatthudhammapaá¹-iggÄ• hakapaá¹-ibaddhÄ• hi desanÄ• ciraá¹-á¹-hitik
asammosadhammÄ• saddheyyÄ• ca. desakÄ• lakattusotunimittehi upanibandho viya vohÄ
cÄ• yasmatÄ• mahÄ• kassapena ``brahmajÄ• laá¹ƒ Ä• vuso Ä• nanda kattha bhÄ• sitaâ€™
katÄ• su tÄ• saá¹ƒ vissajjanaá¹ƒ karontena dhammabhaá¹‡á¸• Ä• gÄ• rikena nidÄ• naá¹ƒ b
``kÄ• la ... pe ... nidÄ• naá¹ƒ bhÄ• sitaâ€™â€™ _nti.

apica satthusiddhiyÄ• nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagavato pubbaracanÄ• nu
sammÄ• sambuddhattasiddhi. sammÄ• sambuddhabhÄ• vena hissa pubbaracanÄ• dÄ«naá
appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya, ekappamÄ• á¹‡attÄ• \Be I 56/ ca Ã±eyyadhammesu. t
Ä• cariyamuá¹-á¹-hidhammamacchariyasatthusÄ• vakÄ• nurodhÄ• bhÄ• vato khÄ«á¹‡Ä• sa
hissa Ä• cariyamuá¹-á¹-hiÄ• dÄ«naá¹ƒ abhÄ• vo, visuddhÄ• ca parÄ• nuggahappavatti. iti
diá¹-á¹-hicÄ• rittasampattidÅ«sakÄ• naá¹ƒ avijjÄ• taá¹‡hÄ• naá¹ƒ abhÄ• vasÅ«cakehi, Ã±Ä
byaÃ±janakehi ca sambuddhavisuddhabhÄ• vehi purimavesÄ• rajjadvayasiddhi, tato eva ca
antarÄ• yikaniyyÄ• nikadhammesu sammohÄ• bhÄ• vasiddhito pacchimavesÄ• rajjadvayas
catuvesÄ• rajjasamannÄ• gamo \Ne I 51/, attahitaparahitappaá¹-ipatti ca pakÄ• sitÄ• hoti n
sampattaparisÄ• ya ajjhÄ• sayÄ• nurÅ«paá¹ƒ á¹-hÄ• nuppattikappaá¹-ibhÄ• nena dhammad
passatÄ• â€™â€™ tiÄ• di vacanato ca. tena vuttaá¹ƒ ``satthusiddhiyÄ• nidÄ• navacanaâ€™

tathÄ• satthusiddhiyÄ• nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹‡Ä• pariggahitasabbakiriyass
natthi niratthikÄ• pavatti, attahitatthÄ• vÄ• , tasmÄ• paresaá¹ƒyeva atthÄ• ya pavattasabb
sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ satthubhÅ«taá¹ƒ, na kaby
vuttaá¹ƒ ``satthusiddhiyÄ• nidÄ• navacanaâ€™â€™ nti. apica satthuno pamÄ• á¹‡abhÅ«ta

pamÄ• á¹‡abhÄ• vasiddhiyÄ• nidÄ• navacanaá¹ƒ. ``bhagavatÄ• â€™â€™ ti hi iminÄ• tath
guá¹‡avisiá¹-á¹-hasattuttamÄ• dibhÄ• vadÄ«panena, ``jÄ• natÄ• â€™â€™ tiÄ• dinÄ•
Ä• sayÄ• nusayaÃ±Ä• á¹‡Ä• dipayogadÄ«panena ca ayamattho sÄ• dhito hoti. idamettha n
mukhamattadassanaá¹ƒ. ko hi samattho buddhÄ• nubuddhena dhammabhaá¹‡á¸• Ä• gÄ• r
payojanÄ• ni niravasesato vibhÄ• vetunti.

nidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<5> __nikkhittassÄ• _ti desitassa. desanÄ• pi hi desetabbassa sÄ«lÄ• diatthassa vineyyas
``nikkhepoâ€™â€™ ti vuccati. tattha yathÄ• anekasataanekasahassabhedÄ• nipi suttantÄ•
saá¹ƒkilesabhÄ• giyÄ• disÄ• sanappaá¹-á¹-hÄ• nanayena soá¸·asavidhataá¹ƒ nÄ• tivattanti
attajjhÄ• sayÄ• disuttanikkhepavasena catubbidhabhÄ• vanti Ä• ha __ ``cattÄ• ro suttanikkh
kÄ• maÃ±cettha attajjhÄ• sayassa, aá¹-á¹-huppattiyÄ• \Ee I 73/ ca parajjhÄ• sayapucchÄ•
saá¹ƒsaggabhedo sambhavati ajjhÄ• sayapucchÄ• nusandhisabbhÄ• vato, attajjhÄ• sayaaá
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaggo natthÄ«ti nayidha niravaseso vitthÄ• ranayo sambhavati,
suttanikkhepÄ• â€™â€™ ti vuttaá¹ƒ. atha vÄ• yadipi aá¹-á¹-huppattiyÄ• ajjhÄ• sayena siyÄ
tadantogadhattÄ• pana sesanikkhepÄ• naá¹ƒ mÅ«lanikkhepavasena cattÄ• rova dassitÄ• t
panÄ• yaá¹ƒ suttanikkhepo sÄ• maÃ±Ã±abhÄ• vato paá¹-hamaá¹ƒ vicÄ• retabbo, tasmiá¹ƒ
aá¹-á¹-huppattiyÄ• idaá¹ƒ suttaá¹ƒ nikkhittaá¹ƒ, tassÄ• vibhÄ• gavasena ``mamaá¹ƒ vÄ• b
(DN I 5, 6), ``appamattakaá¹ƒ kho panetaâ€™â€™ ntiÄ• dinÄ• (DN I 7), ``atthi bhikkhaveâ€
28) ca pavattÄ• naá¹ƒ suttÄ• naá¹ƒ suttapadesÄ• naá¹ƒ vaá¹‡á¹‡anÄ• vuccamÄ• nÄ•
taá¹ƒtaá¹ƒanusandhidassanasukhatÄ• ya \Ne I 52/ suviÃ±Ã±eyyÄ• hotÄ«ti Ä• ha __ ``sutta
vuccamÄ• nÄ• pÄ• kaá¹-Ä• hotÄ«â€™â€™ _ti.

__ ``suttanikkhepÄ• â€™â€™ _tiÄ• dÄ«su nikkhipanaá¹ƒ nikkhepo, suttassa nikkhepo sutta
__suttanikkhepo, _ suttadesanÄ• ti attho. nikkhipÄ«yatÄ«ti vÄ• nikkhepo, suttaá¹ƒyeva nikk
_ attano ajjhÄ• sayo attajjhÄ• sayo, so assa atthi suttadesanÄ• kÄ• raá¹‡abhÅ«toti __attajjh
ajjhÄ• sayo etassÄ• ti vÄ• __attajjhÄ• sayo. parajjhÄ• sayo_ti etthÄ• pi eseva nayo. pucchÄ
etassa atthÄ«ti __pucchavasiko. _ araá¹‡Ä«yato attho, suttadesanÄ• ya vatthu. atthassa up
atthuppattiyeva aá¹-á¹-huppatti, sÄ• etassa atthÄ«ti __aá¹-á¹-huppattiko. _ atha vÄ• nikkhip
etenÄ• ti __suttanikkhepo, _ attajjhÄ• sayÄ• di eva. etasmiá¹ƒ pana atthavikappe attano ajjh
__attajjhÄ• sayo, _ paresaá¹ƒ ajjhÄ• sayo __parajjhÄ• sayo, _ pucchÄ«yatÄ«ti pucchÄ• , pu
sotabbavasappavattaá¹ƒ dhammappaá¹-iggÄ• hakÄ• naá¹ƒ vacanaá¹ƒ pucchÄ• vasikÄ• , ta
pulliá¹…gavasena vuttaá¹ƒ __ ``pucchÄ• vasikoâ€™â€™ _ti. tathÄ• aá¹-á¹-huppattiyeva __
``aá¹-á¹-huppattikoâ€™â€™ _ti evampettha attho veditabbo.

ettha ca paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡anirapekkhatÄ• attajjhÄ• sayassa visuá¹
tenevÄ• ha __ ``kevalaá¹ƒ attano ajjhÄ• sayeneva kathetÄ«â€™â€™ _ti. parajjhÄ• sayapuc

paresaá¹ƒ ajjhÄ• sayapucchÄ• naá¹ƒ \Be I 58/ \Ee I 74/ desanÄ• nimittabhÅ«tÄ• naá¹ƒ uppa
kathaá¹ƒ aá¹-á¹-huppattiyaá¹ƒ anavarodho, pucchÄ• vasikaaá¹-á¹-huppattikÄ• naá¹ƒ vÄ• pa
pavattitadesanattÄ• kathaá¹ƒ parajjhÄ• saye anavarodhoti na codetabbametaá¹ƒ. paresaÃ±
abhinÄ«hÄ• raparipucchÄ• divinimuttasseva suttadesanÄ• kÄ• raá¹‡uppÄ• dassa aá¹-á¹-hu
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tathÄ• hi dhammadÄ• yÄ• das
Ä• misuppÄ• dÄ• didesanÄ• nimittaá¹ƒ ``aá¹-á¹-huppattÄ«â€™â€™ ti vuccati. paresaá¹ƒ pu
nimittaá¹ƒ katvÄ• desito parajjhÄ• sayo, pucchÄ• vasena desito pucchÄ• vasikoti pÄ• kaá¹
ajjhÄ• sayeneva kathesi_ dhammatantiá¹-hapanatthanti daá¹-á¹-habbaá¹ƒ. __sammappadh
anupubbena niddiá¹-á¹-hÄ• naá¹ƒ saá¹ƒyuttake sammappadhÄ• napaá¹-isaá¹ƒyuttÄ• naá¹ƒ
__iddhipÄ• dahÄ• rakÄ• di. _ __vimuttiparipÄ• canÄ«yÄ• dhammÄ• _ saddhindriyÄ• dayo.
paá¹‡idhÄ• naá¹ƒ.

__vaá¹‡á¹‡Ä• vaá¹‡á¹‡e_ti ettha ``acchariyaá¹ƒ Ä• vusoâ€™â€™ tiÄ• dinÄ• bhikkhusaá¹.
saá¹…gahito, taá¹ƒ pana aá¹-á¹-huppattiá¹ƒ katvÄ• ``atthi bhikkhave aÃ±Ã±e ca dhammÄ•
desanaá¹ƒ \Ne I 53/ Ä• rabhissatÄ«ti. ``mamaá¹ƒ vÄ• bhikkhave pare vaá¹‡á¹‡aá¹ƒ bhÄ• s
desanÄ• ya brahmadattena vuttavaá¹‡á¹‡o aá¹-á¹-huppattÄ«ti katvÄ• vuttaá¹ƒ __ ``antevÄ
imaá¹ƒ vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• â€™â€™ _ti. __vÄ• _-saddo
upamÄ• nasamuccayasaá¹ƒsayavavassaggapadapÅ«raá¹‡avikappÄ• dÄ«su bahÅ«su atthe
``paá¹‡á¸• ito vÄ• pi tena soâ€™â€™ tiÄ• dÄ«su \Ee I 75/ (Dhp 63) upamÄ• ne dissati, sad
vÄ• pi dhÄ«rÄ• muni vedayantÄ«â€™â€™ tiÄ• dÄ«su (Sn 203) samuccaye, ``ke vÄ• ime,
III 296) saá¹ƒsaye, ``ayaá¹ƒ vÄ• imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sabbabÄ• lo sal
vavassagge, ``na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ tiÄ• dÄ«su (SN a II
bhikkhave samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• â€™â€™ tiÄ• dÄ«su (MN I 170) vikappe,
dassento Ä• ha __ ``vÄ• -saddo vikappanatthoâ€™â€™ _ti. __para_-saddo attheva aÃ±Ã±a
dhammaá¹ƒ deseyyaá¹ƒ, pare ca me na Ä• jÄ• neyyuâ€™â€™ ntiÄ• dÄ«su (DN II 64, 65; M
172; Vin I 4, 8) atthi adhike \Be I 59/ ``indriyaparopariyattaÃ±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (
I 111) atthi pacchÄ• bhÄ• ge ``parato Ä• gamissatÄ«â€™â€™ tiÄ• dÄ«su. atthi paccanÄ«ka
parappavÄ• daá¹ƒ saha dhammena suniggahitaá¹ƒ niggahetvÄ• â€™â€™ tiÄ• dÄ«su \Ee I
paccanÄ«kabhÄ• veti dassento Ä• ha __ ``pareti paá¹-iviruddhÄ• â€™â€™ _ti.

__Ä«disesupÄ«_ti ettha __pi_-saddo sambhÄ• vane, tena ratanattayanimittampi akusalacit
pageva vaá¹-á¹-Ä• misalokÄ• misanimittanti dasseti. sabhÄ• vadhammato aÃ±Ã±assa kattu
Ä• hanatÄ«ti kattuatthe Ä• ghÄ• tasaddaá¹ƒ dasseti, tattha __Ä• hanatÄ«_ti hiá¹ƒsati vibÄ•
attho. Ä• hanati etena, Ä• hananamattaá¹ƒ vÄ• __Ä• ghÄ• to_ti karaá¹‡abhÄ• vatthÄ• pi sa
avayavabhedanena Ä• ghÄ• ta-saddassa atthaá¹ƒ vatvÄ• idÄ• ni tattha pariyÄ• yenapi atth
``kopassetaá¹ƒ adhivacanaâ€™â€™ _nti Ä• ha. ayaÃ±ca nayo __ ``appaccayo anabhiraddh
yathÄ• sambhavaá¹ƒ vattabbo. __appatÄ«tÄ• honti tenÄ• _ti pÄ• kaá¹-apariyÄ• yena appa
atthadassanaá¹ƒ, taá¹ƒmukhena pana na pacceti tenÄ• ti __appaccayo_ti daá¹-á¹-habbaá¹ƒ

sÄ• dhayati. __dvÄ«hÄ«_ti Ä• ghÄ• taanabhiraddhipadehi. __ekenÄ• _ti appaccayapadena
saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhÄ• naá¹ƒ, saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡aavasiá¹-á¹-hasaá¹…k
__karaá¹‡a_nti uppÄ• danaá¹ƒ. Ä• ghÄ• tÄ• dÄ«naÃ±hi pavattiyÄ• paccayasamavÄ• yana
vuttaá¹ƒ, taá¹ƒ pana atthato uppÄ• danameva. anuppÄ• danaÃ±hi sandhÄ• ya bhagavatÄ•
vuttanti. __paá¹-ikkhittameva_ ekuppÄ• dekavatthukekÄ• rammaá¹‡ekanirodhabhÄ• vato.

__tatthÄ• _ti \Ne I 54/ tasmiá¹ƒ manopadose. __tumha_nti ``tumhÄ• kaâ€™â€™ nti iminÄ•
``yathÄ• amhÄ• kaâ€™â€™ nti iminÄ• samÄ• nattho ``amhaâ€™â€™ nti ayaá¹ƒ saddo. y
daharÄ• na miyyareâ€™â€™ ti (J I 9.93, 99). __ ``antarÄ• yoâ€™â€™ _ti \Ee I 77/ idaá¹ƒ
akaraá¹‡Ä«yatÄ• ya kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• tumhÄ• kaá¹ƒyeva ca bhaveyya tena k
paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ antarÄ• yo, tasmÄ• te kopÄ• dipariyÄ• yena vuttÄ• Ä• ghÄ
attho. tena nÄ• haá¹ƒ ``sabbaÃ±Ã±Å«â€™â€™ ti issarabhÄ• vena tumhe tato nivÄ• remi, a
kÄ• raá¹‡enÄ• ti dasseti. taá¹ƒ pana kÄ• raá¹‡avacanaá¹ƒ \Be I 60/ yasmÄ• Ä• dÄ«navavib
Ä• ha __ ``Ä• dÄ«navaá¹ƒ dassentoâ€™â€™ _ti. __ ``api nu tumheâ€™â€™ _tiÄ• dinÄ• m
kÄ• lantarabhÄ• vinoyeva hitasukhassa antarÄ• yakaro, atha kho taá¹…khaá¹‡appavattirah
antarÄ• yakaroti manopadose Ä• dÄ«navaá¹ƒ daá¸·hataraá¹ƒ katvÄ• dasseti. __yesaá¹ƒ ke
tiÄ• dÄ«su viya na paá¹-iviruddhÄ• naá¹ƒyevÄ• ti attho. tenevÄ• ha __ ``kupitoâ€™â€™ _tiÄ

__andhatama_nti andhabhÄ• vakaratamaá¹ƒ. __ya_nti yattha. bhummatthe hi etaá¹ƒ pacca
kÄ• le kodho sahate naraá¹ƒ, andhatamaá¹ƒ tadÄ• hotÄ«ti sambandho. __ya_nti vÄ• kÄ• n
kodho uppajjamÄ• no naraá¹ƒ abhibhavati, tasmÄ• andhatamaá¹ƒ tadÄ• hoti, yadÄ• kodh
yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ ekantasambandhibhÄ• vato. atha vÄ• __ya_nti kiriyÄ• ya parÄ• m
yadetaá¹ƒ kodhassa sahanaá¹ƒ abhibhavanaá¹ƒ, etaá¹ƒ andhakÄ• ratamabhavananti attho.
kodho sahate abhibhavati, tassa andhatamaá¹ƒ tadÄ• hoti, tato ca kuddho atthaá¹ƒ na jÄ• n
na passatÄ«ti. __antarato_ti abbhantarato, cittato vÄ• .

__ ``idaÃ±cidaÃ±ca kÄ• raá¹‡aâ€™â€™ _nti iminÄ• sabbaÃ±Ã±Å« eva amhÄ• kaá¹ƒ satth
svÄ• kkhÄ• to dhammo ekantaniyyÄ• nikattÄ• , suppaá¹-ipanno saá¹…gho saá¹ƒkilesarahita
__ ``idaÃ±cidaÃ±ca kÄ• raá¹‡aâ€™â€™ _nti etena ca ``na \Ee I 78/ sabbaÃ±Ã±Å«â€™â€™
atacchanti nibbeá¹-hitaá¹ƒ hoti. __dutiyaá¹ƒ pada_nti ``atacchaâ€™â€™ nti padaá¹ƒ. __paá
``abhÅ«taâ€™â€™ nti padassa. __catutthaÃ±cÄ• _ti ``na ca panetaá¹ƒ amhesu saá¹ƒvijjatÄ
__tatiyassÄ• _ti ``natthi cetaá¹ƒ amhesÅ«â€™â€™ ti padassa. __avaá¹‡á¹‡eyevÄ• _ti kÄ•
dosapatiá¹-á¹-hÄ• panavasena nindane eva. __na sabbatthÄ• _ti kevalaá¹ƒ akkosanakhuá¹
ekantena nibbeá¹-hanaá¹ƒ kÄ• tabbanti attho. vuttamevatthaá¹ƒ __ ``yadi hÄ«â€™â€™ _tiÄ
katvÄ• dasseti.

<6> __Ä• nandanti_ pamodanti __etena_ dhammena taá¹ƒsamaá¹…gino sattÄ• ti Ä• nanda
dasseti \Ne I 55/. sobhanaá¹ƒ mano assÄ• ti sumano, sobhanaá¹ƒ vÄ• mano sumano, tass

tadaÃ±Ã±adhammÄ• nampi sampayuttÄ• naá¹ƒ somanassabhÄ• vo Ä• pajjatÄ«ti? nÄ• pajj
yathÄ• ``paá¹…kajaâ€™â€™ nti dassento __ ``cetasikasukhassetaá¹ƒ adhivacanaâ€™â€™
ubbilaá¹ƒ, bhindati purimÄ• vatthÄ• ya visesaá¹ƒ Ä• pajjatÄ«ti attho. ubbilameva ubbilÄ• vita
__ubbilÄ• vitattaá¹ƒ. _ yÄ• ya uppannÄ• ya kÄ• yacittaá¹ƒ vÄ• tapÅ«ritabhastÄ• viya uddhu
hoti, tassÄ• gehassitÄ• ya odaggiyapÄ«tiyÄ• etaá¹ƒ adhivacanaá¹ƒ. tenevÄ• ha __ ``uddh
_tiÄ• di. idhÄ• pi ``kiÃ±cÄ• pi tesaá¹ƒ bhikkhÅ«naá¹ƒ ubbilÄ• vitameva natthi, atha kho Ä• y
edisesupi á¹-hÄ• nesu akusaluppattiá¹ƒ paá¹-isedhento dhammanettiá¹ƒ á¹-hapetÄ«â€™â€™
saá¹…khÄ• rakkhandho, ekena vedanÄ• kkhandho vuttoâ€™â€™ _ti ettha ``tesaá¹ƒ vasen
sampayuttadhammÄ• naá¹ƒ karaá¹‡aá¹ƒ paá¹-ikkhittamevÄ• â€™â€™ ti ca aá¹-á¹-hakathÄ
sambhÄ• vaneâ€™â€™ tiÄ• dinÄ• idha ca vuttanayena attho yathÄ• sambhavaá¹ƒ veditab
79/ __tena antarÄ• yoâ€™â€™ _ti etthÄ• pi ``antarÄ• yoti idaâ€™â€™ ntiÄ• dinÄ• heá¹-á¹
vuttanayena attho veditabbo.

__kasmÄ• paneta_nti ca vakkhamÄ• naá¹ƒyeva atthaá¹ƒ manasi katvÄ• codeti. Ä• cariyo
vaá¹‡á¹‡itaâ€™â€™ _nti tamatthaá¹ƒ paá¹-ijÄ• nitvÄ• __ ``taá¹ƒ pana nekkhammanissitaâ
pariharati. tattha __eta_nti Ä• nandÄ• dÄ«naá¹ƒ akaraá¹‡Ä«yatÄ• vacanaá¹ƒ. nanu bhagav
sambandho. __kasiá¹‡enÄ• _ti kasiá¹‡atÄ• ya sakalabhÄ• vena. keci pana __ ``jambudÄ«p
sÄ• mivacanaâ€™â€™ nti vadanti, tesaá¹ƒ matena kasiá¹‡ajambudÄ«pa-saddÄ• naá¹ƒ sa
daá¹-á¹-habbo. __tasmÄ• _ti yasmÄ• gehassitapÄ«tisomanassaá¹ƒ jhÄ• nÄ• dÄ«naá¹ƒ ant
vuttaÃ±hetaá¹ƒ bhagavatÄ• ``somanassaá¹ƒ pÄ• haá¹ƒ devÄ• naá¹ƒ inda duvidhena vadÄ
asevitabbampÄ«â€™â€™ ti (DN II 359). __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di yena sampayuttÄ
dassanatthaá¹ƒ vuttaá¹ƒ. tattha ``idaÃ±hi lobhasahagataá¹ƒ pÄ«tisomanassaâ€™â€™ nti v
pÄ«tiggahaá¹‡ena pana somanassampi gahitameva hoti somanassarahitÄ• ya pÄ«tiyÄ• ab
daá¹-á¹-habbaá¹ƒ. atha vÄ• sevitabbÄ• sevitabbavibhÄ• gavacanato somanassassa pÄ• ka
tathÄ• pÄ«tiyÄ• ti pÄ«tiyeva lobhasahagatattena \Be I 62/ visesetvÄ• vuttÄ• . __ ``luddho a
_ntiÄ• digÄ• thÄ• naá¹ƒ ``kuddho atthaâ€™â€™ ntiÄ• di gÄ• thÄ• su viya attho daá¹-á¹-hab

``mamaá¹ƒ vÄ• bhikkhave pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• vaá¹‡á¹‡a
vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra ce tumhe assatha Ä• nandino sumanÄ• ubbilÄ• vit
subhÄ• sitadubbhÄ• sitaá¹ƒ Ä• jÄ• neyyÄ• thÄ• ti. no hetaá¹ƒ bhanteâ€™â€™ ti ayaá¹ƒ __t
\Ne I 56/ nÄ«haritvÄ• desetabbapuggalÄ• bhÄ• vato desanÄ• ya anÄ• gatopi tadatthasamb
daá¹-á¹-habbo yathÄ• taá¹ƒ \Ee I 80/ kathÄ• vatthupakaraá¹‡aá¹ƒ vitthÄ• ravasenÄ• ti adhi
Ä• gato yevÄ• â€™â€™ _ti etena saá¹ƒvaá¹‡á¹‡anÄ• kÄ• le tathÄ• bujjhanakasattÄ• naá¹
vattabboti dasseti. __ ``yatheva hÄ«â€™â€™ _tiÄ• dinÄ• tamevatthasambhavaá¹ƒ vibhÄ•
``tatra tumhehÄ«ti tasmiá¹ƒ vaá¹‡á¹‡e tumhehÄ«â€™â€™ tiÄ• dinÄ• , ``dutiyaá¹ƒ padaá¹ƒ
catutthaÃ±ca tatiyassa vevacanaâ€™â€™ ntiÄ• dinÄ• ca vuttanayena.

cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ•

<7> __nivatto_ amÅ«lakattÄ• vissajjetabbatÄ• bhÄ• vato. __anuvattatiyeva_ vissajjetabba
__anusandhiá¹ƒ dassessati_ ``atthi bhikkhaveâ€™â€™ tiÄ• dinÄ• . oranti vÄ• aparabhÄ• g
pÄ• raâ€™â€™ ntiÄ• dÄ«su viya. atha vÄ• heá¹-á¹-hÄ• attho __ora_-saddo ``oraá¹ƒ Ä• ga
orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ tiÄ• dÄ«su viya. sÄ«laÃ±hi samÄ• dhipaÃ±Á
heá¹-á¹-hÄ• bhÅ«taÃ±ca hotÄ«ti. __sÄ«lamattaka_nti ettha __matta_-saddo appakattho vÄ•
tiÄ• dÄ«su (DN I 447) viya. visesanivattiattho vÄ• ``avitakkavicÄ• ramattÄ• dhammÄ• (Dh
manomattÄ• dhÄ• tu manodhÄ• tÅ«â€™â€™ ti ca Ä• dÄ«su viya. ``appamattakaá¹ƒ, oram
sÄ• maÃ±Ã±ato vuttoyeva hi attho sÄ«lamattakanti visesavasena vutto. atha vÄ• sÄ«lenap
81/ saá¹…gahaá¹‡atthaá¹ƒ \Be I 63/ appakatthavÄ• cako, visesanivattiattho eva vÄ• ``sÄ«l
ettha __matta_-saddo vutto. tathÄ• hi indriyasaá¹ƒvarapaccayasannissitasÄ«lÄ• ni idha des
na hi tÄ• ni pÄ• timokkhaÄ• jÄ«vapÄ• risuddhisÄ«lÄ• ni viya sabbaputhujjanesu pÄ• kaá¹-Ä
katvÄ• â€™â€™ _ti etena __ ``vadamÄ• noâ€™â€™ _ti ettha sattiatthaá¹ƒ mÄ• na-saddaá

alaá¹…karaá¹‡aá¹ƒ vibhÅ«sanaá¹ƒ __alaá¹…kÄ• ro, _ kuá¹‡á¸• alÄ• dipasÄ• dhanaá¹ƒ vÄ
__maá¹‡á¸• anaá¹ƒ. maá¹‡á¸• ane_ti maá¹‡á¸• anahetu. atha vÄ• maá¹‡á¸• atÄ«ti maá¹‡á
puriso. bahuvacanatthe ca idaá¹ƒ ekavacanaá¹ƒ, maá¹‡á¸• anasÄ«lesÅ«ti attho. __paripÅ«r
__iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , tena sakalampi sÄ«lathomana suttaá¹ƒ dasseti. _
candanasahacaraá¹‡ato candanagandho, tathÄ• __tagarÄ• _dÄ«supi. __sataÃ±ca gandho
gandhoti vutto sÄ«lanibandhano thutighoso. sÄ«laÃ±hi kittiyÄ• nimittaá¹ƒ. yathÄ• ha ``sÄ«l
sÄ«lasampannassa kalyÄ• á¹‡o kittisaddo abbhuggacchatÄ«â€™â€™ ti \Ne I 57/ (DN II 15
__pavÄ• yatÄ«_ti pakÄ• sati. gandhÄ• va __gandhajÄ• tÄ• . _

``appakaá¹ƒ bahukaâ€™â€™ nti idaá¹ƒ pÄ• rÄ• pÄ• raá¹ƒ viya aÃ±Ã±amaÃ±Ã±aá¹ƒ upani
``upariguá¹‡e upanidhÄ• yÄ• â€™â€™ _ti. __sÄ«laÃ±hÄ«_ti ettha __hi_-saddo hetuattho, t
``yasmÄ• sÄ«laá¹ƒ kiÃ±cÄ• pi patiá¹-á¹-hÄ• bhÄ• vena samÄ• dhissa bahukÄ• raá¹ƒ, pabh
upanidhÄ• ya kalampi na upeti, tathÄ• samÄ• dhi ca paÃ±Ã±Ä• yÄ• â€™â€™ ti. tenevÄ• h
idÄ• ni ``kathaâ€™â€™ nti pucchitvÄ• samÄ• dhissa Ä• nubhÄ• vaá¹ƒ vitthÄ• rato vibhÄ• v
\Ee I 82/ __mÅ«leâ€™â€™ _ti idaá¹ƒ yamakapÄ• á¹-ihÄ• riyassa supÄ• kaá¹-abhÄ• vadass
bodhimÅ«laÃ±Ä• tisamÄ• gamÄ• dÄ«su katapÄ• á¹-ihÄ• riyehi visesanatthaÃ±ca vuttaá¹ƒ.
yamakapÄ• á¹-ihÄ• riyakaraá¹‡atthÄ• ya hi bhagavato citte uppanne tadanucchavikaá¹ƒ á¹-
ratanamaá¹‡á¸• apÄ• di sakkassa devaraÃ±Ã±o Ä• á¹‡Ä• ya vissakammunÄ• nimmitanti v
apare. ``yo koci evarÅ«paá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ samattho atthi ce, Ä• gacchatÅ«
codanÄ• sadisattÄ• vuttaá¹ƒ __ ``attÄ• dÄ• naparidÄ«panaâ€™â€™ _nti. tattha __attÄ• dÄ
titthiyÄ• naá¹ƒ tathÄ• \Be I 64/ kÄ• tuá¹ƒ asamatthattÄ• , ``karissÄ• mÄ• â€™â€™ ti pubbe
__titthiyaparimaddanaá¹ƒ. _

__uparimakÄ• yato_tiÄ• di paá¹-isambhidÄ• magge (Paá¹-is I 116).

tatthÄ• yaá¹ƒ pÄ• á¸·iseso ---

``heá¹-á¹-himakÄ• yato aggikkhandho pavattati, uparimakÄ• yato udakadhÄ• rÄ• pavattati.
pacchimakÄ• yato udakaá¹ƒ. pacchimakÄ• yato aggi, puratthimakÄ• yato udakaá¹ƒ. dakkhia
vÄ• maakkhito udakaá¹ƒ. vÄ• maakkhito aggi, dakkhiá¹‡aakkhito udakaá¹ƒ. dakkhiá¹‡akaá¹
vÄ• makaá¹‡á¹‡asotato udakaá¹ƒ. vÄ• makaá¹‡á¹‡asotato aggi, dakkhiá¹‡akaá¹‡á¹‡asotato
dakkhiá¹‡anÄ• sikÄ• sotato aggi, vÄ• manÄ• sikÄ• sotato udakaá¹ƒ. vÄ• manÄ• sikÄ• sotat
dakkhiá¹‡anÄ• sikÄ• sotato udakaá¹ƒ. dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato aggi, vÄ• maaá¹ƒsakÅ«
vÄ• maaá¹ƒsakÅ«á¹-ato aggi, dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato udakaá¹ƒ. dakkhiá¹‡ahatthato ag
udakaá¹ƒ. vÄ• mahatthato aggi, dakkhiá¹‡ahatthato udakaá¹ƒ. dakkhiá¹‡apassato aggi, vÄ•
vÄ• mapassato aggi, dakkhiá¹‡apassato udakaá¹ƒ. dakkhiá¹‡apÄ• dato aggi \Ne I 58/, vÄ•
vÄ• mapÄ• dato aggi, dakkhiá¹‡apÄ• dato udakaá¹ƒ. aá¹…gulaá¹…gulehi aggi, aá¹…gulant
aá¹…gulantarikÄ• hi aggi, aá¹…gulaá¹…gulehi udakaá¹ƒ. ekekalomato aggi, ekekalomato u
lomakÅ«pato aggikkhandho pavattati, lomakÅ«pato lomakÅ«pato udakadhÄ• rÄ• pavattatÄ

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``ekekalomakÅ«patoâ€™â€™ ti Ä• gataá¹ƒ.

__ ``channaá¹ƒ vaá¹‡á¹‡Ä• nanti Ä• dinayappavattaâ€™â€™ _nti etthÄ• pi nÄ«lÄ• naá¹ƒ p
odÄ• tÄ• naá¹ƒ maÃ±jiá¹-á¹-hÄ• naá¹ƒ pabhassarÄ• nanti ayaá¹ƒ pÄ• á¸·iseso. __ ``suvaá¹
rasmiyoâ€™â€™ _ti idaá¹ƒ tÄ• saá¹ƒ yebhuyyatÄ• ya vuttaá¹ƒ. __vitthÄ• retabba_nti etthÄ•
tiá¹-á¹-hati, nimmito caá¹…kamati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappetÄ«â€™â€™ tiÄ•
iriyÄ• pathesu ekekamÅ«lakÄ• satthuvasena cattÄ• ro, nimmitavasena cattÄ• roti sabbeva
vitthÄ• retabbaá¹ƒ.

__madhupÄ• yÄ• sa_nti madhusittaá¹ƒ pÄ• yÄ• saá¹ƒ. attÄ• mitto majjhatto verÄ«ti catÅ«
__caturaá¹…gasamannÄ• gataá¹ƒ mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ. _ ``caturaá¹…gasamann
``vÄ«riyÄ• dhiá¹-á¹-hÄ• naâ€™â€™ nti etenÄ• pi yojetabbaá¹ƒ. tattha ``kÄ• maá¹ƒ taco ca
tiÄ• dipÄ• á¸·i (MN II 184; SN a II 22; AN a II 5; AN c 8.13; Nidd I 196) vasena caturaá¹…ga
veditabbÄ• . ``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• pannoâ€™â€™ tiÄ• dinÄ• (DN II 57; SN a II 4
__paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• . Ä• nÄ• pÄ• nacatutthajjhÄ• na_nti etthÄ• pi
Ä• ciá¹‡á¹‡aâ€™â€™ nti padaá¹ƒ vibhattivipariá¹‡Ä• maá¹ƒ katvÄ• yojetabbaá¹ƒ. tampi hi
Ä• ciá¹‡á¹‡amevÄ• ti vadanti. chattiá¹ƒsakoá¹-isatasahassamukhena mahÄ• vajiraÃ±Ä• á¹‡
__vipassanaá¹ƒ_ __vaá¸• á¸• hetvÄ• . _ dvattiá¹ƒsadoá¹‡agaá¹‡hanappamÄ• á¹‡aá¹ƒ \Ee I
_ daribhÄ• go __kandaro. _ cakkavÄ• á¸·apÄ• desu mahÄ• samuddo __cakkavÄ• á¸·amah

__ ``duve puthujjanÄ• â€™â€™ _tiÄ• di puthujjane labbhamÄ• navibhÄ• gadassanatthaá¹ƒ
mÅ«lapariyÄ• yavaá¹‡á¹‡anÄ• dÄ«su viya puthujjanavisesaniddhÄ• raá¹‡atthaá¹ƒ. sabbopi

upari guá¹‡e vibhÄ• vetuá¹ƒ na sakkoti, tiá¹-á¹-hatu puthujjano, sÄ• vakapaccekabuddhÄ• n
buddhaguá¹‡Ä• . tathÄ• hi vakkhati ``sotÄ• pannÄ• â€™â€™ tiÄ• di (Sv I 8). vÄ• cuggatak
atthaparipucchanaá¹ƒ __paripucchÄ• . _ aá¹-á¹-hakathÄ• vasena atthassa savanaá¹ƒ __sav
byaÃ±janatthÄ• naá¹ƒ \Ne I 59/ sunikkhepasudassanena dhammassa pariharaá¹‡aá¹ƒ __dh
sutadhÄ• tapariciti• naá¹ƒ manasÄ• nupekkhanaá¹ƒ __paccavekkhaá¹‡aá¹ƒ. _ bahÅ«naá¹
kilesÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ• ca avihatattÄ• tÄ• janenti, tÄ• hi vÄ• janitÄ• ti __pu
avighÄ• tameva vÄ• __jana_-saddo vadati. __puthu satthÄ• rÄ• naá¹ƒ mukhullokikÄ• _ti et
satthupaá¹-iÃ±Ã±Ä• etesanti __puthujjanÄ• _ti vacanattho. __puthu ... pe ... avuá¹-á¹-hitÄ•
janetabbÄ• , jÄ• yanti vÄ• etthÄ• ti janÄ• , gatiyo. puthÅ« janÄ• etesanti __puthujjanÄ• . _
etehÄ«ti janÄ• , abhisaá¹…khÄ• rÄ• dayo. te etesaá¹ƒ puthÅ« vijjantÄ«ti __puthujjanÄ• . _ a
attho eva vÄ• __jana_-saddo daá¹-á¹-habbo. kÄ• marÄ• gabhavarÄ• gadiá¹-á¹-hiavijjÄ• __
I 66/ __santÄ• pÄ• . _ teyeva, sabbepi vÄ• kilesÄ• __pariá¸·Ä• hÄ• . puthu paÃ±casu kÄ•
\Ee I 85/ jÄ• yatÄ«ti jano, rÄ• go gedhoti evaá¹ƒ Ä• diko. puthu jano etesanti __puthujjanÄ•
janÄ• jÄ• tÄ• rattÄ• ti evaá¹ƒ rÄ• gÄ• diattho eva vÄ• __jana_-saddo daá¹-á¹-habbo. __pa
upaddutÄ• vÄ• . __ ``puthÅ«naá¹ƒ gaá¹‡anapathamatÄ«tÄ• naâ€™â€™ _ntiÄ• dinÄ• puth
dasseti.

yehi guá¹‡avisesehi nimittabhÅ«tehi bhagavati __tathÄ• gata_-saddo pavatto, taá¹ƒdassan
``aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoâ€™â€™ _tiÄ• dimÄ• ha. guá¹‡anemittak
nÄ• mÄ• ni. yathÄ• ha ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || (Dhs-a 1313; Ud-a 53;

__tathÄ• Ä• gato_ti ettha Ä• kÄ• raniyamanavasena opammasampaá¹-ipÄ• danattho __tat
visesÄ• vaá¹-á¹-hÄ• nato paá¹-ipadÄ• gamanattho __Ä• gata_-saddo, na Ã±Ä• á¹‡agamana
Ä• gatoâ€™â€™ tiÄ• dÄ«su (Sv I 7; Ps I 12; Spk II 4.78; Mp I 1.170; Ud-a 18; Paá¹-is-a I 1.
38; Nidd I-a 14) viya, nÄ• pi kÄ• yagamanÄ• diattho ``Ä• gato kho mahÄ• samaá¹‡o, mÄ• g
ntiÄ• dÄ«su (Vin I 62) viya. tattha yadÄ• kÄ• raniyamanavasena opammasampaá¹-ipÄ• dan
karuá¹‡Ä• padhÄ• nattÄ• mahÄ• karuá¹‡Ä• mukhena purimabuddhÄ• naá¹ƒ Ä• gamanapa
sÄ• maÃ±Ã±ato dassento yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ ekantasambandhabhÄ• vato __ ``yathÄ
Ä• gatÄ• â€™â€™ _ti Ä• ha. taá¹ƒ pana \Ne I 60/ paá¹-ipadaá¹ƒ mahÄ• padÄ• nasuttÄ• dÄ
sambahulaniddesena supÄ• kaá¹-Ä• naá¹ƒ Ä• sannÄ• naÃ±ca vipassÄ«Ä• dÄ«naá¹ƒ chann
nidassento __ ``yathÄ• vipassÄ« bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __yena_ \Ee I
manussattaliá¹…gasampattihetusatthÄ• radassanapabbajjÄ• abhiÃ±Ã±Ä• diguá¹‡asampatti
aá¹-á¹-haá¹…gasamannÄ• gatena kÄ• yappaá¹‡idhÄ• namahÄ• paá¹‡idhÄ• nena \Be I 67/.
kÄ• yappaá¹‡idhÄ• naá¹ƒ iminÄ• va abhinÄ«hÄ• rena samijjhatÄ«ti. evaá¹ƒ mahÄ• bhinÄ«h

ti padassa atthaá¹ƒ dassetvÄ• idÄ• ni pÄ• ramÄ«pÅ«raá¹‡avasena dassetuá¹ƒ __ ``yathÄ•
... kassapo bhagavÄ• dÄ• napÄ• ramiá¹ƒ pÅ«retvÄ• â€™â€™ _tiÄ• dimÄ• ha.

ettha ca suttantikÄ• naá¹ƒ mahÄ• bodhiyÄ• napaá¹-ipadÄ• ya kosallajananatthaá¹ƒ pÄ• ram
--- kÄ• panetÄ• pÄ• ramiyo? kenaá¹-á¹-hena pÄ• ramiyo? katividhÄ• cetÄ• ? ko tÄ• saá¹ƒ
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• ni? ko paccayo? ko saá¹ƒkileso? kiá
paá¹-ipakkho? kÄ• paá¹-ipatti? ko vibhÄ• go? ko saá¹…gaho? ko sampÄ• danÅ«pÄ• yo? ki
sampÄ• danaá¹ƒ? ko Ä• nisaá¹ƒso? kiá¹ƒ cetÄ• saá¹ƒ phalanti?

tatridaá¹ƒ vissajjanaá¹ƒ --- __kÄ• panetÄ• pÄ• ramiyo_ti. taá¹‡hÄ• mÄ• nÄ• dÄ«hi anupal
karuá¹‡Å«pÄ• yakosallapariggahitÄ• dÄ• nÄ• dayo guá¹‡Ä• pÄ• ramiyo.

__kenaá¹-á¹-hena pÄ• ramiyo_ti dÄ• nasÄ«lÄ• diguá¹‡avisesayogena \Ee I 87/ sattuttamat
bodhisattÄ• , tesaá¹ƒ bhÄ• vo, kammaá¹ƒ vÄ• pÄ• ramÄ«, dÄ• nÄ• dikiriyÄ• . atha vÄ• pa
dÄ• nÄ• diguá¹‡Ä• naá¹ƒ pÅ«rako pÄ• lako ca bodhisatto. paramassa ayaá¹ƒ, paramassa v
pÄ• ramÄ«, dÄ• nÄ• dikiriyÄ• va. atha vÄ• paraá¹ƒ sattaá¹ƒ attani mavati bandhati guá¹‡av
adhikataraá¹ƒ majjati sujjhati saá¹ƒkilesamalato, paraá¹ƒ vÄ• seá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ v
gacchati, paraá¹ƒ vÄ• lokaá¹ƒ pamÄ• á¹‡abhÅ«tena Ã±Ä• á¹‡avisesena idhalokaá¹ƒ viya m
paraá¹ƒ vÄ• ativiya sÄ«lÄ• diguá¹‡agaá¹‡aá¹ƒ attano santÄ• ne minoti pakkhipati, paraá¹ƒ
dhammakÄ• yato aÃ±Ã±aá¹ƒ, paá¹-ipakkhaá¹ƒ vÄ• tadanatthakaraá¹ƒ kilesacoragaá¹‡aá¹ƒ
paramo, mahÄ• satto. ``paramassa ayaâ€™â€™ ntiÄ• di vuttanayeneva yojetabbaá¹ƒ. pÄ•
sujjhati satte ca sodheti, tattha vÄ• satte mavati bandhati yojeti, taá¹ƒ vÄ• mayati gacchati
munÄ• ti vÄ• taá¹ƒ \Be I 68/ yÄ• thÄ• vato, tattha vÄ• satte minoti pakkhipati, kilesÄ• riá¹ƒ
I 61/ tattha minÄ• ti hiá¹ƒsatÄ«ti pÄ• ramÄ«, mahÄ• puriso. tassa bhÄ• vo, kammaá¹ƒ vÄ•
dÄ• nÄ• dikiriyÄ• va. iminÄ• nayena pÄ• ramÄ«naá¹ƒ saddattho veditabbo.

__katividhÄ• _ti saá¹…khepato dasavidhÄ• , tÄ• pana __pÄ• á¸·iyaá¹ƒ_ sarÅ«pato Ä• gat

``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiâ€™â€™ ntiÄ• di (Bv 116).

yathÄ• cÄ• ha ---

``kati \Ee I 88/ nu kho bhante buddhakÄ• rakÄ• dhammÄ• ? dasa kho sÄ• riputta buddhak
dasa? dÄ• naá¹ƒ kho sÄ• riputta buddhakÄ• rako dhammo, sÄ«laá¹ƒ nekkhammaá¹ƒ paÃ±
saccamadhiá¹-á¹-hÄ• naá¹ƒ mettÄ• upekkhÄ• buddhakÄ• rako dhammo, ime kho sÄ• riput
dhammÄ• ti. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satth

`dÄ• naá¹ƒ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyena paÃ±camaá¹ƒ.

khanti saccaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ti te dasÄ• â€™ tiâ€™â€™ ||

keci pana ``chabbidhÄ• â€™â€™ ti vadanti, taá¹ƒ etÄ• saá¹ƒ saá¹…gahavasena vuttaá¹ƒ.
Ä• vibhavissati.

__ko tÄ• saá¹ƒ kamo_ti ettha __kamo_ nÄ• ma desanÄ• kkamo, so ca paá¹-hamasamÄ• d
pavicayahetukaá¹ƒ, iti yathÄ• Ä• dimhi pavicitÄ• samÄ• dinnÄ• ca, tathÄ• desitÄ• . tattha
bahÅ«pakÄ• raá¹ƒ sukaraÃ±cÄ• ti taá¹ƒ Ä• dimhi vuttaá¹ƒ. dÄ• naá¹ƒ sÄ«lapariggahitaá¹ƒ
mahÄ• nisaá¹ƒsanti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ vuttaá¹ƒ. sÄ«laá¹ƒ nekkhammapariggahit
paÃ±Ã±Ä• pariggahitaá¹ƒ, paÃ±Ã±Ä• vÄ«riyapariggahitÄ• , vÄ«riyaá¹ƒ khantipariggahitaá¹
saccapariggahitÄ• , saccaá¹ƒ adhiá¹-á¹-hÄ• napariggahitaá¹ƒ, adhiá¹-á¹-hÄ• naá¹ƒ mettÄ• p
upekkhÄ• pariggahitÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• ti mettÄ• nantaraá¹ƒ upekkhÄ
karuá¹‡Ä• pariggahitÄ• , karuá¹‡Ä• ca upekkhÄ• pariggahitÄ• ti veditabbÄ• . kathaá¹ƒ pana
bodhisattÄ• sattesu upekkhakÄ• hontÄ«ti? upekkhitabbayuttesu kaÃ±ci kÄ• laá¹ƒ upekkha
\Ne I 62/ pana sabbattha, sabbadÄ• cÄ• ti keci. apare pana na sattesu upekkhakÄ• , sattak
upekkhakÄ• hontÄ«ti.

aparo \Ee I 89/ nayo --- pacurajanesupi pavattiyÄ• sabbasattasÄ• dhÄ• raá¹‡attÄ• , appap
Ä• dimhi __dÄ• naá¹ƒ_ vuttaá¹ƒ. sÄ«lenadÄ• yakapaá¹-iggÄ• hakasuddhito, parÄ• nuggaha
parapÄ«á¸·Ä• nivattivacanato, kiriyadhammaá¹ƒ vatvÄ• akiriyadhammavacanato, bhogasa
bhavasampattihetuvacanato ca dÄ• nassa anantaraá¹ƒ __sÄ«laá¹ƒ_ vuttaá¹ƒ. nekkhammen
kÄ• yavacÄ«sucaritaá¹ƒ vatvÄ• manosucaritavacanato, visuddhasÄ«lassa sukheneva jhÄ•
kammÄ• parÄ• dhappahÄ• nena payogasuddhiá¹ƒ vatvÄ• kilesÄ• parÄ• dhappahÄ• nena
vÄ«tikkamappahÄ• nena cittassa pariyuá¹-á¹-hÄ• nappahÄ• navacanato ca sÄ«lassa anant
vuttaá¹ƒ. paÃ±Ã±Ä• ya nekkhammassa siddhiparisuddhito, jhÄ• nÄ• bhÄ• ve paÃ±Ã±Ä• bh
samÄ• dhipadaá¹-á¹-hÄ• nÄ• hi paÃ±Ã±Ä• , paÃ±Ã±Ä• paccupaá¹-á¹-hÄ• no ca samÄ• dhi
upekkhÄ• nimittavacanato, parahitajjhÄ• nena parahitakaraá¹‡Å«pÄ• yakosallavacanato ca
__paÃ±Ã±Ä• _ vuttÄ• . vÄ«riyÄ• rambhena paÃ±Ã±Ä• kiccasiddhito, sattasuÃ±Ã±atÄ• dhar
sattahitÄ• ya Ä• rambhassa acchariyatÄ• vacanato, upekkhÄ• nimittaá¹ƒ vatvÄ• paggahan
nisammakÄ• ritaá¹ƒ vatvÄ• uá¹-á¹-hÄ• navacanato ca. nisammakÄ• rino hi uá¹-á¹-hÄ• naá¹
paÃ±Ã±Ä• ya anantaraá¹ƒ __vÄ«riyaá¹ƒ_ vuttaá¹ƒ.

vÄ«riyena titikkhÄ• siddhito. vÄ«riyavÄ• hi Ä• raddhavÄ«riyattÄ• sattasaá¹…khÄ• rehi upa
abhibhuyya viharati vÄ«riyassa titikkhÄ• laá¹…kÄ• rabhÄ• vato. vÄ«riyavato hi titikkhÄ• sol
paggahanimittaá¹ƒ vatvÄ• samathanimittavacanato, accÄ• rambhena uddhaccadosappahÄ
dhammanijjhÄ• nakkhantiyÄ• hi uddhaccadoso pahÄ«yati. vÄ«riyavato sÄ• taccakaraá¹‡av
anuddhato sÄ• taccakÄ• rÄ« hoti. appamÄ• davato parahitakiriyÄ• rambhe \Ee I 90/

paccupakÄ• rataá¹‡hÄ• bhÄ• vavacanato. yÄ• thÄ• vato dhammanijjhÄ• ne hi sati taá¹‡hÄ•
paramepi parakatadukkhasahanabhÄ• vavacanato ca vÄ«riyassa anantaraá¹ƒ __khanti_ vu
khantiyÄ• cirÄ• dhiá¹-á¹-hÄ• nato, apakÄ• rino apakÄ• rakhantiá¹ƒ vatvÄ• tadupakÄ• raka
avisaá¹ƒvÄ• davacanato, khantiyÄ• apavÄ• davÄ• cÄ• vikampanena bhÅ«tavÄ• ditÄ• ya a
sattasuÃ±Ã±atÄ• dhammanijjhÄ• nakkhantiá¹ƒ vatvÄ• tadupabrÅ«hitaÃ±Ä• á¹‡asaccavaca
__saccaá¹ƒ_ vuttaá¹ƒ. adhiá¹-á¹-hÄ• nena saccasiddhito. acalÄ• dhiá¹-á¹-hÄ• nassa hi virat
avisaá¹ƒvÄ• ditaá¹ƒ vatvÄ• tattha acalabhÄ• vavacanato. saccasandho hi dÄ• nÄ• dÄ«su p
niccalova \Ne I 63/ pavattati. Ã±Ä• á¹‡asaccaá¹ƒ vatvÄ• sambhÄ• resu pavattiniá¹-á¹-hÄ• p
yathÄ• bhÅ«taÃ±Ä• á¹‡avÄ• hi bodhisambhÄ• resu adhitiá¹-á¹-hati, te ca niá¹-á¹-hÄ• peti p
akampiyabhÄ• vatoti saccassa anantaraá¹ƒ __adhiá¹-á¹-hÄ• naá¹ƒ_ vuttaá¹ƒ. mettÄ• ya
parahitakaraá¹‡asamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nasiddhito, adhiá¹-á¹-hÄ• naá¹ƒ vatvÄ• hitÅ«
bodhisambhÄ• re hi adhitiá¹-á¹-hamÄ• no mettÄ• vihÄ• rÄ« hoti. acalÄ• dhiá¹-á¹-hÄ• nassa
samÄ• dÄ• nasambhavato ca adhiá¹-á¹-hÄ• nassa anantaraá¹ƒ __mettÄ• _ vuttÄ• . upekkh
hitÅ«pasaá¹ƒhÄ• raá¹ƒ vatvÄ• tadaparÄ• dhesu udÄ• sÄ«natÄ• vacanato, mettÄ• bhÄ• va
tannissandabhÄ• vanÄ• vacanato, ``hitakÄ• masattepi upekkhakoâ€™â€™ ti acchariyaguá
anantaraá¹ƒ __upekkhÄ• _ vuttÄ• ti evametÄ• saá¹ƒ kamo veditabbo.

__kÄ• ni lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«_ti? ettha \Ee I 91/ avi
pÄ• ramiyo parÄ• nuggahalakkhaá¹‡Ä• , paresaá¹ƒ upakÄ• rakaraá¹‡arasÄ• , avikampanar
hitesitÄ• paccupaá¹-á¹-hÄ• nÄ• , buddhattapaccupaá¹-á¹-hÄ• nÄ• vÄ• , mahÄ• karuá¹‡Ä• p
karuá¹‡Å«pÄ• yakosallapadaá¹-á¹-hÄ• nÄ• vÄ• .

visesena pana yasmÄ• karuá¹‡Å«pÄ• yakosallapariggahitÄ• attupakaraá¹‡apariccÄ• gace
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ kÄ• yavacÄ«sucaritaá¹ƒ atthato akattabbavirati, katta
ca __sÄ«lapÄ• ramitÄ• . _ karuá¹‡Å«pÄ• yakosallapariggahito Ä• dÄ«navadassanapubbaá
nikkhamanacittuppÄ• do __nekkhammapÄ• ramitÄ• . _ karuá¹‡Å«pÄ• yakosallapariggahito
sÄ• maÃ±Ã±avisesalakkhaá¹‡Ä• vabodho __paÃ±Ã±Ä• pÄ• ramitÄ• . _ karuá¹‡Å«pÄ• yako
parahitÄ• rambho __vÄ«riyapÄ• ramitÄ• . _ karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ sattasaá
adosappadhÄ• no tadÄ• kÄ• rappavatto cittuppÄ• do __khantipÄ• ramitÄ• _ \Be I 71/.
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ viraticetanÄ• dibhedaá¹ƒ avisaá¹ƒvÄ• danaá¹ƒ __sa
karuá¹‡Å«pÄ• yakosallapariggahitaá¹ƒ acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ tadÄ• kÄ• r
__adhiá¹-á¹-hÄ• napÄ• ramitÄ• . _ karuá¹‡Å«pÄ• yakosallapariggahito lokassa hitÅ«pasaá¹
__mettÄ• pÄ• ramitÄ• . _ karuá¹‡Å«pÄ• yakosallapariggahitÄ• anunayapaá¹-ighaviddhaá¹ƒ
sattasaá¹…khÄ• resu samappavatti __upekkhÄ• pÄ• ramitÄ• . _

tasmÄ• pariccÄ• galakkhaá¹‡aá¹ƒ __dÄ• naá¹ƒ, _ deyyadhamme lobhaviddhaá¹ƒsanarasa
anÄ• sattipaccupaá¹-á¹-hÄ• naá¹ƒ, bhavavibhavasampattipaccupaá¹-á¹-hÄ• naá¹ƒ vÄ• ,
pariccajitabbavatthupadaá¹-á¹-hÄ• naá¹ƒ. sÄ«lanalakkhaá¹‡aá¹ƒ __sÄ«laá¹ƒ, _ samÄ• dhÄ

patiá¹-á¹-hÄ• nalakkhaá¹‡aÃ±cÄ• ti vuttaá¹ƒ hoti. dussÄ«lyaviddhaá¹ƒsanarasaá¹ƒ, anavajja
soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, hirottappapadaá¹-á¹-hÄ• naá¹ƒ. kÄ• mato bhavato ca nikk
__nekkhammaá¹ƒ, _ tadÄ• dÄ«navavibhÄ• vanarasaá¹ƒ \Ne I 64/, tato eva vimukhabhÄ• va
saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ \Ee I 92/. yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• __paÃ
akkhalitapaá¹-ivedhalakkhaá¹‡Ä• vÄ• kusalissÄ• sakhittausupaá¹-ivedho viya, visayobhÄ•
asammohapaccupaá¹-á¹-hÄ• nÄ• araÃ±Ã±agatasudesako viya, samÄ• dhipadaá¹-á¹-hÄ• n
vÄ• . ussÄ• halakkhaá¹‡aá¹ƒ __vÄ«riyaá¹ƒ, _ upatthambhanarasaá¹ƒ, asaá¹ƒsÄ«danapacc
vÄ«riyÄ• rambhavatthu (AN c 8.80) padaá¹-á¹-hÄ• naá¹ƒ, saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ vA
__khanti, _ iá¹-á¹-hÄ• niá¹-á¹-hasahanarasÄ• , adhivÄ• sanapaccupaá¹-á¹-hÄ• nÄ• , avirodh
yathÄ• bhÅ«tadassanapadaá¹-á¹-hÄ• nÄ• . avisaá¹ƒvÄ• danalakkhaá¹‡aá¹ƒ __saccaá¹ƒ, _
[yathÄ• sabhÄ• vavibhÄ• vanarasaá¹ƒ (Cp-a pakiá¹‡á¹‡akakathÄ• ya)] , sÄ• dhutÄ• paccu
soraccapadaá¹-á¹-hÄ• naá¹ƒ. bodhisambhÄ• resu adhiá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ __adhiá¹-
paá¹-ipakkhÄ• bhibhavanarasaá¹ƒ, tattha acalatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, bodhisambhÄ•
hitÄ• kÄ• rappavattilakkhaá¹‡Ä• __mettÄ• , _ hitÅ«pasaá¹ƒhÄ• rarasÄ• , Ä• ghÄ• tavinaya
sommabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ manÄ• pabhÄ• vadassanapadaá¹-á¹-h
majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• __upekkhÄ• , _ samabhÄ• vadassanarasÄ• ,
paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• , kammassakatÄ• paccavekkhaá¹‡apa
karuá¹‡Å«pÄ• yakosallapariggahitatÄ• dÄ• nÄ• dÄ«naá¹ƒ pariccÄ• gÄ• dilakkhaá¹‡assa vi
tÄ• ni pÄ• ramÄ«saá¹…khyaá¹ƒ labhantÄ«ti.

__ko_ \Be I 72/ __paccayo_ti abhinÄ«hÄ• ro paccayo. yo hi ayaá¹ƒ ``manussattaá¹ƒ liá¹…g
(Bv II 59) aá¹-á¹-hadhammasamodhÄ• nasampÄ• dito ``tiá¹‡á¹‡o tÄ• reyyaá¹ƒ, mutto mocey
suddho sodheyyaá¹ƒ, danto dameyyaá¹ƒ, santo sameyyaá¹ƒ, assattho assÄ• seyyaá¹ƒ, par
parinibbÄ• peyyaâ€™â€™ ntiÄ• dinÄ• \Ee I 93/ (Cp-a pakiá¹‡á¹‡akakathÄ• ya) pavatto abh
sabbapÄ• ramÄ«naá¹ƒ paccayo. tappavattiyÄ• hi uddhaá¹ƒ pÄ• ramÄ«naá¹ƒ
pavicayupaá¹-á¹-hÄ• nasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nanipphattiyo mahÄ• purisÄ• naá¹ƒ sa

yathÄ• ca abhinÄ«hÄ• ro, evaá¹ƒ mahÄ• karuá¹‡Ä• , upÄ• yakosallaÃ±ca. tattha __upÄ• y
dÄ• nÄ• dÄ«naá¹ƒ bodhisambhÄ• rabhÄ• vassa nimittabhÅ«tÄ• paÃ±Ã±Ä• , yÄ• hi karuá¹‡
mahÄ• purisÄ• naá¹ƒ attasukhanirapekkhatÄ• , nirantaraá¹ƒ parahitakaraá¹‡apasutatÄ• , su
mahÄ• bodhisattacaritehi visÄ• dÄ• bhÄ• vo, pasÄ• dasambuddhidassanasavanÄ• nussara
hitasukhapaá¹-ilÄ• bhahetubhÄ• vo ca sampajjati. tathÄ• hi paÃ±Ã±Ä• ya buddhabhÄ• vas
buddhakammasiddhi. paÃ±Ã±Ä• ya sayaá¹ƒ tarati, karuá¹‡Ä• ya pare tÄ• reti. paÃ±Ã±Ä• ya
karuá¹‡Ä• ya paradukkhapaá¹-ikÄ• raá¹ƒ Ä• rabhati. paÃ±Ã±Ä• ya ca dukkhe nibbindati, ka
sampaá¹-icchati. tathÄ• paÃ±Ã±Ä• ya parinibbÄ• nÄ• bhimukho hoti, karuá¹‡Ä• ya taá¹ƒ na
karuá¹‡Ä• ya saá¹ƒsÄ• rÄ• bhimukho hoti \Ne I 65/, paÃ±Ã±Ä• ya tatra nÄ• bhiramati. paÃ±
virajjati, karuá¹‡Ä• nugatattÄ• na ca na sabbesaá¹ƒ anuggahÄ• ya pavatto, karuá¹‡Ä• ya s
paÃ±Ã±Ä• nugatattÄ• na ca na sabbattha virattacitto. paÃ±Ã±Ä• ya ca ahaá¹ƒkÄ• ramama

Ä• lasiyadÄ«natÄ• bhÄ• vo. tathÄ• paÃ±Ã±Ä• karuá¹‡Ä• hi yathÄ• kkamaá¹ƒ attaparanÄ• anattantapaaparantapatÄ• , attahitaparahitanipphatti, nibbhayÄ• bhiá¹ƒsanakabhÄ• vo, dhammÄ• dhipatilokÄ• dhipatitÄ• , kataÃ±Ã±upubbakÄ• ribhÄ• vo, mohataá¹‡hÄ• vigamo, balavesÄ• rajjanipphattÄ«ti sabbassÄ• pi pÄ• ramitÄ• phalassa visesena upÄ• yabhÄ• vato pÄ• ramÄ«naá¹ƒ paccayo. idaÃ±ca dvayaá¹ƒ pÄ• ramÄ«naá¹ƒ viya paá¹‡idhÄ• nassÄ• pi p

tathÄ• \Be I 73/ \Ee I 94/ ussÄ• haummaá¹…gaavatthÄ• nahitacariyÄ• ca pÄ• ramÄ«naá¹ buddhabhÄ• vassa uppattiá¹-á¹-hÄ• natÄ• ya __ ``buddhabhÅ«miyoâ€™â€™ _ti pavuccant

``kati pana bhante buddhabhÅ«miyo? catasso kho sÄ• riputta buddhabhÅ«miyo. katamÄ• vÄ«riyaá¹ƒ, umaá¹…go ca hoti paÃ±Ã±Ä• bhÄ• vanÄ• , avatthÄ• naÃ±ca hoti adhiá¹-á¹-hÄ• hoti hitacariyÄ• . imÄ• kho sÄ• riputta catasso buddhabhÅ«miyoâ€™â€™ ti (Sn-a I khaggavisÄ• á¹‡asuttavaá¹‡á¹‡anÄ• yampi).

tathÄ• nekkhammapavivekaalobhÄ• dosÄ• mohanissaraá¹‡appabhedÄ• cha ajjhÄ• sayÄ•

``nekkhammajjhÄ• sayÄ• ca bodhisattÄ• kÄ• me dosadassÄ• vino, paviveka ... pe ... saá¹ ... lobhe, adosa ... pe ... dose, amoha ... pe ... mohe, nissaraá¹‡ajjhÄ• sayÄ• ca bodhisattÄ dosadassÄ• vinoâ€™â€™ ti (Vism-a I 49 vÄ• kyakhandhepi).

tasmÄ• ete bodhisattÄ• naá¹ƒ cha ajjhÄ• sayÄ• dÄ• nÄ• dÄ«naá¹ƒ paccayÄ• ti veditabbÄ Ä• dÄ«navadassanena, alobhÄ• diadhikabhÄ• vena ca vinÄ• dÄ• nÄ• dipÄ• ramiyo sambh adhikabhÄ• vena pariccÄ• gÄ• dininnacittatÄ• alobhajjhÄ• sayÄ• ditÄ• ti. yathÄ• cete, eva dÄ• najjhÄ• sayatÄ• dayopi. yathÄ• ha ---

``kati pana bhante bodhÄ• ya carantÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ajjhÄ• sayÄ• ? dasa kho sÄ carantÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ajjhÄ• sayÄ• . katame dasa? dÄ• najjhÄ• sayÄ• sÄ• ripu dosadassÄ• vino, sÄ«la ... pe ... upekkhajjhÄ• sayÄ• sÄ• riputta bodhisattÄ• sukhadukkhe ti.

etesu \Ee I 95/ hi maccheraasaá¹ƒvarakÄ• mavicikicchÄ• kosajjaakkhantivisaá¹ƒvÄ• daana sukhadukkhasaá¹…khÄ• tesu Ä• dÄ«navadassanapubbaá¹…gamÄ• dÄ• nÄ• dininnacittatÄ dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ nibbattiyÄ• kÄ• raá¹‡anti \Be I 74/. tathÄ• apariccÄ• gapariccÄ Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ paccayo.

tatthÄ• yaá¹ƒ paccavekkhaá¹‡Ä• vidhi --- khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡agomahiá¹ƒsadÄ• sidÄ• saputtadÄ• rÄ• dipariggahabyÄ• khettÄ• dÄ«naá¹ƒ vatthukÄ• mabhÄ• vena bahupatthanÄ«yabhÄ• vato, rÄ• jacorÄ• disÄ• d

vivÄ• dÄ• dhiá¹-á¹-hÄ• nato, sapattakaraá¹‡ato, nissÄ• rato, paá¹-ilÄ• bhaparipÄ• lanesu pa
vinÄ• sanimittaÃ±ca sokÄ• dianekavihitabyasanÄ• vahato, tadÄ• sattinidÄ• naÃ±ca
maccheramalapariyuá¹-á¹-hitacittÄ• naá¹ƒ apÄ• yÅ«papattisambhavatoti evaá¹ƒ vividhavipu
atthÄ• nÄ• ma, tesaá¹ƒ pariccÄ• goyeveko sotthibhÄ• voti pariccÄ• ge appamÄ• do karaá¹

apica ``yÄ• cako yÄ• camÄ• no attano guyhassa Ä• cikkhanato mayhaá¹ƒ vissÄ• sikoâ€™
gamanÄ«yaá¹ƒ attano santakaá¹ƒ gahetvÄ• paralokaá¹ƒ yÄ• hÄ«ti mayhaá¹ƒ upadesakoâ€
agÄ• re maraá¹‡agginÄ• Ä• ditte loke tato mayhaá¹ƒ santakassa apavÄ• hakasahÄ• yoâ€™
cassa nijjhÄ• yanikkhepaá¹-á¹-hÄ• nabhÅ«toâ€™â€™ ti ca ``dÄ• nasaá¹…khÄ• te kalyÄ• á
sabbasampattÄ«naá¹ƒ aggabhÅ«tÄ• ya paramadullabhÄ• ya buddhabhÅ«miyÄ• sampattih
kalyÄ• á¹‡amittoâ€™â€™ ti ca paccavekkhitabbaá¹ƒ.

tathÄ• ``uá¸·Ä• re kammani anenÄ• haá¹ƒ sambhÄ• vito, tasmÄ• sÄ• sambhÄ• vanÄ• a
``ekantabheditÄ• ya jÄ«vitassa ayÄ• citenapi mayÄ• dÄ• tabbaá¹ƒ, pageva yÄ• citenÄ• â€™
``uá¸·Ä• rajjhÄ• sayehi gavesitvÄ• pi dÄ• tabbo, sayamevÄ• gato mama puÃ±Ã±enÄ• â€™
dÄ• nÄ• padesena mayhamevÄ• yamanuggahoâ€™â€™ ti \Ee I 96/ ca ``ahaá¹ƒ viya ayaá¹
anuggahetabboâ€™â€™ ti ca ``asati yÄ• cake kathaá¹ƒ mayhaá¹ƒ dÄ• napÄ• ramÄ« pÅ«re
``yÄ• cakÄ• namevatthÄ• ya mayÄ• sabbo pariggahetabboâ€™â€™ ti ca ``ayÄ• citvÄ• ma
kadÄ• gaá¹‡heyyuâ€™â€™ nti ca ``kathamahaá¹ƒ yÄ• cakÄ• naá¹ƒ piyo cassaá¹ƒ manÄ•
\Ne I 67/ mayhaá¹ƒ piyÄ• cassu manÄ• pÄ• â€™â€™ ti ca ``kathaá¹ƒ vÄ• haá¹ƒ \Be I 75/ c
attamano assaá¹ƒ pamudito pÄ«tisomanassajÄ• toâ€™â€™ ti ca ``kathaá¹ƒ vÄ• me yÄ• ca
dÄ• najjhÄ• sayoâ€™â€™ ti ca ``kathaá¹ƒ vÄ• hamayÄ• citoyeva yÄ• cakÄ• naá¹ƒ hadayan
``sati dhane yÄ• cake ca apariccÄ• go mahatÄ« mayhaá¹ƒ vaÃ±canÄ• â€™â€™ ti ca ``kath
aá¹…gÄ• ni jÄ«vitaá¹ƒ vÄ• pi yÄ• cakÄ• naá¹ƒ pariccajeyyaâ€™â€™ nti ca paccavekkhitab

apica ``attho nÄ• mÄ• yaá¹ƒ nirapekkhaá¹ƒ dÄ• yakaá¹ƒ anugacchati yathÄ• taá¹ƒ nirapek
kiá¹-akoâ€™â€™ ti atthe nirapekkhatÄ• ya cittaá¹ƒ uppÄ• detabbaá¹ƒ. yÄ• camÄ• no pana
``piyo maá¹ƒ yÄ• catÄ«â€™â€™ ti somanassaá¹ƒ uppÄ• detabbaá¹ƒ. atha udÄ• sÄ«napug
yÄ• camÄ• no addhÄ• iminÄ• pariccÄ• gena mitto hotÄ«â€™â€™ ti somanassaá¹ƒ uppÄ•
yÄ• cakÄ• naá¹ƒ piyo hotÄ«ti. atha pana verÄ«puggalo yÄ• cati, ``paccatthiko maá¹ƒ yÄ• ca
yÄ• camÄ• no addhÄ• iminÄ• pariccÄ• gena verÄ«pi piyo mitto hotÄ«â€™â€™ ti visesato
evaá¹ƒ piyapuggale viya majjhattaverÄ«puggalesupi mettÄ• pubbaá¹…gamaá¹ƒ karuá¹‡aá¹
dÄ• tabbaá¹ƒ.

sace panassa cirakÄ• laparibhÄ• vitattÄ• lobhassa deyyadhammavisayÄ• lobhadhammÄ•
bodhisattapaá¹-iÃ±Ã±ena iti paá¹-isaÃ±cikkhitabbaá¹ƒ ``nanu tayÄ• sappurisa sambodhÄ•
karontena sabbasattÄ• naá¹ƒ upakÄ• ratthÄ• ya ayaá¹ƒ kÄ• yo nissaá¹-á¹-ho, tappariccÄ• g
tattha nÄ• ma te bÄ• hirepi vatthusmiá¹ƒ atisaá¹…gappavatti \Ee I 97/ hatthisinÄ• nasadisÄ•

katthaci saá¹…go uppÄ• detabbo. seyyathÄ• pi nÄ• ma mahato bhesajjarukkhassa tiá¹-á¹-h
haranti, papaá¹-ikaá¹ƒ, tacaá¹ƒ, khandhaá¹ƒ, viá¹-apaá¹ƒ, sÄ• raá¹ƒ, sÄ• khaá¹ƒ, palÄ• saá
phalatthikÄ• haranti, na tassa rukkhassa `mayhaá¹ƒ santakaá¹ƒ ete harantÄ«â€™â€™ ti vi
evameva sabbalokahitÄ• ya ussukkamÄ• pajjantena mayÄ• mahÄ• dukkhe akataÃ±Ã±uke
upakÄ• rÄ• ya viniyujjamÄ• ne aá¹‡umattopi micchÄ• vitakko na uppÄ• detabbo, ko vÄ• ett
ajjhattikabÄ• hiresu mahÄ• bhÅ«tesu ekantabhedanavikiraá¹‡aviddhaá¹ƒsanadhammesu, k
sammohavijambhitametaá¹ƒ, yadidaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti a
viya ajjhattikesupi karacaraá¹‡anayanÄ• dÄ«su \Be I 76/, maá¹ƒsÄ• dÄ«su ca anapekkhena
harantÅ«â€™ ti nissaá¹-á¹-hacittena bhavitabbaâ€™â€™ nti. evaá¹ƒ paá¹-isaÃ±cikkhato ca
pahitattassa kÄ• yajÄ«vitesu nirapekkhassa appakasireneva kÄ• yavacÄ«manokammÄ• ni
visuddhakÄ• yavacÄ«manokammanto visuddhÄ• jÄ«vo Ã±Ä• yapaá¹-ipattiyaá¹ƒ á¹-hito,
Ä• yÄ• pÄ• yupÄ• yakosallasamannÄ• gamena \Ne I 68/ bhiyyoso mattÄ• ya deyyadhamma
abhayadÄ• nasaddhammadÄ• nehi ca sabbasatte anuggaá¹‡hituá¹ƒ samattho hotÄ«ti. ayaa
paccavekkhaá¹‡Ä• nayo.

__sÄ«lapÄ• ramiyaá¹ƒ_ pana evaá¹ƒ paccavekkhitabbaá¹ƒ --- idaÃ±hi sÄ«laá¹ƒ nÄ• ma ga
visodhetuá¹ƒ asakkuá¹‡eyyassa dosamalassa vikkhÄ• lanajalaá¹ƒ, haricandanÄ• dÄ«hi vine
asakkuá¹‡eyyarÄ• gÄ• dipariá¸·Ä• havinayanaá¹ƒ, hÄ• ramakuá¹-akuá¹‡á¸• alÄ• dÄ«hi pac
asÄ• dhÄ• raá¹‡o sÄ• dhÅ«naá¹ƒ \Ee I 98/ alaá¹…kÄ• raviseso, sabbadisÄ• vÄ• yanato aki
surabhigandho, khattiyamahÄ• sÄ• lÄ• dÄ«hi devatÄ• hi ca vandanÄ«yÄ• dibhÄ• vÄ• vaha
cÄ• tumahÄ• rÄ• jikÄ• di devalokÄ• rohanasopÄ• napanti, jhÄ• nÄ• bhiÃ±Ã±Ä• naá¹ƒ adhig
sampÄ• pakamaggo, sÄ• vakabodhipaccekabodhisammÄ• sambodhÄ«naá¹ƒ patiá¹-á¹-hÄ•
panicchitaá¹ƒ patthitaá¹ƒ, tassa tassa samijjhanÅ«pÄ• yabhÄ• vato cintÄ• maá¹‡ikapparukk
vuttaÃ±hetaá¹ƒ bhagavatÄ• ``ijjhati bhikkhave sÄ«lavato cetopaá¹‡idhi visuddhattÄ• â€™â
aparampi vuttaá¹ƒ ``Ä• kaá¹…kheyya ce bhikkhave bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca
bhÄ• vanÄ«yo cÄ• ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ«â€™â€™ tiÄ• di (MN I 61), tathÄ• ``
Ä• nanda kusalÄ• ni sÄ«lÄ• nÄ«â€™â€™ ti (AN c 10.1; 1I 1), ``paÃ±cime gahapatayo Ä• ni
sÄ«lasampadÄ• yÄ• â€™â€™ ti (DN II 150; Ud 76; Vin I 185) suttÄ• naÃ±ca vasena sÄ«las
paccavekkhitabbÄ• , tathÄ• aggikkhandhopamasuttÄ• dÄ«naá¹ƒ (AN b 7.72) vasena sÄ«la

pÄ«tisomanassanimittato, attÄ• nuvÄ• daparÄ• nuvÄ• dadaá¹‡á¸• aduggatibhayÄ• bhÄ• va
pÄ• saá¹ƒsabhÄ• vato, avippaá¹-isÄ• rahetuto, sotthiá¹-á¹-hÄ• nato \Be I 77/,
abhijanasÄ• pateyyÄ• dhipateyyÄ• yurÅ«paá¹-á¹-hÄ• nabandhumittasampattÄ«naá¹ƒ \Ee I
paccavekkhitabbaá¹ƒ. sÄ«lavato hi attano sÄ«lasampadÄ• hetu mahantaá¹ƒ pÄ«tisomanass
vata mayÄ• kusalaá¹ƒ, kataá¹ƒ kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ bhÄ«ruttÄ• á¹‡aâ€™â€™ nti. tathÄ
upavadati, na pare viÃ±Ã±Å«, daá¹‡á¸• aduggatibhayÄ• naá¹ƒ sambhavoyeva natthi, ``sÄ«l
kalyÄ• á¹‡adhammoâ€™â€™ ti viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso hoti. tathÄ• sÄ«lavato yvÄ• y
pÄ• paá¹ƒ, kataá¹ƒ luddaá¹ƒ, kataá¹ƒ kibbisaâ€™â€™ nti dussÄ«lassa vippaá¹-isÄ• ro uppa

sÄ«laÃ±ca nÄ• metaá¹ƒ appamÄ• dÄ• dhiá¹-á¹-hÄ• nato, bhogabyasanÄ• diparihÄ• ramukh
maá¹…galabhÄ• vato ca paramaá¹ƒ sotthiá¹-á¹-hÄ• naá¹ƒ, nihÄ«najaccopi \Ne I 69/ sÄ«lav
khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ pÅ«janÄ«yo hotÄ«ti kulasampattiá¹ƒ atiseti sÄ«lasampad
mahÄ• rÄ• ja, idha te assa puriso dÄ• so kammakaroâ€™â€™ tiÄ• di (DN I 183) vacanaÃ±
asÄ• dhÄ• raá¹‡ato, paralokÄ• nugamanato, mahapphalabhÄ• vato, samathÄ• diguá¹‡Ä• d
bÄ• hiradhanaá¹ƒ atiseti sÄ«laá¹ƒ, paramassa cittissariyassa adhiá¹-á¹-hÄ• nabhÄ• vato kh
issariyaá¹ƒ atiseti sÄ«laá¹ƒ. sÄ«lanimittaÃ±hi taá¹ƒtaá¹ƒsattanikÄ• yesu sattÄ• naá¹ƒ issariy
vassasatadÄ«ghappamÄ• á¹‡ato jÄ«vitato ekÄ• hampi sÄ«lavato jÄ«vitassa visiá¹-á¹-hatÄ•
sikkhÄ• nikkhepassa maraá¹‡atÄ• vacanato sÄ«laá¹ƒ jÄ«vitato visiá¹-á¹-hataraá¹ƒ. verÄ«na
manuÃ±Ã±abhÄ• vÄ• vahanato, jarÄ• rogavipattÄ«hi anabhibhavanÄ«yato ca rÅ«pasampa
pÄ• sÄ• dahammiyÄ• diá¹-á¹-hÄ• navisese, rÄ• jayuvarÄ• jasenÄ• patiÄ• diá¹-á¹-hÄ• navis
sukhavisesÄ• dhiá¹-á¹-hÄ• nabhÄ• vato \Ee I 100/. sabhÄ• vasiniddhe santikÄ• vacarepi ba
atiseti ekantahitasampÄ• danato, paralokÄ• nugamanato ca. ``na taá¹ƒ mÄ• tÄ• pitÄ• kayi
vacanaÃ±cettha sÄ• dhakaá¹ƒ. tathÄ• hatthiassarathÄ• dibhedehi, mantÄ• gadasotthÄ• na
attÄ• naá¹ƒ Ä• rakkhabhÄ• vena sÄ«lameva visiá¹-á¹-hataraá¹ƒ attÄ• dhÄ«nato, aparÄ• dh
tenevÄ• ha ``dhammo have rakkhati dhammacÄ• riâ€™â€™ ntiÄ• di (J I 9.102). evamaneka
sÄ«lanti paccavekkhantassa aparipuá¹‡á¹‡Ä• ceva sÄ«lasampadÄ• pÄ• ripÅ«riá¹ƒ gaccha
pÄ• risuddhiá¹ƒ.

sace \Be I 78/ panassa dÄ«gharattaá¹ƒ paricayena sÄ«lapaá¹-ipakkhÄ• dhammÄ• dosÄ•
uppajjeyyuá¹ƒ, tena bodhisattapaá¹-iÃ±Ã±ena evaá¹ƒ paá¹-isaÃ±cikkhitabbaá¹ƒ ``nanu tayÄ
paá¹‡idhÄ• naá¹ƒ kataá¹ƒ, sÄ«lavikalena ca na sakkÄ• lokiyÄ• pi sampattiyo pÄ• puá¹‡ituá
sabbasampattÄ«naá¹ƒ pana aggabhÅ«tÄ• ya sammÄ• sambodhiyÄ• adhiá¹-á¹-hÄ• nabhÅ«
bhavitabbaá¹ƒ. tasmÄ• `kikÄ«va aá¹‡á¸• aâ€™ ntiÄ• dinÄ• (Vism I 19; Sv I 7) vuttanayena
parirakkhantena suá¹-á¹-hu tayÄ• pesalena bhavitabbaá¹ƒ. api ca tayÄ• dhammadesanÄ•
avatÄ• raá¹‡aparipÄ• canÄ• ni kÄ• tabbÄ• ni, sÄ«lavikalassa ca vacanaá¹ƒ na paccetabbaá
asappÄ• yÄ• hÄ• ravicÄ• rassa viya vejjassa tikicchanaá¹ƒ, tasmÄ• kathÄ• haá¹ƒ saddhey
avatÄ• raá¹‡aparipÄ• canÄ• ni kareyyaâ€™â€™ nti sabhÄ• vaparisuddhasÄ«lena bhavitab
``jhÄ• nÄ• diguá¹‡avisesayogena me sattÄ• naá¹ƒ upakÄ• rakaraá¹‡asamatthatÄ• \Ee I 10
paÃ±Ã±Ä• pÄ• ramÄ«Ä• diparipÅ«raá¹‡aÃ±ca, jhÄ• nÄ• dayo ca guá¹‡Ä• sÄ«lapÄ• risudd
ti sammadeva sÄ«laá¹ƒ parisodhetabbaá¹ƒ.

tathÄ• \Ne I 70/ ``sambÄ• dho gharÄ• vÄ• so rajopathoâ€™â€™ tiÄ• dinÄ• (DN I 191; MN
10) gharÄ• vÄ• se ``aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• â€™â€™ tiÄ• dinÄ• (MN I 234;
``mÄ• tÄ• pi puttena vivadatÄ«â€™â€™ tiÄ• dinÄ• (MN I 168, 178) ca kÄ• mesu ``seyyath
kammante payojeyyÄ• â€™â€™ tiÄ• dinÄ• (DN I 218) kÄ• macchandÄ• dÄ«su Ä• dÄ«nav
vuttavipariyÄ• yena ``abbhokÄ• so pabbajjÄ• â€™â€™ tiÄ• dinÄ• (DN I 1.91; SN I 154) pa
Ä• nisaá¹ƒsapaá¹-isaá¹…khÄ• vasena __nekkhammapÄ• ramiyaá¹ƒ_ paccavekkhaá¹‡Ä• v

saá¹…khepattho, vitthÄ• ro pana dukkhakkhandha (MN I 163) vÄ«maá¹ƒsasuttÄ• di (MN I 4
dukkhakkhandhaÄ• sivisopamasuttÄ• divasena (Cp-a pakiá¹‡á¹‡akakathÄ• yaá¹ƒ) veditabb

tathÄ• ``paÃ±Ã±Ä• ya vinÄ• dÄ• nÄ• dayo dhammÄ• na visujjhanti, yathÄ• sakaá¹ƒ byÄ•
hontÄ«â€™â€™ ti paÃ±Ã±Ä• guá¹‡Ä• manasi kÄ• tabbÄ• . yatheva hi jÄ«vitena vinÄ• sar
attano kiriyÄ• su paá¹-ipattisamatthaá¹ƒ hoti, yathÄ• ca cakkhÄ• dÄ«ni indriyÄ• ni viÃ±Ã±Ä
yathÄ• sakaá¹ƒ visayesu kiccaá¹ƒ kÄ• tuá¹ƒ nappahonti, evaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni
sakiccapaá¹-ipattiyaá¹ƒ asamatthÄ• nÄ«ti pariccÄ• gÄ• dipaá¹-ipattiyaá¹ƒ paÃ±Ã±Ä• padhÄ
ummÄ«litapaÃ±Ã±Ä• cakkhukÄ• hi mahÄ• sattÄ• attano aá¹…gapaccaá¹…gÄ• nipi datvÄ•
aparavambhakÄ• ca honti, bhesajjarukkhÄ• viya vikapparahitÄ• kÄ• lattayepi \Ee I 102/ s
paÃ±Ã±Ä• vasena upÄ• yakosallayogato pariccÄ• go parahitappavattiyÄ• dÄ• napÄ• ramib
dÄ• naá¹ƒ vuá¸• á¸• hisadisaá¹ƒ hoti.

tathÄ• paÃ±Ã±Ä• ya abhÄ• vena taá¹‡hÄ• disaá¹ƒkilesÄ• viyogato sÄ«lassa visuddhiyeva
sabbaÃ±Ã±uguá¹‡Ä• dhiá¹-á¹-hÄ• nabhÄ• vo. paÃ±Ã±avÄ• eva ca gharÄ• vÄ• se kÄ• mag
pabbajjÄ• ya jhÄ• nasamÄ• pattiyaá¹ƒ nibbÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ suá¹-á¹-hu sallakhent
jhÄ• nasamÄ• pattiyo nibbattetvÄ• nibbÄ• naninno, pare ca tattha patiá¹-á¹-hapetÄ«ti.

vÄ«riyaÃ±ca paÃ±Ã±Ä• rahitaá¹ƒ yadicchitamatthaá¹ƒ na sÄ• dheti durÄ• rambhabhÄ• vat
durÄ• rambhato, paÃ±Ã±Ä• sahitena pana vÄ«riyena na kiÃ±ci duradhigamaá¹ƒ upÄ• yapa
eva parÄ• pakÄ• rÄ• diadhivÄ• sakajÄ• tiyo hoti, na duppaÃ±Ã±o. paÃ±Ã±Ä• virahitassa ca
khantiyÄ• paá¹-ipakkhameva anubrÅ«henti, paÃ±Ã±avato pana te khantisampattiyÄ• \Ne I
assÄ• thirabhÄ• vÄ• ya saá¹ƒvattanti. paÃ±Ã±avÄ• eva tÄ«á¹‡i saccÄ• ni tesaá¹ƒ kÄ• raá
yathÄ• bhÅ«taá¹ƒ jÄ• nitvÄ• paresaá¹ƒ avisaá¹ƒvÄ• dako hoti. tathÄ• paÃ±Ã±Ä• balena at
dhitisampadÄ• ya sabbapÄ• ramÄ«su acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• no hoti, paÃ±Ã±av
piyamajjhattaverÄ«vibhÄ• gaá¹ƒ akatvÄ• sabbattha hitÅ«pasaá¹ƒhÄ• rakusalo hoti. tathÄ•
lÄ• bhÄ• dilokadhammasannipÄ• te nibbikÄ• ratÄ• ya majjhatto hoti. evaá¹ƒ sabbÄ• saá¹ƒ p
pÄ• risuddhihetÅ«ti paÃ±Ã±Ä• guá¹‡Ä• paccavekkhitabbÄ• .

apica paÃ±Ã±Ä• ya vinÄ• na dassanasampatti, antarena ca diá¹-á¹-hisampadaá¹ƒ na sÄ«l
sÄ«ladiá¹-á¹-hisampadÄ• rahitassa na samÄ• dhisampadÄ• , asamÄ• hitena ca na sakkÄ•
pageva ukkaá¹ƒsagataá¹ƒ parahitanti parahitÄ• ya paá¹-ipannena ``nanu tayÄ• sakkaccaá¹
paÃ±Ã±Ä• pÄ• risuddhiyaá¹ƒ \Ee I 103/ Ä• yogo karaá¹‡Ä«yoâ€™â€™ ti bodhisattena attÄ•
paÃ±Ã±Ä• nubhÄ• vena hi mahÄ• satto \Be I 80/ caturadhiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hito catÅ«
III 210, 313; AN a 10.32) lokaá¹ƒ anuggaá¹‡hanto satte niyyÄ• nikamagge avatÄ• reti, indriy
paripÄ• ceti. tathÄ• paÃ±Ã±Ä• balena khandhÄ• yatanÄ• dÄ«su pavicayabahulo pavattiniv
parijÄ• nanto dÄ• nÄ• dayo guá¹‡e visesanibbedhabhÄ• giyabhÄ• vaá¹ƒ nayanto bodhisatta
hotÄ«ti evamÄ• dinÄ• anekÄ• kÄ• ravokÄ• re paÃ±Ã±Ä• guá¹‡e vavatthapetvÄ• paÃ±Ã±Ä

tathÄ• dissamÄ• napÄ• rÄ• nipi lokiyÄ• ni kammÄ• ni nihÄ«navÄ«riyena pÄ• puá¹‡ituá¹ƒ a
agaá¹‡itakhedena pana Ä• raddhavÄ«riyena duradhigamaá¹ƒ nÄ• ma natthi. nihÄ«navÄ«riy
sabbasatte santÄ• ressÄ• mÄ«â€™â€™ ti Ä• rabhitumeva na sakkuá¹‡oti. majjhimo Ä• rab
antarÄ• vosÄ• namÄ• pajjati. ukkaá¹-á¹-havÄ«riyo pana attasukhanirapekkho Ä• rambhapÄ
vÄ«riyasampatti paccavekkhitabbÄ• . apica ``yassa attanoyeva saá¹ƒsÄ• rapaá¹…kato sam
tassÄ• pi vÄ«riyassa sithilabhÄ• vena manorathÄ• naá¹ƒ matthakappatti na sakkÄ• sambh
sadevakassa lokassa samuddharaá¹‡atthaá¹ƒ katÄ• bhinÄ«hÄ• renÄ• â€™â€™ ti ca ``rÄ•
mattamahÄ• gajÄ• naá¹ƒ viya dunnivÄ• rayabhÄ• vato, tannidÄ• nÄ• naÃ±ca kammasamÄ
ukkhittÄ• sikavadhakasadisabhÄ• vato, tannimittÄ• naÃ±ca duggatÄ«naá¹ƒ sabbadÄ• viva
niyojakÄ• naÃ±ca pÄ• pamittÄ• naá¹ƒ sadÄ• sannihitabhÄ• vato, tadovÄ• dakÄ• ritÄ• ya ca
sati sambhave yuttaá¹ƒ sayameva saá¹ƒsÄ• radukkhato nissarituâ€™â€™ nti ca ``micchÄ•
dÅ«rÄ« bhavantÄ«â€™â€™ ti ca ``yadi pana sambodhi attÄ• dhÄ«nena vÄ«riyena \Ne I 72
I 104/, kimettha dukkaraâ€™â€™ nti ca evamÄ• dinÄ• nayena vÄ«riyassa guá¹‡Ä• paccav

tathÄ• ``khanti nÄ• mÄ• yaá¹ƒ niravasesaguá¹‡apaá¹-ipakkhassa kodhassa vidhamanato
sÄ• dhÅ«namappaá¹-ihatamÄ• yudhaá¹ƒ, parÄ• bhibhavane samatthÄ• naá¹ƒ alaá¹…kÄ• r
balasampadÄ• , kodhaggivinayanÄ« udakadhÄ• rÄ• , kalyÄ• á¹‡assa kittisaddassa saÃ±jÄ
vacÄ«visavÅ«pasamakaro mantÄ• gado, saá¹ƒvare á¹-hitÄ• naá¹ƒ paramÄ• dhÄ«rapakati,
dosamahÄ• sÄ• garassa velÄ• , apÄ• yadvÄ• rassa pidhÄ• nakavÄ• á¹-aá¹ƒ, devabrahmal
Ä• rohaá¹‡asopÄ• naá¹ƒ, sabbaguá¹‡Ä• naá¹ƒ adhivÄ• sanabhÅ«mi, uttamÄ• kÄ• yavacÄ
kÄ• tabbaá¹ƒ. api ca ``ete sattÄ• khantisampattiyÄ• abhÄ• vato idha ceva tapanti, paralok
tapanÄ«yadhammÄ• nuyogatoâ€™â€™ ti ca ``yadipi parÄ• pakÄ• ranimittaá¹ƒ dukkhaá¹ƒ u
khettabhÅ«to attabhÄ• vo, bÄ«jabhÅ«taÃ±ca kammaá¹ƒ mayÄ• va abhisaá¹…khataâ€™â€™
Ä• á¹‡aá¹‡yakÄ• raá¹‡ametaâ€™â€™ nti ca ``apakÄ• rake asati kathaá¹ƒ mayhaá¹ƒ khanti
ca ``yadipÄ• yaá¹ƒ etarahi apakÄ• rako, ayaá¹ƒ nÄ• ma pubbe anena mayhaá¹ƒ upakÄ• ro
eva vÄ• khantinimittatÄ• ya upakÄ• roâ€™â€™ ti ca ``sabbepime sattÄ• mayhaá¹ƒ puttas
ca ko kujjhissatÄ«â€™â€™ ti ca ``yena kodhabhÅ«tÄ• vesena ayaá¹ƒ mayhaá¹ƒ aparajjhat
mayÄ• vinetabboâ€™â€™ ti ca ``yena apakÄ• rena idaá¹ƒ mayhaá¹ƒ dukkhaá¹ƒ uppannaâ
nti ca ``yehi dhammehi aparÄ• dho kato, yattha ca kato, sabbepi te tasmiá¹ƒyeva khaá¹‡e n
kena kodho kÄ• tabboâ€™â€™ ti ca ``anattatÄ• ya sabbadhammÄ• naá¹ƒ ko kassa aparajj
paccavekkhantena khantisampadÄ• brÅ«hetabbÄ• .

yadi \Ee I 105/ panassa dÄ«gharattaá¹ƒ paricayena parÄ• pakÄ• ranimittako kodho cittaá¹ƒ
tiá¹-á¹-heyya, iti paá¹-isaÃ±cikkhitabbaá¹ƒ ``khanti nÄ• mesÄ• parÄ• pakÄ• rassa paá¹-ipak
paccupakÄ• rakÄ• raá¹‡aâ€™â€™ nti ca ``apakÄ• ro ca mayhaá¹ƒ dukkhuppÄ• danena du
sabbaloke anabhiratisaÃ±Ã±Ä• ya ca paccayoâ€™â€™ ti ca ``indriyapakatiresÄ• , yadidaá¹
iá¹-á¹-hÄ• niá¹-á¹-havisayasamÄ• yogo, tattha aniá¹-á¹-havisayasamÄ• yogo mayhaá¹ƒ na s

labbhÄ• â€™â€™ ti ca ``kodhavasiko satto kodhena ummatto vikkhittacitto, tattha kiá¹ƒ pac
ca ``sabbe pime sattÄ• sammÄ• sambuddhena orasaputtÄ• viya paripÄ• litÄ• , tasmÄ• na
kÄ• tabboâ€™â€™ ti ca ``aparÄ• dhake ca sati guá¹‡e guá¹‡avati mayÄ• na kopo kÄ• tabl
visesena karuá¹‡Ä• yitabboâ€™â€™ ti ca ``kopena ca mayhaá¹ƒ guá¹‡ayasÄ• \Ne I 73/ nil
``kujjhanena mayhaá¹ƒ dubbaá¹‡á¹‡adukkhaseyyÄ• dayo sapattakantÄ• Ä• gacchantÄ«â€
nÄ• mÄ• yaá¹ƒ sabbÄ• hitakÄ• rako \Be I 82/ sabbahitavinÄ• sako balavÄ• paccatthikoâ€™
na koci paccatthikoâ€™â€™ ti ca ``aparÄ• dhakena aparÄ• dhanimittaá¹ƒ yaá¹ƒ Ä• yatiá¹ƒ
sati ca khantiyÄ• mayhaá¹ƒ tadabhÄ• voâ€™â€™ ti ca ``cintanena kujjhantena ca mayÄ•
hotÄ«â€™â€™ ti ca ``kodhe ca mayÄ• khantiyÄ• abhibhÅ«te tassa dÄ• sabhÅ«to paccatth
hotÄ«â€™â€™ ti ca ``kodhanimittaá¹ƒ khantiguá¹‡apariccÄ• go mayhaá¹ƒ na yuttoâ€™â€™
guá¹‡avirodhini (guá¹‡avirodhapaccanÄ«dhamme Cp-a pakiá¹‡á¹‡akakathÄ• yaá¹ƒ) kiá¹ƒ n
pÄ• ripÅ«riá¹ƒ gaccheyyuá¹ƒ, asati ca tesu kathÄ• haá¹ƒ sattÄ• naá¹ƒ upakÄ• rabahulo paá
uttamaá¹ƒ sampattiá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti ca ``khantiyÄ• ca sati bahiddhÄ• v
samÄ• hitassa sabbe saá¹…khÄ• rÄ• aniccato dukkhato sabbe dhammÄ• anattato nibbÄ•
asaá¹…khatÄ• matasantapaá¹‡Ä«tÄ• dibhÄ• vato nijjhÄ• naá¹ƒ khamanti \Ee I 106/ `buddh
acinteyyÄ• parimeyyapabhÄ• vÄ• â€™ tiâ€™â€™, tato ca ``anulomiyaá¹ƒ khantiyaá¹ƒ á¹-hi
attattaniyabhÄ• varahitÄ• dhammamattÄ• yathÄ• sakaá¹ƒ paccayehi uppajjanti vayanti, na
kuhiÃ±ci gacchanti, na ca katthaci patiá¹-á¹-hitÄ• , na cettha koci kassaci byÄ• pÄ• roâ€™ t
ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ• nadhiá¹-á¹-hÄ• natÄ• nijjhÄ• naá¹ƒ khamati, yena bodhisatto
anÄ• vattidhammo hotÄ«â€™â€™ ti evamÄ• dinÄ• khantipÄ• ramiyaá¹ƒ paccavekkhaá¹‡Ä

tathÄ• ``saccena vinÄ• sÄ«lÄ• dÄ«naá¹ƒ asambhavato, paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ paá¹-ip
saccadhammÄ• tikkame ca sabbapÄ• padhammÄ• naá¹ƒ samosaraá¹‡ato, asaccasandhas
anÄ• deyyavacanatÄ• vahanato, sampannasaccassa ca sabbaguá¹‡Ä• dhiá¹-á¹-hÄ• nabhÄ
sabbabodhisambhÄ• rÄ• naá¹ƒ pÄ• risuddhipÄ• ripÅ«risamanvÄ• yato, sabhÄ• vadhammÄ
sabbabodhisambhÄ• rakiccakaraá¹‡ato, bodhisattapaá¹-ipattiyÄ• ca parinipphattitoâ€™â€™
__saccapÄ• ramiyÄ• _ sampattiyo paccavekkhitabbÄ• .

tathÄ• ``dÄ• nÄ• dÄ«su daá¸·hasamÄ• dÄ• naá¹ƒ, tampaá¹-ipakkhasannipÄ• te ca nesaá¹
thirabhÄ• vaá¹ƒ vinÄ• na dÄ• nÄ• disambhÄ• rÄ• sambodhinimittÄ• sambhavantÄ«â€™â
guá¹‡Ä• paccavekkhitabbÄ• .

tathÄ• \Be I 83/ ``attahitamatte avatiá¹-á¹-hantenÄ• pi sattesu hitacittataá¹ƒ vinÄ• na sakk
idhalokaparalokasampattiyo \Ne I 74/ pÄ• puá¹‡ituá¹ƒ, pageva sabbasatte nibbÄ• nasampa
patiá¹-á¹-hÄ• petukÄ• menÄ• â€™â€™ ti ca ``pacchÄ• sabbasattÄ• naá¹ƒ lokuttarasampat
lokiyasampattiá¹ƒ Ä• kaá¹…khÄ• yuttarÅ«pÄ• â€™â€™ ti ca ``idÄ• ni Ä• sayamattena pare
hitasukhÅ«pasaá¹ƒhÄ• raá¹ƒ kÄ• tuá¹ƒ asakkonto kadÄ• payogena taá¹ƒ sÄ• dhessÄ• mÄ
hitasukhÅ«pasaá¹ƒhÄ• rena saá¹ƒvaddhitÄ• pacchÄ• dhammasaá¹ƒvibhÄ• gasahÄ• yÄ•

bhavissantÄ«â€™â€™ ti ca ``etehi vinÄ• na mayhaá¹ƒ bodhisambhÄ• rÄ• sambhavanti, ta
sabbabuddhaguá¹‡avibhÅ«tinipphattikÄ• raá¹‡attÄ• mayhaá¹ƒ ete paramaá¹ƒ puÃ±Ã±akkh
kusalÄ• yatanaá¹ƒ uttamaá¹ƒ gÄ• ravaá¹-á¹-hÄ• naâ€™â€™ nti ca ``savisesaá¹ƒ sattesu sa
paccupaá¹-á¹-hapetabbÄ• , kiÃ±ca karuá¹‡Ä• dhiá¹-á¹-hÄ• natopi sabbasattesu mettÄ• anu
vimariyÄ• dÄ«katena hi cetasÄ• sattesu hitasukhÅ«pasaá¹ƒhÄ• raniratassa tesaá¹ƒ ahitadu
balavatÄ« uppajjati daá¸·hamÅ«lÄ• , karuá¹‡Ä• ca sabbesaá¹ƒ buddhakÄ• rakadhammÄ• n
patiá¹-á¹-hÄ• mÅ«laá¹ƒ mukhaá¹ƒ pamukhaâ€™â€™ nti evamÄ• dinÄ• __mettÄ• ya_ guá

tathÄ• ``upekkhÄ• ya abhÄ• ve sattehi katÄ• vippakÄ• rÄ• cittassa vikÄ• raá¹ƒ uppÄ• dey
dÄ• nÄ• disambhÄ• rÄ• naá¹ƒ sambhavoyeva natthÄ«â€™â€™ ti ca ``mettÄ• sinehena sin
sambhÄ• rÄ• naá¹ƒ pÄ• risuddhi na hotÄ«â€™â€™ ti ca ``anupekkhako sambhÄ• resu puÃ
sattahitatthaá¹ƒ pariá¹‡Ä• metuá¹ƒ na sakkotÄ«â€™â€™ ti ca ``upekkhÄ• ya abhÄ• ve dey
vibhÄ• gaá¹ƒ akatvÄ• pariccajituá¹ƒ na sakkotÄ«â€™â€™ ti ca ``upekkhÄ• rahitena jÄ«vita
jÄ«vitassa ca antarÄ• yaá¹ƒ amanasikaritvÄ• saá¹ƒvaravisodhanaá¹ƒ kÄ• tuá¹ƒ na sakkÄ•
``upekkhÄ• vasena aratiratisahasseva nekkhammabalasiddhito, upapattito ikkhanavaseneva
sabbasambhÄ• rakiccanipphattito, accÄ• raddhassa vÄ«riyassa anupekkhane padhÄ• nakic
titikkhÄ• nijjhÄ• nasambhavato, upekkhÄ• vasena sattasaá¹…khÄ• rÄ• naá¹ƒ avisaá¹ƒvÄ• c
ajjhupekkhanena samÄ• dinnadhammesu acalÄ• dhiá¹-á¹-hÄ• nasiddhito, parÄ• pakÄ• rÄ•
mettÄ• vihÄ• ranipphattitoti sabbabodhisambhÄ• rÄ• naá¹ƒ samÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• na
upekkhÄ• nubhÄ• vena sampajjantÄ«â€™â€™ ti evaá¹ƒ Ä• dinÄ• nayena __upekkhÄ• pÄ•
paccavekkhitabbÄ• . evaá¹ƒ apariccÄ• gapariccÄ• gÄ• dÄ«su yathÄ• kkamaá¹ƒ Ä• dÄ«nav
dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ paccayoti veditabbÄ• .

tathÄ• saparikkhÄ• rÄ• paÃ±cadasa caraá¹‡adhammÄ• paÃ±ca ca abhiÃ±Ã±Ä• yo. tattha
sÄ«lasaá¹ƒvaro, indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , jÄ• gariyÄ• nuyogo, s
jhÄ• nÄ• ni ca. tesu sÄ«lÄ• dÄ«naá¹ƒ catunnaá¹ƒ terasapi dhutadhammÄ• , appicchatÄ• da
75/. saddhammesu __saddhÄ• ya_ buddhadhammasaá¹…ghasÄ«lacÄ• gadevatÅ«pasamÄ
lÅ«khapuggalaparivajjanasiniddhapuggalasevanapasÄ• danÄ«ya- dhammapaccavekkhaá¹‡
hirottappÄ• naá¹ƒ_ akusalÄ• dÄ«navapaccavekkhaá¹‡aapÄ• yÄ• dÄ«navapaccavekkhaá¹‡
bhÄ• vapaccavekkhaá¹‡ahirottappa rahitapuggalaparivajjanahirottappasampannapuggalase
__bÄ• husaccassa_ pubbayogaparipucchakabhÄ• vasaddhammÄ• bhiyogaanavajjavijjÄ• á
paricayaparipakkindriyatÄ• kilesadÅ«rÄ«bhÄ• vaappassutaparivajjanabahussutasevanatada
apÄ• yabhayapaccavekkhaá¹‡agamanavÄ«thipaccavekkhaá¹‡adhammamahattapaccavekk
thinamiddhavinodanakusÄ«tapuggalaparivajjanaÄ• raddhavÄ«riyapuggala-
sevanasammappadhÄ• napaccavekkhaá¹‡atadadhimuttatÄ• , __satiyÄ• _
satisampajaÃ±Ã±amuá¹-á¹-hassatipuggalaparivajjanaupaá¹-á¹-hitassatipuggalasevanatadad
paripucchakabhÄ• vavatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danaduppaÃ±Ã±a-
puggalaparivajjanapaÃ±Ã±avantapuggalasevanagambhÄ«raÃ±Ä• á¹‡acariyapacca- vekkha

jhÄ• nÄ• naá¹ƒ sÄ«lÄ• dicatukkaá¹ƒ aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu \Ee I 109/ pubba
Ä• vajjanÄ• divasÄ«bhÄ• vakaraá¹‡aÃ±ca __parikkhÄ• ro. _ tattha sÄ«lÄ• dÄ«hi payogasu
abhayadÄ• ne, Ä• sayasuddhiyÄ• Ä• misadÄ• ne, ubhayasuddhiyÄ• ca dhammadÄ• ne sa
caraá¹‡Ä• dÄ«naá¹ƒ dÄ• nÄ• disambhÄ• rÄ• naá¹ƒ paccayabhÄ• vo yathÄ• rahaá¹ƒ niddhÄ
niddhÄ• rayimha. evaá¹ƒ sampatticakkÄ• dayopi dÄ• nÄ• dÄ«naá¹ƒ paccayoti veditabbÄ• .

__ko saá¹ƒkileso_ti avisesena taá¹‡hÄ• dÄ«hi parÄ• maá¹-á¹-habhÄ• vo pÄ• ramÄ«naá¹ƒ s
deyyapaá¹-iggÄ• hakavikappÄ• dÄ• napÄ• ramiyÄ• saá¹ƒkileso, sattakÄ• lavikappÄ• sÄ«
kÄ• mabhavatadupasamesu abhiratianabhirativikappÄ• nekkhammapÄ• ramiyÄ• , ``ahaá¹ƒ
paÃ±Ã±Ä• pÄ• ramiyÄ• , lÄ«nuddhaccavikappÄ• vÄ«riyapÄ• ramiyÄ• , attaparavikappÄ• k
adiá¹-á¹-hÄ• dÄ«su diá¹-á¹-hÄ• divikappÄ• saccapÄ• ramiyÄ• , bodhisambhÄ• ratabbipakk
85/ adhiá¹-á¹-hÄ• napÄ• ramiyÄ• , hitÄ• hitavikappÄ• mettÄ• pÄ• ramiyÄ• , iá¹-á¹-hÄ• niá¹-
upekkhÄ• pÄ• ramiyÄ• saá¹ƒkilesoti veditabbo.

__kiá¹ƒ vodÄ• na_nti taá¹‡hÄ• dÄ«hi anupaghÄ• to, yathÄ• vuttavikappaviraho ca etÄ• saá
anupahatÄ• hi
taá¹‡hÄ• mÄ• nadiá¹-á¹-hikodhÅ«panÄ• hamakkhapalÄ• saissÄ• macchariyamÄ• yÄ• sÄ• a
madapamÄ• dÄ• dÄ«hi kilesehi deyyapaá¹-iggÄ• hakavikappÄ• dirahitÄ• ca dÄ• nÄ• dipÄ•
bhavantÄ«ti.

__ko_ \Ne I 76/ __paá¹-ipakkho_ti avisesena sabbepi kilesÄ• sabbepi akusalÄ• dhammÄ•
visesena pana pubbe vuttÄ• maccherÄ• dayoti veditabbÄ• . apica deyyapaá¹-iggÄ• hakadÄ
alobhÄ• dosÄ• mohaguá¹‡ayogato lobhadosamohapaá¹-ipakkhaá¹ƒ dÄ• naá¹ƒ, kÄ• yÄ• dic
lobhÄ• dipaá¹-ipakkhaá¹ƒ sÄ«laá¹ƒ \Ee I 110/, kÄ• masukhaparÅ«paghÄ• taattakilamathapa
dosattayapaá¹-ipakkhaá¹ƒ nekkhammaá¹ƒ, lobhÄ• dÄ«naá¹ƒ andhÄ«karaá¹‡ato, Ã±Ä• á¹‡a
lobhÄ• dipaá¹-ipakkhÄ• paÃ±Ã±Ä• , alÄ«nÄ• nuddhataÃ±Ä• yÄ• rambhavasena lobhÄ• dip
iá¹-á¹-hÄ• niá¹-á¹-hasuÃ±Ã±atÄ• naá¹ƒ khamanato lobhÄ• dipaá¹-ipakkhÄ• khanti, satipi pa
ca yathÄ• bhÅ«tappavattiyÄ• lobhÄ• dipaá¹-ipakkhaá¹ƒ saccaá¹ƒ, lokadhamme abhibhuyya
sambhÄ• resu acalanato lobhÄ• dipaá¹-ipakkhaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, nÄ«varaá¹‡aviveka
mettÄ• , iá¹-á¹-hÄ• niá¹-á¹-hesu anunayapaá¹-ighaviddhaá¹ƒsanato, samappavattito ca lobh
upekkhÄ• ti daá¹-á¹-habbaá¹ƒ.

__kÄ• paá¹-ipattÄ«_ti sukhÅ«pakaraá¹‡asarÄ«rajÄ«vitapariccÄ• gena bhayÄ• panÅ«dane
sattÄ• naá¹ƒ anuggahakaraá¹‡aá¹ƒ dÄ• ne paá¹-ipatti. tatthÄ• yaá¹ƒ vitthÄ• ranayo --- ``imin
sattÄ• naá¹ƒ Ä• yuvaá¹‡á¹‡asukhabalapaá¹-ibhÄ• nÄ• disampattiá¹ƒ ramaá¹‡Ä«yaá¹ƒ agga
nipphÄ• deyyaâ€™â€™ nti annadÄ• naá¹ƒ deti, tathÄ• sattÄ• naá¹ƒ kammakilesapipÄ• sa
tathÄ• suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya, hirottappÄ• laá¹…kÄ• rassa ca nipphattiyÄ• vatthÄ• n
iddhividhassa ceva nibbÄ• nasukhassa ca nipphattiyÄ• yÄ• naá¹ƒ deti, tathÄ• sÄ«lagandh

buddhaguá¹‡asobhÄ• nipphattiyÄ• mÄ• lÄ• vilepanaá¹ƒ, bodhimaá¹‡á¸• Ä• sananipphattiy
tathÄ• gataseyyÄ• nipphattiyÄ• seyyaá¹ƒ, saraá¹‡abhÄ• vanipphattiyÄ• Ä• vasathaá¹ƒ, pa
padÄ«peyyaá¹ƒ deti. byÄ• mappabhÄ• nipphattiyÄ• rÅ«padÄ• naá¹ƒ, brahmassaranipphatt
sabbalokassa piyabhÄ• vÄ• ya rasadÄ• naá¹ƒ, buddhasukhumÄ• labhÄ• vÄ• ya phoá¹-á¹-h
ajarÄ• maraá¹‡abhÄ• vÄ• ya bhesajjadÄ• naá¹ƒ, kilesadÄ• sabyavimocanatthaá¹ƒ \Ee I 11
bhujissatÄ• dÄ• naá¹ƒ, saddhammÄ• bhiratiyÄ• anavajjakhiá¸• á¸• Ä• ratihetudÄ• naá¹ƒ, sa
attano puttabhÄ• vÅ«panayanÄ• ya puttadÄ• naá¹ƒ, sakalassa lokassa patibhÄ• vÅ«pagam
subhalakkhaá¹‡asampattiyÄ• suvaá¹‡á¹‡amaá¹‡imuttÄ• pavÄ• á¸·Ä• didÄ• naá¹ƒ, anubya
nÄ• nÄ• vidhavibhÅ«sanadÄ• naá¹ƒ, saddhammakosÄ• dhigamÄ• ya vittakosadÄ• naá¹ƒ, d
jhÄ• nÄ• disampattiyÄ• Ä• rÄ• muyyÄ• nÄ• divanadÄ• naá¹ƒ, cakkaá¹…kitehi pÄ• dehi bod
caraá¹‡adÄ• naá¹ƒ, caturoghanittharaá¹‡Ä• ya sattÄ• naá¹ƒ saddhammahatthadÄ• natthaá
saddhindriyÄ• dipaá¹-ilÄ• bhÄ• ya kaá¹‡á¹‡anÄ• sÄ• didÄ• naá¹ƒ, samantacakkhupaá¹-ilÄ•
``dassanasavanÄ• nussaraá¹‡apÄ• ricariyÄ• dÄ«su sabbakÄ• laá¹ƒ sabbasattÄ• naá¹ƒ hita
upajÄ«vitabbo me kÄ• yo bhaveyyÄ• â€™â€™ ti maá¹ƒsalohitÄ• didÄ• naá¹ƒ, ``sabbalokut
uttamaá¹…gadÄ• naá¹ƒ deti.

evaá¹ƒ \Ne I 77/ dadanto ca na anesanÄ• ya deti, na paropaghÄ• tena, na bhayena, na lajj
dakkhiá¹‡eyyarosanena, na paá¹‡Ä«te sati lÅ«khaá¹ƒ, na attukkaá¹ƒsanena, na paravambh
phalÄ• bhikaá¹…khÄ• ya, na yÄ• cakajigucchÄ• ya, na acittÄ«kÄ• rena deti, atha kho sakka
deti, kÄ• lena deti, cittiá¹ƒ katvÄ• deti, avibhÄ• gena deti, tÄ«su kÄ• lesu somanassito deti.
pacchÄ• nutÄ• pÄ« hoti, na paá¹-iggÄ• hakavasena mÄ• nÄ• vamÄ• naá¹ƒ karoti, paá¹-igg
hoti vadaÃ±Ã±Å« yÄ• cayogo saparivÄ• radÄ• yÄ«. taÃ±ca dÄ• nasampattiá¹ƒ sakalalokah
attano ca akuppÄ• ya vimuttiyÄ• , aparikkhayassa chandassa, aparikkhayassa vÄ«riyassa,
samÄ• dhÄ• nassa, aparikkhayassa Ã±Ä• á¹‡assa, aparikkhayÄ• ya sammÄ• sambodhiyÄ•
dÄ• napÄ• ramiá¹ƒ paá¹-ipajjantena mahÄ• sattena jÄ«vite, bhogesu \Be I 87/ ca aniccasaÃ
paccupaá¹-á¹-hapetabbÄ• , sattesu ca mahÄ• karuá¹‡Ä• . evaÃ±hi bhoge gahetabbasÄ• ra
viya agÄ• rasmÄ• sabbaá¹ƒ sÄ• pateyyaá¹ƒ, attÄ• naÃ±ca bahi nÄ«haranto na kiÃ±ci sese
nissajjatiyeva. ayaá¹ƒ tÄ• va __dÄ• napÄ• ramiyÄ• _ paá¹-ipattikkamo.

__sÄ«lapÄ• ramiyÄ• _ pana yasmÄ• sabbaÃ±Ã±usÄ«lÄ• laá¹…kÄ• rehi satte alaá¹…karit
sÄ«laá¹ƒ visodhetabbaá¹ƒ, tasmÄ• sattesu tathÄ• dayÄ• pannacittena bhavitabbaá¹ƒ, yath
Ä• ghÄ• to uppajjeyya. parÅ«pakÄ• raniratatÄ• ya parasantako alagaddo viya na parÄ• ma
Ä• rÄ• cÄ• rÄ«, sattavidhamethuna saá¹ƒyogavirato, pageva paradÄ• ragamanato. saccaá¹
parimitameva ca kÄ• lena dhammiá¹ƒ kathaá¹ƒ bhÄ• sitÄ• hoti, anabhijjhÄ• lu abyÄ• pann
sammÄ• sambuddhe niviá¹-á¹-hasaddho niviá¹-á¹-hapemo. iti caturÄ• pÄ• yavaá¹-á¹-adukkh
akusalakammapathehi, akusaladhammehi ca oramitvÄ• saggamokkhapathesu kusalakam
suddhÄ• sayapayogatÄ• ya yathÄ• bhipatthitÄ• sattÄ• naá¹ƒ hitasukhÅ«pasaÃ±hitÄ• man
abhinipphajjanti.

tattha hiá¹ƒsÄ• nivattiyÄ• sabbasattÄ• naá¹ƒ abhayadÄ• naá¹ƒ deti, appakasireneva mettÄ
ekÄ• dasa mettÄ• nisaá¹ƒse adhigacchati, appÄ• bÄ• dho hoti appÄ• taá¹…ko dÄ«ghÄ• yu
pÄ• puá¹‡Ä• ti, dosavÄ• sanaÃ±ca samucchindati. tathÄ• adinnÄ• dÄ• nanivattiyÄ• corÄ•
bhoge adhigacchati, anÄ• saá¹…kanÄ«yo piyo manÄ• po vissasanÄ«yo, vibhavasampattÄ«
\Ee I 113/, lobhavÄ• sanaÃ±ca samucchindati. abrahmacariyanivattiyÄ• alobho hoti santak
piyo hoti manÄ• po \Ne I 78/ aparisaá¹…kanÄ«yo, kalyÄ• á¹‡o cassa kittisaddo abbhuggac
mÄ• tugÄ• mesu aluddhÄ• sayo, nekkhammabahulo, lakkhaá¹‡avisese adhigacchati, lobha

musÄ• vÄ• danivattiyÄ• sattÄ• naá¹ƒ pamÄ• á¹‡abhÅ«to hoti paccayiko theto Ä• deyyava
surabhigandhamukho Ä• rakkhiyakÄ• yavacÄ«samÄ• cÄ• ro \Be I 88/, lakkhaá¹‡avisese ca
kilesavÄ• sanaÃ±ca samucchindati. pesuÃ±Ã±anivattiyÄ• parÅ«pakkamehi abhejjakÄ• yo
saddhamme ca abhijjanakasaddho, daá¸·hamitto bhavantaraparicitÄ• nampi sattÄ• naá¹ƒ e
asaá¹ƒkilesabahulo. pharusavÄ• cÄ• nivattiyÄ• sattÄ• naá¹ƒ piyo hoti manÄ• po sukhasÄ«
sambhÄ• vanÄ«yo, aá¹-á¹-haá¹…gasamannÄ• gato cassa saro (MN II 387) nibbattati. samp
sattÄ• naá¹ƒ piyo hoti manÄ• po garubhÄ• vanÄ«yo ca Ä• deyyavacano ca parimitÄ• lÄ• p
mahÄ• nubhÄ• vo, á¹-hÄ• nuppattikena paá¹-ibhÄ• nena paÃ±hÄ• naá¹ƒ byÄ• karaá¹‡akus
eva vÄ• cÄ• ya anekabhÄ• sÄ• naá¹ƒ sattÄ• naá¹ƒ anekesaá¹ƒ paÃ±hÄ• naá¹ƒ byÄ• karaá

anabhijjhÄ• lutÄ• ya icchitalÄ• bhÄ« hoti, uá¸·Ä• resu ca bhogesu ruciá¹ƒ paá¹-ilabhati,
khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ sammato hoti, paccatthikehi anabhibhavanÄ«yo, indriyave
appaá¹-ipuggalo ca hoti. abyÄ• pÄ• dena piyadassano hoti sattÄ• naá¹ƒ sambhÄ• vanÄ«yo
satte appakasireneva pasÄ• deti, alÅ«khasabhÄ• vo ca hoti mettÄ• vihÄ• rÄ«, mahesakkho
micchÄ• dassanÄ• bhÄ• vena kalyÄ• á¹‡e sahÄ• ye paá¹-ilabhati, sÄ«sacchedampi pÄ• pu
kammassakatÄ• dassanato akotÅ«halamaá¹…galiko ca hoti, saddhamme cassa saddhÄ• p
mÅ«lajÄ• tÄ• , saddahati ca tathÄ• gatÄ• naá¹ƒ bodhiá¹ƒ \Ee I 114/, samayantaresu nÄ• bh
viya rÄ• jahaá¹ƒso, lakkhaá¹‡attayaparijÄ• nanakusalo hoti, ante ca anÄ• varaá¹‡aÃ±Ä• á¹‡
na pÄ• puá¹‡Ä• ti, tÄ• va tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye ukkaá¹-á¹-hukkaá¹-á¹-ho ca hoti,
uá¸·Ä• ruá¸·Ä• rasampattiyo pÄ• puá¹‡Ä• ti.

``iti hidaá¹ƒ sÄ«laá¹ƒ nÄ• ma sabbasampattÄ«naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, sabbabuddhagu
sabbabuddhakaradhammÄ• namÄ• di caraá¹‡aá¹ƒ mukhaá¹ƒ pamukhaâ€™â€™ nti bahum
kÄ• yavacÄ«saá¹ƒyame, indriyadamane, Ä• jÄ«vasampadÄ• ya, paccayaparibhoge ca satis
lÄ• bhasakkÄ• rasilokaá¹ƒ mittamukhapaccatthikaá¹ƒ viya sallakkhetvÄ• ``kikÄ«va aá¹‡á¸•
I 19; Sv I 7) vuttanayena \Ne I 79/ sakkaccaá¹ƒ sÄ«laá¹ƒ sampÄ• detabbaá¹ƒ \Be I 89/. aya
vitthÄ• ro pana __visuddhimagge_ (Vism I 6) vuttanayena veditabbo. taÃ±ca panetaá¹ƒ sÄ«
duggatiparikilesavimuttiyÄ• , sugatiyampi, na rajjasampattiyÄ• ,
nacakkavatti-nadeva-nasakka-namÄ• ra-nabrahmasampattiyÄ• , nÄ• pi attano tevijjatÄ• dih

atha kho sabbaÃ±Ã±ubhÄ• vena sabbasattÄ• naá¹ƒ anuttarasÄ«lÄ• laá¹…kÄ• rasampÄ• da
pariá¹‡Ä• metabbaá¹ƒ.

tathÄ• sakalasaá¹ƒkilesanivÄ• saá¹-á¹-hÄ• natÄ• ya, puttadÄ• rÄ• dÄ«hi mahÄ• sambÄ• d
kasivaá¹‡ijjÄ• dinÄ• nÄ• vidhakammantÄ• dhiá¹-á¹-hÄ• nabyÄ• kulatÄ• ya ca gharÄ• vÄ• sa
anokÄ• sataá¹ƒ, kÄ• mÄ• naÃ±ca ``satthadhÄ• rÄ• laggamadhubindu viya ca avaleyhamÄ•
vipulÄ• natthÄ• nubandhÄ• â€™â€™ ti ca ``vijjulatobhÄ• sena gahetabbaá¹ƒ naccaá¹ƒ viya
ummattakÄ• laá¹…kÄ• ro viya viparÄ«tasaÃ±Ã±Ä• ya anubhavitabbÄ• \Ee I 115/, karÄ«sÄ•
paá¹-ikÄ• rabhÅ«tÄ• , udakatemitaá¹…guliyÄ• ussÄ• vakodakapÄ• naá¹ƒ viya atittikarÄ• ,
sÄ• bÄ• dhÄ• , balisÄ• misaá¹ƒ viya byasanasannipÄ• takÄ• raá¹‡Ä• , aggisantÄ• po viya k
dukkhuppattihetubhÅ«tÄ• , makkaá¹-Ä• lepo viya bandhanimittÄ• ghÄ• takÄ• vacchÄ• dana
anatthacchÄ• danÄ• , sapattagÄ• mavÄ• so viya bhayaá¹-á¹-hÄ• nabhÅ«tÄ• , paccatthikapo
Ä• misabhÅ«tÄ• , chaá¹‡asampattiyo viya vipariá¹‡Ä• madukkhÄ• , koá¹-araggi viya antodÄ
purÄ• á¹‡akÅ«pÄ• valambabÄ«raá¹‡amadhupiá¹‡á¸• aá¹ƒ viya anekÄ• dÄ«navÄ• , loá¹‡Å«
pipÄ• sahetubhÅ«tÄ• , surÄ• merayaá¹ƒ viya nÄ«cajanasevitÄ• , appassÄ• datÄ• ya aá¹-á¹
tiÄ• dinÄ• ca nayena Ä• dÄ«navaá¹ƒ sallakkhetvÄ• tabbipariyÄ• yena nekkhamme Ä• nisa
nekkhammapavivekaupasamasukhÄ• dÄ«su ninnapoá¹‡apabbhÄ• racittena nekkhammapÄ

tathÄ• yasmÄ• paÃ±Ã±Ä• Ä• loko viya andhakÄ• rena, mohena saha na vattati, tasmÄ•
bodhisattena parivajjitabbÄ• ni. tatthimÄ• ni mohakÄ• raá¹‡Ä• ni --- arati tandÄ« vijambhitÄ•
gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• matÄ• niddÄ• sÄ«latÄ• anicchayasÄ«latÄ• Ã±Ä• á¹‡asmiá¹ƒ
aparipucchakatÄ• kÄ• yassa na sammÄ• parihÄ• ro asamÄ• hitacittatÄ• \Be I 90/ duppaÃ±
sevanÄ• paÃ±Ã±avantÄ• naá¹ƒ apayirupÄ• sanÄ• attaparibhavo micchÄ• vikappo \Ee I 11
kÄ• yadaá¸·hÄ«bahulatÄ• asaá¹ƒvegasÄ«latÄ• paÃ±ca nÄ«varaá¹‡Ä• ni. saá¹…khepato y
anuppannÄ• paÃ±Ã±Ä• na uppajjati, uppannÄ• parihÄ• yati, iti imÄ• ni sammohakÄ• raá¹
bÄ• husacce jhÄ• nÄ• dÄ«su ca yogo karaá¹‡Ä«yo.

tatthÄ• yaá¹ƒ \Ne I 80/ bÄ• husaccassa visayavibhÄ• go --- paÃ±ca khandhÄ• dvÄ• dasÄ•
dhÄ• tuyo cattÄ• ri saccÄ• ni bÄ• vÄ«satindriyÄ• ni dvÄ• dasapadiko paá¹-iccasamuppÄ• d
satipaá¹-á¹-hÄ• nÄ• dayo kusalÄ• didhammappakÄ• rabhedÄ• ca. yÄ• ni ca loke anavajjÄ•
sattÄ• naá¹ƒ hitasukhavidhÄ• nayogyÄ• byÄ• karaá¹‡avisesÄ• . iti evaá¹ƒ pakÄ• raá¹ƒ sak
upÄ• yakosallapubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya sativÄ«riyupatthambhakÄ• raá¹‡Ä• ya sÄ
uggahaá¹‡asavanadhÄ• raá¹‡aparicayaparipucchÄ• hi ogÄ• hetvÄ• tattha ca paresaá¹ƒ pa
paÃ±Ã±Ä• nibbattetabbÄ• , tathÄ• khandhÄ• dÄ«naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ Ä• kÄ•
nijjhÄ• naá¹ƒ khamÄ• pentena cintÄ• mayÄ• , khandhÄ• dÄ«naá¹ƒyeva pana
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡apariggahavasena lokiyaá¹ƒ pariÃ±Ã±aá¹ƒ nibbattente
pubbabhÄ• gabhÄ• vanÄ• paÃ±Ã±Ä• sampÄ• detabbÄ• . evaÃ±hi ``nÄ• marÅ«pamattamic
uppajjati ceva nirujjhati ca, na ettha koci kattÄ• vÄ• kÄ• retÄ• vÄ• , hutvÄ• abhÄ• vaá¹-á¹

udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhaá¹ƒ, avasavattanaá¹-á¹-hena anattÄ• â€™â€
dhamme nibbisesaá¹ƒ parijÄ• nanto tattha Ä• saá¹…gaá¹ƒ pajahitvÄ• , pare ca tattha taá¹ƒ
karuá¹‡Ä• vaseneva yÄ• va na buddhaguá¹‡Ä• hatthatalaá¹ƒ Ä• gacchanti, tÄ• va yÄ• natt
avatÄ• raá¹‡aparipÄ• canehi patiá¹-á¹-hÄ• pento, jhÄ• navimokkhasamÄ• dhisamÄ• pattiyo
paÃ±Ã±Ä• ya ativiya matthakaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

tathÄ• \Ee I 117/ sammÄ• sambodhiyÄ• katÄ• bhinÄ«hÄ• rena mahÄ• sattena ``ko nu ajj
upacito, kiÃ±ca mayÄ• kataá¹ƒ parahitaâ€™â€™ nti divase divase paccavekkhantena satta
karaá¹‡Ä«yo, sabbesampi sattÄ• naá¹ƒ upakÄ• rÄ• ya attano kÄ• yaá¹ƒ jÄ«vitaÃ±ca ossajji
anodhiso mettÄ• ya karuá¹‡Ä• ya ca pharitabbÄ• , yÄ• kÄ• ci \Be I 91/ sattÄ• naá¹ƒ dukkhu
pÄ• á¹-ikaá¹…khitabbÄ• , sabbesaÃ±ca sattÄ• naá¹ƒ puÃ±Ã±aá¹ƒ abbhanumoditabbaá¹ƒ, b
paccavekkhitabbÄ• , yaÃ±ca kiÃ±ci kammaá¹ƒ karoti kÄ• yena vÄ• cÄ• ya vÄ• , taá¹ƒ sabb
bodhininnacittapubbaá¹…gamaá¹ƒ kÄ• tabbaá¹ƒ. iminÄ• hi upÄ• yena bodhisattÄ• naá¹ƒ a
upacÄ«yati. apica sattÄ• naá¹ƒ paribhogatthaá¹ƒ paripÄ• lanatthaÃ±ca attano sarÄ«raá¹ƒ jÄ
khuppipÄ• sÄ• sÄ«tuá¹‡havÄ• tÄ• tapÄ• didukkhapaá¹-ikÄ• ro pariyesitabbo. yaÃ±ca yathÄ
sukhaá¹ƒ attanÄ• paá¹-ilabhati, tathÄ• ramaá¹‡Ä«yesu Ä• rÄ• muyyÄ• napÄ• sÄ• datalÄ•
kÄ• yacittasantÄ• pÄ• bhÄ• vena abhinibbutattÄ• sukhaá¹ƒ vindati, yaÃ±ca suá¹‡Ä• ti
buddhÄ• nubuddhapaccekabuddhabodhisattÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rabhÅ«
taá¹ƒ sabbaá¹ƒ sattesu anodhiso upasaá¹ƒharati. ayaá¹ƒ tÄ• va asamÄ• hitabhÅ«miyaá¹ƒ n

samÄ• hito \Ne I 81/ pana attanÄ• yathÄ• nubhÅ«taá¹ƒ visesÄ• dhigamanibbattaá¹ƒ pÄ«tip
sabbasattesu adhimuccati, tathÄ• mahati saá¹ƒsÄ• radukkhe, tannimittabhÅ«te ca kilesÄ• l
nimuggaá¹ƒ sattanikÄ• yaá¹ƒ disvÄ• tatthapi chedanabhedanaphÄ• lanapisanaggisantÄ• p
kharÄ• kaá¹-ukÄ• vedanÄ• nirantaraá¹ƒ cirakÄ• laá¹ƒ vediyante nÄ• rake, aÃ±Ã±amaÃ±Ã
kujjhanasantÄ• panaviheá¹-hanahiá¹ƒsanaparÄ• dhÄ«natÄ• dÄ«hi dukkhaá¹ƒ anubhavante
kulasarÄ«re uddhabÄ• huviravante \Ee I 118/ ukkÄ• mukhe khuppipÄ• sÄ• dÄ«hi á¸• ayham
ca mahÄ• dukkhaá¹ƒ vedayamÄ• ne pete ca pariyeá¹-á¹-himÅ«lakaá¹ƒ mahantaá¹ƒ anayab
hatthacchedÄ• dikÄ• raá¹‡ayogena dubbaá¹‡á¹‡aduddasikadaliddatÄ• dibhÄ• vena khuppi
abhibhavanÄ«yato, paresaá¹ƒ vahanato, parÄ• dhÄ«nato ca nÄ• rake pete tiracchÄ• ne ca
apÄ• yadukkhanibbisesaá¹ƒ dukkhaá¹ƒ anubhavante manusse ca tathÄ• visayavisaparibho
rÄ• gÄ• dipariyuá¹-á¹-hÄ• nena á¸• ayhamÄ• ne vÄ• yuvegasamuá¹-á¹-hitajÄ• lÄ• samiddha
aggikkhandhe viya anupasantapariá¸·Ä• havuttike anihataparÄ• dhÄ«ne kÄ• mÄ• vacarade
vidÅ«ramÄ• kÄ• saá¹ƒ vigÄ• hitasakuntÄ• viya, balavantehi khittasarÄ• viya ca ``satipi cira
anaccantikatÄ• ya pÄ• tapariyosÄ• nÄ• anatikkantajÄ• tijarÄ• maraá¹‡Ä• evÄ• â€™â€™ t
ca \Be I 92/ passantena mettÄ• ya karuá¹‡Ä• ya ca anodhiso sattÄ• pharitabbÄ• . evaá¹ƒ k
ca bodhisambhÄ• re nirantaraá¹ƒ upacinantena ussÄ• ho pavattetabbo.

apica ``acinteyyÄ• parimitavipuloá¸·Ä• ravimalanirupamanirupakkilesaguá¹‡anicayanidÄ• na

ussakkitvÄ• sampahaá¹ƒsanayogyaá¹ƒ vÄ«riyaá¹ƒ nÄ• ma acinteyyÄ• nubhÄ• vameva. ya
sakkuá¹‡anti, pageva paá¹-ipajjituá¹ƒ. tathÄ• hi tividhÄ• abhinÄ«hÄ• racittuppatti, catasso
cattÄ• ri saá¹…gahavatthÅ«ni (DN III 210, 313; AN a IV 32), karuá¹‡okÄ• satÄ• , buddhadh
sabbadhammesu nirupalepo, sabbasattesu puttasaÃ±Ã±Ä• , saá¹ƒsÄ• radukkhehi aparikhe
sabbadeyyadhammapariccÄ• go, tena ca niratimÄ• natÄ• , adhisÄ«lasikkhÄ• diadhiá¹-á¹-hÄ
acalatÄ• , kusalakiriyÄ• su pÄ«tipÄ• mojjaá¹ƒ, vivekaninnacittatÄ• , jhÄ• nÄ• nuyogo, anava
yathÄ• sutassa dhammassa paresaá¹ƒ hitajjhÄ• sayena desanÄ• , sattÄ• naá¹ƒ Ã±Ä• ye niv
dhÄ«ravÄ«rabhÄ• vo, parÄ• pavÄ• daparÄ• pakÄ• resu vikÄ• rÄ• bhÄ• vo, saccÄ• dhiá¹-á¹
vasÄ«bhÄ• vo, abhiÃ±Ã±Ä• su balappatti, lakkhaá¹‡attayÄ• vabodho, satipaá¹-á¹-hÄ• nÄ• d
lokuttaramaggasambhÄ• rasambharaá¹‡aá¹ƒ, navalokuttarÄ• vakkantÄ«â€™â€™ ti evamÄ
bodhisambhÄ• rapaá¹-ipatti vÄ«riyÄ• nubhÄ• veneva samijjhatÄ«ti \Ne I 82/ abhinÄ«hÄ• rat
anossajjantena sakkaccaá¹ƒ nirantaraá¹ƒ vÄ«riyaá¹ƒ sampÄ• detabbaá¹ƒ. sampajjamÄ• ne
dÄ• nÄ• dayo ca sabbepi bodhisambhÄ• rÄ• tadadhÄ«navuttitÄ• ya sampannÄ• eva hontÄ
nayena paá¹-ipatti veditabbÄ• .

iti sattÄ• naá¹ƒ sukhÅ«pakaraá¹‡apariccÄ• gena bahudhÄ• anuggahakaraá¹‡aá¹ƒ dÄ• ner
tesaá¹ƒ jÄ«vitasÄ• pateyyadÄ• rarakkhaabhedapiyahitavacanÄ• vihiá¹ƒsÄ• dikaraá¹‡Ä• ni,
Ä• misapaá¹-iggahaá¹‡adhammadÄ• nÄ• dinÄ• anekadhÄ• hitacariyÄ• , paÃ±Ã±Ä• ya tes
vÄ«riyena tattha ussÄ• hÄ• rambhaasaá¹ƒhÄ«rÄ• ni, khantiyÄ• tadaparÄ• dhasahanaá¹ƒ, s
avaÃ±canatadupakÄ• rakiriyÄ• samÄ• dÄ• nÄ• visaá¹ƒvÄ• danÄ• di, adhiá¹-á¹-hÄ• nena ta
anatthasampÄ• tepi acalanaá¹ƒ, mettÄ• ya tesaá¹ƒ hitasukhÄ• nucintanaá¹ƒ, upekkhÄ• ya t
vikÄ• rÄ• nÄ• pattÄ«ti evaá¹ƒ aparimÄ• á¹‡e satte Ä• rabbha anukampitasabbasattassa bo
asÄ• dhÄ• raá¹‡o aparimÄ• á¹‡o puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÅ«pacayo ettha paá¹-ipattÄ
paccayo vutto, tassa ca sakkaccaá¹ƒ sampÄ• danaá¹ƒ.

__ko vibhÄ• go_ti dasa \Ee I 120/ pÄ• ramiyo, dasa upapÄ• ramiyo, dasa paramatthapÄ• r
pÄ• ramiyo. tattha katÄ• bhinÄ«hÄ• rassa bodhisattassa parahitakaraá¹‡Ä• bhininnaÄ• say
kaá¹‡hadhammavokiá¹‡á¹‡Ä• sukkadhammÄ• pÄ• ramiyo, tehi avokiá¹‡á¹‡Ä• sukkÄ• dh
asukkÄ• paramatthapÄ• ramiyoti keci. samudÄ• gamanakÄ• lesu pÅ«riyamÄ• nÄ• pÄ• ran
puá¹‡á¹‡Ä• upapÄ• ramiyo, buddhabhÅ«miyaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡Ä• paramatth
bodhisattabhÅ«miyaá¹ƒ vÄ• parahitakaraá¹‡ato pÄ• ramiyo, attahitakaraá¹‡ato upapÄ• ran
balavesÄ• rajjasamadhigamena ubhayahitaparipÅ«raá¹‡ato paramatthapÄ• ramiyoti evaá¹ƒ
paá¹‡idhÄ• nÄ• rambhapariniá¹-á¹-hÄ• nesu tesaá¹ƒ vibhÄ• goti apare. dosupasamakaruá¹
bhavasukhavimuttisukhaparamasukhappattÄ• naá¹ƒ puÃ±Ã±Å«pacayabhedato tabbibhÄ• g

lajjÄ• satimÄ• nÄ• passayÄ• naá¹ƒ lokuttaradhammÄ• dhipatÄ«naá¹ƒ sÄ«lasamÄ• dhipaÃ
tÄ• ritataritatÄ• rayitÅ«naá¹ƒ anubuddhapaccekabuddhasammÄ• sambuddhÄ• naá¹ƒ pÄ• r
paramatthapÄ• ramÄ«ti bodhittayappattito yathÄ• vuttavibhÄ• goti keci. cittapaá¹‡idhito yÄ•

tÄ• va pavattÄ• sambhÄ• rÄ• pÄ• ramiyo, vacÄ«paá¹‡idhito yÄ• va kÄ• yapaá¹‡idhi, tÄ• v
kÄ• yapaá¹‡idhito pabhuti paramatthapÄ• ramiyoti apare. aÃ±Ã±e pana ``parapuÃ±Ã±Ä• nu
sambhÄ• rÄ• pÄ• ramiyo, paresaá¹ƒ kÄ• rÄ• panavasena pavattÄ• upapÄ• ramiyo, sayaá
paramatthapÄ• ramiyoâ€™â€™ ti \Ne I 83/ vadanti. tathÄ• bhavasukhÄ• vaho puÃ±Ã±aÃ±
attano nibbÄ• nasukhÄ• vaho upapÄ• ramÄ«, paresaá¹ƒ tadubhayasukhÄ• vaho paramatth

puttadÄ• radhanÄ• diupakaraá¹‡apariccÄ• go \Be I 94/ pana dÄ• napÄ• ramÄ«, attano aá¹
dÄ• naupapÄ• ramÄ«, attano jÄ«vitapariccÄ• go \Ee I 121/ dÄ• naparamatthapÄ• ramÄ«. ta
tividhassapi hetu avÄ«tikkamanavasena tisso sÄ«lapÄ• ramiyo, tesu eva tividhesu vatthÅ«s
upacchinditvÄ• nikkhamanavasena tisso nekkhammapÄ• ramiyo, upakaraá¹‡aá¹…gajÄ«vit
sattÄ• naá¹ƒ hitÄ• hitavinicchayakaraá¹‡avasena tisso paÃ±Ã±Ä• pÄ• ramiyo, yathÄ• vuttal
pariccÄ• gÄ• dÄ«naá¹ƒ vÄ• yamanavasena tisso vÄ«riyapÄ• ramiyo, upakaraá¹‡aá¹…gajÄ«
khamanavasena tisso khantipÄ• ramiyo, upakaraá¹‡aá¹…gajÄ«vitahetu saccÄ• pariccÄ• ga
dÄ• nÄ• dipÄ• ramiyo akuppÄ• dhiá¹-á¹-hÄ• navaseneva samijjhantÄ«ti upakaraá¹‡Ä• divin
acalÄ• dhiá¹-á¹-hÄ• navasena tisso adhiá¹-á¹-hÄ• napÄ• ramiyo, upakaraá¹‡Ä• diupaghÄ• t
avijahanavasena tisso mettÄ• pÄ• ramiyo, yathÄ• vuttavatthuttayassa upakÄ• rÄ• pakÄ• re
majjhattatÄ• paá¹-ilÄ• bhavasena tisso upekkhÄ• pÄ• ramiyoti evamÄ• dinÄ• etÄ• saá¹ƒ vi

__ko saá¹…gaho_ti ettha pana yathÄ• etÄ• vibhÄ• gato tiá¹ƒsavidhÄ• pi dÄ• napÄ• ramÄ
evaá¹ƒ dÄ• nasÄ«lakhantivÄ«riyajhÄ• napaÃ±Ã±Ä• sabhÄ• vena chabbidhÄ• . etÄ• su hi n
saá¹…gahitÄ• tassÄ• pabbajjÄ• bhÄ• ve, nÄ«varaá¹‡avivekabhÄ• ve pana jhÄ• napÄ• ran
saá¹…gahitÄ• . saccapÄ• ramÄ« sÄ«lapÄ• ramiyÄ• ekadesoyeva vacÄ«saccaviratisaccapa
paÃ±Ã±Ä• pÄ• ramiyÄ• saá¹…gahitÄ• . mettÄ• pÄ• ramÄ« jhÄ• napÄ• ramiyÄ• eva, upek
jhÄ• napaÃ±Ã±Ä• pÄ• ramÄ«hi, adhiá¹-á¹-hÄ• napÄ• ramÄ« sabbÄ• hipi saá¹…gahitÄ• ti.

etesaÃ±ca dÄ• nÄ• dÄ«naá¹ƒ channaá¹ƒ guá¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sambandhÄ
paÃ±cadasayugaá¸·Ä• disÄ• dhakÄ• ni honti --- seyyathidaá¹ƒ? dÄ• nasÄ«layugaá¸·ena pa
karaá¹‡Ä• karaá¹‡ayugaá¸·asiddhi, dÄ• nakhantiyugaá¸·ena \Ee I 122/ alobhÄ• dosayugaá¸
dÄ• navÄ«riyayugaá¸·ena cÄ• gasutayugaá¸·asiddhi, dÄ• najhÄ• nayugaá¸·ena kÄ• madosa
dÄ• napaÃ±Ã±Ä• yugaá¸·ena ariyayÄ• nadhurayugaá¸·asiddhi, sÄ«lakhantidvayena payogÄ
sÄ«lavÄ«riyadvayena bhÄ• vanÄ• dvayasiddhi, sÄ«lajhÄ• nadvayena dussÄ«lyapariyuá¹-á¹
sÄ«lapaÃ±Ã±Ä• dvayena dÄ• nadvayasiddhi, khantivÄ«riyayugaá¸·ena khamÄ• tejadvayasi
\Be I 95/ virodhÄ• nurodhappahÄ• nayugaá¸·asiddhi \Ne I 84/, khantipaÃ±Ã±Ä• yugaá¸·ena
suÃ±Ã±atÄ• khantipaá¹-ivedhadukasiddhi, vÄ«riyajhÄ• nadukena paggÄ• hÄ• vikkhepaduka
saraá¹‡adukasiddhi, jhÄ• napaÃ±Ã±Ä• dukena yÄ• nadukasiddhi. dÄ• nasÄ«lakhantittikena
lobhadosamohappahÄ• nattikasiddhi, dÄ• nasÄ«lavÄ«riyattikena bhogajÄ«vitakÄ• yasÄ• rÄ
dÄ• nasÄ«lajhÄ• nattikena puÃ±Ã±akiriyavatthuttikasiddhi, dÄ• nasÄ«lapaÃ±Ã±Ä• tikena
Ä• misÄ• bhayadhammadÄ• nattikasiddhÄ«ti evaá¹ƒ itarehipi tikehi catukkÄ• dÄ«hi ca yath

catukkÄ• dÄ«ni ca yojetabbÄ• ni.

evaá¹ƒ chabbidhÄ• nampi pana imÄ• saá¹ƒ pÄ• ramÄ«naá¹ƒ catÅ«hi adhiá¹-á¹-hÄ• nehi sa
sabbapÄ• ramÄ«naá¹ƒ samÅ«hasaá¹…gahato hi cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni. seyyathidaa
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, paÃ
adhitiá¹-á¹-hati etena, ettha vÄ• adhitiá¹-á¹-hati, adhiá¹-á¹-hÄ• namattameva vÄ• tanti adhi
saccaÃ±ca taá¹ƒ adhiá¹-á¹-hÄ• naÃ±ca, saccassa vÄ• adhiá¹-á¹-hÄ• naá¹ƒ, saccaá¹ƒ adhi
vÄ• saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ sesesupi. tattha avisesato tÄ• va lokuttaraguá¹‡e k
anukampitasabbasattassa mahÄ• sattassa pariÃ±Ã±Ä• nurÅ«paá¹ƒ sabbapÄ• ramipariggah
tesaá¹ƒ paá¹-ipakkhapariccÄ• gato cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, sabbapÄ• ramitÄ• guá¹‡eh
upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ \Ee I 123/, tehiyeva parahitopÄ• yakosallato paÃ±Ã±Ä• dhiá¹
``atthikajanaá¹ƒ avisaá¹ƒvÄ• detvÄ• dassÄ• mÄ«â€™â€™ ti paá¹-ijÄ• nato, paá¹-iÃ±Ã±aá¹
dÄ• naá¹ƒ avisaá¹ƒvÄ• detvÄ• anumodanato, macchariyÄ• dipaá¹-ipakkhapariccÄ• gato,
deyyapaá¹-iggÄ• hakadÄ• nadeyyadhammakkhayesu lobhadosamohabhayavÅ«pasamato,
yathÄ• vidhÄ• naÃ±ca dÄ• nato, paÃ±Ã±uttarato ca kusaladhammÄ• naá¹ƒ caturadhiá¹-á¹-h
dÄ• naá¹ƒ. tathÄ• saá¹ƒvarasamÄ• dÄ• nassa avÄ«tikkamato, dussÄ«lyapariccÄ• gato, du
paÃ±Ã±uttarato ca caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ. yathÄ• paá¹-iÃ±Ã±
parÄ• parÄ• dhavikappapariccÄ• gato, kodhapariyuá¹-á¹-hÄ• navÅ«pasamato, paÃ±Ã±uttar
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• khanti. paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ parahitakaraá¹‡
akusaladhammÄ• naá¹ƒ vÅ«pasamato, paÃ±Ã±uttarato ca caturadhiá¹-á¹-hÄ• napadaá¹-á¹-
paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ lokahitÄ• nucintanato, nÄ«varaá¹‡apariccÄ• gato, cittavÅ«pasam
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• naá¹ƒ jhÄ• naá¹ƒ. yathÄ• paá¹-iÃ±Ã±aá¹ƒ parahitÅ«pÄ
anupÄ• yakiriyÄ• pariccÄ• gato \Be I 96/, mohajapariá¸·Ä• havÅ«pasamato, sabbaÃ±Ã±utÄ
caturadhiá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• paÃ±Ã±Ä• .

tattha Ã±eyyapaá¹-iÃ±Ã±Ä• nuvidhÄ• nehi saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, vatthukÄ• makilesak
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, dosadukkhavÅ«pasamehi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, anub
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. tividhasaccapariggahitaá¹ƒ \Ne I 85/ dosattayavirodhi saccÄ•
tividhacÄ• gapariggahitaá¹ƒ dosattayavirodhi cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tividhavÅ«pasam
dosattayavirodhi upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tividhaÃ±Ä• á¹‡apariggahitaá¹ƒ dosattayavi
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. saccÄ• dhiá¹-á¹-hÄ• napariggahitÄ• ni cÄ• gÅ«pasamapaÃ±
avisaá¹ƒvÄ• danato \Ee I 124/, paá¹-iÃ±Ã±Ä• nuvidhÄ• nato ca. cÄ• gÄ• dhiá¹-á¹-hÄ• napar
saccÅ«pasamapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ni paá¹-ipakkhapariccÄ• gato, sabbapariccÄ• ga
upasamÄ• dhiá¹-á¹-hÄ• napariggahitÄ• ni saccacÄ• gapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ni kilesa
kÄ• mÅ«pasamato, kÄ• mapariá¸·Ä• hÅ«pasamato ca. paÃ±Ã±Ä• dhiá¹-á¹-hÄ• napariggahi
saccacÄ• gÅ«pasamÄ• dhiá¹-á¹-hÄ• nÄ• ni Ã±Ä• á¹‡apubbaá¹…gamato, Ã±Ä• á¹‡Ä• nupa
pÄ• ramiyo saccappabhÄ• vitÄ• cÄ• gaparibyaÃ±jitÄ• upasamopabrÅ«hitÄ• paÃ±Ã±Ä• pa
janakahetu, cÄ• go pariggÄ• hakahetu, upasamo parivuá¸• á¸• hihetu, paÃ±Ã±Ä• pÄ• risuc

saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccapaá¹-iÃ±Ã±attÄ• , majjhe cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ katap
attapariccÄ• gato, ante upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ sabbÅ«pasamapariyosÄ• nattÄ• , Ä•
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ tasmiá¹ƒ sati sambhavato, asati abhÄ• vato, yathÄ• paá¹-iÃ±

tattha mahÄ• purisÄ• attahitaparahitakarehi garupiyabhÄ• vakarehi saccacÄ• gÄ• dhiá¹-á¹
Ä• misadÄ• nena pare anuggaá¹‡hanti. tathÄ• attahitaparahitakarehi garupiyabhÄ• vakarel
upasamapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nehi ca pabbajitabhÅ«tÄ• dhammadÄ• nena pare anugga

tattha antimabhave bodhisattassa caturadhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ. paripuá¹‡á¹‡aca
hi carimakabhavÅ«papattÄ«ti eke. tatra hi gabbhokkantiá¹-hitiabhinikkhamanesu
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena sato sampajÄ• no saccÄ• dhiá¹-á¹-hÄ• napÄ•
uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gantvÄ• sabbÄ• disÄ• oloketvÄ• saccÄ• nupa
``aggohamasmi lokassa, jeá¹-á¹-ho ... pe ... seá¹-á¹-hohamasmi lokassÄ• â€™â€™ ti (DN II
tikkhattuá¹ƒ \Be I 97/ \Ee I 125/ sÄ«hanÄ• daá¹ƒ nadi, upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• g
jiá¹‡á¹‡Ä• turamatapabbajitadassÄ• vino catudhammapadesakovidassa yobbanÄ• rogyajÄ«
upasamo, cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena mahato Ã±Ä• tiparivaá¹-á¹-assa hattha
anapekkhapariccÄ• goti.

dutiye á¹-hÄ• ne abhisambodhiyaá¹ƒ caturadhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti keci. tattha
yathÄ• paá¹-iÃ±Ã±aá¹ƒ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena catunnaá¹ƒ ariyasaccÄ• n
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena \Ne
sabbakilesopakkilesapariccÄ• go, tato hi cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ.
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena paramÅ«pasamasampatti, tato hi upasamÄ• d
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena anÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bho, tato hi
paripuá¹‡á¹‡anti, taá¹ƒ asiddhaá¹ƒ abhisambodhiyÄ• pi paramatthabhÄ• vato.

tatiye á¹-hÄ• ne dhammacakkappavattane (SN c V 1081; Vin I 13; Paá¹-is II 30) caturadhiá¹
paripuá¹‡á¹‡anti aÃ±Ã±e. tattha hi saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa dvÄ• dasahi Ä•
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ, cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa sac
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ. upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa
upasamanena upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nas
Ä• sayÄ• diparijÄ• nanena paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡anti, tadapi asiddhaá
buddhakiccassa.

catutthe á¹-hÄ• ne parinibbÄ• ne caturadhiá¹-á¹-hÄ• naparipuá¹‡á¹‡anti apare. tatra hi parin
paramatthasaccasampattiyÄ• saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ, sabbÅ«padhipaá¹-
cÄ• gÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ, sabbasaá¹…khÄ• rÅ«pasamena \Ee I 126/
upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡aá¹ƒ, paÃ±Ã±Ä• payojanapariniá¹-á¹-hÄ• nena

paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡anti.

tatra mahÄ• purisassa visesena mettÄ• khette abhijÄ• tiyaá¹ƒ saccÄ• dhiá¹-á¹-hÄ• nasamu
saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabhibyattaá¹ƒ, visesena karuá¹‡Ä• khette abhisamb
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gatassa paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabh
dhammacakkappavattane (SN c V 1081; Vin I 13; Paá¹-is II 30) cÄ• gÄ• dhiá¹-á¹-hÄ• nasam
cÄ• gÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabhibyattaá¹ƒ, visesena upekkhÄ• khette parinibbÄ
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡amabh

tatrapi \Be I 98/ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saá¹ƒvÄ• sena sÄ«laá¹ƒ veditabb
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa saá¹ƒvohÄ• rena soceyyaá¹ƒ veditabbaá¹ƒ,
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa Ä• padÄ• su thÄ• mo veditabbo, paÃ±Ã±Ä• dh
sÄ• kacchÄ• ya paÃ±Ã±Ä• veditabbÄ• . evaá¹ƒ sÄ«lÄ• jÄ«vacittadiá¹-á¹-hivisuddhiyo vedit

tathÄ• \Ne I 87/ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena dosÄ• agatiá¹ƒ na gacchati avis
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena lobhÄ• agatiá¹ƒ na gacchati anabhisaá¹…gato,
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena bhayÄ• agatiá¹ƒ na gacchati anaparÄ• dhato,
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena mohÄ• agatiá¹ƒ na gacchati yathÄ• bhÅ«tÄ• v

tathÄ• paá¹-hamena aduá¹-á¹-ho adhivÄ• seti, dutiyena aluddho paá¹-isevati, tatiyena abhÄ
catutthena asammÅ«á¸·ho vinodeti. paá¹-hamena nekkhammasukhappatti, itarehi
pavivekaupasamasambodhisukhappattiyo hontÄ«ti daá¹-á¹-habbÄ• . tathÄ•
vivekajapÄ«tisukhasamÄ• dhijapÄ«tisukhaappÄ«tijakÄ• yasukhasatipÄ• risuddhijaupekkhÄ
yathÄ• kkamaá¹ƒ hontÄ«ti. evamanekaguá¹‡Ä• nubandhehi catÅ«hi adhiá¹-á¹-hÄ• nehi sab
veditabbo. yathÄ• ca catÅ«hi adhiá¹-á¹-hÄ• nehi sabbapÄ• ramisaá¹…gaho, evaá¹ƒ karuá¹
daá¹-á¹-habbaá¹ƒ. sabbopi \Ee I 127/ hi bodhisambhÄ• ro karuá¹‡Ä• paÃ±Ã±Ä• hi saá¹…ga
karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• hi dÄ• nÄ• diguá¹‡Ä• mahÄ• bodhisambhÄ• rÄ• bhava
evametÄ• saá¹ƒ saá¹…gaho veditabbo.

__ko sampÄ• danÅ«pÄ• yo_ti sakalassÄ• pi puÃ±Ã±Ä• disambhÄ• rassa sammÄ• sambod
__anavasesasambharaá¹‡aá¹ƒ_ avekallakÄ• ritÄ• yogena, tattha ca __sakkaccakÄ• ritÄ• _
__sÄ• taccakÄ• ritÄ• _ nirantarapayogena, cirakÄ• lÄ• diyogo ca antarÄ• avosÄ• nÄ• pajja
etÄ• saá¹ƒ sampÄ• danÅ«pÄ• yo. apica samÄ• sato katÄ• bhinÄ«hÄ• rassa attani sinehass
sinehassa parivaá¸• á¸• hanaá¹ƒ etÄ• saá¹ƒ sampÄ• danÅ«pÄ• yo. sammÄ• sambodhisam
katamahÄ• paá¹‡idhÄ• nassa mahÄ• sattassa yÄ• thÄ• vato parijÄ• nanena sabbesu dham
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gacchati, mahÄ• karuá¹‡Ä• samÄ• yogavasena pana piye
sampassamÄ• nassa tesu mettÄ• sineho parivaá¸• á¸• hati. tato ca taá¹ƒtadÄ• vatthÄ• nurÅ
99/ lobhadosamohavigamena vidÅ«rÄ«katamacchariyÄ• dibodhisambhÄ• rapaá¹-ipakkho m

dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• tehi catÅ«hi saá¹…gahavatthÅ«
caturadhiá¹-á¹-hÄ• nÄ• nugatehi accantaá¹ƒ janassa saá¹…gahakaraá¹‡avasena upari yÄ•
paripÄ• canaÃ±ca karoti. mahÄ• sattÄ• naÃ±hi mahÄ• paÃ±Ã±Ä• mahÄ• karuá¹‡Ä• ca dÄ
piyavacanena; piyavacanaá¹ƒ atthacariyÄ• ya; atthacariyÄ• samÄ• nattatÄ• ya alaá¹…katÄ
sabbabhÅ«tattabhÅ«tassa hi bodhisattassa sabbattha samÄ• nasukhadukkhatÄ• ya samÄ•
pana teheva saá¹…gahavatthÅ«hi caturadhiá¹-á¹-hÄ• naparipÅ«ritÄ• bhibuddhehi janassa
accantikasaá¹…gahakaraá¹‡ena abhivinayanaá¹ƒ karoti. dÄ• naÃ±hi \Ne I 88/ sammÄ• sam
cÄ• gÄ• dhiá¹-á¹-hÄ• nena paripÅ«ritÄ• bhibuddhaá¹ƒ \Ee I 128/; piyavacanaá¹ƒ saccÄ• dh
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nena; samÄ• nattatÄ• upasamÄ• dhiá¹-á¹-hÄ• nena paripÅ«ritÄ• b
sabbasÄ• vakapaccekabuddhehi samÄ• nattatÄ• parinibbÄ• ne. tatra hi tesaá¹ƒ avisesato
``natthi vimuttiyÄ• nÄ• nattaâ€™â€™ nti.

honti cettha ---

``sacco cÄ• gÄ« upasanto, paÃ±Ã±avÄ• anukampako,

sambhatasabbasambhÄ• ro, kaá¹ƒ nÄ• matthaá¹ƒ na sÄ• dhaye ||

mahÄ• kÄ• ruá¹‡iko satthÄ• , hitesÄ« ca upekkhako,

nirapekkho ca sabbattha, aho acchariyo jino ||

viratto sabbadhammesu, sattesu ca upekkhako,

sadÄ• sattahite yutto, aho acchariyo jino ||

sabbadÄ• sabbasattÄ• naá¹ƒ, hitÄ• ya ca sukhÄ• ya ca,

uyyutto akilÄ• sÅ« ca, aho acchariyo jinoâ€™â€™ ti || (Cp-a 320 pakiá¹‡á¹‡akakathÄ•).

__kittakena kÄ• lena sampÄ• dana_nti heá¹-á¹-himena tÄ• va paricchedena cattÄ• ri asaá¹
kappasatasahassaÃ±ca, majjhimena aá¹-á¹-hÄ• saá¹…khyeyyÄ• ni kappasatasahassaÃ±ca
soá¸·asÄ• saá¹…khyeyyÄ• ni kappasatasahassaÃ±ca, ete ca \Be I 100/ bhedÄ• yathÄ• kka
paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikavasena Ã±Ä• tabbÄ• . paÃ±Ã±Ä• dhikÄ• naÃ
tikkhÄ• . saddhÄ• dhikÄ• naá¹ƒ paÃ±Ã±Ä• majjhimÄ• hoti, vÄ«riyÄ• dhikÄ• naá¹ƒ paÃ±Ã±
ca sammÄ• sambodhi abhigantabbÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. avisesena pana vi
dhammÄ• naá¹ƒ tikkhamajjhimamudubhÄ• vena tayopete bhedÄ• yuttÄ• ti vadanti. tividhÄ•
abhinÄ«hÄ• rakkhaá¹‡e \Ee I 129/ bhavanti ugghaá¹-itaÃ±Ã±Å«vipaÃ±citaÃ±Ã±Å«neyyabhe

sammÄ• sambuddhassa sammukhÄ• catuppadikaá¹ƒ gÄ• thaá¹ƒ suá¹‡anto tatiyapade apa
saha paá¹-isambhidÄ• hi arahattaá¹ƒ pattuá¹ƒ samatthupanissayo hoti, dutiyo satthu sammu
gÄ• thaá¹ƒ suá¹‡anto apariyositeyeva catutthapade chahi abhiÃ±Ã±Ä• hi arahattaá¹ƒ pattuá
hoti, itaro bhagavato sammukhÄ• catuppadikaá¹ƒ gÄ• thaá¹ƒ \Ne I 89/ sutvÄ• pariyositÄ• y
abhiÃ±Ã±Ä• hi arahattaá¹ƒ pattuá¹ƒ samatthupanissayo bhavati. tayopete vinÄ• kÄ• labhed
katÄ• bhinÄ«hÄ• raladdhabyÄ• karaá¹‡Ä• pÄ• ramiyo pÅ«rentÄ• yathÄ• kkamaá¹ƒ yathÄ•
sammÄ• sambodhiá¹ƒ pÄ• puá¹‡anti. tesu tesu pana kÄ• labhedesu aparipuá¹‡á¹‡esu te te
vessantaradÄ• nasadisaá¹ƒ dÄ• naá¹ƒ dentÄ• pi tadanurÅ«pe sÄ«lÄ• disabbapÄ• ramidhar
bhavissantÄ«ti akÄ• raá¹‡ametaá¹ƒ. kasmÄ• ? Ã±Ä• á¹‡assa aparipaccanato. paricchinnak
sassaá¹ƒ paricchinnakÄ• le parinipphÄ• ditÄ• sammÄ• sambodhi. tadantarÄ• pana sabbus
sakkÄ• pÄ• puá¹‡itunti pÄ• ramipÄ• ripÅ«rÄ« yathÄ• vuttakÄ• lavisesaá¹ƒ vinÄ• na sampa

__ko Ä• nisaá¹ƒso_ti ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisattÄ• naá¹ƒ ---

``evaá¹ƒ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi.

avÄ«cimhi nuppajjanti, tathÄ• lokantaresu cÄ• â€™â€™ ti || Ä• dinÄ• (abhi0-a I nidÄ• nak
dÅ«renidÄ• nakathÄ• ; Ja I dÅ«renidÄ• nakathÄ• ; Bv-a 27.dÅ«renidÄ• nakathÄ• ; Cp-a pal

aá¹-á¹-hÄ• rasa abhabbaá¹-á¹-hÄ• nÄ• nupagamanappakÄ• rÄ• Ä• nisaá¹ƒsÄ• saá¹ƒvaá¹
sampajÄ• no Ä• nanda bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• \Be I 101/ mÄ• tukucchiá¹ƒ okk
199) soá¸·asa acchariyabbhutadhammappakÄ• rÄ• , ye ca ``sÄ«taá¹ƒ byapagataá¹ƒ hoti, ua
tiÄ• dinÄ• (Bv 83), ``jÄ• yamÄ• ne kho sÄ• riputta bodhisatte ayaá¹ƒ dasasahassilokadhÄ•
sampakampati sampavedhatÄ«â€™â€™ tiÄ• dinÄ• ca dvattiá¹ƒsa pubbanimittappakÄ• rÄ•
``bodhisattÄ• naá¹ƒ adhippÄ• yasamijjhanaá¹ƒ kammÄ• dÄ«su vasÄ«bhÄ• voâ€™â€™ ti ev
jÄ• takabuddhavaá¹ƒsÄ• dÄ«su dassitappakÄ• rÄ• Ä• nisaá¹ƒsÄ• , te sabbepi etÄ• saá¹ƒ
yathÄ• nidassitabhedÄ• alobhÄ• dosÄ• diguá¹‡ayugaá¸·Ä• dayo cÄ• ti veditabbÄ• .

__kiá¹ƒ_ \Ne I 90/ __phala_nti samÄ• sato tÄ• va sammÄ• sambuddhabhÄ• vo etÄ• saá¹ƒ
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡a- (DN II 24 Ä• dayo; III 168 Ä• dayo; MN II 385)
asÄ«tianubyaÃ±janabyÄ• mappabhÄ• dianekaguá¹‡agaá¹‡asamujjalarÅ«pakÄ• yasampatti
dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddhad
suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•) -pabhutianekasatasahassaguá¹‡asamudayopasobhin
pana buddhaguá¹‡Ä• ye anekehipi kappehi sammÄ• sambuddhenÄ• pi vÄ• cÄ• ya pariyos
etÄ• saá¹ƒ phalanti ayamettha saá¹…khepo, vitthÄ• ro pana
buddhavaá¹ƒsacariyÄ• piá¹-akajÄ• takamahÄ• padÄ• nasuttÄ• dÄ«naá¹ƒ vasena veditabbo

yathÄ• vuttÄ• ya paá¹-ipadÄ• ya yathÄ• vuttavibhÄ• gÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ pÅ«ritabhÄ
``samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• â€™â€™ _ti. satipi mahÄ• pariccÄ• gÄ• naá¹ƒ dÄ• na
pariccÄ• gavisesabhÄ• vadassanatthaÃ±ceva sudukkarabhÄ• vadassanatthaÃ±ca \Ee I 131
mahÄ• pariccÄ• geâ€™â€™ _ti visuá¹ƒ gahaá¹‡aá¹ƒ, tatoyeva ca aá¹…gapariccÄ• gato vis
nayanapariccÄ• gaggahaá¹‡aá¹ƒ, pariggahapariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi dhanarajja
puttadÄ• rapariccÄ• gaggahaá¹‡aÃ±ca kataá¹ƒ. gatapaccÄ• gatikavattasaá¹…khÄ• tÄ• ya p
saddhiá¹ƒ abhiÃ±Ã±Ä• samÄ• pattinipphÄ• danaá¹ƒ __pubbayogo. _ dÄ• nÄ• dÄ«suyeva s
__pubbacariyÄ• , _ yÄ• cariyÄ• piá¹-akasaá¹…gahitÄ• . abhinÄ«hÄ• ro __pubbayogo, _ dÄ
kÄ• yavivekavasena ekacariyÄ• vÄ• __pubbacariyÄ• _ti keci. dÄ• nÄ• dÄ«naÃ±ceva appi
saá¹ƒsÄ• ranibbÄ• nesu \Be I 102/ Ä• dÄ«navÄ• nisaá¹ƒsÄ• dÄ«naÃ±ca vibhÄ• vanavasen
patiá¹-á¹-hÄ• panaparipÄ• canavasena pavattÄ• kathÄ• __dhammakkhÄ• naá¹ƒ. _ Ã±Ä• t
__Ã±Ä• tatthacariyÄ• , _ sÄ• pi karuá¹‡Ä• yanavaseneva. __Ä• di_-saddena lokatthacariyÄ
kammassakatÄ• Ã±Ä• á¹‡avasena, anavajjakammÄ• yatanavijjÄ• á¹-á¹-hÄ• naparicayavase
khandhÄ• yatanÄ• diparicayavasena, lakkhaá¹‡attayatÄ«raá¹‡avasena ca Ã±Ä• á¹‡acÄ• ro
atthato paÃ±Ã±Ä• pÄ• ramÄ«yeva, Ã±Ä• á¹‡asambhÄ• radassanatthaá¹ƒ visuá¹ƒ gahaá¹‡a
ukkaá¹ƒsoti attho. cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• vetvÄ• brÅ«hetvÄ• ti sambandho. tatth
uppÄ• detvÄ• . __brÅ«hetvÄ• _ti vaá¸• á¸• hetvÄ• . satipaá¹-á¹-hÄ• nÄ• diggahaá¹‡ena Ä• d
pÄ• petvÄ• dasseti, vipassanÄ• sahagatÄ• eva vÄ• satipaá¹-á¹-hÄ• nÄ• dayo daá¹-á¹-hab
abhinÄ«hÄ• renÄ• â€™â€™ tiÄ• dinÄ• Ä• gamanapaá¹-ipadÄ• ya Ä• diá¹ƒ dasseti, ``dÄ• n
majjhaá¹ƒ, ``cattÄ• ro satipaá¹-á¹-hÄ• neâ€™â€™ tiÄ• dinÄ• pariyosÄ• nanti veditabbaá¹ƒ.

__sampatijÄ• to_ti hatthato muccitvÄ• muhuttajÄ• to, na mÄ• tukucchito nikkhantamatto. ni
91/ mahÄ• sattaá¹ƒ paá¹-hamaá¹ƒ brahmÄ• no suvaá¹‡á¹‡ajÄ• lena paá¹-iggaá¹‡hiá¹ƒsu, te
mahÄ• rÄ• jÄ• no ajinappaveá¹‡iyÄ• , tesaá¹ƒ hatthato manussÄ• dukÅ«lacumbaá¹-akena
manussÄ• naá¹ƒ hatthato muÃ±citvÄ• pathaviyaá¹ƒ patiá¹-á¹-hitoti __yathÄ• ha_ \Ee I 132/
mahÄ• padÄ• nadesanÄ• yaá¹ƒ. __setamhi chatte_ti dibbasetacchatte. __anuhÄ«ramÄ• ne
chattaggahaá¹‡eneva khaggÄ• dÄ«ni paÃ±ca kakudhabhaá¹‡á¸• Ä• nipi (J II 19.72) vuttÄ•
khaggatÄ• lavaá¹‡á¹-amorahatthakavÄ• á¸·abÄ«janÄ«uá¹‡hÄ«sapaá¹-á¹-Ä• pi hi chattena s
ahesuá¹ƒ. chattÄ• dÄ«niyeva ca tadÄ• paÃ±Ã±Ä• yiá¹ƒsu, na chattÄ• digÄ• hakÄ• . __sab
nayidaá¹ƒ sabbadisÄ• vilokanaá¹ƒ sattapadavÄ«tihÄ• ruttarakÄ• laá¹ƒ daá¹-á¹-habbaá¹ƒ. m
hatthato muccitvÄ• puratthimadisaá¹ƒ olokesi, tattha devamanussÄ• gandhamÄ• lÄ• dÄ«h
``mahÄ• purisa idha tumhehi sadisopi natthi, kuto uttaritaroâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ c
anudisÄ• , heá¹-á¹-hÄ• , uparÄ«ti sabbÄ• disÄ• anuviloketvÄ• sabbattha attanÄ• sadisaá
uttarÄ• disÄ• â€™â€™ ti tattha sattapadavÄ«tihÄ• rena \Be I 103/ agamÄ• si. __Ä• sabhi_
sabbapaá¹-hamo. __jeá¹-á¹-ho seá¹-á¹-ho_ti ca tasseva vevacanaá¹ƒ. __ayamantimÄ• jÄ• t
punabbhavo_ti imasmiá¹ƒ attabhÄ• ve pattabbaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si.

__ ``anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• venÄ• â€™â€™ _ti saá¹…khi
``yaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• vitthÄ• rato dasseti. tattha __etthÄ• _ti ---

``anekasÄ• khaÃ±ca sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• ,

na dissare cÄ• marachattagÄ• hakÄ• â€™â€™ ti || (Sn 693).

imissÄ• gÄ• thÄ• ya. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva sabbattha appaá¹-ihatacÄ• ratÄ• y
__ ``sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassÄ• â€™â€™ _ti. __ ``tathÄ• a
pubbanimittabhÄ• venÄ• â€™â€™ _ti etena abhijÄ• tiyaá¹ƒ dhammatÄ• vasena uppajjanav
sabbabodhisattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• ti dasseti. pÄ• ramitÄ• nissandÄ• hi teti.

__vikkamÄ«_ti agamÄ• si. __marÅ«_ti devÄ• . __samÄ• _ti vilokanasamatÄ• ya samÄ• sa
ekaá¹ƒ disaá¹ƒ vilokesi, evaá¹ƒ sesÄ• disÄ• pi, na katthaci vilokane vibandho \Ne I 92/ tass
__samÄ• _ti vÄ• viloketuá¹ƒ yuttÄ• ti attho. na hi tadÄ• bodhisattassa virÅ«pabÄ«bhaccha
viloketuá¹ƒ ayuttÄ• ni disÄ• su upaá¹-á¹-hahantÄ«ti.

``evaá¹ƒ tathÄ• gatoâ€™â€™ ti kÄ• yagamanaá¹-á¹-hena gata-saddena tathÄ• gata-sadda
Ã±Ä• á¹‡agamanaá¹-á¹-hena taá¹ƒ dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
alobhappadhÄ• nena kusalacittuppÄ• dena. kusalÄ• hi dhammÄ• idha nekkhammaá¹ƒ, na
``paá¹-hamajjhÄ• nenÄ• â€™â€™ ti ca vadanti. __pahÄ• yÄ• _ti pajahitvÄ• . __gato_ adhig
uttarivisesanti attho. __pahÄ• yÄ• _ti vÄ• pahÄ• nahetu, pahÄ• nalakkhaá¹‡aá¹ƒ vÄ• . hetu
pahÄ• ya-saddo. ``kÄ• macchandÄ• dippahÄ• nahetukaá¹ƒ gatoâ€™â€™ ti hettha vuttaá¹ƒ
paá¹-ipatti eva vÄ• . kÄ• macchandÄ• dippahÄ• nena ca taá¹ƒ lakkhÄ«yati. esa nayo __ ``p
_tiÄ• dÄ«supi. __abyÄ• pÄ• denÄ• _ti mettÄ• ya. __Ä• lokasaÃ±Ã±Ä• yÄ• _ti vibhÅ«taá¹ƒ k
upaá¹-á¹-hitaÄ• lokasaÃ±jÄ• nanena \Be I 104/. __avikkhepenÄ• _ti samÄ• dhinÄ• . __dhar
kusalÄ• didhammÄ• naá¹ƒ yÄ• thÄ• vavinicchayena, ``sappaccayanÄ• marÅ«pavavatthÄ• r

evaá¹ƒ kÄ• macchandÄ• dinÄ«varaá¹‡appahÄ• nena ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™
paá¹-hamajjhÄ• nassa pubbabhÄ• gapaá¹-ipadÄ• ya bhagavato tathÄ• gatabhÄ• vaá¹ƒ das
aá¹-á¹-hahi samÄ• pattÄ«hi, aá¹-á¹-hÄ• rasahi ca mahÄ• vipassanÄ• hi taá¹ƒ dassetuá¹ƒ __
_tiÄ• dimÄ• ha. nÄ• marÅ«papariggahakaá¹…khÄ• vitaraá¹‡Ä• naÃ±hi vibandhabhÅ«tassa
Ã±Ä• tapariÃ±Ã±Ä• yaá¹ƒ \Ee I 134/ á¹-hitassa aniccasaÃ±Ã±Ä• dayo sijjhanti, tathÄ• jhÄ•
abhiratinimittena pÄ• mojjena, tattha anabhiratiyÄ• vinoditÄ• ya jhÄ• nÄ• di samadhigamot

samÄ• pattivipassanÄ• naá¹ƒ arativinodanaavijjÄ• padÄ• lanÄ• di upÄ• yo, uppaá¹-ipÄ• á¹-
nÄ«varaá¹‡asabhÄ• vÄ• ya avijjÄ• ya heá¹-á¹-hÄ• nÄ«varaá¹‡esupi saá¹…gahadassanatth
samÄ• pattivihÄ• rappavesavibandhanena nÄ«varaá¹‡Ä• ni kavÄ• á¹-asadisÄ• nÄ«ti Ä• ha
ugghÄ• á¹-etvÄ• â€™â€™ _ti. ``rattiá¹ƒ vitakketvÄ• vicÄ• retvÄ• divÄ• kammante payojet
vuttaá¹-á¹-hÄ• ne viya vitakkavicÄ• rÄ• dhÅ«mÄ• yanÄ• ti adhippetÄ• ti Ä• ha __ ``vitakkav
kiÃ±cÄ• pi paá¹-hamajjhÄ• nÅ«pacÄ• reyeva ca dukkhaá¹ƒ, catutthajjhÄ• nÅ«pacÄ• reyeva
atisayappahÄ• naá¹ƒ pana sandhÄ• yÄ• ha __ ``catutthajjhÄ• nena sukhadukkhaá¹ƒ pahÄ•

aniccassa, aniccanti anupassanÄ• __aniccÄ• nupassanÄ• , _ tebhÅ«makadhammÄ• naá¹
pavattÄ• ya vipassanÄ• yetaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±a_nti saá¹…khatadhamme ``nic
pavattamicchÄ• saÃ±Ã±aá¹ƒ \Ne I 93/, saÃ±Ã±Ä• sÄ«sena diá¹-á¹-hicittÄ• nampi gahaá¹‡aa
nayo ito paresupi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu nibbijjanÄ• kÄ• rena pa
__nandi_nti sappÄ«tikataá¹‡haá¹ƒ. tathÄ• __virÄ• gÄ• nupassanÄ• yÄ• _ti virajjanÄ• kÄ• r
anupassanÄ• ya. __nirodhÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ nirodhassa anupas
nirujjhantiyeva, Ä• yatiá¹ƒ samudayavasena na uppajjantÄ«â€™â€™ ti evaá¹ƒ vÄ• anupas
__nirodhÄ• nupassanÄ• _. tenevÄ• ha ``nirodhÄ• nupassanÄ• ya nirodheti, no samudetÄ«â
ayaá¹ƒ balappattÄ• ti. paá¹-inissajjanÄ• kÄ• rena \Ee I 135/ pavattÄ• anupassanÄ• __paá¹
\Be I 105/. paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• hi ayaá¹ƒ. __Ä• dÄ• na_nti niccÄ• divasena
santatisamÅ«hakiccÄ• rammaá¹‡Ä• naá¹ƒ vasena ekattaggahaá¹‡aá¹ƒ __ghanasaÃ±Ã±Ä•
abhisaá¹…kharaá¹‡aá¹ƒ. avatthÄ• visesÄ• patti __vipariá¹‡Ä• mo. dhuvasaÃ±Ã±a_nti thirab
__nimitta_nti samÅ«hÄ• dighanavasena, sakiccaparicchedatÄ• ya ca saá¹…khÄ• rÄ• naá¹ƒ
__paá¹‡idhi_nti rÄ• gÄ• dipaá¹‡idhiá¹ƒ, sÄ• panatthato taá¹‡hÄ• naá¹ƒ vasena saá¹…khÄ•

__abhinivesa_nti attÄ• nudiá¹-á¹-hiá¹ƒ. aniccadukkhÄ• divasena sabbadhammatÄ«raá¹‡aá
__adhipaÃ±Ã±Ä• dhammavipassanÄ• . sÄ• rÄ• dÄ• nÄ• bhinivesa_nti asÄ• re sÄ• raggaha
``issarakuttÄ• divasena loko samuppannoâ€™â€™ ti abhiniveso __sammohÄ• bhiniveso. _
ahamatÄ«tamaddhÄ• nantiÄ• dinÄ• pavattasaá¹ƒsayÄ• patti __sammohÄ• bhinivesoâ€™â
leá¹‡atÄ• á¹‡abhÄ• vaggahaá¹‡aá¹ƒ __Ä• layÄ• bhiniveso. _ ``Ä• layaratÄ• Ä• layasamud
taá¹‡hÄ• , sÄ• yeva cakkhÄ• dÄ«su rÅ«pÄ• dÄ«su ca abhinivisanavasena pavattiyÄ• __Ä•
``evaá¹ƒvidhÄ• saá¹…khÄ• rÄ• paá¹-inissajjÄ«yantÄ«â€™â€™ ti pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ
_ vaá¹-á¹-ato vigatattÄ• vivaá¹-á¹-aá¹ƒ nibbÄ• naá¹ƒ, tattha Ä• rammaá¹‡akaraá¹‡asaá¹…k
pavattiyÄ• __vivaá¹-á¹-Ä• nupassanÄ• _ gotrabhu. __saá¹ƒyogÄ• bhinivesa_nti saá¹ƒyujjan
abhinivisanaá¹ƒ. __diá¹-á¹-hekaá¹-á¹-he_ti diá¹-á¹-hiyÄ• sahajÄ• tekaá¹-á¹-he, pahÄ• nekaá
``oá¸·Ä• rikeâ€™â€™ _ti uparimaggavajjhe kilese apekkhitvÄ• \Ee I 136/ vuttaá¹ƒ, aÃ±Ã±a
dassanapahÄ• tabbÄ• pi dutiyamaggavajjhehi oá¸·Ä• rikÄ• ti. __aá¹‡usahagate_ti aá¹‡ubhÄ
heá¹-á¹-himamaggavajjhe apekkhitvÄ• vuttaá¹ƒ. __sabbakilese_ti avasiá¹-á¹-hasabbakilese
paá¹-hamÄ• dimaggehi pahÄ«nÄ• kilesÄ• puna pahÄ«yantÄ«ti.

__kakkhaá¸·attaá¹ƒ_ kaá¹-hinabhÄ• vo. __paggharaá¹‡aá¹ƒ_ dravabhÄ• vo. lokiyavÄ• yun
taá¹ƒtaá¹ƒkalÄ• passa uddhumÄ• yanaá¹ƒ, thambhabhÄ• vo vÄ• , taá¹ƒ __vitthambhanaá¹
kalÄ• pantarabhÅ«tÄ• naá¹ƒ kalÄ• pantarabhÅ«tehi asamphuá¹-á¹-habhÄ• ve, taá¹ƒtaá¹ƒbh
Ä• kÄ• soti yesaá¹ƒ yo paricchedo, tehi so asamphuá¹-á¹-hova, aÃ±Ã±athÄ• bhÅ«tÄ• naá¹
siyÄ• byÄ• pÄ«bhÄ• vÄ• pattito \Ne I 94/. abyÄ• pitÄ• hi asamphuá¹-á¹-hatÄ• ti. yasmiá¹ƒ
bhÅ«tÄ• naá¹ƒ paricchedo, tehi asamphuá¹-á¹-habhÄ• vo __asamphuá¹-á¹-halakkhaá¹‡aá¹
Ä• kÄ• sadhÄ• tuniddese ``asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehÄ«â€™â€™ ti (Dh

virodhipaccayasannipÄ• te visadisuppatti __ruppanaá¹ƒ. _ cetanÄ• padhÄ• nattÄ• saá¹…k
cetanÄ• vasenetaá¹ƒ vuttaá¹ƒ __ ``saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aâ
suttantabhÄ• janÄ«ye saá¹…khÄ• rakkhandhavibhaá¹…ge ``cakkhusamphassajÄ• cetanÄ•
cetanÄ• va vibhattÄ• , abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• ca cetanÄ• . yathÄ• ha ``tattha ka
puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• â€™â€™ tiÄ• di \Ee I 13
savipphÄ• rikatÄ• . __assaddhiye_ti assaddhiyahetu, nimittatthe bhummaá¹ƒ. esa nayo __ `
_tiÄ• dÄ«su. __vÅ«pasamalakkhaá¹‡a_nti kÄ• yacittapariá¸·Ä• hÅ«pasamalakkhaá¹‡aá¹ƒ.
pavattamÄ• ne paggahaniggahasampahaá¹ƒsanesu abyÄ• vaá¹-atÄ• ya ajjhupekkhanaá¹ƒ
pakkhapÄ• tupacchedato.

musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
pariggÄ• hikÄ• sammÄ• vÄ• cÄ• siniddhabhÄ• vato sampayuttadhamme, sammÄ• vÄ• cÄ
puggalaá¹ƒ pariggaá¹‡hÄ• tÄ«ti sÄ• pariggahalakkhaá¹‡Ä• sammÄ• vÄ• cÄ• . kÄ• yikakiri
samuá¹-á¹-hÄ• peti. sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ ghaá¹-anaá¹ƒ hotÄ«ti sammÄ• kamma
samuá¹-á¹-hÄ• nalakkhaá¹‡Ä• daá¹-á¹-habbÄ• , sampayuttadhammÄ• naá¹ƒ vÄ• ukkhipan
kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya. jÄ«vamÄ• nassa sattassa, sampayuttadhammÄ
jÄ«vitindriyavuttiyÄ• , Ä• jÄ«vasseva vÄ• suddhi __vodÄ• naá¹ƒ. _ sasampayuttadhammas
saá¹ƒkilesapakkhe patituá¹ƒ adatvÄ• sammadeva paggaá¹‡hanaá¹ƒ __paggaho. _

``saá¹…khÄ• rÄ• â€™â€™ ti idha cetanÄ• adhippetÄ• ti vuttaá¹ƒ __ ``saá¹…khÄ• rÄ• naá
_nti. __namanaá¹ƒ_ Ä• rammaá¹‡Ä• bhimukhabhÄ• vo. __Ä• yatanaá¹ƒ_pavattanaá¹ƒ. Ä• y
Ä• yasaá¹…khÄ• tÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ pavatti. __taá¹‡hÄ• ya hetulakkhaá¹‡a_nti
janakahetubhÄ• vo, maggassa pana nibbÄ• nasampÄ• pakattanti ayameva tesaá¹ƒ viseso.

__tathalakkhaá¹‡aá¹ƒ_ \Be I 107/ aviparÄ«tasabhÄ• vo. __ekaraso_ aÃ±Ã±amaÃ±Ã±Ä• na
anÅ«nÄ• dhikabhÄ• vo. __yuganaddhÄ• _ samathavipassanÄ• va, ``saddhÄ• paÃ±Ã±Ä• p
vadanti.

khiá¹‡oti \Ne I 95/ kileseti __khayo, _ maggo. anuppÄ• dapariyosÄ• natÄ• ya __anuppÄ• d
__passaddhi_ kilesavÅ«pasamo.

__chandassÄ• _ti \Ee I 138/ kattukamyatÄ• chandassa. __mÅ«lalakkhaá¹‡aá¹ƒ_ patiá¹-á¹-
__samuá¹-á¹-hÄ• panalakkhaá¹‡aá¹ƒ_ Ä• rammaá¹‡apaá¹-ipÄ• dakatÄ• ya sampayuttadha
__samodhÄ• naá¹ƒ_ visayÄ• disannipÄ• tena gahetabbÄ• kÄ• ro, yÄ• ``saá¹…gatÄ«â€™â
odahanti anena sampayuttadhammÄ• ti vÄ• __samodhÄ• naá¹ƒ, _ phasso. samosaranti sa
__samosaraá¹‡aá¹ƒ. _ vedanÄ• ya vinÄ• appavattamÄ• nÄ• sampayuttadhammÄ• vedan
viya hontÄ«ti evaá¹ƒ vuttaá¹ƒ. gopÄ• nasÄ«naá¹ƒ kÅ«á¹-aá¹ƒ viya sampayuttÄ• naá¹ƒ pÄ•
__pamukhalakkhaá¹‡aá¹ƒ. _ tato, tesaá¹ƒ vÄ• sampayuttadhammÄ• naá¹ƒ uttari padhÄ• n
paÃ±Ã±uttarÄ• hi kusalÄ• dhammÄ• . __vimuttiyÄ• _ti phalassa. taÃ±hi sÄ«lÄ• diguá¹‡as
paramukkaá¹ƒsabhÄ• vena sÄ• raá¹ƒ. ayaÃ±ca lakkhaá¹‡avibhÄ• go chadhÄ• tupaÃ±cajhÄ
taá¹ƒtaá¹ƒsuttapadÄ• nusÄ• rena, porÄ• á¹‡aá¹-á¹-hakathÄ• ya Ä• gatanayena ca katoti da
vuttopi koci dhammo pariyÄ• yantarappakÄ• sanatthaá¹ƒ puna dassito, tato eva ca ``chanda
manasikÄ• rasamuá¹-á¹-hÄ• nÄ• , phassasamodhÄ• nÄ• , vedanÄ• samosaraá¹‡Ä• â€™â€
dhammÄ• â€™â€™ ti, ``vimuttisÄ• ramidaá¹ƒ brahmacariyaâ€™â€™ nti, ``nibbÄ• nogadha
nibbÄ• napariyosÄ• naâ€™â€™ nti ca suttapadÄ• naá¹ƒ vasena __ ``chandassa mÅ«lalak
vuttaá¹ƒ.

__tathadhammÄ• _ \Ee I 139/ __nÄ• ma cattÄ• ri ariyasaccÄ• ni_ aviparÄ«tasabhÄ• vattÄ•
taá¹ƒsabhÄ• vattÄ• . __avitathÄ• ni_ amusÄ• sabhÄ• vattÄ• . __anaÃ±Ã±athÄ• ni_ aÃ±Ã±Ä

__jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti jÄ• tipaccayÄ• sambhÅ«taá¹ƒ hutvÄ•
paccayÄ• nurÅ«passa uddhaá¹ƒ uddhaá¹ƒ Ä• gatabhÄ• vo, anupavattatthoti attho. atha vÄ•
samudÄ• gataá¹-á¹-ho ca sambhÅ«tasamudÄ• gataá¹-á¹-ho, na jÄ• tito jarÄ• maraá¹‡aá¹ƒ
aÃ±Ã±ato hotÄ«ti jÄ• tipaccayasambhÅ«taá¹-á¹-ho. itthaÃ±ca jÄ• tito samudÄ• gacchatÄ«ti
jÄ• tipaccayasamudÄ• gataá¹-á¹-ho. yÄ• yÄ• jÄ• ti yathÄ• yathÄ• paccayo hoti, tadanurÅ
__avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho_ti etthÄ• pi na avijjÄ• saá¹…khÄ• rÄ•
avijjaá¹ƒ vinÄ• saá¹…khÄ• rÄ• uppajjanti. yÄ• yÄ• avijjÄ• yesaá¹ƒ yesaá¹ƒ saá¹…khÄ• r
paccayo hoti, ayaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho, paccayabhÄ• voti a

bhagavÄ• \Ne I 96/ taá¹ƒ jÄ• nÄ• ti passatÄ«ti sambandho. __tenÄ• _ti bhagavatÄ• . taá¹ƒ
yojetabbaá¹ƒ. __ta_nti rÅ«pÄ• yatanaá¹ƒ. __iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«_ti __Ä• di_-saddena
saá¹…gaá¹‡hÄ• ti, tathÄ• atÄ«tÄ• nÄ• gatapaccuppannaparittaajjhattabahiddhÄ• tadubhay
__labbhamÄ• nakapadavasenÄ• _ti ``rÅ«pÄ• yatanaá¹ƒ diá¹-á¹-haá¹ƒ saddÄ• yatanaá¹ƒ su
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ mutaá¹ƒ, sabbaá¹ƒ rÅ«paá¹ƒ manasÄ• viÃ±Ã
vacanato diá¹-á¹-hapadaÃ±ca viÃ±Ã±Ä• tapadaÃ±ca rÅ«pÄ• rammaá¹‡e labbhati. ``rÅ«pÄ•
aniá¹-á¹-haá¹ƒ majjhattaá¹ƒ parittaá¹ƒ atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppannaá¹ƒ ajjhattaá¹ƒ
diá¹-á¹-haá¹ƒ viÃ±Ã±Ä• taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu vaá¹‡á¹‡anibhÄ• s
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ nti evamÄ• dÄ«hi __anekehi nÄ• mehi. ``teras

rÅ«pakaá¹‡á¸• e (Dhs 614 Ä• dayo) Ä• gate terasa niddesavÄ• re sandhÄ• yÄ• ha. ekekas
catunnaá¹ƒ vavatthÄ• pananayÄ• naá¹ƒ vasena __ ``dvipaÃ±Ã±Ä• sÄ• ya_ \Ee I 140/ __na
__tathameva_ aviparÄ«tadassitÄ• ya, appaá¹-ivattiyadesanatÄ• ya ca. __jÄ• nÄ• mi abbha
vattamÄ• nÄ• tÄ«takÄ• lesu Ã±Ä• á¹‡appavattidassanena anÄ• gatepi Ã±Ä• á¹‡appavatti v
__vidita_-saddo anÄ• maá¹-á¹-hakÄ• laviseso veditabbo, ``diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaâ€™â
viya. __na upaá¹-á¹-hÄ• sÄ«_ti attattaniyavasena na upagacchi. yathÄ• rÅ«pÄ• rammaá¹‡
yaá¹ƒsabhÄ• vÄ• yaá¹ƒpakÄ• rÄ• ca, tathÄ• ne passati jÄ• nÄ• ti gacchatÄ«ti __tathÄ• ga
veditabbo. keci pana ``niruttinayena pisodarÄ• dipakkhepena vÄ• dassÄ«-saddassa lopaá¹
cÄ• gamaá¹ƒ katvÄ• __tathÄ• gatoâ€™â€™ _ti vaá¹‡á¹‡enti.

niddosatÄ• ya __anupavajjaá¹ƒ. _ pakkhipitabbÄ• bhÄ• vena __anÅ«naá¹ƒ. _ apanetabbÄ
atthabyaÃ±janÄ• disampattiyÄ• __sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ. no aÃ±Ã±athÄ• _ti ``tat
vuttamevatthaá¹ƒ byatirekena sampÄ• deti. tena yadatthaá¹ƒ \Be I 109/ bhÄ• sitaá¹ƒ, ekant
tadatthanipphÄ• danato yathÄ• bhÄ• sitaá¹ƒ bhagavatÄ• , tathevÄ• ti aviparÄ«tadesanataá
``gadatthoâ€™â€™ _ti etena tathaá¹ƒ gadatÄ«ti tathÄ• gatoti __da_-kÄ• rassa __ta_-kÄ• r
dasseti.

tathÄ• gatamassÄ• ti __tathÄ• gato, _ gatanti ca kÄ• yassa vÄ• cÄ• ya vÄ• pavattÄ«ti att
__yaá¹ƒtaá¹ƒ_-saddÄ• naá¹ƒ abyabhicÄ• risambandhitÄ• ya ``yathÄ• â€™â€™ ti ayamatth
kÄ• yavacÄ«kiriyÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±Ä• nulomena vacanicchÄ• yaá¹ƒ, kÄ• yassa v
sambandhÄ«bhÄ• vena upatiá¹-á¹-hatÄ«ti imamatthaá¹ƒ dassento Ä• ha __ ``bhagavato hÄ
pana atthe tathÄ• vÄ• ditÄ• ya __tathÄ• gato_ti ayampi attho siddho hoti. so pana pubbe pa
Ä• ha __ ``evaá¹ƒ tathÄ• kÄ• ritÄ• ya tathÄ• gatoâ€™â€™ _ti.

__ ``tiriyaá¹ƒ_ \Ne I 97/ __aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«sÅ«â€™â€™ _ti etena yadeke `
upari adho ca santi lokadhÄ• tuyoâ€™â€™ ti vadanti, taá¹ƒ paá¹-isedheti. desanÄ• vilÄ• so
__desanÄ• vilÄ• samayo_ yathÄ• ``puÃ±Ã±amayaá¹ƒ, dÄ• namayaâ€™â€™ ntiÄ• dÄ«su.

upasagganipÄ• tÄ• naá¹ƒ vÄ• cakasaddasannidhÄ• ne tadatthajotanabhÄ• vena pavattana
avagatatthaá¹ƒ atÄ«tatthaÃ±ca vadatÄ«ti Ä• ha __ ``gatoti avagato atÄ«toâ€™â€™ _ti. atha
paá¹-á¹-hÄ• ya yÄ• va sambodhi, etthantare mahÄ• bodhiyÄ• napaá¹-ipattiyÄ• hÄ• naá¹-hÄ
abhÄ• vato yathÄ• paá¹‡idhÄ• naá¹ƒ, tathÄ• gato abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ paá¹-ipann
mahiddhikatÄ• ya, paá¹-isambhidÄ• naá¹ƒ ukkaá¹ƒsÄ• dhigamena anÄ• varaá¹‡atÄ• ya ca
yathÄ• ruci, tathÄ• kÄ• yavacÄ«cittÄ• naá¹ƒ gatÄ• ni gamanÄ• ni pavattiyo etassÄ• ti __ta
vidhayuttagatapakÄ• ra-saddÄ• samÄ• natthÄ• dissanti, tasmÄ• yathÄ• vidhÄ• vipassÄ«
bhagavÄ• tathÄ• vidhoti __tathÄ• gato. _ yathÄ• yuttÄ• ca te bhagavanto ayampi bhagav
__tathÄ• gato. _ atha vÄ• yasmÄ• saccaá¹ƒ tacchaá¹ƒ tathanti Ã±Ä• á¹‡assetaá¹ƒ adhivac
Ã±Ä• á¹‡ena Ä• gatoti __tathÄ• gato_ti. evampi tathÄ• gata-saddassa attho veditabbo ---

``pahÄ• ya \Be I 110/ kÄ• mÄ• dimale yathÄ• gatÄ• ,

samÄ• dhiÃ±Ä• á¹‡ehi vipassiÄ• dayo.

mahesino sakyamunÄ« jutindharo,

tathÄ• gato tena __tathÄ• gato_ mato ||

tathaÃ±ca dhÄ• tÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena jino samÄ• gato,

__tathÄ• gato_ vuccati sakyapuá¹…gavo ||

tathÄ• ni \Ee I 142/ saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aneyyena yato vibhÄ• vitÄ• ,

yÄ• thÄ• vato tena jino __tathÄ• gato ||_

anekabhedÄ• supi \Ne I 98/ lokadhÄ• tusu,

jinassa rÅ«pÄ• yatanÄ• digocare.

vicittabhedaá¹ƒ tathameva dassanaá¹ƒ,

__tathÄ• gato_ tena samantalocano ||

yato ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• yanuloma mattano.

guá¹‡ehi lokaá¹ƒ abhibhuyya iriyati,

__tathÄ• gato_ tenapi lokanÄ• yako ||

yathÄ• bhinÄ«hÄ• ramato yathÄ• ruci,

pavattavÄ• cÄ• tanucittabhÄ• vato.

yathÄ• vidhÄ• yena purÄ• mahesino,

tathÄ• vidho tena jino __tathÄ• gatoâ€™â€™ _ti || (It-a 38).

saá¹…gahagÄ• thÄ• mukhamattameva. kasmÄ• ? appamÄ• dapadaá¹ƒ viya sakaladhamm
sabbabuddhaguá¹‡Ä• naá¹ƒ saá¹…gÄ• hakattÄ• . tenevÄ• ha __ ``sabbÄ• kÄ• renÄ• â€™â

__ ``taá¹ƒ_ \Be I 111/ __katamanti pucchatÄ«â€™â€™ _ti etena ``katamaÃ±ca taá¹ƒ bhikk
tiÄ• divacanassa sÄ• maÃ±Ã±ato pucchÄ• bhÄ• vo dassito avisesato hi tassa pucchÄ• vise
mahÄ• niddese Ä• gatÄ• sabbÄ• va pucchÄ• atthuddhÄ• ranayena dasseti __ ``tattha puc
tattha __tatthÄ• _ti ``taá¹ƒ katamanti pucchatÄ«â€™â€™ ti ettha yadetaá¹ƒ sÄ• maÃ±Ã±ato
tasmiá¹ƒ.

__lakkhaá¹‡a_nti Ã±Ä• tuá¹ƒ icchito yo koci sabhÄ• vo. __ ``aÃ±Ã±Ä• taâ€™â€™ _nti yena
aÃ±Ã±Ä• tabhÄ• vamÄ• ha, __ ``adiá¹-á¹-haâ€™â€™ _nti dassanabhÅ«tena Ã±Ä• á¹‡ena
adiá¹-á¹-hataá¹ƒ. __ ``atulitaâ€™â€™ _nti \Ee I 143/ ``ettakametaâ€™â€™ nti tulanabhÅ«te
``atÄ«ritaâ€™â€™ _nti tÄ«raá¹‡abhÅ«tena akataÃ±Ä• á¹‡akiriyÄ• samÄ• panataá¹ƒ, __ ``a
Ã±Ä• á¹‡assa apÄ• kaá¹-abhÄ• vaá¹ƒ, __ ``avibhÄ• vitaâ€™â€™ _nti Ã±Ä• á¹‡ena apÄ• ka
adiá¹-á¹-haá¹ƒ jotÄ«yati etÄ• yÄ• ti __adiá¹-á¹-hajotanÄ• . _ diá¹-á¹-haá¹ƒ saá¹ƒsandÄ«yati
__diá¹-á¹-hasaá¹ƒsandanÄ• , _ sÄ• kacchÄ• vasena vinicchayakaraá¹‡aá¹ƒ. vimati chijjati e
__vimaticchedanÄ• . _ anumatiyÄ• pucchÄ• __anumatipucchÄ• _. ``taá¹ƒ kiá¹ƒ maÃ±Ã±at
pucchÄ• ya \Ne I 99/ hi ``kÄ• tumhÄ• kaá¹ƒ anumatÄ«â€™â€™ ti anumati pucchitÄ• hoti.
kathetukamyatÄ• ya.

<8> saraseneva patanasabhÄ• vassa antarÄ• eva atÄ«va pÄ• tanaá¹ƒ __atipÄ• to, _ saá¹
sÄ«ghaá¹ƒ pÄ• tananti attho. atikkamma vÄ• satthÄ• dÄ«hi abhibhavitvÄ• pÄ• tanaá¹ƒ __
khandhasantÄ• no. tattha hi sattapaÃ±Ã±atti. __jÄ«vitindriya_nti rÅ«pÄ• rÅ«pajÄ«vitindriyaâ
rÅ«pajÄ«vitindriye hi vikopite itarampi taá¹ƒsambandhatÄ• ya vinassati. kasmÄ• panettha `
pÄ• á¹‡oti cettha vohÄ• rato sattoâ€™â€™ ti ca ekavacananiddeso kato, nanu niravasesÄ•
atipÄ• tato virati idha adhippetÄ• . tathÄ• hi vakkhati ``sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ
pÄ• á¹‡abhÅ«teâ€™â€™ tiÄ• dinÄ• (Sv I cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ•) bahuvacananiddesa

pÄ• á¹‡abhÄ• vasÄ• maÃ±Ã±avasena panettha ekavacananiddeso kato, sabbasaddasanni
viÃ±Ã±Ä• yamÄ• namevÄ• ti sÄ• maÃ±Ã±aniddesaá¹ƒ akatvÄ• bhedavacanicchÄ• vasena
112/. kiÃ±ca bhiyyosÄ• maÃ±Ã±ato saá¹ƒvarasamÄ• dÄ• naá¹ƒ, tabbisesato saá¹ƒvarabhe
Ã±Ä• panatthaá¹ƒ ayaá¹ƒ vacanabhedo katoti veditabbo. yÄ• ya cetanÄ• ya vattamÄ• nass
nissayabhÅ«tesu mahÄ• bhÅ«tesu \Ee I 144/ upakkamakaraá¹‡ahetu taá¹ƒ mahÄ• bhÅ«tap
uppajjanakamahÄ• bhÅ«tÄ• nuppajjissanti, sÄ• tÄ• disappayogasamuá¹-á¹-hÄ• pikÄ• cet
laddhupakkamÄ• ni hi bhÅ«tÄ• ni itarabhÅ«tÄ• ni viya na visadÄ• nÄ«ti samÄ• najÄ• tiyÄ•
hontÄ«ti. __ ``kÄ• yavacÄ«dvÄ• rÄ• naâ€™â€™ _nti etena manodvÄ• re pavattÄ• ya vadh
pÄ• á¹‡Ä• tipÄ• tabhÄ• vaá¹ƒ paá¹-ikkhipati.

payogavatthumahantatÄ• dÄ«hi mahÄ• sÄ• vajjatÄ• tehi paccayehi uppajjamÄ• nÄ• ya ce
veditabbÄ• . yathÄ• dhippetassa hi payogassa sahasÄ• nipphÄ• danavasena kiccasÄ• dhi
pavattajavanehi laddhÄ• sevanÄ• ya ca sanniá¹-á¹-hÄ• pakacetanÄ• ya vasena payogassa
khuddake ceva mahante ca pÄ• á¹‡e payogassa samabhÄ• ve mahantaá¹ƒ hanantassa cet
vatthussa mahantabhÄ• vo. iti ubhayaá¹ƒ petaá¹ƒ cetanÄ• ya balavabhÄ• veneva hoti. tath
mahÄ• guá¹‡abhÄ• vena tattha pavattaupakÄ• racetanÄ• viya khettavisesanibbattiyÄ• apa
tibbatarÄ• ca uppajjatÄ«ti tassÄ• mahÄ• sÄ• vajjatÄ• daá¹-á¹-habbÄ• . tasmÄ• payogava
amahattepi mahÄ• guá¹‡atÄ• dipaccayehi cetanÄ• ya balavabhÄ• vÄ• divaseneva mahÄ• s

sambharÄ«yanti \Ne I 100/ etehÄ«ti __sambhÄ• rÄ• , _ aá¹…gÄ• ni. tesu pÄ• á¹‡asaÃ±Ã±i
pubbabhÄ• giyÄ• nipi honti. __upakkamo_ vadhakacetanÄ• samuá¹-á¹-hÄ• pito. paÃ±casan
pÄ• á¹‡Ä• tipÄ• tacetanÄ• ti sÄ• paÃ±casambhÄ• ravinimuttÄ• daá¹-á¹-habbÄ• . __vijjÄ• n
Ä• thabbaá¹‡ikÄ• dÄ«naá¹ƒ viya. __iddhimayo_ kammavipÄ• kajiddhimayo dÄ• á¹-hÄ• koá¹
papaÃ±co_ti atimahÄ• vitthÄ• ro.

etthÄ• ha --- khaá¹‡e khaá¹‡e nirujjhanasabhÄ• vesu saá¹…khÄ• resu ko hanti, ko vÄ• ha
cittacetasikasantÄ• no, so arÅ«patÄ• ya na chedanabhedanÄ• divasena \Be I 113/ vikopana
vikopanÄ«yo, atha rÅ«pasantÄ• no, so acetanatÄ• ya kaá¹-á¹-hakaliá¹…garÅ«pamoti na tat
pÄ• á¹‡Ä• tipÄ• to labbhati yathÄ• matasarÄ«re, payogopi pÄ• á¹‡Ä• tipÄ• tassa paharaá¹
saá¹…khÄ• resu bhaveyya anÄ• gatesu vÄ• paccuppannesu vÄ• , tattha na tÄ• va atÄ«tÄ•
abhÄ• vato, paccuppannesu ca saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikattÄ• saraseneva nirujjhana
vinÄ• sÄ• bhimukhesu nippayojano payogo siyÄ• , vinÄ• sassa ca kÄ• raá¹‡arahitattÄ• na
paharaá¹‡appakÄ• rÄ• dipayogahetukaá¹ƒ maraá¹‡aá¹ƒ, nirÄ«hakatÄ• ya ca saá¹…khÄ• rÄ
khaá¹‡ikattÄ• vadhÄ• dhippÄ• yasamakÄ• labhijjanakassa kiriyÄ• pariyosÄ• nakÄ• lÄ• nav
pÄ• á¹‡Ä• tipÄ• takammabaddhoti.

vuccate --- yathÄ• vuttavadhakacetanÄ• sahito saá¹…khÄ• rÄ• naá¹ƒ puÃ±jo sattasaá¹…kh
pavattitavadhakapayoganimittaá¹ƒ apagatusmÄ• viÃ±Ã±Ä• á¹‡ajÄ«vitindriyo matavohÄ• rap

yathÄ• vuttavadhappayogÄ• karaá¹‡e uppajjanÄ• raho rÅ«pÄ• rÅ«padhammasamÅ«ho haÁ
cittacetasikasantÄ• no. vadhappayogÄ• visayabhÄ• vepi tassa paÃ±cavokÄ• rabhave rÅ«pa
rÅ«pasantÄ• ne parena payojitajÄ«vitindriyupacchedakapayogavasena tannibbattivibandhal
vihate vicchedo hotÄ«ti na pÄ• á¹‡Ä• tipÄ• tassa asambhavo, nÄ• pi ahetuko pÄ• á¹‡Ä• tipÁ
nippayojano paccuppannesu saá¹…khÄ• resu katapayogavasena tadanantaraá¹ƒ uppajjanÄ
saá¹…khÄ• rakalÄ• passa tathÄ• anuppattito, khaá¹‡ikÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kha
maraá¹‡abhÄ• vena anadhippetattÄ• , santatimaraá¹‡assa ca yathÄ• vuttanayena sahetuka
maraá¹‡aá¹ƒ, na ca katturahito pÄ• á¹‡Ä• tipÄ• tappayogo nirÄ«hakesupi saá¹…khÄ• resu
upakÄ• rakesu attano anurÅ«paphaluppÄ• dananiyatesu \Ee I 146/ kÄ• raá¹‡esu kattuvohÄ
pakÄ• seti nisÄ• karo candimÄ• â€™â€™ ti ca, na ca kevalassa vadhÄ• dhippÄ• yasahabh
pÄ• á¹‡Ä• tipÄ• to icchito santÄ• navasena avaá¹-á¹-hitasseva paá¹-ijÄ• nanato, santÄ• nav
pavattamÄ• nÄ• naÃ±ca padÄ«pÄ• dÄ«naá¹ƒ atthakiriyÄ• siddhi dissatÄ«ti attheva pÄ• á¹‡
ayaÃ±ca vicÄ• ro adinnÄ• dÄ• nÄ• dÄ«supi yathÄ• sambhavaá¹ƒ vibhÄ• vetabbo.

__ ``pahÄ«nakÄ• lato_ \Be I 114/ __paá¹-á¹-hÄ• ya viratovÄ• â€™â€™ _ti etena pahÄ• nal
samucchedaviratÄ«ti dasseti. kammakkhayaÃ±Ä• á¹‡ena hi pÄ• á¹‡Ä• tipÄ• tadussÄ«lyass
accantameva tato paá¹-iviratoti vuccati samucchedavasena pahÄ• naviratÄ«naá¹ƒ adhippet
pahÄ• naviramaá¹‡Ä• naá¹ƒ purimapacchimakÄ• latÄ• natthi, maggadhammÄ• naá¹ƒ pana
sammÄ• vÄ• cÄ• dÄ«naÃ±ca paccayapaccayuppannabhÄ• ve apekkhite sahajÄ• tÄ• namp
gahaá¹‡aá¹ƒ purimapacchimabhÄ• veneva hotÄ«ti gahaá¹‡appavattiÄ• kÄ• ravasena pacca
sammÄ• diá¹-á¹-hiÄ• dÄ«su pahÄ• yakadhammesu pahÄ• nakiriyÄ• ya purimakÄ• lavohÄ•
viramaá¹‡akiriyÄ• ya aparakÄ• lavohÄ• ro ca hotÄ«ti evamettha attho daá¹-á¹-habbo. pahÄ
samucchedavasena, virati paá¹-ippassaddhivasena yojetabbÄ• . atha vÄ• pÄ• á¹‡o atipÄ•
__pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡aghÄ• tahetubhÅ«to dhammasamÅ«ho. ko paneso? ahirikÄ
kilesÄ• . te hi bhagavÄ• ariyamaggena pahÄ• ya samugghÄ• á¹-etvÄ• pÄ• á¹‡Ä• tipÄ• tad
paá¹-iviratoti vuccati kilesesu pahÄ«nesu kilesanimittassa kammassa anuppajjanato. ``adinn
pahÄ• yÄ• â€™â€™ tiÄ• dÄ«supi eseva nayo. __viratovÄ• _ti avadhÄ• raá¹‡ena tassÄ• vi
apariyantataá¹ƒ dasseti. yathÄ• hi aÃ±Ã±e samÄ• dinnaviratikÄ• pi \Ee I 147/ anavaá¹-á¹-h
lÄ• bhajÄ«vitÄ• dihetu samÄ• dÄ• naá¹ƒ bhindanti, na evaá¹ƒ bhagavÄ• . bhagavÄ• pana s
pahÄ«napÄ• á¹‡Ä• tipÄ• tattÄ• accantavirato evÄ• ti. __vÄ«tikkamissÄ• mÄ«_ti anavajjadh
antarantarÄ• uppajjanakÄ• dubbalÄ• kusalÄ• . yasmÄ• pana kÄ• yavacÄ«payogaá¹ƒ upa
uppannÄ• â€™â€™ ti viÃ±Ã±unÄ• sakkÄ• Ã±Ä• tuá¹ƒ, tasmÄ• te iminÄ• pariyÄ• yena __
_ti vuttÄ• ti daá¹-á¹-habbÄ• . __kÄ• yikÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• dinipphÄ• dake balavÄ• ku

gottavasena laddhavohÄ• roti sambandho. __dÄ«petuá¹ƒ vaá¹-á¹-ati_ brahmadattena bhÄ
anusandhidassanavasena imissÄ• desanÄ• ya Ä• raddhattÄ• . tatthÄ• yaá¹ƒ dÄ«panÄ• ---
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato samaá¹‡assa gotamassa sÄ• vakasaá¹…gho nihitadaá¹‡á
vitthÄ• retabbaá¹ƒ. nanu ca dhammassÄ• pi vaá¹‡á¹‡o \Be I 115/ brahmadattena bhÄ• sito?

pana sammÄ• sambuddhapabhavattÄ• , ariyasaá¹…ghÄ• dhÄ• rattÄ• ca dhammassa dhar
tadubhayadÄ«paneneva dÄ«pito hotÄ«ti visuá¹ƒ na uddhaá¹-o. saddhammÄ• nubhÄ• venev
\Ne I 102/ ca pÄ• á¹‡Ä• tipÄ• tÄ• dippahÄ• nasamattho ahosi, desanÄ• pana Ä• dito paá¹-a

etthÄ• yaá¹ƒ adhippÄ• yo --- ``atthi bhikkhave aÃ±Ã±e ca dhammÄ• â€™â€™ tiÄ• dinÄ• a
buddhaguá¹‡e Ä• rabbha upari desanaá¹ƒ vaá¸• á¸• hetukÄ• mo bhagavÄ• Ä• dito paá¹-á¹-
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyyÄ• â€™â€™ tiÄ• dinÄ• buddhaguá¹‡avaseneva desanaa
bhikkhusaá¹…ghavasenÄ• ti. esÄ• hi bhagavato desanÄ• ya pakati, yaá¹ƒ ekaraseneva de
labbhamÄ• nassÄ• pi kassaci aggahaá¹‡aá¹ƒ. tathÄ• hi rÅ«pakaá¹‡á¸• e dukÄ• dÄ«su tan
gahitaá¹ƒ. itaravatthÅ«hi asamÄ• nagatikattÄ• desanÄ• bhedo hotÄ«ti. yathÄ• hi \Ee I 148
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni ekantato cakkhÄ• dinissayÄ• ni, na evaá¹ƒ manoviÃ±Ã±Ä• á¹
hadayavatthunissayaá¹ƒ, nissitavasena ca vatthudukÄ• didesanÄ• pavattÄ• ``atthi rÅ«paá
vatthu, atthi rÅ«paá¹ƒ na cakkhuviÃ±Ã±Ä• á¹‡assa vatthÅ«â€™â€™ tiÄ• dinÄ• . yampi eka
hadayavatthunissayaá¹ƒ, tassa vasena ``atthi rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡assa vatthÅ«â€™
vuccamÄ• nesupi na tadanurÅ«pÄ• Ä• rammaá¹‡adukÄ• dayo sambhavanti. na hi ``atthi rÅ
Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ na manoviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aâ€™â€™ nti sa
vatthÄ• rammaá¹‡adukÄ• bhinnagatikÄ• siyunti na ekarasÄ• desanÄ• bhaveyyÄ• ti. tathÅ
cittuppÄ• davibhÄ• gena avuccamÄ• nattÄ• avitakkaavicÄ• rapadavissajjane ``vicÄ• ro cÄ•
sakkÄ• ti avitakkavicÄ• ramattapadavissajjane labbhamÄ• nopi vitakko na uddhaá¹-o, aÃ±Ã
ti vattabbaá¹ƒ siyÄ• .

daá¹‡á¸• anasaá¹…khÄ• tassa daá¹‡á¸• assa paraviheá¹-hanassa vivajjitabhÄ• vadÄ«pana
nikkhepavacananti Ä• ha __ ``parÅ«paghÄ• tatthÄ• yÄ• â€™â€™ _tiÄ• di. __viheá¹-hanabh
``bhikkhusaá¹…ghavasenÄ• pi dÄ«petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• tampi ekades
bhikkhÅ«â€™â€™ _tiÄ• dimÄ• ha.

__lajjÄ«_ti \Be I 116/ ettha vuttalajjÄ• ya ottappampi vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. na hi
pÄ• puttÄ• sanarahitaá¹ƒ, pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ atthÄ«ti. dhammagarutÄ• ya vÄ
attÄ• dhÄ«nattÄ• attÄ• dhipatibhÅ«tÄ• lajjÄ• va vuttÄ• , na pana lokÄ• dhipati ottappaá¹ƒ.
mettacittataá¹ƒ Ä• pannoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu dayÄ• -saddo ``dayÄ• pannoâ
pavattatÄ«ti? saccametaá¹ƒ \Ee I 149/, ayaá¹ƒ pana dayÄ• -saddo anurakkhaá¹‡amatthaá¹
pavattamÄ• no mettÄ• ya \Ne I 103/ karuá¹‡Ä• ya ca pavattatÄ«ti idha mettÄ• ya pavattamÄ
siniyhatÄ«ti mettÄ• , mettÄ• etassa atthÄ«ti mettaá¹ƒ, mettaá¹ƒ cittaá¹ƒ etassÄ• ti mettacitt
__mettacittatÄ• , _ mettÄ• icceva attho. __ ``sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«â€™â€
sattavasena apariyantataá¹ƒ dasseti. __pÄ• á¹‡abhÅ«te_ti pÄ• á¹‡ajÄ• te. __anukampako_
pana mettÄ• karuá¹‡Ä• ya visesapaccayo hoti, tasmÄ• vuttaá¹ƒ __ ``tÄ• ya eva dayÄ• par
yehi dhammehi pÄ• á¹‡Ä• tipÄ• tÄ• virati sampajjati, tehi lajjÄ• mettÄ• karuá¹‡Ä• hi samaá
__viharatÄ«_ti evaá¹ƒbhÅ«to hutvÄ• ekasmiá¹ƒ iriyÄ• pathe uppannaá¹ƒ dukkhaá¹ƒ aÃ±Ã±

vicchinditvÄ• harati pavatteti, attabhÄ• vaá¹ƒ vÄ• yÄ• petÄ«ti attho. tenevÄ• ha __ ``iriyati
pÄ• letÄ«â€™â€™ _ti.

__Ä• cÄ• rasÄ«lamattaka_nti sÄ• dhujanÄ• cÄ• rasÄ«lamattakaá¹ƒ, tena indriyasaá¹ƒvarÄ
lokiyaputhujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ na sakkotÄ«ti dasseti. tathÄ• hi
indriyasaá¹ƒvarapaccayaparibhogasÄ«lÄ• ni idha sÄ«lakathÄ• yaá¹ƒ na vibhattÄ• ni.

__parasaá¹ƒharaá¹‡a_nti parassa santakaharaá¹‡aá¹ƒ. theno vuccati coro, tassa bhÄ• vo
khuddake parasantake appasÄ• vajjaá¹ƒ, mahante mahÄ• sÄ• vajjaá¹ƒ. kasmÄ• ? payogam
pana samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• vajjaá¹ƒ, tib
ayampi nayo yojetabbo.

__sÄ• hatthikÄ• dayo_ti ettha mantaparijappanena parasantakaharaá¹‡aá¹ƒ vijjÄ• mayo, vi
kÄ• yavacÄ«payogena parasantakassa Ä• kaá¸• á¸• hanaá¹ƒ tÄ• disaiddhÄ• nubhÄ• vena i

__sesa_nti \Be I 117/ ``pahÄ• ya paá¹-iviratoâ€™â€™ ti evamÄ• dikaá¹ƒ. taÃ±hi pubbe vut
nayidha sikkhÄ• padavohÄ• rena virati vuttÄ• , ito aÃ±Ã±esu pana suttapadesesu vinayÄ• b
pavattavohÄ• rena viratiyo cetanÄ• ca adhisÄ«lasikkhÄ• dÄ«naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• v
aÃ±Ã±atarakoá¹-á¹-hÄ• sabhÄ• vato \Ee I 150/ ca sikkhÄ• padanti Ä• ha __ ``paá¹-hamasik
kÄ• maÃ±cettha ``lajjÄ« dayÄ• pannoâ€™â€™ ti na vuttaá¹ƒ, adhikÄ• ravasena pana attha
veditabbaá¹ƒ. yathÄ• hi lajjÄ• dayo pÄ• á¹‡Ä• tipÄ• tappahÄ• nassa visesappaccayo, evaá
adinnÄ• dÄ• nappahÄ• nassÄ• pÄ«ti, tasmÄ• sÄ• pi pÄ• á¸·i Ä• netvÄ• vattabbÄ• . eseva
``sucibhÅ«tenÄ• â€™â€™ ti etena \Ne I 104/ hirottappÄ• dÄ«hi samannÄ• gamo, ahirikÄ• c
vuttamevÄ• ti ``lajjÄ«â€™â€™ tiÄ• di na vuttanti daá¹-á¹-habbaá¹ƒ.

__aseá¹-á¹-hacariya_nti aseá¹-á¹-hÄ• naá¹ƒ hÄ«nÄ• naá¹ƒ, aseá¹-á¹-haá¹ƒ vÄ• lÄ• makaá
methunanti attho. __ ``brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• raâ€™â€™ _nti methunaviratimÄ• l
methunÄ• â€™â€™ _ti etena ``idha brÄ• hmaá¹‡a ekacco ... pe ... na heva kho mÄ• tugÄ•
dvayaá¹ƒdvayasamÄ• pattiá¹ƒ samÄ• pajjati, apica kho mÄ• tugÄ• massa ucchÄ• danapari
sÄ• diyati, so taá¹ƒ assÄ• deti, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• di
sattavidhamethunasaá¹ƒyogÄ• pi paá¹-ivirati dassitÄ• ti daá¹-á¹-habbÄ• . idhÄ• pi asaddhar
kÄ• yadvÄ• rappavattÄ• maggenamaggapaá¹-ipattisamuá¹-á¹-hÄ• pikÄ• cetanÄ• abrahma
agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• ti yojetabbaá¹ƒ. tattha agamanÄ«yaá¹-á¹-hÄ•
mÄ• turakkhitÄ• dayo dasa, dhanakkÄ«tÄ• dayo dasÄ• ti vÄ«sati itthiyo. itthÄ«su pana dasa
dhanakkitÄ• dÄ«naá¹ƒ sÄ• rakkhasaparidaá¹‡á¸• Ä• naÃ±ca vasena dvÄ• dasannaá¹ƒ aÃ±
vippaá¹-ipatti appasÄ• vajjÄ• , mahÄ• guá¹‡e mahÄ• sÄ• vajjÄ• . guá¹‡arahitepi ca abhibha
mahÄ• sÄ• vajjÄ• , ubhinnaá¹ƒ samÄ• nacchandabhÄ• vepi kilesÄ• naá¹ƒ upakkamÄ• naÃ±
tibbatÄ• ya mahÄ• sÄ• vajjÄ• ti \Ee I 151/ veditabbÄ• . tassa dve sambhÄ• rÄ• sevetukÄ• n

maggenamaggapaá¹-ipattÄ«ti. micchÄ• cÄ• re pana agamanÄ«yaá¹-á¹-hÄ• natÄ• , sevanÄ•
maggenamaggapaá¹-ipatti, sÄ• diyanaÃ±cÄ• ti cattÄ• ro. ``abhibhavitvÄ• vÄ«tikkamane
maggenamaggapaá¹-ipattiadhivÄ• sane satipi purimuppannasevanÄ• bhisandhipayogÄ• bh
abhibhuyyamÄ• nassa micchÄ• cÄ• ro na hotÄ«â€™â€™ ti vadanti. sevanÄ• citte sati payo
itthiyÄ• sevanÄ• payogassa yebhuyyena abhÄ• vato, itthiyÄ• puretaraá¹ƒ upaá¹-á¹-hÄ• pit
micchÄ• cÄ• ro na siyÄ• ti Ä• pajjati payogÄ• bhÄ• vato. tasmÄ• purisassa vasena ukkaá¹ƒ
daá¹-á¹-habbaá¹ƒ, aÃ±Ã±athÄ• itthiyÄ• purisakiccakaraá¹‡akÄ• le purisassapi sevanÄ• pa
na siyÄ• ti eke. idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ --- attano ruciyÄ• pavattitassa tayo, b
pavattitassa tayo, anavasesaggahaá¹‡ena pana cattÄ• roti. eko payogo sÄ• hatthikova.

<9> kammapathappattaá¹ƒ dassetuá¹ƒ __ ``atthabhaÃ±janakoâ€™â€™ _ti vuttaá¹ƒ. __vac
__musÄ• _-saddassa kiriyÄ• padhÄ• nataá¹ƒ dasseti. __visaá¹ƒvÄ• danÄ• dhippÄ• yo_ pub
ca. vuttaÃ±hi ``pubbevassa hoti `musÄ• bhaá¹‡issaâ€™ nti, bhaá¹‡antassa hoti `musÄ• bh
(Vin III 205). etaÃ±hi dvayaá¹ƒ aá¹…gabhÅ«taá¹ƒ, itaraá¹ƒ pana hotu vÄ• mÄ• vÄ• , akÄ•
visaá¹ƒvÄ• dakassa \Ne I 105/. yathÄ• vuttaá¹ƒ payogabhÅ«taá¹ƒ musÄ• vadati viÃ±Ã±Ä•
etÄ• yÄ• ti __cetanÄ• musÄ• vÄ• do. _

purimanaye lakkhaá¹‡assa abyÄ• pitatÄ• ya, musÄ• -saddassa ca visaá¹ƒvaditabbatthavÄ•
152/ paripuá¹‡á¹‡aá¹ƒ katvÄ• musÄ• vÄ• dalakkhaá¹‡aá¹ƒ dassetuá¹ƒ __ ``musÄ• ti abhÅ«
vatthÅ«â€™â€™ _tiÄ• dinÄ• dutiyanayo Ä• raddho. imasmiÃ±ca naye musÄ• vadÄ«yati v
musÄ• vÄ• do. ``yamatthaá¹ƒ bhaÃ±jatÄ«â€™â€™ _ti vatthuvasena musÄ• vÄ• dassa app
yassa atthaá¹ƒ bhaÃ±jati, tassa appaguá¹‡atÄ• ya appasÄ• vajjo, mahÄ• guá¹‡atÄ• ya mah
viya guá¹‡avasenÄ• pi yojetabbaá¹ƒ. kilesÄ• naá¹ƒ mudutibbatÄ• vasenÄ• pi appasÄ• vajja
labbhatiyeva.

attano santakaá¹ƒ adÄ• tukÄ• matÄ• ya, pÅ«raá¹‡akathÄ• nayena ca visaá¹ƒvÄ• danapure
tattha pana cetanÄ• balavatÄ« na hotÄ«ti appasÄ• vajjatÄ• \Be I 119/ vuttÄ• . appatÄ• ya
pÅ«raá¹‡avasena pavattÄ• kathÄ• __pÅ«raá¹‡akathÄ• . _

__tajjo_ti tassÄ• ruppo, visaá¹ƒvÄ• danÄ• nurÅ«poti attho. __ ``vÄ• yÄ• moâ€™â€™ _ti vÄ
visaá¹ƒvÄ• danÄ• dhippÄ• yena payoge katepi parena tasmiá¹ƒ atthe aviÃ±Ã±Ä• te visaá¹ƒ
parassa tadatthavijÄ• nanaá¹ƒ eko sambhÄ• ro vutto. keci pana ``abhÅ«tavacanaá¹ƒ visaá¹
tadatthavijÄ• nananti tayo sambhÄ• rÄ• â€™â€™ ti vadanti. __kiriyÄ• samuá¹-á¹-hÄ• pakac
musÄ• vÄ• dakakammunÄ• bajjhati_ sanniá¹-á¹-hÄ• pakacetanÄ• ya nibbattattÄ• , sacepi
tamatthaá¹ƒ jÄ• nÄ• tÄ«ti adhippÄ• yo.

``saccato thetatoâ€™â€™ tiÄ• dÄ«su (MN I 19) viya __theta_-saddo thirapariyÄ• yo, thirab
saccavÄ• ditÄ• ya adhikatattÄ• kathÄ• vasena veditabboti Ä• ha __ ``thirakathoti atthoâ€™

__nathirakatho_ti yathÄ• haliddirÄ• gÄ• dayo \Ee I 153/ anavaá¹-á¹-hitasabhÄ• vatÄ• ya na
kathÄ• yassa so na thirakathoti haliddirÄ• gÄ• dayo yathÄ• kathÄ• ya upamÄ• honti, evaá
__ ``pÄ• sÄ• á¹‡alekhÄ• viyÄ• â€™â€™ _tiÄ• dÄ«supi.

saddhÄ• ayati pavattati etthÄ• ti saddhÄ• yo, saddhÄ• yo eva __saddhÄ• yiko_ yathÄ• ``v
106/ (AN c 8.11; Vin III 8). saddhÄ• ya vÄ• ayitabbo __saddhÄ• yiko, _ saddheyyoti attho. _
Ä• pajjati_ visaá¹ƒvÄ• danatoti adhippÄ• yo.

__suÃ±Ã±abhÄ• va_nti pÄ«tivirahitatÄ• ya rittataá¹ƒ. __sÄ• pisuá¹‡avÄ• cÄ• _ti yÄ• yaá¹ƒ
saddasabhÄ• vÄ• vÄ• cÄ• , sÄ• piyasuÃ±Ã±akaraá¹‡ato pisuá¹‡avÄ• cÄ• ti niruttinayena
pisuá¹‡Ä• , samagge satte avayavabhÅ«te vagge bhinne karotÄ«ti attho.

__pharusa_nti sinehÄ• bhÄ• vena lÅ«khaá¹ƒ. __sayampi pharusÄ• _ti domanassasamuá¹-
kakkasÄ• . ettha ca pharusaá¹ƒ karotÄ«ti phalÅ«pacÄ• rena, pharusayatÄ«ti vÄ• vÄ• cÄ• y
veditabbÄ• . __sayampi pharusÄ• _ti paresaá¹ƒ mammacchedavasena pavattiyÄ• ekantan
kÄ• raá¹‡avohÄ• rena \Be I 120/ ca vÄ• cÄ• ya pharusa-saddappavatti daá¹-á¹-habbÄ• . tat
kaá¹‡á¹‡asukhÄ• . _ atthavipannatÄ• ya __na hadayaá¹…gamÄ• _.

__yena samphaá¹ƒ palapatÄ«_ti yena palÄ• pasaá¹…khÄ• tena niratthakavacanena sukha
vinÄ• setÄ«ti ``samphaâ€™â€™ nti laddhanÄ• maá¹ƒ attano paresaÃ±ca anupakÄ• rakaá¹

__saá¹ƒkiliá¹-á¹-hacittassÄ• _ti lobhena dosena vÄ• vibÄ• dhitacittassa, upatÄ• pitacittassa
dÅ«sitacittassÄ• ti attho. __cetanÄ• pisuá¹‡avÄ• cÄ• _ pisuá¹‡aá¹ƒ vadanti etÄ• yÄ• ti. yas
tesu abhinnesu appasÄ• vajjaá¹ƒ, bhinnesu mahÄ• sÄ• vajjaá¹ƒ, tathÄ• kilesÄ• naá¹ƒ mud

yassa pesuÃ±Ã±aá¹ƒ \Ee I 154/ upasaá¹ƒharati, so bhijjatu vÄ• mÄ• vÄ• , tassa atthassa
pamÄ• á¹‡anti Ä• ha __ ``tadatthavijÄ• nanaâ€™â€™ _nti, kammapathappatti pana bhinne

__anuppadÄ• tÄ• _ti anubalappadÄ• tÄ• , anuvattanavasena vÄ• padÄ• tÄ• . kassa pana
``sahitÄ• naâ€™â€™ nti vuttattÄ• ``sandhÄ• nassÄ• â€™â€™ ti viÃ±Ã±Ä• yati. tenevÄ• ha
``sandhÄ• nÄ• nuppadÄ• tÄ• â€™â€™ _ti. yasmÄ• pana anuvattanavasena sandhÄ• nass
rakkhaá¹‡aá¹ƒ vÄ• daá¸·hÄ«karaá¹‡aá¹ƒ hoti, tena vuttaá¹ƒ __ ``daá¸·hÄ«kammaá¹ƒ kattÄ«
Ä• ramanti etthÄ• ti __Ä• rÄ• mo, _ ramitabbaá¹-á¹-hÄ• naá¹ƒ \Ne I 107/. yasmÄ• pana Ä•
labbhati, tasmÄ• vuttaá¹ƒ __ ``samaggarÄ• motipi pÄ• á¸·i, ayamevettha atthoâ€™â€™ _ti

mammÄ• ni viya mammÄ• ni, yesu pharusavÄ• cÄ• ya chupitamattesu duá¹-á¹-hÄ• rÅ«su v
adhimattaá¹ƒ dukkhappattaá¹ƒ hoti. kÄ• ni pana tÄ• ni? jÄ• tiÄ• dÄ«ni akkosavatthÅ«ni. tÄ•
vÄ• yena kÄ• yavacÄ«payogena, so __mammacchedako. _ ekantena pharusacetanÄ• pha

etÄ• yÄ• ti. kathaá¹ƒ pana ekantapharusacetanÄ• hoti? duá¹-á¹-hacittatÄ• ya. __tassÄ• _ti
eva pharusavÄ• cÄ• bhÄ• vassa. __mammacchedako_ savanapharusatÄ• yÄ• ti adhippÄ•
pharusavÄ• cÄ• na hoti_ kammapathaâ€™ ppattattÄ• , kammabhÄ• vaá¹ƒ pana na sakkÄ•
cetanÄ• pharusatÄ• ya pharusavÄ• caá¹ƒ sÄ• dhetvÄ• idÄ• ni tameva paá¹-ipakkhanayena
``vacanasaá¹‡hatÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sÄ• _ pharusavÄ• cÄ• \Be I 121/. __
etthÄ• pi kammapathabhÄ• vaá¹ƒ appattÄ• appasÄ• vajjÄ• , itarÄ• mahÄ• sÄ• vajjÄ• , tath
mudutibbatÄ• bhÄ• ve. keci pana ``yaá¹ƒ uddissa pharusavÄ• cÄ• payujjanti, tassa sammu
ti, eke ``parammukhÄ• pi pharusavÄ• cÄ• hotiyevÄ• â€™â€™ ti vadanti. tatthÄ• yamadhip
sammukhÄ• payoge agÄ• ravÄ• dÄ«naá¹ƒ balavabhÄ• vato siyÄ• cetanÄ• \Ee I 155/ bala
tadatthajÄ• nanaá¹ƒ, na tathÄ• asammukhÄ• ti. yathÄ• pana akkosite mate Ä• á¸·ahane ka
upavÄ• dantarÄ• yaá¹ƒ nivatteti, evaá¹ƒ ``parammukhÄ• payuttÄ• pi pharusavÄ• cÄ• hotiy
viÃ±Ã±Ä• tunti. __kupitacitta_nti akkosÄ• dhippÄ• yeneva kupitacittaá¹ƒ, na maraá¹‡Ä• dhip
maraá¹‡Ä• dhippÄ• yena hi cittakope sati byÄ• pÄ• doyeva hotÄ«ti. __etthÄ• _ti ---

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaâ€™â€™ nti || (SN b IV 347; Ud

imissÄ• gÄ• thÄ• ya. sÄ«laÃ±hettha ``nelaá¹…gaâ€™â€™ nti vuttaá¹ƒ. tenevÄ• ha citto ga
bhante sÄ«lÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti (SN b IV 347). __sukumÄ• rÄ• _ti aphar
__purassÄ• _ti ettha __pura_-saddo tannivÄ• sÄ«vÄ• cako daá¹-á¹-habbo ``gÄ• mo Ä• gato
tenevÄ• ha __ ``nagaravÄ• sÄ«naâ€™â€™ _nti. manaá¹ƒ appÄ• yati vaá¸• á¸• hetÄ«ti __m
``cittavuá¸• á¸• hikarÄ• â€™â€™ _ti. __Ä• sevanaá¹ƒ_ bhÄ• vanaá¹ƒ bahulÄ«karaá¹‡aá¹ƒ.
tena aggahite appasÄ• vajjo \Ne I 108/ gahite mahÄ• sÄ• vajjoti, idhÄ• pi kilesÄ• naá¹ƒ muc
appasÄ• vajjamahÄ• sÄ• vajjatÄ• labbhatiyeva.

__ ``kÄ• lavÄ• dÄ«â€™â€™ _tiÄ• di samphappalÄ• pÄ• paá¹-iviratassa paá¹-ipattidassana
``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• di pÄ• á¹‡Ä• tipÄ• tappahÄ• napaá¹-ipattida
``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya viharatÄ«â€™â€™ ti hi vutte kathaá¹ƒ pÄ• á¹‡Ä• tipÄ• tap
apekkhÄ• sabbhÄ• vato ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hotÄ«â€™â€™ ti vuttaá¹ƒ, sÄ•
156/ Ä• ha ``nihitadaá¹‡á¸• o nihitasatthoâ€™â€™ ti, taÃ±ca daá¹‡á¸• asatthanidhÄ• naá¹ƒ
``lajjÄ«â€™â€™ tiÄ• di, evaá¹ƒ uttaruttaraá¹ƒ purimassa purimassa upÄ• yasandassanaá¹ƒ
adinnÄ• dÄ• nÄ• dÄ«su \Be I 122/ yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. tena vuttaá¹ƒ ``kÄ• la
samphappalÄ• pÄ• paá¹-iviratassa paá¹-ipattidassanaâ€™â€™ nti. atthasaÃ±hitÄ• pi hi vÄ
atthÄ• vahÄ• na siyÄ• ti anatthaviÃ±Ã±Ä• panavÄ• caá¹ƒ anulometi, tasmÄ• samphappalÄ
akÄ• lavÄ• ditÄ• parivajjetabbÄ• ti vuttaá¹ƒ __ ``kÄ• lavÄ• dÄ«â€™â€™ _ti. kÄ• lena vada
ubhayÄ• natthasÄ• dhanato abhÅ«taá¹ƒ parivajjetabbanti Ä• ha __ ``bhÅ«tavÄ• dÄ«â€™â€
yaá¹ƒ idhalokaparalokahitasampÄ• dakaá¹ƒ, tadeva vattabbanti dassetuá¹ƒ __ ``atthavÄ• dÄ

atthaá¹ƒ vadantenÄ• pi na lokiyadhammasannissitameva vattabbaá¹ƒ, atha kho lokuttaradh
dassetuá¹ƒ __ ``dhammavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• ca attho lokuttaradhammas
dassanatthaá¹ƒ __ ``vinayavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. pÄ• timokkhasaá¹ƒvaro satisaá¹ƒ
khantisaá¹ƒvaro vÄ«riyasaá¹ƒvaroti hi paÃ±cannaá¹ƒ saá¹ƒvarÄ• naá¹ƒ, tadaá¹…gavinayo
samucchedavinayo paá¹-ippassaddhivinayo nissaraá¹‡avinayoti paÃ±cannaá¹ƒ vinayÄ• naÃ
nibbÄ• nÄ• dhigamahetubhÄ• vato lokuttaradhammasannissito hotÄ«ti.

evaá¹ƒ guá¹‡avisesayutto ca attho vuccamÄ• no desanÄ• kosalle sati sobhati, kiccakaro ca
dassetuá¹ƒ __ ``nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ _ti vuttaá¹ƒ. idÄ• ni taá¹ƒ
vibhÄ• vetuá¹ƒ __ ``kÄ• lenÄ• â€™â€™ _tiÄ• dimÄ• ha. ajjhÄ• sayaá¹-á¹-huppattÄ«naá¹ƒ p
desanÄ• visaye ekaá¹ƒsÄ• dibyÄ• karaá¹‡avibhÄ• gaá¹ƒ sallakkhetvÄ• á¹-hapanÄ• hetudÄ
taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ vibhÄ• ventiyÄ• parimitaparicchinnarÅ«pÄ• ya
vipulataragambhÄ«rudÄ• rapahÅ«tatthavitthÄ• rasaá¹…gÄ• hakÄ• ya \Ee I 157/ desanÄ• ya
paramatthasiddhiyaá¹ƒ patiá¹-á¹-hÄ• pento ``desanÄ• kusaloâ€™â€™ ti vuccatÄ«ti evamett
veditabbÄ• .

<10> evaá¹ƒ paá¹-ipÄ• á¹-iyÄ• satta mÅ«lasikkhÄ• padÄ• ni vibhajitvÄ• satipi abhijjhÄ• di
saá¹ƒvarasÄ«lasikkhÄ• saá¹…gahe upariguá¹‡asaá¹…gahato, lokiyaputhujjanÄ• visayato c
saá¹…gaá¹‡hituá¹ƒ taá¹ƒ pariharitvÄ• pacurajanapÄ• kaá¹-aá¹ƒ Ä• cÄ• rasÄ«lameva vibha
``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __gÄ• mo_t
cittarahitatÄ• ya na jÄ«vÄ• , cittarahitatÄ• ca paripphandÄ• bhÄ• vato \Be I 123/, chinne vir
visadisajÄ• tikabhÄ• vato, catuyoniappariyÄ• pannato ca veditabbÄ• , vuá¸• á¸• hi pana pav
vijjatÄ«ti na tesaá¹ƒ jÄ«vabhÄ• ve kÄ• raá¹‡aá¹ƒ, visayaggahaá¹‡aÃ±ca parikappanÄ• matt
ciÃ±cÄ• dÄ«naá¹ƒ, tathÄ• dohaá¸·Ä• dayo, tattha kasmÄ• bÄ«jagÄ• mabhÅ«tagÄ• masan
icchitÄ• ti? samaá¹‡asÄ• ruppato, sannissitasattÄ• nurakkhaá¹‡ato ca. tenevÄ• ha ``jÄ«vas
manussÄ• rukkhasmiâ€™â€™ ntiÄ• di (Vin IV 89). __nÄ«latiá¹‡arukkhÄ• dikassÄ• _ti allat
allarukkhÄ• dikassa ca. __Ä• di_-saddena osadhigacchalatÄ• dayo veditabbÄ• .

ekaá¹ƒ bhattaá¹ƒ ekabhattaá¹ƒ, taá¹ƒ assa atthÄ«ti __ekabhattiko, _ ekasmiá¹ƒ divase ekav
bhuÃ±janako. tayidaá¹ƒ rattibhojanopi siyÄ• ti tannivattanatthamÄ• ha __ ``rattÅ«paratoâ€™
aparaá¹‡habhojÄ«pi siyÄ• ekabhattikoti tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ __ ``virato vikÄ•
vuttaá¹ƒ. aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va \Ee I 158/ majjhanhikÄ• , ayaá¹ƒ buddh
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o bhojanassa kÄ• lo nÄ• ma, tadaÃ±Ã±o vikÄ• lo. __aá¹-á¹-hak
rattibhojanassa paá¹-ikkhittattÄ• aparaá¹‡ho ``vikÄ• loâ€™â€™ ti vutto.

saá¹…khepato ``sabbapÄ• passa akaraá¹‡aâ€™â€™ ntiÄ• di (DN II 90; Dhp 183; Nett 30,
nayappavattaá¹ƒ bhagavato sÄ• sanaá¹ƒ accantachandarÄ• gappavattito naccÄ• dÄ«naá¹ƒ
Ä• ha __ ``sÄ• sanassa ananulomattÄ• â€™â€™ _ti. attanÄ• payojiyamÄ• naá¹ƒ, parehi pa

naccabhÄ• vasÄ• maÃ±Ã±ato pÄ• á¸·iyaá¹ƒ ekeneva nacca-saddena gahitaá¹ƒ, tathÄ• gÄ•
__ ``naccananaccÄ• panÄ• divasenÄ• â€™â€™ _ti. __Ä• di_-saddena gÄ• yanagÄ• yÄ• pa
saá¹…gaá¹‡hÄ• ti. dassanena cettha savanampi saá¹…gahitaá¹ƒ virÅ«pekasesanayena. Ä•
paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ savanakiriyÄ• yapi dassanasaá¹…khepasabbhÄ• vat
vuttaá¹ƒ. avisÅ«kabhÅ«tassa gÄ«tassa savanaá¹ƒ kadÄ• ci vaá¹-á¹-atÄ«ti Ä• ha __ ``visÅ«k
_ti. tathÄ• hi vuttaá¹ƒ paramatthajotikÄ• ya __khuddakapÄ• á¹-haá¹-á¹-hakathÄ• ya_ (Khp-
pacchimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•) ``dhammÅ«pasaá¹ƒhitampi cettha gÄ«taá¹ƒ v
dhammo na vaá¹-á¹-atÄ«â€™â€™ ti.

__uccÄ• _ti \Ne I 110/ \Be I 124/ uccasaddena samÄ• natthaá¹ƒ ekaá¹ƒ saddantaraá¹ƒ, set
_ uccÄ• sayanaá¹ƒ mahÄ• sayanaÃ±ca samaá¹‡asÄ• rupparahitaá¹ƒ adhippetanti Ä• ha __
akappiyattharaá¹‡aâ€™â€™ _nti \Ee I 159/. Ä• sandÄ• diÄ• sanaÃ±cettha sayanena saá¹…
yasmÄ• pana Ä• dhÄ• re paá¹-ikkhitte tadÄ• dhÄ• rakiriyÄ• paá¹-ikkhittÄ• va hoti, tasmÄ•
``uccÄ• sayanamahÄ• sayanÄ• â€™â€™ icceva vuttaá¹ƒ, atthato pana tadupabhogabhÅ«ta
dassitÄ• ti daá¹-á¹-habbÄ• . uccÄ• sayanasayanamahÄ• sayanasayanÄ• ti vÄ• etasmiá¹ƒ a
niddeso kato yathÄ• ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti (MN III 126; SN
Ä• sanakiriyÄ• pubbakattÄ• sayanakiriyÄ• ya sayanaggahaá¹‡eneva Ä• sanaá¹ƒ gahitanti

aÃ±Ã±ehi gÄ• hÄ• pane upanikkhittasÄ• diyane ca paá¹-iggahaá¹‡attho labbhatÄ«ti Ä• ha
upanikkhittaá¹ƒ sÄ• dÄ«yatÄ«â€™â€™ _ti. atha vÄ• tividhaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ kÄ• ye
kÄ• yena paá¹-iggahaá¹‡aá¹ƒ uggaá¹‡hanaá¹ƒ, vÄ• cÄ• ya paá¹-iggahaá¹‡aá¹ƒ uggahÄ• pa
paá¹-iggahaá¹‡aá¹ƒ sÄ• diyananti tividhampi paá¹-iggahaá¹‡aá¹ƒ sÄ• maÃ±Ã±aniddesena,
``paá¹-iggahaá¹‡Ä• â€™â€™ ti vuttanti Ä• ha __ ``neva naá¹ƒ uggaá¹‡hÄ• tÄ«â€™â€™ _ti
``Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• â€™â€™ _tiÄ• dÄ«supi. nÄ«vÄ• rÄ• diupadhaÃ±Ã±
sÄ• liyÄ• dimÅ«ladhaÃ±Ã±antogadhattÄ• vuttaá¹ƒ __ ``sattavidhassÄ• â€™â€™ _ti. ``anuj
vasÄ• ni bhesajjÄ• ni acchavasaá¹ƒ macchavasaá¹ƒ susukÄ• vasaá¹ƒ sÅ«karavasaá¹ƒ gad
262) vuttattÄ• idaá¹ƒ odissa anuÃ±Ã±Ä• taá¹ƒ nÄ• ma, tassa pana ``kÄ• le paá¹-iggahitaâ€
vuttattÄ• paá¹-iggahaá¹‡aá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha __ ``aÃ±Ã±atra odissa anuÃ±Ã±Ä• tÄ• â

__akkamatÄ«_ti nippÄ«á¸·eti. pubbabhÄ• ge akkamatÄ«ti sambandho. __hadaya_nti nÄ• â
abbhantaraá¹ƒ. tilÄ• dÄ«naá¹ƒ \Ee I 160/ nÄ• á¸·iÄ• dÄ«hi minanakÄ• le ussÄ• pitasikhÄ• y
__bhedo_ hÄ• panaá¹ƒ. __kecÄ«_ti sÄ• rasamÄ• sÄ• cariyÄ• , uttaravihÄ• ravÄ• sino ca.

__vadho_ti muá¹-á¹-hippahÄ• rakasÄ• tÄ• á¸·anÄ• dÄ«hi hiá¹ƒsanaá¹ƒ, viheá¹-hananti atth
vadhasaddo dissati ``attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 880). ya
appaá¹-iggahabhÄ• vasÄ• maÃ±Ã±e satipi pabbajitehi appaá¹-iggahitabbavatthuvisesabhÄ•
itthikumÄ• ridÄ• sidÄ• sÄ• dayo vibhÄ• gena vuttÄ• \Be I 125/, evaá¹ƒ parassaharaá¹‡abh
adinnÄ• dÄ• nabhÄ• vasÄ• maÃ±Ã±e satipi tulÄ• kÅ«á¹-Ä• dayo adinnÄ• dÄ• navisesabhÄ

vuttÄ• , na evaá¹ƒ pÄ• á¹‡Ä• tipÄ• tapariyÄ• yassa vadhassa punaggahaá¹‡e payojanaá¹ƒ
idha paraá¹ƒkÄ• roâ€™â€™ ti ca \Ne I 111/ na sakkÄ• vattuá¹ƒ ``kÄ• yavacÄ«payogasamu
chappayogÄ• â€™â€™ ti ca vuttattÄ• . tasmÄ• yathÄ• vuttoyeva attho sundarataro. aá¹-á¹
``vadhoti mÄ• raá¹‡aâ€™â€™ nti vuttaá¹ƒ, tampi pothanameva sandhÄ• yÄ• ti ca sakkÄ• v
mÄ• raá¹‡a-saddassa vihiá¹ƒsanepi dissanato.

__ettÄ• vatÄ• _ti ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• ``chedana ... pe .
paá¹-iviratoâ€™â€™ ti etaparimÄ• á¹‡ena pÄ• á¹-hena. antarÄ• bhedaá¹ƒ aggahetvÄ• pÄ•
chabbÄ«satisikkhÄ• padasaá¹…gahaá¹ƒ yebhuyyena sikkhÄ• padÄ• naá¹ƒ avibhattattÄ• _
desanÄ• vasena hi idha cÅ«á¸·amajjhimÄ• dibhÄ• vo adhippeto, na dhammavasena. tathÄ•
uddiá¹-á¹-hÄ• naá¹ƒ sikkhÄ• padÄ• naá¹ƒ avibhattÄ• naá¹ƒ vibhajanavasena \Ee I 161/ maj
tenevÄ• ha __ ``majjhimasÄ«laá¹ƒ vitthÄ• rentoâ€™â€™ _ti.

cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

majjhimasÄ«lavaá¹‡á¹‡anÄ•

<11> tattha __yathÄ• _ti opammatthe nipÄ• to. __vÄ• _ti vikappanatthe. __panÄ• _ti vacan
aÃ±Ã±e. __bhonto_ti sÄ• dhÅ«naá¹ƒ piyasamudÄ• hÄ• ro. sÄ• dhavo hi pare ``bhontoâ€™
piyÄ• â€™â€™ ti vÄ• ``Ä• yasmantoâ€™â€™ ti vÄ• samÄ• lapanti. yaá¹ƒ kiÃ±ci pabbajjaâ
jÄ• timattena __brÄ• hmaá¹‡Ä• . _ idaá¹ƒ vuttaá¹ƒ hoti --- ussÄ• haá¹ƒ katvÄ• mama vaá¹‡
puthujjano ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ•
yathÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡abhÄ• vaá¹ƒ paá¹-ijÄ• namÄ• nÄ• , parehi ca
tadanurÅ«papaá¹-ipattiá¹ƒ ajÄ• nanato, asamatthato ca na abhisambhuá¹‡anti, na evamaya
gotamo sabbathÄ• pi samaá¹‡asÄ• ruppapaá¹-ipadaá¹ƒ pÅ«resiyevÄ• ti evaá¹ƒ aÃ±Ã±udde
Ä• cÄ• rasÄ«lamattameva vadeyyuá¹ƒ, na taduttarinti.

bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhapade \Be I 126/ saddakkamena appadhÄ• nabh
niddisitabbatÄ• ya padhÄ• nabhÄ• vaá¹ƒ paá¹-ilabhati. aÃ±Ã±o hi saddakkamo aÃ±Ã±o atth
so bÄ«jagÄ• mabhÅ«tagÄ• moâ€™â€™ _ti. tasmiÃ±hi vibhatte tabbisayatÄ• ya samÄ• ram
112/. tenevÄ• ha bhagavÄ• __ ``mÅ«labÄ«jaâ€™â€™ _ntiÄ• di. mÅ«lameva bÄ«jaá¹ƒ __m
bÄ«jaá¹ƒ etassÄ• tipi __mÅ«labÄ«jaá¹ƒ. _ sesesupi eseva nayo. __phaá¸·ubÄ«ja_nti pabba
paccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesakÄ• raá¹‡abhÄ• vato viruhaá¹‡asam
__bÄ«ja_-saddo tadatthasaá¹ƒsiddhiyÄ• mÅ«lÄ• dÄ«supi kesuci pavattatÄ«ti mÅ«lÄ• dito n
bÄ«ja-saddena visesetvÄ• vuttaá¹ƒ __ ``bÄ«jabÄ«jaâ€™â€™ _nti. ``rÅ«parÅ«paá¹ƒ \Ee I 1
nti (SN b IV 327) ca yathÄ• . kasmÄ• panettha bÄ«jagÄ• mabhÅ«tagÄ• maá¹ƒ pucchitvÄ•
kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ. nanu avocumha ``mÅ«lameva bÄ«jaá¹ƒ mÅ«labÄ«
etassÄ• tipi mÅ«labÄ«jantiâ€™â€™. tattha purimena bÄ«jagÄ• mo niddiá¹-á¹-ho, dutiyena b

sÄ• maÃ±Ã±aniddesena, mÅ«labÄ«jaÃ±ca mÅ«labÄ«jaÃ±ca mÅ«labÄ«janti ekasesanayen
niddiá¹-á¹-hoti veditabbo. tenevÄ• ha __ ``sabbaÃ±hetaâ€™â€™ _ntiÄ• di.

<12> __ ``sannidhikatassÄ• â€™â€™ _ti etena ``sannidhikÄ• raparibhogaâ€™â€™ nti etth
kammatthataá¹ƒ dasseti. yathÄ• vÄ• ``Ä• cayaá¹ƒgaminoâ€™â€™ ti vattabbe anunÄ• sika
ti (Dhs 10) niddeso kato, evaá¹ƒ ``sannidhikÄ• raá¹ƒ paribhogaâ€™â€™ nti vattabbe anunÄ
``sannidhikÄ• raparibhogaâ€™â€™ nti vuttaá¹ƒ, sannidhiá¹ƒ katvÄ• paribhoganti attho.

sammÄ• kilese likhatÄ«ti __sallekho, _ suttantanayena paá¹-ipatti. pariyÄ• yati kappÄ«yat
kappiyavÄ• cÄ• nusÄ• rena paá¹-ipatti. kilesehi Ä• masitabbato __Ä• misaá¹ƒ, _ yaá¹ƒ kiÃ±
vatthu. tenevÄ• ha __ ``Ä• misanti vuttÄ• vasesaâ€™â€™ _nti. nayadassanaÃ±hetaá¹ƒ sar
__udakakaddame_ti udake ca kaddame ca. __acchathÄ• _ti nisÄ«datha. __gÄ«vÄ• yÄ• ma
yathÄ• ca bhutte atibhuttatÄ• ya gÄ«vÄ• Ä• yamitabbÄ• va hoti, evanti attho. __catubhÄ•
kuá¸• ubamattaá¹ƒ. __ ``kappiyakuá¹-iyaâ€™â€™ _ntiÄ• di vinayavasena vuttaá¹ƒ.

<13> __ettakampÄ«_ti \Be I 127/ vinicchayavicÄ• raá¹‡Ä• vatthukittanampi \Ee I 163/. __pa
padatthayojanamattameva. yassa pana padassa vitthÄ• rakathaá¹ƒ vinÄ• na sakkÄ• attho
vitthÄ• rakathÄ• pi padatthasaá¹…gahameva gacchati. kutÅ«halavasena pekkhitabbato __p
naá¹-asatthavidhinÄ• naá¹-Ä• naÃ±ca payogo. naá¹-asamÅ«hena pana janasamÅ«he kara
``naá¹-asamajjaâ€™â€™ _nti vuttaá¹ƒ, sÄ• rasamÄ• se ``pekkhÄ• mahaâ€™â€™ nti vutta
daá¹‡á¸• amayatÄ• á¸·aá¹ƒ, silÄ• salÄ• katÄ• á¸·aá¹ƒ vÄ• . __eke_ti sÄ• rasamÄ• sÄ• cariy
yathÄ• cettha, evaá¹ƒ ito paresupi ``ekeâ€™â€™ ti Ä• gataá¹-á¹-hÄ• nesu. __caturassaam
rukkhasÄ• radaá¹‡á¸• Ä• dÄ«su yena kenaci caturassaambaá¹‡akaá¹ƒ katvÄ• \Ne I 113/ ca
onandhitvÄ• katavÄ• ditaá¹ƒ. __abbhokkiraá¹‡aá¹ƒ_ raá¹…gabalÄ«karaá¹‡aá¹ƒ, yÄ• ``nan
__sobhanakara_nti sobhanakaraá¹‡aá¹ƒ, ``sobhanagharakaâ€™â€™ nti sÄ• rasamÄ• se v
__caá¹‡á¸• Ä• laá¹ƒ. _ sÄ• á¹‡e udakena temetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• koá¹-anakÄ«á
indajÄ• lenÄ• _ti aá¹-á¹-hidhovanamantaá¹ƒ parijappitvÄ• yathÄ• pare aá¹-á¹-hÄ«niyeva pa
tacÄ• dÄ«naá¹ƒ antaradhÄ• panamÄ• yÄ• ya. __sakaá¹-abyÅ«hÄ• dÄ«_ti __Ä• di_-sadden
saá¹…gaá¹‡hÄ• ti.

<14> __padÄ• nÄ«_ti \Ee I 164/ sÄ• rÄ«naá¹ƒ patiá¹-á¹-hÄ• naá¹-á¹-hÄ• nÄ• ni. __dasapad
vÄ«satiyÄ• padehi kÄ«á¸·anajÅ«taá¹ƒ. __pÄ• sakaá¹ƒ_ vuccati chasu passesu ekekaá¹ƒ yA
katakÄ«á¸·anakaá¹ƒ, taá¹ƒ vaá¸• á¸• hetvÄ• yathÄ• laddhaá¹ƒ ekakÄ• divasena sÄ• riyo ap
kÄ«á¸·anti. ghaá¹-ena kÄ«á¸·Ä• __ghaá¹-ikÄ• _ti eke. bahÅ«su salÄ• kÄ• su visesarahitaá¹
gahetvÄ• tÄ• su pakkhipitvÄ• puna tasseva uddharaá¹‡aá¹ƒ __salÄ• kahattha_nti eke. paa
katÄ• __nÄ• á¸·ikÄ• . _ tenevÄ• ha __ ``taá¹ƒ dhamantÄ• â€™â€™ _ti. ``pucchantassa mu
gahetvÄ• naá¹-á¹-hamutti lÄ• bhÄ• lÄ• bhÄ• dijÄ• nanakÄ«á¸·Ä• __akkharikÄ• â€™â€™ _
``vÄ• ditÄ• nurÅ«paá¹ƒ naccanaá¹ƒ gÄ• yanaá¹ƒ vÄ• __yathÄ• vajjaá¹ƒâ€™â€™ _ tipi vad

bhavissati, aÃ±Ã±athÄ• parÄ• jayoâ€™â€™ ti jayaparÄ• jaye purakkhatvÄ• payogakaraá¹
parihÄ• rapathÄ• dÄ«nampi __jÅ«tapamÄ• daá¹-á¹-hÄ• nabhÄ• vo_ veditabbo. paá¹…gacÄ
kÄ• tabbakiccasiddhiasiddhijayaparÄ• jayÄ• vaho payogo vuttoti daá¹-á¹-habbaá¹ƒ. __ ``yat
\Be I 128/ kÄ• á¹‡Ä• dÄ«hi sadisatÄ• kÄ• radassanehi jayaparÄ• jayavasena jÅ«takÄ«á¸·ita

<15> __vÄ• á¸·arÅ«pÄ• nÄ«_ti Ä• harimÄ• ni vÄ• á¸·arÅ«pÄ• ni. ``akappiyamaÃ±cova __p
sÄ• rasamÄ• se. __vÄ• navicitta_nti bhitticchadÄ• divasena vÄ• nena vicitraá¹ƒ.
rukkhatÅ«lalatÄ• tÅ«lapoá¹-akÄ«tÅ«lÄ• naá¹ƒ vasena __tiá¹‡á¹‡aá¹ƒ tÅ«lÄ• naá¹ƒ. _ uddal
sÄ• rasamÄ• sÄ• cariyÄ• , uttaravihÄ• ravÄ• sino ca. tathÄ• ekantalomiyaá¹ƒ. __koseyyak
koseyyakassaá¹-amayaá¹ƒ. __suddhakoseyya_nti \Ee I 165/ ratanaparisibbanarahitaá¹ƒ. __
tÅ«likaâ€™â€™ _nti etena ratanaparisibbanarahitÄ• pi tÅ«likÄ• na vaá¹-á¹-atÄ«ti dÄ«peti.
``ratanaparisibbitÄ• nÄ«â€™â€™ _ti iminÄ• yÄ• ni ratanaparisibbitÄ• ni, tÄ• ni bhÅ«mattha
yathÄ• nurÅ«paá¹ƒ maÃ±capÄ«á¹-hÄ• dÄ«su ca upanetuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ hoti.
ajinamigacammehi. tÄ• ni kira cammÄ• ni sukhumÄ• ni, tasmÄ• dupaá¹-á¹-atipaá¹-á¹-Ä• ni
vuttaá¹ƒ __ ``ajinappaveá¹‡Ä«â€™â€™ _ti. __vuttanayenÄ• _ti vinaye vuttanayena.

<16> __alaá¹…kÄ• raÃ±janameva_ na bhesajjaá¹ƒ maá¹‡á¸• anÄ• nuyogassa adhippetattÄ
suddhapupphesupi \Ne I 114/ niruá¸·hoti Ä• ha __ ``baddhamÄ• lÄ• vÄ• â€™â€™ _ti. __m
abhisaá¹…khataá¹ƒ yogamattikakakkaá¹ƒ. __calite_ti kupite. __lohite sannisinne_ti duá¹-á¹-

<17> duggatito saá¹ƒsÄ• rato ca niyyÄ• ti etenÄ• ti niyyÄ• naá¹ƒ, saggamaggo mokkhamag
arahati, niyyÄ• ne vÄ• niyuttÄ• , niyyÄ• naá¹ƒ vÄ• phalabhÅ«taá¹ƒ etissÄ• atthÄ«ti niyyÄ•
vacÄ«duccaritasaá¹ƒkilesato niyyÄ• tÄ«ti vÄ• Ä«-kÄ• rassa rassattaá¹ƒ, ya-kÄ• rassa ca ka
niyyÄ• nikÄ• , cetanÄ• ya saddhiá¹ƒ samphappalÄ• pÄ• veramaá¹‡i. tappaá¹-ipakkhato ani
aniyyÄ• nikattaá¹ƒ, tasmÄ• __aniyyÄ• nikattÄ• . tiracchÄ• nabhÅ«tÄ• _ti tirokaraá¹‡abhÅ«t
__kammaá¹-á¹-hÄ• nabhÄ• ve_ti aniccatÄ• paá¹-isaá¹ƒyuttacatusaccakammaá¹-á¹-hÄ• nab
__sÄ• tthakaá¹ƒ, _ hitapaá¹-isaá¹ƒyuttanti attho. __visikhÄ• _ti gharasanniveso, visikhÄ• ga
tannivÄ• sino gahitÄ• ``gÄ• mo Ä• gatoâ€™â€™ tiÄ• dÄ«su viya. tenevÄ• ha ``sÅ«rÄ• sar
pasannÄ• â€™â€™ ti ca. kumbhaá¹-á¹-hÄ• nÄ• padesena \Be I 129/ \Ee I 166/ kumbhadÄ•
``kumbhadÄ• sÄ«kathÄ• vÄ• â€™â€™ _ti. uppattiá¹-hitisambhÄ• rÄ• divasena lokaá¹ƒ akk

<18> __sahita_nti pubbÄ• parÄ• viruddhaá¹ƒ.

<19> dÅ«tassa kammaá¹ƒ dÅ«teyyaá¹ƒ, tassa kathÄ• __dÅ«teyyakathÄ• . _

<20> __tividhenÄ• _ti sÄ• mantajappanairiyÄ• pathasannissitapaccayapaá¹-isevanabhedat
__vimhÄ• payantÄ«_ti ``aho acchariyapurisoâ€™â€™ ti attani paresaá¹ƒ vimhayaá¹ƒ uppÄ•
attÄ• naá¹ƒ, dÄ• yakaá¹ƒ vÄ• ukkhipitvÄ• yathÄ• so kiÃ±ci dadÄ• ti, evaá¹ƒ ukkÄ• cetvÄ•

caranti, nimittaá¹ƒ vÄ• karontÄ«ti __nemittikÄ• _ nimittanti ca paresaá¹ƒ paccaya dÄ• nasa
kÄ• yavacÄ«kammaá¹ƒ vuccati. nippiá¹ƒsantÄ«ti nippesÄ• , nippesÄ• yeva __nippesikÄ• , _
viya lÄ• bhasakkÄ• ratthaá¹ƒ akkosakhuá¹ƒsanuppaá¹‡á¸• anaparapiá¹-á¹-himaá¹ƒsikatÄ• c

majjhimasÄ«lavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• sÄ«lavaá¹‡á¹‡anÄ•

<21> aá¹…gÄ• ni \Ne I 115/ Ä• rabbha pavattattÄ• aá¹…gasahacaritaá¹ƒ satthaá¹ƒ __ ``aá
__nimitta_nti etthÄ• pi eseva nayo. keci pana __ ``aá¹…ga_nti aá¹…gavikÄ• raâ€™â€™ nti
aá¹…gavikÄ• radassanenÄ• pi lÄ• bhÄ• lÄ• bhÄ• divijjÄ• ti. __paá¹‡á¸• urÄ• jÄ• _ti dakkhiá
``mahantÄ• naâ€™â€™ _nti etena appakaá¹ƒ nimittaá¹ƒ, mahantaá¹ƒ nimittaá¹ƒ uppÄ• toti
passatÄ«_ti yo vasabhaá¹ƒ kuÃ±jaraá¹ƒ pÄ• sÄ• daá¹ƒ pabbataá¹ƒ vÄ• Ä• ruá¸·haá¹ƒ supi
idaá¹ƒ nÄ• ma phalaá¹ƒ hotÄ«ti. __supinaka_nti supinasatthaá¹ƒ. aá¹…gasampattivipattidas
Ä• disanaá¹ƒ vuttaá¹ƒ __ ``aá¹…gaâ€™â€™ _nti iminÄ• , __ ``lakkhaá¹‡aâ€™â€™ _nti imi
mahÄ• nubhÄ• vatÄ• nipphÄ• dakaaá¹…galakkhaá¹‡avisesadassanenÄ• ti ayametesaá¹ƒ v
paá¹-á¹-hÄ• yÄ• _ti devarakkhasamanussÄ• dibhedena vividhavatthabhÄ• ge ito vÄ• etto v
bhogÄ• di hotÄ«ti. __dabbihomadÄ«ni_ \Be I 130/ homassupakaraá¹‡Ä• divisesehi phalavis
pavattÄ• ni. __aggihomaá¹ƒ_ vuttÄ• vasesasÄ• dhanavasena pavattaá¹ƒ homaá¹ƒ. __aá¹…
abbhino satthaá¹ƒ __abbheyyaá¹ƒ, _ mÄ• surakkhena kato gantho __mÄ• surakkho. bhÅ«ri
sassabuddhikaraá¹‡avijjÄ• ti sÄ• rasamÄ• se. __sapakkhaka ... pe ... catuppadÄ• na_nti
piá¹…galamakkhikÄ• disapakkhaka
gharagolikÄ• diapakkhakadevamanussakoÃ±cÄ• didvipadakakaá¹‡á¹-akajambukÄ• dicatup

<23> __ ``asukadivaseâ€™â€™ _ti ``pakkhassa dutiye tatiyeâ€™â€™ tiÄ• di tithivasena vu
__asukanakkhattenÄ• _ti rohiá¹‡Ä«Ä• dinakkhattayogavasena.

<24> __ukkÄ• naá¹ƒ patana_nti ukkobhÄ• sÄ• naá¹ƒ patanaá¹ƒ. vÄ• tasaá¹…ghÄ• tesu hi
saá¹…ghaá¹-á¹-entesu dÄ«pakobhÄ• so viya obhÄ• so uppajjitvÄ• Ä• kÄ• sato patati, tatth
__avisuddhatÄ• _ abbhamahikÄ• dÄ«hi.

<25> __dhÄ• rÄ• nupavecchanaá¹ƒ_ vassanaá¹ƒ. hatthena adhippetaviÃ±Ã±Ä• panaá¹ƒ __
aá¹…gulisaá¹…kocanena \Ee I 168/ gaá¹‡anÄ• yeva. pÄ• rasika milakkhakÄ• dayo viya nav
__acchiddakagaá¹‡anÄ• . saá¹-uppÄ• danÄ• dÄ«_ti __Ä• di_-saddena vokalanabhÄ• gahÄ
__cintÄ• vasenÄ• _ti vatthuá¹ƒ anusandhiÃ±ca sayameva cirena cintetvÄ• karaá¹‡avasena
kiÃ±ci sutvÄ• sutena assutaá¹ƒ anusandhetvÄ• karaá¹‡avasena __sutakavi, _ kaÃ±ci attha
\Ne I 116/ saá¹…khipanavitthÄ• raá¹‡Ä• divasena __atthakavi, _ yaá¹ƒ kiÃ±ci parena kataá
vÄ• disvÄ• taá¹ƒ sadisameva aÃ±Ã±aá¹ƒ attano á¹-hÄ• nuppattikapaá¹-ibhÄ• nena karaá¹

veditabbo.

<26> pariggahabhÄ• vena dÄ• rikÄ• ya gaá¹‡hÄ• panaá¹ƒ __Ä• vÄ• hanaá¹ƒ. _ tathÄ• dÄ
desantare diguá¹‡atiguá¹‡Ä• digahaá¹‡avasena bhaá¹‡á¸• appayojanaá¹ƒ __payogo. _ tatt
yathÄ• kÄ• lapariccheda á¹ƒ vaá¸• á¸• higahaá¹‡avasena payojanaá¹ƒ __uddhÄ• ro. _ ``bha
vÄ• á¹‡ijjaá¹ƒ katvÄ• ettakenudayena saha mÅ«laá¹ƒ dethÄ• ti dhanadÄ• naá¹ƒ __payogo,
__uddhÄ• roâ€™â€™ _ti ca vadanti. __tÄ«hi kÄ• raá¹‡ehÄ«_ti ettha vÄ• tena, pÄ• á¹‡akeh
purimakammunÄ• okÄ• so kato, tappaccayÄ• kammaá¹ƒ vipaccati. sayameva \Be I 131/ p
ekantena vÄ• to pÄ• á¹‡akÄ• vÄ• apekkhitabbÄ• ti kammassa visuá¹ƒ kÄ• raá¹‡abhÄ• vo
__nibbÄ• panÄ«ya_nti upasamakaraá¹ƒ. __paá¹-ikamma_nti yathÄ• te na khÄ• danti, tathÄ
__parivattanattha_nti Ä• vudhÄ• dinÄ• saha ukkhittahatthassa ukkhipanavasena parivattan
devatÄ• ya kaá¹‡á¹‡e kathanavasena jappanaá¹ƒ __kaá¹‡á¹‡ajappana_nti. __Ä• diccapÄ•
karavÄ«ramÄ• lÄ• hi pÅ«jaá¹ƒ katvÄ• sakaladivasaá¹ƒ Ä• diccÄ• bhimukhÄ• vaá¹-á¹-hÄ• n
``siravhÄ• yanaâ€™â€™ nti keci paá¹-hanti, tassatthomantaá¹ƒ parijappitvÄ• sirasÄ• icchi
avhÄ• yananti.

<27> __samiddhikÄ• le_ti Ä• yÄ• citassa atthassa siddhikÄ• le. __santipaá¹-issavakamma_
santi paá¹-ikattabbÄ• , tassÄ• paá¹-iÃ±Ã±Ä• paá¹-issavakammakaraá¹‡aá¹ƒ, santiyÄ• Ä• y
__tasmi_nti paá¹-issavaphalabhÅ«te yathÄ• bhipatthitakammasmiá¹ƒ, yaá¹ƒ ``sace me idaá
samijjhissatÄ«â€™â€™ ti vuttaá¹ƒ. __tassÄ• _ti santipaá¹-issavassa, yo ``paá¹‡idhÄ«â€™â
yathÄ• paá¹-issavaÃ±hi upahÄ• re kate paá¹‡idhi Ä• yÄ• canÄ• katÄ• niyyÄ• titÄ• hotÄ«ti
__acchandikabhÄ• vamatta_nti itthiyÄ• akÄ• makabhÄ• vamattaá¹ƒ. __liá¹…ga_nti purisali
__balikammakaraá¹‡aá¹ƒ_ upaddavapaá¹-ibÄ• hanatthaÃ±ceva vaá¸• á¸• hiÄ• vahanatthaÃ
pittÄ• didosÄ• naá¹ƒ. ettha ca __vamana_nti pacchaá¹-á¹-anaá¹ƒ adhippetaá¹ƒ. __uddhaá¹
``uddhaá¹ƒ dosÄ• naá¹ƒ nÄ«haraá¹‡aâ€™â€™ nti vuttattÄ• . tathÄ• __virecana_nti virecan
pana suddhivatthikasÄ• vatthiÄ• di vatthikiriyÄ• pi adhippetÄ• ``adho dosÄ• naá¹ƒ nÄ«hara
__sÄ«savirecanaá¹ƒ_ semhanÄ«haraá¹‡Ä• di. __paá¹-alÄ• nÄ«_ti akkhipaá¹-alÄ• ni. __salÄ
akkhivejjakammaá¹ƒ, idaá¹ƒ vuttÄ• vasesasÄ• lÄ• kiyasaá¹…gahaá¹‡atthaá¹ƒ vuttanti daá¹-
tappanÄ• dayopi hi sÄ• lÄ• kiyÄ• nevÄ• ti. mÅ«lÄ• ni \Ee I 170/ padhÄ• nÄ• ni rogÅ«pasam
__mÅ«labhesajjÄ• ni, _ mÅ«lÄ• naá¹ƒ vÄ• byÄ• dhÄ«naá¹ƒ bhesajjÄ• ni __mÅ«labhesajjÄ
duvidho byÄ• dhi. mÅ«laroge ca tikicchite yebhuyyena itaraá¹ƒ vÅ«pasamatÄ«ti. __ ``kÄ• ya
117/ __dassetÄ«â€™â€™ _ti idaá¹ƒ komÄ• rabhaccasallakattasÄ• lÄ• kiyÄ• dikaraá¹‡avise
tattha vuttattÄ• pÄ• risesavasena vuttaá¹ƒ, tasmÄ• tadavasesÄ• ya tantiyÄ• pi idha saá¹…
sabbÄ• ni cetÄ• ni Ä• jÄ«vahetukÄ• niyeva idhÄ• dhippetÄ• ni ``micchÄ• jÄ«vena jÄ«vikaá¹
vuttattÄ• \Be I 132/. yaá¹ƒ pana tattha tattha pÄ• á¸·iyaá¹ƒ __ ``iti vÄ• â€™â€™ _ti vuttaá¹ƒ
pakÄ• ratthe nipÄ• to, __vÄ• _-iti vikappanatthe. idaá¹ƒ vuttaá¹ƒ hoti iminÄ• pakÄ• rena, ito
tena yÄ• ni ito bÄ• hirakapabbajitÄ• sippÄ• yatanavijjÄ• á¹-á¹-hÄ• nÄ• dÄ«ni jÄ«vikopÄ• ya
upajÄ«vanti, tesaá¹ƒ pariggaho katoti veditabbo.

mahÄ• sÄ«lavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbantakappikasassatavÄ• davaá¹‡á¹‡anÄ•

<28> __bhikkhusaá¹…ghena vuttavaá¹‡á¹‡o_ nÄ• ma ``yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ•
vuttavaá¹‡á¹‡o. etthÄ• yaá¹ƒ sambandho --- na bhikkhave ettakÄ• eva buddhaguá¹‡Ä• , ye
apÄ• kaá¹-Ä• pana ``atthi bhikkhave aÃ±Ã±e dhammÄ• â€™â€™ ti vitthÄ• ro. tattha ``ime
evaá¹ƒ gahitÄ• â€™â€™ tiÄ• dinÄ• sassatÄ• didiá¹-á¹-hiá¹-á¹-hÄ• nÄ• naá¹ƒ
yathÄ• gahitÄ• kÄ• rasuÃ±Ã±atabhÄ• vappakÄ• sanato, ``taÃ±ca pajÄ• nanaá¹ƒ na parÄ• n
aparÄ• mÄ• saniyyÄ• nikabhÄ• vadÄ«panena niccasÄ• rÄ• divirahappakÄ• sanato, yÄ• su
bÄ• hirakÄ• naá¹ƒ etÄ• ni diá¹-á¹-hivipphanditÄ• ni sambhavanti, tesaá¹ƒ paccayabhÅ«tÄ• n
vedakakÄ• rakasabhÄ• vÄ• bhÄ• vadassanamukhena \Ee I 171/ sabbadhammÄ• naá¹ƒ atta
anupÄ• dÄ• parinibbÄ• nadÄ«panato ca ayaá¹ƒ desanÄ• suÃ±Ã±atÄ• vibhÄ• vanappadhÄ
``suÃ±Ã±atÄ• pakÄ• sanaá¹ƒ Ä• rabhÄ«â€™â€™ _ti. __pariyattÄ«_ti vinayÄ• dibhedabhinn
tantiyÄ• manasÄ• vavatthÄ• pitÄ• ya vibhÄ• vanÄ• , yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ•
anulomÄ• divasena vÄ• kathananti pariyattidesanÄ• naá¹ƒ viseso pubbeyeva vavatthÄ• pit
pariyattiyaâ€™â€™ _nti. __evaá¹ƒ Ä• dÄ«sÅ«_ti ettha __Ä• di_-saddena
saccasabhÄ• vasamÄ• dhipaÃ±Ã±Ä• pakatipuÃ±Ã±aÄ• pattiÃ±eyyÄ• dayo saá¹…gayhanti.
``catunnaá¹ƒ bhikkhave dhammÄ• naá¹ƒ ananubodhÄ• â€™â€™ tiÄ• dÄ«su (DN II 186; AN
``kusalÄ• dhammÄ• akusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1) sabhÄ• ve, ``evaá¹
ntiÄ• dÄ«su (SN c V 378) samÄ• dhimhi, ``saccaá¹ƒ dhammo \Ne I 118/ dhiti cÄ• go, sa ve
tiÄ• dÄ«su (Sn 190) paÃ±Ã±Ä• ya, ``jÄ• tidhammÄ• naá¹ƒ \Be I 133/ bhikkhave sattÄ• naá¹
uppajjatÄ«â€™â€™ tiÄ• dÄ«su (MN III 373; Paá¹-is I 33) pakatiyaá¹ƒ, ``dhammo suciá¹‡á¹‡
tiÄ• dÄ«su (Sn 184; Th 303; J I 10.102) puÃ±Ã±e, ``cattÄ• ro \Ee I 172/ pÄ• rÄ• jikÄ• dham
III 233) Ä• pattiyaá¹ƒ, ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡
Ä• gacchantÄ«â€™â€™ tiÄ• dÄ«su (Nidd I 156; Nidd II 85; Paá¹-is III 6) Ã±eyye vattati (Ps
suttanikkhepavaá¹‡á¹‡anÄ• ; abhi0-a I tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ• ; Bv-a
ratanacaá¹…kamanakaá¹‡á¸• avaá¹‡á¹‡anÄ•). __dhammÄ• hontÄ«_ti suÃ±Ã±Ä• dhamm

__ ``duddasÄ• â€™â€™ _ti eteneva tesaá¹ƒ dhammÄ• naá¹ƒ dukkhogÄ• hatÄ• pakÄ• sitÄ
pamÄ• á¹‡aá¹ƒ ajÄ• nanto Ã±Ä• á¹‡ena te dhamme ogÄ• hituá¹ƒ ussÄ• haá¹ƒ kareyya, tas
appatiá¹-á¹-hameva makasatuá¹‡á¸• asÅ«ci viya mahÄ• samuddeti Ä• ha __ ``alabbhaneyy
alabbhaneyyÄ• patiá¹-á¹-hÄ• etthÄ• ti alabbhaneyyapatiá¹-á¹-hÄ• ti padaviggaho veditabb
alabbhaneyyapatiá¹-á¹-hÄ• naá¹ƒ ogÄ• hituá¹ƒ asakkuá¹‡eyyatÄ• ya ``ettakÄ• ete Ä«disÄ•
sakkÄ• ti vuttaá¹ƒ __ ``gambhÄ«rattÄ• eva duddasÄ• â€™â€™ _ti. ye pana daá¹-á¹-humev
ogÄ• hitvÄ• anubujjhane kathÄ• eva natthÄ«ti Ä• ha __ ``duddasattÄ• eva duranubodhÄ•
sabbapariá¸·Ä• hapaá¹-ippassaddhimatthake samuppannattÄ• , nibbutasabbapariá¸·Ä• has

__nibbutasabbapariá¸·Ä• hÄ• . santÄ• rammaá¹‡Ä• ni_ maggaphalanibbÄ• nÄ• ni anupasa
saá¹…khÄ• rÄ• naÃ±ca abhÄ• vato. atha vÄ• samÅ«hatavikkhepatÄ• ya niccasamÄ• hitas
tadÄ• rammaá¹‡adhammÄ• naá¹ƒ santabhÄ• vo veditabbo kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sata
anantabhÄ• vo viya. avirajjhitvÄ• nimittapaá¹-ivedho viya issÄ• sÄ• naá¹ƒ avirajjhitvÄ• dha
yathÄ• bhÅ«tasabhÄ• vabodho sÄ• duraso mahÄ• raso ca hotÄ«ti Ä• ha __atittikaraá¹‡aá¹-
paá¹-ivedhappattÄ• naá¹ƒ, tesu ca buddhÄ• naá¹ƒyeva sabbÄ• kÄ• rena visayabhÄ• vÅ«pa
gocarÄ• ti Ä• ha __ ``uttamaÃ±Ä• á¹‡avisayattÄ• â€™â€™ _tiÄ• di. __ ``nipuá¹‡Ä• â€™â€
tikkhavisadavuttiyÄ• chekÄ• . yasmÄ• pana so chekabhÄ• vo Ä• rammaá¹‡e appaá¹-ihata
sukhumaÃ±eyyagahaá¹‡asamatthatÄ• ya supÄ• kaá¹-o hoti, tena vuttaá¹ƒ __ ``saá¹‡hasuk

aparo nayo \Be I 134/ \Ee I 173/ --- vinayapaá¹‡á¹‡attiÄ• digambhÄ«raneyyavibhÄ• vanato
asaá¹…khyeyyamahÄ• kappe atikkamitvÄ• pi dullabhadassanatÄ• ya __duddasÄ• . _ dassa
paÃ±Ã±Ä• cakkhuvaseneva veditabbaá¹ƒ. dhammanvayasaá¹…khÄ• tassa anubodhassa k
__duranubodhÄ• _ \Ne I 119/. santasabhÄ• vato, veneyyÄ• naÃ±ca guá¹‡asampadÄ• naá¹
attano ca paccayehi padhÄ• nabhÄ• vaá¹ƒ nÄ«tatÄ• ya __paá¹‡Ä«tÄ• . _ samadhigatasacc
atakkena vÄ• Ã±Ä• á¹‡ena avacaritabbatÄ• ya __atakkÄ• vacarÄ• . _ nipuá¹‡aá¹ƒ, nipuá¹‡
saccappaccayÄ• kÄ• rÄ• divasena vibhÄ• vanato __nipuá¹‡Ä• . _ loke aggapaá¹‡á¸• itena
pakÄ• sÄ«yantÄ«ti __paá¹‡á¸• itavedanÄ«yÄ• . _ anÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhato
asmi, (Dhp 353; Vin I 11; Kv 405) dasabalasamannÄ• gato bhikkhave tathÄ• gatoâ€™â€™
attano sabbaÃ±Ã±utÄ• diguá¹‡e pakÄ• seti. tenevÄ• ha __ ``sayaá¹ƒ abhiÃ±Ã±Ä• sacchika

tattha kiÃ±cÄ• pi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ phalanibbÄ• nÄ• ni viya sacchikÄ• tabbas
Ä• savakkhayaÃ±Ä• á¹‡e pana adhigate adhigatameva hotÄ«ti tassa paccakkhakaraá¹‡aá¹
``abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena paccakkhaá¹ƒ katvÄ• â€™â€™ _ti. __abhivisiá¹-á¹-hena
hetuatthe karaá¹‡avacanaá¹ƒ, abhivisiá¹-á¹-haÃ±Ä• á¹‡Ä• dhigamahetÅ«ti attho. __abhivisi
paccavekkhaá¹‡aÃ±Ä• á¹‡e adhippete karaá¹‡avacanampi yujjatiyeva. pavedanaÃ±cettha
saccÄ• dÄ«naá¹ƒ desanÄ• kiccasÄ• dhanato, ``ekomhi sammÄ• sambuddhoâ€™â€™ tiÄ•
paá¹-ijÄ• nanato ca veditabbaá¹ƒ. __vadamÄ• nÄ• _ti \Ee I 174/ ettha sattiattho __mÄ• na_
ussÄ• haá¹ƒ karontoti attho. evaá¹ƒbhÅ«tÄ• ca vattukÄ• mÄ• nÄ• ma hontÄ«ti Ä• ha __ ``
vattukÄ• mÄ• â€™â€™ _ti. sÄ• vasesaá¹ƒ vadantopi viparÄ«taá¹ƒ vadanto viya ``sammÄ•
vattabboti Ä• ha __ ``ahÄ• petvÄ• â€™â€™ _ti, tena anavasesattho idha __sammÄ• _-sad
sakkuá¹‡eyyuâ€™â€™ _nti iminÄ• ``vadeyyuâ€™â€™ nti sakatthadÄ«panabhÄ• vamÄ• h
dasabalÄ• diÃ±Ä• á¹‡Ä• nipi anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ni, sappadesavisayattÄ• pana te
buddhaguá¹‡Ä• ahÄ• petvÄ• gahitÄ• nÄ• ma honti, nippadesavisayattÄ• pana sabbaÃ±Ã
tasmiá¹ƒ gahite sabbepi buddhaguá¹‡Ä• gahitÄ• eva nÄ• ma hontÄ«ti imamatthaá¹ƒ dass
vadeyyuâ€™â€™ _nti. puthÅ«ni Ä• rammaá¹‡Ä• ni etassÄ• ti __puthuÄ• rammaá¹‡aá¹ƒ, _
adhippÄ• yo. atha vÄ• puthuÄ• rammaá¹‡Ä• rammaá¹‡atoti etasmiá¹ƒ atthe ``puthuÄ• ram
ekassa Ä• rammaá¹‡a-saddassa lopaá¹ƒ katvÄ• ``oá¹-á¹-hamukho kÄ• mÄ• vacaraâ€™â€

puthuÃ±Ä• á¹‡akiccasÄ• dhakataá¹ƒ dasseti. tathÄ• hetaá¹ƒ tÄ«su kÄ• lesu appaá¹-ihataÃ
catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ, paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ, chasu asÄ• dh
sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni, sattaariyapuggalavibhÄ• vakaÃ±Ä• á¹‡aá¹ƒ, aá¹-á¹-h
akampanaÃ±Ä• á¹‡aá¹ƒ, navasattÄ• vÄ• saparijÄ• nanaÃ±Ä• á¹‡aá¹ƒ, dasabalaÃ±Ä• á¹‡a
anekasatasahassabhedÄ• naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ yathÄ• sambhavaá¹ƒ kiccaá¹ƒ sÄ• dhe
uppattivasenÄ• â€™â€™ _ti etena \Ne I 120/ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa kamavuttitaá¹
visayesu pavattati, na sakiá¹ƒyeva yathÄ• bÄ• hirakÄ• vadanti ``sakiá¹ƒyeva sabbaÃ±Ã±Å
kamenÄ• â€™â€™ ti.

yadi evaá¹ƒ acinteyyÄ• parimeyyabhedassa Ã±eyyassa paricchedavatÄ• ekena Ã±Ä• á¹‡e
paá¹-ivedhoti, ko \Ee I 175/ vÄ• evamÄ• ha ``paricchedavantaá¹ƒ buddhaÃ±Ä• á¹‡aâ€™â€
Ã±Ä• á¹‡aá¹ƒ Ã±eyyaá¹ƒ viya. vuttaÃ±hetaá¹ƒ ``yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±
Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ Ã±eyyaâ€™â€™ nti (Nidd I 156; Nidd II 85; Paá¹-is III 5). evan
jÄ• tibhÅ«misabhÄ• vÄ• divasena disÄ• desakÄ• lÄ• divasena ca anekabhedabhinne Ã±ey
anavasesapaá¹-ivedho na sambhavati yevÄ• ti, nayidamevaá¹ƒ. kasmÄ• ? yaá¹ƒ kiÃ±ci bha
icchitaá¹ƒ sakalaá¹ƒ ekadeso vÄ• . tattha appaá¹-ihatacÄ• ratÄ• ya paccakkhato Ã±Ä• á¹‡a
vikkhepÄ• bhÄ• vato ca bhagavÄ• sabbakÄ• laá¹ƒ samÄ• hitova Ã±Ä• tuá¹ƒ, icchitassa pa
nivÄ• retuá¹ƒ ``Ä• kaá¹…khÄ• paá¹-ibaddhaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡aâ€™â€™
Paá¹-is III 5) vacanato, na cettha dÅ«rato cittapaá¹-aá¹ƒ passantÄ• naá¹ƒ viya, ``sabbe dha
ti vipassantÄ• naá¹ƒ viya ca anekadhammÄ• vabodhakÄ• le anirÅ«pitarÅ«pena bhagavato
gahetabbaá¹ƒ acinteyyÄ• nubhÄ• vatÄ• ya buddhaÃ±Ä• á¹‡assa. tenevÄ• ha ``buddhavisa
(AN a IV 77). idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒsabbÄ• kÄ• rena sabbadhammÄ• vabod
Ä• kaá¹…khÄ• paá¹-ibaddhavuttino anÄ• varaá¹‡aÃ±Ä• á¹‡assa paá¹-ilÄ• bhena bhagavÄ•
sabbadhammapaá¹-ivedhasamattho ahosi sabbaneyyÄ• varaá¹‡assa pahÄ• nato, tasmÄ•
sabbadhammÄ• vabodhato \Ee I 176/, yathÄ• santÄ• nena sabbaindhanassa dahanasama
``sabbabhÅ«â€™â€™ ti vuccatÄ«ti.

__vavatthÄ• panavacana_nti sanniá¹-á¹-hÄ• panavacanaá¹ƒ, avadhÄ• raá¹‡avacananti att
avadhÄ• raá¹‡ena nivattitaá¹ƒ dasseti __ ``na pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dayoâ€™
aniyatadesatÄ• ya ca-saddo viya yattha vutto, tato aÃ±Ã±atthÄ• pi vacanicchÄ• vasena upa
``gambhÄ«rÄ•  vÄ• â€™â€™ _tiÄ• di. __sabbapadehÄ«_ti yÄ• va ``paá¹‡á¸• itavedanÄ«yÄ
sabbapadehi. __sÄ• vakapÄ• ramiÃ±Ä• á¹‡a_nti sÄ• vakÄ• naá¹ƒ dÄ• nÄ• dipÄ• ripÅ«riyÄ
vijjattayachaá¸·abhiÃ±Ã±Ä• catuppaá¹-isambhidÄ• dibhedaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __tato_ti sÄ•
__tatthÄ• _ti sÄ• vakapÄ• ramiÃ±Ä• á¹‡e. __tatopÄ«_ti anantaraniddiá¹-á¹-hato paccekabu
vÄ• do sÄ• vakapÄ• ramiÃ±Ä• á¹‡atoti adhippÄ• yo. etthÄ• yaá¹ƒ atthayojanÄ• --- kiÃ±cÄ•
heá¹-á¹-himasekkhaÃ±Ä• á¹‡aá¹ƒ puthujjanaÃ±Ä• á¹‡aÃ±ca upÄ• dÄ• ya gambhÄ«raá¹ƒ, p
upÄ• dÄ• ya na tathÄ• gambhÄ«ranti \Ne I 121/ ``gambhÄ«ramevÄ• â€™â€™ ti na sakkÄ•
paccekabuddhaÃ±Ä• á¹‡ampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• yÄ• ti tattha vavatt

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhammÄ• pana sÄ• vakapÄ• ramiÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ viya k
agambhÄ«rabhÄ• vÄ• bhÄ• vato gambhÄ«rÄ• vÄ• ti. yathÄ• cettha vavatthÄ• naá¹ƒ dassi
sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ duddasaá¹ƒ, paccekabuddhaÃ±Ä• á¹‡aá¹ƒ pana tato dudda
natthÄ«tiÄ• dinÄ• vavatthÄ• nasabbhÄ• vo netabbo. tenevÄ• ha __ ``tathÄ• duddasÄ• va
_nti.

__kasmÄ• panetaá¹ƒ evaá¹ƒ Ä• raddhaá¹ƒ_ti etthÄ• yaá¹ƒ adhippÄ• yo --- bhavatu tÄ• va
niravasesabuddhaguá¹‡avibhÄ• vanÅ«pÄ• yabhÄ• vato sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ eka
puthunissayÄ• rammaá¹‡aÃ±Ä• kiccasiddhiyÄ• ``atthi bhikkhave aÃ±Ã±eva dhammÄ• â€™
uddiá¹-á¹-haá¹ƒ, tassa pana vissajjanaá¹ƒ saccapaccayÄ• kÄ• rÄ• divisesavasena anaÃ±Ã±
vibhajananayena anÄ• rabhitvÄ• sanissayÄ• naá¹ƒ \Ee I 177/ diá¹-á¹-hÄ«naá¹ƒ vibhajanava
tattha yathÄ• saccapaccayÄ• kÄ• rÄ• dÄ«naá¹ƒ \Be I 137/ vibhajanaá¹ƒ anaÃ±Ã±asÄ• dhÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asseva visayo, evaá¹ƒ niravasesena diá¹-á¹-higatavibhajanampÄ
``buddhÄ• naÃ±hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä
hotÄ«_ti desetabbassa atthassa anekavidhatÄ• ya, duviÃ±Ã±eyyatÄ• ya ca nÄ• nÄ• nayehi
desanÄ• gajjitaá¹ƒ mahantaá¹ƒ vipulaá¹ƒ, bahubhedaÃ±ca hoti. __Ã±Ä• á¹‡aá¹ƒ anupavisa
desanÄ• Ã±Ä• á¹‡aá¹ƒ desetabbadhamme vibhÄ• gaso kurumÄ• naá¹ƒ anupavisati, te anu
attho.

__buddhaÃ±Ä• á¹‡assa mahantabhÄ• vo paÃ±Ã±Ä• yatÄ«_ti evaá¹ƒvidhassa nÄ• ma dha
paá¹-ivedhakaÃ±cÄ• ti buddhÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡assa paá¹-ivedhaÃ±Ä• á¹‡assa ca
ettha ca kiÃ±cÄ• pi ``sabbaá¹ƒ vacÄ«kammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡apubbaá¹.
Ã±Ä• á¹‡Ä• nuparivattÄ«â€™â€™ ti (Nidd I 69; Nidd II 85; Paá¹-is III 5; Nett 14) vacanato s
desanÄ• Ã±Ä• á¹‡arahitÄ• natthi, sÄ«hasamÄ• navuttitÄ• ya ca sabbattha samÄ• nussÄ•
desetabbadhammavasena pana desanÄ• visesato Ã±Ä• á¹‡ena anupaviá¹-á¹-hÄ• gambhÄ
daá¹-á¹-habbaá¹ƒ. kathaá¹ƒ pana vinayapaá¹‡á¹‡attiá¹ƒ patvÄ• desanÄ• tilakkhaá¹‡Ä• hat
suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• hotÄ«ti? tatthÄ• pi ca sannisinnaparisÄ• ya ajjhÄ• sayÄ• nu
desanÄ• saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• divibhÄ• vanÄ«, sabbadhammÄ• naá¹ƒ attattaniy
tenevÄ• ha __ ``anekapariyÄ• yena dhammiá¹ƒ kathaá¹ƒ katvÄ• â€™â€™ _tiÄ• di.

__bhÅ«mantara_nti dhammÄ• naá¹ƒ avatthÄ• visesaÃ±ca á¹-hÄ• navisesaÃ±ca. tattha
__avatthÄ• viseso_satiÄ• didhammÄ• naá¹ƒ \Ne I 122/ satipaá¹-á¹-hÄ• nindriyabalabojjhaá¹
__á¹-hÄ• naviseso_ \Ee I 178/ kÄ• mÄ• vacarÄ• dibhedo. __paccayÄ• kÄ• ra_padassa atth
__samayantara_nti diá¹-á¹-hivisesÄ• , nÄ• nÄ• vihitÄ• diá¹-á¹-hiyoti attho, aÃ±Ã±asamayaá
otiá¹‡á¹‡e vatthusmi_nti evaá¹ƒ lahukagarukÄ• divasena tadanurÅ«pe otiá¹‡á¹‡e vatthusmi
__sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ. _

yadipi kÄ• yÄ• nupassanÄ• divasena satipaá¹-á¹-hÄ• nÄ• dayo suttantapiá¹-akepi (DN II 37

suttantabhÄ• janÄ«yÄ• divasena pana abhidhammeyeva te savisesaá¹ƒ vibhattÄ• ti Ä• ha _
satipaá¹-á¹-hÄ• nÄ• ... pe ... abhidhammapiá¹-akaá¹ƒ vibhajitvÄ• â€™â€™ _ti. tattha __ ``s
sattaviÃ±Ã±Ä• á¹‡adhÄ• tusampayogavasena vuttaá¹ƒ. tathÄ• __ ``satta vedanÄ• â€™â€™
dhammÄ• nÄ• mÄ• _ti \Be I 138/ ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , tena vutt
Ä• gataá¹ƒ dhammÄ• naá¹ƒ vibhajitabbÄ• kÄ• raá¹ƒ saá¹…gaá¹‡hÄ• ti. catuvÄ«sati samant
__catuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ, _ abhidhammapiá¹-akaá¹ƒ. ettha paccayanayaá¹ƒ
samantapaá¹-á¹-hÄ• nassa catuvÄ«satividhatÄ• vuttÄ• . yathÄ• ha ---

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha anulomamhi nayÄ• sugambhÄ«rÄ• || (Paá¹-á¹-h I paccayaniddesa 41, 44, 48, 52).

tathÄ• ---

tikaÃ±ca ... pe ... cha paccanÄ«yamhi nayÄ• sugambhÄ«rÄ• .

tikaÃ±ca ... pe ... cha anulomapaccanÄ«yamhi nayÄ• sugambhÄ«rÄ• .

tikaÃ±ca ... pe ... paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti || (Paá¹-á¹-h

evaá¹ƒ dhammavasena catuvÄ«satibhedesu tikapaá¹-á¹-hÄ• nÄ• dÄ«su ekekaá¹ƒ paccaya
catubbidhaá¹ƒ hotÄ«ti channavuti samantapaá¹-á¹-hÄ• nÄ• ni. tattha pana dhammÄ• nulom
kusalattike paá¹-iccavÄ• re paccayÄ• nulome \Ee I 179/ hetumÅ«lake hetupaccayavasena e
pucchÄ• nayÄ• satta vissajjananayÄ• ti \Ne I 123/ Ä• dinÄ• dassiyamÄ• nÄ• anantabhedÄ
``anantanayaâ€™â€™ _nti. hoti cettha ---

``paá¹-á¹-hÄ• naá¹ƒ nÄ• ma paccekaá¹ƒ dhammÄ• naá¹ƒ anulomÄ• dimhi tikadukÄ• dÄ«su
catunayato sattadhÄ• gatÄ«â€™â€™ ti.

__navahÄ• kÄ• rehÄ«_ti uppÄ• dÄ• dÄ«hi navahi paccayÄ• kÄ• rehi. tattha uppajjati etasm
uppattiyÄ• kÄ• raá¹‡abhÄ• vo. sati ca avijjÄ• ya saá¹…khÄ• rÄ• uppajjanti, na asati, tasmÄ
saá¹…khÄ• rÄ• naá¹ƒ uppÄ• do hutvÄ• paccayo hoti. _ tathÄ• avijjÄ• ya sati saá¹…khÄ• r
nivisanti ca, te avijjÄ• ya sati phalaá¹ƒ bhavÄ• dÄ«su khipanti, Ä• yÅ«hanti phaluppattiyÄ•
saá¹ƒyujjanti attano phalena, yasmiá¹ƒ santÄ• ne sayaÃ±ca uppannÄ• , taá¹ƒ palibundhanti

udayanti uppajjanti, hinoti ca saá¹…khÄ• rÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vaá¹ƒ gacchati, paá¹-ic
ayanti pavattantÄ«ti evaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ \Be I 139/ kÄ• raá¹‡abhÄ• vÅ«
uppÄ• dÄ• dayo veditabbÄ• . tathÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• dÄ«su.

__uppÄ• daá¹-á¹-hitÄ«_tiÄ• dÄ«su ca tiá¹-á¹-hati etenÄ• ti á¹-hiti, kÄ• raá¹‡aá¹ƒ. uppÄ• do
__uppÄ• daá¹-á¹-hiti. _ esa nayo sesesupi. yasmÄ• ayonisomanasikÄ• ro, ``Ä• savasamud
ti (MN I 103) vacanato Ä• savÄ• ca avijjÄ• ya paccayo, tasmÄ• vuttaá¹ƒ __ ``ubhopete dha
paccayasamuppannÄ• â€™â€™ _ti. __paccayapariggahe paÃ±Ã±Ä• _ti saá¹…khÄ• rÄ• na
paccayÄ• kÄ• re paricchinditvÄ• gahaá¹‡avasena pavattÄ• paÃ±Ã±Ä• . __dhammaá¹-á¹-h
paccayuppannÄ• naá¹ƒ paccayabhÄ• vato dhammaá¹-á¹-hitisaá¹…khÄ• te paá¹-iccasamup
paccayadhammÄ• hi paá¹-iccasamuppÄ• de ``dvÄ• dasa paá¹-iccasamuppÄ• dÄ• â€™â€™
paccayÄ• . ayaÃ±ca nayo na paccuppanne eva, atha kho atÄ«tÄ• nÄ• gatakÄ• lepi, na ca a
atha kho saá¹…khÄ• rÄ• dÄ«nampi viÃ±Ã±Ä• á¹‡Ä• dÄ«su labbhatÄ«ti paripuá¹‡á¹‡aá¹ƒ ka
vibhattabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``atÄ«tampi addhÄ• naâ€™â€™ _ntiÄ• di pÄ• á¸·iá¹ƒ Ä•
(Paá¹-á¹-h I paccayaniddesa 1) dassitÄ• hetÄ• dipaccayÄ• evettha uppÄ• dÄ• dipaccayÄ•
yathÄ• sambhavaá¹ƒ nÄ«haritvÄ• yojetabbÄ• , ativitthÄ• rabhayena pana na yojayimha.

__tassa tassa dhammassÄ• _ti tassa tassa saá¹…khÄ• rÄ• dipaccayuppannadhammassa.
paccayabhÄ• venÄ• _ti uppÄ• dÄ• dihetÄ• dipaccayabhÄ• vena. atÄ«tapaccuppannÄ• nÄ•
etassÄ• ti \Ne I 124/ __tiyaddhaá¹ƒ. _ hetuphalaphalahetuhetuphalavasena tayo sandhÄ« e
_ saá¹…khippanti ettha avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti saá¹…khepo, kammaá¹ƒ v
etthÄ• ti vÄ• saá¹…khepo, avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo ca. koá¹-á¹-hÄ• sapariyÄ• yo
atÄ«te kammasaá¹…khepÄ• divasena cattÄ• ro saá¹…khepÄ• etassÄ• ti __catusaá¹…khe
tasmiá¹ƒ tasmiá¹ƒ saá¹…khepe Ä• kirÄ«yanti avijjÄ• saá¹…khÄ• rÄ• diggahaá¹‡ehi pakÄ• s
hetuÄ• dÄ«naá¹ƒ vÄ• pakÄ• rÄ• Ä• kÄ• rÄ• , te saá¹…khepe paÃ±ca paÃ±ca katvÄ• vÄ«
__vÄ«satÄ• kÄ• raá¹ƒ. _

khattiyÄ• dibhedena anekabhedabhinnÄ• pi sassatavÄ• dino jÄ• tisatasahassÄ• nussaraá¹
vasena cattÄ• rova honti \Be I 140/, na tato uddhaá¹ƒ adhoti sassatavÄ• dÄ• dÄ«naá¹ƒ pari
anaÃ±Ã±avisayataá¹ƒ dassetuá¹ƒ __ ``cattÄ• ro janÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ca
janasamÅ«hÄ• . __idaá¹ƒ nissÄ• yÄ• _ti idaá¹ƒ idappaccayatÄ• ya sammÄ• aggahaá¹‡aá¹
hetuphalabhÄ• vena sambandhÄ• naá¹ƒ \Ee I 181/ santatighanassa abheditattÄ• paramatt
bhedanibandhanaá¹ƒ nÄ• nattanayaá¹ƒ anupadhÄ• retvÄ• gahitaá¹ƒ ekattaggahaá¹‡aá¹ƒ r
gaá¹‡hantÄ«_ti idaá¹ƒ sassataggahaá¹‡aá¹ƒ abhinivissa voharanti, iminÄ• nayena ekaccas
yathÄ• sambhavaá¹ƒ yojetvÄ• vattabbÄ• . __bhinditvÄ• _ti ``Ä• tappamanvÄ• yÄ• â€™â€™
``tayidaá¹ƒ bhikkhave tathÄ• gato pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• vimadditvÄ• __nijjaá¹
diá¹-á¹-hijaá¹-Ä• vijaá¹-anena diá¹-á¹-higumbavivaraá¹‡ena ca.

__ ``tasmÄ• â€™â€™ _tiÄ• dinÄ• buddhaguá¹‡e Ä• rabbha desanÄ• ya samuá¹-á¹-hitattÄ
uddisitvÄ• desanÄ• kusalo bhagavÄ• samayantaraviggÄ• haá¹‡avasena sabbaÃ±Ã±utaÃ±
dasseti. __ ``santÄ«â€™â€™ _ti iminÄ• tesaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ vijjamÄ• natÄ• ya
nesaá¹ƒ micchÄ• gÄ• hato sithilakaraá¹‡avivecanehi attano desanÄ• ya kiccakÄ• ritaá¹ƒ, av
dhammarÄ• jÄ• .

<29> __atthÄ«_ti ``saá¹ƒvijjantÄ«â€™â€™ ti iminÄ• samÄ• nattho puthuvacanavisayo eko
kÄ• ye kesÄ• â€™â€™ tiÄ• dÄ«su (DN II 377; MN I 110; MN III 154; SN b IV 127; Khp 3.1)
pubbantaá¹ƒ kappentÄ«ti __pubbantakappikÄ• . _ yasmÄ• pana te taá¹ƒ pubbantaá¹ƒ purim
taá¹‡hÄ• diá¹-á¹-hikappehi kappetvÄ• , Ä• sevanabalavatÄ• ya vicittavuttitÄ• ya ca vikappet
abhinivesabhÅ«tehi taá¹‡hÄ• diá¹-á¹-higgÄ• hehi gaá¹‡hanti abhinivisanti parÄ• masanti, ta
``pubbantaá¹ƒ_ \Ne I 125/ __kappetvÄ• vikappetvÄ• gaá¹‡hantÄ«â€™â€™ _ti. taá¹‡hupÄ
kappanaggahaá¹‡Ä• ni veditabbÄ• ni. taá¹‡hÄ• paccayÄ• hi upÄ• dÄ• naá¹ƒ. __koá¹-á¹-hÄ
koá¹-á¹-hÄ• sÄ• dÄ«sÅ«ti attho veditabbo. padapÅ«raá¹‡asamÄ«paummaggÄ• dÄ«supi hi
hi ``iá¹…gha tvaá¹ƒ suttante vÄ• gÄ• thÄ• yo vÄ• abhidhammaá¹ƒ vÄ• pariyÄ• puá¹‡assu
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• â€™â€™ ti (Vin IV 1221) ca Ä• dÄ«su padapÅ«raá¹‡e anta-sad
osareyya, (Vin III 409; Vin II 343) gÄ• mantasenÄ• sanaâ€™â€™ ntiÄ• dÄ«su samÄ«pe \Be
``kÄ• masukhallikÄ• nuyogo eko anto, atthÄ«ti kho kaccÄ• na ayameko antoâ€™â€™ tiÄ• d
ummaggeti.

kappa-saddo mahÄ• kappasamantabhÄ• vakilesakÄ• mavitakkakÄ• lapaÃ±Ã±attisadisabh
``sambahulesu atthesu vattatÄ«â€™â€™ _ti. tathÄ• hesa ``cattÄ• rimÄ• ni bhikkhave kapp
asaá¹…khyeyyÄ• nÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 156) mahÄ• kappe vattati, ``kevalakap
obhÄ• setvÄ• â€™â€™ tiÄ• dÄ«su (SN I 94) samantabhÄ• ve, ``saá¹…kappo kÄ• mo, rÄ• g
kÄ• moâ€™â€™ tiÄ• dÄ«su (Nidd I 1; Nidd II 8) kilesakÄ• me, ``takko vitakko saá¹…kappoâ
vitakke, ``yena \Ee I 183/ sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 3
kappoâ€™â€™ tiÄ• dÄ«su (Sn 1090; Nidd II 113) paÃ±Ã±attiyaá¹ƒ, ``satthukappena vata ki
saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimhÄ• â€™â€™ tiÄ• dÄ«su (MN I 260) sadisabhÄ• ve
mahÄ• niddesaá¹ƒ (Nidd I 28) sandhÄ• yÄ• ha. __taá¹‡hÄ• diá¹-á¹-hivasenÄ• _ti diá¹-á¹-hiy
sahajÄ• tÄ• ya abhinandanabhÅ«tÄ• ya ca taá¹‡hÄ• ya, sassatÄ• diÄ• kÄ• rena abhinivisan
vasena. pubbenivutthadhammavisayÄ• ya kappanÄ• ya adhippetattÄ• atÄ«takÄ• lavÄ• cak
rÅ«pÄ• dikhandhavinimuttassa kappanÄ• vatthuno abhÄ• vÄ• anta-saddo ca bhÄ• gavÄ• d
khandhakoá¹-á¹-hÄ• saâ€™â€™ _nti. __ ``kappetvÄ• â€™â€™ _ti ca tasmiá¹ƒ pubbante ta
samatthanaá¹ƒ pariniá¹-á¹-hÄ• panamÄ• ha. __á¹-hitÄ• _ti tassÄ• laddhiyÄ• avijahanaá¹ƒ.
Ä• lambitvÄ• . visayo hi tassÄ• diá¹-á¹-hiyÄ• pubbanto. visayabhÄ• vato eva hi so tassÄ•
Ä• rammaá¹‡apaccayo cÄ• ti vuttaá¹ƒ __ ``Ä• gamma paá¹-iccÄ• â€™â€™ _ti.

__adhivacanapadÄ• nÄ«_ti paÃ±Ã±attipadÄ• ni. dÄ• sÄ• dÄ«su sirivaá¸• á¸• hakÄ• di-sad

adhikÄ• raá¹ƒ katvÄ• pavattiyÄ• adhivacanaá¹ƒ paÃ±Ã±atti. atha vÄ• adhi-saddo uparibh
vacanaá¹ƒ, upari vacanaá¹ƒ adhivacanaá¹ƒ, upÄ• dÄ• bhÅ«tarÅ«pÄ• dÄ«naá¹ƒ upari paÃ±
upÄ• dÄ• paÃ±Ã±attÄ«ti attho \Ne I 126/, tasmÄ• paÃ±Ã±attidÄ«pakapadÄ• nÄ«ti attho da
paÃ±Ã±attimattaÃ±hetaá¹ƒ vuccati, yadidaá¹ƒ ``attÄ• , lokoâ€™â€™ ti ca, na rÅ«pavedanÄ
adhikavuttitÄ• ya vÄ• adhivuttiyoti diá¹-á¹-hiyo vuccanti. adhikaÃ±hi \Ee I 184/ sabhÄ• vadh
\Be I 142/ pakatiÄ• didabbÄ• diá¹ƒ jÄ«vÄ• diá¹ƒ kÄ• yÄ• diÃ±ca abhÅ«tamatthaá¹ƒ ajjhÄ• r
pavattantÄ«ti.

<30> __abhivadantÄ«_ti ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti (MN II 187, 20
abhinivisitvÄ• vadanti ``ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• vivadanti
avicchedabhÄ• vadassanatthaá¹ƒ vattamÄ• nakÄ• lavacanaá¹ƒ. diá¹-á¹-hi eva __diá¹-á¹-hig
(MN II 119; AN c 9.11) saá¹…khÄ• ragataâ€™â€™ ntiÄ• dÄ«su (Nidd I 41) viya. gantabbÄ•
gatamattaá¹ƒ, diá¹-á¹-hiyÄ• gahaá¹‡amattanti attho. diá¹-á¹-hippakÄ• ro vÄ• __diá¹-á¹-higa
vidhayuttagatapakÄ• ra-sadde samÄ• natthe icchanti. ekekasmiÃ±ca ``attÄ• â€™â€™ ti, ``I
gahaá¹‡avisesaá¹ƒ upÄ• dÄ• ya paÃ±Ã±Ä• panaá¹ƒ hotÄ«ti Ä• ha __ ``rÅ«pÄ• dÄ«su aÃ±Ã
gahetvÄ• â€™â€™ _ti. __amaraá¹ƒ niccaá¹ƒ dhuva_nti sassatavevacanÄ• ni. maraá¹‡Ä• b
uppÄ• dÄ• bhÄ• vena sabbathÄ• pi atthitÄ• ya __niccaá¹ƒ, _ thiraá¹-á¹-hena vikÄ• rÄ• bhÄ
``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ niddesapaá¹-isambhidÄ• pÄ• á¸
``rÅ«paá¹ƒ attato samanupassati, vedanaá¹ƒ, saÃ±Ã±aá¹ƒ, saá¹…khÄ• re, viÃ±Ã±Ä• á¹‡aá
samanupassatÄ«â€™â€™ ti imissÄ• paÃ±cavidhÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vasena vut
attÄ• naâ€™â€™ ntiÄ• dikÄ• ya pana paÃ±cadasavidhÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vasen
``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±aá¹ƒ ``lokoâ€™â€™ ti paÃ±Ã±apentÄ«ti ayampi att
khandhaá¹ƒ \Ee I 185/â€™â€™ attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±e attano upabhogabh
vÄ• khandhe ``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±e ``lokoâ€™â€™ ti paÃ±Ã±apentÄ«ti
daá¹-á¹-habbo. etthÄ• ha --- sassato vÄ• do etesanti kasmÄ• vuttaá¹ƒ, nanu tesaá¹ƒ attÄ•
adhippeto, na vÄ• do ti? saccametaá¹ƒ, sassatasahacaritatÄ• ya pana ``vÄ• do sassatoâ€™
``kuntÄ• pacarantÄ«â€™â€™ ti. sassato iti vÄ• do etesanti vÄ• iti-saddalopo daá¹-á¹-habb
vadanti ``idameva saccaâ€™â€™ nti abhinivissa voharantÄ«ti sassatavÄ• dÄ• , sassatadiá
attho daá¹-á¹-habbo.

<31> __Ä• tÄ• panaá¹ƒ_ \Be I 143/ kilesÄ• naá¹ƒ vibÄ• dhanaá¹ƒ pahÄ• naá¹ƒ. __padahan
adatvÄ• cittassa ussahanaá¹ƒ. __anuyogo_ yathÄ• samÄ• dhi visesabhÄ• giyataá¹ƒ pÄ• p
bahulÄ«karaá¹‡aá¹ƒ. idha upacÄ• rappanÄ• cittaparidamanavÄ«riyÄ• naá¹ƒ adhippetattÄ•
vÄ«riyaâ€™â€™ _nti \Ne I 127/. nappamajjati etenÄ• ti __appamÄ• do, _ asammoso. samm
kammaá¹-á¹-hÄ• naá¹ƒ etenÄ• ti __sammÄ• manasikÄ• ro_ Ã±Ä• á¹‡anti Ä• ha __ ``vÄ«riya
Ã±Ä• á¹‡aÃ±cÄ• â€™â€™ _ti. __etthÄ• _ti ``Ä• tappa ... pe ... manasikÄ• raá¹ƒ anvÄ• yÄ•
sÄ«lavisuddhiyÄ• saddhiá¹ƒ catunnaá¹ƒ rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ adhigamanapaá¹-ip
visuddhimagge vitthÄ• rato vuttÄ• ti Ä• ha __ ``saá¹…khepatthoâ€™â€™ _ti. __ ``tathÄ• rÅ

cuddasavidhehi cittadamanehi rÅ«pÄ• vacaracatutthajjhÄ• nassa damitataá¹ƒ vadati.

samÄ• dhÄ• nÄ• diaá¹-á¹-haá¹…gasamannÄ• gatarÅ«pÄ• vacaracatutthajjhÄ• nassa yogin
lokiyÄ• bhiÃ±Ã±Ä• __jhÄ• nÄ• nubhÄ• vo. ``jhÄ• nÄ• dÄ«naâ€™â€™ _nti idaá¹ƒ jhÄ• nalÄ
Ä• pÄ• thaá¹ƒ Ä• gacchanti, taá¹ƒmukhena sesadhammÄ• ti imamatthaá¹ƒ sandhÄ• ya vutt
paá¹-ikkhipati. _ sati hi janakabhÄ• ve rÅ«pÄ• didhammÄ• naá¹ƒ viya sukhÄ• didhammÄ• n
paccayÄ• yattavuttitÄ• ya uppÄ• davantatÄ• \Ee I 186/ viÃ±Ã±Ä• yati, uppÄ• de ca sati ava
anavakÄ• sÄ• va niccatÄ• siyÄ• ti. __kÅ«á¹-aá¹-á¹-ha_-saddo vÄ• loke accantanicce niruá
``esikaá¹-á¹-hÄ• yiá¹-á¹-hitoâ€™â€™ _ti etena yathÄ• esikÄ• vÄ• tappahÄ• rÄ• dÄ«hi na c
vikÄ• raá¹ƒ Ä• pajjatÄ«ti vikÄ• rÄ• bhÄ• vamÄ• ha, __ ``kÅ«á¹-aá¹-á¹-hoâ€™â€™ _ti iminÄ
vikÄ• ropi vinÄ• soyevÄ• ti Ä• ha, __ ``ubhayenapi lokassa vinÄ• sÄ• bhÄ• vaá¹ƒ dÄ«petÄ«
``vijjamÄ• namevÄ• â€™â€™ _ti etena kÄ• raá¹‡e phalassa atthibhÄ• vadassanena abhiby
__nikkhamatÄ«_ti ca abhibyattiá¹ƒ gacchatÄ«ti attho. kathaá¹ƒ pana vijjamÄ• noyeva pubbe
abhibyattiá¹ƒ gacchatÄ«ti? yathÄ• andhakÄ• rena paá¹-icchanno ghaá¹-o Ä• lokena abhiby

idamettha vicÄ• retabbaá¹ƒ --- kiá¹ƒ karonto Ä• loko ghaá¹-aá¹ƒ pakÄ• setÄ«ti vuccati, yadi
buddhiá¹ƒ karonto, buddhiyÄ• anuppannÄ• ya uppattidÄ«panato abhibyattivÄ• do hÄ• yati.
Ä• varaá¹‡abhÅ«taá¹ƒ andhakÄ• raá¹ƒ vidhamanto, evampi abhibyattivÄ• do hÄ• yatiyeva.
andhakÄ• ro kathaá¹ƒ tassÄ• Ä• varaá¹‡aá¹ƒ hotÄ«ti, yathÄ• ghaá¹-assa \Be I 144/ abhiby
attanopi. tatthÄ• pi hi yadi indriyavisayÄ• disannipÄ• tena anuppannÄ• ya buddhiyÄ• uppat
abhibyattivÄ• do hÄ• yati, tathÄ• sassatavÄ• do. atha buddhippavattiyÄ• Ä• varaá¹‡abhÅ«
andhakÄ• raá¹-á¹-hÄ• niyassa mohassa vidhamanena. sati buddhiyÄ• kathaá¹ƒ moho Ä• v
bhedasambhavato. na hi abhibyaÃ±janakÄ• naá¹ƒ candasÅ«riyamaá¹‡ipadÄ«pÄ• dÄ«naá¹
ghaá¹-Ä• dÄ«naá¹ƒ bhedo hoti, hoti ca visayabhedena buddhibhedoti bhiyyopi abhibyatti na
vuttikappanÄ• yuttÄ• vuttiyÄ• vuttimato ca anaÃ±Ã±athÄ• nujÄ• nanatoti \Ne I 128/. __te_
sandhÄ• vantÄ«_ti ye idha manussabhÄ• vena avaá¹-á¹-hitÄ• , teyeva devabhÄ• vÄ• diupa
gacchanti, aÃ±Ã±athÄ• katassa kammassa vinÄ• so, akatassa ca abbhÄ• gamo Ä• pajjeyy

__aparÄ• para_nti aparasmÄ• bhavÄ• aparaá¹ƒ bhavaá¹ƒ. __evaá¹ƒ saá¹…khyaá¹ƒ gacc
niccasabhÄ• vattÄ• na cutÅ«papattiyo, sabbabyÄ• pitÄ• ya nÄ• pi sandhÄ• vanasaá¹ƒsara
pavattivisesena evaá¹ƒ saá¹…khyaá¹ƒ gacchanti, evaá¹ƒ voharÄ«yantÄ«ti adhippÄ• yo. ete
avaá¹-á¹-hitasabhÄ• vassa attano, dhammino ca dhammamattaá¹ƒ uppajjati ceva vinassati
vipariá¹‡Ä• mavÄ• daá¹ƒ dasseti. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ parato vakkhÄ• ma. __
bhindatÄ«_ti sandhÄ• vanÄ• divacanasiddhÄ• ya aniccatÄ• ya pubbe paá¹-iÃ±Ã±Ä• taá¹ƒ s
viddhaá¹ƒsetÄ«ti attho. __sassatisama_nti vÄ• etassa sassataá¹ƒ thÄ• varaá¹ƒ niccakÄ• la

__hetuá¹ƒ dassento_ti yesaá¹ƒ ``sassatoâ€™â€™ ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apeti a

tesaá¹ƒ hetuá¹ƒ dassentoti attho. na hi attano diá¹-á¹-hiyÄ• paccakkhakatamatthaá¹ƒ attano
attano pana paccakkhakatena atthena attano appaccakkhabhÅ«tampi atthaá¹ƒ sÄ• dheti. at
yathÄ• nicchitaá¹ƒ parehi viÃ±Ã±Ä• peti, na anicchitaá¹ƒ. __ ``hetuá¹ƒ dassentoâ€™â€™ _t
hetudassanaá¹ƒ --- etesu anekesu jÄ• tisatasahassesu ekovÄ• yaá¹ƒ me attÄ• , loko ca anu
hi yamatthaá¹ƒ anubhavati, so eva taá¹ƒ anussarati, na aÃ±Ã±o. na hi aÃ±Ã±ena anubhÅ«t
anussarituá¹ƒ sakkoti yathÄ• taá¹ƒ buddharakkhitena anubhÅ«taá¹ƒ dhammarakkhito. yath
purimatarÄ• supi jÄ• tÄ«sÅ«ti. kasmÄ• sassato me attÄ• ca loko \Be I 145/ ca. yathÄ• ca
sattÄ• naá¹ƒ sassato attÄ• ca loko cÄ• ti? sassatavasena diá¹-á¹-higahanaá¹ƒ pakkhando \
diá¹-á¹-higatiko parepi tattha patiá¹-á¹-hapeti, pÄ• á¸·iyaá¹ƒ pana ``anekavihitÄ• ni adhivuttip
abhivadanti. so evaá¹ƒ Ä• hÄ• â€™â€™ ti ca vacanato parÄ• numÄ• navasena idha hetuda
viÃ±Ã±Ä• yati. __kÄ• raá¹‡a_nti tividhaá¹ƒ kÄ• raá¹‡aá¹ƒ sampÄ• pakaá¹ƒ nibbattakaá¹ƒ Ã±
ariyamaggo nibbÄ• nassa sampÄ• pakaá¹ƒ kÄ• raá¹‡aá¹ƒ, bÄ«jaá¹ƒ aá¹…kurassa nibbattal
paccayuppannatÄ• dayo aniccatÄ• dÄ«naá¹ƒ Ã±Ä• pakaá¹ƒ kÄ• raá¹‡aá¹ƒ, idhÄ• pi Ã±Ä• p
Ã±Ä• pako hi Ã±Ä• petabbatthavisayassa Ã±Ä• á¹‡assa hetubhÄ• vato kÄ• raá¹‡anti. tadÄ•
Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati tatthÄ• ti __ ``á¹-hÄ• naâ€™â€™ _nti, vasati tattha pavattatÄ«ti __
ca vuccati. tathÄ• hi bhagavatÄ• vatthu-saddena uddisitvÄ• pi á¹-hÄ• nasaddena niddiá¹-á

32-33__._ dutiyatatiyavÄ• dÄ• naá¹ƒ \Ne I 129/ paá¹-hamavÄ• dato natthi viseso á¹-hapetvÄ
``upari vÄ• dadvayepi eseva nayoâ€™â€™ _ti. yadi evaá¹ƒ kasmÄ• sassatavÄ• do catudh
adhiccasamuppannikavÄ• do viya duvidheneva vibhajitabbo siyÄ• ti Ä• ha __ ``mandapaÃ±
_tiÄ• di.

<34> __takkayatÄ«_ti Å«hayati, sassatÄ• diÄ• kÄ• rena tasmiá¹ƒ tasmiá¹ƒ Ä• rammaá¹‡e
attho. __takko_ti Ä• koá¹-analakkhaá¹‡o vinicchayalakkhaá¹‡o vÄ• diá¹-á¹-hiá¹-á¹-hÄ• nabh
__vÄ«maá¹ƒsÄ• _ nÄ• ma vicÄ• raá¹‡Ä• , sÄ• panettha atthato paÃ±Ã±Ä• patirÅ«pako lob
micchÄ• bhiniveso vÄ• ayonisomanasikÄ• ro, pubbabhÄ• ge vÄ• diá¹-á¹-hivipphanditanti d
``tulanÄ• ruccanÄ• khamanÄ• â€™â€™ _ti. pariyÄ• hananaá¹ƒ vitakkassa Ä• rammaá¹‡a
tena pakÄ• rena takketvÄ• â€™â€™ _ti. __anuvicarita_nti \Ee I 189/ vÄ«maá¹ƒsÄ• ya anup
vÄ«maá¹ƒsÄ• nugatena vÄ• vicÄ• rena anumajjitaá¹ƒ. paá¹-i paá¹-i bhÄ• tÄ«ti paá¹-ibhÄ• r
yathÄ• samihitÄ• kÄ• ravisesavibhÄ• vako cittuppÄ• do. paá¹-ibhÄ• nato jÄ• taá¹ƒ paá¹-ibh
paá¹-ibhÄ• naá¹ƒ __sayaá¹ƒ paá¹-ibhÄ• naá¹ƒ. _ tenevÄ• ha __ ``attano paá¹-ibhÄ• namatta
__matta_-saddena visesÄ• dhigamÄ• dayo nivatteti.

__ ``anÄ• gatepi_ \Be I 146/ __evaá¹ƒ bhavissatÄ«â€™â€™ _ti idaá¹ƒ na idhÄ• dhippetata
lÄ• bhÄ«takkino evampi sambhavatÄ«ti sambhavadassanavasena vuttanti daá¹-á¹-habbaá¹
paá¹-iladdhaá¹ƒ rÅ«pÄ• di sukhÄ• di ca idha labbhatÄ«ti lÄ• bho, na jhÄ• nÄ• diviseso. __ `
hotÄ«â€™â€™ _ti aniccesu bhÄ• vesu aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti Ä• paj
vinÄ• so, akatassa ca abbhÄ• gamo siyÄ• . niccesu pana bhÄ• vesu yo karoti, so paá¹-isaá

Ä• pajjatÄ«ti takkikassa yuttigavesanÄ• kÄ• raá¹ƒ dasseti.

__takkamattenevÄ• _ti Ä• gamÄ• dhigamÄ• dÄ«naá¹ƒ anussavÄ• dÄ«naÃ±ca abhÄ• vÄ• visesalÄ• bhinopi sassatavÄ• dino attano visesÄ• dhigamahetu anekesu jÄ• tisatasahasses saá¹ƒvaá¹-á¹-avivaá¹-á¹-esu cattÄ• lÄ«sÄ• ya saá¹ƒvaá¹-á¹-avivaá¹-á¹-esu yathÄ• nubhÅ«ta tappaá¹-ibaddhaÃ±ca ``attÄ• , lokoâ€™â€™ ti ca anussaritvÄ• tato purimapurimatarÄ• sup atthitÄ• nuvitakkanamukhena sabbesampi sattÄ• naá¹ƒ tathÄ• bhÄ• vÄ• nuvitakkanavasen evaÃ±ca sati sabbopi sassatavÄ• dÄ« anussutijÄ• tissaratakkikÄ• viya attano upaladdhava takkanena pavattavÄ• dattÄ• takkÄ«pakkheyeva tiá¹-á¹-heyya, avassaÃ±ca vuttappakÄ• ra \Ne I 130/, aÃ±Ã±athÄ• visesalÄ• bhÄ« sassatavÄ• dÄ« ekaccasassatikapakkhaá¹ƒ, adhic bhajeyyÄ• ti \Ee I 190/? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, yasmÄ• visesalÄ• bhÄ dÄ«ghadÄ«ghataradÄ«ghatamakÄ• lÄ• nussaraá¹‡aá¹ƒ sassataggÄ• hassa asÄ• dhÄ• raá ``anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. iminÄ• mahametaá¹ƒ jÄ• nÄ• mÄ«â€™â€ padhÄ• nakÄ• raá¹‡abhÄ• vena dassitaá¹ƒ. yaá¹ƒ pana tassa ``iminÄ• mahametaá¹ƒ jÄ• nÄ takkanaá¹ƒ, na taá¹ƒ idha padhÄ• naá¹ƒ anussaraá¹‡aá¹ƒ pati tassa appadhÄ• nabhÅ«tattÄ anussavÄ• dÄ«nampi padhÄ• nabhÄ• vo Ä• pajjatÄ«ti ce? na, tesaá¹ƒ sacchikiriyÄ• ya abh padhÄ• nakÄ• raá¹‡ena ca niddeso niruá¸·ho sÄ• sane loke ca yathÄ• ``cakkhuviÃ±Ã±Ä• â ca.

atha vÄ• visesÄ• dhigamanibandhanarahitassa takkanassa visuá¹ƒ sassataggÄ• he kÄ• ra visesÄ• dhigamo visuá¹ƒ sassataggÄ• hakÄ• raá¹‡aá¹ƒ vattabbo \Be I 147/, so ca mandam tividhoti bhagavatÄ• sabbatakkino takkÄ«bhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ gahetvÄ• ca sassatavÄ• do. yadipi anussavÄ• divasena takkikÄ• naá¹ƒ viya mandapaÃ±Ã±Ä• dÄ«namp anekabhedasabbhÄ• vato visesalÄ• bhÄ«nampi bahudhÄ• bhedo sambhavati, sabbe pana mandapaÃ±Ã±Ä• divasena tayo rÄ• sÄ« katvÄ• tattha ukkaá¹-á¹-havasena anekajÄ• tisatasahassadasasaá¹ƒvaá¹-á¹-avivaá¹-á¹-acattÄ• rÄ«sasaá¹ƒvaá¹-á¹-avivaá¹-á¹- vibhÄ• go vutto. tÄ«supi rÄ• sÄ«su ye hÄ«namajjhapaÃ±Ã±Ä• , te vuttaparicchedato Å«nak tattha ukkaá¹-á¹-hapaÃ±Ã±Ä• , te vuttaparicchedaá¹ƒ atikkamitvÄ• nÄ• nussarantÄ«ti evaá tasmÄ• aÃ±Ã±atarabhedasaá¹…gahavaseneva \Ee I 191/ bhagavatÄ• cattÄ• riá¹-á¹-hÄ• n vavatthitÄ• sassatavÄ• dÄ«naá¹ƒ catubbidhatÄ• . na hi idha sÄ• vasesaá¹ƒ dhammaá¹ƒ de

<35> __ ``aÃ±Ã±atarenÄ• â€™â€™ _ti etassa atthaá¹ƒ dassetuá¹ƒ __ ``ekenÄ• â€™â€™ pana aniyamatthataá¹ƒ dassetuá¹ƒ __ ``dvÄ«hi vÄ• tÄ«hi vÄ• â€™â€™ _ti vuttaá¹ƒ. tena c yathÄ• rahaá¹ƒ ekaccaá¹ƒ ekaccassa paÃ±Ã±Ä• pane sahakÄ• rÄ«kÄ• raá¹‡anti dasseti. ki abhinivesassa hetu, udÄ• hu patiá¹-á¹-hÄ• panassa. kiÃ±cettha yadi tÄ• va abhinivesassa, anussaraá¹‡atakkanÄ• niyeva gahitÄ• ni, na saÃ±Ã±Ä• vipallÄ• sÄ• dayo. tathÄ• hi viparÄ« ayonisomanasikÄ• raasappurisÅ«panissayaasaddhammassavanÄ• dÄ«ni micchÄ• diá¹-á¹-h atha patiá¹-á¹-hÄ• panassa adhigamayuttiyo viya Ä• gamopi vatthubhÄ• vena vattabbo, ubh

bahiddhÄ• â€™â€™ ti vacanaá¹ƒ na yujjatÄ«ti? na. kasmÄ• ? abhinivesapakkhe tÄ• va aya
131/ asappurisÅ«panissayaasaddhammassavanehi ayoniso ummujjitvÄ• vipallÄ• sasaÃ±Ã
khaá¹‡e khaá¹‡e bhijjanasabhÄ• vassa anavabodhato dhammayuttiá¹ƒ atidhÄ• vanto ekatta
yathÄ• vuttÄ• nussaraá¹‡atakkehi khandhesu ``sassato attÄ• ca loko cÄ• â€™â€™ ti (DN
iti Ä• sannakÄ• raá¹‡attÄ• , padhÄ• nakÄ• raá¹‡attÄ• , taggahaá¹‡eneva ca itaresampi gah
anussaraá¹‡atakkanÄ• niyeva idha gahitÄ• ni. patiá¹-á¹-hÄ• panapakkhe pana Ä• gamopi y
visesato bÄ• hirakÄ• naá¹ƒ takkagÄ• hibhÄ• vatoti anussaraá¹‡atakkanÄ• niyeva \Be I 148/
vatthubhÄ• vena gahitÄ• ni. kiÃ±ca bhiyyo duvidhaá¹ƒ lakkhaá¹‡aá¹ƒ paramatthadhammÄ•
sÄ• maÃ±Ã±alakkhaá¹‡aÃ±cÄ• ti. tattha sabhÄ• valakkhaá¹‡Ä• vabodho paccakkhaÃ±Ä• á
sÄ• maÃ±Ã±alakkhaá¹‡Ä• vabodho \Ee I 192/ anumÄ• naÃ±Ä• á¹‡aá¹ƒ, Ä• gamo ca sutam
anumÄ• naÃ±Ä• á¹‡ameva Ä• vahati, sutÄ• naá¹ƒ pana dhammÄ• naá¹ƒ Ä• kÄ• raparivitak
á¹-hito cintÄ• mayaá¹ƒ paÃ±Ã±aá¹ƒ nibbattetvÄ• anukkamena bhÄ• vanÄ• ya paccakkhaÃ
evaá¹ƒ Ä• gamopi takkavisayaá¹ƒ nÄ• tikkamatÄ«ti taggahaá¹‡ena gahitovÄ• ti veditabbo. s
anussutitakkaggahaá¹‡ena vibhÄ• vitoti yuttaá¹ƒ evidaá¹ƒ ``natthi ito bahiddhÄ• â€™â€™ ti
adhivuttipadÄ• ni abhivadanti, sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apentÄ«â€™â€™
patiá¹-á¹-hÄ• panavatthÅ«ni idhÄ• dhippetÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

<36> __diá¹-á¹-hiyeva diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ paramavajjatÄ• ya anekavihitÄ• naá¹ƒ an
hetubhÄ• vato. yathÄ• ha ``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ bhikkhave vajjaá¹ƒ vadÄ• mÄ
``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• paá¹-isambhidÄ• pÄ• á¸·iyÄ• (Paá¹-is I 124) diá¹-á¹-hiy
dasseti. tattha __khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ Ä• rammaá¹‡aá¹-á¹-hena ``rÅ«paá
samanupassatÄ«â€™â€™ tiÄ• di (SN b III 81, 345) vacanato. __avijjÄ• pi diá¹-á¹-hiá¹-á¹-hÄ
upanissayÄ• dibhÄ• vena pavattanato. yathÄ• ha ``assutavÄ• bhikkhave puthujjano ariyÄ•
ariyadhammassa akovidoâ€™â€™ tiÄ• di (MN I 2; Paá¹-is I 130). __phassopi diá¹-á¹-hiá¹-á
cÄ• ha ``tadapi phassapaccayÄ• , (DN I 118 Ä• dayo) phussa phussa paá¹-isaá¹ƒvedentÄ«
I 193/. __saÃ±Ã±Ä• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. _ vuttaÃ±cetaá¹ƒ ``saÃ±Ã±Ä• nidÄ• nÄ• h
880; Nidd I 109) pathavito saÃ±Ã±atvÄ• â€™â€™ ti (MN I 2) ca Ä• di. __vitakkopi diá¹-á¹-hi
vuttampi cetaá¹ƒ ``takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadham
``takkÄ« hoti vÄ«maá¹ƒsÄ«â€™â€™ ti (DN I 34) ca Ä• di. __ayonisomanasikÄ• ropi diá¹-á¹
tenÄ• ha bhagavÄ• ``tassa evaá¹ƒ ayoniso manasi karoto channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±
uppajjati. `atthi me attÄ• â€™ ti vÄ• assa saccato thetato \Ne I 132/ diá¹-á¹-hi uppajjatÄ«â€
19). samuá¹-á¹-hÄ• ti etenÄ• ti samuá¹-á¹-hÄ• naá¹ƒ samuá¹-á¹-hÄ• nabhÄ• vo __samuá¹-á
pavattitÄ• _ti parasantÄ• nesu uppÄ• ditÄ• . __pariniá¹-á¹-hÄ• pitÄ• _ti abhinivesassa pariy
matthakaá¹ƒ pÄ• pitÄ• ti attho. __ ``Ä• rammaá¹‡avasenÄ• â€™â€™ _ti aá¹-á¹-hasu diá¹-á
sandhÄ• yÄ• ha. __pavattanavasenÄ• _ti avijjÄ• dayo. __Ä• sevanavasenÄ• _ti pÄ• pamitta
labbhatiyeva. atha vÄ• __evaá¹ƒgatikÄ• _ti evaá¹ƒgamanÄ• , evaá¹ƒniá¹-á¹-hÄ• ti attho. ida
ime diá¹-á¹-hisaá¹…khÄ• tÄ• diá¹-á¹-hiá¹-á¹-hÄ• nÄ• evaá¹ƒ paramatthato asantaá¹ƒ attÄ•
sassatabhÄ• vaÃ±cassa ajjhÄ• ropetvÄ• gahitÄ• , parÄ• maá¹-á¹-hÄ• ca bÄ• lalapanÄ• y

samanuyuÃ±janti, tÄ• va gacchanti pavattanti. paá¹‡á¸• itehi samanuyuÃ±jiyamÄ• nÄ• pan
avimaddakkhamÄ• sÅ«riyuggamane ussÄ• vabindÅ« \Ee I 194/ viya khajjopanakÄ• viya ca

tatthÄ• yaá¹ƒ anuyuÃ±jane saá¹…khepakathÄ• --- yadi hi parena parikappito attÄ• loko vÄ
nibbikÄ• ratÄ• ya purimarÅ«pÄ• vijahanato kassaci visesÄ• dhÄ• nassa kÄ• tuá¹ƒ asakkuá¹
nivattanatthaá¹ƒ, hite ca paá¹-ipattiatthaá¹ƒ upadeso eva nippayojano siyÄ• sassatavÄ• din
upadeso pavattÄ«yati vikÄ• rÄ• bhÄ• vato, evaÃ±ca attano ajaá¹-Ä• kÄ• sassa viya dÄ• nÄ
ca na sambhavati. tathÄ• sukhassa dukkhassa anubhavananibandho eva sassatavÄ• dino
kammabaddhÄ• bhÄ• vato, jÄ• tiÄ• dÄ«naÃ±ca asambhavato kuto vimokkho, atha pana dh
ceva vinassati ca, yassa vasenÄ• yaá¹ƒ kiriyÄ• divohÄ• roti vadeyya, evampi purimarÅ«pÄ•
avaá¹-á¹-hitassa attano dhammamattanti na sakkÄ• sambhÄ• vetuá¹ƒ, te vÄ• panassa dha
vÄ• siyuá¹ƒ anaÃ±Ã±e vÄ• . yadi aÃ±Ã±e, na tÄ• hi tassa uppannÄ• hipi koci viseso atthi. y
paá¹-isaá¹ƒvedeti cavati upapajjati cÄ• ti icchitaá¹ƒ, tasmÄ• tadavattho eva yathÄ• vuttados
dhammakappanÄ• pi niratthikÄ• siyÄ• , athÄ• naÃ±Ã±e uppÄ• davinÄ• savantÄ«hi avatthÄ
viya uppÄ• davinÄ• sasabbhÄ• vato kuto niccatÄ• vakÄ• so, tÄ• sampi vÄ• attano viya nicc
asambhavo evÄ• ti na yujjatiyeva sassatavÄ• do. na cettha koci vÄ• dÄ« dhammÄ• naá¹ƒ s
yuttiá¹ƒ vattuá¹ƒ samattho, yuttirahitaÃ±ca vacanaá¹ƒ \Ee I 195/ na paá¹‡á¸• itÄ• naá¹ƒ citta
tena vuttaá¹ƒ ``yÄ• va paá¹‡á¸• itÄ• na samanuyuÃ±janti, tÄ• va gacchanti pavattantÄ«â€™
abhimukho sampareti etthÄ• ti __abhisamparÄ• yo, _ paroloko.

__ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• â€™â€™ _ti \Be I 150/ idaá¹ƒ idha sabbaÃ±Ã±utaÃ
vibhajiyamÄ• nattÄ• vuttaá¹ƒ, tasmiá¹ƒ vÄ• \Ne I 133/ vutte tadadhiá¹-á¹-hÄ• nato Ä• sava
tadavinÄ• bhÄ• vato sabbampi vÄ• bhagavato dasabalÄ• diÃ±Ä• á¹‡aá¹ƒ gahitameva hotÄ
__pi_-saddo sambhÄ• vane, tena __ ``taÃ±cÄ• â€™â€™ _ti ettha vuttaá¹ƒ ca-saddathamÄ
--- taá¹ƒ diá¹-á¹-higatato uttaritaraá¹ƒ sÄ• rabhÅ«taá¹ƒ sÄ«lÄ• diguá¹‡avisesampi tathÄ• ga
pana vÄ• do vaá¹-á¹-Ä• miseti. __ ``ahaâ€™â€™ _nti diá¹-á¹-hivasena vÄ• taá¹ƒ parÄ• ma
__pajÄ• nÄ• mÄ«_ti ettha __iti_-saddo pakÄ• rattho, tena ``mamaâ€™â€™ nti taá¹‡hÄ• vas
dasseti. dhammasabhÄ• vaá¹ƒ atikkamitvÄ• parato Ä• masanaá¹ƒ __parÄ• mÄ• so. _ na h
``ahaâ€™â€™ nti vÄ• , ``mamaâ€™â€™ nti vÄ• gahetabbaá¹ƒ siyÄ• . yo pana parÄ• mÄ•
bhagavato bodhimÅ«leyeva pahÄ«nÄ• ti Ä• ha __ ``parÄ• mÄ• sakilesÄ• naâ€™â€™ _ntiÄ
nibbutivedanassa hetuvacanaá¹ƒ, __ ``viditÄ• â€™â€™ _ti idaá¹ƒ padaá¹ƒ apekkhitvÄ• kat
aparÄ• masanahetu parÄ• mÄ• sarahitÄ• ya paá¹-ipattiyÄ• tathÄ• gatena sayameva asaá¹
vÄ• ettha attho daá¹-á¹-habbo.

__ ``yÄ• su vedanÄ• sÅ«â€™â€™ _tiÄ• dinÄ• bhagavato desanÄ• vilÄ• saá¹ƒ dasseti. tat
anekavidhÄ• su catusaccadesanÄ• su sambhavantÄ«supi ayaá¹ƒ tathÄ• gatÄ• naá¹ƒ desan
diá¹-á¹-higatikÄ• micchÄ• paá¹-ipattiyÄ• diá¹-á¹-higahanaá¹ƒ pakkhandÄ• ti dassanatthaá¹

pariÃ±Ã±Ä• ya bhÅ«midassanatthaá¹ƒ \Ee I 196/ uddhaá¹-Ä• . __kammaá¹-á¹-hÄ• na_nti ca
__yathÄ• bhÅ«taá¹ƒ viditvÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya vedanÄ• ya samudayÄ• dÄ«ni Ä
maggapaÃ±Ã±Ä• ya asammohapaá¹-ivedhavasena jÄ• nitvÄ• , paá¹-ivijjhitvÄ• ti attho. __pa
``imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ ti (MN I 404; SN a
vuttalakkhaá¹‡ena avijjÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ uppÄ• dena ceva maggena asamuggh
__nibbattilakkhaá¹‡a_nti uppÄ• dalakkhaá¹‡aá¹ƒ, jÄ• tinti attho. __paÃ±cannaá¹ƒ lakkhaá¹‡
catunnaá¹ƒ paccayÄ• nampi uppÄ• dalakkhaá¹‡ameva gahetvÄ• vuttanti gahetabbaá¹ƒ, ya
labbhatiyeva, tathÄ• ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ. __paccayanirodhaá¹-á¹-henÄ• _ti etthÄ• pi
attho veditabbo. __ya_nti yasmÄ• , __yaá¹ƒ_ vÄ• sukhaá¹ƒ somanassaá¹ƒ. __paá¹-iccÄ• _
Ä• rammaá¹‡apaccayÄ• dibhÅ«taá¹ƒ \Be I 151/ vedanaá¹ƒ labhitvÄ• . __aya_nti sukhasoma
sukhasomanassameva vÄ• , ``assÄ• doâ€™â€™ ti padaá¹ƒ pana apekkhitvÄ• pulliá¹…gan
saá¹…khepattho --- purimuppannaá¹ƒ vedanaá¹ƒ Ä• rabbha somanassuppattiyaá¹ƒ yo purim
assÄ• detabbÄ• kÄ• ro somanassassÄ• danÄ• kÄ• ro, ayaá¹ƒ assÄ• doti. kathaá¹ƒ pana ve
uppajjatÄ«ti? cetasikasukhassa adhippetattÄ• nÄ• yaá¹ƒ doso. visesanaá¹ƒ hettha somana
somanassanti ``rukkho siá¹ƒsapÄ• â€™â€™ ti yathÄ• .

__ ``aniccÄ• â€™â€™ _ti \Ne I 134/ iminÄ• saá¹…khÄ• radukkhatÄ• vasena upekkhÄ• ve
Ä• dÄ«navamÄ• ha, itarehi itaradukkhatÄ• vasena yathÄ• kkamaá¹ƒ dukkhasukhavedanÄ•
padÄ• ni sabbÄ• sampi vedanÄ• naá¹ƒ vasena yojetabbÄ• ni. __aya_nti yo vedanÄ• ya hut
197/ aniccabhÄ• vo, udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhabhÄ• vo, jarÄ• ya maraa
vipariá¹‡Ä• metabbabhÄ• vo ca, ayaá¹ƒ vedanÄ• ya Ä• dÄ«navo, yato vÄ• Ä• dÄ«naá¹ƒ pa
pavattatÄ«ti. __vedanÄ• ya nissaraá¹‡a_nti ettha __vedanÄ• yÄ• _ti nissakkavacanaá¹ƒ, yÄ
vedanÄ• paá¹-ibaddhaá¹ƒ chandarÄ• gaá¹ƒ na pajahati, tÄ• vÄ• yaá¹ƒ puriso vedanaá¹ƒ all
taá¹ƒ chandarÄ• gaá¹ƒ pajahati, tadÄ• yaá¹ƒ puriso vedanÄ• ya nissaá¹-o visaá¹ƒyutto hotÄ
chandarÄ• gappahÄ• naá¹ƒ vedanÄ• ya nissaraá¹‡aá¹ƒ vuttaá¹ƒ. ettha ca vedanÄ• ggahaá
sahajÄ• tanissayÄ• rammaá¹‡abhÅ«tÄ• ca rÅ«pÄ• rÅ«padhammÄ• gahitÄ• eva hontÄ«ti
upÄ• dÄ• nakkhandhÄ• naá¹ƒ gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. vedanÄ• sÄ«sena pana desa
vuttameva, lakkhaá¹‡ahÄ• ranayena vÄ• ayamattho vibhÄ• vetabbo. tattha vedanÄ• ggaha
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccaá¹ƒ, vedanÄ• naá¹ƒ samudayaggahaá¹‡ena ga
atthaá¹…gamanissaraá¹‡apariyÄ• yehi nirodhasaccaá¹ƒ, ``yathÄ• bhÅ«taá¹ƒ viditvÄ• â€™â
evamettha cattÄ• ri saccÄ• ni veditabbÄ• ni. kÄ• mupÄ• dÄ• namÅ«lakattÄ• sesupÄ• dÄ•
kÄ• mupÄ• dÄ• ne upÄ• dÄ• nasesÄ• bhÄ• vato __ ``vigatachandarÄ• gatÄ• ya anupÄ• dÄ
__anupÄ• dÄ• vimutto_ti attano maggaphalappattiá¹ƒ bhagavÄ• dasseti. ``vedanÄ• naâ€™
dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• imaá¹ƒ diá¹-á¹-higataá¹ƒ sakÄ• raá¹‡aá¹ƒ sagatik
samattho ahosi \Be I 152/, tassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa saddhiá¹ƒ pubbabhÄ• gap
dasseti dhammarÄ• jÄ• .

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekaccasassatavÄ• davaá¹‡á¹‡anÄ•

<38> sattesu saá¹…khÄ• resu ca ekaccaá¹ƒ sassataá¹ƒ etassÄ• ti ekaccasassato, ekaccas
atthÄ«ti __ekaccasassatikÄ• _ \Ee I 198/. te pana yasmÄ• ekaccasassato vÄ• do diá¹-á¹-hi
ekaccasassatavÄ• dÄ• nÄ• ma honti, tasmÄ• tamatthaá¹ƒ dassento Ä• ha __ ``ekaccasas
nayena __ekaccaasassatikÄ• _ dipadassapi attho veditabbo. nanu \Ne I 135/ ca ``ekaccasa
tadaÃ±Ã±assa ekaccassa asassatatÄ• sanniá¹-á¹-hÄ• naá¹ƒ siddhameva hotÄ«ti? saccaá¹ƒ
pana saddato. tasmÄ• supÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ ``ekaccaasassatikÄ• â€™â€™
sÄ• vasesaá¹ƒ katvÄ• dhammaá¹ƒ deseti dhammassÄ• mÄ«. __idhÄ• _ti ``ekaccasassatik
__gahitÄ• _ti vuttÄ• , tathÄ• ceva attho dassito. __idhÄ• _ti vÄ• imissÄ• desanÄ• ya. tath
vÄ• dÄ• sattavasena, catuttho saá¹…khÄ• ravasena vibhatto. __ ``saá¹…khÄ• rekaccasass
sassatabhÄ• vena gayhamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ yÄ• thÄ• vasabhÄ• vadassanava
panekaccasassatikamatadassanavasena. tassa hi sassatÄ• bhimataá¹ƒ asaá¹…khatamevÄ
``cittanti vÄ• ... pe ... á¹-hassatÄ«â€™â€™ ti. na hi yassa bhÄ• vassa paccayehi abhisaá¹…
paá¹-ijÄ• nÄ• ti, tasseva niccadhuvÄ• dibhÄ• vo anummattakena sakkÄ• paá¹-iÃ±Ã±Ä• tuá
``uppÄ• davayadhuvatÄ• yuttabhÄ• vÄ• siyÄ• niccÄ• , siyÄ• aniccÄ• siyÄ• na vattabbÄ•
sattabhaá¹…gavÄ• dassa ayuttatÄ• vibhÄ• vitÄ• hoti.

tatthÄ• yaá¹ƒ ayuttatÄ• vibhÄ• vanÄ• --- yadi ``yena sabhÄ• vena yo dhammo atthÄ«ti vuc
dhammo natthÄ«â€™â€™ tiÄ• dinÄ• vucceyya, siyÄ• anekantavÄ• do. atha aÃ±Ã±ena, si
desantarÄ• disambandhabhÄ• vo yutto vattuá¹ƒ tassa sabbalokasiddhattÄ• , vivÄ• dÄ• bhÄ
vadanti ``yathÄ• suvaá¹‡á¹‡aghaá¹-ena makuá¹-e kate ghaá¹-abhÄ• vo nassati, makuá¹-ab
uppajjati, suvaá¹‡á¹‡abhÄ• vo tiá¹-á¹-hatiyeva, evaá¹ƒ sabbabhÄ• vÄ• naá¹ƒ koci dhammo
uppajjati, sabhÄ• vo pana tiá¹-á¹-hatÄ«â€™â€™ ti. te vattabbÄ• ``kiá¹ƒ taá¹ƒ suvaá¹‡á¹‡aá
makuá¹-e ca avaá¹-á¹-hitaá¹ƒ, yadi rÅ«pÄ• di, so saddo viya anicco. atha rÅ«pÄ• di samÅ«h
sammutimattaá¹ƒ. na tassa atthitÄ• natthitÄ• niccatÄ• vÄ• labbhatÄ«â€™â€™ ti anekant
dhammÄ• naÃ±ca dhammino aÃ±Ã±athÄ• naÃ±Ã±athÄ• su doso vuttoyeva sassatavÄ• dav
vuttanayeneva veditabbo. apica niccÄ• niccanavattabbarÅ«po attÄ• loko ca paramatthato
vijjamÄ• natÄ• paá¹-ijÄ• nanato yathÄ• niccÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ rÅ«paá¹ƒ, yathÄ•
dÄ«pÄ• dÄ«naá¹ƒ udayabbayasabhÄ• vÄ• naá¹ƒ niccÄ• niccanavattabbasabhÄ• vatÄ• sak
niccÄ• dÄ«su aÃ±Ã±ataraá¹ƒ rÅ«paá¹ƒ viyÄ• ti evaá¹ƒ sattabhaá¹…gassa viya sesabhaá¹…
sattabhaá¹…gavÄ• dassa ayuttatÄ• veditabbÄ• .

ettha ca ``issaro nicco, aÃ±Ã±e sattÄ• aniccÄ• â€™â€™ ti evaá¹ƒ pavattavÄ• dÄ• satteka
issaravÄ• dÄ• . ``paramÄ• á¹‡avo niccÄ• dhuvÄ• , aá¹‡ukÄ• dayo aniccÄ• â€™â€™ ti eva
saá¹…khÄ• rekaccasassatikÄ• seyyathÄ• pi kÄ• á¹‡Ä• dÄ• . nanu ``ekacce dhammÄ• \Ne
asassatÄ• â€™â€™ ti etasmiá¹ƒ vÄ• de cakkhÄ• dÄ«naá¹ƒ asassatatÄ• sanniá¹-á¹-hÄ• naá

tayidaá¹ƒ kathaá¹ƒ micchÄ• dassananti, ko vÄ• evamÄ• ha ``cakkhÄ• dÄ«naá¹ƒ asassatab
micchÄ• dassanaâ€™â€™ nti? asassatesuyeva pana kesaÃ±ci dhammÄ• naá¹ƒ sassatabh
micchÄ• dassanaá¹ƒ. tena pana ekavÄ• re pavattamÄ• nena cakkhÄ• dÄ«naá¹ƒ asassatab
vidÅ«sito saá¹ƒsaá¹-á¹-habhÄ• vato visasaá¹ƒsaá¹-á¹-ho viya sappimaá¹‡á¸• o sakiccakaraá
sammÄ• dassanapakkhe á¹-hapetabbataá¹ƒ nÄ• rahatÄ«ti. asassatabhÄ• vena nicchitÄ• pi
samÄ• ropitajÄ«vasabhÄ• vÄ• eva diá¹-á¹-higatikehi gayhantÄ«ti tadavabodhassa micchÄ•
nivÄ• retuá¹ƒ. tenevÄ• ha __ ``cakkhuá¹ƒ itipi ... pe ... kÄ• yo itipi ayaá¹ƒ me attÄ• â€™â€™
katvÄ• asaá¹…khatÄ• ya saá¹…khatÄ• ya ca dhÄ• tuyÄ• vasena yathÄ• kkamaá¹ƒ ``ekac
asassatÄ• â€™â€™ ti evaá¹ƒ pavatto \Be I 154/ vibhajjavÄ• dopi ekaccasassatavÄ• do Ä• p
codanÄ• anavakÄ• sÄ• hoti aviparÄ«tadhammasabhÄ• vasampaá¹-ipattibhÄ• vato.

kÄ• maÃ±cettha purimavÄ• depi asassatÄ• naá¹ƒ dhammÄ• naá¹ƒ ``sassatÄ• â€™â€™ ti
micchÄ• dassanaá¹ƒ, sassatÄ• naá¹ƒ pana ``sassatÄ• â€™â€™ ti gÄ• ho na micchÄ• dass
yathÄ• sabhÄ• vaggahaá¹‡abhÄ• vato. asassatesuyeva pana ``kecideva dhammÄ• sassat
gahetabbadhammesu vibhÄ• gappavattiyÄ• imassa vÄ• dassa vÄ• dantaratÄ• vuttÄ• , na
ekadesassa sappadesasassataggÄ• ho nippadesasassataggÄ• he samodhÄ• naá¹ƒ gaccha
vÄ• dÄ« tabbisayavisesavasena vÄ• dadvayassa pavattattÄ• . aÃ±Ã±e eva hi diá¹-á¹-higatik
sassatÄ• â€™â€™ ti abhiniviá¹-á¹-hÄ• , aÃ±Ã±e ``ekaccasassatÄ• â€™â€™ ti. saá¹…khÄ•
anavasesapariyÄ• dÄ• naá¹ƒ, ekadesapariggaho ca vÄ• dadvayassa paribyattoyeva. kiÃ±ca
ekavidhasamussaye ca khandhapabandhe abhinivesabhÄ• vato. catubbidhopi hi sassatavÄ
nÄ• nÄ• vidharÅ«pakÄ• yasannissaye eva arÅ«padhammapuÃ±je sassatÄ• bhinivesÄ« jÄ•
anussavÄ• dÄ«hi ca rÅ«pakÄ• yabhedaggahaá¹‡ato. tathÄ• ca vuttaá¹ƒ ``tato cuto amutra
32) ``cavanti upapajjantÄ«â€™â€™ ti ca Ä• di. visesalÄ• bhÄ« \Ee I 201/ ekaccasassatiko
anupadhÄ• ritabhedasamussayeva dhammapabandhe sassatÄ• kÄ• raggahaá¹‡ena abhini
ekabhavapariyÄ• pannakhandhasantÄ• navisayattÄ• tadabhinivesassa. tathÄ• ca tÄ«supi
pubbenivÄ• saá¹ƒ anussarati, tato paraá¹ƒ nÄ• nussaratÄ«â€™â€™ ti ettakameva vuttaá¹ƒ
sassatekaccasassatavÄ• dÄ«naá¹ƒ sassatÄ• bhinivesaviseso rÅ«pÄ• rÅ«padhammavisaya

<39> __dÄ«ghassa_ \Ne I 137/ __kÄ• lassa atikkamenÄ• _ti vivaá¹-á¹-avivaá¹-á¹-aá¹-á¹-hÄ
anekatthattÄ• dhÄ• tÅ«naá¹ƒ __saá¹ƒ_-saddena yutto __vaá¹-á¹-a_-saddo vinÄ• savÄ• cÄ
``vinassatÄ«â€™â€™ _ti, saá¹…khayavasena vattatÄ«ti attho. vipattikaramahÄ• meghasan
yÄ• va aá¹‡usahagatopi saá¹…khÄ• ro na hoti, tÄ• va loko saá¹ƒvaá¹-á¹-atÄ«ti vuccati. __lo
pathavÄ«Ä• dibhÄ• janaloko adhippeto. __uparibrahmalokesÅ«_ti parittasubhÄ• dÄ«su \Be
agginÄ• hi kappavuá¹-á¹-hÄ• naá¹ƒ idhÄ• dhippetaá¹ƒ bahulaá¹ƒ pavattanato. tenevÄ• ha b
``Ä• bhassarasaá¹ƒvattanikÄ• hontÄ«â€™â€™ ti. __arÅ«pesu_ __vÄ• _ti __vÄ• _-sadden
saá¹ƒvaá¹-á¹-amÄ• nalokadhÄ• tÅ«hi aÃ±Ã±alokadhÄ• tÅ«su vÄ• ti vikappanaá¹ƒ veditabb
apÄ• yasattÄ• tadÄ• rÅ«pÄ• rÅ«pabhavesu uppajjantÄ«â€™â€™ ti sakkÄ• viÃ±Ã±Ä• tuá
manussalokÅ«pattiyÄ• asambhavato. satipi sabbasattÄ• naá¹ƒ abhisaá¹…khÄ• ramanasÄ•

bÄ• hirapaccayehi vinÄ• manasÄ• va nibbattattÄ• ``manomayÄ• â€™â€™ ti vuccanti rÅ«p
kÄ• mabhave opapÄ• tikasattÄ• nampi manomayabhÄ• vo Ä• pajjatÄ«ti? nÄ• pajjati adhicit
nibbattasattesu manomayavohÄ• ratoti dassanto Ä• ha __ ``jhÄ• namanena nibbattattÄ• m
arÅ«pÄ• vacarasattÄ• nampi manomayabhÄ• vo Ä• pajjatÄ«ti ce? na, tattha \Ee I 202/ bÄ•
nibbattetabbatÄ• saá¹…kÄ• ya eva abhÄ• vato, ``manasÄ• va nibbattÄ• â€™â€™ ti avadhÄ
vÄ• yaá¹ƒ loke manomayavohÄ• ro rÅ«pÄ• vacarasattesu. tathÄ• hi ``annamayo pÄ• nama
viÃ±Ã±Ä• á¹‡amayoâ€™â€™ ti paÃ±cadhÄ• attÄ• naá¹ƒ vedavÄ• dino vadanti. ucchedavÄ
manomayoâ€™â€™ ti (DN I 86). sobhanÄ• pabhÄ• etesu santÄ«ti __subhÄ• . ``ukkaá¹ƒse
sandhÄ• yÄ• ha, parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• pana dve cattÄ• ro ca kappe tiá¹-á¹-h
aá¹-á¹-ha mahÄ• kappe.

<40> __saá¹‡á¹-hÄ• tÄ«_ti sampattikaramahÄ• meghasamuppattito paá¹-á¹-hÄ• ya
pathavÄ«sandhÄ• rakudakataá¹ƒsandhÄ• rakavÄ• yumahÄ• pathavÄ«Ä• dÄ«naá¹ƒ samup
``sambhavatiâ€™â€™ icceva vÄ• attho anekatthattÄ• dhÄ• tÅ«naá¹ƒ. __pakatiyÄ• _ti sab
``suÃ±Ã±aâ€™â€™ nti iminÄ• sambandho. tattha kÄ• raá¹‡amÄ• ha __ ``nibbattasattÄ• na
anuppannattÄ• ti attho, tena yathÄ• ekaccÄ• ni vimÄ• nÄ• ni tattha nibbattasattÄ• naá¹ƒ cu
na evamidanti dasseti. brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• no brahmakÄ• yik
__ ``brahmakÄ• yikÄ• â€™â€™ _ti vuttÄ• . kammaá¹ƒ upanissayavasena paccayo etissÄ•
tattha nibbattasattÄ• naá¹ƒ vipaccanakakammassa sahakÄ• rÄ«paccayabhÄ• vato, kamma
\Be I 156/. utu samuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __utusamuá¹-á¹-hÄ• nÄ• . ``kammapaccayau
_ti vÄ• pÄ• á¹-ho, kammasahÄ• yo paccayo, kammassa vÄ• sahÄ• yabhÅ«to paccayo kar
kammapaccayautu, so samuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti \Ne I 138/ yojetabbaá¹ƒ. __etthÄ• _ti
nti vuttÄ• ya brahmakÄ• yikabhÅ«miyÄ• . kathaá¹ƒ paá¹‡Ä«tÄ• ya dutiyajjhÄ• nabhÅ«miyaâ
paá¹-hamajjhÄ• nabhÅ«miyÄ• upapatti hotÄ«ti Ä• ha __ ``atha sattÄ• naâ€™â€™ _ntiÄ• d
upapajjanavasena heá¹-á¹-hÄ• bhÅ«miá¹ƒ gacchanti.

__appÄ• yuke_ti yaá¹ƒ uá¸·Ä• raá¹ƒ puÃ±Ã±akammaá¹ƒ kataá¹ƒ, tassa uppajjanÄ• rahavip
appaparimÄ• á¹‡Ä• yuke. __Ä• yuppamÄ• á¹‡enevÄ• _ti paramÄ• yuppamÄ• á¹‡eneva. kiâ
kathaá¹ƒ vÄ• taá¹ƒ paricchinnapamÄ• á¹‡anti? vuccate --- yo tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ
bhavavisese purimasiddhabhavapatthanÅ«panissayavasena sarÄ«rÄ• vayavavaá¹‡á¹‡asaâ
viya taá¹ƒtaá¹ƒgatinikÄ• yÄ• dÄ«su yebhuyyena niyatapariccheda
gabbhaseyyakakÄ• mÄ• vacaradevarÅ«pÄ• vacarasattÄ• naá¹ƒ sukkasoá¹‡itautubhojanÄ•
utuÄ• dipaccayuppannapaccayÅ«patthambhito vipÄ• kapabandhassa á¹-hitikÄ• laniyamo, s
khaá¹‡amattÄ• vaá¹-á¹-hÄ• yÄ«nampi attano sahajÄ• tÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• na
pavattakÄ• ni rÅ«pÄ• rÅ«pajÄ«vitindriyÄ• ni yasmÄ• na kevalaá¹ƒ nesaá¹ƒ khaá¹‡aá¹-hitiyÄ
anupÄ• lakÄ• ni, atha kho yÄ• va bhavaá¹…gupacchedÄ• anupabandhassa avicchedahetu
Ä• yuhetukattÄ• kÄ• raá¹‡Å«pacÄ• rena Ä• yu, ukkaá¹ƒsapariccheda vasena paramÄ• yÅ«
devÄ• naá¹ƒ nerayikÄ• naá¹ƒ uttarakurukÄ• naÃ±ca niyatapariccheda á¹ƒ, uttarakurukÄ• na

ekantaniyatapariccheda meva, avasiá¹-á¹-hamanussapetatiracchÄ• nÄ• naá¹ƒ pana
ciraá¹-á¹-hitisaá¹ƒvattanikakammabahule kÄ• le taá¹ƒkammasahitasantÄ• najanitasukkasoá
taá¹ƒmÅ«lakÄ• naÃ±ca candasÅ«riyasamavisamaparivattanÄ• dijanitautuÄ• hÄ• rÄ• disam
I 204/ cirÄ• cirakÄ• lato aniyatapariccheda á¹ƒ, tassa ca yathÄ• purimasiddhabhavapatthan
taá¹ƒtaá¹ƒgatinikÄ• yÄ• dÄ«su vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divisesaniyamo siddho dassanÄ•
gahaá¹‡asiddhiyÄ• . evaá¹ƒ tÄ• su tÄ• su upapattÄ«su nibbattasattÄ• naá¹ƒ yebhuyyena
samappamÄ• á¹‡aá¹-á¹-hitikÄ• laá¹ƒ dassanÄ• nussavehi labhitvÄ• taá¹ƒ paramataá¹ƒ ajjh
pavattitabhavapatthanÄ• vasena Ä• dito paricchedaniyamo veditabbo. yasmÄ• pana kamm
upapattÄ«su yathÄ• taá¹ƒtaá¹ƒupapattiniyatavaá¹‡á¹‡Ä• dinibbattane samatthaá¹ƒ, evaá¹ƒ
upapattÄ«su paricchedÄ• tikkamena vipÄ• kanibbattane samatthaá¹ƒ na hoti, tasmÄ• vutta
``Ä• yuppamÄ• á¹‡eneva cavantÄ«â€™â€™ _ti. yasmÄ• pana upatthambhakasahÄ• yehi
upÄ• dinnakakkhandhÄ• naá¹ƒ pavattetabbÄ• kÄ• ro atthato paramÄ• yu, tassa yathÄ• vutt
satipi kammÄ• vasese á¹-hÄ• naá¹ƒ na sambhavati, tena vuttaá¹ƒ __ ``attano puÃ±Ã±abale
sakkotÄ«â€™â€™ _ti. __kappaá¹ƒ vÄ• _ti asaá¹…khyeyyakappaá¹ƒ vÄ• tassa upaá¸• á¸•
Å«namadhikaá¹ƒ vÄ• ti vikappanattho __vÄ• _-saddo.

<41> __anabhiratÄ«_ti \Ne I 139/ ekavihÄ• rena anabhirati. sÄ• pana yasmÄ• aÃ±Ã±ehi s
vuttaá¹ƒ __ ``aparassÄ• pi sattassa Ä• gamanapatthanÄ• â€™â€™ _ti. piyavatthuvirahena
cittavighÄ• to __ukkaá¹‡á¹-hitÄ• , _ sÄ• atthato domanassacittuppÄ• do yevÄ• ti Ä• ha __
``paá¹-ighasampayuttÄ• â€™â€™ _ti. dÄ«gharattaá¹ƒ jhÄ• naratiyÄ• ramamÄ• nassa vutta
anabhiratinimittaá¹ƒ uppannÄ• ``mamaâ€™â€™ nti ca ``ahaâ€™â€™ nti ca gahaá¹‡assa k
taá¹‡hÄ• diá¹-á¹-hiyo idha __paritassanÄ• . _ tÄ• pana cittassa purimÄ• vatthÄ• ya calanaá
Ä• ha __ ``ubbijjanÄ• phandanÄ• â€™â€™ _ti. tenevÄ• ha __ ``taá¹‡hÄ• tassanÄ• pi diá¹-
vaá¹-á¹-atÄ«â€™â€™ _ti. yaá¹ƒ pana atthuddhÄ• re ``aho vata aÃ±Ã±epi sattÄ• itthattaá¹ƒ
taá¹‡hÄ• tassanÄ• nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ diá¹-á¹-hitassanÄ• ya visuá¹ƒ udÄ•
taá¹‡hÄ• tassanaá¹ƒyeva tato niddhÄ• retvÄ• vuttaá¹ƒ, na pana tattha diá¹-á¹-hitassanÄ• y
daá¹-á¹-habbaá¹ƒ. __tÄ• satassanÄ• _ cittutrÄ• so. __bhayÄ• naka_nti bheravÄ• rammaá¹‡
tena sarÄ«rassa thaddhabhÄ• vo __chambhitattaá¹ƒ bhayaá¹ƒ saá¹ƒvega_nti ettha __bhaya
ciá¹‡á¹‡ante sabbasaá¹…khÄ• rato bhÄ• yanavasena uppannaá¹ƒ bhayaÃ±Ä• á¹‡aá¹ƒ. __s
sahottappaÃ±Ä• á¹‡aá¹ƒ, ottappameva vÄ• . __santÄ• sa_nti Ä• dÄ«navanibbidÄ• nupassa
santassanaÃ±Ä• á¹‡aá¹ƒ. saha byÄ• yati pavattati, dosaá¹ƒ vÄ• chÄ• detÄ«ti sahabyo, sah
__sahabyataá¹ƒ. _

<42> __abhibhavitvÄ• á¹-hito_ ime satteti adhippÄ• yo. yasmÄ• pana so pÄ• saá¹ƒsabhÄ
``te satte abhibhavitvÄ• á¹-hitoâ€™â€™ ti attÄ• naá¹ƒ maÃ±Ã±ati, tasmÄ• vuttaá¹ƒ __
``jeá¹-á¹-hakohamasmÄ«â€™â€™ _ti. __aÃ±Ã±adatthu daso_ti \Be I 158/ dassane antarÄ•
Ã±eyyavisesapariggh Ä• hikabhÄ• vena ca anÄ• varaá¹‡adassÄ• vitaá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti Ä
atthoâ€™â€™ _ti. __bhÅ«tabhabyÄ• na_nti ahesunti bhÅ«tÄ• , bhavanti bhavissantÄ«ti bha

pana vattamÄ• nakÄ• lavaseneva bhabya-saddassa attho dassito. __paá¹-hamacittakkhaá¹
paá¹-isandhicittakkhaá¹‡e. kiÃ±cÄ• pi so brahmÄ• anavaá¹-á¹-hitadassanattÄ• puthujjanas
purimatarajÄ• tiparicitampi kammassakataÃ±Ã±Ä• á¹‡aá¹ƒ vissajjetvÄ• vikubbaniddhivaser
cittuppattimattapaá¹-ibaddhena \Ee I 206/ sattanimmÄ• nena vipallaá¹-á¹-ho ``ahaá¹ƒ issaro
nimmÄ• tÄ• â€™â€™ tiÄ• dinÄ• issarakuttadassanaá¹ƒ pakkhandamÄ• no abhinivisanava
patiá¹-á¹-hÄ• panavasena ``tassa evaá¹ƒ hotÄ«â€™â€™ ti vuttattÄ• , patiá¹-á¹-hÄ• panakka
abhiniveso jÄ• toti dassanatthaá¹ƒ __ ``kÄ• raá¹‡ato sÄ• dhetukÄ• moâ€™â€™ _ti, __ ``pa
_ti ca vuttaá¹ƒ. tenÄ• ha bhagavÄ• ``taá¹ƒ kissa hetÅ«â€™â€™ tiÄ• di. tattha __manopaá¹
patthanÄ• , tathÄ• cittappavattimattamevÄ• ti attho, __itthabhÄ• va_nti idappakÄ• rataá¹ƒ.
brahmattabhÄ• vo idhÄ• dhippeto, tasmÄ• __ ``brahmabhÄ• vanti atthoâ€™â€™ _ti vuttaá
upapattisamanantaraá¹ƒ ``imissÄ• nÄ• ma gatiyÄ• cavitvÄ• iminÄ• nÄ• ma kammunÄ• \
ti paccavekkhaá¹‡Ä• hotÄ«ti? saccaá¹ƒ hoti, sÄ• pana purimajÄ• tÄ«su kammassakataÃ±
niviá¹-á¹-hajjhÄ• sayÄ• naá¹ƒ. ime pana sattÄ• purimÄ• supi jÄ• tÄ«su issarakuttadassanav
vinibandhÄ• bhinivesÄ• ahesunti daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ __ ``iminÄ• mayaâ€™â€

<43> Ä«satÄ«ti Ä«so, abhibhÅ«ti attho. mahÄ• Ä«so maheso, suppatiá¹-á¹-hamahesatÄ• y
``mahesoâ€™â€™ ti akkhÄ• tabbatÄ• ya mahesakkho, atisayena mahesakkho __mahesak
daá¹-á¹-habbo. yasmÄ• pana so mahesakkhabhÄ• vo Ä• dhipateyyaparivÄ• rasampattiyÄ•
``issariyaparivÄ• ravasena mahÄ• yasataroâ€™â€™ _ti vuttaá¹ƒ.

<44> __idheva Ä• gacchatÄ«_ti imasmiá¹ƒ manussaloke eva paá¹-isandhivasena Ä• gacch
satto_ti ettha __ya_nti nipÄ• tamattaá¹ƒ, karaá¹‡e vÄ• paccattaniddeso, yena á¹-hÄ• nenÄ•
kiriyÄ• parÄ• masanaá¹ƒ vÄ• . __itthattaá¹ƒ Ä• gacchatÄ«_ti ettha yadetaá¹ƒ itthattassa Ä•
á¹-hÄ• naá¹ƒ vijjatÄ«ti \Be I 159/ attho. esa nayo __ ``pabbajati, cetosamÄ• dhiá¹ƒ phusati,
anussaratÄ«â€™â€™ _ti etesupi padesu. ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ bhikkhave \Ee I 20
aÃ±Ã±ataro sattoâ€™â€™ ti imaÃ±hi padaá¹ƒ ``pabbajatÄ«â€™â€™ tiÄ• dÄ«hi padehi pad

<45> khiá¸• á¸• Ä• ya padussantÄ«ti khiá¸• á¸• Ä• padosino, khiá¸• á¸• Ä• padosino eva __
khiá¸• á¸• Ä• padoso vÄ• etesaá¹ƒ atthÄ«ti __khiá¸• á¸• Ä• padosikÄ• . _ atikkantavelaá¹ƒ
Ä• hÄ• rÅ«pabhogakÄ• laá¹ƒ atikkamitvÄ• ti attho. methunasampayogena uppajjanakasukh
ratidhammo_ ratisabhÄ• vo. __Ä• hÄ• ra_nti ettha ko devÄ• naá¹ƒ Ä• hÄ• ro, kÄ• Ä• hÄ• r
kÄ• mÄ• vacaradevÄ• naá¹ƒ sudhÄ• Ä• hÄ• ro, sÄ• heá¹-á¹-himehi uparimÄ• naá¹ƒ paá¹‡
yathÄ• sakaá¹ƒ divasavasena divase divase bhuÃ±janti. keci pana ``biá¸·Ä• rapadappamÄ•
bhuÃ±janti, so jivhÄ• ya á¹-hapitamatto yÄ• va kesagganakhaggÄ• kÄ• yaá¹ƒ pharati, tesa
sattadivase yÄ• panasamattho ca hotÄ«â€™â€™ ti vadanti. __ ``nirantaraá¹ƒ khÄ• dantÄ•
parikappanavasena vuttaá¹ƒ. __kammajatejassa balavabhÄ• vo_ uá¸·Ä• rapuÃ±Ã±anibbatta
uá¸·Ä• ragarusiniddhasudhÄ• hÄ• rajÄ«raá¹‡ato ca. __karajakÄ• yassa mandabhÄ• vo_ mu
bhagavÄ• indasÄ• laguhÄ• yaá¹ƒ pakatipathaviyaá¹ƒ saá¹‡á¹-hÄ• tuá¹ƒ asakkontaá¹ƒ sakk

``oá¸·Ä• rikaá¹ƒ kÄ• yaá¹ƒ adhiá¹-á¹-hehÄ«â€™â€™ ti Ä• ha. __tesa_nti manussÄ• naá¹ƒ. _
__kecÄ«ti_ abhayagirivÄ• sino.

<47> __manenÄ• _ti \Ne I 141/ \Ee I 208/ issÄ• pakatattÄ• paduá¹-á¹-hena manasÄ• . usÅ
manopadoso, so etesaá¹ƒ atthi vinÄ• sahetubhÅ«toti __manopadosikÄ• _ti evaá¹ƒ vÄ• etth
__akuddho rakkhatÄ«_ti kuddhassa so kodho itarasmiá¹ƒ akujjhante anupÄ• dÄ• no ekavÄ•
anÄ• sevano cÄ• vetuá¹ƒ na sakkoti udakantaá¹ƒ patvÄ• aggi viya nibbÄ• yati, tasmÄ• aku
rakkhati, ubhosu pana kuddhesu bhiyyo bhiyyo aÃ±Ã±amaÃ±Ã±amhi parivaá¸• á¸• hanavas
nissayadahanaraso kodho uppajjamÄ• no hadayavatthuá¹ƒ nidahanto accantasukhumÄ• la
sakalopi attabhÄ• vo antaradhÄ• yati. tenÄ• ha __ ``ubhosu panÄ• â€™â€™ _tiÄ• di \Be I 1
``aÃ±Ã±amaÃ±Ã±aá¹ƒ paduá¹-á¹-hacittÄ• kilantakÄ• yÄ• ... pe ... cavantÄ«â€™â€™ ti. __
dhammaniyÄ• mo. so ca tesaá¹ƒ karajakÄ• yassa mandatÄ• ya, tathÄ• uppajjanakakodhas
cavanaá¹ƒ, tesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ sabhÄ• voti adhippÄ• yo.

<49> __cakkhÄ• dÄ«naá¹ƒ bhedaá¹ƒ passatÄ«_ti virodhipaccayasannipÄ• te vikÄ• rÄ• pat
adassanÅ«pagamanato vinÄ• saá¹ƒ passati oá¸·Ä• rikattÄ• rÅ«padhammabhedassa. __pa
anantarapaccayÄ• divasena paccayo hutvÄ• . __ ``balavataraâ€™â€™ _nti cittassa lahutar
vuttaá¹ƒ. tathÄ• hi ekasmiá¹ƒ rÅ«pe dharanteyeva soá¸·asa cittÄ• ni bhijjanti. __bhedaá¹ƒ r
khaá¹‡e khaá¹‡e bhijjantampi cittaá¹ƒ parassa anantarapaccayabhÄ• veneva bhijjatÄ«ti pur
paá¹-icchÄ• detvÄ• viya pacchimacittassa uppattito bhÄ• vapakkho balavataro pÄ• kaá¹-o
abhÄ• vapakkhoti cittassa vinÄ• saá¹ƒ na passati, ayaÃ±ca attho alÄ• tacakkadassanena su
yasmÄ• \Ee I 209/ pana takkÄ«vÄ• dÄ« nÄ• nattanayassa dÅ«rataratÄ• ya ekattanayassap
``yadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sabbadÄ• pi ekarÅ«pena pavattati, ayameva attÄ• niccoâ
abhinivesaá¹ƒ janeti, tasmÄ• vuttaá¹ƒ __ ``so taá¹ƒ apassantoâ€™â€™ _tiÄ• di.

antÄ• nantavÄ• davaá¹‡á¹‡anÄ•

<53> __antÄ• nantikÄ• _ti ettha amati gacchati ettha sabhÄ• vo osÄ• nanti anto, mariyÄ• o
ananto, anto ca ananto ca antÄ• nanto ca nevantÄ• nÄ• nanto ca antÄ• nantÄ• sÄ• maÃ±Ã
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ ntiÄ• dÄ«su (MN III 176; SN a II 1; Ud 1)
antÄ• nantoti? lokÄ«yati saá¹ƒsÄ• ranissaraá¹‡atthikehi diá¹-á¹-higatikehi, lokÄ«yanti vÄ• e
puÃ±Ã±Ä• puÃ±Ã±aá¹ƒ tabbipÄ• ko \Ne I 142/ cÄ• ti lokoti saá¹…khyaá¹ƒ gatassa attano. t
``antÄ• nantaá¹ƒ lokassa paÃ±Ã±apentÄ«â€™â€™ ti. ko pana eso attÄ• ti? jhÄ• navisayab
tattha hi ayaá¹ƒ diá¹-á¹-higatiko lokasaÃ±Ã±Ä«. tathÄ• ca vuttaá¹ƒ ``taá¹ƒ lokoti gahetvÄ• â
``jhÄ• naá¹ƒ taá¹ƒsampayuttadhammÄ• ca idha `attÄ• \Be I 161/, lokoâ€™ ti ca gahitÄ• â€
antÄ• nantasahacaritavÄ• do antÄ• nanto, yathÄ• ``kuntÄ• pacarantÄ«â€™â€™ ti antÄ• n
``maÃ±cÄ• ghosantÄ«â€™â€™ ti. so etesaá¹ƒ atthÄ«ti __antÄ• nantikÄ• . _ te pana yasm
antÄ• nanto vÄ• do diá¹-á¹-hi etesanti __ ``antÄ• nantavÄ• dÄ• â€™â€™ _ti vuccanti. tasm

``antÄ• nantavÄ• dÄ• â€™â€™ ti vatvÄ• ``antaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• attho vibhatto.

etthÄ• ha --- yuttaá¹ƒ tÄ• va purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• dÄ«naá¹ƒ \Ee I 210/ antattaÃ±
antÄ• nantattaÃ±ca Ä• rabbha pavattavÄ• dattÄ• antÄ• nantikattaá¹ƒ, pacchimassa pana ta
pavattavÄ• dattÄ• katha antÄ• nantikattanti? tadubhayapaá¹-isedhanavasena pavattavÄ• d
antÄ• nantapaá¹-isedhavÄ• dopi antÄ• nantavisayo eva taá¹ƒ Ä• rabbha pavattattÄ• . etada
aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• rabbha pavattavÄ• dÄ• â€™â€™ ti vuttaá¹ƒ. atha vÄ• yathÄ• t
ekasseva antavantatÄ• anantatÄ• ca sambhavati, evaá¹ƒ takkÄ«vÄ• depi kÄ• labhedavase
aÃ±Ã±amaÃ±Ã±apaá¹-isedhena ubhayaÃ±Ã±eva vuccati. kathaá¹ƒ? antavantatÄ• paá¹-isedh
anantatÄ• paá¹-isedhena ca antavantatÄ• , antÄ• nantÄ• naÃ±ca na tatiyavÄ• dabhÄ• vo kA
idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• ayaá¹ƒ lokasaÃ±Ã±ito attÄ• adhigatavisesehi mahesÄ«hi a
sakkhidiá¹-á¹-hoti anusuyyati, tasmÄ• nevantavÄ• . yasmÄ• pana tehiyeva kadÄ• ci antavÄ
anusuyyati, tasmÄ• na pana anantoti. yathÄ• ca anussutitakkÄ«vasena, evaá¹ƒ jÄ• tissara
vasena yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. ayaÃ±hi takkiko avaá¸• á¸• hitabhÄ• vapubbaka
paá¹-ibhÄ• ganimittÄ• naá¹ƒ vaá¸• á¸• hitabhÄ• vassa vaá¸• á¸• hitakÄ• lavasena appaccak
á¹-hatvÄ• ``nevantavÄ• â€™â€™ ti paá¹-ikkhipati. avaá¸• á¸• hitakÄ• lavasena pana ``na p
pana antatÄ• nantatÄ• naá¹ƒ accantamabhÄ• vena yathÄ• taá¹ƒ ``nevasaÃ±Ã±inÄ• saÃ±Ã
purimavÄ• dattayapaá¹-ikkhepo ca attanÄ• yathÄ• dhippetappakÄ• ravilakkhaá¹‡atÄ• ya te
evaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ, aÃ±Ã±athÄ• vikkhepapakkhaá¹ƒyeva bhajeyya catutthavÄ• do.
antatÄ• anantatÄ• tadubhayavinimutto \Ee I 211/ attano pakÄ• ro atthi, takkÄ«vÄ• dÄ« ca y
kÄ• labhedavasena ca tadubhayaá¹ƒ ekasmimpi na na yujjatÄ«ti.

keci \Ne I 143/ \Be I 162/ pana yadi panÄ• yaá¹ƒ attÄ• antavÄ• siyÄ• , dÅ«radese upapajj
kiccanipphatti na siyÄ• . atha ananto, idha á¹-hitassa devalokanirayÄ• dÄ«su sukhadukkhÄ•
sace pana antavÄ• ca ananto ca, tadubhayadosasamÄ• yogo. tasmÄ• ``antavÄ• , anantoâ
attÄ• ti evaá¹ƒ takkanavasena catutthavÄ• dappavattiá¹ƒ vaá¹‡á¹‡enti. evampi yuttaá¹ƒ tÄ•
pacchimavÄ• dÄ«dvayassa antÄ• nantikattaá¹ƒ antÄ• nantÄ• naá¹ƒ vasena ubhayavisayatt
purimavÄ• dÄ«dvayassa pana kathaá¹ƒ visuá¹ƒ antÄ• nantikattanti? upacÄ• ravuttiyÄ• . sam
antÄ• nantavÄ• dÄ«su pavattamÄ• no antÄ• nantika-saddo tattha niruá¸·hatÄ• ya paccekam
pavattati, yathÄ• arÅ«pajjhÄ• nesu paccekaá¹ƒ aá¹-á¹-havimokkhapariyÄ• yo, yathÄ• ca lo
abhinivesato purimakÄ• lappavattivasena ayaá¹ƒ tattha vohÄ• ro kato. tesaÃ±hi diá¹-á¹-higa
tathÄ• rÅ«pacetosamÄ• dhisamadhigamato pubbakÄ• laá¹ƒ ``antavÄ• nu ayaá¹ƒ loko, ana
ubhayÄ• kÄ• rÄ• valambino parivitakkassa vasena niruá¸·ho antÄ• nantikabhÄ• vo visesalÄ
ekaá¹ƒsaggÄ• he purimasiddharuá¸·hiyÄ• voharÄ«yatÄ«ti.

54-60__._ __vuttanayenÄ• _ti ``takkayatÄ«ti takkÄ«â€™â€™ tiÄ• dinÄ• (Sv I 34) saddato,
tiÄ• dinÄ• \Ee I 212/ (Sv I 34) atthato ca sassatavÄ• de vuttavidhinÄ• . __diá¹-á¹-hapubbÄ•
dassanabhÅ«tena viÃ±Ã±Ä• á¹‡ena upaladdhapubbassa antavantÄ• dino anussaraá¹‡ena.

anussutitakkÄ«suddhatakkÄ«nampi idha saá¹…gaho siddho hoti. atha vÄ• diá¹-á¹-haggaha
``naccagÄ«tavÄ• ditavisÅ«kadassanÄ• â€™â€™ tiÄ• dÄ«su (DN 10, 194) viya sutÄ• dÄ«na
``antavÄ• â€™â€™ tiÄ• dinÄ• icchitassa attano sabbadÄ• bhÄ• vaparÄ• masanavaseneva
pavattanato sassatadiá¹-á¹-hisaá¹…gaho daá¹-á¹-habbo. tathÄ• hi vakkhati ``sesÄ• sassat
(Sv 97-98).

amarÄ• vikkhepavÄ• davaá¹‡á¹‡anÄ•

<61> __na maratÄ«_ti na ucchijjati. ``evampi me noâ€™â€™ tiÄ• dinÄ• __vividho_ nÄ• na
paravÄ• dÄ«naá¹ƒ khipanaá¹ƒ __vikkhepo. _ amarÄ• ya diá¹-á¹-hiyÄ• \Be I 163/ vÄ• cÄ• ya
amarÄ• vikkhepino. amarÄ• vikkhepino eva __amarÄ• vikkhepikÄ• . ito cito ca sandhÄ• vati
anavaá¹-á¹-hÄ• nato. amarÄ• viya vikkhipantÄ«ti vÄ• purimanayeneva saddattho daá¹-á¹-h

<62> vikkhepavÄ• dino \Ne I 144/ uttarimanussadhamme, akusaladhammepi sabhÄ• vabhe
Ã±Ä• á¹‡abalaá¹ƒ natthÄ«ti kusalÄ• kusalapadÄ• naá¹ƒ kusalÄ• kusalakammapathavasene
apariyantavikkhepatÄ• ya amarÄ• vikkhepaá¹ƒ vibhÄ• vetuá¹ƒ __ ``evantipi me noti aniyami
vuttaá¹ƒ. tattha __aniyamitavikkhepo_ti sassatÄ• dÄ«su ekasmimpi pakÄ• re aá¹-á¹-hatvÄ•
paravÄ• dinÄ• yasmiá¹ƒ kismiÃ±ci pucchite pakÄ• re tassa paá¹-ikkhepoti attho. dutiyanaya
amarÄ• ya vikkhepaá¹ƒ dassetuá¹ƒ __ ``idaá¹ƒ kusalanti vÄ• puá¹-á¹-hoâ€™â€™ _tiÄ• dim
\Ee I 213/ me noâ€™â€™ tiÄ• dinÄ• aniyamatova sassatekaccasassatucchedatakkÄ«vÄ•
taá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipateva apariyantavikkhepavÄ• dattÄ• amarÄ• vikkhepino. attanÄ
anavaá¹-á¹-hitavÄ• dattÄ• na kismiÃ±ci pakkhe avatiá¹-á¹-hatÄ«ti Ä• ha __ ``sayaá¹ƒ pana
byÄ• karotÄ«â€™â€™ _ti. idÄ• ni kusalÄ• dÄ«naá¹ƒ abyÄ• karaá¹‡ena tameva anavaá¹-á¹-
kusalanti vÄ• puá¹-á¹-hoâ€™â€™ tiÄ• dinÄ• . tenevÄ• ha __ ``ekasmimpi pakkhe na tiá¹-á¹

<63> kusalÄ• kusalaá¹ƒ yathÄ• bhÅ«taá¹ƒ appajÄ• nantopi yesamahaá¹ƒ samayena kusala
akusalameva ca ``akusalaâ€™â€™ nti byÄ• kareyyaá¹ƒ, tesu tathÄ• byÄ• karaá¹‡ahetu ``a
paá¹‡á¸• itoâ€™â€™ ti sakkÄ• rasammÄ• naá¹ƒ karontesu mama chando vÄ• rÄ• go vÄ•
sambhavati. __doso vÄ• paá¹-igho vÄ• _ti ettha vuttavipariyÄ• yena yojetabbaá¹ƒ. aá¹-á¹-h
attano paá¹‡á¸• itabhÄ• vavisayÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ vasena yojanÄ• katÄ• . __ ``ch
upÄ• dÄ• naâ€™â€™ _nti abhidhammanayena vuttaá¹ƒ. abhidhamme hi taá¹‡hÄ• diá¹-á¹-h
Ä• gatÄ• , suttante pana dosopi ``upÄ• dÄ• naâ€™â€™ nti vutto ``kodhupÄ• dÄ• naviniban
Ä• pajjantÄ«â€™â€™ tiÄ• dÄ«su. tena vuttaá¹ƒ __ ``ubhayampi vÄ• daá¸·haggahaá¹‡avas
I 164/. __daá¸·haggahaá¹‡aá¹ƒ_ amuÃ±canaá¹ƒ. paá¹-ighopi hi upanÄ• hÄ• divasena pavat
muÃ±cati. __vihananaá¹ƒ_ hiá¹ƒsanaá¹ƒ vibÄ• dhanaá¹ƒ. rÄ• gopi hi pariá¸·Ä• havasena sÄ
nissayaá¹ƒ vibÄ• dhatÄ«ti. vinÄ• setukÄ• matÄ• ya Ä• rammaá¹‡aá¹ƒ gaá¹‡hÄ• tÄ«ti samb

<64> __paá¹‡á¸• iccenÄ• _ti paÃ±Ã±Ä• ya. yena hi dhammena yutto ``paá¹‡á¸• itoâ€™â€™

dhammo paá¹‡á¸• iccaá¹ƒ, tena sutacintÄ• mayaá¹ƒ paÃ±Ã±aá¹ƒ dasseti, na pÄ• katikakam
sÄ• bhÄ• vikapaÃ±Ã±aá¹ƒ. kata-saddassa kiriyÄ• sÄ• maÃ±Ã±avÄ• cakattÄ• ``katavijjoâ€™
Ã±Ä• á¹‡Ä• nuyuttataá¹ƒ vadatÄ«ti Ä• ha __ ``viÃ±Ã±Ä• taparappavÄ• dÄ• â€™â€™ _ti. sa
aá¹ƒsukoá¹-ivedhako __ ``vÄ• lavedhÄ«â€™â€™ _ti adhippeto.

65-6__._ ettha \Ne I 145/ ca kiÃ±cÄ• pi purimÄ• nampi tiá¹‡á¹‡aá¹ƒ kusalÄ• didhammasabh
mandabhÄ• vo, tesaá¹ƒ pana attano kusalÄ• didhammÄ• navabodhassa avabodhaviseso a
mandamomÅ«habhÄ• vena vutto. nanu ca pacchimassÄ• pi ``atthi parolokoâ€™ ti iti ce me
ti iti te naá¹ƒ byÄ• kareyyaá¹ƒ, evantipi me noâ€™â€™ tiÄ• di (DN I 65) vacanato attano dh
avabodho atthiyevÄ• ti? kiÃ±cÄ• pi atthi, na tassa purimÄ• naá¹ƒ viya
apariÃ±Ã±Ä• tadhammabyÄ• karaá¹‡anibandhanamusÄ• vÄ• dÄ• dibhayaparijigucchanakÄ
mahÄ• mÅ«á¸·hoyeva. atha vÄ• ``evantipi me noâ€™â€™ tiÄ• dinÄ• pucchÄ• ya vikkhepa
parolokoâ€™ ti iti ce maá¹ƒ pucchasÄ«â€™â€™ ti pucchÄ• á¹-hapanameva tena dassÄ«ya
dhammÄ• navabodhoti ayameva visesena ``mando ceva momÅ«ho cÄ• â€™â€™ ti vutto. t
saÃ±jayaá¹ƒ belaá¹-á¹-haputtaá¹ƒ Ä• rabbha ``ayaá¹ƒ vÄ• imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡
sabbamÅ«á¸·hoâ€™â€™ ti (DN I 181) vuttaá¹ƒ. tattha ``atthi parolokoâ€™â€™ ti sassatada
sammÄ• diá¹-á¹-hivasena vÄ• pucchÄ• . ``natthi parolokoâ€™â€™ ti natthikadassanavasen
pucchÄ• . ``atthi ca natthi ca parolokoâ€™â€™ ti ucchedadassanavasena sammÄ• diá¹-á¹-
``neva atthi na natthi parolokoâ€™â€™ ti vuttappakÄ• rattayapaá¹-ikkhepe sati pakÄ• ranta
atthitÄ• natthitÄ• hi navattabbÄ• kÄ• ro parolokoti \Be I 165/ vikkhepaÃ±Ã±eva purekkhÄ• r
sammÄ• diá¹-á¹-hivasena vÄ• pucchÄ• . sesacatukkattayepi vuttanayÄ• nusÄ• rena attho v
puÃ±Ã±asaá¹…khÄ• rattiko viya hi kÄ• yasaá¹…khÄ• rattikena purimacatukkasaá¹…gahito
attaparÄ• mÄ• sapuÃ±Ã±Ä• di phalatÄ• codanÄ• nayena saá¹…gahitoti.

amarÄ• vikkhepiko sassatÄ• dÄ«naá¹ƒ attano aruccanatÄ• ya sabbattha ``evantipi me noâ
vikkhepaÃ±Ã±eva karoti. tattha ``evantipi me noâ€™â€™ tiÄ• di tattha tattha pucchitÄ• kÄ•
vikkhipanÄ• kÄ• radassanaá¹ƒ. nanu ca vikkhepavÄ• dino vikkhepapakkhassa anujÄ• nana
avaá¹-á¹-hÄ• naá¹ƒ yuttarÅ«panti? na, tatthÄ• pi tassa sammÅ«á¸·hattÄ• , paá¹-ikkhepavas
pavattanato. tathÄ• hi saÃ±cayo belaá¹-á¹-haputto raÃ±Ã±Ä• ajÄ• tasattunÄ• sandiá¹-á¹-h
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho paralokattikÄ• dÄ«naá¹ƒ paá¹-isedhanamukhena vikkhep

etthÄ• ha --- nanu cÄ• yaá¹ƒ sabbopi amarÄ• vikkhepiko kusalÄ• dayo dhamme, paralokat
yathÄ• bhÅ«taá¹ƒ anavabujjhamÄ• no tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho pucchÄ• ya vikkh
tassa kathaá¹ƒ \Ne I 146/ diá¹-á¹-higatikabhÄ• vo. na hi avattukÄ• massa viya pucchitamatt
vikkhepakaraá¹‡amattena diá¹-á¹-higatikatÄ• \Ee I 216/ yuttÄ• ti? vuccate --- na heva kho p
vikkhepakaraá¹‡amattena tassa diá¹-á¹-higatikatÄ• , atha kho micchÄ• bhinivesavasena. sa
micchÄ• bhiniviá¹-á¹-hoyeva hi puggalo mandabuddhitÄ• ya kusalÄ• didhamme paralokattik
appaá¹-ipajjamÄ• no attanÄ• aviÃ±Ã±Ä• tassa atthassa paraá¹ƒ viÃ±Ã±Ä• petuá¹ƒ asakkua

musÄ• vÄ• dÄ• dibhayena ca vikkhepaá¹ƒ Ä• pajjatÄ«ti. tathÄ• hi vakkhati ``yÄ• saá¹ƒ satt
sesÄ• sassatadiá¹-á¹-hiyoâ€™â€™ ti (Sv I 97-98) atha vÄ• puÃ±Ã±apÄ• pÄ• naá¹ƒ tabbip
asaddahanena ca tabbisayÄ• ya pucchÄ• ya vikkhepakaraá¹‡aá¹ƒyeva sundaranti khantiá¹
abhinivisantassa uppannÄ• visuá¹ƒyevesÄ• ekÄ• diá¹-á¹-hi sattabhaá¹…gadiá¹-á¹-hi viyÄ•
tathÄ• ca vuttaá¹ƒ ``pariyantarahitÄ• diá¹-á¹-higatikassa diá¹-á¹-hi ceva vÄ• cÄ• cÄ• â€™â
kathaá¹ƒ panassÄ• sassatadiá¹-á¹-hisaá¹…gaho? ucchedavasena anabhinivesato. natthi ko
yathÄ• bhÅ«tavedÄ« vivÄ• dabahulattÄ• \Be I 166/ lokassa, ``evamevaâ€™â€™ nti pana s
``dhammanijjhÄ• nanÄ• anÄ• dikÄ• likÄ• lokeâ€™â€™ ti gÄ• havasena sassatalesopettha

adhiccasamuppannavÄ• davaá¹‡á¹‡anÄ•

<67> adhicca yadicchakaá¹ƒ yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ, kassaci vuddhipubbaá¹ƒ vÄ• vin
attalokasaÃ±Ã±itÄ• naá¹ƒ khandhÄ• naá¹ƒ adhiccuppattiÄ• kÄ• rÄ• rammaá¹‡aá¹ƒ dassana
pavattito, tadÄ• kÄ• rasahacaritatÄ• ya ca ``adhiccasamuppannaâ€™â€™ nti vuccati yathÄ
kuntÄ• pacarantÄ«â€™â€™ ti ca \Ee I 217/ imamatthaá¹ƒ dassento Ä• ha __ ``adhiccasam
dassanaá¹ƒ adhiccasamuppannaâ€™â€™ _nti.

68-73__._ __desanÄ• sÄ«sa_nti desanÄ• ya jeá¹-á¹-hakabhÄ• vena gahaá¹‡aá¹ƒ, tena saÃ
bhagavatÄ• ayaá¹ƒ desanÄ• katÄ• , na pana tattha aÃ±Ã±esaá¹ƒ arÅ«padhammÄ• naá¹ƒ
tenevÄ• ha __ ``acittuppÄ• dÄ• â€™â€™ _tiÄ• di. bhagavÄ• hi yathÄ• lokuttaradhammaá¹
paÃ±Ã±aá¹ƒ vÄ• dhuraá¹ƒ karoti, evaá¹ƒ lokiyadhammaá¹ƒ desento cittaá¹ƒ saÃ±Ã±aá¹ƒ v
``yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti (Dhs 277) paÃ±caá¹…giko sammÄ• s
paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhi, [DN III 355 (ja) ; Vibh II 804] paÃ±Ã±Ä• ya cassa c
parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ ti (MN I 271) tathÄ• ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá
cittaá¹ƒ uppannaá¹ƒ hoti, (Dhs 1) kiá¹ƒcitto tvaá¹ƒ bhikkhu (Vin III 146, 180) manopubbaá¹…
1, 2; Nett 90; Peá¹- 83) santi bhikkhave sattÄ• nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, (DN
9.24; Nidd II 83) na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ ntiÄ• dÄ«ni suttÄ• ni (D
sÄ• dhakÄ• ni daá¹-á¹-habbÄ• ni. __titthÄ• yatane_ti aÃ±Ã±atitthiyasamaye. titthiyÄ• hi upa
vimuttisaÃ±Ã±ino, saÃ±Ã±Ä• virÄ• gÄ• virÄ• gesu Ä• dÄ«navÄ• nisaá¹ƒsadassino vÄ• hut
nibbattetvÄ• akkhaá¹‡abhÅ«miyaá¹ƒ uppajjanti, na sÄ• sanikÄ• . __vÄ• yokasiá¹‡e parikar
vÄ• yokasiá¹‡e paá¹-hamÄ• dÄ«ni tÄ«á¹‡i jhÄ• nÄ• ni nibbattetvÄ• tatiyajjhÄ• ne ciá¹‡á¹‡a
tato vuá¹-á¹-hÄ• ya catutthajjhÄ• nÄ• dhigamÄ• ya \Ee I 218/ parikammaá¹ƒ katvÄ• . tenevÄ
``catutthajjhÄ• naá¹ƒ nibbattetvÄ• â€™â€™ _ti.

kasmÄ• panettha vÄ• yokasiá¹‡eyeva parikammaá¹ƒ vuttanti? vuccate --- yatheva hi rÅ«pa
kasiá¹‡avisesesu rÅ«pavibhÄ• vanena rÅ«pavirÄ• gabhÄ• vanÄ• saá¹…khÄ• to arÅ«pasan
evaá¹ƒ aparibyattaviggahatÄ• ya arÅ«papaá¹-ibhÄ• gabhÅ«te kasiá¹‡avisese arÅ«pavibhÄ•
arÅ«pavirÄ• gabhÄ• vanÄ• saá¹…khÄ• to rÅ«pasamÄ• pattiviseso adhigamÄ«yatÄ«ti ettha

gaá¹‡á¸• oâ€™â€™ tiÄ• dinÄ• (MN III 24) ``dhi cittaá¹ƒ, dhibbate taá¹ƒ cittaâ€™â€™ ntiÄ•
arÅ«pappavattiyÄ• Ä• dÄ«navadassanena, tadabhÄ• ve ca santapaá¹‡Ä«tabhÄ• vasanniá
abhisaá¹…kharaá¹‡aá¹ƒ, rÅ«pavirÄ• gabhÄ• vanÄ• pana saddhiá¹ƒ upacÄ• rena arÅ«pasa
paá¹-hamÄ• ruppajjhÄ• naá¹ƒ. yadi evaá¹ƒ ``paricchinnÄ• kÄ• sakasiá¹‡epÄ«â€™â€™ ti va
arÅ«papaá¹-ibhÄ• gatÄ• labbhatÄ«ti? icchitamevetaá¹ƒ kesaÃ±ci avacanaá¹ƒ panettha pub
aggahitabhÄ• vena. yathÄ• hi rÅ«pavirÄ• gabhÄ• vanÄ• virajjanÄ«yadhammabhÄ• vamatt
virajjanÄ«yadhammapaá¹-ibhÄ• gabhÅ«te ca visayavisese pÄ• tubhavati, evaá¹ƒ arÅ«pavir
vuccamÄ• ne na koci virodho, titthiyeheva pana tassÄ• samÄ• pattiyÄ• paá¹-ipajjitabbatÄ•
visayapathesupanibandhanasseva tassa jhÄ• nassa paá¹-ipattito diá¹-á¹-hivantehi pubbÄ• c
bhÅ«takasiá¹‡e arÅ«pavirÄ• gabhÄ• vanÄ• parikammaá¹ƒ \Ee I 219/ vuttanti daá¹-á¹-habba
vaá¹‡á¹‡akasiá¹‡esu viya purimabhÅ«takasiá¹‡attayepi vaá¹‡á¹‡apaá¹-icchÄ• yÄ• va paá¹‡
jhÄ• nassa lokavohÄ• rÄ• nurodheneva pavattito. evaÃ±ca katvÄ• visuddhimagge (Vism I 5
Ä• dÄ• sacandamaá¹‡á¸• alÅ«pamÄ• vacanaÃ±ca samatthitaá¹ƒ hoti, catutthaá¹ƒ pana bhÅ
bhÅ«tappaá¹-icchÄ• yameva jhÄ• nassa \Ne I 148/ gocarabhÄ• vaá¹ƒ gacchatÄ«ti tasseva a
yuttÄ• ti vÄ• yokasiá¹‡eyeva parikammaá¹ƒ vuttanti veditabbaá¹ƒ.

__idhevÄ• _ti paÃ±cavokÄ• rabhaveyeva. __tatthÄ• _ti asaÃ±Ã±abhave. yadi rÅ«pakkhand
pÄ• tubhavati, kathamarÅ«pasannissayena vinÄ• tattha rÅ«paá¹ƒ pavattati, kathaá¹ƒ pana
arÅ«padhÄ• tuyaá¹ƒ arÅ«paá¹ƒ pavattati, idampi tena samÄ• najÄ• tiyameva. kasmÄ• ? idh
kabaá¸·Ä«kÄ• rÄ• hÄ• rena vinÄ• rÅ«padhÄ• tuyaá¹ƒ rÅ«pena na pavattitabbaá¹ƒ, kiá¹ƒ kÄ
idheva adassanato. api ca yathÄ• yassa cittasantÄ• nassa nibbattikÄ• raá¹‡aá¹ƒ rÅ«pe avi
saha rÅ«pena sambhavato rÅ«paá¹ƒ nissÄ• ya pavatti, yassa pana nibbattikÄ• raá¹‡aá¹ƒ rÅ
tassa vinÄ• rÅ«pena rÅ«panirapekkhatÄ• ya kÄ• raá¹‡assa, evaá¹ƒ yassa rÅ«pappabandh
vigatataá¹‡haá¹ƒ arÅ«pe, tassa vinÄ• arÅ«pena pavatti hotÄ«ti asaÃ±Ã±abhave rÅ«pakkha
kathaá¹ƒ pana tattha kevalo rÅ«pappabandho paccuppannapaccayarahito cirakÄ• laá¹ƒ pav
kittakaá¹ƒ vÄ• kÄ• laá¹ƒ pavattatÄ«ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``yathÄ• nÄ• ma
saroâ€™â€™ _tiÄ• di, tena na kevalamÄ• gamoyeva ayamettha yuttÄ«ti dasseti. __tattakan
paÃ±ca mahÄ• kappasatÄ• nipi tiá¹-á¹-hanti asaÃ±Ã±asattÄ• . __jhÄ• navege_ti asaÃ±Ã±as
kammavege. __antaradhÄ• yatÄ«_ti \Ee I 220/ paccayanirodhena nirujjhati nappavattati.

__idhÄ• _ti kÄ• mabhave. kathaá¹ƒ pana anekakappasatasamatikkamena ciraniruddhato v
viÃ±Ã±Ä• á¹‡aá¹ƒ samuppajjati. na hi niruddhe cakkhumhi cakkhuviÃ±Ã±Ä• á¹‡amuppajjam
nayidamekantato daá¹-á¹-habbaá¹ƒ. ciraniruddhampi hi cittaá¹ƒ samÄ• najÄ• tikassa antarÄ
anantarapaccayamattaá¹ƒ hotiyeva, na bÄ«jaá¹ƒ, bÄ«jaá¹ƒ pana kammaá¹ƒ. tasmÄ• kamm
Ä• rammaá¹‡Ä• dÄ«hi paccayehi asaÃ±Ã±abhavato cutÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• upapa
tenÄ• ha __ ``idha paá¹-isandhisaÃ±Ã±Ä• uppajjatÄ«â€™â€™ _ti. ettha ca yathÄ• nÄ• ma
pupphaggahaá¹‡e niyatakÄ• lÄ• naá¹ƒ rukkhÄ• naá¹ƒ vekhe dinne vekhabalena na yathÄ•
pupphaggahaá¹‡assa, evameva paÃ±cavokÄ• rabhave avippayogena vattamÄ• nesu rÅ«pÄ

rÅ«pÄ• rÅ«pavirÄ• gabhÄ• vanÄ• vekhe dinne tassa samÄ• pattivekhabalassa anurÅ«pato
yathÄ• kkamaá¹ƒ rÅ«parahitÄ• arÅ«parahitÄ• ca khandhÄ• naá¹ƒ pavatti hotÄ«ti veditabb
jÄ• tisatasahassadasasaá¹ƒvaá¹-á¹-Ä• dÄ«naá¹ƒ matthake, abbhantarato vÄ• pavattÄ• ya
lÄ• bhÄ«adhiccasamuppannikavÄ• do lÄ• bhÄ«sassatavÄ• do viya anekabhedo sambhavat
anantarattÄ• pana Ä• pannÄ• ya \Ne I 149/ asaÃ±Ã±Å«papattiyÄ• vasena lÄ• bhÄ«adhicc
nayadassanavasena ekova dassitoti daá¹-á¹-habbaá¹ƒ. atha vÄ• sassatadiá¹-á¹-hisaá¹…ga
adhiccasamuppannikavÄ• dassa sassatavÄ• de Ä• gato sabbo desanÄ• nayo yathÄ• samb
\Be I 169/ gahetabboti \Ee I 221/ imassa visesassa dassanatthaá¹ƒ bhagavatÄ• lÄ• bhÄ«ad
avibhajitvÄ• desito. avassaÃ±ca sassatadiá¹-á¹-hisaá¹…gaho adhiccasamuppannikavÄ• da
saá¹ƒkilesapakkhe sattÄ• naá¹ƒ ajjhÄ• sayassa duvidhattÄ• . tathÄ• hi vuttaá¹ƒ aá¹-á¹-haka
``sassatucchedadiá¹-á¹-hi cÄ• â€™â€™ ti. tathÄ• ca vakkhati ``yÄ• saá¹ƒ satteva ucchedad
sassatadiá¹-á¹-hiyoâ€™â€™ ti (Sv I 97-98).

nanu ca adhiccasamuppannikavÄ• dassa sassatadiá¹-á¹-hisaá¹…gaho na yutto. ``ahaÃ±hi
ntiÄ• divasena pavattanato, apubbasattapÄ• tubhÄ• vaggÄ• hattÄ• , attano lokassa ca sadÄ
sassatadiá¹-á¹-hi ``atthitveva sassatisamaâ€™â€™ nti pavattanato? no na yutto anÄ• gate l
yadipi hi ayaá¹ƒ vÄ• do ``somhi etarahi ahutvÄ• santatÄ• ya pariá¹‡atoâ€™â€™ ti (DN I 68
atÄ«takoá¹-iparÄ• masanavasena pavatto, tathÄ• pi vattamÄ• nakÄ• lato paá¹-á¹-hÄ• ya na
pariyantaá¹ƒ passati, visesena ca paccuppannÄ• nÄ• gatakÄ• lesu pariyantÄ• dassanapabl
yathÄ• ha ``sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™â€™ ti. yadi evaá¹ƒ imassa vÄ• dassa
pubbantakappikesu saá¹…gaho na yutto anÄ• gatakÄ• laparÄ• masanavasena pavattattÄ•
atÄ«takoá¹-á¹-hÄ• sikattÄ• . tathÄ• hi nesaá¹ƒ samuppatti atÄ«taá¹ƒsapubbenivÄ• saÃ±Ä•
tappaá¹-irÅ«pakÄ• nussavÄ• dippabhÄ• vitatakkanehi ca saá¹…gahitÄ• ti, tathÄ• ceva saá
sabbattha appaá¹-ihataÃ±Ä• á¹‡ena vÄ• divarena dhammassÄ• minÄ• niravasesato agatiÃ
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• paveditÄ• etÄ• diá¹-á¹-hiyo, tasmÄ• yÄ• vatikÄ• diá¹
desitÄ• , yathÄ• ca desitÄ• , tathÄ• tathÄ• va \Ee I 222/ sanniá¹-á¹-hÄ• nato sampaá¹-icch
yuttivicÄ• raá¹‡Ä• kÄ• tabbÄ• buddhavisayattÄ• . acinteyyo hi buddhavisayoti.

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aparantakappikavÄ• davaá¹‡á¹‡anÄ•

<74> ``aparante \Ne I 150/ \Be I 170/ Ã±Ä• á¹‡aá¹ƒ, aparantÄ• nudiá¹-á¹-hinoâ€™â€™ tiÄ•
__apara_-saddo idha anÄ• gatakÄ• lavÄ• cakoti Ä• ha __ ``anÄ• gatakoá¹-á¹-hÄ• sasaá¹…
__aparantaá¹ƒ kappetvÄ• _tiÄ• dÄ«su ``pubbantaá¹ƒ kappetvÄ• â€™â€™ tiÄ• dÄ«su vutta
visesamattameva vakkhÄ• ma.

saÃ±Ã±Ä«vÄ• davaá¹‡á¹‡anÄ•

<75> uddhamÄ• ghÄ• tanÄ• ti pavatto vÄ• do uddhamÄ• ghÄ• tano, so etesaá¹ƒ atthÄ«ti _
pana te diá¹-á¹-higatikÄ• ``uddhaá¹ƒ maraá¹‡Ä• attÄ• nibbikÄ• roâ€™â€™ ti vadanti, tasm
``uddhamÄ• ghÄ• tanÄ• attÄ• naá¹ƒ vadantÄ«ti uddhamÄ• ghÄ• tanikÄ• â€™â€™ _ti vutta
atthÄ«ti __saÃ±Ã±Ä«vÄ• dÄ• _ ``buddhaá¹ƒ assa atthÄ«ti buddhoâ€™â€™ ti yathÄ• . atha
saÃ±Ã±Ä« sahacaraá¹‡anayena, saÃ±Ã±Ä« vÄ• do etesanti __saÃ±Ã±Ä«vÄ• dÄ• . _

76-77__._ __rÅ«pÄ« attÄ• _ti ettha nanu rÅ«pavinimuttena attanÄ• bhavitabbaá¹ƒ saÃ±Ã±
attaniyattÄ• . na hi ``saÃ±Ã±Ä« attÄ• â€™â€™ ti ettha saÃ±Ã±Ä• attÄ• . teneva hi __ ``tatt
pavattasaÃ±Ã±aÃ±cassa saÃ±Ã±Ä• ti gahetvÄ• â€™â€™ _ti vuttaá¹ƒ. evaá¹ƒ sati kasmÄ•
``attÄ• â€™â€™ ti gahetvÄ• vuttanti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ ``rÅ«paá
rÅ«pÄ«â€™â€™ ti, atha kho ``ruppanasÄ«lo rÅ«pÄ«â€™â€™ ti. ruppanaÃ±cettha rÅ«pasa
vaá¸• á¸• hitÄ• vaá¸• á¸• hitakÄ• lavasena visesÄ• patti, sÄ• ca ``natthÄ«â€™â€™ ti na sa
parittavipulatÄ• divisesasabbhÄ• vato. yadi evaá¹ƒ imassa vÄ• dassa sassatadiá¹-á¹-hisaá¹
na yujjati kÄ• yabhedato uddhaá¹ƒ attano nibbikÄ• ratÄ• ya tena adhippetattÄ• . tathÄ• hi v
I 223/ __paraá¹ƒ maraá¹‡Ä• â€™â€™ _ti. atha vÄ• ``rÅ«paá¹ƒ assa atthÄ«ti rÅ«pÄ«â€™â
kappanÄ• siddhenapi hi bhedena abhedassÄ• pi niddesadassanato, yathÄ• ``silÄ• puttaka
ruppanaá¹ƒ vÄ• rÅ«pasabhÄ• vo rÅ«paá¹ƒ, taá¹ƒ etassa atthÄ«ti __rÅ«pÄ«, _ attÄ• ``rÅ«p
tiÄ• dÄ«su (Dhs dukamÄ• tikÄ• 11) viya. evaÃ±ca katvÄ• rÅ«pasabhÄ• vattÄ• attano ``rÅ
vacanaá¹ƒ Ã±Ä• yÄ• gatamevÄ• ti __ ``kasiá¹‡arÅ«paá¹ƒ `attÄ• â€™ ti gahetvÄ• â€™â€™
kammaphalapaá¹-ikkhepato natthi Ä• jÄ«vakesu jhÄ• nasamÄ• pattilÄ• bhoti \Be I 171/ Ä• h
takkamatteneva vÄ• rÅ«pÄ« attÄ• â€™â€™ _ti. tathÄ• hi kaá¹‡hÄ• bhijÄ• tiÄ• dÄ«su chaa
attÄ• naá¹ƒ ekacce Ä• jÄ«vakÄ• paá¹-ijÄ• nanti. natthi etassa rogo bhaá¹…goti __arogo_ti
niccapariyÄ• yatÄ• \Ne I 151/ veditabbÄ• , rogarahitatÄ• sÄ«sena vÄ• nibbikÄ• ratÄ• ya ni
diá¹-á¹-higatikoti Ä• ha __ ``arogoti niccoâ€™â€™ _ti.

kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sapaá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡anatthibhÄ• vaÄ• kiÃ±caÃ±Ã
__arÅ«pasamÄ• pattinimittaá¹ƒ_ nimbapaá¹‡á¹‡e tittakaraso viya sarÄ«raparimÄ• á¹‡o arÅ
tiá¹-á¹-hatÄ«ti nigaá¹‡á¹-hÄ• ti Ä• ha __ ``nigaá¹‡á¹-hÄ• dayo viyÄ• â€™â€™ _ti. __missak
rÅ«pÄ• rÅ«pasamÄ• pattÄ«naá¹ƒ nimittÄ• ni ekajjhaá¹ƒ katvÄ• ``eko attÄ• â€™â€™ ti, tatt
``saÃ±Ã±Ä• â€™â€™ ti gahaá¹‡avasena. ayaÃ±hi diá¹-á¹-higatiko rÅ«pÄ• rÅ«pasamÄ• pat
rÅ«pabhÄ• vena arÅ«pabhÄ• vena ca attÄ• upatiá¹-á¹-hati, tasmÄ• ``rÅ«pÄ« ca arÅ«pÄ« c
janesi ajjhattavÄ• dino viya, takkamatteneva vÄ• rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ missakagg
arÅ«pÄ« ca attÄ• hotÄ«â€™â€™ ti.

__takkagÄ• henevÄ• _ti saá¹…khÄ• rÄ• vasesasukhumabhÄ• vappattadhammÄ• \Ee I 22
accantasukhumabhÄ• vappattiyÄ• sakiccasÄ• dhanÄ• samatthatÄ• ya thambhakuá¹-á¹-aha
neva rÅ«pÄ«, rÅ«pasabhÄ• vÄ• nativattanato na arÅ«pÄ«ti evaá¹ƒ pavattatakkagÄ• hena. a

antÄ• nantikacatukkavÄ• de viya aÃ±Ã±amaÃ±Ã±apaá¹-ikkhepavasena attho veditabbo. ke
desakÄ• labhedavasena tatiyacatutthavÄ• dÄ• dassitÄ• , idha kÄ• lavatthubhedavasenÄ• t
kÄ• labhedavasena cettha tatiyavÄ• dassa pavatti rÅ«pÄ• rÅ«panimittÄ• naá¹ƒ saha anupa
catutthavÄ• dassa pana vatthubhedavasena pavatti rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ samÅ«h
takkanavasenÄ• ti tattha vuttanayÄ• nusÄ• rena veditabbaá¹ƒ.

dutiyacatukke yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ ``amati gacchati ettha bhÄ• vo osÄ• naâ€™â€™ nt
antÄ• nantikavÄ• de vuttanayena veditabbaá¹ƒ.

yadipi aá¹-á¹-hasamÄ• pattilÄ• bhino diá¹-á¹-higatikassa vasena samÄ• pattibhedena saÃ±
``nÄ• nattasaÃ±Ã±Ä« attÄ• â€™â€™ ti ayampi vÄ• do samÄ• pannakavasena \Be I 172/ la
samÄ• pattiyaá¹ƒ ekarÅ«peneva saÃ±Ã±Ä• ya upaá¹-á¹-hÄ• nato samÄ• pannakavasena _
Ä• ha. tenevettha samÄ• pannakaggahaá¹‡aá¹ƒ kataá¹ƒ. ekasamÄ• pattilÄ• bhino eva vÄ•
samÄ• pattibhedena saÃ±Ã±Ä• bhedasambhavepi bahiddhÄ• puthuttÄ• rammaá¹‡e saÃ±Ã
nÄ• nattasaÃ±Ã±itaá¹ƒ dassetuá¹ƒ __ ``asamÄ• pannakavasena nÄ• nattasaÃ±Ã±Ä«â€™â
``parittakasiá¹‡avasena parittasaÃ±Ã±Ä«â€™â€™ _ti iminÄ• satipi saÃ±Ã±Ä• vinimutte dh
attÄ• â€™â€™ ti vadatÄ«ti dassitaá¹ƒ \Ne I 152/ hoti. kasiá¹‡aggahaá¹‡aÃ±cettha saÃ±Ã±Ä
evaá¹ƒ __vipulakasiá¹‡avasenÄ• _ti etthÄ• pi attho veditabbo. evaÃ±ca katvÄ• antÄ• nanti
ca antÄ• nantikacatukke paá¹-hamadutiyavÄ• dehi imesaá¹ƒ dvinnaá¹ƒ vÄ• dÄ• naá¹ƒ vises
vuttappakÄ• resu vÄ• desu pubbantÄ• parantakappanabhedena satipi kehici visese kehici n
``aá¹…guá¹-á¹-happamÄ• á¹‡o attÄ• , yavappamÄ• á¹‡o, aá¹‡umatto vÄ• attÄ• â€™â€™ t
saÃ±Ã±Ä« cÄ• ti __parittasaÃ±Ã±Ä«, _ kapilakaá¹‡Ä• dÄ• dayo viya attano sabbagatabhÄ•
appamÄ• á¹‡o saÃ±Ã±Ä« cÄ• ti __appamÄ• á¹‡asaÃ±Ã±Ä«_ti evampettha attho daá¹-á¹-ha

dibbacakkhuparibhaá¹‡á¸• atÄ• ya yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa dibbacakkhupabhÄ•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena dissamÄ• nÄ• pi sattÄ• naá¹ƒ sukhÄ• disamaá¹…gitÄ•
Ä• ha __ ``dibbena cakkhunÄ• â€™â€™ _tiÄ• di. nanu ca ``ekantasukhÄ« attÄ• â€™â€™ t
aparantadiá¹-á¹-hibhÄ• vato ``nibbattamÄ• naá¹ƒ disvÄ• â€™â€™ ti vacanaá¹ƒ anupannant
anÄ• gatassa ekantasukhibhÄ• vÄ• dikassa pakappanaá¹ƒ paccuppannÄ• ya nibbattiyÄ• d
tenevÄ• ha ``nibbattamÄ• naá¹ƒ disvÄ• `ekantasukhÄ«â€™ ti gaá¹‡hÄ• tÄ«â€™â€™ ti. ett
bhÅ«miyaá¹ƒ bahulaá¹ƒ sukhÄ• disahitadhammappavattidassanena tesaá¹ƒ ``ekantasukhÄ
daá¹-á¹-habbo. atha vÄ• hatthidassakaandhÄ• viya diá¹-á¹-higatikÄ• yaá¹ƒ yadeva passan
abhinivissa voharantÄ«ti na ettha yutti maggitabbÄ• .

asaÃ±Ã±Ä« nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• davaá¹‡á¹‡anÄ•

78-83__._ asaÃ±Ã±Ä«vÄ• de asaÃ±Ã±abhave nibbattasattavasena paá¹-hamavÄ• do, ``sa
samanupassatÄ«â€™â€™ ti ettha vuttanayena saÃ±Ã±aá¹ƒyeva ``attÄ• â€™â€™ ti gahetv

á¹-hitÄ• ya aÃ±Ã±Ä• ya \Ee I 226/ saÃ±Ã±Ä• ya abhÄ• vato ``asaÃ±Ã±Ä«â€™â€™ ti \Be I
tathÄ• saÃ±Ã±Ä• ya saha rÅ«padhamme, sabbe eva vÄ• rÅ«pÄ• rÅ«padhamme ``attÄ• â
tatiyavÄ• do, takkagÄ• havaseneva catutthavÄ• do pavatto. tassa pubbe vuttanayeneva att
dutiyacatukkepi kasiá¹‡arÅ«passa asaÃ±jÄ• nanasabhÄ• vatÄ• ya asaÃ±Ã±Ä«ti katvÄ• an
cattÄ• ropi veditabbÄ• . tathÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• depi nevasaÃ±Ã±Ä«nÄ•
cutipaá¹-isandhÄ«su, sabbattha vÄ• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamatthÄ• ya su
atthibhÄ• vapaá¹-ijÄ• nanavasena paá¹-hamavÄ• do, asaÃ±Ã±Ä«vÄ• de vuttanayena sukhu
saÃ±jÄ• nanasabhÄ• vatÄ• paá¹-ijÄ• nena ca dutiyavÄ• dÄ• dayo pavattÄ• ti evaá¹ƒ ekena
kÄ• raá¹‡apariyesanassa sambhave diá¹-á¹-higatikavÄ• dÄ• naá¹ƒ anÄ• daraá¹‡Ä«yabhÄ•
ekantena kÄ• raá¹‡aá¹ƒ pariyesitabbaâ€™â€™ _nti vuttanti daá¹-á¹-habbaá¹ƒ. etesaÃ±ca
saÃ±Ã±Ä«asaÃ±Ã±Ä«nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• naá¹ƒ ``arogo paraá¹ƒ maraá
sassatadiá¹-á¹-hisaá¹…gaho pÄ• kaá¹-oyeva.

ucchedavÄ• davaá¹‡á¹‡anÄ•

<84> asato vinÄ• sÄ• sambhavato atthibhÄ• vanibandhano ucchedoti vuttaá¹ƒ __ ``satoâ€
hetuphalabhÄ• vena pavattamÄ• nÄ• naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ satipi ekasantÄ• na
bhinnasantatipatitehi visese hetuphalÄ• naá¹ƒ paramatthato bhinnasabhÄ• vattÄ• bhinnasa
accantabhedasanniá¹-á¹-hÄ• nena nÄ• nattanayassa micchÄ• gahaá¹‡aá¹ƒ ucchedÄ• bhini
hetuphalabhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ vijjamÄ• nepi sabhÄ• vabhede ekasantatipariyÄ•
accantamabhedaggahaá¹‡ampi kÄ• raá¹‡aá¹ƒ evÄ• ti dassetuá¹ƒ ``sattassÄ• â€™â€™ ti v
santÄ• navasena hi vattamÄ• nesu khandhesu ghanavinibbhogÄ• bhÄ• vena sattagÄ• ho, s
atthibhÄ• vagÄ• hanibandhano ucchedagÄ• ho yÄ• vÄ• yaá¹ƒ attÄ• na ucchijjati, tÄ• vÄ• y
gahaá¹‡ato, nirudayavinÄ• so vÄ• idha ucchedoti adhippetoti Ä• ha __ ``upacchedaâ€™â€
nÄ• so __vinÄ• so, _ abhÄ• vo. so pana maá¹ƒsacakkhupaÃ±Ã±Ä• cakkhÅ«naá¹ƒ dassana
``adassanaâ€™â€™ _nti. adassane hi nÄ• sa-saddo loke niruá¸·hoti. __bhÄ• vavigama_nti
nirudayavinÄ• savasena ucchijjati, na so attano sabhÄ• vena tiá¹-á¹-hatÄ«ti. __lÄ• bhÄ«_ti
dibbacakkhuÃ±Ä• á¹‡alÄ• bhÄ«. __cutimattamevÄ• _ti \Be I 174/ sekkhaputhujjanÄ• nampi
upapÄ• ta_nti pubbayogÄ• bhÄ• vena, parikammÄ• karaá¹‡ena vÄ• upapÄ• taá¹ƒ daá¹-á¹-
ca ko paralokaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ _ti natthikavÄ• davasena, mahÄ• mÅ«á¸·habhÄ
paraloko atthÄ«â€™â€™ ti anavabodhamÄ• ha. ettakoyeva visayo, yo yaá¹ƒ indriyagocarot
hatthagaá¹‡hanakarÄ• jÄ• di viya __kÄ• masukhagiddhatÄ• ya_ vÄ• . __ ``na puna viruhan
patitapaá¹‡á¹‡Ä• naá¹ƒ vaá¹‡á¹-ena appaá¹-isandhikabhÄ• vamÄ• ha. __evameva sattÄ• _
bandhanÄ• pavutto na paá¹-isandhiyati, evaá¹ƒ sabbe sattÄ• appaá¹-isandhikamaraá¹‡am
jalapubbÅ«á¸·akÅ«pamÄ• hi sattÄ• ti tassa laddhi. __tathÄ• _ti vuttappakÄ• rena. lÄ• bhinc
adassaneneva imÄ• diá¹-á¹-hiyo uppajjantÄ«ti Ä• ha __ ``vikappetvÄ• vÄ• â€™â€™ _ti.

etthÄ• ha --- yathÄ• amarÄ• vikkhepikavÄ• dÄ• ekantaalÄ• bhÄ«vaseneva dassitÄ• , yath

uddhamÄ• ghÄ• tanikasaÃ±Ã±Ä«vÄ• dacatukko \Ne I 154/ ekantalÄ• bhÄ«vaseneva, na ev
sassatekaccasassatavÄ• dÄ• dayo viya lÄ• bhÄ«alÄ• bhÄ«vasena pavatto. tathÄ• hi vuttaá
janÄ• â€™â€™ _tiÄ• di. yadi evaá¹ƒ kasmÄ• sassatavÄ• dÄ• didesanÄ• hi idha aÃ±Ã±ath
--- desanÄ• vilÄ• sappattito. desanÄ• vilÄ• sappattÄ• hi buddhÄ• bhagavanto, te veneyyaj
228/ vividhenÄ• kÄ• rena dhammaá¹ƒ desenti, aÃ±Ã±athÄ• idhÄ• pi ca evaá¹ƒ bhagavÄ•
ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya ... pe ... yathÄ• samÄ• hite
cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti, so dibbena cakkhunÄ• visuddhena
cuticittaá¹ƒ passati, puthÅ«naá¹ƒ vÄ• parasattÄ• naá¹ƒ, na heva kho taduddhaá¹ƒ upapatti
`yathÄ• kho bho ayaá¹ƒ attÄ• â€™â€™ â€™ tiÄ• dinÄ• visesalÄ• bhino, takkino ca visuá¹
desanÄ• vilÄ• sena veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ sassatavÄ• dÄ• didesanÄ• hi aÃ±Ã±a
daá¹-á¹-habbaá¹ƒ.

atha vÄ• ekaccasassatavÄ• dÄ• dÄ«su viya na idha takkÄ«vÄ• dito visesalÄ• bhÄ«vÄ• do
samÄ• nabhedatÄ• ya samÄ• nÄ• kÄ• royevÄ• ti imassa visesassa pakÄ• sanatthaá¹ƒ bha
purimavÄ• dehi visiá¹-á¹-hÄ• kÄ• ro desito. sambhavati hi takkinopi \Be I 175/ anussavÄ• di
viya idha abhiniveso. atha vÄ• na imÄ• diá¹-á¹-hiyo bhagavatÄ• anÄ• gate evaá¹ƒ bhÄ• v
parikappavasena, atha kho yathÄ• yathÄ• diá¹-á¹-higatikehi ``idameva saccaá¹ƒ, mogham
paÃ±Ã±attÄ• , tathÄ• tathÄ• yathÄ• bhuccaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena paricchindit
gambhÄ«rÄ• dippakÄ• rÄ• aputhujjanagocarÄ• buddhadhammÄ• pakÄ• santi, yesaÃ±ca
sammadeva thomitÄ• honti. ucchedavÄ• dÄ«hi ca diá¹-á¹-higatikehi yathÄ• uttaruttarabhav
aparabhavadassÄ«naá¹ƒ tesaá¹ƒ vÄ• dapaá¹-isedhavasena sakasakavÄ• dÄ• patiá¹-á¹-hÄ
pavattÄ• ti purimadesanÄ• hi imissÄ• desanÄ• ya pavattibhedo na codetabbo. evaÃ±ca ka
viya kÄ• marÅ«pabhavabhedavasenÄ• pi ucchedavÄ• do vibhajitvÄ• daá¹-á¹-habbo. atha v
kÄ• marÅ«pabhavabhedavasena viya arÅ«pabhavavasenÄ• pi na vibhajitvÄ• vattabbo, eva
229/ vuttasattakato bahutarabhedo, appatarabhedo vÄ• ucchedavÄ• do Ä• pajjatÄ«ti evaá¹
anavakÄ• sÄ• vÄ• ti.

etthÄ• ha --- yuttaá¹ƒ tÄ• va purimesu tÄ«su vÄ• desu ``kÄ• yassa bhedÄ• â€™â€™ ti vutta
paÃ±cavokÄ• rabhavapariyÄ• pannaá¹ƒ attabhÄ• vaá¹ƒ Ä• rabbha pavattattÄ• tesaá¹ƒ vÄ•
catuvokÄ• rabhavapariyÄ• pannaá¹ƒ pana attabhÄ• vaá¹ƒ nissÄ• ya pavattesu catutthÄ• dÄ
``kÄ• yassa bhedÄ• â€™â€™ ti vuttaá¹ƒ \Ne I 155/. na hi arÅ«pÄ«naá¹ƒ kÄ• yo vijjatÄ«ti? s
rÅ«pattabhÄ• ve pavattavohÄ• reneva pana diá¹-á¹-higatiko arÅ«pattabhÄ• vepi kÄ• yavohÄ
``kÄ• yassa bhedÄ• â€™â€™ ti. yathÄ• ca diá¹-á¹-higatikÄ• diá¹-á¹-hiyo paÃ±Ã±Ä• penti,
dassetÄ«ti, arÅ«pakÄ• yabhÄ• vato vÄ• phassÄ• didhammasamÅ«habhÅ«te arÅ«pattabhÄ
ettha ca kÄ• madevattabhÄ• vÄ• diniravasesavibhavapatiá¹-á¹-hÄ• pakÄ• naá¹ƒ dutiyavÄ•
aparantakappikabhÄ• vo anÄ• gataddhavisayattÄ• tesaá¹ƒ vÄ• dÄ• naá¹ƒ, na pana
diá¹-á¹-higatikapaccakkhabhÅ«tamanussattabhÄ• vasamucchedapatiá¹-á¹-hÄ• pakassa paá
paccuppannavisayattÄ• . dutiyavÄ• dÄ• dÄ«naÃ±hi purimapurimavÄ• dasaá¹…gahitasseva

taduttaruttaribhavopapannassa samucchedato yujjati aparantakappikatÄ• , tathÄ• ca ``no c
ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, yaá¹ƒ pa
bho aÃ±Ã±o attÄ• â€™â€™ ti, taá¹ƒ manussakÄ• yavisesÄ• pekkhÄ• ya vuttaá¹ƒ, na sabba
yutto, idhalokapariyÄ• pannattepi ca paá¹-hamavÄ• davisayassa anÄ• gatakÄ• lasseva tass
paá¹-hamavÄ• dinopi aparantakappikatÄ• ya na koci virodhoti.

diá¹-á¹-hadhammanibbÄ• navÄ• davaá¹‡á¹‡anÄ•

<93> __diá¹-á¹-hadhammo_ti \Ee I 230/ dassanabhÅ«tena Ã±Ä• á¹‡ena upaladdhadhamm
sopi supÄ• kaá¹-abhÄ• vena indriyavisayo viya hotÄ«ti Ä• ha __ ``diá¹-á¹-hadhammoti pacc
vuccatÄ«â€™â€™ _ti. teneva ca __ ``tattha tattha paá¹-iladdhattabhÄ• vassetaá¹ƒ adhivaca

<95> __antonijjhÄ• yanalakkhaá¹‡o_ti Ã±Ä• tibhogarogasÄ«ladiá¹-á¹-hibyasanehi phuá¹-á¹
abbhantaraá¹ƒ nijjhÄ• yanaá¹ƒ socanaá¹ƒ antonijjhÄ• yanaá¹ƒ, taá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ•
antonijjhÄ• yanalakkhaá¹‡o. __tannissitalÄ• lappanalakkhaá¹‡o_ti taá¹ƒ sokaá¹ƒ samuá¹-á¹
tannissitaá¹ƒ, bhusaá¹ƒ vilÄ• panaá¹ƒ lÄ• lappanaá¹ƒ, tannissitaÃ±ca lÄ• lappanaÃ±ca tann
taá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti tannissitalÄ• lappanalakkhaá¹‡o. Ã±Ä• tibyasanÄ• dinÄ• ph
asakkuá¹‡antassa antogatasokasamuá¹-á¹-hito bhuso Ä• yÄ• so __upÄ• yÄ• so. _ so pana
hoti, tasmÄ• __ ``visÄ• dalakkhaá¹‡oâ€™â€™ _ti vutto.

<96> vitakkanaá¹ƒ __vitakkitaá¹ƒ, _ taá¹ƒ pana abhiniropanasabhÄ• vo vitakkoyevÄ• ti Ä• I
vitakkoâ€™â€™ _ti. esa nayo __vicÄ• rita_nti etthÄ• pi. khobhakarasabhÄ• vattÄ• vitakkav
taá¹ƒsahitaá¹ƒ jhÄ• naá¹ƒ saubbilanaá¹ƒ viya hotÄ«ti vuttaá¹ƒ __ ``sakaá¹‡á¸• akaá¹ƒ viya k

<97> yÄ• ya ubbilÄ• panapÄ«tiyÄ• uppannÄ• ya cittaá¹ƒ ``ubbilÄ• vitaâ€™â€™ nti vuccati
__ubbilÄ• vitattaá¹ƒ_ yasmÄ• pana cittassa ubbilabhÄ• vo tassÄ• pÄ«tiyÄ• sati hoti, nÄ• s
``ubbilabhÄ• vakÄ• raá¹‡aâ€™â€™ _nti vuttÄ• .

<98> __Ä• bhogo_ti \Be I 177/ vÄ• cittassa Ä• bhuggabhÄ• vo, Ä• rammaá¹‡e oá¹‡atabhÄ
cittaá¹ƒ Ä• rammaá¹‡e abhinataá¹ƒ hoti, na dukkhena viya apanataá¹ƒ, nÄ• pi adukkhamas
anabhinataá¹ƒ anapanataÃ±ca. tattha ``khuppipÄ• sÄ• diabhibhÅ«tassa viya manuÃ±Ã±abh
viveciyamÄ• nassupÄ• dÄ• rammaá¹‡apatthanÄ• visesato abhivaá¸• á¸• hati, uá¸·Ä• rassa
yÄ• vadatthaá¹ƒ tittassa manuÃ±Ã±arasabhojanaá¹ƒ bhuttÄ• vino viya suhitassa bhottukÄ•
na hoti, visayassÄ• giddhatÄ• ya visayehi dummociyehipi jalÅ«kÄ• viya sayameva muÃ±ca
ummujjitvÄ• kÄ• maguá¹‡asantappitatÄ• ya saá¹ƒsÄ• radukkhavÅ«pasamaá¹ƒ byÄ• kÄ• si
Ä• dÄ«navadassitÄ• ya, paá¹-hamÄ• dijjhÄ• nasukhassa santabhÄ• vadassitÄ• ya ca paá¹-
saá¹ƒsÄ• radukkhupacchedaá¹ƒ byÄ• kaá¹ƒsu dutiyÄ• divÄ• dino, idhÄ• pi ucchedavÄ• de

yathÄ• sambhavaá¹ƒ Ä• netvÄ• vattabbo. ayaá¹ƒ panettha viseso --- ekasmiÃ±hi attabhÄ•
teneva hi pÄ• á¸·iyaá¹ƒ ``aÃ±Ã±o attÄ• â€™â€™ ti aÃ±Ã±aggahaá¹‡aá¹ƒ na kataá¹ƒ. katha
accantanibbÄ• napaÃ±Ã±Ä• pakassa attano diá¹-á¹-hadhammanibbÄ• navÄ• dassa sassata
ucchedadiá¹-á¹-hiyÄ• ti? taá¹ƒtaá¹ƒsukhavisesasamaá¹…gitÄ• paá¹-iladdhena bandhavimok
sakarÅ«pe avaá¹-á¹-hÄ• nadÄ«panato.

__sesÄ• _ti sesÄ• paÃ±capaÃ±Ã±Ä• sa diá¹-á¹-hiyo. tÄ• su antÄ• nantikavÄ• dÄ• dÄ«naá
tattha tattha pakÄ• sitoyeva.

101-3__._ kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ pubbantÄ• parantÄ• eva diá¹-á¹-hÄ• bhinivesassa visa
pana tadubhayamekajjhanti? asambhavato. na hi pubbantÄ• parantesu viya tadubhayavinin
diá¹-á¹-hikappanÄ• sambhavati ittarakÄ• lattÄ• , atha pana paccuppannabhavo tadubhayav
diá¹-á¹-hikappanakkhamo tassa \Ee I 232/ ubhayasabhÄ• vo pubbantÄ• parantesuyeva ant
atha vÄ• pubbantÄ• parantavantatÄ• ya ``pubbantÄ• parantoâ€™â€™ ti majjhanto vuccati
``pubbantÄ• parantakappikÄ• vÄ• pubbantÄ• parantÄ• nudiá¹-á¹-hinoâ€™â€™ ti vadanter
katvÄ• vuttoyevÄ• ti daá¹-á¹-habbo. aá¹-á¹-hakathÄ• yampi ``sabbepi te aparantakappike
pubbantÄ• parantakappikeâ€™â€™ ti etena sÄ• maÃ±Ã±aniddesena, ekasesena vÄ• saá¹
aÃ±Ã±athÄ• \Be I 178/ saá¹…kaá¸• á¸• hitvÄ• vuttavacanassa anatthakatÄ• Ä• pajjeyyÄ•
pubbantÄ• parantakappikÄ• ? ye antÄ• nantikÄ• hutvÄ• diá¹-á¹-hadhammanibbÄ• navÄ• d

ettha ca ``sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, etesaá¹ƒ vÄ• aÃ±Ã±atarena, na
ti vacanato, pubbantakappikÄ• dittayavinimuttassa ca kassaci diá¹-á¹-higatikassa abhÄ• vat
sÄ• maÃ±Ã±aphalÄ• di (DN I 166) suttantaresu vuttappakÄ• rÄ• ni akiriyÄ• hetukanatthikav
issarapajÄ• patipurisakÄ• lasabhÄ• vaniyatiyadicchÄ• vÄ• dÄ• dippabhedÄ• ni diá¹-á¹-higat
Vibh anuá¹-Ä«0 189 passitabbaá¹ƒ) bahiddhÄ• pi dissamÄ• nÄ• ni, tesaá¹ƒ ettheva saá¹…g
veditabbÄ• . kathaá¹ƒ? akiriyavÄ• do tÄ• va ``vaÃ±jho kÅ«á¹-aá¹-á¹-hoâ€™â€™ tiÄ• dinÄ•
sassatavÄ• de antogadho, tathÄ• ``sattime kÄ• yÄ• â€™â€™ tiÄ• di \Ee I 233/ (DN I 174) n
``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™ tiÄ• di (DN I 168) vaca
adhiccasamuppannikavÄ• de antogadho. ``natthi paro lokoâ€™â€™ tiÄ• di (DN I 171) vaca
ucchedavÄ• de antogadho. tathÄ• hi tattha ``kÄ• yassa bhedÄ• ucchijjatÄ«â€™â€™ tiÄ• d
paá¹-hamena __Ä• di_-saddena nigaá¹‡á¹-havÄ• dÄ• dayo saá¹…gahitÄ• .

yadipi pÄ• á¸·iyaá¹ƒ nÄ• á¹-aputtavÄ• da (DN I 178) bhÄ• vena cÄ• tuyÄ• masaá¹ƒvaro Ä•
sattavatÄ• tikkamena vikkhepavÄ• ditÄ• ya nÄ• á¹-aputtavÄ• dopi saÃ±cayavÄ• do viya am
``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti (D
II 35) evaá¹ƒ pakÄ• rÄ• vÄ• dÄ• ``rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ t
gacchanti, ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , ``atthi sattÄ• opapÄ• tikÄ• â€™â€™ ti ev

sassatavÄ• de. ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , natthi sattÄ• opapÄ• tikÄ• â€™â
ucchedavÄ• dena saá¹…gahitÄ• . ``hoti ca na hoti ca tathÄ• gato paraá¹ƒ maraá¹‡Ä• , atthi
opapÄ• tikÄ• â€™â€™ ti evaá¹ƒ pakÄ• rÄ• ekaccasassatavÄ• de antogadhÄ• . ``neva hoti
maraá¹‡Ä• , nevatthi na natthi \Ne I 158/ sattÄ• opapÄ• tikÄ• â€™â€™ ti ca \Ee I 234/ evaá
amarÄ• vikkhepavÄ• de \Be I 179/ antogadhÄ• . issarapajÄ• patipurisakÄ• lavÄ• dÄ• ekac
tathÄ• kaá¹‡Ä• davÄ• do. sabhÄ• vaniyatiyadicchÄ• vÄ• dÄ• adhiccasamuppannikavÄ• d
suttantaresu, bahiddhÄ• ca dissamÄ• nÄ• naá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ imÄ• su dvÄ• saá¹-á
antogadhatÄ• veditabbÄ• .

__ajjhÄ• saya_nti diá¹-á¹-hijjhÄ• sayaá¹ƒ. sassatucchedadiá¹-á¹-hivasena hi sattÄ• naá¹ƒ s
duvidho ajjhÄ• sayo, taÃ±ca bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä•
eva Ã±eyyavisese uppajjanavasena anekabhedabhinnÄ• nampi ``cattÄ• ro janÄ• sassatav
dvÄ• saá¹-á¹-hiyÄ• pabhedehi saá¹…gaá¹‡hanavasena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena pari
pamÄ• á¹‡abhÅ«tÄ• ya tulÄ• ya dhÄ• rayamÄ• no viya hotÄ«ti Ä• ha __ ``tulÄ• ya tulayant
vakkhati ``anto jÄ• lÄ«katÄ• â€™â€™ tiÄ• di (DN I 146). __ ``sinerupÄ• dato vÄ• lukaá¹ƒ u
etena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±assa imissÄ• desanÄ• ya asakkuá¹‡eyyataá¹ƒ

anusandhÄ• naá¹ƒ anusandhi, pucchÄ• ya kato anusandhi __pucchÄ• nusandhi. _ atha vÄ
pucchÄ• anusandhi etassÄ• ti __pucchÄ• nusandhi. _ pucchÄ• ya anusandhiyatÄ«ti vÄ• _
ajjhÄ• sayÄ• nusandhi_mhipi eseva nayo. __yathÄ• nusandhÄ«_ti ettha pana anusandhÄ«
anusandhi yathÄ• nusandhi, anusandhianurÅ«paá¹ƒ vÄ• __yathÄ• nusandhÄ«_ti saddatth
dhammena Ä• dimhi desanÄ• uá¹-á¹-hitÄ• , tassa dhammassa anurÅ«padhammavasena v
suttesu upari desanÄ• Ä• gacchati, tesaá¹ƒ \Ee I 235/ vasena yathÄ• nusandhi veditabbo.
Ä• kaá¹…kheyyasutte (MN I 64-69) heá¹-á¹-hÄ• sÄ«lena desanÄ• uá¹-á¹-hitÄ• , upari cha
... kakacÅ«pame (MN I 222) heá¹-á¹-hÄ• akkhantiyÄ• uá¹-á¹-hitÄ• , upari kakacÅ«pamÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ (Sv I 100-104) vutto.

__iti kirÄ• _ti bhagavato yathÄ• desitÄ• ya attasuÃ±Ã±atÄ• ya attano aruccanabhÄ• vadÄ«
dhammÄ• lapanaá¹ƒ. __anattakatÄ• nÄ«_ti attanÄ• na katÄ• ni, anattakehi vÄ• khandhehi
phusissantÄ«_ti asati attani \Be I 180/ khandhÄ• naÃ±ca khaá¹‡ikattÄ• kammÄ• ni kaá¹ƒ a
phusissanti, ko kammaphalaá¹ƒ paá¹-isaá¹ƒvedetÄ«ti attho. __avidvÄ• _ti sutÄ• divirahena
akovidatÄ• ya na vidvÄ• . __avijjÄ• gato_ti avijjÄ• ya upagato, ariyadhamme avinÄ«tatÄ• ya
__taá¹‡hÄ• dhipateyyena cetasÄ• _ti ``yadi ahaá¹ƒ nÄ• ma koci natthi \Ne I 159/, mayÄ• ka
phalaá¹ƒ paá¹-isaá¹ƒvedeti, sati pana tasmiá¹ƒ siyÄ• phalÅ«pabhogoâ€™â€™ ti taá¹‡hÄ•
taá¹‡hÄ• dhipateyyo, _ tena. attavÄ• dupÄ• dÄ• nasahagata __cetasÄ• . atidhÄ• vitabba_n
saá¹…khÄ• rÄ• naá¹ƒ yasmiá¹ƒ santÄ• ne kammaá¹ƒ kataá¹ƒ, tattheva phaluppattito dham
kammaphalasambandhe ekattanayaá¹ƒ micchÄ• gahetvÄ• ekena kÄ• rakavedakabhÅ«te
``kammaphalÄ• naá¹ƒ sambandho na siyÄ• â€™â€™ ti attattaniyasuÃ±Ã±atÄ• pakÄ• sana

atikkamitabbaá¹ƒ maÃ±Ã±eyyÄ• ti attho.

__ ``upari cha abhiÃ±Ã±Ä• Ä• gatÄ• â€™â€™ _ti anurÅ«padhammavasena yathÄ• nusan
paá¹-ipakkhavasena. __kilesenÄ• _ti ``lobho cittassa upakkilesoâ€™â€™ tiÄ• dinÄ• kilesav
__pi_-saddena yathÄ• vuttasuttÄ• dÄ«su paá¹-ipakkhavasena yathÄ• nusandhi, evaá¹ƒ ima
dasseti. tathÄ• hi niccasÄ• rÄ• dipaÃ±Ã±Ä• pakÄ• naá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ vasena uá¹-
niccasÄ• rÄ• disuÃ±Ã±atÄ• pakÄ• sanena niá¹-á¹-hÄ• pitÄ• ti.

paritassitavipphanditavÄ• ravaá¹‡á¹‡anÄ•

105-117__._ __mariyÄ• davibhÄ• gadassanattha_nti sassatÄ• didiá¹-á¹-hidassanassa samr
saá¹…karÄ• bhÄ• vavibhÄ• vanatthaá¹ƒ. tadapi vedayitanti sambandho. __ajÄ• nataá¹ƒ apa
loko cÄ• â€™â€™ ti ``idaá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ evaá¹ƒgahikaá¹ƒ evaá¹ƒparÄ• maá¹-
hoti evaá¹ƒabhisamparÄ• yaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• naá¹ƒ apassantÄ•
avÄ«tataá¹‡hatÄ• ya evaá¹ƒ diá¹-á¹-higataá¹ƒ upÄ• diyanti, taá¹ƒ vedayitaá¹ƒ samudayÄ• d
ajÄ• nantÄ• naá¹ƒ apassantÄ• naá¹ƒ, etena anÄ• varaá¹‡aÃ±Ä• á¹‡asamantacakkhÅ«hi ya
yathÄ• bhÅ«tamettha Ã±Ä• á¹‡adassanaá¹ƒ, na evaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ, atha kho
taá¹‡hÄ• diá¹-á¹-hiparÄ• mÄ• soyevÄ• ti dasseti. teneva cÄ• yaá¹ƒ desanÄ• mariyÄ• davib
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``yathÄ• bhÅ«taá¹ƒ dhammÄ• naá¹ƒ \Be I 181/ sabhÄ• vaá¹ƒ a
apassantÄ• naâ€™â€™ nti avisesena vuttaá¹ƒ. na hi saá¹…khatadhammasabhÄ• vaá¹ƒ ajÄ
abhinivisantÄ«ti. sÄ• maÃ±Ã±ajotanÄ• visese avatiá¹-á¹-hatÄ«ti ayaá¹ƒ visesayojanÄ• kat
``sassato attÄ• ca loko cÄ• â€™â€™ ti diá¹-á¹-hipaÃ±Ã±Ä• panavasena pavattaá¹ƒ diá¹-á¹-
anubhavanaá¹ƒ. __taá¹‡hÄ• gatÄ• na_nti taá¹‡hÄ• ya gatÄ• naá¹ƒ upagatÄ• naá¹ƒ, pavattÄ
paneta_nti ca yathÄ• vuttaá¹ƒ vedayitaá¹ƒ paccÄ• masati. taÃ±hi vaá¹-á¹-Ä• misabhÅ«taá¹ƒ
diá¹-á¹-hitaá¹‡hÄ• sallÄ• nuviddhatÄ• ya saubbilattÄ• caÃ±calaá¹ƒ, na maggaphalasukhaá
avatiá¹-á¹-hatÄ«ti. tenevÄ• ha __ ``paritassitenÄ• â€™â€™ _tiÄ• di.

atha \Ne I 160/ vÄ• evaá¹ƒ visesakÄ• raá¹‡ato dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni vibhajitvÄ
avisesakÄ• raá¹‡ato tÄ• ni dassetuá¹ƒ __ ``tatra bhikkhaveâ€™â€™ _tiÄ• dikÄ• desanÄ•
diá¹-á¹-higatikÄ• naá¹ƒ vedanÄ• avijjÄ• taá¹‡hÄ• ca avisiá¹-á¹-hakÄ• ranti. tattha __tadap
attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apentiâ€™â€™ ti ettha yadetaá¹ƒ \Ee I 237/ ``sassato attÄ•
paÃ±Ã±Ä• panaá¹ƒ, tadapi. sukhÄ• dibhedaá¹ƒ tividhavedayitaá¹ƒ yathÄ• kkamaá¹ƒ dukkha
samudayatthaá¹…gamassÄ• dÄ• dÄ«navanissaraá¹‡ato vÄ• yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ
ca sukhÄ• dipatthanÄ• sambhavato taá¹‡hÄ• ya upagatattÄ• taá¹‡hÄ• gatÄ• naá¹ƒ taá¹‡hÄ
diá¹-á¹-hivipphanditameva diá¹-á¹-hicalanameva, ``asati attani ko vedanaá¹ƒ anubhavatÄ«â€
kÄ• yavacÄ«dvÄ• resu diá¹-á¹-hiyÄ• copanappattimattameva vÄ• , na pana diá¹-á¹-hiyÄ• p
dhammo atthÄ«ti attho. ekaccasassatavÄ• dÄ• dÄ«supi eseva nayo.

phassapaccayavÄ• ravaá¹‡á¹‡anÄ•

<118> yena taá¹‡hÄ• paritassitena etÄ• ni diá¹-á¹-higatÄ• ni pavattanti, tassa vedayitaá¹ƒ p
vedayitassÄ• pi phasso paccayoti desanÄ• diá¹-á¹-hiyÄ• paccayaparamparaniddhÄ• raá¹‡
``paramparapaccayadassanatthaâ€™â€™ _nti, tena yathÄ• paÃ±Ã±Ä• panadhammo diá¹-
yathÄ• sakaá¹ƒ paccayavaseneva uppajjanti, na paccayehi vinÄ• , evaá¹ƒ paÃ±Ã±Ä• petab
rÅ«pavedanÄ• dayo, na ettha koci attÄ• vÄ• loko vÄ• sassatoti ayamattho dassitoti daá¹-á

netaá¹ƒá¹-hÄ• naá¹ƒvijjativÄ• ravaá¹‡á¹‡anÄ•

<131> __tassa_ \Be I 182/ __paccayassÄ• _ti phassapaccayassa __diá¹-á¹-hivedayite_ti di
paccayabhÅ«te vedayite, phassapadhÄ• nehi attano paccayehi nipphÄ• detabbeti attho. vin
sampayuttadhammehi ca kehici vedanÄ• uppajjati, na pana kadÄ• ci phassena vinÄ• ti pha
balavakÄ• raá¹‡anti Ä• ha __ ``balavabhÄ• vadassanatthaâ€™â€™ _nti. sannihitopi hi visa
phusanÄ• kÄ• rarahito hoti cittuppÄ• do, na tassa Ä• rammaá¹‡apaccayena paccayo hotÄ«
sampayuttadhammÄ• naá¹ƒ visesapaccayo. tathÄ• hi bhagavatÄ• cittuppÄ• daá¹ƒ vibhaja
uddhaá¹-o, vedanÄ• ya pana adhiá¹-á¹-hÄ• nameva.

diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• navaá¹-á¹-akathÄ• vaá¹‡á¹‡anÄ•

<144> heá¹-á¹-hÄ• \Ne I 161/ tÄ«supi vÄ• resu adhikatattÄ• , upari ca ``paá¹-isaá¹ƒvedent
vakkhamÄ• nattÄ• vedayitamettha padhÄ• nanti Ä• ha __ ``sabbadiá¹-á¹-hivedayitÄ• ni sar
__sampiá¹‡á¸• etÄ«_ti ca ``yepi teâ€™â€™ ti tattha tattha Ä• gatassa pi-saddassa atthaá¹ƒ
phasse pakkhipanaá¹ƒ phassapaccayatÄ• dassanameva ``chahi ajjhattikÄ• yatanehi \Ee I 2
chaá¸·Ä• rammaá¹‡apaá¹-isaá¹ƒvedanaá¹ƒ ekantato chaphassahetukamevÄ• â€™â€™ ti. s
adhikaraá¹‡attho saÃ±jÄ• ti-saddoti Ä• ha __ ``saÃ±jÄ• tiá¹-á¹-hÄ• neâ€™â€™ _ti. evaá¹ƒ s
daá¹-á¹-habbo. Ä• yatati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• ya, Ä• yabhÅ«taá¹ƒ vÄ• attano
pavattetÄ«ti __Ä• yatanaá¹ƒ, _ kÄ• raá¹‡aá¹ƒ. rukkhagacchasamÅ«he araÃ±Ã±avohÄ• ro a
araÃ±Ã±Ä• yatananti Ä• ha __ ``paá¹‡á¹‡attimatteâ€™â€™ _ti. __atthattayepÄ«_ti __pi_-sa
avuttatthasampiá¹‡á¸• anaá¹ƒ daá¹-á¹-habbaá¹ƒ, tena Ä• kÄ• ranivÄ• sÄ• dhiá¹-á¹-hÄ• nattl
hiraÃ±Ã±Ä• yatanaá¹ƒ suvaá¹‡á¹‡Ä• yatanaá¹ƒ, vÄ• sudevÄ• yatanaá¹ƒ kammÄ• yatananti
Ä• karanivÄ• sÄ• dhiá¹-á¹-hÄ• nesu Ä• yatanasaddo. cakkhÄ• dÄ«su ca phassÄ• dayo Ä• k
nivÄ• so, adhiá¹-á¹-hÄ• naÃ±ca nissayapaccayabhÄ• vatoti. tiá¹‡á¹‡ampi visayindriyaviÃ±Ã
saá¹…gatibhÄ• vena gahetabbo phassoti __ ``saá¹…gatÄ«â€™â€™ _ti vutto. tathÄ• hi so
``sannipÄ• tapaccupaá¹-á¹-hÄ• noâ€™â€™ ti vuccati. __iminÄ• nayenÄ• _ti vijjamÄ• nesu
sampayuttadhammesu yathÄ• ``cakkhuÃ±ca ... pe ... phassoâ€™â€™ ti \Be I 183/ (MN I 20
SN a II 43-45; SN b IV 60; Kv 465) etasmiá¹ƒ sutte vedanÄ• ya padhÄ• nakÄ• raá¹‡abhÄ• v
phassasÄ«sena desanÄ• katÄ• , evamidhÄ• pi brahmajÄ• le ``phassapaccayÄ• vedanÄ• â

Ä• diá¹ƒ katvÄ• aparantapaá¹-iccasamuppÄ• dadÄ«panena paccayaparamparaá¹ƒ dassetu
phussÄ• â€™â€™ ti phassamukhena vuttaá¹ƒ.

phasso arÅ«padhammopi samÄ• no ekadesena Ä• rammaá¹‡e anallÄ«yamÄ• nopi phusar
hotÄ«ti Ä• ha __ ``phassova taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusatÄ«â€™â€™ _ti, yena so `
saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti ca \Ee I 239/ vuccati. ``phassÄ• yatanehi phussa phuss
aphusanakiccÄ• nipi Ä• yatanÄ• ni ``maÃ±cÄ• ghosantÄ«â€™â€™ tiÄ• dÄ«su viya nissitav
katvÄ• dassitÄ• nÄ«ti Ä• ha __ ``phasse upanikkhipitvÄ• â€™â€™ _ti, phassagatikÄ• ni ka
Ä• ropetvÄ• ti attho. upacÄ• ro hi nÄ• ma vohÄ• ramattaá¹ƒ, na tena atthasiddhi hotÄ«ti Ä•
_tiÄ• di.

attano \Ne I 162/ paccayabhÅ«tÄ• naá¹ƒ channaá¹ƒ phassÄ• naá¹ƒ vasena cakkhusampha
manosamphassajÄ• ti saá¹…khepato chabbidhÄ• vedanÄ• , vitthÄ• rato pana aá¹-á¹-hasat
aá¹-á¹-hasatabhedÄ• . __rÅ«pataá¹‡hÄ• dibhedÄ• yÄ• _ti rÅ«pataá¹‡hÄ• yÄ• va dhammat
chappabhedÄ• ya, vitthÄ• rato aá¹-á¹-hasatabhedÄ• ya. __upanissayakoá¹-iyÄ• _ti upaniss
upanissayapaccayova uddhaá¹-o, nanu sukhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• ca
Ä• rammaá¹‡amattaÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayapakatÅ«panissayavas
Ä• rammaá¹‡amattapakatÅ«panissayavasena dvidhÄ• ti? saccametaá¹ƒ, upanissaye eva p
antogadhaá¹ƒ. yuttaá¹ƒ tÄ• va Ä• rammaá¹‡Å«panissayassa upanissayasÄ• maÃ±Ã±ato up
Ä• rammaá¹‡amattaÄ• rammaá¹‡Ä• dhipatÄ«naá¹ƒ pana kathanti? tesampi Ä• rammaá¹‡as
Ä• rammaá¹‡Å«panissayena saá¹…gahova kato, na pakatÅ«panissayenÄ• ti daá¹-á¹-habba
``upanissayakoá¹-iyÄ• â€™â€™ _ti vuttaá¹ƒ, na ``upanissayenÄ• â€™â€™ ti.

__catubbidhassÄ• _ti kÄ• mupÄ• dÄ• naá¹ƒ yÄ• va attavÄ• dupÄ• dÄ• nanti catubbidhassa
kÄ• mupÄ• dÄ• nanti? saccametaá¹ƒ. tattha dubbalÄ• \Ee I 240/ taá¹‡hÄ• taá¹‡hÄ• va, ba
kÄ• mupÄ• dÄ• naá¹ƒ. atha vÄ• appattavisayapatthanÄ• taá¹‡hÄ• tamasi corÄ• naá¹ƒ ka
sampattavisayaggahaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ, corÄ• naá¹ƒ karappattadhanaggahaá¹‡aá¹ƒ
taá¹‡hÄ• , santosapaá¹-ipakkhÄ• upÄ• dÄ• naá¹ƒ. pariyesanadukkhamÅ«laá¹ƒ taá¹‡hÄ• , A
upÄ• dÄ• nanti ayametesaá¹ƒ viseso. __upÄ• dÄ• nassÄ• _ti asahajÄ• tassa upÄ• dÄ• nas
sahajÄ• takoá¹-iyÄ• ti daá¹-á¹-habbaá¹ƒ. tattha anantarassa
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanapaccayehi, anÄ• nantarassa
Ä• rammaá¹‡abhÅ«tÄ• pana Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayehi, Ä• ramm
upanissayeneva gahetvÄ• __ ``upanissayakoá¹-iyÄ• â€™â€™ _ti vuttaá¹ƒ. yasmÄ• ca taá
assÄ• detvÄ• kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjati, tasmÄ• taá¹‡hÄ• kÄ• mupÄ• dÄ• nass
rÅ«pÄ• dibhedeva sammÅ«á¸·ho ``natthi dinnaâ€™â€™ ntiÄ• dinÄ• (DN I 171; MN I 445; M
116, 136; SN b III 210; Dhs 1221; Vibh 938) micchÄ• dassanaá¹ƒ, saá¹ƒsÄ• rato muccitukÄ
suddhimaggaparÄ• masanaá¹ƒ, khandhesu attattaniyagÄ• habhÅ«taá¹ƒ sakkÄ• yadassana
itaresampi taá¹‡hÄ• upanissayoti daá¹-á¹-habbaá¹ƒ. sahajÄ• tassa pana

sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatahetuvasena taá¹‡hÄ• paccayo h
__ ``sahajÄ• takoá¹-iyÄ• â€™â€™ _ti vuttaá¹ƒ.

__tathÄ• _ti \Ne I 163/ upanissayakoá¹-iyÄ• ceva sahajÄ• takoá¹-iyÄ• cÄ• ti attho. __bhav
ceva upapattibhavassa ca. tattha cetanÄ• disaá¹…khÄ• taá¹ƒ sabbaá¹ƒ bhavagÄ• mikamm
kÄ• mabhavÄ• diko navavidho upapattibhavo, tesaá¹ƒ upapattibhavassa catubbidhampi upÅ
upapattibhavakÄ• raá¹‡akammabhavakÄ• raá¹‡abhÄ• vato \Ee I 241/, tassa ca sahÄ• yabh
pakatÅ«panissayavasena paccayo hoti. kammÄ• rammaá¹‡akaraá¹‡akÄ• le pana kammasa
upapattibhavassa Ä• rammaá¹‡apaccayena paccayo hoti. kammabhavassa pana sahajÄ• ta
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatavasena ceva hetumaggavasena
asahajÄ• tassa anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanavasena, itara
sammasanÄ• dikÄ• lesu Ä• rammaá¹‡avasena ca paccayo hoti. tattha anantarÄ• dike \Be I
sahajÄ• tÄ• dike sahajÄ• tapaccaye pakkhipitvÄ• vuttaá¹ƒ __ ``upanissayakoá¹-iyÄ• ceva
cÄ• â€™â€™ _ti.

__bhavo jÄ• tiyÄ• _ti ettha __bhavo_ti kammabhavo adhippeto. so hi jÄ• tiyÄ• paccayo, na
upapattibhavo hi paá¹-hamÄ• bhinibbattÄ• khandhÄ• jÄ• tiyeva. tena vuttaá¹ƒ ``jÄ• tÄ«ti pa
paÃ±cakkhandhÄ• daá¹-á¹-habbÄ• â€™â€™ ti. __savikÄ• rÄ• _ti ca nibbattivikÄ• rena sav
upapattibhavoyeva. na hi tadeva tassa kÄ• raá¹‡aá¹ƒ bhavituá¹ƒ yuttanti. kammabhavo ca u
kammapaccayena ceva upanissayapaccayena ca paccayo hotÄ«ti Ä• ha ``bhavo jÄ• tiyÄ•
paccayoâ€™â€™ ti.

yasmÄ• ca sati jÄ• tiyÄ• jarÄ• maraá¹‡aá¹ƒ, jarÄ• maraá¹‡Ä• dinÄ• phuá¹-á¹-hassa bÄ• l
sambhavanti, nÄ• sati, tasmÄ• __ ``jÄ• ti ... pe ... paccayo hotÄ«â€™â€™ _ti vuttaá¹ƒ.
sahajÄ• tÅ«panissayasÄ«sena paccayavicÄ• raá¹‡Ä• ya dassitattÄ• , aá¹…gavicÄ• raá¹‡Ä•
__ ``ayamettha saá¹…khepoâ€™â€™ _ti. mahÄ• visayattÄ• paá¹-iccasamuppÄ• davicÄ• ra
laddhabbÄ• ti Ä• ha __ ``vitthÄ• ratoâ€™â€™ _tiÄ• di. ekadesena cettha kathitassa paá¹-ic
kathane saddhiá¹ƒ udÄ• haraá¹‡ena kÄ• raá¹‡aá¹ƒ dassento __ ``bhagavÄ• hÄ«â€™â€™
na paÃ±Ã±Ä• yatÄ«_ti asukassa nÄ• ma sammÄ• sambuddhassa, cakkavattino vÄ• kÄ• le
pubbeti avijjÄ• ya Ä• dimariyÄ• dÄ• appaá¹-ihatassa mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assÄ
avijjamÄ• nattÄ• yevÄ• ti attho. ayaá¹ƒ paccayo idappaccayo, tasmÄ• __idappaccayÄ• , _
242/ Ä• savapaccayÄ• ti attho. __bhavataá¹‡hÄ• yÄ• _ti bhavasaá¹ƒyojanabhÅ«tÄ• ya taá¹
__bhavadiá¹-á¹-hiyÄ• _ti \Ne I 164/ sassatadiá¹-á¹-hiyÄ• . __ ``ito ettha etto idhÄ• â€™â€™
aparÄ• paruppattiá¹ƒ dasseti.

vivaá¹-á¹-akathÄ• divaá¹‡á¹‡anÄ•

<145> ``vedanÄ• naá¹ƒ samudayaâ€™â€™ ntiÄ• dipÄ• á¸·i __vedanÄ• kammaá¹-á¹-hÄ• n

``phassasamudayÄ• phassanirodhÄ• â€™â€™ ti vuttaphassaá¹-á¹-hÄ• naá¹ƒ. __Ä• hÄ• ro
veditabbo. so hi ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa \Be I 186/ kÄ• yassa Ä• hÄ• rapaccay
(Paá¹-á¹-h I paccayaniddesa 429) vacanato kammasamuá¹-á¹-hÄ• nÄ• nampi upatthambha
sotÄ• pannÄ• dayo yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, ukkaá¹ƒsagativijÄ• nanavasena pana de
niá¹-á¹-hÄ• pitÄ• . ettha ca ``yato kho bhikkhave bhikkhu ... pe ... yathÄ• bhÅ«taá¹ƒ pajÄ• n
dhammassa niyyÄ• nikabhÄ• vena saddhiá¹ƒ saá¹…ghassa suppaá¹-ipattiá¹ƒ dasseti. tenev
aá¹-á¹-hakathÄ• yamettha ``ko evaá¹ƒ jÄ• nÄ• tÄ«ti? khÄ«á¹‡Ä• savo jÄ• nÄ• ti, yÄ• va Ä•
jÄ• nÄ• tÄ«â€™â€™ ti paripuá¹‡á¹‡aá¹ƒ katvÄ• bhikkhusaá¹…gho dassito, tena yaá¹ƒ vutt
``bhikkhusaá¹…ghavasenapi dÄ«petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, (Sv I 8) taá¹ƒ yathÄ• ruta
hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<146> anto jÄ• lassÄ• ti antojÄ• laá¹ƒ, antojÄ• le katÄ• ti __antojÄ• lÄ«katÄ• . _ apÄ• yÅ«p
osÄ«danaá¹ƒ, sampattibhavavasena uddhaá¹ƒ uggamanaá¹ƒ. tathÄ• parittabhÅ«mimahagg
tidhÄ• vanavasena, pubbantÄ• nudiá¹-á¹-hiaparantÄ• nudiá¹-á¹-hivasena ca yathÄ• kkamaá
uggamanaá¹ƒ yojetabbaá¹ƒ. __ ``dasasahassilokadhÄ• tÅ«â€™â€™ _ti \Ee I 243/ jÄ• tikhet

<147> __apaá¹‡á¹‡attikabhÄ• va_nti dharamÄ• nakapaá¹‡á¹‡attiyÄ• apaá¹‡á¹‡attikabhÄ•
tathÄ• paá¹‡á¹‡atti yÄ• va sÄ• sanantaradhÄ• nÄ• , tato uddhampi aÃ±Ã±abuddhuppÄ• de
vakkhati ``vohÄ• ramattameva bhavissatÄ«â€™â€™ ti (Sv I 147). __kÄ• yo_ti attabhÄ• vo,
rÅ«pÄ• rÅ«padhammasamÅ«ho. evaá¹ƒ hissa ambarukkhasadisatÄ• , tadavayavÄ• naÃ±ca
ambapakkasadisatÄ• yujjatÄ«ti. ettha ca vaá¹‡á¹-acchede vaá¹‡á¹-Å«panibandhÄ• naá¹ƒ a
ambarukkhato vicchedo viya bhavanettichede tadupanibandhÄ• naá¹ƒ rÅ«pakkhandhÄ• dÄ
ettÄ• vatÄ• opammaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<148> __dhammapariyÄ• ye_ti \Ne I 165/ pÄ• á¸·iyaá¹ƒ. __idhattho_ti diá¹-á¹-hadhammahi
samparÄ• yahitaá¹ƒ. saá¹…gÄ• maá¹ƒ vijinÄ• ti etenÄ• ti __saá¹…gÄ• mavijayo. _ atthasan
byaÃ±janasampattiyÄ• , sÄ«lÄ• dianavajjadhammaniddesato ca __dhammajÄ• laá¹ƒ. _ seá
brahmabhÅ«tÄ• naá¹ƒ maggaphalanibbÄ• nÄ• naá¹ƒ vibhattattÄ• __brahmajÄ• laá¹ƒ. _ diá
suÃ±Ã±atÄ• pakÄ• sanena sammÄ• diá¹-á¹-hiyÄ• vibhÄ• vitattÄ• __diá¹-á¹-hijÄ• laá¹ƒ. _
titthiyavÄ• danimmaddanÅ«pÄ• yattÄ• __anuttaro saá¹…gÄ• mavijayo_ti evampettha yojan

<149> __attamanÄ• _ti \Be I 187/ pÄ«tiyÄ• gahitacittÄ• . tenevÄ• ha __ ``buddhagatÄ• yÄ
pana anattamanÄ• attano anatthacaratÄ• ya paramanÄ• verimanÄ• nÄ• ma honti. yathÄ•
42; Ud 33) gÄ• thÄ• , na evaá¹ƒ attamanÄ• . ime pana attano atthacaratÄ• ya \Ee I 244/ sak
``attamanÄ• ti sakamanÄ• â€™â€™ _ti. atha vÄ• __attamanÄ• _ti samattamanÄ• , imÄ• ya
paripuá¹‡á¹‡amanasaá¹…kappÄ• ti attho. __abhinandatÄ«_ti taá¹‡hÄ• yatÄ«ti atthoti Ä• ha
Ä• gatoâ€™â€™ _ti. anekatthattÄ• dhÄ• tÅ«naá¹ƒ __abhinandantÄ«_ti upagacchanti seva
``upagamanepi Ä• gatoâ€™â€™ _ti. tathÄ• __abhinandantÄ«_ti sampaá¹-icchantÄ«ti attho

``sampaá¹-icchanepi Ä• gatoâ€™â€™ _ti. __ ``abhinanditvÄ• â€™â€™ _ti iminÄ• padena
``anumoditvÄ• â€™â€™ _ti iminÄ• pakÄ• sÄ«yatÄ«ti abhinandanasaddo idha anumodana
``anumodanepi Ä• gatoâ€™â€™ _ti. ``katamaÃ±ca taá¹ƒ bhikkhaveâ€™â€™ tiÄ• dinÄ• (D
kathetukamyatÄ• pucchÄ• ya vissajjanavasena pavattattÄ• idaá¹ƒ suttaá¹ƒ __veyyÄ• karaá
pucchÄ• vissajjanavasena pavattampi sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ nÄ• ma hoti, nigg
aá¹…ganti gÄ• thÄ• rahitaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``niggÄ• thakattÄ•
vuttaâ€™â€™ _nti.

__aparesupÄ«_ti ettha __pi_saddena pÄ• ramiparicayampi saá¹…gaá¹‡hÄ• ti. vuttaÃ±hi bu

``ime dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampathÄ• â€™â€™ ti || (Bv II 166).

__vÄ«riyabalenÄ• _ti __mahÄ• bhinikkhamane_ cakkavattisiripariccÄ• gahetubhÅ«tavÄ«ri
__bodhimaá¹‡á¸• Å«pasaá¹…kamane_ ``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasis
184; SN a II 22; Nidd I 196) vuttacaturaá¹…gasamannÄ• gatavÄ«riyÄ• nubhÄ• vena. __acc
vimhayÄ• vahakiriyÄ• nubhÄ• vaghaá¹-á¹-itÄ• \Ee I 245/. __paá¹ƒsukÅ«ladhovane_ keci ``
vadanti \Ne I 166/, acchariyavegÄ• bhihatÄ• ti yuttaá¹ƒ viya dissati, __vessantarajÄ• take_
pÄ• ramiparipÅ«raá¹‡apuÃ±Ã±atejena anekakkhattuá¹ƒ kampitattÄ• __ ``akÄ• lakampaner
__sÄ• dhukÄ• radÄ• navasena akampittha_ \Be I 188/ yathÄ• taá¹ƒ dhammacakkappavatta
Paá¹-is II 30). saá¹…gÄ«tikÄ• lÄ• dÄ«supi sÄ• dhukÄ• radÄ• navasena akampitthÄ• ti vedit
aá¹-á¹-hakathÄ• ya lÄ«natthavaá¹‡á¹‡anÄ• .

pakaraá¹‡anayavaá¹‡á¹‡anÄ•

ayaá¹ƒ pana pakaraá¹‡anayena pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anÄ• --- sÄ• panÄ• yaá¹ƒ attha
desanÄ• ya samuá¹-á¹-hÄ• nappayojanabhÄ• janesu piá¹‡á¸• atthesu ca niddhÄ• ritesu suk
tasmÄ• suttadesanÄ• ya samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamaá¹ƒ niddhÄ• rayissÄ• ma. tat
vuttaá¹ƒ ``vaá¹‡á¹‡Ä• vaá¹‡á¹‡abhaá¹‡anaâ€™â€™ nti. apica nindÄ• pasaá¹ƒsÄ• su
vineyyÄ• ghÄ• tÄ• nandÄ• dibhÄ• vÄ• nÄ• patti, tattha ca Ä• dÄ«navadassanaá¹ƒ __samua
nindÄ• pasaá¹ƒsÄ• su paá¹-ipajjanakkamassa, pasaá¹ƒsÄ• visayassa khuddakÄ• divasena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa sassatÄ• didiá¹-á¹-hiá¹-á¹-hÄ• nesu tatuttari ca appaá¹-ihata
ca katthaci apariyÄ• pannatÄ• ya anavabodho __samuá¹-á¹-hÄ• naá¹ƒ. _

vuttavipariyÄ• yena __payojanaá¹ƒ_ veditabbaá¹ƒ. vineyyÄ• ghÄ• tÄ• nandÄ• dibhÄ• vÄ• p
desanaá¹ƒ payojetÄ«ti. tathÄ• kuhanalapanÄ• dinÄ• nÄ• vidhamicchÄ• jÄ«vaviddhaá¹ƒsan
dvÄ• saá¹-á¹-hidiá¹-á¹-hijÄ• laviniveá¹-hanaá¹ƒ, diá¹-á¹-hisÄ«sena paccayÄ• kÄ• ravibhÄ• v

chaphassÄ• yatanavasena catusaccakammaá¹-á¹-hÄ• naniddeso, sabbadiá¹-á¹-higatÄ• naá
attano anupÄ• dÄ• parinibbÄ• nadÄ«panaÃ±ca __payojanÄ• ni. _

vaá¹‡á¹‡Ä• vaá¹‡á¹‡animittaá¹ƒ anurodhavirodhavantacittÄ• kuhanÄ• divividhamicchÄ• jÄ
sassatÄ• didiá¹-á¹-hipaá¹…kaá¹ƒ nimuggÄ• , sÄ«lakkhandhÄ• dÄ«su aparipÅ«rakÄ• ritÄ• y
anavabuddhaguá¹‡avisesaÃ±Ä• á¹‡Ä• vineyyÄ• imissÄ• dhammadesanÄ• ya __bhÄ• jan

__piá¹‡á¸• atthÄ• _ \Ee I 246/ pana Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡Ä«yatÄ• vacanena paá
samaá¹‡asaÃ±Ã±Ä• ya niyojanaá¹ƒ, khantisoraccÄ• nuá¹-á¹-hÄ• naá¹ƒ, brahmavihÄ• rabhÄ
saddhÄ• paÃ±Ã±Ä• samÄ• yogo, satisampajaÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ, paá¹-isaá¹…khÄ
pariyuá¹-á¹-hÄ• nÄ• nusayappahÄ• naá¹ƒ, ubhayahitapaá¹-ipatti, lokadhammehi anupalepo
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanena sÄ«lavisuddhi \Ne I 167/ dassitÄ• , tÄ• ya ca
mettÄ• karuá¹‡Ä• samaá¹…gitÄ• \Be I 189/, vÄ«tikkamappahÄ• naá¹ƒ, tadaá¹…gapahÄ• n
duccaritasaá¹ƒkilesappahÄ• naá¹ƒ, viratittayasiddhi, piyamanÄ• pagarubhÄ• vanÄ«yatÄ• ni
lÄ• bhasakkÄ• rasilokasamudÄ• gamo, samathavipassanÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vo
kusalamÅ«laropanaá¹ƒ, ubhayÄ• natthadÅ«rÄ«karaá¹‡aá¹ƒ, parisÄ• su visÄ• radatÄ• , app
duppadhaá¹ƒsiyatÄ• , avippaá¹-isÄ• rÄ• disamaá¹…gitÄ• ca dassitÄ• honti.

__ ``gambhÄ«rÄ• â€™â€™ _tiÄ• divacanehi gambhÄ«radhammavibhÄ• vanaá¹ƒ, alabbhan
asaá¹…khyeyyenÄ• pi dullabhapÄ• tubhÄ• vatÄ• , sukhumenapi Ã±Ä• á¹‡ena paccakkhato
asakkuá¹‡eyyatÄ• , dhammanvayasaá¹…khÄ• tena anumÄ• naÃ±Ä• á¹‡enÄ• pi duradhigan
passaddhasabbadarathatÄ• , santadhammavibhÄ• vanaá¹ƒ, sobhanapariyosÄ• natÄ• , atitt
padhÄ• nabhÄ• vappatti, yathÄ• bhÅ«taÃ±Ä• á¹‡agocaratÄ• , sukhumasabhÄ• vatÄ• , mah
honti. diá¹-á¹-hidÄ«pakapadehi samÄ• sato sassatucchedadiá¹-á¹-hiyo pakÄ• sitÄ• ti
olÄ«natÄ• tidhÄ• vanavibhÄ• vanaá¹ƒ, upÄ• yavinibaddhaniddeso, micchÄ• bhinivesakittan
pakÄ• sanÄ• , vipariyesaggÄ• hapaÃ±Ã±Ä• panaá¹ƒ, parÄ• mÄ• sapariggaho,
pubbantÄ• parantÄ• nudiá¹-á¹-hipatiá¹-á¹-hÄ• panaá¹ƒ, bhavavibhavadiá¹-á¹-hivibhÄ• go, ta
antavÄ• nantavÄ• diá¹-á¹-hiniddeso, antadvayÄ• vatÄ• raá¹‡aá¹ƒ,
Ä• savoghayogakilesaganthasaá¹ƒyojanÅ«pÄ• dÄ• navisesavibhajjanaÃ±ca dassitÄ• ni hon
samudayaâ€™â€™ _ntiÄ• divacanehi catunnaá¹ƒ ariyasaccÄ• naá¹ƒ anubodhapaá¹-ivedha
vikkhambhanasamucchedappahÄ• naá¹ƒ \Ee I 247/, taá¹‡hÄ• vijjÄ• vigamo, saddhammaá¹-
Ä• gamÄ• dhigamasampatti, ubhayahitapaá¹-ipatti, tividhapaÃ±Ã±Ä• pariggaho, satisampaj
saddhÄ• paÃ±Ã±Ä• samÄ• yogo, sammÄ• vÄ«riyasamathÄ• nuyojanaá¹ƒ, samathavipassa

__ ``ajÄ• nataá¹ƒ apassataâ€™â€™ _nti avijjÄ• siddhi, __ ``taá¹‡hÄ• gatÄ• naá¹ƒ paritassi
taá¹‡hÄ• siddhi, tadubhayena ca nÄ«varaá¹‡asaá¹ƒyojanadvayasiddhi, anamataggasaá¹ƒsA
pubbantÄ• haraá¹‡aaparantapaá¹-isandhÄ• nÄ• ni, atÄ«tapaccuppannakÄ• lavasena hetuv
aÃ±Ã±amaÃ±Ã±Ä• nativattanaá¹-á¹-hena aÃ±Ã±amaÃ±Ã±Å«pakÄ• ritÄ• , paÃ±Ã±Ä• vimutt

paá¹-ipakkhaniddeso ca dassitÄ• honti. __ ``tadapi phassapaccayÄ• â€™â€™ _ti sassatÄ•
paccayÄ• dhÄ«navuttitÄ• kathanena \Be I 190/ dhammÄ• naá¹ƒ niccatÄ• paá¹-isedho, anic
paramatthato kÄ• rakÄ• dipaá¹-ikkhepo, evaá¹ƒdhammatÄ• diniddeso, suÃ±Ã±atÄ• pakÄ• s
samattaniyÄ• mapaccayalakkhaá¹‡avibhÄ• vanaÃ±ca dassitÄ• ni honti.

__ ``ucchinnabhavanettikoâ€™â€™ _tiÄ• dinÄ• \Ne I 168/ bhagavato pahÄ• nasampatti, vi
sikkhattayanipphatti, nibbÄ• nadhÄ• tudvayavibhÄ• go, caturadhiá¹-á¹-hÄ• naparipÅ«raá¹‡a
apariyÄ• pannatÄ• ca dassitÄ• honti. sakalena pana suttapadena iá¹-á¹-hÄ• niá¹-á¹-hesu b
tattha ca paresaá¹ƒ patiá¹-á¹-hÄ• panaá¹ƒ, kusaladhammÄ• naá¹ƒ Ä• dibhÅ«tadhammadva
sikkhattayÅ«padeso, attantapÄ• dipuggalacatukkasiddhi, kaá¹‡hÄ• kaá¹‡havipÄ• kÄ• dikam
caturappamaÃ±Ã±Ä• visayaniddeso, samudayÄ• dipaÃ±cakassa yathÄ• bhÅ«tÄ• vabodho,
\Ee I 248/, dasanÄ• thakaradhammapatiá¹-á¹-hÄ• panti evamÄ• dayo niddhÄ• retabbÄ• .

soá¸·asahÄ• ravaá¹‡á¹‡anÄ•

desanÄ• hÄ• ravaá¹‡á¹‡anÄ•

tattha ``attÄ• , lokoâ€™â€™ ti ca diá¹-á¹-hiyÄ• adhiá¹-á¹-hÄ• nabhÄ• vena, vedanÄ• phas
gahitesu paÃ±casu upÄ• dÄ• nakkhandhesu taá¹‡hÄ• vajjÄ• paÃ±cupÄ• dÄ• nakkhandhÄ
__samudayasaccaá¹ƒ. _ sÄ• pana paritassanÄ• ggahaá¹‡ena ``taá¹‡hÄ• gatÄ• naâ€™â€™
taá¹‡hÄ• â€™â€™ ti ca sarÅ«peneva samudayaggahaá¹‡ena, bhavanettiggahaá¹‡ena ca p
tÄ• va suttantanayo. abhidhammanayena pana Ä• ghÄ• tÄ• nandÄ• divacanehi, Ä• tappÄ•
sabbadiá¹-á¹-hidÄ«pakapadehi, kusalÄ• kusalaggahaá¹‡ena, bhavaggahaá¹‡ena, sokÄ• dig
samudayaggahaá¹‡ena cÄ• ti saá¹…khepato sabbalokiyakusalÄ• kusaladhammavibhÄ• va
__samudayasaccaá¹ƒ. _ ubhinnaá¹ƒ appavatti __nirodhasaccaá¹ƒ. _ tassa tattha tattha ved
atthaá¹…gamanissaraá¹‡apariyÄ• yehi, paccattaá¹ƒ nibbutivacanena, anupÄ• dÄ• vimuttiva
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. nirodhapajÄ• nanÄ• paá¹-ipadÄ• __maggasaccaá¹ƒ. _ tassÄ•
samudayÄ• diyathÄ• bhÅ«tavedanÄ• padesena, channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ
samudayÄ• diyathÄ• bhÅ«tapajÄ• nanapariyÄ• yena, bhavanettiyÄ• ucchedapariyÄ• yena
tattha samudayena __assÄ• do, _ dukkhena __Ä• dÄ«navo, _ magganirodhehi \Be I 191/ _
catusaccavasena, yÄ• ni __pÄ• á¸·iyaá¹ƒ_ (Nett 9) sarÅ«peneva Ä• gatÄ• ni assÄ• dÄ• dÄ
vasena idha assÄ• dÄ• dayo veditabbÄ• . vineyyÄ• nantÄ• dibhÄ• vÄ• pattiÄ• dikaá¹ƒ yath
__phalaá¹ƒ. _ Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡Ä«yatÄ• , Ä• ghÄ• tÄ• diphalassa ca anaÃ±Ã
nindÄ• pasaá¹ƒsÄ• su yathÄ• sabhÄ• vapaá¹-ijÄ• nananibbeá¹-hanÄ• ti evaá¹ƒ taá¹ƒtaá¹ƒp
_ Ä• ghÄ• tÄ• dÄ«naá¹ƒ \Ee I 249/ karaá¹‡apaá¹-isedhanÄ• diapadesena dhammarÄ• jassa
ayaá¹ƒ __desanÄ• hÄ• ro. _

vicayahÄ• ravaá¹‡á¹‡anÄ•

kappanÄ• bhÄ• vepi \Ne I 169/ vohÄ• ravasena, anuvÄ• davasena ca ``mamaâ€™â€™ nti
vikappanatthaá¹ƒ vÄ• ggahaá¹‡aá¹ƒ kataá¹ƒ, guá¹‡asamaá¹…gitÄ• ya, abhimukhÄ«karaá¹‡
_ti Ä• mantanaá¹ƒ. aÃ±Ã±abhÄ• vato, paá¹-iviruddhabhÄ• vato ca __ ``pareâ€™â€™ _ti vu
vaá¹‡á¹‡apaá¹-ipakkhato, avaá¹‡á¹‡anÄ«yato ca ``avaá¹‡á¹‡aâ€™â€™ nti vuttaá¹ƒ. byattiv
ca ``bhÄ• seyyuâ€™â€™ nti vuttaá¹ƒ, dhÄ• raá¹‡abhÄ• vato, adhammapaá¹-ipakkhato ca `
vuttaá¹ƒ, diá¹-á¹-hisÄ«lehi saá¹ƒhatabhÄ• vato, kilesÄ• naá¹ƒ saá¹…ghÄ• takaraá¹‡ato ca `
vuttaá¹ƒ. vuttapaá¹-iniddesato, vacanupanyÄ• sanato ca ``tatrÄ• â€™â€™ ti vuttaá¹ƒ, samm
puthubhÄ• vato ca ``tumhehÄ«â€™â€™ ti vuttaá¹ƒ. cittassa hananato, Ä• rammaá¹‡Ä• bhi
ti vuttaá¹ƒ, Ä• rammaá¹‡e saá¹…kocavuttiyÄ• , atuá¹-á¹-hÄ• kÄ• ratÄ• ya ca ``appaccayoâ€
Ä• rammaá¹‡acintanato, nissayato ca ``cetasoâ€™â€™ ti vuttaá¹ƒ, atthÄ• sÄ• dhanato, anu
``anatthasÄ• dhanatoâ€™â€™ ca ``anabhiraddhÄ«â€™â€™ ti vuttaá¹ƒ, kÄ• raá¹‡Ä• narah
kÄ• tuá¹ƒ asakkuá¹‡eyyattÄ• ca ``na karaá¹‡Ä«yÄ• â€™â€™ ti vuttanti. iminÄ• nayena sa
kÄ• tabbo. iti anupadavicayato __vicayo hÄ• ro_ ativitthÄ• rabhayena, sakkÄ• ca aá¹-á¹-ha
lÄ«natthavaá¹‡á¹‡anaÃ±ca anugantvÄ• ayamattho viÃ±Ã±unÄ• vibhÄ• vetunti na vitthÄ• r

yuttihÄ• ravaá¹‡á¹‡anÄ•

sabbena \Be I 192/ sabbaá¹ƒ Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡aá¹ƒ tÄ• dibhÄ• vÄ• ya saá¹ƒ
iá¹-á¹-hÄ• niá¹-á¹-hesu samappavattisabbhÄ• vato. yasmiá¹ƒ santÄ• ne Ä• ghÄ• tÄ• dayo u
antarÄ• yo tasseva sampattivibandhÄ• ya saá¹ƒvattatÄ«ti \Ee I 250/ yujjati. kasmÄ• ? santÄ
asaá¹…kamanato. cittaá¹ƒ abhibhavitvÄ• uppannÄ• Ä• ghÄ• tÄ• dayo subhÄ• sitÄ• disalla
saá¹ƒvattantÄ«ti yujjati sakodhalobhÄ• naá¹ƒ andhatamasabbhÄ• vato. pÄ• á¹‡Ä• tipÄ• tÄ•
sabbasattÄ• naá¹ƒ pÄ• mojjapÄ• saá¹ƒsabhÄ• vÄ• ya saá¹ƒvattatÄ«ti yujjati. sÄ«lasampatti
abbhuggamo hotÄ«ti. gambhÄ«ratÄ• divisesayuttena guá¹‡ena tathÄ• gatassa vaá¹‡á¹‡anÄ
sakalasabbaÃ±Ã±uguá¹‡aggahaá¹‡Ä• ya saá¹ƒvattatÄ«ti yujjati anaÃ±Ã±asÄ• dhÄ• raá¹‡a
tajjÄ• ayonisomanasikÄ• raparikkhatÄ• ni adhigamatakkanÄ• ni sassatavÄ• dÄ• diabhinives
kappanÄ• jÄ• lassa asamugghÄ• á¹-itattÄ• . vedanÄ• dÄ«navÄ• navabodhena vedanÄ• ya
assÄ• dÄ• nupassanÄ• sabbhÄ• vato. sati ca vedayitarÄ• ge tattha attattaniyagÄ• ho, sass
vipariphandatÄ«ti yujjati kÄ• raá¹‡assa sannihitattÄ• . taá¹‡hÄ• paccayÄ• hi upÄ• dÄ• naá¹
paÃ±Ã±apentÄ• naá¹ƒ \Ne I 170/, tadanucchavikaá¹ƒ vÄ• vedanaá¹ƒ vedayantÄ• naá¹ƒ ph
visayindriyaviÃ±Ã±Ä• á¹‡asaá¹…gatiyÄ• vinÄ• tadabhÄ• vato. chaphassÄ• yatananimittav
yujjati tattha avijjÄ• taá¹‡hÄ• naá¹ƒ appahÄ«nattÄ• . channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ sa
sabbadiá¹-á¹-higatikasaÃ±Ã±aá¹ƒ aticca tiá¹-á¹-hatÄ«ti yujjati catusaccapaá¹-ivedhabhÄ• va
dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-hÄ«hi sabbadiá¹-á¹-higatÄ• naá¹ƒ antojÄ• lÄ«katabhÄ• voti yujja
issaravÄ• dÄ• dÄ«naÃ±ca tadantogadhattÄ• . tathÄ• ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ. ucchinnab
kÄ• yoti yujjati, yasmÄ• bhagavÄ• abhinÄ«hÄ• rasampattiyÄ• catÅ«su satipaá¹-á¹-hÄ• ne
251/ sattabojjhaá¹…geyeva yathÄ• bhÅ«taá¹ƒ bhÄ• vesi. kÄ• yassa bhedÄ• parinibbutaá¹ƒ

anupÄ• disesanibbÄ• nappattiyaá¹ƒ rÅ«pÄ• dÄ«su kassacipi anavasesatoti ayaá¹ƒ __yuttih

padaá¹-á¹-hÄ• nahÄ• ravaá¹‡á¹‡anÄ•

avaá¹‡á¹‡Ä• rahaavaá¹‡á¹‡Ä• nurÅ«pasampattÄ• nÄ• deyyavacanatÄ• divipattÄ«naá¹ƒ \Be
vaá¹‡á¹‡Ä• rahavaá¹‡á¹‡Ä• nurÅ«sampattasaddheyyavacanatÄ• disampattÄ«naá¹ƒ padaá
Ä• ghÄ• tÄ• dayo nirayÄ• didukkhassa padaá¹-á¹-hÄ• naá¹ƒ. Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá
saggasampattiÄ• disabbasampattÄ«naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi
sÄ«lakkhandhassa padaá¹-á¹-hÄ• naá¹ƒ. ariyo sÄ«lakkhandho ariyassa samÄ• dhikkhandh
ariyo samÄ• dhikkhandho ariyassa paÃ±Ã±Ä• kkhandhassa padaá¹-á¹-hÄ• naá¹ƒ. gambhÄ«
paá¹-ivedhappakÄ• raÃ±Ä• á¹‡aá¹ƒ desanÄ• Ã±Ä• á¹‡assa padaá¹-á¹-hÄ• naá¹ƒ. desanÄ•
sakalavaá¹-á¹-adukkhanissaraá¹‡assa padaá¹-á¹-hÄ• naá¹ƒ. sabbÄ• pi diá¹-á¹-hi diá¹-á¹-hup
yathÄ• rahaá¹ƒ navavidhassÄ• pi bhavassa padaá¹-á¹-hÄ• naá¹ƒ. bhavo jÄ• tiyÄ• , jÄ• ti jar
sokÄ• dÄ«naÃ±ca padaá¹-á¹-hÄ• naá¹ƒ. vedanÄ• naá¹ƒ samudayÄ• diyathÄ• bhÅ«tavedan
anubodhapaá¹-ivedho. tattha anubodho paá¹-ivedhassa padaá¹-á¹-hÄ• naá¹ƒ, paá¹-ivedho c
sÄ• maÃ±Ã±aphalassa padaá¹-á¹-hÄ• naá¹ƒ. ``ajÄ• nataá¹ƒ apassataâ€™â€™ nti avijjÄ• g
saá¹…khÄ• rÄ• naá¹ƒ padaá¹-á¹-hÄ• nti yÄ• va vedanÄ• taá¹‡hÄ• ya padaá¹-á¹-hÄ• nti net
paritassitavipphanditaâ€™â€™ nti ettha taá¹‡hÄ• upÄ• dÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. ``
ti ettha sassatÄ• dipaÃ±Ã±Ä• panaá¹ƒ paresaá¹ƒ micchÄ• bhinivesassa padaá¹-á¹-hÄ• naá
saddhammassavanasappurisÅ«passayayonisomanasikÄ• radhammÄ• nudhammapaá¹-ipat
asaddhammassavanÄ• dÄ«naÃ±ca padaá¹-á¹-hÄ• naá¹ƒ, ``aÃ±Ã±atra phassÄ• â€™â€™ ti
padaá¹-á¹-hÄ• naá¹ƒ, cha phassÄ• yatanÄ• ni phassassa, sakalavaá¹-á¹-adukkhassa ca pa
phassÄ• yatanÄ• naá¹ƒ \Ee I 252/ samudayÄ• diyathÄ• bhÅ«tappajÄ• nanaá¹ƒ nibbidÄ• ya
virÄ• gassÄ• ti yÄ• va anupÄ• dÄ• parinibbÄ• naá¹ƒ netabbaá¹ƒ. bhagavato bhavanettisam
padaá¹-á¹-hÄ• naá¹ƒ. tathÄ• anupÄ• dÄ• parinibbÄ• nassÄ• ti ayaá¹ƒ __padaá¹-á¹-hÄ• nah

lakkhaá¹‡ahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• diggahaá¹‡ena \Ne I 171/ kodhupanÄ• hamakkhapalÄ• saissÄ• macchariyasÄ
saá¹…gaho paá¹-ighacittuppÄ• dapariyÄ• pannatÄ• ya ekalakkhaá¹‡attÄ• . Ä• nandÄ• digg
abhijjhÄ• visamalobhamÄ• nÄ• timÄ• namadappamÄ• dÄ• dÄ«naá¹ƒ saá¹…gaho lobhacittu
samÄ• nalakkhaá¹‡attÄ• . tathÄ• \Be I 194/ Ä• ghÄ• taggahaá¹‡ena avasiá¹-á¹-haganthanÄ
kÄ• yaganthanÄ«varaá¹‡alakkhaá¹‡ena ekalakkhaá¹‡attÄ• . Ä• nandaggahaá¹‡ena phassÄ
saá¹…khÄ• rakkhandhalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . sÄ«laggahaá¹‡ena adhicittaadhip
saá¹…gaho sikkhÄ• lakkhaá¹‡ena ekalakkhaá¹‡attÄ• . idha pana sÄ«lasseva indriyasaá¹ƒv
daá¹-á¹-habbaá¹ƒ. diá¹-á¹-higgahaá¹‡ena avasiá¹-á¹-haupÄ• dÄ• nÄ• nampi saá¹…gaho up
ekalakkhaá¹‡attÄ• . ``vedanÄ• naâ€™â€™ nti ettha vedanÄ• ggahaá¹‡ena avasiá¹-á¹-haup
saá¹…gaho khandhalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . tathÄ• vedanÄ• ya dhammÄ• yatan

sammasanÅ«pagÄ• naá¹ƒ sabbesaá¹ƒ Ä• yatanÄ• naá¹ƒ dhÄ• tÅ«naÃ±ca saá¹…gaho Ä• y
dhÄ• tulakkhaá¹‡ena ca ekalakkhaá¹‡attÄ• . ``ajÄ• nataá¹ƒ apassataâ€™â€™ nti ettha avij
hetuÄ• savoghayoganÄ«varaá¹‡Ä• disaá¹…gaho hetÄ• dilakkhaá¹‡ena ekalakkhaá¹‡attÄ•
``taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditaâ€™â€™ nti ettha taá¹‡hÄ• ggahaá¹‡enÄ• pi.
phassapaccayÄ• â€™â€™ ti ettha phassaggahaá¹‡ena saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä•
vipallÄ• sahetubhÄ• vena, khandhalakkhaá¹‡ena ca ekalakkhaá¹‡attÄ• . chaphassÄ• yatan
khandhindriyadhÄ• tÄ• dÄ«naá¹ƒ saá¹…gaho phassuppattinimittatÄ• ya, sammasanasabhÄ
bhavanettiggahaá¹‡ena avijjÄ• dÄ«nampi \Ee I 253/ saá¹ƒkilesadhammÄ• naá¹ƒ saá¹…gah
ekalakkhaá¹‡attÄ• ti ayaá¹ƒ __lakkhaá¹‡ahÄ• ro. _

catubyÅ«hahÄ• ravaá¹‡á¹‡anÄ•

nindÄ• pasaá¹ƒsÄ• hi sammÄ• kampitacetasÄ• micchÄ• jÄ«vato anoratÄ• sassatÄ• dimic
sÄ«lÄ• didhammakkhandhesu appatiá¹-á¹-hitatÄ• ya sammÄ• sambuddhaguá¹‡arasassÄ• d
desanÄ• ya __nidÄ• naá¹ƒ. _ te yathÄ• vuttadosavinimuttÄ• kathaá¹ƒ nu kho sammÄ• paá
bhaveyyunti ayamettha bhagavato __adhippÄ• yo. _ padanibbacanaá¹ƒ __nirutti. _ taá¹ƒ ``e
ntiÄ• dinidÄ• napadÄ• naá¹ƒ, ``mamaâ€™â€™ ntiÄ• dipÄ• á¸·ipadÄ• naÃ±ca aá¹-á¹-hakath
ativitthÄ• rabhayena na vitthÄ• rayimha. padapadatthaniddesanikkhepasuttadesanÄ• sandh
__sandhi. _ tattha padassa padantarena sambandho __padasandhi. _ tathÄ• padatthassa
__padatthasandhi_ \Be I 195/. nÄ• nÄ• nusandhikassa suttassa taá¹ƒtaá¹ƒanusandhÄ«hi sa
ca pubbÄ• parasambandho __niddesasandhi_ \Ne I 172/, yÄ• aá¹-á¹-hakathÄ• yaá¹ƒ
pucchÄ• nusandhiajjhÄ• sayÄ• nusandhiyathÄ• nusandhivasena tividhÄ• vibhattÄ• , tÄ• p
aá¹-á¹-hakathÄ• yaá¹ƒ vicÄ• ritÄ• eva. __suttasandhi_ ca paá¹-hamaá¹ƒ nikkhepavasena a
ekissÄ• desanÄ• ya desanÄ• ntarena saddhiá¹ƒ saá¹ƒsandanaá¹ƒ __desanÄ• sandhi, _ sÄ
``mamaá¹ƒ vÄ• bhikkhave ... pe ... na cetaso anabhiraddhi karaá¹‡Ä«yÄ• â€™â€™ ti ayaá
``ubhatodaá¹‡á¸• akena cepi bhikkhave kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ• ni o
padÅ«seyya, na me so tena sÄ• sanakaroâ€™â€™ ti (MN I 232) imÄ• ya \Ee I 254/ desanÄ
``tumhaá¹ƒ yevassa tena antarÄ• yoâ€™â€™ ti ``kammassakÄ• mÄ• á¹‡ava sattÄ• ... pe
bhavissantÄ«â€™â€™ ti (AN c 10.216) imÄ• ya desanÄ• ya saá¹ƒsandati. ``api tumhe ... pe
Ä• jÄ• neyyÄ• thÄ• â€™â€™ ti ``kuddho atthaá¹ƒ ... pe ... sahate naraâ€™â€™ nti (AN b 7
imÄ• ya desanÄ• ya saá¹ƒsandati.

``mamaá¹ƒ vÄ• bhikkhave pare vaá¹‡á¹‡aá¹ƒ ... pe ... na cetaso ubbillÄ• vitattaá¹ƒ karaá¹‡
``dhammÄ• pi vo bhikkhave pahÄ• tabbÄ• , pageva adhammÄ• (MN I 240). kullÅ«pamaá¹ƒ
desessÄ• mi, nittharaá¹‡atthÄ• ya, no gahaá¹‡atthÄ• yÄ• â€™â€™ ti (MN I 240) imÄ• ya de
``tatra ce tumhehi ... pe ... ubbilÄ• vitÄ• , tumhaá¹ƒ yevassa tena antarÄ• yoâ€™â€™ ti ``lu
... sahate naraâ€™â€™ nti (It 88; Nidd I V 156, 195; Nidd II 128) ``kÄ• mandhÄ• jÄ• lasaÃ±
taá¹‡hÄ• chadanachÄ• ditÄ• â€™â€™ ti (Ud 64; Nett 27, 90; Peá¹- 14) imÄ• hi desanÄ• hi

``appamattakaá¹ƒ ... pe ... sÄ«lamattakaâ€™â€™ nti ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa
brÄ• hmaá¹‡a yaÃ±Ã±o purimehi yaÃ±Ã±ehi appaá¹-á¹-hataro ca appasamÄ• rambhataro c
mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ tiÄ• dikÄ• ya \Ee I 255/ (DN I 353) desanÄ• ya saá¹ƒsa
sÄ«lato mahapphalamahÄ• nisaá¹ƒsatarabhÄ• vavacanena jhÄ• nato sÄ«lassa appabhÄ• v

``pÄ• á¹‡Ä• tipÄ• taá¹ƒ \Be I 196/ pahÄ• yÄ• â€™â€™ tiÄ• di ``samaá¹‡o khalu bho gotam
kusalasÄ«lena samannÄ• gatoâ€™â€™ tiÄ• dikÄ• hi (DN I 304) desanÄ• hi saá¹ƒsandati.

``aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• â€™â€™ tiÄ• di ``adhigato kho myÄ• yaá¹ƒ dhammo
MN I 281; II 337; SN a I 172; Vin I 7, 8) pÄ• á¸·iyÄ• \Ne I 173/ saá¹ƒsandati.
gambhÄ«ratÄ• divisesayuttadhammapaá¹-ivedhena hi Ã±Ä• á¹‡assa gambhÄ«rÄ• dibhÄ• v

``santi bhikkhave eke samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• di ``santi bhikkhave eke sam
pubbantakappikÄ• ... pe ... abhivadanti, sassato attÄ• ca loko ca, idameva saccaá¹ƒ, mogh
abhivadanti, asassato, sassato ca asassato ca, neva sassato ca nÄ• sassato ca, antavÄ• ,
anantavÄ• ca, nevantavÄ• nÄ• nantavÄ• ca attÄ• ca loko ca idameva saccaá¹ƒ, mogham
abhivadantÄ«â€™â€™ tiÄ• dikÄ• hi (MN III 27) desanÄ• hi saá¹ƒsandati.

``santi bhikkhave eke samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• â€™â€™ tiÄ• di ``santi
samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• ... pe ... abhivadanti, saÃ±Ã±Ä« attÄ• hoti aro
ittheke abhivadanti asaÃ±Ã±Ä«, nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« ca attÄ• hoti arogo paraá¹ƒ
abhivadanti sato vÄ• pana sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti, diá
vÄ• paneke abhivadantÄ«â€™â€™ tiÄ• dikÄ• hi (MN III 21) desanÄ• hi saá¹ƒsandati. ``ved
tathÄ• gatoâ€™â€™ ti ``tayidaá¹ƒ \Ee I 256/ saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ, atthi kho pana
nirodho, atthetanti iti viditvÄ• tassa nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivattoâ€™
III 28) desanÄ• hi saá¹ƒsandati.

``tadapi tesaá¹ƒ ... vipphanditamevÄ• â€™â€™ ti idaá¹ƒ ``tesaá¹ƒ bhavataá¹ƒ aÃ±Ã±
aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá
paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ bhavissati parisuddhaá¹ƒ pariyodÄ• tanti netaá¹ƒ á¹-hÄ• naá
kho pana bhikkhave Ã±Ä• á¹‡e asati parisuddhe pariyodÄ• te yadapi te bhonto samaá¹‡abr
Ã±Ä• á¹‡abhÄ• gamattameva \Be I 197/ pariyodÄ• penti, tadapi tesaá¹ƒ bhavataá¹ƒ samaá
upÄ• dÄ• namakkhÄ• yatÄ«â€™â€™ tiÄ• dikÄ• hi (MN III 29) desanÄ• hi saá¹ƒsandati.

``tadapi phassapaccayÄ• â€™â€™ ti idaÃ±ca ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati c
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• ,
upÄ• dÄ• naâ€™â€™ nti, (SN a II 44) ``chandamÅ«lakÄ• ime Ä• vuso dhammÄ• manasik

phassasamodhÄ• nÄ• vedanÄ• samosaraá¹‡Ä• â€™â€™ ti (AN c 8.83) ca Ä• dikÄ• hi des

 ``yato kho bhikkhave bhikkhu channaá¹ƒ phassÄ• yatanÄ• naâ€™â€™ ntiÄ• di ``yato kho
vedanaá¹ƒ attÄ• naá¹ƒ samanupassati, na saÃ±Ã±aá¹ƒ, na saá¹…khÄ• re, na viÃ±Ã±Ä• á¹‡
samanupassati, so evaá¹ƒ asamanupassanto na kiÃ±ci loke upÄ• diyati, anupÄ• diyaá¹ƒ na
aparitassaá¹ƒ paccattaá¹ƒyeva parinibbÄ• yatÄ«â€™â€™ tiÄ• dikÄ• hi desanÄ• hi saá¹ƒsa

 ``sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ•  vatthÅ«hi antojÄ• lÄ«katÄ• â€™â€™ tiÄ• di ``ye \E
... pe ... abhivadanti, sabbe te imÄ• neva paÃ±ca kÄ• yÄ• ni abhivadanti etesaá¹ƒ vÄ• aÃ±
ntiÄ• dikÄ• hi (MN III 26) desanÄ• hi saá¹ƒsandati. __ ``kÄ• yassa bhedÄ• ... pe ... devama

``accÄ« yathÄ• vÄ• tavegena khittÄ• , (upasivÄ• ti bhagavÄ•)

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto,

atthaá¹ƒ paleti na upeti saá¹…khaâ€™â€™ nti || (Sn 1080; Nidd II 43).

Ä• dikÄ• hi desanÄ• hi saá¹ƒsandatÄ«ti ayaá¹ƒ __cÄ• tubyÅ«ho hÄ• ro. _

Ä• vattahÄ• ravaá¹‡á¹‡anÄ•

 Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡Ä«yatÄ• vacanena khantisoraccÄ• nuá¹-á¹-hÄ• naá¹ƒ. tatth
saddhÄ• paÃ±Ã±Ä• parÄ• pakÄ• radukkhasahagatÄ• naá¹ƒ saá¹…gaho, soraccena sÄ«las
saddhindriyÄ• disakalabodhipakkhiyadhammÄ• Ä• vattanti. sÄ«laggahaá¹‡ena avippaá¹-is
sÄ«lÄ• nisaá¹ƒsadhammÄ• Ä• vattanti. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanena app
198/ sakalaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ Ä• vattati. gambhÄ«ratÄ• divisesayuttadhammag
mahÄ• bodhipakittanaá¹ƒ. anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi Ä• savakkhayaÃ±
Ä• savakkhayaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ mahÄ• bodhi,
buddhaguá¹‡Ä• Ä• vattanti. sassatÄ• didiá¹-á¹-higgahaá¹‡ena taá¹‡hÄ• vijjÄ• ya \Ne I 175/
anamataggasaá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ Ä• vattati. vedanÄ• naá¹ƒ samudayÄ• diyathÄ• bhÅ«t
pariÃ±Ã±Ä• ttayavisuddhi, tÄ• ya paÃ±Ã±Ä• pÄ• ramimukhena sabbapÄ• ramiyo Ä• vattant
nti avijjÄ• ggahaá¹‡ena ayonisomanasikÄ• rapariggaho, tena ca ayonisomanasikÄ• ramÅ«l
``taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditaâ€™â€™ nti taá¹‡hÄ• ggahaá¹‡ena nava taá¹
Ä• vattanti, ``tadapi phassapaccayÄ• â€™â€™ tiÄ• di sassatÄ• dipaÃ±Ã±Ä• panassa \Ee I
paccayÄ• dhÄ«navuttidassanaá¹ƒ, tena aniccatÄ• dilakkhaá¹‡attayaá¹ƒ Ä• vattati. channaá
yathÄ• bhÅ«taá¹ƒ pajÄ• nanena vimuttisampadÄ• niddeso, tena sattapi visuddhiyo Ä• vatta

tathÄ• gatassa kÄ• yoâ€™â€™ ti taá¹‡hÄ• pahÄ• naá¹ƒ, tena bhagavato sakalasaá¹ƒkilesa
ayaá¹ƒ __Ä• vatto hÄ• ro. _

vibhattihÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• nandÄ• dayo akusalÄ• dhammÄ• , tesaá¹ƒ ayonisomanasikÄ• rÄ• di padaá¹-
Ä• ghÄ• tÄ• nandÄ• dÄ«naá¹ƒ akaraá¹‡aá¹ƒ appavatti, te abyÄ• pÄ• dÄ• dayo kusalÄ• dh
yonisomanasikÄ• rÄ• di padaá¹-á¹-hÄ• naá¹ƒ. tesu Ä• ghÄ• tÄ• dayo kÄ• mÄ• vacarÄ• va,
tathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirati kusalÄ• vÄ• abyÄ• katÄ• vÄ• , tassÄ• hirott
padaá¹-á¹-hÄ• naá¹ƒ. tattha kusalÄ• siyÄ• kÄ• mÄ• vacarÄ• , siyÄ• lokuttarÄ• , abyÄ• kat
bhikkhave aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• â€™â€™ ti vuttadhammÄ• siyÄ• kusalÄ• ,
kusalÄ• naá¹ƒ vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• padaá¹-á¹-hÄ• naá¹ƒ. abyÄ• katÄ• naá¹ƒ
Ä• vajjanÄ• vÄ• padaá¹-á¹-hÄ• naá¹ƒ. tesu kusalÄ• lokuttarÄ• , abyÄ• katÄ• siyÄ• kÄ• m
sabbÄ• pi diá¹-á¹-hiyo akusalÄ• va kÄ• mÄ• vacarÄ• va, tÄ• saá¹ƒ avisesena micchÄ• bhin
padaá¹-á¹-hÄ• naá¹ƒ. visesato pana santatighanavinibbhogÄ• bhÄ• vato ekattanayassa mic
atÄ«tajÄ• tianussaraá¹‡atakkasahito sassatadiá¹-á¹-hiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. hetuphalab
sambandhabhÄ• vassa aggahaá¹‡ato nÄ• nattanayassa micchÄ• gÄ• ho tajjÄ• samannÄ• l
padaá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ sesadiá¹-á¹-hÄ«nampi yathÄ• sambhavaá¹ƒ vattabbaá¹ƒ. ``ve
vedanÄ• siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• , siyÄ• kÄ• mÄ• vacarÄ• , siyÄ• rÅ«pÄ• vac
phasso tÄ• saá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. vedanÄ• naá¹ƒ samudayÄ• diyathÄ• bhÅ«tavedana
anupÄ• dÄ• vimutti phalaá¹ƒ \Ee I 259/, tesaá¹ƒ ``aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• â€™â
dhammÄ• divibhÄ• go netabbo. ``ajÄ• nataá¹ƒ apassataâ€™â€™ ntiÄ• dÄ«su avijjÄ• taá¹‡
tÄ• su avijjÄ• ya Ä• savÄ• , ayonisomanasikÄ• ro eva vÄ• padaá¹-á¹-hÄ• naá¹ƒ. taá¹‡hÄ• y
assÄ• dadassanaá¹ƒ \Ne I 176/ padaá¹-á¹-hÄ• naá¹ƒ. ``tadapi phassapaccayÄ• â€™â€™ ti
viya dhammÄ• divibhÄ• go veditabbo. iminÄ• nayena phassÄ• yatanÄ• dÄ«nampi yathÄ• r
netabboti ayaá¹ƒ __vibhattihÄ• ro. _

parivattahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡aá¹ƒ khantisoraccÄ• ni anubrÅ«hetvÄ• paá¹-isaá¹…khÄ• r
ubhayahitapaá¹-ipattiá¹ƒ Ä• vahati. Ä• ghÄ• tÄ• dayo pana pavattiyamÄ• nÄ• dubbaá¹‡á¹‡
bhogahÄ• niá¹ƒ akittiá¹ƒ parehi durupasaá¹…kamanataÃ±ca nipphÄ• dentÄ• nirayÄ• dÄ«s
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirati avippaá¹-isÄ• rÄ• dikalyÄ• á¹‡aá¹ƒ paramparaá¹ƒ Ä•
pana vippaá¹-isÄ• rÄ• diakalyÄ• á¹‡aá¹ƒ paramparaá¹ƒ, gambhÄ«ratÄ• divisesayuttaá¹ƒ Ã±
yathÄ• rahaá¹ƒ vijjÄ• bhiÃ±Ã±Ä• diguá¹‡avisesaá¹ƒ Ä• vahati sabbaÃ±eyyaá¹ƒ yathÄ• sabb
gambhÄ«ratÄ• divisesarahitaá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ Ã±eyyesu sÄ• varaá¹‡ato yathÄ• vutta
sabbÄ• pi cetÄ• diá¹-á¹-hiyo yathÄ• rahaá¹ƒ sassatucchedabhÄ• vato antadvayabhÅ«tÄ• s
nÄ• tivattanti aniyyÄ• nikasabhÄ• vattÄ• . niyyÄ• nikasabhÄ• vattÄ• pana sammÄ• diá¹-á¹-

majjhimapaá¹-ipadÄ• bhÅ«tÄ• atikkamma sakkÄ• yatÄ«raá¹ƒ pÄ• raá¹ƒ Ä• gacchati. vedan
samudayÄ• diyathÄ• bhÅ«tavedanaá¹ƒ anupÄ• dÄ• vimuttiá¹ƒ Ä• vahati maggabhÄ• vato. v
samudayÄ• diasampaá¹-ivedho saá¹ƒsÄ• racÄ• rakÄ• varodhaá¹ƒ Ä• vahati saá¹…khÄ• rÄ•
vedayitasabhÄ• vapaá¹-icchÄ• dako sammoho tadabhinandanaá¹ƒ Ä• vahati \Be I 200/. yat
tattha nibbedaá¹ƒ virÄ• gaÃ±ca Ä• vahati. micchÄ• bhinivese ayonisomanasikÄ• rasahitÄ•
anekavihitaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ pasÄ• reti. yathÄ• vuttataá¹‡hÄ• samucchedo paá¹-haman
diá¹-á¹-hijÄ• laá¹ƒ saá¹…koceti. sassatavÄ• dÄ• dipaÃ±Ã±Ä• panassa phasso paccayo hoti
diá¹-á¹-hibandhanabandhÄ• naá¹ƒ phassÄ• yatanÄ• dÄ«naá¹ƒ anirodhena phassÄ• dianiro
anivattiyeva, yÄ• thÄ• vato phassÄ• yatanÄ• dipariÃ±Ã±Ä• sabbadiá¹-á¹-hidassanÄ• ni ativ
phassÄ• yatanÄ• diapariÃ±Ã±Ä• taá¹ƒdiá¹-á¹-higahanaá¹ƒ nÄ• tivattati, bhavanettisamucch
attabhÄ• vassa anibbattiyÄ• saá¹ƒvattati, asamucchinnÄ• ya bhavanettiyÄ• anÄ• gate bha
parivattatiyevÄ• ti ayaá¹ƒ __parivatto hÄ• ro. _

vevacanahÄ• ravaá¹‡á¹‡anÄ•

``mama mayhaá¹ƒ meâ€™â€™ ti pariyÄ• yavacanaá¹ƒ. ``bhikkhave samaá¹‡Ä• tapassino
``pare \Ne I 177/ aÃ±Ã±e paá¹-iviruddhÄ• â€™â€™ ti pariyÄ• yavacanaá¹ƒ. ``avaá¹‡á¹‡aá¹
nti pariyÄ• yavacanaá¹ƒ. ``bhÄ• seyyuá¹ƒ bhaá¹‡eyyuá¹ƒ kareyyuâ€™â€™ nti pariyÄ• yava
vinayassa satthusÄ• sanassÄ• â€™â€™ ti pariyÄ• yavacanaá¹ƒ. ``saá¹…ghassa samÅ«has
pariyÄ• yavacanaá¹ƒ. ``tatra tattha tesÅ«â€™â€™ ti pariyÄ• yavacanaá¹ƒ. ``tumhehi vo bha
pariyÄ• yavacanaá¹ƒ. ``Ä• ghÄ• to doso byÄ• pÄ• doâ€™â€™ ti pariyÄ• yavacanaá¹ƒ. ``ap
cetasikadukkhaâ€™â€™ nti pariyÄ• yavacanaá¹ƒ. ``cetaso anabhiraddhi cittassa byÄ• patti
pariyÄ• yavacanaá¹ƒ. ``na karaá¹‡Ä«yÄ• na uppÄ• detabbÄ• na pavattetabbÄ• â€™â€™
iminÄ• nayena sabbapadesu vevacanaá¹ƒ vattabbanti ayaá¹ƒ __vevacano hÄ• ro. _

paÃ±Ã±attihÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• to vatthuvasena dasavidhena ekÅ«navÄ«satividhena vÄ• paÃ±Ã±atto. appaccayo
paÃ±Ã±atto. Ä• nandopÄ«tiÄ• divasena navadhÄ• paÃ±Ã±atto. pÄ«ti sÄ• maÃ±Ã±ato khud
paÃ±Ã±attÄ• . somanassaá¹ƒ upavicÄ• ravasena chadhÄ• paÃ±Ã±attaá¹ƒ. sÄ«laá¹ƒ vÄ• ri
paÃ±Ã±attaá¹ƒ. gambhÄ«ratÄ• divisesayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ cittuppÄ• davasena catudhÄ
visayabhedato anekadhÄ• ca paÃ±Ã±attaá¹ƒ. diá¹-á¹-hisassatÄ• divasena \Be I 201/ \Ee I 2
bhedehi, tadantogadhavibhÄ• gena anekadhÄ• ca paÃ±Ã±attÄ• . vedanÄ• chadhÄ• aá¹-á
paÃ±Ã±attÄ• . tassÄ• samudayo paÃ±cadhÄ• paÃ±Ã±atto, tathÄ• atthaá¹…gamo. assÄ•
Ä• dÄ«navo tividhena paÃ±Ã±atto. nissaraá¹‡aá¹ƒ ekadhÄ• catudhÄ• ca paÃ±Ã±attaá¹ƒ ..
duvidhena paÃ±Ã±attÄ• .

``ajÄ• nataá¹ƒ apassataâ€™â€™ nti vuttÄ• avijjÄ• visayabhedena catudhÄ• aá¹-á¹-hadhÄ

``taá¹‡hÄ• gatÄ• naâ€™â€™ ntiÄ• dinÄ• vuttÄ• taá¹‡hÄ• chadhÄ• aá¹-á¹-hasatadhÄ• a
nissayavasena chadhÄ• paÃ±Ã±atto. upÄ• dÄ• naá¹ƒ catudhÄ• paÃ±Ã±attaá¹ƒ. bhavo dvi
jÄ• ti vevacanavasena chadhÄ• paÃ±Ã±attÄ• . tathÄ• jarÄ• sattadhÄ• paÃ±Ã±attÄ• . ma
navadhÄ• ca paÃ±Ã±attaá¹ƒ. soko paÃ±cadhÄ• paÃ±Ã±atto. paridevo chadhÄ• paÃ±Ã±a
paÃ±Ã±attaá¹ƒ, tathÄ• domanassaá¹ƒ. upÄ• yÄ• so catudhÄ• paÃ±Ã±atto. ``samudayo ho
pabhavapaÃ±Ã±atti, ``yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti dukkhassa pariÃ±Ã±Ä• p
pahÄ• napaÃ±Ã±atti, nirodhassa sacchikiriyÄ• paÃ±Ã±atti, maggassa bhÄ• vanÄ• paÃ±Ã±a

``antojÄ• lÄ«katÄ• â€™â€™ tiÄ• di \Ne I 178/ sabbadiá¹-á¹-hÄ«naá¹ƒ saá¹…gahapaÃ±Ã±a
``ucchinnabhavanettikoâ€™â€™ tiÄ• di duvidhena parinibbÄ• napaÃ±Ã±atti. evaá¹ƒ Ä• ghÄ
akusalakusalÄ• didhammÄ• naá¹ƒ yathÄ• pabhavapaÃ±Ã±attiÄ• divasena, tathÄ• ``Ä• ghÄ
vevacanapaÃ±Ã±atti, ``appaccayoâ€™â€™ ti domanassassa vevacanapaÃ±Ã±attÄ«tiÄ• di
vibhajitabboti ayaá¹ƒ __paÃ±Ã±attihÄ• ro. _

otaraá¹‡ahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• taggahaá¹‡ena saá¹…khÄ• rakkhandhasaá¹…gaho, tathÄ• anabhiraddhigahaá¹‡e
vedanÄ• kkhandhasaá¹…gahoti idaá¹ƒ __khandhamukhena otaraá¹‡aá¹ƒ. _ tathÄ• Ä• ghÄ
dhammÄ• yatanaá¹ƒ dhammadhÄ• tu dukkhasaccaá¹ƒ samudayasaccaá¹ƒ vÄ• gahitanti id
dhÄ• tumukhena saccamukhena_ ca __otaraá¹‡aá¹ƒ. _ tathÄ• Ä• ghÄ• tÄ• dÄ«naá¹ƒ \Ee I
hetusahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatapaccayehi paccayo hoti, asa
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanapaccayehi paccayo hoti, ana
paccayo hoti \Be I 202/. taá¹‡hÄ• upÄ• dÄ• nÄ• dÄ«naá¹ƒ, phassÄ• dÄ«nampi tesaá¹ƒ sah
yathÄ• rahaá¹ƒ paccayabhÄ• vo vattabbo. koci panettha adhipativasena, koci kammavasen
indriyavasena, koci jhÄ• navasena, koci maggavasenapi paccayo hotÄ«ti. ayampi viseso ve
__paá¹-iccasamuppÄ• damukhena otaraá¹‡aá¹ƒ. _ Ä• nandÄ• dÄ«nampi iminÄ• va nayena
vibhÄ• vetabbaá¹ƒ.

tathÄ• sÄ«laá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viraticetanÄ• , abyÄ• pÄ• dÄ• dicetasikadhamm
cetanÄ• va, tesaá¹ƒ tadupakÄ• rakadhammÄ• naÃ±ca lajjÄ• dayÄ• dÄ«naá¹ƒ
saá¹…khÄ• rakkhandhadhammÄ• yatanÄ• disaá¹…gaho, purimanayeneva khandhÄ• dimuk
vibhÄ• vetabbaá¹ƒ. esa nayo Ã±Ä• á¹‡adiá¹-á¹-hivedanÄ• avijjÄ• taá¹‡hÄ• diggahaá¹‡esu.
nissaraá¹‡aanupÄ• dÄ• vimuttigahaá¹‡esu asaá¹…khatadhÄ• tuvasenapi __dhÄ• tumukher
vibhÄ• vetabbaá¹ƒ. tathÄ• ``vedanÄ• naá¹ƒ ... pe ... anupÄ• dÄ• vimuttoâ€™â€™ ti etena b
dhammakkhandhÄ• , satipaá¹-á¹-hÄ• nÄ• dayo ca bodhipakkhiyadhammÄ• pakÄ• sitÄ• ho
otaraá¹‡aá¹ƒ veditabbaá¹ƒ. ``tadapi phassapaccayÄ• â€™â€™ ti diá¹-á¹-hipaÃ±Ã±Ä• panas
paccayÄ• dhÄ«navuttitÄ• dÄ«panena __aniccatÄ• mukhena otaraá¹‡aá¹ƒ, _ tathÄ• evaá¹ƒ
__paá¹-iccasamuppÄ• damukhena otaraá¹‡aá¹ƒ, _ aniccassa dukkhÄ• nattabhÄ• vato __ap

suÃ±Ã±atÄ• mukhena_ca__ otaraá¹‡aá¹ƒ. _ sesapadesupi eseva nayoti ayaá¹ƒ __otaraá¹‡

sodhanahÄ• ravaá¹‡á¹‡anÄ•

``mamaá¹ƒ \Ne I 179/ vÄ• ... pe ... bhÄ• seyyuâ€™â€™ nti __Ä• rambho. _ ``dhammassa
pe ... bhÄ• seyyuâ€™â€™ nti __padasuddhi, no Ä• rambhasuddhi. _ ``tatra tumhehi ... pe .
__padasuddhi ceva Ä• rambhasuddhi ca. _ dutiyanayÄ• dÄ«supi eseva nayo \Ee I 263/. tat
panetaâ€™â€™ ntiÄ• di __Ä• rambho. _ ``katamaâ€™â€™ ntiÄ• di __pucchÄ• . _ ``pÄ• á¹
tiÄ• di __padasuddhi, no Ä• rambhasuddhi, no ca pucchÄ• suddhi. _ ``idaá¹ƒ khoâ€™â€™
padasuddhi ca Ä• rambhasuddhi ca. _

tathÄ• ``atthi bhikkhaveâ€™â€™ tiÄ• di __Ä• rambho. _ ``katame ca teâ€™â€™ tiÄ• di __
bhikkhaveâ€™â€™ tiÄ• di __Ä• rambho. ``kiâ€™â€™ _ntiÄ• di __Ä• rambha pucchÄ• . _ ``
\Be I 203/ __padasuddhi, no Ä• rambhasuddhi no ca pucchÄ• suddhi. _ ``ime kho teâ€™â€™
pucchÄ• suddhi ca Ä• rambhasuddhi ca. _ iminÄ• nayena sabbattha Ä• rambhÄ• dayo ved
hÄ• ro. _

adhiá¹-á¹-hÄ• nahÄ• ravaá¹‡á¹‡anÄ•

``avaá¹‡á¹‡aâ€™â€™ nti __sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, _ avikappetvÄ• __
vÄ• dhammassa vÄ• saá¹…ghassa vÄ• â€™â€™ ti. sukkapakkhepi eseva nayo.

tathÄ• ``sÄ«laâ€™â€™ nti __sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, _ taá¹ƒ avikappetvÄ• _
``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• di.

``aÃ±Ã±eva dhammÄ• â€™â€™ tiÄ• di __sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, _ taá¹ƒ av
``tayidaá¹ƒ bhikkhave tathÄ• gato pajÄ• nÄ• tÄ«â€™â€™ tiÄ• di.

tathÄ• ``pubbantakappikÄ• â€™â€™ tiÄ• di __sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, _ taá
__visesavacanaá¹ƒ_ ``sassatavÄ• dÄ• â€™â€™ tiÄ• di. iminÄ• nayena sabbattha sÄ• ma
ayaá¹ƒ __adhiá¹-á¹-hÄ• no hÄ• ro. _

parikkhÄ• rahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«naá¹ƒ \Ne I 180/ ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dÄ«ni (Dhs 1237; V
Ä• ghÄ• tavatthÅ«ni __hetu. _ Ä• nandÄ• dÄ«naá¹ƒ Ä• rammaá¹‡e abhisineho __hetu. _ s
appicchatÄ• dayo ca __hetu. _ ``gambhÄ«rÄ• â€™â€™ tiÄ• dinÄ• vuttadhammassa sabb
paÃ±Ã±Ä• pÄ• ramÄ«. diá¹-á¹-hÄ«naá¹ƒ asappurisÅ«passayo, asaddhammassavanaá¹ƒ, m

ayonisomanasikÄ• ro ca avisesena \Ee I 264/ __hetu, _ visesena pana sassatavÄ• dÄ• dÄ«
atÄ«tajÄ• tianussaraá¹‡Ä• di __hetu. _ vedanÄ• naá¹ƒ avijjÄ• taá¹‡hÄ• kammÄ• ni phasso
anupÄ• dÄ• vimuttiyÄ• ariyamaggo __hetu. _ paÃ±Ã±Ä• panassa ayonisomanasikÄ• ro __
saá¹ƒyojaniyesu assÄ• dÄ• nupassanÄ• __hetu. _ phassassa chaá¸·Ä• yatanÄ• ni, chaá¸·Ä
__hetu. _ bhavanettisamucchedassa visuddhibhÄ• vanÄ• __hetÅ«_ti ayaá¹ƒ __parikkhÄ• n

samÄ• ropanahÄ• ravaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«naá¹ƒ \Be I 204/ akaraá¹‡Ä«yatÄ• vacanena khantisampadÄ• dassitÄ• h
panetaâ€™â€™ ntiÄ• dinÄ• soraccasampadÄ• , ``atthi bhikkhaveâ€™â€™ tiÄ• dinÄ• Ã±Ä
cassa paccattaÃ±Ã±eva nibbuti viditÄ• â€™â€™ ti, ``vedanÄ• naá¹ƒ ... pe ... yathÄ• bhÅ«ta
anupÄ• dÄ• vimuttoâ€™â€™ ti etehi samÄ• dhisampadÄ• ya saddhiá¹ƒ vijjÄ• vimuttivasÄ«
tattha khantisampadÄ• paá¹-isaá¹…khÄ• nabalasiddhito soraccasampadÄ• ya __padaá¹-á¹
pana atthato sÄ«lameva, tathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirativacanaá¹ƒ sÄ«lassa
pariyÄ• yavibhÄ• gadassanatthaá¹ƒ. tattha sÄ«laá¹ƒ samÄ• dhissa __padaá¹-á¹-hÄ• naá¹ƒ,
__padaá¹-á¹-hÄ• naá¹ƒ. _ tesu sÄ«lena __vÄ«tikkamappahÄ• naá¹ƒ duccaritasaá¹ƒkilesapp
samÄ• dhinÄ• __pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ, vikkhambhanappahÄ• naá¹ƒ, taá¹‡hÄ•
sijjhati. paÃ±Ã±Ä• ya __diá¹-á¹-hisaá¹ƒkilesappahÄ• naá¹ƒ, samucchedappahÄ• naá¹ƒ, anu
sijjhatÄ«ti sÄ«lÄ• dÄ«hi tÄ«hi dhammakkhandhehi samathavipassanÄ• bhÄ• vanÄ• pÄ• rip
ayaá¹ƒ __samÄ• ropano hÄ• ro. _

soá¸·asahÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavidhanayavaá¹‡á¹‡anÄ•

nandiyÄ• vaá¹-á¹-anayavaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«naá¹ƒ \Ne I 181/ akaraá¹‡avacanena taá¹‡hÄ• vijjÄ• saá¹…koco dassito ho
attattaniyavatthÅ«su sinehe sammose ca ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dinÄ• (Dhs
jÄ• yatÄ«ti, tathÄ• ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• divacanehi \Ee I 265/, ``
viditÄ• , anupÄ• dÄ• vimutto, channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ ... pe ... yathÄ• bhÅ«taá¹ƒ
tiÄ• dÄ«hi vacanehi ca taá¹‡hÄ• vijjÄ• naá¹ƒ accantappahÄ• naá¹ƒ dassitaá¹ƒ hoti. tÄ• saá¹
pubbantakappikÄ• dipadehi ``ajÄ• nataá¹ƒ apassataâ€™â€™ ntiÄ• dipadehi ca sarÅ«pato d
taá¹‡hÄ• vijjÄ• naá¹ƒ rÅ«padhammÄ• arÅ«padhammÄ• ca __adhiá¹-á¹-hÄ• naá¹ƒ. _ yathÄ
ca __paá¹-ipakkho. _ tesaá¹ƒ cetovimutti paÃ±Ã±Ä• vimutti ca __phalaá¹ƒ. _ tattha \Be I 205
taá¹‡hÄ• vijjÄ• vÄ• samudayasaccaá¹ƒ, tadadhiá¹-á¹-hÄ• nabhÅ«tÄ• rÅ«pÄ• rÅ«padhamm
appavatti nirodhasaccaá¹ƒ, nirodhapajÄ• nanÄ• samathavipassanÄ• maggasaccanti evaá¹
veditabbÄ• . taá¹‡hÄ• ggahaá¹‡ena cettha

mÄ• yÄ• sÄ• á¹-heyyamÄ• nÄ• timÄ• namadappamÄ• dapÄ• picchatÄ• pÄ• pamittatÄ• ahi
akusalapakkho netabbo. tathÄ• avijjÄ• ggahaá¹‡ena
viparÄ«tamanasikÄ• rakodhupanÄ• hamakkhapalÄ• saissÄ• macchariyasÄ• rambhadovaca
bhavadiá¹-á¹-hivibhavadiá¹-á¹-hÄ• divasena akusalapakkho netabbo. vuttavipariyÄ• yena
amÄ• yÄ• asÄ• á¹-heyyÄ• diaviparÄ«tamanasikÄ• rÄ• divasena, tathÄ• samathapakkhiyÄ•
vipassanÄ• pakkhiyÄ• naÃ±ca aniccasaÃ±Ã±Ä• dÄ«naá¹ƒ vasena kusalapakkho netabboti.
nayassa bhÅ«mi. _

tipukkhalanayavaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• dÄ«naá¹ƒ akaraá¹‡avacanena adosasiddhi, tathÄ• pÄ• á¹‡Ä• tipÄ• tapharusa
Ä• nandÄ• dÄ«naá¹ƒ akaraá¹‡avacanena alobhasiddhi, tathÄ• abrahmacariyato paá¹-ivirat
adinnÄ• dÄ• nÄ• dÄ«hi pana paá¹-ivirativacanena ubhayasiddhi. ``tayidaá¹ƒ bhikkhave tath
tiÄ• dinÄ• amohasiddhi. iti tÄ«hi akusalamÅ«lehi gahitehi tappaá¹-ipakkhato, Ä• ghÄ• tÄ• d
tÄ«á¹‡i kusalamÅ«lÄ• ni siddhÄ• niyeva honti. tattha tÄ«hi akusalamÅ«lehi \Ee I 266/
tividhaduccaritasaá¹ƒkilesamalavisamÄ• kusalasaÃ±Ã±Ä• vitakkÄ• saddhammÄ• divasena
vitthÄ• retabbo. tathÄ• tÄ«hi kusalamÅ«lehi
tividhasucaritavodÄ• nasamakusalasaÃ±Ã±Ä• vitakkapaÃ±Ã±Ä• saddhammasamÄ• dhi- vi
182/ sabbo kusalapakkho vibhÄ• vetabbo. etthÄ• pi ca saccayojanÄ• veditabbÄ• . kathaá¹
kusalÄ• kusalamÅ«lÄ• ni samudayasaccaá¹ƒ, tehi pana nibbattÄ• tesaá¹ƒ adhiá¹-á¹-hÄ• na
upÄ• dÄ• nakkhandhÄ• dukkhasaccantiÄ• dinÄ• nayena saccayojanÄ• veditabbÄ• ti ayaá
bhÅ«mi. _

sÄ«havikkÄ«á¸·itanayavavaá¹‡á¹‡anÄ•

Ä• ghÄ• tÄ• nandanÄ• dÄ«naá¹ƒ akaraá¹‡avacanena satisiddhi. satiyÄ• hi sÄ• vajjÄ• nava
Ä• dÄ«navÄ• nisaá¹ƒse sallakkhetvÄ• sÄ• vajjaá¹ƒ pahÄ• ya anavajjaá¹ƒ \Be I 206/ samÄ•
micchÄ• jÄ«vÄ• paá¹-ivirativacanena vÄ«riyasiddhi. vÄ«riyena hi kÄ• mabyÄ• pÄ• davihiá¹
vÄ«riyasÄ• dhanaÃ±ca Ä• jÄ«vapÄ• risuddhisÄ«lanti. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi paá¹-ivirati
hi sÄ• vajjÄ• navajje, tattha ca Ä• dÄ«navÄ• nisaá¹ƒse sallakkhetvÄ• sÄ• vajjaá¹ƒ pahÄ• y
vattati. tathÄ• hi sÄ• ``visayÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ ti ca vuc
tathÄ• gato pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• samÄ• dhipaÃ±Ã±Ä• siddhi. paÃ±Ã±Ä• ya h
ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«ti. tathÄ• ``nicco dhuvoâ€™â€™ tiÄ• dinÄ• anicce ``nic
``arogo paraá¹ƒ maraá¹‡Ä• , ekantasukhÄ« attÄ• diá¹-á¹-hadhammanibbÄ• nappattoâ€™â
``sukhaâ€™â€™ nti vipallÄ• so, ``paÃ±cahi kÄ• maguá¹‡ehi samappitoâ€™â€™ tiÄ• dinÄ•
vipallÄ• so, sabbeheva ca diá¹-á¹-hidÄ«pakapadehi anattani ``attÄ• â€™â€™ ti vipallÄ• soti
vipallÄ• sÄ• siddhÄ• honti, tesaá¹ƒ paá¹-ipakkhato cattÄ• ri satipaá¹-á¹-hÄ• nÄ• ni siddhÄ•
catÅ«hi indriyehi cattÄ• ro puggalÄ• niddisitabbÄ• .

kathaá¹ƒ? duvidho hi taá¹‡hÄ• carito mudindriyo ca tikkhindriyo cÄ• ti, tathÄ• diá¹-á¹-hicarit
asubhe ``subhaâ€™â€™ nti vipallattadiá¹-á¹-hi satibalena yathÄ• bhÅ«taá¹ƒ kÄ• yasabhÄ•
sammattaniyÄ• maá¹ƒ okkamati. dutiyo asukhe ``sukhaâ€™â€™ nti vipallattadiá¹-á¹-hi ``upp
nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• \Ee I 267/ (MN I 26; AN a IV 14; b VI 58) vuttena vÄ«
vÄ«riyabalena taá¹ƒ vipallÄ• saá¹ƒ vidhamati. tatiyo anicce ``niccaâ€™â€™ nti ayÄ• thÄ• va
samÄ• hitabhÄ• vato saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikabhÄ• vaá¹ƒ yathÄ• bhÅ«taá¹ƒ paá¹-iv
santatisamÅ«hakiccÄ• rammaá¹‡aghanavicittattÄ• phassÄ• didhammapuÃ±jamatte anattan
micchÄ• bhinivesÄ« catukoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rena taá¹ƒ micchÄ• bhinivesaá¹ƒ v
vipallÄ• sehi
caturÄ• savoghayogakÄ• yaganthaagatitaá¹‡huppÄ• dupÄ• dÄ• nasattaviÃ±Ã±Ä• á¹‡aá¹-á
akusalapakkho netabbo. tathÄ• catÅ«hi satipaá¹-á¹-hÄ• nehi
catubbidhajhÄ• navihÄ• rÄ• dhiá¹-á¹-hÄ• nasukhabhÄ• giyadhammaappamaÃ±Ã±Ä• samm
vodÄ• napakkho netabboti ayaá¹ƒ __sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mi. _ idhÄ• pi sub
catÅ«hipi vÄ• vipallÄ• sehi samudayasaccaá¹ƒ \Be I 207/, tesaá¹ƒ adhiá¹-á¹-hÄ• nÄ• ramm
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccantiÄ• dinÄ• saccayojanÄ• veditabbÄ• .

disÄ• locanaaá¹…kusanayadvayavaá¹‡á¹‡anÄ•

iti tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ siddhiyÄ• vohÄ• ranayadvayampi siddhameva hoti. tathÄ
atthanayadisÄ• bhÅ«tadhammÄ• naá¹ƒ samÄ• locanaá¹ƒ __disÄ• locanaá¹ƒ, _ tesaá¹ƒ sam
niyuttÄ• paÃ±ca nayÄ• .

paÃ±cavidhanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• sanapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

idaá¹ƒ suttaá¹ƒ soá¸·asavidhe suttantapaá¹-á¹-hÄ• ne saá¹ƒkilesavÄ• sanÄ• sekkhabhÄ• g
saá¹ƒkilesanibbedhÄ• sekkhabhÄ• giyameva vÄ• . aá¹-á¹-havÄ«satividhe pana suttantapaá
lokiyalokuttaraá¹ƒ sattadhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡aÃ±eyyadassanabhÄ• vanaá
vissajjanÄ«yÄ• vissajjanÄ«yaá¹ƒ kusalÄ• kusalaá¹ƒ anuÃ±Ã±Ä• tapaá¹-ikkhittaÃ±cÄ• ti ved

pakaraá¹‡anayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmajÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ•

rÄ• jÄ• maccakathÄ• vaá¹‡á¹‡anÄ•

<150> __rÄ• jagahe_ti \Ne I 184/ \Be I 208/ \Ee I 268/ ettha duggajanapadaá¹-á¹-hÄ• navis
padhÄ• nabhÄ• vena rÄ• jÅ«hi gahitanti __rÄ• jagaha_nti Ä• ha __ ``mandhÄ• tu ... pe ... _
mahÄ• govindena mahÄ• sattena pariggahitaá¹ƒ reá¹‡uÄ• dÄ«hi rÄ• jÅ«hi pariggahitameva
mahÄ• govindaggahaá¹‡aá¹ƒ. __mahÄ• govindo_ti mahÄ• nubhÄ• vo eko purÄ• tano rÄ• jÄ
rÄ• jadhÄ• nÄ«bhÄ• vena pariggahitattÄ• . __pakÄ• re_ti nagaramÄ• panena raÃ±Ã±Ä• kÄ
__rÄ• jagahaá¹ƒ, _ gijjhakÅ«á¹-Ä• dÄ«hi parikkhittattÄ• pabbatarÄ• jehi parikkhittagehasad
__rÄ• jagahaá¹ƒ, _ sampannabhavanatÄ• ya rÄ• jamÄ• naá¹ƒ gehanti pi __rÄ• jagahaá¹ƒ, _
anatthÄ• vahabhÄ• vena upagatÄ• naá¹ƒ paá¹-irÄ• jÅ«naá¹ƒ gahaá¹ƒ gehabhÅ«tantipi __rÄ
sammÄ• patiá¹-á¹-hÄ• pitattÄ• tesaá¹ƒ gahaá¹ƒ gehabhÅ«tantipi __rÄ• jagahaá¹ƒ, _ Ä• rÄ
rÄ• jate, nivÄ• sasukhatÄ• dinÄ• sattehi mamattavasena gayhati, pariggayhatÄ«ti vÄ• __rÄ
so padeso á¹-hÄ• navisesabhÄ• vena uá¸·Ä• rasattaparibhogoti Ä• ha __ ``taá¹ƒ panetaâ€™
yakkhÄ• naá¹ƒ. __vasanavana_nti Ä• pÄ• nabhÅ«mibhÅ«taá¹ƒ upavanaá¹ƒ.

__avisesenÄ• _ti ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatiâ€™â€™ (MN I 69; III 75; Vibh
jhÄ• naá¹ƒ upasampajja viharati, (DN I 226; SN a II 152; AN a IV 123; Vin III 11) ``mettÄ• sa
ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatiâ€™â€™, (DN I 556; III 308; MN I 77, 459, 509; II 309, 31
230; Vibh 642) ``sabbanimittÄ• naá¹ƒ \Ee I 269/ amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dh
viharatÄ«â€™â€™ tiÄ• dÄ«su (MN I 459) viya saddantarasannidhÄ• nasiddhena visesapar
kÄ• yikakiriyÄ• ya pavattanÅ«pÄ• yabhÄ• vato \Ne I 185/ pathoti __iriyÄ• patho. _ á¹-hÄ• nÄ
Ä• diavatthÄ• hi vinÄ• na kaÃ±ci kÄ• yikakiriyaá¹ƒ pavattetuá¹ƒ sakkÄ• . viharati pavattati e
viharaá¹‡aÃ±cÄ• ti vihÄ• ro, dibbabhÄ• vÄ• vaho vihÄ• ro __dibbavihÄ• ro, _ mahaggatajjh
``catasso Ä• ruppasamÄ• pattiyo Ä• neÃ±jÄ• vihÄ• rÄ• â€™â€™ ti vuttaá¹ƒ \Be I 209/. taá
mettÄ• jhÄ• nÄ• dÄ«naá¹ƒ brahmavihÄ• ratÄ• viya bhÄ• vanÄ• visesabhÄ• vaá¹ƒ sandhÄ•
pana dibbabhÄ• vÄ• vahasÄ• maÃ±Ã±ato tÄ• pi ``dibbavihÄ• rÄ• â€™â€™ tveva vuttÄ• . h
pavattiyÄ• brahmabhÅ«tÄ• seá¹-á¹-habhÅ«tÄ• vihÄ• rÄ• ti __brahmavihÄ• rÄ• , _ mettÄ•
anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• ariyÄ• naá¹ƒ vihÄ• rÄ• ti __ariyavihÄ• rÄ• , _ catassopi pha
__samaá¹…gÄ«paridÄ«pana_nti samaá¹…gibhÄ• vaparidÄ«panaá¹ƒ. __iriyÄ• pathasamÄ•
itaravihÄ• rasamÄ• yogaparidÄ«panassa visesavacanassa abhÄ• vato, iriyÄ• pathasamÄ•
atthasiddhattÄ• . __viharatÄ«_ti ettha __vi_-saddo vicchedatthajotano, __haratÄ«_ti neti, pa
tattha kassa kena vicchindanaá¹ƒ, kathaá¹ƒ kassa pavattananti antolÄ«naá¹ƒ codanaá¹ƒ sa
hÄ«â€™â€™ _tiÄ• di.

gocaragÄ• madassanatthaá¹ƒ ``rÄ• jagaheâ€™â€™ ti vatvÄ• buddhÄ• naá¹ƒ anurÅ«paniv
``ambavaneâ€™â€™ ti vuttanti Ä• ha __ ``idamassÄ• â€™â€™ _tiÄ• di. __eta_nti etaá¹ƒ ``
__bhummavacanaá¹ƒ samÄ«patthe_ ``gaá¹…gÄ• ya gÄ• vo caranti, kÅ«pe gaggakulaâ€™â
I 270/ bhatoti kumÄ• rabhato, so eva __komÄ• rabhacco_ yathÄ• bhisaggameva bhesajjaá

vÄ• tapittÄ• divasena ussannadosaá¹ƒ. __virecetvÄ• _ti dosapakopato vivecetvÄ• .

__aá¸• á¸• hateá¸·asahÄ«_ti aá¸• á¸• hena terasahi aá¸• á¸• haterasahi bhikkhusatehi. tÄ•
Å«nÄ• ni terasabhikkhusatÄ• ni hontÄ«ti Ä• ha __ ``aá¸• á¸• hasatenÄ• â€™â€™ _tiÄ• di.

__rÄ• jatÄ«_ti dibbati, sobhatÄ«ti attho. __raÃ±jetÄ«_ti rameti. __raÃ±Ã±o_ti pitu bimbisÄ•
sÄ• sanaá¹-á¹-hena hiá¹ƒsanaá¹-á¹-hena __sattu. _

__bhÄ• riye_ti garuke aÃ±Ã±esaá¹ƒ asakkuá¹‡eyye vÄ• . __suvaá¹‡á¹‡asatthakenÄ• _ti su
ayomayaÃ±hi raÃ±Ã±o sarÄ«raá¹ƒ upanetuá¹ƒ ayuttanti vadati. __suvaá¹‡á¹‡asatthakenÄ•
suvaá¹‡á¹‡aparikkhatena satthakena __bÄ• huá¹ƒ phÄ• lÄ• petvÄ• _ti sirÄ• vedhavasena b
__udakena sambhinditvÄ• pÄ• yesi_ kevalassa lohitassa gabbhinitthiyÄ• dujjÄ«rabhÄ• vat
dhurabhÅ«tÄ• , gaá¹‡assa \Ne I 186/, dhorayhÄ• ti attho. __dhuraá¹ƒ nÄ«harÄ• mÄ«_ti gaá
gaá¹‡abandhiyaá¹ƒ nibbattemi. __ ``pubbe khoâ€™â€™ _tiÄ• di khandhakapÄ• á¸·i eva.

__potthaniya_nti \Be I 210/ churikaá¹ƒ, yaá¹ƒ ``nakharaâ€™â€™ ntipi [pothanikanti churika
kharantipi (Sp-á¹- III 339) pothanikanti churikaá¹ƒ, kharantipi (vi0 vi0 á¹-Ä«0 II cÅ«á¸·avagga
339)] vuccati. __divÄ• divassÄ• _ti divassapi divÄ• , majjhanhikavelÄ• yanti attho.

__tassÄ• sarÄ«raá¹ƒ lehitvÄ• yÄ• peti_ attÅ«pakkamena maraá¹‡aá¹ƒ na yuttanti. na hi a
vinipÄ• tentÄ«ti. __maggaphalasukhenÄ• _ti maggaphalasukhÄ• vahena sotÄ• pattimaggap
__caá¹…kamena yÄ• peti. _ __cetiyaá¹…gaá¹‡e_ti gandhapupphÄ• dÄ«hi pÅ«janaá¹-á¹-hÄ
I 271/. __nisajjanatthÄ• yÄ• _ti bhikkhusaá¹…ghanisÄ«danatthÄ• ya. __cÄ• tumahÄ• rÄ• jik
hutvÄ• nibbatti_ tattha bahulaá¹ƒ nibbattapubbatÄ• ya ciraparicitanikantivasena.

__khobhetvÄ• _ti puttasinehassa balavabhÄ• vato, sahajÄ• tapÄ«tivegassa ca savipphÄ• r
taá¹ƒsamuá¹-á¹-hÄ• narÅ«padhammehi pharaá¹‡avasena sakalasarÄ«raá¹ƒ Ä• loá¸·etvÄ• .
``aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• sÄ«â€™â€™ _ti. __pituguá¹‡a_nti pitu attani sine
__muÃ±cÄ• petvÄ• _ti ettha __iti_-saddo pakÄ• rattho, tena ``abhimÄ• rakapurisapesanÄ•
eva pakÄ• re paccÄ• masati. __vitthÄ• rakathÄ• nayo_ti ajÄ• tasattupasÄ• danÄ• divasena
kathÄ• ya nayamattaá¹ƒ. kasmÄ• panettha vitthÄ• ranayÄ• kathÄ• na vuttÄ• ti Ä• ha __ ``
vuttaâ€™â€™ _nti.

__kosalaraÃ±Ã±o_ti mahÄ• kosalaraÃ±Ã±o. __paá¹‡á¸• itÄ• dhivacana_nti paá¹‡á¸• itavev
jÄ• nanti. __vedena_ Ã±Ä• á¹‡ena karaá¹‡abhÅ«tena __Ä«hati_ pavattatÄ«ti __vedehi. _

__etthÄ• ti_ etasmiá¹ƒ divase. __anasanena vÄ• _ti __vÄ• _-saddo aniyamattho, tena
ekaccamanoduccaritadussÄ«lyÄ• dÄ«ni saá¹…gaá¹‡hÄ• ti. tathÄ• hi gopÄ• lakÅ«posatho a

vasena vutto, nigaá¹‡á¹-huposatho mosavajjÄ• divasena. yathÄ• ha ``so tena abhijjhÄ• sah
atinÄ• metÄ«â€™â€™ ti (AN I 71), ``iti yasmiá¹ƒ samaye sacce samÄ• dapetabbÄ• , musÄ
samÄ• dapentÄ«â€™â€™ ti (AN I 71) ca Ä• di. __etthÄ• _ti uposathasadde. __atthuddhÄ•
uddhÄ• raá¹‡aá¹ƒ.

nanu \Ne I 187/ \Be I 211/ ca atthamattaá¹ƒ pati \Ee I 272/ saddÄ• abhinivisantÄ«ti na eke
atthÄ• abhidhÄ«yantÄ«ti? saccametaá¹ƒ saddavisese apekkhite, tesaá¹ƒ pana atthÄ• naá¹
uposathasaddavacanÄ«yatÄ• sÄ• maÃ±Ã±aá¹ƒ upÄ• dÄ• ya vuccamÄ• no ayaá¹ƒ vicÄ• ro
vutto. heá¹-á¹-hÄ• ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dÄ«su Ä• gate atthuddhÄ• repi eseva n
pÄ• timokkhuddesÄ• divisayopi uposathasaddo sÄ• maÃ±Ã±arÅ«po eva visesasaddassa a
sÄ• maÃ±Ã±aá¹ƒ anÄ• diyitvÄ• ayamattho vuttoti veditabbaá¹ƒ. sÄ«lasuddhivasena upeteh
anuá¹-á¹-hÄ«yatÄ«ti __uposatho, _ pÄ• timokkhuddeso. samÄ• dÄ• navasena adhiá¹-á¹-hÄ
ariyavÄ• sÄ• diatthaá¹ƒ vasitabbato __uposatho, _ sÄ«laá¹ƒ. anasanÄ• divasena upecca va
__uposatho. upavÄ• so_ti samÄ• dÄ• naá¹ƒ. uposathakulabhÅ«tatÄ• ya navamahatthinikÄ
kiÃ±ci kiriyaá¹ƒ anapekkhitvÄ• rÅ«á¸·hivasena samaÃ±Ã±Ä• mattaá¹ƒ uposathoti Ä• ha __
nÄ• garÄ• jÄ• tiÄ• dÄ«su paÃ±Ã±attÄ«â€™â€™ _ti. divase pana uposathasaddappavatti a
__suddhassa ve sadÄ• phaggÅ«_ti ettha pana __suddhassÄ• _ti sabbaso kilesamalÄ• bhÄ
nipÄ• tamattaá¹ƒ. __ve_ti vÄ• byattanti attho. __sadÄ• phaggÅ«_ti niccakÄ• lampi phaggu
hi phagguá¹‡amÄ• se uttaraphagguá¹‡adivase titthanhÄ• naá¹ƒ karontassa saá¹ƒvaccharik
laddhi, taá¹ƒ tato vivecetuá¹ƒ idaá¹ƒ bhagavatÄ• vuttaá¹ƒ. __suddhassuposatho sadÄ• _ti y
suddhassa uposathaá¹…gÄ• ni vatasamÄ• dÄ• nÄ• ni ca asamÄ• diyatopi niccaá¹ƒ uposath
paÃ±cadasannaá¹ƒ tithÄ«naá¹ƒ pÅ«raá¹‡avasena __pannaraso. _

bahuso \Ee I 273/, atisayato vÄ• kumudÄ• ni ettha santÄ«ti kumudavatÄ«, tissaá¹ƒ __kum
mÄ• sÄ• naá¹ƒ pÄ• ripÅ«ribhÅ«tÄ• ti __cÄ• tumÄ• sÄ«. _ sÄ• eva pÄ• á¸·iyaá¹ƒ cÄ• tumÄ
pana cÄ• tumÄ• sinÄ«ti vuccatÄ«â€™â€™ _ti. tadÄ• kattikamÄ• sassa puá¹‡á¹‡atÄ• ya __
vassÄ• nassa utuno puá¹‡á¹‡atÄ• ya __utupuá¹‡á¹‡atÄ• . _ kattikamÄ• salakkhitassa saá¹ƒ
__saá¹ƒvaccharapuá¹‡á¹‡atÄ• . ``mÄ• â€™â€™ iti cando vuccati_ tassa gatiyÄ• divasassa
puá¹‡á¹‡o_ti etissÄ• rattiyÄ• sabbakalÄ• pÄ• ripÅ«riyÄ• puá¹‡á¹‡o. tadÄ• hi cando sabba
dissati. ettha ca ``tadahuposathe \Be I 212/ pannaraseâ€™â€™ ti padÄ• ni divasavasena vu
``komudiyÄ• â€™â€™ tiÄ• dÄ«ni rattivasena.

__rÄ• jÄ• maccaparivuto_ti rÄ• jakulasamudÄ• gatehi amaccehi parivuto. atha vÄ• anuyut
ceva amaccehi ca parivuto. __caturupakkilesÄ• _ti abbhÄ• mahikÄ• dhÅ«marajo rÄ• hÅ«ti
upakkilesehi. __sanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ_ aá¹-á¹-hakathÄ• yaá¹ƒ.

__pÄ«tivacana_nti pÄ«tisamuá¹-á¹-hÄ• naá¹ƒ vacanaá¹ƒ. yaÃ±hi vacanaá¹ƒ paá¹-iggÄ• ha
uá¸·Ä• rÄ• ya pÄ«tiyÄ• vasena sarasato sahasÄ• va mukhato niccharati, taá¹ƒ idha ``udÄ•

tenÄ• ha __ ``yaá¹ƒ pÄ«tivacanaá¹ƒ hadayaá¹ƒ gahetuá¹ƒ na sakkotÄ«â€™â€™ _tiÄ• di.

dosehi itÄ• gatÄ• apagatÄ• ti __dosinÄ• _ ta-kÄ• rassa na-kÄ• raá¹ƒ katvÄ• yathÄ• ``kile
jinoâ€™â€™ ti. __anÄ«ya_-saddo kattuatthe veditabboti Ä• ha __ ``manaá¹ƒ ramayatÄ«â€™
``ramaá¹‡Ä«yÄ• â€™â€™ _ti yathÄ• ``niyyÄ• nikÄ• dhammÄ• â€™â€™ ti. juá¹‡havasena
``vuttadosavimuttÄ• yÄ• â€™â€™ _tiÄ• di. tattha \Ee I 274/ abbhÄ• dayo vuttadosÄ• , tabb
__dassanÄ«yatÄ• , _ tena, utusampattiyÄ• ca __pÄ• sÄ• dikatÄ• _ veditabbÄ• . __lakkhaá
etissÄ• rattiyÄ• yutto divaso mÄ• so utu saá¹ƒvaccharoti evaá¹ƒ divasamÄ• sautusaá¹ƒvac
sallakkhaá¹‡aá¹ƒ bhavituá¹ƒ yuttÄ• __lakkhaÃ±Ã±Ä• , _ lakkhaá¹‡Ä«yÄ• ti attho.

``yaá¹ƒ no payirupÄ• sato cittaá¹ƒ pasÄ«deyyÄ• â€™â€™ ti vuttattÄ• ``samaá¹‡aá¹ƒ vÄ•
ti ettha paramatthasamaá¹‡o ca paramatthabrÄ• hmaá¹‡o ca adhippeto, na pabbajjÄ• matta
jÄ• timattabrÄ• hmaá¹‡o cÄ• ti Ä• ha __ ``samitapÄ• patÄ• ya samaá¹‡aá¹ƒ. bÄ• hitapÄ• pa
bahuvacane vattabbe ekavacanaá¹ƒ, ekavacane vÄ• vattabbe bahuvacanaá¹ƒ __vacanaby
pana ekavacanavaseneva byatayo dassito. attani, garuá¹-á¹-hÄ• niye ca ekasmimpi bahuva
__sabbenapÄ«_ti ``ramaá¹‡Ä«yÄ• vatÄ• â€™â€™ tiÄ• dinÄ• sabbena vacanena. __obhÄ
obhÄ• sabhÅ«tanimittakammaá¹ƒ paribyattaá¹ƒ nimittakaraá¹‡anti attho. __devadatto cÄ• _
attÅ«panayane, tena yathÄ• rÄ• jÄ• ajÄ• tasattu attano pitu ariyasÄ• vakassa satthuupaá¹
mahÄ• parÄ• dho \Be I 213/, evaá¹ƒ bhagavato mahÄ• anatthakarassa devadattassa avass
imamatthaá¹ƒ upaneti. __tassa piá¹-á¹-hichÄ• yÄ• yÄ• _ti tassa jÄ«vakassa piá¹-á¹-hiapassa
katvÄ• taá¹ƒ apassÄ• yÄ• ti attho. __vikkhepapacchedanattha_nti bhÄ• viniyÄ• attano kath
uppajjanakavikkhepanassa pacchindanatthaá¹ƒ, anuppattiatthanti adhippÄ• yo. tenÄ• ha __
_tiÄ• di.

<151> __ ``so kirÄ• â€™â€™ _tiÄ• di porÄ• á¹‡aá¹-á¹-hakathÄ• ya Ä• gatanayo. eseva na
makkhalipadanibbacanepi \Ne I 189/. __upasaá¹…kamantÄ«_ti upagatÄ• . __tadeva pabba
naggarÅ«paá¹ƒ pabbajjaá¹ƒ katvÄ• gaá¹‡hi.

__pabbajitasamÅ«hasaá¹…khÄ• to_ \Ee I 275/ __saá¹…gho_ti pabbajitasamÅ«hatÄ• matte
niyyÄ• nikadiá¹-á¹-hisuvisuddhasÄ«lasÄ• maÃ±Ã±avasena saá¹ƒhatattÄ• ti adhippÄ• yo. __
satthupaá¹-iÃ±Ã±assa parivÄ• rabhÅ«to atthi. __svevÄ• _ti pabbajitasamÅ«hasaá¹…khÄ• to
``pabbajitasamÅ«havasena __saá¹…ghÄ«, _ gahaá¹-á¹-hasamÅ«havasena __gaá¹‡Ä«â€™
matimattaá¹ƒ gaá¹‡e eva loke saá¹…gha-saddassa nirÅ«á¸·hattÄ• . __Ä• cÄ• rasikkhÄ• par
vatacariyÄ• diÄ• cÄ• rasikkhÄ• panavasena. __pÄ• kaá¹-o_ti saá¹…ghÄ«Ä• dibhÄ• vena pa
vatvÄ• tattha labbhamÄ• naá¹ƒ appicchattaá¹ƒ dassetuá¹ƒ __ ``appicchatÄ• ya vatthampi n
vuttaá¹ƒ. na hi tasmiá¹ƒ sÄ• sanike viya santaguá¹‡anigÅ«haá¹‡alakkhaá¹‡Ä• appicchatÄ•
kittisaddo. ``taranti etena saá¹ƒsÄ• roghaâ€™â€™ nti evaá¹ƒ sammatattÄ• __titthaá¹ƒ_ vu
``titthakaroti laddhikaroâ€™â€™ _ti. __sÄ• dhusammato_ti ``sÄ• dhÅ«â€™â€™ ti sammato

Ä• ha __ ``ayaá¹ƒ sÄ• dhÅ«â€™â€™ _tiÄ• di. ``imÄ• ni me vatasamÄ• dÄ• nÄ• ni ettakaá¹
__pabbajitato paá¹-á¹-hÄ• ya atikkantÄ• bahÅ« rattiyo jÄ• nÄ• tÄ«_ti __rattaÃ±Ã±Å«. _ tÄ•
cirakÄ• labhÅ«tÄ• ti katvÄ• __ciraá¹ƒ pabbajitassa assÄ• ti cirapabbajito. _ tattha cirapabb
buddhisÄ«lataá¹ƒ dasseti, rattaÃ±Ã±utÄ• gahaá¹‡ena tattha sampajÄ• nataá¹ƒ. __addhÄ• n
kittako pana soti Ä• ha __ ``dve tayo rÄ• japarivaá¹-á¹-eâ€™â€™ _ti, dvinnaá¹ƒ tiá¹‡á¹‡aá¹
anusÄ• sanapaá¹-ipÄ• á¹-iyoti attho. __ ``addhagatoâ€™â€™ _ti vatvÄ• kataá¹ƒ vayogaha
osÄ• navayÄ• pekkhanti Ä• ha __ ``pacchimavayaá¹ƒ anuppattoâ€™â€™ _ti. __ubhaya_nt
vayoanuppattoâ€™â€™ ti padadvayaá¹ƒ.

pubbe \Be I 214/ \Ee I 276/ pitarÄ• saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ• desanÄ• ya sutap
__ ``jhÄ• nÄ• bhiÃ±Ã±Ä• di ... pe ... sotukÄ• moâ€™â€™ _ti. __dassanenÄ• _ti na dassana
saddhiá¹ƒ Ä• lÄ• pasallÄ• paá¹ƒ katvÄ• tato akiriyavÄ• daá¹ƒ sutvÄ• tesaá¹ƒ anattamano
abhÅ«taguá¹‡akathÄ• ya. tenÄ• ha __ ``suá¹-á¹-hutaraá¹ƒ anattamano hutvÄ• â€™â€™ _ti
tuá¹‡hÄ« ahosÄ«ti Ä• ha __ ``anattamano samÄ• nopÄ«â€™â€™ _tiÄ• di.

<152> __gosÄ• lÄ• yÄ• _ti evaá¹ƒ nÄ• make gÄ• me. vassÄ• nakÄ• le gunnaá¹ƒ tiá¹-á¹-ha

<153> __paá¹-ikiá¹-á¹-hatara_nti \Ne I 190/ nihÄ«nataraá¹ƒ. __tantÄ• vutÄ• nÄ«_ti tante pa
__ ``sÄ«te sÄ«toâ€™â€™ _tiÄ• dinÄ• chahÄ• kÄ• rehi tassa nihÄ«nassa nihÄ«natarataá¹
<154> __vaccaá¹ƒ katvÄ• pÄ«_ti __pi_-saddena bhojanaá¹ƒ bhuÃ±jitvÄ• pi kenaci asucinÄ
imamatthaá¹ƒ sampiá¹‡á¸• eti. __vÄ• likathÅ«paá¹ƒ katvÄ• _ti vattavasena vÄ• likÄ• ya thÅ

<156> __palibuddhanakileso_ti saá¹ƒsÄ• re palibuddhanakicco rÄ• gÄ• dikileso khettavatth

komÄ• rabhaccajÄ«vakakathÄ• vaá¹‡á¹‡anÄ•

<157> na yathÄ• dhippÄ• yaá¹ƒ vattatÄ«ti katvÄ• vuttaá¹ƒ __ ``anattho vata meâ€™â€™ _
tuá¹‡hÄ«bhÄ• vo mama adhippÄ• yassa maddanasadiso, tasmÄ• taá¹ƒ pucchitvÄ• kathÄ•
pÅ«retabboti ayamettha raÃ±Ã±o ajjhÄ• sayoti dassento __ ``hatthimhi nu kho panÄ• â€™â
tuá¹‡hÄ«_ti kiá¹ƒ kÄ• raá¹‡Ä• tuá¹‡hÄ«, kiá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ, yena tuvaá¹ƒ tuá¹‡hÄ«t
tenÄ• ha __ ``kena kÄ• raá¹‡ena tuá¹‡hÄ«â€™â€™ _ti.

kÄ• maá¹ƒ sabbÄ• pi tathÄ• gatassa paá¹-ipatti anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• acchariyaabb
gabbhokkanti- \Ee I 277/ abhijÄ• tiabhinikkhamanaabhisambodhidhammacakkappavattana-
yamakapÄ• á¹-ihÄ• riyadevorohaá¹‡Ä• ni sadevake loke ativiya \Be I 215/ supÄ• kaá¹-Ä• ni
paá¹-ibÄ• hitunti tÄ• niyevettha uddhaá¹-Ä• ni. __itthambhÅ«tÄ• khyÄ• natthe_ti itthaá¹ƒ eva
jÄ• toti evaá¹ƒ kathanatthe. __upayogavacana_nti. ``abbhuggatoâ€™â€™ ti ettha abhÄ«ti u

itthambhÅ«tÄ• khyÄ• natthajotako, tena yogato ``taá¹ƒ kho pana bhagavantaâ€™â€™ nti id
upayogavacanaá¹ƒ, tenÄ• ha __ ``tassa kho pana bhagavatoti atthoâ€™â€™ _ti. __kalyÄ•
kalyÄ• á¹‡ehi guá¹‡ehi yutto, taá¹ƒ nissito tabbisayatÄ• yÄ• ti adhippÄ• yo. __seá¹-á¹-ho_ti
kittetabbato kitti, sÄ• eva saddanÄ«yato __saddo_ti Ä• ha __ ``kittisaddoti kittiyevÄ• â€™â€
abhitthavanavasena pavatto saddo __thutighoso. _ anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡e Ä• ra
lokaá¹ƒ __ajjhottharitvÄ• _ abhibhavitvÄ• __uggato. _

__so bhagavÄ• _ti yo so samatiá¹ƒ sapÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anu
\Ne I 191/ abhisambuddho devÄ• naá¹ƒ atidevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibr
bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi sadevake loke ``bhagavÄ• â€™â€™ ti sabbattha patt
bhagavÄ• . __ ``bhagavÄ• â€™â€™ _ti ca idaá¹ƒ satthu nÄ• makittanaá¹ƒ. tenÄ• ha Ä• yas
``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataâ€™â€™ ntiÄ• di (Nidd I 84). parato pana
guá¹‡akittanaá¹ƒ.

yathÄ• kammaá¹-á¹-hÄ• nikena ``arahaâ€™â€™ ntiÄ• dÄ«su navaá¹-á¹-hÄ• nesu paccek
buddhaguá¹‡Ä• anussarÄ«yanti, evaá¹ƒ buddhaguá¹‡asaá¹…kittakenÄ• pÄ«ti dassento __
sammÄ• sambuddho ... pe ... itipi bhagavÄ• â€™â€™ _ti Ä• ha. ``itipetaá¹ƒ \Ee I 278/ abhÅ
atacchaâ€™â€™ ntiÄ• dÄ«su (DN I 5) viya idha __iti_-saddo Ä• sannapaccakkhakaraá¹‡at
sampiá¹‡á¸• anattho, tena ca tesaá¹ƒ guá¹‡Ä• naá¹ƒ bahubhÄ• vo dÄ«pito. tÄ• ni ca saá¹…
cittassa sammukhÄ«bhÅ«tÄ• neva katvÄ• saá¹…kittetabbÄ• nÄ«ti dassento __ ``iminÄ• ca
vuttaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha. evaÃ±hi nirÅ«petvÄ• kittente yassa saá¹…kitteti, tassa b
abhippasÄ• do hoti. __Ä• rakattÄ• _ti suvidÅ«rattÄ• . __arÄ«na_nti kilesÄ• rÄ«naá¹ƒ. __arÄ
saá¹ƒsÄ• racakkassa arÄ• naá¹ƒ. __hatattÄ• _ti vihatattÄ• . __paccayÄ• dÄ«na_nti cÄ«varÄ
216/ pÅ«jÄ• visesÄ• naÃ±ca. __tato_ti visuddhimaggato. yathÄ• ca visuddhimaggato, evaá
taá¹ƒsaá¹ƒvaá¹‡á¹‡anatopi nesaá¹ƒ vitthÄ• ro gahetabbo.

yasmÄ• jÄ«vako bahuso satthusantike buddhaguá¹‡e sutvÄ• á¹-hito, diá¹-á¹-hasaccatÄ• y
vigatakathaá¹ƒkatho vesÄ• rajjappatto, tasmÄ• Ä• ha __ ``jÄ«vako panÄ• â€™â€™ _tiÄ• d
khuddikÄ• divasena paÃ±cappakÄ• rÄ• ya. __nirantaraá¹ƒ phuá¹-aá¹ƒ ahosi_ katÄ• dhikÄ•
kammantarÄ• yavasena hissa raÃ±Ã±o guá¹‡asarÄ«raá¹ƒ khatupahataá¹ƒ ahosi.

<158> ``uttamaâ€™â€™ nti vatvÄ• na kevalaá¹ƒ seá¹-á¹-habhÄ• vo evettha kÄ• raá¹‡aá¹ƒ
kÄ• raá¹‡anti dassetuá¹ƒ __ ``assayÄ• narathayÄ• nÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. hatth
gaá¹‡hanto hatthiniyova kappÄ• pesi. raÃ±Ã±o Ä• saá¹…kÄ• nivattanatthaá¹ƒ Ä• sannacÄ•
nisajjÄ• pitÄ• . raÃ±Ã±o paresaá¹ƒ durupasaá¹…kamanabhÄ• vadassanatthaá¹ƒ \Ee I 279/
gÄ• hÄ• petvÄ• _ Ä• vudhahatthÄ• kÄ• ritÄ• . __paá¹-ivedesÄ«_ti Ã±Ä• pesi. __tadevÄ• _t

<159> __mahaÃ±cÄ• _ti karaá¹‡atthe paccattavacananti Ä• ha __ ``mahatÄ• _cÄ• â€™â€

\Ne I 192/, liá¹…gavipallÄ• savasena vuttaá¹ƒ, mahantenÄ• ti vuttaá¹ƒ hoti. tenÄ• ha __ ``rÄ
_ti __ ``dvinnaá¹ƒ mahÄ• raá¹-á¹-hÄ• naá¹ƒ issariyasirÄ«â€™â€™ _ti aá¹…gamagadharaá¹
Ä• dhipaccamÄ• ha. __Ä• sattakhaggÄ• nÄ«_ti aá¹ƒse olambanavasena sannaddhaasÄ«ni
mahatÄ« mattÄ• etesanti __mahÄ• mattÄ• , _ mahÄ• nubhÄ• vÄ• rÄ• japurisÄ• . __vijjÄ•
vijjÄ• dharakumÄ• rÄ• viya. __raá¹-á¹-hiyaputtÄ• _ti bhojaputtÄ• . __hatthighaá¹-Ä• _ti hatt
__aÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á¹-anÄ• _ti avicchedavasena gamanena aÃ±Ã±amaÃ±Ã±a

__cittutrÄ• so_ sayaá¹ƒ bhÄ• yanaá¹-á¹-hena __bhayaá¹ƒ_ yathÄ• tathÄ• bhÄ• yatÄ«ti ka
bhÄ• yitabbe eva vatthusmiá¹ƒ bhayato upaá¹-á¹-hite ``bhÄ• yitabbamidaâ€™â€™ nti bhaya
_ tenevÄ• ha ``bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ pana bhÄ• yati nabhÄ• yatÄ«ti? na bhÄ
saá¹…khÄ• rÄ• niruddhÄ• , paccuppannÄ• nirujjhanti, anÄ• gatÄ• nirujjhissantÄ«ti tÄ«raá
ti (Vism II 751). __Ä• rammaá¹‡aá¹ƒ_ \Be I 217/ bhÄ• yati etasmÄ• ti __bhayaá¹ƒ. otappaá¹
etenÄ• ti __bhayaá¹ƒ. bhayÄ• naka_nti bhÄ• yanÄ• kÄ• ro. __bhaya_nti Ã±Ä• á¹‡abhayaá¹
sahottappaÃ±Ä• á¹‡aá¹ƒ __santÄ• sa_nti sabbaso ubbijjanaá¹ƒ. bhÄ• yitabbaá¹-á¹-hena bh
bheravanti __bhayabheravaá¹ƒ, _ bhÄ«tabbavatthu. tenÄ• ha __ ``Ä• gacchatÄ«â€™â€™ _

__bhÄ«ruá¹ƒ_ \Ee I 280/ __pasaá¹ƒsantÄ«_ti pÄ• pato bhÄ• yanato uttasanato bhÄ«ruá¹ƒ
__na hi tattha sÅ«ra_nti tasmiá¹ƒ pÄ• pakaraá¹‡e sÅ«raá¹ƒ pagabbhadhaá¹ƒsinaá¹ƒ na hi p
``bhayÄ• hi santo na karonti pÄ• paâ€™â€™ _nti. tattha __bhayÄ• _ti pÄ• putrÄ• sato, otta
__sarÄ«racalana_nti bhayavasenasarÄ«rasaá¹ƒkampo. __eke_ti uttaravihÄ• ravÄ• sino. __
tesaá¹ƒ adhippÄ• yavivaraá¹‡aá¹ƒ. kÄ• maá¹ƒ vayatulyo ``vayassoâ€™â€™ ti vuccati, rÅ«á
sahÄ• yo vayasso, tasmÄ• __vayassÄ• bhilÄ• po_ti sahÄ• yÄ• bhilÄ• po. __na vippalambh
__vinasseyyÄ• _ti cittavighÄ• tena vihaÃ±Ã±eyya.

sÄ• maÃ±Ã±aphalapucchÄ• vaá¹‡á¹‡anÄ•

<160> __bhagavato tejo_ti buddhÄ• nubhÄ• vo. __raÃ±Ã±o sarÄ«raá¹ƒ phari_ yathÄ• taá¹
brÄ• hmaá¹‡assa bhagavato santikaá¹ƒ gacchantassa antovanasaá¹‡á¸• agatassa. __eke_

<161> __yena, tenÄ• _ti ca bhummatthe karaá¹‡avacananti Ä• ha __ ``yattha bhagavÄ• , t
tadÄ• \Ne I 193/ tasmiá¹ƒ bhikkhusaá¹…ghe tuá¹‡hÄ«bhÄ• vassa anavasesato byÄ• pibhÄ
``tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«taâ€™â€™ nti vuttanti Ä• ha __ ``yato yato ... pe ... mev
hatthassa kukatattÄ• asaá¹ƒyamo asampajaÃ±Ã±akiriyÄ• __hatthakukkucca_nti veditabbo
avuttavikappattho, tena tadaÃ±Ã±o asaá¹ƒyamabhÄ• vo vibhÄ• vitoti daá¹-á¹-habbaá¹ƒ. tatt
sabbapaá¹-hamo, dunnivÄ• ro cÄ• ti tadabhÄ• vaá¹ƒ dassetuá¹ƒ \Ee I 281/ __
``sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. kÄ• yikavÄ• casikena
anumÄ• nato laddho eva hotÄ«ti Ä• ha __ ``mÄ• nasikena cÄ• â€™â€™ _ti. __upasama_n
Ä• cÄ• rasampattinti attho. __paÃ±caparivaá¹-á¹-e_ti paÃ±capurisaparivaá¹-á¹-e. __paÃ±ca

``iá¹-á¹-hÄ• niá¹-á¹-he \Be I 218/ tÄ• dÄ«â€™â€™ ti (Nidd I 38, 192) evaá¹ƒ Ä• dinÄ• Ä• ga
paÃ±cavidhaariyiddhisiddhehi ca paÃ±cahi pakÄ• rehi. __tÄ• dilakkhaá¹‡e_ti tÄ• dibhÄ• ve

<162> __na me paÃ±havissajjane bhÄ• ro atthÄ«_ti satthu sabbattha appaá¹-ihataÃ±Ä• á¹
__yadÄ• kaá¹…khasÄ«ti na vadanti, _ kathaá¹ƒ pana vadantÄ«ti Ä• ha __ ``sutvÄ• vedissÄ
padesaÃ±Ä• á¹‡e á¹-hitattÄ• . buddhÄ• pana sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• rentÄ«ti
``yakkhanarindadevasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• naâ€™â€™ _nti idaá¹ƒ ``pucch
tiÄ• dÄ«ni (SN a I 237, 246; Sn Ä• á¸·avakasutte) suttapadÄ• ni pucchantÄ• naá¹ƒ yesaá¹ƒ
Ä• gatÄ• ni, taá¹ƒ dassanatthaá¹ƒ. __ ``pucchÄ• vuso yadÄ• kaá¹…khasÄ«â€™â€™ _ti ida
okÄ• sakaraá¹‡aá¹ƒ, sesÄ• ni narindÄ• dÄ«naá¹ƒ. __manasicchasÄ«_ti manasÄ• icchasi.
manasicchathÄ• _ti bÄ• varissa saá¹ƒsayaá¹ƒ manasÄ• pucchavho. tumhÄ• kaá¹ƒ pana sa
sabbasaá¹ƒsayaá¹ƒ manasÄ• , aÃ±Ã±athÄ• ca, yathÄ• icchatha, tathÄ• pucchavhoti adhi

__sÄ• dhurÅ«pÄ• _ti sÄ• dhusabhÄ• vÄ• . __dhammo_ti paveá¹‡Ä«dhammo. __vuddha_n
garunti attho. __esa bhÄ• ro_ti esa saá¹ƒsayÅ«pacchedanasaá¹…khÄ• to bhÄ• ro, Ä• gato
Ä• vahitabboti adhippÄ• yo. __Ã±atvÄ• saya_nti parÅ«padesena vinÄ• sayameva Ã±atvÄ•

__suciratenÄ• _ti evaá¹ƒ nÄ• makena brÄ• hmaá¹‡ena. __tagghÄ• _ti \Ee I 282/ ekaá¹ƒsen
tathÄ• _ti yathÄ• sabbadhammakusalo sabbavidÅ« jÄ• nÄ• ti katheti, tathÄ• ahamakkhissa
yadi kÄ• hati vÄ• na vÄ• _ti yo taá¹ƒ idha pucchituá¹ƒ pesesi, so rÄ• jÄ• naá¹ƒ tayÄ• pucch
vÄ• , ahaá¹ƒ pana te akkhissaá¹ƒ akkhissÄ• mi, Ä• cikkhissÄ• mÄ«ti attho.

<163> sippanaá¹-á¹-hena sikkhitabbatÄ• ya ca sippameva __sippÄ• yatanaá¹ƒ_ jÄ«vikÄ• y
194/. __seyyathida_nti nipÄ• to, tassa te katameti attho. puthu sippÄ• yatanÄ• nÄ«ti hi sÄ•
uddisitvÄ• upari taá¹ƒtaá¹ƒsippÅ«pajÄ«vino niddiá¹-á¹-hÄ• puggalÄ• dhiá¹-á¹-hÄ• nakathÄ
parihariituá¹ƒ. aÃ±Ã±athÄ• yathÄ• dhippetÄ• ni tÄ• va sippÄ• yatanÄ• ni dassetvÄ• puna t
dassiyamÄ• nesu papaÃ±co siyÄ• ti. tenÄ• ha __ ``hatthÄ• rohÄ• â€™â€™ _tiÄ• di.

hatthiá¹ƒ \Be I 219/ Ä• rohanti, Ä• rohÄ• payanti cÄ• ti __hatthÄ• rohÄ• . _ yehi payogehi p
Ä• rohanayoggo hoti, hatthissa taá¹ƒ payogaá¹ƒ vidhÄ• yataá¹ƒ sabbesaá¹ƒ petesaá¹ƒ gaha
``sabbepÄ«â€™â€™ _tiÄ• di. tattha __hatthÄ• cariyÄ• _ nÄ• ma ye hatthino hatthÄ• rohak
__hatthivejjÄ• _ nÄ• ma hatthibhisakkÄ• . __hatthimeá¹‡á¸• Ä• _ nÄ• ma hatthÄ«naá¹ƒ pÄ•
hatthÄ«naá¹ƒ yavasadÄ• yakÄ• dike saá¹…gaá¹‡hÄ• ti. __assÄ• rohÄ• rathikÄ• _ti etthÄ•
__rathikÄ• . ratharakkhÄ• _ nÄ• ma rathassa Ä• á¹‡irakkhakÄ• . dhanuá¹ƒ gaá¹‡hanti, gaá¹
__dhanuggahÄ• , _ issÄ• sÄ• \Ee I 283/ dhanusippassa sikkhÄ• pakÄ• ca. tenÄ• ha __ ``d
_ti. celena celapaá¹-Ä• kÄ• ya yuddhe akanti gacchantÄ«ti __celakÄ• _ti Ä• ha __ ``ye yudd
purato gacchantÄ«â€™â€™ _ti. yathÄ• tathÄ• á¹-hite senike byÅ«hakaraá¹‡avasena tato
__calakÄ• . _ sakuá¹‡agghiÄ• dayo viya maá¹ƒsapiá¹‡á¸• aá¹ƒ parasenÄ• samÅ«haá¹ƒ sÄ•

chetvÄ• dayanti uppatitvÄ• uppatitvÄ• gacchantÄ«ti __piá¹‡á¸• adÄ• yakÄ• . _ dutiyavikap
janasammadde uppatantÄ• viya gacchantÄ«ti piá¹‡á¸• adÄ• yakÄ• ti attho veditabbo. __ug
thÄ• majavaparakkamÄ• divasena ativiya uggatÄ• uggÄ• ti attho. __pakkhandantÄ«_ti atta
asajjamÄ• nÄ• parasenaá¹ƒ anupavisantÄ«ti attho. thÄ• majavabalaparakkamÄ• disampatt
mahÄ• nÄ• gÄ• . ekantasÅ«rÄ• _ti ekÄ• kisÅ«rÄ• attano sÅ«rabhÄ• veneva ekÄ• kino hutv
savammikÄ• . __saraparittÄ• á¹‡acamma_nti cammaparisibbitaá¹ƒ kheá¹-akaá¹ƒ, cammam
__gharadÄ• sayodhÄ• _ti antojÄ• tayodhÄ• .

Ä• á¸·Ä• raá¹ƒ vuccati mahÄ• nasaá¹ƒ, tattha niyuttÄ• ti __Ä• á¸·Ä• rikÄ• , _ bhattakÄ• rÄ•
pÅ«vasampÄ• dakÄ• , ye pÅ«vameva nÄ• nappakÄ• rato sampÄ• detvÄ• vikkiá¹‡antÄ• jÄ
manussÄ• naá¹ƒ alaá¹…kÄ• ravidhiá¹ƒ kappenti saá¹ƒvidahantÄ«ti __kappakÄ• . nhÄ• pak
\Ee I 284/ malaharaá¹‡avaá¹‡á¹‡asampÄ• danavidhinÄ• nhÄ• pentÄ«ti nhÄ• pakÄ• . navan
gaá¹‡anagantho antarÄ• chiddÄ• bhÄ• vena acchiddakoti vuccati, taá¹ƒ gaá¹‡anaá¹ƒ upan
__acchiddakapÄ• á¹-hakÄ• . _ hatthena adhippÄ• yaviÃ±Ã±Ä• panaá¹ƒ hatthamuddÄ• \Be
tadekadesesu aá¹…gulÄ«su daá¹-á¹-habbo. ``na bhuÃ±jamÄ• no sabbaá¹ƒ hatthaá¹ƒ mukh
tiÄ• dÄ«su viya, tasmÄ• aá¹…gulisaá¹…kocanÄ• dinÄ• \Ne I 195/ gaá¹‡anÄ• __hatthamu
cittakÄ• rÄ• dÄ«nÄ«_ti. __Ä• di_-saddena bhamakÄ• rakoá¹-á¹-akalekhaka vilÄ«vakÄ• rÄ•
daá¹-á¹-habbo. __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __sandiá¹-á¹-hikame
sÄ• maá¹ƒ daá¹-á¹-habbaá¹ƒ, sayaá¹ƒ anubhavitabbaá¹ƒ attapaccakkhaá¹ƒ diá¹-á¹-hadham
__sukhita_nti sukhappattaá¹ƒ. __uparÄ«_ti devaloke. so hi manussalokato uparimo. kamma
nibbattanato tassa phalaá¹ƒ tassa aggisikhÄ• viya hoti, taÃ±ca uddhaá¹ƒ devaloketi Ä• ha _
assÄ• atthÄ«ti uddhaggikÄ• â€™â€™ _ti. __saggaá¹ƒ arahatÄ«_ti attano phalabhÅ«taá¹ƒ
sÄ• nibbattanÄ• rahoti attho. __sukhavipÄ• kÄ• _ti iá¹-á¹-havipÄ• kavipaccanÄ«kÄ• . __sua
uttame uá¸·Ä• re. dakkhanti vaá¸• á¸• hanti etÄ• yÄ• ti __dakkhiá¹‡Ä• , _ pariccÄ• gamayaá
``dakkhiá¹‡aá¹ƒ dÄ• naâ€™â€™ _nti.

__maggo_ \Ee I 285/ __sÄ• maÃ±Ã±aá¹ƒ_ samitapÄ• pasamaá¹‡abhÄ• voti katvÄ• . yasm
dÄ• sakassakÄ• dÄ«naá¹ƒ lokato abhivÄ• danÄ• dilÄ• bho sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±
kho koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä«disamatthaá¹ƒ jÄ• nantoâ€™â€™ ti vÄ«maá
pucchitvÄ• tesaá¹ƒ kathÄ• ya anÄ• rÄ• dhitacitto bhagavantampi tamatthaá¹ƒ pucchi, tasm
Ä• gataá¹ƒ pana dÄ• sakassakopamaá¹ƒ sandhÄ• ya pucchatÄ«â€™â€™ _ti.

__kaá¹‡hapakkha_nti yathÄ• pucchite atthe labbhamÄ• naá¹ƒ diá¹-á¹-higatÅ«pasaÃ±hitaá¹
__sukkapakkha_nti tabbidhuraá¹ƒ uparisuttÄ• gataá¹ƒ vodÄ• napakkhaá¹ƒ. __samaá¹‡akol
samaá¹‡akotÅ«halaá¹ƒ taá¹ƒtaá¹ƒsamaá¹‡avÄ• dÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±avirodhaá¹ƒ. __
virodhena ``evaá¹ƒvÄ• dÄ«naá¹ƒ tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ayaá¹ƒ doso, eva
dosoâ€™â€™ ti evaá¹ƒ taá¹ƒtaá¹ƒvÄ• dassa paribhÄ• sanaá¹ƒ. __raÃ±Ã±o bhÄ• raá¹ƒ kar
desanÄ• kosallenÄ• ti adhippÄ• yo.

<164> __paá¹‡á¸• itapatirÅ«pakÄ• na_nti Ä• maá¹ƒ viya pakkÄ• naá¹ƒ paá¹‡á¸• itÄ• bhÄ•

pÅ«raá¹‡akassapavÄ• davaá¹‡á¹‡anÄ•

<165> __ekaá¹ƒ_ \Be I 221/ __idÄ• ha_nti ekÄ• haá¹ƒ. __idha_-saddo cettha nipÄ• tamatta
ticceva attho. __saritabbayutta_nti anussaraá¹‡Ä• nucchavikaá¹ƒ.

<166> __sahatthÄ• karontassÄ• _ti sahattheneva karontassa. nissaggiyathÄ• varÄ• dayo
\Ne I 196/ saá¹…gahitÄ• . __hatthÄ• dÄ«nÄ«_ti hatthapÄ• dakaá¹‡á¹‡anÄ• sÄ• dÄ«ni. __pa
vibÄ• dhananti Ä• ha __ ``daá¹‡á¸• ena uppÄ«á¸·entassÄ• â€™â€™ _ti. __papaÃ±casÅ«da
vÄ• â€™â€™ ti attho vutto, idha pana tajjanaá¹ƒ paribhÄ• sanaá¹ƒ daá¹‡á¸• eneva saá¹…g
uppÄ«á¸·entassaâ€™â€™ icceva vuttaá¹ƒ. __sokaá¹ƒ sayaá¹ƒ_ \Ee I 286/ __karontassÄ• _
sayaá¹ƒ karontassa, sokaá¹ƒ vÄ• uppÄ• dentassa. __parehÄ«_ti attano vacanakarehi. __s
vibÄ• dhanapayogena sayampi phandato. __ ``atipÄ• tÄ• payatoâ€™â€™ _ti padaá¹ƒ sudd
vattatÄ«ti Ä• ha __ ``hanantassÄ• pi hanÄ• pentassÄ• pÄ«â€™â€™ _ti. __kÄ• raá¹‡avaser

gharassa bhitti anto bahi ca sandhitÄ• hutvÄ• á¹-hitÄ• __gharasandhi. _ kiÃ±cipi asesetv
__nillopo. _ ekÄ• gÄ• re niyutto vilopo __ekÄ• gÄ• riko. _ parito sabbaso panthe hananaá¹ƒ
na karÄ«yati_ pubbe asaÃ±Ã±ato uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• , tasmÄ• __natthi pÄ•
kathaá¹ƒ sattÄ• pÄ• pe paá¹-ipajjantÄ«ti Ä• ha __ ``sattÄ• pana pÄ• paá¹ƒ karomÄ• ti eva
_ti. evaá¹ƒ kirassa hoti --- imesaÃ±hi sattÄ• naá¹ƒ hiá¹ƒsÄ• dikiriyÄ• na attÄ• naá¹ƒ phusat
nibbikÄ• rattÄ• sarÄ«raá¹ƒ pana acetanaá¹ƒ kaá¹-á¹-hakaliá¹…garÅ«pamaá¹ƒ, tasmiá¹ƒ vik
pÄ• panti. __khuraneminÄ• _ti nisitakhuramayaneminÄ• .

gaá¹…gÄ• ya dakkhiá¹‡Ä• disÄ• appatirÅ«padeso, uttarÄ• disÄ• patirÅ«padesoti adhipp
``dakkhiá¹‡aÃ±caâ€™â€™ tiÄ• di vuttanti Ä• ha __ ``dakkhiá¹‡atÄ«re manussÄ• kakkhaá¸
__mahÄ• yÄ• ga_nti mahÄ• vijitayaÃ±Ã±asadisaá¹ƒ mahÄ• yÄ• gaá¹ƒ. __uposathakammen
__dama_-saddo hi indriyasaá¹ƒvarassa uposathasÄ«lassa ca vÄ• cako idhÄ• dhippeto. kec
``uposathakammenÄ• _ti idaá¹ƒ indriyadamanassa visesanaá¹ƒ, tasmÄ• `uposathakammal
indriyadamanenÄ• â€™â€™ ti atthaá¹ƒ vadanti \Ee I 287/. __sÄ«lasaá¹ƒyamenÄ• _ti kÄ• yi
I 222/. __saccavajjenÄ• _ti saccavÄ• cÄ• ya, tassÄ• visuá¹ƒ vacanaá¹ƒ loke garutarapuÃ±
hi pÄ• padhammesu musÄ• vÄ• do garu, evaá¹ƒ puÃ±Ã±adhammesu saccavÄ• cÄ• . tenÄ•
atÄ«tassÄ• â€™â€™ tiÄ• di. __pavattÄ«_ti yo ``karotÄ«â€™â€™ ti vuccati, tassa santÄ• n
phaluppattipaccayabhÄ• vena uppatti. __sabbathÄ• _ti ``karotoâ€™â€™ tiÄ• dinÄ• vuttena
__kiriyameva paá¹-ikkhipati, _ na raÃ±Ã±Ä• puá¹-á¹-haá¹ƒ sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±
adhippÄ• yo. idaá¹ƒ avadhÄ• raá¹‡aá¹ƒ vipÄ• kapaá¹-ikkhepanivattanatthaá¹ƒ. yo hi kamma
atthato vipÄ• kopi paá¹-ikkhitto eva nÄ• ma hoti. tathÄ• hi vakkhati ``kammaá¹ƒ paá¹-ibÄ• h

tiÄ• di (Sv I 170-172).

paá¹-irÄ• jÅ«hi \Ne I 197/ anabhibhavanÄ«yabhÄ• vena visesato jitanti __vijitaá¹ƒ, _ Ä• á¹‡
mayhaá¹ƒ vijite vasathÄ• â€™â€™ ti apasÄ• danÄ• pabbajitassa viheá¹-hanÄ• pabbÄ• ja
``apasÄ• detabbanti viheá¹-hetabbaâ€™â€™ _nti. uggaá¹‡hanaá¹ƒ tena vuttassa atthassa
upadhÄ• raá¹‡aá¹ƒ sallakkhaá¹‡aá¹ƒ, nikujjanaá¹ƒ tassa addhaniyabhÄ• vÄ• pÄ• danavase
tadubhayaá¹ƒ paá¹-ikkhipanto Ä• ha __ ``anuggaá¹‡hanto anikujjantoâ€™â€™ _ti. tenÄ• ha
aggaá¹‡hantoâ€™â€™ _tiÄ• di.

makkhaligosÄ• lavÄ• davaá¹‡á¹‡anÄ•

<168> __ubhayenÄ• _ti hetupaccayapaá¹-isedhanavacanena. __saá¹ƒkilesapaccaya_nti sa
malÄ«nabhÄ• vassa kÄ• raá¹‡aá¹ƒ. __visuddhipaccaya_nti saá¹…kikilesato visuddhiyÄ• vo
__attakÄ• ro_ti \Ee I 288/ tena tena sattena attanÄ• kÄ• tabbakammaá¹ƒ attanÄ• nipphÄ•
__parakÄ• ra_nti parassa vÄ• hasÄ• ijjhanakapayojanaá¹ƒ. tenÄ• ha __ ``yenÄ• â€™â€™
antimabhavikaá¹ƒ mahÄ• bodhisattaá¹ƒ, paccekabodhisattassapi ettheva saá¹…gaho vedita
__manussasobhagyata_nti manussesu subhagabhÄ• vaá¹ƒ. __eva_nti vuttappakÄ• rena. k
paá¹-ikkhipanena ``atthi bhikkhave kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaâ€™â€™ ntiÄ• d
__jinacakke pahÄ• raá¹ƒ deti nÄ• ma. natthi purisakÄ• re_ti yathÄ• vuttaattakÄ• raparakÄ•
sattÄ• naá¹ƒ paccattapurisakÄ• ro nÄ• ma koci natthÄ«ti attho. tenÄ• ha __ ``yenÄ• â€™â€
bala_nti sattÄ• naá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikanibbÄ• nasampattiÄ• vahaá¹ƒ bala
tenÄ• ha \Be I 223/ __ ``yamhÄ«â€™â€™ _tiÄ• di. nidassanamattaÃ±cetaá¹ƒ, saá¹ƒkilesika
paá¹-ikkhipateva. yadi vÄ«riyÄ• dÄ«ni purisakÄ• ravevacanÄ• ni, kasmÄ• visuá¹ƒ gahaá¹‡a
vÄ«riyenÄ• â€™â€™ _tiÄ• di. saddatthato pana tassÄ• tassÄ• kiriyÄ• ya ussannaá¹-á¹-he
sÅ«ravÄ«rabhÄ• vÄ• vahaá¹-á¹-hena __vÄ«riyaá¹ƒ. _ tadeva daá¸·habhÄ• vato, porisadhur
pavattetabbato ca __purisathÄ• mo. _ paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanappavattiyÄ•
vuttoti veditabbaá¹ƒ.

sattayogato rÅ«pÄ• dÄ«su sattavisattatÄ• ya __sattÄ• . _ pÄ• á¹‡anato assasanapassasan
__pÄ• á¹‡Ä• . _ te pana so ekindriyÄ• divasena vibhajitvÄ• vadatÄ«ti Ä• ha __ ``ekindriyoâ
aá¹‡á¸• akosÄ• dÄ«su bhavanato __ ``bhÅ«tÄ• â€™â€™ _ti vuccantÄ«ti Ä• ha __ ``aá¹‡á¸•
vadatÄ«â€™â€™ _ti \Ee I 289/. jÄ«vanato pÄ• á¹‡aá¹ƒ dhÄ• rentÄ• viya vaá¸• á¸• hanato
``sÄ• liyavÄ• â€™â€™ _tiÄ• di. natthi etesaá¹ƒ saá¹ƒkilesavisuddhÄ«su vasoti __avasÄ• .
vÄ«riyaá¹ƒ \Ne I 198/ cÄ• ti __abalÄ• avÄ«riyÄ• . niyatÄ• _ti acchejjasuttÄ• vutÄ• bhejjama
niyatappavattitÄ• ya gatijÄ• tibandhÄ• pavaggavasena niyÄ• mo. __tattha tattha gamana_n
abhijÄ• tÄ«naá¹ƒ tÄ• su tÄ• su gatÄ«su upagamanaá¹ƒ samavÄ• yena samÄ• gamo. __sab
kaá¹‡á¹-akassa tikhiá¹‡atÄ• , kapitthaphalÄ• naá¹ƒ parimaá¹‡á¸• alatÄ• , migapakkhÄ«naá¹
sabbassÄ• pi lokassa hetupaccayena vinÄ• tathÄ• tathÄ• pariá¹‡Ä• mo ayaá¹ƒ sabhÄ• vo

``yena hÄ«â€™â€™ _tiÄ• di. chaá¸·Ä• bhijÄ• tiyo parato vitthÄ• rÄ«yanti. __ ``sukhaÃ±ca c
paá¹-isaá¹ƒvedentÄ«â€™â€™ _ti vadanto adukkhamasukhabhÅ«miá¹ƒ sabbena sabbaá¹ƒ
``aÃ±Ã±Ä• adukkhamasukhabhÅ«mi natthÄ«ti dassetÄ«â€™â€™ _ti Ä• ha.

__pamukhayonÄ«na_nti manussatiracchÄ• nÄ• dÄ«su khattiyabrÄ• hmaá¹‡Ä• disÄ«habya
__saá¹-á¹-hisatÄ• nÄ«_ti chasahassÄ• ni. ``paÃ±ca ca kammuno satÄ• nÄ«â€™â€™ ti pad
``paÃ±cakammasatÄ• ni cÄ• â€™â€™ _ti. __ ``eseva nayoâ€™â€™ _ti iminÄ• ``kevalaá¹ƒ
diá¹-á¹-hiá¹ƒ dÄ«petÄ«â€™â€™ ti imamevatthaá¹ƒ atidisati. ettha ca __ ``takkamattakenÄ•
yasmÄ• takkikÄ• niraá¹…kusatÄ• ya parikappanassa yaá¹ƒ kiÃ±ci attano parikappitaá¹ƒ sÄ
maÃ±Ã±amÄ• nÄ• tatheva abhinivissa takkadiá¹-á¹-higÄ• haá¹ƒ gaá¹‡hanti, tasmÄ• na tes
viÃ±Ã±Å«hi vicÄ• raá¹‡Ä• kÄ• tabbÄ• ti dasseti. __kecÄ«_ti uttaravihÄ• ravÄ• sino. te hi ``
cakkhusotaghÄ• najivhÄ• kÄ• yÄ• imÄ• ni paÃ±cindriyÄ• ni `paÃ±ca kammÄ• nÄ«â€™ ti p
__kammanti laddhÄ«_ti oá¸·Ä• rikabhÄ• vato paripuá¹‡á¹‡akammanti laddhi. __manokamm
anoá¸·Ä• rikattÄ• __upaá¸• á¸• hakamma_nti laddhÄ«ti yojanÄ• . __dvaá¹-á¹-hipaá¹-ipadÄ•
paá¹-ipadÄ• â€™â€™ ti vattabbe sabhÄ• vaniruttiá¹ƒ ajÄ• nanto ``dvaá¹-á¹-hipaá¹-ipadÄ• â
__ekasmiá¹ƒ kappe_ti ekasmiá¹ƒ mahÄ• kappe, tatthÄ• pi ca vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«saÃ±
asaá¹…khyeyyekappe.

urabbhe hanantÄ«ti __orabbhikÄ• . _ evaá¹ƒ __sÅ«karikÄ• _dayo veditabbÄ• . __luddÄ• _
mÄ• gavikanesÄ• dÄ• . te pÄ• pakammapasutatÄ• ya __ ``kaá¹‡hÄ• bhijÄ• tÄ«ti vadati. bhi
bhikkhÅ«. __te kira_ ``sachandarÄ• gÄ• paribhuÃ±jantÄ«â€™â€™ ti adhippÄ• yena __ ``c
pakkhipitvÄ• khÄ• dantÄ«â€™â€™ _ti vadati. kasmÄ• ti ce? yasmÄ• ``te paá¹‡Ä«tapaá¹‡
paá¹-isevantÄ«â€™â€™ ti tassa micchÄ• gÄ• ho, tasmÄ• Ã±Ä• yaladdhepi paccaye bhuÃ±
vilomagÄ• hitÄ• ya paccayesu kaá¹‡á¹-ake pakkhipitvÄ• khÄ• danti nÄ• mÄ• ti vadatÄ«ti a
savisesaá¹ƒ attakilamathÄ• nuyogaá¹ƒ anuyuttÄ• . tathÄ• hi te kaá¹‡á¹-ake vattantÄ• viya
``kaá¹‡á¹-akavuttikÄ• â€™â€™ _ti vuttÄ• . á¹-hatvÄ• bhuÃ±jananahÄ• napaá¹-ikkhepÄ• di
__paá¹‡á¸• aratarÄ• _ \Ne I 199/. __ ``acelakasÄ• vakÄ• â€™â€™ _ti Ä• jÄ«vakasÄ• vake
Ä• jÄ«vakaladdhiyÄ• visuddhacittatÄ• ya nigaá¹‡á¹-hehipi __paá¹‡á¸• aratarÄ• . _ nandÄ•
Ä• jÄ«vakapaá¹-ipattiá¹ƒ ukkaá¹ƒsaá¹ƒ pÄ• petvÄ• á¹-hitÄ• . tasmÄ• nigaá¹‡á¹-hehi Ä• jÄ«
paá¹‡á¸• aratarÄ• paramasukkÄ• bhijÄ• tÄ«ti ayaá¹ƒ tassa laddhi.

__purisabhÅ«miyo_ti padhÄ• napuggalena niddeso. itthÄ«nampi tÄ• bhÅ«miyo icchanteva
pannakoâ€™â€™ _tiÄ• di tesaá¹ƒ pÄ• á¸·iyeva. tattha __pannako_ti bhikkhÄ• ya vicaraá¹‡
paá¹-ipattiyÄ• paá¹-ipannako. __jino_ti jiá¹‡á¹‡o jarÄ• vasena hÄ«nadhÄ• tuko, attano \Ee
paá¹-ipattiyÄ• paá¹-ipakkhaá¹ƒ jinitvÄ• á¹-hito. so kira tathÄ• bhÅ«to dhammampi kassaci
``na kiÃ±ci Ä• hÄ• â€™â€™ _ti. oá¹-á¹-havadanÄ• divippakÄ• re katepi khamanavasena na
__alÄ• bhi_nti ``so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dinÄ• \Be I 225/
vuttaalÄ• bhahetusamÄ• yogena alÄ• bhiá¹ƒ, tatoyeva jighacchÄ• dubbalaparetatÄ• ya say

``samaá¹‡aá¹ƒ pannabhÅ«mÄ«â€™â€™ _ti vadati.

__Ä• jÄ«vavuttisatÄ• nÄ«_ti sattÄ• naá¹ƒ Ä• jÄ«vabhÅ«tÄ• ni jÄ«vikÄ• vuttisatÄ• ni. __pas
gahitÄ• , migaggahaá¹‡ena rurugavayÄ• disabbamigajÄ• ti. __bahÅ« devÄ• _ti
cÄ• tumahÄ• rÄ• jikÄ• dibrahmakÄ• yikÄ• divasena, tesaá¹ƒ antarabhedavasena bahÅ« de
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ ekaccabhedo mahÄ• samayasuttavasena (DN II 331) dÄ«peta
dÄ«padesakulavaá¹ƒsÄ• jÄ«vÄ• divibhÄ• gavasena manussÄ• pi anantabhedÄ• . pisÄ• cÄ
aparapetÄ• dayo __mahantamahantÄ• . _ chaddantadahamandÄ• kiniyo kuvÄ• á¸·iyamuca

__pavuá¹-Ä• _ti pabbagaá¹‡á¹-hikÄ• . __paá¹‡á¸• itopi_ \Ee I 292/ __ ... pe ... uddhaá¹ƒ na
sattÄ• naá¹ƒ saá¹ƒsaraá¹‡akÄ• lassa niyatabhÄ• vato. __aparipakkaá¹ƒ_ saá¹ƒsaraá¹‡anim
__paripÄ• ceti nÄ• ma_ sÄ«ghaá¹ƒyeva visuddhippattiyÄ• . __paripakkaá¹ƒ_ kammaá¹ƒ __
kÄ• lena paripakkabhÄ• vÄ• nÄ• pÄ• danena __byantiá¹ƒ karoti nÄ• ma. _

__suttaguá¸·e_ti suttavaá¹-á¹-iyaá¹ƒ. __ ``nibbeá¹-hiyamÄ• nameva paletÄ«â€™â€™ _ti up
saá¹ƒsÄ• ro anukkamena khÄ«yateva, na tassa vaá¸• á¸• hatÄ«ti dasseti paricchinnarÅ«pat

ajitakesakambalavÄ• davaá¹‡á¹‡anÄ•

<171> __dinna_nti \Ne I 200/ deyyadhammasÄ«sena dÄ• naá¹ƒ vuttanti Ä• ha __ ``dinnass
vadatÄ«â€™â€™ _ti, dinnaá¹ƒ pana annÄ• divatthuá¹ƒ kathaá¹ƒ paá¹-ikkhipati. eseva nayo
etthÄ• pi. __mahÄ• yÄ• go_ti sabbasÄ• dhÄ• raá¹‡aá¹ƒ mahÄ• dÄ• naá¹ƒ. __pÄ• hunakasa
kÄ• tabbasakkÄ• ro. __phala_nti Ä• nisaá¹ƒsaphalaá¹ƒ, nissandaphalaÃ±ca. __vipÄ• ko_ti
á¹-hitassa ayaá¹ƒ loko natthÄ«_ti paraloke á¹-hitassa kammunÄ• laddhabbo ayaá¹ƒ loko na
á¹-hitassÄ• pi paraloko natthÄ«_ti idhaloke á¹-hitassa kammunÄ• laddhabbo paraloko na h
kÄ• raá¹‡amÄ• ha __ ``sabbe_ \Be I 226/ __tattha tattheva ucchijjantÄ«â€™â€™ _ti. ime sa
bhave, yoniÄ• dÄ«su ca á¹-hitÄ• tattha tattheva ucchijjanti nirudayavinÄ• savasena vinassa
__phalÄ• bhÄ• vavasenÄ• _ti mÄ• tÄ• pitÅ«su sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá
``natthi mÄ• tÄ• , natthi pitÄ• â€™â€™ ti vadati, na mÄ• tÄ• pitÅ«naá¹ƒ, nÄ• pi tesu idÄ• ni
kayiramÄ• nasakkÄ• rÄ• sakkÄ• rÄ• naá¹ƒ abhÄ• vavasena tesaá¹ƒ lokapaccakkhattÄ• . pu
sattÄ• naá¹ƒ uppÄ• do nÄ• ma kevalo, na cavitvÄ• Ä• gamanapubbakoti dassanatthaá¹ƒ ``
opapÄ• tikÄ• â€™â€™ ti vuttanti Ä• ha __ ``cavitvÄ• upapajjanakasattÄ• nÄ• ma natthÄ«t
samaá¹‡ena nÄ• ma yÄ• thÄ• vato \Ee I 293/ jÄ• nantena kassaci kiÃ±ci akathetvÄ• saÃ±Ã
aÃ±Ã±athÄ• Ä• hopurisikÄ• nÄ• ma siyÄ• . kiÃ±hi paro parassa karissati? tathÄ• ca attan
avassayo eva na siyÄ• tattha tattheva ucchijjanatoti Ä• ha __ ``ye imaÃ±ca ... pe ... pavede

catÅ«su mahÄ• bhÅ«tesu niyuttoti __cÄ• tumahÄ• bhÅ«tiko. _ yathÄ• pana mattikÄ• ya ni
mattikÄ• mayaá¹ƒ, evaá¹ƒ ayaá¹ƒ catÅ«hi mahÄ• bhÅ«tehi nibbattoti Ä• ha __ ``catumahÄ•

__ajjhattikapathavÄ«dhÄ• tÅ«_ti sattasantÄ• nagatÄ• pathavÄ«dhÄ• tu. __bÄ• hirapathavÄ
mahÄ• pathaviá¹ƒ. __upagacchatÄ«_ti bÄ• hirapathavikÄ• yato tadekadesabhÅ«tÄ• pathav
ajjhattikabhÄ• vappattiyÄ• sattabhÄ• vena saá¹‡á¹-hitÄ• idÄ• ni ghaá¹-Ä• digatapathavÄ«
bÄ• hirapathavikÄ• yaá¹ƒ upeti upagacchati sabbaso tena nibbisesataá¹ƒ ekÄ«bhÄ• vamev
eseva nayo_ti ettha pajjunnena mahÄ• samuddato gahitaÄ• po viya vassodakabhÄ• vena p
sÅ«riyarasmito gahitaá¹ƒ indaggisaá¹…khÄ• tatejo viya puna sÅ«riyarasmiá¹ƒ, mahÄ• vÄ• y
niggatamahÄ• vÄ• to viya tameva vÄ• yukhandhaá¹ƒ upeti upagacchatÄ«ti diá¹-á¹-higatikas
__manacchaá¹-á¹-hÄ• ni indriyÄ• ni Ä• kÄ• saá¹ƒ pakkhandanti_ tesaá¹ƒ visayÄ• bhÄ• vÄ•
hi visayÄ• pi gahitÄ• eva hontÄ«ti. __guá¹‡Ä• guá¹‡apadÄ• nÄ«_ti guá¹‡adosakoá¹-á¹-hÄ•
padÄ• nÄ«ti adhippetaá¹ƒ_ sarÄ«rena taá¹ƒtaá¹ƒkiriyÄ• ya \Ne I 201/ pajjitabbato. dabbanti
mÅ«á¸·hapuggalÄ• . tehi __dattÅ«hi_ \Ee I 294/ bÄ• lamanussehi. ``paraloko atthÄ«â€™â€
atthikÄ• , tesaá¹ƒ vÄ• doti atthikavÄ• do, taá¹ƒ __atthikavÄ• daá¹ƒ. _

__kammaá¹ƒ_ \Be I 227/ __paá¹-ibÄ• hati_ akiriyavÄ• dibhÄ• vato. __vipÄ• kaá¹ƒ paá¹-ibÄ
Ä• yatiá¹ƒ upapattiyÄ• paá¹-ikkhipanato. __ubhayaá¹ƒ paá¹-ibÄ• hati_ sabbaso hetupaá¹-ib
paá¹-ikkhittattÄ• . ubhayanti hi kammaá¹ƒ vipÄ• kaÃ±cÄ• ti ubhayaá¹ƒ. so hi ``ahetÅ« appac
saá¹ƒkilissanti, visujjhanti cÄ• â€™â€™ ti (DN I 168; MN II 100, 227; SN b III 212) vadanto l
vipÄ• kassÄ• pi saá¹ƒkilesavisuddhÄ«naá¹ƒ paccayattÄ• bhÄ• vavacanato tadubhayaá¹ƒ pa
paá¹-ibÄ• hito hoti_ asati kamme vipÄ• kÄ• bhÄ• vato. __kammaá¹ƒ paá¹-ibÄ• hitaá¹ƒ hoti_
niratthakabhÄ• vÄ• pattito. __atthato_ti sarÅ«pena. __ubhayappaá¹-ibÄ• hakÄ• _ti visuá¹ƒ v
taá¹ƒtaá¹ƒdiá¹-á¹-hidÄ«pakabhÄ• vena pÄ• á¸·iyaá¹ƒ Ä• gatÄ• pi paccekaá¹ƒ tividhadiá¹-á¹-
ubhayapaá¹-ibÄ• hakattÄ• . ubhayappaá¹-ibÄ• hakÄ• ti hi hetuvacanaá¹ƒ. __ ``ahetukavÄ• d
paá¹-iÃ±Ã±Ä• vacanaá¹ƒ. yo hi vipÄ• kapaá¹-ibÄ• hanena natthikadiá¹-á¹-hiko ucchedavÄ• d
kammapaá¹-ibÄ• hanena akiriyadiá¹-á¹-hiko, ubhayapaá¹-ibÄ• hanena ahetukadiá¹-á¹-hiko d
nayo.

__sajjhÄ• yantÄ«_ti taá¹ƒ diá¹-á¹-hidÄ«pakaá¹ƒ ganthaá¹ƒ uggahetvÄ• paá¹-hanti. __vÄ«m
atthaá¹ƒ vicÄ• renti. __ ``tesaâ€™â€™ _ntiÄ• di vÄ«maá¹ƒsanÄ• kÄ• radassanaá¹ƒ. __tasm
yathÄ• parikappitakammaphalÄ• bhÄ• vÄ• dike ``karoto na karÄ«yati pÄ• paâ€™â€™ nti Ä
Ä• rammaá¹‡e. __micchÄ• sati santiá¹-á¹-hatÄ«_ti ``karoto na karÄ«yati pÄ• paâ€™â€™ nt
anussavÅ«paladdhe atthe tadÄ• kÄ• raparivitakkanehi saviggahe viya sarÅ«pato cittassa pa
cirakÄ• laparicayena evametanti nijjhÄ• nakkhamabhÄ• vÅ«pagamanena nijjhÄ• nakkhantiy
punappunaá¹ƒ tatheva Ä• sevantassa bahulÄ«karontassa micchÄ• vitakkena samÄ• diyam
micchÄ• vÄ• yÄ• mÅ«patthambhitÄ• ataá¹ƒsabhÄ• vaá¹ƒ ``taá¹ƒsabhÄ• vaâ€™â€™ nti ga
laddhanÄ• mÄ• taá¹ƒladdhisahagatÄ• taá¹‡hÄ• santiá¹-á¹-hati. __cittaá¹ƒ ekaggaá¹ƒ hotÄ
vitakkÄ• dipaccayalÄ• bhena tasmiá¹ƒ Ä• rammaá¹‡e avaá¹-á¹-hitatÄ• ya anekaggataá¹ƒ pa
viya hoti. cittasÄ«sena micchÄ• samÄ• dhi eva vutto. sopi hi paccayavisesehi laddhabhÄ• v
samÄ• dhÄ• napatirÅ«pakiccakaroyeva, vÄ• á¸·avijjhanÄ• dÄ«su viyÄ• ti daá¹-á¹-habbaá¹ƒ.

anekakkhattuá¹ƒ tenÄ• kÄ• rena pubbabhÄ• giyesu javanavÄ• resu pavattesu \Be I 228/ sa
satta javanÄ• ni \Ne I 202/ javanti. __paá¹-hame javane satekicchÄ• honti. tathÄ• dutiyÄ• d
dhammasabhÄ• vadassanamattametaá¹ƒ, na pana tasmiá¹ƒ khaá¹‡e tesaá¹ƒ tikicchÄ• ken

__tatthÄ• _ti tesu tÄ«su micchÄ• dassanesu. __koci ekaá¹ƒ dassanaá¹ƒ okkamatÄ«_ti yass
abhiniveso Ä• sevanÄ• ca pavattÄ• , so ekameva dassanaá¹ƒ okkamati. yassa pana dvÄ«s
Ä• sevanÄ• ca pavattÄ• , so dve tÄ«á¹‡ipi okkamati, etena yÄ• pubbe ubhayapaá¹-ibÄ• ha
atthasiddhÄ• sabbadiá¹-á¹-hikatÄ• , sÄ• pubbabhÄ• giyÄ• . yÄ• pana micchattaniyÄ• mok
yathÄ• sakaá¹ƒ paccayasamudÄ• gamasiddhito bhinnÄ• rammaá¹‡Ä• naá¹ƒ viya visesÄ• d
anuppattiyÄ• asaá¹…kiá¹‡á¹‡Ä• evÄ• ti dasseti. __ ``ekasmiá¹ƒ okkantepÄ«â€™â€™ _tiÄ
diá¹-á¹-hÄ«naá¹ƒ samÄ• nabalataá¹ƒ samÄ• naphalataÃ±ca dasseti. tasmÄ• tissopi cetÄ•
abbokiá¹‡á¹‡Ä• eva, ekÄ• ya vipÄ• ke dinne \Ee I 296/ itarÄ• anubalappadÄ• yikÄ• yo hon
nÄ• mesÄ• â€™â€™ _ti idaá¹ƒ vacanaá¹ƒ neyyatthaá¹ƒ, na nÄ«tatthaá¹ƒ. tathÄ• hi __papa
panesa ekasmiá¹ƒyeva attabhÄ• ve niyato hoti, udÄ• hu aÃ±Ã±asmiá¹ƒ pÄ«ti? ekasmiá¹ƒye
pana bhavantarepi taá¹ƒ taá¹ƒ diá¹-á¹-hiá¹ƒ roceti yevÄ• â€™â€™ ti (Ps III 129) vuttaá¹ƒ. ak
nÄ• metaá¹ƒ abalaá¹ƒ dubbalaá¹ƒ, na kusalaá¹ƒ viya sabalaá¹ƒ mahÄ• balaá¹ƒ. tasmÄ• ``e
niyatoâ€™â€™ ti vuttaá¹ƒ. aÃ±Ã±athÄ• sammattaniyÄ• mo viya micchattaniyÄ• mopi acca
yadi evaá¹ƒ vaá¹-á¹-akhÄ• á¹‡ujotanÄ• kathanti Ä• ha ``Ä• sevanavasena panÄ• â€™â€™
``sakiá¹ƒ nimuggopi nimuggo eva bÄ• loâ€™â€™ ti vuttaá¹ƒ, evaá¹ƒ vaá¹-á¹-akhÄ• á¹‡ujota
paá¹-icca ayaá¹ƒ taá¹ƒ taá¹ƒ dassanaá¹ƒ okkanto puna kadÄ• ci tappaá¹-ipakkhe paccaye p
sÄ«sukkhipanamassa na hotÄ«ti na vattabbaá¹ƒ, tasmÄ• __ ``yebhuyyena hi evarÅ«passa
nÄ• ma natthÄ«â€™â€™ _ti vuttaá¹ƒ.

__tasmÄ• _ti yasmÄ• evaá¹ƒ saá¹ƒsÄ• rakhÄ• á¹‡ubhÄ• vassapi paccayo apaá¹‡á¹‡akajÄ
diá¹-á¹-hadhammikasamparÄ• yikaparamatthÄ• naá¹ƒ vasena attano guá¹‡ehi vaá¸• á¸• hik

pakudhakaccÄ• yanavÄ• davaá¹‡á¹‡anÄ•

<174> __akatÄ• _ti \Be I 229/ samena visamena vÄ• kenaci hetunÄ• na katÄ• na vihitÄ•
natthi etesanti __akatavidhÄ• nÄ• _ \Ee I 297/. padadvayenÄ• pi loke kenaci hetupaccayena
anibbattanabhÄ• vaá¹ƒ dasseti. __iddhiyÄ• pi na nimmitÄ• _ti kassaci iddhimato cetovasipp
203/, issarÄ• dino vÄ• iddhiyÄ• pi na nimmitÄ• . __animmÄ• pitÄ• _ kassaci animmÄ• pitÄ•
brahmajÄ• lavaá¹‡á¹‡anÄ• yaá¹ƒ (Sv I 30) vuttatthameva. __vaÃ±jhÄ• _ti vaÃ±jhapasuvaÃ±
kassaci ajanakÄ• ti attho, etena pathavikÄ• yÄ• dÄ«naá¹ƒ rÅ«pÄ• dijanakabhÄ• vaá¹ƒ paá¹
hi pathavikÄ• yÄ• dÄ«hi appaá¹-ibaddhavuttikÄ• ti tassa laddhi. pabbatakÅ«á¹-aá¹ƒ viya á¹-
__kÅ«á¹-aá¹-á¹-hÄ• , _ yathÄ• pabbatakÅ«á¹-aá¹ƒ kenaci anibbattitaá¹ƒ, kassaci ca anibba
adhippÄ• yo. yamidaá¹ƒ ``bÄ«jato aá¹…kurÄ• di jÄ• yatÄ«â€™â€™ ti vuccati, taá¹ƒ vijjamÄ
na avijjamÄ• naá¹ƒ, aÃ±Ã±athÄ• aÃ±Ã±atopi aÃ±Ã±assa upaladdhi siyÄ• ti adhippÄ• yo. _

nibbikÄ• rÄ• bhÄ• vena á¹-hitattÄ• . __na calantÄ«_ti vikÄ• raá¹ƒ nÄ• pajjanti. vikÄ• rÄ• bhÄ
sattannaá¹ƒ kÄ• yÄ• naá¹ƒ esikaá¹-á¹-hÄ• yiá¹-á¹-hitatÄ• . aniÃ±janaÃ±ca attano pakatiyÄ•
tenÄ• ha __ ``na vipariá¹‡amantÄ«â€™â€™ _ti. avipariá¹‡Ä• madhammattÄ• eva hi te aÃ±
byÄ• bÄ• dhenti. sati hi vikÄ• raá¹ƒ Ä• pÄ• detabbatÄ• ya byÄ• bÄ• dhakatÄ• pi siyÄ• , tath
anuggÄ• hakatÄ• ti tadabhÄ• vaá¹ƒ dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ __nÄ• la_ntiÄ• di vuttaá¹ƒ. __
kÄ• yekadesattÄ• __pathavikÄ• yo. _ jÄ«vasattamÄ• naá¹ƒ kÄ• yÄ• naá¹ƒ niccatÄ• ya nibb
hantabbatÄ• , na ghÄ• tetabbatÄ• cÄ• ti neva koci hantÄ• vÄ• ghÄ• tetÄ• vÄ• , tenevÄ• b
kÄ• yÄ• naâ€™â€™ _ntiÄ• di. yadi koci hantÄ• natthi, kathaá¹ƒ satthappahÄ• roti Ä• ha __
Ä• dÄ«sÅ«â€™â€™ _tiÄ• di. __kevalaá¹ƒ saÃ±Ã±Ä• mattameva hoti. _ hananaghÄ• tanÄ•
kÄ• yÄ• naá¹ƒ avikopanÄ«yabhÄ• vatoti adhippÄ• yo.

nigaá¹‡á¹-hanÄ• á¹-aputtavÄ• davaá¹‡á¹‡anÄ•

<177> cattÄ• ro yÄ• mÄ• bhÄ• gÄ• catuyÄ• mÄ• , catuyÄ• mÄ• eva cÄ• tuyÄ• mÄ• , bhÄ
``rattiyÄ• paá¹-hamo yÄ• moâ€™â€™ ti \Be I 230/. so panettha bhÄ• go saá¹ƒvaralakkhaá¹
``cÄ• tuyÄ• masaá¹ƒvutoti catukoá¹-á¹-hÄ• sena saá¹ƒvarena saá¹ƒvutoâ€™â€™ _ti. __paá
paá¹-ikkhittasabbasÄ«todakaparibhogo. __sabbena pÄ• pavÄ• raá¹‡ena yutto_ti sabbappak
saá¹ƒvaralakkhaá¹‡ena samannÄ• gato. __dhutapÄ• po_ti sabbena nijjaralakkhaá¹‡ena pÄ
__phuá¹-á¹-ho_ti aá¹-á¹-hannampi kammÄ• naá¹ƒ khepanena mokkhappattiyÄ• kammakkh
pÄ• pavÄ• raá¹‡ena phuá¹-á¹-ho taá¹ƒ patvÄ• á¹-hito. __koá¹-ippattacitto_ti mokkhÄ• dhiga
uttamamariyÄ• dappattacitto. __yatatto_ti kÄ• yÄ• dÄ«su indriyesu saá¹ƒyametabbassa abh
suppatiá¹-á¹-hitacitto_ti nissesato suá¹-á¹-hu patiá¹-á¹-hitacitto. __sÄ• sanÄ• nulomaá¹ƒ_ nÄ
pÄ• pavÄ• raá¹‡ena yuttatÄ• . tenÄ• ha ``dhutapÄ• poâ€™â€™ tiÄ• di. __asuddhaladdhitÄ
siyÄ• nicco, siyÄ• aniccoâ€™â€™ ti evamÄ• diasuddhaladdhitÄ• ya \Ne I 204/. __sabbÄ•
kammapakativibhÄ• gÄ• divisayÄ• sabbÄ• nijjhÄ• nakkhantiyo. __diá¹-á¹-hiye vÄ• _ti mico

saÃ±cayabelaá¹-á¹-haputtavÄ• davaá¹‡á¹‡anÄ•

179-181__._ __amarÄ• vikkhepe_ \Ee I 299/ __vuttanayo evÄ• _ti brahmajÄ• le
amarÄ• vikkhepavÄ• dasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Sv I 61-63) vuttanayo eva vikkhepabyÄ•
cettha vikkhepavÄ• dassa Ä• gatattÄ• .

paá¹-hamasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<183> __yathÄ• te rucceyyÄ• _ti idÄ• ni mayÄ• pucchiyamÄ• no attho yathÄ• tava citte n
kucchismiá¹ƒ jÄ• to __antojÄ• to. _ dhanena kÄ«to __dhanakkÄ«to. _ bandhaggÄ• hagahito
sÄ• ma_nti sayameva. __dÄ• sabya_nti dÄ• sabhÄ• vaá¹ƒ. koci dÄ• sopi samÄ• no alaso k

``kammakÄ• roâ€™â€™ ti na vuccatÄ«ti Ä• ha __ ``analaso kammakaraá¹‡asÄ«loyevÄ• â€
Ä• sannataraá¹-á¹-hÄ• nÅ«pasaá¹…kamanato pageva puretarameva. __pacchÄ• _ti sÄ• mi
__sayanato avuá¹-á¹-hite_ti rattiyÄ• vibhÄ• yanavelÄ• ya seyyato avuá¹-á¹-hite. __paccÅ«s
paá¹-á¹-hÄ• yÄ• _ti atÄ«tÄ• ya \Be I 231/ rattiyÄ• paccÅ«sakÄ• lato paá¹-á¹-hÄ• ya. __yÄ•
niddokkamana_nti aparÄ• ya padosavelÄ• yaá¹ƒ yÄ• va niddokkamanaá¹ƒ. __kiá¹ƒ kÄ• ra_
kiá¹ƒkÄ• rabhÄ• vato pucchitvÄ• kÄ• tabbaveyyÄ• vaccanti attho.

__devo viyÄ• _ti Ä• dhipaccaparivÄ• rÄ• disampattisamannÄ• gato padhÄ• nadevo viya. _
assaá¹ƒ ahaá¹ƒ. so rÄ• jÄ• viya ahampi bhaveyyaá¹ƒ, kathaá¹ƒ puÃ±Ã±Ä• ni kareyyaá¹ƒ, y
kareyyanti yojanÄ• . __ ``so vatassaâ€™ ssaâ€™â€™ _nti pÄ• á¹-he so rÄ• jÄ• assa ahaá
puÃ±Ã±Ä• ni kareyyanti yojanÄ• . tenÄ• ha __ ``ayamevatthoâ€™â€™ _ti. __assa_nti uttan
__ahaá¹ƒ_-saddo appayuttopi payutto eva hoti. __yÄ• vajÄ«vaá¹ƒ na sakkhissÄ• mi dÄ• tu_
dÄ• natthÄ• ya ussÄ• haá¹ƒ karontopi yaá¹ƒ rÄ• jÄ• ekaá¹ƒ divasaá¹ƒ deti \Ee I 300/, tato s
na sakkhissÄ• mi. tasmÄ• pabbajissÄ• mÄ«ti pabbajjÄ• yaá¹ƒ ussÄ• haá¹ƒ katvÄ• ti yojanÄ

__kÄ• yena_ \Ne I 205/ __saá¹ƒvuto_ti kÄ• yena saá¹ƒvaritabbaá¹ƒ kÄ• yadvÄ• rena pavat
saá¹ƒvaritvÄ• vihareyyÄ• ti ayamettha atthoti Ä• ha __ ``kÄ• yena pihito hutvÄ• â€™â€™ _
__ghÄ• sacchÄ• danena paramatÄ• yÄ• _ti ghÄ• sacchÄ• danapariyesane sallekhavasena
saá¹‡á¹-hito ghÄ• sacchÄ• danameva vÄ• paramaá¹ƒ parÄ• koá¹-i etassa, na tato paraá¹ƒ
pariyesati paccÄ• sisati cÄ• ti ghÄ• sacchÄ• danaparamo, tabbhÄ• vo ghÄ• sacchÄ• danap
__ghÄ• sacchÄ• danaparamatÄ• ya. vivekaá¹-á¹-hakÄ• yÄ• na_nti gaá¹‡asaá¹…gaá¹‡ikato
__nekkhammÄ• bhiratÄ• na_nti jhÄ• nÄ• bhiratÄ• naá¹ƒ. tÄ• ya eva jhÄ• nÄ• bhiratiyÄ• pa
visuddhiá¹ƒ pattatÄ• ya __paramavodÄ• nappattÄ• naá¹ƒ. _ kilesÅ«padhiabhisaá¹…khÄ• rÅ
__nirupadhÄ«naá¹ƒ. visaá¹…khÄ• ragatÄ• na_nti adhigatanibbÄ• nÄ• naá¹ƒ. ettha ca paá¹-
vivekehi sahÄ• pi pattabbo vinÄ• pi, tathÄ• dutiyo. tatiyo pana itarehi dvÄ«hi saheva pattab
daá¹-á¹-habbaá¹ƒ. gaá¹‡e janasamÄ• game sannipatanaá¹ƒ __gaá¹‡asaá¹…gaá¹‡ikÄ• , _ ta
carati puggalavasena asahÄ• yattÄ• . citte kilesÄ• naá¹ƒ sannipatanaá¹ƒ __cittakilesasaá¹…
__pahÄ• ya eko viharati_ kilesavasena asahÄ• yattÄ• . maggassa \Be I 232/ ekacittakkhaá¹
gotrabhuÄ• dÄ«naÃ±ca Ä• rammaá¹‡amattattÄ• na tesaá¹ƒ vasena sÄ• tisayÄ• nibbutisuk
phalasamÄ• pattinirodhasamÄ• pattivasena sÄ• tisayÄ• ti Ä• ha __ ``phalasamÄ• pattiá¹ƒ v
pavisitvÄ• â€™â€™ _ti. phalapariyosÄ• no hi nirodhoti.

<184> __abhiharitvÄ• _ti abhimukhÄ«bhÄ• vena netvÄ• . ``ahaá¹ƒ cÄ«varÄ• dÄ«hi payojan
vacanaseso. __sappÄ• ya_nti \Ee I 301/ sabbagelaÃ±Ã±apaharaá¹‡avasena upakÄ• rÄ• va
paripÄ• lanavasena gopanÄ• __rakkhÄ• gutti. _ paccuppannassa nisedhavasena __Ä• var

dutiyasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<186> __kasatÄ«ti_ kasiá¹ƒ karoti. __gahapatiko_ti ettha ka-saddo appatthoti Ä• ha __ ``ek
jeá¹-á¹-hakoâ€™â€™ _ti, tena anekakulajeá¹-á¹-hakabhÄ• vaá¹ƒ paá¹-ikkhipati. __karaá¹ƒ k
sampÄ• deti. __vaá¸• á¸• hetÄ«_ti uparÅ«pari sampÄ• danena vaá¸• á¸• heti. evaá¹ƒ appan
dukkaranti ayamattho laá¹-ukikopamasuttena (MN II 151, 152) dÄ«petabbo. tenÄ• ha ``seyy
daliddo assako anÄ• á¸·hiyo, tassassa ekaá¹ƒ agÄ• rakaá¹ƒ oluggaviluggaá¹ƒ kÄ• kÄ• tidÄ•
nti vitthÄ• ro. yadi appampi bhogaá¹ƒ pahÄ• ya pabbajituá¹ƒ dukkaraá¹ƒ, kasmÄ• dÄ• savÄ
katanti Ä• ha __ ``dÄ• savÄ• re panÄ• â€™â€™ _tiÄ• di. yathÄ• \Ne I 206/ ca dÄ• sassa b
parÄ• yattabhÄ• vato, evaá¹ƒ Ã±Ä• tayo pÄ«ti dÄ• savÄ• re Ã±Ä• tiparivaá¹-á¹-aggahaá¹‡a
daá¹-á¹-habbaá¹ƒ.

paá¹‡Ä«tatarasÄ• maÃ±Ã±aphalavaá¹‡á¹‡anÄ•

<189> __evarÅ«pÄ• hÄ«_ti yathÄ• vuttadÄ• sakassakÅ«pamÄ• sadisÄ• hi upamÄ• hi sÄ•
bhagavÄ• sakalampi rattindivaá¹ƒ tato bhiyyopi anantapaá¹-ibhÄ• natÄ• ya vicittanayadesa
__tathÄ• pÄ«_ti satipi desanÄ• ya uttaruttarÄ• dhikanÄ• nÄ• nayavicittabhÄ• ve.

__ekatthametaá¹ƒ_ padaá¹ƒ sÄ• dhusaddasseva ka-kÄ• rena vaá¸• á¸• hitvÄ• vuttattÄ• , t
atthaá¹ƒ vadantena atthuddhÄ• ravasena __sÄ• dhu_-saddo udÄ• haá¹-o. __Ä• yÄ• cane_t
abhipatthanÄ• yanti attho \Ee I 302/. __sampaá¹-icchane_ti paá¹-iggaá¹‡hane \Be I 233/. __
saá¹ƒvijjamÄ• naguá¹‡avasena haá¹ƒsane tosane, udaggatÄ• karaá¹‡eti attho. __dhammar
__paÃ±Ã±Ä• á¹‡avÄ• _ti paÃ±Ã±avÄ• . __addubbho_ti adÅ«sako, anupaghÄ• takoti attho.
sÄ• maÃ±Ã±aphalepi. __ayaá¹ƒ_ sÄ• dhu-saddo. __daá¸·hÄ«kamme_ti sakkacca kiriyÄ• ya
Ä• á¹‡Ä• pane. ``suá¹‡ohi sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€™ ti hi vutte sÄ• dhuka-sad
sakkaccakiriyÄ• viya tadÄ• á¹‡Ä• panampi jotitaá¹ƒ hoti, Ä• yÄ• canatthatÄ• viya cassa Ä•
veditabbÄ• . __sundarepÄ«_ti sundaratthepi. idÄ• ni yathÄ• vuttena sÄ• dhuka-saddassa a
visesaá¹ƒ dassetuá¹ƒ __ ``daá¸·hÄ«kammatthena hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__manasi karohÄ«_ti ettha manasikÄ• ro na Ä• rammaá¹‡apaá¹-ipÄ• danalakkhaá¹‡o, atha
vÄ«thipaá¹-ipÄ• danajavanapaá¹-ipÄ• danamanasikÄ• rapubbakaá¹ƒ citte á¹-hapanalakkhaá
``Ä• vajjÄ• â€™â€™ _tiÄ• dimÄ• ha. __sotindriyavikkhepavÄ• raá¹‡aá¹ƒ_ savane niyojanav
kiriyantarapaá¹-isedhanabhÄ• vato, sotaá¹ƒ odahÄ• ti attho. __manindriyavikkhepavÄ• raá¹
aÃ±Ã±acintÄ• paá¹-isedhanato. __byaÃ±janavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ_ ``sÄ• dhuka
vuttattÄ• . pacchimassa atthavipallÄ• saggÄ• havÄ• raá¹‡epi eseva nayo. __dhÄ• raá¹‡Å«p
__Ä• di_-saddena tulanatÄ«raá¹‡Ä• dike, diá¹-á¹-hiyÄ• suppaá¹-ividhe ca saá¹…gaá¹‡hÄ•
yathÄ• dhippetamatthaá¹ƒ byaÃ±jayatÄ«ti byaÃ±janaá¹ƒ, sabhÄ• vanirutti. saha byaÃ±janen
byaÃ±janasampannoti attho. __sÄ• ttho_ti araá¹‡Ä«yato upagantabbato anudhÄ• tabbato a
catupÄ• risuddhisÄ«lÄ• diko \Ee I 303/. tena saha atthenÄ• ti sÄ• ttho, atthasampannoti atth
__dhammagambhÄ«ro_tiÄ• dÄ«su __dhammo_ nÄ• ma tanti. __desanÄ• _ \Ne I 207/ nÄ• n

tantiyÄ• desanÄ• . __attho_ nÄ• ma tantiyÄ• attho. __paá¹-ivedho_ nÄ• ma tantiyÄ• , tanti
yathÄ• bhÅ«tÄ• vabodho. yasmÄ• cete dhammadesanÄ• atthappaá¹-ivedhÄ• sasÄ• dÄ«h
dukkhogÄ• hÄ• , alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• gambhÄ«rÄ• . tena vuttaá¹ƒ __ ``
... sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€™ _ti. ettha ca paá¹-ivedhassa dukkarabhÄ• vato d
desanÄ• Ã±Ä• á¹‡assa dukkarabhÄ• vato desanÄ• ya dukkhogÄ• hatÄ• , paá¹-ivedhassa p
asakkuá¹‡eyyatÄ• ya, Ã±Ä• á¹‡uppattiyÄ• ca dukkarabhÄ• vato dukkhogÄ• hatÄ• veditabb
234/ uddisanaá¹ƒ, tassa niddisanaá¹ƒ __bhÄ• sana_nti idhÄ• dhippetanti Ä• ha __ ``vitthÄ•
_ti. paribyattaá¹ƒ kathanaÃ±hi bhÄ• sanaá¹ƒ, tenÄ• ha __ ``desessÄ• mÄ«ti ... pe ... vitthÄ•

yathÄ• vuttamatthaá¹ƒ suttapadena samatthetuá¹ƒ __ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá
nigghoso_ti sÄ• á¸·ikÄ• ya Ä• lÄ• po viya madhuro kaá¹‡á¹‡asukho pemanÄ«yo. __paá¹-ibh
__udÄ«rayÄ«_ti uccÄ• rÄ«yati, vuccati vÄ• .

__evaá¹ƒ vutte ussÄ• hajÄ• to_ti evaá¹ƒ ``suá¹‡ohi sÄ• dhukaá¹ƒ manasi karohi bhÄ• sissÄ
kira bhagavÄ• saá¹…khepeneva desessati, vitthÄ• renapi bhÄ• sissatÄ«â€™â€™ ti saÃ±jÄ
haá¹-á¹-hatuá¹-á¹-ho hutvÄ• .

<190> __ ``idhÄ• â€™â€™ _ti iminÄ• vuccamÄ• naá¹ƒ adhikaraá¹‡aá¹ƒ tathÄ• gatassa up
adhippetanti Ä• ha __ ``desÄ• padese nipÄ• toâ€™â€™ _ti. __ ``svÄ• yaâ€™â€™ _nti sÄ•
gaá¹‡hÄ• ti, na yathÄ• visesitabbaá¹ƒ idha-saddaá¹ƒ. tathÄ• hi vakkhati ``katthaci padapÅ«
ti (Sv I 190). __lokaá¹ƒ upÄ• dÄ• ya vuccati_ loka-saddena samÄ• nÄ• dhikaraá¹‡abhÄ• ve
sesapadadvaye pana padantarasannidhÄ• namattena taá¹ƒ taá¹ƒ upÄ• dÄ• ya vuttatÄ• da
tathÄ• gato loke_ti hi jÄ• tikhettaá¹ƒ, tatthÄ• pi ayaá¹ƒ cakkavÄ• á¸·o ``lokoâ€™â€™ ti adhi
sotÄ• panno. __dutiyo samaá¹‡o_ti sakadÄ• gÄ• mÄ«. vuttaÃ±hetaá¹ƒ ``katamo ca bhikkha
bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hotÄ«â€™â€™ tiÄ• di
bhikkhave dutiyo samaá¹‡o? idha bhikkhave bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parik
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• â€™â€™ tiÄ• di (AN a IV 241). __okÄ• sa_nti kaÃ±ci pac
tiá¹-á¹-hamÄ• nassÄ• _ti imissÄ• eva indasÄ• laguhÄ• yaá¹ƒ tiá¹-á¹-hamÄ• nassa.

__padapÅ«raá¹‡amattameva_ \Ne I 208/ okÄ• sÄ• padisanassÄ• pi asambhavato atthanta
Ä• dayo saddÄ• vitthÄ• ritÄ• ti yojanÄ• . atthato vitthÄ• raá¹‡aá¹ƒ saddamukheneva hotÄ«t
yasmÄ• . ``aparehipi aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoâ€™â€™ tiÄ• dinÄ• u
(Ud-a 18; It-a 38) arahanti Ä• dayo visuddhimaggaá¹-Ä«kÄ• yaá¹ƒ aparehi pakÄ• rehi vitthÄ
tasmÄ• tesu vuttÄ• nayenapi so (Vism-mhá¹- I 129, 130) attho veditabbo. tathÄ• gatassa sa
``idha pana sattaloko adhippetoâ€™â€™ ti vatvÄ• tatthÄ• yaá¹ƒ yasmiá¹ƒ sattanikÄ• ye ya
taá¹ƒ dassetuá¹ƒ __ ``sattaloke uppajjamÄ• nopi cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``tathÄ•
uppajjatÄ«â€™â€™ _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato Ä• gamissati. __sÄ• rappa

kulabhogissariyÄ• divasena sÄ• rabhÅ«tÄ• . __brÄ• hmaá¹‡agahapatikÄ• _ti brahmÄ• yupo
I 305/ ceva anÄ• thapiá¹‡á¸• ikÄ• digahapatikÄ• ca.

__ ``sujÄ• tÄ• yÄ• â€™â€™ _tiÄ• dinÄ• vuttesu catÅ«su vikappesu paá¹-hamo vikappo bu
Ä• sannatarapaá¹-ipattidassanavasena vutto. Ä• sannatarÄ• ya hi paá¹-ipattiyÄ• á¹-hito ``up
vuccati uppÄ• dassa ekantikattÄ• , pageva paá¹-ipattiyÄ• matthake á¹-hito. dutiyo buddhab
paá¹-á¹-hÄ• ya Ä• sannapaá¹-ipattidassanavasena, tatiyo buddhakaradhamma pÄ• ripÅ«rito
buddhabhÄ• vÄ• ya paá¹-ipattidassanavasena. na hi mahÄ• sattÄ• naá¹ƒ uppatibhavÅ«pap
bodhisambhÄ• rasambharaá¹‡aá¹ƒ nÄ• ma atthi. catuttho buddhakaradhammasamÄ• ramb
niyatabhÄ• vappattito pabhuti hi viÃ±Ã±Å«hi ``buddho uppajjatÄ«â€™â€™ ti vattuá¹ƒ sakkÄ
ekantikattÄ• . yathÄ• pana sandanti nadiyoti sandanakiriyÄ• ya avicchedamupÄ• dÄ• ya va
uppÄ• datthÄ• ya paá¹-ipajjanakiriyÄ• ya avicchedamupÄ• dÄ• ya catÅ«su vikappesu ``upp
vuttaá¹ƒ. __sabbapaá¹-hamaá¹ƒ uppannabhÄ• va_nti catÅ«su vikappesu sabbapaá¹-hamaá
uppannatÄ• saá¹…khÄ• taá¹ƒ atthibhÄ• vaá¹ƒ. tenÄ• ha __ ``uppanno hotÄ«ti ayaÃ±hettha

__so bhagavÄ• _ti yo ``tathÄ• gato arahaâ€™â€™ ntiÄ• dinÄ• kittitaguá¹‡o, so bhagavÄ•
nayidaá¹ƒ mahÄ• janassa sammukhamattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho anavasesaá¹
``sadevakaâ€™â€™ ntiÄ• di vuttaá¹ƒ, tenÄ• ha __ ``idÄ• ni vattabbaá¹ƒ nidassetÄ«â€™â€™
yathÄ• sakaá¹ƒ kammakilesehi nibbattattÄ• . __paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_
padantarehi saá¹…gahitattÄ• . sadevakanti ca avayavena viggaho samudÄ• yo samÄ• satth
__chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_ paccÄ• sattiÃ±Ä• yena. tattha hi so jÄ• t
__brahmakÄ• yikÄ• dibrahmaggahaá¹‡a_nti etthÄ• pi eseva \Ee I 306/ nayo. __paccatthika
samaá¹‡abrÄ• hmaá¹‡aggahaá¹‡a_nti nidassanamattametaá¹ƒ apaccatthikÄ• naá¹ƒ, asami
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡Ä«vacanena gahitattÄ• . kÄ• ma
209/ visesanÄ• naá¹ƒ vasena sattavisayo lokasaddoti viÃ±Ã±Ä• yati tulyayogavisayattÄ• te
sapakkhakoâ€™â€™ tiÄ• dÄ«su pana atulyayogepi ayaá¹ƒ samÄ• so labbhatÄ«ti byabhicÄ
Ä• ha __ ``pajÄ• vacanena sattalokaggahaá¹‡aâ€™â€™ _nti.

arÅ«pino sattÄ• attano Ä• neÃ±javihÄ• rena viharantÄ• dibbantÄ«ti devÄ• ti imaá¹ƒ nibba
__ ``sadevakaggahaá¹‡ena arÅ«pÄ• vacaraloko gahitoâ€™â€™ _ti. tenÄ• ha ``Ä• kÄ• sÄ•
devÄ• naá¹ƒ sahabyataâ€™â€™ nti (AN a III 117). __samÄ• rakaggahaá¹‡ena chakÄ• mÄ•
savisesaá¹ƒ mÄ• rassa vase vattanato. __rÅ«pÄ« brahmaloko gahito_ arÅ«pÄ«brahmaloka
__catuparisavasenÄ• _ti khattiyÄ• dicatuparisavasena, itarÄ• pana catasso parisÄ• samÄ•
gahitÄ• evÄ• ti. __avasesasabbasattaloko_ nÄ• gagaruá¸·Ä• dibhedo.

ettÄ• vatÄ• ca bhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni tena tena visese
gahetvÄ• yojanaá¹ƒ dassetuá¹ƒ __ ``api cetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ukkaá
ukkaá¹ƒsagativijÄ• nanena. paÃ±casu hi gatÄ«su devagatipariyÄ• pannÄ• va seá¹-á¹-hÄ• ,

dÅ«rasamussÄ• ritakilesadukkhatÄ• ya, santapaá¹‡Ä«taÄ• neÃ±javihÄ• rasamaá¹…gitÄ• y
evamÄ• dÄ«hi visesehi ativiya ukkaá¹-á¹-hÄ• . __ ``brahmÄ• mahÄ• nubhÄ• voâ€™â€™ _
mahÄ• brahmuno vasena vadati. ``ukkaá¹-á¹-hapariccheda toâ€™â€™ ti \Ee I 307/ hi vuttaá
seá¹-á¹-haá¹ƒ nava lokuttaraá¹ƒ. __bhÄ• vÄ• nukkamo_ti bhÄ• vavasena paresaá¹ƒ ajjhÄ• s
ntiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ anukkamo.

__tÄ«hÄ• kÄ• rehÄ«_ti devamÄ• rabrahmasahitatÄ• saá¹…khÄ• tehi tÄ«hi pakÄ• rehi. __t
``sadevakaâ€™â€™ ntiÄ• dÄ«su tÄ«su padesu. __tena tenÄ• kÄ• renÄ• _ti sadevakattÄ• c
tedhÄ• tukameva pariyÄ• dinnanti porÄ• á¹‡Ä• panÄ• hÅ«ti yojanÄ• .

__abhiÃ±Ã±Ä• _ti \Be I 237/ ya-kÄ• ralopenÄ• yaá¹ƒ niddeso, abhijÄ• nitvÄ• ti ayamettha a
``abhiÃ±Ã±Ä• ya adhikena Ã±Ä• á¹‡ena Ã±atvÄ• â€™â€™ _ti. __anumÄ• nÄ• dipaá¹-ikkhe
anumÄ• naupamÄ• naatthÄ• pattiÄ• dipaá¹-ikkhepo ekappamÄ• á¹‡attÄ• . sabbattha appaá
sabbapaccakkhÄ• buddhÄ• bhagavanto.

__anuttaraá¹ƒ_ \Ne I 210/ __vivekasukha_nti phalasamÄ• pattisukhaá¹ƒ, tena á¹-hitimissÄ•
(Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ) dhitimissÄ• pi (ka)] kadÄ• ci bhagavato d
__hitvÄ• pÄ«_ti __pi_-saddaggahaá¹‡aá¹ƒ. bhagavÄ• hi dhammaá¹ƒ desento yasmiá¹ƒ kha
vÄ• deti, yathÄ• sutaá¹ƒ vÄ• dhammaá¹ƒ paccavekkhati, taá¹ƒ khaá¹‡aá¹ƒ pubbabhÄ• ger
phalasamÄ• pattiá¹ƒ samÄ• pajjati, yathÄ• pariccheda Ã±ca samÄ• pattito vuá¹-á¹-hÄ• ya á¹
paá¹-á¹-hÄ• ya dhammaá¹ƒ deseti. ugghaá¹-ita Ã±Ã±ussa vasena __appaá¹ƒ vÄ• _ vipaÃ±c
vasena __bahuá¹ƒ vÄ• desento. _ dhammassa kalyÄ• á¹‡atÄ• niyyÄ• nikatÄ• ya, niyyÄ• n
anavajjabhÄ• venevÄ• ti Ä• ha __ ``anavajjameva katvÄ• â€™â€™ _ti. desakÄ• yattena Ä•
pabodhanaá¹ƒ desanÄ• ti sÄ• pariyattidhammavasena veditabbÄ• ti Ä• ha __ ``desanÄ• ya
gÄ• thÄ• yÄ• â€™â€™ _tiÄ• di. nidÄ• nanigamanÄ• nipi satthuno desanÄ• ya anuvidhÄ• n
``nidÄ• namÄ• di, idaá¹ƒ evocÄ• ti pariyosÄ• naâ€™â€™ _nti.

sÄ• sitabbapuggalagatena yathÄ• parÄ• dhÄ• disÄ• sitabbabhÄ• vena \Ee I 308/ anusÄ• s
vinayanaá¹ƒ sÄ• sananti taá¹ƒ paá¹-ipattidhammavasena veditabbanti Ä• ha __ ``sÄ«lasam
_tiÄ• di. __kusalÄ• naá¹ƒ dhammÄ• na_nti anavajjadhammÄ• naá¹ƒ sÄ«lassa, samathavipa
sÄ«ladiá¹-á¹-hÄ«naá¹ƒ Ä• dibhÄ• vo taá¹ƒ mÅ«lakattÄ• uttarimanussadhammÄ• naá¹ƒ. ari
majjhimapaá¹-ipadÄ• bhÄ• vo viya, sammÄ• paá¹-ipattiyÄ• Ä• rabbhanipphattÄ«naá¹ƒ vem
vuttaá¹ƒ. __ ``atthi bhikkhave ... pe ... majjhaá¹ƒ nÄ• mÄ• â€™â€™ _ti. __phalaá¹ƒ pariyos
saupÄ• disesatÄ• vasena, __nibbÄ• naá¹ƒ pariyosÄ• naá¹ƒ nÄ• ma_ anupÄ• disesatÄ• vas
sÄ• sanassa pariyosÄ• nataá¹ƒ Ä• gamena dassetuá¹ƒ __ ``etadatthamidaâ€™â€™ _ntiÄ•
Ä• dimajjhapariyosÄ• naá¹ƒ adhippetaá¹ƒ_ ``sabyaÃ±janaâ€™â€™ ntiÄ• di vacanato. tasm
katÄ• vadhisaddappabandho gÄ• thÄ• vasena, suttavasena ca vavatthito pariyattidhammo,
``desanÄ• â€™â€™ ti vutto, tassa pana attho visesato sÄ«lÄ• di evÄ• ti Ä• ha __ ``bhagavÄ

... pe ... dassetÄ«â€™â€™ _ti. tattha __sÄ«laá¹ƒ dassetvÄ• _ti __sÄ«la_ggahaá¹‡ena sasa
gahitaá¹ƒ, tathÄ• __magga_ggahaá¹‡ena sasambhÄ• ro maggoti tadubhayavasena anavas
pariyÄ• diyati. __tenÄ• _ti sÄ«lÄ• didassanena. atthavasena hi idha desanÄ• ya Ä• dikalyÄ
__kathikasaá¹‡á¹-hitÄ«_ti kathikassa saá¹‡á¹-hÄ• naá¹ƒ kathanavasena samavaá¹-á¹-hÄ• n

__na so sÄ• tthaá¹ƒ deseti_ niyyÄ• natthavirahato tassÄ• desanÄ• ya. __ekabyaÃ±janÄ• c
sithilÄ• dibhedesu byaÃ±janesu ekappakÄ• remeva, dvipakÄ• remeva vÄ• byaÃ±janena yu
\Ne I 211/. vivaá¹-akaraá¹‡atÄ• ya oá¹-á¹-he aphusÄ• petvÄ• uccÄ• retabbato __sabbaniro
kirÄ• tabhÄ• sÄ• \Ee I 309/ viya. sabbasseva [sabbattheva (Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá
vissajjanÄ«yayuttatÄ• ya __sabbavissaá¹-á¹-habyaÃ±janÄ• vÄ• _ savarabhÄ• sÄ• [yavana
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ)] viya. sabbasseva [sabbattheva (Sp-á¹- I
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ)] sÄ• nusÄ• ratÄ• ya __sabbaniggahitabyaÃ±janÄ
pÄ• rasikÄ• dimilakkhubhÄ• sÄ• viya. sabbÄ• pesÄ• byaÃ±janekadesavasena pavattiyÄ•
katvÄ• __ ``abyaÃ±janÄ• â€™â€™ _ti vuttÄ• .

á¹-hÄ• nakaraá¹‡Ä• ni sithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ paÃ±casu vaggesu
__sithilaá¹ƒ. _ tÄ• ni asithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ vaggesu dutiyacatutth
__dhanitaá¹ƒ. _ dvimattakÄ• laá¹ƒ __dÄ«ghaá¹ƒ. _ ekamattakÄ• laá¹ƒ __rassaá¹ƒ_ tadeva
saá¹ƒyogaparaá¹ƒ, dÄ«ghaÃ±ca __garukaá¹ƒ. _ á¹-hÄ• nakaraá¹‡Ä• ni niggahetvÄ• uccÄ•
parena sambandhaá¹ƒ katvÄ• uccÄ• retabbaá¹ƒ __sambandhaá¹ƒ. _ tathÄ• nasambandha
á¹-hÄ• nakaraá¹‡Ä• ni nissaá¹-á¹-hÄ• ni katvÄ• uccÄ• retabbaá¹ƒ __vimuttaá¹ƒ. dasadhÄ•
byaÃ±janabuddhiyÄ• akkharuppÄ• dakacittassa sabbÄ• kÄ• rena __pabhedo. _ sabbÄ• ni
cittasamuá¹-á¹-hÄ• nÄ• ni yathÄ• dhippetatthaá¹ƒ byaÃ±janato byaÃ±janÄ• ni cÄ• ti.

__amakkhetvÄ• _ti amilecchetvÄ• , avinÄ• setvÄ• , ahÄ• petvÄ• ti vÄ• attho. bhagavÄ• ya
gÄ• thaá¹ƒ, ekaá¹ƒ vÄ• kyaá¹ƒ vÄ• deseti, tamatthaá¹ƒ tÄ• ya desanÄ• ya parimaá¹‡á¸• ala
desetÄ«ti Ä• ha __ ``paripuá¹‡á¹‡abyaÃ±janameva katvÄ• dhammaá¹ƒ desetÄ«â€™â€™ _
anavasesavÄ• cako, na avomissakÄ• divÄ• cakoti Ä• ha __ ``sakalÄ• dhivacanaâ€™â€™ _
puá¹‡á¹‡aá¹ƒ, taá¹ƒ pana kenaci Å«naá¹ƒ, adhikaá¹ƒ vÄ• na hotÄ«ti \Be I 239/ __ ``anÅ«nÄ
_nti vuttaá¹ƒ. tattha yadatthaá¹ƒ \Ee I 310/ desito, tassa sÄ• dhakattÄ• anÅ«natÄ• veditabb
pana asÄ• dhakattÄ• anadhikatÄ• . sakalanti sabbabhÄ• gavantaá¹ƒ. paripuá¹‡á¹‡anti sab
tenÄ• ha __ ``ekadesanÄ• pi aparipuá¹‡á¹‡Ä• natthÄ«â€™â€™ _ti. __aparisuddhÄ• desa
saá¹ƒkiliá¹-á¹-hattÄ• . lokÄ• misaá¹ƒ cÄ«varÄ• dayo paccayÄ• tattha agadhitacittatÄ• ya __
hitapharaá¹‡enÄ• _ti hitÅ«pasaá¹ƒhÄ• rena. __mettÄ• bhÄ• vanÄ• ya_ karaá¹‡abhÅ«tÄ• ya
ullumpanasabhÄ• vasaá¹‡á¹-hitenÄ• _ti sakalasaá¹ƒkilesato, vaá¹-á¹-adukkhato ca uddhara
cittena, kÄ• ruá¹‡Ä• dhippÄ• yenÄ• ti attho.

``ito paá¹-á¹-hÄ• ya dassÄ• meva, evaÃ±ca dassÄ• mÄ«â€™â€™ ti samÄ• dÄ• tabbaá¹-á¹

paá¹‡á¸• itapaÃ±Ã±attatÄ• ya \Ne I 212/ seá¹-á¹-haá¹-á¹-hena brahmaá¹ƒ brahmÄ• naá¹ƒ vA
__brahmacariyaá¹ƒ_ dÄ• naá¹ƒ. macchariyalobhÄ• diniggaá¹‡hanena __suciá¹‡á¹‡assa. id
pabhÄ• , Ä• nubhÄ• vo vÄ• . __balavÄ«riyÅ«papattÄ«_ti evaá¹ƒ mahatÄ• balena ca vÄ«riy
__puÃ±Ã±a_nti puÃ±Ã±aphalaá¹ƒ. __veyyÄ• vaccaá¹ƒ brahmacariyaá¹ƒ_ seá¹-á¹-hÄ• cariy
sesepi.

__tasmÄ• _ti yasmÄ• sikkhattayasaá¹…gahaá¹ƒ sakalaá¹ƒ sÄ• sanaá¹ƒ idha ``brahmacari
tasmÄ• . ``brahmacariyaâ€™â€™ nti iminÄ• samÄ• nÄ• dhikaraá¹‡Ä• ni sabbapadÄ• ni yo
dhammaá¹ƒ deseti ... pe ... pakÄ• setÄ«ti evamettha attho daá¹-á¹-habboâ€™â€™ _ti Ä• ha

<191> __vuttappakÄ• rasampada_nti yathÄ• vuttaá¹ƒ Ä• dikalyÄ• á¹‡atÄ• diguá¹‡asampad
dÅ«rasamussÄ• ritamÄ• nasseva sÄ• sane sammÄ• paá¹-ipatti sambhavati, na mÄ• najÄ•
``nihatamÄ• nattÄ• â€™â€™ _ti. __ussannattÄ• _ti bahulabhÄ• vato. bhogÄ• rogyÄ• divatt
nimittassa anavatthÄ• nato, na tathÄ• kulavijjÄ• madÄ• , tasmÄ• khattiyabrÄ• hmaá¹‡akul
I 311/ jÄ• tivijjÄ• nissÄ• ya mÄ• najappanaá¹ƒ duppajahanti Ä• ha __ ``yebhuyyena hi ... pe
karontÄ«â€™â€™ _ti. __vijÄ• titÄ• yÄ• _ti nihÄ«najÄ• titÄ• ya. __patiá¹-á¹-hÄ• tuá¹ƒ na sak
katvÄ• sÄ«laá¹ƒ rakkhituá¹ƒ na sakkonti. sÄ«lavasena hi sÄ• sane patiá¹-á¹-hÄ• , __patiá¹-
saccapaá¹-ivedhena lokuttarÄ• ya patiá¹-á¹-hÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ. sÄ• hi nippariyÄ• ya
patiá¹-á¹-hÄ• nÄ• ma, yebhuyyena ca upanissayasampannÄ• sujÄ• tÄ• eva honti, na dujj

__parisuddha_nti \Be I 240/ rÄ• gÄ• dÄ«naá¹ƒ accantameva pahÄ• nadÄ«panato nirupakk
parisuddhaá¹ƒ. __saddhaá¹ƒ paá¹-ilabhatÄ«_ti pothujjanikasaddhÄ• vasena saddahati. viÃ±
dhammasampattiggahaá¹‡apubbikÄ• saddhÄ• siddhi dhammappamÄ• á¹‡adhammappasa
so bhagavÄ• , yo evaá¹ƒ svÄ• kkhÄ• tadhammoâ€™â€™ ti saddhaá¹ƒ paá¹-ilabhati. __jÄ•
gharaá¹‡Ä«patikÄ• . kÄ• maá¹ƒ ``jÄ• yampatikÄ• â€™â€™ ti vutte gharasÄ• mikagharasÄ•
gahaá¹‡aá¹ƒ viÃ±Ã±Ä• yati. yassa pana purisassa anekÄ• pajÄ• patiyo, tattha kiá¹ƒ vattabl
saá¹ƒvÄ• so sambÄ• dhoti dassanatthaá¹ƒ __ ``dveâ€™â€™ _ti vuttaá¹ƒ. rÄ• gÄ• dinÄ• sa
khettavatthu Ä• dinÄ• sapalibodhaá¹-á¹-hena rÄ• garajÄ• dÄ«naá¹ƒ Ä• gamanapathatÄ• pi
evÄ• ti dvepi vaá¹‡á¹‡anÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒ. __alagganaá¹-á¹-henÄ•
appaá¹-ibaddhabhÄ• vena. evaá¹ƒ akusalakusalappavattÄ«naá¹ƒ á¹-hÄ• nabhÄ• vena ghar
sambÄ• dhabbhokÄ• sataá¹ƒ dassetvÄ• idÄ• ni kusalappavattiyÄ• eva aá¹-á¹-hÄ• naá¹-á¹-
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__saá¹…khepakathÄ• _ti \Ne I 213/ visuá¹ƒ visuá¹ƒ paduddhÄ• raá¹ƒ akatvÄ• samÄ• sato
divasa_nti ekadivasamattampi. __akhaá¹‡á¸• aá¹ƒ katvÄ• _ti dukkaá¹-amattassapi anÄ• paj
katvÄ• . __kilesamalena amalÄ«na_nti taá¹‡hÄ• saá¹ƒkilesÄ• dinÄ• asaá¹ƒkiliá¹-á¹-haá¹ƒ k
pariyodÄ• taá¹-á¹-hena nimmalabhÄ• vena saá¹…khaá¹ƒ viya likhitaá¹ƒ dhotanti __saá¹…kh
Ä• ha __ ``dhotasaá¹…khasappaá¹-ibhÄ• gaâ€™â€™ _nti. ``ajjhÄ• vasatÄ• â€™â€™ ti pad

bhummatthe upayogavacananti Ä• ha __ ``agÄ• ramajjheâ€™â€™ _ti. kasÄ• yena rattÄ• ni
Ä• ha __ ``kasÄ• yarasapÄ«tatÄ• yÄ• â€™â€™ _ti. __paridahitvÄ• _ti nivÄ• setvÄ• ceva p
agÄ• raá¹ƒ uttarapadalopena, tassa vaá¸• á¸• hiÄ• vahaá¹ƒ __agÄ• rassa hitaá¹ƒ. _

<192> __bhogakkhandho_ti bhogasamudÄ• yo. __Ä• bandhanaá¹-á¹-henÄ• _ti ``putto natt
sapariccheda á¹ƒ bandhanaá¹-á¹-hena. ``amhÄ• kameteâ€™â€™ ti Ã±Ä• yantÄ«ti __Ã±Ä• t
pitÄ• mahapituputtÄ• divasena parivattanaá¹-á¹-hena __parivaá¹-á¹-o. _

<193> __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti pÄ• timokkhasaá¹ƒvarena pihitakÄ• yavacÄ«
yasmÄ• tena saá¹ƒvarena upeto nÄ• ma hoti \Be I 241/, tasmÄ• vuttaá¹ƒ __ ``pÄ• timokkh
samannÄ• gatoâ€™â€™ _ti. __ ``Ä• cÄ• ragocarasampannoâ€™â€™ _tiÄ• di tasseva pÄ•
paccayadassanaá¹ƒ. __appamattakesÅ«_ti asaÃ±cicca Ä• pannaanukhuddakesu ceva saha
uppannaakusalacittuppÄ• desu ca. __bhayadassÄ• vÄ«_ti bhayadassanasÄ«lo. __sammÄ•
yÄ• vajÄ«vaá¹ƒ avÄ«tikkamavasena Ä• diyitvÄ• . __taá¹ƒ taá¹ƒ sikkhÄ• pada_nti taá¹ƒ taá¹
__etthÄ• _ti etasmiá¹ƒ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti pÄ• á¹-he. __saá¹…kh
saá¹…khepavaá¹‡á¹‡anÄ• . __vitthÄ• ro visuddhimagge_ (Vism I 14) __vutto, _ tasmÄ• so
taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya (Vism-mhá¹- I 14) ca vuttanayena veditabbo.

__Ä• cÄ• ragocaraggahaá¹‡enevÄ• _ti ``Ä• cÄ• ragocarasampannoâ€™â€™ ti vacanenev
kÄ• yakammavacÄ«kamme gahitepÄ«â€™â€™ _ti. adhikavacanaá¹ƒ aÃ±Ã±amatthaá¹ƒ bo
Ä• jÄ«vapÄ• risuddhisÄ«lassa __uppattidvÄ• radassanatthaá¹ƒ ... pe ... kusalenÄ• ti vuttaá¹
anesanappahÄ• nena anavajjenÄ• ti attho. yasmÄ• ``katame \Ee I 313/ ca thapati kusalÄ•
kÄ• yakammaá¹ƒ kusalaá¹ƒ vacÄ«kammaâ€™â€™ nti (MN II 265) sÄ«lassa kusalakÄ• yav
``Ä• jÄ«vaparisuddhampi kho ahaá¹ƒ thapati sÄ«lasmiá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN II 265
muá¹‡á¸• ikasuttadesanÄ• ya ``kÄ• yakammavacÄ«kammena samannÄ• gato kusalena, pa
ayaá¹ƒ desanÄ• ekasaá¹…gahÄ• aÃ±Ã±adatthu saá¹ƒsandati sametÄ«ti dassento Ä• ha _
evaá¹ƒ vuttaâ€™â€™ _nti. __sÄ«lasmiá¹ƒ vadÄ• mÄ«_ti ``sÄ«laâ€™â€™ nti vadÄ• mi, ``sÄ
pariyÄ• pannaâ€™â€™ nti vadÄ• mÄ«ti vÄ• attho. __pariyÄ• dÄ• nattha_nti pariggahattha

__ tividhena sÄ«lenÄ• _ti cÅ«á¸·asÄ«laá¹ƒ majjhimasÄ«laá¹ƒ mahÄ• sÄ«lanti evaá¹ƒ tividhe
__manacchaá¹-á¹-hesu indriyesu, _ na kÄ• yapaÃ±camesu. yathÄ• lÄ• bhayathÄ• balayath
__tividhena santosena. _

cÅ«á¸·amajjhimamahÄ• sÄ«lavaá¹‡á¹‡anÄ•

194-211__._ ``sÄ«lasmiâ€™â€™ nti idaá¹ƒ niddhÄ• raá¹‡e bhummanti Ä• ha __ ``ekaá¹ƒ s
_ti. __ayameva attho_ti paccattavacanattho eva. __brahmajÄ• le_ti brahmajÄ• lavaá¹‡á¹‡an

<212> attÄ• nuvÄ• daparÄ• nuvÄ• dadaá¹‡á¸• abhayÄ• dÄ«ni \Be I 242/ __asaá¹ƒvaramÅ
sÄ«lassa asaá¹ƒvaraá¹‡ato, sÄ«lasaá¹ƒvarÄ• bhÄ• vatoti attho. __bhaveyyÄ• _ti uppajjeyya
__yathÄ• vidhÄ• navihitenÄ• _ti yathÄ• vidhÄ• nasampÄ• ditena. avippaá¹-isÄ• rÄ• dinimitt
uppannacetasikasukhasamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi phuá¹-á¹-hasarÄ«rassa uá¸·Ä
bhavatÄ«ti Ä• ha __ ``avippaá¹-isÄ• ra ... pe ... paá¹-isaá¹ƒvedetÄ«â€™â€™ _ti.

indriyasaá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ•

<213> viseso kammatthÄ• pekkhatÄ• ya sÄ• maÃ±Ã±assa na tehi paricattoti Ä• ha __ ``ca
buddhacakkhumhi vattatÄ«â€™â€™ _ti. vijjamÄ• nameva hi abhidheyye visesatthaá¹ƒ vise
visesasaddo vibhÄ• veti, na avijjamÄ• naá¹ƒ. sesapadesupi eseva nayo. aÃ±Ã±ehi asÄ• dh
buddhÄ• naá¹ƒyeva cakkhudassananti __buddhacakkhu, _ Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ,
indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca. samantato sabbaso dassanaá¹-á¹-hena __samantacak
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. __ariyamaggattayapaÃ±Ã±Ä• _ti heá¹-á¹-hime ariyamagga
``cakkhunÄ• rÅ«paâ€™â€™ nti imasmiá¹ƒ pÄ• á¹-he. __ayaá¹ƒ_ cakkhu-saddo __pasÄ• d
nissayavohÄ• re nissitassa vattabbato yathÄ• . ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€
kilesadukkhena avomissaá¹ƒ. tenÄ• ha __ ``parisuddhaâ€™â€™ _nti \Ne I 215/. sati hi suvi
indriyasaá¹ƒvare, padhÄ• nabhÅ«tapÄ• padhammavigamena adhicittÄ• nuyogo hatthagato
``adhicittasukhaá¹ƒ paá¹-isaá¹ƒvedetÄ«â€™â€™ _ti.

satisampajaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<214> samantato, pakaá¹-á¹-haá¹ƒ vÄ• savisesaá¹ƒ jÄ• nÄ• tÄ«ti sampajÄ• no, sampajÄ•
sampajaÃ±Ã±aá¹ƒ, tathÄ• pavattaÃ±Ä• á¹‡aá¹ƒ. tassa vibhajanaá¹ƒ sampajaÃ±Ã±abhÄ• ja
__sampajaÃ±Ã±abhÄ• janÄ«yamhi. _ abhikkamanaá¹ƒ __abhikkanta_nti Ä• ha __ ``abhikka
_nti. tathÄ• paá¹-ikkamanaá¹ƒ \Ee I 315/ __paá¹-ikkanta_nti Ä• ha __ ``paá¹-ikkantaá¹ƒ niva
__nivattana_nti ca nivattimattaá¹ƒ. nivattitvÄ• pana gamanaá¹ƒ gamanameva. __abhiharan
kÄ• yaá¹ƒ upanento. á¹-hÄ• nanisajjÄ• sayanesu yo gamanavidhuro kÄ• yassa purato abhi
pacchato apaharaá¹‡aá¹ƒ __paá¹-ikkamo_ti dassento __ ``á¹-hÄ• nepÄ«â€™â€™ _tiÄ• dim
243/ pÄ«á¹-hakÄ• diÄ• sanassa. __purimaaá¹…gÄ• bhimukho_ti aá¹-anikÄ• dipurimÄ• vaya
saá¹ƒsappanto. __paccÄ• saá¹ƒsaranto_ti paá¹-iÄ• sappanto. __ ``eseva nayoâ€™â€™ _ti
abhimukhasaá¹ƒsappanapaá¹-iÄ• sappanÄ• ni nidasseti.

sammÄ• pajÄ• nanaá¹ƒ sampajÄ• naá¹ƒ, tena attanÄ• kÄ• tabbakiccassa karaá¹‡asÄ«lo
``sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«â€™â€™ _ti. sampajÄ• nasaddassa sampajaÃ±Ã±a
__sampajaÃ±Ã±aá¹ƒ karotevÄ• _ti abhikkantÄ• dÄ«su asammohaá¹ƒ uppÄ• deti eva. samp
atthÄ«ti __sampajÄ• nakÄ• rÄ«. _ dhammato vaá¸• á¸• hisaá¹…khÄ• tena saha atthena vat
abhikkantÄ• di. sÄ• tthakassa sampajÄ• nanaá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ. _ sappÄ•

sampajÄ• nanaá¹ƒ __sappÄ• yasampajaÃ±Ã±aá¹ƒ. _ abhikkamÄ• dÄ«su bhikkhÄ• cÄ• rag
avijahite kammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocare sampajaÃ±Ã±aá¹ƒ __gocarasampajaÃ±Ã
asammuyhanameva sampajaÃ±Ã±aá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ. pariggahetvÄ• _ti
paá¹-isaá¹…khÄ• yÄ• ti, attho. saá¹…ghadassaneneva uposathapavÄ• raá¹‡Ä• diatthaá¹ƒ g
__asubhadassanÄ• dÄ«_ti __Ä• di_-saddena kasiá¹‡aparikammÄ• dÄ«naá¹ƒ saá¹…gaho d
saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• disvÄ• pi hÄ«â€
__arahattaá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti ukkaá¹-á¹-haniddeso eso. samathavipassanuppÄ• danam
vaá¸• á¸• hiyeva. __kecÄ«_ti abhayagirivÄ• sino.

__tasmiá¹ƒ panÄ• _ti sÄ• tthakasampajaÃ±Ã±avasena pariggahitaatthe. ``atthoti dhammat
yaá¹ƒ sÄ• tthakanti \Ne I 216/ adhippetaá¹ƒ, taá¹ƒ sappÄ• yaá¹ƒ evÄ• ti siyÄ• kassaci Ä• s
tannivattanatthaá¹ƒ __ ``cetiyadassanaá¹ƒ tÄ• vÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __cittak
cittakammakatÄ• paá¹-imÄ• yo viya, yantapayogena vÄ• vicittakammÄ• paá¹-imÄ• yo viya
gehassita aÃ±Ã±Ä• á¹‡upekkhÄ• vasena Ä• rammaá¹‡assa ayoniso gahaá¹‡aá¹ƒ. yaá¹ƒ sa
rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ• bÄ• lassa mÅ«á¸·hassa puthujjanassÄ• â€™â€™ tiÄ
hatthiÄ• disammaddena __jÄ«vitantarÄ• yo. _ visabhÄ• garÅ«padassanÄ• dinÄ• __brahma

__pabbajitadivasato_ \Be I 244/ __paá¹-á¹-hÄ• ya_ bhikkhÅ«naá¹ƒ anuvattanakathÄ• Ä• c
ananuvattanakathÄ• pana tassÄ• dutiyÄ• nÄ• ma hotÄ«ti Ä• ha __ ``dve kathÄ• nÄ• ma
__eva_nti ``sace panÄ• â€™â€™ tiÄ• dikaá¹ƒ sabbampi vuttÄ• kÄ• raá¹ƒ paccÄ• masati, n
mÄ• tugÄ• mÄ• subhaâ€™â€™ ntiÄ• dikaá¹ƒ vuccamÄ• naá¹ƒ.

yogakammassa pavattiá¹-á¹-hÄ• natÄ• ya bhÄ• vanÄ• ya Ä• rammaá¹‡aá¹ƒ ``kammaá¹-á¹-
__ ``kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gocaraâ€™â€™ _nti. __uggahetvÄ• _ti yathÄ• u
evaá¹ƒ uggahakosallassa sampÄ• danavasena uggahetvÄ• \Ee I 317/.

__haratÄ«_ti kammaá¹-á¹-hÄ• naá¹ƒ pavatteti, yÄ• va piá¹‡á¸• apÄ• tapaá¹-ikkamÄ• anuy
paccÄ• haratÄ«_ti Ä• hÄ• rÅ«payogato yÄ• va divÄ• á¹-hÄ• nupasaá¹…kamanÄ• kammaá
__sarÄ«raparikamma_nti mukhadhovanÄ• disarÄ«rapaá¹-ijagganaá¹ƒ. __dve tayo pallaá¹…
dve tÄ«á¹‡i uá¹‡hÄ• sanÄ• ni. tenÄ• ha __ ``usumaá¹ƒ gÄ• hÄ• pentoâ€™â€™ _ti. __kam
kammaá¹-á¹-hÄ• namukheneva kammaá¹-á¹-hÄ• naá¹ƒ avijahanto eva, tena ``pattopi aceta
214) vakkhamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, yathÄ• parihariyamÄ• naá¹ƒ vÄ• avijahitvÄ
tikkhattumeva. paribhogacetiyato sÄ• rÄ«rikacetiyaá¹ƒ garutaranti katvÄ• __ ``cetiyaá¹ƒ va
pubbakÄ• lakiriyÄ• ya vasena vuttaá¹ƒ. tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ ``cetiyaá¹ƒ bÄ• dh
haritabbÄ• â€™â€™ ti vuttÄ• . buddhaguá¹‡Ä• nussaraá¹‡avaseneva bodhiyaá¹ƒ paá¹‡ipÄ
``buddhassa bhagavato sammukhÄ• viya nipaccakÄ• raá¹ƒ dassetvÄ• â€™â€™ _ti. __gÄ•
upacÄ• raá¹-á¹-hÄ• ne. __janasaá¹…gahattha_nti ``mayi akathente etesaá¹ƒ ko kathessatÄ
dhammÄ• nuggahena janasaá¹…gahatthaá¹ƒ. __tasmÄ• _ti yasmÄ• ``dhammakathÄ• nÄ•

aá¹-á¹-hakathÄ• cariyÄ• vadanti, yasmÄ• ca dhammakathÄ• kammaá¹-á¹-hÄ• navinimuttÄ
__kammaá¹-á¹-hÄ• nasÄ«senevÄ• _ti attanÄ• parihariyamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ
tadanuguá¹‡aá¹ƒyeva dhammakathaá¹ƒ kathetvÄ• . __anumodanaá¹ƒ vatvÄ• _ti etthÄ• pi
``kammaá¹-á¹-hÄ• nasÄ«senevÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ.

__sampattaparicchedenevÄ• _ti ``paricito aparicitoâ€™â€™ tiÄ• di vibhÄ• gaá¹ƒ akatvÄ• s
samÄ• gamamattenevÄ• ti attho. __bhaye_ti paracakkÄ• dibhaye.

__ ``kammajatejoâ€™â€™ _ti \Be I 245/ \Ee I 318/ gahaá¹‡iá¹ƒ sandhÄ• yÄ• ha. __kamma
nÄ• rohati_ khudÄ• parissamena kilantakÄ• yattÄ• samÄ• dhÄ• nÄ• bhÄ• vato. __avasesa
aggahitaá¹-á¹-hÄ• ne. __poá¹…khÄ• nupoá¹…kha_nti kammaá¹-á¹-hÄ• nupaá¹-á¹-hÄ• nass
yathÄ• poá¹…khÄ• nupoá¹…khaá¹ƒ pavattÄ• ya sarapaá¹-ipÄ• tiyÄ• anavicchedo, evamet

__nikkhittadhuro_ bhÄ• vanÄ• nuyoge. vattapaá¹-ipattiyÄ• apÅ«raá¹‡ena __sabbavattÄ• n
avÄ«tarÄ• go hoti, kÄ• ye avÄ«tarÄ• go, rÅ«pe avÄ«tarÄ• go, yÄ• vadatthaá¹ƒ udarÄ• vade
seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati, aÃ±Ã±ataraá¹ƒ devanikÄ
brahmacariyaá¹ƒ caratÄ«â€™â€™ ti (DN III 320; MN I 186) evaá¹ƒ vutta__paÃ±cavidhaceto
caritvÄ• _ti pavattitvÄ• .

__gatapaccÄ• gatikavattavasenÄ• _ti bhÄ• vanÄ• sahitaá¹ƒyeva bhikkhÄ• ya gatapaccÄ• g
etassa atthÄ«ti gatapaccÄ• gatikaá¹ƒ, tadeva vattaá¹ƒ, tassa vasena. __attakÄ• mÄ• _ti atta
icchantÄ• , dhammacchandavantoti attho. dhammo hi hitaá¹ƒ tannimittakaÃ±ca sukhanti. at
nibbisesattÄ• , attabhÄ• vapariyÄ• pannattÄ• ca attÄ• nÄ• ma dhammo, taá¹ƒ kÄ• menti ic

__usabhaá¹ƒ_ nÄ• ma vÄ«sati yaá¹-á¹-hiyo. __tÄ• ya saÃ±Ã±Ä• yÄ• _ti tÄ• ya pÄ• sÄ• á¹‡
á¹-hÄ• naá¹ƒ Ä• gatÄ• ti jÄ• nantÄ• ti adhippÄ• yo. __soyeva nayo_ti ``ayaá¹ƒ bhikkhÅ«â€™
vutto, so eva nisajjÄ• yapi nayo. pacchato Ä• gacchantÄ• naá¹ƒ chinnabhattabhÄ• vabhaye
paribrÅ«heti. __maddantÄ• _ti \Ee I 319/ dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• ne sÄ• lisÄ«sÄ• ni m

__mahÄ• padhÄ• naá¹ƒ pÅ«jessÄ• mÄ«_ti amhÄ• kaá¹ƒ atthÄ• ya lokanÄ• thena chavass
dukkaracariyamevÄ• haá¹ƒ yathÄ• satti pÅ«jessÄ• mÄ«ti. paá¹-ipattipÅ«jÄ• hi satthupÅ«jÄ
``á¹-hÄ• nacaá¹…kamamevÄ• â€™â€™ _ti \Ne I 218/ adhiá¹-á¹-hÄ• tabbairiyÄ• pathavasen
bhojanÄ• dikÄ• lesu avassaá¹ƒ kattabbanisajjÄ• ya paá¹-ikkhepavasena.

vÄ«thiá¹ƒ otaritvÄ• ito cito ca anoloketvÄ• paá¹-hamameva vÄ«thiyo sallakkhetabbÄ• ti Ä•
sallakkhetvÄ• â€™â€™ _ti. yaá¹ƒ sandhÄ• ya vuccati \Be I 246/ ``pÄ• sÄ• dikena abhikkant
dassetuá¹ƒ ``tattha cÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __ ``Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ u
_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato Ä• gamissati. __aá¹-á¹-haá¹…gasamannÄ• gat

kÄ• yassa á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• (MN I 23; AN b VI 58; Nidd I 206) vuttehi aá¹-á¹-ha
samannÄ• gataá¹ƒ katvÄ• . __ ``neva davÄ• yÄ• â€™â€™ _tiÄ• di paá¹-ikkhepadassanaá¹

__paccekabodhiá¹ƒ sacchikaroti, _ yadi upanissayasampanno hotÄ«ti sambandho. evaá¹ƒ
tattha paccekabodhiyÄ• upanissayasampadÄ• kappÄ• naá¹ƒ dve asaá¹…khyeyyÄ• ni, sat
tajjÄ• puÃ±Ã±aÃ±Ä• á¹‡asambharaá¹‡aá¹ƒ. sÄ• vakabodhiyÄ• aggasÄ• vakÄ• naá¹ƒ asaá
kappasatasahassaÃ±ca, mahÄ• sÄ• vakÄ• naá¹ƒ (Th-a II 1288) satasahassameva tajjÄ• pu
itaresaá¹ƒ atÄ«tÄ• su jÄ• tÄ«su vivaá¹-á¹-asannissayavasena nibbattitaá¹ƒ nibbedhabhÄ• g
__bÄ• hiyo dÄ• rucÄ«riyo_ti bÄ• hiyavisaye saÃ±jÄ• tasaá¹ƒvaá¸• á¸• hatÄ• ya bÄ• hiyo, dÄ
dÄ• rucÄ«riyoti ca samaÃ±Ã±Ä• to. so hi Ä• yasmÄ• ``tasmÄ• tiha \Ee I 320/ te, bÄ• hiya, e
`diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissati, sute, mute, viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bha
evaÃ±hi te bÄ• hiya sikkhitabbaá¹ƒ. yato kho te bÄ• hiya diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhav
viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bhavissati, tato tvaá¹ƒ, bÄ• hiya, na tena. yato tvaá¹ƒ, bÄ
tvaá¹ƒ, bÄ• hiya, na tattha. yato tvaá¹ƒ, bÄ• hiya, na tattha, tato tvaá¹ƒ, bÄ• hiya, nevidha n
ubhayamantarena. esevanto dukkhassÄ• â€™â€™ ti (Ud 10) ettakÄ• ya desanÄ• ya arahat
sÄ• riputtattherÄ• dÄ«naá¹ƒ mahÄ• paÃ±Ã±atÄ• didÄ«panÄ• ni suttapadÄ• ni vitthÄ• rato v

__ta_nti asammuyhanaá¹ƒ __eva_nti idÄ• ni vuccamÄ• namÄ• kÄ• reneva veditabbaá¹ƒ. _
_ti iminÄ• andhaputhujjanassa diá¹-á¹-higÄ• havasena abhikkame sammuyhanaá¹ƒ dasset
abhikkamÄ• mÄ«â€™â€™ _ti pana iminÄ• mÄ• nagÄ• havasena. tadubhayaá¹ƒ pana taá¹
taá¹‡hagÄ• havasenapi sammuyhanaá¹ƒ dassitameva hoti. ``tathÄ• asammuyhantoâ€™â€
asammuyhanaá¹ƒ yena ghanavinibbhogena hoti, taá¹ƒ dassento __ ``abhikkamÄ• mÄ«â€™
247/ yasmÄ• \Ne I 219/ vÄ• yodhÄ• tuyÄ• anugatÄ• tejodhÄ• tu uddharaá¹‡assa paccayo
tejodhÄ• tÅ«ti. uddharaá¹‡e vÄ• yodhÄ• tuyÄ• tassÄ• anugatabhÄ• vo, tasmÄ• imÄ• saá
adhimattatÄ• , itarÄ• saÃ±ca omattatÄ• ti dassento __ ``ekekapÄ• duddharaá¹‡e ... pe ... ba
yasmÄ• pana tejodhÄ• tuyÄ• anugatÄ• vÄ• yodhÄ• tu atiharaá¹‡avÄ«tiharaá¹‡Ä• naá¹ƒ p
vÄ• yodhÄ• tuyÄ• atiharaá¹‡avÄ«tiharaá¹‡esu sÄ• tisayo byÄ• pÄ• roti. tejodhÄ• tuyÄ• tas
imÄ• saá¹ƒ dvinnamettha sÄ• matthiyato adhimattatÄ• , itarÄ• saÃ±ca omattatÄ• ti dassento
atiharaá¹‡avÄ«tiharaá¹‡esÅ«â€™â€™ _ti Ä• ha. satipi anugamakaanugantabbatÄ• visese
tejodhÄ• tuvÄ• yodhÄ• tubhÄ• vamattaá¹ƒ sandhÄ• ya __tathÄ• _-saddaggahaá¹‡aá¹ƒ,. tat
pÄ• dassa ukkhipanaá¹ƒ __uddharaá¹‡aá¹ƒ. _ á¹-hitaá¹-á¹-hÄ• naá¹ƒ atikkamitvÄ• purato h
__atiharaá¹‡aá¹ƒ, _ khÄ• á¹‡uÄ• dipariharaá¹‡atthaá¹ƒ, patiá¹-á¹-hitapÄ• daghaá¹-á¹-anapa
passena haraá¹‡aá¹ƒ __vÄ«tiharaá¹‡aá¹ƒ. _ yÄ• va patiá¹-á¹-hitapÄ• do, tÄ• va Ä• haraá¹‡
tato paraá¹ƒ haraá¹‡aá¹ƒ __vÄ«tiharaá¹‡a_nti ayaá¹ƒ vÄ• etesaá¹ƒ viseso.

yasmÄ• pathavÄ«dhÄ• tuyÄ• anugatÄ• Ä• podhÄ• tu vossajjanassa paccayo. garutarasa
vossajjane pathavÄ«dhÄ• tuyÄ• tassÄ• anugatabhÄ• vo, tasmÄ• tÄ• saá¹ƒ dvinnamettha
itarÄ• saÃ±ca omattatÄ• ti dassento Ä• ha __ ``vossajjane ... pe ... balavatiyoâ€™â€™ _ti.

Ä• podhÄ• tuyÄ• anugatÄ• pathavÄ«dhÄ• tu sannikkhepanassa paccayo, patiá¹-á¹-hÄ• bh
tassÄ• sÄ• tisayakiccattÄ• Ä• podhÄ• tuyÄ• tassÄ• anugatabhÄ• vo, tathÄ• ghaá¹-á¹-an
vasena sannirujjhanassa sijjhanato tatthÄ• pi pathavÄ«dhÄ• tuyÄ• Ä• podhÄ• tuanugatabh
``tathÄ• sannikkhepanasannirujjhanesÅ«â€™â€™ _ti.

__tatthÄ• _ti tasmiá¹ƒ abhikkamane, tesu vÄ• vuttesu uddaraá¹‡Ä• dÄ«su koá¹-á¹-hÄ• ses
uddharaá¹‡akkhaá¹‡e. __rÅ«pÄ• rÅ«padhammÄ• _ti uddharaá¹‡Ä• kÄ• rena pavattÄ• rÅ«
taá¹ƒsamuá¹-á¹-hÄ• pakÄ• arÅ«padhammÄ• ca. __atiharaá¹‡aá¹ƒ_ \Be I 248/ __na pÄ• pu
khaá¹‡amattÄ• vaá¹-á¹-hÄ• nato. __tattha tatthevÄ• _ti yattha yattha uppannÄ• , tattha tatth
dhammÄ• naá¹ƒ desantarasaá¹…kamanaá¹ƒ atthi. __ ``pabbaá¹ƒ pabbaâ€™â€™ _tiÄ• di u
sandhÄ• ya sabhÄ• gasantativasena vuttanti veditabbaá¹ƒ. atiittaro hi rÅ«padhammÄ• nam
pavattikkhaá¹‡o, gamanassÄ• dÄ«naá¹ƒ, devaputtÄ• naá¹ƒ heá¹-á¹-hupariyena paá¹-imukha
pÄ• de ca bandhakhuradhÄ• rÄ• samÄ• gamatopi sÄ«ghataro. yathÄ• tilÄ• naá¹ƒ bhajjiyan
paá¹-apaá¹-Ä• yanena bhedo lakkhÄ«yati, evaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ uppÄ• denÄ
``paá¹-apaá¹-Ä• yantÄ• â€™â€™ _ti vuttaá¹ƒ. uppannÄ• hi ekantato bhijjantÄ«ti. __ ``sadd
idaá¹ƒ tassa tassa cittassa nirodhena saddhiá¹ƒ nirujjhanakarÅ«padhammÄ• naá¹ƒ vasena
sattarasamacittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ. aÃ±Ã±athÄ• yadi \Ne I 220/ rÅ«pÄ• rÅ
siyuá¹ƒ, ``rÅ«paá¹ƒ garupariá¹‡Ä• maá¹ƒ dandhanirodhaâ€™â€™ ntiÄ• divacanehi virodho
bhikkhave aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ lahuparivattaá¹ƒ, y
(AN a I 48) evaá¹ƒ Ä• dipÄ• á¸·iyÄ• . cittacetasikÄ• hi sÄ• rammaá¹‡asabhÄ• vÄ• yathÄ• l
Ä• rammaá¹‡apaccayabhÅ«tamatthaá¹ƒ vibhÄ• vento eva uppajjantÄ«ti tesaá¹ƒ taá¹ƒsabhÄ
nirodho. rÅ«padhammÄ• pana anÄ• rammaá¹‡Ä• pakÄ• setabbÄ• , evaá¹ƒ tesaá¹ƒ pakÄ•
cittehi hotÄ«ti taá¹…khaá¹‡Ä• yukatÄ• tesaá¹ƒ icchitÄ• , lahuviÃ±Ã±Ä• á¹‡avisayasaá¹…ga
tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ, visayasaá¹…gatimattatÄ• ya ca viÃ±Ã±Ä• á¹‡assa lahupariva
dandhamahÄ• bhÅ«tappaccayatÄ• ya rÅ«padhammÄ• naá¹ƒ dandhaparivattitÄ• . nÄ• nÄ•
kho pana tathÄ• gatasseva, tena ca purejÄ• tapaccayo rÅ«padhammova vutto, pacchÄ• jÄ•
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ samÄ• nakkhaá¹‡atÄ• na yujjateva. tasmÄ• vuttanayeneve

__aÃ±Ã±aá¹ƒ_ \Ee I 323/ __uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhatÄ«_ti yaá¹ƒ puri
cittaá¹ƒ, taá¹ƒ aÃ±Ã±aá¹ƒ, taá¹ƒ pana nirujjhantaá¹ƒ aparassa anantarÄ• dipaccayabhÄ• ve
tathÄ• laddhapaccayaá¹ƒ aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ. yadi evaá¹ƒ tesaá¹ƒ antaro labbhey
``avÄ«ci manuppabandhoâ€™â€™ _ti, yathÄ• vÄ«ci antaro na labbhati, ``tadevetaâ€™â€™
maÃ±Ã±anti, evaá¹ƒ anu anu pabandho cittasantÄ• no rÅ«pasantÄ• no ca __nadÄ«sotova_
__vattati. _

abhimukhaá¹ƒ \Be I 249/ lokitaá¹ƒ Ä• lokitanti Ä• ha __ ``purato pekkhanaâ€™â€™ _nti. ya
gacchati, tiá¹-á¹-hati, nisÄ«dati vÄ• tadabhimukhaá¹ƒ pekkhanaá¹ƒ Ä• lokitaá¹ƒ, tasmÄ•
tadanugatavidisÄ• lokanaá¹ƒ vilokitanti Ä• ha __ ``vilokitaá¹ƒ nÄ• ma anudisÄ• pekkhanaâ€

sammajjanaparibhaá¹‡á¸• Ä• dikaraá¹‡e olokitassa, ullokaharaá¹‡Ä• dÄ«su ullokitassa, pac
Ä• gacchantaparissayassa parivajjanÄ• dÄ«su apalokitassa siyÄ• sambhavoti Ä• ha __ ``in
sabbÄ• nipi tÄ• ni gahitÄ• nevÄ• â€™â€™ _ti.

__kÄ• yasakkhi_nti kÄ• yena sacchikatavantaá¹ƒ, paccakkhakÄ• rinanti attho. so hi Ä• yas
``yamevÄ• haá¹ƒ indriyesu aguttadvÄ• rataá¹ƒ nissÄ• ya sÄ• sane anabhiratiÄ• divippakÄ•
suá¹-á¹-hu niggahessÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to balavahirottappo, tattha ca katÄ• d
ukkaá¹ƒsapÄ• ramippatto, teneva naá¹ƒ satthÄ• ``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ
indriyesu guttadvÄ• rÄ• naá¹ƒ, yadidaá¹ƒ nandoâ€™â€™ ti (AN a I 235) etadagge á¹-hapes

sÄ• tthakatÄ• \Ne I 221/ ca sappÄ• yatÄ• ca veditabbÄ• Ä• lokitavilokitassÄ• ti Ä• netvÄ•
kammaá¹-á¹-hÄ• nÄ• vijahanasseva gocarasampajaÃ±Ã±abhÄ• vatoti vuttamevatthaá¹ƒ he
__attano_ \Ee I 324/ __kammaá¹-á¹-hÄ• navaseneva Ä• lokanavilokanaá¹ƒ kÄ• tabbaá¹ƒ, __
aÃ±Ã±o upÄ• yo na gavesitabboti adhippÄ• yo. Ä• lokitÄ• disamaÃ±Ã±Ä• pi yasmÄ• dham
tasmÄ• tassa yÄ• thÄ• vato pajÄ• nanaá¹ƒ asammohasampajaÃ±Ã±anti dassetuá¹ƒ __ ``a
vuttaá¹ƒ. __cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasenÄ• _ti kiriyamayacittasamuá¹-á¹-hÄ• nÄ
calanÄ• kÄ• rappavattivasena. __adho sÄ«datÄ«_ti adho gacchati. __uddhaá¹ƒ laá¹…ghetÄ
gacchati.

__aá¹…gakiccaá¹ƒ sÄ• dhayamÄ• na_nti padhÄ• nabhÅ«taaá¹…gakiccaá¹ƒ nipphÄ• denta
``paá¹-hamajavanepi ... pe ... na hotÄ«â€™â€™ _ti idaá¹ƒ paÃ±cadvÄ• ravÄ«thiyaá¹ƒ ``itth
rajjanÄ• dÄ«naá¹ƒ abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tattha hi Ä• vajjana voá¹-á¹-habbapan
Ä• vajjanavoá¹-á¹-habbanavasena iá¹-á¹-he itthirÅ«pÄ• dimhi lobhamattaá¹ƒ, aniá¹-á¹-he \B
paá¹-ighamattaá¹ƒ uppajjati, manodvÄ• re pana ``itthÄ« purisoâ€™â€™ ti rajjanÄ• di hoti. ta
paÃ±cadvÄ• rajavanaá¹ƒ mÅ«laá¹ƒ, yathÄ• vuttaá¹ƒ vÄ• sabbaá¹ƒ bhavaá¹…gÄ• di. evaá¹
mÅ«lavasena mÅ«lapariÃ±Ã±Ä• vuttÄ• . Ä• gantukatÄ• vakÄ• likatÄ• pana paÃ±cadvÄ• ra
ittarabhÄ• vavasena ca vuttÄ• . __ ``heá¹-á¹-hupariyavasena bhijjitvÄ• patitesÅ«â€™â€™ _
uparimassa ca aparÄ• paraá¹ƒ bhaá¹…gappattimÄ• ha.

__ta_nti javanaá¹ƒ, tassa ayuttanti sambandho. __Ä• gantuko_ abbhÄ• gato.

udayabbayaparicchinno tÄ• vatako kÄ• lo etesanti __tÄ• vakÄ• likÄ• ni. _

__etaá¹ƒ_ asammohasampajaÃ±Ã±aá¹ƒ. __samavÄ• ye_ti sÄ• maggiyaá¹ƒ \Ee I 325/. __ta
Ä• lokanavilokane paÃ±Ã±Ä• yamÄ• ne tabbinimutto __ko eko Ä• loketi, ko viloketi. _

__ ``upanissayapaccayoâ€™â€™ _ti idaá¹ƒ suttantanayena pariyÄ• yato vuttaá¹ƒ. __sahaj
nidassanamattametaá¹ƒ aÃ±Ã±amaÃ±Ã±asampayuttaatthiavigatÄ• dipaccayÄ• nampi labb

__kÄ• le_ samaÃ±chituá¹ƒ yuttakÄ• le __samaÃ±chantassa. _ tathÄ• __pasÄ• rentassÄ• _
nÄ• ma ekÄ• sappajÄ• tÄ«ti vadanti. __laá¸·ana_nti kampanaá¹ƒ, lÄ«á¸·Ä• karaá¹‡aá¹ƒ vÄ

__uá¹‡hapakatiko_ \Ne I 222/ pariá¸·Ä• habahulakÄ• yo. sÄ«lavidÅ«sanena ahitÄ• vahattÄ
uppannaá¹ƒ asappÄ• yaá¹ƒ. ``cÄ«varampi acetanaâ€™â€™ _ntiÄ• dinÄ• cÄ«varassa viya
attasuÃ±Ã±atÄ• vibhÄ• vanena ``abbhantareâ€™â€™ tiÄ• dinÄ• vuttamevatthaá¹ƒ paridÄ«
kÄ• raá¹‡aá¹ƒ dasseti, tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

__catupaÃ±cagaá¹‡á¹-hikÄ• hato_ti Ä• hatacatupaÃ±cagaá¹‡á¹-hiko, catupaÃ±cagaá¹‡á¹-h

__aá¹-á¹-havidhopi_ \Be I 251/ __attho_ti aá¹-á¹-havidhopi payojanaviseso mahÄ• sivatther
kÄ• yassa á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• (MN I 23, 422; MN II 387; AN II 341; c 8.9; Dhs 13
206) nayena vutto daá¹-á¹-habbo. imasmiá¹ƒ pakkhe __ ``neva davÄ• yÄ• tiÄ• dinÄ• _ (MN
8.9; Dhs 1355; Vibh 518; Nidd I 206) __nayenÄ• â€™â€™ _ti pana paá¹-ikkhepaá¹…gadas
Ä• gatattÄ• vuttanti daá¹-á¹-habbaá¹ƒ.

pathavisandhÄ• rakajalassa taá¹ƒsandhÄ• rakavÄ• yunÄ• viya paribhuttassa Ä• hÄ• rassa
avaá¹-á¹-hÄ• nanti Ä• ha __ ``vÄ• yodhÄ• tuvaseneva tiá¹-á¹-hatÄ«â€™â€™ _ti. __atiharat
abhiharati. __vÄ«tiharatÄ«_ti tato kucchiyaá¹ƒ vÄ«missaá¹ƒ karonto \Ee I 326/ harati. __atih
mukhadvÄ• raá¹ƒ atikkÄ• mento harati. __vÄ«tiharatÄ«_ti kucchigataá¹ƒ passato harati, __p
aparÄ• paraá¹ƒ cÄ• reti. ettha ca Ä• hÄ• rassa dhÄ• raá¹‡aparivattanasaÃ±cuá¹‡á¹‡anavis
pathavÄ«dhÄ• tusahitÄ• eva vÄ• yodhÄ• tu karoti, na kevalÄ• ti tÄ• ni pathavÄ«dhÄ• tuyÄ•
__allattaÃ±ca anupÄ• letÄ«_ti yathÄ• vÄ• yodhÄ• tu Ä• dÄ«hi aÃ±Ã±ehi visosanaá¹ƒ na ho
anupÄ• leti. __tejodhÄ• tÅ«_ti gahaá¹‡Ä«saá¹…khÄ• tÄ• tejodhÄ• tu. sÄ• hi antopaviá¹-á¹
paripÄ• ceti. __aÃ±jaso hotÄ«_ti Ä• hÄ• rassa pavesanÄ• dÄ«naá¹ƒ maggo hoti. __Ä• bhuj
ajjhoharaá¹‡ajiá¹‡á¹‡Ä• jiá¹‡á¹‡atÄ• dipaá¹-isaá¹ƒvedanavasena ca Ä• vajjeti, vijÄ• nÄ• tÄ«
taá¹ƒtaá¹ƒvijÄ• nanassa paccayabhÅ«toyeva hi payogo ``sammÄ• payogoâ€™â€™ ti vutto
pariyesanÄ• di nipphajjati, so tabbisayavijÄ• nanampi nipphÄ• deti nÄ• ma tadavinÄ• bhÄ•
__sammÄ• payogaá¹ƒ_ sammÄ• paá¹-ipatti __manvÄ• ya_ Ä• gamma __Ä• bhujati_ saman
sabbopi viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti tathÄ• vuttaá¹ƒ.

__gamanato_ti bhikkhÄ• cÄ• ravasena gocaragÄ• maá¹ƒ uddissa gamanato. __pariyesana
bhikkhatthaá¹ƒ \Ne I 223/ Ä• hiá¹‡á¸• anato. __paribhogato_ti Ä• hÄ• rassa paribhuÃ±janato
pittÄ• diÄ• sayato. Ä• sayati ettha ekajjhaá¹ƒ pavattamÄ• nopi kammaphalavavatthito hutvÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato sayati tiá¹-á¹-hati pavattatÄ«ti __Ä• sayo_ \Be I 252/, Ä
tiá¹-á¹-hanako pittÄ• diko. mariyÄ• dattho hi ayamÄ• kÄ• ro. __nidhÄ• na_nti yathÄ• bhutto
hutvÄ• tiá¹-á¹-hati etthÄ• ti nidhÄ• naá¹ƒ, Ä• mÄ• sayo. tato __nidhÄ• nato. aparipakkato_t

kammajatejena avipakkato. __paripakkato_ti yathÄ• bhuttassa Ä• hÄ• rasa vipakkabhÄ• va
nipphattito. __nissandato_ti ito cito ca nissandanato. __sammakkhanato_ti sabbaso makkha
saá¹…khepo, vitthÄ• ro pana visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• ya (Vism-mhá¹- I 294) gah

__sarÄ«rato sedÄ• muccantÄ«_ti vegasaá¹ƒdhÄ• raá¹‡ena uppannapariá¸·Ä• hato sarÄ«r
ca rogÄ• _ kaá¹‡á¹‡asÅ«labhagandarÄ• dayo. __aá¹-á¹-hÄ• ne_ti manussÄ• manussaparig
khettadevÄ• yatanÄ• dike. kuddhÄ• hi amanussÄ• , manussÄ• pi vÄ• jÄ«vitakkhayaá¹ƒ pÄ
__neva attano, _ kassaci anissajjitattÄ• , jigucchanÄ«yattÄ• ca __na parassa. udakatumba
veá¸·unÄ• á¸·iÄ• diudakabhÄ• janato. __ta_nti chaá¸• á¸• itaudakaá¹ƒ.

__addhÄ• nairiyÄ• pathÄ• _ ciratarappavattikÄ• dÄ«ghakÄ• likÄ• iriyÄ• pathÄ• . __majjhi
bhikkhÄ• caraá¹‡Ä• divasena pavattÄ• . __cuá¹‡á¹‡iyairiyÄ• pathÄ• _ vihÄ• re, aÃ±Ã±atthÄ
parivattanÄ• divasena pavattÄ• ti vadanti. ``gateti gamaneâ€™â€™ ti pubbe abhikkamapaá
gamanenapi purato pacchato ca kÄ• yassa abhiharaá¹‡aá¹ƒ vuttanti idha gamanameva gah

yasmÄ• mahÄ• sivattheravÄ• de anantare anantare iriyÄ• pathe pavattarÅ«pÄ• rÅ«padha
nirodhadassanavasena sampajÄ• nakÄ• ritÄ• gahitÄ• ti taá¹ƒ sampajaÃ±Ã±avipassanÄ• cA
vuttaá¹ƒ __ ``tayidaá¹ƒ mahÄ• sivattherena vuttaá¹ƒ asammohadhuraá¹ƒ mahÄ• satipaá¹-á¹
adhippetaâ€™â€™ _nti. __imasmiá¹ƒ pana sÄ• maÃ±Ã±aphale sabbampi \Ee I 328/ catubb
labbhati_ yÄ• vadeva sÄ• maÃ±Ã±aphalavisesadassanaparattÄ• imissÄ• desanÄ• ya. __
_ti idaá¹ƒ yathÄ• sampajaÃ±Ã±assa kiccato padhÄ• natÄ• gahitÄ• , evaá¹ƒ satiyÄ• pÄ«ti
na satiyÄ• sabbhÄ• vamattadassanatthaá¹ƒ. na hi kadÄ• ci satirahitÄ• Ã±Ä• á¹‡appavatti a
padassa ayaá¹ƒ vitthÄ• roâ€™â€™ _ti iminÄ• satiyÄ• Ã±Ä• á¹‡ena samadhurataá¹ƒyeva v
253/ __padÄ• nÄ«_ti ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™ tiÄ• dÄ
__vibhattÄ• nevÄ• _ti visuá¹ƒ katvÄ• vibhattÄ• niyeva, iminÄ• pi sampajaÃ±Ã±assa viya sa
vibhÄ• veti.

majjhimabhÄ• á¹‡akÄ• pana bhaá¹‡anti --- eko bhikkhu gacchanto aÃ±Ã±aá¹ƒ cintento aÃ
gacchati, eko kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• va gacchati. tathÄ• eko tiá¹-á¹-hanto ... p
pe ... sayanto aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ vitakkento sayati, eko kammaá¹-á¹-hÄ• naá¹ƒ
ettakena pana na pÄ• kaá¹-aá¹ƒ hotÄ«ti caá¹…kamanena dÄ«penti. yo hi bhikkhu caá¹…ka
caá¹…kamanakoá¹-iyaá¹ƒ á¹-hito pariggaá¹‡hÄ• ti ``pÄ• cÄ«nacaá¹…kamanakoá¹-iyaá¹ƒ pa
pacchimacaá¹…kamanakoá¹-iá¹ƒ appatvÄ• ettheva niruddhÄ• , pacchimacaá¹…kamanakoá
pÄ• cÄ«nacaá¹…kamanakoá¹-iá¹ƒ appatvÄ• ettheva niruddhÄ• , caá¹…kamanamajjhe pava
ettheva niruddhÄ• , caá¹…kamane pavattÄ• rÅ«pÄ• rÅ«padhammÄ• á¹-hÄ• naá¹ƒ appatvÄ
pavattÄ• nisajjaá¹ƒ appatvÄ• ettheva niruddhÄ• , nisajjÄ• ya pavattÄ• sayanaá¹ƒ appatvÄ
ti evaá¹ƒ pariggaá¹‡hanto pariggaá¹‡hantoyeva bhavaá¹…gaá¹ƒ otarati. uá¹-á¹-hahanto kam
gahetvÄ• va uá¹-á¹-hahati, ayaá¹ƒ bhikkhu gatÄ• dÄ«su sampajÄ• nakÄ• rÄ« nÄ• ma hotÄ«

kammaá¹-á¹-hÄ• naá¹ƒ avibhÅ«taá¹ƒ hoti, tasmÄ• bhikkhu yÄ• va sakkoti, tÄ• va caá¹…ka
sayamÄ• no evaá¹ƒ pariggahetvÄ• sayati ``kÄ• yo acetano, maÃ±co acetano, kÄ• yo na jÄ
sayitoâ€™ ti, maÃ±co na jÄ• nÄ• ti `mayi kÄ• yo sayitoâ€™ ti, acetano kÄ• yo acetane maÃ
pariggaá¹‡hanto eva cittaá¹ƒ bhavaá¹…ge otÄ• reti. pabujjhanto kammaá¹-á¹-hÄ• naá¹ƒ gah
ayaá¹ƒ sotte sampajÄ• nakÄ• rÄ« nÄ• ma hoti. kÄ• yÄ• dÄ«kiriyÄ• nibbattanena tammayatt
samuá¹-á¹-hitattÄ• ca javanaá¹ƒ sabbampi vÄ• chadvÄ• rappavattaá¹ƒ kiriyamayapavattaá
jÄ• garitaá¹ƒ nÄ• ma hotÄ«ti pariggaá¹‡hanto jÄ• garite sampajÄ• nakÄ• rÄ« nÄ• ma. api ca
koá¹-á¹-hÄ• se katvÄ• paÃ±ca koá¹-á¹-hÄ• se jaggantopi jÄ• garite sampajÄ• nakÄ• rÄ« nÄ
vimuttÄ• yatanasÄ«sena dhammaá¹ƒ desentopi battiá¹ƒsatiracchÄ• nakathaá¹ƒ pahÄ• ya
dasakathÄ• vatthunissitasappÄ• yakathaá¹ƒ kathentopi bhÄ• site sampajÄ• nakÄ• rÄ« nÄ•
Ä• rammaá¹‡esu cittaruciyaá¹ƒ manasikÄ• raá¹ƒ pavattentopi dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• p
tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« nÄ• ma. dutiyaÃ±hi jhÄ• naá¹ƒ vacÄ«saá¹…khÄ• rav
nÄ• mÄ• ti. __eva_nti vuttappakÄ• rena, sattasupi á¹-hÄ• nesu catudhÄ• ti attho.

santosakathÄ• vaá¹‡á¹‡anÄ•

<215> yassa \Ne I 225/ santosassa attani atthitÄ• ya bhikkhu ``santuá¹-á¹-hoâ€™â€™ ti vu
__ ``itarÄ«tarapaccayasantosena samannÄ• gatoâ€™â€™ _ti Ä• ha. cÄ«varÄ• di yattha ka
santussanena samaá¹…gÄ«bhÅ«toti attho. atha vÄ• __itaraá¹ƒ_ vuccati hÄ«naá¹ƒ paá¹‡Ä«
paá¹‡Ä«taá¹ƒ __itaraá¹ƒ_ hÄ«nato aÃ±Ã±attÄ• . apekkhÄ• siddhÄ• hi itaratÄ• ti. iti yena dh
paá¹‡Ä«tena vÄ• cÄ«varÄ• dipaccayena santussati, so tathÄ• pavatto alobho __itarÄ«tara
__samannÄ• gato. _ yathÄ• lÄ• bhaá¹ƒ attano lÄ• bhÄ• nurÅ«paá¹ƒ santoso __yathÄ• lÄ• b
nayo. labbhatÄ«ti vÄ• lÄ• bho, yo yo lÄ• bho yathÄ• lÄ• bhaá¹ƒ, tena santoso __yathÄ• lÄ•
kÄ• yabalaá¹ƒ. __sÄ• ruppa_nti pakatidubbalÄ• dÄ«naá¹ƒ anucchavikatÄ• .

yathÄ• laddhato aÃ±Ã±assa apatthanÄ• nÄ• ma siyÄ• appicchatÄ• yapi pavattiÄ• kÄ• rot
santosassa sarÅ«paá¹ƒ dassento __ ``labhantopi na gaá¹‡hÄ• tÄ«â€™â€™ _ti Ä• ha. __taa
pakatidubbalÄ• dÄ«naá¹ƒ garucÄ«varaá¹ƒ na phÄ• subhÄ• vÄ• vahaá¹ƒ, sarÄ«rakhedÄ• va
na atricchatÄ• divasena taá¹ƒ parivattetvÄ• . lahukacÄ«varaparibhogo na santosavirodhÄ«t
yÄ• pentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. mahagghaá¹ƒ cÄ«varaá¹ƒ bahÅ«ni vÄ• cÄ
vissajjetvÄ• tadaÃ±Ã±assa gahaá¹‡aá¹ƒ yathÄ• sÄ• ruppanaye á¹-hitattÄ• na santosaviro
... pe ... dhÄ• rentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. evaá¹ƒ sesapaccayepi yathÄ• bal
api-saddaggahaá¹‡e adhippÄ• yo veditabbo.

__muttaharÄ«taka_nti gomuttaparibhÄ• vitaá¹ƒ, pÅ«tibhÄ• vena vÄ• chaá¸• á¸• itaá¹ƒ harÄ
vaá¹‡á¹‡ita_nti ``pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™ tiÄ• dinÄ• (Vin I 73,
sammÄ• sambuddhÄ• dÄ«hi \Be I 255/ pasatthaá¹ƒ. appicchatÄ• santuá¹-á¹-hÄ«su \Ee I 33
__paramasantuá¹-á¹-hova hoti_ paramena ukkaá¹ƒsagatena santosena samannÄ• gatattÄ•

kÄ• yaá¹ƒ pariharanti posentÄ«ti __kÄ• yaparihÄ• rikÄ• . _ tathÄ• __kucchiparihÄ• rikÄ• _
kucchiparihÄ• rikatÄ• ca ajjhoharaá¹‡ena sarÄ«rassa á¹-hitiyÄ• upakÄ• rakatÄ• vasena ic
kÄ• yassa upakÄ• rakatÄ• vasena kÄ• yaparihÄ• rikatÄ• daá¹-á¹-habbÄ• .

__parikkhÄ• ramattÄ• _ti parikkhÄ• raggahaá¹‡aá¹ƒ. __tatraá¹-á¹-hakapaccattharaá¹‡a_nti
anadhiá¹-á¹-hahitvÄ• tattheva tiá¹-á¹-hanakapaccattharaá¹‡aá¹ƒ \Ne I 226/. paccattharaá¹‡
navamÄ• dibhÄ• vo yathÄ• vuttapaá¹-ipÄ• á¹-iyÄ• daá¹-á¹-habbo, na tesaá¹ƒ tathÄ• patini
tathÄ• nadhÄ• raá¹‡ato. dupposabhÄ• vena mahÄ• gajÄ• viyÄ• ti __mahÄ• gajÄ• . _ yadi
kiá¹ƒ tesampi vasena ayaá¹ƒ desanÄ• icchitÄ• ti? noti Ä• ha __ ``bhagavÄ• panÄ• â€™â€
payojanaá¹ƒ etenÄ• ti kÄ• yaparihÄ• rikaá¹ƒ. tenÄ• ha __ ``kÄ• yaá¹ƒ pariharaá¹‡amattaken

catÅ«su disÄ• su sukhavihÄ• ratÄ• ya sukhavihÄ• raá¹-á¹-hÄ• nabhÅ«tÄ• catasso disÄ• e
eva __cÄ• tuddiso. _ tÄ• su eva katthaci satte vÄ• saá¹…khÄ• re vÄ• bhayena na paá¹-iha
paá¹-ihaÃ±Ã±atÄ«ti __appaá¹-igho. santussamÄ• no itarÄ«tarenÄ• _ti uccÄ• vacena paccay
samameva ca tussanako. paricca sayanti, kÄ• yacittÄ• ni parisayanti abhibhavantÄ«ti __par
sÄ«habyagghÄ• dayo, kÄ• macchandÄ• dayo ca, te parissaye adhivÄ• sanakhantiyÄ• vina
abhibhavitÄ• ca. thaddhabhÄ• vakarabhayÄ• bhÄ• vena __achambhÄ«. eko care_ti ekÄ• k
sakkuá¹‡eyya. __khaggavisÄ• á¹‡akappo_ti tÄ• ya eva ekavihÄ• ritÄ• ya khaggamigasiá¹…

asaÃ±jÄ• tavÄ• tÄ• bhighÄ• tehi \Ee I 332/ siyÄ• sakuá¹‡o apakkhakoti __ ``pakkhÄ« saku
vutto.

nÄ«varaá¹‡appahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<216> __vattabbataá¹ƒ Ä• pajjatÄ«_ti ``asukassa bhikkhuno araÃ±Ã±e tiracchÄ• nagatÄ• r
vanacarakÄ• naá¹ƒ viya ca nivÄ• samattameva, na pana araÃ±Ã±avÄ• sÄ• nucchavikÄ• \E
sammÄ• paá¹-ipattÄ«â€™â€™ ti apavÄ• davasena vattabbataá¹ƒ, Ä• raÃ±Ã±akehi vÄ• tira
vanacaravisabhÄ• gajanehi vÄ• saddhiá¹ƒ vippaá¹-ipattivasena vattabbataá¹ƒ Ä• pajjati. kÄ
__kÄ• á¸·akaá¹ƒ, _ thullavajjaá¹ƒ. tilakasadisattÄ• __tilakaá¹ƒ, _ aá¹‡umattavajjaá¹ƒ.

__vivitta_nti janavivittaá¹ƒ. tenÄ• ha __ ``suÃ±Ã±aâ€™â€™ _nti. taá¹ƒ pana janasaddagho
veditabbaá¹ƒ saddakaá¹‡á¹-akattÄ• jhÄ• nassÄ• ti Ä• ha __ ``appasaddaá¹ƒ appanigghosa
__etadevÄ• _ti nissaddataá¹ƒyeva. __vihÄ• ro_ pÄ• kÄ• raparicchinno sakalo Ä• vÄ• so. __
dÄ«ghapÄ• sÄ• do, ``garuá¸·asaá¹‡á¹-hÄ• napÄ• sÄ• doâ€™â€™ tipi vadanti. __pÄ• sÄ• d
__hammiyaá¹ƒ_ muá¹‡á¸• acchadanapÄ• sÄ• do \Ne I 227/. __aá¹-á¹-o_ paá¹-irÄ• jÅ«naá¹ƒ
catupaÃ±cabhÅ«mako patissayaviseso. __mÄ• á¸·o_ ekakÅ«á¹-asaá¹…gahito anekakoá¹‡a
nayo __vihÄ• ro_ nÄ• ma dÄ«ghamukhapÄ• sÄ• do. __aá¸• á¸• hayogo_ ekapassacchadan

ekapasse bhitti uccatarÄ• hoti, itarapasse nÄ«cÄ• , tena taá¹ƒ ekapassachadanakaá¹ƒ hoti
Ä• yatacaturassapÄ• sÄ• do. __hammiyaá¹ƒ_ muá¹‡á¸• acchadanakaá¹ƒ candikaá¹…gaá¹‡
pabbataguhÄ• . __leá¹‡aá¹ƒ_ dvÄ• rabaddhaá¹ƒ pabbhÄ• raá¹ƒ. sesaá¹ƒ vuttanayameva. _
sÄ• khÄ• maá¹‡á¸• apo.

__vihÄ• rasenÄ• sana_nti patissayabhÅ«taá¹ƒ senÄ• sanaá¹ƒ. __maÃ±capÄ«á¹-hasenÄ• s
maÃ±capÄ«á¹-hasambandhasenÄ• sanaÃ±ca. cimilikÄ• di santharitabbato __santhatasenÄ
abhisaá¹…kharaá¹‡Ä• bhÄ• vato \Ee I 333/ sayanassa nisajjÄ• ya ca kevalaá¹ƒ okÄ• sabhÅ
``vivittaá¹ƒ senÄ• sanaâ€™â€™ nti iminÄ• __senÄ• sanaggahaá¹‡ena saá¹…gahitameva_

yadi evaá¹ƒ kasmÄ• ``araÃ±Ã±aâ€™â€™ ntiÄ• di vuttanti Ä• ha __ ``ima panÄ• â€™â€™
vasena Ä• gataâ€™â€™ _nti idaá¹ƒ vinaye tathÄ• Ä• gatataá¹ƒ sandhÄ• ya vuttaá¹ƒ, abhi
nikkhamitvÄ• bahi indakhÄ«lÄ• , sabbametaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vibh 529) Ä• gatan
gÄ• mapadesantogadhaá¹ƒ, taá¹ƒ ``araÃ±Ã±aâ€™â€™ nti nippariyÄ• yavasena tathÄ• vut
I 31) yaá¹ƒ vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ, tasmÄ• tattha vuttanayena gahetabbanti adhippÄ• yo. _
rukkhasamÄ«paá¹ƒ. vuttaÃ±hetaá¹ƒ ``yÄ• vatÄ• \Be I 257/ majjhanhike kÄ• le samantÄ• c
paá¹‡á¹‡Ä• ni nipatanti, ettÄ• vatÄ• rukkhamÅ«laâ€™â€™ nti. __sela_-saddo avisesato pa
vuttaá¹ƒ __ ``pabbatanti selaâ€™â€™ _nti, na silÄ• mayameva, paá¹ƒsumayÄ• diko tividho
__vivara_nti dvinnaá¹ƒ pabbatÄ• naá¹ƒ mitho Ä• sannatare á¹-hitÄ• naá¹ƒ ovarakÄ• disadis
ekasmiá¹ƒyeva vÄ• pabbate. __umaá¹…gasadisa_nti suduá¹…gÄ• sadisaá¹ƒ. __manussÄ
pakatisaÃ±cÄ• ravasena manussehi na saÃ±caritabbaá¹-á¹-hÄ• naá¹ƒ. __Ä• di_-saddena ``
vanasaá¹‡á¹-hÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ, vanapatthanti bhÄ«sanakÅ
salomahaá¹ƒsÄ• nametaá¹ƒ, vanapatthanti pariyantÄ• nametaá¹ƒ, vanapatthanti na manuss
vanapatthanti durabhisambhavÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ nti (V
saá¹…gaá¹‡hÄ• ti. __acchanna_nti kenaci chadanena antamaso rukkhasÄ• khÄ• yapi na ch
__nikkaá¸• á¸• hitvÄ• _ti nÄ«haritvÄ• . __pabbhÄ• raleá¹‡asadise_ti pabbhÄ• rasadise leá¹‡

piá¹‡á¸• apÄ• tapariyesanaá¹ƒ piá¹‡á¸• apÄ• to uttarapadalopenÄ• ti Ä• ha __ ``piá¹‡á¸• ap
paá¹-ikkantoâ€™â€™ _ti \Ne I 228/. __pallaá¹…ka_nti ettha __pari_saddo ``samantatoâ€™
tasmÄ• vÄ• moruÃ±ca dakkhiá¹‡oruÃ±ca samaá¹ƒ á¹-hapetvÄ• ubho pÄ• de aÃ±Ã±amaÃ
pallaá¹…kanti Ä• ha __ ``samantato Å«rubaddhÄ• sanaâ€™â€™ _nti. Å«rÅ«naá¹ƒ bandhan
__pallaá¹…kaá¹ƒ. Ä• bhujitvÄ• _ti ca yathÄ• pallaá¹…kavasena nisajjÄ• hoti, evaá¹ƒ ubho
katvÄ• , taá¹ƒ pana ubhinnaá¹ƒ pÄ• dÄ• naá¹ƒ tathÄ• sambandhatÄ• karaá¹‡anti Ä• ha __

heá¹-á¹-himakÄ• yassa ca anujukaá¹ƒ á¹-hapanaá¹ƒ nisajjÄ• vacaneneva bodhitanti ``ujuá¹
kÄ• ya-saddo uparimakÄ• yavisayoti Ä• ha __ ``uparimaá¹ƒ sarÄ«raá¹ƒ ujuá¹ƒ á¹-hapetvÄ•
ujukaá¹-hapanaá¹ƒ sarÅ«pato, payojanato ca dassetuá¹ƒ __ ``aá¹-á¹-hÄ• rasÄ• â€™â€™ _
paá¹‡amantÄ«_ti na onamanti. __na paripatatÄ«_ti na vigacchati vÄ«thiá¹ƒ na laá¹…gheti. t

pubbenÄ• paraá¹ƒ visesappattiyÄ• kammaá¹-á¹-hÄ• naá¹ƒ __vuá¸• á¸• hiá¹ƒ phÄ• tiá¹ƒ vep
__parimukha_nti ettha __pari_saddo abhi-saddena samÄ• natthoti \Ee I 335/ Ä• ha __
``kammaá¹-á¹-hÄ• nÄ• bhimukhaâ€™â€™ _nti, bahiddhÄ• puthuttÄ• rammaá¹‡ato nivÄ• re
purakkhatvÄ• ti attho. samÄ«pattho vÄ• __pari_saddoti dassento __ ``mukhasamÄ«pe vÄ•
ettha ca yathÄ• ``vivittaá¹ƒ senÄ• sanaá¹ƒ bhajatÄ«â€™â€™ tiÄ• dinÄ• \Be I 258/ bhÄ• va
dassitaá¹ƒ, evaá¹ƒ ``nisÄ«datÄ«â€™â€™ ti iminÄ• alÄ«nÄ• nuddhaccapakkhiyo santo iriyÄ
``pallaá¹…kaá¹ƒ Ä• bhujitvÄ• â€™â€™ ti iminÄ•  nisajjÄ• ya daá¸·habhÄ• vo, ``parimukhaá
upaá¹-á¹-hapetvÄ• â€™â€™ ti iminÄ• Ä• rammaá¹‡apariggahÅ«pÄ• yo. __parÄ«ti parigga
``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su viya. __mukhanti niyyÄ• naá¹-á¹-ho_ ``suÃ±Ã±atavin
viya. paá¹-ipakkhato niggamanaá¹-á¹-ho hi niyyÄ• naá¹-á¹-ho, tasmÄ• pariggahitaniyyÄ• na
gahitÄ• sammosaá¹ƒ paricattasammosaá¹ƒ __satiá¹ƒ katvÄ• , _ paramaá¹ƒ satinepakkaá¹ƒ

<217> abhijjhÄ• yati gijjhati abhikaá¹…khati etÄ• yÄ• ti __abhijjhÄ• , _ lobho. __lujjanaá¹-á
bhijjanaá¹-á¹-hena, khaá¹‡e khaá¹‡e bhijjanaá¹-á¹-henÄ• ti attho. __vikkhambhanavasenÄ•
__vikkhambhanaá¹ƒ_ anuppÄ• danaá¹ƒ appavattanaá¹ƒ, na paá¹-ipakkhÄ• naá¹ƒ suppahÄ«
_ti ca pahÄ«nasadisataá¹ƒ sandhÄ• ya vuttaá¹ƒ jhÄ• nassa anadhigatattÄ• . tathÄ• pi nayid
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viya sabhÄ• vato vigatÄ• bhijjhaá¹ƒ, atha kho bhÄ• vanÄ• vasena
cakkhuviÃ±Ã±Ä• á¹‡asadisenÄ• â€™â€™ _ti. __eseva nayo_ti yathÄ• imassa cittassa bhÄ
vigatÄ• bhijjhatÄ• , evaá¹ƒ abyÄ• pannaá¹ƒ vigatathinamiddhaá¹ƒ anuddhataá¹ƒ nibbicikicch
__purimapakati_nti parisuddhapaá¹‡á¸• arasabhÄ• vaá¹ƒ. ``yÄ• \Ee I 336/ cittassa akalyatÄ
1162; Vibh 546) thinassa, ``yÄ• kÄ• yassa akalyatÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1163; Vibh
abhidhamme niddiá¹-á¹-hattÄ• \Ne I 229/ vuttaá¹ƒ __ ``thinaá¹ƒ cittagelaÃ±Ã±aá¹ƒ, middha
cetasikagelaÃ±Ã±aâ€™â€™ _nti. satipi aÃ±Ã±amaÃ±Ã±aá¹ƒ avippayoge cittakÄ• yalahutÄ
cittacetasikÄ• naá¹ƒ yathÄ• kammaá¹ƒ taá¹ƒ taá¹ƒ visesassa yÄ• tesaá¹ƒ akalyatÄ• dÄ«na
ayametesaá¹ƒ sabhÄ• voti daá¹-á¹-habbaá¹ƒ. __Ä• lokasaÃ±Ã±Ä«_ti ettha atisayatthavisiá¹
atthÄ• vabodhako ayamÄ«kÄ• roti dassento Ä• ha __ ``rattimpi ... pe ... samannÄ• gatoâ€™
ubhaya_nti satisampajaÃ±Ã±amÄ• ha. __atikkamitvÄ• _ vikkhambhanavasena pajahitvÄ• .
pavattiyÄ• kathaá¹…kathÄ• , vicikicchÄ• . sÄ• etassa atthÄ«ti kathaá¹…kathÄ«, na kathaá
__akathaá¹ƒkathÄ«, _ nibbicikiccho. __lakkhaá¹‡Ä• dibhedato_ti ettha __Ä• di_-saddena
paccayapahÄ• napahÄ• yakÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. tepi hi bhedato vattab

<218> __tesa_nti \Be I 259/ iá¹‡avasena gahitadhanÄ• naá¹ƒ. __pariyanto_ti dÄ• tabbases
balavapÄ• mojjaá¹ƒ labhati_ ``iá¹‡apalibodhato muttomhÄ«â€™â€™ ti. __somanassaá¹ƒ ad
``jÄ«vikÄ• nimittaá¹ƒ atthÄ«â€™â€™ ti.

<219> __visabhÄ• gavedanuppattiyÄ• _ti dukkhavedanuppattiyÄ• . dukkhavedanÄ• hi suk
kusalavipÄ• kasantÄ• nassa virodhitÄ• ya visabhÄ• gÄ• . __catuiriyÄ• pathaá¹ƒ chindanto_
iriyÄ• pathappavattiá¹ƒ pacchindanto. byÄ• dhiko hi yathÄ• á¹-hÄ• nagamanesu asamattho

asamattho hoti. __Ä• bÄ• dhetÄ«_ti pÄ«á¸·eti. vÄ• tÄ• dÄ«naá¹ƒ vikÄ• ro visamÄ• vatthÄ•
``taá¹ƒsamuá¹-á¹-hÄ• nena dukkhena dukkhitoâ€™â€™ _ti. dukkhavedanÄ• ya pana byÄ•
__Ä• bÄ• dhiko_ Ä• dito bÄ• dhatÄ«ti katvÄ• . anubandhabyÄ• dhinÄ• __dukkhito_ aparÄ•
katvÄ• . __gilÄ• no_ti dhÄ• tusaá¹…khayena parikkhÄ«á¹‡asarÄ«ro. appamattakaá¹ƒ vÄ•
tadubhaya_nti pÄ• mojjaá¹ƒ, somanassaÃ±ca. tattha __labhetha pÄ• mojjaá¹ƒ_ ``rogato mu
__adhigaccheyya somanassaá¹ƒ_ ``atthi me kÄ• ye balaâ€™â€™ nti.

<220> __sesa_nti ``tassa hi `bandhanÄ• muttomhÄ«â€™ ti Ä• vajjayato tadubhayaá¹ƒ hot
evamÄ• di. __vuttanayenevÄ• _ti paá¹-hamadutiyapadesu vuttanayeneva. __sabbapadesÅ«
tatiyÄ• dÄ«su koá¹-á¹-hÄ• sesu.

221-222__._ __na attani adhÄ«no_ti na attÄ• yatto. __parÄ• dhÄ«no_ti parÄ• yatto. aparÄ•
attano kicce esitabboti __bhujisso. _ savasoti Ä• ha __ ``attano santakoâ€™â€™ _ti. anuda
pÄ• nÄ«yaá¹ƒ tÄ• renti etthÄ• ti __kantÄ• ro_ti Ä• ha __ ``nirudakaá¹ƒ dÄ«ghamaggaâ€™â

<223> __tatrÄ• _ti \Ne I 230/ tasmiá¹ƒ dassane. __aya_nti idÄ• ni vuccamÄ• nÄ• __sadisa
iá¹‡Ä• dÄ«naá¹ƒ upamÄ• bhÄ• vo, kÄ• macchandÄ• dÄ«naÃ±ca upameyyabhÄ• vo hoti, so
I 338/ sadisatÄ• ti daá¹-á¹-habbaá¹ƒ. __yo yamhi kÄ• macchandena rajjatÄ«_ti yo puggalo y
vatthubhÅ«te puggale kÄ• macchandavasena ratto hoti. __taá¹ƒ vatthuá¹ƒ gaá¹‡hÄ• tÄ«_ti
``mametaâ€™â€™ nti gaá¹‡hÄ• ti.

__upaddavethÄ• _ti \Be I 260/ upaddavaá¹ƒ karotha.

__nakkhattassÄ• _ti mahassa. __mutto_ti bandhanato mutto.

__vinaye apakataÃ±Ã±unÄ• _ti vinayakkame akusalena. so hi kappiyÄ• kappiyaá¹ƒ yÄ• thÄ
__ ``kismiÃ±cidevÄ• â€™â€™ _tiÄ• di.

__gacchatipÄ«_ti thokaá¹ƒ thokaá¹ƒ gacchatipi. gacchanto pana tÄ• ya eva ussaá¹…kitapa
tattha __tiá¹-á¹-hatipi. _ Ä«dise kantÄ• re gato ``ko jÄ• nÄ• ti kiá¹ƒ bhavissatÄ«â€™â€™ ti _
tasmÄ• __gataá¹-á¹-hÄ• nato agataá¹-á¹-hÄ• nameva bahutaraá¹ƒ hoti. saddhÄ• ya gaá¹‡h
vatthuá¹ƒ ``idamevaâ€™â€™ nti saddahituá¹ƒ __na sakkoti. atthi natthÄ«_ti ``atthi nu kho, n
ti. araÃ±Ã±aá¹ƒ paviá¹-á¹-hassa Ä• dimhi eva sappanaá¹ƒ __Ä• sappanaá¹ƒ. _ pari parito, u
sappanaá¹ƒ __parisappanaá¹ƒ. _ ubhayenapi tattheva paribbhamanaá¹ƒ vadati. tenÄ• ha _
_nti. __chambhitatta_nti araÃ±Ã±asaÃ±Ã±Ä• ya uppannaá¹ƒ chambhitabhÄ• vaá¹ƒ, utrÄ• s

<224> __tatrÄ• yaá¹ƒ sadisatÄ• _ti etthÄ• pi vuttanayÄ• nusÄ• rena sadisatÄ• veditabbÄ•
kÄ• macchandÄ• dayo iá¹‡Ä• disadisÄ• , tadaggena tesaá¹ƒ pahÄ• naá¹ƒ Ä• á¹‡aá¹‡yÄ• d

__cha dhamme_ti asubhanimittassa uggaho, asubhabhÄ• vanÄ• nuyogo, indriyesu guttadv
mattaÃ±Ã±utÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti ime cha dhamme. __bhÄ• vetvÄ
__mahÄ• satipaá¹-á¹-hÄ• ne_ (DN II 372-374) __vaá¹‡á¹‡ayissÄ• ma_ tatthassa
anuppannÄ• nuppÄ• danauppannapahÄ• nÄ• divibhÄ• vanavasena savisesaá¹ƒ pÄ• á¸·iyÄ
byÄ• pÄ• dÄ• dippahÄ• nakabhÄ• vepi. __paravatthumhÄ«_ti Ä• rammaá¹‡abhÅ«te parasn

__anatthakaro_ti attano parassa ca anatthÄ• vaho. __cha dhamme_ti mettÄ• nimittassa ug
mettÄ• bhÄ• vanÄ• nuyogo \Ne I 231/, kammassakatÄ• , paá¹-isaá¹…khÄ• nabahulatÄ• , ka
sappÄ• yakathÄ• ti ime cha dhamme. __tatthevÄ• _ti mahÄ• satipaá¹-á¹-hÄ• neyeva (DN II
uddissa paÃ±Ã±attasikkhÄ• padaá¹ƒ __Ä• cÄ• rapaá¹‡á¹‡atti. _

bandhanÄ• gÄ• raá¹ƒ \Be I 261/ pavesitattÄ• aladdhanakkhattÄ• nubhavo puriso __ ``nakk
bandhanÄ• gÄ• raá¹ƒ pavesito purisoâ€™â€™ _ti vutto, nakkhattadivase eva vÄ• tadanan
__mahÄ• anatthakara_nti diá¹-á¹-hadhammikÄ• diatthahÄ• panamukhena mahato anatthas
atibhojane nanimittaggÄ• ho, iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä• manasikÄ•
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti ime cha dhamme.

uddhaccakukkucce __mahÄ• anatthakara_nti parÄ• yattatÄ• pÄ• danato vuttanayena maha
attho __cha dhamme_ti bahussutatÄ• , paripucchakatÄ• , vinaye pakataÃ±Ã±utÄ• , vuá¸• á
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti ime cha dhamme.

__balavÄ• _ti paccatthikavidhamanasamatthena balena balavÄ• . __sajjÄ• vudho_ti sanna
sÅ«ravÄ«rasevakajanavasena __saparivÄ• ro. ta_nti yathÄ• vuttaá¹ƒ purisaá¹ƒ. balavantat
saparivÄ• ratÄ• ya ca __corÄ• dÅ«ratova disvÄ• palÄ• yeyyuá¹ƒ. anatthakÄ• rikÄ• _ti sam
vibandhakaraá¹‡ato vuttanayena anatthakÄ• rikÄ• . __cha dhamme_ti bahussutatÄ• , parip
pakataÃ±Ã±utÄ• , adhimokkhabahulatÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti \Ee I 34
bÄ• husaccÄ• dÄ«ni uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattanti, evaá¹ƒ vicikicchÄ•
bahussutatÄ• dayo gahitÄ• . kalyÄ• á¹‡amittatÄ• sappÄ• yakathÄ• viya paÃ±cannaá¹ƒ, ta
anucchavikasevanatÄ• veditabbÄ• . sammÄ• paá¹-ipattiyÄ• appaá¹-ipattinimittatÄ• mukhe
micchÄ• paá¹-ipattimeva paribrÅ«hetÄ«ti tassÄ• pahÄ• naá¹ƒ duccaritavidhÅ«nanÅ«pÄ• y
``duccaritakantÄ• raá¹ƒ nittharitvÄ• â€™â€™ _tiÄ• di.

<225> __pÄ• mojjaá¹ƒ_ nÄ• ma taruá¹‡apÄ«ti, sÄ• kathaÃ±cipi tuá¹-á¹-hÄ• vatthÄ• ti Ä• h
jÄ• yatÄ«ti tuá¹-á¹-hÄ• kÄ• ro jÄ• yatÄ«â€™â€™ _ti. __tuá¹-á¹-hassÄ• _ti okkantikabhÄ• va
tuá¹-á¹-hassa. attano savipphÄ• rikatÄ• ya, attasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«puppattiyÄ•
khobhayamÄ• nÄ• _ pharaá¹‡alakkhaá¹‡Ä• __pÄ«ti jÄ• yati. _ pÄ«tisahitaá¹ƒ pÄ«ti uttarap
taá¹ƒ \Be I 262/? mano. pÄ«ti mano etassÄ• ti pÄ«timano, tassa __pÄ«timanassa. _ tayidaá
dassento __ ``pÄ«tisampayuttacittassÄ• â€™â€™ _ti \Ne I 232/ Ä• ha. __kÄ• yo_ti idha arÅ

vedanÄ• dikkhandhattayamevÄ• ti Ä• ha __ ``nÄ• makÄ• yo passambhatÄ«â€™â€™ _ti, pa
passambhanaá¹ƒ adhippetaá¹ƒ. __vigatadaratho_ti pahÄ«nauddhaccÄ• dikilesadaratho. vu
pubbabhÄ• gabhÄ• vanÄ• ya vasena cetasikasukhaá¹ƒ paá¹-isaá¹ƒvedentoyeva
taá¹ƒsamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-á¹-hasarÄ«ratÄ• ya kÄ• yikampi sukhaá¹ƒ ve
cetasikampi sukhaá¹ƒ vedayatÄ«â€™â€™ _ti. __iminÄ• _ti ``sukhaá¹ƒ paá¹-isaá¹ƒvedetÄ«â
saá¹ƒkilesapakkhato nikkhantattÄ• , paá¹-hamajjhÄ• napakkhikattÄ• ca __nekkhammasukh

paá¹-hamajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<226> ``cittaá¹ƒ \Ee I 341/ samÄ• dhiyatÄ«â€™â€™ ti etena upacÄ• ravasenapi appanÄ• v
samÄ• dhÄ• naá¹ƒ kathitaá¹ƒ. evaá¹ƒ sante ``so vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dikÄ•
``so vivicceva kÄ• mehi ... pe ... vuttaâ€™â€™ _nti. tattha __uparivisesadassanattha_nti
paá¹-hamajjhÄ• nÄ• diuparivattabbavisesadassanatthaá¹ƒ. na hi upacÄ• rasamÄ• dhisama
paá¹-hamajjhÄ• nÄ• diviseso samadhigantuá¹ƒ sakkÄ• . pÄ• mojjuppÄ• dÄ• dÄ«hi kÄ• raá¹
dutiyajjhÄ• nÄ• disamadhigamepi icchitabbÄ• va paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi vi
dutiyamaggÄ• disamadhigameti daá¹-á¹-habbaá¹ƒ. __tassa samÄ• dhino_ti ``sukhino cittaá¹
evaá¹ƒ sÄ• dhÄ• raá¹‡avasena vutto yo appanÄ• lakkhaá¹‡o, tassa samÄ• dhino. __pabhe
dutiyajjhÄ• nÄ• divibhÄ• gassa ceva abhiÃ±Ã±Ä• divibhÄ• gassa ca pabhedadassanatthaá¹
pupphasambhavaá¹ƒ gabbhÄ• saye karÄ«yatÄ«ti katvÄ• , karato jÄ• to kÄ• yo karajakÄ• yo
catusantatirÅ«pasamudÄ• yo. kÄ• maá¹ƒ nÄ• makÄ• yopi vivekajena pÄ«tisukhena tathÄ• l
``abhisandetÄ«â€™â€™ tiÄ• divacanato pana rÅ«pakÄ• yo idhÄ• dhippetoti Ä• ha __ ``ima
__abhisandetÄ«_ti abhisandanaá¹ƒ karoti. taá¹ƒ pana jhÄ• namayena pÄ«tisukhena karajak
tintabhÄ• vÄ• pÄ• danaá¹ƒ, sabbatthakameva lÅ«khabhÄ• vÄ• panayananti Ä• ha __ ``tem
abhisandanaá¹ƒ atthato yathÄ• vuttapÄ«tisukhasamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi kÄ•
daá¹-á¹-habbaá¹ƒ. __ ``parisandetÄ«â€™â€™ _tiÄ• dÄ«supi eseva nayo. sabbaá¹ƒ etassa
__sabbÄ• vato. _ avayavÄ• vayavisambandhe avayavini sÄ• mivacananti \Be I 263/ avayav
tasmÄ• vuttaá¹ƒ __ ``sabbakoá¹-á¹-hÄ• savatoâ€™â€™ _ti. __aphuá¹-aá¹ƒ_ \Ee I 342/ __n
yattha kammajarÅ«paá¹ƒ, tattha tattha cittajarÅ«passa abhibyÄ• panato. tenÄ• ha __ ``upÄ
_tiÄ• di.

<227> __cheko_ti \Ne I 233/ kusalo. taá¹ƒ panassa kosallaá¹ƒ nhÄ• niyacuá¹‡á¹‡Ä• naá¹ƒ
piá¹‡á¸• Ä«karaá¹‡e ca samatthatÄ• vasena veditabbanti Ä• ha __ ``paá¹-ibaloâ€™â€™ _ti
``mahatiyÄ• kaá¹ƒsapÄ• tiyÄ• â€™â€™ tiÄ• dÄ«su suvaá¹‡á¹‡e Ä• gato.

``kaá¹ƒso upahato yathÄ• â€™â€™ tiÄ• dÄ«su (Dhp 134) kittimalohe, katthaci paá¹‡á¹‡atti
rÄ• jÄ• pi mahÄ• kaá¹ƒsassa atrajoâ€™â€™ tiÄ• di, [Ja IV 10 ghaá¹-apaá¹‡á¸• itajÄ• takava
samÄ• naá¹ƒ)] idha pana yattha katthaci loheti Ä• ha __ ``yena kenaci lohena katabhÄ• jan

__snehÄ• nugatÄ• _ti __udakasinehena_ anupavisanavasena gatÄ• upagatÄ• . __snehapa
gatÄ• samantato phuá¹-á¹-hÄ• , tato eva __santarabÄ• hirÄ• _ phuá¹-á¹-hÄ• sinehena, ete
temitabhÄ• vamÄ• ha. __ ``na ca paggharaá¹‡Ä«â€™â€™ _ti etena tintassapi tassa ghana
tenÄ• ha __ ``na ca binduá¹ƒ binduâ€™â€™ _ntiÄ• di.

dutiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<229> tÄ• hi tÄ• hi udakasirÄ• hi ubbhijjatÄ«ti ubbhidaá¹ƒ, ubbhidaá¹ƒ udakaá¹ƒ etassÄ• ti
ubbhinnaudako_ti nadÄ«tÄ«re khatakÅ«pako viya ubbhijjanakaudako. __uggacchanakauda
uá¹-á¹-hahanaudako. kasmÄ• panettha ubbhidodakova rahado gahito, na itaroti Ä• ha __ ``
uggacchanaudakaÃ±hÄ«â€™â€™ _tiÄ• di. __dhÄ• rÄ• nipÄ• tapubbuá¸·akehÄ«_ti \Ee I 34
udakapubbuá¸·akehi ca, ``pheá¹‡apaá¹-alehi cÄ• â€™â€™ ti vattabbaá¹ƒ. __sannisinnamev
niccalameva, suppasannamevÄ• ti adhippÄ• yo. __sesa_nti ``abhisandetÄ«â€™â€™ tiÄ• d

tatiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<231> __uppalÄ• nÄ«_ti uppalagacchÄ• ni. __setarattanÄ«lesÅ«_ti uppalesu, setuppalarat
attho. __yaá¹ƒ kiÃ±ci uppalaá¹ƒ uppalameva_ sÄ• maÃ±Ã±agahaá¹‡ato \Be I 264/. __satap
__sata_-saddo bahupariyÄ• yo ``satagghÄ«â€™â€™ tiÄ• dÄ«su viya, tena anekasatapattas
loke pana ``rattaá¹ƒ padumaá¹ƒ, setaá¹ƒ puá¹‡á¸• arÄ«kaâ€™â€™ ntipi vuccati. yÄ• va agg
udakena abhisandanÄ• disambhavadassanatthaá¹ƒ __udakÄ• nuggataggahaá¹‡aá¹ƒ. _ idh
karajakÄ• yo, udakaá¹ƒ viya tatiyajjhÄ• nasukhaá¹ƒ.

catutthajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<233> yasmÄ• \Ne I 234/ ``parisuddhena cetasÄ• â€™â€™ ti catutthajjhÄ• nacittamÄ• ha
rÄ• gÄ• diupakkilesÄ• pagamanato nirupakkilesaá¹ƒ nimmalaá¹ƒ, tasmÄ• Ä• ha __ ``nirupa
parisuddhaâ€™â€™ _nti. yasmÄ• pana pÄ• risuddhiyÄ• eva paccayavisesena pavattivise
suvaá¹‡á¹‡assa nighaá¹ƒsanena pabhassaratÄ• viya, tasmÄ• Ä• ha __ ``pabhassaraá¹-á¹
veditabbaâ€™â€™ _nti. __ida_nti odÄ• tavacanaá¹ƒ. __utupharaá¹‡attha_nti uá¹‡hautuno
__utupharaá¹‡aá¹ƒ na hoti_ savisesanti adhippÄ• yo, tenÄ• ha __ ``taá¹…khaá¹‡a ... pe ... l
_ti. __vatthaá¹ƒ viya karajakÄ• yo_ti yogino karajakÄ• yo vatthaá¹ƒ viya daá¹-á¹-habbo utup
catutthajjhÄ• nasukhena pharitabbattÄ• . purisassa sarÄ«raá¹ƒ viya catutthajjhÄ• naá¹ƒ daá
utupharaá¹‡aá¹-á¹-hÄ• niyassa sukhassa nissayabhÄ• vato, tenÄ• ha __ ``tasmÄ• â€™â€™
``parisuddhena cetasÄ• â€™â€™ ti ceto gahaá¹‡ena jhÄ• nasukhaá¹ƒ vuttanti daá¹-á¹-habb
``utupharaá¹‡aá¹ƒ viya catutthajjhÄ• nasukhaâ€™â€™ _nti. nanu ca catutthajjhÄ• ne sukha
natthi sÄ• talakkhaá¹‡asantasabhÄ• vattÄ• panettha \Ee I 344/ upekkhÄ• ``sukhaâ€™â€™
vuttaá¹ƒ __sammohavinodaniyaá¹ƒ_ ``upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ•

II 644; Paá¹-is 105, Nidd I-a 27)

__na arÅ«pajjhÄ• nalÄ• bhÄ«ti na veditabbo_ avinÄ• bhÄ• vato, tenÄ• ha __ ``na hÄ«â€™
__cuddasahÄ• kÄ• rehÄ«_ti kasiá¹‡Ä• nulomato, kasiá¹‡apaá¹-ilomato, kasiá¹‡Ä• nulomap
jhÄ• napaá¹-ilomato, jhÄ• nÄ• nulomapaá¹-ilomato, jhÄ• nukkantikato, kasiá¹‡ukkantikato, j
aá¹…gasaá¹…kantito, Ä• rammaá¹‡asaá¹…kantito, aá¹…gÄ• rammaá¹‡asaá¹…kantito, aá¹
Ä• rammaá¹‡avavatthÄ• natoti imehi cuddasahÄ• kÄ• rehi. satipi jhÄ• nesu Ä• vajjanÄ• div
abhiÃ±Ã±Ä• nibbattane ekantena icchitabboti dassento Ä• ha __ ``na hi ... pe ... hotÄ«â€™
arÅ«pasamÄ• pattÄ«hi vinÄ• na ijjhatÄ«ti tÄ• yapettha avinÄ• bhÄ• vo veditabbo. yadi eva
Ä• ruppajjhÄ• nÄ• ni Ä• gatÄ• nÄ«ti? visesato ca rÅ«pÄ• vacaracatutthajjhÄ• napÄ• dakatt
tadantogadhÄ• katvÄ• tÄ• ya desitÄ• , na arÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ idha anupayoga
``arÅ«pajjhÄ• nÄ• ni Ä• haritvÄ• kathetabbÄ• nÄ«â€™â€™ _ti.

vipassanÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<234> __sesa_nti \Ne I 235/ ``evaá¹ƒ samÄ• hite citteâ€™â€™ tiÄ• dÄ«su vattabbaá¹ƒ. Ã±
Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ pana Ã±eyyaá¹ƒ paccakkhaá¹ƒ katvÄ• passatÄ«ti dassanaá¹ƒ, Ã±Ä• á
Ã±Ä• á¹‡adassanaá¹ƒ. tayidaá¹ƒ Ã±Ä• á¹‡adassanapadaá¹ƒ sÄ• sane aÃ±Ã±attha Ã±Ä• á¹
sabbaá¹ƒ atthuddhÄ• ravasena dassento __ ``Ã±Ä• á¹‡adassananti maggaÃ±Ä• á¹‡ampi v
yasmÄ• vipassanÄ• Ã±Ä• á¹‡aá¹ƒ tebhÅ«makasaá¹…khÄ• re aniccÄ• dito jÄ• nÄ• ti, bhaá
paccakkhato ca te passati tasmÄ• Ä• ha __ ``idha pana ... pe ... Ã±Ä• á¹‡adassananti vutta

__abhinÄ«haratÄ«_ti \Ee I 345/ vuttanayena aá¹-á¹-haá¹…gasamannÄ• gate tasmiá¹ƒ citte
vipassanÄ• bhimukhaá¹ƒ peseti, tenÄ• ha __ ``vipassanÄ• ... pe ... karotÄ«â€™â€™ _ti. ta
hissa tanninnatÄ• dikaratÄ• . __vuttoyeva_ brahmajÄ• le. odanakummÄ• sehi upacÄ«yatÄ«
aniccadhammo_ti pabhaá¹…gutÄ• ya addhuvasabhÄ• vo. __duggandhavighÄ• tatthÄ• yÄ•
vigamÄ• ya. __ucchÄ• danadhammo_ti ucchÄ• detabbatÄ• sabhÄ• vo. ucchÄ• danena hi s
sedagÅ«thapittasemhÄ• didhÄ• tukkhobhagarubhÄ• vaduggandhÄ• naá¹ƒ apagamo hoti. m
bÄ• huvaá¸• á¸• hanÄ• diatthaá¹ƒ hotÄ«ti __ ``khuddakasambÄ• hanenÄ• â€™â€™ _ti vutt
parimadditabbatÄ• sabhÄ• vo. __bhijjati ceva vikirati cÄ• _ti aniccatÄ• vasena bhijjati ca bhi
payojanaá¹ƒ asÄ• dhentaá¹ƒ vippakiá¹‡á¹‡aÃ±ca hoti. __rÅ«pÄ«_ti attano paccayabhÅ«ten
rÅ«pavÄ• ti ayamettha attho icchitoti Ä• ha __ ``chahi padehi samudayo kathitoâ€™â€™ _t
ayamÄ«kÄ• ro. __saá¹‡á¹-hÄ• nasampÄ• danampi_ tathÄ• rÅ«parÅ«puppÄ• daneneva hot
\Be I 266/ samudayo kathitoti vuttaá¹ƒ. evaá¹ƒ navahi yathÄ• rahaá¹ƒ kÄ• ye samudayavaya
dassitÄ• . __nissitaÃ±ca_ chaá¹-á¹-havatthunissitattÄ• vipassanÄ• Ã±Ä• á¹‡assa. __paá¹-i
appavattanato, kÄ• yasaÃ±Ã±itÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡ato c

<235> suá¹-á¹-hu bhÄ• ti obhÄ• satÄ«ti __subho, _ pabhÄ• sampattiyÄ• pi maá¹‡ino bhado

sundaroâ€™â€™ _ti. kuruvindajÄ• ti Ä• dijÄ• tivisesopi maá¹‡ino Ä• karaparisuddhimÅ«lak
``parisuddhÄ• karasamuá¹-á¹-hitoâ€™â€™ _ti dosanÄ«haraá¹‡avasena parikammanipphat
kataparikammo apanÄ«tapÄ• sÄ• á¹‡asakkharoâ€™â€™ _ti. chaviyÄ• saá¹‡habhÄ• venas
Ä• ha __ ``acchoti tanucchavÄ«â€™â€™ _ti, tenÄ• ha \Ee I 346/ __ ``vippasannoâ€™â€™
__dhovanavedhanÄ• dÄ«hÄ«_ti catÅ«su pÄ• sÄ• á¹‡esu dhovanena ceva kÄ• á¸·akÄ• diap
Ä• vunanatthÄ• ya ca vijjhanena. tÄ• pasaá¹‡hakaraá¹‡Ä• dÄ«naá¹ƒ \Ne I 236/ saá¹…gaho
__vaá¹‡á¹‡asampatti_nti suttassa vaá¹‡á¹‡asampattiá¹ƒ. __maá¹‡i viya karajakÄ• yo_ pacc
__Ä• vutasuttaá¹ƒ viya vipassanÄ• Ã±Ä• á¹‡aá¹ƒ_ anupavisitvÄ• á¹-hitattÄ• . __cakkhumÄ
vipassanÄ• lÄ• bhÄ« bhikkhu_ sammadeva dassanato. __tadÄ• rammaá¹‡Ä• na_nti rÅ«pa
phassapaÃ±camakacittacetasikaggahaá¹‡ena gahitadhammÄ• pi vipassanÄ• cittuppÄ• dap
veditabbaá¹ƒ. evaÃ±hi tesaá¹ƒ vipassanÄ• Ã±Ä• á¹‡agatikattÄ• ``Ä• vutasuttaá¹ƒ viya vipa
vacanaá¹ƒ avirodhitaá¹ƒ hoti. kiá¹ƒ panete Ã±Ä• á¹‡assa Ä• vi bhavanti, udÄ• hu puggalass
pana Ä• vibhÄ• vattÄ• puggalassa Ä• vibhÅ«tÄ• nÄ• ma honti. __Ã±Ä• á¹‡assÄ• _ti ca pa

maggaÃ±Ä• á¹‡assa anantaraá¹ƒ, tasmÄ• lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ parato chaá¹-á¹-hÄ• b
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __evaá¹ƒ santepÄ«_ti yadipÄ• yaá¹ƒ Ã±Ä• á¹‡Ä• nupubbÄ«, eva
antarÄ• vÄ• ro natthÄ«_ti paÃ±casu lokiyÄ• bhiÃ±Ã±Ä• su kathitÄ• su Ä• kaá¹…kheyyasutt
chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• kathetabbÄ• ti etassa anabhiÃ±Ã±Ä• lakkhaá¹‡assa vipassanÄ• Ã
antarÄ• vÄ• ro na hoti. __tasmÄ• _ tattha avasarÄ• bhÄ• vato __idheva_ rÅ«pÄ• vacaracat
I 267/ __dassitaá¹ƒ_ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __yasmÄ• cÄ• _ti __ca_-saddo samuccaya
tadeva, atha kho idampi kÄ• raá¹‡aá¹ƒ vipassanÄ• Ã±Ä• á¹‡assa idheva dassaneti imamatt
cakkhunÄ• bheravampi rÅ«paá¹ƒ passato_ti ettha ``iddhividhaÃ±Ä• á¹‡ena bheravaá¹ƒ rÅ«
cakkhunÄ• passatoâ€™â€™ tipi vattabbaá¹ƒ, evampi abhiÃ±Ã±Ä• lÄ• bhino apariÃ±Ã±Ä•
uppajjati. uccÄ• vÄ• likavÄ• si mahÄ• nÄ• gattherassa viya. __pÄ• á¹-iyekkaá¹ƒ sandiá¹-á¹-
sÄ• maÃ±Ã±aphalaá¹ƒ. _ tenÄ• ha bhagavÄ• ---

``yato \Ee I 347/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ ntiÄ• di || (Dhp 374).

manomayiddhiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

236-7__._ __manena nibbattita_nti abhiÃ±Ã±Ä• manena nibbattitaá¹ƒ. hatthapÄ• dÄ• di __a
kapparajaá¹‡á¹‡uÄ• di __paccaá¹…gehi ca. saá¹‡á¹-hÄ• navasenÄ• _ti kamaladalÄ• disadi
na rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• diindriyavasena. __sabbÄ• kÄ• rehÄ«_ti
vaá¹‡á¹‡asaá¹‡á¹-hÄ• naavayavavisesÄ• disabbÄ• kÄ• rehi. __tena_ iddhimatÄ• . __sadisa
saá¹‡á¹-hÄ• natopi vaá¹‡á¹‡atopi avayavavisesatopi sadisabhÄ• vadassanatthameva. __sa
nÄ• giddhiyÄ• aÃ±Ã±ajÄ• tirÅ«po.

iddhividhaÃ±Ä• á¹‡Ä• dikakathÄ• vaá¹‡á¹‡anÄ•

<239> __suparikammakatamattikÄ• dayo_ \Ne I 237/ __viya iddhividhaÃ±Ä• á¹‡aá¹ƒ_ viku
nissayabhÄ• vato.

<241> __sukha_nti akicchena, akasirenÄ• ti attho.

<243> mando uttÄ• naseyyakadÄ• rakopi ``daharoâ€™â€™ ti vuccatÄ«ti tato visesanattha
vuttaá¹ƒ. yuvÄ• pi koci anicchanako amaá¹‡á¸• anajÄ• tiko hotÄ«ti tato visesanatthaá¹ƒ __
``maá¹‡á¸• anakajÄ• tikoâ€™â€™ _tiÄ• di vuttaá¹ƒ, tenÄ• ha __ ``yuvÄ• pÄ«tiâ€™â€™ _Ä
bindavo __kÄ• á¸·atilakÄ• ni kÄ• á¸·Ä• _ vÄ• kammÄ• sÄ• , tilappamÄ• á¹‡Ä• bindavo __t
viyaá¹…gaá¹ƒ. yobbanapÄ«á¸·akÄ• dayo __mukhadÅ«sipÄ«á¸·akÄ• _. mukhagato \Be I 26
lakkhaá¹‡avacanaÃ±cetaá¹ƒ mukhe adosassÄ• pi pÄ• kaá¹-abhÄ• vassa adhippetattÄ• . ya
mukhe adosopi mukhadoso saralopena. mukhadoso ca mukhadoso ca __mukhadoso_ti eka
daá¹-á¹-habbo. evaÃ±hi ``paresaá¹ƒ soá¸·asavidhaá¹ƒ cittaá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™
samatthitaá¹ƒ hoti.

<245> __pubbenivÄ• saÃ±Ä• á¹‡Å«pamÄ• ya_nti \Ee I 348/ pubbenivÄ• saÃ±Ä• á¹‡assa d
divasaá¹ƒ katakiriyÄ• nÄ• ma pÄ• katikasattassapi yebhuyyena pÄ• kaá¹-Ä• hotÄ«ti dassa
__taá¹ƒdivasa_-ggahaá¹‡aá¹ƒ kataá¹ƒ. __taá¹ƒdivasagatagÄ• mattaya_-ggahaá¹‡eneva ma
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ«naá¹ƒ tÄ«su bhavesu katakiriyÄ• yebhuyyena pÄ• kaá¹-Ä
daá¹-á¹-habbaá¹ƒ.

<247> __aparÄ• paraá¹ƒ saÃ±carante_ti taá¹ƒtaá¹ƒkiccavasena ito cito ca saÃ±carante. ya
bhikkhuno karajakÄ• yo daá¹-á¹-habbo_ tattha patiá¹-á¹-hitassa daá¹-á¹-habbadassanasiddh
dibbacakkhusamadhigamo. yathÄ• ha ``maá¹ƒsacakkhussa uppÄ• do, maggo dibbassa cak
__cakkhumÄ• puriso viya ayameva dibbacakkhuá¹ƒ patvÄ• á¹-hito bhikkhu_ daá¹-á¹-habba
pavisantÄ• viya_ etaá¹ƒ attabhÄ• vagehaá¹ƒ okkamantÄ• , upapajjantÄ• ti attho. __gehÄ•
attabhÄ• vagehato pakkantÄ• , cavantÄ• ti attho. evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo. __
saÃ±caraá¹‡akasattÄ• _ti pana punappunaá¹ƒ saá¹ƒsÄ• re paribbhamantÄ• sattÄ• . __ ``ta
nibbattasattÄ• â€™â€™ _ti pana iminÄ• tasmiá¹ƒ bhave jÄ• tasaá¹ƒvaddhe satte vadati. na
dibbacakkhuÃ±Ä• á¹‡akathÄ• , ettha kasmÄ• ``tÄ«su bhavesÅ«â€™â€™ ti catuvokÄ• rabh
\Ne I 238/ __ ``idaÃ±cÄ• â€™â€™ _tiÄ• di. tattha __ida_nti ``tÄ«su bhavesu nibbattasattÄ•
vacanaá¹ƒ. __desanÄ• sukhatthamevÄ• _ti kevalaá¹ƒ desanÄ• sukhatthaá¹ƒ, na catuvokÄ•
dibbacakkhuno Ä• vibhÄ• vasabbhÄ• vato. na hi ``á¹-hapetvÄ• arÅ«pabhavaâ€™â€™ nti v
bhavesÅ«â€™â€™ ti vÄ• vuccamÄ• ne desanÄ• sukhÄ• vabodhÄ• ca hotÄ«ti.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<248> __vipassanÄ• pÄ• daka_nti \Be I 269/ vipassanÄ• ya padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. v
vipassakapuggalabhedena. mahÄ• bodhisattÄ• naÃ±hi paccekabodhisattÄ• naÃ±ca vipassa
cintÄ• mayaÃ±Ä• á¹‡asaá¹ƒvaddhitÄ• sayambhuÃ±Ä• á¹‡abhÅ«tÄ• , itaresaá¹ƒ sutamaya
paropadesasambhÅ«tÄ• nÄ• ma. sÄ• ``á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
aÃ±Ã±atarato vuá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• dinÄ• anekadhÄ• , arÅ«pamukhavasena catu
tesaá¹ƒ tesaá¹ƒ dhÄ• tupariggahamukhÄ• naÃ±ca aÃ±Ã±ataramukhavasena anekadhÄ• ca
vibhÄ• vitÄ• . mahÄ• bodhisattÄ• naá¹ƒ pana catuvÄ«satikoá¹-isatasahassamukhena pabhe
sabbaÃ±Ã±utaÃ±Ä• á¹‡asannissayassa ariyamaggaÃ±Ä• á¹‡assa adhiá¹-á¹-hÄ• nabhÅ«taa
gaá¹‡hÄ• pentaá¹ƒ pariá¹‡ataá¹ƒ gacchantaá¹ƒ paramagambhÄ«raá¹ƒ saá¹‡hasukhumatar
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ hoti, yaá¹ƒ aá¹-á¹-hakathÄ• su ``mahÄ• vajiraÃ±Ä• á¹‡aâ€™â€™
pavattivibhÄ• gena catuvÄ«satikoá¹-isatasahassappabhedassa pÄ• dakabhÄ• vena samÄ•
catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• devasikaá¹ƒ satthu vaá¸·aÃ±janakasamÄ• patti
buddhÄ• naá¹ƒ vipassanÄ• cÄ• ro __paramatthamaÃ±jusÄ• yaá¹ƒ_ visuddhimaggasaá¹ƒva
216) uddesato dassito. atthikehi tato gahetabbo, idha pana sÄ• vakÄ• naá¹ƒ vipassanÄ• ac

__Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti Ä• savÄ• naá¹ƒ khepanato samucchindanato A
Ã±Ä• á¹‡aá¹ƒ Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡aá¹ƒ, tadatthaá¹ƒ tenÄ• ha __ ``Ä• savÄ• naá
khayaÃ±Ä• á¹‡anibbattanatthÄ• yÄ• â€™â€™ _ti. Ä• savÄ• ettha khÄ«yantÄ«ti __Ä• savÄ
khepeti pÄ• padhammeti __khayo, _ maggo. so pana pÄ• pakkhayo Ä• savakkhayena vinÄ
Ã±Ä• á¹‡aâ€™â€™ nti ettha khayaggahaá¹‡ena \Ee I 350/ Ä• savakkhayo vuttoti Ä• ha __
_ntiÄ• di. samitapÄ• po samaá¹‡oti katvÄ• Ä• savÄ• naá¹ƒ khÄ«á¹‡attÄ• samaá¹‡o nÄ• m
``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«ti ettha phalaâ€™â€™ _nti. Ä• savavaá¸• á¸• hiy
visaá¹…khÄ• rato suvidÅ«ravidÅ«roti ``Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti ettha Ä• sav
visaá¹…khÄ• rÄ• dhivacananti Ä• ha \Ne I 239/ __ ``Ä• savakkhayÄ• ti ettha nibbÄ• naá¹ƒ v
__bhaá¹…go_ti \Be I 270/ Ä• savÄ• naá¹ƒ khaá¹‡anirodho ``Ä• savÄ• naá¹ƒ khayoâ€™â€™

__ ``idaá¹ƒ dukkhaâ€™â€™ _nti dukkhassa ariyasaccassa tadÄ• bhikkhuno paccakkhato
``ettakaá¹ƒ dukkhaâ€™â€™ _nti tassa paricchijjaggahitabhÄ• vadassanaá¹ƒ. __ ``na ito bhi
anavasesetvÄ• gahitabhÄ• vadassanaá¹ƒ. tenÄ• ha __ ``sabbampi dukkhasaccaâ€™â€™
__sarasalakkhaá¹‡apaá¹-ivedhenÄ• _ti sabhÄ• vasaá¹…khÄ• tassa lakkhaá¹‡assa asammo
asammohapaá¹-ivedhoti ca. yathÄ• tasmiá¹ƒ Ã±Ä• á¹‡e pavatte pacchÄ• dukkhasaccassa
na hoti, tathÄ• pavatti, tenÄ• ha __ ``yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ _ti. dukkha
dukkhasamudayo, taá¹‡hÄ• ti Ä• ha __ ``tassa cÄ• â€™â€™ _tiÄ• di. __yaá¹ƒ á¹-hÄ• naá¹ƒ
maggassa Ä• rammaá¹‡apaccayaá¹-á¹-hena kÄ• raá¹‡abhÅ«taá¹ƒ Ä• gamma, ``patvÄ• â€™
puggalassa patti tadubhayassa patti viyÄ• ti katvÄ• vuttaá¹ƒ. __patvÄ• _ti vÄ• pÄ• puá¹‡a
appavattinimittaá¹ƒ, te vÄ• nappavattanti etthÄ• ti __appavatti, _ nibbÄ• naá¹ƒ. __tassÄ• _t

__sampÄ• paka_nti sacchikaraá¹‡avasena sammadeva pÄ• pakaá¹ƒ.

__kilesavasenÄ• _ti Ä• savasaá¹…khÄ• takilesavasena. yasmÄ• Ä• savÄ• naá¹ƒ dukkhas
tappariyÄ• pannattÄ• , sesasaccÄ• naÃ±ca taá¹ƒsamudayÄ• dipariyÄ• yo atthi, tasmÄ• vut
_ti. dassento saccÄ• nÄ«ti yojanÄ• . Ä• savÄ• naá¹ƒyeva cettha gahaá¹‡aá¹ƒ ``Ä• savÄ• na
ti Ä• raddhattÄ• . tathÄ• hi ``kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«â€™â€™ tiÄ• dinÄ• \Ee
MN III 19) Ä• savavimuttisÄ«seneva sabbakilesavimutti vuttÄ• . ``idaá¹ƒ dukkhanti yathÄ• b
pajanÄ• tÄ«â€™â€™ tiÄ• dinÄ• missakamaggo idha kathitoti __ ``saha vipassanÄ• ya koá
kathesÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``jÄ• nato passatoâ€™â€™ _ti iminÄ• pariÃ±Ã±Ä• sacc
vuttÄ• . ``vimuccatÄ«â€™â€™ ti iminÄ• pahÄ• nÄ• bhisamayo vuttoti Ä• ha __ ``iminÄ• m
dassetÄ«â€™â€™ _ti. __ ``jÄ• nato passatoâ€™â€™ _ti vÄ• hetuniddesoyaá¹ƒ. jÄ• nanah
cittaá¹ƒ vimuccatÄ«ti yojanÄ• . dhammÄ• naÃ±hi samÄ• nakÄ• likÄ• nampi paccayappacca
labbhatÄ«ti. bhavÄ• savaggahaá¹‡ena cettha bhavarÄ• gassa viya bhavadiá¹-á¹-hiyÄ• pi sa
diá¹-á¹-hÄ• savassÄ• pi \Be I 271/ saá¹…gaho daá¹-á¹-habbo. __khÄ«á¹‡Ä• jÄ• tÄ«tiÄ• dÄ
paccavekkhaá¹‡Ä• Ã±Ä• á¹‡assa. __bhÅ«mi_nti pavattiá¹-á¹-hÄ• naá¹ƒ.

yenÄ• dhippÄ• yena ``katamÄ• panassÄ• â€™â€™ tiÄ• dinÄ• codanÄ• katÄ• , taá¹ƒ viva
_tiÄ• dimÄ• ha \Ne I 240/. tattha __na tÄ• vassa atÄ«tÄ• jÄ• ti khÄ«á¹‡Ä• _ maggabhÄ• va
kÄ• raá¹‡amÄ• ha __ ``pubbeva khÄ«á¹‡attÄ• â€™â€™ _ti. na anÄ• gatÄ• assa jÄ• ti khÄ
anÄ• gatÄ• _ti ca anÄ• gatabhÄ• vasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• lesena codeti, tenÄ• ha __
vÄ• yÄ• mÄ• bhÄ• vatoâ€™â€™ _ti. anÄ• gataviseso panettha adhippeto, tassa ca khepan
tenÄ• ha __ ``yÄ• pana maggassÄ• â€™â€™ _tiÄ• di. __ekacatupaÃ±cavokÄ• rabhavesÅ
vuttanayena anavasesato jÄ• tiyÄ• khÄ«á¹‡abhÄ• vadassanatthaá¹ƒ. __ta_nti yathÄ• vutta
khÄ«á¹‡Ä• savo bhikkhu.

brahmacariyavÄ• so nÄ• ma ukkaá¹-á¹-haniddesena maggabrahmacariyassa nibbattanaá¹ƒ
``parivutthaâ€™â€™ _nti. sammÄ• diá¹-á¹-hiyÄ• catÅ«su saccesu pariÃ±Ã±Ä• dikiccasÄ• c
sammÄ• saá¹…kappÄ• dÄ«nampi dukkhasacce pariÃ±Ã±Ä• bhisamayÄ• nuguá¹‡Ä• pavat
nesaá¹ƒ pahÄ• nÄ• bhisamayÄ• dipavatti pÄ• kaá¹-Ä• eva, tena vuttaá¹ƒ __ ``catÅ«su sac
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasenÄ• â€™â€™ _ti. dukkhanirodhamagg
pariÃ±Ã±Ä• sacchikiriyÄ• bhÄ• vanÄ• yÄ• vadeva samudayappahÄ• natthÄ• yÄ• ti Ä• ha _
pahÄ• tabbakilesÄ• pahÄ«nÄ• â€™â€™ _ti. __itthattÄ• yÄ• _ti ime pakÄ• rÄ• itthaá¹ƒ, tab
tadatthanti vuttaá¹ƒ hoti. te pana pakÄ• rÄ• ariyamaggabyÄ• pÄ• rabhÅ«tÄ• pariÃ±Ã±Ä• d
``evaá¹ƒ soá¸·asakiccabhÄ• vÄ• yÄ• â€™â€™ _ti. te hi maggaá¹ƒ paccavekkhato maggÄ•
upaá¹-á¹-hahanti, pariÃ±Ã±Ä• dÄ«su ca pahÄ• nameva padhÄ• naá¹ƒ tadatthattÄ• itaresan
``kilesakkhayabhÄ• vÄ• ya vÄ• â€™â€™ _ti. pahÄ«nakilesapaccavekkhaá¹‡avasena vÄ• e
__itthattÄ• yÄ• _ti nissakke sampadÄ• navacananti Ä• ha __ ``itthabhÄ• vatoâ€™â€™ _ti. _
__ime pana_ carimakattabhÄ• vasaá¹…khÄ• tÄ• __paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• tiâ

appatiá¹-á¹-hataá¹ƒ dasseti. apariÃ±Ã±Ä• mÅ«likÄ• hi patiá¹-á¹-hÄ• . yathÄ• ha ``kabaá¸·Ä
Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi \Be I 272/ taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±
virÅ«á¸·haâ€™â€™ ntiÄ• di. (SN a II 64; Kv 296; Nidd I 7) tenevÄ• ha __ ``chinnamÅ«lakÄ•
_tiÄ• di.

<249> __pabbatamatthake_ti pabbatasikhare. taÃ±hi yebhuyyena saá¹…khittaá¹ƒ saá¹…ku
pÄ• á¸·iyaá¹ƒ ``pabbatasaá¹…khepeâ€™â€™ ti vuttaá¹ƒ. pabbatapariyÄ• panno vÄ• pades
353/. __anÄ• vilo_ti akÄ• lusiyo, sÄ• cassa anÄ• vilatÄ• kaddamÄ• bhÄ• vena hotÄ«ti Ä•
__sippiyo_ti suttiyo. __sambukÄ• _ti saá¹…khalikÄ• . __á¹-hitÄ• supi nisinnÄ• supi_ gÄ• vÄ
labbhamÄ• nÄ• su, itarÄ• á¹-hitÄ• pi nisinnÄ• pi ``carantÄ«â€™â€™ ti vuccanti sahacaraá¹
__tiá¹-á¹-hantameva, _ na pana kadÄ• cipi carantaá¹ƒ. __dvaya_nti sippisambukaá¹ƒ, macc
ubhayaá¹ƒ. __tiá¹-á¹-hantanti vuttaá¹ƒ_ carantaá¹ƒ \Ne I 241/ pÄ«ti adhippÄ• yo. __ ``itaraÃ
_nti ca yathÄ• vuttameva sippisambukÄ• didvayaá¹ƒ vadati. taÃ±hi caratÄ«ti. kiá¹ƒ vÄ• imÄ
yathÄ• lÄ• bhaggahaá¹‡aá¹ƒ panettha daá¹-á¹-habbaá¹ƒ. sakkharakathalassa hi vasena tiá¹
sippisambukassa macchagumbassa ca vasena tiá¹-á¹-hantampi carantaá¹ƒ pÄ«ti yojanÄ• k

__tesaá¹ƒ_ dasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ Ä• rammaá¹‡avibhÄ• ge
bhÅ«mibhedato, kÄ• labhedato, santÄ• nabhedato cÄ• ti __sattavidhÄ• rammaá¹‡aá¹ƒ vipa
``rÅ«pÄ• yatanamattamevÄ• â€™â€™ _ti idaá¹ƒ tassa Ã±Ä• á¹‡assa abhinimmiyamÄ• ne r
rÅ«pÄ• yatanamevÄ• rabbha pavattanato vuttaá¹ƒ, na tattha gandhÄ• yataá¹ƒ Ä• dÄ«naá¹ƒ
rÅ«pakalÄ• po gandhÄ• yataá¹ƒ Ä• dirahito atthi. parinipphannameva nimmitarÅ«paá¹ƒ, ten
``parittapaccuppannabahiddhÄ• rammaá¹‡aâ€™â€™ _nti. Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ nib
parittattikavasena appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, ajjhattattikavasena bahiddhÄ• rammaá¹‡
navattabbÄ• rammaá¹‡aÃ±ca hotÄ«ti Ä• ha __ ``appamÄ• á¹‡abahiddhÄ• navattabbÄ• ram
354/ viya kÅ«á¹-Ä• gÄ• rassa bhagavato desanÄ• ya arahattaá¹ƒ uttamaá¹…gabhÅ«tanti Ä•
``arahattanikÅ«á¹-enÄ• â€™â€™ _ti. __desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«_ti titthakaramatahara
nÄ• nÄ• vidhakuhanalapanÄ• dimicchÄ• jÄ«vaviddhaá¹ƒsiniá¹ƒ tividhasÄ«lÄ• laá¹…kataá¹ƒ
paramasallekhapaá¹-ipattidÄ«paniá¹ƒ jhÄ• nÄ• bhiÃ±Ã±Ä• diuttarimanussadhammavibhÅ«s
cuddasavidhamahÄ• sÄ• maÃ±Ã±aphalapaá¹-imaá¹‡á¸• itaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá

ajÄ• tasattuupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<250> __Ä• dimajjhapariyosÄ• na_nti \Be I 273/ Ä• diÃ±ca majjhaÃ±ca pariyosÄ• naÃ±ca.
sagÄ• ravaá¹ƒ. __Ä• raddhaá¹ƒ_ dhammasaá¹…gÄ• hakehi.

__abhikkantÄ• _ vigatÄ• ti atthoti Ä• ha __ ``khaye dissatÄ«â€™â€™ _ti. tathÄ• hi ``nikkha
yÄ• moâ€™â€™ ti upari vuttaá¹ƒ. __abhikkantataro_ti ativiya kantataro manoramo, tÄ• disc
nÄ• ma hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â€™ _ti. __ko_ti devanÄ• gayakkhagandh

mama. __pÄ• dÄ• nÄ«_ti pÄ• de. __iddhiyÄ• _ti imÄ• ya evarÅ«pÄ• ya deviddhiyÄ• . __yas
parivÄ• rena, parijanena ca. __jala_nti vijjotamÄ• no. __abhikkantenÄ• _ti ativiya kantena k
abhirÅ«pena. __vaá¹‡á¹‡enÄ• _ti chavivaá¹‡á¹‡ena sarÄ«ravaá¹‡á¹‡anibhÄ• ya \Ne I 242/.
disÄ• _ti dasapi disÄ• pabhÄ• sento cando viya, sÅ«riyo viya ca ekobhÄ• saá¹ƒ ekÄ• lokaá
attho. __abhirÅ«pe_ti uá¸·Ä• rarÅ«pe sampannarÅ«pe.

``coro coro, sappo sappoâ€™â€™ tiÄ• dÄ«su __bhaye Ä• meá¸• itaá¹ƒ, _ ``vijjha vijjha, pa
tiÄ• dÄ«su __kodhe, _ ``sÄ• dhu sÄ• dhÅ«tiÄ• dÄ«su (MN I 327; SN a II 127; b III 35; c V 1
_ ``gaccha gaccha, lunÄ• hi lunÄ• hÄ«â€™â€™ tiÄ• dÄ«su __turite, _ ``Ä• gaccha Ä• gacc
__kotÅ«hale, _ ``buddho buddhoti cintentoâ€™â€™ tiÄ• dÄ«su (Bv 44) __acchare_ \Ee I 35
``abhikkamathÄ• yasmanto abhikkamathÄ• yasmantoâ€™â€™ tiÄ• dÄ«su (DN III 20; AN c
ekaputtaka kahaá¹ƒ ekaputtakÄ• â€™â€™ tiÄ• dÄ«su (SN a II 63) __soke, _ ``aho sukhaá¹
ntiÄ• dÄ«su (Ud 20; DN III 305; Vin II 332) __pasÄ• de. ca_-saddo avuttasamuccayattho, te
garahÄ• asammÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tattha ``pÄ• po pÄ• poâ€™â€
``abhirÅ«paka abhirÅ«pakÄ• â€™â€™ tiÄ• dÄ«su __asammÄ• ne_ daá¹-á¹-habbaá¹ƒ.

nayidaá¹ƒ Ä• meá¸• itavasena dvikkhattuá¹ƒ vuttaá¹ƒ, atha kho atthadvayavasenÄ• ti dasse
_tiÄ• dimÄ• ha ``abhikkantaâ€™â€™ nti vacanaá¹ƒ apekkhitvÄ• napuá¹ƒsakaliá¹…gavase
bhagavato vacanaá¹ƒ dhammassa desanÄ• ti katvÄ• \Be I 274/ tathÄ• vuttaá¹ƒ. atthamatta
tasmÄ• atthavasenettha liá¹…gavibhattipariá¹‡Ä• mo veditabbo. dutiyapadepi eseva nayo.
rÄ• gÄ• dikilesavidhamanato. __guá¹‡Ä• dhigamanato_ti sÄ«lÄ• diguá¹‡Ä• naá¹ƒ sampÄ• d
adhigameti, tesu padhÄ• nabhÅ«tÄ• dassetabbÄ• ti te padhÄ• nabhÅ«te tÄ• va dassetuá¹ƒ
paÃ±Ã±Ä• jananatoâ€™â€™ _ti vuttaá¹ƒ. saddhÄ• pamukhÄ• hi lokiyÄ• guá¹‡Ä• paÃ±Ã±
sÄ«lÄ• diatthasampattiyÄ• __sÄ• tthato. _ sabhÄ• vaniruttisampattiyÄ• __sabyaÃ±janato.
suviÃ±Ã±eyyasaddapayogatÄ• ya __uttÄ• napadato. _ saá¹‡hasukhumabhÄ• vena dubbiÃ±
__gambhÄ«ratthato. _ siniddhamudumadhurasaddapayogatÄ• ya __kaá¹‡á¹‡asukhato. _
vipulavisuddhapemanÄ«yatthatÄ• ya __hadayaá¹…gamato. _ mÄ• nÄ• timÄ• navidhamane
thambhasÄ• rambhanimmaddanena __aparavambhanato. _ hitÄ• dhippÄ• yappavattiyÄ• , p
rÄ• gapariá¸·Ä• hÄ• divÅ«pagamanena \Ee I 356/ ca __karuá¹‡Ä• sÄ«talato. _ kilesandhak
__paÃ±Ã±Ä• vadÄ• tato. _ karavÄ«karutamaÃ±jutÄ• ya __Ä• pÄ• tharamaá¹‡Ä«yato. _ pub
__vimaddakkhamato. _ Ä• pÄ• tharamaá¹‡Ä«yatÄ• ya eva __suyyamÄ• nasukhato. _ vima
hitajjhÄ• sayappavattitÄ• ya ca __vÄ«maá¹ƒsiyamÄ• nahitato. evamÄ• dÄ«hÄ«_ti __Ä• di_
saá¹ƒsÄ• racakkanivattanato saddhammacakkappavattanato, micchÄ• vÄ• daviddhaá¹ƒsan
sammÄ• vÄ• dapatiá¹-á¹-hÄ• panato, akusalamÅ«lasamuddharaá¹‡ato \Ne I 243/ kusalamÅ
apÄ• yadvÄ• rapidhÄ• nato saggamaggadvÄ• ravivaraá¹‡ato, pariyuá¹-á¹-hÄ• navÅ«pasam
evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__adhomukhaá¹-á¹-hapita_nti kenaci adhomukhaá¹ƒ á¹-hapitaá¹ƒ. __heá¹-á¹-hÄ• mukhajÄ•

heá¹-á¹-hÄ• mukhaá¹ƒ jÄ• taá¹ƒ. __ugghÄ• á¹-eyyÄ• _ti vivaá¹-aá¹ƒ kareyya. __hatthe gahe
uttarÄ• bhimukho vÄ• gacchÄ• â€™â€™ tiÄ• dÄ«ni avatvÄ• hatthe gahetvÄ• nissandeha
gacchÄ• â€™â€™ ti dasseyya. __kÄ• á¸·apakkhacÄ• tuddasÄ«_ti kÄ• á¸·apakkhe cÄ• tudd
Ä• dheyyassa anÄ• dhÄ• rabhÅ«taá¹ƒ bhÄ• janaá¹ƒ Ä• dhÄ• rabhÄ• vÄ• pÄ• danavasena
abhimukhattÄ• heá¹-á¹-hÄ• mukhajÄ• tatÄ• ya __saddhammavimukhaá¹ƒ_ adhomukhaá¹-á
patita_nti evaá¹ƒ padadvayaá¹ƒ yathÄ• rahaá¹ƒ yojetabbaá¹ƒ, na yathÄ• saá¹…khyaá¹ƒ. kÄ
paá¹-icchÄ• dakÄ• nÄ«varaá¹‡abhÄ• vato, micchÄ• diá¹-á¹-hi pana savisesaá¹ƒ paá¹-icchÄ
micchÄ• bhinivesanavasenÄ• ti Ä• ha \Be I 275/ __ ``micchÄ• diá¹-á¹-higahanapaá¹-icchann
bhagavÄ• ``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ \Ee I 357/ bhikkhave vajjaá¹ƒ vadÄ• mÄ«â€™
apÄ• yagÄ• mimaggo __kummaggo_ kucchito maggoti katvÄ• . sammÄ• diá¹-á¹-hiÄ• dÄ«na
micchÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha micchattadhammÄ• micchÄ• maggÄ• . teneva hi tadul
sandhÄ• ya __ ``saggamokkhamaggaá¹ƒ Ä• vikarontenÄ• â€™â€™ _ti vuttaá¹ƒ. sappiÄ• di
ujjalo, yathÄ• telasannissayoti __telapajjota_-ggahaá¹‡aá¹ƒ. __etehi pariyÄ• yehÄ«_ti eteh
nikkujjitukkujjanapaá¹-icchannavivaraá¹‡Ä• diupamopamitabbappakÄ• rehi, etehi vÄ• yathÄ
nÄ• nÄ• vidhakuhanalapanÄ• dimicchÄ• jÄ«vavividhamanÄ• divibhÄ• vanapariyÄ• yehi. ten
dhammo pakÄ• sitoâ€™â€™ _ti.

__pasannakÄ• ra_nti pasannehi kÄ• tabbaá¹ƒ sakkÄ• raá¹ƒ. __saraá¹‡a_nti paá¹-isaraá¹‡a
``parÄ• yaá¹‡aâ€™â€™ _nti. parÄ• yaá¹‡abhÄ• vo ca anatthanisedhanena, atthasampaá¹-
``aghassa tÄ• tÄ• , hitassa ca vidhÄ• tÄ• â€™â€™ _ti. __aghassÄ• _ti dukkhatoti vadanti, p
yutto, nissakke cetaá¹ƒ sÄ• mivacanaá¹ƒ. ettha ca nÄ• yaá¹ƒ __gamu_-saddo nÄ«-saddÄ•
yathÄ• ``ajaá¹ƒ gÄ• maá¹ƒ netÄ«â€™â€™ ti vuccati, evaá¹ƒ ``bhagavantaá¹ƒ saraá¹‡aá¹ƒ
vattuá¹ƒ na sakkÄ• , ``saraá¹‡anti gacchÄ• mÄ«â€™â€™ ti pana vattabbaá¹ƒ. iti-saddo cett
tassa cÄ• yamattho. gamanaÃ±ca tadadhippÄ• yena bhajanaá¹ƒ jÄ• nanaá¹ƒ vÄ• ti dassent
adhippÄ• yenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``bhajÄ• mÄ«â€™â€™ _tiÄ• dÄ«su pu
pacchimaá¹ƒ atthavacanaá¹ƒ, __bhajanaá¹ƒ_ vÄ• saraá¹‡Ä• dhippÄ• yena upasaá¹…kama
santikÄ• vacaratÄ• , __payirupÄ• sanaá¹ƒ_ vattapaá¹-ivattakaraá¹‡ena upaá¹-á¹-hÄ• nanti \
sabbathÄ• pi anaÃ±Ã±asaraá¹‡ataá¹ƒyeva dÄ«peti. __ ``gacchÄ• mÄ«â€™â€™ _ti \Ee I 35
ayamattho kathaá¹ƒ labbhatÄ«ti Ä• ha __ ``yesaÃ±hÄ«â€™â€™ _tiÄ• di.

__ ``adhigatamagge sacchikatanirodheâ€™â€™ _ti padadvayenÄ• pi phalaá¹-á¹-hÄ• eva
maggaá¹-á¹-hÄ• ti te dassento __ ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne cÄ• â€™â€™
kalyÄ• á¹‡aputhujjanopi ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjatÄ«â€™â€™ ti vuccatÄ«ti? kiÃ±
nippariyÄ• yena pana maggaá¹-á¹-hÄ• eva tathÄ• vattabbÄ• , na itaro niyÄ• mokkamanÄ•
vuttÄ• __ ``apÄ• yesu apatamÄ• ne dhÄ• retÄ«â€™â€™ _ti. sammattaniyÄ• mokkamanen
276/. __akkhÄ• yatÄ«_ti ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , tena ``yÄ• vatÄ•
saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ aggaá¹ƒ akkhÄ• yatÄ«â€™â€™ t
suttapadaá¹ƒ saá¹…gaá¹‡hÄ• ti, __ ``vitthÄ• roâ€™â€™ _ti vÄ• iminÄ• . ettha ca __ariyam

__nibbÄ• naá¹ƒ_ tassa tadatthasiddhihetutÄ• yÄ• ti ubhayameva nippariyÄ• yena ``dhamm
nibbÄ• naÃ±hi Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ labhitvÄ• ariyamaggassa tadatthasiddhi. t
ariyaphalÄ• naá¹ƒ ``tÄ• ya saddhÄ• ya avÅ«pasantÄ• yÄ• â€™â€™ tiÄ• di vacanato magg
kilesÄ• naá¹ƒ paá¹-ipassaddhippahÄ• nakiccatÄ• ya, niyyÄ• nÄ• nuguá¹‡atÄ• ya, niyyÄ• na
pariyattidhammassa pana ``niyyÄ• nadhammassa samadhigamanahetutÄ• yÄ• â€™â€™ ti
dhammabhÄ• vo labbhati eva. svÄ• yamattho pÄ• á¹-hÄ• rÅ«á¸·ho evÄ• ti dassento __ ``na

``kÄ• marÄ• go bhavarÄ• goâ€™â€™ ti evamÄ• di bhedo sabbopi rÄ• go virajjati etenÄ• ti
kathito. _ ejÄ• saá¹…khÄ• tÄ• ya \Ee I 359/ taá¹‡hÄ• ya, antonijjhÄ• nalakkhaá¹‡assa soka
sabbaso parikkhÄ«á¹‡attÄ• __anejaá¹ƒ asokanti phalaá¹ƒ kathitaá¹ƒ. appaá¹-ikÅ«la_nti avi
aviruddhaá¹ƒ, iá¹-á¹-haá¹ƒ paá¹‡Ä«tanti vÄ• attho. paguá¹‡arÅ«pena pavattitattÄ• ,
pakaá¹-á¹-haguá¹‡avibhÄ• vanato vÄ• __paguá¹‡aá¹ƒ. _ yathÄ• ha ``vihiá¹ƒsasaÃ±Ã±Ä« p
dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ti. (MN I 283; MN II 339; Vin I 9) sabl
kathitÄ• ti yojanÄ• .

__diá¹-á¹-hisÄ«lasaá¹…ghÄ• tenÄ• _ti ``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti
dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€
92; III 54) evaá¹ƒ vuttÄ• ya diá¹-á¹-hiyÄ• , ``yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchido
akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒ
tathÄ• rÅ«pehi sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 323; MN I 492;
274) evaá¹ƒ vuttÄ• naá¹ƒ sÄ«lÄ• naÃ±ca saá¹ƒhatabhÄ• vena, diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±
ghaá¹-ito, sametoti attho. ariyapuggalÄ• hi yattha katthaci dÅ«re á¹-hitÄ• pi attano guá¹‡as
saá¹ƒhatÄ• eva \Be I 277/. __aá¹-á¹-ha ca puggaladhammadasÄ• te_ti te purisayugavasen
puggalavasena aá¹-á¹-heva ariyadhammassa paccakkhadassÄ• vitÄ• ya dhammadasÄ• . tÄ
``saraá¹‡aâ€™â€™ nti gamanena, tikkhattuá¹ƒ gamanena ca __tÄ«á¹‡i saraá¹‡agamanÄ•
hadayagataá¹ƒ vÄ• cÄ• ya pavedesi.

saraá¹‡agamanakathÄ• vaá¹‡á¹‡anÄ•

saraá¹‡agamanassa visayappabhedaphalasaá¹ƒkilesabhedÄ• naá¹ƒ \Ee I 360/ viya kattu c
kosallÄ• ya hotÄ«ti __ ``saraá¹‡agamanesu kosallatthaá¹ƒ saraá¹‡aá¹ƒ ... pe ... veditabboâ€
tena vinÄ• saraá¹‡agamanasseva asambhavato. kasmÄ• panettha vodÄ• naá¹ƒ na gahita
tattha kosallÄ• vahÄ• ti? saccametaá¹ƒ, taá¹ƒ pana saá¹ƒkilesaggahaá¹‡eneva atthato dÄ«
gahitaá¹ƒ. yÄ• ni hi nesaá¹ƒ saá¹ƒkilesakÄ• raá¹‡Ä• ni aÃ±Ã±Ä• á¹‡Ä• dÄ«ni, tesaá¹ƒ sabb
anuppannÄ• naá¹ƒ anuppÄ• danena, uppannÄ• naÃ±ca pahÄ• nena vodÄ• naá¹ƒ hotÄ«ti. h
vasenetaá¹ƒ padaá¹ƒ daá¹-á¹-habbanti ``hiá¹ƒsatÄ«ti saraá¹‡aâ€™â€™ nti vatvÄ• taá¹ƒ pa
kathaá¹ƒ kassa vÄ• ti codanaá¹ƒ sodhento __ ``saraá¹‡agatÄ• naâ€™â€™ _ntiÄ• dimÄ• ha
vaá¹-á¹-abhayaá¹ƒ. __santÄ• sa_nti cittutrÄ• saá¹ƒ teneva cetasikadukkhassa gahitattÄ• . _

kÄ• yikadukkhaá¹ƒ. __duggatiparikilesa_nti duggatipariyÄ• pannaá¹ƒ sabbampi dukkhaá¹ƒ,
phalakathÄ• yaá¹ƒ Ä• vibhavissati. __eta_nti ``saraá¹‡aâ€™â€™ nti padaá¹ƒ.

evaá¹ƒ avisesato saraá¹‡a-saddassa atthaá¹ƒ dassetvÄ• idÄ• ni visesato dassetuá¹ƒ __ ``
vuttaá¹ƒ. __hite pavattanenÄ• _ti ``sampannasÄ«lÄ• bhikkhave viharathÄ• â€™â€™ tiÄ• d
niyojanena. __ahitÄ• ca nivattanenÄ• _ti. ``pÄ• á¹‡Ä• tipÄ• tassa kho pÄ• pako vipÄ• ko, p
abhisamparÄ• yaâ€™â€™ ntiÄ• dinÄ• Ä• dÄ«navadassanÄ• dimukhena anatthato nivattan
hitÄ• hitesu appavattipavattihetukaá¹ƒ byasanaá¹ƒ appavattikaraá¹‡ena vinÄ• seti. bhavaka
maggasaá¹…khÄ• to dhammo, itaro assÄ• sadÄ• nena sattÄ• naá¹ƒ \Ee I 361/ bhayaá¹ƒ hi
__kÄ• rÄ• na_nti dÄ• navasena pÅ«jÄ• vasena ca upanÄ«tÄ• naá¹ƒ sakkÄ• rÄ• naá¹ƒ. vipu
sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti yojanÄ• , anuttaradakkhiá¹‡eyyabhÄ• vatoti \Be I 278/ a
pariyÄ• yenÄ• _ti iminÄ• pi vibhajitvÄ• vuttena kÄ• raá¹‡ena.

``sammÄ• sambuddho \Ne I 246/ bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹
tattha ratanattaye pasÄ• do tappasÄ• do, tadeva ratanattayaá¹ƒ garu etassÄ• ti taggaru tab
tappasÄ• do ca taggarutÄ• ca tappasÄ• dataggarutÄ• , tÄ• hi __tappasÄ• dataggarutÄ• hi.
vidhÅ«tadiá¹-á¹-hivicikicchÄ• sammohaassaddhiyÄ• ditÄ• ya __vihatakileso. _ tadeva ratan
parÄ• gati tÄ• á¹‡aá¹ƒ leá¹‡anti evaá¹ƒ pavattiyÄ• __tapparÄ• yaá¹‡atÄ• kÄ• rappavatto ci
saraá¹‡agamanaá¹ƒ_ saraá¹‡aá¹ƒ gacchati etenÄ• ti. __taá¹ƒsamaá¹…gÄ«_ti tena yathÄ• v
samannÄ• gato. __evaá¹ƒ upetÄ«_ti bhajati sevati payirupÄ• sati, evaá¹ƒ vÄ• jÄ• nÄ• ti buj
veditabbo. ettha ca __pasÄ• da_-ggahaá¹‡ena lokiyasaraá¹‡agamanamÄ• ha. taÃ±hi pasÄ
__garutÄ• _gahaá¹‡ena lokuttaraá¹ƒ. ariyÄ• hi ratanattayaá¹ƒ guá¹‡Ä• bhiÃ±Ã±atÄ• ya pÄ
garuá¹ƒ katvÄ• passanti. tasmÄ• tappasÄ• dena vikkhambhanavasena vigatakileso, tagga
yojetabbaá¹ƒ agÄ• ravakaraá¹‡ahetÅ«naá¹ƒ samucchindanato. tapparÄ• yaá¹‡atÄ• panett
catubbidhampi vakkhamÄ• naá¹ƒ saraá¹‡agamanaá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ. avisesen
pasÄ• dagarutÄ• jotitÄ• ti __pasÄ• da_ggahaá¹‡ena aveccappasÄ• dassa itarassa ca gaha
__garutÄ• _gahaá¹‡enÄ• ti ubhayenÄ• pi ubhayaá¹ƒ saraá¹‡agamanaá¹ƒ yojetabbaá¹ƒ.

maggakkhaá¹‡e ijjhatÄ«ti yojanÄ• . __ ``nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• â€™â€™ _ti ete
eva lokuttarasaraá¹‡agamananti dasseti. tattha hi nibbÄ• nadhammo sacchikiriyÄ• bhisama
bhÄ• vanÄ• bhisamayavasena paá¹-ivijjhiyamÄ• noyeva saraá¹‡agamanatthaá¹ƒ sÄ• dheti.
sÄ• vakagocarabhÅ«tÄ• pariÃ±Ã±Ä• bhisamayavasena, tathÄ• ariyasaá¹…ghaguá¹‡Ä• , t
ratanattaye ijjhatÄ«â€™â€™ _ti. ijjhantaÃ±ca saheva ijjhati, na lokiyaá¹ƒ viya patipÄ• á¹-iyÄ
asammohapaá¹-ivedhena paá¹-ividdhattÄ• ti adhippÄ• yo. ye pana vadanti ``na saraá¹‡agan
nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• pavattati. maggassa adhigatattÄ• pana adhigatameva h
tevijjÄ• dÄ«naá¹ƒ lokiyavijjÄ• dayo viyÄ• â€™â€™ ti, tesaá¹ƒ lokiyameva saraá¹‡agamanaá
taÃ±ca ayuttaá¹ƒ duvidhassÄ• pi icchitabbattÄ• .

__ta_nti \Be I 279/ lokiyaá¹ƒ saraá¹‡agamanaá¹ƒ. __saddhÄ• paá¹-ilÄ• bho_ ``sammÄ• sa
tiÄ• dinÄ• . __saddhÄ• mÅ«likÄ• _ti yathÄ• vuttasaddhÄ• pubbaá¹…gamÄ• sammÄ• diá¹-
dhammasudhammataá¹ƒ, saá¹…ghasuppaá¹-ipattiÃ±ca lokiyÄ• vabodhavaseneva sammÄ•
``saddhÄ• mÅ«likÄ• sammÄ• diá¹-á¹-hÄ«â€™â€™ _ti etena saddhÅ«panissayÄ• yathÄ• v
lokiyasaraá¹‡agamananti dasseti, tenÄ• ha __ ``diá¹-á¹-hijukammanti vuccatÄ«â€™â€™ _ti
paccayehi uju karÄ«yatÄ«ti katvÄ• diá¹-á¹-hi vÄ• uju karÄ«yati etenÄ• ti __diá¹-á¹-hijukam
pavatto cittuppÄ• do. evaÃ±ca katvÄ• ``tapparÄ• yaá¹‡atÄ• kÄ• rappavatto \Ne I 247/ cittu
vacanaá¹ƒ samatthitaá¹ƒ hoti. saddhÄ• pubbaá¹…gamasammÄ• diá¹-á¹-higgahaá¹‡aá¹ƒ pa
tappadhÄ• natÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. __ ``saddhÄ• paá¹-ilÄ• bhoâ€™â€™ _ti iminÄ•
ussÄ• hitadÄ• rakÄ• dÄ«naá¹ƒ viya Ã±Ä• á¹‡avippayuttaá¹ƒ saraá¹‡agamanaá¹ƒ dasseti, _
_ti iminÄ• Ã±Ä• á¹‡asampayuttaá¹ƒ saraá¹‡agamanaá¹ƒ. __tayidaá¹ƒ_ lokiyaá¹ƒ saraá¹‡ag
sanniyyÄ• tÄ«yati appÄ«yati pariccajÄ«yati etenÄ• ti __attasanniyyÄ• tanaá¹ƒ, _ yathÄ• vut
diá¹-á¹-hijukammaá¹ƒ. taá¹ƒ ratanattayaá¹ƒ parÄ• yaá¹‡aá¹ƒ paá¹-isaraá¹‡aá¹ƒ etassÄ• ti ta
cittuppÄ• do vÄ• . tassa bhÄ• vo __tapparÄ• yaá¹‡atÄ• , _ yathÄ• vuttaá¹ƒ diá¹-á¹-hijukam
nti adhippÄ• yena sissabhÄ• vaá¹ƒ antevÄ• sikabhÄ• vaá¹ƒ upagacchati etenÄ• ti __sissab
saraá¹‡agamanÄ• dhippÄ• yeneva paá¹‡ipatati etenÄ• ti __paá¹‡ipÄ• to. _ sabbattha
yathÄ• vuttadiá¹-á¹-hijukammavaseneva attho veditabbo.

__attapariccajana_nti saá¹ƒsÄ• radukkhanittharaá¹‡atthaá¹ƒ attano attabhÄ• vassa paricca
sesesupi. __buddhÄ• dÄ«naá¹ƒ yevÄ• _ti avadhÄ• raá¹‡aá¹ƒ attasanniyyÄ• tanÄ• dÄ«supi
evaÃ±hi tadaÃ±Ã±anivattanaá¹ƒ kataá¹ƒ hoti.

evaá¹ƒ attasanniyyÄ• tanÄ• dÄ«ni ekena pakÄ• rena dassetvÄ• idÄ• ni aparehipi pakÄ• re
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ, tena pariyÄ• yantarehipi attasanniyyÄ• tanÄ• di ka
abhinnattÄ• ti dasseti. __Ä• á¸·avakÄ• dÄ«na_nti __Ä• di_-saddena sÄ• tÄ• girahemavatÄ•
daá¹-á¹-habbo. nanu cete Ä• á¸·avakÄ• dayo maggeneva Ä• gatasaraá¹‡agamanÄ• , katha
tapparÄ• yaá¹‡atÄ• saraá¹‡agamanaá¹ƒ vuttanti? maggenÄ• gatasaraá¹‡agamanehipi. ``sc
... sudhammataá¹ƒâ€™â€™ (SN a I 246; Sn 194) ``te mayaá¹ƒ vicarissÄ• ma \Be I 280/, gÄ
nagaá¹ƒ ... pe ... sudhammataâ€™â€™ nti, (Sn 182) tehi \Ee I 364/ tapparÄ• yaá¹‡atÄ• kÄ•
tathÄ• vuttaá¹ƒ.

__so panesa Ã±Ä• ti ... pe ... vasenÄ• _ti ettha Ã±Ä• tivasena, bhayavasena, Ä• cariyavase
dakkhiá¹‡eyyavasenÄ• ti paccekaá¹ƒ yojetabbaá¹ƒ. tattha __Ã±Ä• tivasenÄ• _ti Ã±Ä• tibhÄ
__dakkhiá¹‡eyyapaá¹‡ipÄ• tenÄ• _ti dakkhiá¹‡eyyatÄ• hetukena paá¹‡ipÄ• tena. __itarehÄ
Ã±Ä• tibhÄ• vÄ• divasappavattehi tÄ«hi paá¹‡ipÄ• tehi. ``itarehÄ«â€™â€™ tiÄ• dinÄ• saá¹
vitthÄ• rato dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vandatÄ«_ti paá¹‡ipÄ• ta
__evarÅ«pa_nti diá¹-á¹-hadhammikaá¹ƒ sandhÄ• ya vadati. samparÄ• yikaÃ±hi niyyÄ• nika
paccÄ• sisanto dakkhiá¹‡eyyapaá¹‡ipÄ• tameva karotÄ«ti adhippÄ• yo.

__saraá¹‡agamanappabhedo_ti \Ne I 248/ saraá¹‡agamanavibhÄ• go.

ariyamaggo eva lokuttaraá¹ƒ saraá¹‡agamananti __ ``cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vipÄ
vuttaá¹ƒ. __sabbadukkhakkhayo_ti sakalassa vaá¹-á¹-adukkhassa anuppÄ• danirodho. __e
ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passatÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ ariyasaccassa

__niccÄ• dito anupagamanÄ• divasenÄ• _ti ``niccaâ€™â€™ nti aggahaá¹‡Ä• divasena. __
hetupaá¹-ikkhepo. __anavakÄ• so_ti paccayapaá¹-ikkhepo. ubhayenÄ• pi kÄ• raá¹‡ameva
kÄ• raá¹‡ena. __diá¹-á¹-hisampanno_ti maggadiá¹-á¹-hiyÄ• samannÄ• gato sotÄ• panno. _
catubhÅ«makesu saá¹…khatasaá¹…khÄ• resu ekasaá¹…khÄ• rampi. __niccato upagacche
gaá¹‡heyya. __ ``sukhato upagaccheyyÄ• â€™â€™ _ti. ``ekantasukhÄ« attÄ• hoti arogo p
(DN I 76) evaá¹ƒ attadiá¹-á¹-hivasena sukhato gÄ• haá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ \Ee I 36
diá¹-á¹-hivippayuttacittena pana ariyasÄ• vako pariá¸·Ä• havÅ«pasamanatthaá¹ƒ mattahatth
cokkhabrÄ• hmaá¹‡o ukkÄ• rabhÅ«miá¹ƒ __kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagacchati.
kasiá¹‡Ä• dipaÃ±Ã±attisaá¹…gahatthaá¹ƒ ``saá¹…khÄ• raâ€™â€™ nti avatvÄ• __ ``kaÃ±c
imesupi vÄ• resu catubhÅ«makavaseneva paricchedo veditabbo, tebhÅ«makavaseneva vÄ
gÄ• havasena gaá¹‡hÄ• ti, tato tato ariyasÄ• vako gÄ• haá¹ƒ viniveá¹-heti.

__ ``mÄ• taraâ€™â€™ _ntiÄ• dÄ«su \Be I 281/ janikÄ• __mÄ• tÄ• , _ janako __pitÄ• , _ m
__arahÄ• _ti adhippeto. kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? etam
puthujjanabhÄ• vassa pana mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ, ariyasÄ• vakassa ca p
vuttaá¹ƒ. __duá¹-á¹-hacitto_ti vadhakacittena paduá¹-á¹-hacitto. __lohitaá¹ƒ uppÄ• deyyÄ• _
jÄ«vamÄ• nakasarÄ«re khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. __s
samÄ• nasaá¹ƒvÄ• sakaá¹ƒ samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitaá¹ƒ saá¹…ghaá¹ƒ. ``kammena,
anussÄ• vanena, salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458) evaá¹ƒ vuttehi paÃ±cahi kÄ•
__aÃ±Ã±aá¹ƒ satthÄ• ra_nti aÃ±Ã±aá¹ƒ titthakaraá¹ƒ ``ayaá¹ƒ me satthÄ• â€™â€™ ti evaá
á¹-hÄ• naá¹ƒ vijjatÄ«ti attho. __na te gamissanti apÄ• yabhÅ«mi_nti te buddhaá¹ƒ saraá¹‡a
taá¹ƒnimittaá¹ƒ apÄ• yaá¹ƒ na gamissanti, devakÄ• yaá¹ƒ pana paripÅ«ressantÄ«ti attho.

__dasahi á¹-hÄ• nehÄ«_ti dasahi kÄ• raá¹‡ehi. __adhigaá¹‡hantÄ«_ti abhibhavanti. __velÄ
ettha karÄ«sassa catutthabhÄ• gappamÄ• á¹‡Ä• naá¹ƒ caturÄ• sÄ«tisahassasaá¹…khyÄ• n
suvaá¹‡á¹‡apÄ• tirÅ«piyapÄ• tikaá¹ƒsapÄ• tÄ«naá¹ƒ \Ne I 249/ yathÄ• kkamaá¹ƒ
rÅ«piyasuvaá¹‡á¹‡ahiraÃ±Ã±apÅ«rÄ• naá¹ƒ, sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• naá¹ƒ
hatthisahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• assasahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• rathasaha
dhenusahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• kaÃ±Ã±Ä• sahassÄ• naá¹ƒ, caturÄ• sÄ«tiyÄ• pal
caturÄ• sÄ«tiyÄ• vatthakoá¹-isahassÄ• naá¹ƒ, aparimÄ• á¹‡assa ca khajjabhojjÄ• dibhedas
pariccajanavasena sattamÄ• sÄ• dhikÄ• ni sattasaá¹ƒvaccharÄ• ni nirantaraá¹ƒ pavattavelÄ

sotÄ• pannassa dinnadÄ• naá¹ƒ mahapphalataraá¹ƒ, tato sataá¹ƒ sotÄ• pannÄ• naá¹ƒ dinn
sakadÄ• gÄ• mino, tato ekassa anÄ• gÄ• mino, tato ekassa arahato, tato ekassa paccekab
sammÄ• sambuddhassa, tato buddhappamukhassa saá¹…ghassa dinnadÄ• naá¹ƒ mahapp
cÄ• tuddisasaá¹…ghaá¹ƒ uddissa vihÄ• rakaraá¹‡aá¹ƒ, tato saraá¹‡agamanaá¹ƒ mahappha
pakÄ• sentassa velÄ• masuttassa (AN c 9.20) vasena. vuttaÃ±hetaá¹ƒ ``yaá¹ƒ gahapati vel
adÄ• si mahÄ• dÄ• naá¹ƒ, yo cekaá¹ƒ diá¹-á¹-hisampannaá¹ƒ bhojeyya, idaá¹ƒ tato mahapp
I 282/ (AN c 9.20). __velÄ• masuttÄ• dÄ«_ti __Ä• di_saddena aggappasÄ• dasuttÄ• dÄ«na
saá¹…gaho daá¹-á¹-habbo.

__aÃ±Ã±Ä• á¹‡aá¹ƒ_ vatthuttayassa guá¹‡Ä• naá¹ƒ ajÄ• nanaá¹ƒ, tattha sammoho. ``budd
tiÄ• dinÄ• vicikicchÄ• __saá¹ƒsayo. micchÄ• Ã±Ä• á¹‡aá¹ƒ_ tassa guá¹‡Ä• naá¹ƒ aguá¹‡a
viparÄ«taggÄ• ho. __Ä• di_-saddena anÄ• darÄ• gÄ• ravÄ• dÄ«naá¹ƒ saá¹…gaho. __na m
aparisuddhaá¹ƒ apariyodÄ• tanti attho. __na mahÄ• vipphÄ• ra_nti anuá¸·Ä• raá¹ƒ. __sÄ• v
taá¹‡hÄ• diá¹-á¹-hÄ• divasena sadoso, lokiyasaraá¹‡agamanaá¹ƒ sikkhÄ• samÄ• dÄ• naá¹
aggahitakÄ• lapariccheda á¹ƒ jÄ«vitapariyantameva hoti, tasmÄ• tassa khandhabhedena bh
kÄ• lakiriyÄ• yÄ• â€™â€™ _ti. soti anavajjo saraá¹‡agamanabhedo. satipi anavajjatte iá¹-á
367/ hotÄ«ti Ä• ha __ ``aphaloâ€™â€™ _ti. kasmÄ• ? __avipÄ• kattÄ• . _ na hi taá¹ƒ akusa

__ko upÄ• sako_ti sarÅ«papucchÄ• , kiá¹ƒlakkhaá¹‡o upÄ• sakoti vuttaá¹ƒ hoti. __kasmÄ•
pavattinimittena upÄ• saka-saddo tasmiá¹ƒ puggale nirÅ«á¸·hoti dasseti, tenÄ• ha __ ``kasm
vuccatÄ«â€™â€™ _ti. saddassa abhidheyye pavattinimittaá¹ƒ tadatthassa tabbhÄ• vakÄ• r
sÄ«la_nti kÄ«disaá¹ƒ assa upÄ• sakassa sÄ«laá¹ƒ, kittakena sÄ«lenÄ• yaá¹ƒ sÄ«lasampan
__ko Ä• jÄ«vo_ti ko assa sammÄ• Ä• jÄ«vo, so pana micchÄ• jÄ«vassa parivajjanena hotÄ
vipattÄ«_ti kÄ• assa sÄ«lassa, Ä• jÄ«vassa \Ne I 250/ vÄ• vipatti. anantarassa hi vidhi vÄ•
__sampattÄ«_ti etthÄ• pi eseva nayo.

__yo kocÄ«_ti khattiyÄ• dÄ«su yo koci, tena saraá¹‡agamanaá¹ƒ evaá¹ƒ kÄ• raá¹‡aá¹ƒ, na
dasseti.

__upÄ• sanato_ti teneva saraá¹‡agamanena, tattha ca sakkaccakiriyÄ• ya Ä• dara gÄ• rav
payirupÄ• sanato.

__veramaá¹‡iyo_ti \Be I 283/ veraá¹ƒ vuccati pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyaá¹ƒ, tassa ma
vinÄ• sanato veramaá¹‡iyo, paÃ±ca viratiyo viratipadhÄ• nattÄ• tassa sÄ«lassa, tenevÄ• h
hotÄ«â€™â€™ _ti.

__micchÄ• vaá¹‡ijjÄ• _ti na sammÄ• vaá¹‡ijjÄ• ayuttavaá¹‡ijjÄ• asÄ• ruppavaá¹‡ijjÄ• . __
pajahitvÄ• . __dhammenÄ• _ti dhammato anapetena, tena aÃ±Ã±ampi adhammikaá¹ƒ jÄ«v

__samenÄ• _ti avisamena, tena kÄ• yavisaá¹ƒ Ä• diduccaritaá¹ƒ vajjetvÄ• kÄ• yasamÄ• di
dasseti. __satthavaá¹‡ijjÄ• _ti Ä• vudhabhaá¹‡á¸• aá¹ƒ katvÄ• \Ee I 368/ vÄ• kÄ• retvÄ• v
paá¹-ilabhitvÄ• tassa vikkayo. __sattavaá¹‡ijjÄ• _ti manussavikkayo. __maá¹ƒsavaá¹‡ijjÄ• _
viya migasÅ«karÄ• dike posetvÄ• maá¹ƒsaá¹ƒ sampÄ• detvÄ• vikkayo. __majjavaá¹‡ijjÄ•
yojetvÄ• tassa vikkayo. __visavaá¹‡ijjÄ• _ti visaá¹ƒ yojetvÄ• vÄ• visaá¹ƒ gahetvÄ• vÄ• ta
satthavaá¹‡ijjÄ• paroparodhanimittatÄ• ya akaraá¹‡Ä«yÄ• vuttÄ• sattavaá¹‡ijjÄ• abhujiss
maá¹ƒsavaá¹‡ijjÄ• vadhahetuto, majjavaá¹‡ijjÄ• pamÄ• daá¹-á¹-hÄ• nato.

__tassevÄ• _ti paÃ±caveramaá¹‡ilakkhaá¹‡assa __sÄ«lassa ceva_ paÃ±camicchÄ• vaá¹‡
__Ä• jÄ«vassa ca. vipattÄ«_ti bhedo, pakopo ca. __yÄ• yÄ• _ti yÄ• ya paá¹-ipattiyÄ• . __ca
upÄ• sakacaá¹‡á¸• Ä• lo. __mala_nti upÄ• sakamalaá¹ƒ. __paá¹-ikiá¹-á¹-ho_ti upÄ• sakanih
kammakammaphalesu ca saddhÄ• vipariyÄ• yo assaddhiyaá¹ƒ micchÄ• dhimokkho, yathÄ•
samannÄ• gato __assaddho. _ yathÄ• vuttasÄ«lavipattiÄ• jÄ«vavipattivasena __dussÄ«lo.
idaá¹ƒ nÄ• ma maá¹…galaá¹ƒ hotÄ«â€™â€™ ti evaá¹ƒ bÄ• lajanaparikappitakotÅ«halasaá
diá¹-á¹-hasutamutamaá¹…galena samannÄ• gato __kotÅ«halamaá¹…galiko. maá¹…galaá¹ƒ
diá¹-á¹-hamaá¹…galÄ• dibhedaá¹ƒ maá¹…galameva pattiyÄ• yati. __no kamma_nti \Ne I 25
pattiyÄ• yati. __ito ca bahiddhÄ• _ti ito sabbaÃ±Ã±ubuddhasÄ• sanato bahiddhÄ• bÄ• hira
__dakkhiá¹‡eyyaá¹ƒ pariyesatÄ«_ti duppaá¹-ipannaá¹ƒ dakkhiá¹‡Ä• rahasaÃ±Ã±Ä« gavesa
karotÄ«_ti dÄ• namÄ• naá¹ƒ Ä• dikaá¹ƒ kusalakiriyaá¹ƒ paá¹-hamataraá¹ƒ karoti. ettha ca
dakkhiá¹‡eyyapariyesanapubbakÄ• re ekaá¹ƒ katvÄ• paÃ±ca dhammÄ• veditabbÄ• .

vipattiyaá¹ƒ vuttavipariyÄ• yena __sampatti_ veditabbÄ• . ayaá¹ƒ pana viseso --- catunnam
ratijananaá¹-á¹-hena upÄ• sakova ratanaá¹ƒ __upÄ• sakaratanaá¹ƒ. _ guá¹‡asobhÄ• kittisa
284/ \Ee I 369/ upÄ• sakova padumaá¹ƒ __upÄ• sakapadumaá¹ƒ. _ tathÄ• __upÄ• sakapu

__Ä• dimhÄ«_tiÄ• diatthe. __koá¹-iya_nti pariyantakoá¹-iyaá¹ƒ. __vihÄ• raggenÄ• _ti ovara
``imasmiá¹ƒ gabbhe vasantÄ• namidaá¹ƒ nÄ• ma panasaphalaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™
taá¹ƒvasanaá¹-á¹-hÄ• nakoá¹-á¹-hÄ• senÄ• ti attho. ajjatagganti vÄ• ajjadagganti vÄ• ajja i

``pÄ• á¹‡ehi upetaâ€™â€™ nti iminÄ• tassa saraá¹‡agamanassa Ä• pÄ• á¹‡akoá¹-ikataá
jÄ«vitaá¹ƒ pavattatÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• puna jÄ«vitenÄ• pi taá¹ƒ vatthuttayaá¹ƒ p
``saraá¹‡agamanaá¹ƒ rakkhÄ• mÄ«â€™â€™ ti uppannaá¹ƒ tassa raÃ±Ã±o adhippÄ• yaá¹ƒ
_tiÄ• dimÄ• ha. __pÄ• á¹‡ehi upeta_nti hi yÄ• va me pÄ• á¹‡Ä• dharanti, tÄ• va saraá¹‡aá
vÄ• cÄ• mattena, na ekavÄ• raá¹ƒ cittuppÄ• damattena, atha kho pÄ• á¹‡Ä• naá¹ƒ pariccaj
upetanti evamettha attho veditabbo.

accayanaá¹ƒ sÄ• dhumariyÄ• daá¹ƒ madditvÄ• vÄ«tikkamanaá¹ƒ __accayo_ti Ä• ha __ ``a
atikkamati etenÄ• ti vÄ• __accayo, _ vÄ«tikkamassa pavattanako akusaladhammo. so eva

__aparÄ• dho. _ so hi aparajjhantaá¹ƒ purisaá¹ƒ abhibhavitvÄ• pavattati, tenÄ• ha __ ``atik
pavattoâ€™â€™ _ti. __caratÄ«_ti Ä• carati karoti. __dhammenevÄ• _ti dhammato anapeter
__paá¹-iggaá¹‡hÄ• tÅ«_ti adhivÄ• sanavasena sampaá¹-icchatÅ«ti atthoti Ä• ha __ ``khama

<251> sadevakena lokena ``saraá¹‡aâ€™â€™ nti araá¹‡Ä«yato __ariyo, _ tathÄ• gatoti Ä•
buddhassa bhagavato sÄ• saneâ€™â€™ _ti. __puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto_ti kÄ•
\Ne I 252/ dhammÄ• dhiá¹-á¹-hÄ• navasena vÄ• kyaá¹ƒ Ä• raddhaá¹ƒ, tathÄ• pi desanaá¹ƒ
puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto saá¹ƒvaraá¹ƒ Ä• pajjatÄ«ti Ä• hÄ• ti yojanÄ• .

<253> imasmiá¹ƒyeva attabhÄ• ve nippajjanakÄ• naá¹ƒ attano kusalamÅ«lÄ• naá¹ƒ khaá¹‡
upahananena __upahato. _ ubhayenÄ• pi tassa kammÄ• parÄ• dhameva vadati. patiá¹-á¹-h
sammattaniyÄ• mokkamanaá¹ƒ etÄ• yÄ• ti \Be I 285/ patiá¹-á¹-hÄ• , tassa upanissayasamp
bhinnÄ• vinÄ• sitÄ• etenÄ• ti __bhinnapatiá¹-á¹-ho, _ tenÄ• ha __ ``tathÄ• â€™â€™ _tiÄ•
catusaccadhammesu tesaá¹ƒ dassanaá¹-á¹-hena cakkhu. __aÃ±Ã±esu á¹-hÄ• nesÅ«_ti aÃ±
__muccissatÄ«_ti saá¹-á¹-hi vassasahassÄ• ni paccitvÄ• lohakumbhÄ« narakato muccissa

yadi anantare attabhÄ• ve narake paccati, imaá¹ƒ pana suttaá¹ƒ sutvÄ• raÃ±Ã±o ko Ä• nis
``mahÄ• nisaá¹ƒsoâ€™â€™ _tiÄ• di. so pana Ä• nisaá¹ƒso niddÄ• lÄ• bhasÄ«sena vutto ta
kÄ• yikacetasikadukkhÄ• pagamo, tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ mahÄ• sakkÄ• rakiriyÄ• , sÄ
pothujjanikasaddhÄ• paá¹-ilÄ• bhoti evaá¹ƒpakÄ• ro diá¹-á¹-hadhammiko, samparÄ• yiko pa
aparimÄ• á¹‡o yevÄ• ti veditabbo.

etthÄ• ha --- yadi raÃ±Ã±o kammantarÄ• yÄ• bhÄ• ve tasmiá¹ƒyeva Ä• sane dhammacakk
anÄ• gate paccekabuddho hutvÄ• parinibbÄ• yissati. atha \Ee I 371/ paccekabuddho hutvÄ
kathaá¹ƒ tadÄ• dhammacakkhuá¹ƒ uppajjissati, nanu ime sÄ• vakabodhipaccekabodhiupar
nÄ• yaá¹ƒ virodho ito parato evassa paccekabodhisambhÄ• rÄ• naá¹ƒ sambharaá¹‡Ä«yato.
bujjhanakasattÄ• pi hi asati tassÄ• samavÄ• ye kÄ• lantare paccekabodhiyÄ• bujjhissanti
katÄ• bhinÄ«hÄ• rasambhavato. apare pana bhaá¹‡anti ``paccekabodhiyÄ• yevÄ• yaá¹ƒ ka
katÄ• bhinÄ«hÄ• rÄ• pi hi tattha niyatiá¹ƒ appattÄ• tassa Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ anup
sammukhÄ«bhÄ• ve sÄ• vakabodhiá¹ƒ pÄ• puá¹‡issantÄ«ti bhagavÄ• `sacÄ• yaá¹ƒ bhikkh
mahÄ• bodhisattÄ• nameva ca Ä• nantariyaparimutti, na itarabodhisattÄ• naá¹ƒ. tathÄ• hi p
samÄ• no devadatto cirakÄ• lasambhÅ«tena lokanÄ• the Ä• ghÄ• tena garutarÄ• ni Ä• nan
kammantarÄ• yenÄ• yaá¹ƒ idÄ• ni asamavetadassanÄ• bhisamayo rÄ• jÄ• paccekabodhin
hutvÄ• parinibbÄ• yissatÄ«â€™â€™ ti daá¹-á¹-habbaá¹ƒ.

sÄ• maÃ±Ã±aphalasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

3. ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

addhÄ• nagamanavaá¹‡á¹‡anÄ•

<254> __apubbapadavaá¹‡á¹‡anÄ• _ti \Ne I 253/ \Be I 286/ \Ee I 372/ atthasaá¹ƒvaá¹‡á¹‡a
aggahitatÄ• ya apubbassa padassa vaá¹‡á¹‡anÄ• atthavibhajanÄ• . ``hitvÄ• punappunÄ•
ganthÄ• rambhakathÄ•) hi vuttaá¹ƒ. __janapadino_ti janapadavanto, janapadassa vÄ• issa
gottavasena kosalÄ• nÄ• ma. _ yadi eko janapado, kathaá¹ƒ bahuvacananti Ä• ha __ ``rÅ«
akkharacintakÄ• hi Ä«disesu á¹-hÄ• nesu yutte viya Ä«disaliá¹…gavacanÄ• ni icchanti, aya
aÃ±Ã±atthapi ``kurÅ«su viharati, aá¹…gesu viharatÄ«â€™â€™ ti ca. tabbisesanepi __janap
ekavacanameva. __porÄ• á¹‡Ä• panÄ• _ti __pana_-saddo visesatthajotano, tena puthuatth
puthuvacananti vakkhamÄ• navisesaá¹ƒ joteti. bahuppabhedo hi so padeso tiyojanasatapar
__naá¹…galÄ• nipi chaá¸• á¸• etvÄ• _ti kammappahÄ• navasena naá¹…galÄ• nipi pahÄ• ya
kevalaá¹ƒ kassakÄ• eva, atha kho aÃ±Ã±epi manussÄ• attano attano kiccaá¹ƒ pahÄ• ya ta
``so padesoâ€™â€™ _ti padesasÄ• maÃ±Ã±ato vuttaá¹ƒ, vacanavipallÄ• sena vÄ• , te pad
vuccati_ kusalÄ• eva kosalÄ• ti katvÄ• .

__cÄ• rika_nti caraá¹‡aá¹ƒ, caraá¹‡aá¹ƒ vÄ• cÄ• ro, so eva cÄ• rikÄ• . tayidaá¹ƒ maggaga
na cuá¹‡á¹‡ikagamanamattanti Ä• ha __ ``addhÄ• nagamanaá¹ƒ gacchantoâ€™â€™ _ti. ta
``cÄ• rikÄ• ca nÄ• mesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dÅ«repÄ«_ti nÄ• tidÅ«repi. _
373/ sÄ«ghagamanaá¹ƒ. mahÄ• kassapapaccuggamanÄ• diá¹ƒ ekadesena vatvÄ• vanavÄ
vitthÄ• retvÄ• janapadacÄ• rikaá¹ƒ kathetuá¹ƒ __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• di Ä• rac
saddhiá¹ƒ gantukÄ• mo __ ``chaá¸·abhiÃ±Ã±Ä• naá¹ƒ Ä• rocehÄ«â€™â€™ _ti Ä• ha.

saá¹…ghakammavasena \Ne I 254/ \Be I 287/ sijjhamÄ• nÄ• pi upasampadÄ• satthu Ä• á¹
``buddhadÄ• yajjaá¹ƒ te dassÄ• mÄ«â€™â€™ _ti vuttanti vadanti. apare pana aparipuá¹‡á¹
upasampadaá¹ƒ anujÄ• nanto __ ``dassÄ• mÄ«â€™â€™ _ti avocÄ• ti vadanti. __upasampA
upajjhÄ• yena upasampÄ• detvÄ• .

navayojanasatikampi á¹-hÄ• naá¹ƒ majjhimadesapariyÄ• pannameva, tato paraá¹ƒ nÄ• dhi
turitacÄ• rikÄ• vasena agamanato. __samantÄ• _ti gatagataá¹-á¹-hÄ• nassa catÅ«su passe
kÄ• raá¹‡enÄ• _ti bhikkhÅ«naá¹ƒ samathavipassanÄ• taruá¹‡abhÄ• vato aÃ±Ã±enapi __ma
Ã±Ä• á¹‡aparipÄ• kÄ• dikÄ• raá¹‡ena majjhimamaá¹‡á¸• alaá¹ƒ __osarati. _ __ ``sattahi vÄ
``ekamÄ• saá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• nukkamena yojetabbaá¹ƒ.

__sarÄ«raphÄ• sukatthÄ• yÄ• _ti ekasmiá¹ƒyeva á¹-hÄ• ne nibaddhavÄ• savasena ussann
vicaraá¹‡ena phÄ• sukatthÄ• ya. __aá¹-á¹-huppattikÄ• lÄ• bhikaá¹…khanatthÄ• yÄ• _ti __a
7.72) __maghadevajÄ• takÄ• _di (J I 1.9) desanÄ• naá¹ƒ viya dhammadesanÄ• ya aá¹-á¹-h
Ä• kaá¹…khamÄ• nena. surÄ• pÄ• nasikkhÄ• padapaÃ±Ã±Ä• pane (Vin IV 328) viya __sikk

bodhaneyyasatte_ aá¹…gulimÄ• lÄ• dike (MN II 347) __bodhanatthÄ• ya. _ kaÃ±ci, katipay
cÄ• rikÄ• __nibaddhacÄ• rikÄ• . _ tadaÃ±Ã±Ä• __anibaddhacÄ• rikÄ• . _

__dasasahassi lokadhÄ• tuyÄ• _ti \Ee I 374/ jÄ• tikhettabhÅ«te dasasahassacakkavÄ• á¸·e
paripakkindriye passituá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ abhinÄ«haritvÄ• á¹-hito bhagavÄ• Ã±Ä• á
vuccati. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-ho_ti tassa Ã±Ä• á¹‡assa go
bhagavÄ• kira mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya ``ye s
paripÄ• kaÃ±Ä• á¹‡Ä• ajja mayÄ• vinetabbÄ• , te mayhaá¹ƒ Ã±Ä• á¹‡assa upaá¹-á¹-hahan
adhiá¹-á¹-hÄ• ya samannÄ• harati. tassa saha samannÄ• hÄ• rÄ• eko vÄ• dve vÄ• bahÅ«
veneyyÄ• Ã±Ä• á¹‡assa Ä• pÄ• thamÄ• gacchanti ayamettha buddhÄ• nubhÄ• vo. evampi
upanissayaá¹ƒ pubbacariyaá¹ƒ pubbahetuá¹ƒ sampati vattamÄ• naÃ±ca paá¹-ipattiá¹ƒ \Be I
``atha bhagavÄ• â€™â€™ _tiÄ• di. __vÄ• dapaá¹-ivÄ• daá¹ƒ katvÄ• _ti ``evaá¹ƒ nu te amba
mayÄ• vuttavacanassa ``ye ca kho te bho gotama muá¹‡á¸• akÄ• samaá¹‡akÄ• â€™â€™
tikkhattuá¹ƒ ibbhavÄ• danipÄ• tanavasena __nÄ• nappakÄ• raá¹ƒ asambhivÄ• kyaá¹ƒ_ sÄ•
vattuá¹ƒ ayuttavacanaá¹ƒ __vakkhati. nibbisevana_nti vigatatudanaá¹ƒ, mÄ• nadabbavasen
attho.

__avasaritabba_nti \Ne I 255/ upagantabbaá¹ƒ. __icchÄ• naá¹…gale_ti idaá¹ƒ tadÄ• bhaga
gocaragÄ• manidassanaá¹ƒ samÄ«patthe bhummanti katvÄ• . __ ``icchÄ• naá¹…galavanas
nivÄ• sanaá¹-á¹-hÄ• nadassanaá¹ƒ adhikaraá¹‡e bhummanti. tadubhayaá¹ƒ vivaranto __ ``i
upanissÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. dhammarÄ• jassa bhagavato sabbaso adhammar
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vasenÄ• ti taá¹ƒ dassetuá¹ƒ __ ``sÄ«lakhandhÄ• vÄ• raâ€™â€™
__yathÄ• bhirucitenÄ• _ti dibbavihÄ• rÄ• dÄ«su yena yena attano abhirucitena vihÄ• rena.

pokkharasÄ• tivatthuvaá¹‡á¹‡anÄ•

<255> __mante_ti irubbedÄ• dimantasatthe. pokkhare kamale sayamÄ• no nisÄ«dÄ«ti __p
vuccati samasaá¹‡á¹-hÄ• naá¹ƒ, pokkhare saá¹‡á¹-hÄ• nÄ• vayave jÄ• toti __ ``pokkharasÄ
__setapokkharasadiso_ti setapadumavaá¹‡á¹‡o. __suvaá¹-á¹-itÄ• _ti vaá¹-á¹-abhÄ• vassa y
suá¹-á¹-hu vaá¹-á¹-ulÄ• . kÄ• á¸·avaá¹…gatilakÄ• dÄ«naá¹ƒ abhÄ• vena __suparisuddhÄ• .

imassa brÄ• hmaá¹‡assa kÄ«diso pubbayogo, yena naá¹ƒ bhagavÄ• anuggaá¹‡hituá¹ƒ taa
Ä• ha __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __padumagabbhe nibbatti_ tenÄ• yaá¹ƒ saá¹ƒs
na vikasati. __rajatabimbaka_nti rÅ«piyamayaá¹ƒ rÅ«pakaá¹ƒ.

__ajjhÄ• vasatÄ«_ti ettha __adhi_-saddo issariyatthadÄ«pano, __Ä• _saddo mariyÄ• datth
``abhibhavitvÄ• â€™â€™ _tiÄ• dimÄ• ha. tehi yuttattÄ• hi __ukkaá¹-á¹-ha_nti upayogavaca
``upasaggavasenÄ• â€™â€™ _tiÄ• di. __yÄ• ya mariyÄ• dÄ• yÄ• _ti __yÄ• ya avatthÄ• ya

``ayaá¹ƒ khaá¹‡o, sumuhuttaá¹ƒ mÄ• atikkamÄ«â€™â€™ ti rattivibhÄ• yanaá¹ƒ anurakkha
289/ á¹-hapetvÄ• ukkÄ• su jalamÄ• nÄ• su nagarassa vatthuá¹ƒ aggahesuá¹ƒ, tasmÄ• ukk
__ukkaá¹-á¹-hÄ• , _ ukkÄ• su vijjotayantÄ«su á¹-hitÄ• patiá¹-á¹-hitÄ• ti mÅ«lavibhujÄ• dipal
veditabbÄ• , niruttinayena vÄ• ukkÄ• su á¹-hitÄ• su á¹-hitÄ• Ä• sÄ«ti __ukkaá¹-á¹-hÄ• . _ a
``bhÅ«mibhÄ• gasampattiyÄ• , upakaraá¹‡asampattiyÄ• , manussasampattiyÄ• ca taá¹ƒ na
ukkaá¹-á¹-haguá¹‡ayogato __ukkaá¹-á¹-hÄ• _ti nÄ• maá¹ƒ labhÄ«â€™â€™ ti \Ee I 376/. __
``ukkaá¹-á¹-haâ€™â€™ nti upayogavasena vuttapadassa. __anupayogattÄ• _ti visesanabh
__sesapadesÅ«_ti ``sattussadaâ€™â€™ ntiÄ• dipadesu. yathÄ• vidhi hi anupayogo purima
``upasaggavasenÄ• â€™â€™ tiÄ• dinÄ•  vuttavidhÄ• ne. __ ``saddasatthato pariyesitabbaâ
saddalakkhaá¹‡Ä• nugato \Ne I 256/ vÄ• yaá¹ƒ saddappayogoti dasseti. upaanuadhiÄ• itiev
vasanakiriyÄ• á¹-hÄ• ne upayogavacanameva pÄ• puá¹‡Ä• tÄ«ti saddavidÅ« icchanti.

ussadatÄ• nÄ• mettha bahulatÄ• ti, taá¹ƒ bahulataá¹ƒ dassetuá¹ƒ __ ``bahujanaâ€™â€™
posetabbaá¹ƒ __posÄ• vaniyaá¹ƒ. Ä• vijjhitvÄ• _ti parikkhipitvÄ• .

raÃ±Ã±Ä• viya bhuÃ±jitabbanti vÄ• __rÄ• jabhoggaá¹ƒ. raÃ±Ã±o dÄ• yabhÅ«ta_nti kulapa
rÄ• jato laddhadÄ• yabhÅ«taá¹ƒ. tenÄ• ha __ ``dÄ• yajjanti atthoâ€™â€™ _ti. rÄ• janÄ«hÄ•
uddhaá¹ƒ paribhogalÄ• bhassa seá¹-á¹-hadeyyatÄ• nÄ• ma natthÄ«ti Ä• ha __ ``chattaá¹ƒ
rÄ• jasaá¹…khepena bhuÃ±jitabbaâ€™â€™ _nti. __ ``sabbaá¹ƒ chejjabhejjaâ€™â€™ _nti
sarÄ«radaá¹‡á¸• adhanadaá¹‡á¸• Ä• di bhedaá¹ƒ sabbaá¹ƒ daá¹‡á¸• amÄ• ha. __nadÄ«titt
nadÄ«titthapabbatapÄ• dagÄ• madvÄ• raaá¹-avimukhÄ• dÄ«su. ``rÄ• jadÄ• yaâ€™â€™ nti
siddhe __ ``raÃ±Ã±Ä• pasenadinÄ• kosalena dinnaâ€™â€™ _nti vacanaá¹ƒ kimatthiyanti
``dÄ• yakarÄ• jadÄ«panatthaâ€™â€™ _ntiÄ• di \Ee I 377/. __nissaá¹-á¹-hapariccatta_nti m
pariccattaá¹ƒ katvÄ• . evaÃ±hi taá¹ƒ seá¹-á¹-hadeyyaá¹ƒ uttamadeyyaá¹ƒ jÄ• taá¹ƒ.

__upalabhÄ«_ti savanavasena upalabhÄ«ti imamatthaá¹ƒ dassento __ ``sotadvÄ• ra ... pe
Ä• ha. avadhÄ• raá¹‡aphalattÄ• sabbampi vÄ• kyaá¹ƒ antogadhÄ• vadhÄ• raá¹‡anti Ä• ha
nipÄ• toâ€™â€™ _ti. __ ``avadhÄ• raá¹‡attheâ€™â€™ _ti pana iminÄ• iá¹-á¹-hatovadhÄ•
__kho_-saddaggahaá¹‡anti dasseti \Be I 290/. __ ``assosÄ«â€™â€™ _ti padaá¹ƒ kho-sadd
phullitamaá¹‡á¸• itaá¹ƒ viya hontaá¹ƒ pÅ«ritaá¹ƒ nÄ• ma hoti, tena ca purimapacchimapadÄ
honti, na tasmiá¹ƒ aggahiteti Ä• ha __ ``padapÅ«raá¹‡ena byaÃ±janasiliá¹-á¹-hatÄ• mattam
__matta_-saddo visesanivattiattho, tenassa anatthantaradÄ«panatÄ• dassitÄ• hoti, __eva_
byaÃ±janasiliá¹-á¹-hatÄ• ya ekantikatÄ• .

__samitapÄ• pattÄ• _ti accantaá¹ƒ anavasesato savÄ• sanaá¹ƒ samitapÄ• pattÄ• . evaÃ±h
bÄ• hirakavirÄ• gasekkhÄ• sekkhapÄ• pasamanato bhagavato pÄ• pasamanaá¹ƒ visesitaá
__vuttaÃ±heta_ntiÄ• di. anekatthattÄ• nipÄ• tÄ• naá¹ƒ idha anussavattho adhippetoti Ä• ha
anussavatthe nipÄ• toâ€™â€™ _ti. __Ä• lapanamatta_nti piyÄ• lÄ• pavacanamattaá¹ƒ. piya

``bhoâ€™â€™ ti vÄ• ``Ä• vusoâ€™â€™ ti vÄ• ``devÄ• naá¹ƒ piyÄ• â€™â€™ ti vÄ• . __go
tÄ• yatÄ«ti gottaá¹ƒ. gotamoti hi pavattamÄ• naá¹ƒ vacanaá¹ƒ, buddhiÃ±ca tÄ• yati ekaá¹ƒs
rakkhatÄ«ti gottaá¹ƒ. yathÄ• hi buddhi Ä• rammaá¹‡abhÅ«tena \Ee I 378/ atthena vinÄ• na
abhidhÄ• naá¹ƒ abhidheyyabhÅ«tena, tasmÄ• \Ne I 257/ so gottasaá¹…khÄ• to attho tÄ• n
vuccati. ko pana soti? aÃ±Ã±akulaparamparÄ• sÄ• dhÄ• raá¹‡aá¹ƒ tassa kulassa Ä• dipuris
taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«panti daá¹-á¹-habbaá¹ƒ. ettha
iminÄ• sarikkhakajanehi bhagavato bahumatabhÄ• vo dassito samitapÄ• patÄ• kittanato. _
lokiyajanehi uá¸·Ä• rakulasambhÅ«tatÄ• dÄ«panato.

__uccÄ• kulaparidÄ«panaá¹ƒ_ uditoditavipulakhattiyakulavibhÄ• vanato. sabbakhattiyÄ• na
Ä• dibhÅ«tamahÄ• sammatamahÄ• rÄ• jato paá¹-á¹-hÄ• ya asambhinnaá¹ƒ uá¸·Ä• ratamaá
pÄ• rijuÃ±Ã±enÄ• _ti Ã±Ä• tipÄ• rijuÃ±Ã±abhogapÄ• rijuÃ±Ã±Ä• dinÄ• kenaci pÄ• rijuÃ±Ã±
__anabhibhÅ«to_ anajjhotthato. tathÄ• hi tassa kulassa na kiÃ±ci pÄ• rijuÃ±Ã±aá¹ƒ lokanÄ
atha kho vaá¸• á¸• hiyeva. abhinikkhamane ca tatopi samiddhatamabhÄ• vo loke pÄ• kaá¹-
``sakyakulÄ• pabbajitoâ€™â€™ _ti idaá¹ƒ vacanaá¹ƒ bhagavato saddhÄ• pabbajitabhÄ• va
mahantaá¹ƒ Ã±Ä• tiparivaá¹-á¹-aá¹ƒ, mahantaÃ±ca bhogakkhandhaá¹ƒ pahÄ• ya pabbajitab
bhaddakaá¹ƒ. bhaddakatÄ• ca passantassa hitasukhÄ• vahabhÄ• vena veditabbÄ• ti Ä• ha
sukhÄ• vaha_nti. tattha __atthÄ• vaha_nti diá¹-á¹-hadhammikasamparÄ• yikaparamatthasa
__sukhÄ• vaha_nti yathÄ• vuttatividhasukhÄ• vahaá¹ƒ. __tathÄ• rÅ«pÄ• na_nti tÄ• disÄ• n
bhagavÄ• samannÄ• gato, tehi catuppamÄ• á¹‡ikassa lokassa sabbathÄ• pi accantÄ• ya s
yathÄ• bhÅ«tasabhÄ• vattÄ• ti dassento __yathÄ• rÅ«po_tiÄ• dimÄ• ha. tattha __yathÄ• bh
379/ __arahata_nti iminÄ• dhammappamÄ• á¹‡Ä• naá¹ƒ, lÅ«khappamÄ• á¹‡Ä• naÃ±ca sa
pasÄ• dÄ• vahataá¹ƒ dasseti. taá¹ƒ dassaneneva ca itaresampi atthato pasÄ• dÄ• vahatÄ•
daá¹-á¹-habbaá¹ƒ tadavinÄ• bhÄ• vato. __dassanamattampi sÄ• dhu hotÄ«_ti ettha kosiyas
Khp-a 10) kathetabbaá¹ƒ.

ambaá¹-á¹-hamÄ• á¹‡avakathÄ• vaá¹‡á¹‡anÄ•

<256> __mante parivattetÄ«_ti vede sajjhÄ• yati, pariyÄ• puá¹‡Ä• tÄ«ti attho. __mante dhÄ
mante asammuá¹-á¹-he katvÄ• hadaye á¹-hapeti oá¹-á¹-hapahatakaraá¹‡avasena, na attha

__sanighaá¹‡á¸• ukeá¹-ubhÄ• na_nti ettha vacanÄ«yavÄ• cakabhÄ• vena atthaá¹ƒ saddaÃ
vibhajja dassetÄ«ti nikhaá¹‡á¸• u, sÄ• eva idha kha-kÄ• rassa gha-kÄ• raá¹ƒ katvÄ• ``nigh
vutto. kiá¹-ayati \Ne I 258/ gameti Ã±Ä• peti kiriyÄ• divibhÄ• gaá¹ƒ, taá¹ƒ vÄ• anavasesapa
pÅ«retÄ«ti keá¹-ubhaá¹ƒ. __vevacanappakÄ• saka_nti pariyÄ• yasaddadÄ«pakaá¹ƒ, ekekas
anekapariyÄ• yavacanavibhÄ• vakanti attho. nidassanamattaÃ±cetaá¹ƒ anekesampi atthÄ•
ekasaddavacanÄ«yatÄ• vibhÄ• vanavasenapi tassa ganthassa pavattattÄ• . vacÄ«bhedÄ•
kappÄ«yati etenÄ• ti __kiriyÄ• kappo, _ so pana vaá¹‡á¹‡apadasambandhapadatthÄ• divib

__ ``kiriyÄ• kappavikappoâ€™â€™ _ti. idaÃ±ca mÅ«lakiriyÄ• kappaganthaá¹ƒ sandhÄ• ya
satasahassaparimÄ• á¹‡o nayacariyÄ• dipakaraá¹‡aá¹ƒ. á¹-hÄ• nakaraá¹‡Ä• divibhÄ• gato
nibbacanavibhÄ• gato ca akkharÄ• pabhedÄ«yanti etehÄ«ti __akkharappabhedÄ• , _ sikkh
vedÄ• naá¹ƒ.

te \Be I 292/ eva vede padaso kÄ• yatÄ«ti __padako. _ taá¹ƒ taá¹ƒ saddaá¹ƒ tadatthaÃ±ca
byÄ• cikkhati etenÄ• ti __byÄ• karaá¹‡aá¹ƒ, _ saddasatthaá¹ƒ. Ä• yatiá¹ƒ hitaá¹ƒ tena loko
__lokÄ• yataá¹ƒ. _ taÃ±hi ganthaá¹ƒ nissÄ• ya sattÄ• puÃ±Ã±akiriyÄ• ya cittampi na uppÄ

vayatÄ«ti __vayo, _ Ä• dimajjhapariyosÄ• nesu katthaci aparikilamanto avitthÄ• yanto te ga
pÅ«retÄ«ti attho. dve paá¹-isedhÄ• pakatiá¹ƒ gamentÄ«ti dassento ``avayo na hotÄ«â€™â€
avayaá¹ƒ dassetuá¹ƒ __ ``avayo nÄ• ma ... pe ... na sakkotÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``an
padassa kammasÄ• dhanavasena, ``paá¹-iÃ±Ã±Ä• toâ€™â€™ ti pana padassa kattusÄ• dh
dassento __ ``Ä• cariyenÄ• â€™â€™ _tiÄ• dimÄ• ha. Ä• cariyaparamparÄ• bhataá¹ƒ __Ä•
attÄ• naá¹ƒ tato mocetvÄ• gamanaá¹ƒ dukkaraá¹ƒ hoti. __anatthopi uppajjati_ nindÄ• byÄ•

<257> ``abbhuggatoâ€™â€™ ti ettha abhisaddayogena __itthambhÅ«tÄ• khyÄ• natthavas

<258> __lakkhaá¹‡Ä• nÄ«_ti lakkhaá¹‡adÄ«panÄ• ni mantapadÄ• ni. __antaradhÄ• yantÄ
lakkhaá¹‡amantÄ• niyeva, atha kho aÃ±Ã±Ä• nipi brÄ• hmaá¹‡Ä• naá¹ƒ Ã±Ä• á¹‡abalÄ• bh
antaradhÄ• yanti. tathÄ• hi vadanti ``ekasataá¹ƒ addhariyaá¹ƒ sÄ• khÄ• sahassavattako s
__paá¹‡idhi_ \Ee I 381/ __ ... pe ... mahato_ti ettha paá¹‡idhimahato samÄ• dÄ• namahatot
mahanta-saddo yojetabbo. paá¹‡idhimahantatÄ• di cassa buddhavaá¹ƒsacariyÄ• piá¹-akava
veditabbo. __niá¹-á¹-hÄ• _ti nipphattiyo. __bhavabhede_ti bhavavisese. ito ca etto ca byÄ•
__visaá¹-abhÄ• vo. _

__jÄ• tisÄ• maÃ±Ã±ato_ti lakkhaá¹‡ajÄ• tiyÄ• lakkhaá¹‡abhÄ• vamattena samÄ• nabhÄ•
lakkhaá¹‡Ä• ni \Ne I 259/ suvisadÄ• ni, suparibyattÄ• ni, paripuá¹‡á¹‡Ä• ni ca honti, na eva
tenÄ• ha __ ``na teheva buddho hotÄ«â€™â€™ _ti. abhirÅ«patÄ• , dÄ«ghÄ• yukatÄ• , app
brÄ• hmaá¹‡Ä• dÄ«naá¹ƒ piyamanÄ• patÄ• ti imehi __catÅ«hi_ acchariyasabhÄ• vehi. dÄ•
atthacariyÄ• , samÄ• nattatÄ• ti \Be I 293/ imehi __catÅ«hi saá¹…gahavatthÅ«hi. raÃ±janat
cakkaá¹ƒ cakkaratanaá¹ƒ vatteti pavattetÄ«ti __cakkavattÄ«. _ sampatticakkehi sayaá¹ƒ vat
sattanikÄ• yaá¹ƒ vatteti pavattetÄ«ti __cakkavattÄ«. _ parahitÄ• vaho iriyÄ• pathacakkÄ• na
etassa, etthÄ• ti vÄ• __cakkavattÄ«. _ appaá¹-ihataá¹ƒ vÄ• Ä• á¹‡Ä• saá¹…khÄ• taá¹ƒ cal
__cakkavattÄ«. _ khattiyamaá¹‡á¸• alÄ• disaÃ±Ã±itaá¹ƒ cakkaá¹ƒ samÅ«haá¹ƒ attano vase
cakkavattivattasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ carati, cakkavattivattasaá¹…khÄ• to dhammo
__dhammiko. _ dhammato anapetattÄ• dhammo raÃ±janaá¹-á¹-hena rÄ• jÄ• ti __dhammar
cakkavattÄ«â€™â€™ ti vuttattÄ• __ ``cÄ• turantoâ€™â€™ _ti padaá¹ƒ catudÄ«pissarataá¹

``catusamuddaantÄ• yÄ• â€™â€™ _tiÄ• di. tattha ``catuddÄ«pavibhÅ«sitÄ• yÄ• â€™â€™ t
__vidha_ggahaá¹‡aá¹ƒ taá¹ƒtaá¹ƒparittadÄ«pÄ• nampi saá¹…gahatthanti daá¹-á¹-habbaá¹ƒ
__Ä• di_-saddena kÄ• mamohamÄ• namadÄ• dike saá¹…gaá¹‡hÄ• ti. __vijitÄ• vÄ«_ti vijita
janapade thÄ• variyappatto, daá¸·habhattibhÄ• vato vÄ• , janapado thÄ• variyaá¹ƒ patto ett
__janapadatthÄ• variyappatto. _

cittÄ«katabhÄ• vÄ• dinÄ• pi (Khp-a 3; Sv II 33; Sn-a I 226; Nidd I-a 50) cakkassa ratanaá¹-
nayo sesesupi. ratinimittatÄ• ya vÄ• cittÄ«katÄ• dibhÄ• vassa ratijananaá¹-á¹-hena ekasaá
aggahaá¹‡aá¹ƒ. imehi pana ratanehi rÄ• jÄ• cakkavattÄ« yaá¹ƒ yamatthaá¹ƒ paccanubhoti,
__ ``imesu panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ajitaá¹ƒ jinÄ• ti_mahesakkhatÄ• saá¹ƒvatta
__vijite yathÄ• sukhaá¹ƒ anuvicarati_ hatthiratanaá¹ƒ assaratanaÃ±ca abhiruhitvÄ• tesaá¹ƒ
antopÄ• tarÄ• seyeva samuddapariyantaá¹ƒ pathaviá¹ƒ anusaá¹ƒyÄ• yitvÄ• rÄ• jadhÄ• nim
__pariá¹‡Ä• yakaratanena vijitamanurakkhati_ tena tattha tattha kÄ• tabbakiccassa saá¹ƒvi
__avasesehÄ«_ti maá¹‡iratanaitthiratanagahapatiratanehi. tattha maá¹‡iratanena yojanappa
andhakÄ• raá¹ƒ vidhamitvÄ• Ä• lokadassanÄ• dinÄ• sukhamanubhavati, itthiratanena
atikkantamÄ• nusakarÅ«pasampattidassanÄ• divasena, gahapatiratanena
icchiticchitamaá¹‡ikanakarajatÄ• didhanapaá¹-ilÄ• bhavasena.

__ussÄ• hasattiyogo_ \Be I 294/ tena kenaci appaá¹-ihatÄ• á¹‡Ä• cakkabhÄ• vasiddhito __
pariá¹‡Ä• yakaratanena. taÃ±hi sabbarÄ• jakiccesu kusalaá¹ƒ avirajjhanayogaá¹ƒ, tenÄ• ha
``mantasattiyogoâ€™â€™ _ti \Ne I 260/. hatthiassaratanÄ• naá¹ƒ mahÄ• nubhÄ• vatÄ• ya
pabhÄ• vasampattisiddhito \Ee I 383/ __ ``hatthi ... pe ... yogoâ€™â€™ _ti vuttaá¹ƒ. (koso h
ussÄ• hasampattiyaá¹ƒ duggaá¹ƒ tejaá¹ƒ kusumoraá¹ƒ parakkamaá¹ƒ pabbatomukhaá¹ƒ an
tividhasattiyogaphalaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hotÄ«ti sambandho. __sesehÄ«_ti sesehi paÃ±c

__adosakusalamÅ«lajanitakammÄ• nubhÄ• venÄ• _ti adosasaá¹…khÄ• tena kusalamÅ«le
uppÄ• ditakammassa Ä• nubhÄ• vena __sampajjanti_ sommatararatanajÄ• tikattÄ• . __maj
maá¹‡iitthigahapatiratanÄ• ni. __alobha ... pe ... kammÄ• nubhÄ• vena_ sampajjanti __uá¸·
uá¸·Ä• radhanapaá¹-ilÄ• bhakÄ• raá¹‡assa ca pariccÄ• gasampadÄ• hetukattÄ• . __pacchi
taÃ±hi __amoha ... pe ... kammÄ• nubhÄ• vena sampajjati_ mahÄ• paÃ±Ã±eneva cakkavat
pariá¹‡etabbattÄ• . __upadeso_ nÄ• ma savisesaá¹ƒ sattannaá¹ƒ ratanÄ• naá¹ƒ vicÄ• raá¹‡
kathÄ• bandho.

saraá¹‡ato paá¹-ipakkhavidhamanato __sÅ«rÄ• , _ tenÄ• ha __ ``abhÄ«rukajÄ• tikÄ• â€™â
á¹-hitattÄ• vÄ«ro, sakko devÄ• naá¹ƒ indo. tassa aá¹…gaá¹ƒ devaputto senaá¹…gabhÄ• va
``vÄ«raá¹…garÅ«pÄ• ti devaputtasadisakÄ• yÄ• â€™â€™ _ti. __ ``ekeâ€™â€™ _ti sÄ• ras
__sabhÄ• vo_ti sabhÄ• vabhÅ«to attho. __vÄ«rakÄ• raá¹‡a_nti vÄ«rabhÄ• vakÄ• raá¹‡aá¹ƒ
viyÄ• _ti saviggahavÄ«riyasadisÄ• , saviggahaá¹ƒ ce vÄ«riyaá¹ƒ siyÄ• taá¹ƒsadisÄ• ti attho

cakkavattissa paá¹-isenÄ• nÄ• ma natthi, yaâ€™ massa puttÄ• pamaddeyyuá¹ƒ, atha kas
vuttanti codanaá¹ƒ sandhÄ• yÄ• ha __sace_tiÄ• di, tena parasenÄ• hotu vÄ• mÄ• vÄ• te
dasseti. __dhammenÄ• _ti katupacitena attano puÃ±Ã±adhammena. tena \Ee I 384/ hi saÃ±
sabbarÄ• jÄ• no paccuggantvÄ• ``svÄ• gataá¹ƒ te mahÄ• rÄ• jÄ• â€™â€™ ti Ä• diá¹ƒ vatv
cakkavattissa niyyÄ• tenti, tena vuttaá¹ƒ ``so imaá¹ƒ ... pe ... ajjhÄ• vasatÄ«â€™â€™ ti. aá
\Be I 295/ pana tassa yathÄ• vuttassa dhammassa cirataraá¹ƒ vipaccituá¹ƒ paccayabhÅ«ta
cakkavattivattasamudÄ• gataá¹ƒ payogasampattisaá¹…khÄ• taá¹ƒ dhammaá¹ƒ dassetuá¹ƒ
hantabbotiÄ• dinÄ• paÃ±casÄ«ladhammenÄ• â€™â€™ _ti vuttaá¹ƒ. evaÃ±hi ``adaá¹‡á¸• e
vacanaá¹ƒ suá¹-á¹-hutaraá¹ƒ samatthitaá¹ƒ hotÄ«ti. yasmÄ• rÄ• gÄ• dayo pÄ• padhammÄ
sattasantÄ• naá¹ƒ chÄ• detvÄ• pariyonandhitvÄ• tiá¹-á¹-hanti kusalappavattiá¹ƒ nivÄ• rent
chadÄ• â€™â€™ ti ca vuttÄ• . __vivaá¹-etvÄ• _ti vigametvÄ• . __pÅ«jÄ• rahatÄ• vuttÄ• _
__tassÄ• _ pÅ«jÄ• rahatÄ• ya. __yasmÄ• sammÄ• sambuddho, _ tasmÄ• arahanti. __buc
vivaá¹-á¹-acchadatÄ• vuttÄ• _ savÄ• sanasabbakilesappahÄ• napubbakattÄ• buddhabhÄ

__arahaá¹ƒ_ \Ne I 261/ __vaá¹-á¹-Ä• bhÄ• venÄ• _ti phalena hetuanumÄ• nadassanaá¹ƒ.
chadanÄ• bhÄ• venÄ• _ti hetunÄ• phalÄ• numÄ• nadassanaá¹ƒ. __hetudvayaá¹ƒ vuttaá¹ƒ
cÄ• â€™â€™ ti. __dutiyena vesÄ• rajjenÄ• _ti ``khÄ«á¹‡Ä• savassa te paá¹-ijÄ• natoâ€™â
vesÄ• rajjena. __purimasiddhÄ«_ti purimassa padassa atthasiddhÄ«ti attho. __paá¹-hamen
``sammÄ• sambuddhassa \Ee I 385/ te paá¹-ijÄ• natoâ€™â€™ tiÄ• dinÄ• (MN I 150; AN a
__dutiyasiddhÄ«_ti dutiyassa padassa atthasiddhi, buddhatthasiddhÄ«ti attho. __tatiyacatut
pana te antarÄ• yikÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• , (MN I 150; AN a IV 8) ``yassa kho p
tiÄ• dinÄ• (MN I 150; AN a IV 8) ca vuttehi tatiyacatutthehi vesÄ• rajjehi. __tatiyasiddhÄ«_t
vivaá¹-á¹-acchadanatÄ• siddhi yÄ• thÄ• vato antarÄ• yikaniyyÄ• nikadhammÄ• padesena h
vivaá¹-á¹-acchadanabhÄ• vo loke pÄ• kaá¹-o ahosi. __purimaá¹ƒ dhammacakkhu_nti purim
dhammacakkhuá¹ƒ __sÄ• dheti_ kilesÄ• rÄ«naá¹ƒ, saá¹ƒsÄ• racakkassa ca arÄ• naá¹ƒ hat
padaá¹ƒ buddhacakkhuá¹ƒ sÄ• dheti_ sammÄ• sambuddhasseva taá¹ƒsabbhÄ• vato. __tat
sÄ• dheti_ savÄ• sanasabbakilesappahÄ• nadÄ«panato. ``sammÄ• sambuddhoâ€™â€™ ti
``vivaá¹-á¹-acchadoâ€™â€™ ti vacanaá¹ƒ buddhabhÄ• vÄ• vahameva sabbakilesappahÄ•
``sÅ«rabhÄ• vaâ€™â€™ _nti lakkhaá¹‡avibhÄ• vane visadaÃ±Ä• á¹‡ataá¹ƒ.

<259> __evaá¹ƒ_ \Be I 296/ __bho_ti ettha __eva_nti vacanasampaá¹-icchane nipÄ• to.
vacanasampaá¹-icchanaÃ±cettha ``tathÄ• mayaá¹ƒ taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ vedissÄ
paá¹-iggahetÄ• â€™â€™ ti ca evaá¹ƒ pavattassa pokkharasÄ• tino vacanassa sampaá¹-igg
tÄ• yÄ• â€™â€™ _tiÄ• di. tattha __tÄ• yÄ• _ti tÄ• ya yathÄ• vuttÄ• ya samuttejanÄ• ya. __
yÄ• nassa abhÅ«miá¹ƒ. __divÄ• padhÄ• nikÄ• _ti divÄ• padhÄ• nÄ• nuyuÃ±janakÄ• .

<260> yadipi pubbe ambaá¹-á¹-hakulaá¹ƒ appaÃ±Ã±Ä• taá¹ƒ, tadÄ• pana paÃ±Ã±Ä• yatÄ
kirÄ• â€™â€™ _tiÄ• di. __aturito_ti avegÄ• yanto.

<261> __yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto_ti yathÄ• bhagavÄ• ``kacci vo mÄ• á¹‡a
yÄ• panÄ«yaâ€™â€™ ntiÄ• dinÄ• khamanÄ«yÄ• dÄ«ni pucchanto tehi mÄ• á¹‡avehi sadd
ahosi pubbabhÄ• sitÄ• ya tadanukaraá¹‡ena evaá¹ƒ tepi mÄ• á¹‡avÄ• bhagavatÄ• saddhi
yojanÄ• . taá¹ƒ pana samappavattamodataá¹ƒ upamÄ• ya dassetuá¹ƒ __ ``sÄ«todakaá¹ƒ vi
tattha __sammodita_nti saá¹ƒsanditaá¹ƒ. __ekÄ«bhÄ• va_nti sammodanakiriyÄ• ya samÄ•
__khamanÄ«ya_nti ``idaá¹ƒ catucakkaá¹ƒ navadvÄ• raá¹ƒ sarÄ«rayantaá¹ƒ dukkhabahulatÄ
kacci khamituá¹ƒ sakkuá¹‡eyyaâ€™â€™ nti pucchanti, __yÄ• panÄ«ya_nti Ä• hÄ• rÄ• dipa
cirappabandhasaá¹…khÄ• tÄ• ya yÄ• panÄ• ya kacci yÄ• petuá¹ƒ sakkuá¹‡eyyaá¹ƒ. sÄ«sa
appÄ• bÄ• dhaá¹ƒ, _ dukkhajÄ«vikÄ• bhÄ• vena __kacci appÄ• taá¹…kaá¹ƒ, _ taá¹ƒtaá¹ƒki
uá¹-á¹-hÄ• nasukhatÄ• ya __kacci lahuá¹-á¹-hÄ• naá¹ƒ, _ tadanurÅ«pabalayogato __kacci b
sukhavihÄ• rasabbhÄ• vena __kacci phÄ• suvihÄ• ro_ atthÄ«ti sabbattha kacci-saddaá¹ƒ y
balappattÄ• pÄ«ti __pÄ«ti_yeva. taruá¹‡apÄ«ti __pÄ• mojjaá¹ƒ. _ sammodanaá¹ƒ janeti ka
tadeva __sammodanÄ«yaá¹ƒ. _ sammoditabbato __sammodanÄ«ya_nti idaá¹ƒ pana atthaá
``sammodituá¹ƒ yuttabhÄ• vatoâ€™â€™ _ti. saritabbabhÄ• vato anussaritabbabhÄ• vato ``
vattabbe __ ``sÄ• raá¹‡Ä«yaâ€™â€™ _nti dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ. __ ``suyyamÄ• nas
Ä• pÄ• thamadhuratamÄ• ha, __ ``anussariyamÄ• nasukhatoâ€™â€™ _ti vimaddaramaá¹‡
``byaÃ±janaparisuddhatÄ• yÄ• â€™â€™ _ti sabhÄ• vaniruttibhÄ• vena \Ee I 387/ tassÄ• k
__ ``atthaparisuddhatÄ• yÄ• â€™â€™ _ti atthassa nirupakkilesataá¹ƒ. __anekehi pariyÄ• y
kÄ• raá¹‡ehi.

__apasÄ• dessÄ• mÄ«_ti \Be I 297/ maá¹…kuá¹ƒ karissÄ• mi. __kaá¹‡á¹-he olambetvÄ• _t
sÄ• á¹-akaá¹ƒ Ä• sajjetvÄ• kaá¹‡á¹-he olambitvÄ• . __dussakaá¹‡á¹‡aá¹ƒ gahetvÄ• _ti niva
dasÄ• koá¹-iá¹ƒ ekena hatthena gahetvÄ• . __caá¹…kamaá¹ƒ abhiruhitvÄ• _ti caá¹…kamitu
__dhÄ• tusamatÄ• _ti rasÄ• didhÄ• tÅ«naá¹ƒ samÄ• vatthatÄ• , arogatÄ• ti attho. __anÄ• c
anÄ• cÄ• rabhÄ• vena saraá¹‡Ä«yaá¹ƒ. ``anÄ• cÄ• ro vatÄ• yaâ€™â€™ nti saritabbakaá¹ƒ

<262> __ ``bhavaggaá¹ƒ gahetukÄ• mo viyÄ• â€™â€™ _tiÄ• di asakkuá¹‡eyyattÄ• dukka
dassetuá¹ƒ vuttaá¹ƒ. asakkuá¹‡eyyaÃ±hetaá¹ƒ sadevakenÄ• pi lokena, yadidaá¹ƒ bhagavat
__ ``aá¹-á¹-hÄ• ne vÄ• yamatÄ«â€™â€™ _ti. ayaá¹ƒ bÄ• lo ``mayi kiÃ±ci akathente mayÄ•
visahatÄ«â€™â€™ ti mÄ• nameva paggaá¹‡hissati, kathente pana kathÄ• pasaá¹…genass
mÄ• naniggaho bhavissatÄ«ti bhagavÄ• ``evaá¹ƒ nu teâ€™â€™ tiÄ• dimÄ• ha. tena vuttaá
tiÄ• di. Ä• cÄ• rasamÄ• cÄ• rasikkhÄ• panena Ä• cariyÄ• , tesaá¹ƒ pana Ä• cariyÄ• naá¹ƒ p
pÄ• cariyÄ• yathÄ• papitÄ• mahoti, tenÄ• ha __ ``Ä• cariyehi ca tesaá¹ƒ pÄ• cariyehi cÄ•

paá¹-hamaibbhavÄ• davaá¹‡á¹‡anÄ•

<263> __tÄ«su iriyÄ• pathesÅ«_ti á¹-hÄ• nagamananisajjÄ• su. __kathÄ• paá¸·Ä• sa_nti \E

yugaggÄ• haá¹ƒ. sayÄ• nena \Ne I 263/ Ä• cariyena saddhiá¹ƒ sayÄ• nassa kathÄ• nÄ• ma
itarehi sadisaá¹ƒ katvÄ• kathanaá¹ƒ idha kathÄ• paá¸·Ä• so.

tassa pana yaá¹ƒ anÄ• cÄ• rabhÄ• vavibhÄ• vanaá¹ƒ satthÄ• rÄ• ambaá¹-á¹-hena saddhia
saá¹…gÄ«tianÄ• ruá¸·haá¹ƒ paramparÄ• bhatanti upari pÄ• á¸·iyÄ• sambandhabhÄ• vena
_tiÄ• dimÄ• ha. __muá¹‡á¸• akÄ• samaá¹‡akÄ• _ti ca garahÄ• yaá¹ƒ __ka_-saddo, tenÄ•
ibhassa payogo ibho uttarapadalopena, taá¹ƒ ibhaá¹ƒ arahantÄ«ti __ibbhÄ• . _ kiá¹ƒ vuttaá
hatthivÄ• hanabhÅ«to parassa vasena vattati, na attano, evaá¹ƒ etepi brÄ• hmaá¹‡Ä• naá¹
parassa vasena \Be I 298/ vattanti, na attano, tasmÄ• ibhasadisapayogatÄ• ya ibbhÄ• ti. te
gharavÄ• sino gharassÄ• mikÄ• hontÄ«ti Ä• ha __ ``gahapatikÄ• â€™â€™ _ti. __kaá¹‡hÄ
hi suddhajÄ• tikÄ• , na itareti tassa adhippÄ• yo, tenÄ• ha __ ``kÄ• á¸·akÄ• â€™â€™ _ti. __
brÄ• hmaá¹‡Ä• naá¹ƒ pubbapurisÄ• brahmuno mukhato nikkhantÄ• , ayaá¹ƒ tesaá¹ƒ paá¹-
sesapadesupi eseva nayo. __ ``samaá¹‡Ä• piá¹-á¹-hipÄ• datoâ€™â€™ _ti idaá¹ƒ panassa
tiÄ• divacanatopi ativiya asamavekkhitavacanaá¹ƒ catuvaá¹‡á¹‡apariyÄ• pannasseva sama
__aniyametvÄ• _ti avisesetvÄ• , anuddesikabhÄ• venÄ• ti attho.

__mÄ• nussayavasena kathetÄ«_ti mÄ• nussayaá¹ƒ avassÄ• ya attÄ• naá¹ƒ ukkaá¹ƒsento
``muá¹‡á¸• akÄ• â€™â€™ ti Ä• diá¹ƒ katheti. __jÄ• nÄ• pemÄ«_ti jÄ• tigottassa pamÄ• á¹‡
vibhÄ• vanena pamÄ• á¹‡aá¹ƒ jÄ• nÄ• pemÄ«ti. __attho etassa atthÄ«ti atthikaá¹ƒ_ daá¹‡á

__ ``yÄ• yeva kho panatthÄ• yÄ• â€™â€™ _ti itthiliá¹…gavasena vuttanti vadanti, taá¹ƒ pa
``purisaliá¹…gavasenevÄ• â€™â€™ ti vakkhamÄ• nattÄ• yuttaá¹ƒ. __yÄ• ya atthÄ• yÄ• _ti
tadatthe sampadÄ• navacanaá¹ƒ, yassa atthassa atthÄ• yÄ• ti attho. __assÄ• _ti ambaá¹-á
sambandho. __aÃ±Ã±esa_nti aÃ±Ã±esaá¹ƒ sÄ• dhurÅ«pÄ• naá¹ƒ. __santikaá¹ƒ Ä• gatÄ• n
santikaá¹ƒ upagatÄ• naá¹ƒ. __vatta_nti tehi caritabbaÄ• cÄ• raá¹ƒ. __asikkhito_ti Ä• cÄ• ra
__appassuto. _ bÄ• husaccaÃ±hi nÄ• ma yÄ• vadeva upasamatthaá¹ƒ icchitabbaá¹ƒ, tadab
appassuto asikkhito ``avusitoâ€™â€™ ti viÃ±Ã±Ä• yati, tenÄ• ha __ ``etassa hÄ«â€™â€™

<264> kodhavasacittatÄ• ya __asakamano. mÄ• nanimmadanattha_nti mÄ• nassa nimmad
I 264/ sinehapÄ• nena kilinnaá¹ƒ ubbamanaá¹ƒ katvÄ• . __gottena gotta_nti tena vuttena pu
taá¹ƒ taá¹ƒ anavajjasaÃ±Ã±itaá¹ƒ gottaá¹ƒ sÄ• vajjato uá¹-á¹-hÄ• petvÄ• uddharitvÄ• . sesa
tattha __gottaá¹ƒ_ Ä• dipurisavasena, __kulÄ• padoso, _ tadanvaye uppannaabhiÃ±Ã±Ä• ta
yathÄ• ``Ä• dicco, maghadevoâ€™â€™ ti. gottamÅ«lassa gÄ• rayhatÄ• ya amÄ• navatthul
``mÄ• naddhajaá¹ƒ mÅ«le chetvÄ• â€™â€™ _ti vuttaá¹ƒ. __ghaá¹-á¹-ento_ti \Ee I 390/ oma

yasmiá¹ƒ \Be I 299/ mÄ• nussayakodhussayÄ• aÃ±Ã±amaÃ±Ã±Å«patthaddhÄ• , so ``caá¹
__ ``caá¹‡á¸• Ä• ti mÄ• nanissitakodhayuttÄ• â€™â€™ _ti. __kharÄ• _ti cittena, vÄ• cÄ• ya
__lahukÄ• _ti taruá¹‡Ä• . __bhassÄ• _ti ``sÄ• hasikÄ• â€™â€™ ti keci vadanti, ``sÄ• rambh

__samÄ• nÄ• _ti hontÄ• , bhavamÄ• nÄ• ti atthoti Ä• ha __ ``santÄ• ti purimapadasseva ve
sakkarontÄ«_ti sakkÄ• raá¹ƒ na karonti. __apacitikamma_nti paá¹‡ipÄ• takamma __nÄ• nu
anucchavikanti attho.

dutiyaibbhavÄ• davaá¹‡á¹‡anÄ•

<265> kÄ• maá¹ƒ sakyarÄ• jakule yo sabbesaá¹ƒ buddhataro samattho ca, so eva abhisek
abhisitto samÄ• no ``idaá¹ƒ rajjaá¹ƒ nÄ• ma bahukiccaá¹ƒ bahubyÄ• pÄ• raâ€™â€™ nti tat
anantarassa niyyÄ• teti, kadÄ• ci sopi aÃ±Ã±assÄ• ti tÄ• dise sandhÄ• yÄ• ha __ ``sakyÄ•
_ti. __kulavaá¹ƒsaá¹ƒ jÄ• nantÄ«_ti kaá¹‡hÄ• yanato paá¹-á¹-hÄ• ya paramparÄ• gataá¹ƒ a
kulÄ• bhimÄ• nino hi yebhuyyena paresaá¹ƒ uccÄ• vacaá¹ƒ kulaá¹ƒ tathÄ• tathÄ• udÄ• ha
kulavaá¹ƒsaá¹ƒ jÄ• nanti, evaá¹ƒ ambaá¹-á¹-hopi. tathÄ• hi so parato bhagavatÄ• pucchito
yÄ• thÄ• vato kathesi.

tatiyaibbhavÄ• davaá¹‡á¹‡anÄ•

<266> __khettaleá¸• á¸• Å«na_nti khette kasanavasena naá¹…galena uá¹-á¹-hÄ• pitaleá¸•
``laá¹-ukikÄ• â€™â€™ icceva paÃ±Ã±Ä• tÄ• __khuddakasakuá¹‡ikÄ• laá¹-ukikopamavaá¹
``cÄ• takasakuá¹‡ikÄ• â€™â€™ ti (Ps III 150) vuttÄ• . __kodhavasena laggitu_nti upanayhi
bandhitunti \Ee I 391/ attho. __ ``amhe haá¹ƒsakoÃ±camorasame karotÄ«â€™â€™ _ti imin
vÄ• â€™â€™ tiÄ• divacanaá¹ƒ saá¹…gÄ«tiá¹ƒ anÄ• ruá¸·haá¹ƒ tadÄ• bhagavatÄ• vuttam
teâ€™â€™ tiÄ• divacanaá¹ƒ, ``avusitavÄ• yevÄ• â€™â€™ tiÄ• divacanaÃ±ca \Ne I 265/ m
vuttanti maÃ±Ã±atÄ«ti adhippÄ• yenÄ• ha __ ``nimmÄ• no dÄ• ni jÄ• toti maÃ±Ã±amÄ• noâ

dÄ• siputtavÄ• davaá¹‡á¹‡anÄ•

<267> __nimmÄ• detÄ«_ti \Be I 300/ a-kÄ• rassa Ä• -kÄ• raá¹ƒ katvÄ• niddesoti Ä• ha __
kÄ• maá¹ƒ gottaá¹ƒ nÄ• metaá¹ƒ pitito laddhabbaá¹ƒ, na mÄ• tito na hi brÄ• hmaá¹‡Ä• naá
icchito, gottanÄ• maá¹ƒ pana yasmÄ• jÄ• tisiddhaá¹ƒ, na kittimaá¹ƒ, jÄ• ti ca ubhayasamba
``mÄ• tÄ• pettikanti mÄ• tÄ• pitÅ«naá¹ƒ santakaâ€™â€™ _nti vuttaá¹ƒ. __nÄ• magotta_nti
kittimanÄ• maá¹ƒ, na guá¹‡anÄ• maá¹ƒ vÄ• . tattha ``kaá¹‡hÄ• yanoâ€™â€™ ti niruá¸·hÄ•
sandhÄ• yÄ• ha __ ``paá¹‡á¹‡attivasena nÄ• ma_nti. taá¹ƒ pana kaá¹‡haisito paá¹-á¹-hÄ• y
kulaparamparÄ• vasena Ä• gataá¹ƒ, na etasmiá¹ƒyeva niruá¸·haá¹ƒ, tena vuttaá¹ƒ __ ``pave
_nti. __gotta_-padassa pana attho heá¹-á¹-hÄ• vuttoyeva. __anussarato_ti ettha na kevala
adhippetaá¹ƒ, atha kho kulasuddhivÄ«maá¹ƒsanavasenÄ• ti Ä• ha __ ``kulakoá¹-iá¹ƒ sodhe
__ayyaputtÄ• _ti ayyikaputtÄ• ti Ä• ha __ ``sÄ• mino puttÄ• â€™â€™ _ti. disÄ• okkÄ• kara
Ä• ha __ ``gharadÄ• siyÄ• puttoâ€™â€™ _ti. ettha ca yasmÄ• ambaá¹-á¹-ho jÄ• tiá¹ƒ niss
cassa yÄ• thÄ• vato jÄ• tiyÄ• avibhÄ• vitÄ• ya mÄ• naniggaho hoti, mÄ• naniggahe ca kat

pasÄ«dissati \Ee I 392/, na ``dÄ• sÄ«â€™â€™ ti vÄ• cÄ• pharusavÄ• cÄ• nÄ• ma hoti citt
__abhayasutta_Ã±cettha (MN II 83; AN a IV 184) nidassanaá¹ƒ. keci ca sattÄ• agginÄ• viy
kakkhaá¸·Ä• ya vÄ• cÄ• ya mudubhÄ• vaá¹ƒ gacchanti, tasmÄ• bhagavÄ• ambaá¹-á¹-haá
``ayyaputtÄ• sakyÄ• bhavanti, dÄ• siputto tvamasi sakyÄ• naâ€™â€™ nti avoca.

__á¹-hapentÄ«_ti paÃ±Ã±apenti, tenÄ• ha __ ``okkÄ• koâ€™â€™ _tiÄ• di. __pabhÄ• nicc
pabhassarabhÄ• vato.

__paá¹-hamakappikÄ• na_nti paá¹-hamakappassa Ä• dikÄ• le nibbattÄ• naá¹ƒ. __kira_-sac
vuccamÄ• nÄ• ya rÄ• japaramparÄ• ya kesaÃ±ci matibhedo, taá¹ƒ ulliá¹…geti. __mahÄ• sa
rÄ• jÄ• â€™â€™ ti mahÄ• janena sammannitvÄ• á¹-hapitattÄ• ``mahÄ• sammatoâ€™â€™
sandhÄ• ya vadanti ---

``Ä• diccakulasambhÅ«to \Ne I 266/ \Be I 301/, suvisuddhaguá¹‡Ä• karo.

mahÄ• nubhÄ• vo rÄ• jÄ• si, mahÄ• sammatanÄ• mako ||

yo cakkhubhÅ«to lokassa, guá¹‡araá¹ƒsisamujjalo.

tamonudo virocittha, dutiyo viya bhÄ• á¹‡umÄ• ||

á¹-hapitÄ• yena mariyÄ• dÄ• , loke lokahitesinÄ• .

vavatthitÄ• sakkuá¹‡anti, na vilaá¹…ghayituá¹ƒ janÄ• ||

yasassinaá¹ƒ tejassinaá¹ƒ, lokasÄ«mÄ• nurakkhakaá¹ƒ.

Ä• dibhÅ«taá¹ƒ mahÄ• vÄ«raá¹ƒ, kathayanti `manÅ«â€™ ti yaâ€™â€™ nti ||

tassa ca puttapaputtaparamparaá¹ƒ sandhÄ• ya ---

``tassa putto mahÄ• tejo, rojo nÄ• ma mahÄ«pati.

tassa putto vararojo, pavaro rÄ• jamaá¹‡á¸• ale ||

tassÄ• si \Ee I 393/ kalyÄ• á¹‡aguá¹‡o, kalyÄ• á¹‡o nÄ• ma atrajo.

rÄ• jÄ• tassÄ• si tanayo, varakalyÄ• á¹‡anÄ• mako ||

tassa putto mahÄ• vÄ«ro, mandhÄ• tÄ• kÄ• mabhoginaá¹ƒ.

aggabhÅ«to mahindena, aá¸• á¸• harajjena pÅ«jito ||

tassa sÅ«nu mahÄ• tejo, varamandhÄ• tunÄ• mako.

`uposathoâ€™ ti nÄ• mena, tassa putto mahÄ• yaso ||

varo nÄ• ma mahÄ• tejo, tassa putto mahÄ• varo.

tassÄ• si upavaroti, putto rÄ• jÄ• mahÄ• balo ||

tassa \Ne I 267/ putto maghadevo, devatulyo mahÄ«pati.

caturÄ• sÄ«tisahassÄ• ni, tassa puttaparamparÄ• ||

tesaá¹ƒ pacchimako rÄ• jÄ• , `okkÄ• koâ€™ iti vissuto.

mahÄ• yaso mahÄ• tejo, akhuddo rÄ• jamaá¹‡á¸• aleâ€™â€™ ti ||

Ä• di __tesaá¹ƒ pacchato_ti tesaá¹ƒ maghadeva paramparabhÅ«tÄ• naá¹ƒ kaá¸·Ä• rajanak
anekasatasahassÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ aparabhÄ• ge okkÄ• ko nÄ• ma \Be I 302/ rÄ• jÄ•
paramparÄ• bhÅ«tÄ• naá¹ƒ anekasatasahassÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ aparabhÄ• ge aparo o
paramparabhÅ«tÄ• naá¹ƒ anekasatasahassÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ aparabhÄ• ge punÄ• pa
taá¹ƒ sandhÄ• yÄ• ha __ ``tayo okkÄ• kavaá¹ƒsÄ• ahesuá¹ƒ. tesu tatiyaokkÄ• kassÄ• â€™

__sahasÄ• varaá¹ƒ adÄ• si_nti puttadassanena somanassappatto sahasÄ• avÄ«maá¹ƒsit
varaá¹ƒ adÄ• siá¹ƒ, ``yaá¹ƒ icchasi, taá¹ƒ gaá¹‡hÄ• â€™â€™ ti. __rajjaá¹ƒ pariá¹‡Ä• metuá
jantukumÄ• rassa mÄ• tÄ• mama taá¹ƒ varadÄ• naá¹ƒ antaraá¹ƒ katvÄ• imaá¹ƒ rajjaá¹ƒ pa

__nappasaheyyÄ• _ti \Ee I 394/ na pariyatto bhaveyya.

__nikkhammÄ• _ti gharÄ• vÄ• sato, kÄ• mehi ca nikkhamitvÄ• . __heá¹-á¹-hÄ• cÄ• _ti __c
``asÄ«tihattheâ€™â€™ ti idaá¹ƒ anukaá¸• á¸• hati. __tehÄ«_ti migasÅ«karehi, maá¹‡á¸• Å«
sÄ«habyagghÄ• dayo, sappabiá¸·Ä• rÄ• ca.

__avasesÄ• hi_ attano attano kaniá¹-á¹-hÄ• hi.

__vaá¸• á¸• hamÄ• nÄ• na_nti anÄ• dare sÄ• mivacanaá¹ƒ. __kuá¹-á¹-harogo_ nÄ• ma sÄ
saá¹…kamanasabhÄ• voti vuttaá¹ƒ __ ``ayaá¹ƒ rogo saá¹…kamatÄ«ti cintetvÄ• â€™â€™ _

__migasÅ«karÄ• dÄ«na_nti __Ä• di_-saddena vanacarasoá¹‡Ä• dike saá¹…gaá¹‡hÄ• ti.

tasmiá¹ƒ nisinneti sambandho. khattiyamÄ• yÄ• rocanena __attano khattiyabhÄ• vaá¹ƒ jÄ•

__nagaraá¹ƒ_ \Ne I 268/ __mÄ• pehÄ«_ti sÄ• hÄ• raá¹ƒ nagaraá¹ƒ mÄ• pehÄ«ti adhippÄ•

__kesaggahaá¹‡a_nti kesaveá¹‡ibandhanaá¹ƒ. __dussaggahaá¹‡a_nti vatthassa nivÄ• sar

<268> __attano upÄ• rambhamocanatthÄ• yÄ• _ti Ä• cariyena ambaá¹-á¹-hena ca attano a
pÄ• petabbaupavÄ• dassa apanayanatthaá¹ƒ. __asmiá¹ƒ vacane_ti ``cattÄ• rome bho gotar
attanÄ• vutte, bhotÄ• ca gotamena vutte ``jÄ• tivÄ• deâ€™â€™ ti imasmiá¹ƒ yathÄ• dhika
yasmÄ• vede vuttavidhinÄ• va tena paá¹-imantetabbaá¹ƒ hoti \Be I 303/, tasmÄ• vuttaá¹ƒ _
``vedattayavacaneâ€™â€™ _ti, __ ``etasmiá¹ƒ vÄ• dÄ• siputtavacaneâ€™â€™ _ti ca.

<270> __dhammo_ nÄ• ma kÄ• raá¹‡aá¹ƒ ``dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su
sahadhammo, sahadhammo \Ee I 395/ eva __sahadhammiko_ti Ä• ha __ ``sahetukoâ€™â€
<271> __tasmÄ• _ tadÄ• paá¹-iÃ±Ã±Ä• tattÄ• . __tÄ• setvÄ• paÃ±haá¹ƒ vissajjÄ• pessÄ•
saccakasamÄ• game. ``bhagavÄ• ceva passati ambaá¹-á¹-ho cÄ• â€™â€™ ti ettha itaresa
dassetuá¹ƒ __ ``yadi hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• vÄ• hetvÄ• _ti mantabalena Ä• n
ambaá¹-á¹-hassa. __vÄ• dasaá¹…ghaá¹-á¹-e_ti vÄ• cÄ• saá¹…ghaá¹-á¹-e.

<272> __tÄ• á¹‡anti gavesamÄ• no_ti, ``ayameva samaá¹‡o gotamo ito bhayato mama tÄ•
bhagavantaá¹ƒyeva ``tÄ• á¹‡aâ€™â€™ nti pariyesanto upagacchanto. sesapadadvayepi es
yathÄ• upaá¹-á¹-hitabhayato pÄ• leti, tenÄ• ha __ ``rakkhatÄ«â€™â€™ _ti, etena tÄ• á¹‡a-s
kattusÄ• dhanatamÄ• ha. yathupaá¹-á¹-hitena bhayena upadduto nilÄ«yati etthÄ• ti __leá¹‡
etena leá¹‡a-saddassa adhikaraá¹‡asÄ• dhanatamÄ• ha. __ ``saratÄ«â€™â€™ _ti etena sa
kattusÄ• dhanatamÄ• ha.

ambaá¹-á¹-havaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ•

<274> __gaá¹…gÄ• ya dakkhiá¹‡ato_ti gaá¹…gÄ• ya nadiyÄ• dakkhiá¹‡adisÄ• ya. __Ä• v
saraá¹ƒ vÄ• sattiÄ• diá¹ƒ vÄ• parassa upari khipitukÄ• massa hatthaá¹ƒ na parivattati, hatth
kuto Ä• vudhaparivattananti Ä• ha __ ``Ä• vudhaá¹ƒ na parivattatÄ«â€™â€™ _ti. so kira ``k

disÄ• ya dÄ• siyÄ• kucchimhi nibbattoâ€™â€™ ti taá¹ƒ hÄ«naá¹ƒ jÄ• tiá¹ƒ jigucchanto ``ha
\Ne I 269/ imaá¹ƒ jÄ• tiá¹ƒ sodhessÄ• mÄ«â€™â€™ ti niggato, tenÄ• ha __ ``idÄ• ni me ma
pÅ«ressÄ• mÄ«â€™â€™ _tiÄ• di. vijjÄ• balena rÄ• jÄ• naá¹ƒ tÄ• setvÄ• tassa dhÄ«tuyÄ•
myÄ• yaá¹ƒ jÄ• tisodhitÄ• \Be I 304/ bhavissatÄ«ti tassa adhippÄ• yo. __ambaá¹-á¹-haá¹ƒ
sattÄ• naá¹ƒ sarÄ«re abbhaá¹…gaá¹ƒ á¹-hapetÄ«ti ambaá¹-á¹-hÄ• ti evaá¹ƒ \Ee I 396/ laddl
mantanti attho. yato ambaá¹-á¹-hÄ• etasmiá¹ƒ atthÄ«ti ambaá¹-á¹-hoti kaá¹‡ho isi paÃ±Ã±Ä
taá¹ƒbaá¹ƒsajÄ• tatÄ• ya ayaá¹ƒ mÄ• á¹‡avo ``ambaá¹-á¹-hoâ€™â€™ ti voharÄ«yati.

seá¹-á¹-hamante vedamanteti adhippÄ• yo. mantÄ• nubhÄ• vena raÃ±Ã±o bÄ• hukkhambh
bÄ• hukkhambhena rÄ• jÄ• , ``ko jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti bhÄ«to ussaá¹…k
``bhayena vedhamÄ• no aá¹-á¹-hÄ• sÄ«â€™â€™ _ti. __sotthi bhaddanteti Ä• divacanaá¹ƒ
mahÄ• nubhÄ• vo isÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• .

__undriyissatÄ«_ti vippakiriyissati, tenÄ• ha __ ``bhijjissatÄ«â€™â€™ _ti. mante parivattite
bÄ• hukkhambhakamantassa paá¹-ippassambhakavijjÄ• saá¹…khÄ• te mante __ ``saro ota
evarÅ«pÄ• naÃ±hi mantÄ• naá¹ƒ ekaá¹ƒseneva paá¹-ippassambhakavijjÄ• hontiyeva yathÄ
kusumÄ• rakavijjÄ• naá¹ƒ. attano dhÄ«tu apavÄ• damocanatthaá¹ƒ tassa bhujissakaraá¹‡a
á¹-hapanatthaá¹ƒ__ uá¸·Ä• re ca naá¹ƒ á¹-hÄ• ne á¹-hapesi. _

khattiyaseá¹-á¹-habhÄ• vavaá¹‡á¹‡anÄ•

<275> samassÄ• sanatthamÄ• ha karuá¹‡Ä• yanto, na kulÄ«nabhÄ• vadassanatthaá¹ƒ, te
bhagavÄ• â€™â€™ _tiÄ• di. __brÄ• hmaá¹‡esÅ«_ti brÄ• hmaá¹‡Ä• naá¹ƒ samÄ«pe, tato b
Ä• sanÄ• diá¹ƒ sandhÄ• ya __ ``brÄ• hmaá¹‡Ä• naá¹ƒ antareâ€™â€™ _ti vuttaá¹ƒ. kevalaá
kÄ• tabbaá¹ƒ __saddhaá¹ƒ, _ paralokagate sandhÄ• ya na tato kiÃ±ci apatthentena kÄ• tab
``matake uddissa katabhatteâ€™â€™ _ti. __maá¹…galÄ• dibhatte_ti __Ä• di_-saddena uss
saá¹…gaá¹‡hÄ• ti. __yaÃ±Ã±abhatte_ti pÄ• pasaÃ±Ã±amÄ• divasena katabhatte. __pÄ• hu
__khattiyabhÄ• vaá¹ƒ appatto_ ubhato sujÄ• tatÄ• bhÄ• vato, tenÄ• ha __ ``aparisuddhoti a

<276> __itthiá¹ƒ karitvÄ• _ti ettha karaá¹‡aá¹ƒ kiriyÄ• sÄ• maÃ±Ã±avisayanti Ä• ha __ ``itth
pariyesitvÄ• â€™â€™ _ti. brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ itthiá¹ƒ khattiyakumÄ• rassa bhariyÄ•
gahetvÄ• pi khattiyÄ• va seá¹-á¹-hÄ• , hÄ«nÄ• brÄ• hmaá¹‡Ä• ti yojanÄ• . __purisena vÄ•
etthÄ• pi eseva nayo. __pakaraá¹‡e_ti rÄ• gÄ• divasena \Ne I 270/ paduá¹-á¹-he pakkhalite
``doseâ€™â€™ _ti. bhassati niratthakabhÄ• vena khipÄ«yatÄ«ti __bhassaá¹ƒ, _ chÄ• rikÄ•

<277> __janitasmi_nti kammakilesehi nibbatte. jane etasminti vÄ• __janetasmiá¹ƒ, _ manu
tenÄ• ha __ ``gottapaá¹-isÄ• rinoâ€™â€™ _ti. __saá¹ƒsanditvÄ• _ti ghaá¹-etvÄ• , aviruddha

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vijjÄ• caraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<278> __idaá¹ƒ vaá¹-á¹-atÄ«_ti idaá¹ƒ ajjhenÄ• di kattuá¹ƒ labbhati. __jÄ• tivÄ• davinibadd
jÄ• tisannissitavÄ• de vinibaddhÄ• . brÄ• hmaá¹‡asseva ajjhenajjhÄ• panayajanayÄ• janÄ•
attukkaá¹ƒsanaparavambhanavasena pavattÄ• , tato eva te __mÄ• navÄ• dapaá¹-ibaddhÄ•
__Ä• vÄ• havivÄ• havinibaddhÄ• , _ te eva sambandhattayavasena ``arahasi vÄ• maá¹ƒ tv
arahasÄ«â€™â€™ ti evaá¹ƒ pavattanakÄ• .

__yatthÄ• _ti yassaá¹ƒ vijjÄ• caraá¹‡asampattiyaá¹ƒ. __laggissÄ• mÄ• _ti olaggÄ• antoga
__cintayimha. _ paramatthato avijjÄ• caraá¹‡Ä• niyeva ``vijjÄ• caraá¹‡Ä• nÄ«â€™â€™ ti ga
paramatthato vijjÄ• caraá¹‡esu vibhajiyamÄ• nesu so tato dÅ«rato apanÄ«to nÄ• ma hotÄ«
avakkhipÄ«â€™â€™ _ti. __samudÄ• gamato pabhutÄ«_tiÄ• disamuá¹-á¹-hÄ• nato paá¹-á¹-

<279>__ tividhaá¹ƒ sÄ«la_nti khuddakÄ• dibhedaá¹ƒ tividhaá¹ƒ sÄ«laá¹ƒ. __sÄ«lavasenev
__kiÃ±ci kiÃ±cÄ«_ti ahiá¹ƒsanÄ• diyamaniyamalakkhaá¹‡aá¹ƒ kiÃ±ci kiÃ±ci __sÄ«laá¹ƒ atth
laggeyyÄ• _ti tasmiá¹ƒ tasmiá¹ƒyeva brÄ• hmaá¹‡asamayasiddhe sÄ«lamatte ``caraá¹‡aâ€
__aá¹-á¹-hapi samÄ• pattiyo caraá¹‡anti niyyÄ• titÄ• honti_ rÅ«pÄ• vacaracatutthajjhÄ• na
arÅ«pajjhÄ• nÄ• nampi niddiá¹-á¹-habhÄ• vÄ• pattito niyyÄ• titÄ• nidassitÄ• .

catuapÄ• yamukhakathÄ• vaá¹‡á¹‡anÄ•

<280> __asampÄ• puá¹‡anto_ti \Ne I 271/ \Be I 306/ Ä• rabhitvÄ• sampattuá¹ƒ asakkonto
Ä• rabhitumeva asakkonto. __khÄ• ri_nti parikkhÄ• raá¹ƒ. taá¹ƒ pana vibhajitvÄ• dassetuá¹
_tiÄ• di vuttaá¹ƒ. tattha __araá¹‡Ä«_ti aggidhamanakaá¹ƒ araá¹‡Ä«dvayaá¹ƒ. __sujÄ• _ti da
tidaá¹‡á¸• atighaá¹-ikÄ• diá¹ƒ \Ee I 399/ saá¹…gaá¹‡hÄ• ti __khÄ• ribharita_nti khÄ• rÄ«hi p
upasampannassa bhikkhuno sÄ• sanikopi yo koci anupasampanno atthato paricÄ• rakova,
bÄ• hirakapabbajiteti tattha visesaá¹ƒ dassetuá¹ƒ __ ``kÄ• maÃ±cÄ• â€™â€™ _tiÄ• di vutta
``kappiyakaraá¹‡a ... pe ... vattakaraá¹‡avasenÄ• â€™â€™ ti evaá¹ƒ vuttena nayena. __pa
upasampannabhÄ• vassa visiá¹-á¹-habhÄ• vato. ``navakoá¹-isahassÄ• nÄ«â€™â€™ tiÄ• di
vuttappabhedÄ• naá¹ƒ anekasahassÄ• naá¹ƒ saá¹ƒvaravinayÄ• naá¹ƒ samÄ• diyitvÄ• vatta
sampadÄ• ti hi ``upasampadÄ• â€™â€™ ti vuccatÄ«ti. __guá¹‡Ä• dhikopÄ«_ti guá¹‡ehi ukl
panÄ• _ti vuttalakkhaá¹‡o tÄ• paso.

tÄ• pasÄ• nÄ• ma kammavÄ• dikiriyÄ• vÄ• dino, na sÄ• sanassa paá¹-Ä• á¹‡Ä«bhÅ«tÄ• ,
Ä• gatÄ• naá¹ƒ titthiyaparivÄ• sena vinÄ• va pabbajjÄ• anuÃ±Ã±Ä• tÄ• ti katvÄ• __ ``kasm
samuá¹-á¹-hapeti codako. Ä• cariyo __ ``yasmÄ• â€™â€™ _tiÄ• dinÄ• codanaá¹ƒ parihara

saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``imasmiÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __k
khuradhÄ• rÄ• naá¹ƒ matthakeneva akkamitvÄ• gamanÅ«pamaá¹ƒ. __aÃ±Ã±e_ti aÃ±Ã±e
aggihuttasÄ• laá¹ƒ. __nÄ• nÄ• dÄ• rÅ«hÄ«_ti palÄ• sadaá¹‡á¸• Ä• dinÄ• nÄ• vidhasamidhÄ

__ida_nti ``catudvÄ• raá¹ƒ Ä• gÄ• raá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ. __assÄ• _ti
__paá¹-ipattimukha_nti kohaÃ±Ã±apaá¹-ipattiyÄ• mukhamattaá¹ƒ. so hi nÄ• nÄ• vidhena k
vimhÄ• pento tattha acchati, tenÄ• ha __ ``iminÄ• hi mukhena so evaá¹ƒ paá¹-ipajjatÄ«â€™

khalÄ• dÄ«su \Ee I 400/ manussÄ• naá¹ƒ santike upatiá¹-á¹-hitvÄ• vÄ«himuggatilamÄ• sÄ
bhikkhÄ• cariyÄ• niyÄ• mena saá¹…kaá¸• á¸• hitvÄ• uÃ±chanaá¹ƒ uÃ±chÄ• , sÄ• eva cari
__uÃ±chÄ• cariyÄ• . _ aggipakkena jÄ«vantÄ«ti aggipakkikÄ• , na aggipakkikÄ• __anaggip
uÃ±chÄ• cariyÄ• hi khalesu gantvÄ• khalaggaá¹ƒ nÄ• ma manussehi diyyamÄ• naá¹ƒ dha
na gaá¹‡hantÄ«ti anaggipakkikÄ• nÄ• ma jÄ• tÄ• . __asÄ• mapÄ• kÄ• _ti asayaá¹ƒpÄ• cak
muá¹-á¹-hipÄ• sÄ• á¹‡ena \Ne I 272/ vattantÄ«ti __asmamuá¹-á¹-hikÄ• . _ dantena uppÄ• á
rukkhattaco dantavakkalaá¹ƒ, tena vattantÄ«ti __dantavakkalikÄ• . _ pavattaá¹ƒ rukkhÄ• dit
bhuÃ±jantÄ«ti __pavattaphalabhojino. _ jiá¹‡á¹‡apakkatÄ• ya paá¹‡á¸• ubhÅ«taá¹ƒ palÄ• s
paá¹‡á¸• upalÄ• saá¹ƒ, tena vattantÄ«ti __paá¹‡á¸• upalÄ• sikÄ• , _ sayaá¹ƒpatitapupphapl

idÄ• ni te aá¹-á¹-havidhepi sarÅ«pato dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. _
bhikkhÄ• cariyÄ• vasena laddhadhaÃ±Ã±aá¹ƒ ekajjhaá¹ƒ katvÄ• .

__pariyeá¹-á¹-hi nÄ• ma dukkhÄ• _ti paresaá¹ƒ gehato gehaá¹ƒ gantvÄ• pariyeá¹-á¹-hi nÄ
dukkhÄ• . pÄ• sÄ• á¹‡assa pariggaho dukkho pabbajitassÄ• ti vÄ• danteheva uppÄ• á¹-etv

__imÄ• hi catÅ«hiyevÄ• _ti ``khÄ• rividhaá¹ƒ Ä• dÄ• yÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• hi cat
tÄ• pasapabbajjÄ• hÄ«ti.

<282> apÄ• ye vinÄ• se niyutto __Ä• pÄ• yiko. _ tabbhÄ• vaá¹ƒ paripÅ«retuá¹ƒ asakkonto
__aparipÅ«ramÄ• no_ \Ee I 401/, karaá¹‡e cetaá¹ƒ paccattavacanaá¹ƒ, tenÄ• ha __ ``Ä• pÄ
aparipÅ«ramÄ• nenÄ• â€™â€™ _ti.

pubbakaisibhÄ• vÄ• nuyogavaá¹‡á¹‡anÄ•

<283> dÄ«yatÄ«ti datti, dattiyeva __dattika_nti Ä• ha __ ``dinnakaâ€™â€™ _nti. yadi brÄ•
sammukhÄ«bhÄ• vo raÃ±Ã±o na dÄ• tabbo, kasmÄ• ssa upasaá¹…kamanaá¹ƒ na paá¹-ikk
panÄ• â€™â€™ _tiÄ• di. __khettavijjÄ• yÄ• _ti nÄ«tisatthe. __payÄ• ta_nti saddhaá¹ƒ, sass
``abhiharitvÄ• dinnaâ€™â€™ _nti. kasmÄ• bhagavÄ• ``raÃ±Ã±o pasenadissa kosalassa
tiÄ• dinÄ• brÄ• hmaá¹‡assa mammavacanaá¹ƒ avocÄ• ti tattha kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ

kÄ• raá¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<284> __rathÅ«patthare_ti \Be I 308/ rathassa upari attharitapadese. __pÄ• kaá¹-amantana
mantanaá¹ƒ. taÃ±hi suddÄ• dÄ«hi Ã±Ä• yatÄ«ti na rahassamantanaá¹ƒ. __bhaá¹‡atÄ«_ti ap

<285> __pavattÄ• ro_ti \Ne I 273/ pÄ• vacanabhÄ• vena vattÄ• ro, yasmÄ• te tesaá¹ƒ man
Ä• ha __ ``pavattayitÄ• roâ€™â€™ _ti. sudde bahi katvÄ• raho bhÄ• sitabbaá¹-á¹-hena ma
taá¹ƒtaá¹ƒatthapaá¹-ipattihetutÄ• ya padanti __mantapadaá¹ƒ, _ anupanÄ«tÄ• sÄ• dhÄ• raa
rahassabhÄ• vena vattabbaá¹ƒ hitakiriyÄ• ya adhigamupÄ• yaá¹ƒ. __sajjhÄ• yita_nti gÄ• ya
taá¹ƒ pana udattÄ• nudattÄ• dÄ«naá¹ƒ sarÄ• naá¹ƒ sampÄ• danavaseneva icchitanti Ä• ha
``sarasampattivasenÄ• â€™â€™ _ti. __aÃ±Ã±esaá¹ƒ vutta_nti pÄ• vacanabhÄ• vena aÃ±Ã
__samupabyÅ«á¸·ha_nti saá¹…gahetvÄ• uparÅ«pari saÃ±Ã±Å«á¸·haá¹ƒ. __rÄ• sikata_nti
iruvedayajuvedasÄ• mavedÄ• divasena \Ee I 402/, tatthÄ• pi paccekaá¹ƒ mantabrahmÄ• div
ajjhÄ• yÄ• nuvÄ• kÄ• divasena ca rÄ• sikataá¹ƒ.

__tesa_nti mantÄ• naá¹ƒ kattÅ«naá¹ƒ. __dibbena cakkhunÄ• oloketvÄ• _ti dibbacakkhupa
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena sattÄ• naá¹ƒ kammassakatÄ• diá¹ƒ paccakkhato dassan
pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«takappe brÄ• hmaá¹‡Ä• naá¹ƒ mantajjhenavidhiÃ±ca oloke
saá¹ƒsanditvÄ• _ti kassapasammÄ• sambuddhassa yaá¹ƒ vacanaá¹ƒ vaá¹-á¹-asannissitaá¹
katvÄ• . na hi tesaá¹ƒ vivaá¹-á¹-asannissito attho paccakkho hoti. __aparÄ• pare panÄ• _ti a
aparÄ• pare pacchimÄ• okkÄ• karÄ• jakÄ• lÄ• dÄ«su uppannÄ• . __pakkhipitvÄ• _ti aá¹-á
ganthitamantapadesu kilesasannissitapadÄ• naá¹ƒ tattha tattha pade pakkhipanaá¹ƒ katvÄ•
akaá¹ƒsÅ«_ti brÄ• hmaá¹‡adhammikasuttÄ• dÄ«su Ä• gatanayena saá¹ƒkilesikatthadÄ«pan
__idhÄ• _ti ``tyÄ• haá¹ƒ mante adhÄ«yÄ• mÄ«â€™â€™ ti etasmiá¹ƒ á¹-hÄ• ne. __paá¹-iÃ±
kiá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti evaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ aggahetvÄ• va.

<286> __nirÄ• magandhÄ• _ti kilesÄ• sucivasena vissagandharahitÄ• . __anitthigandhÄ• _
gandhamattassapi avisahanena itthigandharahitÄ• . ettha ca __ ``nirÄ• magandhÄ• â€™â€
tesaá¹ƒ porÄ• á¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vikkhambhitakilesataá¹ƒ dasseti, __ ``anit
brahmacÄ• rinoâ€™â€™ _ti etena ekavihÄ• ritaá¹ƒ, __ ``rajojalladharÄ• â€™â€™ _ti etena
maá¹‡á¸• anavibhÅ«sanÄ• nuyogÄ• bhÄ• vaá¹ƒ, __ ``araÃ±Ã±Ä• yatane pabbatapÄ• desu
manussÅ«pacÄ• raá¹ƒ \Ee I 403/ pahÄ• ya vivittavÄ• saá¹ƒ, __ ``vanamÅ«laphalÄ• hÄ• rÄ•
sÄ• limaá¹ƒsodanÄ• dipaá¹‡Ä«tÄ• hÄ• rapaá¹-ikkhepaá¹ƒ, __ ``yadÄ• â€™â€™ _tiÄ• dinÄ•
``sabbadisÄ• sÅ«â€™â€™ _tiÄ• dinÄ• rakkhÄ• varaá¹‡apaá¹-ikkhepaá¹ƒ, evaÃ±ca vadant
sÄ• cariyassa ambaá¹-á¹-hassa vuttiá¹ƒ upÄ• dÄ• ya sammÄ• paá¹-ipadÄ• pakkhikÄ• pi tes
ariyavinaye sammÄ• paá¹-ipattiá¹ƒ upÄ• dÄ• ya micchÄ• paá¹-ipadÄ• yeva. kutassa sallekh
``evaá¹ƒ suteâ€™â€™ tiÄ• dinÄ• bhagavÄ• ambaá¹-á¹-haá¹ƒ santajjento niggaá¹‡hÄ• tÄ«

__veá¹-hakehÄ«_ti \Ne I 274/ veá¹-hakapaá¹-á¹-akÄ• hi. __samantÄ• nagara_nti nagarassa
__katasudhÄ• kammaá¹ƒ_ pÄ• kÄ• rassa adhobhÄ• ge á¹-hÄ• naá¹ƒ vuccatÄ«ti adhippÄ• y

dvelakkhaá¹‡adassanavaá¹‡á¹‡anÄ•

<287> __na sakkoti_saá¹…kucite iriyÄ• pathe anavasesato tesaá¹ƒ dubbibhÄ• vanato. __g
pariyesanamakÄ• si. __samÄ• nayÄ«_ti Ã±Ä• á¹‡ena saá¹…kalento sammÄ• Ä• nayi sam
padassa Ä• kaá¹…khatÄ«ti ayamatthoti Ä• ha __ ``aho vata passeyyanti patthanaá¹ƒ uppÄ•
__kicchatÄ«_ti kilamati. __ ``kaá¹…khatÄ«â€™â€™ _ti padassa pubbe Ä• sisanatthataá¹ƒ
saá¹ƒsayatthatameva vikappantaravasena dassento __ ``kaá¹…khÄ• ya vÄ• dubbalÄ• vim
__tÄ«hi dhammehÄ«_ti tippakÄ• rehi saá¹ƒsayadhammehi. __kÄ• lusiyabhÄ• vo_ti appasan
Ä• vilabhÄ• vo.

yasmÄ• bhagavato kosohitaá¹ƒ sabbabuddhÄ• naá¹ƒ Ä• veá¹‡ikaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ•
suvisuddhakaÃ±canamaá¹‡á¸• alasannikÄ• saá¹ƒ, attano saá¹‡á¹-hÄ• nasannivesasundara
Ä• jÄ• neyyagandhahatthino varaá¹…gaparamacÄ• rubhÄ• vaá¹ƒ,
vikasamÄ• natapaniyÄ• ravindasamujjalakesarÄ• vattavilÄ• saá¹ƒ,
saÃ±jhÄ• pabhÄ• nuraÃ±jitajalavanantarÄ• bhilakkhitasampuá¹‡á¹‡acandamaá¹‡á¸• alasob
abhibhuyya virÄ• jati, yaá¹ƒ bÄ• hirabbhantaramalehi anupakkiliá¹-á¹-hatÄ• ya, cirakÄ• laá¹
suparicitabrahmacariyÄ• dhikÄ• ratÄ• ya, susaá¹‡á¹-hitasaá¹‡á¹-hÄ• nasampattiyÄ• ca \Be
santaá¹ƒ akopÄ«nameva, tasmÄ• vuttaá¹ƒ __ ``bhagavato hÄ«â€™â€™ _tiÄ• di. __pahÅ«
ettheva hi tassa saá¹ƒsayo, tanumudusukumÄ• ratÄ• dÄ«su panassa guá¹‡esu vicÄ• raá¹‡

<288> __hirikaraá¹‡okÄ• sa_nti hiriyitabbaá¹-á¹-hÄ• naá¹ƒ. __chÄ• ya_nti paá¹-ibimbaá¹ƒ.
Ä• ha __ ``iddhiyÄ• â€™â€™ _tiÄ• di. __chÄ• yÄ• rÅ«pakamatta_nti bhagavato paá¹-ibimb
buddhasantÄ• nato vinimuttattÄ• rÅ«pakamattaá¹ƒ bhagavato sarÄ«ravaá¹‡á¹‡asaá¹‡á¹-h
bimbakamattaá¹ƒ. taá¹ƒ pana rÅ«pakamattaá¹ƒ dassento bhagavÄ• yathÄ• attano buddha
katvÄ• dasseti. __ninnetvÄ• _ti nÄ«haritvÄ• . __kallosÄ«_ti pucchÄ• vissajjane kusalo chek
__tathÄ• karaá¹‡enÄ• _ti kathinasÅ«ciá¹ƒ viya karaá¹‡ena. __etthÄ• _ti pahÅ«tajivhÄ• ya.
amuduno ghanasukhumabhÄ• vÄ• pÄ• danatthaá¹ƒ asakkuá¹‡eyyattÄ• __dÄ«ghabhÄ• vo
daá¹-á¹-habbaá¹ƒ.

<291> __ ``atthacarakenÄ• â€™â€™ _ti \Ne I 275/ iminÄ• byatirekamukhena anatthacaral
__na aÃ±Ã±atrÄ• _ti na aÃ±Ã±asmiá¹ƒ sugatiyanti attho. __upanetvÄ• _ \Ee I 405/ __upane
dosaá¹ƒ upanetvÄ• upanetvÄ• , tenÄ• ha __ ``suá¹-á¹-hudÄ• sÄ• dibhÄ• vaá¹ƒ Ä• ropetvÄ•
pavaá¹-á¹-anavasena pÄ• tesi.

pokkharasÄ• tibuddhÅ«pasaá¹…kamanavaá¹‡á¹‡anÄ•

293-6__._ __Ä• gamÄ• nÅ«_ti Ä• gato nu. __kho_ti nipÄ• tamattaá¹ƒ. __idhÄ• _ti ettha, tu
attho. __adhivÄ• setÅ«_ti sÄ• diyatu, taá¹ƒ pana sÄ• diyanaá¹ƒ manasÄ• sampaá¹-iggaho
``sampaá¹-icchatÅ«â€™â€™ _ti.

<297> __yÄ• vadattha_nti yÄ• va attho, tÄ• va bhojanena tadÄ• katanti attho. __oá¹‡itta_
sucikataá¹ƒ, tenÄ• ha __ ``hatthe ca pattaÃ±ca dhovitvÄ• â€™â€™ _ti.

<298> __anupubbiá¹ƒ katha_nti anupubbaá¹ƒ kathetabbakathaá¹ƒ, tenÄ• ha __ ``anupaá¹-
kÄ• pana sÄ• ? dÄ• nÄ• dikathÄ• ti Ä• ha __ ``dÄ• nÄ• nantaraá¹ƒ sÄ«laâ€™â€™ _ntiÄ• c
pacurajanesupi pavattiyÄ• sabbasÄ• dhÄ• raá¹‡attÄ• , sukarattÄ• , sÄ«le patiá¹-á¹-hÄ• nas
Ä• dito \Be I 311/ kathetabbÄ• . pariccÄ• gasÄ«lo hi puggalo pariggahitavatthÅ«su nissaá¹…
sÄ«lÄ• ni samÄ• diyati, tattha ca suppatiá¹-á¹-hito hoti. sÄ«lena dÄ• yakapaá¹-iggÄ• hakasu
vatvÄ• parapÄ«á¸·Ä• nivattivacanato, kiriyadhammaá¹ƒ vatvÄ• akiriyadhammavacanato, b
bhavasampattihetuvacanato ca __dÄ• nakathÄ• nantaraá¹ƒ sÄ«lakathÄ• _ kathetabbÄ• , ta
vaá¹-á¹-anissitaá¹ƒ, ayaá¹ƒ bhavasampatti tassa phalanti dassanatthaá¹ƒ imehi ca dÄ• nasÄ
paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhedabhinnehi puÃ±Ã±akiriyavatthÅ«hi etÄ• cÄ• tumahÄ• rÄ•
paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhedabhinnÄ• \Ee I 406/ aparimeyyÄ• dibbabhogasampattiyo
tadanantaraá¹ƒ saggakathÄ• . svÄ• yaá¹ƒ saggo rÄ• gÄ• dÄ«hi upakkiliá¹-á¹-ho, sabbathÄ•
ariyamaggoti dassanatthaá¹ƒ __saggÄ• nantaraá¹ƒ maggo_ kathetabbo. maggaÃ±ca kathe
tadadhigamupÄ• yasandassanatthaá¹ƒ saggapariyÄ• pannÄ• pi, pageva itare sabbepi kÄ• n
aniccÄ• addhuvÄ• vipariá¹‡Ä• madhammÄ• ti __kÄ• mÄ• naá¹ƒ Ä• dÄ«navo, _ hÄ«nÄ• g
anatthasaÃ±hitÄ• ti tesaá¹ƒ __okÄ• ro_ lÄ• makabhÄ• vo, sabbepi bhavÄ• kilesÄ• naá¹ƒ va
saá¹ƒkileso, _ sabbasaá¹ƒkilesavippamuttaá¹ƒ nibbÄ• nanti __nekkhamme Ä• nisaá¹ƒso_ c
bodhitoti veditabbo. __maggo_ti cettha __iti_-saddena Ä• diatthadÄ«panato ``kÄ• mÄ• naá¹
evamÄ• dÄ«naá¹ƒ saá¹…gahoti \Ne I 276/ evamayaá¹ƒ atthavaá¹‡á¹‡anÄ• katÄ• ti veditab
uppattiÄ• kÄ• radassanatthaâ€™â€™ nti kasmÄ• vuttaá¹ƒ, nanu maggaÃ±Ä• á¹‡aá¹ƒ asaa
saá¹…khatadhammÄ• rammaá¹‡anti codanaá¹ƒ sandhÄ• yÄ• ha __ ``taÃ±hÄ«â€™â€™ _ti
asammohapaá¹-ivedhavasena paá¹-ivijjhantaá¹ƒ, tenÄ• ha __ ``kiccavasenÄ• â€™â€™ _ti.

pokkharasÄ• tiupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<299> ettha ca __ ``diá¹-á¹-hadhammoâ€™â€™ _tiÄ• di pÄ• á¸·iyaá¹ƒ dassanaá¹ƒ nÄ• ma
atthi, tannivattanatthaá¹ƒ ``pattadhammoâ€™â€™ ti vuttaá¹ƒ. patti ca Ã±Ä• á¹‡asampattito
tato visesadassanatthaá¹ƒ ``viditadhammoâ€™â€™ ti vuttaá¹ƒ. sÄ• panesÄ• viditadhamm
nippadesato viditabhÄ• vaá¹ƒ dassetuá¹ƒ ``pariyogÄ• á¸·hadhammoâ€™â€™ ti \Ee I 407/ v
saccÄ• bhisambodhaá¹ƒyeva dÄ«peti. maggaÃ±Ä• á¹‡aÃ±hi ekÄ• bhisamayavasena pariÃ±
nippadesena \Be I 312/ catusaccadhammaá¹ƒ samantato ogÄ• á¸·haá¹ƒ nÄ• ma hoti, tenÄ•

ariyasaccadhammo etenÄ• ti diá¹-á¹-hadhammoâ€™â€™ _ti. __tiá¹‡á¹‡Ä• vicikicchÄ• _ti
sappaá¹-ibhayakantÄ• rasadisÄ• soá¸·asavatthukÄ• , aá¹-á¹-havatthukÄ• ca tiá¹‡á¹‡Ä• vi
__vigatÄ• kathaá¹…kathÄ• _ti pavattiÄ• dÄ«su. ``evaá¹ƒ nu kho, na nu khoâ€™â€™ ti eva
samucchinnÄ• kathaá¹…kathÄ• . __vesÄ• rajjappatto_ti sÄ• rajjakarÄ• naá¹ƒ pÄ• padham
tappaá¹-ipakkhesu ca sÄ«lÄ• diguá¹‡esu suppatiá¹-á¹-hitattÄ• vesÄ• rajjaá¹ƒ visÄ• radabh
patto adhigato. sÄ• yaá¹ƒ vesÄ• rajjappatti suppatiá¹-á¹-hitabhÄ• voti katvÄ• Ä• ha __ ``sat
attanÄ• paccakkhato diá¹-á¹-hattÄ• adhigatattÄ• na paraá¹ƒ pacceti, na tassa paro paccet
__aparappaccayo. _ yaá¹ƒ panettha vattabbaá¹ƒ avuttaá¹ƒ, taá¹ƒ parato Ä• gamissati. sesa

ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

4. soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<300> sundarabhÄ• vena \Ne I 277/ \Be I 313/ \Ee I 408/ sÄ• tisayÄ• ni aá¹…gÄ• ni etesaá
rÄ• jakumÄ• rÄ• ti Ä• ha __ ``aá¹…gÄ• nÄ• ma aá¹…gapÄ• sÄ• dikatÄ• yÄ• â€™â€™ _tiÄ
ambaá¹-á¹-hasutte eva. __Ä• gantuá¹ƒ na dassantÄ«_ti Ä• gamane Ä• dÄ«navaá¹ƒ dassetv
Ä• gantuá¹ƒ na dassanti, nÄ• nujÄ• nissantÄ«ti adhippÄ• yo. nÄ«lÄ• sokakaá¹‡ikÄ• rakoviá
sammissatÄ• ya taá¹ƒ campakavanaá¹ƒ __ ``nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumapaá¹-imaá¹
daá¹-á¹-habbaá¹ƒ. na campakarukkhÄ• naá¹ƒyeva nÄ«lÄ• dipaÃ±cakusumatÄ• yÄ• ti vadam
kusumagandhasugandhe campakavane viharatÄ«â€™â€™ _ti iminÄ• na mÄ• panakÄ• le
ussannÄ• , atha kho aparabhÄ• ge pÄ«ti dasseti. mÄ• panakÄ• le hi campakÄ• naá¹ƒ ussa
``campÄ• â€™â€™ ti nÄ• maá¹ƒ labhi. __issarattÄ• _ti adhipatibhÄ• vato. senÄ• etassa at
__seniyo, _ atthitÄ• cettha bahubhÄ• vavisiá¹-á¹-hÄ• ti vuttaá¹ƒ __ ``mahatiyÄ• senÄ• ya s
_ti.

301-2__._ __saá¹ƒhatÄ• _ti sannipatitÄ• , ``saá¹…ghinoâ€™â€™ ti vattabbe __ ``saá¹…gh
ekavacanaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ adhippetattÄ• , tenÄ• ha __ ``etesaâ€™â€™
rÄ• jarÄ• jaÃ±Ã±Ä• dÄ«naá¹ƒ bhaá¹‡á¸• adharÄ• purisÄ• khatÄ• , nesaá¹ƒ \Ee I 409/ tÄ• y
yattha pesito, tattha tesaá¹ƒ dosaá¹ƒ pariharanto yuttapattavasena pucchitamatthaá¹ƒ kathe
``pucchitapaÃ±he byÄ• karaá¹‡asamatthoâ€™â€™ _ti. kulÄ• padesÄ• dinÄ• mahatÄ« mat

soá¹‡adaá¹‡á¸• aguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<303> visiá¹-á¹-haá¹ƒ rajjaá¹ƒ virajjaá¹ƒ, virajjameva verajjaá¹ƒ yathÄ• ``vekataá¹ƒ vesaya
nÄ• nÄ• vidhaá¹ƒ verajjaá¹ƒ __nÄ• nÄ• verajjaá¹ƒ, _ tattha jÄ• tÄ• tiÄ• dinÄ• sabbaá¹ƒ vut
__uttamabrÄ• hmaá¹‡o_ti \Ne I 278/ abhijanasampattiyÄ• vittasampattiyÄ• vijjÄ• sampattiy
vÄ• brÄ• hmaá¹‡o. __asannipÄ• to_ti lÄ• bhamaccharena nippÄ«á¸·itatÄ• ya asannipÄ• to

``aá¹…geti \Be I 314/ gameti Ã±Ä• petÄ«ti __aá¹…gaá¹ƒ, _ hetÅ«ti Ä• ha __ ``iminÄ• pi kÄ•
``ubhato sujÄ• toâ€™â€™ ti ettake vutte yehi kehici dvÄ«hi bhÄ• gehi sujÄ• tatÄ• viÃ±Ã±Ä
``sujÄ• to cÄ• rudassanoâ€™â€™ tiÄ• dÄ«su (Th 818) Ä• rohasampattipariyÄ• yoti jÄ• tiva
vibhÄ• vetuá¹ƒ __ ``mÄ• tito ca pitito cÄ• â€™â€™ _ti vuttaá¹ƒ. anorasaputtavasenÄ• pi lok
dissati, idha panassa orasaputtavaseneva icchitÄ• ti dassetuá¹ƒ __ ``saá¹ƒsuddhagahaá¹‡ik
gabbhaá¹ƒ gaá¹‡hÄ• ti dhÄ• retÄ«ti __gahaá¹‡Ä«, _ gabbhÄ• sayasaÃ±Ã±ito mÄ• tukucchi
410/ Ä• hÄ• rassa vipÄ• canavasena gaá¹‡hanato achaá¸• á¸• anato __gahaá¹‡Ä«, _ kamm

pitÄ• ca mÄ• tÄ• ca pitaro, pitÅ«naá¹ƒ pitaro pitÄ• mahÄ• , tesaá¹ƒ yugo dvando __pitÄ•
sattamÄ• pitÄ• mahayugÄ• pitÄ• mahadvandÄ• ti evamettha attho daá¹-á¹-habbo. evaÃ±h
mÄ• tÄ• mahopi gahitoti. so aá¹-á¹-hakathÄ• yaá¹ƒ visuá¹ƒ na uddhaá¹-o. yuga-saddo cetth
daá¹-á¹-habbo ``yugo ca yugo ca yugÄ• â€™â€™ ti. evaÃ±hi tattha tattha dvandaá¹ƒ gahita
``tato uddhaá¹ƒ sabbepi pubbapurisÄ• pitÄ• mahaggahaá¹‡eneva gahitÄ• â€™â€™ _ti. pu
ukkaá¹-á¹-haniddesavasena katanti daá¹-á¹-habbaá¹ƒ. evaÃ±hi ``mÄ• titoâ€™â€™ ti pÄ• á¸
hoti. __akkhitto_ti appattakhepo. __anavakkhitto_ti saddhathÄ• lipÄ• kÄ• dÄ«su na avakkhi
__jÄ• tivÄ• denÄ• _ti hetumhi karaá¹‡avacananti dassetuá¹ƒ __ ``kena kÄ• raá¹‡enÄ• â€™
ca __ ``ubhato ... pe ... pitÄ• mahayugÄ• â€™â€™ _ti etena brÄ• hmaá¹‡assa yonidosÄ• b
saá¹ƒsuddhagahaá¹‡ikabhÄ• vakittanato, __ ``akkhittoâ€™â€™ _ti iminÄ• kiriyÄ• parÄ• dh
hi sattÄ• khepaá¹ƒ pÄ• puá¹‡anti. __ ``anupakkuá¹-á¹-hoâ€™â€™ _ti iminÄ• ayuttasaá¹ƒs
ayuttasaá¹ƒsaggampi hi paá¹-icca sattÄ• akkosaá¹ƒ labhanti.

__issaro_ti Ä• dhipateyyasaá¹ƒvattaniyakammabalena Ä«sanasÄ«lo, sÄ• panassa issarat
pÄ• kaá¹-Ä• jÄ• tÄ• ti aá¸• á¸• hatÄ• pariyÄ• yabhÄ• veneva vadanto __ ``aá¸• á¸• hoti issa
dhanaá¹ƒ assa bhÅ«migataÃ±ceva vehÄ• saá¹-á¹-haÃ±cÄ• ti __mahaddhano. tassÄ• _ti tas
411/. __vadanti_ ``anvayato, byatirekato ca anupasaá¹…kamanakÄ• raá¹‡aá¹ƒ kittemÄ• â€

__adhikarÅ«po_ti \Ne I 279/ visiá¹-á¹-harÅ«po uttamasarÄ«ro. dassanaá¹ƒ arahatÄ«ti __da
``dassanayoggoâ€™â€™ _ti. pasÄ• daá¹ƒ Ä• vahatÄ«ti __pÄ• sÄ• diko, _ tenÄ• ha __ ``cit
__vaá¹‡á¹‡assÄ• _ti vaá¹‡á¹‡adhÄ• tuyÄ• . __sarÄ«ra_nti sannivesavisiá¹-á¹-haá¹ƒ
karacaraá¹‡agÄ«vÄ• sÄ«sÄ• diavayavasamudÄ• yaá¹ƒ, so ca saá¹‡á¹-hÄ• namukhena gay
vaá¹‡á¹‡apokkharatÄ• yÄ• ti ... pe ... sampattiyÄ• cÄ• â€™â€™ _ti vuttaá¹ƒ. sabbavaá¹‡á¹
suvaá¹‡á¹‡avaá¹‡á¹‡ova uttamoti vuttaá¹ƒ __ ``seá¹-á¹-hena suvaá¹‡á¹‡avaá¹‡á¹‡ena sam
tathÄ• hi buddhÄ• , cakkavattino ca suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va honti. __brahmavacchasÄ«
suvaá¹‡á¹‡Ä• bho icceva attho. imameva hi atthaá¹ƒ sandhÄ• ya __ ``mahÄ• brahmuno sa
samannÄ• gatoâ€™â€™ _ti vuttaá¹ƒ, na brahmujugattataá¹ƒ. __akhuddÄ• vakÄ• so dassa
Ä• rohapariá¹‡Ä• hasampattiyÄ• , avayavapÄ• ripÅ«riyÄ• ca dassanÄ• ya okÄ• so na khud
``sabbÄ• nevÄ• â€™â€™ _tiÄ• di.

yamaniyamalakkhaá¹‡aá¹ƒ __sÄ«lamassa atthÄ«ti sÄ«lavÄ• . _ taá¹ƒ panassa rattaÃ±Ã±u
vaá¸• á¸• hitaá¹ƒ atthÄ«ti vuddhasÄ«lÄ«. _ tena ca sabbadÄ• sammÄ• yogato __vuddhasÄ
sabbametaá¹ƒ paÃ±casÄ«lamattameva sandhÄ• ya vadanti_ tato paraá¹ƒ sÄ«lassa tattha a
ajÄ• nanato.

á¹-hÄ• nakaraá¹‡asampattiyÄ• , sikkhÄ• sampattiyÄ• ca katthacipi anÅ«natÄ• ya parimaá¹
akkharÄ• ni etissÄ• ti __parimaá¹‡á¸• alapadabyaÃ±janÄ• . _ atha vÄ• pajjati attho \Ee I 41
nÄ• mÄ• di. yathÄ• dhippetamatthaá¹ƒ byaÃ±jetÄ«ti byaÃ±janaá¹ƒ, vÄ• kyaá¹ƒ. tesaá¹ƒ par
__parimaá¹‡á¸• alapadabyaÃ±janÄ• . _ atthaÃ±Ä• pane sÄ• dhanatÄ• ya vÄ• cÄ• va karaá
udÄ• hÄ• raghoso. __guá¹‡aparipuá¹‡á¹‡abhÄ• vena_ tassa brÄ• hmaá¹‡assa, tena vÄ• b
puá¹‡á¹‡abhÄ• ve. __pÅ«re_ti ca purimasmiá¹ƒ atthe Ä• dhÄ• re bhummaá¹ƒ, dutiyasmiá¹ƒ
``sukhumÄ• lattanenÄ• â€™â€™ _ti iminÄ• tassÄ• vÄ• cÄ• ya mudusaá¹‡habhÄ• vamÄ•
pittasemhÄ• dÄ«hi. __sandiá¹-á¹-haá¹ƒ_ sabbaá¹ƒ dassetvÄ• viya ekadesaá¹ƒ kathanaá¹ƒ.
saá¹‡ikaá¹ƒ cirÄ• yitvÄ• kathanaá¹ƒ. ``sandiddhavilambitÄ• dÄ«â€™â€™ ti vÄ• pÄ• á¹-ho.
sandehajanakaá¹ƒ. __Ä• di_-saddena dukkhalitÄ• nukaá¸• á¸• hitÄ• diá¹ƒ \Be I 316/ saá¹…
``Ä• dimajjhapariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• â€™â€™ _ti iminÄ• tassÄ• vÄ• cÄ• ya

__ ``jiá¹‡á¹‡oâ€™â€™ _tiÄ• dÄ«ni padÄ• ni suviÃ±Ã±eyyÄ• ni, heá¹-á¹-hÄ• vuttatthÄ• ni c
__jiá¹‡á¹‡o_ti nÄ• yaá¹ƒ jiá¹‡á¹‡atÄ• vayomattena, atha kho kulaparivaá¹-á¹-ena purÄ• á¹‡
``jiá¹‡á¹‡oti porÄ• á¹‡oâ€™â€™ _tiÄ• di, tena tassa brÄ• hmaá¹‡assa kulavasena uditodita
jÄ• tivuddhiyÄ• ``vayoanuppattoâ€™â€™ ti vakkhamÄ• nattÄ• , guá¹‡avuddhiyÄ• tato sÄ•
sÄ«lÄ• cÄ• rÄ• diguá¹‡avuddhiyÄ• yuttoâ€™â€™ _ti Ä• ha. tathÄ• jÄ• timahallakatÄ• ya \
``mahallakoâ€™â€™ _ti \Ne I 280/ padena vibhavamahattatÄ• yojitÄ• . __maggapaá¹-ipan
paá¹-ipattivÄ«thiá¹ƒ upagato taá¹ƒ avokkamma caraá¹‡ato. __antimavaya_nti pacchimavaya

buddhaguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<304> tÄ• disehi mahÄ• nubhÄ• vehi saddhiá¹ƒ yugaggÄ• havasenapi dahanaá¹ƒ na mÄ•
pana ukkaá¹ƒsananti idaá¹ƒ brÄ• hmaá¹‡assa na yuttarÅ«panti dassento Ä• ha __ ``na kho
_ntiÄ• di. __sadisÄ• _ti ekadesena sadisÄ• . na hi buddhÄ• naá¹ƒ guá¹‡ehi sabbathÄ• sad
aÃ±Ã±esu labbhanti. __itare_ti attano guá¹‡ehi asadisaguá¹‡e. __ida_nti idaá¹ƒ atthajÄ• taa
gÄ• viyÄ• pade á¹-hitaudakaá¹ƒ.

__saá¹-á¹-hikulasatasahassa_nti saá¹-á¹-hisahassÄ• dhikaá¹ƒ kulasatasahassaá¹ƒ __kulap
suddhodanamahÄ• rÄ• jassa kulÄ• nukkamena __Ä• gataá¹ƒ. tesupÄ«_ti tesupi catÅ«su ni
gahitaá¹ƒ gahitaá¹ƒ á¹-hÄ• naá¹ƒ pÅ«ratiyeva dhanena paá¹-ipÄ• katikameva hoti. __aparim
esoâ€™â€™ ti kenaci paricchindituá¹ƒ asakkuá¹‡eyyatÄ• ya aparicchinno eva.

__tatthÄ• _ti maÃ±cake. __sÄ«haseyyaá¹ƒ kappesÄ«_ti yathÄ• rÄ• hu asurindo Ä• yÄ• ma
bhagavato rÅ«pakÄ• yassa paricchedaá¹ƒ gahetuá¹ƒ na sakkoti, tathÄ• rÅ«paá¹ƒ iddhÄ• b
abhisaá¹…kharonto sÄ«haseyyaá¹ƒ kappesi.

kilesehi \Be I 317/ Ä• rakattÄ• parisuddhaá¹-á¹-hena __ariya_nti Ä• ha __ ``ariyaá¹ƒ uttama
_nti. __anavajjaá¹-á¹-hena kusalaá¹ƒ, _ na sukhavipÄ• kaá¹-á¹-hena. katthaci \Ee I 414/
__caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni, _ katthaci __aparimÄ• á¹‡Ä• pi devamanussÄ• _ yas
asaá¹…khyeyyÄ• aparimeyyÄ• devamanussÄ• __maggaphalÄ• mataá¹ƒ_ piviá¹ƒsu, koá¹
bahÅ« eva, __tasmÄ• _ anuttarÄ• cÄ• rasikkhÄ• panavasena bhagavÄ• __bahÅ«naá¹ƒ Ä•
bhagavato pahÄ«nakilese. __keá¸·anÄ• _ti keá¸·Ä• yanÄ• dhanÄ• yanÄ• .

__apÄ• papurekkhÄ• ro_ti apÄ• pe pure karoti, na vÄ• pÄ• paá¹ƒ purato karotÄ«tipi apÄ•
imamatthaá¹ƒ dassetuá¹ƒ __ ``apÄ• pe navalokuttaradhammeâ€™â€™ _tiÄ• di vuttaá¹ƒ. ta
pÄ• papaá¹-ipakkhe, pÄ• parahite ca. brahmani seá¹-á¹-he buddhe bhagavati bhavÄ• tassa
ariyÄ• ya \Ne I 281/ jÄ• tiyÄ• jÄ• tattÄ• , brahmuno vÄ• bhagavato hitÄ• garukaraá¹‡Ä• di
yathÄ• nusiá¹-á¹-hapaá¹-ipattiyÄ• ca, brahmaá¹ƒ vÄ• seá¹-á¹-haá¹ƒ ariyamaggaá¹ƒ jÄ• nÄ
ariyasÄ• vakasaá¹…khÄ• tÄ• pajÄ• , tenÄ• ha __ ``sÄ• riputtÄ• â€™â€™ _tiÄ• di. pakatibr
``brahmaÃ±Ã±Ä• ya pajÄ• yÄ• â€™â€™ ti padassa attho veditabboti dassetuá¹ƒ __ ``apicÄ

__ tiroraá¹-á¹-hÄ• tirojanapadÄ• _ti ettha rajjaá¹ƒ __raá¹-á¹-haá¹ƒ, _ rÄ• janti rÄ• jÄ• no ete
tadekadesabhÅ«tÄ• padesÄ• pana __janapado, _janÄ• pajjanti ettha sukhajÄ«vikaá¹ƒ pÄ
vÄ• dosaá¹ƒ sallakkhetvÄ• ti sambandho. __asamatthata_nti attano asamatthataá¹ƒ. __bha
upanissayasampattiá¹ƒ, Ã±Ä• á¹‡aparipÄ• kaá¹ƒ, cittÄ• cÄ• raÃ±ca Ã±atvÄ• ti adhippÄ• yo

__ ``ehi_ \Ee I 415/ __svÄ• gatavÄ• dÄ«â€™â€™ _ti iminÄ• sukhasambhÄ• sapubbakaá¹
``sakhiloâ€™â€™ _ti iminÄ• saá¹‡havÄ• cataá¹ƒ, __ ``sammodakoâ€™â€™ _ti iminÄ• pa
``abhÄ• kuá¹-ikoâ€™â€™ _ti iminÄ• sabbattheva vippasannamukhataá¹ƒ, __ ``uttÄ• namu
sukhÄ• lÄ• pataá¹ƒ, __ ``pubbabhÄ• sÄ«â€™â€™ _ti iminÄ• dhammÄ• nuggahassa okÄ•
bhagavato vibhÄ• veti.

__yattha kirÄ• _ti __kira_-saddo arucisÅ«canattho, tena bhagavatÄ• adhivutthapadese na
manussÄ• naá¹ƒ anupaddavatÄ• , atha kho buddhÄ• nubhÄ• venÄ• ti dasseti. tenÄ• ha ``a

__anusÄ• sitabbo_ti \Be I 318/ vineyyajanasamÅ«ho gayhatÄ«ti nibbattitaá¹ƒ ariyasaá¹…gh
``sayaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, anantarassa vidhi paá¹-isedho vÄ• ti katvÄ• . __ `
iminÄ• ``sayaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• vuttavikappo eva paccÄ• maá¹-á¹-hoti. ``purima
vikappantaraggahaá¹‡aá¹ƒ. __bahÅ«naá¹ƒ titthakarÄ• na_nti pÅ«raá¹‡Ä• dÄ«naá¹ƒ anekes
niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. __kÄ• raá¹‡enÄ• _ti appicchasantuá¹-á¹-hatÄ• di

kÄ• raá¹‡ena. __Ä• gantukÄ• navakÄ• _ti abhinavÄ• Ä• gantukÄ• abbhÄ• gatÄ• . __pariy
jÄ• nÄ• mi sakkomi, tenÄ• ha __ ``jÄ• nÄ• mÄ«â€™â€™ _ti. __ ``kappampi ce aÃ±Ã±amab
abhÅ«taparikappanavacanametaá¹ƒ tathÄ• bhÄ• samÄ• nassa abhÄ• vato.

<305> alaá¹ƒ-saddo \Ee I 416/ arahattopi hoti ``alameva nibbindituâ€™â€™ ntiÄ• dÄ«su (S
282/ Ä• ha __ ``alamevÄ• ti yuttamevÄ• â€™â€™ _ti. puá¹-ena netvÄ• asitabbato paribhuÃ
vuccati pÄ• theyyaá¹ƒ. puá¹-aá¹ƒsena_ purisena.

soá¹‡adaá¹‡á¸• aparivitakkavaá¹‡á¹‡anÄ•

<307> __ubhatopakkhikÄ• _ti micchÄ• diá¹-á¹-hisammÄ• diá¹-á¹-hÄ«naá¹ƒ vasena ubhaya
saá¹-hÄ• .

brÄ• hmaá¹‡apaÃ±Ã±attivaá¹‡á¹‡anÄ•

<309> __vighÄ• ta_nti cittadukkhaá¹ƒ.

311-3__._ __suja_nti homadabbiá¹ƒ __paggaá¹‡hantesÅ«_ti juhanatthaá¹ƒ gaá¹‡hanakesu
__paá¹-hamo vÄ• _ti tattha sannipatitesu yajanakiriyÄ• yaá¹ƒ sabbapadhÄ• no vÄ• . __dutiy
__ ``sujaâ€™â€™ _nti karaá¹‡e etaá¹ƒ upayogavacananti Ä• ha __ ``sujÄ• yÄ• â€™â€™ _
yaÃ±Ã±assa yaÃ±Ã±e diyyamÄ• naá¹ƒ sujÄ• mukhena dÄ«yatÄ«ti Ä• ha __ ``sujÄ• ya diyy
__porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ• . __visesato_ti vijjÄ• caraá¹‡avisesato, na brÄ• h
icchitavijjÄ• caraá¹‡amattato. __uttamabrÄ• hmaá¹‡assÄ• _ti anuttaradakkhiá¹‡eyyatÄ• ya
ukkaá¹-á¹-habrÄ• hmaá¹‡assa. __brÄ• hmaá¹‡asamaya_nti brÄ• hmaá¹‡asiddhantaá¹ƒ. __

<316> __samasamo_ti \Be I 319/ samoyeva hutvÄ• samo. hÄ«nopamavasenapi samatÄ•
``á¹-hapetvÄ• ekadesasamattaâ€™â€™ _ntiÄ• dimÄ• ha. __kulakoá¹-iparidÄ«pana_nti kul
__athÄ• pi_ \Ee I 417/ __siyÄ• _ti athÄ• pi tumhÄ• kaá¹ƒ evaá¹ƒ parivitakko siyÄ• . __brÄ•
sÄ• dheti_ vaá¹‡á¹‡o. __mantajÄ• tÄ«su_pi eseva nayo. __sÄ«lameva sÄ• dhessati_ brÄ•
ce? Ä• ha __ ``tasmiÃ±hissÄ• â€™â€™ _tiÄ• di. __sammohamattaá¹ƒ vaá¹‡á¹‡Ä• dayo_ti
brÄ• hmaá¹‡abhÄ• vassa aá¹…ganti sammohamattametaá¹ƒ asamavekkhitÄ• bhimÄ• nabh

sÄ«lapaÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ•

<317> __kathito brÄ• hmaá¹‡ena paÃ±ho_ti ``sÄ«lavÄ• ca hotÄ«â€™â€™ tiÄ• dinÄ• dvin
\Ne I 283/ yathÄ• pucchito paÃ±ho yÄ• thÄ• vato vissajjito __etthÄ• _ti etasmiá¹ƒ yathÄ• vis
__tassÄ• _ti soá¹‡adaá¹‡á¸• assa. __sÄ«laparisuddhÄ• _ti sÄ«lasampattiyÄ• sabbaso sud
__kuto dussÄ«le paÃ±Ã±Ä• _ asamÄ• hitattÄ• tassa. __jaá¸·e eá¸·amÅ«ge kuto sÄ«la_nti j

duppaÃ±Ã±e kuto sÄ«laá¹ƒ sÄ«lavibhÄ• gassa, sÄ«laparisodhanÅ«pÄ• yassa ca ajÄ• nana
ukkaá¹-á¹-haá¹ƒ Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• á¹‡anti, pÄ• katikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ nivattetuá¹ƒ
vuttanti tayidaá¹ƒ pakÄ• rehi jÄ• nanato __paÃ±Ã±Ä• vÄ• _ti Ä• ha __ ``paÃ±Ã±Ä• á¹‡anti p

__sÄ«lenadhotÄ• _ti samÄ• dhipadaá¹-á¹-hÄ• nena sÄ«lena sakalasaá¹ƒkilesamalavisuddh
tenÄ• ha __ ``kathaá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha __dhovatÄ«_ti sujjhati. __mahÄ• sa
viyÄ• _ti saá¹-á¹-hivassamahÄ• thero viya. __vedanÄ• pariggahamattampÄ«_ti ettha __ved
yathÄ• uppannaá¹ƒ vedanaá¹ƒ sabhÄ• varasato upadhÄ• retvÄ• ``ayaá¹ƒ vedanÄ• phassa
dukkho vipariá¹‡Ä• madhammoâ€™â€™ ti lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• pavattitavipass
I 418/ ``sukhena sakkÄ• sÄ• vedanÄ• adhivÄ• setuá¹ƒ ``vedanÄ• eva vediyatÄ«â€™â€™
vikkhambhetvÄ• _ti yathÄ• uppannaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ ananuvattitvÄ• vipassanaá¹ƒ
paá¹-ipannÄ• ya vipassanÄ• ya taá¹ƒ vinodetvÄ• . __saá¹ƒsumÄ• rapatitenÄ• _ti kumbhÄ«l
320/ urena nipajjanena. __paÃ±Ã±Ä• ya sÄ«laá¹ƒ dhovitvÄ• _ti akhaá¹‡á¸• Ä• dibhÄ• vÄ• p
Ä• dimajjhapariyosÄ• nesu paÃ±Ã±Ä• ya suvisodhitaá¹ƒ katvÄ• .

<318> __ ``kasmÄ• Ä• hÄ• â€™â€™ _ti uparidesanÄ• ya kÄ• raá¹‡aá¹ƒ pucchati. __lajjÄ•
ca guá¹‡adosapakÄ• sanena samaá¹‡ena gotamena pucchitapaÃ±haá¹ƒ vissajjesÄ«â€™â€
__ettakaparamÄ• _ti ettakaukkaá¹ƒsakoá¹-ikÄ• paÃ±ca sÄ«lÄ• ni, vedattayavibhÄ• vanaá¹
lakkhaá¹‡Ä• dito niddhÄ• retvÄ• jÄ• nanaá¹ƒ natthi, kevalaá¹ƒ tattha vacÄ«paramÄ• maya
``sÄ«lapaÃ±Ã±Ä• á¹‡anti vacanameva paramaá¹ƒ amhÄ• kaâ€™â€™ _nti. __ ``ayaá¹ƒ pan
niyyÄ• tanÄ• pekkhaá¹ƒ sÄ«laniddese, tenÄ• ha __ ``sÄ«lamicceva niyyÄ• titaâ€™â€™ _nt
``sÄ• maÃ±Ã±aphalaâ€™â€™ micceva niyyÄ• titaá¹ƒ, paÃ±Ã±Ä• niddese pana jhÄ• napaÃ
vipassanÄ• paÃ±Ã±Ä• vaseneva paÃ±Ã±Ä• niyyÄ• tanaá¹ƒ kataá¹ƒ, tenÄ• ha __ ``paá¹-han

soá¹‡adaá¹‡á¸• aupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

321-2__._ __nattÄ• _ti puttaputto. agÄ• ravaá¹ƒ nÄ• ma natthi, na cÄ• yaá¹ƒ bhagavati agÄ
284/ kho panÄ• â€™â€™ tiÄ• dimÄ• ha, atha kho attalÄ• bhaparihÄ• nibhayena. ayaÃ±hi y
mahÄ• janassa sambhÄ• vanaá¹ƒ uppÄ• detvÄ• kohaÃ±Ã±ena \Ee I 419/ pare vimhÄ• pet
vicarati, tasmÄ• tathÄ• avoca, tenÄ• ha __ ``iminÄ• kirÄ• â€™â€™ _tiÄ• di.

__taá¹…khaá¹‡Ä• nurÅ«pÄ• yÄ• _ti yÄ• disÄ« tadÄ• tassa ajjhÄ• sayappavatti, tadanurÅ«
tÄ• disassa vivaá¹-á¹-asannissitassa Ã±Ä• á¹‡assa paripÄ• kassa abhÄ• vato kevalaá¹ƒ abh
dassitoti Ä• ha __ ``diá¹-á¹-hadhammikasamparÄ• yikamatthaá¹ƒ sandassetvÄ• â€™â€™ _
attho. __kusale dhamme_ti tebhÅ«make kusale dhamme, ``catubhÅ«makeâ€™â€™ tipi vat
tenevÄ• ha ``Ä• yatiá¹ƒ nibbÄ• natthÄ• ya vÄ• sanÄ• bhÄ• giyÄ• vÄ• â€™â€™ ti. __tatthÄ
samÄ• dapite. __na_nti brÄ• hmaá¹‡aá¹ƒ __samuttejetvÄ• _ti sammadeva uparÅ«pari nisÄ
tikkhavisadabhÄ• vaá¹ƒ Ä• pÄ• detvÄ• . taá¹ƒ pana atthato tattha ussÄ• hajananaá¹ƒ hotÄ«

katvÄ• â€™â€™ _ti \Be I 321/. evaá¹ƒ puÃ±Ã±akiriyÄ• ya saussÄ• hatÄ• , evarÅ«paá¹ƒ gu
diá¹-á¹-hadhammikÄ• atthasampÄ• danÄ«ti evaá¹ƒ __saussÄ• hatÄ• ya, aÃ±Ã±ehi ca_ tas
sampahaá¹ƒsetvÄ• _ sammadeva haá¹-á¹-hatuá¹-á¹-habhÄ• vaá¹ƒ Ä• pÄ• detvÄ• .

yadi bhagavÄ• dhammaratanavassaá¹ƒ vassi, atha kasmÄ• so visesaá¹ƒ nÄ• dhigacchat
panÄ• â€™â€™ _tiÄ• di. yadi evaá¹ƒ kasmÄ• bhagavÄ• tassa tathÄ• dhammaratanavass
``kevalamassÄ• â€™â€™ _tiÄ• di. na hi bhagavato niratthakÄ• desanÄ• hotÄ«ti.

soá¹‡adaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

5. kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ•

<323> __purimasuttadvaye_ti \Be I 322/ \Ne I 285/ \Ee I 420/ ambaá¹-á¹-hasoá¹‡adaá¹‡á¸•
__vuttanayamevÄ• _ti yaá¹ƒ tattha Ä• gatasadisaá¹ƒ idhÄ• gataá¹ƒ taá¹ƒ atthavaá¹‡á¹‡ana
vuttanayeneva veditabbanti attho. ``taruá¹‡o ambarukkho ambalaá¹-á¹-hikÄ• â€™â€™ ti (S
brahmajÄ• lasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanti Ä• ha __ ``ambalaá¹-á¹-hikÄ• brahmajÄ• le

yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ sampÄ• detvÄ• mahÄ• yaÃ±Ã±aá¹ƒ uddissa saviÃ±Ã±Ä• á¹‡akÄ•
yaÃ±Ã±Å«pakaraá¹‡Ä• ni upaá¹-á¹-hapitÄ• nÄ«ti vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``mahÄ• yaÃ±Ã±o
upakkharaá¹‡aá¹ƒ tesaá¹ƒ tathÄ• sajjananti Ä• ha __ ``upakkhaá¹-oti sajjitoâ€™â€™ _ti. __
yuvabhÄ• vappattÄ• ni balavavacchasatÄ• ni, te pana vacchÄ• eva honti, na dammÄ• bali
``vacchasatÄ• nÄ«â€™â€™ _ti. __ete_ti usabhÄ• dayo urabbhapariyosÄ• nÄ• . __anekesa
saá¹…khyÄ• vasena anekatÄ• sattasataggahaá¹‡eneva paricchinnÄ• . __migapakkhÄ«na_
mahiá¹ƒsarurupasadakuruá¹…gagokaá¹‡á¹‡amigÄ• naÃ±ceva morakapiÃ±jaratittirakapotÄ•

<328> yaÃ±Ã±asaá¹…khÄ• tassa puÃ±Ã±assa yo saá¹ƒkileso, tassa nivÄ• raá¹‡ato \Ee I 4
vuccanti vippaá¹-isÄ• ravinodanÄ• . tato eva tÄ• taá¹ƒ puÃ±Ã±Ä• bhisandaá¹ƒ avicchinditv
``á¹-hapanÄ• â€™â€™ _ti vuttÄ• . tÄ• saá¹ƒ pana yaÃ±Ã±assa Ä• dimajjhapariyosÄ• navas
yaÃ±Ã±o tiá¹-á¹-hapanoti Ä• ha __ ``tiá¹-á¹-hapananti atthoâ€™â€™ _ti. parikkharonti abhis
__parikkhÄ• rÄ• , _ parivÄ• rÄ• ti vuttaá¹ƒ. __ ``soá¸·asaparikkhÄ• ranti soá¸·asaparivÄ• ra

mahÄ• vijitarÄ• jayaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<336> __pubbacarita_nti attano purimajÄ• tisambhÅ«taá¹ƒ bodhisambhÄ• rabhÅ«taá¹ƒ pu
\Ne I 286/ anugÄ• minova nidhissa thÄ• varo nidhi nidassito. aá¸• á¸• hatÄ• nÄ• ma vibhav
taá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya vuccatÄ«ti Ä• ha __ ``yo koci attano santakena vibhavena aá
I 323/. tathÄ• mahaddhanatÄ• pÄ«ti taá¹ƒ ukkaá¹ƒsagataá¹ƒ dassetuá¹ƒ __ ``mahatÄ• apa
dhanena samannÄ• gatoâ€™â€™ _ti vuttaá¹ƒ. bhuÃ±jitabbato paribhuÃ±jitabbato visesato

Ä• ha __ ``paÃ±cakÄ• maguá¹‡avasenÄ• â€™â€™ _ti. __piá¹‡á¸• apiá¹‡á¸• avasenÄ• _ti b
ahutvÄ• kevalaá¹ƒ khaá¹‡á¸• akhaá¹‡á¸• avasena.

__mÄ• sakÄ• dÄ«_ti __Ä• di_-saddena thÄ• lakÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __bhÄ• janÄ• (
vatthaseyyÄ• vasathÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• veá¸·uriya
``sattaratanÄ• nÄ«â€™â€™ _ti vadanti. sÄ• livÄ«hiÄ• di __pubbaá¹‡á¹‡aá¹ƒ_ purakkhataá
tabbipariyÄ• yato muggamÄ• sÄ• di __aparaá¹‡á¹‡aá¹ƒ. devasikaá¹ƒ ... pe ... vasenÄ• _ti d
paribhuÃ±jitabbadÄ• tabbavaá¸• á¸• hetabbÄ• dividhinÄ• parivattanakadhanadhaÃ±Ã±avas

koá¹-á¹-haá¹ƒ vuccati dhaÃ±Ã±assa Ä• á¹-hapanaá¹-á¹-hÄ• naá¹ƒ, koá¹-á¹-habhÅ«taá¹ƒ ag
__koá¹-á¹-hÄ• gÄ• raá¹ƒ_ tenÄ• ha __ ``dhaÃ±Ã±ena ... pe ... gÄ• ro cÄ• â€™â€™ _ti. eva
sÄ• ragabbhaá¹ƒ ``kosoâ€™â€™ ti, dhaÃ±Ã±assa Ä• á¹-hapanaá¹-á¹-hÄ• naÃ±ca ``koá¹-á¹
idÄ• ni tato aÃ±Ã±athÄ• taá¹ƒ dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha y
tikkhabhÄ• vaparihÄ• rato paricchado ``kosoâ€™â€™ ti vuccati, evaá¹ƒ raÃ±Ã±o tikkhabhÄ
caturaá¹…ginÄ« senÄ• ``kosoâ€™â€™ ti Ä• ha __ ``catubbidho koso hatthÄ« assÄ• rathÄ
``vatthakoá¹-á¹-hÄ• gÄ• raggahaá¹‡eneva_ sabbassÄ• pi bhaá¹‡á¸• aá¹-á¹-hapanaá¹-á¹-hÄ
koá¹-á¹-hÄ• gÄ• ranti vuttaá¹ƒ. __ ``idaá¹ƒ evaá¹ƒ bahuâ€™â€™ _ntiÄ• di rÄ• jÄ• tamattha
bhaá¹‡á¸• Ä• gÄ• rikena kathÄ• petvÄ• parisÄ• ya nissaddabhÄ• vÄ• pÄ• danatthaÃ±ca Ä
bhavissatÄ«ti.

337-8__._ __brÄ• hmaá¹‡o cintesi_ janapadassa anupaddavatthaÃ±ceva yaÃ±Ã±assa ca c
tenÄ• ha __ ``ayaá¹ƒ rÄ• jÄ• â€™â€™ _tiÄ• di.

sattÄ• naá¹ƒ hitassa sukhassa ca vidÅ«sanato ahitassa dukkhassa ca Ä• vahanato corÄ•
__corakaá¹‡á¹-akehi. _ yathÄ• gÄ• mavÄ• sÄ«naá¹ƒ ghÄ• tÄ• gÄ• maghÄ• tÄ• , evaá¹ƒ p
__panthaduhanÄ• . adhammakÄ• rÄ«_ti dhammato apetassa ayuttassa karaá¹‡asÄ«lo, atta
tato anatthato tÄ• yanena khattiyo \Be I 324/ yo khattadhammo, tassa vÄ• akaraá¹‡asÄ«lot
khÄ«lasadisattÄ• __dassukhÄ«laá¹ƒ. _ yathÄ• hi khette khÄ«laá¹ƒ kasanÄ• dÄ«naá¹ƒ suk
mÅ«lasantÄ• nena sassassa buddhiÃ±ca vibandhati, evaá¹ƒ dassavo rajje rÄ• jÄ• á¹‡Ä• ya
mÅ«laviruá¸·hiyÄ• janapadÄ• naá¹ƒ \Ee I 423/ paribuddhiÃ±ca vibandhanti. tena vuttaá¹ƒ ``
khÄ«lasadisattÄ• dassukhÄ«laâ€™â€™ nti. __vadha_-saddo hiá¹ƒsanatthopi hotÄ«ti vutta
koá¹-á¹-anena vÄ• â€™â€™ _ti. __addubandhanÄ• dinÄ• _ti __Ä• di_-saddena rajjubandha
saá¹…gaá¹‡hÄ• ti. __jÄ• niyÄ• _ti dhanajÄ• niyÄ• , tenÄ• ha __ ``sataá¹ƒ gaá¹‡hathÄ• â€™
__paÃ±casikhamuá¹‡á¸• akaraá¹‡a_nti kÄ• kapakkhakaraá¹‡aá¹ƒ. __gomayasiÃ±cana_nti
chakaá¹‡odakÄ• vasecanaá¹ƒ. __kudaá¹‡á¸• akabandhana_nti gaddulabandhanaá¹ƒ. __ev
khuramuá¹‡á¸• aá¹ƒ karitvÄ• bhasmapuá¹-apothanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __Å«haniss
apanessÄ• mÄ«ti attho. __ussahantÄ«_ti pubbe tattha kataparicayatÄ• ya ussÄ• haá¹ƒ kÄ•
__anuppadetÅ«_ti anu anu padetu, tenÄ• ha __ ``dinne appahonteâ€™â€™ _tiÄ• di. sakkh

vaá¸• á¸• hiyÄ• saha vÄ• vinÄ• vÄ• puna gahetukÄ• massa, idha pana taá¹ƒ natthÄ«ti Ä•
akatvÄ• â€™â€™ _tiÄ• di, tenÄ• ha __ ``mÅ«lacchejjavasenÄ• â€™â€™ _ti. pakÄ• rato bh
sambharati paricayati etenÄ• ti __pÄ• bhataá¹ƒ, _ bhaá¹‡á¸• amÅ«laá¹ƒ.

divase divase dÄ• tabbabhattaá¹ƒ __devasikabhattaá¹ƒ. _ ``anumÄ• saá¹ƒ, anuposathaâ€™
vetanaá¹ƒ __mÄ• sikÄ• diparibbayaá¹ƒ. _ tassa tassa kulÄ• nurÅ«pena kammÄ• nurÅ«pena
paccekaá¹ƒ anurÅ«pa-saddo yojetabbo. senÄ• paccÄ• di __á¹-hÄ• nantaraá¹ƒ. _ sakakam
anupaddavattÄ• ca __dhanadhaÃ±Ã±Ä• naá¹ƒ rÄ• siko_ rÄ• sikÄ• rabhÅ«to. __khemena á
pavattÄ• , tenÄ• ha __ ``abhayÄ• â€™â€™ _ti, kutocipi bhayarahitÄ• ti attho.

catuparikkhÄ• ravaá¹‡á¹‡anÄ•

<339> tasmiá¹ƒ tasmiá¹ƒ kicce anuyanti anuvattantÄ«ti anuyantÄ• , anuyantÄ• eva __Ä• n
``anubhÄ• vo eva Ä• nubhÄ• voâ€™â€™ ti. __assÄ• _ti raÃ±Ã±o. __te_ti Ä• nuyantakhattiy
bhavissanti_ ``amhe ettha bahi karotÄ«â€™â€™ ti. nibandhavipulÄ• gamo gÄ• mo __nigam
\Be I 325/ mahÄ• gÄ• moti attho. __janapada_-saddo heá¹-á¹-hÄ• vuttattho eva. channaá¹ƒ
raÃ±Ã±o hitasukhÄ• bhibuddhi, tadekadesÄ• ca Ä• nuyantÄ• dayoti vuttaá¹ƒ __ ``yaá¹ƒ tum
mama bhaveyya dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ _ti.

amÄ• saha bhavanti kiccesÅ«ti __amaccÄ• , _ rajjakiccavosÄ• sanakÄ• . te pana raÃ±Ã±o
hontÄ«ti Ä• ha __ ``piyasahÄ• yakÄ• â€™â€™ _ti. raÃ±Ã±o parisati bhavÄ• ti __pÄ• risajjÄ
Ä• ha __ ``sesÄ• Ä• á¹‡attikarÄ• â€™â€™ _ti, yathÄ• vuttaÄ• nuyantakhattiyÄ• dÄ« hi ava
attho. satipi deyyadhamme Ä• nubhÄ• vasampattiyÄ• , parivÄ• rasampattiyÄ• ca abhÄ• ve
sakkÄ• , vuá¸• á¸• hakÄ• le \Ee I 425/ ca tÄ• disÄ• nampi rÄ• jÅ«naá¹ƒ tadubhayaá¹ƒ hÄ• y
``mahallakakÄ• le ... pe ... na sakkÄ• â€™â€™ _ti. __anumatiyÄ• _ti anujÄ• nanena, __pak
yaÃ±Ã±assa aá¹…gabhÅ«tÄ• . parikkharontÄ«ti __parikkhÄ• rÄ• , _ sambhÄ• rÄ• . ime tass
parivÄ• rÄ• viya hontÄ«ti Ä• ha __ ``parivÄ• rÄ• bhavantÄ«â€™â€™ _ti.

aá¹-á¹-haparikkhÄ• ravaá¹‡á¹‡anÄ•

<340> __yasasÄ• _ti Ä• nubhÄ• vena, tenÄ• ha __ ``Ä• á¹‡Ä• á¹-hapanasamatthatÄ• yÄ•
``dÄ• tÄ• dÄ• nassa phalaá¹ƒ paccanubhotÄ«â€™â€™ ti pattiyÄ• yati. dÄ• ne sÅ«roti __dÄ
Ä«sakampi saá¹…gaá¹ƒ akatvÄ• muttacÄ• go. svÄ• yamattho kammassakataÃ±Ã±Ä• á¹‡a
veditabbo, tenÄ• ha __ ``na saddhÄ• mattakenevÄ• â€™â€™ _tiÄ• di. yassa hi kammassak
upaá¹-á¹-hÄ• ti, so evaá¹ƒ vutto. __yaá¹ƒ dÄ• naá¹ƒ detÄ«_ti yaá¹ƒ deyyadhammaá¹ƒ paras
hutvÄ• _ti tabbisayaá¹ƒ lobhaá¹ƒ suá¹-á¹-hu abhibhavanto tassa adhipati hutvÄ• deti anadh
dÄ• so, na sahÄ• yoâ€™â€™ ti vatvÄ• tadubhayaá¹ƒ anvayato, byatirekato ca dassetuá¹ƒ
vuttaá¹ƒ. __dÄ• so hutvÄ• deti_ taá¹‡hÄ• ya dÄ• nassa dÄ• sabyataá¹ƒ upagatattÄ• . __sa

piyabhÄ• vÄ• nissajjanato. __sÄ• mÄ« hutvÄ• deti_ tattha taá¹‡hÄ• dÄ• sabyato attÄ• naá
abhibhuyya pavattanato. sÄ• miparibhogasadisÄ• hetassÄ• yaá¹ƒ pavattatÄ«ti.

__samitapÄ• pÄ• _ \Ee I 426/ __samaá¹‡Ä• , bÄ• hitapÄ• pÄ• brÄ• hmaá¹‡Ä• _ ukkaá¹-á¹
pabbajjÄ• mattasamaá¹‡Ä• jÄ• timattabrÄ• hmaá¹‡Ä• pana __kapaá¹‡Ä• diggahaá¹‡enev
__duggatÄ• _ti dukkarajÄ«vikaá¹ƒ upagatÄ• kasiravuttikÄ• , tenÄ• ha __ ``daliddamanussÄ
addhÄ• namaggagÄ• mino. __vaá¹‡ibbakÄ• _ti dÄ• yakÄ• naá¹ƒ guá¹‡akittanavasena, kam
yÄ• canakÄ• seyyathÄ• pi naggacariyÄ• dayo, tenÄ• ha __ ``iá¹-á¹-haá¹ƒ dinnaâ€™â€™ _
``pasatamattaâ€™â€™ _nti vÄ«hitaá¹‡á¸• ulÄ• divasena vuttaá¹ƒ, __ ``sarÄ• vamattaâ€™â
yÄ• gubhattÄ• divasena. opÄ• naá¹ƒ vuccati ogÄ• hetvÄ• pÄ• tabbato naditaá¸·Ä• kÄ• dÄ«
sabbasÄ• dhÄ• raá¹‡atitthaá¹ƒ opÄ• naá¹ƒ viya bhÅ«toti __opÄ• nabhÅ«to, _ tenÄ• ha __ `
_tiÄ• di. __sutameva sutajÄ• ta_nti __jÄ• ta_-saddassa anatthantaravÄ• cakatamÄ• ha yath

atÄ«tÄ• diatthacintanasamatthatÄ• nÄ• massa raÃ±Ã±o anumÄ• navasena, itikattabbatÄ•
289/, na buddhÄ• naá¹ƒ viya tattha paccakkhadassitÄ• yÄ• ti dassetuá¹ƒ __ ``atÄ«teâ€™â€
aá¸• á¸• hatÄ• dayo tÄ• va yaÃ±Ã±assa parikkhÄ• rÄ• hontu tehi vinÄ• tassa asijjhanato, s
kathanti Ä• ha __ ``etehi kirÄ• â€™â€™ _tiÄ• di. ettha ca keci ``yathÄ• aá¸• á¸• hatÄ• dayo
aá¹…gÄ• ni, na evamabhijÄ• tatÄ• , abhirÅ«patÄ• cÄ• ti dassetuá¹ƒ __kira_saddaggahaá¹
dujjÄ• toâ€™â€™ tiÄ• di vacanassa anekantikataá¹ƒ maÃ±Ã±amÄ• nÄ• , tayidaá¹ƒ asÄ• ra
hesa yaÃ±Ã±Ä• rambho tattha siyÄ• kesaÃ±ci tathÄ• parivitakkoti tassÄ• pi avakÄ• sÄ• bh
vuttattÄ• . __kira_-saddo pana tadÄ• brÄ• hmaá¹‡ena cintitÄ• kÄ• rasÅ«canattho daá¹-á¹-h
__Ä• di_-saddena ``ayaá¹ƒ virÅ«po daliddo \Ee I 427/ appesakkho assaddho appassuto ana
medhÄ• vÄ«â€™â€™ ti etesaá¹ƒ saá¹…gaho daá¹-á¹-habbo.

catuparikkhÄ• rÄ• divaá¹‡á¹‡anÄ•

<341> __ ``sujaá¹ƒ paggaá¹‡hantÄ• naâ€™â€™ _nti purohitassa sayameva kaá¹-acchugg
sahatthÄ• , sakkaccaÃ±ca dÄ• ne yuttatÄ• icchitabbÄ• ti dasseti \Be I 327/. __evaá¹ƒ dujjÄ
heá¹-á¹-hÄ• vuttanayeneva attho veditabbo.

<342> __tiá¹‡á¹‡aá¹ƒ á¹-hÄ• nÄ• na_nti dÄ• nassa Ä• dimajjhapariyosÄ• nabhÅ«tÄ• su tÄ
attho. __calantÄ«_ti kampanti purimÄ• kÄ• rena na tiá¹-á¹-hanti. __karaá¹‡atthe_ti tatiyÄ• vi
hetaá¹ƒ sÄ• mivacanaá¹ƒ karaá¹‡Ä«yasaddÄ• pekkhÄ• ya. ``paccÄ• nutÄ• po na kattabboâ
akaraá¹‡Å«pÄ• yaá¹ƒ dassetuá¹ƒ __ ``pubbacetanÄ• pana acalÄ• patiá¹-á¹-hapetabbÄ• â€
__acalÄ• _ti daá¸·hÄ• kenaci asaá¹ƒhÄ«rÄ• . __patiá¹-á¹-hapetabbÄ• _ti supatiá¹-á¹-hitÄ•
karaá¹‡ena hi yathÄ• taá¹ƒ dÄ• naá¹ƒ sampati yathÄ• dhippÄ• yaá¹ƒ nippajjati, evaá¹ƒ Ä• y
vipulaphalatÄ• yÄ• ti Ä• ha __ ``evaÃ±hi dÄ• naá¹ƒ mahapphalaá¹ƒ hotÄ«ti dassetÄ«â€™â€™
anupakkiliá¹-á¹-habhÄ• vato. __muÃ±cacetanÄ• _ti pariccÄ• gacetanÄ• . tassÄ• niccalabh

pubbÄ• bhisaá¹…khÄ• ravasena uá¸·Ä• rabhÄ• vo, samanussaraá¹‡acetanÄ• ya pana nicc
dinnaá¹ƒ sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti tassa sakkaccaá¹ƒ paccavekkhaá¹‡Ä• vasena ve
akarontassÄ• _ti muÃ±cacetanaá¹ƒ, tattha paccÄ• samanussaraá¹‡acetanaÃ±ca vuttanaye
vippaá¹-isÄ• raá¹ƒ uppÄ• dentassa. khettavisese pariccÄ• gassa katattÄ• laddhesupi __uá
__bhogesu cittaá¹ƒ nÄ• pi namati. _ yathÄ• kathanti Ä• ha __ ``mahÄ• roruvaá¹ƒ upapanna
viyÄ• â€™â€™ _ti.

so \Ne I 290/ kira tagarasikhiá¹ƒ paccekabuddhaá¹ƒ attano gehadvÄ• re piá¹‡á¸• Ä• ya á¹-h
samaá¹‡assa piá¹‡á¸• apÄ• taá¹ƒ dehÄ«â€™â€™ ti bhariyaá¹ƒ Ä• á¹‡Ä• petvÄ• rÄ• jupaá
seá¹-á¹-hibhariyÄ• sappaÃ±Ã±ajÄ• tikÄ• , sÄ• cintesi ``mayÄ• ettakena kÄ• lena `imassa
vacanamattaá¹ƒ pissa na sutapubbaá¹ƒ, ayaÃ±ca maÃ±Ã±e ahosi paccekasambuddho, yat
paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ«â€™â€™ ti upagantvÄ• paccekasambuddha
vanditvÄ• pattaá¹ƒ Ä• dÄ• ya antonivesane paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• parisuddh
bhattaá¹ƒ sampÄ• detvÄ• tadanurÅ«paá¹ƒ khÄ• danÄ«yaá¹ƒ, byaÃ±janaá¹ƒ, sÅ«peyyaÃ±c
gandhehi alaá¹…karitvÄ• paccekasambuddhassa hatthesu patiá¹-á¹-hapetvÄ• vandi. pacc
paccekabuddhÄ• naá¹ƒ saá¹…gahaá¹ƒ \Be I 328/ karissÄ• mÄ«â€™â€™ ti aparibhuÃ±jitvÄ
pakkÄ• mi. sopi kho seá¹-á¹-hi rÄ• jupaá¹-á¹-hÄ• naá¹ƒ katvÄ• Ä• gacchanto paccekabuddh
``tumhÄ• kaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dethÄ• â€™â€™ ti vatvÄ• pakkanto, api vo laddho piá
seá¹-á¹-hi laddhoti. ``passÄ• mÄ• â€™â€™ ti gÄ«vaá¹ƒ ukkhipitvÄ• olokesi. athassa piá¹‡á
uá¹-á¹-hahitvÄ• nÄ• sapuá¹-aá¹ƒ pÅ«resi. so ``mahÄ• vata me dhanabyayo jÄ• toâ€™â€™
asakkonto pacchÄ• vippaá¹-isÄ• rÄ« ahosi. vippaá¹-isÄ• rassa pana uppannÄ• kÄ• ro ``var
a I 131) pÄ• á¸·iyaá¹ƒ Ä• gatoyeva. bhÄ• tu panÄ• yaá¹ƒ ekaá¹ƒ puttakaá¹ƒ \Ee I 429/ sÄ• p
voropesi, tena mahÄ• roruvaá¹ƒ upapanno. piá¹‡á¸• apÄ• tadÄ• nena panesa sattakkhattuá
lokaá¹ƒ upapanno, sattakkhattumeva ca seá¹-á¹-hikule nibbatto, na cÄ• ssa uá¸·Ä• resu bho
tena vuttaá¹ƒ ``nÄ• pi uá¸·Ä• resu bhogesu cittaá¹ƒ namatÄ«â€™â€™ ti.

<343> Ä• karoti attano anurÅ«patÄ• ya samariyÄ• daá¹ƒ saparicchedaá¹ƒ phalaá¹ƒ nibbatt
kÄ• raá¹‡anti Ä• ha __ ``dasahi Ä• kÄ• rehÄ«ti dasahi kÄ• raá¹‡ehÄ«â€™â€™ _ti. __paá¹-i
hutvÄ• uppajjamÄ• no paá¹-iggÄ• hakatova uppajjati, itaro pana deyyadhammato, parivÄ• n
__uppajjituá¹ƒ yutta_nti uppajjanÄ• rahaá¹ƒ. __tesaá¹ƒyeva_ pÄ• á¹‡Ä• tipÄ• tÄ«naá¹ƒ. yaj
adhippetaá¹ƒ, na aggijuhananti Ä• ha __ ``yajataá¹ƒ bhava_nti __detu bhavaâ€™â€™ _nti.
muttacÄ• gavasena vissajjatu. __abbhantara_nti ajjhattaá¹ƒ, sakasantÄ• neti attho.

<344> heá¹-á¹-hÄ• soá¸·asa parikkhÄ• rÄ• vuttÄ• yaÃ±Ã±assa te vatthuá¹ƒ katvÄ• , idha
anumodanÄ• ya Ä• raddhattÄ• vuttaá¹ƒ __ ``soá¸·asahi Ä• kÄ• rehÄ«â€™â€™ _ti. __dass
paccakkhato viya phalaá¹ƒ dassetvÄ• , anekavÄ• raá¹ƒ pana kathanato ca Ä• meá¸• itavac
yathÄ• vuttaá¹ƒ dÄ• naphalavasena kammaphalasambandhaá¹ƒ. __samÄ• dapetvÄ• _ti su
yathÄ• rÄ• jÄ• tamatthaá¹ƒ sammadeva Ä• diyati \Ee I 430/ citte karonto suggahitaá¹ƒ katv

sakkaccaá¹ƒ Ä• dÄ• petvÄ• . Ä• meá¸• itakÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva.

__ ``vippaá¹-isÄ• ravinodanenÄ• â€™â€™ _ti \Be I 329/ idaá¹ƒ nidassanamattaá¹ƒ lobhadosamohaissÄ• macchariyamÄ• nÄ• dayopi hi dÄ• nacittassa upakkilesÄ• , tesaá¹ƒ vi samuttejitaá¹ƒ nÄ• ma hoti tikkhavisadabhÄ• vappattito. Ä• sannatarabhÄ• vato vÄ• vippaá tabbinodanameva gahitaá¹ƒ, pavattitepi hi dÄ• ne tassa sambhavato. yÄ• thÄ• vato vijjamÄ tuá¹-á¹-hapahaá¹-á¹-habhÄ• vÄ• pÄ• danaá¹ƒ sampahaá¹ƒsananti Ä• ha __ ``sundaraá¹ƒ te kathesÄ«â€™â€™ _ti. __dhammato_ti saccato. saccaÃ±hi dhammato anapetattÄ• dhamm samaá¹ƒ, yuttabhÄ• vena kÄ• raá¹‡anti ca vuccatÄ«ti.

<345> tasmiá¹ƒ yaÃ±Ã±e rukkhatiá¹‡acchedopi nÄ• ma nÄ• hosi, kuto pÄ• á¹‡avadhoti pÄ daá¸·hÄ«karaá¹‡atthaá¹ƒ sabbaso viparÄ«tagÄ• hÄ• vidÅ«sitaÃ±cassa dassetuá¹ƒ pÄ• á¸·i haÃ±Ã±iá¹ƒsÅ«â€™â€™ ti Ä• diá¹ƒ vatvÄ• pi ``na rukkhÄ• chijjiá¹ƒsÅ«â€™â€™ tiÄ• di vut pana gÄ• voâ€™â€™ _tiÄ• di. __barihisatthÄ• yÄ• _ti paricchedanatthÄ• ya. __vanamÄ• lÄ ganthitamÄ• lÄ• niyÄ• mena. __bhÅ«miyaá¹ƒ vÄ• pattharantÄ«_ti vedibhÅ«miá¹ƒ parikkhip __antogehadÄ• sÄ• dayo_ti antojÄ• tadhanakkÄ«takaramarÄ• nÄ«tasayaá¹ƒdÄ• sÄ• . __pu pageva. __gahetvÄ• karontÄ«_ti divase divase gahetvÄ• karonti. __tajjitÄ• _ti \Ee I 431/ ga __piyasamudÄ• cÄ• renevÄ• _ti iá¹-á¹-havacaneneva. __phÄ• á¹‡itena cevÄ• _ti ettha __ca tena paá¹‡Ä«tapaá¹‡Ä«tÄ• naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ khÄ• danÄ«yabhojanÄ«yÄ• dÄ« vatthamÄ• lÄ• gandhavilepanayÄ• naseyyÄ• dÄ«naÃ±ca saá¹…gaho daá¹-á¹-habbo, tenÄ• sappitelÄ• disammissehevÄ• â€™â€™ _tiÄ• di.

<346> saá¹ƒ nÄ• ma dhanaá¹ƒ, tassa patÄ«ti sapati, dhanavÄ• . diá¹-á¹-hadhammikasamp hitanti __sÄ• pateyyaá¹ƒ, _ tadeva dhanaá¹ƒ. tenÄ• ha __ ``pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ Ä• gahetvÄ• â€™â€™ _ti. __gÄ• mabhÄ• genÄ• _ti saá¹…kittanavasena gÄ• me vÄ• gahetab

<347> __ ``yÄ• guá¹ƒ pivitvÄ• â€™â€™ _ti yÄ• gusÄ«sena pÄ• tarÄ• sabhojanamÄ• ha. _ yaÃ±Ã±avÄ• á¹-assÄ• _ti raÃ±Ã±o dÄ• nasÄ• lÄ• ya nÄ• tidÅ«re puratthimadisÄ• bhÄ• geti pÄ• tarÄ• saá¹ƒ bhuÃ±jitvÄ• akilantarÅ«pÄ• yeva sÄ• yanhe sÄ• laá¹ƒ pÄ• puá¹‡anti __ ``d yaÃ±Ã±avÄ• á¹-assÄ• â€™â€™ _ti Ä• dÄ«supi eseva nayo.

<348> __parihÄ• renÄ• _ti \Ne I 292/ bhagavantaá¹ƒ garuá¹ƒ katvÄ• agÄ• ravaparihÄ• ren

niccadÄ• naanukulayaÃ±Ã±avaá¹‡á¹‡anÄ•

<349> __uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• yÄ• _ti dÄ• ne uá¹-á¹-hÄ• navÄ«riyaá¹ƒ sakkaccaá¹ __appasambhÄ• rataro_ti ativiya parittasambhÄ• ro. samÄ• rabhÄ«yati yaÃ±Ã±o etehÄ«ti s sambhÄ• rasambharaá¹‡avasena pavattasattapÄ«á¸·Ä• . __appaá¹-á¹-hataro_ti pana ativiya

vipÄ• kasaÃ±Ã±itaá¹ƒ atisayena mahantaá¹ƒ sadisaphalaá¹ƒ etassÄ• ti \Ee I 432/ __mahap
udayasaÃ±Ã±itaá¹ƒ atisayena mahantaá¹ƒ nissandÄ• diphalaá¹ƒ etassÄ• ti __mahÄ• nisaá
dhuvÄ• ni thirÄ• ni acchinnÄ• ni katvÄ• dÄ• tabbadÄ• nÄ• ni. __anukulayaÃ±Ã±Ä• nÄ«_ti a
upÄ• dÄ• ya dÄ• tabbadÄ• nÄ• ni, tenÄ• ha __ ``amhÄ• kaâ€™â€™ _ntiÄ• di. __nibaddhad
niyametvÄ• paveá¹‡Ä«vasena pavattitadÄ• nÄ• ni.

hatthidantena pavattitÄ• __dantamayasalÄ• kÄ• , _ yattha dÄ• yakÄ• naá¹ƒ nÄ• maá¹ƒ aá
setavÄ• hanaraÃ±Ã±o.

__Ä• dÄ«nÄ«_ti __Ä• di_-saddena ``seno viya maá¹ƒsapesiá¹ƒ kasmÄ• okkhanditvÄ• gaa
evamÄ• dÄ«naá¹ƒ saá¹…gaho. pubbacetanÄ• muÃ±cacetanÄ• aparacetanÄ• sampattiyÄ•
aá¹…gÄ• ni, vÄ«tarÄ• gatÄ• vÄ«tadosatÄ• vÄ«tamohatÄ• paá¹-ipattiyÄ• dakkhiá¹‡eyyassa
__chaá¸·aá¹…gasamannÄ• gatÄ• ya dakkhiá¹‡Ä• ya. _ aparÄ• paraá¹ƒ uppajjanakacetanÄ
viya ca ito cito ca abhisanditvÄ• okkhanditvÄ• pavattiyÄ• puÃ±Ã±ameva __puÃ±Ã±Ä• bhi

<350> __kiccapariyosÄ• naá¹ƒ natthi_ divase divase dÄ• yakassa byÄ• pÄ• rÄ• pajjanato,
_tiÄ• di. __kiccapariyosÄ• naá¹ƒ atthi_ yathÄ• raddhassa Ä• vÄ• sassa katipayenÄ• pi kÄ•
tenÄ• ha \Be I 331/ __ ``paá¹‡á¹‡asÄ• laâ€™â€™ _ntiÄ• di. __suttantapariyÄ• yenÄ• _ti su
12, 13; AN II 58) __nava Ä• nisaá¹ƒsÄ• _ti sÄ«tapaá¹-ighÄ• tÄ• dayo paá¹-isallÄ• nÄ• rÄ• n
appamattatÄ• ya cete vuttÄ• .

yasmÄ• Ä• vÄ• saá¹ƒ dentena nÄ• ma sabbampi paccayajÄ• taá¹ƒ dinnameva hoti. dve ta
kiÃ±ci \Ee I 433/ aladdhÄ• Ä• gatassapi chÄ• yÅ«dakasampannaá¹ƒ Ä• rÄ• maá¹ƒ pavisitv
muhuttaá¹ƒ nipajjitvÄ• vuá¹-á¹-hÄ• ya nisinnassa kÄ• ye balaá¹ƒ Ä• haritvÄ• pakkhittaá¹ƒ v
bahi vicarantassa ca kÄ• ye vaá¹‡á¹‡adhÄ• tu vÄ• tÄ• tapehi kilamati, patissayaá¹ƒ pavisitv
muhuttaá¹ƒ nipannassa visabhÄ• gasantati vÅ«pasammati, sabhÄ• gasantati patiá¹-á¹-hÄ•
Ä• haritvÄ• pakkhittÄ• viya hoti. bahi vicarantassa ca pÄ• de kaá¹‡á¹-ako vijjhati, khÄ• á¹‡
sarÄ«sapÄ• diparissayÄ• ceva corabhayaÃ±ca uppajjati, patissayaá¹ƒ pavisitvÄ• dvÄ• raá
sabbe te parissayÄ• na honti, sajjhÄ• yantassa dhammapÄ«tisukhaá¹ƒ, kammaá¹-á¹-hÄ• n
upasamasukhaÃ±ca uppajjati bahiddhÄ• vikkhepÄ• bhÄ• vato. bahi vicarantassa ca kÄ• ye
phandanti, senÄ• sanaá¹ƒ pavisanakkhaá¹‡e maÃ±capÄ«á¹-hÄ• dÄ«ni na paÃ±Ã±Ä• yanti,
akkhÄ«naá¹ƒ pasÄ• do Ä• haritvÄ• pakkhitto viya hoti, dvÄ• ravÄ• tapÄ• namaÃ±capÄ«á¹-
etasmiÃ±ca Ä• vÄ• se vasantaá¹ƒ disvÄ• manussÄ• catÅ«hi paccayehi sakkaccaá¹ƒ upaá
``Ä• vÄ• saá¹ƒ dentena nÄ• ma sabbampi paccayajÄ• taá¹ƒ dinnameva hotÄ«â€™â€™ ti, t
Ä• nisaá¹ƒsÄ• veditabbÄ• . tena vuttaá¹ƒ ``appamattatÄ• ya cete vuttÄ• â€™â€™ ti.

__sÄ«ta_nti ajjhattaá¹ƒ dhÄ• tukkhobhavasena vÄ• bahiddhÄ• utuvipariá¹‡Ä• mavasena v
__uá¹‡ha_nti aggisantÄ• paá¹ƒ, tassa vanaá¸• Ä• hÄ• dÄ«su (vanadÄ• hÄ• dÄ«su vÄ• Sp-

sambhavo veditabbo. __paá¹-ihantÄ«_ti paá¹-ibÄ• hati, yathÄ• tadubhayavasena kÄ• yacit
hoti, evaá¹ƒ karoti. sÄ«tuá¹‡habbhÄ• hate \Ee I 434/ hi sarÄ«re vikkhittacitto bhikkhu yonis
sakkoti. __vÄ• á¸·amigÄ• nÄ«_ti sÄ«habyagghÄ• dicaá¹‡á¸• amige. guttasenÄ• sanaÃ±hi Ä
dvÄ• raá¹ƒ pidhÄ• ya nisinnassa te parissayÄ• na hontÄ«ti. __sarÄ«sape_ti ye keci sarante
dÄ«ghajÄ• tike sappÄ• dike. __makase_ti nidassanamattametaá¹ƒ, á¸• aá¹ƒsÄ• dÄ«nampi
Sp-á¹- cÅ«á¸·avagga III 295) saá¹…gaho daá¹-á¹-habbo. __sisire_ti sisirakÄ• lavasena,
sattÄ• havaddalikÄ• divasena ca uppanne sisirasamphasse. __vuá¹-á¹-hiyo_ti yadÄ• tadÄ•
vassavuá¹-á¹-hiyo paá¹-ihanatÄ«ti yojanÄ• .

__vÄ• tÄ• tapo ghoro_ti rukkhagacchÄ• dÄ«naá¹ƒ ummÅ«labhaÃ±janÄ• divasena pavattiy
vÄ• to ceva gimhapariá¸·Ä• hasamayesu uppattiyÄ• ghoro sÅ«riyÄ• tapo ca. __paá¹-ihaÃ±
__leá¹‡attha_nti nÄ• nÄ• rammaá¹‡ato cittaá¹ƒ nivattetvÄ• paá¹-isallÄ• nÄ• rÄ• matthaá¹ƒ.
vuttaparissayÄ• bhÄ• vena phÄ• suvihÄ• ratthaá¹ƒ. __jhÄ• yitu_nti aá¹-á¹-hatiá¹ƒsÄ• ya Ä•
cittaá¹ƒ upanibandhitvÄ• upanijjhÄ• yituá¹ƒ. __vipassitu_nti aniccÄ• dito saá¹…khÄ• re san

__vihÄ• re_ti \Ne I 294/ patissaye. __kÄ• raye_ti kÄ• rÄ• peyya. __ramme_ti manorame niv
bahussute_ti kÄ• retvÄ• pana ettha vihÄ• resu bahussute sÄ«lavante kalyÄ• á¹‡adhamme
pana tesaá¹ƒ bahussutÄ• naá¹ƒ yathÄ• paccayehi kilamatho na hoti, evaá¹ƒ __annaÃ±ca p
vatthasenÄ• sanÄ• ni ca dadeyya ujubhÅ«tesu_ ajjhÄ• sayasampannesu kammakammapha
ratanattayaguá¹‡Ä• naÃ±ca saddahanena __vippasannena cetasÄ• . _

idÄ• ni gahaá¹-á¹-hapabbajitÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Å«pakÄ• ritaá¹ƒ dassetuá¹ƒ \Ee I 43
gÄ• thamÄ• ha. tattha __te_ti bahussutÄ• . __tassÄ• _ti upÄ• sakassa. __dhammaá¹ƒ dese
sakalavaá¹-á¹-adukkhapanÅ«danaá¹ƒ saddhammaá¹ƒ desenti. __yaá¹ƒ so dhammaá¹ƒ idha
yaá¹ƒ saddhammaá¹ƒ imasmiá¹ƒ sÄ• sane sammÄ• paá¹-ipajjanena jÄ• nitvÄ• aggamaggÄ
__parinibbÄ• ti_ ekÄ• dasaggivÅ«pasamena sÄ«ti bhavati.

sÄ«tapaá¹-ighÄ• tÄ• dayo vipassanÄ• vasÄ• nÄ• terasa, annÄ• dilÄ• bho, dhammassavan
parinibbÄ• nanti evaá¹ƒ __sattarasa. _

<351> __attano santakÄ• _ti attaniyÄ• . __duppariccajanaá¹ƒ_ lobhaá¹ƒ niggaá¹‡hituá¹ƒ as
vÄ• gaá¹‡assa vÄ• santiketi yojanÄ• . __tatthÄ• _ti \Be I 333/ yathÄ• gahite saraá¹‡e. __n
kattabbatÄ• _ viÃ±Ã±Å«jÄ• tikassÄ• ti adhippÄ• yo. __ ``jÄ«vitapariccÄ• gamayaá¹ƒ puÃ±Ã
na yathÄ• gahitaá¹ƒ saraá¹‡aá¹ƒ bhindissati, evÄ• haá¹ƒ taá¹ƒ mÄ• remÄ«â€™â€™ ti yadip
jÄ«vitÄ• voropeyya, tathÄ• pi ``nevÄ• haá¹ƒ buddhaá¹ƒ na buddhoti, dhammaá¹ƒ na dhamm
saá¹…ghoti vadÄ• mÄ«â€™â€™ ti daá¸·hataraá¹ƒ katvÄ• gahitasaraá¹‡assa vasena vuttaa

<352> saraá¹‡aá¹ƒ upagatena kÄ• yavÄ• cÄ• cittehi sakkaccaá¹ƒ vatthuttayapÅ«jÄ• kÄ• t

parihanitabbo, sikkhÄ• padÄ• ni pana samÄ• dÄ• namattaá¹ƒ, sampattavatthuto viramaá¹‡a
saraá¹‡agamanato sÄ«lassa appaá¹-á¹-hataratÄ• , appasamÄ• rambhataratÄ• ca veditabb
jÄ«vitadÄ• nÄ• dinÄ• daá¹‡á¸• anidhÄ• nato, sakalalokiyalokuttaraguá¹‡Ä• dhiá¹-á¹-hÄ• na
mahapphalamahÄ• nisaá¹ƒsataratÄ• daá¹-á¹-habbÄ• .

vakkhamÄ• nanayena \Ee I 436/ ca verahetutÄ• ya veraá¹ƒ vuccati pÄ• á¹‡Ä• tipÄ• tÄ• dip
``mayi idha á¹-hitÄ• ya kathaá¹ƒ Ä• gacchasÄ«â€™â€™ ti tajjentÄ« viya nÄ«haratÄ«ti __ve
pÄ• padhammato \Ne I 295/ viramati etÄ• yÄ• ti ``viramaá¹‡Ä«â€™â€™ ti vattabbe niruttina
katvÄ• __ ``veramaá¹‡Ä«â€™â€™ _ti vuttÄ• . asamÄ• dinnasÄ«lassa sampattato
yathÄ• upaá¹-á¹-hitavÄ«tikkamitabbavatthuto virati __sampattavirati. _ samÄ• dÄ• navasena
__samÄ• dÄ• navirati. _ setu vuccati ariyamaggo, tappariyÄ• pannÄ• hutvÄ• pÄ• padham
ghÄ• tanavirati __setughÄ• tavirati. _ idÄ• ni tisso viratiyo sarÅ«pato dassetuá¹ƒ __ ``tatthÄ
vuttaá¹ƒ. __pariharatÄ«_ti avÄ«tikkamavasena parivajjeti. __na hanÄ• mÄ«_ti ettha __iti_-s
``adinnaá¹ƒ nÄ• diyÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• dÄ«naá¹ƒ saá¹…gaho, __vÄ• _-saddena
gaá¹‡hantassÄ• â€™â€™ _ti.

__maggasampayuttÄ• _ti sammÄ• diá¹-á¹-hiyÄ• dimaggasampayuttÄ• . idÄ• ni tÄ• saá¹ƒ v
vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __purimÄ• dve_ti sampat
__pacchimÄ• _ti setughÄ• tavirati. __sabbÄ• nipi bhinnÄ• ni honti_ ekajjhaá¹ƒ samÄ• dinna
visuá¹ƒ visuá¹ƒ samÄ• dinnattÄ• \Be I 334/. gahaá¹-á¹-havasena cetaá¹ƒ vuttaá¹ƒ. __bhedo
paá¹-ipakkhasamucchindanena akuppasabhÄ• vattÄ• , tenÄ• ha __ ``bhavantarepÄ«â€™â€
manussatiracchÄ• nÄ• naá¹ƒ uddhaá¹ƒ tiriyameva dÄ«ghatÄ• viya jÄ• tisiddhanti attho. bod
bodhisattamÄ• tusÄ«laá¹ƒ viya dhammatÄ• ya sabhÄ• veneva siddhaá¹ƒ __dhammatÄ• sid
ariyamaggÄ• nubhÄ• vena siddhaá¹ƒ __dhammatÄ• siddhaá¹ƒ. diá¹-á¹-hiujukaraá¹‡aá¹ƒ_ \B
bhÄ• riyaá¹ƒ_ dukkhaá¹ƒ, tasmÄ• saraá¹‡agamanaá¹ƒ sikkhÄ• padasamÄ• dÄ• nato maha
appaá¹-á¹-hataranti adhippÄ• yo. __yathÄ• tathÄ• vÄ• gaá¹‡hantassÄ• pÄ«_ti Ä• daragÄ•
samÄ• diyantassÄ• pi. __sÄ• dhukaá¹ƒ gaá¹‡hantassÄ• pÄ«_ti sakkaccaá¹ƒ sÄ«lÄ• ni sam
diguá¹‡aá¹ƒ, tiguá¹‡aá¹ƒ vÄ• ussÄ• ho karaá¹‡Ä«yo.

abhayadÄ• natÄ• ya sÄ«lassa dÄ• nabhÄ• vo, anavasesaá¹ƒ vÄ• sattanikÄ• yaá¹ƒ dayati
sÄ«laá¹ƒ. ``aggÄ• nÄ«â€™â€™ ti Ã±Ä• tattÄ• __aggaÃ±Ã±Ä• ni. _ cirarattatÄ• ya Ã±Ä• ta
``ariyÄ• naá¹ƒ sÄ• dhÅ«naá¹ƒ vaá¹ƒsÄ• nÄ«â€™â€™ ti Ã±Ä• tattÄ• __vaá¹ƒsaÃ±Ã±Ä• ni.
_tiÄ• dÄ«su purimÄ• naá¹ƒ etÄ• ni __porÄ• á¹‡Ä• ni. _ sabbaso kenacipi pakÄ• rena sÄ• d
khittÄ• ni na chaá¸• á¸• itÄ• nÄ«ti __asaá¹…kiá¹‡á¹‡Ä• ni. _ ayaÃ±ca nayo nesaá¹ƒ yathÄ•
anÄ• gate cÄ• ti Ä• ha __ ``asaá¹…kiá¹‡á¹‡apubbÄ• ni na saá¹…kiyanti na saá¹…kiyissant
__appapikuá¹-á¹-hÄ• ni_ na paá¹-ikkhittÄ• ni. na hi kadÄ• cipi viÃ±Ã±Å« samaá¹‡abrÄ• hma
hiá¹ƒsÄ• dipÄ• padhammaá¹ƒ anujÄ• nanti. __aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá
nihitadaá¹‡á¸• attÄ• sakalassapi sattanikÄ• yassa bhayÄ• bhÄ• vaá¹ƒ deti. na hi ariyasÄ• v

hoti. __avera_nti verÄ• bhÄ• vaá¹ƒ. __abyÄ• pajjha_nti niddukkhataá¹ƒ.

nanu \Ne I 296/ ca paÃ±casÄ«laá¹ƒ sabbakÄ• likaá¹ƒ, na ca ekantato vimuttÄ• yatanaá¹ƒ, s
buddhuppÄ• dahetukaá¹ƒ, ekantavimuttÄ• yatanaÃ±ca, tattha kathaá¹ƒ saraá¹‡Ä• gamanat
mahapphalatÄ• ti Ä• ha __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. __jeá¹-á¹-haka_nti uttamaá¹ƒ. _
patiá¹-á¹-hÄ• yÄ• â€™â€™ _ti \Ee I 438/ iminÄ• tassa sÄ«lassa saraá¹‡agamanena abhisa

<353> __Ä«disamevÄ• _ti evaá¹ƒ saá¹ƒkilesaá¹ƒ paá¹-ipakkhameva hutvÄ• . __heá¹-á¹-hÄ
ettha heá¹-á¹-hÄ• vuttaguá¹‡Ä• nÄ• ma saraá¹‡agamanaá¹ƒ, sÄ«lasampadÄ• , indriyesu g
Ä• dayo. paá¹-hamajjhÄ• naá¹ƒ nibbattento na kilamatÄ«ti \Be I 335/ yojanÄ• . __tÄ• nÄ«_ti
__ ``paá¹-hamajjhÄ• naâ€™â€™ _nti ukkaá¹-á¹-haniddeso ayanti Ä• ha __ ``ekaá¹ƒ kappaâ
mahÄ• kappanti attho. hÄ«naá¹ƒ pana paá¹-hamajjhÄ• naá¹ƒ, majjhimaÃ±ca asaá¹…khyey
bhÄ• gaá¹ƒ, upaá¸• á¸• hakappaÃ±ca __Ä• yuá¹ƒ deti. ``dutiyaá¹ƒ aá¹-á¹-hakappeâ€™â€™
attho veditabbo, mahÄ• kappavaseneva ca gahetabbaá¹ƒ. yasmÄ• vÄ• paá¹‡Ä«tÄ• niyeve
mahapphalatarabhÄ• vadassanaparattÄ• desanÄ• ya, tasmÄ• __ ``paá¹-hamajjhÄ• naá¹ƒ
vuttaá¹ƒ. __tadevÄ• _ti catutthajjhÄ• nameva. yadi evaá¹ƒ kathaá¹ƒ Ä• ruppatÄ• ti Ä• ha __
``Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«â€™â€™ _tiÄ• di.

sammadeva niccasaÃ±Ã±Ä• dipaá¹-ipakkhavidhamanavasena pavattamÄ• nÄ• pubbabhÄ
sammÄ• nentÄ« vipassanÄ• vipassakassa anappakaá¹ƒ pÄ«tisomanassaá¹ƒ samÄ• vahat
... abhÄ• vÄ• â€™â€™ _ti. tenÄ• ha bhagavÄ• ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

yasmÄ• ayaá¹ƒ desanÄ• iminÄ• anukkamena imÄ• ni Ã±Ä• á¹‡Ä• ni nibbattentassa \Ee I
tasmÄ• __ ``vipassanÄ• Ã±Ä• á¹‡e patiá¹-á¹-hÄ• ya nibbattentoâ€™â€™ _ti heá¹-á¹-himaá
uparimassa uparimassa patiá¹-á¹-hÄ• bhÅ«taá¹ƒ katvÄ• vuttaá¹ƒ. samÄ• narÅ«panimmÄ•
aÃ±Ã±ehi asÄ• dhÄ• raá¹‡akiccanti Ä• ha __ ``attano ... pe ... mahapphalÄ• â€™â€™ _ti.
__vikubbanadassanasamatthatÄ• yÄ• _ti hatthiassÄ• divividharÅ«pakaraá¹‡aá¹ƒ vikubbana
dassanasamatthabhÄ• vena. __icchiticchitaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma purimajÄ• tÄ«su icchit
__samÄ• pento_ti pariyosÄ• pento.

kÅ«á¹-adantaupÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

354-8__._ __sabbe_ \Ne I 297/ __te pÄ• á¹‡ayo_ti ``satta ca usabhasatÄ• nÄ«â€™â€™ tiÄ
pÄ• á¹‡ino. __Ä• kulabhÄ• vo_ti bhagavato santike dhammassa sutattÄ• pÄ• á¹‡Ä«su anu

á¹-hitassa ``kathaÃ±hi nÄ• ma mayÄ• tÄ• va bahÅ« pÄ• á¹‡ino mÄ• raá¹‡atthÄ• ya bandhÄ
paribyÄ• kulabhÄ• vo \Be I 336/ __udapÄ• di. sutvÄ• _ti ``bandhanato mocitÄ• â€™â€™ ti s
kallacittatÄ• arogacittatÄ• , byÄ• pÄ• davigamena mettÄ• vasena muducittatÄ• akathinacit
uddhaccakukkuccappahÄ• nena vikkhepavigamanato vinÄ«varaá¹‡acittatÄ• tehi na pihitac
thinamiddhavigamena udaggacittatÄ• saá¹ƒpaggaá¹‡hanavasena alÄ«nacittatÄ• , vicikicch
sammÄ• paá¹-ipattiyÄ• adhimuttatÄ• ya pasannacittatÄ• ca hotÄ«ti Ä• ha __ ``kallacittanti
anupubbikathÄ• nubhÄ• vena vikkhambhitanÄ«varaá¹‡ataá¹ƒ sandhÄ• ya vuttaâ€™â€™ _n
avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

kÅ«á¹-adantasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

6. mahÄ• lisuttavaá¹‡á¹‡anÄ•

brÄ• hmaá¹‡adÅ«tavatthuvaá¹‡á¹‡anÄ•

<359> __punappunaá¹ƒ_ \Ne I 298/ \Be I 337/ \Ee I 440/ __visÄ• lÄ«bhÄ• vÅ«pagamanato
puttadhÄ«tuvasena dve dve hutvÄ• soá¸·asakkhattuá¹ƒ jÄ• tÄ• naá¹ƒ licchavÄ«rÄ• jakumÄ
anukkameneva vaá¸• á¸• hantÄ• naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• nÄ• rÄ• muyyÄ• napokkharaá¹
appahonakatÄ• ya nagaraá¹ƒ tikkhattuá¹ƒ gÄ• vutantarena gÄ• vutantarena parikkhipiá¹ƒsu
visÄ• lÄ«bhÄ• vaá¹ƒ gatattÄ• ``vesÄ• lÄ«â€™â€™ tveva nÄ• maá¹ƒ jÄ• taá¹ƒ, tena vuttaá¹
visÄ• lÄ«bhÄ• vÅ«pagamanato vesÄ• lÄ«ti laddhanÄ• make nagareâ€™â€™ _ti. __sayaá¹
aropimaá¹ƒ. __mahantabhÄ• venevÄ• _ti rukkhagacchÄ• naá¹ƒ, á¹-hitokÄ• sassa ca mahan
``himavantena saddhiá¹ƒ ekÄ• baddhaá¹ƒ hutvÄ• â€™â€™ _ti. __kÅ«á¹-Ä• gÄ• rasÄ• lÄ• s
haá¹ƒsavaá¹-á¹-akacchannena kÅ«á¹-Ä• gÄ• rasÄ• lÄ• niyÄ• mena. kosalesu jÄ• tÄ• , bhav
nivÄ• so etesanti __kosalakÄ• . _ evaá¹ƒ __mÄ• gadhakÄ• _ veditabbÄ• . yassa akaraá¹‡e
taá¹ƒ karaá¹‡aá¹ƒ arahatÄ«ti karaá¹‡Ä«yaá¹ƒ tena __karaá¹‡Ä«yena, _ tenÄ• ha __ ``avass
kattabbakammenÄ• â€™â€™ _ti. __taá¹ƒ kiccanti vuccati_ sati samavÄ• ye kÄ• tabbato.

<360> yÄ• buddhÄ• naá¹ƒ uppajjanÄ• rahÄ• nÄ• nattasaÃ±Ã±Ä• , tÄ• saá¹ƒ \Ee I 441/ va
__nÄ• nÄ• rammaá¹‡Ä• cÄ• rato. _ sambhavantasseva paá¹-isedho. __paá¹-ikkammÄ• _ti
anuppÄ• detvÄ• . __sallÄ«no_ti jhÄ• nasamÄ• pattiyÄ• ekattÄ• rammaá¹‡aá¹ƒ allÄ«no.

oá¹-á¹-haddhalicchavÄ«vatthuvaá¹‡á¹‡anÄ•

<361> __addhoá¹-á¹-hatÄ• yÄ• _ti tassa kira uttaroá¹-á¹-haá¹ƒ appakatÄ• ya tiriyaá¹ƒ phÄ•
viya khÄ• yati cattÄ• ro dante, dve ca dÄ• á¹-hÄ• na chÄ• deti, tena naá¹ƒ __ ``oá¹-á¹-hadd
ayaá¹ƒ \Ne I 299/ kira upÄ• sako saddho pasanno dÄ• yako dÄ• napati buddhamÄ• mako d
tenÄ• ha __purebhatta_ntiÄ• di.

<362> __sÄ• sane_ \Be I 338/ __yuttapayutto_ti bhÄ• vanaá¹ƒ anuyutto. sabbattha sÄ«has
parisÄ• ya mahante sati tadajjhÄ• sayÄ• nurÅ«paá¹ƒ pavattiyamÄ• nÄ• ya dhammadesanÄ
``mahantena ussÄ• hena dhammaá¹ƒ desessatÄ«â€™â€™ _ti.

__ ``vissÄ• sikoâ€™â€™ _ti vatvÄ• tamassa vissÄ• sikabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``ay
vuttaá¹ƒ. therassa khÄ«á¹‡Ä• savassasato Ä• lasiyabhÄ• vo ``appahÄ«noâ€™â€™ ti na va
upÄ• dÄ• yÄ• ha __ ``Ä«sakaá¹ƒ appahÄ«no viya hotÄ«â€™â€™ _ti. na hi sÄ• vakÄ• naá¹

<363> vineyyajanÄ• nurodhena buddhÄ• naá¹ƒ pÄ• á¹-ihÄ• riyavijambhanaá¹ƒ hotÄ«ti vutt
bhagavÄ• â€™â€™ _tiÄ• di, tenevÄ• ha __ ``saá¹ƒsÅ«citanikkhamanoâ€™â€™ _ti. gandha
chabbaá¹‡á¹‡Ä• buddharasmiyo Ä• veá¸·Ä• veá¸·Ä• yamalÄ• yamalÄ• hutvÄ• savisesÄ•

<364> __tato para_nti ``hiyyoâ€™â€™ ti vuttadivasato anantaraá¹ƒ paraá¹ƒ __purimataraá
purimattÄ• . iti imesu dvÄ«su vavatthito yathÄ• kkamaá¹ƒ purimapurimatarabhÄ• vo. evaá¹ƒ
``purimataraâ€™â€™ nti vuttaá¹ƒ, tato pabhuti yaá¹ƒ \Ee I 442/ yaá¹ƒ oraá¹ƒ, taá¹ƒ taá¹ƒ pu
yaá¹ƒ paraá¹ƒ, taá¹ƒ taá¹ƒ purimataraá¹ƒ, orapÄ• rabhÄ• vassa viya purimapurimatarabhÄ•
apekkhÄ• siddhito, tenÄ• ha __ ``tato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. __mÅ«ladivasato
paá¹-á¹-hÄ• yÄ• _tiÄ• didivasato paá¹-á¹-hÄ• ya. __agga_nti paá¹-hamaá¹ƒ. taá¹ƒ panettha
hotÄ«ti Ä• ha __ ``parakoá¹-iá¹ƒ katvÄ• â€™â€™ _ti. __yaá¹ƒ_-saddayogena cÄ• yaá¹ƒ ``v
vattamÄ• nappayogo, attho pana atÄ«takÄ• lavaseneva veditabbo, tenÄ• ha __ ``vihÄ• sint
paá¹-hamavikappe ``viharÄ• mÄ«â€™â€™ ti padassa ``yadaggeâ€™â€™ ti iminÄ• ujukaá
dutiyavikappe pana ``tÄ«á¹‡i vassÄ• nÄ«â€™â€™ ti iminÄ• pi.

__piyajÄ• tikÄ• nÄ«_ti iá¹-á¹-hasabhÄ• vÄ• ni. __sÄ• tajÄ• tikÄ• nÄ«_ti madhurasabhÄ• vÄ
``madhuraâ€™â€™ nti vuccati manoramaá¹ƒ yaá¹ƒ kiÃ±ci. __kÄ• mÅ«pasaÃ±hitÄ• nÄ«_ti
kÄ• mena upasaá¹ƒhitÄ• ni, kÄ• manÄ«yÄ• nÄ«ti attho, tenÄ• ha __ ``kÄ• massÄ• dayuttÄ•
yuttÄ• ni yogyÄ• nÄ«ti attho. __sarÄ«rasaá¹‡á¹-hÄ• ne_ti sarÄ«rabimbe, Ä• dhÄ• re cetaá¹
__saddenÄ• _ti \Be I 339/ taá¹ƒ nissÄ• ya \Ne I 300/ tato uppannena saddenÄ• ti attho. __m
iá¹-á¹-hena. __ettÄ• vatÄ• _ti dibbasotaÃ±Ä• á¹‡assa parikammÄ• kathanamattena. ``attan
kimassa sÄ• sane adhiá¹-á¹-hÄ• nenÄ• â€™â€™ ti kujjhanto __Ä• ghÄ• taá¹ƒ bandhitvÄ• _
jhÄ• nÄ• bhiÃ±Ã±Ä• hi parihÄ• yi. __cintesÄ«_ti ``kasmÄ• nu kho mayhaá¹ƒ taá¹ƒ parikam
parivitakkento ayoniso ummujjanavasena cintesi. __anukkamenÄ• _ti pÄ• thikasutte Ä• gata
taá¹ƒ ayuttameva cintento, bhÄ• santo, karonto ca anukkamena. bhagavati baddhÄ• ghÄ• t
patiá¹-á¹-haá¹ƒ alabhanto __gihibhÄ• vaá¹ƒ patvÄ• . _

ekaá¹ƒsabhÄ• vitasamÄ• dhivaá¹‡á¹‡anÄ•

366-371__._ __ekaá¹ƒsÄ• yÄ• _ti tadattheyeva catutthÄ«, tasmÄ• ekaá¹ƒsatthanti attho. __
koá¹-á¹-hÄ• sapariyÄ• yo, so ca adhikÄ• rato dibbarÅ«padassanadibbasaddassavanavasen
``ekakoá¹-á¹-hÄ• sÄ• yÄ• â€™â€™ _tiÄ• di. __anudisÄ• yÄ• _ti puratthimadakkhiá¹‡Ä• dib
anudisÄ• ya. __ubhayakoá¹-á¹-hÄ• sÄ• yÄ• _ti dibbarÅ«padassanatthÄ• ya, dibbasaddassa
yathÄ• dibbacakkhuÃ±Ä• á¹‡aá¹ƒ, dibbasotaÃ±Ä• á¹‡aÃ±ca samadhigataá¹ƒ hoti, evaá¹ƒ b
visuá¹ƒ parikammakaraá¹‡ena ijjhantÄ«su vattabbaá¹ƒ natthi, ekajjhaá¹ƒ ijjhantÄ«supi kame
ekajjhaá¹ƒ kiccasiddhiyÄ• asambhavato. pÄ• á¸·iyampi ekassa ubhayasamatthatÄ• sandas
rÅ«pÄ• naá¹ƒ dassanÄ• ya, dibbÄ• naÃ±ca saddÄ• naá¹ƒ savanÄ• yÄ• â€™â€™ ti vuttaá¹
kiccasiddhisambhavato. __ ``ekaá¹ƒsabhÄ• vito samÄ• dhihetÅ«â€™â€™ _ti iminÄ• sunak
eva parikammassa katattÄ• vijjamÄ• nampi dibbasaddaá¹ƒ nÄ• ssossÄ«ti dasseti. __apaá¹
avirajjhanakaá¹ƒ, anavajjanti vÄ• attho.

<372> ``samÄ• dhi evaâ€™â€™ bhÄ• vetabbaá¹-á¹-hena __samÄ• dhibhÄ• vanÄ• . _ ``dib
seá¹-á¹-haâ€™â€™ nti maÃ±Ã±amÄ• nenÄ• pi mahÄ• linÄ• dibbacakkhuÃ±Ä• á¹‡ampi ten
bhanteâ€™â€™ tiÄ• dinÄ• pucchitanti __ ``ubhayaá¹ƒsabhÄ• vitÄ• naá¹ƒ samÄ• dhÄ«nan
__bÄ• hirÄ• _ \Ee I 444/ __etÄ• samÄ• dhibhÄ• vanÄ• _ aniyyÄ• nikattÄ• . tÄ• hi ito bÄ• h
ajjhattikÄ• _ bhagavato sÄ• mukkaá¹ƒsikabhÄ• vena \Be I 340/ appaveditattÄ• . __yadattha
__te_ti te ariyaphaladhamme. te hi sacchikÄ• tabbÄ• ti.

catuariyaphalavaá¹‡á¹‡anÄ•

<373> __tasmÄ• _ti \Ne I 301/ vaá¹-á¹-adukkhe saá¹ƒyojanato. __ ``maggasotaá¹ƒ Ä• pann
phalaá¹-á¹-hassa vasena vuttaá¹ƒ. maggaá¹-á¹-ho hi maggasotaá¹ƒ Ä• pajjati. tenevÄ• ha ``
``sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanneâ€™â€™ ti (MN III 379) ca. __apatanadhamm
379) sabhÄ• vo. __dhammaniyÄ• menÄ• _ti maggadhammaniyÄ• mena. heá¹-á¹-himantato
anuppajjanadhammatÄ• ya vÄ• niyato. __paraá¹ƒ ayanaá¹ƒ_ parÄ• gati.

tanuttaá¹ƒ nÄ• ma pavattiyÄ• mandatÄ• , viraá¸·atÄ• cÄ• ti Ä• ha __ ``tanuttÄ• â€™â€™ _
__heá¹-á¹-hÄ• bhÄ• giyÄ• na_nti heá¹-á¹-hÄ• bhÄ• gassa kÄ• mabhavassapaccayabhÄ• ve
upapÄ• tiko upapatane sÄ• dhukÄ• rÄ«ti katvÄ• . vimuccatÄ«ti vimutti, cittameva vimutti __
``sabbakilesa ... pe ... adhivacanaâ€™â€™ _nti. cittasÄ«sena cettha samÄ• dhi gahito ``citt
paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti. Ä• dÄ«su (SN a I 23; Peá¹- 22; Mil II 9) viya. __paÃ±
eseva nayo, tenÄ• ha __ ``paÃ±Ã±Ä• va paÃ±Ã±Ä• vimuttÄ«â€™â€™ _ti. __sÄ• ma_nti att
attho. __abhiÃ±Ã±Ä• _ti ya-kÄ• ralopena niddesoti Ä• ha __ ``abhijÄ• nitvÄ• â€™â€™ _ti.

ariyaaá¹-á¹-haá¹…gikamaggavaá¹‡á¹‡anÄ•

374-5__._ ariyasÄ• vako nibbÄ• naá¹ƒ, ariyaphalaÃ±ca paá¹-ipajjati etÄ• yÄ• ti paá¹-ipadÄ•
pubbabhÄ• go evÄ• ti idha __ ``pubbabhÄ• gapaá¹-ipadÄ• yÄ• â€™â€™ _ti ariyamaggamÄ
assÄ• â€™â€™ ti aÃ±Ã±apadatthasamÄ• saá¹ƒ akatvÄ• aá¹-á¹-haá¹…gÄ• ni assa santÄ«
padasiddhi daá¹-á¹-habbÄ• .

sammÄ• aviparÄ«taá¹ƒ yÄ• thÄ• vato catunnaá¹ƒ ariyasaccÄ• naá¹ƒ paccakkhato dassana
dassanalakkhaá¹‡Ä• . _ sammadeva nibbÄ• nÄ• rammaá¹‡e cittassa abhiniropanasabhÄ•
abhiniropanalakkhaá¹‡o. _ caturaá¹…gasamannÄ• gatÄ• vÄ• cÄ• janaá¹ƒ saá¹…gaá¹‡hÄ
tabbipakkhaviratisabhÄ• vÄ• sammÄ• vÄ• cÄ• bhedakaramicchÄ• vÄ• cÄ• pahÄ• nena \B
pariggaá¹‡hanakiccavatÄ« hotÄ«ti __sammÄ• pariggahaá¹‡alakkhaá¹‡Ä• . _ yathÄ• cÄ«v
kÄ• tabbaá¹ƒ samuá¹-á¹-hÄ• peti, taá¹ƒ taá¹ƒ kiriyÄ• nipphÄ• dako vÄ• cetanÄ• saá¹…khÄ
hatthapÄ• dacalanÄ• dikaá¹ƒ kiriyaá¹ƒ samuá¹-á¹-hÄ• peti, evaá¹ƒ
sÄ• vajjakattabbakiriyÄ• samuá¹-á¹-hÄ• pakamicchÄ• kammantappahÄ• nena \Ee I 446/ sa
niravajjasamuá¹-á¹-hÄ• panakiccavÄ• \Ne I 302/ hoti, sampayutte ca samuá¹-á¹-hÄ• pento
samuá¹-á¹-hÄ• panalakkhaá¹‡o sammÄ• kammanto. _ kÄ• yavÄ• cÄ• naá¹ƒ, khandhasantÄ
saá¹ƒkilesabhÅ«tamicchÄ• jÄ«vappahÄ• nena __sammÄ• vodÄ• panalakkhaá¹‡o sammÄ•
patituá¹ƒ adatvÄ• sampayuttadhammÄ• naá¹ƒ paggaá¹‡hanasabhÄ• voti __sammÄ• pagg
sammadeva upaá¹-á¹-hÄ• nasabhÄ• vÄ• ti __sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• samm
sammadeva cittassa samÄ• dahanasabhÄ• voti __sammÄ• samÄ• dhÄ• nalakkhaá¹‡o san

__attano paccanÄ«kakilesÄ• _ diá¹-á¹-hekaá¹-á¹-hÄ• avijjÄ• dayo. __passatÄ«_ti pakÄ• se
paá¹-ivijjhati, tenÄ• ha __ ``tappaá¹-icchÄ• daka ... pe ... asammohatoâ€™â€™ _ti. teneva h
sammÄ• diá¹-á¹-hisaá¹…khÄ• tena aá¹…gena tattha paccavekkhaá¹‡Ä• pavattatÄ«ti __tath
paccanÄ«kakilesehi saddhinti attho.

__kiccato_ti pubbabhÄ• gehi dukkhÄ• diÃ±Ä• á¹‡ehi kÄ• tabbassa kiccassa idha sÄ• tisaya
Ã±Ä• á¹‡assa dukkhÄ• dippakÄ• sanakiccato. __cattÄ• ri nÄ• mÄ• ni labhati_ catÅ«su sacc
__tÄ«á¹‡i nÄ• mÄ• ni labhati_ kÄ• masaá¹…kappÄ• dippahÄ• nakiccanipphattito. __sikkhÄ
``viraticetanÄ• , sabbe sampayuttadhammÄ• ca sikkhÄ• padÄ• nÄ«â€™â€™ ti vuccantÄ«t
viraticetanÄ• naá¹ƒ vasena __ ``viratiyopi_ \Ee I 447/ __honti cetanÄ• yopÄ«â€™â€™ _ti Ä
viramaá¹‡akÄ• le vÄ• viratiyo, subhÄ• sitÄ• divÄ• cÄ• bhÄ• sanÄ• dikÄ• le ca cetanÄ• yo y
viratiyova_ cetanÄ• naá¹ƒ amaggaá¹…gattÄ• ekassa Ã±Ä• á¹‡assa dukkhÄ• diÃ±Ä• á¹‡at
musÄ• vÄ• dÄ• diviratibhÄ• vo viya ca ekÄ• ya cetanÄ• ya sammÄ• vÄ• cÄ• dikiccattayasÄ
sammÄ• vÄ• cÄ• dibhÄ• vÄ• siddhito, taá¹ƒsiddhiyaÃ±ca aá¹…gattayattÄ• siddhito ca.
__sammappadhÄ• nasatipaá¹-á¹-hÄ• navasenÄ• _ti \Be I 342/ catusammappadhÄ• nacatus

__pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhiyevÄ• _ti. yadipi samÄ• dhiupakÄ
abhiniropanÄ• numajjanasampiyÄ• yanabrÅ«hanasantasukhÄ• naá¹ƒ vitakkÄ• dÄ«naá¹ƒ va

sammÄ• samÄ• dhi vibhatto, tathÄ• pi vÄ• yÄ• mo viya anuppannÄ• kusalÄ• nuppÄ• danÄ
ca asubhÄ• sukhÄ• niccÄ• nattesu kÄ• yÄ• dÄ«su subhÄ• disaÃ±Ã±Ä• pahÄ• nacatusatiki
catukkajjhÄ• nasamÄ• dhikiccaá¹ƒ na sÄ• dhetÄ«ti pubbabhÄ• gepi paá¹-hamajjhÄ• nasam
eva maggakkhaá¹‡epi, tathÄ• pubbabhÄ• gepi catutthajjhÄ• nasamÄ• dhi catutthajjhÄ• nas
maggakkhaá¹‡epÄ«ti attho.

__tasmÄ• _ti \Ne I 303/ paÃ±Ã±Ä• pajjotattÄ• __avijjandhakÄ• raá¹ƒ vidhamitvÄ• _ paÃ±Ã
ghÄ• tento. bahukÄ• rattÄ• _ti yvÄ• yaá¹ƒ anÄ• dimati saá¹ƒsÄ• re iminÄ• kadÄ• cipi asam
kilesagaá¹‡o tassa samugghÄ• á¹-ako ariyamaggo \Ee I 448/. tattha cÄ• yaá¹ƒ sammÄ• diá
pariÃ±Ã±Ä• bhisamayÄ• divasena pavattiyÄ• pubbaá¹…gamÄ• hotÄ«ti bahukÄ• rÄ• , tasm

__tassÄ• _ti sammÄ• diá¹-á¹-hiyÄ• . ``bahukÄ• roâ€™â€™ ti vatvÄ• taá¹ƒ bahukÄ• rataá¹ƒ
``yathÄ• hÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. ``ayaá¹ƒâ€™â€™ tambakaá¹ƒsÄ• dimayattÄ• __kÅ
mahÄ• sÄ• ratÄ• ya __cheko. eva_nti yathÄ• heraÃ±Ã±ikassa cakkhunÄ• disvÄ• kahÄ• p
karaá¹‡antaraá¹ƒ bahukÄ• raá¹ƒ yadidaá¹ƒ hattho, evaá¹ƒ yogÄ• vacarassa paÃ±Ã±Ä• ya c
dhammavibhÄ• gajÄ• nane dhammantaraá¹ƒ bahukÄ• raá¹ƒ yadidaá¹ƒ vitakko vitakketvÄ•
sammÄ• saá¹…kappo sammÄ• diá¹-á¹-hiyÄ• bahukÄ• roti adhippÄ• yo. dutiyaupamÄ• yaá
parena parivattetvÄ• parivattetvÄ• dinnaá¹ƒ dabbasambhÄ• raá¹ƒ vÄ• siyÄ• tacchetvÄ• g
evaá¹ƒ yogÄ• vacaro vitakkena lakkhaá¹‡Ä• dito vitakketvÄ• dinnadhamme yÄ• thÄ• vato p
pariÃ±Ã±Ä• bhisamayÄ• dikamme upanetÄ«ti yojanÄ• . vacÄ«bhedassa upakÄ• rako vitakk
sÄ• vajjÄ• navajjavacÄ«bhedanivattanapavattanakarÄ• ya sammÄ• vÄ• cÄ• yapi upakÄ• ra
_ntiÄ• di vuttaá¹ƒ.

vacÄ«bhedassa \Be I 343/ niyÄ• mikÄ• __vÄ• cÄ• _ kÄ• yikakiriyÄ• niyÄ• makassa __kam
tadubhayÄ• nantara_nti duccaritadvayapahÄ• yakassa sucaritadvayapÄ• ripÅ«rihetubhÅ«ta
sammÄ• vÄ• cÄ• sammÄ• kammantadvayassa anantaraá¹ƒ. __idaá¹ƒ vÄ«riya_nti catubbidh
indriyasamatÄ• dayo samÄ• dhissa upakÄ• radhammÄ• . tabbipariyÄ• yato apakÄ• radham
__gatiyo_ti nipphattiyo, kiccÄ• disabhÄ• ve vÄ• . __samannesitvÄ• _ti upadhÄ• retvÄ• .

dvepabbajitavatthuvaá¹‡á¹‡anÄ•

376-7__._ __ ``kasmÄ• Ä• raddhaâ€™â€™ _nti anusandhikÄ• raá¹‡aá¹ƒ pucchitvÄ• taá¹ƒ
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, tena ajjhÄ• sayÄ• nusandhivasena upari desanÄ• pavattÄ
tathÄ• laddhikattÄ• . __assÄ• _ti licchavÄ«raÃ±Ã±o. __desanÄ• yÄ• _ti saá¹‡hasukhumÄ•
suÃ±Ã±atapaá¹-isaá¹ƒyuttÄ• yaá¹ƒ yathÄ• desitadesanÄ• yaá¹ƒ. __nÄ• dhimuccatÄ«_ti na
__tantidhammaá¹ƒ nÄ• ma kathento_ti yesaá¹ƒ atthÄ• ya dhammo kathÄ«yati, tasmiá¹ƒ tes
maggapaá¹-ivedhe kevalaá¹ƒ sÄ• sane tantidhammaá¹ƒ katvÄ• kathento. __evarÅ«passÄ•
aviparÄ«tadhammadesanatÄ• ya evaá¹ƒpÄ• kaá¹-adhammakÄ• yassa __satthu. yuttaá¹ƒ_

assÄ• _ti assa paá¹-hamajjhÄ• nÄ• disamadhigamena samÄ• hitacittassa kulaputtassa etaá
ntiÄ• dinÄ• ucchedÄ• digÄ• hagahaá¹‡aá¹ƒ api nu yuttanti pucchati. laddhiyÄ• pana jhÄ• n
vivecitattÄ• __ ``tehi yuttaâ€™â€™ _nti vuttaá¹ƒ __taá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipitvÄ• _ti jhÄ
gahaá¹‡aá¹ƒ ``ayuttamevÄ• â€™â€™ ti taá¹ƒ ucchedavÄ• daá¹ƒ sassatavÄ• daá¹ƒ vÄ• pa
ahesu_nti yasmÄ• khÄ«á¹‡Ä• savo vigatasammoho tiá¹‡á¹‡avicikiccho, ``tasmÄ• tassa tat
yuttaâ€™â€™ nti uppannanicchayatÄ• ya taá¹ƒ __mama vacanaá¹ƒ sutvÄ• _ attamanÄ• a
licchavÄ« rÄ• jÄ• te viya saÃ±jÄ• tanicchayattÄ• __attamano ahosi. _ yaá¹ƒ panettha attha
suviÃ±Ã±eyyameva.

mahÄ• lisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

7. jÄ• liyasuttavaá¹‡á¹‡anÄ•

dvepabbajitavatthuvaá¹‡á¹‡anÄ•

<378> ``ghositena \Ne I 305/ \Be I 344/ \Ee I 450/ seá¹-á¹-hinÄ• kate Ä• rÄ• meâ€™â€™ t
ghositaseá¹-á¹-hi nÄ• ma, kathaÃ±cÄ• nena Ä• rÄ• mo kÄ• rito, kathaá¹ƒ vÄ• tattha bhagav
sabbaá¹ƒ samudÄ• gamato paá¹-á¹-hÄ• ya saá¹…khepatova dassetuá¹ƒ __ ``pubbe kirÄ• â
__tato_ti allakapparaá¹-á¹-hato. __tadÄ• _ti tesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ paviá¹-á¹-hadivase. __
garutaraá¹ƒ bahupÄ• yÄ• saá¹ƒ. __asannihite_ti gehato bahi gate. __bhussatÄ«_ti ravati. __
nÄ• maá¹ƒ ahosi_ saraghosasampattiyÄ• . __veyyattiyenÄ• _ti paÃ±Ã±Ä• veyyattiyena. __g
jÄ• to_ tÄ• ya eva cassa sarasampattiyÄ• ghositanÄ• matÄ• .

__sarÄ«rasantappanattha_nti himavante phalamÅ«lÄ• hÄ• ratÄ• ya kilantasarÄ«rÄ• loá¹‡a
santappanatthaá¹ƒ pÄ«nanatthaá¹ƒ. __tasitÄ• _ti pipÄ• sitÄ• . __kilantÄ• _ti parissantakÄ• y
vaá¹-arukkhaá¹ƒ patvÄ• tassa sobhÄ• sampattiá¹ƒ disvÄ• mahÄ• nubhÄ• vÄ• maÃ±Ã±e e
``sÄ• dhu vatÄ• yaá¹ƒ devatÄ• amhÄ• kaá¹ƒ addhÄ• naparissamaá¹ƒ vinodeyyÄ• â€™â€™
``tattha adhivatthÄ• ... pe ... nisÄ«diá¹ƒsÅ«â€™â€™ _ti. __so_ti anÄ• thapiá¹‡á¸• iko gaha
bhatiyÄ• veyyÄ• vaccaá¹ƒ karontÄ• naá¹ƒ dÄ• sapesakammakarÄ• naá¹ƒ. __pakatibhattav
dÄ• tabbabhattavetanaá¹ƒ, tadÄ• uposathikattÄ• \Ee I 451/ kammaá¹ƒ akarontÄ• nampi ka
dÄ• tabbabhattavetanamevÄ• ti attho. __kaÃ±cÄ«_ti kaÃ±cipi bhatakaá¹ƒ.

upecca parassa vÄ• cÄ• ya Ä• rambhanaá¹ƒ bÄ• dhanaá¹ƒ __upÄ• rambho, _ dosadassan
tenÄ• ha __ ``upÄ• rambhÄ• dhippÄ• yena vÄ• daá¹ƒ Ä• ropetukÄ• mÄ• hutvÄ• â€™â€™
etenÄ• ti hi vÄ• do, doso. taá¹ƒ Ä• ropetukÄ• mÄ• , patiá¹-á¹-hÄ• petukÄ• mÄ• hutvÄ• ti att
taá¹ƒ sarÄ«raâ€™â€™ _nti, idha yaá¹ƒ vatthuá¹ƒ jÄ«vasaÃ±Ã±itaá¹ƒ, tadeva sarÄ«rasaÃ±Ã
samanupassatÄ«â€™â€™ ti \Ne I 306/ vÄ• daá¹ƒ gahetvÄ• vadanti. rÅ«paÃ±ca attÄ• naÃ±
katvÄ• samanupassanavasena ``sattoâ€™â€™ ti vÄ• bÄ• hirakaparikappitaá¹ƒ attÄ• naá¹

__bhijjatÄ«_ti nirudayavinÄ• savasena vinassati. __tena_ jÄ«vasarÄ«rÄ• naá¹ƒ anaÃ±Ã±att
ca bhedadassanato. na hettha yathÄ• bhedavatÄ• sarÄ«rato anaÃ±Ã±attÄ• adiá¹-á¹-hopi
evaá¹ƒ adiá¹-á¹-habhedato anaÃ±Ã±attÄ• sarÄ«rassÄ• pi abhedoti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ
paccakkhasiddhattÄ• , bhÅ«tupÄ• dÄ• yarÅ«pavinimuttassa ca sarÄ«rassa abhÄ• vatoti Ä•
hotÄ«â€™â€™ _ti.

__ ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ _nti aÃ±Ã±adeva vatthuá¹ƒ jÄ«vas
vatthuá¹ƒ sarÄ«rasaÃ±Ã±itanti ``rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassatÄ«â€™â€™ tiÄ•
vÄ• daá¹ƒ gahetvÄ• vadanti. rÅ«pe bhedassa diá¹-á¹-hattÄ• , attani ca tadabhÄ• vato attÄ•
Ä• ha __ ``tumhÄ• kaá¹ƒ ... pe ... Ä• pajjatÄ«â€™â€™ _ti.

379-380__._ tayidaá¹ƒ nesaá¹ƒ vaÃ±jhÄ• sutassa dÄ«gharassatÄ• parikappanasadisanti ka
paÃ±hoti tattha rÄ• janimÄ«lanaá¹ƒ katvÄ• satthÄ• upari nesaá¹ƒ ``tena hÄ• vuso suá¹‡Ä•
dhammadesanaá¹ƒ Ä• rabhÄ«ti Ä• ha __ ``atha bhagavÄ• â€™â€™ _tiÄ• di. __tassÄ• yev

__saddhÄ• pabbajitassÄ• _ti saddhÄ• ya pabbajitassa ``evamahaá¹ƒ ito vaá¹-á¹-adukkhato
evaá¹ƒ pabbajjaá¹ƒ upagatassa tadanurÅ«paÃ±ca sÄ«laá¹ƒ pÅ«retvÄ• paá¹-hamajjhÄ• ner
__etaá¹ƒ vattu_nti etaá¹ƒ kilesavaá¹-á¹-aparibuddhidÄ«panaá¹ƒ ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ
ntiÄ• dikaá¹ƒ diá¹-á¹-hisaá¹ƒkilesanissitaá¹ƒ vacanaá¹ƒ vattunti attho. __nibbicikiccho na hot
tiá¹‡á¹‡avicikiccho na hoti, tattha tattha Ä• sappanaparisappanavasena pavattatÄ«ti attho.

__etamevaá¹ƒ jÄ• nÄ• mÄ«_ti yena so bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viha
sasampayuttadhammaá¹ƒ cittanti evaá¹ƒ jÄ• nÄ• mi. __no ca evaá¹ƒ vadÄ• mÄ«_ti yathÄ•
dhammajÄ• taá¹ƒ sanissayaá¹ƒ abhedato gaá¹‡hantÄ• ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™
bhedato gaá¹‡hantÄ• ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti vÄ• attano n
ahaá¹ƒ pana na evaá¹ƒ vadÄ• mi tassa dhammassa supariÃ±Ã±Ä• tattÄ• , tenÄ• ha __ ``at
453/. bÄ• hirakÄ• yebhuyyena kasiá¹‡ajjhÄ• nÄ• ni \Be I 346/ eva nibbattentÄ«ti Ä• ha __ `
bhÄ• vantessÄ• â€™â€™ _ti. yasmÄ• bhÄ• vanÄ• nubhÄ• vena jhÄ• nÄ• dhigamo, bhÄ• v
pathavÄ«kasiá¹‡Ä• disaÃ±jÄ• nanamukhena hotÄ«ti saÃ±Ã±Ä• sÄ«sena \Ne I 307/ niddisÄ
``saÃ±Ã±Ä• balena uppannaâ€™â€™ _nti. tenÄ• ha --- ``pathavÄ«kasiá¹‡ameko saÃ±jÄ• n
kallaá¹ƒ tassetaâ€™â€™ _nti idaá¹ƒ yasmÄ• bhagavatÄ• tattha tattha ``atha ca panÄ• haa
vuttaá¹ƒ, tasmÄ• na vattabbaá¹ƒ kiretaá¹ƒ kevalinÄ• uttamapurisenÄ• ti adhippÄ• yenÄ• h
``maÃ±Ã±amÄ• nÄ• vadantÄ«â€™â€™ _ti. sesaá¹ƒ sabbattha suviÃ±Ã±eyyameva.

jÄ• liyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

8. mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

acelakassapavatthuvaá¹‡á¹‡anÄ•

<381> yasmiá¹ƒ \Ne I 308/ \Be I 347/ \Ee I 454/ raá¹-á¹-he taá¹ƒ nagaraá¹ƒ, tassa raá¹-á¹-ha
nagare tadÄ• bhagavÄ• vihÄ• si, tassa nagarassapi etadeva nÄ• maá¹ƒ, tasmÄ• __uruÃ±
uruÃ±Ã±Ä• saá¹…khÄ• te nagareti attho. __ramaá¹‡Ä«yo_ti manoharabhÅ«mibhÄ• gatÄ• y
janavivittatÄ• ya ca manoramo. __nÄ• ma_nti gottanÄ• maá¹ƒ. tapanaá¹ƒ santapanaá¹ƒ kÄ
etassa atthÄ«ti tapassÄ«, taá¹ƒ __tapassiá¹ƒ. _ yasmÄ• tathÄ• bhÅ«to tapaá¹ƒ nissito, tap
tasmÄ• Ä• ha __ ``tapanissitakaâ€™â€™ _nti. lÅ«khaá¹ƒ vÄ• pharusaá¹ƒ sÄ• dhusammat
napasÄ• danÄ«yaá¹ƒ Ä• jÄ«vati vattatÄ«ti lÅ«khÄ• jÄ«vÄ«, taá¹ƒ __lÅ«khÄ• jÄ«viá¹ƒ. mutt
__Ä• di_-saddena parato pÄ• á¸·iyaá¹ƒ (DN I 397) Ä• gatÄ• hatthÄ• palekhanÄ• dayo saá¹
uhasanavasena paribhÄ• sati. __upavadatÄ«_ti avaÃ±Ã±Ä• pubbakaá¹ƒ apavadati, tenÄ• h
vambhetÄ«â€™â€™ _ti. __dhammassa ca anudhammaá¹ƒ_ti ettha __dhammo_ nÄ• ma he
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 720) viyÄ• ti Ä• ha __ ``kÄ• raá¹‡assa
__kÄ• raá¹‡a_nti cettha tathÄ• pavattassa saddassa attho adhippeto tassa pavattihetubhÄ•
saddappayogo. anukÄ• raá¹‡anti ca so eva parehi tathÄ• vuccamÄ• no. __parehÄ«_ti \Ee
vuttasattehi parehi. __vuttakÄ• raá¹‡enÄ• _ti yathÄ• tehi vuttaá¹ƒ, tathÄ• ce tumhehi na vu
tehi vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• tumhÄ• kaá¹ƒ vÄ• do vÄ• tato paraá¹ƒ tassa a
viÃ±Ã±Å«hi garahitabbaá¹ƒ á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ nÄ• gaccheyya, kimevaá¹ƒ nÄ• gac
vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• dinÄ• tamevatthaá¹ƒ saá¹…khepato dasseti.

<382> idÄ• ni yaá¹ƒ vibhajjavÄ• daá¹ƒ sandhÄ• ya bhagavatÄ• ``na me te vuttavÄ• dinoâ€
taá¹ƒ vibhajitvÄ• dassetuá¹ƒ ``idhÄ• haá¹ƒ kassapÄ• â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ vibhÄ
``idhekaccoâ€™â€™ _tiÄ• dimÄ• ha \Ne I 309/. bhagavÄ• \Be I 348/ hi niratthakaá¹ƒ anupa
kÄ• yakilamathaá¹ƒ ``attakilamathÄ• nuyogo dukkho anariyo anatthasaá¹ƒhitoâ€™â€™ tiÄ•
13; Paá¹-is II 30) garahati. sÄ• tthakaá¹ƒ pana upasamasaá¹ƒvattanikaá¹ƒ ``Ä• raÃ±Ã±iko h
hotÄ«â€™â€™ tiÄ• dinÄ• vaá¹‡á¹‡eti. __appapuÃ±Ã±atÄ• yÄ• _ti apuÃ±Ã±atÄ• ya. __tÄ«
micchÄ• diá¹-á¹-hibhÄ• vato kammaphalaá¹ƒ paá¹-ikkhipanto ``natthi dinnaâ€™â€™ ntiÄ• d
II 94, 95, 225; III 91, 115; SN b III 210; Dhs 1221; Vibh 938) micchÄ• diá¹-á¹-hiá¹ƒ purakkha
tÄ«á¹‡i duccaritÄ• ni pÅ«retvÄ• . __anesanavasenÄ• _ti kohaÃ±Ã±e á¹-hatvÄ• asantaguá¹
micchÄ• jÄ«vavasena. __ime dve_ti ``appapuÃ±Ã±o puÃ±Ã±avÄ• â€™â€™ ti ca vutte duco
sandhÄ• ya.

__ ``ime_ \Ee I 456/ __dve sandhÄ• yÄ• â€™â€™ _ti ettha pana dutiyanaye ``appapuÃ±Ã±
vutte sucaritakÄ• rinoti Ä• dinÄ• yojetabbaá¹ƒ. kammakiriyavÄ• dino hi ime dve puggalÄ• .
paá¹-hamadutiyanayesu vuttanayeneva tatiyacatutthanayesu yojanÄ• veditabbÄ• .

__bÄ• hirakÄ• cÄ• rayutto_ titthiyÄ• cÄ• rayutto, na vimuttÄ• cÄ• ro. __attÄ• naá¹ƒ sukhetv

attÄ• naá¹ƒ sukhetvÄ• , tenÄ• ha __ ``duccaritÄ• ni pÅ«retvÄ• â€™â€™ _ti. __ ``na dÄ• ni
_tiÄ• dinÄ• tissannaá¹ƒ maÃ±Ã±anÄ• naá¹ƒ vasena duccaritapÅ«raá¹‡amÄ• ha. __micchÄ
kÄ• mesu dosoâ€™â€™ ti evaá¹ƒ pavattamicchÄ• diá¹-á¹-hivasena. __paribbÄ• jikÄ• yÄ• _
tÄ• pasadÄ• rikÄ• ya. __daharÄ• yÄ• _ti taruá¹‡Ä• ya. __mudukÄ• yÄ• _ti sukhumÄ• lÄ• ya
tanutambalomatÄ• ya appalomÄ• ya. __kÄ• mesÅ«_ti vatthukÄ• mesu. __pÄ• tabyata_nti p
__pÄ• tabyata_nti vÄ• paribhuÃ±janakataá¹ƒ. __Ä• pajjanto_ti upagacchanto. paribhogatth
kattusÄ• dhano ca __tabba_-saddo, yathÄ• ruci paribhuÃ±jantoti attho. kilesakÄ• mopi hi as
vatthukÄ• mantogadhoyeva.

__ida_nti yathÄ• vuttaá¹ƒ atthappabhedaá¹ƒ vibhajjanaá¹ƒ. __titthiyavasena Ä• gataá¹ƒ_ a
tathÄ• vibhattattÄ• . __sÄ• sanepÄ«_ti imasmiá¹ƒ sÄ• sanepi.

__arahattaá¹ƒ_ \Be I 349/ __vÄ• _ attani asantaá¹ƒ ``atthÄ«â€™â€™ ti vippaá¹-ijÄ• nitvÄ•
paccayapaá¹-isevanaá¹ƒ, iriyÄ• pathanissitanti imÄ• ni __tÄ«á¹‡i vÄ• kuhanavatthÅ«ni. tÄ•
__vÄ• _ti dhutaá¹…ga- (Mil IV 2; Vism I 22) \Ne I 310/ samÄ• dÄ• navasena lÅ«khÄ• jÄ«vÄ
bhavissÄ• mi_ duggatÄ«su upapattiyÄ• ti adhippÄ• yo.

<383> __asukaá¹-á¹-hÄ• nato_ti asukabhavato. __Ä• gatÄ• _ti nibbattanavasena idhÄ• gat
gantabbaá¹-á¹-hÄ• na_nti Ä• yatiá¹ƒ nibbattanaá¹-á¹-hÄ• naá¹ƒ. __puna upapatti_nti Ä• yati
tatiyaá¹ƒ upapattiá¹ƒ, __puna upapattÄ«_ti punappunaá¹ƒ nibbatti. __kena kÄ• raá¹‡enÄ• _
ajÄ• nanto hi icchÄ• dosavasena yaá¹ƒ kiÃ±ci garaheyya, ahaá¹ƒ pana yathÄ• bhÅ«taá¹ƒ jÄ
kÄ• raá¹‡ena garahissÄ• mi, taá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«ti adhippÄ• yo, tenÄ• ha __ ``gara
_tiÄ• di. __tamattha_nti garahitabbasseva garahaá¹‡aá¹ƒ, pasaá¹ƒsitabbassa ca pasaá¹ƒsa

__na koci ``na sÄ• dhÅ«â€™â€™ ti vadati_ diá¹-á¹-hadhammikassa, samparÄ• yikassa ca
pavattiyÄ• bhaddakattÄ• . __paÃ±cavidhaá¹ƒ vera_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±cavidhaá
paÃ±cavidhassa sÄ«lassa paá¹-isattubhÄ• vato, sattÄ• naá¹ƒ verahetutÄ• ya ca ``veraâ€™
__taá¹ƒ na koci ``sÄ• dhÅ«â€™â€™ ti vadati, _ tathÄ• diá¹-á¹-hadhammikÄ• diatthÄ• naá¹
sÄ• dhubhÄ• vassa ca dÅ«sanato. __na nirundhitabba_nti rÅ«paggahaá¹‡e na nivÄ• retabb
hi cakkhupaá¹-ilÄ• bhoti tesaá¹ƒ adhippÄ• yo. yadaggena tesaá¹ƒ paÃ±cadvÄ• re asaá¹ƒva
tadaggena tattha saá¹ƒvaro na sÄ• dhÅ«ti Ä• ha __ ``puna yaá¹ƒ te ekaccanti paÃ±cadvÄ•

atha vÄ• __yaá¹ƒ te ekaccaá¹ƒ vadanti ``sÄ• dhÅ«â€™â€™ ti_ te ``eke samaá¹‡abrÄ• hm
titthiyÄ• yaá¹ƒ attakilamathÄ• nuyogÄ• diá¹ƒ ``sÄ• dhÅ«â€™â€™ ti vadanti, mayaá¹ƒ taá¹ƒ
vadÄ• ma. __yaá¹ƒ te ekaccaá¹ƒ vadanti ``na sÄ• dhÅ«â€™â€™ ti_ yaá¹ƒ pana te anavajja
sunivatthasupÄ• rupanÄ• disammÄ• paá¹-ipattiÃ±ca ``na sÄ• dhÅ«â€™â€™ ti vadanti, taá¹
vadÄ• mÄ• ti evaá¹ƒ pettha attho veditabbo.

evaá¹ƒ \Be I 350/ yaá¹ƒ paravÄ• damÅ«lakaá¹ƒ catukkaá¹ƒ dassitaá¹ƒ, tadeva puna sakav
dassitanti pakÄ• sento __ ``evaâ€™â€™ _ntiÄ• dimÄ• ha. yaÃ±hi kiÃ±ci kenaci samÄ• naá
tathÄ• asamÄ• naá¹ƒ pÄ«ti. __samÄ• nÄ• samÄ• nata_nti samÄ• nÄ• samÄ• natÄ• mattaa
dhammÄ• naá¹ƒ pahÄ• naá¹ƒ sakavÄ• de dissati, na paravÄ• de. tathÄ• paripuá¹‡á¹‡amev
upasampÄ• detabbadhammÄ• naá¹ƒ upasampÄ• danaá¹ƒ sakavÄ• de, na paravÄ• de. tena

samanuyuÃ±jÄ• panakathÄ• vaá¹‡á¹‡anÄ•

<385> __laddhiá¹ƒ_ \Ne I 311/ __pucchanto_ti ``kiá¹ƒ samaá¹‡o gotamo saá¹ƒkilesadhamm
vattati, udÄ• hu pare gaá¹‡Ä• cariyÄ• . ettha tÄ• va attano laddhiá¹ƒ vadÄ• â€™â€™ ti lado
__kÄ• raá¹‡aá¹ƒ pucchanto_ti ``samaá¹‡o gotamo saá¹ƒkilesadhamme anavasesaá¹ƒ pahÄ
``kena kÄ• raá¹‡ena evamatthaá¹ƒ gÄ• hayÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ pucchanto. __ubh
nÄ• mettha kÄ• raá¹‡aâ€™â€™ nti kÄ• raá¹‡aá¹ƒ vatvÄ• paá¹-iÃ±Ã±Ä• te atthe sÄ• dhiyan
kÄ• raá¹‡aá¹ƒ samatthetuá¹ƒ sadisÄ• sadisabhedaá¹ƒ upamodÄ• haraá¹‡advayaá¹ƒ puccha
kÄ• raá¹‡assa ca tilakkhaá¹‡asampattiyÄ• yathÄ• paá¹-iÃ±Ã±Ä• te atthe sÄ• dhite \Ee I 45
bhÄ• santo nigamento __samanubhÄ• sati nÄ• ma. upasaá¹ƒharitvÄ• _ti upanetvÄ• . __ ``k
upasaá¹ƒharaá¹‡Ä• kÄ• radassanaá¹ƒ. __dutiyapade_ti ``saá¹…ghena vÄ• saá¹…ghaâ€™

__tamattha_nti taá¹ƒ pahÄ• tabbadhammÄ• naá¹ƒ anavasesaá¹ƒ pahÄ• ya vattanasaá¹…k
samÄ• dÄ• tabbadhammÄ• naá¹ƒ anavasesaá¹ƒ samÄ• dÄ• ya vattanasaá¹…khÄ• taÃ±ca
akusalÄ• dipadehi yojetvÄ• . akosallasambhÅ«taá¹-á¹-hena __akusalÄ• ceva_ tatoyeva __
gatÄ• ti __saá¹…khÄ• tÄ• _ tattha purimapadena ekantÄ• kusale vadati, dutiyapadena taá¹
ca, tenÄ• ha __ ``koá¹-á¹-hÄ• saá¹ƒ vÄ• katvÄ• á¹-hapitÄ• â€™â€™ _ti, akusalapakkhiyab
attho. avajjaá¹-á¹-ho dosaá¹-á¹-ho gÄ• rayhapariyÄ• yattÄ• ti Ä• ha __ ``sÄ• vajjÄ• ti sadosÄ
nÄ• ma niddosÄ• , ime pana katthacipi niddosÄ• na hontÄ«ti __niddosaá¹-á¹-hena ariyÄ• b
asamatthÄ• . _

386-392__._ __ya_nti \Be I 351/ kÄ• raá¹‡e etaá¹ƒ paccattavacananti Ä• ha __ ``yena viÃ±
vÄ• panÄ• _ti ``yaá¹ƒ pana kiÃ±cÄ«â€™â€™ ti asambhÄ• vanavacanametanti Ä• ha __ ``y
appamattakaâ€™â€™ _nti. __gaá¹‡Ä• cariyÄ• _ pÅ«raá¹‡Ä• dayo. satthuppabhavattÄ• sa
satthusampatti vibhÄ• vÄ«yatÄ«ti Ä• ha __ ``saá¹…ghapasaá¹ƒsÄ• yapi satthuyeva pasaá¹
pana pasaá¹ƒsÄ• pasÄ• dahetukÄ• ti pasÄ• damukhena taá¹ƒ dassetuá¹ƒ __ ``pasÄ«damÄ
vuttaá¹ƒ. tattha __pi_-saddena yathÄ• anvayato pasaá¹ƒsÄ• samuccÄ«yati, evaá¹ƒ satthu
sÄ• vakesu, sÄ• vakavippaá¹-ipattiyÄ• ca satthari appasÄ• do samuccÄ«yatÄ«ti daá¹-á¹-ha
__sarÄ«rasampatti_nti rÅ«pasampattiá¹ƒ, rÅ«pakÄ• yapÄ• ripÅ«rinti attho. __bhavanti vattÄ
\Ee I 460/, ghosadhammappamÄ• á¹‡Ä• ca. puna __bhavanti vattÄ• ro_ti dhammappamÄ•
saá¹…ghassa pasaá¹ƒsÄ• ti Ä• netvÄ• sambandho.

tattha \Ne I 312/ yÄ• buddhÄ• naá¹ƒ, buddhasÄ• vakÄ• naá¹ƒyeva ca pÄ• saá¹ƒsatÄ• , aÃ
taá¹ƒ viratippahÄ• nasaá¹ƒvaruddesavasena nÄ«haritvÄ• dassetuá¹ƒ __ ``ayamadhippÄ• y
tattha __setughÄ• tavirati_ nÄ• ma ariyamaggavirati. __vipassanÄ• mattavasenÄ• _ti ``anic
``dukkhaâ€™â€™ nti vÄ• vividhaá¹ƒ dassanamattavasena, na pana
nÄ• marÅ«pavavatthÄ• napaccayapariggaá¹‡hanapubbakaá¹ƒ lakkhaá¹‡attayaá¹ƒ Ä• ropet
sammasanavasena. __itarÄ• nÄ«_ti samucchedapaá¹-ippassaddhinissaraá¹‡appahÄ• nÄ•
paÃ±casÄ«lato aÃ±Ã±o sabbo sÄ«lasaá¹ƒvaro, ``khamo hotÄ«â€™â€™ tiÄ• dinÄ• (MN I 2
suparisuddho khantisaá¹ƒvaro, ``paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ti (Sn 1041; Nidd II 60
kilesÄ• naá¹ƒ samucchedako maggaÃ±Ä• á¹‡asaá¹…khÄ• to Ã±Ä• á¹‡asaá¹ƒvaro, manacc
pidahanavasena pavatto parisuddho indriyasaá¹ƒvaro, ``anuppannÄ• naá¹ƒ pÄ• pakÄ• naá
anuppÄ• dÄ• yÄ• â€™â€™ tiÄ• dinÄ• (DN II 402; MN I 135; SN c V 8; Vibh 205) vutto sam
vÄ«riyasaá¹ƒvaroti imaá¹ƒ saá¹ƒvarapaÃ±cakaá¹ƒ sandhÄ• yÄ• ha. __paÃ±ca kho panime
sÄ• sane sÄ«lassa bahubhÄ• vaá¹ƒ dassetvÄ• tadekadese eva paresaá¹ƒ avaá¹-á¹-hÄ• na
yathÄ• vuttasÄ«lasaá¹ƒvarasseva puna gahaá¹‡aá¹ƒ.

ariyaaá¹-á¹-haá¹…gikamaggavaá¹‡á¹‡anÄ•

<393> __sÄ«hanÄ• da_nti \Be I 352/ seá¹-á¹-hanÄ• daá¹ƒ, abhÄ«tanÄ• daá¹ƒ kenaci appa
``ayaá¹ƒ yathÄ• vutto mama vÄ• do aviparÄ«to, tassa aviparÄ«tabhÄ• vo imaá¹ƒ maggaá¹ƒ
aparappaccayato jÄ• nitabboâ€™â€™ ti evaá¹ƒ __aviparÄ«tabhÄ• vÄ• vabodhanatthaá¹ƒ.
_tiÄ• dÄ«su yaá¹ƒ maggaá¹ƒ paá¹-ipanno samaá¹‡o gotamo vadanto yuttapattakÄ• le, tatha
ekaá¹ƒsato hitÄ• vihabhÄ• vena atthaá¹ƒ, dhammato anapetattÄ• dhammaá¹ƒ, vinayayoga
vinayaá¹ƒ vadatÄ«ti sÄ• maá¹ƒyeva attapaccakkhatova jÄ• nissati, so mayÄ• sayaá¹ƒ abhi
pavedito sakalavaá¹-á¹-adukkhanissaraá¹‡abhÅ«to atthi kassapa maggo, tassa ca adhigam
pubbabhÄ• gapaá¹-ipadÄ• ti ayamettha yojanÄ• . tena ``samaá¹‡o gotamo ime dhammeâ€™
kenaci asaá¹ƒkampiyo yathÄ• bhÅ«tasÄ«hanÄ• doti dasseti.

``evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatÄ«â€™â€™ tiÄ• dÄ«su (AN
paá¹-ipadaÃ±ca ekato katvÄ• dassento. ``ayamevÄ• â€™â€™ _ti vacanaá¹ƒ maggassa
puthubhÄ• vapaá¹-ikkhepanatthaá¹ƒ, sabbaariyasÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ, s
pÄ• kaá¹-abhÄ• vadassanatthaÃ±ca. tenÄ• ha ``ekÄ• yano \Ne I 313/ ayaá¹ƒ bhikkhave ma
I 106; SN c V 367, 384, 409) ``eseva maggo natthaÃ±Ã±o dassanassa visuddhiyÄ• â€™â€™

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe,

tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 384, 409; Nidd I 191; Nidd II 107, 121; N

sabbesu \Ee I 462/ suttapadesesu abhidhammapadesesu ca ekovÄ• yaá¹ƒ maggo pÄ• kaá

tapopakkamakathÄ• vaá¹‡á¹‡anÄ•

<394> tapoyeva upakkamitabbato Ä• rabhitabbato tapopakkamoti Ä• ha __ ``tapÄ• rambhÄ
Ä• rambhanaÃ±cettha karaá¹‡amevÄ• ti Ä• ha __ ``tapokammÄ• nÄ«ti_ \Be I 353/ __atthoâ
__samaá¹‡akammasaá¹…khÄ• tÄ• _ti samaá¹‡ehi kattabbakammasaÃ±Ã±itÄ• . __niccolo_
sabbaá¹ƒ paá¹-ikkhittacelo. naggiyavatasamÄ• dÄ• nena __naggo. ``á¹-hitakova uccÄ• raá
nidassanamattaá¹ƒ, vamitvÄ• mukhavikkhÄ• lanÄ• diÄ• cÄ• rassapi tena vissaá¹-á¹-hattÄ•
apalikhati_ apalihati udakena adhovanato. dutiyavikappepi eseva nayo. ``ehi bhaddanteâ€™
upagamanasaá¹…khÄ• to vidhi ehibhaddanto, taá¹ƒ caratÄ«ti ehibhaddantiko, tappaá¹-ikkh
ehibhaddantiko. na karoti_ samaá¹‡ena nÄ• ma parassa vacanakarena na bhavitabbanti ad
taá¹ƒ á¹-hÄ• naá¹ƒ attano upagamanato puretaraá¹ƒ. taá¹ƒ kira so ``bhikkhunÄ• nÄ• ma yÄ
gahetabbÄ• â€™â€™ ti adhippÄ• yena na gaá¹‡hÄ• ti. __uddissakataá¹ƒ_ ``mama nimittab
pÄ• á¹‡Ä• saá¹…ghÄ• taá¹ƒ Ä• pÄ• ditÄ• â€™â€™ ti na gaá¹‡hÄ• ti. __nimantanaá¹ƒ na s
vacanaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti. kumbhÄ«Ä• dÄ«supi so sattasaÃ±Ã±Ä«ti Ä• ha
_tiÄ• di.

__kabaá¸·antarÄ• yo_ti kabaá¸·assa antarÄ• yo __hotÄ«ti. _ gÄ• masabhÄ• gÄ• divasena
__saá¹…kitti, _ tathÄ• saá¹ƒhaá¹-ataá¹‡á¸• ulÄ• disaÃ±cayo. __manussÄ• _ti veyyÄ• vacc

__surÄ• pÄ• namevÄ• _ti \Ne I 314/ majjalakkhaá¹‡appattÄ• ya surÄ• ya pÄ• nameva surÄ
saá¹…gahitaá¹ƒ. ekÄ• gÄ• rameva \Ee I 463/ uÃ±chatÄ«ti __ekÄ• gÄ• riko. _ ekÄ• lopenev
dÄ«yati etÄ• yÄ• ti __datti, _ dvattiÄ• lopamattagÄ• hi khuddakaá¹ƒ bhikkhÄ• dÄ• nabhÄ• j
``khuddakapÄ• tÄ«â€™â€™ _ti. abhuÃ±janavasena eko aho etassa atthÄ«ti ekÄ• hiko, Ä•
so pana atthato ekadivasalaá¹…ghakoti Ä• ha __ ``ekadivasantarikaâ€™â€™ _nti. __ ``dvÄ
eseva nayo. ekÄ• haá¹ƒ abhuÃ±jitvÄ• ekÄ• haá¹ƒ bhuÃ±janaá¹ƒ __ekÄ• havÄ• ro, _ taá¹ƒ
dvÄ«haá¹ƒ abhuÃ±jitvÄ• dvÄ«haá¹ƒ bhuÃ±janaá¹ƒ __dvÄ«havÄ• ro. _ sesadvayepi eseva
pariyÄ• yabhattabhojaniko dvÄ«haá¹ƒ abhuÃ±jitvÄ• ekÄ• hameva bhuÃ±jati. sesadvayepi e

<395> __kuá¹‡á¸• aka_nti tanutaraá¹ƒ taá¹‡á¸• ulasakalaá¹ƒ.

<396> saá¹‡ehi \Be I 354/ saá¹‡avÄ• kehi nibbattavatthÄ• ni __sÄ• á¹‡Ä• ni. _ missasÄ• á
na bhaá¹…gÄ• ni. __erakatiá¹‡Ä• dÄ«nÄ«_ti __Ä• di_-saddena akkamakacikadalÄ«vÄ• kÄ
katÄ• ni hi chavÄ• ni lÄ• makÄ• ni dussÄ• nÄ«ti vattabbataá¹ƒ labhanti.

micchÄ• vÄ• yÄ• mavaseneva ukkuá¹-ikavatÄ• nuyogoti Ä• ha __ ``ukkuá¹-ikavÄ«riyaá¹ƒ a
thaá¹‡á¸• ilanti vÄ• samÄ• pakatibhÅ«mi vuccati ``patthaá¹‡á¸• ile pÄ• turahosÄ«â€™â€™
viya, tasmÄ• __thaá¹‡á¸• ilaseyya_nti anantarahitÄ• ya pakatibhÅ«miyaá¹ƒ seyyanti vuttaá
Ä• sana_nti nisÄ«dituá¹ƒ yathÄ• laddhaá¹ƒ Ä• sanaá¹ƒ. __akopetvÄ• _ti aÃ±Ã±attha anupa
``tattheva nisÄ«danasÄ«loâ€™â€™ _ti. so hi taá¹ƒ achaá¸• á¸• ento apariccajanto akopento
__vikaá¹-anti gÅ«thaá¹ƒ vuccati_ Ä• sayavasena virÅ«paá¹ƒ jÄ• tanti katvÄ• .

ettha ca ``acelako hotÄ«â€™â€™ tiÄ• dÄ«ni vatapadÄ• ni yÄ• va ``na \Ee I 464/ thusodaka
etÄ• ni ekavÄ• rÄ• ni. ``ekÄ• gÄ• riko vÄ• â€™â€™ tiÄ• dÄ«ni nÄ• nÄ• vÄ• rÄ• ni, nÄ• nÄ•
``sÄ• kabhakkho vÄ• â€™â€™ tiÄ• dÄ«ni, ``sÄ• á¹‡Ä• nipi dhÄ• retÄ«â€™â€™ tiÄ• dÄ«ni
vÄ• -saddaggahaá¹‡aá¹ƒ, pi-saddaggahaá¹‡aÃ±ca kataá¹ƒ. pi-saddopi vikappattho eva daá
na kataá¹ƒ. evaÃ±ca katvÄ• ``acelako hotÄ«â€™â€™ ti vatvÄ• ``sÄ• á¹‡Ä• nipi dhÄ• retÄ«
``rajojalladharo hotÄ«â€™â€™ ti vatvÄ• ``udakorohanÄ• nuyogaá¹ƒ anuyuttoâ€™â€™ ti va
hoti. atha vÄ• kimettha avirodhacintÄ• ya. ummattakapacchisadiso hi titthiyavÄ• do. atha \N
``acelako hotÄ«â€™â€™ ti Ä• rabhitvÄ• tappasaá¹…gena sabbampi attakilamathÄ• nuyog
dhÄ• retÄ«â€™â€™ tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ.

tapopakkamaniratthakathÄ• vaá¹‡á¹‡anÄ•

<397> __sÄ«lasampadÄ• dÄ«hi vinÄ• _ti sÄ«lasampadÄ• , samÄ• dhisampadÄ• , paÃ±Ã±
sampadÄ• hi vinÄ• na kadÄ• ci sÄ• maÃ±Ã±aá¹ƒ vÄ• brahmaÃ±Ã±aá¹ƒ vÄ• sambhavati,
tesaá¹ƒ tapopakkamÄ• naá¹ƒ niratthakataá¹ƒ dassentoti yojanÄ• . __ ``dosaveravirahitaâ€™
\Be I 355/ mettÄ• ya ujupaá¹-ipakkhatÄ• ya vuttaá¹ƒ. __dosa_-ggahaá¹‡ena vÄ• sabbepi jh
saá¹ƒkilesadhammÄ• gahitÄ• , __vera_-ggahaá¹‡ena paccatthikabhÅ«tÄ• sattÄ• . yadagg
tadaggena verarahitanti.

<398> pÄ• kaá¹-abhÄ• vena kÄ• yati gametÄ«ti __pakati, _ lokasiddhavÄ• do, tenÄ• ha __
pakatikathÄ• esÄ• â€™â€™ _ti. __mattÄ• yÄ• _ti __mattÄ• _-saddo ``mattÄ• sukhaparicc
465/ (Dhp 290) viya appatthaá¹ƒ antonÄ«taá¹ƒ katvÄ• pamÄ• á¹‡avÄ• cakoti Ä• ha __ ``im
parittakenÄ• â€™â€™ _ti. tena pana pamÄ• á¹‡ena pahÄ• tabbo pakaraá¹‡appatto paá¹-ip
``paá¹-ipattikkamenÄ• â€™â€™ _ti. __sabbatthÄ• _ti sabbavÄ• resu.

<399> __aÃ±Ã±athÄ• vadathÄ• _ti yadi acelakabhÄ• vÄ• dinÄ• sÄ• maÃ±Ã±aá¹ƒ vÄ• br
suvijÄ• nova samaá¹‡o suvijÄ• no brÄ• hmaá¹‡o. yasmÄ• pana tumhe ito aÃ±Ã±athÄ• va s
vadatha, tasmÄ• dujjÄ• nova samaá¹‡o dujjÄ• no brÄ• hmaá¹‡o, tenÄ• ha __ ``idaá¹ƒ sand
pakativÄ• daá¹ƒ paá¹-ikkhipitvÄ• _ti pubbe yaá¹ƒ pÄ• katikaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ brahmaÃ±
tena ``dukkaraâ€™â€™ ntiÄ• di vuttaá¹ƒ, tameva sandhÄ• ya bhagavatÄ• pi ``pakati kho es

idha pana __taá¹ƒ pakativÄ• daá¹ƒ_ pÄ• katikasamaá¹‡abrÄ• hmaá¹‡avisayaá¹ƒ kathaá¹ƒ p
paá¹-isaá¹ƒharitvÄ• __sabhÄ• vatova_ paramatthatova samaá¹‡assa brÄ• hmaá¹‡assa ca
Ä• vikaronto_ pakÄ• sento. __tatrÄ• pÄ«_ti samaá¹‡abrÄ• hmaá¹‡avÄ• depi __vuttanayene

sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampadÄ• vaá¹‡á¹‡anÄ•

400-1__._ __paá¹‡á¸• ito_ti hetusampattisiddhena paá¹‡á¸• iccena samannÄ• gato, __katha
paripakkaÃ±Ä• á¹‡attÄ• \Ne I 316/ ghaá¹-e padÄ«pena viya abbhantare samujjalantena pa
tattha bhagavatÄ• desitamatthaá¹ƒ pariggaá¹‡hanto tampi desanaá¹ƒ upadhÄ• resi. __tass
yÄ• va udakorohanÄ• nuyogaá¹ƒ anuyutto viharati, tassa ca. __tÄ• sampattiyo pucchÄ• mi
hotÄ«ti adhippÄ• yo. __sÄ«lasampadÄ• yÄ• _ti __iti_-saddo Ä• diattho, tena ``cittasampadÄ
paÃ±Ã±Ä• sampadÄ• yÄ• â€™â€™ ti padadvayaá¹ƒ \Be I 356/ saá¹…gaá¹‡hÄ• ti
asekkhasÄ«lÄ• dikhandhattayasaá¹…gahitaÃ±hi arahattaá¹ƒ, tenÄ• ha __ ``arahattaphalam
_ntiÄ• di. tattha __ida_nti idaá¹ƒ vacanaá¹ƒ.

sÄ«hanÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<402> anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya \Ee I 466/, anaÃ±Ã±asÄ• dhÄ• raá¹‡atthavisayatÄ
buddhasÄ«hanÄ• daá¹ƒ nadanto. _ ativiya accantavisuddhatÄ• ya __paramavisuddhaá¹ƒ. p
tenÄ• ha __ ``uttamaâ€™â€™ _nti. __sÄ«lameva_ lokiyasÄ«lattÄ• . yathÄ• anaÃ±Ã±asÄ•
lokuttarasÄ«laá¹ƒ savÄ• sanaá¹ƒ paá¹-ipakkhaviddhaá¹ƒsanato, evaá¹ƒ lokiyasÄ«lampi tass
sambhÅ«tattÄ• , samena samanti __samasama_nti ayamettha atthoti Ä• ha __ ``mama sÄ«
samaâ€™â€™ _nti. __ ``yadidaá¹ƒ adhisÄ«laâ€™â€™ _nti lokiyaá¹ƒ, lokuttaraÃ±cÄ• ti duv
ekajjhaá¹ƒ katvÄ• vuttaá¹ƒ. tenÄ• ha ``sÄ«lepÄ«â€™â€™ ti. __iti ima_nti evaá¹ƒ imaá¹ƒ sÄ
paá¹-hamaá¹ƒ pavattattÄ• __paá¹-hamaá¹ƒ. _

__tapatÄ«_ti santappati, vidhamatÄ«ti attho. __jigucchatÄ«_ti hÄ«á¸·eti lÄ• makato á¹-hape
ariyÄ• _ Ä• rakÄ• kilesehÄ«ti. maggaphalasampayuttÄ• vÄ«riyasaá¹…khÄ• tÄ• tapojiguc
__paramÄ• nÄ• ma_ sabbukkaá¹-á¹-habhÄ• vato. yathÄ• yuvino bhÄ• vo yobbanaá¹ƒ, eva
__jegucchaá¹ƒ. _ kilesÄ• naá¹ƒ samucchindanapaá¹-ippassambhanÄ• ni __samucchedapa
nissaraá¹‡avimutti_ nibbÄ• naá¹ƒ. atha vÄ• sammÄ• vÄ• cÄ• dÄ«naá¹ƒ adhisÄ«laggahaá¹
adhijegucchaggahaá¹‡ena, sammÄ• diá¹-á¹-hiyÄ• adhipaÃ±Ã±Ä• ggahaá¹‡ena gahitattÄ•
sammÄ• saá¹…kappasatisamÄ• dhayo maggaphalapariyÄ• pannÄ• __samucchedapaá¹-ip
__nissaraá¹‡avimutti_ pana nibbÄ• nameva.

<403> yaá¹ƒ kiÃ±ci janavivittaá¹ƒ á¹-hÄ• naá¹ƒ idha __ ``suÃ±Ã±Ä• gÄ• raâ€™â€™ _nti ad
nadantena vinÄ• nÄ• do natthÄ«ti Ä• ha __ ``ekatova nisÄ«ditvÄ• â€™â€™ _ti. __aá¹-á¹-h
khattiyaparisÄ• , brÄ• hmaá¹‡aparisÄ• , gahapatiparisÄ• , samaá¹‡aparisÄ• , cÄ• tumahÄ•

tÄ• vatiá¹ƒsaparisÄ• , mÄ• raparisÄ• , brahmaparisÄ• ti \Ee I 467/ imÄ• su aá¹-á¹-hasu paris

__vesÄ• rajjÄ• nÄ«_ti \Ne I 317/ \Be I 357/ visÄ• radabhÄ• vÄ• Ã±Ä• á¹‡appahÄ• nasamp
asantassanabhÄ• vÄ• nibbhayabhÄ• vÄ• ti attho. __Ä• sabhaá¹ƒ á¹-hÄ• na_nti seá¹-á¹-haá
á¹-hÄ• nanti attho. __Ä• sabhÄ• _ vÄ• pubbabuddhÄ• , tesaá¹ƒ á¹-hÄ• nanti attho.

apica usabhassa idanti Ä• sabhaá¹ƒ, Ä• sabhaá¹ƒ viyÄ• ti Ä• sabhaá¹ƒ. yathÄ• hi nisabha
usabhabalena catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati,
dasahi tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-haparisÄ• path
sadevake loke kenaci paccatthikena akampiyo acalena á¹-hÄ• nena tiá¹-á¹-hati. evaá¹ƒ tiá¹-
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti upagacchati na paccakkhÄ• ti attani Ä• ropeti. ter
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti.

__sÄ«hanÄ• daá¹ƒ nadatÄ«_ti yathÄ• migarÄ• jÄ• parissayÄ• naá¹ƒ sahanato, vanamahi
hananato ca ``sÄ«hoâ€™â€™ ti vuccati, evaá¹ƒ tathÄ• gato lokadhammÄ• naá¹ƒ sahanato
ca ``sÄ«hoâ€™â€™ ti vuccati. evaá¹ƒ vuttassa sÄ«hassa nÄ• daá¹ƒ sÄ«hanÄ• daá¹ƒ. tatth
samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• daá¹ƒ nadati, evaá¹ƒ ta
tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vigatalomahaá¹ƒso ``iti
(SN b III 78; AN c 8.2) nayena nÄ• nÄ• vilÄ• sasampannaá¹ƒ sÄ«hanÄ• daá¹ƒ nadati.

__paÃ±haá¹ƒ abhisaá¹…kharitvÄ• _ti Ã±Ä• tuá¹ƒ icchitamatthaá¹ƒ attano Ã±Ä• á¹‡abalÄ• n
__taá¹…khaá¹‡aá¹ƒyevÄ• _ti pucchitakkhaá¹‡eyeva \Ee I 468/ á¹-hÄ• nuppattikapaá¹-ibhÄ•
cittaá¹ƒ paritosetiyeva_ ajjhÄ• sayÄ• nurÅ«paá¹ƒ vissajjanato. __sotabbaÃ±cassa maÃ±Ã±a
aá¹-á¹-hakkhaá¹‡avajjitena navamena khaá¹‡ena labbhamÄ• nattÄ• . ``yaá¹ƒ no satthÄ• bh
sossÄ• mÄ• â€™â€™ ti Ä• daragÄ• ravajÄ• tÄ• __mahantena ussÄ• hena sotabbaá¹ƒ_ sa
suppasannÄ• _ pasÄ• dÄ• bhibuddhiyÄ• vigatupakkilesatÄ• ya __kallacittÄ• muducittÄ• h
pasannehi kÄ• tabbasakkÄ• raá¹ƒ, dhammÄ• misapÅ«janti attho. tattha Ä• misapÅ«jaá¹ƒ da
``paá¹‡Ä«tÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. dhammapÅ«jÄ• pana __ ``tathattÄ• yÄ• â€™â
__tathÄ• bhÄ• vÄ• yÄ• _ti yathattÄ• ya yassa vaá¹-á¹-adukkhanissaraá¹‡atthÄ• ya \Be I 358
tathÄ• bhÄ• vÄ• ya, tenÄ• ha __ ``dhammÄ• nudhammapaá¹-ipattipÅ«raá¹‡atthÄ• yÄ• â€™
dhammÄ• nudhammapaá¹-ipatti yÄ• ya anupubbiyÄ• paá¹-ipajjitabbÄ• , paá¹-ipajjantÄ• naÅ
ajjhattikaá¹…gasamavÄ• ye ekaá¹ƒsikÄ• tassÄ• pÄ• ripÅ«rÄ«ti taá¹ƒ anupubbiá¹ƒ dassetu
saraá¹‡esÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__imasmiá¹ƒ_ \Ne I 318/ __panokÄ• se á¹-hatvÄ• _ti ``paá¹-ipannÄ• ca Ä• rÄ• dhentÄ«â€™
sÄ«hanÄ• dakiccapÄ• ripÅ«ridÄ«pane pÄ• á¸·ipadese á¹-hatvÄ• . __samodhÄ• netabbÄ• _
sÄ«hanÄ• do_ asÄ• dhÄ• raá¹‡o aÃ±Ã±ehi appaá¹-ivattiyo seá¹-á¹-hanÄ• do abhÄ«tanÄ• d
__purimÄ• naá¹ƒ dasanna_ntiÄ• dito paá¹-á¹-hÄ• ya yÄ• va ``vimuttiyÄ• mayhaá¹ƒ sadiso n

purimÄ• naá¹ƒ dasannaá¹ƒ sÄ«hanÄ• dÄ• naá¹ƒ, niddhÄ• raá¹‡e cettha sÄ• mivacanaá¹ƒ,
_ti. __ ``parisÄ• su ca nadatÄ«â€™â€™ _ti __Ä• dayo parivÄ• rÄ• _ ``ekaccaá¹ƒ tapassiá¹
passÄ• mÄ«â€™â€™ ti sÄ«hanÄ• daá¹ƒ nadanto bhagavÄ• parisÄ• yaá¹ƒ nadati visÄ• ra
Ä• rÄ• dhentÄ«â€™â€™ ti atthayojanÄ• ya sambhavato \Ee I 469/. tathÄ• sesesupi navas

__ ``evaâ€™â€™ _ntiÄ• di yathÄ• vuttÄ• naá¹ƒ tesaá¹ƒ saá¹…kaletvÄ• dassanaá¹ƒ. __te
nadatÄ«â€™â€™ ti Ä• dayo sÄ«hanÄ• dÄ• . __purimÄ• naá¹ƒ dasanna_nti yathÄ• vuttÄ• n
__parivÄ• ravasenÄ• _ti paccekaá¹ƒ parivÄ• ravasena yojiyamÄ• nÄ• __sataá¹ƒ_ sÄ«han
tathÄ• ayojiyamÄ• nÄ• purimÄ• ca dasÄ• ti evaá¹ƒ __dasÄ• dhikaá¹ƒ sÄ«hanÄ• dasataá¹
vÄ• da_nti evaá¹ƒ pavattavÄ• dÄ• naá¹ƒ titthiyÄ• naá¹ƒ vÄ• daá¹ƒ. __paá¹-isedhetvÄ• _ti ta
paá¹-ikkhipitvÄ• . yaá¹ƒ bhagavÄ• __udumbarikasutte_ ``idha nigrodha tapassÄ«â€™â€™
upakkilesavibhÄ• gaá¹ƒ, pÄ• risuddhivibhÄ• gaÃ±ca dassento saparisassa nigrodhassa par
sÄ«hanÄ• daá¹ƒ nadi, taá¹ƒ dassetuá¹ƒ __ ``idÄ• ni parisati naditapubbaá¹ƒ sÄ«hanÄ• daá¹
vuttaá¹ƒ.

titthiyaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<404> __ida_nti ``rÄ• jagahe gijjhakÅ«á¹-e pabbate viharantaá¹ƒ maá¹ƒ ... pe ... paÃ±haá¹
idaá¹ƒ vacanaá¹ƒ. kÄ• maá¹ƒ yadÄ• nigrodho paÃ±haá¹ƒ pucchi, bhagavÄ• cassa vissajje
gijjhakÅ«á¹-e pabbate viharati, rÄ• jagahasamÄ«pe pana viharatÄ«ti katvÄ• __ ``rÄ• jagahe
viharantaá¹ƒ maâ€™â€™ _nti vuttaá¹ƒ, gijjhakÅ«á¹-e viharaá¹‡aÃ±cassa tadÄ• avicchinna
taá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di. __yoge_ti naye, dukkhanissaraá¹‡Å«pÄ• yeti attho.

<405> yaá¹ƒ parivÄ• saá¹ƒ sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hito parivasatÄ«ti yojanÄ• . yasm
á¹-hitena parivasitabbaá¹ƒ, na gihibhÅ«tena, tasmÄ• __aparivasitvÄ• yeva pabbajjaá¹ƒ labl
pabbajjaá¹ƒ, Ä• kaá¹…khati upasampada_nti ettha pana __pabbajjÄ• _-ggahaá¹‡aá¹ƒ vaca
``dirattatirattaá¹ƒ \Ee I 470/ \Ne I 319/ sahaseyyaâ€™â€™ nti (Vin IV 50) ettha dirattaggaha
__gÄ• mappavesanÄ• dÄ«nÄ«_ti __Ä• di_-saddena vesiyÄ• vidhavÄ• thullakumÄ• ripaá¹‡á
sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacesu kiá¹ƒkaraá¹‡Ä«yesu dakkhÄ• nalasÄ• ditÄ• , uddesa
yassa titthÄ• yatanato idhÄ• gato, tassa avaá¹‡á¹‡e, ratanattayassa ca vaá¹‡á¹‡e anattama
yathÄ• kkamaá¹ƒ vaá¹‡á¹‡e ca avaá¹‡á¹‡e ca attamanatÄ• ti imesaá¹ƒ saá¹…gaho veditab
vattÄ• ni pÅ«rentenÄ• â€™â€™ _ti. __ghaá¹ƒsitvÄ• koá¹-á¹-etvÄ• _ti ajjhÄ• sayassa vÄ«m
suvaá¹‡á¹‡aá¹ƒ viya ghaá¹ƒsitvÄ• koá¹-á¹-etvÄ• .

__gaá¹‡amajjhe nisÄ«ditvÄ• _ti upasampadÄ• kammassa gaá¹‡appahonakÄ• naá¹ƒ bhikk
viya tassa anuggahatthaá¹ƒ nisÄ«ditvÄ• . __vÅ«pakaá¹-á¹-ho_ti vivitto. tÄ• disassa sÄ«lavis
avuttasiddhoti Ä• ha __ ``kammaá¹-á¹-hÄ• ne satiá¹ƒ avijahantoâ€™â€™ _ti. __pesitacitto_
pesitacitto taá¹ƒninno tappoá¹‡o tappabbhÄ• ro. jÄ• tikulaputtÄ• pi Ä• cÄ• rasampannÄ• ev

pabbajjÄ• pekkhÄ• hontÄ«ti tepi tehi ekasaá¹…gahe karonto Ä• ha __ ``kulaputtÄ• ti Ä• cÄ
tenÄ• ha __ ``sammadevÄ• ti hetunÄ• va kÄ• raá¹‡enevÄ• â€™â€™ _ti. ``otiá¹‡á¹‡omhi jÄ
hi saá¹ƒvegapubbikaá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ pabbajjaá¹ƒ sandhÄ• ya idha ``sammadevÄ
__hetunÄ• _ti Ã±Ä• yena. __pÄ• puá¹‡itvÄ• _ti patvÄ• adhigantvÄ• . __sampÄ• detvÄ• _ti
nipphÄ• detvÄ• , paripÅ«retvÄ• vÄ• ti attho.

__niá¹-á¹-hÄ• petu_nti \Be I 360/ \Ee I 471/ nigamanavasena pariyosÄ• petuá¹ƒ. ``brahmac
pe ... vihÄ• sÄ«â€™â€™ ti iminÄ• eva hi arahattanikÅ«á¹-ena desanÄ• pariyosÄ• pitÄ• . ta
``aÃ±Ã±ataro kho panÄ• ... pe ... ahosÄ«â€™â€™ _ti vuttaá¹ƒ dhammasaá¹…gÄ• hakehi.
vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

9. poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ•

poá¹-á¹-hapÄ• daparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<406> __sÄ• vatthiya_nti \Ne I 320/ \Be I 361/ \Ee I 472/ samÄ«patthe bhummanti Ä• ha __
upanissÄ• yÄ• â€™â€™ _ti. __jetassa kumÄ• rassa vane_ti jetena nÄ• ma rÄ• jakumÄ• rem
nivÄ• saphÄ• sutÄ• dinÄ• pabbajitÄ• Ä• ramanti etthÄ• ti __Ä• rÄ• mo, _ vihÄ• ro. phoá¹-c
__poá¹-á¹-hapÄ• do. _ vatthacchÄ• yÄ• chÄ• danapabbajÅ«pagatattÄ• __channaparibbÄ•
mahÄ• vibhavatÄ• ya mahÄ• sÄ• ratÄ• patto brÄ• hmaá¹‡o. __samaya_nti sÄ• maÃ±Ã±ani
__pavadantÄ«_ti pakÄ• rato vadanti, attanÄ• attanÄ• uggahitaniyÄ• mena yathÄ• tathÄ•
__ ``pabhutayoâ€™â€™ _ti iminÄ• todeyyajÄ• á¹‡usoá¹‡Ä«soá¹‡adaá¹‡á¸• Ä• dike saá¹…
__paribbÄ• jakÄ• dayo_ti __Ä• di_-saddena channaparibbÄ• jakÄ• dike. tindukÄ• cÄ«rame
Ä• rÄ• mo. tathÄ• ekÄ• sÄ• lÄ• etthÄ• ti ekasÄ• lako, tasmiá¹ƒ __tindukÄ• cÄ«re ekasÄ•

anekÄ• kÄ• rÄ• navasesaÃ±eyyatthavibhÄ• vanato, aparÄ• paruppattito ca bhagavato Ã±Ä
viya hotÄ«ti vuttaá¹ƒ __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pattharitvÄ• â€™â€™ _ti, yato tas
vuccati, veneyyÄ• naá¹ƒ tadantogadhatÄ• heá¹-á¹-hÄ• vuttÄ• yeva. veneyyasattaparigaá
kate paá¹-hamaá¹ƒ nesaá¹ƒ veneyyabhÄ• veneva upaá¹-á¹-hÄ• naá¹ƒ hoti, atha saraá¹‡aga
kiccanipphatti vÄ«maá¹ƒsÄ«yatÄ«ti Ä• ha __ ``kiá¹ƒ nu kho bhavissatÄ«ti upaparikkhantoâ€
__nirodha_nti saÃ±Ã±Ä• nirodhaá¹ƒ. __nirodhÄ• vuá¹-á¹-hÄ• na_nti tato nirodhato vuá¹-á¹-
saÃ±Ã±uppattiá¹ƒ. __sabbabuddhÄ• naá¹ƒ Ã±Ä• á¹‡ena saá¹ƒsanditvÄ• _ti yathÄ• te niroc
vuá¹-á¹-hÄ• naÃ±ca byÄ• kariá¹ƒsu, byÄ• karissanti ca, tathÄ• byÄ• karaá¹‡avasena saá¹ƒ
__hatthisÄ• riputto_ti hatthisÄ• rino putto. __ ``yugandharapabbataá¹ƒ parikkhipitvÄ• â€™â€
parikappavacanaá¹ƒ ``tÄ• disaá¹ƒ atthi ce, taá¹ƒ viyÄ• â€™â€™ ti. __meghavaá¹‡á¹‡a_nti
saÃ±jhÄ• ppabhÄ• nuraÃ±jitameghasaá¹…kÄ• santi attho. __paccaggha_nti abhinavaá¹ƒ Ä

\Be I 362/, anaÃ±Ã±aparibhogatÄ• ya \Ne I 321/, tathÄ• vÄ• satthu adhiá¹-á¹-hÄ• nena so
``paccagghaá¹ƒâ€™â€™ _ tveva vuccati, silÄ• divuttaratanalakkhaá¹‡Å«papattiyÄ• vÄ• so
``paccagghaâ€™â€™ _nti vuccati.

<407> __attano rucivasena_ saddhammaá¹-á¹-hitijjhÄ• sayavasena, na parena ussÄ• hitoti
``atippagabhÄ• vameva disvÄ• â€™â€™ _ti idaá¹ƒ bhÅ«takathanaá¹ƒ na tÄ• va bhikkhÄ• c
dassanatthaá¹ƒ. bhagavÄ• hi tadÄ• kÄ• lasseva vihÄ• rato nikkhanto ``vÄ• sanÄ• bhÄ• giy
poá¹-á¹-hapÄ• daá¹ƒ anuggaá¹‡hissÄ• mÄ«â€™â€™ ti. __yannÅ«nÄ• ha_nti aÃ±Ã±attha s
saá¹ƒsayaparidÄ«pano viya. kasmÄ• ti Ä• ha __ ``buddhÄ• naâ€™â€™ _ntiÄ• di. __saá¹ƒs
eva samugghÄ• á¹-itattÄ• . __parivitakkapubbabhÄ• go_ti adhippetakiccassa pubbabhÄ• ga
__buddhÄ• naá¹ƒ labbhatÄ«_ti ``karissÄ• ma, na karissÄ• mÄ• â€™â€™ tiÄ• diko esa citta
sambhavati vicÄ• raá¹‡avasena pavattanato, na pana saá¹ƒsayavasena. __tenÄ• hÄ• _ti ye
tenevÄ• ha bhagavÄ• __ ``yannÅ«nÄ• haâ€™â€™ _nti. parikappane vÄ• yaá¹ƒ nipÄ• to. ``
I 474/ kiriyÄ• padena vuccamÄ• no eva hi attho ``yannÅ«nÄ• â€™â€™ ti nipÄ• tapadena jo
upasaá¹…kameyyanti yojanÄ• . __yadi panÄ• _ti idampi tena samÄ• natthanti Ä• ha __ ``ya
_ti.

<408> yathÄ• unnatappÄ• yo saddo unnÄ• do, evaá¹ƒ vipulabhÄ• vena uparÅ«pari pavatt
ekajjhaá¹ƒ katvÄ• __pÄ• á¸·iyaá¹ƒ_ ``unnÄ• diniyÄ• â€™â€™ ti vatvÄ• puna vibhÄ• gena
``uccÄ• saddamahÄ• saddÄ• yÄ• â€™â€™ ti vuttanti tamatthaá¹ƒ vivaranto __ ``uccaá¹ƒ na
_tiÄ• dimÄ• ha. __assÄ• _ti parisÄ• ya. __uddhaá¹ƒgamanavasenÄ• _ti unnatabahulatÄ• ya
pavattanavasena. __disÄ• su patthaá¹-avasenÄ• _ti vipulabhÄ• vena bhÅ«taparamparÄ• ya
pattharaá¹‡avasena. idÄ• ni paribbÄ• jakaparisÄ• ya uccÄ• saddamahÄ• saddatÄ• ya kÄ• n
pavattiÄ• kÄ• raá¹ƒ dassento __ ``tesaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. __kÄ• massÄ• do_
kÄ• mabhavÄ• digato assÄ• do __bhavassÄ• do. _

<409> __saá¹‡á¹-hapesÄ«_ti \Be I 363/ saá¹ƒyamanavasena sammadeva á¹-hapesi, saá¹‡
tiracchÄ• nakathÄ• ya aÃ±Ã±amaÃ±Ã±asmiá¹ƒ agÄ• ravassa jahÄ• panavasena Ä• cÄ• ras
yathÄ• vuttadosassa nigÅ«hanaÃ±ca hotÄ«ti Ä• ha __ ``sikkhÄ• pesÄ«â€™â€™ _tiÄ• di. __
uccÄ• saddamahÄ• saddÄ• bhÄ• vanti adhippÄ• yo. __nappamajjantÄ«_ti na agÄ• ravaá¹ƒ

<410> __no_ \Ne I 322/ __Ä• gate Ä• nando_ti bhagavati Ä• gate no amhÄ• kaá¹ƒ Ä• nand
piyasamudÄ• cÄ• rÄ• _ti piyÄ• lÄ• pÄ• . ``paccuggamanaá¹ƒ akÄ• sÄ«â€™â€™ ti vatvÄ• n
aÃ±Ã±epi pabbajitÄ• yebhuyyena bhagavato apacitiá¹ƒ karontevÄ• ti dassetuá¹ƒ ``bhagava
vatvÄ• , tattha kÄ• raá¹‡amÄ• ha __ ``uccÄ• kulÄ«natÄ• yÄ• â€™â€™ _ti, tena sÄ• sane a
bhagavati apacitiá¹ƒ karonte vÄ• ti dasseti. __etasmiá¹ƒ_ \Ee I 475/ __antare kÄ• nÄ• ma k
yathÄ• vuttaparicchedabbhantare kathÄ• kÄ• nÄ• ma. __vippakatÄ• _ Ä• raddhÄ• hutvÄ•
vippakatÄ• â€™â€™ ti vadanto atthato tassÄ• pariyosÄ• panaá¹ƒ paá¹-ijÄ• nÄ• ti nÄ• ma.

avisesacodanÄ• ti yassÄ• tassÄ• sabbassÄ• pi kathÄ• ya pariyosÄ• panaá¹ƒ paá¹-iÃ±Ã±Ä
asabbaÃ±Ã±Å«naá¹ƒ avisayanti Ä• ha __ ``pariyantaá¹ƒ netvÄ• demÄ«ti sabbaÃ±Ã±upavÄ
_ti.

abhisaÃ±Ã±Ä• nirodhakathÄ• vaá¹‡á¹‡anÄ•

<411> __sukÄ• raá¹‡a_nti sundaraá¹ƒ atthÄ• vahaá¹ƒ hitÄ• vahaá¹ƒ kÄ• raá¹‡aá¹ƒ. nÄ• nÄ
niyuttÄ• ti nÄ• nÄ• titthikÄ• , te eva __nÄ• nÄ• titthiyÄ• _ ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ•
kotÅ«halÄ• , sÄ• eva sÄ• lÄ• ti __kotÅ«halasÄ• lÄ• , _ tenÄ• ha __ ``kotÅ«haluppattiá¹-á¹-
__saÃ±Ã±Ä• nirodhe_ti saÃ±Ã±Ä• sÄ«senÄ• yaá¹ƒ desanÄ• , tasmÄ• saÃ±Ã±Ä• sahagatÄ
tattha pana cittaá¹ƒ padhÄ• nanti Ä• ha __ ``cittanirodheâ€™â€™ _ti. accantanirodhassa pa
anadhippetattÄ• , avisayattÄ• ca __ ``khaá¹‡ikanirodheâ€™â€™ _ti Ä• ha. kÄ• maá¹ƒ sopi
pana nirodhakathÄ• vuccamÄ• nÄ• tattheva tiá¹-á¹-hatÄ«ti tathÄ• vuttaá¹ƒ. __kittighoso_ti
bhavantarapaá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ evaá¹ƒ hatthÄ• malakaá¹ƒ viya paccakkhato da
I 364/ saá¹ƒvarasamÄ• dÄ• ne patiá¹-á¹-hÄ• petÄ«â€™â€™ ti thutighoso yÄ• va bhavaggÄ
__paá¹-ibhÄ• gakiriya_nti paá¸·Ä• savasena paá¹-ibhÄ• gabhÅ«taá¹ƒ payogaá¹ƒ karonto. __
tatra vuá¹-á¹-hanasamayaá¹ƒ abhÅ«taparikappitaá¹ƒ kiÃ±ci uppÄ• diyaá¹ƒ vatthuá¹ƒ attano
__kiÃ±cideva sikkhÄ• pada_nti ``elamÅ«gena bhavitabbaá¹ƒ \Ee I 476/, ettakaá¹ƒ, velaá¹ƒ e
nisÄ«ditabbaâ€™â€™ nti evamÄ• dikaá¹ƒ kiÃ±cideva kÄ• raá¹‡aá¹ƒ sikkhÄ• koá¹-á¹-hÄ• sa
nirodhakatha_nti nirodhasamÄ• pattikathaá¹ƒ.

__tesÅ«_ti kotÅ«halasÄ• lÄ• yaá¹ƒ sannipatitesu titthiyasamaá¹‡abrÄ• hmaá¹‡esu. __ekac
``ahetÅ« appaccayÄ• â€™â€™ ti evaá¹ƒvÄ• dÄ«. yvÄ• yaá¹ƒ idha uppajjatÄ«ti yojanÄ• . __
asaÃ±Ã±abhÄ• vÄ• vahaá¹ƒ samÄ• pattiá¹ƒ. __nirodhe_ti saÃ±Ã±Ä• nirodhe. __hetuá¹ƒ ap
asaÃ±Ã±abhave \Ne I 323/ saÃ±Ã±Ä• ya nirodho sabbaso anuppÄ• do, yena ca tato cutass
tassÄ• uppÄ• do, taá¹ƒ avisayatÄ• ya apassanto.

__na_nti paá¹-hamavÄ• diá¹ƒ. __nisedhetvÄ• _ti ``na kho nÄ• metaá¹ƒ bho evaá¹ƒ bhaviss
paá¹-ikkhipitvÄ• . __asaÃ±Ã±ikabhÄ• va_nti muÃ±chÄ• pattiyÄ• kiriyamayasaÃ±Ã±Ä• vase
vakkhati hi ``visaÃ±Ã±Ä« hutvÄ• â€™â€™ ti. vikkhambhanavasena kilesÄ• naá¹ƒ santÄ• pa
ghoratapo_ti dukkaratÄ• ya bhÄ«matapo. __parimÄ• ritindriyo_ti nibbisevanabhÄ• vÄ• pÄ•
milÄ• pitacakkhÄ• dindriyo. __bhaggo_ti bhaÃ±jitakusalajjhÄ• sayo. __evamÄ• hÄ• _ti ``eva
purisassa attÄ• â€™â€™ tiÄ• diÄ• kÄ• rena saÃ±Ã±Ä• nirodhamÄ• ha. iminÄ• nayena ito
yathÄ• rahaá¹ƒ yojanÄ• veditabbÄ• .

__Ä• thabbaá¹‡apayoga_nti Ä• thabbaá¹‡avedavihitaá¹ƒ Ä• thabbaá¹‡ikÄ• naá¹ƒ visaÃ±Ã±
__Ä• thabbaá¹‡aá¹ƒ payojetvÄ• _ti \Ee I 477/ Ä• thabbaá¹‡avede Ä• gataaggijuhanapubbak
payojetvÄ• sÄ«sacchinnatÄ• didassanena saÃ±Ã±Ä• nirodhamÄ• ha. __tassÄ• _ti yassa s

tassa.

__yakkhadÄ• sÄ«na_nti \Be I 365/ devadÄ• sÄ«naá¹ƒ, yÄ• ``devatÄ• bhatiyotipiâ€™â€™
surÄ• madanimittakaá¹ƒ supanaá¹ƒ __devatÅ«pahÄ• ra_nti naccanagÄ• yanÄ• dinÄ• deva
__surÄ• pÄ• ti_nti pÄ• tipuá¹‡á¹‡aá¹ƒ suraá¹ƒ. __divÄ• _ti atidivÄ• ussÅ«re.

__elamÅ«gakathÄ• viyÄ• _ti imesaá¹ƒ paá¹‡á¸• itamÄ• nÄ«naá¹ƒ kathÄ• andhabÄ• lakat
nirodhe_ti aÃ±Ã±amaÃ±Ã±avidhure cattÄ• ro nirodhe __ete paÃ±Ã±apenti. _ na ca
aÃ±Ã±amaÃ±Ã±aviruddhanÄ• nÄ• sabhÄ• vena tena bhavitabbaá¹ƒ, atha kho ekasabhÄ• v
cÄ• â€™â€™ _tiÄ• di. __aÃ±Ã±enevÄ• _ti imehi vuttÄ• kÄ• rato aÃ±Ã±Ä• kÄ• reneva __bh
ayaá¹ƒ nirodhoâ€™â€™ _ti Ä• meá¸• itavacanaá¹ƒ satthÄ• attano desanÄ• vilÄ• sena ane
vibhÄ• vessatÄ«ti dassanatthaá¹ƒ kataá¹ƒ __aho nÅ«nÄ• _ti ettha __aho_ti acchariye, __nÅ
nipÄ• to. tasmÄ• aho nÅ«na bhagavÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡adesanattÄ• nirodhampi
maÃ±Ã±eti adhippÄ• yo. __ ``aho nÅ«na sugatoâ€™â€™ _ti etthÄ• pi eseva nayo. acchariy
dvikkhattuá¹ƒ vacanaá¹ƒ, acchariyatthopi cettha __aho_-saddo. so yasmÄ• anussaraá¹‡am
tasmÄ• vuttaá¹ƒ __ ``aho nÅ«nÄ• ti anussaraá¹‡attheâ€™â€™ _ti. kÄ• lapuggalÄ• divibhÄ
__imesaá¹ƒ nirodhadhammÄ• na_nti bahuvacanaá¹ƒ, kusala-saddayogena sÄ• mivacanaá¹
__ciá¹‡á¹‡avasitÄ• yÄ• _ti nirodhasamÄ• pattiyaá¹ƒ \Ne I 324/ vasÄ«bhÄ• vassa ciá¹‡á¹‡at
jÄ• nÄ• tÄ«_ti nirodhassa sabhÄ• vaá¹ƒ yÄ• thÄ• vato jÄ• nÄ• ti.

ahetukasaÃ±Ã±uppÄ• danirodhakathÄ• vaá¹‡á¹‡anÄ•

<412> __gharamajjheyeva_ \Ee I 478/ __pakkhalitÄ• _ti gharato bahi gantukÄ• mÄ• purisÄ
gharÄ• jirena samatale vivaá¹-aá¹…gaá¹‡e eva pakkhalanaá¹ƒ pattÄ• , evaá¹ƒ sampadamic
__hetu, _ sÄ• dhÄ• raá¹‡o __paccayo_ti evamÄ• di vibhÄ• gena idha payojanaá¹ƒ natthi sa
akÄ• raá¹‡abhÄ• vapaá¹-ikkhepattÄ• codanÄ• yÄ• ti vuttaá¹ƒ __ ``kÄ• raá¹‡asseva nÄ• ma

pÄ• á¸·iyaá¹ƒ ``uppajjantipi nirujjhantipÄ«â€™â€™ ti vuttaá¹ƒ, tattha ``sahetÅ« sappaccayÄ
uppajjanti, uppannÄ• pana nirujjhantiyeva, na tiá¹-á¹-hantÄ«â€™â€™ ti dassanatthaá¹ƒ ``n
vacanaá¹ƒ, na nirodhassa sahetusappaccayabhÄ• vadassanatthaá¹ƒ. uppÄ• do hi sahetuko
yadi hi nirodhopi sahetuko siyÄ• , tassa nirodhenÄ• pi bhavitabbaá¹ƒ aá¹…kurÄ• dÄ«naá¹ƒ
atthi. tasmÄ• vuttanayeneva pÄ• á¸·iyÄ• attho veditabbo. ayaÃ±ca nayo khaá¹‡anirodhava
yathÄ• paricchinnakÄ• lavasena sabbasova anuppÄ• danirodho, so ``sahetukoâ€™â€™ ti v
paá¹-ipattiyÄ• vinÄ• abhÄ• vato. tenÄ• ha bhagavÄ• ``sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhat
eva ca idhÄ• pi vuttaá¹ƒ ``saÃ±Ã±Ä• ya sahetukaá¹ƒ uppÄ• danirodhaá¹ƒ dÄ«petuâ€™â€™

__sikkhÄ• ekÄ• _ti ettha __sikkhÄ• _ti karaá¹‡e paccattavacanaá¹ƒ, eka-saddo aÃ±Ã±apa
abhivadanti sato vÄ• pana sattassÄ• â€™â€™ tiÄ• dÄ«su (DN I 85 Ä• dayo; MN III 21) viy

Ä• ha __ ``sikkhÄ• ekÄ• saÃ±Ã±Ä• uppajjantÄ«_ti __sikkhÄ• ya ekaccÄ• saÃ±Ã±Ä• jÄ•
eseva nayo.

<413> __tatthÄ• _ti tassaá¹ƒ uparidesanÄ• yaá¹ƒ. __sammÄ• diá¹-á¹-hisammÄ• saá¹…kap
Ä• gatÄ• _ti sabhÄ• vato upakÄ• rato ca paÃ±Ã±Ä• kkhandhe pariyÄ• pannattÄ• saá¹…ga
adhipaÃ±Ã±Ä• sikkhÄ• sammÄ• diá¹-á¹-hisammÄ• saá¹…kappavasena \Ee I 479/ Ä• gatÄ•
cÄ• vuso visÄ• kha sammÄ• diá¹-á¹-hi, yo ca sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã
(MN I 462) kÄ• maÃ±cettha vuttanayena \Ne I 325/ tissopi sikkhÄ• Ä• gatÄ• eva, tathÄ• pi
abhisaÃ±Ã±Ä• nirodho dassito, itarÄ• tassa sambhÄ• rabhÄ• vena Ä• nÄ«tÄ• .

__paÃ±cakÄ• maguá¹‡ikarÄ• go_ti paÃ±cakÄ• makoá¹-á¹-hÄ• se Ä• rabbha uppajjanakarÄ
vattamÄ• nuppannatÄ• vasena asamuppanno yo koci kÄ• macÄ• ro yÄ• kÄ• ci lobhuppatti
niyamitattÄ• kÄ• maguá¹‡Ä• rammaá¹‡ova lobho daá¹-á¹-habbo, itaro pana jhÄ• nanikantib
sabbopi lobhacÄ• ro kÄ• manaá¹-á¹-hena kÄ• mesu pavattanato. sabbepi hi tebhÅ«makÄ•
kÄ• mÄ• ti. ubhayesampi kÄ• masaÃ±Ã±Ä• tinÄ• matÄ• sahacaraá¹‡aÃ±Ä• yenÄ• ti ``kÄ•
katvÄ• tadubhayaá¹ƒ niddiá¹-á¹-haá¹ƒ.

__ ``tatthÄ• â€™â€™ _tiÄ• di \Be I 367/ asamuppannakÄ• macÄ• rato paÃ±cakÄ• maguá¹
kÄ• maá¹ƒ paÃ±cakÄ• maguá¹‡ikarÄ• gopi asamuppanno eva maggena samugghÄ• á¹-Ä«y
samugghÄ• á¹-itepi na sabbo rÄ• go samugghÄ• á¹-aá¹ƒ gacchati, tasmÄ• paÃ±cakÄ• mag
itarassa sabbassa rÄ• gassa gahaá¹‡aá¹ƒ hotÄ«ti ubhayasÄ• dhÄ• raá¹‡ena pariyÄ• yena
dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ kÄ• masaÃ±Ã±Ä• ggahaá¹‡aá¹ƒ katanti tadubhayaá¹ƒ sarÅ«pato
sabbasaá¹…gÄ• hikabhÄ• vato __ ``asamuppannakÄ• macÄ• ro_ \Ee I 480/ __pana imasm
_ti vuttaá¹ƒ.

__sadisattÄ• _ti kÄ• masaÃ±Ã±Ä• dibhÄ• vena samÄ• nattÄ• , etena pÄ• á¸·iyaá¹ƒ ``purim
sadisakappanÄ• vasena vuttanti dasseti. anÄ• gatÄ• hi idha ``nirujjhatÄ«â€™â€™ ti vuttÄ•
adhippetattÄ• , tenÄ• ha __ ``anuppannÄ• va nuppajjatÄ«â€™â€™ _ti.

nÄ«varaá¹‡avivekato jÄ• tattÄ• vivekajehi paá¹-hamajjhÄ• napÄ«tisukhehi saha akkhÄ• ta
taá¹ƒkoá¹-á¹-hÄ• sikÄ• vÄ• ti __vivekajaá¹ƒ pÄ«tisukhasaá¹…khÄ• tÄ• . _ nÄ• nattasaÃ±Ã±
nipuá¹‡atÄ• ya sukhumabhÅ«tatÄ• ya __sukhumasaÃ±Ã±Ä• bhÅ«tÄ• _ sukhumabhÄ• ven
aviparÄ«tasabhÄ• vÄ• . jhÄ• naá¹ƒ taá¹ƒsampayuttadhammÄ• naá¹ƒ bhÄ• vanÄ• siddhÄ•
nÄ«varaá¹‡avikkhambhanavasena viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``kÄ• macchandÄ• dioá¸·Ä• n
sukhumÄ• â€™â€™ _ti. __bhÅ«tatÄ• yÄ• _ti vijjamÄ• natÄ• ya. __sabbatthÄ• _ti sabbavÄ•

samÄ• pajjanÄ• dhiá¹-á¹-hÄ• nÄ• ni viya vuá¹-á¹-hÄ• naá¹ƒ jhÄ• ne pariyÄ• pannampi hoti
bhaá¹…gakkhaá¹‡o dhammesu, na Ä• vajjanapaccavekkhaá¹‡Ä• nÄ«ti __ ``paá¹-hamajjhÄ•

adhiá¹-á¹-hahanto vuá¹-á¹-hahanto \Ne I 326/ ca sikkhatÄ«â€™â€™ _ti vuttaá¹ƒ, na ``Ä• va
paccavekkhantoâ€™â€™ ti. __ta_nti paá¹-hamajjhÄ• naá¹ƒ. __tenÄ• _ti hetumhi karaá¹‡av
paá¹-hamajjhÄ• nena hetubhÅ«tenÄ• ti attho. hetubhÄ• vo cettha jhÄ• nassa yathÄ• vuttas
sahajÄ• tÄ• dipaccayabhÄ• vo kÄ• masaÃ±Ã±Ä• ya nirodhassa upanissayatÄ• va, taÃ±ca
ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ ``tathÄ• rÅ«pÄ• ya paá¹-ipattiyÄ• vinÄ• abhÄ• vatoâ€™â€™ ti.
yvÄ• yaá¹ƒ paá¹-hamajjhÄ• natappaá¹-ipakkhasaÃ±Ã±Ä• vasena ``sikkhÄ• ekÄ• saÃ±Ã±Ä
saÃ±Ã±Ä• nirujjhatÄ«â€™â€™ ti \Be I 368/ ettha attho vutto, etena nayena. __sabbatthÄ•

<414> yasmÄ• panettha samÄ• pattivasena taá¹ƒtaá¹ƒsaÃ±Ã±Ä• naá¹ƒ \Ee I 481/ uppÄ•
aá¹…gavasena so vuttoti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __ ``aá¹…gato sam
anupadadhammavipassanÄ• ya lakkhaá¹‡avacanaá¹ƒ. anupadadhammavipassanaÃ±hi kar
aá¹…gato sammasanaá¹ƒ karoti, na ca saÃ±Ã±Ä• samÄ• pattiyÄ• kiÃ±ci aá¹…gaá¹ƒ hoti.
saÃ±Ã±Ä• saÃ±Ã±Ä• ti evaá¹ƒ aá¹…gato sammasanaá¹ƒ uddhaá¹-aâ€™â€™ _nti. __aá¹…
anupadadhammatoti vuttaá¹ƒ hoti. __tadevÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatanameva.

__yato kho_ti paccatte nissakkavacananti Ä• ha __ ``yo nÄ• mÄ• â€™â€™ _ti yathÄ• ``Ä•
atthe ``Ä• ditoâ€™â€™ ti vuccati itaravibhattitopi to-saddassa labbhanato. sakasmiá¹ƒ attar
sakasaÃ±Ã±Ä• , sÄ• etassa atthÄ«ti __sakasaÃ±Ã±Ä«, _ tenÄ• ha __ ``attano paá¹-hamaj
saÃ±Ã±avÄ• â€™â€™ _ti. __sakasaÃ±Ã±Ä«_ti cettha upari vuccamÄ• nanirodhapÄ• dakat
jhÄ• nasaÃ±Ã±Ä• ya atthibhÄ• vajotako __Ä«_-kÄ• ro daá¹-á¹-habbo, tenevÄ• ha __ ``anup
phusatÄ«â€™â€™ _tiÄ• di. tasmÄ• tattha tattha sakasaÃ±Ã±itÄ• ggahaá¹‡ena tasmiá¹ƒ ta
suciá¹‡á¹‡avasÄ«bhÄ• vo dÄ«pitoti veditabbaá¹ƒ.

__lokiyÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ, sÄ• miatthe eva vÄ• . yadaggena hi taá
tadaggena tesampi seá¹-á¹-hanti. ``lokiyÄ• naâ€™â€™ nti visesanaá¹ƒ lokuttarasamÄ• patt
aseá¹-á¹-habhÄ• vato. __ ``kiccakÄ• rakasamÄ• pattÄ«naâ€™â€™ _nti visesanaá¹ƒ akicca
aseá¹-á¹-habhÄ• vato. akiccakÄ• rakatÄ• cassÄ• paá¹-usaÃ±Ã±Ä• kiccÄ• bhÄ• vavacanat
tattha saÃ±Ã±Ä• , evaá¹ƒ phassÄ• dayo pÄ«ti. yadaggena hi tattha saá¹…khÄ• rÄ• vasesas
pakativipassakÄ• naá¹ƒ sammasituá¹ƒ asakkuá¹‡eyyarÅ«pena á¹-hitÄ• , tadaggena heá¹-á¹
paá¹-ukiccakaraá¹‡asamatthÄ• pi na hontÄ«ti. svÄ• yamattho paramatthamaÃ±jusÄ• yaá¹ƒ
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ Ä• ruppakathÄ• yaá¹ƒ \Ne I 327/ (Vism-mhá¹-
tasmÄ• tattha vuttanayena \Be I 369/ \Ee I 482/ veditabbo. keci pana ``yathÄ• heá¹-á¹-him
samÄ• pattiyo uparimÄ• naá¹ƒ uparimÄ• naá¹ƒ adhiá¹-á¹-hÄ• nakiccaá¹ƒ sÄ• dhenti, na eva
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti kassacipi adhiá¹-á¹-hÄ• nakiccaá¹ƒ sÄ• c
itarÄ• kiccakÄ• rikÄ• vuttÄ• â€™â€™ ti vadanti, tadayuttaá¹ƒ tassÄ• pi vipassanÄ• cittapa
adhiá¹-á¹-hÄ• nakiccasÄ• dhanato. tasmÄ• purimoyeva attho yutto.

__pakappetÄ«_ti saá¹ƒvidahati. jhÄ• naá¹ƒ samÄ• pajjanto hi jhÄ• nasukhaá¹ƒ attani saá¹ƒ

__abhisaá¹…kharotÄ«_ti Ä• yÅ«hati, sampiá¹‡á¸• etÄ«ti attho. sampiá¹‡á¸• anattho hi samu
nikantivasena cetanÄ• kiccassa matthakappatti, tasmÄ• phalÅ«pacÄ• rena kÄ• raá¹‡aá¹ƒ c
kurumÄ• no abhisaá¹…kharoti nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. __imÄ• _ idÄ• ni me labbhar
__Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• nirujjheyyuá¹ƒ_ taá¹ƒsamatikkameneva uparijhÄ• na
cetanÄ• bhisaá¹…kharaá¹‡asambhavato. __aÃ±Ã±Ä• _ti Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä
thÅ«latarabhÄ• vato __oá¸·Ä• rikÄ• . _ kÄ• pana tÄ• ti Ä• ha __ ``bhavaá¹…gasaÃ±Ã±Ä• â
Ä• kiÃ±caÃ±Ã±Ä• yatanato vuá¹-á¹-hÄ• ya eva hi uparijhÄ• natthÄ• ya cetanÄ• bhisaá¹…kh
vuá¹-á¹-hÄ• naÃ±ca bhavaá¹…gavasena hoti. yÄ• va ca upari jhÄ• nasamÄ• pajjanaá¹ƒ, tÄ•
bhavaá¹…gappavattÄ«ti Ä• ha __ ``bhavaá¹…gasaÃ±Ã±Ä• uppajjeyyuâ€™â€™ _nti.

__cetentovÄ• _ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajjhÄ• naá¹ƒ ekaá¹ƒ dve cittavÄ• re s
tathÄ• heá¹-á¹-himajjhÄ• nesu viya vÄ• pubbÄ• bhogÄ• bhÄ• vato pubbÄ• bhogavasena h
``cetetÄ«â€™â€™ ti vutto. yasmÄ• ``ahametaá¹ƒ jhÄ• naá¹ƒ nibbattemi upasampÄ• demi s
evaá¹ƒ abhisaá¹…kharaá¹‡aá¹ƒ tattha sÄ• layasseva \Ee I 483/ hoti, na anÄ• layassa, tasm
cittakkhaá¹‡ikampi jhÄ• naá¹ƒ pavattento tattha appahÄ«nanikantikatÄ• ya __abhisaá¹…kha
yasmÄ• panassa tathÄ• heá¹-á¹-himajjhÄ• nesu viya vÄ• tattha pubbÄ• bhogo natthi, tasm
abhisaá¹…kharotÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``imassa bhikkhunoâ€™â€™ _tiÄ• di vuttasse
``svÄ• yamatthoâ€™â€™ _tiÄ• dinÄ• tamevatthaá¹ƒ upamÄ• ya paá¹-ipÄ• deti.

__pacchÄ• bhÄ• ge_ti \Be I 370/ pitugharassa pacchÄ• bhÄ• ge. __tato_ puttagharato. __la
anena bhikkhÄ• laddhÄ• , tameva gharaá¹ƒ puttagehameva. __Ä• sanasÄ• lÄ• viya Ä• kiÃ
tato pitugharaputtagharaá¹-á¹-hÄ• niyÄ• naá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananirodh
upagantabbato. __pitugharaá¹ƒ amanasikaritvÄ• _ti pavisitvÄ• samatikkantampi pitugharaá
puttagharasseva Ä• cikkhanaá¹ƒ viya ekaá¹ƒ dve cittavÄ• re samÄ• pajjitabbampi nevasaÃ±
na manasi katvÄ• \Ne I 328/ parato nirodhasamÄ• pattiatthÄ• ya eva manasikÄ• ro. evaá¹ƒ
manasikÄ• rasÄ• maÃ±Ã±ena ca upamupameyyatÄ• veditabbÄ• Ä• cikkhanenapi manasi
manasikÄ• rena vinÄ• Ä• cikkhanaá¹ƒ sambhavati.

__tÄ• jhÄ• nasaÃ±Ã±Ä• _ti tÄ• ekaá¹ƒ dve cittavÄ• re pavattÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±
__nirujjhantÄ«_ti padeseneva nirujjhanti, pubbÄ• bhisaá¹…khÄ• ravasena pana upari anupp
jhÄ• nasaÃ±Ã±Ä• naá¹ƒ, evaá¹ƒ itarasaÃ±Ã±Ä• naá¹ƒ pÄ«ti Ä• ha __ ``aÃ±Ã±Ä• ca oá¸·Ä•
nuppajjantÄ«â€™â€™ _ti, yathÄ• paricchinnakÄ• lanti adhippÄ• yo. __so evaá¹ƒ paá¹-ipan
yathÄ• vutte saÃ±Ã±Ä• gge á¹-hito arahatte, anÄ• gÄ• miphale vÄ• patiá¹-á¹-hito bhikkhu \
samannÄ• gamo, tiá¹‡á¹‡aá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhi, soá¸·asavidhÄ• Ã±
samÄ• dhicariyÄ• ti imesaá¹ƒ vasena nirodhapaá¹-ipÄ• danapaá¹-ipattiá¹ƒ paá¹-ipanno. __p
__phusanaá¹ƒ_ nÄ• ma vindanaá¹ƒ paá¹-iladdhÄ«ti Ä• ha __ ``vindati paá¹-ilabhatÄ«â€™â€
yathÄ• paricchinnakÄ• laá¹ƒ cittacetasikÄ• naá¹ƒ sabbaso appavatti eva.

__abhÄ«_ti upasaggamattaá¹ƒ niratthakaá¹ƒ, tasmÄ• ``saÃ±Ã±Ä• â€™â€™ icceva attho.
katvÄ• samÄ• pattipade vattabbe tesaá¹ƒ dvinnaá¹ƒ antare sampajÄ• napadaá¹ƒ á¹-hapitan
anantarikaá¹ƒ katvÄ• vuttaâ€™â€™ _nti, tenÄ• ha __ ``anupaá¹-i ... pe ... atthoâ€™â€™ _t
tasmimpi tathÄ• padÄ• nupubbiá¹-hapanepi ayaá¹ƒ visesatthoti yojanÄ• . __sampajÄ• nant
samÄ• pattiá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tattha tattha saá¹…khÄ• rÄ• naá¹ƒ sammas
__ante_ti yathÄ• vuttÄ• ya nirodhapaá¹-ipattiyÄ• pariyosÄ• ne. dutiyavikappe __sampajÄ•
sampajÄ• nakÄ• rinoti attho, tena nirodhasamÄ• pajjanakassa \Be I 371/ bhikkhuno Ä• dito
sabbapÄ• á¹-ihÄ• rikapaÃ±Ã±Ä• ya saddhiá¹ƒ atthasÄ• dhikÄ• paÃ±Ã±Ä• kiccato dassitÄ•
``paá¹‡á¸• itassa bhikkhunoâ€™â€™ _ti.

__sabbÄ• kÄ• renÄ• _ti ``samÄ• pattiyÄ• sarÅ«paviseso, samÄ• pajjanako, samÄ• pajjana
samÄ• pajjanÄ• kÄ• roâ€™â€™ ti evamÄ• di sabbappakÄ• rena. __tatthÄ• _ti visuddhimag
__kathitatovÄ• _ti kathitaá¹-á¹-hÄ• nato eva __gahetabbÄ• , _ na idha taá¹ƒ vadÄ• ma puna
adhippÄ• yo.

__evaá¹ƒ kho aha_nti ettha Ä• kÄ• rattho __evaá¹ƒ_-saddo uggahitÄ• kÄ• radassananti ka
poá¹-á¹-hapÄ• dÄ• _ti ettha pana sampaá¹-icchanattho, tenÄ• ha __ ``suuggahitaá¹ƒ tayÄ•

<415> saÃ±Ã±Ä• \Ne I 329/ \Ee I 485/ aggÄ• etthÄ• ti __saÃ±Ã±Ä• ggaá¹ƒ, _ Ä• kiÃ±caÃ
__aá¹-á¹-hasu_ samÄ• pattÄ«supi __saÃ±Ã±Ä• ggaá¹ƒ atthi upalabbhatÄ«ti cintetvÄ• _. ``p
pÄ• á¸·iyaá¹ƒ liá¹…gavipallÄ• saá¹ƒ dassento Ä• ha ``bahÅ«nipÄ«â€™â€™ ti. __ ``yathÄ• â
pakÄ• raviseso karaá¹‡appakÄ• ro gahito, na pakÄ• rasÄ• maÃ±Ã±anti Ä• ha __ ``yena yen
__pathavÄ«kasiá¹‡ena karaá¹‡abhÅ«tenÄ• â€™â€™ _ti ca. jhÄ• naá¹ƒ tÄ• va yutto karaá¹‡
saÃ±Ã±Ä• nirodhaphusanassa sÄ• dhakatamabhÄ• vato, kathaá¹ƒ kasiá¹‡Ä• nanti? tesamp
jhÄ• nÄ• naá¹ƒ nirodhaphusanassa sÄ• dhakataá¹ƒ abhÄ• vo, tadaggena kasiá¹‡Ä• nampi
anekakaraá¹‡Ä• pi kiriyÄ• hotiyeva yathÄ• ``assena yÄ• nena dÄ«pikÄ• ya gacchatÄ«â€™

__ekavÄ• ra_nti sakiá¹ƒ. __purimasaÃ±Ã±Ä• nirodha_nti kÄ• masaÃ±Ã±Ä• dipurimasaÃ±Ã
nirodhasamÄ• pattisaÃ±Ã±itaá¹ƒ saÃ±Ã±Ä• nirodhaá¹ƒ. __ekaá¹ƒ saÃ±Ã±Ä• gga_nti ekaá¹
seá¹-á¹-hanti attho heá¹-á¹-himasaÃ±Ã±Ä• ya ukkaá¹-á¹-habhÄ• vato. saÃ±Ã±Ä• ca sÄ• ag
na saÃ±Ã±Ä• su agganti. __dve vÄ• re_ti dvikkhattuá¹ƒ. __sesakasiá¹‡esÅ«_ti kasiá¹‡Ä• na
nirodhakathÄ• ya adhikatattÄ• . tato eva cettha jhÄ• naggahaá¹‡ena kasiá¹‡ajjhÄ• nÄ• ni ev
veditabbaá¹ƒ. __ ``paá¹-hamajjhÄ• nena karaá¹‡abhÅ«tenÄ• â€™â€™ _ti Ä• rammaá¹‡aá¹
``yena yena kasiá¹‡enÄ• â€™â€™ ti ettha jhÄ• naá¹ƒ anÄ• masitvÄ• \Be I 372/ vuttaá¹ƒ. _
vuttamevatthaá¹ƒ saá¹…gahetvÄ• nigamanavasena vadati. __sabbampÄ«_ti sabbaá¹ƒ eka
__saá¹…gahetvÄ• _ti saÃ±jÄ• nanalakkhaá¹‡ena taá¹ƒsabhÄ• vÄ• visesato ekajjhaá¹ƒ saá
punappunaá¹ƒ.

<416> jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hentassa puggalassa vasena s
paá¹-hamanaye \Ee I 486/. dutiyanaye pana yasmÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• magg
maggaÃ±Ä• á¹‡aá¹ƒ uppajjati, tasmÄ• vipassanÄ• maggavasena saÃ±Ã±Ä• Ã±Ä• á¹‡Ä• n
paá¹-hamanayo lokiyattÄ• oá¸·Ä• riko, dutiyanayo missako tasmÄ• tadubhayaá¹ƒ asambh
subhaá¹ƒ thiraá¹ƒ nibbattitalokuttarameva dassetuá¹ƒ maggaphalavasena saÃ±Ã±Ä• Ã±Ä•
tatiyanaye. tayopete nayÄ• maggasodhanavasena dassitÄ• .

``ayaá¹ƒ panettha sÄ• roâ€™â€™ ti vibhÄ• vetuá¹ƒ tipiá¹-akamahÄ• sivattheravÄ• do Ä• b
tasmiá¹ƒ kathite tadanantaraá¹ƒ saÃ±Ã±Ä• Ã±Ä• á¹‡uppattiá¹ƒ pucchanto atthato nirodhato
pucchati nÄ• ma, nirodhato ca vuá¹-á¹-hÄ• naá¹ƒ arahattaphaluppattiyÄ• vÄ• siyÄ• anÄ•
tattha saÃ±Ã±Ä• padhÄ• nÄ• , tadanantaraÃ±ca paccavekkhaá¹‡aÃ±Ä• á¹‡anti tadubhaya
``kiá¹ƒ ime bhikkhÅ« bhaá¹‡antÄ«â€™â€™ _tiÄ• dimÄ• ha \Ne I 330/. tattha __ ``kiá¹ƒ ime
bhaá¹‡antÄ«â€™â€™ _ti tadÄ• dÄ«ghanikÄ• yatantiá¹ƒ parivattante imaá¹ƒ á¹-hÄ• naá¹ƒ
paá¹-ipÄ• á¹-iyÄ• tayo naye kathente bhikkhÅ« sandhÄ• ya vadati.

yassa yathÄ• maggavÄ«thiyaá¹ƒ maggaphalaÃ±Ä• á¹‡esu uppannesu niyamato maggaph
honti, evaá¹ƒ phalasamÄ• pattiyaá¹ƒ phalapaccavekkhaá¹‡aÃ±Ä• á¹‡anti Ä• ha __ ``pacch
paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€™â€™ _nti. __ ``idaá¹ƒ arahattaphalaâ€™â€™ _nti idaá¹ƒ p
pavattiÄ• kÄ• radassanaá¹ƒ. __phalasamÄ• dhisaÃ±Ã±Ä• paccayÄ• _ti phalasamÄ• dhisah
__kira_-saddo anussaraá¹‡attho. yathÄ• dhigatadhammÄ• nussaraá¹‡apakkhiyÄ• hi pacca
cettha sabbaá¹ƒ arahattaphalaá¹ƒ gahitaá¹ƒ sahacaraá¹‡aÃ±Ä• yena, tasmiá¹ƒ asati paccav
evÄ• ti Ä• ha __ ``idappaccayÄ• â€™â€™ _ti.

saÃ±Ã±Ä• attakathÄ• vaá¹‡á¹‡anÄ•

<417> desanÄ• ya \Be I 373/ saá¹‡habhÄ• vena sÄ• rambhamakkhissÄ• dimalavisodhana
sutamayaÃ±Ä• á¹‡aá¹ƒ nhÄ• pitaá¹ƒ viya, sukhumabhÄ• vena tanulepanavilittaá¹ƒ viya, tila
kuá¹‡á¸• alÄ• dialaá¹…kÄ• ravibhÅ«sitaá¹ƒ viya ca hoti, tadanupasevato Ã±Ä• á¹‡assa ca t
taá¹ƒsamaá¹…gino puggalassa tathÄ• bhÄ• vÄ• patti, nirodhakathÄ• ya nivesanaÃ±cassa s
Ä• ha __ ``saá¹‡hasukhuma ... pe ... Ä• ropitopÄ«â€™â€™ _ti. __tatthÄ• _ti tassaá¹ƒ nirod
__sukhaá¹ƒ avindanto_ mandabuddhitÄ• ya alabhanto. malavidÅ«sitatÄ• ya __gÅ«thaá¹-á¹-
laddhiá¹ƒ_ attadiá¹-á¹-hiá¹ƒ. __anumatiá¹ƒ gahetvÄ• _ti anuÃ±Ã±aá¹ƒ gahetvÄ• ``ediso me
anujÄ• nÄ• petvÄ• , attano laddhiyaá¹ƒ patiá¹-á¹-hapetvÄ• ti attho. __kaá¹ƒ panÄ• _ti oá¸·Ä
arÅ«pÄ«ti tiá¹‡á¹‡aá¹ƒ attavÄ• dÄ• naá¹ƒ vasena tividhesu katamanti attho. __pariharanto_
pariharanto, nigÅ«hantoti adhippÄ• yo. yasmÄ• catusantatirÅ«pappabandhaá¹ƒ ekattavase
``oá¸·Ä• riko attÄ• â€™â€™ ti pacceti attavÄ• dÄ«, annapÄ• nopadhÄ• nataÃ±cassa parika
maÃ±Ã±ati, rÅ«pÄ«bhÄ• vato eva ca saÃ±Ã±Ä• ya aÃ±Ã±attaá¹ƒ Ã±Ä• yÄ• gatameva, yaá
pÄ• namayoâ€™â€™ ti ca dvidhÄ• voharanti, tasmÄ• paribbÄ• jako taá¹ƒ sandhÄ• yÄ• _

Ä• ha.

tattha yadi attÄ• rÅ«pÄ«, na saÃ±Ã±Ä«, saÃ±Ã±Ä• ya arÅ«pabhÄ• vattÄ• , rÅ«padhammÄ
asaÃ±jÄ• nanasabhÄ• vattÄ• , rÅ«pÄ« ca samÄ• no yadi tava matena nicco, saÃ±Ã±Ä• ap
tattha bhijjatÄ«ti bhedasabbhÄ• vato aniccÄ• , evampi ``aÃ±Ã±Ä• saÃ±Ã±Ä• , aÃ±Ã±o attÄ
saÃ±Ã±Ä• ya abhÄ• vato acetanoti na kammassa kÄ• rako, phalassa ca na upabhuÃ±jakoti
``oá¸·Ä• riko ca hi teâ€™â€™ _tiÄ• di. __paccÄ• gacchato_ti paccÄ• gacchantassa \Ee I 48
``aÃ±Ã±Ä• ca saÃ±Ã±Ä• uppajjanti, aÃ±Ã±Ä• ca saÃ±Ã±Ä• nirujjhantÄ«â€™â€™ ti kasm
uppÄ• dapubbako nirodho, na ca uppannaá¹ƒ anirujjhakaá¹ƒ nÄ• ma atthÄ«ti codanaá¹ƒ sa
khandhÄ• naâ€™â€™ _ntiÄ• di.

418-420__._ __manomaya_nti \Be I 374/ jhÄ• namanaso vasena manomayaá¹ƒ. yo hi bÄ• I
manasÄ• va nibbattoti manomayo. rÅ«paloke nibbattasarÄ«raá¹ƒ sandhÄ• ya vadati, yaá¹ƒ
viÃ±Ã±Ä• á¹‡amayoti ca dvidhÄ• voharanti. __tatrÄ• pÄ«_ti ``manomayo attÄ• â€™â€™ ti
dinne_ti ``aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissatÄ«â€™â€™ tiÄ• dinÄ• dose dinne. idhÄ• pi pu
dosadassanaá¹ƒ veditabbaá¹ƒ. ayaá¹ƒ pana viseso --- yadi attÄ• manomayo, sabbaá¹…gap
ca bhaveyya, evaá¹ƒ sati ``rÅ«paá¹ƒ attÄ• siyÄ• , na ca saÃ±Ã±Ä«â€™â€™ ti pubbe viya v
``manomayo ca hi teâ€™â€™ tiÄ• di. kasmÄ• panÄ• yaá¹ƒ paribbÄ• jako paá¹-hamaá¹ƒ oá
paá¹-ijÄ• nitvÄ• taá¹ƒ laddhiá¹ƒ vissajjetvÄ• puna manomayaá¹ƒ attÄ• naá¹ƒ paá¹-ijÄ• nÄ•
arÅ«piá¹ƒ attÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti? kÄ• maÃ±cettha kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vutt
titthiyÄ• nÄ• ma anavaá¹-á¹-hitacittÄ• thusarÄ• simhi nikhÄ• takhÄ• á¹‡uko viya caÃ±calÄ
nÄ• ma ummattakoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __saÃ±Ã±Ä• yÄ• _ti pakatisaÃ±Ã±Ä• y
aparÄ• paraá¹ƒ pavattÄ• ya saÃ±Ã±Ä• ya udayavayadassanato. tathÄ• pi ``saÃ±Ã±Ä• saÃ
pavattasamaÃ±Ã±aá¹ƒ ``attÄ• â€™â€™ ti gahetvÄ• tassa ca avicchedaá¹ƒ parikappento sa
__ ``attÄ• naá¹ƒ pana sassataá¹ƒ maÃ±Ã±atÄ«â€™â€™ _ti.

__tathevÄ• _ti yathÄ• ``rÅ«pÄ« attÄ• â€™â€™ ti, ``manomayo attÄ• â€™â€™ ti ca vÄ• da
aÃ±Ã±atÄ• , tathÄ• cassa acetanatÄ• didosappasaá¹…go dunnivÄ• ro \Ee I 489/, tatheva i
tenÄ• ha __ ``tathevassa dosaá¹ƒ dassentoâ€™â€™ _ti. __micchÄ• dassanenÄ• _ti attadiá
micchÄ• bhinivesena. __abhibhÅ«tattÄ• _ti anÄ• dikÄ• labhÄ• vitabhÄ• vena ajjhotthaá¹-att
nivÄ• ritaÃ±Ä• á¹‡acÄ• rattÄ• . __taá¹ƒ nÄ• nattaá¹ƒ ajÄ• nanto_ti yena santatighanena, sa
bÄ• lo pabandhavasena pavattamÄ• naá¹ƒ dhammasamÅ«haá¹ƒ micchÄ• gÄ• havasena ``
abhinivissa voharati, taá¹ƒ ekattasaÃ±Ã±itaá¹ƒ ghanaggahaá¹‡aá¹ƒ vinibhujja yÄ• thÄ• vato
ghanavinibbhogo, sabbena sabbaá¹ƒ titthiyÄ• naá¹ƒ so natthÄ«ti ayampi paribbÄ• jako tÄ• d
paripÄ• kassa abhÄ• vato vuccamÄ• nampi \Ne I 332/ nÄ• Ã±Ã±Ä• si. tena vuttaá¹ƒ __ ``bh
nÄ• nattaá¹ƒ ajÄ• nantoâ€™â€™ _ti. saÃ±Ã±Ä• nÄ• mÄ• yaá¹ƒ nÄ• nÄ• rammaá¹‡Ä• nÄ
__saÃ±Ã±Ä• ya_ \Be I 375/ __uppÄ• danirodhaá¹ƒ passantopi saÃ±Ã±Ä• mayaá¹ƒ_ saÃ±Ã
parikappetvÄ• yathÄ• vuttaghanavinibbhogÄ• bhÄ• vato __niccameva_ katvÄ• __maÃ±Ã±

tathÄ• bhÅ«tassa ca tassa saá¹‡hasukhumaparamagambhÄ«radhammatÄ• na Ã±Ä• yatev
khoâ€™â€™ _tiÄ• di.

diá¹-á¹-hiÄ• dÄ«su ``evametaâ€™â€™ nti dassanaá¹ƒ abhinivisanaá¹ƒ __diá¹-á¹-hi. _ tassÄ
pubbabhÄ• gabhÅ«taá¹ƒ ``evametaâ€™â€™ nti nijjhÄ• navasena khamanaá¹ƒ __khanti_. t
``aÃ±Ã±athÄ• â€™â€™ _tiÄ• di tesaá¹ƒ diá¹-á¹-hiÄ• dÄ«naá¹ƒ vibhajitvÄ• dassanaá¹ƒ. tatt
ariyavinaye antadvayaá¹ƒ anupaggamma majjhimÄ• paá¹-ipadÄ• vasena dassanaá¹ƒ hoti,
__aÃ±Ã±adevÄ• _ti yaá¹ƒ paramatthato vijjati khandhÄ• yatanÄ• di, tassa ca aniccatÄ• di, t
paramatthato avijjamÄ• naá¹ƒ attÄ• naá¹ƒ sassatÄ• di __te khamati ceva ruccati ca. _ Ä• yu
__Ä• yogo, _ tenÄ• ha __ ``yuttapayuttatÄ• â€™â€™ _ti. __paá¹-ipattiyÄ• _ti
paramattacintanÄ• diparibbÄ• jakapaá¹-ipattiyÄ• \Ee I 490/. __dujjÄ• nametaá¹ƒ_ dhammat
paramattho, ayaá¹ƒ sammutÄ«â€™â€™ ti imassa vibhÄ• gassa dubbibhÄ• gattÄ• . ``yadi e
tÄ• va tiá¹-á¹-hatu, imaá¹ƒ panatthaá¹ƒ bhagavantaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ
taá¹ƒ dassetuá¹ƒ __ ``atha paribbÄ• jakoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __aÃ±Ã±o vÄ• saÃ±Ã±
aÃ±Ã±o sabhÄ• vo vÄ• attÄ• hotÅ«ti attho. __assÄ• _ti attano.

lokÄ«yati dissati ettha puÃ±Ã±apÄ• paá¹ƒ, tabbipÄ• ko cÄ• ti __loko, _ attÄ• . so hissa kÄ•
icchito. __diá¹-á¹-higata_nti ``sassato attÄ• ca loko cÄ• â€™â€™ tiÄ• di (DN I 31; Ud 55) n
diá¹-á¹-higataá¹ƒ. na hesa diá¹-á¹-hÄ• bhiniveso diá¹-á¹-hadhammikÄ• diatthanissito tadasa
tadÄ• vaho, so taá¹ƒnissitoti vattabbataá¹ƒ labheyya yathÄ• taá¹ƒ puÃ±Ã±aÃ±Ä• á¹‡asamb
dhammanissitatÄ• pi saá¹ƒvaá¹‡á¹‡itÄ• daá¹-á¹-habbÄ• . Ä• dibrahmacariyassÄ• ti Ä• dibra
__Ä• dibrahmacariyakaá¹ƒ_ yathÄ• ``vinayo eva venayikoâ€™â€™ ti, (Sp (to Vin III) 21) te
``sikkhattayasaá¹…khÄ• tassÄ• â€™â€™ _tiÄ• di. diá¹-á¹-hÄ• bhinivesassa saá¹ƒsÄ• ravaâ
nibbidÄ• virÄ• ganirodhupasamÄ• saá¹ƒvattanaá¹ƒ vaá¹-á¹-antogadhattÄ• , tassa vaá¹-á¹-as
abhiÃ±Ã±Ä• sambodhanibbÄ• nÄ• saá¹ƒvattanaÃ±ca \Be I 376/ daá¹-á¹-habbaá¹ƒ. __abhijÄ
Ã±Ä• tapariÃ±Ã±Ä• vasena abhijÄ• nanatthÄ• ya. __sambujjhanatthÄ• yÄ• _ti tÄ«raá¹‡apa
sambodhanatthÄ• yÄ• ti vadanti. __abhijÄ• nanÄ• yÄ• _ti abhiÃ±Ã±Ä• paÃ±Ã±Ä• vasena jÄ
vaá¹-á¹-assa paccakkhakaraá¹‡ameva \Ne I 333/ \Ee I 491/ hotÄ«ti Ä• ha __ ``paccakkhakir
__sambujjhanatthÄ• yÄ• _ti pariÃ±Ã±Ä• bhisamayavasena paá¹-ivedhÄ• ya.

kÄ• maá¹ƒ taá¹‡hÄ• pi dukkhasabhÄ• vÄ• , tassÄ• pana samudayabhÄ• vena visuá¹ƒ gah
á¹-hapetvÄ• â€™â€™ _ti vuttaá¹ƒ. __pabhÄ• vanato_ uppÄ• danato. dukkhaá¹ƒ pabhÄ• ve
avijjÄ• dipaccayantarasahitÄ• eva pabhÄ• veti, na kevalÄ• ti Ä• ha __ ``sappaccayÄ• â€™
appavattÄ«_ti ubhinnaá¹ƒ appavattinimittaá¹ƒ, nappavattanti ettha dukkhasamudayÄ• etasm
appavatti. dukkhanirodhaá¹ƒ nibbÄ• naá¹ƒ gacchati adhigacchati, tadatthaá¹ƒ paá¹-ipadÄ•
__dukkhanirodhagÄ• minÄ«paá¹-ipadÄ• . maggapÄ• tubhÄ• vo_ti aggamaggasamuppÄ• do
asekkhaphalÄ• dhigamo. __Ä• kÄ• ra_nti taá¹ƒ gamanaliá¹…gaá¹ƒ.

<421> samantato niggaá¹‡hanavasena todanaá¹ƒ vijjhanaá¹ƒ __sannitodakaá¹ƒ, vÄ• cÄ• y
karaá¹‡avacananti Ä• ha __ ``vacanapatodenÄ• â€™â€™ _ti. __sajjhabbharita_nti samanta
__akaá¹ƒsÅ«_ti satamattehi tuttakehi viya tiá¹ƒsasatamattÄ• paribbÄ• jakÄ• vÄ• cÄ• patod
__sabhÄ• vato vijjamÄ• na_nti paramatthasabhÄ• vato upalabbhamÄ• naá¹ƒ, napakatiÄ• d
__taccha_nti saccaá¹ƒ. __tatha_nti aviparÄ«taá¹ƒ __lokuttaradhammesÅ«_ti visaye bhumm
katvÄ• . __á¹-hitasabhÄ• va_nti avaá¹-á¹-hitasabhÄ• vaá¹ƒ, taduppÄ• dakanti attho. __lokut
lokuttaradhammasampÄ• pananiyÄ• mena niyataá¹ƒ, tenÄ• ha __ ``buddhÄ• naÃ±hÄ«â€™
``dhammaá¹-á¹-hitataâ€™â€™ ntiÄ• dinÄ• vuttappakÄ• rÄ• .

cittahatthisÄ• riputtapoá¹-á¹-hapÄ• davatthuvaá¹‡á¹‡anÄ•

<422> __sukhumesu atthantaresÅ«_ti khandhÄ• yatanÄ• dÄ«su sukhumaÃ±Ä• á¹‡agocare
__kusalo_ti pubbe buddhasÄ• sane kataparicayatÄ• ya cheko __ahosi. gihibhÄ• ve Ä• nisa
__kathitattÄ• _ sÄ«lavantassa \Be I 377/ bhikkhuno tathÄ• kathanena vibbhamane niyojitat
sÄ«lavÄ• eva hutvÄ• cha vÄ• re (Dhp-a 37; Ja I 1.69) vibbhami. kammasarikkhakena hi ph
__mahÄ• sÄ• vakassa kathite_ti mahÄ• sÄ• vakassa mahÄ• koá¹-á¹-hikattherassa apasÄ•
__patiá¹-á¹-hÄ• tuá¹ƒ asakkonto_ti sÄ• sane patiá¹-á¹-haá¹ƒ laddhuá¹ƒ asakkonto.

<423> __paÃ±Ã±Ä• cakkhuno natthitÄ• yÄ• _ti suvuttaduruttasamavisamadassanasamatth
\Ne I 334/. __cakkhumÄ• _ti ettha yÄ• disena cakkhunÄ• puriso ``cakkhumÄ• â€™â€™ ti v
``subhÄ• sitÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ekakoá¹-á¹-hÄ• sÄ• _ti ekantikÄ• , nibbÄ• nÄ•
adhippÄ• yo. __á¹-hapitÄ• _ti vavatthÄ• pitÄ• . __na ekakoá¹-á¹-hÄ• sÄ• _ na ekantikÄ• , na
nicchitÄ• vaá¹-á¹-antogadhabhÄ• vatoti adhippÄ• yo.

ekaá¹ƒsikadhammavaá¹‡á¹‡anÄ•

<425> ``kasmÄ• Ä• rabhÄ«â€™â€™ ti kÄ• raá¹‡aá¹ƒ pucchitvÄ• __ ``aniyyÄ• nikabhÄ• v
payojanaá¹ƒ vissajjitaá¹ƒ. sati hi phalasiddhiyaá¹ƒ hetusiddhoyeva hotÄ«ti. __paÃ±Ã±Ä• pita
paveditavimuttimaggassa, vaá¹-á¹-adukkhapariyosÄ• naá¹ƒ gacchati etÄ• yÄ• ti ``niá¹-á¹-hÄ
vuttÄ• . niá¹-á¹-hÄ• maggo hi idha uttarapadalopena ``niá¹-á¹-hÄ• â€™â€™ ti vutto. tassa h
niyyÄ• nikatÄ• ca vuccati, na niá¹-á¹-hÄ• ya. niyyÄ• naá¹ƒ vÄ• niggamanaá¹ƒ nissaraá¹‡aa
vupasamoti attho. niyyÄ• nameva niyyÄ• nikaá¹ƒ, na niyyÄ• nikaá¹ƒ aniyyÄ• nikaá¹ƒ, so eva
aniyyÄ• nikabhÄ• vo, tassa dassanatthanti yojetabbaá¹ƒ. __ ``evaâ€™â€™ _nti ``nibbÄ• na
vacanamattasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• vadati, na pana paramatthato tesaá¹ƒ samaye nib
labbhanato, tena vuttaá¹ƒ __ ``sÄ• ca na niyyÄ• nikÄ• â€™â€™ _tiÄ• di. __lokathÅ«pikÄ•
ettha __Ä• di_-saddena ``aÃ±Ã±o puriso, aÃ±Ã±Ä• pakatÄ«â€™â€™ ti pakatipurisantarÄ•
buddhiÄ• diguá¹‡avinimuttassa attano sakattani avaá¹-á¹-hÄ• naá¹ƒ mokkho, kÄ• yapavattig
appamajjanavasena appavatto mokkho, yaÃ±Ã±ehi jutena parena purisena salokatÄ• mokk

sahayogo mokkhoti evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __yathÄ• paÃ±Ã±attÄ• _
na niyyÄ• ti, _ yenÄ• kÄ• rena \Be I 378/ ``niá¹-á¹-hÄ• pÄ• puá¹‡Ä«yatÄ«â€™â€™ ti tehi p
tassÄ• appattabbato na niyyÄ• ti. __paá¹‡á¸• itehi paá¹-ikkhittÄ• _ti ``nÄ• yaá¹ƒ niá¹-á¹-hÄ•
vaá¹-á¹-assa anatikkamanatoâ€™â€™ ti buddhÄ• dÄ«hi paá¹‡á¸• itehi paá¹-ikkhittÄ• . __niv
paá¹-ikkhepassa kÄ• raá¹‡avacanaá¹ƒ, tasmÄ• tehi paÃ±Ã±attÄ• niá¹-á¹-hÄ• paá¹-ipadÄ•
taá¹ƒsamaá¹…ginaá¹ƒ puggalaá¹ƒ saá¹ƒsÄ• re eva paribbhamÄ• pentÄ« nivattati.

padhÄ• naá¹ƒ jÄ• nanaá¹ƒ nÄ• ma paccakkhato jÄ• nanaá¹ƒ tassa pamÄ• á¹‡ajeá¹-á¹-habl
saá¹ƒsayÄ• nubaddhattÄ• ti vuttaá¹ƒ __ ``jÄ• naá¹ƒ passaâ€™â€™ _nti. tenettha dassanen
idaá¹ƒ vuttaá¹ƒ hoti --- tumhÄ• kaá¹ƒ ekantasukhe loke paccakkhato Ã±Ä• á¹‡adassanaá¹ƒ
tassa lokassa \Ne I 335/ anumÄ• navisayataá¹ƒ pucchati, __passa_nti paccakkhato gocarat
--- api tumhÄ• kaá¹ƒ loko paccakkhato Ã±Ä• to, udÄ• hu anumÄ• natoti.

yasmÄ• loke paccakkhabhÅ«to attho indriyagocarabhÄ• vena pÄ• kaá¹-o, tasmÄ• vuttaá¹
``diá¹-á¹-hapubbÄ• nÄ«â€™â€™ _tiÄ• di. __diá¹-á¹-hapubbÄ• nÄ«_ti diá¹-á¹-havÄ• , dassan
Ã±Ä• á¹‡ena gahitapubbÄ• nÄ«ti attho. evaÃ±ca katvÄ• __ ``sarÄ«rasaá¹‡á¹-hÄ• nÄ• dÄ«
samatthitaá¹ƒ hoti. __ ``appÄ• á¹-ihÄ«raka taâ€™â€™ _nti \Ee I 494/ anunÄ• sikalopaá¹ƒ ka
``appÄ• á¹-ihÄ«rakaá¹ƒ taâ€™â€™ _nti ``appÄ• á¹-ihÄ«raá¹ƒ kataâ€™â€™ nti evamettha v
paá¹-ipakkhaharaá¹‡ato paá¹-ihÄ• riyaá¹ƒ, tadeva pÄ• á¹-ihÄ• riyaá¹ƒ, uttaravirahitaá¹ƒ vaca
pÄ• á¹-ihÄ• riyamevettha ``pÄ• á¹-ihÄ«rakaâ€™â€™ nti vÄ• vuttaá¹ƒ. na pÄ• á¹-ihÄ«rakaá
parehi vuccamÄ• nauttarehi sauttarattÄ• , tenÄ• ha __ ``paá¹-iharaá¹‡avirahitaâ€™â€™ _nt
tena uttarena paá¹-ihÄ• rÄ«yati ativiparivattÄ«yati. tato eva niyyÄ• nassa paá¹-iharaá¹‡amag
``aniyyÄ• nikaâ€™â€™ _nti vattabbataá¹ƒ labhati.

<426> __vilÄ• so_ lÄ«á¸·Ä• . __Ä• kappo_ kesabandhavatthaggahaá¹‡aá¹ƒ Ä• diÄ• kÄ• ra
vÄ• . __Ä• di_-saddena bhÄ• vÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __ ``bhÄ• voâ€™â
veditabbaá¹ƒ.

tayoattapaá¹-ilÄ• bhavaá¹‡á¹‡anÄ•

<428> Ä• hito ahaá¹ƒ mÄ• no etthÄ• ti __attÄ• , _ attabhÄ• voti Ä• ha __ ``attapaá¹-ilÄ• bh
attabhÄ• vapaá¹-ilÄ• bhoâ€™â€™ _ti. __kÄ• mabhavaá¹ƒ dasseti_ tassa itaradvayattabhÄ•
__rÅ«pabhavaá¹ƒ dasseti_ \Be I 379/ jhÄ• namanena nibbattaá¹ƒ hutvÄ• rÅ«pÄ«bhÄ• vena
__saá¹ƒkilesikÄ• dhammÄ• nÄ• ma dvÄ• dasa akusalacittuppÄ• dÄ• _ tadabhÄ• ve kassa
__vodÄ• niyÄ• dhammÄ• nÄ• ma samathavipassanÄ• _ tÄ• saá¹ƒ vasena sabbaso cittavo

<429> paá¹-ipakkhadhammÄ• naá¹ƒ asamucchede pana na kadÄ• cipi anavajjadhammÄ•
sambhavati, samucchede pana sati eva sambhavatÄ«ti __maggapaÃ±Ã±Ä• phalapaÃ±Ã±Ä

paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡Ä• eva aparihÄ• nadhammattÄ• . __taruá¹‡apÄ«tÄ«_ti uppan
dubbalÄ• pÄ«ti. __balavatuá¹-á¹-hÄ«_ti punappunaá¹ƒ uppattiyÄ• laddhÄ• sevanÄ• \Ee I
uparivisesÄ• dhigamassa paccayabhÅ«tÄ• thiratarÄ• pÄ«ti. __ ``yaá¹ƒ avocumhÄ• â€™â€
saá¹…khepattho \Ne I 336/ --- yaá¹ƒ vohÄ• raá¹ƒ ``saá¹ƒkilesikavodÄ• niyadhammÄ• naá¹ƒ
pahÄ• nÄ• bhivuddhiniá¹-á¹-haá¹ƒ paÃ±Ã±Ä• ya pÄ• ripÅ«rivepullabhÅ«taá¹ƒ imasmiá¹ƒyev
Ã±Ä• á¹‡ena paccakkhato sampÄ• detvÄ• viharissatÄ«â€™â€™ ti kathayimha. __tattha_ t
ovÄ• dakarassa bhikkhuno __evaá¹ƒ_ vuttappakÄ• rena viharaá¹‡animittaá¹ƒ pamodappab
bhavissati, _ tassÄ• ca paccayabhÅ«taá¹ƒ passaddhidvayaá¹ƒ sammadeva upaá¹-á¹-hitÄ•
ukkaá¹ƒsagataá¹ƒ Ã±Ä• á¹‡aÃ±ca tathÄ• bhÅ«to ca so vihÄ• ro. santapaá¹‡Ä«tatÄ• ya atap
sukhavihÄ• roti vattabbataá¹ƒ arahatÄ«ti.

paá¹-hamajjhÄ• ne paá¹-iladdhamatte hÄ«nabhÄ• vato pÄ«ti dubbalÄ• pÄ• mojjapakkhikÄ
paguá¹‡e sÄ• paá¹‡Ä«tÄ• balavabhÄ• vato paripuá¹‡á¹‡akiccÄ• pÄ«tÄ«ti vuttaá¹ƒ __ ``pa
pÄ• mojjÄ• dayo chapi dhammÄ• labbhantÄ«â€™â€™ _ti. __ ``sukho vihÄ• roâ€™â€™ _t
sukhaá¹ƒ gahitanti apare, tesaá¹ƒ matena santasukhatÄ• ya upekkhÄ• catutthajjhÄ• ne ``su
tenÄ• ha __ ``tathÄ• catuttheâ€™â€™ _tiÄ• di. __pÄ• mojjaá¹ƒ nivattatÄ«_ti dubbalapÄ«tis
chasu dhammesu nivattati hÄ• yati. vitakkavicÄ• rakkhobhavirahena dutiyajjhÄ• ne sabbadÄ
hoti, na paá¹-hamajjhÄ• ne viya kadÄ• ci dubbalÄ• . __suddhavipassanÄ• pÄ• dakajjhÄ• na
akathetvÄ• kevalaá¹ƒ vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ __kathitaá¹ƒ. catÅ«hi maggehi sadd
kathitÄ• _ti vipassanÄ• ya \Be I 380/ pÄ• dakabhÄ• vena jhÄ• nÄ• ni kathetvÄ• tato paraá¹
cattÄ• ropi maggÄ• kathitÄ• ti attho. __catutthajjhÄ• nikaphalasamÄ• patti kathitÄ• _ti paá¹
phalasamÄ• pattiyo akathetvÄ• catutthajjhÄ• nikÄ• eva phalasamÄ• patti \Ee I 496/ kathitÄ
katvÄ• _ti dvinnaá¹ƒ pÄ«tÄ«naá¹ƒ ekasmiá¹ƒ cittuppÄ• de anuppajjanato pÄ• mojjaá¹ƒ pÄ«
pÄ«tisukhÄ• naá¹ƒ apariccattattÄ• , __ ``sukho ca vihÄ• roâ€™â€™ _ti sÄ• tisayassa sukha
__dutiyajjhÄ• nikaphalasamÄ• patti nÄ• ma kathitÄ• . _ kÄ• maá¹ƒ paá¹-hamajjhÄ• nepi pÄ
pana vitakkavicÄ• rakkhobhena na santapaá¹‡Ä«tÄ• ni, santapaá¹‡Ä«tÄ• ni ca idhÄ• dhipp

432-437__._ __vibhÄ• vanattho_ti pakÄ• sanattho sarÅ«pato nirÅ«panattho, tenÄ• ha __ ``
__na_nti oá¸·Ä• rikaá¹ƒ attapaá¹-ilÄ• bhaá¹ƒ. __sappaá¹-iharaá¹‡a_nti parena coditavacane
sauttaraá¹ƒ. __tuccho_ti musÄ• abhÅ«to. __svevÄ• _ti so eva attapaá¹-ilÄ• bho. __tasmiá¹
tasmiá¹ƒ paccuppannasamaye vijjamÄ• no hoti. __attapaá¹-ilÄ• bhotveva niyyÄ• tesi, _ na n
nÄ«haritvÄ• dassesi. __rÅ«pÄ• dayo cettha dhammÄ• _ti rÅ«pavedanÄ• dayo eva ettha lo
__attapaá¹-ilÄ• bho_ti pana te rÅ«pÄ• dike paÃ±cakkhandhe upÄ• dÄ• ya paÃ±Ã±atti, tenÄ
``nÄ• mamattametaâ€™â€™ _nti. __nÄ• mapaá¹‡á¹‡attivasenÄ• _ti nÄ• mabhÅ«tapaÃ±Ã±

<438> __evaÃ±ca_ \Ne I 337/ __pana vatvÄ• _ti ``attapaá¹-ilÄ• bhoti rÅ«pÄ• dike upÄ• dÄ
nti imamatthaá¹ƒ ``yasmiá¹ƒ citta samayeâ€™â€™ tiÄ• dinÄ• vatvÄ• . __paá¹-ipucchitvÄ•
pare puccheyyuá¹ƒ, tenÄ• kÄ• rena \Ee I 497/ kÄ• lavibhÄ• gato paá¹-ipadÄ• ni pucchitvÄ•

Ã±Ä• panavasena vinayanatthaá¹ƒ. __tasmiá¹ƒ samaye sacco ahosÄ«_ti tasmiá¹ƒ atÄ«tasa
vijjamÄ• natÄ• ya saccabhÅ«to vijjamÄ• no viya vattabbo ahosi, na pana __anÄ• gato_ idÄ
__attapaá¹-ilÄ• bho_ tadupÄ• dÄ• nassa tadÄ• avijjamÄ• nattÄ• . __ye te atÄ«tÄ• dhamm
atÄ«tattapaá¹-ilÄ• bhassa upÄ• dÄ• nabhÅ«tÄ• rÅ«pÄ• dayo. __te etarahi natthi_ niruddha
saá¹…khyaá¹ƒ gatÄ• . tasmÄ• _ti tasmiá¹ƒyeva samaye labbhanato. __sopi_ tadupÄ• dÄ• n
attapaá¹-ilÄ• bho tasmiá¹ƒyeva_ atÄ«ta__samaye sacco_ bhÅ«to vijjamÄ• no viya __ahosi.
anÄ• gatapaccuppannÄ• na_nti anÄ• gatÄ• naÃ±ceva paccuppannÄ• naÃ±ca rÅ«padhamn
__tadÄ• _ tasmiá¹ƒ atÄ«tasamaye __abhÄ• vÄ• _ tadupÄ• dÄ• no __anÄ• gato paccuppan
__tasmiá¹ƒ_ atÄ«ta__samaye mogho_ tuccho musÄ• natthÄ«ti attho. __nÄ• mamattamevÄ
__attapaá¹-ilÄ• bhaá¹ƒ paá¹-ijÄ• nÄ• ti_ paramatthato anupalabbhamÄ• nattÄ• .

__ ``eseva nayoâ€™â€™ _ti iminÄ• ye te anÄ• gatÄ• dhammÄ• , te etarahi natthi, ``bhav
saá¹…khyaá¹ƒ gamissanti, tasmÄ• sopi me attapaá¹-ilÄ• bho tasmiá¹ƒyeva samaye sacco
atÄ«tapaccuppannÄ• naá¹ƒ pana dhammÄ• naá¹ƒ tadÄ• abhÄ• vÄ• tasmiá¹ƒ samaye mog
ime paccuppannÄ• dhammÄ• , te etarahi atthi, tasmÄ• yoyaá¹ƒ me attapaá¹-ilÄ• bho, so id
atÄ«tÄ• nÄ• gatÄ• naá¹ƒ pana dhammÄ• naá¹ƒ idÄ• ni abhÄ• vÄ• tasmiá¹ƒ samaye mogh
atthato nÄ• mamattameva attapaá¹-ilÄ• bhaá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti imamatthaá¹ƒ atidisati.

439-443__._ __saá¹ƒsanditu_nti samÄ• netuá¹ƒ. __yasmiá¹ƒ samaye khÄ«raá¹ƒ hotÄ«_ti y
bhÅ«tupÄ• dÄ• yasaÃ±Ã±itaá¹ƒ \Ee I 498/ upÄ• dÄ• navisesaá¹ƒ upÄ• dÄ• ya khÄ«rapaÃ±
... gacchati_ khÄ«rapaÃ±Ã±attiupÄ• dÄ• nassa dadhiÄ• dipaÃ±Ã±attiyÄ• anupÄ• dÄ• nato
lokasamaÃ±Ã±Ä• , tenÄ• ha __ ``ye dhamme upÄ• dÄ• yÄ• â€™â€™ _tiÄ• di. tattha saá¹…
paÃ±Ã±atti. niddhÄ• retvÄ• vacanti vadanti etÄ• yÄ• ti __nirutti. _ namanti etenÄ• ti __nÄ•
etenÄ• ti __vohÄ• ro, _ paÃ±Ã±attiyeva. __esa nayo sabbatthÄ• _ti ``yasmiá¹ƒ samayeâ€™
vuttanayaá¹ƒ dadhiÄ• dÄ«su atidisati.

__samanujÄ• nanamattakÄ• nÄ«_ti ``idaá¹ƒ khÄ«raá¹ƒ, idaá¹ƒ dadhÄ«â€™â€™ tiÄ• dinÄ•
bhÅ«tupÄ• dÄ• yarÅ«pavisese loke \Ne I 338/ paramparÄ• bhataá¹ƒ paÃ±Ã±attiá¹ƒ appaá¹-
viya paccayavisesavisiá¹-á¹-haá¹ƒ rÅ«pÄ• dikhandhasamÅ«haá¹ƒ upÄ• dÄ• ya ``oá¸·Ä• riko
ca ``manomayo attapaá¹-ilÄ• bhoâ€™â€™ ti ca ``arÅ«po \Be I 382/ attapaá¹-ilÄ• bhoâ€™â€
samanujÄ• nanamattakÄ• ni, na ca tabbinimutto upÄ• dÄ• nato aÃ±Ã±o koci attho atthÄ«ti
__niruttimattakÄ• nÄ«_ti saddaniruttiyÄ• gahaá¹‡Å«pÄ• yamattakÄ• ni. ``satto phassoti hi
saddaggahaá¹‡uttarakÄ• laá¹ƒ tadanuviddhapaá¹‡á¹‡attiggahaá¹‡amukheneva tadatthÄ• v
__vacanapathamattakÄ• nÄ«_ti tasseva vevacanaá¹ƒ. __vohÄ• ramattakÄ• nÄ«_ti tathÄ• t
__nÄ• mapaá¹‡á¹‡attimattakÄ• nÄ«_ti tasseva vevacanaá¹ƒ, taá¹ƒtaá¹ƒnÄ• mapaÃ±Ã±Ä• p
``attapaá¹-ilÄ• bhoâ€™â€™ ti vÄ• ``sattoâ€™â€™ ti vÄ• ``posoâ€™â€™ ti vÄ• sabbamet
paramatthato anupalabbhanato, tenÄ• ha __ ``yasmÄ• paramatthato satto nÄ• ma natthÄ«

yadi evaá¹ƒ kasmÄ• taá¹ƒ buddhehipi vuccatÄ«ti Ä• ha __ ``buddhÄ• naá¹ƒ pana dve kath
sammutiyÄ• vohÄ• rassa kathanaá¹ƒ __sammutikathÄ• . _ paramatthassa sabhÄ• vadham
__paramatthakathÄ• . _ aniccÄ• dikathÄ• pi paramatthasannissitakathÄ• paramatthakathÄ
__paramatthakathÄ• . _ paramatthadhammo hi ``anicco, dukkho, anattÄ• â€™â€™ ti ca vu
sammutidhammo. kasmÄ• panevaá¹ƒ duvidhÄ• buddhÄ• naá¹ƒ kathÄ• pavattÄ«ti tattha k
yoâ€™â€™ _tiÄ• dinÄ• . yasmÄ• paramatthakathÄ• ya saccasampaá¹-ivedho, ariyasaccak
tasmÄ• vineyyapuggalavasena sammutikathaá¹ƒ kathentopi bhagavÄ• paramatthakathaá¹
``tassa bhagavÄ• Ä• ditova ... pe ... kathetÄ«â€™â€™ _ti, tenÄ• ha __ ``tathÄ• â€™â€™ _
sammutikathÄ• pubbikÄ• paramatthakathÄ• hoti puggalajjhÄ• sayavasena, katthaci param
sammutikathÄ• . iti vineyyadamanakusalassa satthu vineyyajjhÄ• sayavasena tathÄ• tathÄ
dasseti. sabbattha pana bhagavÄ• dhammataá¹ƒ avijahanto eva sammutiá¹ƒ anuvattati, sa
apariccajantoyeva dhammataá¹ƒ vibhÄ• veti, na tattha abhinivesÄ• tidhÄ• vanÄ• ni. vuttaÃ±
``janapadaniruttiá¹ƒ nÄ• bhiniviseyya, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyyÄ• â€™â€™ ti.

paá¹-hamaá¹ƒ sammutiá¹ƒ katvÄ• kathanaá¹ƒ pana veneyyavasena yebhuyyena buddhÄ•
kÄ• raá¹‡ena saddhiá¹ƒ dassento __ ``pakatiyÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. nanu ca
avijjamÄ• nattÄ• abhÅ«tÄ• , taá¹ƒ kathaá¹ƒ buddhÄ• kathentÄ«ti Ä• ha __ ``sammutikatha
_tiÄ• di. __saccamevÄ• _ti \Be I 383/ tathameva. __sabhÄ• vamevÄ• _ti sammutibhÄ• vena
__ ``amusÄ• vÄ• â€™â€™ _ti. paramatthassa pana saccÄ• dibhÄ• ve vattabbameva natthi

imesaá¹ƒ \Ne I 339/ pana sammutiparamatthÄ• naá¹ƒ ko viseso? yasmiá¹ƒ bhinne, buddhiy
kate na taá¹ƒsaÃ±Ã±Ä• , so ghaá¹-apaá¹-Ä• dippabhedo sammuti, tabbipariyÄ• yato parama
kakkhaá¸·aphusanÄ• disabhÄ• ve ayaá¹ƒ nayo labbhati. evaá¹ƒ santepi vuttanayena samm
saccasabhÄ• vÄ• evÄ• ti Ä• ha __ ``duve saccÄ• ni akkhÄ• sÄ«â€™â€™ _tiÄ• di.

idÄ• ni nesaá¹ƒ saccasabhÄ• vaá¹ƒ kÄ• raá¹‡ena dassento __ ``saá¹…ketavacanaá¹ƒ sacc
__saá¹…ketavacanaá¹ƒ saccaá¹ƒ_ visaá¹ƒvÄ• danÄ• bhÄ• vato. tattha hetumÄ• ha __ ``lok
lokasiddhÄ• hi sammuti saá¹…ketavacanassa avisaá¹ƒvÄ• danatÄ• ya kÄ• raá¹‡aá¹ƒ. para
_ dhammÄ• naá¹ƒ yathÄ• bhÅ«tasabhÄ• vo. tassa __vacanaá¹ƒ saccaá¹ƒ_ yÄ• thÄ• vato a
pavattanato. tattha kÄ• raá¹‡amÄ• ha __ ``dhammÄ• naá¹ƒ bhÅ«talakkhaá¹‡aâ€™â€™ _nt
bhÅ«to aviparÄ«to sabhÄ• vo, tassa lakkhaá¹‡aá¹ƒ aá¹…ganaá¹ƒ Ã±Ä• pananti katvÄ• .

yadi tathÄ• gato paramatthasaccaá¹ƒ sammadeva abhisambujjhitvÄ• á¹-hitopi lokasamaÃ±
ko ettha lokiyamahÄ• janehi visesoti Ä• ha. __ ``yÄ• hi tathÄ• gato voharati aparÄ• mÄ• saâ
lokiyamahÄ• jano appahÄ«naparÄ• mÄ• sattÄ• ``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• parÄ
sabbaso pahÄ«naparÄ• mÄ• sattÄ• aparÄ• masanto yasmÄ• lokasamaÃ±Ã±Ä• hi vinÄ• l
duviÃ±Ã±eyyo, tasmÄ• tÄ• hi taá¹ƒ voharati. tathÄ• voharanto eva ca attano desanÄ• vilÄ
paramatthasacce patiá¹-á¹-hapeti. __desanaá¹ƒ vinivaá¹-á¹-etvÄ• _ti heá¹-á¹-hÄ• pavattitak

vinivaá¹-á¹-etvÄ• vivecetvÄ• desanaá¹ƒ ``aparÄ• mÄ• saâ€™â€™ nti taá¹‡hÄ• mÄ• napar
__arahattanikÅ«á¹-ena niá¹-á¹-hÄ• pesi_. yaá¹ƒ yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ

poá¹-á¹-hapÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

10. subhasuttavaá¹‡á¹‡anÄ•

subhamÄ• á¹‡avakavatthuvaá¹‡á¹‡anÄ•

<444> __ ``aciraparinibbuteâ€™â€™ _ti \Ee I 501/ \Ne I 340/ \Be I 384/ satthu parinibbutab
cirakÄ• latÄ• paá¹-ikkhepena Ä• sannatÄ• dassitÄ• , kÄ• laparicchedo na dassitoti taá¹ƒ pa
``parinibbÄ• nato uddhaá¹ƒ mÄ• samatte kÄ• leâ€™â€™ _ti vuttaá¹ƒ. tattha __matta_-ggah
asampuá¹‡á¹‡ataá¹ƒ joteti. tudisaÃ±Ã±ito gÄ• mo nivÄ• so etassÄ• ti __todeyyo. _ taá¹ƒ pa
soá¹‡adaá¹‡á¸• o viya campaá¹ƒ, kÅ«á¹-adanto viya ca khÄ• á¹‡umataá¹ƒ ajjhÄ• vasati, tas
adhipatittÄ• â€™â€™ _ti issarabhÄ• vatoti attho. __samÄ• hÄ• ra_nti sannicayaá¹ƒ. __paá
yasmÄ• appatarappatarepi vayamÄ• ne bhogÄ• khiyanti, appatarappatarepi saÃ±ciyamÄ•
viÃ±Ã±ujÄ• tiko kiÃ±ci vayaá¹ƒ akatvÄ• Ä• yameva uppÄ• dento gharÄ• vÄ• saá¹ƒ anutiá¹-
paá¹-ipattiá¹ƒ upadisati.

__adÄ• nameva sikkhÄ• petvÄ• _ lobhÄ• bhibhÅ«tatÄ• ya __tasmiá¹ƒyeva ghare sunakho
lobhavasikassa hi duggati pÄ• á¹-ikaá¹…khÄ• . __ativiya piyÄ• yati_ pubbaparicayena. __pi
subhaá¹ƒ mÄ• á¹‡avaá¹ƒ anuggaá¹‡hitukÄ• mo. __niraye nibbattissasi_ katokÄ• sassa kam
asakkuá¹‡eyyabhÄ• vato.

brÄ• hmaá¹‡acÄ• rittassa bhÄ• vitataá¹ƒ sandhÄ• ya, tathÄ• pitaraá¹ƒ ukkaá¹ƒsento ca __
nibbattoâ€™â€™ _ti Ä• ha. __taá¹ƒ pavattiá¹ƒ pucchÄ«_ti sutametaá¹ƒ mayÄ• ``mayhaá¹ƒ
nibbattoâ€™â€™ ti tumhehi vuttaá¹ƒ, kimidaá¹ƒ saccanti pucchi. __tatheva_ \Ee I 502/ __va
sunakhassa vuttaá¹ƒ, tatheva vatvÄ• . __avisaá¹ƒvÄ• danattha_nti saccÄ• panatthaá¹ƒ ``to
hutvÄ• nibbattoâ€™â€™ ti attano vacanassa avisaá¹ƒvÄ• danatthaá¹ƒ avisaá¹ƒvÄ• dabhÄ
__sabbaá¹ƒ dassesÄ«_ti \Ne I 341/ buddhÄ• nubhÄ• vena so sunakho taá¹ƒ sabbaá¹ƒ netv
jÄ• tissaratÄ• ya. bhagavantaá¹ƒ disvÄ• bhukkaraá¹‡aá¹ƒ pana purimajÄ• tisiddhavÄ• sanA
pucchitvÄ• _ti ``dissanti hi bho \Be I 385/ gotama manussÄ• appÄ• yukÄ• , dissanti dÄ«ghA
bavhÄ• bÄ• dhÄ• , dissanti appÄ• bÄ• dhÄ• . dissanti dubbaá¹‡á¹‡Ä• , dissanti vaá¹‡á¹‡ava
dissanti mahesakkhÄ• . dissanti appabhogÄ• , dissanti mahÄ• bhogÄ• . dissanti nÄ«cakulÄ
uccÄ• kulÄ«nÄ• . dissanti duppaÃ±Ã±Ä• , dissanti paÃ±Ã±Ä• vantoâ€™â€™ ti (MN III 289)
pucchitvÄ• , aá¹…gasubhatÄ• ya kiresa __ ``subhoâ€™â€™ _ti nÄ• maá¹ƒ labhi.

<445> __ ``ekÄ• ca me kaá¹…khÄ• atthÄ«â€™â€™ _ti iminÄ• upari pucchiyamÄ• nassa

abhisaá¹…khatabhÄ• vaá¹ƒ dasseti. __visabhÄ• gavedanÄ• _ti dukkhavedanÄ• . sÄ• hi ku
uppajjanakasukhavedanÄ• paá¹-ipakkhabhÄ• vato ``visabhÄ• gavedanÄ• â€™â€™ ti. kÄ• y
pÄ«á¸·etÄ«ti ``Ä• bÄ• dhoâ€™â€™ ti ca vuccati. __ekadese uppajjitvÄ• _ti sarÄ«rassa ekad
__ayapaá¹-á¹-ena Ä• bandhitvÄ• viya gaá¹‡hÄ• ti_ aparivattabhÄ• vakaraá¹‡ato, etena bal
dasseti. __kicchajÄ«vitakaro_ti asukhajÄ«vitÄ• vaho, etena dubbalo appamattako rogo Ä• ta
__uá¹-á¹-hÄ• na_nti sayananisajjÄ• dito uá¹-á¹-hahanaá¹ƒ, tena yathÄ• tathÄ• aparÄ• para
parivattanaá¹ƒ vadati. __garuka_nti bhÄ• riyaá¹ƒ kicchasiddhikaá¹ƒ \Ee I 503/. __kÄ• ye bal
etthÄ• pi ``gilÄ• nassevÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. heá¹-á¹-hÄ•
aphÄ• suvihÄ• rÄ• bhÄ• vaá¹ƒ pucchitvÄ• idÄ• ni phÄ• suvihÄ• rasabbhÄ• vaá¹ƒ pucchati,
pucchitoti daá¹-á¹-habbo, asatipi atisayatthajotane sadde atisayatthassa labbhanato yathÄ•
deyyaá¹ƒ dÄ• tabbaâ€™â€™ nti.

<447> __kÄ• laÃ±ca samayaÃ±ca upÄ• dÄ• yÄ• _ti. ettha __kÄ• lo_ nÄ• ma upasaá¹…kan
nÄ• ma tasseva paccayasÄ• maggÄ«, atthato tajjaá¹ƒ sarÄ«rabalaÃ±ceva tappaccayaparis
__upÄ• dÄ• naá¹ƒ_ nÄ• ma Ã±Ä• á¹‡ena tesaá¹ƒ gahaá¹‡aá¹ƒ sallakkhaá¹‡anti dassetuá¹ƒ
vuttaá¹ƒ. __pharissatÄ«_ti vaá¸• á¸• hissati.

<448> __cetiyaraá¹-á¹-he_ti cetiraá¹-á¹-he. ya-kÄ• rena hi padaá¹ƒ vaá¸• á¸• hetvÄ• vuttaá
aÃ±Ã±aá¹ƒ visuá¹ƒyevekaá¹ƒ raá¹-á¹-hanti ca vadanti. __maraá¹‡apaá¹-isaá¹ƒyutta_nti mar
nÄ• ma tÄ• disÄ• naá¹ƒ roga vaseneva hotÄ«ti yena rogena taá¹ƒ jÄ• taá¹ƒ, tassa sarÅ«pap
maraá¹‡ahetukacittasantÄ• papucchÄ• , tassa ca santÄ• passa sabbalokasÄ• dhÄ• raá¹‡at
appatikÄ• ratÄ• ti evaá¹ƒ Ä• dinÄ• maraá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ \Ne I 342/ sammodanÄ«ya
dassetuá¹ƒ __ ``bho Ä• nandÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na randhagavesÄ«_ mÄ• ro v
vÄ«maá¹ƒsanÄ• dhippÄ• yo_ uttaramÄ• á¹‡avo viyÄ• ti adhippÄ• yo. __yesu dhammesÅ«_
niyyÄ• nadhammesu. __dharantÄ«_ti tiá¹-á¹-hanti, pavattantÄ«ti attho.

<449> atthappayuttatÄ• ya saddapayogassa saddappabandhalakkhaá¹‡Ä• ni tÄ«á¹‡i piá¹-a
sÄ«lÄ• dÄ«hi dhammakkhandhehi saá¹…gayhantÄ«ti vuttaá¹ƒ __ ``tÄ«á¹‡i piá¹-akÄ• ni tÄ«l
saá¹…gahetvÄ• â€™â€™ _ti. __saá¹…khittena kathita_nti ``tiá¹‡á¹‡aá¹ƒ khandhÄ• naâ€™â
sÄ• maÃ±Ã±ato cÄ• ti saá¹…khepeneva kathitaá¹ƒ. __ ``katamesaá¹ƒ tiá¹‡á¹‡aâ€™â€™ _n
adiá¹-á¹-hajotanÄ• pucchÄ• , na kathetukamyatÄ• pucchÄ• ti vuttaá¹ƒ __ ``vitthÄ• rato puc
`katamesaá¹ƒ tiá¹‡á¹‡aâ€™ nti Ä• hÄ• â€™â€™ _ti. kathetukamyatÄ• bhÄ• ve panassa the

sÄ«lakkhandhavaá¹‡á¹‡anÄ•

450-453__._ __sÄ«lakkhandhassÄ• _ti ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , ten
samÄ• dhikkhandhassa ... pe ... patiá¹-á¹-hÄ• pesÄ«â€™â€™ ti ayaá¹ƒ ettako pÄ• á¹-ho da
tenÄ• ha __ ``tesu dassitesÅ«â€™â€™ _ti, uddesavasenÄ• ti adhippÄ• yo. __bhagavatÄ•

sÄ• maÃ±Ã±aphaladesanÄ• dÄ«su bhagavatÄ• desitanayeneva, tenassa suttassa satthub
jinavacanabhÄ• vaá¹ƒ dasseti. __sÄ• sane na sÄ«lameva sÄ• ro_ti ariyamaggasÄ• re bhag
dassitaá¹ƒ sÄ«laá¹ƒ sÄ• ro eva na hoti sÄ• ravato mahato rukkhassa papaá¹-ikaá¹-á¹-hÄ• n
kasmÄ• idha gahitanti Ä• ha __ ``kevalaÃ±hetaá¹ƒ patiá¹-á¹-hÄ• mattakamevÄ• â€™â€™ _
jhÄ• nÄ• diuttarimanussadhamme adhigantukÄ• massa adhiá¹-á¹-hÄ• namattaá¹ƒ tattha ap
asambhavato. atha vÄ• __na sÄ«lameva sÄ• ro_ti kÄ• maÃ±cettha sÄ• sane ``maggasÄ«l
idaá¹ƒ lokuttarasÄ«lampi sÄ• rameva, tathÄ• pi na sÄ«lakkhandho eva sÄ• ro atha kho sam
paÃ±Ã±Ä• kkhandhopi \Be I 387/ sÄ• ro evÄ• ti evamettha attho daá¹-á¹-habbo. purimo eva
uttarÄ«â€™â€™ _tiÄ• di.

samÄ• dhikkhandhavaá¹‡á¹‡anÄ•

<454> kasmÄ• panettha thero samÄ• dhikkhandhaá¹ƒ puá¹-á¹-ho indriyasaá¹ƒvarÄ• dike v
sante aÃ±Ã±aá¹ƒ puá¹-á¹-ho aÃ±Ã±aá¹ƒ byÄ• karonto ambaá¹ƒ puá¹-á¹-ho labujaá¹ƒ byÄ• k
codanÄ• idha anokÄ• sÄ• ti dassento __ ``kathaÃ±ca mÄ• á¹‡ava bhikkhu ... pe ... samÄ•
dassetukÄ• mo_ \Ne I 343/ __Ä• rabhÄ«â€™â€™ _ti Ä• ha, tenettha indriyasaá¹ƒvarÄ• day
upÄ• dÄ• ya samÄ• dhikkhandhapakkhikÄ• ni uddiá¹-á¹-hÄ• nÄ«ti dasseti __rÅ«pajjhÄ• nÄ
arÅ«pajjhÄ• nÄ• ni_ rÅ«pÄ• vacaracatutthajjhÄ• nadesanÄ• nantaraá¹ƒ abhiÃ±Ã±Ä• desan
rÅ«pÄ• vacaracatutthajjhÄ• napÄ• dikÄ• hi saparibhaá¹‡á¸• Ä• chapi abhiÃ±Ã±Ä• yo. lokiy
pana sijjhamÄ• nÄ• yasmÄ• aá¹-á¹-hasu samÄ• pattÄ«su cuddasavidhena cittaparidaman
abhiÃ±Ã±Ä• su desiyamÄ• nÄ• su arÅ«pajjhÄ• nÄ• nipi desitÄ• neva honti nÄ• nantariyabh
pana dÄ«petabbÄ• nÄ«â€™â€™ _ti. vuttanayena desitÄ• neva katvÄ• saá¹ƒvaá¹‡á¹‡akeh
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``catutthajjhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti iminÄ•
saá¹…gahitanti dassetuá¹ƒ __ ``catutthajjhÄ• nena hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. catutthaj
rÅ«pavirÄ• gabhÄ• vanÄ• vasena pavattaá¹ƒ ``arÅ«pajjhÄ• naâ€™â€™ nti vuccatÄ«ti.

471-480__._ __na cittekaggatÄ• mattakenevÄ• _ti ettha heá¹-á¹-hÄ• vuttanayÄ• nusÄ• ren
samÄ• dhikkhandhassa adhippetattÄ• __ ``na citte ... pe ... atthÄ«â€™â€™ _ti vuttaá¹ƒ. ari
suddhapariyÄ• yo, na lokuttarapariyÄ• yo. tathÄ• heá¹-á¹-hÄ• pi lokiyÄ• bhiÃ±Ã±Ä• paá¹-is
arahatte adhigate nattheva uttariá¹ƒkaraá¹‡Ä«yanti sakkÄ• vattuá¹ƒ yadatthaá¹ƒ bhagavati
vussati, tassa siddhattÄ• . idha pana lokiyÄ• bhiÃ±Ã±Ä• pi Ä• gatÄ• eva. sesaá¹ƒ suviÃ±Ã

subhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

11. kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ•

kevaá¹-á¹-agahapatiputtavatthuvaá¹‡á¹‡anÄ•

<481> __pÄ• vÄ• rikambavane_ti \Be I 388/ \Ne I 344/ \Ee I 506/ pÄ• vÄ• rikaseá¹-á¹-hino a
taá¹ƒ kira so seá¹-á¹-hÄ« bhagavato anucchavikaá¹ƒ gandhakuá¹-iá¹ƒ, bhikkhusaá¹…ghass
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nakuá¹-imaá¹‡á¸• apÄ• dÄ«ni sampÄ• detvÄ• pÄ• kÄ• rap
dvÄ• rakoá¹-á¹-hakasampannaá¹ƒ katvÄ• buddhappamukhassa saá¹…ghassa niyyÄ• tesi,
``pÄ• vÄ• rikambavanaâ€™â€™ nti vuccati, tasmiá¹ƒ pÄ• vÄ• rikambavane. __kevaá¹-á¹-ot
kevaá¹-á¹-ehi saá¹ƒrakkhitattÄ• , tesaá¹ƒ vÄ• santike saá¹ƒvaá¸• á¸• hitattÄ• ti keci. ``gahap
ti ettha kÄ• maá¹ƒ tadÄ• so gahapatiá¹-á¹-hÄ• ne á¹-hito, pitu panassa acirakÄ• laá¹ƒkatatÄ
``gahapatiputtoâ€™â€™ tveva voharÄ«yati, tenÄ• ha __ ``gahapati mahÄ• sÄ• loâ€™â€™
mahÄ• sÄ• ro, gahapatÄ«ti attho ra-kÄ• rassa la-kÄ• raá¹ƒ katvÄ• ``mahÄ• sÄ• lo sukhum
a III 39) viya. __saddhÄ• sampanno_ti pothujjanikÄ• ya saddhÄ• ya vasena saddhÄ• sama

__samiddhÄ• _ti sammadeva iddhÄ• , iddhiyÄ• vibhavasampattiyÄ• vepullappattÄ• ti atth
anvaddhamÄ• saá¹ƒ, anumÄ• saá¹ƒ, anusaá¹ƒvaccharaá¹ƒ vÄ• manussÄ• naá¹ƒ pasÄ• dÄ
karohÄ«â€™â€™ ti ekassa bhikkhuno Ä• á¹‡Ä• panaá¹ƒ tasmiá¹ƒ á¹-hÄ• ne tassa á¹-hapan
``á¹-hÄ• nantare á¹-hapetÅ«â€™â€™ _ti. __uttarimanussÄ• naá¹ƒ_ \Ee I 507/ __dhammato
buddhÄ• dÄ«naá¹ƒ adhigamadhammato. niddhÄ• raá¹‡e cetaá¹ƒ nissakkaá¹ƒ. iddhipÄ• á¹-i
__manussadhammato uttarÄ«_ti pakatimanussadhammato upari. __pajjalitapadÄ«po_ti pajj

<482> __na dhaá¹ƒsemÄ«_ti guá¹‡asampattito na cÄ• vemi, tenÄ• ha __ ``sÄ«labhedaâ€™
vaá¸• á¸• hetvÄ• _ bhagavati attano vissatthabhÄ• vaá¹ƒ brÅ«hetvÄ• vibhÅ«taá¹ƒ pÄ• kaá¹

iddhipÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

483-4__._ __Ä• dÄ«nava_nti \Ne I 345/ \Be I 389/ dosaá¹ƒ. __gandhÄ• rÄ«_ti __cÅ«á¸·agan
mahÄ• gandhÄ• rÄ«ti dve gandhÄ• rÄ«vijjÄ• . tattha __cÅ«á¸·agandhÄ• rÄ«_ nÄ• ma tivass
sattÄ• naá¹ƒ upapannaá¹-á¹-hÄ• najÄ• nanavijjÄ• . __mahÄ• gandhÄ• rÄ«_ tampi jÄ• nÄ• t
iddhividhaÃ±Ä• á¹‡akappaá¹ƒ yebhuyyena iddhividhakiccaá¹ƒ sÄ• dheti. tassÄ• kira vijjÄ• y
tÄ• dise desakÄ• le mantaá¹ƒ parijappitvÄ• bahudhÄ• pi attÄ• naá¹ƒ dasseti, hatthiÄ• dÄ«n
hoti, aggithambhampi karoti, jalathambhampi karoti, Ä• kÄ• sepi attÄ• naá¹ƒ dasseti. sabba
daá¹-á¹-habbaá¹ƒ. __aá¹-á¹-o_ti dukkhito bÄ• dhito, tenÄ• ha __ ``pÄ«á¸·itoâ€™â€™ _ti.

Ä• desanÄ• pÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

<485> kÄ• maá¹ƒ __ ``cetasikaâ€™â€™ _nti padaá¹ƒ ye cetasi niyuttÄ• cittena sampayutt
sÄ• dhÄ• raá¹‡avacanaá¹ƒ, sÄ• dhÄ• raá¹‡e pana gahite cittaviseso gahitova hoti, sÄ• maÃ
avatiá¹-á¹-hatÄ«ti cetasikaggahaá¹‡assa adhippÄ• yaá¹ƒ vivaranto __ ``somanassadomana
_nti Ä• ha. somanassaggahaá¹‡ena cettha tadekaá¹-á¹-hÄ• rÄ• gÄ• dayo, saddhÄ• dayo c
domanassaggahaá¹‡ena dosÄ• dayo. vitakkavicÄ• rÄ• pana sarÅ«peneva dassitÄ• . __eva

Ä• kÄ• rena tava mano pavattoti attho \Ee I 508/. kena pakÄ• rena pavattoti Ä• ha __ ``som
_tiÄ• di. __ ``evaá¹ƒ tava manoâ€™â€™ _ti idaá¹ƒ pana somanassitatÄ• dimattadassanaá¹
somanassito vÄ• domanassito vÄ• , taá¹ƒ taá¹ƒ dassanaá¹ƒ. __dutiya_nti ``itthampi te man
__itipÄ«_ti ettha __iti_-saddo nidassanattho ``atthÄ«ti kho, kaccÄ• na, ayameko antoâ€™â€
15; b III 90) viya, tenÄ• ha __ ``imaÃ±ca imaÃ±ca atthaá¹ƒ cintayamÄ• naâ€™â€™ _nti __p
vuttatthasampiá¹‡á¸• anattho. parassa cintaá¹ƒ manati jÄ• nÄ• ti etenÄ• ti __cintÄ• maá¹‡i.
sÄ• dhako puggalo tÄ• dise desakÄ• le mantaá¹ƒ parijappitvÄ• yassa cittaá¹ƒ jÄ• nitukÄ• m
diá¹-á¹-hasutÄ• divisesasaÃ±jÄ• nanamukhena cittÄ• cÄ• raá¹ƒ \Be I 390/ anuminanto kath
``vÄ• caá¹ƒ niccharÄ• petvÄ• tattha akkharasallakkhaá¹‡avasenÄ• â€™â€™ ti vadanti.

anusÄ• sanÄ«pÄ• á¹-ihÄ• riyavaá¹‡á¹‡anÄ•

<486> __pavattentÄ• _ti pavattanakÄ• hutvÄ• , pavattanavasenÄ• ti attho. __ ``evaâ€™â€
yathÄ• nusiá¹-á¹-hÄ• ya \Ne I 346/ anusÄ• saniyÄ• vidhivasena, paá¹-isedhavasena ca pav
sÄ• ca sammÄ• vitakkÄ• naá¹ƒ micchÄ• vitakkÄ• naÃ±ca pavattiÄ• kÄ• radassanavasena
Ä• dÄ«navassa ca vibhÄ• vanatthaá¹ƒ. __aniccasaÃ±Ã±ameva_ na niccasaÃ±Ã±anti attho.
__eva_-kÄ• raggahaá¹‡aá¹ƒ. idhÄ• pi __evaá¹ƒ_ saddaggahaá¹‡assa attho, payojanaÃ±ca
__idaá¹ƒ_gahaá¹‡epi eseva nayo. __paÃ±cakÄ• maguá¹‡ikarÄ• ga_nti nidassanamattaá¹ƒ
tadaÃ±Ã±arÄ• gassa, dosÄ• dÄ«naÃ±ca pahÄ• nassa icchitattÄ• , tappahÄ• nassa ca tada
upÄ• yabhÄ• vato tathÄ• vuttaá¹ƒ duá¹-á¹-halohitavimocanassa \Ee I 509/ pubbaduá¹-á¹-ha
viya. __lokuttaradhammamevÄ• _ti avadhÄ• raá¹‡aá¹ƒ paá¹-ipakkhabhÄ• vato sÄ• vajjadha
daá¹-á¹-habbaá¹ƒ tassÄ• dhigamÅ«pÄ• yÄ• nisaá¹ƒsabhÅ«tÄ• naá¹ƒ tadaÃ±Ã±esaá¹ƒ anav
nÄ• nantariyabhÄ• vato. __iddhividhaá¹ƒ iddhipÄ• á¹-ihÄ• riyanti dasseti_ iddhidassanena p
pasÄ• dÄ• dÄ«naá¹ƒ paá¹-ipakkhassa haraá¹‡ato. iminÄ• nayena sesapadadvayepi attho v
dhammadesanÄ• _ti sabbakÄ• laá¹ƒ desetabbadhammadesanÄ• .

__iddhipÄ• á¹-ihÄ• riyenÄ• _ti sahayoge karaá¹‡avacanaá¹ƒ, iddhipÄ• á¹-ihÄ• riyena saddh
__Ä• desanÄ• pÄ• á¹-ihÄ• riyenÄ• _ti etthÄ• pi eseva nayo. dhammasenÄ• patissa Ä• ciá¹‡
``cittÄ• cÄ• raá¹ƒ Ã±atvÄ• â€™â€™ _ti iminÄ• Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ dasseti. __
iminÄ• anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ __ ``buddhÄ• naá¹ƒ satataá¹ƒ dhammadesanÄ• â
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyassa tattha sÄ• tisayatÄ• ya vuttaá¹ƒ. __saupÄ• rambhÄ• ni_ p
__sadosÄ• ni_ dosasamucchindanassa anupÄ• yabhÄ• vato. sadosattÄ• eva __addhÄ• na
cirakÄ• laá¹-á¹-hÄ• yÄ«ni na honti. __addhÄ• naá¹ƒ atiá¹-á¹-hanato na niyyantÄ«_ti phalena
aniyyÄ• nikatÄ• ya hi tÄ• ni anaddhaniyÄ• ni. __anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ anupÄ• n
visuddhinissayato \Be I 391/ ca. tato eva __niddosaá¹ƒ. _ na hi tattha pubbÄ• paravirodhÄ•
niddosattÄ• eva __addhÄ• naá¹ƒ tiá¹-á¹-hati_ paravÄ• davÄ• tehi, kilesavÄ• tehi ca anupah
yathÄ• vuttakÄ• raá¹‡ato, tena saupÄ• rambhÄ• diá¹ƒ, anupÄ• rambhÄ• diá¹ƒ cÄ• ti ubhaya
gÄ• rayhapÄ• saá¹ƒsabhÄ• vÄ• naá¹ƒ hetubhÄ• vena paccÄ• masati.

bhÅ«tanirodhesakavatthuvaá¹‡á¹‡anÄ•

<487> __aniyyÄ• nikabhÄ• vadassanattha_nti \Ee I 510/ yasmÄ• mahÄ• bhÅ«tapariyesak
pÄ• á¹-ihÄ• riyesu vasippatto kusalopi samÄ• no mahÄ• bhÅ«tÄ• naá¹ƒ aparisesanirodhasa
nÄ• vabujjhi \Ne I 347/, tasmÄ• tÄ• ni niyyÄ• nÄ• vahatÄ• bhÄ• vato aniyyÄ• nikÄ• nÄ«ti te
aniyyÄ• nikabhÄ• vadassanatthaá¹ƒ. tatiyaá¹ƒ pana takkarassa ekantato niyyÄ• nÄ• vahant
__niyyÄ• nikabhÄ• vadassanatthaá¹ƒ. _

evametissÄ• desanÄ• ya mukhyapayojanaá¹ƒ dassetvÄ• idÄ• ni anusaá¹…gikampi dasse
Ä• raddhaá¹ƒ. __mahÄ• bhÅ«te pariyesanto_ti aparisesaá¹ƒ nirujjhanavasena mahÄ• bhÅ«
anavasesanirodhaá¹ƒ vÄ«maá¹ƒsantoti attho. __vicaritvÄ• _ti dhammatÄ• ya codiyamÄ• no
dhammatÄ• siddhaá¹ƒ kiretaá¹ƒ, yadidaá¹ƒ tassa bhikkhuno tathÄ• vicaraá¹‡aá¹ƒ, yathÄ•
mahÄ• pathavikampÄ• di. __mahantabhÄ• vappakÄ• sanattha_nti sadevake loke anaÃ±Ã±
mahantabhÄ• vassa mahÄ• nubhÄ• vatÄ• ya dÄ«panatthaá¹ƒ. __idaÃ±ca kÄ• raá¹‡a_nti sa
Ä«diso eko bhikkhu tadÄ• nubhÄ• vappakÄ• sano hotÄ«ti idampi kÄ• raá¹‡aá¹ƒ dassento.

__katthÄ• _ti nimitte bhummaá¹ƒ, tasmÄ• __katthÄ• _ti kismiá¹ƒ á¹-hÄ• ne kÄ• raá¹‡abhÅ«
kiá¹ƒ Ä• rammaá¹‡aá¹ƒ paccayabhÅ«taá¹ƒ adhigantvÄ• , tenÄ• ha __ ``kiá¹ƒ pattassÄ• â€™
mahÄ• bhÅ«tÄ• . __appavattivasenÄ• _ti anuppajjanavasena. __sabbÄ• kÄ• renÄ• _ti
vacanatthalakkhaá¹‡Ä• disamuá¹-á¹-hÄ• nakalÄ• pacuá¹‡á¹‡anÄ• nattekattavinibbhogÄ• vi
sabhÄ• gavisabhÄ• gaajjhattikabÄ• hirasaá¹…gahapaccayasamannÄ• hÄ• rapaccayavibhÄ
sasambhÄ• rasaá¹…khepasasambhÄ• ravibhattisalakkhaá¹‡asaá¹…khepasalakkhaá¹‡avib
Ä• kÄ• rena.

<488> dibbanti \Be I 392/ ettha paÃ±cahi kÄ• maguá¹‡ehi samaá¹…gÄ«bhÅ«tÄ• hutvÄ• v
jotanti cÄ• ti devo, devaloko. taá¹ƒ yanti upagacchanti etenÄ• ti __devayÄ• niyo. vasaá¹ƒ va
ettha __vasavattanaá¹ƒ_ nÄ• ma yathicchitaá¹-á¹-hÄ• nagamanaá¹ƒ. cattÄ• ro mahÄ• rÄ• jÄ
__cÄ• tumahÄ• rÄ• jikÄ• _ yÄ• devatÄ• maggaphalalÄ• bhino tÄ• tamatthaá¹ƒ ekadesena
panÄ• yaá¹ƒ paÃ±hoti cintetvÄ• ``na jÄ• nÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu, tenÄ• ha __ ``bu
ajjhottharaá¹‡aá¹ƒ nÄ• mettha nippÄ«á¸·ananti Ä• ha __ ``punappunaá¹ƒ pucchatÄ«â€™â€
rÅ«pasampattiyÄ• ceva paÃ±Ã±Ä• paá¹-ibhÄ• nÄ• diguá¹‡ehi ca amhe abhibhuyya paresa
__paá¹‡Ä«tatarÄ• _ti uá¸·Ä• ratarÄ• , tenÄ• ha __ ``uttamatarÄ• â€™â€™ _ti.

491-3__._ __devayÄ• niyasadiso_ iddhividhaÃ±Ä• á¹‡asseva adhippetattÄ• . __ ``devayÄ•
... pe ... sabbametaá¹ƒ iddhividhaÃ±Ä• á¹‡asseva nÄ• maâ€™â€™ _nti idaá¹ƒ pÄ• á¸·iyaá¹
tattha tattha Ä• gataruá¸·hivasena vuttaá¹ƒ.

<494> __Ä• gamanapubbabhÄ• ge nimitta_nti brahmuno Ä• gamanassa pubbabhÄ• ge up
__pÄ• turahosÄ«_ti Ä• vi bhavi. __pÄ• kaá¹-o ahosÄ«_ti pakÄ• so ahosi.

<497> __padesenÄ• _ti ekadesena, upÄ• dinnakavasena, sattasantÄ• napariyÄ• pannenÄ
__anupÄ• dinnakepÄ«_ti anindriyabaddhepi. __nippadesato_ anavasesato. __pucchÄ• mÅ«
ajÄ• nantassa. __pucchÄ• ya dosaá¹ƒ dassetvÄ• _ti tena katapucchÄ• ya pucchitÄ• kÄ• re
vissajjanaá¹ƒ nÄ• ma pucchÄ• nurÅ«paá¹ƒ pucchÄ• sabhÄ• gena vissajjetabbato, na ca tat
katapucchÄ• nurÅ«paá¹ƒ vissajjenti, atthasabhÄ• gatÄ• ya ca vissajjanassa pucchakÄ• tad
sammuyhanti, tasmÄ• pucchÄ• ya sikkhÄ• panaá¹ƒ buddhÄ• ciá¹‡á¹‡aá¹ƒ, tenÄ• ha __ ``p
_tiÄ• di.

<498> __appatiá¹-á¹-hÄ• _ti appaccayÄ• , sabbaso samucchinnakÄ• raá¹‡Ä• ti attho. __up
indriyabaddhameva. yasmÄ• ekadisÄ• bhimukhaá¹ƒ santÄ• navasena saá¹‡á¹-hite rÅ«pap
taá¹ƒ upÄ• dÄ• ya tato appake rassasamaÃ±Ã±Ä• tadubhayaÃ±ca visesato rÅ«paggahaá¹
tasmÄ• Ä• ha \Be I 393/ __ ``dÄ«ghaÃ±ca rassaÃ±cÄ• ti saá¹‡á¹-hÄ• navasena upÄ• dÄ•
appaparimÄ• á¹‡e rÅ«pasaá¹…ghÄ• te aá¹‡usamaÃ±Ã±Ä• , taá¹ƒ upÄ• dÄ• ya tato mahati
dvayaá¹ƒ visesato rÅ«paggahaá¹‡amukhena gayhati, tenÄ• ha __ ``iminÄ• pÄ«â€™â€™ _t
``saá¹‡á¹-hÄ• navasena upÄ• dÄ• rÅ«paá¹ƒ vuttaâ€™â€™ nti etthÄ• pi vaá¹‡á¹‡amattame
samuccinatÄ«ti vadanti. __subha_nti sundaraá¹ƒ, iá¹-á¹-hanti attho. __asubha_nti asundara
vuttaá¹ƒ hoti. tenevÄ• ha __ ``iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aá¹ƒ panevaá¹ƒ kathitaâ€™â
rassaá¹ƒ, aá¹‡uá¹ƒ thÅ«laá¹ƒ, subhÄ• subhanti tÄ«su á¹-hÄ• nesu upÄ• dÄ• rÅ«passeva ga
visuá¹ƒ gahitattÄ• . __nÄ• ma_nti vedanÄ• dikkhandhacatukkaá¹ƒ taÃ±hi Ä• rammaá¹‡Ä• b
nÄ• makaraá¹‡ato ca ``nÄ• maâ€™â€™ nti vuccati. heá¹-á¹-hÄ• ``dÄ«ghaá¹ƒ rassaâ€™â€
ruppanaá¹-á¹-hena ``rÅ«paâ€™â€™ nti gahitanti Ä• ha __ ``dÄ«ghÄ• dibhedaá¹ƒ rÅ«paÃ±c
__dÄ«ghÄ• dÄ«_ti ca __Ä• di_-saddena Ä• pÄ• dÄ«naÃ±ca saá¹…gaho daá¹-á¹-habbo. yas
rÅ«pÄ• yatanavatthukÄ• va, atha kho bhÅ«tarÅ«pavatthukÄ• pi. tathÄ• hi saá¹‡á¹-hÄ• naá
tasmÄ• dÄ«gharassÄ• diggahaá¹‡ena bhÅ«tarÅ«pampi gayhatevÄ• ti ``dÄ«ghÄ• dibhedaá
__kiá¹ƒ Ä• gammÄ• _ti kiá¹ƒ adhigantvÄ• kissa \Ne I 349/ adhigamahetu. __ ``uparujjhatÄ«
anuppÄ• danirodhaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na khaá¹‡anirodhanti Ä• ha __ ``asesametaá¹

<499> __viÃ±Ã±Ä• tabba_nti visiá¹-á¹-hena Ã±Ä• tabbaá¹ƒ, Ã±Ä• á¹‡uttamena ariyamagga
jÄ• nitabbanti attho, tenÄ• ha __ ``nibbÄ• nassetaá¹ƒ nÄ• maâ€™â€™ _nti. nidissatÄ«ti nid
cakkhuviÃ±Ã±eyyaá¹ƒ. na nidassanaá¹ƒ __anidassanaá¹ƒ, _ acakkhuviÃ±Ã±eyyanti etamat
nidassanaá¹ƒ \Ee I 513/ vÄ• upamÄ• , taá¹ƒ etassa natthÄ«ti __anidassanaá¹ƒ. _ na hi nibb
ekassa accantasantapaá¹‡Ä«tasabhÄ• vassa sadisaá¹ƒ nidassanaá¹ƒ kutoci labbhatÄ«ti. ya
hutvÄ• paá¹-iveti taá¹ƒ saá¹…khataá¹ƒ udayavayantehi saantaá¹ƒ, asaá¹…khatassa pana n
ubhopi antÄ• na santi, tato eva navabhÄ• vÄ• pagamasaá¹…khÄ• to jarantopi tassa natthÄ
... pe ... anantaâ€™â€™ _nti. ``titthassa nÄ• maâ€™â€™ nti vatvÄ• tattha nibbacanaá¹ƒ da

etthÄ• ti papaâ€™â€™ _nti vuttaá¹ƒ. ettha hi papanti pÄ• natitthaá¹ƒ. __bha-kÄ• ro kato_ n
visuddhaá¹-á¹-hena vÄ• __sabbatopabhaá¹ƒ, _ kenaci anupakkiliá¹-á¹-hatÄ• ya samantato
394/. yena nibbÄ• naá¹ƒ adhigataá¹ƒ, taá¹ƒ santatipariyÄ• pannÄ• naá¹ƒyeva idha anuppÄ•
vuttaá¹ƒ __ ``upÄ• dinnakadhammajÄ• taá¹ƒ nirujjhati appavattaá¹ƒ hotÄ«â€™â€™ _ti.

__tatthÄ• _ti ``viÃ±Ã±Ä• á¹‡assa nirodhenÄ• â€™â€™ ti yaá¹ƒ padaá¹ƒ vuttaá¹ƒ, tasmiá¹ƒ
_nti viÃ±Ã±Ä• á¹‡aá¹ƒ uddharati vibhattabbattÄ• __etthetaá¹ƒ uparujjhatÄ«_ti etasmiá¹ƒ nil
nÄ• marÅ«paá¹ƒ carimakaviÃ±Ã±Ä• á¹‡anirodhena anuppÄ• davasena nirujjhati anupÄ• dis
tenÄ• ha __ ``vijjhÄ• tadÄ«pasikhÄ• viya apaá¹‡á¹‡attikabhÄ• vaá¹ƒ yÄ• tÄ«â€™â€™ _ti.
nti hi arahato cuticittaá¹ƒ adhippetaá¹ƒ. __ ``abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assÄ• pÄ«â€™
saupÄ• disesanibbÄ• namukhena anupÄ• disesanibbÄ• nameva vadati nÄ• marÅ«passa an
adhippetattÄ• , tenÄ• ha __ ``anuppÄ• davasena uparujjhatÄ«â€™â€™ _ti. __sotÄ• pattima
karaá¹‡e vÄ• karaá¹‡avacanaá¹ƒ. __nirodhenÄ• _ti pana hetumhi. __etthÄ• _ti etasmiá¹ƒ n
atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

kevaá¹-á¹-asuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

12. lohiccasuttavaá¹‡á¹‡anÄ•

lohiccabrÄ• hmaá¹‡avatthuvaá¹‡á¹‡anÄ•

<501> __sÄ• lavatikÄ• ti_ \Ne I 350/ \Be I 395/ \Ee I 514/ itthiliá¹…gavasena __tassa gÄ• m
gÄ• maá¹‡ikÄ• bhÄ• venÄ• ti keci. lohito nÄ• ma tassa kule pubbapuriso, tassa vasena __lo
brÄ• hmaá¹‡assa_ gottato Ä• gataá¹ƒ __nÄ• maá¹ƒ. _

<502> ``diá¹-á¹-higataâ€™â€™ nti laddhimattaá¹ƒ adhippetanti Ä• ha __ ``na pana ucched
aÃ±Ã±ataraâ€™â€™ _nti. na hi ucchedasassatagÄ• havinimutto koci diá¹-á¹-higÄ• ho atthi.
yevÄ• â€™â€™ _ti tassÄ• laddhiyÄ• loke pÄ• kaá¹-abhÄ• vaá¹ƒ dasseti. attato aÃ±Ã±o pa
anusÄ• sitabbo paro, evaá¹ƒ anusÄ• sitabbatopi anusÄ• sako paroti vuttaá¹ƒ __ ``paro para
_tiÄ• di. __kiá¹ƒ_-saddÄ• pekkhÄ• ya cettha __ ``karissatÄ«â€™â€™ _ti anÄ• gatakÄ• lava
tassa kÄ• tabbaá¹ƒ natthÄ«ti dassanatthaá¹ƒ. __kusalaá¹ƒ dhamma_nti anavajjadhammaá¹
vimokkhadhammanti attho. ``paresaá¹ƒ dhammaá¹ƒ kathessÄ• mÄ«â€™â€™ ti tehi attÄ• n
vicaraá¹‡aá¹ƒ kiá¹ƒ atthiyaá¹ƒ Ä• sayabuddhassÄ• pi anurodhena vinÄ• taá¹ƒ na hotÄ«ti ta
paá¹-iladdhaá¹ƒ ... pe ... vihÄ• tabbanti vadati. _ tenÄ• ha ``evaá¹ƒ sampadamidaá¹ƒ pÄ• pa
vadÄ• mÄ«â€™â€™ ti.

<504> __so_ti lohicco brÄ• hmaá¹‡o.

<508> __kathÄ• phÄ• sukattha_nti kathÄ• sukhatthaá¹ƒ, sukhena kathaá¹ƒ kathetuÃ±ceva
nÄ• ma siyÄ• _ti ettha pÄ«tivasena Ä• meá¸• itaá¹ƒ daá¹-á¹-habbaá¹ƒ. tathÄ• hi taá¹ƒ ``buc
vuccati \Ne I 351/. bhagavÄ• hi \Ee I 515/ Ä«disesu á¹-hÄ• nesu visesato pÄ«tisomanassaj
``ayaá¹ƒ kirettha adhippÄ• yoâ€™â€™ _tiÄ• di.

lohiccabrÄ• hmaá¹‡Ä• nuyogavaá¹‡á¹‡anÄ•

<509> __samudayasaÃ±jÄ• tÄ«_ti Ä• yuppÄ• do. anupubbo kampÄ«-saddo Ä• kaá¹…khar
atthoâ€™â€™ _ti vuttaá¹ƒ. sÄ• tisayena vÄ• \Be I 396/ hitena anukampako anuggaá¹‡hana
sampajjatÄ«_ti Ä• sevanalÄ• bhena nippajjati balavatÄ« hoti, avaggahÄ• ti attho, tenÄ• ha _
_ti. __niraye nibbattati_ micchÄ• diá¹-á¹-hiko.

510-11__._ __dutiyaá¹ƒ upapatti_nti ``nanu rÄ• jÄ• pasenadÄ« kosaloâ€™â€™ tiÄ• dinÄ•
sÄ• dhanayuttiá¹ƒ. kÄ• raá¹‡aÃ±hi bhagavÄ• upamÄ• mukhena dasseti. __ye cime_ti ye ca
gabbhÄ• paripÄ• centÄ«ti yojanÄ• . __asakkuá¹‡antÄ• _ upanissayasampattiyÄ• , Ã±Ä• á¹
ye pana ``paripaccantÄ«â€™â€™ ti paá¹-hanti, tesaá¹ƒ ``dibbe gabbheâ€™â€™ ti vacanav
natthi. attho ca dutiyavikappe vuttanayena veditabbo. ahitÄ• nukampitÄ• ca taá¹ƒsamaá¹…
bhavÄ• ti __dibbÄ• . _ gabbhenti paripaccanavasena santÄ• naá¹ƒ pabandhentÄ«ti __gabb
devalokÄ• naâ€™â€™ _nti nidassanavacanametaá¹ƒ. brahmalokassÄ• pi hi dibbagabbhab
dibbavihÄ• rahetukattÄ• . evaÃ±ca katvÄ• ``bhÄ• vanaá¹ƒ bhÄ• vayamÄ• nÄ• â€™â€™ ti
hoti. bhavanti ettha yathÄ• ruci sukhasamappitÄ• ti bhavÄ• , vimÄ• nÄ• ni. devabhÄ• vÄ• va
vuttanayeneva __gabbhÄ• . dÄ• nÄ• dayo_ devalokasaá¹ƒvattaniya__puÃ±Ã±avisesÄ• . _ _
devalokapariyÄ• pannÄ• upapattibhavÄ• . tadÄ• vaho hi kammabhavo pubbe gahito.

tayocodanÄ• rahavaá¹‡á¹‡anÄ•

<513> __aniyamitenevÄ• _ti aniyameneva ``tvaá¹ƒ evaá¹ƒdiá¹-á¹-hiko evaá¹ƒ sattÄ• naá¹ƒ
ti evaá¹ƒ anuddesikeneva \Ee I 516/. __mÄ• na_nti ``ahametaá¹ƒ jÄ• nÄ• mi, ahametaá¹ƒ p
paá¹‡á¸• itamÄ• naá¹ƒ. __bhinditvÄ• _ti vidhametvÄ• , jahÄ• petvÄ• ti attho. __tayo satthÄ•
anovÄ• dakarasÄ• vako, asampÄ• ditaattahito ovÄ• dakarasÄ• vako, sampÄ• ditaattahito a
satthÄ• re. catuttho pana sammÄ• sambuddho na codanÄ• raho hotÄ«ti ``tena pucchite eva
codanÄ• rahe tayo satthÄ• re paá¹-hamaá¹ƒ dassesi \Ne I 352/, pacchÄ• catutthaá¹ƒsatthÄ
catuttho satthÄ• eko adutiyo anaÃ±Ã±asÄ• dhÄ• raá¹‡o, tathÄ• pi so yesaá¹ƒ uttarimanuss
vasena ``dhammamayo kÄ• yoâ€™â€™ ti vuccati, tesaá¹ƒ samudÄ• yabhÅ«topi te guá¹‡Ä•
katvÄ• dassento bhagavÄ• ``ayampi kho, lohicca, satthÄ• â€™â€™ ti abhÄ• si.

__aÃ±Ã±Ä• _ti ya-kÄ• ralopena niddeso ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ ti Ä• dÄ«su (DN
AN a II 5; c 10.11; Vin I 11; Dhp 353; Kv 405) viya. __aÃ±Ã±Ä• yÄ• _ti ca tadatthiye sampad

``Ä• jÄ• nanatthÄ• yÄ• â€™â€™ _ti. sÄ• vakattaá¹ƒ paá¹-ijÄ• nitvÄ• á¹-hitattÄ• ekadesena
Ä• ha __ ``nirantaraá¹ƒ tassa sÄ• sanaá¹ƒ akatvÄ• â€™â€™ _ti. __ukkamitvÄ• vattantÄ«_
attho. __paá¹-ikkamantiyÄ• _ti anabhiratiyÄ• agÄ• ravena apagacchantiyÄ• , tenÄ• ha __ `
_tiÄ• di. __ekÄ• yÄ• _ti ekÄ• ya itthiyÄ• . __eko iccheyyÄ• _ti eko puriso tÄ• ya anicchantiy
kÄ• meyya. osakkanÄ• dimukhena \Ee I 517/ itthipurisasambandhanidassanaá¹ƒ gehasitaa
sÄ• vakesu paá¹-ipattÄ«ti dasseti. ativiya virattabhÄ• vato __daá¹-á¹-humpi anicchamÄ• naá
parivÄ• ravasena uppajjanakalÄ• bhasakkÄ• ralobhena. __tattha sampÄ• dehÄ«_ti tasmiá¹
patiá¹-á¹-hitaá¹ƒ katvÄ• sampÄ• dehi. __ujuá¹ƒ karohi_ kÄ• yavaá¹…kÄ• divigamena.

<515> __evaá¹ƒ codanaá¹ƒ arahatÄ«_ti evaá¹ƒ vuttanayena sÄ• vakesu appossukkabhÄ•
codanaá¹ƒ arahati, na paá¹-hamo viya ``evarÅ«po tava lobhadhammoâ€™â€™ tiÄ• dinÄ• ,
``attÄ• nameva tÄ• va tattha sampÄ• dehÄ«â€™â€™ tiÄ• dinÄ• . kasmÄ• ? sampÄ• ditaatt

nacodanÄ• rahasatthuvaá¹‡á¹‡anÄ•

<516> ``na codanÄ• rahoâ€™â€™ ti ettha yasmÄ• codanÄ• rahatÄ• nÄ• ma satthuvippaa
sÄ• vakavippaá¹-ipattiyÄ• vÄ• ubhayavippaá¹-ipattiyÄ• vÄ• , tayidaá¹ƒ sabbampi imasmiá
na codanÄ• rahoti imamatthaá¹ƒ dassetuá¹ƒ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<517> __mayÄ• _ \Be I 398/ __gahitÄ• ya diá¹-á¹-hiyÄ• _ti sabbaso anavajje sammÄ• paá¹
sammÄ• paá¹-ipattiá¹ƒ dessente satthari abhÅ«tadosÄ• ropanavasena micchÄ• gahitÄ• ya
pÄ• padiá¹-á¹-hiyÄ• \Ne I 353/. __narakapapÄ• ta_nti narakasaá¹…khÄ• taá¹ƒ mahÄ• papÄ
hi papÄ• to. __saggamaggathale_ti saggagÄ• mimaggabhÅ«te puÃ±Ã±adhammathale. ses

lohiccasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

13. tevijjasuttavaá¹‡á¹‡anÄ•

<518> __uttarenÄ• _ti \Ne I 354/ \Be I 399/ \Ee I 518/ ettha __ena_-saddo disÄ• vÄ• cÄ«sa
adÅ«rattho icchito, tasmÄ• uttarena-saddena adÅ«ratthajotanaá¹ƒ dassento __ ``adÅ«re ut
Ä• ha. akkharacintakÄ• pana ena-saddayoge avadhivÄ• cini pade upayogavacanaá¹ƒ iccha
sÄ• mivaseneva icchitoti idha sÄ• mivacanavaseneva vuttaá¹ƒ.

<519> __kulacÄ• rittÄ• dÄ«_ti __Ä• di_-saddena mantajjhenÄ• bhirÅ«patÄ• disampattiá¹ƒ
__mantasajjhÄ• yakaraá¹‡attha_nti Ä• thabbaá¹‡amantÄ• naá¹ƒ sajjhÄ• yakaraá¹‡atthaá¹ƒ
bahÅ«naá¹ƒ pavesanaá¹ƒ nivÄ• retvÄ• â€™â€™ _ti.

maggÄ• maggakathÄ• vaá¹‡á¹‡anÄ•

<520> __ ``jaá¹…ghacÄ• raâ€™â€™ _nti caá¹…kamato ito cito ca caraá¹‡amÄ• ha. so hi j
kilamathavinodanattho cÄ• roti tathÄ• vutto. tenÄ• ha ``anucaá¹…kamantÄ• naá¹ƒ anuvicar
__tenÄ• _ti ubhosupi anucaá¹…kamanÄ• nuvicÄ• raá¹‡Ä• naá¹ƒ labbhanato. sahÄ• yÄ• hi
sabhÄ• gavuttikÄ• . ``maggoâ€™â€™ ti icchitaá¹-á¹-hÄ• naá¹ƒ ujukaá¹ƒ maggati upagaccha
ujumaggo. tadaÃ±Ã±o amaggo, tasmiá¹ƒ __magge ca amagge ca. paá¹-ipada_nti brahmalo
pubbabhÄ• gapaá¹-ipadaá¹ƒ.

niyyÄ• tÄ«ti niyyÄ• nÄ«yo, so eva __ ``niyyÄ• nikoâ€™â€™ _ti vuttoti Ä• ha __ ``niyyÄ• ya
niyyÄ• tapuggalavasenassa niyyÄ• nikabhÄ• vo \Ee I 519/, tasmÄ• ``niyyÄ• yantoâ€™â€™
paá¹-ipajjanavasena niyyÄ• yanto maggo __ ``niyyÄ• tÄ«â€™â€™ _ti vutto. __karotÄ«_ti at
uppÄ• dentoyeva hi tattha __paá¹-ipajjati_ nÄ• ma. saha byeti vattatÄ«ti sahabyo, sahavatta
tassa bhÄ• vo __sahabyatÄ• _ti Ä• ha __ ``sahabhÄ• vÄ• yÄ• â€™â€™ _tiÄ• di. sahabhÄ•
veditabbÄ• , tenÄ• ha __ ``ekaá¹-á¹-hÄ• ne pÄ• tubhÄ• vÄ• yÄ• â€™â€™ _ti. __sakameva
Ä• cariyena pokkharasÄ• tinÄ• kathitameva Ä• cariyavÄ• daá¹ƒ. __thometvÄ• paggaá¹‡hi
ayamaÃ±jasÄ• yanoâ€™â€™ ti pasaá¹ƒsitvÄ• ukkaá¹ƒsitvÄ• . __bhÄ• radvÄ• jopi_ \Be I 4
bhÄ• radvÄ• jopi mÄ• á¹‡avo attano Ä• cariyena tÄ• rukkhena kathitameva Ä• cariyavÄ• da
vicaratÄ«ti yojanÄ• . __tena vutta_nti tena yathÄ• tathÄ• vÄ• abhiniviá¹-á¹-habhÄ• vena v

521-2__._ __aniyyÄ• nikÄ• vÄ• _ti appÄ• á¹-ihÄ• riyÄ• va aÃ±Ã±amaÃ±Ã±assa vÄ• de dos
aviparÄ«tatthadassanatthaá¹ƒ uttararahitÄ• eva. aÃ±Ã±amaÃ±Ã±assa vÄ• dassa Ä• dito vi
__viggaho, _ sveva vivadanavasena aparÄ• paraá¹ƒ uppanno __vivÄ• do_ti Ä• ha __ ``pub
aparabhÄ• ge vivÄ• doâ€™â€™ _ti. __duvidhopi eso_ viggaho, vivÄ• doti dvidhÄ• vuttopi v
__nÄ• nÄ• Ä• cariyÄ• naá¹ƒ vÄ• dato_ti nÄ• nÄ• rucikÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ vÄ• dabhÄ
vÄ• doti katvÄ• .

<523> __ekassÄ• pÄ«_ti tumhesu dvÄ«su ekassÄ• pi. __ekasmi_nti sakavÄ• daparavÄ• d
natthÄ«_ti ``maggo nu kho, na maggo nu khoâ€™â€™ ti saá¹ƒsayo vicikicchÄ• natthi. aÃ±j
saá¹ƒsayo. tenÄ• ha ``esa \Ee I 520/ kirÄ• â€™â€™ tiÄ• di. bhagavÄ• pana yadi sabbattha
sati ``kismiá¹ƒ vo viggahoâ€™â€™ ti pucchati_.

<524> ``icchitaá¹-á¹-hÄ• naá¹ƒ ujukaá¹ƒ maggati upagacchati etenÄ• ti maggo, ujumaggo.
ti vutto vÄ• yamattho. __sabbe te_ti sabbepi te nÄ• nÄ• Ä• cariyehi vuttamaggÄ• .

ye pÄ• á¸·iyaá¹ƒ ``addhariyÄ• brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dinÄ• vuttÄ• . addharo nÄ• m
tadupayogibhÄ• vato ``addhariyÄ• â€™â€™ tveva vuccanti yajÅ«ni, tÄ• ni sajjhÄ• yantÄ«ti
yajubbedino. ye ca tittiriisinÄ• kate mante sajjhÄ• yanti, te__ tittiriyÄ• , _ yajubbedino eva. y
hesÄ• , yadidaá¹ƒ tittiraá¹ƒ. chando vuccati visesato sÄ• mavedo, taá¹ƒ sarena kÄ• yantÄ«t

sÄ• mavedino. __ ``chandogÄ• â€™â€™ _tipi paá¹-hanti, so evattho. bahavo irayo etthÄ• ti
taá¹ƒ adhÄ«yantÄ«ti __bavhÄ• rijjhÄ• . _

``bahÅ«nÄ«â€™â€™ ti \Be I 401/ \Ne I 356/ etthÄ• yaá¹ƒ upamÄ• saá¹ƒsandanÄ• --- yath
ekaá¹ƒsato tassa gÄ• massa vÄ• nigamassa vÄ• pavesÄ• ya honti, evaá¹ƒ brÄ• hmaá¹‡el
nÄ• nÄ• maggÄ• brahmalokÅ«pagamanÄ• ya brahmunÄ• sahabyatÄ• ya ekaá¹ƒseneva h

527-529__._ __va-kÄ• ro Ä• gamasandhimatta_nti anatthako va-kÄ• ro, tena vaá¹‡á¹‡Ä• ga
katanti attho. __andhapaveá¹‡Ä«_ti andhapanti. __ ``paÃ±Ã±Ä• sasaá¹-á¹-hi andhÄ• â€™â
andhapaveá¹‡iyÄ• mahato gacchagumbassa anuparigamanayogyatÄ• dassanaá¹ƒ. evaÃ±
maggaá¹ƒ gacchÄ• mÄ• â€™â€™ ti evaá¹ƒ saÃ±Ã±ino honti. __nÄ• makaá¹ƒyevÄ• _ti \Ee
nÄ• mamattaá¹ƒyeva, taá¹ƒ pana bhÄ• sitaá¹ƒ tehi sÄ• rasaÃ±Ã±itampi nÄ• mamattatÄ• ya
Ä• ha __ ``lÄ• makaá¹ƒyevÄ• â€™â€™ _ti.

<530> __yato_ti bhummatthe nissakkavacanaá¹ƒ, sÄ• maÃ±Ã±ajotanÄ• ca visese avatiá¹-
``yasmiá¹ƒ kÄ• leâ€™â€™ _ti. __Ä• yÄ• cantÄ«_ti patthenti. uggamanaá¹ƒ lokassa bahukÄ
thomanÄ• ti. ayaá¹ƒ kira brÄ• hmaá¹‡Ä• naá¹ƒ laddhi ``brÄ• hmaá¹‡Ä• naá¹ƒ Ä• yÄ• canÄ•
obhÄ• saá¹ƒ karontÄ«â€™â€™ ti.

<532> __idha pana kiá¹ƒ vattabba_nti imasmiá¹ƒ pana appaccakkhabhÅ«tassa brahmuno
tevijjÄ• naá¹ƒ kiá¹ƒ vattabbaá¹ƒ atthi, ye paccakkhabhÅ«tÄ• nampi candimasÅ«riyÄ• naá¹ƒ
desetuá¹ƒ na sakkontÄ«ti adhippÄ• yo. __ ``yatthÄ• â€™â€™ _ti ``idha panÄ• â€™â€™ ti
paccÄ• masati.

aciravatÄ«nadÄ«upamÄ• kathÄ• vaá¹‡á¹‡anÄ•

<542> __samabharitÄ• _ti sampuá¹‡á¹‡Ä• . tato eva __kÄ• kapeyyÄ• . pÄ• rÄ• _ti paratÄ«
orimatÄ«raá¹ƒ. __ehÄ«_ti Ä• gaccha.

<544> __paÃ±casÄ«la ... pe ... veditabbÄ• _ yamaniyamÄ• dibrÄ• hmaá¹‡adhammÄ• naá¹
__tabbiparÄ«tÄ• _ti paÃ±casÄ«lÄ• diviparÄ«tÄ• paÃ±ca verÄ• dayo. ``punapÄ«â€™â€™ t
_ti vacanaá¹ƒ itarÄ• yapi nadi upamÄ• ya saá¹…gaá¹‡hanatthaá¹ƒ.

<546> __kÄ• mayitabbaá¹-á¹-henÄ• _ti \Ne I 357/ kÄ• manÄ«yabhÄ• vena. __bandhanaá¹-
kÄ• metabbabhÄ• vena sattÄ• naá¹ƒ cittassa Ä• bandhanabhÄ• vena. kÄ• maÃ±cÄ• yaá¹ƒ
atthantaresupi diá¹-á¹-happayogo, tesaá¹ƒ panettha asambhavato pÄ• risesaÃ±Ä• yena ban
dassetuá¹ƒ __ ``anujÄ• nÄ• mÄ«â€™â€™ _tiÄ• dinÄ• atthuddhÄ• ro Ä• raddho, __esevÄ•
rÅ«pÄ• dÄ«naá¹ƒ kÄ• metabbabhÄ• ve vuccamÄ• ne paá¹-alaá¹-á¹-ho yujjati tathÄ• kÄ• m

rÄ• saá¹-á¹-haÄ• nisaá¹ƒsaá¹-á¹-hesupi eseva \Ee I 522/ nayo tathÄ• pi kÄ• metabbatÄ• ya
pÄ• risesato pana bandhanaá¹-á¹-ho gahito. yadaggena hi nesaá¹ƒ kÄ• metabbatÄ• , tadag

koá¹-á¹-hÄ• saá¹-á¹-hopi tesu yujjateva cakkhuviÃ±Ã±eyyÄ• dikoá¹-á¹-hÄ• sabhÄ• vena ne
koá¹-á¹-hÄ• se ca guá¹‡a-saddo dissati ``diguá¹‡aá¹ƒ vaá¸• á¸• hetabbaâ€™â€™ ntiÄ• dÄ«

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || (Dhs-a 1313; Ud-a 53;

Ä• dÄ«su sopi idha na yujjatÄ«ti anuddhaá¹-o.

__cakkhuviÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena vijÄ• nitabbÄ• , tena pana vijÄ• nanaá¹
``passitabbÄ• â€™â€™ _ti. ``sotaviÃ±Ã±Ä• á¹‡ena sotabbÄ• â€™â€™ ti evamÄ• di __eten
gavesitampi ``iá¹-á¹-haâ€™â€™ nti vuccati, taá¹ƒ idha nÄ• dhippetanti Ä• ha __ ``pariyiá¹-á
vÄ• â€™â€™ _ti. __iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• _ti sukhÄ• rammaá¹‡abhÅ«tÄ• . __kÄ•
iá¹-á¹-habhÄ• vena manaá¹ƒ appÄ• yantÄ«ti __manÄ• pÄ• . piyajÄ• tikÄ• _ti piyasabhÄ• vÄ

__gedhenÄ• _ti lobhena abhibhÅ«tÄ• hutvÄ• paÃ±cakÄ• maguá¹‡e paribhuÃ±jantÄ«ti yoj
mohanÄ• kÄ• raá¹ƒ. __adhiosannÄ• _ti adhiggayha ajjhosÄ• ya avasannÄ• , tenÄ• ha __ ``
__pariniá¹-á¹-hÄ• nappattÄ• _ti gilitvÄ• pariniá¹-á¹-hÄ• panavasena pariniá¹-á¹-hÄ• naá¹ƒ u
__Ä• dÄ«nava_nti kÄ• maparibhoge sampati, Ä• yatiÃ±ca dosaá¹ƒ __apassantÄ• . _
ghÄ• sacchÄ• danÄ• disambhoganimittasaá¹ƒkilesato nissaranti apagacchanti etenÄ• ti niss
paccavekkhitvÄ• tesaá¹ƒ paribhogapaÃ±Ã±Ä• . tadabhÄ• vato __anissaraá¹‡apaÃ±Ã±Ä• _
``idametthÄ• â€™â€™ _tiÄ• dimÄ• ha.

548-9__._ __Ä• varantÄ«_ti \Be I 403/ \Ne I 358/ \Ee I 523/ kusalappavattiá¹ƒ Ä• ditova nivÄ
__nivÄ• rentÄ«_ti niravasesato vÄ• rayanti. __onandhantÄ«_ti ogÄ• hantÄ• viya chÄ• dent
sabbaso chÄ• denti. __Ä• varaá¹‡Ä• dÄ«naá¹ƒ vasenÄ• _ti Ä• varaá¹‡Ä• diatthÄ• naá¹ƒ va
purimapurimehi pacchimapacchimÄ• daá¸·hataratamÄ• dibhÄ• vappattÄ• vuttÄ• .

saá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ•

<550> itthipariggahe sati purisassa paÃ±cakÄ• maguá¹‡apariggaho paripuá¹‡á¹‡o eva hot
``sapariggahoti itthipariggahena sapariggahoâ€™â€™ _ti. __ ``itthipariggahena apariggaho
tevijjabrÄ• hmaá¹‡esu dissamÄ• napariggahÄ• naá¹ƒ duá¹-á¹-hullatamapariggahÄ• bhÄ• va
tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ kÄ• brahmunÄ• saá¹ƒsandanÄ• , brahmÄ• pana sab
__veracittena avero, _ kuto etassa verappayogoti adhippÄ• yo. __cittagelaÃ±Ã±asaá¹…khÄ

cittuppÄ• dagelaÃ±Ã±asaÃ±Ã±itena, tenassa sabbarÅ«pakÄ• yagelaÃ±Ã±abhÄ• vo vutto h
dukkhena. __uddhaccakukkuccÄ• dÄ«hÄ«_ti __Ä• di_-saddena tadekaá¹-á¹-hÄ• saá¹ƒkiles
appaá¹-ipattihetubhÅ«tÄ• ya vicikicchÄ• ya sati na kadÄ• ci cittaá¹ƒ purisassa vase vattati, p
siyÄ• vasavattananti Ä• ha __ ``vicikicchÄ• ya abhÄ• vato cittaá¹ƒ vase vattetÄ«â€™â€™ _
cittavasikÄ• , tenÄ• ha __cittassa vase vattantÄ«â€™â€™ _ti. __na tÄ• diso_ti brÄ• hmaá¹
hoti, atha kho vasÄ«bhÅ«tajjhÄ• nÄ• bhiÃ±Ã±atÄ• ya cittaá¹ƒ attano vase vattetÄ«ti __vasa

<552> __brahmalokamagge_ti brahmalokagÄ• mimagge paá¹-ipajjitabbe, paÃ±Ã±apetabbe
adhippÄ• yo. __upagantvÄ• _ti amaggameva ``maggoâ€™â€™ ti micchÄ• paá¹-ipajjanena
vÄ• . __paá¹…kaá¹ƒ otiá¹‡á¹‡Ä• viyÄ• _ti matthake ekaá¹…gulaá¹ƒ vÄ• upaá¸• á¸• haá¹…
``samatalaâ€™â€™ nti saÃ±Ã±Ä• ya anekaporisaá¹ƒ mahÄ• paá¹…kaá¹ƒ \Ee I 524/ otiá¹‡á
__anuppavisantÄ«_ti apÄ• yamaggaá¹ƒ brahmalokamaggasaÃ±Ã±Ä• ya ogÄ• hayanti. tato
pÄ• puá¹‡anti. eva_nti ``samatalaâ€™â€™ ntiÄ• dinÄ• vuttanayena. __saá¹ƒsÄ«ditvÄ• _ti
__sukkhataraá¹‡aá¹ƒ maÃ±Ã±e tarantÄ«_ti sukkhanaditaraá¹‡aá¹ƒ taranti maÃ±Ã±e. __tas
amaggameva ``maggoâ€™â€™ ti upagantvÄ• saá¹ƒsÄ«danti, tasmÄ• . __yathÄ• _ \Be I 4
``samatalaâ€™â€™ nti saÃ±Ã±Ä• ya paá¹…kaá¹ƒ otiá¹‡á¹‡Ä• . __idheva cÄ• _ti imasmiÃ±
sÄ• taá¹ƒ vÄ• na labhantÄ«_ti jhÄ• nasukhaá¹ƒ vÄ• vipassanÄ• sÄ• taá¹ƒ vÄ• na labhant
nibbÄ• nasÄ• taá¹ƒ vÄ• ti adhippÄ• yo. __maggadÄ«paka_nti maggadÄ«pakÄ• bhimataá¹ƒ
araÃ±Ã±Ä• niyÄ• idaá¹ƒ adhivacananti Ä• ha __ ``agÄ• makaá¹ƒ mahÄ• raÃ±Ã±aâ€™â€™
migaruruÄ• dÄ«nampi __anupabhogarukkhehi. parivattitumpi na sakkÄ• honti_ mahÄ• kaá
byasanaá¹ƒ vinÄ• so __Ã±Ä• tibyasanaá¹ƒ. _ evaá¹ƒ __bhogasÄ«labyasanÄ• ni_ veditabbÄ
vibÄ• dhatÄ«ti __rogabyasanaá¹ƒ. _ evaá¹ƒ __diá¹-á¹-hibyasana_mpi daá¹-á¹-habbaá¹ƒ.

<554> __jÄ• tasaá¹ƒvaá¸• á¸• ho_ti jÄ• to hutvÄ• saá¹ƒvaá¸• á¸• hito. __na sabbaso pacca
paricayÄ• bhÄ• vato. __ciranikkhanto_ti nikkhanto hutvÄ• cirakÄ• lo. __dandhÄ• yitatta_nti
saá¹‡ikavutti, taá¹ƒ pana saá¹ƒsayavasena cirÄ• yanaá¹ƒ nÄ• ma \Ee I 525/ hotÄ«ti Ä• ha _
cirÄ• yitattaâ€™â€™ _nti. __vitthÄ• yitatta_nti sÄ• rajjitattaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana
nÄ• ma chambhitattanti adhippÄ• yena __ ``thaddhabhÄ• vaggahaá¹‡aâ€™â€™ _nti vuttaá

<555> __u_-iti upasaggayoge __lumpa_-saddo uddharaá¹‡attho hotÄ«ti __ ``ullumpatÅ«â€
__uddharatÅ«_ti atthamÄ• ha. upasaggavasena hi dhÄ• tu-saddÄ• atthavisesavuttino hont
ti.

brahmalokamaggadesanÄ• vaá¹‡á¹‡anÄ•

<556> yassa atisayena balaá¹ƒ atthi, so __ ``balavÄ• â€™â€™ _ti vuttoti Ä• ha __ ``balasa
saá¹…khaá¹ƒ dhamayatÄ«ti __saá¹…khadhamako, _ taá¹ƒ dhamayitvÄ• tato saddapavatta
paá¹-ipakkhato sammadeva cetaso vimuttibhÄ• vato.

__pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma kÄ• mÄ• vacaraá¹ƒ_ pamÄ• á¹‡akarÄ• naá¹ƒ sa
avikkhambhanato. tathÄ• hi taá¹ƒ brahmavihÄ• rapubbabhÄ• gabhÅ«taá¹ƒ pamÄ• á¹‡aá¹ƒ
odissakaanodissakadisÄ• pharaá¹‡avasena vaá¸• á¸• hetuá¹ƒ na sakkÄ• . vuttavipariyÄ• ya
kammaá¹ƒ nÄ• ma rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ, _ tenÄ• ha __ ``taÃ±hÄ«â€™â€™ _tiÄ• di. ta
odissakÄ• nodissakavasena pharaá¹‡aá¹ƒ na labbhati, tathÄ• disÄ• pharaá¹‡aá¹ƒ.

keci \Be I 405/ pana taá¹ƒ Ä• gamanavasena labbhatÄ«ti vadanti, tadayuttaá¹ƒ. na hi brahm
Ä• ruppaá¹ƒ, atha kho kasiá¹‡anissando, tasmÄ• yaá¹ƒ suvibhÄ• vitaá¹ƒ vasÄ«bhÄ• vaá¹ƒ
taá¹ƒ __ ``appamÄ• á¹‡akataâ€™â€™ _nti vuttanti daá¹-á¹-habbaá¹ƒ. yaá¹ƒ vÄ• sÄ• tisaya
brahmavihÄ• rabhÄ• vanÄ• ya abhisaá¹…khatena santÄ• nena nibbattitaá¹ƒ, yaÃ±ca brahm
vuá¹-á¹-hÄ• ya samÄ• pannaá¹ƒ arÅ«pÄ• vacarajjhÄ• naá¹ƒ, taá¹ƒ iminÄ• \Ne I 360/ pariyÄ
pharaá¹‡appamÄ• á¹‡avasena \Ee I 526/ __appamÄ• á¹‡akata_nti vattuá¹ƒ vaá¹-á¹-atÄ«ti a
gahetabbaá¹ƒ.

__rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakamme_ti rÅ«pÄ• vacarakamme, arÅ«pÄ• vacarakamme
tiá¹-á¹-hatÄ«_ti katÅ«pacitampi kÄ• mÄ• vacarakammaá¹ƒ yathÄ• dhigate mahaggatajjhÄ•
abhibhavitvÄ• paá¹-ibÄ• hitvÄ• sayaá¹ƒ ohÄ«yakaá¹ƒ hutvÄ• paá¹-isandhiá¹ƒ dÄ• tuá¹ƒ sa
tiá¹-á¹-hati. __laggitu_nti Ä• varituá¹ƒ nisedhetuá¹ƒ. __á¹-hÄ• tu_nti paá¹-ibalo hutvÄ• á¹-hÄ
__pharitvÄ• _ti paá¹-ippharitvÄ• . __pariyÄ• diyitvÄ• _ti tassa sÄ• matthiyaá¹ƒ khepetvÄ• . k
pariyÄ• diyanaá¹ƒ nÄ• ma tassa vipÄ• kuppÄ• danaá¹ƒ nisedhetvÄ• attano vipÄ• kuppÄ• d
vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ mettÄ• divihÄ• rÄ«_ti evaá¹ƒ vutt
brahmavihÄ• rÄ• naá¹ƒ vasena mettÄ• divihÄ• rÄ«.

<559> __aggaÃ±Ã±asutte ... pe ... alatthu_nti aggaÃ±Ã±asutte Ä• gatanayena upasampad
alatthuá¹ƒ paá¹-ilabhiá¹ƒsu. sesaá¹ƒ suviÃ±Ã±eyyameva.

tevijjasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

niá¹-á¹-hitÄ• ca terasasuttapaá¹-imaá¹‡á¸• itassa sÄ«lakkhandhavaggassa atthavaá¹‡á¹‡an

lÄ«natthappakÄ• sanÄ• ti.

sÄ«lakkhandhavaggaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• yo

sÄ«lakkhandhavaggapÄ• á¸·i

1. brahmajÄ• lasuttaá¹ƒ

paribbÄ• jakakathÄ•

<1> evaá¹ƒ \Be I 1/ \Ne I 1/ \Ee I 1/ \Se I 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• an
rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaá¹ƒ addhÄ• namaggappaá¹-ipanno hoti mahatÄ• bhi
paÃ±camattehi bhikkhusatehi. suppiyopi kho paribbÄ• jako antarÄ• ca rÄ• jagahaá¹ƒ antar
addhÄ• namaggappaá¹-ipanno hoti saddhiá¹ƒ antevÄ• sinÄ• brahmadattena mÄ• á¹‡avena
paribbÄ• jako anekapariyÄ• yena buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡
avaá¹‡á¹‡aá¹ƒ bhÄ• sati; suppiyassa pana paribbÄ• jakassa antevÄ• sÄ« brahmadatto mÄ•
buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa \Ne I 2/ vaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…gha
itiha te ubho Ä• cariyantevÄ• sÄ« aÃ±Ã±amaÃ±Ã±assa ujuvipaccanÄ«kavÄ• dÄ• bhagava
anubandhÄ• {anubaddhÄ• (Katthaci Ce Ee) } honti bhikkhusaá¹…ghaÃ±ca.

<2> atha kho bhagavÄ• ambalaá¹-á¹-hikÄ• yaá¹ƒ rÄ• jÄ• gÄ• rake ekarattivÄ• saá¹ƒ upaga
Ee) } saddhiá¹ƒ \Se I 2/ bhikkhusaá¹…ghena. suppiyopi kho paribbÄ• jako ambalaá¹-á¹-hikÄ
ekarattivÄ• saá¹ƒ upagacchi {upagaÃ±chi (Ce Se Ke Ee) } antevÄ• sinÄ• brahmadattena m
suppiyo paribbÄ• jako anekapariyÄ• yena buddhassa \Be I 2/ avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dha
bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati; suppiyassa pana \Ee I 2/ paribbÄ• jakass
mÄ• á¹‡avo anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa vaá¹‡á¹‡a
vaá¹‡á¹‡aá¹ƒ bhÄ• sati. itiha te ubho Ä• cariyantevÄ• sÄ« aÃ±Ã±amaÃ±Ã±assa ujuvipacca

<3> atha kho sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-
maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayaá¹ƒ saá¹…khiyadhammo u
Ä• vuso, abbhutaá¹ƒ, Ä• vuso, yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• aral
sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ• suppaá¹-ividitÄ• . ayaÃ±hi suppiyo paribbÄ• jako aneka
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá
paribbÄ• jakassa antevÄ• sÄ« brahmadatto mÄ• á¹‡avo anekapariyÄ• yena buddhassa vaá
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati. itihame ubho Ä• cariyantevÄ
ujuvipaccanÄ«kavÄ• dÄ• bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhÄ• \Se I 3/ hont
bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti.

<4> atha kho bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ imaá¹ƒ saá¹…khiyadhammaá¹ƒ viditvÄ• y
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ•
``kÄ• yanuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• sannipatitÄ• , kÄ• ca pana vo an
vippakatÄ• â€™â€™ ti? evaá¹ƒ vutte te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, b
rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hitÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• na
saá¹…khiyadhammo udapÄ• di --- `acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso, yÄ• vaÃ±c
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ•
paribbÄ• jako anekapariyÄ• yena buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡
\Ne I 3/ avaá¹‡á¹‡aá¹ƒ bhÄ• sati; suppiyassa pana paribbÄ• jakassa antevÄ• sÄ« brahmad
anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sat
bhÄ• sati. itihame ubho Ä• cariyantevÄ• sÄ« aÃ±Ã±amaÃ±Ã±assa ujuvipaccanÄ«kavÄ• dÄ
piá¹-á¹-hito \Be I 3/ anubandhÄ• honti bhikkhusaá¹…ghaÃ±cÄ• â€™ ti. ayaá¹ƒ kho no, bhan
vippakatÄ• , atha bhagavÄ• anuppattoâ€™â€™ ti.

<5> ``mamaá¹ƒ vÄ• , bhikkhave, pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• ava
saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ \Ee I 3/ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• ghÄ• to na a
anabhiraddhi karaá¹‡Ä«yÄ• . mamaá¹ƒ vÄ• , bhikkhave \Se I 4/, pare avaá¹‡á¹‡aá¹ƒ bhÄ• s
avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra ce t
anattamanÄ• vÄ• , tumhaá¹ƒ yevassa tena antarÄ• yo. mamaá¹ƒ vÄ• , bhikkhave, pare ava
dhammassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• se
kupitÄ• vÄ• anattamanÄ• vÄ• , api nu tumhe paresaá¹ƒ subhÄ• sitaá¹ƒ dubbhÄ• sitaá¹ƒ Ä
``no hetaá¹ƒ, bhanteâ€™â€™. ``mamaá¹ƒ vÄ• , bhikkhave, pare avaá¹‡á¹‡aá¹ƒ bhÄ• seyyu
avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tum
nibbeá¹-hetabbaá¹ƒ --- `itipetaá¹ƒ abhÅ«taá¹ƒ, itipetaá¹ƒ atacchaá¹ƒ, natthi cetaá¹ƒ amhesu
amhesu saá¹ƒvijjatÄ«â€™ ti.

<6> ``mamaá¹ƒ vÄ• , bhikkhave, pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• vaá¹
saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• nando na somanassa
uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaá¹ƒ. mamaá¹ƒ vÄ• , bhikkhave, pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyy
vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra ce tum
uppilÄ• vitÄ• tumhaá¹ƒ yevassa tena antarÄ• yo. mamaá¹ƒ vÄ• , bhikkhave, pare vaá¹‡á¹‡
dhammassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sey
bhÅ«tato paá¹-ijÄ• nitabbaá¹ƒ --- `itipetaá¹ƒ bhÅ«taá¹ƒ, itipetaá¹ƒ tacchaá¹ƒ, atthi cetaá¹ƒ a
saá¹ƒvijjati ca panetaá¹ƒ amhesÅ«â€™ ti.

cÅ«á¸·asÄ«laá¹ƒ

<7> ``appamattakaá¹ƒ kho panetaá¹ƒ, bhikkhave, oramattakaá¹ƒ sÄ«lamattakaá¹ƒ, yena pu

tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya. katamaÃ±ca taá¹ƒ, bhikkhave, appama
sÄ«lamattakaá¹ƒ, yena puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya?

<8> `` `pÄ• á¹‡Ä• tipÄ• taá¹ƒ \Be I 4/ \Ne I 4/ \Ee I 4/ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iv
nihitadaá¹‡á¸• o, nihitasattho, lajjÄ«, dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« v
hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

`` `adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato samaá¹‡o gotamo dinnÄ• dÄ
athenena sucibhÅ«tena attanÄ• viharatÄ«â€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ•
vadamÄ• no vadeyya.

`` `abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« samaá¹‡o gotamo Ä• rÄ• cÄ• rÄ« {anÄ• cÄ
{paá¹-ivirato (katthaci) } methunÄ• gÄ• madhammÄ• â€™ ti --- iti vÄ• hi, bhikkhave, puthuj
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<9> `` `musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato samaá¹‡o gotamo saccavÄ
(Se Ke) } paccayiko avisaá¹ƒvÄ• dako lokassÄ• â€™ ti --- iti vÄ• hi, bhikkhave, puthujjano t
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

`` `pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato samaá¹‡o gotamo
akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ
sandhÄ• tÄ• , sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samagga
vÄ• caá¹ƒ bhÄ• sitÄ• â€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá

`` `pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato samaá¹‡o gotamo,
kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ
bhÄ• sitÄ• â€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ

`` `samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato samaá¹‡o gotamo kÄ• l
atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ•
pariyantavatiá¹ƒ atthasaá¹ƒhitaâ€™ nti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa v
vadamÄ• no vadeyya.

<10> `bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• \Be I 5/ \Ne I 5/ {samÄ• rabbhÄ• (Ce k
gotamoâ€™ ti --- iti vÄ• hi, bhikkhave ... pe ....

`` `ekabhattiko samaá¹‡o gotamo rattÅ«parato virato {paá¹-ivirato (katthaci) } vikÄ• labhojan

naccagÄ«tavÄ• ditavisÅ«kadassanÄ• {naccagÄ«tavÄ• ditavisukadassanÄ• (Katthaci) } paá
....

mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato sa

uccÄ• sayanamahÄ• sayanÄ• paá¹-ivirato samaá¹‡o gotamo ....

jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

itthikumÄ• rikapaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• \Se I 7/ paá¹-ivirato samaá¹‡o gotamo ....

ajeá¸·akapaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato samaá¹‡o gotamo ....

dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato samaá¹‡o gotamo ....

kayavikkayÄ• paá¹-ivirato samaá¹‡o gotamo ....

tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato samaá¹‡o gotamo ....

ukkoá¹-anavaÃ±cananikatisÄ• ciyogÄ• {sÄ• viyogÄ• (Se Ke Katthaci) } paá¹-ivirato samaá

chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-ivirato samaá¹‡o gota
bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

cÅ«á¸·asÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ.

majjhimasÄ«laá¹ƒ

<11> `` `yathÄ• \Be I 6/ \Ne I 6/ \Ee I 6/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sad
bhuÃ±jitvÄ• te evarÅ«paá¹ƒ bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhaá¹ƒ anuyuttÄ• viha
{seyyathÄ«daá¹ƒ (Ce Se) } --- mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ aggabÄ«j
paÃ±camaá¹ƒ {paÃ±camaá¹ƒ iti vÄ• (Ce Se Katthaci) }; iti evarÅ«pÄ• bÄ«jagÄ• mabhÅ«ta
paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá
vadeyya.

<12> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
sannidhikÄ• raparibhogaá¹ƒ anuyuttÄ• viharanti \Se I 8/, seyyathidaá¹ƒ --- annasannidhiá¹ƒ
vatthasannidhiá¹ƒ yÄ• nasannidhiá¹ƒ sayanasannidhiá¹ƒ gandhasannidhiá¹ƒ Ä• misasannid
sannidhikÄ• raparibhogÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, pu
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<13> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ p
pÄ• á¹‡issaraá¹ƒ vetÄ• á¸·aá¹ƒ kumbhathÅ«á¹‡aá¹ƒ {kumbhathÅ«naá¹ƒ (Se Katthaci), kum
sobhanakaá¹ƒ {sobhanagharakaá¹ƒ (Ce), sobhanagarakaá¹ƒ (Se Ke Ee) } caá¹‡á¸• Ä• laá¹
hatthiyuddhaá¹ƒ assayuddhaá¹ƒ mahiá¹ƒsayuddhaá¹ƒ {mahisayuddhaá¹ƒ (Ce Se Ke Ee) } u
meá¹‡á¸• ayuddhaá¹ƒ kukkuá¹-ayuddhaá¹ƒ vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ mu
uyyodhikaá¹ƒ balaggaá¹ƒ senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• iti evarÅ«pÄ• visÅ«
samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ v

<14> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- aá¹-á¹-hap
Ä• kÄ• saá¹ƒ parihÄ• rapathaá¹ƒ santikaá¹ƒ khalikaá¹ƒ ghaá¹-ikaá¹ƒ salÄ• kahatthaá¹ƒ akkh
vaá¹…kakaá¹ƒ mokkhacikaá¹ƒ ciá¹…gulikaá¹ƒ \Se I 9/ {ciá¹…gulakaá¹ƒ (Katthaci Ce) } pattÄ
dhanukaá¹ƒ \Ee I 7/ akkharikaá¹ƒ manesikaá¹ƒ yathÄ• vajjaá¹ƒ iti \Be I 7/ vÄ• iti evarÅ«pÄ•
jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyogÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi,
tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<15> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
evarÅ«paá¹ƒ uccÄ• sayanamahÄ• sayanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- Ä• san
gonakaá¹ƒ cittakaá¹ƒ paá¹-ikaá¹ƒ paá¹-alikaá¹ƒ tÅ«likaá¹ƒ vikatikaá¹ƒ uddalomiá¹ƒ ekantalo
kaá¹-á¹-issaá¹ƒ koseyyaá¹ƒ kuttakaá¹ƒ hatthattharaá¹ƒ assattharaá¹ƒ rathattharaá¹ƒ {hattha
assattharaá¹‡aá¹ƒ rathattharaá¹‡aá¹ƒ (Ce Katthaci Ee) } ajinappaveá¹‡iá¹ƒ kadalimigapavar
sauttaracchadaá¹ƒ ubhatolohitakÅ«padhÄ• naá¹ƒ iti vÄ• iti evarÅ«pÄ• uccÄ• sayanamahÄ

samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ v

<16> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
maá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- u
nhÄ• panaá¹ƒ sambÄ• hanaá¹ƒ Ä• dÄ• saá¹ƒ aÃ±janaá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ {mÄ•
mukhacuá¹‡á¹‡aá¹ƒ mukhalepanaá¹ƒ hatthabandhaá¹ƒ sikhÄ• bandhaá¹ƒ daá¹‡á¸• aá¹ƒ nÄ
(Ce Ee), asiá¹ƒ khaggaá¹ƒ (Se Ke) } chattaá¹ƒ citrupÄ• hanaá¹ƒ uá¹‡hÄ«saá¹ƒ maá¹‡iá¹ƒ v
vatthÄ• ni dÄ«ghadasÄ• ni iti vÄ• iti evarÅ«pÄ• maá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• nu
samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ v

<17> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ma
senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakatha
mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• makathaá¹ƒ nigama
janapadakathaá¹ƒ itthikathaá¹ƒ {itthikathaá¹ƒ purisakathaá¹ƒ (Se Ke Katthaci) } sÅ«rakathaá
visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ loka
samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ iti vÄ• iti evarÅ«pÄ• ya tiracchÄ• nakathÄ
gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• n

<18> `` `yathÄ• \Be I 8/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni
evarÅ«paá¹ƒ viggÄ• hikakathaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- na tvaá¹ƒ imaá¹ƒ c
Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi, kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhamma
micchÄ• paá¹-ipanno tvamasi, ahamasmi sammÄ• paá¹-ipanno, sahitaá¹ƒ me, asahitaá¹ƒ t
pacchÄ• avaca, pacchÄ• vacanÄ«yaá¹ƒ pure avaca, adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ,
niggahito tvamasi, cara vÄ• dappamokkhÄ• ya, nibbeá¹-hehi vÄ• sace pahosÄ«ti iti vÄ• iti
viggÄ• hikakathÄ• ya \Se I 11/ paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave
tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<19> `` `yathÄ• \Ne I 8/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni
evarÅ«paá¹ƒ dÅ«teyyapahiá¹‡agamanÄ• nuyogaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ ---
rÄ• jamahÄ• mattÄ• naá¹ƒ, khattiyÄ• naá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ, gahapatikÄ• naá¹ƒ, kum
amutrÄ• gaccha, idaá¹ƒ hara, amutra idaá¹ƒ Ä• harÄ• â€™â€™ ti iti vÄ• iti evarÅ«pÄ•
dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhi
tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<20> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
honti, lapakÄ• ca nemittikÄ• ca nippesikÄ• ca, lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«á¹ƒsitÄ• ro ca
nijigiá¹ƒ bhitÄ• ro (Ce Se), lÄ• bhena ca lÄ• bhaá¹ƒ nijigÄ«sitÄ• ro (Ee) } iti {iti vÄ• , iti (Se K

evarÅ«pÄ• kuhanalapanÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, p
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

majjhimasÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahÄ• sÄ«laá¹ƒ

<21> `` `yathÄ• \Ee I 9/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni
evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti \Be I 9/, seyyathid
nimittaá¹ƒ uppÄ• taá¹ƒ supinaá¹ƒ lakkhaá¹‡aá¹ƒ mÅ«sikacchinnaá¹ƒ aggihomaá¹ƒ dabbihom
kaá¹‡ahomaá¹ƒ taá¹‡á¸• ulahomaá¹ƒ sappihomaá¹ƒ telahomaá¹ƒ mukhahomaá¹ƒ lohitahom
\Se I 12/ khattavijjÄ• {khettavijjÄ• (bahÅ«su) } sivavijjÄ• bhÅ«tavijjÄ• bhÅ«rivijjÄ• ahivijjÄ
vicchikavijjÄ• mÅ«sikavijjÄ• sakuá¹‡avijjÄ• vÄ• yasavijjÄ• pakkajjhÄ• naá¹ƒ sarapariittÄ•
vÄ• iti evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato samaá¹‡o gotamoâ
bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<22> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ --- maá¹‡ilakkhaá
vatthalakkhaá¹‡aá¹ƒ daá¹‡á¸• alakkhaá¹‡aá¹ƒ satthalakkhaá¹‡aá¹ƒ asilakkhaá¹‡aá¹ƒ usulak
dhanulakkhaá¹‡aá¹ƒ Ä• vudhalakkhaá¹‡aá¹ƒ itthilakkhaá¹‡aá¹ƒ purisalakkhaá¹‡aá¹ƒ kumÄ•
kumÄ• rilakkhaá¹‡aá¹ƒ dÄ• salakkhaá¹‡aá¹ƒ dÄ• silakkhaá¹‡aá¹ƒ hatthilakkhaá¹‡aá¹ƒ \Ne I
mahiá¹ƒsalakkhaá¹‡aá¹ƒ {mahisalakkhaá¹‡aá¹ƒ (Ce Se Ke Ee) } usabhalakkhaá¹‡aá¹ƒ gola
ajalakkhaá¹‡aá¹ƒ meá¹‡á¸• alakkhaá¹‡aá¹ƒ kukkuá¹-alakkhaá¹‡aá¹ƒ vaá¹-á¹-akalakkhaá¹‡a
kaá¹‡á¹‡ikÄ• lakkhaá¹‡aá¹ƒ kacchapalakkhaá¹‡aá¹ƒ migalakkhaá¹‡aá¹ƒ iti vÄ• iti evarÅ«pÄ
micchÄ• jÄ«vÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano ta
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<23> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ --- raÃ±Ã±aá¹ƒ ni
raÃ±Ã±aá¹ƒ \Se I 13/ aniyyÄ• naá¹ƒ bhavissati, abbhantarÄ• naá¹ƒ raÃ±Ã±aá¹ƒ upayÄ• naá
bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹ƒ \Ee I 10/ apayÄ• naá¹ƒ bhavissati, bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹
abbhantarÄ• naá¹ƒ raÃ±Ã±aá¹ƒ apayÄ• naá¹ƒ bhavissati, abbhantarÄ• naá¹ƒ raÃ±Ã±aá¹ƒ ja
raÃ±Ã±aá¹ƒ parÄ• jayo bhavissati, bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹ƒ jayo bhavissati, abbhantarÄ
parÄ• jayo bhavissati, iti imassa jayo bhavissati, imassa parÄ• jayo bhavissati iti vÄ• iti eva
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bh
tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<24> `` `yathÄ• \Be I 10/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• n

evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ ---
sÅ«riyaggÄ• ho {suriyaggÄ• ho (Ce Se Ke Ee) } bhavissati, nakkhattaggÄ• ho bhavissati, ca
pathagamanaá¹ƒ bhavissati, candimasÅ«riyÄ• naá¹ƒ uppathagamanaá¹ƒ bhavissati, nakkha
bhavissati, nakkhattÄ• naá¹ƒ uppathagamanaá¹ƒ bhavissati, ukkÄ• pÄ• to bhavissati, disÄ•
bhÅ«micÄ• lo bhavissati, devadudrabhi {devadundubhi (Se Ke Ee) } bhavissati, candimasÅ«
uggamanaá¹ƒ ogamanaá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ bhavissati, evaá¹ƒvipÄ• ko candagg
evaá¹ƒvipÄ• ko sÅ«riyaggÄ• ho bhavissati, evaá¹ƒvipÄ• ko nakkhattaggÄ• ho bhavissati, ev
candimasÅ«riyÄ• naá¹ƒ pathagamanaá¹ƒ bhavissati, evaá¹ƒvipÄ• kaá¹ƒ candimasÅ«riyÄ• n
uppathagamanaá¹ƒ bhavissati, evaá¹ƒvipÄ• kaá¹ƒ nakkhattÄ• naá¹ƒ pathagamanaá¹ƒ bhav
nakkhattÄ• naá¹ƒ uppathagamanaá¹ƒ bhavissati, evaá¹ƒvipÄ• ko ukkÄ• pÄ• to bhavissati, e
bhavissati, evaá¹ƒvipÄ• ko bhÅ«micÄ• lo bhavissati, evaá¹ƒvipÄ• ko devadudrabhi bhavissa
candimasÅ«riyanakkhattÄ• naá¹ƒ uggamanaá¹ƒ ogamanaá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ b
iti evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ t
bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<25> `` `yathÄ• \Ne I 10/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• n
evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ ---
bhavissati, dubbuá¹-á¹-hikÄ• bhavissati, subhikkhaá¹ƒ bhavissati, dubbhikkhaá¹ƒ bhavissat
bhavissati, bhayaá¹ƒ bhavissati, rogo bhavissati, Ä• rogyaá¹ƒ bhavissati, muddÄ• , gaá¹‡an
kÄ• veyyaá¹ƒ, lokÄ• yataá¹ƒ iti vÄ• iti evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ•
gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no

<26> `` `yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti \Be I 11/, seyyathidaá¹ƒ --- Ä• vÄ
saá¹ƒvaraá¹‡aá¹ƒ vivaraá¹‡aá¹ƒ saá¹ƒkiraá¹‡aá¹ƒ \Se I 15/ vikiraá¹‡aá¹ƒ subhagakaraá¹‡aá
viruddhagabbhakaraá¹‡aá¹ƒ jivhÄ• nibandhanaá¹ƒ hanusaá¹ƒhananaá¹ƒ hatthÄ• bhijappan
kaá¹‡á¹‡ajappanaá¹ƒ Ä• dÄ• sapaÃ±haá¹ƒ kumÄ• rikapaÃ±haá¹ƒ devapaÃ±haá¹ƒ Ä• diccu
mahatupaá¹-á¹-hÄ• naá¹ƒ abbhujjalanaá¹ƒ sirivhÄ• yanaá¹ƒ iti vÄ• iti evarÅ«pÄ• ya tiracch
micchÄ• jÄ«vÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bhikkhave, puthujjano ta
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

<27> `` `yathÄ• \Ee I 12/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• n
evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ ---
paá¹‡idhikammaá¹ƒ bhÅ«takammaá¹ƒ bhÅ«rikammaá¹ƒ vassakammaá¹ƒ vossakammaá¹ƒ
Ä• camanaá¹ƒ nhÄ• panaá¹ƒ juhanaá¹ƒ vamanaá¹ƒ virecanaá¹ƒ uddhaá¹ƒvirecanaá¹ƒ adho
kaá¹‡á¹‡atelaá¹ƒ nettatappanaá¹ƒ natthukammaá¹ƒ aÃ±janaá¹ƒ paccaÃ±janaá¹ƒ sÄ• lÄ• ki
dÄ• rakatikicchÄ• mÅ«labhesajjÄ• naá¹ƒ anuppadÄ• naá¹ƒ osadhÄ«naá¹ƒ paá¹-imokkho iti
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato samaá¹‡o gotamoâ€™ ti --- iti vÄ• hi, bh

tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

``idaá¹ƒ kho, bhikkhave, appamattakaá¹ƒ oramattakaá¹ƒ sÄ«lamattakaá¹ƒ, yena puthujjano
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya.

mahÄ• sÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ.

pubbantakappikÄ•

<28> ``atthi \Ne I 11/ \Se I 16/, bhikkhave, aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• duddasÄ• d
paá¹‡Ä«tÄ• atakkÄ• vacarÄ• nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ
pavedeti, yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vad
bhikkhave, dhammÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ• santÄ• paá¹‡Ä«tÄ• atakkÄ
paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti, yeh
yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ?

<29> ``santi \Be I 12/, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• pubba
pubbantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni {adhivuttipadÄ• ni (Ce Ee) } abhiv
vatthÅ«hi. te ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha pubbantaka
pubbantaá¹ƒ Ä• rabbha anekavihitÄ• ni \Ee I 13/ adhimuttipadÄ• ni abhivadanti aá¹-á¹-hÄ• n

sassatavÄ• do

<30> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• , sassataá¹ƒ attÄ•
catÅ«hi vatthÅ«hi. te ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha sas
attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi vatthÅ«hi?

<31> ``idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya pad
appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiâ
{ (parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pattilese) (Se Katthaci) } anekavihitaá¹ƒ \S
pubbenivÄ• saá¹ƒ anussarati. seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiy
paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• t
jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekÄ• nipi jÄ• tisatÄ• ni anekA
anekÄ• nipi jÄ• tisatasahassÄ• ni --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaâ
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa

``so \Ne I 12/ evamÄ• ha --- `sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹-ho esikaá¹-á¹-
ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajjanti, atthitveva sassatisamaá¹ƒ. taá¹ƒ
Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya \Be I 13/ anuyogamanvÄ• ya appamÄ• damanvÄ
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusÄ• mi, yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubb
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi j
jÄ• tiyo vÄ«sampi \Se I 18/ jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sa
jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekÄ• nipi jÄ• tisatÄ• ni anekÄ• nipi jÄ
jÄ• tisatasahassÄ• ni --- amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a
iminÄ• mahaá¹ƒ etaá¹ƒ jÄ• nÄ• mi ``yathÄ• sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹
esikaá¹-á¹-hÄ• yiá¹-á¹-hito; te ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajjanti, atth
sassatisamaâ€™â€™ nti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma
samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±aper

<32> ``dutiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha sassatavÄ
lokaÃ±ca paÃ±Ã±apenti? idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tap
anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«pa
yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathidaá¹ƒ --- ekam
saá¹ƒvaá¹-á¹-avivaá¹-á¹-aá¹ƒ dvepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni tÄ«á¹‡ipi saá¹ƒvaá¹-á¹-avi
cattÄ• ripi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni paÃ±capi \Se I 19/ saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni da
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anek
anussarati.

``so \Be I 14/ evamÄ• ha --- `sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹-ho esikaá¹-á¹-
ca \Ne I 13/ sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajjanti, atthitveva sassatisamaá
hetu? ahaÃ±hi Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• da
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusÄ• mi yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubbe
seyyathidaá¹ƒ --- ekampi saá¹ƒvaá¹-á¹-avivaá¹-á¹-aá¹ƒ dvepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni t
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni cattÄ• ripi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni paÃ±capi saá¹ƒvaá¹-
dasapi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni. amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá

tato cuto idhÅ«papannoti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a
iminÄ• mahaá¹ƒ etaá¹ƒ jÄ• nÄ• mi ``yathÄ• sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹
esikaá¹-á¹-hÄ• yiá¹-á¹-hito, te ca \Se I 20/ sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapaj
sassatisamaâ€™â€™ nti. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹
samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±aper

<33> ``tatiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha sassatavÄ•
lokaÃ±ca paÃ±Ã±apenti? idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tap
anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya \Se I 21/ tath
yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathidaá¹ƒ --- dasa
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni vÄ«sampi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni tiá¹ƒsampi saá¹ƒvaá¹
cattÄ• lÄ«sampi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto an
tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhad
evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anek
anussarati.

``so \Be I 15/ evamÄ• ha --- `sassato attÄ• ca loko \Ee I 16/ ca vaÃ±jho kÅ«á¹-aá¹-á¹-ho
esikaá¹-á¹-hÄ• yiá¹-á¹-hito; te ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajjanti, atth
sassatisamaá¹ƒ. taá¹ƒ kissa hetu? ahaÃ±hi Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuy
sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusÄ• mi, yathÄ• sa
pubbenivÄ• saá¹ƒ anussarÄ• mi. seyyathidaá¹ƒ --- dasapi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni vÄ«
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni tiá¹ƒsampi \Ne I 14/ saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni cattÄ• lÄ«s
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a
iminÄ• mahaá¹ƒ etaá¹ƒ jÄ• nÄ• mi ``yathÄ• sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹
esikaá¹-á¹-hÄ• yiá¹-á¹-hito, te ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajjanti, atth
sassatisamaâ€™â€™ nti. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±aper

<34> ``catutthe ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha sassatav
lokaÃ±ca paÃ±Ã±apenti? idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• takkÄ
takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒ paá¹-ibhÄ• naá¹ƒ evamÄ• ha --- `s
vaÃ±jho kÅ«á¹-aá¹-á¹-ho esikaá¹-á¹-hÄ• yiá¹-á¹-hito; te ca sattÄ• sandhÄ• vanti saá¹ƒsaran
upapajjanti, atthitveva sassatisamaâ€™ nti \Se I 22/. idaá¹ƒ, bhikkhave, catutthaá¹ƒ á¹-hÄ• n
Ä• gamma yaá¹ƒ Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ

<35> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ
paÃ±Ã±apenti catÅ«hi vatthÅ«hi. ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti, sabbe te imeheva catÅ«hi vatthÅ«hi, etesaá¹ƒ vÄ• a
bahiddhÄ• .

<36> ``tayidaá¹ƒ \Be I 16/, bhikkhave, tathÄ• gato pajÄ• nÄ• ti --- `ime diá¹-á¹-hiá¹-á¹-hÄ• n
evaá¹ƒparÄ• maá¹-á¹-hÄ• evaá¹ƒgatikÄ• bhavanti evaá¹ƒabhisamparÄ• yÄ• â€™ ti, taÃ±c
ca uttaritaraá¹ƒ pajÄ• nÄ• ti; taÃ±ca pajÄ• nanaá¹ƒ {pajÄ• naá¹ƒ (?) DN III 36 pÄ• á¸·iaá¹-á
passitabbaá¹ƒ} na \Ee I 17/ parÄ• masati, aparÄ• masato cassa paccattaÃ±Ã±eva nibbuti vi
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
anupÄ• dÄ• vimutto, bhikkhave, tathÄ• gato.

<37> ``ime kho te, bhikkhave, dhammÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ• santÄ•
15/ nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

paá¹-hamabhÄ• á¹‡avÄ• ro.

ekaccasassatavÄ• do

<38> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasassatik
ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca \Se I 23/ paÃ±Ã±apenti catÅ«hi vatthÅ«hi. t
samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha ekaccasassatikÄ• ekaccaasassatik
asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi vatthÅ«hi?

<39> ``hoti kho so, bhikkhave, samayo, yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno acca
saá¹ƒvaá¹-á¹-ati. saá¹ƒvaá¹-á¹-amÄ• ne loke yebhuyyena sattÄ• Ä• bhassarasaá¹ƒvattanik
manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• subhaá¹-á¹-hÄ• yino, ciraá¹
tiá¹-á¹-hanti.

<40> ``hoti kho so, bhikkhave, samayo, yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno acca
vivaá¹-á¹-ati. vivaá¹-á¹-amÄ• ne loke suÃ±Ã±aá¹ƒ brahmavimÄ• naá¹ƒ pÄ• tubhavati. atha k
Ä• yukkhayÄ• \Ee I 18/ vÄ• puÃ±Ã±akkhayÄ• vÄ• Ä• bhassarakÄ• yÄ• cavitvÄ• suÃ±Ã
so \Be I 17/ tattha hoti manomayo pÄ«tibhakkho sayaá¹ƒpabho antalikkhacaro subhaá¹-á¹-h
dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-hati.

<41> ``tassa tattha ekakassa dÄ«gharattaá¹ƒ nivusitattÄ• anabhirati paritassanÄ• upapajj

aÃ±Ã±epi sattÄ• itthattaá¹ƒ Ä• gaccheyyuâ€™ nti. atha aÃ±Ã±epi sattÄ• Ä• yukkhayÄ• vÄ• bhassarakÄ• yÄ• cavitvÄ• brahmavimÄ• naá¹ƒ upapajjanti tassa sattassa sahabyataá¹ manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• subhaá¹-á¹-hÄ• yino, ciraá¹ tiá¹-á¹-hanti.

<42> ``tatra \Ne I 16/, bhikkhave, yo so satto paá¹-hamaá¹ƒ upapanno tassa evaá¹ƒ hoti --- mahÄ• brahmÄ• \Se I 24/ abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro ka sajitÄ• {sajjitÄ• (Se Ke) } vasÄ« pitÄ• bhÅ«tabhabyÄ• naá¹ƒ. mayÄ• ime sattÄ• nimmitÄ• mamaÃ±hi pubbe etadahosi --- ``aho vata aÃ±Ã±epi sattÄ• itthattaá¹ƒ Ä• gaccheyyuâ€™â€ manopaá¹‡idhi, ime ca sattÄ• itthattaá¹ƒ Ä• gatÄ• â€™ ti.

``yepi te sattÄ• pacchÄ• upapannÄ• , tesampi evaá¹ƒ hoti --- `ayaá¹ƒ kho bhavaá¹ƒ brahm abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro kattÄ• nimmÄ• tÄ• seá¹-á¹- bhÅ«tabhabyÄ• naá¹ƒ. iminÄ• mayaá¹ƒ bhotÄ• brahmunÄ• nimmitÄ• . taá¹ƒ kissa hetu? i paá¹-hamaá¹ƒ upapannaá¹ƒ, mayaá¹ƒ panamha pacchÄ• upapannÄ• â€™ ti.

<43> ``tatra, bhikkhave, yo so satto paá¹-hamaá¹ƒ upapanno, so dÄ«ghÄ• yukataro ca hoti mahesakkhataro ca. ye pana te sattÄ• pacchÄ• upapannÄ• , te appÄ• yukatarÄ• ca honti appesakkhatarÄ• ca.

<44> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati, yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ• itthattaá¹ƒ Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaja anagÄ• riyaá¹ƒ pabbajito samÄ• no \Be I 18/ Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anu sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ anussarati \Se I 25/, tato paraá¹ƒ nÄ• nussarati.

``so evamÄ• ha --- `yo kho so bhavaá¹ƒ brahmÄ• mahÄ• brahmÄ• abhibhÅ« anabhibhÅ«t issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ• vasÄ« pitÄ• bhÅ«tabhabyÄ• naá¹ƒ, yena ma nimmitÄ• , so nicco dhuvo sassato avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tatheva á¹-has ahumhÄ• tena bhotÄ• brahmunÄ• \Ee I 19/ nimmitÄ• , te mayaá¹ƒ aniccÄ• addhuvÄ• ap itthattaá¹ƒ Ä• gatÄ• â€™ ti. idaá¹ƒ kho, bhikkhave, paá¹-hamaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• ga samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasassatikÄ• ekaccaá¹ƒ sassataá¹ƒ ek lokaÃ±ca paÃ±Ã±apenti.

<45> ``dutiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha ekaccasas 17/ ekaccaá¹ƒ sassataá¹ƒ ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti? s khiá¸• á¸• Ä• padosikÄ• nÄ• ma devÄ• , te ativelaá¹ƒ hassakhiá¸• á¸• Ä• ratidhammasamÄ {hasakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• (Katthaci) } viharanti. tesaá¹ƒ ativelaá¹ƒ

hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• naá¹ƒ viharataá¹ƒ sati sammussati {pamussa
te devÄ• tamhÄ• kÄ• yÄ• cavanti.

<46> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ•
itthattaá¹ƒ Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaja
anagÄ• riyaá¹ƒ pabbajito samÄ• no Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya \Se I 26/ anu
sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ
anussarati, tato paraá¹ƒ nÄ• nussarati.

``so evamÄ• ha --- `ye kho te bhonto devÄ• na khiá¸• á¸• Ä• padosikÄ• , te na ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• viharanti. tesaá¹ƒ na ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• naá¹ƒ viharataá¹ƒ sati na sammussati. satiyÄ
devÄ• tamhÄ• kÄ• yÄ• na cavanti; niccÄ• dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ•
á¹-hassanti \Ee I 20/. ye pana mayaá¹ƒ ahumhÄ• khiá¸• á¸• Ä• padosikÄ• , te mayaá¹ƒ ativ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• viharimhÄ• . tesaá¹ƒ no ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• naá¹ƒ viharataá¹ƒ sati sammussati. satiyÄ•
kÄ• yÄ• cutÄ• aniccÄ• addhuvÄ• appÄ• yukÄ• cavanadhammÄ• itthattaá¹ƒ Ä• gatÄ• â€
á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasass
ekaccaá¹ƒ sassataá¹ƒ ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti.

<47> ``tatiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha ekaccasass
ekaccaá¹ƒ sassataá¹ƒ ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti? santi
nÄ• ma \Se I 27/ devÄ• , te ativelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yanti. te ativelaá¹ƒ a
upanijjhÄ• yantÄ• aÃ±Ã±amaÃ±Ã±amhi cittÄ• ni padÅ«senti. te aÃ±Ã±amaÃ±Ã±aá¹ƒ padu
kilantacittÄ• \Se I 28/. te devÄ• tamhÄ• kÄ• yÄ• cavanti.

<48> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ•
itthattaá¹ƒ Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaja
anagÄ• riyaá¹ƒ pabbajito samÄ• no Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogaman
sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ
anussarati, tato paraá¹ƒ nÄ• nussarati.

``so evamÄ• ha --- `ye kho te bhonto devÄ• na manopadosikÄ• , te nÄ• tivelaá¹ƒ aÃ±Ã±an
te nÄ• tivelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yantÄ• aÃ±Ã±amaÃ±Ã±amhi cittÄ• ni nap
appaduá¹-á¹-hacittÄ• akilantakÄ• yÄ• akilantacittÄ• . te devÄ• tamhÄ• kÄ• yÄ• na cavan
avipariá¹‡Ä• madhammÄ• sassatisamaá¹ƒ tatheva \Ee I 21/ á¹-hassanti. ye pana mayaá¹ƒ
mayaá¹ƒ ativelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yimhÄ• . te mayaá¹ƒ ativelaá¹ƒ aÃ±Ã±a
aÃ±Ã±amaÃ±Ã±amhi cittÄ• ni padÅ«simhÄ• , te mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paduá¹-á¹-h

kilantacittÄ• . evaá¹ƒ mayaá¹ƒ tamhÄ• kÄ• yÄ• cutÄ• aniccÄ• addhuvÄ• appÄ• yukÄ• c
Ä• gatÄ• â€™ ti \Be I 20/. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasassatikÄ• ekaccaá¹ƒ sassataá¹ƒ ek
lokaÃ±ca paÃ±Ã±apenti.

<49> ``catutthe ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha ekaccas
ekaccaá¹ƒ sassataá¹ƒ ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti? idha,
vÄ• brÄ• hmaá¹‡o vÄ• takkÄ« hoti vÄ«maá¹ƒsÄ«. so takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ•
sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ evamÄ• ha --- `yaá¹ƒ kho idaá¹ƒ vuccati cakkhuá¹ƒ itipi sotaá¹ƒ iti
jivhÄ• itipi kÄ• yo itipi, ayaá¹ƒ attÄ• anicco addhuvo asassato vipariá¹‡Ä• madhammo. yaÃ
cittanti vÄ• manoti vÄ• viÃ±Ã±Ä• á¹‡anti vÄ• ayaá¹ƒ attÄ• nicco dhuvo sassato avipariá¹‡
sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™ ti. idaá¹ƒ, bhikkhave, catutthaá¹ƒ á¹-hÄ• naá¹ƒ, ya
Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasassatikÄ• ekaccaá¹ƒ
asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti.

<50> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasass
ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi \Se I 29/ vatthÅ«hi. y
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• ekaccasassatikÄ• ekaccaasassatikÄ• ekaccaá¹ƒ sa
attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti, sabbe te imeheva catÅ«hi vatthÅ«hi, etesaá¹ƒ vÄ• a
bahiddhÄ• .

<51> ``tayidaá¹ƒ \Ne I 19/, bhikkhave, tathÄ• gato pajÄ• nÄ• ti --- `ime diá¹-á¹-hiá¹-á¹-hÄ• n
evaá¹ƒgahitÄ• evaá¹ƒparÄ• maá¹-á¹-hÄ• evaá¹ƒgatikÄ• bhavanti evaá¹ƒabhisamparÄ• yÄ
pajÄ• nÄ• ti, tato ca uttaritaraá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ• nanaá¹ƒ na parÄ• masati, apar
paccattaÃ±Ã±eva nibbuti viditÄ• . vedanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimutto, bhikkhave, tathÄ• gato.

<52> ``ime kho te, bhikkhave, dhammÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ• santÄ•
nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ \Be I 21/ abhiÃ±Ã±Ä• sacchik
tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

antÄ• nantavÄ• do

<53> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ• antÄ• nantaá¹ƒ lok
vatthÅ«hi. te ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha antÄ• nantik
paÃ±Ã±apenti catÅ«hi vatthÅ«hi?

<54> ``idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya pa

appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá
citte antasaÃ±Ã±Ä« lokasmiá¹ƒ viharati.

``so evamÄ• ha --- `antavÄ• ayaá¹ƒ loko parivaá¹-umo. taá¹ƒ kissa hetu? ahaÃ±hi Ä• tappa
padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ram
phusÄ• mi, yathÄ• samÄ• hite citte antasaÃ±Ã±Ä« lokasmiá¹ƒ viharÄ• mi. iminÄ• mahaá¹ƒ
antavÄ• ayaá¹ƒ loko parivaá¹-umoâ€™ ti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ á¹-hÄ• naá¹ƒ, y
Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ• antÄ• nantaá¹ƒ lokassa paÃ±Ã±a

<55> ``dutiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha antÄ• nant
paÃ±Ã±apenti? idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ
anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«pa
yathÄ• samÄ• hite citte anantasaÃ±Ã±Ä« lokasmiá¹ƒ viharati.

``so \Ne I 20/ evamÄ• ha --- `ananto ayaá¹ƒ loko apariyanto. ye te samaá¹‡abrÄ• hmaá¹‡Ä
``antavÄ• ayaá¹ƒ loko parivaá¹-umoâ€™â€™ ti, tesaá¹ƒ musÄ• . ananto ayaá¹ƒ loko apariy
ahaÃ±hi Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanvÄ
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusÄ• mi \Be I 22/, yathÄ• samÄ• hite citte anantasaÃ±
iminÄ• mahaá¹ƒ etaá¹ƒ jÄ• nÄ• mi --- yathÄ• ananto ayaá¹ƒ loko apariyantoâ€™ ti. idaá¹ƒ,
I 31/ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• antÄ•
paÃ±Ã±apenti.

<56> ``tatiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha antÄ• nanti
paÃ±Ã±apenti? idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ
anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«pa
yathÄ• samÄ• hite citte uddhamadho antasaÃ±Ã±Ä« lokasmiá¹ƒ viharati, tiriyaá¹ƒ anantasa

``so evamÄ• ha --- `antavÄ• ca ayaá¹ƒ loko ananto ca. ye te samaá¹‡abrÄ• hmaá¹‡Ä• eva
ayaá¹ƒ loko parivaá¹-umoâ€™â€™ ti, tesaá¹ƒ musÄ• . yepi te samaá¹‡abrÄ• hmaá¹‡Ä• ev
ayaá¹ƒ loko apariyantoâ€™â€™ ti, tesampi musÄ• . antavÄ• ca ayaá¹ƒ loko ananto ca. taá
Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanvÄ• ya sam
cetosamÄ• dhiá¹ƒ phusÄ• mi, yathÄ• samÄ• hite citte uddhamadho antasaÃ±Ã±Ä« lokasmi
anantasaÃ±Ã±Ä«. iminÄ• mahaá¹ƒ etaá¹ƒ jÄ• nÄ• mi --- yathÄ• antavÄ• ca ayaá¹ƒ loko an
bhikkhave, tatiyaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ Ä• rabbha eke samaá¹‡abrÄ• hm
antÄ• nantaá¹ƒ lokassa paÃ±Ã±apenti.

<57> ``catutthe ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha antÄ• na
paÃ±Ã±apenti? idha, bhikkhave, ekacco \Se I 32/ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• takkÄ«

takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ evamÄ• ha --- `ne
panÄ• nanto. ye te samaá¹‡abrÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu --- ``antavÄ• ayaá¹ƒ loko pa
musÄ• . yepi te samaá¹‡abrÄ• hmaá¹‡Ä• \Ee I 24/ evamÄ• haá¹ƒsu --- ``ananto ayaá¹ƒ lok
tesampi musÄ• . yepi te samaá¹‡abrÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu --- ``antavÄ• ca ayaá¹
tesampi musÄ• . nevÄ• yaá¹ƒ loko antavÄ• \Be I 23/, na panÄ• nantoâ€™ ti. idaá¹ƒ, bhikkh
catutthaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä•
lokassa paÃ±Ã±apenti.

<58> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ• antÄ• nantaá¹ƒ
vatthÅ«hi. ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• antÄ• nantikÄ• ant
paÃ±Ã±apenti, sabbe te imeheva catÅ«hi vatthÅ«hi, etesaá¹ƒ vÄ• aÃ±Ã±atarena; natthi ito

<59> ``tayidaá¹ƒ, bhikkhave, tathÄ• gato pajÄ• nÄ• ti --- `ime diá¹-á¹-hiá¹-á¹-hÄ• nÄ• evaá
evaá¹ƒparÄ• maá¹-á¹-hÄ• evaá¹ƒgatikÄ• bhavanti evaá¹ƒabhisamparÄ• yÄ• â€™ ti. taÃ±c
ca uttaritaraá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ• nanaá¹ƒ na parÄ• masati, aparÄ• masato cassa
viditÄ• . vedanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±c
viditvÄ• anupÄ• dÄ• vimutto, bhikkhave, tathÄ• gato.

<60> ``ime kho te, bhikkhave, dhammÄ• gambhÄ«rÄ• duddasÄ• \Se I 33/ duranubodhÄ•
atakkÄ• vacarÄ• nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä•
tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

amarÄ• vikkhepavÄ• do

<61> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• , tattha tattha p
samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ catÅ«hi vatthÅ«hi. te ca b
kimÄ• gamma kimÄ• rabbha amarÄ• vikkhepikÄ• tattha tattha paÃ±haá¹ƒ puá¹-á¹-hÄ• san
Ä• pajjanti amarÄ• vikkhepaá¹ƒ catÅ«hi vatthÅ«hi?

<62> ``idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• `idaá¹ƒ kusalaâ€™ nti y
nappajÄ• nÄ• ti, `idaá¹ƒ akusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa evaá¹ƒ ho
``idaá¹ƒ kusalaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi, ``idaá¹ƒ akusalaâ€™â€™ n
nappajÄ• nÄ• mi. ahaÃ±ce kho pana ``idaá¹ƒ \Be I 24/ kusalaâ€™â€™ nti yathÄ• bhÅ«taá¹
akusalaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ appajÄ• nanto, `idaá¹ƒ kusalaâ€™ nti vÄ• byÄ• kar
nti vÄ• byÄ• kareyyaá¹ƒ, taá¹ƒ mamassa musÄ• . yaá¹ƒ mamassa musÄ• \Ne I 22/, so ma
vighÄ• to so mamassa antarÄ• yoâ€™ ti. iti so musÄ• vÄ• dabhayÄ• musÄ• vÄ• daparijegu
byÄ• karoti, na panidaá¹ƒ akusalanti byÄ• karoti, tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho samÄ•
Ä• pajjati amarÄ• vikkhepaá¹ƒ --- `evantipi me no; tathÄ• tipi me no; aÃ±Ã±athÄ• tipi me no

no; no notipi me noâ€™ ti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma
samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• tattha tattha paÃ±haá¹ƒ puá¹-á¹-hÄ• samÄ
Ä• pajjanti amarÄ• vikkhepaá¹ƒ.

<63> ``dutiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha amarÄ• vik
puá¹-á¹-hÄ• samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ? idha, bhikk
brÄ• hmaá¹‡o vÄ• `idaá¹ƒ kusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, `idaá¹ƒ akusal
nappajÄ• nÄ• ti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho ``idaá¹ƒ kusalaâ€™â€™ nti yathÄ• bhÅ«t
``idaá¹ƒ akusalaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. ahaÃ±ce kho pana ``idaá¹
yathÄ• bhÅ«taá¹ƒ appajÄ• nanto, ``idaá¹ƒ akusalaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ appajÄ• n
nti vÄ• byÄ• kareyyaá¹ƒ, ``idaá¹ƒ akusalaâ€™ nti vÄ• byÄ• kareyyaá¹ƒ, tattha me assa ch
vÄ• paá¹-igho vÄ• . yattha {yo (?) } me assa chando vÄ• rÄ• go vÄ• doso vÄ• paá¹-igho
upÄ• dÄ• naá¹ƒ. yaá¹ƒ mamassa upÄ• dÄ• naá¹ƒ, so mamassa vighÄ• to. yo mamassa vig
ti. iti \Ee I 26/ so upÄ• dÄ• nabhayÄ• upÄ• dÄ• naparijegucchÄ• nevidaá¹ƒ kusalanti byÄ•
akusalanti byÄ• karoti, tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no vÄ• cÄ• vikkhepaá¹ƒ Ä
amarÄ• vikkhepaá¹ƒ --- `evantipi me no; tathÄ• tipi me no; aÃ±Ã±athÄ• tipi \Se I 35/ me no;
notipi me noâ€™ ti. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ Ä• ra
samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• \Be I 25/ tattha tattha paÃ±haá¹ƒ puá¹-á¹-hÄ
vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ.

<64> ``tatiye ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha amarÄ• vik
puá¹-á¹-hÄ• samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ? idha, bhikk
brÄ• hmaá¹‡o vÄ• `idaá¹ƒ kusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, `idaá¹ƒ akusal
nappajÄ• nÄ• ti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho ``idaá¹ƒ kusalaâ€™â€™ nti yathÄ• bhÅ«t
``idaá¹ƒ akusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi. ahaÃ±ce kho pana ``idaá¹ƒ ku
yathÄ• bhÅ«taá¹ƒ appajÄ• nanto ``idaá¹ƒ akusalaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ appajÄ• n
vÄ• byÄ• kareyyaá¹ƒ, ``idaá¹ƒ akusalaâ€™â€™ nti vÄ• byÄ• kareyyaá¹ƒ. santi hi kho sam
paá¹‡á¸• itÄ• nipuá¹‡Ä• \Ne I 23/ kataparappavÄ• dÄ• vÄ• lavedhirÅ«pÄ• , te bhindantÄ•
maÃ±Ã±e caranti paÃ±Ã±Ä• gatena diá¹-á¹-higatÄ• ni, te maá¹ƒ tattha samanuyuÃ±jeyyuá¹
samanubhÄ• seyyuá¹ƒ. ye maá¹ƒ tattha samanuyuÃ±jeyyuá¹ƒ samanugÄ• heyyuá¹ƒ samar
sampÄ• yeyyaá¹ƒ. yesÄ• haá¹ƒ na sampÄ• yeyyaá¹ƒ, so mamassa vighÄ• to. yo mamassa
antarÄ• yoâ€™ ti. iti so anuyogabhayÄ• anuyogaparijegucchÄ• nevidaá¹ƒ kusalanti byÄ• k
akusalanti byÄ• karoti, tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no vÄ• cÄ• vikkhepaá¹ƒ Ä
amarÄ• vikkhepaá¹ƒ --- `evantipi me no; tathÄ• tipi me no; aÃ±Ã±athÄ• tipi me no; notipi me
noâ€™ ti. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamma yaá¹ƒ Ä• rabbha \Ee
samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• tattha tattha paÃ±haá¹ƒ puá¹-á¹-hÄ• samÄ
Ä• pajjanti amarÄ• vikkhepaá¹ƒ.

<65> ``catutthe ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha amarÄ•
paÃ±haá¹ƒ puá¹-á¹-hÄ• samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ?
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• mando hoti momÅ«ho. so mandattÄ• momÅ«hattÄ• tat
samÄ• no vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjati amarÄ• vikkhepaá¹ƒ --- `atthi paro lokoâ€™ ti iti c
paro lokoâ€™ ti iti ce me \Be I 26/ assa, `atthi paro lokoâ€™ ti iti te naá¹ƒ byÄ• kareyyaá¹ƒ,
tathÄ• tipi me no, aÃ±Ã±athÄ• tipi me no, notipi me no, no notipi me noâ€™ ti. `natthi paro l
`atthi ca natthi ca paro loko ... pe ... `nevatthi na natthi paro loko ... pe ... `atthi sattÄ• opapÄ
\Se I 37/ ... pe ... `natthi sattÄ• opapÄ• tikÄ• ... pe ... `atthi ca natthi ca sattÄ• opapÄ• tikÄ
`nevatthi na natthi sattÄ• opapÄ• tikÄ• ... pe ... `atthi sukatadukkaá¹-Ä• naá¹ƒ {sukaá¹-adul
Ke) } kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... `natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• na
pe ... `atthi ca natthi ca sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... `
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... `hoti tathÄ• gato paraá¹ƒ
`na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... pe ... `hoti ca na ca hoti {na hoti ca (Ce Katthaci)
paraá¹ƒ maraá¹‡Ä• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti iti ce ma
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti ce me assa, `neva hoti na na hoti ta
maraá¹‡Ä• â€™ ti iti te naá¹ƒ byÄ• kareyyaá¹ƒ, `evantipi me no, tathÄ• tipi me no, aÃ±Ã±at
me no, no notipi me noâ€™ ti. idaá¹ƒ, bhikkhave, catutthaá¹ƒ á¹-hÄ• naá¹ƒ, yaá¹ƒ Ä• gamm
samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• tattha tattha paÃ±haá¹ƒ puá¹-á¹-hÄ• samÄ
Ä• pajjanti amarÄ• vikkhepaá¹ƒ.

<66> ``imehi \Ne I 24/ kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• \B
paÃ±haá¹ƒ puá¹-á¹-hÄ• samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ c
bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• amarÄ• vikkhepikÄ• tattha tattha paÃ±ha
vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ \Se I 38/, sabbe te imeheva catÅ«hi va
aÃ±Ã±atarena, natthi ito bahiddhÄ• ... pe ... yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹
vadamÄ• nÄ• vadeyyuá¹ƒ.

adhiccasamuppannavÄ• do

<67> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• adhiccasa
lokaÃ±ca paÃ±Ã±apenti dvÄ«hi vatthÅ«hi. te ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• \Be I 27/
adhiccasamuppannikÄ• adhiccasamuppannaá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti dvÄ

<68> ``santi, bhikkhave, asaÃ±Ã±asattÄ• nÄ• ma devÄ• . saÃ±Ã±uppÄ• dÄ• ca pana te c
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati, yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ• yÄ• ca
Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. agÄ• ras
samÄ• no Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanv
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte saÃ±Ã±uppÄ• daá¹ƒ an

29/ nÄ• nussarati. so evamÄ• ha --- `adhiccasamuppanno attÄ• ca loko ca. taá¹ƒ kissa hetu
nÄ• hosiá¹ƒ, somhi etarahi ahutvÄ• santatÄ• ya pariá¹‡atoâ€™ ti. idaá¹ƒ, bhikkhave, paá¹-
yaá¹ƒ Ä• gamma yaá¹ƒ Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• a
\Se I 39/ lokaÃ±ca paÃ±Ã±apenti.

<69> ``dutiye \Ne I 25/ ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha a
adhiccasamuppannaá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti? idha, bhikkhave, ekacco sa
takkÄ« hoti vÄ«maá¹ƒsÄ«. so takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-
`adhiccasamuppanno attÄ• ca loko cÄ• â€™ ti. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ á¹-hÄ• naá¹ƒ,
Ä• rabbha eke samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• adhiccasamuppannaá¹ƒ

<70> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• adhicca
lokaÃ±ca paÃ±Ã±apenti dvÄ«hi vatthÅ«hi. ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hma
adhiccasamuppannikÄ• adhiccasamuppannaá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti, sa
vatthÅ«hi, etesaá¹ƒ vÄ• aÃ±Ã±atarena, natthi ito bahiddhÄ• ... pe ... yehi tathÄ• gatassa y
vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

<71> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• pubbantÄ• n
Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti aá¹-á¹-hÄ• rasahi \Be I 28/ vatthÅ«
bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• pubbantakappikÄ• pubbantÄ• nudiá¹-á¹-
anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti, sabbe te imeheva aá¹-á¹-hÄ• rasahi vatthÅ«h
aÃ±Ã±atarena, natthi ito \Se I 40/ bahiddhÄ• .

<72> ``tayidaá¹ƒ, bhikkhave, tathÄ• gato pajÄ• nÄ• ti --- `ime diá¹-á¹-hiá¹-á¹-hÄ• nÄ• evaá¹
evaá¹ƒparÄ• maá¹-á¹-hÄ• evaá¹ƒgatikÄ• bhavanti evaá¹ƒabhisamparÄ• yÄ• â€™ ti. taÃ±c
ca uttaritaraá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ• nanaá¹ƒ na parÄ• masati, aparÄ• masato cassa
viditÄ• . vedanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±c
viditvÄ• anupÄ• dÄ• vimutto, bhikkhave, tathÄ• gato.

<73> ``ime \Ne I 26/ kho te, bhikkhave, dhammÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ•
atakkÄ• vacarÄ• nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä•
30/, yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá

dutiyabhÄ• á¹‡avÄ• ro.

aparantakappikÄ•

<74> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• aparantÄ• nudiá
Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti catucattÄ• rÄ«sÄ• ya {catucattÄ• l
vatthÅ«hi. te ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha aparantakap
aparantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti catucattÄ• rÄ«sÄ• ya

saÃ±Ã±Ä«vÄ• do

<75> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• \Ee I 31/ s
uddhamÄ• ghÄ• tanaá¹ƒ saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti soá¸·asahi vatthÅ«hi. te \Be
samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha uddhamÄ• ghÄ• tanikÄ• saÃ±Ã±Ä«
attÄ• naá¹ƒ paÃ±Ã±apenti soá¸·asahi \Se I 41/ vatthÅ«hi?

<76> `` `rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• saÃ±Ã±Ä«â€™ ti naá¹ƒ paÃ±Ã±aper
arogo paraá¹ƒ maraá¹‡Ä• saÃ±Ã±Ä«â€™ ti naá¹ƒ paÃ±Ã±apenti. `rÅ«pÄ« ca arÅ«pÄ« ca a
nevarÅ«pÄ« nÄ• rÅ«pÄ« attÄ• hoti ... antavÄ• attÄ• hoti ... anantavÄ• attÄ• hoti ... antav
attÄ• hoti ... nevantavÄ• nÄ• nantavÄ• attÄ• hoti ... ekattasaÃ±Ã±Ä« attÄ• hoti ... nÄ• na
... parittasaÃ±Ã±Ä« attÄ• hoti ... appamÄ• á¹‡asaÃ±Ã±Ä« attÄ• hoti ... ekantasukhÄ« attÄ•
ekantadukkhÄ« attÄ• hoti. sukhadukkhÄ« attÄ• hoti. adukkhamasukhÄ« attÄ• hoti arogo p
saÃ±Ã±Ä«â€™ ti naá¹ƒ paÃ±Ã±apenti.

<77> ``imehi \Ne I 27/ kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ
uddhamÄ• ghÄ• tanaá¹ƒ saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti soá¸·asahi vatthÅ«hi. ye hi
vÄ• brÄ• hmaá¹‡Ä• vÄ• uddhamÄ• ghÄ• tanikÄ• saÃ±Ã±Ä«vÄ• dÄ• uddhamÄ• ghÄ• ta
paÃ±Ã±apenti, sabbe te imeheva soá¸·asahi vatthÅ«hi, etesaá¹ƒ vÄ• aÃ±Ã±atarena, natthi
... yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹

asaÃ±Ã±Ä«vÄ• do

<78> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• asaÃ±Ã±
asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-hahi vatthÅ«hi. te ca bhonto samaá¹‡abrÄ• h
kimÄ• rabbha uddhamÄ• ghÄ• tanikÄ• \Se I 42/ asaÃ±Ã±Ä«vÄ• dÄ• uddhamÄ• ghÄ• tana
paÃ±Ã±apenti aá¹-á¹-hahi vatthÅ«hi?

<79> `` `rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• asaÃ±Ã±Ä«â€™ ti naá¹ƒ paÃ±Ã±ape
arogo paraá¹ƒ maraá¹‡Ä• asaÃ±Ã±Ä«â€™ ti naá¹ƒ paÃ±Ã±apenti. `rÅ«pÄ« ca arÅ«pÄ« ca
nevarÅ«pÄ« nÄ• rÅ«pÄ« attÄ• hoti ... antavÄ• attÄ• hoti ... anantavÄ• attÄ• hoti ... antav
attÄ• hoti ... nevantavÄ• nÄ• nantavÄ• attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• asaÃ±Ã±Ä«â

<80> ``imehi \Be I 30/ kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ
uddhamÄ• ghÄ• tanaá¹ƒ asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-hahi vatthÅ«hi. ye
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• uddhamÄ• ghÄ• tanikÄ• asaÃ±Ã±Ä«vÄ• dÄ• uddha
paÃ±Ã±apenti, sabbe te imeheva aá¹-á¹-hahi vatthÅ«hi, etesaá¹ƒ vÄ• aÃ±Ã±atarena, natthi
... \Ne I 28/ \Ee I 32/ yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ

nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• do

<81> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• nevasaÃ±
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-
samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• gamma kimÄ• rabbha uddhamÄ• ghÄ• tanikÄ• nevasaÃ±
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-

<82> `` `rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™ t
\Se I 43/ attÄ• hoti ... pe ... rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti ... nevarÅ«pÄ« nÄ• rÅ«pÄ« a
antavÄ• attÄ• hoti ... anantavÄ• attÄ• hoti ... antavÄ• ca anantavÄ• ca attÄ• hoti ... nev
attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™ ti naá¹ƒ paÃ±Ã±a

<83> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• nevasa
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-
bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• uddhamÄ• ghÄ• tanikÄ• nevasaÃ±Ã±Ä«
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti, sabbe
... pe ... \Ne I 29/ \Ee I 33/ yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• va

ucchedavÄ• do

<84> ``santi \Ee I 34/, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ• sato sat
vibhavaá¹ƒ paÃ±Ã±apenti sattahi vatthÅ«hi. te ca bhonto \Be I 31/ samaá¹‡abrÄ• hmaá¹‡Ä•
ucchedavÄ• dÄ• sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti sattahi v

<85> ``idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« hoti eva
{evaá¹ƒdiá¹-á¹-hÄ« (Katthaci Ee) } --- `yato kho, bho, ayaá¹ƒ attÄ• rÅ«pÄ« cÄ• tumahÄ• bh
mÄ• tÄ• pettikasambhavo kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä
ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™ ti. ittheke sato sattassa ucchedaá¹ƒ vinÄ• s
paÃ±Ã±apenti.

<86> ``tamaÃ±Ã±o evamÄ• ha --- `atthi \Se I 44/ kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi,
vadÄ• mi; no ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho,

rÅ«pÄ« kÄ• mÄ• vacaro kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkho. taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na pa
passÄ• mi. so kho, bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒ n
kho, bho, ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™ ti. ittheke sato sattassa ucchedaá
paÃ±Ã±apenti.

<87> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso nat
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o att
sabbaá¹…gapaccaá¹…gÄ« ahÄ«nindriyo. taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi. tamahaá¹ƒ
bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• va
attÄ• sammÄ• samucchinno hotÄ«â€™ ti. ittheke sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vi

<88> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso nat
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• \Be I 32/ sammÄ• samucchinno hoti. atthi kho \Ne I 30
sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ•
amanasikÄ• rÄ• ``ananto Ä• kÄ• soâ€™â€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pago. taá¹ƒ tv
passasi. tamahaá¹ƒ jÄ• nÄ• mi passÄ• mi. so kho, bho, attÄ• yato kÄ• yassa bhedÄ• ucch
paraá¹ƒ maraá¹‡Ä• , ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™
ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti.

<89> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi, neso natt
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o att
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti viÃ
tvaá¹ƒ na jÄ• nÄ• si na passasi. tamahaá¹ƒ jÄ• nÄ• mi passÄ• mi. so kho, bho, attÄ• yato k
vinassati, na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• sammÄ• samuc
ittheke sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti.

<90> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, so attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso natth
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o att
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma ``natthi kiÃ±cÄ«â€™â€™ ti Ä• kiÃ±caÃ±Ã±
jÄ• nÄ• si na passasi. tamahaá¹ƒ jÄ• nÄ• mi passÄ• mi. so kho, bho, attÄ• yato kÄ• yassa
vinassati, na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• vatÄ• kho \Se I 46/, bho, ayaá¹ƒ attÄ• sammÄ
hotÄ«â€™â€™ ti. ittheke sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti.

<91> `tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso nat
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o att
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma ``santametaá¹ƒ paá¹‡Ä«tametaâ€™â€™ nti
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pago. taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi. tamaha
bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• va

attÄ• sammÄ• samucchinno hotÄ«â€™ ti. ittheke sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vi

<92> ``imehi \Ne I 31/ kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ• sato
vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti sattahi vatthÅ«hi. ye hi keci, bhikkhave, samaá¹‡Ä•
36/ vÄ• ucchedavÄ• dÄ• sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti,
vatthÅ«hi ... pe ... yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• n

diá¹-á¹-hadhammanibbÄ• navÄ• do

<93> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammanibbÄ• navÄ• dÄ
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti paÃ±cahi vatthÅ«hi. te ca bhonto sam
kimÄ• gamma kimÄ• rabbha diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• \Se I 47/ sato sattassa
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti paÃ±cahi vatthÅ«hi?

<94> ``idha, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« hoti eva
kho, bho, ayaá¹ƒ attÄ• paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ•
ayaá¹ƒ attÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hotÄ«â€™ ti. ittheke sato sattas
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

<95> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso nat
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hoti. taá¹ƒ
bho, aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , tesaá¹ƒ vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . yato kho \Ee I 37/, bho, ayaá¹ƒ attÄ• vivicce
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati, ettÄ• vatÄ• kho, bho, ayaá¹ƒ \Be I 34/ attÄ• paramadiá¹-á¹-hadhammanibbÄ• naá
ittheke sato sattassa paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

<96> ``tamaÃ±Ã±o \Ne I 32/ evamÄ• ha --- `atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi,
vadÄ• mi; no ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹
hetu? yadeva tattha vitakkitaá¹ƒ vicÄ• ritaá¹ƒ, etenetaá¹ƒ oá¸·Ä• rikaá¹ƒ akkhÄ• yati. yato kh
attÄ• vitakkavicÄ• rÄ• naá¹ƒ \Se I 48/ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettÄ
attÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hotÄ«â€™ ti. ittheke sato sattassa
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

<97> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso nat
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hoti. taá¹ƒ
tattha pÄ«tigataá¹ƒ cetaso uppilÄ• vitattaá¹ƒ, etenetaá¹ƒ oá¸·Ä• rikaá¹ƒ akkhÄ• yati. yato kh

pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati, sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena p
taá¹ƒ ariyÄ• Ä• cikkhanti ``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti, tatiyaá¹ƒ jhÄ• n
ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hotÄ«â€™
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

<98> ``tamaÃ±Ã±o evamÄ• ha --- `atthi kho, bho, eso attÄ• , yaá¹ƒ tvaá¹ƒ vadesi, neso nat
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hoti. taá¹ƒ
tattha sukhamiti cetaso Ä• bhogo, etenetaá¹ƒ oá¸·Ä• rikaá¹ƒ akkhÄ• yati. yato kho, bho, aya
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettÄ• vatÄ• \Se
attÄ• paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ patto hotÄ«â€™ ti. ittheke sato sattassa
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

<99> ``imehi \Be I 35/ kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammanibb
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti paÃ±cahi vatthÅ«hi. ye hi keci, bhikk
brÄ• hmaá¹‡Ä• vÄ• diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• sato sattassa paramadiá¹-á¹-had
sabbe te imeheva paÃ±cahi vatthÅ«hi ... pe ... \Ne I 33/ yehi tathÄ• gatassa yathÄ• bhuccaá
sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

<100> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• aparantÄ• n
Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti catucattÄ• rÄ«sÄ• ya vatthÅ«hi. ye
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aparantakappikÄ• aparantÄ• nudiá¹-á¹-hino aparant
adhimuttipadÄ• ni abhivadanti, sabbe te imeheva catucattÄ• rÄ«sÄ• ya vatthÅ«hi ... pe ... \E
tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

<101> ``imehi kho te, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• ca aparanta
pubbantÄ• parantakappikÄ• ca pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ Ä
adhimuttipadÄ• ni abhivadanti dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi.

<102> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• pubbantakappikÄ• v
pubbantÄ• parantakappikÄ• vÄ• pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ
adhimuttipadÄ• ni \Se I 50/ abhivadanti, sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, et
aÃ±Ã±atarena; natthi ito bahiddhÄ• .

<103> ``tayidaá¹ƒ, bhikkhave, tathÄ• gato pajÄ• nÄ• ti --- `ime diá¹-á¹-hiá¹-á¹-hÄ• nÄ• eva
evaá¹ƒparÄ• maá¹-á¹-hÄ• evaá¹ƒgatikÄ• bhavanti evaá¹ƒabhisamparÄ• yÄ• â€™ ti. taÃ±c
ca uttaritaraá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ• nanaá¹ƒ na parÄ• masati, aparÄ• masato cassa
\Ne I 34/ viditÄ• . vedanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ•

yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimutto, bhikkhave, tathÄ• gato.

<104> ``ime \Be I 36/ kho te, bhikkhave, dhammÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ
atakkÄ• vacarÄ• nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä•
tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ.

paritassitavipphanditavÄ• ro

<105> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ
paÃ±Ã±apenti catÅ«hi vatthÅ«hi \Ee I 40/, tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡
apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditameva.

<106> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasassa
ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi vatthÅ«hi, tadapi tesa
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹

<107> ``tatra \Se I 51/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ• antÄ• n
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹
vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditameva.

<108> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• tattha tattha
samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ catÅ«hi vatthÅ«hi, tadapi
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹

<109> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• adhicca
lokaÃ±ca paÃ±Ã±apenti dvÄ«hi vatthÅ«hi, tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹
apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditameva.

<110> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• pubbantÄ• nu
I 35/ Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti aá¹-á¹-hÄ• rasahi \Be I 37/ va
tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ t
paritassitavipphanditameva.

<111> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• saÃ±Ã±
saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti soá¸·asahi vatthÅ«hi, tadapi tesaá¹ƒ bhavataá¹ƒ sam
ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditameva.

<112> ``tatra \Ee I 41/ \Se I 52/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ

uddhamÄ• ghÄ• tanaá¹ƒ asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-hahi vatthÅ«hi, tada
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹

<113> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• nevasa
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-
bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ•
paritassitavipphanditameva.

<114> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ• sato sattassa u
vibhavaá¹ƒ paÃ±Ã±apenti sattahi vatthÅ«hi, tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá
apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphanditameva.

<115> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammanibbÄ• navÄ•
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti paÃ±cahi vatthÅ«hi, tadapi tesaá¹ƒ b
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹

<116> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• aparantÄ• nu
Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti catucattÄ• rÄ«sÄ• ya vatthÅ«hi, ta
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹

<117> ``tatra \Be I 38/ \Se I 53/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappi
ca \Ne I 36/ pubbantÄ• parantakappikÄ• ca pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ•
anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, tadapi tesaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹

phassapaccayÄ• vÄ• ro

<118> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• \Ee I 42/ sassat
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, tadapi phassapaccayÄ• .

<119> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekaccaasassa
ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi vatthÅ«hi, tadapi pha

<120> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ• antÄ• nantaá¹ƒ l
vatthÅ«hi, tadapi phassapaccayÄ• .

<121> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• tattha tattha
samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ catÅ«hi vatthÅ«hi, tadapi

<122> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• adhicca
lokaÃ±ca paÃ±Ã±apenti dvÄ«hi vatthÅ«hi, tadapi phassapaccayÄ• .

<123> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• pubbantÄ• nu
Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti \Se I 54/ aá¹-á¹-hÄ• rasahi vatthÅ«
phassapaccayÄ• .

<124> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• saÃ±Ã±
saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti soá¸·asahi vatthÅ«hi, tadapi phassapaccayÄ• .

<125> ``tatra \Be I 39/ \Ne I 37/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ
uddhamÄ• ghÄ• tanaá¹ƒ asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-hahi vatthÅ«hi, tada

<126> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• nevasa
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-
phassapaccayÄ• .

<127> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ• sato sattassa u
vibhavaá¹ƒ paÃ±Ã±apenti sattahi vatthÅ«hi, tadapi phassapaccayÄ• .

<128> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammanibbÄ• navÄ•
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti paÃ±cahi vatthÅ«hi, tadapi phassapa

<129> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• \Ee I 43/ apar
aparantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti catucattÄ• rÄ«sÄ• ya
phassapaccayÄ• .

<130> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• ca aparantak
pubbantÄ• parantakappikÄ• ca pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ Ä
adhimuttipadÄ• ni abhivadanti dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, tadapi phassapaccayÄ• .

netaá¹ƒ á¹-hÄ• naá¹ƒ vijjativÄ• ro

<131> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti neta
vijjati.

<132> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekacca asass
ekaccaá¹ƒ asassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti catÅ«hi vatthÅ«hi, te vata aÃ
paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<133> ``tatra \Be I 40/ \Ne I 38/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ•
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti neta
vijjati.

<134> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• amarÄ• vikkhepikÄ• tattha tattha
samÄ• nÄ• vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjanti amarÄ• vikkhepaá¹ƒ catÅ«hi vatthÅ«hi, te vata
paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<135> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannikÄ• adhicca
lokaÃ±ca paÃ±Ã±apenti dvÄ«hi vatthÅ«hi, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissan
vijjati.

<136> ``tatra \Se I 56/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• publ
pubbantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti aá¹-á¹-hÄ• rasahi vat
phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<137> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• \Ee I 44
uddhamÄ• ghÄ• tanaá¹ƒ saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti soá¸·asahi vatthÅ«hi, te vat
paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<138> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• asaÃ±Ã
asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-hahi vatthÅ«hi, te vata aÃ±Ã±atra phassÄ• p
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<139> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• nevasa
uddhamÄ• ghÄ• tanaá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aá¹-á¹-
phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<140> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ• sato sattassa u
vibhavaá¹ƒ paÃ±Ã±apenti sattahi vatthÅ«hi, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissa
á¹-hÄ• naá¹ƒ vijjati.

<141> ``tatra \Be I 41/ \Ne I 39/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadham
sattassa paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti paÃ±cahi vatthÅ«hi, te vata

paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<142> ``tatra \Se I 57/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• apar
aparantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhimuttipadÄ• ni abhivadanti catucattÄ• rÄ«sÄ• ya
aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<143> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• ca aparantak
pubbantÄ• parantakappikÄ• ca pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ Ä
adhimuttipadÄ• ni abhivadanti dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, te vata aÃ±Ã±atra phassÄ• p
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

diá¹-á¹-higatikÄ• dhiá¹-á¹-hÄ• navaá¹-á¹-akathÄ•

<144> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• sassataá¹ƒ attÄ
paÃ±Ã±apenti catÅ«hi vatthÅ«hi, yepi te samaá¹‡abrÄ• hmaá¹‡Ä• ekaccasassatikÄ• ekac
yepi te samaá¹‡abrÄ• hmaá¹‡Ä• antÄ• nantikÄ• ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• amar
samaá¹‡abrÄ• hmaá¹‡Ä• \Ee I 45/ adhiccasamuppannikÄ• ... yepi te samaá¹‡abrÄ• hmaá
te samaá¹‡abrÄ• hmaá¹‡Ä• uddhamÄ• ghÄ• tanikÄ• saÃ±Ã±Ä«vÄ• dÄ• ... yepi te samaá
uddhamÄ• ghÄ• tanikÄ• asaÃ±Ã±Ä«vÄ• dÄ• ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• uddham
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ
diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ
samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• ca aparantakappikÄ• \Se I 58/ ca pubbantÄ•
pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhim
dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi, sabbe te chahi phassÄ• yatanehi phussa phussa paá¹-isaá¹ƒ
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava

vivaá¹-á¹-akathÄ• di

<145> ``yato \Be I 42/ \Ne I 40/ kho, bhikkhave, bhikkhu channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
uttaritaraá¹ƒ pajÄ• nÄ• ti.

<146> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• pubbantakappikÄ• v
pubbantÄ• parantakappikÄ• vÄ• pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ
adhimuttipadÄ• ni abhivadanti, sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi antojÄ• lÄ«
ummujjamÄ• nÄ• ummujjanti, ettha pariyÄ• pannÄ• antojÄ• lÄ«katÄ• va ummujjamÄ• nÄ•

``seyyathÄ• pi, bhikkhave, dakkho kevaá¹-á¹-o vÄ• kevaá¹-á¹-antevÄ• sÄ« vÄ• sukhumac
udakadahaá¹ƒ {udakarahadaá¹ƒ (Ce Se Ee) } otthareyya. tassa evamassa --- `ye kho keci in
oá¸·Ä• rikÄ• pÄ• á¹‡Ä• , sabbe te antojÄ• lÄ«katÄ• . ettha sitÄ• va ummujjamÄ• nÄ• \Se I
pariyÄ• pannÄ• antojÄ• lÄ«katÄ• va \Ee I 46/ ummujjamÄ• nÄ• ummujjantÄ«â€™ ti; evam
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• pubbantakappikÄ• vÄ• aparantakappikÄ• vÄ• pub
pubbantÄ• parantÄ• nudiá¹-á¹-hino pubbantÄ• parantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhim
sabbe te imeheva dvÄ• saá¹-á¹-hiyÄ• vatthÅ«hi antojÄ• lÄ«katÄ• ettha sitÄ• va ummujjam
pariyÄ• pannÄ• antojÄ• lÄ«katÄ• va ummujjamÄ• nÄ• ummujjanti.

<147> ``ucchinnabhavanettiko, bhikkhave, tathÄ• gatassa kÄ• yo tiá¹-á¹-hati. yÄ• vassa kÄ
naá¹ƒ dakkhanti devamanussÄ• . kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• na

``seyyathÄ• pi, bhikkhave, ambapiá¹‡á¸• iyÄ• vaá¹‡á¹-acchinnÄ• ya yÄ• ni kÄ• nici ambÄ•
{vaá¹‡á¹-Å«panibandhanÄ• ni (Ce Ee), vaá¹‡á¸• apaá¹-ibaddhÄ• ni (Katthaci) }, sabbÄ• ni t
bhavanti; evameva kho, bhikkhave, ucchinnabhavanettiko tathÄ• gatassa kÄ• yo tiá¹-á¹-hati
á¹-hassati, tÄ• va naá¹ƒ dakkhanti devamanussÄ• , kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapar
dakkhanti devamanussÄ• â€™â€™ ti.

<148> evaá¹ƒ \Be I 43/ \Ne I 41/ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- `
abbhutaá¹ƒ, bhante, ko nÄ• mo ayaá¹ƒ, bhante, dhammapariyÄ• yoâ€™â€™ ti? ``tasmÄ• ti
dhammapariyÄ• yaá¹ƒ atthajÄ• lantipi naá¹ƒ dhÄ• rehi, dhammajÄ• lantipi naá¹ƒ dhÄ• rehi,
dhÄ• rehi, diá¹-á¹-hijÄ• lantipi naá¹ƒ dhÄ• rehi, anuttaro \Se I 60/ saá¹…gÄ• mavijayotipi naá
ti. idamavoca bhagavÄ• .

<149> attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. imasmiÃ±ca pana ve
bhaÃ±Ã±amÄ• ne dasasahassÄ« {sahassÄ« (katthaci) } lokadhÄ• tu akampitthÄ• ti.

brahmajÄ• lasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. sÄ• maÃ±Ã±aphalasuttaá¹ƒ

rÄ• jÄ• maccakathÄ•

<150> evaá¹ƒ \Be I 44/ \Ne I 42/ \Ee I 47/ \Se I 61/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhaga
viharati jÄ«vakassa komÄ• rabhaccassa ambavane mahatÄ• bhikkhusaá¹…ghena saddhiá
bhikkhusatehi. tena kho pana samayena rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tadah
komudiyÄ• cÄ• tumÄ• siniyÄ• puá¹‡á¹‡Ä• ya puá¹‡á¹‡amÄ• ya rattiyÄ• rÄ• jÄ• maccapar
nisinno hoti. atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tadahuposathe udÄ• naá

``ramaá¹‡Ä«yÄ• vata bho dosinÄ• ratti, abhirÅ«pÄ• vata bho dosinÄ• ratti, dassanÄ«yÄ•
pÄ• sÄ• dikÄ• vata bho dosinÄ• ratti, lakkhaÃ±Ã±Ä• vata bho dosinÄ• ratti. kaá¹ƒ nu khv
brÄ• hmaá¹‡aá¹ƒ vÄ• payirupÄ• seyyÄ• ma, yaá¹ƒ no payirupÄ• sato cittaá¹ƒ pasÄ«deyyÄ

<151> evaá¹ƒ vutte, aÃ±Ã±ataro rÄ• jÄ• macco rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá
--- ``ayaá¹ƒ, deva, pÅ«raá¹‡o kassapo saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä
sÄ• dhusammato bahujanassa rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto. taá¹ƒ
kassapaá¹ƒ payirupÄ• satu. appeva nÄ• ma devassa pÅ«raá¹‡aá¹ƒ kassapaá¹ƒ payirupÄ• s
pasÄ«deyyÄ• â€™â€™ ti. evaá¹ƒ vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tuá¹‡h

<152> aÃ±Ã±ataropi kho rÄ• jÄ• macco \Se I 62/ rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattu
--- ``ayaá¹ƒ, deva, makkhali \Ee I 48/ gosÄ• lo saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo
titthakaro sÄ• dhusammato bahujanassa rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppa
gosÄ• laá¹ƒ payirupÄ• satu. appeva nÄ• ma devassa makkhaliá¹ƒ gosÄ• laá¹ƒ payirupÄ• sa
pasÄ«deyyÄ• â€™â€™ ti. evaá¹ƒ vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tuá¹‡h

<153> aÃ±Ã±ataropi \Be I 45/ kho rÄ• jÄ• macco rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattu
--- ``ayaá¹ƒ, deva, ajito kesakambalo saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä•
sÄ• dhusammato bahujanassa rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto. taá¹ƒ
kesakambalaá¹ƒ payirupÄ• satu. appeva nÄ• ma devassa ajitaá¹ƒ kesakambalaá¹ƒ payirup
pasÄ«deyyÄ• â€™â€™ ti. evaá¹ƒ vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tuá¹‡h

<154> aÃ±Ã±ataropi kho rÄ• jÄ• macco rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedeh
``ayaá¹ƒ, deva, pakudho {pakuddho (Ce) } kaccÄ• yano saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡
titthakaro sÄ• dhusammato bahujanassa rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppa
kaccÄ• yanaá¹ƒ payirupÄ• satu. appeva nÄ• ma devassa pakudhaá¹ƒ kaccÄ• yanaá¹ƒ payi
pasÄ«deyyÄ• â€™â€™ ti. evaá¹ƒ vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tuá¹‡h

<155> aÃ±Ã±ataropi kho rÄ• jÄ• macco rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ \Se I
--- ``ayaá¹ƒ, deva, saÃ±cayo {saÃ±jayo (Ce Se) } belaá¹-á¹-haputto {bellaá¹-á¹-hiputto (Ce),
(Se) } saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä• to yasassÄ« titthakaro sÄ• dhu
rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto. taá¹ƒ devo saÃ±cayaá¹ƒ belaá¹-á¹-ha
appeva nÄ• ma devassa saÃ±cayaá¹ƒ belaá¹-á¹-haputtaá¹ƒ payirupÄ• sato cittaá¹ƒ pasÄ«d
vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto tuá¹‡hÄ« ahosi.

<156> aÃ±Ã±ataropi kho rÄ• jÄ• macco rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedeh
``ayaá¹ƒ, deva, nigaá¹‡á¹-ho \Ee I 49/ nÄ• á¹-aputto {nÄ• thaputto (Ce), nÄ• taputto (Ee) } s
gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä• to yasassÄ« titthakaro sÄ• dhusammato bahujanassa r

addhagato vayoanuppatto. taá¹ƒ devo nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ payirupÄ• satu. ap
nigaá¹‡á¹-haá¹ƒ \Be I 46/ nÄ• á¹-aputtaá¹ƒ payirupÄ• sato cittaá¹ƒ pasÄ«deyyÄ• â€™â€™ t
mÄ• gadho ajÄ• tasattu vedehiputto tuá¹‡hÄ« ahosi.

komÄ• rabhaccajÄ«vakakathÄ•

<157> tena \Ne I 44/ kho pana samayena jÄ«vako komÄ• rabhacco raÃ±Ã±o mÄ• gadhass
vedehiputtassa avidÅ«re tuá¹‡hÄ«bhÅ«to nisinno hoti. atha kho rÄ• jÄ• mÄ• gadho ajÄ• ta
jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``tvaá¹ƒ pana, samma jÄ«vaka, kiá¹ƒ tuá¹‡hÄ
deva, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho amhÄ• kaá¹ƒ ambavane viharati mahatÄ•
aá¸• á¸• hateá¸·asehi bhikkhusatehi. taá¹ƒ kho pana bhagavantaá¹ƒ {bhagavantaá¹ƒ gotama
evaá¹ƒ kalyÄ• á¹‡o kittisaddo \Se I 64/ abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ•
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devama
bhagavÄ• â€™ ti. taá¹ƒ devo bhagavantaá¹ƒ payirupÄ• satu. appeva nÄ• ma devassa bhag
cittaá¹ƒ pasÄ«deyyÄ• â€™ ti.

<158> ``tena hi, samma jÄ«vaka, hatthiyÄ• nÄ• ni kappÄ• pehÄ«â€™â€™ ti. ``evaá¹ƒ, dev
komÄ• rabhacco raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedehiputtassa paá¹-issuá¹‡itvÄ•
hatthinikÄ• satÄ• ni kappÄ• petvÄ• raÃ±Ã±o ca Ä• rohaá¹‡Ä«yaá¹ƒ nÄ• gaá¹ƒ, raÃ±Ã±o m
vedehiputtassa paá¹-ivedesi --- ``kappitÄ• ni kho te, deva, hatthiyÄ• nÄ• ni, yassadÄ• ni kÄ•
maÃ±Ã±asÄ«â€™â€™ ti.

<159> atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto paÃ±casu hatthinikÄ• satesu
Ä• rohaá¹‡Ä«yaá¹ƒ nÄ• gaá¹ƒ abhiruhitvÄ• ukkÄ• su dhÄ• riyamÄ• nÄ• su rÄ• jagahamhÄ
mahaccarÄ• jÄ• nubhÄ• vena, yena jÄ«vakassa komÄ• rabhaccassa ambavanaá¹ƒ tena pÄ

atha kho raÃ±Ã±o mÄ• gadhassa ajÄ• tasattussa vedehiputtassa avidÅ«re ambavanassa a
chambhitattaá¹ƒ, ahu lomahaá¹ƒso. atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu \Ee I 50/ vede
lomahaá¹-á¹-hajÄ• to \Be I 47/ jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``kacci maá¹ƒ,
vaÃ±cesi? kacci maá¹ƒ, samma jÄ«vaka, na palambhesi? kacci maá¹ƒ, samma jÄ«vaka, na
I 65/? kathaÃ±hi nÄ• ma tÄ• va mahato bhikkhusaá¹…ghassa aá¸• á¸• hateá¸·asÄ• naá¹ƒ b
khipitasaddo bhavissati, na ukkÄ• sitasaddo na nigghosoâ€™â€™ ti.

``mÄ• bhÄ• yi, mahÄ• rÄ• ja, mÄ• bhÄ• yi, mahÄ• rÄ• ja. na taá¹ƒ deva, vaÃ±cemi; na taá
45/; na taá¹ƒ, deva, paccatthikÄ• naá¹ƒ demi. abhikkama, mahÄ• rÄ• ja, abhikkama, mahÄ•
maá¹‡á¸• alamÄ• á¸·e dÄ«pÄ• {padÄ«pÄ• (Ce Se) } jhÄ• yantÄ«â€™â€™ ti.

sÄ• maÃ±Ã±aphalapucchÄ•

<160> atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto yÄ• vatikÄ• nÄ• gassa bhÅ«r
paccorohitvÄ• , pattikova {padikova (Se) } yena maá¹‡á¸• alamÄ• á¸·assa dvÄ• raá¹ƒ tenup
upasaá¹…kamitvÄ• jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``kahaá¹ƒ pana, samma
``eso, mahÄ• rÄ• ja, bhagavÄ• ; eso, mahÄ• rÄ• ja, bhagavÄ• majjhimaá¹ƒ thambhaá¹ƒ nis
nisinno purakkhato bhikkhusaá¹…ghassÄ• â€™â€™ ti.

<161> atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto yena bhagavÄ• tenupasaá¹…
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedeh
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• rahadamiva vippasannaá¹ƒ udÄ• r
upasamena udayabhaddo {udÄ• yibhaddo (Ce Ee) } kumÄ• ro samannÄ• gato hotu, yeneta
samannÄ• gatoâ€™â€™ ti. ``agamÄ• kho tvaá¹ƒ, mahÄ• rÄ• ja, yathÄ• pemaâ€™â€™ nti.
kumÄ• ro. iminÄ• me, bhante, upasamena udayabhaddo kumÄ• ro samannÄ• gato hotu ye
bhikkhusaá¹…gho samannÄ• gatoâ€™â€™ ti.

<162> atha \Se I 66/ kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto bhagavantaá¹ƒ abhiv
bhikkhusaá¹…ghassa aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• \Ee I 51/, ekamantaá¹ƒ nisÄ«di. ekamant
rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto bhagavantaá¹ƒ etadavoca --- ``puccheyyÄ• ma
kiÃ±cideva desaá¹ƒ {kiÃ±cideva desaá¹ƒ lesamattaá¹ƒ (Se Ke Katthaci) }; sace me bhagavÄ
paÃ±hassa veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti. ``puccha, mahÄ• rÄ• ja, yadÄ• kaá¹…khasÄ

<163> ``yathÄ• nu kho imÄ• ni, bhante, puthusippÄ• yatanÄ• ni, seyyathidaá¹ƒ --- hatthÄ•
rathikÄ• dhanuggahÄ• celakÄ• calakÄ• piá¹‡á¸• adÄ• yakÄ• uggÄ• rÄ• japuttÄ• pakkh
cammayodhino dÄ• sikaputtÄ• Ä• á¸·Ä• rikÄ• kappakÄ• nhÄ• pakÄ• {nahÄ• pikÄ• (Ce),
mÄ• lÄ• kÄ• rÄ• rajakÄ• pesakÄ• rÄ• naá¸·akÄ• rÄ• kumbhakÄ• rÄ• gaá¹‡akÄ• muddik
evaá¹ƒgatÄ• ni puthusippÄ• yatanÄ• ni, te diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sippaph
tena attÄ• naá¹ƒ sukhenti \Ne I 46/ pÄ«á¹‡enti {pÄ«nenti (katthaci) }, mÄ• tÄ• pitaro sukhen
puttadÄ• raá¹ƒ sukhenti pÄ«á¹‡enti, mittÄ• macce sukhenti pÄ«á¹‡enti, samaá¹‡abrÄ• hma
brÄ• hmaá¹‡esu (Katthaci) } uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hapenti sovaggikaá¹ƒ s
saggasaá¹ƒvattanikaá¹ƒ. sakkÄ• nu kho, bhante, evameva diá¹-á¹-heva dhamme sandiá¹-á
sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™â€™ nti?

<164> ``abhijÄ• nÄ• si no tvaá¹ƒ, mahÄ• rÄ• ja, imaá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e samaá¹‡abrÄ•
\Se I 67/? ``abhijÄ• nÄ• mahaá¹ƒ, bhante, imaá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e samaá¹‡abrÄ• hmaá
``yathÄ• kathaá¹ƒ pana te, mahÄ• rÄ• ja, byÄ• kariá¹ƒsu, sace te agaru bhÄ• sassÅ«â€™â
garu, yatthassa bhagavÄ• nisinno, bhagavantarÅ«po vÄ• â€™â€™ ti {cÄ• ti (Ce Katthaci) }
mahÄ• rÄ• ja, bhÄ• sassÅ«â€™â€™ ti.

pÅ«raá¹‡akassapavÄ• do

<165> ``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ yena pÅ«raá¹‡o kassapo tenupasaá¹…kami;
kassapena saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ
nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno kho ahaá¹ƒ, bhante, pÅ«raá¹‡aá¹ƒ kassapaá¹ƒ etadavoca
imÄ• ni, bho kassapa, puthusippÄ• yatanÄ• ni, seyyathidaá¹ƒ --- hatthÄ• rohÄ• assÄ• rohÄ
I 49/ celakÄ• calakÄ• piá¹‡á¸• adÄ• yakÄ• uggÄ• rÄ• japuttÄ• pakkhandino mahÄ• nÄ•
dÄ• sikaputtÄ• Ä• á¸·Ä• rikÄ• kappakÄ• nhÄ• pakÄ• sÅ«dÄ• mÄ• lÄ• kÄ• rÄ• rajakÄ•
gaá¹‡akÄ• muddikÄ• , yÄ• ni vÄ• panaÃ±Ã±Ä• nipi evaá¹ƒgatÄ• ni puthusippÄ• yatanÄ• n
sandiá¹-á¹-hikaá¹ƒ sippaphalaá¹ƒ upajÄ«vanti; te tena attÄ• naá¹ƒ sukhenti pÄ«á¹‡enti, mÄ•
pÄ«á¹‡enti, puttadÄ• raá¹ƒ sukhenti pÄ«á¹‡enti, mittÄ• macce sukhenti pÄ«á¹‡enti, samaá¹
uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hapenti sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹ƒ
kho, bho kassapa, evameva diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹
nti?

<166> ``evaá¹ƒ vutte, bhante, pÅ«raá¹‡o kassapo maá¹ƒ etadavoca --- `karoto kho, mahÄ•
chindato chedÄ• payato, pacato pÄ• cÄ• payato socayato, socÄ• payato, kilamato kilamÄ•
phandÄ• payato, pÄ• á¹‡amatipÄ• tÄ• payato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nil
ekÄ• gÄ• rikaá¹ƒ karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡at
pÄ• paá¹ƒ. khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒ
maá¹ƒsapuÃ±jaá¹ƒ kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. d
gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya hananto ghÄ• tento chindanto chedÄ• pento pacanto pÄ
tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ
yajanto yajÄ• pento, natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ•
saá¹ƒyamena saccavajjena natthi puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™ ti. itthaá¹ƒ
kassapo sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no akiriyaá¹ƒ byÄ• kÄ

``seyyathÄ• pi, bhante, ambaá¹ƒ vÄ• puá¹-á¹-ho labujaá¹ƒ byÄ• kareyya \Se I 69/, labujaá¹
ambaá¹ƒ byÄ• kareyya; evameva kho me, bhante, pÅ«raá¹‡o kassapo sandiá¹-á¹-hikaá¹ƒ sÄ
puá¹-á¹-ho samÄ• no akiriyaá¹ƒ byÄ• kÄ• si. tassa mayhaá¹ƒ, bhante, etadahosi --- `kathaÃ
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite vasantaá¹ƒ apasÄ• detabbaá¹ƒ maÃ±Ã±eyyÄ
bhante, pÅ«raá¹‡assa kassapassa bhÄ• sitaá¹ƒ neva abhinandiá¹ƒ nappaá¹-ikkosiá¹ƒ. anab
appaá¹-ikositvÄ• \Be I 50/ anattamano, anattamanavÄ• caá¹ƒ anicchÄ• retvÄ• , tameva vÄ
anikkujjanto {anikkujjento (Se Ke Katthaci) } uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ {pakkÄ• miá

makkhaligosÄ• lavÄ• do

<167> ``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ yena makkhali gosÄ• lo tenupasaá¹…kamiá¹

makkhalinÄ• gosÄ• lena saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«
ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno kho ahaá¹ƒ, bhante, makkhaliá¹ƒ gosÄ• laá¹
`yathÄ• nu kho imÄ• ni, bho gosÄ• la, puthusippÄ• yatanÄ• ni ... pe ... sakkÄ• nu kho, bho
diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™ nti?

<168> ``evaá¹ƒ vutte, bhante, makkhali gosÄ• lo maá¹ƒ etadavoca --- `natthi mahÄ• rÄ• ja
sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya, ahetÅ« {ahetu (katthaci) } apaccayÄ• sattÄ• saá¹ƒkilissanti.
paccayo sattÄ• naá¹ƒ visuddhiyÄ• , ahetÅ« apaccayÄ• sattÄ• visujjhanti. natthi attakÄ• re,
natthi purisakÄ• re, natthi balaá¹ƒ, natthi vÄ«riyaá¹ƒ, natthi purisathÄ• mo, natthi purisapara
sabbe sattÄ• sabbe pÄ• á¹‡Ä• sabbe bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ• abalÄ• avÄ«riyÄ•
niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• chasvevÄ• bhijÄ• tÄ«su sukhadukkhaá¹ƒ {sukhaÃ±ca c
paá¹-isaá¹ƒvedenti. cuddasa \Ee I 54/ kho panimÄ• ni yonipamukhasatasahassÄ• ni saá¹-á¹
satÄ• ni paÃ±ca ca kammuno satÄ• ni paÃ±ca ca kammÄ• ni tÄ«á¹‡i ca kammÄ• ni kamme
dvaá¹-á¹-hipaá¹-ipadÄ• dvaá¹-á¹-hantarakappÄ• \Ne I 48/ chaá¸·Ä• bhijÄ• tiyo aá¹-á¹-ha pu
ekÅ«napaÃ±Ã±Ä• sa Ä• jÄ«vakasate ekÅ«napaÃ±Ã±Ä• sa paribbÄ• jakasate ekÅ«napaÃ±
indriyasate tiá¹ƒse nirayasate chattiá¹ƒsa rajodhÄ• tuyo satta saÃ±Ã±Ä«gabbhÄ• satta asa
nigaá¹‡á¹-higabbhÄ• satta devÄ• satta mÄ• nusÄ• satta pisÄ• cÄ• satta sarÄ• satta pav
(Katthaci), pabuá¹-Ä• (Ce) } satta pavuá¹-asatÄ• ni satta papÄ• tÄ• satta papÄ• tasatÄ• ni
supinasatÄ• ni cullÄ• sÄ«ti mahÄ• kappino {mahÄ• kappuno (Katthaci Ce Ee) } satasahass
paá¹‡á¸• ite ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissanti. tattha natthi \Be
sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• aparipakkaá¹ƒ vÄ• kammaá¹ƒ
vÄ• kammaá¹ƒ phussa phussa byantiá¹ƒ karissÄ• mÄ«â€™ ti hevaá¹ƒ natthi. doá¹‡amite s
saá¹ƒsÄ• re \Se I 71/, natthi hÄ• yanavaá¸• á¸• hane, natthi ukkaá¹ƒsÄ• vakaá¹ƒse. seyyath
khitte nibbeá¹-hiyamÄ• nameva paleti, evameva bÄ• le ca paá¹‡á¸• ite ca sandhÄ• vitvÄ• s
dukkhassantaá¹ƒ karissantÄ«â€™ ti.

<169> ``itthaá¹ƒ kho me, bhante, makkhali gosÄ• lo sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphala
saá¹ƒsÄ• rasuddhiá¹ƒ byÄ• kÄ• si. seyyathÄ• pi, bhante, ambaá¹ƒ vÄ• puá¹-á¹-ho labujaá¹
vÄ• puá¹-á¹-ho ambaá¹ƒ byÄ• kareyya; evameva kho me, bhante, makkhali gosÄ• lo sandi
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no saá¹ƒsÄ• rasuddhiá¹ƒ byÄ• kÄ• si. tassa mayh
`kathaÃ±hi nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite vasantaá¹ƒ apa
ti. so kho ahaá¹ƒ, bhante, makkhalissa gosÄ• lassa \Ee I 55/ bhÄ• sitaá¹ƒ neva abhinandiá¹
anabhinanditvÄ• appaá¹-ikkositvÄ• anattamano, anattamanavÄ• caá¹ƒ anicchÄ• retvÄ• , t
anuggaá¹‡hanto anikkujjanto uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ.

ajitakesakambalavÄ• do

<170> ``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ yena ajito kesakambalo tenupasaá¹…kamiá¹

kesakambalena saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ
nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno kho ahaá¹ƒ, bhante, ajitaá¹ƒ kesakambalaá¹ƒ etadavocaá
imÄ• ni, bho ajita, puthusippÄ• yatanÄ• ni ... pe ... sakkÄ• nu kho, bho ajita, evameva diá¹-
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™ nti?

<171> ``evaá¹ƒ \Se I 72/ vutte, bhante, ajito kesakambalo maá¹ƒ etadavoca --- `natthi, mah
\Ne I 49/, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ
natthi ayaá¹ƒ loko {paraloko (Se) }, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi satt
natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• {samaggatÄ• (Katthaci), samaggatÄ•
imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ \Be I 52/ abhiÃ±Ã±Ä• sacchikatvÄ• pavedenti.
ayaá¹ƒ puriso, yadÄ• kÄ• laá¹…karoti, pathavÄ« pathavikÄ• yaá¹ƒ anupeti anupagacchati,
anupagacchati, tejo tejokÄ• yaá¹ƒ anupeti anupagacchati, vÄ• yo vÄ• yokÄ• yaá¹ƒ anupeti
indriyÄ• ni saá¹…kamanti. Ä• sandipaÃ±camÄ• purisÄ• mataá¹ƒ Ä• dÄ• ya gacchanti. yÄ•
paÃ±Ã±Ä• yanti. kÄ• potakÄ• ni aá¹-á¹-hÄ«ni bhavanti, bhassantÄ• Ä• hutiyo. dattupaÃ±Ã±
tesaá¹ƒ tucchaá¹ƒ musÄ• vilÄ• po ye keci atthikavÄ• daá¹ƒ vadanti. bÄ• le ca paá¹‡á¸• ite
ucchijjanti vinassanti, na honti paraá¹ƒ maraá¹‡Ä• â€™ ti.

<172> ``itthaá¹ƒ kho me, bhante, ajito kesakambalo sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphala
ucchedaá¹ƒ byÄ• kÄ• si. seyyathÄ• pi, bhante, ambaá¹ƒ vÄ• puá¹-á¹-ho labujaá¹ƒ byÄ• kar
vÄ• puá¹-á¹-ho ambaá¹ƒ byÄ• kareyya; evameva kho me, bhante, ajito kesakambalo sandi
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no ucchedaá¹ƒ byÄ• kÄ• si. tassa mayhaá¹ƒ, bha
nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite vasantaá¹ƒ apasÄ• detabb
ahaá¹ƒ, bhante, ajitassa kesakambalassa bhÄ• sitaá¹ƒ neva abhinandiá¹ƒ nappaá¹-ikkosiá¹
appaá¹-ikkositvÄ• anattamano anattamanavÄ• caá¹ƒ anicchÄ• retvÄ• tameva vÄ• caá¹ƒ a
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ.

pakudhakaccÄ• yanavÄ• do

<173> ``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ yena pakudho kaccÄ• yano tenupasaá¹…kar
pakudhena kaccÄ• yanena saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡
ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno kho ahaá¹ƒ, bhante, pakudhaá¹ƒ kaccÄ• yan
`yathÄ• nu kho imÄ• ni, bho kaccÄ• yana, puthusippÄ• yatanÄ• ni ... pe ... sakkÄ• nu kho,
diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™ nti?

<174> ``evaá¹ƒ vutte, bhante, pakudho kaccÄ• yano maá¹ƒ etadavoca --- `sattime, mahÄ•
akaá¹-avidhÄ• animmitÄ• animmÄ• tÄ• vaÃ±jhÄ• kÅ«á¹-aá¹-á¹-hÄ• \Be I 53/ esikaá¹-á¹-h
iÃ±janti \Ne I 50/, na vipariá¹‡amanti, na aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhenti, nÄ• laá¹ƒ a
vÄ• dukkhÄ• ya vÄ• sukhadukkhÄ• ya vÄ• . katame satta? pathavikÄ• yo, Ä• pokÄ• yo, te

dukkhe, jÄ«ve sattame \Se I 74/ --- ime satta kÄ• yÄ• akaá¹-Ä• akaá¹-avidhÄ• animmitÄ• kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• . te na iÃ±janti, na vipariá¹‡amanti, na aÃ±Ã± byÄ• bÄ• dhenti, nÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukkhÄ• ya vÄ• sukhadu vÄ• ghÄ• tetÄ• vÄ• , sotÄ• vÄ• sÄ• vetÄ• vÄ• , viÃ±Ã±Ä• tÄ• vÄ• viÃ±Ã±Ä• petÄ• vÄ• chindati, na koci kiÃ±ci {kaÃ±ci (Ke) } jÄ«vitÄ• voropeti; sattannaá¹ƒ tveva {sattannaá¹ƒ yev kÄ• yÄ• namantarena satthaá¹ƒ vivaramanupatatÄ«â€™ ti.

<175> ``itthaá¹ƒ \Ee I 57/ kho me, bhante, pakudho kaccÄ• yano sandiá¹-á¹-hikaá¹ƒ sÄ• ma puá¹-á¹-ho samÄ• no aÃ±Ã±ena aÃ±Ã±aá¹ƒ byÄ• kÄ• si. seyyathÄ• pi, bhante, ambaá¹ƒ vÄ byÄ• kareyya, labujaá¹ƒ vÄ• puá¹-á¹-ho ambaá¹ƒ byÄ• kareyya; evameva kho me, bhante, sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no aÃ±Ã±ena aÃ±Ã±aá¹ƒ byÄ etadahosi --- `kathaÃ±hi nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite va maÃ±Ã±eyyÄ• â€™ ti. so kho ahaá¹ƒ, bhante, pakudhassa kaccÄ• yanassa bhÄ• sitaá¹ƒ ne nappaá¹-ikkosiá¹ƒ, anabhinanditvÄ• appaá¹-ikkositvÄ• anattamano, anattamanavÄ• caá¹ƒ vÄ• caá¹ƒ anuggaá¹‡hanto anikkujjanto uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ.

nigaá¹‡á¹-hanÄ• á¹-aputtavÄ• do

<176> ``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹. upasaá¹…kamitvÄ• nigaá¹‡á¹-hena nÄ• á¹-aputtena saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ« vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno kho ahaá¹ƒ, bhante, nigaá¹ etadavocaá¹ƒ --- `yathÄ• nu kho imÄ• ni, bho aggivessana, puthusippÄ• yatanÄ• ni ... pe .. aggivessana, evameva diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ paÄ

<177> ``evaá¹ƒ \Be I 54/ vutte, bhante, nigaá¹‡á¹-ho nÄ• á¹-aputto maá¹ƒ etadavoca --- `idh nigaá¹‡á¹-ho cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti. kathaÃ±ca, mahÄ• rÄ• ja, nigaá¹‡á¹-ho cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti? idha, mahÄ• rÄ• ja, nigaá¹‡á¹-ho sabbavÄ• rivÄ• rito ca, sabbavÄ• ridhuto ca, sabbavÄ• riphuá¹-o ca. evaá¹ƒ kho, mahÄ• rÄ• ja, nigaá¹‡á¹-ho cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti \Ne I 51/. yato kho, mahÄ• rÄ• ja, nigaá¹‡á¹-ho evaá¹ cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti; ayaá¹ƒ vuccati, mahÄ• rÄ• ja, nigaá¹‡á¹-ho {nigaá¹‡á Katthaci) } gatatto ca yatatto ca á¹-hitatto cÄ• â€™ ti.

<178> ``itthaá¹ƒ \Ee I 58/ kho me, bhante, nigaá¹‡á¹-ho nÄ• á¹-aputto sandiá¹-á¹-hikaá¹ƒ sÄ puá¹-á¹-ho samÄ• no cÄ• tuyÄ• masaá¹ƒvaraá¹ƒ byÄ• kÄ• si. seyyathÄ• pi, bhante, ambaá¹ byÄ• kareyya, labujaá¹ƒ vÄ• puá¹-á¹-ho ambaá¹ƒ byÄ• kareyya; evameva kho me, bhante, sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no cÄ• tuyÄ• masaá¹ƒvaraá¹ƒ bhante, etadahosi --- `kathaÃ±hi nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• apasÄ• detabbaá¹ƒ maÃ±Ã±eyyÄ• â€™ ti \Se I 76/. so kho ahaá¹ƒ, bhante, nigaá¹‡á¹-hassa

bhÄ• sitaá¹ƒ neva abhinandiá¹ƒ nappaá¹-ikkosiá¹ƒ. anabhinanditvÄ• appaá¹-ikkositvÄ• ana
anattamanavÄ• caá¹ƒ anicchÄ• retvÄ• tameva vÄ• caá¹ƒ anuggaá¹‡hanto anikkujjanto uá¹

saÃ±cayabelaá¹-á¹-haputtavÄ• do

<179> ``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ yena saÃ±cayo belaá¹-á¹-haputto tenupasaá
saÃ±cayena belaá¹-á¹-haputtena saddhiá¹ƒ sammodiá¹ƒ. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ•
ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno kho ahaá¹ƒ bhante, saÃ±cayaá¹ƒ belaá¹-á¹-h
--- `yathÄ• nu kho imÄ• ni, bho saÃ±caya, puthusippÄ• yatanÄ• ni ... pe ... sakkÄ• nu kho,
diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™ nti?

<180> ``evaá¹ƒ vutte, bhante, saÃ±cayo belaá¹-á¹-haputto maá¹ƒ etadavoca --- `atthi paro l
pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te naá¹ƒ byÄ• kareyyaá¹ƒ. evant
tathÄ• tipi me no, aÃ±Ã±athÄ• tipi me no, notipi me \Be I 55/ no, no notipi me no. natthi paro
atthi ca natthi ca paro loko ... pe ... nevatthi na natthi paro loko ... pe ... atthi sattÄ• opapÄ•
pe ... natthi sattÄ• opapÄ• tikÄ• ... pe ... atthi ca natthi ca sattÄ• opapÄ• tikÄ• ... pe ... nev
natthi sattÄ• opapÄ• tikÄ• ... pe ... atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ v
77/ natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... atthi ca natthi
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... nevatthi na natthi sukata
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko ... pe ... hoti tathÄ• gato paraá¹ƒ \Ee I 59/ maraá¹‡Ä• ... p
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... pe ... hoti \Ne I 52/ ca na ca hoti tathÄ• gato paraá¹ƒ mar
neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti iti ce maá¹ƒ pucchasi, neva hoti na na
paraá¹ƒ maraá¹‡Ä• ti iti ce me assa, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti i
byÄ• kareyyaá¹ƒ. evantipi me no, tathÄ• tipi me no, aÃ±Ã±athÄ• tipi me no, notipi me no, no

<181> ``itthaá¹ƒ kho me, bhante, saÃ±cayo belaá¹-á¹-haputto sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±
samÄ• no vikkhepaá¹ƒ byÄ• kÄ• si. seyyathÄ• pi, bhante, ambaá¹ƒ vÄ• puá¹-á¹-ho labujaá
vÄ• puá¹-á¹-ho ambaá¹ƒ byÄ• kareyya; evameva kho me, bhante, saÃ±cayo belaá¹-á¹-hapu
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no vikkhepaá¹ƒ byÄ• kÄ• si. tassa mayhaá¹ƒ, bha
imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sabbabÄ• lo sabbamÅ«á¸·ho. kathaÃ±hi nÄ• ma
sÄ• maÃ±Ã±aphalaá¹ƒ puá¹-á¹-ho samÄ• no vikkhepaá¹ƒ byÄ• karissatÄ«â€™ ti. tassa may
`kathaÃ±hi nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite vasantaá¹ƒ apa
ti. so kho ahaá¹ƒ, bhante, saÃ±cayassa belaá¹-á¹-haputtassa bhÄ• sitaá¹ƒ neva abhinandiá
anabhinanditvÄ• appaá¹-ikkositvÄ• anattamano anattamanavÄ• caá¹ƒ \Se I 78/ anicchÄ• n
anuggaá¹‡hanto anikkujjanto uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ.

paá¹-hamasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalaá¹ƒ

<182> ``sohaá¹ƒ, bhante, bhagavantampi pucchÄ• mi --- `yathÄ• nu kho imÄ• ni, bhante, p
seyyathidaá¹ƒ --- hatthÄ• rohÄ• assÄ• rohÄ• rathikÄ• dhanuggahÄ• \Be I 56/ celakÄ• ca
uggÄ• rÄ• japuttÄ• pakkhandino mahÄ• nÄ• gÄ• sÅ«rÄ• cammayodhino dÄ• sikaputtÄ•
sÅ«dÄ• mÄ• lÄ• kÄ• rÄ• rajakÄ• pesakÄ• rÄ• naá¸·akÄ• rÄ• kumbhakÄ• rÄ• gaá¹‡akÄ•
evaá¹ƒgatÄ• ni puthusippÄ• yatanÄ• ni, te diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá¹ƒ sippaph
tena attÄ• naá¹ƒ sukhenti pÄ«á¹‡enti, mÄ• tÄ• pitaro sukhenti pÄ«á¹‡enti, puttadÄ• raá¹ƒ s
mittÄ• macce sukhenti pÄ«á¹‡enti, samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹
sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaá¹ƒ. sakkÄ• nu kho me \Ee I 60/, bhar
dhamme sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™ nti?

<183> ``sakkÄ• , mahÄ• rÄ• ja. tena hi, mahÄ• rÄ• ja, taÃ±Ã±evettha paá¹-ipucchissÄ• mi.
khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha te as
{kammakaro (Ce Se Ke Ee) } pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹…kÄ• rapaá¹-issÄ
mukhullokako {mukhullokiko (Se Ke Katthaci) }. tassa evamassa --- `acchariyaá¹ƒ, vata bho
bho, puÃ±Ã±Ä• naá¹ƒ gati, puÃ±Ã±Ä• naá¹ƒ vipÄ• ko. ayaÃ±hi rÄ• jÄ• mÄ• gadho ajÄ• tas
79/; ahampi manusso. ayaÃ±hi rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto paÃ±cahi kÄ• r
samaá¹…gÄ«bhÅ«to paricÄ• reti, devo maÃ±Ã±e. ahaá¹ƒ panamhissa dÄ• so kammakÄ• ro
pacchÄ• nipÄ• tÄ« kiá¹…kÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ« mukhullokak
kareyyaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acch
anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so aparena samayena kesamassuá¹ƒ ohÄ• retvÄ• kÄ•
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyya. so evaá¹ƒ pabbajito samÄ• no kA
vÄ• cÄ• ya saá¹ƒvuto vihareyya, manasÄ• saá¹ƒvuto vihareyya, ghÄ• sacchÄ• danaparam
paviveke. taá¹ƒ ce te purisÄ• evamÄ• roceyyuá¹ƒ --- `yagghe deva jÄ• neyyÄ• si, yo te so p
Katthaci) } dÄ• so kammakÄ• ro pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹…kÄ• rapaá¹-is
piyavÄ• dÄ« mukhullokako; so, deva, kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni
anagÄ• riyaá¹ƒ pabbajito. so evaá¹ƒ pabbajito \Be I 57/ samÄ• no kÄ• yena saá¹ƒvuto vihar
viharati, manasÄ• saá¹ƒvuto viharati, ghÄ• sacchÄ• danaparamatÄ• ya santuá¹-á¹-ho, abhi
nu tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `etu me, bho, so puriso, punadeva hotu dÄ• so kammakÄ•
pacchÄ• nipÄ• tÄ« kiá¹…kÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ« mukhullokak

<184> ``no hetaá¹ƒ, bhante. atha \Se I 80/ kho naá¹ƒ mayameva abhivÄ• deyyÄ• mapi \Ee
paccuá¹-á¹-heyyÄ• mapi, Ä• sanenapi nimanteyyÄ• ma, abhinimanteyyÄ• mapi naá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi, dhammikamp
saá¹ƒvidaheyyÄ• mÄ• â€™â€™ ti.

<185> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadi evaá¹ƒ sante hoti vÄ• sandiá¹-á¹-hikaá
no vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante hoti sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã
``idaá¹ƒ kho te, mahÄ• rÄ• ja, mayÄ• paá¹-hamaá¹ƒ diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá

paÃ±Ã±attaâ€™â€™ nti.

dutiyasandiá¹-á¹-hikasÄ• maÃ±Ã±aphalaá¹ƒ

<186> ``sakkÄ• \Ne I 54/ pana, bhante, aÃ±Ã±ampi evameva diá¹-á¹-heva dhamme sandiá
sÄ• maÃ±Ã±aphalaá¹ƒ paÃ±Ã±apetuâ€™â€™ nti? ``sakkÄ• , mahÄ• rÄ• ja. tena hi, mahÄ•
paá¹-ipucchissÄ• mi. yathÄ• te khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ
te assa puriso kassako gahapatiko karakÄ• rako rÄ• sivaá¸• á¸• hako. tassa evamassa --- `a
abbhutaá¹ƒ vata bho, puÃ±Ã±Ä• naá¹ƒ gati, puÃ±Ã±Ä• naá¹ƒ vipÄ• ko. ayaÃ±hi rÄ• jÄ• mÄ
vedehiputto manusso, ahampi manusso. ayaÃ±hi rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehipu
samappito samaá¹…gÄ«bhÅ«to paricÄ• reti, devo maÃ±Ã±e. ahaá¹ƒ panamhissa kassako g
rÄ• sivaá¸• á¸• hako. so vatassÄ• haá¹ƒ puÃ±Ã±Ä• ni kareyyaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesa
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti

``so aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ \Se I 81/ v
appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pa
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• \Be I 58/ anagÄ• riyaá
pabbajito samÄ• no kÄ• yena saá¹ƒvuto vihareyya, vÄ• cÄ• ya saá¹ƒvuto vihareyya, manas
ghÄ• sacchÄ• danaparamatÄ• ya santuá¹-á¹-ho, abhirato paviveke. taá¹ƒ ce te purisÄ• eva
deva jÄ• neyyÄ• si, yo te so puriso {yo te puriso (Ce) } kassako gahapatiko karakÄ• rako rÄ
deva kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• a
pabbajito samÄ• no kÄ• yena saá¹ƒvuto viharati, vÄ• cÄ• ya saá¹ƒvuto viharati, manasÄ• s
ghÄ• sacchÄ• danaparamatÄ• ya \Ee I 62/ santuá¹-á¹-ho, abhirato pavivekeâ€™â€™ ti. api
vadeyyÄ• si --- `etu me, bho, so puriso, punadeva hotu kassako gahapatiko karakÄ• rako rÄ

<187> ``no hetaá¹ƒ, bhante. atha kho naá¹ƒ mayameva abhivÄ• deyyÄ• mapi, paccuá¹-á¹-h
nimanteyyÄ• ma, abhinimanteyyÄ• mapi naá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• na
dhammikampissa rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidaheyyÄ• mÄ• â€™â€™ ti.

<188> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja? yadi evaá¹ƒ sante hoti vÄ• sandiá¹-á¹-hikaá
no vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante hoti sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã
55/. ``idaá¹ƒ kho te, mahÄ• rÄ• ja, mayÄ• dutiyaá¹ƒ diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá
paÃ±Ã±attaâ€™â€™ nti.

paá¹‡Ä«tatarasÄ• maÃ±Ã±aphalaá¹ƒ

<189> ``sakkÄ• \Se I 82/ pana, bhante, aÃ±Ã±ampi diá¹-á¹-heva dhamme sandiá¹-á¹-hikaá
paÃ±Ã±apetuá¹ƒ imehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«

``sakkÄ• , mahÄ• rÄ• ja. tena hi, mahÄ• rÄ• ja, suá¹‡ohi, sÄ• dhukaá¹ƒ manasi karohi, bhÄ
``evaá¹ƒ, bhanteâ€™â€™ ti kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto bhagavato pa

<190> bhagavÄ• etadavoca --- ``idha, mahÄ• rÄ• ja, tathÄ• gato loke uppajjati arahaá¹ƒ sa
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devama
bhagavÄ• . so imaá¹ƒ \Be I 59/ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassar
sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä•
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• seti.

<191> ``taá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti gahapati vÄ• gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ v
taá¹ƒ dhammaá¹ƒ sutvÄ• \Ee I 63/ tathÄ• gate saddhaá¹ƒ paá¹-ilabhati. so tena saddhÄ• pa
samannÄ• gato iti paá¹-isaÃ±cikkhati --- `sambÄ• dho gharÄ• vÄ• so rajopatho, abbhokÄ• s
sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…
brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni
agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Se I 83/ pabbajeyyaâ€™ nti.

<192> ``so aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ•
appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pa
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

<193> ``so evaá¹ƒ pabbajito samÄ• no pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ra
aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu, kÄ• yakan
samannÄ• gato kusalena, parisuddhÄ• jÄ«vo sÄ«lasampanno, indriyesu guttadvÄ• ro {gutta
(Katthaci) }, satisampajaÃ±Ã±ena samannÄ• gato, santuá¹-á¹-ho.

cÅ«á¸·asÄ«laá¹ƒ

<194> ``kathaÃ±ca, mahÄ• rÄ• ja, bhikkhu sÄ«lasampanno hoti? idha, mahÄ• rÄ• ja, bhikk
pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti. nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• pa
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. idampissa hoti sÄ«lasmiá¹ƒ.

``adinnÄ• dÄ• naá¹ƒ \Be I 60/ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti dinnÄ• dÄ• yÄ«
athenena sucibhÅ«tena attanÄ• viharati. idampissa hoti sÄ«lasmiá¹ƒ.

``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hoti Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• ma
sÄ«lasmiá¹ƒ.

``musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti saccavÄ• dÄ« saccasandho
lokassa. idampissa hoti sÄ«lasmiá¹ƒ.

``pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti; ito sutvÄ• na
imesaá¹ƒ \Se I 84/ bhedÄ• ya; amutra \Ee I 64/ vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• , amÅ«
bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• , sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , samaggÄ• rÄ• mo sa
samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. idampissa hoti sÄ«lasmiá¹ƒ.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti; yÄ• sÄ• vÄ• c
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«p
idampissa hoti sÄ«lasmiá¹ƒ.

``samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«t
dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti kÄ• lena sÄ•
atthasaá¹ƒhitaá¹ƒ. idampissa hoti sÄ«lasmiá¹ƒ.

``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• \Ne I 57/ paá¹-ivirato hoti ... pe ... ekabhattik
virato vikÄ• labhojanÄ• . naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti.
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti. jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• \Be I 61/ paá¹-ivirato hoti.
Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä•
itthikumÄ• rikapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivira
ajeá¸·akapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivira
hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. khettavatthupaá¹-iggahaá¹‡Ä• p
85/. dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato hoti. kayavikkayÄ• paá¹-ivirato hoti.
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato hoti. ukkoá¹-anavaÃ±cananikatis
hoti. chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-ivirato hoti. idamp

cÅ«á¸·asÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ.

majjhimasÄ«laá¹ƒ

<195> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ
bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- mÅ«la
phaá¸·ubÄ«jaá¹ƒ aggabÄ«jaá¹ƒ bÄ«jabÄ«jameva paÃ±camaá¹ƒ, iti evarÅ«pÄ• bÄ«jagÄ• m
65/ paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<196> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ

sannidhikÄ• raparibhogaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- annasannidhiá¹ƒ pÄ• na
vatthasannidhiá¹ƒ yÄ• nasannidhiá¹ƒ sayanasannidhiá¹ƒ gandhasannidhiá¹ƒ Ä• misasannid
evarÅ«pÄ• sannidhikÄ• raparibhogÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<197> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ \Se I 86/ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ•
akkhÄ• naá¹ƒ \Ne I 58/ pÄ• á¹‡issaraá¹ƒ vetÄ• á¸·aá¹ƒ kumbhathÅ«á¹‡aá¹ƒ sobhanakaá¹ƒ
dhovanaá¹ƒ hatthiyuddhaá¹ƒ assayuddhaá¹ƒ mahiá¹ƒsayuddhaá¹ƒ usabhayuddhaá¹ƒ ajayu
kukkuá¹-ayuddhaá¹ƒ vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ muá¹-á¹-hiyuddhaá¹ƒ nibb
balaggaá¹ƒ senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• iti evarÅ«pÄ• visÅ«kadassanÄ•
hoti sÄ«lasmiá¹ƒ.

<198> ``yathÄ• \Be I 62/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• n
evarÅ«paá¹ƒ jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ
dasapadaá¹ƒ Ä• kÄ• saá¹ƒ parihÄ• rapathaá¹ƒ santikaá¹ƒ khalikaá¹ƒ ghaá¹-ikaá¹ƒ salÄ• kal
paá¹…gacÄ«raá¹ƒ vaá¹…kakaá¹ƒ mokkhacikaá¹ƒ ciá¹…gulikaá¹ƒ pattÄ• á¸·hakaá¹ƒ rathaka
manesikaá¹ƒ yathÄ• vajjaá¹ƒ iti vÄ• iti evarÅ«pÄ• jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyogÄ•
hoti sÄ«lasmiá¹ƒ.

<199> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
uccÄ• sayanamahÄ• sayanaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- Ä• sandiá¹ƒ pallaá¹.
paá¹-ikaá¹ƒ paá¹-alikaá¹ƒ tÅ«likaá¹ƒ vikatikaá¹ƒ uddalomiá¹ƒ ekantalomiá¹ƒ kaá¹-á¹-issaá¹ƒ
kuttakaá¹ƒ hatthattharaá¹ƒ assattharaá¹ƒ rathattharaá¹ƒ ajinappaveá¹‡iá¹ƒ kadalimigapavar
sauttaracchadaá¹ƒ ubhatolohitakÅ«padhÄ• naá¹ƒ iti vÄ• iti evarÅ«pÄ• \Ee I 66/ uccÄ• saya
paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<200> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
maá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- u
nhÄ• panaá¹ƒ sambÄ• hanaá¹ƒ Ä• dÄ• saá¹ƒ aÃ±janaá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ muk
hatthabandhaá¹ƒ sikhÄ• bandhaá¹ƒ daá¹‡á¸• aá¹ƒ nÄ• á¸·ikaá¹ƒ asiá¹ƒ {khaggaá¹ƒ (Ce Ee)
khaggaá¹ƒ asiá¹ƒ (Katthaci) } chattaá¹ƒ citrupÄ• hanaá¹ƒ uá¹‡hÄ«saá¹ƒ maá¹‡iá¹ƒ vÄ• labÄ
vatthÄ• ni dÄ«ghadasÄ• ni iti vÄ• iti evarÅ«pÄ• maá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• nu
idampissa hoti sÄ«lasmiá¹ƒ.

<201> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ma
senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá
mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• makathaá¹ƒ nigama

janapadakathaá¹ƒ itthikathaá¹ƒ {itthikathaá¹ƒ purisakathaá¹ƒ kumÄ• rakathaá¹ƒ kumÄ• rikat
sÅ«rakathaá¹ƒ visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ \Ne I 59
lokakkhÄ• yikaá¹ƒ \Be I 63/ samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ iti vÄ• iti evarÅ
tiracchÄ• nakathÄ• ya paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<202> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
viggÄ• hikakathaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ \Se I 88/ --- na tvaá¹ƒ imaá¹ƒ dham
Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi, kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhamma
micchÄ• paá¹-ipanno tvamasi, ahamasmi sammÄ• paá¹-ipanno, sahitaá¹ƒ me, asahitaá¹ƒ t
pacchÄ• avaca, pacchÄ• vacanÄ«yaá¹ƒ pure avaca, adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ,
niggahito tvamasi, cara vÄ• dappamokkhÄ• ya, nibbeá¹-hehi vÄ• sace pahosÄ«ti iti vÄ• iti
viggÄ• hikakathÄ• ya paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<203> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
dÅ«teyyapahiá¹‡agamanÄ• nuyogaá¹ƒ \Ee I 67/ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- raÃ±
rÄ• jamahÄ• mattÄ• naá¹ƒ, khattiyÄ• naá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ, gahapatikÄ• naá¹ƒ, kum
amutrÄ• gaccha, idaá¹ƒ hara, amutra idaá¹ƒ Ä• harÄ• â€™ ti iti vÄ• iti evarÅ«pÄ• dÅ«teyy
paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<204> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
honti lapakÄ• ca nemittikÄ• ca nippesikÄ• ca lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«á¹ƒsitÄ• ro ca. i
kuhanalapanÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒâ€™â€™.

majjhimasÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahÄ• sÄ«laá¹ƒ

<205> ``yathÄ• \Se I 89/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• n
evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti. seyyathidaá¹ƒ ---
uppÄ• taá¹ƒ supinaá¹ƒ lakkhaá¹‡aá¹ƒ mÅ«sikacchinnaá¹ƒ aggihomaá¹ƒ dabbihomaá¹ƒ thus
taá¹‡á¸• ulahomaá¹ƒ sappihomaá¹ƒ \Ne I 60/ telahomaá¹ƒ \Be I 64/ mukhahomaá¹ƒ lohitaho
vatthuvijjÄ• khattavijjÄ• sivavijjÄ• bhÅ«tavijjÄ• bhÅ«rivijjÄ• ahivijjÄ• visavijjÄ• vicchikav
mÅ«sikavijjÄ• sakuá¹‡avijjÄ• vÄ• yasavijjÄ• pakkajjhÄ• naá¹ƒ sarapariittÄ• á¹‡aá¹ƒ migac
evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato hoti. idampissa hoti sÄ«las

<206> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÅ
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti. seyyathidaá¹ƒ --- maá¹‡ilakkhaá
vatthalakkhaá¹‡aá¹ƒ daá¹‡á¸• alakkhaá¹‡aá¹ƒ satthalakkhaá¹‡aá¹ƒ asilakkhaá¹‡aá¹ƒ usulak

dhanulakkhaá¹‡aá¹ƒ Ä• vudhalakkhaá¹‡aá¹ƒ itthilakkhaá¹‡aá¹ƒ purisalakkhaá¹‡aá¹ƒ kumÄ•
kumÄ• rilakkhaá¹‡aá¹ƒ dÄ• salakkhaá¹‡aá¹ƒ dÄ• silakkhaá¹‡aá¹ƒ hatthilakkhaá¹‡aá¹ƒ assa
mahiá¹ƒsalakkhaá¹‡aá¹ƒ usabhalakkhaá¹‡aá¹ƒ golakkhaá¹‡aá¹ƒ ajalakkhaá¹‡aá¹ƒ meá¹‡á¸
kukkuá¹-alakkhaá¹‡aá¹ƒ vaá¹-á¹-akalakkhaá¹‡aá¹ƒ godhÄ• lakkhaá¹‡aá¹ƒ kaá¹‡á¹‡ikalakkh
kacchapalakkhaá¹‡aá¹ƒ migalakkhaá¹‡aá¹ƒ iti vÄ• iti evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya m
hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<207> ``yathÄ• \Se I 90/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• n
evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya \Ee I 68/ micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti. seyyathi
niyyÄ• naá¹ƒ bhavissati, raÃ±Ã±aá¹ƒ aniyyÄ• naá¹ƒ bhavissati, abbhantarÄ• naá¹ƒ raÃ±Ã±a
bhavissati, bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹ƒ apayÄ• naá¹ƒ bhavissati, bÄ• hirÄ• naá¹ƒ raÃ±Ã±a
abbhantarÄ• naá¹ƒ raÃ±Ã±aá¹ƒ apayÄ• naá¹ƒ bhavissati, abbhantarÄ• naá¹ƒ raÃ±Ã±aá¹ƒ ja
raÃ±Ã±aá¹ƒ parÄ• jayo bhavissati, bÄ• hirÄ• naá¹ƒ raÃ±Ã±aá¹ƒ jayo bhavissati, abbhantarÄ
parÄ• jayo bhavissati, iti imassa jayo bhavissati, imassa parÄ• jayo bhavissati iti vÄ• iti eva
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<208> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti. seyyathidaá¹ƒ --- candaggÄ• ho
sÅ«riyaggÄ• ho bhavissati, nakkhattaggÄ• ho bhavissati, candimasÅ«riyÄ• naá¹ƒ pathagam
candimasÅ«riyÄ• naá¹ƒ uppathagamanaá¹ƒ bhavissati, nakkhattÄ• naá¹ƒ pathagamanaá¹ƒ
uppathagamanaá¹ƒ bhavissati \Be I 65/, ukkÄ• pÄ• to bhavissati, disÄ• á¸• Ä• ho bhavissati
devadudrabhi bhavissati, candimasÅ«riyanakkhattÄ• naá¹ƒ uggamanaá¹ƒ ogamanaá¹ƒ saá
bhavissati, evaá¹ƒvipÄ• ko \Se I 91/ candaggÄ• ho bhavissati, evaá¹ƒvipÄ• ko sÅ«riyaggÄ•
evaá¹ƒvipÄ• ko \Ne I 61/ nakkhattaggÄ• ho bhavissati, evaá¹ƒvipÄ• kaá¹ƒ candimasÅ«riyÄ•
bhavissati, evaá¹ƒvipÄ• kaá¹ƒ candimasÅ«riyÄ• naá¹ƒ uppathagamanaá¹ƒ bhavissati, evaá
nakkhattÄ• naá¹ƒ pathagamanaá¹ƒ bhavissati, evaá¹ƒvipÄ• kaá¹ƒ nakkhattÄ• naá¹ƒ uppath
evaá¹ƒvipÄ• ko ukkÄ• pÄ• to bhavissati, evaá¹ƒvipÄ• ko disÄ• á¸• Ä• ho bhavissati, evaá¹ƒ
bhavissati, evaá¹ƒvipÄ• ko devadudrabhi bhavissati, evaá¹ƒvipÄ• kaá¹ƒ candimasÅ«riyanak
ogamanaá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ bhavissati iti vÄ• iti evarÅ«pÄ• ya tiracchÄ• navij
paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<209> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ
tiracchÄ• navijjÄ• ya \Ee I 69/ micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti. seyyathidaá¹ƒ --- suvuÄ
bhavissati, dubbuá¹-á¹-hikÄ• bhavissati, subhikkhaá¹ƒ bhavissati, dubbhikkhaá¹ƒ bhavissat
bhavissati, bhayaá¹ƒ bhavissati, rogo bhavissati, Ä• rogyaá¹ƒ bhavissati, muddÄ• , gaá¹‡an
kÄ• veyyaá¹ƒ, lokÄ• yataá¹ƒ iti vÄ• iti evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ•
idampissa hoti sÄ«lasmiá¹ƒ.

<210> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti. seyyathidaá¹ƒ --- Ä• vÄ• hanaá¹
saá¹ƒvaraá¹‡aá¹ƒ vivaraá¹‡aá¹ƒ saá¹…kiraá¹‡aá¹ƒ \Se I 92/ vikiraá¹‡aá¹ƒ subhagakaraá¹‡a
viruddhagabbhakaraá¹‡aá¹ƒ jivhÄ• nibandhanaá¹ƒ hanusaá¹ƒhananaá¹ƒ hatthÄ• bhijappan
kaá¹‡á¹‡ajappanaá¹ƒ Ä• dÄ• sapaÃ±haá¹ƒ kumÄ• rikapaÃ±haá¹ƒ devapaÃ±haá¹ƒ Ä• diccu
mahatupaá¹-á¹-hÄ• naá¹ƒ abbhujjalanaá¹ƒ sirivhÄ• yanaá¹ƒ iti vÄ• iti evarÅ«pÄ• ya tiracchÄ
micchÄ• jÄ«vÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<211> ``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti \Be I 66/. seyyathidaá¹ƒ --- santik
paá¹‡idhikammaá¹ƒ bhÅ«takammaá¹ƒ bhÅ«rikammaá¹ƒ vassakammaá¹ƒ vossakammaá¹ƒ v
Ä• camanaá¹ƒ nhÄ• panaá¹ƒ juhanaá¹ƒ vamanaá¹ƒ virecanaá¹ƒ uddhaá¹ƒvirecanaá¹ƒ adho
kaá¹‡á¹‡atelaá¹ƒ nettatappanaá¹ƒ natthukammaá¹ƒ aÃ±janaá¹ƒ paccaÃ±janaá¹ƒ sÄ• lÄ• kiy
dÄ• rakatikicchÄ• , mÅ«labhesajjÄ• naá¹ƒ anuppadÄ• naá¹ƒ, osadhÄ«naá¹ƒ paá¹-imokkho
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasmiá¹ƒ.

<212> ``sa \Ne I 62/ kho so, mahÄ• rÄ• ja, bhikkhu evaá¹ƒ sÄ«lasampanno na kutoci bhaya
yadidaá¹ƒ sÄ«lasaá¹ƒvarato. seyyathÄ• pi --- mahÄ• rÄ• ja, rÄ• jÄ• khattiyo muddhÄ• bhisi
I 70/ na \Se I 93/ kutoci bhayaá¹ƒ samanupassati, yadidaá¹ƒ paccatthikato; evameva kho, m
evaá¹ƒ sÄ«lasampanno na kutoci bhayaá¹ƒ samanupassati, yadidaá¹ƒ sÄ«lasaá¹ƒvarato. so
sÄ«lakkhandhena samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti. evaá¹ƒ k
sÄ«lasampanno hoti.

mahÄ• sÄ«laá¹ƒ niá¹-á¹-hitaá¹ƒ.

indriyasaá¹ƒvaro

<213> ``kathaÃ±ca, mahÄ• rÄ• ja, bhikkhu indriyesu guttadvÄ• ro hoti? idha, mahÄ• rÄ• ja
rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡am
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ
paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaÃ
... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yen
phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanas
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati manindriyaá¹ƒ, m
saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ a
paá¹-isaá¹ƒvedeti. evaá¹ƒ kho, mahÄ• rÄ• ja, bhikkhu indriyesu guttadvÄ• ro hoti.

satisampajaÃ±Ã±aá¹ƒ

<214> ``kathaÃ±ca \Be I 67/, mahÄ• rÄ• ja, bhikkhu satisampajaÃ±Ã±ena samannÄ• gato
bhikkhu abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ
pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ
nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti. evaá¹ƒ kho, m
bhikkhu satisampajaÃ±Ã±ena samannÄ• gato hoti.

santoso

<215> ``kathaÃ±ca, mahÄ• rÄ• ja, bhikkhu santuá¹-á¹-ho hoti? idha, mahÄ• rÄ• ja, bhikkhu
kÄ• yaparihÄ• rikena cÄ«varena, kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena \Se I 95/. so yena
samÄ• dÄ• yeva pakkamati. seyyathÄ• pi, mahÄ• rÄ• ja, pakkhÄ« sakuá¹‡o yena yeneva á
evameva kho, mahÄ• rÄ• ja, bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena ku
piá¹‡á¸• apÄ• tena. so yena yeneva pakkamati, samÄ• dÄ• yeva pakkamati. evaá¹ƒ kho, m
santuá¹-á¹-ho hoti.

nÄ«varaá¹‡appahÄ• naá¹ƒ

<216> ``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, iminÄ• ca ariyena indriya
iminÄ• ca ariyena satisampajaÃ±Ã±ena samannÄ• gato, imÄ• ya ca ariyÄ• ya santuá¹-á¹-h
vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giri
vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tap
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á

<217> ``so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá
byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto \Be I 68/ viharati sabbapÄ• á¹‡abhÅ«tah
byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti. thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viha
sampajÄ• no, thinamiddhÄ• cittaá¹ƒ parisodheti. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddha
vÅ«pasantacitto, uddhaccakukkuccÄ• cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡a
akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

<218> ``seyyathÄ• pi \Se I 96/, mahÄ• rÄ• ja, puriso iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojey
samijjheyyuá¹ƒ. so yÄ• ni ca porÄ• á¹‡Ä• ni iá¹‡amÅ«lÄ• ni, tÄ• ni ca byantiá¹ƒ kareyya {by
}, siyÄ• cassa uttariá¹ƒ avasiá¹-á¹-haá¹ƒ dÄ• rabharaá¹‡Ä• ya. tassa evamassa --- `ahaá¹ƒ
Ä• dÄ• ya kammante \Ne I 64/ payojesiá¹ƒ. tassa \Ee I 72/ me te kammantÄ• samijjhiá¹ƒsu
porÄ• á¹‡Ä• ni iá¹‡amÅ«lÄ• ni, tÄ• ni ca byantiá¹ƒ akÄ• siá¹ƒ, atthi ca me uttariá¹ƒ avasiá¹-

dÄ• rabharaá¹‡Ä• yÄ• â€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ, adhigaccheyya so

<219> ``seyyathÄ• pi, mahÄ• rÄ• ja, puriso Ä• bÄ• dhiko assa dukkhito bÄ• á¸·hagilÄ• no; na cassa kÄ• ye balamattÄ• . so aparena samayena tamhÄ• Ä• bÄ• dhÄ• mucceyya; bhat cassa kÄ• ye balamattÄ• . tassa evamassa --- `ahaá¹ƒ kho pubbe Ä• bÄ• dhiko ahosiá¹ƒ du bhattaÃ±ca me nacchÄ• desi, na ca me Ä• si {na cassa me (Katthaci) } kÄ• ye balamattÄ• . Ä• bÄ• dhÄ• mutto; bhattaÃ±ca me chÄ• deti, atthi ca me kÄ• ye balamattÄ• â€™ ti. so tat pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

<220> ``seyyathÄ• pi, mahÄ• rÄ• ja, puriso bandhanÄ• gÄ• re baddho assa. so aparena sa bandhanÄ• gÄ• rÄ• mucceyya sotthinÄ• abbhayena {ubbayena (Ce Katthaci) }, na cassa k tassa evamassa --- `ahaá¹ƒ kho pubbe bandhanÄ• gÄ• re baddho ahosiá¹ƒ, somhi etarahi t mutto \Be I 69/ sotthinÄ• abbhayena. natthi \Se I 97/ ca me kiÃ±ci bhogÄ• naá¹ƒ vayoâ€™ labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

<221> ``seyyathÄ• pi, mahÄ• rÄ• ja, puriso dÄ• so assa anattÄ• dhÄ«no parÄ• dhÄ«no na samayena tamhÄ• dÄ• sabyÄ• mucceyya attÄ• dhÄ«no aparÄ• dhÄ«no bhujisso yenakÄ• `ahaá¹ƒ kho pubbe dÄ• so ahosiá¹ƒ anattÄ• dhÄ«no parÄ• dhÄ«no na yenakÄ• maá¹ƒgamo mutto attÄ• dhÄ«no aparÄ• dhÄ«no bhujisso yenakÄ• maá¹ƒgamoâ€™ ti. so tatonidÄ• naá pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

<222> ``seyyathÄ• pi, mahÄ• rÄ• ja, puriso sadhano sabhogo kantÄ• raddhÄ• namaggaá¹ sappaá¹-ibhayaá¹ƒ. so aparena samayena taá¹ƒ kantÄ• raá¹ƒ nitthareyya sotthinÄ• , gÄ• m khemaá¹ƒ appaá¹-ibhayaá¹ƒ. tassa evamassa --- `ahaá¹ƒ kho pubbe sadhano sabhogo kant paá¹-ipajjiá¹ƒ dubbhikkhaá¹ƒ sappaá¹-ibhayaá¹ƒ. somhi etarahi taá¹ƒ kantÄ• raá¹ƒ nitthiá¹‡á gÄ• mantaá¹ƒ anuppatto khemaá¹ƒ appaá¹-ibhayaâ€™ nti. so tatonidÄ• naá¹ƒ labhetha pÄ• somanassaá¹ƒ.

<223> ``evameva \Ne I 65/ kho, mahÄ• rÄ• ja, bhikkhu yathÄ• iá¹‡aá¹ƒ yathÄ• rogaá¹ƒ ya yathÄ• dÄ• sabyaá¹ƒ yathÄ• kantÄ• raddhÄ• namaggaá¹ƒ, evaá¹ƒ ime paÃ±ca nÄ«varaá¹ samanupassati.

<224> ``seyyathÄ• pi, mahÄ• rÄ• ja, yathÄ• Ä• á¹‡aá¹‡yaá¹ƒ yathÄ• Ä• rogyaá¹ƒ yathÄ• bhujissaá¹ƒ yathÄ• khemantabhÅ«miá¹ƒ; evameva kho, mahÄ• rÄ• ja, bhikkhu ime paÃ±ca samanupassati.

<225> ``tassime \Se I 98/ paÃ±ca nÄ«varaá¹‡e pahÄ«ne attani samanupassato pÄ• mojjaá pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhi

paá¹-hamajjhÄ• naá¹ƒ

<226> ``so vivicceva kÄ• mehi, vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ viv
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imameva \Be I 70/ kÄ• yaá¹ƒ vivekajena
parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vivekajena pÄ«t
hoti.

<227> ``seyyathÄ• pi \Ee I 74/, mahÄ• rÄ• ja, dakkho nhÄ• pako vÄ• nhÄ• pakantevÄ• sÄ
nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ sanneyya
snehÄ• nugatÄ• snehaparetÄ• santarabÄ• hirÄ• phuá¹-Ä• snehena, na ca paggharaá¹‡Ä
bhikkhu imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti pa
kiÃ±ci sabbÄ• vato kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. idampi kho, mah
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi
paá¹‡Ä«tataraÃ±ca.

dutiyajjhÄ• naá¹ƒ

<228> ``puna caparaá¹ƒ, mahÄ• rÄ• ja, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjha
cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ j
I 66/ viharati. so imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisandeti parisandeti p
parippharati, nÄ• ssa \Se I 99/ kiÃ±ci sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhena a

<229> ``seyyathÄ• pi, mahÄ• rÄ• ja, udakarahado gambhÄ«ro ubbhidodako {ubbhitodako (
nevassa puratthimÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ, na dakkhiá¹‡Ä• ya disÄ• ya ud
pacchimÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ, na uttarÄ• ya disÄ• ya udakassa Ä• yam
kÄ• lenakÄ• laá¹ƒ sammÄ• dhÄ• raá¹ƒ anuppaveccheyya. atha kho tamhÄ• va udakarahad
ubbhijjitvÄ• tameva udakarahadaá¹ƒ sÄ«tena vÄ• rinÄ• abhisandeyya parisandeyya paripÅ
nÄ• ssa kiÃ±ci sabbÄ• vato udakarahadassa sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evame
imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisandeti parisandeti \Ee I 75/ paripÅ«r
kiÃ±ci sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhena apphuá¹-aá¹ƒ \Be I 71/ hoti. ida
sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi
paá¹‡Ä«tataraÃ±ca.

tatiyajjhÄ• naá¹ƒ

<230> ``puna caparaá¹ƒ, mahÄ• rÄ• ja, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viha
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sati

ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imameva kÄ• yaá¹ƒ nippÄ«tikena sukhena a
paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa nippÄ«tikena sukhena apph

<231> ``seyyathÄ• pi, mahÄ• rÄ• ja, uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«
uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• \Se I 100/ udake jÄ• tÄ• ni udak
udakÄ• nuggatÄ• ni antonimuggaposÄ«ni, tÄ• ni yÄ• va caggÄ• yÄ• va ca mÅ«lÄ• sÄ«ten
parisannÄ• ni {abhisandÄ• ni parisandÄ• ni (Katthaci) } paripÅ«rÄ• ni paripphuá¹-Ä• ni {pari
nÄ• ssa kiÃ±ci sabbÄ• vataá¹ƒ uppalÄ• naá¹ƒ vÄ• padumÄ• naá¹ƒ vÄ• puá¹‡á¸• arÄ«kÄ•
apphuá¹-aá¹ƒ assa; evameva kho, mahÄ• rÄ• ja, bhikkhu imameva kÄ• yaá¹ƒ nippÄ«tikena
parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa nippÄ«tikena su
hoti. idampi kho, mahÄ• rÄ• ja, sandiá¹-á¹-hikaá¹ƒ \Ne I 67/ sÄ• maÃ±Ã±aphalaá¹ƒ purimeh
sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

catutthajjhÄ• naá¹ƒ

<232> ``puna caparaá¹ƒ, mahÄ• rÄ• ja, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pa
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati, so imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitv
nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ

<233> ``seyyathÄ• pi \Be I 72/, mahÄ• rÄ• ja, puriso odÄ• tena vatthena sasÄ«saá¹ƒ pÄ• r
nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa odÄ• tena vatthena apphuá¹-aá¹ƒ assa; evameva kh
imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitvÄ• nisinno hoti, nÄ• ssa
parisuddhena cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ hoti. idampi kho, mahÄ• rÄ• ja, sandiá
sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi \Se I 101/ sÄ• maÃ±Ã±aphalehi abhikkan
paá¹‡Ä«tataraÃ±ca.

vipassanÄ• Ã±Ä• á¹‡aá¹ƒ

<234> ``so {puna caparaá¹ƒ mahÄ• rÄ• ja bhikkhu so (Katthaci) } evaá¹ƒ samÄ• hite citte p
anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte Ã±Ä• á¹-
abhinÄ«harati abhininnÄ• meti. so evaá¹ƒ pajÄ• nÄ• ti --- `ayaá¹ƒ kho me kÄ• yo rÅ«pÄ« cÄ
mÄ• tÄ• pettikasambhavo odanakummÄ• sÅ«pacayo aniccucchÄ• dana-parimaddana-bhed
pana me viÃ±Ã±Ä• á¹‡aá¹ƒ ettha sitaá¹ƒ ettha paá¹-ibaddhaâ€™ nti.

<235> ``seyyathÄ• pi, mahÄ• rÄ• ja, maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso su
vippasanno anÄ• vilo sabbÄ• kÄ• rasampanno. tatrÄ• ssa suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ•
{pÄ«takaá¹ƒ vÄ• lohitakaá¹ƒ vÄ• (Katthaci) } odÄ• taá¹ƒ vÄ• paá¹‡á¸• usuttaá¹ƒ vÄ• . tam

hatthe karitvÄ• paccavekkheyya --- `ayaá¹ƒ kho maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-
accho vippasanno anÄ• vilo sabbÄ• kÄ• rasampanno; tatridaá¹ƒ suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá
lohitaá¹ƒ vÄ• odÄ• taá¹ƒ \Ne I 68/ vÄ• paá¹‡á¸• usuttaá¹ƒ vÄ• â€™ ti. evameva kho, mahÄ
samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kam
Ä• neÃ±jappatte Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so evaá¹ƒ
me kÄ• yo rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettikasambhavo odanakummÄ• sÅ«pa
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo; idaÃ±ca \Ee I 77/ pana me
ettha paá¹-ibaddhaâ€™ nti. idampi kho, mahÄ• rÄ• ja \Se I 102/, sandiá¹-á¹-hikaá¹ƒ sÄ• ma
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

manomayiddhiÃ±Ä• á¹‡aá¹ƒ

<236> ``so \Be I 73/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ
kammaniye á¹-hite Ä• neÃ±jappatte manomayaá¹ƒ kÄ• yaá¹ƒ abhinimmÄ• nÄ• ya cittaá¹ƒ a
so imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manomayaá¹ƒ sabba
ahÄ«nindriyaá¹ƒ.

<237> ``seyyathÄ• pi, mahÄ• rÄ• ja, puriso muÃ±jamhÄ• Ä«sikaá¹ƒ pavÄ• heyya {pabbÄ•
evamassa --- `ayaá¹ƒ muÃ±jo, ayaá¹ƒ Ä«sikÄ• , aÃ±Ã±o muÃ±jo, aÃ±Ã±Ä• Ä«sikÄ• , muÃ±
pavÄ• á¸·hÄ• â€™ ti {pabbÄ• á¸·hÄ• ti (Se Katthaci) }. seyyathÄ• vÄ• pana, mahÄ• rÄ• ja,
pavÄ• heyya. tassa evamassa --- `ayaá¹ƒ asi, ayaá¹ƒ kosi, aÃ±Ã±o asi, aÃ±Ã±Ä• kosi, kosi
pavÄ• á¸·hoâ€™â€™ ti. seyyathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso ahiá¹ƒ karaá¹‡á¸• Ä• u
`ayaá¹ƒ ahi, ayaá¹ƒ karaá¹‡á¸• o. aÃ±Ã±o ahi, aÃ±Ã±o karaá¹‡á¸• o, karaá¹‡á¸• Ä• tveva a
{uddharito (Se Ke) }. evameva kho, mahÄ• rÄ• ja, bhikkhu evaá¹ƒ samÄ• hite citte parisudd
anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte manoma
cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhini
manomayaá¹ƒ sabbaá¹…gapaccaá¹…giá¹ƒ ahÄ«nindriyaá¹ƒ. idampi kho, mahÄ• rÄ• ja, sar
sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca
paá¹‡Ä«tataraÃ±ca.

iddhividhaÃ±Ä• á¹‡aá¹ƒ

<238> ``so \Ne I 69/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ
kammaniye á¹-hite Ä• neÃ±jappatte iddhividhÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti \
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hu
Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ•
Ä• kÄ• se. pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti seyyathÄ• pi udake. udakepi abhijjamÄ•
(Ce Katthaci) } seyyathÄ• pi pathaviyÄ• \Be I 74/. Ä• kÄ• sepi pallaá¹…kena kamati seyyath

imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• mas
brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

<239> ``seyyathÄ• pi, mahÄ• rÄ• ja, dakkho kumbhakÄ• ro vÄ• kumbhakÄ• rantevÄ• sÄ«
mattikÄ• ya yaá¹ƒ yadeva bhÄ• janavikatiá¹ƒ Ä• kaá¹…kheyya, taá¹ƒ tadeva kareyya abhini
pana, mahÄ• rÄ• ja, dakkho dantakÄ• ro vÄ• dantakÄ• rantevÄ• sÄ« vÄ• suparikammakat
dantavikatiá¹ƒ Ä• kaá¹…kheyya, taá¹ƒ tadeva kareyya abhinipphÄ• deyya. seyyathÄ• vÄ•
suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• suparikammakatasmiá¹ƒ suvaá
suvaá¹‡á¹‡avikatiá¹ƒ Ä• kaá¹…kheyya, taá¹ƒ tadeva kareyya abhinipphÄ• deyya. evameva
evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ
Ä• neÃ±jappatte iddhividhÄ• ya \Se I 104/ cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so aneka
paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä• vibhÄ• vaá
tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati seyyathÄ• pi Ä• kÄ
ummujjanimujjaá¹ƒ karoti seyyathÄ• pi udake. udakepi abhijjamÄ• ne gacchati seyyathÄ• pi
pallaá¹…kena kamati seyyathÄ• pi pakkhÄ« sakuá¹‡o. imepi candimasÅ«riye evaá¹ƒmahidd
\Ee I 79/ pÄ• á¹‡inÄ• parÄ• masati parimajjati. yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ va
mahÄ• rÄ• ja, sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• ma
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

dibbasotaÃ±Ä• á¹‡aá¹ƒ

<240> ``so \Ne I 70/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ
kammaniye á¹-hite Ä• neÃ±jappatte dibbÄ• ya sotadhÄ• tuyÄ• cittaá¹ƒ abhinÄ«harati abhin
sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti dibbe ca mÄ

<241> ``seyyathÄ• pi \Be I 75/, mahÄ• rÄ• ja, puriso addhÄ• namaggappaá¹-ipanno. so sua
mudiá¹…gasaddampi {mutiá¹…gasaddampi (Ce Ee) } saá¹…khapaá¹‡avadindimasaddampi
{saá¹…khapaá¹‡avadeá¹‡á¸• imasaddampi (Ce Ee), saá¹…khasaddaá¹ƒpi paá¹‡avasaddaá
}. tassa evamassa --- `bherisaddoâ€™ itipi, `mudiá¹…gasaddoâ€™ itipi, `saá¹…khapaá¹‡av
{saá¹…khasaddo itipi paá¹‡avasaddo itipi dendimasaddo itipi (Se Ke) }. evameva kho, mahÄ
samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kan
Ä• neÃ±jappatte dibbÄ• ya sotadhÄ• tuyÄ• \Se I 105/ cittaá¹ƒ abhinÄ«harati abhininnÄ• me
sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti dibbe ca mÄ
idampi kho, mahÄ• rÄ• ja, sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hi
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

cetopariyaÃ±Ä• á¹‡aá¹ƒ

<242> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte cetopariyaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• g
pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, sadosa
cittaá¹ƒ `sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tadosaá¹ƒ citt
samohaá¹ƒ vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ
nti pajÄ• nÄ• ti, saá¹…khittaá¹ƒ vÄ• cittaá¹ƒ `saá¹…khittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vikkh
`vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, mahaggataá¹ƒ vÄ• cittaá¹ƒ `mahaggataá¹ƒ cittaâ€™
amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, sauttaraá¹ƒ vÄ• cit
cittaâ€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• cittaá¹ƒ `anuttaraá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, sa
cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `asamÄ• hita
pajÄ• nÄ• ti \Ne I 71/, vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, avimutta
`avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti.

<243> ``seyyathÄ• pi \Be I 76/, mahÄ• rÄ• ja, itthÄ« vÄ• puriso vÄ• daharo yuvÄ• \Se I 1
Ä• dÄ• se vÄ• parisuddhe pariyodÄ• te acche vÄ• udakapatte sakaá¹ƒ mukhanimittaá¹ƒ pa
vÄ• `sakaá¹‡ikaâ€™ nti jÄ• neyya, akaá¹‡ikaá¹ƒ vÄ• `akaá¹‡ikaâ€™ nti jÄ• neyya; evame
evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ
Ä• neÃ±jappatte cetopariyaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so paras
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• g
pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, sadosa
`sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tadosaá¹ƒ cittaâ€™ nt
vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tamoha
pajÄ• nÄ• ti, saá¹…khittaá¹ƒ vÄ• cittaá¹ƒ `saá¹…khittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vikkhitta
`vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, mahaggataá¹ƒ vÄ• cittaá¹ƒ `mahaggataá¹ƒ cittaâ€™
amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, sauttaraá¹ƒ vÄ• cit
cittaâ€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ \Ee I 81/ vÄ• cittaá¹ƒ `anuttaraá¹ƒ cittaâ€™ nti pajÄ•
vÄ• cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `asamÄ
pajÄ• nÄ• ti, vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, avimuttaá¹ƒ
`avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. idampi kho, mahÄ• rÄ• ja, sandiá¹-á¹-hikaá¹ƒ sÄ• ma
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ

<244> ``so \Se I 107/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• ti
catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cat

paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹
vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe, `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo ev
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« \Ne I 72/ evamÄ• y
amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ•
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

<245> ``seyyathÄ• pi, mahÄ• rÄ• ja, puriso sakamhÄ• gÄ• mÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ ga
aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gaccheyya. so tamhÄ• gÄ• mÄ• sakaá¹ƒyeva gÄ• maá¹ƒ paccÄ• g
`ahaá¹ƒ kho sakamhÄ• gÄ• mÄ• amuá¹ƒ gÄ• maá¹ƒ agacchiá¹ƒ {agaÃ±chiá¹ƒ (Se Ke) }, ta
aá¹-á¹-hÄ• siá¹ƒ, evaá¹ƒ nisÄ«diá¹ƒ, evaá¹ƒ \Se I 108/ abhÄ• siá¹ƒ, evaá¹ƒ tuá¹‡hÄ« ahosiá
amuá¹ƒ gÄ• maá¹ƒ agacchiá¹ƒ, tatrÄ• pi evaá¹ƒ aá¹-á¹-hÄ• siá¹ƒ, evaá¹ƒ nisÄ«diá¹ƒ, evaá¹ƒ
tuá¹‡hÄ« ahosiá¹ƒ, somhi tamhÄ• gÄ• mÄ• \Ee I 82/ sakaá¹ƒyeva gÄ• maá¹ƒ paccÄ• gato
mahÄ• rÄ• ja, bhikkhu evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiy
catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cat
paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹
vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe, `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo ev
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto an
tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhad
evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™ ti, iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anek
anussarati. idampi kho, mahÄ• rÄ• ja, sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ purimehi s
sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

dibbacakkhuÃ±Ä• á¹‡aá¹ƒ

<246> ``so \Be I 78/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ
kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abh
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajja
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate, yathÄ• kammÅ«page satte pajÄ• nÄ
sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoducc
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yas
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhon
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariy
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena \Ee
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate

pajÄ• nÄ• ti.

<247> ``seyyathÄ• pi, mahÄ• rÄ• ja, majjhe siá¹…ghÄ• á¹-ake pÄ• sÄ• do. tattha cakkhum
manusse gehaá¹ƒ pavisantepi nikkhamantepi rathikÄ• yapi vÄ«thiá¹ƒ saÃ±carante {rathiyÄ•
(Ce), rathiyÄ• ya vithiá¹ƒ saÃ±carantepi (Se) } majjhe siá¹…ghÄ• á¹-ake nisinnepi. tassa eva
manussÄ• gehaá¹ƒ pavisanti, ete nikkhamanti, ete rathikÄ• ya vÄ«thiá¹ƒ saÃ±caranti, ete n
nisinnÄ• â€™ ti. evameva kho, mahÄ• rÄ• ja, bhikkhu evaá¹ƒ samÄ• hite citte parisuddhe p
vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ
abhinÄ«harati abhininnÄ• meti. so dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate
pajÄ• nÄ• ti --- `ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccarit
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ•
ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhe
satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e su
yathÄ• kammÅ«page satte pajÄ• nÄ• ti. `idampi kho, mahÄ• rÄ• ja, sandiá¹-á¹-hikaá¹ƒ sÄ•
sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ

<248> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhinin
dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ee I 84/, ayaá¹ƒ dukkhasamudayoti yathÄ• bhÅ«ta
dukkhanirodhoti yathÄ• bhÅ«taá¹ƒ \Ne I 74/ pajÄ• nÄ• ti, ayaá¹ƒ dukkhanirodhagÄ• minÄ« p
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ime Ä• savÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ Ä• sa
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ Ä• savanirodhoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, aya
paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ
vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati, `vimuttasm
Ã±Ä• á¹‡aá¹ƒ hoti, `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

<249> ``seyyathÄ• pi, mahÄ• rÄ• ja, pabbatasaá¹…khepe udakarahado accho vippasanno
puriso tÄ«re á¹-hito passeyya sippisambukampi sakkharakathalampi macchagumbampi cara
tassa evamassa --- `ayaá¹ƒ kho udakarahado accho vippasanno anÄ• vilo. tatrime sippisam
sakkharakathalÄ• pi macchagumbÄ• pi carantipi tiá¹-á¹-hantipÄ«â€™ ti. evameva kho, mah
samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kam

Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• me
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ime Ä• savÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• s
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• n
kÄ• mÄ• savÄ• pi cittaá¹ƒ \Se I 112/ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• s
vimuccati, `vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti, `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahm
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. idaá¹ƒ \Ee I 85/ kho, mahÄ•
sÄ• maÃ±Ã±aphalaá¹ƒ purimehi sandiá¹-á¹-hikehi sÄ• maÃ±Ã±aphalehi abhikkantataraÃ±ca
ca pana, mahÄ• rÄ• ja, sandiá¹-á¹-hikÄ• sÄ• maÃ±Ã±aphalÄ• aÃ±Ã±aá¹ƒ sandiá¹-á¹-hikaá
uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• natthÄ«â€™â€™ ti.

ajÄ• tasattuupÄ• sakattapaá¹-ivedanÄ•

<250> evaá¹ƒ vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto bhagavantaá¹ƒ etadavoca
bhante, abhikkantaá¹ƒ, bhante. seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icch
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«â€™ ti; evamevaá¹ƒ, bhante, bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• s
bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ. accayo maá¹ƒ, bhante, accagam
yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yohaá¹ƒ pitaraá¹ƒ dhammikaá¹ƒ dhammarÄ• jÄ• n
jÄ«vitÄ• voropesiá¹ƒ. tassa me, bhante bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu
saá¹ƒvarÄ• yÄ• â€™â€™ ti.

<251> ``taggha tvaá¹ƒ, mahÄ• rÄ• ja, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸
yathÄ• akusalaá¹ƒ, yaá¹ƒ tvaá¹ƒ pitaraá¹ƒ dhammikaá¹ƒ dhammarÄ• jÄ• naá¹ƒ jÄ«vitÄ• vo
mahÄ• rÄ• ja, accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikarosi, taá¹ƒ te mayaá
vuddhihesÄ• , mahÄ• rÄ• ja, ariyassa vinaye, yo accayaá¹ƒ accayato disvÄ• yathÄ• dhamm
saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti.

<252> evaá¹ƒ \Be I 81/ vutte, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto bhagavantaá¹ƒ e
dÄ• ni mayaá¹ƒ, bhante, gacchÄ• ma bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti
mahÄ• rÄ• ja, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu
bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• d
pakkÄ• mi.

<253> atha kho bhagavÄ• acirapakkantassa raÃ±Ã±o mÄ• gadhassa \Ee I 86/ ajÄ• tasattu

Ä• mantesi --- ``khatÄ• yaá¹ƒ, bhikkhave, rÄ• jÄ• . upahatÄ• yaá¹ƒ, bhikkhave, rÄ• jÄ• . sac
rÄ• jÄ• pitaraá¹ƒ dhammikaá¹ƒ dhammarÄ• jÄ• naá¹ƒ jÄ«vitÄ• na voropessatha, imasmiÃ±
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ uppajjissathÄ• â€™â€™ ti. idamavoca bhagavÄ• . attama
bhÄ• sitaá¹ƒ abhinandunti.

sÄ• maÃ±Ã±aphalasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. ambaá¹-á¹-hasuttaá¹ƒ

<254> evaá¹ƒ \Be I 82/ \Ne I 76/ \Ee I 87/ \Se I 114/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhag
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• mo tadavasari. tatra sudaá¹ƒ bhagavÄ• icchÄ• na
icchÄ• naá¹…galavanasaá¹‡á¸• e.

pokkharasÄ• tivatthu

<255> tena kho pana samayena brÄ• hmaá¹‡o pokkharasÄ• ti ukkaá¹-á¹-haá¹ƒ {pokkharas
(Ee) } ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hodakaá¹ƒ sadhaÃ±Ã±aá¹ƒ rÄ• jabhogga
kosalena dinnaá¹ƒ rÄ• jadÄ• yaá¹ƒ brahmadeyyaá¹ƒ. assosi kho brÄ• hmaá¹‡o pokkharasÄ
bho, gotamo sakyaputto sakyakulÄ• pabbajito kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ•
paÃ±camattehi bhikkhusatehi icchÄ• naá¹…galaá¹ƒ anuppatto icchÄ• naá¹…gale viharati
icchÄ• naá¹…galavanasaá¹‡á¸• e. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á
`itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÄ
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ {bhagavÄ• ti
uparisoá¹‡adaá¹‡á¸• asuttÄ• dÄ«supi buddhaguá¹‡akathÄ• yaá¹ƒ evameva dissati}. so ima
samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ
pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakaly
sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ \Ee I 88/ \Se I 11
kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

ambaá¹-á¹-hamÄ• á¹‡avo

<256> tena kho pana samayena brÄ• hmaá¹‡assa pokkharasÄ• tissa ambaá¹-á¹-ho nÄ• m
ajjhÄ• yako mantadharo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ {bedÄ• naá¹ƒ (Katthaci) } pÄ• ragÅ« san
sÄ• kkharappabhedÄ• naá¹ƒ \Ne I 77/ itihÄ• sapaÃ±camÄ• naá¹ƒ padako veyyÄ• karaá¹‡o
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• to sake Ä• cariy
83/ --- ``yamahaá¹ƒ jÄ• nÄ• mi, taá¹ƒ tvaá¹ƒ jÄ• nÄ• si; yaá¹ƒ tvaá¹ƒ jÄ• nÄ• si tamahaá¹ƒ j

<257> atha kho brÄ• hmaá¹‡o pokkharasÄ• ti ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesi
ambaá¹-á¹-ha, samaá¹‡o gotamo sakyaputto sakyakulÄ• pabbajito kosalesu cÄ• rikaá¹ƒ ca
bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi icchÄ• naá¹…galaá¹ƒ anuppa
icchÄ• naá¹…galavanasaá¹‡á¸• e. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á
`itipi so bhagavÄ• , arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavid
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™. so imaá¹ƒ lo
sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ,
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tath
dassanaá¹ƒ hotÄ«ti. ehi tvaá¹ƒ tÄ• ta ambaá¹-á¹-ha, yena samaá¹‡o gotamo tenupasaá¹…k
I 116/ samaá¹‡aá¹ƒ gotamaá¹ƒ jÄ• nÄ• hi, yadi vÄ• taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ tathÄ• sa
abbhuggato, yadi vÄ• no tathÄ• . yadi vÄ• so bhavaá¹ƒ gotamo tÄ• diso, yadi vÄ• na tÄ•
bhavantaá¹ƒ gotamaá¹ƒ vedissÄ• mÄ• â€™â€™ ti.

<258> ``yathÄ• kathaá¹ƒ panÄ• haá¹ƒ, bho, taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ jÄ• nissÄ• mi --
bhavantaá¹ƒ gotamaá¹ƒ tathÄ• santaá¹ƒyeva saddo abbhuggato, yadi vÄ• no tathÄ• . yadi
tÄ• diso, yadi vÄ• na tÄ• disoâ€™â€™ â€™ ti?

``Ä• gatÄ• ni kho, tÄ• ta ambaá¹-á¹-ha, amhÄ• kaá¹ƒ mantesu dvattiá¹ƒsa mahÄ• purisalak
samannÄ• gatassa mahÄ• purisassa dveyeva gatiyo bhavanti anaÃ±Ã±Ä• . sace agÄ• raá¹
cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto
I 89/. tassimÄ• ni satta ratanÄ• ni bhavanti. seyyathidaá¹ƒ --- cakkaratanaá¹ƒ, hatthiratanaá
maá¹‡iratanaá¹ƒ, itthiratanaá¹ƒ, gahapatiratanaá¹ƒ, pariá¹‡Ä• yakaratanameva sattamaá¹ƒ.
panassa puttÄ• bhavanti \Be I 84/ sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . s
sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asatthena dhammena abhivijiya ajjhÄ• vasati. sace kh
anagÄ• riyaá¹ƒ pabbajati \Ne I 78/, arahaá¹ƒ hoti sammÄ• sambuddho loke vivaá¹-á¹-accha
tÄ• ta ambaá¹-á¹-ha, mantÄ• naá¹ƒ dÄ• tÄ• ; tvaá¹ƒ mantÄ• naá¹ƒ paá¹-iggahetÄ• â€™â€™

<259> ``evaá¹ƒ, bhoâ€™â€™ ti kho ambaá¹-á¹-ho mÄ• á¹‡avo brÄ• hmaá¹‡assa pokkhara
uá¹-á¹-hÄ• yÄ• sanÄ• brÄ• hmaá¹‡aá¹ƒ pokkharasÄ• tiá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá
\Se I 117/ sambahulehi mÄ• á¹‡avakehi saddhiá¹ƒ yena icchÄ• naá¹…galavanasaá¹‡á¸• o t
yÄ• nassa bhÅ«mi yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• pattikova Ä• rÄ• maá¹ƒ pÄ•
sambahulÄ• bhikkhÅ« abbhokÄ• se caá¹…kamanti. atha kho ambaá¹-á¹-ho mÄ• á¹‡avo ye
upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kahaá¹ƒ nu kho, bho, etarahi so bhavaá¹ƒ
mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya idhÅ«pasaá¹…kantÄ• â€™â€™ ti.

<260> atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho ambaá¹-á¹-ho mÄ• á¹‡a
ceva abhiÃ±Ã±Ä• tassa ca brÄ• hmaá¹‡assa pokkharasÄ• tissa antevÄ• sÄ«. agaru kho pa

kulaputtehi saddhiá¹ƒ kathÄ• sallÄ• po hotÄ«â€™â€™ ti. te ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹
ambaá¹-á¹-ha vihÄ• ro saá¹ƒvutadvÄ• ro, tena appasaddo upasaá¹…kamitvÄ• ataramÄ• no
ukkÄ• sitvÄ• aggaá¸·aá¹ƒ Ä• koá¹-ehi, vivarissati te bhagavÄ• dvÄ• raâ€™â€™ nti.

<261> atha kho ambaá¹-á¹-ho mÄ• á¹‡avo yena so vihÄ• ro saá¹ƒvutadvÄ• ro, tena appasa
ataramÄ• no Ä• á¸·indaá¹ƒ pavisitvÄ• ukkÄ• sitvÄ• aggaá¸·aá¹ƒ Ä• koá¹-esi. vivari bhagav
ambaá¹-á¹-ho mÄ• á¹‡avo. mÄ• á¹‡avakÄ• pi pavisitvÄ• bhagavatÄ• saddhiá¹ƒ sammodiá
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ambaá¹-á¹-ho pana mÄ• á¹‡
bhagavatÄ• kaÃ±ci \Ee I 90/ \Se I 118/ kaÃ±ci {kiÃ±ci kiÃ±ci (Katthaci) } kathaá¹ƒ \Be I 85/
vÄ«tisÄ• reti, á¹-hitopi nisinnena bhagavatÄ• kiÃ±ci kiÃ±ci kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«

<262> atha kho bhagavÄ• ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca --- ``evaá¹ƒ nu te, a
brÄ• hmaá¹‡ehi vuddhehi mahallakehi Ä• cariyapÄ• cariyehi saddhiá¹ƒ kathÄ• sallÄ• po ho
tiá¹-á¹-haá¹ƒ nisinnena mayÄ• kiÃ±ci kiÃ±ci kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retÄ«â€™

paá¹-hamaibbhavÄ• do

<263> ``no \Ne I 79/ hidaá¹ƒ, bho gotama. gacchanto vÄ• hi, bho gotama, gacchantena br
saddhiá¹ƒ sallapitumarahati, á¹-hito vÄ• hi, bho gotama, á¹-hitena brÄ• hmaá¹‡o brÄ• hma
sallapitumarahati, nisinno vÄ• hi, bho gotama, nisinnena brÄ• hmaá¹‡o brÄ• hmaá¹‡ena sa
sallapitumarahati, sayÄ• no vÄ• hi, bho gotama, sayÄ• nena brÄ• hmaá¹‡o brÄ• hmaá¹‡en
sallapitumarahati. ye ca kho te, bho gotama, muá¹‡á¸• akÄ• samaá¹‡akÄ• ibbhÄ• kaá¹‡h
Ee) } bandhupÄ• dÄ• paccÄ• , tehipi me saddhiá¹ƒ evaá¹ƒ kathÄ• sallÄ• po hoti, yathariva b
``atthikavato kho pana te, ambaá¹-á¹-ha, idhÄ• gamanaá¹ƒ ahosi, yÄ• yeva kho panatthÄ• y
{Ä• gaccheyyÄ• tho (Ce Ee) }, tameva atthaá¹ƒ sÄ• dhukaá¹ƒ manasi kareyyÄ• tha {manasi
avusitavÄ• yeva kho pana bho ayaá¹ƒ ambaá¹-á¹-ho mÄ• á¹‡avo vusitamÄ• nÄ« kimaÃ±Ã±

<264> atha kho ambaá¹-á¹-ho mÄ• á¹‡avo bhagavatÄ• avusitavÄ• dena vuccamÄ• no kup
bhagavantaá¹ƒyeva khuá¹ƒsento bhagavantaá¹ƒyeva vambhento bhagavantaá¹ƒyeva upava
bho, gotamo pÄ• pito bhavissatÄ«â€™â€™ ti bhagavantaá¹ƒ etadavoca --- ``caá¹‡á¸• Ä• ,
pharusÄ• , bho gotama, sakyajÄ• ti; lahusÄ• , bho \Ee I 91/ \Se I 119/ gotama, sakyajÄ• ti;
sakyajÄ• ti; ibbhÄ• santÄ• ibbhÄ• samÄ• nÄ• na brÄ• hmaá¹‡e sakkaronti, na brÄ• hma
{garukaronti (Ce Se Ke Ee) }, na brÄ• hmaá¹‡e \Be I 86/ mÄ• nenti, na brÄ• hmaá¹‡e pÅ«je
apacÄ• yanti. tayidaá¹ƒ, bho gotama, nacchannaá¹ƒ, tayidaá¹ƒ nappatirÅ«paá¹ƒ, yadime sa
ibbhÄ• samÄ• nÄ• na brÄ• hmaá¹‡e sakkaronti, na brÄ• hmaá¹‡e garuá¹ƒ karonti, na brÄ
brÄ• hmaá¹‡e pÅ«jenti, na brÄ• hmaá¹‡e apacÄ• yantÄ«â€™â€™ ti. itiha ambaá¹-á¹-ho m
sakyesu ibbhavÄ• daá¹ƒ nipÄ• tesi.

dutiyaibbhavÄ• do

<265> ``kiá¹ƒ pana te, ambaá¹-á¹-ha, sakyÄ• aparaddhuâ€™â€™ nti? ``ekamidÄ• haá¹ƒ, I
Ä• cariyassa brÄ• hmaá¹‡assa pokkharasÄ• tissa kenacideva karaá¹‡Ä«yena kapilavatthuá
sakyÄ• naá¹ƒ sandhÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒ. tena kho pana samayena sambahu
sandhÄ• gÄ• re {santhÄ• gÄ• re (Ce Ee) } uccesu Ä• sanesu nisinnÄ• honti aÃ±Ã±amaÃ±Ã
{aá¹…gulipatodakena (Ee) } saÃ±jagghantÄ• saá¹ƒkÄ«á¸·antÄ• , aÃ±Ã±adatthu mamaÃ±Ã
maá¹ƒ koci Ä• sanenapi nimantesi. tayidaá¹ƒ, bho gotama, nacchannaá¹ƒ, tayidaá¹ƒ nappat
ibbhÄ• santÄ• ibbhÄ• \Ne I 80/ samÄ• nÄ• na brÄ• hmaá¹‡e sakkaronti, na brÄ• hmaá¹‡
brÄ• hmaá¹‡e mÄ• nenti, na brÄ• hmaá¹‡e pÅ«jenti, na brÄ• hmaá¹‡e apacÄ• yantÄ«â€™â
mÄ• á¹‡avo idaá¹ƒ dutiyaá¹ƒ sakyesu ibbhavÄ• daá¹ƒ nipÄ• tesi.

tatiyaibbhavÄ• do

<266> ``laá¹-ukikÄ• pi \Se I 120/ kho, ambaá¹-á¹-ha, sakuá¹‡ikÄ• sake kulÄ• vake kÄ• mal
kho panetaá¹ƒ, ambaá¹-á¹-ha, sakyÄ• naá¹ƒ yadidaá¹ƒ kapilavatthuá¹ƒ, nÄ• rahatÄ• yasmÄ
appamattÄ• ya abhisajjituâ€™â€™ nti. ``cattÄ• rome, bho gotama, vaá¹‡á¹‡Ä• --- khattiyÄ•
suddÄ• . imesaÃ±hi, bho gotama, catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ tayo vaá¹‡á¹‡Ä• --- khattiy
--- aÃ±Ã±adatthu brÄ• hmaá¹‡asseva paricÄ• rakÄ• sampajjanti. tayidaá¹ƒ, bho gotama \E
tayidaá¹ƒ nappatirÅ«paá¹ƒ, yadime sakyÄ• ibbhÄ• santÄ• ibbhÄ• samÄ• nÄ• na brÄ• hm
brÄ• hmaá¹‡e garuá¹ƒ karonti, na brÄ• hmaá¹‡e mÄ• nenti, na brÄ• hmaá¹‡e pÅ«jenti, na b
apacÄ• yantÄ«â€™â€™ ti. itiha ambaá¹-á¹-ho mÄ• á¹‡avo idaá¹ƒ tatiyaá¹ƒ sakyesu ibbhavÄ

dÄ• siputtavÄ• do

<267> atha \Be I 87/ kho bhagavato etadahosi --- ``atibÄ• á¸·haá¹ƒ kho ayaá¹ƒ ambaá¹-á¹-h
ibbhavÄ• dena nimmÄ• deti, yaá¹ƒnÅ«nÄ• haá¹ƒ gottaá¹ƒ puccheyyaâ€™â€™ nti. atha kho
mÄ• á¹‡avaá¹ƒ etadavoca --- ``kathaá¹ƒ gottosi, ambaá¹-á¹-hÄ• â€™â€™ ti? ``kaá¹‡hÄ• ya
gotamÄ• â€™â€™ ti. porÄ• á¹‡aá¹ƒ kho pana te ambaá¹-á¹-ha mÄ• tÄ• pettikaá¹ƒ nÄ• mag
sakyÄ• bhavanti; dÄ• siputto tvamasi sakyÄ• naá¹ƒ. sakyÄ• kho pana, ambaá¹-á¹-ha, rÄ• j
pitÄ• mahaá¹ƒ dahanti.

``bhÅ«tapubbaá¹ƒ, ambaá¹-á¹-ha, rÄ• jÄ• okkÄ• ko yÄ• sÄ• mahesÄ« piyÄ• \Se I 121/ m
rajjaá¹ƒ pariá¹‡Ä• metukÄ• mo jeá¹-á¹-hakumÄ• re raá¹-á¹-hasmÄ• pabbÄ• jesi --- okkÄ• m
{ukkÄ• mukhaá¹ƒ karakaá¹‡á¸• uá¹ƒ (Ce Se) } hatthinikaá¹ƒ sinisÅ«raá¹ƒ {sinipuraá¹ƒ (Ce S
pabbÄ• jitÄ• himavantapasse pokkharaá¹‡iyÄ• tÄ«re mahÄ• sÄ• kasaá¹‡á¸• o, tattha vÄ•
jÄ• tisambhedabhayÄ• sakÄ• hi bhaginÄ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesuá¹ƒ.

``atha kho, ambaá¹-á¹-ha, rÄ• jÄ• okkÄ• ko amacce pÄ• risajje Ä• mantesi --- `kahaá¹ƒ nu
kumÄ• rÄ• sammantÄ«â€™ ti? `atthi, deva, himavantapasse pokkharaá¹‡iyÄ• tÄ«re mahÄ
tatthetarahi kumÄ• rÄ• sammanti. te jÄ• tisambhedabhayÄ• sakÄ• hi bhaginÄ«hi saddhiá¹
ti. atha kho, ambaá¹-á¹-ha, rÄ• jÄ• okkÄ• ko udÄ• naá¹ƒ udÄ• nesi --- `sakyÄ• \Ee I 93/ va
paramasakyÄ• vata, bho, kumÄ• rÄ• â€™ ti. tadagge kho pana ambaá¹-á¹-ha sakyÄ• paÃ
pubbapuriso.

``raÃ±Ã±o kho pana, ambaá¹-á¹-ha, okkÄ• kassa disÄ• nÄ• ma dÄ• sÄ« ahosi. sÄ• kaá¹‡
(Ee) } janesi. jÄ• to kaá¹‡ho pabyÄ• hÄ• si --- `dhovatha maá¹ƒ, amma, nahÄ• petha maá¹ƒ
asucismÄ• parimocetha, atthÄ• ya vo bhavissÄ• mÄ«â€™ ti. yathÄ• kho pana ambaá¹-á¹-
disvÄ• `pisÄ• cÄ• â€™ ti saÃ±jÄ• nanti; evameva kho, ambaá¹-á¹-ha, tena kho pana sama
`kaá¹‡hÄ• â€™ ti saÃ±jÄ• nanti. te evamÄ• haá¹ƒsu --- `ayaá¹ƒ jÄ• to pabyÄ• hÄ• si, kaá¹‡
ti. tadagge kho pana, ambaá¹-á¹-ha kaá¹‡hÄ• yanÄ• paÃ±Ã±Ä• yanti, so ca \Se I 122/ kaá¹
pubbapuriso. iti kho te \Be I 88/, ambaá¹-á¹-ha, porÄ• á¹‡aá¹ƒ mÄ• tÄ• pettikaá¹ƒ nÄ• mago
ayyaputtÄ• sakyÄ• bhavanti, dÄ• siputto tvamasi sakyÄ• naâ€™â€™ nti.

<268> evaá¹ƒ vutte, te mÄ• á¹‡avakÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``mÄ• bhavaá¹ƒ
atibÄ• á¸·haá¹ƒ dÄ• siputtavÄ• dena nimmÄ• desi. sujÄ• to ca, bho gotama ambaá¹-á¹-ho m
ambaá¹-á¹-ho mÄ• á¹‡avo, bahussuto ca ambaá¹-á¹-ho mÄ• á¹‡avo, kalyÄ• á¹‡avÄ• kkaraá
paá¹‡á¸• ito ca ambaá¹-á¹-ho mÄ• á¹‡avo, pahoti ca ambaá¹-á¹-ho mÄ• á¹‡avo bhotÄ• got
vacane paá¹-imantetuâ€™â€™ nti.

<269> atha kho bhagavÄ• te mÄ• á¹‡avake etadavoca --- ``sace kho tumhÄ• kaá¹ƒ mÄ• á
`dujjÄ• to ca ambaá¹-á¹-ho mÄ• á¹‡avo, akulaputto ca ambaá¹-á¹-ho mÄ• á¹‡avo, appassut
mÄ• á¹‡avo, akalyÄ• á¹‡avÄ• kkaraá¹‡o ca ambaá¹-á¹-ho mÄ• á¹‡avo, duppaÃ±Ã±o ca am
pahoti ambaá¹-á¹-ho mÄ• á¹‡avo samaá¹‡ena gotamena saddhiá¹ƒ asmiá¹ƒ vacane paá¹-im
ambaá¹-á¹-ho mÄ• á¹‡avo, tumhe mayÄ• saddhiá¹ƒ mantavho asmiá¹ƒ vacane. sace pana
evaá¹ƒ hoti --- `sujÄ• to ca ambaá¹-á¹-ho mÄ• á¹‡avo, kulaputto ca ambaá¹-á¹-ho mÄ• á¹‡a
ambaá¹-á¹-ho mÄ• á¹‡avo, kalyÄ• á¹‡avÄ• kkaraá¹‡o ca ambaá¹-á¹-ho mÄ• á¹‡avo, paá¹‡á
mÄ• á¹‡avo, pahoti ca ambaá¹-á¹-ho mÄ• á¹‡avo samaá¹‡ena gotamena saddhiá¹ƒ asmiá¹
tiá¹-á¹-hatha \Se I 123/ tumhe; ambaá¹-á¹-ho mÄ• á¹‡avo mayÄ• saddhiá¹ƒ paá¹-imantetÅ«

``sujÄ• to ca, bho gotama, ambaá¹-á¹-ho mÄ• á¹‡avo, kulaputto ca ambaá¹-á¹-ho mÄ• á¹‡a
ambaá¹-á¹-ho mÄ• á¹‡avo, kalyÄ• á¹‡avÄ• kkaraá¹‡o \Ne I 82/ ca ambaá¹-á¹-ho mÄ• á¹‡av
ambaá¹-á¹-ho mÄ• á¹‡avo, pahoti ca ambaá¹-á¹-ho mÄ• á¹‡avo bhotÄ• gotamena saddhiá
paá¹-imantetuá¹ƒ, tuá¹‡hÄ« mayaá¹ƒ bhavissÄ• ma, ambaá¹-á¹-ho mÄ• á¹‡avo bhotÄ• got
vacane paá¹-imantetÅ«â€™â€™ ti.

<270> atha kho bhagavÄ• ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca --- ``ayaá¹ƒ kho pa
sahadhammiko paÃ±ho Ä• gacchati, akÄ• mÄ• byÄ• kÄ• tabbo. sace tvaá¹ƒ na byÄ• karis
paá¹-icarissasi, tuá¹‡hÄ« vÄ• bhavissasi, pakkamissasi \Be I 89/ vÄ• ettheva te sattadhÄ•
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, kinti te sutaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá¹ƒ
Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ kutopabhutikÄ• kaá¹‡hÄ• yanÄ• , ko ca
pubbapurisoâ€™â€™ ti?

evaá¹ƒ vutte, ambaá¹-á¹-ho mÄ• á¹‡avo tuá¹‡hÄ« ahosi. dutiyampi kho bhagavÄ• ambaá¹-
etadavoca --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, kinti te sutaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ
mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ kutopabhutikÄ• kaá¹
kaá¹‡hÄ• yanÄ• naá¹ƒ \Ee I 95/ pubbapurisoâ€™â€™ ti? dutiyampi kho ambaá¹-á¹-ho mÄ•
kho bhagavÄ• ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca --- ``byÄ• karohi dÄ• ni ambaá¹-
tuá¹‡hÄ«bhÄ• vassa kÄ• lo. yo \Se I 124/ kho, ambaá¹-á¹-ha, tathÄ• gatena yÄ• vatatiyakaá
paÃ±haá¹ƒ puá¹-á¹-ho na byÄ• karoti, etthevassa sattadhÄ• muddhÄ• phalissatÄ«â€™â€™

<271> tena kho pana samayena vajirapÄ• á¹‡Ä« yakkho mahantaá¹ƒ ayokÅ«á¹-aá¹ƒ Ä• dÄ
sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ {saÃ±jotibhÅ«taá¹ƒ (Se) } ambaá¹-á¹-hassa mÄ• á¹‡avassa
á¹-hito hoti --- ``sacÄ• yaá¹ƒ ambaá¹-á¹-ho mÄ• á¹‡avo bhagavatÄ• yÄ• vatatiyakaá¹ƒ saha
puá¹-á¹-ho na byÄ• karissati, etthevassa sattadhÄ• muddhaá¹ƒ phÄ• lessÄ• mÄ«â€™â€™
vajirapÄ• á¹‡iá¹ƒ yakkhaá¹ƒ bhagavÄ• ceva passati ambaá¹-á¹-ho ca mÄ• á¹‡avo.

<272> atha kho ambaá¹-á¹-ho mÄ• á¹‡avo bhÄ«to saá¹ƒviggo lomahaá¹-á¹-hajÄ• to bhaga
gavesÄ« bhagavantaá¹ƒyeva leá¹‡aá¹ƒ gavesÄ« bhagavantaá¹ƒyeva saraá¹‡aá¹ƒ gavesÄ«
bhagavantaá¹ƒ etadavoca --- ``kimetaá¹ƒ {kiá¹ƒ me taá¹ƒ (Katthaci) } bhavaá¹ƒ gotamo Ä• h
bravitÅ«â€™â€™ ti {brÅ«tu (Se) }.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, kinti te sutaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá
Ä• cariyapÄ• cariyÄ• naá¹ƒ \Ne I 83/ bhÄ• samÄ• nÄ• naá¹ƒ kutopabhutikÄ• kaá¹‡hÄ• yan
pubbapurisoâ€™â€™ ti? ``evameva me, bho gotama, sutaá¹ƒ yatheva bhavaá¹ƒ gotamo Ä•
kaá¹‡hÄ• yanÄ• ; so ca kaá¹‡hÄ• yanÄ• naá¹ƒ pubbapurisoâ€™â€™ ti.

ambaá¹-á¹-havaá¹ƒsakathÄ•

<273> evaá¹ƒ \Be I 90/ vutte, te mÄ• á¹‡avakÄ• unnÄ• dino uccÄ• saddamahÄ• saddÄ• a
bho, ambaá¹-á¹-ho mÄ• á¹‡avo; akulaputto kira, bho, ambaá¹-á¹-ho mÄ• á¹‡avo; dÄ• siputto
mÄ• á¹‡avo sakyÄ• naá¹ƒ. ayyaputtÄ• kira, bho, ambaá¹-á¹-hassa mÄ• á¹‡avassa sakyÄ•
dhammavÄ• diá¹ƒyeva kira mayaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ apasÄ• detabbaá¹ƒ amaÃ±Ã

<274> atha kho bhagavato etadahosi --- ``atibÄ• á¸·haá¹ƒ kho ime \Ee I 96/ mÄ• á¹‡avakÄ•
mÄ• á¹‡avaá¹ƒ dÄ• siputtavÄ• dena nimmÄ• denti, yaá¹ƒnÅ«nÄ• haá¹ƒ parimoceyyaâ€™â€
mÄ• á¹‡avake etadavoca --- ``mÄ• kho tumhe, mÄ• á¹‡avakÄ• , ambaá¹-á¹-haá¹ƒ mÄ• á¹‡
dÄ• siputtavÄ• dena nimmÄ• detha. uá¸·Ä• ro so kaá¹‡ho isi ahosi. so dakkhiá¹‡ajanapadaâ
adhÄ«yitvÄ• rÄ• jÄ• naá¹ƒ okkÄ• kaá¹ƒ upasaá¹…kamitvÄ• maddarÅ«piá¹ƒ dhÄ«taraá¹ƒ y
`ko nevaá¹ƒ re ayaá¹ƒ mayhaá¹ƒ dÄ• siputto samÄ• no maddarÅ«piá¹ƒ dhÄ«taraá¹ƒ yÄ• ca
anattamano khurappaá¹ƒ sannayhi {sannahi (Katthaci) }. so taá¹ƒ khurappaá¹ƒ neva asakkh
paá¹-isaá¹ƒhariturá¹ƒ.

``atha kho, mÄ• á¹‡avakÄ• , amaccÄ• pÄ• risajjÄ• kaá¹‡haá¹ƒ isiá¹ƒ upasaá¹…kamitvÄ•
bhaddante {bhadante (Ce Se) }, hotu raÃ±Ã±o; sotthi, bhaddante, hotu raÃ±Ã±oâ€™ ti. `sot
raÃ±Ã±o, api ca rÄ• jÄ• yadi adho khurappaá¹ƒ muÃ±cissati, yÄ• vatÄ• raÃ±Ã±o vijitaá¹ƒ,
undriyissatÄ«â€™ ti. `sotthi, bhaddante, hotu raÃ±Ã±o, sotthi janapadassÄ• â€™ ti. `sotthi b
sotthi janapadassa, api ca rÄ• jÄ• yadi uddhaá¹ƒ khurappaá¹ƒ muÃ±cissati, yÄ• vatÄ• raÃ
ettÄ• vatÄ• satta vassÄ• ni devo na vassissatÄ«â€™ ti. `sotthi, bhaddante, hotu raÃ±Ã±o s
ca vassatÅ«â€™ ti. `sotthi bhavissati raÃ±Ã±o sotthi janapadassa \Se I 126/ devo ca vassis
jeá¹-á¹-hakumÄ• re khurappaá¹ƒ patiá¹-á¹-hÄ• petu, sotthi kumÄ• ro pallomo bhavissatÄ«â€
mÄ• á¹‡avakÄ• , amaccÄ• okkÄ• kassa Ä• rocesuá¹ƒ --- `okkÄ• ko jeá¹-á¹-hakumÄ• re khu
sotthi kumÄ• ro pallomo bhavissatÄ«â€™ ti. atha kho rÄ• jÄ• okkÄ• ko \Ne I 84/ jeá¹-á¹-hak
patiá¹-á¹-hapesi, sotthi kumÄ• ro pallomo \Be I 91/ samabhavi. atha kho tassa rÄ• jÄ• okkÄ
lomahaá¹-á¹-hajÄ• to brahmadaá¹‡á¸• ena \Ee I 97/ tajjito maddarÅ«piá¹ƒ dhÄ«taraá¹ƒ adÄ
mÄ• á¹‡avakÄ• , ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ atibÄ• á¸·haá¹ƒ dÄ• siputtavÄ• dena nim
isi ahosÄ«â€™â€™ ti.

khattiyaseá¹-á¹-habhÄ• vo

<275> atha kho bhagavÄ• ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesi --- ``taá¹ƒ kiá¹ƒ ma
idha khattiyakumÄ• ro brÄ• hmaá¹‡akaÃ±Ã±Ä• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappeyya, tes
jÄ• yetha. yo so khattiyakumÄ• rena brÄ• hmaá¹‡akaÃ±Ã±Ä• ya putto uppanno, api nu so la
Ä• sanaá¹ƒ vÄ• udakaá¹ƒ vÄ• â€™â€™ ti? ``labhetha, bho gotamaâ€™â€™. ``apinu naá¹ƒ
saddhe vÄ• thÄ• lipÄ• ke vÄ• yaÃ±Ã±e vÄ• pÄ• hune vÄ• â€™â€™ ti? ``bhojeyyuá¹ƒ, bh
brÄ• hmaá¹‡Ä• mante vÄ• ceyyuá¹ƒ vÄ• no vÄ• â€™â€™ ti? ``vÄ• ceyyuá¹ƒ, bho gotama
Ä• vaá¹-aá¹ƒ vÄ• assa anÄ• vaá¹-aá¹ƒ vÄ• â€™â€™ ti? ``anÄ• vaá¹-aá¹ƒ hissa, bho gotam
khattiyÄ• khattiyÄ• bhisekena abhisiÃ±ceyyuâ€™â€™ nti? ``no hidaá¹ƒ, bho gotamaâ€™â
? ``mÄ• tito hi, bho gotama, anupapannoâ€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, idha brÄ• hmaá¹‡akumÄ• ro khattiyakaÃ±Ã±Ä• ya
saá¹ƒvÄ• saá¹ƒ kappeyya, tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya putto jÄ• yetha. yo so brÄ• hmaâ

khattiyakaÃ±Ã±Ä• ya putto uppanno, apinu so labhetha brÄ• hmaá¹‡esu Ä• sanaá¹ƒ vÄ• u
``labhetha, bho gotamaâ€™â€™. ``apinu naá¹ƒ brÄ• hmaá¹‡Ä• bhojeyyuá¹ƒ saddhe vÄ• t
pÄ• hune vÄ• â€™â€™ ti? ``bhojeyyuá¹ƒ, bho gotamaâ€™â€™. ``apinu naá¹ƒ brÄ• hmaá¹‡
vÄ• â€™â€™ ti? ``vÄ• ceyyuá¹ƒ, bho gotamaâ€™â€™. ``apinussa \Ee I 98/ itthÄ«su Ä• vaá
anÄ• vaá¹-aá¹ƒ vÄ• â€™â€™ ti? ``anÄ• vaá¹-aá¹ƒ hissa, bho gotamaâ€™â€™. ``apinu naá
khattiyÄ• bhisekena abhisiÃ±ceyyuâ€™â€™ nti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``taá¹
``pitito hi, bho gotama, anupapannoâ€™â€™ ti.

<276> ``iti kho, ambaá¹-á¹-ha, itthiyÄ• vÄ• itthiá¹ƒ karitvÄ• purisena vÄ• purisaá¹ƒ karitvÄ
seá¹-á¹-hÄ• , hÄ«nÄ• brÄ• hmaá¹‡Ä• . taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, idha brÄ• hm
kismiÃ±cideva pakaraá¹‡e khuramuá¹‡á¸• aá¹ƒ karitvÄ• bhassapuá¹-ena \Be I 92/ vadhitvÄ
vÄ• pabbÄ• jeyyuá¹ƒ. apinu so labhetha brÄ• hmaá¹‡esu Ä• sanaá¹ƒ vÄ• udakaá¹ƒ vÄ• â€
gotamaâ€™â€™ \Ne I 85/. ``apinu naá¹ƒ brÄ• hmaá¹‡Ä• bhojeyyuá¹ƒ saddhe vÄ• thÄ• lip
vÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``apinu naá¹ƒ brÄ• hmaá¹‡Ä• mante
ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``apinussa itthÄ«su Ä• vaá¹-aá¹ƒ vÄ• assa anÄ• vaá
``Ä• vaá¹-aá¹ƒ hissa, bho gotamaâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, idha khattiyÄ• khattiyaá¹ƒ kismiÃ±cideva pakaraá
khuramuá¹‡á¸• aá¹ƒ karitvÄ• bhassapuá¹-ena vadhitvÄ• raá¹-á¹-hÄ• vÄ• nagarÄ• vÄ• p
labhetha brÄ• hmaá¹‡esu Ä• sanaá¹ƒ vÄ• udakaá¹ƒ vÄ• â€™â€™ ti? ``labhetha, bho gotam
brÄ• hmaá¹‡Ä• bhojeyyuá¹ƒ saddhe vÄ• thÄ• lipÄ• ke vÄ• yaÃ±Ã±e vÄ• pÄ• hune vÄ• â
gotamaâ€™â€™. ``apinu naá¹ƒ brÄ• hmaá¹‡Ä• mante vÄ• ceyyuá¹ƒ vÄ• no vÄ• â€™â€™
gotamaâ€™â€™. ``apinussa itthÄ«su Ä• vaá¹-aá¹ƒ vÄ• assa anÄ• vaá¹-aá¹ƒ vÄ• â€™â€™
gotamaâ€™â€™.

<277> ``ettÄ• vatÄ• kho, ambaá¹-á¹-ha, khattiyo paramanihÄ«nataá¹ƒ patto \Ee I 99/ hoti,
khattiyÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• bhassapuá¹-ena vadhitvÄ• raá¹-á¹-hÄ• vÄ• nagar
kho, ambaá¹-á¹-ha, yadÄ• khattiyo paramanihÄ«nataá¹ƒ patto hoti, tadÄ• pi khattiyÄ• va se
brÄ• hmaá¹‡Ä• . brahmunÄ• pesÄ• , ambaá¹-á¹-ha {brahmunÄ• pi ambaá¹-á¹-ha (Katthaci)
(Ee) }, sanaá¹…kumÄ• rena gÄ• thÄ• bhÄ• sitÄ• ---

`khattiyo seá¹-á¹-ho janetasmiá¹ƒ,

ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno,

so seá¹-á¹-ho devamÄ• nuseâ€™ ti ||

``sÄ• kho panesÄ• , ambaá¹-á¹-ha, brahmunÄ• sanaá¹…kumÄ• rena gÄ• thÄ• sugÄ«tÄ• dubbhÄ• sitÄ• , atthasaá¹ƒhitÄ• no anatthasaá¹ƒhitÄ• , anumatÄ• mayÄ• . ahampi hi, amb
---

`khattiyo \Be I 93/ \Ne I 86/ seá¹-á¹-ho janetasmiá¹ƒ,

ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno,

so seá¹-á¹-ho devamÄ• nuseâ€™ ti ||

bhÄ• á¹‡avÄ• ro paá¹-hamo.

vijjÄ• caraá¹‡akathÄ•

<278> ``katamaá¹ƒ \Se I 129/ pana taá¹ƒ, bho gotama, caraá¹‡aá¹ƒ, katamÄ• ca pana sÄ• kho, ambaá¹-á¹-ha, anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya jÄ• tivÄ• do vÄ• vuccati, gott mÄ• navÄ• do vÄ• vuccati --- `arahasi vÄ• maá¹ƒ tvaá¹ƒ, na vÄ• maá¹ƒ tvaá¹ƒ arahasÄ«â ambaá¹-á¹-ha, Ä• vÄ• ho vÄ• hoti, vivÄ• ho vÄ• hoti, Ä• vÄ• havivÄ• ho vÄ• hoti, ettheta itipi gottavÄ• do vÄ• itipi mÄ• navÄ• do vÄ• itipi --- `arahasi vÄ• maá¹ƒ tvaá¹ƒ, na vÄ• ma ti. ye hi keci ambaá¹-á¹-ha jÄ• tivÄ• davinibaddhÄ• vÄ• gottavÄ• davinibaddhÄ• vÄ• mÄ• Ä• vÄ• havivÄ• havinibaddhÄ• vÄ• , Ä• rakÄ• te anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya jÄ• tivÄ• davinibaddhaÃ±ca gottavÄ• davinibaddhaÃ±ca mÄ• navÄ• davinibaddhaÃ±ca Ä• 100/ anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya sacchikiriyÄ• hotÄ«â€™â€™ ti.

<279> ``katamaá¹ƒ pana taá¹ƒ, bho gotama, caraá¹‡aá¹ƒ, katamÄ• ca sÄ• vijjÄ• â€™â€™ tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato l purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹ƒ lokaá¹ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ± dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ s kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹ gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to. so taá¹ƒ dhammaá¹ƒ sutvÄ• saddhaá¹ƒ paá¹-ilabhati. so tena \Ne I 87/ saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹- ... (yathÄ• 191 Ä• dayo anucchedÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ). ...

``so vivicceva kÄ• mehi, vivicca akusalehi dhammehi, savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... idampissa hoti caraá¹‡asmiá¹ƒ.

``puna caparaá¹ƒ, ambaá¹-á¹-ha, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
... pe ... idampissa hoti caraá¹‡asmiá¹ƒ.

``puna caparaá¹ƒ, ambaá¹-á¹-ha, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sat
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- ``upekkhako sat
ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... idampissa hoti caraá¹‡asmiá¹ƒ.

``puna caparaá¹ƒ, ambaá¹-á¹-ha, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati ... pe ... idampissa hoti caraá¹‡asmiá¹ƒ. idaá¹ƒ kho taá¹ƒ, ambaá¹-á¹-h

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ã±Ä• á¹‡adassanÄ• ya \Se I 130/ cittaá¹ƒ abhinÄ«harati abhininnÄ• meti ..
vijjÄ• ya ... pe ... \Ne I 88/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti, idampissa hoti vijjÄ• ya.
ambaá¹-á¹-ha, vijjÄ• .

``ayaá¹ƒ vuccati, ambaá¹-á¹-ha, bhikkhu `vijjÄ• sampannoâ€™ itipi, `caraá¹‡asampannoâ€
`vijjÄ• caraá¹‡asampannoâ€™ itipi. imÄ• ya ca ambaá¹-á¹-ha vijjÄ• sampadÄ• ya caraá¹‡as
vijjÄ• sampadÄ• ca caraá¹‡asampadÄ• ca uttaritarÄ• vÄ• paá¹‡Ä«tatarÄ• vÄ• natthi.

catuapÄ• yamukhaá¹ƒ

<280> ``imÄ• ya kho, ambaá¹-á¹-ha, anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya \Ee I 101/ ca
bhavanti. katamÄ• ni cattÄ• ri? idha, ambaá¹-á¹-ha, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ
vijjÄ• caraá¹‡asampadaá¹ƒ anabhisambhuá¹‡amÄ• no khÄ• rividhamÄ• dÄ• ya \Be I 95/ {kh
} araÃ±Ã±Ä• yatanaá¹ƒ ajjhogÄ• hati --- `pavattaphalabhojano bhavissÄ• mÄ«â€™ ti. so aÃ
vijjÄ• caraá¹‡asampannasseva paricÄ• rako sampajjati. imÄ• ya kho, ambaá¹-á¹-ha, anuttar
vijjÄ• caraá¹‡asampadÄ• ya idaá¹ƒ paá¹-hamaá¹ƒ apÄ• yamukhaá¹ƒ bhavati.

``puna caparaá¹ƒ, ambaá¹-á¹-ha, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• \Se I 131/ in
vijjÄ• caraá¹‡asampadaá¹ƒ anabhisambhuá¹‡amÄ• no pavattaphalabhojanataÃ±ca anabhis
kudÄ• lapiá¹-akaá¹ƒ {kuddÄ• lapiá¹-akaá¹ƒ (Ce Se Ee) } Ä• dÄ• ya araÃ±Ã±avanaá¹ƒ ajjhog
`kandamÅ«laphalabhojano bhavissÄ• mÄ«â€™ ti. so aÃ±Ã±adatthu vijjÄ• caraá¹‡asampan
sampajjati. imÄ• ya kho, ambaá¹-á¹-ha, anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya idaá¹ƒ du
bhavati.

``puna \Ne I 89/ caparaá¹ƒ, ambaá¹-á¹-ha, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• im
vijjÄ• caraá¹‡asampadaá¹ƒ anabhisambhuá¹‡amÄ• no pavattaphalabhojanataÃ±ca anabhis
kandamÅ«laphalabhojanataÃ±ca anabhisambhuá¹‡amÄ• no gÄ• masÄ• mantaá¹ƒ vÄ• nig
karitvÄ• aggiá¹ƒ paricaranto acchati. so aÃ±Ã±adatthu vijjÄ• caraá¹‡asampannasseva pari
imÄ• ya kho, ambaá¹-á¹-ha, anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya idaá¹ƒ tatiyaá¹ƒ apÄ•

``puna caparaá¹ƒ, ambaá¹-á¹-ha, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• imaá¹ƒ ceva
vijjÄ• caraá¹‡asampadaá¹ƒ anabhisambhuá¹‡amÄ• no pavattaphalabhojanataÃ±ca anabhis
kandamÅ«laphalabhojanataÃ±ca anabhisambhuá¹‡amÄ• no aggipÄ• ricariyaÃ±ca anabhisa
\Ee I 102/ catudvÄ• raá¹ƒ agÄ• raá¹ƒ karitvÄ• acchati --- `yo imÄ• hi catÅ«hi disÄ• hi Ä• ga
brÄ• hmaá¹‡o vÄ• , tamahaá¹ƒ yathÄ• satti yathÄ• balaá¹ƒ paá¹-ipÅ«jessÄ• mÄ«â€™ ti. so
vijjÄ• caraá¹‡asampannasseva paricÄ• rako sampajjati. imÄ• ya kho, ambaá¹-á¹-ha, anuttar
vijjÄ• caraá¹‡asampadÄ• ya idaá¹ƒ catutthaá¹ƒ apÄ• yamukhaá¹ƒ bhavati. imÄ• ya kho, am
vijjÄ• caraá¹‡asampadÄ• ya imÄ• ni cattÄ• ri apÄ• yamukhÄ• ni bhavanti.

<281> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, apinu tvaá¹ƒ imÄ• ya anuttarÄ• ya vijjÄ• ca
sandissasi sÄ• cariyakoâ€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. `kocÄ• haá¹ƒ, bho
sÄ• cariyako, kÄ• ca anuttarÄ• vijjÄ• caraá¹‡asampadÄ• ? Ä• rakÄ• haá¹ƒ, bho gotama, a
vijjÄ• caraá¹‡asampadÄ• ya \Se I 132/ sÄ• cariyakoâ€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, apinu tvaá¹ƒ imaÃ±ceva anuttaraá¹ƒ vijjÄ• caraá¹‡
anabhisambhuá¹‡amÄ• no khÄ• rividhamÄ• dÄ• ya araÃ±Ã±avanamajjhogÄ• hasi sÄ• cariy
bhavissÄ• mÄ«â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, apinu tvaá¹ƒ imaÃ±ceva anuttaraá¹ƒ vijjÄ• caraá¹‡
anabhisambhuá¹‡amÄ• no pavattaphalabhojanataÃ±ca anabhisambhuá¹‡amÄ• no kudÄ• la
araÃ±Ã±avanamajjhogÄ• hasi sÄ• cariyako --- `kandamÅ«laphalabhojano bhavissÄ• mÄ«â
gotamaâ€™â€™.

``taá¹ƒ \Ne I 90/ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, apinu tvaá¹ƒ imaÃ±ceva anuttaraá¹ƒ vijjÄ
anabhisambhuá¹‡amÄ• no pavattaphalabhojanataÃ±ca anabhisambhuá¹‡amÄ• no kandam
anabhisambhuá¹‡amÄ• no gÄ• masÄ• mantaá¹ƒ vÄ• nigamasÄ• mantaá¹ƒ vÄ• agyÄ• gÄ•
acchasi sÄ• cariyakoâ€™â€™ ti? ``no \Ee I 103/ hidaá¹ƒ, bho gotamaâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, apinu tvaá¹ƒ imaÃ±ceva anuttaraá¹ƒ vijjÄ• caraá¹‡
anabhisambhuá¹‡amÄ• no pavattaphalabhojanataÃ±ca anabhisambhuá¹‡amÄ• no kandam
anabhisambhuá¹‡amÄ• no aggipÄ• ricariyaÃ±ca anabhisambhuá¹‡amÄ• no cÄ• tumahÄ• p

karitvÄ• acchasi sÄ• cariyako --- `yo imÄ• hi catÅ«hi disÄ• hi Ä• gamissati samaá¹‡o vÄ• I
mayaá¹ƒ yathÄ• satti yathÄ• balaá¹ƒ paá¹-ipÅ«jessÄ• mÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ,

<282> ``iti kho, ambaá¹-á¹-ha, imÄ• ya ceva tvaá¹ƒ anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• y
ye cime anuttarÄ• ya vijjÄ• caraá¹‡asampadÄ• ya cattÄ• ri apÄ• yamukhÄ• ni bhavanti \Se
parihÄ«no sÄ• cariyako. bhÄ• sitÄ• kho pana te esÄ• , ambaá¹-á¹-ha, Ä• cariyena brÄ• hm
vÄ• cÄ• --- `ke ca muá¹‡á¸• akÄ• samaá¹‡akÄ• ibbhÄ• kaá¹‡hÄ• bandhupÄ• dÄ• paccÄ
brÄ• hmaá¹‡Ä• naá¹ƒ sÄ• kacchÄ• â€™ ti attanÄ• Ä• pÄ• yikopi aparipÅ«ramÄ• no. passa
aparaddhaÃ±ca te idaá¹ƒ Ä• cariyassa brÄ• hmaá¹‡assa pokkharasÄ• tissa.

pubbakaisibhÄ• vÄ• nuyogo

<283> ``brÄ• hmaá¹‡o \Be I 97/ kho pana, ambaá¹-á¹-ha, pokkharasÄ• ti raÃ±Ã±o pasenad
bhuÃ±jati. tassa rÄ• jÄ• pasenadi kosalo sammukhÄ«bhÄ• vampi na dadÄ• ti. yadÄ• pi ten
manteti. yassa kho pana, ambaá¹-á¹-ha, dhammikaá¹ƒ payÄ• taá¹ƒ bhikkhaá¹ƒ paá¹-iggaá¹‡
rÄ• jÄ• pasenadi kosalo sammukhÄ«bhÄ• vampi na dadeyya. passa, ambaá¹-á¹-ha, yÄ• va
Ä• cariyassa brÄ• hmaá¹‡assa pokkharasÄ• tissa.

<284> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, idha rÄ• jÄ• pasenadi kosalo hatthigÄ«vÄ•
assapiá¹-á¹-he vÄ• nisinno rathÅ«patthare vÄ• á¹-hito uggehi vÄ• rÄ• jaÃ±Ã±ehi vÄ• kiÃ±
104/ manteyya. so tamhÄ• padesÄ• apakkamma ekamantaá¹ƒ tiá¹-á¹-heyya. atha Ä• gacc
suddadÄ• so vÄ• , tasmiá¹ƒ padese á¹-hito tadeva mantanaá¹ƒ manteyya --- `evampi rÄ• jÄ
evampi rÄ• jÄ• pasenadi kosalo Ä• hÄ• â€™ ti. apinu so rÄ• jabhaá¹‡itaá¹ƒ vÄ• bhaá¹‡ati
manteti? ettÄ• vatÄ• so \Se I 134/ assa rÄ• jÄ• vÄ• rÄ• jamatto vÄ• â€™â€™ ti? ``no hida

<285> ``evameva kho tvaá¹ƒ, ambaá¹-á¹-ha, ye te ahesuá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ pubbak
kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro, yesamidaá¹ƒ etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ ma
pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ• yanti tadanubhÄ• santi bhÄ• sitamanubhÄ• santi vÄ• cit
seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako vÄ• madevo vessÄ• mitto yamataggi {yamadaggi (k
bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu --- `tyÄ• haá¹ƒ mante adhiyÄ• mi sÄ• cariyak
bhavissasi isi vÄ• isitthÄ• ya vÄ• paá¹-ipannoti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<286> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ambaá¹-á¹-ha, kinti te sutaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vuddh
Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- ye te ahesuá¹ƒ brÄ• hmaá¹‡Ä• naá¹
kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro, yesamidaá¹ƒ \Be I 98/ etarahi brÄ• hmaá¹‡Ä• porÄ• á¹
pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ• yanti tadanubhÄ• santi bhÄ• sitamanubhÄ• santi vÄ• cit
seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako vÄ• madevo vessÄ• mitto yamataggi aá¹…gÄ«raso
kassapo bhagu, evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• kappitakesamassÅ« Ä• mukkamaá¹‡iku

{Ä• muttamÄ• lÄ• bharaá¹‡Ä• (Ce Se Ee) } odÄ• tavatthavasanÄ• paÃ±cahi kÄ• maguá¹‡
paricÄ• renti, seyyathÄ• pi tvaá¹ƒ etarahi sÄ• cariyakoâ€™â€™ ti? ``no \Ee I 105/ hidaá¹ƒ,

`` ... pe ... evaá¹ƒ su te sÄ• lÄ«naá¹ƒ odanaá¹ƒ sucimaá¹ƒsÅ«pasecanaá¹ƒ vicitakÄ• á¸·aka
anekabyaÃ±janaá¹ƒ paribhuÃ±janti, seyyathÄ• pi tvaá¹ƒ etarahi sÄ• cariyakoâ€™â€™ ti \Se
bho gotamaâ€™â€™.

`` ... pe ... evaá¹ƒ su te veá¹-hakanatapassÄ• hi nÄ• rÄ«hi paricÄ• renti, seyyathÄ• pi tvaá¹
sÄ• cariyakoâ€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

`` ... pe ... evaá¹ƒ su te kuttavÄ• lehi vaá¸·avÄ• rathehi dÄ«ghÄ• hi patodalaá¹-á¹-hÄ«hi vÄ•
I 92/ vipariyÄ• yanti, seyyathÄ• pi tvaá¹ƒ etarahi sÄ• cariyakoâ€™â€™ ti? ``no hidaá¹ƒ, bho

`` ... pe ... evaá¹ƒ su te ukkiá¹‡á¹‡aparikhÄ• su okkhittapalighÄ• su nagarÅ«pakÄ• rikÄ• su
{dÄ«ghÄ• sibaddhehi (Se Ee) } purisehi rakkhÄ• penti, seyyathÄ• pi tvaá¹ƒ etarahi sÄ• cariy
hidaá¹ƒ, bho gotamaâ€™â€™.

``iti kho, ambaá¹-á¹-ha, neva tvaá¹ƒ isi na isitthÄ• ya paá¹-ipanno sÄ• cariyako. yassa kho p
mayi kaá¹…khÄ• vÄ• vimati vÄ• so maá¹ƒ paÃ±hena, ahaá¹ƒ veyyÄ• karaá¹‡ena sodhiss

dvelakkhaá¹‡Ä• dassanaá¹ƒ

<287> atha kho bhagavÄ• vihÄ• rÄ• nikkhamma caá¹…kamaá¹ƒ abbhuá¹-á¹-hÄ• si. amba
nikkhamma caá¹…kamaá¹ƒ abbhuá¹-á¹-hÄ• si. atha kho ambaá¹-á¹-ho mÄ• á¹‡avo bhagava
anucaá¹…kamamÄ• no bhagavato kÄ• ye dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni samanne
mÄ• á¹‡avo bhagavato kÄ• ye \Be I 99/ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni yebhuyyena
dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«da
vatthaguyhe pahÅ«tajivhatÄ• ya ca.

<288> atha kho bhagavato etadahosi --- ``passati kho me ayaá¹ƒ ambaá¹-á¹-ho mÄ• á¹‡av
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni yebhuyyena á¹-hapetvÄ• dve. dvÄ«su \Se I 136/ m
kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati --- kosohite ca vatthaguyhe pahÅ«
ti. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si yath
mÄ• á¹‡avo bhagavato kosohitaá¹ƒ vatthaguyhaá¹ƒ. atha kho bhagavÄ• jivhaá¹ƒ ninnÄ• m
kaá¹‡á¹‡asotÄ• ni anumasi paá¹-imasi, ubhopi nÄ• sikasotÄ• ni anumasi paá¹-imasi, kevala
nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ jivhÄ• ya chÄ• desi. atha kho ambaá¹-á¹-hassa mÄ• á¹‡avassa e
kho samaá¹‡o gotamo dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi paripuá¹‡á¹‡ehi, no aparipuá¹‡
bhagavantaá¹ƒ etadavoca --- ``handa ca dÄ• ni mayaá¹ƒ, bho gotama, gacchÄ• ma, bahuki

bahukaraá¹‡Ä«yÄ• â€™â€™ ti \Ne I 93/. ``yassadÄ• ni tvaá¹ƒ, ambaá¹-á¹-ha, kÄ• laá¹ƒ ma
ambaá¹-á¹-ho mÄ• á¹‡avo vaá¸·avÄ• rathamÄ• ruyha pakkÄ• mi.

<289> tena kho pana samayena brÄ• hmaá¹‡o pokkharasÄ• ti ukkaá¹-á¹-hÄ• ya nikkhamit
brÄ• hmaá¹‡agaá¹‡ena saddhiá¹ƒ sake Ä• rÄ• me nisinno hoti ambaá¹-á¹-haá¹ƒyeva mÄ• á
kho ambaá¹-á¹-ho mÄ• á¹‡avo yena sako Ä• rÄ• mo tena pÄ• yÄ• si. yÄ• vatikÄ• yÄ• nass
paccorohitvÄ• pattikova yena brÄ• hmaá¹‡o pokkharasÄ• ti tenupasaá¹…kami; upasaá¹…k
pokkharasÄ• tiá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di.

<290> ekamantaá¹ƒ nisinnaá¹ƒ kho ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ \Se I 137/ brÄ• hmaá
--- ``kacci, tÄ• ta ambaá¹-á¹-ha, addasa taá¹ƒ bhavantaá¹ƒ gotamaâ€™â€™ nti? ``addasÄ•
taá¹ƒ bhavantaá¹ƒ gotamaâ€™â€™ nti. ``kacci, tÄ• ta ambaá¹-á¹-ha, taá¹ƒ bhavantaá¹ƒ got
santaá¹ƒyeva \Ee I 107/ saddo abbhuggato no aÃ±Ã±athÄ• ; kacci pana so bhavaá¹ƒ gotam
aÃ±Ã±Ä• disoâ€™â€™ ti \Be I 100/? ``tathÄ• santaá¹ƒyeva, bho, taá¹ƒ bhavantaá¹ƒ gotam
aÃ±Ã±athÄ• , tÄ• disova so bhavaá¹ƒ gotamo no aÃ±Ã±Ä• diso. samannÄ• gato ca so bhav
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi paripuá¹‡á¹‡ehi no aparipuá¹‡á¹‡ehÄ«â€™â€™ ti. ``a
ambaá¹-á¹-ha, samaá¹‡ena gotamena saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti? ``a
gotamena saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti. ``yathÄ• kathaá¹ƒ pana te, tÄ•
samaá¹‡ena gotamena saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti? atha kho ambaá¹-
{yÄ• vatiko (Katthaci Ee) } ahosi bhagavatÄ• saddhiá¹ƒ kathÄ• sallÄ• po, taá¹ƒ sabbaá¹ƒ b
pokkharasÄ• tissa Ä• rocesi.

<291> evaá¹ƒ vutte, brÄ• hmaá¹‡o pokkharasÄ• ti ambaá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ etadav
amhÄ• kaá¹ƒ paá¹‡á¸• itaka {paá¹‡á¸• itakÄ• }, aho vata re amhÄ• kaá¹ƒ bahussutaka {bah
amhÄ• kaá¹ƒ tevijjaka {tevijjakÄ• }, evarÅ«pena kira, bho, puriso atthacarakena kÄ• yassa b
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. yadeva kho tvaá¹ƒ,
bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ Ä• sajja Ä• sajja avacÄ• si, atha kho so bhavaá¹ƒ gotamo a
upaneyya upaneyya avaca. aho vata re amhÄ• kaá¹ƒ paá¹‡á¸• itaka, aho vata re amhÄ• ka
amhÄ• kaá¹ƒ tevijjaka, evarÅ«pena kira, bho, puriso atthacarakena kÄ• yassa bhedÄ• para
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyyÄ• â€™â€™ ti, kupito {so kupito (Ee) } anattan
mÄ• á¹‡avaá¹ƒ padasÄ• yeva pavattesi. icchati ca tÄ• vadeva bhagavantaá¹ƒ dassanÄ• ya

pokkharasÄ• tibuddhupasaá¹…kamanaá¹ƒ

<292> atha \Ne I 94/ \Ee I 108/ kho te brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ pokkharasÄ• tiá¹ƒ
``ativikÄ• lo kho, bho, ajja samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. sved
Katthaci) } bhavaá¹ƒ pokkharasÄ• ti samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamis
brÄ• hmaá¹‡o pokkharasÄ• ti sake nivesane paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹

Ä• ropetvÄ• ukkÄ• su dhÄ• riyamÄ• nÄ• su \Be I 101/ ukkaá¹-á¹-hÄ• ya niyyÄ• si, yena icc
tena pÄ• yÄ• si. yÄ• vatikÄ• yÄ• nassa bhÅ«mi yÄ• nena gantvÄ• , yÄ• nÄ• paccorohitvÄ
tenupasaá¹…kami. upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi, sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di.

<293> ekamantaá¹ƒ nisinno kho brÄ• hmaá¹‡o pokkharasÄ• ti bhagavantaá¹ƒ etadavoca --
bho gotama, amhÄ• kaá¹ƒ antevÄ• sÄ« ambaá¹-á¹-ho mÄ• á¹‡avoâ€™â€™ ti? ``Ä• gamÄ•
}, brÄ• hmaá¹‡a, antevÄ• sÄ« ambaá¹-á¹-ho mÄ• á¹‡avoâ€™â€™ ti. ``ahu pana te, bho got
mÄ• á¹‡avena saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti? ``ahu kho me, brÄ• hmaá¹‡
\Se I 139/ saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti. ``yathÄ• kathaá¹ƒ pana te, bho g
ambaá¹-á¹-hena mÄ• á¹‡avena saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti? atha kho b
ambaá¹-á¹-hena mÄ• á¹‡avena saddhiá¹ƒ kathÄ• sallÄ• po, taá¹ƒ sabbaá¹ƒ brÄ• hmaá¹‡as
evaá¹ƒ vutte, brÄ• hmaá¹‡o pokkharasÄ• ti bhagavantaá¹ƒ etadavoca --- ``bÄ• lo, bho gotam
mÄ• á¹‡avo, khamatu bhavaá¹ƒ gotamo ambaá¹-á¹-hassa mÄ• á¹‡avassÄ• â€™â€™ ti. ``su
ambaá¹-á¹-ho mÄ• á¹‡avoâ€™â€™ ti.

<294> atha \Ee I 109/ kho brÄ• hmaá¹‡o pokkharasÄ• ti bhagavato kÄ• ye dvattiá¹ƒsamah
samannesi. addasÄ• kho brÄ• hmaá¹‡o pokkharasÄ• ti bhagavato kÄ• ye dvattiá¹ƒsamahÄ
yebhuyyena á¹-hapetvÄ• dve. dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati n
sampasÄ«dati --- kosohite ca vatthaguyhe pahÅ«tajivhatÄ• ya ca.

<295> atha kho bhagavato etadahosi --- ``passati kho me ayaá¹ƒ brÄ• hmaá¹‡o pokkharas
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni yebhuyyena á¹-hapetvÄ• dve. dvÄ«su mahÄ• puris
vicikicchati nÄ• dhimuccati na sampasÄ«dati --- kosohite ca vatthaguyhe, pahÅ«tajivhatÄ• y
kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si yathÄ• add
bhagavato kosohitaá¹ƒ vatthaguyhaá¹ƒ. atha kho \Be I 102/ bhagavÄ• jivhaá¹ƒ ninnÄ• metv
kaá¹‡á¹‡asotÄ• ni \Ne I 95/ anumasi paá¹-imasi, ubhopi nÄ• sikasotÄ• ni anumasi paá¹-ima
nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ jivhÄ• ya chÄ• desi.

<296> atha kho brÄ• hmaá¹‡assa pokkharasÄ• tissa etadahosi \Se I 140/ --- ``samannÄ• g
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi paripuá¹‡á¹‡ehi no aparipuá¹‡á¹‡ehÄ«â€™â€™ ti. bh
``adhivÄ• setu me bhavaá¹ƒ gotamo ajjatanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ
bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

<297> atha kho brÄ• hmaá¹‡o pokkharasÄ• ti bhagavato adhivÄ• sanaá¹ƒ viditvÄ• bhagav
``kÄ• lo, bho gotama, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasa
pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena brÄ• hmaá¹‡assa pokkharas
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho brÄ• hmaá¹‡

paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi, mÄ• á
atha kho brÄ• hmaá¹‡o pokkharasÄ• ti bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹
Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di.

<298> ekamantaá¹ƒ nisinnassa kho brÄ• hmaá¹‡assa pokkharasÄ• tissa \Ee I 110/ bhagav
kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ; kÄ• mÄ• naá¹ƒ Ä•
saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• bhagavÄ• aÃ±Ã±Ä• si brÄ
kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ•
sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ samudayaá¹ƒ nirodh
nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡hey
pokkharasÄ• tissa tasmiÃ±Ã±eva \Se I 141/ Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkh
kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti.

pokkharasÄ• tiupÄ• sakattapaá¹-ivedanÄ•

<299> atha kho brÄ• hmaá¹‡o pokkharasÄ• ti diá¹-á¹-hadhammo pattadhammo viditadham
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto \Be I 103/ aparappaccayo satthus
etadavoca --- ``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama. seyyathÄ• pi, bho g
vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkhey
telapajjotaá¹ƒ dhÄ• reyya, `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhotÄ•
dhammo pakÄ• sito. esÄ• haá¹ƒ, bho gotama, saputto sabhariyo sapariso sÄ• macco bhava
gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo c
saraá¹‡aá¹ƒ gataá¹ƒ. yathÄ• ca bhavaá¹ƒ gotamo ukkaá¹-á¹-hÄ• ya aÃ±Ã±Ä• ni upÄ• saka
evameva bhavaá¹ƒ gotamo pokkharasÄ• tikulaá¹ƒ upasaá¹…kamatu. tattha ye te mÄ• á¹‡av
bhavantaá¹ƒ gotamaá¹ƒ abhivÄ• dessanti vÄ• paccuá¹-á¹-hissanti {paccuá¹-á¹-hassanti (Ee
udakaá¹ƒ vÄ• dassanti cittaá¹ƒ vÄ• pasÄ• dessanti, tesaá¹ƒ taá¹ƒ bhavissati dÄ«gharattaá
sukhÄ• yÄ• â€™â€™ ti. ``kalyÄ• á¹‡aá¹ƒ vuccati, brÄ• hmaá¹‡Ä• â€™â€™ ti.

ambaá¹-á¹-hasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. soá¹‡adaá¹‡á¸• asuttaá¹ƒ

campeyyakabrÄ• hmaá¹‡agahapatikÄ•

<300> evaá¹ƒ \Be I 104/ \Ne I 97/ \Ee I 111/ \Se I 142/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bh
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
tatra sudaá¹ƒ bhagavÄ• campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re. tena k
soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o campaá¹ƒ ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hod

rÄ• jabhoggaá¹ƒ raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena dinnaá¹ƒ rÄ• jadÄ• yaá¹

<301> assosuá¹ƒ kho campeyyakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu bho pabbajito aá¹…gesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ campaá¹ƒ anuppatto campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re. taá¹ƒ kho evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambud sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekaly pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh pakÄ• seti. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ \Se I 143/ hotÄ« kho campeyyakÄ• brÄ• hmaá¹‡agahapatikÄ• campÄ• ya nikkhamitvÄ• saá¹…ghasaá¹…g } gaá¹‡Ä«bhÅ«tÄ• yena gaggarÄ• pokkharaá¹‡Ä« tenupasaá¹…kamanti.

<302> tena kho pana samayena soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o uparipÄ• sÄ• de divÄ• se kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o campeyyake brÄ• hmaá¹‡agahapatike campÄ• ya nikk 98/ {saá¹…ghe saá¹…ghÄ« (Ce Ee) saá¹…ghÄ• saá¹…ghÄ« (Se) } gaá¹‡Ä«bhÅ«te yena g tenupasaá¹…kamante. disvÄ• khattaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho, bho khatte, campeyy brÄ• hmaá¹‡agahapatikÄ• campÄ• ya \Be I 105/ nikkhamitvÄ• saá¹…ghasaá¹…ghÄ« gaá¹ pokkharaá¹‡Ä« tenupasaá¹…kamantÄ«â€™â€™ ti? ``atthi kho, bho, samaá¹‡o gotamo sak aá¹…gesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camatteh anuppatto campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re. taá¹ƒ kho pana bhav kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• gotamaá¹ƒ dassanÄ• ya upasaá¹…kamantÄ«â€™â€™ ti. ``tena hi, bho khatte, yena campe tenupasaá¹…kama, upasaá¹…kamitvÄ• campeyyake brÄ• hmaá¹‡agahapatike evaá¹ƒ vad brÄ• hmaá¹‡o evamÄ• ha --- Ä• gamentu kira bhavanto, soá¹‡adaá¹‡á¸• opi brÄ• hmaá¹‡o dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho so khatt 144/ brÄ• hmaá¹‡assa paá¹-issutvÄ• yena campeyyakÄ• brÄ• hmaá¹‡agahapatikÄ• tenu campeyyake brÄ• hmaá¹‡agahapatike etadavoca --- ``soá¹‡adaá¹‡á¸• o \Ee I 113/ bho brÄ• `Ä• gamentu kira bhavanto, soá¹‡adaá¹‡á¸• opi brÄ• hmaá¹‡o samaá¹‡aá¹ƒ gotamaá¹ƒ das upasaá¹…kamissatÄ«â€™â€™ â€™ ti.

soá¹‡adaá¹‡á¸• aguá¹‡akathÄ•

<303> tena kho pana samayena nÄ• nÄ• verajjakÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ paÃ±cam campÄ• yaá¹ƒ paá¹-ivasanti kenacideva karaá¹‡Ä«yena. assosuá¹ƒ kho te brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡o samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ ti. ath

soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• soá¹‡adaá¹‡
etadavocuá¹ƒ --- ``saccaá¹ƒ kira bhavaá¹ƒ soá¹‡adaá¹‡á¸• o samaá¹‡aá¹ƒ gotamaá¹ƒ dassa
upasaá¹…kamissatÄ«â€™â€™ ti? ``evaá¹ƒ kho me, bho, hoti --- `ahampi samaá¹‡aá¹ƒ gota
upasaá¹…kamissÄ• mÄ«â€™â€™ â€™ ti.

``mÄ• bhavaá¹ƒ soá¹‡adaá¹‡á¸• o samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kami.
soá¹‡adaá¹‡á¸• o samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. sace bhavaá
gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissati, bhoto \Be I 106/ soá¹‡adaá¹‡á¸• assa yaso hÄ
gotamassa yaso abhivaá¸• á¸• hissati. yampi bhoto soá¹‡adaá¹‡á¸• assa yaso hÄ• yissati, s
abhivaá¸• á¸• hissati \Ne I 99/, iminÄ• paá¹…gena na arahati bhavaá¹ƒ soá¹‡adaá¹‡á¸• o sa
dassanÄ• ya upasaá¹…kamituá¹ƒ; samaá¹‡otveva gotamo arahati bhavantaá¹ƒ soá¹‡adaá¹
upasaá¹…kamituá¹ƒ.

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o ubhato sujÄ• to mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡ik
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena. yampi bhavaá¹ƒ soá¹‡adaá¹‡á
ca pitito ca, saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakku
iminÄ• paá¹…gena na arahati bhavaá¹ƒ soá¹‡adaá¹‡á¸• o samaá¹‡aá¹ƒ gotamaá¹ƒ dassan
samaá¹‡otveva gotamo arahati bhavantaá¹ƒ soá¹‡adaá¹‡á¸• aá¹ƒ dassanÄ• ya \Se I 145/ u

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o aá¸• á¸• ho mahaddhano mahÄ• bhogo ... pe ...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o ajjhÄ• yako \Ee I 114/, mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• naá
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo ... pe ...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡a
brahmavaá¹‡á¹‡Ä« brahmavacchasÄ« {brahmaá¸• á¸• hÄ« (Ce), brahmavaccasÄ« (Ee) } ak
pe ...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o sÄ«lavÄ• vuddhasÄ«lÄ« vuddhasÄ«lena samannÄ• gato ...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o kalyÄ• á¹‡avÄ• co kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• c
vissaá¹-á¹-hÄ• ya anelagalÄ• ya {aneá¸·agalÄ• ya (Ce Ee), anelagaá¸·Ä• ya (ka) } atthassa
...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o bahÅ«naá¹ƒ Ä• cariyapÄ• cariyo tÄ«á¹‡i mÄ• á¹‡avakasatÄ
pana nÄ• nÄ• disÄ• nÄ• nÄ• janapadÄ• mÄ• á¹‡avakÄ• Ä• gacchanti \Be I 107/ bhoto so
mantatthikÄ• mante adhiyitukÄ• mÄ• \Se I 146/ ... pe ...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o jiá¹‡á¹‡o vuddho mahallako addhagato vayoanuppatto; sam
taruá¹‡apabbajito ca ... pe ...

``bhavaÃ±hi \Ne I 100/ soá¹‡adaá¹‡á¸• o raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rass
pÅ«jito apacito ... pe ...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡assa pokkharasÄ• tissa sakkato garukato mÄ•
...

``bhavaÃ±hi soá¹‡adaá¹‡á¸• o campaá¹ƒ ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hoda
rÄ• jabhoggaá¹ƒ, raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena dinnaá¹ƒ, rÄ• jadÄ• yaá
bhavaá¹ƒ soá¹‡adaá¹‡á¸• o campaá¹ƒ ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hodakaá
rÄ• jabhoggaá¹ƒ, raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena dinnaá¹ƒ, rÄ• jadÄ• yaá
iminÄ• paá¹…gena na arahati bhavaá¹ƒ soá¹‡adaá¹‡á¸• o samaá¹‡aá¹ƒ gotamaá¹ƒ dassan
samaá¹‡otveva gotamo arahati bhavantaá¹ƒ soá¹‡adaá¹‡á¸• aá¹ƒ dassanÄ• ya upasaá¹…k

buddhaguá¹‡akathÄ•

<304> evaá¹ƒ vutte, soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o te brÄ• hmaá¹‡e etadavoca ---

``tena \Ee I 115/ hi, bho, mamapi suá¹‡Ä• tha, yathÄ• mayameva arahÄ• ma taá¹ƒ bhavan
upasaá¹…kamituá¹ƒ; natveva arahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasa
bho, gotamo ubhato sujÄ• to mÄ• tito ca pitito ca, saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ•
anupakkuá¹-á¹-ho jÄ• tivÄ• dena. yampi bho samaá¹‡o gotamo ubhato sujÄ• to mÄ• tito ca
saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• \Se I 147/ pitÄ• mahayugÄ• , akkhitto anupakkuá
iminÄ• paá¹…gena na arahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasaá¹…ka
mayameva arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ.

``samaá¹‡o khalu, bho, gotamo mahantaá¹ƒ Ã±Ä• tisaá¹…ghaá¹ƒ ohÄ• ya pabbajito ... pe .

``samaá¹‡o khalu, bho, gotamo pahÅ«taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ ohÄ• ya pabbajito b
vehÄ• saá¹-á¹-haá¹ƒ ca ... pe ...

``samaá¹‡o \Ne I 101/ khalu, bho, gotamo daharova samÄ• no yuvÄ• susukÄ• á¸·akeso bh
samannÄ• gato paá¹-hamena vayasÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito ... pe ...

``samaá¹‡o khalu, bho, gotamo akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ assumukhÄ• naá¹ƒ

ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

``samaá¹‡o khalu, bho, gotamo abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡
brahmavaá¹‡á¹‡Ä«, brahmavacchasÄ«, akhuddÄ• vakÄ• so dassanÄ• ya ... pe ...

``samaá¹‡o khalu, bho, gotamo sÄ«lavÄ• ariyasÄ«lÄ« kusalasÄ«lÄ« kusalasÄ«lena saman

``samaá¹‡o khalu, bho, gotamo kalyÄ• á¹‡avÄ• co kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ•
vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• ... pe ...

``samaá¹‡o khalu, bho, gotamo bahÅ«naá¹ƒ Ä• cariyapÄ• cariyo ... pe ...

``samaá¹‡o khalu, bho, gotamo khÄ«á¹‡akÄ• marÄ• go vigatacÄ• pallo ... pe ...

``samaá¹‡o khalu, bho, gotamo kammavÄ• dÄ« kiriyavÄ• dÄ« apÄ• papurekkhÄ• ro brahm

``samaá¹‡o khalu, bho, gotamo uccÄ• kulÄ• pabbajito asambhinnakhattiyakulÄ• ... pe ...

``samaá¹‡o khalu, bho, gotamo aá¸• á¸• hÄ• \Se I 148/ kulÄ• pabbajito mahaddhanÄ• ma

``samaá¹‡aá¹ƒ \Be I 109/ \Ee I 116/ khalu, bho, gotamaá¹ƒ tiroraá¹-á¹-hÄ• tirojanapadÄ• p
Ä• gacchanti ... pe ...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ anekÄ• ni devatÄ• sahassÄ• ni pÄ• á¹‡ehi saraá¹‡a

``samaá¹‡aá¹ƒ \Ne I 102/ khalu, bho, gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti ... pe ...

``samaá¹‡o khalu, bho, gotamo dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gato ... pe

``samaá¹‡o khalu, bho, gotamo ehisvÄ• gatavÄ• dÄ« sakhilo sammodako abbhÄ• kuá¹-iko
... pe ...

``samaá¹‡o khalu, bho, gotamo catunnaá¹ƒ parisÄ• naá¹ƒ sakkato garukato mÄ• nito pÅ«ji

``samaá¹‡e khalu, bho, gotame bahÅ« devÄ• ca manussÄ• ca abhippasannÄ• ... pe ...

``samaá¹‡o khalu, bho, gotamo yasmiá¹ƒ gÄ• me vÄ• nigame vÄ• paá¹-ivasati, na tasmiá
amanussÄ• manusse viheá¹-henti ... pe ...

``samaá¹‡o khalu, bho, gotamo saá¹…ghÄ« gaá¹‡Ä« gaá¹‡Ä• cariyo puthutitthakarÄ• naá
kho pana, bho, etesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ yathÄ• vÄ• tathÄ• vÄ• yaso sa
samaá¹‡assa gotamassa yaso samudÄ• gato. atha kho anuttarÄ• ya vijjÄ• caraá¹‡asampa
yaso samudÄ• gato ... pe ...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro saputto sabh
sÄ• macco pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ... pe ...

``samaá¹‡aá¹ƒ \Be I 110/ khalu, bho, gotamaá¹ƒ rÄ• jÄ• pasenadi kosalo saputto sabhariy
pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ... pe ...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ brÄ• hmaá¹‡o pokkharasÄ• ti saputto sabhariyo sap
saraá¹‡aá¹ƒ gato ... pe ...

``samaá¹‡o \Ne I 103/ khalu, bho, gotamo raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• ras
pÅ«jito apacito ... pe ...

``samaá¹‡o khalu, bho, gotamo raÃ±Ã±o pasenadissa kosalassa sakkato garukato mÄ• nit
...

``samaá¹‡o khalu, bho, gotamo brÄ• hmaá¹‡assa pokkharasÄ• tissa sakkato garukato mÄ
...

``samaá¹‡o \Ee I 117/ khalu, bho, gotamo campaá¹ƒ anuppatto, campÄ• yaá¹ƒ viharati gag
tÄ«re. ye kho pana, bho, keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• amhÄ• kaá¹ƒ gÄ• mak
te honti. atithÄ« kho panamhehi sakkÄ• tabbÄ• garukÄ• tabbÄ• mÄ• netabbÄ• pÅ«jetabb
samaá¹‡o gotamo campaá¹ƒ anuppatto campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ
samaá¹‡o gotamo; atithi kho panamhehi sakkÄ• tabbo garukÄ• tabbo mÄ• netabbo pÅ«jeta
iminÄ• paá¹…gena na arahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasaá¹…ka
arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. ettake kho aha
gotamassa vaá¹‡á¹‡e pariyÄ• puá¹‡Ä• mi, no ca kho so bhavaá¹ƒ gotamo ettakavaá¹‡á¹‡o.
so bhavaá¹ƒ gotamoâ€™â€™ ti.

<305> evaá¹ƒ \Se I 150/ vutte, te brÄ• hmaá¹‡Ä• soá¹‡adaá¹‡á¸• aá¹ƒ brÄ• hmaá¹‡aá¹ƒ e
kho bhavaá¹ƒ soá¹‡adaá¹‡á¸• o samaá¹‡assa gotamassa vaá¹‡á¹‡e bhÄ• sati ito cepi so bh

viharati, alameva saddhena kulaputtena dassanÄ• ya upasaá¹…kamituá¹ƒ api puá¹-osenÄ•
sabbeva mayaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissÄ• mÄ• â€™â€™

soá¹‡adaá¹‡á¸• aparivitakko

<306> atha \Be I 111/ kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o mahatÄ• brÄ• hmaá¹‡agaá¹‡e
pokkharaá¹‡Ä« tenupasaá¹…kami. atha kho soá¹‡adaá¹‡á¸• assa brÄ• hmaá¹‡assa tirovan
cetaso parivitakko udapÄ• di --- ``ahaÃ±ceva kho pana samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ
maá¹ƒ samaá¹‡o gotamo evaá¹ƒ vadeyya --- `na kho esa, brÄ• hmaá¹‡a, paÃ±ho evaá¹ƒ pu
brÄ• hmaá¹‡a \Ne I 104/, paÃ±ho pucchitabboâ€™ ti, tena maá¹ƒ ayaá¹ƒ parisÄ• paribhave
soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o abyatto, nÄ• sakkhi samaá¹‡aá¹ƒ gotamaá¹ƒ yoniso paÃ±h
kho panÄ• yaá¹ƒ parisÄ• paribhaveyya, yasopi tassa hÄ• yetha. yassa kho pana yaso hÄ•
hÄ• yeyyuá¹ƒ. yasoladdhÄ• kho panamhÄ• kaá¹ƒ bhogÄ• . mamaÃ±ceva kho pana samaá
tassa cÄ• haá¹ƒ paÃ±hassa veyyÄ• karaá¹‡ena cittaá¹ƒ na Ä• rÄ• dheyyaá¹ƒ; tatra ce maá
vadeyya --- `na kho esa, brÄ• hmaá¹‡a, paÃ±ho evaá¹ƒ byÄ• kÄ• tabbo, evaá¹ƒ nÄ• mesa,
byÄ• kÄ• tabboâ€™ ti, tena maá¹ƒ ayaá¹ƒ parisÄ• paribhaveyya --- `bÄ• lo soá¹‡adaá¹‡á¸•
nÄ• sakkhi \Ee I 118/ samaá¹‡assa gotamassa paÃ±hassa veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• r
panÄ• yaá¹ƒ parisÄ• paribhaveyya, yasopi tassa hÄ• yetha. yassa kho pana yaso hÄ• yeth
hÄ• yeyyuá¹ƒ. yasoladdhÄ• kho panamhÄ• kaá¹ƒ bhogÄ• . ahaÃ±ceva kho pana evaá¹ƒ sa
samaá¹‡aá¹ƒ gotamaá¹ƒ nivatteyyaá¹ƒ, tena maá¹ƒ ayaá¹ƒ parisÄ• paribhaveyya --- `bÄ• lo
brÄ• hmaá¹‡o abyatto mÄ• nathaddho bhÄ«to ca, no visahati samaá¹‡aá¹ƒ gotamaá¹ƒ dass
kathaÃ±hi nÄ• ma evaá¹ƒ samÄ«pagato samÄ• no adisvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ nivatt
panÄ• yaá¹ƒ parisÄ• paribhaveyya, yasopi tassa hÄ• yetha. yassa kho pana yaso hÄ• yeth
hÄ• yeyyuá¹ƒ, yasoladdhÄ• kho panamhÄ• kaá¹ƒ bhogÄ• â€™â€™ ti.

<307> atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasa
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
kho brÄ• hmaá¹‡agahapatikÄ• \Be I 112/ appekacce bhagavantaá¹ƒ abhivÄ• detvÄ• ekam
appekacce bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu; sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä
ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• eka
appekacce nÄ• magottaá¹ƒ sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce tuá¹‡hÄ«bh
nisÄ«diá¹ƒsu.

<308> tatrapi \Ee I 119/ sudaá¹ƒ soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o etadeva bahulamanuvital
``ahaÃ±ceva kho \Se I 152/ pana samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ puccheyyaá¹ƒ; tatra c
evaá¹ƒ vadeyya --- `na kho esa, brÄ• hmaá¹‡a, paÃ±ho evaá¹ƒ pucchitabbo, evaá¹ƒ nÄ• me
pucchitabboâ€™ ti, tena maá¹ƒ ayaá¹ƒ parisÄ• paribhaveyya --- `bÄ• lo soá¹‡adaá¹‡á¸• o b
nÄ• sakkhi samaá¹‡aá¹ƒ gotamaá¹ƒ yoniso paÃ±haá¹ƒ pucchituâ€™ nti. yaá¹ƒ kho panÄ• y

yasopi tassa hÄ• yetha. yassa kho pana yaso hÄ• yetha, bhogÄ• pi tassa hÄ• yeyyuá¹ƒ. ya
bhogÄ• . mamaÃ±ceva kho pana samaá¹‡o gotamo paÃ±haá¹ƒ puccheyya, tassa cÄ• haá¹
I 105/ cittaá¹ƒ na Ä• rÄ• dheyyaá¹ƒ; tatra ce maá¹ƒ samaá¹‡o gotamo evaá¹ƒ vadeyya --- `n
paÃ±ho evaá¹ƒ byÄ• kÄ• tabbo, evaá¹ƒ nÄ• mesa, brÄ• hmaá¹‡a, paÃ±ho byÄ• kÄ• tabboâ
paribhaveyya --- `bÄ• lo soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o abyatto, nÄ• sakkhi samaá¹‡assa
veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dhetuâ€™ nti. yaá¹ƒ kho panÄ• yaá¹ƒ parisÄ• paribhave
yassa kho pana yaso hÄ• yetha, bhogÄ• pi tassa hÄ• yeyyuá¹ƒ. yasoladdhÄ• kho panamhA
samaá¹‡o gotamo sake Ä• cariyake tevijjake paÃ±haá¹ƒ puccheyya, addhÄ• vatassÄ• haá
paÃ±hassa veyyÄ• karaá¹‡enÄ• â€™â€™ ti.

brÄ• hmaá¹‡apaÃ±Ã±atti

<309> atha kho bhagavato soá¹‡adaá¹‡á¸• assa brÄ• hmaá¹‡assa cetasÄ• cetoparivitakka
``vihaÃ±Ã±ati kho ayaá¹ƒ soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o \Se I 153/ sakena cittena. yaá¹ƒn
soá¹‡adaá¹‡á¸• aá¹ƒ brÄ• hmaá¹‡aá¹ƒ sake Ä• cariyake tevijjake paÃ±haá¹ƒ puccheyyaâ€™
soá¹‡adaá¹‡á¸• aá¹ƒ \Be I 113/ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``katihi pana, brÄ• hmaá¹‡a
samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apenti; `brÄ• hmaá¹‡osmÄ«â
na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti?

<310> atha kho soá¹‡adaá¹‡á¸• assa brÄ• hmaá¹‡assa etadahosi --- ``yaá¹ƒ \Ee I 120/ vat
yaá¹ƒ Ä• kaá¹…khitaá¹ƒ, yaá¹ƒ adhippetaá¹ƒ, yaá¹ƒ abhipatthitaá¹ƒ --- `aho vata maá¹ƒ sam
Ä• cariyake tevijjake paÃ±haá¹ƒ puccheyya, addhÄ• vatassÄ• haá¹ƒ cittaá¹ƒ Ä• rÄ• dheyya
veyyÄ• karaá¹‡enÄ• â€™ ti, tatra maá¹ƒ samaá¹‡o gotamo sake Ä• cariyake tevijjake paÃ±
vatassÄ• haá¹ƒ cittaá¹ƒ Ä• rÄ• dhessÄ• mi paÃ±hassa veyyÄ• karaá¹‡enÄ• â€™â€™ ti.

<311> atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o abbhunnÄ• metvÄ• kÄ• yaá¹ƒ anuviloket
etadavoca --- ``paÃ±cahi, bho gotama, aá¹…gehi samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• h
`brÄ• hmaá¹‡osmÄ«â€™ ti ca vadamÄ• no sammÄ• vadeyya, na ca pana musÄ• vÄ• daá¹
idha, bho gotama, brÄ• hmaá¹‡o ubhato sujÄ• to hoti mÄ• tito ca pitito ca, saá¹ƒsuddhagah
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena; ajjhÄ• yako hoti mantadharo ti
pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±ca
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo; abhirÅ«po hoti \Ne I 106/ \Se I 154/ dassanA
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato brahmavaá¹‡á¹‡Ä« brahmavacchasÄ« akhuddÄ•
vuddhasÄ«lÄ« vuddhasÄ«lena samannÄ• gato; paá¹‡á¸• ito ca hoti medhÄ• vÄ« paá¹-hamo
paggaá¹‡hantÄ• naá¹ƒ. imehi kho, bho gotama, paÃ±cahi aá¹…gehi samannÄ• gataá¹ƒ brÄ
paÃ±Ã±apenti; `brÄ• hmaá¹‡osmÄ«â€™ ti ca vadamÄ• no sammÄ• vadeyya, na ca pana n
ti.

``imesaá¹ƒ pana, brÄ• hmaá¹‡a, paÃ±cannaá¹ƒ aá¹…gÄ• naá¹ƒ sakkÄ• ekaá¹ƒ aá¹…gaá¹
samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apetuá¹ƒ; `brÄ• hmaá¹‡osmÄ
vadeyya, na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``sakkÄ• \Be I 114/, bho
gotama, paÃ±cannaá¹ƒ aá¹…gÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ á¹-hapayÄ• ma. kiÃ±hi vaá¹‡á¹‡o kar
brÄ• hmaá¹‡o ubhato sujÄ• to hoti mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va satta
121/ akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena; ajjhÄ• yako ca hoti mantadharo ca tiá¹‡á¹‡a
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo; sÄ«lavÄ• ca hoti vuddhasÄ«lÄ« vuddhasÄ«
paá¹‡á¸• ito ca hoti medhÄ• vÄ« paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ
catÅ«haá¹…gehi samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apenti; `brÄ
\Se I 155/ sammÄ• vadeyya, na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti.

<312> ``imesaá¹ƒ pana, brÄ• hmaá¹‡a, catunnaá¹ƒ aá¹…gÄ• naá¹ƒ sakkÄ• ekaá¹ƒ aá¹…g
tÄ«haá¹…gehi samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apetuá¹ƒ; `brÄ
sammÄ• vadeyya, na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``sakkÄ• , bho
catunnaá¹ƒ aá¹…gÄ• naá¹ƒ mante á¹-hapayÄ• ma. kiÃ±hi mantÄ• karissanti? yato kho, bho
sujÄ• to hoti mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ
anupakkuá¹-á¹-ho jÄ• tivÄ• dena; sÄ«lavÄ• ca hoti vuddhasÄ«lÄ« vuddhasÄ«lena samann
medhÄ• vÄ« paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ. imehi kho, bho go
samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apenti; `brÄ• hmaá¹‡osmÄ«â
na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti.

``imesaá¹ƒ pana, brÄ• hmaá¹‡a, tiá¹‡á¹‡aá¹ƒ aá¹…gÄ• naá¹ƒ sakkÄ• ekaá¹ƒ aá¹…gaá¹ƒ â
samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apetuá¹ƒ; `brÄ• hmaá¹‡osmÄ
vadeyya, na ca pana \Ne I 107/ musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``sakkÄ• , bho
gotama, tiá¹‡á¹‡aá¹ƒ aá¹…gÄ• naá¹ƒ jÄ• tiá¹ƒ á¹-hapayÄ• ma. kiÃ±hi jÄ• ti karissati? yato k
brÄ• hmaá¹‡o sÄ«lavÄ• hoti vuddhasÄ«lÄ« vuddhasÄ«lena samannÄ• gato; paá¹‡á¸• ito c
paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ. imehi \Se I 156/ kho, bho gotam
samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apenti; `brÄ• hmaá¹‡osmÄ«â
na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti.

<313> evaá¹ƒ \Ee I 122/ vutte, te brÄ• hmaá¹‡Ä• soá¹‡adaá¹‡á¸• aá¹ƒ brÄ• hmaá¹‡aá¹ƒ e
bhavaá¹ƒ soá¹‡adaá¹‡á¸• o evaá¹ƒ avaca, mÄ• bhavaá¹ƒ soá¹‡adaá¹‡á¸• o evaá¹ƒ avaca.
soá¹‡adaá¹‡á¸• o vaá¹‡á¹‡aá¹ƒ, apavadati mante, apavadati jÄ• tiá¹ƒ ekaá¹ƒsena. bhavaá¹
samaá¹‡asseva gotamassa vÄ• daá¹ƒ anupakkhandatÄ«â€™â€™ ti.

<314> atha kho bhagavÄ• te brÄ• hmaá¹‡e etadavoca --- ``sace kho tumhÄ• kaá¹ƒ brÄ• h
`appassuto ca soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o, akalyÄ• á¹‡avÄ• kkaraá¹‡o ca soá¹‡adaá¹‡

ca soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o, na ca pahoti soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o samaá¹‡
vacane paá¹-imantetuâ€™ nti, tiá¹-á¹-hatu soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o, tumhe mayÄ• s
vacane. sace pana tumhÄ• kaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ evaá¹ƒ hoti --- `bahussuto ca soá¹‡
kalyÄ• á¹‡avÄ• kkaraá¹‡o ca soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o, paá¹‡á¸• ito ca soá¹‡adaá¹‡
soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o samaá¹‡ena gotamena saddhiá¹ƒ asmiá¹ƒ vacane paá¹-im
tumhe, soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o mayÄ• saddhiá¹ƒ paá¹-imantetÅ«â€™â€™ ti.

<315> evaá¹ƒ vutte, soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``tiá¹-á¹
tuá¹‡hÄ« bhavaá¹ƒ gotamo hotu, ahameva tesaá¹ƒ sahadhammena \Se I 157/ paá¹-ivacana
atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o te brÄ• hmaá¹‡e etadavoca --- ``mÄ• bhavanto e
bhavanto evaá¹ƒ avacuttha --- `apavadateva bhavaá¹ƒ soá¹‡adaá¹‡á¸• o vaá¹‡á¹‡aá¹ƒ, apa
jÄ• tiá¹ƒ ekaá¹ƒsena. bhavaá¹ƒ soá¹‡adaá¹‡á¸• o \Ee I 123/ samaá¹‡asseva gotamassa vÄ
ti. nÄ• haá¹ƒ, bho, apavadÄ• mi vaá¹‡á¹‡aá¹ƒ vÄ• mante vÄ• jÄ• tiá¹ƒ vÄ• â€™â€™ ti.

<316> tena \Be I 116/ kho pana samayena soá¹‡adaá¹‡á¸• assa brÄ• hmaá¹‡assa bhÄ• gi
mÄ• á¹‡avako tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti. atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡
\Ne I 108/ --- ``passanti no bhonto imaá¹ƒ aá¹…gakaá¹ƒ mÄ• á¹‡avakaá¹ƒ amhÄ• kaá¹ƒ bh
``evaá¹ƒ, bhoâ€™â€™. ``aá¹…gako kho, bho, mÄ• á¹‡avako abhirÅ«po dassanÄ«yo pÄ• s
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato brahmavaá¹‡á¹‡Ä« brahmavacchasÄ« akhuddÄ•
imissaá¹ƒ parisÄ• yaá¹ƒ samasamo atthi vaá¹‡á¹‡ena á¹-hapetvÄ• samaá¹‡aá¹ƒ gotamaá¹
ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• n
itihÄ• sapaÃ±camÄ• naá¹ƒ padako veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu a
vÄ• cetÄ• . aá¹…gako kho mÄ• á¹‡avako ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddha
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena. ahamassa mÄ• tÄ• pitaro jÄ• n
mÄ• á¹‡avako pÄ• á¹‡ampi haneyya, adinnampi Ä• diyeyya \Se I 158/, paradÄ• rampi gacc
bhaá¹‡eyya, majjampi piveyya, ettha dÄ• ni, bho, kiá¹ƒ vaá¹‡á¹‡o karissati, kiá¹ƒ mantÄ• , k
kho, bho, brÄ• hmaá¹‡o sÄ«lavÄ• ca hoti vuddhasÄ«lÄ« vuddhasÄ«lena samannÄ• gato, p
paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ. imehi kho, bho, dvÄ«haá¹…geh
brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apenti; `brÄ• hmaá¹‡osmÄ«â€™ ti ca vadamÄ• n
musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti.

sÄ«lapaÃ±Ã±Ä• kathÄ•

<317> ``imesaá¹ƒ pana, brÄ• hmaá¹‡a, dvinnaá¹ƒ aá¹…gÄ• naá¹ƒ sakkÄ• ekaá¹ƒ aá¹…ga
aá¹…gena samannÄ• gataá¹ƒ brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±apetuá¹ƒ; `brÄ• hm
sammÄ• vadeyya, na ca pana musÄ• vÄ• daá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``no \Ee I 124/ l
sÄ«laparidhotÄ• hi, bho gotama, paÃ±Ã±Ä• ; paÃ±Ã±Ä• paridhotaá¹ƒ sÄ«laá¹ƒ. yattha sÄ«
yattha paÃ±Ã±Ä• tattha sÄ«laá¹ƒ. sÄ«lavato paÃ±Ã±Ä• , paÃ±Ã±avato sÄ«laá¹ƒ. sÄ«lapaÃ

lokasmiá¹ƒ aggamakkhÄ• yati. seyyathÄ• pi, bho gotama, hatthena vÄ• hatthaá¹ƒ dhoveyy
dhoveyya; evameva kho, bho gotama, sÄ«laparidhotÄ• paÃ±Ã±Ä• , paÃ±Ã±Ä• paridhotaá¹
sÄ«laá¹ƒ tattha paÃ±Ã±Ä• , yattha paÃ±Ã±Ä• tattha sÄ«laá¹ƒ. sÄ«lavato paÃ±Ã±Ä• , paÃ±
sÄ«lapaÃ±Ã±Ä• á¹‡aÃ±ca pana lokasmiá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti. ``evametaá¹ƒ,
brÄ• hmaá¹‡a, sÄ«laparidhotÄ• hi, brÄ• hmaá¹‡a, paÃ±Ã±Ä• , paÃ±Ã±Ä• paridhotaá¹ƒ sÄ«
paÃ±Ã±Ä• , yattha paÃ±Ã±Ä• tattha sÄ«laá¹ƒ. sÄ«lavato paÃ±Ã±Ä• , paÃ±Ã±avato sÄ«laá
pana lokasmiá¹ƒ aggamakkhÄ• yati. seyyathÄ• pi, brÄ• hmaá¹‡a, hatthena vÄ• hatthaá¹ƒ d
pÄ• daá¹ƒ dhoveyya; evameva kho, brÄ• hmaá¹‡a, sÄ«laparidhotÄ• paÃ±Ã±Ä• , paÃ±Ã±Ä
sÄ«laá¹ƒ. yattha sÄ«laá¹ƒ tattha paÃ±Ã±Ä• , yattha paÃ±Ã±Ä• tattha sÄ«laá¹ƒ. sÄ«lavato p
sÄ«laá¹ƒ. sÄ«lapaÃ±Ã±Ä• á¹‡aÃ±ca pana lokasmiá¹ƒ aggamakkhÄ• yati \Se I 159/.

<318> ``katamaá¹ƒ pana taá¹ƒ, brÄ• hmaá¹‡a, sÄ«laá¹ƒ? katamÄ• sÄ• paÃ±Ã±Ä• â€™â€
mayaá¹ƒ, bho gotama, etasmiá¹ƒ atthe. sÄ• dhu vata bhavantaá¹ƒyeva gotamaá¹ƒ paá¹-ibh
atthoâ€™â€™ ti. ``tena hi, brÄ• hmaá¹‡a, suá¹‡ohi; sÄ• dhukaá¹ƒ manasikarohi; bhÄ• siss
bhoâ€™â€™ ti kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etad
tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho ... pe ... (yathÄ• 190-212 anucche
vitthÄ• retabbaá¹ƒ). evaá¹ƒ kho, brÄ• hmaá¹‡a, bhikkhu sÄ«lasampanno hoti. idaá¹ƒ kho ta
sÄ«laá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... dutiyaá¹ƒ jhÄ• naá
tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... Ã±Ä• á¹‡a
cittaá¹ƒ abhinÄ«harati, abhininnÄ• meti. idampissa hoti paÃ±Ã±Ä• ya ... pe ... \Ne I 110/ nÄ
itthattÄ• yÄ• ti pajÄ• nÄ• ti, idampissa hoti paÃ±Ã±Ä• ya ayaá¹ƒ kho sÄ• , brÄ• hmaá¹‡a, pa

soá¹‡adaá¹‡á¸• aupÄ• sakattapaá¹-ivedanÄ•

<319> evaá¹ƒ vutte, soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikk
gotama, abhikkantaá¹ƒ, bho gotama \Ee I 125/. seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ•
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
`cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• y
esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…
bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ \Be I 118/. adhi
gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi

<320> atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá
sake nivesane paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhaga
``kÄ• lo, bho gotama, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasa
pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena soá¹‡adaá¹‡á¸• assa brÄ• h
tenupasaá¹…kami \Ne I 111/; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho so

buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena s

<321> atha kho soá¹‡adaá¹‡á¸• o brÄ• hmaá¹‡o bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapatta
nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Se I 161/ nisinno kho
brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ahaÃ±ceva kho pana, bho gotama, parisagato
vuá¹-á¹-hahitvÄ• bhavantaá¹ƒ gotamaá¹ƒ abhivÄ• deyyaá¹ƒ, tena maá¹ƒ sÄ• parisÄ• parib
sÄ• parisÄ• paribhaveyya, yasopi tassa hÄ• yetha. yassa kho pana yaso hÄ• yetha, bhogÄ
yasoladdhÄ• kho panamhÄ• kaá¹ƒ bhogÄ• . ahaÃ±ceva kho pana, bho gotama, parisagato
paggaá¹‡heyyaá¹ƒ, Ä• sanÄ• me taá¹ƒ bhavaá¹ƒ gotamo paccuá¹-á¹-hÄ• naá¹ƒ dhÄ• retu.
pana, bho gotama, parisagato samÄ• no veá¹-hanaá¹ƒ omuÃ±ceyyaá¹ƒ, sirasÄ• me taá¹ƒ b
abhivÄ• danaá¹ƒ dhÄ• retu. ahaÃ±ceva kho pana, bho gotama, yÄ• nagato samÄ• no yÄ• n
gotamaá¹ƒ abhivÄ• deyyaá¹ƒ, tena maá¹ƒ sÄ• parisÄ• paribhaveyya. yaá¹ƒ kho pana sÄ•
yasopi tassa hÄ• yetha, yassa kho pana yaso hÄ• yetha, bhogÄ• pi tassa hÄ• yeyyuá¹ƒ. ya
bhogÄ• . ahaÃ±ceva kho pana, bho gotama, yÄ• nagato samÄ• no patodalaá¹-á¹-hiá¹ƒ abbh
taá¹ƒ bhavaá¹ƒ gotamo paccorohanaá¹ƒ dhÄ• retu. ahaÃ±ceva \Be I 119/ kho pana, bho go
chattaá¹ƒ apanÄ• meyyaá¹ƒ, sirasÄ• me taá¹ƒ bhavaá¹ƒ gotamo abhivÄ• danaá¹ƒ dhÄ• ret

<322> atha kho bhagavÄ• soá¹‡adaá¹‡á¸• aá¹ƒ brÄ• hmaá¹‡aá¹ƒ dhammiyÄ• kathÄ• ya s
samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti.

soá¹‡adaá¹‡á¸• asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. kÅ«á¹-adantasuttaá¹ƒ

khÄ• á¹‡umatakabrÄ• hmaá¹‡agahapatikÄ•

<323> evaá¹ƒ \Be I 120/ \Ne I 112/ \Ee I 127/ \Se I 162/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
nÄ• ma magadhÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• mo tadavasari. tatra sudaá¹ƒ bhagavÄ• khÄ• á
ambalaá¹-á¹-hikÄ• yaá¹ƒ. tena kho pana samayena kÅ«á¹-adanto brÄ• hmaá¹‡o khÄ• á¹‡um
sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hodakaá¹ƒ sadhaÃ±Ã±aá¹ƒ rÄ• jabhoggaá¹ƒ raÃ±Ã±Ä• mÄ•
dinnaá¹ƒ rÄ• jadÄ• yaá¹ƒ brahmadeyyaá¹ƒ. tena kho pana samayena kÅ«á¹-adantassa brÄ•
upakkhaá¹-o hoti. satta ca usabhasatÄ• ni satta ca vacchatarasatÄ• ni satta ca vacchatarÄ«
ajasatÄ• ni satta ca urabbhasatÄ• ni thÅ«á¹‡Å«panÄ«tÄ• ni honti yaÃ±Ã±atthÄ• ya.

<324> assosuá¹ƒ kho khÄ• á¹‡umatakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu
sakyakulÄ• pabbajito magadhesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena s

bhikkhusatehi khÄ• á¹‡umataá¹ƒ anuppatto khÄ• á¹‡umate viharati ambalaá¹-á¹-hikÄ• yaá¹
bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• ara
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devama
bhagavÄ• â€™ ti \Ee I 128/. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ \Se I 163/ sabra
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sa
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tath
dassanaá¹ƒ hotÄ«â€™â€™ ti.

<325> atha \Ne I 113/ kho khÄ• á¹‡umatakÄ• brÄ• hmaá¹‡agahapatikÄ• khÄ• á¹‡umatÄ•
gaá¹‡Ä«bhÅ«tÄ• yena ambalaá¹-á¹-hikÄ• tenupasaá¹…kamanti.

<326> tena \Be I 121/ kho pana samayena kÅ«á¹-adanto brÄ• hmaá¹‡o uparipÄ• sÄ• de di
addasÄ• kho kÅ«á¹-adanto brÄ• hmaá¹‡o khÄ• á¹‡umatake brÄ• hmaá¹‡agahapatike khÄ•
saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bhÅ«te yena ambalaá¹-á¹-hikÄ• tenupasaá¹…kamante. disv
``kiá¹ƒ nu kho, bho khatte, khÄ• á¹‡umatakÄ• brÄ• hmaá¹‡agahapatikÄ• khÄ• á¹‡umatÄ•
saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bhÅ«tÄ• yena ambalaá¹-á¹-hikÄ• tenupasaá¹…kamantÄ«â

<327> ``atthi kho, bho, samaá¹‡o gotamo sakyaputto sakyakulÄ• pabbajito magadhesu cÄ
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi khÄ• á¹‡umataá¹ƒ
viharati ambalaá¹-á¹-hikÄ• yaá¹ƒ. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡
--- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokav
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. tamete bha
upasaá¹…kamantÄ«â€™â€™ ti.

<328> atha kho kÅ«á¹-adantassa brÄ• hmaá¹‡assa etadahosi --- ``sutaá¹ƒ kho pana metaá
164/ gotamo tividhaá¹ƒ yaÃ±Ã±asampadaá¹ƒ soá¸·asaparikkhÄ• raá¹ƒ jÄ• nÄ• tÄ«â€™ ti. n
tividhaá¹ƒ yaÃ±Ã±asampadaá¹ƒ soá¸·asaparikkhÄ• raá¹ƒ. icchÄ• mi cÄ• haá¹ƒ mahÄ• yaÃ±
yaá¹ƒnÅ«nÄ• haá¹ƒ \Ee I 129/ samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• tividhaá¹ƒ yaÃ±
soá¸·asaparikkhÄ• raá¹ƒ puccheyyaâ€™â€™ nti.

<329> atha kho kÅ«á¹-adanto brÄ• hmaá¹‡o khattaá¹ƒ Ä• mantesi --- ``tena hi, bho khatte,
brÄ• hmaá¹‡agahapatikÄ• tenupasaá¹…kama. upasaá¹…kamitvÄ• khÄ• á¹‡umatake brÄ•
--- `kÅ«á¹-adanto, bho, brÄ• hmaá¹‡o evamÄ• ha --- ``Ä• gamentu kira bhavanto, kÅ«á¹-ada
samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bho
kÅ«á¹-adantassa brÄ• hmaá¹‡assa paá¹-issutvÄ• yena khÄ• á¹‡umatakÄ• brÄ• hmaá¹‡ag
upasaá¹…kamitvÄ• khÄ• á¹‡umatake brÄ• hmaá¹‡agahapatike etadavoca --- ``kÅ«á¹-adan
--- `Ä• gamentu kira bhonto, kÅ«á¹-adantopi brÄ• hmaá¹‡o samaá¹‡aá¹ƒ gotamaá¹ƒ dassan

upasaá¹…kamissatÄ«â€™â€™ â€™ ti.

kÅ«á¹-adantaguá¹‡akathÄ•

<330> tena \Be I 122/ \Ne I 114/ kho pana samayena anekÄ• ni brÄ• hmaá¹‡asatÄ• ni khÄ
``kÅ«á¹-adantassa brÄ• hmaá¹‡assa mahÄ• yaÃ±Ã±aá¹ƒ anubhavissÄ• mÄ• â€™â€™ ti. a
``kÅ«á¹-adanto kira brÄ• hmaá¹‡o samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissa
brÄ• hmaá¹‡Ä• yena kÅ«á¹-adanto brÄ• hmaá¹‡o tenupasaá¹…kamiá¹ƒsu.

<331> upasaá¹…kamitvÄ• kÅ«á¹-adantaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavocuá¹ƒ --- ``saccaá¹ƒ
samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ ti? ``evaá¹ƒ kho me,
samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya \Se I 165/ upasaá¹…kamissÄ• mÄ«â€™â€™ â€™ ti.

``mÄ• bhavaá¹ƒ kÅ«á¹-adanto samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kami. na a
samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. sace bhavaá¹ƒ kÅ«á¹-adanto sa
dassanÄ• ya upasaá¹…kamissati, bhoto kÅ«á¹-adantassa yaso hÄ• yissati, samaá¹‡assa g
abhivaá¸• á¸• hissati. yampi bhoto kÅ«á¹-adantassa yaso hÄ• yissati, samaá¹‡assa gotama
abhivaá¸• á¸• hissati, iminÄ• paá¹…gena na arahati bhavaá¹ƒ kÅ«á¹-adanto samaá¹‡aá¹ƒ g
upasaá¹…kamituá¹ƒ. samaá¹‡o tveva gotamo arahati bhavantaá¹ƒ kÅ«á¹-adantaá¹ƒ dassan
I 130/.

``bhavaÃ±hi kÅ«á¹-adanto ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena. yampi bhavaá¹ƒ kÅ«á¹-adanto
pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á
iminÄ• paá¹…gena na arahati bhavaá¹ƒ kÅ«á¹-adanto samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• y
tveva gotamo arahati bhavantaá¹ƒ kÅ«á¹-adantaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ.

``bhavaÃ±hi kÅ«á¹-adanto aá¸• á¸• ho mahaddhano mahÄ• bhogo pahÅ«tavittÅ«pakaraá¹‡
pe ...

``bhavaÃ±hi kÅ«á¹-adanto ajjhÄ• yako mantadharo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sa
sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ padako veyyÄ• karaá¹‡o lokÄ• yat
... pe ...

``bhavaÃ±hi \Be I 123/ \Ne I 115/ kÅ«á¹-adanto abhirÅ«po dassanÄ«yo pÄ• sÄ• diko param
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato brahmavaá¹‡á¹‡Ä« brahmavacchasÄ« akhuddÄ•
pe ...

``bhavaÃ±hi kÅ«á¹-adanto sÄ«lavÄ• vuddhasÄ«lÄ« vuddhasÄ«lena samannÄ• gato ... pe

``bhavaÃ±hi kÅ«á¹-adanto kalyÄ• á¹‡avÄ• co kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ• y
vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• ... pe ...

``bhavaÃ±hi kÅ«á¹-adanto bahÅ«naá¹ƒ Ä• cariyapÄ• cariyo tÄ«á¹‡i mÄ• á¹‡avakasatÄ• ni
pana nÄ• nÄ• disÄ• nÄ• nÄ• janapadÄ• mÄ• á¹‡avakÄ• Ä• gacchanti bhoto kÅ«á¹-adanta
adhiyitukÄ• mÄ• ... pe ...

``bhavaÃ±hi kÅ«á¹-adanto jiá¹‡á¹‡o vuddho mahallako addhagato vayoanuppatto. samaá¹‡
taruá¹‡apabbajito ca ... pe ...

``bhavaÃ±hi kÅ«á¹-adanto raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa sakkato garu
... pe ...

``bhavaÃ±hi kÅ«á¹-adanto brÄ• hmaá¹‡assa pokkharasÄ• tissa sakkato garukato mÄ• nito

``bhavaÃ±hi \Ee I 131/ kÅ«á¹-adanto khÄ• á¹‡umataá¹ƒ ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡
sadhaÃ±Ã±aá¹ƒ rÄ• jabhoggaá¹ƒ raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena dinnaá¹
yampi bhavaá¹ƒ kÅ«á¹-adanto khÄ• á¹‡umataá¹ƒ ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-
rÄ• jabhoggaá¹ƒ, raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena dinnaá¹ƒ rÄ• jadÄ• yaá
iminÄ• paá¹…gena na arahati bhavaá¹ƒ kÅ«á¹-adanto samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• y
samaá¹‡otveva gotamo arahati bhavantaá¹ƒ kÅ«á¹-adantaá¹ƒ dassanÄ• ya upasaá¹…kamit

buddhaguá¹‡akathÄ•

<332> evaá¹ƒ \Ne I 116/ vutte kÅ«á¹-adanto brÄ• hmaá¹‡o te brÄ• hmaá¹‡e etadavoca ---

``tena \Be I 124/ hi, bho, mamapi suá¹‡Ä• tha, yathÄ• mayameva arahÄ• ma taá¹ƒ bhavan
dassanÄ• ya upasaá¹…kamituá¹ƒ, na tveva arahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dass
samaá¹‡o khalu, bho, gotamo ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena. yampi, bho, samaá¹‡o gotamo
pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á
iminÄ• paá¹…gena na arahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasaá¹…ka
arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ.

``samaá¹‡o khalu, bho, gotamo mahantaá¹ƒ Ã±Ä• tisaá¹…ghaá¹ƒ ohÄ• ya pabbajito ... pe .

``samaá¹‡o khalu, bho, gotamo pahÅ«taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ ohÄ• ya pabbajito b
vehÄ• saá¹-á¹-haá¹ƒ ca ... pe ...

``samaá¹‡o khalu, bho, gotamo daharova samÄ• no yuvÄ• susukÄ• á¸·akeso bhadrena yo
paá¹-hamena vayasÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito ... pe ...

``samaá¹‡o khalu, bho, gotamo akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ assumukhÄ• naá¹ƒ
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

``samaá¹‡o khalu, bho, gotamo abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡
brahmavaá¹‡á¹‡Ä« brahmavacchasÄ« akhuddÄ• vakÄ• so dassanÄ• ya \Ee I 132/ ... pe ...

``samaá¹‡o khalu, bho, gotamo sÄ«lavÄ• ariyasÄ«lÄ« kusalasÄ«lÄ« kusalasÄ«lena saman

``samaá¹‡o \Ne I 117/ khalu, bho, gotamo kalyÄ• á¹‡avÄ• co kalyÄ• á¹‡avÄ• kkaraá¹‡o po
vissaá¹-á¹-hÄ• ya \Se I 168/ anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• ... pe ...

``samaá¹‡o \Be I 125/ khalu, bho, gotamo bahÅ«naá¹ƒ Ä• cariyapÄ• cariyo ... pe ...

``samaá¹‡o khalu, bho, gotamo khÄ«á¹‡akÄ• marÄ• go vigatacÄ• pallo ... pe ...

``samaá¹‡o khalu, bho, gotamo kammavÄ• dÄ« kiriyavÄ• dÄ« apÄ• papurekkhÄ• ro brahm

``samaá¹‡o khalu, bho, gotamo uccÄ• kulÄ• pabbajito asambhinnakhattiyakulÄ• ... pe ...

``samaá¹‡o khalu, bho, gotamo aá¸• á¸• hÄ• kulÄ• pabbajito mahaddhanÄ• mahÄ• bhog

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ tiroraá¹-á¹-hÄ• tirojanapadÄ• paÃ±haá¹ƒ pucchituá
...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ anekÄ• ni devatÄ• sahassÄ• ni pÄ• á¹‡ehi saraá¹‡a

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• â€™ ti ... pe ...

``samaá¹‡o khalu, bho, gotamo dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gato ... pe

``samaá¹‡o khalu, bho, gotamo ehisvÄ• gatavÄ• dÄ« sakhilo sammodako abbhÄ• kuá¹-iko
... pe ...

``samaá¹‡o khalu, bho, gotamo catunnaá¹ƒ parisÄ• naá¹ƒ sakkato garukato mÄ• nito pÅ«ji

``samaá¹‡e \Ne I 118/ khalu, bho, gotame bahÅ« devÄ• ca manussÄ• ca abhippasannÄ•

``samaá¹‡o khalu, bho, gotamo yasmiá¹ƒ gÄ• me vÄ• nigame vÄ• paá¹-ivasati na tasmiá¹
amanussÄ• manusse viheá¹-henti ... pe ...

``samaá¹‡o khalu, bho, gotamo saá¹…ghÄ« gaá¹‡Ä« gaá¹‡Ä• cariyo puthutitthakarÄ• naá¹
kho pana, bho, etesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ yathÄ• \Be I 126/ vÄ• tathÄ• vÄ
\Se I 169/ hevaá¹ƒ samaá¹‡assa gotamassa yaso samudÄ• gato. atha kho anuttarÄ• ya vijj
samaá¹‡assa gotamassa yaso samudÄ• gato ... pe ...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro saputto sabh
sÄ• macco pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ... pe ...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ rÄ• jÄ• pasenadi kosalo saputto sabhariyo sapariso
saraá¹‡aá¹ƒ gato ... pe ...

``samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ brÄ• hmaá¹‡o pokkharasÄ• ti saputto sabhariyo sap
saraá¹‡aá¹ƒ gato ... pe ...

``samaá¹‡o khalu, bho, gotamo raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa sakkato
apacito ... pe ...

``samaá¹‡o khalu, bho, gotamo raÃ±Ã±o pasenadissa kosalassa sakkato garukato mÄ• nit
...

``samaá¹‡o khalu, bho, gotamo brÄ• hmaá¹‡assa pokkharasÄ• tissa sakkato garukato mÄ
...

``samaá¹‡o khalu, bho, gotamo khÄ• á¹‡umataá¹ƒ anuppatto khÄ• á¹‡umate viharati amba
pana, bho, keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• amhÄ• kaá¹ƒ gÄ• makhettaá¹ƒ Ä• g
honti. atithÄ« kho panamhehi sakkÄ• tabbÄ• garukÄ• tabbÄ• mÄ• netabbÄ• pÅ«jetabbÄ
samaá¹‡o gotamo khÄ• á¹‡umataá¹ƒ anuppatto khÄ• á¹‡umate viharati ambalaá¹-á¹-hikÄ• y
samaá¹‡o gotamo. atithi kho panamhehi sakkÄ• tabbo garukÄ• tabbo mÄ• netabbo pÅ«jeta

iminÄ• paá¹…gena nÄ• rahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasaá¹…ka
arahÄ• ma \Se I 170/ taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. ettak
bhoto gotamassa vaá¹‡á¹‡e pariyÄ• puá¹‡Ä• mi, no ca kho so bhavaá¹ƒ gotamo ettakavaá¹
aparimÄ• á¹‡avaá¹‡á¹‡o hi so bhavaá¹ƒ gotamoâ€™â€™ ti.

<333> evaá¹ƒ \Be I 127/ vutte, te brÄ• hmaá¹‡Ä• kÅ«á¹-adantaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etada
bhavaá¹ƒ kÅ«á¹-adanto samaá¹‡assa gotamassa vaá¹‡á¹‡e bhÄ• sati, ito cepi so bhavaá¹ƒ
viharati, alameva saddhena kulaputtena dassanÄ• ya upasaá¹…kamituá¹ƒ api puá¹-osenÄ•
sabbeva mayaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissÄ• mÄ• â€™â€™

mahÄ• vijitarÄ• jayaÃ±Ã±akathÄ•

<334> atha kho kÅ«á¹-adanto brÄ• hmaá¹‡o mahatÄ• brÄ• hmaá¹‡agaá¹‡ena saddhiá¹ƒ y
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi \Ee I 1
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. khÄ• á¹‡umatakÄ• pi kho brÄ• hm
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavatÄ• saddh
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce nÄ• magottaá¹ƒ sÄ•
nisÄ«diá¹ƒsu; appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

<335> ekamantaá¹ƒ nisinno kho kÅ«á¹-adanto brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---
gotama --- `samaá¹‡o gotamo tividhaá¹ƒ yaÃ±Ã±asampadaá¹ƒ soá¸·asaparikkhÄ• raá¹ƒ jÄ•
panÄ• haá¹ƒ jÄ• nÄ• mi tividhaá¹ƒ yaÃ±Ã±asampadaá¹ƒ soá¸·asaparikkhÄ• raá¹ƒ. icchÄ• m
I 171/ yajituá¹ƒ. sÄ• dhu me bhavaá¹ƒ gotamo tividhaá¹ƒ yaÃ±Ã±asampadaá¹ƒ soá¸·asapar
ti.

<336> ``tena hi, brÄ• hmaá¹‡a, suá¹‡Ä• hi sÄ• dhukaá¹ƒ manasikarohi, bhÄ• sissÄ• mÄ«â
ti kho kÅ«á¹-adanto brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etadavoca --- ``bhÅ«ta
I 120/, rÄ• jÄ• mahÄ• vijito nÄ• ma ahosi aá¸• á¸• ho mahaddhano mahÄ• bhogo pahÅ«taj
pahÅ«tavittÅ«pakaraá¹‡o pahÅ«tadhanadhaÃ±Ã±o paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro. a
mahÄ• vijitassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- `adh
mÄ• nusakÄ• bhogÄ• , mahantaá¹ƒ pathavimaá¹‡á¸• alaá¹ƒ abhivijiya ajjhÄ• vasÄ• mi \Be
mahÄ• yaÃ±Ã±aá¹ƒ yajeyyaá¹ƒ, yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™

<337> ``atha kho, brÄ• hmaá¹‡a, rÄ• jÄ• mahÄ• vijito purohitaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• ma
mayhaá¹ƒ, brÄ• hmaá¹‡a, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ•
vipulÄ• mÄ• nusakÄ• bhogÄ• \Ee I 135/, mahantaá¹ƒ pathavimaá¹‡á¸• alaá¹ƒ abhivijiya aj
yaá¹ƒnÅ«nÄ• haá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajeyyaá¹ƒ yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ•

icchÄ• mahaá¹ƒ, brÄ• hmaá¹‡a, mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ. anusÄ• satu maá¹ƒ bhavaá¹
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ â€™ ti.

<338> ``evaá¹ƒ vutte, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o rÄ• jÄ• naá¹ƒ mahÄ• vijitaá¹ƒ
raÃ±Ã±o janapado sakaá¹‡á¹-ako sauppÄ«á¸·o, gÄ• maghÄ• tÄ• pi dissanti, nigamaghÄ• tÄ
dissanti \Se I 172/, panthaduhanÄ• pi dissanti. bhavaá¹ƒ kho pana rÄ• jÄ• evaá¹ƒ sakaá¹‡á
sauppÄ«á¸·e balimuddhareyya, akiccakÄ• rÄ« assa tena bhavaá¹ƒ rÄ• jÄ• . siyÄ• kho pana
``ahametaá¹ƒ dassukhÄ«laá¹ƒ vadhena vÄ• bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ•
samÅ«hanissÄ• mÄ«â€™â€™ ti, na kho panetassa dassukhÄ«lassa evaá¹ƒ sammÄ• samu
hatÄ• vasesakÄ• bhavissanti, te pacchÄ• raÃ±Ã±o janapadaá¹ƒ viheá¹-hessanti. api ca kh
Ä• gamma evametassa dassukhÄ«lassa sammÄ• samugghÄ• to hoti. tena hi bhavaá¹ƒ rÄ•
ussahanti kasigorakkhe, tesaá¹ƒ bhavaá¹ƒ rÄ• jÄ• bÄ«jabhattaá¹ƒ anuppadetu. ye bhoto ra
vÄ• á¹‡ijjÄ• ya, tesaá¹ƒ bhavaá¹ƒ rÄ• jÄ• pÄ• bhataá¹ƒ anuppadetu. ye bhoto raÃ±Ã±o jana
rÄ• japorise, tesaá¹ƒ bhavaá¹ƒ rÄ• jÄ• bhattavetanaá¹ƒ pakappetu. te ca manussÄ• sakam
janapadaá¹ƒ na viheá¹-hessanti; mahÄ• ca raÃ±Ã±o rÄ• siko bhavissati. khemaá¹-á¹-hitÄ•
anuppÄ«á¸·Ä• . manussÄ• mudÄ• modamÄ• nÄ• ure putte naccentÄ• apÄ• rutagharÄ•
`evaá¹ƒ, bhoâ€™ ti kho, brÄ• hmaá¹‡a, rÄ• jÄ• mahÄ• vijito purohitassa brÄ• hmaá¹‡assa
janapade ussahiá¹ƒsu \Ee I 136/ kasigorakkhe, tesaá¹ƒ rÄ• jÄ• mahÄ• vijito bÄ«jabhattaá¹ƒ
129/ ca raÃ±Ã±o janapade ussahiá¹ƒsu vÄ• á¹‡ijjÄ• ya, tesaá¹ƒ rÄ• jÄ• mahÄ• vijito pÄ• bh
raÃ±Ã±o janapade \Se I 173/ ussahiá¹ƒsu \Ne I 121/ rÄ• japorise, tesaá¹ƒ rÄ• jÄ• mahÄ• vi
pakappesi. te ca manussÄ• sakammapasutÄ• raÃ±Ã±o janapadaá¹ƒ na viheá¹-hiá¹ƒsu, ma
ahosi. khemaá¹-á¹-hitÄ• janapadÄ• akaá¹‡á¹-akÄ• anuppÄ«á¸·Ä• manussÄ• mudÄ• mo
apÄ• rutagharÄ• maÃ±Ã±e vihariá¹ƒsu. atha kho, brÄ• hmaá¹‡a, rÄ• jÄ• mahÄ• vijito puro
Ä• mantetvÄ• etadavoca --- `samÅ«hato kho me bhoto dassukhÄ«lo, bhoto saá¹ƒvidhÄ• na
rÄ• siko. khemaá¹-á¹-hitÄ• janapadÄ• akaá¹‡á¹-akÄ• anuppÄ«á¸·Ä• manussÄ• mudÄ• m
apÄ• rutagharÄ• maÃ±Ã±e viharanti. icchÄ• mahaá¹ƒ brÄ• hmaá¹‡a mahÄ• yaÃ±Ã±aá¹ƒ y
bhavaá¹ƒ yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™ ti.

catuparikkhÄ• raá¹ƒ

<339> ``tena hi bhavaá¹ƒ rÄ• jÄ• ye bhoto raÃ±Ã±o janapade khattiyÄ• Ä• nuyantÄ• neg
bhavaá¹ƒ rÄ• jÄ• Ä• mantayataá¹ƒ --- `icchÄ• mahaá¹ƒ, bho, mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ,
yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™ ti. ye bhoto raÃ±Ã±o janapade
ceva jÄ• napadÄ• ca ... pe ... brÄ• hmaá¹‡amahÄ• sÄ• lÄ• negamÄ• ceva jÄ• napadÄ• c
negamÄ• ceva jÄ• napadÄ• ca, te bhavaá¹ƒ rÄ• jÄ• Ä• mantayataá¹ƒ --- `icchÄ• mahaá¹ƒ
yajituá¹ƒ, anujÄ• nantu me bhavanto yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ•
kho, brÄ• hmaá¹‡a, rÄ• jÄ• mahÄ• vijito purohitassa brÄ• hmaá¹‡assa paá¹-issutvÄ• \Se I
khattiyÄ• Ä• nuyantÄ• negamÄ• ceva jÄ• napadÄ• ca, te rÄ• jÄ• mahÄ• vijito Ä• mantes

`icchÄ• mahaá¹ƒ, bho, mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ, anujÄ• nantu me bhavanto yaá¹ƒ man
sukhÄ• yÄ• â€™â€™ ti. `yajataá¹ƒ bhavaá¹ƒ rÄ• jÄ• yaÃ±Ã±aá¹ƒ, yaÃ±Ã±akÄ• lo mahÄ• r
amaccÄ• pÄ• risajjÄ• negamÄ• ceva jÄ• napadÄ• ca ... pe ... brÄ• hmaá¹‡amahÄ• sÄ• l
... pe ... gahapatinecayikÄ• negamÄ• ceva jÄ• napadÄ• ca, te rÄ• jÄ• mahÄ• vijito Ä• ma
bho \Be I 130/, mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ. anujÄ• nantu me bhavanto yaá¹ƒ mama assa
sukhÄ• yÄ• â€™ ti. `yajataá¹ƒ bhavaá¹ƒ rÄ• jÄ• yaÃ±Ã±aá¹ƒ, yaÃ±Ã±akÄ• lo mahÄ• rÄ• jÄ
anumatipakkhÄ• tasseva yaÃ±Ã±assa parikkhÄ• rÄ• bhavanti.

aá¹-á¹-ha parikkhÄ• rÄ•

<340> ``rÄ• jÄ• \Ne I 122/ mahÄ• vijito aá¹-á¹-hahaá¹…gehi samannÄ• gato, ubhato sujÄ•
saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ•
dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato brahmava
akhuddÄ• vakÄ• so dassanÄ• ya; aá¸• á¸• ho mahaddhano mahÄ• bhogo pahÅ«tajÄ• tarÅ«
pahÅ«tadhanadhaÃ±Ã±o paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro; balavÄ• caturaá¹…giniyÄ•
assavÄ• ya ovÄ• dapaá¹-ikarÄ• ya sahati {patapati (Ce Ee), tapati (Se) } maÃ±Ã±e paccatth
dÄ• yako dÄ• napati anÄ• vaá¹-advÄ• ro samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavaá¹‡ibba
puÃ±Ã±Ä• ni karoti; bahussuto tassa tassa sutajÄ• tassa, tassa tasseva \Se I 175/ kho pana
jÄ• nÄ• ti `ayaá¹ƒ imassa bhÄ• sitassa attho ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™ ti; paá¹
medhÄ• vÄ«, paá¹-ibalo, atÄ«tÄ• nÄ• gatapaccuppanne atthe cintetuá¹ƒ. rÄ• jÄ• mahÄ• vij
samannÄ• gato. iti imÄ• nipi aá¹-á¹-haá¹…gÄ• ni tasseva yaÃ±Ã±assa parikkhÄ• rÄ• bhava

catuparikkhÄ• raá¹ƒ

<341> ``purohito \Ee I 138/ {purohitopi (Katthaci Ce Katthaci) } brÄ• hmaá¹‡o catuhaá¹…ge
ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahay
anupakkuá¹-á¹-ho jÄ• tivÄ• dena; ajjhÄ• yako mantadharo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• rag
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo; sÄ«lavÄ• vuddhasÄ«lÄ« vuddhasÄ«lena \B
paá¹‡á¸• ito viyatto medhÄ• vÄ« paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ
catÅ«haá¹…gehi samannÄ• gato. iti imÄ• ni cattÄ• ri aá¹…gÄ• ni tasseva yaÃ±Ã±assa pari

tisso vidhÄ•

<342> ``atha kho, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o raÃ±Ã±o mahÄ• vijitassa pubbeva
desesi. siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ \Se I 176/ yiá¹-á¹-hukÄ• massa
(Katthaci) } kocideva vippaá¹-isÄ• ro --- `mahÄ• vata me bhogakkhandho vigacchissatÄ«â€
vippaá¹-isÄ• ro na karaá¹‡Ä«yo. siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yajam

vippaá¹-isÄ• ro --- `mahÄ• \Ne I 123/ vata me bhogakkhandho vigacchatÄ«â€™ ti, so bhotÄ
vippaá¹-isÄ• ro na karaá¹‡Ä«yo. siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yiá¹-á
vippaá¹-isÄ• ro --- `mahÄ• vata me bhogakkhandho vigatoâ€™ ti, so bhotÄ• raÃ±Ã±Ä• vip
karaá¹‡Ä«yoâ€™â€™ ti. imÄ• kho, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o raÃ±Ã±o mahÄ•
tisso vidhÄ• desesi.

dasa Ä• kÄ• rÄ•

<343> ``atha kho, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o raÃ±Ã±o mahÄ• vijitassa pubbeva
paá¹-iggÄ• hakesu vippaá¹-isÄ• raá¹ƒ paá¹-ivinesi. `Ä• gamissanti kho bhoto yaÃ±Ã±aá¹ƒ pA
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• pi. ye tattha pÄ• á¹‡Ä• tipÄ• tino, tesaÃ±Ã±eva tena. ye ta
paá¹-iviratÄ• , te Ä• rabbha yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhavaá¹ƒ, modataá¹ƒ bhavaá¹ƒ,
antaraá¹ƒ pasÄ• detu. Ä• gamissanti kho bhoto yaÃ±Ã±aá¹ƒ adinnÄ• dÄ• yinopi adinnÄ• dÄ
... \Se I 177/ kÄ• mesu micchÄ• cÄ• rinopi kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• pi ... mu
paá¹-iviratÄ• pi ... pisuá¹‡avÄ• cinopi pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• pi ... pharusavÄ
vÄ• cÄ• ya paá¹-iviratÄ• pi ... samphappalÄ• pinopi samphappalÄ• pÄ• \Be I 132/ paá¹-ivira
abhijjhÄ• lunopi anabhijjhÄ• lunopi ... byÄ• pannacittÄ• pi abyÄ• pannacittÄ• pi ... micchÄ•
sammÄ• diá¹-á¹-hikÄ• pi .... ye tattha micchÄ• diá¹-á¹-hikÄ• , tesaÃ±Ã±eva tena. ye tattha s
Ä• rabbha yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhavaá¹ƒ, modataá¹ƒ bhavaá¹ƒ, cittameva bhavaa
pasÄ• detÅ«â€™ ti. imehi kho, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o raÃ±Ã±o mahÄ• vijita
dasahÄ• kÄ• rehi paá¹-iggÄ• hakesu vippaá¹-isÄ• raá¹ƒ paá¹-ivinesi.

soá¸·asa Ä• kÄ• rÄ•

<344> ``atha kho, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o raÃ±Ã±o mahÄ• vijitassa mahÄ•
soá¸·asahÄ• kÄ• rehi cittaá¹ƒ sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi siyÄ•
mahÄ• yaÃ±Ã±aá¹ƒ yajamÄ• nassa kocideva vattÄ• --- `rÄ• jÄ• kho mahÄ• vijito mahÄ• ya
tassa Ä• mantitÄ• khattiyÄ• Ä• nuyantÄ• negamÄ• ceva jÄ• napadÄ• ca; atha ca pana b
mahÄ• yaÃ±Ã±aá¹ƒ yajatÄ«â€™ ti \Se I 179/. evampi bhoto raÃ±Ã±o vattÄ• dhammato nat
raÃ±Ã±Ä• Ä• mantitÄ• khattiyÄ• Ä• nuyantÄ• negamÄ• ceva jÄ• napadÄ• ca \Ne I 124/
jÄ• nÄ• tu, yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhavaá¹ƒ, modataá¹ƒ bhavaá¹ƒ, cittameva bhava

``siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yajamÄ• nassa kocideva vattÄ• --- `
mahÄ• yaÃ±Ã±aá¹ƒ yajati, no ca kho tassa Ä• mantitÄ• amaccÄ• pÄ• risajjÄ• negamÄ• c
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• negamÄ• ceva jÄ• napadÄ• ca ... pe ... gahapatinecayikÄ•
atha ca pana bhavaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajatÄ«â€™ ti. evampi bh
natthi. bhotÄ• kho pana raÃ±Ã±Ä• Ä• mantitÄ• gahapatinecayikÄ• negamÄ• ceva jÄ• na

bhavaá¹ƒ rÄ• jÄ• jÄ• nÄ• tu, yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhavaá¹ƒ, modataá¹ƒ bhavaá¹ƒ
antaraá¹ƒ pasÄ• detu.

``siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yajamÄ• nassa kocideva vattÄ• --- `
mahÄ• yaÃ±Ã±aá¹ƒ yajati, no ca kho ubhato \Be I 133/ sujÄ• to mÄ• tito ca pitito ca saá¹ƒsu
sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena, atha ca pana bhava
mahÄ• yaÃ±Ã±aá¹ƒ yajatÄ«â€™ ti. evampi bhoto raÃ±Ã±o vattÄ• dhammato natthi. bhava
sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• \B
akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena. iminÄ• petaá¹ƒ bhavaá¹ƒ rÄ• jÄ• jÄ• nÄ• tu, yaja
bhavaá¹ƒ, modataá¹ƒ bhavaá¹ƒ, cittameva bhavaá¹ƒ antaraá¹ƒ pasÄ• detu.

``siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yajamÄ• nassa kocideva vattÄ• --- `
mahÄ• yaÃ±Ã±aá¹ƒ yajati no ca kho abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹
brahmavaá¹‡á¹‡Ä« brahmavacchasÄ« akhuddÄ• vakÄ• so dassanÄ• ya ... pe ... no ca kho
mahÄ• bhogo pahÅ«tajÄ• tarÅ«parajato pahÅ«tavittÅ«pakaraá¹‡o pahÅ«tadhanadhaÃ±Ã±o
paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro ... pe ... no ca kho balavÄ• caturaá¹…giniyÄ• senÄ•
ovÄ• dapaá¹-ikarÄ• ya sahati maÃ±Ã±e paccatthike yasasÄ• ... pe ... no ca kho saddho dÄ
anÄ• vaá¹-advÄ• ro samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ o
pe ... no ca kho bahussuto tassa tassa sutajÄ• tassa ... pe ... no ca kho tassa tasseva kho p
atthaá¹ƒ jÄ• nÄ• ti ``ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ imassa bhÄ• sitassa atthoâ€
kho paá¹‡á¸• ito viyatto medhÄ• vÄ« paá¹-ibalo atÄ«tÄ• nÄ• gatapaccuppanne atthe cintetu
rÄ• jÄ• evarÅ«paá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajatÄ«â€™ ti \Ne I 125/. evampi bhoto raÃ±Ã±o
bhavaá¹ƒ kho pana rÄ• jÄ• paá¹‡á¸• ito viyatto medhÄ• vÄ« paá¹-ibalo atÄ«tÄ• nÄ• gatapa
iminÄ• petaá¹ƒ bhavaá¹ƒ rÄ• jÄ• jÄ• nÄ• tu \Se I 181/, yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhav
bhavaá¹ƒ, cittameva bhavaá¹ƒ antaraá¹ƒ pasÄ• detu.

``siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yajamÄ• nassa kocideva vattÄ• --- `
mahÄ• yaÃ±Ã±aá¹ƒ yajati. no ca khvassa purohito brÄ• hmaá¹‡o ubhato sujÄ• to mÄ• tito c
saá¹ƒsuddhagahaá¹‡iko \Be I 134/ yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹
pana bhavaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajatÄ«â€™ ti. evampi \Ee I 141/
dhammato natthi. bhoto kho pana raÃ±Ã±o purohito brÄ• hmaá¹‡o ubhato sujÄ• to mÄ• tito
saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ•
bhavaá¹ƒ rÄ• jÄ• jÄ• nÄ• tu, yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhavaá¹ƒ, modataá¹ƒ bhavaá¹ƒ
antaraá¹ƒ pasÄ• detu.

``siyÄ• kho pana bhoto raÃ±Ã±o mahÄ• yaÃ±Ã±aá¹ƒ yajamÄ• nassa kocideva vattÄ• --- `
mahÄ• yaÃ±Ã±aá¹ƒ yajati. no ca khvassa purohito brÄ• hmaá¹‡o ajjhÄ• yako mantadharo ti
pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±ca

lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo ... pe ... no ca khvassa purohito brÄ• hmaá¹‡
vuddhasÄ«lena samannÄ• gato ... pe ... no ca khvassa purohito brÄ• hmaá¹‡o paá¹‡á¸• ito
paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ, atha ca pana bhavaá¹ƒ rÄ• jÄ•
mahÄ• yaÃ±Ã±aá¹ƒ yajatÄ«â€™ ti. evampi bhoto raÃ±Ã±o vattÄ• dhammato natthi. bhoto
brÄ• hmaá¹‡o paá¹‡á¸• ito viyatto medhÄ• vÄ« paá¹-hamo vÄ• dutiyo vÄ• sujaá¹ƒ paggaá
bhavaá¹ƒ rÄ• jÄ• jÄ• nÄ• tu, yajataá¹ƒ bhavaá¹ƒ, sajjataá¹ƒ bhavaá¹ƒ, modataá¹ƒ bhavaá¹
antaraá¹ƒ pasÄ• detÅ«ti. imehi kho, brÄ• hmaá¹‡a, purohito brÄ• hmaá¹‡o raÃ±Ã±o mahÄ•
yajamÄ• nassa soá¸·asahi Ä• kÄ• rehi cittaá¹ƒ sandassesi samÄ• dapesi samuttejesi sampa

<345> ``tasmiá¹ƒ kho, brÄ• hmaá¹‡a, yaÃ±Ã±e neva gÄ• vo haÃ±Ã±iá¹ƒsu, na ajeá¸·akÄ•
kukkuá¹-asÅ«karÄ• haÃ±Ã±iá¹ƒsu, na vividhÄ• pÄ• á¹‡Ä• saá¹ƒghÄ• taá¹ƒ Ä• pajjiá¹ƒsu,
yÅ«patthÄ• ya, na dabbhÄ• lÅ«yiá¹ƒsu barihisatthÄ• ya {parihiá¹ƒsatthÄ• ya (Se Katthaci C
parahiá¹ƒsatthÄ• ya (Katthaci) }. yepissa ahesuá¹ƒ dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakar
daá¹‡á¸• atajjitÄ• na \Be I 135/ bhayatajjitÄ• na assumukhÄ• rudamÄ• nÄ• parikammÄ• r
kho ye icchiá¹ƒsu, te akaá¹ƒsu, ye na icchiá¹ƒsu, na te akaá¹ƒsu; yaá¹ƒ icchiá¹ƒsu, taá¹ƒ ak
icchiá¹ƒsu, na taá¹ƒ akaá¹ƒsu. sappitelanavanÄ«tadadhimadhuphÄ• á¹‡itena ceva so yaÃ±Ã
niá¹-á¹-hÄ• namagamÄ• si.

<346> ``atha \Ee I 142/ kho, brÄ• hmaá¹‡a, khattiyÄ• Ä• nuyantÄ• negamÄ• ceva jÄ• na
pÄ• risajjÄ• negamÄ• ceva jÄ• napadÄ• ca, brÄ• hmaá¹‡amahÄ• sÄ• lÄ• negamÄ• ceva
negamÄ• \Se I 183/ ceva jÄ• napadÄ• ca pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ Ä• dÄ• ya rÄ• jÄ• na
upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `idaá¹ƒ, deva, pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ devaÃ±
devo paá¹-iggaá¹‡hÄ• tÅ«â€™ ti. `alaá¹ƒ, bho, mamÄ• pidaá¹ƒ pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ
abhisaá¹…khataá¹ƒ; taÃ±ca vo hotu, ito ca bhiyyo harathÄ• â€™ ti. te raÃ±Ã±Ä• paá¹-ikkhi
apakkamma evaá¹ƒ samacintesuá¹ƒ --- `na kho etaá¹ƒ amhÄ• kaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ m
punadeva sakÄ• ni gharÄ• ni paá¹-ihareyyÄ• ma. rÄ• jÄ• kho mahÄ• vijito mahÄ• yaÃ±Ã±a
anuyÄ• gino homÄ• â€™ ti.

<347> ``atha kho, brÄ• hmaá¹‡a, puratthimena yaÃ±Ã±avÄ• á¹-assa {yaÃ±Ã±Ä• vÄ• á¹-ass
khattiyÄ• Ä• nuyantÄ• negamÄ• ceva jÄ• napadÄ• ca dÄ• nÄ• ni paá¹-á¹-hapesuá¹ƒ. dak
amaccÄ• pÄ• risajjÄ• negamÄ• ceva jÄ• napadÄ• ca dÄ• nÄ• ni paá¹-á¹-hapesuá¹ƒ. pac
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• negamÄ• ceva jÄ• napadÄ• ca dÄ• nÄ• ni paá¹-á¹-hapesuá
gahapatinecayikÄ• negamÄ• ceva jÄ• napadÄ• ca dÄ• nÄ• ni paá¹-á¹-hapesuá¹ƒ.

``tesupi kho, brÄ• hmaá¹‡a, yaÃ±Ã±esu neva gÄ• vo haÃ±Ã±iá¹ƒsu, na ajeá¸·akÄ• haÃ±Ã
kukkuá¹-asÅ«karÄ• haÃ±Ã±iá¹ƒsu, na vividhÄ• pÄ• á¹‡Ä• saá¹ƒghÄ• taá¹ƒ Ä• pajjiá¹ƒsu,
yÅ«patthÄ• ya, na dabbhÄ• lÅ«yiá¹ƒsu barihisatthÄ• ya. yepi nesaá¹ƒ ahesuá¹ƒ dÄ• sÄ• ti
kammakarÄ• ti vÄ• , tepi na daá¹‡á¸• atajjitÄ• na bhayatajjitÄ• na assumukhÄ• rudamÄ• r

akaá¹ƒsu. atha kho ye icchiá¹ƒsu, te akaá¹ƒsu, ye na icchiá¹ƒsu, na te akaá¹ƒsu; yaá¹ƒ icch
akaá¹ƒsu, yaá¹ƒ na icchiá¹ƒsu na taá¹ƒ akaá¹ƒsu. sappitelanavanÄ«tadadhimadhuphÄ• á¹‡
niá¹-á¹-hÄ• namagamaá¹ƒsu.

``iti \Be I 136/ \Ee I 143/ cattÄ• ro ca anumatipakkhÄ• , rÄ• jÄ• mahÄ• vijito aá¹-á¹-hahaá¹.
purohito \Ne I 127/ brÄ• hmaá¹‡o catÅ«haá¹…gehi samannÄ• gato; tisso ca vidhÄ• ayaá¹ƒ
tividhÄ• yaÃ±Ã±asampadÄ• soá¸·asaparikkhÄ• rÄ• â€™â€™ ti.

<348> evaá¹ƒ vutte, te brÄ• hmaá¹‡Ä• unnÄ• dino uccÄ• saddamahÄ• saddÄ• ahesuá¹ƒ
yaÃ±Ã±asampadÄ• â€™â€™ ti! kÅ«á¹-adanto pana brÄ• hmaá¹‡o tÅ«á¹‡hÄ«bhÅ«tova nisi
brÄ• hmaá¹‡Ä• kÅ«á¹-adantaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavocuá¹ƒ --- ``kasmÄ• pana bhava
gotamassa subhÄ• sitaá¹ƒ subhÄ• sitato nÄ• bbhanumodatÄ«â€™â€™ ti? ``nÄ• haá¹ƒ, bho
subhÄ• sitaá¹ƒ subhÄ• sitato nÄ• bbhanumodÄ• mi. muddhÄ• pi tassa vipateyya, yo samaá
subhÄ• sitato nÄ• bbhanumodeyya. api ca me, bho, evaá¹ƒ hoti --- samaá¹‡o gotamo na ev
sutaâ€™ nti vÄ• `evaá¹ƒ arahati bhavituâ€™ nti vÄ• ; api ca samaá¹‡o gotamo --- `evaá¹ƒ
tadÄ• Ä• siâ€™ tveva bhÄ• sati. tassa mayhaá¹ƒ bho evaá¹ƒ hoti --- `addhÄ• samaá¹‡o go
vÄ• ahosi mahÄ• vijito yaÃ±Ã±assÄ• mi purohito vÄ• brÄ• hmaá¹‡o tassa yaÃ±Ã±assa yÄ
pana bhavaá¹ƒ gotamo evarÅ«paá¹ƒ yaÃ±Ã±aá¹ƒ yajitvÄ• vÄ• \Se I 185/ yÄ• jetvÄ• vÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjitÄ• tiâ€™â€™ ? ``abhijÄ• nÄ• mahaá¹ƒ, brÄ
yaÃ±Ã±aá¹ƒ yajitvÄ• vÄ• yÄ• jetvÄ• vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹
upapajjitÄ• , ahaá¹ƒ tena samayena purohito brÄ• hmaá¹‡o ahosiá¹ƒ tassa yaÃ±Ã±assa yÄ

niccadÄ• naanukulayaÃ±Ã±aá¹ƒ

<349> ``atthi pana, bho gotama, aÃ±Ã±o yaÃ±Ã±o imÄ• ya tividhÄ• ya yaÃ±Ã±asampadÄ•
(Katthaci) } soá¸·asaparikkhÄ• rÄ• ya appaá¹-á¹-hataro {appatthataro (Se Ke) } ca appasam
{appasamÄ• rabbhataro (Ce Ee Katthaci) } ca mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ•

``atthi \Be I 137/ \Ee I 144/ kho, brÄ• hmaá¹‡a, aÃ±Ã±o yaÃ±Ã±o imÄ• ya tividhÄ• ya yaÃ±
soá¸·asaparikkhÄ• rÄ• ya appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro
cÄ• â€™â€™ ti.

``katamo pana so, bho gotama, yaÃ±Ã±o imÄ• ya tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸·a
appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro c

``yÄ• ni kho pana tÄ• ni, brÄ• hmaá¹‡a, niccadÄ• nÄ• ni anukulayaÃ±Ã±Ä• ni sÄ«lavante p
ayaá¹ƒ kho, brÄ• hmaá¹‡a, yaÃ±Ã±o imÄ• ya tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸·asapa
ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti.

``ko nu kho, bho gotama, hetu ko paccayo, yena taá¹ƒ niccadÄ• naá¹ƒ anukulayaÃ±Ã±aá¹ƒ
yaÃ±Ã±asampadÄ• ya soá¸·asaparikkhÄ• rÄ• ya appaá¹-á¹-hataraÃ±ca appasamÄ• rambha
mahÄ• nisaá¹ƒsataraÃ±cÄ• â€™â€™ ti \Se I 186/?

``na kho, brÄ• hmaá¹‡a, evarÅ«paá¹ƒ yaÃ±Ã±aá¹ƒ upasaá¹…kamanti arahanto vÄ• araha
taá¹ƒ kissa hetu? dissanti hettha, brÄ• hmaá¹‡a, daá¹‡á¸• appahÄ• rÄ• pi galaggahÄ• pi, ta
yaÃ±Ã±aá¹ƒ na upasaá¹…kamanti arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• . y
brÄ• hmaá¹‡a, niccadÄ• nÄ• ni anukulayaÃ±Ã±Ä• ni sÄ«lavante pabbajite uddissa diyyanti;
brÄ• hmaá¹‡a, yaÃ±Ã±aá¹ƒ upasaá¹…kamanti arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ
hettha, brÄ• hmaá¹‡a, dissanti daá¹‡á¸• appahÄ• rÄ• pi galaggahÄ• pi, tasmÄ• evarÅ«paá
arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• . ayaá¹ƒ kho, brÄ• hmaá¹‡a, hetu aya
niccadÄ• naá¹ƒ anukulayaÃ±Ã±aá¹ƒ imÄ• ya tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸·asapa
appaá¹-á¹-hataraÃ±ca appasamÄ• rambhataraÃ±ca mahapphalataraÃ±ca mahÄ• nisaá¹ƒsa

<350> ``atthi pana, bho gotama, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampad
iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena appaá¹-á¹-hataro ca appasamÄ• rambhataro
ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti?

``atthi \Be I 138/ kho, brÄ• hmaá¹‡a, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asan
soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena appaá¹-á¹-hataro c
mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti.

``katamo \Ne I 129/ pana so, bho gotama, yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampa
soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena appaá¹-á¹-hataro c
mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti?

``yo kho, brÄ• hmaá¹‡a, cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa vihÄ• raá¹ƒ karoti, ayaá¹ƒ kh
brÄ• hmaá¹‡a, yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸·asaparikkhÄ• r
anukulayaÃ±Ã±ena appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca ma

<351> ``atthi pana, bho gotama, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampad
iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• radÄ• nena appaá¹-á¹-hatar
mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti?

``atthi kho, brÄ• hmaá¹‡a, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampadÄ• ya
ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• radÄ• nena appaá¹-á¹-hataro ca app

mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti.

``katamo pana so, bho gotama, yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸
niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• radÄ• nena appaá¹-á¹-hataro ca appas
mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti?

``yo kho, brÄ• hmaá¹‡a, pasannacitto buddhaá¹ƒ saraá¹‡aá¹ƒ gacchati, dhammaá¹ƒ saraá¹
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchati; ayaá¹ƒ kho, brÄ• hmaá¹‡a, yaÃ±Ã±o imÄ• ya ca tividhÄ
soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• ra
146/ ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™

<352> ``atthi \Be I 139/ pana, bho gotama, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã
soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• ra
saraá¹‡agamanehi appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca mah

``atthi \Ne I 130/ kho, brÄ• hmaá¹‡a, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asam
soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• ra
saraá¹‡agamanehi appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca mah

``katamo pana so, bho gotama, yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸
niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• radÄ• nena imehi ca saraá¹‡agamaneh
appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti?

``yo kho, brÄ• hmaá¹‡a, pasannacitto sikkhÄ• padÄ• ni samÄ• diyati --- pÄ• á¹‡Ä• tipÄ• tÄ
adinnÄ• dÄ• nÄ• veramaá¹‡iá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iá¹ƒ, musÄ• vÄ• dÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iá¹ƒ. ayaá¹ƒ kho, brÄ• hmaá¹‡a, yaÃ
tividhÄ• ya yaÃ±Ã±asampadÄ• ya soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anul
vihÄ• radÄ• nena imehi ca saraá¹‡agamanehi appaá¹-á¹-hataro ca appasamÄ• rambhataro
mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti.

<353> ``atthi pana, bho gotama, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampad
iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• radÄ• nena imehi ca saraá¹‡
sikkhÄ• padehi appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ•

``atthi kho, brÄ• hmaá¹‡a, aÃ±Ã±o yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampadÄ• ya
ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• radÄ• nena imehi ca saraá¹‡agama

appaá¹-á¹-hataro \Be I 140/ ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá

``katamo \Ee I 147/ pana so, bho gotama, yaÃ±Ã±o imÄ• ya ca tividhÄ• ya yaÃ±Ã±asampa
soá¸·asaparikkhÄ• rÄ• ya iminÄ• ca niccadÄ• nena anukulayaÃ±Ã±ena iminÄ• ca vihÄ• ra
saraá¹‡agamanehi imehi ca sikkhÄ• padehi appaá¹-á¹-hataro ca appasamÄ• rambhataro ca
mahÄ• nisaá¹ƒsataro cÄ• â€™â€™ ti?

``idha, brÄ• hmaá¹‡a, tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho ... pe ... (ya
anucchedesu, evaá¹ƒ vitthÄ• retabbaá¹ƒ). evaá¹ƒ kho, brÄ• hmaá¹‡a, bhikkhu sÄ«lasampan
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ kho, brÄ• hmaá¹‡a, yaÃ±Ã±o purim
appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalataro ca mahÄ• nisaá¹ƒsataro \S
dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampa
ayampi kho, brÄ• hmaá¹‡a, yaÃ±Ã±o purimehi yaÃ±Ã±ehi appaá¹-á¹-hataro ca appasamÄ•
ca mahÄ• nisaá¹ƒsataro cÄ• ti. Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• m
brÄ• hmaá¹‡a, yaÃ±Ã±o purimehi yaÃ±Ã±ehi appaá¹-á¹-hataro ca appasamÄ• rambhataro
mahÄ• nisaá¹ƒsataro ca ... pe ... \Ne I 132/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti. ayampi
yaÃ±Ã±o purimehi yaÃ±Ã±ehi appaá¹-á¹-hataro ca appasamÄ• rambhataro ca mahapphalat
imÄ• ya ca, brÄ• hmaá¹‡a, yaÃ±Ã±asampadÄ• ya aÃ±Ã±Ä• yaÃ±Ã±asampadÄ• uttaritarÄ
natthÄ«â€™â€™ ti.

kÅ«á¹-adantaupÄ• sakattapaá¹-ivedanÄ•

<354> evaá¹ƒ vutte, kÅ«á¹-adanto brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«â€™ ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo \Be I 141/ p
bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. up
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ. esÄ• haá¹ƒ bho gotama \Ee I 14
satta ca vacchatarasatÄ• ni satta ca vacchatarÄ«satÄ• ni satta ca ajasatÄ• ni satta ca urabb
jÄ«vitaá¹ƒ demi, haritÄ• ni ceva tiá¹‡Ä• ni khÄ• dantu, sÄ«tÄ• ni ca pÄ• nÄ«yÄ• ni pivantu,
upavÄ• yatÅ«â€™â€™ ti.

sotÄ• pattiphalasacchikiriyÄ•

<355> atha kho bhagavÄ• kÅ«á¹-adantassa brÄ• hmaá¹‡assa anupubbiá¹ƒ kathaá¹ƒ kathe
dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ; kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ s
nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• bhagavÄ• aÃ±Ã±Ä• si kÅ«á¹-adantaá¹ƒ b
muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ• buddhÄ• naa

dhammadesanÄ• , taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ. sey
vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva \Ne I
brÄ• hmaá¹‡assa tasmiÃ±Ã±eva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti.

<356> atha kho kÅ«á¹-adanto brÄ• hmaá¹‡o diá¹-á¹-hadhammo pattadhammo viditadhamm
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane b
--- ``adhivÄ• setu me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…gh
bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

<357> atha kho kÅ«á¹-adanto brÄ• hmaá¹‡o bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-h
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho kÅ«á¹-adanto brÄ• hmaá¹‡o
yaÃ±Ã±avÄ• á¹-e paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bh
``kÄ• lo, bho gotama; niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

<358> atha \Be I 142/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
bhikkhusaá¹…ghena yena kÅ«á¹-adantassa brÄ• hmaá¹‡assa yaÃ±Ã±avÄ• á¹-o tenupasaá
paÃ±Ã±atte Ä• sane nisÄ«di.

atha kho kÅ«á¹-adanto brÄ• hmaá¹‡o \Ee I 149/ \Se I 191/ buddhappamukhaá¹ƒ bhikkhusa
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho kÅ«á¹-adan
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekam
nisinnaá¹ƒ kho kÅ«á¹-adantaá¹ƒ brÄ• hmaá¹‡aá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sanda
samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti.

kÅ«á¹-adantasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. mahÄ• lisuttaá¹ƒ

brÄ• hmaá¹‡adÅ«tavatthu

<359> evaá¹ƒ \Be I 143/ \Ne I 134/ \Ee I 150/ \Se I 192/ me sutaá¹ƒ --- uekaá¹ƒ samayaá¹ƒ
vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena
brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• vesÄ• liyaá¹ƒ paá¹-ivasanti
assosuá¹ƒ kho te kosalakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hmaá¹‡adÅ«
gotamo sakyaputto sakyakulÄ• pabbajito vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ•
pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•

buddho bhagavÄ• â€™. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sa
sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä•
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹

<360> atha kho te kosalakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hmaá¹‡ad
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• tenupasaá¹…kamiá¹ƒsu. tena kho pana samayena Ä• yasmÄ• nÄ
hoti. atha kho te kosalakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hmaá¹‡adÅ«
tenupasaá¹…kamiá¹ƒsu. upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ nÄ• gitaá¹ƒ etadavocuá¹ƒ ---
nÄ• gita, etarahi so bhavaá¹ƒ gotamo viharati? dassanakÄ• mÄ• hi mayaá¹ƒ taá¹ƒ bhavant
``akÄ• lo \Ee I 151/ kho, Ä• vuso, bhagavantaá¹ƒ dassanÄ• ya, paá¹-isallÄ«no bhagavÄ• â€
kosalakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• tattheva eka
--- ``disvÄ• va mayaá¹ƒ taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ gamissÄ• mÄ• â€™â€™ ti.

oá¹-á¹-haddhalicchavÄ«vatthu

<361> oá¹-á¹-haddhopi \Be I 144/ \Ne I 135/ licchavÄ« mahatiyÄ• licchavÄ«parisÄ• ya sad
mahÄ• vanaá¹ƒ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yenÄ• yasmÄ• nÄ• gito tenupasaá¹…kami; upasa
nÄ• gitaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho oá¹-á¹-ha
Ä• yasmantaá¹ƒ nÄ• gitaá¹ƒ etadavoca --- ``kahaá¹ƒ nu kho, bhante nÄ• gita, etarahi so bha
sammÄ• sambuddho, dassanakÄ• mÄ• hi mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sam
kho, mahÄ• li, bhagavantaá¹ƒ dassanÄ• ya, paá¹-isallÄ«no bhagavÄ• â€™â€™ ti. oá¹-á¹-ha
ekamantaá¹ƒ nisÄ«di --- ``disvÄ• va ahaá¹ƒ taá¹ƒ bhagavantaá¹ƒ gamissÄ• mi arahantaá¹ƒ
nti.

<362> atha kho sÄ«ho samaá¹‡uddeso yenÄ• yasmÄ• nÄ• gito tenupasaá¹…kami; upasa
nÄ• gitaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sÄ«ho sa
nÄ• gitaá¹ƒ etadavoca --- ``ete, bhante kassapa, sambahulÄ• kosalakÄ• ca brÄ• hmaá¹‡a
brÄ• hmaá¹‡adÅ«tÄ• idhÅ«pasaá¹…kantÄ• bhagavantaá¹ƒ dassanÄ• ya; oá¹-á¹-haddhopi
licchavÄ«parisÄ• ya saddhiá¹ƒ idhÅ«pasaá¹…kanto bhagavantaá¹ƒ dassanÄ• ya, sÄ• dhu,
esÄ• janatÄ• bhagavantaá¹ƒ dassanÄ• yÄ• â€™â€™ ti.

``tena hi, sÄ«ha, tvaÃ±Ã±eva bhagavato Ä• rocehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™
Ä• yasmato nÄ• gitassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ \Se I 194/ á¹-hito kho sÄ«ho samaá¹‡uddeso bhag
``ete, bhante, sambahulÄ• kosalakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hm
bhagavantaá¹ƒ dassanÄ• ya, oá¹-á¹-haddhopi licchavÄ« mahatiyÄ• licchavÄ«parisÄ• ya \E
idhÅ«pasaá¹…kanto bhagavantaá¹ƒ dassanÄ• ya. sÄ• dhu, bhante, labhataá¹ƒ esÄ• janat

dassanÄ• yÄ• â€™â€™ ti. ``tena hi, sÄ«ha, vihÄ• rapacchÄ• yÄ• yaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã
bhanteâ€™â€™ ti kho sÄ«ho samaá¹‡uddeso bhagavato paá¹-issutvÄ• vihÄ• rapacchÄ• y

<363> atha \Be I 145/ kho bhagavÄ• vihÄ• rÄ• nikkhamma vihÄ• rapacchÄ• yÄ• yaá¹ƒ pa
kho te kosalakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• mÄ• gadhakÄ• ca brÄ• hmaá¹‡adÅ«tÄ• yena
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ s
\Ne I 136/ ekamantaá¹ƒ nisÄ«diá¹ƒsu. oá¹-á¹-haddhopi licchavÄ« mahatiyÄ• licchavÄ«paris
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar

<364> ekamantaá¹ƒ nisinno kho oá¹-á¹-haddho licchavÄ« bhagavantaá¹ƒ etadavoca --- ``pu
divasÄ• ni purimatarÄ• ni sunakkhatto licchaviputto yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá
--- `yadagge ahaá¹ƒ, mahÄ• li, bhagavantaá¹ƒ upanissÄ• ya viharÄ• mi, na ciraá¹ƒ tÄ«á¹‡i v
kho rÅ«pÄ• ni passÄ• mi piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• ni, no ca kho c
piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• nÄ«â€™ ti. santÄ• neva nu kho, bhante
dibbÄ• ni saddÄ• ni nÄ• ssosi \Se I 195/ piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ•
ti?

ekaá¹ƒsabhÄ• vitasamÄ• dhi

<365> ``santÄ• neva kho, mahÄ• li, sunakkhatto licchaviputto dibbÄ• ni saddÄ• ni nÄ• ssos
kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• ni, no asantÄ• nÄ«â€™â€™ ti. ``ko nu kho, bhante, he
santÄ• neva sunakkhatto licchaviputto dibbÄ• ni saddÄ• ni nÄ• ssosi piyarÅ«pÄ• ni kÄ• mÅ
rajanÄ«yÄ• ni, no asantÄ• nÄ«â€™â€™ ti?

<366> ``idha \Ee I 153/, mahÄ• li, bhikkhuno puratthimÄ• ya disÄ• ya ekaá¹ƒsabhÄ• vito sa
rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá
saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ
ekaá¹ƒsabhÄ• vite samÄ• dhimhi dibbÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá
rajanÄ«yÄ• naá¹ƒ, no ca kho dibbÄ• naá¹ƒ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ
rajanÄ«yÄ• naá¹ƒ. puratthimÄ• ya disÄ• ya dibbÄ• ni rÅ«pÄ• ni passati piyarÅ«pÄ• ni kÄ• n
rajanÄ«yÄ• ni, no ca kho dibbÄ• ni saddÄ• ni suá¹‡Ä• ti piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ
kissa hetu? evaÃ±hetaá¹ƒ, mahÄ• li, hoti bhikkhuno \Be I 146/ puratthimÄ• ya disÄ• ya ekaá
samÄ• dhimhi dibbÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒ
kho dibbÄ• naá¹ƒ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ

<367> ``puna caparaá¹ƒ, mahÄ• li, bhikkhuno dakkhiá¹‡Ä• ya disÄ• ya ... pe ... pacchimÄ•
\Ne I 137/ ... uttarÄ• ya disÄ• ya ... uddhamadho tiriyaá¹ƒ ekaá¹ƒsabhÄ• vito samÄ• dhi hoti
rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá

saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ
ekaá¹ƒsabhÄ• vite samÄ• dhimhi dibbÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá
rajanÄ«yÄ• naá¹ƒ, no ca kho dibbÄ• naá¹ƒ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ
rajanÄ«yÄ• naá¹ƒ. uddhamadho tiriyaá¹ƒ dibbÄ• ni rÅ«pÄ• ni passati piyarÅ«pÄ• ni kÄ• mÅ
rajanÄ«yÄ• ni, no ca kho dibbÄ• ni saddÄ• ni suá¹‡Ä• ti \Se I 197/ piyarÅ«pÄ• ni kÄ• mÅ«p
taá¹ƒ kissa hetu? evaÃ±hetaá¹ƒ, mahÄ• li, hoti bhikkhuno uddhamadho tiriyaá¹ƒ ekaá¹ƒsabh
dibbÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ ra
dibbÄ• naá¹ƒ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ raja

<368> ``idha \Ee I 154/, mahÄ• li, bhikkhuno puratthimÄ• ya disÄ• ya ekaá¹ƒsabhÄ• vito sa
saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá
ekaá¹ƒsabhÄ• vite samÄ• dhimhi dibbÄ• naá¹ƒ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ
rajanÄ«yÄ• naá¹ƒ, no ca kho dibbÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ
rajanÄ«yÄ• naá¹ƒ. puratthimÄ• ya disÄ• ya dibbÄ• ni saddÄ• ni suá¹‡Ä• ti piyarÅ«pÄ• ni kÄ
rajanÄ«yÄ• ni, no ca kho dibbÄ• ni rÅ«pÄ• ni passati piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• n
hetu? evaÃ±hetaá¹ƒ, mahÄ• li, hoti bhikkhuno puratthimÄ• ya disÄ• ya ekaá¹ƒsabhÄ• vite s
saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá

<369> ``puna caparaá¹ƒ, mahÄ• li, bhikkhuno dakkhiá¹‡Ä• ya disÄ• ya ... pe ... pacchimÄ•
disÄ• ya ... uddhamadho tiriyaá¹ƒ ekaá¹ƒsabhÄ• vito samÄ• dhi \Be I 147/ hoti dibbÄ• naá¹ƒ
piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ, no ca kho dibbÄ• naá¹ƒ n
piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ. so uddhamadho tiriyaá¹ƒ
dibbÄ• naá¹ƒ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ raja
dibbÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ ra
tiriyaá¹ƒ dibbÄ• ni saddÄ• ni suá¹‡Ä• ti piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• n
rÅ«pÄ• ni passati piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• ni. taá¹ƒ kissa hetu? e
bhikkhuno uddhamadho tiriyaá¹ƒ \Ne I 138/ ekaá¹ƒsabhÄ• vite samÄ• dhimhi dibbÄ• naá¹ƒ
piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ, no ca kho dibbÄ• naá¹ƒ n
piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ.

<370> ``idha \Se I 198/, mahÄ• li, bhikkhuno puratthimÄ• ya disÄ• ya ubhayaá¹ƒsabhÄ• vit
dibbÄ• naÃ±ca rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ n
155/ saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ•
ubhayaá¹ƒsabhÄ• vite samÄ• dhimhi dibbÄ• naÃ±ca rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ
rajanÄ«yÄ• naá¹ƒ, dibbÄ• naÃ±ca saddÄ• naá¹ƒ savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pa
puratthimÄ• ya disÄ• ya dibbÄ• ni ca rÅ«pÄ• ni passati piyarÅ«pÄ• ni \Se I 199/ kÄ• mÅ«pa

dibbÄ• ni ca saddÄ• ni suá¹‡Ä• ti piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• ni. taá
mahÄ• li, hoti bhikkhuno puratthimÄ• ya disÄ• ya ubhayaá¹ƒsabhÄ• vite samÄ• dhimhi dibb
dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ dibbÄ• naÃ±
piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ.

<371> ``puna caparaá¹ƒ, mahÄ• li, bhikkhuno dakkhiá¹‡Ä• ya disÄ• ya ... pe ... pacchimÄ•
disÄ• ya ... uddhamadho tiriyaá¹ƒ ubhayaá¹ƒsabhÄ• vito samÄ• dhi hoti dibbÄ• naÃ±ca rÅ«
piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ, dibbÄ• naÃ±ca saddÄ• n
kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ. so uddhamadho tiriyaá¹ƒ ubhayaá¹ƒsabhÄ•
rÅ«pÄ• naá¹ƒ dassanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá
savanÄ• ya piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ. uddhamadho
passati piyarÅ«pÄ• ni \Be I 148/ kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• ni, dibbÄ• ni ca saddÄ
kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«yÄ• ni. taá¹ƒ kissa hetu? evaÃ±hetaá¹ƒ, mahÄ• li, hoti bhik
tiriyaá¹ƒ ubhayaá¹ƒsabhÄ• vite samÄ• dhimhi dibbÄ• naÃ±ca rÅ«pÄ• naá¹ƒ dassanÄ• ya pi
kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ, dibbÄ• naÃ±ca saddÄ• naá¹ƒ savanÄ• ya p
kÄ• mÅ«pasaá¹ƒhitÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ. ayaá¹ƒ kho mahÄ• li, hetu, ayaá¹ƒ paccayo
licchaviputto dibbÄ• ni saddÄ• ni nÄ• ssosi piyarÅ«pÄ• ni kÄ• mÅ«pasaá¹ƒhitÄ• ni rajanÄ«y
ti.

<372> ``etÄ• saá¹ƒ nÅ«na, bhante, samÄ• dhibhÄ• vanÄ• naá¹ƒ sacchikiriyÄ• hetu bhikkhÅ
carantÄ«â€™â€™ ti. ``na kho, mahÄ• li, etÄ• saá¹ƒ samÄ• dhibhÄ• vanÄ• naá¹ƒ sacchikiriy
mayi \Ne I 139/ brahmacariyaá¹ƒ caranti. atthi kho, mahÄ• li, aÃ±Ã±eva dhammÄ• uttaritarÅ
ca, yesaá¹ƒ sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ carantÄ«â€™â€™ ti.

catuariyaphalaá¹ƒ

<373> ``katame pana te, bhante, dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca, yesaá¹ƒ sa
bhagavati brahmacariyaá¹ƒ carantÄ«â€™â€™ ti? ``idha, mahÄ• li, bhikkhu tiá¹‡á¹‡aá¹ƒ saá
parikkhayÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o. ayampi k
uttaritaro ca paá¹‡Ä«tataro \Se I 200/ ca, yassa sacchikiriyÄ• hetu bhikkhÅ« mayi brahmaca

``puna caparaá¹ƒ, mahÄ• li, bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gac
sakadÄ• gÄ• mÄ« hoti, sakideva {sakiá¹ƒdeva (Katthaci) } imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukk
kho, mahÄ• li, dhammo uttaritaro ca paá¹‡Ä«tataro ca, yassa sacchikiriyÄ• hetu bhikkhÅ« m
caranti.

``puna caparaá¹ƒ, mahÄ• li, bhikkhu paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• n
hoti, tattha parinibbÄ• yÄ«, anÄ• vattidhammo tasmÄ• lokÄ• . ayampi kho, mahÄ• li, dham

paá¹‡Ä«tataro ca, yassa sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ caranti.

``puna \Be I 149/ caparaá¹ƒ, mahÄ• li, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ ceto
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
mahÄ• li, dhammo uttaritaro ca paá¹‡Ä«tataro ca, yassa sacchikiriyÄ• hetu bhikkhÅ« mayi b
ime kho te, mahÄ• li, dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca, yesaá¹ƒ sacchikiriyÄ• h
brahmacariyaá¹ƒ carantÄ«â€™â€™ ti.

ariyaaá¹-á¹-haá¹…gikamaggo

<374> ``atthi pana, bhante, maggo atthi paá¹-ipadÄ• etesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriy
kho, mahÄ• li, maggo atthi paá¹-ipadÄ• etesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• yÄ• â€™â€

<375> ``katamo \Ne I 140/ \Ee I 157/ pana, bhante, maggo katamÄ• paá¹-ipadÄ• etesaá¹
sacchikiriyÄ• yÄ• â€™â€™ ti? ``ayameva ariyo aá¹-á¹-haá¹…giko maggo. seyyathidaá¹ƒ ---
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
kho, mahÄ• li, maggo ayaá¹ƒ paá¹-ipadÄ• etesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya.

dvepabbajitavatthu

<376> ``ekamidÄ• haá¹ƒ, mahÄ• li, samayaá¹ƒ kosambiyaá¹ƒ viharÄ• mi ghositÄ• rÄ• me
pabbajitÄ• --- muá¹‡á¸• iyo ca paribbÄ• jako jÄ• liyo ca dÄ• rupattikantevÄ• sÄ« yenÄ• haá
upasaá¹…kamitvÄ• mayÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• ra
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho te dve pabbajitÄ• maá¹ƒ etadavoc
Ä• vuso gotama, taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, udÄ• hu aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹

<377> `` `tena hÄ• vuso, suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasi karotha bhÄ• sissÄ• mÄ«â€™
te dve pabbajitÄ• mama paccassosuá¹ƒ. ahaá¹ƒ etadavocaá¹ƒ --- idhÄ• vuso tathÄ• gato lo
sammÄ• sambuddho ... pe ... (yathÄ• 190-212 anucchedesu evaá¹ƒ vitthÄ• retabbaá¹ƒ). ev
sÄ«lasampanno hoti ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. yo kho, Ä• vus
jÄ• nÄ• ti evaá¹ƒ passati, kallaá¹ƒ nu kho tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sa
I 150/ `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ti? yo so, Ä• vuso, bhikkhu eva
passati, kallaá¹ƒ tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• , `aÃ±
aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ti. ahaá¹ƒ \Ne I 141/ kho panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ
ca panÄ• haá¹ƒ na vadÄ• mi --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«
nti vÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ•
158/ upasampajja viharati. yo kho, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati, kallaá
vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ

so, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati \Se I 202/, kallaá¹ƒ tassetaá¹ƒ vacanÄ
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• t
Ä• vuso, evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ passÄ• mi. atha ca panÄ• haá¹ƒ na vadÄ• mi --- `taá¹ƒ j
nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ... pe ... Ã±Ä• á¹‡adassanÄ•
abhininnÄ• meti ... pe ... yo kho, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati, kallaá¹ƒ
vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ
so, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati, kallaá¹ƒ {na kallaá¹ƒ (Ce Se Ke Katth
vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±
ahaá¹ƒ kho panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ passÄ• mi. atha ca panÄ• haá¹ƒ
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ•
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti. yo kho, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ
tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ
vÄ• ti? yo so, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati na kallaá¹ƒ tassetaá¹ƒ vaca
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• t
Ä• vuso, evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ passÄ• mi. atha ca panÄ• haá¹ƒ na vadÄ• mi --- `taá¹ƒ j
nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• â€™â€™ ti. idamavoca bhag
licchavÄ« bhagavato bhÄ• sitaá¹ƒ abhinandÄ«ti.

mahÄ• lisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. jÄ• liyasuttaá¹ƒ

dvepabbajitavatthu

<378> evaá¹ƒ \Be I 151/ \Ne I 143/ \Ee I 159/ \Se I 203/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. tena kho pana samayena dve pabbajitÄ• --- muá¹‡
jÄ• liyo ca dÄ• rupattikantevÄ• sÄ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kam
sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá
á¹-hitÄ• kho te dve pabbajitÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``kiá¹ƒ nu kho, Ä• vuso got
taá¹ƒ sarÄ«raá¹ƒ, udÄ• hu aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti?

<379> ``tena hÄ• vuso, suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â
kho te dve pabbajitÄ• bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``idhÄ• vuso, tat
arahaá¹ƒ, sammÄ• sambuddho ... pe ... (yathÄ• 190-212 anucchedesu evaá¹ƒ vitthÄ• retab
Ä• vuso, bhikkhu sÄ«lasampanno hoti ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihar
bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati \Ne I 144/, kallaá¹ƒ nu kho tassetaá¹ƒ vacanÄ• ya
taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ti. yo so, Ä
jÄ• nÄ• ti evaá¹ƒ passati, kallaá¹ƒ tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ

jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ti. ahaá¹ƒ kho panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ•
ca panÄ• haá¹ƒ na vadÄ• mi --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«v
nti vÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... \Ee I 160/ \Se I 204/ tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. yo kho, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti eva
nu kho tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ
sarÄ«raâ€™ nti vÄ• ti? yo so, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati kallaá¹ƒ, ta
`taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ n
panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ passÄ• mi. atha ca panÄ• haá¹ƒ na vadÄ• m
sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ... pe ... Ã±Ä• â
I 152/ abhinÄ«harati abhininnÄ• meti ... pe ... yo kho, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti eva
kallaá¹ƒ nu kho tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã
aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ti. yo so, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá¹ƒ passati
vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ
ahaá¹ƒ kho panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ passÄ• mi. atha ca panÄ• haá¹ƒ
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ•

<380> ... pe ... \Ne I 145/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti. yo kho, Ä• vuso, bhikkhu
evaá¹ƒ passati, kallaá¹ƒ nu kho tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• ti? yo so, Ä• vuso, bhikkhu evaá¹ƒ jÄ• nÄ• ti evaá
tassetaá¹ƒ vacanÄ• ya --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ
vÄ• ti. ahaá¹ƒ kho panetaá¹ƒ, Ä• vuso, evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ passÄ• mi. atha ca panÄ•
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• â
bhagavÄ• . attamanÄ• te dve pabbajitÄ• bhagavato bhÄ• sitaá¹ƒ abhinandunti.

jÄ• liyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. mahÄ• sÄ«hanÄ• dasuttaá¹ƒ

acelakassapavatthu

<381> evaá¹ƒ \Be I 153/ \Ne I 146/ \Ee I 161/ \Se I 205/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
uruÃ±Ã±Ä• yaá¹ƒ {ujuÃ±Ã±Ä• yaá¹ƒ (Ce Se Ke Ee) } viharati kaá¹‡á¹‡akatthale migadÄ• ye
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. s
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho ace
etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bho gotama --- `samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garah
tapassiá¹ƒ lÅ«khÄ• jÄ«viá¹ƒ ekaá¹ƒsena upakkosati upavadatÄ«â€™ ti. ye te, bho gotama,
`samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garahati, sabbaá¹ƒ tapassiá¹ƒ lÅ«khÄ• jÄ«viá¹ƒ ekaá¹
upavadatÄ«â€™ ti, kacci te bhoto gotamassa vuttavÄ• dino, na ca bhavantaá¹ƒ gotamaá¹ƒ

abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ byÄ• karonti, na ca koci sahadhammiko v
á¹-hÄ• naá¹ƒ Ä• gacchati? anabbhakkhÄ• tukÄ• mÄ• hi mayaá¹ƒ bhavantaá¹ƒ gotamaâ€™

<382> ``ye te, kassapa, evamÄ• haá¹ƒsu --- `samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garahati
lÅ«khÄ• jÄ«viá¹ƒ ekaá¹ƒsena upakkosati upavadatÄ«â€™ ti, na me te vuttavÄ• dino, abbhÄ
te asatÄ• abhÅ«tena. idhÄ• haá¹ƒ, kassapa, ekaccaá¹ƒ tapassiá¹ƒ lÅ«khÄ• jÄ«viá¹ƒ passÄ
visuddhena atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ du
upapannaá¹ƒ. idha panÄ• haá¹ƒ, kassapa, ekaccaá¹ƒ tapassiá¹ƒ lÅ«khÄ• jÄ«viá¹ƒ passÄ• n
162/ visuddhena \Se I 206/ atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapannaá¹ƒ.

<383> ``idhÄ• haá¹ƒ, kassapa, ekaccaá¹ƒ tapassiá¹ƒ appadukkhavihÄ• riá¹ƒ passÄ• mi dib
atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vini
upapannaá¹ƒ. idha panÄ• haá¹ƒ, kassapa, ekaccaá¹ƒ tapassiá¹ƒ appadukkhavihÄ• riá¹ƒ pas
visuddhena atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagg
yohaá¹ƒ, kassapa, imesaá¹ƒ tapassÄ«naá¹ƒ evaá¹ƒ Ä• gatiÃ±ca gatiÃ±ca cutiÃ±ca upapatti
pajÄ• nÄ• mi \Be I 154/, sohaá¹ƒ kiá¹ƒ sabbaá¹ƒ tapaá¹ƒ garahissÄ• mi, sabbaá¹ƒ vÄ• tapa
ekaá¹ƒsena upakkosissÄ• mi upavadissÄ• mi?

<384> ``santi, kassapa, eke samaá¹‡abrÄ• hmaá¹‡Ä• paá¹‡á¸• itÄ• nipuá¹‡Ä• kataparap
te bhindantÄ• maÃ±Ã±e caranti paÃ±Ã±Ä• gatena diá¹-á¹-higatÄ• ni. tehipi me saddhiá¹ƒ e
sameti, ekaccesu á¹-hÄ• nesu na sameti. yaá¹ƒ te ekaccaá¹ƒ vadanti `sÄ• dhÅ«â€™ ti, may
vadema `sÄ• dhÅ«â€™ ti. yaá¹ƒ te ekaccaá¹ƒ vadanti `na sÄ• dhÅ«â€™ ti, mayampi taá¹ƒ
sÄ• dhÅ«â€™ ti. yaá¹ƒ te ekaccaá¹ƒ vadanti `sÄ• dhÅ«â€™ ti, mayaá¹ƒ taá¹ƒ ekaccaá¹ƒ va
yaá¹ƒ te ekaccaá¹ƒ vadanti `na sÄ• dhÅ«â€™ ti, mayaá¹ƒ taá¹ƒ ekaccaá¹ƒ vadema `sÄ• dh

``yaá¹ƒ mayaá¹ƒ ekaccaá¹ƒ vadema `sÄ• dhÅ«â€™ ti, parepi taá¹ƒ ekaccaá¹ƒ vadanti `sÄ•
163/ mayaá¹ƒ \Se I 207/ ekaccaá¹ƒ vadema `na sÄ• dhÅ«â€™ ti, parepi taá¹ƒ ekaccaá¹ƒ va
yaá¹ƒ mayaá¹ƒ ekaccaá¹ƒ vadema `na sÄ• dhÅ«â€™ ti, pare taá¹ƒ ekaccaá¹ƒ vadanti `sÄ•
ekaccaá¹ƒ vadema `sÄ• dhÅ«â€™ ti, pare taá¹ƒ ekaccaá¹ƒ vadanti `na sÄ• dhÅ«â€™ ti.

samanuyuÃ±jÄ• panakathÄ•

<385> ``tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- yesu no, Ä• vuso, á¹-hÄ• nesu
tÄ• ni á¹-hÄ• nÄ• ni. yesu á¹-hÄ• nesu sameti, tattha viÃ±Ã±Å« samanuyuÃ±jantaá¹ƒ saman
samanubhÄ• santaá¹ƒ satthÄ• rÄ• vÄ• satthÄ• raá¹ƒ saá¹…ghena vÄ• saá¹…ghaá¹ƒ --- `y
akusalÄ• akusalasaá¹…khÄ• tÄ• , sÄ• vajjÄ• sÄ• vajjasaá¹…khÄ• tÄ• , asevitabbÄ• asev
alamariyÄ• na alamariyasaá¹…khÄ• tÄ• , kaá¹‡hÄ• kaá¹‡hasaá¹…khÄ• tÄ• . ko ime dham

samaá¹‡o vÄ• gotamo, pare vÄ• pana bhonto gaá¹‡Ä• cariyÄ• â€™ ti?

<386> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ viÃ±Ã±Å« samanuyuÃ±jantÄ• samanubhÄ• santÄ• evaá¹ƒ vadeyyuá¹ƒ --- `ye imesaá¹ƒ bhavataá¹ƒ dhammÄ• akusalÄ• sÄ• vajjasaá¹…khÄ• tÄ• , asevitabbÄ• asevitabbasaá¹…khÄ• tÄ• , na alamariyÄ• na alam kaá¹‡hasaá¹…khÄ• tÄ• \Ne I 148/. samaá¹‡o gotamo ime dhamme anavasesaá¹ƒ pahÄ• y pare gaá¹‡Ä• cariyÄ• â€™ ti. itiha, kassapa, viÃ±Ã±Å« \Be I 155/ samanuyuÃ±jantÄ• sama samanubhÄ• santÄ• amheva tattha yebhuyyena pasaá¹ƒseyyuá¹ƒ.

<387> ``aparampi no, kassapa, viÃ±Ã±Å« samanuyuÃ±jantaá¹ƒ samanugÄ• hantaá¹ƒ sam satthÄ• raá¹ƒ saá¹…ghena vÄ• saá¹…ghaá¹ƒ --- `ye imesaá¹ƒ bhavataá¹ƒ \Se I 208/ dham kusalasaá¹…khÄ• tÄ• , anavajjÄ• anavajjasaá¹…khÄ• tÄ• , sevitabbÄ• sevitabbasaá¹…kh alamariyasaá¹…khÄ• tÄ• , sukkÄ• sukkasaá¹…khÄ• tÄ• . ko ime dhamme anavasesaá¹ƒ s gotamo, pare vÄ• pana bhonto gaá¹‡Ä• cariyÄ• â€™ ti?

<388> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ viÃ±Ã±Å« samanuyuÃ±jantÄ• samanubhÄ• santÄ• evaá¹ƒ vadeyyuá¹ƒ \Ee I 164/ --- `ye imesaá¹ƒ bhavataá¹ƒ dhammÄ• anavajjÄ• anavajjasaá¹…khÄ• tÄ• , sevitabbÄ• sevitabbasaá¹…khÄ• tÄ• , alamariyÄ• ala sukkasaá¹…khÄ• tÄ• . samaá¹‡o gotamo ime dhamme anavasesaá¹ƒ samÄ• dÄ• ya vattati gaá¹‡Ä• cariyÄ• â€™ ti. itiha, kassapa, viÃ±Ã±Å« samanuyuÃ±jantÄ• samanugÄ• hantÄ• yebhuyyena pasaá¹ƒseyyuá¹ƒ.

<389> ``aparampi no, kassapa, viÃ±Ã±Å« samanuyuÃ±jantaá¹ƒ samanugÄ• hantaá¹ƒ sam satthÄ• raá¹ƒ saá¹…ghena vÄ• saá¹…ghaá¹ƒ --- `ye imesaá¹ƒ bhavataá¹ƒ dhammÄ• akus sÄ• vajjÄ• sÄ• vajjasaá¹…khÄ• tÄ• , asevitabbÄ• asevitabbasaá¹…khÄ• tÄ• \Se I 209/, na alamariyasaá¹…khÄ• tÄ• , kaá¹‡hÄ• kaá¹‡hasaá¹…khÄ• tÄ• . ko ime dhamme anavasesaá gotamasÄ• vakasaá¹…gho vÄ• , pare vÄ• pana bhonto gaá¹‡Ä• cariyasÄ• vakasaá¹…ghÄ

<390> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ viÃ±Ã±Å« samanuyuÃ±jantÄ• samanubhÄ• santÄ• evaá¹ƒ vadeyyuá¹ƒ --- `ye imesaá¹ƒ bhavataá¹ƒ dhammÄ• akusalÄ• sÄ• vajjasaá¹…khÄ• tÄ• , asevitabbÄ• asevitabbasaá¹…khÄ• tÄ• , na alamariyÄ• na alam kaá¹‡hasaá¹…khÄ• tÄ• . gotamasÄ• vakasaá¹…gho ime dhamme anavasesaá¹ƒ pahÄ• ya gaá¹‡Ä• cariyasÄ• vakasaá¹…ghÄ• â€™ ti. itiha, kassapa, viÃ±Ã±Å« samanuyuÃ±jantÄ• s samanubhÄ• santÄ• amheva tattha yebhuyyena pasaá¹ƒseyyuá¹ƒ.

<391> ``aparampi \Be I 156/ \Ne I 149/ no, kassapa, viÃ±Ã±Å« samanuyuÃ±jantaá¹ƒ sama samanubhÄ• santaá¹ƒ satthÄ• rÄ• vÄ• satthÄ• raá¹ƒ saá¹…ghena vÄ• saá¹…ghaá¹ƒ. `ye kusalÄ• kusalasaá¹…khÄ• tÄ• , anavajjÄ• anavajjasaá¹…khÄ• tÄ• , sevitabbÄ• sevitabba

alamariyasaá¹…khÄ• tÄ• , sukkÄ• sukkasaá¹…khÄ• tÄ• . ko ime dhamme anavasesaá¹ƒ s
gotamasÄ• vakasaá¹…gho vÄ• , pare vÄ• pana bhonto gaá¹‡Ä• cariyasÄ• vakasaá¹…ghÄ

<392> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ viÃ±Ã±Å« samanuyuÃ±jantÄ•
samanubhÄ• santÄ• evaá¹ƒ vadeyyuá¹ƒ --- `ye imesaá¹ƒ bhavataá¹ƒ dhammÄ• kusalÄ• k
anavajjasaá¹…khÄ• tÄ• , sevitabbÄ• sevitabbasaá¹…khÄ• tÄ• , alamariyÄ• alamariyasaá¹
sukkasaá¹…khÄ• tÄ• . gotamasÄ• vakasaá¹…gho ime dhamme anavasesaá¹ƒ samÄ• dÄ• y
pare gaá¹‡Ä• cariyasÄ• vakasaá¹…ghÄ• â€™ ti. itiha, kassapa, viÃ±Ã±Å« samanuyuÃ±jant
samanubhÄ• santÄ• amheva tattha yebhuyyena pasaá¹ƒseyyuá¹ƒ.

ariyo aá¹-á¹-haá¹…giko maggo

<393> ``atthi, kassapa, maggo atthi paá¹-ipadÄ• , yathÄ• paá¹-ipanno sÄ• maá¹ƒyeva Ã±as
{dakkhiti (Ce) } --- `samaá¹‡ova gotamo kÄ• lavÄ• dÄ« \Se I 210/ bhÅ«tavÄ• dÄ« atthavÄ• d
vinayavÄ• dÄ«â€™ ti. katamo ca, kassapa, maggo, katamÄ• ca paá¹-ipadÄ• , yathÄ• paá¹-
sÄ• maá¹ƒ dakkhati --- `samaá¹‡ova gotamo kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« atthavÄ• dÄ« d
ayameva ariyo aá¹-á¹-haá¹…giko maggo. seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá
sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ•
paá¹-ipadÄ• , yathÄ• paá¹-ipanno sÄ• maá¹ƒyeva Ã±assati sÄ• maá¹ƒ dakkhati `samaá¹‡ov
bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«â€™â€™ â€™ ti.

tapopakkamakathÄ•

<394> evaá¹ƒ \Be I 157/ vutte, acelo kassapo bhagavantaá¹ƒ etadavoca --- ``imepi kho, Ä•
tapopakkamÄ• etesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ \Ee I 166/ sÄ• maÃ±Ã±asaá¹…kh
ca. acelako \Ne I 150/ hoti, muttÄ• cÄ• ro, hatthÄ• palekhano, na ehibhaddantiko, na tiá¹-á¹
nÄ• bhihaá¹-aá¹ƒ, na uddissakataá¹ƒ, na nimantanaá¹ƒ sÄ• diyati. so na kumbhimukhÄ• pa
kaá¸·opimukhÄ• paá¹-iggaá¹‡hÄ• ti, na eá¸·akamantaraá¹ƒ, na daá¹‡á¸• amantaraá¹ƒ, na m
dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, na gabbhiniyÄ• , na pÄ• yamÄ• nÄ• ya, na purisantarag
yattha sÄ• upaá¹-á¹-hito hoti, na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ«, na mac
suraá¹ƒ, na merayaá¹ƒ, na thusodakaá¹ƒ pivati. so ekÄ• gÄ• riko vÄ• hoti ekÄ• lopiko, dvÄ
dvÄ• lopiko ... pe ... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko \Se I 211/; ekissÄ• pi dattiyÄ• yÄ
dattÄ«hi yÄ• peti ... sattahipi dattÄ«hi yÄ• peti; ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti, dvÄ«
Ä• hÄ• reti ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti. iti evarÅ«paá¹ƒ addhamÄ• sikampi
pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati.

<395> ``imepi kho, Ä• vuso gotama, tapopakkamÄ• etesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• na
brahmaÃ±Ã±asaá¹…khÄ• tÄ• ca. sÄ• kabhakkho vÄ• hoti, sÄ• mÄ• kabhakkho vÄ• hoti,

daddulabhakkho vÄ• hoti, haá¹-abhakkho vÄ• hoti, kaá¹‡abhakkho vÄ• hoti, Ä• cÄ• mabh
piÃ±Ã±Ä• kabhakkho vÄ• hoti, tiá¹‡abhakkho vÄ• hoti, gomayabhakkho vÄ• hoti, vanamÅ
pavattaphalabhojÄ«.

<396> ``imepi kho, Ä• vuso gotama, tapopakkamÄ• etesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• na
brahmaÃ±Ã±asaá¹…khÄ• tÄ• ca. sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• á¹‡Ä• nipi dhÄ• reti, cha
paá¹ƒsukÅ«lÄ• nipi dhÄ• reti, tirÄ«á¹-Ä• nipi dhÄ• reti, ajinampi \Ee I 167/ dhÄ• reti, ajinakk
kusacÄ«rampi dhÄ• reti, vÄ• kacÄ«rampi dhÄ• reti, phalakacÄ«rampi dhÄ• reti, kesakamba
vÄ• á¸·akambalampi dhÄ• reti, ulÅ«kapakkhikampi dhÄ• reti, kesamassulocakopi hoti
kesamassulocanÄ• nuyogamanuyutto, ubbhaá¹-á¹-hakopi \Be I 158/ {ubbhaá¹-á¹-hikopi (Kat
Ä• sanapaá¹-ikkhitto, ukkuá¹-ikopi hoti ukkuá¹-ikappadhÄ• namanuyutto, kaá¹‡á¹-akÄ• pass
kaá¹‡á¹-akÄ• passaye seyyaá¹ƒ kappeti, phalakaseyyampi kappeti, thaá¹‡á¸• ilaseyyampi k
hoti rajojalladharo, abbhokÄ• sikopi hoti yathÄ• santhatiko \Se I 212/, vekaá¹-ikopi hoti
vikaá¹-abhojanÄ• nuyogamanuyutto, apÄ• nakopi hoti apÄ• nakattamanuyutto, sÄ• yatatiya
udakorohanÄ• nuyogamanuyutto viharatÄ«â€™â€™ ti.

tapopakkamaniratthakathÄ•

<397> ``acelako \Ne I 151/ cepi, kassapa, hoti, muttÄ• cÄ• ro, hatthÄ• palekhano ... pe ... it
addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. tassa cÄ• yaá¹ƒ sÄ
paÃ±Ã±Ä• sampadÄ• abhÄ• vitÄ• hoti asacchikatÄ• . atha kho so Ä• rakÄ• va sÄ• maÃ±Ã
kho, kassapa, bhikkhu averaá¹ƒ abyÄ• pajjaá¹ƒ mettacittaá¹ƒ bhÄ• veti, Ä• savÄ• naÃ±ca k
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ayaá¹ƒ vuccati, kassapa, bhikkhu samaá¹‡o itipi brÄ• hmaá¹‡o itipi.

``sÄ• kabhakkho cepi, kassapa, hoti, sÄ• mÄ• kabhakkho ... pe ... vanamÅ«laphalÄ• hÄ• ro
pavattaphalabhojÄ«. tassa cÄ• yaá¹ƒ sÄ«lasampadÄ• cittasampadÄ• paÃ±Ã±Ä• sampadÄ
atha kho so Ä• rakÄ• va sÄ• maÃ±Ã±Ä• Ä• rakÄ• va brahmaÃ±Ã±Ä• . yato kho, kassapa, b
mettacittaá¹ƒ bhÄ• veti, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• v
\Ee I 168/ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassap
itipi brÄ• hmaá¹‡o itipi.

``sÄ• á¹‡Ä• ni cepi, kassapa, dhÄ• reti, masÄ• á¹‡Ä• nipi dhÄ• reti ... pe ... sÄ• yatatiyakan
udakorohanÄ• nuyogamanuyutto \Se I 213/ viharati. tassa cÄ• yaá¹ƒ sÄ«lasampadÄ• cittas
abhÄ• vitÄ• hoti asacchikatÄ• . atha kho so Ä• rakÄ• va sÄ• maÃ±Ã±Ä• Ä• rakÄ• va brahm
kassapa, bhikkhu averaá¹ƒ abyÄ• pajjaá¹ƒ mettacittaá¹ƒ bhÄ• veti, Ä• savÄ• naÃ±ca khayÄ
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ayaá¹ƒ vuccati, kassapa, bhikkhu samaá¹‡o itipi brÄ• hmaá¹‡o itipÄ«â€™â€™ ti.

<398> evaá¹ƒ vutte, acelo kassapo bhagavantaá¹ƒ etadavoca --- ``dukkaraá¹ƒ, bho gotama
dukkaraá¹ƒ brahmaÃ±Ã±aâ€™â€™ nti. ``pakati kho esÄ• , kassapa, lokasmiá¹ƒ `dukkaraá¹
brahmaÃ±Ã±aâ€™ nti. acelako cepi, kassapa, hoti, muttÄ• cÄ• ro, hatthÄ• palekhano ... pe
addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. imÄ• ya ca, kassa
tapopakkamena sÄ• maÃ±Ã±aá¹ƒ vÄ• abhavissa brahmaÃ±Ã±aá¹ƒ vÄ• dukkaraá¹ƒ suduk
kallaá¹ƒ vacanÄ• ya --- `dukkaraá¹ƒ sÄ• maÃ±Ã±aá¹ƒ dukkaraá¹ƒ brahmaÃ±Ã±aâ€™ nti.

``sakkÄ• \Ne I 152/ ca panetaá¹ƒ abhavissa kÄ• tuá¹ƒ gahapatinÄ• vÄ• gahapatiputtena
kumbhadÄ• siyÄ• pi --- `handÄ• haá¹ƒ acelako homi, muttÄ• cÄ• ro, hatthÄ• palekhano ... p
addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharÄ• mÄ«â€™ ti.

``yasmÄ• ca kho, kassapa, aÃ±Ã±atreva imÄ• ya mattÄ• ya aÃ±Ã±atra iminÄ• tapopakka
brahmaÃ±Ã±aá¹ƒ vÄ• \Se I 214/ dukkaraá¹ƒ sudukkaraá¹ƒ, tasmÄ• etaá¹ƒ kallaá¹ƒ vacanÄ
sÄ• maÃ±Ã±aá¹ƒ dukkaraá¹ƒ brahmaÃ±Ã±aâ€™ nti. yato kho, kassapa, bhikkhu averaá¹ƒ a
bhÄ• veti, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassapa, bhikkhu samaá¹
itipi \Ee I 169/.

``sÄ• kabhakkho cepi, kassapa, hoti, sÄ• mÄ• kabhakkho ... pe ... vanamÅ«laphalÄ• hÄ• r
pavattaphalabhojÄ«. imÄ• ya ca, kassapa, mattÄ• ya iminÄ• tapopakkamena sÄ• maÃ±Ã±
brahmaÃ±Ã±aá¹ƒ vÄ• dukkaraá¹ƒ sudukkaraá¹ƒ, netaá¹ƒ abhavissa kallaá¹ƒ vacanÄ• ya --
dukkaraá¹ƒ brahmaÃ±Ã±aâ€™ nti.

``sakkÄ• ca panetaá¹ƒ abhavissa kÄ• tuá¹ƒ gahapatinÄ• vÄ• gahapatiputtena vÄ• antam
`handÄ• haá¹ƒ sÄ• kabhakkho vÄ• homi, sÄ• mÄ• kabhakkho vÄ• ... pe ... vanamÅ«lapha
pavattaphalabhojÄ«â€™ ti.

``yasmÄ• \Be I 160/ ca kho, kassapa, aÃ±Ã±atreva imÄ• ya mattÄ• ya aÃ±Ã±atra iminÄ•
vÄ• hoti brahmaÃ±Ã±aá¹ƒ vÄ• dukkaraá¹ƒ sudukkaraá¹ƒ, tasmÄ• etaá¹ƒ kallaá¹ƒ vacanÄ
sÄ• maÃ±Ã±aá¹ƒ dukkaraá¹ƒ brahmaÃ±Ã±aâ€™ nti. yato kho, kassapa, bhikkhu averaá¹ƒ a
bhÄ• veti, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassapa, bhikkhu samaá¹
itipi.

``sÄ• á¹‡Ä• ni cepi, kassapa, dhÄ• reti, masÄ• á¹‡Ä• nipi dhÄ• reti ... pe ... sÄ• yatatiyakar
udakorohanÄ• nuyogamanuyutto viharati. imÄ• ya ca, kassapa, mattÄ• ya iminÄ• tapopakk
153/ vÄ• abhavissa brahmaÃ±Ã±aá¹ƒ vÄ• dukkaraá¹ƒ sudukkaraá¹ƒ, netaá¹ƒ abhavissa ka

`dukkaraá¹ƒ sÄ• maÃ±Ã±aá¹ƒ dukkaraá¹ƒ brahmaÃ±Ã±aâ€™ nti.

``sakkÄ• ca panetaá¹ƒ abhavissa kÄ• tuá¹ƒ gahapatinÄ• vÄ• gahapatiputtena vÄ• antam
`handÄ• haá¹ƒ sÄ• á¹‡Ä• nipi dhÄ• remi, masÄ• á¹‡Ä• nipi dhÄ• remi ... pe ... sÄ• yatatiyak
udakorohanÄ• nuyogamanuyutto viharÄ• mÄ«â€™ ti.

``yasmÄ• ca kho, kassapa, aÃ±Ã±atreva imÄ• ya mattÄ• ya aÃ±Ã±atra iminÄ• tapopakka
brahmaÃ±Ã±aá¹ƒ vÄ• dukkaraá¹ƒ sudukkaraá¹ƒ, tasmÄ• etaá¹ƒ kallaá¹ƒ vacanÄ• ya --- `d
dukkaraá¹ƒ brahmaÃ±Ã±aâ€™ nti. yato kho, kassapa, bhikkhu averaá¹ƒ abyÄ• pajjaá¹ƒ me
Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva d
sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassapa, bhikkhu samaá¹‡o itipi brÄ• h
ti.

<399> evaá¹ƒ \Ee I 170/ vutte, acelo kassapo bhagavantaá¹ƒ etadavoca --- ``dujjÄ• no, bho
dujjÄ• no brÄ• hmaá¹‡oâ€™â€™ ti. ``pakati kho esÄ• , kassapa, lokasmiá¹ƒ `dujjÄ• no sam
brÄ• hmaá¹‡oâ€™ ti. acelako cepi, kassapa, hoti, muttÄ• cÄ• ro, hatthÄ• palekhano ... pe ..
addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. imÄ• ya ca, kassa
tapopakkamena samaá¹‡o vÄ• abhavissa \Be I 161/ brÄ• hmaá¹‡o vÄ• dujjÄ• no sudujjÄ•
kallaá¹ƒ vacanÄ• ya --- `dujjÄ• no samaá¹‡o dujjÄ• no brÄ• hmaá¹‡oâ€™ ti.

``sakkÄ• ca paneso abhavissa Ã±Ä• tuá¹ƒ gahapatinÄ• vÄ• gahapatiputtena vÄ• antama
`ayaá¹ƒ acelako hoti, muttÄ• cÄ• ro, hatthÄ• palekhano ... pe ... iti evarÅ«paá¹ƒ addhamÄ•
pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharatÄ«â€™ ti.

``yasmÄ• ca kho, kassapa, aÃ±Ã±atreva imÄ• ya mattÄ• ya aÃ±Ã±atra iminÄ• tapopakka
brÄ• hmaá¹‡o vÄ• dujjÄ• no sudujjÄ• no, tasmÄ• etaá¹ƒ kallaá¹ƒ vacanÄ• ya --- `dujjÄ• no
brÄ• hmaá¹‡oâ€™ ti. yato kho {yato ca kho (Katthaci) }, kassapa, bhikkhu averaá¹ƒ abyÄ• p
bhÄ• veti, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹
abhiÃ±Ã±Ä• \Ne I 154/ sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassapa, bhikkh
brÄ• hmaá¹‡o itipi.

``sÄ• kabhakkho cepi, kassapa, hoti sÄ• mÄ• kabhakkho ... pe ... vanamÅ«laphalÄ• hÄ• ro
pavattaphalabhojÄ«. imÄ• ya ca, kassapa, mattÄ• ya iminÄ• tapopakkamena samaá¹‡o vÄ
brÄ• hmaá¹‡o vÄ• dujjÄ• no sudujjÄ• no, netaá¹ƒ abhavissa kallaá¹ƒ vacanÄ• ya --- `dujjÄ•
brÄ• hmaá¹‡oâ€™ ti.

``sakkÄ• ca paneso abhavissa Ã±Ä• tuá¹ƒ gahapatinÄ• vÄ• gahapatiputtena vÄ• antama
`ayaá¹ƒ sÄ• kabhakkho vÄ• hoti sÄ• mÄ• kabhakkho ... pe ... vanamÅ«laphalÄ• hÄ• ro yÄ•

ti.

``yasmÄ• ca kho, kassapa, aÃ±Ã±atreva imÄ• ya mattÄ• ya aÃ±Ã±atra iminÄ• tapopakka
brÄ• hmaá¹‡o vÄ• dujjÄ• no sudujjÄ• no, tasmÄ• etaá¹ƒ kallaá¹ƒ vacanÄ• ya --- `dujjÄ• no
brÄ• hmaá¹‡oâ€™ ti. yato kho, kassapa, bhikkhu averaá¹ƒ abyÄ• pajjaá¹ƒ mettacittaá¹ƒ bhÄ
Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva d
sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassapa, bhikkhu samaá¹‡o itipi brÄ• h

``sÄ• á¹‡Ä• ni \Be I 162/ cepi, kassapa, dhÄ• reti, masÄ• á¹‡Ä• nipi dhÄ• reti ... pe ... sÄ• y
udakorohanÄ• nuyogamanuyutto viharati. imÄ• ya ca, kassapa, mattÄ• ya iminÄ• tapopakk
brÄ• hmaá¹‡o vÄ• dujjÄ• no sudujjÄ• no, netaá¹ƒ abhavissa kallaá¹ƒ vacanÄ• ya --- `dujjÄ•
brÄ• hmaá¹‡oâ€™ ti.

``sakkÄ• ca paneso abhavissa Ã±Ä• tuá¹ƒ gahapatinÄ• vÄ• gahapatiputtena vÄ• antama
`ayaá¹ƒ sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• á¹‡Ä• nipi dhÄ• reti ... pe ... sÄ• yatatiyakampi uda
viharatÄ«â€™ ti.

``yasmÄ• ca kho, kassapa, aÃ±Ã±atreva imÄ• ya mattÄ• ya aÃ±Ã±atra iminÄ• tapopakka
hoti brÄ• hmaá¹‡o vÄ• dujjÄ• no sudujjÄ• no, tasmÄ• etaá¹ƒ kallaá¹ƒ vacanÄ• ya --- `dujjÄ
dujjÄ• no brÄ• hmaá¹‡oâ€™ ti. yato kho, kassapa, bhikkhu averaá¹ƒ abyÄ• pajjaá¹ƒ mettac
Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva d
sacchikatvÄ• upasampajja viharati. ayaá¹ƒ vuccati, kassapa \Se I 218/, bhikkhu samaá¹‡o i
itipÄ«â€™â€™ ti.

sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampadÄ•

<400> evaá¹ƒ vutte, acelo kassapo bhagavantaá¹ƒ etadavoca --- ``katamÄ• pana sÄ• , bh
katamÄ• cittasampadÄ• , katamÄ• paÃ±Ã±Ä• sampadÄ• â€™â€™ ti? ``idha, kassapa, tat
sammÄ• sambuddho ... pe ... (yathÄ• 190-193 anucchedesu, evaá¹ƒ vitthÄ• retabbaá¹ƒ) bh
sikkhati sikkhÄ• padesu, kÄ• yakammavacÄ«kammena samannÄ• gato kusalena parisuddh
guttadvÄ• ro satisampajaÃ±Ã±ena samannÄ• gato santuá¹-á¹-ho.

<401> ``kathaÃ±ca, kassapa, bhikkhu sÄ«lasampanno hoti? idha, kassapa, bhikkhu pÄ• á¹
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno,
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. idampissa hoti sÄ«lasampadÄ• ya \Ee I 172
yÄ• va 210 anucchedesu)

``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bh

tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti \Be I 163/. seyyathidaá¹ƒ --- sant
paá¹‡idhikammaá¹ƒ ... pe ... (yathÄ• 211 anucchede) osadhÄ«naá¹ƒ patimokkho iti vÄ• iti,
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato hoti. idampissa hoti sÄ«lasampadÄ• ya.

``sa kho so {ayaá¹ƒ kho (Katthaci) }, kassapa, bhikkhu evaá¹ƒ sÄ«lasampanno na kutoci bh
yadidaá¹ƒ sÄ«lasaá¹ƒvarato. seyyathÄ• pi, kassapa, rÄ• jÄ• khattiyo muddhÄ• vasitto nihat
bhayaá¹ƒ samanupassati, yadidaá¹ƒ paccatthikato. evameva kho, kassapa, bhikkhu evaá¹ƒ
bhayaá¹ƒ samanupassati, yadidaá¹ƒ sÄ«lasaá¹ƒvarato. so iminÄ• ariyena sÄ«lakkhandhen
anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti. evaá¹ƒ kho, kassapa, bhikkhu sÄ«lasampanno hoti. ay
sÄ«lasampadÄ• ... pe ... \Ne I 156/ \Ee I 173/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihara
cittasampadÄ• ya ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutth
upasampajja viharati. idampissa hoti cittasampadÄ• ya. ayaá¹ƒ kho, kassapa, cittasampadÄ

``so evaá¹ƒ samÄ• hite citte ... pe ... Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhinin
\Ee I 174/ idampissa hoti paÃ±Ã±Ä• sampadÄ• ya ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ
idampissa hoti paÃ±Ã±Ä• sampadÄ• ya. ayaá¹ƒ kho, kassapa, paÃ±Ã±Ä• sampadÄ• .

``imÄ• ya \Ne I 157/ ca, kassapa, sÄ«lasampadÄ• ya cittasampadÄ• ya paÃ±Ã±Ä• sampad
cittasampadÄ• paÃ±Ã±Ä• sampadÄ• uttaritarÄ• vÄ• paá¹‡Ä«tatarÄ• vÄ• natthi.

sÄ«hanÄ• dakathÄ•

<402> ``santi, kassapa, eke samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lavÄ• dÄ• . te anekapariyÄ• yen
bhÄ• santi. yÄ• vatÄ• , kassapa, ariyaá¹ƒ paramaá¹ƒ sÄ«laá¹ƒ, nÄ• haá¹ƒ tattha attano sam
kuto bhiyyo! atha kho ahameva \Se I 219/ tattha bhiyyo, yadidaá¹ƒ adhisÄ«laá¹ƒ.

``santi, kassapa, eke samaá¹‡abrÄ• hmaá¹‡Ä• tapojigucchÄ• vÄ• dÄ• . te anekapariyÄ• y
vaá¹‡á¹‡aá¹ƒ bhÄ• santi. yÄ• vatÄ• , kassapa, ariyÄ• paramÄ• \Be I 164/ tapojigucchÄ• ,
samasamaá¹ƒ samanupassÄ• mi, kuto bhiyyo! atha kho ahameva tattha bhiyyo, yadidaá¹ƒ

``santi, kassapa, eke samaá¹‡abrÄ• hmaá¹‡Ä• paÃ±Ã±Ä• vÄ• dÄ• . te anekapariyÄ• yena
bhÄ• santi. yÄ• vatÄ• , kassapa, ariyÄ• paramÄ• paÃ±Ã±Ä• , nÄ• haá¹ƒ tattha attano sam
bhiyyo! atha kho ahameva tattha bhiyyo, yadidaá¹ƒ adhipaÃ±Ã±aá¹ƒ.

``santi, kassapa, eke samaá¹‡abrÄ• hmaá¹‡Ä• vimuttivÄ• dÄ• . te anekapariyÄ• yena vim
bhÄ• santi. yÄ• vatÄ• , kassapa, ariyÄ• paramÄ• vimutti, nÄ• haá¹ƒ tattha attano samasan
bhiyyo! atha kho ahameva tattha bhiyyo, yadidaá¹ƒ adhivimutti.

<403> ``á¹-hÄ• naá¹ƒ \Ee I 175/ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• par
vadeyyuá¹ƒ --- `sÄ«hanÄ• daá¹ƒ kho samaá¹‡o gotamo nadati, taÃ±ca kho suÃ±Ã±Ä• gÄ• n
ti. te --- `mÄ• hevaâ€™ ntissu vacanÄ«yÄ• . `sÄ«hanÄ• daÃ±ca samaá¹‡o gotamo nadati,
evamassu, kassapa, vacanÄ«yÄ• .

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá
`sÄ«hanÄ• daÃ±ca samaá¹‡o gotamo nadati, parisÄ• su ca nadati, no \Se I 220/ ca kho visÄ
I 158/. te --- `mÄ• hevaâ€™ ntissu vacanÄ«yÄ• . `sÄ«hanÄ• daÃ±ca samaá¹‡o gotamo nad
visÄ• rado ca nadatÄ«â€™â€™ ti evamassu, kassapa, vacanÄ«yÄ• .

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, kassapa, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá
`sÄ«hanÄ• daÃ±ca samaá¹‡o gotamo nadati, parisÄ• su ca nadati, visÄ• rado ca nadati, no
pucchanti ... pe ... paÃ±haÃ±ca naá¹ƒ pucchanti; no ca kho nesaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho
paÃ±haÃ±ca nesaá¹ƒ puá¹-á¹-ho byÄ• karoti; no ca kho paÃ±hassa veyyÄ• karaá¹‡ena citta
paÃ±hassa ca veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dheti; no ca kho sotabbaá¹ƒ maÃ±Ã±anti
maÃ±Ã±anti; no ca kho sutvÄ• pasÄ«danti ... pe ... sutvÄ• cassa pasÄ«danti \Be I 165/; no
pasannÄ• kÄ• raá¹ƒ karonti ... pe ... pasannÄ• kÄ• raÃ±ca karonti; no ca kho tathattÄ• ya p
tathattÄ• ya ca paá¹-ipajjanti; no ca kho paá¹-ipannÄ• Ä• rÄ• dhentÄ«â€™ ti. te --- `mÄ• h
vacanÄ«yÄ• . `sÄ«hanÄ• daÃ±ca samaá¹‡o gotamo nadati, parisÄ• su ca nadati, visÄ• rad
pucchanti, paÃ±haÃ±ca nesaá¹ƒ puá¹-á¹-ho byÄ• karoti, paÃ±hassa ca veyyÄ• karaá¹‡ena
sotabbaÃ±cassa maÃ±Ã±anti, sutvÄ• cassa pasÄ«danti, pasannÄ• kÄ• raÃ±ca karonti, tat
paá¹-ipannÄ• ca Ä• rÄ• dhentÄ«â€™ ti evamassu, kassapa, vacanÄ«yÄ• .

titthiyaparivÄ• sakathÄ•

<404> ``ekamidÄ• haá¹ƒ, kassapa, samayaá¹ƒ rÄ• jagahe viharÄ• mi gijjhakÅ«á¹-e pabbat
tapabrahmacÄ• rÄ« \Ee I 176/ nigrodho nÄ• ma adhijegucche \Se I 221/ paÃ±haá¹ƒ apucch
paÃ±haá¹ƒ puá¹-á¹-ho byÄ• kÄ• siá¹ƒ. byÄ• kate ca pana me attamano ahosi paraá¹ƒ viya n
hi, bhante, bhagavato dhammaá¹ƒ sutvÄ• na attamano assa paraá¹ƒ viya mattÄ• ya? aham
dhammaá¹ƒ sutvÄ• attamano paraá¹ƒ viya mattÄ• ya. abhikkantaá¹ƒ, bhante, abhikkantaá¹
bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• m
andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti;
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ g
bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyya

<405> ``yo \Ne I 159/ kho, kassapa, aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá
Ä• kaá¹…khati upasampadaá¹ƒ, so cattÄ• ro mÄ• se parivasati, catunnaá¹ƒ mÄ• sÄ• naá¹ƒ
bhikkhÅ« pabbÄ• jenti, upasampÄ• denti bhikkhubhÄ• vÄ• ya. api ca mettha puggalavemat

``sace, bhante, aÃ±Ã±atitthiyapubbÄ• imasmiá¹ƒ dhammavinaye Ä• kaá¹…khanti pabbajjaá
upasampadaá¹ƒ, cattÄ• ro mÄ• se parivasanti, catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä• rad
pabbÄ• jenti, upasampÄ• denti bhikkhubhÄ• vÄ• ya. ahaá¹ƒ cattÄ• ri vassÄ• ni parivasissÄ
accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jentu, upasampÄ• dentu bhikkhubhÄ• vÄ• yÄ•

alattha \Be I 166/ kho acelo kassapo bhagavato santike pabbajjaá¹ƒ \Ee I 177/, alattha upas
acirÅ«pasampanno \Se I 222/ kho panÄ• yasmÄ• kassapo eko vÅ«pakaá¹-á¹-ho appamatto
na cirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
aÃ±Ã±ataro kho panÄ• yasmÄ• kassapo arahataá¹ƒ ahosÄ«ti.

mahÄ• sÄ«hanÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. poá¹-á¹-hapÄ• dasuttaá¹ƒ

poá¹-á¹-hapÄ• daparibbÄ• jakavatthu

<406> evaá¹ƒ \Be I 167/ \Ne I 160/ \Ee I 178/ \Se I 223/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samaye
paribbÄ• jako samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹
paribbÄ• jakaparisÄ• ya saddhiá¹ƒ tiá¹ƒsamattehi paribbÄ• jakasatehi. atha kho bhagavÄ•
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

<407> atha kho bhagavato etadahosi --- ``atippago kho tÄ• va sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• y
yaá¹ƒnÅ«nÄ• haá¹ƒ yena samayappavÄ• dako tindukÄ• cÄ«ro ekasÄ• lako mallikÄ• ya Ä• r
paribbÄ• jako tenupasaá¹…kameyyaâ€™â€™ nti. atha kho bhagavÄ• yena samayappavÄ•
mallikÄ• ya Ä• rÄ• mo tenupasaá¹…kami.

<408> tena kho pana samayena poá¹-á¹-hapÄ• do paribbÄ• jako mahatiyÄ• paribbÄ• jaka
hoti unnÄ• diniyÄ• uccÄ• saddamahÄ• saddÄ• ya anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kat
rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhak
pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tik
gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarakathaá¹ƒ janapadakathaá¹ƒ \Ee I 179/ itthikathaá¹ƒ
visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ loka
samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ iti vÄ• .

<409> addasÄ• kho poá¹-á¹-hapÄ• do paribbÄ• jako bhagavantaá¹ƒ \Se I 224/ dÅ«ratova A

sakaá¹ƒ parisaá¹ƒ saá¹‡á¹-hapesi --- ``appasaddÄ• bhonto hontu, mÄ• bhonto saddamaka
gotamo \Ne I 161/ Ä• gacchati. appasaddakÄ• mo kho so Ä• yasmÄ• appasaddassa vaá¹‡
appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti. evaá
tuá¹‡hÄ« ahesuá¹ƒ.

<410> atha \Be I 168/ kho bhagavÄ• yena poá¹-á¹-hapÄ• do paribbÄ• jako tenupasaá¹…ka
poá¹-á¹-hapÄ• do paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``etu kho, bhante, bhagavÄ• .
bhagavato. cirassaá¹ƒ kho, bhante, bhagavÄ• imaá¹ƒ pariyÄ• yamakÄ• si, yadidaá¹ƒ idhÄ•
bhante, bhagavÄ• , idaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti.

nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. poá¹-á¹-hapÄ• dopi kho paribbÄ• jako aÃ±Ã±atara
gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho poá¹-á¹-hapÄ• daá¹ƒ paribbÄ
--- ``kÄ• ya nuttha {kÄ• ya nottha (Se Katthaci) }, poá¹-á¹-hapÄ• da, etarahi kathÄ• ya sanni
vo antarÄ• kathÄ• vippakatÄ• â€™â€™ ti?

abhisaÃ±Ã±Ä• nirodhakathÄ•

<411> evaá¹ƒ vutte poá¹-á¹-hapÄ• do paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``tiá¹-á¹-h
kathÄ• , yÄ• ya mayaá¹ƒ etarahi kathÄ• ya sannisinnÄ• . nesÄ• , bhante, kathÄ• bhagavato
pacchÄ• pi savanÄ• ya. purimÄ• ni, bhante, divasÄ• ni purimatarÄ• ni, nÄ• nÄ• titthiyÄ• naa
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ kotÅ«halasÄ• lÄ• ya sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ
kathÄ• udapÄ• di --- `kathaá¹ƒ nu kho, bho, abhisaÃ±Ã±Ä• nirodho hotÄ«â€™ ti? tatrekacc
225/ --- `ahetÅ« appaccayÄ• purisassa saÃ±Ã±Ä• uppajjantipi nirujjhantipi. yasmiá¹ƒ sama
saÃ±Ã±Ä« tasmiá¹ƒ samaye hoti. yasmiá¹ƒ samaye nirujjhanti, asaÃ±Ã±Ä« tasmiá¹ƒ samay
abhisaÃ±Ã±Ä• nirodhaá¹ƒ paÃ±Ã±apenti.

``tamaÃ±Ã±o evamÄ• ha --- `na kho pana metaá¹ƒ {na kho nÄ• metaá¹ƒ (Ce Ee) }, bho, eva
hi, bho, purisassa attÄ• . sÄ• ca kho upetipi apetipi. yasmiá¹ƒ samaye upeti, saÃ±Ã±Ä« tas
yasmiá¹ƒ samaye apeti, asaÃ±Ã±Ä« tasmiá¹ƒ samaye hotÄ«â€™ ti. ittheke abhisaÃ±Ã±Ä• n

``tamaÃ±Ã±o \Ne I 162/ evamÄ• ha --- `na kho pana metaá¹ƒ, bho, evaá¹ƒ bhavissati. santi
samaá¹‡abrÄ• hmaá¹‡Ä• mahiddhikÄ• mahÄ• nubhÄ• vÄ• . te imassa purisassa saÃ±Ã±a
apakaá¸• á¸• hantipi. yasmiá¹ƒ samaye upakaá¸• á¸• hanti, saÃ±Ã±Ä« tasmiá¹ƒ samaye \Be
samaye apakaá¸• á¸• hanti, asaÃ±Ã±Ä« tasmiá¹ƒ samaye hotÄ«â€™ ti. ittheke abhisaÃ±Ã±

``tamaÃ±Ã±o evamÄ• ha --- `na kho pana metaá¹ƒ, bho, evaá¹ƒ bhavissati. santi hi, bho, d
mahÄ• nubhÄ• vÄ• . tÄ• imassa purisassa saÃ±Ã±aá¹ƒ upakaá¸• á¸• hantipi apakaá¸• á¸•
upakaá¸• á¸• hanti, saÃ±Ã±Ä« tasmiá¹ƒ samaye hoti. yasmiá¹ƒ samaye apakaá¸• á¸• hanti,

hotÄ«â€™ ti. ittheke abhisaÃ±Ã±Ä• nirodhaá¹ƒ paÃ±Ã±apenti.

``tassa mayhaá¹ƒ, bhante, bhagavantaá¹ƒyeva Ä• rabbha sati udapÄ• di --- `aho nÅ«na bh
yo imesaá¹ƒ dhammÄ• naá¹ƒ sukusaloâ€™ ti. bhagavÄ• , bhante, kusalo, bhagavÄ• pakat
abhisaÃ±Ã±Ä• nirodhassa. kathaá¹ƒ nu kho, bhante, abhisaÃ±Ã±Ä• nirodho hotÄ«â€™â€™

sahetukasaÃ±Ã±uppÄ• danirodhakathÄ•

<412> ``tatra \Se I 226/, poá¹-á¹-hapÄ• da, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evamÄ• haá¹ƒs
purisassa saÃ±Ã±Ä• uppajjantipi nirujjhantipÄ«â€™ ti, Ä• ditova tesaá¹ƒ aparaddhaá¹ƒ. taá
hi, poá¹-á¹-hapÄ• da, sappaccayÄ• purisassa saÃ±Ã±Ä• \Ee I 181/ uppajjantipi nirujjhantip
saÃ±Ã±Ä• uppajjati, sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhatiâ€™â€™.

<413> ``kÄ• ca sikkhÄ• â€™â€™ ti? bhagavÄ• avoca --- ``idha, poá¹-á¹-hapÄ• da, tathÄ•
arahaá¹ƒ, sammÄ• sambuddho ... pe ... \Ee I 182/ (yathÄ• 190-212 anucchedesu, evaá¹ƒ v
kho, poá¹-á¹-hapÄ• da, bhikkhu sÄ«lasampanno hoti ... pe ... tassime paÃ±canÄ«varaá¹‡e p
attani samanupassato pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ•
passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati. so vivicceva kÄ• mehi, v
dhammehi, savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
tassa yÄ• purimÄ• kÄ• masaÃ±Ã±Ä• , sÄ• nirujjhati. vivekajapÄ«tisukhasukhumasaccasa
vivekajapÄ«tisukhasukhuma-saccasaÃ±Ã±Ä«yeva tasmiá¹ƒ samaye hoti. evampi sikkhÄ• e
sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhati. ayaá¹ƒ sikkhÄ• â€™â€™ ti bhagavÄ• avoca.

``puna \Be I 170/ caparaá¹ƒ, poá¹-á¹-hapÄ• da, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«ti
upasampajja viharati. tassa yÄ• purimÄ• vivekajapÄ«tisukhasukhumasaccasaÃ±Ã±Ä• , sÄ
samÄ• dhijapÄ«tisukhasukhumasaccasaÃ±Ã±Ä• tasmiá¹ƒ \Se I 227/ samaye hoti \Ee I 183
samÄ• dhijapÄ«tisukhasukhumasaccasaÃ±Ã±Ä«yeva tasmiá¹ƒ samaye hoti. evampi sikkhÄ
sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhati. ayampi sikkhÄ• â€™â€™ ti bhagavÄ• avoca.

``puna caparaá¹ƒ, poá¹-á¹-hapÄ• da, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharat
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- ``upekkhako sat
sukhavihÄ• rÄ«â€™â€™ ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. tassa yÄ• purimÄ•
samÄ• dhijapÄ«tisukhasukhumasaccasaÃ±Ã±Ä• , sÄ• nirujjhati. upekkhÄ• sukhasukhumas
hoti, upekkhÄ• sukhasukhumasaccasaÃ±Ã±Ä«yeva tasmiá¹ƒ samaye hoti. evampi sikkhÄ•
sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhati. ayampi sikkhÄ• â€™â€™ ti bhagavÄ• avoca.

``puna caparaá¹ƒ, poá¹-á¹-hapÄ• da, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ

somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. tassa yÄ• purimÄ• upekkhÄ• sukhasukhumasaccasaÃ±Ã±Ä• , sÄ•
adukkhamasukhasukhumasaccasaÃ±Ã±Ä• tasmiá¹ƒ samaye hoti, adukkhamasukhasukhur
samaye hoti. evampi sikkhÄ• ekÄ• saÃ±Ã±Ä• uppajjati, sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjha
bhagavÄ• avoca.

``puna caparaá¹ƒ, poá¹-á¹-hapÄ• da, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkam
atthaá¹…gamÄ• \Ne I 164/ nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto \Se I 228/ Ä
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. tassa yÄ• purimÄ• rÅ«pasaÃ±Ã±Ä•
sÄ• nirujjhati. Ä• kÄ• sÄ• naÃ±cÄ• yatanasukhumasaccasaÃ±Ã±Ä• tasmiá¹ƒ samaye hoti,
Ä• kÄ• sÄ• naÃ±cÄ• yatanasukhumasaccasaÃ±Ã±Ä«yeva tasmiá¹ƒ samaye hoti. evampi si
sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhati. ayampi sikkhÄ• â€™â€™ ti bhagavÄ• avoca.

``puna \Be I 171/ caparaá¹ƒ, poá¹-á¹-hapÄ• da, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yata
samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasam
Ä• kÄ• sÄ• naÃ±cÄ• yatanasukhumasaccasaÃ±Ã±Ä• , sÄ• nirujjhati. viÃ±Ã±Ä• á¹‡aÃ±cÄ•
tasmiá¹ƒ samaye hoti, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasukhumasaccasaÃ±Ã±Ä«yeva tasmiá¹ƒ
ekÄ• saÃ±Ã±Ä• uppajjati, sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhati. ayampi sikkhÄ• â€™â€™ ti

``puna caparaá¹ƒ, poá¹-á¹-hapÄ• da, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ sam
ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. tassa yÄ• purimÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasukhumasaccasaÃ±Ã±Ä• , sÄ• nirujjhati. Ä• kiÃ±caÃ±Ã±Ä• ya
samaye hoti, Ä• kiÃ±caÃ±Ã±Ä• yatanasukhumasaccasaÃ±Ã±Ä«yeva tasmiá¹ƒ samaye hoti
uppajjati, sikkhÄ• ekÄ• saÃ±Ã±Ä• nirujjhati. ayampi sikkhÄ• â€™â€™ ti bhagavÄ• avoca

<414> ``yato kho, poá¹-á¹-hapÄ• da, bhikkhu idha sakasaÃ±Ã±Ä« hoti, so tato \Se I 229/ ar
anupubbena saÃ±Ã±aggaá¹ƒ phusati. tassa saÃ±Ã±agge á¹-hitassa evaá¹ƒ hoti --- `cetayar
acetayamÄ• nassa me seyyo. ahaÃ±ceva kho pana ceteyyaá¹ƒ, abhisaá¹…khareyyaá¹ƒ, im
nirujjheyyuá¹ƒ, aÃ±Ã±Ä• ca oá¸·Ä• rikÄ• saÃ±Ã±Ä• uppajjeyyuá¹ƒ; yaá¹ƒnÅ«nÄ• haá¹ƒ na
abhisaá¹…khareyyaâ€™ nti. so na ceva ceteti, na ca abhisaá¹…kharoti. tassa acetayato an
ceva saÃ±Ã±Ä• nirujjhanti, aÃ±Ã±Ä• ca oá¸·Ä• rikÄ• saÃ±Ã±Ä• na uppajjanti. so nirodha
poá¹-á¹-hapÄ• da, anupubbÄ• bhisaÃ±Ã±Ä• nirodha-sampajÄ• na-samÄ• patti hoti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, api nu te ito pubbe evarÅ«pÄ•
anupubbÄ• bhisaÃ±Ã±Ä• nirodha-sampajÄ• na-samÄ• patti sutapubbÄ• â€™â€™ ti? ``no h
\Ne I 165/, bhante, bhagavato bhÄ• sitaá¹ƒ Ä• jÄ• nÄ• mi --- `yato kho, poá¹-á¹-hapÄ• da, b
hoti, so tato amutra tato amutra anupubbena saÃ±Ã±aggaá¹ƒ phusati, tassa saÃ±Ã±agge á
``cetayamÄ• nassa \Ee I 185/ me pÄ• piyo, acetayamÄ• nassa me seyyo. ahaÃ±ceva kho p

abhisaá¹…khareyyaá¹ƒ, imÄ• ca me saÃ±Ã±Ä• nirujjheyyuá¹ƒ, aÃ±Ã±Ä• ca oá¸·Ä• rikÄ•
yaá¹ƒnÅ«nÄ• haá¹ƒ na ceva ceteyyaá¹ƒ, na ca abhisaá¹…khareyyaâ€™â€™ nti. so na ceva
cÄ• bhisaá¹…kharoti, tassa acetayato anabhisaá¹…kharoto tÄ• ceva saÃ±Ã±Ä• nirujjhanti
saÃ±Ã±Ä• na uppajjanti \Se I 230/. so nirodhaá¹ƒ phusati. evaá¹ƒ kho, poá¹-á¹-hapÄ• da,
anupubbÄ• bhisaÃ±Ã±Ä• nirodha-sampajÄ• na-samÄ• patti hotÄ«â€™â€™ â€™ ti. ``evaá¹

<415> ``ekaÃ±Ã±eva nu kho, bhante, bhagavÄ• saÃ±Ã±aggaá¹ƒ paÃ±Ã±apeti, udÄ• hu pu
paÃ±Ã±apetÄ«â€™â€™ ti? ``ekampi kho ahaá¹ƒ, poá¹-á¹-hapÄ• da, saÃ±Ã±aggaá¹ƒ paÃ±Ã
paÃ±Ã±apemÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana, bhante, bhagavÄ• ekampi saÃ±Ã±ag
saÃ±Ã±agge paÃ±Ã±apetÄ«â€™â€™ ti? ``yathÄ• yathÄ• kho, poá¹-á¹-hapÄ• da, nirodhaá
saÃ±Ã±aggaá¹ƒ paÃ±Ã±apemi. evaá¹ƒ kho ahaá¹ƒ, poá¹-á¹-hapÄ• da, ekampi saÃ±Ã±agga
saÃ±Ã±agge paÃ±Ã±apemÄ«â€™â€™ ti.

<416> ``saÃ±Ã±Ä• nu kho, bhante, paá¹-hamaá¹ƒ uppajjati, pacchÄ• Ã±Ä• á¹‡aá¹ƒ, udÄ•
uppajjati, pacchÄ• saÃ±Ã±Ä• , udÄ• hu saÃ±Ã±Ä• ca Ã±Ä• á¹‡aÃ±ca apubbaá¹ƒ acarimaá
``saÃ±Ã±Ä• kho, poá¹-á¹-hapÄ• da, paá¹-hamaá¹ƒ uppajjati, pacchÄ• Ã±Ä• á¹‡aá¹ƒ, saÃ±
Ã±Ä• á¹‡uppÄ• do hoti. so evaá¹ƒ pajÄ• nÄ• ti --- `idappaccayÄ• kira me Ã±Ä• á¹‡aá¹ƒ uda
etaá¹ƒ, poá¹-á¹-hapÄ• da, pariyÄ• yena veditabbaá¹ƒ --- yathÄ• saÃ±Ã±Ä• paá¹-hamaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ, saÃ±Ã±uppÄ• dÄ• ca pana Ã±Ä• á¹‡uppÄ• do hotÄ«â€™â€™ ti.

saÃ±Ã±Ä• attakathÄ•

<417> ``saÃ±Ã±Ä• nu kho, bhante, purisassa attÄ• , udÄ• hu aÃ±Ã±Ä• saÃ±Ã±Ä• aÃ±Ã
tvaá¹ƒ, poá¹-á¹-hapÄ• da, attÄ• naá¹ƒ paccesÄ«â€™â€™ ti \Se I 231/? ``oá¸·Ä• rikaá¹ƒ \Ee
bhante, attÄ• naá¹ƒ paccemi rÅ«piá¹ƒ cÄ• tumahÄ• bhÅ«tikaá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ• rab
{kabaá¸·Ä«kÄ• rabhakkhanti (Se Katthaci) }. ``oá¸·Ä• riko ca hi te, poá¹-á¹-hapÄ• da, attÄ•
cÄ• tumahÄ• bhÅ«tiko kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkho. evaá¹ƒ santaá¹ƒ kho te, poá¹-á¹-h
bhavissati aÃ±Ã±o attÄ• . tadaminÄ• petaá¹ƒ, poá¹-á¹-hapÄ• da \Be I 173/, pariyÄ• yena ve
yathÄ• aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• . tiá¹-á¹-hateva sÄ• yaá¹ƒ {tiá¹-á¹-
poá¹-á¹-hapÄ• da, oá¸·Ä• riko attÄ• rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko kabaá¸·Ä«kÄ• rÄ• hÄ•
aÃ±Ã±Ä• ca saÃ±Ã±Ä• uppajjanti, aÃ±Ã±Ä• ca saÃ±Ã±Ä• nirujjhanti. iminÄ• kho etaá¹ƒ,
pariyÄ• yena veditabbaá¹ƒ yathÄ• aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• â€™â

<418> ``manomayaá¹ƒ kho ahaá¹ƒ, bhante, attÄ• naá¹ƒ paccemi sabbaá¹…gapaccaá¹…gi
``manomayo ca hi te, poá¹-á¹-hapÄ• da, attÄ• abhavissa sabbaá¹…gapaccaá¹…gÄ« ahÄ«
te, poá¹-á¹-hapÄ• da, aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• . tadaminÄ• petaá¹ƒ
pariyÄ• yena veditabbaá¹ƒ yathÄ• aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• . tiá¹-á
poá¹-á¹-hapÄ• da, manomayo attÄ• sabbaá¹…gapaccaá¹…gÄ« ahÄ«nindriyo, atha imassa

uppajjanti, aÃ±Ã±Ä• ca saÃ±Ã±Ä• nirujjhanti. iminÄ• pi kho etaá¹ƒ, poá¹-á¹-hapÄ• da, pari
yathÄ• aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• â€™â€™ ti.

<419> ``arÅ«piá¹ƒ \Ee I 187/ \Se I 232/ kho ahaá¹ƒ, bhante, attÄ• naá¹ƒ paccemi saÃ±Ã±Ä
``arÅ«pÄ« ca hi te, poá¹-á¹-hapÄ• da, attÄ• abhavissa saÃ±Ã±Ä• mayo, evaá¹ƒ santampi k
aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• . tadaminÄ• petaá¹ƒ, poá¹-á¹-hapÄ• da, pa
aÃ±Ã±Ä• va saÃ±Ã±Ä• bhavissati aÃ±Ã±o attÄ• . tiá¹-á¹-hateva sÄ• yaá¹ƒ, poá¹-á¹-hapÄ• d
saÃ±Ã±Ä• mayo, atha imassa purisassa aÃ±Ã±Ä• ca saÃ±Ã±Ä• uppajjanti, aÃ±Ã±Ä• ca s
kho etaá¹ƒ, poá¹-á¹-hapÄ• da, pariyÄ• yena veditabbaá¹ƒ yathÄ• aÃ±Ã±Ä• va saÃ±Ã±Ä• b
ti.

<420> ``sakkÄ• panetaá¹ƒ, bhante, mayÄ• Ã±Ä• tuá¹ƒ --- `saÃ±Ã±Ä• purisassa attÄ• â€™
aÃ±Ã±o attÄ• ti vÄ• â€™ ti? ``dujjÄ• naá¹ƒ kho etaá¹ƒ {evaá¹ƒ (Katthaci) }, poá¹-á¹-hapÄ• d
aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena aÃ±Ã±arucikena aÃ±Ã±atrÄ• yogena aÃ±Ã±atrÄ•
purisassa attÄ• â€™ ti vÄ• , `aÃ±Ã±Ä• va saÃ±Ã±Ä• aÃ±Ã±o attÄ• ti vÄ• â€™â€™ â€™ ti

``sace \Be I 174/ taá¹ƒ, bhante, mayÄ• dujjÄ• naá¹ƒ aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantik
aÃ±Ã±atrÄ• yogena aÃ±Ã±atrÄ• cariyakena --- `saÃ±Ã±Ä•  purisassa attÄ• â€™ ti vÄ• , `aÃ
attÄ• â€™ ti vÄ• ; `kiá¹ƒ pana, bhante, sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™
etaá¹ƒ, poá¹-á¹-hapÄ• da, mayÄ• --- `sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™

``kiá¹ƒ \Ne I 167/ pana, bhante, `asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™
``etampi kho, poá¹-á¹-hapÄ• da, mayÄ• abyÄ• kataá¹ƒ --- `asassato loko, idameva saccaá¹
nti.

``kiá¹ƒ pana, bhante, `antavÄ•  loko ... pe ... `anantavÄ• loko \Ee I 188/ ... `taá¹ƒ jÄ«vaá¹ƒ
sarÄ«raá¹ƒ ... `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... `hoti tathÄ• gato paraá¹ƒ ma
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•  ... `ne
tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti? ``e
mayÄ• abyÄ• kataá¹ƒ --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva sa
â€™ nti.

``kasmÄ•  panetaá¹ƒ, bhante, bhagavatÄ•  abyÄ• kataâ€™â€™ nti? ``na hetaá¹ƒ, poá¹-á¹-
na dhammasaá¹ƒhitaá¹ƒ \Ee I 189/ nÄ• dibrahmacariyakaá¹ƒ, na nibbidÄ• ya na virÄ• gÄ• y
upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati, tasmÄ•
nti.

``kiá¹ƒ pana, bhante, bhagavatÄ•  byÄ• kataâ€™â€™ nti? ``idaá¹ƒ dukkhanti kho, poá¹-á¹-

byÄ• kataá¹ƒ. ayaá¹ƒ dukkhasamudayoti kho, poá¹-á¹-hapÄ• da, mayÄ• byÄ• kataá¹ƒ. ayaá
poá¹-á¹-hapÄ• da, mayÄ• byÄ• kataá¹ƒ. ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti kh
byÄ• kataâ€™â€™ nti.

``kasmÄ• panetaá¹ƒ, bhante, bhagavatÄ• byÄ• kataâ€™â€™ nti? ``etaÃ±hi, poá¹-á¹-hapÄ
etaá¹ƒ dhammasaá¹ƒhitaá¹ƒ, etaá¹ƒ Ä• dibrahmacariyakaá¹ƒ, etaá¹ƒ nibbidÄ• ya virÄ• gÄ•
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati; tasmÄ• etaá¹ƒ mayÄ• byÄ• kat
bhagavÄ• , evametaá¹ƒ, sugata \Se I 234/. yassadÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±
bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<421> atha \Be I 175/ kho te paribbÄ• jakÄ• acirapakkantassa bhagavato poá¹-á¹-hapÄ• d
samantato vÄ• cÄ• {vÄ• cÄ• ya (Se Katthaci) } sannitodakena saÃ±jhabbharimakaá¹ƒsu ---
bhavaá¹ƒ poá¹-á¹-hapÄ• do yaÃ±Ã±adeva samaá¹‡o gotamo bhÄ• sati, taá¹ƒ tadevassa ab
bhagavÄ• evametaá¹ƒ, sugatÄ• â€™ ti. na kho pana mayaá¹ƒ kiÃ±ci {kaÃ±ci (Ee) } samaá
ekaá¹ƒsikaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• ma --- `sassato lokoâ€™ ti vÄ• , `asassato
lokoâ€™ ti vÄ• , `anantavÄ• lokoâ€™ ti vÄ• , `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• , `a
aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• \Ne I 168/, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ•
paraá¹ƒ maraá¹‡Ä• â€™ ti \Ee I 190/ vÄ• , `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€™â€™ ti.

evaá¹ƒ vutte poá¹-á¹-hapÄ• do paribbÄ• jako te paribbÄ• jake etadavoca --- ``ahampi kho,
samaá¹‡assa gotamassa ekaá¹ƒsikaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi --- `sassato lo
lokoâ€™ ti vÄ• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ; a
bhÅ«taá¹ƒ tacchaá¹ƒ tathaá¹ƒ paá¹-ipadaá¹ƒ paÃ±Ã±apeti dhammaá¹-á¹-hitataá¹ƒ dhamma
pana tacchaá¹ƒ tathaá¹ƒ paá¹-ipadaá¹ƒ paÃ±Ã±apentassa dhammaá¹-á¹-hitataá¹ƒ dhamma
nÄ• ma mÄ• diso viÃ±Ã±Å« samaá¹‡assa gotamassa subhÄ• sitaá¹ƒ subhÄ• sitato nÄ• bb

cittahatthisÄ• riputtapoá¹-á¹-hapÄ• davatthu

<422> atha kho dvÄ«hatÄ«hassa accayena citto ca hatthisÄ• riputto poá¹-á¹-hapÄ• do ca p
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• citto hatthisÄ• riputto bhagavantaá
nisÄ«di. poá¹-á¹-hapÄ• do \Se I 235/ pana paribbÄ• jako bhagavatÄ• saddhiá¹ƒ sammodi.
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho poá¹-á¹
bhagavantaá¹ƒ etadavoca --- ``tadÄ• maá¹ƒ, bhante, te paribbÄ• jakÄ• acirapakkantassa b
vÄ• cÄ• sannitodakena saÃ±jhabbharimakaá¹ƒsu --- `evameva panÄ• yaá¹ƒ bhavaá¹ƒ poá¹
samaá¹‡o \Be I 176/ gotamo bhÄ• sati, taá¹ƒ tadevassa abbhanumodati --- `evametaá¹ƒ bh
sugatÄ• â€™â€™ ti. na kho pana mayaá¹ƒ kiÃ±ci samaá¹‡assa gotamassa ekaá¹ƒsikaá¹ƒ
Ä• jÄ• nÄ• ma --- ``sassato lokoâ€™â€™ ti vÄ• , ``asassato lokoâ€™â€™ ti vÄ• , ``antavÄ•

``anantavÄ• lokoâ€™â€™ ti vÄ• , ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti vÄ• , ``aÃ±Ã
sarÄ«raâ€™â€™ nti vÄ• , ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• , ``na hoti t
maraá¹‡Ä• â€™â€™ ti vÄ• , ``hoti ca na ca hoti tathÄ• gato \Ee I 191/ paraá¹ƒ maraá¹‡Ä• â
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• â€™ ti. evaá¹ƒ vuttÄ• haá¹ƒ, bha
etadavocaá¹ƒ --- `ahampi kho, bho, na kiÃ±ci samaá¹‡assa gotamassa ekaá¹ƒsikaá¹ƒ dham
Ä• jÄ• nÄ• mi --- ``sassato lokoâ€™â€™ ti vÄ• , ``asassato lokoâ€™â€™ ti vÄ• ... pe ... ``n
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• ; api ca samaá¹‡o gotamo bhÅ«taá¹ƒ tacch
paÃ±Ã±apeti dhammaá¹-á¹-hitataá¹ƒ dhammaniyÄ• mataá¹ƒ. bhÅ«taá¹ƒ \Ne I 169/ kho pana
paá¹-ipadaá¹ƒ paÃ±Ã±apentassa dhammaá¹-á¹-hitataá¹ƒ dhammaniyÄ• mataá¹ƒ, kathaÃ±h
samaá¹‡assa gotamassa subhÄ• sitaá¹ƒ subhÄ• sitato nÄ• bbhanumodeyyÄ• â€™â€™ ti?

<423> ``sabbeva kho ete, poá¹-á¹-hapÄ• da, paribbÄ• jakÄ• andhÄ• acakkhukÄ• ; tvaá¹ƒy
ekaá¹ƒsikÄ• pi hi kho, poá¹-á¹-hapÄ• da, mayÄ• dhammÄ• desitÄ• paÃ±Ã±attÄ• ; anekaá
poá¹-á¹-hapÄ• da, mayÄ• dhammÄ• desitÄ• paÃ±Ã±attÄ• .

``katame ca te, poá¹-á¹-hapÄ• da, mayÄ• anekaá¹ƒsikÄ• dhammÄ• desitÄ• paÃ±Ã±attÄ•
vÄ• (Ce Katthaci) } kho, poá¹-á¹-hapÄ• da, mayÄ• anekaá¹ƒsiko dhammo desito paÃ±Ã±at
{lokoti vÄ• (Ce Katthaci) } kho, poá¹-á¹-hapÄ• da, mayÄ• anekaá¹ƒsiko dhammo desito pa
lokoâ€™ ti {lokoti vÄ• (Ce Katthaci) } kho poá¹-á¹-hapÄ• da ... pe ... `anantavÄ• lokoâ€™ t
Katthaci) } kho poá¹-á¹-hapÄ• da ... `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti kho poá¹-á¹-hapÄ
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti kho poá¹-á¹-hapÄ• da ... `hoti tathÄ• gato paraá¹ƒ mar
poá¹-á¹-hapÄ• da ... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho poá¹-á¹-hapÄ• da ...
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho poá¹-á¹-hapÄ• da ... `neva \Be I 177/ hoti na na
maraá¹‡Ä• â€™ ti kho, poá¹-á¹-hapÄ• da, mayÄ• anekaá¹ƒsiko dhammo desito paÃ±Ã±atto

``kasmÄ• ca te, poá¹-á¹-hapÄ• da, mayÄ• anekaá¹ƒsikÄ• dhammÄ• desitÄ• paÃ±Ã±attÄ
atthasaá¹ƒhitÄ• na dhammasaá¹ƒhitÄ• na Ä• dibrahmacariyakÄ• na nibbidÄ• ya na virÄ•
upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattanti. tasmÄ•
desitÄ• paÃ±Ã±attÄ• â€™â€™.

ekaá¹ƒsikadhammo

<424> ``katame ca te, poá¹-á¹-hapÄ• da, mayÄ• ekaá¹ƒsikÄ• dhammÄ• desitÄ• paÃ±Ã±
dukkhanti kho, poá¹-á¹-hapÄ• da, mayÄ• ekaá¹ƒsiko \Ee I 192/ dhammo desito paÃ±Ã±atto
kho, poá¹-á¹-hapÄ• da, mayÄ• ekaá¹ƒsiko dhammo desito paÃ±Ã±atto. ayaá¹ƒ dukkhanirod
mayÄ• ekaá¹ƒsiko dhammo desito paÃ±Ã±atto. ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipad
mayÄ• ekaá¹ƒsiko dhammo desito paÃ±Ã±atto.

``kasmÄ• ca te, poá¹-á¹-hapÄ• da, mayÄ• ekaá¹ƒsikÄ• dhammÄ• desitÄ• paÃ±Ã±attÄ• atthasaá¹ƒhitÄ• \Ne I 170/, ete dhammasaá¹ƒhitÄ• , ete Ä• dibrahmacariyakÄ• ete nibbidÄ upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti. tasmÄ• te mayÄ paÃ±Ã±attÄ• .

<425> ``santi, poá¹-á¹-hapÄ• da, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹ attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™ ti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• Ä• yasmanto evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``ekantasukhÄ« attÄ• hoti arogo paraá¹ me evaá¹ƒ puá¹-á¹-hÄ• `Ä• mÄ• â€™ ti paá¹-ijÄ• nanti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api ekantasukhaá¹ƒ lokaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ viharathÄ• â€™ ti? iti puá¹-á¹-hÄ• `noâ€™ ti v

``tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasmanto ekaá¹ƒ vÄ• rattiá¹ƒ ekaá¹ƒ upaá¹£• á¹£• haá¹ƒ vÄ• rattiá¹ƒ upaá¹£• á¹£• haá¹ƒ vÄ• divasaá¹ƒ ekantasukhiá¹ƒ attÄ• naá¹ƒ 178/ {sampajÄ• nÄ• thÄ• ti (Ce Se Katthaci) }? iti puá¹-á¹-hÄ• `noâ€™ ti vadanti. tyÄ• haá¹ `api pana tumhe Ä• yasmanto \Se I 238/ jÄ• nÄ• tha --- ``ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• sacchikiriyÄ• yÄ• â€™â€™ â€™ ti? iti puá¹-á¹-hÄ• `noâ€™ ti vadanti.

``tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasmanto yÄ• tÄ• devatÄ• ekantasu tÄ• saá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ saddaá¹ƒ suá¹‡Ä• tha --- ``suppaá¹-ipannÄ• ttha, mÄ• ris mÄ• risÄ• , ekantasukhassa lokassa sacchikiriyÄ• ya; mayampi hi, mÄ• risÄ• , evaá¹ƒpaá¹- lokaá¹ƒ upapannÄ• â€™ ti \Ee I 193/? iti puá¹-á¹-hÄ• `noâ€™ ti vadanti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante tesaá¹ƒ samaá¹‡abrÄ• hma appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™

<426> ``seyyathÄ• pi, poá¹-á¹-hapÄ• da, puriso evaá¹ƒ vadeyya --- `ahaá¹ƒ yÄ• imasmiá¹ janapadakalyÄ• á¹‡Ä«, taá¹ƒ icchÄ• mi taá¹ƒ kÄ• memÄ«â€™ ti. tamenaá¹ƒ evaá¹ƒ vadeyy tvaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ icchasi kÄ• mesi, jÄ• nÄ• si taá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ kh vÄ• vessÄ« vÄ• suddÄ« vÄ• â€™ ti? iti puá¹-á¹-ho `noâ€™ ti vadeyya. tamenaá¹ƒ evaá¹ƒ purisa \Ne I 171/, yaá¹ƒ tvaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ icchasi kÄ• mesi, jÄ• nÄ• si taá¹ƒ jan evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• ti vÄ• , dÄ«ghÄ• vÄ• rassÄ• vÄ• majjhimÄ• vÄ• kÄ• á¹£·Ä vÄ• ti, amukasmiá¹ƒ gÄ• me vÄ• nigame vÄ• nagare vÄ• â€™ ti? iti puá¹-á¹-ho `noâ€™ ti vadeyyuá¹ƒ --- `ambho purisa, yaá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi, taá¹ƒ tvaá¹ƒ icchasi kÄ puá¹-á¹-ho `Ä• mÄ• â€™ ti vadeyya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi \Se I 239/, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante tassa purisassa a bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tassa purisassa

bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

``evameva kho, poá¹-á¹-hapÄ• da, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒ
attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™ ti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ•
Ä• yasmanto evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino \Be I 179/ --- ``ekantasukhÄ« attÄ• hoti ar
maraá¹‡Ä• â€™â€™ â€™ ti? te ce me evaá¹ƒ puá¹-á¹-hÄ• `Ä• mÄ• â€™ ti paá¹-ijÄ• nanti.
`api pana tumhe Ä• yasmanto ekantasukhaá¹ƒ lokaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ viharathÄ• â€™
puá¹-á¹-hÄ• `noâ€™ ti vadanti.

``tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasmanto ekaá¹ƒ vÄ• rattiá¹ƒ ekaá¹ƒ
upaá¸• á¸• haá¹ƒ vÄ• rattiá¹ƒ upaá¸• á¸• haá¹ƒ vÄ• divasaá¹ƒ ekantasukhiá¹ƒ attÄ• naá¹ƒ
puá¹-á¹-hÄ• `noâ€™ ti vadanti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasman
maggo ayaá¹ƒ paá¹-ipadÄ• ekantasukhassa lokassa sacchikiriyÄ• yÄ• â€™ ti? iti puá¹-á¹-h

``tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasmanto yÄ• tÄ• devatÄ• ekantasu
tÄ• saá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ saddaá¹ƒ suá¹‡Ä• tha --- ``suppaá¹-ipannÄ• ttha, mÄ• ris
mÄ• risÄ• , ekantasukhassa lokassa sacchikiriyÄ• ya; mayampi hi, mÄ• risÄ• , evaá¹ƒpaá¹-
lokaá¹ƒ upapannÄ• â€™â€™ â€™ ti? iti puá¹-á¹-hÄ• `noâ€™ ti vadanti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante tesaá¹ƒ samaá¹‡abrÄ• hma
appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ \Se I 240/ \Ne I 172/ sampajjatÄ«â€™â€™ ti? ``addhÄ
sante tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampaj

<427> ``seyyathÄ• pi, poá¹-á¹-hapÄ• da, puriso cÄ• tumahÄ• pathe nisseá¹‡iá¹ƒ kareyya p
tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, yassa tvaá¹ƒ {yaá¹ƒ tvaá¹ƒ (Ce Katthaci) }
Ä• rohaá¹‡Ä• ya nisseá¹‡iá¹ƒ karosi, jÄ• nÄ• si taá¹ƒ pÄ• sÄ• daá¹ƒ puratthimÄ• ya vÄ• di
disÄ• ya pacchimÄ• ya vÄ• disÄ• ya uttarÄ• ya vÄ• disÄ• ya ucco vÄ• nÄ«co vÄ• majjhi
`noâ€™ ti vadeyya. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, yaá¹ƒ tvaá¹ƒ na jÄ• n
tvaá¹ƒ pÄ• sÄ• dassa Ä• rohaá¹‡Ä• ya nisseá¹‡iá¹ƒ karosÄ«â€™ ti? iti puá¹-á¹-ho `Ä• mÄ•

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante tassa purisassa appÄ• á¹-ih
sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tassa purisassa appÄ• á¹-ihÄ
sampajjatÄ«â€™â€™ ti.

``evameva \Be I 180/ kho, poá¹-á¹-hapÄ• da, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• di
`ekantasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™ ti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ•
`saccaá¹ƒ kira tumhe Ä• yasmanto evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``ekantasukhÄ« at
maraá¹‡Ä• â€™ ti \Ee I 195/? te ce me evaá¹ƒ puá¹-á¹-hÄ• `Ä• mÄ• â€™ ti paá¹-ijÄ• nanti.

--- `api pana tumhe Ä• yasmanto ekantasukhaá¹ƒ lokaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ viharathÄ• â€
`noâ€™ ti vadanti.

``tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasmanto ekaá¹ƒ \Se I 141/ vÄ• rattiá
upaá¸• á¸• haá¹ƒ vÄ• rattiá¹ƒ upaá¸• á¸• haá¹ƒ vÄ• divasaá¹ƒ ekantasukhiá¹ƒ attÄ• naá¹ƒ
puá¹-á¹-hÄ• `noâ€™ ti vadanti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasman
ayaá¹ƒ paá¹-ipadÄ• ekantasukhassa lokassa sacchikiriyÄ• yÄ• â€™ ti? iti puá¹-á¹-hÄ• `noâ

``tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `api pana tumhe Ä• yasmanto yÄ• tÄ• devatÄ• ekantasu
tÄ• saá¹ƒ devatÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ saddaá¹ƒ suá¹‡Ä• tha- ``suppaá¹-ipannÄ•
ujuppaá¹-ipannÄ• ttha \Ne I 173/, mÄ• risÄ• , ekantasukhassa lokassa sacchikiriyÄ• ya; ma
evaá¹ƒ paá¹-ipannÄ• ekantasukhaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti? iti puá¹-á¹-hÄ• ``noâ€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante tesaá¹ƒ samaá¹‡abrÄ• hma
appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™

tayo attapaá¹-ilÄ• bhÄ•

<428> ``tayo kho me, poá¹-á¹-hapÄ• da, attapaá¹-ilÄ• bhÄ• --- oá¸·Ä• riko attapaá¹-ilÄ• bh
attapaá¹-ilÄ• bho, arÅ«po attapaá¹-ilÄ• bho. katamo ca, poá¹-á¹-hapÄ• da, oá¸·Ä• riko attap
cÄ• tumahÄ• bhÅ«tiko kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkho {kabaá¸·Ä«kÄ• rabhakkho (Se Kat
attapaá¹-ilÄ• bho. katamo manomayo attapaá¹-ilÄ• bho? rÅ«pÄ« manomayo sabbaá¹…gap
manomayo attapaá¹-ilÄ• bho. katamo arÅ«po attapaá¹-ilÄ• bho? arÅ«pÄ« saÃ±Ã±Ä• mayo,
attapaá¹-ilÄ• bho.

<429> ``oá¸·Ä• rikassapi \Be I 181/ kho ahaá¹ƒ, poá¹-á¹-hapÄ• da, attapaá¹-ilÄ• bhassa pa
dhammaá¹ƒ desemi --- yathÄ• paá¹-ipannÄ• naá¹ƒ vo saá¹ƒkilesikÄ• dhammÄ• pahÄ«yiss
abhivaá¸• á¸• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dhamme saya
upasampajja viharissathÄ• ti. siyÄ• kho pana te, poá¹-á¹-hapÄ• da, evamassa --- saá¹ƒkiles
pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¸• á¸• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ ve
I 196/ dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissati, dukkho ca kho
panetaá¹ƒ, poá¹-á¹-hapÄ• da, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. saá¹ƒkilesikÄ• ceva dhammÄ• pa
dhammÄ• abhivaá¸• á¸• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dh
sacchikatvÄ• upasampajja viharissati, pÄ• mujjaá¹ƒ ceva bhavissati pÄ«ti ca passaddhi ca
sampajaÃ±Ã±aÃ±ca sukho ca vihÄ• ro.

<430> ``manomayassapi kho ahaá¹ƒ, poá¹-á¹-hapÄ• da, attapaá¹-ilÄ• bhassa pahÄ• nÄ• y

yathÄ• paá¹-ipannÄ• naá¹ƒ vo saá¹ƒkilesikÄ• dhammÄ• pahÄ«yissanti, vodÄ• niyÄ• dhan
paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacch
viharissathÄ• ti \Ne I 174/. siyÄ• kho pana te, poá¹-á¹-hapÄ• da, evamassa --- `saá¹ƒkilesik
pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¹• á¹• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ ve
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissati, dukkho ca kho vihÄ•
poá¹-á¹-hapÄ• da, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. saá¹ƒkilesikÄ• ceva dhammÄ• pahÄ«yissanti
abhivaá¹• á¹• hissanti \Se I 243/, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharissati, pÄ• mujjaá¹ƒ ceva bhavissati pÄ«ti ca passaddhi ca
sampajaÃ±Ã±aÃ±ca sukho ca vihÄ• ro.

<431> ``arÅ«passapi kho ahaá¹ƒ, poá¹-á¹-hapÄ• da, attapaá¹-ilÄ• bhassa pahÄ• nÄ• ya dh
yathÄ• paá¹-ipannÄ• naá¹ƒ vo saá¹ƒkilesikÄ• dhammÄ• pahÄ«yissanti, vodÄ• niyÄ• dhan
197/, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharissathÄ• ti. siyÄ• kho pana te, poá¹-á¹-hapÄ• da, evamassa --- `saá¹ƒkilesikÄ• dhamm
vodÄ• niyÄ• dhammÄ• abhivaá¹• á¹• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca di
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissati, dukkho ca kho vihÄ• roâ€™ ti, na kho
poá¹-á¹-hapÄ• da, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. saá¹ƒkilesikÄ• ceva dhammÄ• pahÄ«yissanti
abhivaá¹• á¹• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dhamme saya
upasampajja viharissati, pÄ• mujjaá¹ƒ ceva bhavissati pÄ«ti ca passaddhi ca sati ca sampaj
vihÄ• ro.

<432> ``pare ce, poá¹-á¹-hapÄ• da, amhe evaá¹ƒ puccheyyuá¹ƒ --- `katamo pana so, Ä• vu
attapaá¹-ilÄ• bho, yassa tumhe pahÄ• nÄ• ya dhammaá¹ƒ desetha, yathÄ• paá¹-ipannÄ• na
pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¹• á¹• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ ve
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissathÄ• â€™ ti, tesaá¹ƒ m
evaá¹ƒ byÄ• kareyyÄ• ma --- `ayaá¹ƒ vÄ• so, Ä• vuso, oá¹·Ä• riko attapaá¹-ilÄ• bho, yassa
dhammaá¹ƒ desema, yathÄ• paá¹-ipannÄ• naá¹ƒ vo saá¹ƒkilesikÄ• dhammÄ• pahÄ«yissa
abhivaá¹• á¹• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dhamme saya
upasampajja viharissathÄ• â€™ ti.

<433> ``pare ce, poá¹-á¹-hapÄ• da, amhe evaá¹ƒ puccheyyuá¹ƒ --- `katamo pana so, Ä• vu
attapaá¹-ilÄ• bho, yassa tumhe pahÄ• nÄ• ya dhammaá¹ƒ desetha, yathÄ• paá¹-ipannÄ• na
\Ne I 175/ pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¹• á¹• hissanti, paÃ±Ã±Ä• pÄ• rip
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissathÄ• â€™
puá¹-á¹-hÄ• evaá¹ƒ byÄ• kareyyÄ• ma --- `ayaá¹ƒ vÄ• so, Ä• vuso, manomayo attapaá¹-ilÄ
pahÄ• nÄ• ya dhammaá¹ƒ desema, yathÄ• paá¹-ipannÄ• naá¹ƒ vo saá¹ƒkilesikÄ• dhammÄ
dhammÄ• abhivaá¹• á¹• hissanti \Ee I 198/, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissathÄ• â€™ ti.

<434> ``pare ce, poá¹-á¹-hapÄ• da, amhe evaá¹ƒ puccheyyuá¹ƒ --- `katamo pana so, Ä• vu
attapaá¹-ilÄ• bho, yassa tumhe pahÄ• nÄ• ya dhammaá¹ƒ desetha \Se I 245/, yathÄ• paá¹-i
saá¹ƒkilesikÄ• dhammÄ• pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¸• á¸• hissanti, p
vepullattaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viha
mayaá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• \Be I 183/ evaá¹ƒ byÄ• kareyyÄ• ma --- `ayaá¹ƒ vÄ• so, Ä• vu
attapaá¹-ilÄ• bho yassa mayaá¹ƒ pahÄ• nÄ• ya dhammaá¹ƒ desema, yathÄ• paá¹-ipannÄ•
pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¸• á¸• hissanti, paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ ve
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissathÄ• â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante sappÄ• á¹-ihÄ«rakataá¹ƒ bl
sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante sappÄ• á¹-ihÄ«rakataá¹ƒ bhÄ
ti.

<435> ``seyyathÄ• pi, poá¹-á¹-hapÄ• da, puriso nisseá¹‡iá¹ƒ kareyya pÄ• sÄ• dassa Ä• roh
pÄ• sÄ• dassa heá¹-á¹-hÄ• . tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, yassa tvaá¹ƒ
nisseá¹‡iá¹ƒ karosi, jÄ• nÄ• si taá¹ƒ pÄ• sÄ• daá¹ƒ, puratthimÄ• ya vÄ• disÄ• ya dakkhiá¹‡
pacchimÄ• ya vÄ• disÄ• ya uttarÄ• ya vÄ• disÄ• ya ucco vÄ• nÄ«co vÄ• majjhimo vÄ• â€
`ayaá¹ƒ vÄ• so, Ä• vuso, pÄ• sÄ• do, yassÄ• haá¹ƒ Ä• rohaá¹‡Ä• ya nisseá¹‡iá¹ƒ karomi, t
heá¹-á¹-hÄ• â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante tassa purisassa sappÄ• á¹-
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tassa purisassa
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

<436> ``evameva \Ne I 176/ \Ee I 199/ kho, poá¹-á¹-hapÄ• da, pare ce amhe evaá¹ƒ pucch
so, Ä• vuso, oá¸·Ä• riko attapaá¹-ilÄ• bho ... pe ... katamo pana so, Ä• vuso, manomayo atta
... katamo pana so, Ä• vuso, arÅ«po attapaá¹-ilÄ• bho, yassa tumhe pahÄ• nÄ• ya dhamma
yathÄ• paá¹-ipannÄ• naá¹ƒ vo saá¹ƒkilesikÄ• dhammÄ• pahÄ«yissanti, vodÄ• niyÄ• dhan
paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ vepullattaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacch
viharissathÄ• â€™ ti, tesaá¹ƒ mayaá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• evaá¹ƒ byÄ• kareyyÄ• ma --- `a
arÅ«po attapaá¹-ilÄ• bho, yassa mayaá¹ƒ pahÄ• nÄ• ya dhammaá¹ƒ desema, yathÄ• paá¹-i
dhammÄ• pahÄ«yissanti, vodÄ• niyÄ• dhammÄ• abhivaá¸• á¸• hissanti, paÃ±Ã±Ä• pÄ• ri
vepullattaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viha

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, poá¹-á¹-hapÄ• da, nanu evaá¹ƒ sante sappÄ• á¹-ihÄ«rakataá¹ƒ bl
sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante sappÄ• á¹-ihÄ«rakataá¹ƒ bhÄ
ti.

<437> evaá¹ƒ vutte citto hatthisÄ• riputto bhagavantaá¹ƒ etadavoca --- ``yasmiá¹ƒ, bhante,
attapaá¹-ilÄ• bho hoti, moghassa tasmiá¹ƒ samaye manomayo attapaá¹-ilÄ• bho hoti, mogh
hoti; oá¸·Ä• riko vÄ• ssa attapaá¹-ilÄ• bho tasmiá¹ƒ samaye sacco hoti. yasmiá¹ƒ, bhante, s
attapaá¹-ilÄ• bho hoti, moghassa tasmiá¹ƒ samaye oá¸·Ä• riko attapaá¹-ilÄ• bho hoti, mogh
attapaá¹-ilÄ• bho hoti; manomayo vÄ• ssa attapaá¹-ilÄ• bho tasmiá¹ƒ samaye sacco hoti. ya
arÅ«po attapaá¹-ilÄ• bho hoti, moghassa tasmiá¹ƒ samaye oá¸·Ä• riko attapaá¹-ilÄ• bho hot
attapaá¹-ilÄ• bho hoti; arÅ«po vÄ• ssa attapaá¹-ilÄ• bho tasmiá¹ƒ samaye sacco hotÄ«â€™

``yasmiá¹ƒ, citta, samaye oá¸·Ä• riko attapaá¹-ilÄ• bho hoti, neva tasmiá¹ƒ samaye manom
saá¹…khaá¹ƒ \Ee I 200/ gacchati, na arÅ«po attapaá¹-ilÄ• bhoti saá¹…khaá¹ƒ gacchati \Se
attapaá¹-ilÄ• bhotveva tasmiá¹ƒ samaye saá¹…khaá¹ƒ gacchati. yasmiá¹ƒ, citta, samaye ma
hoti, neva tasmiá¹ƒ samaye oá¸·Ä• riko attapaá¹-ilÄ• bhoti saá¹…khaá¹ƒ gacchati, na arÅ«p
saá¹…khaá¹ƒ gacchati; manomayo attapaá¹-ilÄ• bhotveva tasmiá¹ƒ samaye saá¹…khaá¹ƒ g
samaye arÅ«po attapaá¹-ilÄ• bho hoti, neva tasmiá¹ƒ samaye oá¸·Ä• riko attapaá¹-ilÄ• bhot
na manomayo attapaá¹-ilÄ• bhoti saá¹…khaá¹ƒ gacchati; arÅ«po attapaá¹-ilÄ• bhotveva tas
gacchati.

<438> ``sace \Ne I 177/ taá¹ƒ, citta, evaá¹ƒ puccheyyuá¹ƒ --- `ahosi tvaá¹ƒ atÄ«tamaddhÄ•
nÄ• hosi; bhavissasi tvaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, na tvaá¹ƒ na bhavissasi; atthi tvaá¹ƒ
tvaá¹ƒ natthÄ«â€™ ti, evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, citta, kinti byÄ• kareyyÄ• sÄ«â€™â€™ ti?

``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `ahosi tvaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, na tva
bhavissasi tvaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, na tvaá¹ƒ na bhavissasi; atthi tvaá¹ƒ etarahi, n
ti. evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ --- `ahosÄ• haá¹ƒ atÄ«tamad
ahosiá¹ƒ; bhavissÄ• mahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, nÄ• haá¹ƒ na bhavissÄ• mi; atthÄ
natthÄ«â€™ ti. evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sace pana taá¹ƒ, citta, evaá¹ƒ puccheyyuá¹ƒ --- `yo te ahosi atÄ«to attapaá¹-ilÄ• bho, sova
soyeva (Se) } te attapaá¹-ilÄ• bho sacco, mogho anÄ• gato, mogho paccuppanno? yo {yo v
anÄ• gato attapaá¹-ilÄ• bho, sova \Se I 247/ te attapaá¹-ilÄ• bho sacco, mogho atÄ«to, mog
vÄ• (Ee) } te etarahi paccuppanno attapaá¹-ilÄ• bho, sova {so ca (Katthaci) } te attapaá¹-ilÄ
atÄ«to, mogho anÄ• gatoâ€™ ti. evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, citta, kinti byÄ• kareyyÄ• sÄ«â€

``sace pana maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `yo te ahosi \Ee I 201/ atÄ«to attapaá
attapaá¹-ilÄ• bho sacco, mogho anÄ• gato, mogho paccuppanno. yo te bhavissati anÄ• gat
attapaá¹-ilÄ• bho sacco, mogho atÄ«to, mogho paccuppanno. yo te etarahi paccuppanno at
attapaá¹-ilÄ• bho sacco, mogho atÄ«to, mogho anÄ• gatoâ€™ ti. evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ

byÄ• kareyyaá¹ƒ --- `yo me ahosi atÄ«to attapaá¹-ilÄ• bho, sova me attapaá¹-ilÄ• bho tasmi
mogho anÄ• gato, mogho paccuppanno. yo me bhavissati anÄ• gato attapaá¹-ilÄ• bho, sova
tasmiá¹ƒ samaye sacco bhavissati, mogho atÄ«to, mogho paccuppanno. yo me etarahi pac
sova me attapaá¹-ilÄ• bho sacco, mogho atÄ«to, mogho anÄ• gatoâ€™ ti. evaá¹ƒ puá¹-á¹-h
byÄ• kareyyaâ€™â€™ nti.

<439> ``evameva \Be I 186/ kho, citta, yasmiá¹ƒ samaye oá¸·Ä• riko attapaá¹-ilÄ• bho hoti,
manomayo attapaá¹-ilÄ• bhoti saá¹…khaá¹ƒ gacchati, na arÅ«po attapaá¹-ilÄ• bhoti saá¹…k
oá¸·Ä• riko attapaá¹-ilÄ• bho tveva tasmiá¹ƒ samaye saá¹…khaá¹ƒ gacchati. yasmiá¹ƒ, citta
attapaá¹-ilÄ• bho \Se I 248/ hoti ... pe ... yasmiá¹ƒ, citta, samaye arÅ«po attapaá¹-ilÄ• bho h
178/ tasmiá¹ƒ samaye oá¸·Ä• riko attapaá¹-ilÄ• bhoti saá¹…khaá¹ƒ gacchati, na manomayo
saá¹…khaá¹ƒ gacchati; arÅ«po attapaá¹-ilÄ• bho tveva tasmiá¹ƒ samaye saá¹…khaá¹ƒ gac

<440> ``seyyathÄ• pi, citta, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«ta
sappimhÄ• sappimaá¹‡á¸• o. yasmiá¹ƒ samaye khÄ«raá¹ƒ hoti, neva tasmiá¹ƒ samaye dad
na navanÄ«tanti saá¹…khaá¹ƒ gacchati, na sappÄ«ti saá¹…khaá¹ƒ gacchati, na sappimaá¹‡
gacchati; khÄ«raá¹ƒ tveva tasmiá¹ƒ samaye saá¹…khaá¹ƒ gacchati. yasmiá¹ƒ samaye dadh
navanÄ«taá¹ƒ hoti ... sappi hoti ... sappimaá¹‡á¸• o hoti, neva tasmiá¹ƒ samaye khÄ«ranti sa
na dadhÄ«ti saá¹…khaá¹ƒ gacchati, na navanÄ«tanti saá¹…khaá¹ƒ gacchati, na sappÄ«ti sa
sappimaá¹‡á¸• o tveva tasmiá¹ƒ samaye saá¹…khaá¹ƒ gacchati. evameva \Ee I 202/ kho, ci
oá¸·Ä• riko attapaá¹-ilÄ• bho hoti ... pe ... yasmiá¹ƒ, citta, samaye manomayo attapaá¹-ilÄ• b
yasmiá¹ƒ, citta, samaye arÅ«po attapaá¹-ilÄ• bho hoti, neva tasmiá¹ƒ samaye oá¸·Ä• riko at
saá¹…khaá¹ƒ gacchati, na manomayo attapaá¹-ilÄ• bhoti saá¹…khaá¹ƒ gacchati; arÅ«po att
tasmiá¹ƒ samaye saá¹…khaá¹ƒ gacchati. imÄ• kho citta, lokasamaÃ±Ã±Ä• lokaniruttiyo lok
lokapaÃ±Ã±attiyo \Se I 249/, yÄ• hi tathÄ• gato voharati aparÄ• masaâ€™â€™ nti.

<441> evaá¹ƒ vutte, poá¹-á¹-hapÄ• do paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``abhikk
abhikkantaá¹ƒ, bhante, seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹
mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya ---
dakkhantÄ«â€™ ti. evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ•
saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhaga
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

cittahatthisÄ• riputtaupasampadÄ•

<442> citto \Be I 187/ pana hatthisÄ• riputto bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ,
abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹
mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya ---

dakkhantÄ«â€™ ti. evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ•
\Ne I 179/ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹ƒ
pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti.

<443> alattha kho citto hatthisÄ• riputto bhagavato santike pabbajjaá¹ƒ, alattha upasampad
acirÅ«pasampanno kho panÄ• yasmÄ• citto hatthisÄ• riputto eko vÅ«pakaá¹-á¹-ho appama
viharanto na cirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riya
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihÄ• si. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá
--- abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kho panÄ• yasmÄ• citto hatthisÄ• riputto arahataá¹ƒ ahos

poá¹-á¹-hapÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. subhasuttaá¹ƒ

subhamÄ• á¹‡avavatthu

<444> evaá¹ƒ \Be I 188/ \Ne I 180/ \Ee I 204/ \Se I 250/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me aciraparinibbute bhaga
samayena subho mÄ• á¹‡avo todeyyaputto sÄ• vatthiyaá¹ƒ paá¹-ivasati kenacideva karaá¹‡

<445> atha kho subho mÄ• á¹‡avo todeyyaputto aÃ±Ã±ataraá¹ƒ mÄ• á¹‡avakaá¹ƒ Ä• man
mÄ• á¹‡avaka, yena samaá¹‡o Ä• nando tenupasaá¹…kama; upasaá¹…kamitvÄ• mama va
appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucc
todeyyaputto bhavantaá¹ƒ Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ•
pucchatÄ«â€™ ti. evaÃ±ca vadehi --- `sÄ• dhu kira bhavaá¹ƒ Ä• nando yena subhassa mÄ•
nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti.

<446> ``evaá¹ƒ, bhoâ€™â€™ ti kho so mÄ• á¹‡avako subhassa mÄ• á¹‡avassa todeyyapu
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nanden
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kh
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``subho mÄ• á¹‡avo todeyyaputto bhavantaá¹ƒ
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati; evaÃ±ca vade
Ä• nando yena subhassa mÄ• á¹‡avassa todeyyaputtassa \Ee I 205/ nivesanaá¹ƒ \Se I 251
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti.

<447> evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando taá¹ƒ mÄ• á¹‡avakaá¹ƒ etadavoca --- ``akÄ• lo
atthi me ajja bhesajjamattÄ• pÄ«tÄ• . appevanÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• la

upÄ• dÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhoâ€™â€™ ti kho so mÄ• á¹‡avako Ä• yasmato Ä• nandassa paá¹-issutvÄ• uá
mÄ• á¹‡avo todeyyaputto tenupasaá¹…kami \Be I 189/; upasaá¹…kamitvÄ• subhaá¹ƒ mÄ•
etadavoca, ``avocumhÄ• kho mayaá¹ƒ bhoto vacanena taá¹ƒ bhavantaá¹ƒ Ä• nandaá¹ƒ ---
todeyyaputto bhavantaá¹ƒ Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ•
pucchati, evaÃ±ca vadeti --- ``sÄ• dhu kira bhavaá¹ƒ Ä• nando yena subhassa mÄ• á¹‡avas
nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. evaá¹ƒ vu
etadavoca --- `akÄ• lo kho, mÄ• á¹‡avaka. atthi me ajja bhesajjamattÄ• pÄ«tÄ• . appevanÄ
upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca upÄ• dÄ• yÄ• â€™ ti. ettÄ• vatÄ• pi kho,
bhavaá¹ƒ Ä• nando okÄ• samakÄ• si svÄ• tanÄ• yapi upasaá¹…kamanÄ• yÄ• â€™â€™ ti.

<448> atha kho Ä• yasmÄ• Ä• nando tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ n
cetakena bhikkhunÄ• pacchÄ• samaá¹‡ena yena subhassa mÄ• á¹‡avassa todeyyaputtass
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di.

atha kho subho \Se I 252/ mÄ• á¹‡avo todeyyaputto yenÄ• yasmÄ• Ä• nando tenupasaá¹.
Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya
nisÄ«di. ekamantaá¹ƒ nisinno kho subho mÄ• á¹‡avo todeyyaputto Ä• yasmantaá¹ƒ Ä• nan
``bhavaÃ±hi \Ee I 206/ Ä• nando tassa bhoto gotamassa dÄ«gharattaá¹ƒ upaá¹-á¹-hÄ• ko s
samÄ«pacÄ• rÄ«. bhavametaá¹ƒ Ä• nando jÄ• neyya, yesaá¹ƒ so bhavaá¹ƒ gotamo dhamm
yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• pesi. katamesÄ• naá¹ƒ kho
dhammÄ• naá¹ƒ so bhavaá¹ƒ gotamo vaá¹‡á¹‡avÄ• dÄ« ahosi; kattha ca imaá¹ƒ janataá¹ƒ
patiá¹-á¹-hÄ• pesÄ«â€™â€™ ti?

<449> ``tiá¹‡á¹‡aá¹ƒ kho, mÄ• á¹‡ava, khandhÄ• naá¹ƒ so bhagavÄ• vaá¹‡á¹‡avÄ• dÄ« a
janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• pesi. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ? ariyassa sÄ
ariyassa samÄ• dhikkhandhassa, ariyassa paÃ±Ã±Ä• kkhandhassa. imesaá¹ƒ kho, mÄ• á¹‡
khandhÄ• naá¹ƒ so bhagavÄ• vaá¹‡á¹‡avÄ• dÄ« ahosi; ettha ca imaá¹ƒ janataá¹ƒ samÄ• d
patiá¹-á¹-hÄ• pesÄ«â€™â€™ ti.

sÄ«lakkhandho

<450> ``katamo \Be I 190/ \Ne I 182/ pana so, bho Ä• nanda, ariyo sÄ«lakkhandho, yassa s
vaá¹‡á¹‡avÄ• dÄ« ahosi, yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• p

``idha, mÄ• á¹‡ava, tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡
anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹

samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ
pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakaly
sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ
suá¹‡Ä• ti gahapati vÄ• gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to. so t
tathÄ• gate saddhaá¹ƒ paá¹-ilabhati. so tena saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti pa
`sambÄ• dho gharÄ• vÄ• so rajopatho, abbhokÄ• so pabbajjÄ• , nayidaá¹ƒ sukaraá¹ƒ agÄ•
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• bhogakkha
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya kesam
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. so evaá¹
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati, Ä• cÄ• ragocarasampanno, anumattesu vajjesu b
sikkhati sikkhÄ• padesu, kÄ• yakammavacÄ«kammena samannÄ• gato kusalena, parisuddh
indriyesu guttadvÄ• ro, satisampajaÃ±Ã±ena samannÄ• gato, santuá¹-á¹-ho.

<451> ``kathaÃ±ca, mÄ• á¹‡ava, bhikkhu sÄ«lasampanno hoti? idha, mÄ• á¹‡ava, bhikkhu
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno,
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. yampi, mÄ• á¹‡ava, bhikkhu pÄ• á¹‡Ä• tipÄ
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno,
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« \Be I 191/ \Se I 254/ viharati; idampissa hoti sÄ«lasm
210 anucchedesu evaá¹ƒ vitthÄ• retabbaá¹ƒ).

``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bh
183/ tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ --- santikam
bhÅ«takammaá¹ƒ bhÅ«rikammaá¹ƒ vassakammaá¹ƒ vossakammaá¹ƒ vatthukammaá¹ƒ vatt
nhÄ• panaá¹ƒ juhanaá¹ƒ vamanaá¹ƒ virecanaá¹ƒ uddhaá¹ƒvirecanaá¹ƒ adhovirecanaá¹ƒ sÄ
kaá¹‡á¹‡atelaá¹ƒ nettatappanaá¹ƒ natthukammaá¹ƒ aÃ±janaá¹ƒ paccaÃ±janaá¹ƒ sÄ• lÄ• ki
dÄ• rakatikicchÄ• mÅ«labhesajjÄ• naá¹ƒ anuppadÄ• naá¹ƒ osadhÄ«naá¹ƒ paá¹-imokkho iti
tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato hoti. yampi, mÄ• á¹‡ava, bhikkhu yathÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhuÃ±jitvÄ• te evarÅ«pÄ• ya tira
jÄ«vitaá¹ƒ kappenti, seyyathidaá¹ƒ, santikammaá¹ƒ paá¹‡idhikammaá¹ƒ ... pe ... osadhÄ«na
vÄ• iti evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya micchÄ• jÄ«vÄ• paá¹-ivirato hoti. idampissa hoti

<452> ``sa kho so {ayaá¹ƒ kho so (Katthaci) }, mÄ• á¹‡ava, bhikkhu evaá¹ƒ sÄ«lasampann
samanupassati, yadidaá¹ƒ sÄ«lasaá¹ƒvarato. seyyathÄ• pi, mÄ• á¹‡ava, rÄ• jÄ• khattiyo m
nihatapaccÄ• mitto na kutoci bhayaá¹ƒ samanupassati, yadidaá¹ƒ paccatthikato. evameva k
evaá¹ƒ sÄ«lasampanno na kutoci bhayaá¹ƒ samanupassati, yadidaá¹ƒ sÄ«lasaá¹ƒvarato. so
sÄ«lakkhandhena samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ \Se I 255/ paá¹-isaá¹ƒvedet

bhikkhu sÄ«lasampanno hoti.

<453> ``ayaá¹ƒ kho so, mÄ• á¹‡ava, ariyo sÄ«lakkhandho yassa so bhagavÄ• vaá¹‡á¹‡av
imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• pesi. atthi cevettha uttarikaraá¹‡Ä«ya

``acchariyaá¹ƒ, bho Ä• nanda, abbhutaá¹ƒ, bho Ä• nanda! so cÄ• yaá¹ƒ, bho Ä• nanda, ariy
paripuá¹‡á¹‡o, no aparipuá¹‡á¹‡o. evaá¹ƒ paripuá¹‡á¹‡aá¹ƒ cÄ• haá¹ƒ, bho, Ä• nanda, ariya
\Ee I 207/ ito bahiddhÄ• aÃ±Ã±esu samaá¹‡abrÄ• hmaá¹‡esu na \Be I 192/ samanupassÄ•
paripuá¹‡á¹‡aÃ±ca, bho Ä• nanda, ariyaá¹ƒ sÄ«lakkhandhaá¹ƒ ito bahiddhÄ• aÃ±Ã±e sam
samanupasseyyuá¹ƒ, te tÄ• vatakeneva attamanÄ• assu --- `alamettÄ• vatÄ• , katamettÄ•
sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttarikaraá¹‡Ä«yaâ€™ nti. atha ca pana bhavaá¹ƒ Ä• na
cevettha uttarikaraá¹‡Ä«yaâ€™â€™ â€™ nti {imassa anantaraá¹ƒ Ce Ee potthakesu
``paá¹-hamabhÄ• á¹‡avÄ• raá¹ƒâ€™â€™ ti pÄ• á¹-ho dissati}.

samÄ• dhikkhandho

<454> ``katamo \Ne I 184/ pana so, bho Ä• nanda, ariyo samÄ• dhikkhandho, yassa so bha
vaá¹‡á¹‡avÄ• dÄ« ahosi, yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• p

``kathaÃ±ca, mÄ• á¹‡ava, bhikkhu indriyesu guttadvÄ• ro hoti? idha, mÄ• á¹‡ava, bhikkhu
disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹ƒ ca
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ t
rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena \Se I 256/ saddaá¹ƒ
ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-ha
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; ya
manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dh
saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. so i
indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ abyÄ• sekasukhaá¹ƒ paá¹-isaá¹ƒvedeti. eva
bhikkhu indriyesu guttadvÄ• ro hoti.

<455> ``kathaÃ±ca, mÄ• á¹‡ava, bhikkhu satisampajaÃ±Ã±ena samannÄ• gato hoti? idha,
abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ« ho
sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« ho
sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite
jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti. evaá¹ƒ kho, mÄ• á¹‡ava, bh
samannÄ• gato hoti.

<456> ``kathaÃ±ca, mÄ• á¹‡ava, bhikkhu santuá¹-á¹-ho hoti? idha, mÄ• á¹‡ava, bhikkhu sa

kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena. so yena yeneva p
pakkamati. seyyathÄ• pi, mÄ• á¹‡ava, pakkhÄ« sakuá¹‡o yena yeneva á¸• eti, sapattabhÄ•
evameva kho, mÄ• á¹‡ava, bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kuc
piá¹‡á¸• apÄ• tena. so yena yeneva pakkamati, samÄ• dÄ• yeva pakkamati. evaá¹ƒ kho, mA
santuá¹-á¹-ho hoti.

<457> ``so \Ne I 185/ iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, iminÄ• ca ariy
samannÄ• gato, iminÄ• ca ariyena satisampajaÃ±Ã±ena samannÄ• gato, imÄ• ya ca ariyÄ
samannÄ• gato vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ
susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡
nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• , ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya, parimukhaá¹ƒ satiá

<458> ``so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati abhijjhÄ• ya cittaá
byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ«tahitÄ• nuka
parisodheti. thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sa
cittaá¹ƒ parisodheti. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pas
uddhaccakukkuccÄ• cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharat
kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

<459> ``seyyathÄ• pi, mÄ• á¹‡ava, puriso iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojeyya. tassa
samijjheyyuá¹ƒ. so yÄ• ni ca porÄ• á¹‡Ä• ni iá¹‡amÅ«lÄ• ni tÄ• ni ca byantiá¹ƒ kareyya, siyA
avasiá¹-á¹-haá¹ƒ \Se I 258/ dÄ• rabharaá¹‡Ä• ya. tassa evamassa --- `ahaá¹ƒ kho pubbe iá¹
payojesiá¹ƒ \Be I 194/. tassa me te kammantÄ• samijjhiá¹ƒsu. sohaá¹ƒ yÄ• ni ca porÄ• á¹‡A
ca byantiá¹ƒ akÄ• siá¹ƒ, atthi ca me uttariá¹ƒ avasiá¹-á¹-haá¹ƒ dÄ• rabharaá¹‡Ä• yÄ• â€™ t
labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

<460> ``seyyathÄ• pi, mÄ• á¹‡ava, puriso Ä• bÄ• dhiko assa dukkhito bÄ• á¸·hagilÄ• no; b
na cassa kÄ• ye balamattÄ• . so aparena samayena tamhÄ• Ä• bÄ• dhÄ• mucceyya, bhat
kÄ• ye balamattÄ• . tassa evamassa --- `ahaá¹ƒ kho pubbe Ä• bÄ• dhiko ahosiá¹ƒ dukkhito
bhattaÃ±ca me nacchÄ• desi, na ca me Ä• si kÄ• ye balamattÄ• . somhi etarahi tamhÄ• Ä•
chÄ• deti, atthi ca me kÄ• ye balamattÄ• â€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ,
somanassaá¹ƒ.

<461> ``seyyathÄ• pi, mÄ• á¹‡ava, puriso bandhanÄ• gÄ• re baddho assa. so aparena sam
mucceyya sotthinÄ• abbhayena, na cassa kiÃ±ci bhogÄ• naá¹ƒ vayo. tassa evamassa --- `a
bandhanÄ• gÄ• re baddho ahosiá¹ƒ. somhi etarahi tamhÄ• bandhanÄ• gÄ• rÄ• mutto \Ne
natthi ca me kiÃ±ci bhogÄ• naá¹ƒ vayoâ€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ, ad
somanassaá¹ƒ.

<462> ``seyyathÄ• pi, mÄ• á¹‡ava, puriso dÄ• so assa anattÄ• dhÄ«no parÄ• dhÄ«no na y
samayena tamhÄ• dÄ• sabyÄ• mucceyya, attÄ• dhÄ«no \Se I 259/ aparÄ• dhÄ«no bhujiss
evamassa --- `ahaá¹ƒ kho pubbe dÄ• so ahosiá¹ƒ anattÄ• dhÄ«no parÄ• dhÄ«no na yenakÄ
tamhÄ• dÄ• sabyÄ• mutto attÄ• dhÄ«no aparÄ• dhÄ«no bhujisso yenakÄ• maá¹ƒgamoâ€
pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

<463> ``seyyathÄ• pi, mÄ• á¹‡ava, puriso sadhano sabhogo kantÄ• raddhÄ• namaggaá¹ƒ
sappaá¹-ibhayaá¹ƒ. so aparena samayena taá¹ƒ kantÄ• raá¹ƒ nitthareyya, sotthinÄ• gÄ• m
khemaá¹ƒ appaá¹-ibhayaá¹ƒ. tassa evamassa \Be I 195/ --- `ahaá¹ƒ kho pubbe sadhano sab
kantÄ• raddhÄ• namaggaá¹ƒ paá¹-ipajjiá¹ƒ dubbhikkhaá¹ƒ sappaá¹-ibhayaá¹ƒ. somhi etarah
nitthiá¹‡á¹‡o, sotthinÄ• gÄ• mantaá¹ƒ anuppatto khemaá¹ƒ appaá¹-ibhayaâ€™ nti. so taton
pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

<464> ``evameva kho, mÄ• á¹‡ava, bhikkhu yathÄ• iá¹‡aá¹ƒ yathÄ• rogaá¹ƒ yathÄ• bano
dÄ• sabyaá¹ƒ yathÄ• kantÄ• raddhÄ• namaggaá¹ƒ, evaá¹ƒ ime paÃ±ca nÄ«varaá¹‡e appa

<465> ``seyyathÄ• pi, mÄ• á¹‡ava, yathÄ• Ä• á¹‡aá¹‡yaá¹ƒ yathÄ• Ä• rogyaá¹ƒ yathÄ• b
bhujissaá¹ƒ yathÄ• khemantabhÅ«miá¹ƒ. evameva bhikkhu ime paÃ±ca nÄ«varaá¹‡e pahÄ

<466> ``tassime paÃ±ca nÄ«varaá¹‡e pahÄ«ne attani samanupassato pÄ• mojjaá¹ƒ jÄ• ya
jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino citt

<467> ``so vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vive
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so \Se I 260/ imameva kÄ• yaá¹ƒ vivekajena
abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vive
apphuá¹-aá¹ƒ hoti.

``seyyathÄ• pi, mÄ• á¹‡ava, dakkho nhÄ• pako vÄ• nhÄ• pakantevÄ• sÄ« vÄ• kaá¹ƒsathÄ
Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ sandeyya. sÄ• yaá¹ƒ nhÄ• nÄ«yapi
snehaparetÄ• santarabÄ• hirÄ• phuá¹-Ä• snehena, na ca paggharaá¹‡Ä«. evameva kho,
kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ss
kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. yampi, mÄ• á¹‡ava, bhikkhu vivicce
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati. so imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti parisandeti paripÅ«ret
kiÃ±ci sabbÄ• vato kÄ• yassa \Be I 196/ vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. idamp
samÄ• dhismiá¹ƒ.

<468> ``puna caparaá¹ƒ, mÄ• á¹‡ava, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhatt
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
so imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti par
sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhena apphuá¹-aá¹ƒ hoti.

``seyyathÄ• pi \Ee I 208/, mÄ• á¹‡ava, udakarahado gambhÄ«ro ubbhidodako. tassa nevas
udakassa Ä• yamukhaá¹ƒ, na dakkhiá¹‡Ä• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ, na pacch
Ä• yamukhaá¹ƒ, na uttarÄ• ya disÄ• ya udakassa \Se I 261/ Ä• yamukhaá¹ƒ, devo ca na kÄ
dhÄ• raá¹ƒ anupaveccheyya. atha kho tamhÄ• va udakarahadÄ• sÄ«tÄ• vÄ• ridhÄ• rÄ• u
udakarahadaá¹ƒ sÄ«tena vÄ• rinÄ• abhisandeyya parisandeyya paripÅ«reyya paripphareyy
udakarahadassa sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evameva kho, mÄ• á¹‡ava, bhikkh
mÄ• á¹‡ava, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ up
imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti paripp
sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. idampissa hoti sam

<469> ``puna caparaá¹ƒ, mÄ• á¹‡ava, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihara
188/, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- ``upekkhak
sukhavihÄ• rÄ«â€™â€™ ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imameva kÄ• yaá
abhisandeti parisandeti paripÅ«reti paripparati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa nipp
apphuá¹-aá¹ƒ hoti.

``seyyathÄ• pi, mÄ• á¹‡ava, uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹
uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá
antonimuggaposÄ«ni, tÄ• ni yÄ• va caggÄ• yÄ• va ca mÅ«lÄ• sÄ«tena vÄ• rinÄ• abhisan
paripphuá¹-Ä• ni, nÄ• ssa kiÃ±ci sabbÄ• vataá¹ƒ uppalÄ• naá¹ƒ vÄ• padumÄ• naá¹ƒ vÄ• p
197/ \Se I 262/ sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evameva kho, mÄ• á¹‡ava, bhikkhu
mÄ• á¹‡ava, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viha
kÄ• yaá¹ƒ nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«reti paripparati, nÄ• ssa k
kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti. idampissa hoti samÄ• dhismiá¹ƒ.

<470> ``puna caparaá¹ƒ, mÄ• á¹‡ava, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pah
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. so imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitv
kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ hoti.

``seyyathÄ• pi, mÄ• á¹‡ava, puriso odÄ• tena vatthena sasÄ«saá¹ƒ pÄ• rupitvÄ• nisinno a
sabbÄ• vato kÄ• yassa odÄ• tena vatthena apphuá¹-aá¹ƒ assa. evameva kho, mÄ• á¹‡ava,
mÄ• á¹‡ava, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanas

adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
parisuddhena cetasÄ• pariyodÄ• tena pharitvÄ• nisinno hoti; nÄ• ssa kiÃ±ci sabbÄ• vato k
cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ hoti. idampissa hoti samÄ• dhismiá¹ƒ.

<471> ``ayaá¹ƒ kho so, mÄ• á¹‡ava, ariyo samÄ• dhikkhandho yassa so bhagavÄ• vaá¹‡á
yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• pesi. atthi cevettha uttarika

``acchariyaá¹ƒ, bho Ä• nanda, abbhutaá¹ƒ, bho \Se I 262/ Ä• nanda! so cÄ• yaá¹ƒ, bho Ä•
samÄ• dhikkhandho paripuá¹‡á¹‡o, no aparipuá¹‡á¹‡o. evaá¹ƒ paripuá¹‡á¹‡aá¹ƒ cÄ• haá¹ƒ
samÄ• dhikkhandhaá¹ƒ ito bahiddhÄ• aÃ±Ã±esu samaá¹‡abrÄ• hmaá¹‡esu na samanupas
bho Ä• nanda, ariyaá¹ƒ samÄ• dhikkhandhaá¹ƒ ito bahiddhÄ• aÃ±Ã±e samaá¹‡abrÄ• hma
te tÄ• vatakeneva attamanÄ• assu --- `alamettÄ• vatÄ• , katamettÄ• vatÄ• , anuppatto no s
kiÃ±ci uttarikaraá¹‡Ä«yaâ€™ nti. atha ca pana bhavaá¹ƒ Ä• nando evamÄ• ha --- `atthi cev
uttarikaraá¹‡Ä«yaâ€™â€™ â€™ nti.

paÃ±Ã±Ä• kkhandho

<472> ``katamo \Be I 198/ pana so, bho Ä• nanda, ariyo paÃ±Ã±Ä• kkhandho, yassa bho b
vaá¹‡á¹‡avÄ• dÄ« ahosi, yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• p

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so evaá¹ƒ
me kÄ• yo rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettikasambhavo odanakummÄ• sÅ«pa
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo; idaÃ±ca pana me viÃ±Ã±Ä
paá¹-ibaddhaâ€™ nti.

``seyyathÄ• pi, mÄ• á¹‡ava, maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikamm
anÄ• vilo sabbÄ• kÄ• rasampanno. tatrÄ• ssa suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ• pÄ«taá¹ƒ v
vÄ• paá¹‡á¸• usuttaá¹ƒ vÄ• . tamenaá¹ƒ cakkhumÄ• puriso hatthe karitvÄ• paccavekkhey
veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso \Se I 264/ suparikammakato accho vippasanno a
sabbÄ• kÄ• rasampanno. tatridaá¹ƒ suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ• pÄ«taá¹ƒ vÄ• lohita
paá¹‡á¸• usuttaá¹ƒ vÄ• â€™ ti. evameva kho, mÄ• á¹‡ava, bhikkhu evaá¹ƒ samÄ• hite citte
anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte Ã±Ä• á¹‡
abhinÄ«harati abhininnÄ• meti. so evaá¹ƒ pajÄ• nÄ• ti --- `ayaá¹ƒ kho me kÄ• yo rÅ«pÄ« cÄ
190/ mÄ• tÄ• pettikasambhavo odanakummÄ• sÅ«pacayo aniccucchÄ• danaparimaddanab
pana me viÃ±Ã±Ä• á¹‡aá¹ƒ ettha sitaá¹ƒ ettha paá¹-ibaddhaâ€™ nti. yampi, mÄ• á¹‡ava, bh
citte ... pe ... \Ee I 209/ Ä• neÃ±jappatte Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhi

pajÄ• nÄ• ti ... pe ... ettha paá¹-ibaddhanti. idampissa hoti paÃ±Ã±Ä• ya.

<473> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte manomayaá¹ƒ kÄ• yaá¹ƒ abhinimmÄ• nÄ• ya cittaá¹ƒ abhinÄ«harat
kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manomayaá¹ƒ sabbaá¹…gapacca

``seyyathÄ• pi \Be I 199/, mÄ• á¹‡ava, puriso muÃ±jamhÄ• Ä«sikaá¹ƒ pavÄ• heyya. tassa
muÃ±jo ayaá¹ƒ Ä«sikÄ• ; aÃ±Ã±o muÃ±jo aÃ±Ã±Ä• Ä«sikÄ• ; muÃ±jamhÄ• tveva Ä«sikÄ•
vÄ• pana, mÄ• á¹‡ava, puriso asiá¹ƒ kosiyÄ• pavÄ• heyya. tassa evamassa --- `ayaá¹ƒ as
asi, aÃ±Ã±Ä• kosi; kosiyÄ• tveva asi pavÄ• á¸·hoâ€™ ti. seyyathÄ• vÄ• pana, mÄ• á¹‡av
karaá¹‡á¸• Ä• uddhareyya. tassa evamassa --- `ayaá¹ƒ ahi, ayaá¹ƒ karaá¹‡á¸• o; aÃ±Ã±o a
karaá¹‡á¸• Ä• tveva ahi ubbhatoâ€™ ti \Se I 265/. evameva kho, mÄ• á¹‡ava, bhikkhu ... pe
bhikkhu evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese m
á¹-hite Ä• neÃ±jappatte manomayaá¹ƒ kÄ• yaá¹ƒ abhinimmÄ• nÄ• ya cittaá¹ƒ abhinÄ«harat
idampissa hoti paÃ±Ã±Ä• ya.

<474> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte iddhividhÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so anekavihi
paccanubhoti. ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti. Ä• vibhÄ• vaá¹ƒ
tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati seyyathÄ• pi Ä• kÄ
ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udake. udakepi abhijjamÄ• ne gacchati seyyathÄ• p
pallaá¹…kena kamati seyyathÄ• pi pakkhÄ« sakuá¹‡o. imepi candimasÅ«riye evaá¹ƒ mahid
pÄ• á¹‡inÄ• parÄ• masati parimajjati. yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``seyyathÄ• pi \Ne I 191/, mÄ• á¹‡ava, dakkho kumbhakÄ• ro vÄ• kumbhakÄ• rantevÄ• sÄ
mattikÄ• ya yaÃ±Ã±adeva bhÄ• janavikatiá¹ƒ Ä• kaá¹…kheyya, taá¹ƒ tadeva kareyya abhin
pana, mÄ• á¹‡ava, dakkho dantakÄ• ro vÄ• dantakÄ• rantevÄ• sÄ« vÄ• suparikammakata
dantavikatiá¹ƒ Ä• kaá¹…kheyya, taá¹ƒ tadeva kareyya abhinipphÄ• deyya. seyyathÄ• vÄ•
suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• suparikammakatasmiá¹ƒ suvaá
yaÃ±Ã±adeva suvaá¹‡á¹‡avikatiá¹ƒ Ä• kaá¹…kheyya, taá¹ƒ tadeva kareyya abhinipphÄ• de
bhikkhu \Be I 200/ ... pe ... yampi mÄ• á¹‡ava bhikkhu evaá¹ƒ samÄ• hite citte parisuddhe p
anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte iddhividh
abhininnÄ• meti. so anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti. ekopi hutvÄ• bahudhÄ• ho
brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. idampissa hoti paÃ±Ã±Ä• ya.

<475> ``so evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte dibbÄ• ya sotadhÄ• tuyÄ• citt
abhininnÄ• meti. so dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho
mÄ• nuse ca ye dÅ«re santike ca. seyyathÄ• pi, mÄ• á¹‡ava, puriso addhÄ• namaggappaá

bherisaddampi mudiá¹…gasaddampi saá¹…khapaá¹‡avadindimasaddampi. tassa evamassa
mudiá¹…gasaddo itipi saá¹…khapaá¹‡avadindimasaddo itiâ€™ pi {itipÄ«ti (Katthaci) }. evam
bhikkhu ... pe .... yampi mÄ• á¹‡ava, bhikkhu evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappa
sotadhÄ• tuyÄ• cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so dibbÄ• ya sotadhÄ• tuyÄ• visuc
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti \Se I 267/ dibbe ca mÄ• nuse ca ye dÅ«re
paÃ±Ã±Ä• ya.

<476> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte cetopariyaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti, `sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• ga
pajÄ• nÄ• ti, `vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `sados
sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ vÄ«tadosaá¹ƒ cittaâ€™ nti
vÄ• cittaá¹ƒ samohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ vÄ«tamohaá
pajÄ• nÄ• ti, `saá¹…khittaá¹ƒ vÄ• cittaá¹ƒ saá¹…khittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `vikkhit
vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `mahaggataá¹ƒ vÄ• cittaá¹ƒ mahaggataá¹ƒ cittaâ€™
`amahaggataá¹ƒ vÄ• cittaá¹ƒ amahaggataá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `sauttaraá¹ƒ vÄ• ci
cittaâ€™ nti pajÄ• nÄ• ti, `anuttaraá¹ƒ vÄ• cittaá¹ƒ anuttaraá¹ƒ cittaâ€™ nti \Ne I 192/ pajÄ•
`samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, `asamÄ• hitaá¹ƒ vÄ•
cittaâ€™ nti pajÄ• nÄ• ti, `vimuttaá¹ƒ \Be I 201/ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittaâ€™ nti pajÄ• n
vÄ• cittaá¹ƒ avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti.

``seyyathÄ• pi, mÄ• á¹‡ava, itthÄ« vÄ• puriso vÄ• daharo yuvÄ• maá¹‡á¸• anajÄ• tiko Ä•
pariyodÄ• te acche vÄ• udakapatte sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no sakaá¹‡
I 268/ jÄ• neyya, akaá¹‡ikaá¹ƒ vÄ• akaá¹‡ikanti jÄ• neyya. evameva kho, mÄ• á¹‡ava, bhik
mÄ• á¹‡ava, bhikkhu evaá¹ƒ samÄ• hite ... pe ... Ä• neÃ±jappatte cetopariyaÃ±Ä• á¹‡Ä• ya
abhininnÄ• meti. so parasattÄ• naá¹ƒ purapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ•
sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• ti ... pe ... avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ•
hoti paÃ±Ã±Ä• ya.

<477> ``so evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä•
abhinÄ«harati abhininnÄ• meti. so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathida
dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ
jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ•
saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe ---
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto; so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``seyyathÄ• pi, mÄ• á¹‡ava, puriso sakamhÄ• gÄ• mÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gaccheyya
gÄ• maá¹ƒ gaccheyya; so tamhÄ• gÄ• mÄ• sakaá¹ƒyeva gÄ• maá¹ƒ paccÄ• gaccheyya \S
`ahaá¹ƒ kho sakamhÄ• gÄ• mÄ• amuá¹ƒ gÄ• maá¹ƒ agacchiá¹ƒ, tatra evaá¹ƒ aá¹-á¹-hÄ• s
abhÄ• siá¹ƒ evaá¹ƒ tuá¹‡hÄ« ahosiá¹ƒ. so tamhÄ• pi gÄ• mÄ• amuá¹ƒ gÄ• maá¹ƒ gacchiá
aá¹-á¹-hÄ• siá¹ƒ evaá¹ƒ nisÄ«diá¹ƒ evaá¹ƒ abhÄ• siá¹ƒ evaá¹ƒ tuá¹‡hÄ« ahosiá¹ƒ. somhi ta
gÄ• maá¹ƒ paccÄ• gatoâ€™ ti. evameva kho, mÄ• á¹‡ava, bhikkhu ... pe ... yampi, mÄ• á¹‡
202/ samÄ• hite citte ... pe ... Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá
abhininnÄ• meti \Ne I 193/. so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathidaá¹ƒ
pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. idampissa

<478> ``so evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±
abhinÄ«harati abhininnÄ• meti. so dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate, yathÄ• kam
`ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ•
samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikan
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . im
kÄ• yasucaritena samannÄ• gatÄ• \Se I 270/ vacÄ«sucaritena samannÄ• gatÄ• manosuca
ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhe
satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e su
yathÄ• kammÅ«page satte pajÄ• nÄ• ti.

``seyyathÄ• pi, mÄ• á¹‡ava, majjhesiá¹…ghÄ• á¹-ake pÄ• sÄ• do, tattha cakkhumÄ• puris
gehaá¹ƒ pavisantepi nikkhamantepi rathikÄ• yapi vÄ«thiá¹ƒ saÃ±carante majjhesiá¹…ghÄ•
evamassa --- `ete manussÄ• gehaá¹ƒ pavisanti, ete nikkhamanti, ete rathikÄ• ya vÄ«thiá¹ƒ
majjhesiá¹…ghÄ• á¹-ake nisinnÄ• â€™ ti. evameva kho, mÄ• á¹‡ava, bhikkhu ... pe ... yamp
evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya
abhininnÄ• meti. so dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati
hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate, yathÄ• kammÅ«page satte p
paÃ±Ã±Ä• ya.

<479> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya \Be I 203/ cittaá¹ƒ abhinÄ«har
idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dukkhasamudayoti yathÄ• bhÅ«taá
dukkhanirodhoti \Se I 271/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dukkhanirodhagÄ• minÄ«
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; ime Ä• savÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ Ä• sa
pajÄ• nÄ• ti, ayaá¹ƒ Ä• savanirodhoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ne I 194/, ayaá¹ƒ Ä• s

paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ
vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati, vimuttasm
Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

``seyyathÄ• pi, mÄ• á¹‡ava, pabbatasaá¹…khepe udakarahado accho vippasanno anÄ• vil
tÄ«re á¹-hito passeyya sippikasambukampi sakkharakathalampi macchagumbampi carantan
evamassa --- `ayaá¹ƒ kho udakarahado accho vippasanno anÄ• vilo. tatrime sippikasambuk
macchagumbÄ• pi carantipi tiá¹-á¹-hantipÄ«â€™ ti. evameva kho, mÄ• á¹‡ava, bhikkhu ... p
bhikkhu evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä•
abhininnÄ• meti. so idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... Ä• savanirodha
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi citt
bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati, vimuttasmiá¹ƒ vimutt
hoti, `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti \Se I 272/. idampissa hoti paÃ±Ã±Ä• ya.

<480> ``ayaá¹ƒ kho, so mÄ• á¹‡ava, ariyo paÃ±Ã±Ä• kkhandho yassa so bhagavÄ• vaá¹‡
imaá¹ƒ janataá¹ƒ samÄ• dapesi nivesesi patiá¹-á¹-hÄ• pesi. natthi cevettha uttarikaraá¹‡Ä«y

``acchariyaá¹ƒ \Ee I 210/, bho Ä• nanda, abbhutaá¹ƒ, bho Ä• nanda! so cÄ• yaá¹ƒ, bho Ä•
paÃ±Ã±Ä• kkhandho paripuá¹‡á¹‡o, no aparipuá¹‡á¹‡o. evaá¹ƒ paripuá¹‡á¹‡aá¹ƒ cÄ• haá¹ƒ
paÃ±Ã±Ä• kkhandhaá¹ƒ ito bahiddhÄ• aÃ±Ã±esu samaá¹‡abrÄ• hmaá¹‡esu na samanupa
{na samanupassÄ• mi ... pe ... natthi no kiÃ±ci (Se Katthaci) } uttarikaraá¹‡Ä«yaá¹ƒ {uttariá¹
(Ce Se Ee) uttarikaraá¹‡Ä«yanti (Katthaci) }. abhikkantaá¹ƒ, bho Ä• nanda, abhikkantaá¹ƒ, b
seyyathÄ• pi, bho Ä• nanda, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya,
maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya `cakkhumanto rÅ«pÄ•
evamevaá¹ƒ bhotÄ• Ä• nandena anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bho
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ m
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

subhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

11. kevaá¹-á¹-asuttaá¹ƒ

kevaá¹-á¹-agahapatiputtavatthu

<481> evaá¹ƒ \Be I 205/ \Ne I 195/ \Ee I 211/ \Se I 273/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane. atha kho kevaá¹-á¹-o gahapatiputto yena

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
gahapatiputto bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, nÄ• á¸·andÄ• iddhÄ• ceva p
Ä• kiá¹‡á¹‡amanussÄ• bhagavati abhippasannÄ• . sÄ• dhu, bhante, bhagavÄ• ekaá¹ƒ bhi
uttarimanussadhammÄ• , iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati; evÄ• yaá¹ƒ nÄ• á¸·andÄ• bhiy
abhippasÄ«dissatÄ«â€™â€™ ti. evaá¹ƒ vutte, bhagavÄ• kevaá¹-á¹-aá¹ƒ gahapatiputtaá¹ƒ e
ahaá¹ƒ, kevaá¹-á¹-a, bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ desemi --- etha tumhe, bhikkhave,
odÄ• tavasanÄ• naá¹ƒ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karothÄ• â€™â€™

<482> dutiyampi kho kevaá¹-á¹-o gahapatiputto bhagavantaá¹ƒ etadavoca --- ``nÄ• haá¹ƒ,
dhaá¹ƒsemi; api ca, evaá¹ƒ vadÄ• mi --- `ayaá¹ƒ, bhante, nÄ• á¸·andÄ• iddhÄ• ceva phÄ«
Ä• kiá¹‡á¹‡amanussÄ• bhagavati abhippasannÄ• . sÄ• dhu, bhante, bhagavÄ• ekaá¹ƒ bhi
uttarimanussadhammÄ• \Ee I 212/ iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati; evÄ• yaá¹ƒ nÄ• á¸·an
bhagavati abhippasÄ«dissatÄ«â€™â€™ â€™ ti. dutiyampi kho bhagavÄ• kevaá¹-á¹-aá¹ƒ g
--- ``na kho ahaá¹ƒ, kevaá¹-á¹-a, bhikkhÅ«naá¹ƒ evaá¹ƒ dhammaá¹ƒ desemi --- etha tumhe,
odÄ• tavasanÄ• naá¹ƒ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karothÄ• â€™â€™

tatiyampi kho kevaá¹-á¹-o gahapatiputto bhagavantaá¹ƒ etadavoca --- ``nÄ• haá¹ƒ, bhante,
dhaá¹ƒsemi; api ca, evaá¹ƒ vadÄ• mi --- `ayaá¹ƒ, bhante, nÄ• á¸·andÄ• iddhÄ• ceva phÄ«
Ä• kiá¹‡á¹‡amanussÄ• \Ne I 196/ bhagavati abhippasannÄ• . sÄ• dhu, bhante, bhagavÄ• e
samÄ• disatu, yo uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati. evÄ• yaá¹ƒ nÄ
bhagavati abhippasÄ«dissatÄ«â€™ ti.

iddhipÄ• á¹-ihÄ• riyaá¹ƒ

<483> ``tÄ«á¹‡i \Be I 206/ kho imÄ• ni, kevaá¹-á¹-a, pÄ• á¹-ihÄ• riyÄ• ni mayÄ• sayaá¹ƒ ab
paveditÄ• ni. katamÄ• ni tÄ«á¹‡i? iddhipÄ• á¹-ihÄ• riyaá¹ƒ, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

<484> ``katamaÃ±ca, kevaá¹-á¹-a, iddhipÄ• á¹-ihÄ• riyaá¹ƒ? idha, kevaá¹-á¹-a, bhikkhu ane
iddhividhaá¹ƒ paccanubhoti. ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä•
tirobhÄ• vaá¹ƒ tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati seyy
pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti seyyathÄ• pi udake; udakepi abhijjamÄ• ne gacchat
pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamati seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi can
mahiddhike evaá¹ƒ mahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• masati parimajjati; yÄ• va brahma
vatteti.

``tamenaá¹ƒ aÃ±Ã±ataro saddho pasanno passati taá¹ƒ bhikkhuá¹ƒ anekavihitaá¹ƒ iddhivid
--- ekopi hutvÄ• bahudhÄ• hontaá¹ƒ, bahudhÄ• pi hutvÄ• eko hontaá¹ƒ; Ä• vibhÄ• vaá¹ƒ t

tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• naá¹ƒ gacchantaá¹ƒ seyyathÄ•
ummujjanimujjaá¹ƒ karontaá¹ƒ seyyathÄ• pi \Ee I 213/ udake; udakepi abhijjamÄ• ne gacch
pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamantaá¹ƒ seyyathÄ• pi pakkhÄ« sakuá¹‡o; imep
mahiddhike evaá¹ƒ mahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• masantaá¹ƒ parimajjantaá¹ƒ yÄ•
vattentaá¹ƒ.

``tamenaá¹ƒ so saddho pasanno aÃ±Ã±atarassa assaddhassa appasannassa Ä• roceti ---
abbhutaá¹ƒ vata, bho, samaá¹‡assa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• . amÄ• haá¹ƒ bh
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhontaá¹ƒ --- ekopi hutvÄ• bahudhÄ• hontaá¹ƒ, bahu
eko hontaá¹ƒ ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattentaâ€™ nti.

``tamenaá¹ƒ \Ne I 197/ so assaddho appasanno taá¹ƒ saddhaá¹ƒ pasannaá¹ƒ evaá¹ƒ vade
gandhÄ• rÄ« nÄ• ma vijjÄ• . tÄ• ya so bhikkhu anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti -
hoti, bahudhÄ• pi hutvÄ• eko hoti ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattetÄ

``taá¹ƒ \Be I 207/ kiá¹ƒ maÃ±Ã±asi, kevaá¹-á¹-a, api nu so assaddho appasanno taá¹ƒ sad
evaá¹ƒ vadeyyÄ• â€™â€™ ti? ``vadeyya, bhanteâ€™â€™ ti. ``imaá¹ƒ kho ahaá¹ƒ, kevaá¹-
Ä• dÄ«navaá¹ƒ sampassamÄ• no iddhipÄ• á¹-ihÄ• riyena aá¹-á¹-Ä«yÄ• mi harÄ• yÄ• mi jig

Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ

<485> ``katamaÃ±ca, kevaá¹-á¹-a, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ? idha, kevaá¹-á¹-a, bhik
parapuggalÄ• naá¹ƒ cittampi Ä• disati, cetasikampi Ä• disati, vitakkitampi Ä• disati, vicÄ• rit
`evampi te mano, itthampi te mano, itipi te cittaâ€™ nti.

``tamenaá¹ƒ aÃ±Ã±ataro saddho pasanno passati taá¹ƒ bhikkhuá¹ƒ parasattÄ• naá¹ƒ para
Ä• disantaá¹ƒ, cetasikampi Ä• disantaá¹ƒ, vitakkitampi Ä• disantaá¹ƒ, vicÄ• ritampi Ä• disa
mano, itthampi te mano, itipi te cittaâ€™ nti. tamenaá¹ƒ so saddho pasanno aÃ±Ã±atarassa
appasannassa Ä• roceti --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ \Ee I 214/ vata, bho, samaá
mahÄ• nubhÄ• vatÄ• . amÄ• haá¹ƒ bhikkhuá¹ƒ addasaá¹ƒ parasattÄ• naá¹ƒ parapuggalÄ•
cetasikampi Ä• disantaá¹ƒ, vitakkitampi Ä• disantaá¹ƒ, vicÄ• ritampi Ä• disantaá¹ƒ --- ``eva
te mano, itipi te cittaâ€™â€™ â€™ nti.

``tamenaá¹ƒ so \Se I 276/ assaddho appasanno taá¹ƒ saddhaá¹ƒ pasannaá¹ƒ evaá¹ƒ vade
maá¹‡ikÄ• nÄ• ma vijjÄ• ; tÄ• ya so bhikkhu parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cittamp
Ä• disati, vitakkitampi Ä• disati, vicÄ• ritampi Ä• disati --- `evampi te mano, itthampi te mano
cittaâ€™â€™ â€™ nti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kevaá¹-á¹-a, api nu so assaddho appasanno taá¹ƒ saddhaá¹ƒ pas
vadeyyÄ• â€™â€™ ti \Ne I 198/? ``vadeyya, bhanteâ€™â€™ ti. ``imaá¹ƒ kho ahaá¹ƒ, kevaá
Ä• desanÄ• pÄ• á¹-ihÄ• riye Ä• dÄ«navaá¹ƒ sampassamÄ• no Ä• desanÄ• pÄ• á¹-ihÄ• riye
jigucchÄ• miâ€™â€™.

anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ

<486> ``katamaÃ±ca, kevaá¹-á¹-a, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ? idha, kevaá¹-á¹-a, bh
`evaá¹ƒ vitakketha, mÄ• evaá¹ƒ vitakkayittha, evaá¹ƒ manasikarotha, mÄ• \Be I 208/ evaá¹
idaá¹ƒ pajahatha, idaá¹ƒ upasampajja viharathÄ• â€™ ti. idaá¹ƒ vuccati, kevaá¹-á¹-a,
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

``puna caparaá¹ƒ, kevaá¹-á¹-a, idha tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddh
(yathÄ• 190-212 anucchedesu evaá¹ƒ vitthÄ• retabbaá¹ƒ). evaá¹ƒ kho, kevaá¹-á¹-a, bhikkh
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idampi vuccati, kevaá¹-á¹-a, anusÄ• s
... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ up
viharati. idampi vuccati, kevaá¹-á¹-a, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ ... pe ... Ã±Ä• á¹‡ada
abhinÄ«harati \Ne I 199/ abhininnÄ• meti ... pe ... idampi vuccati, kevaá¹-á¹-a, anusÄ• sanÄ
... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti ... pe ... idampi vuccati, kevaá¹-á¹-a,
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

``imÄ• ni kho, kevaá¹-á¹-a, tÄ«á¹‡i pÄ• á¹-ihÄ• riyÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• \Se I
paveditÄ• niâ€™â€™.

bhÅ«tanirodhesakabhikkhuvatthu

<487> ``bhÅ«tapubbaá¹ƒ, kevaá¹-á¹-a, imasmiÃ±Ã±eva bhikkhusaá¹…ghe aÃ±Ã±atarassa
parivitakko udapÄ• di --- `kattha nu kho ime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhan
pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti?

<488> ``atha kho so, kevaá¹-á¹-a, bhikkhu tathÄ• rÅ«paá¹ƒ samÄ• dhiá¹ƒ samÄ• pajji, yath
devayÄ• niyo maggo pÄ• turahosi. atha kho so, kevaá¹-á¹-a, bhikkhu yena cÄ• tumahÄ• rÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• cÄ• tumahÄ• rÄ• jike deve etadavoca --- `kattha nu
mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu te
ti?

``evaá¹ƒ vutte, kevaá¹-á¹-a, cÄ• tumahÄ• rÄ• jikÄ• devÄ• taá¹ƒ bhikkhuá¹ƒ \Ee I 216/ etad
kho, bhikkhu, na jÄ• nÄ• ma, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, sey

pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«ti {vÄ• yodhÄ• tu. atthi kho (Ee e
{vÄ• yodhÄ• tu. atthi kho (Ee evamuparipi) }, bhikkhu, cattÄ• ro mahÄ• rÄ• jÄ• no amhehi a
ca paá¹‡Ä«tatarÄ• ca. te kho etaá¹ƒ jÄ• neyyuá¹ƒ, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• apa
seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti.

<489> ``atha kho so, kevaá¹-á¹-a, bhikkhu yena cattÄ• ro mahÄ• rÄ• jÄ• no tenupasaá¹…k
cattÄ• ro mahÄ• rÄ• je etadavoca --- `kattha nu kho, Ä• vuso, ime cattÄ• ro mahÄ• bhÅ«tÄ•
nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu \Se I 278/ Ä• podhÄ• tu tejodhÄ• tu vÄ• yodh
vutte, kevaá¹-á¹-a, cattÄ• ro mahÄ• rÄ• jÄ• no taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- `mayampi
jÄ• nÄ• ma, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pa
tejodhÄ• tu vÄ• yodhÄ• tÅ«ti. atthi kho, bhikkhu, tÄ• vatiá¹ƒsÄ• nÄ• ma devÄ• amhehi abh
paá¹‡Ä«tatarÄ• ca. te kho etaá¹ƒ jÄ• neyyuá¹ƒ, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparise
seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti.

<490> ``atha kho so, kevaá¹-á¹-a, bhikkhu yena tÄ• vatiá¹ƒsÄ• devÄ• tenupasaá¹…kami;
tÄ• vatiá¹ƒse deve etadavoca --- `kattha nu kho, Ä• vuso, ime cattÄ• ro mahÄ• bhÅ«tÄ• ap
seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti? evaá¹
tÄ• vatiá¹ƒsÄ• devÄ• taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- `mayampi kho, bhikkhu, na jÄ• nÄ
mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu te
atthi kho, bhikkhu, sakko nÄ• ma devÄ• namindo amhehi abhikkantataro ca paá¹‡Ä«tataro
jÄ• neyya, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- path
tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti.

<491> ``atha \Ee I 217/ kho so, kevaá¹-á¹-a, bhikkhu yena sakko devÄ• namindo tenupasaá
upasaá¹…kamitvÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --- `kattha nu kho, Ä• vuso, ime
aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yo
vutte, kevaá¹-á¹-a, sakko devÄ• namindo taá¹ƒ bhikkhuá¹ƒ etadavoca --- `ahampi kho, bhikk
jÄ• nÄ• mi, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pat
tejodhÄ• tu vÄ• yodhÄ• tÅ«ti. atthi kho, bhikkhu, yÄ• mÄ• nÄ• ma devÄ• ... pe ... suyÄ• m
218/ tusitÄ• nÄ• ma devÄ• ... santussito nÄ• ma devaputto ... nimmÄ• naratÄ« \Se I 279/ n
... sunimmito nÄ• ma devaputto ... paranimmitavasavattÄ« nÄ• ma devÄ• ... vasavattÄ« nÄ
abhikkantataro ca paá¹‡Ä«tataro ca. so kho etaá¹ƒ jÄ• neyya, yatthime cattÄ• ro mahÄ• bh
nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™

<492> ``atha kho so, kevaá¹-á¹-a, bhikkhu yena vasavattÄ« devaputto tenupasaá¹…kami; u
vasavattiá¹ƒ devaputtaá¹ƒ \Ee I 220/ etadavoca --- `kattha nu kho, Ä• vuso, ime cattÄ• ro m
aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yo
vutte \Ne I 201/, kevaá¹-á¹-a, vasavattÄ« devaputto taá¹ƒ bhikkhuá¹ƒ etadavoca --- `ahampi

jÄ• nÄ• mi yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pat
tejodhÄ• tu vÄ• yodhÄ• tÅ«ti. atthi kho, bhikkhu, brahmakÄ• yikÄ• nÄ• ma devÄ• amhehi
paá¹‡Ä«tatarÄ• ca. te kho etaá¹ƒ jÄ• neyyuá¹ƒ, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparise
seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti.

<493> ``atha kho so, kevaá¹-á¹-a, bhikkhu tathÄ• rÅ«paá¹ƒ samÄ• dhiá¹ƒ samÄ• pajji, yath
brahmayÄ• niyo maggo pÄ• turahosi. atha kho so, kevaá¹-á¹-a, bhikkhu yena brahmakÄ• yi
upasaá¹…kamitvÄ• brahmakÄ• yike deve etadavoca --- `kattha nu kho, Ä• vuso, ime cattÄ•
nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™
kevaá¹-á¹-a, brahmakÄ• yikÄ• devÄ• taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- `mayampi kho, bh
jÄ• nÄ• ma, yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pa
tejodhÄ• tu vÄ• yodhÄ• tÅ«ti. atthi kho, bhikkhu, brahmÄ• mahÄ• brahmÄ• abhibhÅ« anab
vasavattÄ« issaro \Be I 211/ kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ• vasÄ« pitÄ• bhÅ«tabha
abhikkantataro ca paá¹‡Ä«tataro ca. so kho etaá¹ƒ jÄ• neyya, yatthime cattÄ• ro mahÄ• bh
nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™

`` `kahaá¹ƒ panÄ• vuso, etarahi so mahÄ• brahmÄ• â€™ ti? `mayampi kho, bhikkhu, na jÄ•
yena vÄ• brahmÄ• yahiá¹ƒ vÄ• brahmÄ• ; api ca, bhikkhu, yathÄ• nimittÄ• dissanti, Ä• l
pÄ• tubhavati, brahmÄ• pÄ• tubhavissati, brahmuno hetaá¹ƒ pubbanimittaá¹ƒ pÄ• tubhÄ• v
saÃ±jÄ• yati, obhÄ• so pÄ• tubhavatÄ«â€™ ti. atha kho so, kevaá¹-á¹-a, mahÄ• brahmÄ• n
221/.

<494> ``atha kho so, kevaá¹-á¹-a, bhikkhu yena so mahÄ• brahmÄ• tenupasaá¹…kami; up
mahÄ• brahmÄ• naá¹ƒ etadavoca --- `kattha nu kho, Ä• vuso, ime cattÄ• ro mahÄ• bhÅ«tÄ•
seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™â€™ ti? e
mahÄ• brahmÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- `ahamasmi, bhikkhu, brahmÄ• mahÄ• bra
aÃ±Ã±adatthudaso vasavattÄ« \Se I 281/ issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ• vas
bhÅ«tabhabyÄ• naâ€™ nti.

``dutiyampi \Ne I 202/ kho so, kevaá¹-á¹-a, bhikkhu taá¹ƒ mahÄ• brahmÄ• naá¹ƒ etadavoca
Ä• vuso, evaá¹ƒ pucchÄ• mi --- ``tvamasi brahmÄ• mahÄ• brahmÄ• abhibhÅ« anabhibhÅ«
issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ• vasÄ« pitÄ• bhÅ«tabhabyÄ• naâ€™â€™ nti.
Ä• vuso, pucchÄ• mi --- ``kattha nu kho, Ä• vuso, ime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ•
--- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™â€™ â€™ ti?

``dutiyampi kho so, kevaá¹-á¹-a, mahÄ• brahmÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- `ahamasm
mahÄ• brahmÄ• abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro kattÄ• nim
vasÄ« pitÄ• bhÅ«tabhabyÄ• naâ€™ nti. tatiyampi kho so, kevaá¹-á¹-a, bhikkhu taá¹ƒ mahÄ

--- `na khohaá¹ƒ taá¹ƒ, Ä• vuso, evaá¹ƒ pucchÄ• mi --- ``tvamasi brahmÄ• mahÄ• brahmÄ•
anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ•
bhÅ«tabhabyÄ• naâ€™â€™ nti. evaÃ±ca kho ahaá¹ƒ taá¹ƒ, Ä• vuso, pucchÄ• mi --- ``katth
cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• po
vÄ• yodhÄ• tÅ«â€™â€™ â€™ ti?

<495> ``atha kho so, kevaá¹-á¹-a, mahÄ• brahmÄ• taá¹ƒ bhikkhuá¹ƒ bÄ• hÄ• yaá¹ƒ gahet
taá¹ƒ bhikkhuá¹ƒ etadavoca \Ee I 222/ --- `ime kho maá¹ƒ, bhikkhu, brahmakÄ• yikÄ• devÄ
``natthi kiÃ±ci brahmuno aÃ±Ã±Ä• taá¹ƒ, natthi kiÃ±ci brahmuno adiá¹-á¹-haá¹ƒ, natthi kiÃ±c
aviditaá¹ƒ, natthi kiÃ±ci brahmuno asacchikataâ€™â€™ nti. tasmÄ• haá¹ƒ tesaá¹ƒ sammuk
ahampi kho, bhikkhu, na jÄ• nÄ• mi yatthime cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjha
pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu \Se I 282/ vÄ• yodhÄ• tÅ«ti. tasmÄ• tiha, bhikkh
dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddhaá¹ƒ, yaá¹ƒ tvaá¹ƒ taá¹ƒ bhagavantaá¹ƒ atidhÄ• vitvÄ
pariyeá¹-á¹-hiá¹ƒ Ä• pajjasi imassa paÃ±hassa veyyÄ• karaá¹‡Ä• ya. gaccha tvaá¹ƒ, bhikkh
upasaá¹…kamitvÄ• imaá¹ƒ paÃ±haá¹ƒ puccha, yathÄ• ca te bhagavÄ• byÄ• karoti, tathÄ

<496> ``atha kho so, kevaá¹-á¹-a, bhikkhu --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±j
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evameva brahmaloke antarahito m
kho so, kevaá¹-á¹-a, bhikkhu maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nis
bhikkhu maá¹ƒ etadavoca --- `kattha nu kho, bhante, ime cattÄ• ro \Ne I 203/ mahÄ• bhÅ«tÄ
nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™

tÄ«radassisakuá¹‡upamÄ•

<497> ``evaá¹ƒ vutte, ahaá¹ƒ, kevaá¹-á¹-a, taá¹ƒ bhikkhuá¹ƒ etadavocaá¹ƒ --- `bhÅ«tapubb
sÄ• muddikÄ• vÄ• á¹‡ijÄ• tÄ«radassiá¹ƒ sakuá¹‡aá¹ƒ gahetvÄ• nÄ• vÄ• ya samuddaá¹ƒ a
atÄ«radakkhiniyÄ• nÄ• vÄ• ya tÄ«radassiá¹ƒ sakuá¹‡aá¹ƒ muÃ±canti. so gacchateva purat
dakkhiá¹‡aá¹ƒ disaá¹ƒ, gacchati pacchimaá¹ƒ disaá¹ƒ, gacchati uttaraá¹ƒ disaá¹ƒ, gacchati
gacchati anudisaá¹ƒ. sace so samantÄ• tÄ«raá¹ƒ \Be I 213/ passati, tathÄ• gatakova {tathÄ
hoti. sace pana so samantÄ• tÄ«raá¹ƒ na passati, tameva nÄ• vaá¹ƒ paccÄ• gacchati. eva
yato yÄ• va brahmalokÄ• \Ee I 223/ pariyesamÄ• no imassa paÃ±hassa \Se I 283/ veyyÄ•
mamaÃ±Ã±eva santike paccÄ• gato. na kho eso, bhikkhu, paÃ±ho evaá¹ƒ pucchitabbo --- `
cattÄ• ro mahÄ• bhÅ«tÄ• aparisesÄ• nirujjhanti, seyyathidaá¹ƒ --- pathavÄ«dhÄ• tu Ä• po
vÄ• yodhÄ• tÅ«â€™ ti?

<498> ``evaÃ±ca kho eso, bhikkhu, paÃ±ho pucchitabbo ---

`kattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

kattha dÄ«ghaÃ±ca rassaÃ±ca, aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ• subhaá¹ƒ.

kattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhatÄ«â€™ ti ||

<499> ``tatra veyyÄ• karaá¹‡aá¹ƒ bhavati ---

`viÃ±Ã±Ä• á¹‡aá¹ƒ anidassanaá¹ƒ, anantaá¹ƒ sabbatopabhaá¹ƒ.

ettha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati ||

ettha dÄ«ghaÃ±ca rassaÃ±ca, aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ• subhaá¹ƒ.

ettha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatÄ«â€™ ti ||

<500> idamavoca \Ne I 204/ bhagavÄ• . attamano kevaá¹-á¹-o gahapatiputto bhagavato bh

kevaá¹-á¹-asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ ekÄ• dasamaá¹ƒ.

12. lohiccasuttaá¹ƒ

lohiccabrÄ• hmaá¹‡avatthu

<501> evaá¹ƒ \Be I 214/ \Ne I 205/ \Ee I 224/ \Se I 214/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
tadavasari. tena kho pana samayena lohicco brÄ• hmaá¹‡o sÄ• lavatikaá¹ƒ ajjhÄ• vasati sa
satiá¹‡akaá¹-á¹-hodakaá¹ƒ sadhaÃ±Ã±aá¹ƒ rÄ• jabhoggaá¹ƒ raÃ±Ã±Ä• pasenadinÄ• kosa
brahmadeyyaá¹ƒ.

<502> tena kho pana samayena lohiccassa brÄ• hmaá¹‡assa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ di
hoti --- ``idha samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• kusalaá¹ƒ dhammaá¹ƒ adhigaccheyya, kus
adhigantvÄ• na parassa Ä• roceyya, kiÃ±hi paro parassa karissati. seyyathÄ• pi nÄ• ma pu
chinditvÄ• aÃ±Ã±aá¹ƒ navaá¹ƒ bandhanaá¹ƒ kareyya, evaá¹ƒsampadamidaá¹ƒ pÄ• pakaá¹
kiÃ±hi paro parassa karissatÄ«â€™â€™ ti.

<503> assosi kho lohicco brÄ• hmaá¹‡o --- ``samaá¹‡o khalu, bho, gotamo sakyaputto sak

kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi
anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhugga
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ \Ee I 225/ abhiÃ±Ã±Ä•
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ \
sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. sÄ• d
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

<504> atha \Ne I 206/ kho lohicco brÄ• hmaá¹‡o rosikaá¹ƒ {bhesikaá¹ƒ (Ce Ee) } nhÄ• pitaá
tvaá¹ƒ, samma rosike, yena samaá¹‡o gotamo tenupasaá¹…kama \Be I 215/; upasaá¹…kam
samaá¹‡aá¹ƒ gotamaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ
lohicco, bho gotama, brÄ• hmaá¹‡o bhavantaá¹ƒ gotamaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…
balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™â€™ ti. evaÃ±ca vadehi --- ``adhivÄ• setu kira b
brÄ• hmaá¹‡assa svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti.

<505> ``evaá¹ƒ, bhoâ€™â€™ ti {evaá¹ƒ bhanteti (Ce Ee) } kho rosikÄ• nhÄ• pito lohiccass
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
ekamantaá¹ƒ nisinno kho rosikÄ• nhÄ• pito bhagavantaá¹ƒ etadavoca --- ``lohicco, bhante,
bhagavantaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suv
vadeti --- adhivÄ• setu kira, bhante, bhagavÄ• lohiccassa brÄ• hmaá¹‡assa svÄ• tanÄ• ya
bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

<506> atha kho rosikÄ• nhÄ• pito bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sa
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena lohicco brÄ• hmaá¹‡o tenupasaá¹…kami; up
brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``avocumhÄ• kho mayaá¹ƒ bhoto {mayaá¹ƒ bhante tava (C
bhagavantaá¹ƒ --- `lohicco, bhante, brÄ• hmaá¹‡o \Se I 286/ bhagavantaá¹ƒ appÄ• bÄ• dha
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati; evaÃ±ca vade
bhante, bhagavÄ• lohiccassa brÄ• hmaá¹‡assa svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhu
adhivutthaÃ±ca pana tena bhagavatÄ• â€™â€™ ti.

<507> atha kho lohicco brÄ• hmaá¹‡o tassÄ• rattiyÄ• accayena sake nivesane paá¹‡Ä«ta
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• rosikaá¹ƒ nhÄ• pitaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, sa
gotamo tenupasaá¹…kama; upasaá¹…kamitvÄ• samaá¹‡assa gotamassa kÄ• laá¹ƒ Ä• roc
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. ``evaá¹ƒ, bhoâ€™â€™ ti kho rosikÄ• nhÄ• pito lohiccass
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si \Be I 216/. ekamantaá¹ƒ á¹-hito kho rosikÄ• nhÄ• pito bhagavato kÄ• laá¹ƒ Ä•
bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

<508> atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
\Ne I 207/ sÄ• lavatikÄ• tenupasaá¹…kami. tena kho pana samayena rosikÄ• nhÄ• pito bh
piá¹-á¹-hito anubandho hoti. atha kho rosikÄ• nhÄ• pito bhagavantaá¹ƒ etadavoca --- ``lohic
brÄ• hmaá¹‡assa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `idha samaá¹‡
kusalaá¹ƒ dhammaá¹ƒ adhigaccheyya, kusalaá¹ƒ dhammaá¹ƒ adhigantvÄ• na parassa Ä• n
parassa karissati. seyyathÄ• pi nÄ• ma purÄ• á¹‡aá¹ƒ bandhanaá¹ƒ chinditvÄ• aÃ±Ã±aá¹ƒ
kareyya, evaá¹ƒ sampadamidaá¹ƒ \Se I 287/ pÄ• pakaá¹ƒ lobhadhammaá¹ƒ vadÄ• mi --- kiÃ
karissatÄ«â€™ ti. sÄ• dhu, bhante, bhagavÄ• lohiccaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etasmÄ• pÄ• p
vivecetÅ«â€™â€™ ti. ``appeva nÄ• ma siyÄ• rosike, appeva nÄ• ma siyÄ• rosikeâ€™â€™

atha kho bhagavÄ• yena lohiccassa brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami; upa
Ä• sane nisÄ«di \Ee I 227/. atha kho lohicco brÄ• hmaá¹‡o buddhappamukhaá¹ƒ bhikkhusa
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi.

lohiccabrÄ• hmaá¹‡Ä• nuyogo

<509> atha kho lohicco brÄ• hmaá¹‡o bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹‡
Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho lohiccaá¹ƒ brÄ• h
etadavoca --- ``saccaá¹ƒ kira te, lohicca, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppan
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• kusalaá¹ƒ dhammaá¹ƒ adhigaccheyya, kusalaá¹ƒ dhamm
Ä• roceyya --- kiÃ±hi paro parassa karissati. seyyathÄ• pi nÄ• ma purÄ• á¹‡aá¹ƒ bandhana
navaá¹ƒ bandhanaá¹ƒ kareyya, evaá¹ƒ sampadamidaá¹ƒ pÄ• pakaá¹ƒ lobhadhammaá¹ƒ va
karissatÄ«â€™â€™ â€™ ti? ``evaá¹ƒ, bho gotamaâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi lohic
sÄ• lavatikaá¹ƒ ajjhÄ• vasasÄ«â€™â€™ ti? ``evaá¹ƒ, bho gotamaâ€™â€™. ``yo nu kho, lo
`lohicco brÄ• hmaá¹‡o sÄ• lavatikaá¹ƒ ajjhÄ• vasati. yÄ• sÄ• lavatikÄ• ya samudayasaÃ±jÄ
brÄ• hmaá¹‡o \Be I 217/ ekako paribhuÃ±jeyya, na aÃ±Ã±esaá¹ƒ dadeyyÄ• â€™ ti. evaá¹ƒ
upajÄ«vanti, tesaá¹ƒ antarÄ• yakaro \Se I 288/ vÄ• hoti, no vÄ• â€™â€™ ti?

``antarÄ• yakaro, bho gotamaâ€™â€™. ``antarÄ• yakaro samÄ• no hitÄ• nukampÄ« vÄ• t
vÄ• â€™â€™ ti? ``ahitÄ• nukampÄ«, bho gotamaâ€™â€™. ``ahitÄ• nukampissa mettaá¹ƒ
paccupaá¹-á¹-hitaá¹ƒ hoti sapattakaá¹ƒ vÄ• â€™â€™ ti? ``sapattakaá¹ƒ, bho gotamaâ€™â€
paccupaá¹-á¹-hite \Ne I 208/ micchÄ• diá¹-á¹-hi vÄ• hoti sammÄ• diá¹-á¹-hi vÄ• â€™â€™ ti
bho gotamaâ€™â€™. ``micchÄ• diá¹-á¹-hissa kho ahaá¹ƒ, lohicca, dvinnaá¹ƒ gatÄ«naá¹ƒ a
vadÄ• mi --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™.

<510> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, lohicca, nanu rÄ• jÄ• pasenadi kosalo kÄ• sikosalaá¹ƒ ajjh
``evaá¹ƒ, bho gotamaâ€™â€™. ``yo nu kho, lohicca, evaá¹ƒ vadeyya --- `rÄ• jÄ• pasenadi

ajjhÄ• vasati; yÄ• kÄ• sikosale samudayasaÃ±jÄ• ti, rÄ• jÄ• va taá¹ƒ pasenadi kosalo ekak
aÃ±Ã±esaá¹ƒ dadeyyÄ• â€™ ti. evaá¹ƒ vÄ• dÄ« so ye rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ
aÃ±Ã±e ca, tesaá¹ƒ antarÄ• yakaro vÄ• hoti, no vÄ• â€™â€™ ti?

``antarÄ• yakaro, bho gotamaâ€™â€™. ``antarÄ• yakaro samÄ• no hitÄ• nukampÄ« vÄ• t
vÄ• â€™â€™ ti? ``ahitÄ• nukampÄ«, bho gotamaâ€™â€™. ``ahitÄ• nukampissa mettaá¹ƒ v
paccupaá¹-á¹-hitaá¹ƒ hoti sapattakaá¹ƒ vÄ• â€™â€™ ti? ``sapattakaá¹ƒ, bho gotamaâ€™â€
paccupaá¹-á¹-hite micchÄ• diá¹-á¹-hi vÄ• hoti sammÄ• diá¹-á¹-hi vÄ• â€™â€™ ti? ``micchÄ
gotamaâ€™â€™. ``micchÄ• diá¹-á¹-hissa \Ee I 228/ kho ahaá¹ƒ, lohicca, dvinnaá¹ƒ gatÄ«na
gatiá¹ƒ vadÄ• mi --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™.

<511> ``iti \Se I 289/ kira, lohicca, yo evaá¹ƒ vadeyya --- ``lohicco brÄ• hmaá¹‡o sÄ• lavatik
ajjhÄ• vasati; yÄ• sÄ• lavatikÄ• ya samudayasaÃ±jÄ• ti, lohiccova taá¹ƒ brÄ• hmaá¹‡o eka
aÃ±Ã±esaá¹ƒ dadeyyÄ• â€™â€™ ti. evaá¹ƒvÄ• dÄ« so ye taá¹ƒ upajÄ«vanti, tesaá¹ƒ antar
samÄ• no ahitÄ• nukampÄ« hoti, ahitÄ• nukampissa sapattakaá¹ƒ cittaá¹ƒ paccupaá¹-á¹-hit
paccupaá¹-á¹-hite micchÄ• diá¹-á¹-hi hoti. evameva kho, lohicca, yo evaá¹ƒ vadeyya --- ``idh
218/ vÄ• brÄ• hmaá¹‡o vÄ• kusalaá¹ƒ dhammaá¹ƒ adhigaccheyya, kusalaá¹ƒ dhammaá¹ƒ
Ä• roceyya, kiÃ±hi paro parassa karissati. seyyathÄ• pi nÄ• ma purÄ• á¹‡aá¹ƒ bandhanaá¹ƒ
navaá¹ƒ bandhanaá¹ƒ kareyya ... pe ... karissatÄ«â€™â€™ ti. evaá¹ƒvÄ• dÄ« so ye te kulap
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma evarÅ«paá¹ƒ uá¸·Ä• raá¹ƒ visesaá¹ƒ
sotÄ• pattiphalampi sacchikaronti, sakadÄ• gÄ• miphalampi sacchikaronti, anÄ• gÄ• miphal
arahattampi sacchikaronti, ye cime dibbÄ• gabbhÄ• paripÄ• centi dibbÄ• naá¹ƒ bhavÄ• na
tesaá¹ƒ antarÄ• yakaro hoti, antarÄ• yakaro samÄ• no ahitÄ• nukampÄ« hoti \Ne I 209/, ahi
sapattakaá¹ƒ cittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti, sapattake citte paccupaá¹-á¹-hite micchÄ• d
micchÄ• diá¹-á¹-hissa kho ahaá¹ƒ, lohicca, dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ va
tiracchÄ• nayoniá¹ƒ vÄ• .

<512> ``iti kira, lohicca, yo evaá¹ƒ vadeyya --- ``rÄ• jÄ• pasenadi kosalo kÄ• sikosalaá¹ƒ a
kÄ• sikosale samudayasaÃ±jÄ• ti, rÄ• jÄ• va taá¹ƒ \Se I 290/ pasenadi kosalo ekako paribh
dadeyyÄ• â€™â€™ ti. evaá¹ƒvÄ• dÄ« so ye rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ upajÄ«va
tesaá¹ƒ antarÄ• yakaro hoti. antarÄ• yakaro samÄ• no ahitÄ• nukampÄ« hoti, ahitÄ• nukam
paccupaá¹-á¹-hitaá¹ƒ hoti, sapattake citte paccupaá¹-á¹-hite micchÄ• diá¹-á¹-hi hoti. evamev
evaá¹ƒ vadeyya --- ``idha samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• kusalaá¹ƒ dhammaá¹ƒ adhiga
adhigantvÄ• na parassa Ä• roceyya, kiÃ±hi paro parassa karissati. seyyathÄ• pi nÄ• ma ...
229/ paro parassa karissatÄ«â€™â€™ ti, evaá¹ƒ vÄ• dÄ« so ye te kulaputtÄ• tathÄ• gatap
dhammavinayaá¹ƒ Ä• gamma evarÅ«paá¹ƒ uá¸·Ä• raá¹ƒ visesaá¹ƒ adhigacchanti, sotÄ• pa
sakadÄ• gÄ• miphalampi sacchikaronti, anÄ• gÄ• miphalampi sacchikaronti, arahattampi sa
gabbhÄ• paripÄ• centi dibbÄ• naá¹ƒ bhavÄ• naá¹ƒ abhinibbattiyÄ• , tesaá¹ƒ antarÄ• yakar

samÄ• no ahitÄ• nukampÄ« \Ee I 230/ hoti, ahitÄ• nukampissa sapattakaá¹ƒ cittaá¹ƒ paccu
sapattake citte paccupaá¹-á¹-hite micchÄ• diá¹-á¹-hi hoti. micchÄ• diá¹-á¹-hissa kho ahaá¹ƒ,
gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ vadÄ• mi --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• .

tayo codanÄ• rahÄ•

<513> ``tayo \Be I 219/ khome, lohicca, satthÄ• ro, ye loke codanÄ• rahÄ• ; yo ca panevar
sÄ• codanÄ• bhÅ«tÄ• tacchÄ• dhammikÄ• anavajjÄ• \Se I 291/. katame tayo? idha, loh
yassatthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, svÄ• ssa sÄ• maÃ±Ã±attho ana
sÄ• maÃ±Ã±atthaá¹ƒ ananupÄ• puá¹‡itvÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti --- ``idaá¹ƒ
sukhÄ• yÄ• â€™â€™ ti. tassa sÄ• vakÄ• na sussÅ«santi, na sotaá¹ƒ odahanti, na aÃ±Ã±Ä
vokkamma ca satthusÄ• sanÄ• \Se I 292/ vattanti. so evamassa codetabbo --- ``Ä• yasmÄ•
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito, so te sÄ• maÃ±Ã±attho ananuppatto, taá¹ƒ tvaá¹ƒ
ananupÄ• puá¹‡itvÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desesi --- `idaá¹ƒ vo hitÄ• ya idaá¹ƒ vo
tassa te sÄ• vakÄ• na sussÅ«santi, na sotaá¹ƒ odahanti, na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-ha
satthusÄ• sanÄ• vattanti. seyyathÄ• pi nÄ• ma osakkantiyÄ• vÄ• ussakkeyya, parammuk
sampadamidaá¹ƒ pÄ• pakaá¹ƒ lobhadhammaá¹ƒ vadÄ• mi --- kiÃ±hi paro parassa karissatÄ
lohicca, paá¹-hamo satthÄ• , yo loke codanÄ• raho; yo ca panevarÅ«paá¹ƒ satthÄ• raá¹ƒ co
tacchÄ• dhammikÄ• anavajjÄ• .

<514> ``puna caparaá¹ƒ, lohicca, idhekacco satthÄ• yassatthÄ• ya agÄ• rasmÄ• anagÄ•
svÄ• ssa sÄ• maÃ±Ã±attho ananuppatto hoti. so taá¹ƒ sÄ• maÃ±Ã±atthaá¹ƒ ananupÄ• puá
deseti --- ``idaá¹ƒ vo hitÄ• ya, idaá¹ƒ vo sukhÄ• yÄ• â€™â€™ ti. tassa sÄ• vakÄ• sussÅ«sa
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, na ca vokkamma satthusÄ• sanÄ• vattanti. so evamas
``Ä• yasmÄ• kho yassatthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito, so te sÄ• maÃ±Ã±
sÄ• maÃ±Ã±atthaá¹ƒ ananupÄ• puá¹‡itvÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desesi --- `idaá¹ƒ
sukhÄ• yÄ• â€™ ti. tassa te sÄ• vakÄ• sussÅ«santi, sotaá¹ƒ odahanti \Ee I 231/, aÃ±Ã±Ä•
upaá¹-á¹-hapenti, na ca vokkamma satthusÄ• sanÄ• vattanti. seyyathÄ• pi nÄ• ma sakaá¹ƒ
khettaá¹ƒ niddÄ• yitabbaá¹ƒ maÃ±Ã±eyya \Be I 220/, evaá¹ƒ sampadamidaá¹ƒ pÄ• pakaá¹ƒ
kiÃ±hi paro parassa karissatÄ«â€™â€™ ti. ayaá¹ƒ kho, lohicca, dutiyo satthÄ• , yo, loke co
panevarÅ«paá¹ƒ satthÄ• raá¹ƒ codeti, sÄ• codanÄ• bhÅ«tÄ• tacchÄ• dhammikÄ• anava

<515> ``puna caparaá¹ƒ, lohicca, idhekacco satthÄ• yassatthÄ• ya agÄ• rasmÄ• anagÄ•
svÄ• ssa sÄ• maÃ±Ã±attho anuppatto hoti. so taá¹ƒ sÄ• maÃ±Ã±atthaá¹ƒ anupÄ• puá¹‡itvÄ
deseti --- ``idaá¹ƒ vo hitÄ• ya idaá¹ƒ vo sukhÄ• yÄ• â€™â€™ ti. tassa sÄ• vakÄ• na sussÅ
odahanti, na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, vokkamma ca satthusÄ• sanÄ• vattanti. s
``Ä• yasmÄ• kho yassatthÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito, so te sÄ• maÃ±Ã±
sÄ• maÃ±Ã±atthaá¹ƒ anupÄ• puá¹‡itvÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desesi --- `idaá¹ƒ vo

sukhÄ• yÄ• â€™ ti. tassa te sÄ• vakÄ• na sussÅ«santi, na sotaá¹ƒ odahanti, na aÃ±Ã±Ä•
\Se I 293/, vokkamma ca satthusÄ• sanÄ• vattanti. seyyathÄ• pi nÄ• ma purÄ• á¹‡aá¹ƒ bar
aÃ±Ã±aá¹ƒ navaá¹ƒ bandhanaá¹ƒ kareyya, evaá¹ƒ sampadamidaá¹ƒ pÄ• pakaá¹ƒ lobhadha
parassa karissatÄ«â€™â€™ ti. ayaá¹ƒ kho, lohicca, tatiyo satthÄ• , yo loke codanÄ• raho; y
satthÄ• raá¹ƒ codeti, sÄ• codanÄ• bhÅ«tÄ• tacchÄ• dhammikÄ• anavajjÄ• . ime \Ne I 21
tayo satthÄ• ro, ye loke codanÄ• rahÄ• , yo ca panevarÅ«pe satthÄ• ro codeti, sÄ• codanÄ
dhammikÄ• anavajjÄ• ti.

nacodanÄ• rahasatthu

<516> evaá¹ƒ vutte, lohicco brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``atthi pana, bho g
yo loke nacodanÄ• rahoâ€™â€™ ti? ``atthi kho, lohicca, satthÄ• , yo loke nacodanÄ• rahoâ
so, bho gotama, satthÄ• , yo loke nacodanÄ• rahoâ€™â€™ ti?

``idha, lohicca, tathÄ• gato loke uppajjati arahaá¹ƒ, sammÄ• sambuddho ... pe ... (yathÄ• 1
evaá¹ƒ vitthÄ• retabbaá¹ƒ). evaá¹ƒ kho, lohicca, bhikkhu sÄ«lasampanno \Be I 221/ hoti ... p
jhÄ• naá¹ƒ upasampajja viharati ... \Ee I 233/ yasmiá¹ƒ kho, lohicca, satthari sÄ• vako evarÅ
visesaá¹ƒ adhigacchati, ayampi kho, lohicca, satthÄ• , yo loke nacodanÄ• raho \Se I 294/. y
satthÄ• raá¹ƒ codeti, sÄ• codanÄ• abhÅ«tÄ• atacchÄ• adhammikÄ• sÄ• vajjÄ• ... pe ...
... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... \Ne I 212/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. yasm
lohicca, satthari sÄ• vako evarÅ«paá¹ƒ uá¸·Ä• raá¹ƒ visesaá¹ƒ adhigacchati, ayampi kho, lo
loke nacodanÄ• raho, yo ca panevarÅ«paá¹ƒ satthÄ• raá¹ƒ codeti, sÄ• codanÄ• abhÅ«tÄ•
sÄ• vajjÄ• ... Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti ... pe ... yasmi
satthari sÄ• vako evarÅ«paá¹ƒ uá¸·Ä• raá¹ƒ visesaá¹ƒ adhigacchati, ayampi kho, lohicca, sa
nacodanÄ• raho, yo ca panevarÅ«paá¹ƒ satthÄ• raá¹ƒ codeti, sÄ• codanÄ• abhÅ«tÄ• ata
... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti. yasmiá¹ƒ kho, lohicca, satthari sÄ• vako evarÅ«
visesaá¹ƒ adhigacchati, ayampi kho, lohicca, satthÄ• , yo loke \Ee I 234/ nacodanÄ• raho, y
satthÄ• raá¹ƒ codeti, sÄ• codanÄ• abhÅ«tÄ• atacchÄ• adhammikÄ• sÄ• vajjÄ• â€™â€™

<517> evaá¹ƒ vutte, lohicco brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``seyyathÄ• pi, bh
purisaá¹ƒ narakapapÄ• taá¹ƒ patantaá¹ƒ kesesu gahetvÄ• uddharitvÄ• thale patiá¹-á¹-hape
bhotÄ• gotamena narakapapÄ• taá¹ƒ papatanto uddharitvÄ• thale patiá¹-á¹-hÄ• pito. abhik
abhikkantaá¹ƒ, bho gotama, seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-id
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«â€™ ti. evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo p
bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upA
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

lohiccasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dvÄ• dasamaá¹ƒ.

13. tevijjasuttaá¹ƒ

<518> evaá¹ƒ \Ne I 214/ \Be I 222/ \Ee I 235/ \Se I 295/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• mo tadavasari. tatra sudaá¹ƒ bhagavÄ• manasÄ•
manasÄ• kaá¹-assa aciravatiyÄ• nadiyÄ• tÄ«re ambavane.

<519> tena kho pana samayena sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• brÄ• hma
paá¹-ivasanti, seyyathidaá¹ƒ --- caá¹…kÄ« brÄ• hmaá¹‡o tÄ• rukkho brÄ• hmaá¹‡o pokkhar
jÄ• á¹‡usoá¹‡i brÄ• hmaá¹‡o todeyyo brÄ• hmaá¹‡o aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±

<520> atha kho vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• naá¹ƒ mÄ• á¹‡avÄ• naá¹ƒ jaá¹…ghavihÄ•
anuvicarantÄ• naá¹ƒ maggÄ• magge kathÄ• udapÄ• di. atha kho vÄ• seá¹-á¹-ho mÄ• á¹‡av
ujumaggo, ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkarassa brahmasahabyatÄ• ya, yvÄ
pokkharasÄ• tinÄ• â€™â€™ ti. bhÄ• radvÄ• jopi mÄ• á¹‡avo evamÄ• ha --- ``ayameva ujum
236/ niyyÄ• niko, niyyÄ• ti takkarassa brahmasahabyatÄ• ya, yvÄ• yaá¹ƒ akkhÄ• to brÄ• hm
ti. neva kho asakkhi vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhÄ• radvÄ• jaá¹ƒ mÄ• á¹‡avaá¹ƒ saÃ±Ã±
bhÄ• radvÄ• jo mÄ• á¹‡avopi vÄ• seá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ.

<521> atha \Se I 296/ kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhÄ• radvÄ• jaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä
bhÄ• radvÄ• ja, samaá¹‡o gotamo sakyaputto sakyakulÄ• pabbajito manasÄ• kaá¹-e vihara
aciravatiyÄ• nadiyÄ• tÄ«re ambavane. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kaly
abbhuggato --- ``itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno
purisadammasÄ• rathi satthÄ• \Be I 223/ devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™â€™
bhÄ• radvÄ• ja, yena samaá¹‡o gotamo tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• et
pucchissÄ• ma. yathÄ• no samaá¹‡o gotamo byÄ• karissati, tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ
bhoâ€™â€™ ti kho bhÄ• radvÄ• jo mÄ• á¹‡avo vÄ• seá¹-á¹-hassa mÄ• á¹‡avassa paccass

maggÄ• maggakathÄ•

<522> atha kho vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• mÄ• á¹‡avÄ• yena bhagavÄ• tenupasaá¹
bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhagavantaá¹ƒ etadavo
amhÄ• kaá¹ƒ jaá¹…ghavihÄ• raá¹ƒ anucaá¹…kamantÄ• naá¹ƒ anuvicarantÄ• naá¹ƒ maggÄ
evaá¹ƒ vadÄ• mi --- `ayameva ujumaggo, ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkara
yvÄ• yaá¹ƒ akkhÄ• to brÄ• hmaá¹‡ena pokkharasÄ• tinÄ• â€™ ti. bhÄ• radvÄ• jo mÄ• á¹‡a

ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkarassa brahmasahabyatÄ• ya, yvÄ• yaá¹ƒ ak
tÄ• rukkhenÄ• â€™ ti. ettha, bho gotama, attheva viggaho, atthi vivÄ• do, atthi nÄ• nÄ• vÄ•

<523> ``iti \Ee I 237/ kira \Se I 297/, vÄ• seá¹-á¹-ha, tvaá¹ƒ evaá¹ƒ vadesi --- ``ayameva uju
ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkarassa brahmasahabyatÄ• ya, yvÄ• yaá¹ƒ ak
pokkharasÄ• tinÄ• â€™â€™ ti. bhÄ• radvÄ• jo mÄ• á¹‡avo evamÄ• ha --- ``ayameva ujuma
niyyÄ• ti takkarassa brahmasahabyatÄ• ya, yvÄ• yaá¹ƒ akkhÄ• to brÄ• hmaá¹‡ena tÄ• rukk
pana vo, vÄ• seá¹-á¹-ha, viggaho, kismiá¹ƒ vivÄ• do, kismiá¹ƒ nÄ• nÄ• vÄ• doâ€™â€™ ti?

<524> ``maggÄ• magge, bho gotama. kiÃ±cÄ• pi, bho gotama, brÄ• hmaá¹‡Ä• nÄ• nÄ• m
brÄ• hmaá¹‡Ä• tittiriyÄ• brÄ• hmaá¹‡Ä• chandokÄ• brÄ• hmaá¹‡Ä• bavhÄ• rijjhÄ• brÄ•
tÄ• ni niyyÄ• nikÄ• niyyanti takkarassa brahmasahabyatÄ• ya.

``seyyathÄ• pi \Be I 224/, bho gotama, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re bahÅ«ni
bhavanti, atha kho sabbÄ• ni tÄ• ni gÄ• masamosaraá¹‡Ä• ni bhavanti; evameva kho, bho g
brÄ• hmaá¹‡Ä• nÄ• nÄ• magge paÃ±Ã±apenti, addhariyÄ• brÄ• hmaá¹‡Ä• tittiriyÄ• brÄ•
brÄ• hmaá¹‡Ä• bavhÄ• rijjhÄ• brÄ• hmaá¹‡Ä• , atha kho sabbÄ• ni tÄ• ni niyyÄ• nikÄ• ni
brahmasahabyatÄ• yÄ• â€™â€™ ti.

vÄ• seá¹-á¹-hamÄ• á¹‡avÄ• nuyogo

<525> ``niyyantÄ«ti vÄ• seá¹-á¹-ha vadesiâ€™â€™ ? ``niyyantÄ«ti, bho gotama, vadÄ• miâ
vÄ• seá¹-á¹-ha, vadesiâ€™â€™ ? ``niyyantÄ«ti, bho gotama, vadÄ• miâ€™â€™. ``niyyantÄ
vadesiâ€™â€™ ? ``niyyantÄ«â€™â€™ ti, bho gotama, vadÄ• miâ€™â€™.

``kiá¹ƒ \Ee I 238/ pana, vÄ• seá¹-á¹-ha, atthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ekab
brahmÄ• sakkhidiá¹-á¹-hoâ€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™ \Se I 298/.

``kiá¹ƒ pana, vÄ• seá¹-á¹-ha, atthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyopi, y
sakkhidiá¹-á¹-hoâ€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

``kiá¹ƒ pana, vÄ• seá¹-á¹-ha, atthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyapÄ•
sakkhidiá¹-á¹-hoâ€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

``kiá¹ƒ pana, vÄ• seá¹-á¹-ha, atthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ yÄ• va sattamÄ
{sattamÄ• cariyamahayugÄ• (Se) } yena brahmÄ• sakkhidiá¹-á¹-hoâ€™â€™ ti? ``no hidaá

<526> ``kiá¹ƒ pana, vÄ• seá¹-á¹-ha, yepi tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• isa

mantÄ• naá¹ƒ pavattÄ• ro, yesamidaá¹ƒ etarahi tevijjÄ• brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ ma
pavuttaá¹ƒ samihitaá¹ƒ {samÄ«hitaá¹ƒ (Se) }, tadanugÄ• yanti, tadanubhÄ• santi, bhÄ• sitar
vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako vÄ• madevo vessÄ• mitto y
bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu. tepi evamÄ• haá¹ƒsu --- `mayametaá¹ƒ jÄ• n
yattha vÄ• brahmÄ• , yena vÄ• brahmÄ• , yahiá¹ƒ vÄ• brahmÄ• â€™â€™ â€™ ti? ``no hi

<527> ``iti \Be I 225/ kira, vÄ• seá¹-á¹-ha, natthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ el
yena brahmÄ• sakkhidiá¹-á¹-ho. natthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyc
sakkhidiá¹-á¹-ho \Ne I 217/. natthi koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyapÄ• c
sakkhidiá¹-á¹-ho. natthi \Ee I 239/ koci tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ yÄ• va sattamÄ•
yena brahmÄ• sakkhidiá¹-á¹-ho. yepi \Se I 299/ kira tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ pu
kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro, yesamidaá¹ƒ etarahi tevijjÄ• brÄ• hmaá¹‡Ä• porÄ• á¹
pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ• yanti, tadanubhÄ• santi, bhÄ• sitamanubhÄ• santi, vÄ• c
seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako vÄ• madevo vessÄ• mitto yamataggi aá¹…gÄ«raso
kassapo bhagu, tepi na evamÄ• haá¹ƒsu --- `mayametaá¹ƒ jÄ• nÄ• ma, mayametaá¹ƒ pass
vÄ• brahmÄ• , yahiá¹ƒ vÄ• brahmÄ• â€™ ti. teva tevijjÄ• brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒs
na passÄ• ma, tassa sahabyatÄ• ya maggaá¹ƒ desema. ayameva ujumaggo ayamaÃ±jasÄ•
takkarassa brahmasahabyatÄ• yÄ• â€™â€™ â€™ ti.

<528> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, nanu evaá¹ƒ sante tevijjÄ• naá¹ƒ brÄ• hma
appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bho gotama,
brÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

``sÄ• dhu, vÄ• seá¹-á¹-ha, te vata {teva (Katthaci) }, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä
yaá¹ƒ na passanti, tassa sahabyatÄ• ya maggaá¹ƒ desessanti. `ayameva ujumaggo, ayama
niyyÄ• ti takkarassa brahmasahabyatÄ• yÄ• â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<529> ``seyyathÄ• pi, vÄ• seá¹-á¹-ha, andhaveá¹‡i \Se I 300/ paramparasaá¹ƒsattÄ• purim
majjhimopi na passati, pacchimopi na passati. evameva kho, vÄ• seá¹-á¹-ha, andhaveá¹‡Å«
tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ bhÄ• sitaá¹ƒ, purimopi na passati, majjhimopi na passa
passati. tesamidaá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ bhÄ• sitaá¹ƒ \Ee I 240/ hassakaÃ
nÄ• makaÃ±Ã±eva sampajjati, rittakaÃ±Ã±eva sampajjati, tucchakaÃ±Ã±eva sampajjati.

<530> ``taá¹ƒ \Be I 226/ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, passanti tevijjÄ• brÄ• hmaá¹‡Ä
aÃ±Ã±e cÄ• pi bahujanÄ• , yato ca candimasÅ«riyÄ• uggacchanti, yattha ca ogacchanti, Ä
paÃ±jalikÄ• namassamÄ• nÄ• anuparivattantÄ«â€™â€™ ti?

``evaá¹ƒ, bho gotama, passanti tevijjÄ• brÄ• hmaá¹‡Ä• candimasÅ«riye, aÃ±Ã±e cÄ• pi b

ca candimasÅ«riyÄ• uggacchanti, yattha ca ogacchanti, Ä• yÄ• canti thomayanti paÃ±jalikÄ
anuparivattantÄ«â€™â€™ ti.

<531> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, yaá¹ƒ passanti tevijjÄ• brÄ• hmaá¹‡Ä• ca
cÄ• pi bahujanÄ• , yato ca candimasÅ«riyÄ• uggacchanti, yattha ca ogacchanti, Ä• yÄ• can
namassamÄ• nÄ• anuparivattanti, pahonti tevijjÄ• brÄ• hmaá¹‡Ä• candimasÅ«riyÄ• naá¹ƒ
desetuá¹ƒ --- ``ayameva ujumaggo, ayamaÃ±jasÄ• yano niyyÄ• niko, niyyÄ• ti takkarassa c
sahabyatÄ• yÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

``iti kira, vÄ• seá¹-á¹-ha, yaá¹ƒ passanti tevijjÄ• brÄ• hmaá¹‡Ä• candimasÅ«riye, aÃ±Ã±e
ca candimasÅ«riyÄ• uggacchanti, yattha \Se I 301/ ca ogacchanti, Ä• yÄ• canti thomayanti
namassamÄ• nÄ• anuparivattanti, tesampi nappahonti candimasÅ«riyÄ• naá¹ƒ sahabyatÄ•
``ayameva ujumaggo, ayamaÃ±jasÄ• yano niyyÄ• niko, niyyÄ• ti takkarassa candimasÅ«riy
ti.

<532> ``iti pana {kiá¹ƒ pana (Ce Se Ee) } na kira tevijjehi brÄ• hmaá¹‡ehi brahmÄ• sakkhid
tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ Ä• cariyehi brahmÄ• sakkhidiá¹-á¹-ho. napi kira tevijjÄ•
\Ee I 241/ Ä• cariyapÄ• cariyehi brahmÄ• sakkhidiá¹-á¹-ho. napi kira tevijjÄ• naá¹ƒ brÄ• hm
sattamÄ• {sattamehi (?) } Ä• cariyÄ• mahayugehi brahmÄ• sakkhidiá¹-á¹-ho. yepi kira tevi
brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro, y
brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ•
bhÄ• sitamanubhÄ• santi, vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako v
vessÄ• mitto yamataggi aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu, tepi n
``mayametaá¹ƒ jÄ• nÄ• ma, mayametaá¹ƒ passÄ• ma, yattha vÄ• brahmÄ• , yena vÄ• bra
ti. teva tevijjÄ• brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu --- ``yaá¹ƒ na jÄ• nÄ• ma, yaá¹ƒ na passÄ
maggaá¹ƒ desema --- ayameva ujumaggo ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkara
ti.

<533> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, nanu evaá¹ƒ sante tevijjÄ• naá¹ƒ brÄ• hma
appÄ• á¹-ihÄ«rakataá¹ƒ \Ne I 219/ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bh
sante tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ

``sÄ• dhu, vÄ• seá¹-á¹-ha, te vata, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä• yaá¹ƒ na jÄ• na
tassa sahabyatÄ• ya maggaá¹ƒ desessanti --- ``ayameva ujumaggo, ayamaÃ±jasÄ• yano n
takkarassa brahmasahabyatÄ• yÄ• â€™â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

janapadakalyÄ• á¹‡Ä«upamÄ•

<534> ``seyyathÄ• pi, vÄ• seá¹-á¹-ha, puriso evaá¹ƒ vadeyya --- ``ahaá¹ƒ yÄ• imasmiá¹ƒ ja
janapadakalyÄ• á¹‡Ä«, taá¹ƒ icchÄ• mi, taá¹ƒ kÄ• memÄ«â€™â€™ ti. tamenaá¹ƒ evaá¹ƒ va
yaá¹ƒ tvaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ icchasi kÄ• mesi, jÄ• nÄ• si taá¹ƒ janapadakalyÄ• á¹‡i
brÄ• hmaá¹‡Ä« vÄ• vessÄ« vÄ• suddÄ« vÄ• â€™â€™ ti? iti puá¹-á¹-ho ``noâ€™â€™ ti va

``tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- ``ambho purisa, yaá¹ƒ tvaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ ic
jÄ• nÄ• si taá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ \Ee I 242/ --- evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• ti vÄ• ,
majjhimÄ• vÄ• kÄ• á¸·Ä« vÄ• sÄ• mÄ• vÄ• maá¹…guracchavÄ« vÄ• ti, amukasmiá¹ƒ gÄ
vÄ• â€™â€™ ti? iti puá¹-á¹-ho `noâ€™ ti vadeyya. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- ``ambh
na jÄ• nÄ• si na passasi, taá¹ƒ tvaá¹ƒ icchasi kÄ• mesÄ«â€™â€™ ti? iti puá¹-á¹-ho ``Ä• mÄ

<535> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, nanu evaá¹ƒ sante tassa purisassa appÄ•
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bho gotama, evaá¹ƒ sante tassa puris
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

<536> ``evameva \Be I 228/ kho, vÄ• seá¹-á¹-ha, na kira tevijjehi brÄ• hmaá¹‡ehi brahmÄ•
kira tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ Ä• cariyehi brahmÄ• sakkhidiá¹-á¹-ho, napi kira tev
brÄ• hmaá¹‡Ä• naá¹ƒ Ä• cariyapÄ• cariyehi brahmÄ• sakkhidiá¹-á¹-ho. napi kira tevijjÄ• na
yÄ• va sattamÄ• Ä• cariyÄ• mahayugehi brahmÄ• sakkhidiá¹-á¹-ho. yepi kira tevijjÄ• naá¹ƒ
pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro, yesamidaá¹ƒ etarahi te
porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ• yanti, tadanubhÄ
bhÄ• sitamanubhÄ• santi, vÄ• citamanuvÄ• centi \Ne I 220/, seyyathidaá¹ƒ --- aá¹-á¹-hako v
vessÄ• mitto yamataggi aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu, tepi n
``mayametaá¹ƒ jÄ• nÄ• ma, mayametaá¹ƒ passÄ• ma, yattha vÄ• brahmÄ• , yena vÄ• bra
ti. teva tevijjÄ• brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu --- ``yaá¹ƒ na jÄ• nÄ• ma, yaá¹ƒ na passÄ
maggaá¹ƒ desema --- ayameva ujumaggo ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkara
ti.

<537> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, nanu evaá¹ƒ sante tevijjÄ• naá¹ƒ brÄ• hma
appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bho gotama,
brÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

``sÄ• dhu, vÄ• seá¹-á¹-ha, te vata, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä• yaá¹ƒ na jÄ• na
tassa sahabyatÄ• ya maggaá¹ƒ \Ee I 243/ desessanti --- ayameva ujumaggo ayamaÃ±jasÄ•
takkarassa brahmasahabyatÄ• yÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

nisseá¹‡Ä«upamÄ•

<538> ``seyyathÄ• pi \Se I 303/, vÄ• seá¹-á¹-ha, puriso cÄ• tumahÄ• pathe nisseá¹‡iá¹ƒ ka
Ä• rohaá¹‡Ä• ya. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- ``ambho purisa, yassa tvaá¹ƒ {yaá¹ƒ tva
Ä• rohaá¹‡Ä• ya nisseá¹‡iá¹ƒ karosi, jÄ• nÄ• si taá¹ƒ pÄ• sÄ• daá¹ƒ --- puratthimÄ• ya vÄ•
disÄ• ya pacchimÄ• ya \Be I 229/ vÄ• disÄ• ya uttarÄ• ya vÄ• disÄ• ya ucco vÄ• nÄ«co v
puá¹-á¹-ho ``noâ€™â€™ ti vadeyya.

``tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- ``ambho purisa, yaá¹ƒ tvaá¹ƒ na jÄ• nÄ• si, na passasi,
pÄ• sÄ• dassa Ä• rohaá¹‡Ä• ya nisseá¹‡iá¹ƒ karosÄ«â€™â€™ ti? iti puá¹-á¹-ho ``Ä• mÄ• â

<539> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, nanu evaá¹ƒ sante tassa purisassa appÄ•
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bho gotama, evaá¹ƒ sante tassa puris
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

<540> ``evameva kho, vÄ• seá¹-á¹-ha, na kira tevijjehi brÄ• hmaá¹‡ehi brahmÄ• sakkhidiá
kira tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ Ä• cariyehi brahmÄ• sakkhidiá¹-á¹-ho, napi kira tev
brÄ• hmaá¹‡Ä• naá¹ƒ Ä• cariyapÄ• cariyehi brahmÄ• sakkhidiá¹-á¹-ho, napi kira tevijjÄ• na
yÄ• va sattamÄ• Ä• cariyÄ• mahayugehi brahmÄ• sakkhidiá¹-á¹-ho. yepi kira tevijjÄ• naá¹ƒ
pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro, yesamidaá¹ƒ etarahi te
porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ• yanti, tadanubhÄ
bhÄ• sitamanubhÄ• santi, vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako v
yamataggi aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu, tepi na evamÄ• ha
\Se I 304/, mayametaá¹ƒ passÄ• ma, yattha vÄ• brahmÄ• , yena vÄ• brahmÄ• , yahiá¹ƒ vÄ
brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu --- ``yaá¹ƒ na jÄ• nÄ• ma, yaá¹ƒ na passÄ• ma, tassa sah
desema, ayameva ujumaggo ayamaÃ±jasÄ• yano niyyÄ• niko niyyÄ• ti takkarassa brahmas

<541> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, nanu evaá¹ƒ sante tevijjÄ• naá¹ƒ brÄ• hma
appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bho gotama,
brÄ• hmaá¹‡Ä• naá¹ƒ appÄ• á¹-ihÄ«rakataá¹ƒ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti.

``sÄ• dhu, vÄ• seá¹-á¹-ha. te vata, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä• yaá¹ƒ na jÄ• na
tassa sahabyatÄ• ya maggaá¹ƒ desessanti. ayameva ujumaggo ayamaÃ±jasÄ• yano \Be I 2
takkarassa brahmasabyatÄ• yÄ• ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

aciravatÄ«nadÄ«upamÄ•

<542> ``seyyathÄ• pi, vÄ• seá¹-á¹-ha, ayaá¹ƒ aciravatÄ« nadÄ« pÅ«rÄ• udakassa samatit
puriso Ä• gaccheyya pÄ• ratthiko pÄ• ragavesÄ« pÄ• ragÄ• mÄ« pÄ• raá¹ƒ taritukÄ• mo. s
pÄ• rimaá¹ƒ tÄ«raá¹ƒ avheyya --- ``ehi pÄ• rÄ• pÄ• raá¹ƒ, ehi pÄ• rÄ• pÄ• raâ€™â€™ nti.

<543> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, api nu tassa purisassa avhÄ• yanahetu vÄ
patthanahetu vÄ• abhinandanahetu vÄ• aciravatiyÄ• nadiyÄ• pÄ• rimaá¹ƒ tÄ«raá¹ƒ orima
Ä• gaccheyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

<544> ``evameva kho, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä• ye dhammÄ• brÄ• hmaá¹‡
\Ne I 222/ vattamÄ• nÄ• , ye dhammÄ• abrÄ• hmaá¹‡akÄ• rakÄ• te \Se I 305/ dhamme sa
evamÄ• haá¹ƒsu --- ``indamavhayÄ• ma, somamavhayÄ• ma, varuá¹‡amavhayÄ• ma, Ä«sÄ
pajÄ• patimavhayÄ• ma, brahmamavhayÄ• ma, mahiddhimavhayÄ• ma, yamamavhayÄ• m

``te vata, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä• \Ee I 245/ ye dhammÄ• brÄ• hmaá¹‡akÄ
vattamÄ• nÄ• , ye dhammÄ• abrÄ• hmaá¹‡akÄ• rakÄ• te dhamme samÄ• dÄ• ya vattamÄ
vÄ• patthanahetu vÄ• abhinandanahetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brah
bhavissantÄ«â€™â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<545> ``seyyathÄ• pi, vÄ• seá¹-á¹-ha, ayaá¹ƒ aciravatÄ« nadÄ« pÅ«rÄ• udakassa samatit
puriso Ä• gaccheyya pÄ• ratthiko pÄ• ragavesÄ« pÄ• ragÄ• mÄ« pÄ• raá¹ƒ taritukÄ• mo. s
anduyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸habandhanaá¹ƒ baddho.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, api nu so puriso aciravatiyÄ• nadiyÄ• orimÄ• tÄ
tÄ«raá¹ƒ gaccheyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

<546> ``evameva \Be I 231/ kho, vÄ• seá¹-á¹-ha, paÃ±cime kÄ• maguá¹‡Ä• ariyassa vinay
bandhanantipi vuccanti. katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyy
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• ma
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• .

``ime kho, vÄ• seá¹-á¹-ha, paÃ±ca kÄ• maguá¹‡Ä• ariyassa vinaye andÅ«tipi vuccanti, ban
I 306/. ime kho vÄ• seá¹-á¹-ha paÃ±ca kÄ• maguá¹‡e tevijjÄ• brÄ• hmaá¹‡Ä• gadhitÄ• mu
anÄ• dÄ«navadassÄ• vino anissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±janti. te vata, vÄ• seá¹-á¹-ha,
dhammÄ• brÄ• hmaá¹‡akÄ• rakÄ• , te dhamme pahÄ• ya vattamÄ• nÄ• , ye dhammÄ• \E
dhamme samÄ• dÄ• ya vattamÄ• nÄ• paÃ±ca kÄ• maguá¹‡e gadhitÄ• mucchitÄ• ajjhopa
anissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±jantÄ• kÄ• mandubandhanabaddhÄ• kÄ• yassa bhedÄ
sahabyÅ«pagÄ• bhavissantÄ«â€™â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<547> ``seyyathÄ• pi \Ne I 223/, vÄ• seá¹-á¹-ha, ayaá¹ƒ aciravatÄ« nadÄ« pÅ«rÄ• udakas
kÄ• kapeyyÄ• . atha puriso Ä• gaccheyya pÄ• ratthiko pÄ• ragavesÄ« pÄ• ragÄ• mÄ« pÄ•

sasÄ«saá¹ƒ pÄ• rupitvÄ• nipajjeyya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, api nu so puriso aciravatiyÄ• nadiyÄ• orimÄ• tÄ
tÄ«raá¹ƒ gaccheyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

<548> ``evameva kho, vÄ• seá¹-á¹-ha, paÃ±cime nÄ«varaá¹‡Ä• ariyassa vinaye Ä• varaá¹
nÄ«varaá¹‡Ä• tipi vuccanti, onÄ• hanÄ• tipi vuccanti, pariyonÄ• hanÄ• tipi vuccanti. katame
kÄ• macchandanÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thinamiddhanÄ«varaá¹‡aá¹ƒ
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá¹ƒ. ime kho, vÄ• seá¹-á¹-ha, p
ariyassa vinaye Ä• varaá¹‡Ä• tipi vuccanti, nÄ«varaá¹‡Ä• tipi vuccanti, onÄ• hanÄ• tipi vucc
pariyonÄ• hanÄ• tipi vuccanti.

<549> ``imehi \Se I 307/ kho, vÄ• seá¹-á¹-ha, paÃ±cahi nÄ«varaá¹‡ehi tevijjÄ• brÄ• hmaá¹
onaddhÄ• {ophuá¹-Ä• (Ce Katthaci), ophutÄ• (Se) } pariyonaddhÄ• . te vata, vÄ• seá¹-á¹-h
ye \Be I 232/ dhammÄ• brÄ• hmaá¹‡akÄ• rakÄ• te dhamme pahÄ• ya vattamÄ• nÄ• , ye c
dhamme samÄ• dÄ• ya vattamÄ• nÄ• paÃ±cahi nÄ«varaá¹‡ehi Ä• vuá¹-Ä• nivuá¹-Ä• ona
{pariyonaddhÄ• , te (Se Katthaci) } kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahmÄ• naá¹ƒ
bhavissantÄ«â€™â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

saá¹ƒsandanakathÄ•

<550> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, kinti te sutaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vudc
Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ, sapariggaho vÄ• brahmÄ• apariggaho
gotamaâ€™â€™. ``saveracitto vÄ• averacitto vÄ• â€™â€™ ti? ``averacitto, bho gotamaâ€
vÄ• abyÄ• pajjacitto vÄ• â€™â€™ ti? ``abyÄ• pajjacitto, bho gotamaâ€™â€™. ``saá¹ƒkiliá
asaá¹ƒkiliá¹-á¹-hacitto vÄ• â€™â€™ ti? ``asaá¹ƒkiliá¹-á¹-hacitto, bho gotamaâ€™â€™. ``vas
avasavattÄ« vÄ• â€™â€™ ti? ``vasavattÄ«, bho gotamaâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, sapariggahÄ• vÄ• tevijjÄ• brÄ• hmaá¹‡Ä• apar
``sapariggahÄ• , bho gotamaâ€™â€™. ``saveracittÄ• vÄ• averacittÄ• vÄ• â€™â€™ ti? ``
gotamaâ€™â€™ \Ne I 224/. ``sabyÄ• pajjacittÄ• vÄ• abyÄ• pajjacittÄ• vÄ• â€™â€™ ti? ``
gotamaâ€™â€™. ``saá¹ƒkiliá¹-á¹-hacittÄ• vÄ• asaá¹ƒkiliá¹-á¹-hacittÄ• vÄ• â€™â€™ ti? ``
bho gotamaâ€™â€™. ``vasavattÄ« vÄ• avasavattÄ« vÄ• â€™â€™ ti? ``avasavattÄ«, bho g

<551> ``iti \Se I 308/ kira, vÄ• seá¹-á¹-ha, sapariggahÄ• tevijjÄ• brÄ• hmaá¹‡Ä• aparigga
sapariggahÄ• naá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ apariggahena brahmunÄ• saddhi
ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``sÄ• dhu, vÄ• seá¹-á¹-ha, te vata, vÄ• seá¹-á¹-ha, s
brÄ• hmaá¹‡Ä• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apariggahassa \Ee I 248/ brahmun

bhavissantÄ«â€™â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``iti kira, vÄ• seá¹-á¹-ha, saveracittÄ• tevijjÄ• brÄ• hmaá¹‡Ä• , averacitto brahmÄ• ... pe .
sabyÄ• pajjacittÄ• tevijjÄ• brÄ• hmaá¹‡Ä• abyÄ• pajjacitto brahmÄ• ... saá¹ƒkiliá¹-á¹-haci
brÄ• hmaá¹‡Ä• asaá¹ƒkiliá¹-á¹-hacitto brahmÄ• ... avasavattÄ« tevijjÄ• \Be I 233/ brÄ• hm
brahmÄ• , api nu kho avasavattÄ«naá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vasavattinÄ•
saá¹ƒsandati sametÄ«â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``sÄ• dhu, vÄ• seá¹
vÄ• seá¹-á¹-ha, avasavattÄ« tevijjÄ• brÄ• hmaá¹‡Ä• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
sahabyÅ«pagÄ• bhavissantÄ«â€™â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<552> ``idha kho pana te, vÄ• seá¹-á¹-ha, tevijjÄ• brÄ• hmaá¹‡Ä• Ä• sÄ«ditvÄ• {Ä• disitv
saá¹ƒsÄ«danti, saá¹ƒsÄ«ditvÄ• visÄ• raá¹ƒ {visÄ• daá¹ƒ (Ce Ee), visattaá¹ƒ (Se) } pÄ• puá
{sukkhataraá¹‡aá¹ƒ (Katthaci) } maÃ±Ã±e taranti. tasmÄ• idaá¹ƒ tevijjÄ• naá¹ƒ brÄ• hmaá¹
tevijjÄ• iriá¹‡antipi vuccati, tevijjÄ• vivanantipi vuccati, tevijjÄ• byasanantipi vuccatÄ«â€™â€
<553> evaá¹ƒ \Se I 309/ vutte, vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``s
gotama, samaá¹‡o gotamo brahmÄ• naá¹ƒ sahabyatÄ• ya maggaá¹ƒ jÄ• nÄ• tÄ«â€™â€™
vÄ• seá¹-á¹-ha. Ä• sanne ito manasÄ• kaá¹-aá¹ƒ, na ito dÅ«re manasÄ• kaá¹-aâ€™â€™ nti
Ä• sanne ito manasÄ• kaá¹-aá¹ƒ, na ito dÅ«re manasÄ• kaá¹-aâ€™â€™ nti.

<554> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, idhassa puriso manasÄ• kaá¹-e jÄ• tasaá¹
manasÄ• kaá¹-ato tÄ• vadeva avasaá¹-aá¹ƒ \Ee I 249/ manasÄ• kaá¹-assa maggaá¹ƒ pucch
vÄ• seá¹-á¹-ha, tassa purisassa \Ne I 225/ manasÄ• kaá¹-e jÄ• tasaá¹ƒvaddhassa manasÄ•
puá¹-á¹-hassa dandhÄ• yitattaá¹ƒ vÄ• vitthÄ• yitattaá¹ƒ vÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho
kissa hetuâ€™â€™ ? ``amu hi, bho gotama, puriso manasÄ• kaá¹-e jÄ• tasaá¹ƒvaddho, tas
manasÄ• kaá¹-assa maggÄ• ni suviditÄ• nÄ«â€™â€™ ti.

``siyÄ• kho, vÄ• seá¹-á¹-ha, tassa purisassa manasÄ• kaá¹-e jÄ• tasaá¹ƒvaddhassa mana
puá¹-á¹-hassa dandhÄ• yitattaá¹ƒ vÄ• vitthÄ• yitattaá¹ƒ vÄ• , na tveva tathÄ• gatassa brah
brahmalokagÄ• miniyÄ• vÄ• paá¹-ipadÄ• ya puá¹-á¹-hassa dandhÄ• yitattaá¹ƒ vÄ• vitthÄ•
cÄ• haá¹ƒ, vÄ• seá¹-á¹-ha, pajÄ• nÄ• mi brahmalokaÃ±ca brahmalokagÄ• miniÃ±ca paá¹-ip
brahmalokaá¹ƒ upapanno, taÃ±ca pajÄ• nÄ• mÄ«â€™â€™ ti.

<555> evaá¹ƒ \Be I 234/ vutte, vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``s
gotama, samaá¹‡o gotamo brahmÄ• naá¹ƒ sahabyatÄ• ya maggaá¹ƒ desetÄ«â€™â€™ ti. `
brahmÄ• naá¹ƒ sahabyatÄ• ya maggaá¹ƒ desetu \Se I 310/ ullumpatu bhavaá¹ƒ gotamo brÄ
``tena hi, vÄ• seá¹-á¹-ha, suá¹‡Ä• hi; sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€
kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhagavato paccassosi.

brahmalokamaggadesanÄ•

<556> bhagavÄ• etadavoca --- ``idha, vÄ• seá¹-á¹-ha, tathÄ• gato loke uppajjati arahaá¹ƒ,
pe ... \Ee I 250/ (yathÄ• 190-212 anucchedesu evaá¹ƒ vitthÄ• retabbaá¹ƒ). evaá¹ƒ kho, vÄ•
sÄ«lasampanno hoti ... pe ... tassime paÃ±ca nÄ«varaá¹‡e pahÄ«ne attani samanupassato
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati.

``so mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati \Ee I 251/. tathÄ• dutiy
tatiyaá¹ƒ. tathÄ• \Ne I 226/ catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya s
lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ

``seyyathÄ• pi, vÄ• seá¹-á¹-ha, balavÄ• saá¹…khadhamo appakasireneva catuddisÄ• viÃ±
vÄ• seá¹-á¹-ha, evaá¹ƒ bhÄ• vitÄ• ya mettÄ• ya cetovimuttiyÄ• yaá¹ƒ pamÄ• á¹‡akataá¹ƒ k
tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hati. ayampi kho, vÄ• seá¹-á¹-ha, brahmÄ• naá¹ƒ s

``puna caparaá¹ƒ, vÄ• seá¹-á¹-ha, bhikkhu karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ
pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati. tathÄ• dutiyaá¹ƒ. t
tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
\Se I 311/ cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitv

``seyyathÄ• pi \Be I 235/, vÄ• seá¹-á¹-ha, balavÄ• saá¹…khadhamo appakasireneva catud
evameva kho, vÄ• seá¹-á¹-ha, evaá¹ƒ bhÄ• vitÄ• ya upekkhÄ• ya cetovimuttiyÄ• yaá¹ƒ pan
taá¹ƒ tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hati. ayaá¹ƒ kho, vÄ• seá¹-á¹-ha, brahmÄ• na
maggo.

<557> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vÄ• seá¹-á¹-ha, evaá¹ƒvihÄ• rÄ« bhikkhu sapariggaho vÄ•
``apariggaho, bho gotamaâ€™â€™. ``saveracitto vÄ• averacitto vÄ• â€™â€™ ti? ``averaci
``sabyÄ• pajjacitto vÄ• abyÄ• pajjacitto vÄ• â€™â€™ ti? ``abyÄ• pajjacitto, bho gotamaâ€™
``saá¹ƒkiliá¹-á¹-hacitto vÄ• asaá¹ƒkiliá¹-á¹-hacitto vÄ• â€™â€™ ti? ``asaá¹ƒkiliá¹-á¹-hacitto,
gotamaâ€™â€™. ``vasavattÄ« vÄ• avasavattÄ« vÄ• â€™â€™ ti? ``vasavattÄ«, bho gotam

``iti \Ee I 252/ kira, vÄ• seá¹-á¹-ha, apariggaho bhikkhu, apariggaho brahmÄ• . api nu kho a
bhikkhuno apariggahena brahmunÄ• saddhiá¹ƒ saá¹ƒsandati sametÄ«â€™â€™ ti? ``evaá¹
``sÄ• dhu, vÄ• seá¹-á¹-ha, so vata vÄ• seá¹-á¹-ha apariggaho bhikkhu kÄ• yassa bhedÄ• p
apariggahassa brahmuno sahabyÅ«pago bhavissatÄ«â€™â€™ ti, á¹-hÄ• nametaá¹ƒ vijjati.

<558> ``iti kira, vÄ• seá¹-á¹-ha, averacitto bhikkhu, averacitto brahmÄ• ... pe ... abyÄ• pajja
abyÄ• pajjacitto brahmÄ• ... asaá¹ƒkiliá¹-á¹-hacitto bhikkhu, asaá¹ƒkiliá¹-á¹-hacitto \Ne I 227
vasavattÄ« bhikkhu, vasavattÄ« brahmÄ• , api nu kho vasavattissa bhikkhuno vasavattinÄ•
saá¹ƒsandati sametÄ«â€™â€™ ti \Se I 312/? ``evaá¹ƒ, bho gotamaâ€™â€™. ``sÄ• dhu, vÄ
vÄ• seá¹-á¹-ha, vasavattÄ« bhikkhu kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• vasavattissa br
bhavissatÄ«ti, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti.

<559> evaá¹ƒ vutte, vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• mÄ• á¹‡avÄ• bhagavantaá¹ƒ etadavo
gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyy
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«â€™ ti. evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ• sito
bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma, dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. u
dhÄ• retu ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ gateâ€™â€™ ti.

tevijjasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ terasamaá¹ƒ.

sÄ«lakkhandhavaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

brahmÄ• sÄ• maÃ±Ã±aambaá¹-á¹-ha \Ee I 253/,

soá¹‡akÅ«á¹-amahÄ• lijÄ• linÄ«.

sÄ«hapoá¹-á¹-hapÄ• dasubho kevaá¹-á¹-o,

lohiccatevijjÄ• terasÄ• ti ||

sÄ«lakkhandhavaggapÄ• á¸·i niá¹-á¹-hitÄ• .

The following is the Pali text of the Uraga Sutta, with an ASCII representation of the diacritics. The rules are these:

1. A doubled vowel represents a long vowel (e.g., "aa" for "a" macron).

2. The consonantal diacritic precedes the letter to which it applies. For example, ".n" for the cerebral "n" ("n dot-under"); "~n" for the palatal "n" ("n-tilde"); etc.

Uraga Sutta

1. Yo ve uppatitaa vineti kodhaa
visa.ta.m sappavisa.m va osadhehi
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

2. Yo raagam udacchidaa asesa.m
bhisapuppha.m va saroruha.m vigayha
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

3. Yo ta.nham udacchidaa asesa.m
sarita.m siighasara.m visosayitvaa
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

4. Yo maanam udabbadhii asesa.m
na.lasetu.m va sudubbala.m mahogho
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

5. Yo naajjhagamaa bhavesu saara.m

vicina.m puppham iva udumbaresu
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

6. Yass'antarato na santi kopaa
itibhavaabhavata~nca viitivatto
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

7. Yassa vitakkaa vidhuupitaave
ajjhatta.m suvikappitaa asesaa
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

8. Yo naaccasaarii na paccasaarii
sabbam accagamaa imam papa~nca.m
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

9. Yo naaccasaarii na paccasaarii
sabba.m vitatham idan'ti ~natvaa loke
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

10. Yo naaccasaarii na paccasaarii
sabba.m vitatham idan'ti viitalobho
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

11. Yo naaccasaarii na paccasaarii
sabba.m vitatham idan'ti viitaraago
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

12. Yo naaccasaarii na paccasaarii
sabba.m vitatham idan'ti viitadoso
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

13. Yo naaccasaarii na paccasaarii
sabba.m vitatham idan'ti viitamoho
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

14. Yass'aanusayaa na santi keci
muulaa akusalaa samuuhataase
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

15. Yassa darathajaa na santi keci
ora.m aagamanaaya paccayaase
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

16. Yassa vanathajaa na santi keci
vinibandhaaya bhavaaya hetukappaa
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

17. Yo niivara.ne pahaaya pa~nca
aniigho ti.n.nakatha.mkatho visallo
so bhikkhu jahaati orapaara.m
urago ji.n.nam iva taca.m puraa.na.m.

[end]

From: "Josh N. Pritikin" <jpab+@andrew.cmu.edu>
Newsgroups: soc.religion.eastern
Date: 11 May 1993 10:38:52 -0700

The Diamond Cutter (Vajrachchedika)
revision 1.0

---------- forward

I became interested in The Diamond Sutra after reading a short post on soc.religion.eastern. The post described a paradox so confusing, i was drawn to investigate further. This version is taken mostly word-for-word from a book published by Concord Grove Press (Copyright 1983), with all the flowery language cut out. If you want to read about, "The Venerable Wonderous Lord Buddha," read a different translation. That which is called Buddha, is called Buddha.

-- Josh Pritikin
May 6 1993

---------- The Diamond Cutter

* history

Buddha once dwelt in Anathapindika's Park, in the Jeta Grove at Sravasti, with 1,250 monks and many Bodhisattvas. Near dawn, Buddha clothed himself, took up his bowl and entered the great city of Sravasti to collect food offered as alms. Having returned and eaten, Buddha put away his bowl and cloak, bathed his feet, and sat with legs crossed and body upright upon the seat arraged for him, mindfully fixing attention in front of himself. Many monks approached Buddha, showing great reverence, and seated themselves about him.

A monk called Subhuti arose from his seat in the midst of the monks and, showing great respect for Buddha, said: "It is wonderful how much Buddha has helped the Budhisattvas. How should men and women who set out on the Bodhisattva Path progress, and how should they control their thoughts?"

* lead all beings to nirvana

Buddha replied: "Listen carefully. All Bodhisattvas should hold this thought: Every kind of create which can be called a 'being', egg-born, formed in a womb, born from moisture or produced by metamorphosis, or with form or without, all these I guide towards Nirvana even though no being at all has been led to Nirvana.

"Why? If in a Bodhisattva the conception of 'being', 'egotistic entity', 'personality' or 'separate existence' should take place, this Bodhisattva would not be an authentic being of wisdom and compassion.

* practice virtue

"A Bodhisattva should practice virtue without regard to appearances, unsupported by sights, sounds, smells, tastes, tactile sensations or mental attachments. A Bodhisattva should practice virtue without attachment to externals. Why? This is the way to being Buddha."

* tathagata's phenomenal attributes

Buddha then asked Subhuti, "But what do you think? Can the Tathagata be recognized by any phenomenal attribute?"

"No, Buddha. Why? Because the Tathagata has taught that the possession of phenomenal attributes is in fact non-possession of any phenomenal attributes."

Buddha elaborated: "Where there is possession of phenomenal attributes, there is delusion; where there is non-possession of any phenomenal attributes, there is no delusion. The Tathagata is therefore recognized by the attribute of having no phenomenal attributes."

* ask about future

Subhuti then asked Buddha: "In the future, in the last five centuries when the way is obscured, will any beings understand the truth of

these teachings?"

Buddha answered: "Do not say this, Subhuti! Even then, in the remote future, there will be beings who will understand the truth when these words are taught. There will even then be Bodhisattvas meritorious in conduct, practised in virtue and full of wisdom who will understand the truth when they hear these teachings. Such Budhisattvas, Subhuti, will not have honoured one Buddha alone, nor will they have rooted their merit under just one Buddha. Rather, these Bodhisattvas, who will find serene faith awakened upon hearing the words of this teaching, will have honoured and rooted themselves in merit under countless Buddhas. They are known to the Tathagata through his Buddha-thought; they are seen by the Tathagata with his Buddha-eye. Hence they are fully known to the Tathagata, and they will all acquire and produce inestimable merit.

"And why? Because, Subhuti, these Bodhisattvas will have no perception of an egotistic self, neither of a separate entity nor of a soul, no perception of a personality. Nor will they even have a perception of dharma or adharma, for in them there will be neither perception nor non-perception.

* explain dharma

"How can this be? If these Bodhisattvas, Subhuti, should perceive either dharma or adharma, they would think of an ego, a separate entity, a soul or a personality. Therefore the Tathagata has taught this saying with a hidden meaning: 'Those who know that the teachings about dharma are like a raft, should renounce dharma and, even more, renounce adharma.'"

Buddha asked: "Do you think, Subhuti, that the Tathagata knows any dharma as the ultimate and perfect enlightenment? Has the Tathagata ever set forth such a teaching?"

Subhuti reponded: "Not according to my understanding of the teachings of the Tathagata. Why? The dharma which the Tathagata fully knows and has set forth can neither be thought nor formulated in words, for

it is neither dharma nor adharma."

* merit is non-merit

"What do you think, Subhuti," Buddha asked, "if a man or woman filled a thousand million worlds with the seven treasures and made a gift of them to the Tathagata, would they accumulate inestimable merit?"

Subhuti answered: "The merit accrued would be beyond reckoning. Why? Because the Tathagata has taught that such merit is non-merit."

* one who has entered the stream

"What do you think, Subhuti," Buddha asked, "does a one who has entered the stream which flows to enlightenment, say 'I have entered the stream'?"

"No, Buddha", Subhuti replied. "For he has won no dharma and therefore he is called one who has entered the stream. No objects of sight or hearing have been won, no smells or tastes, no objects of touch nor even objects of mind. Thus he is called one who has entered the stream. If the thought 'the fruit of entering the stream has been attained by me' occurred to such a one, then he would be seizing upon a self, or personality, a soul or a concept of being."

* one who must return once

Buddha asked: "Subhuti, do you think that one who has to return but once again, even entertains the thought 'the fruit of a once-returner is mine'?"

"No Buddha," Subhuti replied. "For nothing ultimately real has won the status of a once-returner: that is why he is called once-returner."

* one who will not return

"Do you think", Buddha asked, "that the one who will not return at

all, ever thinks 'the fruit of the never-returner is mine'?"

"No, Buddha," Subhuti answered. "For nothing which can be considered ultimately real has won the status of never-returner'."

* one who is fully enlightened

"Then," Buddha asked, "does the fully enlightened one, ever think, 'full enlightenment is mine'?"

"Indeed not," Subhuti answered, "for nothing ultimately real is called fully enlightened, and that is why one who is fully enlightened is called fully enlightened. If one who is fully enlightened ever thought 'the fruit of being fully enlightened is mine', he would grasp a self, a personality, a soul or a concept of being."

* dharma is non-dharma

"Do you think, Subhuti," Buddha then asked, "there is any dharma or attainment which the Tathagata acquired from the fully enlightened one?"

"No, not one," Subhuti replired.

* perfection is non-perfection

Buddha said: "If a Bodhisattva declared 'I perfect serene Buddha-fields', his words would be false. Why? Because the Tathagata has taught that the perfection of serene Buddha-frields is non-perfection. Thus the Tathagata speaks of serene Buddha-fields.

"The Budhisattva should develop a thought which is in no way dependent upon sights, sounds, smells tastes, tactile sensations or mental objects.

* existance is non-existance

"Suppose, Subhuti, a man had an enormous body, like Sumeru, the king of mountains. Would the sense of personal existence he had also be enormous?"

"Yes, indeed, Buddha," Subhuti answered. "His sense of personal existence would be enormous. But the Tathagata has taught that personal existence is no-existence, for it is in fact neither existence nor non-existence. So it is called 'personal existence'."

* summerize the teaching on dharma

Subhuti asked Buddha: "What is this teaching on dharma and how shall it be remembered?"

Buddha answered: "This teaching, Subhuti, is known as Prajnaparamita, the perfection of wisdom, and you should remember it as such. Yet the very discourse the Tathagata has taught as 'the perfection of wisdom' is exactly the teaching which is not the perfection of wisdom. Thus it is only *called* Prajnaparamita.

"Do you think, Subhuti, that the Tathagata has taught any special dharma?"

"No, Buddha," Subhuti answered, "not at all!"

* interlude

Subhuti, hearing this discourse on dharma, understood it and was moved to tears. He spoke:

"Buddha! The teaching of the Tathagata regarding dharma is most precious. Through it, Buddha-cognition has arisen in me. Never have I witnessed such a teaching! Blessed are those who when this discourse is taught, have true perception. Yet true perception is in fact no perception, though the Tathagata teaches true perception.

"When this discourse on dharma is being taught, it is easy for me to accept and believe it. But in future days, when the teaching wanes, beings will listen to this teaching, retain it, ponder it, and illuminate it for others, and they will be blessed indeed. For in them no sense of self, no conception of an entity, no perception of personality, will exist. A sense of self is no sense, in truth, a

conception of being is no conception, and a perception of personality is no perception. The Buddhas have transcended all perceptions!"

Buddha said: "It is as you say, Subhuti. Blessed indeed are those beings who do not tremble with fear or awe when they hear this teaching. The Tathagata has taught parama paramita, the supreme perfection. And this teaching of the Tathagata is also the teaching of countless Buddhas.

"Further, Subhuti, the perfection of patience taught by the Tathagata is in reality no perfection. Why? When the Raja of Kalinga mutilated my body, I had at that time no sense of self, no conception of a being, no perception of personality. If such a conception or perception had arisen at that time, anger and hatred would have arisen in me. But for five hundred lives I have been a sage suffused with patience, having no sense of self, no conception of being, no perception of personality.

* practice virtue

"A Bodhisattva, once he has relinquished all perceptions, raises his thought to the enlightenment. He releases a thought free of form, sound, smell, taste, touch or mental activity, free even from dharma and adharma, for all such supporting conditions are in reality no support at all. Hence the Tathagata teaches: virtue should be practised by a Budhisattva who relies on no supporting conditions.

"A Budhisattva should practise virtue in this way for the welfare of all beings. And yet, the perception of a being, Subhuti, is no perception. All those beings just spoken of are in fact no beings. The Tathagata does not speak falsely, but rather speaks the truth, in accord with reality. Yet the dharma which the Tathagata has attained and now illuminates for others is neither real nor unreal.

* renouncing virtue

"A Bodhisattva who is attached to conceptions and perceptions, and who renounces virtue, is like a man groping in the dark. A

Bodhisattva who is free from conceptions and perceptions, and who renounces virtue, is like a man whose eyes see all things clearly in the bright morning sun."

* interlude (2)

Buddha said: "Those good men and women who will take up this teaching on dharma, who will think on it, recite it, study it, and who will illuminate the whole of it for others, they are known to the Tathagata. He recognizes them by his Buddha-cognition and perceives them with his Buddha-eye. These good beings will each bring to fruitation immeasurable and incalculable merit.

"I recollect through my Buddha-cognition, Subhuti, that in the remote past, aeons before the supremely enlightened one, I faultlessly served millions of Buddhas throughout incalculable ages. Nevertheless, the merit gained by those who take up, remember, study, recite and explain to others this discourse in the future, when the way is obscured, will surpass the merit gained in the service I rendered to all Buddhas millions of times over. Their merit has no number; it is incalculable and incomparable.

"If I were to teach just how vast this merit which will be gained in the future is, Subhuti, good men and women who hear me would become confused, mentally disturbed and even frantic. But since the Tathagata has taught that this discourse on dharma is inconceivable, an incommensurable karmic fruit should be expected from it."

* lead all beings to nirvana (2)

Subhuti asked: "How, Buddha, does one who seeks the Bodhisattva Path tread it?"

Buddha answered: "One who sets out on the Bodhisattva Path should continuously think, 'I must lead all brings to absolute Nirvana; nevertheless, even when all beings have been led to Nirvana, no being in reality has been led to Nirvana.' For if the idea of a being, entity or personality should arise in him, he is not a Bodhisattva.

He who has set out on the Bodhisattva Path is not one of the dharmas.

"Do you think, Subhuti, that when the Tathagata was with the enlightened one there was any dharma by which he came to know supreme enlightenment?"

"There was not," Subhuti answered, "any dharma by which the Tathagata has known supreme enlightenment."

"For this reason," Buddha said, "'Tathagata signifies attributelessness, and if someone were to say, 'The Tathagata has fully known supreme enlightenment. The dharma of the Tathagata is neither real nor unreal. Hence the Tathagata teaches that all dharmas are the Buddha's own special dharmas. Why? The Tathagata has taught that all dharmas together are no dharmas at all.

"Thus, Subhuti," Buddha said, "the Bodhisattva who says, 'I will lead all beings to Nirvana', should not be called a Bodhisattva. Why? Subhuti, is there any dharma named 'Bodhisattva'?"

"No, Buddha," Subhuti answered.

"Thus," Buddha continued, "the Tathagata teaches that all dharmas are selfless and are not beings, entities or personalities. Even if a Bodhisattva wished to create tranquil Buddha-fields, he should not be called a Bodhisattva, for the Tathagata has taught that tranquil Buddha-fields are not really tranquil Buddha-fields.

"Subhuti, the Bodhisattva who continually swells on the selflessness of all dharmas, however, is known by the Tathagata, the supremely enlightened one, as a Bodhisattva of Great Courage."

* what does the tathagata see?

Buddha asked Subhuti: "What do you think? Does the Tathagata possess the physical eye?"

"Yes, Buddha," Subhuti replied.

"Does the Tathagata possess the divine eye of enlightenment?"

"Surely, Buddha, the Tathagata possesses it."

"Does the Tathagata possess the eye of transcendental wisdom, Subhuti?"

"Indeed he does, Buddha."

"Does the Tathagata possess the dharma eye?"

"Yes, Buddha."

"And, Subhuti, does the Tathagata possess the Buddha-eye of universal compassion?"

"Without doubt, Buddha, the Tathagata possesses all these eyes."

* comments on the mind

"Subhuti, I know the mind of every sentient being in all the host of universes, regardless of any modes of thought, conceptions or tendencies. For all modes, conceptions and tendencies of thought are not mind. And yet they are called 'mind'. Why? It is impossible to retain past thought, to seize future thought and even to hold present thought."

* form is no-form

"Is the Tathagata to be seen," Buddha asked, "in the manifestation of his form?"

"Indeed not," Subhuti replied, "for the Tathagata has taught that the manifestation of his form is no manifestation, even though it is called 'the manifestation of his form'."

The Buddha said: "Does the Tathagata think, 'I have demonstrated dharma'? If anyone says, 'The Tathagata has demonstrated dharma', he

speaks falsely, for he misunderstands the Tathagata by grabbing at what is not there. There is no dharma which could be taught as a demonstration of dharma."

* being is non-being

Subhuti asked: "in the distant future when the way is obscured, will there be beings who, upon hearing these dharmas, will believe them?"

"Subhuti," Buddha replied, "they would be neither beings not non-beings, for the Tathagata has taught that beings are not in truth beings, even though he has called them 'beings'.

* summery of dharma

"Do you think, Subhuti," Buddha asked, "there is any dharma by which the Tathagata has known supreme enlightenment?"

"There is no such dharma, Buddha."

"Thus, Subhuti, no atom of dharma is to be found. Therefore, enlightenment is called supreme. This dharma is identical only with itself, and is undifferentiated. Therefore it is called 'supreme enlightenment'. Being unique and undifferentiated because of the absence of a self, entity or personality, this supreme enlightenment is known as the collectivity of all good dharmas. But Subhuti, the Tathagata has taught that dharmas are not in truth dharmas, even though they are called 'dharmas'.

"Does a Tathagata ever think, 'I have liberated beings'? Never imagine this, Subhuti, for there is no being to be liberated by the Tathagata. If the Tathagata thought to liberate any being, a concept of self, entity or personality would have arisen in him. The Tathagata has taught that the concept of self is no concept. Nevertheless, common people cling to the concept of self. The Tathagata has taught that the common people are not common people, even though they are called 'common people'."

--
Who sees me by form,
Who sees me in sound,
Perverted are his footsteps upon the way;
For he cannot perceive the Tathagata.

The Buddhas are seen through dharma,

>From dharma-bodies their guidance comes;

But the nature of dharma is never discerned,
It cannot be grasped by the mind alone.
--

* examples of misinterpretation

The Buddha said: "No one should say, 'Those who set out upon the Bodhisattva Path presume the annihilation of a dharma', for it is not so, Subhuti. Those who tread the Bodhisattva Path do not presume the annihilation of any dharma.

"Suppose, Subhuti, that a man or woman filled with the seven treasures as many galaxies as there are grains of sand in the great Ganges, and then offered them all to the Tathagatas; and suppose a Bodhisattva patiently forbore all dharmas, which in themselves have no essence. This Bodhisattva would gain an immeasurably greater merit. And yet a Bodhisattva should gain no merit."

"But would not, Buddha," Subhuti asked, "a Bodhiattva gain much merit?"

"He would gain it, Subhuti, but he should not grasp it."

Buddha continued: "If anyone says that the Tathagata comes or goes, sits or reclines, he fails to understand my teaching. Why? The Tathagata has neither whence nor whither, and therefore he is called the supremely enlightened one'.

"If a man or woman took a galaxy for every particle of dust in this

vast galaxy and thoroughly ground each one until it was reduced to atoms, would the heap of atoms be great?"

"Indeed, Buddha," Subhuti answered, "the heap of atoms would be immense. And yet this enormous heap of atoms is not really a heap of atoms, even though it is called 'a heap of atoms'.

"Further, although the Tathagata has said 'galaxy', he teaches that it is not in truth a galaxy. For, Buddha, if there were in truth a galaxy, it would be a material object to be seized upon, and the Tathagata has taught that there is no seizing at all."

"Indeed, Subhuti," Buddha said, "this 'seizing upon a material object' is a convention of language, an expression devoid of real content. It is neither dharma nor adharma, even though ordinary people have seized upon it foolishly.

"Suppose, Subhuti, that someone said that the Tathagata has taught a conception of a self, an entity or a personality. Would he be right?"

Subhuti answered: "Not at all, Buddha. That which the Tathagata has called 'a conception of self' is no conception."

"Therefore, Subhuti," Buddha said, "one who has set out on the Bodhisattva Path should know all dharmas and view them intently. Yet he should know them and view them in a way which does not give rise to a perception of any dharma. Why? The Tathagata has taught that perception of a dharma is no perception, even though it is called 'perception of a dharma'.

* conclusion

"If even a Bodhisattva of Great Courage filled innumerable galaxies with the seven precious treasures, and offered them as a gift to the supremely enlightened ones, his merit would not compare with the immeasurable merit of a good man or woman who took just one stanza from this Prajnaparamita discourse on dharma and remembered, recited, studied and illuminated it for others. How is this done? In a way

which is free from appearances. Thus one illuminates it for others."

--
Like a meteor, like darkness, as a flickering lamp,
An illusion, like hoar-frost or a bubble,
Like clouds, a flash of lightning, or a dream:
So is all conditioned existence to be seen.
--

Thus spoke Buddha.

---------- outline

forward
history
lead all beings to nirvana
practice virtue
tathagata's phenomenal attributes
ask about future
explain dharma
merit is non-merit
one who has entered the stream
one who must return once
one who will not return
one who is fully enlightened
dharma is non-dharma
perfection is non-perfection
existance is non-existance
summerize the teaching on dharma
interlude
practice virtue
renouncing virtue
interlude (2)
lead all beings to nirvana (2)
what does the tathagata see?
comments on the mind
form is no-form
being is non-being

summery of dharma
examples of misinterpretation
conclusion
outline
glossary

---------- glossary

adharma - irreligion; lack of dutifulness; confusion

bodhi - wisdom

bodhisattva - literally, wisdom-being, one on the way to enlightenment; an enlightened being (Buddha) who renounces Nirvana to aid all human beings to achieve enlightenment

buddha-field - the field of consciousness created by the ideation of an enlightened being

dharma - element of existence; ultimate nature, reality, truth, existence; sacred law; duty; righteousness; the moral law

nirvana - complete absorption into the undifferentiated ground of being; spiritual bliss

tathagata - nature of a buddha; one who has followed in the steps of his predecessors

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1992]==========DIAM
versionTranslations/revisions by Robert Aitken Roshi The Zen Buddhist texts listed below ha
translated from Japanese by Robert Aitken Roshi of the Diamond Sangha Zen Buddhist So
Kaloa Way,Honolulu, Hawaii, USA 96822. They supersede all earlier versions and translatio
SutrasThese texts are used in several affiliated Zen centers and communities, including Cal
Sangha, Santa Rosa and Berkeley, USA (headed by John Tarrant Roshi); Sydney Zen Cen
Zen Group of Western Australia, Perth,
Australia.==========P
ever created by me since of old; on account of my beginningless greed, hatred and ignoranc
conduct, speech and thought;I now confess openly and fully.VANDANANamo tassa bhagav
sammasambuddhassa. I venerate the Sacred One, the Great Sage, the Truly Enlightened C
saranam gaccha-mi;I take refuge in the Buddha;Dhammam saranam gaccha-mi;I take refug
Dharma;Sangham saranam gaccha-mi.I take refuge in the Sangha.SHIGU SIEGAN MONSH
DOBONNO- MU JIN SEI GAN DANHO MON MU RYO- SEI GAN GAKUBUTSU DO- MU JO
ALLThe many beings are numberless, I vow to save them; greed, hatred, and ignorance rise
abandon them;Dharma gates are countless, I vow to wake to them; the Buddha's way is uns
embody it fully. ON OPENING THE DHARMAThe Dharma, incomparably profound and minu
encountered, even in hundreds of thousands of millions of kalpas;We now can see it, listen t
hold it; May we completely realize the Tathagata's true meaning. MAKA HANNYA HARAMIT
PRAJNA PARAMITA HEART SUTRAKAN JI ZAI BO SA GYO- JIN HAN-NYA HA RA MI TA
practicing deep Prajna Paramita, SHO- KEN GO ON KAI KU- DO IS-SAI KU YAKU. clearly
skandhas are empty, transforming anguish and distress.SHA RI SHI SHIKI FU I KU- KU- FU
Shariputra, form is no other than emptiness, emptiness no other than form;SHIKI SOKU ZE
SHIKIform is exactly emptiness, emptiness exactly form; JU SO- GYO- SHIKI YAKU BU NY
perception, mental reaction, consciousness are also like this.SHA RI SHI ZE SHO HO- KU-
METSU Sha-riputra, all things are essentially empty-- not born, not destroyed;FU KU FU JO
GENnot stained, not pure; without loss, without gain. ZE KO KU- CHU- MU SHIKI MU JU SO
Therefore in emptiness there is no form, no sensation, perception, mental reaction, consciou
GEN-NI BI ZES-SHIN Ino eye, ear, nose, tongue, body, mind,MU SHIKI SHO- KO- MI SOKU
smell, taste, touch, object of thought; MU GEN KAI NAI SHI MU I SHIKI KAIno seeing and s
thinking;MU MU MYO- YAKU MU MU MYO- JINno ignorance and also no ending of ignoran
YAKU MU RO- SHI JINand so on to no old age and death,and also no ending of old age and
METSU DO-no anguish, cause of anguish, cessation, path; MU CHI YAKU MU TOKU I MU
no attainment. Since there is nothing to attain, BO DAI SAT-TA E HAN-NYA HA RA MI TA K
lives by Prajna Paramita, SHIM-MU KEI GE MU KEI GE KO MU U KU FUwith no hindrance
hindrance and therefore no fear; ON RI IS-SAI TEN DO- MU SO- KU GYO- NE HAN far bey

right here is Nirvana. SAN ZE SHO BUTSU E HAN-NYA HA RA MI TA KO All Buddhas of p
live by Prajna Paramita TOKU A NOKU TA RA SAM-MYAKU SAM-BO DAIattaining Anuttar
HAN-NYA HA RA MI TATherefore know that Prajna ParamitaZE DAI JIN SHU ZE DAI MYO
mantra, the great vivid mantra, ZE MU JO- SHU ZE MU TO- TO- SHUthe unsurpassed man
NO- JO IS-SAI KU SHIN JITSU FU KOwhich completely removes all anguish. This is truth n
KO SETSU HAN-MYA HA RA MI TA SHUTherefore set forth the Prajna Paramita mantra, S
WATSUset forth this mantra and proclaim:GYA TEI GYA TEI HA RA GYA TEI HARA SO- G
paragate parasamgateBO JI SOWA KA HAN-NYA SHIN GYO-Bodhi sva-ha-!SHO- SAI MY
DARANI(repeat 3 times)NO MO SAN MAN DA MOTO NANOHA RA CHI KOTO SHA SONO
GYA KI UN NUN SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA CHISHU SA CH
JA SOHA JA SEN CHI GYA SHIRI E SOMO KO FIRST SUTRA SERVICE DEDICATIONBu
pervades the whole universe, existing right here now.With our reciting of Maka Hannya Hara
Great Prajna Paramita Heart Sutra) and the Sho- Sai Myo- Kichijo- Darani,let us unite with:T
Seven Buddhas, Dai Osho-,Shakyamuni Buddha, Dai Osho-,Bodhidharma, Dai Osho-,To-za
Osho-,Do-gen Kigen, Dai Osho-,Keizan Jo-kin, Dai Osho-,Dai'un Sogaku, Dai Osho-,Haku'u
Osho-,Ko-un Zenshin, Dai Osho-;all founding teachers, past, present, future, Dai Osho-,let t
continue, Sangha relations become complete:All Buddhas throughout space and time,all Bo
Mahasattvas,the great Prajna Paramita.EARLY MORNING SERVICE DEDICATIONOur wor
through space beyond the stars; their virtue and compassion echo back from all the many b
Maka Hanya Haramita Shin Gyo- (Prajna- Paramita Heart Sutra) and the Sho- Sai Myo- Kich
renewal of the Buddha-mind in fields and forests, homes and streets, throughout the world, i
to all our many guides along the ancient way;All Buddhas throught space and time;all Bodhi
Mahasattvas;the great Prajna Paramita.TO-REI ZENJI: BODHISATTVA'S VOWLeader: I am
disciple, but I offer these respectful words:Assembly: When I regard the true nature of the m
find them all to be sacred forms of the Tathagata's never- failing essence. Each particle of m
moment, is no other than the Tathagata's inexpressible radiance. With this realization, our vi
ancestors gave tender care to beasts and birds with compassionate minds and hearts. Amo
lives, who is not reverently grateful for the protections of life: food, drink, and clothing! Thoug
inanimate things, they are nonetheless the warm flesh and blood, the merciful incarnations o
more, we can be especially sympathetic and affectionate with foolish people, particularly wit
becomes a sworn enemy and persecutes us with abusive language. That very abuse convey
loving-kindness. It is a compassionate device to liberate us entirely from the mean-spirited d
built up with our wrongful conduct from the beginningless past. With our open response to su
completely relinquish ourselves, and the most profound and pure faith arises. At the peak of
lotus flower opens, and on each flower there is revealed a Buddha. Everywhere is the Pure
We see fully the Tathagata's radiant light right where we are.May we retain this mind and ex
throughout the world so that we and all beings become mature in Buddha's wisdom.EMMEI
GYO-TEN VERSE KANNON SUTRA OF TIMELESS LIFE(repeat 7 times)KANZEONKanzeo

Buddha;YO BUTSU U INwith the Buddha I have my source,YO BUTSU U ENwith the Buddh
affinity--BUP-PO- SO- ENaffinity with Buddha, Dharma, Sangha,JO- RAKU GA JO-constanc
and purity.CHO- NEN KANZEONMornings my thought is Kanzeon,BO- NEN KANZEONeve
Kanzeon,NEN NEN JU- SHIN KIthought after thought arises in mind,NEN NEN FU RI SHIN
is not separate frommind.SECOND SUTRA SERVICE DEDICATIONThe Buddha and his tea
his many sons and daughtersturn the Dharma wheel to show the wisdom of the stones and
the virtues of reciting To-rei Zenji's Bodhisattvas's Vow and the Emmei Jikku Kannon Gyo- t
Dai Osho-,Hannya Gempo-, Dai Osho-,Mitta So-en, Dai Osho-,and to our relatives and com
who rest in deepest samadhi;All Buddhas throughout space and time;all Bodhisattvas, Maha
Prajna Paramita.EVENING DEDICATIONInfinite realms of light and dark convey the Buddha
birds and trees and stars and we ourselves come forth in perfect harmony;we recite our gath
for the many beings of the world;in grateful thanks to all our many guides along the ancient
Buddhas throught space and timeall Bodhisattvas, Mahasattvas;the great Prajna Paramita.H
Song of Zazen(Dharma poem by Hakuin Ekaku [1685-1768]. Read as part of the ceremony
during during sesshin.) All beings by nature are Buddha,as ice by nature is water;apart from
is no ice,apart from beings no Buddha.How sad that people ignore the nearand search for tr
someone in the midst of watercrying out in thirst,like a child of a wealthy homewandering am
poor.Lost on dark paths of ignorancewe wander through the six worlds,from dark path to dar
wander,when shall we be freed from birth and death? For this the zazen of the Mahayanade
praise:offerings, precepts, paramitas,Nembutsu, atonement, training--the many other virtues
within zazen.Even those with proud attainmentswipe away immeasurable crimes--where are
then?the Pure Land itself is not far.Those who hear this truth even onceand listen with a gra
heart,treasuring it, revering it,gain blessings without end.Much more, if you dedicate yoursel
your own self-nature--that self-nature is no nature--you are far beyond mere argument.The c
and effect is clear, not two, not three, the path is put right; with form that is no formgoing and
coming--never astray,with thought that is no thoughtsinging and dancing are the voice of the
and free is the sky of samadhi, bright the full moon of wisdom,truly is anything missing now?
here, before your eyes,this very place is the Lotus Land,this very body the Buddha.EVENING
DEDICATIONThe sky of samadhi and the moonlight of wisdom form the temple of our practi
family members guide usas we walk the ancient path;we dedicate the virtues of reciting Hak
of Zazen to:Rinzai Gigen Dai Osho-Hakuin Ekaku Dai Osho-and to the guardians of the Dha
protectors of our sacred hall;All Buddhas throughout space and time;all Bodhisattvas, Maha
great Prajna Paramita.THE EVENING MESSAGE(Called out from just outside the do-jo- dur
the end of each day of sesshin.)I beg to urge you everyone:life and death is a grave matter;a
pass quickly away.Each of you must be completely alert;never neglectful, never
indulgent.SESSHIN-ENDING DEDICATIONIn the purity and clarity of the Dharmakaya, in th
fullness and perfection of the Sambogkaya, in the infinite variety of the Nirmanakaya, we de
and our reciting of Maka Hannya Haramita Shin Gyo- to:The Ancient Seven Buddhas, Dai C

Buddha, Dai Osho-,All Founding Teachers, past, present, future, Dai Osho-;and for the enlig
bushes and grasses and the many beings of the world;All Buddhas throught space and time
Mahasattvas;the great Prajna Paramita.THE THREE VOWS OF REFUGE(The Assembly Re
traditional So-to- Zen Buddhist work that was revised by Do-gen Kigen under the title, Kyo-ju
of Jukai.) Initiates take turns reading their vows, beginning with the one sitting at the left-fron
facing the altar. With each response they repeat the traditional vow, and then they read the
composed as their own vow.)Roshi: The Three Vows of Refuge.Assembly: The Great Prece
Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them dow
Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of
past, present, and future, and form the perfect accord in realization between teacher and dis
through all ages.Our great teacher Shakyamuni Buddha imparted them to Mahakashyapa, a
transmitted them to Ananda. Already the Precepts have passed through many generations i
reaching down to the present head of this temple.Now, receiving the Great Precepts, I vow t
obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as e
for human beings and other beings so that all will inherit the wisdom of the Buddha.Roshi: I
the Buddha.Initiate: I take refuge in the Buddha.... Roshi: I take refuge in the Dharma.Initiate
refuge in the Dharma.... Roshi: I take refuge in the Sangha.Initiate: I take refuge in the Sang
THE THREE PURE PRECEPTS(The Assembly responses are from the Kyo-ju-kaimon.) Ro
Precepts.I vow to maintain the Precepts.Initiate: I vow to maintain the Precepts.... Assembly
cave whence all dharmas of all Buddhas arise.Roshi: I vow to practice all good dharmas. Ini
practice all good dharmas.... Assembly: This is the path of fulfilled enlightenment. Roshi: I vo
many beings.Initiate: I vow to save the many beings.... Assembly: Transcending profane and
myself and others.THE TEN GRAVE PRECEPTS(The first Assembly Responses to the Prec
comments attributed to Bodhidharma from the book, I-hsin Chieh-men (Isshin Kaimon, The
and the second is from the Kyo-ju-kaimon.)Roshi: The Ten Grave Precepts.I take up the Wa
Killing.Assembly: Self-nature is subtle and mysterious. In the realm of the everlasting Dharm
rise to the idea of killing is called the Precept of Not Killing. Initiate: I take up the Way of Not
Killing.... Assembly: The Buddha seed grows in accordance with not taking life. Transmit the
Buddha's wisdom and do not kill.Roshi: I take up the Way of Not Stealing. Assembly: Self-na
and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is c
of Not Stealing. Initiate: I take up the Way of Not Stealing.... Assembly: The self and things c
world are just as they are. The gate of emancipation is open.Roshi: I take up the Way of Not
Assembly: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not cre
of attachment is called the Precept of Not Misusing Sex. Initiate: I take up the Way of Not Mi
Assembly: The Three Wheels are pure and clear. When you have nothing to desire, you follo
Buddhas. Roshi: I take up the Way of Not Speaking Falsely. Assembly: Self-nature is subtle
In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of
Falsely. Initiate: I take up the Way of Not Speaking Falsely.... Assembly: The Dharma wheel

beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, a
ready to harvest.Roshi: I take up the Way of Not Giving or Taking Drugs. Assembly: Self-nat
and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is c
Precept of Not Giving or Taking Drugs.Initiate: I take up the Way of Not Giving or Taking Dru
Assembly: Drugs are not brought in yet. Don't let them invade. That is the great light.Roshi:
the Way of Not Discussing Faults of Others. Assembly: Self-nature is subtle and mysterious
the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Fau
Initiate: I take up the Way of Not Discussing Faults of Others....Assembly: In the Buddha Dh
is one path, one Dharma, one realization, one practice. Don't permit fault- finding. Don't perm
talk.Roshi: I take up the Way of Not Praising Myself while Abusing Others.Assembly: Self-na
and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is call
of Not Praising Myself while Abusing Others.Initiate: I take up the Way of Not Praising Myse
Others....Assembly: Buddhas and Ancestral Teachers realize the empty sky and the great e
manifest the noble body, there is neither inside nor outside in emptiness. When they manifes
there is not even a bit of earth on the ground.Roshi: I take up the Way of Not Sparing the Dh
Assembly: Self-nature is subtle and mysterious. In the genuine, all-pervading Dharma, not b
about a single thing is called the Precept of Not Sparing the Dharma Assets.Initiate: I take u
Not Sparing the Dharma Assets.... Assembly: One phrase, one verse--that is the ten thousa
hundred grasses; one dharma, one realization-- that is all Buddhas and Ancestral Teachers.
beginning, there has been no stinginess at all.Roshi: I take up the way of not indulging in an
Assembly: Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not con
for the self is called the Precept of Not Indulging in Anger. Initiate: I take up the Way of Not I
in Anger.... Assembly: Not advancing, not retreating, not real, not empty. There is an ocean
clouds. There is an ocean of solemn clouds.Roshi: I take up the Way of Not Defaming the T
Assembly: Self-nature is subtle and mysterious. In the realm of the One, not holding dualisti
ordinary beings and sages is called the Precept of Not Defaming the Three Treasures.Initiat
Way of Not Defaming the Three Treasures....Assembly: The teisho of the actual body is the
weir. This is the most important thing in the world. Its virtue finds its home in the ocean of es
nature. It is beyond explanation. We just accept it with respect and gratitude.VERSE OF TH
by the assembly at dawn when the priests put on the kesa, their ceremonial robe, and lay pe
the small apron-like garment that symbolizes the Buddha's robe. It is also murmured private
the garment at other times.)I wear the robe of liberation,the formless field of benefaction,the
of the Tathagata,saving all the many beings.JUKAI DEDICATIONAt Magadha, at this very p
the sacred ground,high into the empty sky,broadly shading living thingsthe tree of wisdom th
and soil and sunshineand by your loving care that we maintain. We dedicate the Prajna Para
our ceremony of Jukai and ourselvesto you, Shakyamuni Buddha Dai Osho-,we celebrate yo
presence,your boundless understanding, and your love. Let your true Dharma continue,and
relations become complete. All Buddhas throughout space and time;all Bodhisattvas, Mahas

Prajna Paramita.VERSE OF THE HAN(Incised on the han at Koko An)Completely freed fro
no;great emptiness charged within;no questions, no answers;like a fish, like a fool. MEAL
SUTRASBUDDHA, BORN AT KAPILAVASTU,ATTAINED THE WAY AT MAGADHA,PREA
KUSHINAGARA.NOW AS WE SPREAD THE BOWLS OF THE BUDDHA TATHAGATHA W
AND THIS FOOD AND OUR EATING ARE VACANT. ***WE TAKE REFUGE IN THE THRE
HONORED GUIDESWITH GRATITUDE FOR THEIR GIFTS OF WISDOM. ***VAIROCHAN
LOCHANA, FULL AND COMPLETE SAMBOGAKAYA BUDDHA; SHAKYAMUNI, INFINITE
BUDDHA STILL TO BE BORN;ALL BUDDHAS EVERYWHERE, PAST, PRESENT, FUTUR
SUTRA;MAJUSHRI, GREAT WISDOM BODHISATTVA;SAMANTABHADRA, GREAT ACTI
COMPASSION BODHISATTVA; ALL VENERATED BODHISATTVAS, MAHASATTVAS, TH
EFFECTIVE IN TEN WAYSTO AID THE STUDENT OF ZEN.NO LIMIT TO THE GOOD RE
HAPPINESS.***THESE THREE VIRTUES AND SIX FLAVORSARE OFFERED TO THE BU
THE UNIVERSESHARE ALIKE THIS NOURISHMENT.FIRST, WE CONSIDER IN DETAIL
HOW IT CAME TO US;SECOND, WE EVALUATE OUR OWN VIRTUE AND PRACTICE, L
OFFERING; THIRD, WE ARE CAREFUL ABOUT GREED, HATRED AND IGNORANCE, T
FROM ERROR; FOURTH, WE TAKE THIS GOOD MEDICINETO SAVE OUR BODIES FR
TO ACHIEVE THE WAY OF THE BUDDHA. ***OH, ALL YOU HUNGRY GHOSTS,WE NO
YOU EVERYWHERESHARE IT WITH US TOGETHER.***THE FIRST PORTION IS FOR T
FOR THE FOUR BLESSINGS,THE THIRD IS FOR THE SIX PATHS;TOGETHER WITH AL
IS TO CUT OFF ALL EVIL,THE SECOND IS TO PRACTICE ALL GOOD,THE THIRD IS T
THE WAY OF THE BUDDHA. ***WE WASH OUR BOWLS IN THIS WATER;IT HAS THE F
TO ALL HUNGRY GHOSTS;MAY ALL BE FILLED AND SATISFIED.***THE WORLD IS LI
NOT ADHERE TO WATER;OUR MINDS SURPASS THAT IN PURITY;WE BOW IN VENE
***Verse for Informal Meals(This may be a translation of a Far Eastern gatha. There are sev
nglish variations.) We venerate the Three Treasuresand are thankful for this meal,the work
peopleand the sharing of other forms of life.SHODOKAThere is the leisurely
one,Walking the Tao, beyond philosophy,Not avoiding fantasy, not seeking truth. The real n
is the Buddha-nature itself; The empty delusory body is the very body of the Dharma. When
awakens completely, There is nothing at all.The source of our self-natureIs the Buddha of in
truth.Mental and physical reactions come and go Like clouds in the empty sky;Greed, hatre
appear and disappear Like bubbles on the surface of the sea.When we realize actuality,The
distinction between mind and thing And the path to hell instantly vanishes. If this is a lie to f
world,My tongue may be cut out forever.Once we awaken to the Tathagata-Zen,The six nob
thousand good actions Are already complete within us.In our dream we see the six levels of
After we awaken the whole universe is empty. No bad fortune, no good fortune, no loss, no
such things in eternal serenity. For years the dusty mirror has gone uncleaned, Now let us p
completely, once and for all. Who has no-thought? Who is not-born?If we are truly not-born,
un-born either.Ask a robot if this is not so.How can we realize ourselvesBy virtuous deeds o

the Buddha? Release your hold on earth, water, fire, wind; Drink and eat as you wish in eter
All things are transient and completely empty; This is the great enlightenment of the Tathaga
emptiness and enlightenment -- These are the ultimate truths of Buddhism; Keeping and tea
Sangha devotion. If you don`t agree, please ask me about it. Cut out directly the root of it all
the very point of the Buddha-seal. I can't respond to any concern about leaves and branches
recognize the Mani-jewel.Living intimately within the Tathagata-garbha, It operates our sight
smell, taste, sensation, awareness; and all of these are empty, yet not empty. The rays shin
perfect Mani-jewel Have the form of no form at all.Clarify the five eyes and develop the five
not intellectual work, -- just realize, just know. It is not difficult to see images in a mirror, But
take hold of the moon in the water? Always working alone, always walking alone, The enligh
the free way of Nirvana With melody that is old and clear in spirit And naturally elegant in sty
body that is tough and boney,Passing unnoticed in the world.We know that Shakya's sons a
poor in body, but not in the Tao.In their poverty, they always wear ragged clothing, But they
of no price treasured within. This jewel of no price can never be used up Though they spend
help people they meet. Dharmakaya, Sambogakaya, Nirmanakaya,And the four kinds of wis
within.The eight kinds of emancipation and the six universal powers Are all impressed on the
mind. The best student goes directly to the ultimate, The others are very learned but their fa
uncertain. Remove the dirty garments from your own mind; Why should you show off your o
may slander, some may abuse;They try to set fire to the heavens with a torch And end by m
themselves out. I hear their scandal as though it were ambrosial truth; Immediately everythin
enter the place beyond thought and words. When I consider the virtue of abusive words, I fi
scandal-monger is my good teacher. If we do not become angry at gossip,We have no need
and compassion. To be mature in Zen is to be mature in expression, And full-moon brilliance
prajoa Does not stagnate in emptiness.Not only can I take hold of complete enlightenment b
Buddha-bodies, like sands of the Ganges, Can become awakened in exactly the some way.
lion-roar of doctrineShatters the brains of the one hundred kinds of animals. Even the king o
run away, forgetting his pride; Only the heavenly dragon listens calmly, with pure delight. I w
rivers and seas, crossing mountains and streams, Visiting teachers, asking about the Way i
interviews; Since I recognized the Sixth Founding Teacher at Ts'ao Ch'i, I know what is beyo
of birth and death. Walking is Zen, sitting is Zen;Speaking or silent, active or quiet, the esse
peace. Even facing the sword of death, our mind is unmoved; Even drinking poison, our min
teacher, Shakyamuni, met Dipankara Buddha And for many eons he trained as Kshanti, the
many deaths;I am serene in this cycle,--there is no end to it. Since I abruptly realized the un
had no reason for joy or sorrowAt any honor or disgrace.I have entered the deep mountains
beauty; In a profound valley beneath high cliffs, I sit under the old pine trees.Zazen in my ru
cottageIs peaceful, lonely, and truly comfortable. When you truly awaken,You have no forma
multiplicity of the relative world, You cannot find such freedom.Self-centered merit brings the
itself, But it is like shooting an arrow at the sky; When the force is exhausted, it falls to the e

then everything goes wrong.Why should this be betterThan the true way of the absolute,Dire
the ground of Tathagata? Just take hold of the sourceAnd never mind the branches.It is like
treasure-moonEnclosed in a beautiful emerald.Now I understand this Mani-jewelAnd my gai
everyone endlessly. The moon shines on the river,The wind blows through the pines,--Whos
this long beautiful evening? The Buddha-nature jewel of moralityIs impressed on the ground
robe is the dew, the fog, the cloud, and the mist. A bowl once calmed dragonsAnd a staff se
tigers;The rings on this staff jingle musically. The form of these expressions is not to be take
The treasure-staff of the TathagataHas left traces for us to follow.The awakened one does n
truth--Does not cut off delusion.Truth and delusion are both vacant and without form, But thi
neither empty nor not empty; It is the truly real form of the Tathagata. The mind-mirror is clea
are no obstacles. Its brilliance illuminates the universeTo the depths and in every grain of sa
Multitudinous things of the cosmosAre all reflected in the mind,And this full clarity is beyond
outer. To live in nothingness is to ignore cause and effect; This chaos leads only to disaster.
clings to vacancy, rejecting the world of things, Escapes from drowning but leaps into fire. H
and rejecting delusion--These are but skillful lies.Students who do zazen by such liesLove th
their own children.They miss the Dharma-treasure;They lose accumulated power;And this d
directly upon dualistic thinking. So Zen is the complete realization of mind, The complete cut
delusion,The power of wise vision penetrating directly to the unborn. Students of vigorous w
sword of wisdom; The prajoa edge is a diamond flame.It not only cuts off useless knowledge
exterminates delusions.They roar with Dharma-thunder;They strike the Dharma-drum;They
love, and pour ambrosial rain. Their giant footsteps nourish limitless beings; Sravaka, Pratye
Bodhisattva--all are enlightened; Five kinds of human nature all are emancipated. High in th
only fei-ni grass grows. Here cows produce pure and delicious milk, And this food I continua
complete nature passes to all natures; One universal Dharma encloses all Dharmas. One m
many waters;All the water-moons are from the one moon. The Dharma-body of all Buddhas
nature, And my nature becomes one with the Tathagata. One level completely contains all le
matter, mind nor activity.In an instant eighty-thousand teachings are fulfilled; In a twinkling th
eons is destroyed. All categories are no category;What relation have have these to my insig
praise, beyond blame, --Like space itself it has no bounds.Right here it is eternally full and s
you search elsewhere, you cannot see it. You cannot grasp it, you cannot reject it; In the mi
gaining,In that condition you gain it.It speaks in silence,In speech you hear its silence.The gr
has opened and there are no obstacles. If someone asks, what is your sectAnd how do you
reply, the power of tremendous prajoa. People say it is positive;People say it is negative;But
know.A smooth road, a rough road --Even heaven cannot imagine.I have continued my zaze
not say this to confuse you.I raise the Dharma-banner and set forth our teaching; It is the cle
of the BuddhaWhich I found with my teacher, Hui Neng, Mahakashyapa became the Buddha
lamp and passed it on.Twenty-eight generations of teachers in India, Then over seas and riv
landBodhi Dharma came as our own first founder, And his robe, as we all know, passed thro

here, And how many generations to come may gain the path, No one knows.The truth is not
is basically vacant.Put both existence and non-existence aside, Then even non-vacancy is v
kinds of vacancy have no basis, And the oneness of the Tathagata-beingIs naturally samen
base, phenomena are dust;Yet both are like a flaw in the mirror.When the flaw is brushed as
begins to shine.When both mind and phenomena are forgotten, Then we become naturally g
degenerate materialistic world!People are unhappy; they find self-control difficult. In the cent
Shakyamuni, false views are deep, Demons are strong, the Dharma is weak, disturbances a
the Buddha's doctrine of immediacy, And if they accept it, the demons will be crushed As ea
tile.But they cannot accept, what a pity!Your mind is the source of action;Your body is the ag
calamity;No pity nor blame to anyone else.If you don't seek an invitation to hell, Never sland
Tathagata's true teaching. In the sandalwood forest, there is no other tree. Only the lion lives
deep luxuriant woods, Wandering freely in a state of peace.Other animals and birds stay far
lions follow the parent,And three-year-olds already roar loudly. How can the jackal pursue th
Dharma Even with a hundred-thousand demonic arts? The Buddha's doctrine of directnessIs
human emotion.If you doubt this or feel uncertain,Then you must discuss it with me.This is n
rein of a mountain monk's ego. I fear your training may lead to wrong views Of permanent s
extinction. Being is not being; non-being is not non-being; Miss this rule by a hair,And you a
thousand miles.Understanding it, the dragon-child abruptly attains Buddhahood; Misunderst
greatest scholar falls into hell. >From my youth I piled studies upon studies, In sutras and sa
searched and researched, Classifying terms and forms, oblivious to fatigue. I entered the se
sands in vain And then the Tathagata scolded me kindly As I read "What profit in counting y
treasure?" My work had been scattered and entirely useless, For years I was dust blown by
seed-nature is wrong, misunderstandings arise, And the Buddha's doctrine of immediacy ca
Shravaka and Pratyeka students may study earnestly But they lack aspiration.Others may b
they lack prajoa.Stupid ones, childish ones,They suppose there is something in an empty fis
the pointing finger for the moon. They are idle dreamers lost in form and sensation. Not supp
is the Tathagata. This is truly called Kwan-Yin, the Bodhisattva who sees freely. When awak
hindrances fundamentally empty. But when not awakened, we must repay all our debts. The
king's repast,And they cannot eat.The sick meet the king of doctors;Why don't they recover?
Zen in this greedy world -- This is the power of wise vision.The lotus lives in the midst of the
never destroyed.Pradhanashura broke the gravest precepts; But he went on to realize the u
Buddhahood he attained in that moment Lives with us now in our time.The incomparable lio
doctrine! How sad that people are stubbornly ignorant; Just knowing that crime blocks enligh
seeing the secret of the Tathagata teaching. Two monks were guilty of murder and carnality
Upali, had the light of a glow-worm; He just added to their guilt.Vimalakirti cleared their doub
sunshine melts the frost and snow.The remarkable power of emancipationWorks wonders in
sands of the Ganges. To this we offer clothing, food, bedding, medicine. Ten thousand piece
sufficient; Though you break your bodyAnd your bones become powder, --This is not enoug

vivid word surpasses millions of years of practice. The King of the Dharma deserves our hig
Tathagatas, innumerable as sands of the Ganges, All prove this fact by their attainment. No
Mani-jewel is:Those who believe this will gain it accordingly. When we see truly, there is not
There is no person; there is no Buddha.Innumerable things of the universeAre just bubbles
sages are all like flashes of lightning However the burning iron ring revolves around my hea
completeness of dhyana and prajoa I never lose my equanimity.If the sun becomes cold, an
cannot shatter the truth.The carriage of the elephant moves like a mountain, How can the m
road?The great elephant does not loiter on the rabbit's path. Great enlightenment is not con
details. Don't belittle the sky by looking through a pipe. If you still don't understand, I will sett
you. ----------end of file

The Diamond Sutra(the discourse on transcendent awareness in 300 lines)Homage to the b
sacred transcendent awareness.1 Introduction1.a The assembly.[1] Thus have I heard at o
Buddha was in Sravasti, inthe Jeta Grove, in Anathapindada's park, with a large group ofmo
and many great bodhisattvas. Early in themorning the Lord Buddha got dressed, took his bo
toSravasti for alms. When he had eaten, he returned to the park,put his bowl and coat away
and sat down on theseat that had been arranged for him. He crossed his legs, satupright, an
ahead. Many monks approached,saluted his feet, walked around him three times, and sat do
Subhuti asks[2] Then the venerable Subhuti arrived and sat down. After risingand adjusting
knelt on one knee and with foldedhands said to the Buddha, "It's great, oh lord Buddha, it'se
wonderful, oh well-traveled one, how much thebodhisattvas have been benefited by you, wh
at,the superior man, the fully enlightened one. It's great how thesebodhisattvas have been s
by you, the one whoknows where it's at, the superior man, the fully enlightened one.How sho
bodhisattvas behave, proceed, and tametheir thoughts? The Buddha answered Subhuti, "
questionSubhuti. You're right. The one who knows where it's at has helpedthe bodhisattvas,
them, favored them with thehighest favor. So listen up, Subhuti. I'll tell you how those whoha
the bodhisattva's way of life should behave,proceed, and tame their thoughts." "So be it,
replied Subhuti, as he perked up.2 The bodhisattva's career2.a The bodhisattva's intention
Buddha said, "Subhuti, a person who has set out on thebodhisattva's way of life should think
all thebeings of the universe to nirvana, whether they are born from anegg, from a womb, fro
miraculously appear; I mustlead them into nirvana where nothing remains behind. And yet,a
beings have been thus led to nirvana, nobeing whatsoever has been led to nirvana.' Why
bodhisattva thinks of a 'being' he or sheis no bodhisattva. Why is that? He or she is no bodh
think in terms of a self or a being, or in terms of a livingperson or a soul."[4] "Moreover, Subh
bodhisattva who shares with othersshould free themselves. When sharing, they should be fr
beautiful sights, lovely sounds, gourmet tastes orsmells, tactile enjoyments, and seductive th
Thebodhisattva should give to others without being influenced byseductive things. Why is th
bodhisattva who sharesuninfluenced by such things will reap vast benefits. "What do you
Subhuti? Can you comprehend the vastnessof space to the east?" "No, blessed one! It is
comprehend thevastness of space in the east." "Subhuti, is it possible to comprehend the
spacein the north, the south, or the west? Or any direction in theuniverse?" "No, world-ho
"Subhuti, it is equally impossible to comprehend the vastbenefits that incur to a bodhisattv
without beingseduced by appearances."[5] "What do you think, Subhuti? Can someone see
one in the phenomena of physical presence?" "No, honored one! It is impossible to even s
well-traveled one in the phenomena of his physical presence. Why?Because the phenomen
presence is not the same asthe essential well-traveled one." "You are right, Subhuti. The
the physicalpresence is wholly illusion. It is not until a person understandsthis that he can re
true well-traveled one."[6] Subhuti respectfully asked the lord buddha, "Honored one! Inthe f
person hears this teaching, or a part of it,whether a section or a sentence, will true faith awa

theirmind?" "No doubt about it, Subhuti. Even 500 years after thenirvana of the well-travel
will be some who,practicing charity and keeping the faith, will believe insections and sentenc
scripture and will awaken theirminds purely. Know, however, that such persons, long ago, pl
goodness, not simply before one buddhist temple, or two,or five, but before hundreds of thou
so thatwhen they hear sections and sentences of this scripture a purefaith will awaken withir
"Subhuti, the well-traveled one knows that the sentientbeings who awaken faith upon hear
sentences ofthis scripture will accumulate inestimable blessings and merit.How do I know th
sentient beings must havealready discarded such arbitrary conceptions of phenomena ason
selves, living beings, and a universalself. If they had not, their minds would inevitably grasp
things and they would then not be able to practice charitynor keep the precepts. "Moreove
sentient beings must also have discarded allarbitrary notions of a personal self, other person
livingbeings, and a universal self. Otherwise their minds wouldinevitably grasp after such rel
conceptions. Furthermore,these sentient beings must have already discarded all arbitraryno
non-existence of a personal self, otherpersonalities, living beings, and a universal self. Othe
minds would still be grasping at such notions. Thereforeeveryone who seeks total enlightenm
not onlyconceptions of their own selfhood, other selves, living beings,and a universal self, bu
also discard all notions ofthe non-existence of such conceptions. When the well-traveled o
teaching, uses conceptionsand ideas, people should remember the unreality of all suchconc
They should recall that the well-traveledone, in teaching spiritual truths, always uses such n
way that a raft is used to cross a river. The raft is of nomore use when the river has been cro
should bediscarded. So these arbitrary conceptions of and about spiritualthings should be gi
attains enlightenment. How muchmore should one give up conceptions of non-existent thing
think, Subhuti? Has the well-traveled oneattained anything that can be described as comple
Has he ever given you any such teaching?" Subhuti replied, "As I understand the teaching
lordbuddha, there is no such thing as complete enlightenment, nor isit possible for the well-t
teach any fixedspiritual truth. Why? Because the things taught by the well-traveled one are,
essential nature, inconceivable andinscrutable; they are neither existent nor non-existent; th
phenomena nor noumena. What does this mean? It means thatbuddhas and bodhisattvas a
fixed teachings,but by an intuitive process, spontaneous and natural."[8] "What do you think
follower gave treasuresenough to fill 3,000 universes, would that person gainconsiderable b
merit?" Subhuti replied, "Considerable blessings and merit. Why?Because what the lord b
referred to as blessings andmerit does not refer to anything objective, he merely refers tosuc
relative way. The lord buddha continued, "If another, after studying andobserving even a s
this scripture, explains itsmeaning to others, their blessings and merit will be muchgreater. W
Because from explanations such as thesebuddhas have attained unsurpassed enlightenmen
come from this sacred scripture. However, Subhuti, Imust take back my words as soon as th
thereare no buddhas and no teachings."[9] "What do you think, Subhuti? Suppose someone
theflow. Could that person arbitrarily say, 'I have entered theflow'?" Subhuti replied, "No w

Because, even though they haveentered the flow, truly they have not entered anything, nor
entertained such arbitrary conceptions as form, sound,taste, odor, tactile thing, or discrimina
suchpeople known to have entered the flow." "What do you think, Subhuti? Suppose som
onemore life to traverse? Could that person say 'I have only onemore life to go'?" "No way
even if set to return only one moretime, truly there is no rebirth either in this world or anyothe
knowing this someone has only one more life totraverse." "What do you think Subhuti? Su
will never bereborn. Could that person say, 'I won't be reborn again'?" "No way man. Beca
they won't be reborn, theydon't really think in such arbitrary terms. Because of which theywo
again." "What do you think, Subhuti? Suppose someone is completelyawake. Would that
awake'?" "No way man. Because there really isn't such a thing as atruly awakened perso
harbored a thought such as 'Iam awake' they would find themselves attached to ideas about
selves, living beings, and a universal self. Oh Lord,you have said that I have become passiv
reachedthe pinnacle of my potential, and am therefore awakened. If Icherished the thought,
of desire!' you, goodlord, would not have said that I delight in the practice ofsilence and tran
But, in truth, I have cherished no sucharbitrary thought, so you could truly say, 'Subhuti delig
practice of silence and tranquility."[10] "What do you think, Subhuti? When the well-traveled
previous life, with Dipankara buddha, did I receive anydefinite teaching or attain any definite
self-control,whereby I later became a buddha?" "No, honorable one. When the well-travel
adisciple of Dipankara buddha, in truth, he received no definiteteaching, nor did he attain an
supremacy." "What do you think, Subhuti? Do the great bodhisattvasembellish the elysian
they go?" "No way man. And why is that? Because what you mean by theexpression, 'em
fields' is self-contradictory,for elysian fields thus embellished would no longer be calledelysia
Therefore the expression 'embellishment of theelysian fields' is merely a figure of speech."
buddha continued, "Therefore, Subhuti, the minds ofall bodhisattvas should be purified of all
relateto seeing, hearing, tasting, smelling, touching, anddiscriminating. They should use thei
facultiesspontaneously and naturally, without being constrained bypreconceived notions aris
senses. "Subhuti, suppose a person's body was as big as the highestmountain. What do
that body be considered huge?" "Exceedingly huge, world-honored one! Because what yo
expression 'huge body' is not limited by anyarbitrary conception, so it can correctly be called
"What do you think, Subhuti? If there are as many GangesRivers as there are grains of sand
Ganges, willthese rivers be numerous?" "Exceedingly numerous, lord." "Suppose there
innumerable rivers, howimmeasurable would be their grains of sand! Subhuti, if a goodand f
whether man or woman, were to give gifts ofdesirable things equal to those grains of sand in
Rivers, would the merit accrued be considerable?" "A very considerable merit, my lord."
another person, after studying and observingeven one stanza of this scripture, were to expla
others,their merit would be greater."[12] "Furthermore, Subhuti, if any person in any place w
even one stanza of this scripture, that place would becomesacred ground and would be reve
kinds of beings,as if it were a sacred temple. How much more sacred would theplace becom

studied and observed the wholescripture! Be assured, Subhuti, such a person will attain tota
and the place where this scripture is reverencedwill be like an altar consecrated to the buddl
hishonored followers."[13a] Subhuti said to the blessed one, "By what name shall weknow th
that it can be honored and studied?" The lord buddha replied, "This scripture shall be kno
Transcendent Awareness that Cuts Like a Diamond. By this nameit shall be revered and stu
What does this namemean? It means that when the buddha named it, he did not have inmin
arbitrary conception, and so named it. Thisscripture is hard and sharp, like a diamond that w
arbitrary conceptions and bring one to the other shore ofenlightenment. "What do you thin
the well-traveled one givenyou any definite teaching in this scripture?" "No blessed lord, t
well-traveled one has not given us anydefinite teaching in this scripture."[13b] "What do you
Subhuti? Are the atoms in 3,000 worldsvery numerous?" "Very numerous indeed, lord."
when the well-traveled one speaks of atoms, itdoes not mean I am thinking any definite or a
Imerely use the words as a figure of speech. It is just the samewith the word universe; these
assert any definite orarbitrary idea, I merely use the words as words."[13c] "What do you thi
Can someone grasp the well-traveled one's personality by its 32 marks of physicalexcellenc
blessed one! We cannot grasp the well-traveled one'swonderful personality by its 32 marks
Becausewhat the well-traveled one has expressed as '32 marks of physicalexcellence' does
definite or arbitrary assertionsas to the qualities of a buddha. The words are merely used as
speech."[13d] "Subhuti, if a good and faithful follower, whether male orfemale, has, for the s
charity, been sacrificing their lifefor generation upon generation, for as many generations as
sands in 3,000 universes; and another follower has beenmerely studying and observing a si
scriptureand explaining it to others, their blessings and merit will begreater."[14a] As Subhut
intently to the words of the lordbuddha, the teachings of this scripture penetrated his awaren
realized it to be the true path to enlightenment. Withtears in his eyes, he said, "Oh, blessed
neverbefore understood this profound scripture. You have opened myeyes to transcendent
"Honored one, what has been taught about the truesignificance of phenomena has no arbitr
meaning.This teaching is, as you say, a raft to carry us to the othershore. Noble lord, when,
the chance to hear thisscripture, it is not difficult to concentrate my mind upon it andclearly u
its significance; it awakens within my mind apure faith. In the future, after 500 years, if there
anyready to hear it and ready to attain enlightenment, able toconcentrate their minds upon it
clearly understand it,able to awaken a pure faith in it, such a person will therebybecome a w
preeminent person. And if there are suchpeople, they will be able to awaken pure faith beca
haveceased to cherish any arbitrary notions of their own selfhood,other selves, living beings
universal self. Why? Because ifthey are cherishing any arbitrary conception as to their owns
will be cherishing something that is non-existent.It is the same with all arbitrary conceptions
selves,living beings, a universal self. These are all expressions ofnon-existent things. Such
to discard all arbitraryconceptions of and about phenomena, will immediately become abudd
buddha was very pleased with this reply, saying,"True, quite true. If a person, having heard

isnot surprised, nor frightened, and does not shrink from it, theyare a truly wonderful person
talking about the practice of transcendent patience,the well-traveled one does not hold onto
arbitraryconceptions about the phenomena of patience, he merely refers toit as the practice
patience. And why is that?Because when, in a previous life, the Prince of Kalinga severedth
limbs and my body, even then I was free fromsuch ideas as my own self, other selves, living
auniversal self. For if, at the time of my suffering, I hadcherished any of these arbitrary notio
have falleninto impatience and hatred. "Besides, Subhuti, I remember that during my five
hundredprevious lives I had used life after life to practice patienceand to look upon my life h
though I were a saint calledupon to suffer humility. Even then my mind was free of arbitraryc
the phenomena of my self, other selves, livingbeings, or a universal self."[14c] The lord bud
continued, "When a great bodhisattvabegins to practice toward attaining unsurpassed enligh
must give up attachment to arbitrary ideas about reality.When thinking, he or she should def
all thoughtconnected with the sensory phenomena of sight, sound, taste,smell, touch, and a
based thereupon, keepingthe mind free of such arbitrary conceptions about reality. Themind
by discriminating in terms of sense dataand the arbitrary conceptions that arise in their wake
gets disturbed it begins to falsely imagine a self and itsrelationship with other selves. Theref
well-traveled onehas constantly urged the great bodhisattvas, in their practice ofsharing, not
influenced by any arbitrary ideas aboutreality, such as sights, sounds, and so forth. "Grea
bodhisattvas should share uninfluenced by anypreconceived notions as to a self and other s
thesole purpose of benefitting sentient beings, always recallingthat both phenomena and se
to be considered asmere expressions. Nevertheless, Subhuti, the teachings of thewell-trave
true, credible, unchangeable; they areneither extravagant nor chimerical. The same is true c
of the well-traveled one--they are neither real norunreal. "Subhuti, if a great bodhisattva, i
practicing charity,holds within his or her mind any of these arbitrary conceptions,thereby disc
self from other selves, he or she will belike a person walking in the darkness and seeing not
great bodhisattva, in practicing charity, has no arbitraryconception of receiving blessings and
practice, heor she will be like a person with clear sight, seeing all thingsin bright sunshine.
the future, there is a worthwhile man or woman ableto observe and study this scripture, their
attainmentof inconceivable blessings and merit will be instantly known andappreciated by th
vision of the well-traveled one.[15] The lord buddha continued, "Subhuti, if a good person,wh
female, in their zeal to practice charity iswilling to sacrifice their life in the morning, at mid-da
inthe evening, on as many occasions as there are grains of sand inthe river Ganges, and the
recur for a 100,000 eons,would the blessings and merit be great?" "It would be great inde
buddha." "Supposing, Subhuti, another person were to observe andstudy this scripture wi
Their blessings and meritwould be greater. And if still another person, besides observingand
scripture, were to enthusiastically explain itto others and copy and circulate it, their blessings
meritwould be far greater. "In other words, Subhuti, this scripture is invested with aninesti
illimitable, ineffable virtue and power. The well-traveled one elucidates this scripture only to

persons whoare earnestly and perserveringly seeking to perfectly realizetotal enlightenment
bodhisattva stages ofcompassion that characterize the greater path. As people are ableto e
and faithfully observe and study thisscripture, explain it to others and circulate it widely,
thewell-traveled one will recognize and support them until theysucceed in attaining its inesti
illimitable, and wonderfulvirtues. Such people will share with the well-traveled one itstask of
and its reward of total enlightenment. "And why, Subhuti, is this promise limited to the foll
greater path? Because the followers of the lesser pathhave not yet been able to free themse
arbitraryconceptions as personal selfhood, other personalities, livingbeings, and a universal
therefore not yet able tofaithfully and earnestly observe and study and explain thisscripture t
"Listen up Subhuti! Wherever this scripture shall beobserved and studied and explained, th
become sacredground to which countless spiritually advanced beings will bringofferings. Su
humble they may be, will bereverenced as though they were famous temples, and countless
there to worship. Over them spirituallyadvanced beings will hover, sprinkling that place with
celestialflowers."[16] The blessed one continued, "Subhuti, should there be amongthe faithfu
have not yet matured their karma and whomust first suffer the natural retribution of evils com
previous life by being degraded to a lower life form, andshould they earnestly and faithfully c
study thisscripture, and thereby be despised and persecuted by people,their karma will imm
and they will attain supreme,total awakening. "Subhuti, I recall that long ago, numerous e
thetime of Dipankara buddha, without my having been at fault, Iserved and worshiped and r
instruction anddiscipline from 84,000 myriad buddhas. Yet in the far future agesof the last e
world, if a student faithfully observes,studies, and puts into practice the teachings in this scri
blessing that will accrue will far exceed that acquired by meduring those long years of servic
discipline under thosemany buddhas. Yes, it will exceed my poor merit, billions to one.Yes,
will exceed uncountable myriads to one. The lord buddha continued, "Subhuti, in contrast
said about the inestimable blessing that will come toearnest followers who observe and stud
thisscripture in that far off time, I must tell you that there willprobably be some students who
hearing this scripture, willbecome bewildered and will not believe what they hear. Subhuti,yo
remember that just as the spiritual message of thisscripture transcends human thought, so a
thefinal result of studying it and putting it into practice isinscrutable."[17] Then Subhuti asked
lord buddha, "Suppose a good person,either man or woman, having aimed themself toward
still finds their mind to be disturbed. How arethey to keep the mind tranquil, how subdue war
andcravings?" "The lord buddha replied, "Subhuti, any good person whoconcentrates on
enlightenment should cherish onethought: the intention to attain the highest transcendentaw
to show all sentient beings the eternal peaceand freedom of nirvana. If this intention is since
thesesentient beings are already freed. And yet, Subhuti, if the fulltruth is realized, one know
single sentient being hasever been freed. And why, Subhuti? Because if the greatbodhisattv
any such arbitrary conceptions asone's own self, other selves, living beings, or a universal s
not be called great bodhisattvas. And what does thismean, Subhuti? It means that there are

to befreed and there is no selfhood that can begin the practice ofseeking to attain total enligh
"What do you think, Subhuti? When the well-traveled one waswith the buddha Dipankara di
arbitraryconception of the spiritual truth by which he sought to attaintotal enlightenment intui
"No, blessed lord. As I understand what you are saying, whenyou were with buddha Dipank
arbitraryconception of spirituality by which you sought totalenlightenment intuitively." The
buddha was very pleased with this, and said, "Youare right, Subhuti. Speaking truthfully then
sucharbitrary conception of spiritual truth as that. If there hadbeen, Dipankara would not hav
that in some future lifeI would attain buddhahood under the name Shakyamuni. What doesth
means that what I attained is not somethinglimited and arbitrary that can be called 'total
enlightenment,'but is that buddhahood whose being is identical with the being ofall things an
is--universal, inconceivable,inscrutable. "Suppose, Subhuti, there were a student who ass
thewell-traveled one had some ideas about the spiritual truth thatwarranted his seeking to at
enlightenment.Understand, Subhuti, that the well-traveled one truly had noideas of the spirit
which he sought to attain totalenlightenment." The lord buddha emphasized this by saying
thebuddhahood which the well-traveled one attained is both the sameand not the same as to
This is merely anotherway of saying that the phenomena of all things is one beingnesswith b
complete enlightenment, and is neitherreality nor unreality, but is together with all phenomen
and silence, inconceivable and inscrutable. Subhuti,that is why I say that the spiritual truth o
cannever be encompassed by any arbitrary conception of phenomena,however universal tha
That is why it iscalled the truth, and that is why there is no such thing as thetruth. "Subhut
suppose I were to speak of the largeness of thehuman body. What would you understand th
"World-honored one, I would understand that the lord buddhawas not speaking of the largen
body as anarbitrary conception of its being. I would understand that thewords carried merely
meaning." "Subhuti, it is just the same when the great bodhisattvasspeak of delivering nu
sentient beings. If they have inmind any arbitrary conception of sentient beings or of definite
are unworthy of being called great bodhisattvas.And why, Subhuti? Because the very reason
greatbodhisattvas is because they have abandoned all such arbitraryconceptions. And what
arbitrary conception is trueof all conceptions. The well-traveled one's teachings areentirely fr
such arbitrary conceptions as one's ownself, other selves, living beings, and a universal self
this teaching even more empathic, the lord buddhacontinued, "If a great bodhisattva were to
'Iwill add embellishments to the buddhafields' he would be unworthyof being called a great b
Because the well-traveled one has explicitly taught that when a great bodhisattvauses such
not bear in mind any such arbitraryconception of phenomena; they are to use such expressi
many words. "Subhuti, it is only those students whose understanding canpenetrate deeply
meaning of the well-traveledone's teachings concerning the egolessness of both things andl
who can clearly understand their significance,that are worthy to be called great bodhisattvas
buddha then asked Subhuti, "What do you think? Does thewell-traveled one have ordinary e
replied, "Sure, he has ordinary eyes." "Does he have the eyes of enlightenment?" "Of c

well-traveled one has the eyes ofenlightenment, otherwise he would not be the buddha." '
well-traveled one have the eyes of transcendentintelligence?" "Yes, the well-traveled one
of transcendentintelligence." "Does the well-traveled one have the eyes of spiritualintuitio
"Yes, lord, the well-traveled one has the eyes of spiritualintuition." "Does the well-traveled
the buddha eyes of love andcompassion for all sentient beings?" Subhuti agreed and said
all sentient life." "What do you think, Subhuti? When I referred to the grainsof sand in the
Ganges, did I assert that they were trulygrains of sand?" "No blessed lord, you only spoke
grains of sand." "Subhuti, if there were as many Ganges rivers as there aregrains of sand
Ganges, and if there were as manybuddhalands as there are grains of sand in all those innu
would these buddhalands be considered numerous?" "Very numerous indeed, lord buddh
Subhuti. Within these innumerable buddhalandsthere are every form of sentient beings with
variousmentalities and attitudes, all of which are fully known to thewell-traveled one, but not
is held in the well-traveled one's mind as an arbitrary conception. They are allmerely though
of this vast accumulation ofconceptions since beginningless time, through to the never endi
of them is graspable."[19] The buddha continued, "What do you think Subhuti? If afollower w
enough goods to fill 3,000 universes,would a great blessing and merit incur to him or her?"
replied, "Honored one, such a follower would acquireconsiderable blessings and merit." T
said, "Subhuti, if such a blessing had anysubstantiality, if it were anything other than a figure
The well-traveled one would not have used the wordsblessings and merit."[20] Again the lor
of Subhuti, saying, "Can thewell-traveled one be fully known through any manifestation offor
"No, world-honored one! The well-traveled one cannot befully known through any manifesta
Why?Because the phenomena of form and idea are inadequate to expressbuddhahood. The
expressions, a hint ofthat which is inconceivable. "What do you think, Subhuti? Can the w
one befully known through any of his transcendent transformations?" "No, world-honored
well-traveled one cannot befully known even by his transcendent transformations. Why?Bec
well-traveled one has referred to as'transcendent transformations' is merely a figure of spee
most advanced bodhisattvas are unable to fully realize viaintuition that which is essentially
inscrutable."[21] The lord buddha then warned Subhuti, saying, "Subhuti, donot believe that
well-traveled one ever thinks, 'I ought topresent a system for teaching spiritual truths.' You s
neverentertain such an idea. Why? Because if anyone thinks this way,they will not only be m
the teachings of the well-traveled one, but they will be slandering as well. Furthermore,what
referred to as 'a system of teaching' has nomeaning, because truth cannot be cut up into pie
arrangedinto a system. The words can only be used as figures of speech." Then Subhuti,
enlightened, transcendentintelligence, said to the buddha, "Blessed lord, in future ageswhen
beings happen to hear this scripture, will theessential elements of faith arise within their hea
The lord buddha said, "Subhuti, why do you still think insuch arbitrary terms? There are no s
sentientbeings, neither are there any non-sentient beings. Why? Becausewhat you think of a
are unreal and non-existent.When the well-traveled one has used such words in is teaching

used them as figures of speech. Your question istherefore irrelevant."[22] Subhuti again ask
lord, when you attainedcomplete enlightenment, did you feel in your mind that nothinghad be
The buddha replied, "That is it precisely, Suhuti. When Iattained total enlightenment, I did n
the mind feels,any arbitrary conception of spiritual truth, not even theslightest. Even the wor
enlightenment' are merely words.[23a] "Furthermore Subhuti, what I have attained in totalen
the same as what all others have attained. It isundifferentiated, regarded neither as a high s
lowstate. It is wholly independent of any definite or arbitraryconceptions of an individual self,
selves living beings, ora universal self."[23b] "Subhuti, when someone is selflessly charitabl
theyshould also practice being ethical by remembering that there isno distinction between o
selfhood of others.Thus one practices charity by giving not only gifts, but throughkindness a
Simply practice kindness and you willbecome fully enlightened. "Subhuti, what I just said
does not mean thatwhen someone is being charitable they should hold onto arbitraryconcep
kindness, for kindness is, after all, only aword and charity needs to be spontaneous and self
The buddha continued, "Subhuti, if a person collectedtreasures as high as 3,000 of the high
gavethem to others, his or her merit would be less than what wouldaccrue to the person wh
and studied thisscripture and, out of kindness, explained it to others. Thelatter person would
hundreds of times the merit,hundreds of thousands of trillions of times the merit. There isno
comparison."[25] The lord buddha continued, "Do you think, Subhuti, that thewell-traveled o
consider in his own mind, 'I will deliverhuman beings'? That would be a degrading thought.
are not really any sentient beings to be delivered by thewell-traveled one. Should there be a
beings to bedelivered by the well-traveled one, it would mean that the well-traveled one was
his mind some arbitrary conceptionsabout phenomena, such as a self, other selves, living b
anduniversal self. Even when the well-traveled one refers to himselfhe is not holding on to s
thoughts. Only earthpeople think of selfhood as a personal thing. Subhuti, even theexpressi
as used by the well-traveled one doesnot mean that there are any such beings. It is merely
of speech."[26] Then the buddha inquired of Subhuti, "What do you thinkSubhuti? Is it possi
the well-traveled one by the32 physical marks?" Subhuti replied, "Yes, world-honored one
well-traveledone may thus be recognized." "Subhuti, if that were true then Chakravartin,
themythological king (who also had the 32 marks) would be called awell-traveled one." Th
realizing his error, said, "World-honored one,now I realize that the well-traveled one cannot
recognizedmerely by his 32 physical marks of excellence." The lord buddha then said, "S
looking at animage or likeness of the well-traveled one, claim to know thewell-traveled one a
that person would be mistaken,not knowing the true well-traveled one."[27] The lord buddha
"Subhuti, do not think theopposite either, that when the well-traveled one attained totalenligh
was not by means of his possessing the 32 marksof physical excellence. Don't think that wa
youbegin the practice of seeking total enlightenment you would thinkthat all systems of phen
conceptions about phenomenaare to be rejected. Don't think that way. Why? Because when
attain complete enlightenment, they shouldneither grasp after nor reject arbitrary conception

reality."[28] The lord buddha continued, "Subhuti, if someone givestreasures equal to the nu
on the shores of theGanges River, and if another, having realized the egolessness ofall thin
understands selflessness, the latter would bemore blessed than the one who practiced exte
Why?Because great bodhisattvas do not see blessings and merit as aprivate possession."S
the lord buddha, "What do you mean'great bodhisattvas do not see blessings and merit as a
privatepossession'?"The lord buddha replied, "Because those blessings and merithave neve
after by those great bodhisattvas, they donot see them as private possessions, but as the co
possessionof all beings."[29] The buddha said, "Subhuti, if any person were to say thatthe w
one is now coming or going, or sitting up orlying down, they would not have understood the
havebeen teaching. Why? Because while the expression 'well-traveledone' means 'he who h
gone,' the true well-traveled one is never coming from anywhere or going anywhere. Thenar
one' is merely an expression."[30] The lord buddha resumed, "Subhuti, if any good person,e
woman, were to take 3,000 galaxies and grind theminto microscopic powder and blow it into
youthink, would this powder have any individual existence?" "Subhuti replied, "Yes, lord, a
microscopic powderinfinitely dissipated, it might be said to have a relativeexistence, but as y
it has no existence. The wordshave only a figurative meaning. Otherwise the words would in
existence of matter as an independent and self-existent thing, which it is not. "Furthermor
well-traveled one refers to the'3,000 galaxies,' he could only do so as a figure of speech. Wh
the 3,000 galaxies really existed, their only realitywould consist in their cosmic unity. Whethe
microscopicpowder or as galaxies, what does it matter? Only in the sense ofthe cosmic unity
being can the well-traveled onerightfully refer to it." The lord buddha was very pleased wit
and said,"Subhuti, although earth people have always grasped after anarbitrary conception
galaxies, the concept has notrue basis; it is an illusion of the mortal mind. Even when it isref
'cosmic unity' it is inscrutable."[31] The lord buddha continued, "If any person were to say th
well-traveled one, in his teachings, has constantly referredto himself, to other selves, to livin
and a universalself, what do you think, would that person have understood mymeaning?"
"No, blessed lord. That person would nothave understood the meaning of your teachings. Fo
them, you are not referring to their actual existence, youonly use words as figures of speech
Only in thatsense can words be used, for conceptions, ideas, limited truths,and spiritual truth
more reality than have matter andphenomena." Then the lord buddha made his meaning
bysaying, "Subhuti, when people begin their practice of seeking toattaining total enlightenme
to see, to perceive, toknow, to understand, and to realize that all things and allspiritual truths
no-things, and, therefore, they ought not toconceive within their minds any arbitrary
conceptionswhatsoever."[32] The lord buddha continued, "Subhuti, if anyone gave to thewel
treasures sufficient to fill the universe; andif another person, a good man or woman, in seeki
attaincomplete enlightenment were to earnestly and faithfully observeand study even a singl
scripture and explain itto others, the accumulated blessing and merit of that latterperson wou
greater. "Subhuti, how can one explain this scripture to otherswithout holding in mind any

conception of things andphenomena and spiritual truths? It can only be done, Subhuti, byke
perfect tranquility and in selfless harmonywith the thusness of being well-traveled. Why? Be
themind's arbitrary conceptions of matter, phenomena, and of allconditioning factors and all
ideas relatingthereto are like a dream, a phantasm, a bubble, a shadow,evanescent dew, a
lightening. Every true student shouldsee all phenomena and all activities this way, and thus
free and selfless and tranquil."

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

mahÄ• vaggaá¹-á¹-hakathÄ•

1. mahÄ• padÄ• nasuttavaá¹‡á¹‡anÄ•

pubbenivÄ• sapaá¹-isaá¹ƒyuttakathÄ•

<1> __evaá¹ƒ_ \Ee II 407/ \Ne II 1/ \Be II 1/ __me sutaá¹ƒ ... pe0 ... kareríkuá¹-ikÄ• ya_nti
mahÄ• padÄ• nasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• - __kareríkuá¹-ikÄ• ya_n
nÄ• maá¹ƒ, karerimaá¹‡á¸• apo tassÄ• kuá¹-ikÄ• ya dvÄ• re á¹-hito, tasmÄ• "kareríkuá¹-ik
kosambarukkhassa dvÄ• re á¹-hitattÄ• "kosambakuá¹-ikÄ• " ti. antojetavane kira kareríkuá¹
gandhakuá¹-i salaá¸·Ä• gÄ• ranti cattÄ• ri mahÄ• gehÄ• ni, ekekaá¹ƒ satasahassapariccÄ•
salaá¸·Ä• gÄ• raá¹ƒ raÃ±Ã±Ä• pasenadinÄ• kÄ• ritaá¹ƒ, sesÄ• ni anÄ• thapiá¹‡á¸• ikena k
anÄ• thapiá¹‡á¸• ikena gahapatinÄ• thambhÄ• naá¹ƒ upari kÄ• ritÄ• ya devavimÄ• nakapp
viharati \Ne II 2/. __pacchÄ• bhatta_nti ekÄ• sanikakhalupacchÄ• bhattikÄ• naá¹ƒ pÄ• tova
antomajjhanhikepi pacchÄ• bhattameva. idha pana pakatibhattassa pacchato "pacchÄ• bha
__piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• na_nti piá¹‡á¸• apÄ• tato paá¹-ikkantÄ• naá¹ƒ, bhattakicca
uá¹-á¹-hitÄ• nanti attho.

__karerimaá¹‡á¸• alamÄ• á¸·e_ti tasseva karerimaá¹‡á¸• apassa avidÅ«re katÄ• ya nisÄ«d
karerimaá¹‡á¸• apo gandhakuá¹-ikÄ• ya ca sÄ• lÄ• ya ca \Be II 2/ antare hoti, tasmÄ• gano
kareríkuá¹-ikÄ• pi sÄ• lÄ• pi - "karerimaá¹‡á¸• alamÄ• á¸·o" ti vuccati. __pubbenivÄ• sapaá¹
jÄ• tiá¹ƒ, dvepi jÄ• tiyo" ti evaá¹ƒ vibhattena pubbenivutthakkhandhasantÄ• nasaá¹…khÄ• t
saddhiá¹ƒ yojetvÄ• pavattitÄ• . __dhammÄ«_ti dhammasaá¹ƒyuttÄ• .

__udapÄ• dÄ«_ti aho acchariyaá¹ƒ dasabalassa pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ \Ee II 408/, __
anussaranti, ke nÄ• nussarantÄ«ti. titthiyÄ• anussaranti, sÄ• vakÄ• ca paccekabuddhÄ• c
kataratitthiyÄ• anussaranti? ye aggappattakammavÄ• dino, tepi cattÄ• lÄ«saá¹ƒyeva kappe
paraá¹ƒ. sÄ• vakÄ• kappasatasahassaá¹ƒ anussaranti. dve aggasÄ• vakÄ• asaá¹…khyey
paccekabuddhÄ• dve asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca. buddhÄ• naá¹ƒ pana e
yÄ• vatakaá¹ƒ Ä• kaá¹…khanti, tÄ• vatakaá¹ƒ anussaranti.

titthiyÄ• khandhapaá¹-ipÄ• á¹-iyÄ• anussaranti, paá¹-ipÄ• á¹-iá¹ƒ muÃ±citvÄ• na sakkonti
anussarantÄ• pi asaÃ±Ã±abhavaá¹ƒ patvÄ• khandhappavattiá¹ƒ na passanti, jÄ• le patitÄ•
patitÄ• paá¹…guá¸·Ä• viya ca honti. te tattha á¹-hatvÄ• "ettakameva, ito paraá¹ƒ natthÄ«"

gaá¹‡hanti. iti titthiyÄ• naá¹ƒ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ andhÄ• naá¹ƒ yaá¹-á¹-hikoá¹-
yathÄ• hi andhÄ• yaá¹-á¹-hikoá¹-iggÄ• hake satiyeva gacchanti, asati tattheva nisÄ«danti,
khandhapaá¹-ipÄ• á¹-iyÄ• va anussarituá¹ƒ sakkonti, paá¹-ipÄ• á¹-iá¹ƒ vissajjetvÄ• na sakk

sÄ• vakÄ• pi khandhapaá¹-ipÄ• á¹-iyÄ• va anussaranti, asaÃ±Ã±abhavaá¹ƒ patvÄ• khandl
evaá¹ƒ santepi te vaá¹-á¹-e saá¹ƒsaraá¹‡akasattÄ• naá¹ƒ khandhÄ• naá¹ƒ abhÄ• vakÄ• lo r
pana paÃ±cakappasatÄ• ni pavattantÄ«ti tattakaá¹ƒ kÄ• laá¹ƒ atikkamitvÄ• buddhehi dinna
anussaranti; seyyathÄ• pi Ä• yasmÄ• sobhito. dve aggasÄ• vakÄ• pana paccekabuddhÄ•
cutipaá¹-isandhiá¹ƒ oloketvÄ• anussaranti. buddhÄ• naá¹ƒ cutipaá¹-isandhikiccaá¹ƒ natthi,
á¹-hÄ• naá¹ƒ passitukÄ• mÄ• honti, taá¹ƒ tadeva passanti.

titthiyÄ• \Be II 3/ ca pubbenivÄ• saá¹ƒ anussaramÄ• nÄ• attanÄ• diá¹-á¹-hakatasutameva
sÄ• vakÄ• ca paccekabuddhÄ• \Ee II 409/ ca. buddhÄ• pana attanÄ• vÄ• parehi vÄ• diá
anussaranti.

titthiyÄ• naá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ khajjopanakaobhÄ• sasadisaá¹ƒ, sÄ• vakÄ• na
aggasÄ• vakÄ• naá¹ƒ osadhitÄ• rakobhÄ• sasadisaá¹ƒ, paccekabuddhÄ• naá¹ƒ candobhÄ•
saradasÅ«riyamaá¹‡á¸• alobhÄ• sasadisaá¹ƒ. tassa ettakÄ• ni jÄ• tisatÄ• ni jÄ• tisahassÄ•
vÄ• ettakÄ• ni kappasatÄ• ni kappasahassÄ• ni kappasatasahassÄ• nÄ«ti vÄ• natthi, yaá¹
khalitaá¹ƒ, na paá¹-ighÄ• taá¹ƒ hoti, Ä• vajjanapaá¹-ibaddhameva
Ä• kaá¹…khamanasikÄ• racittuppÄ• dapaá¹-ibaddhameva hoti. dubbalapattapuá¹-e vegakk
sinerukÅ«á¹-e vissaá¹-á¹-haindavajiraá¹ƒ viya ca asajjamÄ• nameva gacchati. "aho mahanta
pubbenivÄ• saÃ±Ä• á¹‡a" nti evaá¹ƒ bhagavantaá¹ƒyeva Ä• rabbha kathÄ• uppannÄ• , jÄ•
sabbampi saá¹…khepato dassetuá¹ƒ "itipi pubbenivÄ• so, itipi pubvenivÄ• so" ti ettakameva
tattha __itipÄ«_ti evampi.

2-3__._ __assosi kho ... pe0 ... atha bhagavÄ• anuppatto_ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ
__brahmajÄ• lasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttameva. ayameva hi viseso - tattha sabbaÃ±Ã
idha dibbasotena. tattha ca vaá¹‡á¹‡Ä• vaá¹‡á¹‡akathÄ• vippakatÄ• , idha pubbenivÄ• sak
"ime bhikkhÅ« mama pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ Ä• rabbha guá¹‡aá¹ƒ thomenti, pubbeniv
nipphattiá¹ƒ na jÄ• nanti; handa nesaá¹ƒ tassa nipphattiá¹ƒ kathetvÄ• dassÄ• mÄ«" ti Ä• ga
buddhÄ• naá¹ƒ nisÄ«ditvÄ• dhammadesanatthameva á¹-hapite taá¹…khaá¹‡e bhikkhÅ«hi
varabuddhÄ• sane nisÄ«ditvÄ• "kÄ• ya nuttha, bhikkhave" ti pucchÄ• ya ca "idha \Ee II 410
tiÄ• dipaá¹-ivacanassa ca pariyosÄ• ne tesaá¹ƒ pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹ƒ dhammia
__iccheyyÄ• tha no_tiÄ• dimÄ• ha. tattha __iccheyyÄ• tha no_ti iccheyyÄ• tha nu. atha naá
bhikkhÅ« yÄ• camÄ• nÄ• __etassa bhagavÄ• _tiÄ• dimÄ• haá¹ƒsu. tattha __etassÄ• _ti et

<4> atha \Be II 4/ bhagavÄ• tesaá¹ƒ yÄ• canaá¹ƒ gahetvÄ• kathetukÄ• mo "tena hi, bhikk

\Ne II 4/ sotÄ• vadhÄ• raá¹‡asÄ• dhukamanasikÄ• resu niyojetvÄ• aÃ±Ã±esaá¹ƒ asÄ• dhÄ
chinnavaá¹-umakÄ• nussaraá¹‡aá¹ƒ pakÄ• setukÄ• mo __ito so, bhikkhave_tiÄ• dimÄ• ha.
yasmiá¹ƒ kappe vipassÄ«. ayaÃ±hi â€™yaâ€™ nti saddo "yaá¹ƒ me, bhante, devÄ• naá¹ƒ t
sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ, Ä• rocemi taá¹ƒ, bhagavato" tiÄ• dÄ«su (DN II 203)
"yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hÄ«'
upayogavacane. "aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ•
1.277) karaá¹‡avacane. idha pana bhummattheti daá¹-á¹-habbo. tena vuttaá¹ƒ - "yasmiá¹ƒ k
__udapÄ• dÄ«_ti dasasahassilokadhÄ• tuá¹ƒ unnÄ• dento uppajji.

__bhaddakappe_ti paÃ±cabuddhuppÄ• dapaá¹-imaá¹‡á¸• itattÄ• sundarakappe sÄ• rakap
thomento evamÄ• ha. yato paá¹-á¹-hÄ• ya kira amhÄ• kaá¹ƒ bhagavatÄ• abhinÄ«hÄ• ro ka
ekakappepi paÃ±ca buddhÄ• nibbattÄ• nÄ• ma natthi. amhÄ• kaá¹ƒ bhagavato abhinÄ«hÄ
taá¹‡haá¹…karo, medhaá¹…karo, saraá¹‡aá¹…karo, dÄ«paá¹…karoti cattÄ• ro buddhÄ• ek
tesaá¹ƒ orabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ buddhasuÃ±Ã±ameva ahosi.

asaá¹…khyeyyakappapariyosÄ• ne pana koá¹‡á¸• aÃ±Ã±o nÄ• ma buddho ekova ekasmiá
asaá¹…khyeyyaá¹ƒ buddhasuÃ±Ã±ameva ahosi. asaá¹…khyeyyakappapariyosÄ• ne maá¹.
cattÄ• ro buddhÄ• ekasmiá¹ƒ kappe uppannÄ• \Ee II 411/. tatopi asaá¹…khyeyyaá¹ƒ budd
asaá¹…khyeyyakappapariyosÄ• ne pana ito kappasatasahassÄ• dhikassa asaá¹…khyeyyas
nÄ• radoti tayo buddhÄ• ekasmiá¹ƒ kappe uppannÄ• . tatopi asaá¹…khyeyyaá¹ƒ buddhasu
asaá¹…khyeyyakappapariyosÄ• ne pana ito kappasatasahassÄ• naá¹ƒ upari padumuttaro b
uppanno. tassa orabhÄ• ge ito tiá¹ƒsakappasahassÄ• naá¹ƒ upari sumedho, sujÄ• toti dve b
uppannÄ• . tato orabhÄ• ge ito aá¹-á¹-hÄ• rasannaá¹ƒ kappasahassÄ• naá¹ƒ upari piyadass
dhammadassÄ«ti tayo buddhÄ• \Be II 5/ ekasmiá¹ƒ kappe uppannÄ• . atha ito catunavutika
buddho ekova ekasmiá¹ƒ kappe uppanno. ito dve navutikappe tisso, phussoti dve buddhÄ•
uppannÄ• . ito ekanavutikappe vipassÄ« bhagavÄ• uppanno. ito ekatiá¹ƒse kappe sikhÄ«,
uppannÄ• . imasmiá¹ƒ bhaddakappe kakusandho, koá¹‡Ä• gamano, kassapo, gotamo amhÄ
cattÄ• ro buddhÄ• uppannÄ• , metteyyo uppajjissati. evamayaá¹ƒ kappo paÃ±cabuddhuppÄ
sundarakappo sÄ• rakappoti bhagavÄ• imaá¹ƒ kappaá¹ƒ thomento evamÄ• ha.

kiá¹ƒ \Ne II 5/ panetaá¹ƒ buddhÄ• naá¹ƒyeva pÄ• kaá¹-aá¹ƒ hoti - "imasmiá¹ƒ kappe ettakÄ•
uppajjissantÄ«ti vÄ• " ti, udÄ• hu aÃ±Ã±esampi pÄ• kaá¹-aá¹ƒ hotÄ«ti? aÃ±Ã±esampi pÄ• k
suddhÄ• vÄ• sabrahmÄ• naá¹ƒ. kappasaá¹‡á¹-hÄ• nakÄ• lasmiÃ±hi ekamasaá¹…khyeyyaá
lokasannivÄ• se lokassa saá¹‡á¹-hÄ• natthÄ• ya devo vassituá¹ƒ Ä• rabhati. Ä• ditova anta
viya hoti. tato tilamattÄ• kaá¹‡amattÄ• taá¹‡á¸• ulamattÄ•
mugga-mÄ• sa-badara-Ä• malaka-eá¸·Ä• luka-kumbhaá¹‡á¸• a-alÄ• bumattÄ• udakadhÄ•
usabhadveusabhaaá¸• á¸• hagÄ• vutagÄ• vutadvegÄ• vutaaá¸• á¸• hayojanayojanadviyojan
yojanasatayojanasahassayojanasatasahassamattÄ• \Ee II 412/ hutvÄ• koá¹-isatasahassac

avinaá¹-á¹-habrahmalokÄ• pÅ«retvÄ• tiá¹-á¹-hanti. atha taá¹ƒ udakaá¹ƒ anupubbena bhass
pakatidevalokaá¹-á¹-hÄ• nesu devalokÄ• saá¹‡á¹-hahanti, tesaá¹ƒ saá¹‡á¹-hahanavidhÄ• n
pubbenivÄ• sakathÄ• yaá¹ƒ vuttameva.

manussalokasaá¹‡á¹-hahanaá¹-á¹-hÄ• naá¹ƒ pana patte udake dhamakaraá¹‡amukhe pihit
udakaá¹ƒ santiá¹-á¹-hati, udakapiá¹-á¹-he uppalinipaá¹‡á¹‡aá¹ƒ viya pathavÄ« saá¹‡á¹-haha
mahÄ• bodhipallaá¹…ko vinassamÄ• ne loke pacchÄ• vinassati, saá¹‡á¹-hahamÄ• ne paá¹
tattha pubbanimittaá¹ƒ hutvÄ• eko paduminigaccho uppajjati, tassa sace tasmiá¹ƒ kappe bu
pupphaá¹ƒ uppajjati. no ce, nuppajjati. uppajjamÄ• naÃ±ca sace eko buddho nibbattissati, e
dve, tayo, cattÄ• ro, paÃ±ca buddhÄ• nibbattissanti, paÃ±ca uppajjanti. tÄ• ni ca kho ekasm
kaá¹‡á¹‡ikÄ• baddhÄ• ni hutvÄ• . suddhÄ• vÄ• sabrahmÄ• no "Ä• yÄ• ma \Be II 6/, mayaá¹
passissÄ• mÄ• " ti mahÄ• bodhipallaá¹…kaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti, buddhÄ• naá¹ƒ an
hoti. te pana apupphitagacchaá¹ƒ disvÄ• - "andhakÄ• ro vata bho loko bhavissati, matÄ• m
pÅ«ressanti, cha devalokÄ• nava brahmalokÄ• suÃ±Ã±Ä• bhavissantÄ«" ti anattamanÄ•
pupphaá¹ƒ disvÄ• - "sabbaÃ±Ã±ubodhisattesu mÄ• tukucchiá¹ƒ okkamantesu nikkhamante
dhammacakkaá¹ƒ pavattentesu yamakapÄ• á¹-ihÄ• riyaá¹ƒ karontesu devorohanaá¹ƒ karon
ossajjantesu parinibbÄ• yantesu dasasahassacakkavÄ• á¸·akampanÄ• dÄ«ni pÄ• á¹-ihÄ• ri
"cattÄ• ro apÄ• yÄ• parihÄ• yissanti, cha devalokÄ• nava brahmalokÄ• paripÅ«ressantÄ«
udÄ• nentÄ• attano attano brahmalokaá¹ƒ gacchanti. imasmiá¹ƒ bhaddakappe paÃ±ca pad
nimittÄ• naá¹ƒ Ä• nubhÄ• vena cattÄ• ro buddhÄ• uppannÄ• , paÃ±camo uppajjissati. sudd
413/ tÄ• ni padumÄ• ni disvÄ• imamatthaá¹ƒ jÄ• niá¹ƒsu. tena vuttaá¹ƒ - "aÃ±Ã±esampi pÄ

Ä• yuparicchedavaá¹‡á¹‡anÄ•

5-7__._ iti \Ne II 6/ bhagavÄ• - "ito so, bhikkhave" tiÄ• dinÄ• nayena kappaparicchedavase
dassetvÄ• idÄ• ni tesaá¹ƒ buddhÄ• naá¹ƒ jÄ• tiparicchedÄ• divasena dassetuá¹ƒ __vipass
tattha Ä• yuparicchede __parittaá¹ƒ lahuka_nti ubhayametaá¹ƒ appakasseva vevacanaá¹ƒ.
parittaÃ±ceva lahukaÃ±ca hoti.

__appaá¹ƒ vÄ• bhiyyo_ti vassasatato vÄ• upari appaá¹ƒ, aÃ±Ã±aá¹ƒ vassasataá¹ƒ apatvÄ
vÄ• cattÄ• lÄ«saá¹ƒ vÄ• paá¹‡á¹‡Ä• saá¹ƒ vÄ• saá¹-á¹-hi vÄ• vassÄ• ni jÄ«vati. evaá¹ƒ d
atidullabho, asuko kira evaá¹ƒ ciraá¹ƒ jÄ«vatÄ«ti tattha tattha gantvÄ• daá¹-á¹-habbo hoti. t
upÄ• sikÄ• vÄ«savassasataá¹ƒ jÄ«vati, tathÄ• pokkharasÄ• ti brÄ• hmaá¹‡o, brahmÄ• yu
brÄ• hmaá¹‡o, bÄ• variyabrÄ• hmaá¹‡o, Ä• nandatthero, mahÄ• kassapattheroti. anuruddh
paá¹‡á¹‡Ä• saÃ±ca vassÄ• ni, bÄ• kulatthero vassasataÃ±ceva saá¹-á¹-hi ca vassÄ• ni. aya
dve vassasatÄ• ni na jÄ«vati.

vipassÄ«Ä• dayo \Be II 7/ pana sabbepi bodhisattÄ• mettÄ• pubbabhÄ• gena

somanassasahagataÃ±Ä• á¹‡asampayuttaasaá¹…khÄ• rikacittena mÄ• tukucchismiá¹ƒ paá
cittena gahitÄ• ya paá¹-isandhiyÄ• asaá¹…khyeyyaá¹ƒ Ä• yu, iti sabbe buddhÄ• asaá¹…kh
asaá¹…khyeyyaá¹ƒ na aá¹-á¹-haá¹ƒsu? utubhojanavipattiyÄ• . utubhojanavasena hi Ä• yu h

tattha yadÄ• rÄ• jÄ• no adhammikÄ• honti, tadÄ• uparÄ• jÄ• no, senÄ• pati, seá¹-á¹-hi, s
sakalaraá¹-á¹-haá¹ƒ adhammikameva hoti; atha tesaá¹ƒ Ä• rakkhadevatÄ• , tÄ• saá¹ƒ deva
bhÅ«maá¹-á¹-hadevatÄ• , tÄ• saá¹ƒ devatÄ• naá¹ƒ mittÄ• Ä• kÄ• saá¹-á¹-hakadevatÄ• , Ä•
mittÄ• uá¹‡havalÄ• hakÄ• devatÄ• , tÄ• saá¹ƒ mittÄ• abbhavalÄ• hakÄ• devatÄ• , tÄ• sa
devatÄ• , tÄ• saá¹ƒ mittÄ• vassavalÄ• hakÄ• devatÄ• , tÄ• saá¹ƒ mittÄ• cÄ• tumahÄ• rÄ•
tÄ• saá¹ƒ mittÄ• tÄ• vatiá¹ƒsÄ• devatÄ• , tÄ• saá¹ƒ mittÄ• yÄ• mÄ• devatÄ• ti evamÄ• di
á¹-hapetvÄ• ariyasÄ• vake sabbÄ• devabrahmaparisÄ• pi adhammikÄ• va honti. tÄ• saá¹ƒ
candimasÅ«riyÄ• pariharanti, vÄ• to yathÄ• maggena na vÄ• yati, ayathÄ• maggena vÄ• y
Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni khobheti, vimÄ• nesu khobhitesu devatÄ• naá¹ƒ kÄ«á¸·an
devatÄ• naá¹ƒ kÄ«á¸·anatthÄ• ya cittesu anamantesu \Ne II 7/ sÄ«tuá¹‡habhedo utu yathÄ•
tasmiá¹ƒ asampajjante na sammÄ• devo vassati, kadÄ• ci vassati, kadÄ• ci na vassati; katt
na vassati, vassantopi vappakÄ• le aá¹…kurakÄ• le nÄ• á¸·akÄ• le pupphakÄ• le khÄ«ragg
yathÄ• sassÄ• naá¹ƒ upakÄ• ro na hoti, tathÄ• tathÄ• vassati ca vigacchati ca, tena sassÄ
honti, vigatagandhavaá¹‡á¹‡arasÄ• disampannÄ• ni. ekabhÄ• jane pakkhittataá¹‡á¸• ulesup
bhattaá¹ƒ uttaá¹‡á¸• ulaá¹ƒ hoti, ekasmiá¹ƒ atikilinnaá¹ƒ, ekasmiá¹ƒ samapÄ• kaá¹ƒ. taá¹ƒ p
kucchiyampi tÄ«hÄ• kÄ• rehi paccati. tena sattÄ• bahvÄ• bÄ• dhÄ• ceva honti, appÄ• yuk
utubhojanavasena Ä• yu hÄ• yati.

yadÄ• \Be II 8/ pana rÄ• jÄ• no dhammikÄ• honti, tadÄ• uparÄ• jÄ• nopi dhammikÄ• hon
brahmalokÄ• sabbepi dhammikÄ• honti. tesaá¹ƒ dhammikattÄ• samaá¹ƒ candimasÅ«riyÄ
vÄ• to vÄ• yati, yathÄ• maggena vÄ• yanto Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni na khobheti, t
kÄ«á¸·anatthÄ• ya cittÄ• ni namanti. evaá¹ƒ kÄ• lena utu sampajjati, devo sammÄ• vassati
paá¹-á¹-hÄ• ya sassÄ• naá¹ƒ upakÄ• raá¹ƒ karonto kÄ• le vassati, kÄ• le vigacchati, tena sa
sugandhÄ• ni suvaá¹‡á¹‡Ä• ni surasÄ• ni ojavantÄ• ni honti, tehi sampÄ• ditaá¹ƒ bhojanaá¹
paripÄ• kaá¹ƒ gacchati \Ee II 415/, tena sattÄ• arogÄ• dÄ«ghÄ• yukÄ• honti. evaá¹ƒ utubh
vaá¸• á¸• hati.

tattha vipassÄ« bhagavÄ• asÄ«tivassasahassÄ• yukakÄ• le nibbatto, sikhÄ« sattativassas
anupubbena parihÄ«nasadisaá¹ƒ kataá¹ƒ, na pana evaá¹ƒ parihÄ«naá¹ƒ, vaá¸• á¸• hitvÄ• v
veditabbaá¹ƒ. kathaá¹ƒ? imasmiá¹ƒ tÄ• va kappe kakusandho bhagavÄ• cattÄ• lÄ«savassa
Ä• yuppamÄ• á¹‡aá¹ƒ paÃ±ca koá¹-á¹-hÄ• se katvÄ• cattÄ• ri á¹-hatvÄ• paÃ±came vijjam
Ä• yu parihÄ• yamÄ• naá¹ƒ dasavassakÄ• laá¹ƒ patvÄ• puna vaá¸• á¸• hamÄ• naá¹ƒ asaá
parihÄ• yamÄ• naá¹ƒ tiá¹ƒsavassasahassakÄ• le á¹-hitaá¹ƒ; tadÄ• koá¹‡Ä• gamano bhaga
parinibbute taá¹ƒ Ä• yu dasavassakÄ• laá¹ƒ patvÄ• puna vaá¸• á¸• hamÄ• naá¹ƒ asaá¹…kh

vÄ«sativassasahassakÄ• le á¹-hitaá¹ƒ; tadÄ• kassapo bhagavÄ• nibbatto. tasmimpi tathev
dasavassakÄ• laá¹ƒ patvÄ• puna vaá¸• á¸• hamÄ• naá¹ƒ asaá¹…khyeyyaá¹ƒ hutvÄ• parih
pattaá¹ƒ, atha amhÄ• kaá¹ƒ sammÄ• sambuddho nibbatto. evaá¹ƒ anupubbena parihÄ• yitv
vaá¸• á¸• hitvÄ• vaá¸• á¸• hitvÄ• parihÄ«nanti veditabbaá¹ƒ. tattha yaá¹ƒ yaá¹ƒ Ä• yuparim
manussesu buddhÄ• nibbattanti, tesampi taá¹ƒ tadeva Ä• yuparimÄ• á¹‡aá¹ƒ hotÄ«ti vedita

Ä• yuparicchedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bodhiparicchedavaá¹‡á¹‡anÄ•

<8> bodhiparicchede \Be II 9/ pana __pÄ• á¹-aliyÄ• mÅ«le_ti pÄ• á¹-alirukkhassa heá¹-á¹-
pÄ• á¹-aliyÄ• khandho taá¹ƒ divasaá¹ƒ paá¹‡á¹‡Ä• saratano hutvÄ• abbhuggato, sÄ• khÄ•
ubbedhena ratanasataá¹ƒ ahosi. taá¹ƒ divasaÃ±ca sÄ• pÄ• á¹-ali kaá¹‡á¹‡ikÄ• baddhehi vi
paá¹-á¹-hÄ• ya ekasaÃ±channÄ• ahosi, dibbagandhaá¹ƒ vÄ• yati. na kevalaÃ±ca tadÄ• ay
dasasahassacakkavÄ• á¸·e sabbapÄ• á¹-aliyo pupphitÄ• . na kevalaÃ±ca pÄ• á¹-aliyo, dasa
sabbarukkhÄ• naá¹ƒ khandhesu khandhapadumÄ• ni, sÄ• khÄ• su sÄ• khÄ• padumÄ• ni, la
Ä• kÄ• sapadumÄ• ni pupphitÄ• ni, pathavitalaá¹ƒ \Ee II 416/ bhinditvÄ• pi mahÄ• padumÄ•
mahÄ• samuddopi paÃ±cavaá¹‡á¹‡ehi padumehi nÄ«luppalarattuppalehi ca saÃ±channo al
sakaladasasahassacakkavÄ• á¸·aá¹ƒ dhajamÄ• lÄ• kulaá¹ƒ tattha tattha
nibaddhapupphadÄ• mavissaá¹-á¹-hamÄ• lÄ• guá¸·avippakiá¹‡á¹‡aá¹ƒ nÄ• nÄ• vaá¹‡á¹‡ak
nandanavanacittalatÄ• vanamissakavanaphÄ• rusakavanasadisaá¹ƒ ahosi. puratthimacakka
ussitaddhajÄ• pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ abhihananti.
pacchimadakkhiá¹‡auttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ ussitaddhajÄ• dakkhiá¹‡acak
abhihananti. evaá¹ƒ aÃ±Ã±amaÃ±Ã±asirÄ«sampattÄ• ni cakkavÄ• á¸·Ä• ni ahesuá¹ƒ. __ab
buddhaguá¹‡avibhavasiriá¹ƒ paá¹-ivijjhamÄ• no cattÄ• ri saccÄ• ni abhisambuddho.

"sikhÄ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho puá¹‡á¸• arÄ«kassa mÅ«le
iminÄ• va nayena padavaá¹‡á¹‡anÄ• veditabbÄ• . ettha pana __puá¹‡á¸• arÄ«ko_ti setam
parimÄ• á¹‡aá¹ƒ. taá¹ƒ divasaÃ±ca sopi dibbagandhehi pupphehi susaÃ±channo ahosi. na
phalehipi saÃ±channo ahosi. tassa ekato taruá¹‡Ä• ni phalÄ• ni, ekato majjhimÄ• ni phalÄ•
phalÄ• ni, ekato supakkÄ• ni pakkhittadibbojÄ• ni viya surasÄ• ni olambanti. yathÄ• so, eva
sakaladasasahassacakkavÄ• á¸·esu \Ne II 9/ pupphÅ«pagarukkhÄ• pupphehi, phalÅ«paga
paá¹-imaá¹‡á¸• itÄ• ahesuá¹ƒ.

__sÄ• lo_ti sÄ• larukkho. tassÄ• pi tadeva parimÄ• á¹‡aá¹ƒ, tatheva pupphasirÄ«vibhavo v
eseva nayo. udumbararukkhe pupphÄ• ni \Be II 10/ nÄ• hesuá¹ƒ, phalavibhÅ«ti panettha an
nigrodhe, tathÄ• assatthe. iti sabbabuddhÄ• naá¹ƒ ekova pallaá¹…ko, rukkhÄ• pana aÃ±Ã
yassa rukkhassa mÅ«le catumaggaÃ±Ä• á¹‡asaá¹…khÄ• tabodhiá¹ƒ buddhÄ• paá¹-ivijjhan

ayaá¹ƒ bodhiparicchedo nÄ• ma.

sÄ• vakayugaparicchedavaá¹‡á¹‡anÄ•

<9> sÄ• vakayugaparicchede pana __khaá¹‡á¸• atissa_nti khaá¹‡á¸• o ca tisso ca. tesu kh
kaniá¹-á¹-habhÄ• tÄ• , tisso purohitaputto \Ee II 417/. khaá¹‡á¸• o paÃ±Ã±Ä• pÄ• ramiyÄ• r
samÄ• dhipÄ• ramiyÄ• matthakaá¹ƒ patto. __agga_nti á¹-hapetvÄ• vipassiá¹ƒ bhagavanta
asadisaguá¹‡atÄ• ya uttamaá¹ƒ. __bhaddayuga_nti aggattÄ• yeva bhaddayugaá¹ƒ. __abhib
sambhavo ca. tesu abhibhÅ« paÃ±Ã±Ä• pÄ• ramiyÄ• matthakaá¹ƒ patto. sikhinÄ• bhagava
brahmalokaá¹ƒ gantvÄ• brahmaparisÄ• ya vividhÄ• ni pÄ• á¹-ihÄ• riyÄ• ni dassento dhamm
dasasahassilokadhÄ• tuá¹ƒ andhakÄ• rena pharitvÄ• - "kiá¹ƒ ida" nti saÃ±jÄ• tasaá¹ƒvegÄ•
pharitvÄ• - "sabbe me rÅ«paÃ±ca passantu, saddaÃ±ca suá¹‡antÅ«" ti adhiá¹-á¹-hahitvÄ•
gÄ• thÄ• dvayaá¹ƒ (SN I 1.185) bhaá¹‡anto saddaá¹ƒ sÄ• vesi. sambhavo samÄ• dhipÄ• ra

__soá¹‡uttara_nti soá¹‡o ca uttaro ca. tesupi soá¹‡o paÃ±Ã±Ä• pÄ• ramiá¹ƒ patto, uttaro s
patto ahosi. __vidhurasaÃ±jÄ«va_nti vidhuro ca saÃ±jÄ«vo ca. tesu vidhuro paÃ±Ã±Ä• pÄ•
saÃ±jÄ«vo samÄ• dhipÄ• ramiá¹ƒ patto. samÄ• pajjanabahulo
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nakuá¹-ileá¹‡amaá¹‡á¸• apÄ• dÄ«su samÄ• pattibalena jhÄ
nirodhaá¹ƒ samÄ• pajji, atha naá¹ƒ vanakammikÄ• dayo "mato" ti sallakkhetvÄ• jhÄ• pesuá
samÄ• pattito uá¹-á¹-hÄ• ya cÄ«varÄ• ni papphoá¹-etvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• vis
"saÃ±jÄ«vo" ti saÃ±jÄ• niá¹ƒsu. __bhiyyosuttara_nti bhiyyoso ca uttaro ca. tesu bhiyyoso pa
uttaro samÄ• dhinÄ• aggo ahosi. __tissabhÄ• radvÄ• ja_nti tisso ca bhÄ• radvÄ• jo ca \Ne
paÃ±Ã±Ä• pÄ• ramiá¹ƒ patto, bhÄ• radvÄ• jo samÄ• dhipÄ• ramiá¹ƒ patto ahosi \Be II 11/. _
sÄ• riputto ca moggallÄ• no ca. tesu sÄ• riputto paÃ±Ã±Ä• visaye, moggallÄ• no samÄ• dh
sÄ• vakayugaparicchedo nÄ• ma.

sÄ• vakasannipÄ• taparicchedavaá¹‡á¹‡anÄ•

<10> sÄ• vakasannipÄ• taparicchede \Ee II 418/ vipassissa bhagavato paá¹-hamasannipÄ•
sabbe ehibhikkhÅ«, sabbe iddhiyÄ• nibbattapattacÄ«varÄ• , sabbe anÄ• mantitÄ• va Ä• ga
uposathadivase. atha satthÄ• bÄ«janiá¹ƒ gahetvÄ• nisinno uposathaá¹ƒ osÄ• resi. dutiyata
tathÄ• sesabuddhÄ• naá¹ƒ sabbasannipÄ• tesu. yasmÄ• pana amhÄ• kaá¹ƒ bhagavato pa
ahosi, idaÃ±ca suttaá¹ƒ aparabhÄ• ge vuttaá¹ƒ, tasmÄ• "mayhaá¹ƒ, bhikkhave, etarahi eko
sannipÄ• to" ti aniá¹-á¹-hapetvÄ• "ahosÄ«" ti vuttaá¹ƒ.

tattha __aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• nÄ«_ti purÄ• á¹‡ajaá¹-ilÄ• naá¹ƒ sahassaá¹ƒ
aggasÄ• vakÄ• naá¹ƒ parivÄ• rÄ• ni aá¸• á¸• hateyyasatÄ• nÄ«ti aá¸• á¸• hateá¸·asÄ• ni bh

aggasÄ• vakÄ• naá¹ƒ abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya vatthuá¹ƒ kathetvÄ• pabbajjÄ• dÄ«
tesaá¹ƒ mahÄ• moggallÄ• no sattame divase arahattaá¹ƒ patto. dhammasenÄ• pati pannara
gijjhakÅ«á¹-apabbatamajjhe sÅ«karakhataleá¹‡apabbhÄ• re bhÄ• gineyyassa dÄ«ghanakha
dhammayÄ• ge vedanÄ• pariggahasuttante (MN II 201) desiyamÄ• ne desanaá¹ƒ anubujjha
sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ patto. bhagavÄ• therassa arahattappattiá¹ƒ Ã±atvÄ• vehÄ
veá¸·uvaneyeva paccuá¹-á¹-hÄ• si. thero - "kuhiá¹ƒ nu kho bhagavÄ• gato" ti Ä• vajjanto ve
patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• sayampi vehÄ• saá¹ƒ abbhuggantvÄ• veá¸·uvaneyeva p
bhagavÄ• pÄ• timokkhaá¹ƒ osÄ• resi. taá¹ƒ sannipÄ• taá¹ƒ sandhÄ• ya bhagavÄ• - "aá¸• a
bhikkhusatÄ• nÄ«" ti Ä• ha. ayaá¹ƒ sÄ• vakasannipÄ• tapariccheda nÄ• ma.

upaá¹-á¹-hÄ• kapariccheda vaá¹‡á¹‡anÄ•

<11> upaá¹-á¹-hÄ• kapariccheda \Be II 12/ pana __Ä• nando_ti nibaddhupaá¹-á¹-hÄ• kabhA
bhagavato hi paá¹-hamabodhiyaá¹ƒ anibaddhÄ• upaá¹-á¹-hÄ• kÄ• ahesuá¹ƒ. ekadÄ• nÄ•
gahetvÄ• vicari, ekadÄ• nÄ• gito, ekadÄ• upavÄ• no, ekadÄ• sunakkhatto, ekadÄ• cund
sÄ• gato \Ne II 11/, ekadÄ• meghiyo. tattha \Ee II 419/ ekadÄ• bhagavÄ• nÄ• gasamÄ• la
addhÄ• namaggapaá¹-ipanno dvedhÄ• pathaá¹ƒ patto. thero maggÄ• okkamma - "bhagavÄ
gacchÄ• mÄ«" ti Ä• ha. atha naá¹ƒ bhagavÄ• - "ehi bhikkhu, iminÄ• maggena gacchÄ• mÄ
bhagavÄ• , tumhÄ• kaá¹ƒ pattacÄ«varaá¹ƒ gaá¹‡hatha, ahaá¹ƒ iminÄ• maggena gacchÄ• m
chamÄ• yaá¹ƒ á¹-hapetuá¹ƒ Ä• raddho. atha naá¹ƒ bhagavÄ• - "Ä• hara, bhikkhÅ«" ti vatvÄ
gato. tassapi bhikkhuno itarena maggena gacchato corÄ• pattacÄ«varaÃ±ceva hariá¹ƒsu, s
- "bhagavÄ• idÄ• ni me paá¹-isaraá¹‡aá¹ƒ, na aÃ±Ã±o" ti cintetvÄ• lohitena gaá¸·itena bha
agamÄ• si. "kimidaá¹ƒ bhikkhÅ«" ti ca vutte taá¹ƒ pavattiá¹ƒ Ä• rocesi. atha naá¹ƒ bhagavÄ•
bhikkhu, etaá¹ƒyeva te kÄ• raá¹‡aá¹ƒ sallakkhetvÄ• nivÄ• rayimhÄ• " ti vatvÄ• naá¹ƒ sama

ekadÄ• pana bhagavÄ• meghiyattherena saddhiá¹ƒ pÄ• cÄ«navaá¹ƒsamigadÄ• ye jantug
meghiyo jantugÄ• me piá¹‡á¸• Ä• ya caritvÄ• nadÄ«tÄ«re pÄ• sÄ• dikaá¹ƒ ambavanaá¹ƒ d
pattacÄ«varaá¹ƒ gaá¹‡hatha, ahaá¹ƒ tasmiá¹ƒ ambavane samaá¹‡adhammaá¹ƒ karomÄ«" t
tikkhattuá¹ƒ nivÄ• riyamÄ• nopi gantvÄ• akusalavitakkehi upadduto anvÄ• satto (AN III 9.3;
daá¹-á¹-habbo). paccÄ• gantvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesi. tampi bhagavÄ• - "idameva te
sallakkhetvÄ• nivÄ• rayimhÄ• " ti vatvÄ• anupubbena sÄ• vatthiá¹ƒ agamÄ• si. tattha gano
paÃ±Ã±attavarabuddhÄ• sane nisinno bhikkhusaá¹…ghaparivuto bhikkhÅ« Ä• mantesi - "bh
mahallako, â€™ekacce bhikkhÅ« iminÄ• maggena gacchÄ• mÄ• â€™ ti vutte aÃ±Ã±ena g
pattacÄ«varaá¹ƒ nikkhipanti, mayhaá¹ƒ nibaddhupaá¹-á¹-hÄ• kaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ jÄ• n
dhammasaá¹ƒvego udapÄ• di. athÄ• yasmÄ• sÄ• riputto uá¹-á¹-hÄ• yÄ• sanÄ• bhagavant
13/, bhante, tumheyeva patthayamÄ• no satasahassakappÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ
mÄ• diso mahÄ• paÃ±Ã±o upaá¹-á¹-hÄ• ko nÄ• ma vaá¹-á¹-ati, ahaá¹ƒ upaá¹-á¹-hahissÄ• m
"alaá¹ƒ sÄ• riputta, yassaá¹ƒ \Ee II 420/ disÄ• yaá¹ƒ tvaá¹ƒ viharasi, asuÃ±Ã±Ä• yeva me sA

buddhÄ• naá¹ƒ ovÄ• dasadiso, na me tayÄ• upaá¹-á¹-hÄ• kakiccaá¹ƒ atthÄ«" ti paá¹-ikkhip
mahÄ• moggallÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• asÄ«timahÄ• sÄ• vakÄ• uá¹-á¹-hahiá¹ƒsu. te sab

Ä• nandatthero pana tuá¹‡hÄ«yeva nisÄ«di. atha naá¹ƒ bhikkhÅ« evamÄ• haá¹ƒsu - "Ä• vu
bhikkhusaá¹…gho upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cati, tvampi yÄ• cÄ• hÄ«" ti. so Ä• h
laddhupaá¹-á¹-hÄ• naá¹ƒ \Ne II 12/ nÄ• ma Ä• vuso kÄ«disaá¹ƒ hoti, kiá¹ƒ maá¹ƒ satthÄ• n
rocissati, Ä• nando maá¹ƒ upaá¹-á¹-hÄ• tÅ«ti vakkhatÄ«" ti. atha bhagavÄ• - "na, bhikkhave
ussÄ• hetabbo, sayameva jÄ• nitvÄ• maá¹ƒ upaá¹-á¹-hahissatÄ«" ti Ä• ha. tato bhikkhÅ« -
Ä• nanda, uá¹-á¹-hehi Ä• vuso Ä• nanda, dasabalaá¹ƒ upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ•
uá¹-á¹-hahitvÄ• cattÄ• ro paá¹-ikkhepe, catasso ca Ä• yÄ• canÄ• ti aá¹-á¹-ha vare yÄ• ci.

cattÄ• ro paá¹-ikkhepÄ• nÄ• ma - "sace me, bhante, bhagavÄ• attanÄ• laddhaá¹ƒ paá¹‡Ä
dassati, piá¹‡á¸• apÄ• taá¹ƒ na dassati, ekagandhakuá¹-iyaá¹ƒ vasituá¹ƒ na dassati, nimant
gamissati, evÄ• haá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«" ti vatvÄ• - "kiá¹ƒ panettha, Ä
passasÄ«" ti vutte - "sacÄ• haá¹ƒ, bhante, imÄ• ni vatthÅ«ni labhissÄ• mi, bhavissanti vattÄ
dasabalena laddhaá¹ƒ paá¹‡Ä«taá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, piá¹‡á¸• apÄ• taá¹ƒ paribhu
ekagandhakuá¹-iyaá¹ƒ vasati, ekato nimantanaá¹ƒ gacchati, etaá¹ƒ lÄ• bhaá¹ƒ labhanto tath
upaá¹-á¹-hÄ• ti, ko evaá¹ƒ upaá¹-á¹-hahato bhÄ• roâ€™ ti" ime cattÄ• ro paá¹-ikkhepe yÄ• c

catasso Ä• yÄ• canÄ• nÄ• ma - "sace, bhante, bhagavÄ• mayÄ• gahitanimantanaá¹ƒ gan
tiroraá¹-á¹-hÄ• tirojanapadÄ• bhagavantaá¹ƒ daá¹-á¹-huá¹ƒ Ä• gataá¹ƒ parisaá¹ƒ Ä• gatakl
dassetuá¹ƒ lacchÄ• mi, yadÄ• me kaá¹…khÄ• uppajjati, tasmiá¹ƒyeva khaá¹‡e bhagavanta
lacchÄ• mi, yaá¹ƒ bhagavÄ• mayhaá¹ƒ parammukhÄ• dhammaá¹ƒ deseti, taá¹ƒ Ä• gantvÄ
evÄ• haá¹ƒ bhagavantaá¹ƒ \Be II 14/ upaá¹-á¹-hahissÄ• mÄ«" ti vatvÄ• - "kaá¹ƒ panettha, Ä
passasÄ«" ti \Ee II 421/ vutte - "idha, bhante, saddhÄ• kulaputtÄ• bhagavato okÄ• saá¹ƒ a
vadanti - â€™sve, bhante Ä• nanda, bhagavatÄ• saddhiá¹ƒ amhÄ• kaá¹ƒ ghare bhikkhaá¹ƒ
bhante bhagavÄ• tattha na gamissati, icchitakkhaá¹‡eyeva parisaá¹ƒ dassetuá¹ƒ, kaá¹…kh
okÄ• saá¹ƒ na lacchÄ• mi, bhavissanti vattÄ• ro - â€™kiá¹ƒ Ä• nando dasabalaá¹ƒ upaá¹-á¹
anuggahaá¹ƒ bhagavÄ• na karotÄ«â€™ ti. bhagavato ca parammukhÄ• maá¹ƒ pucchissan
Ä• nanda, gÄ• thÄ• , idaá¹ƒ suttaá¹ƒ, idaá¹ƒ jÄ• takaá¹ƒ, kattha desitaâ€™ nti. sacÄ• haá¹ƒ
sampÄ• dayissÄ• mi, bhavissanti vattÄ• ro - â€™ettakampi, Ä• vuso, na jÄ• nÄ• si, kasmÄ•
bhagavantaá¹ƒ avijahanto dÄ«gharattaá¹ƒ vicarasÄ«â€™ ti. tenÄ• haá¹ƒ parammukhÄ• de
kathanaá¹ƒ icchÄ• mÄ«" ti imÄ• catasso Ä• yÄ• canÄ• yÄ• ci. bhagavÄ• pissa adÄ• si.

evaá¹ƒ ime aá¹-á¹-ha vare gahetvÄ• nibaddhupaá¹-á¹-hÄ• ko ahosi. tasseva á¹-hÄ• nantar
kappasatasahassaá¹ƒ \Ne II 13/ pÅ«ritÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ phalaá¹ƒ pÄ• puá¹‡Ä«ti im
nibaddhupaá¹-á¹-hÄ• kabhÄ• vaá¹ƒ sandhÄ• ya - "mayhaá¹ƒ, bhikkhave, etarahi Ä• nando b
aggupaá¹-á¹-hÄ• ko" ti Ä• ha. ayaá¹ƒ upaá¹-á¹-hÄ• kapariccheda nÄ• ma.

<12> pitiparicchedo uttÄ• natthoyeva.

__vihÄ• raá¹ƒ pÄ• visÄ«_ti kasmÄ• vihÄ• raá¹ƒ pÄ• visi? bhagavÄ• kira ettakaá¹ƒ kathetv
mayÄ• sattannaá¹ƒ buddhÄ• naá¹ƒ vaá¹ƒso nirantaraá¹ƒ matthakaá¹ƒ pÄ• petvÄ• kathito,
paviá¹-á¹-he ime bhikkhÅ« bhiyyoso mattÄ• ya pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ Ä• rabbha vaá¹
athÄ• haá¹ƒ Ä• gantvÄ• nirantaraá¹ƒ buddhavaá¹ƒsaá¹ƒ kathetvÄ• matthakaá¹ƒ pÄ• petvÄ
kathÄ• vÄ• rassa okÄ• saá¹ƒ datvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

yaÃ±cetaá¹ƒ bhagavÄ• tantiá¹ƒ kathesi, tattha kappaparicchedo, jÄ• tiparicchedo, gottapar
Ä• yuparicchedo, bodhiparicchedo, sÄ• vakayugaparicchedo, sÄ• vakasannipÄ• taparicche
pitiparicchedoti navime vÄ• rÄ• Ä• gatÄ• , sambahulavÄ• ro anÄ• gato, Ä• netvÄ• pana dÄ

sambahulavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

sabbabodhisattÄ• naÃ±hi \Ee II 422/ \Be II 15/ ekasmiá¹ƒ kulavaá¹ƒsÄ• nurÅ«pe putte jÄ• t
pabbajitabbanti ayameva vaá¹ƒso, ayaá¹ƒ paveá¹‡Ä«. kasmÄ• ? sabbaÃ±Ã±ubodhisattÄ• n
okkamanato paá¹-á¹-hÄ• ya pubbe vuttappakÄ• rÄ• ni anekÄ• ni pÄ• á¹-ihÄ• riyÄ• ni honti,
jÄ• tanagaraá¹ƒ, na pitÄ• , na mÄ• tÄ• , na bhariyÄ• , na putto paÃ±Ã±Ä• yeyya, "imassa ne
pitÄ• , na bhariyÄ• , na putto paÃ±Ã±Ä• yati, devo vÄ• sakko vÄ• mÄ• ro vÄ• brahmÄ• vÄ
Ä«disaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ anacchariya" nti maÃ±Ã±amÄ• no jano neva sotabbaá¹ƒ, na
tato abhisamayo na bhaveyya, abhisamaye asati niratthakova buddhuppÄ• do, aniyyÄ• nika
tasmÄ• sabbabodhisattÄ• naá¹ƒ - "ekasmiá¹ƒ kulavaá¹ƒsÄ• nurÅ«pe putte jÄ• te nikkhamit
ayameva vaá¹ƒso ayaá¹ƒ paveá¹‡Ä«. tasmÄ• puttÄ• dÄ«naá¹ƒ vasena sambahulavÄ• ro Ä

sambahulaparicchedavaá¹‡á¹‡anÄ•

tattha \Ne II 14/ -

samavattakkhandho atulo, suppabuddho ca uttaro.

satthavÄ• ho vijitaseno, rÄ• hulo bhavati sattamoti ||

ete tÄ• va sattannampi bodhisattÄ• naá¹ƒ anukkameneva satta puttÄ• veditabbÄ• .

tattha rÄ• hulabhadde tÄ• va jÄ• te paá¹‡á¹‡aá¹ƒ Ä• haritvÄ• mahÄ• purisassa hatthe á¹-h
tÄ• vadeva sakalasarÄ«raá¹ƒ khobhetvÄ• puttasineho aá¹-á¹-hÄ• si. so cintesi - "ekasmiá¹ƒ
puttasineho, parosahassaá¹ƒ kira me puttÄ• bhavissanti, tesu ekekasmiá¹ƒ jÄ• te idaá¹ƒ sin

vaá¸• á¸• hantaá¹ƒ dubbhejjaá¹ƒ bhavissati, rÄ• hu jÄ• to, bandhanaá¹ƒ jÄ• ta" nti Ä• ha. taá
rajjaá¹ƒ pahÄ• ya nikkhanto. esa nayo sabbesaá¹ƒ puttuppattiyanti. ayaá¹ƒ puttaparicchedo

sutanÄ• \Be II 16/ sabbakÄ• mÄ• ca, sucittÄ• atha rocinÄ«.

rucaggatÄ« sunandÄ• ca, bimbÄ• bhavati sattamÄ• ti ||

etÄ• tesaá¹ƒ sattannampi puttÄ• naá¹ƒ mÄ• taro ahesuá¹ƒ. bimbÄ• devÄ« pana rÄ• hulaku
paÃ±Ã±Ä• yittha. ayaá¹ƒ bhariyaparicchedo.

vipassÄ« \Ee II 423/ kakusandhoti ime pana dve bodhisattÄ• payuttaÄ• jaÃ±Ã±arathamÄ•
mahÄ• bhinikkhamanaá¹ƒ nikkhamiá¹ƒsu. sikhÄ« koá¹‡Ä• gamanoti ime dve hatthikkhandha
nikkhamiá¹ƒsu. vessabhÅ« suvaá¹‡á¹‡asivikÄ• ya nisÄ«ditvÄ• nikkhami. kassapo uparipÄ•
Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• jhÄ• nÄ• uá¹-á¹-hÄ• ya taá¹ƒ jhÄ• naá¹ƒ pÄ
uggantvÄ• bodhimaá¹‡á¸• e otaratÅ«" ti adhiá¹-á¹-hÄ• si. pÄ• sÄ• do Ä• kÄ• sena gantvÄ•
mahÄ• purisopi tato otaritvÄ• bhÅ«miyaá¹ƒ á¹-hatvÄ• - "pÄ• sÄ• do yathÄ• á¹-hÄ• neyeva
cintesi. so yathÄ• á¹-hÄ• ne patiá¹-á¹-hÄ• si. mahÄ• purisopi satta divasÄ• ni padhÄ• nama
bodhipallaá¹…ke \Ne II 15/ nisÄ«ditvÄ• sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhi. amhÄ• kaá¹ƒ pana bo
assavaramÄ• ruyha nikkhantoti. ayaá¹ƒ yÄ• naparicchedo.

vipassissa pana bhagavato yojanappamÄ• á¹‡e padese vihÄ• ro patiá¹-á¹-hÄ• si, sikhissa t
aá¸• á¸• hayojane, kakusandhassa gÄ• vute, koá¹‡Ä• gamanassa aá¸• á¸• hagÄ• vute, kass
amhÄ• kaá¹ƒ bhagavato pakatimÄ• nena soá¸·asakarÄ«se, rÄ• jamÄ• nena aá¹-á¹-hakarÄ«
patiá¹-á¹-hitoti. ayaá¹ƒ vihÄ• raparicchedo.

vipassissa pana bhagavato ekaratanÄ• yÄ• mÄ• vidatthivitthÄ• rÄ• aá¹-á¹-haá¹…gulubbe
kÄ• retvÄ• cÅ«á¸·aá¹ƒsena chÄ• detvÄ• vihÄ• raá¹-á¹-hÄ• naá¹ƒ kiá¹‡iá¹ƒsu. sikhissa suva
chÄ• detvÄ• kiá¹‡iá¹ƒsu. vessabhussa suvaá¹‡á¹‡ahatthipÄ• dÄ• ni kÄ• retvÄ• tesaá¹ƒ cÅ
kiá¹‡iá¹ƒsu. kakusandhassa vuttanayeneva suvaá¹‡á¹‡iá¹-á¹-hakÄ• hi chÄ• detvÄ• kiá¹‡iá¹
vuttanayeneva suvaá¹‡á¹‡akacchapehi chÄ• detvÄ• kiá¹‡iá¹ƒsu. kassapassa \Be II 17/ suv
chÄ• detvÄ• kiá¹‡iá¹ƒsu. amhÄ• kaá¹ƒ bhagavato salakkhaá¹‡Ä• naá¹ƒ kahÄ• paá¹‡Ä• naa
kiá¹‡iá¹ƒsu. ayaá¹ƒ vihÄ• rabhÅ«miggahaá¹‡adhanaparicchedo.

tattha \Ee II 424/ vipassissa bhagavato tathÄ• bhÅ«miá¹ƒ kiá¹‡itvÄ• vihÄ• raá¹ƒ katvÄ• d
__punabbasumitto_ nÄ• ma ahosi, sikhissa __sirivaá¸• á¸• hano_ nÄ• ma, vessabhussa __s
kakusandhassa __accuto_ nÄ• ma, koá¹‡Ä• gamanassa __uggo_ nÄ• ma, kassapassa __s
bhagavato __sudatto_ nÄ• ma. sabbe cete gahapatimahÄ• sÄ• lÄ• seá¹-á¹-hino ahesunti. a
upaá¹-á¹-hÄ• kaparicchedo nÄ• ma.

aparÄ• ni cattÄ• ri avijahitaá¹-á¹-hÄ• nÄ• ni nÄ• ma honti. sabbabuddhÄ• naÃ±hi bodhipall
ekasmiá¹ƒyeva á¹-hÄ• ne hoti. dhammacakkappavattanaá¹ƒ isipatane migadÄ• ye avijahitan
saá¹…kassanagaradvÄ• re paá¹-hamapadagaá¹‡á¹-hikÄ• avijahitÄ• va hoti. jetavane gand
maÃ±capÄ• daá¹-á¹-hÄ• nÄ• ni avijahitÄ• neva honti. vihÄ• ro pana khuddakopi mahantopi
vijahitoyeva, nagaraá¹ƒ pana vijahati. yadÄ• nagaraá¹ƒ pÄ• cÄ«nato hoti, tadÄ• vihÄ• ro p
nagaraá¹ƒ dakkhiá¹‡ato, tadÄ• vihÄ• ro uttarato. yadÄ• nagaraá¹ƒ pacchimato, tadÄ• vihÄ
nagaraá¹ƒ uttarato, tadÄ• vihÄ• ro dakkhiá¹‡ato. idÄ• ni pana nagaraá¹ƒ uttarato, vihÄ• ro

sabbabuddhÄ• naÃ±ca \Ne II 16/ Ä• yuvemattaá¹ƒ, pamÄ• á¹‡avemattaá¹ƒ, kulavemattaá¹
rasmivemattanti paÃ±ca vemattÄ• ni honti. __Ä• yuvemattaá¹ƒ_ nÄ• ma keci dÄ«ghÄ• yukÄ
tathÄ• hi dÄ«paá¹…karassa vassasatasahassaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ ahosi, amhÄ• kaá
Ä• yuppamÄ• á¹‡aá¹ƒ.

__pamÄ• á¹‡avemattaá¹ƒ_ nÄ• ma keci dÄ«ghÄ• honti keci rassÄ• . tathÄ• hi dÄ«paá¹…
sumano navutihattho, amhÄ• kaá¹ƒ bhagavÄ• aá¹-á¹-hÄ• rasahattho.

__kulavemattaá¹ƒ_ \Be II 18/ nÄ• ma keci khattiyakule nibbattanti, keci brÄ• hmaá¹‡akule.
nÄ• ma kesaÃ±ci padhÄ• naá¹ƒ ittarakÄ• lameva hoti, yathÄ• kassapassa bhagavato. kesa
amhÄ• kaá¹ƒ bhagavato.

__rasmivemattaá¹ƒ_ nÄ• ma maá¹…galassa bhagavato sarÄ«rarasmi dasasahassilokadhÄ
amhÄ• kaá¹ƒ bhagavato samantÄ• byÄ• mamattÄ• \Ee II 425/. tatra rasmivemattaá¹ƒ ajjhÄ
yattakaá¹ƒ icchati, tassa tattakaá¹ƒ sarÄ«rappabhÄ• pharati. maá¹…galassa pana niccamp
dasasahassilokadhÄ• tuá¹ƒ pharatÅ«ti ajjhÄ• sayo ahosi. paá¹-ividdhaguá¹‡esu pana kassa
natthi.

aparaá¹ƒ amhÄ• kaá¹ƒyeva bhagavato sahajÄ• tapariccheda Ã±ca nakkhattapariccheda Ã±c
sabbaÃ±Ã±ubodhisattena kira saddhiá¹ƒ rÄ• hulamÄ• tÄ• , Ä• nandatthero, channo, kaá¹‡á
mahÄ• bodhi, kÄ• á¸·udÄ• yÄ«ti imÄ• ni satta sahajÄ• tÄ• ni. mahÄ• puriso ca uttarÄ• sÄ• a
mÄ• tukucchiá¹ƒ okkami, mahÄ• bhinikkhamanaá¹ƒ nikkhami, dhammacakkaá¹ƒ pavattesi,
akÄ• si. visÄ• khÄ• nakkhattena jÄ• to ca abhisambuddho ca parinibbuto ca. mÄ• ghanakkh
ca ahosi, Ä• yusaá¹…khÄ• rossajjanaÃ±ca, assayujanakkhattena devorohananti ettakaá¹ƒ
ayaá¹ƒ sambahulaparicchedo nÄ• ma.

<13> idÄ• ni __atha kho tesaá¹ƒ bhikkhÅ«na_ntiÄ• dÄ«su te bhikkhÅ« - "Ä• vuso, pubbeni
gati, yadidaá¹ƒ cutito paá¹-á¹-hÄ• ya paá¹-isandhiÄ• rohanaá¹ƒ. yaá¹ƒ pana idaá¹ƒ paá¹-isan
pacchÄ• mukhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pesetvÄ• cuti gantabbaá¹ƒ, idaá¹ƒ atigarukaá¹ƒ. Ä• kÄ• s

bhagavÄ• kathesÄ«" ti ativimhayajÄ• tÄ• hutvÄ• - "acchariyaá¹ƒ, Ä• vuso, " tiÄ• dÄ«ni vat
kÄ• raá¹‡aá¹ƒ dassento - "yatra hi nÄ• ma tathÄ• gato" tiÄ• dimÄ• haá¹ƒsu \Ne II 17/. tattha
acchariyatthe nipÄ• to, yo nÄ• ma tathÄ• gatoti attho. __chinnapapaÃ±ce_ti ettha papaÃ±cÄ
diá¹-á¹-hÄ«ti ime tayo kilesÄ• . __chinnavaá¹-ume_ti ettha __vaá¹-uma_nti kusalÄ• kusalaka
vuccati. __pariyÄ• dinnavaá¹-á¹-e_ti tasseva vevacanaá¹ƒ, pariyÄ• dinnasabbakammavaá¹-
__sabbadukkhavÄ«tivatte_ti sabbaá¹ƒ vipÄ• kavaá¹-á¹-asaá¹…khÄ• taá¹ƒ dukkhaá¹ƒ vÄ«tiv
__anussarissatÄ«_ti idaá¹ƒ __yatrÄ• _ti nipÄ• tavasena anÄ• gatavacanaá¹ƒ, attho panetth
bhagavÄ• hi te buddhe anussari, na idÄ• ni anussarissati. __evaá¹ƒsÄ«lÄ• _ti \Ee II 426/ m
phalasÄ«lena lokiyalokuttarasÄ«lena evaá¹ƒsÄ«lÄ• . __evaá¹ƒdhammÄ• _ti ettha samÄ• dh
maggasamÄ• dhinÄ• phalasamÄ• dhinÄ• lokiyalokuttarasamÄ• dhinÄ• , evaá¹ƒsamÄ• dha
maggapaÃ±Ã±Ä• divaseneva evaá¹ƒpaÃ±Ã±Ä• . __evaá¹ƒvihÄ• rÄ«_ti ettha pana heá¹-á¹-h
dhammÄ• naá¹ƒ gahitattÄ• vihÄ• ro gahitova puna kasmÄ• gahitameva gaá¹‡hÄ• tÄ«ti ce;
idaÃ±hi nirodhasamÄ• pattidÄ«panatthaá¹ƒ vuttaá¹ƒ. tasmÄ• evaá¹ƒ nirodhasamÄ• pattivih
ahesunti evamettha attho daá¹-á¹-habbo.

__evaá¹ƒvimuttÄ• _ti ettha vikkhambhanavimutti, tadaá¹…gavimutti, samucchedavimutti, pa
nissaraá¹‡avimuttÄ«ti paÃ±cavidhÄ• vimutti. tattha aá¹-á¹-ha samÄ• pattiyo sayaá¹ƒ vikkha
nÄ«varaá¹‡Ä• dÄ«hi vimuttattÄ• __vikkhambhanavimuttÄ«_ti saá¹…khyaá¹ƒ gacchanti. ani
sattÄ• nupassanÄ• sayaá¹ƒ tassa tassa paccanÄ«kaá¹…gavasena pariccattÄ• hi niccasaÃ
__tadaá¹…gavimuttÄ«_ti saá¹…khyaá¹ƒ gacchanti. cattÄ• ro ariyamaggÄ• sayaá¹ƒ samucc
__samucchedavimuttÄ«_ti saá¹…khyaá¹ƒ gacchanti. cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni magg
paá¹-ippassaddhante uppannattÄ• __paá¹-ippassaddhivimuttÄ«_ti saá¹…khyaá¹ƒ gacchant
sabbakilesehi nissaá¹-attÄ• apagatattÄ• dÅ«re á¹-hitattÄ• __nissaraá¹‡avimuttÄ«_ti saá¹.
imÄ• saá¹ƒ paÃ±cannaá¹ƒ vimuttÄ«naá¹ƒ vasena - "evaá¹ƒ vimuttÄ• " ti ettha attho daá¹-á¹-

<14> __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ekÄ«bhÄ• vÄ• vuá¹-á¹-hito.

<16> __ "ito so, bhikkhave" _ti ko anusandhi? idaÃ±hi suttaá¹ƒ - "tathÄ• gatassevesÄ• , bh
suppaá¹-ividdhÄ• " ti ca "devatÄ• pi tathÄ• gatassa etamatthaá¹ƒ Ä• rocesu" nti ca imehi dv
Ä• baddhaá¹ƒ. tattha devatÄ• rocanapadaá¹ƒ suttantapariyosÄ• ne devacÄ• rikakolÄ• halaá
II 427/. dhammadhÄ• tupadÄ• nusandhivasena pana ayaá¹ƒ desanÄ• \Be II 20/ Ä• raddhÄ
jÄ• tiyÄ• _tiÄ• dÄ«ni ekÄ• dasapadÄ• ni nidÄ• nakaá¹‡á¸• e vuttanayeneva veditabbÄ• ni.

bodhisattadhammatÄ• vaá¹‡á¹‡anÄ•

<17> __atha_ \Ne II 18/ __kho, bhikkhave, vipassÄ« bodhisatto_tiÄ• dÄ«su pana __vipass
taÃ±ca kho vividhe atthe passanakusalatÄ• ya laddhaá¹ƒ. __bodhisatto_ti paá¹‡á¸• itasatto
bodhisaá¹…khÄ• tesu vÄ• catÅ«su maggesu satto Ä• satto laggamÄ• nasoti bodhisatto. __

__sato_ti satiyeva. __sampajÄ• no_ti Ã±Ä• á¹‡aá¹ƒ. satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• Ã±Ä
mÄ• tukucchiá¹ƒ okkamÄ«ti attho. __okkamÄ«_ti iminÄ• cassa okkantabhÄ• vo pÄ• á¸·iyaá
okkamanakkamo. so pana yasmÄ• aá¹-á¹-hakathaá¹ƒ Ä• rÅ«á¸·ho, tasmÄ• evaá¹ƒ veditab

sabbabodhisattÄ• hi samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• , paÃ±ca mahÄ• pariccÄ• ge pari
Ã±Ä• tatthacariyalokatthacariyabuddhacariyÄ• naá¹ƒ koá¹-iá¹ƒ patvÄ• , vessantarasadise ta
á¹-hatvÄ• , satta mahÄ• dÄ• nÄ• ni datvÄ• , sattakkhattuá¹ƒ pathaviá¹ƒ kampetvÄ• , kÄ• laá
tusitabhavane nibbattanti. vipassÄ« bodhisattopi tatheva katvÄ• tusitapure nibbattitvÄ•
saá¹-á¹-hisatasahassÄ• dhikÄ• sattapaÃ±Ã±Ä• sa vassakoá¹-iyo tattha aá¹-á¹-hÄ• si. aÃ±Ã
dÄ«ghÄ• yukadevaloke nibbattÄ• bodhisattÄ• na yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hanti. kasmÄ•
duppÅ«raá¹‡Ä«yattÄ• . te adhimuttikÄ• lakiriyaá¹ƒ katvÄ• manussapatheyeva nibbattanti. p
pana yathÄ• idÄ• ni ekena attabhÄ• vena sabbaÃ±Ã±utaá¹ƒ upanetuá¹ƒ sakkonti, evaá¹ƒ s
vipassÄ« bodhisatto tattha yÄ• vatÄ• yukaá¹ƒ aá¹-á¹-hÄ• si.

devatÄ• naá¹ƒ pana - "manussÄ• naá¹ƒ gaá¹‡anÄ• vasena idÄ• ni sattahi divasehi cuti bha
pubbanimittÄ• ni_ uppajjanti - mÄ• lÄ• milÄ• yanti, vatthÄ• ni kilissanti, kacchehi sedÄ• mu
dubbaá¹‡á¹‡iyaá¹ƒ okkamati, devo devÄ• sane na saá¹‡á¹-hÄ• ti. tattha \Ee II 428/ __mÄ• l
paá¹-isandhiggahaá¹‡adivase piá¸·andhanamÄ• lÄ• \Be II 21/, tÄ• kira saá¹-á¹-hisatasahas
sattapaá¹‡á¹‡Ä• sa vassakoá¹-iyo amilÄ• yitvÄ• tadÄ• milÄ• yanti. vatthesupi eseva nayo.
devÄ• naá¹ƒ neva sÄ«taá¹ƒ na uá¹‡haá¹ƒ hoti, tasmiá¹ƒ kÄ• le sarÄ«rÄ• bindubinduvasena
ettakaÃ±ca kÄ• laá¹ƒ tesaá¹ƒ sarÄ«re khaá¹‡á¸• iccapÄ• liccÄ• divasena vivaá¹‡á¹‡atÄ• n
soá¸·asavassuddesikÄ• viya khÄ• yanti, devaputtÄ• vÄ«sativassuddesikÄ• viya khÄ• yant
tesaá¹ƒ kilantarÅ«po attabhÄ• vo hoti. ettakaÃ±ca tesaá¹ƒ kÄ• laá¹ƒ devaloke ukkaá¹‡á¹-hit
maraá¹‡akÄ• le pana nissasanti vijambhanti, sake Ä• sane nÄ• bhiramanti.

imÄ• ni \Ne II 19/ pana pubbanimittÄ• ni yathÄ• loke mahÄ• puÃ±Ã±Ä• naá¹ƒ rÄ• jarÄ• jar
ukkÄ• pÄ• tabhÅ«micÄ• lacandaggÄ• hÄ• dÄ«ni nimittÄ• ni paÃ±Ã±Ä• yanti, na sabbesaá¹
mahesakkhadevatÄ• naá¹ƒyeva paÃ±Ã±Ä• yanti, na sabbesaá¹ƒ. yathÄ• ca manussesu pu
nakkhattapÄ• á¹-hakÄ• dayova jÄ• nanti, na sabbe; evaá¹ƒ tÄ• nipi na sabbadevatÄ• jÄ• n
jÄ• nanti. tattha ye mandena kusalakammena nibbattÄ• devaputtÄ• , te tesu uppannesu - "
â€™kuhiá¹ƒ nibbattessÄ• mÄ• â€™ ti" bhÄ• yanti. ye mahÄ• puÃ±Ã±Ä• , te "amhehi dinnaa
sÄ«laá¹ƒ, bhÄ• vitaá¹ƒ bhÄ• vanaá¹ƒ Ä• gamma upari devalokesu sampattiá¹ƒ anubhavissÄ
vipassÄ« bodhisattopi tÄ• ni pubbanimittÄ• ni disvÄ• "idÄ• ni anantare attabhÄ• ve buddho
bhÄ• yati. athassa tesu nimittesu pÄ• tubhÅ«tesu dasasahassacakkavÄ• á¸·adevatÄ• sann
tumhehi dasa pÄ• ramiyo pÅ«rentehi na sakkasampattiá¹ƒ, na mÄ• rasampattiá¹ƒ, na brahm
cakkavattisampattiá¹ƒ patthentehi pÅ«ritÄ• , lokanittharaá¹‡atthÄ• ya pana buddhattaá¹ƒ pa
pÅ«ritÄ• . so vo, idÄ• ni kÄ• lo, mÄ• risa, buddhattÄ• ya, samayo, mÄ• risa, buddhattÄ• yÄ•

atha mahÄ• satto tÄ• saá¹ƒ devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adatvÄ• va kÄ• ladÄ«padesaku
paÃ±camahÄ• vilokanaá¹ƒ nÄ• ma vilokesi. tattha "kÄ• lo nu kho, na kÄ• lo" ti paá¹-hamaá¹
tattha \Ee II 429/ vassasatasahassato uddhaá¹ƒ vaá¸• á¸• hitaÄ• yukÄ• lo kÄ• lo nÄ• ma na
sattÄ• naá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• ni na \Be II 22/ paÃ±Ã±Ä• yanti, buddhÄ• naÃ±ca dham
tilakkhaá¹‡amuttÄ• natthi. te tesaá¹ƒ - "aniccaá¹ƒ dukkhamanattÄ• " ti kathentÄ• naá¹ƒ - "k
kathentÄ«" ti neva sotuá¹ƒ, na saddahituá¹ƒ maÃ±Ã±anti, tato abhisamayo na hoti, tasmiá¹ƒ
sÄ• sanaá¹ƒ hoti. tasmÄ• so akÄ• lo. vassasatato Å«naÄ• yukÄ• lopi kÄ• lo na hoti. kasmÄ
ussannakilesÄ• honti, ussannakilesÄ• naÃ±ca dinno ovÄ• do ovÄ• daá¹-á¹-hÄ• ne na tiá¹-á
daá¹‡á¸• arÄ• ji viya khippaá¹ƒ vigacchati. tasmÄ• sopi akÄ• lova. vassasatasahassato paá
vassasatato paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• yukÄ• lo kÄ• lo nÄ• ma, tadÄ• ca asÄ«tivassasah
mahÄ• satto - "nibbattitabbakÄ• lo" ti kÄ• laá¹ƒ passi.

tato dÄ«paá¹ƒ vilokento saparivÄ• re cattÄ• ro dÄ«pe oloketvÄ• - "tÄ«su dÄ«pesu buddhÄ
jambudÄ«peyeva nibbattantÄ«" ti dÄ«paá¹ƒ passi.

tato \Ne II 20/ - "jambudÄ«po nÄ• ma mahÄ• , dasayojanasahassaparimÄ• á¹‡o, katarasmi
nibbattantÄ«" ti desaá¹ƒ vilokento majjhimadesaá¹ƒ passi. majjhimadeso nÄ• ma - "puratthi
gajaá¹…galaá¹ƒ nÄ• ma nigamo" tiÄ• dinÄ• (Vin I 259) nayena vinaye vuttova. so Ä• yÄ• m
vitthÄ• rato aá¸• á¸• hateyyÄ• ni, parikkhepato navayojanasatÄ• nÄ«ti. etasmiÃ±hi padese b
aggasÄ• vakÄ• asÄ«ti mahÄ• sÄ• vakÄ• cakkavattirÄ• jÄ• no aÃ±Ã±e ca mahesakkhÄ•
khattiyabrÄ• hmaá¹‡agahapatimahÄ• sÄ• lÄ• uppajjanti. idaÃ±cettha bandhumatÄ« nÄ• m
nibbattitabbanti niá¹-á¹-haá¹ƒ agamÄ• si.

tato kulaá¹ƒ vilokento - "buddhÄ• nÄ• ma lokasammate kule nibbattanti. idÄ• ni ca khattiya
lokasammataá¹ƒ, tattha nibbattissÄ• mi, bandhumÄ• nÄ• ma me rÄ• jÄ• pitÄ• bhavissatÄ

tato \Ee II 430/ mÄ• taraá¹ƒ vilokento - "buddhamÄ• tÄ• nÄ• ma lolÄ• surÄ• dhuttÄ• na h
pÅ«ritapÄ• ramÄ«, jÄ• tito paá¹-á¹-hÄ• ya akhaá¹‡á¸• apaÃ±casÄ«lÄ• hoti, ayaÃ±ca bandh
ayaá¹ƒ me mÄ• tÄ• bhavissati \Be II 23/, "kittakaá¹ƒ panassÄ• Ä• yÅ«" ti Ä• vajjanto "dasa
upari satta divasÄ• nÄ«" ti passi.

iti imaá¹ƒ paÃ±camahÄ• vilokanaá¹ƒ viloketvÄ• "kÄ• lo, me mÄ• risÄ• , buddhabhÄ• vÄ• y
saá¹…gahaá¹ƒ karonto paá¹-iÃ±Ã±aá¹ƒ datvÄ• - "gacchatha, tumhe" ti tÄ• devatÄ• uyyoje
parivuto tusitapure nandanavanaá¹ƒ pÄ• visi. sabbadevalokesu hi nandanavanaá¹ƒ atthiyev
ito cuto sugatiá¹ƒ gacchÄ• ti pubbekatakusalakammokÄ• saá¹ƒ sÄ• rayamÄ• nÄ• vicaranti.
kusalaá¹ƒ sÄ• rayamÄ• nÄ• hi parivuto tattha vicarantoyeva cavi.

evaá¹ƒ cuto ca â€™cavÄ• mÄ«â€™ ti jÄ• nÄ• ti, cuticittaá¹ƒ na jÄ• nÄ• ti. paá¹-isandhiá¹ƒ g

paá¹-isandhicittameva na jÄ• nÄ• ti. "imasmiá¹ƒ me á¹-hÄ• ne paá¹-isandhiá¹ƒ gahitÄ• " ti ev
keci pana therÄ• - "Ä• vajjanapariyÄ• yo nÄ• ma laddhuá¹ƒ vaá¹-á¹-ati, dutiyatatiyacittavÄ•
vadanti. tipiá¹-akamahÄ• sÄ«vatthero pana Ä• ha - "mahÄ• sattÄ• naá¹ƒ paá¹-isandhi na aÃ
paá¹-isandhisadisÄ• , koá¹-ippattaá¹ƒ pana tesaá¹ƒ satisampajaÃ±Ã±aá¹ƒ. yasmÄ• pana te
cittaá¹ƒ Ã±Ä• tuá¹ƒ na sakkÄ• , tasmÄ• cuticittaá¹ƒ na jÄ• nÄ• ti. cutikkhaá¹‡epi â€™cavÄ•
paá¹-isandhicittaá¹ƒ na jÄ• nÄ• ti. â€™asukasmiá¹ƒ me á¹-hÄ• ne paá¹-isandhi gahitÄ• â€™
II 21/ kÄ• le dasasahassilokadhÄ• tu kampatÄ«" ti. evaá¹ƒ sato sampajÄ• no mÄ• tukucchiá
ekÅ«navÄ«satiyÄ• paá¹-isandhicittesu mettÄ• pubbabhÄ• gassa
somanassasahagataÃ±Ä• á¹‡asampayutaasaá¹…khÄ• rikakusalacittassa sadisamahÄ• vip
mahÄ• sÄ«vatthero pana upekkhÄ• sahagatenÄ• ti Ä• ha. yathÄ• \Ee II 431/ ca amhÄ• kaá
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ uttarÄ• sÄ• á¸·hanakkhatteneva paá¹-isandhiá¹ƒ aggah

tadÄ• kira pure puá¹‡á¹‡amÄ• ya sattamadivasato paá¹-á¹-hÄ• ya vigatasurÄ• pÄ• naá¹ƒ
mÄ• lÄ• gandhÄ• divibhÅ«tisampannaá¹ƒ nakkhattakÄ«á¸·aá¹ƒ anubhavamÄ• nÄ• bodhisa
uá¹-á¹-hÄ• ya gandhodakena nahÄ• yitvÄ• sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• varabhojanaá
adhiá¹-á¹-hÄ• ya sirigabbhaá¹ƒ pavisitvÄ• sirisayane nipannÄ• niddaá¹ƒ okkamamÄ• nÄ•
"cattÄ• ro kira \Be II 24/ naá¹ƒ mahÄ• rÄ• jÄ• no sayaneneva saddhiá¹ƒ ukkhipitvÄ• anotat
nahÄ• petvÄ• dibbavatthaá¹ƒ nivÄ• setvÄ• dibbagandhehi vilimpetvÄ• dibbapupphÄ• ni p
rajatapabbato, tassa anto kanakavimÄ• naá¹ƒ atthi, tasmiá¹ƒ pÄ• cÄ«nato sÄ«saá¹ƒ katvÄ•
bodhisatto setavaravÄ• raá¹‡o hutvÄ• tato avidÅ«re eko suvaá¹‡á¹‡apabbato, tattha caritv
rajatapabbataá¹ƒ abhiruhitvÄ• kanakavimÄ• naá¹ƒ pavisitvÄ• mÄ• taraá¹ƒ padakkhiá¹‡aá¹
phÄ• letvÄ• kucchiá¹ƒ paviá¹-á¹-hasadiso ahosi".

atha pabuddhÄ• devÄ« taá¹ƒ supinaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• vibhÄ• tÄ• ya rattiyÄ•
brÄ• hmaá¹‡apÄ• mokkhe pakkosÄ• petvÄ• haritÅ«palittÄ• ya lÄ• jÄ• dÄ«hi katamaá¹…ga
mahÄ• rahÄ• ni Ä• sanÄ• ni paÃ±Ã±apetvÄ• tattha nisinnÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ s
varapÄ• yÄ• sassa suvaá¹‡á¹‡arajatapÄ• tiyo pÅ«retvÄ• suvaá¹‡á¹‡arajatapÄ• tÄ«heva pa
aÃ±Ã±ehi ca ahatavatthakapilagÄ• vÄ«dÄ• nÄ• dÄ«hi nesaá¹ƒ santappesi. atha nesaá¹ƒ sa
taá¹ƒ supinaá¹ƒ Ä• rocetvÄ• - "kiá¹ƒ bhavissatÄ«" ti pucchi. brÄ• hmaá¹‡Ä• Ä• haá¹ƒsu - "
deviyÄ• te kucchimhi gabbho patiá¹-á¹-hito, so ca kho purisagabbho na itthigabbho, putto te
sace agÄ• raá¹ƒ ajjhÄ• vasissati, rÄ• jÄ• bhavissati cakkavattÄ«. sace agÄ• rÄ• nikkhamm
bhavissati loke vivaá¹-á¹-acchado" ti. ayaá¹ƒ tÄ• va - "mÄ• tukucchiá¹ƒ okkamÄ«" ti ettha va

__ayamettha_ \Ee II 432/ __dhammatÄ• _ti ayaá¹ƒ ettha mÄ• tukucchiokkamane dhammat
niyÄ• moti \Ne II 22/ vuttaá¹ƒ hoti. __niyÄ• mo_ ca nÄ• mesa kammaniyÄ• mo, utuniyÄ• mo
cittaniyÄ• mo, dhammaniyÄ• moti paÃ±cavidho (Dhs-a 498).

tattha kusalassa iá¹-á¹-havipÄ• kadÄ• naá¹ƒ, akusalassa aniá¹-á¹-havipÄ• kadÄ• nanti ayaá

tassa dÄ«panatthaá¹ƒ - "na antalikkhe" ti (Khp 127) gÄ• thÄ• ya vatthÅ«ni vattabbÄ• ni. apic
sÄ• mikena saddhiá¹ƒ bhaá¹‡á¸• itvÄ• ubbandhitvÄ• maritukÄ• mÄ• \Be II 25/ rajjupÄ• se
aÃ±Ã±ataro puriso vÄ• siá¹ƒ nisento taá¹ƒ itthikammaá¹ƒ disvÄ• rajjuá¹ƒ chinditukÄ• mo - "
bhÄ• yÄ«" ti taá¹ƒ samassÄ• sento upadhÄ• vi. rajju Ä• sÄ«viso hutvÄ• aá¹-á¹-hÄ• si. so bl
tattheva mari. evamÄ• dÄ«ni cettha vatthÅ«ni dassetabbÄ• ni.

tesu tesu janapadesu tasmiá¹ƒ tasmiá¹ƒ kÄ• le ekappahÄ• reneva rukkhÄ• naá¹ƒ pupphap
vÄ• yanaá¹ƒ avÄ• yanaá¹ƒ, Ä• tapassa tikkhatÄ• mandatÄ• , devassa vassanaá¹ƒ avassan
vikasanaá¹ƒ rattiá¹ƒ milÄ• yananti evamÄ• di __utuniyÄ• mo. _

yaá¹ƒ panetaá¹ƒ sÄ• libÄ«jato sÄ• liphalameva, madhurato madhurasaá¹ƒyeva, tittato tittar
hoti, ayaá¹ƒ __bÄ«janiyÄ• mo. _

purimÄ• purimÄ• cittacetasikÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ cittacetas
upanissayapaccayena paccayoti evaá¹ƒ yadetaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anant
nibbattanaá¹ƒ, ayaá¹ƒ __cittaniyÄ• mo. _

yÄ• panesÄ• bodhisattÄ• naá¹ƒ mÄ• tukucchiokkamanÄ• dÄ«su dasasahassilokadhÄ• tu
__dhammaniyÄ• mo_ nÄ• ma. tesu idha dhammaniyÄ• mo adhippeto. tasmÄ• tamevatthaá
bhikkhave_tiÄ• dimÄ• ha.

<18> tattha __kucchiá¹ƒ okkamatÄ«_ti ettha kucchiá¹ƒ okkanto hotÄ«ti ayamevattho \Ee II
tasmiá¹ƒ evaá¹ƒ hoti, na okkamamÄ• ne. __appamÄ• á¹‡o_ti vuá¸• á¸• hippamÄ• á¹‡o, vipu
tasseva vevacanaá¹ƒ. uá¸·Ä• rÄ• ni uá¸·Ä• rÄ• ni khÄ• danÄ«yÄ• ni khÄ• dantÄ«tiÄ• dÄ«su
uá¸·Ä• ranti vuttaá¹ƒ. uá¸·Ä• rÄ• ya khalu bhavaá¹ƒ vacchÄ• yano samaá¹‡aá¹ƒ gotamaá¹ƒ
pasaá¹ƒsatÄ«tiÄ• dÄ«su (MN I 288) seá¹-á¹-haá¹ƒ uá¸·Ä• ranti vuttaá¹ƒ. idha pana vipulaá¹ƒ
adhippetaá¹ƒ. __devÄ• naá¹ƒ devÄ• nubhÄ• va_nti ettha devÄ• naá¹ƒ ayamÄ• nubhÄ• vo r
dvÄ• dasayojanÄ• ni pharati, tathÄ• sarÄ«rassa, tathÄ• alaá¹…kÄ• rassa, tathÄ• vimÄ• n
attho.

__lokantarikÄ• _ti \Be II 26/ tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ antarÄ• ekeko
tiá¹‡á¹‡aá¹ƒ sakaá¹-acakkÄ• naá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ pattÄ• naá¹ƒ vÄ• aÃ±Ã±amaÃ±Ã±aá¹
majjhe okÄ• so viya. so pana lokantarikanirayo parimÄ• á¹‡ato aá¹-á¹-hayojanasahasso hot
niccavivaá¹-Ä• . __asaá¹ƒvutÄ• _ti heá¹-á¹-hÄ• pi appatiá¹-á¹-hÄ• . __andhakÄ• rÄ• _ti tam
__andhakÄ• ratimisÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ato andhabhÄ• vakaraá¹‡a
kira cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na jÄ• yati. __evaá¹ƒmahiddhikÄ• _ti candimasÅ«riyÄ• kira e
dÄ«pesu paÃ±Ã±Ä• yanti, evaá¹ƒ mahiddhikÄ• . ekekÄ• ya disÄ• ya nava nava yojanasatas
vidhamitvÄ• Ä• lokaá¹ƒ dassenti, __evaá¹ƒmahÄ• nubhÄ• vÄ• . Ä• bhÄ• ya nÄ• nubhontÄ«

te kira cakkavÄ• á¸·apabbatassa vemajjhena vicaranti, cakkavÄ• á¸·apabbataÃ±ca atikkam
tasmÄ• te tattha Ä• bhÄ• ya nappahonti.

__yepi tattha sattÄ• _ti yepi tasmiá¹ƒ lokantarikamahÄ• niraye sattÄ• uppannÄ• . kiá¹ƒ par
tattha uppajjantÄ«ti. bhÄ• riyaá¹ƒ dÄ• ruá¹‡aá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dhammikasamaá¹‡abr
aparÄ• dhaá¹ƒ, aÃ±Ã±aÃ±ca divase divase pÄ• á¹‡avadhÄ• disÄ• hasikakammaá¹ƒ katvÄ•
abhayacoranÄ• gacorÄ• dayo viya. tesaá¹ƒ attabhÄ• vo tigÄ• vutiko hoti, vaggulÄ«naá¹ƒ viy
rukkhe vagguliyo viya nakhehi cakkavÄ• á¸·apabbate lagganti. yadÄ• \Ee II 434/ saá¹ƒsapp
hatthapÄ• saá¹ƒ gatÄ• honti, atha "bhakkho no laddho" ti maÃ±Ã±amÄ• nÄ• tattha vÄ• va
lokasandhÄ• rakaudake patanti, vÄ• te paharantepi madhukaphalÄ• ni viya chijjitvÄ• udake
accantakhÄ• re udake piá¹-á¹-hapiá¹‡á¸• i viya vilÄ«yanti.

__aÃ±Ã±epi kira bho santi sattÄ• _ti bho yathÄ• mayaá¹ƒ mahÄ• dukkhaá¹ƒ anubhavÄ• m
sattÄ• pi imaá¹ƒ dukkhamanubhavanatthÄ• ya idhÅ«papannÄ• ti taá¹ƒ divasaá¹ƒ passanti.
ekayÄ• gupÄ• namattampi na tiá¹-á¹-hati, accharÄ• saá¹…ghÄ• á¹-amattameva vijjobhÄ• sc
ida" nti bhaá¹‡antÄ• naá¹ƒyeva antaradhÄ• yati. __saá¹…kampatÄ«_ti samantato kampati.
purimapadasseva vevacanaá¹ƒ. puna __appamÄ• á¹‡o cÄ• _tiÄ• di nigamanatthaá¹ƒ vuttaá

<19> __cattÄ• ro_ \Ne II 24/ \Be II 27/ __naá¹ƒ devaputtÄ• cÄ• tuddisaá¹ƒ rakkhÄ• ya upa
__cattÄ• ro_ti catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ vasena vuttaá¹ƒ. dasasahassacakkavÄ• á¸·
katvÄ• cattÄ• lÄ«sasahassÄ• ni honti. tattha imasmiá¹ƒ cakkavÄ• á¸·e mahÄ• rÄ• jÄ• no kh
Ä• rakkhatthÄ• ya upagantvÄ• sirigabbhaá¹ƒ paviá¹-á¹-hÄ• , itare gabbhadvÄ• rato paá¹-á¹
paá¹ƒsupisÄ• cakÄ• diyakkhagaá¹‡e paá¹-ikkamÄ• petvÄ• yÄ• va cakkavÄ• á¸·Ä• Ä• rakk

kimatthÄ• ya panÄ• yaá¹ƒ rakkhÄ• ? nanu paá¹-isandhikkhaá¹‡e kalalakÄ• lato paá¹-á¹-hÄ•
koá¹-isatasahassamÄ• rÄ• koá¹-isatasahassasineruá¹ƒ ukkhipitvÄ• bodhisattassa vÄ• bo
antarÄ• yakaraá¹‡atthaá¹ƒ Ä• gaccheyyuá¹ƒ, sabbe antarÄ• va antaradhÄ• yeyyuá¹ƒ. vutta
ruhiruppÄ• davatthusmiá¹ƒ - "aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ parupa
jÄ«vitÄ• voropeyya. anupakkamena, bhikkhave, tathÄ• gatÄ• parinibbÄ• yanti. gacchatha,
yathÄ• vihÄ• raá¹ƒ, arakkhiyÄ• , bhikkhave tathÄ• gatÄ• " ti (Vin II 341). evameva, tena par
jÄ«vitantarÄ• yo \Ee II 435/ atthi, santi kho pana amanussÄ• virÅ«pÄ• duddasikÄ• bherav
yesaá¹ƒ rÅ«paá¹ƒ vÄ• disvÄ• saddaá¹ƒ vÄ• sutvÄ• bodhisattamÄ• tu bhayaá¹ƒ vÄ• sant
nivÄ• raá¹‡atthÄ• ya rakkhaá¹ƒ aggahesuá¹ƒ. apica bodhisattassa puÃ±Ã±atejena saÃ±jÄ•
gÄ• ravacoditÄ• pi te evamakaá¹ƒsu.

kiá¹ƒ pana te antogabbhaá¹ƒ pavisitvÄ• á¹-hitÄ• cattÄ• ro mahÄ• rÄ• jÄ• no bodhisattassa
dassenti, na dassentÄ«ti? nahÄ• namaá¹‡á¸• anabhojanÄ• disarÄ«rakiccakÄ• le na dassen
varasayane nipannakÄ• le pana dassenti. tattha kiÃ±cÄ• pi amanussadassanaá¹ƒ nÄ• ma n

sappaá¹-ibhayaá¹ƒ hoti, bodhisattassa mÄ• tÄ• pana attano ceva puttassa ca puÃ±Ã±Ä• nu
bhÄ• yati, pakatiantepurapÄ• lakesu viya assÄ• etesu cittaá¹ƒ uppajjati.

<20> __pakatiyÄ• sÄ«lavatÄ«_ti sabhÄ• veneva sÄ«lasampannÄ• . anuppanne kira buddh
tÄ• pasaparibbÄ• jakÄ• naá¹ƒ santike vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• sÄ«laá¹ƒ gaá¹‡
kÄ• ladevilassa isino santike \Be II 28/ sÄ«laá¹ƒ gaá¹‡hÄ• ti. bodhisatte pana kucchigate aÃ
nisÄ«dituá¹ƒ nÄ• ma na sakkÄ• , samÄ• nÄ• sane nisÄ«ditvÄ• gahitasÄ«lampi Ä• vajjanak
sayameva sÄ«laá¹ƒ aggahesÄ«ti vuttaá¹ƒ hoti.

<21> __purisesÅ«_ti \Ne II 25/ bodhisattassa pitaraá¹ƒ Ä• diá¹ƒ katvÄ• kesuci manussesu
purisÄ• dhippÄ• yacittaá¹ƒ nuppajjati. bodhisattamÄ• turÅ«paá¹ƒ pana kusalÄ• sippikÄ• pc
kÄ• tuá¹ƒ na sakkonti. taá¹ƒ disvÄ• purisassa rÄ• go nuppajjatÄ«ti na sakkÄ• vattuá¹ƒ, sac
rattacitto upasaá¹…kamitukÄ• mo hoti, pÄ• dÄ• na vahanti, dibbasaá¹…khalikÄ• viya bajjh
"anatikkamanÄ«yÄ• " tiÄ• di vuttaá¹ƒ.

<22> __paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• na_nti pubbe kÄ• maguá¹‡Å«pasaÃ±hitanti iminÄ•
vatthupaá¹-ikkhepo kato, idha Ä• rammaá¹‡appaá¹-ilÄ• bho dassito. tadÄ• kira deviyÄ• eva
upapannoti sutvÄ• samantato rÄ• jÄ• no \Ee II 436/ mahagghaÄ• bharaá¹‡atÅ«riyÄ• divase
paÃ±cadvÄ• rÄ• rammaá¹‡avatthubhÅ«taá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesenti. bodhisattassa
katakammassa ussannattÄ• lÄ• bhasakkÄ• rassa pamÄ• á¹‡aparicchedo natthi.

<23> __akilantakÄ• yÄ• _ti yathÄ• aÃ±Ã±Ä• itthiyo gabbhabhÄ• rena kilamanti hatthapÄ•
pÄ• puá¹‡anti, evaá¹ƒ tassÄ• koci kilamatho nÄ• hosi. __tirokucchigata_nti antokucchigata
kalalÄ• dikÄ• laá¹ƒ atikkamitvÄ• saÃ±jÄ• taaá¹…gapaccaá¹…gaahÄ«nindriyabhÄ• vaá¹ƒ u
kimatthaá¹ƒ passati? sukhavÄ• satthaá¹ƒyeva. yatheva hi mÄ• tÄ• puttena saddhiá¹ƒ nipar
"hatthaá¹ƒ vÄ• ssa pÄ• daá¹ƒ vÄ• olambantaá¹ƒ ukkhipitvÄ• saá¹‡á¹-hapessÄ• mÄ«" ti su
oloketi, evaá¹ƒ bodhisattamÄ• tÄ• pi yaá¹ƒ taá¹ƒ mÄ• tu uá¹-á¹-hÄ• nagamanaparivattanani
uá¹‡hasÄ«taloá¹‡ikatittakakaá¹-ukÄ• hÄ• raajjhoharaá¹‡akÄ• lesu ca gabbhassa dukkhaá¹ƒ
me taá¹ƒ puttassÄ• " ti sukhavÄ• satthaá¹ƒ olokayamÄ• nÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• n
passati. yathÄ• hi aÃ±Ã±e antokucchigatÄ• pakkÄ• sayaá¹ƒ avattharitvÄ• Ä• mÄ• sayaá¹
udarapaá¹-alaá¹ƒ piá¹-á¹-hito katvÄ• piá¹-á¹-hikaá¹‡á¸• akaá¹ƒ nissÄ• ya ukkuá¹-ikaá¹ƒ dvÄ
hanukaá¹ƒ á¹-hapetvÄ• deve \Be II 29/ vassante rukkhasusire makkaá¹-Ä• viya nisÄ«danti
bodhisatto pana piá¹-á¹-hikaá¹‡á¸• akaá¹ƒ piá¹-á¹-hito katvÄ• dhammÄ• sane dhammakath
Ä• bhujitvÄ• puratthÄ• bhimukho nisÄ«dati. pubbekatakammaá¹ƒ panassÄ• vatthuá¹ƒ sod
sukhumacchavilakkhaá¹‡aá¹ƒ nibbattati. atha naá¹ƒ kucchitaco paá¹-icchÄ• detuá¹ƒ na sakk
bahiá¹-hito viya paÃ±Ã±Ä• yati. tamatthaá¹ƒ upamÄ• ya vibhÄ• vento bhagavÄ• __seyyath
bodhisatto pana antokucchigato mÄ• taraá¹ƒ na passati. na hi antokucchiyaá¹ƒ cakkhuviÃ±

<24> __kÄ• laá¹…karotÄ«_ti \Ne II 26/ na vijÄ• tabhÄ• vapaccayÄ• , Ä• yuparikkhayeneva
vasitaá¹-á¹-hÄ• naÃ±hi cetiyakuá¹-isadisaá¹ƒ hoti, aÃ±Ã±esaá¹ƒ aparibhogÄ• rahaá¹ƒ, na ca
bodhisattamÄ• taraá¹ƒ \Ee II 437/ apanetvÄ• aÃ±Ã±aá¹ƒ aggamahesiá¹-á¹-hÄ• ne á¹-hapet
bodhisattamÄ• tu Ä• yuppamÄ• á¹‡aá¹ƒ hoti, tasmÄ• tadÄ• kÄ• laá¹…karoti. katarasmiá¹ƒ
karotÄ«ti? majjhimavaye. paá¹-hamavayasmiÃ±hi sattÄ• naá¹ƒ attabhÄ• ve chandarÄ• go b
saÃ±jÄ• tagabbhÄ• itthÄ« gabbhaá¹ƒ anurakkhituá¹ƒ na sakkoti, gabbho bahvÄ• bÄ• dho h
dve koá¹-á¹-hÄ• se atikkamma tatiye koá¹-á¹-hÄ• se vatthu visadaá¹ƒ hoti, visade vatthumhi
arogÄ• honti, tasmÄ• bodhisattamÄ• tÄ• pi paá¹-hamavaye sampattiá¹ƒ anubhavitvÄ• ma
koá¹-á¹-hÄ• se vijÄ• yitvÄ• kÄ• laá¹ƒ karotÄ«ti ayamettha dhammatÄ• .

<25> __nava vÄ• dasa vÄ• _ti ettha vÄ• saddassa vikappanavasena satta vÄ• aá¹-á¹-ha
vÄ• ti evamÄ• dÄ«naá¹ƒ saá¹…gaho veditabbo. tattha sattamÄ• sajÄ• to jÄ«vati, sÄ«tuá¹‡h
aá¹-á¹-hamÄ• sajÄ• to na jÄ«vati, avasesÄ• jÄ«vanti.

<27> __devÄ• paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ«_ti khÄ«á¹‡Ä• savÄ• suddhÄ• vÄ• sabra
kathaá¹ƒ paá¹-iggaá¹‡hanti? "sÅ«tivesaá¹ƒ gaá¹‡hitvÄ• " ti eke. taá¹ƒ pana paá¹-ikkhipitvÄ•
â€™tadÄ• bodhisattamÄ• tÄ• suvaá¹‡á¹‡akhacitaá¹ƒ vatthaá¹ƒ nivÄ• setvÄ• macchakkhi
yÄ• va pÄ• dantÄ• pÄ• rupitvÄ• aá¹-á¹-hÄ• si. athassÄ• sallahukagabbhavuá¹-á¹-hÄ• naá
udakanikkhamanasadisaá¹ƒ. atha te pakatibrahmaveseneva upasaá¹…kamitvÄ• paá¹-hama
30/ paá¹-iggahesuá¹ƒ. tesaá¹ƒ hatthato cattÄ• ro mahÄ• rÄ• jÄ• no ajinappaveá¹‡iyÄ• paá¹
manussÄ• dukÅ«lacumbaá¹-akena paá¹-iggahesuá¹ƒâ€™. tena vuttaá¹ƒ - "devÄ• paá¹-ha
pacchÄ• manussÄ• " ti.

<28> __cattÄ• ro naá¹ƒ devaputtÄ• _ti cattÄ• ro mahÄ• rÄ• jÄ• no. __paá¹-iggahetvÄ• _ti a
paá¹-iggahetvÄ• . __mahesakkho_ti mahÄ• tejo mahÄ• yaso lakkhaá¹‡asampanno.

<29> __visadova nikkhamatÄ«_ti yathÄ• aÃ±Ã±e sattÄ• yonimagge laggantÄ• bhaggavib
evaá¹ƒ nikkhamati, alaggo \Ee II 438/ hutvÄ• nikkhamatÄ«ti attho __udenÄ• _ti udakena. _
yathÄ• aÃ±Ã±e sattÄ• kammajavÄ• tehi uddhaá¹ƒpÄ• dÄ• adhosirÄ• yonimagge pakkhitt
narakapapÄ• taá¹ƒ patantÄ• viya, tÄ• á¸·acchiddena nikkaá¸• á¸• hiyamÄ• nÄ• hatthÄ« viy
anubhavantÄ• nÄ• nÄ• asucimakkhitÄ• va nikkhamanti, na evaá¹ƒ bodhisatto. bodhisattaÃ
uddhapÄ• daá¹ƒ adhosiraá¹ƒ kÄ• tuá¹ƒ na sakkonti. so dhammÄ• sanato otaranto dhammal
otaranto puriso viya ca dve hatthe ca dve pÄ• de ca pasÄ• retvÄ• á¹-hitakova mÄ• tukucch
asucinÄ• amakkhitova nikkhamati.

__udakassa dhÄ• rÄ• _ti udakavaá¹-á¹-iyo. tÄ• su sÄ«tÄ• suvaá¹‡á¹‡akaá¹-Ä• he patati uá
idaÃ±ca pathavitale kenaci asucinÄ• asammissaá¹ƒ tesaá¹ƒ pÄ• nÄ«yaparibhojanÄ«yauda
asÄ• dhÄ• raá¹‡aá¹ƒ kÄ«á¸·Ä• udakaÃ±ca dassetuá¹ƒ vuttaá¹ƒ, aÃ±Ã±assa pana suvaá¹‡á

Ä• hariyamÄ• naudakassa ceva haá¹ƒsavattakÄ• dipokkharaá¹‡Ä«gatassa ca udakassa pa

<31> __sampatijÄ• to_ti muhuttajÄ• to. pÄ• á¸·iyaá¹ƒ pana mÄ• tukucchito nikkhantamatto
daá¹-á¹-habbaá¹ƒ. nikkhantamattaÃ±hi naá¹ƒ paá¹-hamaá¹ƒ brahmÄ• no suvaá¹‡á¹‡ajÄ• le
tesaá¹ƒ hatthato cattÄ• ro mahÄ• rÄ• jÄ• no ajinappaveá¹‡iyÄ• , tesaá¹ƒ hatthato manussÄ
manussÄ• naá¹ƒ hatthato muccitvÄ• pathaviyaá¹ƒ patiá¹-á¹-hito. __setamhi chatte anudhÄ•
dibbasetacchatte anudhÄ• riyamÄ• namhi. ettha ca chattassa parivÄ• rÄ• ni khaggÄ• dÄ«n
rÄ• jakakudhabhaá¹‡á¸• Ä• nipi Ä• gatÄ• neva. pÄ• á¸·iyaá¹ƒ pana rÄ• jagamane rÄ• jÄ• v
chattameva paÃ±Ã±Ä• yati, na chattaggÄ• hako. tathÄ•
khaggatÄ• lavaá¹‡á¹-amorahatthakavÄ• á¸·abÄ«janÄ«uá¹‡hÄ«samattÄ• yeva paÃ±Ã±Ä• ya
sabbÄ• ni kira tÄ• ni adissamÄ• narÅ«pÄ• devatÄ• gaá¹‡hiá¹ƒsu. vuttaÃ±cetaá¹ƒ -

"anekasÄ• khaÃ±ca \Ee II 439/ sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vipatanti cÄ• marÄ• ,

na dissare cÄ• marachattagÄ• hakÄ• " ti || (Sn 693).

__sabbÄ• ca disÄ• _ti idaá¹ƒ sattapadavÄ«tihÄ• rÅ«pari á¹-hitassa viya sabbadisÄ• nuvilo
panevaá¹ƒ daá¹-á¹-habbaá¹ƒ. mahÄ• satto hi manussÄ• naá¹ƒ hatthato muccitvÄ• paá¹-hav
puratthimaá¹ƒ disaá¹ƒ olokesi. anekÄ• ni cakkavÄ• á¸·asahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahe
gandhamÄ• lÄ• dÄ«hi pÅ«jayamÄ• nÄ• - "mahÄ• purisa, idha tumhehi sadisopi natthi, kuto
evaá¹ƒ catasso disÄ• , catasso anudisÄ• , heá¹-á¹-hÄ• , uparÄ«ti dasa disÄ• anuviloketvÄ•
adisvÄ• - "ayaá¹ƒ uttarÄ• disÄ• " ti uttarÄ• bhimukho sattapadavÄ«tihÄ• rena agamÄ• sÄ«
veditabbo. __Ä• sabhi_nti uttamaá¹ƒ. __aggo_ti guá¹‡ehi sabbapaá¹-hamo. itarÄ• ni \Ne II 2
etasseva vevacanÄ• ni. __ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavo_ti padadvayena in
pattabbaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si.

ettha ca samehi pÄ• dehi pathaviyÄ• patiá¹-á¹-hÄ• naá¹ƒ caturiddhipÄ• dapaá¹-ilÄ• bhassa
uttarÄ• bhimukhabhÄ• vo mahÄ• janaá¹ƒ ajjhottharitvÄ• abhibhavitvÄ• gamanassa pubban
sattabojjhaá¹…garatanapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, dibbasetacchattadhÄ• raá¹‡aá¹ƒ
vimuttivarachattapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, paÃ±carÄ• jakakudhabhaá¹‡á¸• Ä• naá
vimuttÄ«hi vimuccanassa pubbanimittaá¹ƒ, sabbadisÄ• nuvilokanaá¹ƒ anÄ• varaá¹‡aÃ±Ä• a
pubbanimittaá¹ƒ, Ä• sabhivÄ• cÄ• bhÄ• sanaá¹ƒ appaá¹-ivattiyadhammacakkappavattanass
"ayamantimÄ• jÄ• tÄ«" ti sÄ«hanÄ• do anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ
veditabbaá¹ƒ \Be II 32/. ime \Ee II 440/ vÄ• rÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• , sambahulavÄ• ro p

dÄ«petabbo.

mahÄ• purisassa hi jÄ• tadivase dasasahassilokadhÄ• tu kampi. dasasahassilokadhÄ• tum
sannipatiá¹ƒsu. paá¹-hamaá¹ƒ devÄ• paá¹-iggaá¹‡hiá¹ƒsu, pacchÄ• manussÄ• . tantibaddl
bheriyo ca kenaci avÄ• ditÄ• sayameva vajjiá¹ƒsu. manussÄ• naá¹ƒ andubandhanÄ• dÄ«n
chijjiá¹ƒsu. sabbarogÄ• vÅ«pasamiá¹ƒsu, ambilena dhotatambamalaá¹ƒ viya vigacchiá¹ƒsu
passiá¹ƒsu. jaccabadhirÄ• saddaá¹ƒ suá¹‡iá¹ƒsu. pÄ«á¹-hasappÄ« javasampannÄ• ahesu
eá¸·amÅ«gÄ• naá¹ƒ sati patiá¹-á¹-hÄ• si. videsapakkhandÄ• nÄ• vÄ• supaá¹-á¹-anaá¹ƒ pÄ
Ä• kÄ• saá¹-á¹-hakabhÅ«maá¹-á¹-hakaratanÄ• ni sakatejobhÄ• sitÄ• ni ahesuá¹ƒ. verino m
paá¹-ilabhiá¹ƒsu. avÄ«cimhi aggi nibbÄ• yi. lokantaresu Ä• loko udapÄ• di. nadÄ«su jalaá¹ƒ
mahÄ• samudde madhurasaá¹ƒ udakaá¹ƒ ahosi. vÄ• to na vÄ• yi. Ä• kÄ• sapabbatarukkha
pathavigatÄ• ahesuá¹ƒ. cando ativiroci. sÅ«riyo na uá¹‡ho, na sÄ«talo, nimmalo utusampa
attano attano vimÄ• nadvÄ• re á¹-hatvÄ• apphoá¹-anaseá¸·anacelukkhepÄ• dÄ«hi mahÄ• l
cÄ• tuddÄ«pikamahÄ• megho vassi. mahÄ• janaá¹ƒ neva khudÄ• na pipÄ• sÄ• pÄ«á¸·esi.
vivariá¹ƒsu. pupphÅ«pagaphalÅ«pagÄ• rukkhÄ• pupphaphalÄ• ni gaá¹‡hiá¹ƒsu. dasasaha
ahosi.

tatrÄ• pi dasasahassilokadhÄ• tukampo sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhassa pubb
ekacakkavÄ• á¸·e sannipÄ• to dhammacakkappavattanakÄ• le ekappahÄ• reneva sannipat
paá¹-iggaá¹‡hanassa pubbanimittaá¹ƒ. paá¹-hamaá¹ƒ devatÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ ca
rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhassa \Ne II 29/ pubbanimittaá¹ƒ. pacchÄ• manus
\Ee II 441/ catunnaá¹ƒ arÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhassa pubbanimittaá¹ƒ. ta
sayaá¹ƒ vajjanaá¹ƒ anupubbavihÄ• rapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. cammabaddhabhe
dhammabheriyÄ• anussÄ• vanassa pubbanimittaá¹ƒ. andubandhanÄ• dÄ«naá¹ƒ chedo asn
pubbanimittaá¹ƒ. mahÄ• janassa rogavigamo catusaccapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. j
rÅ«padassanaá¹ƒ dibbacakkhupaá¹-ilÄ• bhassa pubbanimittaá¹ƒ \Be II 33/. badhirÄ• naá¹ƒ
dibbasotadhÄ• tupaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. pÄ«á¹-hasappÄ«naá¹ƒ javasampadÄ•
caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. jaá¸·Ä• naá¹ƒ satipatiá¹-á¹-hÄ• naá¹ƒ
catusatipaá¹-á¹-hÄ• napaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. videsapakkhandanÄ• vÄ• naá¹ƒ
supaá¹-á¹-anasampÄ• puá¹‡anaá¹ƒ catupaá¹-isambhidÄ• dhigamassa pubbanimittaá¹ƒ. rata
sakatejobhÄ• sitattaá¹ƒ yaá¹ƒ lokassa dhammobhÄ• saá¹ƒ dassessati, tassa pubbanimittaá

verÄ«naá¹ƒ mettacittapaá¹-ilÄ• bho catubrahmavihÄ• rapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ.
agginibbÄ• yanaá¹ƒ ekÄ• dasaagginibbÄ• yanassa pubbanimittaá¹ƒ. lokantarikÄ• loko avijja
Ã±Ä• á¹‡Ä• lokadassanassa pubbanimittaá¹ƒ. mahÄ• samuddassa madhuratÄ• nibbÄ• nan
pubbanimittaá¹ƒ. vÄ• tassa avÄ• yanaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-higatabhindanassa pubban
pathavigamanaá¹ƒ mahÄ• janassa ovÄ• daá¹ƒ sutvÄ• pÄ• á¹‡ehi saraá¹‡agamanassa pub
ativirocanaá¹ƒ bahujanakantatÄ• ya pubbanimittaá¹ƒ. sÅ«riyassa uá¹‡hasÄ«tavivajjanautus

kÄ• yikacetasikasukhappattiyÄ• pubbanimittaá¹ƒ. devatÄ• naá¹ƒ vimÄ• nadvÄ• resu á¹-hat
kÄ«á¸·anaá¹ƒ buddhabhÄ• vaá¹ƒ patvÄ• udÄ• naá¹ƒ udÄ• nassa pubbanimittaá¹ƒ. cÄ• tud
mahato dhammameghavassanassa pubbanimittaá¹ƒ. khudÄ• pÄ«á¸·anassa abhÄ• vo kÄ• y
pubbanimittaá¹ƒ. pipÄ• sÄ• pÄ«á¸·anassa abhÄ• vo vimuttisukhena \Ee II 442/ sukhitabhÄ•
dvÄ• rakavÄ• á¹-Ä• naá¹ƒ sayameva vivaraá¹‡aá¹ƒ aá¹-á¹-haá¹…gikamaggadvÄ• ravivaraá
rukkhÄ• naá¹ƒ pupphaphalaggahaá¹‡aá¹ƒ vimuttipupphehi pupphitassa ca sÄ• maÃ±Ã±aph
pubbanimittaá¹ƒ. dasasahassilokadhÄ• tuyÄ• ekaddhajamÄ• litÄ• ariyaddhajamÄ• lamÄ•
veditabbaá¹ƒ. ayaá¹ƒ sambahulavÄ• ro nÄ• ma.

ettha paÃ±haá¹ƒ pucchanti - "yadÄ• mahÄ• puriso pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• uttarÄ•
gantvÄ• Ä• sabhiá¹ƒ vÄ• caá¹ƒ abhÄ• si, tadÄ• kiá¹ƒ pathaviyÄ• gato, udÄ• hu Ä• kÄ• se
adissamÄ• no; acelako gato, udÄ• hu alaá¹…katapaá¹-iyatto; daharo hutvÄ• gato \Be II 34/
pacchÄ• pi kiá¹ƒ tÄ• disova ahosi, udÄ• hu puna bÄ• ladÄ• rako" ti? ayaá¹ƒ pana paÃ±ho h
samuá¹-á¹-hito tipiá¹-akacÅ«á¸·Ä• bhayattherena vissajjitova. thero kira ettha
niyatipubbekatakammaissaranimmÄ• navÄ• davasena \Ne II 30/ taá¹ƒ taá¹ƒ bahuá¹ƒ vatvÄ•
"mahÄ• puriso pathaviyÄ• gato, mahÄ• janassa pana Ä• kÄ• sena gacchanto viya ahosi. d
pana adissamÄ• no viya ahosi. acelako gato, mahÄ• janassa pana alaá¹…katapaá¹-iyatto v
daharova gato, mahÄ• janassa pana soá¸·asavassuddesiko viya ahosi. pacchÄ• pana bÄ•
tÄ• diso" ti. parisÄ• cassa - "buddhena viya hutvÄ• bho therena paÃ±ho kathito" ti attaman
lokantarikavÄ• ro vuttanayo eva.

imÄ• ca pana Ä• dito paá¹-á¹-hÄ• ya kathitÄ• sabbadhammatÄ• sabbabodhisattÄ• naá¹ƒ

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avaá¹‡á¹‡anÄ•

<33> __addasa kho_ti dukÅ«lacumbaá¹-ake nipajjÄ• petvÄ• Ä• nÄ«taá¹ƒ addasa. __mahÄ
jÄ• tigottakulapadesÄ• divasena mahantassa purisassa. __dve gatiyo_ti dve niá¹-á¹-hÄ• , d
gatisaddo - "paÃ±ca kho imÄ• , sÄ• riputta, gatiyo" ti (MN I 153) ettha nirayÄ• dibhedÄ• ya s
gantabbagatiyÄ• \Ee II 443/ vattati. "imesaá¹ƒ kho ahaá¹ƒ bhikkhÅ«naá¹ƒ sÄ«lavantÄ• naá
kalyÄ• á¹‡adhammÄ• naá¹ƒ neva jÄ• nÄ• mi Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• " ti (MN I 508) etth
arahato gatÄ«" ti (Vin V 339) ettha paá¹-issaraá¹‡e. "api ca tyÄ• haá¹ƒ brahme gatiÃ±ca paj
pajÄ• nÄ• mi evaá¹ƒmahiddhiko bako brahmÄ• " ti (MN I 503) ettha nipphattiyaá¹ƒ vattati. s
nipphattiyaá¹ƒ vattatÄ«ti veditabbo. __anaÃ±Ã±Ä• _ti aÃ±Ã±Ä• gati nipphatti nÄ• ma natthi

__dhammiko_ti dasakusaladhammasamannÄ• gato agatigamanavirahito. __dhammarÄ• jÄ
vevacanaá¹ƒ. dhammena vÄ• laddharajjattÄ• dhammarÄ• jÄ• . __cÄ• turanto_ti \Be II 35/
catunnaá¹ƒ samuddÄ• naá¹ƒ vasena caturantÄ• ya pathaviyÄ• issaro. __vijitÄ• vÄ«_ti vijita
asmiá¹ƒ thÄ• variyaá¹ƒ thirabhÄ• vaá¹ƒ pattoti __janapadatthÄ• variyappatto. _ caá¹‡á¸• as

balidaá¹‡á¸• Ä• dÄ«hi lokaá¹ƒ pÄ«á¸·ayato manussÄ• majjhimajanapadaá¹ƒ chaá¸• á¸• etv
nissÄ• ya paccante vÄ• saá¹ƒ kappenti. atimudukassa raÃ±Ã±o corehi sÄ• hasikadhanavilo
paccantaá¹ƒ pahÄ• ya janapadamajjhe vÄ• saá¹ƒ kappenti, iti evarÅ«pe rÄ• jini janapado th
pÄ• puá¹‡Ä• ti. imasmiá¹ƒ pana \Ne II 31/ kumÄ• re rajjaá¹ƒ kÄ• rayamÄ• ne etassa janapa
pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ á¹-hapetvÄ• ayopaá¹-á¹-ena parikkhitto viya thiro bhavissatÄ«t
"janapadatthÄ• variyappatto" ti Ä• haá¹ƒsu.

__sattaratanasamannÄ• gato_ti ettha ratijananaá¹-á¹-hena __ratanaá¹ƒ. _ apica -

"cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccati" ||

cakkaratanassa ca nibbattakÄ• lato paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ devaá¹-á¹-hÄ• naá¹ƒ nÄ• m
gandhapupphÄ• dÄ«hi tasseva pÅ«jaÃ±ca abhivÄ• danÄ• dÄ«ni ca karontÄ«ti cittÄ«kataá¹-
cakkaratanassa ca ettakaá¹ƒ nÄ• ma dhanaá¹ƒ agghatÄ«ti \Ee II 444/ aggho natthi, iti maha
ratanaá¹ƒ. cakkaratanaÃ±ca aÃ±Ã±ehi loke vijjamÄ• naratanehi asadisanti atulaá¹-á¹-henÄ•
pana yasmiá¹ƒ kappe buddhÄ• uppajjanti, tasmiá¹ƒyeva cakkavattino uppajjanti, buddhÄ•
uppajjanti, tasmÄ• dullabhadassanaá¹-á¹-henÄ• pi ratanaá¹ƒ. tadetaá¹ƒ jÄ• tirÅ«pakulaissa
uá¸·Ä• rasattasseva uppajjati, na aÃ±Ã±assÄ• ti anomasattaparibhogaá¹-á¹-henÄ• pi ratana
cakkaratanaá¹ƒ, evaá¹ƒ sesÄ• nipÄ«ti. imehi sattahi ratanehi parivÄ• rabhÄ• vena ceva
sabbabhogÅ«pakaraá¹‡abhÄ• vena ca samannÄ• gatoti sattaratanasamannÄ• gato.

idÄ• ni tesaá¹ƒ sarÅ«pato dassanatthaá¹ƒ __tassimÄ• nÄ«_tiÄ• di vuttaá¹ƒ. tattha __cakka
saá¹…khepÄ• dhippÄ• yo - dvesahassadÄ«paparivÄ• rÄ• naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ•
dÄ• tuá¹ƒ samatthaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavati. tathÄ• purebhattameva sÄ• garapari
anusaá¹ƒyÄ• yanasamatthaá¹ƒ vehÄ• saá¹…gamaá¹ƒ __hatthiratanaá¹ƒ, _ tÄ• disameva __
caturaá¹…gasamannÄ• gate andhakÄ• re \Be II 36/ yojanappamÄ• á¹‡aá¹ƒ andhakÄ• raá¹ƒ
Ä• lokadassanasamatthaá¹ƒ __maá¹‡iratanaá¹ƒ, _ chabbidhadosavivajjitaá¹ƒ manÄ• pacÄ•
yojanappamÄ• á¹‡e antopathavigataá¹ƒ nidhiá¹ƒ dassanasamatthaá¹ƒ __gahapatiratanaá¹ƒ
nibbattitvÄ• sakalarajjamanusÄ• sanasamatthaá¹ƒ jeá¹-á¹-haputtasaá¹…khÄ• taá¹ƒ __pariá
pÄ• tubhavati.

__parosahassa_nti atirekasahassaá¹ƒ. __sÅ«rÄ• _ti abhÄ«rukÄ• . __vÄ«raá¹…garÅ«pÄ• _
vÄ«raá¹…gaá¹ƒ, vÄ«riyassetaá¹ƒ nÄ• maá¹ƒ, vÄ«raá¹…gaá¹ƒ rÅ«pametesanti vÄ«raá¹…ga
vÄ«riyasabhÄ• vÄ• vÄ«riyamayÄ• akilÄ• suno ahesuá¹ƒ. divasampi yujjhantÄ• na kilamar
__sÄ• garapariyanta_nti cakkavÄ• á¸·apabbataá¹ƒ sÄ«maá¹ƒ katvÄ• á¹-hitasamuddapariya
ye katÄ• parÄ• dhe satte satampi sahassampi \Ne II 32/ gaá¹‡hanti, te dhanadaá¹‡á¸• ena

chejjabhejjaá¹ƒ anusÄ• santi, te satthadaá¹‡á¸• ena. ayaá¹ƒ pana duvidhampi daá¹‡á¸• aá¹
ajjhÄ• vasati. __asatthenÄ• _ti \Ee II 445/ ye ekatodhÄ• rÄ• dinÄ• satthena paraá¹ƒ vihesa
rajjaá¹ƒ kÄ• renti nÄ• ma. ayaá¹ƒ pana satthena khuddamakkhikÄ• yapi pivanamattaá¹ƒ loh
anuppÄ• detvÄ• dhammeneva - "ehi kho mahÄ• rÄ• jÄ• " ti evaá¹ƒ paá¹-irÄ• jÅ«hi sampaá
vuttappakÄ• raá¹ƒ pathaviá¹ƒ abhivijinitvÄ• ajjhÄ• vasati, abhibhavitvÄ• sÄ• mÄ« hutvÄ•

evaá¹ƒ ekaá¹ƒ nipphattiá¹ƒ kathetvÄ• dutiyaá¹ƒ kathetuá¹ƒ __sace kho panÄ• _tiÄ• di vutt
rÄ• gadosamohamÄ• nadiá¹-á¹-hikilesataá¹‡hÄ• saá¹…khÄ• taá¹ƒ chadanaá¹ƒ Ä• varaá¹‡a
vivaá¹-akaá¹ƒ etenÄ• ti __vivaá¹-acchado. _ "vivaá¹-á¹-acchadÄ• " tipi pÄ• á¹-ho, ayameva

<35> evaá¹ƒ dutiyaá¹ƒ nipphattiá¹ƒ kathetvÄ• tÄ• saá¹ƒ nimittabhÅ«tÄ• ni lakkhaá¹‡Ä• ni
deva, kumÄ• ro_tiÄ• di vuttaá¹ƒ. tattha __suppatiá¹-á¹-hitapÄ• do_ti yathÄ• aÃ±Ã±esaá¹ƒ b
á¹-hapentÄ• naá¹ƒ aggapÄ• datalaá¹ƒ vÄ• paá¹‡hi vÄ• passaá¹ƒ vÄ• paá¹-hamaá¹ƒ phus
chiddaá¹ƒ hoti, ukkhipantÄ• naá¹ƒ aggatalÄ• dÄ«su ekakoá¹-á¹-hÄ• sova paá¹-hamaá¹ƒ uá¹
assa pana suvaá¹‡á¹‡apÄ• dukatalamiva ekappahÄ• reneva sakalaá¹ƒ pÄ• datalaá¹ƒ bhÅ«
bhÅ«mito uá¹-á¹-hahati. tasmÄ• ayaá¹ƒ suppatiá¹-á¹-hitapÄ• do.

__cakkÄ• nÄ«_ti \Be II 37/ dvÄ«su pÄ• datalesu dve cakkÄ• ni, tesaá¹ƒ arÄ• ca nemi ca n
vuttÄ• va. __sabbÄ• kÄ• raparipÅ«rÄ• nÄ«_ti iminÄ• pana ayaá¹ƒ viseso veditabbo, tesaá¹
pÄ• datalassa majjhe nÄ• bhi dissati, nÄ• bhiparicchinnÄ• vaá¹-á¹-alekhÄ• dissati, nÄ• bhi
dissati, panÄ• á¸·imukhaá¹ƒ dissati, arÄ• dissanti, aresu vaá¹-á¹-ilekhÄ• dissanti, nemimaá
idaá¹ƒ tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatameva. sambahulavÄ• ro pana anÄ• gato, so evaá¹ƒ daá
sirivaccho, nandi, sovattiko, vaá¹-aá¹ƒsako, vaá¸• á¸• hamÄ• nakaá¹ƒ, macchayugaá¸·aá¹ƒ,
aá¹…kusako, pÄ• sÄ• do, toraá¹‡aá¹ƒ, setacchattaá¹ƒ, khaggo, tÄ• lavaá¹‡á¹-aá¹ƒ, moraha
uá¹‡hÄ«saá¹ƒ, maá¹‡i, patto, sumanadÄ• maá¹ƒ, nÄ«luppalaá¹ƒ, rattuppalaá¹ƒ, setuppalaá
puá¹‡á¸• arÄ«kaá¹ƒ, puá¹‡á¹‡aghaá¹-o \Ee II 446/, puá¹‡á¹‡apÄ• ti, samuddo, cakkavÄ• á¸
candimasÅ«riyÄ• , nakkhattÄ• ni, cattÄ• ro mahÄ• dÄ«pÄ• , dviparittadÄ«pasahassÄ• ni, a
parisaá¹ƒ upÄ• dÄ• ya sabbo cakkalakkhaá¹‡asseva parivÄ• ro.

__Ä• yatapaá¹‡hÄ«_ti \Ne II 33/ dÄ«ghapaá¹‡hi, paripuá¹‡á¹‡apaá¹‡hÄ«ti attho. yathÄ• hi
dÄ«gho hoti, paá¹‡himatthake jaá¹…ghÄ• patiá¹-á¹-hÄ• ti, paá¹‡hiá¹ƒ tacchetvÄ• á¹-hapitÄ
mahÄ• purisassa. mahÄ• purisassa pana catÅ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• sÄ• a
koá¹-á¹-hÄ• se jaá¹…ghÄ• patiá¹-á¹-hÄ• ti, catutthakoá¹-á¹-hÄ• se Ä• raggena vaá¹-á¹-etvÄ
rattakambalageá¹‡á¸• ukasadisÄ• paá¹‡hi hoti.

__dÄ«ghaá¹…gulÄ«_ti yathÄ• aÃ±Ã±esaá¹ƒ kÄ• ci aá¹…guliyo dÄ«ghÄ• honti, kÄ• ci ras
mahÄ• purisassa. mahÄ• purisassa pana makkaá¹-asseva dÄ«ghÄ• hatthapÄ• daá¹…guliy
gantvÄ• agge tanukÄ• , niyyÄ• satelena madditvÄ• vaá¹-á¹-itaharitÄ• lavaá¹-á¹-isadisÄ• h

"dÄ«ghaá¹…gulÄ«" ti.

__mudutalunahatthapÄ• do_ti sappimaá¹‡á¸• e osÄ• retvÄ• á¹-hapitaá¹ƒ satavÄ• ravihatal
mudu. yathÄ• ca idÄ• ni jÄ• tamattassa, evaá¹ƒ vuá¸• á¸• hakÄ• lepi mudutalunÄ• yeva bh
hatthapÄ• dÄ• etassÄ• ti mudutalunahatthapÄ• do.

__jÄ• lahatthapÄ• do_ti na cammena paá¹-ibaddhaaá¹…gulantaro. ediso hi phaá¹‡ahatthak
pabbajjaá¹ƒ na paá¹-ilabhati. mahÄ• purisassa pana \Be II 38/ catasso hatthaá¹…guliyo paÃ
ekappamÄ• á¹‡Ä• honti, tÄ• saá¹ƒ ekappamÄ• á¹‡atÄ• ya yavalakkhaá¹‡aá¹ƒ aÃ±Ã±amaÃ
tiá¹-á¹-hati. athassa hatthapÄ• dÄ• kusalena vaá¸• á¸• hakinÄ• yojitajÄ• lavÄ• tapÄ• nasad
- "jÄ• lahatthapÄ• do" ti.

uddhaá¹ƒ patiá¹-á¹-hitagopphakattÄ• ussaá¹…khÄ• pÄ• dÄ• assÄ• ti __ussaá¹…khapÄ•
piá¹-á¹-hipÄ• de gopphakÄ• honti, tena tesaá¹ƒ pÄ• dÄ• Ä• á¹‡ibaddhÄ• viya baddhÄ• ho
parivaá¹-á¹-anti, gacchantÄ• naá¹ƒ pÄ• datalÄ• nipi na dissanti. mahÄ• purisassa pana Ä• n
patiá¹-á¹-hahanti, tenassa nÄ• bhito paá¹-á¹-hÄ• ya uparimakÄ• yo nÄ• vÄ• ya á¹-hapitasuv
niccalo hoti, adhokÄ• yova iÃ±jati, sukhena pÄ• dÄ• \Ee II 447/ parivaá¹-á¹-anti, puratopi pa
ubhayapassesupi á¹-hatvÄ• passantÄ• naá¹ƒ pÄ• datalÄ• ni paÃ±Ã±Ä• yanti, na hatthÄ«na

__eá¹‡ijaá¹…gho_ti eá¹‡imigasadisajaá¹…gho maá¹ƒsussadena paripuá¹‡á¹‡ajaá¹…gho, n
baddhapiá¹‡á¸• ikamaá¹ƒso \Ne II 34/, samantato samasaá¹‡á¹-hitena maá¹ƒsena parikkhitt
sÄ• ligabbhayavagabbhasadisÄ• hi jaá¹…ghÄ• hi samannÄ• gatoti attho.

__anonamanto_ti anamanto, etenassa akhujjaavÄ• manabhÄ• vo dÄ«pito. avasesajanÄ• k
vÄ• . khujjÄ• naá¹ƒ uparimakÄ• yo aparipuá¹‡á¹‡o hoti, vÄ• manÄ• naá¹ƒ heá¹-á¹-himakÄ•
aparipuá¹‡á¹‡akÄ• yattÄ• na sakkonti anonamantÄ• jaá¹‡á¹‡ukÄ• ni parimajjituá¹ƒ. mahÄ•
paripuá¹‡á¹‡aubhayakÄ• yattÄ• sakkoti.

__kosohitavatthaguyho_ti usabhavÄ• raá¹‡Ä• dÄ«naá¹ƒ viya suvaá¹‡á¹‡apadumakaá¹‡á¹‡
paá¹-icchannaá¹ƒ vatthaguyhaá¹ƒ assÄ• ti kosohitavatthaguyho. __vatthaguyha_nti vatthen
aá¹…gajÄ• taá¹ƒ vuccati.

__suvaá¹‡á¹‡avaá¹‡á¹‡o_ti jÄ• tihiá¹…gulakena majjitvÄ• dÄ«pidÄ• á¹-hÄ• ya ghaá¹ƒsitvÄ
katvÄ• á¹-hapitaghanasuvaá¹‡á¹‡arÅ«pasadisoti attho. etenassa ghanasiniddhasaá¹‡hasa
chavivaá¹‡á¹‡adassanatthaá¹ƒ __kaÃ±canasannibhattaco_ti vuttaá¹ƒ. purimassa vÄ• veva

__rajojalla_nti \Be II 39/ rajo vÄ• malaá¹ƒ vÄ• . __na upalimpatÄ«_ti na laggati padumapal
viya vivaá¹-á¹-ati. hatthadhovanÄ• dÄ«ni pana utuggahaá¹‡atthÄ• ya ceva dÄ• yakÄ• naá¹ƒ

buddhÄ• karonti, vattasÄ«senÄ• pi ca karontiyeva. senÄ• sanaá¹ƒ pavisantena hi bhikkhun
pavisitabbanti vuttametaá¹ƒ.

__uddhaggalomo_ti Ä• vaá¹-á¹-apariyosÄ• ne uddhaggÄ• ni hutvÄ• mukhasobhaá¹ƒ ulloka
lomÄ• ni assÄ• ti uddhaggalomo.

__brahmujugatto_ti brahmÄ• viya ujugatto, ujumeva uggatadÄ«ghasarÄ«ro bhavissati. yeb
khandhe kaá¹-iyaá¹ƒ \Ee II 448/ jÄ• á¹‡Å«sÅ«ti tÄ«su á¹-hÄ• nesu namanti, te kaá¹-iyaá¹ƒ n
namanti, itaresu dvÄ«su á¹-hÄ• nesu purato. dÄ«ghasarÄ«rÄ• pana eke passavaá¹…kÄ• h
unnametvÄ• nakkhattÄ• ni gaá¹‡ayantÄ• viya caranti, eke appamaá¹ƒsalohitÄ• sÅ«lasadi
pabbhÄ• rÄ• honti, pavedhamÄ• nÄ• gacchanti. ayaá¹ƒ pana ujumeva uggantvÄ• dÄ«gha
ussitasuvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya bhavissatÄ«ti dÄ«penti. yathÄ• cetaá¹ƒ, evaá¹ƒ yaá¹ƒ y
II 35/ sabbaso aparipuá¹‡á¹‡aá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ hoti, taá¹ƒ taá¹ƒ Ä• yatiá¹ƒ ta
sandhÄ• ya vuttanti veditabbaá¹ƒ.

__sattussado_ti dve hatthapiá¹-á¹-hiyo dve pÄ• dapiá¹-á¹-hiyo dve aá¹ƒsakÅ«á¹-Ä• ni khan
á¹-hÄ• nesu paripuá¹‡á¹‡o maá¹ƒsussado assÄ• ti sattussado. aÃ±Ã±esaá¹ƒ pana hatthapÅ
sirÄ• jÄ• laá¹ƒ paÃ±Ã±Ä• yati, aá¹ƒsakÅ«á¹-akkhandhesu aá¹-á¹-hikoá¹-iyo. te manussÄ• p
tathÄ• mahÄ• puriso, mahÄ• puriso pana sattasu á¹-hÄ• nesu paripuá¹‡á¹‡amaá¹ƒsussada
hatthapiá¹-á¹-hÄ• dÄ«hi vaá¹-á¹-etvÄ• suá¹-á¹-hapitasuvaá¹‡á¹‡Ä• á¸·iá¹…gasadisena khan
viya khÄ• yati, cittakammarÅ«pakaá¹ƒ viya ca khÄ• yati.

sÄ«hassa pubbaddhaá¹ƒ viya kÄ• yo assÄ• ti __sÄ«hapubbaddhakÄ• yo. _ sÄ«hassa hi pu
hoti, pacchimakÄ• yo aparipuá¹‡á¹‡o. mahÄ• purisassa pana sÄ«hassa pubbaddhakÄ• yo v
paripuá¹‡á¹‡o. sopi sÄ«hasseva tattha tattha vinatunnatÄ• divasena dussaá¹‡á¹-hitavisaá¹‡
hoti, dÄ«ghayuttaá¹-á¹-hÄ• ne pana dÄ«gho, rassathÅ«lakisaputhulaanuvaá¹-á¹-itayuttaá¹-á
hoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• -

"manÄ• piyeva kho, bhikkhave, kammavipÄ• ke paccupaá¹-á¹-hite yehi aá¹…gehi dÄ«ghehi
dÄ«ghÄ• ni saá¹‡á¹-hanti. yehi aá¹…gehi rassehi sobhati, tÄ• ni aá¹…gÄ• ni rassÄ• ni saá¹‡
thÅ«lehi sobhati, tÄ• ni aá¹…gÄ• ni thÅ«lÄ• ni saá¹‡á¹-hanti. yehi aá¹…gehi kisehi sobhati, t
kisÄ• ni saá¹‡á¹-á¹-hanti. yehi aá¹…gehi puthulehi sobhati, tÄ• ni aá¹…gÄ• ni \Ee II 449/ put
saá¹‡á¹-hanti. yehi aá¹…gehi vaá¹-á¹-ehi sobhati, tÄ• ni aá¹…gÄ• ni vaá¹-á¹-Ä• ni saá¹‡á¹-h

iti nÄ• nÄ• cittena puÃ±Ã±acittena cittito dasahi pÄ• ramÄ«hi sajjito mahÄ• purisassa attab
sabbasippino vÄ• sabbaiddhimanto vÄ• patirÅ«pakampi kÄ• tuá¹ƒ na sakkonti.

__citantaraá¹ƒso_ti antaraá¹ƒsaá¹ƒ vuccati dvinnaá¹ƒ koá¹-á¹-Ä• naá¹ƒ antaraá¹ƒ, taá¹ƒ cita

paripuá¹‡á¹‡aá¹ƒ antaraá¹ƒsaá¹ƒ assÄ• ti citantaraá¹ƒso. aÃ±Ã±esaÃ±hi taá¹ƒ á¹-hÄ• naá¹ƒ
piá¹-á¹-hikoá¹-á¹-Ä• pÄ• á¹-iyekkÄ• paÃ±Ã±Ä• yanti. mahÄ• purisassa pana kaá¹-ito paá¹-
maá¹ƒsapaá¹-alaá¹ƒ yÄ• va khandhÄ• uggamma samussitasuvaá¹‡á¹‡aphalakaá¹ƒ viya pi
patiá¹-á¹-hitaá¹ƒ.

__nigrodhaparimaá¹‡á¸• alo_ti \Ne II 36/ nigrodho viya parimaá¹‡á¸• alo. yathÄ• paÃ±Ã±Ä
satahatthatÄ• ya vÄ• samakkhandhasÄ• kho nigrodho dÄ«ghatopi vitthÄ• ratopi ekappamÄ
kÄ• yatopi byÄ• matopi ekappamÄ• á¹‡o. yathÄ• aÃ±Ã±esaá¹ƒ kÄ• yo dÄ«gho vÄ• hoti by
visamappamÄ• á¹‡oti attho. teneva __yÄ• vatakvassa kÄ• yo_tiÄ• di vuttaá¹ƒ. tattha yÄ• va
__yÄ• vatakvassa. _

__samavaá¹-á¹-akkhandho_ti samavaá¹-á¹-itakkhandho. yathÄ• eke koÃ±cÄ• viya ca bak
dÄ«ghagalÄ• vaá¹…kagalÄ• puthulagalÄ• ca honti \Be II 41/, kathanakÄ• le sirÄ• jÄ• laá¹
nikkhamati, na evaá¹ƒ mahÄ• purisassa. mahÄ• purisassa pana suvaá¹-á¹-itasuvaá¹‡á¹‡Ä•
hoti, kathanakÄ• le sirÄ• jÄ• laá¹ƒ na paÃ±Ã±Ä• yati, meghassa viya gajjito saro mahÄ• ho

__rasaggasaggÄ«_ti ettha rasaá¹ƒ gasanti harantÄ«ti rasaggasÄ• . rasaharaá¹‡Ä«nametaá
aggÄ• assÄ• ti rasaggasaggÄ«. mahÄ• purisassa kira sattarasaharaá¹‡Ä«sahassÄ• ni udd
paá¹-imukkÄ• ni. tilaphalamattopi Ä• hÄ• ro jivhagge á¹-hapito sabbakÄ• yaá¹ƒ anupharati.
padahantassa ekataá¹‡á¸• ulÄ• dÄ«hipi kaá¸·Ä• yayÅ«sapasatamattenÄ• pi kÄ• yassa yÄ•
tathÄ• abhÄ• vÄ• na sakalaá¹ƒ kÄ• yaá¹ƒ ojÄ• pharati. tena te bahvÄ• bÄ• dhÄ• honti.

sÄ«hasseva \Ee II 450/ hanu assÄ• ti __sÄ«hahanu. _ tattha sÄ«hassa heá¹-á¹-himahanun
hoti, na uparimaá¹ƒ. mahÄ• purisassa pana sÄ«hassa heá¹-á¹-himaá¹ƒ viya dvepi paripuá¹‡
pakkhassa candasadisÄ• ni honti. atha nemittakÄ• hanukapariyantaá¹ƒ olokentÄ• va imesu
vÄ«sati uparime vÄ«satÄ«ti cattÄ• lÄ«sadantÄ• samÄ• aviraá¸·Ä• patiá¹-á¹-hahissantÄ«ti
deva, kumÄ• ro cattÄ• lÄ«sadanto hotÄ«_tiÄ• dimÄ• haá¹ƒsu. tatrÄ• yamattho, aÃ±Ã±esaÃ
dvattiá¹ƒsa dantÄ• honti. imassa pana cattÄ• lÄ«saá¹ƒ bhavissanti. aÃ±Ã±esaÃ±ca keci da
nÄ«cÄ• ti visamÄ• honti, imassa pana ayapaá¹-á¹-akena chinnasaá¹…khapaá¹-alaá¹ƒ viya
aÃ±Ã±esaá¹ƒ kumbhilÄ• naá¹ƒ viya dantÄ• viraá¸·Ä• honti, macchamaá¹ƒsÄ• ni khÄ• dant
pÅ«renti. imassa pana kanakaphalakÄ• yaá¹ƒ samussitavajirapanti viya aviraá¸·Ä• tÅ«likÄ•
viya dantÄ• bhavissanti. aÃ±Ã±esaÃ±ca pÅ«tidantÄ• uá¹-á¹-hahanti. tena kÄ• ci dÄ• á¹-hÄ
vivaá¹‡á¹‡Ä• pi honti. ayaá¹ƒ pana suá¹-á¹-hu sukkadÄ• á¹-ho osadhitÄ• rakampi atikkamm
samannÄ• gatadÄ• á¹-ho bhavissati.

__pahÅ«tajivho_ti \Ne II 37/ puthulajivho. aÃ±Ã±esaá¹ƒ jivhÄ• thÅ«lÄ• pi honti kisÄ• pi ras
visamÄ• pi, mahÄ• purisassa pana jivhÄ• mudu dÄ«ghÄ• puthulÄ• vaá¹‡á¹‡asampannÄ•
lakkhaá¹‡aá¹ƒ pariyesituá¹ƒ Ä• gatÄ• naá¹ƒ kaá¹…khÄ• vinodanatthaá¹ƒ mudukattÄ• taá¹ƒ

viya vaá¹-á¹-etvÄ• ubho nÄ• sikasotÄ• ni parÄ• masati, dÄ«ghattÄ• ubho kaá¹‡á¹‡asotÄ• puthulattÄ• kesantapariyosÄ• naá¹ƒ kevalampi nalÄ• á¹-aá¹ƒ paá¹-icchÄ• deti. evamassa m pakÄ• sento tesaá¹ƒ kaá¹…khaá¹ƒ vinodeti. evaá¹ƒ tilakkhaá¹‡asampannaá¹ƒ jivhaá¹ƒ sanc vuttaá¹ƒ.

__brahmassaro_ti aÃ±Ã±e chinnassarÄ• pi bhinnassarÄ• pi kÄ• kassarÄ• pi honti, ayaá¹ƒ sarasadisena sarena samannÄ• gato bhavissati, mahÄ• brahmuno hi pittasemhehi apalibuc mahÄ• purisenÄ• pi katakammaá¹ƒ tassa vatthuá¹ƒ sodheti. vatthuno suddhattÄ• nÄ• bhitc samuá¹-á¹-hahanto saro visado aá¹-á¹-haá¹…gasamannÄ• gatova samuá¹-á¹-hÄ• ti. karavÄ __karavÄ«kabhÄ• á¹‡Ä«, _ mattakaravÄ«karutamaÃ±jughosoti attho.

__abhinÄ«lanetto_ti na sakalanÄ«lanetto, nÄ«layuttaá¹-á¹-hÄ• ne panassa umÄ• pupphasa nÄ«lavaá¹‡á¹‡ena samannÄ• gatÄ• ni nettÄ• ni honti, pÄ«tayuttaá¹-á¹-hÄ• ne kaá¹‡ikÄ• rap pÄ«tavaá¹‡á¹‡ena, lohitayuttaá¹-á¹-hÄ• ne bandhujÄ«vakapupphasadisena lohitavaá¹‡á¹‡e osadhitÄ• rakasadisena setavaá¹‡á¹‡ena, kÄ• á¸·ayuttaá¹-á¹-hÄ• ne addÄ• riá¹-á¹-hakasad samannÄ• gatÄ• ni. suvaá¹‡á¹‡avimÄ• ne ugghÄ• á¹-itamaá¹‡isÄ«hapaÃ±jarasadisÄ• ni kh

__gopakhumo_ti ettha pakhumanti sakalacakkhubhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ, taá¹ƒ kÄ• á bahaladhÄ• tukaá¹ƒ hoti, rattavacchakassa vippasannaá¹ƒ, taá¹ƒmuhuttajÄ• tataruá¹‡arattavacchakasadisacakkhubhaá¹‡á¸• oti attho. aÃ±Ã±esaÃ±hi c aparipuá¹‡á¹‡Ä• honti, hatthimÅ«sikÄ• dÄ«naá¹ƒ akkhisadisehi viniggatehipi gambhÄ«rehi honti. mahÄ• purisassa pana dhovitvÄ• majjitvÄ• á¹-hapitamaá¹‡iguá¸·ikÄ• viya mudusiniddhanÄ«lasukhumapakhumÄ• citÄ• ni akkhÄ«ni.

__uá¹‡á¹‡Ä• _ti uá¹‡á¹‡alomaá¹ƒ. __bhamukantare_ti dvinnaá¹ƒ bhamukÄ• naá¹ƒ vemajjh jÄ• tÄ• , uggantvÄ• pana nalÄ• á¹-avemajjhe jÄ• tÄ• . __odÄ• tÄ• _ti parisuddhÄ• , osadhit __mudÅ«_ti sappimaá¹‡á¸• e osÄ• retvÄ• á¹-hapitasatavÄ• ravihatakappÄ• sapaá¹-alasadi simbalitÅ«lalatÄ• tÅ«lasamÄ• nÄ• , ayamassa odÄ• tatÄ• ya upamÄ• . sÄ• panesÄ• koá¹- Ä• kaá¸• á¸• hiyamÄ• nÄ• upaá¸• á¸• habÄ• huppamÄ• á¹‡Ä• hoti, vissaá¹-á¹-hÄ• \Be II 4 Ä• vaá¹-á¹-itvÄ• uddhaggÄ• hutvÄ• \Ne II 38/ santiá¹-á¹-hati. suvaá¹‡á¹‡aphalakamajjhe á¹-hapitarajatapubbuá¸·akaá¹ƒ viya, suvaá¹‡á¹‡aghaá¹-ato nikkhamamÄ• nÄ• khÄ«radhÄ• aruá¹‡appabhÄ• raÃ±jite gaganappadese osadhitÄ• rakÄ• viya ca atimanoharÄ• ya siriyÄ•

__uá¹‡hÄ«sasÄ«so_ti \Ee II 452/ idaá¹ƒ paripuá¹‡á¹‡analÄ• á¹-ataÃ±ca paripuá¹‡á¹‡asÄ«s atthavase paá¹-icca vuttaá¹ƒ. mahÄ• purisassa hi dakkhiá¹‡akaá¹‡á¹‡acÅ«á¸·ikato paá¹-á¹- maá¹ƒsapaá¹-alaá¹ƒ uá¹-á¹-hahitvÄ• sakalanalÄ• á¹-aá¹ƒ chÄ• dayamÄ• naá¹ƒ pÅ«rayamÄ vÄ• makaá¹‡á¹‡acÅ«á¸·ikÄ• yaá¹ƒ patiá¹-á¹-hitaá¹ƒ, taá¹ƒ raÃ±Ã±o bandhauá¹‡hÄ«sapaá¹- mahÄ• purisassa kira imaá¹ƒ lakkhaá¹‡aá¹ƒ disvÄ• rÄ• jÅ«naá¹ƒ uá¹‡hÄ«sapaá¹-á¹-aá¹ƒ a

attho. aÃ±Ã±e pana janÄ• aparipuá¹‡á¹‡asÄ«sÄ• honti, keci kapisÄ«sÄ• , keci phalasÄ«sA
keci hatthisÄ«sÄ• , keci tumbasÄ«sÄ• , keci pabbhÄ• rasÄ«sÄ• . mahÄ• purisassa pana Ä•
á¹-hapitaá¹ƒ viya suparipuá¹‡á¹‡aá¹ƒ udakapubbuá¸·asadisaá¹ƒ sÄ«saá¹ƒ hoti. tattha purim
uá¹‡hÄ«saveá¹-hitasÄ«so viyÄ• ti uá¹‡hÄ«sasÄ«so. dutiyanaye uá¹‡hÄ«saá¹ƒ viya sabbatth
uá¹‡hÄ«sasÄ«so.

vipassÄ«samaÃ±Ã±Ä• vaá¹‡á¹‡anÄ•

<37> __sabbakÄ• mehÄ«_ti idaá¹ƒ lakkhaá¹‡Ä• ni pariggaá¹‡hÄ• petvÄ• pacchÄ• kataá¹
daá¹-á¹-habbaá¹ƒ. paá¹-hamaÃ±hi te nemittake santappetvÄ• pacchÄ• lakkhaá¹‡aparigga
veditabbaá¹ƒ. tassa vitthÄ• ro gabbhokkantiyaá¹ƒ vuttoyeva. __pÄ• yentÄ«_ti thaÃ±Ã±aá¹ƒ
niddosena madhurena khÄ«rena samannÄ• gatÄ• saá¹-á¹-hi dhÄ• tiyo upaá¹-á¹-hÄ• pesi, t
kammesu kusalÄ• saá¹-á¹-hisaá¹-á¹-hiyeva. tÄ• saá¹ƒ pesanakÄ• rake saá¹-á¹-hi purise, ta
katÄ• katabhÄ• vaá¹ƒ sallakkhaá¹‡e saá¹-á¹-hi amacce upaá¹-á¹-hÄ• pesi. evaá¹ƒ cattÄ• ri
dve saá¹-á¹-hiyo purisÄ• nanti cha saá¹-á¹-hiyo upaá¹-á¹-hakÄ• naá¹ƒyeva ahesuá¹ƒ. __seta
dibbasetacchattaá¹ƒ. kuladattiyaá¹ƒ pana sirigabbheyeva tiá¹-á¹-hati. __mÄ• naá¹ƒ sÄ«taá¹
abhibhavÄ«ti attho veditabbo. __svÄ• ssuda_nti so assudaá¹ƒ. __aá¹…keneva aá¹…ka_nti
aÃ±Ã±assa bÄ• huá¹ƒ. aÃ±Ã±assa ca aá¹ƒsakÅ«á¹-eneva \Be II 44/ aÃ±Ã±assa aá¹ƒsakÅ«
nÄ«yati, sampÄ• piyatÄ«ti attho.

<38> __maÃ±jussaro_ti akharassaro. __vaggussaro_ti chekanipuá¹‡assaro. __madhurassa
__pemaniyassaro_ti pemajanakassaro. tatridaá¹ƒ \Ee II 453/ karavÄ«kÄ• naá¹ƒ madhurassa
karavÄ«kasakuá¹‡e kira madhurarasaá¹ƒ ambapakkaá¹ƒ mukhatuá¹‡á¸• akena paharitvÄ•
pakkhena \Ne II 39/ tÄ• laá¹ƒ datvÄ• vikÅ«jamÄ• ne catuppadÄ• mattÄ• viya laá¸·ituá¹ƒ Ä
gocarapasutÄ• pi catuppadÄ• mukhagatÄ• ni tiá¹‡Ä• ni chaá¸• á¸• etvÄ• taá¹ƒ saddaá¹ƒ s
khuddakamige anubandhamÄ• nÄ• ukkhittaá¹ƒ pÄ• daá¹ƒ anikkhipitvÄ• va tiá¹-á¹-hanti. an
maraá¹‡abhayaá¹ƒ jahitvÄ• tiá¹-á¹-hanti. Ä• kÄ• se pakkhandÄ• pakkhinopi pakkhe pasÄ•
suá¹‡amÄ• nÄ• va tiá¹-á¹-hanti. udake macchÄ• pi kaá¹‡á¹‡apaá¹-alaá¹ƒ papphoá¹-etvÄ• t
suá¹‡amÄ• nÄ• va tiá¹-á¹-hanti. evaá¹ƒ madhurassarÄ• karavÄ«kÄ• .

asandhimittÄ• pi dhammÄ• sokassa devÄ« - "atthi nu kho, bhante, buddhassarena sadiso k
saá¹…ghaá¹ƒ pucchi. atthi karavÄ«kasakuá¹‡assÄ• ti. kuhiá¹ƒ, bhante, te sakuá¹‡Ä• ti? him
rÄ• jÄ• naá¹ƒ Ä• ha - "deva, ahaá¹ƒ karavÄ«kasakuá¹‡aá¹ƒ passitukÄ• mÄ• mhÄ«" ti. rÄ• jÄ
nisÄ«ditvÄ• karavÄ«ko Ä• gacchatÅ«" ti suvaá¹‡á¹‡apaÃ±jaraá¹ƒ vissajjesi. paÃ±jaro gantv
purato aá¹-á¹-hÄ• si. so - "rÄ• jÄ• á¹‡Ä• ya Ä• gato paÃ±jaro, na sakkÄ• na gantu" nti tattha
Ä• gantvÄ• raÃ±Ã±o purato aá¹-á¹-hÄ• si. na karavÄ«kasaddaá¹ƒ kÄ• rÄ• petuá¹ƒ sakkonti
bhaá¹‡e, ime saddaá¹ƒ na karontÄ«" ti Ä• ha. Ã±Ä• take adisvÄ• devÄ• ti. atha naá¹ƒ rÄ• jÄ
parikkhipÄ• pesi. so attano chÄ• yaá¹ƒ disvÄ• - "Ã±Ä• takÄ• me Ä• gatÄ• " ti maÃ±Ã±amÄ

madhurassarena maá¹‡ivaá¹ƒsaá¹ƒ dhamamÄ• no viya viravi. sakalanagare manussÄ• ma
asandhimittÄ• cintesi - "imassa tÄ• va tiracchÄ• nagatassa evaá¹ƒ madhuro saddo, kÄ«dis
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asiripattassa bhagavato saddo ahosÄ«" ti pÄ«tiá¹ƒ uppÄ• detvÄ•
sattahi jaá¹…ghasatehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. evaá¹ƒ madhuro kira \Be
karavÄ«kasaddoti. tato pana satabhÄ• gena sahassabhÄ• gena ca madhurataro vipassissa
veditabbo.

<39> __kammavipÄ• kaja_nti na bhÄ• vanÄ• mayaá¹ƒ, kammavipÄ• kavasena pana devat
maá¹ƒsacakkhu ahosi \Ee II 454/, yena nimittaá¹ƒ katvÄ• tilavÄ• he pakkhittaá¹ƒ ekatilampi
uddharitvÄ• dÄ• tuá¹ƒ sakkoti.

<40> __vipassÄ«_ti ettha ayaá¹ƒ vacanattho, antarantarÄ• nimÄ«lajanitandhakÄ• ravirahe
vivaá¹-ehi ca akkhÄ«hi passatÄ«ti vipassÄ«; dutiyavÄ• re viceyya viceyya passatÄ«ti vipass
vicinitvÄ• passatÄ«ti attho.

__atthe panÄ• yatÄ«_ti atthe jÄ• nÄ• ti passati, nayati vÄ• pavattetÄ«ti attho. ekadivasaá¹
vinicchayaá¹-á¹-hÄ• ne nisÄ«ditvÄ• atthe anusÄ• santassa raÃ±Ã±o alaá¹…katapaá¹-iyatta
Ä• netvÄ• hatthe á¹-hapayiá¹ƒsu. tassa taá¹ƒ aá¹…kekatvÄ• upalÄ• á¸·ayamÄ• nasseva a
assÄ• mikaá¹ƒ akaá¹ƒsu. bodhisatto anattamanasaddaá¹ƒ nicchÄ• resi. rÄ• jÄ• - "kimetaá¹
upadhÄ• riyamÄ• nÄ• aÃ±Ã±aá¹ƒ adisvÄ• - "aá¸• á¸• assa dubbinicchitattÄ• evaá¹ƒ kataá
sÄ• mikaá¹ƒyeva sÄ• mikaá¹ƒ katvÄ• "Ã±atvÄ• nu kho kumÄ• ro evaá¹ƒ karotÄ«" ti vÄ«ma
assÄ• mikaá¹ƒ akaá¹ƒsu. punapi bodhisatto tatheva saddaá¹ƒ nicchÄ• resi. atha rÄ• jÄ• - "
tato paá¹-á¹-hÄ• ya appamatto ahosi. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ - "viceyya viceyya kumÄ•

<42> __vassika_ntiÄ• dÄ«su yattha sukhaá¹ƒ hoti vassakÄ• le vasituá¹ƒ, ayaá¹ƒ vassiko. it
ayaá¹ƒ panettha vacanattho vassÄ• vÄ• so vassaá¹ƒ, vassaá¹ƒ arahatÄ«ti vassiko. itaresup

tattha vassiko pÄ• sÄ• do nÄ• tiucco hoti, nÄ• tinÄ«co, dvÄ• ravÄ• tapÄ• nÄ• nipissa nÄ• t
bhÅ«mattharaá¹‡apaccattharaá¹‡akhajjabhojjÄ• nipettha missakÄ• neva vaá¹-á¹-anti. __her
bhittiyopi nÄ«cÄ• honti, dvÄ• ravÄ• tapÄ• nÄ• ni tanukÄ• ni sukhumacchiddÄ• ni, uá¹‡happ
bhittiniyÅ«hÄ• ni nÄ«hariyanti. bhÅ«mattharaá¹‡apaccattharaá¹‡anivÄ• sanapÄ• rupanÄ• n
\Be II 46/ kambalÄ• dÄ«ni vaá¹-á¹-anti. khajjabhojjaá¹ƒ siniddhaá¹ƒ kaá¹-ukasannissitaá¹ƒ
nirudakasannissitaÃ±ca. __gimhike_ thambhÄ• pi bhittiyopi uccÄ• honti, dvÄ• ravÄ• tapÄ•
vipulajÄ• tÄ• ni honti, bhÅ«mattharaá¹‡Ä• dÄ«ni dukÅ«lamayÄ• ni vaá¹-á¹-anti. khajjabhojjÄ
madhurasasannissitabharitÄ• ni. vÄ• tapÄ• nasamÄ«pesu cettha \Ee II 455/ nava cÄ• á¹-iyo
pÅ«retvÄ• nÄ«luppalÄ• dÄ«hi saÃ±chÄ• denti. tesu tesu padesesu udakayantÄ• ni karonti,
udakadhÄ• rÄ• nikkhamanti.

__nippurisehÄ«_ti purisavirahitehi. na kevalaÃ±cettha tÅ«riyÄ• neva nippurisÄ• ni, sabbaá¹
nippurisÄ• neva, dovÄ• rikÄ• pi itthiyova, nahÄ• panÄ• diparikammakarÄ• pi itthiyova. rÄ• jÄ
issariyasukhasampattiá¹ƒ anubhavamÄ• nassa purisaá¹ƒ disvÄ• purisÄ• saá¹…kÄ• uppajj
ahosÄ«" ti sabbakiccesu itthiyova á¹-hapesÄ«ti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jiá¹‡á¹‡apurisavaá¹‡á¹‡anÄ•

<43> dutiyabhÄ• á¹‡avÄ• re \Ne II 41/ __gopÄ• nasivaá¹…ka_nti gopÄ• nasÄ« viya vaá¹…
kaá¹-iyaá¹ƒ, jÄ• á¹‡Å«sÅ«ti tÄ«su á¹-hÄ• nesu bhoggavaá¹…kaá¹ƒ. __daá¹‡á¸• aparÄ• yan
daá¹‡á¸• apaá¹-isaraá¹‡aá¹ƒ. __Ä• tura_nti jarÄ• turaá¹ƒ. __gatayobbana_nti atikkantayobb
á¹-hitaá¹ƒ. __disvÄ• _ti aá¸• á¸• hayojanappamÄ• á¹‡ena balakÄ• yena parivuto susaá¹ƒvih
yadÄ• ratho purato hoti, pacchÄ• balakÄ• yo, tÄ• dise okÄ• se suddhÄ• vÄ• sakhÄ«á¹‡Ä•
Ä• nubhÄ• vena rathassa puratova dassitaá¹ƒ, taá¹ƒ purisaá¹ƒ passitvÄ• . suddhÄ• vÄ• sÄ•
paá¹…ke gajo viya paÃ±casu kÄ• maguá¹‡esu laggo, satimassa uppÄ• dessÄ• mÄ• " ti taá
dassitaÃ±ca taá¹ƒ bodhisatto ceva passati sÄ• rathi ca. brahmÄ• no hi bodhisattassa appan
ca kathÄ• sallÄ• patthaá¹ƒ taá¹ƒ dassesuá¹ƒ. __kiá¹ƒ paneso_ti "eso jiá¹‡á¹‡oti kiá¹ƒ vuttaá
bho ito pubbe evarÅ«paá¹ƒ addasa" nti pucchi.

__tena_ \Be II 47/ __hÄ«_ti yadi mayhampi evarÅ«pehi kesehi evarÅ«pena ca kÄ• yena bh
samma sÄ• rathi. __alaá¹ƒ dÄ• najja uyyÄ• nabhÅ«miyÄ• _ti - "ajja uyyÄ• nabhÅ«miá¹ƒ pas
alaá¹ƒ tÄ• ya uyyÄ• nabhÅ«miyÄ• ti saá¹ƒviggahadayo saá¹ƒvegÄ• nurÅ«pamÄ• ha. __ant
vissajjetvÄ• sirigabbhe ekakova nisinno. __yatra hi nÄ• mÄ• _ti yÄ• ya jÄ• tiyÄ• sati jarÄ•
jÄ• ti __dhiratthu_ \Ee II 456/ dhikkatÄ• atthu, jigucchÄ• metaá¹ƒ jÄ• tinti, jÄ• tiyÄ• mÅ«laá
nisÄ«di, paá¹-hamena sallena hadaye viddho viya.

<45> __sÄ• rathiá¹ƒ Ä• mantÄ• petvÄ• _ti rÄ• jÄ• kira nemittakehi kathitakÄ• lato paá¹-á¹-
so "kumÄ• ro uyyÄ• naá¹ƒ gacchanto antarÄ• magge nivatto" ti sutvÄ• sÄ• rathiá¹ƒ Ä• mar
kho_tiÄ• dÄ«su rajjaá¹ƒ kÄ• retu, mÄ• pabbajatu, brÄ• hmaá¹‡Ä• naá¹ƒ vacanaá¹ƒ mÄ• sa
cintesÄ«ti attho.

byÄ• dhipurisavaá¹‡á¹‡anÄ•

<47> __addasa kho_ti pubbe vuttanayeneva suddhÄ• vÄ• sehi dassitaá¹ƒ addasa. __Ä• bÄ
iriyÄ• pathabhaÃ±janakena visabhÄ• gabÄ• dhena Ä• bÄ• dhikaá¹ƒ. __dukkhita_nti rogadu
__bÄ• á¸·hagilÄ• na_nti adhimattagilÄ• naá¹ƒ. __palipanna_nti nimuggaá¹ƒ. __jarÄ• paÃ±Ä

paÃ±Ã±Ä• yissatÄ«_ti \Ne II 42/ idhÄ• pi yÄ• ya jÄ• tiyÄ• sati idaá¹ƒ dvayaá¹ƒ paÃ±Ã±Ä• y
ajÄ• taá¹ƒ khemanti jÄ• tiyÄ• mÅ«laá¹ƒ khaá¹‡anto nisÄ«di, dutiyena sallena viddho viya.

kÄ• laá¹…katapurisavaá¹‡á¹‡anÄ•

<50> __vilÄ• ta_nti sivikaá¹ƒ. __peta_nti ito paá¹-igataá¹ƒ. __kÄ• laá¹…kata_nti katakÄ• la
kÄ• laá¹ƒ jÄ«vitabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ katvÄ• niá¹-á¹-hapetvÄ• matanti attho. imampissa
brahmÄ• no dassesuá¹ƒ. __yatra hi nÄ• mÄ• _ti idhÄ• pi yÄ• ya jÄ• tiyÄ• sati idaá¹ƒ tayaá
sÄ• jÄ• ti, ajÄ• taá¹ƒ khemanti jÄ• tiyÄ• mÅ«laá¹ƒ khaá¹‡anto nisÄ«di, tatiyena sallena vid

pabbajitavaá¹‡á¹‡anÄ•

<52> __bhaá¹‡á¸• u_nti \Be II 48/ muá¹‡á¸• aá¹ƒ. imampissa purimanayeneva brahmÄ• no
dhammacariyÄ• _tiÄ• dÄ«su ayaá¹ƒ deva dhammacaraá¹‡abhÄ• vo sÄ• dhÅ«ti cintetvÄ• p
padassa yojanÄ• veditabbÄ• . sabbÄ• ni cetÄ• ni dasakusalakammapathavevacanÄ• neva
karuá¹‡Ä• ya pubbabhÄ• go. __anukampÄ• _ti mettÄ• ya pubbabhÄ• go. __tenahÄ«_ti uyy
hissa disvÄ• cittaá¹ƒ pabbajjÄ• ya ninnaá¹ƒ jÄ• taá¹ƒ. atha tena saddhiá¹ƒ kathetukÄ• mo h
uyyojento __tena hÄ«_tiÄ• dimÄ• ha.

bodhisattapabbajjÄ• vaá¹‡á¹‡anÄ•

<54> __atha_ \Ee II 457/ __kho, bhikkhave_ti - "pabbajitassa sÄ• dhu dhammacariyÄ• " tiÄ
bahuá¹ƒ mahÄ• janakÄ• yena rakkhiyamÄ• nassa puttadÄ• rasambÄ• dhe ghare vasato Ä•
migabhÅ«tena cetasÄ• yathÄ• sukhaá¹ƒ vane vasato pabbajitassa vivekÄ• nisaá¹ƒsapaá¹-
kathaá¹ƒ sutvÄ• pabbajitukÄ• mo hutvÄ• - atha kho, bhikkhave, vipassÄ« kumÄ• ro sÄ• ra

imÄ• ni cattÄ• ri disvÄ• pabbajitaá¹ƒ nÄ• ma sabbabodhisattÄ• naá¹ƒ vaá¹ƒsova tantiyeva
ca bodhisattÄ• yathÄ• ayaá¹ƒ vipassÄ« kumÄ• ro, evaá¹ƒ cirassaá¹ƒ cirassaá¹ƒ passanti.
bodhisatto cattÄ• ripi ekadivasaá¹ƒyeva disvÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• an
pabbajito. teneva rÄ• jagahaá¹ƒ patvÄ• tattha raÃ±Ã±Ä• bimbisÄ• rena - "kimatthaá¹ƒ, paá
pabbajitosÄ«ti" puá¹-á¹-ho Ä• ha -

"jiá¹‡á¹‡aÃ±ca disvÄ• dukhitaÃ±ca byÄ• dhitaá¹ƒ,

mataÃ±ca disvÄ• gatamÄ• yusaá¹…khayaá¹ƒ.

kÄ• sÄ• yavatthaá¹ƒ pabbajitaÃ±ca disvÄ• ,

tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• jÄ• " ti ||

mahÄ• janakÄ• yaanupabbajjÄ• vaá¹‡á¹‡anÄ•

<55> __sutvÄ• na tesa_nti tesaá¹ƒ caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ sutvÄ• etad
lÄ• mako. __anupabbajiá¹ƒsÅ«_ti anupabbajitÄ• ni \Be II 49/. kasmÄ• panettha yathÄ• pan
anupabbajjÄ• ya - "bandhumatiyÄ• rÄ• jadhÄ• niyÄ• nikkhamitvÄ• " ti vuttaá¹ƒ, evaá¹ƒ na
sutattÄ• . ete kira sabbepi vipassissa kumÄ• rassa upaá¹-á¹-hÄ• kaparisÄ• va, te pÄ• tova u
Ä• gantvÄ• kumÄ• raá¹ƒ adisvÄ• pÄ• tarÄ• satthÄ• ya gantvÄ• bhuttapÄ• tarÄ• sÄ• Ä• g
pucchitvÄ• "uyyÄ• nabhÅ«miá¹ƒ gato" ti sutvÄ• "tattheva naá¹ƒ dakkhissÄ• mÄ• " ti nikkha
sÄ• rathiá¹ƒ disvÄ• - "kumÄ• ro pabbajito" ti cassa vacanaá¹ƒ sutvÄ• sutaá¹-á¹-hÄ• neyeva
omuÃ±citvÄ• antarÄ• paá¹‡ato kÄ• sÄ• vapÄ«tÄ• ni vatthÄ• ni Ä• harÄ• petvÄ• kesamass
nagarato nikkhamitvÄ• bahinagare sutattÄ• ettha - "bandhumatiyÄ• rÄ• jadhÄ• niyÄ• nikk

__cÄ• rikaá¹ƒ_ \Ee II 458/ __caratÄ«_ti gatagataá¹-á¹-hÄ• ne mahÄ• maá¹‡á¸• apaá¹ƒ katv
Ä• gamma svÄ• tanÄ• ya nimantito janassa Ä• yÄ• citabhikkhameva paá¹-iggaá¹‡hanto cat

__Ä• kiá¹‡á¹‡o_ti iminÄ• gaá¹‡ena parivuto. ayaá¹ƒ pana vitakko bodhisattassa kadÄ• up
visÄ• khapuá¹‡á¹‡amÄ• bhavissatÄ«ti cÄ• tuddasÄ«divase. tadÄ• kira so - "yatheva maá¹
parivÄ• retvÄ• caranti, idÄ• nipi tatheva, kiá¹ƒ iminÄ• gaá¹‡enÄ• " ti gaá¹‡asaá¹…gaá¹‡ikÄ
"ajjeva gacchÄ• mÄ«" ti cintetvÄ• puna "ajja avelÄ• , sace idÄ• ni gamissÄ• mi, sabbeva im
gamissÄ• mÄ«" ti cintesi. taá¹ƒ divasaÃ±ca uruvelagÄ• masadise gÄ• me gÄ• mavÄ• sino s
caturÄ• sÄ«tisahassÄ• nampi tesaá¹ƒ \Ne II 44/ pabbajitÄ• naá¹ƒ mahÄ• purisassa ca pÄ• y
paá¹-iyÄ• dayiá¹ƒsu. atha mahÄ• puriso punadivase tasmiá¹ƒyeva gÄ• me tehi pabbajitehi s
katvÄ• vasanaá¹-á¹-hÄ• nameva agamÄ• si. tattha te pabbajitÄ• mahÄ• purisassa vattaá¹ƒ
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni paviá¹-á¹-hÄ• . bodhisattopi paá¹‡á¹‡asÄ• laá¹ƒ pavi

"á¹-hite majjhanhike kÄ• le, sannisÄ«vesu pakkhisu.

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, taá¹ƒ bhayaá¹ƒ paá¹-ibhÄ• ti ma" nti || (SN I 1.15).

evarÅ«pe \Be II 50/ avivekÄ• rÄ• mÄ• naá¹ƒ bhayakÄ• le sabbasattÄ• naá¹ƒ sadarathakÄ•
nikkhamitvÄ• paá¹‡á¹‡asÄ• lÄ• ya dvÄ• raá¹ƒ pidahitvÄ• bodhimaá¹‡á¸• Ä• bhimukho pÄ•
á¹-hÄ• ne vicaranto bodhimaá¹‡á¸• aá¹ƒ passati, nisÄ«dituá¹ƒ panassa cittaá¹ƒ na namitapu
panassa Ã±Ä• á¹‡aá¹ƒ paripÄ• kagataá¹ƒ, tasmÄ• alaá¹…kataá¹ƒ bodhimaá¹‡á¸• aá¹ƒ disv
uppannaá¹ƒ. so dakkhiá¹‡adisÄ• bhÄ• gena upagamma padakkhiá¹‡aá¹ƒ katvÄ• puratthim
pallaá¹…kaá¹ƒ paÃ±Ã±apetvÄ• caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• - "yÄ• va budd
vuá¹-á¹-hahÄ• mÄ«" ti paá¹-iÃ±Ã±aá¹ƒ katvÄ• nisÄ«di. idamassa vÅ«pakÄ• saá¹ƒ sandhÄ•

vÅ«pakaá¹-á¹-ho vihÄ• sÄ«" ti vuttaá¹ƒ.

__aÃ±Ã±eneva_ \Ee II 459/ __tÄ• nÄ«_ti te kira sÄ• yaá¹ƒ bodhisattassa upaá¹-á¹-hÄ• naá
paá¹‡á¹‡asÄ• laá¹ƒ parivÄ• retvÄ• nisinnÄ• "ativikÄ• lo jÄ• to, upadhÄ• rethÄ• " ti vatvÄ•
vivaritvÄ• taá¹ƒ apassantÄ• pi "kuhiá¹ƒ gato" ti nÄ• nubandhiá¹ƒsu, "gaá¹‡avÄ• se nibbinn
maÃ±Ã±e mahÄ• puriso, buddhabhÅ«taá¹ƒyeva naá¹ƒ passissÄ• mÄ• " ti vatvÄ• antojamb
pakkantÄ• .

bodhisattaabhivesavaá¹‡á¹‡anÄ•

<57> __vÄ• sÅ«pagatassÄ• _ti bodhimaá¹‡á¸• e ekarattivÄ• saá¹ƒ upagatassa. __rahogat
__paá¹-isallÄ«nassÄ• _ti ekÄ«bhÄ• vavasena nilÄ«nassa. __kiccha_nti dukkhaá¹ƒ. __cavat
idaá¹ƒ dvayaá¹ƒ pana aparÄ• paraá¹ƒ cutipaá¹-isandhiá¹ƒ sandhÄ• ya vuttaá¹ƒ. __jarÄ• ma
pabbajanto jiá¹‡á¹‡abyÄ• dhimatteyeva disvÄ• pabbajito, tasmÄ• ssa jarÄ• maraá¹‡ameva
\Ne II 45/ - "jarÄ• maraá¹‡assÄ• " ti. iti jarÄ• maraá¹‡aá¹ƒ mÅ«laá¹ƒ katvÄ• abhiniviá¹-á¹-ha
otarantassa viya - atha kho, bhikkhave, vipassissa bodhisattassa etadahosi.

__yonisomanasikÄ• rÄ• _ti upÄ• yamanasikÄ• rÄ• pathamanasikÄ• rÄ• . aniccÄ• dÄ«ni hi
yonisomanasikÄ• ro nÄ• ma hoti. ayaÃ±ca - "kismiá¹ƒ nu kho satijÄ• tiÄ• dÄ«ni honti, kismi
udayabbayÄ• nupassanÄ• vasena pavattattÄ• tesaá¹ƒ aÃ±Ã±ataro \Be II 51/. tasmÄ• ssa i
upÄ• yamanasikÄ• rena __ahu paÃ±Ã±Ä• ya abhisamayo, _ bodhisattassa paÃ±Ã±Ä• ya y
hoti, tena jarÄ• maraá¹‡akÄ• raá¹‡ena saddhiá¹ƒ samÄ• gamo ahosi. kiá¹ƒ pana tanti? jÄ• t
kho sati jarÄ• maraá¹‡aá¹ƒ hotÄ«" ti. yÄ• cÄ• yaá¹ƒ jarÄ• maraá¹‡assa kÄ• raá¹‡apariggÄ•
saddhiá¹ƒ bodhisattassa samÄ• gamo ahosÄ«ti ayamettha attho. etenupÄ• yena sabbapad

__nÄ• marÅ«pe kho sati viÃ±Ã±Ä• á¹‡a_nti ettha pana saá¹…khÄ• resu sati viÃ±Ã±Ä• á¹‡
saá¹…khÄ• rÄ• ti ca vattabbaá¹ƒ bhaveyya, tadubhayampi na gahitaá¹ƒ. kasmÄ• ? avijjÄ• s
tehi saddhiá¹ƒ ayaá¹ƒ vipassanÄ• na ghaá¹-iyati. mahÄ• puriso hi paccuppannavasena abh
avijjÄ• saá¹…khÄ• rehi adiá¹-á¹-hehi na sakkÄ• buddhena bhavitunti. saccaá¹ƒ na sakkÄ• ,
bhavaupÄ• dÄ• nataá¹‡hÄ• vaseneva diá¹-á¹-hÄ• ti. imasmiá¹ƒ á¹-hÄ• ne \Ee II 460/ vitthÄ•
paá¹-iccasamuppÄ• dakathÄ• kathetabbÄ• . sÄ• panesÄ• visuddhimagge kathitÄ• va.

<58> __paccudÄ• vattatÄ«_ti paá¹-inivattati. katamaá¹ƒ panettha viÃ±Ã±Ä• á¹‡aá¹ƒ paccu
paá¹-isandhiviÃ±Ã±Ä• á¹‡ampi vipassanÄ• Ã±Ä• á¹‡ampi. tattha paá¹-isandhiviÃ±Ã±Ä• á¹‡
paá¹-inivattati, vipassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡ato. ubhayampi nÄ• marÅ«paá¹ƒ nÄ•
paraá¹ƒ na gacchati. __ettÄ• vatÄ• jÄ• yetha vÄ• _tiÄ• dÄ«su viÃ±Ã±Ä• á¹‡e nÄ• marÅ«pa
ca viÃ±Ã±Ä• á¹‡assa paccaye honte, dvÄ«supi aÃ±Ã±amaÃ±Ã±apaccayesu hontesu ettake
upapajjetha vÄ• , ito hi paraá¹ƒ kiá¹ƒ aÃ±Ã±aá¹ƒ jÄ• yeyya vÄ• ... pe0 ... upapajjeyya vÄ• .

ca ... pe0 ... upapajjati cÄ• ti? evaá¹ƒ saddhiá¹ƒ aparÄ• paracutipaá¹-isandhÄ«hi paÃ±ca pa
taá¹ƒ ettÄ• vatÄ• ti vuttamatthaá¹ƒ niyyÄ• tento - "yadidaá¹ƒ nÄ• marÅ«papaccayÄ• viÃ±Ã
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pa" nti vatvÄ• tato paraá¹ƒ anulomapaccayÄ• kÄ• rava
nÄ• marÅ«pamÅ«laá¹ƒ \Ne II 46/ Ä• yatimpi jÄ• tijarÄ• maraá¹‡aá¹ƒ dassetuá¹ƒ __nÄ• mar
saá¸·Ä• yatana_ntiÄ• dimÄ• ha. tattha __kevalassa dukkhakkhandhassa samudayo hotÄ«_
jÄ• tijarÄ• maraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• sÄ• dibhedassa dukkharÄ• sis
sakalassa vaá¹-á¹-adukkhassa nibbattiá¹ƒ addasa.

<59> __samudayo_ \Be II 52/ __samudayoti kho_ti nibbatti nibbattÄ«ti kho. __pubbe ananu
anussutesu assutapubbesu. __cakkhuá¹ƒ udapÄ• dÄ«_tiÄ• dÄ«su udayadassanapaÃ±Ã±Ä
__cakkhu, _ Ã±Ä• takaraá¹‡aá¹-á¹-hena __Ã±Ä• á¹‡aá¹ƒ, _ pajÄ• nanaá¹-á¹-hena __paÃ±Ã
paá¹-ivijjhitvÄ• uppannaá¹-á¹-hena __vijjÄ• , _ obhÄ• saá¹-á¹-hena ca __Ä• loko_ti vuttÄ• .
udapÄ• dÄ«ti dassanaá¹-á¹-hena. Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti Ã±Ä• taá¹-á¹-hena. paÃ±Ã±Ä
pajÄ• nanaá¹-á¹-hena. vijjÄ• udapÄ• dÄ«ti paá¹-ivedhaá¹-á¹-hena. Ä• loko udapÄ• dÄ«ti ob
cakkhudhammo dassanaá¹-á¹-ho attho. Ã±Ä• á¹‡adhammo Ã±Ä• taá¹-á¹-ho attho. paÃ±Ã±Ä
attho. vijjÄ• dhammo paá¹-ivedhaá¹-á¹-ho attho. Ä• loko dhammo obhÄ• saá¹-á¹-ho attho" ti
ettakehi padehi kiá¹ƒ \Ee II 461/ kathitanti? imasmiá¹ƒ sati idaá¹ƒ hotÄ«ti paccayasaÃ±jÄ• n
kathitaá¹ƒ. athavÄ• vÄ«thipaá¹-ipannÄ• taruá¹‡avipassanÄ• kathitÄ• ti.

<61> __adhigato kho myÄ• ya_nti adhigato kho me ayaá¹ƒ. __maggo_ti vipassanÄ• maggo
catusaccabujjhanatthÄ• ya, nibbÄ• nabujjhanatthÄ• ya eva vÄ• . api ca bujjhatÄ«ti __bodhi,
nÄ• maá¹ƒ, tadatthÄ• yÄ• tipi vuttaá¹ƒ hoti. vipassanÄ• maggamÅ«lako hi ariyamaggoti. idÄ
niyyÄ• tento - __ "yadidaá¹ƒ nÄ• marÅ«panirodhÄ• _tiÄ• dimÄ• ha. ettha ca __viÃ±Ã±Ä• á¹
paccattapadehi nibbÄ• nameva kathitaá¹ƒ. iti mahÄ• puriso sakalassa vaá¹-á¹-adukkhassa a
addasa.

<62> __nirodho nirodhoti kho_ti anibbatti anibbattiti kho. __cakkhu_ntiÄ• dÄ«ni vuttatthÄ• n
sabbeheva etehi padehi - "imasmiá¹ƒ asati idaá¹ƒ na hotÄ«" ti nirodhasaÃ±jÄ• nanamattam
vuá¹-á¹-hÄ• nagÄ• minÄ« balavavipassanÄ• kathitÄ• ti.

<63> __aparena samayenÄ• _ti evaá¹ƒ paccayaÃ±ca paccayanirodhaÃ±ca viditvÄ• tato ap
__upÄ• dÄ• nakkhandhesÅ«_ti upÄ• dÄ• nassa paccayabhÅ«tesu khandhesu. __udayabba
diá¹-á¹-haá¹ƒ udayaÃ±ca vayaÃ±ca anupassamÄ• no. __vihÄ• sÄ«_ti sikhÄ• pattaá¹ƒ vuá¹-
vahanto vihari. idaá¹ƒ kasmÄ• vuttaá¹ƒ? sabbeyeva hi pÅ«ritapÄ• ramino bodhisattÄ• pac
jÄ• tadivase \Ne II 47/ \Be II 53/ mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• pabbajitvÄ• padh
bodhipallaá¹…kamÄ• ruyha mÄ• rabalaá¹ƒ vidhamitvÄ• paá¹-hamayÄ• me pubbenivÄ• saá
dibbacakkhuá¹ƒ visodhenti, tatiyayÄ• me paccayÄ• kÄ• raá¹ƒ sammasitvÄ• Ä• nÄ• pÄ• na
paÃ±casu khandhesu abhinivisitvÄ• udayabbayavasena samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• n

vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyamaggena sakale buddhaguá¹‡e paá¹-ivijjhanti. ayampi
pÅ«ritapÄ• ramÄ«. so yathÄ• vuttaá¹ƒ sabbaá¹ƒ anukkamaá¹ƒ katvÄ• pacchimayÄ• me Ä•
uá¹-á¹-hÄ• ya paÃ±casu khandhesu abhinivisitvÄ• vuttappakÄ• raá¹ƒ udayabbayavipassan
dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ.

tattha \Ee II 462/ __iti rÅ«pa_nti idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá¹ƒ, ito uddhaá¹ƒ rÅ«paá
ruppanasabhÄ• vaÃ±ceva bhÅ«tupÄ• dÄ• yabhedaÃ±ca Ä• diá¹ƒ katvÄ•
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• navasena anavasesarÅ«papariggaho vu
samudayo_ti iminÄ• evaá¹ƒ pariggahitassa rÅ«passa samudayadassanaá¹ƒ vuttaá¹ƒ. tattha
samudayo hotÄ«ti attho. tassa vitthÄ• ro - "avijjÄ• samudayÄ• rÅ«pasamudayo, taá¹‡hÄ• s
kammasamudayÄ• rÅ«pasamudayo, Ä• hÄ• rasamudayÄ• rÅ«pasamudayoti, nibbattilakkh
rÅ«pakkhandhassa udayaá¹ƒ passatÄ«" ti evaá¹ƒ veditabbo. atthaá¹…gamepi "avijjÄ• nirod
... vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa nirodhaá¹ƒ passatÄ«" ti (Pa
vitthÄ• ro.

__iti vedanÄ• _tiÄ• dÄ«supi ayaá¹ƒ vedanÄ• , ettakÄ• vedanÄ• , ito uddhaá¹ƒ vedanÄ• na
saá¹…khÄ• rÄ• , idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ettakaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ito uddhaá¹ƒ viÃ±Ã
vedayitasaÃ±jÄ• nanaabhisaá¹…kharaá¹‡avijÄ• nanasabhÄ• vaÃ±ceva sukhÄ• dirÅ«pasaÃ
cakkhuviÃ±Ã±Ä• á¹‡Ä• di bhedaÃ±ca Ä• diá¹ƒ katvÄ• lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• na
anavasesavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡apariggaho vutto. __iti vedanÄ•
pariggahitÄ• naá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samudayadas
evaá¹ƒ samudayo hotÄ«ti attho. tesampi vitthÄ• ro - "avijjÄ• samudayÄ• vedanÄ• samuday
vuttanayeneva veditabbo. ayaá¹ƒ pana viseso - tÄ«su khandhesu "Ä• hÄ• rasamudayÄ• " ti
ti vattabbaá¹ƒ. viÃ±Ã±Ä• á¹‡akkhandhe "nÄ• marÅ«pasamudayÄ• " ti \Be II 54/ atthaá¹…ga
vasena yojetabbaá¹ƒ. ayamettha saá¹…khepo, vitthÄ• ro pana udayabbayavinicchayo sabb
visuddhimagge vutto. __tassa paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassino
bodhisattassa imesu rÅ«pÄ• dÄ«su paÃ±casu upÄ• dÄ• nakkhandhesu samapaÃ±Ã±Ä• sa
udayabbayÄ• nupassino viharato yathÄ• nukkamena vaá¸• á¸• hite vipassanÄ• Ã±Ä• á¹‡e a
nirujjhamÄ• nehi \Ne II 48/ Ä• savasaá¹…khÄ• tehi kilesehi anupÄ• dÄ• ya aggahetvÄ• va c
\Ee II 463/ maggakkhaá¹‡e vimuccati nÄ• ma, phalakkhaá¹‡e vimuttaá¹ƒ nÄ• ma; maggakk
vimuccati ca, phalakkhaá¹‡e vimuttameva.

ettÄ• vatÄ• ca mahÄ• puriso sabbabandhanÄ• vippamutto sÅ«riyarasmisamphuá¹-á¹-ham
suvikasitacittasantÄ• no cattÄ• ri maggaÃ±Ä• á¹‡Ä• ni, cattÄ• ri phalaÃ±Ä• á¹‡Ä• ni, catass
catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ, paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ, cha asÄ• dhÄ•
buddhaguá¹‡e hatthagate katvÄ• paripuá¹‡á¹‡asaá¹…kappo bodhipallaá¹…ke nisinnova -

"anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• " ti || (Dhp 153, 154).

"ayoghanahatasseva, jalato jÄ• tavedaso.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• yate gati ||

evaá¹ƒ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gati natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukha" nti || (Ud 80).

evaá¹ƒ manasi karonto sarade sÅ«riyo viya, puá¹‡á¹‡acando viya ca virocitthÄ• ti.

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<64> tatiyabhÄ• á¹‡avÄ• re \Ne II 49/ \Be II 55/ __yaá¹ƒnÅ«nÄ• haá¹ƒ dhammaá¹ƒ deseyy
dhammaá¹ƒ deseyyaá¹ƒ. ayaá¹ƒ pana vitakko kadÄ• uppannoti? buddhabhÅ«tassa aá¹-á¹-
buddho hutvÄ• sattÄ• haá¹ƒ bodhipallaá¹…ke nisÄ«di, sattÄ• haá¹ƒ bodhipallaá¹…kaá¹ƒ ol
sattÄ• haá¹ƒ ratanacaá¹…kame caá¹…kami, sattÄ• haá¹ƒ ratanagabbhe dhammaá¹ƒ vicina
ajapÄ• lanigrodhe nisÄ«di, sattÄ• haá¹ƒ mucalinde nisÄ«di, sattÄ• haá¹ƒ rÄ• jÄ• yatane nis
aá¹-á¹-hame sattÄ• he puna Ä• gantvÄ• ajapÄ• lanigrodhe nisinnamattasseva \Ee II 464/ s
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o ayaÃ±ceva ito anantaro ca vitakko uppannoti.

tattha __adhigato_ti paá¹-ividdho. __dhammo_ti catusaccadhammo. __gambhÄ«ro_ti
uttÄ• nabhÄ• vapaá¹-ikkhepavacanametaá¹ƒ. __duddaso_ti gambhÄ«rattÄ• va duddaso du
sukhena daá¹-á¹-huá¹ƒ. duddasattÄ• va __duranubodho_ dukkhena avabujjhitabbo, na sakk
__santo_ti nibbuto. __paá¹‡Ä«to_ti atappako. idaá¹ƒ dvayaá¹ƒ lokuttarameva sandhÄ• ya v
__atakkÄ• vacaro_ti takkena avacaritabbo ogÄ• hitabbo na hoti, Ã±Ä• á¹‡eneva avacaritab
__paá¹‡á¸• itavedanÄ«yo_ti sammÄ• paá¹-ipadaá¹ƒ paá¹-ipannehi paá¹‡á¸• itehi veditabbo.
paÃ±casu kÄ• maguá¹‡esu allÄ«yanti, tasmÄ• te Ä• layÄ• ti vuccanti. aá¹-á¹-hasatataá¹‡h

tasmÄ• Ä• layÄ• ti vuccanti. tehi Ä• layehi ramantÄ«ti __Ä• layarÄ• mÄ• . _ Ä• layesu ratÄ
Ä• layesu suá¹-á¹-hu muditÄ• ti __Ä• layasammuditÄ• . _ yatheva hi susajjitaá¹ƒ
pupphaphalabharitarukkhÄ• disampannaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-ho rÄ• jÄ• tÄ• ya tÄ• ya
Ä• modito hoti, na ukkaá¹‡á¹-hati, sÄ• yaá¹ƒ nikkhamituá¹ƒ na icchati, evamimehipi kÄ• mÄ
sattÄ• ramanti, saá¹ƒsÄ• ravaá¹-á¹-e pamuditÄ• anukkaá¹‡á¹-hitÄ• vasanti. tena nesaá¹ƒ
Ä• layaá¹ƒ uyyÄ• nabhÅ«miá¹ƒ viya dassento - "Ä• layarÄ• mÄ• " tiÄ• dimÄ• ha.

__yadida_nti nipÄ• to, tassa á¹-hÄ• naá¹ƒ sandhÄ• ya - "yaá¹ƒ ida" nti, paá¹-iccasamuppÄ•
aya" nti evamattho daá¹-á¹-habbo. __idappaccayatÄ• paá¹-iccasamuppÄ• do_ti imesaá¹ƒ pa
idappaccayÄ• eva idappaccayatÄ• , idappaccayatÄ• ca sÄ• paá¹-iccasamuppÄ• do cÄ• ti
idappaccayatÄ• paá¹-iccasamuppÄ• do. saá¹…khÄ• rÄ• dipaccayÄ• naá¹ƒ \Be II 56/ avijjÄ•
adhivacanaá¹ƒ. __sabbasaá¹…khÄ• rasamatho_tiÄ• di sabbaá¹ƒ nibbÄ• nameva. yasmÄ•
sabbasaá¹…khÄ• ravipphanditÄ• ni sammanti \Ne II 50/ vÅ«pasammanti tasmÄ• - "sabbas
vuccati. yasmÄ• ca taá¹ƒ Ä• gamma sabbe upadhayo paá¹-inissaá¹-á¹-hÄ• honti, sabbÄ•
465/, sabbe kilesarÄ• gÄ• virajjanti, sabbaá¹ƒ dukkhaá¹ƒ nirujjhati, tasmÄ• "sabbÅ«padhip
taá¹‡hÄ• kkhayo virÄ• go nirodho" ti vuccati. sÄ• panesÄ• taá¹‡hÄ• bhavena bhavaá¹ƒ, p
kammaá¹ƒ vinati saá¹ƒsibbatÄ«ti katvÄ• vÄ• nanti vuccati. tato vÄ• nato nikkhantanti __nib
kilamatho_ti yÄ• ajÄ• nantÄ• naá¹ƒ desanÄ• nÄ• ma, so mama kilamatho assa, sÄ• mam
kÄ• yakilamatho ceva kÄ• yavihesÄ• ca assÄ• ti vuttaá¹ƒ hoti, citte pana ubhayampetaá¹ƒ

<65> __apissÅ«_ti anubrÅ«hanatthe nipÄ• to. so - "na kevalaá¹ƒ etadahosi, imÄ• pi gÄ• th
dÄ«peti. __vipassi_ntiÄ• dÄ«su vipassissa bhagavato arahato sammÄ• sambuddhassÄ• ti a
anuacchariyÄ• . __paá¹-ibhaá¹ƒsÅ«_ti paá¹-ibhÄ• nasaá¹…khÄ• tassa Ã±Ä• á¹‡assa gocar
parivitakkayitabbataá¹ƒ pÄ• puá¹‡iá¹ƒsu.

__kicchenÄ• _ti dukkhena, na dukkhÄ• ya paá¹-ipadÄ• ya. buddhÄ• naÃ±hi cattÄ• ropi ma
honti. pÄ• ramÄ«pÅ«raá¹‡akÄ• le pana sarÄ• gasadosasamohasseva sato Ä• gatÄ• gatÄ•
alaá¹…katapaá¹-iyattaá¹ƒ sÄ«saá¹ƒ chinditvÄ• galalohitaá¹ƒ nÄ«haritvÄ• suaÃ±jitÄ• ni akk
kulavaá¹ƒsapadÄ«pakaá¹ƒ puttaá¹ƒ manÄ• pacÄ• riniá¹ƒ bhariyanti evamÄ• dÄ«ni dentassa
khantivÄ• disadisesu attabhÄ• vesu chejjabhejjÄ• dÄ«ni pÄ• puá¹‡antassa Ä• gamanÄ«yap
vuttaá¹ƒ. __hala_nti ettha hakÄ• ro nipÄ• tamatto, alanti attho. __pakÄ• situ_nti desetuá¹ƒ;
adhigatassa dhammassa alaá¹ƒ desetuá¹ƒ; ko attho desitenÄ• ti vuttaá¹ƒ hoti. __rÄ• gadosa
rÄ• gadosaphuá¹-á¹-hehi rÄ• gadosÄ• nugatehi vÄ• .

__paá¹-isotagÄ• mi_nti niccÄ• dÄ«naá¹ƒ paá¹-isotaá¹ƒ aniccaá¹ƒ dukkhamanattÄ• subhant
catusaccadhammaá¹ƒ. __rÄ• garattÄ• _ti kÄ• marÄ• gena bhavarÄ• gena diá¹-á¹-hirÄ• gen
aniccaá¹ƒ dukkhamanattÄ• asubhanti iminÄ• sabhÄ• vena na passissanti \Be II 57/, te apa
evaá¹ƒ gÄ• hÄ• petuá¹ƒ? __tamokhandhena Ä• vuá¹-Ä• _ti \Ee II 466/ avijjÄ• rÄ• sinÄ• ajjh

__appossukkatÄ• yÄ• _ti nirussukkabhÄ• vena, adesetukÄ• matÄ• yÄ• ti attho. kasmÄ• pa
nanu esa - "mutto mocessÄ• mÄ«, tiá¹‡á¹‡o tÄ• ressÄ• mi",

"kiá¹ƒ \Ne II 51/ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevaka" nti ||

patthanaá¹ƒ katvÄ• pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ pattoti. saccametaá¹ƒ, pacca
panassa evaá¹ƒ cittaá¹ƒ nami. tassa hi sabbaÃ±Ã±utaá¹ƒ patvÄ• sattÄ• naá¹ƒ kilesagahana
gambhÄ«rataá¹ƒ paccavekkhantassa sattÄ• naá¹ƒ kilesagahanatÄ• ca dhammagambhÄ«ra
jÄ• tÄ• . athassa - "ime sattÄ• kaÃ±jikapuá¹‡á¹‡alÄ• bu viya takkabharitacÄ• á¹-i viya vasÄ
viya aÃ±janamakkhitahatthÄ• viya kilesabharitÄ• atisaá¹ƒkiliá¹-á¹-hÄ• rÄ• garattÄ• dosad
mohamÅ«á¸·hÄ• , te kiá¹ƒ nÄ• ma paá¹-ivijjhissantÄ«" ti cintayato kilesagahanapaccavekkh
evaá¹ƒ cittaá¹ƒ nami.

"ayaÃ±ca dhammo pathavÄ«sandhÄ• rakaudakakkhandho viya gambhÄ«ro, pabbatena pa
sÄ• sapo viya duddaso, satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• dana
mayÄ• hi imaá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ vÄ• yamantena adinnaá¹ƒ dÄ• naá¹ƒ nÄ• ma
sÄ«laá¹ƒ nÄ• ma natthi, aparipÅ«ritÄ• kÄ• ci pÄ• ramÄ« nÄ• ma natthi. tassa me nirussÄ•
vidhamantassÄ• pi pathavÄ« na kampittha, paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaran
majjhimayÄ• me dibbacakkhuá¹ƒ visodhentassÄ• pi na kampittha, pacchimayÄ• me pana pa
paá¹-ivijjhantasseva me dasasahassilokadhÄ• tu kampittha. iti mÄ• disenÄ• pi tikkhaÃ±Ä• á
dhammo paá¹-ividdho taá¹ƒ lokiyamahÄ• janÄ• kathaá¹ƒ paá¹-ivijjhissantÄ«" ti
dhammagambhÄ«ratÄ• paccavekkhaá¹‡Ä• nubhÄ• venÄ• pi evaá¹ƒ cittaá¹ƒ namÄ«ti vedita

apica \Be II 58/ brahmunÄ• yÄ• cite desetukÄ• matÄ• yapissa evaá¹ƒ cittaá¹ƒ \Ee II 467/ n
bhagavÄ• - "mama appossukkatÄ• ya citte namamÄ• ne maá¹ƒ mahÄ• brahmÄ• dhamma
brahmagarukÄ• , te â€™satthÄ• kira dhammaá¹ƒ na desetukÄ• mo ahosi, atha naá¹ƒ mah
santo vata bho dhammo, paá¹‡Ä«to vata bho dhammoâ€™ ti maÃ±Ã±amÄ• nÄ• sussÅ«sis
kÄ• raá¹‡aá¹ƒ paá¹-icca appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• yÄ• ti veditab

<66> __aÃ±Ã±atarassÄ• _ti ettha kiÃ±cÄ• pi "aÃ±Ã±ataro" ti vuttaá¹ƒ, atha kho imasmiá¹ƒ
jeá¹-á¹-hakamahÄ• brahmÄ• esoti veditabbo. __nassati vata bho loko_ti so kira imaá¹ƒ sad
nicchÄ• resi, yathÄ• dasasahassilokadhÄ• tubrahmÄ• no sutvÄ• sabbe sannipatiá¹ƒsu. __
52/ yasmiá¹ƒ nÄ• ma loke. __purato pÄ• turahosÄ«_ti tehi dasahi brahmasahassehi saddhi
__apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ parittaá¹ƒ rÄ• gadosamoha
sabhÄ• vÄ• ti apparajakkhajÄ• tikÄ• . __assavanatÄ• _ti assavanatÄ• ya. __bhavissantÄ«_

dasapuÃ±Ã±akiriyavatthuvasena katÄ• dhikÄ• rÄ• paripÄ• kagatÄ• padumÄ• ni viya sÅ«ri
dhammadesanaá¹ƒyeva Ä• kaá¹…khamÄ• nÄ• catuppadikagÄ• thÄ• vasÄ• ne ariyabhÅ«m
anekasatasahassÄ• dhammassa aÃ±Ã±Ä• tÄ• ro bhavissantÄ«ti dasseti.

<69> __ajjhesana_nti evaá¹ƒ tikkhattuá¹ƒ yÄ• canaá¹ƒ. __buddhacakkhunÄ• _ti indriyaparo
Ä• sayÄ• nusayaÃ±Ä• á¹‡ena ca. imesaÃ±hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ "buddhacakkhÅ«
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa "samantacakkhÅ«" ti, tiá¹‡á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• naá¹ƒ
__apparajakkhe_tiÄ• dÄ«su yesaá¹ƒ vuttanayeneva paÃ±Ã±Ä• cakkhumhi rÄ• gÄ• dirajaá¹
_ yesaá¹ƒ taá¹ƒ mahantaá¹ƒ, te __mahÄ• rajakkhÄ• . _ yesaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni
__tikkhindriyÄ• . _ yesaá¹ƒ tÄ• ni mudÅ«ni, te __mudindriyÄ• . _ yesaá¹ƒ teyeva saddhÄ• d
__svÄ• kÄ• rÄ• . _ ye kathitakÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti viÃ±Ã±Ä• p
__suviÃ±Ã±Ä• payÄ• . _ ye paralokaÃ±ceva vajjaÃ±ca bhayato passanti, te __paralokavajja

ayaá¹ƒ \Be II 59/ \Ee II 468/ panettha pÄ• á¸·i - "saddho puggalo apparajakkho, assaddho p
mahÄ• rajakkho. ... Ä• raddhavÄ«riyo ... pe0 ... kusÄ«to ... upaá¹-á¹-hitassati ... muá¹-á¹-has
samÄ• hito ... asamÄ• hito ... paÃ±Ã±avÄ• ... duppaÃ±Ã±o puggalo mahÄ• rajakkho. tathÄ
tikkhindriyo ... pe0 ... paÃ±Ã±avÄ• puggalo paralokavajjabhayadassÄ• vÄ«, duppaÃ±Ã±o p
paralokavajjabhayadassÄ• vÄ«. __loko_ti khandhaloko, dhÄ• tuloko, Ä• yatanaloko, sampa
vipattibhavaloko, sampattisambhavaloko, vipattisambhavaloko. eko loko - sabbe sattÄ• Ä•
lokÄ• - nÄ• maÃ±ca rÅ«paÃ±ca. tayo lokÄ• - tisso vedanÄ• . cattÄ• ro lokÄ• - cattÄ• ro Ä
paÃ±cupÄ• dÄ• nakkhandhÄ• . cha lokÄ• - cha ajjhattikÄ• ni Ä• yatanÄ• ni. satta lokÄ• - s
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha lokÄ• - aá¹-á¹-ha lokadhammÄ• . nava lokÄ• - nava sa
- dasÄ• yatanÄ• ni. dvÄ• dasa lokÄ• - dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasa lokÄ• - aá¹-
__vajja_nti sabbe kilesÄ• vajjaá¹ƒ, sabbe duccaritÄ• vajjaá¹ƒ, sabbe abhisaá¹…khÄ• rÄ•
bhavagÄ• mikammÄ• vajjaá¹ƒ. iti imasmiÃ±ca loke imasmiÃ±ca vajje tibbÄ• bhayasaÃ±Ã±
seyyathÄ• pi ukkhittÄ• sike vadhake \Ne II 53/. imehi paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi imÄ• ni
passati aÃ±Ã±Ä• ti paá¹-ivijjhati, idaá¹ƒ tathÄ• gatassa indriyaparopariyatte Ã±Ä• á¹‡a" nti (

__uppaliniya_nti uppalavane. itaresupi eseva nayo. __antonimuggaposÄ«nÄ«_ti yÄ• ni aÃ±
antonimuggÄ• neva posayanti. __udakaá¹ƒ accuggamma á¹-hitÄ• nÄ«_ti udakaá¹ƒ atikkam
yÄ• ni accuggamma á¹-hitÄ• ni, tÄ• ni sÅ«riyarasmisamphassaá¹ƒ Ä• gamayamÄ• nÄ• ni á
yÄ• ni samodakaá¹ƒ á¹-hitÄ• ni, tÄ• ni sve pupphanakÄ• ni. yÄ• ni udakÄ• nuggatÄ• ni anto
tatiyadivase pupphanakÄ• ni. udakÄ• pana anuggatÄ• ni aÃ±Ã±Ä• nipi sarojauppalÄ• dÄ«n
yÄ• ni neva pupphissanti, macchakacchapabhakkhÄ• neva bhavissanti, tÄ• ni pÄ• á¸·iá¹ƒ n
pana dÄ«petabbÄ• nÄ«ti dÄ«pitÄ• ni. yatheva hi tÄ• ni catubbidhÄ• ni pupphÄ• ni, evameva
vipaÃ±citaÃ±Ã±Å«, neyyo, padaparamoti cattÄ• ro puggalÄ• . tattha yassa \Be II 60/ puggal
udÄ• haá¹-avelÄ• ya dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __ugghaá¹-itaÃ±Ã±
saá¹…khittena bhÄ• sitassa vitthÄ• rena atthe vibhajiyamÄ• ne dhammÄ• bhisamayo hoti, a

__vipaÃ±citaÃ±Ã±Å«. _ yassa puggalassa uddesato paripucchato yonisomanasikaroto kalyA
payirupÄ• sato anupubbena dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __neyyo. _
suá¹‡ato bahumpi bhaá¹‡ato bahumpi gaá¹‡hato bahumpi dhÄ• rayato bahumpi vÄ• cayato
dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __padaparamo_ (Pp 148, 149, 150, 151)

tattha bhagavÄ• uppalavanÄ• disadisaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ olokento - "ajja pup
ugghaá¹-itaÃ±Ã±Å«, sve pupphanakÄ• ni viya vipaÃ±citaÃ±Ã±Å«, tatiyadivase pupphanakÄ
macchakacchapabhakkhÄ• ni viya padaparamo" ti addasa. passanto ca - "ettakÄ• apparaja
mahÄ• rajakkhÄ• . tatrÄ• pi ettakÄ• ugghaá¹-itaÃ±Ã±Å«" ti evaá¹ƒ sabbÄ• kÄ• rato addasa
puggalÄ• naá¹ƒ imasmiá¹ƒyeva attabhÄ• ve bhagavato dhammadesanÄ• atthaá¹ƒ sÄ• dhe
vÄ• sanatthÄ• ya hoti.

atha bhagavÄ• imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ atthÄ• vahaá¹ƒ dhammadesanaá¹ƒ v
uppÄ• detvÄ• puna te sabbesupi tÄ«su bhavesu sabbe satte bhabbÄ• bhabbavasena dve
sandhÄ• ya vuttaá¹ƒ - "ye te sattÄ• kammÄ• varaá¹‡ena samannÄ• gatÄ• , vipÄ• kÄ• vara
kilesÄ• varaá¹‡ena \Ne II 54/ samannÄ• gatÄ• , assaddhÄ• acchandikÄ• duppaÃ±Ã±Ä• a
kusalesu dhammesu sammattaá¹ƒ, ime te sattÄ• abhabbÄ• . katame sattÄ• bhabbÄ• ? ye
... pe0 ... ime te sattÄ• bhabbÄ• " ti (Vibh 827; Paá¹-is I 114).

tattha sabbepi abhabbapuggale \Ee II 470/ pahÄ• ya bhabbapuggaleyeva Ã±Ä• á¹‡ena par
rÄ• gacaritÄ• , ettakÄ• dosamohavitakkasaddhÄ• buddhicaritÄ• " ti cha koá¹-á¹-hÄ• se akÄ
"dhammaá¹ƒ desessÄ• mÄ«" ti cintesi \Be II 61/. brahmÄ• taá¹ƒ Ã±atvÄ• somanassajÄ• to
ajjhabhÄ• si. idaá¹ƒ sandhÄ• ya - "atha kho so, bhikkhave, mahÄ• brahmÄ• " tiÄ• di vuttaá¹

<70> tattha __ajjhabhÄ• sÄ«_ti adhiabhÄ• si, adhikicca Ä• rabbha abhÄ• sÄ«ti attho.

__sele yathÄ• pabbatamuddhaniá¹-á¹-hito_ti selamaye ekagghane pabbatamuddhani yath
á¹-hitassa dassanatthaá¹ƒ gÄ«vukkhipanapasÄ• raá¹‡Ä• dikiccaá¹ƒ atthi. __tathÅ«pama_nt
selapabbatÅ«pamaá¹ƒ. ayaá¹ƒ panettha saá¹…khepattho, yathÄ• selapabbatamuddhani ya
puriso samantato janataá¹ƒ passeyya, tathÄ• tvampi sumedha, sundarapaÃ±Ã±asabbaÃ±Ã
samantacakkhu bhagavÄ• dhammamayaá¹ƒ paÃ±Ã±Ä• mayaá¹ƒ pÄ• sÄ• damÄ• ruyha sa
jÄ• tijarÄ• bhibhÅ«taá¹ƒ janataá¹ƒ apekkhassu, upadhÄ• raya upaparikkha.

ayamettha adhippÄ• yo - yathÄ• hi pabbatapÄ• de samantÄ• mahantaá¹ƒ khettaá¹ƒ katvÄ
kuá¹-ikÄ• yo katvÄ• rattiá¹ƒ aggiá¹ƒ jÄ• leyyuá¹ƒ. caturaá¹…gasamannÄ• gataÃ±ca andhak
pabbatassa matthake á¹-hatvÄ• cakkhumato purisassa bhÅ«miá¹ƒ olokayato neva khettaá¹
kuá¹-iyo, na tattha sayitamanussÄ• paÃ±Ã±Ä• yeyyuá¹ƒ, kuá¹-ikÄ• su pana aggijÄ• lamatta
dhammapÄ• sÄ• damÄ• ruyha sattanikÄ• yaá¹ƒ olokayato tathÄ• gatassa ye te akatakalyÄ•

dakkhiá¹‡ajÄ• á¹‡upasse nisinnÄ• pi buddhacakkhussa Ä• pÄ• thaá¹ƒ nÄ• gacchanti, rattiá
ye pana katakalyÄ• á¹‡Ä• veneyyapuggalÄ• , te tassa dÅ«re á¹-hitÄ• pi Ä• pÄ• thaá¹ƒ Ä• g
himavantapabbato viya ca. vuttampi cetaá¹ƒ -

"dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• " ti || (Dhp 304).

__uá¹-á¹-hehÄ«_ti \Ee II 471/ \Ne II 55/ bhagavato dhammadesanatthaá¹ƒ cÄ• rikacaraá¹‡a
__vÄ«rÄ• _tiÄ• dÄ«su bhagavÄ• vÄ«riyavantatÄ• ya __vÄ«ro, _ devaputtamaccukilesamÄ
__vijitasaá¹…gÄ• mo, _ jÄ• tikantarÄ• dinittharaá¹‡atthÄ• ya veneyyasatthavÄ• hanasamat
kÄ• macchandaiá¹‡assa abhÄ• vato __aá¹‡aá¹‡o_ti veditabbo.

<71> __apÄ• rutÄ• _ti vivaá¹-Ä• . __amatassa dvÄ• rÄ• _ti ariyamaggo. so hi amatasaá¹…
dvÄ• raá¹ƒ. so mayÄ• vivaritvÄ• á¹-hapitoti dasseti. __pamuÃ±cantu saddha_nti sabbe atta
pamuÃ±cantu vissajjentu. pacchimapadadvaye ayamattho, ahaÃ±hi attano paguá¹‡aá¹ƒ sup
paá¹‡Ä«taá¹ƒ uttamaá¹ƒ dhammaá¹ƒ kÄ• yavÄ• cÄ• kilamathasaÃ±Ã±Ä« hutvÄ• na bhÄ• s
saddhÄ• bhÄ• janaá¹ƒ upanentu, pÅ«ressÄ• mi tesaá¹ƒ saá¹…kappanti.

aggasÄ• vakayugavaá¹‡á¹‡anÄ•

<73> __bodhirukkhamÅ«le_ti bodhirukkhassa avidÅ«re ajapÄ• lanigrodhe antarahitoti attho
isipatanaá¹ƒ tena samayena khemaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ hoti, migÄ• naá¹ƒ pana abhaya
migadÄ• yoti vuccati. taá¹ƒ sandhÄ• ya vuttaá¹ƒ - "kheme migadÄ• ye" ti. yathÄ• ca vipass
aÃ±Ã±epi buddhÄ• paá¹-hamaá¹ƒ dhammadesanatthÄ• ya gacchantÄ• Ä• kÄ• sena gantv
pana bhagavÄ• upakassa Ä• jÄ«vakassa upanissayaá¹ƒ disvÄ• - "upako imaá¹ƒ addhÄ• n
disvÄ• sallapitvÄ• gamissati. atha puna nibbindanto Ä• gamma arahattaá¹ƒ sacchikarissat
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ padasÄ• va agamÄ• si. __dÄ• yapÄ• laá¹ƒ Ä• mantesÄ«_t
- "ayyo no, bhante, Ä• gato" ti vatvÄ• upagataá¹ƒ Ä• mantesi.

75-6__._ __anupubbiá¹ƒ katha_nti dÄ• nakathaá¹ƒ, dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ, sÄ«lÄ• n
saggÄ• nantaraá¹ƒ magganti evaá¹ƒ anupaá¹-ipÄ• á¹-ikathaá¹ƒ kathesi. tattha __dÄ• nakath
nÄ• ma sukhÄ• naá¹ƒ nidÄ• naá¹ƒ, sampattÄ«naá¹ƒ mÅ«laá¹ƒ, bhogÄ• naá¹ƒ patiá¹-á¹-hÄ•
leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ, idhalokaparalokesu dÄ• nasadiso avassayo \Ee II 472/ pati
Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ natthi. idaÃ±hi avassayaá¹-á¹
ratanamayasÄ«hÄ• sanasadisaá¹ƒ, patiá¹-á¹-hÄ• naá¹-á¹-hena mahÄ• pathavÄ«sadisaá¹ƒ,
63/ Ä• lambanarajjusadisaá¹ƒ. idaÃ±hi dukkhanittharaá¹‡aá¹-á¹-hena nÄ• vÄ• , samassÄ• s
saá¹…gÄ• masÅ«ro, bhayaparittÄ• á¹‡aá¹-á¹-hena susaá¹…khatanagaraá¹ƒ, maccheramal

padumaá¹ƒ, tesaá¹ƒ nidahanaá¹-á¹-hena aggi, durÄ• sadaá¹-á¹-hena \Ne II 56/ Ä• sÄ«viso,
sÄ«ho, balavantaá¹-á¹-hena hatthÄ«, abhimaá¹…galasammataá¹-á¹-hena setausabho,
khemantabhÅ«misampÄ• panaá¹-á¹-hena valÄ• hakaassarÄ• jÄ• . dÄ• naÃ±hi loke sakkasa
brahmasampattiá¹ƒ cakkavattisampattiá¹ƒ sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ paccekabodhiÃ±
abhisambodhiÃ±Ä• á¹‡aá¹ƒ detÄ«ti evamÄ• didÄ• naguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ.

yasmÄ• pana dÄ• naá¹ƒ dadanto sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkoti, tasmÄ• tadanantara
__sÄ«lakatha_nti sÄ«laá¹ƒ nÄ• metaá¹ƒ avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡a
parÄ• yaá¹‡aá¹ƒ. idhalokaparalokasampattÄ«naÃ±hi sÄ«lasadiso avassayo patiá¹-á¹-hÄ• Ä
leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ natthi, sÄ«lasadiso alaá¹…kÄ• ro natthi, sÄ«lapupphasadisa
sÄ«lagandhasadiso gandho natthi, sÄ«lÄ• laá¹…kÄ• rena hi alaá¹…kataá¹ƒ sÄ«lakusumapi
sÄ«lagandhÄ• nulittaá¹ƒ sadevakopi loko olokento tittiá¹ƒ na gacchatÄ«ti evamÄ• disÄ«lagu
kathaá¹ƒ.

idaá¹ƒ pana sÄ«laá¹ƒ nissÄ• ya ayaá¹ƒ saggo labbhatÄ«ti dassetuá¹ƒ sÄ«lÄ• nantaraá¹ƒ sa
__saggakatha_nti ayaá¹ƒ saggo nÄ• ma iá¹-á¹-ho kanto manÄ• po, niccamettha kÄ«á¸·Ä• ,
labbhanti, cÄ• tumahÄ• rÄ• jikÄ• devÄ• navutivassasatasahassÄ• ni dibbasukhaá¹ƒ dibba
tÄ• vatiá¹ƒsÄ• tisso ca vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• nÄ«ti
evamÄ• disaggaguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ. saggasampattiá¹ƒ kathayantÄ• naÃ±h
nappahoti. vuttampi cetaá¹ƒ - "anekapariyÄ• yena kho ahaá¹ƒ, bhikkhave, saggakathaá¹ƒ ka

evaá¹ƒ saggakathÄ• ya palobhetvÄ• puna hatthiá¹ƒ alaá¹…karitvÄ• tassa soá¹‡á¸• aá¹ƒ c
saggo anicco addhuvo, na ettha chandarÄ• go \Ee II 473/ kÄ• tabbo" ti dassanatthaá¹ƒ - "ap
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo" tiÄ• dinÄ• (MN I 235; II 42) nay
\Be II 64/ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ kathesi. tattha __Ä• dÄ«navo_ti doso. __okÄ• ro_ti ava
__saá¹ƒkileso_ti tehi sattÄ• naá¹ƒ saá¹ƒsÄ• re saá¹ƒkilissanaá¹ƒ. yathÄ• ha - "kilissanti vata
II 351). evaá¹ƒ kÄ• mÄ• dÄ«navena tejjatvÄ• __nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi, _
pakÄ• sesÄ«ti attho. sesaá¹ƒ ambaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayaÃ±ceva uttÄ

<77> __alatthu_nti kathaá¹ƒ alatthuá¹ƒ? ehibhikkhubhÄ• vena. bhagavÄ• kira tesaá¹ƒ
iddhimayapattacÄ«varassÅ«panissayaá¹ƒ olokento anekÄ• su jÄ• tÄ«su cÄ«varadÄ• nÄ• d
bhikkhavo_tiÄ• dimÄ• ha \Ne II 57/. te tÄ• vadeva bhaá¹‡á¸• Å« kÄ• sÄ• yavasanÄ• aá¹-á¹
sarÄ«rapaá¹-imukkeheva vassasatikattherÄ• viya bhagavantaá¹ƒ namassamÄ• nÄ• va nisÄ

__sandassesÄ«_tiÄ• dÄ«su idhalokatthaá¹ƒ sandassesi, paralokatthaá¹ƒ sandassesi. idhal
aniccanti dassesi, dukkhanti dassesi, anattÄ• ti dassesi, khandhe dassesi, dhÄ• tuyo dasse
dassesi, paá¹-iccasamuppÄ• daá¹ƒ dassesi, rÅ«pakkhandhassa udayaá¹ƒ dassento paÃ±ca
tathÄ• vedanÄ• kkhandhÄ• dÄ«naá¹ƒ, tathÄ• vayaá¹ƒ dassentopi udayabbayavasena paÃ

paralokatthaá¹ƒ dassento nirayaá¹ƒ dassesi, tiracchÄ• nayoniá¹ƒ, pettivisayaá¹ƒ, asurakÄ• y
kusalÄ• naá¹ƒ vipÄ• kaá¹ƒ, channaá¹ƒ devalokÄ• naá¹ƒ, navannaá¹ƒ brahmalokÄ• naá¹ƒ sa

__samÄ• dapesÄ«_ti catupÄ• risuddhisÄ«laterasadhutaá¹…gadasakathÄ• vatthuÄ• dike ka

__samuttejesÄ«_ti suá¹-á¹-hu uttejesi, abbhussÄ• hesi. idhalokatthaÃ±ceva paralokatthaÃ±
adhigataá¹ƒ viya katvÄ• kathesi. dvattiá¹ƒsakammakÄ• raá¹‡apaÃ±cavÄ«satimahÄ• bhaya
buddhe bhagavati tÄ• setvÄ• tÄ• setvÄ• kathayante pacchÄ• bÄ• haá¹ƒ, gÄ• á¸·habandha
cÄ• tumahÄ• pathe pahÄ• rasatena tÄ• á¸·etvÄ• dakkhiá¹‡advÄ• rena \Ee II 474/ niyyamÄ•
Ä• ghÄ• tanabhaá¹‡á¸• ikÄ• ya á¹-hapitasÄ«so viya sÅ«le uttÄ• sito viya mattahatthinÄ• ma
saá¹ƒviggo hoti. paralokatthaÃ±ca \Be II 65/ kathayante nirayÄ• dÄ«su nibbatto viya devalo
anubhavamÄ• no viya ca hoti.

__sampahaá¹ƒsesÄ«_ti paá¹-iladdhaguá¹‡ena codesi, mahÄ• nisaá¹ƒsaá¹ƒ katvÄ• kathes

__saá¹…khÄ• rÄ• naá¹ƒ Ä• dÄ«nava_nti heá¹-á¹-hÄ• paá¹-hamamaggÄ• dhigamatthaá¹ƒ
idha pana uparimaggÄ• dhigamatthaá¹ƒ - "aniccÄ• , bhikkhave, saá¹…khÄ• rÄ• addhuvÄ•
bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ alaá¹ƒ virajjituá¹ƒ alaá¹ƒ vimuccitu
7.66; SN I 2.134) nayena saá¹…khÄ• rÄ• naá¹ƒ Ä• dÄ«navaÃ±ca lÄ• makabhÄ• vaÃ±ca ta
pakÄ• sesi. yathÄ• ca tattha nekkhamme, evamidha - "santamidaá¹ƒ, bhikkhave, nibbÄ• na
tÄ• á¹‡aá¹ƒ leá¹‡a" ntiÄ• dinÄ• nayena nibbÄ• ne Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi.

mahÄ• janakÄ• yapabbajjÄ• vaá¹‡á¹‡anÄ•

<78> __mahÄ• janakÄ• yo_ti \Ne II 58/ tesaá¹ƒyeva dvinnaá¹ƒ kumÄ• rÄ• naá¹ƒ upaá¹-á¹-h

<80> __bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma, dhammaÃ±cÄ• _ti saá¹…ghassa aparipu
saraá¹‡amagamaá¹ƒsu.

<81> __alatthu_nti pubbe vuttanayeneva ehibhikkhubhÄ• veneva alatthuá¹ƒ. ito anantare p
nayo.

cÄ• rikÄ• anujÄ• nanavaá¹‡á¹‡anÄ•

<85> __parivitakko udapÄ• dÄ«_ti kadÄ• udapÄ• di? sambodhito satta saá¹ƒvaccharÄ• ni
atikkamitvÄ• udapÄ• di. bhagavÄ• kira pitusaá¹…gahaá¹ƒ karonto vihÄ• si. rÄ• jÄ• pi cinte
jeá¹-á¹-haputto nikkhamitvÄ• buddho jÄ• to, dutiyaputto me nikkhamitvÄ• aggasÄ• vako jÄ
dutiyaaggasÄ• vako, ime ca avasesÄ• bhikkhÅ« gihikÄ• lepi mayhaá¹ƒ puttameva parivÄ•

sabbe idÄ• nipi \Be II 66/ mayhaá¹ƒyeva bhÄ• ro, ahameva ca ne catÅ«hi paccayehi upaá¹-
aÃ±Ã±esaá¹ƒ okÄ• saá¹ƒ na dassÄ• mÄ«" ti vihÄ• radvÄ• rakoá¹-á¹-hakato paá¹-á¹-hÄ• ya
ubhayato khadirapÄ• kÄ• raá¹ƒ kÄ• rÄ• petvÄ• kilaÃ±jehi chÄ• dÄ• petvÄ• vatthehi paá¹-i
chÄ• dÄ• petvÄ• suvaá¹‡á¹‡atÄ• rakavicittaá¹ƒ samolambitatÄ• lakkhandhamattaá¹ƒ vividh
kÄ• rÄ• petvÄ• heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ cittattharaá¹‡ehi \Ee II 475/ santharÄ• petvÄ• a
mÄ• lÄ• vacchake puá¹‡á¹‡aghaá¹-e, sakalamaggavÄ• satthÄ• ya ca gandhantare pupphÄ
á¹-hapÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi.

bhagavÄ• bhikkhusaá¹…ghaparivuto antosÄ• á¹‡iyÄ• va rÄ• jagehaá¹ƒgantvÄ• bhattakic
paccÄ• gacchati. aÃ±Ã±o koci daá¹-á¹-humpi na labhati, kuto pana bhikkhaá¹ƒ vÄ• dÄ• tuá
kÄ• tuá¹ƒ, dhammaá¹ƒ vÄ• sotuá¹ƒ. nÄ• garÄ• cintesuá¹ƒ - "ajja satthu loke uppannassa s
sattasaá¹ƒvaccharÄ• ni, mayaÃ±ca daá¹-á¹-humpi na labhÄ• ma, pageva bhikkhaá¹ƒ vÄ• d
kÄ• tuá¹ƒ, dhammaá¹ƒ vÄ• sotuá¹ƒ. rÄ• jÄ• - â€™mayhameva buddho, mayhameva dham
mamÄ• yitvÄ• sayameva upaá¹-á¹-hahi. satthÄ• ca uppajjamÄ• no sadevakassa lokassa a
hi raÃ±Ã±oyeva \Ne II 59/ nirayo uá¹‡ho assa, aÃ±Ã±esaá¹ƒ nÄ«luppalavanasadiso. tasmÄ
sace no satthÄ• raá¹ƒ deti, iccetaá¹ƒ kusalaá¹ƒ. no ce deti, raÃ±Ã±Ä• saddhiá¹ƒ yujjhitvÄ•
gahetvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karoma. na sakkÄ• kho pana suddhanÄ• gareheva
jeá¹-á¹-hapurisampi gaá¹‡hÄ• mÄ• " ti.

te senÄ• patiá¹ƒ upasaá¹…kamitvÄ• tassetamatthaá¹ƒ Ä• rocetvÄ• - "sÄ• mi, kiá¹ƒ amhÄ
raÃ±Ã±o" ti Ä• haá¹ƒsu. so - "ahaá¹ƒ tumhÄ• kaá¹ƒ pakkho homi, api ca kho pana paá¹-ham
dÄ• tabbo" ti. te sampaá¹-icchiá¹ƒsu. so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• - "nÄ• garÄ• , de
ti Ä• ha. kimatthaá¹ƒ tÄ• tÄ• ti? satthÄ• raá¹ƒ kira tumheyeva upaá¹-á¹-hahatha, amhe na la
idÄ• nipi labhanti, na kuppanti, alabhantÄ• tumhehi saddhiá¹ƒ yujjhitukÄ• mÄ• devÄ• ti. yu
nÄ• haá¹ƒ bhikkhusaá¹…ghaá¹ƒ demÄ«ti. deva tumhÄ• kaá¹ƒ dÄ• sÄ• tumhehi saddhiá¹ƒ y
kaá¹ƒ gaá¹‡hitvÄ• yujjhissathÄ• ti? nanu tvaá¹ƒ senÄ• patÄ«ti? nÄ• garehi vinÄ• na \Be II
devÄ• ti. tato rÄ• jÄ• - "balavanto nÄ• garÄ• , senÄ• patipi tesaÃ±Ã±eva pakkho" ti Ã±atvÄ
sattamÄ• sÄ• dhikÄ• ni sattasaá¹ƒvaccharÄ• ni mayhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ dadantÅ«"
na sampaá¹-icchiá¹ƒsu. rÄ• jÄ• - "cha vassÄ• ni, paÃ±ca, cattÄ• ri, tÄ«á¹‡i, dve, ekavassa"
hÄ• pentepi na sampaá¹-icchiá¹ƒsu. aÃ±Ã±e satta divase yÄ• ci. nÄ• garÄ• - "atikakkhaá¸·a
saddhiá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«" ti anujÄ• niá¹ƒsu.

rÄ• jÄ• sattamÄ• sÄ• dhikÄ• naá¹ƒ sattannaá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ sajjitaá¹ƒ dÄ• nam
divasÄ• naá¹ƒ vissajjetvÄ• cha divase kesaÃ±ci apassantÄ• naá¹ƒyeva dÄ• naá¹ƒ datvÄ•
pakkosÄ• petvÄ• - "sakkhissatha, tÄ• ta, evarÅ«paá¹ƒ dÄ• naá¹ƒ dÄ• tu" nti Ä• ha. tepi - "n
taá¹ƒ devassa uppanna" nti vatvÄ• - "sakkhissÄ• mÄ• " ti Ä• haá¹ƒsu. rÄ• jÄ• piá¹-á¹-hihat
puÃ±chamÄ• no bhagavantaá¹ƒ vanditvÄ• - "bhante, ahaá¹ƒ aá¹-á¹-hasaá¹-á¹-hibhikkhusat
vÄ• raá¹ƒ akatvÄ• yÄ• vajÄ«vaá¹ƒ catÅ«hi paccayehi upaá¹-á¹-hahissÄ• mÄ«ti cintesiá¹ƒ. n

anuÃ±Ã±Ä• tÄ• , nÄ• garÄ• hi â€™mayaá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ na labhÄ• mÄ• â€™ ti ku
tesaá¹ƒ anuggahaá¹ƒ karothÄ• " ti Ä• ha.

atha dutiyadivase senÄ• pati mahÄ• dÄ• naá¹ƒ sajjetvÄ• - "ajja yathÄ• aÃ±Ã±o koci ekabl
rakkhathÄ• " ti samantÄ• purise á¹-hapesi. taá¹ƒ divasaá¹ƒ seá¹-á¹-hibhariyÄ• rodamÄ• nÄ
"sace, amma, tava pitÄ• jÄ«veyya, ajjÄ• haá¹ƒ paá¹-hamaá¹ƒ dasabalaá¹ƒ bhojeyya" nti \N
- "amma, mÄ• cintayi, ahaá¹ƒ tathÄ• karissÄ• mi yathÄ• buddhappamukho bhikkhusaá¹…
bhikkhaá¹ƒ paribhuÃ±jissatÄ«" ti. tato satasahassagghanikÄ• ya suvaá¹‡á¹‡apÄ• tiyÄ• niru
pÅ«retvÄ• sappimadhusakkarÄ• dÄ«hi abhisaá¹…kharitvÄ• aÃ±Ã±Ä• ya pÄ• tiyÄ• paá¹-ik
sumanamÄ• lÄ• guá¸·ehi parikkhipitvÄ• mÄ• lÄ• guá¸·asadisaá¹ƒ katvÄ• bhagavato gÄ• m
ukkhipitvÄ• dÄ• sigaá¹‡aparivutÄ• nagarÄ• nikkhami. antarÄ• magge senÄ• patiupaá¹-á¹-
agamÄ• " ti vadanti. mahÄ• puÃ±Ã±Ä• nÄ• ma manÄ• pakathÄ• honti, na ca tesaá¹ƒ puna
kathÄ• paá¹-ikkhipituá¹ƒ sakkÄ• hoti. sÄ• - "cÅ«á¸·apitÄ• mahÄ• pitÄ• mÄ• tulÄ• kissa t
ti Ä• ha. senÄ• patinÄ• \Ee II 477/ - "aÃ±Ã±assa kassaci khÄ• danÄ«yabhojanÄ«yaá¹ƒ dÄ•
á¹-hapitamha ammÄ• ti. kiá¹ƒ pana me hatthe khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ passathÄ•
passÄ• mÄ• ti \Be II 68/. kiá¹ƒ tumhÄ• kaá¹ƒ senÄ• pati mÄ• lÄ• guá¸·apÅ«jampi kÄ• tuá¹ƒ
tena hi, apetha, apethÄ• ti bhagavantaá¹ƒ upasaá¹…kamitvÄ• mÄ• lÄ• guá¸·aá¹ƒ gaá¹‡hÄ•
bhagavÄ• ekaá¹ƒ senÄ• patissupaá¹-á¹-hÄ• kaá¹ƒ oloketvÄ• mÄ• lÄ• guá¸·aá¹ƒ gaá¹‡hÄ•
vanditvÄ• - "bhagavÄ• , bhavÄ• bhave nibbattiyaá¹ƒ me sati paritassanajÄ«vitaá¹ƒ nÄ• ma
sumanamÄ• lÄ• viya nibbattanibbattaá¹-á¹-hÄ• ne piyÄ• va homi, nÄ• mena ca sumanÄ• y
satthÄ• rÄ• - "sukhinÄ« hohÄ«" ti vuttÄ• vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

bhagavÄ• senÄ• patissa gehaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«di. senÄ• pati yÄ• guá
satthÄ• pattaá¹ƒ pidahi. nisinno, bhante, bhikkhusaá¹…ghoti. atthi no eko antarÄ• piá¹‡á¸•
mÄ• laá¹ƒ apanetvÄ• piá¹‡á¸• apÄ• taá¹ƒ addasa. cÅ«á¸·upaá¹-á¹-hÄ• ko Ä• ha - "sÄ• mi,
mÄ• tugÄ• mo vaÃ±cesÄ«" ti. pÄ• yÄ• so bhagavantaá¹ƒ Ä• diá¹ƒ katvÄ• sabbesaá¹ƒ bhik
attano deyyadhammaá¹ƒ adÄ• si. satthÄ• bhattakiccaá¹ƒ katvÄ• maá¹…galaá¹ƒ vatvÄ• pa
nÄ• ma sÄ• piá¹‡á¸• apÄ• tamadÄ• sÄ«" ti pucchi. seá¹-á¹-hidhÄ«tÄ• , sÄ• mÄ«ti. sappaÃ±
ghare vasantiyÄ• purisassa saggasampatti nÄ• ma na dullabhÄ• ti taá¹ƒ Ä• netvÄ• jeá¹-á¹
á¹-hapesi.

punadivase nÄ• garÄ• dÄ• namadaá¹ƒsu, punadivase rÄ• jÄ• ti ekantarikÄ• ya dÄ• naá¹ƒ
rÄ• jÄ• pi carapurise á¹-hapetvÄ• nÄ• garehi dinnadÄ• nato atirekataraá¹ƒ deti, nÄ• garÄ•
dinnadÄ• nato atirekataraá¹ƒ. rÄ• jagehe nÄ• á¹-akitthiyo daharasÄ• maá¹‡ere vadanti - "ga
gahapatikÄ• naá¹ƒ gattavatthÄ• dÄ«su puÃ±chitvÄ• bÄ• á¸·adÄ• rakÄ• naá¹ƒ kheá¸·asiá¹…
kataá¹ƒ \Ne II 61/, suciá¹ƒ paá¹‡Ä«taá¹ƒ kata" nti. punadivase nÄ• garÄ• pi dadamÄ• nÄ• v
tÄ• tÄ• , na nagaragÄ• manigamÄ• dÄ«su saá¹…kaá¸• á¸• hitataá¹‡á¸• ulakhÄ«radadhisap
jaá¹…ghasÄ«sapiá¹-á¹-hiÄ• dÄ«ni \Ee II 478/ bhaÃ±jitvÄ• Ä• harÄ• pitehi kataá¹ƒ, jÄ• tisap

nti. evaá¹ƒ sattasu saá¹ƒvaccharesu sattasu mÄ• sesu sattasu divasesu ca atikkantesu atha
vitakko udapÄ• di. tena vuttaá¹ƒ - "sambodhito satta saá¹ƒvaccharÄ• ni satta mÄ• sÄ• ni sa
atikkamitvÄ• udapÄ• dÄ«" ti.

<87> __aÃ±Ã±ataro_ \Be II 69/ __mahÄ• brahmÄ• _ti dhammadesanaá¹ƒ Ä• yÄ• citabrahm

<89> __caturÄ• sÄ«ti Ä• vÄ• sasahassÄ• nÄ«_ti caturÄ• sÄ«ti vihÄ• rasahassÄ• ni. te sab
dvÄ• dasasahassabhikkhugaá¹‡hanakÄ• mahÄ• vihÄ• rÄ• abhayagiricetiyapabbatacittala
ahesuá¹ƒ.

<90> __khantÄ« paramaá¹ƒ tapo_ti adhivÄ• sanakhanti nÄ• ma paramaá¹ƒ tapo. __titikkhÄ
vevacanaá¹ƒ. titikkhÄ• saá¹…khÄ• tÄ• adhivÄ• sanakhanti uttamaá¹ƒ tapoti attho. __nibbÄ
sabbÄ• kÄ• rena pana nibbÄ• naá¹ƒ paramanti vadanti buddhÄ• . __na hi pabbajito parÅ«p
adhivÄ• sanakhantivirahitattÄ• paraá¹ƒ upaghÄ• teti bÄ• dheti hiá¹ƒsati, so pabbajito nÄ• m
catutthapÄ• do pana tasseva vevacanaá¹ƒ. "na hi pabbajito" ti etassa hi na samaá¹‡o hotÄ«
parÅ«paghÄ• tÄ«ti etassa __paraá¹ƒ viheá¹-hayanto_ti vevacanaá¹ƒ. atha vÄ• __parÅ«pag
sÄ«laÃ±hi uttamaá¹-á¹-hena paranti vuccati. yo ca samaá¹‡o paraá¹ƒ yaá¹ƒ kaÃ±ci sattaá¹ƒ
parÅ«paghÄ• tÄ« hoti, attano sÄ«laá¹ƒ vinÄ• sako, so pabbajito nÄ• ma na hotÄ«ti attho. at
adhivÄ• sanakhantiyÄ• abhÄ• vato parÅ«paghÄ• tÄ« hoti, paraá¹ƒ antamaso á¸• aá¹ƒsama
voropeti, so na hi pabbajito. kiá¹ƒ kÄ• raá¹‡Ä• ? malassa apabbÄ• jitattÄ• . "pabbÄ• jayama
pabbajitoti vuccatÄ«" ti (Dhp 388) idaÃ±hi pabbajitalakkhaá¹‡aá¹ƒ. yopi na heva kho upaghÄ
api ca daá¹‡á¸• Ä• dÄ«hi viheá¹-heti, so paraá¹ƒ viheá¹-hayanto samaá¹‡o na hoti. kiá¹ƒ kÄ
asamitattÄ• . "samitattÄ• hi pÄ• pÄ• naá¹ƒ \Ee II 479/, samaá¹‡oti pavuccatÄ«" ti (Dhp 265
samaá¹‡alakkhaá¹‡aá¹ƒ.

dutiyagÄ• thÄ• ya __sabbapÄ• passÄ• _ti sabbÄ• kusalassa. __akaraá¹‡a_nti anuppÄ• da
catubhÅ«mikakusalassa. __upasampadÄ• _ti paá¹-ilÄ• bho. __sacittapariyodapana_nti atta
pana \Ne II 62/ arahattena hoti. iti sÄ«lasaá¹ƒvarena sabbapÄ• paá¹ƒ pahÄ• ya samathavip
sampÄ• detvÄ• arahattaphalena cittaá¹ƒ pariyodÄ• petabbanti etaá¹ƒ buddhÄ• naá¹ƒ sÄ• s
ti.

tatiyagÄ• thÄ• ya \Be II 70/ __anÅ«pavÄ• do_ti vÄ• cÄ• ya kassaci anupavadanaá¹ƒ. __an
upaghÄ• tassa akaraá¹‡aá¹ƒ. __pÄ• timokkhe_ti yaá¹ƒ taá¹ƒ paatimokkhaá¹ƒ, atipamokkha
vÄ• agativisesehi mokkheti duggatibhayehi, yo vÄ• naá¹ƒ pÄ• ti, taá¹ƒ mokkhetÄ«ti "pÄ• ti
tasmiá¹ƒ pÄ• timokkhe ca saá¹ƒvaro. __mattaÃ±Ã±utÄ• _ti paá¹-iggahaá¹‡aparibhogavaser
__pantaÃ±ca sayanÄ• sana_nti sayanÄ• sanaÃ±ca saá¹…ghaá¹-á¹-anavirahitanti attho. tatt
catupaccayasantoso dÄ«pito hotÄ«ti veditabbo. __etaá¹ƒ buddhÄ• na sÄ• sana_nti etaá¹ƒ p
anupaghÄ• tanaá¹ƒ pÄ• timokkhasaá¹ƒvaro paá¹-iggahaá¹‡aparibhogesu mattaÃ±Ã±utÄ•

aá¹-á¹-hasamÄ• pattivasibhÄ• vÄ• ya vivittasenÄ• sanasevanaÃ±ca buddhÄ• naá¹ƒ sÄ• sa
imÄ• pana sabbabuddhÄ• naá¹ƒ pÄ• timokkhuddesagÄ• thÄ• hontÄ«ti veditabbÄ• .

devatÄ• rocanavaá¹‡á¹‡anÄ•

<91> ettÄ• vatÄ• ca iminÄ• vipassissa bhagavato apadÄ• nÄ• nusÄ• rena vitthÄ• rakatha
bhikkhave, dhammadhÄ• tu suppaá¹-ividdhÄ• " ti evaá¹ƒ vuttÄ• ya dhammadhÄ• tuyÄ• sup
pakÄ• setvÄ• idÄ• ni - "devatÄ• pi tathÄ• gatassa etamatthaá¹ƒ Ä• rocesu" nti vuttaá¹ƒ dev
pakÄ• setuá¹ƒ __ekamidÄ• ha_ntiÄ• dimÄ• ha.

tattha __subhagavane_ti evaá¹ƒnÄ• make vane. __sÄ• larÄ• jamÅ«le_ti vanappatijeá¹-á¹-h
__kÄ• macchandaá¹ƒ virÄ• jetvÄ• _ti anÄ• gÄ• mimaggena mÅ«lasamugghÄ• tavasena vir
evaá¹ƒ sesabuddhÄ• nampi sÄ• sane vutthabrahmacariyÄ• devatÄ• Ä• rocayiá¹ƒsu, pÄ• á
ceva amhÄ• kaÃ±ca bhagavato vasena Ä• gatÄ• .

tattha attano sampattiyÄ• na hÄ• yanti, na vihÄ• yantÄ«ti __avihÄ• . _ na kaÃ±ci sattaá¹ƒ
_ sundaradassanÄ• abhirÅ«pÄ• pÄ• sÄ• dikÄ• ti __sudassÄ• . _ suá¹-á¹-hu passanti, sund
__sudassÄ«. _ sabbeheva ca saguá¹‡ehi bhavasampattiyÄ• ca jeá¹-á¹-hÄ• , natthettha kar
__akaniá¹-á¹-hÄ• . _

idha \Ne II 63/ \Be II 71/ á¹-hatvÄ• bhÄ• á¹‡avÄ• rÄ• samodhÄ• netabbÄ• . imasmiÃ±hi su
apadÄ• navasena tayo bhÄ• á¹‡avÄ• rÄ• vuttÄ• . yathÄ• ca vipassissa, evaá¹ƒ sikhÄ«Ä• c
vuttÄ• va. pÄ• á¸·i pana saá¹…khittÄ• . iti sattannaá¹ƒ buddhÄ• naá¹ƒ vasena amhÄ• kaá¹ƒ
bhÄ• á¹‡avÄ• rÄ• kathitÄ• . tathÄ• avihehi. tathÄ• atappehi. tathÄ• sudassehi. tathÄ• su
akaniá¹-á¹-hehÄ«ti sabbampi chabbÄ«satibhÄ• á¹‡avÄ• rasataá¹ƒ hoti. tepiá¹-ake buddhava
chabbÄ«satibhÄ• á¹‡avÄ• rasataparimÄ• á¹‡aá¹ƒ nÄ• ma natthi, suttantarÄ• jÄ• nÄ• ma a
paraá¹ƒ anusandhidvayampi niyyÄ• tento __iti kho bhikkhave_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• padÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• nidÄ• nasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<95> __evaá¹ƒ_ \Ne II 64/ \Ee II 481/ \Be II 72/ __me sutaá¹ƒ ... pe0 ... kurÅ«sÅ«_ti mahÄ•
tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• . __kurÅ«su viharatÄ«_ti kurÅ« nÄ• ma jÄ• napa

nivÄ• so ekopi janapado ruá¸·hÄ«saddena "kurÅ«" ti vuccati. tasmiá¹ƒ kurÅ«su janapade. a
panÄ• hu - mandhÄ• tukÄ• le tÄ«su dÄ«pesu manussÄ• "jambudÄ«po nÄ• ma
buddhapaccekabuddhamahÄ• sÄ• vakacakkavattippabhutÄ«naá¹ƒ uttamamanussÄ• naá¹ƒ
atiramaá¹‡Ä«yo" ti sutvÄ• raÃ±Ã±Ä• mandhÄ• tucakkavattinÄ• cakkaratanaá¹ƒ purakkhat
anusaá¹ƒyÄ• yantena saddhiá¹ƒ Ä• gamaá¹ƒsu. tato rÄ• jÄ• pariá¹‡Ä• yakaratanaá¹ƒ pucc
manussalokato ramaá¹‡Ä«yataraá¹ƒ á¹-hÄ• na" nti. kasmÄ• deva evaá¹ƒ bhaá¹‡asi? kiá¹ƒ
candimasÅ«riyÄ• naá¹ƒ Ä• nubhÄ• vaá¹ƒ, nanu etesaá¹ƒ á¹-hÄ• naá¹ƒ ito ramaá¹‡Ä«yatara
purakkhatvÄ• tattha agamÄ• si. cattÄ• ro mahÄ• rÄ• jÄ• no - "mandhÄ• tumahÄ• rÄ• jÄ• Ä
mahÄ• nubhÄ• vo rÄ• jÄ• , na sakkÄ• yuddhena paá¹-ibÄ• hitu" nti sakaá¹ƒ rajjaá¹ƒ niyyÄ•
puna pucchi - "atthi nu kho ito ramaá¹‡Ä«yataraá¹ƒ á¹-hÄ• na" nti?

athassa tÄ• vatiá¹ƒsabhavanaá¹ƒ kathayiá¹ƒsu. "tÄ• vatiá¹ƒsabhavanaá¹ƒ, deva, ito ramaá
sakkassa devaraÃ±Ã±o ime cattÄ• ro mahÄ• rÄ• jÄ• no paricÄ• rakÄ• dovÄ• rikabhÅ«miya
devarÄ• jÄ• mahiddhiko mahÄ• nubhÄ• vo, tassimÄ• ni upabhogaá¹-á¹-hÄ• nÄ• ni - yojana
pÄ• sÄ• do, paÃ±cayojanasatubbedhÄ• sudhammÄ• devasabhÄ• , diyaá¸• á¸• hayojanasa
erÄ• vaá¹‡o hatthÄ« \Ee II 482/, dibbarukkhasahassappaá¹-imaá¹‡á¸• itaá¹ƒ nandanavanaá
phÄ• rusakavanaá¹ƒ, missakavanaá¹ƒ, yojanasatubbedho pÄ• ricchattako koviá¸·Ä• ro, tass
saá¹-á¹-hiyojanÄ• yÄ• mÄ• paÃ±Ã±Ä• sayojanavitthatÄ• \Ne II 65/ paÃ±cadasayojanubbe
jayakusumapupphavaá¹‡á¹‡Ä• paá¹‡á¸• ukambalasilÄ• , yassÄ• mudutÄ• ya sakkassa nis
anupavisatÄ«" ti.

taá¹ƒ \Be II 73/ sutvÄ• rÄ• jÄ• tattha gantukÄ• mo cakkaratanaá¹ƒ abbhukkiri. taá¹ƒ Ä• kÄ
saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. atha dvinnaá¹ƒ devalokÄ• naá¹ƒ vemajjhato cakkara
pathaviyaá¹ƒ patiá¹-á¹-hÄ• si saddhiá¹ƒ pariá¹‡Ä• yakaratanapamukhÄ• ya caturaá¹…giniyÄ
tÄ• vatiá¹ƒsabhavanaá¹ƒ agamÄ• si. sakko - "mandhÄ• tÄ• Ä• gato" ti sutvÄ• va tassa pac
"svÄ• gataá¹ƒ, te mahÄ• rÄ• ja, sakaá¹ƒ te mahÄ• rÄ• ja, anusÄ• sa mahÄ• rÄ• jÄ• " ti vatv
rajjaá¹ƒ dve bhÄ• ge katvÄ• ekaá¹ƒ bhÄ• gamadÄ• si. raÃ±Ã±o tÄ• vatiá¹ƒsabhavane patiá
manussabhÄ• vo vigacchi, devabhÄ• vo pÄ• turahosi. tassa kira sakkena saddhiá¹ƒ paá¹‡á
nisinnassa akkhinimisamattena nÄ• nattaá¹ƒ paÃ±Ã±Ä• yati. taá¹ƒ asallakkhentÄ• devÄ• s
nÄ• natte muyhanti. so tattha dibbasampattiá¹ƒ anubhavamÄ• no yÄ• va chattiá¹ƒsa sakkÄ•
rajjaá¹ƒ kÄ• retvÄ• atittova kÄ• mehi tato cavitvÄ• attano uyyÄ• ne patiá¹-á¹-hito vÄ• tÄ• ta
kÄ• lamakÄ• si.

cakkaratane pana puna pathaviyaá¹ƒ patiá¹-á¹-hite pariá¹‡Ä• yakaratanaá¹ƒ suvaá¹‡á¹‡apa
upÄ• hanaá¹ƒ likhÄ• petvÄ• idaá¹ƒ mandhÄ• tu rajjanti rajjamanusÄ• si. tepi tÄ«hi dÄ«pehi
gantuá¹ƒ asakkontÄ• pariá¹‡Ä• yakaratanaá¹ƒ upasaá¹…kamitvÄ• - "deva, mayaá¹ƒ raÃ±Ã
idÄ• ni gantuá¹ƒ na sakkoma, vasanaá¹-á¹-hÄ• naá¹ƒ no dehÄ«" ti yÄ• ciá¹ƒsu. so tesaá¹ƒ e
janapadamadÄ• si. tattha pubbavidehato Ä• gatamanussehi Ä• vasitapadeso tÄ• yeva purim

"videharaá¹-á¹-ha" nti nÄ• maá¹ƒ labhi, aparagoyÄ• nato Ä• gatamanussehi Ä• vasitapades
nÄ• maá¹ƒ labhi, uttarakuruto Ä• gatamanussehi Ä• vasitapadeso "kururaá¹-á¹-ha" nti nÄ• m
bahuke pana gÄ• manigamÄ• dayo upÄ• dÄ• ya bahuvacanena vohariyati. tena vuttaá¹ƒ - "

__kammÄ• sadhammaá¹ƒ nÄ• ma kurÅ«naá¹ƒ nigamo_ti __kammÄ• sadhamma_nti ettha
atthaá¹ƒ vaá¹‡á¹‡ayanti. kammÄ• so ettha damitoti __kammÄ• sadammo. _ __kammÄ• so_
vuccati. tassa kira pÄ• de khÄ• á¹‡ukena viddhaá¹-á¹-hÄ• ne vaá¹‡o ruhanto cittadÄ• rusad
kammÄ• sapÄ• doti paÃ±Ã±Ä• yittha. so ca tasmiá¹ƒ okÄ• se damito porisÄ• dabhÄ• vato \
66/. kena? mahÄ• sattena. katarasmiá¹ƒ jÄ• taketi? __mahÄ• sutasomajÄ• take_ti eke. ime
__jayaddisajÄ• take_ti vadanti. tadÄ• hi mahÄ• sattena kammÄ• sapÄ• do damito. yathÄ•

"putto yadÄ• homi jayaddisassa.

paÃ±cÄ• laraá¹-á¹-hadhipatissa atrajo ||

cajitvÄ• na pÄ• á¹‡aá¹ƒ pitaraá¹ƒ pamocayiá¹ƒ.

kammÄ• sapÄ• dampi cahaá¹ƒ pasÄ• dayi" nti ||

__keci_ pana dha-kÄ• reneva atthaá¹ƒ vaá¹‡á¹‡ayanti. kurÅ«raá¹-á¹-havÄ• sÄ«naá¹ƒ kira k
kammÄ• so jÄ• to, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ kammÄ• so ettha dhammo jÄ• toti kammÄ•
niviá¹-á¹-hanigamassÄ• pi etadeva nÄ• maá¹ƒ. bhummavacanena kasmÄ• na vuttanti. avas
tasmiá¹ƒ nigame vasanokÄ• so koci vihÄ• ro nÄ• ma nÄ• hosi. nigamato pana apakkamma
ramaá¹‡Ä«ye bhÅ«mibhÄ• ge mahÄ• vanasaá¹‡á¸• o ahosi tattha bhagavÄ• vihÄ• si, taá¹ƒ
katvÄ• . tasmÄ• evamettha attho veditabbo - "kurÅ«su viharati kammÄ• sadhammaá¹ƒ nÄ•
gocaragÄ• maá¹ƒ katvÄ• " ti.

__Ä• yasmÄ• _ti piyavacanametaá¹ƒ, gÄ• ravavacanametaá¹ƒ. __Ä• nando_ti tassa theras
bhÄ• vanapuá¹ƒsakaniddeso - "visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«" tiÄ• dÄ«su (AN
yathÄ• nisinno ekamantaá¹ƒ nisinno hoti, tathÄ• nisÄ«dÄ«ti evamettha attho daá¹-á¹-habb
etaá¹ƒ upayogavacanaá¹ƒ __nisÄ«dÄ«_ti \Ee II 484/ upÄ• visi. paá¹‡á¸• itÄ• hi garuá¹-á¹-h
upasaá¹…kamitvÄ• Ä• sanakusalatÄ• ya ekamantaá¹ƒ nisÄ«danti. ayaÃ±ca tesaá¹ƒ aÃ±Ã±
nisÄ«di.

kathaá¹ƒ nisinno kho pana ekamantaá¹ƒ nisinno hotÄ«ti? cha nisajjadose vajjetvÄ• . seyyat
atidÅ«raá¹ƒ, accÄ• sannaá¹ƒ, uparivÄ• taá¹ƒ, unnatappadesaá¹ƒ, atisammukhaá¹ƒ, atipacc
sace kathetukÄ• mo hoti, uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…gh
uparivÄ• te nisinno sarÄ«ragandhena bÄ• dhati. unnatappadese nisinno \Be II 75/ agÄ• rav

atisammukhÄ• nisinno sace daá¹-á¹-hukÄ• mo hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á
nisinno sace daá¹-á¹-hukÄ• mo hoti, gÄ«vaá¹ƒ parivattetvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ•
bhagavantaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• sakkaccaá¹ƒ vanditvÄ• ete cha nisajjadose vajjetv
dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alassa abhimukhaá¹-á¹-hÄ• ne chabbaá¹‡á¹‡Ä• naá¹ƒ buddha
pasannalÄ• khÄ• rasaá¹ƒ vigÄ• hanto viya suvaá¹‡á¹‡apaá¹-aá¹ƒ pÄ• rupanto viya rattuppa
pavisanto viya ca dhammabhaá¹‡á¸• Ä• gÄ• riko Ä• yasmÄ• Ä• nando nisÄ«di. tena vuttaá
ti.

kÄ• ya pana velÄ• ya, kena kÄ• raá¹‡ena ayamÄ• yasmÄ• bhagavantaá¹ƒ upasaá¹…kama
paccayÄ• kÄ• rapaÃ±hapucchanakÄ• raá¹‡ena. taá¹ƒ divasaá¹ƒ kirÄ• yamÄ• yasmÄ• kula
gharadvÄ• re sahassabhaá¹‡á¸• ikaá¹ƒ nikkhipanto viya kammÄ• sadhammagÄ• maá¹ƒ piá
piá¹‡á¸• apÄ• tapaá¹-ikkanto satthu vattaá¹ƒ dassetvÄ• satthari gandhakuá¹-iá¹ƒ paviá¹-á¹-
vanditvÄ• attano divÄ• á¹-á¹-hÄ• naá¹ƒ gantvÄ• antevÄ• sikesu vattaá¹ƒ dassetvÄ• paá¹-i
divÄ• á¹-á¹-hÄ• naá¹ƒ paá¹-isammajjitvÄ• cammakkhaá¹‡á¸• aá¹ƒ paÃ±Ã±apetvÄ• udakatu
udakena hatthapÄ• de sÄ«tale katvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno sotÄ• pattiphala
atha paricchinnakÄ• lavasena samÄ• pattito uá¹-á¹-hÄ• ya paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ c
"avijjÄ• paccayÄ• saá¹…khÄ• rÄ• " tiÄ• dito paá¹-á¹-hÄ• ya antaá¹ƒ, antato paá¹-á¹-hÄ• ya
paá¹-á¹-hÄ• ya majjhaá¹ƒ, majjhato paá¹-á¹-hÄ• ya ubho ante pÄ• pento tikkhattuá¹ƒ dvÄ• c
paccayÄ• kÄ• raá¹ƒ sammasi. tassevaá¹ƒ sammasantassa paccayÄ• kÄ• ro vibhÅ«to \Ee II
viya upaá¹-á¹-hÄ• si.

tato cintesi - "ayaá¹ƒ paccayÄ• kÄ• ro sabbabuddhehi - â€™gambhÄ«ro ceva gambhÄ«rÄ•
mayhaá¹ƒ kho pana padesaÃ±Ä• á¹‡e á¹-hitassa sÄ• vakassa sato uttÄ• no vibhÅ«to pÄ• k
mayhaá¹ƒyeva nu kho esa uttÄ• nako hutvÄ• upaá¹-á¹-hÄ• ti, udÄ• hu aÃ±Ã±esampÄ«" ti?
"handÄ• haá¹ƒ imaá¹ƒ paÃ±haá¹ƒ gahetvÄ• bhagavantaá¹ƒ pucchÄ• mi, addhÄ• me bhag
katvÄ• sÄ• lindaá¹ƒ sineruá¹ƒ ukkhipanto viya ekaá¹ƒ suttantakathaá¹ƒ kathetvÄ• dassess
vinayapaÃ±Ã±attiá¹ƒ, bhummantaraá¹ƒ, paccayÄ• kÄ• raá¹ƒ, samayantaranti imÄ• ni cattÄ•
gajjitaá¹ƒ mahantaá¹ƒ hoti, Ã±Ä• á¹‡aá¹ƒ anupavisati, buddhaÃ±Ä• á¹‡assa mahantabhÄ• v
desanÄ• gambhÄ«rÄ• hoti tilakkhaá¹‡abbhÄ• hatÄ• suÃ±Ã±atapaá¹-isaá¹ƒyuttÄ• " ti.

so kiÃ±cÄ• pi pakatiyÄ• va ekadivase satavÄ• rampi sahassavÄ• rampi bhagavantaá¹ƒ upa
ahetuakÄ• raá¹‡ena upasaá¹…kamati, taá¹ƒ divasaá¹ƒ pana imaá¹ƒ paÃ±haá¹ƒ gahetvÄ• -
buddhagandhahatthiá¹ƒ Ä• pajja Ã±Ä• á¹‡akoÃ±canÄ• daá¹ƒ sossÄ• mi, buddhasÄ«haá¹ƒ
sossÄ• mi, buddhasindhavaá¹ƒ Ä• pajja Ã±Ä• á¹‡apadavikkamaá¹ƒ passissÄ• mÄ«" ti cinte
uá¹-á¹-hÄ• ya cammakkhaá¹‡á¸• aá¹ƒ papphoá¹-etvÄ• \Ne II 68/ Ä• dÄ• ya sÄ• yanhasama
tena vuttaá¹ƒ - "sÄ• yanhavelÄ• yaá¹ƒ paccayÄ• kÄ• rapaÃ±hapucchanakÄ• raá¹‡ena upas

__yÄ• va gambhÄ«ro_ti ettha yÄ• vasaddo pamÄ• á¹‡Ä• tikkame, atikkamma pamÄ• á¹‡aá

attho. __gambhÄ«rÄ• vabhÄ• so_ti gambhÄ«rova hutvÄ• avabhÄ• sati, dissatÄ«ti attho. ek
gambhÄ«rÄ• vabhÄ• saá¹ƒ hoti pÅ«tipaá¹‡á¹‡Ä• divasena kÄ• á¸·avaá¹‡á¹‡apurÄ• á¹‡aud
jÄ• á¹‡uppamÄ• á¹‡ampi sataporisaá¹ƒ viya dissati. ekaá¹ƒ gambhÄ«raá¹ƒ \Ee II 486/ uttÄ•
maá¹‡igaá¹…gÄ• ya vippasannaudakaá¹ƒ viya. taÃ±hi sataporisampi jÄ• á¹‡uppamÄ• á¹‡a
uttÄ• naá¹ƒ uttÄ• nÄ• vabhÄ• saá¹ƒ hoti cÄ• á¹-iÄ• dÄ«su udakaá¹ƒ viya. ekaá¹ƒ gambhÄ«
hoti sinerupÄ• dakamahÄ• samudde udakaá¹ƒ viya. evaá¹ƒ udakameva cattÄ• ri nÄ• mÄ• n
panetaá¹ƒ natthi. ayaÃ±hi gambhÄ«ro ceva gambhÄ«rÄ• vabhÄ• so cÄ• ti ekameva nÄ• ma
atha ca pana me uttÄ• nakuttÄ• nako viya khÄ• yati, yadidaá¹ƒ acchariyaá¹ƒ, bhante, abbhu
attano vimhayaá¹ƒ pakÄ• sento paÃ±haá¹ƒ pucchitvÄ• tuá¹‡hÄ«bhÅ«to nisÄ«di.

bhagavÄ• tassa vacanaá¹ƒ sutvÄ• - "Ä• nando bhavaggaggahaá¹‡Ä• ya hatthaá¹ƒ pasÄ•
chinditvÄ• miÃ±jaá¹ƒ nÄ«harituá¹ƒ vÄ• yamamÄ• no viya, vinÄ• nÄ• vÄ• ya mahÄ• samud
pathaviá¹ƒ parivattetvÄ• pathavojaá¹ƒ gahetuá¹ƒ vÄ• yamamÄ• no viya buddhavisayapaÃ±
vadati. handassa gambhÄ«rabhÄ• vaá¹ƒ Ä• cikkhissÄ• mÄ«" ti cintetvÄ• __mÄ• heva_ntiÄ

tattha __mÄ• heva_nti ha-kÄ• ro nipÄ• tamattaá¹ƒ. evaá¹ƒ mÄ• bhaá¹‡Ä«ti attho. mÄ• he
bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ ussÄ• dentopi bhaá¹‡ati apasÄ• dentopi.

ussÄ• danÄ• vaá¹‡á¹‡anÄ•

tattha \Be II 77/ ussÄ• dento - Ä• nanda, tvaá¹ƒ mahÄ• paÃ±Ã±o visadaÃ±Ä• á¹‡o, tena te
paá¹-iccasamuppÄ• do uttÄ• nako viya khÄ• yati. aÃ±Ã±esaá¹ƒ panesa uttÄ• nakoti na salla
ca gambhÄ«rÄ• vabhÄ• so ca. tattha catasso upamÄ• vadanti. chamÄ• se subhojanarasap
mahÄ• mallassa samajjasamaye katamallapÄ• sÄ• á¹‡aparicayassa yuddhabhÅ«miá¹ƒ gac
mallapÄ• sÄ• á¹‡aá¹ƒ dassesuá¹ƒ, so - kiá¹ƒ etanti Ä• ha. mallapÄ• sÄ• á¹‡oti. Ä• haratha n
69/ na sakkomÄ• ti vutte sayaá¹ƒ gantvÄ• kuhiá¹ƒ imassa bhÄ• riyaá¹-á¹-hÄ• nanti vatvÄ•
pÄ• sÄ• á¹‡e ukkhipitvÄ• kÄ«á¸·Ä• guá¸·e viya khipitvÄ• agamÄ• si. tattha mallassa malla
aÃ±Ã±esaá¹ƒ lahukoti vattabbo. chamÄ• se subhojanarasapuá¹-á¹-ho mallo viya hi kappasa
abhinÄ«hÄ• rasampanno Ä• yasmÄ• Ä• nando, yathÄ• mallassa mahÄ• balatÄ• ya mallap
mahÄ• paÃ±Ã±atÄ• ya \Ee II 487/ paá¹-iccasamuppÄ• do uttÄ• no, so aÃ±Ã±esaá¹ƒ uttÄ• n

mahÄ• samudde ca timinÄ• ma maccho dviyojanasatiko timiá¹…galo tiyojanasatiko, timipiá
timirapiá¹…galo paÃ±cayojanasatiko, Ä• nando timinando ajjhÄ• roho mahÄ• timÄ«ti ime ca
tattha timirapiá¹…galeneva dÄ«penti. tassa kira dakkhiá¹‡akaá¹‡á¹‡aá¹ƒ cÄ• lentassa paÃ±
udakaá¹ƒ calati. tathÄ• vÄ• makaá¹‡á¹‡aá¹ƒ. tathÄ• naá¹…guá¹-á¹-haá¹ƒ, tathÄ• sÄ«saá¹
cÄ• letvÄ• naá¹…guá¹-á¹-hena udakaá¹ƒ paharitvÄ• sÄ«saá¹ƒ aparÄ• paraá¹ƒ katvÄ• kÄ«
sattaá¹-á¹-hayojanasate padese bhÄ• jane pakkhipitvÄ• uddhane Ä• ropitaá¹ƒ viya udakaá¹
tiyojanasatamatte padese udakaá¹ƒ piá¹-á¹-hiá¹ƒ chÄ• detuá¹ƒ na sakkoti. so evaá¹ƒ vadey

mahÄ• samuddo gambhÄ«ro gambhÄ«roti vadanti kutassa gambhÄ«ratÄ• , mayaá¹ƒ piá¹-á
udakaá¹ƒ na labhÄ• mÄ• " ti. tattha kÄ• yupapannassa timirapiá¹…galassa mahÄ• samudd
khuddakamacchÄ• naá¹ƒ uttÄ• noti na vattabbo, evameva Ã±Ä• á¹‡upapannassa therassa
aÃ±Ã±esampi uttÄ• noti na vattabbo.

supaá¹‡á¹‡arÄ• jÄ• \Be II 78/ ca diyaá¸• á¸• hayojanasatiko, tassa dakkhiá¹‡apakkho paÃ±
tathÄ• vÄ• mapakkho, piÃ±chavaá¹-á¹-i saá¹-á¹-hiyojanikÄ• , gÄ«vÄ• tiá¹ƒsayojanikÄ• , m
pÄ• dÄ• dvÄ• dasayojanikÄ• . tasmiá¹ƒ supaá¹‡á¹‡avÄ• taá¹ƒ dassetuá¹ƒ Ä• raddhe satta
á¹-hÄ• naá¹ƒ nappahoti. so evaá¹ƒ vadeyya - "ayaá¹ƒ Ä• kÄ• so ananto anantoti vadanti, k
pakkhavÄ• tappasÄ• raá¹‡okÄ• sampi na labhÄ• mÄ• " ti. tattha kÄ• yupapannassa supaá¹
aÃ±Ã±esaá¹ƒ khuddakapakkhÄ«naá¹ƒ parittoti na vattabbo, evameva Ã±Ä• á¹‡upapannass
paá¹-iccasamuppÄ• do uttÄ• noti, aÃ±Ã±esampi uttÄ• noti na vattabbo.

rÄ• hu asurindo pana pÄ• dantato yÄ• va kesantÄ• yojanÄ• naá¹ƒ cattÄ• ri sahassÄ• ni aá
tassa dvinnaá¹ƒ bÄ• hÄ• naá¹ƒ antaraá¹ƒ dvÄ• dasayojanasatikaá¹ƒ. bahalattena chayojan
hatthapÄ• datalÄ• ni \Ne II 70/ tiyojanasatikÄ• ni, tathÄ• mukhaá¹ƒ. ekekaá¹ƒ aá¹…gulipab
paÃ±Ã±Ä• sayojanaá¹ƒ, tathÄ• bhamukantaraá¹ƒ. nalÄ• á¹-aá¹ƒ tiyojanasatikaá¹ƒ. sÄ«saá
tassa mahÄ• samuddaá¹ƒ otiá¹‡á¹‡assa gambhÄ«raá¹ƒ udakaá¹ƒ jÄ• á¹‡uppamÄ• á¹‡aá¹ƒ
"ayaá¹ƒ mahÄ• samuddo gambhÄ«ro gambhÄ«roti vadanti, kutassa gambhÄ«ratÄ• , mayaá
jÄ• á¹‡uppaá¹-icchÄ• danamattampi udakaá¹ƒ na labhÄ• mÄ• " ti. tattha kÄ• yupapannassa
uttÄ• noti, aÃ±Ã±esaá¹ƒ uttÄ• noti na vattabbo, evameva Ã±Ä• á¹‡upapannassa therassa p
uttÄ• noti, aÃ±Ã±esampi uttÄ• noti na vattabbo. etamatthaá¹ƒ sandhÄ• ya bhagavÄ• - "mÄ
mÄ• hevaá¹ƒ, Ä• nanda avacÄ• " ti Ä• ha.

therassa hi catÅ«hi kÄ• raá¹‡ehi gambhÄ«ropi paá¹-iccasamuppÄ• do uttÄ• noti upaá¹-á¹-h
pubbÅ«panissayasampattiyÄ• , titthavÄ• sena, sotÄ• pannatÄ• ya, bahussutabhÄ• venÄ• t

pubbÅ«panissayasampattikathÄ•

ito kira satasahassime kappe padumuttaro nÄ• ma satthÄ• loke uppajji. tassa haá¹ƒsavatÄ
ahosi, Ä• nando nÄ• ma rÄ• jÄ• pitÄ• \Be II 79/, sumedhÄ• nÄ• ma devÄ« mÄ• tÄ• , bodh
ahosi. so puttassa jÄ• tadivase mahÄ• bhinikkhamanaá¹ƒ nikkhamma pabbajitvÄ• padhÄ•
sabbaÃ±Ã±utaá¹ƒ patvÄ• - "anekajÄ• tisaá¹ƒsÄ• ra" nti udÄ• naá¹ƒ udÄ• netvÄ• sattÄ• ha
vÄ«tinÄ• metvÄ• pathaviyaá¹ƒ á¹-hapessÄ• mÄ«ti pÄ• daá¹ƒ abhinÄ«hari. atha pathaviá¹ƒ
padumaá¹ƒ uá¹-á¹-hÄ• si. tassa dhurapattÄ• ni navutihatthÄ• ni, kesaraá¹ƒ tiá¹ƒsahatthaá¹ƒ
dvÄ• dasahatthÄ• , navaghaá¹-appamÄ• á¹‡o reá¹‡u ahosi.

satthÄ• pana ubbedhato aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedho ahosi. tassa ubhinnaá¹ƒ bÄ

aá¹-á¹-hÄ• rasahatthaá¹ƒ, nalÄ• á¹-aá¹ƒ paÃ±cahatthaá¹ƒ, hatthapÄ• dÄ• ekÄ• dasahatthÄ
pÄ• dena dvÄ• dasahatthÄ• ya kaá¹‡á¹‡ikÄ• ya akkantamattÄ• ya navaghaá¹-appamÄ• á¹‡
aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthaá¹ƒ padesaá¹ƒ uggantvÄ• okiá¹‡á¹‡amanosilÄ• cuá¹‡á¹‡aá¹
tadupÄ• dÄ• ya bhagavÄ• padumuttarotveva paÃ±Ã±Ä• yittha. tassa devilo \Ee II 489/ ca s
ahesuá¹ƒ. amitÄ• ca asamÄ• ca dve aggasÄ• vikÄ• . sumano nÄ• ma upaá¹-á¹-hÄ• ko. pa
pitusaá¹…gahaá¹ƒ kurumÄ• no bhikkhusatasahassaparivÄ• ro haá¹ƒsavatiyÄ• rÄ• jadhÄ• r

kaniá¹-á¹-habhÄ• tÄ• \Ne II 71/ panassa sumanakumÄ• ro nÄ• ma. tassa rÄ• jÄ• haá¹ƒsa
á¹-hÄ• ne bhogagÄ• maá¹ƒ adÄ• si. so kadÄ• ci Ä• gantvÄ• pitaraÃ±ca satthÄ• raÃ±ca pas
kupito. sumano raÃ±Ã±o pesesi - "paccanto kupito" ti. rÄ• jÄ• "mayÄ• tvaá¹ƒ tattha kasmÄ
paá¹-ipesesi. so nikkhamma core vÅ«pasametvÄ• - "upasanto, deva, janapado" ti raÃ±Ã±o
tuá¹-á¹-ho - "sÄ«ghaá¹ƒ mama putto Ä• gacchatÅ«" ti Ä• ha. tassa sahassamattÄ• amaccÄ
antarÄ• magge mantesi - "mayhaá¹ƒ pitÄ• tuá¹-á¹-ho, sace me varaá¹ƒ deti, kiá¹ƒ gaá¹‡hÄ•
ekacce "hatthiá¹ƒ gaá¹‡hatha, assaá¹ƒ gaá¹‡hatha, rathaá¹ƒ gaá¹‡hatha, janapadaá¹ƒ gaá¹
gaá¹‡hathÄ• " ti Ä• haá¹ƒsu. apare - "tumhe pathavissarassa puttÄ• , tumhÄ• kaá¹ƒ dhanaá
laddhampi cetaá¹ƒ sabbaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ, puÃ±Ã±ameva ekaá¹ƒ Ä• dÄ• ya ga
varaá¹ƒ dadamÄ• ne temÄ• saá¹ƒ padumuttaraá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ varaá
"tumhe mayhaá¹ƒ kalyÄ• á¹‡amittÄ• , na mametaá¹ƒ cittaá¹ƒ atthi, tumhehi pana uppÄ• dita
ti gantvÄ• pitaraá¹ƒ vanditvÄ• \Be II 80/ pitarÄ• pi Ä• liá¹…getvÄ• tassa matthake cumbitv
putta, demÄ«" ti vutte "sÄ• dhu mahÄ• rÄ• ja, icchÄ• mahaá¹ƒ mahÄ• rÄ• ja bhagavantaá¹ƒ
upaá¹-á¹-hahanto jÄ«vitaá¹ƒ avaÃ±jhaá¹ƒ kÄ• tuá¹ƒ, imameva varaá¹ƒ dehÄ«" ti Ä• ha. "na
varehÄ«" ti vutte "deva, khattiyÄ• naá¹ƒ nÄ• ma dve kathÄ• natthi, etameva dehi, na me aÃ
buddhÄ• naá¹ƒ nÄ• ma cittaá¹ƒ dujjÄ• naá¹ƒ, sace bhagavÄ• na icchissati, mayÄ• dinnepi
"sÄ• dhu, deva, ahaá¹ƒ bhagavato cittaá¹ƒ jÄ• nissÄ• mÄ«" ti vihÄ• raá¹ƒ gato.

tena ca samayena bhattakiccaá¹ƒ niá¹-á¹-hapetvÄ• bhagavÄ• gandhakuá¹-iá¹ƒ paviá¹-á¹-h
maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santikaá¹ƒ agamÄ• si. te taá¹ƒ Ä•
kasmÄ• Ä• gatosÄ«" ti? bhagavantaá¹ƒ dassanÄ• ya, dassetha me bhagavantanti. na \Ee I
icchiticchitakkhaá¹‡e satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ labhÄ• mÄ• ti. ko pana, bhante, labhatÄ«t
rÄ• japuttÄ• ti. "so kuhiá¹ƒ, bhante, thero" ti. therassa nisinnaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• ga
"icchÄ• mahaá¹ƒ, bhante, bhagavantaá¹ƒ passituá¹ƒ, dassetha me" ti Ä• ha. thero - "ehi rÄ•
gahetvÄ• taá¹ƒ gandhakuá¹-ipariveá¹‡e á¹-hapetvÄ• gandhakuá¹-iá¹ƒ abhiruhi. atha naá¹ƒ
kasmÄ• Ä• gatosÄ«" ti Ä• ha. rÄ• japutto, bhante, bhagavantaá¹ƒ dassanÄ• ya Ä• gatoti. te
paÃ±Ã±Ä• pehÄ«ti. thero Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi, nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sa
vanditvÄ• paá¹-isanthÄ• raá¹ƒ akÄ• si. kadÄ• Ä• gatosi rÄ• japuttÄ• ti? bhante, tumhesu g
paviá¹-á¹-hesu. bhikkhÅ« pana - "na mayaá¹ƒ icchiticchitakkhaá¹‡e bhagavantaá¹ƒ daá¹-á¹-
maá¹ƒ \Ne II 72/ therassa santikaá¹ƒ pÄ• hesuá¹ƒ. thero pana ekavacaneneva dassesi. ther
sÄ• sane vallabho maÃ±Ã±eti. Ä• ma rÄ• jakumÄ• ra, vallabho esa bhikkhu mayhaá¹ƒ sÄ•

sÄ• sane kiá¹ƒ katvÄ• vallabho hotÄ«ti? dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposa
kumÄ• rÄ• ti. bhagavÄ• , ahaá¹ƒ thero viya buddhasÄ• sane vallabho hotukÄ• mo, temÄ• s
adhivÄ• sethÄ• ti. bhagavÄ• - "atthi nu kho tattha gatena attho" ti oloketvÄ• atthÄ«ti disvÄ•
kho rÄ• jakumÄ• ra tathÄ• gatÄ• abhiramantÄ«" ti \Be II 81/ Ä• ha. kumÄ• ro "aÃ±Ã±Ä• taá
sugatÄ• " ti vatvÄ• "ahaá¹ƒ, bhante, purimataraá¹ƒ gantvÄ• vihÄ• raá¹ƒ kÄ• remi, mayÄ•
bhikkhusatasahassena saddhiá¹ƒ Ä• gacchathÄ• " ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• pitusantikaá
deva, bhagavatÄ• paá¹-iÃ±Ã±Ä• , mayÄ• pahite bhagavantaá¹ƒ peseyyÄ• thÄ• " ti pitaraá
yojane yojane vihÄ• raá¹ƒ kÄ• retvÄ• vÄ«sayojanasataá¹ƒ addhÄ• naá¹ƒ gantvÄ• attano n
vicinanto sobhanaá¹ƒ nÄ• ma kuá¹-umbikassa uyyÄ• naá¹ƒ disvÄ• satasahassena kiá¹‡itvÄ
vissajjetvÄ• vihÄ• raá¹ƒ kÄ• resi. tattha bhagavato gandhakuá¹-iá¹ƒ sesabhikkhÅ«naÃ±ca
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• natthÄ• ya kuá¹-ileá¹‡amaá¹‡á¸• ape kÄ• rÄ• petvÄ• \Ee II
katvÄ• dvÄ• rakoá¹-á¹-hakaÃ±ca niá¹-á¹-hapetvÄ• pitusantikaá¹ƒ pesesi - "niá¹-á¹-hitaá¹ƒ n
satthÄ• raá¹ƒ pahiá¹‡athÄ• " ti.

rÄ• jÄ• bhagavantaá¹ƒ bhojetvÄ• - "bhagavÄ• , sumanassa kiccaá¹ƒ niá¹-á¹-hitaá¹ƒ, tumh
paccÄ• sÄ«satÄ«" ti Ä• ha. bhagavÄ• satasahassabhikkhuparivÄ• ro yojane yojane vihÄ• r
kumÄ• ro "satthÄ• Ä• gato" ti sutvÄ• yojanaá¹ƒ paccuggantvÄ• mÄ• lÄ• dÄ«hi pÅ«jayamÄ

"satasahassena me kÄ«taá¹ƒ, satasahassena mÄ• pitaá¹ƒ.

sobhanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ, paá¹-iggaá¹‡ha mahÄ• munÄ«" ti ||

vihÄ• raá¹ƒ niyyÄ• tesi. so vassÅ«panÄ• yikadivase dÄ• naá¹ƒ datvÄ• attano puttadÄ• re c
Ä• ha - "ayaá¹ƒ satthÄ• amhÄ• kaá¹ƒ santikaá¹ƒ dÅ«rato Ä• gato, buddhÄ• ca nÄ• ma dha
tasmÄ• ahaá¹ƒ temÄ• saá¹ƒ dve sÄ• á¹-ake nivÄ• setvÄ• dasa sÄ«lÄ• ni samÄ• diyitvÄ• i
khÄ«á¹‡Ä• savasatasahassassa iminÄ• va nÄ«hÄ• rena temÄ• saá¹ƒ dÄ• naá¹ƒ dadeyyÄ•

so sumanattherassa vasanaá¹-á¹-hÄ• nasabhÄ• geyeva á¹-hÄ• ne vasanto yaá¹ƒ thero bha
taá¹ƒ \Ne II 73/ sabbaá¹ƒ disvÄ• "imasmiá¹ƒ á¹-hÄ• ne ekantavallabho esa thero, etasseva
patthetuá¹ƒ vaá¹-á¹-atÄ«" ti cintetvÄ• upakaá¹-á¹-hÄ• ya pavÄ• raá¹‡Ä• ya gÄ• maá¹ƒ pavis
mahÄ• dÄ• naá¹ƒ datvÄ• sattame divase bhikkhusatasahassassa pÄ• damÅ«le ticÄ«varaá
\Be II 82/ vanditvÄ• - "bhante, yadetaá¹ƒ mayÄ• magge yojanantarikaá¹ƒ yojanantarikaá¹ƒ
kÄ• rÄ• panato paá¹-á¹-hÄ• ya puÃ±Ã±aá¹ƒ kataá¹ƒ, taá¹ƒ neva sakkasampattiá¹ƒ, na mÄ•
brahmasampattiá¹ƒ patthayantena, buddhassa pana upaá¹-á¹-hÄ• kabhÄ• vaá¹ƒ patthayant
bhagavÄ• , anÄ• gate sumanatthero viya buddhassa upaá¹-á¹-hÄ• ko bhaveyya" nti paÃ±ca
vandi.

bhagavÄ• - "mahantaá¹ƒ kulaputtassa cittaá¹ƒ, samijjhissati nu kho no" ti olokento - "anÄ•

satasahassime kappe gotamo nÄ• ma \Ee II 492/ buddho uppajjissati, tasseva upaá¹-á¹-hÄ•
Ã±atvÄ• -

"icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, sabbameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• " ti ||

Ä• ha. kumÄ• ro taá¹ƒ sutvÄ• - "buddhÄ• nÄ• ma advejjhakathÄ• hontÄ«" ti dutiyadivasey
pattacÄ«varaá¹ƒ gahetvÄ• piá¹-á¹-hito piá¹-á¹-hito gacchanto viya ahosi. so tasmiá¹ƒ buddh
vassasatasahassaá¹ƒ dÄ• naá¹ƒ datvÄ• sagge nibbattitvÄ• kassapabuddhakÄ• lepi piá¹‡á
pattaggahaá¹‡atthaá¹ƒ uttarisÄ• á¹-akaá¹ƒ datvÄ• pÅ«jamakÄ• si. puna sagge nibbattitvÄ•
bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• aá¹-á¹-hannaá¹ƒ paccekabuddhÄ• naá¹ƒ paá¹‡á¹‡asÄ• lÄ• y
upaá¹-á¹-hapetvÄ• catÅ«hi paccayehi dasavassasahassÄ• ni upaá¹-á¹-hÄ• naá¹ƒ akÄ• si. e
pÄ• kaá¹-aá¹-á¹-hÄ• nÄ• ni.

kappasatasahassaá¹ƒ pana dÄ• naá¹ƒ dadamÄ• nova amhÄ• kaá¹ƒ bodhisattena saddhiá¹
cuto amitodanasakkassa gehe paá¹-isandhiá¹ƒ gahetvÄ• anupubbena katÄ• bhinikkhaman
paá¹-hamagamanena kapilavatthuá¹ƒ Ä• gantvÄ• tato nikkhamante bhagavati bhagavato p
rÄ• jakumÄ• resu pabbajitesu bhaddiyÄ• dÄ«hi saddhiá¹ƒ nikkhamitvÄ• bhagavato santike
Ä• yasmato puá¹‡á¹‡assa mantÄ• á¹‡iputtassa santike dhammakathaá¹ƒ sutvÄ• sotÄ• patt
3.83). evamesa Ä• yasmÄ• pubbÅ«panissayasampanno tassimÄ• ya pubbÅ«panissayasam
paá¹-iccasamuppÄ• do uttÄ• nako viya upaá¹-á¹-hÄ• si.

titthavÄ• sÄ• divaá¹‡á¹‡anÄ•

titthavÄ• soti \Ne II 74/ \Be II 83/ punappunaá¹ƒ garÅ«naá¹ƒ santike uggahaá¹‡asavanapar
vuccanti. so therassa ativiya parisuddho, tenÄ• pissÄ• yaá¹ƒ gambhÄ«ropi paá¹-iccasamupp
upaá¹-á¹-hÄ• si.

sotÄ• pannÄ• naÃ±ca nÄ• ma paccayÄ• kÄ• ro uttÄ• nakova hutvÄ• upaá¹-á¹-hÄ• ti, ayaÃ
bahussutÄ• naÃ±ca catuhatthe ovarake padÄ«pe jalamÄ• ne maÃ±capÄ«á¹-haá¹ƒ viya nÄ•
pÄ• kaá¹-o hoti, ayaÃ±ca Ä• yasmÄ• bahussutÄ• naá¹ƒ aggo hoti, bÄ• husaccÄ• nubhÄ• v
paccayÄ• kÄ• ro uttÄ• nako viya upaá¹-á¹-hÄ• si.

paá¹-iccasamuppÄ• dagambhÄ«ratÄ•

tattha atthagambhÄ«ratÄ• ya, dhammagambhÄ«ratÄ• ya, desanÄ• gambhÄ«ratÄ• ya, paá
Ä• kÄ• rehi paá¹-iccasamuppÄ• do gambhÄ«ro nÄ• ma.

tattha jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho gambhÄ«ro ... pe
avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho gambhÄ«roti ayaá¹ƒ __atthagambhÄ«ratÄ

avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho gambhÄ«ro ... pe0 ... jÄ• tiyÄ• jarÄ• mar
gambhÄ«roti ayaá¹ƒ __dhammagambhÄ«ratÄ• . _

katthaci sutte paá¹-iccasamuppÄ• do anulomato desiyati, katthaci paá¹-ilomato, katthaci an
katthaci majjhato paá¹-á¹-hÄ• ya anulomato vÄ• paá¹-ilomato vÄ• anulomapaá¹-ilomato vÄ
catusaá¹…khepo, katthaci dvisandhi tisaá¹…khepo, katthaci ekasandhi dvisaá¹…khepoti ay
__desanÄ• gambhÄ«ratÄ• . _

avijjÄ• ya pana aÃ±Ã±Ä• á¹‡aadassanasaccÄ• paá¹-ivedhaá¹-á¹-ho gambhÄ«ro, saá¹…khÄ
abhisaá¹…kharaá¹‡Ä• yÅ«hanasarÄ• gavirÄ• gaá¹-á¹-ho, viÃ±Ã±Ä• á¹‡assa
suÃ±Ã±ataabyÄ• pÄ• raasaá¹…kantipaá¹-isandhipÄ• tubhÄ• vaá¹-á¹-ho, nÄ• marÅ«passa
ekuppÄ• davinibbhogÄ• vinibbhoganamanaruppanaá¹-á¹-ho, saá¸·Ä• yatanassa
adhipatilokadvÄ• rakkhettavisayibhÄ• vaá¹-á¹-ho \Ne II 75/, phassassa \Be II 84/
phusanasaá¹…ghaá¹-á¹-anasaá¹…gatisannipÄ• taá¹-á¹-ho, vedanÄ• ya
Ä• rammaá¹‡arasÄ• nubhavanasukhadukkhamajjhattabhÄ• vanijjÄ«vavedayitaá¹-á¹-ho, taá
abhinanditaajjhosÄ• nasaritÄ• latÄ• taá¹‡hÄ• nadÄ«taá¹‡hÄ• samuddaduppÅ«raá¹‡aá¹-á¹-
Ä• dÄ• naggahaá¹‡Ä• bhinivesaparÄ• mÄ• saduratikkamaá¹-á¹-ho, bhavassa
Ä• yÅ«hanÄ• bhisaá¹…kharaá¹‡ayonigatiá¹-hitinivÄ• sesu khipanaá¹-á¹-ho, jÄ• tiyÄ•
jÄ• tisaÃ±jÄ• tiokkantinibbattipÄ• tubhÄ• vaá¹-á¹-ho, jarÄ• maraá¹‡assa khayavayabhedavi
gambhÄ«roti. evaá¹ƒ yo avijjÄ• dÄ«naá¹ƒ sabhÄ• vo, yena paá¹-ivedhena avijjÄ• dayo sara
paá¹-ividdhÄ• honti; so gambhÄ«roti ayaá¹ƒ __paá¹-ivedhagambhÄ«ratÄ• _ti veditabbÄ• . s
uttÄ• nakÄ• viya upaá¹-á¹-hÄ• si. tena bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ ussÄ• den
ayaÃ±cettha \Ee II 494/ adhippÄ• yo - Ä• nanda, tvaá¹ƒ mahÄ• paÃ±Ã±o visadaÃ±Ä• á¹‡o,
paá¹-iccasamuppÄ• do uttÄ• nako viya khÄ• yati, tasmÄ• - "mayhameva nu kho esa uttÄ• n
udÄ• hu aÃ±Ã±esampÄ«" ti mÄ• evaá¹ƒ avacÄ• ti.

apasÄ• danÄ• vaá¹‡á¹‡anÄ•

yaá¹ƒ pana vuttaá¹ƒ - "apasÄ• dento" ti, tattha ayaá¹ƒ adhippÄ• yo - Ä• nanda, "atha ca pa
uttÄ• nakuttÄ• nako viya khÄ• yatÄ«" ti mÄ• hevaá¹ƒ avaca. yadi hi te esa uttÄ• nakuttÄ• n
tvaá¹ƒ attano dhammatÄ• ya sotÄ• panno nÄ• hosi, mayÄ• dinnanayeva á¹-hatvÄ• sotÄ• p
Ä• nanda, idaá¹ƒ nibbÄ• nameva gambhÄ«raá¹ƒ, paccayÄ• kÄ• ro pana tava uttÄ• nako jÄ•
kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-ighasaá¹ƒyojanaá¹ƒ, oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gÄ• nusa
cattÄ• ro kilese samugghÄ• á¹-etvÄ• sakadÄ• gÄ• miphalaá¹ƒ na sacchikarosi? teyeva aá¹

samugghÄ• á¹-etvÄ• anÄ• gÄ• miphalaá¹ƒ na sacchikarosi? rÅ«parÄ• gÄ• dÄ«ni paÃ±ca s
bhavarÄ• gÄ• nusayaá¹ƒ, mÄ• nÄ• nusayaá¹ƒ, avijjÄ• nusayanti ime aá¹-á¹-ha kilese samu
sacchikarosi?

kasmÄ• \Be II 85/ ca satasahassakappÄ• dhikaá¹ƒ ekaá¹ƒ asaá¹…khyeyyaá¹ƒ pÅ«ritapÄ•
sÄ• riputtamoggallÄ• nÄ• viya sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ nappaá¹-ivijjhasi? satasaha
asaá¹…khyeyyÄ• ni pÅ«ritapÄ• ramino paccekabuddhÄ• viya ca paccekabodhiÃ±Ä• á¹‡aá
te sabbathÄ• va esa uttÄ• nako hutvÄ• upaá¹-á¹-hÄ• ti, atha kasmÄ• satasahassakappÄ•
soá¸·asa vÄ• asaá¹…khyeyyÄ• ni pÅ«ritapÄ• ramino buddhÄ• viya sabbaÃ±Ã±utaÃ±Ã±Ä•
anatthikosi etehi visesÄ• dhigamehi, passa yÄ• vaÃ±ca te aparaddhaá¹ƒ, tvaá¹ƒ nÄ• ma sÄ
II 76/ á¹-hito atigambhÄ«raá¹ƒ paccayÄ• kÄ• raá¹ƒ - "uttÄ• nako me upaá¹-á¹-hÄ• tÄ«" ti va
vacanaá¹ƒ buddhÄ• naá¹ƒ kathÄ• ya paccanÄ«kaá¹ƒ hoti, na tÄ• disena nÄ• ma bhikkhunÄ
paccanÄ«kaá¹ƒ kathetabbanti yuttametaá¹ƒ.

nanu mayhaá¹ƒ, Ä• nanda, idaá¹ƒ paccayÄ• kÄ• raá¹ƒ paá¹-ivijjhituá¹ƒ vÄ• yamantasseva
cattÄ• ri asaá¹…khyeyyÄ• ni atikkantÄ• ni? paccayÄ• kÄ• raá¹ƒ paá¹-ivijjhanatthÄ• ya ca pa
nÄ• ma natthi, apÅ«ritapÄ• ramÄ« nÄ• ma natthi. paccayÄ• kÄ• raá¹ƒ \Ee II 495/ paá¹-ivijjh
nirussÄ• haá¹ƒ viya mÄ• rabalaá¹ƒ vidhamantassa ayaá¹ƒ mahÄ• pathavÄ« dvaá¹…gulama
paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ, majjhimayÄ• me dibbacakkhuá¹ƒ sampÄ• dentassa.
balavapaccÅ«sasamaye - "avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ navahi Ä• kÄ• rehi paccayo hotÄ«
dasasahassilokadhÄ• tu ayadaá¹‡á¸• akena Ä• koá¹-itakaá¹ƒsatÄ• laá¹ƒ viya viravasataá¹ƒ
muÃ±camÄ• nÄ• vÄ• tÄ• hate paduminipaá¹‡á¹‡e udakabindu viya kampittha. evaá¹ƒ gam
paá¹-iccasamuppÄ• do, gambhÄ«rÄ• vabhÄ• so ca. etassa Ä• nanda, dhammassa ananub

__etassa dhammassÄ• _ti etassa paccayadhammassa. __ananubodhÄ• _ti Ã±Ä• tapariÃ±
__appaá¹-ivedhÄ• _ti tÄ«raá¹‡appahÄ• napariÃ±Ã±Ä• vasena appaá¹-ivijjhanÄ• . __tantÄ•
Ä• kulakajÄ• tÄ• . yathÄ• nÄ• ma dunnikkhittaá¹ƒ mÅ«sikacchinnaá¹ƒ pesakÄ• rÄ• naá¹ƒ t
Ä• kulaá¹ƒ hoti, idaá¹ƒ aggaá¹ƒ idaá¹ƒ mÅ«lanti aggena vÄ• aggaá¹ƒ mÅ«lena vÄ• mÅ«la
hoti; evameva sattÄ• imasmiá¹ƒ paccayÄ• kÄ• re khalitÄ• Ä• kulÄ• byÄ• kulÄ• honti, na
taá¹ƒpaccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ. tattha tantaá¹ƒ paccattapurisakÄ• re á¹-hatvÄ•
kÄ• tuá¹ƒ, á¹-hapetvÄ• pana \Be II 86/ dve bodhisatte aÃ±Ã±e sattÄ• attano dhammatÄ• y
kÄ• tuá¹ƒ samatthÄ• nÄ• ma natthi. yathÄ• pana Ä• kulaá¹ƒ tantaá¹ƒ kaÃ±jiyaá¹ƒ datvÄ•
tattha guá¸·akajÄ• taá¹ƒ hoti gaá¹‡á¹-hibaddhaá¹ƒ, evamime sattÄ• paccayesu pakkhalitvÄ
kÄ• tuá¹ƒ asakkontÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-higatavasena Ä• kulakajÄ• tÄ• honti, gaá¹‡á¹
diá¹-á¹-higatanissitÄ• , sabbe paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ asakkontÄ• yeva.

__kulÄ• gaá¹‡á¹-hikajÄ• tÄ• _ti kulÄ• gaá¹‡á¹-hikaá¹ƒ vuccati pesakÄ• rakaÃ±jiyasuttaá¹ƒ.

tassÄ• kulÄ• vakotipi eke. yathÄ• hi tadubhayampi Ä• kulaá¹ƒ aggena vÄ• aggaá¹ƒ mÅ«le
samÄ• netuá¹ƒ dukkaranti purimanayeneva yojetabbaá¹ƒ.

__muÃ±japabbajabhÅ«tÄ• _ti \Ee II 496/ \Ne II 77/ muÃ±jatiá¹‡aá¹ƒ viya pabbajatiá¹‡aá¹ƒ v
yathÄ• tÄ• ni tiá¹‡Ä• ni koá¹-á¹-etvÄ• katarajju jiá¹‡á¹‡akÄ• le katthaci patitaá¹ƒ gahetvÄ•
idaá¹ƒ aggaá¹ƒ, idaá¹ƒ mÅ«lanti aggena vÄ• aggaá¹ƒ mÅ«lena vÄ• mÅ«laá¹ƒ samÄ• netu
paccattapurisakÄ• re á¹-hatvÄ• sakkÄ• bhaveyya ujuá¹ƒ kÄ• tuá¹ƒ, á¹-hapetvÄ• pana dve
attano dhammatÄ• ya paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ samatthÄ• nÄ• ma natthi. evan
ujuá¹ƒ kÄ• tuá¹ƒ asakkontÄ« diá¹-á¹-higatavasena gaá¹‡á¹-hikajÄ• tÄ• hutvÄ• apÄ• yaá¹ƒ
saá¹ƒsÄ• raá¹ƒ nÄ• tivattati.

tattha __apÄ• yo_ti nirayatiracchÄ• nayonipettivisayaasurakÄ• yÄ• . sabbepi hi te vaá¸• á¸•
abhÄ• vato - "apÄ• yo" ti vuccanti. tathÄ• dukkhassa gatibhÄ• vato __duggati. _ sukhasam
__vinipÄ• to. _ itaro pana -

"khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , __saá¹ƒsÄ• ro_ti pavuccatÄ«" ti ||

taá¹ƒ sabbampi nÄ• tivattati nÄ• tikkamati. atha kho cutito paá¹-isandhiá¹ƒ, paá¹-isandhito c
punappunaá¹ƒ cutipaá¹-isandhiyo gaá¹‡hantÄ• tÄ«su bhavesu catÅ«su yonÄ«su paÃ±casu
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su navasu sattÄ• vÄ• sesu mahÄ• samudde vÄ• tukkhittanÄ• vÄ•
ca paribbhamatiyeva \Be II 87/. iti sabbaá¹ƒ petaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹
veditabbaá¹ƒ.

paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ•

<96> idÄ• ni yasmÄ• idaá¹ƒ suttaá¹ƒ - "gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamupp
"tantÄ• kulakajÄ• tÄ• " ti ca dvÄ«hiyeva padehi Ä• baddhaá¹ƒ, tasmÄ• - "gambhÄ«ro cÄ• y
paá¹-iccasamuppÄ• do" ti iminÄ• tÄ• va anusandhinÄ• paccayÄ• kÄ• rassa gambhÄ«rabh
Ä• rabhanto __atthi idappaccayÄ• jarÄ• maraá¹‡a_ntiÄ• dimÄ• ha. tatrÄ• yamattho - imass
idappaccayo, tasmÄ• idappaccayÄ• atthi jarÄ• maraá¹‡aá¹ƒ, atthi nu kho jarÄ• maraá¹‡as
paccayÄ• jarÄ• maraá¹‡aá¹ƒ bhaveyyÄ• ti \Ee II 497/ evaá¹ƒ puá¹-á¹-hena satÄ• , Ä• nand
yathÄ• - "taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra" nti vutte á¹-hapanÄ«yattÄ• paÃ±hassa tuá¹‡hÄ« b
"abyÄ• katametaá¹ƒ \Ne II 78/ tathÄ• gatenÄ• " ti vÄ• vattabbaá¹ƒ hoti, evaá¹ƒ appaá¹-ipajj
"cakkhu sassataá¹ƒ asassata" nti vutte asassatanti ekaá¹ƒseneva vattabbaá¹ƒ hoti, evaá¹ƒ e
atthÄ«tissa vacanÄ«yaá¹ƒ. puna kiá¹ƒ paccayÄ• jarÄ• maraá¹‡aá¹ƒ, ko nÄ• ma so paccayo
hotÄ«ti vutte __jÄ• tipaccayÄ• jarÄ• maraá¹‡a_nti iccassa vacanÄ«yaá¹ƒ, evaá¹ƒ vattabba

esa nayo sabbapadesu.

__nÄ• marÅ«papaccayÄ• phasso_ti idaá¹ƒ pana yasmÄ• saá¸·Ä• yatanapaccayÄ• ti vutte
channaá¹ƒ vipÄ• kasamphassÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ hoti, idha ca "saá¸·Ä• yatanapacc
gahitampi agahitampi paccayuppannavisesaá¹ƒ phassassa ca saá¸·Ä• yatanato atirittaá¹ƒ a
visesapaccayaá¹ƒ dassetukÄ• mo, tasmÄ• vuttanti veditabbaá¹ƒ. iminÄ• pana vÄ• rena bh
paccayÄ• naá¹ƒ nidÄ• naá¹ƒ kathitaá¹ƒ. idaÃ±hi suttaá¹ƒ paccaye nijjaá¹-e niggumbe katvÄ
__mahÄ• nidÄ• na_nti vuccati.

<98> idÄ• ni tesaá¹ƒ tesaá¹ƒ paccayÄ• naá¹ƒ tathaá¹ƒ avitathaá¹ƒ anaÃ±Ã±athaá¹ƒ paccay
__jÄ• tipaccayÄ• jarÄ• maraá¹‡anti iti kho panetaá¹ƒ vutta_ntiÄ• dimÄ• ha. tattha __pariyÄ
__sabbenasabbaá¹ƒ sabbathÄ• sabba_nti nipÄ• tadvayametaá¹ƒ. tassattho - "sabbÄ• kÄ• n
\Be II 88/ sabbÄ• jÄ• ti nÄ• ma yadi na bhaveyyÄ• " ti. bhavÄ• dÄ«supi iminÄ• va nayena a
__kassacÄ«_ti aniyamavacanametaá¹ƒ, devÄ• dÄ«su yassa kassaci. __kimhicÄ«_ti idampi
kÄ• mabhavÄ• dÄ«su navasu bhavesu yattha katthaci. __seyyathida_nti aniyamitanikkhittaa
nipÄ• to, tassattho - "yaá¹ƒ vuttaá¹ƒ â€™kassaci kimhicÄ«â€™ ti, tassa te atthaá¹ƒ vibhajiss
naá¹ƒ vibhajanto - "devÄ• naá¹ƒ vÄ• devattÄ• yÄ• " tiÄ• dimÄ• ha. tattha __devÄ• naá¹ƒ vÄ
devÄ• naá¹ƒ devabhÄ• vÄ• ya khandhajÄ• ti, yÄ• ya khandhajÄ• tiyÄ• devÄ• "devÄ• " ti vu
jÄ• ti sabbena sabbaá¹ƒ nÄ• bhavissÄ• ti iminÄ• nayena sabbapadesu attho veditabbo. ett
upapattidevÄ• . __gandhabbÄ• _ti mÅ«lakhandhÄ• dÄ«su adhivatthadevatÄ• va. __yakkhÄ
keci nibbattasattÄ• . __pakkhino_ti ye keci aá¹-á¹-hipakkhÄ• vÄ• cammapakkhÄ• vÄ• lom
__sarÄ«sapÄ• _ti ye keci bhÅ«miyaá¹ƒ sarantÄ• gacchanti. __tesaá¹ƒ tesa_nti tesaá¹ƒ tesa
devagandhabbÄ• dÄ«naá¹ƒ. __tadatthÄ• yÄ• _ti devagandhabbÄ• dibhÄ• vÄ• ya. __jÄ• tin
jÄ• tiabhÄ• vÄ• ti attho.

__hetÅ«_tiÄ• dÄ«ni sabbÄ• nipi kÄ• raá¹‡avevacanÄ• ni eva. kÄ• raá¹‡aÃ±hi yasmÄ• atta
79/ pavattati, tasmÄ• "hetÅ«" ti vuccati. yasmÄ• taá¹ƒ phalaá¹ƒ nideti - "handa, naá¹ƒ gaá¹
viya tasmÄ• __nidÄ• naá¹ƒ. _ yasmÄ• phalaá¹ƒ tato samudeti uppajjati, taÃ±ca paá¹-icca e
__samudayo_ti ca __paccayo_ti ca vuccati. esa nayo sabbattha. api ca __yadidaá¹ƒ jÄ• tÄ«
nipÄ• to. tassa sabbapadesu liá¹…gÄ• nurÅ«pato attho veditabbo. idha pana - "yÄ• esÄ• j
jarÄ• maraá¹‡assa hi jÄ• ti upanissayakoá¹-iyÄ• paccayo hoti.

<99> bhavapade - "kimhicÄ«" ti iminÄ• okÄ• sapariggaho kato. tattha heá¹-á¹-hÄ• avÄ«cip
upari paranimmitavasavattideve antokaritvÄ• __kÄ• mabhavo_ veditabbo. ayaá¹ƒ nayo upa
kammabhave yujjati. so hi jÄ• tiyÄ• upanissayakoá¹-iyÄ• va paccayo hoti. upÄ• dÄ• napad
iminÄ• okÄ• sapariggahova katoti veditabbo.

<100> __upÄ• dÄ• napaccayÄ• _ \Be II 89/ __bhavo_ti ettha kÄ• mupÄ• dÄ• naá¹ƒ tiá¹‡á¹

tiá¹‡á¹‡aÃ±ca upapattibhavÄ• naá¹ƒ paccayo, tathÄ• sesÄ• nipÄ«ti upÄ• dÄ• napaccayÄ• nippariyÄ• yenettha dvÄ• dasa kammabhavÄ• labbhanti. tesaá¹ƒ upÄ• dÄ• nÄ• ni sahajÄ• upanissayakoá¹-iyÄ• pi paccayo.

<101> __rÅ«pataá¹‡hÄ• _ti rÅ«pÄ• rammaá¹‡e taá¹‡hÄ• . esa nayo saddataá¹‡hÄ• dÄ«su upÄ• dÄ• nassa sahajÄ• takoá¹-iyÄ• pi upanissayakoá¹-iyÄ• pi paccayo hoti.

<102> __esa paccayo taá¹‡hÄ• ya, yadidaá¹ƒ_ \Ee II 499/ __vedanÄ• _ti ettha vipÄ• kaved upanissayakoá¹-iyÄ• paccayo hoti, aÃ±Ã±Ä• aÃ±Ã±athÄ• pÄ«ti.

<103> ettÄ• vatÄ• pana bhagavÄ• vaá¹-á¹-amÅ«labhÅ«taá¹ƒ purimataá¹‡haá¹ƒ dassetvÄ piá¹-á¹-hiyaá¹ƒ paharitvÄ• kesesu vÄ• gahetvÄ• viravantaá¹ƒ viravantaá¹ƒ maggato okkam samudÄ• cÄ• rataá¹‡haá¹ƒ dassento - "iti kho panetaá¹ƒ, Ä• nanda, vedanaá¹ƒ paá¹-icca ta tattha __taá¹‡hÄ• _ti dve taá¹‡hÄ• esanataá¹‡hÄ• ca, esitataá¹‡hÄ• ca. yÄ• ya taá¹‡hÄ• ajapathasaá¹…kupathÄ• dÄ«ni paá¹-ipajjitvÄ• bhoge esati gavesati, ayaá¹ƒ __esanataá¹‡h esitesu gavesitesu paá¹-iladdhesu taá¹‡hÄ• , ayaá¹ƒ __esitataá¹‡hÄ• _ nÄ• ma. tadubhaya eva adhivacanaá¹ƒ. tasmÄ• \Ne II 80/ duvidhÄ• pesÄ• vedanaá¹ƒ paá¹-icca taá¹‡hÄ• nÄ• rÅ«pÄ• diÄ• rammaá¹‡apariyesanÄ• , sÄ• hi taá¹‡hÄ• ya sati hoti. __lÄ• bho_ti rÅ«pÄ• diÄ hi pariyesanÄ• ya sati hoti. __vinicchayo_ pana Ã±Ä• á¹‡ataá¹‡hÄ• diá¹-á¹-hivitakkavasena "sukhavinicchayaá¹ƒ jaÃ±Ã±Ä• , sukhavinicchayaá¹ƒ Ã±atvÄ• ajjhattaá¹ƒ sukhamanuyuÃ±j ayaá¹ƒ __Ã±Ä• á¹‡avinicchayo. _ "vinicchayoti dve vinicchayÄ• - taá¹‡hÄ• vinicchayo ca di ti (Nidd I 102). evaá¹ƒ Ä• gatÄ• ni aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni __taá¹‡hÄ• vinicchayo diá¹-á¹-hiyo __diá¹-á¹-hivinicchayo. _ "chando kho, devÄ• naminda, vitakkanidÄ• no" ti (DN pana sutte idha vinicchayoti vutto vitakkoyeva Ä• gato. lÄ• bhaá¹ƒ labhitvÄ• hi iá¹-á¹-hÄ• ni sundarÄ• sundaraÃ±ca vitakkeneva vinicchinÄ• ti \Be II 90/ - "ettakaá¹ƒ me rÅ«pÄ• rammaá ettakaá¹ƒ saddÄ• diÄ• rammaá¹‡atthÄ• ya, ettakaá¹ƒ mayhaá¹ƒ bhavissati, ettakaá¹ƒ paras paribhuÃ±jissÄ• mi, ettakaá¹ƒ nidahissÄ• mÄ«" ti. tena vuttaá¹ƒ - "lÄ• bhaá¹ƒ paá¹-icca vinic

__chandarÄ• go_ti evaá¹ƒ akusalavitakkena vitakkitavatthusmiá¹ƒ dubbalarÄ• go ca balava idaÃ±hi idha taá¹‡hÄ• . __chando_ti dubbalarÄ• gassÄ• dhivacanaá¹ƒ. __ajjhosÄ• na_nti al balavasanniá¹-á¹-hÄ• naá¹ƒ. __pariggaho_ti taá¹‡hÄ• diá¹-á¹-havasena pariggahaá¹‡akaraá parehi sÄ• dhÄ• raá¹‡abhÄ• vassa asahanatÄ• . tenevassa porÄ• á¹‡Ä• evaá¹ƒ \Ee II 500/ "idaá¹ƒ acchariyaá¹ƒ mayhameva hotu, mÄ• aÃ±Ã±esaá¹ƒ acchariyaá¹ƒ hotÅ«ti pavattattÄ• ti. __Ä• rakkho_ti dvÄ• rapidahanamaÃ±jÅ«sagopanÄ• divasena suá¹-á¹-hu rakkhaá¹‡aá¹ƒ. __adhikaraá¹‡aá¹ƒ, _ kÄ• raá¹‡assetaá¹ƒ nÄ• maá¹ƒ. __Ä• rakkhÄ• dhikaraá¹‡a_nti bhÄ• v Ä• rakkhahetÅ«ti attho. daá¹‡á¸• Ä• dÄ• nÄ• dÄ«su paranisedhanatthaá¹ƒ daá¹‡á¸• assa Ä __daá¹‡á¸• Ä• dÄ• naá¹ƒ. _ ekato dhÄ• rÄ• dino satthassa Ä• dÄ• naá¹ƒ __satthÄ• dÄ• naá vÄ• cÄ• kalahopi. purimo purimo virodho __viggaho. _ pacchimo pacchimo __vivÄ• do. _ tu

agÄ• ravavacanaá¹ƒ __tuvaá¹ƒtuvaá¹ƒ. _

<112> idÄ• ni paá¹-ilomanayenÄ• pi taá¹ƒsamudÄ• cÄ• rataá¹‡haá¹ƒ dassetuá¹ƒ puna - "Ä
Ä• rabhanto desanaá¹ƒ nivattesi. tattha __kÄ• mataá¹‡hÄ• _ti paÃ±cakÄ• maguá¹‡ikarÄ• g
rÅ«pÄ• ditaá¹‡hÄ• . __bhavataá¹‡hÄ• _ti sassatadiá¹-á¹-hisahagato rÄ• go. __vibhavataá¹‡
ucchedadiá¹-á¹-hisahagato rÄ• go. __ime dve dhammÄ• _ti vaá¹-á¹-amÅ«lataá¹‡hÄ• ca sa
dve dhammÄ• . __dvayenÄ• _ti taá¹‡hÄ• lakkhaá¹‡avasena ekabhÄ• vaá¹ƒ gatÄ• pi vaá¹-á
dvÄ«hi koá¹-á¹-hÄ• sehi vedanÄ• ya ekasamosaraá¹‡Ä• bhavanti, vedanÄ• paccayena ek
samosaraá¹‡aá¹ƒ osaraá¹‡asamosaraá¹‡aá¹ƒ, sahajÄ• tasamosaraá¹‡aá¹ƒ, paccayasamos
\Ne II 81/ kho sabbÄ• ni tÄ• ni kÄ• masamosaraá¹‡Ä• ni bhavantÄ«" ti idaá¹ƒ __osaraá¹‡as
"chandamÅ«lakÄ• , Ä• vuso, ete dhammÄ• phassasamudayÄ• vedanÄ• samosaraá¹‡Ä• "
__sahajÄ• tasamosaraá¹‡aá¹ƒ_ nÄ• ma. "dvayena vedanÄ• ya ekasamosaraá¹‡Ä• " ti idaá
__paccayasamosaraá¹‡a_nti veditabbaá¹ƒ.

<113> __cakkhusamphasso_ti \Be II 91/ Ä• dayo sabbe vipÄ• kaphassÄ• yeva. tesu á¹-hap
lokuttaravipÄ• kaphasse avasesÄ• dvattiá¹ƒsa phassÄ• honti. __yadidaá¹ƒ phasso_ti ettha
vedanÄ• ya paccayo hoti.

<114> __yehi, Ä• nanda, Ä• kÄ• rehÄ«_tiÄ• dÄ«su Ä• kÄ• rÄ• vuccanti vedanÄ• dÄ«naá¹
asadisasabhÄ• vÄ• . teyeva sÄ• dhukaá¹ƒ dassiyamÄ• nÄ• taá¹ƒ taá¹ƒ lÄ«namatthaá¹ƒ ga
tassa saÃ±jÄ• nanahetuto __nimittÄ• ni. _ tathÄ• tathÄ• uddisitabbato __uddesÄ• _ \Ee II
attho - "Ä• nanda, yehi Ä• kÄ• rehi ... pe0 ... yehi uddesehi nÄ• makÄ• yassa nÄ• masamÅ«
esÄ• ca vedanÄ• ya vedayitÄ• kÄ• re vedayitaliá¹…ge vedayitanimitte vedanÄ• ti uddese s
saÃ±jÄ• nanÄ• kÄ• re saÃ±jÄ• nanaliá¹…ge saÃ±jÄ• nananimitte saÃ±Ã±Ä• ti uddese sati,
cetanÄ• liá¹…ge cetanÄ• nimitte cetanÄ• ti uddese sati, viÃ±Ã±Ä• á¹‡assa vijÄ• nanÄ• kÄ•
vijÄ• nananimitte viÃ±Ã±Ä• á¹‡anti uddese sati - â€™ayaá¹ƒ nÄ• makÄ• yoâ€™ ti nÄ• mak
nÄ• makÄ• yappaÃ±Ã±attihetÅ«su vedanÄ• dÄ«su Ä• kÄ• rÄ• dÄ«su asati api nu kho rÅ«p
paÃ±Ã±Ä• yetha? yvÄ• yaá¹ƒ cattÄ• ro khandhe vatthuá¹ƒ katvÄ• manodvÄ• re adhivacan
manosamphasso uppajjati, api nu kho so rÅ«pakÄ• ye paÃ±Ã±Ä• yetha, paÃ±ca pasÄ• de
uppajjeyyÄ• " ti. atha Ä• yasmÄ• Ä• nando ambarukkhe asati jamburukkhato ambapakkass
rÅ«pakÄ• yato tassa uppattiá¹ƒ asampaá¹-icchanto __no hetaá¹ƒ bhante_ti Ä• ha.

dutiyapaÃ±he ruppanÄ• kÄ• raruppanaliá¹…garuppananimittavasena rÅ«panti uddesavase
veditabbo. __paá¹-ighasamphasso_ti sappaá¹-ighaá¹ƒ rÅ«pakkhandhaá¹ƒ vatthuá¹ƒ katvÄ•
idhÄ• pi thero jamburukkhe asati ambarukkhato jambupakkassa uppattiá¹ƒ viya nÄ• makÄ•
asampaá¹-icchanto "no hetaá¹ƒ bhante" ti Ä• ha.

tatiyapaÃ±ho \Ne II 82/ \Be II 92/ ubhayavaseneva vutto. tatra thero Ä• kÄ• se ambajambu

viya nÄ• marÅ«pÄ• bhÄ• ve dvinnampi phassÄ• naá¹ƒ uppattiá¹ƒ asampaá¹-icchanto "no h

evaá¹ƒ dvinnaá¹ƒ phassÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ paccayaá¹ƒ dassetvÄ• idÄ• ni dvinnampi
nÄ• marÅ«papaccayataá¹ƒ dassetuá¹ƒ - "yehi Ä• nanda Ä• kÄ• rehÄ«" ti catutthaá¹ƒ paÃ±h
nÄ• marÅ«pa_nti yaá¹ƒ idaá¹ƒ nÄ• marÅ«paá¹ƒ, yaá¹ƒ idaá¹ƒ chasupi dvÄ• resu nÄ• marÅ
paccayoti attho. cakkhudvÄ• rÄ• dÄ«su hi cakkhÄ• dÄ«ni ceva rÅ«pÄ• rammaá¹‡Ä• dÄ«ni
khandhÄ• nÄ• manti evaá¹ƒ paÃ±cavidhopi so phasso nÄ• marÅ«papaccayÄ• va \Ee II 502
hadayavatthuÃ±ceva yaÃ±ca rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, idaá¹ƒ rÅ«paá¹ƒ. sampayutta
arÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, idaá¹ƒ arÅ«paá¹ƒ nÄ• ma. evaá¹ƒ manosamphassopi nÄ
veditabbo. nÄ• marÅ«paá¹ƒ panassa bahudhÄ• paccayo hoti.

<115> __na okkamissathÄ• _ti pavisitvÄ• pavattamÄ• naá¹ƒ viya paá¹-isandhivasena na v
__samuccissathÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡e asati api nu kho suddhaá¹ƒ avasesaá¹ƒ n
antomÄ• tukucchismiá¹ƒ kalalÄ• dibhÄ• vena samuccitaá¹ƒ missakabhÅ«taá¹ƒ hutvÄ• vatti
vokkamissathÄ• _ti paá¹-isandhivasena okkamitvÄ• cutivasena vokkamissatha, nirujjhissat
nirodho na tasseva cittassa nirodhena, na tato dutiyatatiyÄ• naá¹ƒ nirodhena hoti. paá¹-isan
saddhiá¹ƒ samuá¹-á¹-hitÄ• ni samatiá¹ƒsa kammajarÅ«pÄ• ni nibbattanti. tesu pana á¹-hites
bhavaá¹…gacittÄ• ni uppajjitvÄ• nirujjhanti. etasmiá¹ƒ antare gahitapaá¹-isandhikassa dÄ•
vÄ• panassa antarÄ• yo natthi. ayaÃ±hi __anokÄ• so_ nÄ• ma. sace pana paá¹-isandhicitt
samuá¹-á¹-hitarÅ«pÄ• ni sattarasamassa bhavaá¹…gassa paccayaá¹ƒ dÄ• tuá¹ƒ sakkonti, p
ghaá¹-iyati. sace pana na sakkonti, pavatti nappavattati, paveá¹‡Ä« na ghaá¹-iyati, __vokka
taá¹ƒ sandhÄ• ya "okkamitvÄ• vokkamissathÄ• " ti vuttaá¹ƒ.

__itthattÄ• yÄ• _ti itthabhÄ• vÄ• ya, evaá¹ƒ paripuá¹‡á¹‡apaÃ±cakkhandhabhÄ• vÄ• yÄ• ti
mandassa bÄ• lasseva santassa. __vocchijjissathÄ• _ti upacchijjissatha \Be II 93/ __vuá¸• a
vepulla_nti viÃ±Ã±Ä• á¹‡e upacchinne suddhaá¹ƒ nÄ• marÅ«pameva uá¹-á¹-hahitvÄ• paá¹
vuá¸• á¸• hiá¹ƒ, majjhimavayavasena virÅ«á¸·hiá¹ƒ, pacchimavayavasena vepullaá¹ƒ api nu
dasavassavÄ«sativassavassasatavassasahassasampÄ• panena \Ne II 83/ vÄ• api nu kho
vepullaá¹ƒ Ä• pajjissathÄ• ti attho.

__tasmÄ• tihÄ• nandÄ• _ti yasmÄ• mÄ• tukucchiyaá¹ƒ paá¹-isandhiggahaá¹‡epi \Ee II 503
nikkhamanepi, pavattiyaá¹ƒ dasavassÄ• dikÄ• lepi viÃ±Ã±Ä• á¹‡amevassa paccayo, tasmÄ
nÄ• marÅ«passa, yadidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. yathÄ• hi rÄ• jÄ• attano parisaá¹ƒ niggaá¹
"tvaá¹ƒ uparÄ• jÄ• , tvaá¹ƒ senÄ• patÄ«ti kena kato nanu mayÄ• kato, sace hi mayi akaron
dhammatÄ• ya uparÄ• jÄ• vÄ• senÄ• pati vÄ• bhaveyyÄ• si, jÄ• neyyÄ• ma vo bala" nti; e
nÄ• marÅ«passa paccayo hoti. atthato evaá¹ƒ nÄ• marÅ«paá¹ƒ vadati viya "tvaá¹ƒ nÄ• maá
nÄ• marÅ«paá¹ƒ nÄ• mÄ• ti kena kataá¹ƒ, nanu mayÄ• kataá¹ƒ, sace hi mayi purecÄ• rike
paá¹-isandhiá¹ƒ agaá¹‡hante tvaá¹ƒ nÄ• maá¹ƒ vÄ• rÅ«paá¹ƒ vÄ• nÄ• marÅ«paá¹ƒ vÄ• b

bala" nti. taá¹ƒ panetaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«passa bahudhÄ• paccayo hoti.

<116> __dukkhasamudayasambhavo_ti dukkharÄ• sisambhavo. __yadidaá¹ƒ nÄ• marÅ«pa
eseva hetu esa paccayo. yathÄ• hi rÄ• japurisÄ• rÄ• jÄ• naá¹ƒ niggaá¹‡hanto evaá¹ƒ vade
kena kato, nanu mayÄ• kato, sace hi mayi uparÄ• jaá¹-á¹-hÄ• ne, mayi senÄ• patiá¹-á¹-hÄ•
ekakova rÄ• jÄ• bhaveyyÄ• si, passeyyÄ• ma te rÄ• jabhÄ• va" nti; evameva nÄ• marÅ«pa
viÃ±Ã±Ä• á¹‡aá¹ƒ vadati viya "tvaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡anti kena kataá¹ƒ, nanu amh
tvaá¹ƒ tayo khandhe hadayavatthuÃ±ca anissÄ• ya paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma
paá¹-isandhiviÃ±Ã±Ä• á¹‡abhÄ• va" nti. taÃ±ca panetaá¹ƒ nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡as

__ettÄ• vatÄ• kho_ti viÃ±Ã±Ä• á¹‡e nÄ• marÅ«passa paccaye honte, nÄ• marÅ«pe viÃ±Ã
dvÄ«su aÃ±Ã±amaÃ±Ã±apaccayavasena pavattesu ettakena \Be II 94/ jÄ• yetha vÄ• ... pe
jÄ• tiÄ• dayo paÃ±Ã±Ä• yeyyuá¹ƒ aparÄ• paraá¹ƒ vÄ• cutipaá¹-isandhiyoti.

__adhivacanapatho_ti "sirivaá¸• á¸• hako dhanavaá¸• á¸• hako" tiÄ• dikassa atthaá¹ƒ adisv
adhikicca pavattassa vohÄ• rassa patho. __niruttipatho_ti saratÄ«ti sato, sampajÄ• nÄ• tÄ«
sampajÄ• notiÄ• dikassa \Ee II 504/ kÄ• raá¹‡Ä• padesavasena pavattassa vohÄ• rassa pa
"paá¹‡á¸• ito \Ne II 84/ byatto medhÄ• vÄ« nipuá¹‡o kataparappavÄ• do" tiÄ• dikassa nÄ• n
pavattassa vohÄ• rassa patho. iti tÄ«hi padehi adhivacanÄ• dÄ«naá¹ƒ vatthubhÅ«tÄ• khan
__paÃ±Ã±Ä• vacara_nti paÃ±Ã±Ä• ya avacaritabbaá¹ƒ jÄ• nitabbaá¹ƒ. __vaá¹-á¹-aá¹ƒ vatta
saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ vattati. __itthatta_nti itthaá¹ƒbhÄ• vo, khandhapaÃ±cakassetaá¹ƒ n
__paÃ±Ã±Ä• panÄ• yÄ• _ti nÄ• mapaÃ±Ã±attatthÄ• ya. "vedanÄ• saÃ±Ã±Ä• " tiÄ• dinÄ• n
khandhapaÃ±cakampi ettÄ• vatÄ• paÃ±Ã±Ä• yatÄ«ti attho. __yadidaá¹ƒ nÄ• marÅ«paá¹ƒ s
idaá¹ƒ nÄ• marÅ«paá¹ƒ saha viÃ±Ã±Ä• á¹‡ena aÃ±Ã±amaÃ±Ã±apaccayatÄ• ya pavattati, e
idaÃ±hettha niyyÄ• titavacanaá¹ƒ.

attapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<117> iti bhagavÄ• - "gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamuppÄ• do, gambhÄ«
anusandhiá¹ƒ dassetvÄ• idÄ• ni "tantÄ• kulakajÄ• tÄ• " ti padassa anusandhiá¹ƒ dassento
tiÄ• dikaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __rÅ«piá¹ƒ vÄ• hi, Ä• nanda, parittaá¹ƒ attÄ• na_nt
avaá¸• á¸• hitaá¹ƒ kasiá¹‡animittaá¹ƒ attÄ• ti gaá¹‡hÄ• ti, so rÅ«piá¹ƒ parittaá¹ƒ paÃ±Ã±ape
nÄ• nÄ• kasiá¹‡alÄ• bhÄ« hoti, so taá¹ƒ kadÄ• ci nÄ«lo, kadÄ• ci pÄ«takoti paÃ±Ã±apeti. y
kasiá¹‡animittaá¹ƒ attÄ• ti gaá¹‡hÄ• ti, so rÅ«piá¹ƒ anantaá¹ƒ paÃ±Ã±apeti. yo vÄ• pana a
kasiá¹‡animittaá¹ƒ ugghÄ• á¹-etvÄ• nimittaphuá¹-á¹-hokÄ• saá¹ƒ vÄ• tattha pavatte cattÄ•
viÃ±Ã±Ä• á¹‡amattameva vÄ• attÄ• ti gaá¹‡hÄ• ti, so arÅ«piá¹ƒ parittaá¹ƒ paÃ±Ã±apeti. yo
nimittaá¹ƒ ugghÄ• á¹-etvÄ• nimittaphuá¹-á¹-hokÄ• saá¹ƒ vÄ• tattha pavatte cattÄ• ro khand
viÃ±Ã±Ä• á¹‡amattameva vÄ• attÄ• ti gaá¹‡hÄ• ti, so arÅ«piá¹ƒ anantaá¹ƒ paÃ±Ã±apeti.

<118> __tatrÄ• nandÄ• _ti \Be II 95/ ettha __tatrÄ• _ti tesu catÅ«su diá¹-á¹-higatikesu. __e
idÄ• neva, na ito paraá¹ƒ. ucchedavasenetaá¹ƒ vuttaá¹ƒ. __tatthabhÄ• viá¹ƒ vÄ• _ti tattha v
sassatavasenetaá¹ƒ vuttaá¹ƒ. __atathaá¹ƒ vÄ• pana santa_nti atathasabhÄ• vaá¹ƒ samÄ•
tathabhÄ• vÄ• ya. __upakappessÄ• mÄ«_ti sampÄ• dessÄ• mi. iminÄ• vivÄ• daá¹ƒ dasset
"sassatavÄ• dino attÄ• naá¹ƒ atathaá¹ƒ anucchedasabhÄ• vampi samÄ• naá¹ƒ tathatthÄ• y
ucchedasabhÄ• vÄ• ya upakappessÄ• mi, sassatavÄ• daÃ±ca jÄ• nÄ• petvÄ• ucchedavÄ•
cinteti. sassatavÄ• dÄ«pi "ucchedavÄ• dino attÄ• naá¹ƒ atathaá¹ƒ asassatasabhÄ• vampi s
sassatabhÄ• vÄ• ya upakappessÄ• mi, ucchedavÄ• daÃ±ca jÄ• nÄ• petvÄ• sassatavÄ• da
cinteti.

__evaá¹ƒ_ \Ne II 85/ __santaá¹ƒ kho_ti evaá¹ƒ samÄ• naá¹ƒ rÅ«piá¹ƒ parittaá¹ƒ attÄ• naá¹
attho. __rÅ«pi_nti rÅ«pakasiá¹‡alÄ• bhiá¹ƒ. __parittattÄ• nudiá¹-á¹-hi anusetÄ«_ti paritto att
diá¹-á¹-hi anuseti, sÄ• pana na valli viya ca latÄ• viya ca anuseti. appahÄ«naá¹-á¹-hena an
__iccÄ• laá¹ƒ vacanÄ• yÄ• _ti taá¹ƒ puggalaá¹ƒ evarÅ«pÄ• diá¹-á¹-hi anusetÄ«ti vattuá¹ƒ y
sabbattha.

__arÅ«pi_nti ettha pana arÅ«pakasiá¹‡alÄ• bhiá¹ƒ, arÅ«pakkhandhagocaraá¹ƒ vÄ• ti evam
ettÄ• vatÄ• lÄ• bhino cattÄ• ro, tesaá¹ƒ antevÄ• sikÄ• cattÄ• ro, takkikÄ• cattÄ• ro, tesaá
cattÄ• roti attato soá¸·asa diá¹-á¹-higatikÄ• dassitÄ• honti.

naattapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<119> evaá¹ƒ ye attÄ• naá¹ƒ paÃ±Ã±apenti, te dassetvÄ• idÄ• ni ye na paÃ±Ã±apenti, te
ca Ä• nandÄ• " tiÄ• dimÄ• ha. ke pana na paÃ±Ã±apenti? sabbe tÄ• va ariyapuggalÄ• na p
tipiá¹-akadharÄ• dvipiá¹-akadharÄ• ekapiá¹-akadharÄ• , antamaso ekanikÄ• yampi sÄ• dh
uggahitadhammakathikopi Ä• raddhavipassakopi puggalo, te na paÃ±Ã±apentiyeva. etesaÃ
paá¹-ibhÄ• gakasiá¹‡amicceva Ã±Ä• á¹‡aá¹ƒ hoti. arÅ«pakkhandhesu ca arÅ«pakkhandhÄ•

attasamanupassanÄ• vaá¹‡á¹‡anÄ•

<121> evaá¹ƒ \Be II 96/ ye na paÃ±Ã±apenti, te dassetvÄ• idÄ• ni ye te paÃ±Ã±apenti, te
diá¹-á¹-hivasena samanupassitvÄ• paÃ±Ã±apenti, sÄ• ca nesaá¹ƒ samanupassanÄ• vÄ«s
sakkÄ• yadiá¹-á¹-hiyÄ• appahÄ«nattÄ• hoti, tasmÄ• taá¹ƒ vÄ«sativatthukaá¹ƒ sakkÄ• yad
puna __kittÄ• vatÄ• ca Ä• nandÄ• _tiÄ• dimÄ• ha.

tattha __vedanaá¹ƒ vÄ• hÄ«_ti iminÄ• vedanÄ• kkhandhavatthukÄ• sakkÄ• yadiá¹-á¹-hi k
__appaá¹-isaá¹ƒvedano me attÄ• _ti iminÄ• rÅ«pakkhandhavatthukÄ• . __attÄ• me vediya

attÄ• _ti iminÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhavatthukÄ• \Ee II 506/. ida
vedanÄ• sampayuttattÄ• vediyati. etassa ca vedanÄ• dhammo avippayuttasabhÄ• vo.

<122> idÄ• ni \Ne II 86/ tattha dosaá¹ƒ dassento - "tatrÄ• nandÄ• " tiÄ• dimÄ• ha. tattha __
diá¹-á¹-higatikesu. __yasmiá¹ƒ, Ä• nanda, samaye_tiÄ• di yo yo yaá¹ƒ yaá¹ƒ vedanaá¹ƒ attÄ
tassa tassa attano kadÄ• ci bhÄ• vaá¹ƒ, kadÄ• ci abhÄ• vanti evamÄ• didosadassanatthaá¹

<123> aniccÄ• dÄ«su hutvÄ• abhÄ• vato __aniccÄ• . _ tehi tehi kÄ• raá¹‡ehi saá¹…gamm
__saá¹…khatÄ• . _ taá¹ƒ taá¹ƒ paccayaá¹ƒ paá¹-icca sammÄ• kÄ• raá¹‡eneva uppannÄ• ti
khayo_tiÄ• di sabbaá¹ƒ bhaá¹…gassa vevacanaá¹ƒ. yaÃ±hi bhijjati, taá¹ƒ khiyatipi vayatipi v
nirujjhatipi, tasmÄ• __khayadhammÄ• _tiÄ• di vuttaá¹ƒ.

__byagÄ• me_ti viagÄ• ti byagÄ• , vigato niruddho me attÄ• ti attho. kiá¹ƒ pana ekasseva
me attÄ• " ti hotÄ«ti, kiá¹ƒ pana na bhavissati? diá¹-á¹-higatikassa hi thusarÄ• simhi nikkhitta
niccalatÄ• nÄ• ma natthi, vanamakkaá¹-o viya aÃ±Ã±aá¹ƒ gaá¹‡hÄ• ti, aÃ±Ã±aá¹ƒ muÃ±ca
__aniccasukhadukkhavokiá¹‡á¹‡a_nti visesena taá¹ƒ taá¹ƒ vedanaá¹ƒ attÄ• ti samanupassa
sukhaÃ±ca dukkhaÃ±ca attÄ• naá¹ƒ samanupassati avisesena vedanaá¹ƒ attÄ• ti samanup
uppÄ• davayadhammaá¹ƒ \Be II 97/ attÄ• naá¹ƒ samanupassati. vedanÄ• hi tividhÄ• ceva
taÃ±cesa attÄ• ti samanupassati. iccassa anicco ceva attÄ• Ä• pajjati, ekakkhaá¹‡e ca bah
uppÄ• do. taá¹ƒ kho panesa aniccaá¹ƒ attÄ• naá¹ƒ anujÄ• nÄ• ti, na ekakkhaá¹‡e bahÅ«na
atthi. imamatthaá¹ƒ sandhÄ• ya - "tasmÄ• tihÄ• nanda, etenapetaá¹ƒ nakkhamati â€™veda
samanupassitu" nti vuttaá¹ƒ.

<124> __yattha panÄ• vuso_ti yattha suddharÅ«pakkhandhe sabbaso vedayitaá¹ƒ natthi. _
api nu kho tasmiá¹ƒ vedanÄ• virahite tÄ• lavaá¹‡á¹-e vÄ• vÄ• tapÄ• ne vÄ• asmÄ«ti evaá¹
attho. __tasmÄ• tihÄ• nandÄ• _ti yasmÄ• suddharÅ«pakkhandho uá¹-á¹-hÄ• ya ahamasmÄ
etaá¹ƒ nakkhamatÄ«ti attho. __api nu kho tattha ayamahamasmÄ«ti siyÄ• _ti api nu kho tes
vedanÄ• dhammesu tÄ«su khandhesu ekadhammopi ayaá¹ƒ nÄ• ma ahamasmÄ«ti evaá¹ƒ
vedanÄ• nirodhÄ• saheva vedanÄ• ya niruddhesu tesu tÄ«su khandhesu api nu kho ayama
vÄ• uppajjeyyÄ• ti attho. athÄ• yasmÄ• Ä• nando sasavisÄ• á¹‡assa tikhiá¹‡abhÄ• vaá¹ƒ
__no hetaá¹ƒ bhante_ti Ä• ha.

ettÄ• vatÄ• \Ne II 87/ kiá¹ƒ kathitaá¹ƒ hoti? vaá¹-á¹-akathÄ• kathitÄ• hoti. bhagavÄ• hi va
kathento katthaci avijjÄ• sÄ«sena kathesi, katthaci taá¹‡hÄ• sÄ«sena, katthaci diá¹-á¹-hisÄ«
"purimÄ• , bhikkhave, koá¹-i nappaÃ±Ã±Ä• yati avijjÄ• ya, â€™ito pubbe avijjÄ• nÄ• hosi, a
samabhavÄ«â€™ ti. evaÃ±cidaá¹ƒ, bhikkhave, vuccati. atha ca pana paÃ±Ã±Ä• yati idappa
10.61) evaá¹ƒ avijjÄ• sÄ«sena kathitÄ• . "purimÄ• , bhikkhave, koá¹-i nappaÃ±Ã±Ä• yati bha
pubbe bhavataá¹‡hÄ• nÄ• hosi, atha pacchÄ• samabhavÄ«â€™ ti. evaÃ±cidaá¹ƒ, bhikkha

paÃ±Ã±Ä• yati idappaccayÄ• bhavataá¹‡hÄ• " ti (AN III 10.62) evaá¹ƒ taá¹‡hÄ• sÄ«sena k
bhikkhave, koá¹-i nappaÃ±Ã±Ä• yati bhavadiá¹-á¹-hiyÄ• , â€™ito pubbe bhavadiá¹-á¹-hi nÄ•
samabhavÄ«â€™ ti, evaÃ±cidaá¹ƒ, bhikkhave, vuccati. atha ca pana paÃ±Ã±Ä• yati idappa
ti evaá¹ƒ diá¹-á¹-hisÄ«sena kathitÄ• . idhÄ• pi diá¹-á¹-hisÄ«seneva kathitÄ• .

diá¹-á¹-higatiko \Be II 98/ hi sukhÄ• divedanaá¹ƒ attÄ• ti gahetvÄ• ahaá¹…kÄ• ramamaá¹…
sabbabhavayonigati - viÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu tato tato cavitvÄ• tattha tattha
mahÄ• samudde vÄ• tukkhittanÄ• vÄ• viya satataá¹ƒ samitaá¹ƒ paribbhamati, vaá¹-á¹-ato s
na sakkoti.

<126> iti bhagavÄ• paccayÄ• kÄ• ramÅ«á¸·hassa diá¹-á¹-higatikassa ettakena kathÄ• mag
idÄ• ni vivaá¹-á¹-aá¹ƒ kathento __yato kho pana, Ä• nanda, bhikkhÅ«_tiÄ• dimÄ• ha.

taÃ±ca pana vivaá¹-á¹-akathaá¹ƒ bhagavÄ• desanÄ• su kusalattÄ• vissaá¹-á¹-hakammaá¹
navakammÄ• divasena vikkhittapuggalaá¹ƒ anÄ• masitvÄ• kÄ• rakassa satipaá¹-á¹-hÄ• na
Ä• rabhanto __neva vedanaá¹ƒ attÄ• naá¹ƒ samanupassatÄ«_tiÄ• dimÄ• ha. evarÅ«po hi b
rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re vÄ• santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ a
sammasanaá¹ƒ. dukkhato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ. anattato vavatthapeti, ekaá
nayena vuttassa sammasanaÃ±Ä• á¹‡assa vasena sabbadhammesu pavattattÄ• neva ved
aÃ±Ã±aá¹ƒ, so evaá¹ƒ asamanupassanto na kiÃ±ci loke upÄ• diyatÄ«ti khandhalokÄ• dibhe
dhammesu kiÃ±ci ekadhammampi attÄ• ti vÄ• attaniyanti vÄ• na upÄ• diyati.

__anupÄ• diyaá¹ƒ_ \Ne II 88/ __na paritassatÄ«_ti anupÄ• diyanto taá¹‡hÄ• diá¹-á¹-himÄ•
paritassati. __aparitassa_nti aparitassamÄ• no. __paccattaá¹ƒyeva parinibbÄ• yatÄ«_ti atta
kilesaparinibbÄ• nena parinibbÄ• yati. evaá¹ƒ parinibbutassa panassa paccavekkhaá¹‡Ä• p
__khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• di vuttaá¹ƒ.

__iti sÄ• diá¹-á¹-hÄ«_ti yÄ• tathÄ• vimuttassa arahato diá¹-á¹-hi, sÄ• evaá¹ƒ diá¹-á¹-hi. "iti
tipi pÄ• á¹-ho. yo tathÄ• vimutto arahÄ• , evamassa diá¹-á¹-hÄ«ti attho. __tadakalla_nti taá¹
kasmÄ• ? evaÃ±hi sati - "arahÄ• na kiÃ±ci jÄ• nÄ• tÄ«" ti vuttaá¹ƒ bhaveyya, evaá¹ƒ Ã±atv
arahantaá¹ƒ "na kiÃ±ci jÄ• nÄ• tÄ«" ti vattuá¹ƒ \Be II 99/ na yuttaá¹ƒ. teneva catunnampi na
"taá¹ƒ kissa hetÅ«" tiÄ• dimÄ• ha.

tattha __yÄ• vatÄ• Ä• nanda adhivacana_nti yattako adhivacanasaá¹…khÄ• to vohÄ• ro a
adhivacanapatho_ti yattako adhivacanassa patho, khandhÄ• Ä• yatanÄ• ni dhÄ• tuyo vÄ•
__paÃ±Ã±Ä• vacara_nti paÃ±Ã±Ä• ya avacaritabbaá¹ƒ khandhapaÃ±cakaá¹ƒ. __tadabhiÃ±
ettakena bhagavatÄ• kiá¹ƒ dassitaá¹ƒ? tantÄ• kulapadasseva anusandhi dassito.

sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitivaá¹‡á¹‡anÄ•

<127> idÄ• ni yo - "na paÃ±Ã±apetÄ«" ti vutto, so yasmÄ• gacchanto gacchanto ubhatobh
yo ca - "na samanupassatÄ«" ti vutto, so yasmÄ• gacchanto gacchanto paÃ±Ã±Ä• vimutto
heá¹-á¹-hÄ• vuttÄ• naá¹ƒ dvinnaá¹ƒ bhikkhÅ«naá¹ƒ nigamanaÃ±ca nÄ• maÃ±ca dassetuá¹
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_tiÄ• dimÄ• ha.

tattha __sattÄ• _ti paá¹-isandhivasena vuttÄ• , Ä• rammaá¹‡avasena saá¹…gÄ«tisutte (DN
Ä• gamissanti. viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati etthÄ• ti \Ee II 509/ __viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti,
viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __dve ca Ä• yatanÄ• nÄ«_ti dve niv
nivÄ• saá¹-á¹-hÄ• naÃ±hi idhÄ• yatananti adhippetaá¹ƒ. teneva vakkhati - "asaÃ±Ã±asattÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanameva dutiya" nti. kasmÄ• panetaá¹ƒ sabbaá¹ƒ gahita
vaá¹-á¹-apariyÄ• dÄ• natthaá¹ƒ. vaá¹-á¹-aÃ±hi na suddhaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitivasena suc
pariyÄ• dÄ• naá¹ƒ gacchati, bhavayonigatisattÄ• vÄ• savasena pana gacchati, tasmÄ• sab

idÄ• ni \Ne II 89/ anukkamena tamatthaá¹ƒ vibhajanto __katamÄ• sattÄ• _tiÄ• dimÄ• ha. ta
nidassanatthe nipÄ• to, yathÄ• manussÄ• ti attho. aparimÄ• á¹‡esu hi cakkavÄ• á¸·esu apa
manussÄ• naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena dvepi ekasadisÄ• natthi. yepi hi katth
vaá¹‡á¹‡ena vÄ• saá¹‡á¹-hÄ• nena vÄ• ekasadisÄ• honti, tesampi
Ä• lokitavilokitakathitahasitagamanaá¹-hÄ• nÄ• dÄ«hi viseso hotiyeva. tasmÄ• \Be II 100/ _
vuttÄ• . paá¹-isandhisaÃ±Ã±Ä• pana nesaá¹ƒ tihetukÄ• pi dvihetukÄ• pi ahetukÄ• pi honti,
__nÄ• nattasaÃ±Ã±ino_ti vuttÄ• . __ekacce ca devÄ• _ti cha kÄ• mÄ• vacaradevÄ• . tesu h
kesaÃ±ci pÄ«takÄ• divaá¹‡á¹‡o. saÃ±Ã±Ä• pana nesaá¹ƒ dvihetukÄ• pi tihetukÄ• pi honti,
ca vinipÄ• tikÄ• _ti catuapÄ• yavinimuttÄ• uttaramÄ• tÄ• yakkhinÄ«, piyaá¹…karamÄ• tÄ•
dhammaguttÄ• ti evamÄ• dikÄ• aÃ±Ã±e ca vemÄ• nikÄ• petÄ• . etesaÃ±hi
pÄ«taodÄ• takÄ• á¸·amaá¹…guracchavisÄ• mavaá¹‡á¹‡Ä• divasena ceva kisathÅ«larassac
hoti, manussÄ• naá¹ƒ viya dvihetukatihetukaahetukavasena saÃ±Ã±Ä• pi. te pana devÄ• v
kapaá¹‡amanussÄ• viya appesakkhÄ• , dullabhaghÄ• sacchÄ• danÄ• dukkhapÄ«á¸·itÄ• v
dukkhitÄ• juá¹‡hapakkhe sukhitÄ• honti, tasmÄ• sukhasamussayato vinipatitattÄ• __vinip
panettha tihetukÄ• tesaá¹ƒ dhammÄ• bhisamayopi hoti, piyaá¹…karamÄ• tÄ• hi yakkhinÄ«
anuruddhattherassa dhammaá¹ƒ sajjhÄ• yato sutvÄ• -

"mÄ• \Ee II 510/ saddamakari piyaá¹…kara, bhikkhu dhammapadÄ• ni bhÄ• sati.

api dhammapadaá¹ƒ vijÄ• niya, paá¹-ipajjema hitÄ• ya no siyÄ• .

pÄ• á¹‡esu ca saá¹ƒyamÄ• mase, sampajÄ• namusÄ• na bhaá¹‡Ä• mase.

sikkhema susÄ«lyamattano, api muccema pisÄ• cayoniyÄ• " ti || (SN I 2.40).

evaá¹ƒ puttakaá¹ƒ saÃ±Ã±Ä• petvÄ• taá¹ƒ divasaá¹ƒ sotÄ• pattiphalaá¹ƒ pattÄ• . uttaramÄ
dhammaá¹ƒ sutvÄ• va sotÄ• pannÄ• jÄ• tÄ• .

__brahmakÄ• yikÄ• _ti brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• no. __paá¹-hamÄ
paá¹-hamena jhÄ• nena abhinibbattÄ• . tesu brahmapÄ• risajjÄ• pana parittena abhinibbatt
tatiyo bhÄ• go Ä• yuppamÄ• á¹‡aá¹ƒ. brahmapurohitÄ• majjhimena, tesaá¹ƒ upaá¸• á¸• ha
\Ne II 90/ ca tesaá¹ƒ vipphÄ• rikataro hoti. mahÄ• brahmÄ• no paá¹‡Ä«tena, tesaá¹ƒ kappo
pana tesaá¹ƒ ativipphÄ• riko hoti. iti te kÄ• yassa nÄ• nattÄ• , paá¹-hamajjhÄ• navasena sa
__nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino_ti veditabbÄ• .

yathÄ• \Be II 101/ ca te, evaá¹ƒ catÅ«su apÄ• yesu sattÄ• . nirayesu hi kesaÃ±ci gÄ• vuta
aá¸• á¸• hayojanaá¹ƒ, kesaÃ±ci yojanaá¹ƒ attabhÄ• vo hoti, devadattassa pana yojanasatiko
keci khuddakÄ• , keci mahantÄ• . pettivisayepi keci saá¹-á¹-hihatthÄ• , keci sattatihatthÄ• , k
honti, keci suvaá¹‡á¹‡Ä• , keci dubbaá¹‡á¹‡Ä• honti. tathÄ• kÄ• lakaÃ±jikÄ• asurÄ• . api c
dÄ«ghapiá¹-á¹-hikapetÄ• nÄ• ma saá¹-á¹-hiyojanikÄ• pi honti. saÃ±Ã±Ä• pana sabbesamp
honti. iti Ä• pÄ• yikÄ• pi nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±inotveva saá¹…khyaá¹ƒ gacchanti.

__Ä• bhassarÄ• _ti daá¹‡á¸• aukkÄ• ya acci viya etesaá¹ƒ sarÄ«rato Ä• bhÄ• chijjitvÄ• ch
sarati vissaratÄ«ti Ä• bhassarÄ• . tesu paÃ±cakanayena dutiyatatiyajjhÄ• nadvayaá¹ƒ paritt
upapannÄ• __parittÄ• bhÄ• _ nÄ• ma honti, tesaá¹ƒ dve kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ. m
__appamÄ• á¹‡Ä• bhÄ• _ nÄ• ma honti, tesaá¹ƒ cattÄ• ro kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ. p
Ä• bhassarÄ• \Ee II 511/ nÄ• ma honti, tesaá¹ƒ aá¹-á¹-ha kappÄ• Ä• yuppamÄ• á¹‡aá¹ƒ. id
ukkaá¹-á¹-haparicchedavasena sabbepi te gahitÄ• . sabbesaÃ±hi tesaá¹ƒ kÄ• yo ekavipphÄ
avitakkavicÄ• ramattÄ• vÄ• avitakkaavicÄ• rÄ• vÄ• ti nÄ• nÄ• .

__subhakiá¹‡hÄ• _ti subhena okiá¹‡á¹‡Ä• vikiá¹‡á¹‡Ä• , subhena sarÄ«rappabhÄ• vaá¹‡á
etesaÃ±hi Ä• bhassarÄ• naá¹ƒ viya na chijjitvÄ• chijjitvÄ• pabhÄ• gacchati. paÃ±cakanay
parittamajjhimapaá¹‡Ä«tassa catutthajjhÄ• nassa vasena soá¸·asadvattiá¹ƒsacatusaá¹-á¹-hi
__parittasubhaappamÄ• á¹‡asubhasubhakiá¹‡hÄ• _ nÄ• ma hutvÄ• nibbattanti. iti sabbepi
catutthajjhÄ• nasaÃ±Ã±Ä• ya ekattasaÃ±Ã±ino cÄ• ti veditabbÄ• . __vehapphalÄ• pi_
catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitimeva bhajanti. __asaÃ±Ã±asattÄ• _ viÃ±Ã±Ä• á¹‡Ä• bhÄ• v
gacchanti, sattÄ• vÄ• sesu gacchanti.

__suddhÄ• vÄ• sÄ• _ vivaá¹-á¹-apakkhe á¹-hitÄ• na sabbakÄ• likÄ• , kappasatasahassam
buddhasuÃ±Ã±e loke nuppajjanti. soá¸·asakappasahassabbhantare buddhesu uppannesuy

dhammacakkappavattassa bhagavato khandhavÄ• raá¹-á¹-hÄ• nasadisÄ• honti. tasmÄ• n
na sattÄ• vÄ• saá¹ƒ \Ne II 91/ bhajanti. mahÄ• sÄ«vatthero pana - "na kho pana so sÄ• ripu
sulabharÅ«po \Be II 102/ yo mayÄ• anivutthapubbo iminÄ• dÄ«ghena addhunÄ• aÃ±Ã±at
(MN I 160) iminÄ• suttena suddhÄ• vÄ• sÄ• pi catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ catutthas
bhajantÄ«ti vadati, taá¹ƒ appaá¹-ibÄ• hiyattÄ• suttassa anuÃ±Ã±Ä• taá¹ƒ.

__sabbaso rÅ«pasaÃ±Ã±Ä• na_ntiÄ• dÄ«naá¹ƒ attho visuddhimagge vutto. nevasaÃ±Ã±Ä
yatheva saÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assapi sukhumattÄ• neva viÃ±Ã±Ä• á¹‡aá¹ƒ n
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su avatvÄ• Ä• yatanesu vuttaá¹ƒ.

<128> __tatrÄ• _ti tÄ• su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su. __taÃ±ca pajÄ• nÄ• tÄ«_ti taÃ±ca v
pajÄ• nÄ• ti. __tassÄ• ca samudaya_nti "avijjÄ• samudayÄ• rÅ«pasamudayo" tiÄ• dinÄ• (
samudayaÃ±ca pajÄ• nÄ• ti. __tassÄ• ca atthaá¹…gama_nti - "avijjÄ• nirodhÄ• \Ee II 512/
nayena tassÄ• atthaá¹…gamaÃ±ca pajÄ• nÄ• ti. __assÄ• da_nti yaá¹ƒ rÅ«paá¹ƒ paá¹-icca
viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa a
assÄ• daÃ±ca pajÄ• nÄ• ti. __Ä• dÄ«nava_nti yaá¹ƒ rÅ«paá¹ƒ ... pe0 ... yaá¹ƒ viÃ±Ã±Ä• á¹‡
vipariá¹‡Ä• madhammaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navoti, evaá¹ƒ tassÄ• Ä• dÄ«
__nissaraá¹‡a_nti yo rÅ«pasmiá¹ƒ ... pe0 ... yo viÃ±Ã±Ä• á¹‡e chandarÄ• gavinayo, chanda
viÃ±Ã±Ä• á¹‡assa nissaraá¹‡anti (SN II 2.26) evaá¹ƒ tassÄ• nissaraá¹‡aÃ±ca pajÄ• nÄ• ti.
yuttaá¹ƒ nu tena bhikkhunÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«
mamanti vÄ• abhinanditunti. etenupÄ• yena sabbattha veditabbo. yattha pana rÅ«paá¹ƒ na
khandhÄ• naá¹ƒ vasena, yattha viÃ±Ã±Ä• á¹‡aá¹ƒ natthi, tattha ekassa khandhassa vasena
Ä• hÄ• rasamudayÄ• Ä• hÄ• ranirodhÄ• ti idaÃ±cettha padaá¹ƒ yojetabbaá¹ƒ.

__yato kho, Ä• nanda, bhikkhÅ«_ti yadÄ• kho Ä• nanda, bhikkhu. __anupÄ• dÄ• vimutto_
aggahetvÄ• vimutto. __paÃ±Ã±Ä• vimutto_ti paÃ±Ã±Ä• ya vimutto. aá¹-á¹-ha vimokkhe asa
nÄ• makÄ• yassa ca rÅ«pakÄ• yassa ca appavattiá¹ƒ katvÄ• vimuttoti attho. so sukkhavipa
paá¹-hamajjhÄ• nÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ á¹-hatvÄ• arahattaá¹ƒ patto \Be II 103/ cÄ• t
cetaá¹ƒ - "katamo ca puggalo paÃ±Ã±Ä• vimutto? idhekacco puggalo na heva kho aá¹-á¹-ha
phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti, ayaá¹ƒ vu
paÃ±Ã±Ä• vimutto" ti (Pp 15).

aá¹-á¹-havimokkhavaá¹‡á¹‡anÄ•

<129> evaá¹ƒ \Ne II 92/ ekassa bhikkhuno nigamanaÃ±ca nÄ• maÃ±ca dassetvÄ• itarassa
ime_tiÄ• dimÄ• ha. tattha __vimokkho_ti kenaá¹-á¹-hena vimokkho? adhimuccanaá¹-á¹-hen
adhimuccanaá¹-á¹-ho nÄ• ma? paccanÄ«kadhammehi ca suá¹-á¹-hu muccanaá¹-á¹-ho, Ä• n
suá¹-á¹-hu muccanaá¹-á¹-ho, pituaá¹…ke vissaá¹-á¹-haá¹…gapaccaá¹…gassa dÄ• rakassa

aniggahitabhÄ• vena nirÄ• saá¹…katÄ• ya Ä• rammaá¹‡e pavattÄ«ti vuttaá¹ƒ hoti. ayaá¹ƒ p
513/ vimokkhe natthi, purimesu sabbesu atthi.

__rÅ«pÄ« rÅ«pÄ• ni passatÄ«_ti ettha ajjhattaá¹ƒ kesÄ• dÄ«su nÄ«lakasiá¹‡Ä• dÄ«su nÄ«
uppÄ• ditaá¹ƒ rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, tadassatthÄ«ti rÅ«pÄ«. __bahiddhÄ• rÅ«pÄ• ni
nÄ«lakasiá¹‡Ä• dÄ«ni rÅ«pÄ• ni jhÄ• nacakkhunÄ• passati. iminÄ• ajjhattabahiddhÄ• vatt
uppÄ• ditajjhÄ• nassa puggalassa cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ• ni. __ajjhatt
ajjhattaá¹ƒ na rÅ«pasaÃ±Ã±Ä«, attano kesÄ• dÄ«su anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti a
parikammaá¹ƒ katvÄ• bahiddhÄ• va uppÄ• ditajjhÄ• nassa puggalassa rÅ«pÄ• vacarajjhÄ•

__subhantveva adhimutto hotÄ«_ti iminÄ• suvisuddhesu nÄ«lÄ• dÄ«su vaá¹‡á¹‡akasiá¹‡e
tattha kiÃ±cÄ• pi antoappanÄ• yaá¹ƒ subhanti Ä• bhogo natthi, yo pana visuddhaá¹ƒ subha
kasiá¹‡amÄ• rammaá¹‡aá¹ƒ karitvÄ• viharati, so yasmÄ• subhanti adhimutto hotÄ«ti vatta
tasmÄ• evaá¹ƒ desanÄ• katÄ• . paá¹-isambhidÄ• magge pana - "kathaá¹ƒ subhantveva ad
idha bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... pe0 ... mettÄ
sattÄ• appaá¹-ikÅ«lÄ• honti. karuá¹‡Ä• , muditÄ• , upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ
... pe0 ... upekkhÄ• ya bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ«lÄ• \Be II 104/ honti. evaá¹ƒ subha
hotÄ«ti vimokkho" ti (Paá¹-is I 212) vuttaá¹ƒ.

__sabbaso rÅ«pasaÃ±Ã±Ä• na_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ visuddhima
aá¹-á¹-hamo vimokkho_ti ayaá¹ƒ catunnaá¹ƒ khandhÄ• naá¹ƒ sabbaso visuddhattÄ• vimutt
vimokkho nÄ• ma.

<130> __anuloma_nti \Ne II 93/ Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• . __paá¹-ilom
paá¹-á¹-hÄ• ya yÄ• va Ä• dito. __anulomapaá¹-iloma_nti idaá¹ƒ atipaguá¹‡attÄ• samÄ• pat
ito cito ca saÃ±caraá¹‡avasena vuttaá¹ƒ. __yatthicchaka_nti okÄ• saparidÄ«panaá¹ƒ, yattha
icchati. __yadicchaka_nti samÄ• pattidÄ«panaá¹ƒ, yaá¹ƒ yaá¹ƒ samÄ• pattiá¹ƒ icchati. __yÄ
addhÄ• napariccheddadÄ«panaá¹ƒ \Ee II 514/, yÄ• vatakaá¹ƒ addhÄ• naá¹ƒ icchati. __samÄ
samÄ• pattiá¹ƒ pavisati. __vuá¹-á¹-hÄ• tÄ«_ti tato uá¹-á¹-hÄ• ya tiá¹-á¹-hati.

__ubhatobhÄ• gavimutto_ti dvÄ«hi bhÄ• gehi vimutto, arÅ«pasamÄ• pattiyÄ• rÅ«pakÄ• ya
nÄ• makÄ• yato vimuttoti. vuttampi cetaá¹ƒ -

"accÄ« yathÄ• vÄ• tavegena khittÄ• , (upasivÄ• ti bhagavÄ•)

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto,

atthaá¹ƒ paleti na upeti saá¹…kha" nti || (Sn 1080).

so panesa ubhatobhÄ• gavimutto Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«su aÃ±Ã±atarato uá¹-á
anÄ• gÄ• mÄ« hutvÄ• nirodhÄ• uá¹-á¹-hÄ• ya arahattaá¹ƒ patto cÄ• ti paÃ±cavidho. keci p
rÅ«pÄ• vacaracatutthajjhÄ• nampi duvaá¹…gikaá¹ƒ upekkhÄ• sahagataá¹ƒ, arÅ«pÄ• vacara
rÅ«pÄ• vacaracatutthajjhÄ• nato uá¹-á¹-hÄ• ya arahattaá¹ƒ pattopi ubhatobhÄ• gavimutto" t

ayaá¹ƒ pana ubhatobhÄ• gavimuttapaÃ±ho heá¹-á¹-hÄ• lohapÄ• sÄ• de samuá¹-á¹-hahitvÄ
tipiá¹-akacÅ«á¸·asumanattherassa vaá¹‡á¹‡anaá¹ƒ nissÄ• ya cirena vinicchayaá¹ƒ patto \Be
kira therassa antevÄ• siko ekassa piá¹‡á¸• apÄ• tikassa mukhato taá¹ƒ paÃ±haá¹ƒ sutvÄ•
heá¹-á¹-hÄ• lohapÄ• sÄ• de amhÄ• kaá¹ƒ Ä• cariyassa dhammaá¹ƒ vaá¹‡á¹‡ayato na kena
bhante, thero avacÄ• ti? rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ kiÃ±cÄ• pi duvaá¹…gikaá¹ƒ upe
vikkhambheti, kilesÄ• naá¹ƒ pana Ä• sannapakkhe virÅ«hanaá¹-á¹-hÄ• ne samudÄ• carati.
paÃ±cavokÄ• rabhave nÄ«lÄ• dÄ«su aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ upanissÄ• ya samu
rÅ«pÄ• vacarajjhÄ• naÃ±ca taá¹ƒ Ä• rammaá¹‡aá¹ƒ na samatikkamati. tasmÄ• sabbaso rÅ
arÅ«pajjhÄ• navasena kilese vikkhambhetvÄ• arahattaá¹ƒ pattova ubhatobhÄ• gavimuttoti,
avaca. idaÃ±ca pana vatvÄ• idaá¹ƒ suttaá¹ƒ Ä• hari - "katamo ca puggalo ubhatobhÄ• gavi
aá¹-á¹-havimokkhe \Ee II 515/ \Ne II 94/ kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa d
parikkhÄ«á¹‡Ä• honti, ayaá¹ƒ vuccati puggalo ubhatobhÄ• gavimutto" ti (Pp 24).

__imÄ• ya ca Ä• nanda ubhatobhÄ• gavimuttiyÄ• _ti Ä• nanda ito ubhatobhÄ• gavimuttito.
uttÄ• namevÄ• ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• nidÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• parinibbÄ• nasuttavaá¹‡á¹‡anÄ•

<131> __evaá¹ƒ_ \Ee II 516/ \Ne II 95/ \Be II 106/ __me suta_nti mahÄ• parinibbÄ• nasutta
tatrÄ• yamanupubbapadavaá¹‡á¹‡anÄ• - __gijjhakÅ«á¹-e_ti gijjhÄ• tassa kÅ«á¹-esu vasiá¹
tassa kÅ«á¹-aá¹ƒ atthÄ«ti gijjhakÅ«á¹-o, tasmiá¹ƒ gijjhakÅ«á¹-e. __abhiyÄ• tukÄ• mo_ti abh
yÄ• tukÄ• mo. __vajjÄ«_ti vajjirÄ• jÄ• no. __evaá¹ƒmahiddhike_ti evaá¹ƒ mahatiyÄ• rÄ• jid
nesaá¹ƒ samaggabhÄ• vaá¹ƒ kathesi. __evaá¹ƒmahÄ• nubhÄ• ve_ti evaá¹ƒ mahantena Ä•
nesaá¹ƒ hatthisippÄ• dÄ«su katasikkhataá¹ƒ kathesi, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ - "sikkhitÄ•
licchavikumÄ• rakÄ• , susikkhitÄ• vatime licchavikumÄ• rakÄ• , yatra hi nÄ• ma sukhumen
asanaá¹ƒ atipÄ• tayissanti poá¹…khÄ• nupoá¹…khaá¹ƒ avirÄ• dhita" nti (SN III 5.1115). __u

ucchindissÄ• mi. __vinÄ• sessÄ• mÄ«_ti nÄ• sessÄ• mi, adassanaá¹ƒ pÄ• pessÄ• mi. __an
anayo, avaá¸• á¸• hiyÄ• etaá¹ƒ nÄ• maá¹ƒ. hitaÃ±ca sukhaÃ±ca viyassati vikkhipatÄ«ti bya
Ã±Ä• tipÄ• rijuÃ±Ã±Ä• dÄ«naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. __Ä• pÄ• dessÄ• mÄ«_ti pÄ• payissÄ•

iti kira so á¹-hÄ• nanisajjÄ• dÄ«su imaá¹ƒ yuddhakathameva katheti, gamanasajjÄ• hothÄ•
Ä• á¹‡Ä• peti. kasmÄ• ? gaá¹…gÄ• yaá¹ƒ kira ekaá¹ƒ paá¹-á¹-anagÄ• maá¹ƒ nissÄ• ya aá¸•
Ä• á¹‡Ä• , aá¸• á¸• hayojanaá¹ƒ licchavÄ«naá¹ƒ. ettha pana Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹
pabbatapÄ• dato mahagghabhaá¹‡á¸• aá¹ƒ otarati. taá¹ƒ sutvÄ• - "ajja yÄ• mi, sve yÄ• mÄ
saá¹ƒvidahantasseva licchavirÄ• jÄ• no samaggÄ• sammodamÄ• nÄ• puretaraá¹ƒ gantvÄ
ajÄ• tasattu pacchÄ• Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• \Ee II 517/ kujjhitvÄ• gacchati.
tatheva karonti. atha so balavÄ• ghÄ• tajÄ• to tadÄ• evamakÄ• si.

tato cintesi - "gaá¹‡ena saddhiá¹ƒ yuddhaá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ, ekopi moghappahÄ• ro
pana paá¹‡á¸• itena saddhiá¹ƒ mantetvÄ• karonto nipparÄ• dho hoti, paá¹‡á¸• ito ca satthÄ
natthi, satthÄ• ca avidÅ«re dhuravihÄ• re vasati, handÄ• haá¹ƒ pesetvÄ• pucchÄ• mi \Be I
koci attho bhavissati, satthÄ• tuá¹‡hÄ« bhavissati, anatthe pana sati kiá¹ƒ raÃ±Ã±o tattha g
vakkhatÄ«" ti. so vassakÄ• rabrÄ• hmaá¹‡aá¹ƒ pesesi. brÄ• hmaá¹‡o gantvÄ• bhagavato e
vuttaá¹ƒ - __ "atha kho rÄ• jÄ• ... pe0 ... Ä• pÄ• dessÄ• mÄ«" _ti.

rÄ• jaaparihÄ• niyadhammavaá¹‡á¹‡anÄ•

<134> __bhagavantaá¹ƒ bÄ«jayamÄ• no_ti thero vattasÄ«se á¹-hatvÄ• bhagavantaá¹ƒ bÄ
sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• natthi. bhagavÄ• brÄ• hmaá¹‡assa vacanaá¹ƒ sutvÄ• tena s
saddhiá¹ƒ mantetukÄ• mo __kinti te, Ä• nanda, suta_ntiÄ• dimÄ• ha. __abhiá¹‡haá¹ƒ sanni
tikkhattuá¹ƒ sannipatantÄ• pi antarantarÄ• sannipatantÄ• pi abhiá¹‡haá¹ƒ sannipÄ• tÄ• va.
hiyyopi sannipatimhÄ• , purimadivasampi sannipatimhÄ• , puna ajja kimatthaá¹ƒ sannipatitÄ
anÄ• pajjantÄ• sannipÄ• tabahulÄ• nÄ• ma honti. __yÄ• vakÄ«vaÃ±cÄ• _ti yattakaá¹ƒ kÄ•
vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«_ti - abhiá¹‡haá¹ƒ asannipatantÄ• hi disÄ•
sÄ• sanaá¹ƒ na suá¹‡anti, tato - "asukagÄ• masÄ«mÄ• vÄ• nigamasÄ«mÄ• vÄ• Ä• kulÄ•
pariyuá¹-á¹-hitÄ• " ti na jÄ• nanti, corÄ• pi "pamattÄ• rÄ• jÄ• no" ti Ã±atvÄ• gÄ• manigamÄ
janapadaá¹ƒ nÄ• senti. evaá¹ƒ rÄ• jÅ«naá¹ƒ parihÄ• ni hoti. abhiá¹‡haá¹ƒ sannipatantÄ• pa
pavattiá¹ƒ suá¹‡anti, tato balaá¹ƒ pesetvÄ• amittamaddanaá¹ƒ karonti, corÄ• pi - "appamat
sakkÄ• amhehi vaggabandhehi vicaritu" nti bhijjitvÄ• palÄ• yanti. evaá¹ƒ rÄ• jÅ«naá¹ƒ vud
- "vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• no parihÄ• nÄ«" ti. tattha __pÄ• a
icchitabbÄ• , avassaá¹ƒ bhavissatÄ«ti evaá¹ƒ daá¹-á¹-habbÄ• ti attho.

__samaggÄ• _tiÄ• dÄ«su sannipÄ• tabheriyÄ• niggatÄ• ya - "ajja me kiccaá¹ƒ atthi, maá¹.
vikkhepaá¹ƒ \Ee II 518/ karontÄ• na samaggÄ• sannipatanti nÄ• ma. bherisaddaá¹ƒ pana s

alaá¹…kariyamÄ• nÄ• pi vatthÄ• ni nivÄ• sentÄ• pi aá¸• á¸• habhuttÄ• vÄ• aá¸• á¸• hÄ• la
nivÄ• sayamÄ• nÄ• vÄ• sannipatantÄ• samaggÄ• sannipatanti nÄ• ma. sannipatitÄ• par
kattabbaá¹ƒ katvÄ• ekatova avuá¹-á¹-hahantÄ• \Be II 108/ na samaggÄ• vuá¹-á¹-hahanti n
vuá¹-á¹-hitesu hi ye paá¹-hamaá¹ƒ gacchanti, tesaá¹ƒ evaá¹ƒ hoti - "amhehi bÄ• hirakathÄ•
vinicchayakathÄ• bhavissatÄ«" ti. ekato vuá¹-á¹-hahantÄ• pana samaggÄ• vuá¹-á¹-hahant
"asukaá¹-á¹-hÄ• nesu gÄ• masÄ«mÄ• \Ne II 97/ vÄ• nigamasÄ«mÄ• vÄ• Ä• kulÄ• , corÄ
"ko gantvÄ• imaá¹ƒ amittamaddanaá¹ƒ karissatÄ«" ti vutte - "ahaá¹ƒ paá¹-hamaá¹ƒ, ahaá¹ƒ
gacchantÄ• pi samaggÄ• vuá¹-á¹-hahanti nÄ• ma. ekassa pana kammante osÄ«damÄ• ne
pesetvÄ• tassa kammantaá¹ƒ upatthambhayamÄ• nÄ• pi, Ä• gantukarÄ• jÄ• naá¹ƒ - "asuk
gehaá¹ƒ gacchatÅ«" ti avatvÄ• sabbe ekato saá¹…gaá¹‡hantÄ• pi, ekassa maá¹…gale vÄ•
pana tÄ• dise sukhadukkhe uppanne sabbe tattha sahÄ• yabhÄ• vaá¹ƒ gacchantÄ• pi sama
karonti nÄ• ma.

__apaÃ±Ã±atta_ntiÄ• dÄ«su pubbe akataá¹ƒ suá¹…kaá¹ƒ vÄ• baliá¹ƒ vÄ• daá¹‡á¸• aá¹ƒ
apaÃ±Ã±attaá¹ƒ paÃ±Ã±apenti nÄ• ma. porÄ• á¹‡apaveá¹‡iyÄ• Ä• gatameva pana anÄ• h
samucchindanti nÄ• ma. coroti gahetvÄ• dassite avicinitvÄ• va chejjabhejjaá¹ƒ anusÄ• sen
vajjidhammaá¹ƒ samÄ• dÄ• ya na vattanti nÄ• ma. tesaá¹ƒ apaÃ±Ã±attaá¹ƒ paÃ±Ã±apentÄ
pÄ«á¸·itÄ• manussÄ• - "atiupaddutamha, ko imesaá¹ƒ vijite vasissatÄ«" ti paccantaá¹ƒ pav
corasahÄ• yÄ• vÄ• hutvÄ• janapadaá¹ƒ paharanti. paÃ±Ã±attaá¹ƒ samucchindantÄ• naá¹
suá¹…kÄ• dÄ«ni agaá¹‡hantÄ• naá¹ƒ koso parihÄ• yati. tato hatthiassabalakÄ• yaorodhÄ•
vaá¹-á¹-aá¹ƒ alabhamÄ• nÄ• thÄ• mena balena parihÄ• yanti. te neva yuddhakkhamÄ• ho
porÄ• á¹‡aá¹ƒ vajjidhammaá¹ƒ samÄ• dÄ• ya avattantÄ• naá¹ƒ vijite manussÄ• - "amhÄ• k
bhÄ• taraá¹ƒ acoraá¹ƒyeva coroti \Ee II 519/ katvÄ• chindiá¹ƒsu bhindiá¹ƒsÅ«" ti kujjhitvÄ•
pavisitvÄ• corÄ• vÄ• corasahÄ• yÄ• vÄ• hutvÄ• janapadaá¹ƒ paharanti, evaá¹ƒ rÄ• jÅ«
paÃ±Ã±attaá¹ƒ paÃ±Ã±apentÄ• naá¹ƒ pana "paveá¹‡Ä«Ä• gatameva rÄ• jÄ• no karontÄ«" t
haá¹-á¹-hatuá¹-á¹-hÄ• kasivÄ• á¹‡ijjÄ• dike kammante sampÄ• denti. paÃ±Ã±attaá¹ƒ asam
paveá¹‡Ä«Ä• gatÄ• ni suá¹…kÄ• dÄ«ni gaá¹‡hantÄ• naá¹ƒ \Be II 109/ koso vaá¸• á¸• hati, t
hatthiassabalakÄ• yaorodhÄ• dayo yathÄ• nibaddhaá¹ƒ vaá¹-á¹-aá¹ƒ labhamÄ• nÄ• thÄ• m
ceva pÄ• ricariyakkhamÄ• ca honti.

__porÄ• á¹‡aá¹ƒ vajjidhamma_nti ettha pubbe kira vajjirÄ• jÄ• no "ayaá¹ƒ coro" ti Ä• netvÄ
naá¹ƒ cora" nti avatvÄ• vinicchayamahÄ• mattÄ• naá¹ƒ denti. te vinicchinitvÄ• sace acoro
coro, attanÄ• kiÃ±ci avatvÄ• vohÄ• rikÄ• naá¹ƒ denti. tepi acoro ce, vissajjenti. coro ce, su
denti. tepi vinicchinitvÄ• acoro ce, vissajjenti. coro ce, aá¹-á¹-hakulikÄ• naá¹ƒ denti. tepi tat
senÄ• patissa, senÄ• pati uparÄ• jassa, uparÄ• jÄ• raÃ±Ã±o, rÄ• jÄ• vinicchinitvÄ• acoro
II 98/ pana coro hoti, paveá¹‡Ä«potthakaá¹ƒ vÄ• cÄ• peti. tattha - "yena idaá¹ƒ nÄ• ma kata
nÄ• ma daá¹‡á¸• o" ti likhitaá¹ƒ. rÄ• jÄ• tassa kiriyaá¹ƒ tena samÄ• netvÄ• tadanucchavika
iti etaá¹ƒ porÄ• á¹‡aá¹ƒ vajjidhammaá¹ƒ samÄ• dÄ• ya vattantÄ• naá¹ƒ manussÄ• na ujjhÄ

porÄ• á¹‡apaveá¹‡iyÄ• kammaá¹ƒ karonti, etesaá¹ƒ doso natthi, amhÄ• kaá¹ƒyeva doso" ti
karonti. evaá¹ƒ rÄ• jÅ«naá¹ƒ vuddhi hoti. tena vuttaá¹ƒ - "vuddhiyeva, Ä• nanda, vajjÄ«naá¹
no parihÄ• nÄ«" ti.

__sakkarontÄ«_ti yaá¹ƒkiÃ±ci tesaá¹ƒ sakkÄ• raá¹ƒ karontÄ• sundarameva karonti. __garu
garubhÄ• vaá¹ƒ paccupaá¹-á¹-hapetvÄ• va karonti. __mÄ• nentÄ«_ti manena piyÄ• yanti. _
nipaccakÄ• raá¹ƒ dassenti. __sotabbaá¹ƒ maÃ±Ã±antÄ«_ti divasassa dve tayo vÄ• re upaá
tesaá¹ƒ kathaá¹ƒ sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±anti. tattha ye evaá¹ƒ mahallakÄ• r
sakkÄ• rÄ• dÄ«ni na karonti, ovÄ• datthÄ• ya ca nesaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ na gacchanti,
anovadiyamÄ• nÄ• kÄ«á¸·Ä• pasutÄ• rajjato parihÄ• yanti. ye pana tathÄ• paá¹-ipajjanti, t
- "idaá¹ƒ kÄ• tabbaá¹ƒ, idaá¹ƒ na kÄ• tabba" nti \Ee II 520/ porÄ• á¹‡aá¹ƒ paveá¹‡iá¹ƒ Ä• cil
patvÄ• pi - "evaá¹ƒ pavisitabbaá¹ƒ, evaá¹ƒ nikkhamitabba" nti upÄ• yaá¹ƒ dassenti. te tehi o
yathÄ• ovÄ• daá¹ƒ paá¹-ipajjantÄ• sakkonti rÄ• jappaveá¹‡iá¹ƒ sandhÄ• retuá¹ƒ. tena vutta
Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«" ti.

__kulitthiyo_ti \Be II 110/ kulagharaá¹‡iyo. __kulakumÄ• riyo_ti anividdhÄ• tÄ• saá¹ƒ dhÄ«
pasayhÄ• _ti ettha "okkassÄ• " ti vÄ• "pasayhÄ• " ti vÄ• pasayhÄ• kÄ• rassevetaá¹ƒ nÄ• r
paá¹-hanti. tattha __okkassÄ• _ti avakassitvÄ• Ä• kaá¸• á¸• hitvÄ• . __pasayhÄ• _ti abhibh
ayaá¹ƒ vacanattho. evaÃ±hi karontÄ• naá¹ƒ vijite manussÄ• - "amhÄ• kaá¹ƒ gehe puttamÄ
kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni mukhena apanetvÄ• saá¹ƒvaá¸• á¸• hitadhÄ«taropi ime r
attano ghare vÄ• sentÄ«" ti kupitÄ• paccantaá¹ƒ pavisitvÄ• corÄ• vÄ• corasahÄ• yÄ• vÄ
paharanti. evaá¹ƒ akarontÄ• naá¹ƒ pana vijite manussÄ• appossukkÄ• sakÄ• ni kammÄ• r
vaá¸• á¸• henti. evamettha vuddhihÄ• niyo veditabbÄ• .

__vajjÄ«naá¹ƒ vajjicetiyÄ• nÄ«_ti vajjirÄ• jÅ«naá¹ƒ vajjiraá¹-á¹-he cittÄ«kataá¹-á¹-hena cetiy
laddhanÄ• mÄ• ni yakkhaá¹-á¹-hÄ• nÄ• ni. __abbhantarÄ• nÄ«_ti antonagare á¹-hitÄ• ni. bÄ
á¹-hitÄ• ni \Ne II 99/. __dinnapubba_nti pubbe dinnaá¹ƒ. __katapubba_nti pubbe kataá¹ƒ. __
parihÄ• pessantÄ«_ti aparihÄ• petvÄ• yathÄ• pavattameva karissanti dhammikaá¹ƒ baliá¹ƒ
devatÄ• Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ na karonti, anuppannaá¹ƒ dukkhaá¹ƒ janetuá¹ƒ asa
kÄ• sasÄ«sarogÄ• diá¹ƒ vaá¸• á¸• henti, saá¹…gÄ• me patte sahÄ• yÄ• na honti. aparihÄ•
susaá¹ƒvihitaá¹ƒ karonti, anuppannaá¹ƒ sukhaá¹ƒ uppÄ• detuá¹ƒ asakkontÄ• pi uppannaá¹ƒ
hananti, saá¹…gÄ• masÄ«se sahÄ• yÄ• hontÄ«ti evamettha vuddhihÄ• niyo veditabbÄ• .

__dhammikÄ• rakkhÄ• varaá¹‡aguttÄ«_ti ettha rakkhÄ• eva yathÄ• anicchitaá¹ƒ na gacc
Ä• varaá¹‡aá¹ƒ. yathÄ• icchitaá¹ƒ na vinassati, evaá¹ƒ gopÄ• yanato gutti. tattha balakÄ• y
rakkhaá¹‡aá¹ƒ pabbajitÄ• naá¹ƒ dhammikÄ• rakkhÄ• varaá¹‡agutti \Ee II 521/ nÄ• ma na h
upavane rukkhe na chindanti, vÄ• jikÄ• vajjhaá¹ƒ na karonti, pokkharaá¹‡Ä«su macche na
karaá¹‡aá¹ƒ dhammikÄ• rakkhÄ• varaá¹‡agutti nÄ• ma. __kinti anÄ• gatÄ• cÄ• _ti iminÄ•

paccupaá¹-á¹-hitacittasantÄ• noti cittappavattiá¹ƒ pucchati.

tattha \Be II 111/ ye anÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ Ä• gamanaá¹ƒ na icchanti, te assa
pabbajite ca sampatte paccuggamanaá¹ƒ na karonti, gantvÄ• na passanti, paá¹-isanthÄ• ra
paÃ±haá¹ƒ na pucchanti, dhammaá¹ƒ na suá¹‡anti, dÄ• naá¹ƒ na denti, anumodanaá¹ƒ na
nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ na saá¹ƒvidahanti. atha nesaá¹ƒ avaá¹‡á¹‡o abbhuggacchati - "
assaddho appasanno, pabbajite sampatte paccuggamanaá¹ƒ na karoti ... pe0 ... nivÄ• sana
saá¹ƒvidahatÄ«" ti. taá¹ƒ sutvÄ• pabbajitÄ• tassa nagaradvÄ• rena na gacchanti, gacchan
pavisanti. evaá¹ƒ anÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ anÄ• gamanameva hoti. Ä• gatÄ• nam
ajÄ• nitvÄ• Ä• gatÄ• , te - "vasissÄ• mÄ• ti tÄ• va cintetvÄ• Ä• gatamhÄ• , imesaá¹ƒ pana
nÄ«hÄ• rena ko vasissatÄ«" ti nikkhamitvÄ• gacchanti. evaá¹ƒ anÄ• gatesu anÄ• gacchant
viharantesu so deso pabbajitÄ• naá¹ƒ anÄ• vÄ• so hoti. tato devatÄ• rakkhÄ• na hoti, deva
amanussÄ• okÄ• saá¹ƒ labhanti. amanussÄ• ussannÄ• anuppannaá¹ƒ byÄ• dhiá¹ƒ uppÄ•
dassanapaÃ±hÄ• pucchanÄ• divatthukassa puÃ±Ã±assa anÄ• gamo hoti. vipariyÄ• yena pa
yathÄ• vuttakaá¹‡hapakkhaviparÄ«tassa sukkapakkhassa sambhavo hotÄ«ti evamettha vu

<135> __ekamidÄ• ha_nti idaá¹ƒ bhagavÄ• pubbe vajjÄ«naá¹ƒ imassa vajjisattakassa
desitabhÄ• vappakÄ• sanatthamÄ• ha \Ne II 100/. tattha __sÄ• randade cetiye_ti evaá¹ƒnÄ
kira buddhe tattha sÄ• randadassa yakkhassa nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ cetiyaá¹ƒ ahosi. a
vihÄ• raá¹ƒ kÄ• rÄ• pesuá¹ƒ, so sÄ• randade cetiye katattÄ• sÄ• randadacetiyantveva saá

__akaraá¹‡Ä«yÄ• _ti akÄ• tabbÄ• , aggahetabbÄ• ti attho. __yadida_nti \Ee II 522/ nipÄ• ta
__yuddhassÄ• _ti karaá¹‡atthe sÄ• mivacanaá¹ƒ, abhimukhayuddhena gahetuá¹ƒ na sakkÄ
upalÄ• panÄ• yÄ• _ti á¹-hapetvÄ• upalÄ• panaá¹ƒ. upalÄ• panÄ• nÄ• ma - "alaá¹ƒ vivÄ• d
hatthiassarathahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni pesetvÄ• saá¹…gahakaraá¹‡aá¹ƒ. evaÃ±hi
vissÄ• sena sakkÄ• gaá¹‡hitunti attho. __aÃ±Ã±atra mithubhedÄ• yÄ• _ti á¹-hapetvÄ• mit
aÃ±Ã±amaÃ±Ã±abhedaá¹ƒ katvÄ• pi sakkÄ• ete gahetunti \Be II 112/ dasseti. idaá¹ƒ brÄ•
nayaá¹ƒ labhitvÄ• Ä• ha.

kiá¹ƒ pana bhagavÄ• brÄ• hmaá¹‡assa imÄ• ya kathÄ• ya nayalÄ• bhaá¹ƒ na jÄ• nÄ• tÄ«
kasmÄ• kathesÄ«ti? anukampÄ• ya. evaá¹ƒ kirassa ahosi - "mayÄ• akathitepi katipÄ• hen
gaá¹‡hissati, kathite pana samagge bhindanto tÄ«hi saá¹ƒvaccharehi gaá¹‡hissati, ettakam
varaá¹ƒ, ettakaÃ±hi jÄ«vantÄ• attano patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ puÃ±Ã±aá¹ƒ karissantÄ«"

__abhinanditvÄ• _ti cittena abhinanditvÄ• . __anumoditvÄ• _ti "yÄ• va subhÄ• sitaÃ±cidaá
vÄ• cÄ• ya anumoditvÄ• . __pakkÄ• mÄ«_ti raÃ±Ã±o santikaá¹ƒ gato. tato naá¹ƒ rÄ• jÄ• - "
avacÄ• " ti pucchi. so - "yathÄ• bho samaá¹‡assa gotamassa vacanaá¹ƒ na sakkÄ• vajjÄ«
upalÄ• panÄ• ya vÄ• mithubhedena vÄ• sakkÄ• " ti Ä• ha. tato naá¹ƒ rÄ• jÄ• - "upalÄ• pa

hatthiassÄ• dayo nassissanti, bhedeneva te gahessÄ• mi, kiá¹ƒ karomÄ• " ti pucchi. tena hi
vajjiá¹ƒ Ä• rabbha parisati kathaá¹ƒ samuá¹-á¹-hÄ• petha. tato ahaá¹ƒ - "kiá¹ƒ te mahÄ• rÄ•
santakehi kasivÄ• á¹‡ijjÄ• dÄ«ni katvÄ• jÄ«vantu ete rÄ• jÄ• no" ti vatvÄ• pakkamissÄ• mi
bho esa brÄ• hmaá¹‡o vajjiá¹ƒ Ä• rabbha pavattaá¹ƒ kathaá¹ƒ paá¹-ibÄ• hatÄ«" ti vadeyyÄ•
cÄ• haá¹ƒ tesaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesessÄ• mi, tampi gÄ• hÄ• petvÄ• tumhepi mam
bandhanatÄ• lanÄ• dÄ«ni akatvÄ• va kevalaá¹ƒ khuramuá¹‡á¸• aá¹ƒ maá¹ƒ katvÄ• nagarÄ
"mayÄ• te nagare pÄ• kÄ• ro parikhÄ• ca kÄ• ritÄ• , ahaá¹ƒ kira dubbalaá¹-á¹-hÄ• naÃ±ca
uttÄ• nagambhÄ«raá¹-á¹-hÄ• naÃ±ca jÄ• nÄ• mi, na cirasseva dÄ• ni \Ne II 101/ ujuá¹ƒ kari
vakkhÄ• mi. taá¹ƒ sutvÄ• tumhe - "gacchatÅ«" ti vadeyyÄ• thÄ• ti. rÄ• jÄ• sabbaá¹ƒ akÄ• s

licchavÄ« tassa nikkhamanaá¹ƒ sutvÄ• - "saá¹-ho brÄ• hmaá¹‡o, mÄ• tassa gaá¹…gaá¹ƒ
Ä• haá¹ƒsu. tatra ekaccehi - "amhe Ä• rabbha kathitattÄ• kira so evaá¹ƒ kato" ti vutte "tena
ti bhaá¹‡iá¹ƒsu. so gantvÄ• licchavÄ« disvÄ• "kiá¹ƒ Ä• gatatthÄ• " ti pucchito taá¹ƒ pavattia
licchavino - "appamattakena nÄ• ma evaá¹ƒ garuá¹ƒ daá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ na yutta" nti \E
"kiá¹ƒ te tatra á¹-hÄ• nantara" nti pucchiá¹ƒsu. "vinicchayÄ• maccohamasmÄ«" ti. tadeva te
hotÅ«ti. so suá¹-á¹-hutaraá¹ƒ vinicchayaá¹ƒ karoti, rÄ• jakumÄ• rÄ• tassa santike sippaá¹ƒ

so patiá¹-á¹-hitaguá¹‡o hutvÄ• ekadivasaá¹ƒ ekaá¹ƒ licchaviá¹ƒ gahetvÄ• ekamantaá¹ƒ ga
kasantÄ«ti pucchi. Ä• ma, kasanti. dve goá¹‡e yojetvÄ• ti? Ä• ma, dve goá¹‡e yojetvÄ• ti. et
nivatto. tato taá¹ƒ aÃ±Ã±o - "kiá¹ƒ Ä• cariyo Ä• hÄ• " ti pucchitvÄ• tena vuttaá¹ƒ asaddahan
yathÄ• bhÅ«taá¹ƒ kathetÄ«" ti tena saddhiá¹ƒ bhijji. brÄ• hmaá¹‡o aÃ±Ã±asmiá¹ƒ divase ek
ekamantaá¹ƒ netvÄ• - "kena byaÃ±janena bhuttosÄ«" ti pucchitvÄ• nivatto. tampi aÃ±Ã±o
tatheva bhijji. brÄ• hmaá¹‡o aparampi divasaá¹ƒ ekaá¹ƒ licchaviá¹ƒ ekamantaá¹ƒ netvÄ• - "
pucchi. ko evamÄ• hÄ• ti pucchito asuko nÄ• ma licchavÄ«ti. aparampi ekamantaá¹ƒ netvÄ«
bhÄ«rukajÄ• tiko" ti pucchi. ko evamÄ• hÄ• ti? asuko nÄ• ma licchavÄ«ti. evaá¹ƒ aÃ±Ã±ena
kathento tÄ«hi saá¹ƒvaccharehi te rÄ• jÄ• no aÃ±Ã±amaÃ±Ã±aá¹ƒ bhinditvÄ• yathÄ• dve
tathÄ• katvÄ• sannipÄ• tabheriá¹ƒ carÄ• pesi. licchavino - "issarÄ• sannipatantu, sÅ«rÄ•
vatvÄ• na sannipatiá¹ƒsu.

brÄ• hmaá¹‡o - "ayaá¹ƒ dÄ• ni kÄ• lo, sÄ«ghaá¹ƒ Ä• gacchatÅ«" ti raÃ±Ã±o sÄ• sanaá¹ƒ p
balabheriá¹ƒ carÄ• petvÄ• nikkhami. vesÄ• likÄ• sutvÄ• - "raÃ±Ã±o gaá¹…gaá¹ƒ uttarituá¹
bheriá¹ƒ carÄ• pesuá¹ƒ. tampi sutvÄ• - "gacchantu sÅ«rarÄ• jÄ• no" tiÄ• dÄ«ni vatvÄ• na
sannipatiá¹ƒsu. "nagarappavesanaá¹ƒ na dassÄ• ma, dvÄ• rÄ• ni pidahitvÄ• á¹-hassÄ• mÄ
ekopi na sannipati. yathÄ• vivaá¹-eheva dvÄ• rehi pavisitvÄ• sabbe anayabyasanaá¹ƒ pÄ•

bhikkhuaparihÄ• niyadhammavaá¹‡á¹‡anÄ•

<136> __atha_ \Ne II 102/ __kho bhagavÄ• acirapakkante_tiÄ• dimhi __sannipÄ• tetvÄ• _

iddhimante pesetvÄ• santikavihÄ• resu sayaá¹ƒ gantvÄ• - "sannipatatha, Ä• yasmanto; bh
icchatÄ«" ti sannipÄ• tetvÄ• . __aparihÄ• niye_ti \Be II 114/ aparihÄ• nikare, vuddhihetubhÅ
desessÄ• mÄ«_ti candasahassaá¹ƒ sÅ«riyasahassaá¹ƒ uá¹-á¹-hapento viya catukuá¹-á¹-ake
teladÄ«pasahassaá¹ƒ ujjÄ• lento viya pÄ• kaá¹-e katvÄ• kathayissÄ• mÄ«ti.

tattha __abhiá¹‡haá¹ƒ sannipÄ• tÄ• _ti idaá¹ƒ vajjisattake vuttasadisameva. idhÄ• pi ca abh
asannipatitÄ• disÄ• su Ä• gatasÄ• sanaá¹ƒ na suá¹‡anti. tato - "asukavihÄ• rasÄ«mÄ• Ä•
á¹-hitÄ• , asukasmiá¹ƒ á¹-hÄ• ne bhikkhÅ« vejjakammadÅ«takammÄ• dÄ«ni karonti, viÃ±Ã±
pupphadÄ• nÄ• dÄ«hi jÄ«vikaá¹ƒ kappentÄ«" tiÄ• dÄ«ni na jÄ• nanti, pÄ• pabhikkhÅ«pi "pa
Ã±atvÄ• rÄ• sibhÅ«tÄ• sÄ• sanaá¹ƒ osakkÄ• penti. abhiá¹‡haá¹ƒ sannipatitÄ• pana taá¹ƒ
tato bhikkhusaá¹…ghaá¹ƒ pesetvÄ• sÄ«maá¹ƒ ujuá¹ƒ karonti, uposathapavÄ• raá¹‡Ä• dayo
micchÄ• jÄ«vÄ• naá¹ƒ ussannaá¹-á¹-hÄ• ne ariyavaá¹ƒsake pesetvÄ• ariyavaá¹ƒsaá¹ƒ kath
vinayadharehi niggahaá¹ƒ kÄ• rÄ• penti, pÄ• pabhikkhÅ«pi "appamatto bhikkhusaá¹…gho,
vaggabandhena vicaritu" nti bhijjitvÄ• palÄ• yanti. evamettha hÄ• nivuddhiyo veditabbÄ• .

__samaggÄ• _tiÄ• dÄ«su cetiyapaá¹-ijagganatthaá¹ƒ vÄ• bodhigehauposathÄ• gÄ• racchÄ
katikavattaá¹ƒ vÄ• á¹-hapetukÄ• matÄ• ya ovÄ• daá¹ƒ vÄ• dÄ• tukÄ• matÄ• ya - "saá¹…gh
ghaá¹‡á¹-iyÄ• vÄ• Ä• koá¹-itÄ• ya - "mayhaá¹ƒ cÄ«varakammaá¹ƒ atthi, mayhaá¹ƒ patto p
navakammaá¹ƒ atthÄ«" ti vikkhepaá¹ƒ karontÄ• na samaggÄ• sannipatanti nÄ• ma. sabba
á¹-hapetvÄ• - "ahaá¹ƒ purimataraá¹ƒ, ahaá¹ƒ purimatara" nti ekappahÄ• reneva sannipatan
sannipatanti nÄ• ma. sannipatitÄ• pana cintetvÄ• mantetvÄ• kattabbaá¹ƒ \Ee II 525/ katvÄ
avuá¹-á¹-hahantÄ• samaggÄ• na vuá¹-á¹-hahanti nÄ• ma. evaá¹ƒ vuá¹-á¹-hitesu hi ye paá¹
tesaá¹ƒ evaá¹ƒ hoti - "amhehi bÄ• hirakathÄ• va sutÄ• , idÄ• ni vinicchayakathÄ• bhavissat
vuá¹-á¹-hahantÄ• pana samaggÄ• vuá¹-á¹-hahanti nÄ• ma. apica "asukaá¹-á¹-hÄ• ne vihÄ
uposathapavÄ• raá¹‡Ä• á¹-hitÄ• , asukaá¹-á¹-hÄ• ne vejjakammÄ• dikÄ• rakÄ• pÄ• pabhik
gantvÄ• \Be II 115/ tesaá¹ƒ niggahaá¹ƒ karissatÄ«" ti \Ne II 103/ vutte - "ahaá¹ƒ paá¹-hama
paá¹-hama" nti vatvÄ• gacchantÄ• pi samaggÄ• vuá¹-á¹-hahanti nÄ• ma.

Ä• gantukaá¹ƒ pana disvÄ• - "imaá¹ƒ pariveá¹‡aá¹ƒ yÄ• hi, etaá¹ƒ pariveá¹‡aá¹ƒ yÄ• hi, ay
sabbe vattaá¹ƒ karontÄ• pi, jiá¹‡á¹‡apattacÄ«varakaá¹ƒ disvÄ• tassa bhikkhÄ• cÄ• ravatte
pariyesamÄ• nÄ• pi, gilÄ• nassa gilÄ• nabhesajjaá¹ƒ pariyesamÄ• nÄ• pi, gilÄ• nameva an
yÄ• hi, asukapariveá¹‡aá¹ƒ yÄ• hÄ«" ti avatvÄ• attano attano pariveá¹‡e paá¹-ijaggantÄ• p
gantho hoti, paÃ±Ã±avantaá¹ƒ bhikkhuá¹ƒ saá¹…gaá¹‡hitvÄ• tena taá¹ƒ ganthaá¹ƒ ukkhipÄ
saá¹…ghaá¹ƒ karaá¹‡Ä«yÄ• ni karonti nÄ• ma.

__apaÃ±Ã±atta_ntiÄ• dÄ«su navaá¹ƒ adhammikaá¹ƒ katikavattaá¹ƒ vÄ• sikkhÄ• padaá¹ƒ
paÃ±Ã±apenti nÄ• ma, purÄ• á¹‡asanthatavatthusmiá¹ƒ sÄ• vatthiyaá¹ƒ bhikkhÅ« viya. udd
sÄ• sanaá¹ƒ dÄ«pentÄ• paÃ±Ã±attaá¹ƒ samucchindanti nÄ• ma, vassasataparinibbute bha

vajjiputtakÄ• viya. khuddÄ• nukhuddakÄ• pana Ä• pattiyo saÃ±cicca vÄ«tikkamantÄ• yath
sikkhÄ• padesu samÄ• dÄ• ya na vattanti nÄ• ma, assajipunabbasukÄ• viya. navaá¹ƒ pana
sikkhÄ• padaá¹ƒ vÄ• abandhantÄ• , dhammavinayato sÄ• sanaá¹ƒ dÄ«pentÄ• , khuddÄ• n
asamÅ«hanantÄ• apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apenti, paÃ±Ã±attaá¹ƒ na samucchindanti, y
sikkhÄ• padesu samÄ• dÄ• ya vattanti nÄ• ma, Ä• yasmÄ• upaseno viya, Ä• yasmÄ• yasc

"suá¹‡Ä• tu, me Ä• vuso saá¹…gho, santamhÄ• kaá¹ƒ sikkhÄ• padÄ• ni gihigatÄ• ni, gihino
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kappati, idaá¹ƒ vo na kappatÄ«â€™ ti. sace hi maya
sikkhÄ• padÄ• ni \Ee II 526/ samÅ«hanissÄ• ma, bhavissanti vattÄ• ro - â€™dhÅ«makÄ• lik
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, yÄ• vimesaá¹ƒ satthÄ• aá¹-á¹-hÄ• si, tÄ
sikkhiá¹ƒsu. yato imesaá¹ƒ satthÄ• parinibbuto, na dÄ• nime sikkhÄ• padesu sikkhantÄ«â€
pattakallaá¹ƒ, saá¹…gho apaÃ±Ã±attaá¹ƒ \Be II 116/ na paÃ±Ã±apeyya, paÃ±Ã±attaá¹ƒ na
yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ• dÄ• ya vatteyyÄ• " ti (Vin II 442) -

imaá¹ƒ tantiá¹ƒ á¹-hapayanto Ä• yasmÄ• mahÄ• kassapo viya ca. __vuddhiyevÄ• _ti sÄ«lÄ
vuá¸• á¸• hiyeva, no parihÄ• ni.

__therÄ• _ti \Ne II 104/ thirabhÄ• vappattÄ• therakÄ• rakehi guá¹‡ehi samannÄ• gatÄ• . b
__rattaÃ±Ã±Å«. _ ciraá¹ƒ pabbajitÄ• naá¹ƒ etesanti __cirapabbajitÄ• . _ saá¹…ghassa pituá
__saá¹…ghapitaro. _ pituá¹-á¹-hÄ• ne á¹-hitattÄ• saá¹…ghaá¹ƒ parinenti pubbaá¹…gamÄ•
pavattentÄ«ti __saá¹…ghapariá¹‡Ä• yakÄ• . _

ye tesaá¹ƒ sakkÄ• rÄ• dÄ«ni na karonti, ovÄ• datthÄ• ya dve tayo vÄ• re upaá¹-á¹-hÄ• naá
tesaá¹ƒ ovÄ• daá¹ƒ na denti, paveá¹‡Ä«kathaá¹ƒ na kathenti, sÄ• rabhÅ«taá¹ƒ dhammapar
te tehi vissaá¹-á¹-hÄ• sÄ«lÄ• dÄ«hi dhammakkhandhehi sattahi ca ariyadhanehÄ«ti evamÄ
parihÄ• yanti. ye pana tesaá¹ƒ sakkÄ• rÄ• dÄ«ni karonti, upaá¹-á¹-hÄ• naá¹ƒ gacchanti, tep
denti. "evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaá¹ƒ, evaá¹ƒ te Ä• lokitabba
vilokitabbaá¹ƒ, evaá¹ƒ te samiÃ±jitabbaá¹ƒ, evaá¹ƒ te pasÄ• ritabbaá¹ƒ, evaá¹ƒ te saá¹…gh
dhÄ• retabba" nti paveá¹‡Ä«kathaá¹ƒ kathenti, sÄ• rabhÅ«taá¹ƒ dhammapariyÄ• yaá¹ƒ sikk
dhutaá¹…gehi dasahi kathÄ• vatthÅ«hi anusÄ• santi. te tesaá¹ƒ ovÄ• de á¹-hatvÄ• sÄ«lÄ•
vaá¸• á¸• hamÄ• nÄ• sÄ• maÃ±Ã±atthaá¹ƒ anupÄ• puá¹‡anti. evamettha hÄ• nivuddhiyo v

punabbhavadÄ• naá¹ƒ punabbhavo, punabbhavo sÄ«lamassÄ• ti ponobbhavikÄ• , punabb
__ponobbhavikÄ• ya. na vasaá¹ƒ gacchantÄ«_ti ettha ye catunnaá¹ƒ paccayÄ• naá¹ƒ kÄ• r
padÄ• nupadikÄ• hutvÄ• gÄ• mato gÄ• maá¹ƒ vicaranti, te tassÄ• taá¹‡hÄ• ya vasaá¹ƒ ga
gacchanti \Ee II 527/ nÄ• ma. tattha hÄ• nivuddhiyo pÄ• kaá¹-Ä• yeva.

__Ä• raÃ±Ã±akesÅ«_ti paÃ±cadhanusatikapacchimesu. __sÄ• pekkhÄ• _ti sataá¹‡hÄ• sÄ

jhÄ• naá¹ƒ appetvÄ• pi tato vuá¹-á¹-hitamattova itthipurisadÄ• rikÄ• disaddaá¹ƒ suá¹‡Ä• ti, y
adhigatavisesopi hÄ• yatiyeva. araÃ±Ã±e pana niddÄ• yitvÄ• paá¹-ibuddhamatto sÄ«habya
\Be II 117/ suá¹‡Ä• ti, yena Ä• raÃ±Ã±akaá¹ƒ pÄ«tiá¹ƒ labhitvÄ• tameva sammasanto agga
bhagavÄ• gÄ• mantasenÄ• sane jhÄ• naá¹ƒ appetvÄ• nisinnabhikkhuno araÃ±Ã±e niddÄ•
tameva atthavasaá¹ƒ paá¹-icca - "Ä• raÃ±Ã±akesu senÄ• sanesu sÄ• pekkhÄ• bhavissantÄ

__paccattaÃ±Ã±eva satiá¹ƒ upaá¹-á¹-hapessantÄ«_ti attanÄ• va attano abbhantare satiá¹ƒ
__pesalÄ• _ti piyasÄ«lÄ• . idhÄ• pi sabrahmacÄ• rÄ«naá¹ƒ Ä• gamanaá¹ƒ anicchantÄ• nev
appasannÄ• \Ne II 105/. sampattabhikkhÅ«naá¹ƒ
paccuggamanapattacÄ«varappaá¹-iggahaá¹‡aÄ• sanapaÃ±Ã±Ä• panatÄ• lavaá¹‡á¹-aggaha
nesaá¹ƒ avaá¹‡á¹‡o uggacchati - "asukavihÄ• ravÄ• sino bhikkhÅ« assaddhÄ• appasannÄ
paviá¹-á¹-hÄ• naá¹ƒ vattapaá¹-ivattaá¹ƒ na karontÄ«" ti. taá¹ƒ sutvÄ• pabbajitÄ• vihÄ• radv
vihÄ• raá¹ƒ na pavisanti. evaá¹ƒ anÄ• gatÄ• naá¹ƒ anÄ• gamanameva hoti. Ä• gatÄ• naá¹ƒ
ajÄ• nitvÄ• Ä• gatÄ• , te - "vasissÄ• mÄ• ti tÄ• va cintetvÄ• Ä• gatÄ• mha, imesaá¹ƒ pana
nÄ«hÄ• rena ko vasissatÄ«" ti nikkhamitvÄ• gacchanti. evaá¹ƒ so vihÄ• ro aÃ±Ã±esaá¹ƒ bh
hoti. tato nevÄ• sikÄ• sÄ«lavantÄ• naá¹ƒ dassanaá¹ƒ alabhantÄ• kaá¹…khÄ• vinodanaá¹ƒ
vÄ• madhuradhammassavanaá¹ƒ vÄ• na labhanti, tesaá¹ƒ neva aggahitadhammaggahaá¹
gahitasajjhÄ• yakaraá¹‡aá¹ƒ hoti. iti nesaá¹ƒ hÄ• niyeva hoti, na vuddhi.

ye pana sabrahmacÄ• rÄ«naá¹ƒ Ä• gamanaá¹ƒ icchanti, te saddhÄ• honti pasannÄ• , Ä• g
paccuggamanÄ• dÄ«ni katvÄ• senÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• denti, te gahetvÄ• bhikkhÄ
kaá¹…khaá¹ƒ vinodenti, madhuradhammassavanaá¹ƒ labhanti. atha nesaá¹ƒ kittisaddo ugg
"asukavihÄ• rabhikkhÅ« evaá¹ƒ saddhÄ• pasannÄ• vattasampannÄ• saá¹…gÄ• hakÄ• " t
dÅ«ratopi enti, tesaá¹ƒ nevÄ• sikÄ• vattaá¹ƒ karonti \Ee II 528/, samÄ«paá¹ƒ Ä• gantvÄ• v
Ä• gantukaá¹ƒ vanditvÄ• nisÄ«danti, navakatarassa santike Ä• sanaá¹ƒ gahetvÄ• nisÄ«da
"imasmiá¹ƒ vihÄ• re vasissatha gamissathÄ• " ti pucchanti. â€™gamissÄ• mÄ«â€™ ti vutte
senÄ• sanaá¹ƒ, sulabhÄ• bhikkhÄ• " tiÄ• dÄ«ni vatvÄ• gantuá¹ƒ na denti. vinayadharo ce
vinayaá¹ƒ sajjhÄ• yanti. suttantÄ• didharo ce, tassa santike taá¹ƒ taá¹ƒ dhammaá¹ƒ sajjhÄ•
therÄ• naá¹ƒ ovÄ• de á¹-hatvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡anti. Ä• ga
dve divasÄ• ni vasissÄ• mÄ• ti Ä• gatÄ• mha, imesaá¹ƒ pana sukhasaá¹ƒvÄ• satÄ• ya dasa
ti vattÄ• ro honti. evamettha hÄ• nivuddhiyo veditabbÄ• .

<137> dutiyasattake kammaá¹ƒ Ä• rÄ• mo etesanti __kammÄ• rÄ• mÄ• _ti. kamme ratÄ• t
kammÄ• rÄ• matamanuyuttÄ• _ti yuttÄ• payuttÄ• anuyuttÄ• . tattha __kamma_nti itikÄ• ta
seyyathidaá¹ƒ - cÄ«varavicÄ• raá¹‡aá¹ƒ, cÄ«varakaraá¹‡aá¹ƒ, upatthambhanaá¹ƒ, sÅ«cigh
asaá¹ƒbaddhakaá¹ƒ, kÄ• yabandhanaá¹ƒ, dhamakaraá¹‡aá¹ƒ, Ä• dhÄ• rakaá¹ƒ, pÄ• dakath
karaá¹‡anti. ekacco hi etÄ• ni karonto sakaladivasaá¹ƒ etÄ• neva karoti. taá¹ƒ sandhÄ• yes
etesaá¹ƒ karaá¹‡avelÄ• yameva etÄ• ni karoti, uddesavelÄ• yaá¹ƒ uddesaá¹ƒ gaá¹‡hÄ• ti, s

sajjhÄ• yati, cetiyaá¹…gaá¹‡avattavelÄ• yaá¹ƒ \Ne II 106/ cetiyaá¹…gaá¹‡avattaá¹ƒ karoti, n
manasikÄ• raá¹ƒ karoti, na so kammÄ• rÄ• mo nÄ• ma.

__na bhassÄ• rÄ• mÄ• _ti ettha yo itthivaá¹‡á¹‡apurisavaá¹‡á¹‡Ä• divasena Ä• lÄ• pasallÄ
divasaÃ±ca rattiÃ±ca vÄ«tinÄ• meti, evarÅ«pe bhasse pariyantakÄ• rÄ« na hoti, ayaá¹ƒ bha
rattindivaá¹ƒ dhammaá¹ƒ katheti, paÃ±haá¹ƒ vissajjeti, ayaá¹ƒ appabhassova bhasse pariya
"sannipatitÄ• naá¹ƒ vo, bhikkhave, dvayaá¹ƒ karaá¹‡Ä«yaá¹ƒ - dhammÄ« vÄ• kathÄ• , ariy
(MN I 273) vuttattÄ• .

__na niddÄ• rÄ• mÄ• _ti ettha yo gacchantopi nisinnopi nipannopi thinamiddhÄ• bhibhÅ«to
niddÄ• rÄ• mo nÄ• ma. yassa pana karajakÄ• yagelaÃ±Ã±ena cittaá¹ƒ bhavaá¹…ge otarati
niddÄ• rÄ• mo. tenevÄ• ha - "abhijÄ• nÄ• mahaá¹ƒ aggivessana, gimhÄ• naá¹ƒ pacchime m
piá¹‡á¸• apÄ• tappaá¹-ikkanto catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• dakkhiá
niddaá¹ƒ okkamitÄ• " ti (MN I 387).

__na saá¹…gaá¹‡ikÄ• rÄ• mÄ• _ti ettha yo ekassa dutiyo dvinnaá¹ƒ tatiyo tiá¹‡á¹‡aá¹ƒ catu
saá¹ƒsaá¹-á¹-hova viharati, ekako assÄ• daá¹ƒ na labhati, ayaá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• mo.
iriyÄ• pathesu ekako assÄ• daá¹ƒ labhati, nÄ• yaá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• moti veditabbo.

__na_ \Be II 119/ __pÄ• picchÄ• _ti ettha asantasambhÄ• vanÄ• ya icchÄ• ya samannÄ• g
nÄ• ma.

__na pÄ• pamittÄ• _dÄ«su pÄ• pÄ• mittÄ• etesanti __pÄ• pamittÄ• . _ catÅ«su iriyÄ• pat
sahÄ• yÄ• etesanti __pÄ• pasahÄ• yÄ• . _ tanninnatappoá¹‡atappabbhÄ• ratÄ• ya pÄ• pe
__pÄ• pasampavaá¹…kÄ• . _

__oramattakenÄ• _ti avaramattakena appamattakena. __antarÄ• _ti arahattaá¹ƒ apatvÄ• v
pariniá¹-á¹-hitabhÄ• vaá¹ƒ - "alamettÄ• vatÄ• " ti osakkanaá¹ƒ á¹-hitakiccataá¹ƒ. idaá¹ƒ vutta
sÄ«lapÄ• risuddhimattena vÄ• vipassanÄ• mattena vÄ• jhÄ• namattena vÄ• sotÄ• pannal
sakadÄ• gÄ• mibhÄ• vamattena vÄ• anÄ• gÄ• mibhÄ• vamattena vÄ• vosÄ• naá¹ƒ na Ä•
bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«" ti.

<138> tatiyasattake \Ne II 107/ __saddhÄ• _ti saddhÄ• sampannÄ• . tattha Ä• gamanÄ«ya
pasÄ• dasaddhÄ• , okappanasaddhÄ• ti catubbidhÄ• saddhÄ• . tattha __Ä• gamanÄ«yasa
hoti. __adhigamasaddhÄ• _ ariyapuggalÄ• naá¹ƒ. buddho dhammo saá¹…ghoti vutte pana
okappetvÄ• pakappetvÄ• pana saddahanaá¹ƒ __okappanasaddhÄ• . _ sÄ• duvidhÄ• pi id
saddhÄ• ya samannÄ• gato saddhÄ• vimutto, vakkalittherasadiso hoti. tassa hi cetiyaá¹…ga
bodhiyaá¹…gaá¹‡avattaá¹ƒ vÄ• katameva hoti. upajjhÄ• yavattaÄ• cariyavattÄ• dÄ«ni sabb

__hirimanÄ• _ti pÄ• pajigucchanalakkhaá¹‡Ä• ya hiriyÄ• yuttacittÄ• . __ottappÄ«_ti pÄ• pa
ottappena samannÄ• gatÄ• .

__bahussutÄ• _ti ettha pana pariyattibahussuto, paá¹-ivedhabahussutoti \Ee II 530/ dve bal
__pariyattÄ«_ti tÄ«á¹‡i piá¹-akÄ• ni. __paá¹-ivedho_ti saccappaá¹-ivedho. imasmiá¹ƒ pana a
adhippetÄ• . sÄ• yena bahu sutÄ• , so bahussuto. so panesa nissayamuccanako, parisupa
bhikkhunovÄ• dako, sabbatthakabahussutoti catubbidho hoti. tattha tayo bahussutÄ• sama
vinayaá¹-á¹-hakathÄ• ya ovÄ• davagge vuttanayena gahetabbÄ• . sabbatthakabahussutÄ•
honti. te idha adhippetÄ• .

__Ä• raddhavÄ«riyÄ• _ti \Be II 120/ yesaá¹ƒ kÄ• yikaÃ±ca cetasikaÃ±ca vÄ«riyaá¹ƒ Ä• rad
kÄ• yasaá¹…gaá¹‡ikaá¹ƒ vinodetvÄ• catÅ«su iriyÄ• pathesu aá¹-á¹-haÄ• rabbhavatthuvase
kÄ• yikavÄ«riyaá¹ƒ Ä• raddhaá¹ƒ nÄ• ma hoti. ye cittasaá¹…gÄ• á¹‡ikaá¹ƒ vinodetvÄ• aá¹-
ekakÄ• honti, gamane uppannakilesassa á¹-hÄ• naá¹ƒ pÄ• puá¹‡ituá¹ƒ na denti, á¹-hÄ• ne
nisajjaá¹ƒ, nisajjÄ• ya uppannakilesassa sayanaá¹ƒ pÄ• puá¹‡ituá¹ƒ na denti, uppannuppan
niggaá¹‡hanti, tesaá¹ƒ cetasikavÄ«riyaá¹ƒ Ä• raddhaá¹ƒ nÄ• ma hoti.

__upaá¹-á¹-hitassatÄ«_ti cirakatÄ• dÄ«naá¹ƒ saritÄ• anussaritÄ•
mahÄ• gatimbayaabhayattheradÄ«ghabhÄ• á¹‡aabhayattheratipiá¹-akacÅ«á¸·Ä• bhayatthe
mahÄ• gatimbayaabhayatthero kira jÄ• tapaÃ±camadivase maá¹…galapÄ• yÄ• se tuá¹‡á¸•
disvÄ• huá¹ƒ hunti saddamakÄ• si. atha so therakÄ• le - "kadÄ• paá¹-á¹-hÄ• ya, bhante, s
pucchito "jÄ• tapaÃ±camadivase katasaddato paá¹-á¹-hÄ• ya Ä• vuso" ti Ä• ha.

dÄ«ghabhÄ• á¹‡akaabhayattherassa jÄ• tanavamadivase mÄ• tÄ• cumbissÄ• mÄ«ti onat
108/. tato tumbamattÄ• ni sumanapupphÄ• ni dÄ• rakassa ure patitvÄ• dukkhaá¹ƒ janayiá¹
paá¹-á¹-hÄ• ya, bhante, sarathÄ• " ti pucchito - "jÄ• tanavamadivasato paá¹-á¹-hÄ• yÄ• " ti Ä

tipiá¹-akacÅ«á¸·Ä• bhayatthero - "anurÄ• dhapure tÄ«á¹‡i dvÄ• rÄ• ni pidahÄ• petvÄ• man
nikkhamanaá¹ƒ katvÄ• - â€™tvaá¹ƒ kinnÄ• mo, tvaá¹ƒ kinnÄ• moâ€™ ti pucchitvÄ• sÄ• ya
tesaá¹ƒ nÄ• mÄ• ni sampaá¹-icchÄ• petuá¹ƒ - "sakkÄ• Ä• vuso" ti Ä• ha. evarÅ«pe bhikkhÅ
"upaá¹-á¹-hitassatÄ«" ti vuttaá¹ƒ.

__paÃ±Ã±avanto_ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbayapariggÄ• hikÄ• ya paÃ±Ã±
dvÄ«hipi etehi padehi vipassakÄ• naá¹ƒ \Ee II 531/ bhikkhÅ«naá¹ƒ vipassanÄ• sambhÄ• ra
vipassanÄ• paÃ±Ã±Ä• ca kathitÄ• .

<139> catutthasattake satiyeva sambojjhaá¹…go __satisambojjhaá¹…go_ti. esa nayo sabb
upaá¹-á¹-hÄ• nalakkhaá¹‡o satisambojjhaá¹…go, pavicayalakkhaá¹‡o dhammavicayasambo

vÄ«riyasambojjhaá¹…go, pharaá¹‡alakkhaá¹‡o \Be II 121/ pÄ«tisambojjhaá¹…go, upasama
passaddhisambojjhaá¹…go, avikkhepalakkhaá¹‡o samÄ• dhisambojjhaá¹…go, paá¹-isaá¹…
upekkhÄ• sambojjhaá¹…go. __bhÄ• vessantÄ«_ti satisambojjhaá¹…gaá¹ƒ catÅ«hi kÄ• raá¹
chahi kÄ• raá¹‡ehi dhammavicayasambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• pentÄ• , navahi kÄ•
vÄ«riyasambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• pentÄ• , dasahi kÄ• raá¹‡ehi pÄ«tisambojjhaá¹.
sattahi kÄ• raá¹‡ehi passaddhisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• pentÄ• , dasahi kÄ• raá¹
samÄ• dhisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• pentÄ• , paÃ±cahi kÄ• raá¹‡ehi upekkhÄ• sa
samuá¹-á¹-hÄ• pentÄ• vaá¸• á¸• hessantÄ«ti attho. iminÄ• vipassanÄ• maggaphalasampa
sambojjhaá¹…ge kathesi.

<140> paÃ±camasattake __aniccasaÃ±Ã±Ä• _ti aniccÄ• nupassanÄ• ya saddhiá¹ƒ uppann
__anattasaÃ±Ã±Ä• _dÄ«supi eseva nayo. imÄ• satta lokiyavipassanÄ• pi honti. "etaá¹ƒ sa
paá¹‡Ä«taá¹ƒ, yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho virÄ• go nirodho" ti (AN III 9.36) Ä• g
lokuttarÄ• pi hontÄ«ti veditabbÄ• .

<141> chakke __mettaá¹ƒ kÄ• yakamma_nti mettacittena kattabbaá¹ƒ kÄ• yakammaá¹ƒ. _
eseva nayo. imÄ• ni pana bhikkhÅ«naá¹ƒ vasena Ä• gatÄ• ni gihÄ«supi labbhanti \Ne II 109
mettacittena Ä• bhisamÄ• cÄ• rikadhammapÅ«raá¹‡aá¹ƒ mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• m
bodhivandanatthÄ• ya saá¹…ghanimantanatthÄ• ya gamanaá¹ƒ, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya
disvÄ• paccuggamanaá¹ƒ, pattappaá¹-iggahaá¹‡aá¹ƒ, Ä• sanapaÃ±Ã±Ä• panaá¹ƒ, anugam
kÄ• yakammaá¹ƒ nÄ• ma.

bhikkhÅ«naá¹ƒ mettacittena Ä• cÄ• rapaÃ±Ã±attisikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ, kamma
dhammadesanÄ• , tepiá¹-akampi buddhavacanaá¹ƒ mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. gih
gacchÄ• ma \Ee II 532/, bodhivandanatthÄ• ya gacchÄ• ma, dhammassavanaá¹ƒ karissÄ•
karissÄ• ma, tÄ«á¹‡i sucaritÄ• ni samÄ• dÄ• ya vattissÄ• ma, salÄ• kabhattÄ• dÄ«ni dassÄ
dassÄ• ma, ajja saá¹…ghassa cattÄ• ro paccaye dassÄ• ma, saá¹…ghaá¹ƒ nimantetvÄ• kh
saá¹ƒvidahatha, Ä• sanÄ• ni paÃ±Ã±Ä• petha, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapetha, saá¹…gha
paÃ±Ã±attÄ• sane \Be II 122/ nisÄ«dÄ• petha, chandajÄ• tÄ• ussÄ• hajÄ• tÄ• veyyÄ• vac
karothÄ• tiÄ• dikathanakÄ• le mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma.

bhikkhÅ«naá¹ƒ pÄ• tova uá¹-á¹-hÄ• ya sarÄ«rappaá¹-ijagganaá¹ƒ, cetiyaá¹…gaá¹‡avattÄ•
vivittÄ• sane nisÄ«ditvÄ• imasmiá¹ƒ vihÄ• re bhikkhÅ« sukhÄ« hontu averÄ• abyÄ• pajjÄ•
manokammaá¹ƒ nÄ• ma. gihÄ«naá¹ƒ â€™ayyÄ• sukhÄ« hontu, averÄ• abyÄ• pajjÄ• â€™
manokammaá¹ƒ nÄ• ma.

__Ä• vi ceva raho cÄ• _ti sammukhÄ• ca parammukhÄ• ca. tattha navakÄ• naá¹ƒ cÄ«var
sahÄ• yabhÄ• vagamanaá¹ƒ sammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. therÄ• naá¹

pÄ• dadhovanavandanabÄ«janadÄ• nÄ• dibhedaá¹ƒ sabbaá¹ƒ sÄ• mÄ«cikammaá¹ƒ samm
ubhayehipi dunnikkhittÄ• naá¹ƒ dÄ• rubhaá¹‡á¸• Ä• dÄ«naá¹ƒ tesu avamaÃ±Ã±aá¹ƒ akatvÄ
viya paá¹-isÄ• manaá¹ƒ parammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma.

devatthero tissattheroti evaá¹ƒ paggayha vacanaá¹ƒ sammukhÄ• mettaá¹ƒ vacÄ«kammaá
pana paá¹-ipucchantassa kuhiá¹ƒ amhÄ• kaá¹ƒ devatthero, kuhiá¹ƒ amhÄ• kaá¹ƒ tissatthero
Ä• gamissatÄ«ti evaá¹ƒ mamÄ• yanavacanaá¹ƒ parammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ

mettÄ• sinehasiniddhÄ• ni pana nayanÄ• ni ummÄ«letvÄ• pasannena mukhena olokanaá¹
110/ manokammaá¹ƒ nÄ• ma. devatthero tissatthero arogo hotu, appÄ• bÄ• dhoti samannÄ
mettaá¹ƒ manokammaá¹ƒ nÄ• ma.

__lÄ• bhÄ• _ti cÄ«varÄ• dayo laddhapaccayÄ• . __dhammikÄ• _ti kuhanÄ• dibhedaá¹ƒ mi
samena bhikkhÄ• cÄ• ravattena uppannÄ• . __antamaso pattapariyÄ• pannamattampÄ«_ti
pariyÄ• pannaá¹ƒ pattassa antogataá¹ƒ dvitikaá¹-acchubhikkhÄ• mattampi \Ee II 533/. __ap
ettha dve paá¹-ivibhattÄ• nÄ• ma - Ä• misappaá¹-ivibhattaÃ±ca, puggalappaá¹-ivibhattaÃ±c
dassÄ• mi, ettakaá¹ƒ na dassÄ• mÄ«" ti evaá¹ƒ cittena vibhajanaá¹ƒ __Ä• misappaá¹-ivibha
dassÄ• mi, asukassa na dassÄ• mÄ«" ti evaá¹ƒ cittena vibhajanaá¹ƒ pana __puggalappaá¹-
tadubhayampi akatvÄ• yo appaá¹-ivibhattaá¹ƒ bhuÃ±jati, ayaá¹ƒ __appaá¹-ivibhattabhogÄ«

__sÄ«lavantehi_ \Be II 123/ __sabrahmacÄ• rÄ«hi sÄ• dhÄ• raá¹‡abhogÄ«_ti ettha sÄ• dh
lakkhaá¹‡aá¹ƒ, yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ labbhati, taá¹ƒ taá¹ƒ neva lÄ• bhena lÄ• bhaá¹ƒ n
gihÄ«naá¹ƒ deti, na attanÄ• bhuÃ±jati, paá¹-iggaá¹‡hanto ca - "saá¹…ghena sÄ• dhÄ• raá¹
ghaá¹‡á¹-iá¹ƒ paharitvÄ• paribhuÃ±jitabbaá¹ƒ saá¹…ghasantakaá¹ƒ viya passati.

imaá¹ƒ pana sÄ• raá¹‡Ä«yadhammaá¹ƒ ko pÅ«reti, ko na pÅ«retÄ«ti? dussÄ«lo tÄ• va na p
santakaá¹ƒ sÄ«lavantÄ• gaá¹‡hanti. parisuddhasÄ«lo pana vattaá¹ƒ akhaá¹‡á¸• ento pÅ«re
yo hi odissakaá¹ƒ katvÄ• mÄ• tu vÄ• pitu vÄ• Ä• cariyupajjhÄ• yÄ• dÄ«naá¹ƒ vÄ• deti, so
sÄ• raá¹‡Ä«yadhammo panassa na hoti, palibodhajagganaá¹ƒ nÄ• ma hoti. sÄ• raá¹‡Ä«yad
vaá¹-á¹-ati. tena pana odissakaá¹ƒ dentena gilÄ• nagilÄ• nupaá¹-á¹-hÄ• kaÄ• gantukagamik
navapabbajitassa ca saá¹…ghÄ• á¹-ipattaggahaá¹‡aá¹ƒ ajÄ• nantassa dÄ• tabbaá¹ƒ. etesa
therÄ• sanato paá¹-á¹-hÄ• ya thokaá¹ƒ adatvÄ• yo yattakaá¹ƒ gaá¹‡hÄ• ti, tassa tattakaá¹ƒ
avasiá¹-á¹-he asati puna piá¹‡á¸• Ä• ya caritvÄ• therÄ• sanato paá¹-á¹-hÄ• ya yaá¹ƒ yaá¹ƒ
datvÄ• sesaá¹ƒ paribhuÃ±jitabbaá¹ƒ. "sÄ«lavantehÄ«" ti vacanato dussÄ«lassa adÄ• tump

ayaá¹ƒ pana sÄ• raá¹‡Ä«yadhammo susikkhitÄ• ya parisÄ• ya supÅ«ro hoti, no asikkhitÄ•
hi parisÄ• ya yo aÃ±Ã±ato labhati, so na gaá¹‡hÄ• ti. aÃ±Ã±ato alabhantopi pamÄ• á¹‡ayut
nÄ• tirekaá¹ƒ. ayaá¹ƒ pana sÄ• raá¹‡Ä«yadhammo evaá¹ƒ punappunaá¹ƒ piá¹‡á¸• Ä• ya ca

dentassÄ• pi dvÄ• dasahi vassehi pÅ«rati, na tato oraá¹ƒ. sace hi dvÄ• dasame \Ne II 111/
sÄ• raá¹‡Ä«yadhammapÅ«rako piá¹‡á¸• apÄ• tapÅ«raá¹ƒ pattaá¹ƒ Ä• sanasÄ• lÄ• yaá¹ƒ á
saá¹…ghatthero ca kasseso pattoti, "sÄ• raá¹‡Ä«yadhammapÅ«rakassÄ• " ti \Ee II 534/ vut
sabbaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ vicÄ• retvÄ• bhuÃ±jitvÄ• ca rittaá¹ƒ pattaá¹ƒ á¹-hapeti, atha
pattaá¹ƒ disvÄ• "mayhaá¹ƒ anavasesetvÄ• va paribhuÃ±jiá¹ƒsÅ«" ti domanassaá¹ƒ uppÄ•
bhijjati, puna dvÄ• dasavassÄ• ni pÅ«retabbo hoti. titthiyaparivÄ• sasadiso hesa, sakiá¹ƒ kh
pÅ«retabbova. yo pana - "lÄ• bhÄ• vata \Be II 124/ me, suladdhaá¹ƒ vata me, yassa me pa
sabrahmacÄ• rÄ« paribhuÃ±jantÄ«" ti somanassaá¹ƒ janeti, tassa puá¹‡á¹‡o nÄ• ma hoti.

evaá¹ƒ pÅ«ritasÄ• raá¹‡Ä«yadhammassa pana neva issÄ• , na macchariyaá¹ƒ hoti. so mar
sulabhapaccayo ca, pattagatamassa diyyamÄ• nampi na khÄ«yati, bhÄ• janÄ«yabhaá¹‡á¸•
aggabhaá¹‡á¸• aá¹ƒ labhati, bhaye vÄ• chÄ• take vÄ• sampatte devatÄ• ussukkaá¹ƒ Ä• p

tatrimÄ• ni vatthÅ«ni - senagirivÄ• sÄ« tissatthero kira mahÄ• girigÄ• maá¹ƒ upanissÄ• ya
mahÄ• therÄ• nÄ• gadÄ«paá¹ƒ cetiyavandanatthÄ• ya gacchantÄ• girigÄ• me piá¹‡á¸• Ä•
nikkhamiá¹ƒsu. thero pana pavisanto te disvÄ• pucchi - "laddhaá¹ƒ, bhante" ti? vicarimha Ä
aladdhabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha - "bhante yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, tÄ• va idheva h
paÃ±Ã±Ä• sa janÄ• pattatemanamattampi na labhimhÄ• ti. bhante, nevÄ• sikÄ• nÄ• ma pa
bhikkhÄ• cÄ• ramaggasabhÄ• gaá¹ƒ jÄ• nantÄ«ti. therÄ• Ä• gamesuá¹ƒ. thero gÄ• maá¹ƒ
mahÄ• upÄ• sikÄ• khÄ«rabhattaá¹ƒ sajjetvÄ• theraá¹ƒ olokayamÄ• nÄ• á¹-hitÄ• . atha the
sampattasseva pattaá¹ƒ pÅ«retvÄ• adÄ• si, so taá¹ƒ Ä• dÄ• ya therÄ• naá¹ƒ santikaá¹ƒ ga
saá¹…ghattheraá¹ƒ Ä• ha. thero - "amhehi ettakehi kiÃ±ci na laddhaá¹ƒ, ayaá¹ƒ sÄ«ghamev
nu kho" ti sesÄ• naá¹ƒ mukhaá¹ƒ olokesi. thero olokanÄ• kÄ• reneva Ã±atvÄ• "bhante, dha
laddhapiá¹‡á¸• apÄ• to, nikkukkuccÄ• gaá¹‡hathÄ• " tiÄ• dito paá¹-á¹-hÄ• ya sabbesaá¹ƒ y
attanÄ• pi yÄ• vadatthaá¹ƒ bhuÃ±ji.

atha naá¹ƒ bhattakiccÄ• vasÄ• ne therÄ• pucchiá¹ƒsu - "kadÄ• , Ä• vuso, lokuttaradhamm
natthi me, bhante, lokuttaradhammoti. jhÄ• nalÄ• bhÄ«si, Ä• vusoti? etampi \Ee II 535/ me,
nanu, Ä• vuso, pÄ• á¹-ihÄ• riyanti? sÄ• raá¹‡Ä«yadhammo me, bhante, pÅ«rito, tassa me d
paá¹-á¹-hÄ• ya sacepi bhikkhusatasahassaá¹ƒ hoti, pattagataá¹ƒ na khÄ«yatÄ«ti. te sutvÄ•
sÄ• dhu sappurisa, anucchavikamidaá¹ƒ tuyha" nti Ä• haá¹ƒsu. idaá¹ƒ tÄ• va - "pattagataá¹ƒ
vatthu.

ayameva pana thero cetiyapabbate giribhaá¹‡á¸• amahÄ• pÅ«jÄ• ya dÄ• naá¹-á¹-hÄ• naá¹
kiá¹ƒ varabhaá¹‡á¸• anti pucchi. dve sÄ• á¹-akÄ• , bhanteti. ete mayhaá¹ƒ \Be II 125/ pÄ• p
sutvÄ• amacco raÃ±Ã±o Ä• rocesi - "eko daharo evaá¹ƒ vadatÄ«" ti. daharassa evaá¹ƒ citta
pana sukhumasÄ• á¹-akÄ• vaá¹-á¹-antÄ«ti vatvÄ• mahÄ• therÄ• naá¹ƒ dassÄ• mÄ«ti á¹-ha
paá¹-ipÄ• á¹-iyÄ• á¹-hite dentassa matthake á¹-hapitÄ• pi te sÄ• á¹-akÄ• hatthaá¹ƒ nÄ• roh

daharassa dÄ• nakÄ• le pana hatthaá¹ƒ Ä• ruá¸·hÄ• . so tassa hatthe pÄ• tetvÄ• amaccas
daharaá¹ƒ nisÄ«dÄ• petvÄ• dÄ• naá¹ƒ datvÄ• saá¹…ghaá¹ƒ vissajjetvÄ• daharassa santi
imaá¹ƒ dhammaá¹ƒ kadÄ• paá¹-ivijjhitthÄ• " ti Ä• ha. so pariyÄ• yenÄ• pi asantaá¹ƒ avadan
mahÄ• rÄ• ja lokuttaradhammo" ti Ä• ha. nanu, bhante, pubbe avacutthÄ• ti. Ä• ma, mahÄ•
sÄ• raá¹‡Ä«yadhammapÅ«rako ahaá¹ƒ, tassa me dhammassa pÅ«ritakÄ• lato paá¹-á¹-hÄ•
bhÄ• janÄ«yabhaá¹‡á¸• aá¹-á¹-hÄ• ne aggabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä• tÄ«ti. "sÄ• dhu sÄ•
tuyha" nti vanditvÄ• pakkÄ• mi. idaá¹ƒ - "bhÄ• janÄ«yabhaá¹‡á¸• aá¹-á¹-hÄ• ne aggabhaá¹
ettha vatthu.

brÄ• hmaá¹‡atissabhaye pana bhÄ• taragÄ• mavÄ• sino nÄ• gattheriyÄ• anÄ• rocetvÄ• va
paccÅ«sasamaye - "ativiya appanigghoso gÄ• mo, upadhÄ• retha tÄ• vÄ• " ti daharabhikkh
sabbesaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gamma theriyÄ• Ä• rocesuá¹ƒ. sÄ• sutvÄ• "mÄ•
cintayittha, attano uddesaparipucchÄ• yonisomanasikÄ• resuyeva yogaá¹ƒ karothÄ• " ti vatv
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ pÄ• rupitvÄ• attadvÄ• dasamÄ• gÄ• madvÄ• re nigrodhamÅ«
adhivatthÄ• devatÄ• dvÄ• dasannampi bhikkhunÄ«naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ datvÄ• "ayye
niccaá¹ƒ \Ee II 536/ idheva ethÄ• " ti Ä• ha. theriyÄ• pana kaniá¹-á¹-habhÄ• tÄ• nÄ• gatthe
"mahantaá¹ƒ bhayaá¹ƒ, na sakkÄ• idha yÄ• petuá¹ƒ, paratÄ«raá¹ƒ gamissÄ• mÄ«" ti attadv
vasanaá¹-á¹-hÄ• nÄ• nikkhanto theriá¹ƒ disvÄ• gamissÄ• mÄ«ti bhÄ• taragÄ• maá¹ƒ Ä• ga
ti sutvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• kiá¹ƒ ayyÄ• ti pucchi. so taá¹ƒ pavattiá¹ƒ Ä• cikkhi. sÄ•
ekadivasaá¹ƒ vihÄ• reyeva vasitvÄ• sve gamissathÄ• " ti Ä• ha. therÄ• vihÄ• raá¹ƒ agama

therÄ« \Be II 126/ punadivase rukkhamÅ«le piá¹‡á¸• Ä• ya caritvÄ• theraá¹ƒ upasaá¹…kan
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jathÄ• " ti Ä• ha. thero - "vaá¹-á¹-issati therÄ«" ti vatvÄ• tuá¹‡
dhammiko tÄ• ta piá¹‡á¸• apÄ• to \Ne II 113/, kukkuccaá¹ƒ akatvÄ• paribhuÃ±jathÄ• ti. "vaá¹
sÄ• pattaá¹ƒ gahetvÄ• Ä• kÄ• se khipi. patto Ä• kÄ• se aá¹-á¹-hÄ• si. thero - "sattatÄ• lam
bhikkhunibhattameva therÄ«" ti vatvÄ• - "bhayaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ na hoti, bhaye v
ariyavaá¹ƒsaá¹ƒ kathayamÄ• no, â€™bho piá¹‡á¸• apÄ• tika, bhikkhunibhattaá¹ƒ bhuÃ±jitvÄ•
cittena anuvadiyamÄ• no santhambhetuá¹ƒ na sakkhissÄ• mi, appamattÄ• hotha theriyo" ti

rukkhadevatÄ• pi - "sace thero theriyÄ• hatthato piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jissati, na m
sace na paribhuÃ±jissati, nivattessÄ• mÄ«" ti cintayamÄ• nÄ• á¹-hatvÄ• therassa gamana
pattaá¹ƒ, bhante, dethÄ• ti pattaá¹ƒ gahetvÄ• theraá¹ƒ rukkhamÅ«laá¹ƒyeva Ä• netvÄ• Ä•
piá¹‡á¸• apÄ• taá¹ƒ datvÄ• katabhattakiccaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• dvÄ• dasa bhik
sattavassÄ• ni upaá¹-á¹-hahi. idaá¹ƒ - "devatÄ• ussukkaá¹ƒ Ä• pajjantÄ«" ti ettha vatthu. ta
sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• ahosi.

__akhaá¹‡á¸• Ä• nÄ«_tiÄ• dÄ«su yassa sattasu Ä• pattikkhandhesu Ä• dimhi vÄ• ante vÄ
hoti, tassa sÄ«laá¹ƒ pariyante chinnasÄ• á¹-ako viya __khaá¹‡á¸• aá¹ƒ_ nÄ• ma. yassa pan

tassa majjhe chiddasÄ• á¹-ako viya __chiddaá¹ƒ_ nÄ• ma hoti. yassa pana paá¹-ipÄ• á¹-iyÄ
tassa piá¹-á¹-hiyaá¹ƒ vÄ• kucchiyaá¹ƒ vÄ• uá¹-á¹-hitena visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·a
aÃ±Ã±ataravaá¹‡á¹‡Ä• gÄ• vÄ« viya __sabalaá¹ƒ_ nÄ• ma hoti. yassa pana antarantarÄ•
\Ee II 537/ viya __kammÄ• saá¹ƒ_ nÄ• ma hoti. yassa pana sabbenasabbaá¹ƒ abhinnÄ• ni,
__akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni_ nÄ• ma honti. tÄ• ni panetÄ
bhujissabhÄ• vakaraá¹‡ato __bhujissÄ• ni. _ buddhÄ• dÄ«hi viÃ±Ã±Å«hi pasatthattÄ• __vi
taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hattÄ• - "idaá¹ƒ nÄ• ma tvaá¹ƒ Ä• pannapubbo" ti k
asakkuá¹‡eyyattÄ• ca __aparÄ• maá¹-á¹-hÄ• ni, _ upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• s
saá¹ƒvattayantÄ«ti __samÄ• dhisaá¹ƒvattanikÄ• nÄ«_ti vuccanti.

__sÄ«lasÄ• maÃ±Ã±agatÄ• _ \Be II 127/ __viharissantÄ«_ti tesu tesu disÄ• bhÄ• gesu viha
saddhiá¹ƒ samÄ• nabhÄ• vÅ«pagatasÄ«lÄ• viharissanti. sotÄ• pannÄ• dÄ«naÃ±hi sÄ«laá¹
vasantÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ sotÄ• pannÄ• dÄ«naá¹ƒ sÄ«lena samÄ• nameva hoti, natthi
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__yÄ• yaá¹ƒ_ \Ne II 114/ __diá¹-á¹-hÄ«_ti maggasampayuttÄ• sammÄ• diá¹-á¹-hi. __ariyÄ
__niyyÄ• nikÄ• . takkarassÄ• _ti yo tathÄ• kÄ• rÄ« hoti. __sabbadukkhakkhayÄ• yÄ• _ti sab
__diá¹-á¹-hisÄ• maÃ±Ã±agatÄ• _ti samÄ• nadiá¹-á¹-hibhÄ• vaá¹ƒ upagatÄ• hutvÄ• viharis
evaá¹ƒ viharantÄ• naá¹ƒ vuddhiyeva bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«ti.

<142> __etadeva bahula_nti Ä• sannaparinibbÄ• nattÄ• bhikkhu ovadanto punappunaá¹ƒ
kathaá¹ƒ karoti. __iti sÄ«la_nti evaá¹ƒ sÄ«laá¹ƒ, ettakaá¹ƒ sÄ«laá¹ƒ. ettha catupÄ• risuddhis
__sÄ«laá¹ƒ_ cittekaggatÄ• __samÄ• dhi, _ vipassanÄ• paÃ±Ã±Ä• __paÃ±Ã±Ä• _ti veditab
Ä• dÄ«su yasmiá¹ƒ sÄ«le á¹-hatvÄ• va maggasamÄ• dhiá¹ƒ phalasamÄ• dhiá¹ƒ nibbattenti.
paribhÄ• vito mahapphalo hoti, mahÄ• nisaá¹ƒso. yamhi samÄ• dhimhi á¹-hatvÄ• maggapa
nibbattenti, sÄ• tena samÄ• dhinÄ• paribhÄ• vitÄ• mahapphalÄ• hoti, mahÄ• nisaá¹ƒsÄ•
maggacittaá¹ƒ phalacittaá¹ƒ nibbattenti, taá¹ƒ tÄ• ya paribhÄ• vitaá¹ƒ __sammadeva Ä• sav

__yathÄ• bhiranta_nti buddhÄ• naá¹ƒ anabhiratiparitassitaá¹ƒ nÄ• ma natthi, yathÄ• ruci ya
vuttaá¹ƒ hoti. __Ä• yÄ• mÄ• _ti ehi yÄ• ma. "ayÄ• mÄ• " tipi pÄ• á¹-ho, gacchÄ• mÄ• ti \Ee
bhagavÄ• santikÄ• vacarattÄ• theraá¹ƒ Ä• lapati. thero pana - "gaá¹‡hathÄ• vuso pattacÄ•
asukaá¹-á¹-hÄ• naá¹ƒ gantukÄ• mo" ti bhikkhÅ«naá¹ƒ Ä• roceti.

<144> __ambalaá¹-á¹-hikÄ• gamanaá¹ƒ_ uttÄ• nameva. __atha kho Ä• yasmÄ• sÄ• riputto
__sampasÄ• danÄ«ye_ vitthÄ• ritaá¹ƒ.

dussÄ«laÄ• dÄ«navavaá¹‡á¹‡anÄ•

<148> pÄ• á¹-aligamane \Be II 128/ __Ä• vasathÄ• gÄ• ra_nti Ä• gantukÄ• naá¹ƒ Ä• vasat
niccakÄ• laá¹ƒ dvinnaá¹ƒ rÄ• jÅ«naá¹ƒ sahÄ• yakÄ• Ä• gantvÄ• kulÄ• ni gehato nÄ«haritv
vasanti. te manussÄ• niccupaddutÄ• - "etesaá¹ƒ Ä• gatakÄ• le vasanaá¹-á¹-hÄ• naá¹ƒ bha
mahatiá¹ƒ sÄ• laá¹ƒ karitvÄ• tassÄ• ekasmiá¹ƒ padese bhaá¹‡á¸• apaá¹-isÄ• manaá¹-á¹-h
nivÄ• saá¹-á¹-hÄ• naá¹ƒ akaá¹ƒsu. te - "bhagavÄ• Ä• gato" ti sutvÄ• va - "amhehi gantvÄ•
siyÄ• , so sayameva amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ sampatto, ajja bhagavantaá¹ƒ Ä•
vadÄ• pessÄ• mÄ• " ti etadatthameva upasaá¹…kamantÄ• . tasmÄ• evamÄ• haá¹ƒsu. __y
\Ne II 115/ - "buddhÄ• nÄ• ma araÃ±Ã±ajjhÄ• sayÄ• araÃ±Ã±Ä• rÄ• mÄ• antogÄ• me vas
bhagavato manaá¹ƒ ajÄ• nantÄ• Ä• vasathÄ• gÄ• raá¹ƒ appaá¹-ijaggitvÄ• va Ä• gamaá¹ƒs
Ã±atvÄ• puretaraá¹ƒ gantvÄ• paá¹-ijaggissÄ• mÄ• ti yenÄ• vasathÄ• gÄ• raá¹ƒ, tenupasaa
__sabbasanthari_nti yathÄ• sabbaá¹ƒ santhataá¹ƒ hoti, evaá¹ƒ santhariá¹ƒ.

<149> __dussÄ«lo_ti asÄ«lo nissÄ«lo. __sÄ«lavipanno_ti vipannasÄ«lo bhinnasaá¹ƒvaro.
__pamÄ• dÄ• dhikaraá¹‡a_nti pamÄ• dakÄ• raá¹‡Ä• .

idaÃ±ca suttaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ vasena Ä• gataá¹ƒ pabbajitÄ• nampi pana labbhatev
yena sippaá¹-á¹-hÄ• nena jÄ«vitaá¹ƒ kappeti - yadi kasiyÄ• , yadi vaá¹‡ijjÄ• ya, pÄ• á¹‡Ä• ti
taá¹ƒ taá¹ƒ yathÄ• kÄ• laá¹ƒ sampÄ• detuá¹ƒ na sakkoti, athassa mÅ«lampi vinassati. mÄ•
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pana adinnÄ• dÄ• nÄ• dÄ«ni ca karonto daá¹‡á¸• avasena mahatiá¹ƒ
pabbajito dussÄ«lo ca pamÄ• dakÄ• raá¹‡Ä• sÄ«lato buddhavacanato jhÄ• nato sattaariya
nigacchati.

gahaá¹-á¹-hassa - "asuko nÄ• ma asukakule jÄ• to dussÄ«lo pÄ• padhammo \Ee II 539/ pa
salÄ• kabhattamattampi na detÄ«" ti catuparisamajjhe pÄ• pako kittisaddo abbhuggacchati.
"asuko nÄ• ma nÄ• sakkhi sÄ«laá¹ƒ rakkhituá¹ƒ, na buddhavacanaá¹ƒ uggahetuá¹ƒ, vejjaka
jÄ«vati, chahi agÄ• ravehi samannÄ• gato" ti evaá¹ƒ abbhuggacchati.

__avisÄ• rado_ti gahaá¹-á¹-ho tÄ• va - "avassaá¹ƒ bahÅ«naá¹ƒ sannipÄ• taá¹-á¹-hÄ• ne ke
jÄ• nissanti, atha maá¹ƒ niggaá¹‡hissantÄ«" ti vÄ• , "rÄ• jakulassa vÄ• dassantÄ«" ti sabha
maá¹…kubhÅ«to pattakkhandho adhomukho aá¹…gulikena bhÅ«miá¹ƒ kasanto nisÄ«dati, v
sakkoti. pabbajitopi - "bahÅ« bhikkhÅ« sannipatitÄ• , avassaá¹ƒ koci mama kammaá¹ƒ jÄ• n
uposathampi pavÄ• raá¹‡ampi á¹-hapetvÄ• sÄ• maÃ±Ã±ato cÄ• vetvÄ• nikkaá¸• á¸• hissa
visÄ• rado hutvÄ• kathetuá¹ƒ na sakkoti. ekacco pana dussÄ«lopi dappito viya vicarati, sop
maá¹…ku hotiyeva.

__sammÅ«á¸·ho kÄ• laá¹…karotÄ«_ti tassa hi maraá¹‡amaÃ±ce nipannassa dussÄ«lakam
pavattitaá¹-á¹-hÄ• naá¹ƒ Ä• pÄ• thamÄ• gacchati, so ummÄ«letvÄ• idhalokaá¹ƒ passati, nir
passati \Ne II 116/, tassa cattÄ• ro apÄ• yÄ• upaá¹-á¹-hahanti, sattisatena sÄ«se pahariyan

"vÄ• retha, vÄ• rethÄ• " ti viravanto marati. tena vuttaá¹ƒ - "sammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«
uttÄ• nameva.

<150> __Ä• nisaá¹ƒsakathÄ• _ vuttavipariyÄ• yena veditabbÄ• .

<151> __bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• yÄ• _ti aÃ±Ã±Ä• ya pÄ• á¸·imuttakÄ• ya dl
Ä• vasathÄ• numodanÄ• ya ca Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya yojanappamÄ• á¹‡aá
madhupÄ• naá¹ƒ pÄ• yento viya bahudeva rattiá¹ƒ sandassetvÄ• sampahaá¹ƒsetvÄ• uyyo
atikkantÄ• khÄ«á¹‡Ä• khayavayaá¹ƒ upetÄ• . __suÃ±Ã±Ä• gÄ• ra_nti pÄ• á¹-iyekkaá¹ƒ su
tattheva pana ekapasse sÄ• á¹‡ipÄ• kÄ• rena parikkhipitvÄ• - "idha satthÄ• vissamissatÄ«
paÃ±Ã±apesuá¹ƒ. bhagavÄ• - "catÅ«hipi iriyÄ• pathehi paribhuttaá¹ƒ etesaá¹ƒ mahapphala
tattha sÄ«haseyyaá¹ƒ \Ee II 540/ kappesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ - "suÃ±Ã±Ä• gÄ• raá¹

pÄ• á¹-aliputtanagaramÄ• panavaá¹‡á¹‡anÄ•

<152> __sunidhavassakÄ• rÄ• _ti \Be II 130/ sunidho ca vassakÄ• ro ca dve brÄ• hmaá¹‡Ä
magadharaÃ±Ã±o mahÄ• mattÄ• mahÄ• amaccÄ• , magadharaá¹-á¹-he vÄ• mahÄ• mattÄ
samannÄ• gatÄ• ti __magadhamahÄ• mattÄ• . pÄ• á¹-aligÄ• me nagara_nti pÄ• á¹-aligÄ• m
__vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ• yÄ• _ti vajjirÄ• jakulÄ• naá¹ƒ Ä• yamukhapacchindanatthaá¹ƒ
ekekavaggavasena sahassaá¹ƒ sahassaá¹ƒ hutvÄ• . __vatthÅ«nÄ«_ti gharavatthÅ«ni. __cit
mÄ• petu_nti raÃ±Ã±aÃ±ca rÄ• jamahÄ• mattÄ• naÃ±ca nivesanÄ• ni mÄ• petuá¹ƒ vatthuv
namanti. te kira attano sippÄ• nubhÄ• vena heá¹-á¹-hÄ• pathaviyaá¹ƒ tiá¹ƒsahatthamatte á
nÄ• gaggÄ• ho, idha yakkhaggÄ• ho, idha bhÅ«taggÄ• ho, pÄ• sÄ• á¹‡o vÄ• khÄ• á¹‡uko
sippaá¹ƒ jappitvÄ• devatÄ• hi saddhiá¹ƒ mantayamÄ• nÄ• viya mÄ• penti. athavÄ• nesaá
adhimuccitvÄ• tattha tattha nivesanÄ• ni mÄ• petuá¹ƒ cittaá¹ƒ nÄ• menti. tÄ• catÅ«su koá
koá¹-á¹-etvÄ• vatthumhi gahitamatte paá¹-ivigacchanti. saddhÄ• naá¹ƒ kulÄ• naá¹ƒ saddhÄ
assaddhÄ• naá¹ƒ kulÄ• naá¹ƒ assaddhÄ• devatÄ• va. kiá¹ƒ kÄ• raá¹‡Ä• ? saddhÄ• naÃ±h
nivesanaá¹ƒ mÄ• petvÄ• paá¹-hamaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• maá¹…gal
mayaá¹ƒ sÄ«lavantÄ• naá¹ƒ dassanaá¹ƒ, dhammakathaá¹ƒ, paÃ±hÄ• vissajjanaá¹ƒ \Ne II 1
labhissÄ• ma, manussÄ• dÄ• naá¹ƒ datvÄ• amhÄ• kaá¹ƒ pattiá¹ƒ dassantÄ«" ti.

__tÄ• vatiá¹ƒsehÄ«_ti yathÄ• hi ekasmiá¹ƒ kule ekaá¹ƒ paá¹‡á¸• itamanussaá¹ƒ, ekasmiá
bahussutabhikkhuá¹ƒ upÄ• dÄ• ya - "asukakule manussÄ• paá¹‡á¸• itÄ• , asukavihÄ• re bh
abbhuggacchati, evameva sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ vissakammaÃ±ca devaputtaá¹ƒ upÄ
paá¹‡á¸• itÄ• " ti saddo abbhuggato. tenÄ• ha - "tÄ• vatiá¹ƒsehÄ«" ti. tÄ• vatiá¹ƒsehi saddhi
mÄ• pentÄ«ti attho.

__yÄ• vatÄ• ariyaá¹ƒ Ä• yatana_nti yattakaá¹ƒ ariyakamanussÄ• naá¹ƒ osaraá¹‡aá¹-á¹-hÄ

atthi. __yÄ• vatÄ• vaá¹‡ippatho_ti yattakaá¹ƒ vÄ• á¹‡ijÄ• naá¹ƒ Ä• bhatabhaá¹‡á¸• assa \B
kayavikkayaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, vÄ• á¹‡ijÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• atthi. __
tesaá¹ƒ ariyÄ• yatanavaá¹‡ippathÄ• naá¹ƒ idaá¹ƒ agganagaraá¹ƒ jeá¹-á¹-hakaá¹ƒ pÄ• mokk
__puá¹-abhedana_nti bhaá¹‡á¸• apuá¹-abhedanaá¹-á¹-hÄ• naá¹ƒ, bhaá¹‡á¸• abhaá¹‡á¸• ikÄ
vuttaá¹ƒ hoti. sakalajambudÄ«pe aladdhabhaá¹‡á¸• ampi hi idheva labhissanti, aÃ±Ã±attha
ca idheva gamissati. tasmÄ• idheva puá¹-aá¹ƒ bhindissantÄ«ti attho. catÅ«su hi dvÄ• resu
ekanti evaá¹ƒ divase divase paÃ±casatasahassÄ• ni uá¹-á¹-hahissantÄ«ti dasseti.

__aggito vÄ• _tiÄ• dÄ«su cakÄ• rattho vÄ• -saddo. agginÄ• ca udakena ca mithubhedena
ekakoá¹-á¹-hÄ• so agginÄ• nassissati, nibbÄ• petuá¹ƒ na sakkhissanti. ekaá¹ƒ gaá¹…gÄ•
"iminÄ• akathitaá¹ƒ amussa, amunÄ• akathitaá¹ƒ imassÄ• " ti vadantÄ• naá¹ƒ pisuá¹‡avÄ•
bhinnÄ• naá¹ƒ manussÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±abhedeneva nassissatÄ«ti attho. iti vatvÄ•
gaá¹…gÄ• ya tÄ«raá¹ƒ gantvÄ• katamukhadhovano bhikkhÄ• cÄ• ravelaá¹ƒ Ä• gamayamÄ

<153> sunidhavassakÄ• rÄ• pi - "amhÄ• kaá¹ƒ rÄ• jÄ• samaá¹‡assa gotamassa upaá¹-á¹-
â€™satthÄ• kira pÄ• á¹-aligÄ• maá¹ƒ agamÄ• si, tassa santikaá¹ƒ upasaá¹…kamittha, na u
upasaá¹…kamimhÄ• ti ca vutte - â€™nimantayittha, na nimantayitthÄ• â€™ ti ca pucchissa
vutte amhÄ• kaá¹ƒ dosaá¹ƒ Ä• ropetvÄ• niggaá¹‡hissati. idaá¹ƒ cÄ• pi mayaá¹ƒ Ä• gataá¹-
samaá¹‡assa kho pana gotamassa gatagataá¹-á¹-hÄ• ne kÄ• á¸·akaá¹‡á¹‡isattÄ• \Ne II 11
mayaá¹ƒ nagaramaá¹…galaá¹ƒ vadÄ• pessÄ• mÄ• " ti cintetvÄ• satthÄ• raá¹ƒ upasaá¹…ka
"atha kho sunidhavassakÄ• rÄ• " tiÄ• di vuttaá¹ƒ.

__pubbaá¹‡hasamaya_nti pubbaá¹‡hakÄ• le. __nivÄ• setvÄ• _ti gÄ• mappavesananÄ«hÄ•
kÄ• yabandhanaá¹ƒ \Ee II 542/ bandhitvÄ• . __pattacÄ«varamÄ• dÄ• yÄ• _ti pattaÃ±ca cÄ«
kÄ• yappaá¹-ibaddhaá¹ƒ katvÄ• .

__sÄ«lavantetthÄ• _ti sÄ«lavante ettha. __saÃ±Ã±ate_ti kÄ• yavÄ• cÄ• manehi saÃ±Ã±ate

__tÄ• saá¹ƒ_ \Be II 132/ __dakkhiá¹‡amÄ• diye_ti saá¹…ghassa dinne cattÄ• ro paccaye tÄ
Ä• diseyya, pattiá¹ƒ dadeyya. __pÅ«jitÄ• pÅ«jayantÄ«_ti - "ime manussÄ• amhÄ• kaá¹ƒ Ã
no pattiá¹ƒ dentÄ«" ti Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ karothÄ• ti suá¹-á¹-hu Ä• rakkhaá¹ƒ kar
mÄ• nayantÄ«_ti kÄ• lÄ• nukÄ• laá¹ƒ balikammakaraá¹‡ena mÄ• nitÄ• "ete manussÄ• am
catumÄ• sachamÄ• santare no balikammaá¹ƒ karontÄ«" ti mÄ• nenti, mÄ• nentiyo uppanna

__tato na_nti tato naá¹ƒ paá¹‡á¸• itajÄ• tikaá¹ƒ manussaá¹ƒ. __orasa_nti ure á¹-hapetvÄ•
yathÄ• mÄ• tÄ• orasaá¹ƒ puttaá¹ƒ anukampati, uppannaparissayaharaá¹‡atthameva tassa
anukampantÄ«ti attho. __bhadrÄ• ni passatÄ«_ti sundarÄ• ni passati.

<154> __uá¸·umpa_nti pÄ• ragamanatthÄ• ya Ä• á¹‡iyo koá¹-á¹-etvÄ• kataá¹ƒ. __kulla_nti
kataá¹ƒ.

"ye taranti aá¹‡á¹‡ava" nti gÄ• thÄ• ya __aá¹‡á¹‡ava_nti sabbantimena paricchedena yojan
ca puthulassa ca udakaá¹-á¹-hÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __sara_nti idha nadÄ« adhipp
hoti, ye gambhÄ«ravitthataá¹ƒ taá¹‡hÄ• saraá¹ƒ taranti, te ariyamaggasaá¹…khÄ• taá¹ƒ set
pallalÄ• ni_ anÄ• masitvÄ• udakabharitÄ• ni ninnaá¹-á¹-hÄ• nÄ• ni. ayaá¹ƒ pana idaá¹ƒ app
kullaÃ±hi jano pabandhati. buddhÄ• ca buddhasÄ• vakÄ• ca vinÄ• yeva kullena tiá¹‡á¹‡Ä•

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ariyasaccakathÄ• vaá¹‡á¹‡anÄ•

<155> __koá¹-igÄ• mo_ti \Ne II 119/ mahÄ• panÄ• dassa pÄ• sÄ• dakoá¹-iyaá¹ƒ katagÄ• n
ariyabhÄ• vakarÄ• naá¹ƒ saccÄ• naá¹ƒ. __ananubodhÄ• _ti abujjhanena ajÄ• nanena. __ap
appaá¹-ivijjhanena. __sandhÄ• vita_nti bhavato bhavaá¹ƒ gamanavasena \Ee II 543/ sandhA
__saá¹ƒsarita_nti punappunaá¹ƒ gamanÄ• gamanavasena saá¹ƒsaritaá¹ƒ. __mamaÃ±ceva
__tumhÄ• kaÃ±cÄ• _ti mayÄ• ca tumhehi ca. atha vÄ• __sandhÄ• vitaá¹ƒ saá¹ƒsarita_nti
saá¹ƒsaraá¹‡aá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca ahosÄ«ti emamettha attho veditabbo. __bh
bhavato bhavaá¹ƒ nayanasamatthÄ• taá¹‡hÄ• rajju suá¹-á¹-hu hatÄ• chinnÄ• appavattikat

anÄ• vattidhammasambodhiparÄ• yaá¹‡avaá¹‡á¹‡anÄ•

<156> __nÄ• tikÄ• _ti ekaá¹ƒ taá¸·Ä• kaá¹ƒ nissÄ• ya dvinnaá¹ƒ cÅ«á¸·apitumahÄ• pituput
__nÄ• tike_ti ekasmiá¹ƒ Ã±Ä• tigÄ• make. __giÃ±jakÄ• vasathe_ti iá¹-á¹-hakÄ• maye Ä• va

<157> __orambhÄ• giyÄ• na_nti heá¹-á¹-hÄ• bhÄ• giyÄ• naá¹ƒ, kÄ• mabhaveyeva paá¹-isa
oranti laddhanÄ• mehi vÄ• tÄ«hi maggehi pahÄ• tabbÄ• nÄ«tipi __orambhÄ• giyÄ• ni. _ ta
byÄ• pÄ• doti imÄ• ni dve samÄ• pattiyÄ• vÄ• avikkhambhitÄ• ni, maggena vÄ• asamucc
bhÄ• gaá¹ƒ rÅ«pabhavaÃ±ca arÅ«pabhavaÃ±ca gantuá¹ƒ na denti. sakkÄ• yadiá¹-á¹-hiÄ• d
nibbattampi Ä• netvÄ• puna idheva nibbattÄ• pentÄ«ti sabbÄ• nipi orambhÄ• giyÄ• neva. _
paá¹-isandhivasena anÄ• gamanasabhÄ• vÄ• .

__rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• _ti ettha kadÄ• ci karahaci uppattiyÄ• ca, pariyuá¹-á¹-
dvedhÄ• pi tanubhÄ• vo veditabbo. sakadÄ• gÄ• missa hi puthujjanÄ• naá¹ƒ viya abhiá¹‡ha
kadÄ• ci karahaci uppajjanti. uppajjamÄ• nÄ• ca puthujjanÄ• naá¹ƒ viya bahalabahalÄ• nu
makkhikÄ• pattaá¹ƒ viya tanukatanukÄ• uppajjanti. dÄ«ghabhÄ• á¹‡akatipiá¹-akamahÄ• sÄ
sakadÄ• gÄ• missa puttadhÄ«taro honti, orodhÄ• ca honti, tasmÄ• bahalÄ• kilesÄ• . idaá¹

kathita" nti. taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ - "sotÄ• pannassa sattabhave á¹-hapetvÄ• aá¹-á¹-
bhavatanukaá¹ƒ natthi. sakadÄ• gÄ• missa dve bhave á¹-hapetvÄ• paÃ±casu bhavesu bha
anÄ• gÄ• missa rÅ«pÄ• rÅ«pabhave á¹-hapetvÄ• kÄ• mabhave bhavatanukaá¹ƒ natthi. kh
bhavatanukaá¹ƒ natthÄ«" ti vuttattÄ• paá¹-ikkhittaá¹ƒ hoti.

__imaá¹ƒ_ \Ne II 120/ __loka_nti imaá¹ƒ kÄ• mÄ• vacaralokaá¹ƒ sandhÄ• ya vuttaá¹ƒ. aya
adhippÄ• yo, sace hi manussesu sakadÄ• gÄ• miphalaá¹ƒ patto devesu nibbattitvÄ• \Be II
sacchikaroti, iccetaá¹ƒ kusalaá¹ƒ. asakkonto pana avassaá¹ƒ manussalokaá¹ƒ Ä• gantvÄ•
sakadÄ• gÄ• miphalaá¹ƒ pattopi sace manussesu nibbattitvÄ• arahattaá¹ƒ sacchikaroti, icc
asakkonto pana avassaá¹ƒ devalokaá¹ƒ gantvÄ• sacchikarotÄ«ti.

__avinipÄ• tadhammo_ti ettha vinipatanaá¹ƒ vinipÄ• to, nÄ• ssa vinipÄ• to dhammoti avini
apÄ• yesu avinipÄ• tadhammo catÅ«su apÄ• yesu avinipÄ• tasabhÄ• voti attho. __niyato_t
__sambodhiparÄ• yaá¹‡o_ti uparimaggattayasaá¹…khÄ• tÄ• sambodhi paraá¹ƒ ayanaá¹ƒ
avassaá¹ƒ pattabbÄ• ti sambodhiparÄ• yaá¹‡o.

dhammÄ• dÄ• sadhammapariyÄ• yavaá¹‡á¹‡anÄ•

<158> __vihesÄ• _ti tesaá¹ƒ tesaá¹ƒ Ã±Ä• á¹‡agatiá¹ƒ Ã±Ä• á¹‡Å«papattiá¹ƒ Ã±Ä• á¹‡Ä•
kÄ• yakilamathova esa, Ä• nanda, tathÄ• gatassÄ• ti dÄ«peti, cittavihesÄ• pana buddhÄ•
__dhammÄ• dÄ• sa_nti dhammamayaá¹ƒ Ä• dÄ• saá¹ƒ. __yenÄ• _ti yena dhammÄ• dÄ• s
__khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to_ti idaá¹ƒ nirayÄ• dÄ«naá¹ƒyeva vevacanavasena vu
vaá¸• á¸• hisaá¹…khÄ• tato ayato apetattÄ• __apÄ• yÄ• . _ dukkhassa gati paá¹-isaraá¹‡a
dukkaá¹-akÄ• rino, te ettha vivasÄ• nipatantÄ«ti __vinipÄ• tÄ• . _

__aveccappasÄ• denÄ• _ti buddhaguá¹‡Ä• naá¹ƒ yathÄ• bhÅ«tato Ã±Ä• tattÄ• acalena a
padadvayepi eseva nayo. __itipi so bhagavÄ• _tiÄ• dÄ«naá¹ƒ pana vitthÄ• ro visuddhimagg

__ariyakantehÄ«_ti ariyÄ• naá¹ƒ kantehi piyehi manÄ• pehi. paÃ±ca sÄ«lÄ• ni hi ariyasÄ•
honti, bhavantarepi avijahitabbato. tÄ• ni sandhÄ• yetaá¹ƒ vuttaá¹ƒ. sabbopi panettha saá¹ƒ

__sotÄ• pannohamasmÄ«_ti idaá¹ƒ desanÄ• sÄ«sameva. sakadÄ• gÄ• miÄ• dayopi pana
nayena byÄ• karonti yevÄ• ti. sabbesampi hi sikkhÄ• padÄ• virodhena yuttaá¹-á¹-hÄ• ne by
anuÃ±Ã±Ä• tameva hoti.

ambapÄ• lÄ«gaá¹‡ikÄ• vatthuvaá¹‡á¹‡anÄ•

<161> __vesÄ• liyaá¹ƒ_ \Ne II 121/ \Be II 135/ __viharatÄ«_ti ettha tena kho pana samayen

ceva hoti phÄ«tÄ• cÄ• tiÄ• dinÄ• khandhake vuttanayena \Ee II 545/ vesÄ• liyÄ• sampann
__ambapÄ• livane_ti ambapÄ• liyÄ• gaá¹‡ikÄ• ya uyyÄ• nabhÅ«te ambavane. __sato bhik
ambapÄ• lidassane satipaccupaá¹-á¹-hÄ• natthaá¹ƒ visesato idha satipaá¹-á¹-hÄ• nadesana
saratÄ«ti __sato. _ sampajÄ• nÄ• tÄ«ti __sampajÄ• no. _ satiyÄ• ca sampajaÃ±Ã±ena ca s
vihareyyÄ• ti attho. __kÄ• ye kÄ• yÄ• nupassÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ mahÄ
vakkhÄ• ma.

__nÄ«lÄ• _ti idaá¹ƒ sabbasaá¹…gÄ• hakaá¹ƒ. __nÄ«lavaá¹‡á¹‡Ä• _tiÄ• di tasseva vibhÄ•
tesaá¹ƒ pakativaá¹‡á¹‡o nÄ«lo, nÄ«lavilepanavilittattÄ• panetaá¹ƒ vuttaá¹ƒ. __nÄ«lavatthÄ
paá¹-adukÅ«lakoseyyÄ• dÄ«nipi tesaá¹ƒ nÄ«lÄ• neva honti. __nÄ«lÄ• laá¹…kÄ• rÄ• _ti nÄ«
alaá¹…katÄ• , rathÄ• pi tesaá¹ƒ nÄ«lamaá¹‡ikhacitÄ• nÄ«lavatthaparikkhittÄ• nÄ«laddhajÄ
nÄ«lÄ• bharaá¹‡ehi nÄ«laassehi yuttÄ• , patodalaá¹-á¹-hiyopi nÄ«lÄ• yevÄ• ti. iminÄ• nayo
veditabbo. __parivaá¹-á¹-esÄ«_ti pahari. __kiá¹ƒ je ambapÄ• lÄ«_ti jeti Ä• lapanavacanaá¹ƒ
kiá¹ƒ kÄ• raá¹‡Ä• ti vuttaá¹ƒ hoti. "kiÃ±cÄ• " tipi pÄ• á¹-ho, ayamevettha attho. __sÄ• hÄ• ra
__aá¹…guliá¹ƒ phoá¹-esu_nti aá¹…guliá¹ƒ cÄ• lesuá¹ƒ. __ambakÄ• yÄ• _ti itthikÄ• ya.

__yesa_nti karaá¹‡atthe sÄ• mivacanaá¹ƒ, yehi adiá¹-á¹-hÄ• ti vuttaá¹ƒ hoti. __olokethÄ• _
__avalokethÄ• _ti punappunaá¹ƒ passatha. __upasaá¹ƒharathÄ• _ti upanetha. imaá¹ƒ licch
cittena tÄ• vatiá¹ƒsasadisaá¹ƒ upasaá¹ƒharatha upanetha allÄ«yÄ• petha. yatheva tÄ• vatiá
pÄ• sÄ• dikÄ• nÄ«lÄ• dinÄ• nÄ• vaá¹‡á¹‡Ä• , evamime licchavirÄ• jÄ• nopÄ«ti tÄ• vatiá¹ƒs
attho.

kasmÄ• pana bhagavÄ• anekasatehi suttehi cakkhÄ• dÄ«naá¹ƒ rÅ«pÄ• dÄ«su nimittaggÄ
mahantena ussÄ• hena nimittaggÄ• he uyyojetÄ«ti? hitakÄ• matÄ• ya. tatra kira ekacce bhi
tesaá¹ƒ \Be II 136/ sampattiyÄ• palobhento - "appamÄ• dena samaá¹‡adhammaá¹ƒ karont
issariyasampatti sulabhÄ• " ti samaá¹‡adhamme ussÄ• hajananatthaá¹ƒ Ä• ha. aniccalakkh
\Ee II 546/ evamÄ• ha. nacirasseva hi sabbepime ajÄ• tasattussa vasena vinÄ• saá¹ƒ pÄ• p
rajjasirisampattiá¹ƒ disvÄ• á¹-hitabhikkhÅ« - "tathÄ• rÅ«pÄ• yapi nÄ• ma \Ne II 122/ sirisam
paÃ±Ã±Ä• yissatÄ«" ti aniccalakkhaá¹‡aá¹ƒ bhÄ• vetvÄ• saha paá¹-isambhidÄ• hi arahatta
aniccalakkhaá¹‡avibhÄ• vanatthaá¹ƒ Ä• ha.

__adhivÄ• setÅ«_ti ambapÄ• liyÄ• nimantitabhÄ• vaá¹ƒ Ã±atvÄ• pi kasmÄ• nimantentÄ«t
vattasÄ«sena ca. sÄ• hi dhuttÄ• itthÄ« animantetvÄ• pi nimantemÄ«ti vadeyyÄ• ti tesaá¹ƒ
dhammaá¹ƒ sutvÄ• gamanakÄ• le ca nimantetvÄ• gamanaá¹ƒ nÄ• ma manussÄ• naá¹ƒ va

veá¸·uvagÄ• mavassÅ«pagamanavaá¹‡á¹‡anÄ•

<163> __veá¸·uvagÄ• mako_ti vesÄ• liyÄ• samÄ«pe veá¸·uvagÄ• mo. __yathÄ• mitta_ntiÄ

__sandiá¹-á¹-hÄ• _ti tattha tattha saá¹…gamma diá¹-á¹-hamattÄ• nÄ• tidaá¸·hamittÄ• . __s
bhattÄ• sinehavanto daá¸·hamittÄ• . yesaá¹ƒ yesaá¹ƒ yattha yattha evarÅ«pÄ• bhikkhÅ« a
vassaá¹ƒ upethÄ• ti attho. kasmÄ• evamÄ• ha? tesaá¹ƒ phÄ• suvihÄ• ratthÄ• ya. tesaÃ±hi
nappahoti, bhikkhÄ• pi mandÄ• . samantÄ• vesÄ• liyÄ• pana bahÅ«ni senÄ• sanÄ• ni, bhi
evamÄ• ha. atha kasmÄ• - "yathÄ• sukhaá¹ƒ gacchathÄ• " ti na vissajjesi? tesaá¹ƒ anukam
ahosi - "ahaá¹ƒ dasamÄ• samattaá¹ƒ á¹-hatvÄ• parinibbÄ• yissÄ• mi, sace ime dÅ«raá¹ƒ g
parinibbÄ• nakÄ• le daá¹-á¹-huá¹ƒ na sakkhissanti. atha nesaá¹ƒ - "satthÄ• parinibbÄ• yant
satimattampi na adÄ• si, sace jÄ• neyyÄ• ma, evaá¹ƒ na dÅ«re vaseyyÄ• mÄ• " ti vippaá¹-is
samantÄ• pana vasantÄ• mÄ• sassa aá¹-á¹-ha vÄ• re Ä• gantvÄ• dhammaá¹ƒ suá¹‡issan
ti na vissajjesi.

<164> __kharo_ti pharuso. __Ä• bÄ• dho_ti visabhÄ• garogo. __bÄ• á¸·hÄ• _ti balavatiyo.
maraá¹‡antaá¹ƒ maraá¹‡asantikaá¹ƒ pÄ• panasamatthÄ• . __sato sampajÄ• no adhivÄ• se
sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• Ã±Ä• á¹‡ena paricchinditvÄ• adhivÄ• sesi. __avihaÃ±Ã±amÄ• n
aparÄ• paraá¹ƒ \Be II 137/ parivattanaá¹ƒ akaronto apÄ«á¸·iyamÄ• no adukkhiyamÄ• nova
__anÄ• mantetvÄ• _ti ajÄ• nÄ• petvÄ• . __anapaloketvÄ• _ti na apaloketvÄ• ovÄ• dÄ• nus
hoti. __vÄ«riyenÄ• _ti pubbabhÄ• gavÄ«riyena ceva phalasamÄ• pattivÄ«riyena ca. __paá¹
vikkhambhetvÄ• . __jÄ«vitasaá¹…khÄ• ra_nti ettha jÄ«vitampi jÄ«vitasaá¹…khÄ• ro. yena jÄ
chijjamÄ• naá¹ƒ ghaá¹-etvÄ• á¹-hapiyati, so phalasamÄ• pattidhammopi jÄ«vitasaá¹…khÄ•
__adhiá¹-á¹-hÄ• yÄ• _ti \Ne II 123/ adhiá¹-á¹-hahitvÄ• pavattetvÄ• , jÄ«vitaá¹-á¹-hapanasan
phalasamÄ• pattiá¹ƒ samÄ• pajjeyyanti ayamettha saá¹…khepattho.

kiá¹ƒ pana bhagavÄ• ito pubbe phalasamÄ• pattiá¹ƒ na samÄ• pajjatÄ«ti? samÄ• pajjati. s
khaá¹‡ikasamÄ• patti. khaá¹‡ikasamÄ• patti ca antosamÄ• pattiyaá¹ƒyeva vedanaá¹ƒ vikkh
vuá¹-á¹-hitamattassa kaá¹-á¹-hapÄ• tena vÄ• kaá¹-halapÄ• tena vÄ• chinnasevÄ• lo viya u
vedanÄ• ajjhottharati. yÄ• pana rÅ«pasattakaá¹ƒ arÅ«pasattakaÃ±ca niggumbaá¹ƒ nijjaá¹-
mahÄ• vipassanÄ• vasena samÄ• pannÄ• samÄ• patti, sÄ• suá¹-á¹-hu vikkhambheti. yath
pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• hatthehi ca pÄ• dehi ca suá¹-á¹-hu apabyÅ«á¸·ho sevÄ• lo ci
evameva tato vuá¹-á¹-hitassa cirena vedanÄ• uppajjati. iti bhagavÄ• taá¹ƒ divasaá¹ƒ mahÄ
abhinavavipassanaá¹ƒ paá¹-á¹-hapento viya rÅ«pasattakaá¹ƒ arÅ«pasattakaá¹ƒ niggumbaá
cuddasahÄ• kÄ• rehi sannetvÄ• mahÄ• vipassanÄ• ya vedanaá¹ƒ vikkhambhetvÄ• - "dasa
samÄ• pattiá¹ƒ samÄ• pajji. samÄ• pattivikkhambhitÄ• vedanÄ• dasamÄ• se na uppajji ye

__gilÄ• nÄ• vuá¹-á¹-hito_ti gilÄ• no hutvÄ• puna vuá¹-á¹-hito. __madhurakajÄ• to viyÄ• _ti
saÃ±jÄ• tathaddhabhÄ• vo sÅ«le uttÄ• sitapuriso viya. __na pakkhÄ• yantÄ«_ti nappakÄ• s
upaá¹-á¹-hahanti. __dhammÄ• pi maá¹ƒ na paá¹-ibhantÄ«_ti satipaá¹-á¹-hÄ• nÄ• didhammÄ
hontÄ«ti dÄ«peti. tantidhammÄ• pana therassa supaguá¹‡Ä• . __na udÄ• haratÄ«_ti pacch
taá¹ƒ sandhÄ• ya vadati.

<165> __anantaraá¹ƒ_ \Be II 138/ __abÄ• hira_nti dhammavasena vÄ• puggalavasena vÄ
"ettakaá¹ƒ dhammaá¹ƒ parassa na desessÄ• mÄ«" ti \Ee II 548/ hi cintento dhammaá¹ƒ abb
"ettakaá¹ƒ parassa desessÄ• mÄ«" ti cintento dhammaá¹ƒ bÄ• hiraá¹ƒ karoti nÄ• ma. "imas
ti cintento pana puggalaá¹ƒ abbhantaraá¹ƒ karoti nÄ• ma. "imassa na desessÄ• mÄ«" ti cint
bÄ• hiraá¹ƒ karoti nÄ• ma. evaá¹ƒ akatvÄ• desitoti attho. __Ä• cariyamuá¹-á¹-hÄ«_ti yathÄ•
Ä• cariyamuá¹-á¹-hi nÄ• ma hoti. daharakÄ• le kassaci akathetvÄ• pacchimakÄ• le maraá¹
piyamanÄ• passa antevÄ• sikassa kathenti, evaá¹ƒ tathÄ• gatassa - "idaá¹ƒ mahallakakÄ• l
kathessÄ• mÄ«" ti muá¹-á¹-hiá¹ƒ katvÄ• "pariharissÄ• mÄ«" ti á¹-hapitaá¹ƒ kiÃ±ci natthÄ«ti

__ahaá¹ƒ_ \Ne II 124/ __bhikkhusaá¹…gha_nti ahameva bhikkhusaá¹…ghaá¹ƒ pariharissÄ
ahaá¹ƒ uddisitabbaá¹-á¹-hena uddeso assÄ• ti mamuddesiko. maá¹ƒyeva uddisitvÄ• mama
bhikkhusaá¹…gho hotu, mama accayena vÄ• mÄ• ahesuá¹ƒ, yaá¹ƒ vÄ• taá¹ƒ vÄ• hotÅ«t
__na evaá¹ƒ hotÄ«_ti bodhipallaá¹…keyeva issÄ• macchariyÄ• naá¹ƒ vihatattÄ• evaá¹ƒ na
kiá¹ƒ. __Ä• sÄ«tiko_ti asÄ«tisaá¹ƒvacchariko. idaá¹ƒ pacchimavayaanuppattabhÄ• vadÄ«pa
__veá¹-hamissakenÄ• _ti bÄ• habandhacakkabandhÄ• dinÄ• paá¹-isaá¹…kharaá¹‡ena veá
jiá¹‡á¹‡asakaá¹-aá¹ƒ viya veá¹-hamissakena maÃ±Ã±e yÄ• peti. arahattaphalaveá¹-hanena
tathÄ• gatassa hotÄ«ti dasseti.

idÄ• ni tamatthaá¹ƒ pakÄ• sento __yasmiá¹ƒ, Ä• nanda, samaye_tiÄ• dimÄ• ha. tattha __s
rÅ«panimittÄ• dÄ«naá¹ƒ. __ekaccÄ• naá¹ƒ vedanÄ• na_nti lokiyÄ• naá¹ƒ vedanÄ• naá¹ƒ. _
iminÄ• phalasamÄ• pattivihÄ• rena phÄ• su hoti, tasmÄ• tumhepi tadatthÄ• ya evaá¹ƒ viha
__attadÄ«pÄ• _ti mahÄ• samuddagatadÄ«paá¹ƒ viya attÄ• naá¹ƒ dÄ«paá¹ƒ patiá¹-á¹-haá¹ƒ
__attasaraá¹‡Ä• _ti attagatikÄ• va hotha, mÄ• aÃ±Ã±agatikÄ• . __dhammadÄ«padhamma
__tamatagge_ti tamaagge. majjhe takÄ• ro padasandhivasena vutto. idaá¹ƒ vuttaá¹ƒ hoti - "
tamataggÄ• " ti. evaá¹ƒ sabbaá¹ƒ tamayogaá¹ƒ chinditvÄ• ativiya agge uttamabhÄ• ve ete
II 549/, mama bhikkhÅ« bhavissanti. tesaá¹ƒ atiagge bhavissanti, ye keci sikkhÄ• kÄ• mÄ• ,
catusatipaá¹-á¹-hÄ• nagocarÄ• va bhikkhÅ« agge bhavissantÄ«ti arahattanikÅ«á¹-ena desa

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nimittobhÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<166> __vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visÄ«_ti kadÄ• pÄ• visi? ukkacelato nikkhamitvÄ•
bhagavÄ• kira vuá¹-á¹-havasso veá¸·uvagÄ• makÄ• nikkhamitvÄ• sÄ• vatthiá¹ƒ gamissÄ•
paá¹-inivattanto anupubbena sÄ• vatthiá¹ƒ patvÄ• jetavanaá¹ƒ pÄ• visi. dhammasenÄ• pati
dassetvÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ gato. so tattha antevÄ• sikesu vattaá¹ƒ dassetvÄ• paá¹-ik
divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• cammakkhaá¹‡á¸• aá¹ƒ paÃ±Ã±apetvÄ• pÄ• de pakkh

Ä• bhujitvÄ• phalasamÄ• pattiá¹ƒ \Ne II 125/ pÄ• visi. athassa yathÄ• paricchedena tato vu
parivitakko udapÄ• di - "buddhÄ• nu kho paá¹-hamaá¹ƒ parinibbÄ• yanti, agasÄ• vakÄ• nu
"aggasÄ• vakÄ• paá¹-hama" nti Ã±atvÄ• attano Ä• yusaá¹…khÄ• raá¹ƒ olokesi. so - "sattÄ
pavattatÄ«" ti Ã±atvÄ• - "kattha parinibbÄ• yissÄ• mÄ«" ti cintesi. tato - __ "rÄ• hulo_ tÄ• va
parinibbuto, __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero_ chaddantadahe, ahaá¹ƒ kattha parinibbÄ
cintento mÄ• taraá¹ƒ Ä• rabbha satiá¹ƒ uppÄ• desi - "mayhaá¹ƒ mÄ• tÄ• sattannaá¹ƒ araha
buddhadhammasaá¹…ghesu appasannÄ• , atthi nu kho tassÄ• upanissayo, natthi nu kho"
sotÄ• pattimaggassa upanissayaá¹ƒ disvÄ• - "kassa desanÄ• ya abhisamayo bhavissatÄ«"
dhammadesanÄ• ya bhavissati, na aÃ±Ã±assa. sace kho panÄ• haá¹ƒ appossukko bhavey
- â€™sÄ• riputtatthero avasesajanÄ• nampi avassayo hoti. tathÄ• hissa samacittasuttades
koá¹-isatasahassadevatÄ• arahattaá¹ƒ pattÄ• \Be II 140/. tayo magge paá¹-ividdhadevatÄ•
aÃ±Ã±esu ca á¹-hÄ• nesu anekÄ• abhisamayÄ• \Ee II 550/ dissanti. thereva cittaá¹ƒ pasÄ
nibbattÄ• neva asÄ«tikulasahassÄ• ni. so dÄ• ni sakamÄ• tumicchÄ• dassanamattampi har
tasmÄ• mÄ• taraá¹ƒ micchÄ• dassanÄ• mocetvÄ• jÄ• tovarakeyeva parinibbÄ• yissÄ• mÄ
- "ajjeva bhagavantaá¹ƒ anujÄ• nÄ• petvÄ• nikkhamissÄ• mÄ«" ti cundattheraá¹ƒ Ä• mante
amhÄ• kaá¹ƒ paÃ±casatÄ• ya bhikkhuparisÄ• ya saÃ±Ã±aá¹ƒ dehi - â€™gaá¹‡hathÄ• vusc
dhammasenÄ• pati nÄ• á¸·akagÄ• maá¹ƒ gantukÄ• moâ€™ ti". thero tathÄ• akÄ• si. bhikkh
pattacÄ«varamÄ• dÄ• ya therassa santikaá¹ƒ Ä• gamaá¹ƒsu. thero senÄ• sanaá¹ƒ saá¹ƒsÄ
sammajjitvÄ• divÄ• á¹-á¹-hÄ• nadvÄ• re á¹-hatvÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ olokento - "idaá¹ƒ
puna Ä• gamanaá¹ƒ natthÄ«" ti paÃ±casatabhikkhuparivuto bhagavantaá¹ƒ upasaá¹…kamit

"chinno dÄ• ni bhavissÄ• mi, lokanÄ• tha mahÄ• muni.

gamanÄ• gamanaá¹ƒ natthi, pacchimÄ• vandanÄ• ayaá¹ƒ ||

jÄ«vitaá¹ƒ appakaá¹ƒ mayhaá¹ƒ, ito sattÄ• hamaccaye.

nikkhipeyyÄ• mahaá¹ƒ dehaá¹ƒ, bhÄ• ravoropanaá¹ƒ yathÄ• ||

anujÄ• nÄ• tu me bhante, bhagavÄ• , anujÄ• nÄ• tu sugato.

parinibbÄ• nakÄ• lo me, ossaá¹-á¹-ho Ä• yusaá¹…khÄ• ro" ti ||

buddhÄ• \Ne II 126/ pana yasmÄ• "parinibbÄ• hÄ«" ti vutte maraá¹‡asaá¹ƒvaá¹‡á¹‡anaá¹
"mÄ• parinibbÄ• hÄ«" ti vutte vaá¹-á¹-assa guá¹‡aá¹ƒ kathentÄ«ti micchÄ• diá¹-á¹-hikÄ• do
tasmÄ• tadubhayampi na vadanti. tena naá¹ƒ bhagavÄ• Ä• ha - "kattha parinibbÄ• yissasi
bhante, magadhesu nÄ• á¸·akagÄ• me jÄ• tovarako, tatthÄ• haá¹ƒ parinibbÄ• yissÄ• mÄ«"
sÄ• riputta, kÄ• laá¹ƒ maÃ±Ã±asi, idÄ• ni pana te jeá¹-á¹-hakaniá¹-á¹-habhÄ• tikÄ• naá¹ƒ tÄ

dassanaá¹ƒ dullabhaá¹ƒ bhavissatÄ«ti desehi tesaá¹ƒ dhamma" nti Ä• ha.

thero - "satthÄ• mayhaá¹ƒ iddhivikubbanapubbaá¹…gamaá¹ƒ dhammadesanaá¹ƒ paccÄ• s
bhagavantaá¹ƒ vanditvÄ• tÄ• lappamÄ• á¹‡aá¹ƒ abbhuggantvÄ• puna oruyha bhagavanta
sattatÄ• lappamÄ• á¹‡e \Be II 141/ antalikkhe á¹-hito iddhivikubbanaá¹ƒ dassetvÄ• dhamm
sakalanagaraá¹ƒ sannipati. thero oruyha bhagavantaá¹ƒ vanditvÄ• "gamanakÄ• lo me, bha
"dhammasenÄ• patiá¹ƒ paá¹-ipÄ• dessÄ• mÄ«" ti dhammÄ• sanÄ• uá¹-á¹-hÄ• ya gandhak
maá¹‡iphalake aá¹-á¹-hÄ• si. thero tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• ne
ito kappasatasahassÄ• dhikassa asaá¹…khyeyyassa upari anomadassisammÄ• sambuddh
tumhÄ• kaá¹ƒ dassanaá¹ƒ patthesiá¹ƒ. sÄ• me patthanÄ• samiddhÄ• , diá¹-á¹-hÄ• tumhe,
idaá¹ƒ pacchimadassanaá¹ƒ. puna tumhÄ• kaá¹ƒ dassanaá¹ƒ natthÄ«" ti - vatvÄ• dasanakh
aÃ±jaliá¹ƒ paggayha yÄ• va dassanavisayo, tÄ• va abhimukhova paá¹-ikkamitvÄ• "ito paá¹-
cutipaá¹-isandhivasena kismiÃ±ci á¹-hÄ• ne gamanÄ• gamanaá¹ƒ nÄ• ma natthÄ«" ti vandit
udakapariyantaá¹ƒ katvÄ• mahÄ• bhÅ«micÄ• lo ahosi. bhagavÄ• parivÄ• retvÄ• á¹-hite bh
bhikkhave, tumhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tika" nti. bhikkhÅ« yÄ• va dvÄ• rakoá¹-á¹-hakÄ• a
"tiá¹-á¹-hatha, tumhe Ä• vuso, appamattÄ• hothÄ• " ti nivattÄ• petvÄ• attano parisÄ• yeva
manussÄ• - "pubbe ayyo paccÄ• gamanacÄ• rikaá¹ƒ carati, idaá¹ƒ dÄ• ni gamanaá¹ƒ na pu
paridevantÄ• anubandhiá¹ƒsu. tepi "appamattÄ• hotha Ä• vuso, evaá¹ƒbhÄ• vino nÄ• ma s
nivattÄ• pesi.

atha kho Ä• yasmÄ• sÄ• riputto antarÄ• magge sattÄ• haá¹ƒ manussÄ• naá¹ƒ anuggahaá
nÄ• á¸·akagÄ• maá¹ƒ patvÄ• gÄ• madvÄ• re nigrodharukkhamÅ«le aá¹-á¹-hÄ• si. atha upa
bhÄ• gineyyo bahigÄ• maá¹ƒ gacchanto theraá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• aá
"atthi gehe te ayyikÄ• " ti? Ä• ma, bhanteti. gaccha amhÄ• kaá¹ƒ idhÄ• gatabhÄ• vaá¹ƒ Ä• m
ca vutte "ajja kira ekadivasaá¹ƒ antogÄ• me bhavissati, jÄ• tovarakaá¹ƒ paá¹-ijaggatha, paÃ
bhikkhusatÄ• naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• thÄ• " ti. so gantvÄ• "ayyike, mayha
Ä• gato" ti Ä• ha. idÄ• ni kuhinti? gÄ• madvÄ• reti. ekakova, aÃ±Ã±opi koci atthÄ«ti \Ee II 5
bhikkhÅ«ti. kiá¹ƒ kÄ• raá¹‡Ä• Ä• gatoti? so taá¹ƒ pavattiá¹ƒ Ä• rocesi. brÄ• hmaá¹‡Ä« - "kia
vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggÄ• peti \Be II 142/, daharakÄ• le pabbajitvÄ• mahallakak
cintentÄ« jÄ• tovarakaá¹ƒ paá¹-ijaggÄ• petvÄ• paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vasanaá
daá¹‡á¸• adÄ«pikÄ• yo jÄ• letvÄ• therassa pÄ• hesi.

thero bhikkhÅ«hi saddhiá¹ƒ pÄ• sÄ• daá¹ƒ abhiruhi. abhiruhitvÄ• ca jÄ• tovarakaá¹ƒ pavisi
- "tumhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gacchathÄ• " ti bhikkhÅ« uyyojesi. tesu gatamattesu
Ä• bÄ• dho uppajji, lohitapakkhandikÄ• mÄ• raá¹‡antikÄ• vedanÄ• vattanti, ekaá¹ƒ bhÄ• j
nikkhamati. brÄ• hmaá¹‡Ä« - "mama puttassa pavatti mayhaá¹ƒ na ruccatÄ«" ti attano vasa
nissÄ• ya aá¹-á¹-hÄ• si. cattÄ• ro mahÄ• rÄ• jÄ• no "dhammasenÄ• pati kuhiá¹ƒ viharatÄ«"
jÄ• tovarake parinibbÄ• namaÃ±ce nipanno, pacchimadassanaá¹ƒ gamissÄ• mÄ• " ti Ä• ga

thero - ke tumheti? mahÄ• rÄ• jÄ• no, bhanteti. kasmÄ• Ä• gatatthÄ• ti? gilÄ• nupaá¹-á¹-hÄ
atthi gilÄ• nupaá¹-á¹-hÄ• ko, gacchatha tumheti uyyojesi. tesaá¹ƒ gatÄ• vasÄ• ne teneva na
tasmiá¹ƒ gate suyÄ• mÄ• dayo mahÄ• brahmÄ• ca Ä• gamiá¹ƒsu. tepi tatheva thero uyyoje

brÄ• hmaá¹‡Ä« devatÄ• naá¹ƒ Ä• gamanaÃ±ca gamanaÃ±ca disvÄ• - "ke nu kho ete man
ti therassa gabbhadvÄ• raá¹ƒ gantvÄ• - "tÄ• ta, cunda, kÄ• pavattÄ«" ti pucchi. so taá¹ƒ pa
- "mahÄ• upÄ• sikÄ• , bhante Ä• gatÄ• " ti Ä• ha. thero kasmÄ• avelÄ• ya Ä• gatatthÄ• ti p
dassanatthÄ• yÄ• ti vatvÄ• "tÄ• ta ke paá¹-hamaá¹ƒ Ä• gatÄ• " ti pucchi. cattÄ• ro mahÄ• r
tvaá¹ƒ catÅ«hi mahÄ• rÄ• jehi mahantataroti? Ä• rÄ• mikasadisÄ• ete upÄ• sike, amhÄ• ka
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya khaggahatthÄ• hutvÄ• Ä• rakkhaá¹ƒ akaá¹ƒsÅ«ti
gatÄ• vasÄ• ne ko Ä• gatoti? sakko devÄ• namindoti. devarÄ• jatopi tvaá¹ƒ tÄ• ta, mahanta
bhaá¹‡á¸• agÄ• hakasÄ• maá¹‡erasadiso \Ee II 553/ esa upÄ• sike, amhÄ• kaá¹ƒ satthu tÄ
pattacÄ«varaá¹ƒ gahetvÄ• otiá¹‡á¹‡oti. tassa tÄ• ta gatÄ• vasÄ• ne jotamÄ• no viya ko Ä•
bhagavÄ• ca satthÄ• ca mahÄ• brahmÄ• nÄ• ma esoti. mayhaá¹ƒ bhagavato mahÄ• brah
mahantataroti? Ä• ma upÄ• sike, ete nÄ• ma kira amhÄ• kaá¹ƒ satthu \Be II 143/ jÄ• tadivas
mahÄ• purisaá¹ƒ suvaá¹‡á¹‡ajÄ• lena paá¹-iggaá¹‡hiá¹ƒsÅ«ti.

atha \Ne II 128/ brÄ• hmaá¹‡iyÄ• - "puttassa tÄ• va me ayaá¹ƒ Ä• nubhÄ• vo, kÄ«diso vata
bhagavato satthu Ä• nubhÄ• vo bhavissatÄ«" ti cintayantiyÄ• sahasÄ• paÃ±cavaá¹‡á¹‡Ä•
sakalasarÄ«re phari. thero - "uppannaá¹ƒ me mÄ• tu pÄ«tisomanassaá¹ƒ, ayaá¹ƒ dÄ• ni kÄ
cintetvÄ• - "kiá¹ƒ cintesi mahÄ• upÄ• sike" ti Ä• ha. sÄ• - "puttassa tÄ• va me ayaá¹ƒ guá¹
kÄ«diso guá¹‡o bhavissatÄ«ti idaá¹ƒ, tÄ• ta, cintemÄ«" ti Ä• ha. mahÄ• upÄ• sike, mayhaá¹
mahÄ• bhinikkhamane, sambodhiyaá¹ƒ, dhammacakkappavattane ca dasasahassilokadhÄ•
samÄ• dhinÄ• paÃ±Ã±Ä• ya vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena samo nÄ• ma natthi, i
vitthÄ• retvÄ• buddhaguá¹‡appaá¹-isaá¹ƒyuttaá¹ƒ dhammadesanaá¹ƒ kathesi.

brÄ• hmaá¹‡Ä« piyaputtassa dhammadesanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hÄ•
upatissa, kasmÄ• evamakÄ• si, evarÅ«paá¹ƒ nÄ• ma amataá¹ƒ mayhaá¹ƒ ettakaá¹ƒ kÄ• la
"dinnaá¹ƒ dÄ• ni me mÄ• tu rÅ«pasÄ• riyÄ• brÄ• hmaá¹‡iyÄ• posÄ• vanikamÅ«laá¹ƒ, etta
cintetvÄ• "gaccha mahÄ• upÄ• sike" ti brÄ• hmaá¹‡iá¹ƒ uyyojetvÄ• "cunda kÄ• velÄ• " ti Ä
bhanteti. tena hi bhikkhusaá¹…ghaá¹ƒ sannipÄ• tehÄ«ti. sannipatito, bhante, saá¹…ghoti. m
nisÄ«dÄ• pehi cundÄ• ti ukkhipitvÄ• nisÄ«dÄ• pesi. thero bhikkhÅ« Ä• mantesi - "Ä• vuso
vassÄ• ni mayÄ• saddhiá¹ƒ vicarantÄ• naá¹ƒ yaá¹ƒ me kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ•
Ä• vusoti. ettakaá¹ƒ, bhante, amhÄ• kaá¹ƒ chÄ• yÄ• viya tumhe amuÃ±citvÄ• vicarantÄ• n
natthi, tumhe pana amhÄ• kaá¹ƒ khamathÄ• ti. atha \Ee II 554/ thero aruá¹‡asikhÄ• ya paÃ±
mahÄ• pathaviá¹ƒ unnÄ• dayanto anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. b
parinibbÄ• ne sakkÄ• raá¹ƒ kariá¹ƒsu.

Ä• yasmÄ• \Be II 144/ cundo therassa pattacÄ«varaÃ±ca dhÄ• tuparissÄ• vanaÃ±ca gahe
Ä• nandattheraá¹ƒ gahetvÄ• bhagavantaá¹ƒ upasaá¹…kami. bhagavÄ• dhÄ• tuparissÄ• va
gÄ• thÄ• satehi therassa guá¹‡aá¹ƒ kathetvÄ• dhÄ• tucetiyaá¹ƒ kÄ• rÄ• petvÄ• rÄ• jagaha
Ä• nandattherassa saÃ±Ã±aá¹ƒ adÄ• si. thero bhikkhÅ«naá¹ƒ Ä• rocesi. bhagavÄ• mahÄ•
rÄ• jagahaá¹ƒ agamÄ• si. tattha gatakÄ• le mahÄ• moggallÄ• natthero parinibbÄ• yi. bhaga
cetiyaá¹ƒ kÄ• rÄ• petvÄ• rÄ• jagahato nikkhamitvÄ• anupubbena gaá¹…gÄ• bhimukho ga
tattha gaá¹…gÄ• tÄ«re bhikkhusaá¹…ghaparivuto nisÄ«ditvÄ• tattha sÄ• riputtamoggallÄ•
parinibbÄ• nappaá¹-isaá¹ƒyuttaá¹ƒ suttaá¹ƒ desetvÄ• ukkacelato nikkhamitvÄ• vesÄ• liá¹ƒ
atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ \Ne II 129/ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
pÄ• visÄ«ti ayamettha anupubbÄ« kathÄ• .

__nisÄ«dana_nti ettha cammakkhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ. __udenacetiya_nti udenayak
katavihÄ• ro vuccati. __gotamakÄ• dÄ«supi_ eseva nayo. __bhÄ• vitÄ• _ti vaá¸• á¸• hitÄ• .
punappunaá¹ƒ katÄ• . __yÄ• nÄ«katÄ• _ti yuttayÄ• naá¹ƒ viya katÄ• . __vatthukatÄ• _ti pat
vatthu viya katÄ• . __anuá¹-á¹-hitÄ• _ti adhiá¹-á¹-hitÄ• . __paricitÄ• _ti samantato citÄ• suv
__susamÄ• raddhÄ• _ti suá¹-á¹-hu samÄ• raddhÄ• .

iti aniyamena kathetvÄ• puna niyametvÄ• dassento __tathÄ• gatassa kho_tiÄ• dimÄ• ha.
Ä• yukappaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ kÄ• le yaá¹ƒ manussÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ hot
karonto tiá¹-á¹-heyya. __kappÄ• vasesaá¹ƒ vÄ• _ti - "appaá¹ƒ vÄ• bhiyyo" ti (DN II 7; AN II
vuttavassasatato atirekaá¹ƒ vÄ• . mahÄ• sÄ«vatthero panÄ• ha - "buddhÄ• naá¹ƒ aá¹-á¹-hÄ
natthi. yatheva hi veá¸·uvagÄ• make uppannaá¹ƒ mÄ• raá¹‡antikaá¹ƒ vedanaá¹ƒ dasa mÄ•
punappunaá¹ƒ \Ee II 555/ taá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjitvÄ• dasa dasa mÄ• se vikkham
bhaddakappameva tiá¹-á¹-heyya, kasmÄ• pana na á¹-hitoti? upÄ• dinnakasarÄ«raá¹ƒ nÄ• r
abhibhuyyati, buddhÄ• ca khaá¹‡á¸• iccÄ• dibhÄ• vaá¹ƒ apatvÄ• paÃ±came Ä• yukoá¹-á¹-
piyamanÄ• pakÄ• leyeva parinibbÄ• yanti. buddhÄ• nubuddhesu ca mahÄ• sÄ• vakesu par
viya \Be II 145/ á¹-hÄ• tabbaá¹ƒ hoti, daharasÄ• maá¹‡eraparivÄ• ritena vÄ• . tato - â€™ah
parisÄ• â€™ ti hÄ«á¸·etabbataá¹ƒ Ä• pajjeyya. tasmÄ• na á¹-hito" ti. evaá¹ƒ vuttepi so na r
ti idameva aá¹-á¹-hakathÄ• yaá¹ƒ niyamitaá¹ƒ.

<167> __yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto_ti ettha tanti nipÄ• tamattaá¹ƒ. yathÄ
pariyuá¹-á¹-hitacitto ajjhotthaá¹-acitto aÃ±Ã±opi koci puthujjano paá¹-ivijjhituá¹ƒ na sakkuá¹‡
nÄ• sakkhi paá¹-ivijjhitunti attho. kiá¹ƒ kÄ• raá¹‡Ä• ? mÄ• ro hi yassa sabbena sabbaá¹ƒ dv
appahÄ«nÄ• , tassa cittaá¹ƒ pariyuá¹-á¹-hÄ• ti. therassa cattÄ• ro vipallÄ• sÄ• appahÄ«nÄ
pariyuá¹-á¹-hÄ• ti. so pana cittapariyuá¹-á¹-hÄ• naá¹ƒ karonto kiá¹ƒ karotÄ«ti? bheravaá¹ƒ r
vÄ• dasseti, saddÄ• rammaá¹‡aá¹ƒ vÄ• sÄ• veti, tato sattÄ• taá¹ƒ disvÄ• vÄ• sutvÄ• vÄ
vivaá¹-amukhÄ• honti. tesaá¹ƒ mukhena hatthaá¹ƒ pavesetvÄ• hadayaá¹ƒ maddati. tato vi
tiá¹-á¹-hanti. therassa panesa mukhena hatthaá¹ƒ pavesetuá¹ƒ kiá¹ƒ sakkhissati \Ne II 130/

bheravÄ• rammaá¹‡aá¹ƒ pana dasseti. taá¹ƒ disvÄ• thero nimittobhÄ• saá¹ƒ na paá¹-ivijjhi.
- "kimatthaá¹ƒ yÄ• vatatiyaá¹ƒ Ä• mantesÄ«" ti? parato "tiá¹-á¹-hatu, bhante, bhagavÄ• " ti y
dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddha" nti dosÄ• ropanena sokatanukaraá¹‡atthaá¹ƒ.

mÄ• rayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<168> __mÄ• ro pÄ• pimÄ• _ti ettha __mÄ• ro_ti satte anatthe niyojento mÄ• retÄ«ti __mÄ
vevacanaá¹ƒ. so hi pÄ• padhammasamannÄ• gatattÄ• "pÄ• pimÄ• " ti vuccati. kaá¹‡ho, an
pamattabandhÅ«tipi tasseva nÄ• mÄ• ni. __bhÄ• sitÄ• kho panesÄ• _ti ayaÃ±hi bhagavato
sattÄ• he bodhimaá¹‡á¸• eyeva Ä• gantvÄ• - "bhagavÄ• yadatthaá¹ƒ tumhehi pÄ• ramiyo
anuppatto, paá¹-ividdhaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, kiá¹ƒ te lokavicÄ• raá¹‡enÄ• " ti
II 556/, evameva "parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• " ti yÄ• ci. bhagavÄ• cassa - "na
ntiÄ• dÄ«ni vatvÄ• paá¹-ikkhipi. taá¹ƒ sandhÄ• ya "bhÄ• sitÄ• kho panesÄ• bhante" tiÄ• d

tattha __viyattÄ• _ti maggavasena viyattÄ• . tatheva vinÄ«tÄ• tathÄ• visÄ• radÄ• . __bahu
tepiá¹-akavasena bahu sutametesanti __bahussutÄ• . _ tameva dhammaá¹ƒ dhÄ• rentÄ«ti
pariyattibahussutÄ• ceva paá¹-ivedhabahussutÄ• ca. pariyattipaá¹-ivedhadhammÄ• naá¹ƒ
dhammadharÄ• ti evamettha attho daá¹-á¹-habbo. __dhammÄ• nudhammapaá¹-ipannÄ• _ti
anudhammabhÅ«taá¹ƒ vipassanÄ• dhammaá¹ƒ paá¹-ipannÄ• . __sÄ• mÄ«cippaá¹-ipannÄ•
paá¹-ipannÄ• . __anudhammacÄ• rino_ti anudhammacaraá¹‡asÄ«lÄ• . __sakaá¹ƒ Ä• cariya
__Ä• cikkhissantÄ«_tiÄ• dÄ«ni sabbÄ• ni aÃ±Ã±amaÃ±Ã±assa vevacanÄ• ni. __sahadham
vacanena. __sappÄ• á¹-ihÄ• riya_nti yÄ• va na niyyÄ• nikaá¹ƒ katvÄ• dhammaá¹ƒ desessa

__brahmacariya_nti sikkhattayasaá¹…gahitaá¹ƒ sakalaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ. __ide
jhÄ• nassÄ• davasena. __phÄ«ta_nti vuddhippattaá¹ƒ sabbaphÄ• liphullaá¹ƒ viya abhiÃ±Ã±
__vitthÄ• rika_nti vitthataá¹ƒ tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge patiá¹-á¹-hitavasena. __bÄ• h
bahujanehi Ã±Ä• taá¹ƒ paá¹-ividdhaá¹ƒ mahÄ• janÄ• bhisamayavasena. __puthubhÅ«ta_nt
puthulabhÄ• vappattaá¹ƒ. kathaá¹ƒ? __yÄ• va devamanussehi_ \Ne II 131/ __suppakÄ• sita
viÃ±Ã±ujÄ• tikÄ• devÄ• ceva manussÄ• ca atthi sabbehi suá¹-á¹-hu pakÄ• sitanti attho.

__appossukko_ti nirÄ• layo. tvaÃ±hi pÄ• pima, aá¹-á¹-hamasattÄ• hato paá¹-á¹-hÄ• ya - "pa
bhante, bhagavÄ• parinibbÄ• tu, sugato" ti viravanto Ä• hiá¹‡á¸• ittha. ajja dÄ• ni paá¹-á¹-hA
hohi; mÄ• mayhaá¹ƒ parinibbÄ• natthaá¹ƒ vÄ• yÄ• maá¹ƒ karohÄ«ti vadati.

Ä• yusaá¹…khÄ• raossajjanavaá¹‡á¹‡anÄ•

<169> __sato sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossajÄ«_ti satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ k
paricchinditvÄ• Ä• yusaá¹…khÄ• raá¹ƒ vissajji, pajahi. tattha na bhagavÄ• hatthena leá¸• á

Ä• yusaá¹…khÄ• raá¹ƒ ossaji, temÄ• samattameva pana samÄ• pattiá¹ƒ \Be II 147/ samÄ•
samÄ• pajjissÄ• mÄ«ti cittaá¹ƒ uppÄ• desi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ - "ossajÄ«" ti. "ussajj
__mahÄ• bhÅ«micÄ• lo_ti \Ee II 557/ mahanto pathavÄ«kampo. tadÄ• kira dasasahassÄ«
__bhiá¹ƒsanako_ti bhayajanako. __devadundubhiyo ca phaliá¹ƒsÅ«_ti devabheriyo phaliá¹ƒ
sukkhagajjitaá¹ƒ gajji, akÄ• lavijjulatÄ• niccharia¹ƒsu, khaá¹‡ikavassaá¹ƒ vassÄ«ti vuttaá¹ƒ

__udÄ• naá¹ƒ udÄ• nesÄ«_ti kasmÄ• udÄ• nesi? koci nÄ• ma vadeyya - "bhagavÄ• pacc
â€™parinibbÄ• yatha, bhante, parinibbÄ• yatha, bhanteâ€™ ti upadduto bhayena Ä• yusaá
"tassokÄ• so mÄ• hotu, bhÄ«tassa udÄ• naá¹ƒ nÄ• ma natthÄ«" ti etassa dÄ«panatthaá¹ƒ
udÄ• naá¹ƒ udÄ• nesi.

tattha sabbesaá¹ƒ soá¹‡asiá¹…gÄ• lÄ• dÄ«nampi paccakkhabhÄ• vato tulitaá¹ƒ paricchinn
kÄ• mÄ• vacarakammaá¹ƒ. na tulaá¹ƒ, na vÄ• tulaá¹ƒ sadisamassa aÃ±Ã±aá¹ƒ lokiyaá¹ƒ k
_ kiá¹ƒ taá¹ƒ? mahaggatakammaá¹ƒ. athavÄ• kÄ• mÄ• vacararÅ«pÄ• vacaraá¹ƒ tulaá¹ƒ, a
appavipÄ• kaá¹ƒ vÄ• tulaá¹ƒ, bahuvipÄ• kaá¹ƒ atulaá¹ƒ. __sambhava_nti sambhavassa he
piá¹‡á¸• akÄ• rakaá¹ƒ rÄ• sikÄ• rakanti attho. __bhavasaá¹…khÄ• ra_nti punabbhavasaá¹…
__avassajÄ«_ti vissajjesi. __munÄ«_ti buddhamuni. __ajjhattarato_ti niyakajjhattarato. __sa
upacÄ• rappanÄ• samÄ• dhivasena samÄ• hito. __abhindi kavacamivÄ• _ti kavacaá¹ƒ viya
attani saÃ±jÄ• taá¹ƒ kilesaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti - "savipÄ• kaá¹-á¹-hena sambhavaá¹ƒ,
bhavÄ• bhisaá¹…khÄ• raá¹‡aá¹-á¹-hena bhavasaá¹…khÄ• ranti ca laddhanÄ• maá¹ƒ tulÄ•
lokiyakammaÃ±ca ossaji. saá¹…gÄ• masÄ«se mahÄ• yodho kavacaá¹ƒ viya attasambhava
samÄ• hito hutvÄ• abhindÄ«" ti.

atha vÄ• __tula_nti tulento tÄ«rento. __atulaÃ±ca sambhava_nti nibbÄ• naÃ±ceva sambha
__bhavasaá¹…khÄ• ra_nti bhavagÄ• mikammaá¹ƒ. __avassaji munÄ«_ti "paÃ±cakkhandhÄ
khandhÄ• naá¹ƒ nirodho nibbÄ• naá¹ƒ nicca" ntiÄ• dinÄ• (Paá¹-is III 38) nayena tulayanto b
Ä• dÄ«navaá¹ƒ, nibbÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• taá¹ƒ khandhÄ• naá¹ƒ mÅ«labhÅ«ta
"kammakkhayÄ• ya saá¹ƒvattatÄ«" ti (MN II 81) evaá¹ƒ vuttena kammakkhayakarena ariyan
avassaji. kathaá¹ƒ? ajjhattarato samÄ• hito abhindi kavacamiva attani \Be II 148/ sambhava
vipassanÄ• vasena ajjhattarato samathavasena samÄ• hitoti evaá¹ƒ pubbabhÄ• gato paá¹-a
samathavipassanÄ• balena kavacamiva attabhÄ• vaá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ, attani
"attasambhava" nti laddhanÄ• maá¹ƒ sabbakilesajÄ• laá¹ƒ abhindi. kilesÄ• bhÄ• vena ca ka
appaá¹-isandhikattÄ• avassaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti evaá¹ƒ kilesappahÄ• nena kamma
ca bhayaá¹ƒ nÄ• ma natthi, tasmÄ• abhÄ«tova Ä• yusaá¹…khÄ• raá¹ƒ ossaji, abhÄ«tabhÄ
udÄ• nesÄ«ti veditabbo.

mahÄ• bhÅ«micÄ• lavaá¹‡á¹‡anÄ•

<171> __yaá¹ƒ mahÄ• vÄ• tÄ• _ti yena samayena yasmiá¹ƒ vÄ• samaye mahÄ• vÄ• tÄ•
ukkhepakavÄ• tÄ• nÄ• ma uá¹-á¹-hahanti, te vÄ• yantÄ• saá¹-á¹-hisahassÄ• dhikanavayoj
udakasandhÄ• rakaá¹ƒ vÄ• taá¹ƒ upacchindanti, tato Ä• kÄ• se udakaá¹ƒ bhassati, tasmiá¹
bhassati. puna vÄ• to attano balena antodhamakaraá¹‡e viya udakaá¹ƒ Ä• bandhitvÄ• gaá
uggacchati, tasmiá¹ƒ uggacchante pathavÄ« uggacchati. evaá¹ƒ udakaá¹ƒ kampitaá¹ƒ patha
kampanaá¹ƒ yÄ• va ajjakÄ• lÄ• pi hotiyeva, bahalabhÄ• vena pana na ogacchanuggacchan

__mahiddhiko mahÄ• nubhÄ• vo_ti ijjhanassa mahantatÄ• ya mahiddhiko, anubhavitabbas
mahÄ• nubhÄ• vo. __parittÄ• _ti dubbalÄ• . __appamÄ• á¹‡Ä• _ti balavÄ• . __so imaá¹ƒ pa
iddhiá¹ƒ nibbattetvÄ• saá¹ƒvejento mahÄ• moggallÄ• no viya, vÄ«maá¹ƒsanto vÄ• mahÄ•
saá¹…gharakkhitasÄ• maá¹‡ero viya pathaviá¹ƒ kampeti. so kirÄ• yasmÄ• khuraggeyeva a
\Ne II 133/ - "atthi nu kho koci bhikkhu, yena pabbajitadivaseyeva arahattaá¹ƒ patvÄ• vejay
kampitapubbo" ti? tato - "natthi kocÄ«" ti Ã±atvÄ• - "ahaá¹ƒ kampessÄ• mÄ«" ti abhiÃ±Ã±Ä
vejayantamatthake á¹-hatvÄ• pÄ• dena paharitvÄ• kampetuá¹ƒ nÄ• sakkhi. atha naá¹ƒ sak
Ä• haá¹ƒsu - "putta saá¹…gharakkhita, tvaá¹ƒ pÅ«tigandheneva sÄ«sena vejayantaá¹ƒ kam
suppatiá¹-á¹-hito tÄ• ta pÄ• sÄ• do, kathaá¹ƒ kampetuá¹ƒ \Ee II 559/ sakkhissasÄ«" ti?

sÄ• maá¹‡ero \Be II 149/ - "imÄ• devatÄ• mayÄ• saddhiá¹ƒ keá¸·iá¹ƒ karonti, ahaá¹ƒ kho
nÄ• latthaá¹ƒ, kahaá¹ƒ nu kho me Ä• cariyo sÄ• muddikamahÄ• nÄ• gatthero" ti Ä• vajjento
mÄ• petvÄ• divÄ• vihÄ• raá¹ƒ nisinnoti Ã±atvÄ• tattha gantvÄ• theraá¹ƒ vanditvÄ• aá¹-á¹
"kiá¹ƒ, tÄ• ta saá¹…gharakkhita, asikkhitvÄ• va yuddhaá¹ƒ paviá¹-á¹-hosÄ«" ti vatvÄ• "nÄ•
vejayantaá¹ƒ kampetu" nti pucchi. Ä• cariyaá¹ƒ, bhante, nÄ• latthanti. atha naá¹ƒ thero - "tÄ
akampente ko aÃ±Ã±o kampessati. diá¹-á¹-hapubbaá¹ƒ te, tÄ• ta, udakapiá¹-á¹-he gomayak
pilavantaá¹ƒ, tÄ• ta, kapallakapÅ«vaá¹ƒ pacantÄ• antantena paricchindanti, iminÄ• opamn
so - "vaá¹-á¹-issati, bhante, ettakenÄ• " ti vatvÄ• pÄ• sÄ• dena patiá¹-á¹-hitokÄ• saá¹ƒ udak
adhiá¹-á¹-hÄ• ya vejayantÄ• bhimukho agamÄ• si.

devadhÄ«taro taá¹ƒ disvÄ• - "ekavÄ• raá¹ƒ lajjitvÄ• gato, punapi sÄ• maá¹‡ero eti, punap
sakko devarÄ• jÄ• - "mÄ• mayhaá¹ƒ puttena saddhiá¹ƒ kathayittha, idÄ• ni tena Ä• cariyo
pÄ• sÄ• daá¹ƒ kampessatÄ«" ti Ä• ha. sÄ• maá¹‡eropi pÄ• daá¹…guá¹-á¹-hena pÄ• sÄ• da
catÅ«hi disÄ• hi oá¹‡amati. devatÄ• - "patiá¹-á¹-hÄ• tuá¹ƒ dehi, tÄ• ta, pÄ• sÄ• dassa patiá
tÄ• ta, pÄ• sÄ• dassÄ• " ti viraviá¹ƒsu. sÄ• maá¹‡ero pÄ• sÄ• daá¹ƒ yathÄ• á¹-hÄ• ne á¹-ha
á¹-hatvÄ• udÄ• naá¹ƒ udÄ• nesi -

"ajjevÄ• haá¹ƒ pabbajito, ajja pattÄ• savakkhayaá¹ƒ.

ajja kampemi pÄ• sÄ• daá¹ƒ, aho buddhassuá¸·Ä• ratÄ• ||

ajjevÄ• haá¹ƒ pabbajito ... pe0 ... aho dhammassuá¸·Ä• ratÄ• ||

ajjevÄ• haá¹ƒ pabbajito ... pe0 ... aho saá¹…ghassuá¸·Ä• ratÄ• ti ||

ito \Ne II 134/ paresu chasu pathavÄ«kampesu yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ mahÄ• padÄ• ne

iti imesu aá¹-á¹-hasu pathavÄ«kampesu paá¹-hamo dhÄ• tukopena, dutiyo iddhÄ• nubhÄ•
puÃ±Ã±atejena, paÃ±camo Ã±Ä• á¹‡atejena, chaá¹-á¹-ho sÄ• dhukÄ• radÄ• navasena, sat
aá¹-á¹-hamo Ä• rodanena. mÄ• tukucchiá¹ƒ okkamante ca tato nikkhamante ca mahÄ• satte
pathavÄ« akampittha. abhisambodhiyaá¹ƒ Ã±Ä• á¹‡atejena abhihatÄ• \Be II 150/ hutvÄ• a
dhammacakkappavattane \Ee II 560/ sÄ• dhukÄ• rabhÄ• vasaá¹‡á¹-hitÄ• sÄ• dhukÄ• raá¹ƒ
Ä• yusaá¹…khÄ• rossajjane kÄ• ruÃ±Ã±asabhÄ• vasaá¹‡á¹-hitÄ• cittasaá¹…khobhaá¹ƒ as
parinibbÄ• ne Ä• rodanavegatunnÄ• hutvÄ• akampittha. ayaá¹ƒ panattho pathavÄ«devatÄ
mahÄ• bhÅ«tapathaviyÄ• panetaá¹ƒ natthi acetanattÄ• ti.

__ime kho, Ä• nanda, aá¹-á¹-ha hetÅ«_ti ettha __ime_ti niddiá¹-á¹-hanidassanaá¹ƒ. ettÄ• va
Ä• nando - "addhÄ• ajja bhagavatÄ• Ä• yusaá¹…khÄ• ro ossaá¹-á¹-ho" ti sallakkhesi. bhag
sallakkhitabhÄ• vaá¹ƒ jÄ• nantopi okÄ• saá¹ƒ adatvÄ• va aÃ±Ã±Ä• nipi aá¹-á¹-hakÄ• ni sam
kho imÄ• " tiÄ• dimÄ• ha.

aá¹-á¹-haparisavaá¹‡á¹‡anÄ•

<172> tattha __anekasataá¹ƒ khattiyaparisa_nti
bimbisÄ• rasamÄ• gamaÃ±Ä• tisamÄ• galicchavÄ«samÄ• gamÄ• disadisaá¹ƒ, sÄ• pana a
labbhateyeva. __sallapitapubba_nti Ä• lÄ• pasallÄ• po katapubbo. __sÄ• kacchÄ• _ti dham
samÄ• pajjitapubbÄ• . __yÄ• disako tesaá¹ƒ vaá¹‡á¹‡o_ti te odÄ• tÄ• pi honti kÄ• á¸·Ä• pi n
suvaá¹‡á¹‡avaá¹‡á¹‡ova. idaá¹ƒ pana saá¹‡á¹-hÄ• naá¹ƒ paá¹-icca kathitaá¹ƒ. saá¹‡á¹-hÄ•
tesaá¹ƒ paÃ±Ã±Ä• yatiyeva, na pana bhagavÄ• milakkhusadiso hoti, nÄ• pi Ä• muttamaá¹‡
nisÄ«dati. te pana attano samÄ• nasaá¹‡á¹-hÄ• nameva passanti. __yÄ• disako tesaá¹ƒ sa
honti gaggarassarÄ• pi kÄ• kassarÄ• pi, satthÄ• brahmassarova. idaá¹ƒ pana bhÄ• santara
sacepi hi satthÄ• rÄ• jÄ• sane nisinno katheti, "ajja rÄ• jÄ• madhurena sarena kathetÄ«" ti
kathetvÄ• pakkante pana bhagavati puna rÄ• jÄ• naá¹ƒ Ä• gataá¹ƒ disvÄ• - "ko nu kho aya
uppajjati. tattha __ko nu kho aya_nti imasmiá¹ƒ á¹-hÄ• ne idÄ• neva mÄ• gadhabhÄ• sÄ• ya
madhurenÄ• kÄ• rena kathento ko nu kho ayaá¹ƒ antarahito, kiá¹ƒ devo, udÄ• hu manussot
\Ne II 135/ na jÄ• nantÄ«ti attho. kimatthaá¹ƒ panevaá¹ƒ ajÄ• nantÄ• naá¹ƒ dhammaá¹ƒ des
\Be II 151/. evaá¹ƒ sutopi hi dhammo anÄ• gate paccayo hoti yevÄ• ti anÄ• gataá¹ƒ paá¹-ico
__anekasataá¹ƒ brÄ• hmaá¹‡aparisa_ntiÄ• dÄ«nampi soá¹‡adaá¹‡á¸• akÅ«á¹-adaá¹‡á¸• as
ceva aÃ±Ã±acakkavÄ• á¸·avasena ca sambhavo veditabbo.

imÄ• pana aá¹-á¹-ha parisÄ• bhagavÄ• kimatthaá¹ƒ Ä• hari? abhÄ«tabhÄ• vadassanatth
evamÄ• ha - "Ä• nanda, imÄ• pi aá¹-á¹-ha parisÄ• upasaá¹…kamitvÄ• dhammaá¹ƒ desent
sÄ• rajjaá¹ƒ vÄ• natthi, mÄ• raá¹ƒ pana ekakaá¹ƒ disvÄ• tathÄ• gato bhÄ• yeyyÄ• ti ko ev
uppÄ• detumarahati. abhÄ«to, Ä• nanda, tathÄ• gato acchambhÄ«, sato sampajÄ• no Ä• y

aá¹-á¹-haabhibhÄ• yatanavaá¹‡á¹‡anÄ•

<173> __abhibhÄ• yatanÄ• nÄ«_ti abhibhavanakÄ• raá¹‡Ä• ni. kiá¹ƒ abhibhavanti? paccan
Ä• rammaá¹‡Ä• nipi. tÄ• ni hi paá¹-ipakkhabhÄ• vena paccanÄ«kadhamme abhibhavanti, p
Ä• rammaá¹‡Ä• ni.

__ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«_tiÄ• dÄ«su pana ajjhattarÅ«pe parikammavasena ajjhattaá¹
hoti. ajjhattaÃ±hi nÄ«laparikammaá¹ƒ karonto kese vÄ• pitte vÄ• akkhitÄ• rakÄ• ya vÄ• ka
karonto mede vÄ• chaviyÄ• vÄ• hatthapÄ• dapiá¹-á¹-hesu vÄ• akkhÄ«naá¹ƒ pÄ«takaá¹-á
lohitaparikammaá¹ƒ karonto maá¹ƒse vÄ• lohite vÄ• jivhÄ• ya vÄ• akkhÄ«naá¹ƒ rattaá¹-á¹
odÄ• taparikammaá¹ƒ karonto aá¹-á¹-himhi vÄ• dante vÄ• nakhe vÄ• akkhÄ«naá¹ƒ setaá¹
pana sunÄ«laá¹ƒ supÄ«taá¹ƒ sulohitakaá¹ƒ suodÄ• takaá¹ƒ na hoti, avisuddhameva hoti.

__eko bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassevaá¹ƒ parikammaá¹ƒ ajjhattaá¹ƒ uppannaá¹
bahiddhÄ• , so evaá¹ƒ ajjhattaá¹ƒ parikammassa bahiddhÄ• ca appanÄ• ya vasena - "ajjha
bahiddhÄ• rÅ«pÄ• ni passatÄ«" ti vuccati. __parittÄ• nÄ«_ti avaá¸• á¸• hitÄ• ni. __suvaá¹‡a
suvaá¹‡á¹‡Ä• ni vÄ• honti, dubbaá¹‡á¹‡Ä• ni vÄ• . parittavaseneva idaá¹ƒ abhibhÄ• yatana
__tÄ• ni abhibhuyyÄ• _ti yathÄ• nÄ• ma sampannagahaá¹‡iko kaá¹-acchumattaá¹ƒ bhattaá
152/ ettha bhuÃ±jitabbaá¹ƒ atthÄ«" ti saá¹…kaá¸• á¸• hitvÄ• ekakabaá¸·ameva karoti, evam
puggalo visadaÃ±Ä• á¹‡o \Ne II 136/ - "kiá¹ƒ ettha parittake Ä• rammaá¹‡e samÄ• pajjitabba
mama bhÄ• ro" ti tÄ• ni rÅ«pÄ• ni abhibhavitvÄ• samÄ• pajjati, saha nimittuppÄ• denevetth
attho. __jÄ• nÄ• mi_ \Ee II 562/ __passÄ• mÄ«_ti iminÄ• panassa Ä• bhogo kathito. so ca
vuá¹-á¹-hitassa, na antosamÄ• pattiyaá¹ƒ. __evaá¹ƒsaÃ±Ã±Ä« hotÄ«_ti Ä• bhogasaÃ±Ã±Ä•
evaá¹ƒsaÃ±Ã±Ä« hoti. abhibhavanasaÃ±Ã±Ä• hissa antosamÄ• pattiyampi atthi, Ä• bhoga
vuá¹-á¹-hitasseva.

__appamÄ• á¹‡Ä• nÄ«_ti vaá¸• á¸• hitappamÄ• á¹‡Ä• ni, mahantÄ• nÄ«ti attho. __abhibhu
mahagghaso puriso ekaá¹ƒ bhattavaá¸• á¸• hitakaá¹ƒ labhitvÄ• - "aÃ±Ã±ampi hotu, kiá¹ƒ et
karissatÄ«" ti taá¹ƒ na mahantato passati, evameva Ã±Ä• á¹‡uttaro puggalo visadaÃ±Ä• á¹‡
samÄ• pajjitabbaá¹ƒ, nayidaá¹ƒ appamÄ• á¹‡aá¹ƒ, na mayhaá¹ƒ cittekaggatÄ• karaá¹‡e bh
abhibhavitvÄ• samÄ• pajjati, saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«ti attho.

__ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti alÄ• bhitÄ• ya vÄ• anatthikatÄ• ya vÄ• ajjhattarÅ«pe pa

__eko bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassa parikammampi nimittampi bahiddhÄ• va up
bahiddhÄ• parikammassa ceva appanÄ• ya ca vasena - "ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko
ti vuccati. sesamettha catutthÄ• bhibhÄ• yatane vuttanayameva. imesu pana catÅ«su paritta
Ä• gataá¹ƒ, appamÄ• á¹‡aá¹ƒ mohacaritavasena, suvaá¹‡á¹‡aá¹ƒ dosacaritavasena, dubba
rÄ• gacaritavasena. etesaÃ±hi etÄ• ni sappÄ• yÄ• ni. sÄ• ca nesaá¹ƒ sappÄ• yatÄ• vitthÄ
caritaniddese vuttÄ• .

paÃ±camaabhibhÄ• yatanÄ• dÄ«su __nÄ«lÄ• nÄ«_ti sabbasaá¹…gÄ• hakavasena vuttaá¹
vaá¹‡á¹‡avasena. __nÄ«lanidassanÄ• nÄ«_ti nidassanavasena, apaÃ±Ã±Ä• ya mÄ• naviva
ekanÄ«lÄ• neva hutvÄ• dissantÄ«ti vuttaá¹ƒ hoti. __nÄ«lanibhÄ• sÄ• nÄ«_ti idaá¹ƒ pana ol
nÄ«lobhÄ• sÄ• ni nÄ«lappabhÄ• yuttÄ• nÄ«ti attho. etena nesaá¹ƒ visuddhataá¹ƒ dasseti. v
\Be II 153/ hi imÄ• ni cattÄ• ri abhibhÄ• yatanÄ• ni vuttÄ• ni. __umÄ• puppha_nti etaÃ±hi pu
mudu, dissamÄ• nampi nÄ«lameva hoti. girikaá¹‡á¹‡ikapupphÄ• dÄ«ni pana dissamÄ• nÄ•
tasmÄ• idameva gahitaá¹ƒ, na \Ee II 563/ tÄ• ni. __bÄ• rÄ• á¹‡aseyyaka_nti bÄ• rÄ• á¹‡as
kappÄ• sopi \Ne II 137/ mudu, suttakantikÄ• yopi tantavÄ• yÄ• pi chekÄ• , udakampi suci si
vatthaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ hoti; dvÄ«supi passesu maá¹-á¹-haá¹ƒ mudu sinid

__pÄ«tÄ• nÄ«_tiÄ• dÄ«supi iminÄ• va nayena attho veditabbo. "nÄ«lakasiá¹‡aá¹ƒ uggaá¹‡
nimittaá¹ƒ gaá¹‡hÄ• ti pupphasmiá¹ƒ vÄ• vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• " tiÄ
kasiá¹‡akaraá¹‡aÃ±ca parikammaÃ±ca appanÄ• vidhÄ• naÃ±ca sabbaá¹ƒ visuddhimagge v
aá¹-á¹-ha abhibhÄ• yatanÄ• ni abhÄ«tabhÄ• vadassanatthameva Ä• nÄ«tÄ• ni. imÄ• ni kira
evarÅ«pÄ• pi samÄ• pattiyo samÄ• pajjantassa ca vuá¹-á¹-hahantassa ca tathÄ• gatassa bl
natthi, mÄ• raá¹ƒ pana ekakaá¹ƒ disvÄ• tathÄ• gato bhÄ• yeyyÄ• ti ko evaá¹ƒ saÃ±Ã±aá¹ƒ
Ä• nanda, tathÄ• gato acchambhÄ«, sato sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossajÄ«" ti.

aá¹-á¹-havimokkhavaá¹‡á¹‡anÄ•

<174> vimokkhakathÄ• uttÄ• natthÄ• yeva. imepi aá¹-á¹-ha vimokkhÄ• abhÄ«tabhÄ• vada
kira vatvÄ• evamÄ• ha - "Ä• nanda, etÄ• pi samÄ• pattiyo samÄ• pajjantassa ca vuá¹-á¹-ha
bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• natthi ... pe0 ... ossajÄ«" ti.

<175> idÄ• nipi bhagavÄ• Ä• nandassa okÄ• saá¹ƒ adatvÄ• va __ekamidÄ• ha_ntiÄ• dinÄ
Ä• rabhi. tattha __paá¹-hamÄ• bhisambuddho_ti abhisambuddho hutvÄ• paá¹-hamameva a

<177> __ossaá¹-á¹-ho_ti vissajjito paricchinno, evaá¹ƒ kira vatvÄ• - "tenÄ• yaá¹ƒ dasasaha
kampitthÄ• " ti Ä• ha.

Ä• nandayÄ• canakathÄ•

<178> __ala_nti paá¹-ikkhepavacanametaá¹ƒ. __bodhi_nti catumaggaÃ±Ä• á¹‡apaá¹-ivegh
evaá¹ƒ vuttabhÄ• vaá¹ƒ tathÄ• gatassa saddahasÄ«ti vadati. __tasmÄ• tihÄ• nandÄ• _ti \Be
vacanaá¹ƒ saddahasi, tasmÄ• tuyhevetaá¹ƒ dukkaá¹-anti dasseti.

<179> __ekamidÄ• ha_nti \Ne II 138/ idaá¹ƒ bhagavÄ• - "na kevalaá¹ƒ ahaá¹ƒ idheva taá¹
aÃ±Ã±adÄ• pi Ä• mantetvÄ• oá¸·Ä• rikaá¹ƒ nimittaá¹ƒ akÄ• siá¹ƒ, tampi \Ee II 564/ tayÄ• n
tavevÄ• yaá¹ƒ aparÄ• dho" ti evaá¹ƒ sokavinodanatthÄ• ya nÄ• nappakÄ• rato therasseva c

<183> __piyehi manÄ• pehÄ«_ti mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginiÄ• dikehi jÄ• tiyÄ• __nÄ•
__vinÄ• bhÄ• vo, _ bhavena __aÃ±Ã±athÄ• bhÄ• vo. taá¹ƒ kutettha labbhÄ• _ti __ta_nti tas
piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo, tasmÄ• dasa pÄ• ramiyo pÅ«retvÄ• pi, sambodhiá¹ƒ p
pavattetvÄ• pi, yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• pi, devorohaá¹‡aá¹ƒ katvÄ• pi, yaá¹ƒ
saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ vata tathÄ• gatassÄ• pi sarÄ«raá¹ƒ mÄ• palujjÄ«
vijjati, rodantenÄ• pi kandantenÄ• pi na sakkÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ laddhunti. __puna pac
cattaá¹ƒ vantaá¹ƒ, taá¹ƒ vata puna paá¹-ikhÄ• dissatÄ«ti attho.

<184> __yathayidaá¹ƒ brahmacariya_nti yathÄ• idaá¹ƒ sikkhÄ• ttayasaá¹…gahaá¹ƒ sÄ• sa
__addhaniya_nti addhÄ• nakkhamaá¹ƒ. __ciraá¹-á¹-hitika_nti cirappavattivasena ciraá¹-á¹-h
satipaá¹-á¹-hÄ• nÄ• _tiÄ• di sabbaá¹ƒ lokiyalokuttaravaseneva kathitaá¹ƒ. etesaá¹ƒ pana bo
dhammÄ• naá¹ƒ vinicchayo sabbÄ• kÄ• rena visuddhimagge paá¹-ipadÄ• Ã±Ä• á¹‡adassan
sesamettha uttÄ• namevÄ• ti.

tatiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• gÄ• palokitavaá¹‡á¹‡anÄ•

<186> __nÄ• gÄ• palokita_nti yathÄ• hi mahÄ• janassa aá¹-á¹-hÄ«ni koá¹-iyÄ• koá¹-iá¹ƒ Ä
paccekabuddhÄ• naá¹ƒ, aá¹…kusakalaggÄ• ni viya, na evaá¹ƒ buddhÄ• naá¹ƒ. buddhÄ• na
saá¹…khalikÄ• ni viya ekÄ• baddhÄ• ni hutvÄ• á¹-hitÄ• ni, tasmÄ• pacchato apalokanakÄ•
parivattetuá¹ƒ. yathÄ• pana hatthinÄ• go pacchÄ• bhÄ• gaá¹ƒ apaloketukÄ• mo sakalasarÄ
parivattitabbaá¹ƒ hoti. bhagavato pana nagaradvÄ• re á¹-hatvÄ• - "vesÄ• liá¹ƒ apalokessÄ•
uppannamatte - "bhagavÄ• anekÄ• ni kappakoá¹-isahassÄ• ni pÄ• ramiyo pÅ«rentehi tumh
\Ne II 139/ apalokanakammaá¹ƒ kata" nti ayaá¹ƒ pathavÄ« kulÄ• lacakkaá¹ƒ viya parivattetv
II 565/ vesÄ• linagarÄ• bhimukhaá¹ƒ akÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

nanu ca na kevalaá¹ƒ vesÄ• liyÄ• va, sÄ• vatthirÄ• jagahanÄ• á¸·andapÄ• á¹-aligÄ• makoá
tato tato nikkhantakÄ• le taá¹ƒ taá¹ƒ sabbaá¹ƒ pacchimadassanameva, tattha tattha kasmÄ•
nÄ• palokesÄ«ti? anacchariyattÄ• . tattha tattha hi nivattetvÄ• apalokentassetaá¹ƒ na acch
nÄ• palokesi. api ca vesÄ• lirÄ• jÄ• no Ä• sannavinÄ• sÄ• , tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ upar
nagaradvÄ• re __nÄ• gÄ• palokitaá¹ƒ_ nÄ• ma cetiyaá¹ƒ katvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«ti tesaá¹ƒ anukampÄ• ya apalokesi.

__dukkhassantakaro_ti vaá¹-á¹-adukkhassa antakaro. __cakkhumÄ• _ti paÃ±cahi cakkhÅ«
__parinibbuto_ti kilesaparinibbÄ• nena parinibbuto.

catumahÄ• padesavaá¹‡á¹‡anÄ•

<187> __mahÄ• padese_ti mahÄ• okÄ• se, mahÄ• apadese vÄ• , buddhÄ• dayo mahante
mahÄ• kÄ• raá¹‡Ä• nÄ«ti attho.

<188> __neva abhinanditabba_nti haá¹-á¹-hatuá¹-á¹-hehi sÄ• dhukÄ• raá¹ƒ datvÄ• pubbev
kate hi pacchÄ• "idaá¹ƒ na sametÄ«" ti vuccamÄ• no - "kiá¹ƒ pubbeva ayaá¹ƒ dhammo, idÄ
laddhiá¹ƒ na vissajjeti. __nappaá¹-ikkositabba_nti - "kiá¹ƒ esa bÄ• lo vadatÄ«" ti evaá¹ƒ pub
vattabbaá¹ƒ, evaá¹ƒ vutte hi vattuá¹ƒ yuttampi na vakkhati. tenÄ• ha - "anabhinanditvÄ• ap
__padabyaÃ±janÄ• nÄ«_ti padasaá¹…khÄ• tÄ• ni byaÃ±janÄ• ni. __sÄ• dhukaá¹ƒ uggahet
á¹-hÄ• ne pÄ• á¸·i vuttÄ• , imasmiá¹ƒ á¹-hÄ• ne attho vutto, imasmiá¹ƒ á¹-hÄ• ne anusandhi
á¹-hÄ• ne pubbÄ• paraá¹ƒ kathitanti suá¹-á¹-hu gahetvÄ• . __sutte osÄ• retabbÄ• nÄ«_ti su
__vinaye sandassetabbÄ• nÄ«_ti vinaye saá¹ƒsandetabbÄ• ni.

ettha ca __sutta_nti vinayo. yathÄ• ha - "kattha paá¹-ikkhittaá¹ƒ? sÄ• vatthiyaá¹ƒ suttavibha
457). __vinayo_ti khandhako. yathÄ• ha - "vinayÄ• tisÄ• re" ti. evaá¹ƒ vinayapiá¹-akampi na
pariyÄ• diyati. ubhatovibhaá¹…gÄ• pana suttaá¹ƒ, khandhakaparivÄ• rÄ• vinayoti evaá¹ƒ v
pariyÄ• diyati. athavÄ• suttantapiá¹-akaá¹ƒ suttaá¹ƒ, vinayapiá¹-akaá¹ƒ vinayoti evaá¹ƒ dve
pariyÄ• diyanti. suttantÄ• bhidhammapiá¹-akÄ• ni \Ee II 566/ vÄ• suttaá¹ƒ, vinayapiá¹-akaá
tÄ«á¹‡i piá¹-akÄ• ni na tÄ• va pariyÄ• diyanti. asuttanÄ• makaÃ±hi buddhavacanaá¹ƒ nÄ• m
jÄ• takaá¹ƒ, paá¹-isambhidÄ• , niddeso, suttanipÄ• to, dhammapadaá¹ƒ, udÄ• naá¹ƒ, itivutta
petavatthu, theragÄ• thÄ• , therÄ«gÄ• thÄ• , apadÄ• nanti.

sudinnatthero pana - "asuttanÄ• makaá¹ƒ buddhavacanaá¹ƒ na atthÄ«" ti taá¹ƒ sabbaá¹ƒ p
"tÄ«á¹‡i piá¹-akÄ• ni suttaá¹ƒ, vinayo pana kÄ• raá¹‡a" nti Ä• ha. tato taá¹ƒ kÄ• raá¹‡aá¹ƒ d
suttamÄ• hari -

"ye kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si, ime dhammÄ• sarÄ• gÄ• ya saá¹ƒvattanti n

saá¹ƒvattanti no visaÃ±Ã±ogÄ• ya, Ä• cayÄ• ya saá¹ƒvattanti no apacayÄ• ya, mahicchatÄ•
appicchatÄ• ya, asantuá¹-á¹-hiyÄ• saá¹ƒvattanti no santuá¹-á¹-hiyÄ• , saá¹…gaá¹‡ikÄ• ya s
pavivekÄ• ya, kosajjÄ• ya saá¹ƒvattanti no vÄ«riyÄ• rambhÄ• ya, dubbharatÄ• ya saá¹ƒvatt
ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si - â€™neso dhammo, neso vinayo, netaá¹ƒ satthusÄ• s
tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si, ime dhammÄ• virÄ• gÄ• ya saá¹ƒvattanti no sarÄ• g
saá¹ƒvattanti no saÃ±Ã±ogÄ• ya, apacayÄ• ya saá¹ƒvattanti no Ä• cayÄ• ya, appicchatÄ• y
mahicchatÄ• ya, santuá¹-á¹-hiyÄ• saá¹ƒvattanti no asantuá¹-á¹-hiyÄ• , pavivekÄ• ya saá¹ƒv
saá¹…gaá¹‡ikÄ• ya \Be II 157/, vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti no kosajjÄ• ya, subhara
dubbharatÄ• ya. ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si - â€™eso dhammo, eso vinayo, etaá¹
III 8.53).

tasmÄ• __sutte_ti tepiá¹-ake buddhavacane otÄ• retabbÄ• ni. __vinaye_ti etasmiá¹ƒ rÄ• gÄ
saá¹ƒsandetabbÄ• nÄ«ti ayamettha attho. __na ceva sutte osarantÄ«_ti suttapaá¹-ipÄ• á¹-iy
challiá¹ƒ uá¹-á¹-hapetvÄ• guá¸·havessantara-guá¸·haummagga-guá¸·havinaya-vedallapiá¹-
Ä• gatÄ• ni paÃ±Ã±Ä• yantÄ«ti attho. evaá¹ƒ Ä• gatÄ• ni hi rÄ• gÄ• divinaye ca na paÃ±Ã±
chaá¸• á¸• etabbÄ• ni honti. tena vuttaá¹ƒ - "iti hetaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• thÄ• "
sabbattha attho veditabbo.

__idaá¹ƒ_ \Ne II 141/, __bhikkhave, catutthaá¹ƒ mahÄ• padesaá¹ƒ dhÄ• reyyÄ• thÄ• _ti ida
catutthaá¹ƒ dhammassa patiá¹-á¹-hÄ• nokÄ• saá¹ƒ dhÄ• reyyÄ• tha.

imasmiá¹ƒ pana á¹-hÄ• ne imaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ. sutte cattÄ• ro mahÄ• p
mahÄ• padesÄ• , cattÄ• ri paÃ±habyÄ• karaá¹‡Ä• ni, suttaá¹ƒ, suttÄ• nulomaá¹ƒ, Ä• cariya
saá¹…gÄ«tiyoti.

tattha - "ayaá¹ƒ dhammo, ayaá¹ƒ vinayo" ti dhammavinicchaye patte ime cattÄ• ro mahÄ• p
yaá¹ƒ ettha sameti tadeva gahetabbaá¹ƒ, itaraá¹ƒ viravantassapi na gahetabbaá¹ƒ.

"idaá¹ƒ kappati, idaá¹ƒ na kappatÄ«" ti kappiyÄ• kappiyavinicchaye patte - "yaá¹ƒ, bhikkhav
kappatÄ«ti appaá¹-ikkhittaá¹ƒ, taá¹ƒ ce akappiyaá¹ƒ anulometi, kappiyaá¹ƒ paá¹-ibÄ• hati, ta
tiÄ• dinÄ• (Vin I 305) nayena khandhake vuttÄ• cattÄ• ro mahÄ• padesÄ• pamÄ• á¹‡aá¹ƒ
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ vuttÄ• . tattha vuttanayena yaá¹ƒ kappiyaá¹ƒ anulometi, ta
akappiyanti evaá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ.

ekaá¹ƒsabyÄ• karaá¹‡Ä«yo paÃ±ho, vibhajjabyÄ• karaá¹‡Ä«yo paÃ±ho, paá¹-ipucchÄ• by
á¹-hapanÄ«yo paÃ±hoti imÄ• ni __cattÄ• ri paÃ±habyÄ• karaá¹‡Ä• ni_ nÄ• ma. tattha "cakk
puá¹-á¹-hena - "Ä• ma anicca" nti ekaá¹ƒseneva byÄ• kÄ• tabbaá¹ƒ \Be II 158/. esa nayo so
__ekaá¹ƒsabyÄ• karaá¹‡Ä«yo_ paÃ±ho. "aniccaá¹ƒ nÄ• ma cakkhu" nti puá¹-á¹-hena - "na c

aniccaá¹ƒ ghÄ• nampi anicca" nti evaá¹ƒ vibhajitvÄ• byÄ• kÄ• tabbaá¹ƒ. ayaá¹ƒ __vibhajjal
"yathÄ• cakkhu tathÄ• sotaá¹ƒ, yathÄ• sotaá¹ƒ tathÄ• cakkhu" nti puá¹-á¹-hena "kenaá¹-á
paá¹-ipucchitvÄ• "dassanaá¹-á¹-hena pucchÄ• mÄ«" ti vutte "na hÄ«" ti byÄ• kÄ• tabbaá¹ƒ,
pucchÄ• mÄ«" ti vutte Ä• mÄ• ti byÄ• kÄ• tabbaá¹ƒ. ayaá¹ƒ __paá¹-ipucchÄ• byÄ• karaá¹‡Ä
taá¹ƒ sarÄ«ra" ntiÄ• dÄ«ni puá¹-á¹-hena pana "abyÄ• katametaá¹ƒ bhagavatÄ• " ti á¹-hapet
byÄ• kÄ• tabbo. ayaá¹ƒ __á¹-hapanÄ«yo_ paÃ±ho. iti tenÄ• kÄ• rena paÃ±he sampatte imÄ
paÃ±habyÄ• karaá¹‡Ä• ni pamÄ• á¹‡aá¹ƒ. imesaá¹ƒ vasena so paÃ±ho byÄ• kÄ• tabbo.

suttÄ• dÄ«su pana __suttaá¹ƒ_ nÄ• ma tisso saá¹…gÄ«tiyo Ä• rÅ«á¸·hÄ• ni tÄ«á¹‡i piá¹-ak
nÄ• ma anulomakappiyaá¹ƒ. __Ä• cariyavÄ• do_ nÄ• ma aá¹-á¹-hakathÄ• . __attanomati_ n
anubuddhiyÄ• attano paá¹-ibhÄ• naá¹ƒ. tattha suttaá¹ƒ appaá¹-ibÄ• hiyaá¹ƒ, taá¹ƒ paá¹-ibÄ
paá¹-ibÄ• hito hoti. anulomakappiyaá¹ƒ \Ee II 568/ pana suttena samentameva gahetabbaá¹
Ä• cariyavÄ• dopi suttena samentoyeva gahetabbo, na itaro. attanomati pana sabbadubbalÄ
samentÄ• yeva gahetabbÄ• , na itarÄ• . paÃ±casatikÄ• , sattasatikÄ• , sahassikÄ• ti imÄ•
_ suttampi tÄ• su Ä• gatameva pamÄ• á¹‡aá¹ƒ, itaraá¹ƒ gÄ• rayhasuttaá¹ƒ na gahetabbaá¹
padabyaÃ±janÄ• ni na ceva sutte otaranti, na ca vinaye sandissantÄ«ti veditabbÄ• ni.

kammÄ• raputtacundavatthuvaá¹‡á¹‡anÄ•

<189> __kammÄ• raputtassÄ• _ti suvaá¹‡á¹‡akÄ• raputtassa. so kira aá¸• á¸• ho mahÄ• k
paá¹-hamadassaneneva sotÄ• panno hutvÄ• attano ambavane vihÄ• raá¹ƒ kÄ• rÄ• petvÄ•
vuttaá¹ƒ - "ambavane" ti.

__sÅ«karamaddava_nti nÄ• titaruá¹‡assa nÄ• tijiá¹‡á¹‡assa ekajeá¹-á¹-hakasÅ«karassa pa
kira mudu ceva siniddhaÃ±ca hoti, taá¹ƒ paá¹-iyÄ• dÄ• petvÄ• sÄ• dhukaá¹ƒ pacÄ• petvÄ•
bhaá¹‡anti - __ "sÅ«karamaddava_nti pana muduodanassa paÃ±cagorasayÅ«sapÄ• canav
gavapÄ• naá¹ƒ nÄ• ma pÄ• kanÄ• ma" nti. keci bhaá¹‡anti - __ "sÅ«karamaddavaá¹ƒ_ nÄ•
rasÄ• yanasatthe Ä• gacchati, taá¹ƒ cundena - â€™bhagavato parinibbÄ• naá¹ƒ na bhavey
paá¹-iyatta" nti. tattha pana dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu devatÄ

__nÄ• haá¹ƒ ta_nti imaá¹ƒ sÄ«hanÄ• daá¹ƒ kimatthaá¹ƒ nadati? parÅ«pavÄ• damocanatth
paribhuttÄ• vasesaá¹ƒ neva bhikkhÅ«naá¹ƒ, na manussÄ• naá¹ƒ dÄ• tuá¹ƒ adÄ• si, Ä• vÄ•
vinÄ• sesÄ«ti hi vattukÄ• mÄ• naá¹ƒ idaá¹ƒ sutvÄ• vacanokÄ• so na bhavissatÄ«ti paresaá
sÄ«hanÄ• daá¹ƒ nadatÄ«ti.

<190> __bhuttassa ca sÅ«karamaddavenÄ• _ti bhuttassa udapÄ• di, na pana bhuttapacca
uppajjissatha, atikharo bhavissati. siniddhabhojanaá¹ƒ bhuttattÄ• panassa tanuvedanÄ• ah
gantuá¹ƒ asakkhi. __virecamÄ• no_ti abhiá¹‡haá¹ƒ pavattalohitavirecanova samÄ• no \Ne I

attanÄ• patthitaá¹-á¹-hÄ• ne parinibbÄ• natthÄ• ya evamÄ• ha. imÄ• pana dhammasaá¹…
á¹-hapitagÄ• thÄ• yoti veditabbÄ• .

pÄ• nÄ«yÄ• haraá¹‡avaá¹‡á¹‡anÄ•

<191> __iá¹…ghÄ• _ti codanatthe nipÄ• to. __acchodakÄ• _ti \Ee II 569/ pasannodakÄ• . _
madhurodakÄ• . __sÄ«todakÄ• _ti tanusÄ«talasalilÄ• . __setakÄ• _ti nikkaddamÄ• . __supp

pukkusamallaputtavatthuvaá¹‡á¹‡anÄ•

<192> __pukkuso_ti tassa nÄ• maá¹ƒ. __mallaputto_ti mallarÄ• japutto. mallÄ• kira vÄ• re
yÄ• va nesaá¹ƒ vÄ• ro na pÄ• puá¹‡Ä• ti, tÄ• va vaá¹‡ijjaá¹ƒ karonti. ayampi vaá¹‡ijjameva
sakaá¹-asatÄ• ni yojÄ• petvÄ• dhuravÄ• te vÄ• yante purato gacchati, pacchÄ• vÄ• te vÄ•
pesetvÄ• sayaá¹ƒ pacchÄ• gacchati. tadÄ• pana pacchÄ• vÄ• to vÄ• yi, tasmÄ• esa pur
sabbaratanayÄ• ne \Be II 160/ nisÄ«ditvÄ• kusinÄ• rato nikkhamitvÄ• "pÄ• vaá¹ƒ gamissÄ
paá¹-ipajji. tena vuttaá¹ƒ - "kusinÄ• rÄ• ya pÄ• vaá¹ƒ addhÄ• namaggappaá¹-ipanno hotÄ«"

__Ä• á¸·Ä• ro_ti tassa nÄ• maá¹ƒ. dÄ«ghapiá¹…galo kireso, tenassa Ä• á¸·Ä• roti nÄ• maá
gottaá¹ƒ. __yatra hi nÄ• mÄ• _ti yo nÄ• ma. __neva dakkhatÄ«_ti na addasa. yatrasaddayu
anÄ• gatavasena vuttaá¹ƒ. evarÅ«paÃ±hi Ä«disesu á¹-hÄ• nesu saddalakkhaá¹‡aá¹ƒ.

<193> __niccharantÄ«sÅ«_ti vicarantÄ«su. __asaniyÄ• phalantiyÄ• _ti navavidhÄ• ya asa
mahÄ• ravaá¹ƒ ravantiyÄ• . navavidhÄ• hi asaniyo - asaÃ±Ã±Ä• , vicakkÄ• , saterÄ• , gagg
macchavilolikÄ• , kukkuá¹-akÄ• , daá¹‡á¸• amaá¹‡ikÄ• , sukkhÄ• sanÄ«ti. tattha asaÃ±Ã±Ä
vicakkÄ• ekaá¹ƒ cakkaá¹ƒ karoti. saterÄ• saterasadisÄ• hutvÄ• patati. gaggarÄ• gaggar
kapisÄ«sÄ• bhamukaá¹ƒ ukkhipento makkaá¹-o viya hoti. macchavilolikÄ• vilolitamaccho v
kukkuá¹-asadisÄ• hutvÄ• patati. daá¹‡á¸• amaá¹‡ikÄ• naá¹…galasadisÄ• hutvÄ• patati.
patitaá¹-á¹-hÄ• naá¹ƒ samugghÄ• á¹-eti.

__deve_ \Ne II 144/ __vassante_ti sukkhagajjitaá¹ƒ gajjitvÄ• antarantarÄ• vassante. __Ä•
nissÄ• ya viharÄ• mi. __bhusÄ• gÄ• re_ti khalasÄ• lÄ• yaá¹ƒ. __ettheso_ti etasmiá¹ƒ kÄ• ra
sannipatito. __kva ahosÄ«_ti kuhiá¹ƒ ahosi. __so taá¹ƒ bhante_ti so tvaá¹ƒ bhante.

<194> __siá¹…gÄ«vaá¹‡á¹‡a_nti siá¹…gÄ«suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. __yugamaá¹-á¹-ha_
maá¹-á¹-hayugaá¹ƒ, saá¹‡hasÄ• á¹-akayugaá¸·anti attho. __dhÄ• raá¹‡Ä«ya_nti antarantarÄ
paridahitabbanti attho. taá¹ƒ kira so tathÄ• rÅ«pe chaá¹‡adivaseyeva dhÄ• retvÄ• sesakÄ•
uttamaá¹ƒ maá¹…galavatthayugaá¹ƒ sandhÄ• yÄ• ha. __anukampaá¹ƒ upÄ• dÄ• yÄ• _ti ma
__acchÄ• dehÄ«_ti upacÄ• ravacanametaá¹ƒ - ekaá¹ƒ mayhaá¹ƒ dehi, ekaá¹ƒ Ä• nandassÄ

taá¹ƒ gaá¹‡hÄ«ti? Ä• ma gaá¹‡hi. kasmÄ• ? matthakappattakiccattÄ• . kiÃ±cÄ• pi hesa eva
paá¹-ikkhipitvÄ• upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ paá¹-ipanno. taá¹ƒ panassa upaá¹-á¹-hÄ•
pattaá¹ƒ. tasmÄ• aggahesi. ye cÄ• pi evaá¹ƒ vadeyyuá¹ƒ - "anÄ• rÄ• dhako maÃ±Ã±e Ä• n
paÃ±cavÄ«sati vassÄ• ni upaá¹-á¹-hahantena na kiÃ±ci bhagavato santikÄ• tena laddhapu
vacanokÄ• sacchedanatthampi aggahesi. api ca jÄ• nÄ• ti bhagavÄ• - "Ä• nando gahetvÄ•
mayhaá¹ƒyeva pÅ«jaá¹ƒ karissati. mallaputtena pana Ä• nandaá¹ƒ pÅ«jentena saá¹…ghopi
evamassa mahÄ• puÃ±Ã±arÄ• si bhavissatÄ«" ti therassa ekaá¹ƒ dÄ• pesi. theropi teneva l
__dhammiyÄ• kathÄ• yÄ• _ti vatthÄ• numodanakathÄ• ya.

<195> __bhagavato kÄ• yaá¹ƒ upanÄ• mita_nti nivÄ• sanapÄ• rupanavasena allÄ«yÄ• pita
nivÄ• sesi, ekaá¹ƒ pÄ• rupi. __hataccikaá¹ƒ viyÄ• _ti yathÄ• hatacciko aá¹…gÄ• ro antante
pabhÄ• natthi, evaá¹ƒ bahi paá¹-icchannappabhaá¹ƒ hutvÄ• khÄ• yatÄ«ti attho.

__imesu kho, Ä• nanda, dvÄ«supi kÄ• lesÅ«_ti kasmÄ• imesu dvÄ«su kÄ• lesu evaá¹ƒ ho
balavasomanassena ca. etesu hi dvÄ«su kÄ• lesu sakalacakkavÄ• á¸·e devatÄ• Ä• hÄ• re
paá¹‡Ä«tabhojanaá¹ƒ kucchiá¹ƒ pavisitvÄ• pasannarÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. Ä• hÄ• r
pasannattÄ• manacchaá¹-á¹-hÄ• ni indriyÄ• ni ativiya virocanti. sambodhidivase cassa -
"anekakappakoá¹-isatasahassasaÃ±cito vata me kilesarÄ• si ajja pahÄ«no" ti Ä• vajjantassa
uppajjati, cittaá¹ƒ pasÄ«dati, citte pasanne lohitaá¹ƒ pasÄ«dati, lohite pasanne manacchaá¹
indriyÄ• ni ativiya virocanti. parinibbÄ• nadivasepi - "ajja, dÄ• nÄ• haá¹ƒ, anekehi \Ee II 571
buddhasatasahassehi paviá¹-á¹-haá¹ƒ __amatamahÄ• nibbÄ• naá¹ƒ_ nÄ• ma nagaraá¹ƒ pa
\Ne II 145/ balavasomanassaá¹ƒ uppajjati, cittaá¹ƒ pasÄ«dati, citte pasanne lohitaá¹ƒ pasÄ«
pasanne manacchaá¹-á¹-hÄ• ni indriyÄ• ni ativiya virocanti. iti Ä• hÄ• ravisesena ceva balav
dvÄ«su kÄ• lesu evaá¹ƒ hotÄ«ti veditabbaá¹ƒ. __upavattane_ti pÄ• cÄ«nato nivattanasÄ• la
yamakasÄ• lÄ• na_nti yamakasÄ• larukkhÄ• naá¹ƒ majjhe.

__siá¹…gÄ«vaá¹‡á¹‡a_nti gÄ• thÄ• saá¹…gÄ«tikÄ• le á¹-hapitÄ• .

<196> __nhatvÄ• _ \Be II 162/ __ca pivitvÄ• cÄ• _ti ettha tadÄ• kira bhagavati nahÄ• yan
macchakacchapÄ• ca ubhatotÄ«resu vanasaá¹‡á¸• o ca sabbaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡an
tassÄ• yeva nadiyÄ• tÄ«re ambavanaá¹ƒ. __Ä• yasmantaá¹ƒ cundaka_nti tasmiá¹ƒ kira kha
udakasÄ• á¹-akaá¹ƒ pÄ«á¸·ento ohÄ«yi, cundatthero samÄ«pe ahosi. taá¹ƒ bhagavÄ• Ä• m

__gantvÄ• na buddho nadikaá¹ƒ kakudha_nti imÄ• pi gÄ• thÄ• saá¹…gÄ«tikÄ• leyeva á¹-h
bhagavÄ• idha dhamme_ti bhagavÄ• idha sÄ• sane dhamme pavattÄ• , caturÄ• sÄ«ti dha
pavattÄ• nÄ«ti attho. __pamukhe nisÄ«dÄ«_ti satthu puratova nisÄ«di. ettÄ• vatÄ• ca thero
anuppattaá¹ƒ atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi.

<197> __alÄ• bhÄ• _ti ye aÃ±Ã±esaá¹ƒ dÄ• nÄ• nisaá¹ƒsasaá¹…khÄ• tÄ• lÄ• bhÄ• honti puÃ±Ã±avisesena laddhampi manussattaá¹ƒ dulladdhaá¹ƒ. __yassa te_ti yassa tava. uttaá¹ atikilinnaá¹ƒ vÄ• ko jÄ• nÄ• ti, kÄ«disampi pacchimaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ parinibbuto, addhÄ• te yaá¹ƒ vÄ• taá¹ƒ vÄ• dinnaá¹ƒ bhavissatÄ«ti. __lÄ• bhÄ• _ti diá¹-á¹-hadhammikasamparÄ• yikadÄ• nÄ• nisaá¹ƒsasaá¹…khÄ• tÄ• lÄ• bhÄ• . __suladdh suladdhaá¹ƒ. __samasamaphalÄ• _ti sabbÄ• kÄ• rena samÄ• naphalÄ• .

nanu ca yaá¹ƒ sujÄ• tÄ• ya dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• tathÄ• gato abhisam sarÄ• gasadosasamohakÄ• le paribhutto, ayaá¹ƒ pana cundena dinno vÄ«tarÄ• gavÄ«tado kasmÄ• ete samaphalÄ• ti? parinibbÄ• nasamatÄ• ya ca samÄ• pattisamatÄ• ya ca anuss \Ee II 572/ hi sujÄ• tÄ• ya dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• saupÄ• disesÄ• ya parinibbuto, cundena dinnaá¹ƒ paribhuÃ±jitvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• p __parinibbÄ• nasamatÄ• ya_pi samaphalÄ• . abhisambujjhanadivase ca catuvÄ«satikoá¹-is 146/ samÄ• pattiyo samÄ• pajji, parinibbÄ• nadivasepi sabbÄ• tÄ• samÄ• pajjÄ«ti evaá¹ƒ samaphalÄ• . sujÄ• tÄ• ca aparabhÄ• ge assosi - "na kiresÄ• rukkhadevatÄ• , bodhisatto piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho \B kirassa tena yÄ• panaá¹ƒ ahosÄ«" ti. tassÄ• idaá¹ƒ sutvÄ• - "lÄ• bhÄ• vata me" ti anussa balavapÄ«tisomanassaá¹ƒ udapÄ• di. cundassÄ• pi aparabhÄ• ge - "avasÄ• napiá¹‡á¸• ap dhammasÄ«saá¹ƒ kira me gahitaá¹ƒ, mayhaá¹ƒ kira piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• sa nibbÄ• nadhÄ• tuyÄ• parinibbuto" ti sutvÄ• "lÄ• bhÄ• vata me" ti anussarato balavasoma __anussaraá¹‡asamatÄ• ya_pi samaphalÄ• ti veditabbÄ• .

__yasasaá¹ƒvattanika_nti parivÄ• rasaá¹ƒvattanikaá¹ƒ. __Ä• dhipateyyasaá¹ƒvattanika_nti jeá¹-á¹-hakabhÄ• vasaá¹ƒvattanikaá¹ƒ.

__saá¹ƒyamato_ti sÄ«lasaá¹ƒyamena saá¹ƒyamantassa, saá¹ƒvare á¹-hitassÄ• ti attho. __ paÃ±cavidhaá¹ƒ veraá¹ƒ na vaá¸• á¸• hati. __kusalo ca jahÄ• ti pÄ• paka_nti kusalo pana Ã ariyamaggena anavasesaá¹ƒ pÄ• pakaá¹ƒ lÄ• makaá¹ƒ akusalaá¹ƒ jahÄ• ti. __rÄ• gadosam imaá¹ƒ pÄ• pakaá¹ƒ jahitvÄ• rÄ• gÄ• dÄ«naá¹ƒ khayÄ• kilesanibbÄ• nena nibbutoti. iti cu attano ca dakkhiá¹‡eyyasampattiá¹ƒ sampassamÄ• no udÄ• naá¹ƒ udÄ• nesÄ«ti.

catutthabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakasÄ• lÄ• vaá¹‡á¹‡anÄ•

<198> __mahatÄ• bhikkhusaá¹…ghena saddhi_nti idha bhikkhÅ«naá¹ƒ gaá¹‡anaparicche vedanÄ• vikkhambhanato paá¹-á¹-hÄ• ya hi - "na cirena bhagavÄ• parinibbÄ• yissatÄ«" ti s bhikkhÅ«su ekabhikkhupi pakkanto nÄ• ma natthi. tasmÄ• gaá¹‡anavÄ«tivatto saá¹…gho a

mallÄ• naá¹ƒ sÄ• lavana_nti yatheva hi kalambanadÄ«tÄ«rato rÄ• jamÄ• tuvihÄ• radvÄ• re
\Ee II 573/ hoti, evaá¹ƒ hiraÃ±Ã±avatiyÄ• pÄ• rimatÄ«rato sÄ• lavanuyyÄ• naá¹ƒ, yathÄ• a
thÅ«pÄ• rÄ• mo, evaá¹ƒ taá¹ƒ kusinÄ• rÄ• yaá¹ƒ hoti. yathÄ• thÅ«pÄ• rÄ• mato dakkhiá¹‡a
pavisanamaggo pÄ• cÄ«namukho \Ne II 147/ gantvÄ• uttarena nivatto, evaá¹ƒ uyyÄ• nato
pÄ• cÄ«namukhaá¹ƒ gantvÄ• uttarena nivattaá¹ƒ. tasmÄ• taá¹ƒ - "upavattana" nti vuccati.
yamakasÄ• lÄ• naá¹ƒ_ \Be II 164/ __uttarasÄ«saka_nti tassa kira maÃ±cakassa ekÄ• sÄ•
ekÄ• pÄ• dabhÄ• ge. tatrÄ• pi eko taruá¹‡asÄ• lo sÄ«sabhÄ• gassa Ä• sanno hoti, eko pÄ
__yamakasÄ• lÄ• _ nÄ• ma mÅ«lakhandhaviá¹-apapattehi aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbi
__maÃ±cakaá¹ƒ paÃ±Ã±apehÄ«_ti tasmiá¹ƒ kira uyyÄ• ne rÄ• jakulassa sayanamaÃ±co at
paÃ±Ã±apehÄ«ti Ä• ha. theropi taá¹ƒyeva paÃ±Ã±apetvÄ• adÄ• si.

__kilantosmi, Ä• nanda, nipajjissÄ• mÄ«_ti tathÄ• gatassa hi -

"gocari kaá¸·Ä• po gaá¹…geyyo, piá¹…galo pabbateyyako.

hemavato ca tambo ca, mandÄ• kini uposatho.

chaddantoyeva dasamo, ete nÄ• gÄ• namuttamÄ• " ti || -

ettha yaá¹ƒ dasannaá¹ƒ gocarisaá¹…khÄ• tÄ• naá¹ƒ pakatihatthÄ«naá¹ƒ balaá¹ƒ, taá¹ƒ eka
evaá¹ƒ dasaguá¹‡avaá¸• á¸• hitÄ• ya gaá¹‡anÄ• ya pakatihatthÄ«naá¹ƒ koá¹-isahassabalap
sabbampi cundassa piá¹‡á¸• apÄ• taá¹ƒ paribhuttakÄ• lato paá¹-á¹-hÄ• ya caá¹…gavÄ• re
parikkhayaá¹ƒ gataá¹ƒ. pÄ• vÄ• nagarato tÄ«á¹‡i gÄ• vutÄ• ni kusinÄ• rÄ• nagaraá¹ƒ, etas
paÃ±cavÄ«satiyÄ• á¹-hÄ• nesu nisÄ«ditvÄ• mahatÄ• ussÄ• hena Ä• gacchantopi sÅ«riya
saÃ±jhÄ• samaye bhagavÄ• sÄ• lavanaá¹ƒ paviá¹-á¹-ho. evaá¹ƒ rogo sabbaá¹ƒ Ä• rogyaá¹
etamatthaá¹ƒ dassento viya sabbalokassa saá¹ƒvegakaraá¹ƒ vÄ• caá¹ƒ bhÄ• santo - "kilant
nipajjissÄ• mÄ«" ti Ä• ha.

kasmÄ• pana bhagavÄ• evaá¹ƒ mahantena ussÄ• hena idhÄ• gato, kiá¹ƒ aÃ±Ã±attha na
parinibbÄ• yituá¹ƒ nÄ• ma na katthaci na sakkÄ• , tÄ«hi pana kÄ• raá¹‡ehi idhÄ• gato, idaÃ
passati - "mayi aÃ±Ã±attha parinibbÄ• yante mahÄ• sudassanasuttassa atthuppatti na bhav
\Ee II 574/ pana parinibbÄ• yante yamahaá¹ƒ devaloke anubhavitabbaá¹ƒ sampattiá¹ƒ manu
taá¹ƒ dvÄ«hi bhÄ• á¹‡avÄ• rehi maá¹‡á¸• etvÄ• desessÄ• mi, taá¹ƒ me sutvÄ• bahÅ« janÄ
maÃ±Ã±issantÄ«" ti.

aparampi \Be II 165/ passati - "maá¹ƒ aÃ±Ã±attha parinibbÄ• yantaá¹ƒ subhaddo na passis
buddhaveneyyo \Ne II 148/, na sÄ• vakaveneyyo; na taá¹ƒ sÄ• vakÄ• vinetuá¹ƒ sakkonti. k
parinibbÄ• yantaá¹ƒ pana maá¹ƒ so upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchissati, paÃ±hÄ• v

saraá¹‡esu patiá¹-á¹-hÄ• ya mama santike pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• kam
mayi dharamÄ• neyeva arahattaá¹ƒ patvÄ• pacchimasÄ• vako bhavissatÄ«" ti.

aparampi passati - "mayi aÃ±Ã±attha parinibbÄ• yante dhÄ• tubhÄ• janÄ«ye mahÄ• kalah
viya sandissati. kusinÄ• rÄ• yaá¹ƒ parinibbute doá¹‡abrÄ• hmaá¹‡o taá¹ƒ vivÄ• daá¹ƒ vÅ«p
vibhajissatÄ«" ti. imehi tÄ«hi kÄ• raá¹‡ehi bhagavÄ• evaá¹ƒ mahantena ussÄ• hena idhÄ•

__sÄ«haseyya_nti ettha kÄ• mabhogÄ«seyyÄ• , petaseyyÄ• , sÄ«haseyyÄ• , tathÄ• gatas

tattha - "yebhuyyena, bhikkhave, kÄ• mabhogÄ« sattÄ• vÄ• mena passena sentÄ«" ti ayaá
tesu hi yebhuyyena dakkhiá¹‡ena passena sayantÄ• nÄ• ma natthi.

"yebhuyyena, bhikkhave, petÄ• uttÄ• nÄ• sentÄ«" ti ayaá¹ƒ __petaseyyÄ• . _ appamaá¹ƒ
aá¹-á¹-hisaá¹…ghÄ• á¹-ajaá¹-itÄ• ekena passena sayituá¹ƒ na sakkonti, uttÄ• nÄ• va senti.

"sÄ«ho, bhikkhave, migarÄ• jÄ• dakkhiá¹‡ena passena seyyaá¹ƒ kappeti ... pe0 ... attama
4.246) ayaá¹ƒ __sÄ«haseyyÄ• . _ tejussadattÄ• hi sÄ«ho migarÄ• jÄ• dve purimapÄ• de e
pacchimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne á¹-hapetvÄ• naá¹…guá¹-á¹-haá¹ƒ antarasatthimhi pa
purimapÄ• dapacchimapÄ• danaá¹…guá¹-á¹-hÄ• naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkhetvÄ• dvi
matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati. divasaá¹ƒ sayitvÄ• pi pabujjhamÄ• no na utrasanto
pana ukkhipitvÄ• purimapÄ• dÄ• dÄ«naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkheti. sace kiÃ±ci á¹-hÄ•
á¹-hitaá¹ƒ hoti - "na yidaá¹ƒ tuyhaá¹ƒ jÄ• tiyÄ• sÅ«rabhÄ• vassa ca anurÅ«pa" nti anattama
sayati, na gocarÄ• ya pakkamati. avijahitvÄ• á¹-hite pana \Ee II 575/ - "tuyhaá¹ƒ jÄ• tiyÄ• c
anurÅ«pamida" nti haá¹-á¹-hatuá¹-á¹-ho uá¹-á¹-hÄ• ya sÄ«havijambhitaá¹ƒ \Be II 166/ vijam
kesarabhÄ• raá¹ƒ vidhunitvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkama

"catutthajjhÄ• naseyyÄ• \Ne II 149/ pana __tathÄ• gatassa seyyÄ• _ti vuccati" (AN I 4.246
sÄ«haseyyÄ• Ä• gatÄ• . ayaÃ±hi tejussadairiyÄ• pathattÄ• uttamaseyyÄ• nÄ• ma.

__pÄ• de pÄ• da_nti dakkhiá¹‡apÄ• de vÄ• mapÄ• daá¹ƒ. __accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ
á¹-hapetvÄ• . gopphakena hi gopphake, jÄ• á¹‡unÄ• vÄ• jÄ• á¹‡umhi saá¹…ghaá¹-á¹-iyam
uppajjati, cittaá¹ƒ ekaggaá¹ƒ na hoti, seyyÄ• aphÄ• sukÄ• hoti. yathÄ• pana na saá¹…gha
atikkamma á¹-hapite vedanÄ• nuppajjati, cittaá¹ƒ ekaggaá¹ƒ hoti, seyyÄ• phÄ• su hoti. tas
anuá¹-á¹-hÄ• naseyyaá¹ƒ upagatattÄ• panettha - "uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ
kÄ• yavasena cettha anuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ, niddÄ• vasena pana taá¹ƒ rattiá¹ƒ b
okÄ• soyeva nÄ• hosi. paá¹-hamayÄ• masmiÃ±hi mallÄ• naá¹ƒ dhammadesanÄ• ahosi, m
pacchimayÄ• me bhikkhusaá¹…ghaá¹ƒ ovadi, balavapaccÅ«se parinibbÄ• yi.

__sabbaphÄ• liphullÄ• _ti sabbe samantato pupphitÄ• mÅ«lato paá¹-á¹-hÄ• ya yÄ• va agg
kevalaÃ±ca yamakasÄ• lÄ• yeva, sabbepi rukkhÄ• sabbapÄ• liphullÄ• va ahesuá¹ƒ. na kev
sakalaÃ±hipi dasasahassacakkavÄ• á¸·e pupphÅ«pagÄ• pupphaá¹ƒ gaá¹‡hiá¹ƒsu, phalÅ«p
sabbarukkhÄ• naá¹ƒ khandhesu khandhapadumÄ• ni, sÄ• khÄ• su sÄ• khÄ• padumÄ• ni, v
Ä• kÄ• sapadumÄ• ni pathavÄ«talaá¹ƒ bhinditvÄ• daá¹‡á¸• apadumÄ• ni pupphiá¹ƒsu. sab
paÃ±cavaá¹‡á¹‡apadumasaÃ±channo ahosi. tiyojanasahassavitthato himavÄ• ghanabaddh
nirantaraá¹ƒ mÄ• lÄ• dÄ• magavacchiko viya, suá¹-á¹-hu pÄ«á¸·etvÄ• Ä• baddhapupphava
pupphacaá¹…koá¹-akaá¹ƒ viya ca atiramaá¹‡Ä«yo ahosi.

__te tathÄ• gatassa sarÄ«raá¹ƒ okirantÄ«_ti te yamakasÄ• lÄ• bhummadevatÄ• hi saÃ±ca
tathÄ• gatassa sarÄ«raá¹ƒ avakiranti, sarÄ«rassa upari pupphÄ• ni vikirantÄ«ti attho. __ajjh
ajjhottharantÄ• viya kiranti. __abhippakirantÄ«_ti abhiá¹‡haá¹ƒ punappunaá¹ƒ pakirantiyeva
II 167/ devaloke nandapokkharaá¹‡Ä«sambhavÄ• ni, tÄ• ni honti \Ee II 576/ suvaá¹‡á¹‡avaá
paá¹‡á¹‡acchattappamÄ• á¹‡apattÄ• ni, mahÄ• tumbamattaá¹ƒ reá¹‡uá¹ƒ gaá¹‡hanti. na ke
mandÄ• ravapupphÄ• neva, aÃ±Ã±Ä• nipi pana dibbÄ• ni pÄ• ricchattakakoviá¸·Ä• rapupph
suvaá¹‡á¹‡acaá¹…koá¹-akÄ• ni pÅ«retvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyampi tidasapurep
devatÄ• hi paviá¹-á¹-hÄ• ni, antalikkhÄ• patanti. __tathÄ• gatassa sarÄ«ra_nti antarÄ• avik
Ä• gantvÄ• pattakiÃ±jakkhareá¹‡ucuá¹‡á¹‡ehi tathÄ• gatassa sarÄ«rameva okiranti.

__dibbÄ• nipi_ \Ne II 150/ __candanacuá¹‡á¹‡Ä• nÄ«_ti devatÄ• naá¹ƒ upakappanacandan
devatÄ• naá¹ƒyeva, nÄ• gasupaá¹‡á¹‡amanussÄ• nampi upakappanacandanacuá¹‡á¹‡Ä• n
candanacuá¹‡á¹‡Ä• neva, kÄ• á¸·Ä• nusÄ• rikalohitacandanÄ• disabbadibbagandhajÄ• lacu
haritÄ• laaÃ±janasuvaá¹‡á¹‡arajatacuá¹‡á¹‡Ä• ni sabbadibbagandhavÄ• savikatiyo suvaá¹‡
pÅ«retvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iÄ• dÄ«su á¹-hitÄ• hi devatÄ• hi paviá¹-á¹-hÄ• ni an
tathÄ• gatasseva sarÄ«raá¹ƒ okiranti.

__dibbÄ• nipi tÅ«riyÄ• nÄ«_ti devatÄ• naá¹ƒ upakappanatÅ«riyÄ• ni. na kevalaÃ±ca tÄ• niy
tantibaddhacammapariyonaddhaghanasusirabhedÄ• ni dasasahassacakkavÄ• á¸·esu devan
tÅ«riyÄ• ni ekacakkavÄ• á¸·e sannipatitvÄ• antalikkhe vajjantÄ«ti veditabbÄ• ni.

__dibbÄ• nipi saá¹…gÄ«tÄ• nÄ«_ti varuá¹‡avÄ• raá¹‡adevatÄ• kira nÄ• metÄ• dÄ«ghÄ•
manussapathe nibbattitvÄ• buddho bhavissatÄ«" ti sutvÄ• "paá¹-isandhiggahaá¹‡adivase n
gamissÄ• mÄ• " ti mÄ• laá¹ƒ ganthetumÄ• rabhiá¹ƒsu. tÄ• ganthamÄ• nÄ• va - "mahÄ• pu
ti sutvÄ• "tumhe kassa ganthathÄ• " ti vuttÄ• "na tÄ• va niá¹-á¹-hÄ• ti, kucchito nikkhaman
gamissÄ• mÄ• " ti Ä• haá¹ƒsu. punapi "nikkhanto" ti sutvÄ• "mahÄ• bhinikkhamanadivase g
ekÅ«natiá¹ƒsavassÄ• ni ghare vasitvÄ• "ajja mahÄ• bhinikkhamanaá¹ƒ nikkhanto" tipi sutvÄ
gamissÄ• mÄ• " ti. chabbassÄ• ni padhÄ• naá¹ƒ katvÄ• "ajja abhisambuddho" tipi sutvÄ• "
gamissÄ• mÄ• " ti. "sattasattÄ• hÄ• ni bodhimaá¹‡á¸• e vÄ«tinÄ• metvÄ• \Ee II 577/ isipata

dhammacakkaá¹ƒ pavattita" ntipi sutvÄ• "yamakapÄ• á¹-ihÄ• riyadivase gamissÄ• mÄ• " ti.
yamakapÄ• á¹-ihÄ• riyaá¹ƒ karÄ«" tipi \Be II 168/ sutvÄ• "devorohaá¹‡adivase gamissÄ• m
devorohaá¹‡aá¹ƒ karÄ«" tipi sutvÄ• "Ä• yusaá¹…khÄ• rossajjane gamissÄ• mÄ• " ti. "ajja Ä
tipi sutvÄ• "na tÄ• va niá¹-á¹-hÄ• ti, parinibbÄ• nadivase gamissÄ• mÄ• " ti. "ajja bhagavÄ•
dakkhiá¹‡ena passena sato sampajÄ• no sÄ«haseyyaá¹ƒ upagato balavapaccÅ«sasamaye
ganthathÄ• " ti sutvÄ• pana - "kinnÄ• metaá¹ƒ, â€™ajjeva mÄ• tukucchiyaá¹ƒ paá¹-isandhi
mÄ• tukucchito nikkhami, ajjeva mahÄ• bhinikkhamanaá¹ƒ nikkhami, ajjeva buddho ahosi, a
pavattayi, ajjeva yamakapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si, ajjeva devalokÄ• otiá¹‡á¹‡o, ajjeva Ä•
ossaji, ajjeva kira parinibbÄ• yissatÄ«â€™ ti. nanu nÄ• ma dutiyadivase yÄ• gupÄ• nakÄ• la
assa. dasa pÄ• ramiyo pÅ«retvÄ• buddhattaá¹ƒ pattassa nÄ• ma ananucchavikameta" nti a
mÄ• lÄ• yo gahetvÄ• Ä• gamma anto cakkavÄ• á¸·e \Ne II 151/ okÄ• saá¹ƒ alabhamÄ• nÄ•
lambitvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyÄ• va Ä• dhÄ• vantiyo hatthena hatthaá¹ƒ gÄ«vÄ•
ratanÄ• ni Ä• rabbha dvattiá¹ƒsa mahÄ• purisalakkhaá¹‡Ä• ni chabbaá¹‡á¹‡arasmiyo dasa
aá¸• á¸• hachaá¹-á¹-hÄ• ni jÄ• takasatÄ• ni cuddasa buddhaÃ±Ä• á¹‡Ä• ni Ä• rabbha gÄ• y
"mahÄ• yaso, mahÄ• yaso" ti vadanti. idametaá¹ƒ paá¹-icca vuttaá¹ƒ - "dibbÄ• nipi saá¹…gÄ
vattanti tathÄ• gatassa pÅ«jÄ• yÄ• " ti.

<199> bhagavÄ• pana yamakasÄ• lÄ• naá¹ƒ antarÄ• dakkhiá¹‡ena passena nipannoyeva
cakkavÄ• á¸·amukhavaá¹-á¹-iyÄ• , cakkavÄ• á¸·amukhavaá¹-á¹-ito ca yÄ• va brahmalokÄ•
mahantaá¹ƒ ussÄ• haá¹ƒ disvÄ• Ä• yasmato Ä• nandassa Ä• rocesi. tena vuttaá¹ƒ - "atha l
Ä• nandaá¹ƒ ... pe0 ... tathÄ• gatassa pÅ«jÄ• yÄ• " ti. evaá¹ƒ mahÄ• sakkÄ• raá¹ƒ dassetvÄ
asakkatabhÄ• vameva dassanto __na kho, Ä• nanda, ettÄ• vatÄ• _tiÄ• dimÄ• ha.

idaá¹ƒ vuttaá¹ƒ hoti - "Ä• nanda, mayÄ• dÄ«paá¹…karapÄ• damÅ«le nipannena aá¹-á¹-ha
abhinÄ«hÄ• raá¹ƒ karontena \Ee II 578/ na mÄ• lÄ• gandhatÅ«riyasaá¹…gÄ«tÄ• naá¹ƒ atth
etadatthÄ• ya pÄ• ramiyo pÅ«ritÄ• . tasmÄ• na kho ahaá¹ƒ etÄ• ya pÅ«jÄ• ya pÅ«jito nÄ• n

kasmÄ• \Be II 169/ pana bhagavÄ• aÃ±Ã±attha ekaá¹ƒ umÄ• pupphamattampi gahetvÄ•
katÄ• ya pÅ«jÄ• ya buddhaÃ±Ä• á¹‡enÄ• pi aparicchinnaá¹ƒ vipÄ• kaá¹ƒ vaá¹‡á¹‡etvÄ• id
paá¹-ikkhipatÄ«ti? parisÄ• nuggahena ceva sÄ• sanassa ca ciraá¹-á¹-hitikÄ• matÄ• ya. sace
paá¹-ikkhipeyya, anÄ• gate sÄ«lassa Ä• gataá¹-á¹-hÄ• ne sÄ«laá¹ƒ na paripÅ«ressanti, sam
Ä• gataá¹-á¹-hÄ• ne samÄ• dhiá¹ƒ na paripÅ«ressanti, vipassanÄ• ya Ä• gataá¹-á¹-hÄ• ne v
gÄ• hÄ• pessanti. upaá¹-á¹-hÄ• ke samÄ• dapetvÄ• pÅ«jaá¹ƒyeva kÄ• rentÄ• viharissanti.
sÄ• sanaá¹ƒ ekadivasampi ekayÄ• gupÄ• nakÄ• lamattampi sandhÄ• retuá¹ƒ na sakkoti. m
vihÄ• rasahassaá¹ƒ mahÄ• cetiyasadisaÃ±ca cetiyasahassampi sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ
kataá¹ƒ, tasseva hoti. sammÄ• paá¹-ipatti pana tathÄ• gatassa anucchavikÄ• pÅ«jÄ• . sÄ•
sakkoti sÄ• sanaÃ±ca sandhÄ• retuá¹ƒ, tasmÄ• taá¹ƒ dassento __yo kho Ä• nandÄ• _tiÄ•

tattha __dhammÄ• nudhammappaá¹-ipanno_ti navavidhassa lokuttaradhammassa anudha
paá¹-ipanno \Ne II 152/. sÄ• yeva pana paá¹-ipadÄ• anucchavikattÄ• "sÄ• mÄ«cÄ«" ti vuc
paá¹-ipannoti __sÄ• mÄ«cippaá¹-ipanno. _ tameva pubbabhÄ• gapaá¹-ipadÄ• saá¹…khÄ• t
pÅ«retÄ«ti __anudhammacÄ• rÄ«. _

__pubbabhÄ• gapaá¹-ipadÄ• _ti ca sÄ«laá¹ƒ Ä• cÄ• rapaÃ±Ã±atti dhutaá¹…gasamÄ• dÄ•
sammÄ• paá¹-ipadÄ• veditabbÄ• . tasmÄ• yo bhikkhu chasu agÄ• ravesu patiá¹-á¹-hÄ• ya
anesanÄ• ya jÄ«vikaá¹ƒ kappeti, ayaá¹ƒ na dhammÄ• nudhammappaá¹-ipanno. yo pana sa
sikkhÄ• padaá¹ƒ jinavelaá¹ƒ jinamariyÄ• daá¹ƒ jinakÄ• á¸·asuttaá¹ƒ aá¹‡umattampi na vÄ«t
dhammÄ• nudhammappaá¹-ipanno nÄ• ma. bhikkhuniyÄ• pi eseva nayo. yo upÄ• sako paÃ
akusalakammapathe samÄ• dÄ• ya vattati appeti, ayaá¹ƒ na dhammÄ• nudhammappaá¹-ip
paÃ±casupi sÄ«lesu, dasasu sÄ«lesu paripÅ«rakÄ• rÄ« hoti, mÄ• sassa aá¹-á¹-ha uposathe
gandhapÅ«jaá¹ƒ mÄ• lÄ• pÅ«jaá¹ƒ karoti, mÄ• taraá¹ƒ pitaraá¹ƒ \Ee II 579/ upaá¹-á¹-hÄ• ti,
samaá¹‡abrÄ• hmaá¹‡e upaá¹-á¹-hÄ• ti, ayaá¹ƒ dhammÄ• nudhammappaá¹-ipanno nÄ• ma

__paramÄ• ya_ \Be II 170/ __pÅ«jÄ• yÄ• _ti uttamÄ• ya pÅ«jÄ• ya. ayaÃ±hi nirÄ• misapÅ«
sÄ• sanaá¹ƒ sandhÄ• retuá¹ƒ. yÄ• va hi imÄ• catasso parisÄ• maá¹ƒ imÄ• ya pÅ«jessanti
majjhe nabhassa puá¹‡á¹‡acando viya virocissatÄ«ti dasseti.

upavÄ• á¹‡attheravaá¹‡á¹‡anÄ•

<200> __apasÄ• resÄ«_ti apanesi. __apehÄ«_ti apagaccha. thero ekavacaneneva tÄ• lava
ekamantaá¹ƒ aá¹-á¹-hÄ• si. __upaá¹-á¹-hÄ• ko_tiÄ• di paá¹-hamabodhiyaá¹ƒ anibaddhupaá
sandhÄ• yÄ• ha. __ayaá¹ƒ, bhante, Ä• yasmÄ• upavÄ• á¹‡o_ti evaá¹ƒ therena vutte Ä• na
sadosabhÄ• vaá¹ƒ sallakkheti, â€™handassa niddosabhÄ• vaá¹ƒ kathessÄ• mÄ«â€™ ti bh
Ä• nandÄ• _tiÄ• dimÄ• ha. tattha __yebhuyyenÄ• _ti idaá¹ƒ asaÃ±Ã±asattÄ• naÃ±ceva arÅ
ohÄ«nabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __apphuá¹-o_ti asamphuá¹-á¹-ho abharito vÄ• . bh
vÄ• laggamatte okÄ• se sukhumattabhÄ• vaá¹ƒ mÄ• petvÄ• dasa dasa mahesakkhÄ• dev
parato vÄ«sati vÄ«sati. tÄ• saá¹ƒ parato tiá¹ƒsati tiá¹ƒsati. tÄ• saá¹ƒ parato cattÄ• lÄ«saá¹ƒ
tÄ• saá¹ƒ parato paÃ±Ã±Ä• saá¹ƒ paÃ±Ã±Ä• saá¹ƒ. tÄ• saá¹ƒ parato saá¹-á¹-hi saá¹-á¹-hi d
aÃ±Ã±amaÃ±Ã±aá¹ƒ hatthena vÄ• pÄ• dena vÄ• vatthena vÄ• na byÄ• bÄ• dhenti. "apeh
vattabbÄ• kÄ• raá¹ƒ nÄ• ma natthi. "tÄ• \Ne II 153/ kho pana devatÄ• yo dasapi hutvÄ• vÄ
hutvÄ• cattÄ• lÄ«sampi hutvÄ• paÃ±Ã±Ä• sampi hutvÄ• Ä• raggakoá¹-initudanamattepi ti
aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhentÄ«" ti (AN I 1.37) vuttasadisÄ• va ahesuá¹ƒ. __ovÄ• re
pakatiyÄ• pi mahÄ• sarÄ«ro hatthipotakasadiso. so paá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ•

__tathÄ• gataá¹ƒ dassanÄ• yÄ• _ti bhagavato mukhaá¹ƒ daá¹-á¹-huá¹ƒ alabhamÄ• nÄ• ev
tÄ• theraá¹ƒ vinivijjha passituá¹ƒ na sakkontÄ«ti? Ä• ma, na sakkonti. devatÄ• hi puthujjan

passituá¹ƒ sakkonti, na khÄ«á¹‡Ä• save. therassa ca mahesakkhatÄ• ya \Ee II 580/ tejussa
sakkonti. kasmÄ• \Be II 171/ pana therova tejussado, na aÃ±Ã±e arahantoti? yasmÄ• kass
Ä• rakkhadevatÄ• ahosi.

vipassimhi kira sammÄ• sambuddhe parinibbute ekagghanasuvaá¹‡á¹‡akkhandhasadisass
cetiyaá¹ƒ akaá¹ƒsu, dÄ«ghÄ• yukabuddhÄ• naÃ±hi ekameva cetiyaá¹ƒ hoti. taá¹ƒ manussÄ
vidatthivitthatÄ• hi dvaá¹…gulabahalÄ• hi suvaá¹‡á¹‡iá¹-á¹-hakÄ• hi haritÄ• lena ca manosi
mattikÄ• kiccaá¹ƒ tilateleneva udakakiccaá¹ƒ sÄ• dhetvÄ• yojanappamÄ• á¹‡aá¹ƒ uá¹-á¹-ha
devatÄ• yojanappamÄ• á¹‡aá¹ƒ, tato Ä• kÄ• saá¹-á¹-hakadevatÄ• , tato uá¹‡havalÄ• hakad
abbhavalÄ• hakadevatÄ• , tato cÄ• tumahÄ• rÄ• jikÄ• devatÄ• , tato tÄ• vatiá¹ƒsÄ• devatÄ
uá¹-á¹-hapesunti evaá¹ƒ sattayojanikaá¹ƒ cetiyaá¹ƒ ahosi. manussesu mÄ• lÄ• gandhavatth
Ä• rakkhadevatÄ• gahetvÄ• tesaá¹ƒ passantÄ• naá¹ƒyeva cetiyaá¹ƒ pÅ«jesi.

tadÄ• ayaá¹ƒ thero brÄ• hmaá¹‡amahÄ• sÄ• lo hutvÄ• ekaá¹ƒ pÄ«takaá¹ƒ vatthaá¹ƒ Ä• d
hatthato vatthaá¹ƒ gahetvÄ• cetiyaá¹ƒ pÅ«jesi. brÄ• hmaá¹‡o taá¹ƒ disvÄ• pasannacitto "a
evarÅ«passa buddhassa cetiye Ä• rakkhadevatÄ• homÄ«" ti patthanaá¹ƒ katvÄ• tato cuto
devaloke ca manussaloke ca saá¹ƒsarantasseva kassapo bhagavÄ• loke uppajjitvÄ• parin
dhÄ• tusarÄ«raá¹ƒ ahosi. taá¹ƒ gahetvÄ• yojanikaá¹ƒ cetiyaá¹ƒ kÄ• resuá¹ƒ. so tattha Ä• ra
sÄ• sane antarahite sagge nibbattitvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le tato cuto mahÄ• kul
nikkhamma pabbajitvÄ• arahattaá¹ƒ patto. iti cetiye Ä• rakkhadevatÄ• hutvÄ• Ä• gatattÄ•
veditabbo.

__devatÄ• _ \Ne II 154/, __Ä• nanda, ujjhÄ• yantÄ«_ti iti Ä• nanda, devatÄ• ujjhÄ• yanti, n
aÃ±Ã±o koci doso atthÄ«ti dasseti.

<201> __kathaá¹ƒbhÅ«tÄ• pana, bhante_ti kasmÄ• Ä• ha? bhagavÄ• tumhe - "devatÄ•
kathaá¹ƒ bhÅ«tÄ• pana tÄ• tumhe manasi karotha \Be II 172/, kiá¹ƒ tumhÄ• kaá¹ƒ parinibb
pucchati. atha bhagavÄ• - "nÄ• haá¹ƒ adhivÄ• sanakÄ• raá¹‡aá¹ƒ vadÄ• mÄ«" ti tÄ• saá¹ƒ
dassento __santÄ• nandÄ• _tiÄ• dimÄ• ha.

tattha \Ee II 581/ __Ä• kÄ• se pathavÄ«saÃ±Ã±iyo_ti Ä• kÄ• se pathaviá¹ƒ mÄ• petvÄ• t
__kandantÄ«_ti rodanti. __chinnapÄ• taá¹ƒ papatantÄ«_ti majjhe chinnÄ• viya hutvÄ• yato
__Ä• vaá¹-á¹-antÄ«_ti Ä• vaá¹-á¹-antiyo patitaá¹-á¹-hÄ• nameva Ä• gacchanti. __vivaá¹-á¹-a
patitaá¹-á¹-hÄ• nato parabhÄ• gaá¹ƒ vaá¹-á¹-amÄ• nÄ• gacchanti. apica dve pÄ• de pasÄ•
sakiá¹ƒ pacchato sakiá¹ƒ vÄ• mato sakiá¹ƒ dakkhiá¹‡ato saá¹ƒparivattamÄ• nÄ• pi - "Ä• vaá
vivaá¹-á¹-antÄ«" ti vuccanti. __santÄ• nanda, devatÄ• pathaviyaá¹ƒ pathavÄ«saÃ±Ã±iyo_
devatÄ• dhÄ• retuá¹ƒ na sakkoti. tattha hatthako brahmÄ• viya devatÄ• osÄ«danti. tenÄ•
"oá¸·Ä• rikaá¹ƒ hatthaka, attabhÄ• vaá¹ƒ abhinimminÄ• hÄ«" ti (AN I 3.128). tasmÄ• yÄ• d

pathaviá¹ƒ mÄ• pesuá¹ƒ, tÄ• sandhÄ• yetaá¹ƒ vuttaá¹ƒ - "pathaviyaá¹ƒ pathavÄ«saÃ±Ã±in

__vÄ«tarÄ• gÄ• _ti pahÄ«nadomanassÄ• silÄ• thambhasadisÄ• anÄ• gÄ• mikhÄ«á¹‡Ä• s

catusaá¹ƒvejanÄ«yaá¹-hÄ• navaá¹‡á¹‡anÄ•

<202> __vassaá¹ƒvuá¹-á¹-hÄ• _ti buddhakÄ• le kira dvÄ«su kÄ• lesu bhikkhÅ« sannipatan vassÅ«panÄ• yikÄ• ya kammaá¹-á¹-hÄ• naggahaá¹‡atthaá¹ƒ, vuá¹-á¹-havassÄ• ca gahitak nibbattitavisesÄ• rocanatthaá¹ƒ. yathÄ• ca buddhakÄ• le, evaá¹ƒ tambapaá¹‡á¹‡idÄ«pepi a lohapÄ• sÄ• de sannipatiá¹ƒsu, pÄ• ragaá¹…gÄ• ya bhikkhÅ« tissamahÄ• vihÄ• re. tesu ap saá¹…kÄ• rachaá¸• á¸• akasammajjaniyo gahetvÄ• Ä• gantvÄ• mahÄ• vihÄ• re sannipatit - "vuá¹-á¹-havassÄ• Ä• gantvÄ• lohapÄ• sÄ• de sannipatathÄ• " ti vattaá¹ƒ katvÄ• phÄ• s vuá¹-á¹-havassÄ• Ä• gantvÄ• lohapÄ• sÄ• de paÃ±canikÄ• yamaá¹‡á¸• ale, yesaá¹ƒ pÄ• a sajjhÄ• yanti. yesaá¹ƒ aá¹-á¹-hakathÄ• paguá¹‡Ä• , te aá¹-á¹-hakathaá¹ƒ sajjhÄ• yanti. \Be vÄ• aá¹-á¹-hakathaá¹ƒ vÄ• virÄ• dheti \Ne II 155/, taá¹ƒ - "kassa santike tayÄ• gahita" nti v katvÄ• gÄ• hÄ• penti. pÄ• ragaá¹…gÄ• vÄ• sinopi tissamahÄ• vihÄ• re evameva karonti. e sannipatitesu bhikkhÅ«su ye pure vassÅ«panÄ• yikÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• Ä• gacchanti, evarÅ«pe sandhÄ• ya "pubbe bhante vassaá¹ƒvuá¹-á¹-hÄ• " tiÄ• dimÄ• ha.

__manobhÄ• vanÄ«ye_ti manasÄ• bhÄ• vite sambhÄ• vite. ye vÄ• mano manaá¹ƒ bhÄ• v rÄ• garajÄ• dÄ«ni pavÄ• henti, evarÅ«peti attho. thero \Ee II 582/ kira vattasampanno maha disvÄ• thaddho hutvÄ• na nisÄ«dati, paccuggamanaá¹ƒ katvÄ• hatthato chattaÃ±ca patta pÄ«á¹-haá¹ƒ papphoá¹-etvÄ• deti, tattha nisinnassa vattaá¹ƒ katvÄ• senÄ• sanaá¹ƒ paá¹-ij navakaá¹ƒ bhikkhuá¹ƒ disvÄ• tuá¹‡hÄ«bhÅ«to na nisÄ«dati, samÄ«pe á¹-hatvÄ• vattaá¹ƒ l vattapaá¹-ipattiyÄ• aparihÄ• niá¹ƒ patthayamÄ• no evamÄ• ha.

atha bhagavÄ• - "Ä• nando manobhÄ• vanÄ«yÄ• naá¹ƒ dassanaá¹ƒ na labhissÄ• mÄ«" ti manobhÄ• vanÄ«yÄ• naá¹ƒ dassanaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhissÄ• mi, yattha vasanto ito ci lacchati manobhÄ• vanÄ«ye bhikkhÅ« dassanÄ• yÄ• ti cintetvÄ• __cattÄ• rimÄ• nÄ«_tiÄ• d

tattha __saddhassÄ• _ti buddhÄ• dÄ«su pasannacittassa vattasampannassa, yassa pÄ• to cetiyaá¹…gaá¹‡avattÄ• dÄ«ni sabbavattÄ• ni katÄ• neva paÃ±Ã±Ä• yanti. __dassanÄ«yÄ• dassanatthÄ• ya gantabbÄ• ni. __saá¹ƒvejanÄ«yÄ• nÄ«_ti saá¹ƒvegajanakÄ• ni. __á¹-hÄ• n padesaá¹-hÄ• nÄ• neva vÄ• .

__ye hi kecÄ«_ti idaá¹ƒ cetiyacÄ• rikÄ• ya satthakabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. tattha Ä• hiá¹‡á¸• antÄ• _ti ye ca tÄ• va tattha tattha cetiyaá¹…gaá¹‡aá¹ƒ sammajjantÄ• , Ä• sanÄ udakaá¹ƒ siÃ±cantÄ• Ä• hiá¹‡á¸• anti, tesu vattabbameva natthi asukavihÄ• re "cetiyaá¹ƒ v

nikkhamitvÄ• pasannacittÄ• antarÄ• kÄ• laá¹…karontÄ• pi anantarÄ• yena sagge patiá¹-á
dasseti.

Ä• nandapucchÄ• kathÄ• vaá¹‡á¹‡anÄ•

<203> __adassanaá¹ƒ_ \Ne II 156/ \Be II 174/, __Ä• nandÄ• _ti yadetaá¹ƒ mÄ• tugÄ• mass
uttamÄ• paá¹-ipattÄ«ti dasseti. dvÄ• raá¹ƒ pidahitvÄ• senÄ• sane nisinno hi bhikkhu Ä• ga
mÄ• tugÄ• maá¹ƒ yÄ• va na passati, tÄ• vassa ekaá¹ƒseneva na lobho uppajjati, na cittaá¹ƒ
satiyeva tadubhayampi assa. tenÄ• ha - "adassanaá¹ƒ Ä• nandÄ• " ti. __dassane bhagavÄ•
gahetvÄ• upagataá¹-á¹-hÄ• nÄ• dÄ«su dassane sati kathaá¹ƒ paá¹-ipajjitabbanti pucchati. a
khaggaá¹ƒ gahetvÄ• - "sace mayÄ• saddhiá¹ƒ Ä• lapasi, ettheva te sÄ«saá¹ƒ pÄ• tessÄ• n
"sace mayÄ• saddhiá¹ƒ Ä• lapasi, ettheva te maá¹ƒsaá¹ƒ murumurÄ• petvÄ• khÄ• dissÄ•
á¹-hitayakkhiniyÄ• vÄ• Ä• lapituá¹ƒ varaá¹ƒ. ekasseva hi attabhÄ• vassa tappaccayÄ• vin
aparicchinnadukkhÄ• nubhavanaá¹ƒ. mÄ• tugÄ• mena pana Ä• lÄ• pasallÄ• pe sati vissÄ•
hoti, otiá¹‡á¹‡acitto sÄ«labyasanaá¹ƒ patvÄ• apÄ• yapÅ«rako hoti; tasmÄ• __anÄ• lÄ• po
-

"sallape asihatthena, pisÄ• cenÄ• pi sallape.

Ä• sÄ«visampi Ä• sÄ«de, yena daá¹-á¹-ho na jÄ«vati.

na tveva eko ekÄ• ya, mÄ• tugÄ• mena sallape" ti || (AN II 5.55).

__Ä• lapantena panÄ• _ti sace mÄ• tugÄ• mo divasaá¹ƒ vÄ• pucchati, sÄ«laá¹ƒ vÄ• yÄ•
hoti, paÃ±haá¹ƒ vÄ• pucchati, tathÄ• rÅ«paá¹ƒ vÄ• panassa pabbajitehi kattabbakammaá¹
anÄ• lapantaá¹ƒ "mÅ«go ayaá¹ƒ, badhiro ayaá¹ƒ, bhutvÄ• va baddhamukho nisÄ«datÄ«" ti
Ä• lapitabbaá¹ƒ hoti. evaá¹ƒ Ä• lapantena pana kathaá¹ƒ paá¹-ipajjitabbanti pucchati. atha b
tumhe, bhikkhave, mÄ• tumattÄ«su mÄ• tucittaá¹ƒ upaá¹-á¹-hapetha, bhaginimattÄ«su bhag
upaá¹-á¹-hapetha, dhÄ«tumattÄ«su dhÄ«tucittaá¹ƒ upaá¹-á¹-hapethÄ• " ti (SN II 4.127) imaá
__sati, Ä• nanda, upaá¹-á¹-hapetabbÄ• _ti Ä• ha.

<204> __abyÄ• vaá¹-Ä• _ti atantibaddhÄ• nirussukkÄ• hotha. __sÄ• ratthe ghaá¹-athÄ• _
ghaá¹-etha. __anuyuÃ±jathÄ• _ti tadadhigamÄ• ya anuyogaá¹ƒ \Be II 175/ karotha. __appa
avippamuá¹-á¹-hasatÄ«. vÄ«riyÄ• tÄ• payogena __Ä• tÄ• pino. _ kÄ• ye ca jÄ«vite ca nirap
pesitacittÄ• viharatha.

<205> __kathaá¹ƒ_ \Ne II 157/ __pana, bhante_ti tehi khattiyapaá¹‡á¸• itÄ• dÄ«hi kathaá¹ƒ
addhÄ• maá¹ƒ te paá¹-ipucchissanti - "kathaá¹ƒ, bhante, Ä• nanda tathÄ• gatassa sarÄ«re

"tesÄ• haá¹ƒ kathaá¹ƒ paá¹-ivacanaá¹ƒ demÄ«" ti pucchati. __ahatena vatthenÄ• _ti navena __vihatena kappÄ• senÄ• _ti supothitena kappÄ• sena. kÄ• sikavatthaÃ±hi sukhumattÄ• te kappÄ• so pana gaá¹‡hÄ• ti. tasmÄ• "vihatena kappÄ• senÄ• " ti Ä• ha. __Ä• yasÄ• yÄ• _t sovaá¹‡á¹‡aÃ±hi idha "ayasa" nti adhippetaá¹ƒ.

thÅ«pÄ• rahapuggalavaá¹‡á¹‡anÄ•

<206> __rÄ• jÄ• cakkavattÄ«_ti ettha kasmÄ• bhagavÄ• agÄ• ramajjhe vasitvÄ• kÄ• laá thÅ«pÄ• rahataá¹ƒ anujÄ• nÄ• ti, na sÄ«lavato puthujjanassa bhikkhussÄ• ti? anacchariyatt puthujjanabhikkhÅ«naÃ±hi \Ee II 584/ thÅ«pe anuÃ±Ã±Ä• yamÄ• ne tambapaá¹‡á¹‡idÄ«pe bhaveyya, tathÄ• aÃ±Ã±esu á¹-hÄ• nesu. tasmÄ• "anacchariyÄ• te bhavissantÄ«" ti nÄ• n cakkavattÄ« ekova nibbattati, tenassa thÅ«po acchariyo hoti. puthujjanasÄ«lavato pana par viya mahantampi sakkÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyeva.

Ä• nandaacchariyadhammavaá¹‡á¹‡anÄ•

<207> __vihÄ• ra_nti idha maá¹‡á¸• alamÄ• lo vihÄ• roti adhippeto, taá¹ƒ pavisitvÄ• . __ka dvÄ• rabÄ• hakoá¹-iyaá¹ƒ á¹-hitaá¹ƒ aggaá¸·arukkhaá¹ƒ. __rodamÄ• no aá¹-á¹-hÄ• sÄ«_ti s "satthÄ• rÄ• mama saá¹ƒvegajanakaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ, cetiyacÄ• rikÄ• mÄ• tugÄ• me paá¹-ipajjitabbapaÃ±ho vissajjito, attano sarÄ«re paá¹-ipatti akkhÄ• tÄ• , catt kathitÄ• , dhuvaá¹ƒ ajja bhagavÄ• parinibbÄ• yissatÄ«" ti, tassevaá¹ƒ cintayato balavadoma athassa etadahosi - "bhagavato santike rodanaá¹ƒ nÄ• ma aphÄ• sukaá¹ƒ, ekamantaá¹ƒ ga tanukaá¹ƒ karissÄ• mÄ«" ti, so tathÄ• akÄ• si. tena vuttaá¹ƒ - "rodamÄ• no aá¹-á¹-hÄ• sÄ«"

__ahaÃ±ca vatamhÄ«_ti ahaÃ±ca vata amhi, ahaá¹ƒ vatamhÄ«tipi pÄ• á¹-ho. __yo mama a anukampati anusÄ• sati, sve dÄ• ni paá¹-á¹-hÄ• ya kassa mukhadhovanaá¹ƒ dassÄ• mi, ka senÄ• sanaá¹ƒ paá¹-ijaggissÄ• mi, kassa pattacÄ«varaá¹ƒ gahetvÄ• vicarissÄ• mÄ«ti bahu bhikkhusaá¹…ghassa antare theraá¹ƒ adisvÄ• Ä• mantesi.

__mettena_ \Ne II 158/ __kÄ• yakammenÄ• _ti mettacittavasena pavattitena mukhadhovan __hitenÄ• _ti hitavuddhiyÄ• katena. __sukhenÄ• _ti sukhasomanasseneva katena, na dukk attho. __advayenÄ• _ti dve koá¹-á¹-hÄ• se katvÄ• akatena. yathÄ• hi eko sammukhÄ• va l parammukhÄ• va karoti na sammukhÄ• evaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• katenÄ• ti vuttaá¹ƒ h pamÄ• á¹‡avirahitena. cakkavÄ• á¸·ampi hi atisambÄ• dhaá¹ƒ, bhavaggampi atinÄ«caá¹ƒ, t \Ee II 585/ bahunti dasseti.

__mettena vacÄ«kammenÄ• _ti mettacittavasena pavattitena mukhadhovanakÄ• lÄ• rocan ovÄ• daá¹ƒ sutvÄ• - "sÄ• dhu, bhante" ti vacanampi mettaá¹ƒ vacÄ«kammameva. __mette

sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• vivittÄ• sane nisÄ«ditvÄ• - "satthÄ• arogo hotu, abyÄ• pa
pavattitena manokammena. __katapuÃ±Ã±osÄ«_ti kappasatasahassaá¹ƒ abhinÄ«hÄ• rasa
katapuÃ±Ã±osÄ«ti ca ettÄ• vatÄ• vissattho mÄ• pamÄ• damÄ• pajji, atha kho padhÄ• nan
khippaá¹ƒ hohisi anÄ• savo, dhammasaá¹…gÄ«tikÄ• le arahattaá¹ƒ pÄ• puá¹‡issasi. na hi
nipphalÄ• nÄ• ma hotÄ«ti dasseti.

<208> evaÃ±ca pana vatvÄ• mahÄ• pathaviá¹ƒ pattharanto viya Ä• kÄ• saá¹ƒ vitthÄ• rent
osÄ• rento viya sineruá¹ƒ ukkhipento viya mahÄ• jambuá¹ƒ khandhe gahetvÄ• cÄ• lento vi
guá¹‡akathaá¹ƒ Ä• rabhanto atha kho bhagavÄ• bhikkhÅ« Ä• mantesi. tattha "yepi \Be II 1
etarahÄ«" ti kasmÄ• na vuttaá¹ƒ? aÃ±Ã±assa buddhassa natthitÄ• ya. eteneva cetaá¹ƒ ve
cakkavÄ• á¸·antarepi aÃ±Ã±o buddho natthÄ«" ti. __paá¹‡á¸• ito_ti byatto. __medhÄ• vÄ«_
khandhadhÄ• tuÄ• yatanÄ• dÄ«su kusalo.

<209> __bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• yÄ• _ti ye bhagavantaá¹ƒ passitukÄ• mÄ
ca "Ä• yasmÄ• kirÄ• nando samantapÄ• sÄ• diko abhirÅ«po dassanÄ«yo bahussuto saá¹…
sutvÄ• Ä• gacchanti, te sandhÄ• ya "bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…
sabbattha. __attamanÄ• _ti savanena no dassanaá¹ƒ sametÄ«ti sakamanÄ• tuá¹-á¹-hacittÄ
Ä• vuso, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci yoniso manasikÄ• rena kammaá¹ƒ
vattaá¹ƒ pÅ«rethÄ• " ti evarÅ«paá¹ƒ paá¹-isanthÄ• radhammaá¹ƒ. tattha bhikkhunÄ«su - "ka
aá¹-á¹-ha garudhamme samÄ• dÄ• ya vattathÄ• " ti idampi nÄ• nÄ• karaá¹‡aá¹ƒ hoti. upÄ•
te kacci sÄ«saá¹ƒ vÄ• aá¹…gaá¹ƒ vÄ• \Ne II 159/ rujjati, arogÄ• te puttabhÄ• taro" ti na e
paá¹-isanthÄ• raá¹ƒ karoti. evaá¹ƒ pana karoti - "kathaá¹ƒ upÄ• sakÄ• tÄ«á¹‡i saraá¹‡Ä• ni
rakkhatha, mÄ• sassa aá¹-á¹-ha \Ee II 586/ uposathe karotha, mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹
dhammikasamaá¹‡abrÄ• hmaá¹‡e paá¹-ijaggathÄ• " ti. upÄ• sikÄ• supi eseva nayo.

idÄ• ni Ä• nandattherassa cakkavattinÄ• saddhiá¹ƒ upamaá¹ƒ karonto __cattÄ• rome bhik
__khattiyÄ• _ti abhisittÄ• ca anabhisittÄ• ca khattiyajÄ• tikÄ• . te kira - "rÄ• jÄ• cakkavattÄ
dassanÄ«yo pÄ• sÄ• diko Ä• kÄ• sena vicaranto rajjaá¹ƒ anusÄ• sati dhammiko dhammarÄ
sutvÄ• "savanena dassanampi sama" nti attamanÄ• honti. __bhÄ• satÄ«_ti kathento - "kat
rÄ• jadhammaá¹ƒ pÅ«retha, paveá¹‡iá¹ƒ rakkhathÄ• " ti paá¹-isanthÄ• raá¹ƒ karoti. brÄ• hm
Ä• cariyÄ• mante vÄ• cetha, kathaá¹ƒ antevÄ• sikÄ• mante gaá¹‡hanti, dakkhiá¹‡aá¹ƒ vÄ•
vÄ• alatthÄ• " ti paá¹-isanthÄ• raá¹ƒ karoti. gahapatÄ«su - "kathaá¹ƒ tÄ• tÄ• , na vo rÄ• jak
balinÄ• vÄ• pÄ«á¸·Ä• atthi, sammÄ• \Be II 178/ devo dhÄ• raá¹ƒ anupavecchati, sassÄ•
paá¹-isanthÄ• raá¹ƒ karoti. samaá¹‡esu - "kathaá¹ƒ, bhante, pabbajitaparikkhÄ• rÄ• sulabh
pamajjathÄ• " ti evaá¹ƒ paá¹-isanthÄ• raá¹ƒ karoti.

mahÄ• sudassanasuttadesanÄ• vaá¹‡á¹‡anÄ•

<210> __khuddakanagarake_ti nagarapatirÅ«pake sambÄ• dhe khuddakanagarake. __ujja
visamanagarake. __sÄ• khÄ• nagarake_ti yathÄ• rukkhÄ• naá¹ƒ sÄ• khÄ• nÄ• ma khudda
mahÄ• nagarÄ• naá¹ƒ sÄ• khÄ• sadise khuddakanagarake. __khattiyamahÄ• sÄ• lÄ• _ti kh
mahÄ• khattiyÄ• . esa nayo sabbattha.

tesu __khattiyamahÄ• sÄ• lÄ• _ nÄ• ma yesaá¹ƒ koá¹-isatampi koá¹-isahassampi dhanaá¹ƒ
divasaparibbayo ekaá¹ƒ kahÄ• paá¹‡asakaá¹-aá¹ƒ nigacchati, sÄ• yaá¹ƒ dve pavisanti. __b
nÄ• ma yesaá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ nihitaá¹ƒ hoti, divasaparibbayo eko kahÄ• paá¹‡akur
ekasakaá¹-aá¹ƒ pavisati. __gahapatimahÄ• sÄ• lÄ• _ nÄ• ma yesaá¹ƒ cattÄ• lÄ«sakoá¹-idh
divasaparibbayo paÃ±ca kahÄ• paá¹‡ambaá¹‡Ä• ni nigacchanti, sÄ• yaá¹ƒ kumbho pavisat

__mÄ• _ \Ne II 160/ __hevaá¹ƒ, Ä• nanda, avacÄ• _ti Ä• nanda, mÄ• evaá¹ƒ avaca, na im
\Ee II 587/ vattabbaá¹ƒ. ahaÃ±hi imasseva nagarassa sampattiá¹ƒ kathetuá¹ƒ - "anekavÄ• r
nisÄ«daá¹ƒ mahantena ussÄ• hena, mahantena parakkamena idhÄ• gato" ti vatvÄ• __bhÅ
__subhikkhÄ• _ti khajjabhojjasampannÄ• . __hatthisaddenÄ• _ti ekasmiá¹ƒ hatthimhi sadda
caturÄ• sÄ«tihatthisahassÄ• ni saddaá¹ƒ karonti, iti hatthisaddena avivittÄ• , hoti, tathÄ• as
puÃ±Ã±avanto panettha sattÄ• catusindhavayuttehi rathehi aÃ±Ã±amaÃ±Ã±aá¹ƒ anubandh
vicaranti, iti rathasaddena avivittÄ• hoti. niccaá¹ƒ payojitÄ• neva panettha bheriÄ• dÄ«ni tÅ
bherisaddÄ• dÄ«hipi avivittÄ• hoti. tattha __sammasaddo_ti kaá¹ƒsatÄ• á¸·asaddo. __pÄ•
pÄ• á¹‡inÄ• caturassaambaá¹‡atÄ• á¸·asaddo. kuá¹-abherisaddotipi vadanti.

__asnÄ• tha_ \Be II 179/ __pivatha khÄ• dathÄ• _ti asnÄ• tha pivatha khÄ• datha. ayaá¹ƒ p
bhuÃ±jatha bhoti iminÄ• dasamena saddena avivittÄ• hoti anupacchinnasaddÄ• . yathÄ•
"kacavaraá¹ƒ chaá¸• á¸• etha, kudÄ• laá¹ƒ gaá¹‡hatha, pacchiá¹ƒ gaá¹‡hatha, pavÄ• saá¹ƒ
taá¹‡á¸• ulapuá¹-aá¹ƒ gaá¹‡hatha, bhattapuá¹-aá¹ƒ gaá¹‡hatha, phalakÄ• vudhÄ• dÄ«ni saj
evarÅ«pÄ• saddÄ• honti, na yidha evaá¹ƒ ahosÄ«ti dasseti.

"dasamena saddenÄ• " ti ca vatvÄ• "kusÄ• vatÄ«, Ä• nanda, rÄ• jadhÄ• nÄ« sattahi pÄ• k
ti sabbaá¹ƒ __mahÄ• sudassanasuttaá¹ƒ_ niá¹-á¹-hÄ• petvÄ• __gaccha tvaá¹ƒ Ä• nandÄ• j
__abhikkamathÄ• _ti abhimukhÄ• kamatha, Ä• gacchathÄ• ti attho. kiá¹ƒ pana te bhagavat
jÄ• nantÄ«ti? jÄ• nanti. buddhÄ• naá¹ƒ gatagataá¹-á¹-hÄ• naá¹ƒ nÄ• ma mahantaá¹ƒ kolÄ•
karaá¹‡Ä«yena nisinnattÄ• na Ä• gatÄ• . "te Ä• gantvÄ• bhikkhusaá¹…ghassa á¹-hÄ• nani
dassantÄ«" ti tesaá¹ƒ santike avelÄ• yampi bhagavÄ• pesesi.

mallÄ• naá¹ƒ vandanÄ• vaá¹‡á¹‡anÄ•

<211> __amhÄ• kaÃ±ca no_ti ettha __no_ kÄ• ro nipÄ• tamattaá¹ƒ. __aghÄ• vino_ti uppan
anattamanÄ• . __cetodukkhasamappitÄ• _ti domanassasamappitÄ• . __kulaparivattaso kula

ekekaá¹ƒ \Ee II 588/ kulaparivattaá¹ƒ kulasaá¹…khepaá¹ƒ vÄ«thisabhÄ• gena ceva racchÄ•
visuá¹ƒ á¹-hapetvÄ• .

subhaddaparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<212> __subhaddo_ \Ne II 161/ __nÄ• ma paribbÄ• jako_ti udiccabrÄ• hmaá¹‡amahÄ• sÄ
channaparibbÄ• jako. __kaá¹…khÄ• dhammo_ti vimatidhammo. kasmÄ• panassa ajja evaá
tathÄ• vidhaupanissayattÄ• . pubbe kira puÃ±Ã±akaraá¹‡akÄ• le dve bhÄ• taro ahesuá¹ƒ. t
akaá¹ƒsu. tattha jeá¹-á¹-hakassa - "ekasmiá¹ƒ sasse navavÄ• re aggasassadÄ• naá¹ƒ mayÄ
vappakÄ• le bÄ«jaggaá¹ƒ nÄ• ma datvÄ• gabbhakÄ• le kaniá¹-á¹-hena saddhiá¹ƒ \Be II 180
gabbhaá¹ƒ phÄ• letvÄ• dassÄ• mÄ• " ti kaniá¹-á¹-ho - "taruá¹‡asassaá¹ƒ nÄ• setukÄ• mosÄ
kaniá¹-á¹-hassa ananuvattanabhÄ• vaá¹ƒ Ã±atvÄ• khettaá¹ƒ vibhajitvÄ• attano koá¹-á¹-hÄ•
phÄ• letvÄ• khÄ«raá¹ƒ nÄ«haritvÄ• sappinavanÄ«tena saá¹ƒyojetvÄ• adÄ• si, puthukakÄ
adÄ• si, lÄ• yanakÄ• le lÄ• yanaggaá¹ƒ, veá¹‡ikaraá¹‡e veá¹‡aggaá¹ƒ, kalÄ• pÄ• dÄ«su ka
khalabhaá¹‡á¸• aggaá¹ƒ, koá¹-á¹-hagganti evaá¹ƒ ekasasse navavÄ• re aggadÄ• naá¹ƒ adÄ
uddharitvÄ• adÄ• si.

tesu jeá¹-á¹-hako __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero_ jÄ• to. bhagavÄ• - "kassa nu kho
dhammaá¹ƒ deseyya" nti olokento "aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o ekasmiá¹ƒ sasse nava agg
aggadhammaá¹ƒ tassa desessÄ• mÄ«" ti sabbapaá¹-hamaá¹ƒ dhammaá¹ƒ desesi. so aá¹-á
saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. kaniá¹-á¹-ho pana ohÄ«yitvÄ• pacchÄ• dÄ• na
parinibbÄ• nakÄ• le evaá¹ƒ cintetvÄ• satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mo ahosi.

__mÄ• tathÄ• gataá¹ƒ viheá¹-hesÄ«_ti thero kira - "ete aÃ±Ã±atitthiyÄ• nÄ• ma attano gal
tassa vissajjÄ• panatthÄ• ya bhagavato bahuá¹ƒ bhÄ• samÄ• nassa kÄ• yavÄ• cÄ• vihesÄ
kilantoyeva bhagavÄ• " ti maÃ±Ã±amÄ• no evamÄ• ha. paribbÄ• jako - "na me ayaá¹ƒ bhik
atthikena pana anuvattitvÄ• kÄ• retabbo" ti theraá¹ƒ anuvattanto dutiyampi tatiyampi Ä• ha

<213> __assosi_ \Ee II 589/ __kho_ti sÄ• á¹‡idvÄ• re á¹-hitassa bhÄ• sato pakatisoteneva
subhaddasseva atthÄ• ya mahatÄ• ussÄ• hena Ä• gatattÄ• __alaá¹ƒ Ä• nandÄ• _tiÄ• dim
paá¹-ikkhepatthe nipÄ• to. __aÃ±Ã±Ä• pekkhovÄ• _ti aÃ±Ã±Ä• tukÄ• mova hutvÄ• . __abb
paá¹-iÃ±Ã±Ä• , tatheva jÄ• niá¹ƒsu. idaá¹ƒ vuttaá¹ƒ hoti - sace nesaá¹ƒ sÄ• paá¹-iÃ±Ã±Ä•
abbhaÃ±Ã±aá¹ƒsu, no ce, na abbhaÃ±Ã±aá¹ƒsu. tasmÄ• kiá¹ƒ tesaá¹ƒ paá¹-iÃ±Ã±Ä• niyyÄ
II 162/ ayameva \Be II 181/ tassa paÃ±hassa attho. atha bhagavÄ• tesaá¹ƒ aniyyÄ• nikabh
atthÄ• bhÄ• vato ceva okÄ• sÄ• bhÄ• vato ca "ala" nti paá¹-ikkhipitvÄ• dhammameva dese
mallÄ• naá¹ƒ dhammaá¹ƒ desetvÄ• majjhimayÄ• me subhaddassa, pacchimayÄ• me bhikk
balavapaccÅ«sasamaye parinibbÄ• yissÄ• micceva bhagavÄ• Ä• gato.

<214> __samaá¹‡opi tattha na upalabbhatÄ«_ti paá¹-hamo sotÄ• pannasamaá¹‡opi tattha
sakadÄ• gÄ• misamaá¹‡opi, tatiyo anÄ• gÄ• misamaá¹‡opi, catuttho arahattasamaá¹‡opi ta
"imasmiá¹ƒ kho" ti purimadesanÄ• ya aniyamato vatvÄ• idÄ• ni attano sÄ• sanaá¹ƒ niyame
parappavÄ• dÄ• samaá¹‡ebhÄ«_ti catunnaá¹ƒ maggÄ• naá¹ƒ atthÄ• ya Ä• raddhavipassak
catÅ«hi, phalaá¹-á¹-hehi catÅ«hÄ«ti dvÄ• dasahi samaá¹‡ehi suÃ±Ã±Ä• parappavÄ• dÄ• t
subhaddÄ• _ti ime dvÄ• dasa bhikkhÅ«. __sammÄ• vihareyyu_nti ettha sotÄ• panno attano
aÃ±Ã±assa kathetvÄ• taá¹ƒ sotÄ• pannaá¹ƒ karonto sammÄ• viharati nÄ• ma. esa nayo sa
sotÄ• pattimaggaá¹-á¹-ho aÃ±Ã±ampi sotÄ• pattimaggaá¹-á¹-haá¹ƒ karonto sammÄ• vihara
sesamaggaá¹-á¹-hesu. sotÄ• pattimaggatthÄ• ya Ä• raddhavipassako attano paguá¹‡aá¹ƒ k
aÃ±Ã±ampi sotÄ• pattimaggatthÄ• ya Ä• raddhavipassakaá¹ƒ karonto sammÄ• viharati nÄ
Ä• raddhavipassakesu. idaá¹ƒ sandhÄ• yÄ• ha - "sammÄ• vihareyyu" nti. __asuÃ±Ã±o loko
naá¸·avanaá¹ƒ saravanaá¹ƒ viya nirantaro \Ee II 590/ assa.

__ekÅ«natiá¹ƒso vayasÄ• _ti vayena ekÅ«natiá¹ƒsavasso hutvÄ• . __yaá¹ƒ pabbaji_nti etth
nipÄ• tamattaá¹ƒ. __kiá¹ƒ kusalÄ• nuesÄ«_ti "kiá¹ƒ kusala" nti anuesanto pariyesanto. tattha
nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ, taá¹ƒ gavesantoti attho. __yato aha_nti ya
pabbajito, etthantare samadhikÄ• ni paÃ±Ã±Ä• sa vassÄ• ni hontÄ«ti dasseti. __Ã±Ä• yass
ariyamaggadhammassa. __padesavattÄ«_ti padese vipassanÄ• magge pavattanto. __ito ba
bahiddhÄ• . __samaá¹‡opi_ \Be II 182/ __natthÄ«_ti padesavattivipassakopi natthi, paá¹-ha
sotÄ• pannopi natthÄ«ti vuttaá¹ƒ hoti.

__ye etthÄ• _ti ye tumhe ettha sÄ• sane satthÄ• rÄ• sammukhÄ• antevÄ• sikÄ• bhiseken
lÄ• bhÄ• tesaá¹ƒ vo suladdhanti. bÄ• hirasamaye kira yaá¹ƒ antevÄ• sikaá¹ƒ Ä• cariyo - "in
163/, imaá¹ƒ ovada, imaá¹ƒ anusÄ• sÄ• " ti vadati, so tena attano á¹-hÄ• ne á¹-hapito hoti, t
"imaá¹ƒ pabbajehi, imaá¹ƒ ovada, imaá¹ƒ anusÄ• sÄ• " ti ime lÄ• bhÄ• honti. therampi subh
bÄ• hirasamayaá¹ƒ gahetvÄ• evamÄ• ha.

__alattha kho_ti kathaá¹ƒ alattha? thero kira naá¹ƒ ekamantaá¹ƒ netvÄ• udakatumbato pÄ
temetvÄ• tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ
acchÄ• dÄ• petvÄ• saraá¹‡Ä• ni datvÄ• bhagavato santikaá¹ƒ Ä• nesi. bhagavÄ• upasam
Ä• cikkhi. so taá¹ƒ gahetvÄ• uyyÄ• nassa ekamante caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ya ghaá
vipassanaá¹ƒ vaá¸• á¸• hento saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• Ä• gamma bhag
taá¹ƒ sandhÄ• ya - "acirÅ«pasampanno kho panÄ• " tiÄ• di vuttaá¹ƒ.

__so ca bhagavato pacchimo sakkhisÄ• vako ahosÄ«_ti saá¹…gÄ«tikÄ• rakÄ• naá¹ƒ vacan
dharamÄ• ne pabbajitvÄ• aparabhÄ• ge upasampadaá¹ƒ labhitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ
pÄ• puá¹‡Ä• ti, upasampadampi vÄ• dharamÄ• neyeva labhitvÄ• aparabhÄ• ge kammaá¹-
pÄ• puá¹‡Ä• ti, kammaá¹-á¹-hÄ• nampi vÄ• dharamÄ• neyeva gahetvÄ• aparabhÄ• ge ara

so pacchimo sakkhisÄ• vako. ayaá¹ƒ pana dharamÄ• neyeva bhagavati \Ee II 591/ pabbajit
kammaá¹-á¹-hÄ• naÃ±ca gahetvÄ• arahattaá¹ƒ pattoti.

paÃ±camabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tathÄ• gatapacchimavÄ• cÄ• vaá¹‡á¹‡anÄ•

<216> idÄ• ni bhikkhusaá¹…ghassa ovÄ• daá¹ƒ Ä• rabhi, taá¹ƒ dassetuá¹ƒ __atha kho bha
tattha __desito paÃ±Ã±atto_ti dhammopi desito ceva \Be II 183/ paÃ±Ã±atto ca, vinayopi de
ca. __paÃ±Ã±atto_ ca nÄ• ma á¹-hapito paá¹-á¹-hapitoti attho. __so vo mamaccayenÄ• _ti s
tumhÄ• kaá¹ƒ mamaccayena satthÄ• . mayÄ• hi vo á¹-hiteneva - "idaá¹ƒ lahukaá¹ƒ, idaá¹ƒ
satekicchaá¹ƒ, idaá¹ƒ atekicchaá¹ƒ, idaá¹ƒ lokavajjaá¹ƒ, idaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ, ayaá¹ƒ
puggalassa santike vuá¹-á¹-hÄ• ti, ayaá¹ƒ Ä• patti gaá¹‡assa santike vuá¹-á¹-hÄ• ti, ayaá¹ƒ
vuá¹-á¹-hÄ• tÄ«" ti \Ne II 164/ sattÄ• pattikkhandhavasena otiá¹‡á¹‡e vatthusmiá¹ƒ sakhand
ubhatovibhaá¹…go __vinayo_ nÄ• ma desito, taá¹ƒ sakalampi vinayapiá¹-akaá¹ƒ mayi parin
satthukiccaá¹ƒ sÄ• dhessati.

á¹-hiteneva ca mayÄ• - "ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ•
paÃ±ca indriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo" t
dhamme vibhajitvÄ• vibhajitvÄ• suttantapiá¹-akaá¹ƒ desitaá¹ƒ, taá¹ƒ sakalampi suttantapiá
parinibbute tumhÄ• kaá¹ƒ satthukiccaá¹ƒ sÄ• dhessati. á¹-hiteneva ca mayÄ• - "ime paÃ±c
dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, cattÄ• ri saccÄ• ni, bÄ• vÄ«satindriyÄ• n
Ä• hÄ• rÄ• , satta phassÄ• , satta vedanÄ• , satta saÃ±Ã±Ä• , satta saÃ±cetanÄ• , satta cit
dhammÄ• kÄ• mÄ• vacarÄ• , ettakÄ• rÅ«pÄ• vacarÄ• , ettakÄ• arÅ«pÄ• vacarÄ• , ettakÄ
apariyÄ• pannÄ• , ettakÄ• lokiyÄ• , ettakÄ• lokuttarÄ• â€™ ti" ime dhamme vibhajitvÄ• vi
catuvÄ«satisamantapaá¹-á¹-hÄ• naanantanayamahÄ• paá¹-á¹-hÄ• napaá¹-imaá¹‡á¸• itaá¹ƒ
desitaá¹ƒ, taá¹ƒ sakalampi abhidhammapiá¹-akaá¹ƒ mayi parinibbute tumhÄ• kaá¹ƒ satthuki

iti sabbampetaá¹ƒ abhisambodhito yÄ• va parinibbÄ• nÄ• paÃ±cacattÄ• lÄ«savassÄ• ni bh
"tÄ«á¹‡i piá¹-akÄ• ni, paÃ±ca nikÄ• yÄ• , navaá¹…gÄ• ni, caturÄ• sÄ«ti dhammakkhandhas
mahÄ• pabhedaá¹ƒ hoti. iti \Ee II 592/ imÄ• ni caturÄ• sÄ«ti dhammakkhandhasahassÄ• ni
parinibbÄ• yÄ• mi. ahaÃ±ca kho pana dÄ• ni ekakova ovadÄ• mi anusÄ• sÄ• mi, mayi parin
dhammakkhandhasahassÄ• ni tumhe ovadissanti anusÄ• sissantÄ«ti evaá¹ƒ bhagavÄ• bal
"so vo mamaccayena satthÄ• " ti ovaditvÄ• puna anÄ• gate cÄ• rittaá¹ƒ dassento __yathÄ•

tattha \Be II 184/ __samudÄ• carantÄ«_ti kathenti voharanti. __nÄ• mena vÄ• gottena vÄ•
"tissa, nÄ• gÄ• " ti evaá¹ƒ nÄ• mena vÄ• , "kassapa, gotamÄ• " ti evaá¹ƒ gottena vÄ• , "Ä• v
kassapÄ• " ti evaá¹ƒ Ä• vusovÄ• dena vÄ• samudÄ• caritabbo. __bhanteti vÄ• Ä• yasmÄ•

Ä• yasmÄ• tissÄ• ti evaá¹ƒ samudÄ• caritabbo. __samÅ«hanatÅ«_ti Ä• kaá¹…khamÄ• no
samÅ«haneyyÄ• ti attho. kasmÄ• pana samÅ«hanathÄ• ti ekaá¹ƒseneva avatvÄ• vikappav
mahÄ• kassapassa balaá¹ƒ diá¹-á¹-hattÄ• . passati hi bhagavÄ• \Ne II 165/ - "samÅ«hanat
saá¹…gÄ«tikÄ• le kassapo na samÅ«hanissatÄ«" ti. tasmÄ• vikappeneva á¹-hapesi.

tattha - "ekacce therÄ• evamÄ• haá¹ƒsu - cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• avasesÄ•
tiÄ• dinÄ• nayena paÃ±casatikasaá¹…gÄ«tiyaá¹ƒ __khuddÄ• nukhuddakakathÄ• _ Ä• gatÄ
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ vutto. keci panÄ• hu - "bhante, nÄ• gasena, katamaá¹ƒ kh
anukhuddaka" nti milindena raÃ±Ã±Ä• pucchito. "dukkaá¹-aá¹ƒ, mahÄ• rÄ• ja, khuddakaá¹ƒ
anukhuddaka" nti vuttattÄ• nÄ• gasenatthero khuddÄ• nukhuddakaá¹ƒ jÄ• nÄ• ti. mahÄ• ka

"suá¹‡Ä• tu me, Ä• vuso, saá¹…gho santamhÄ• kaá¹ƒ sikkhÄ• padÄ• ni gihigatÄ• ni, gihino
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kappati, idaá¹ƒ vo na kappatÄ«" ti. sace mayaá¹ƒ kh
sikkhÄ• padÄ• ni samÅ«hanissÄ• ma, bhavissanti vattÄ• ro - "dhÅ«makÄ• likaá¹ƒ samaá¹‡
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, yÄ• va nesaá¹ƒ satthÄ• aá¹-á¹-hÄ• si, tÄ• vime sikkhÄ• p
imesaá¹ƒ satthÄ• parinibbuto, na dÄ• nime sikkhÄ• padesu sikkhantÄ«" ti. yadi saá¹…ghas
pattakallaá¹ƒ, saá¹…gho apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apeyya, paÃ±Ã±attaá¹ƒ na samucchin
sikkhÄ• padesu samÄ• dÄ• ya vatteyya. esÄ• Ã±attÄ«ti -

kammavÄ• caá¹ƒ sÄ• vesÄ«ti. na taá¹ƒ evaá¹ƒ gahetabbaá¹ƒ. nÄ• gasenatthero hi - "parav
ti evamÄ• ha. mahÄ• kassapatthero "khuddÄ• nukhuddakÄ• pattiá¹ƒ na samÅ«hanissÄ• mÄ

__brahmadaá¹‡á¸• akathÄ• pi_ \Be II 185/ saá¹…gÄ«tiyaá¹ƒ Ä• gatattÄ• samantapÄ• sÄ• d

__kaá¹…khÄ• _ti dveá¸·hakaá¹ƒ. __vimatÄ«_ti vinicchituá¹ƒ asamatthatÄ• , buddho nu kho
dhammo nu kho, na dhammo nu kho, saá¹…gho nu kho, na saá¹…gho nu kho, maggo nu kh
paá¹-ipadÄ• nu kho, na paá¹-ipadÄ• nu khoti yassa saá¹ƒsayo uppajjeyya, taá¹ƒ vo vadÄ•
ti ayamettha saá¹…khepattho. __satthugÄ• ravenÄ• pi na puccheyyÄ• thÄ• _ti mayaá¹ƒ sat
cattÄ• ro paccayÄ• pi no satthu santakÄ• va, te mayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ kaá¹…khaá¹ƒ
arahÄ• ma ajja pacchimakÄ• le kaá¹…khaá¹ƒ kÄ• tunti sace evaá¹ƒ satthari gÄ• ravena na
bhikkhave sahÄ• yakassa Ä• rocetÅ«_ti tumhÄ• kaá¹ƒ yo yassa bhikkhuno sandiá¹-á¹-ho sa
ahaá¹ƒ etassa bhikkhussa kathessÄ• mi, tassa kathaá¹ƒ sutvÄ• sabbe nikkaá¹…khÄ• bhav

__evaá¹ƒ pasanno_ti evaá¹ƒ saddahÄ• mi ahanti attho. __Ã±Ä• á¹‡amevÄ• _ti
nikkaá¹…khabhÄ• vapaccakkhakaraá¹‡aÃ±Ä• á¹‡aá¹ƒyeva, ettha tathÄ• gatassa na saddhÄ
Ä• nandÄ• _ti imesaá¹ƒ antosÄ• á¹‡iyaá¹ƒ nisinnÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá
guá¹‡avasena pacchimako. Ä• nandattheraá¹ƒyeva sandhÄ• yÄ• ha.

<218> __appamÄ• dena sampÄ• dethÄ• _ti satiavippavÄ• sena sabbakiccÄ• ni sampÄ• de
parinibbÄ• namaÃ±ce nipanno paÃ±cacattÄ• lÄ«sa vassÄ• ni dinnaá¹ƒ ovÄ• daá¹ƒ sabbaá
pakkhipitvÄ• adÄ• si. __ayaá¹ƒ tathÄ• gatassa pacchimÄ• vÄ• cÄ• _ti idaá¹ƒ pana saá¹…
594/ vacanaá¹ƒ.

parinibbutakathÄ• vaá¹‡á¹‡anÄ•

<219> ito paraá¹ƒ yaá¹ƒ parinibbÄ• naparikammaá¹ƒ katvÄ• bhagavÄ• parinibbuto, taá¹ƒ
bhagavÄ• paá¹-hamaá¹ƒ jhÄ• na_ntiÄ• di vuttaá¹ƒ. tattha __parinibbuto bhante_ti nirodhaá
bhagavato assÄ• sapassÄ• sÄ• naá¹ƒ abhÄ• vaá¹ƒ disvÄ• pucchati. __na Ä• vuso_ti thero
satthÄ• rÄ• saddhiá¹ƒyeva taá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjanto yÄ• va nevasaÃ±Ã±
vuá¹-á¹-hÄ• naá¹ƒ, tÄ• va gantvÄ• idÄ• ni bhagavÄ• \Be II 186/ nirodhaá¹ƒ samÄ• panno,
kÄ• laá¹…kiriyÄ• nÄ• ma natthÄ«ti jÄ• nÄ• ti.

__atha kho bhagavÄ• saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• nevasa
samÄ• pajji ... pe0 ... tatiyajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• catutthajjhÄ• naá¹ƒ samÄ• pajjÄ«_ti
catuvÄ«satiyÄ• á¹-hÄ• nesu paá¹-hamajjhÄ• naá¹ƒ samÄ• pajji, terasasu á¹-hÄ• nesu dutiy
tatiyajjhÄ• naá¹ƒ, pannarasasu á¹-hÄ• nesu catutthajjhÄ• naá¹ƒ samÄ• pajji. kathaá¹ƒ? das
dvattiá¹ƒsÄ• kÄ• re aá¹-á¹-hasu kasiá¹‡esu, mettÄ• karuá¹‡Ä• muditÄ• su, Ä• nÄ• pÄ• ne,
catuvÄ«satiyÄ• á¹-hÄ• nesu paá¹-hamajjhÄ• naá¹ƒ samÄ• pajji. á¹-hapetvÄ• pana dvattiá¹
asubhÄ• ni ca sesesu terasasu dutiyajjhÄ• naá¹ƒ \Ne II 167/, tesuyeva ca tatiyajjhÄ• naá¹ƒ
aá¹-á¹-hasu pana kasiá¹‡esu, upekkhÄ• brahmavihÄ• re, Ä• nÄ• pÄ• ne, paricchedÄ• kÄ• s
pannarasasu á¹-hÄ• nesu catutthajjhÄ• naá¹ƒ samÄ• pajji. ayampi ca saá¹…khepakathÄ• v
pana bhagavÄ• dhammassÄ• mÄ« sabbÄ• pi catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• s
gacchanto Ã±Ä• tijanaá¹ƒ Ä• liá¹…getvÄ• viya sabbasamÄ• pattisukhaá¹ƒ anubhavitvÄ• p

__catutthajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• samanantarÄ• bhagavÄ• parinibbÄ• yÄ«_ti ettha jh
paccavekkhaá¹‡Ä• samanantaranti dve samanantarÄ• ni. tattha jhÄ• nÄ• vuá¹-á¹-hÄ• ya bl
tattheva parinibbÄ• naá¹ƒ __jhÄ• nasamanantaraá¹ƒ_ nÄ• ma. jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
paccavekkhitvÄ• bhavaá¹…gaá¹ƒ otiá¹‡á¹‡assa tattheva parinibbÄ• naá¹ƒ __paccavekkhaá
imÄ• nipi dve samanantarÄ• neva. bhagavÄ• pana jhÄ• naá¹ƒ samÄ• pajjitvÄ• jhÄ• nÄ• v
paccavekkhitvÄ• bhavaá¹…gacittena abyÄ• katena dukkhasaccena parinibbÄ• yi. ye \Ee II
paccekabuddhÄ• vÄ• ariyasÄ• vakÄ• vÄ• antamaso kunthakipillikaá¹ƒ upÄ• dÄ• ya sabb
abyÄ• katena dukkhasaccena kÄ• laá¹…karontÄ«ti. __mahÄ• bhÅ«micÄ• lÄ• dÄ«ni_ vuttan

<220> __bhÅ«tÄ• _ti sattÄ• . __appaá¹-ipuggalo_ti paá¹-ibhÄ• gapuggalavirahito. __balapp
dasavidhaÃ±Ä• á¹‡abalaá¹ƒ patto.

<221> __uppÄ• davayadhammino_ti \Be II 187/ uppÄ• davayasabhÄ• vÄ• . __tesaá¹ƒ vÅ«
saá¹…khÄ• rÄ• naá¹ƒ vÅ«pasamo, asaá¹…khataá¹ƒ nibbÄ• nameva sukhanti attho.

<222> __nÄ• hu assÄ• sapassÄ• so_ti na jÄ• to assÄ• sapassÄ• so. __anejo_ti taá¹‡hÄ• s
anejo. __santimÄ• rabbhÄ• _ti anupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha paá¹-icca sandhÄ
yo kÄ• laá¹ƒ akari. idaá¹ƒ vuttaá¹ƒ hoti - "Ä• vuso, yo mama satthÄ• buddhamuni santiá¹ƒ g
Ä• rabbha kÄ• lamakari, tassa á¹-hitacittassa tÄ• dino idÄ• ni assÄ• sapassÄ• so na jÄ• to,
ti.

__asallÄ«nenÄ• _ti alÄ«nena asaá¹…kuá¹-itena suvikasiteneva cittena. __vedanaá¹ƒ ajjhav
adhivÄ• sesi, na vedanÄ• nuvattÄ« hutvÄ• ito cito ca samparivatti. __vimokkho_ti kenaci dh
anÄ• varaá¹‡avimokkho sabbaso apaÃ±Ã±attibhÄ• vÅ«pagamo pajjotanibbÄ• nasadiso jÄ•

<223> __tadÄ• sÄ«_ti \Ne II 168/ "saha parinibbÄ• nÄ• mahÄ• bhÅ«micÄ• lo" ti evaá¹ƒ he
bhÅ«micÄ• lameva sandhÄ• yÄ• ha. taÃ±hi lomahaá¹ƒsanaÃ±ca bhiá¹ƒsanakaÃ±ca Ä• si. _
sabbavarakÄ• raá¹‡Å«pete.

<224> __avÄ«tarÄ• gÄ• _ti puthujjanÄ• ceva sotÄ• pannasakadÄ• gÄ• mino ca. tesaÃ±hi
tasmÄ• tepi bÄ• hÄ• paggayha kandanti. ubhopi hatthe sÄ«se á¹-hapetvÄ• rodantÄ«ti sab
veditabbaá¹ƒ.

<225> __ujjhÄ• yantÄ«_ti "ayyÄ• attanÄ• pi adhivÄ• setuá¹ƒ na sakkonti, sesajanaá¹ƒ kath
ti vadantiyo ujjhÄ• yanti. __kathaá¹ƒbhÅ«tÄ• pana bhante Ä• yasmÄ• anuruddho devatÄ•
bhante, kathaá¹ƒbhÅ«tÄ• Ä• yasmÄ• anuruddho sallakkheti, kiá¹ƒ tÄ• satthu parinibbÄ• n

atha tÄ• saá¹ƒ pavattidassanatthaá¹ƒ thero __santÄ• vuso_tiÄ• dimÄ• ha. taá¹ƒ vuttattham
\Ee II 596/ balavapaccÅ«se parinibbutattÄ• rattiyÄ• avasesaá¹ƒ \Be II 188/ cullakaddhÄ• n
kathÄ• yÄ• _ti aÃ±Ã±Ä• pÄ• á¹-iyekkÄ• dhammakathÄ• nÄ• ma natthi, "Ä• vuso sadevak
satthuno ayaá¹ƒ maccurÄ• jÄ• na lajjati, kimaá¹…gaá¹ƒ pana lokiyamahÄ• janassa lajjissat
maraá¹‡apaá¹-isaá¹ƒyuttÄ• ya kathÄ• ya vÄ«tinÄ• mesuá¹ƒ. tesaÃ±hi taá¹ƒ kathaá¹ƒ kather
aruá¹‡aá¹ƒ uggacchi.

<226> __atha kho_ti aruá¹‡uggaá¹ƒ disvÄ• va thero theraá¹ƒ etadavoca. __teneva karaá¹‡
kho parinibbÄ• naá¹-á¹-hÄ• ne mÄ• lÄ• gandhÄ• disakkÄ• rena bhavitabbaá¹ƒ, kÄ«disena b
nisajjaá¹-á¹-hÄ• nena bhavitabbaá¹ƒ, kÄ«disena khÄ• danÄ«yabhojanÄ«yena bhavitabbanti
parinibbutabhÄ• vaá¹ƒ sutvÄ• kattabbaá¹ƒ teneva karaá¹‡Ä«yena.

buddhasarÄ«rapÅ«jÄ• vaá¹‡á¹‡anÄ•

<227> __sabbaÃ±ca tÄ• á¸·Ä• vacara_nti sabbaá¹ƒ tÅ«riyabhaá¹‡á¸• aá¹ƒ. __sannipÄ• tet
samÄ• haratha. te tatheva akaá¹ƒsu. __maá¹‡á¸• alamÄ• á¸·e_ti dussamaá¹‡á¸• alamÄ• á¸
sajjentÄ• .

__dakkhiá¹‡ena dakkhiá¹‡a_nti nagarassa dakkhiá¹‡adisÄ• bhÄ• geneva dakkhiá¹‡adisÄ•
bÄ• hira_nti \Ne II 169/ antonagaraá¹ƒ appavesetvÄ• bÄ• hireneva nagarassa bÄ• hirapass
__dakkhiá¹‡ato nagarassÄ• _ti anurÄ• dhapurassa dakkhiá¹‡advÄ• rasadise á¹-hÄ• ne á¹-h
katvÄ• jetavanasadise á¹-hÄ• ne jhÄ• pessÄ• mÄ• ti attho.

<228> __aá¹-á¹-ha mallapÄ• mokkhÄ• _ti majjhimavayÄ• thÄ• masampannÄ• aá¹-á¹-ham
nhÄ• tÄ• _ti sÄ«saá¹ƒ dhovitvÄ• nahÄ• tÄ• . __Ä• yasmantaá¹ƒ anuruddha_nti therova dib
tasmÄ• te santesupi aÃ±Ã±esu mahÄ• theresu - "ayaá¹ƒ no pÄ• kaá¹-aá¹ƒ katvÄ• kathess
pucchiá¹ƒsu. __kathaá¹ƒ pana, bhante, devatÄ• naá¹ƒ adhippÄ• yo_ti bhante, amhÄ• kaá¹ƒ
jÄ• nÄ• ma. devatÄ• naá¹ƒ kathaá¹ƒ adhippÄ• yoti pucchanti. thero paá¹-hamaá¹ƒ tesaá¹ƒ a
__tumhÄ• kaá¹ƒ kho_tiÄ• dimÄ• ha. __makuá¹-abandhanaá¹ƒ nÄ• ma mallÄ• naá¹ƒ cetiya_
pasÄ• dhanamaá¹…galasÄ• lÄ• ya etaá¹ƒ nÄ• maá¹ƒ. cittÄ«kataá¹-á¹-hena panesÄ• "cetiy

<229> __yÄ• va_ \Ee II 597/ \Be II 189/ __sandhisamalasaá¹…kaá¹-Ä«rÄ• _ti ettha __sand
__samalaá¹ƒ_ nÄ• ma gÅ«tharÄ• siniddhamanapanÄ• á¸·i. __saá¹…kaá¹-Ä«raá¹ƒ_ nÄ• ma
__dibbehi ca mÄ• nusakehi ca naccehÄ«_ti upari devatÄ• naá¹ƒ naccÄ• ni honti, heá¹-á¹-hÄ
gÄ«tÄ• dÄ«su. apica devatÄ• naá¹ƒ antare manussÄ• , manussÄ• naá¹ƒ antare devatÄ• ti e
agamaá¹ƒsu. __majjhena majjhaá¹ƒ nagarassa haritvÄ• _ti evaá¹ƒ hariyamÄ• ne bhagavato
bandhulamallasenÄ• patibhariyÄ• __mallikÄ• _ nÄ• ma - "bhagavato sarÄ«raá¹ƒ Ä• harant
sÄ• mikassa kÄ• laá¹ƒ kiriyato paá¹-á¹-hÄ• ya aparibhuÃ±jitvÄ• á¹-hapitaá¹ƒ visÄ• khÄ• ya
__mahÄ• latÄ• pasÄ• dhanaá¹ƒ_ nÄ«harÄ• petvÄ• - "iminÄ• satthÄ• raá¹ƒ pÅ«jessÄ• mÄ
gandhodakena dhovitvÄ• dvÄ• re á¹-hitÄ• .

taá¹ƒ kira pasÄ• dhanaá¹ƒ tÄ• saÃ±ca dvinnaá¹ƒ itthÄ«naá¹ƒ, devadÄ• niyacorassa geheti
ahosi. sÄ• ca satthu sarÄ«re dvÄ• raá¹ƒ sampatte - "otÄ• retha, tÄ• tÄ• , satthusarÄ«ra" nti
pasÄ• dhanaá¹ƒ satthusarÄ«re paá¹-imuÃ±ci. taá¹ƒ sÄ«sato paá¹-á¹-hÄ• ya paá¹-imukkaá¹ƒ
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ bhagavato sarÄ«raá¹ƒ sattaratanamayena mahÄ• pasÄ• dhanen
virocittha. taá¹ƒ sÄ• disvÄ• pasannacittÄ• patthanaá¹ƒ akÄ• si - "bhagavÄ• yÄ• va vaá¹-á
tÄ• va me pÄ• á¹-iyekkaá¹ƒ pasÄ• dhanakiccaá¹ƒ mÄ• hotu, niccaá¹ƒ paá¹-imukkapasÄ• d
hotÅ«" ti.

atha bhagavantaá¹ƒ sattaratanamayena mahÄ• pasÄ• dhanena ukkhipitvÄ• puratthimena
puratthimena nagarassa makuá¹-abandhanaá¹ƒ mallÄ• naá¹ƒ cetiyaá¹ƒ, ettha bhagavato sa

mahÄ• kassapattheravatthuvaá¹‡á¹‡anÄ•

<231> __pÄ• vÄ• ya_ \Ne II 170/ __kusinÄ• ra_nti pÄ• vÄ• nagare piá¹‡á¸• Ä• ya caritvÄ•
ti addhÄ• namaggappaá¹-ipanno hoti. __rukkhamÅ«le nisÄ«dÄ«_ti ettha kasmÄ• divÄ• vih
divÄ• vihÄ• ratthÄ• ya anisinnattÄ• . therassa hi parivÄ• rÄ• bhikkhÅ« sabbe sukhasaá¹ƒva
majjhanhikasamaye tattapÄ• sÄ• á¹‡asadisÄ• ya bhÅ«miyÄ• padasÄ• gacchantÄ• kilami
"bhikkhÅ« kilamanti, gantabbaá¹-á¹-hÄ• naÃ±ca na dÅ«raá¹ƒ, thokaá¹ƒ vissamitvÄ• daratha
sÄ• yanhasamaye kusinÄ• raá¹ƒ gantvÄ• dasabalaá¹ƒ passissÄ• mÄ«" ti maggÄ• \Be II 19
rukkhamÅ«le \Ee II 598/ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• udakatumbato udakena hattha
nisÄ«di. parivÄ• rabhikkhÅ«pissa rukkhamÅ«le nisÄ«ditvÄ• yoniso manasikÄ• re kammaá¹
ratanÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• nÄ• nisÄ«diá¹ƒsu. iti darathavinodanatthÄ• ya nis
nti na vuttaá¹ƒ.

__mandÄ• ravapupphaá¹ƒ gahetvÄ• _ti mahÄ• pÄ• tippamÄ• á¹‡aá¹ƒ pupphaá¹ƒ Ä• gantu
chattaá¹ƒ viya gahetvÄ• . __addasa kho_ti Ä• gacchantaá¹ƒ dÅ«rato addasa. disvÄ• ca pa

"etaá¹ƒ Ä• jÄ«vakassa hatthe mandÄ• ravapupphaá¹ƒ paÃ±Ã±Ä• yati, etaÃ±ca na sabbadÄ
yadÄ• pana koci iddhimÄ• iddhiá¹ƒ vikubbati, tadÄ• sabbaÃ±Ã±ubodhisattassa ca mÄ• tu
na kho pana ajja kenaci iddhivikubbanaá¹ƒ kataá¹ƒ, na me satthÄ• mÄ• tukucchiá¹ƒ okkant
nikkhamanto, nÄ• pissa ajja abhisambodhi, na dhammacakkappavattanaá¹ƒ, na yamakapÄ•
devorohaá¹‡aá¹ƒ, na Ä• yusaá¹…khÄ• rossajjanaá¹ƒ. mahallako pana me satthÄ• dhuvaá¹
ti.

tato - "pucchÄ• mi na" nti cittaá¹ƒ uppÄ• detvÄ• - "sace kho pana nisinnakova pucchÄ• mi,
bhavissatÄ«" ti uá¹-á¹-hahitvÄ• á¹-hitaá¹-á¹-hÄ• nato apakkamma chaddanto nÄ• garÄ• jÄ•
dasabaladattiyaá¹ƒ meghavaá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ• dasanakha
aÃ±jaliá¹ƒ sirasmiá¹ƒ patiá¹-á¹-hapetvÄ• satthari katena gÄ• ravena Ä• jÄ«vakassa abhimu
amhÄ• kaá¹ƒ satthÄ• raá¹ƒ jÄ• nÄ• sÄ«" ti Ä• ha. kiá¹ƒ pana satthu parinibbÄ• naá¹ƒ jÄ• na
Ä• vajjanapaá¹-ibaddhaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ jÄ• nanaá¹ƒ, anÄ• vajjitattÄ• panesa a
171/ eke. thero samÄ• pattibahulo, rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naleá¹‡amaá¹‡á¸• apÄ•
samÄ• pattibaleneva yÄ• peti, kulasantakampi gÄ• maá¹ƒ pavisitvÄ• dvÄ• re samÄ• pattiá¹
samÄ• pattito vuá¹-á¹-hitova bhikkhaá¹ƒ gaá¹‡hÄ• ti. thero kira iminÄ• pacchimena attabhÄ
mahÄ• janÄ• nuggahaá¹ƒ karissÄ• mi - "ye mayhaá¹ƒ bhikkhaá¹ƒ vÄ• denti gandhamÄ• lÄ•
tesaá¹ƒ taá¹ƒ mahapphalaá¹ƒ hotÅ«" ti evaá¹ƒ \Be II 191/ karoti. tasmÄ• samÄ• pattibahula
ajÄ• nantova pucchatÄ«ti vadanti, taá¹ƒ \Ee II 599/ na gahetabbaá¹ƒ.

na hettha ajÄ• nanakÄ• raá¹‡aá¹ƒ atthi. abhilakkhitaá¹ƒ satthu parinibbÄ• naá¹ƒ ahosi,

dasasahassilokadhÄ• tukampanÄ• dÄ«hi nimittehi. therassa pana parisÄ• ya kehici bhikkhÅ
diá¹-á¹-hapubbo, kehici na diá¹-á¹-hapubbo, tattha yehipi diá¹-á¹-hapubbo, tepi passitukÄ• m
adiá¹-á¹-hapubbo, tepi passitukÄ• mÄ• va. tattha yehi na diá¹-á¹-hapubbo, te atidassanakÄ•
"kuhiá¹ƒ bhagavÄ• " ti pucchantÄ• "parinibbuto" ti sutvÄ• sandhÄ• retuá¹ƒ nÄ• sakkhissan
chaá¸• á¸• etvÄ• ekavatthÄ• vÄ• dunnivatthÄ• vÄ• duppÄ• rutÄ• vÄ• urÄ• ni paá¹-ipisa
manussÄ• - "mahÄ• kassapattherena saddhiá¹ƒ Ä• gatÄ• paá¹ƒsukÅ«likÄ• sayampi itthiy
amhe samassÄ• sessantÄ«" ti mayhaá¹ƒ dosaá¹ƒ dassanti. idaá¹ƒ pana suÃ±Ã±aá¹ƒ mahÄ
tathÄ• rodantesu doso natthi. purimataraá¹ƒ sutvÄ• nÄ• ma sokopi tanuko hotÄ«ti bhikkhÅ
satuppÄ• danatthÄ• ya jÄ• nantova pucchi.

__ajja sattÄ• haparinibbuto samaá¹‡o gotamo_ti ajja samaá¹‡o gotamo sattÄ• haparinibbut
tato samaá¹‡assa gotamassa parinibbutaá¹-á¹-hÄ• nato.

<232> __subhaddo nÄ• ma vuá¸• á¸• hapabbajito_ti "subhaddo" ti tassa nÄ• maá¹ƒ. vuá¸•
pabbajitattÄ• "vuá¸• á¸• hapabbajito" ti vuccati. kasmÄ• pana so evamÄ• ha? bhagavati Ä•
khandhake Ä• gate Ä• tumÄ• vatthusmiá¹ƒ nahÄ• pitapubbako vuá¸• á¸• hapabbajito bhaga
aá¸• á¸• hateá¸·asehi bhikkhusatehi saddhiá¹ƒ Ä• tumaá¹ƒ Ä• gacchante bhagavÄ• Ä• gac
yÄ• gupÄ• naá¹ƒ karissÄ• mÄ«" ti sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hite dve putte etadavoca -
Ä• tumaá¹ƒ Ä• gacchati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hateá¸·asehi bhi
tÄ• tÄ• , khurabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya nÄ• á¸·iyÄ• vÄ• pakena anugharakaá¹ƒ anugharak
telampi taá¹‡á¸• ulampi khÄ• danÄ«yampi \Ee II 600/ saá¹ƒharatha \Be II 192/ bhagavato Ä•
karissÄ• mÄ• " ti (Vin I 303). te tathÄ• akaá¹ƒsu.

manussÄ• \Ne II 172/ te dÄ• rake maÃ±juke paá¹-ibhÄ• neyyake disvÄ• kÄ• retukÄ• mÄ•
kÄ• rentiyeva. katakÄ• le - "kiá¹ƒ gaá¹‡hissatha tÄ• tÄ• " ti pucchanti. te vadanti - "na amhÄ
kenaci attho, pitÄ• pana no bhagavato, Ä• gatakÄ• le yÄ• gudÄ• naá¹ƒ dÄ• tukÄ• mo" ti. ta
aparigaá¹‡etvÄ• va yaá¹ƒ te sakkonti Ä• harituá¹ƒ, sabbaá¹ƒ denti. yampi na sakkonti, manu
bhagavati Ä• tumaá¹ƒ Ä• gantvÄ• bhusÄ• gÄ• raá¹ƒ paviá¹-á¹-he subhaddo sÄ• yanhasam
manusse Ä• mantesi - "upÄ• sakÄ• , nÄ• haá¹ƒ tumhÄ• kaá¹ƒ santikÄ• aÃ±Ã±aá¹ƒ kiÃ±ci p
dÄ• rakehi Ä• bhatÄ• ni taá¹‡á¸• ulÄ• dÄ«niyeva saá¹…ghassa pahonti. yaá¹ƒ hatthakamm
"idaÃ±cidaÃ±ca gaá¹‡hathÄ• " ti sabbÅ«pakaraá¹‡Ä• ni gÄ• hetvÄ• vihÄ• re uddhanÄ• ni k
kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• tÄ• disameva pÄ• rupitvÄ• - "idaá¹ƒ karotha, idaá¹ƒ karothÄ• "
vicÄ• rento satasahassaá¹ƒ vissajjetvÄ• bhojjayÄ• guÃ±ca madhugoá¸·akaÃ±ca paá¹-iyÄ•
bhuÃ±jitvÄ• pÄ• tabbayÄ• gu, tattha sappimadhuphÄ• á¹‡itamacchamaá¹ƒsapupphaphalan
khÄ• danÄ«yaá¹ƒ nÄ• ma sabbaá¹ƒ pakkhipati kÄ«á¸·itukÄ• mÄ• naá¹ƒ sÄ«samakkhanayo

atha bhagavÄ• kÄ• lasseva sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivuto pi
Ä• tumanagarÄ• bhimukho pÄ• yÄ• si. manussÄ• tassa Ä• rocesuá¹ƒ - "bhagavÄ• piá¹‡á¸

kassa yÄ• gu paá¹-iyÄ• ditÄ• " ti. so yathÄ• nivatthapÄ• ruteheva tehi kÄ• á¸·akakÄ• sÄ• ve
kaá¹-acchuÃ±ca gahetvÄ• brahmÄ• viya dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ bhÅ«miyaá¹ƒ
- "paá¹-iggaá¹‡hÄ• tu me, bhante, bhagavÄ• yÄ• gu" nti Ä• ha.

tato "jÄ• nantÄ• pi tathÄ• gatÄ• pucchantÄ«" ti khandhake Ä• gatanayena bhagavÄ• pucc
vuá¸• á¸• hapabbajitaá¹ƒ vigarahitvÄ• tasmiá¹ƒ vatthusmiá¹ƒ akappiyasamÄ• dÄ• nasikkhÄ
khurabhaá¹‡á¸• apariharaá¹‡asikkhÄ• padaÃ±cÄ• ti dve sikkhÄ• padÄ• ni \Ee II 601/ paÃ±Ã
anekakappakoá¹-iyo bhojanaá¹ƒ pariyesanteheva \Be II 193/ vÄ«tinÄ• mitÄ• , idaá¹ƒ pana tu
adhammena uppannaá¹ƒ bhojanaá¹ƒ, imaá¹ƒ paribhuttÄ• naá¹ƒ anekÄ• ni attabhÄ• vasaha
nibbattissanti, apetha mÄ• gaá¹‡hathÄ• " ti bhikkhÄ• cÄ• rÄ• bhimukho agamÄ• si. ekabhik
gahitaá¹ƒ.

subhaddo anattamano hutvÄ• ayaá¹ƒ "sabbaá¹ƒ jÄ• nÄ• mÄ«" ti Ä• hiá¹‡á¸• ati. sace na g
Ä• rocetabbaá¹ƒ. ayaá¹ƒ pakkÄ• hÄ• ro nÄ• ma sabbaciraá¹ƒ tiá¹-á¹-hanto sattÄ• hamattaá
mama yÄ• vajÄ«vaá¹ƒ pariyattaá¹ƒ assa. sabbaá¹ƒ tena nÄ• sitaá¹ƒ, ahitakÄ• mo ayaá¹ƒ m
bhagavati Ä• ghÄ• taá¹ƒ bandhitvÄ• dasabale dharante kiÃ±ci vattuá¹ƒ nÄ• sakkhi. evaá¹ƒ
uccÄ• kulÄ• pabbajito mahÄ• puriso, sace kiÃ±ci vakkhÄ• mi, maá¹ƒyeva santajjessatÄ«"
"parinibbuto bhagavÄ• " ti sutvÄ• laddhassÄ• so viya haá¹-á¹-hatuá¹-á¹-ho evamÄ• ha.

thero taá¹ƒ sutvÄ• hadaye pahÄ• radÄ• naá¹ƒ viya matthake patitasukkhÄ• sani viya maÃ±
uppajji - "sattÄ• hamattaparinibbuto bhagavÄ• , ajjÄ• pissa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«
dukkhena bhagavatÄ• Ä• rÄ• dhitasÄ• sane nÄ• ma evaá¹ƒ lahu mahantaá¹ƒ pÄ• pakasaá
alaá¹ƒ kho panesa pÄ• po vaá¸• á¸• hamÄ• no aÃ±Ã±epi evarÅ«pe sahÄ• ye labhitvÄ• sak
nti. tato thero cintesi -

"sace kho panÄ• haá¹ƒ imaá¹ƒ mahallakaá¹ƒ idheva pilotikaá¹ƒ nivÄ• sÄ• petvÄ• chÄ• rikÄ
nÄ«harÄ• pessÄ• mi, manussÄ• â€™samaá¹‡assa gotamassa sarÄ«re dharamÄ• neyeva
amhÄ• kaá¹ƒ dosaá¹ƒ dassessanti adhivÄ• semi tÄ• va.

bhagavatÄ• hi desito dhammo asaá¹…gahitapuppharÄ• sisadiso. tattha yathÄ• vÄ• tena p
tato vÄ• gacchanti, evameva evarÅ«pÄ• naá¹ƒ pÄ• papuggalÄ• naá¹ƒ vasena gacchante g
dve sikkhÄ• padÄ• ni nassissanti, sutte eko dve paÃ±hÄ• vÄ• rÄ• nassissanti, abhidhamm
nassissanti, evaá¹ƒ anukkamena mÅ«le naá¹-á¹-he pisÄ• casadisÄ• bhavissÄ• ma; tasmÄ•
karissÄ• ma. evaÃ±hi sati daá¸·haá¹ƒ \Be II 194/ suttena saá¹…gahitÄ• ni pupphÄ• ni viya a
niccalo bhavissati.

etadatthaÃ±hi bhagavÄ• \Ee II 602/ mayhaá¹ƒ tÄ«á¹‡i gÄ• vutÄ• ni paccuggamanaá¹ƒ akÄ
upasampadaá¹ƒ adÄ• si, kÄ• yato apanetvÄ• kÄ• ye cÄ«varaparivattanaá¹ƒ akÄ• si, Ä• kÄ

candÅ«pamaá¹ƒ paá¹-ipadaá¹ƒ kathento maá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• kathesi, tikkhattuá
sakalasÄ• sanadÄ• yajjaá¹ƒ paá¹-icchÄ• pesi. mÄ• dise bhikkhumhi tiá¹-á¹-hamÄ• ne ayaá
vuá¸• á¸• hiá¹ƒ mÄ• alattha. yÄ• va adhammo na dippati, dhammo na paá¹-ibÄ• hiyati. avin
paá¹-ibÄ• hiyati. adhammavÄ• dino na balavanto honti, dhammavÄ• dino na dubbalÄ• hont
balavanto honti, vinayavÄ• dino na dubbalÄ• honti. tÄ• va dhammaÃ±ca vinayaÃ±ca saá¹…
attano attano pahonakaá¹ƒ gahetvÄ• kappiyÄ• kappiyaá¹ƒ \Ne II 174/ kathessanti. athÄ• ya
niggahaá¹ƒ pÄ• puá¹‡issati, puna sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkhissati, sÄ• sanaá¹ƒ iddha
bhavissatÄ«" ti.

so evaá¹ƒ nÄ• ma mayhaá¹ƒ cittaá¹ƒ uppannanti kassaci anÄ• rocetvÄ• bhikkhusaá¹…gha
vuttaá¹ƒ - "atha kho Ä• yasmÄ• mahÄ• kassapo ... pe0 ... netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«" ti.

<233> __citaka_nti vÄ«saratanasatikaá¹ƒ candanacitakaá¹ƒ. __Ä• á¸·impessÄ• mÄ• _ti ag
sakkonti Ä• á¸·impetu_nti aá¹-á¹-hapi soá¸·asapi dvattiá¹ƒsapi janÄ• jÄ• lanatthÄ• ya yamal
gahetvÄ• tÄ• lavaá¹‡á¹-ehi bÄ«jantÄ• bhastÄ• hi dhamantÄ• tÄ• ni tÄ• ni kÄ• raá¹‡Ä• ni
aggiá¹ƒ gÄ• hÄ• petuá¹ƒ. __devatÄ• naá¹ƒ adhippÄ• yo_ti ettha tÄ• kira devatÄ• therassa
asÄ«timahÄ• sÄ• vakesu hi cittÄ• ni pasÄ• detvÄ• tesaá¹ƒ upaá¹-á¹-hÄ• kÄ• ni asÄ«tikulas
tattha there cittaá¹ƒ pasÄ• detvÄ• sagge nibbattÄ• devatÄ• tasmiá¹ƒ samÄ• game theraá
kho amhÄ• kaá¹ƒ kulÅ«pakatthero" ti antarÄ• magge paá¹-ipannaá¹ƒ disvÄ• "amhÄ• kaá¹ƒ
citako mÄ• pajjalitthÄ• " ti adhiá¹-á¹-hahiá¹ƒsu.

manussÄ• \Be II 195/ taá¹ƒ sutvÄ• - "mahÄ• kassapo kira nÄ• ma bho bhikkhu paÃ±cahi
â€™dasabalassa pÄ• de vandissÄ• mÄ«â€™ ti Ä• gacchati. tasmiá¹ƒ kira anÄ• gate citako
so bhikkhu kÄ• á¸·o odÄ• to dÄ«gho rasso, evarÅ«pe nÄ• ma bho bhikkhumhi á¹-hite kiá¹ƒ
parinibbÄ• naá¹ƒ nÄ• mÄ• " ti keci \Ee II 603/ gandhamÄ• lÄ• dihatthÄ• paá¹-ipathaá¹ƒ gac
vicittÄ• katvÄ• Ä• gamanamaggaá¹ƒ olokayamÄ• nÄ• aá¹-á¹-haá¹ƒsu.

<234> __atha kho Ä• yasmÄ• mahÄ• kassapo yena kusinÄ• rÄ• ... pe0 ... sirasÄ• vandÄ
padakkhiá¹‡aá¹ƒ katvÄ• Ä• vajjantova sallakkhesi - "imasmiá¹ƒ á¹-hÄ• ne sÄ«saá¹ƒ, imasm
tato pÄ• dÄ• naá¹ƒ samÄ«pe á¹-hatvÄ• abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ sam
"arÄ• sahassapaá¹-imaá¹‡á¸• itacakkalakkhaá¹‡apatiá¹-á¹-hitÄ• dasabalassa pÄ• dÄ• sad
paÃ±ca dussayugasatÄ• ni suvaá¹‡á¹‡adoá¹‡iá¹ƒ candanacitakaÃ±ca dvedhÄ• katvÄ• ma
patiá¹-á¹-hahantÅ«" ti adhiá¹-á¹-hÄ• si. saha adhiá¹-á¹-hÄ• nacittena tÄ• ni paÃ±ca dussayu
katvÄ• valÄ• hakantarÄ• puá¹‡á¹‡acando viya pÄ• dÄ• nikkhamiá¹ƒsu. thero vikasitaratta
pasÄ• retvÄ• suvaá¹‡á¹‡avaá¹‡á¹‡e satthupÄ• de yÄ• va gopphakÄ• daá¸·haá¹ƒ gahetvÄ
patiá¹-á¹-hapesi. tena vuttaá¹ƒ - "bhagavato pÄ• de sirasÄ• vandÄ«" ti.

mahÄ• jano \Ne II 175/ taá¹ƒ acchariyaá¹ƒ disvÄ• ekappahÄ• reneva mahÄ• nÄ• daá¹ƒ na

pÅ«jetvÄ• yathÄ• ruci vandi. evaá¹ƒ pana therena ca mahÄ• janena ca tehi ca paÃ±cahi bh
puna adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. pakatiadhiá¹-á¹-hÄ• navaseneva therassa hatthato mu
alattakavaá¹‡á¹‡Ä• ni bhagavato pÄ• datalÄ• ni candanadÄ• ruÄ• dÄ«su kiÃ±ci acÄ• letvÄ•
patiá¹-á¹-hahiá¹ƒsu, yathÄ• á¹-hÄ• ne á¹-hitÄ• neva ahesuá¹ƒ. bhagavato hi pÄ• desu nikkh
vÄ• kappÄ• saaá¹ƒsu vÄ• dasikatantaá¹ƒ vÄ• telabindu vÄ• dÄ• rukkhandhaá¹ƒ vÄ• á¹-h
nÄ• hosi. sabbaá¹ƒ yathÄ• á¹-hÄ• ne á¹-hitameva ahosi. uá¹-á¹-hahitvÄ• pana atthaá¹…gat
ca tathÄ• gatassa pÄ• desu antarahitesu mahÄ• jano mahÄ• kanditaá¹ƒ kandi. parinibbÄ• r
kÄ• ruÃ±Ã±aá¹ƒ ahosi.

__sayameva_ \Be II 196/ __bhagavato citako pajjalÄ«_ti idaá¹ƒ pana kassaci pajjalÄ• petua
adassanavasena vuttaá¹ƒ. devatÄ• nubhÄ• vena panesa samantato ekappahÄ• reneva pajj

<235> __sarÄ«rÄ• neva avasissiá¹ƒsÅ«_ti pubbe ekagghanena á¹-hitattÄ• sarÄ«raá¹ƒ nÄ•
vippakiá¹‡á¹‡attÄ• sarÄ«rÄ• nÄ«ti vuttaá¹ƒ sumanamakuá¸·asadisÄ• \Ee II 604/ ca dhotan
suvaá¹‡á¹‡asadisÄ• ca dhÄ• tuyo avasissiá¹ƒsÅ«ti attho. dÄ«ghÄ• yukabuddhÄ• naÃ±hi sa
suvaá¹‡á¹‡akkhandhasadisaá¹ƒ ekameva hoti. bhagavÄ• pana - "ahaá¹ƒ na ciraá¹ƒ á¹-hatv
mayhaá¹ƒ sÄ• sanaá¹ƒ tÄ• va sabbattha na vitthÄ• ritaá¹ƒ, tasmÄ• parinibbutassÄ• pi me s
gahetvÄ• attano attano vasanaá¹-á¹-hÄ• ne cetiyaá¹ƒ katvÄ• paricaranto mahÄ• jano sagg
dhÄ• tÅ«naá¹ƒ vikiraá¹‡aá¹ƒ adhiá¹-á¹-hÄ• si. kati, panassa dhÄ• tuyo vippakiá¹‡á¹‡Ä• , kat
catasso dÄ• á¹-hÄ• , dve akkhakÄ• , uá¹‡hÄ«santi imÄ• satta dhÄ• tuyo na vippakiriá¹ƒsu,
tattha sabbakhuddakÄ• dhÄ• tu sÄ• sapabÄ«jamattÄ• ahosi, mahÄ• dhÄ• tu majjhe bhinn
majjhe bhinnamuggamattÄ• ti.

__udakadhÄ• rÄ• _ti aggabÄ• humattÄ• pi jaá¹…ghamattÄ• pi tÄ• lakkhandhamattÄ• pi ud
nibbÄ• pesi. __udakasÄ• lato_ti parivÄ• retvÄ• á¹-hitasÄ• larukkhe sandhÄ• yetaá¹ƒ vuttaá
khandhantaraviá¹-apantarehi udakadhÄ• rÄ• nikkhamitvÄ• nibbÄ• pesuá¹ƒ. bhagavato cita
pathaviá¹ƒ bhinditvÄ• pi naá¹…galasÄ«samattÄ• udakavaá¹-á¹-i phalikavaá¹-aá¹ƒsakasadis
gaá¹‡hanti. __gandhodakenÄ• _ti suvaá¹‡á¹‡aghaá¹-e rajataghaá¹-e ca pÅ«retvÄ• Ä• bhat
__nibbÄ• pesu_nti suvaá¹‡á¹‡amayarajatamayehi aá¹-á¹-hadaá¹‡á¸• akehi vikiritvÄ• canda

ettha \Ne II 176/ ca citake jhÄ• yamÄ• ne parivÄ• retvÄ• á¹-hitasÄ• larukkhÄ• naá¹ƒ sÄ• kh
pattantarehi jÄ• lÄ• uggacchanti, pattaá¹ƒ vÄ• sÄ• khÄ• vÄ• pupphaá¹ƒ vÄ• daá¸• á¸• hÄ
makkaá¹-akÄ• pi jÄ• lÄ• naá¹ƒ antareneva vicaranti \Be II 197/. Ä• kÄ• sato patitaudakadhÄ
nikkhantaudakadhÄ• rÄ• supi pathaviá¹ƒ bhinditvÄ• nikkhantaudakadhÄ• rÄ• supi dhamma
citakaá¹ƒ nibbÄ• petvÄ• pana mallarÄ• jÄ• no santhÄ• gÄ• re catujjÄ• tiyagandhaparibhaá
lÄ• japaÃ±camÄ• ni pupphÄ• ni vikiritvÄ• upari celavitÄ• naá¹ƒ bandhitvÄ• suvaá¹‡á¹‡atÄ•
tattha gandhadÄ• mamÄ• lÄ• dÄ• maratanadÄ• mÄ• ni olambetvÄ• \Ee II 605/ santhÄ• gÄ

makuá¹-abandhanasaá¹…khÄ• tÄ• sÄ«sapasÄ• dhanamaá¹…galasÄ• lÄ• , tÄ• va ubhohi p
kÄ• retvÄ• upari celavitÄ• naá¹ƒ bandhÄ• petvÄ• suvaá¹‡á¹‡atÄ• rakÄ• dÄ«hi khacitvÄ• t
gandhadÄ• mamÄ• lÄ• dÄ• maratanadÄ• mÄ• ni olambetvÄ• maá¹‡idaá¹‡á¸• avaá¹‡á¹‡eh
ussÄ• petvÄ• samantÄ• vÄ• tapaá¹-Ä• kÄ• parikkhipitvÄ• susammaá¹-á¹-hÄ• su vÄ«thÄ«
ca á¹-hapetvÄ• daá¹‡á¸• akadÄ«pikÄ• jÄ• letvÄ• alaá¹…katahatthikkhandhe saha dhÄ• tÅ
á¹-hapetvÄ• mÄ• lÄ• gandhÄ• dÄ«hi pÅ«jentÄ• sÄ• dhukÄ«á¸·itaá¹ƒ kÄ«á¸·antÄ• antonag
sarabhamayapallaá¹…ke á¹-hapetvÄ• upari setacchattaá¹ƒ dhÄ• resuá¹ƒ. evaá¹ƒ katvÄ• -
mallÄ• bhagavato sarÄ«rÄ• ni sattÄ• haá¹ƒ santhÄ• gÄ• re sattipaÃ±jaraá¹ƒ karitvÄ• " ti sa

tattha __sattipaÃ±jaraá¹ƒ karitvÄ• _ti sattihatthehi purisehi parikkhipÄ• petvÄ• . __dhanupÄ
paá¹-hamaá¹ƒ tÄ• va hatthikumbhena kumbhaá¹ƒ paharante parikkhipÄ• pesuá¹ƒ, tato asse
paharante, tato rathe Ä• á¹‡ikoá¹-iyÄ• Ä• á¹‡ikoá¹-iá¹ƒ paharante, tato yodhe bÄ• hunÄ• b
tesaá¹ƒ pariyante koá¹-iyÄ• koá¹-iá¹ƒ paharamÄ• nÄ• ni dhanÅ«ni parikkhipÄ• pesuá¹ƒ. iti s
yojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ sattÄ• haá¹ƒ sannÄ• hagavacchikaá¹ƒ viya katvÄ• Ä•
taá¹ƒ sandhÄ• ya vuttaá¹ƒ - "dhanupÄ• kÄ• raá¹ƒ parikkhipÄ• petvÄ• " ti.

kasmÄ• panete evamakaá¹ƒsÅ«ti? ito purimesu hi dvÄ«su sattÄ• hesu te bhikkhusaá¹…gh
á¹-hÄ• nanisajjokÄ• saá¹ƒ karontÄ• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ saá¹ƒvidahantÄ• sÄ
labhiá¹ƒsu. tato nesaá¹ƒ ahosi - "imaá¹ƒ sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·itaá¹ƒ kÄ«á¸·issÄ• ma,
panetaá¹ƒ vijjati yaá¹ƒ amhÄ• kaá¹ƒ pamattabhÄ• vaá¹ƒ Ã±atvÄ• kocideva Ä• gantvÄ• dhÅ
Ä• rakkhaá¹ƒ á¹-hapetvÄ• kÄ«á¸·issÄ• mÄ• " ti. te tathÄ• evamakaá¹ƒsu.

sarÄ«radhÄ• tuvibhajanavaá¹‡á¹‡anÄ•

<236> __assosi_ \Ne II 177/ \Be II 198/ __kho rÄ• jÄ• _ti kathaá¹ƒ assosi? paá¹-hamameva
cintayiá¹ƒsu - "satthÄ• nÄ• ma parinibbuto, na so sakkÄ• puna Ä• harituá¹ƒ. pothujjanikasa
amhÄ• kaá¹ƒ raÃ±Ã±Ä• sadiso natthi, sace esa iminÄ• va niyÄ• mena suá¹‡issati, hadayan
pana amhehi anurakkhitabbo" ti te tisso suvaá¹‡á¹‡adoá¹‡iyo Ä• haritvÄ• catumadhurassa
santikaá¹ƒ gantvÄ• etadavocuá¹ƒ - "deva \Ee II 606/, amhehi supinako diá¹-á¹-ho, tassa pa
tumhehi dukÅ«ladupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• yathÄ• nÄ• sÄ• puá¹-amattaá¹ƒ paÃ±Ã±Ä• y
catumadhuradoá¹‡iyÄ• nipajjituá¹ƒ vaá¹-á¹-atÄ«" ti. rÄ• jÄ• atthacarÄ• naá¹ƒ amaccÄ• naá
"evaá¹ƒ hotu tÄ• tÄ• " ti sampaá¹-icchitvÄ• tathÄ• akÄ• si.

atheko amacco alaá¹…kÄ• raá¹ƒ omuÃ±citvÄ• kese pakiriya yÄ• ya disÄ• ya satthÄ• pari
aÃ±jaliá¹ƒ paggayha rÄ• jÄ• naá¹ƒ Ä• ha - "deva, maraá¹‡ato muccanakasatto nÄ• ma natt
Ä• yuvaá¸• á¸• hano cetiyaá¹-á¹-hÄ• naá¹ƒ puÃ±Ã±akkhettaá¹ƒ abhisekasiÃ±cako so bhaga
parinibbuto" ti. rÄ• jÄ• sutvÄ• va visaÃ±Ã±Ä«jÄ• to catumadhuradoá¹‡iyaá¹ƒ usumaá¹ƒ mu
ukkhipitvÄ• dutiyÄ• ya doá¹‡iyÄ• nipajjÄ• pesuá¹ƒ. so puna saÃ±Ã±aá¹ƒ labhitvÄ• - "tÄ• t

pucchi. "satthÄ• , mahÄ• rÄ• ja, parinibbuto" ti. rÄ• jÄ• punapi visaÃ±Ã±Ä«jÄ• to catumadh
muÃ±ci. atha naá¹ƒ tatopi ukkhipitvÄ• tatiyÄ• ya doá¹‡iyÄ• nipajjÄ• pesuá¹ƒ. so puna saÃ±
"tÄ• tÄ• , kiá¹ƒ vadethÄ• " ti pucchi. "satthÄ• , mahÄ• rÄ• ja, parinibbuto" ti. rÄ• jÄ• punapi
naá¹ƒ ukkhipitvÄ• nahÄ• petvÄ• matthake ghaá¹-ehi udakaá¹ƒ Ä• siÃ±ciá¹ƒsu.

rÄ• jÄ• saÃ±Ã±aá¹ƒ labhitvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya gandhaparibhÄ• vite maá¹‡ivaá¹‡
suvaá¹‡á¹‡aphalakavaá¹‡á¹‡Ä• ya piá¹-á¹-hiyaá¹ƒ pakiritvÄ• pÄ• á¹‡inÄ• uraá¹ƒ paharitvÄ
pavÄ• á¸·aá¹…kuravaá¹‡á¹‡Ä• hi suvaá¹-á¹-itaá¹…gulÄ«hi suvaá¹‡á¹‡abimbisakavaá¹‡á¹‡a
gahetvÄ• paridevamÄ• no ummattakavesena antaravÄ«thiá¹ƒ otiá¹‡á¹‡o, so alaá¹…katanÄ
nikkhamma jÄ«vakambavanaá¹ƒ gantvÄ• yasmiá¹ƒ á¹-hÄ• ne nisinnena bhagavatÄ• dham
II 199/ - "bhagavÄ• sabbaÃ±Ã±u, nanu imasmiá¹ƒ á¹-hÄ• ne nisÄ«ditvÄ• dhammaá¹ƒ desa
vinodayittha, tumhe mayhaá¹ƒ sokasallaá¹ƒ nÄ«haritha, ahaá¹ƒ tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ
paá¹-ivacanampi na detha, bhagavÄ• " ti punappunaá¹ƒ paridevitvÄ• "nanu bhagavÄ• aha
kÄ• le â€™tumhe mahÄ• bhikkhusaá¹…ghaparivÄ• rÄ• \Ne II 178/ jambudÄ«patale cÄ• rik
idÄ• ni panÄ• haá¹ƒ tumhÄ• kaá¹ƒ ananurÅ«paá¹ƒ ayuttaá¹ƒ pavattiá¹ƒ suá¹‡omÄ«" ti evam
saá¹-á¹-himattÄ• hi gÄ• thÄ• hi \Ee II 607/ bhagavato guá¹‡aá¹ƒ anussaritvÄ• cintesi - "mar
sijjhati, dasabalassa dhÄ• tuyo Ä• harÄ• pessÄ• mÄ«" ti evaá¹ƒ assosi. sutvÄ• ca imissÄ•
visaÃ±Ã±ibhÄ• vÄ• dipavattiyÄ• avasÄ• ne dÅ«taá¹ƒ pÄ• hesi. taá¹ƒ sandhÄ• ya __atha kh

tattha __dÅ«taá¹ƒ pÄ• hesÄ«_ti dÅ«taÃ±ca paá¹‡á¹‡aÃ±ca pesesi. pesetvÄ• ca pana - "sa
no ce dassanti, Ä• haraá¹‡upÄ• yena Ä• harissÄ• mÄ«" ti caturaá¹…giniá¹ƒ senaá¹ƒ sannay
nikkhantoyeva. yathÄ• ca ajÄ• tasattu, evaá¹ƒ licchavÄ«Ä• dayopi dÅ«taá¹ƒ pesetvÄ• saya
senÄ• ya nikkhamiá¹ƒsuyeva. tattha pÄ• veyyakÄ• sabbehi Ä• sannatarÄ• kusinÄ• rato tig
bhagavÄ• pi pÄ• vaá¹ƒ pavisitvÄ• va kusinÄ• raá¹ƒ gato. atha kasmÄ• paá¹-hamataraá¹ƒ n
mahÄ• parivÄ• rÄ• panete rÄ• jÄ• no mahÄ• parivÄ• raá¹ƒ karontÄ• va pacchato jÄ• tÄ• .

__te saá¹…ghe gaá¹‡e etadavocu_nti sabbepi te sattanagaravÄ• sino Ä• gantvÄ• - "amhÄ
yuddhaá¹ƒ vÄ• " ti kusinÄ• rÄ• nagaraá¹ƒ parivÄ• retvÄ• á¹-hite - "etaá¹ƒ bhagavÄ• amhÄ
paá¹-ivacanaá¹ƒ avocuá¹ƒ. te kira evamÄ• haá¹ƒsu - "na mayaá¹ƒ satthu sÄ• sanaá¹ƒ pahiâ
Ä• nayimha. satthÄ• pana sayameva Ä• gantvÄ• sÄ• sanaá¹ƒ pesetvÄ• amhe pakkosÄ• p
tumhÄ• kaá¹ƒ gÄ• makkhette ratanaá¹ƒ uppajjati, na taá¹ƒ amhÄ• kaá¹ƒ detha. sadevake ca
ratanaá¹ƒ nÄ• ma natthi, evarÅ«paá¹ƒ uttamaratanaá¹ƒ labhitvÄ• mayaá¹ƒ na dassÄ• ma.
mÄ• tuthanato khÄ«raá¹ƒ pÄ«taá¹ƒ, amhehipi mÄ• tuthanato khÄ«raá¹ƒ pÄ«taá¹ƒ. na tumhe
purisÄ• hotÅ«" ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ahaá¹ƒkÄ• raá¹ƒ katvÄ• sÄ• sanapaá¹-isÄ• sanaá¹ƒ
mÄ• nagajjitaá¹ƒ gajjanti. yuddhe pana sati kosinÄ• rakÄ• naá¹ƒyeva jayo abhavissa. kasmâ
dhÄ• tupÄ• sanatthaá¹ƒ \Be II 200/ Ä• gatÄ• devatÄ• nesaá¹ƒ pakkhÄ• ahesuá¹ƒ. pÄ• á¸·
amhÄ• kaá¹ƒ gÄ• makkhette parinibbuto, na mayaá¹ƒ dassÄ• ma bhagavato sarÄ«rÄ• naá¹
Ä• gataá¹ƒ.

<237> __evaá¹ƒ vutte doá¹‡o brÄ• hmaá¹‡o_ti doá¹‡abrÄ• hmaá¹‡o imaá¹ƒ tesaá¹ƒ vivÄ• bhagavato parinibbutaá¹-á¹-hÄ• ne vivÄ• daá¹ƒ karonti, na kho panetaá¹ƒ patirÅ«paá¹ƒ, alaá vÅ«pasamessÄ• mi na" nti so gantvÄ• te saá¹…ghe gaá¹‡e etadavoca. kimavoca? unnatap 608/ á¹-hatvÄ• dvibhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ doá¹‡agajjitaá¹ƒ nÄ• ma avoca. tattha p tÄ• va ekapadampi te na jÄ• niá¹ƒsu. dutiyabhÄ• á¹‡avÄ• rapariyosÄ• ne - "Ä• cariyassa viy viya bho saddo" ti sabbe niravÄ• ahesuá¹ƒ. jambudÄ«patale kira kulaghare jÄ• tÄ• yebhuy antevÄ• siko nÄ• ma natthi. atha so te attano vacanaá¹ƒ sutvÄ• nirave tuá¹‡hÄ«bhÅ«te vid "suá¹‡antu bhonto" ti etaá¹ƒ gÄ• thÄ• dvayaá¹ƒ avoca.

tattha __amhÄ• kaá¹ƒ buddho_ti amhÄ• kaá¹ƒ buddho. __ahu khantivÄ• do_ti buddhabhÅ« pÅ«rento khantivÄ• ditÄ• pasakÄ• le dhammapÄ• lakumÄ• rakÄ• le chaddantahatthikÄ• le campeyyanÄ• garÄ• jakÄ• le saá¹…khapÄ• lanÄ• garÄ• jakÄ• le mahÄ• kapikÄ• le aÃ±Ã±e kopaá¹ƒ akatvÄ• khantimeva akÄ• si. khantimeva vaá¹‡á¹‡ayi. kimaá¹…gaá¹ƒ pana etarah tÄ• dilakkhaá¹‡aá¹ƒ patto, sabbathÄ• pi amhÄ• kaá¹ƒ buddho khantivÄ• do ahosi, tassa eva sÄ• dhu yaá¹ƒ uttamapuggalassa, sarÄ«rabhÄ• ge siyÄ• sampahÄ• roti na hi sÄ• dhuya_n __sarÄ«rabhÄ• ge_ti sarÄ«ravibhÄ• ganimittaá¹ƒ, dhÄ• tukoá¹-á¹-hÄ• sahetÅ«ti attho. __siy Ä• vudhasampahÄ• ro sÄ• dhu na siyÄ• ti vuttaá¹ƒ hoti.

__sabbeva bhonto sahitÄ• _ti sabbeva bhonto sahitÄ• hotha, mÄ• bhijjatha. __samaggÄ• ekasannipÄ• tÄ• ekavacanÄ• samaggÄ• hotha. __sammodamÄ• nÄ• _ti cittenÄ• pi aÃ±Ã __karomaá¹-á¹-habhÄ• ge_ti bhagavato sarÄ«rÄ• ni aá¹-á¹-ha bhÄ• ge karoma \Be II 201/. cakkhÅ«hi cakkhumato buddhassa. na kevalaá¹ƒ tumheyeva, bahujanopi pasanno, tesu eko natthÄ«ti bahuá¹ƒ kÄ• raá¹‡aá¹ƒ vatvÄ• saÃ±Ã±Ä• pesi.

<238> __tesaá¹ƒ saá¹…ghÄ• naá¹ƒ gaá¹‡Ä• naá¹ƒ paá¹-issutvÄ• _ti tesaá¹ƒ tesaá¹ƒ tato ta samÄ• gatasaá¹…ghÄ• naá¹ƒ samÄ• gatagaá¹‡Ä• naá¹ƒ paá¹-issuá¹‡itvÄ• . __bhagavato_ aá¹-á¹-hadhÄ• samaá¹ƒ suvibhattaá¹ƒ vibhajitvÄ• _ti ettha ayamanukkamo - doá¹‡o kira tes suvaá¹‡á¹‡adoá¹‡iá¹ƒ vivarÄ• pesi. rÄ• jÄ• no Ä• gantvÄ• doá¹‡iyaá¹ƒyeva á¹-hitÄ• suvaá disvÄ• - "bhagavÄ• sabbaÃ±Ã±u pubbe mayaá¹ƒ tumhÄ• kaá¹ƒ dvattiá¹ƒsamahÄ• purisala chabbaá¹‡á¹‡abuddharasmikhacitaá¹ƒ asÄ«tianubyaÃ±janasamujjalitasobhaá¹ƒ suvaá¹‡á¹‡ addasÄ• ma, idÄ• ni pana suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va dhÄ• tuyo avasiá¹-á¹-hÄ• jÄ• tÄ• , na tumhÄ• ka" nti parideviá¹ƒsu.

brÄ• hmaá¹‡opi tasmiá¹ƒ samaye tesaá¹ƒ pamattabhÄ• vaá¹ƒ Ã±atvÄ• dakkhiá¹‡adÄ• á¹-h á¹-hapesi, atha \Ne II 180/ pacchÄ• aá¹-á¹-hadhÄ• samaá¹ƒ suvibhattaá¹ƒ vibhaji, sabbÄ• pÄ• katikanÄ• á¸·iyÄ• soá¸·asa nÄ• á¸·iyo ahesuá¹ƒ, ekekanagaravÄ• sino dve dve nÄ• á¸· brÄ• hmaá¹‡assa pana dhÄ• tuyo vibhajantasseva sakko devÄ• namindo - "kena nu kho sa

kaá¹…khacchedanatthÄ• ya catusaccakathÄ• ya paccayabhÅ«tÄ• bhagavato dakkhiá¹‡ad
"brÄ• hmaá¹‡ena gahitÄ• " ti disvÄ• - "brÄ• hmaá¹‡opi dÄ• á¹-hÄ• ya anucchavikaá¹ƒ sakk
sakkhissati, gaá¹‡hÄ• mi na" nti veá¹-hantarato gahetvÄ• suvaá¹‡á¹‡acaá¹…koá¹-ake á¹-h
netvÄ• cÅ«á¸·Ä• maá¹‡icetiye patiá¹-á¹-hapesi.

brÄ• hmaá¹‡opi dhÄ• tuyo vibhajitvÄ• dÄ• á¹-haá¹ƒ apassanto corikÄ• ya gahitattÄ• - "ke
ti pucchitumpi nÄ• sakkhi. "nanu tayÄ• va dhÄ• tuyo bhÄ• jitÄ• , kiá¹ƒ tvaá¹ƒ paá¹-hamaá¹ƒ
atthibhÄ• vaá¹ƒ na aÃ±Ã±Ä• sÄ«" ti attani dosÄ• ropanaá¹ƒ sampassanto - "mayhampi koá
vattumpi nÄ• sakkhi. tato - "ayampi suvaá¹‡á¹‡atumbo dhÄ• tugatikova, yena tathÄ• gatass
imassÄ• haá¹ƒ thÅ«paá¹ƒ karissÄ• mÄ«" ti cintetvÄ• __imaá¹ƒ me bhonto tumbaá¹ƒ dadan

__pippalivaniyÄ• _ \Be II 202/ __moriyÄ• pi_ ajÄ• tasattuÄ• dayo viya dÅ«taá¹ƒ pesetvÄ•
nikkhamiá¹ƒsu.

dhÄ• tuthÅ«papÅ«jÄ• vaá¹‡á¹‡anÄ•

<239> __rÄ• jagahe bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca akÄ• sÄ«_ti katha
rÄ• jagahaá¹ƒ paÃ±cavÄ«sati yojanÄ• ni, etthantare aá¹-á¹-hausabhavitthataá¹ƒ samatalaá
kÄ• retvÄ• yÄ• disaá¹ƒ mallarÄ• jÄ• no makuá¹-abandhanassa ca santhÄ• gÄ• rassa ca a
tÄ• disaá¹ƒ paÃ±cavÄ«satiyojanepi magge pÅ«jaá¹ƒ kÄ• retvÄ• lokassa anukkaá¹‡á¹-hana
antarÄ• paá¹‡e pasÄ• retvÄ• suvaá¹‡á¹‡adoá¹‡iyaá¹ƒ pakkhittadhÄ• tuyo sattipaÃ±jarena
vijite paÃ±cayojanasataparimaá¹‡á¸• ale manusse sannipÄ• tÄ• pesi. te dhÄ• tuyo gahetvÄ
sÄ• dhukÄ«á¸·itaá¹ƒ kÄ«á¸·antÄ• nikkhamitvÄ• yattha yattha suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ni p
tattha dhÄ• tuyo sattiantare á¹-hapetvÄ• pÅ«jaá¹ƒ akaá¹ƒsu. tesaá¹ƒ pupphÄ• naá¹ƒ khÄ«á
rathassa dhuraá¹-á¹-hÄ• naá¹ƒ pacchimaá¹-á¹-hÄ• ne sampatte satta divase sÄ• dhukÄ«á¸·
dhÄ• tuyo gahetvÄ• Ä• gacchantÄ• naá¹ƒ satta vassÄ• ni satta mÄ• sÄ• ni satta divasÄ• n

micchÄ• diá¹-á¹-hikÄ• \Ne II 181/ - "samaá¹‡assa gotamassa parinibbutakÄ• lato paá¹-á¹-h
sÄ• dhukÄ«á¸·itÄ• ya upaddutamha sabbe no kammantÄ• naá¹-á¹-hÄ• " ti ujjhÄ• yantÄ• m
chaá¸·Ä• sÄ«tisahassamattÄ• apÄ• ye nibbattÄ• . khÄ«á¹‡Ä• savÄ• Ä• vajjitvÄ• "mahÄ• j
nibbattÄ«" ti disvÄ• - "sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ dhÄ• tuÄ• haraá¹‡Å«pÄ• yaá¹ƒ kÄ• ress
gantvÄ• tamatthaá¹ƒ Ä• rocetvÄ• - "dhÄ• tuÄ• haraá¹‡Å«pÄ• yaá¹ƒ karohi mahÄ• rÄ• jÄ•
"bhante, puthujjano nÄ• ma ajÄ• tasattunÄ• samo saddho natthi, na so mama vacanaá¹ƒ k
mÄ• ravibhiá¹ƒsakasadisaá¹ƒ vibhiá¹ƒsakaá¹ƒ dassessÄ• mi, mahÄ• saddaá¹ƒ sÄ• vessÄ•
yakkhagÄ• hakakhipitakaarocake karissÄ• mi, tumhe â€™amanussÄ• mahÄ• rÄ• ja kupitÄ
vadeyyÄ• tha, evaá¹ƒ so Ä• harÄ• pessatÄ«" ti. atha kho sakko taá¹ƒ sabbaá¹ƒ akÄ• si.

therÄ• pi rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• - "mahÄ• rÄ• ja, amanussÄ• kupitÄ• , dhÄ• tu

bhaá¹‡iá¹ƒsu. rÄ• jÄ• - "na tÄ• va, bhante, mayhaá¹ƒ cittaá¹ƒ \Be II 203/ tussati, evaá¹ƒ sa
Ä• ha. sattamadivase dhÄ• tuyo Ä• hariá¹ƒsu. evaá¹ƒ Ä• hatÄ• dhÄ• tuyo gahetvÄ• rÄ• ja
akÄ• si. itarepi attano attano \Ee II 611/ balÄ• nurÅ«pena Ä• haritvÄ• sakasakaá¹-á¹-hÄ• n
akaá¹ƒsu.

<240> __evametaá¹ƒ bhÅ«tapubba_nti evaá¹ƒ etaá¹ƒ dhÄ• tubhÄ• janaÃ±ceva dasathÅ«p
bhÅ«tapubbanti pacchÄ• saá¹…gÄ«tikÄ• rakÄ• Ä• haá¹ƒsu. evaá¹ƒ patiá¹-á¹-hitesu pana t
dhÄ• tÅ«naá¹ƒ antarÄ• yaá¹ƒ disvÄ• rÄ• jÄ• naá¹ƒ ajÄ• tasattuá¹ƒ upasaá¹…kamitvÄ• "ma
dhÄ• tunidhÄ• naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti Ä• ha. sÄ• dhu, bhante, nidhÄ• nakammaá¹
sesadhÄ• tuyo pana kathaá¹ƒ Ä• harÄ• mÄ«ti? na, mahÄ• rÄ• ja, dhÄ• tuÄ• haraá¹‡aá¹ƒ tu
bhÄ• roti. sÄ• dhu, bhante, tumhe dhÄ• tuyo Ä• haratha, ahaá¹ƒ dhÄ• tunidhÄ• naá¹ƒ kariss
tesaá¹ƒ rÄ• jakulÄ• naá¹ƒ paricaraá¹‡amattameva á¹-hapetvÄ• sesadhÄ• tuyo Ä• hari. rÄ•
pariggaá¹‡hiá¹ƒsu, tÄ• saá¹ƒ antarÄ• yo natthi. "anÄ• gate laá¹…kÄ• dÄ«pe mahÄ• vihÄ• r
nidahissantÄ«" ti tÄ• na Ä• haritvÄ• sesehi sattahi nagarehi Ä• haritvÄ• rÄ• jagahassa
pÄ• cÄ«nadakkhiá¹‡adisÄ• bhÄ• ge á¹-hatvÄ• - "imasmiá¹ƒ á¹-hÄ• ne yo pÄ• sÄ• á¹‡o atth
suvisuddhÄ• hotu, udakaá¹ƒ mÄ• uá¹-á¹-hahatÅ«" ti adhiá¹-á¹-hÄ• si.

rÄ• jÄ• taá¹ƒ á¹-hÄ• naá¹ƒ khaá¹‡Ä• petvÄ• tato uddhatapaá¹ƒsunÄ• iá¹-á¹-hakÄ• kÄ• re
asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ cetiyÄ• ni \Ne II 182/ kÄ• reti. "idha rÄ• jÄ• kiá¹ƒ kÄ• retÄ«"
"mahÄ• sÄ• vakÄ• naá¹ƒ cetiyÄ• nÄ«" ti vadanti, na koci dhÄ• tunidhÄ• nabhÄ• vaá¹ƒ jÄ• n
pana tasmiá¹ƒ padese jÄ• te heá¹-á¹-hÄ• lohasanthÄ• raá¹ƒ santharÄ• petvÄ• tattha thÅ«p
cetiyagharappamÄ• á¹‡aá¹ƒ tambalohamayaá¹ƒ gehaá¹ƒ kÄ• rÄ• petvÄ• aá¹-á¹-ha aá¹-á¹-h
karaá¹‡á¸• e ca thÅ«pe ca kÄ• rÄ• pesi. atha bhagavato dhÄ• tuyo haricandanakaraá¹‡á¸•
haricandanakaraá¹‡á¸• akampi aÃ±Ã±asmiá¹ƒ haricandanakaraá¹‡á¸• ake, tampi aÃ±Ã±asm
haricandanakaraá¹‡á¸• e ekato katvÄ• eteneva upÄ• yena te aá¹-á¹-ha karaá¹‡á¸• e aá¹-á¹
aá¹-á¹-ha haricandanathÅ«pe aá¹-á¹-hasu lohitacandanakaraá¹‡á¸• esu, aá¹-á¹-ha lohitacan
aá¹-á¹-hasu lohitacandanathÅ«pesu, aá¹-á¹-ha lohitacandanathÅ«pe aá¹-á¹-hasu dantakara
aá¹-á¹-ha dantakaraá¹‡á¸• e \Be II 204/ aá¹-á¹-hasu dantathÅ«pesu, aá¹-á¹-ha dantathÅ«pe
sabbaratanakaraá¹‡á¸• esu, aá¹-á¹-ha sabbaratanakaraá¹‡á¸• e aá¹-á¹-hasu sabbaratanath
sabbaratanathÅ«pe aá¹-á¹-hasu suvaá¹‡á¹‡akaraá¹‡á¸• esu, aá¹-á¹-ha suvaá¹‡á¹‡akaraá¹‡
suvaá¹‡á¹‡athÅ«pesu, aá¹-á¹-ha suvaá¹‡á¹‡athÅ«pe aá¹-á¹-hasu rajatakaraá¹‡á¸• esu, aá¹
aá¹-á¹-hasu rajatathÅ«pesu, aá¹-á¹-ha rajatathÅ«pe, aá¹-á¹-hasu maá¹‡ikaraá¹‡á¸• esu, aá¹
maá¹‡ikaraá¹‡á¸• e aá¹-á¹-hasu maá¹‡ithÅ«pesu, aá¹-á¹-ha maá¹‡ithÅ«pe aá¹-á¹-hasu lohit
aá¹-á¹-ha lohitaá¹…kakaraá¹‡á¸• e aá¹-á¹-hasu lohitaá¹…kathÅ«pesu, aá¹-á¹-ha lohitaá¹…k
masÄ• ragallakaraá¹‡á¸• esu, aá¹-á¹-ha masÄ• ragallakaraá¹‡á¸• e aá¹-á¹-hasu masÄ• raga
masÄ• ragallathÅ«pe aá¹-á¹-hasu phalikakaraá¹‡á¸• esu, aá¹-á¹-ha phalikakaraá¹‡á¸• e aá¹
phalikamayathÅ«pesu pakkhipi.

sabbesaá¹ƒ uparimaá¹ƒ phalikacetiyaá¹ƒ thÅ«pÄ• rÄ• macetiyappamÄ• á¹‡aá¹ƒ ahosi, tass
gehaá¹ƒ kÄ• resi, tassa upari suvaá¹‡á¹‡amayaá¹ƒ, tassa upari rajatamayaá¹ƒ, tassa upari
gehaá¹ƒ. tattha sabbaratanamayaá¹ƒ vÄ• likaá¹ƒ okiritvÄ• jalajathalajapupphÄ• naá¹ƒ saha
aá¸• á¸• hachaá¹-á¹-hÄ• ni jÄ• takasatÄ• ni asÄ«timahÄ• there suddhodanamahÄ• rÄ• jÄ• n
sahajÄ• teti sabbÄ• netÄ• ni suvaá¹‡á¹‡amayÄ• neva kÄ• resi. paÃ±capaÃ±casate suvaá¹‡
puá¹‡á¹‡aghaá¹-e á¹-hapÄ• pesi, paÃ±ca suvaá¹‡á¹‡addhajasate ussÄ• pesi. paÃ±casate s
rajatadÄ«pe kÄ• rÄ• petvÄ• sugandhatelassa pÅ«retvÄ• tesu dukÅ«lavaá¹-á¹-iyo á¹-hapes

athÄ• yasmÄ• mahÄ• kassapo - "mÄ• lÄ• mÄ• milÄ• yantu, gandhÄ• mÄ• vinassantu, d
adhiá¹-á¹-hahitvÄ• suvaá¹‡á¹‡apaá¹-á¹-e akkharÄ• ni chindÄ• pesi -

"anÄ• gate piyadÄ• so nÄ• ma kumÄ• ro chattaá¹ƒ ussÄ• petvÄ• asoko dhammarÄ• jÄ• bl
vitthÄ• rikÄ• karissatÄ«" ti.

rÄ• jÄ• \Ne II 183/ sabbapasÄ• dhanehi pÅ«jetvÄ• Ä• dito paá¹-á¹-hÄ• ya dvÄ• raá¹ƒ pida
tambalohadvÄ• raá¹ƒ pidahitvÄ• Ä• viÃ±chanarajjuyaá¹ƒ kuÃ±cikamuddikaá¹ƒ bandhitvÄ•
mahantaá¹ƒ maá¹‡ikkhandhaá¹ƒ á¹-hapetvÄ• - "anÄ• gate daliddarÄ• jÄ• imaá¹ƒ maá¹‡iá¹
dhÄ• tÅ«naá¹ƒ sakkÄ• raá¹ƒ karotÅ«" ti akkharaá¹ƒ chindÄ• pesi.

sakko devarÄ• jÄ• vissakammaá¹ƒ Ä• mantetvÄ• - "tÄ• ta, ajÄ• tasattunÄ• dhÄ• tunidhÄ•
Ä• rakkhaá¹ƒ paá¹-á¹-hapehÄ«" ti pahiá¹‡i. so Ä• gantvÄ• vÄ• á¸·asaá¹…ghÄ• á¹-ayantaá¹
kaá¹-á¹-harÅ«pakÄ• ni tasmiá¹ƒ dhÄ• tugabbhe phalikavaá¹‡á¹‡akhagge gÄ• hetvÄ• vÄ• ta
anupariyÄ• yantaá¹ƒ yantaá¹ƒ yojetvÄ• ekÄ• ya eva Ä• á¹‡iyÄ• bandhitvÄ• samantato giÃ
silÄ• parikkhepaá¹ƒ katvÄ• upari ekÄ• ya pidahitvÄ• paá¹ƒsuá¹ƒ pakkhipitvÄ• bhÅ«miá¹ƒ
pÄ• sÄ• á¹‡athÅ«paá¹ƒ patiá¹-á¹-hapesi. evaá¹ƒ niá¹-á¹-hite dhÄ• tunidhÄ• ne yÄ• vatÄ• yu
parinibbuto, rÄ• jÄ• pi yathÄ• kammaá¹ƒ gato, tepi manussÄ• kÄ• laá¹…katÄ• .

aparabhÄ• ge piyadÄ• so nÄ• ma kumÄ• ro chattaá¹ƒ ussÄ• petvÄ• asoko nÄ• ma dhamm
gahetvÄ• jambudÄ«pe vitthÄ• rikÄ• akÄ• si. kathaá¹ƒ? so nigrodhasÄ• maá¹‡eraá¹ƒ nissÄ
caturÄ• sÄ«ti vihÄ• rasahassÄ• ni kÄ• retvÄ• bhikkhusaá¹…ghaá¹ƒ pucchi - "bhante, mayÄ
vihÄ• rasahassÄ• ni kÄ• ritÄ• ni, dhÄ• tuyo kuto labhissÄ• mÄ«" ti? mahÄ• rÄ• ja, - "dhÄ• tu
ti suá¹‡oma, na pana paÃ±Ã±Ä• yati - "asukasmiá¹ƒ á¹-hÄ• ne" ti. rÄ• jÄ• rÄ• jagahe cetiya
dhÄ• tuá¹ƒ apassanto paá¹-ipÄ• katikaá¹ƒ kÄ• retvÄ• bhikkhubhikkhuniyo upÄ• sakaupÄ• s
gahetvÄ• vesÄ• liá¹ƒ gato. tatrÄ• pi alabhitvÄ• kapilavatthuá¹ƒ. tatrÄ• pi alabhitvÄ• rÄ• ma
rÄ• magÄ• me nÄ• gÄ• cetiyaá¹ƒ bhindituá¹ƒ na adaá¹ƒsu, cetiye nipatitakudÄ• lo khaá¹‡á
evaá¹ƒ tatrÄ• pi alabhitvÄ• allakappaá¹ƒ veá¹-hadÄ«paá¹ƒ pÄ• vaá¹ƒ kusinÄ• ranti sabbatt
dhÄ• tuá¹ƒ alabhitvÄ• va paá¹-ipÄ• katikÄ• ni katvÄ• puna rÄ• jagahaá¹ƒ gantvÄ• catasso
"atthi kenaci sutapubbaá¹ƒ â€™asukaá¹-á¹-hÄ• ne nÄ• ma dhÄ• tunidhÄ• naâ€™ nti" pucch

tatreko vÄ«savassasatiko thero - "asukaá¹-á¹-hÄ• ne dhÄ• tunidhÄ• na" nti na jÄ• nÄ• mi, r
mahÄ• thero maá¹ƒ sattavassakÄ• le \Ee II 614/ mÄ• lÄ• caá¹…koá¹-akaá¹ƒ gÄ• hÄ• petvÄ
asukagacchantare pÄ• sÄ• á¹‡athÅ«po \Be II 206/ atthi, tattha gacchÄ• mÄ• " ti gantvÄ• pA
á¹-hÄ• naá¹ƒ upadhÄ• retuá¹ƒ vaá¹-á¹-ati sÄ• maá¹‡erÄ• " ti Ä• ha. ahaá¹ƒ ettakaá¹ƒ jÄ• nÄ
rÄ• jÄ• "etadeva á¹-hÄ• na" nti \Ne II 184/ vatvÄ• gacche hÄ• retvÄ• pÄ• sÄ• á¹‡athÅ«pa
heá¹-á¹-hÄ• sudhÄ• bhÅ«miá¹ƒ addasa. tato sudhaÃ±ca iá¹-á¹-hakÄ• yo ca hÄ• retvÄ• anu
sattaratanavÄ• lukaá¹ƒ asihatthÄ• ni ca kaá¹-á¹-harÅ«pakÄ• ni samparivattakÄ• ni addasa.
pakkosÄ• petvÄ• balikammaá¹ƒ kÄ• retvÄ• pi neva antaá¹ƒ na koá¹-iá¹ƒ passanto devatÄ•
imÄ• dhÄ• tuyo gahetvÄ• caturÄ• sÄ«tiyÄ• vihÄ• rasahassesu nidahitvÄ• sakkÄ• raá¹ƒ k
antarÄ• yaá¹ƒ karontÅ«" ti Ä• ha.

sakko devarÄ• jÄ• cÄ• rikaá¹ƒ caranto taá¹ƒ disvÄ• vissakammaá¹ƒ Ä• mantesi - "tÄ• ta,
â€™dhÄ• tuyo nÄ«harissÄ• mÄ«â€™ ti pariveá¹‡aá¹ƒ otiá¹‡á¹‡o, gantvÄ• kaá¹-á¹-harÅ«pa
paÃ±cacÅ«á¸·agÄ• madÄ• rakavesena gantvÄ• raÃ±Ã±o purato dhanuhattho á¹-hatvÄ• - "
"hara, tÄ• tÄ• " ti saraá¹ƒ gahetvÄ• sandhimhiyeva vijjhi, sabbaá¹ƒ vippakiriyittha. atha rÄ•
bandhaá¹ƒ kuÃ±cikamuddikaá¹ƒ gaá¹‡hi, maá¹‡ikkhandhaá¹ƒ passi. "anÄ• gate daliddarÄ•
gahetvÄ• dhÄ• tÅ«naá¹ƒ sakkÄ• raá¹ƒ karotÅ«" ti puna akkharÄ• ni disvÄ• kujjhitvÄ• - "m
rÄ• jÄ• naá¹ƒ daliddarÄ• jÄ• ti vattuá¹ƒ ayutta" nti punappunaá¹ƒ ghaá¹-etvÄ• dvÄ• raá¹ƒ v
paviá¹-á¹-ho.

aá¹-á¹-hÄ• rasavassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari Ä• ropitadÄ«pÄ• ta
nÄ«luppalapupphÄ• ni taá¹…khaá¹‡aá¹ƒ Ä• haritvÄ• Ä• ropitÄ• ni viya, pupphasanthÄ• ro t
viya, gandhÄ• taá¹ƒ muhuttaá¹ƒ pisitvÄ• á¹-hapitÄ• viya rÄ• jÄ• suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ
piyadÄ• so nÄ• ma kumÄ• ro chattaá¹ƒ ussÄ• petvÄ• asoko nÄ• ma dhammarÄ• jÄ• bhav
vitthÄ• rikÄ• karissatÄ«" ti vÄ• cetvÄ• - "diá¹-á¹-ho bho, ahaá¹ƒ ayyena mahÄ• kassapatth
vÄ• mahatthaá¹ƒ Ä• bhujitvÄ• dakkhiá¹‡ena hatthena apphoá¹-esi. so tasmiá¹ƒ á¹-hÄ• ne p
á¹-hapetvÄ• sesÄ• dhÄ• tuyo gahetvÄ• \Ee II 615/ dhÄ• tugehaá¹ƒ pubbe pihitanayeneva
yathÄ• pakatiyÄ• va katvÄ• upari pÄ• sÄ• á¹‡acetiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• caturÄ• sÄ«
dhÄ• tuyo \Be II 207/ patiá¹-á¹-hÄ• petvÄ• mahÄ• there vanditvÄ• pucchi - "dÄ• yÄ• domh
ti. kissa dÄ• yÄ• do tvaá¹ƒ, mahÄ• rÄ• ja, bÄ• hirako tvaá¹ƒ sÄ• sanassÄ• ti. bhante, chann
vissajjetvÄ• caturÄ• sÄ«ti vihÄ• rasahassÄ• ni kÄ• retvÄ• ahaá¹ƒ na dÄ• yÄ• do, aÃ±Ã±o
nÄ• ma tvaá¹ƒ mahÄ• rÄ• ja, yo pana attano puttaÃ±ca dhÄ«taraÃ±ca pabbÄ• jeti, ayaá¹ƒ s
so puttaÃ±ca dhÄ«taraÃ±ca pabbÄ• jesi. atha naá¹ƒ therÄ• Ä• haá¹ƒsu - "idÄ• ni, mahÄ• r
ti.

__evametaá¹ƒ_ \Ne II 185/ __bhÅ«tapubba_nti evaá¹ƒ etaá¹ƒ atÄ«te dhÄ• tunidhÄ• nampi
bhÅ«tapubbanti. tatiyasaá¹…gÄ«tikÄ• rÄ• pi imaá¹ƒ padaá¹ƒ á¹-hapayiá¹ƒsu.

__aá¹-á¹-hadoá¹‡aá¹ƒ cakkhumato sarÄ«ra_ntiÄ• digÄ• thÄ• yo pana tambapaá¹‡á¹‡idÄ«p

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• parinibbÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• sudassanasuttavaá¹‡á¹‡anÄ•

kusÄ• vatÄ«rÄ• jadhÄ• nÄ«vaá¹‡á¹‡anÄ•

<241> __evaá¹ƒ_ \Ee II 616/ \Ne II 186/ \Be II 208/ __me suta_nti mahÄ• sudassanasuttaá
apubbapadavaá¹‡á¹‡anÄ• - __sabbaratanamayo_ti ettha ekÄ• iá¹-á¹-hakÄ• sovaá¹‡á¹‡an
ekÄ• veá¸·uriyamayÄ• , ekÄ• phalikamayÄ• , ekÄ• lohitaá¹…kamayÄ• , ekÄ• masÄ• raga
ayaá¹ƒ pÄ• kÄ• ro sabbapÄ• kÄ• rÄ• naá¹ƒ anto ubbedhena saá¹-á¹-hihattho ahosi. eke pa
anto á¹-hatvÄ• olokentÄ• naá¹ƒ dassanÄ«yaá¹ƒ vaá¹-á¹-ati, tasmÄ• sabbabÄ• hiro saá¹-á¹
anupubbanÄ«cÄ• " ti vadanti. eke - "bahi á¹-hatvÄ• olokentÄ• naá¹ƒ dassanÄ«yaá¹ƒ vaá¹-á
sabbaabbhantarimo saá¹-á¹-hihattho, sesÄ• anupubbanÄ«cÄ• " ti. eke - "anto ca bahi ca á¹
dassanÄ«yaá¹ƒ vaá¹-á¹-ati, tasmÄ• majjhe pÄ• kÄ• ro saá¹-á¹-hihattho, anto ca bahi ca tay
ti.

__esikÄ• _ti esikatthambho. __tiporisaá¹…gÄ• _ti ekaá¹ƒ porisaá¹ƒ majjhimapurisassa atta
paÃ±cahatthaá¹ƒ, tena tiporisaparikkhepÄ• pannarasahatthaparimÄ• á¹‡Ä• ti attho. te pana
nagarassa bÄ• hirapasse ekekaá¹ƒ mahÄ• dvÄ• rabÄ• haá¹ƒ nissÄ• ya ekeko, ekekaá¹ƒ kh
ekeko, mahÄ• dvÄ• rakhuddakadvÄ• rÄ• naá¹ƒ antarÄ• tayo tayoti. tÄ• lapantÄ«su sabbar
ekaá¹ƒ sovaá¹‡á¹‡amayanti pÄ• kÄ• re vuttalakkhaá¹‡ameva veditabbaá¹ƒ, paá¹‡á¹‡aphale
tÄ• lapantiyo asÄ«tihatthÄ• ubbedhena, vippakiá¹‡á¹‡avÄ• luke samatale bhÅ«mibhÄ• ge
á¹-hitÄ• .

__vaggÅ«_ti cheko sundaro. __rajanÄ«yo_ti raÃ±jetuá¹ƒ samattho. __khamanÄ«yo_ti divas
khamateva, na bÄ«bhaccheti. __madanÄ«yo_ti \Ee II 617/ mÄ• namadapurisamadajanano.
Ä• tataá¹ƒ vitataá¹ƒ Ä• tatavitataá¹ƒ \Ne II 187/ susiraá¹ƒ ghananti imehi paÃ±cahaá¹…gehi
tattha __Ä• tataá¹ƒ_ nÄ• ma cammapariyonaddhesu bherÄ«Ä• dÄ«su ekatalaá¹ƒ tÅ«riyaá¹
ubhayatalaá¹ƒ. __Ä• tatavitataá¹ƒ_ nÄ• ma sabbato pariyonaddhaá¹ƒ. __susiraá¹ƒ_ \Be II 2
__ghanaá¹ƒ_ nÄ• ma sammÄ• di. __suvinÄ«tassÄ• _ti Ä• kaá¸• á¸• hanasithilakaraá¹‡Ä• d
__suppaá¹-itÄ• á¸·itassÄ• _ti pamÄ• á¹‡e á¹-hitabhÄ• vajÄ• nanatthaá¹ƒ suá¹-á¹-hu paá¹-itÄ
samannÄ• hatassÄ• _ti ye vÄ• dituá¹ƒ chekÄ• kusalÄ• , tehi vÄ• ditassa. __dhuttÄ• _ti akk
surÄ• soá¹‡á¸• Ä• . teyeva punappunaá¹ƒ pÄ• tukÄ• matÄ• vasena __pipÄ• sÄ• . paricÄ• r

pÄ• daá¹ƒ vÄ• cÄ• letvÄ• naccantÄ• kÄ«á¸·iá¹ƒsu.

cakkaratanavaá¹‡á¹‡anÄ•

<243> __sÄ«saá¹ƒ nhÄ• tassÄ• _ti sÄ«sena saddhiá¹ƒ gandhodakena nahÄ• tassa. __upo
samÄ• dinnauposathaá¹…gassa. __uparipÄ• sÄ• davaragatassÄ• _ti pÄ• sÄ• davarassa up
bhuÃ±jitvÄ• pÄ• sÄ• davarassa uparimahÄ• tale sirigabbhaá¹ƒ pavisitvÄ• sÄ«lÄ• ni Ä• vaj
pÄ• tova satasahassaá¹ƒ vissajjetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• soá¸·asahi gandhodakagh
katapÄ• tarÄ• so suddhaá¹ƒ uttarÄ• saá¹…gaá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ• uparipÄ• sÄ• dassa
Ä• bhujitvÄ• nisinno attano dÄ• nÄ• dimayaá¹ƒ puÃ±Ã±asamudÄ• yaá¹ƒ Ä• vajjanto nisÄ«
sabbacakkavattÄ«naá¹ƒ dhammatÄ• .

tesaá¹ƒ taá¹ƒ Ä• vajjantÄ• naá¹ƒyeva vuttappakÄ• rapuÃ±Ã±akammapaccayautusamuá¹-á
nÄ«lamaá¹‡isaá¹…ghÄ• tasadisaá¹ƒ pÄ• cÄ«nasamuddajalatalaá¹ƒ bhindamÄ• naá¹ƒ viya,
viya dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavati. taá¹ƒ mahÄ• sudassanassÄ• pi tatheva pÄ• tu
dibbÄ• nubhÄ• vayuttattÄ• dibbanti vuttaá¹ƒ. sahassaá¹ƒ assa arÄ• nanti __sahassÄ• raá¹
nÄ• bhiyÄ• cÄ• ti __sanemikaá¹ƒ sanÄ• bhikaá¹ƒ. _ sabbehi Ä• kÄ• rehi paripuá¹‡á¹‡anti _

tattha cakkaÃ±ca taá¹ƒ ratijananaá¹-á¹-hena ratanaÃ±cÄ• ti __cakkaratanaá¹ƒ. _ yÄ• ya pa
"sanÄ• bhika" nti vuttaá¹ƒ, sÄ• indanÄ«lamayÄ• hoti, majjhe panassÄ• sÄ• rarajatamayÄ
618/ suddhasiniddhadantapantiyÄ• hasamÄ• nÄ• viya virocati, majjhe chiddena viya canda
bÄ• hirantesu rajatapaá¹-á¹-ena kataparikkhepÄ• hoti. tesu panassa nÄ• bhipanÄ• á¸·iparik
210/ yuttayuttaá¹-á¹-hÄ• nesu paricchedalekhÄ• suvibhattÄ• va hutvÄ• paÃ±Ã±Ä• yanti. ay
sabbÄ• kÄ• raparipÅ«ratÄ• .

yehi \Ne II 188/ pana taá¹ƒ - "arehi sahassÄ• ra" nti vuttaá¹ƒ, te sattaratanamayÄ• sÅ«riya
pabhÄ• sampannÄ• honti, tesampi ghaá¹-akamaá¹‡ikaparicchedalekhÄ• dÄ«ni suvibhattÄ
ayamassa arÄ• naá¹ƒ sabbÄ• kÄ• raparipÅ«ratÄ• .

yÄ• ya pana taá¹ƒ nemiyÄ• - "sanemika" nti vuttaá¹ƒ, sÄ• bÄ• lasÅ«riyarasmikalÄ• pasiriá
surattasuddhasiniddhapavÄ• á¸·amayÄ• hoti. sandhÄ«su panassÄ• saÃ±jhÄ• rÄ• gasassi
vaá¹-á¹-aparicchedalekhÄ• suvibhattÄ• hutvÄ• paÃ±Ã±Ä• yanti. ayamassa nemiyÄ• sabb

nemimaá¹‡á¸• alapiá¹-á¹-hiyaá¹ƒ panassa dasannaá¹ƒ dasannaá¹ƒ arÄ• naá¹ƒ antare dhan
chiddamaá¹‡á¸• alakhacito vÄ• tagÄ• hÄ« pavÄ• á¸·adaá¹‡á¸• o hoti, yassa vÄ• teritassa su
paÃ±caá¹…gikatÅ«riyassa viya saddo vaggu ca rajanÄ«yo ca kamanÄ«yo ca madanÄ«yo c
pavÄ• á¸·adaá¹‡á¸• assa upari setacchattaá¹ƒ ubhosu passesu samosaritakusumadÄ• mÄ•
samosaritakusumadÄ• mapantisatadvayaparivÄ• rasetacchattasatadhÄ• rinÄ• pavÄ• á¸·ad

samupasobhitanemiparikkhepassa dvinnampi nÄ• bhipanÄ• á¸·Ä«naá¹ƒ anto dve sÄ«hamu
tÄ• lakkhandhappamÄ• á¹‡Ä• puá¹‡á¹‡acandakiraá¹‡akalÄ• pasassirÄ«kÄ•
taruá¹‡aravisamÄ• narattakambalageá¹‡á¸• ukapariyantÄ• Ä• kÄ• sagaá¹…gÄ• gatisobhaa
muttakalÄ• pÄ• olambanti. yehi cakkaratanena saddhiá¹ƒ Ä• kÄ• se samparivattamÄ• nehi
parivattantÄ• ni viya khÄ• yanti. ayamassa sabbaso sabbÄ• kÄ• raparipÅ«ratÄ• .

taá¹ƒ panetaá¹ƒ evaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ pakatiyÄ• sÄ• yamÄ• sabhattaá¹ƒ bhu
gharadvÄ• re paÃ±Ã±attÄ• sanesu nisÄ«ditvÄ• pavattakathÄ• sallÄ• pesu manussesu vÄ«
kÄ«á¸·amÄ• ne dÄ• rakajane nÄ• tiuccena nÄ• tinÄ«cena vanasaá¹‡á¸• amatthakÄ• sanne
upasobhayamÄ• naá¹ƒ viya, rukkhasÄ• khaggÄ• ni dvÄ• dasayojanato paá¹-á¹-hÄ• ya suyy
211/ sattÄ• naá¹ƒ sotÄ• ni odhÄ• payamÄ• naá¹ƒ yojanato paá¹-á¹-hÄ• ya nÄ• nappabhÄ•
nayanÄ• ni samÄ• kaá¸• á¸• hantaá¹ƒ viya, raÃ±Ã±o cakkavattissa puÃ±Ã±Ä• nubhÄ• vaá¹
rÄ• jadhÄ• niyÄ• abhimukhaá¹ƒ Ä• gacchati.

athassa cakkaratanassa saddasavaneneva - "kuto nu kho, kassa nu kho ayaá¹ƒ saddo" ti Ä
puratthimadisaá¹ƒ Ä• lokayamÄ• nÄ• naá¹ƒ tesaá¹ƒ manussÄ• naá¹ƒ aÃ±Ã±ataro aÃ±Ã±ata
"passatha, bho, acchariyaá¹ƒ, ayaá¹ƒ puá¹‡á¹‡acando pubbe eko uggacchati, ajjeva pana a
etaÃ±hi rÄ• jahaá¹ƒsamithunamiva puá¹‡á¹‡acandamithunaá¹ƒ pubbÄ• pariyena gaganatal
tamaÃ±Ã±o Ä• ha - "kiá¹ƒ kathesi, samma, kuhiá¹ƒ nÄ• ma tayÄ• dve puá¹‡á¹‡acandÄ• el
diá¹-á¹-hapubbÄ• , nanu esa tapanÄ«yaraá¹ƒsidhÄ• ro piÃ±charakiraá¹‡o divÄ• karo uggato
katvÄ• evamÄ• ha - "kiá¹ƒ ummattosi, nanu idÄ• neva divÄ• karo atthaá¹…gato, so kathaá¹
anubandhamÄ• no uggacchissati? addhÄ• panetaá¹ƒ anekaratanappabhÄ• samudayujjalaa
vimÄ• naá¹ƒ bhavissatÄ«" ti. te sabbepi apasÄ• rayantÄ• aÃ±Ã±e evamÄ• haá¹ƒsu - "bho,
nevÄ• yaá¹ƒ puá¹‡á¹‡acando, na sÅ«riyo na devavimÄ• naá¹ƒ. na hetesaá¹ƒ evarÅ«pÄ• si
cakkaratanena pana etena bhavitabba" nti.

evaá¹ƒ pavattasallÄ• passeva tassa janassa candamaá¹‡á¸• alaá¹ƒ ohÄ• ya taá¹ƒ cakkarat
tato tehi - "kassa nu kho idaá¹ƒ nibbatta" nti vutte bhavanti vattÄ• ro - "na kassaci aÃ±Ã±ass
amhÄ• kaá¹ƒ mahÄ• rÄ• jÄ• pÅ«ritacakkavattivatto, tassetaá¹ƒ nibbatta" nti. atha so ca ma
passati, sabbo cakkaratanameva anugacchati. taá¹ƒ cÄ• pi cakkaratanaá¹ƒ raÃ±Ã±oyeva at
Ä• gatabhÄ• vaá¹ƒ Ã±Ä• petukÄ• maá¹ƒ viya sattakkhattuá¹ƒ pÄ• kÄ• ramatthakeneva \Ee
anusaá¹ƒyÄ• yitvÄ• , atha raÃ±Ã±o antepuraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• , antepurassa ca u
á¹-hÄ• ne yathÄ• gandhapupphÄ• dÄ«hi sukhena sakkÄ• hoti pÅ«jetuá¹ƒ, evaá¹ƒ akkhÄ•

evaá¹ƒ á¹-hitassa panassa vÄ• tapÄ• nachiddÄ• dÄ«hi pavisitvÄ• nÄ• nÄ• virÄ• garatanap
antopÄ• sÄ• daá¹ƒ alaá¹…kurumÄ• naá¹ƒ pabhÄ• samÅ«haá¹ƒ disvÄ• dassanatthÄ• ya sa
rÄ• jÄ• hoti. parijanopissa piyavacanapÄ• bhatena Ä• gantvÄ• tamatthaá¹ƒ nivedeti. atha r
balavapÄ«tipÄ• mojjaphuá¹-asarÄ«ro pallaá¹…kaá¹ƒ mocetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• sÄ«

taá¹ƒ cakkaratanaá¹ƒ disvÄ• "sutaá¹ƒ kho pana meta" ntiÄ• dikaá¹ƒ cintanaá¹ƒ cintayati. m
sabbaá¹ƒ taá¹ƒ tatheva ahosi. tena vuttaá¹ƒ - "disvÄ• raÃ±Ã±o mahÄ• sudassanassa ... pe
ahaá¹ƒ rÄ• jÄ• cakkavattÄ«" ti. tattha __so hoti rÄ• jÄ• cakkavattÄ«_ti kittÄ• vatÄ• cakkav
ekaá¹…guladvaá¹…gulamattampi cakkaratane Ä• kÄ• saá¹ƒ abbhuggantvÄ• pavatte idÄ• r
yaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ dassento __atha kho Ä• nandÄ• _tiÄ• dimÄ• ha.

<244> tattha \Ne II 190/ __uá¹-á¹-hÄ• yÄ• sanÄ• _ti nisinnÄ• sanato uá¹-á¹-hahitvÄ• cakka
Ä• gantvÄ• . __suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ gahetvÄ• _ti hatthisoá¹‡á¸• asadisapanÄ• á¸·i
ukkhipitvÄ• . __anvadeva rÄ• jÄ• mahÄ• sudassano saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ
udakena abbhukkiritvÄ• - "abhivijinÄ• tu bhavaá¹ƒ cakkaratana" nti vacanasamanantarame
abbhuggantvÄ• cakkaratanaá¹ƒ pavattati. yassa pavatti samakÄ• lameva so rÄ• jÄ• cakka
pana cakkaratane taá¹ƒ anubandhamÄ• nova rÄ• jÄ• cakkavattiyÄ• navaraá¹ƒ Ä• ruyha ve
athassa chattacÄ• marÄ• dihattho parijano ceva antepurajano ca tato
nÄ• nÄ• kÄ• rakaÃ±cukakavacÄ• disannÄ• havibhÅ«sitena vividhÄ• bharaá¹‡appabhÄ• sa
samussitaddhajapaá¹-Ä• kapaá¹-imaá¹‡á¸• itena attano attano balakÄ• yena saddhiá¹ƒ upa
vehÄ• saá¹ƒ abbhuggantvÄ• rÄ• jÄ• nameva parivÄ• renti.

rÄ• jayuttÄ• pana janasaá¹…gahatthaá¹ƒ nagaravÄ«thÄ«su bheriyo carÄ• penti - "tÄ• tÄ•
cakkaratanaá¹ƒ nibbattaá¹ƒ, attano vibhavÄ• nurÅ«pena maá¹‡á¸• itapasÄ• dhikÄ• sannipa
II 621/ pana pakatiyÄ• cakkaratanasaddeneva sabbakiccÄ• ni pahÄ• ya gandhapupphÄ• d
sopi sabbo vehÄ• saá¹ƒ abbhuggantvÄ• rÄ• jÄ• nameva parivÄ• reti. yassa yassa hi raÃ±Ã
gantukÄ• matÄ• cittaá¹ƒ uppajjati, so so Ä• kÄ• sagatova hoti. evaá¹ƒ dvÄ• dasayojanÄ• yÄ
tattha ekapurisopi chinnabhinnasarÄ«ro vÄ• kiliá¹-á¹-havattho vÄ• \Be II 213/ natthi. sucipa
cakkavattÄ«. cakkavattiparisÄ• nÄ• ma vijjÄ• dharapurisÄ• viya Ä• kÄ• se gacchamÄ• nÄ•
vippakiá¹‡á¹‡aratanasadisÄ• hoti. mahÄ• sudassanassÄ• pi tatheva ahosi. tena vuttaá¹ƒ -
mahÄ• sudassano saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ• " ti.

taá¹ƒ pana cakkaratanaá¹ƒ rukkhaggÄ• naá¹ƒ uparÅ«pari nÄ• tiuccena nÄ• tinÄ«cena gaga
yathÄ• rukkhÄ• naá¹ƒ pupphaphalapallavehi atthikÄ• , tÄ• ni sukhena gahetuá¹ƒ sakkonti.
á¹-hitÄ• "esa rÄ• jÄ• , esa uparÄ• jÄ• , esa senÄ• patÄ«" ti sallakkhetuá¹ƒ sakkonti. á¹-hÄ•
iriyÄ• pathesu yo yena icchati, so teneva gacchati. cittakammÄ• disippapasutÄ• cettha atta
karontÄ• yeva gacchanti. yatheva hi bhÅ«miyaá¹ƒ, tathÄ• tesaá¹ƒ sabbakiccÄ• ni Ä• kÄ• s
cakkavattiparisaá¹ƒ gahetvÄ• taá¹ƒ cakkaratanaá¹ƒ vÄ• mapassena sineruá¹ƒ pahÄ• ya ma
sattasahassayojanappamÄ• á¹‡aá¹ƒ pubbavidehaá¹ƒ gacchati.

tattha yo vinibbedhena dvÄ• dasayojanÄ• ya, parikkhepato chattiá¹ƒsayojanÄ• ya parisÄ• y
191/ sulabhÄ• hÄ• rÅ«pakaraá¹‡o chÄ• yudakasampanno sucisamatalo ramaá¹‡Ä«yo bhÅ«
taá¹ƒ cakkaratanaá¹ƒ akkhÄ• hataá¹ƒ viya tiá¹-á¹-hati. atha tena saÃ±Ã±Ä• á¹‡ena so mahÄ

yathÄ• ruci nahÄ• nabhojanÄ• dÄ«ni sabbakiccÄ• ni karonto vÄ• saá¹ƒ kappeti. mahÄ• sud
ahosi. tena vuttaá¹ƒ - "yasmiá¹ƒ kho panÄ• nanda, padese cakkaratanaá¹ƒ patiá¹-á¹-hÄ• ti,
mahÄ• sudassano vÄ• saá¹ƒ upagacchi saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ• " ti.

evaá¹ƒ vÄ• saá¹ƒ upagate cakkavattimhi ye tattha rÄ• jÄ• no, te "paracakkaá¹ƒ Ä• gata" nti
balakÄ• yaá¹ƒ sannipÄ• tetvÄ• yuddhasajjÄ• honti. cakkaratanassa hi uppattisamanantara
nÄ• ma, yo paccatthikasaÃ±Ã±Ä• ya taá¹ƒ rÄ• jÄ• naá¹ƒ Ä• rabbha \Ee II 622/ Ä• vudhaá¹ƒ
ayamÄ• nubhÄ• vo cakkaratanassa.

cakkÄ• nubhÄ• vena \Be II 214/ hi tassa raÃ±Ã±o,

arÄ« asesÄ• damathaá¹ƒ upenti.

__arindamaá¹ƒ_ nÄ• ma narÄ• dhipassa,

teneva taá¹ƒ vuccati tassa cakkanti ||

tasmÄ• sabbepi te rÄ• jÄ• no attano attano rajjasirivibhavÄ• nurÅ«paá¹ƒ pÄ• bhataá¹ƒ gah
upagamma onatasirÄ• attano moá¸·imaá¹‡ippabhÄ• bhisekena tassa pÄ• dapÅ«jaá¹ƒ karo
tiÄ• dÄ«hi vacanehi tassa kiá¹ƒkÄ• rapaá¹-isÄ• vitaá¹ƒ Ä• pajjanti. mahÄ• sudassanassÄ• p
vuttaá¹ƒ - "ye kho, panÄ• nanda, puratthimÄ• ya disÄ• ya ... pe0 ... anusÄ• sa, mahÄ• rÄ• j

tattha __svÄ• gata_nti su Ä• gataá¹ƒ. ekasmiÃ±hi Ä• gate socanti, gate nandanti. ekasmiá¹
socanti, tÄ• diso tvaá¹ƒ Ä• gamananandano, gamanasocano. tasmÄ• tava Ä• gamanaá¹ƒ s
evaá¹ƒ vutte pana rÄ• jÄ• cakkavattÄ« nÄ• pi - "ettakaá¹ƒ nÄ• ma me anuvassaá¹ƒ baliá¹ƒ
nÄ• pi aÃ±Ã±assa bhogaá¹ƒ acchinditvÄ• aÃ±Ã±assa deti. attano pana dhammarÄ• jabhÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni upaparikkhitvÄ• pemanÄ«yena maÃ±junÄ• sarena - "passatha
Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattaniko hotÄ«" tiÄ• dinÄ• nayena dhammaá¹
hantabbo" tiÄ• dikaá¹ƒ \Ne II 192/ ovÄ• daá¹ƒ deti. mahÄ• sudassanopi tatheva akÄ• si, ten
mahÄ• sudassano evamÄ• ha - â€™pÄ• á¹‡o na hantabbo ... pe0 ... yathÄ• bhuttaÃ±ca bh
sabbepi raÃ±Ã±o imaá¹ƒ ovÄ• daá¹ƒ gaá¹‡hantÄ«ti? buddhassÄ• pi tÄ• va sabbe na gaá¹‡
gaá¹‡hissantÄ«ti. tasmÄ• ye paá¹‡á¸• itÄ• vibhÄ• vino, te gaá¹‡hanti. sabbe pana anuyant
kho panÄ• nandÄ• _tiÄ• dimÄ• ha.

atha taá¹ƒ cakkaratanaá¹ƒ evaá¹ƒ pubbavidehavÄ• sÄ«naá¹ƒ ovÄ• de dinne katapÄ• tarÄ•
vehÄ• saá¹ƒ abbhuggantvÄ• puratthimasamuddaá¹ƒ ajjhogÄ• hati. yathÄ• yathÄ• ca taá¹
agadagandhaá¹ƒ ghÄ• yitvÄ• saá¹…khittaphaá¹‡o nÄ• garÄ• jÄ• viya, saá¹…khittaÅ«mivip
ogacchamÄ• naá¹ƒ mahÄ• samuddasalilaá¹ƒ yojanamattaá¹ƒ ogantvÄ• antosamudde veá¸

taá¹…khaá¹‡aÃ±Ã±eva ca tassa raÃ±Ã±o puÃ±Ã±asiriá¹ƒ daá¹-á¹-hukÄ• mÄ• ni viya mahÄ
\Ee II 623/ \Be II 215/ nÄ• nÄ• ratanÄ• ni tato tato Ä• gantvÄ• taá¹ƒ padesaá¹ƒ pÅ«rayanti.
taá¹ƒ nÄ• nÄ• ratanaparipÅ«raá¹ƒ mahÄ• samuddatalaá¹ƒ disvÄ• yathÄ• ruci ucchaá¹…gÄ
Ä• dinnaratanÄ• ya pana parisÄ• ya taá¹ƒ cakkaratanaá¹ƒ paá¹-inivattati. paá¹-inivattamÄ• r
aggato hoti, majjhe rÄ• jÄ• , ante cakkaratanaá¹ƒ. tampi jalanidhijalaá¹ƒ palobhiyamÄ• nam
asahamÄ• namiva ca tena viyogaá¹ƒ nemimaá¹‡á¸• alapariyantaá¹ƒ abhihanantaá¹ƒ niranta
rÄ• jÄ• cakkavattÄ« puratthimamahÄ• samuddapariyantaá¹ƒ pubbavidehaá¹ƒ abhivijinitvÄ•
dakkhiá¹‡asamuddapariyantaá¹ƒ jambudÄ«paá¹ƒ vijetukÄ• mo cakkaratanadesitena magge
gacchati. mahÄ• sudassanopi tatheva agamÄ• si. tena vuttaá¹ƒ - "atha kho, Ä• nanda, cakk
samuddaá¹ƒ ajjhogÄ• hetvÄ• paccuttaritvÄ• dakkhiá¹‡aá¹ƒ disaá¹ƒ pavattÄ«" ti.

evaá¹ƒ pavattamÄ• nassa pana tassa pavattanavidhÄ• naá¹ƒ, senÄ• sanniveso, paá¹-irÄ• j
anusÄ• sanippadÄ• naá¹ƒ dakkhiá¹‡asamuddaajjhogÄ• hanaá¹ƒ samuddasalilassa ogaccha
Ä• dÄ• nanti sabbaá¹ƒ purimanayeneva veditabbaá¹ƒ.

vijinitvÄ• pana taá¹ƒ dasasahassayojanappamÄ• á¹‡aá¹ƒ jambudÄ«paá¹ƒ dakkhiá¹‡asamu
sattayojanasahassappamÄ• á¹‡aá¹ƒ aparagoyÄ• naá¹ƒ vijetuá¹ƒ pubbe vuttanayeneva gan
samuddapariyantaá¹ƒ tatheva abhivijinitvÄ• pacchimasamuddatopi uttaritvÄ• aá¹-á¹-hayoja
uttarakuruá¹ƒ vijetuá¹ƒ tatheva gantvÄ• tampi samuddapariyantaá¹ƒ tatheva abhivijiya uttar
paccuttarati.

ettÄ• vatÄ• \Ne II 193/ raÃ±Ã±Ä• cakkavattinÄ• cÄ• turantÄ• ya pathaviyÄ• Ä• dhipaccaá
evaá¹ƒ vijitavijayo attano rajjasirisampattidassanatthaá¹ƒ sapariso uddhaá¹ƒ gaganatalaá¹ƒ
suvikasitapadumakumudapuá¹‡á¸• arÄ«kavanavicitte cattÄ• ro jÄ• tassare viya
paÃ±casatapaÃ±casataparittadÄ«paparivÄ• re cattÄ• ro mahÄ• dÄ«pe oloketvÄ• cakkarata
216/ yathÄ• nukkamaá¹ƒ attano rÄ• jadhÄ• niá¹ƒ paccÄ• gacchati. atha taá¹ƒ cakkaratanaá
sobhayamÄ• naá¹ƒ viya hutvÄ• tiá¹-á¹-hati.

evaá¹ƒ patiá¹-á¹-hite pana tasmiá¹ƒ cakkaratane rÄ• jantepure ukkÄ• hi vÄ• dÄ«pikÄ• hi v
karaá¹‡Ä«yaá¹ƒ na hoti, cakkaratanobhÄ• soyeva rattiá¹ƒ andhakÄ• raá¹ƒ vidhamatiyeva. y
honti, tesaá¹ƒ andhakÄ• rameva hoti. mahÄ• sudassanassÄ• pi sabbametaá¹ƒ tatheva aho
"dakkhiá¹‡aá¹ƒ samuddaá¹ƒ ajjhogÄ• hetvÄ• ... pe0 ... evarÅ«paá¹ƒ cakkaratanaá¹ƒ pÄ• tu

hatthiratanavaá¹‡á¹‡anÄ•

<246> evaá¹ƒ pÄ• tubhÅ«tacakkaratanasseva cakkavattino amaccÄ• pakatimaá¹…galaha
sucibhÅ«mibhÄ• gaá¹ƒ kÄ• retvÄ• haricandanÄ• dÄ«hi surabhigandhehi upalimpÄ• petvÄ•
vicittavaá¹‡á¹‡asurabhikusumasamokiá¹‡á¹‡aá¹ƒ upari suvaá¹‡á¹‡atÄ• rakÄ• naá¹ƒ antara

samosaritamanuÃ±Ã±akusumadÄ• mapaá¹-imaá¹‡á¸• itavitÄ• naá¹ƒ devavimÄ• naá¹ƒ viya
"evarÅ«passa nÄ• ma deva hatthiratanassa Ä• gamanaá¹ƒ cintethÄ• " ti vadanti. so pubbe
mahÄ• dÄ• naá¹ƒ datvÄ• sÄ«lÄ• ni ca samÄ• dÄ• ya taá¹ƒ puÃ±Ã±asampattiá¹ƒ Ä• vajjant
puÃ±Ã±Ä• nubhÄ• vacodito chaddantakulÄ• vÄ• uposathakulÄ• vÄ• taá¹ƒ sakkÄ• ravise
taruá¹‡aravimaá¹‡á¸• alÄ• bhirattacaraá¹‡agÄ«vÄ• mukhapaá¹-imaá¹‡á¸• itavisuddhasetas
susaá¹‡á¹-hitaaá¹…gapaccaá¹…gasanniveso vikasitarattapadumacÄ• rupokkharo iddhimÄ•
vehÄ• sagamanasamattho manosilÄ• cuá¹‡á¹‡araÃ±jitapariyanto viya rajatapabbato hatthis
tasmiá¹ƒ padese tiá¹-á¹-hati. so chaddantakulÄ• Ä• gacchanto sabbakaniá¹-á¹-ho Ä• gacch
Ä• gacchanto sabbajeá¹-á¹-ho. pÄ• á¸·iyaá¹ƒ pana uposatho nÄ• garÄ• jÄ• icceva Ä• gataá
kassaci aparibhogo, sabbakaniá¹-á¹-ho Ä• gacchatÄ«ti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. svÄ• ya
pÅ«ritacakkavattivattÄ• naá¹ƒ cakkavattÄ«naá¹ƒ vuttanayeneva cintayantÄ• naá¹ƒ Ä• gacch
pana sayameva pakatimaá¹…galahatthiá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• taá¹ƒ hatthiá¹ƒ apanetv
tena vuttaá¹ƒ - "puna caparaá¹ƒ Ä• nanda ... pe0 ... nÄ• garÄ• jÄ• " ti.

evaá¹ƒ \Ne II 194/ \Be II 217/ pÄ• tubhÅ«taá¹ƒ pana taá¹ƒ hatthiratanaá¹ƒ disvÄ• hatthigop
haá¹-á¹-hatuá¹-á¹-hÄ• vegena gantvÄ• raÃ±Ã±o Ä• rocenti. rÄ• jÄ• turitaturito Ä• gantvÄ•
pasannacitto - "bhaddakaá¹ƒ vata bho hatthiyÄ• naá¹ƒ, sace damathaá¹ƒ upeyyÄ• " ti cinta
625/ pasÄ• reti. atha so gharadhenuvacchako viya kaá¹‡á¹‡e olambitvÄ• sÅ«ratabhÄ• vaá
upasaá¹…kamati. rÄ• jÄ• taá¹ƒ Ä• rohitukÄ• mo hoti. athassa parijanÄ• adhippÄ• yaá¹ƒ Ã±
suvaá¹‡á¹‡addhajaá¹ƒ suvaá¹‡á¹‡Ä• laá¹…kÄ• raá¹ƒ hemajÄ• lapaá¹-icchannaá¹ƒ katvÄ•
anisÄ«dÄ• petvÄ• va sattaratanamayÄ• ya nisseá¹‡iyÄ• Ä• ruyha Ä• kÄ• sagamananinnac
cittuppÄ• deneva so nÄ• garÄ• jÄ• rÄ• jahaá¹ƒso viya indanÄ«lamaá¹‡ippabhÄ• jÄ• laá¹ƒ
abhilaá¹…ghati. tato cakkacÄ• rikÄ• ya vuttanayeneva sakalarÄ• japarisÄ• . iti sapariso rÄ•
sakalapathaviá¹ƒ anusaá¹ƒyÄ• yitvÄ• rÄ• jadhÄ• niá¹ƒ paccÄ• gacchati. evaá¹ƒ mahiddhik
hatthiratanaá¹ƒ hoti. mahÄ• sudassanassÄ• pi tÄ• disameva ahosi. tena vuttaá¹ƒ - "disvÄ•
pÄ• turahosÄ«" ti.

assaratanavaá¹‡á¹‡anÄ•

<247> evaá¹ƒ pÄ• tubhÅ«tahatthiratanassa pana cakkavattino amaccÄ• pakatimaá¹…gala
sucisamatalaá¹ƒ kÄ• retvÄ• alaá¹…karitvÄ• ca purimanayeneva raÃ±Ã±o tassa Ä• gaman
janenti. so purimanayeneva katadÄ• namÄ• nanasakkÄ• ro samÄ• dinnasÄ«labbato pÄ• sÄ
puÃ±Ã±asampattiá¹ƒ samanussarati. athassa puÃ±Ã±Ä• nubhÄ• vacodito sindhavakulato
vijjulatÄ• vinaddhasaradakÄ• lasetavalÄ• hakarÄ• sisassirÄ«ko rattapÄ• do rattatuá¹‡á¸• o
candappabhÄ• puÃ±jasadisasuddhasiniddhaghanasaá¹ƒhatasarÄ«ro kÄ• kagÄ«vÄ• viya in
kÄ• á¸·avaá¹‡á¹‡ena sÄ«sena samannÄ• gatattÄ• __kÄ• á¸·asÄ«so_ti suá¹-á¹-hu kappetvÄ
muÃ±jasadisehi saá¹‡havaá¹-á¹-aujugatehi kesehi samannÄ• gatattÄ• __muÃ±jakeso_ veh
nÄ• ma assarÄ• jÄ• _ Ä• gantvÄ• tasmiá¹ƒ á¹-hÄ• ne patiá¹-á¹-hÄ• ti. mahÄ• sudassanass

Ä• gato. sesaá¹ƒ sabbaá¹ƒ hatthiratane \Be II 218/ vuttanayeneva veditabbaá¹ƒ. evarÅ«paá
sandhÄ• ya bhagavÄ• - "puna ca para" ntiÄ• dimÄ• ha.

maá¹‡iratanavaá¹‡á¹‡anÄ•

<248> evaá¹ƒ pÄ• tubhÅ«taassaratanassa pana raÃ±Ã±o cakkavattino catuhatthÄ• yÄ• ma
sakaá¹-anÄ• bhisamapariá¹‡Ä• haá¹ƒ ubhosu antesu kaá¹‡á¹‡ikapariyantato viniggatehi su
dvÄ«hi kaÃ±canapadumehi alaá¹…kataá¹ƒ caturÄ• sÄ«timaá¹‡isahassaparivÄ• raá¹ƒ tÄ• rÄ
195/ puá¹‡á¹‡acandasassiriá¹ƒ pharamÄ• naá¹ƒ \Ee II 626/ viya vepullapabbatato maá¹‡ira
tassevaá¹ƒ Ä• gatassa muttÄ• jÄ• lake á¹-hapetvÄ• veá¸·uparamparÄ• ya saá¹-á¹-hihatthap
Ä• ropitassa rattibhÄ• ge samantÄ• yojanappamÄ• á¹‡aá¹ƒ okÄ• saá¹ƒ Ä• bhÄ• pharati, y
aruá¹‡uggamanavelÄ• viya saÃ±jÄ• tÄ• loko hoti. tato kassakÄ• kasikammaá¹ƒ vÄ• á¹‡ijÄ
te sippino taá¹ƒ taá¹ƒ kammantaá¹ƒ payojenti "divÄ• " ti maÃ±Ã±amÄ• nÄ• . mahÄ• sudass
tatheva ahosi. tena vuttaá¹ƒ - "puna ca paraá¹ƒ Ä• nanda, ... pe0 ... maá¹‡iratanaá¹ƒ pÄ• tu

itthiratanavaá¹‡á¹‡anÄ•

<249> evaá¹ƒ pÄ• tubhÅ«tamaá¹‡iratanassa pana cakkavattino visayasukhavisesassa vise
itthiratanaá¹ƒ pÄ• tubhavati. maddarÄ• jakulato vÄ• hissa aggamahesiá¹ƒ Ä• nenti, uttarak
puÃ±Ã±Ä• nubhÄ• vena sayaá¹ƒ Ä• gacchati. avasesÄ• panassÄ• sampatti - "puna ca pa
mahÄ• sudassanassa itthiratanaá¹ƒ pÄ• turahosi, abhirÅ«pÄ• dassanÄ«yÄ• " tiÄ• dinÄ• n
Ä• gatÄ• .

tattha saá¹‡á¹-hÄ• napÄ• ripÅ«riyÄ• adhikaá¹ƒ rÅ«paá¹ƒ assÄ• ti __abhirÅ«pÄ• . _ dissam
piá¹‡ayati, tasmÄ• aÃ±Ã±aá¹ƒ kiccavikkhepaá¹ƒ hitvÄ• pi daá¹-á¹-habbÄ• ti __dassanÄ«yÄ
somanassavasena cittaá¹ƒ pasÄ• detÄ«ti __pÄ• sÄ• dikÄ• . paramÄ• yÄ• _ti evaá¹ƒ pasÄ•
__vaá¹‡á¹‡apokkharatÄ• yÄ• _ti vaá¹‡á¹‡asundaratÄ• ya. __samannÄ• gatÄ• _ti upetÄ• . _
nÄ• tidÄ«ghÄ• nÄ• tirassÄ• . __dassanÄ«yÄ• _ yasmÄ• nÄ• tikisÄ• nÄ• tithÅ«lÄ• . __pÄ•
nÄ• tikÄ• á¸·ikÄ• nÄ• ccodÄ• tÄ• . __paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gat
mÄ• nusivaá¹‡á¹‡aá¹ƒ appattÄ• dibbavaá¹‡á¹‡aá¹ƒ. manussÄ• naÃ±hi vaá¹‡á¹‡Ä• bhÄ• b
pana atidÅ«rampi niccharati.

tassÄ• pana dvÄ• dasahatthappamÄ• á¹‡aá¹ƒ padesaá¹ƒ sarÄ«rÄ• bhÄ• obhÄ• seti. nÄ•
paá¹-hamayugaá¸·ena Ä• rohasampatti, dutiyayugaá¸·ena pariá¹‡Ä• hasampatti, tatiyayuga
vuttÄ• . chahi vÄ• pi etehi kÄ• yavipattiyÄ• abhÄ• vo, __atikkantÄ• mÄ• nusivaá¹‡á¹‡a_nti
vuttÄ• . __tÅ«lapicuno vÄ• kappÄ• sapicuno_ vÄ• ti sappimaá¹‡á¸• e pakkhipitvÄ• á¹-hapi
tÅ«lapicuno vÄ• kappÄ• sapicuno vÄ• . __sÄ«te_ti raÃ±Ã±o sÄ«takÄ• le. __uá¹‡he_ti raÃ±
__candanagandho_ti niccakÄ• lameva supisitassa \Ee II 627/ abhinavassa catujjÄ• tisamÄ•

haricandanassa gandho kÄ• yato vÄ• yati. __uppalagandho vÄ• yatÄ«_ti hasitakathitakÄ• l
vikasitasseva nÄ«luppalassa atisurabhigandho vÄ• yati.

evaá¹ƒ rÅ«pasamphassagandhasampattiyuttÄ• ya panassÄ• sarÄ«rasampattiyÄ• anurÅ«
__taá¹ƒ kho panÄ• _tiÄ• di vuttaá¹ƒ. tattha rÄ• jÄ• naá¹ƒ disvÄ• nisinnÄ• sanato aggidaá¸•
uá¹-á¹-hÄ• tÄ«ti __pubbuá¹-á¹-hÄ• yinÄ«. _ tasmiá¹ƒ nisinne tassa tÄ• lavaá¹‡á¹-ena bÄ«ja
pacchÄ• nipatati nisÄ«datÄ«ti __pacchÄ• nipÄ• tinÄ«. _ kiá¹ƒ karomi, te devÄ• ti vÄ• cÄ• y
paá¹-isÄ• vetÄ«ti __kiá¹ƒ kÄ• rapaá¹-issÄ• vinÄ«. _ raÃ±Ã±o manÄ• pameva carati karotÄ«
yaá¹ƒ raÃ±Ã±o piyaá¹ƒ tadeva vadatÄ«ti __piyavÄ• dinÄ«. _

idÄ• ni - "svÄ• ssÄ• Ä• cÄ• ro bhÄ• vavisuddhiyÄ• va, na sÄ• á¹-heyyanÄ• " ti dassetuá¹ƒ
panÄ• _tiÄ• dimÄ• ha. tattha __no aticarÄ«_ti na atikkamitvÄ• cari, á¹-hapetvÄ• rÄ• jÄ• na
cittenapi na patthesÄ«ti vuttaá¹ƒ hoti.

tattha ye tassÄ• Ä• dimhi "abhirÅ«pÄ• " tiÄ• dayo, ante "pubbuá¹-á¹-hÄ• yinÄ«" tiÄ• dayo
pakatiguá¹‡Ä• eva. "atikkantÄ• mÄ• nusivaá¹‡á¹‡a" ntiÄ• dayo pana cakkavattino puÃ±Ã±
cakkaratanapÄ• tubhÄ• vato paá¹-á¹-hÄ• ya purimakammÄ• nubhÄ• vena nibbattÄ• ti vedit

abhirÅ«patÄ• dikÄ• pi \Be II 220/ vÄ• cakkaratanapÄ• tubhÄ• vato paá¹-á¹-hÄ• ya sabbÄ•
tenÄ• ha - "evarÅ«paá¹ƒ itthiratanaá¹ƒ pÄ• turahosÄ«" ti.

gahapatiratanavaá¹‡á¹‡anÄ•

<250> evaá¹ƒ pÄ• tubhÅ«taitthiratanassa pana raÃ±Ã±o cakkavattino dhanakaraá¹‡Ä«yÄ•
yathÄ• sukhaá¹ƒ pavattanatthaá¹ƒ gahapatiratanaá¹ƒ pÄ• tubhavati. so pakatiyÄ• va mahÄ•
jÄ• to. raÃ±Ã±o dhanarÄ• sivaá¸• á¸• hako seá¹-á¹-higahapati hoti. cakkaratanÄ• nubhÄ• va
kammavipÄ• kajaá¹ƒ dibbacakkhu pÄ• tubhavati, yena antopathaviyampi yojanabbhantare r
sampattiá¹ƒ disvÄ• tuá¹-á¹-hamÄ• naso gantvÄ• rÄ• jÄ• naá¹ƒ dhanena pavÄ• retvÄ• sab
sampÄ• deti \Ne II 197/. mahÄ• sudassanassÄ• pi tatheva sampÄ• desi. tena vuttaá¹ƒ - "pu
pe0 ... evarÅ«paá¹ƒ gahapatiratanaá¹ƒ pÄ• turahosÄ«" ti.

pariá¹‡Ä• yakaratanavaá¹‡á¹‡anÄ•

<251> evaá¹ƒ \Ee II 628/ pÄ• tubhÅ«tagahapatiratanassa pana raÃ±Ã±o cakkavattissa
sabbakiccasaá¹ƒvidhÄ• nasamatthaá¹ƒ pariá¹‡Ä• yakaratanaá¹ƒ pÄ• tubhavati. so raÃ±Ã±o
pakatiyÄ• eva so paá¹‡á¸• ito byatto medhÄ• vÄ« vibhÄ• vÄ«. raÃ±Ã±o puÃ±Ã±Ä• nubhÄ•
kammÄ• nubhÄ• vena paracittaÃ±Ä• á¹‡aá¹ƒ uppajjati. yena dvÄ• dasayojanÄ• ya rÄ• japa
raÃ±Ã±o hite ca ahite ca vavatthapetuá¹ƒ samattho hoti, sopi taá¹ƒ attano Ä• nubhÄ• vaá¹ƒ

tuá¹-á¹-hahadayo rÄ• jÄ• naá¹ƒ sabbakiccÄ• nusÄ• sanena pavÄ• reti. mahÄ• sudassanam
vuttaá¹ƒ - "puna caparaá¹ƒ ... pe0 ... pariá¹‡Ä• yakaratanaá¹ƒ pÄ• turahosÄ«" ti.

tattha __á¹-hapetabbaá¹ƒ á¹-hapetu_nti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• nantare á¹-hapetabbaá¹ƒ

catuiddhisamannÄ• gatavaá¹‡á¹‡anÄ•

<252> __samavepÄ• kiniyÄ• _ti samavipÄ• caniyÄ• . __gahaá¹‡iyÄ• _ti kammajatejodhÄ•
bhuttamattova Ä• hÄ• ro jÄ«rati, yassa vÄ• \Be II 221/ pana puá¹-abhattaá¹ƒ viya tattheva t
na samavepÄ• kiniyÄ• samannÄ• gatÄ• . yassa pana puna bhattakÄ• le bhattachando upp
samavepÄ• kiniyÄ• samannÄ• gatoti.

dhammapÄ• sÄ• dapokkharaá¹‡ivaá¹‡á¹‡anÄ•

<253> __mÄ• pesi kho_ti nagare bheriá¹ƒ carÄ• petvÄ• janarÄ• siá¹ƒ kÄ• retvÄ• na mÄ•
cittuppÄ• deneva bhÅ«miá¹ƒ bhinditvÄ• caturÄ• sÄ«ti pokkharaá¹‡Ä«sahassÄ• ni nibbattiá
vuttaá¹ƒ. __dvÄ«hi vedikÄ• hÄ«_ti ekÄ• ya iá¹-á¹-hakÄ• naá¹ƒ pariyanteyeva parikkhittÄ• e
pariveá¹‡aparicchedapariyante. __etadahosÄ«_ti kasmÄ• ahosi? ekadivasaá¹ƒ kira nahatv
gacchantaá¹ƒ mahÄ• janaá¹ƒ mahÄ• puriso oloketvÄ• ime ummattakaveseneva gacchanti.
piá¸·andhanapupphÄ• ni bhaveyyuá¹ƒ, bhaddakaá¹ƒ siyÄ• ti. athassa etadahosi. tattha __sa
pupphaá¹ƒ nÄ• ma ekasmiá¹ƒyeva utumhi pupphati. ahaá¹ƒ pana tathÄ• karissÄ• mi - "yath
pupphissatÄ«" ti cintesiá¹ƒ. __ropÄ• pesÄ«_ti nÄ• nÄ• vaá¹‡á¹‡auppalabÄ«jÄ• dÄ«ni tato ta
ropÄ• pesi, saha cittuppÄ• deneva panassa sabbaá¹ƒ ijjhati. taá¹ƒ loko raÃ±Ã±Ä• ropitanti
- "ropÄ• pesÄ«" ti. tato paá¹-á¹-hÄ• ya mahÄ• jano nÄ• nappakÄ• raá¹ƒ jalajathalajamÄ• laá
nakkhattaá¹ƒ kÄ«á¸·amÄ• no \Ee II 629/ viya gacchati.

<254> atha rÄ• jÄ• tato uttaripi janaá¹ƒ sukhasamappitaá¹ƒ kÄ• tukÄ• mo - "yaá¹ƒnÅ«nÄ•
pokkharaá¹‡Ä«naá¹ƒ tÄ«re" tiÄ• dinÄ• janassa sukhavidhÄ• naá¹ƒ cintetvÄ• sabbaá¹ƒ akÄ
aÃ±Ã±o sarÄ«raá¹ƒ ubbaá¹-á¹-esi, aÃ±Ã±o cuá¹‡á¹‡Ä• ni yojesi, aÃ±Ã±o tÄ«re nahÄ• yanta
aÃ±Ã±o vatthÄ• ni paá¹-iggahesi ceva adÄ• si ca.

__paá¹-á¹-hapesi kho_ti kathaá¹ƒ paá¹-á¹-hapesi? itthÄ«naÃ±ca purisÄ• naÃ±ca anucchavi
itthimattameva tattha paricÄ• ravasena sesaá¹ƒ sabbaá¹ƒ pariccÄ• gavasena á¹-hapetvÄ•
dÄ• naá¹ƒ deti, taá¹ƒ paribhuÃ±jathÄ• ti bheriá¹ƒ carÄ• pesi. mahÄ• jano pokkharaá¹‡Ä«tÄ«
vatthÄ• ni parivattetvÄ• nÄ• nÄ• gandhehi vilitto piá¸·andhanavicittamÄ• lo dÄ• naggaá¹ƒ \E
anekappakÄ• resu yÄ• gubhattakhajjakesu aá¹-á¹-havidhapÄ• nesu ca yo yaá¹ƒ icchati, so
pivitvÄ• ca nÄ• nÄ• vaá¹‡á¹‡Ä• ni khomasukhumÄ• ni vatthÄ• ni nivÄ• setvÄ• sampattiá¹ƒ
tÄ• disÄ• ni atthi, te ohÄ• ya gacchanti. yesaá¹ƒ pana natthi, te gahetvÄ• gacchanti. hatthia

nisÄ«ditvÄ• thokaá¹ƒ vicaritvÄ• anatthikÄ• ohÄ• ya, atthikÄ• gahetvÄ• gacchanti. varasa
sampattiá¹ƒ anubhavitvÄ• anatthikÄ• ohÄ• ya, atthikÄ• gahetvÄ• gacchanti. itthÄ«hipi sa
anubhavitvÄ• anatthikÄ• ohÄ• ya, atthikÄ• gahetvÄ• gacchanti. sattavidharatanapasÄ• d
sampattiá¹ƒ anubhavitvÄ• anatthikÄ• ohÄ• ya, atthikÄ• gahetvÄ• gacchanti. tampi dÄ• na
samuá¹-á¹-hÄ• ya dÄ«yateva. jambudÄ«pavÄ• sikÄ• naá¹ƒ aÃ±Ã±aá¹ƒ kammaá¹ƒ natthi, ra
paribhuÃ±jantÄ• va vicaranti.

<255> atha brÄ• hmaá¹‡agahapatikÄ• cintesuá¹ƒ - "ayaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ dÄ• naá
taá¹‡á¸• ulÄ• dÄ«ni vÄ• khÄ«rÄ• dÄ«ni vÄ• dethÄ• â€™ ti na kiÃ±ci Ä• harÄ• peti, na kho
Ä• harÄ• petÄ«â€™ ti tuá¹‡hÄ«mÄ• situá¹ƒ patirÅ«pa" nti te bahuá¹ƒ sÄ• pateyyaá¹ƒ saá¹ƒ
upanÄ• mesuá¹ƒ. tasmÄ• - "atha kho, Ä• nanda, brÄ• hmaá¹‡agahapatikÄ• " tiÄ• dimÄ• ha
kasmÄ• evaá¹ƒ cintesuá¹ƒ? kassaci gharato appaá¹ƒ Ä• bhataá¹ƒ, kassaci bahu. tasmiá¹ƒ
\Ne II 199/ - "kiá¹ƒ taveva gharato sundaraá¹ƒ Ä• bhataá¹ƒ, na mayhaá¹ƒ gharato, kiá¹ƒ tave
II 630/, na mayha" nti evaá¹ƒ kalahasaddopi uppajjeyya, so mÄ• uppajjitthÄ• ti evaá¹ƒ sama

<256> __ehi tvaá¹ƒ sammÄ• _ti ehi tvaá¹ƒ vayassa. __dhammaá¹ƒ nÄ• ma pÄ• sÄ• da_nti
Ä• ropetvÄ• va Ä• á¹‡Ä• pesi. vissakammo pana kÄ«va mahanto deva pÄ• sÄ• do hotÅ«ti p
yojanaá¹ƒ vitthÄ• rato aá¸• á¸• hayojanaá¹ƒ sabbaratanamayova hotÅ«ti vuttepi â€™evaá¹ƒ
vacanaâ€™ nti tassa paá¹-issuá¹‡itvÄ• dhammarÄ• jÄ• naá¹ƒ sampaá¹-icchÄ• petvÄ• mÄ
bhaddaá¹ƒ tavÄ• ti kho Ä• nandÄ• _ti evaá¹ƒ bhaddaá¹ƒ tava iti kho Ä• nanda. __paá¹-issut
vatvÄ• ti attho. __tuá¹‡hÄ«bhÄ• venÄ• _ti samaá¹‡adhammapaá¹-ipattikaraá¹‡okÄ• so \Be
icchanto tuá¹‡hÄ«bhÄ• vena adhivÄ• sesi. __sÄ• ramayo_ti candanasÄ• ramayo.

<257> __dvÄ«hi vedikÄ• hÄ«_ti ettha ekÄ• vedikÄ• panassa uá¹‡hÄ«samatthake ahosi, e
paricchedamatthake.

<258> __duddikkho ahosÄ«_ti duuddikkho, pabhÄ• sampattiyÄ• duddasoti attho. __musat
niccalabhÄ• vena patiá¹-á¹-hÄ• tuá¹ƒ na deti. __viddhe_ti ubbiddhe, meghavigamena dÅ«rÄ
__deve_ti Ä• kÄ• se.

<259> __mÄ• pesi kho_ti ahaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne pokkharaá¹‡iá¹ƒ mÄ• pemi, tumhÄ•
na evaá¹ƒ kÄ• retvÄ• mÄ• pesi. cittuppÄ• davaseneva panassa bhÅ«miá¹ƒ bhinditvÄ• tath
ahosi. __te sabbakÄ• mehÄ«_ti sabbehi icchiticchitavatthÅ«hi, samaá¹‡e samaá¹‡aparikkhÄ
brÄ• hmaá¹‡aparikkhÄ• rehi santappesÄ«ti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• nasampattivaá¹‡á¹‡anÄ•

<260> __mahiddhiko_ti cittuppÄ• davaseneva caturÄ• sÄ«tipokkharaá¹‡Ä«sahassÄ• naá¹ƒ
mahatiyÄ• \Ne II 200/ iddhiyÄ• samannÄ• gato. __mahÄ• nubhÄ• vo_ti tesaá¹ƒyeva anubh
mahÄ• nubhÄ• vena samannÄ• gato. __seyyathida_nti nipÄ• to, tassa - "katamesaá¹ƒ tiá¹‡
__dÄ• nassÄ• _ti sampattipariccÄ• gassa. __damassÄ• _ti Ä• á¸·avakasutte paÃ±Ã±Ä• da
\Ee II 631/ damentena kataá¹ƒ uposathakammaá¹ƒ. __saá¹ƒyamassÄ• _ti sÄ«lassa.

bodhisattapubbayogavaá¹‡á¹‡anÄ•

idha á¹-hatvÄ• panassa pubbayogo veditabbo - rÄ• jÄ• kira pubbe gahapatikule nibbatti. t
dharamÄ• nakasseva kassapabuddhassa sÄ• sane eko thero araÃ±Ã±e vÄ• saá¹ƒ vasati, b
kammena araÃ±Ã±aá¹ƒ paviá¹-á¹-ho theraá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• theras
nisajjanaá¹-á¹-hÄ• nacaá¹…kamanaá¹-á¹-hÄ• nÄ• ni oloketvÄ• pucchi - "idheva, bhante, ay
upÄ• sakÄ• ti sutvÄ• - "idheva ayyassa paá¹‡á¹‡asÄ• laá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«" ti cinte
pahÄ• ya dabbasambhÄ• raá¹ƒ koá¹-á¹-etvÄ• paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• chÄ• detvÄ• bh
dvÄ• raá¹ƒ yojetvÄ• kaá¹-á¹-hattharaá¹‡aá¹ƒ katvÄ• - "karissati nu kho paribhogaá¹ƒ, na ka
ekamantaá¹ƒ nisÄ«di. thero antogÄ• mato Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kaá¹
upÄ• sakopi Ä• gantvÄ• vanditvÄ• samÄ«pe nisinno "phÄ• sukÄ• , bhante, paá¹‡á¹‡asÄ•
bhaddamukha, pabbajitasÄ• ruppÄ• ti. vasissatha, bhante, idhÄ• ti? Ä• ma, upÄ• sakÄ• ti, s
vasissatÄ«ti Ã±atvÄ• nibaddhaá¹ƒ mayhaá¹ƒ gharadvÄ• raá¹ƒ Ä• gantabbanti paá¹-ijÄ• nÄ
bhante, varaá¹ƒ dethÄ• " ti Ä• ha. atikkantavarÄ• , upÄ• saka, pabbajitÄ• ti. bhante, yaÃ±ca
anavajjanti. vadehi upÄ• sakÄ• ti. bhante, nibaddhavasanaá¹-á¹-hÄ• ne nÄ• ma manussÄ•
Ä• gamanaá¹ƒ icchanti, anÄ• gacchantassa kujjhanti. tasmÄ• aÃ±Ã±aá¹ƒ nimantitaá¹-á¹-hÄ
gharaá¹ƒ pavisitvÄ• va bhattakiccaá¹ƒ niá¹-á¹-hÄ• petabbanti. thero adhivÄ• sesi.

so paá¹‡á¹‡asÄ• lÄ• ya kaá¹-asÄ• á¹-akaá¹ƒ pattharitvÄ• maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±ape
pÄ• dakathalikaá¹ƒ á¹-hapesi, pokkharaá¹‡iá¹ƒ khaá¹‡i, caá¹…kamaá¹ƒ katvÄ• vÄ• likaá¹ƒ
bhittiá¹ƒ ghaá¹ƒsitvÄ• mattikaá¹ƒ pÄ• tente disvÄ• kaá¹‡á¹-akavatiá¹ƒ parikkhipi. pokkhara
udakaá¹ƒ Ä• á¸·ulikaá¹ƒ karonte disvÄ• anto pÄ• sÄ• á¹‡ehi cinitvÄ• bahi kaá¹‡á¹-akavatiá
antovatipariyante tÄ• lapantiyo ropeti, mahÄ• caá¹…kame sammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ Ä
caá¹…kamampi vatiyÄ• parikkhipitvÄ• antovatipariyante tÄ• lapantiá¹ƒ ropesi. evaá¹ƒ \Ee I
niá¹-á¹-hapetvÄ• \Ne II 201/ therassa ticÄ«varaá¹ƒ, piá¹‡á¸• apÄ• taá¹ƒ, osadhaá¹ƒ, paribh
Ä• rakaá¹‡á¹-akaá¹ƒ, pipphalikaá¹ƒ, nakhacchedanaá¹ƒ, sÅ«ciá¹ƒ, kattarayaá¹-á¹-hiá¹ƒ, upÄ
udakatumbaá¹ƒ, chattaá¹ƒ, dÄ«pakapallakaá¹ƒ, malaharaá¹‡iá¹ƒ. parissÄ• vanaá¹ƒ, dhama
thÄ• lakaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi pabbajitÄ• naá¹ƒ paribhogajÄ• taá¹ƒ, sabbaá¹ƒ ad
adinnaparikkhÄ• ro nÄ• ma nÄ• hosi. so sÄ«lÄ• ni rakkhanto uposathaá¹ƒ karonto yÄ• vajÄ
upaá¹-á¹-hahi. thero tattheva vasanto arahattaá¹ƒ patvÄ• parinibbÄ• yi.

bodhisattopi yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• devaloke nibbattitvÄ• tato cuto manus
kusÄ• vatiyÄ• rÄ• jadhÄ• niyÄ• nibbattitvÄ• mahÄ• sudassano rÄ• jÄ• ahosi.

"evaá¹ƒ nÄ• timahantampi, puÃ±Ã±aá¹ƒ Ä• yatane kataá¹ƒ.

mahÄ• vipÄ• kaá¹ƒ hotÄ«ti, kattabbaá¹ƒ taá¹ƒ vibhÄ• vinÄ• " ||

__mahÄ• viyÅ«ha_nti rajatamayaá¹ƒ mahÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ. tattha vasitukÄ• mo hutv
kÄ• mavitakkÄ• _ti kÄ• mavitakka tayÄ• ettÄ• vatÄ• nivattitabbaá¹ƒ, ito paraá¹ƒ tuyhaá¹ƒ a
__jhÄ• nÄ• gÄ• raá¹ƒ_ nÄ• ma, nayidaá¹ƒ tayÄ• saddhiá¹ƒ vasanaá¹-á¹-hÄ• nanti evaá¹ƒ ta
kÅ«á¹-Ä• gÄ• radvÄ• reyeva nivattesi.

<261> __paá¹-hamajjhÄ• na_ntiÄ• dÄ«su visuá¹ƒ __kasiá¹‡aparikammakiccaá¹ƒ_ nÄ• ma
sati nÄ«lamaá¹‡iá¹ƒ, pÄ«takasiá¹‡ena atthe sati suvaá¹‡á¹‡aá¹ƒ, lohitakasiá¹‡ena atthe sat
odÄ• takasiá¹‡ena atthe sati rajatanti olokitaolokitaá¹-á¹-hÄ• ne kasiá¹‡ameva paÃ±Ã±Ä• ya

<262> __mettÄ• sahagatenÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbampi visuddhima
pÄ• á¸·iyaá¹ƒ cattÄ• ri jhÄ• nÄ• ni, cattÄ• ri appamaÃ±Ã±Ä• neva vuttÄ• ni. mahÄ• puriso p
samÄ• pattiyo, paÃ±ca abhiÃ±Ã±Ä• yo ca nibbattetvÄ• anulomapaá¹-ilomÄ• divasena cudd
pavisanto madhupaá¹-alaá¹ƒ paviá¹-á¹-habhamaro madhurasena viya samÄ• pattisukhenev

caturÄ• sÄ«tinagarasahassÄ• divaá¹‡á¹‡anÄ•

<263> __kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• nÄ«_ti \Ne II 202/ kusÄ• vatÄ« rÄ• jadhÄ• n
pamukhÄ• sabbaseá¹-á¹-hÄ• ti attho. __bhattÄ• bhihÄ• ro_ti \Ee II 633/ abhiharitabbabhatta

<264> __vassasatassa_ \Be II 226/ __vassasatassÄ• _ti kasmÄ• evaá¹ƒ cintesi? tesaá¹ƒ s
"samÄ• pannassa saddo kaá¹‡á¹-ako" ti (AN III 10.72) hi vuttaá¹ƒ. tasmÄ• saddena ukkaá¹
atha kasmÄ• mÄ• Ä• gacchantÅ«ti na vadati? idÄ• ni rÄ• jÄ• na passatÄ«ti nibaddhavatta
tesaá¹ƒ mÄ• uppajjitthÄ• ti na vadati.

subhaddÄ• deviupasaá¹…kamanavaá¹‡á¹‡anÄ•

<265> __etadahosÄ«_ti kadÄ• etaá¹ƒ ahosi. raÃ±Ã±o kÄ• laá¹…kiriyadivase. tadÄ• kira d
"rÄ• jÄ• anÄ• thakÄ• laá¹…kiriyaá¹ƒ mÄ• karotu, orodhehi bahÅ«hi dhÄ«tÅ«hi puttehi pari
atha deviá¹ƒ Ä• vaá¹-á¹-etvÄ• tassÄ• evaá¹ƒ cittaá¹ƒ uppÄ• desuá¹ƒ. __pÄ«tÄ• ni vatthÄ•
pakatiyÄ• raÃ±Ã±o manÄ• pÄ• ni, tasmÄ• tÄ• ni pÄ• rupathÄ• ti Ä• ha. __ettheva devi tiá¹
jhÄ• nÄ• gÄ• raá¹ƒ nÄ• ma tumhehi saddhiá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ na hoti, jhÄ• narativi

mÄ• idha pÄ• visÄ«ti.

<266> __etadahosÄ«_ti loke sattÄ• nÄ• ma maraá¹‡Ä• sannakÄ• le ativiya virocanti, tena
vippasannaindriyabhÄ• vaá¹ƒ disvÄ• evaá¹ƒ ahosi, tato mÄ• raÃ±Ã±o kÄ• laá¹…kiriyÄ• a
kÄ• laá¹…kiriyaá¹ƒ anicchamÄ• nÄ• sampati guá¹‡amassa kathayitvÄ• tiá¹-á¹-hamÄ• nÄ•
cintetvÄ• __imÄ• ni te devÄ• _tiÄ• dimÄ• ha. tattha __chandaá¹ƒ janehÄ«_ti pemaá¹ƒ upp
__jÄ«vite apekkha_nti jÄ«vite sÄ• pekkhaá¹ƒ, Ä• layaá¹ƒ, taá¹‡haá¹ƒ karohÄ«ti attho.

__evaá¹ƒ kho maá¹ƒ tvaá¹ƒ devÄ«_ti "mayaá¹ƒ kho, deva, itthiyo nÄ• ma pabbajitÄ• naá¹ƒ
jÄ• nÄ• ma, kathaá¹ƒ vadÄ• ma mahÄ• rÄ• jÄ• " ti rÄ• jÄ• naá¹ƒ "pabbajito aya" nti maÃ±Ã
"evaá¹ƒ kho maá¹ƒ, tvaá¹ƒ devi, samudÄ• carÄ• hÄ«" tiÄ• dimÄ• ha. __garahitÄ• _ti buddh
sÄ• vakehi aÃ±Ã±ehi ca paá¹‡á¸• itehi bahussutehi garahitÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? sÄ• pek
hi attanoyeva gehe yakkhakukkuraajagoá¹‡amahiá¹ƒ samÅ«sikakukkuá¹-aÅ«kÄ• maá¹…gul
nibbattanakÄ• raá¹‡aá¹ƒ hoti.

<268> __atha_ \Be II 227/ __kho, Ä• nanda, subhaddÄ• devÄ« assÅ«ni puÃ±chitvÄ• _ti de
roditvÄ• kanditvÄ• assÅ«ni puÃ±chitvÄ• etadavoca.

brahmalokÅ«pagamavaá¹‡á¹‡anÄ•

<269> __gahapatissa vÄ• _ti kasmÄ• \Ee II 634/ Ä• ha? tesaá¹ƒ kira soá¹‡aseá¹-á¹-hiputtÄ
sampatti hoti, soá¹‡assa kira seá¹-á¹-hiputtassa ekÄ• bhattapÄ• ti dve satasahassÄ• ni agg
tÄ• disaá¹ƒ bhattaá¹ƒ bhuttÄ• naá¹ƒ muhuttaá¹ƒ bhattasammado bhattamucchÄ• bhattakila

<271> __yaá¹ƒ tena samayena ajjhÄ• vasÄ• mÄ«_ti yattha vasÄ• mi, taá¹ƒ ekaá¹ƒyeva na
puttadhÄ«tÄ• dayo ceva dÄ• samanussÄ• ca vasiá¹ƒsu. pÄ• sÄ• dakÅ«á¹-Ä• gÄ• resupi e
ekaá¹ƒyeva pallaá¹…kaá¹ƒ paribhuÃ±jati, sesÄ• puttÄ• dÄ«naá¹ƒ paribhogÄ• honti. itthÄ«
paccupaá¹-á¹-hÄ• ti, sesÄ• parivÄ• ramattÄ• honti, __paridahÄ• mÄ«_ti ekameva dussayu
parivÄ• retvÄ• vicarantÄ• naá¹ƒ asÄ«tisahassÄ• dhikÄ• naá¹ƒ soá¸·asannaá¹ƒ purisasatas
__bhuÃ±jÄ• mÄ«_ti paramappamÄ• á¹‡ena nÄ• á¸·ikodanamattaá¹ƒ bhuÃ±jÄ• mi, sesaá¹ƒ
cattÄ• lÄ«sasahassÄ• dhikÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ purisasatasahassÄ• naá¹ƒ hotÄ«ti das
dasannaá¹ƒ janÄ• naá¹ƒ pahoti.

etÄ• ni pana caturÄ• sÄ«ti nagarasahassÄ• ni ceva pÄ• sÄ• dasahassÄ• ni ca kÅ«á¹-Ä• gÄ
paá¹‡á¹‡asÄ• lÄ• ya nissandena nibbattÄ• ni. caturÄ• sÄ«ti pallaá¹…kasahassÄ• ni nipajjan
nissandena nibbattÄ• ni. caturÄ• sÄ«ti hatthisahassÄ• ni assasahassÄ• ni rathasahassÄ• n
dinnapÄ«á¹-hassa nissandena nibbattÄ• ni. caturÄ• sÄ«ti maá¹‡isahassÄ• ni ekadÄ«passa
caturÄ• sÄ«ti pokkharaá¹‡Ä«sahassÄ• ni ekapokkharaá¹‡iyÄ• nissandena nibbattÄ• ni. cat

puttasahassÄ• ni gahapatisahassÄ• ni paribhogabhÄ• janapattathÄ• laka dhamakaraá¹‡a p
pipphalaka nakhacchedana kuÃ±cikakaá¹‡á¹‡amalaharaá¹‡Ä« pÄ• dakathalika upÄ• hana
kattarayaá¹-á¹-hidÄ• nassa nissandena nibbattÄ• ni. caturÄ• sÄ«ti dhenusahassÄ• ni goras
nibbattÄ• ni. caturÄ• sÄ«ti vatthakoá¹-isahassÄ• ni \Ne II 204/ nivÄ• sanapÄ• rupanadÄ• na
\Be II 228/. caturÄ• sÄ«ti thÄ• lipÄ• kasahassÄ• ni bhojanadÄ• nassa nissandena nibbattÄ•

<272> evaá¹ƒ bhagavÄ• mahÄ• sudassanassa sampattiá¹ƒ Ä• dito paá¹-á¹-hÄ• ya vitthÄ•
dÄ• rakÄ• naá¹ƒ paá¹ƒsvÄ• gÄ• rakÄ«á¸·anaá¹ƒ \Ee II 635/ viya dassento parinibbÄ• nama
__passÄ• nandÄ• _tiÄ• dimÄ• ha. tattha __vipariá¹‡atÄ• _ti pakativijahanena nibbutapadÄ«
apaÃ±Ã±attikabhÄ• vaá¹ƒ gatÄ• . __evaá¹ƒ aniccÄ• kho, Ä• nanda, saá¹…khÄ• rÄ• _ti eva
aniccÄ• .

ettÄ• vatÄ• bhagavÄ• yathÄ• nÄ• ma puriso satahatthubbedhe campakarukkhe nisseá¹‡
campakapupphaá¹ƒ Ä• dÄ• ya nisseá¹‡iá¹ƒ muÃ±canto otareyya, evameva nisseá¹‡iá¹ƒ ba
anekavassakoá¹-isatasahassubbedhaá¹ƒ mahÄ• sudassanasampattiá¹ƒ Ä• ruyha sampattin
aniccalakkhaá¹‡aá¹ƒ Ä• dÄ• ya nisseá¹‡iá¹ƒ muÃ±canto viya otiá¹‡á¹‡o. teneva pubbe vasa
dÄ«ghabhÄ• á¹‡akattherÄ• naá¹ƒ lohapÄ• sÄ• dassa pÄ• cÄ«napasse ambalaá¹-á¹-hikÄ• y
sajjhÄ• yantÄ• naá¹ƒ sutvÄ• - "kiá¹ƒ, bho, mayhaá¹ƒ ayyakena ettha vuttaá¹ƒ, attano khÄ•
sampattimeva kathetÄ«" ti cintento - "evaá¹ƒ aniccÄ• kho, Ä• nanda, saá¹…khÄ• rÄ• " ti vu
disvÄ• paÃ±cahi cakkhÅ«hi cakkhumatÄ• evaá¹ƒ vutta" nti vÄ• mahatthaá¹ƒ samiÃ±jitvÄ•
apphoá¹-etvÄ• - "sÄ• dhu sÄ• dhÅ«" ti tuá¹-á¹-hahadayo sÄ• dhukÄ• raá¹ƒ adÄ• si.

__evaá¹ƒ addhuvÄ• _ti evaá¹ƒ udakapupphuá¸·Ä• dayo viya dhuvabhÄ• vavirahitÄ• . __eva
supinake pÄ«tapÄ• nÄ«yaá¹ƒ viya anulittacandanaá¹ƒ viya ca assÄ• savirahitÄ• .

__sarÄ«raá¹ƒ nikkhipeyyÄ• _ti sarÄ«raá¹ƒ chaá¸• á¸• eyya. idÄ• ni aÃ±Ã±assa sarÄ«rassa
paá¹-ijagganaá¹ƒ vÄ• natthi kilesapahÄ«nattÄ• , Ä• nanda, tathÄ• gatassÄ• ti vadati. idaá¹ƒ
theraá¹ƒ Ä• mantesi, cakkavattino Ä• nubhÄ• vo nÄ• ma raÃ±Ã±o pabbajitassa sattame div
mahÄ• sudassanassa pana kÄ• laá¹…kiriyato sattameva divase sattaratanapÄ• kÄ• rÄ• sa
pokkharaá¹‡Ä«sahassÄ• ni dhammapÄ• sÄ• do dhammapokkharaá¹‡Ä« cakkaratananti sal
hatthiÄ• dÄ«su pana ayaá¹ƒ dhammatÄ• khÄ«á¹‡Ä• yukÄ• saheva kÄ• laá¹…karonti. Ä• y
hatthiratanaá¹ƒ uposathakulaá¹ƒ gacchati, assaratanaá¹ƒ valÄ• hakakulaá¹ƒ, maá¹‡iratanaá
\Ne II 205/ gacchati. itthiratanassa \Ee II 636/ Ä• nubhÄ• vo antaradhÄ• yati. gahapatiratana
pÄ• katikameva hoti. pariá¹‡Ä• yakaratanassa veyyattiyaá¹ƒ nassati.

__idamavoca bhagavÄ• _ti idaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• ruá¸·haÃ±ca anÄ• ruá¸·haÃ±ca sabbaá
uttÄ• natthamevÄ• ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• sudassanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. janavasabhasuttavaá¹‡á¹‡anÄ•

nÄ• tikiyÄ• dibyÄ• karaá¹‡avaá¹‡á¹‡anÄ•

273-275__._ __evaá¹ƒ_ \Ne II 206/ \Be II 230/ \Ee II 637/ __me suta_nti janavasabhasuttaá
anuttÄ• napadavaá¹‡á¹‡anÄ• - __parito parito janapadesÅ«_ti samantÄ• samantÄ• janap
buddhadhammasaá¹…ghÄ• naá¹ƒ paricÄ• rake. __upapattÄ«sÅ«_ti Ã±Ä• á¹‡agatipuÃ±Ã±Ä
__kÄ• sikosalesÅ«_ti kÄ• sÄ«su ca kosalesu ca, kÄ• siraá¹-á¹-he ca kosalaraá¹-á¹-he cÄ• ti
sabbattha. aá¹…gamagadhayonakakambojaassakaavantiraá¹-á¹-hesu pana chasu na byÄ•
soá¸·asannaá¹ƒ mahÄ• janapadÄ• naá¹ƒ purimesu dasasuyeva byÄ• karoti. __nÄ• tikiyÄ• _

__tenÄ• _ti tena anÄ• gÄ• miÄ• dibhÄ• vena. __sutvÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena p
bhagavato paÃ±hÄ• byÄ• karaá¹‡aá¹ƒ sutvÄ• tesaá¹ƒ anÄ• gÄ• miÄ• dÄ«su niá¹-á¹-haá¹…
anÄ• gÄ• miÄ• dibhÄ• vena attamanÄ• ahesuá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana __tenÄ• _ti
etasmiá¹ƒ atthe na-kÄ• ro nipÄ• tamattaá¹ƒ hoti.

Ä• nandaparikathÄ• vaá¹‡á¹‡anÄ•

<277> __bhagavantaá¹ƒ kittayamÄ• narÅ«po_ti aho buddho, aho dhammo, aho saá¹…gho
evaá¹ƒ kittayantova kÄ• lamakÄ• si. __bahujano pasÄ«deyyÄ• _ti amhÄ• kaá¹ƒ pitÄ• mÄ•
dhÄ«tÄ• sahÄ• yako, tena amhehi saddhiá¹ƒ ekato bhuttÄ• , ekato sayitÄ• , tassa idaÃ±cid
akarimha, so kira anÄ• gÄ• mÄ« sakadÄ• gÄ• mÄ« sotÄ• panno; aho sÄ• dhu, aho suá¹-á¹
pasÄ• daá¹ƒ Ä• pajjeyya.

<278> __gati_nti \Ne II 207/ Ã±Ä• á¹‡agatiá¹ƒ. __abhisamparÄ• ya_nti Ã±Ä• á¹‡Ä• bhisam
kho_ti kittake jane addasa? catuvÄ«satisatasahassÄ• ni.

<279> __upasantapadisso_ti \Be II 231/ upasantadassano. __bhÄ• tirivÄ• _ti \Ee II 638/ ati
virocati. __indriyÄ• na_nti manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ. __addasaá¹ƒ kho ahaá
na vÄ«sati, na sataá¹ƒ, na sahassaá¹ƒ, anÅ«nÄ• dhikÄ• ni catuvÄ«satisatasahassÄ• ni add

janavasabhayakkhavaá¹‡á¹‡anÄ•

<280> disvÄ• pana me ettako jano maá¹ƒ nissÄ• ya dukkhÄ• pamuttoti balavasomanassa

pasÄ«di, cittassa pasannattÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ lohitaá¹ƒ pasÄ«di, lohitassa pasan
manacchaá¹-á¹-hÄ• ni indriyÄ• ni pasÄ«diá¹ƒsÅ«ti sabbamidaá¹ƒ vatvÄ• __atha kho Ä• na
yasmÄ• so bhagavato dhammakathaá¹ƒ sutvÄ• dasasahassÄ• dhikassa janasatasahassa
sotÄ• panno jÄ• to, tasmÄ• __janavasabho_tissa nÄ• maá¹ƒ ahosi.

__ito sattÄ• _ti ito devalokÄ• cavitvÄ• satta. __tato sattÄ• _ti tato manussalokÄ• cavitvÄ•
__saá¹ƒsÄ• rÄ• ni catuddasÄ• _ti sabbÄ• pi catuddasakhandhapaá¹-ipÄ• á¹-iyo. __nivÄ• sa
nivÄ• saá¹ƒ jÄ• nÄ• mi. __yattha me vusitaá¹ƒ pure_ti yattha devesu ca vessavaá¹‡assa sa
manussesu ca rÄ• jabhÅ«tena ito attabhÄ• vato pureyeva mayÄ• vusitaá¹ƒ. pure evaá¹ƒ vu
sotÄ• panno hutvÄ• tÄ«su vatthÅ«su bahuá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• tassÄ• nubhÄ• vena up
dÄ«gharattaá¹ƒ vusitaá¹-á¹-hÄ• ne nikantiyÄ• balavatÄ• ya ettheva nibbatto.

<281> __Ä• sÄ• ca pana me santiá¹-á¹-hatÄ«_ti iminÄ• haá¹ƒ sotÄ• pannoti na suttappam
vÄ«tinÄ• mesiá¹ƒ. sakadÄ• gÄ• mimaggatthÄ• ya pana me vipassanÄ• Ä• raddhÄ• . ajjeva
evaá¹ƒ saussÄ• ho viharÄ• mÄ«ti dasseti. __yadagge_ti laá¹-á¹-hivanuyyÄ• ne paá¹-hamad
sandhÄ• ya vadati. __tadagge ahaá¹ƒ, bhante, dÄ«gharattaá¹ƒ avinipÄ• to avinipÄ• taá¹ƒ sa
taá¹ƒdivasaá¹ƒ Ä• diá¹ƒ katvÄ• , ahaá¹ƒ, bhante, purimaá¹ƒ catuddasaattabhÄ• vasaá¹…kh
avinipÄ• to laá¹-á¹-hivanuyyÄ• ne sotÄ• pattimaggavasena adhigataá¹ƒ avinipÄ• tadhamma
__anacchariya_nti \Be II 232/ anuacchariyaá¹ƒ. cintayamÄ• naá¹ƒ punappunaá¹ƒ acchariya
kenacideva karaá¹‡Ä«yena gacchanto bhagavantaá¹ƒ antarÄ• magge addasaá¹ƒ. idampi ac
yaÃ±ca vessavaá¹‡assa \Ne II 208/ mahÄ• rÄ• jassa sayaá¹ƒparisÄ• ya bhÄ• sato bhagava
sammukhÄ• sutaá¹ƒ. __dve paccayÄ• _ti antarÄ• magge diá¹-á¹-habhÄ• vo ca vessavaá¹‡
Ä• rocetukÄ• matÄ• ca.

devasabhÄ• vaá¹‡á¹‡anÄ•

<282> __sannipatitÄ• _ti kasmÄ• sannipatitÄ• ? te kira catÅ«hi kÄ• raá¹‡ehi sannipatanti.
vassÅ«panÄ• yikasaá¹…gahatthaá¹ƒ, pavÄ• raá¹‡Ä• saá¹…gahatthaá¹ƒ, dhammasavanatth
pÄ• ricchattakakÄ«á¸·Ä• nubhavanatthanti. tattha sve vassÅ«panÄ• yikÄ• ti Ä• sÄ• á¸·hÄ«p
devalokesu devÄ• sudhammÄ• ya devasabhÄ• ya sannipatitvÄ• mantenti asukavihÄ• re e
asukavihÄ• re dve tayo cattÄ• ro paÃ±ca dasa vÄ«sati tiá¹ƒsaá¹ƒ cattÄ• lÄ«saá¹ƒ paÃ±Ã±Ä
bhikkhÅ« vassÅ«pagatÄ• , etthettha á¹-hÄ• ne ayyÄ• naá¹ƒ Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ
vassÅ«panÄ• yikasaá¹…gaho kato hoti.

tadÄ• pi eteneva kÄ• raá¹‡ena sannipatitÄ• . __idaá¹ƒ tesaá¹ƒ hoti Ä• sanasmi_nti idaá¹ƒ t
mahÄ• rÄ• jÄ• naá¹ƒ Ä• sanaá¹ƒ hoti. evaá¹ƒ tesu nisinnesu atha pacchÄ• amhÄ• kaá¹ƒ Ä

__yenatthenÄ• _ti yena vassÅ«panÄ• yikatthena. __taá¹ƒ atthaá¹ƒ cintayitvÄ• taá¹ƒ atthaá

araÃ±Ã±avÄ• sino bhikkhusaá¹…ghassa Ä• rakkhatthaá¹ƒ cintayitvÄ• . etthettha vuá¹-á¹-ha
Ä• rakkhaá¹ƒ saá¹ƒvidahathÄ• ti catÅ«hi mahÄ• rÄ• jehi saddhiá¹ƒ mantetvÄ• . __vuttavaca
devaputtÄ• vadanti, mahÄ• rÄ• jÄ• no __vuttavacanÄ• _ nÄ• ma. tathÄ• tettiá¹ƒsa devapu
__paccÄ• nusiá¹-á¹-havacanÄ• _ nÄ• ma. padadvayepi pana tanti nipÄ• tamattameva. __av

<283> __uá¸·Ä• ro_ti vipulo mahÄ• . __devÄ• nubhÄ• va_nti yÄ• sÄ• sabbadevatÄ• naá¹
vatthÄ• laá¹…kÄ• ravimÄ• nasarÄ«rÄ• naá¹ƒ pabhÄ• dvÄ• dasa yojanÄ• ni pharati. mahÄ•
sarÄ«rappabhÄ• yojanasataá¹ƒ pharati. taá¹ƒ devÄ• nubhÄ• vaá¹ƒ atikkamitvÄ• .

__brahmuno_ \Be II 233/ __hetaá¹ƒ pubbanimitta_nti yathÄ• sÅ«riyassa udayato etaá¹ƒ pu
pubbanimittaá¹ƒ yadidaá¹ƒ aruá¹‡uggaá¹ƒ, evameva brahmunopi etaá¹ƒ - "pubbanimitta" nti

sanaá¹…kumÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<284> __anabhisambhavanÄ«yo_ti \Ne II 209/ \Ee II 640/ apattabbo, na taá¹ƒ devÄ• tÄ• v
attho. __cakkhupathasmi_nti cakkhupasÄ• de Ä• pÄ• the vÄ• . so devÄ• naá¹ƒ cakkhussa
pattabbo na hoti, na abhibhavatÄ«ti vuttaá¹ƒ hoti. heá¹-á¹-hÄ• heá¹-á¹-hÄ• hi devatÄ• upa
oá¸·Ä• rikaá¹ƒ katvÄ• mÄ• pitameva attabhÄ• vaá¹ƒ passituá¹ƒ sakkonti, __vedapaá¹-ilÄ• b
tuá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ. __adhunÄ• bhisitto rajjenÄ• _ti sampati abhisitto rajjena. ayaá¹ƒ
duá¹-á¹-hagÄ• maá¹‡iabhayavatthunÄ• dÄ«petabbo -

so kira dvattiá¹ƒsa damiá¸·arÄ• jÄ• no vijitvÄ• anurÄ• dhapure pattÄ• bhiseko tuá¹-á¹-hasc
niddaá¹ƒ na labhi, tato - "niddaá¹ƒ na labhÄ• mi, bhante" ti bhikkhusaá¹…ghassa Ä• cikkhi.
ajja uposathaá¹ƒ adhiá¹-á¹-hÄ• hÄ«ti. so ca uposathaá¹ƒ adhiá¹-á¹-hÄ• si. saá¹…gho gantvÄ
sajjhÄ• yathÄ• " ti aá¹-á¹-ha Ä• bhidhammikabhikkhÅ« pesesi. te gantvÄ• - "nipajja tvaá¹ƒ,
vatvÄ• sajjhÄ• yaá¹ƒ Ä• rabhiá¹ƒsu. rÄ• jÄ• sajjhÄ• yaá¹ƒ suá¹‡antova niddaá¹ƒ okkami. th
pabodhayitthÄ• ti pakkamiá¹ƒsu. rÄ• jÄ• dutiyadivase sÅ«riyuggamane pabujjhitvÄ• there
ayyÄ• " ti pucchi. tumhÄ• kaá¹ƒ niddokkamanabhÄ• vaá¹ƒ Ã±atvÄ• gatÄ• ti. natthi, bho, ma
dÄ• rakÄ• naá¹ƒ ajÄ• nanakabhesajjaá¹ƒ nÄ• ma, yÄ• va niddÄ• bhesajjampi jÄ• nanti yevÄ

__paÃ±casikho_ti paÃ±casikhagandhabbasadiso hutvÄ• . paÃ±casikhagandhabbadevaput
attabhÄ• vaá¹ƒ mamÄ• yanti. tasmÄ• brahmÄ• pi tÄ• disaá¹ƒyeva attabhÄ• vaá¹ƒ nimminit
__pallaá¹…kena nisÄ«dÄ«_ti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di.

__vissaá¹-á¹-ho_ti sumutto apalibuddho. __viÃ±Ã±eyyo_ti atthaviÃ±Ã±Ä• pano. __maÃ±jÅ«
__savanÄ«yo_ti sotabbayuttako kaá¹‡á¹‡asukho. __bindÅ«_ti \Be II 234/ ekagghano. __avi
avippakiá¹‡á¹‡o. __gambhÄ«ro_ti nÄ• bhimÅ«lato paá¹-á¹-hÄ• ya gambhÄ«rasamuá¹-á¹-hit
jivhÄ• dantaoá¹-á¹-hatÄ• lumattappahÄ• rasamuá¹-á¹-hito. evaá¹ƒ samuá¹-á¹-hito hi amadhu

dÅ«raá¹ƒ sÄ• veti. __ninnÄ• dÄ«_ti \Ee II 641/ mahÄ• meghamudiá¹…gasaddo viya ninnÄ•
pacchimaá¹ƒ pacchimaá¹ƒ padaá¹ƒ purimassa purimassa atthoyevÄ• ti veditabbo. __yathÄ•
parisÄ• , tattakameva viÃ±Ã±Ä• peti. anto parisÄ• yaá¹ƒ yevassa saddo samparivattati, na b
__ye hi kecÄ«_ti \Ne II 210/ Ä• di bahujanahitÄ• ya paá¹-ipannabhÄ• vadassanatthaá¹ƒ vad
gatÄ• _ti na yathÄ• vÄ• tathÄ• vÄ• saraá¹‡aá¹ƒ gate sandhÄ• ya vadati. nibbematikagah
vadati. __gandhabbakÄ• yaá¹ƒ paripÅ«rentÄ«_ti gandhabbadevagaá¹‡aá¹ƒ paripÅ«renti. iti
uppannakÄ• lato paá¹-á¹-hÄ• ya cha devalokÄ• dÄ«su piá¹-á¹-haá¹ƒ koá¹-á¹-etvÄ• pÅ«ritar
saravananaá¸·avanaá¹ƒ viya ca nirantaraá¹ƒ jÄ• taparisÄ• ti Ä• ha.

bhÄ• vitaiddhipÄ• davaá¹‡á¹‡anÄ•

<287> __yÄ• vasupaÃ±Ã±attÄ• cime tena bhagavatÄ• _ti tena mayhaá¹ƒ satthÄ• rÄ• bha
yÄ• va sukathitÄ• . __iddhipÄ• dÄ• _ti ettha ijjhanaá¹-á¹-hena iddhi, patiá¹-á¹-hÄ• naá¹-á¹-he
veditabbÄ• . __iddhipahutÄ• yÄ• _ti iddhipahonakatÄ• ya. __iddhivisavitÄ• yÄ• _ti iddhivipa
punappunaá¹ƒ Ä• sevanavasena ciá¹‡á¹‡avasitÄ• yÄ• ti vuttaá¹ƒ hoti. __iddhivikubbanatÄ•
iddhivikubbanabhÄ• vÄ• ya, nÄ• nappakÄ• rato katvÄ• dassanatthÄ• ya.
__chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gata_ntiÄ• dÄ«su chandahetuko c
chandasamÄ• dhi, kattukamyatÄ• chandaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dhiss
padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• padhÄ• nasaá¹…khÄ• rÄ• . catukiccasÄ• dhakassa sa
adhivacanaá¹ƒ. __samannÄ• gata_nti chandasamÄ• dhinÄ• ca padhÄ• nasaá¹…khÄ• rena
nipphattipariyÄ• yena ijjhanaá¹-á¹-hena vÄ• , ijjhanti etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá
iminÄ• vÄ• pariyÄ• yena __iddhÄ«_ti saá¹…khyaá¹ƒ gatÄ• naá¹ƒ abhiÃ±Ã±Ä• cittasampay
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«
vuttaÃ±hetaá¹ƒ - "iddhipÄ• doti tathÄ• bhÅ«tassa vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho,
viÃ±Ã±Ä• á¹‡akkhandho" ti (Vibh 434). iminÄ• \Be II 235/ nayena sesesupi attho veditabbo
hi chandaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dhi chandasamÄ• dhÄ«ti vutto, evaá
vÄ«maá¹ƒsaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dhi vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti v
upacÄ• rajjhÄ• naá¹ƒ pÄ• do, paá¹-hamajjhÄ• naá¹ƒ iddhi. saupacÄ• raá¹ƒ paá¹-hamajjhÄ•
iddhÄ«ti evaá¹ƒ pubbabhÄ• ge pÄ• do, aparabhÄ• ge iddhÄ«ti evamettha attho veditabbo. v
iddhipÄ• dakathÄ• __visuddhimagge_ ca __vibhaá¹…gaá¹-á¹-hakathÄ• ya_ ca vuttÄ• .

keci pana "nipphannÄ• iddhi. anipphanno iddhipÄ• do" ti vadanti, tesaá¹ƒ vÄ• damaddanat
__uttaracÅ«á¸·ikavÄ• ro_ nÄ• ma Ä• bhato - "cattÄ• ro iddhipÄ• dÄ• chandiddhipÄ• do, vÄ
cittiddhipÄ• do, vÄ«maá¹ƒsiddhipÄ• do. tattha katamo chandiddhipÄ• do? idha bhikkhu yasm
lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pa
bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati du
dandhÄ• bhiÃ±Ã±aá¹ƒ. yo tasmiá¹ƒ samaye chando chandikatÄ• kattukamyatÄ• kusalo dh
chandiddhipÄ• do, avasesÄ• dhammÄ• chandiddhipÄ• dasampayuttÄ• " ti (Vibh 458). ime

Ä• gatÄ• . tattha raá¹-á¹-hapÄ• latthero chandaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaraá¹ƒ dhammaá
soá¹‡atthero vÄ«riyaá¹ƒ dhuraá¹ƒ katvÄ• , sambhÅ«tatthero cittaá¹ƒ dhuraá¹ƒ katvÄ• , Ä• y
vÄ«maá¹ƒsaá¹ƒ dhuraá¹ƒ katvÄ• ti.

tattha yathÄ• catÅ«su amaccaputtesu á¹-hÄ• nantaraá¹ƒ patthetvÄ• rÄ• jÄ• naá¹ƒ upaniss
upaá¹-á¹-hÄ• ne chandajÄ• to raÃ±Ã±o ajjhÄ• sayaÃ±ca ruciÃ±ca Ã±atvÄ• divÄ• ca ratto
rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡i. yathÄ• so, evaá¹ƒ chandadhu
veditabbo.

eko pana - "divase divase upaá¹-á¹-hÄ• tuá¹ƒ ko sakkoti, uppanne kicce parakkamena Ä• r
paccante raÃ±Ã±Ä• pahito parakkamena sattumaddanaá¹ƒ katvÄ• á¹-hÄ• nantaraá¹ƒ pÄ•
vÄ«riyadhurena lokuttaradhammanibbattako veditabbo.

eko \Be II 236/ - "divase divase upaá¹-á¹-hÄ• nampi urena sattisarapaá¹-icchannampi \Ee II
mantabalena Ä• rÄ• dhessÄ• mÄ«" ti khattavijjÄ• ya kataparicayattÄ• mantasaá¹ƒvidhÄ• n
á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡Ä• ti. yathÄ• so, evaá¹ƒ cittadhurena lokuttaradhammanibbatta

aparo - "kiá¹ƒ imehi upaá¹-á¹-hÄ• nÄ• dÄ«hi, rÄ• jÄ• no nÄ• ma jÄ• tisampannassa á¹-hÄ•
dento mayhaá¹ƒ dassatÄ«" ti jÄ• tisampattimeva nissÄ• ya á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡i, y
suparisuddhaá¹ƒ vÄ«maá¹ƒsaá¹ƒ nissÄ• ya vÄ«maá¹ƒsadhurena lokuttaradhammanibbatta

__anekavihita_nti anekavidhaá¹ƒ. __iddhividha_nti iddhikoá¹-á¹-hÄ• saá¹ƒ.

tividhaokÄ• sÄ• dhigamavaá¹‡á¹‡anÄ•

<288> __sukhassÄ• dhigamÄ• yÄ• _ti jhÄ• nasukhassa maggasukhassa phalasukhassa c
__saá¹ƒsaá¹-á¹-ho_ti \Ne II 212/ sampayuttacitto. __ariyadhamma_nti ariyena bhagavatÄ•
dhammaá¹ƒ. __suá¹‡Ä• tÄ«_ti satthu sammukhÄ• bhikkhubhikkhunÄ«Ä• dÄ«hi vÄ• desiy
manasikarotÄ«_ti upÄ• yato pathato kÄ• raá¹‡ato â€™aniccaâ€™ ntiÄ• divasena manasi k
manasikÄ• ro_ nÄ• ma upÄ• yamanasikÄ• ro pathamanasikÄ• ro, anicce aniccanti dukkhe
asubhe asubhanti saccÄ• nulomikena vÄ• cittassa Ä• vaá¹-á¹-anÄ• anvÄ• vaá¹-á¹-anÄ• Ä
manasikÄ• ro, ayaá¹ƒ vuccati yonisomanasikÄ• ro" ti. evaá¹ƒ vutte yonisomanasikÄ• re kam
__asaá¹ƒsaá¹-á¹-ho_ti vatthukÄ• mehipi kilesakÄ• mehipi asaá¹ƒsaá¹-á¹-ho viharati. __uppa
uppajjati paá¹-hamajjhÄ• nasukhaá¹ƒ. __sukhÄ• bhiyyo somanassa_nti samÄ• pattito vuá¹
jhÄ• nasukhapaccayÄ• aparÄ• paraá¹ƒ somanassaá¹ƒ uppajjati. __pamudÄ• _ti tuá¹-á¹-hÄ
__pÄ• mojja_nti balavataraá¹ƒ pÄ«tisomanassaá¹ƒ. __paá¹-hamo okÄ• sÄ• dhigamo_ti paá
paÃ±canÄ«varaá¹‡Ä• ni vikkhambhetvÄ• attano okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hati, tasmÄ•
ti vuttaá¹ƒ.

__oá¸·Ä• rikÄ• _ti \Be II 237/ ettha kÄ• yavacÄ«saá¹…khÄ• rÄ• tÄ• va oá¸·Ä• rikÄ• hontu
oá¸·Ä• rikÄ• ti? appahÄ«nattÄ• . kÄ• yasaá¹…khÄ• rÄ• hi catutthajjhÄ• nena pahÄ«yanti, v
dutiyajjhÄ• nena, cittasaá¹…khÄ• rÄ• nirodhasamÄ• pattiyÄ• . iti kÄ• yavacÄ«saá¹…khÄ• r
tiá¹-á¹-hantiyevÄ• ti pahÄ«ne upÄ• dÄ• ya \Ee II 644/ appahÄ«nattÄ• oá¸·Ä• rikÄ• nÄ• ma
nirodhÄ• vuá¹-á¹-hahantassa uppannaá¹ƒ catutthajjhÄ• nikaphalasamÄ• pattisukhaá¹ƒ. __s
phalasamÄ• pattito vuá¹-á¹-hitassa aparÄ• paraá¹ƒ somanassaá¹ƒ. __dutiyo okÄ• sÄ• dhiga
sukhaá¹ƒ dukkhaá¹ƒ vikkhambhetvÄ• attano okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hati, tasmÄ• "du
vuttaá¹ƒ. dutiyatatiyajjhÄ• nÄ• ni panettha catutthe gahite gahitÄ• neva hontÄ«ti visuá¹ƒ na

__idaá¹ƒ kusala_ntiÄ• dÄ«su __kusalaá¹ƒ_ nÄ• ma dasakusalakammapathÄ• . __akusala_
__sÄ• vajjadukÄ• dayo_pi etesaá¹ƒ vaseneva veditabbÄ• . sabbaÃ±ceva panetaá¹ƒ kaá¹‡h
sappaá¹-ibhÄ• gaÃ±cÄ• ti __kaá¹‡hasukkasappaá¹-ibhÄ• gaá¹ƒ. _ nibbÄ• nameva hetaá¹ƒ
pahÄ«yatÄ«_ti vaá¹-á¹-apaá¹-icchÄ• dikÄ• avijjÄ• pahÄ«yati. __vijjÄ• uppajjatÄ«_ti arahat
uppajjati. __sukha_nti arahattamaggasukhaÃ±ceva phalasukhaÃ±ca. __sukhÄ• bhiyyo som
phalasamÄ• pattito vuá¹-á¹-hitassa aparÄ• paraá¹ƒ somanassaá¹ƒ. __tatiyo okÄ• sÄ• dhiga
sabbakilese vikkhambhetvÄ• attano okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hati, tasmÄ• "tatiyo okÄ•
sesamaggÄ• pana tasmiá¹ƒ gahite antogadhÄ• evÄ• ti visuá¹ƒ na vuttÄ• .

ime \Ne II 213/ pana tayo okÄ• sÄ• dhigamÄ• aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡avasena vitthÄ•
kathaá¹ƒ? sabbÄ• ni Ä• rammaá¹‡Ä• ni __visuddhimagge_ vuttanayeneva upacÄ• ravasena
vavatthapetvÄ• catuvÄ«satiyÄ• á¹-hÄ• nesu paá¹-hamajjhÄ• naá¹ƒ "paá¹-hamo okÄ• sÄ• d
terasasu á¹-hÄ• nesu dutiyatatiyajjhÄ• nÄ• ni, pannarasasu á¹-hÄ• nesu catutthajjhÄ• naÃ±
pÄ• petvÄ• "dutiyo okÄ• sÄ• dhigamo" ti kathetabbaá¹ƒ. dasa upacÄ• rajjhÄ• nÄ• ni pana r
padaá¹-á¹-hÄ• nabhÅ«tÄ• ni tatiyaá¹ƒ okÄ• sÄ• dhigamaá¹ƒ bhajanti. apica tÄ«su sikkhÄ• s
paá¹-hamaá¹ƒ okÄ• sÄ• dhigamaá¹ƒ bhajati, adhicittasikkhÄ• dutiyaá¹ƒ, adhipaÃ±Ã±Ä• sik
sikkhÄ• vasenapi kathetabbaá¹ƒ. sÄ• maÃ±Ã±aphalepi cÅ«á¸·asÄ«lato yÄ• va paá¹-hamajj
okÄ• sÄ• dhigamo \Be II 238/, dutiyajjhÄ• nato yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
vipassanÄ• to yÄ• va arahattÄ• tatiyo okÄ• sÄ• dhigamoti evaá¹ƒ sÄ• maÃ±Ã±aphalasutta
tÄ«su pana piá¹-akesu vinayapiá¹-akaá¹ƒ paá¹-hamaá¹ƒ okÄ• sÄ• dhigamaá¹ƒ bhajati, sutta
abhidhammapiá¹-akaá¹ƒ tatiyanti evaá¹ƒ piá¹-akavasenapi kathetabbaá¹ƒ.

pubbe kira mahÄ• therÄ• vassÅ«panÄ• yikÄ• ya imameva suttaá¹ƒ paá¹-á¹-hapenti. kiá¹ƒ
piá¹-akÄ• ni vibhajitvÄ• kathetuá¹ƒ labhissÄ• mÄ• ti. tepiá¹-akena hi samodhÄ• netvÄ• kat
sakkÄ• vattuá¹ƒ. tepiá¹-akaá¹ƒ bhajÄ• petvÄ• kathitameva idaá¹ƒ suttaá¹ƒ sukathitaá¹ƒ ho

catusatipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<289> __kusalassÄ• dhigamÄ• yÄ• _ti maggakusalassa ceva phalakusalassa ca adhigama
anavajjaá¹-á¹-hena khemaá¹-á¹-hena vÄ• kusalameva. __tattha sammÄ• samÄ• dhiyatÄ«_
samÄ• hito ekaggacitto hoti. __bahiddhÄ• parakÄ• ye Ã±Ä• á¹‡adassanaá¹ƒ abhinibbattetÄ
kÄ• yÄ• bhimukhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ peseti. esa nayo sabbattha. sabbattheva ca __satimÄ•
kÄ• yÄ• dipariggÄ• hikÄ• sati, __loko_ti padena pariggahitakÄ• yÄ• dayova loko. cattÄ• ro
lokiyalokuttaramissakÄ• kathitÄ• ti veditabbÄ• .

sattasamÄ• dhiparikkhÄ• ravaá¹‡á¹‡anÄ•

<290> __samÄ• dhiparikkhÄ• rÄ• _ti ettha tayo parikkhÄ• rÄ• . "ratho sÄ«laparikkhÄ• ro jh
(SN III 5.4) hi ettha alaá¹…kÄ• ro parikkhÄ• ro nÄ• ma. "sattahi nagaraparikkhÄ• rehi \Ne II
hotÄ«" ti (AN II 7.67) ettha parivÄ• ro parikkhÄ• ro nÄ• ma. "gilÄ• napaccayajÄ«vitaparikkhÄ
ettha sambhÄ• ro parikkhÄ• ro nÄ• ma. idha pana parivÄ• raparikkhÄ• ravasena "satta sam
vuttaá¹ƒ. __parikkhatÄ• _ti parivÄ• ritÄ• . __ayaá¹ƒ vuccati so ariyo sammÄ• samÄ• dhÄ«_
parivuto cakkavattÄ« viya sattahi aá¹…gehi parivuto \Be II 239/ "ariyo sammÄ• samÄ• dhÄ«
__saupaniso itipÄ«_ti saupanissayo itipi vuccati, saparivÄ• ro yevÄ• ti vuttaá¹ƒ hoti. __samm
sammÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitassa. __sammÄ• saá¹…kappo pahotÄ«_ti sammÄ• saá¹…kap
sabbapadesu. ayaá¹ƒ panattho maggavasenÄ• pi phalavasenÄ• pi veditabbo. kathaá¹ƒ? ma
á¹-hitassa \Ee II 646/ maggasammÄ• saá¹…kappo pahoti ... pe0 ... maggaÃ±Ä• á¹‡e á¹-hita
tathÄ• phalasammÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitassa phalasammÄ• saá¹…kappo pahoti ... pe0 ..
á¹-hitassa phalavimutti pahotÄ«ti.

__svÄ• kkhÄ• to_tiÄ• dÄ«ni __visuddhimagge_ vaá¹‡á¹‡itÄ• ni. __apÄ• rutÄ• _ti vivaá¹-Ä•
nibbÄ• nassa. __dvÄ• rÄ• _ti pavesanamaggÄ• . __aveccappasÄ• denÄ• _ti acalappasÄ• d
sammÄ• niyyÄ• nena niyyÄ• tÄ• .

__atthÄ• yaá¹ƒ itarÄ• pajÄ• _ti anÄ• gÄ• mino sandhÄ• yÄ• ha, anÄ• gÄ• mino ca atthÄ«t
__puÃ±Ã±abhÄ• gÄ• _ti puÃ±Ã±akoá¹-á¹-hÄ• sena nibbattÄ• . __ottappa_nti ottappamÄ• n
assÄ• ti musÄ• vÄ• dabhayena saá¹…khÄ• tuá¹ƒ na sakkomi, na pana mama saá¹…khÄ• t

<291> __taá¹ƒ kiá¹ƒ maÃ±Ã±ati bhava_nti iminÄ• kevalaá¹ƒ vessavaá¹‡aá¹ƒ pucchati, na
nÄ• hosÄ«ti vÄ• na bhavissatÄ«ti vÄ• laddhi atthi. sabbabuddhÄ• naÃ±hi abhisamaye vise

<292> __sayaá¹ƒparisÄ• ya_nti attano parisÄ• yaá¹ƒ. __tayidaá¹ƒ brahmacariya_nti taá¹ƒ i
sikkhattayabrahmacariyaá¹ƒ. sesaá¹ƒ uttÄ• nameva. imÄ• ni pana padÄ• ni dhammasaá¹…
á¹-hapitÄ• nÄ«ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

janavasabhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• govindasuttavaá¹‡á¹‡anÄ•

<293> __evaá¹ƒ_ \Ne II 215/ \Ee II 647/ \Be II 240/ __me suta_nti mahÄ• govindasuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• - __paÃ±casikho_ti paÃ±cacÅ«á¸·o paÃ±cakuá¹‡a
puÃ±Ã±akammakaraá¹‡akÄ• le daharo paÃ±cacÅ«á¸·akadÄ• rakakÄ• le vacchapÄ• lakajeá
gahetvÄ• bahigÄ• me catumaggaá¹-á¹-hÄ• nesu sÄ• laá¹ƒ karonto pokkharaá¹‡iá¹ƒ khaá¹‡
visamaá¹ƒ maggaá¹ƒ samaá¹ƒ karonto yÄ• nÄ• naá¹ƒ akkhapaá¹-ighÄ• tanarukkhe haranto
karonto vicaritvÄ• daharova kÄ• lamakÄ• si. tassa so attabhÄ• vo iá¹-á¹-ho kanto manÄ• pe
katvÄ• cÄ• tumahÄ• rÄ• jikadevaloke navutivassasatasahassappamÄ• á¹‡aá¹ƒ Ä• yuá¹ƒ g
tigÄ• vutappamÄ• á¹‡o suvaá¹‡á¹‡akkhandhasadiso attabhÄ• vo ahosi. so sakaá¹-asahass
pasÄ• dhetvÄ• navakumbhamatte gandhe vilimpitvÄ• dibbarattavatthadharo rattasuvaá¹‡á
piá¸·andhitvÄ• paÃ±cahi kuá¹‡á¸• alakehi piá¹-á¹-hiyaá¹ƒ vattamÄ• nehi paÃ±cacÅ«á¸·akad
vicarati. tenetaá¹ƒ "paÃ±casikho" tveva saÃ±jÄ• nanti.

__abhikkantÄ• ya rattiyÄ• _ti abhikkantÄ• ya khÄ«á¹‡Ä• ya rattiyÄ• , ekakoá¹-á¹-hÄ• saá¹ƒ
__abhikkantavaá¹‡á¹‡o_ti atiiá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡o. pakatiyÄ• pi hesa kantavaá
Ä• gatattÄ• pana abhikkantavaá¹‡á¹‡o ahosi. __kevalakappa_nti anavasesaá¹ƒ samantato
kevalasaddo. kevalaparipuá¹‡á¹‡anti ettha viya. samantato attho kappasaddo, kevalakappa
viya. __obhÄ• setvÄ• _ti Ä• bhÄ• ya pharitvÄ• , candimÄ• viya sÅ«riyo viya ca ekobhÄ• sa
attho.

devasabhÄ• vaá¹‡á¹‡anÄ•

<294> __sudhammÄ• yaá¹ƒ sabhÄ• ya_nti sudhammÄ• ya nÄ• ma itthiyÄ• ratanamattaka
nibbattasabhÄ• yaá¹ƒ \Ne II 216/. tassÄ• \Ee II 648/ kira phalikamayÄ• bhÅ«mi, maá¹‡ima
241/, suvaá¹‡á¹‡amayÄ• thambhÄ• , rajatamayÄ• thambhaghaá¹-ikÄ• ca saá¹…ghÄ• tÄ•
vÄ• á¸·arÅ«pÄ• ni, sattaratanamayÄ• gopÄ• nasiyo ca pakkhapÄ• sakÄ• ca mukhavaá¹-á
chadanaá¹ƒ, sovaá¹‡á¹‡amayaá¹ƒ chadanapÄ«á¹-haá¹ƒ, rajatamayÄ• thÅ«pikÄ• , Ä• yÄ• n
yojanasatÄ• ni, parikkhepato navayojanasatÄ• ni, ubbedhato paÃ±cayojanasatÄ• ni, evarÅ«
sabhÄ• yaá¹ƒ.

__dhataraá¹-á¹-ho_tiÄ• dÄ«su __dhataraá¹-á¹-ho_ gandhabbarÄ• jÄ• gandhabbadevatÄ• n
parivuto koá¹-isatasahassasuvaá¹‡á¹‡amayÄ• ni phalakÄ• ni ca suvaá¹‡á¹‡asattiyo ca gÄ•
disÄ• ya pacchimÄ• bhimukho dvÄ«su devalokesu devatÄ• purato katvÄ• nisinno.

__virÅ«á¸·hako_ kumbhaá¹‡á¸• arÄ• jÄ• kumbhaá¹‡á¸• adevatÄ• naá¹ƒ koá¹-isatasahasse
koá¹-isatasahassarajatamayÄ• ni phalakÄ• ni ca suvaá¹‡á¹‡asattiyo ca gÄ• hÄ• petvÄ• da
uttarÄ• bhimukho dvÄ«su devalokesu devatÄ• purato katvÄ• nisinno.

__virÅ«pakkho_ nÄ• garÄ• jÄ• nÄ• gÄ• naá¹ƒ koá¹-isatasahassena parivuto koá¹-isatasah
mahÄ• phalakÄ• ni ca suvaá¹‡á¹‡asattiyo ca gÄ• hÄ• petvÄ• pacchimÄ• ya disÄ• ya purat
devalokesu devatÄ• purato katvÄ• nisinno.

__vessavaá¹‡o_ yakkharÄ• jÄ• yakkhÄ• naá¹ƒ koá¹-isatasahassena parivuto koá¹-isatasal
mahÄ• phalakÄ• ni ca suvaá¹‡á¹‡asattiyo ca gÄ• hÄ• petvÄ• uttarÄ• ya disÄ• ya dakkhiá¹-
devatÄ• purato katvÄ• nisinnoti veditabbo.

__atha pacchÄ• amhÄ• kaá¹ƒ Ä• sanaá¹ƒ hotÄ«_ti tesaá¹ƒ pacchato amhÄ• kaá¹ƒ nisÄ«d
tato paraá¹ƒ pavisituá¹ƒ vÄ• passituá¹ƒ vÄ• na labhÄ• ma. sannipÄ• takÄ• raá¹‡aá¹ƒ pane
catubbidhameva. tesu vassÅ«panÄ• yikasaá¹…gaho vitthÄ• rito. yathÄ• pana vassÅ«panÄ
mahÄ• pavÄ• raá¹‡Ä• yapi puá¹‡á¹‡amadivase sannipatitvÄ• "ajja kattha gantvÄ• kassa s
mantenti. tattha sakko devÄ• namindo yebhuyyena piyaá¹…gudÄ«pamahÄ• vihÄ• rasmiá¹ƒ
pÄ• ricchattakÄ• dÄ«ni \Be II 242/ dibbapupphÄ• ni ceva dibbacandanacuá¹‡á¹‡Ä• ni ca ga
manÄ• paá¹-á¹-hÄ• nameva gantvÄ• pavÄ• renti. evaá¹ƒ pavÄ• raá¹‡asaá¹…gahatthÄ• ya

devaloke \Ne II 217/ pana __Ä• sÄ• vatÄ«_ nÄ• ma latÄ• atthi. sÄ• pupphissatÄ«ti devÄ•
upaá¹-á¹-hÄ• naá¹ƒ gacchanti. pÄ• ricchattake pupphamÄ• ne ekavassaá¹ƒ upaá¹-á¹-hÄ• na
paá¹‡á¸• upalÄ• sÄ• dibhÄ• vato paá¹-á¹-hÄ• ya attamanÄ• honti. yathÄ• ha -

"yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä•
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti - â€™paá¹‡á¸• upalÄ
koviá¸·Ä• ro, na cirasseva pannapalÄ• so bhavissatÄ«â€™ ti. yasmiá¹ƒ, bhikkhave, samaye
tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä• ro pannapalÄ• so hoti, khÄ• rakajÄ• to hoti,
kuá¹-umalakajÄ• to hoti, korakajÄ• to hoti. attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• ta
â€™korakajÄ• to dÄ• ni pÄ• ricchattako koviá¸·Ä• ro na cirasseva sabbapÄ• liphullo bhavis

sabbapÄ• liphullassa kho pana, bhikkhave, pÄ• ricchattakassa koviá¸·Ä• rassa samantÄ• p
Ä• bhÄ• ya phuá¹-aá¹ƒ hoti, anuvÄ• taá¹ƒ yojanasataá¹ƒ gandho gacchati. ayamÄ• nubhÄ•
koviá¸·Ä• rassÄ• " ti.

pupphite pÄ• ricchattake Ä• rohaá¹‡akiccaá¹ƒ vÄ• aá¹…kusakaá¹ƒ gahetvÄ• namanakicc
pupphÄ• haraá¹‡atthaá¹ƒ caá¹…koá¹-akakiccaá¹ƒ vÄ• natthi, kantanakavÄ• to uá¹-á¹-hahit
kantati, sampaá¹-icchanakavÄ• to sampaá¹-icchati, pavesanakavÄ• to sudhammaá¹ƒ devas

sammajjanakavÄ• to purÄ• á¹‡apupphÄ• ni nÄ«harati, santharaá¹‡akavÄ• to pattakaá¹‡á¹‡
santharati, majjhaá¹-á¹-hÄ• ne dhammÄ• sanaá¹ƒ hoti. yojanappamÄ• á¹‡o ratanapallaá¹…
setacchattena dhÄ• rayamÄ• nena, tadanantaraá¹ƒ sakkassa devaraÃ±Ã±o \Be II 243/ Ä• s
tettiá¹ƒsÄ• ya devaputtÄ• naá¹ƒ, tato aÃ±Ã±Ä• saá¹ƒ mahesakkhadevatÄ• naá¹ƒ. aÃ±Ã±ata
pupphakaá¹‡á¹‡ikÄ• va Ä• sanaá¹ƒ hoti.

devÄ• devasabhaá¹ƒ pavisitvÄ• nisÄ«danti. tato pupphehi reá¹‡uvaá¹-á¹-i uggantvÄ• upa
Ä• hacca nipatamÄ• nÄ• devatÄ• naá¹ƒ tigÄ• vutappamÄ• á¹‡aá¹ƒ attabhÄ• vaá¹ƒ lÄ• khÄ
II 650/ karoti. tesaá¹ƒ sÄ• kÄ«á¸·Ä• catÅ«hi mÄ• sehi pariyosÄ• naá¹ƒ gacchati. evaá¹ƒ
pÄ• ricchattakakÄ«á¸·Ä• nubhavanatthÄ• ya sannipatanti.

mÄ• sassa \Ne II 218/ pana aá¹-á¹-hadivase devaloke mahÄ• dhammasavanaá¹ƒ ghusati. t
devasabhÄ• yaá¹ƒ sanaá¹…kumÄ• ro vÄ• mahÄ• brahmÄ• , sakko vÄ• devÄ• namindo, d
vÄ• dhammakathiko devaputto dhammakathaá¹ƒ katheti. aá¹-á¹-hamiyaá¹ƒ pakkhassa catu
amaccÄ• , cÄ• tuddasiyaá¹ƒ puttÄ• , pannarase sayaá¹ƒ cattÄ• ro mahÄ• rÄ• jÄ• no nikkha
suvaá¹‡á¹‡apaá¹-á¹-aÃ±ca jÄ• tihiá¹…gulakaÃ±ca gaá¹‡hitvÄ• gÄ• manigamarÄ• jadhÄ• n
nÄ• ma itthÄ« vÄ• puriso vÄ• buddhaá¹ƒ saraá¹‡aá¹ƒ gato, dhammaá¹ƒ saraá¹‡aá¹ƒ gato.
gato. paÃ±casÄ«lÄ• ni rakkhati. mÄ• sassa aá¹-á¹-ha uposathe karoti. mÄ• tuupaá¹-á¹-hÄ•
pituupaá¹-á¹-hÄ• naá¹ƒ pÅ«reti. asukaá¹-á¹-hÄ• ne uppalahatthakasatena pupphakumbhena
dÄ«pasahassaá¹ƒ Ä• ropitaá¹ƒ. akÄ• ladhammasavanaá¹ƒ kÄ• ritaá¹ƒ. chattavedikÄ• puá¹
sÄ«hÄ• sanaá¹ƒ sÄ«hasopÄ• naá¹ƒ kÄ• ritaá¹ƒ. tÄ«á¹‡i sucaritÄ• ni pÅ«reti. dasakusalakar
vattatÄ«" ti suvaá¹‡á¹‡apaá¹-á¹-e jÄ• tihiá¹…gulakena likhitvÄ• Ä• haritvÄ• paÃ±casikhass
paÃ±casikho mÄ• talissa hatthe deti. mÄ• tali saá¹…gÄ• hako sakkassa devaraÃ±Ã±o deti.

yadÄ• puÃ±Ã±akammakÄ• rakÄ• bahÅ« na honti, potthako khuddako hoti, taá¹ƒ disvÄ• va
mahÄ• jano viharati, cattÄ• ro apÄ• yÄ• paripÅ«rissanti, cha devalokÄ• tucchÄ• bhavissa
honti. sace pana potthako mahÄ• hoti, taá¹ƒ disvÄ• va devÄ• - "appamatto, vata bho, mah
cattÄ• ro apÄ• yÄ• suÃ±Ã±Ä• bhavissanti \Be II 244/, cha devalokÄ• paripÅ«rissanti, bud
karitvÄ• Ä• gate mahÄ• puÃ±Ã±e purakkhatvÄ• nakkhattaá¹ƒ kÄ«á¸·ituá¹ƒ labhissÄ• mÄ•
potthakaá¹ƒ gahetvÄ• sakko devarÄ• jÄ• vÄ• ceti. tassa pakatiniyÄ• mena kathentassa sa
gaá¹‡hÄ• ti. uccena sarena kathentassa ca sakalaá¹ƒ dasayojanasahassaá¹ƒ devanagaraá
evaá¹ƒ dhammasavanatthÄ• ya sannipatanti. idha pana pavÄ• raá¹‡asaá¹…gahatthÄ• ya s

__tathÄ• gataá¹ƒ namassantÄ• _ti navahi kÄ• raá¹‡ehi tathÄ• gataá¹ƒ namassamÄ• nÄ• \
sudhammata_nti svÄ• kkhÄ• tatÄ• dibhedaá¹ƒ dhammassa sudhammataá¹ƒ ujuppaá¹-ipann
suppaá¹-ipattinti attho.

aá¹-á¹-hayathÄ• bhuccavaá¹‡á¹‡anÄ•

<296> __yathÄ• bhucce_ti yathÄ• bhÅ«te yathÄ• sabhÄ• ve. __vaá¹‡á¹‡e_ti guá¹‡e. __pa
__bahujanahitÄ• ya_ \Ne II 219/ __paá¹-ipanno_ti kathaá¹ƒ paá¹-ipanno? dÄ«paá¹…karapÄ
samodhÄ• netvÄ• buddhatthÄ• ya abhinÄ«haramÄ• nopi bahujanahitÄ• ya paá¹-ipanno nÄ

dÄ• napÄ• ramÄ«, sÄ«lapÄ• ramÄ«, nekkhammapÄ• ramÄ«, paÃ±Ã±Ä• pÄ• ramÄ«, vÄ«ri
saccapÄ• ramÄ«, adhiá¹-á¹-hÄ• napÄ• ramÄ«, mettÄ• pÄ• ramÄ«, upekkhÄ• pÄ• ramÄ«ti k
asaá¹…khyeyyÄ• ni imÄ• dasa pÄ• ramiyo pÅ«rentopi bahujanahitÄ• ya paá¹-ipanno.

khantivÄ• ditÄ• pasakÄ• le, cÅ«á¸·adhammapÄ• lakumÄ• rakÄ• le, chaddantanÄ• garÄ• jal
bhÅ«ridattacampeyyasaá¹…khapÄ• lanÄ• garÄ• jakÄ• le, mahÄ• kapikÄ• le ca tÄ• disÄ• ni
bahujanahitÄ• ya paá¹-ipanno. vessantarattabhÄ• ve á¹-hatvÄ• sattasatakamahÄ• dÄ• naá
pathaviá¹ƒ kampetvÄ• pÄ• ramÄ«kÅ«á¹-aá¹ƒ gaá¹‡hantopi bahujanahitÄ• ya paá¹-ipanno.
tusitapure yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hantopi bahujanahitÄ• ya paá¹-ipanno.

tattha paÃ±ca pubbanimittÄ• ni disvÄ• dasasahassacakkavÄ• á¸·adevatÄ• hi yÄ• cito paÃ
viloketvÄ• devÄ• naá¹ƒ saá¹…gahatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ datvÄ• tusitapurÄ• \Be II 245
paá¹-isandhiá¹ƒ gaá¹‡hantopi bahujanahitÄ• ya paá¹-ipanno.

dasa mÄ• se mÄ• tukucchiyaá¹ƒ vasitvÄ• lumbinÄ«vane mÄ• tukucchito nikkhamantopi, e
agÄ• raá¹ƒ ajjhÄ• vasitvÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anomanadÄ«tÄ«re pab
padhÄ• nena attÄ• naá¹ƒ kilametvÄ• bodhipallaá¹…kaá¹ƒ Ä• ruyha sabbaÃ±Ã±utaÃ±Ã±Ä•
sattasattÄ• haá¹ƒ bodhimaá¹‡á¸• e yÄ• pentopi, isipatanaá¹ƒ Ä• gamma anuttaraá¹ƒ dhamm
yamakapÄ• á¹-ihÄ• riyaá¹ƒ karontopi, devorohaá¹‡aá¹ƒ orohantopi, buddho hutvÄ• paÃ±ca
tiá¹-á¹-hantopi, Ä• yusaá¹…khÄ• raá¹ƒ ossajantopi, yamakasÄ• lÄ• namantare anupÄ• dise
parinibbÄ• yantopi \Ee II 652/ bahujanahitÄ• ya paá¹-ipanno. yÄ• vassa sÄ• sapamattÄ• pi
bahujanahitÄ• ya paá¹-ipannoti veditabbo. sesapadÄ• ni etasseva vevacanÄ• ni. tattha pacc
purimassa purimassa attho.

__neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahÄ«_ti atÄ«tepi buddhato aÃ±Ã±aá¹ƒ
anÄ• gatepi na samanupassÄ• ma, etarahi pana aÃ±Ã±assa satthuno abhÄ• vatoyeva aÃ±
samanupassÄ• mÄ• ti ayamettha attho. aá¹-á¹-hakathÄ• yampi hi - "atÄ«tÄ• nÄ• gatÄ• buc
satthÄ• rÄ• sadisÄ• yeva, kiá¹ƒ sakko kathetÄ«" ti vicÄ• retvÄ• - "etarahi bahujanahitÄ• ya
amhÄ• kaá¹ƒ satthÄ• raá¹ƒ muÃ±citvÄ• aÃ±Ã±o koci natthi, tasmÄ• na passÄ• mÄ• ti kath
ettha, evaá¹ƒ ito paresupi padesu ayamattho veditabbo. svÄ• kkhÄ• tÄ• dÄ«ni ca kusalÄ• d

__gaá¹…godakaá¹ƒ yamunodakenÄ• _ti gaá¹…gÄ• yamunÄ• naá¹ƒ samÄ• gamaá¹-á¹-hÄ•
rasenapi saá¹ƒsandati sameti, majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya ekasadisameva hoti, na m

saá¹ƒsaá¹-á¹-hakÄ• le viya visadisaá¹ƒ. parisuddhassa nibbÄ• nassa paá¹-ipadÄ• pi parisud
daharakÄ• le vejjakammÄ• dÄ«ni katvÄ• agocare caritvÄ• mahallakakÄ• le nibbÄ• naá¹ƒ d
nibbÄ• nagÄ• minÄ« pana paá¹-ipadÄ• parisuddhÄ• va vaá¹-á¹-ati Ä• kÄ• sÅ«pamÄ• . yath
parisuddhaá¹ƒ candimasÅ«riyÄ• naá¹ƒ Ä• kÄ• se icchiticchitaá¹-á¹-hÄ• naá¹ƒ gacchantÄ• n
gacchantassa bhikkhuno paá¹-ipadÄ• pi kule vÄ• gaá¹‡e vÄ• alaggÄ• \Be II 246/ abaddhÄ
vaá¹-á¹-ati. sÄ• panesÄ• tÄ• disÄ• va bhagavatÄ• paÃ±Ã±attÄ• kathitÄ• desitÄ• . tena v
nibbÄ• naÃ±ca paá¹-ipadÄ• cÄ• " ti.

__paá¹-ipannÄ• na_nti paá¹-ipadÄ• ya á¹-hitÄ• naá¹ƒ. __vusitavata_nti vutthavÄ• sÄ• naá¹
__laddhasahÄ• yo_ti etesaá¹ƒ tattha tattha saha ayanato sahÄ• yo. "adutiyo asahÄ• yo app
asadisaá¹-á¹-hena vuttaá¹ƒ. __apanujjÄ• _ti tesaá¹ƒ majjhepi phalasamÄ• pattiyÄ• viharant
apanujjeva ekÄ• rÄ• mataá¹ƒ anuyutto viharatÄ«ti attho.

__abhinipphanno_ \Ee II 653/ __kho pana tassa bhagavato lÄ• bho_ti tassa bhagavato mah
paá¹-á¹-hÄ• ya uppanno? abhisambodhiá¹ƒ patvÄ• sattasattÄ• haá¹ƒ atikkamitvÄ• isipatan
pavattetvÄ• anukkamena devamanussÄ• naá¹ƒ damanaá¹ƒ karontassa tayo jaá¹-ile pabbÄ
bimbisÄ• radamanato paá¹-á¹-hÄ• ya uppanno. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ - "tena kho pana
hoti garukato mÄ• nito pÅ«jito apacito lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• na" nti (SN I 2.7
catÅ«su asaá¹…khyeyyesu ussannapuÃ±Ã±anissandasamuppanno lÄ• bhasakkÄ• ro maho
Ä• gacchati.

ekasmiá¹ƒ kira samaye rÄ• jagahe sÄ• vatthiyaá¹ƒ sÄ• kete kosambiyaá¹ƒ bÄ• rÄ• á¹‡asiy
paá¹-ipÄ• á¹-ibhattaá¹ƒ \Ne II 221/ nÄ• ma uppannaá¹ƒ, tattheko - "ahaá¹ƒ sataá¹ƒ vissajjetv
dassÄ• mÄ«" ti paá¹‡á¹‡aá¹ƒ likhitvÄ• vihÄ• radvÄ• re bandhi. aÃ±Ã±o - ahaá¹ƒ dve satÄ•
satÄ• ni. aÃ±Ã±o - ahaá¹ƒ sahassaá¹ƒ. aÃ±Ã±o - ahaá¹ƒ dve sahassÄ• ni. aÃ±Ã±o - ahaá¹ƒ
paÃ±Ã±Ä• saá¹ƒ; aÃ±Ã±o - ahaá¹ƒ satasahassaá¹ƒ. aÃ±Ã±o - ahaá¹ƒ dve satasahassÄ• ni
dassÄ• mÄ«" ti paá¹‡á¹‡aá¹ƒ likhitvÄ• vihÄ• radvÄ• re bandhi. janapadacÄ• rikaá¹ƒ carant
"dÄ• naá¹ƒ dassÄ• mÄ«" ti sakaá¹-Ä• ni pÅ«retvÄ• mahÄ• jano anubandhiyeva. yathÄ• ha
jÄ• napadÄ• manussÄ• bahuá¹ƒ loá¹‡ampi telampi taá¹‡á¸• ulampi khÄ• danÄ«yampi sak
piá¹-á¹-hito piá¹-á¹-hito anubandhÄ• honti - â€™yattha paá¹-ipÄ• á¹-iá¹ƒ \Be II 247/ labhissÄ
bhattaá¹ƒ karissÄ• mÄ• â€™ ti" (Vin I 282). evaá¹ƒ aÃ±Ã±Ä• nipi khandhake ca vinaye ca b
veditabbÄ• ni.

asadisadÄ• ne panesa lÄ• bho matthakaá¹ƒ patto. ekasmiá¹ƒ kira samaye bhagavati janap
jetavanaá¹ƒ sampatte rÄ• jÄ• nimantetvÄ• dÄ• naá¹ƒ adÄ• si. dutiyadivase nÄ• garÄ• ada
atirekaá¹ƒ rÄ• jÄ• , tassa dÄ• nato atirekaá¹ƒ nÄ• garÄ• ti evaá¹ƒ bahÅ«su divasesu gatesu
nÄ• garÄ• divase divase atirekataraá¹ƒ karonti, pathavissaro pana rÄ• jÄ• nÄ• garehi dÄ•

bhavissatÄ«" ti. athassa mallikÄ• upÄ• yaá¹ƒ Ä• cikkhi. so rÄ• jaá¹…gaá¹‡e sÄ• lakalyÄ• á
kÄ• retvÄ• taá¹ƒ nÄ«luppalehi \Ee II 654/ chÄ• detvÄ• paÃ±ca Ä• sanasatÄ• ni paÃ±Ã±Ä•
Ä• sanÄ• naá¹ƒ pacchÄ• bhÄ• ge á¹-hapetvÄ• ekekena hatthinÄ• ekekassa bhikkhuno set
dvinnaá¹ƒ dvinnaá¹ƒ Ä• sanÄ• naá¹ƒ antare sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• ekekÄ
catujjÄ• tiyagandhaá¹ƒ pisati. niá¹-á¹-hitaá¹ƒ niá¹-á¹-hitaá¹ƒ majjhaá¹-á¹-hÄ• ne gandhamba
taá¹ƒ aparÄ• khattiyadhÄ«tÄ• nÄ«luppalahatthakena samparivatteti. evaá¹ƒ ekekassa bhik
khattiyadhÄ«taro parivÄ• rÄ• , aparÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• itthÄ« tÄ• l
bÄ«jati, aÃ±Ã±Ä• dhamakaraá¹‡aá¹ƒ gahetvÄ• udakaá¹ƒ parissÄ• veti, aÃ±Ã±Ä• pattato
cattÄ• ri anagghÄ• ni ahesuá¹ƒ. pÄ• dakathalikÄ• Ä• dhÄ• rako apassenaphalakaá¹ƒ chatt
cattÄ• ri anagghÄ• ni ahesuá¹ƒ. saá¹…ghanavakassa deyyadhammo satasahassaá¹ƒ aggh
aá¹…gulimÄ• latthero saá¹…ghanavako ahosi. tassa Ä• sanasamÄ«pe Ä• nÄ«to hatthÄ« ta
tato raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• - "aÃ±Ã±o hatthÄ« natthÄ«" ti? duá¹-á¹-hahatthÄ« pana
sakkÄ• ti. sammÄ• sambuddho - saá¹…ghanavako kataro mahÄ• rÄ• jÄ• ti? aá¹…gulimÄ• l
duá¹-á¹-hahatthiá¹ƒ Ä• netvÄ• á¹-hapetu, mahÄ• rÄ• jÄ• ti. hatthiá¹ƒ maá¹‡á¸• ayitvÄ• Ä• r
tejena nÄ• sÄ• vÄ• tasaÃ±caraá¹‡amattampi \Ne II 222/ kÄ• tuá¹ƒ nÄ• sakkhi. evaá¹ƒ niran
dÄ• naá¹ƒ dÄ«yittha. sattame divase rÄ• jÄ• dasabalaá¹ƒ vanditvÄ• - "bhagavÄ• mayhaá¹
Ä• ha.

tassaÃ±ca \Be II 248/ parisati kÄ• á¸·o ca juá¹‡ho cÄ• ti dve amaccÄ• honti. kÄ• á¸·o cinte
rÄ• jakulassa santakaá¹ƒ, kiá¹ƒ nÄ• mete ettakÄ• janÄ• karissanti, bhuÃ±jitvÄ• vihÄ• raá¹
niddÄ• yissanteva, idaá¹ƒ pana eko rÄ• japuriso labhitvÄ• kiá¹ƒ nÄ• ma na kareyya, aho na
nti. juá¹‡ho cintesi - "mahantaá¹ƒ idaá¹ƒ rÄ• jattanaá¹ƒ nÄ• ma, ko aÃ±Ã±o idaá¹ƒ kÄ• tuá¹ƒ
rÄ• jÄ• nÄ• ma so, yo rÄ• jattane á¹-hitopi evarÅ«paá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ na sakkotÄ«"
ajjhÄ• sayaá¹ƒ olokento tesaá¹ƒ dvinnaá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ• - "sace ajja juá¹‡hassa a
dhammakathaá¹ƒ kathemi, kÄ• á¸·assa sattadhÄ• muddhÄ• phalissati \Ee II 655/. mayÄ•
pÄ• ramiyo pÅ«ritÄ• . juá¹‡ho aÃ±Ã±asmimpi divase mayi dhammaá¹ƒ kathayante maggap
idÄ• ni pana kÄ• á¸·aá¹ƒ olokessÄ• mÄ«" ti raÃ±Ã±o catuppadikameva gÄ• thaá¹ƒ abhÄ• si

"na ve kadariyÄ• devalokaá¹ƒ vajanti,

bÄ• lÄ• have nappasaá¹ƒsanti dÄ• naá¹ƒ.

dhÄ«ro ca dÄ• naá¹ƒ anumodamÄ• no,

teneva so hoti sukhÄ« paratthÄ• " ti || (Dhp 177).

rÄ• jÄ• anattamano hutvÄ• - "mayÄ• mahÄ• dÄ• naá¹ƒ dinnaá¹ƒ, satthÄ• ca me mandar
nÄ• sakkhiá¹ƒ maÃ±Ã±e dasabalassa cittaá¹ƒ gahetu" nti. so bhuttapÄ• tarÄ• so vihÄ• raá¹

vanditvÄ• pucchi - "mayÄ• , bhante, mahantaá¹ƒ dÄ• naá¹ƒ dinnaá¹ƒ, anumodanÄ• ca me
me, bhante, doso" ti? natthi, mahÄ• rÄ• ja, tava doso, parisÄ• pana aparisuddhÄ• , tasmÄ•
kasmÄ• pana bhagavÄ• parisÄ• na suddhÄ• ti? satthÄ• dvinnaá¹ƒ amaccÄ• naá¹ƒ parivi
kÄ• á¸·aá¹ƒ pucchi - "evaá¹ƒ, tÄ• ta, kÄ• á¸·Ä• " ti? "evaá¹ƒ, mahÄ• rÄ• jÄ• " ti. "mayi mama
tava kataraá¹ƒ á¹-hÄ• naá¹ƒ rujjati, na taá¹ƒ sakkomi passituá¹ƒ, pabbÄ• jetha naá¹ƒ mama
tato juá¹‡haá¹ƒ pakkosÄ• petvÄ• pucchi - "evaá¹ƒ kira, tÄ• ta, cintesÄ«" ti? "Ä• ma, mahÄ•
cittÄ• nurÅ«pameva hotÅ«" ti tasmiá¹ƒyeva maá¹‡á¸• ape evaá¹ƒ paÃ±Ã±attesuyeva Ä• sa
nisÄ«dÄ• petvÄ• tÄ• yeva khattiyadhÄ«taro \Ne II 223/ parivÄ• rÄ• petvÄ• rÄ• jagehato dh
II 249/ dinnasadisameva satta divasÄ• ni dÄ• naá¹ƒ dehÄ«ti. so tathÄ• adÄ• si. datvÄ• sat
bhagavÄ• desethÄ• " ti Ä• ha.

satthÄ• dvinnampi dÄ• nÄ• naá¹ƒ anumodanaá¹ƒ ekato katvÄ• dve mahÄ• nadiyo ekogha
mahÄ• dhammadesanaá¹ƒ desesi. desanÄ• pariyosÄ• ne juá¹‡ho sotÄ• panno ahosi. rÄ• jÄ
bÄ• hiravatthuá¹ƒ nÄ• ma adÄ• si. evaá¹ƒ abhinipphanno kho pana tassa bhagavato lÄ• bh

__abhinipphanno_ \Ee II 656/ __siloko_ti vaá¹‡á¹‡aguá¹‡akittanaá¹ƒ. sopi bhagavato dham
paá¹-á¹-hÄ• ya abhinipphanno. tato paá¹-á¹-hÄ• ya hi bhagavato khattiyÄ• pi vaá¹‡á¹‡aá¹ƒ
gahapatayopi nÄ• gÄ• supaá¹‡á¹‡Ä• gandhabbÄ• devatÄ• brahmÄ• nopi kittiá¹ƒ vatvÄ•
tiÄ• dinÄ• . aÃ±Ã±atitthiyÄ• pi vararojassa sahassaá¹ƒ datvÄ• samaá¹‡assa gotamassa av
uyyojesuá¹ƒ. so sahassaá¹ƒ gahetvÄ• dasabalaá¹ƒ pÄ• datalato paá¹-á¹-hÄ• ya yÄ• va kes
likkhÄ• mattampi vajjaá¹ƒ adisvÄ• - "vippakiá¹‡á¹‡advattiá¹ƒsamahÄ• purisalakkhaá¹‡e
asÄ«tianubyaÃ±janavibhÅ«site byÄ• mappabhÄ• parikkhitte
suphullitapÄ• ricchattakatÄ• rÄ• gaá¹‡asamujjalitaantalikkhavicittakusumasassirikanandana
anavajjaattabhÄ• ve avaá¹‡á¹‡aá¹ƒ vadantassa mukhampi viparivatteyya, muddhÄ• pi satta
avaá¹‡á¹‡aá¹ƒ vattuá¹ƒ upÄ• yo natthi, vaá¹‡á¹‡ameva vadissÄ• mÄ«" ti pÄ• datalato paá¹-
atirekapadasahassena vaá¹‡á¹‡ameva kathesi. yamakapÄ• á¹-ihÄ• riye panesa __vaá¹‡á¹‡
evaá¹ƒ abhinipphanno silokoti.

__yÄ• va maÃ±Ã±e khattiyÄ• _ti khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• suddÄ• nÄ• gÄ• supa
brahmÄ• noti sabbeva te sampiyÄ• yamÄ• narÅ«pÄ• haá¹-á¹-hatuá¹-á¹-hÄ• viharanti. __vi
ettakÄ• maá¹ƒ janÄ• sampiyÄ• yamÄ• narÅ«pÄ• viharantÄ«ti na madapamatto hutvÄ• da
Ä• hÄ• reti, aÃ±Ã±adatthu vigatamado kho pana so bhagavÄ• Ä• hÄ• raá¹ƒ Ä• hÄ• reti.

__yathÄ• vÄ• dÄ«_ti \Be II 250/ yaá¹ƒ vÄ• cÄ• ya vadati, tadanvayamevassa kÄ• yakamma
karoti, tadanvayamevassa vacÄ«kammaá¹ƒ hoti. kÄ• yo vÄ• vÄ• caá¹ƒ, vÄ• cÄ• vÄ• kÄ•
kÄ• yena, kÄ• yo ca vÄ• cÄ• ya sameti. yathÄ• ca -

"vÄ• mena \Ne II 224/ sÅ«karo hoti, dakkhiá¹‡ena ajÄ• migo.

sarena nelako hoti, visÄ• á¹‡ena jaraggavo" ti || -

ayaá¹ƒ sÅ«karayakkho sÅ«kare disvÄ• sÅ«karasadisaá¹ƒ vÄ• mapassaá¹ƒ dassetvÄ• te g
disvÄ• taá¹ƒsadisaá¹ƒ \Ee II 657/ dakkhiá¹‡apassaá¹ƒ dassetvÄ• te gahetvÄ• khÄ• dati, n
vacchakaravaá¹ƒ ravanto te gahetvÄ• khÄ• dati, goá¹‡e disvÄ• tesaá¹ƒ visÄ• á¹‡asadisÄ•
te dÅ«ratova - "goá¹‡o viya dissatÄ«" ti evaá¹ƒ upagate gahetvÄ• khÄ• dati. yathÄ• ca dha
sakuá¹‡ehi puá¹-á¹-ho vÄ• yaso - "ahaá¹ƒ vÄ• tabhakkho, vÄ• tabhakkhatÄ• ya mukhaá¹ƒ v
maraá¹‡abhayena ekeneva pÄ• dena á¹-hito, tasmÄ• tumhepi -

"dhammaá¹ƒ caratha bhaddaá¹ƒ vo, dhammaá¹ƒ caratha Ã±Ä• tayo.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• " ti ||

sakuá¹‡esu vissÄ• saá¹ƒ uppÄ• desi, tato -

"bhaddako vatÄ• yaá¹ƒ pakkhÄ«, dijo paramadhammiko.

ekapÄ• dena tiá¹-á¹-hanto, dhammo dhammoti bhÄ• satÄ«" ti ||

evaá¹ƒ vissÄ• samÄ• gate sakuá¹‡e khÄ• dittha. tena tesaá¹ƒ vÄ• cÄ• kÄ• yena, kÄ• yo c
evaá¹ƒ bhagavato. bhagavato pana vÄ• cÄ• kÄ• yena, kÄ• yo ca vÄ• cÄ• ya sametiyevÄ•

tiá¹‡á¹‡Ä• taritÄ• vicikicchÄ• assÄ• ti __tiá¹‡á¹‡avicikiccho. _ "kathamidaá¹ƒ kathamida"
vigatÄ• kathaá¹ƒkathÄ• assÄ• ti __vigatakathaá¹ƒkatho. _ yathÄ• hi mahÄ• jano - "ayaá¹ƒ
nÄ• ma, ayaá¹ƒ gÄ• mo, ayaá¹ƒ janapado, idaá¹ƒ raá¹-á¹-haá¹ƒ, kiá¹ƒ raá¹-á¹-haá¹ƒ nÄ• ma
rukkho ujukkhandho, ayaá¹ƒ vaá¹…kakkhandho, kasmÄ• kaá¹‡á¹-ako koci ujuko hoti, koci
sugandhaá¹ƒ, kiÃ±ci duggandhaá¹ƒ, phalaá¹ƒ kiÃ±ci \Be II 251/ madhuraá¹ƒ, kiÃ±ci amadhu
hoti, na evaá¹ƒ satthÄ• . satthÄ• hi - "imesaá¹ƒ nÄ• ma dhÄ• tÅ«naá¹ƒ ussannussannattÄ•
vigatakathaá¹ƒkathova \Ee II 658/. yathÄ• ca paá¹-hamajjhÄ• nÄ• dilÄ• bhÄ«naá¹ƒ dutiyajjh
hoti. paccekabuddhÄ• nampi \Ne II 225/ hi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e yÄ• thÄ• vasanniá¹-
vohÄ• ravasena kaá¹…khÄ• nÄ• ma hotiyeva, na evaá¹ƒ buddhassa. so hi bhagavÄ• sabb
dasseti.

__pariyositasaá¹…kappo_ti yathÄ• keci sÄ«lamattena, keci vipassanÄ• mattena, keci paá¹
... keci nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• , keci sotÄ• pannabhÄ• vamat
keci sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡ena, keci paccekabodhiÃ±Ä• á¹‡ena pariyositasaá¹…kap
honti, na evaá¹ƒ mama satthÄ• . mama pana satthÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena pariyo

__ajjhÄ• sayaá¹ƒ Ä• dibrahmacariya_nti karaá¹‡atthe paccattavacanaá¹ƒ, adhikÄ• sayena
Ä• dibrahmacariyena porÄ• á¹‡abrahmacariyabhÅ«tena ca ariyamaggena tiá¹‡á¹‡avicikicch
pariyositasaá¹…kappoti attho. "pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni abhis
sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ• va" nti hi vacanato pariyositasaá¹…kappatÄ•
ariyamaggeneva nipphannÄ• ti.

<297> __yathariva bhagavÄ• _ti yathÄ• bhagavÄ• , evaá¹ƒ ekasmiá¹ƒ jambudÄ«patale ca
caramÄ• nÄ• aho vata cattÄ• ro jinÄ• dhammaá¹ƒ deseyyunti paccÄ• sisamÄ• nÄ• vadan
maá¹‡á¸• alesu ekato vicaraá¹‡abhÄ• vaá¹ƒ Ä• kaá¹…khamÄ• nÄ• __tayo sammÄ• sambu
pÄ• ramiyo nÄ• ma pÅ«retvÄ• catunnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• uppatti dullabhÄ• , sace pana
vasanto dhammaá¹ƒ deseyya, eko cÄ• rikaá¹ƒ caranto, evampi jambudÄ«po sobheyya ceva
hitasukhamadhigaccheyyÄ• " ti cintetvÄ• __aho vata, mÄ• risÄ• _ti Ä• haá¹ƒsu.

<298> __aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so ya_nti ettha á¹-hÄ• naá¹ƒ avakÄ• soti ubhaya
kÄ• raá¹‡Ä• dhivacanameva. kÄ• raá¹‡aÃ±hi tiá¹-á¹-hati \Ee II 659/ ettha tadÄ• yattavuttitÄ•
á¹-hÄ• naá¹ƒ. okÄ• so viya cassa taá¹ƒ tena vinÄ• aÃ±Ã±attha abhÄ• vatoti avakÄ• so. __y
paccattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti \Be II 252/ - "yena kÄ• raá¹‡ena ekissÄ• lokadhÄ• tuyÄ•
uppajjeyyuá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«" ti.

ettha ca -

"yÄ• vatÄ• \Ne II 226/ candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocanÄ• .

tÄ• va sahassadhÄ• loko, ettha te vattate vaso" ti || (MN I 503) -

gÄ• thÄ• ya ekacakkavÄ• á¸·ameva ekÄ• lokadhÄ• tu. "sahassÄ« lokadhÄ• tu akampitthÄ
Ä• gataá¹-á¹-hÄ• ne cakkavÄ• á¸·asahassaá¹ƒ ekÄ• lokadhÄ• tu. "Ä• kaá¹…khamÄ• no, Ä•
tisahassimahÄ• sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• peyya, obhÄ• sena ca phareyyÄ•
Ä• gataá¹-á¹-hÄ• ne tisahassimahÄ• sahassÄ« ekÄ• lokadhÄ• tu. "ayaÃ±ca dasasahassÄ«
Ä• gataá¹-á¹-hÄ• ne dasacakkavÄ• á¸·asahassÄ• ni ekÄ• lokadhÄ• tu. taá¹ƒ sandhÄ• ya __
ettakaÃ±hi __jÄ• tikhettaá¹ƒ nÄ• ma. _ tatrÄ• pi á¹-hapetvÄ• imasmiá¹ƒ cakkavÄ• á¸·e jamb
na aÃ±Ã±atra buddhÄ• uppajjanti jÄ• tikhettato pana paraá¹ƒ buddhÄ• naá¹ƒ uppattiá¹-á¹-h
paÃ±Ã±Ä• yati. __yenatthenÄ• _ti yena pavÄ• raá¹‡asaá¹…gahatthena.

sanaá¹…kumÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<300> __vaá¹‡á¹‡ena ceva yasasÄ• cÄ• _ti alaá¹…kÄ• raparivÄ• rena ca puÃ±Ã±asiriyÄ•

<301> __sÄ• dhu mahÄ• brahme_ti ettha sampasÄ• dane sÄ• dhusaddo. __saá¹…khÄ• ya

govindabrÄ• hmaá¹‡avatthuvaá¹‡á¹‡anÄ•

<304> __yÄ• va dÄ«gharattaá¹ƒ mahÄ• paÃ±Ã±ova so bhagavÄ• _ti ettakanti paricchinditv
kho yÄ• va dÄ«gharattaá¹ƒ aticirarattaá¹ƒ mahÄ• paÃ±Ã±ova so bhagavÄ• . __no_ti kathaá
atha sayamevetaá¹ƒ paÃ±haá¹ƒ byÄ• kÄ• tukÄ• mo - "anacchariyametaá¹ƒ, mÄ• risÄ• , yaá
253/ pÅ«retvÄ• bodhipallaá¹…ke tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ bhinditvÄ•
paá¹-ividdhaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡o so bhagavÄ• mahÄ• paÃ±Ã±o bhaveyya, kimettha
pana bodhiyÄ• padesaÃ±Ä• á¹‡e \Ee II 660/ á¹-hitassa sarÄ• gÄ• dikÄ• lepi mahÄ• paÃ±Ã
kathessÄ• mÄ«" ti bhavapaá¹-icchannakÄ• raá¹‡aá¹ƒ Ä• haritvÄ• dassento __bhÅ«tapubba

__purohito_ti sabbakiccÄ• ni anusÄ• sanapurohito. __govindo_ti govindiyÄ• bhisekena abh
pakatiyÄ• panassa aÃ±Ã±adeva nÄ• maá¹ƒ, abhisittakÄ• lato paá¹-á¹-hÄ• ya "govindo" ti s
__jotipÄ• lo_ti jotanato ca pÄ• lanato ca jotipÄ• lo. tassa kira jÄ• tadivase sabbÄ• vudhÄ• n
paccÅ«sasamaye attano maá¹…galÄ• vudhaá¹ƒ pajjalitaá¹ƒ disvÄ• bhÄ«to aá¹-á¹-hÄ• si. g
rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• sukhaseyyaá¹ƒ pucchi rÄ• jÄ• - "kuto me Ä• cariya, suk
kÄ• raá¹‡aá¹ƒ Ä• rocesi. mÄ• bhÄ• yi, mahÄ• rÄ• ja, mayhaá¹ƒ putto jÄ• to, tassÄ• nubhÄ•
pajjaliá¹ƒsÅ«ti. rÄ• jÄ• - "kiá¹ƒ nu kho me kumÄ• ro paccatthiko bhaveyyÄ• " ti cintetvÄ• su
bhÄ• yi. "kiá¹ƒ vitakkesi mahÄ• rÄ• jÄ• " ti ca puá¹-á¹-ho tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ
mahÄ• rÄ• ja, neso kumÄ• ro tumhÄ• kaá¹ƒ dubbhissati, sakalajambudÄ«pe pana tena sam
mama puttassa vacanena mahÄ• janassa kaá¹…khÄ• chijjissati, tumhÄ• kaÃ±ca sabbakicc
samassÄ• seti. rÄ• jÄ• tuá¹-á¹-ho - "kumÄ• rassa khÄ«ramÅ«laá¹ƒ hotÅ«" ti sahassaá¹ƒ da
mahallakakÄ• le mama dassethÄ• " ti Ä• ha. kumÄ• ro anupubbena vuá¸• á¸• himanuppatto
pÄ• lanasamatthatÄ• ya ca jotipÄ• lotveva nÄ• maá¹ƒ akaá¹ƒsu. tena vuttaá¹ƒ - "jotanato ca
ti.

__sammÄ• vossajjitvÄ• _ti sammÄ• vossajjitvÄ• . ayameva vÄ• pÄ• á¹-ho. __alamatthad
paá¹-ibalo atthadaso alamatthadaso, taá¹ƒ alamatthadasaá¹ƒ tiretÄ«ti alamatthadasataro. __
mÄ• á¹‡avassa anusÄ• saniyÄ• _ti sopi jotipÄ• laá¹ƒyeva pucchitvÄ• anusÄ• satÄ«ti dasse

<305> __bhavamatthu_ \Be II 254/ __bhavantaá¹ƒ jotipÄ• la_nti bhoto jotipÄ• lassa bhavo
sabbakalyÄ• á¹‡aÃ±ceva maá¹…galaÃ±ca hotÅ«ti attho. __sammodanÄ«yaá¹ƒ katha_nti? "
cintayi, dhuvadhammo esa sabbasattÄ• na" ntiÄ• dinÄ• nayena maraá¹‡appaá¹-isaá¹ƒyutta
sokavinodanapaá¹-isanthÄ• rakathaá¹ƒ pariyosÄ• petvÄ• . __mÄ• no bhavaá¹ƒ jotipÄ• lo a
__paccabyÄ• hÄ• sÄ«_ti mÄ• paá¹-ibyÄ• kÄ• si, "anusÄ• sÄ• " ti vutto - "nÄ• haá¹ƒ anusÄ•
anusÄ• saniyÄ• paccakkhÄ• sÄ«ti attho. __abhisambhosÄ«_ti saá¹ƒvidahitvÄ• paá¹-á¹-hap

evamÄ• haá¹ƒsÅ«_ti taá¹ƒ pitarÄ• mahÄ• paÃ±Ã±ataraá¹ƒ sabbakiccÄ• ni anusÄ• santaá¹
disvÄ• tuá¹-á¹-hacittÄ• __govindo vata, bho, brÄ• hmaá¹‡o, mahÄ• govindo vata, bho, brÄ
evamÄ• haá¹ƒsu. idaá¹ƒ vuttaá¹ƒ hoti, "govindo vata, bho, brÄ• hmaá¹‡o ahosi etassa pitÄ•
mahÄ• govindo vata, bho, brÄ• hmaá¹‡o" ti.

rajjasaá¹ƒvibhajanavaá¹‡á¹‡anÄ•

<306> __yena_ \Ne II 228/ __te cha khattiyÄ• _ti ye te "sahÄ• yÄ• " ti vuttÄ• cha khattiyÄ•
ekapitikÄ• kaniá¹-á¹-habhÄ• taro, tasmÄ• mahÄ• govindo "ayaá¹ƒ abhisitto etesaá¹ƒ rajjas
vÄ• na vÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ te paá¹-ikacceva reá¹‡ussa santikaá¹ƒ pesetvÄ• paá¹-iÃ±
cintento yena te cha khattiyÄ• tenupasaá¹…kami. __rÄ• jakattÄ• ro_ti rÄ• jakÄ• rakÄ• ama

<307> __madanÄ«yÄ• kÄ• mÄ• _ti madakarÄ• pamÄ• dakarÄ• kÄ• mÄ• . gacchante ga
sakkuá¹‡eyya, tasmÄ• Ä• yantu bhonto Ä• gacchantÅ«ti attho.

<308> __sarÄ• mahaá¹ƒ bho_ti tadÄ• kira manussÄ• naá¹ƒ saccavÄ• dikÄ• lo hoti, tasmÄ
diá¹-á¹-haá¹ƒ, kena suta" nti abhÅ«taá¹ƒ avatvÄ• "sarÄ• mahaá¹ƒ bho" ti Ä• ha. __sammod
mahÄ• rÄ• ja devattaá¹ƒ gate raÃ±Ã±e mÄ• cintayittha, dhuvadhammo esa sabbasattÄ• na
saá¹…khÄ• rÄ• ti evarÅ«paá¹ƒ paá¹-isanthÄ• rakathaá¹ƒ. __sabbÄ• ni sakaá¹-amukhÄ• ni p
cha \Be II 255/ rajjÄ• ni sakaá¹-amukhÄ• ni paá¹-á¹-hapesi. ekekassa raÃ±Ã±o rajjaá¹ƒ tiyoj
reá¹‡ussa raÃ±Ã±o rajjosaraá¹‡apadeso dasagÄ• vutaá¹ƒ, majjhe pana reá¹‡ussa rajjaá¹ƒ
kasmÄ• evaá¹ƒ paá¹-á¹-hapesÄ«ti? kÄ• lena kÄ• laá¹ƒ rÄ• jÄ• naá¹ƒ passituá¹ƒ Ä• gaccha
apÄ«á¸·etvÄ• attano attano rajjapadeseneva Ä• gamissanti ceva gamissanti ca. pararajjaá¹
"bhattaá¹ƒ detha, goá¹‡aá¹ƒ dethÄ• " ti vadato manussÄ• ujjhÄ• yanti - "ime rÄ• jÄ• no atta
gacchanti, amhÄ• kaá¹ƒ pÄ«á¸·aá¹ƒ \Ee II 662/ karontÄ«" ti. attano vijitena gacchantassa "a
iminÄ• idaÃ±cidaÃ±ca laddhabbamevÄ• " ti manussÄ• pÄ«á¸·aá¹ƒ na maÃ±Ã±anti. imama
mahÄ• govindo "sammodamÄ• nÄ• rÄ• jÄ• no ciraá¹ƒ rajjamanusÄ• santÅ«" ti evaá¹ƒ paá¹

"dantapuraá¹ƒ kaliá¹…gÄ• naá¹ƒ, assakÄ• naÃ±ca potanaá¹ƒ.

mÄ• hissati avantÄ«naá¹ƒ, sovÄ«rÄ• naÃ±ca rodukaá¹ƒ ||

mithilÄ• ca videhÄ• naá¹ƒ, campÄ• aá¹…gesu mÄ• pitÄ• .

bÄ• rÄ• á¹‡asÄ« ca kÄ• sÄ«naá¹ƒ, ete govindamÄ• pitÄ• " ti || -

etÄ• ni \Ne II 229/ satta nagarÄ• ni mahÄ• govindeneva tesaá¹ƒ rÄ• jÅ«naá¹ƒ atthÄ• ya mÄ

"sattabhÅ« brahmadatto ca, vessabhÅ« bharato saha.

reá¹‡u dve ca dhataraá¹-á¹-hÄ• , tadÄ• suá¹ƒ satta bhÄ• radhÄ• " ti || -

imÄ• ni tesaá¹ƒ sattannampi nÄ• mÄ• ni. tesu hi eko sattabhÅ« nÄ• ma ahosi, eko brahma
nÄ• ma, eko teneva saha bharato nÄ• ma, eko reá¹‡u nÄ• ma, dve pana dhataraá¹-á¹-hÄ• t
bhÄ• radhÄ• mahÄ• rÄ• jÄ• no ahesunti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kittisaddaabbhuggamanavaá¹‡á¹‡anÄ•

<311> __upasaá¹…kamiá¹ƒsÅ«_ti \Be II 256/ "amhÄ• kaá¹ƒ ayaá¹ƒ issariyasampatti na aÃ±
mahÄ• govindassÄ• nubhÄ• vena nipphannÄ• . mahÄ• govindo amhe satta rÄ• jÄ• no sam
patiá¹-á¹-hÄ• pesi, pubbÅ«pakÄ• rissa pana na sukarÄ• paá¹-ikiriyÄ• kÄ• tuá¹ƒ. amhe satt
anusÄ• satu, etaá¹ƒyeva senÄ• patiÃ±ca purohitaÃ±ca karoma, evaá¹ƒ no vuddhi bhavissat
upasaá¹…kamiá¹ƒsu. mahÄ• govindopi - "mayÄ• ete samaggÄ• katÄ• , sace etesaá¹ƒ aÃ±
bhavissati, tato attano attano senÄ• patipurohitÄ• naá¹ƒ vacanaá¹ƒ gahetvÄ• aÃ±Ã±amaÃ±
adhivÄ• semi nesaá¹ƒ senÄ• patiá¹-á¹-hÄ• naÃ±ca purohitaá¹-á¹-hÄ• naÃ±cÄ• " ti cintetvÄ•
paccassosi.

__satta ca brÄ• hmaá¹‡amahÄ• sÄ• le_ti "ahaá¹ƒ sabbaá¹-á¹-hÄ• nesu sammukho bhavey
sammukho na bhavissÄ• mi, tattheva te kattabbaá¹ƒ karissantÄ«" ti satta \Ee II 663/ anupur
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ - "satta ca brÄ• hmaá¹‡amahÄ• sÄ• le" ti. divasassa dvikkhattu
vÄ• nahÄ• yantÄ«ti __nahÄ• takÄ• . _ vatacariyapariyosÄ• ne vÄ• nahÄ• tÄ• , tato paá¹-á
saddhiá¹ƒ na khÄ• danti na pivantÄ«ti nahÄ• takÄ• .

<312> __abbhuggacchÄ«_ti \Ne II 230/ abhiuggacchi. tadÄ• kira manussÄ• naá¹ƒ "na brah
amantetvÄ• sakkÄ• evaá¹ƒ sakalajambudÄ«paá¹ƒ anusÄ• situ" nti nisinnanisinnaá¹-á¹-hÄ•
pavattittha. __na kho panÄ• ha_nti mahÄ• puriso kira - "ayaá¹ƒ mayhaá¹ƒ abhÅ«to vaá¹‡á¹
vaá¹‡á¹‡uppatti kho pana na bhÄ• riyÄ• , uppannassa vaá¹‡á¹‡assa rakkhanameva bhÄ• ri
amantetvÄ• karontasseva vaá¹‡á¹‡o uppannova, cintetvÄ• mantetvÄ• karontassa pana vi
ti brahmadassane upÄ• yaá¹ƒ pariyesanto taá¹ƒ disvÄ• __sutaá¹ƒ kho pana meta_ntiÄ• dia

<313> __yena_ \Be II 257/ __reá¹‡u rÄ• jÄ• tenupasaá¹…kamÄ«_ti evaá¹ƒ me antarÄ• da
sallapitukÄ• mo vÄ• na bhavissati, yato chinnapalibodho sukhaá¹ƒ viharissÄ• mÄ«ti palibod
upasaá¹…kami, esa nayo sabbattha.

<316> __sÄ• disiyo_ti samavaá¹‡á¹‡Ä• samajÄ• tikÄ• .

<317> __navaá¹ƒ sandhÄ• gÄ• raá¹ƒ kÄ• retvÄ• _ti rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá
cattÄ• ro mÄ• se vasanakkhamaá¹ƒ bahi naá¸·aparikkhittaá¹ƒ vicittaá¹ƒ Ä• vasathaá¹ƒ kÄ• r
jhÄ• naá¹ƒ jhÄ• yÄ«_ti karuá¹‡Ä• ya tikacatukkajjhÄ• naá¹ƒ jhÄ• yi, karuá¹‡Ä• mukhena pa
brahmavihÄ• rÄ• gahitÄ• va. __ukkaá¹‡á¹-hanÄ• paritassanÄ• _ti jhÄ• nabhÅ«miyaá¹ƒ á¹-
anabhiratiukkaá¹‡á¹-hanÄ• vÄ• bhayaparitassanÄ• vÄ• natthi, brahmuno pana Ä• gamar
ahÅ«ti attho.

brahmunÄ• sÄ• kacchÄ• vaá¹‡á¹‡anÄ•

<318> __bhaya_nti cittutrÄ• sabhayameva. __ajÄ• nantÄ• _ti ajÄ• namÄ• nÄ• . __kathaá¹ƒ
II 179) mayaá¹ƒ kinti taá¹ƒ jÄ• nÄ• ma, ayaá¹ƒ katthavÄ• siko, kinnÄ• mo, kiá¹ƒ gottotiÄ• dÄ
kena Ä• kÄ• rena taá¹ƒ dhÄ• rayÄ• mÄ• ti attho.

__maá¹ƒ ve kumÄ• raá¹ƒ jÄ• nantÄ«_ti maá¹ƒ "kumÄ• ro" ti "daharo" ti jÄ• nanti. __brahma
__sanantana_nti ciratanaá¹ƒ porÄ• á¹‡akaá¹ƒ \Ee II 664/. ahaá¹ƒ so porÄ• á¹‡akumÄ• ro sa
brahmÄ• ti dasseti. __evaá¹ƒ govinda jÄ• nÄ• hÄ«_ti govinda paá¹‡á¸• ita, tvaá¹ƒ evaá¹ƒ jÄ
dhÄ• rehi.

"Ä• sanaá¹ƒ \Ne II 231/ udakaá¹ƒ pajjaá¹ƒ, madhusÄ• kaÃ±ca brahmuno.

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhava" nti || -

ettha __aggha_nti atithino upanÄ• metabbaá¹ƒ vuccati. teneva idamÄ• sanaá¹ƒ paÃ±Ã±atta
idaá¹ƒ udakaá¹ƒ parisuddhaá¹ƒ, ito pÄ• nÄ«yaá¹ƒ pivatha, pÄ• de dhovatha, idaá¹ƒ pajjaá¹ƒ
hitatthÄ• ya abhisaá¹…khataá¹ƒ telaá¹ƒ, ito pÄ• de makkhetha, idaá¹ƒ madhusÄ• kanti. bod
brahmacariyaá¹ƒ na aÃ±Ã±esaá¹ƒ brahmacariyasadisaá¹ƒ hoti, na so "idaá¹ƒ sve, idaá¹ƒ ta
ti sannidhiá¹ƒ \Be II 258/ nÄ• ma karoti. madhusÄ• kaá¹ƒ pana aloá¹‡aá¹ƒ adhÅ«panaá¹ƒ a
seditasÄ• kaá¹ƒ, taá¹ƒ sandhÄ• yesa - "idaá¹ƒ paribhuÃ±jathÄ• " ti vadanto "agghe bhavant
tiÄ• dimÄ• ha. ime sabbepi agghÄ• brahmuno atthi. te __agghe bhavantaá¹ƒ pucchÄ• ma.
__agghaá¹ƒ kurutu no bhavaá¹ƒ, _ paá¹-iggaá¹‡hÄ• tu no bhavaá¹ƒ idamagghanti vuttaá¹ƒ
ekampi brahmÄ• na bhuÃ±jatÄ«" ti idaá¹ƒ na jÄ• nÄ• tÄ«ti. no na jÄ• nÄ• ti, jÄ• nantopi atta
atithi pucchitabboti vattasÄ«sena pucchati.

atha kho brahmÄ• - "kiá¹ƒ nu kho paá¹‡á¸• ito mama paribhogakaraá¹‡Ä• bhÄ• vaá¹ƒ Ã±a
kohaÃ±Ã±e á¹-hatvÄ• pucchatÄ«" ti samannÄ• haranto "vattasÄ«se á¹-hito pucchatÄ«" ti Ã
paá¹-iggaá¹‡hituá¹ƒ dÄ• ni me vaá¹-á¹-atÄ«ti __paá¹-iggaá¹‡hÄ• ma te agghaá¹ƒ, yaá¹ƒ tva

Ä• ha. yaá¹ƒ tvaá¹ƒ govinda bhÄ• sasi - "idamÄ• sanaá¹ƒ paÃ±Ã±attaá¹ƒ, ettha nisÄ«dathÄ
mayaá¹ƒ Ä• sane nisinnÄ• nÄ• ma homa, pÄ• nÄ«yaá¹ƒ pÄ«tÄ• nÄ• ma homa, pÄ• dÄ• p
makkhitÄ• nÄ• ma hontu, udakasÄ• kampi paribhuttaá¹ƒ nÄ• ma hotu, tayÄ• dinnaá¹ƒ adh
yaá¹ƒ yaá¹ƒ tvaá¹ƒ bhÄ• sasi, taá¹ƒ taá¹ƒ mayÄ• paá¹-iggahitameva hoti. tena vuttaá¹ƒ - "p
agghaá¹ƒ, yaá¹ƒ tvaá¹ƒ govinda bhÄ• sasÄ«" ti. evaá¹ƒ pana agghaá¹ƒ paá¹-iggaá¹‡hitvÄ•
karonto __diá¹-á¹-hadhammahitatthÄ• yÄ• _tiÄ• dimÄ• ha.

__kaá¹…khÄ«_ \Ee II 665/ __akaá¹…khiá¹ƒ paravediyesÅ«_ti ahaá¹ƒ savicikiccho bhavant
abhisaá¹…khatattÄ• parassa pÄ• kaá¹-esu paravediyesu paÃ±hesu nibbicikicchaá¹ƒ.

__hitvÄ• mamatta_nti idaá¹ƒ mama, idaá¹ƒ mamÄ• ti upakaraá¹‡ataá¹‡haá¹ƒ cajitvÄ• . __
manujesu yo koci manujo mamattaá¹ƒ hitvÄ• ti attho. __ekodibhÅ«to_ti ekÄ«bhÅ«to, eko tiá
nisÄ«dantoti. vacanattho panettha eko udeti pavattatÄ«ti ekodi, tÄ• diso bhÅ«toti ekodibhÅ«
__karuá¹‡edhimutto_ti karuá¹‡Ä• jhÄ• ne adhimutto, taá¹ƒ jhÄ• naá¹ƒ nibbattetvÄ• ti attho.
vissagandhavirahito. __ettha á¹-hito_ti etesu dhammesu á¹-hito. __ettha ca sikkhamÄ• no_t
dhammesu sikkhamÄ• no. ayamettha saá¹…khepo, vitthÄ• ro pana upari mahÄ• govindena

<320> tattha __ete avidvÄ• _ti ete Ä• magandhe ahaá¹ƒ avidvÄ• , na jÄ• nÄ• mÄ«ti attho.
te me tvaá¹ƒ idha dhÄ«ra paá¹‡á¸• ita, brÅ«hi, vada. __kenÄ• vaá¹-Ä• vÄ• ti pajÄ• kurutÅ«
kilesÄ• varaá¹‡ena Ä• varitÄ• pajÄ• pÅ«tikÄ• vÄ• yati. __Ä• pÄ• yikÄ• _ti apÄ• yÅ«pagÄ
nivuto pihito brahmaloko assÄ• ti nivutabrahmaloko. katamena kilesena pajÄ• ya brahmalok
pihito paá¹-icchannoti pucchati.

__kodho mosavajjaá¹ƒ nikati ca dubbho_ti kujjhanalakkhaá¹‡o kodho ca, paravisaá¹ƒvÄ• d
ca, sadisaá¹ƒ dassetvÄ• vaÃ±canalakkhaá¹‡Ä• nikati ca, mittadubbhanalakkhaá¹‡o dubbh
atimÄ• no usÅ«yÄ• _ti thaddhamacchariyalakkhaá¹‡Ä• kadariyatÄ• ca, atikkamitvÄ• maÃ
parasampattikhÄ«yanalakkhaá¹‡Ä• __usÅ«yÄ• ca. icchÄ• vivicchÄ• paraheá¹-hanÄ• cÄ
icchÄ• ca, macchariyalakkhaá¹‡Ä• vivicchÄ• ca, vihiá¹ƒsÄ• lakkhaá¹‡Ä• paraheá¹-hanÄ•
mado ca moho_ti yattha katthaci lubbhanalakkhaá¹‡o lobho ca, dussanalakkhaá¹‡o doso ca
ca, muyhanalakkhaá¹‡o moho ca. __etesu yuttÄ• anirÄ• magandhÄ• _ti etesu cuddasasu k
nirÄ• magandhÄ• na hoti, Ä• magandhÄ• sakuá¹‡apagandhÄ• \Ee II 666/ pÅ«tigandhÄ• y
nivutabrahmalokÄ• _ti esÄ• pana Ä• pÄ• yikÄ• ceva hoti, paá¹-icchannabrahmalokamaggÄ
kathentena __Ä• magandhasuttena_ dÄ«petvÄ• kathetabbaá¹ƒ, Ä• magandhasuttampi imi

__te na sunimmadayÄ• _ti te Ä• magandhÄ• sunimmadayÄ• sukhena nimmadetabbÄ• p
dujjayÄ• ti attho. __yassa dÄ• ni bhavaá¹ƒ govindo kÄ• laá¹ƒ maÃ±Ã±atÄ«_ti "yassÄ• pabb
kÄ• laá¹ƒ maÃ±Ã±ati, ayameva hotu, evaá¹ƒ sati mayhampi tava santike Ä• gamanaá¹ƒ svÄ
kathitadhammakathÄ• sukathitÄ• bhavissati, tvaá¹ƒ tÄ• ta sakalajambudÄ«pe \Be II 260/ a

paá¹-hamavaye á¹-hito, evaá¹ƒ mahantaá¹ƒ nÄ• ma sampattisirivilÄ• saá¹ƒ pahÄ• ya tava p
gandhahatthino ayabandhanaá¹ƒ chinditvÄ• gamanaá¹ƒ viya atiuá¸·Ä• raá¹ƒ, buddhatanti n
mahÄ• purisassa daá¸·hÄ«kammaá¹ƒ katvÄ• brahmÄ• sanaá¹…kumÄ• ro brahmalokamev

reá¹‡urÄ• jaÄ• mantanÄ• vaá¹‡á¹‡anÄ•

<321> mahÄ• purisopi \Ne II 233/ "mama itova nikkhamitvÄ• pabbajanaá¹ƒ nÄ• ma na yutt
atthaá¹ƒ anusÄ• sÄ• mi, tasmÄ• raÃ±Ã±o Ä• rocessÄ• mi. sace sopi pabbajissati, sundara
purohitaá¹-á¹-hÄ• naá¹ƒ niyyÄ• tetvÄ• ahaá¹ƒ pabbajissÄ• mÄ«" ti cintetvÄ• rÄ• jÄ• naá¹ƒ
vuttaá¹ƒ - "atha kho bho mahÄ• govindo, ... pe0 ... nÄ• haá¹ƒ porohacce rame" ti.

tattha __tvaá¹ƒ pajÄ• nassu rajjenÄ• _ti tava rajjena tvameva jÄ• nÄ• hi. __nÄ• haá¹ƒ poro
purohitabhÄ• ve na ramÄ• mi, ukkaá¹‡á¹-hitosmi, aÃ±Ã±aá¹ƒ anusÄ• sakaá¹ƒ jÄ• nÄ• hi, n

atha rÄ• jÄ• - "dhuvaá¹ƒ cattÄ• ro mÄ• se paá¹-isallÄ«nassa brÄ• hmaá¹‡assa gehe bhog
cintetvÄ• dhanena nimantento - "sace te Å«naá¹ƒ kÄ• mehi. ahaá¹ƒ paripÅ«rayÄ• mi te" ti
esa ekako viharanto kenaci vihiá¹ƒsito bhaveyyÄ• " ti cintetvÄ• ,

"yo taá¹ƒ hiá¹ƒsati vÄ• remi, bhÅ«misenÄ• pati ahaá¹ƒ.

tuvaá¹ƒ pitÄ• ahaá¹ƒ putto, mÄ• no govinda pÄ• jahÄ«" ti || -

Ä• ha \Ee II 667/. tassattho - yo taá¹ƒ hiá¹ƒsati, taá¹ƒ vÄ• remi, kevalaá¹ƒ tumhe "asuko" ti
ahamettha kattabbaá¹ƒ jÄ• nissÄ• mÄ«ti. __bhÅ«misenÄ• pati aha_nti atha vÄ• ahaá¹ƒ pa
imaá¹ƒ rajjaá¹ƒ tumheyeva paá¹-icchÄ• pessÄ• mi. __tuvaá¹ƒ pitÄ• ahaá¹ƒ putto_ti tvaá¹ƒ
á¹-hassasi, ahaá¹ƒ puttaá¹-á¹-hÄ• ne. so tvaá¹ƒ mama manaá¹ƒ haritvÄ• attanoyeva manaa
yathÄ• icchasi tathÄ• pavattassu. ahaá¹ƒ pana tava manaá¹ƒyeva anuvattanto tayÄ• dinn
paribhuÃ±janto taá¹ƒ asicammahattho vÄ• upaá¹-á¹-hahissÄ• mi, rathaá¹ƒ vÄ• te pÄ• jess
pajahÄ«" ti vÄ• pÄ• á¹-ho \Be II 261/. tassattho - tvaá¹ƒ pitiá¹-á¹-hÄ• ne tiá¹-á¹-ha, ahaá¹ƒ p
á¹-hassÄ• mi. mÄ• no tvaá¹ƒ bho govinda, pajahi, mÄ• pariccajÄ«ti. atha mahÄ• puriso ya
attani abhÄ• vaá¹ƒ dassento -

"na \Ne II 234/ matthi Å«naá¹ƒ kÄ• mehi, hiá¹ƒsitÄ• me na vijjati.

amanussavaco sutvÄ• , tasmÄ• haá¹ƒ na gahe rame" ti || -

Ä• ha. tattha __na matthÄ«_ti na me atthi. __gahe_ti gehe. atha naá¹ƒ rÄ• jÄ• pucchi -

"amanusso kathaá¹ƒ vaá¹‡á¹‡o, kiá¹ƒ te atthaá¹ƒ abhÄ• satha.

yaÃ±ca sutvÄ• jahÄ• si no, gehe amhe ca kevalÄ«" ti ||

tattha __jahÄ• si no, gehe amhe ca kevalÄ«_ti brÄ• hmaá¹‡assa sampattibharite gehe saá
karonto yaá¹ƒ sutvÄ• amhÄ• kaá¹ƒ gehe ca amhe ca kevalÄ« sabbe aparisese jambudÄ«p

athassa Ä• cikkhanto mahÄ• puriso __upavutthassa me pubbe_tiÄ• dimÄ• ha. tattha __upa
ekÄ«bhÄ• vaá¹ƒ upagantvÄ• vutthassa. __yiá¹-á¹-hakÄ• massa me sato_ti yajitukÄ• massa
__aggi pajjalito Ä• si, kusapattaparitthato_ti kusapattehi paritthato sappidadhimadhuÄ• dÄ«
jalayitumÄ• raddho Ä• si, evaá¹ƒ aggiá¹ƒ jÄ• letvÄ• "mahÄ• janassa dÄ• naá¹ƒ dassÄ• mÄ
á¹-hitassa mamÄ• ti ayamettha attho.

__sanantano_ti sanaá¹…kumÄ• ro brahmÄ• . tato rÄ• jÄ• sayampi pabbajitukÄ• mo hutvÄ
tattha __kathaá¹ƒ vattetha aÃ±Ã±athÄ• _ti kathaá¹ƒ tumhe aÃ±Ã±athÄ• vattissatha. __te ta
te mayampi tumheyeva anuvattissÄ• ma, anupabbajissÄ• mÄ• ti attho. "anuvajissÄ• mÄ• "
anugacchissÄ• mÄ• ti attho. __akÄ• co_ti nikkÄ• co akakkaso. __govindassÄ• nusÄ• sane_
bhavantaá¹ƒ govindameva satthÄ• raá¹ƒ karitvÄ• carissÄ• mÄ• ti vadati.

cha khattiyaÄ• mantanÄ• vaá¹‡á¹‡anÄ•

<322> __yena_ \Be II 262/ __te cha khattiyÄ• tenupasaá¹…kamÄ«_ti reá¹‡uá¹ƒ rÄ• jÄ• na
rajjaá¹ƒ nÄ• ma mÄ• taraá¹ƒ pitaraá¹ƒ bhÄ• tibhaginÄ«Ä• dayopi mÄ• retvÄ• gaá¹‡hantesu
rajjasiriá¹ƒ pahÄ• ya pabbajitukÄ• mena uá¸·Ä• raá¹ƒ mahÄ• rÄ• jena kata" nti upatthambhe
ussÄ• haá¹ƒ katvÄ• upasaá¹…kami \Ne II 235/. __evaá¹ƒ samacintesu_nti raÃ±Ã±o cintitan
brÄ• hmaá¹‡assa bhogÄ• parihÄ«nÄ• bhaveyyunti maÃ±Ã±amÄ• nÄ• samacintesuá¹ƒ. __
upalÄ• peyyÄ• ma saá¹…gaá¹‡heyyÄ• ma. __tÄ• vatakaá¹ƒ Ä• harÄ«yata_nti tÄ• vatakaá¹
yattakaá¹ƒ icchatha, tattakaá¹ƒ gaá¹‡hathÄ• ti vuttaá¹ƒ hoti. __bhavantÄ• naá¹ƒyeva vÄ• ha
paccayaá¹ƒ katvÄ• , tumhehi dinnattÄ• yeva pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ jÄ• taá¹ƒ.

<323> __sace jahatha kÄ• mÄ• nÄ«_ti sace vatthukÄ• me ca kilesakÄ• me ca pariccajatha
puthujjano_ti yesu kÄ• mesu puthujjano satto laggo laggito. __Ä• rambhavho daá¸·hÄ• hoth
vÄ«riyaá¹ƒ Ä• rabhatha, asithilaparakkamataá¹ƒ adhiá¹-á¹-hÄ• ya daá¸·hÄ• bhavatha. __kh
khantibalena samannÄ• gatÄ• bhavathÄ• ti rÄ• jÅ«naá¹ƒ ussÄ• haá¹ƒ janeti.

__esa maggo ujumaggo_ti esa karuá¹‡Ä• jhÄ• namaggo ujumaggo nÄ• ma. __esa maggo
brahmalokÅ«papattiyÄ• asadisamaggo uttamamaggo nÄ• ma. __saddhammo sabbhi rakkh
buddhapaccekabuddhasÄ• vakehi sabbhirakkhitadhammo nÄ• ma. iti karuá¹‡Ä• jhÄ• nassa

tesaá¹ƒ anivattanatthÄ• ya daá¸·hÄ«kammameva karoti.

__ko nu kho pana bho jÄ• nÄ• ti jÄ«vitÄ• na_nti bho jÄ«vitaá¹ƒ nÄ• ma udakapupphuá¸·Å«
ussÄ• vabindÅ«pamaá¹ƒ taá¹…khaá¹‡aviddhaá¹ƒsanadhammaá¹ƒ, tassa ko gatiá¹ƒ jÄ• nÄ•
bhijjissati? __gamanÄ«yo samparÄ• yo_ti paraloko pana avassaá¹ƒ gantabbova, tattha paá
__mantÄ• yaá¹ƒ boddhabbaá¹ƒ. _ mantÄ• vuccati paÃ±Ã±Ä• , tÄ• ya mantetabbaá¹ƒ bujjhi
upaparikkhitabbaÃ±ca jÄ• nitabbaÃ±cÄ• ti attho. karaá¹‡atthe vÄ• bhummaá¹ƒ. __mantÄ•
bujjhitabbaá¹ƒ, Ã±Ä• á¹‡ena jÄ• nitabbanti attho. kiá¹ƒ bujjhitabbaá¹ƒ? jÄ«vitassa dujjÄ• nat
\Be II 263/ ca avassaá¹ƒ gamanÄ«yatÄ• , bujjhitvÄ• ca pana sabbapalibodhe chinditvÄ• __
caritabbaá¹ƒ brahmacariyaá¹ƒ. _ kasmÄ• ? yasmÄ• natthi jÄ• tassa amaraá¹‡aá¹ƒ.

brÄ• hmaá¹‡amahÄ• sÄ• lÄ• dÄ«naá¹ƒ Ä• mantanÄ• vaá¹‡á¹‡anÄ•

<324> __appesakkhÄ• ca appalÄ• bhÄ• cÄ• _ti bho pabbajjÄ• nÄ• ma appayasÄ• ceva,
hi rajjaá¹ƒ pahÄ• ya pabbajitaá¹ƒ viheá¹-hetvÄ• viheá¹-hetvÄ• lÄ• makaá¹ƒ anÄ• thaá¹ƒ ka
appalÄ• bhÄ• ca, sakalagÄ• maá¹ƒ caritvÄ• pi ajjhoharaá¹‡Ä«yaá¹ƒ dullabhameva. idaá¹ƒ
II 236/ __mahesakkhaÃ±ca_ mahÄ• yasattÄ• , __mahÄ• lÄ• bhaÃ±ca_ lÄ• bhasakkÄ• rasa
sakalajambudÄ«pe aggapurohito sabbattha aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggabhattaá¹ƒ ag
labhatÄ«ti.

__rÄ• jÄ• va raÃ±Ã±a_nti ahaÃ±hi bho etarahi pakatiraÃ±Ã±aá¹ƒ majjhe cakkavattirÄ• jÄ•
brahmÄ• na_nti pakatibrahmÄ• naá¹ƒ majjhe mahÄ• brahmasadiso. __devatÄ• va gahapati
avasesagahapatikÄ• naá¹ƒ panamhi sakkadevarÄ• jasadiso.

bhariyÄ• naá¹ƒ Ä• mantanÄ• vaá¹‡á¹‡anÄ•

<325> __cattÄ• rÄ«sÄ• bhariyÄ• sÄ• disiyo_ti sÄ• disiyova cattÄ• rÄ«sÄ• bhariyÄ• , aÃ±
nÄ• á¹-akitthiyo bahukÄ• yeva.

mahÄ• govindapabbajjÄ• vaá¹‡á¹‡anÄ•

<326> __cÄ• rikaá¹ƒ caratÄ«_ti gÄ• manigamapaá¹-ipÄ• á¹-iyÄ• cÄ• rikaá¹ƒ carati, gataga
__buddhakolÄ• halaá¹ƒ_ viya hoti. manussÄ• "mahÄ• govindapaá¹‡á¸• ito kira Ä• gacchat
maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• maggaá¹ƒ alaá¹…karitvÄ• paccuggantvÄ• gaá¹‡hitvÄ• enti,
viya ajjhottharanto uppajji. __sattapurohitassÄ• _ti sattannaá¹ƒ rÄ• jÅ«naá¹ƒ purohitassa. iti
evarÅ«pesu vÄ• á¹-hÄ• nesu kismiÃ±cideva dukkhe uppanne "namo buddhassÄ• " ti vadan
mahÄ• govindassa brÄ• hmaá¹‡assa, namatthu sattapurohitassÄ• " ti vadanti.

<327> __mettÄ• sahagatenÄ• _tiÄ• dinÄ• \Be II 264/ nayena pÄ• á¸·iyaá¹ƒ brahmavihÄ• r
pana sabbÄ• pi aá¹-á¹-ha samÄ• pattiyo ca paÃ±ca ca abhiÃ±Ã±Ä• yo nibbattesi. __sÄ• val
brahmalokasahabyatÄ• ya maggaá¹ƒ desesÄ«_ti brahmaloke brahmunÄ• sahabhÄ• vÄ• ya

<328> __sabbenasabba_nti ye aá¹-á¹-ha ca samÄ• pattiyo paÃ±ca ca abhiÃ±Ã±Ä• yo nibb
sabbaá¹ƒ sÄ• sanaá¹ƒ Ä• jÄ• niá¹ƒsÅ«_ti ye aá¹-á¹-hasu samÄ• pattÄ«su ekasamÄ• pattim
sakkhiá¹ƒsu nibbattetuá¹ƒ. __amoghÄ• _ti savipÄ• kÄ• . __avaÃ±jhÄ• _ti na vaÃ±jhÄ• . sab
gandhabbakÄ• yaá¹ƒ \Ne II 237/ pasavi. __saphalÄ• _ti avasesadevalokÅ«papattÄ«hi sÄ• t
brahmalokÅ«papattiyÄ• savuá¸• á¸• hi.

<329> __sarÄ• maha_nti sarÄ• mi ahaá¹ƒ paÃ±casikha, iminÄ• kira padena ayaá¹ƒ suttan
jÄ• to. __na nibbidÄ• yÄ• _ti na vaá¹-á¹-e nibbindanatthÄ• ya. __na virÄ• gÄ• yÄ• _ti na vaá
__na nirodhÄ• yÄ• _ti na vaá¹-á¹-assa nirodhatthÄ• ya. __na upasamÄ• yÄ• _ti na vaá¹-á¹-
abhiÃ±Ã±Ä• yÄ• _ti na vaá¹-á¹-aá¹ƒ abhijÄ• nanatthÄ• ya. __na sambodhÄ• yÄ• _ti na kiles
pabujjhanatthÄ• ya. __na nibbÄ• nÄ• yÄ• _ti na amatanibbÄ• natthÄ• ya.

__ekantanibbidÄ• yÄ• _ti ekantameva vaá¹-á¹-e nibbindanatthÄ• ya. ettha pana __nibbidÄ•
__virÄ• gÄ• yÄ• _ti maggo. __nirodhÄ• ya upasamÄ• yÄ• _ti nibbÄ• naá¹ƒ. __abhiÃ±Ã±Ä•
__nibbÄ• nÄ• yÄ• _ti nibbÄ• nameva. evaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne vipassanÄ• , tÄ«su mag
evaá¹ƒ vavatthÄ• nakathÄ• veditabbÄ• . pariyÄ• yena pana sabbÄ• nipetÄ• ni \Ee II 671/ m
nibbÄ• navevacanÄ• nipi hontiyeva. __sammÄ• diá¹-á¹-hi_Ä• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá
saccavaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

<330> __ye na sabbenasabba_nti ye cattÄ• ropi ariyamagge paripÅ«retuá¹ƒ na jÄ• nanti, t
ekaá¹ƒ vÄ• nibbattenti. __sabbesaá¹ƒyeva imesaá¹ƒ kulaputtÄ• na_nti brahmacariyaciá¹‡á
__amoghÄ• ... pe0 ... saphalÄ• saudrayÄ• _ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ•

__bhagavantaá¹ƒ_ \Be II 265/ __abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• _ti (DN II 188) bh
cittena sampaá¹-icchanto abhinanditvÄ• vÄ• cÄ• ya pasaá¹ƒsamÄ• no anumoditvÄ• maha
patiá¹-á¹-hapetvÄ• pasannalÄ• khÄ• rase nimujjamÄ• no viya dasabalassa chabbaá¹‡á¹‡a
catÅ«su á¹-hÄ• nesu vanditvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• bhagavantaá¹ƒ abhitt
satthu purato antaradhÄ• yitvÄ• attano devalokameva agamÄ• sÄ«ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• govindasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• samayasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<331> __evaá¹ƒ_ \Ne II 238/ \Ee II 672/ \Be II 266/ __me suta_nti mahÄ• samayasuttaá¹ƒ.
tatrÄ• yamapubbapadavaá¹‡á¹‡anÄ• - __sakkesÅ«_ti ambaá¹-á¹-hasutte vuttena uppattina
kumÄ• rÄ• " ti udÄ• naá¹ƒ paá¹-icca __sakkÄ• _ti laddhanÄ• mÄ• naá¹ƒ rÄ• jakumÄ• rÄ• na
ruá¸·hÄ«saddena "sakkÄ• " ti vuccati, tasmiá¹ƒ sakkesu janapade. __mahÄ• vane_ti sayaá¹
himavantena saddhiá¹ƒ ekÄ• baddhe mahati vane. __sabbeheva arahantehÄ«_ti imaá¹ƒ su
pattaarahattehi.

tatrÄ• yaá¹ƒ anupubbikathÄ• - sÄ• kiyakoliyÄ• kira kapilavatthunagarassa ca koliyanagara
rohiá¹‡iá¹ƒ nÄ• ma nadiá¹ƒ ekeneva Ä• varaá¹‡ena bandhÄ• petvÄ• sassÄ• ni karonti, atha
sassesu milÄ• yantesu ubhayanagaravÄ• sikÄ• nampi kammakarÄ• sannipatiá¹ƒsu. tattha
- "idaá¹ƒ udakaá¹ƒ ubhato hariyamÄ• naá¹ƒ na tumhÄ• kaá¹ƒ na amhÄ• kaá¹ƒ pahossati, an
ekena udakeneva nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ• kaá¹ƒ dethÄ• " ti. kapilavatthunaga
"tumhesu koá¹-á¹-he pÅ«retvÄ• á¹-hitesu mayaá¹ƒ rattasuvaá¹‡á¹‡anÄ«lamaá¹‡ikÄ• á¸·aka
pacchipasibbakÄ• dihatthÄ• na sakkhissÄ• ma tumhÄ• kaá¹ƒ gharadvÄ• re vicarituá¹ƒ, am
udakena nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ• kaá¹ƒ dethÄ• " ti. "na \Ee II 673/ mayaá¹ƒ da
na dassÄ• mÄ• " ti. evaá¹ƒ kalahaá¹ƒ vaá¸• á¸• hetvÄ• eko uá¹-á¹-hÄ• ya ekassa pahÄ• raa
evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• rÄ• jakulÄ• naá¹ƒ jÄ• tiá¹ƒ ghaá¹-á¹-etvÄ• kalahaá

koliyakammakarÄ• vadanti - "tumhe kapilavatthuvÄ• sike gahetvÄ• gajjatha, ye soá¹‡asiá
bhaginÄ«hi saddhiá¹ƒ saá¹ƒvasiá¹ƒsu. etesaá¹ƒ hatthino ca assÄ• ca phalakÄ• vudhÄ• ni \
kiá¹ƒ karissantÄ«" ti? sÄ• kiyakammakarÄ• pi vadanti - "tumhe dÄ• ni kuá¹-á¹-hino dÄ• rake
anÄ• thÄ• niggatikÄ• tiracchÄ• nÄ• viya kolarukkhe vasiá¹ƒsu, etesaá¹ƒ hatthino ca assÄ•
amhÄ• kaá¹ƒ \Be II 267/ kiá¹ƒ karissantÄ«" ti? te gantvÄ• tasmiá¹ƒ kamme niyuttaamaccÄ•
amaccÄ• rÄ• jakulÄ• naá¹ƒ kathesuá¹ƒ, tato sÄ• kiyÄ• - "bhaginÄ«hi saddhiá¹ƒ saá¹ƒvÄ• s
balaÃ±ca dassessÄ• mÄ• " ti yuddhasajjÄ• nikkhamiá¹ƒsu. koliyÄ• pi - "kolarukkhavÄ• sÄ«
dassessÄ• mÄ• " ti yuddhasajjÄ• nikkhamiá¹ƒsu.

bhagavÄ• pi rattiyÄ• paccÅ«sasamayeva mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya
yuddhasajje nikkhamante addasa. disvÄ• - "mayi gate ayaá¹ƒ kalaho vÅ«pasamissati nu kh
upadhÄ• rento - "ahamettha gantvÄ• kalahavÅ«pasamanatthaá¹ƒ tÄ«á¹‡i jÄ• takÄ• ni kathe
vÅ«pasamissati. atha sÄ• maggidÄ«panatthÄ• ya dve jÄ• takÄ• ni kathetvÄ• __attadaá¹‡á
desanaá¹ƒ sutvÄ• ubhayanagaravÄ• sinopi aá¸• á¸• hatiyÄ• ni aá¸• á¸• hatiyÄ• ni kumÄ• ra
pabbajissÄ• mi, tadÄ• mahÄ• samÄ• gamo bhavissatÄ«" ti sanniá¹-á¹-hÄ• namakÄ• si. tas
nikkhamantesu kassaci anÄ• rocetvÄ• sayameva pattacÄ«varamÄ• dÄ• ya gantvÄ• dvinna
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• chabbaá¹‡á¹‡arasmiyo vissajjetvÄ• nisÄ«di.

kapilavatthuvÄ• sino bhagavantaá¹ƒ disvÄ• va - "amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-ho satthÄ• Ä
tena amhÄ• kaá¹ƒ kalahakÄ• raá¹‡abhÄ• vo" ti cintetvÄ• - "na kho pana sakkÄ• bhagavati
sarÄ«re satthaá¹ƒ pÄ• tetuá¹ƒ, koliyanagaravÄ• sino amhe \Ee II 674/ hanantu vÄ• pacantu
chaá¸• á¸• etvÄ• bhagavantaá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. koliyanagaravÄ• sinopi tatheva c
chaá¸• á¸• etvÄ• bhagavantaá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu.

bhagavÄ• jÄ• nantova - "kasmÄ• Ä• gatattha mahÄ• rÄ• jÄ• " ti pucchi. bhagavÄ• , na titt
pabbatakÄ«á¸·Ä• ya na nadÄ«kÄ«á¸·Ä• ya na giridassanatthaá¹ƒ, imasmiá¹ƒ pana á¹-hÄ• n
paccupaá¹-á¹-hapetvÄ• Ä• gatamhÄ• ti. kiá¹ƒ nissÄ• ya vo kalaho mahÄ• rÄ• jÄ• ti? udaka
agghati mahÄ• rÄ• jÄ• ti? appagghaá¹ƒ, bhanteti. pathavÄ« nÄ• ma kiá¹ƒ agghati mahÄ• rÄ
khattiyÄ• kiá¹ƒ agghanti mahÄ• rÄ• jÄ• ti? khattiyÄ• nÄ• ma anagghÄ• bhanteti. appamÅ«
kimatthaá¹ƒ anagghe khattiye nÄ• setha, mahÄ• rÄ• jÄ• ti? "kalahe assÄ• do nÄ• ma natthi
aá¹-á¹-hÄ• ne veraá¹ƒ katvÄ• ekÄ• ya rukkhadevatÄ• ya kÄ• á¸·asÄ«hena saddhiá¹ƒ baddh
sakalampi \Be II 268/ imaá¹ƒ kappaá¹ƒ anuppattoyevÄ• " ti vatvÄ• __phandanajÄ• takaá¹ƒ_
"parapattiyena nÄ• ma mahÄ• rÄ• jÄ• na bhavitabbaá¹ƒ. parapattiyÄ• hutvÄ• hi ekassa sa
tiyojanasahassavitthate himavante catuppadagaá¹‡Ä• mahÄ• samuddaá¹ƒ pakkhandino ah
na bhavitabba" nti vatvÄ• __pathavÄ«undriyajÄ• takaá¹ƒ_ kathesi. tato - "kadÄ• ci, mahÄ•
mahabbalassa randhaá¹ƒ vivaraá¹ƒ passati, kadÄ• ci mahabbalo dubbalassa. laá¹-ukikÄ• pi
hatthinÄ• gaá¹ƒ ghÄ• tesÄ«" ti vatvÄ• __laá¹-ukikajÄ• takaá¹ƒ_ kathesi. evaá¹ƒ kalahavÅ«p
jÄ• takÄ• ni kathetvÄ• sÄ• maggiparidÄ«panatthÄ• ya dve jÄ• takÄ• ni kathesi. kathaá¹ƒ? s
koci otÄ• raá¹ƒ nÄ• ma passituá¹ƒ na sakkotÄ«ti vatvÄ• __rukkhadhammajÄ• takaá¹ƒ_ kath
mahÄ• rÄ• jÄ• koci vivaraá¹ƒ passituá¹ƒ nÄ• sakkhi. yadÄ• pana aÃ±Ã±amaÃ±Ã±aá¹ƒ viv
nesÄ• daputto jÄ«vitÄ• voropetvÄ• Ä• dÄ• ya gato. vivÄ• de assÄ• do nÄ• ma natthÄ«" ti
__vaá¹-á¹-akajÄ• takaá¹ƒ_ kathesi. evaá¹ƒ imÄ• ni paÃ±ca jÄ• takÄ• ni kathetvÄ• avasÄ• n
kathesi.

rÄ• jÄ• no \Ee II 675/ pasannÄ• - "sace satthÄ• nÄ• gamissa, mayaá¹ƒ sahatthÄ• aÃ±Ã±
lohitanadiá¹ƒ pavattayissÄ• ma, amhÄ• kaá¹ƒ puttabhÄ• taro gehadvÄ• re na passeyyÄ• ma
Ä• haraá¹‡ako na bhavissati. satthÄ• raá¹ƒ nissÄ• ya no jÄ«vitaá¹ƒ laddhaá¹ƒ. sace pana sa
ajjhÄ• vasissa, dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu rajjamassa hatthag
atirekasahassaá¹ƒ kho panassa puttÄ• abhavissaá¹ƒsu, tato khattiyaparivÄ• rova avicariss
sampattiá¹ƒ pahÄ• ya nikkhamitvÄ• sambodhiá¹ƒ patto, idÄ• nipi khattiyaparivÄ• royeva vic
ubhayanagaravÄ• sino aá¸• á¸• hatiyÄ• ni aá¸• á¸• hatiyÄ• ni kumÄ• rasatÄ• ni adaá¹ƒsu. b
mahÄ• vanaá¹ƒ agamÄ• si. tesaá¹ƒ garugÄ• ravavasena na attano ruciyÄ• pabbajitÄ• naá¹
purÄ• á¹‡adutiyikÄ• yopi nesaá¹ƒ "ayyaputtÄ• ukkaá¹‡á¹-hantu, gharÄ• vÄ• so na saá¹‡á¹-
sÄ• sanaá¹ƒ pesenti. te atirekataraá¹ƒ ukkaá¹‡á¹-hiá¹ƒsu.

bhagavÄ• Ä• vajjanto tesaá¹ƒ anabhiratabhÄ• vaá¹ƒ Ã±atvÄ• "ime bhikkhÅ« mÄ• disena
vasantÄ• ukkaá¹‡á¹-hanti, handa nesaá¹ƒ kuá¹‡Ä• ladahassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• tatt
vinodessÄ• mÄ«" ti \Be II 269/ kuá¹‡Ä• ladahassa vaá¹‡á¹‡aá¹ƒ kathesi. te taá¹ƒ daá¹-á¹-hu
daá¹-á¹-hukÄ• mattha, bhikkhave, kuá¹‡Ä• ladahanti? Ä• ma bhagavÄ• ti. yadi evaá¹ƒ, etha
iddhimantÄ• naá¹ƒ bhagavÄ• gamanaá¹-á¹-hÄ• naá¹ƒ mayaá¹ƒ kathaá¹ƒ gamissÄ• mÄ• ti?
mamÄ• nubhÄ• vena gahetvÄ• gamissÄ• mÄ«ti. sÄ• dhu, bhanteti. atha bhagavÄ• paÃ±ca
uppatitvÄ• \Ne II 241/ kuá¹‡Ä• ladahe patiá¹-á¹-hÄ• ya te bhikkhÅ« Ä• ha - "bhikkhave, ima
yesaá¹ƒ macchÄ• naá¹ƒ nÄ• maá¹ƒ na jÄ• nÄ• tha, tesaá¹ƒ nÄ• maá¹ƒ pucchathÄ• " ti.

te pucchiá¹ƒsu, bhagavÄ• pucchitapucchitaá¹ƒ kathesi. na kevalaá¹ƒ macchÄ• naá¹ƒyeva,
rukkhÄ• nampi pabbatapÄ• de dvipadacatuppadasakuá¹‡Ä• nampi nÄ• mÄ• ni pucchÄ• pe
sakuá¹‡ehi mukhatuá¹‡á¸• akena á¸• aá¹ƒsitvÄ• gahitadaá¹‡á¸• ake nisinno kuá¹‡Ä• lasak
ubhosu passesu sakuá¹‡asaá¹…ghaparivuto Ä• gacchati. bhikkhÅ« taá¹ƒ disvÄ• - "esa, bh
sakuá¹‡Ä• naá¹ƒ rÄ• jÄ• bhavissati, parivÄ• rÄ• ete etassÄ• " ti \Ee II 676/ maÃ±Ã±Ä• mÄ
ayampi mama vaá¹ƒso mama paveá¹‡Ä«ti. idÄ• ni tÄ• va mayaá¹ƒ, bhante, ete sakuá¹‡e pa
"ayampi mama vaá¹ƒso mama paveá¹‡Ä«" ti Ä• ha, taá¹ƒ sotukÄ• mamhÄ• ti. sotukÄ• matt
bhagavÄ• ti. tena hi suá¹‡Ä• thÄ• ti tÄ«hi gÄ• thÄ• satehi maá¹‡á¸• etvÄ• __kuá¹‡Ä• lajÄ•
anabhiratiá¹ƒ vinodesi. desanÄ• pariyosÄ• ne sabbepi sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu,
iddhipi Ä• gatÄ• . bhagavÄ• - "hotu tÄ• va ettakaá¹ƒ etesaá¹ƒ bhikkhÅ«na" nti Ä• kÄ• se up
agamÄ• si. tepi bhikkhÅ« gamanakÄ• le dasabalassa Ä• nubhÄ• vena gantvÄ• Ä• gamana
bhagavantaá¹ƒ parivÄ• retvÄ• mahÄ• vane otariá¹ƒsu.

bhagavÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• te bhikkhÅ« Ä• mantetvÄ• - "etha, bhikkhave, n
uparimaggattayavajjhÄ• naá¹ƒ vo kilesÄ• naá¹ƒ pahÄ• nÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ kathe
kammaá¹-á¹-hÄ• naá¹ƒ kathesi. bhikkhÅ« cintesuá¹ƒ - "bhagavÄ• amhÄ• kaá¹ƒ anabhiratal
kuá¹‡Ä• ladahaá¹ƒ netvÄ• anabhiratiá¹ƒ vinodesi, tattha sotÄ• pattiphalappattÄ• naá¹ƒ no i
maggÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si, na kho panamhehi â€™sotÄ• pannÄ• maya
vaá¹-á¹-ati, uttamapurisasadisehi no bhavituá¹ƒ vaá¹-á¹-atÄ«" ti te dasabalassa pÄ• de vanc
nisÄ«danaá¹ƒ papphoá¹-etvÄ• visuá¹ƒ visuá¹ƒ pabbhÄ• rarukkhamÅ«lesu nisÄ«diá¹ƒsu.

bhagavÄ• \Be II 270/ cintesi - "ime bhikkhÅ« pakatiyÄ• pi avissaá¹-á¹-hakammaá¹-á¹-hÄ• n
bhikkhuno kilamanakÄ• raá¹‡aá¹ƒ nÄ• ma natthi. gacchantÄ• gacchantÄ• ca vipassanaá¹ƒ
patvÄ• - "attanÄ• attanÄ• paá¹-iladdhaguá¹‡aá¹ƒ Ä• rocessÄ• mÄ• â€™ ti mama santikaá
Ä• gatesu dasasahassacakkavÄ• á¸·e devatÄ• ekacakkavÄ• á¸·e sannipatissanti, mahÄ• s
okÄ• se mayÄ• nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«" ti. tato vivitte okÄ• se buddhÄ• sanaá¹ƒ paÃ±Ã±

sabbapaá¹-hamaá¹ƒ \Ne II 242/ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gatathero saha paá¹-isan
pÄ• puá¹‡i. tato aparo tato aparoti paÃ±casatÄ• pi paduminiyaá¹ƒ padumÄ• ni viya vikasiá¹

\Ee II 677/ arahattappattabhikkhu - "bhagavato Ä• rocessÄ• mÄ«" ti pallaá¹…kaá¹ƒ vinibbhu
papphoá¹-etvÄ• uá¹-á¹-hÄ• ya dasabalÄ• bhimukho ahosi. evaá¹ƒ aparopi aparopÄ«ti paÃ±
pavisantÄ• viya paá¹-ipÄ• á¹-iyÄ• va Ä• gamaá¹ƒsu. paá¹-hamaá¹ƒ Ä• gato vanditvÄ• nisÄ
ekamantaá¹ƒ nisÄ«ditvÄ• paá¹-iladdhaguá¹‡aá¹ƒ Ä• rocetukÄ• mo - "atthi nu kho aÃ±Ã±o k
nivattitvÄ• Ä• gamanamaggaá¹ƒ olokento aparampi addasa aparampi addasa. iti sabbepi te
nisÄ«ditvÄ• ayaá¹ƒ imassa harÄ• yamÄ• no na kathesi, ayaá¹ƒ imassa harÄ• yamÄ• no na
khÄ«á¹‡Ä• savÄ• naá¹ƒ kira dve Ä• kÄ• rÄ• honti - "aho vata mayÄ• paá¹-iladdhaguá¹‡aá
paá¹-ivijjheyyÄ• " ti cittaá¹ƒ uppajjati. paá¹-iladdhabhÄ• vaá¹ƒ pana nidhiladdhapuriso viya n
Ä• rocetukÄ• mo hoti.

evaá¹ƒ osÄ«damatte pana tasmiá¹ƒ ariyamaá¹‡á¸• ale pÄ• cÄ«nayugandharaparikkhepato
rajo, rÄ• hÅ«ti imehi upakkilesehi vippamuttaá¹ƒ buddhuppÄ• dapaá¹-imaá¹‡á¸• itassa lokas
rÄ• maá¹‡eyyakadassanatthaá¹ƒ pÄ• cÄ«nadisÄ• ya ukkhittarajatamayamahÄ• Ä• dÄ• sam
nemivaá¹-á¹-iyaá¹ƒ gahetvÄ• parivattiyamÄ• narajatacakkasassirikaá¹ƒ puá¹‡á¹‡acandama
ullaá¹…ghitvÄ• anilapathaá¹ƒ paá¹-ipajjittha. iti evarÅ«pe khaá¹‡e laye muhutte bhagavÄ•
kapilavatthusmiá¹ƒ mahÄ• vane mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi b
arahantehi.

tattha bhagavÄ• pi mahÄ• sammatassa vaá¹ƒse uppanno, tepi paÃ±casatÄ• bhikkhÅ« ma
bhagavÄ• pi khattiyagabbhe jÄ• to, tepi khattiyagabbhe \Be II 271/ jÄ• tÄ• . bhagavÄ• pi rÄ•
rÄ• japabbajitÄ• . bhagavÄ• pi setacchattaá¹ƒ pahÄ• ya hatthagataá¹ƒ cakkavattirajjaá¹ƒ nis
tepi setacchattaá¹ƒ pahÄ• ya hatthagatÄ• ni rajjÄ• ni nissajjetvÄ• pabbajitÄ• . iti bhagavÄ•
parisuddhe rattibhÄ• ge sayaá¹ƒ parisuddho parisuddhaparivÄ• ro vÄ«tarÄ• go vÄ«tarÄ• ga
vÄ«tadosaparivÄ• ro vÄ«tamoho vÄ«tamohaparivÄ• ro nittaá¹‡ho nittaá¹‡haparivÄ• ro nikki
santo santaparivÄ• ro danto dantaparivÄ• ro mutto muttaparivÄ• ro ativiya virocatÄ«ti. vaá¹
678/ nÄ• mesÄ• , yattakaá¹ƒ sakkoti, tattakaá¹ƒ vattabbaá¹ƒ. iti ime bhikkhÅ« sandhÄ• ya v
"paÃ±camattehi bhikkhusatehi sabbeheva arahantehÄ«" ti.

__yebhuyyenÄ• _ti \Ne II 243/ bahutarÄ• sannipatitÄ• , mandÄ• na sannipatitÄ• asaÃ±Ã
samÄ• pannadevatÄ• ca. tatrÄ• yaá¹ƒ sannipÄ• takkamo mahÄ• vanassa kira sÄ• mantÄ•
bho buddhadassanaá¹ƒ nÄ• ma bahÅ«pakÄ• raá¹ƒ, dhammassavanaá¹ƒ bahÅ«pakÄ• raá¹
bahÅ«pakÄ• raá¹ƒ, Ä• yÄ• ma Ä• yÄ• mÄ• " ti mahÄ• saddaá¹ƒ kurumÄ• nÄ• Ä• gantvÄ•
arahattappattakhÄ«á¹‡Ä• save ca vanditvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. eteneva upÄ• ye
saddaá¹ƒ sutvÄ• saddantaraá¸• á¸• hagÄ• vutagÄ• vutaá¸• á¸• hayojanayojanÄ• divaser
himavante, tikkhattuá¹ƒ tesaá¹-á¹-hiyÄ• nagarasahassesu, navanavutiyÄ• doá¹‡amukhasa
paá¹-á¹-anakoá¹-isatasahassesu, chapaá¹‡á¹‡Ä• sÄ• ya ratanÄ• karesÅ«ti sakalajambudÄ«
aparagoyÄ• ne, uttarakurumhi, dvÄ«su parittadÄ«pasahassesÅ«ti sakalacakkavÄ• á¸·e, tato
dutiyatatiyacakkavÄ• á¸·eti evaá¹ƒ dasasahassacakkavÄ• á¸·esu devatÄ• sannipatitÄ• ti ve

dasasahassacakkavÄ• á¸·aÃ±hi idha dasalokadhÄ• tuyoti adhippetÄ• . tena vuttaá¹ƒ - "dasa
devatÄ• yebhuyyena sannipatitÄ• hontÄ«" ti.

evaá¹ƒ sannipatitÄ• hi devatÄ• hi sakalacakkavÄ• á¸·agabbhaá¹ƒ yÄ• va brahmalokÄ• sÅ«
pakkhittasÅ«cÄ«hi viya paripuá¹‡á¹‡aá¹ƒ hoti. tatra brahmalokassa evaá¹ƒ uccattanaá¹ƒ ve
lohapÄ• sÄ• de kira sattakÅ«á¹-Ä• gÄ• rasamo pÄ• sÄ• á¹‡o brahmaloke á¹-hatvÄ• adho k
mÄ• sehi pathaviá¹ƒ pÄ• puá¹‡Ä• ti. evaá¹ƒ mahante okÄ• se yathÄ• heá¹-á¹-hÄ• á¹-hatvÄ
dhÅ«mo vÄ• upari gantuá¹ƒ, upari vÄ• á¹-hatvÄ• khittasÄ• sapÄ• heá¹-á¹-hÄ• otituá¹ƒ
evaá¹ƒ nirantaraá¹ƒ devatÄ• ahesuá¹ƒ. yathÄ• kho pana cakkavattiraÃ±Ã±o nisinnaá¹-á¹-h
hoti, Ä• gatÄ• gatÄ• mahesakkhÄ• khattiyÄ• okÄ• saá¹ƒ labhantiyeva, parato parato pana
evameva bhagavato nisinnaá¹-á¹-hÄ• naá¹ƒ asambÄ• dhaá¹ƒ, Ä• gatÄ• gatÄ• mahesakkhÄ
okÄ• saá¹ƒ labhantiyeva. apisudaá¹ƒ \Ee II 679/ bhagavato Ä• sannÄ• sannaá¹-á¹-hÄ• ne m
vuttanayeneva vÄ• laggakoá¹-initudanamatte padese dasapi vÄ«sampi sabbaparato tiá¹ƒsa
sukhume attabhÄ• ve mÄ• petvÄ• aá¹-á¹-haá¹ƒsu. saá¹-á¹-hi saá¹-á¹-hi devatÄ• aá¹-á¹-haá

__suddhÄ• vÄ• sakÄ• yikÄ• na_nti suddhÄ• vÄ• savÄ• sÄ«naá¹ƒ. __suddhÄ• vÄ• sÄ• _ nA
anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• naá¹ƒ Ä• vÄ• sÄ• paÃ±ca brahmalokÄ• . __etadahosÄ«_ti k
samÄ• pattiá¹ƒ samÄ• pajjitvÄ• yathÄ• paricchedena vuá¹-á¹-hitÄ• brahmabhavanaá¹ƒ olo
bhattagehaá¹ƒ viya suÃ±Ã±ataá¹ƒ addasaá¹ƒsu. tato "kuhiá¹ƒ brahmÄ• no gatÄ• " ti Ä• vajjA
Ã±atvÄ• - "ayaá¹ƒ samÄ• gamo mahÄ• , mayaá¹ƒ ohÄ«nÄ• , ohÄ«nakÄ• naá¹ƒ okÄ• so du
gacchantÄ• atucchahatthÄ• hutvÄ• ekekaá¹ƒ gÄ• thaá¹ƒ abhisaá¹…kharitvÄ• gacchÄ• m
attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pessÄ• ma, dasabalassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sissÄ• m
vuá¹-á¹-hÄ• ya Ä• vajjitattÄ• etadahosi.

<332> __bhagavato purato pÄ• turahesu_nti pÄ• á¸·iyaá¹ƒ bhagavato santike abhimukhaá¹
viya katvÄ• vuttÄ• , na kho panettha evaá¹ƒ attho veditabbo. te pana brahmaloke á¹-hitÄ• y
abhisaá¹…kharitvÄ• eko puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otari, eko
dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ, eko pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iy
uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otari. tato puratthimacakkavÄ• á¸·amukhavaá¹-á¹-i
nÄ«lakasiá¹‡aá¹ƒ samÄ• pajjitvÄ• nÄ«larasmiyo vissajjitvÄ• dasasahassacakkavÄ• á¸·ade
paá¹-imuÃ±canto viya attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• buddhavÄ«thi \Be II 273/ n
sakkÄ• , tasmÄ• pahaá¹-abuddhavÄ«thiyÄ• va Ä• gantvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ á¹-hito attanÄ• abhisaá¹…khataá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otiá¹‡á¹‡abrahmÄ• pi pÄ«takasiá¹‡aá¹ƒ sam
suvaá¹‡á¹‡apabhaá¹ƒ muÃ±citvÄ• dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ suvaá¹‡á¹‡ap
Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• tatheva aá¹-á¹-hÄ• si. pacchimacakkavÄ• á¸·amukhavaá
otiá¹‡á¹‡abrahmÄ• pi lohitakasiá¹‡aá¹ƒ samÄ• pajjitvÄ• lohitarasmiyo muÃ±citvÄ•

dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ rattavarakambalena parikkhipanto viya attano Ä•
tatheva aá¹-á¹-hÄ• si. uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otiá¹‡á¹‡abrahmÄ• pi odÄ•
samÄ• pajjitvÄ• odÄ• tarasmiyo muÃ±citvÄ• dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ su
attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• tatheva aá¹-á¹-hÄ• si.

pÄ• á¸·iyaá¹ƒ pana "bhagavato purato pÄ• turahesuá¹ƒ. atha kho tÄ• devatÄ• bhagavanta
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsÅ«" ti evaá¹ƒ ekakkhaá¹‡aá¹ƒ viya purato pÄ• tubhÄ• vo ca abhi
á¹-hitabhÄ• vo ca vutto, so iminÄ• anukkamena ahosi, ekato katvÄ• pana dassito. gÄ• thÄ
pÄ• á¸·iyaá¹ƒ visuá¹ƒ visuá¹ƒyeva vuttaá¹ƒ.

tattha __mahÄ• samayo_ti mahÄ• samÅ«ho. __pavanaá¹ƒ_ vuccati vanasaá¹‡á¸• o. ubhay
vanasaá¹‡á¸• e ajja mahÄ• samÅ«ho mahÄ• sannipÄ• toti Ä• ha. tato yesaá¹ƒ so sannipÄ•
__devakÄ• yÄ• _ \Ne II 245/ __samÄ• gatÄ• _ti Ä• ha. tattha __devakÄ• yÄ• _ti devaghaá¹
dhammasamaya_nti evaá¹ƒ samÄ• gate devakÄ• ye disvÄ• mayampi imaá¹ƒ dhammasam
__dakkhitÄ• ye aparÄ• jitasaá¹…ghaá¹ƒ, _ kenaci aparÄ• jitaá¹ƒ ajjeva tayo mÄ• re madditv
imaá¹ƒ aparÄ• jitasaá¹…ghaá¹ƒ dassanatthÄ• ya Ä• gatamhÄ• ti attho. so pana brahmÄ• i
bhagavantaá¹ƒ abhivÄ• detvÄ• puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒyeva aá¹-á¹-h

atha dutiyo vuttanayeneva Ä• gantvÄ• abhÄ• si. tattha __tatra bhikkhavo_ti tasmiá¹ƒ sann
bhikkhÅ«. __samÄ• dahaá¹ƒsÅ«_ti samÄ• dhinÄ• yojesuá¹ƒ. __cittamattano ujukaá¹ƒ akaá
sabbe vaá¹…kakuá¹-ilajimhabhÄ• ve haritvÄ• ujukaá¹ƒ akariá¹ƒsu. __sÄ• rathÄ«va nettÄ•
yathÄ• samappavattesu sindhavesu odhastapatodo sÄ• rathi sabbayottÄ• ni gahetvÄ• acc
tiá¹-á¹-hati, evaá¹ƒ chaá¸·aá¹…gupekkhÄ• samannÄ• gatÄ• guttadvÄ• rÄ• sabbepete paÃ±
rakkhanti paá¹‡á¸• itÄ• , ete daá¹-á¹-huá¹ƒ idhÄ• gatamha bhagavÄ• ti. sopi gantvÄ• yathÄ
aá¹-á¹-hÄ• si.

atha \Ee II 681/ tatiyo vuttanayeneva Ä• gantvÄ• abhÄ• si. tattha __chetvÄ• khÄ«la_nti rÄ
chinditvÄ• . __paligha_nti rÄ• gadosamohapalighameva. __indakhÄ«la_ntipi rÄ• gadosamo
manejÄ• _ti ete taá¹‡hÄ• ejÄ• ya abhÄ• vena anejÄ• bhikkhÅ« indakhÄ«laá¹ƒ Å«hacca sam
catÅ«su disÄ• su appaá¹-ihatacÄ• rikaá¹ƒ caranti. __suddhÄ• _ti nirupakkilesÄ• . __vimalÄ•
tasseva vevacanaá¹ƒ. __cakkhumatÄ• _ti paÃ±cahi cakkhÅ«hi cakkhumantena. __sudantÄ•
sotatopi ghÄ• natopi jivhÄ• topi kÄ• yatopi manatopi dantÄ• . __susunÄ• gÄ• _ti taruá¹‡anÄ
anuttarena yogÄ• cariyena damite taruá¹‡anÄ• ge dassanÄ• ya Ä• gatamha bhagavÄ• ti. so
aá¹-á¹-hÄ• si.

atha catuttho vuttanayeneva Ä• gantvÄ• abhÄ• si. tattha __gatÄ• se_ti nibbematikasaraá¹
gantvÄ• yathÄ• á¹-hÄ• neyeva aá¹-á¹-hÄ• si.

devatÄ• sannipÄ• tavaá¹‡á¹‡anÄ•

<333> atha bhagavÄ• olokento pathavÄ«talato yÄ• va cakkavÄ• á¸·amukhavaá¹-á¹-iparicc
akaniá¹-á¹-habrahmalokÄ• devatÄ• sannipÄ• taá¹ƒ disvÄ• cintesi - "mahÄ• ayaá¹ƒ devatÄ
evaá¹ƒ mahÄ• devatÄ• ya samÄ• gamoti na jÄ• nanti, handa, nesaá¹ƒ Ä• cikkhÄ• mÄ«" ti,
"atha kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«" ti sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. tattha __etapa
pamÄ• á¹‡aá¹ƒ etesanti etaparamÄ• . idÄ• ni buddhÄ• naá¹ƒ pana abhÄ• vÄ• "yepi te, bhik
vÄ• ro na vutto. __Ä• cikkhissÄ• mi, bhikkhave_ti kasmÄ• Ä• ha? devatÄ• naá¹ƒ cittakallat
kira cintesuá¹ƒ - "bhagavÄ• evaá¹ƒ mahante samÄ• game mahesakkhÄ• naá¹ƒyeva devatÄ
kathessati, appesakkhÄ• naá¹ƒ kiá¹ƒ kathessatÄ«" ti? atha \Be II 275/ bhagavÄ• "imÄ• dev
ti Ä• vajjanto mukhena hatthaá¹ƒ pavesetvÄ• hadayamaá¹ƒsaá¹ƒ maddanto viya sabhaá¹‡a
viya ca taá¹ƒ tÄ• saá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• - "dasasahassacakkavÄ• á¸·ato Ä• gatÄ• g
appesakkhamahesakkhÄ• naá¹ƒ sabbÄ• sampi devatÄ• naá¹ƒ nÄ• magottaá¹ƒ kathessÄ• n

buddhÄ• nÄ• ma mahantÄ• ete sattavisesÄ• , yaá¹ƒ sadevakassa \Ee II 682/ lokassa diá¹
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , na kiÃ±ci katthaci nÄ«lÄ• d
vibhattarÅ«pÄ• rammaá¹‡esu rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• bherÄ«saddÄ• divasena vibhatta
visuá¹ƒ saddÄ• diÄ• rammaá¹‡aá¹ƒ vÄ• atthi, yaá¹ƒ etesaá¹ƒ Ã±Ä• á¹‡amukhe Ä• pÄ• tha

"yaá¹ƒ bhikkhave sadevakassa lokassa ... pe0 ... sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ
pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi, tamahaá¹ƒ passÄ• n
abbhaÃ±Ã±Ä• si" nti (AN II 4.24).

evaá¹ƒ sabbattha appaá¹-ihataÃ±Ä• á¹‡o bhagavÄ• sabbÄ• pi tÄ• devatÄ• bhabbÄ• bhab
akÄ• si. "kammÄ• varaá¹‡ena vÄ• samannÄ• gatÄ• " tiÄ• dinÄ• nayena vuttÄ• sattÄ• __
vasantepi buddhÄ• na olokenti. viparÄ«tÄ• pana __bhabbÄ• _ nÄ• ma, te dÅ«re vasantep
tasmÄ• tasmimpi devatÄ• sannipÄ• te ye abhabbÄ• , te pahÄ• ya bhabbe pariggahesi. par
rÄ• gacaritÄ• , ettakÄ• dosacaritÄ• , ettakÄ• mohacaritÄ• " ti caritavasena cha koá¹-á¹-hÄ•
sappÄ• yaá¹ƒ dhammadesanaá¹ƒ upadhÄ• rayanto - "rÄ• gacaritÄ• naá¹ƒ devatÄ• naá¹ƒ __
kathessÄ• mi, dosacaritÄ• naá¹ƒ __kalahavivÄ• dasuttaá¹ƒ, _ mohacaritÄ• naá¹ƒ __mahÄ•
vitakkacaritÄ• naá¹ƒ __cÅ«á¸·abyÅ«hasuttaá¹ƒ, _ saddhÄ• caritÄ• naá¹ƒ __tuvaá¹-á¹-akapa
buddhicaritÄ• naá¹ƒ __purÄ• bhedasuttaá¹ƒ_ kathessÄ• mÄ«" ti desanaá¹ƒ vavatthapetvÄ•
manasÄ• kÄ• si - "attajjhÄ• sayena nu kho jÄ• neyya, parajjhÄ• sayena atthuppattikena puc
"pucchÄ• vasena jÄ• neyyÄ• " ti Ã±atvÄ• "atthi nu kho koci devatÄ• naá¹ƒ ajjhÄ• sayaá¹ƒ g
paÃ±haá¹ƒ pucchituá¹ƒ samattho" ti "tesu paÃ±casatesu bhikkhÅ«su ekopi \Ne II 247/ na sa
tato asÄ«timahÄ• sÄ• vake dve aggasÄ• vake ca samannÄ• haritvÄ• "tepi \Be II 276/ na sa
"sace paccekabuddho bhaveyya, sakkuá¹‡eyya nu kho" ti "sopi na sakkuá¹‡eyyÄ• " ti Ã±atv
koci sakkuá¹‡eyyÄ• " ti samannÄ• hari. sace hi tesu koci sakkuá¹‡eyya, taá¹ƒ pucchÄ• petv

na pana tesupi koci sakkoti.

athassa \Ee II 683/ etadahosi - "mÄ• diso buddhoyeva sakkuá¹‡eyya, atthi pana katthaci aÃ
anantÄ• su lokadhÄ• tÅ«su anantaÃ±Ä• á¹‡aá¹ƒ pattharitvÄ• olokento aÃ±Ã±aá¹ƒ buddhaa
anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ idÄ• ni attanÄ• samaá¹ƒ na passeyya, so jÄ• tadivasepi brah
vuttanayena attanÄ• samaá¹ƒ apassanto - "aggohamasmi lokassÄ• " ti appaá¹-ivattiyaá¹ƒ s
evaá¹ƒ aÃ±Ã±aá¹ƒ attanÄ• samaá¹ƒ apassitvÄ• cintesi - "sace ahaá¹ƒ pucchitvÄ• ahamev
evampetÄ• devatÄ• na sakkhissanti paá¹-ivijjhituá¹ƒ. aÃ±Ã±asmiá¹ƒ pana buddheyeva puc
vissajjante accherakaá¹ƒ bhavissati, sakkhissanti ca devatÄ• paá¹-ivijjhituá¹ƒ, tasmÄ• nimm
mÄ• pessÄ• mÄ«" ti abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya - "pa
Ä• lokitavilokitaá¹ƒ samiÃ±jitapasÄ• ritaÃ±ca mama sadisaá¹ƒyeva hotÅ«" ti kÄ• mÄ• vacar
katvÄ• pÄ• cÄ«nayugandharaparikkhepato ullaá¹…ghamÄ• naá¹ƒ candamaá¹‡á¸• alaá¹ƒ b
rÅ«pÄ• vacaracittena adhiá¹-á¹-hÄ• si.

devasaá¹…gho taá¹ƒ disvÄ• - "aÃ±Ã±opi nu kho, bho, cando uggato" ti Ä• ha. atha candaá
jÄ• te "na cando, sÅ«riyo uggato" ti, puna Ä• sannatare jÄ• te "na sÅ«riyo, devavimÄ• naá¹ƒ
Ä• sannatare jÄ• te "na devavimÄ• naá¹ƒ, devaputto eko" ti, puna Ä• sannatare jÄ• te "na d
eko" ti, puna Ä• sannatare jÄ• te "na mahÄ• brahmÄ• , aparopi bho buddho Ä• gato" ti Ä• h
cintayiá¹ƒsu - "ekabuddhassa tÄ• va ayaá¹ƒ devatÄ• sannipÄ• to, dvinnaá¹ƒ kÄ«va mahant
ariyadevatÄ• cintayiá¹ƒsu - "ekissÄ• lokadhÄ• tuyÄ• dve buddhÄ• nÄ• ma natthi, addhÄ•
aÃ±Ã±o eko buddho nimmito" ti.

atha tassa devasaá¹…ghassa passantasseva nimmitabuddho Ä• gantvÄ• dasabalaá¹ƒ ava
samasamaá¹ƒ katvÄ• mÄ• pite Ä• sane nisÄ«di. bhagavatopi dvattiá¹ƒsa mahÄ• purisalakk
dvattiá¹ƒsÄ• va, bhagavatopi \Be II 277/ sarÄ«rÄ• chabbaá¹‡á¹‡arasmiyo nikkhamanti \Ne
bhagavato sarÄ«rarasmiyo nimmitassa sarÄ«re paá¹-ihaÃ±Ã±anti, nimmitassa sarÄ«rarasm
paá¹-ihaÃ±Ã±anti. tÄ• dvinnampi buddhÄ• naá¹ƒ sarÄ«rato \Ee II 684/ uggamma akaniá¹-á
tato paá¹-inivattitvÄ• devatÄ• naá¹ƒ matthakapariyante otaritvÄ• cakkavÄ• á¸·amukhavaá¹
patiá¹-á¹-hahiá¹ƒsu. sakalacakkavÄ• á¸·agabbhaá¹ƒ suvaá¹‡á¹‡amayavaá¹…kagopÄ• nasÄ
virocittha. dasasahassacakkavÄ• á¸·adevatÄ• ekacakkavÄ• á¸·e rÄ• sibhÅ«tÄ• dvinnaá¹ƒ
rasmigabbhantaraá¹ƒ pavisitvÄ• aá¹-á¹-haá¹ƒsu. nimmitabuddho nisÄ«dantoyeva dasabala
kilesappahÄ• naá¹ƒ abhitthavanto -

"pucchÄ• mi muniá¹ƒ pahÅ«tapaÃ±Ã±aá¹ƒ,

tiá¹‡á¹‡aá¹ƒ pÄ• raá¹…gataá¹ƒ parinibbutaá¹ƒ á¹-hitattaá¹ƒ.

nikkhamma gharÄ• panujja kÄ• me,

kathaá¹ƒ bhikkhu sammÄ• so loke paribbajeyyÄ• " ti || (Sn 361) -

gÄ• thaá¹ƒ abhÄ• si. satthÄ• devatÄ• naá¹ƒ tÄ• va cittakallatÄ• jananatthaá¹ƒ Ä• gatÄ• gat
kathessÄ• mÄ«ti cintetvÄ• __Ä• cikkhissÄ• mi, bhikkhave_tiÄ• dimÄ• ha.

<334> tattha __silokamanukassÄ• mÄ«_ti akkharapadaniyamitaá¹ƒ vacanasaá¹…ghÄ• taá
bhummÄ• tadassitÄ• _ti yesu yesu á¹-hÄ• nesu bhummÄ• devatÄ• taá¹ƒ taá¹ƒ nissitÄ• . _
girigabbhara_ntiÄ• dÄ«hi tesaá¹ƒ bhikkhÅ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathesi, ye bhikkhÅ« girikuc
attho. __pahitattÄ• _ti pesitacittÄ• . __samÄ• hitÄ• _ti avikkhittÄ• .

__puthÅ«_ti bahujanÄ• . __sÄ«hÄ• va sallÄ«nÄ• _ti sÄ«hÄ• viya nilÄ«nÄ• ekattaá¹ƒ upa
__lomahaá¹ƒsÄ• bhisambhuno_ti lomahaá¹ƒsaá¹ƒ abhibhavitvÄ• á¹-hitÄ• , nibbhayÄ• ti vu
suddhÄ• _ti odÄ• tacittÄ• hutvÄ• suddhÄ• . __vippasannÄ• manÄ• vilÄ• _ti vippasannaan

__bhiyyopaÃ±casate Ã±atvÄ• _ti sammÄ• sambuddhena saddhiá¹ƒ atirekapaÃ±casate bhi
kÄ• pilavatthave_ti kapilavatthusamÄ«pamhi jÄ• te vanasaá¹‡á¸• e. __tato Ä• mantayÄ« sa
__sÄ• vake_ \Be II 278/ __sÄ• sane rate_ti attano dhammadesanÄ• ya savanante jÄ• tattÄ
sikkhattayasÄ• sane \Ne II 249/ ratattÄ• sÄ• sane rate. idaá¹ƒ sabbaá¹ƒ - "silokamanukass
aÃ±Ã±ena vuttaá¹ƒ viya katvÄ• vadati.

__devakÄ• yÄ• abhikkantÄ• , te vijÄ• nÄ• tha bhikkhavo_ti te dibbacakkhunÄ• vijÄ• nÄ• t
dibbacakkhuÃ±Ä• á¹‡Ä• bhinÄ«hÄ• ratthÄ• ya kathesi. __te ca Ä• tappamakaruá¹ƒ, sutvÄ•
bhikkhÅ« taá¹ƒ buddhasÄ• sanaá¹ƒ sutvÄ• tÄ• vadeva tadatthÄ• ya vÄ«riyaá¹ƒ kariá¹ƒsu.

evaá¹ƒ katamattÄ• tappÄ• naá¹ƒyeva __tesaá¹ƒ pÄ• turahu Ã±Ä• á¹‡aá¹ƒ. _ kÄ«disaá¹ƒ? a
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ uppajji. na taá¹ƒ tehi tasmiá¹ƒ khaá¹‡e parikammaá¹ƒ katvÄ• up
ariyamaggeneva hi taá¹ƒ nipphannaá¹ƒ. amanussadassanatthaá¹ƒ panassa abhinÄ«hÄ• ra
- "atthi tumhÄ• kaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ nÄ«haritvÄ• tena hi te vijÄ• nÄ• thÄ• " ti idameva
vijÄ• nÄ• tha, bhikkhavo" ti Ä• ha.

__appeke satamaddakkhu_nti tesu bhikkhÅ«su ekacce bhikkhÅ« amanussÄ• naá¹ƒ sataá¹
atha sattari_nti eke sahassaá¹ƒ. eke sattati sahassÄ• ni.

__sataá¹ƒ eke sahassÄ• na_nti eke satasahassaá¹ƒ addasaá¹ƒsu. __appekenantamaddak
addasaá¹ƒsu, satavasena sahassavasena ca aparicchinnepi addasaá¹ƒsÅ«ti attho. kasmÄ•
phuá¹-Ä• ahuá¹ƒ, _ bharitÄ• sampuá¹‡á¹‡Ä• va ahesuá¹ƒ.

__taÃ±ca sabbaá¹ƒ abhiÃ±Ã±Ä• yÄ• _ti yaá¹ƒ tesu ekenekena diá¹-á¹-haá¹ƒ, taÃ±ca sabba
__vavatthitvÄ• na cakkhumÄ• _ti hatthatale lekhaá¹ƒ viya paccakkhato vavatthapetvÄ• paÃ
satthÄ• . __tato Ä• mantayÄ«_ti pubbe vuttagÄ• thameva nÄ• magottakittanatthÄ• ya Ä• ha
passatha, oloketha, ye vohaá¹ƒ kittayissÄ• mÄ«ti ayamettha sambandho. __girÄ• hÄ«_ti va
anupaá¹-ipÄ• á¹-iyÄ• .

<335> __sattasahassÄ• te yakkhÄ• , bhummÄ• kÄ• pilavatthavÄ• _ti sattasahassÄ• tÄ•
nissÄ• ya nibbattÄ• bhummÄ• yakkhÄ• yevÄ• ti vadati \Be II 279/. __iddhimanto_ti \Ee II 6
__jutimanto_ti Ä• nubhÄ• vasampannÄ• . __vaá¹‡á¹‡avanto_ti sarÄ«ravaá¹‡á¹‡asampannÄ
parivÄ• rasampannÄ• . __modamÄ• nÄ• abhikkÄ• mu_nti tuá¹-á¹-hacittÄ• Ä• gatÄ• . __bh
imaá¹ƒ mahÄ• vanaá¹ƒ bhikkhÅ«naá¹ƒ santikaá¹ƒ bhikkhÅ«naá¹ƒ \Ne II 250/ dassanatthÄ•
__samiti_nti samÅ«haá¹ƒ, bhikkhusamÅ«haá¹ƒ dassanÄ• ya Ä• gatÄ• tipi attho.

__chasahassÄ• hemavatÄ• , yakkhÄ• nÄ• nattavaá¹‡á¹‡ino_ti chasahassÄ• hemavatapa
sabbepi nÄ«lÄ• divaá¹‡á¹‡avasena nÄ• nattavaá¹‡á¹‡Ä• .

__sÄ• tÄ• girÄ• tisahassÄ• _ti sÄ• tÄ• giripabbate nibbattayakkhÄ• tisahassÄ• .

__iccete soá¸·asasahassÄ• _ti ete sabbepi soá¸·asasahassÄ• honti.

__vessÄ• mittÄ• paÃ±casatÄ• _ti vessÄ• mittapabbate nibbattÄ• paÃ±casatÄ• .

__kumbhÄ«ro rÄ• jagahiko_ti rÄ• jagahanagare nibbatto kumbhÄ«ro nÄ• ma yakkho. __ve
vepullapabbato nivesanaá¹ƒ nivÄ• sanaá¹-á¹-hÄ• nanti attho. __bhiyyo naá¹ƒ satasahassaá
payirupÄ• satÄ«_ti taá¹ƒ atirekaá¹ƒ yakkhÄ• naá¹ƒ satasahassaá¹ƒ payirupÄ• sati. __kumb
sopÄ• gÄ• samitiá¹ƒ vana_nti sopi kumbhÄ«ro saparivÄ• ro imaá¹ƒ vanaá¹ƒ bhikkhusamitiá

<336> __purimaÃ±ca disaá¹ƒ rÄ• jÄ• , dhataraá¹-á¹-ho pasÄ• satÄ«_ti pÄ• cÄ«nadisaá¹ƒ a
__gandhabbÄ• naá¹ƒ adhipatÄ«_ti catÅ«supi disÄ• su gandhabbÄ• naá¹ƒ jeá¹-á¹-hako. sab
__mahÄ• rÄ• jÄ• yasassiso_ti mahÄ• parivÄ• ro eso mahÄ• rÄ• jÄ• .

__puttÄ• pi_ \Be II 280/ __tassa bahavo, indanÄ• mÄ• mahabbalÄ• _ti tassa dhataraá¹-á¹-
puttÄ• , te sabbe sakkassa devaraÃ±Ã±o nÄ• madhÄ• rakÄ• .

__virÅ«á¸·ho taá¹ƒ pasÄ• satÄ«_ti taá¹ƒ disaá¹ƒ virÅ«á¸·ho anusÄ• sati.

__puttÄ• pi tassÄ• _ti tassÄ• pi tÄ• disÄ• yeva puttÄ• . pÄ• á¸·iyaá¹ƒ pana "mahabbalÄ• " t
aá¹-á¹-hakathÄ• yaá¹ƒ sabbavÄ• resu "mahÄ• balÄ• " ti pÄ• á¹-ho.

"purimaá¹ƒ \Ee II 687/ \Ne II 251/ disaá¹ƒ dhataraá¹-á¹-ho, dakkhiá¹‡ena virÅ«á¸·hako.

pacchimena virÅ«pakkho, kuvero uttaraá¹ƒ disaá¹ƒ ||

cattÄ• ro te mahÄ• rÄ• jÄ• , samantÄ• caturo disÄ• .

daddallamÄ• nÄ• aá¹-á¹-haá¹ƒsu, vane kÄ• pilavatthave" ti ||

imÄ• pana gÄ• thÄ• sabbasaá¹…gÄ• hikavasena vuttÄ• .

ayaÃ±cettha attho - dasasahassacakkavÄ• á¸·e dhataraá¹-á¹-hÄ• nÄ• ma mahÄ• rÄ• jÄ• r
koá¹-isatasahassakoá¹-isatasahassagandhabbaparivÄ• rÄ• Ä• gantvÄ• puratthimÄ• ya dis
paá¹-á¹-hÄ• ya cakkavÄ• á¸·agabbhaá¹ƒ pÅ«retvÄ• á¹-hitÄ• . evaá¹ƒ dakkhiá¹‡adisÄ• dÄ«s
tenevÄ• ha - "samantÄ• caturo disÄ• , daddallamÄ• nÄ• aá¹-á¹-haá¹ƒsÅ«" ti. idaÃ±hi vutta
cakkavÄ• á¸·ehi Ä• gantvÄ• caturo disÄ• pabbatamatthakesu aggikkhandhÄ• viya suá¹-á¹
te pana yasmÄ• kapilavatthuvanameva sandhÄ• ya Ä• gatÄ• , tasmÄ• cakkavÄ• á¸·aá¹ƒ p
samasamÄ• á¹-hitÄ• pi - "vane kÄ• pilavatthave" ti vuttÄ• .

<337> __tesaá¹ƒ mÄ• yÄ• vino dÄ• sÄ• , Ä• guá¹ƒ vaÃ±canikÄ• saá¹-hÄ• _ti tesaá¹ƒ mah
katapÄ• papaá¹-icchÄ• danalakkhaá¹‡Ä• ya mÄ• yÄ• ya yuttÄ• kuá¹-ilÄ• cÄ• rÄ• dÄ• sÄ•
sammukhaparammukhavaÃ±canÄ• hi lokaá¹ƒ vaÃ±canato "vaÃ±canikÄ• " ti ca, kerÄ• á¹-iya
samannÄ• gatattÄ• "saá¹-hÄ• " ti ca vuccanti, tepi Ä• gatÄ• ti attho. __mÄ• yÄ• kuá¹-eá¹‡á
viá¹-ucca viá¹-uá¹-o sahÄ• _ti te dÄ• sÄ• sabbepi mÄ• yÄ• kÄ• rakÄ• va. nÄ• mena panettl
eko __viá¹-eá¹‡á¸• u_ nÄ• ma. pÄ• á¸·iyaá¹ƒ pana "veá¹-eá¹‡á¸• Å«" ti likhanti. eko __viá¹-u
__viá¹-uá¹-o_ nÄ• ma. __sahÄ• _ti sopi viá¹-uá¹-o tehi saheva Ä• gato.

__candano_ \Be II 281/ __kÄ• maseá¹-á¹-ho ca, kinnighaá¹‡á¸• u nighaá¹‡á¸• u cÄ• _ti apa
pÄ• á¸·iyaá¹ƒ pana "kinnughaá¹‡á¸• Å«" ti likhanti. __nighaá¹‡á¸• u cÄ• _ti aÃ±Ã±o nighaá¹
dÄ• sÄ• . ito pare pana -

"panÄ• do \Ne II 252/ opamaÃ±Ã±o ca, devasuto ca mÄ• tali.

cittaseno ca gandhabbo, naá¸·o rÄ• jÄ• janesabho.

Ä• guá¹ƒ paÃ±casikho ceva, timbarÅ« sÅ«riyavacchasÄ• " ti || -

ime \Ee II 688/ devarÄ• jÄ• no. tattha __devasuto_ti devasÄ• rathi. __cittaseno_ti citto ca s

ca. __gandhabbo_ti ayaá¹ƒ cittaseno gandhabbakÄ• yiko devaputto, na kevalaá¹ƒ cesa, sal
gandhabbÄ• eva. __naá¸·orÄ• jÄ• _ti naá¸·akÄ• radevaputto nÄ• meko. __janesabho_ti jar
__Ä• guá¹ƒ paÃ±casikho cevÄ• _ti paÃ±casikho ceva devaputto Ä• gato. __timbarÅ«_ti timl
gandhabbadevarÄ• jÄ• . __sÅ«riyavacchasÄ• _ti tasseva dhÄ«tÄ• .

__ete caÃ±Ã±e ca rÄ• jÄ• no, gandhabbÄ• saha rÄ• jubhÄ«_ti ete ca nÄ• mavasena vutta
etehi rÄ• jÅ«hi saddhiá¹ƒ bahÅ« gandhabbÄ• . __modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«
haá¹-á¹-hatuá¹-á¹-hacittÄ• bhikkhusaá¹…ghasamitiá¹ƒ imaá¹ƒ vanaá¹ƒ Ä• gatÄ• ti attho.

<338> __athÄ• guá¹ƒ nÄ• gasÄ• nÄ• gÄ• , vesÄ• lÄ• sahatacchakÄ• _ti nÄ• gasadahavÄ
nÄ• gÄ• saha tacchakanÄ• gaparisÄ• ya Ä• gatÄ• ti attho. __kambalassatarÄ• _ti kambalo
sinerupÄ• de vasanti, supaá¹‡á¹‡ehipi anuddharaá¹‡Ä«yÄ• mahesakkhanÄ• gÄ• __pÄ• yA
payÄ• gatitthavÄ• sino ca saha Ã±Ä• tisaá¹…ghena Ä• gatÄ• .

__yÄ• munÄ• dhataraá¹-á¹-hÄ• cÄ• _ti yamunavÄ• sino ca dhataraá¹-á¹-hakule uppannÄ•
mahÄ• nÄ• go_ti erÄ• vaá¹‡o ca devaputto, jÄ• tiyÄ• nÄ• go na hoti. nÄ• gavohÄ• rena pa
sopi Ä• gato.

__ye_ \Be II 282/ __nÄ• garÄ• je sahasÄ• harantÄ«_ti ye ime vuttappakÄ• re nÄ• ge lobhÅ
katvÄ• haranti gaá¹‡hanti. __dibbÄ• dijÄ• pakkhÄ« visuddhacakkhÅ«_ti dibbÄ• nubhÄ• va
aá¹‡á¸• akosato cÄ• ti dve vÄ• re jÄ• tÄ• ti dijÄ• pakkhayuttatÄ• ya pakkhÄ« yojanasatanta
nÄ• ge dassanasamatthacakkhutÄ• ya visuddhacakkhÅ«. __vehÄ• yasÄ• _ \Ee II 689/ __te
Ä• kÄ• seneva imaá¹ƒ mahÄ• vanaá¹ƒ sampattÄ• . __citrÄ• supaá¹‡á¹‡Ä• iti tesa nÄ• ma
"citrasupaá¹‡á¹‡Ä• " ti nÄ• maá¹ƒ.

__abhayaá¹ƒ_ \Ne II 253/ __tadÄ• nÄ• garÄ• jÄ• namÄ• si, supaá¹‡á¹‡ato khemamakÄ• s
aÃ±Ã±amaÃ±Ã±aá¹ƒ __saá¹‡hÄ• hi vÄ• cÄ• hi upavhayantÄ• _ mittÄ• viya bandhavÄ• viy
Ä• liá¹…gantÄ• hatthe gaá¹‡hantÄ• aá¹ƒsakÅ«á¹-e hatthaá¹ƒ á¹-hapentÄ• haá¹-á¹-hatuá¹-
supaá¹‡á¹‡Ä• saraá¹‡amakaá¹ƒsu buddha_nti buddhaá¹ƒyeva saraá¹‡aá¹ƒ gatÄ• .

<339> __jitÄ• vajirahatthenÄ• _ti indena devaraÃ±Ã±Ä• jitÄ• . __samuddaá¹ƒ asurÄ• sitÄ
sujÄ• tÄ• ya asurakaÃ±Ã±Ä• ya kÄ• raá¹‡Ä• sabbepi __bhÄ• taro vÄ• savassete, iddhimar

tesu __kÄ• lakaÃ±cÄ• mahÄ• bhismÄ• _ti kÄ• lakaÃ±cÄ• ca mahante bhiá¹ƒsane attabhÄ
__asurÄ• dÄ• naveghasÄ• ti dÄ• naveghasÄ• _ nÄ• ma aÃ±Ã±e dhanuggahaasurÄ• . __ve
namucÄ« sahÄ• _ti vepacittiasuro, sucittiasuro cÄ• ti ete ca asurÄ• namuci ca mÄ• ro deva
Ä• gato. ime asurÄ• mahÄ• samuddavÄ• sino, ayaá¹ƒ paranimmitadevalokavÄ• sÄ«, kasm
acchandikattÄ• . tepi hi acchandikÄ• abhabbÄ• , ayampi tÄ• disoyeva. tasmÄ• dhÄ• tuso s

__sataÃ±ca baliputtÄ• na_nti balino mahÄ• asurassa puttÄ• naá¹ƒ sataá¹ƒ. __sabbe veroc
mÄ• tulassa rÄ• husseva nÄ• madharÄ• . __sannayhitvÄ• balisena_nti attano balisenaá¹ƒ
katasannÄ• hÄ• va hutvÄ• . __rÄ• hubhaddamupÄ• gamu_nti rÄ• huasurindaá¹ƒ upasaá¹..
__dÄ• ni bhaddante_ti bhaddaá¹ƒ tava hotu, samayo te bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ u
bhikkhusaá¹…ghaá¹ƒ dassanÄ• yÄ• ti attho.

<340> __Ä• po ca devÄ• pathavÄ«, tejo vÄ• yo tadÄ• gamu_nti Ä• pokasiá¹‡Ä• dÄ«su pa
__Ä• po_tiÄ• dinÄ• makÄ• devÄ• Ä• gamuá¹ƒ. __varuá¹‡Ä• vÄ• raá¹‡Ä• devÄ• , somo c
\Ee II 690/, vÄ• raá¹‡adevatÄ• , somadevatÄ• ti evaá¹ƒ nÄ• makÄ• ca devÄ• yasasÄ• nÄ
__mettÄ• karuá¹‡Ä• kÄ• yikÄ• _ti mettÄ• jhÄ• ne ca karuá¹‡Ä• jhÄ• ne ca parikammaá¹ƒ ka
devÄ• yasassino_ti etepi mahÄ• yasÄ• devÄ• Ä• gatÄ• .

__dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino_ti te dasadhÄ• á¹-hitÄ• dasa d
nÄ«lÄ• divasena nÄ• nattavaá¹‡á¹‡Ä• Ä• gatÄ• ti attho.

__veá¹‡á¸• Å«_ \Ne II 254/ __ca devÄ• _ti veá¹‡á¸• udevatÄ• ca. __sahali cÄ• _ti sahalide
duve yamÄ• _ti asamadevatÄ• ca dve ca yamakÄ• devÄ• . __candassupanisÄ• devÄ• , c
candanissitakÄ• devÄ• candaá¹ƒ purato katvÄ• Ä• gatÄ• . tathÄ• sÅ«riyanissitakÄ• devÄ
__nakkhattÄ• ni purakkhatvÄ• _ti nakkhattanissitÄ• pi devÄ• nakkhattÄ• ni purato katvÄ• Ä
mandavalÄ• hakÄ• _ti vÄ• tavalÄ• hakÄ• , abbhavalÄ• hakÄ• , uá¹‡havalÄ• hakÄ• ete sab
"mandavalÄ• hakÄ• " nÄ• ma vuccanti. tepi Ä• gatÄ• ti attho. __vasÅ«naá¹ƒ vÄ• savo seá¹-
purindado_ti vasÅ«naá¹ƒ devatÄ• naá¹ƒ seá¹-á¹-ho vÄ• savo yo sakkoti ca, purindadoti ca v

__dasete dasadhÄ• kÄ• yÄ• _ti etepi dasa devakÄ• yÄ• dasadhÄ• va Ä• gatÄ• . __sabbe
nÄ«lÄ• divasena nÄ• nattavaá¹‡á¹‡Ä• .

__athÄ• guá¹ƒ sahabhÅ« devÄ• _ti atha sahabhÅ« nÄ• ma devÄ• Ä• gatÄ• . __jalamaggis
jalantÄ• . jalamaggi ca sikhÄ• rivÄ• ti imÄ• ni tesaá¹ƒ nÄ• mÄ• nÄ«tipi vuttaá¹ƒ. __ariá¹-á¹-h
ariá¹-á¹-hakadevÄ• ca rojadevÄ• ca. __umÄ• pupphanibhÄ• sino_ti __umÄ• pupphadevÄ•
umÄ• pupphasadisÄ• hi tesaá¹ƒ sarÄ«rÄ• bhÄ• , tasmÄ• "umÄ• pupphanibhÄ• sino" ti vuc

__varuá¹‡Ä• sahadhammÄ• cÄ• _ti ete ca dve janÄ• . __accutÄ• ca anejakÄ• _ti accutad
__suleyyarucirÄ• _ \Ee II 691/ __Ä• gu_nti suleyyÄ• ca rucirÄ• ca Ä• gatÄ• . __Ä• guá¹ƒ v
vÄ• savanesÄ«devÄ• nÄ• ma Ä• gatÄ• . __dasete dasadhÄ• kÄ• yÄ• _ti etepi dasadevak

__samÄ• nÄ• mahÄ• samÄ• nÄ• _ti samÄ• nÄ• ca mahÄ• samÄ• nÄ• ca. __mÄ• nusÄ•
mÄ• nusuttamÄ• ca. __khiá¸• á¸• Ä• padosikÄ• Ä• guá¹ƒ, Ä• guá¹ƒ manopadosikÄ• _ti khi

ca devÄ• Ä• gatÄ• .

__athÄ• guá¹ƒ harayo devÄ• _ti haridevÄ• nÄ• ma Ä• gatÄ• . __ye ca lohitavÄ• sino_ti loh
__pÄ• ragÄ• mahÄ• pÄ• ragÄ• _ti ete ca duvidhÄ• Ä• gatÄ• . __dasete dasadhÄ• kÄ• yÄ
dasadhÄ• va Ä• gatÄ• .

__sukkÄ• _ \Ne II 255/ __karambhÄ• aruá¹‡Ä• , Ä• guá¹ƒ veghanasÄ• sahÄ• _ti ete sukk
veghanasÄ• ca Ä• gatÄ• . __odÄ• tagayhÄ• pÄ• mokkhÄ• _ti odÄ• tagayhÄ• nÄ• ma pÄ•
vicakkhaá¹‡Ä• _ti vicakkhaá¹‡Ä• nÄ• ma devÄ• Ä• gatÄ• .

__sadÄ• mattÄ• hÄ• ragajÄ• _ti sadÄ• mattÄ• ca hÄ• ragajÄ• ca. __missakÄ• ca yasass
missakadevÄ• ca. __thanayaá¹ƒ Ä• ga pajjunno_ti pajjunno ca devarÄ• jÄ• thanayanto Ä•
abhivassatÄ«_ti yo yaá¹ƒ yaá¹ƒ disaá¹ƒ yÄ• ti, tattha tattha devo vassati. __dasete dasadhÄ
dasadevakÄ• yÄ• dasadhÄ• Ä• gatÄ• .

__khemiyÄ• tusitÄ• yÄ• mÄ• _ti khemiyÄ• devÄ• tusitapuravÄ• sino ca yÄ• mÄ• devalok
yasassino_ti yasasampannÄ• kathakadevÄ• ca. pÄ• á¸·iyaá¹ƒ pana "kaá¹-á¹-hakÄ• cÄ• "
lÄ• maseá¹-á¹-hÄ• _ti lambitakadevÄ• ca lÄ• maseá¹-á¹-hadevÄ• ca. __jotinÄ• mÄ• ca Ä•
katanaá¸·aggikkhandho viya jotamÄ• nÄ• jotidevÄ• nÄ• ma atthi, te ca Ä• sÄ• ca devÄ• Ä
pÄ• á¸·iyaá¹ƒ \Be II 285/ pana "jÄ• tinÄ• mÄ• " ti likhanti. Ä• sÄ• devatÄ• chandavasena _
__nimmÄ• naratino Ä• guá¹ƒ, athÄ• guá¹ƒ paranimmitÄ• . dasete dasadhÄ• kÄ• yÄ• _ti ete
Ä• gatÄ• .

__saá¹-á¹-hete_ \Ee II 692/ __devanikÄ• yÄ• _ti ete ca Ä• po ca devÄ• tiÄ• dikÄ• cha dasa
devanikÄ• yÄ• sabbe nÄ«lÄ• divasena nÄ• nattavaá¹‡á¹‡ino. __nÄ• manvayena Ä• gacchu
nÄ• makoá¹-á¹-hÄ• sena Ä• gatÄ• . __ye caÃ±Ã±e sadisÄ• sahÄ• _ti ye ca aÃ±Ã±epi tehi s
nÄ• matopi etÄ• disÄ• yeva sesacakkavÄ• á¸·esu devÄ• , tepi Ä• gatÄ• yevÄ• ti ekapadene
viya ca katvÄ• sabbÄ• devatÄ• niddisati.

evaá¹ƒ dasasu lokadhÄ• tusahassesu devakÄ• ye niddisitvÄ• idÄ• ni yadatthaá¹ƒ te Ä• ga
__pavuá¹-á¹-hajÄ• ti_nti gÄ• thamÄ• ha. tassattho - pavuá¹-á¹-hÄ• vigatÄ• jÄ• ti assÄ• ti a
pavuá¹-á¹-hajÄ• ti nÄ• ma, __taá¹ƒ pavuá¹-á¹-hajÄ• tiá¹ƒ_ rÄ• gadosamohakhÄ«lÄ• naá¹ƒ a
cattÄ• ro oghe taritvÄ• á¹-hitattÄ• __oghatiá¹‡á¹‡aá¹ƒ_ catunnaá¹ƒ Ä• savÄ• naá¹ƒ abhÄ•
ariyasaá¹…ghaá¹ƒ dakkhema passissÄ• ma. tesaÃ±Ã±eva oghÄ• naá¹ƒ tiá¹‡á¹‡attÄ• __og
__nÄ• gaá¹ƒ. asitÄ• tiga_nti kÄ• á¸·akabhÄ• vÄ• tÄ«taá¹ƒ candaá¹ƒva siriyÄ• virocamÄ• na
passissÄ• mÄ• ti etadatthaá¹ƒ sabbepi te nÄ• manvayena Ä• gacchuá¹ƒ, ye caÃ±Ã±e sadis

<341> idÄ• ni \Ne II 256/ brahmÄ• no dassento __subrahmÄ• paramatto cÄ• _tiÄ• dimÄ• l

brahmÄ• . paramattopi brahmÄ• va. __puttÄ• iddhimato sahÄ• _ti ete iddhimato buddhassa
ariyabrahmÄ• no saheva Ä• gatÄ• . __sanaá¹…kumÄ• ro tisso cÄ• _ti sanaá¹…kumÄ• ro ca
__sopÄ• gÄ• _ti sopi Ä• gato.

"sahassaá¹ƒ brahmalokÄ• naá¹ƒ, mahÄ• brahmÄ• bhitiá¹-á¹-hati.

upapanno jutimanto, bhismÄ• kÄ• yo yasassi so" ti || -

ettha \Be II 286/ __sahassaá¹ƒ brahmalokÄ• na_nti ekaá¹…guliyÄ• ekasahassacakkavÄ• á
dasasahassicakkavÄ• á¸·e Ä• lokapharaá¹‡asamatthÄ• naá¹ƒ mahÄ• brahmÄ• naá¹ƒ sahas
__mahÄ• brahmÄ• bhitiá¹-á¹-hatÄ«_ti yattha ekeko mahÄ• brahmÄ• aÃ±Ã±e brahme abhib
__upapanno_ti \Ee II 693/ brahmaloke nibbatto. __jutimanto_ti Ä• nubhÄ• vasampanno. __b
mahÄ• kÄ• yo, dvÄ«hi tÄ«hi mÄ• gadhikehi gÄ• makkhettehi samappamÄ• á¹‡aattabhÄ• vo
attabhÄ• vasirÄ«saá¹…khÄ• tena yasena samannÄ• gato.

__dasettha issarÄ• Ä• guá¹ƒ, paccekavasavattino_ti etasmiÃ±ca brahmasahasse ye pÄ• á
vasaá¹ƒ vattenti, evarÅ«pÄ• dasa issarÄ• mahÄ• brahmÄ• no Ä• gatÄ• . __tesaÃ±ca majj
parivÄ• rito_ti tesaá¹ƒ brahmÄ• naá¹ƒ majjhe hÄ• rito nÄ• ma mahÄ• brahmÄ• satasahass

<342> __te ca sabbe abhikkante, sainde deve sabrahmake_ti te sabbepi sakkaá¹ƒ devarÄ•
katvÄ• Ä• gate devakÄ• ye, hÄ• ritamahÄ• brahmÄ• naá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• Ä• gate
abhikkÄ• mÄ«_ti mÄ• rasenÄ• abhigatÄ• . __passa kaá¹‡hassa mandiya_nti kÄ• á¸·akassa
passatha.

__etha gaá¹‡hatha bandhathÄ• _ti evaá¹ƒ attano parisaá¹ƒ Ä• á¹‡Ä• pesi. __rÄ• gena badd
idaá¹ƒ devamaá¹‡á¸• alaá¹ƒ rÄ• gena baddhaá¹ƒ hotu. __samantÄ• parivÄ• retha, mÄ• vo
tumhÄ• kaá¹ƒ ekopi etesu ekampi mÄ• muÃ±ci. "mÄ• vo muÃ±cethÄ• " tipi pÄ• á¹-ho, ese

__iti tattha mahÄ• seno, kaá¹‡ho senaá¹ƒ apesayÄ«_ti evaá¹ƒ tattha mahÄ• samaye mahÄ
\Ne II 257/ apesayi. __pÄ• á¹‡inÄ• talamÄ• haccÄ• _ti hatthena pathavÄ«talaá¹ƒ paharitvÄ
bherava_nti mÄ• ravibhiá¹ƒsakadassanatthaá¹ƒ bhayÄ• nakaá¹ƒ saraÃ±ca katvÄ• .

__yathÄ• pÄ• vussako megho, thanayanto savijjuko_ti savijjuko pÄ• vussakamegho viya m
__tadÄ• so paccudÄ• vattÄ«_ti tasmiá¹ƒ samaye so mÄ• ro taá¹ƒ vibhiá¹ƒsanakaá¹ƒ dasse
287/. __saá¹…kuddho asayaá¹ƒ vase_ti suá¹-á¹-hu kuddho kupito kaÃ±ci vase vattetuá¹ƒ \E
asayaá¹ƒvase asayaá¹ƒvasÄ« attano vasena akÄ• mako hutvÄ• nivatto. bhagavÄ• kira "ay
mahÄ• samÄ• gamaá¹ƒ disvÄ• â€™abhisamayantarÄ• yaá¹ƒ karissÄ• mÄ«â€™ ti antaran
vibhiá¹ƒsakaá¹ƒ dassetÄ«" ti aÃ±Ã±Ä• si. pakati cesÄ• bhagavato, yattha abhisamayo na b

mÄ• raá¹ƒ vibhiá¹ƒsakaá¹ƒ dassentaá¹ƒ na nivÄ• reti. yattha pana abhisamayo hoti, tattha y
mÄ• rassa rÅ«paá¹ƒ passati, na saddaá¹ƒ suá¹‡Ä• ti, evaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti. imasmiÃ±
mahÄ• bhisamayo bhavissati, tasmÄ• yathÄ• devatÄ• neva tassa rÅ«paá¹ƒ passanti, na s
adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ - "tadÄ• so paccudÄ• vatti, saá¹…kuddho asayaá¹ƒvase" ti.

<343> __taÃ±ca sabbaá¹ƒ abhiÃ±Ã±Ä• ya, vavatthitvÄ• na cakkhumÄ• _ti taá¹ƒ sabbaá¹ƒ
vavatthapetvÄ• ca.

__mÄ• rasenÄ• abhikkantÄ• , te vijÄ• nÄ• tha bhikkhavo_ti bhikkhave mÄ• rasenÄ• abhik
anurÅ«paá¹ƒ vijÄ• nÄ• tha, phalasamÄ• pattiá¹ƒ samÄ• pajjathÄ• ti vadati. __Ä• tappamaka
pavisanatthÄ• ya vÄ«riyaá¹ƒ Ä• rabhiá¹ƒsu. __vÄ«tarÄ• gehi pakkÄ• mu_nti mÄ• ro ca mÄ•
ariyehi dÅ«ratova apakkamuá¹ƒ. __nesaá¹ƒ lomÄ• pi iÃ±jayu_nti tesaá¹ƒ vÄ«tarÄ• gÄ• naá
cÄ• layiá¹ƒsu. atha mÄ• ro bhikkhusaá¹…ghaá¹ƒ Ä• rabbha imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si -

"sabbe vijitasaá¹…gÄ• mÄ• , bhayÄ• tÄ«tÄ• yasassino.

modanti saha bhÅ«tehi, sÄ• vakÄ• te janesutÄ• " ti ||

tattha __modanti saha bhÅ«tehÄ«_ti dasabalassa sÄ• sane bhÅ«tehi saÃ±jÄ• tehi ariyehi s
pamodanti. __janesutÄ• _ti jane vissutÄ• pÄ• kaá¹-Ä• abhiÃ±Ã±Ä• tÄ• .

idaá¹ƒ \Ne II 258/ pana mahÄ• samayasuttaá¹ƒ nÄ• ma devatÄ• naá¹ƒ piyaá¹ƒ manÄ• paá
vadantena abhinavaá¹-á¹-hÄ• nesu idameva suttaá¹ƒ vattabbaá¹ƒ. devatÄ• kira - "imaá¹ƒ s
ti \Ee II 695/ ohitasotÄ• vicaranti. desanÄ• pariyosÄ• ne panassa \Be II 288/ koá¹-isatasaha
arahattaá¹ƒ pattÄ• , sotÄ• pannÄ• dÄ«naá¹ƒ gaá¹‡anÄ• natthi.

devatÄ• naÃ±cassa piyamanÄ• pabhÄ• ve idaá¹ƒ vatthu - koá¹-ipabbatavihÄ• re kira nÄ• g
ekÄ• devadhÄ«tÄ• vasati. eko daharo antoleá¹‡e imaá¹ƒ suttaá¹ƒ sajjhÄ• yati. devadhÄ«tÄ
suttapariyosÄ• ne mahÄ• saddena sÄ• dhukÄ• ramadÄ• si. ko esoti. ahaá¹ƒ, bhante, devad
sÄ• dhukÄ• ramadÄ• sÄ«ti? bhante, dasabalena mahÄ• vane nisÄ«ditvÄ• kathitadivase im
assosiá¹ƒ, bhagavatÄ• kathitato ekakkharampi ahÄ• petvÄ• suggahito ayaá¹ƒ dhammo tu
kathayato sutaá¹ƒ tayÄ• ti? Ä• ma, bhanteti. mahÄ• kira devatÄ• sannipÄ• to ahosi, tvaá¹ƒ
suá¹‡Ä«ti?

ahaá¹ƒ, bhante, mahÄ• vanavÄ• siyÄ• devatÄ• , mahesakkhÄ• su pana devatÄ• su Ä• ga
nÄ• latthaá¹ƒ, atha imaá¹ƒ tambapaá¹‡á¹‡idÄ«paá¹ƒ Ä• gantvÄ• jambukolapaá¹-á¹-ane á¹-
tatrÄ• pi mahesakkhÄ• su devatÄ• su Ä• gacchantÄ«su anukkamena paá¹-ikkamamÄ• nÄ•
piá¹-á¹-hibhÄ• gato samudde galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ pavisitvÄ• tattha á¹-hitÄ• ass

á¹-hitaá¹-á¹-hÄ• nato dÅ«re satthÄ• raá¹ƒ passasi devateti? kiá¹ƒ kathetha, bhante, satthÄ•
desento nirantaraá¹ƒ mamaÃ±Ã±eva oloketÄ«ti maÃ±Ã±amÄ• nÄ• otappamÄ• nÄ• Å«mÄ

taá¹ƒ divasaá¹ƒ kira koá¹-isatasahassadevatÄ• arahattaá¹ƒ pattÄ• , tumhepi tadÄ• arahatt
bhante. anÄ• gÄ• miphalaá¹ƒ pattattha maÃ±Ã±eti? natthi, bhante. sakadÄ• gÄ• miphalaá¹ƒ
natthi, bhante. tayo magge pattÄ• devatÄ• kira gaá¹‡anapathaá¹ƒ \Ee II 696/ atÄ«tÄ• , sot
maÃ±Ã±eti? devatÄ• taá¹ƒ divasaá¹ƒ sotÄ• pattiphalaá¹ƒ pattattÄ• harÄ• yamÄ• nÄ• - "ap
ayyo" ti Ä• ha. tato naá¹ƒ so bhikkhu Ä• ha - "sakkÄ• pana devate, tava attabhÄ• vaá¹ƒ am
na sakkÄ• bhante sakalakÄ• yaá¹ƒ \Be II 289/ dassetuá¹ƒ, aá¹…gulipabbamattaá¹ƒ dasses
kuÃ±cikachiddena aá¹…guliá¹ƒ antoleá¹‡Ä• bhimukhaá¹ƒ akÄ• si, candasahassasÅ«riyasal
ahosi. devadhÄ«tÄ• "appamattÄ• , bhante, hothÄ• " ti daharabhikkhuá¹ƒ \Ne II 259/ vanditv
imaá¹ƒ suttaá¹ƒ devatÄ• naá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ, mamÄ• yanti naá¹ƒ devatÄ• ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• samayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sakkapaÃ±hasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<344> __evaá¹ƒ_ \Ee III 697/ \Ne II 260/ \Be II 290/ __me suta_nti sakkapaÃ±hasuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• - __ambasaá¹‡á¸• Ä• nÄ• ma brÄ• hmaá¹‡agÄ•
ambasaá¹‡á¸• Ä• naá¹ƒ avidÅ«re niviá¹-á¹-ho, tasmÄ• "ambasaá¹‡á¸• Ä• " tveva vuccati. _
kira pabbato pabbatapÄ• de jÄ• tena maá¹‡ivedikÄ• sadisena nÄ«lavanasaá¹‡á¸• ena sam
â€™vediyakapabbatoâ€™ tveva saá¹…khyaá¹ƒ gato. __indasÄ• laguhÄ• ya_nti pubbepi sÄ
antare guhÄ• , indasÄ• larukkho cassÄ• dvÄ• re, tasmÄ• â€™indasÄ• laguhÄ• â€™ ti saá
kuá¹-á¹-ehi parikkhipitvÄ• dvÄ• ravÄ• tapÄ• nÄ• ni yojetvÄ•
supariniá¹-á¹-hitasudhÄ• kammamÄ• lÄ• kammalatÄ• kammavicittaá¹ƒ leá¹‡aá¹ƒ katvÄ• bh
purimavohÄ• ravasena pana "indasÄ• laguhÄ• " tveva naá¹ƒ saÃ±jÄ• nanti. taá¹ƒ sandhÄ•
â€™indasÄ• laguhÄ• yaâ€™ nti.

__ussukkaá¹ƒ udapÄ• dÄ«_ti dhammiko ussÄ• ho uppajji. nanu ca esa abhiá¹‡hadassÄ• v
devatÄ• sannipÄ• to nÄ• ma atthi, yatthÄ• yaá¹ƒ na Ä• gatapubbo, sakkena sadiso appamÄ
natthi. atha kasmÄ• buddhadassanaá¹ƒ anÄ• gatapubbassa viya assa ussÄ• ho udapÄ• dÄ
santajjitattÄ• . tasmiá¹ƒ kirassa samaye Ä• yu parikkhÄ«á¹‡o, so paÃ±ca pubbanimittÄ• ni d
\Ee III 698/ dÄ• ni me Ä• yÅ«" ti aÃ±Ã±Ä• si. yesaÃ±ca devaputtÄ• naá¹ƒ maraá¹‡animittÄ•
parittakena puÃ±Ã±akammena devaloke nibbattÄ• , te "kuhiá¹ƒ nu kho idÄ• ni nibbattissÄ•

santÄ• saá¹ƒ Ä• pajjanti. ye katabhÄ«ruttÄ• nÄ• bahuá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• nibbattÄ• , t
rakkhitasÄ«laá¹ƒ bhÄ• vitabhÄ• vanaÃ±ca Ä• gamma "uparidevaloke sampattiá¹ƒ anubhavi

sakko \Ne II 261/ pana devarÄ• jÄ• pubbanimittÄ• ni disvÄ• dasayojanasahassaá¹ƒ devar
yojanasahassubbedhaá¹ƒ vejayantaá¹ƒ, tiyojanasatikaá¹ƒ sudhammadevasabhaá¹ƒ, yojana
pÄ• ricchattakaá¹ƒ, saá¹-á¹-hiyojanikaá¹ƒ paá¹‡á¸• ukambalasilaá¹ƒ, aá¸• á¸• hatiyÄ• nÄ• á
devalokesu devaparisaá¹ƒ, nandanavanaá¹ƒ, cittalatÄ• vanaá¹ƒ \Be II 291/, missakavanaá¹
etaá¹ƒ sabbasampattiá¹ƒ oloketvÄ• "nassati vata bho me ayaá¹ƒ sampattÄ«" ti bhayÄ• bhib

tato "atthi nu kho koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• lokapitÄ• maho mahÄ• brahmÄ•
sokasallaá¹ƒ samuddharitvÄ• imaá¹ƒ sampattiá¹ƒ thÄ• varaá¹ƒ kareyyÄ• " ti olokento kaÃ±
"mÄ• disÄ• naá¹ƒ satasahassÄ• nampi uppannaá¹ƒ sokasallaá¹ƒ sammÄ• sambuddho udd
athevaá¹ƒ parivitakkentassa tena kho pana samayena sakkassa devÄ• namindassa ussukk
dassanÄ• ya.

__kahaá¹ƒ nu kho bhagavÄ• etarahi viharatÄ«_ti katarasmiá¹ƒ janapade kataraá¹ƒ nagara
paccaye paribhuÃ±janto kassa amataá¹ƒ dhammaá¹ƒ desayamÄ• no viharatÄ«ti. __addasÄ
paá¹-ivijjhi. __mÄ• risÄ• _ti piyavacanametaá¹ƒ, devatÄ• naá¹ƒ pÄ• á¹-iyekko vohÄ• ro. nid
hoti. kasmÄ• panesa deve Ä• mantesi? sahÄ• yatthÄ• ya. pubbe kiresa bhagavati saá¸·ala
dassanÄ• ya agamÄ• si. satthÄ• "aparipakkaá¹ƒ tÄ• vassa Ã±Ä• á¹‡aá¹ƒ, katipÄ• haá¹ƒ pa
indasÄ• laguhÄ• yaá¹ƒ viharante paÃ±ca pubbanimittÄ• ni disvÄ• maraá¹‡abhayabhÄ«to d
saddhiá¹ƒ upasaá¹…kamitvÄ• cuddasa paÃ±he pucchitvÄ• upekkhÄ• paÃ±havissajjanÄ• v
devatÄ• sahassehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hahissatÄ«" ti cintetvÄ• okÄ• saá¹ƒ
pubbepi \Ee III 699/ ekakassa gatattÄ• satthÄ• rÄ• okÄ• so na kato, addhÄ• me natthi ma
ekassa pana upanissaye sati cakkavÄ• á¸·apariyantÄ• yapi parisÄ• ya bhagavÄ• dhammaa
pana dvÄ«su devalokesu kassaci devassa upanissayo bhavissati, taá¹ƒ sandhÄ• ya satthÄ•
taá¹ƒ sutvÄ• ahampi attano domanassaá¹ƒ vÅ«pasamessÄ• mÄ«" ti cintetvÄ• sahÄ• yatth

__evaá¹ƒ bhaddaá¹ƒ tavÄ• ti kho devÄ• tÄ• vatiá¹ƒsÄ• _ti evaá¹ƒ hotu mahÄ• rÄ• ja, gacc
dassanÄ• ya, dullabho buddhuppÄ• do, bhaddaá¹ƒ tava, yo tvaá¹ƒ "pabbatakÄ«á¸·aá¹ƒ nad
avatvÄ• \Ne II 262/ amhe evarÅ«pesu á¹-hÄ• nesu niyojesÄ«ti. __paccassosu_nti tassa va
sampaá¹-icchiá¹ƒsu.

<345> __paÃ±casikhaá¹ƒ_ \Be II 292/ __gandhabbadevaputtaá¹ƒ Ä• mantesÄ«_ti deve tÄ•
visuá¹ƒ Ä• mantesi? okÄ• sakaraá¹‡atthaá¹ƒ. evaá¹ƒ kirassa ahosi "dvÄ«su devalokesu dev
paharantassa viya satthÄ• raá¹ƒ upasaá¹…kamituá¹ƒ na yuttaá¹ƒ, ayaá¹ƒ pana paÃ±casikh
upaá¹-á¹-hÄ• ko vallabho icchiticchitakkhaá¹‡e gantvÄ• paÃ±haá¹ƒ pucchitvÄ• dhammaá¹
pesetvÄ• okÄ• saá¹ƒ kÄ• retvÄ• iminÄ• katokÄ• se upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucch

okÄ• sakaraá¹‡atthaá¹ƒ Ä• mantesi.

__evaá¹ƒ bhaddaá¹ƒ tavÄ• _ti so "evaá¹ƒ mahÄ• rÄ• ja, hotu, bhaddaá¹ƒ tava, yo tvaá¹ƒ m
uyyÄ• nakÄ«á¸·Ä• dÄ«ni vÄ• naá¹-asamajjÄ• dÄ«ni vÄ• dassanÄ• ya gacchÄ• mÄ• â€™ t
dhammaá¹ƒ sossÄ• mÄ• â€™ ti vadasÄ«" ti daá¸·hataraá¹ƒ upatthambhento devÄ• namind
anucariyaá¹ƒ sahacaraá¹‡aá¹ƒ ekato gamanaá¹ƒ upÄ• gami.

tattha __beluvapaá¹‡á¸• u_nti beluvapakkaá¹ƒ viya paá¹‡á¸• uvaá¹‡á¹‡aá¹ƒ. tassa kira sov
pokkharaá¹ƒ, indanÄ«lamayo daá¹‡á¸• o, rajatamayÄ• tantiyo, pavÄ• á¸·amayÄ• veá¹-hak
gÄ• vutaá¹ƒ, tantibandhanaá¹-á¹-hÄ• naá¹ƒ gÄ• vutaá¹ƒ, upari daá¹‡á¸• ako gÄ• vutanti tigÄ
vÄ«á¹‡Ä• . iti so taá¹ƒ vÄ«á¹‡aá¹ƒ Ä• dÄ• ya samapaÃ±Ã±Ä• samucchanÄ• mucchetvÄ• a
gÄ«tassaraá¹ƒ nicchÄ• retvÄ• sesadeve sakkassa gamanakÄ• laá¹ƒ \Ee III 700/ jÄ• nÄ• pe
aá¹-á¹-hÄ• si. evaá¹ƒ tassa gÄ«tavÄ• ditasaÃ±Ã±Ä• ya sannipatite devagaá¹‡e __atha kho
... vediyake pabbate paccuá¹-á¹-hÄ• si. _

<346> __atiriva obhÄ• sajÄ• to_ti aÃ±Ã±esu divasesu ekasseva devassa vÄ• mÄ• rassa v
obhÄ• sajÄ• to hoti, taá¹ƒdivasaá¹ƒ pana dvÄ«su devalokesu devatÄ• naá¹ƒ obhÄ• sena at
ekapajjoto sahassacandasÅ«riyauggatakÄ• lasadiso ahosi. __parito gÄ• mesu manussÄ• _
pakatisÄ• yamÄ• sakÄ• leyeva kira gÄ• mamajjhe dÄ• rakesu kÄ«á¸·antesu tattha sakko ag
passitvÄ• evamÄ• haá¹ƒsu. nanu ca majjhimayÄ• me devatÄ• bhagavantaá¹ƒ upasaá¹…k
293/ paá¹-hamayÄ• massÄ• pi purimabhÄ• geyeva Ä• gatoti? maraá¹‡abhayeneva tajjitattÄ
kiá¹ƒsu nÄ• ma bho etaá¹ƒ, ko nu kho ajja mahesakkho devo vÄ• brahmÄ• vÄ• bhagavan
dhammaá¹ƒ sotuá¹ƒ upasaá¹…kamanto, kathaá¹ƒsu \Ne II 263/ nÄ• ma bho bhagavÄ• paÃ
desessati, lÄ• bhÄ• amhÄ• kaá¹ƒ, yesaá¹ƒ no evaá¹ƒ devatÄ• naá¹ƒ kaá¹…khÄ• vinodako
vasati, ye labhÄ• ma thÄ• lakabhikkhampi kaá¹-acchubhikkhampi dÄ• tunti saá¹ƒviggÄ• lon
uddhaggalomÄ• hutvÄ• dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ sirasmiá¹ƒ patiá¹-
aá¹-á¹-haá¹ƒsu.

<347> __durupasaá¹…kamÄ• _ti dupayirupÄ• siyÄ• . ahaá¹ƒ sarÄ• go sadoso samoho, sa
vÄ«tamoho, tasmÄ• dupayirupÄ• siyÄ• tathÄ• gatÄ• mÄ• disena. __jhÄ• yÄ«_ti lakkhaá¹-
Ä• rammaá¹‡Å«panijjhÄ• nena ca jhÄ• yÄ«. tasmiÃ±Ã±eva jhÄ• ne ratÄ• ti __jhÄ• naratÄ•
paá¹-isallÄ«nÄ• _ti tadantaraá¹ƒ paá¹-isallÄ«nÄ• sampati paá¹-isallÄ«nÄ• vÄ• . tasmÄ• na
jhÄ• naratÄ• ti durupasaá¹…kamÄ• , idÄ• nimeva paá¹-isallÄ«nÄ• tipi durupasaá¹…kamÄ•
Ä• rÄ• dheyyÄ• si, okÄ• saá¹ƒ me kÄ• retvÄ• dadeyyÄ• sÄ«ti vadati. __beluvapaá¹‡á¸• uv
pubbeva Ä• dinnÄ• ti? Ä• ma \Ee III 701/, Ä• dinnÄ• . maggagamanavasena pana aá¹ƒsakÅ
vÄ• mahatthe á¹-hapetvÄ• vÄ• danasajjaá¹ƒ katvÄ• Ä• diyi. tena vuttaá¹ƒ "Ä• dÄ• yÄ• " ti.

paÃ±casikhagÄ«tagÄ• thÄ• vaá¹‡á¹‡anÄ•

<348> __assÄ• vesÄ«_ti sÄ• vesi. __buddhÅ«pasaÃ±hitÄ• _ti buddhaá¹ƒ Ä• rabbha buddh
pavattÄ• ti attho. sesapadesupi eseva nayo.

__vande te pitaraá¹ƒ bhadde, timbaruá¹ƒ sÅ«riyavacchase_ti ettha __sÅ«riyavacchasÄ• _t
sÅ«riyasamÄ• nasarÄ«rÄ• . tassÄ• kira devadhÄ«tÄ• ya pÄ• dantato rasmi uá¹-á¹-hahitvÄ•
bÄ• lasÅ«riyamaá¹‡á¸• alasadisÄ• khÄ• yati, iti naá¹ƒ "sÅ«riyavacchasÄ• " ti saÃ±jÄ• nanti
"bhadde, sÅ«riyavacchase, tava pitaraá¹ƒ timbaruá¹ƒ gandhabbadevarÄ• jÄ• naá¹ƒ vandÄ•
kalyÄ• á¹‡Ä«_ti yena \Be II 294/ kÄ• raá¹‡abhÅ«tena yaá¹ƒ timbaruá¹ƒ devarÄ• jÄ• naá¹ƒ n
kalyÄ• á¹‡Ä« sabbaá¹…gasobhanÄ• . __Ä• nandajananÄ« mamÄ• _ti mayhaá¹ƒ pÄ«tisoma

__vÄ• tova sedataá¹ƒ kanto_ti yathÄ• saÃ±jÄ• tasedÄ• naá¹ƒ sedaharaá¹‡atthaá¹ƒ vÄ• to
manÄ• po, evanti attho. __pÄ• nÄ«yaá¹ƒva pipÄ• sato_ti pÄ• tumicchantassa pipÄ• sato pip
__aá¹…gÄ«rasÄ«_ti aá¹…ge rasmiyo assÄ• ti aá¹…gÄ«rasÄ«, tameva Ä• rabbha Ä• lapant
arahatÄ• mivÄ• _ti arahantÄ• naá¹ƒ navalokuttaradhammo viya.

__jighacchato_ti \Ne II 264/ bhuÃ±jitukÄ• massa khudÄ• bhibhÅ«tassa. __jalantamiva vÄ•
jalantaá¹ƒ jÄ• tavedaá¹ƒ udakakumbhena nibbÄ• peyya, evaá¹ƒ tava kÄ• raá¹‡Ä• uppanna
kÄ• marÄ• gapariá¸·Ä• haá¹ƒ nibbÄ• pehÄ«ti vadati.

__yuttaá¹ƒ kiÃ±jakkhareá¹‡unÄ• _ti padumakesarareá¹‡unÄ• yuttaá¹ƒ. __nÄ• go ghammÄ
ghammÄ• bhitattahatthÄ« viya. __ogÄ• he te thanÅ«dara_nti yathÄ• so nÄ• go pokkharaá¹
aggasoá¹‡á¸• amattaá¹ƒ paÃ±Ã±Ä• yamÄ• naá¹ƒ katvÄ• nimuggo sukhaá¹ƒ sÄ• taá¹ƒ vind
thanÅ«daraá¹ƒ thanavemajjhaá¹ƒ \Ee III 702/ udaraÃ±ca otaritvÄ• ahaá¹ƒ sukhaá¹ƒ sÄ• taá
vadati.

"accaá¹…kusova nÄ• gova, jitaá¹ƒ me tuttatomaraá¹ƒ.

kÄ• raá¹‡aá¹ƒ nappajÄ• nÄ• mi, sammatto lakkhaá¹‡Å«ruyÄ• " ti || -

ettha __tuttaá¹ƒ_ vuccati kaá¹‡á¹‡amÅ«le vijjhanaayadaá¹‡á¸• ako. __tomara_nti pÄ• dÄ•
vijjhanadaá¹‡á¸• atomaraá¹ƒ. __aá¹…kuso_ti matthake vijjhanakuá¹-ilakaá¹‡á¹-ako. yo ca n
accaá¹…kuso hoti, aá¹…kusaá¹ƒ atÄ«to; aá¹…kusena vijjhiyamÄ• nopi vasaá¹ƒ na gacchati
tuttatomaraá¹ƒ, yo ahaá¹ƒ aá¹…kusassapi vasaá¹ƒ na gacchÄ• mÄ«" ti madadappena kiÃ±c
yathÄ• so accaá¹…kuso nÄ• go "jitaá¹ƒ me tuttatomara" nti kiÃ±ci kÄ• raá¹‡aá¹ƒ nappajÄ•
lakkhaá¹‡asampannaÅ«rutÄ• ya lakkhaá¹‡Å«ruyÄ• sammatto matto pamatto ummatto viya
nappajÄ• nÄ• mÄ«ti vadati. atha vÄ• accaá¹…kusova nÄ• go ahampi sammatto lakkhaá¹‡Å
virÄ• gakÄ• raá¹‡aá¹ƒ nappajÄ• nÄ• mi. kasmÄ• ? yasmÄ• tena nÄ• gena viya jitaá¹ƒ me t

vadato vacanaá¹ƒ Ä• diyÄ• mi.

__tayi gedhitacittosmÄ«_ti bhadde lakkhaá¹‡Å«ru tayi baddhacittosmi. __gedhitacitto_ti vÄ
ajjhupetacitto. __cittaá¹ƒ vipariá¹‡Ä• mita_nti pakatiá¹ƒ jahitvÄ• á¹-hitaá¹ƒ. __paá¹-igantuá¹
nivattituá¹ƒ na sakkomi. __vaá¹…kaghastova ambujo_ti baá¸·isaá¹ƒ gilitvÄ• á¹-hitamaccho
pÄ• á¹-ho, ayamevattho.

__vÄ• mÅ«rÅ«_ti vÄ• mÄ• kÄ• rena saá¹‡á¹-hitaÅ«ru, kadalikkhandhasadisaÅ«rÅ«ti vÄ• a
__mandalocane_ti itthiyo na tikhiá¹‡aá¹ƒ nijjhÄ• yanti mandaá¹ƒ Ä• locenti olokenti, tasmÄ•
"mandalocanÄ• " ti vuccanti. __palissajÄ• _ti sabbatobhÄ• gena Ä• liá¹…ga. __etaá¹ƒ me a
mayÄ• abhiá¹‡haá¹ƒ patthitaá¹ƒ.

__appako vata me santo_ti pakatiyÄ• va mando samÄ• no. __vellitakesiyÄ• _ti kesÄ• muÃ
vissaá¹-á¹-hakÄ• le sappo \Ee III 703/ viya vellantÄ• gacchantÄ• assÄ• ti vellitakesÄ«, tass
__anekabhÄ• vo samuppÄ• dÄ«_ti anekavidho jÄ• to. __anekabhÄ• go_ti vÄ• pÄ• á¹-ho. _
arahantamhi dinnadÄ• naá¹ƒ viya nÄ• nappakÄ• rato pabhinno.

__yaá¹ƒ me atthi kataá¹ƒ puÃ±Ã±a_nti yaá¹ƒ mayÄ• kataá¹ƒ puÃ±Ã±amatthi. __arahantes
tÄ• dilakkhaá¹‡appattesu arahantesu. __tayÄ• saddhiá¹ƒ vipaccata_nti sabbaá¹ƒ tayÄ• sa

__ekodÄ«_ti ekÄ«bhÄ• vaá¹ƒ gato. __nipako sato_ti nepakkaá¹ƒ vuccati paÃ±Ã±Ä• , tÄ• ya
satiyÄ• samannÄ• gatattÄ• sato. __amataá¹ƒ muni jigÄ«sÄ• no_ti yathÄ• so buddhamuni
jigÄ«sati pariyesati, evaá¹ƒ taá¹ƒ ahaá¹ƒ sÅ«riyavacchase jigÄ«sÄ• mi pariyesÄ• mi. yathÄ
jigÄ«sÄ• no esanto gavesanto vicarati, evÄ• haá¹ƒ taá¹ƒ esanto gavesanto vicarÄ• mÄ«tipi

__yathÄ• pi muni nandeyya, patvÄ• sambodhimuttama_nti yathÄ• buddhamuni bodhipalla
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ patvÄ• nandeyya toseyya. __evaá¹ƒ nandeyya_nti \Be II 29
missÄ«bhÄ• vaá¹ƒ gato nandeyyaá¹ƒ, pÄ«tisomanassajÄ• to bhaveyyanti vadati.

__tÄ• haá¹ƒ bhadde vareyyÄ• he_ti __ahe_ti Ä• mantanaá¹ƒ, ahe bhadde sÅ«riyavacchase
"kiá¹ƒ dvÄ«su devalokesu devarajjaá¹ƒ gaá¹‡hasi, suriyavacchasa" nti, evaá¹ƒ vare dinne d
"sÅ«riyavacchasaá¹ƒ gaá¹‡hÄ• mÄ«" ti evaá¹ƒ taá¹ƒ ahaá¹ƒ vareyyaá¹ƒ iccheyyaá¹ƒ gaá¹‡h

__sÄ• laá¹ƒva na ciraá¹ƒ phulla_nti tava pitu nagaradvÄ• re naciraá¹ƒ pupphito sÄ• lo atthi
manoharo. taá¹ƒ naciraá¹ƒ phullasÄ• laá¹ƒ viya. __pitaraá¹ƒ te sumedhase_ti atisassirÄ«kaá
__vandamÄ• no namassÄ• mi_ namo karomi. __yassÄ• setÄ• disÄ« pajÄ• _ti yassa Ä• si e

<349> __saá¹ƒsandatÄ«_ti \Ne II 266/ kasmÄ• gÄ«tasaddassa ceva vÄ«á¹‡Ä• saddassa \
kathesi? kiá¹ƒ tattha bhagavato sÄ• rÄ• go atthÄ«ti? natthi. chaá¸·aá¹…gupekkhÄ• ya upek
á¹-hÄ• nesu, kevalaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ jÄ• nÄ• ti, na tattha rajjati. vuttampi cetaá¹ƒ
Ä• vuso, bhagavato cakkhu, passati bhagavÄ• cakkhunÄ• rÅ«paá¹ƒ, chandarÄ• go bhaga
bhagavÄ• . saá¹ƒvijjati kho, Ä• vuso, bhagavato sota" ntiÄ• di (SN II 4.232). sace pana vaá¹
paÃ±casikho "okÄ• so me kato" ti na jÄ• neyya. atha sakko "bhagavatÄ• paÃ±casikhassa o
gahetvÄ• tatova paá¹-inivatteyya, tato mahÄ• jÄ• niyo bhaveyya. vaá¹‡á¹‡e pana kathite "k
paÃ±casikhassa okÄ• so" ti devatÄ• hi saddhiá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchitvÄ
asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hahissatÄ«ti Ã±atvÄ• va

tattha __kadÄ• saá¹ƒyÅ«á¸·hÄ• _ti kadÄ• ganthitÄ• piá¹‡á¸• itÄ• . __tena kho panÄ• haá
tena samayena tasmiá¹ƒ tumhÄ• kaá¹ƒ sambodhippattito paá¹-á¹-hÄ• ya aá¹-á¹-hame sattÄ
sÅ«riyavacchasÄ• _ti nÄ• mato bhaddÄ• sarÄ«rasampattiyÄ• sÅ«riyavacchasÄ• . __bhag
devadhÄ«tÄ• ti attho. __parakÄ• minÄ«_ti paraá¹ƒ kÄ• meti abhikaá¹…khati.

__upanaccantiyÄ• _ti \Be II 297/ naccamÄ• nÄ• ya. sÄ• kira ekasmiá¹ƒ samaye cÄ• tumah
sakkassa devarÄ• jassa naccaá¹ƒ dassanatthÄ• ya gatÄ• , tasmiÃ±ca khaá¹‡e sakko tathÄ
yathÄ• bhucce guá¹‡e payirudÄ• hÄ• si. evaá¹ƒ tasmiá¹ƒ divase gantvÄ• naccantÄ« assos

sakkÅ«pasaá¹…kamavaá¹‡á¹‡anÄ•

<350> __paá¹-isammodatÄ«_ti "saá¹ƒsandati kho te" tiÄ• dÄ«ni vadanto bhagavÄ• sammo
paá¹-isammodati. gÄ• thÄ• ca bhÄ• santo paÃ±casikho sammodati, bhagavÄ• paá¹-isamm
jÄ• nÄ• pesi. tassa kirevaá¹ƒ ahosi "ayaá¹ƒ paÃ±casikho mayÄ• mama kammena pesito at
evarÅ«passa satthu santike á¹-hatvÄ• kÄ• maguá¹‡Å«pasaÃ±hitaá¹ƒ ananucchavikaá¹ƒ ka
nillajjÄ• honti, kathento vippakÄ• rampi dasseyya, handa naá¹ƒ mama kammaá¹ƒ jÄ• nÄ• p
Ä• mantesi.

<351> __evaÃ±ca_ \Ee III 705/ \Ne II 267/ __pana tathÄ• gatÄ• _ti dhammasaá¹…gÄ• hak
á¹-hapitavacanaá¹ƒ. __abhivadantÄ«_ti abhivÄ• danasampaá¹-icchanena vaá¸• á¸• hitavaca
__abhivadito_ti vaá¸• á¸• hitavacanena vutto.

__urundÄ• samapÄ• dÄ«_ti mahantÄ• vivaá¹-Ä• ahosi, andhakÄ• ro guhÄ• yaá¹ƒ antara
yo pakatiyÄ• guhÄ• yaá¹ƒ andhakÄ• ro, so antarahito, Ä• loko jÄ• to. sabbametaá¹ƒ dhamm
vacanaá¹ƒ.

<352> __cirapaá¹-ikÄ• haá¹ƒ, bhante_ti cirato ahaá¹ƒ, cirato paá¹-á¹-hÄ• yÄ• haá¹ƒ dassan
__kehici kehici kiccakaraá¹‡Ä«yehÄ«_ti devÄ• naá¹ƒ dhÄ«tÄ• ca puttÄ• ca aá¹…ke nibbat

itthiyo sayane nibbattanti, tÄ• saá¹ƒ maá¹‡á¸• anapasÄ• dhanakÄ• rikÄ• devatÄ• sayanaá
nibbattanti, veyyÄ• vaccakarÄ• antovimÄ• ne nibbattanti, etesaá¹ƒ atthÄ• ya aá¸• á¸• akara
pana sÄ«mantare nibbattanti, te "tava santakÄ• , mama santakÄ• " ti nicchetuá¹ƒ asakkontÄ
sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ pucchanti. so "yassa vimÄ• naá¹ƒ Ä• sannataraá¹ƒ, tassa santa
II 298/ dvepi samaá¹-á¹-hÄ• ne honti, "yassa vimÄ• naá¹ƒ olokentÄ« á¹-hitÄ• , tassa santak
ekampi na oloketi, taá¹ƒ ubhinnaá¹ƒ kalahupacchedanatthaá¹ƒ attano santakaá¹ƒ karoti. kÄ
karaá¹‡Ä«yÄ• neva. evarÅ«pÄ• ni tÄ• ni karaá¹‡Ä«yÄ• ni sandhÄ• ya "kehici kehici kiccaka

__salaá¸·Ä• gÄ• rake_ti salaá¸·amayagandhakuá¹-iyaá¹ƒ. __aÃ±Ã±atarena samÄ• dhinÄ•
sakkasseva aparipÄ• kagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ viditvÄ• okÄ• saá¹ƒ akÄ• retukÄ• mo phalas
taá¹ƒ esa ajÄ• nanto "aÃ±Ã±atarena samÄ• dhinÄ• " ti Ä• ha. __bhÅ«jati ca nÄ• mÄ• _ti __
nÄ• maá¹ƒ. __paricÄ• rikÄ• _ti pÄ• daparicÄ• rikÄ• devadhÄ«tÄ• . sÄ• kira dve phalÄ• ni
abhiratiyeva natthi. niccaá¹ƒ bhagavato upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• aÃ±jaliá¹ƒ sirasi á¹-
bhagavantaá¹ƒ namassamÄ• nÄ• tiá¹-á¹-hati. __nemisaddena tamhÄ• samÄ• dhimhÄ• vu
saddaá¹ƒ suá¹‡Ä• tÄ«" ti no vata re vattabbe, nanu bhagavÄ• sakkassa devÄ• namindassa
Ä• yasmato cakkanemisaddena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hito" ti bhaá¹‡atÄ«ti. tiá¹-
samÄ• panno nÄ• ma antosamÄ• pattiyaá¹ƒ kaá¹‡á¹‡amÅ«le dhamamÄ• nassa saá¹…khay
saddaá¹ƒ na suá¹‡Ä• ti. bhagavÄ• pana "ettakaá¹ƒ kÄ• laá¹ƒ sakkassa okÄ• saá¹ƒ na karis
kÄ• lavasena phalasamÄ• pattiá¹ƒ samÄ• panno. sakko "na dÄ• ni me satthÄ• okÄ• saá¹ƒ
padakkhiá¹‡aá¹ƒ katvÄ• rathaá¹ƒ nivattetvÄ• devalokÄ• bhimukhaá¹ƒ pesesi. gandhakuá¹-
rathasaddena samohitaá¹ƒ paÃ±caá¹…gikatÅ«riyaá¹ƒ viya ahosi. bhagavato yathÄ• paricch
samÄ• pattito vuá¹-á¹-hitassa rathasaddeneva paá¹-hamÄ• vajjanaá¹ƒ uppajji, tasmÄ• evar

gopakavatthuvaá¹‡á¹‡anÄ•

<353> __sÄ«lesu paripÅ«rakÄ• rinÄ«_ti paÃ±casu sÄ«lesu paripÅ«rakÄ• rinÄ«. __itthittaá¹
itthittaá¹ƒ nÄ• ma alaá¹ƒ, na hi itthitte á¹-hatvÄ• cakkavattisiriá¹ƒ, na sakkamÄ• rabrahmasi
paccanubhavituá¹ƒ, na paccekabodhiá¹ƒ, na sammÄ• sambodhiá¹ƒ gantuá¹ƒ sakkÄ• ti evaá
nÄ• ma. mahantamidaá¹ƒ purisattaá¹ƒ nÄ• ma seá¹-á¹-haá¹ƒ uttamaá¹ƒ, ettha á¹-hatvÄ• sa
pÄ• puá¹‡itunti evaá¹ƒ \Be II 299/ pana purisattaá¹ƒ bhÄ• veti nÄ• ma. sÄ• pi evamakÄ• si.
"itthittaá¹ƒ virÄ• jetvÄ• purisattaá¹ƒ bhÄ• vetvÄ• " ti. __hÄ«naá¹ƒ gandhabbakÄ• ya_nti hÄ«
gandhabbanikÄ• yaá¹ƒ. kasmÄ• pana te parisuddhasÄ«lÄ• tattha uppannÄ• ti? pubbanika
etadeva vasitaá¹-á¹-hÄ• naá¹ƒ, tasmÄ• nikantivasena tattha uppannÄ• . __upaá¹-á¹-hÄ• na
upaá¹-á¹-hÄ• nasÄ• laá¹ƒ. __pÄ• ricariya_nti paricaraá¹‡abhÄ• vaá¹ƒ. gÄ«tavÄ• ditehi amh
Ä• gacchanti.

__paá¹-icodesÄ«_ti sÄ• resi. so kira te disvÄ• "ime devaputtÄ• ativiya virocenti ativaá¹‡á¹
kho kammaá¹ƒ katvÄ• Ä• gatÄ• " ti Ä• vajjanto "bhikkhÅ« ahesu" nti addasa. tato "bhikkhÅ«

paripÅ«rakÄ• rino" ti upadhÄ• rento "paripÅ«rakÄ• rino" ti addasa. "paripÅ«rakÄ• rino hontu
\Ee III 707/ natthÄ«" ti upadhÄ• rento "jhÄ• nalÄ• bhino" ti addasa. "jhÄ• nalÄ• bhino hontu,
upadhÄ• rento "mayhaá¹ƒva kulÅ«pakÄ• " ti addasa. parisuddhasÄ«lÄ• nÄ• ma chasu dev
nibbattanti. ime pana uparidevaloke ca na nibbattÄ• . jhÄ• nalÄ• bhino nÄ• ma brahmaloke
brahmaloke na nibbattÄ• . ahaá¹ƒ pana etesaá¹ƒ ovÄ• de á¹-hatvÄ• devalokasÄ• mikassa
pallaá¹…ke putto hutvÄ• nibbatto, ime hÄ«ne gandhabbakÄ• ye nibbattÄ• . aá¹-á¹-hivedha
vaá¹-á¹-etvÄ• vaá¹-á¹-etvÄ• gÄ• á¸·haá¹ƒ vijjhitabbÄ• ti cintetvÄ• __kutomukhÄ• nÄ• mÄ
paá¹-icodesi.

tattha __kutomukhÄ• _ti bhagavati abhimukhe dhammaá¹ƒ desente tumhe kutomukhÄ• ki
ca olokayamÄ• nÄ• udÄ• hu niddÄ• yamÄ• nÄ• ? __duddiá¹-á¹-harÅ«pa_nti duddiá¹-á¹-has
ayuttaá¹ƒ \Ne II 269/. __sahadhammike_ti ekassa satthu sÄ• sane samÄ• ciá¹‡á¹‡adhamm
bhante_ti tesaá¹ƒ gopakena devaputtena evaá¹ƒ vatvÄ• puna "aho tumhe nillajjÄ• ahirikÄ
paá¹-icoditÄ• naá¹ƒ dve devÄ• diá¹-á¹-heva dhamme satiá¹ƒ paá¹-ilabhiá¹ƒsu.

__kÄ• yaá¹ƒ brahmapurohita_nti te kira cintayiá¹ƒsu - "naá¹-ehi nÄ• ma naccantehi gÄ• yan
Ä• gantvÄ• dÄ• yo nÄ• ma labhitabbo assa, ayaá¹ƒ pana \Be II 300/ amhÄ• kaá¹ƒ diá¹-á¹-h
pakkhittaloá¹‡aá¹ƒ uddhanaá¹ƒ viya taá¹-ataá¹-Ä• yateva, kiá¹ƒ nu kho ida" nti Ä• vajjantÄ•
samaá¹‡abhÄ• vaá¹ƒ parisuddhasÄ«lataá¹ƒ jhÄ• nalÄ• bhitaá¹ƒ tasseva kulÅ«pakabhÄ• va
nÄ• ma chasu devalokesu yathÄ• rucite á¹-hÄ• ne nibbattanti, jhÄ• nalÄ• bhino brahmaloke
brahmalokepi nibbattituá¹ƒ nÄ• sakkhimha. amhÄ• kaá¹ƒ ovÄ• de á¹-hatvÄ• ayaá¹ƒ itthikÄ
bhikkhÅ« samÄ• nÄ• bhagavati brahmacariyaá¹ƒ caritvÄ• hÄ«ne gandhabbakÄ• ye nibbat
niggaá¹‡hÄ• tÄ«" ti Ã±atvÄ• tassa kathaá¹ƒ suá¹‡antÄ• yeva tesu dve janÄ• paá¹-hamajjh
paá¹-ilabhitvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasantÄ• anÄ• gÄ• mi
atha nesaá¹ƒ so paritto \Ee III 708/ kÄ• mÄ• vacarattabhÄ• vo dhÄ• retuá¹ƒ nÄ• sakkhi. tas
brahmapurohitesu nibbattÄ• . so ca nesaá¹ƒ kÄ• yo tattha á¹-hitÄ• naá¹ƒyeva nibbatto. tena
bhante, gopakena devaputtena paá¹-icoditÄ• naá¹ƒ dve devÄ• diá¹-á¹-heva dhamme satiá¹
kÄ• yaá¹ƒ brahmapurohita" nti.

tattha __diá¹-á¹-heva dhamme_ti tasmiÃ±Ã±eva attabhÄ• ve jhÄ• nasatiá¹ƒ paá¹-ilabhiá¹ƒs
cutÄ• pana kÄ• yaá¹ƒ brahmapurohitaá¹ƒ brahmapurohitasarÄ«raá¹ƒ paá¹-ilabhiá¹ƒsÅ«ti e
__eko pana devo_ti eko devaputto nikantiá¹ƒ chindituá¹ƒ asakkonto kÄ• me ajjhavasi, tatthe

<354> __saá¹…ghaÃ±cupaá¹-á¹-hÄ• si_nti saá¹…ghaÃ±ca upaá¹-á¹-hÄ• siá¹ƒ.

__sudhammatÄ• yÄ• _ti dhammassa sundarabhÄ• vena. __tidivÅ«papanno_ti tidive tidasa
__gandhabbakÄ• yÅ«pagate vasÄ«ne_ti gandhabbakÄ• yaá¹ƒ Ä• vÄ• siko hutvÄ• upagate
manussabhÅ«tÄ• _ti ye pubbe manussabhÅ«tÄ• mayaá¹ƒ annena pÄ• nena upaá¹-á¹-hahi

attho veditabbo.

__pÄ• dÅ«pasaá¹…gayhÄ• _ti \Ne II 270/ pÄ• de upasaá¹…gayha pÄ• dadhovanapÄ• dam
ceva vanditvÄ• ca. __sake nivesane_ti attano ghare. imassÄ• pi padassa upaá¹-á¹-hahimh

__paccattaá¹ƒ veditabbo_ti attanÄ• va veditabbo. __ariyÄ• na subhÄ• sitÄ• nÄ«_ti tumhehi
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ subhÄ• sitÄ• ni.

__tumhe_ \Be II 301/ __pana seá¹-á¹-hamupÄ• samÄ• nÄ• _ti uttamaá¹ƒ buddhaá¹ƒ bhaga
anuttare buddhasÄ• sane vÄ• . __brahmacariya_nti seá¹-á¹-hacariyaá¹ƒ. __bhavatÅ«papatt
upapatti.

__agÄ• re vasato mayha_nti gharamajjhe vasantassa mayhaá¹ƒ.

__svajjÄ• _ti so ajja. __gotamasÄ• vakenÄ• _ti idha gopako gotamasÄ• vakoti vutto. __san

__handa_ \Ee III 709/ __viyÄ• yÄ• ma byÄ• yÄ• mÄ• _ti handa uyyamÄ• ma byÄ• yamÄ• n
ahumhÄ• _ti __no_ti nipÄ• tamattaá¹ƒ, mÄ• mayaá¹ƒ parassa pesanakÄ• rakÄ• va ahumh
__gotamasÄ• sanÄ• nÄ«_ti idha pakatiyÄ• paá¹-ividdhaá¹ƒ paá¹-hamajjhÄ• nameva gotam
anussaraá¹ƒ anussaritvÄ• ti attho.

__cittÄ• ni virÄ• jayitvÄ• _ti paÃ±cakÄ• maguá¹‡ikacittÄ• ni virÄ• jayitvÄ• . __kÄ• mesu Ä•
vikkhambhanavasena paá¹-hamajjhÄ• nena kÄ• mesu Ä• dÄ«navaá¹ƒ addasaá¹ƒsu, samuc
__kÄ• masaá¹ƒyojanabandhanÄ• nÄ«_ti kÄ• masaÃ±Ã±ojanÄ• ni ca kÄ• mabandhanÄ• ni
mÄ• rassa yogabhÅ«tÄ• ni, bandhanabhÅ«tÄ• nÄ«ti attho. __duraccayÄ• nÄ«_ti duratikkam
sapajÄ• patikÄ• _ti indaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• upaviá¹-á¹-hÄ• saindÄ• pajÄ• patiá¹ƒ c
jeá¹-á¹-hakaá¹ƒ katvÄ• upaviá¹-á¹-hÄ• sapajÄ• patikÄ• . __sabhÄ• yupaviá¹-á¹-hÄ• _ti sab
nisinnÄ• ti attho.

__vÄ«rÄ• _ti sÅ«rÄ• . __virÄ• gÄ• _ti vÄ«tarÄ• gÄ• . __virajaá¹ƒ karontÄ• _ti virajaá¹ƒ anÄ
uppÄ• dentÄ• . __nÄ• gova sannÄ• ni guá¹‡Ä• nÄ«_ti kÄ• masaÃ±Ã±ojanabandhanÄ• ni ch
atikkamiá¹ƒsu. __saá¹ƒvegajÄ• tassÄ• _ti jÄ• tasaá¹ƒvegassa sakkassa.

__kÄ• mÄ• bhibhÅ«_ti \Ne II 271/ duvidhÄ• nampi kÄ• mÄ• naá¹ƒ abhibhÅ«. __satiyÄ• vih

__tiá¹‡á¹‡aá¹ƒ tesa_nti tesu tÄ«su janesu. __Ä• vasinettha eko_ti tattha hÄ«ne kÄ• ye eko
__sambodhipathÄ• nusÄ• rino_ti anÄ• gÄ• mimaggÄ• nusÄ• rino. __devepi hÄ«á¸·entÄ«_ti

hÄ«á¸·entÄ• adhokarontÄ• upacÄ• rappanÄ• samÄ• dhÄ«hi samÄ• hitattÄ• attano pÄ• da
okirantÄ• Ä• kÄ• se uppatitvÄ• gatÄ• ti.

__etÄ• disÄ« dhammappakÄ• sanetthÄ• _ti ettha sÄ• sane evarÅ«pÄ• dhammappakÄ• sa
samannÄ• gatÄ• honti. __na_ \Ee III 710/ __tattha kiá¹ƒ kaá¹…khati koci sÄ• vako_ti kiá¹ƒ
koci ekasÄ• vakopi buddhÄ• dÄ«su vÄ• cÄ• tuddisabhÄ• ve vÄ• na kaá¹…khati "sabbadis
viharatÄ«" ti. idÄ• ni bhagavato vaá¹‡á¹‡aá¹ƒ bhaá¹‡anto "nitiá¹‡á¹‡aoghaá¹ƒ vicikicchachin
namassÄ• ma jinaá¹ƒ janinda" nti Ä• ha. tattha __vicikicchachinna_nti chinnavicikicchaá¹ƒ.
sabbalokuttamaá¹ƒ.

__yaá¹ƒ te dhamma_nti yaá¹ƒ tava dhammaá¹ƒ. __ajjhagaá¹ƒsu te_ti te devaputtÄ• adhiga
brahmapurohita_nti amhÄ• kaá¹ƒ passantÄ• naá¹ƒyeva brahmapurohitasarÄ«raá¹ƒ. idaá¹ƒ
dhammaá¹ƒ jÄ• nitvÄ• tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ te dve visesagÅ« amhÄ• kaá¹ƒ pa
brahmapurohitaá¹ƒ adhigantvÄ• maggaphalavisesaá¹ƒ ajjhagaá¹ƒsu, mayampi tassa dham
mÄ• risÄ• ti. __Ä• gatamhase_ti sampattamha. __katÄ• vakÄ• sÄ• bhagavatÄ• , paÃ±haá
bhagavÄ• okÄ• saá¹ƒ karoti, atha bhagavatÄ• katÄ• vakÄ• sÄ• hutvÄ• paÃ±haá¹ƒ, mÄ•

maghamÄ• á¹‡avavatthu

<355> __dÄ«gharattaá¹ƒ visuddho kho ayaá¹ƒ yakkho_ti cirakÄ• lato pabhuti visuddho. kÄ
anuppanne buddhe magadharaá¹-á¹-he macalagÄ• make maghamÄ• á¹‡avakÄ• lato paá¹-á
ekadivasaá¹ƒ kÄ• lasseva vuá¹-á¹-hÄ• ya gÄ• mamajjhe manussÄ• naá¹ƒ gÄ• makammaka
attano á¹-hitaá¹-á¹-hÄ• naá¹ƒ pÄ• danteneva paá¹ƒsukacavaraá¹ƒ apanetvÄ• ramaá¹‡Ä«ya
tattha aá¹-á¹-hÄ• si. so tÄ• vatakeneva satiá¹ƒ paá¹-ilabhitvÄ• majjhe gÄ• massa khalamaá
á¹-hÄ• naá¹ƒ sodhetvÄ• vÄ• lukaá¹ƒ okiritvÄ• \Ne II 272/ dÄ• rÅ«ni Ä• haritvÄ• sÄ«takÄ•
ca mahallakÄ• ca Ä• gantvÄ• tattha nisÄ«danti.

athassa \Be II 303/ ekadivasaá¹ƒ etadahosi - "mayaá¹ƒ nagaraá¹ƒ gantvÄ• rÄ• jarÄ• jamah
imesupi candimasÅ«riyesu â€™cando nÄ• ma devaputto, sÅ«riyo nÄ• ma devaputtoâ€™ ti
nu kho katvÄ• ete etÄ• sampattiyo adhigatÄ• " ti? tato "nÄ• Ã±Ã±aá¹ƒ kiÃ±ci, puÃ±Ã±akar
cintetvÄ• "mayÄ• pi evaá¹ƒvidhasampattidÄ• yakaá¹ƒ puÃ±Ã±akammameva kattabba" nti c

so kÄ• lasseva vuá¹-á¹-hÄ• ya yÄ• guá¹ƒ pivitvÄ• vÄ• sipharasukudÄ• lamusalahattho cat
musalena pÄ• sÄ• á¹‡e uccÄ• letvÄ• pavaá¹-á¹-eti, yÄ• nÄ• naá¹ƒ akkhapaá¹-ighÄ• tarukk
karoti, catumahÄ• pathe sÄ• laá¹ƒ karoti, pokkharaá¹‡iá¹ƒ khaá¹‡ati, setuá¹ƒ bandhati, evaá
katvÄ• atthaá¹…gate sÅ«riye gharaá¹ƒ eti. taá¹ƒ aÃ±Ã±o pucchi - "bho, magha, tvaá¹ƒ pÄ•
sÄ• yaá¹ƒ araÃ±Ã±ato esi, kiá¹ƒ kammaá¹ƒ karosÄ«" ti? puÃ±Ã±akammaá¹ƒ karomi. sagga
kimidaá¹ƒ, bho, puÃ±Ã±aá¹ƒ nÄ• mÄ• ti? tvaá¹ƒ na jÄ• nÄ• sÄ«ti? Ä• ma, na jÄ• nÄ• mÄ«ti

diá¹-á¹-hapubbÄ• te rÄ• jarÄ• jamahÄ• mattÄ• dayoti? Ä• ma, diá¹-á¹-hapubbÄ• ti. puÃ±Ã±
á¹-hÄ• naá¹ƒ laddhaá¹ƒ, ahampi evaá¹ƒvidhasampattidÄ• yakaá¹ƒ kammaá¹ƒ karomi. "cand
nÄ• ma devaputto" ti sutapubbaá¹ƒ tayÄ• ti? Ä• ma sutapubbanti. etassa saggassa gamana
idaá¹ƒ pana puÃ±Ã±akammaá¹ƒ kiá¹ƒ taveva vaá¹-á¹-ati, aÃ±Ã±assa na vaá¹-á¹-atÄ«ti? na
yadi evaá¹ƒ sve araÃ±Ã±aá¹ƒ gamanakÄ• le mayhampi saddaá¹ƒ dehÄ«ti. punadivase taá¹
tasmiá¹ƒ gÄ• me tettiá¹ƒsa manussÄ• taruá¹‡avayÄ• sabbe tasseva anuvattakÄ• ahesuá¹
puÃ±Ã±akammÄ• ni karontÄ• vicaranti. yaá¹ƒ disaá¹ƒ gacchanti, maggaá¹ƒ samaá¹ƒ karon
pokkharaá¹‡iá¹ƒ khaá¹‡antÄ• , sÄ• laá¹ƒ karontÄ• , setuá¹ƒ bandhantÄ• ekadivaseneva nia

atha nesaá¹ƒ gÄ• mabhojako cintesi - "ahaá¹ƒ pubbe etesu suraá¹ƒ pivantesu pÄ• á¹‡aghÄ
kahÄ• paá¹‡Ä• divasena ceva daá¹‡á¸• abalivasena ca dhanaá¹ƒ labhÄ• mi. idÄ• ni etesaá
paá¹-á¹-hÄ• ya ettako Ä• yo natthi, handa ne rÄ• jakule paribhindÄ• mÄ«" ti rÄ• jÄ• naá¹ƒ u
712/ core, mahÄ• rÄ• ja, passÄ• mÄ«ti. kuhiá¹ƒ, tÄ• tÄ• ti? mayhaá¹ƒ gÄ• meti. kiá¹ƒ corÄ•
rÄ• jÄ• parÄ• dhikÄ• devÄ• ti. kiá¹ƒ jÄ• tikÄ• ti? gahapatijÄ• tikÄ• devÄ• ti. gahapatikÄ• k
II 304/ jÄ• namÄ• nena kasmÄ• mayhaá¹ƒ na kathitanti? bhayena, mahÄ• rÄ• ja, na \Ne II
mayhaá¹ƒ dosaá¹ƒ kareyyÄ• thÄ• ti. atha rÄ• jÄ• "ayaá¹ƒ mayhaá¹ƒ mahÄ• ravaá¹ƒ ravatÄ
gaccha, tvameva ne Ä• nehÄ«" ti balaá¹ƒ datvÄ• pesesi. so gantvÄ• divasaá¹ƒ araÃ±Ã±e
sÄ• yamÄ• saá¹ƒ bhuÃ±jitvÄ• gÄ• mamajjhe nisÄ«ditvÄ• "sve kiá¹ƒ kammaá¹ƒ karissÄ• m
karoma, pokkharaá¹‡iá¹ƒ khaá¹‡Ä• ma, setuá¹ƒ bandhÄ• mÄ• " ti mantayamÄ• neyeva te p
raÃ±Ã±o Ä• á¹‡Ä• " ti bandhitvÄ• pÄ• yÄ• si. atha kho nesaá¹ƒ itthiyo "sÄ• mikÄ• kira vo â
corÄ• â€™ ti bandhitvÄ• niyyantÄ«" ti sutvÄ• "aticirena kÅ«á¹-Ä• ete â€™puÃ±Ã±akamma
divase araÃ±Ã±eva acchanti, sabbakammantÄ• parihÄ«nÄ• , gehe na kiÃ±ci vaá¸• á¸• hati
suá¹-á¹-hu gahitÄ• " ti vadiá¹ƒsu.

gÄ• mabhojakopi te netvÄ• raÃ±Ã±o dassesi. rÄ• jÄ• anupaparikkhitvÄ• yeva "hatthinÄ•
nÄ«yamÄ• nesu magho itare Ä• ha - "bho, sakkhissatha mama vacanaá¹ƒ kÄ• tu" nti? tava
imaá¹ƒ bhayaá¹ƒ pattÄ• , evaá¹ƒ santepi tava vacanaá¹ƒ karoma, bhaá¹‡a bho, kiá¹ƒ karom
vaá¹-á¹-e carantÄ• naá¹ƒ nÄ• ma nibaddhaá¹ƒ etaá¹ƒ, kiá¹ƒ pana tumhe corÄ• ti? na coram
saccakiriyÄ• nÄ• ma avassayo, tasmÄ• sabbepi "yadi amhe corÄ• , hatthÄ« maddatu, atha
saccakiriyaá¹ƒ karothÄ• ti. te tathÄ• akaá¹ƒsu. hatthÄ« upagantumpi na sakkoti, viravanto p
tuttatomaraá¹…kusehi koá¹-á¹-entÄ• pi upanetuá¹ƒ na sakkonti. "hatthiá¹ƒ upanetuá¹ƒ na sa
Ä• rocesuá¹ƒ. tena hi upari kaá¹-ena paá¹-icchÄ• detvÄ• maddÄ• pethÄ• ti. upari kaá¹-e dir
viravanto palÄ• yati.

rÄ• jÄ• sutvÄ• pesuÃ±Ã±akÄ• rakaá¹ƒ pakkosÄ• petvÄ• Ä• ha - "tÄ• ta, hatthÄ« madditu
deva, jeá¹-á¹-hakamÄ• á¹‡avo mantaá¹ƒ jÄ• nÄ• ti, mantasseva ayamÄ• nubhÄ• voti. rÄ• jÄ
kira te atthÄ«" ti pucchi? natthi, deva, mayhaá¹ƒ \Ee III 713/ manto, saccakiriyaá¹ƒ pana ma
"yadi amhe raÃ±Ã±o corÄ• , maddatu, atha na corÄ• , mÄ• maddatÅ«" ti, saccakiriyÄ• ya n

pana, tÄ• ta, tumhe kammaá¹ƒ karothÄ• ti? amhe, deva, maggaá¹ƒ samaá¹ƒ karoma, catum
\Be II 305/, pokkharaá¹‡iá¹ƒ khaá¹‡Ä• ma, setuá¹ƒ bandhÄ• ma, evarÅ«pÄ• ni puÃ±Ã±akan

ayaá¹ƒ tumhe kimatthaá¹ƒ pisuá¹‡esÄ«ti? amhÄ• kaá¹ƒ pamattakÄ• le idaÃ±cidaÃ±ca labh
natthi, etena kÄ• raá¹‡enÄ• ti. tÄ• ta, ayaá¹ƒ hatthÄ« nÄ• ma tiracchÄ• no, sopi tumhÄ• kaá
jÄ• nÄ• ti. ahaá¹ƒ manusso hutvÄ• pi na jÄ• nÄ• mi, tumhÄ• kaá¹ƒ vasanagÄ• maá¹ƒ tumh
katvÄ• demi, ayampi hatthÄ« tumhÄ• kaá¹ƒyeva hotu, pesuÃ±Ã±akÄ• rakopi tumhÄ• kaá¹ƒ
paá¹-á¹-hÄ• ya mayhampi puÃ±Ã±akammaá¹ƒ karothÄ• ti dhanaá¹ƒ datvÄ• vissajjesi. te dh
vÄ• rena hatthiá¹ƒ Ä• ruyha gacchantÄ• mantayanti "bho puÃ±Ã±akammaá¹ƒ nÄ• ma anÄ•
amhÄ• kaá¹ƒ pana antoudake pupphitaá¹ƒ nÄ«luppalaá¹ƒ viya imasmiÃ±Ã±eva attabhÄ• ve
atirekaá¹ƒ puÃ±Ã±aá¹ƒ karissÄ• mÄ• " ti, kiá¹ƒ karomÄ• ti? catumahÄ• pathe thÄ• varaá¹ƒ
vissamanasÄ• laá¹ƒ karoma, itthÄ«hi pana saddhiá¹ƒ apattikaá¹ƒ katvÄ• karissÄ• ma, amh
nÄ«yamÄ• nesu itthÄ«naá¹ƒ ekÄ• pi cintÄ• mattakampi akatvÄ• "subaddhÄ• sugahitÄ• " ti
tÄ• saá¹ƒ pattiá¹ƒ na dassÄ• mÄ• ti. te attano gehÄ• ni gantvÄ• hatthino tettiá¹ƒsapiá¹‡á¸• •
tiá¹‡amuá¹-á¹-hiyo Ä• haranti, taá¹ƒ sabbaá¹ƒ hatthissa kucchipÅ«raá¹ƒ jÄ• taá¹ƒ. te araÃ±Ã
rukkhe chindanti, chinnaá¹ƒ chinnaá¹ƒ hatthÄ« kaá¸• á¸• hitvÄ• sakaá¹-apathe á¹-hapesi. te
sÄ• lÄ• ya kammaá¹ƒ Ä• rabhiá¹ƒsu.

maghassa gehe sujÄ• tÄ• , sudhammÄ• , cittÄ• , nandÄ• ti catasso bhariyÄ• yo ahesuá¹ƒ.
pucchati - "tÄ• ta, ime sahÄ• yÄ• kÄ• lasseva gantvÄ• sÄ• yaá¹ƒ enti, kiá¹ƒ kammaá¹ƒ kar
karonti, ammÄ• " ti. "tÄ• ta, mayhampi sÄ• lÄ• ya pattiá¹ƒ katvÄ• dehÄ«" ti. "itthÄ«hi apattik
karomÄ• " ti ete vadantÄ«ti. sÄ• vaá¸• á¸• hakissa aá¹-á¹-ha kahÄ• paá¹‡e datvÄ• "tÄ• ta,
mayhaá¹ƒ pattikaá¹ƒ karohÄ«" ti Ä• ha. so "sÄ• dhu ammÄ• " ti vatvÄ• puretaraá¹ƒ vÄ• sipl
gÄ• mamajjhe á¹-hatvÄ• "kiá¹ƒ bho ajja imasmimpi kÄ• le na nikkhamathÄ• " ti uccÄ• sadd
Ä• ruá¸·hÄ• " ti Ã±atvÄ• "gacchatha tÄ• va tumhe, mayhaá¹ƒ papaÃ±co atthÄ«" ti te \Be II 3
aÃ±Ã±aá¹ƒ maggaá¹ƒ Ä• ruyha kaá¹‡á¹‡ikÅ«pagaá¹ƒ rukkhaá¹ƒ chinditvÄ• tacchetvÄ• ma
sudhammÄ• ya gehe á¹-hapesi - "mayÄ• dehÄ«ti vuttadivase nÄ«haritvÄ• dadeyyÄ• sÄ«"

atha niá¹-á¹-hite dabbasambhÄ• rakamme bhÅ«mikammato paá¹-á¹-hÄ• ya cayabandhana
saá¹…ghÄ• á¹-ayojana kaá¹‡á¹‡ikamaÃ±cabandhanesu katesu so vaá¸• á¸• hakÄ« kaá¹‡á¹
disÄ• hi gopÄ• nasiyo ukkhipitvÄ• "bho ekaá¹ƒ pamuá¹-á¹-haá¹ƒ atthÄ«" ti Ä• ha. kiá¹ƒ bho
sabbameva tvaá¹ƒ pamussasÄ«ti. imÄ• bho gopÄ• nasiyo kattha patiá¹-á¹-hahissantÄ«ti? k
laddhuá¹ƒ vaá¹-á¹-atÄ«ti. kuhiá¹ƒ bho idÄ• ni sakkÄ• laddhunti? kulÄ• naá¹ƒ gehe sakkÄ•
Ä• hiá¹‡á¸• antÄ• pucchathÄ• ti. te antogÄ• maá¹ƒ pavisitvÄ• pucchitvÄ• sudhammÄ• ya
kaá¹‡á¹‡ikÄ• atthÄ«" ti \Ne II 275/ Ä• haá¹ƒsu. sÄ• "atthÄ«" ti Ä• ha. handa mÅ«laá¹ƒ gaá
gaá¹‡hÄ• mi, sace mama pattiá¹ƒ karotha, dassÄ• mÄ«ti. etha bho mÄ• tugÄ• massa pattiá
gantvÄ• rukkhaá¹ƒ chindissÄ• mÄ• ti nikkhamiá¹ƒsu.

tato vaá¸• á¸• hakÄ« "kiá¹ƒ na laddhÄ• , tÄ• ta, kaá¹‡á¹‡ikÄ• " ti pucchi. te tamatthaá¹ƒ Ä•
vaá¸• á¸• hakÄ« kaá¹‡á¹‡ikamaÃ±ce nisinnova Ä• kÄ• saá¹ƒ ulloketvÄ• "bho ajja nakkhatta
aÃ±Ã±aá¹ƒ saá¹ƒvaccharaá¹ƒ atikkamitvÄ• sakkÄ• laddhuá¹ƒ, tumhehi ca dukkhena Ä• bh
sakalasaá¹ƒvaccharena imasmiÃ±Ã±eva á¹-hÄ• ne pÅ«tikÄ• bhavissanti. devaloke nibbatta
koá¹‡e sÄ• lÄ• hotu, Ä• haratha na" nti Ä• ha. sÄ• pi yÄ• va te na puna Ä• gacchanti, tÄ• v
heá¹-á¹-himatale "ayaá¹ƒ sÄ• lÄ• __sudhammÄ• _ nÄ• mÄ• " ti akkharÄ• ni chindÄ• petvÄ•
á¹-hapesi. kammikÄ• Ä• gantvÄ• - "Ä• hara, re kaá¹‡á¹‡ikaá¹ƒ \Ee III 715/, yaá¹ƒ hotu taá¹
pattiá¹ƒ karissÄ• mÄ• " ti Ä• haá¹ƒsu. sÄ• nÄ«haritvÄ• "tÄ• tÄ• , yÄ• va aá¹-á¹-ha vÄ• soá
Ä• rohanti, tÄ• va imaá¹ƒ vatthaá¹ƒ mÄ• nibbeá¹-hayitthÄ• " ti vatvÄ• adÄ• si. te "sÄ• dhÅ«
gahetvÄ• gopÄ• nasiyo Ä• ropetvÄ• va vatthaá¹ƒ nibbeá¹-hesuá¹ƒ.

eko mahÄ• gÄ• mikamanusso uddhaá¹ƒ ullokento akkharÄ• ni disvÄ• "kiá¹ƒ, bho, ida" nti a
pakkosÄ• petvÄ• dassesi. so "sudhammÄ• \Be II 307/ nÄ• ma ayaá¹ƒ sÄ• lÄ• " ti Ä• ha. "h
paá¹-á¹-hÄ• ya sÄ• laá¹ƒ katvÄ• nÄ• mamattampi na labhÄ• ma, esÄ• ratanamattena kaá¹
attano nÄ• mena kÄ• retÄ«" ti viravanti. vaá¸• á¸• hakÄ« tesaá¹ƒ viravantÄ• naá¹ƒyeva gopA
Ä• á¹‡iá¹ƒ datvÄ• sÄ• lÄ• kammaá¹ƒ niá¹-á¹-hÄ• pesi.

sÄ• laá¹ƒ tidhÄ• vibhajiá¹ƒsu, ekasmiá¹ƒ koá¹-á¹-hÄ• se issarÄ• naá¹ƒ vasanaá¹-á¹-hÄ• na
duggatÄ• naá¹ƒ, ekasmiá¹ƒ gilÄ• nÄ• naá¹ƒ. tettiá¹ƒsa janÄ• tettiá¹ƒsa phalakÄ• ni paÃ±Ã±
saÃ±Ã±aá¹ƒ adaá¹ƒsu - "Ä• gantuko Ä• gantvÄ• yassa atthate phalake nisÄ«dati, taá¹ƒ gal
gehe patiá¹-á¹-hapehi. tassa pÄ• daparikammapiá¹-á¹-hiparikammakhÄ• danÄ«yabhojanÄ«y
phalakasÄ• mikasseva bhÄ• ro bhavissatÄ«" ti. hatthÄ« Ä• gatÄ• gataá¹ƒ gahetvÄ• phalak
tassa taá¹ƒ divasaá¹ƒ kattabbaá¹ƒ karoti.

maghamÄ• á¹‡avo sÄ• lato avidÅ«re á¹-hÄ• ne koviá¸·Ä• rarukkhaá¹ƒ ropÄ• pesi, mÅ«le ca
atthari. __nandÄ• _ nÄ• massa bhariyÄ• avidÅ«re pokkharaá¹‡iá¹ƒ khaá¹‡Ä• pesi, __cittÄ•
ropÄ• pesi, sabbajeá¹-á¹-hikÄ• pana Ä• dÄ• saá¹ƒ gahetvÄ• attabhÄ• vaá¹ƒ maá¹‡á¸• aya
Ä• ha - "bhadde, sudhammÄ• , sÄ• lÄ• ya pattikÄ• jÄ• tÄ• , nandÄ• pokkharaá¹‡iá¹ƒ khaá
ropÄ• pesi. tava pana puÃ±Ã±akammaá¹ƒ nÄ• ma natthi, ekaá¹ƒ puÃ±Ã±aá¹ƒ karohi, bhadd
kÄ• raá¹‡Ä• karosi, nanu tayÄ• kataá¹ƒ mayhamevÄ• " ti vatvÄ• attabhÄ• vamaá¹‡á¸• ana

magho yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cavitvÄ• tÄ• vatiá¹ƒsabhavane sakko hutvÄ• nib
gÄ• mikamanussÄ• \Ee III 716/ kÄ• laá¹…katvÄ• tettiá¹ƒsa devaputtÄ• hutvÄ• tasseva sa
vejayanto nÄ• ma pÄ• sÄ• do satta yojanasatÄ• ni uggacchi, dhajo tÄ«á¹‡i yojanasatÄ• ni u
koviá¸·Ä• rarukkhassa nissandena samantÄ• tiyojanasataparimaá¹‡á¸• alo paÃ±cadasayoj
pÄ• ricchattako nibbatti, pÄ• sÄ• á¹‡aphalakassa \Be II 308/ nissandena pÄ• ricchattakamÅ«
paá¹‡á¸• ukambalasilÄ• nibbatti. sudhammÄ• ya kaá¹‡á¹‡ikarukkhassa nissandena tiyojan

devasabhÄ• nibbatti. nandÄ• ya pokkharaá¹‡iyÄ• nissandena paÃ±Ã±Ä• sayojanÄ• nand
nibbatti. cittÄ• ya mÄ• lÄ• vacchavatthunissandena saá¹-á¹-hiyojanikaá¹ƒ cittalatÄ• vanaá¹ƒ
nibbatti.

sakko devarÄ• jÄ• sudhammÄ• ya devasabhÄ• ya yojanike suvaá¹‡á¹‡apallaá¹…ke nisinn
dhÄ• riyamÄ• ne tehi devaputtehi tÄ• hi devakaÃ±Ã±Ä• hi aá¸• á¸• hatiyÄ• hi nÄ• á¹-akakoa
devatÄ• hi ca parivÄ• rito mahÄ• sampattiá¹ƒ olokento tÄ• tisso itthiyo disvÄ• "imÄ• tÄ• va
sujÄ• tÄ• kuhi" nti olokento "ayaá¹ƒ mama vacanaá¹ƒ akatvÄ• girikandarÄ• ya bakasakuá¹
disvÄ• devalokato otaritvÄ• tassÄ• santikaá¹ƒ gato. sÄ• disvÄ• va saÃ±jÄ• nitvÄ• adhon
idÄ• ni kiá¹ƒ sÄ«saá¹ƒ na ukkhipasi? tvaá¹ƒ mama vacanaá¹ƒ akatvÄ• attabhÄ• vameva m
vÄ«tinÄ• mesi. sudhammÄ• ya ca nandÄ• ya ca cittÄ• ya ca mahÄ• sampatti nibbattÄ• , eh
passÄ• " ti devalokaá¹ƒ netvÄ• nandÄ• ya pokkharaá¹‡iyÄ• pakkhipitvÄ• pallaá¹…ke nisÄ

nÄ• á¹-akitthiyo "kuhiá¹ƒ gatattha, mahÄ• rÄ• jÄ• " ti pucchiá¹ƒsu. so anÄ• rocetukÄ• mopi
"sujÄ• tÄ• ya santika" nti Ä• ha. kuhiá¹ƒ nibbattÄ• , mahÄ• rÄ• jÄ• ti? kandarapÄ• deti. idÄ•
nandÄ• pokkharaá¹‡iyaá¹ƒ me vissaá¹-á¹-hÄ• ti. etha, bho, amhÄ• kaá¹ƒ ayyaá¹ƒ passÄ• m
agamaá¹ƒsu. sÄ• pubbe sabbajeá¹-á¹-hikÄ• hutvÄ• tÄ• avamaÃ±Ã±ittha. idÄ• ni \Ne II 27
"passatha, bho amhÄ• kaá¹ƒ ayyÄ• ya mukhaá¹ƒ kakkaá¹-akavijjhanasÅ«lasadisa" ntiÄ• dÄ
akaá¹ƒsu. sÄ• ativiya aá¹-á¹-iyamÄ• nÄ• sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ Ä• ha - "mahÄ• rÄ• j
suvaá¹‡á¹‡arajatamaá¹‡ivimÄ• nÄ• ni vÄ• nandÄ• pokkharaá¹‡Ä« vÄ• mayhaá¹ƒ kiá¹ƒ ka
mahÄ• rÄ• ja sattÄ• naá¹ƒ sukhÄ• , maá¹ƒ tattheva kandarapÄ• de vissajjehÄ«" ti. sakko ta
"mama vacanaá¹ƒ karissasÄ«" ti Ä• ha. karissÄ• mi, mahÄ• rÄ• jÄ• ti. paÃ±ca sÄ«lÄ• ni gal
rakkha, katipÄ• hena taá¹ƒ etÄ• saá¹ƒ jeá¹-á¹-hikaá¹ƒ karissÄ• mÄ«ti. sÄ• tathÄ• akÄ• si.

sakko \Be II 309/ katipÄ• hassa accayena "sakkÄ• nu kho sÄ«laá¹ƒ rakkhitu" nti gantvÄ• r
hutvÄ• tassÄ• purato udakapiá¹-á¹-he osarati, sÄ• "matamacchako bhavissatÄ«" ti gantvÄ
naá¹…guá¹-á¹-haá¹ƒ cÄ• lesi. sÄ• "jÄ«vati maÃ±Ã±e" ti udake vissajjesi. sakko Ä• kÄ• se á
sÄ• dhu, rakkhasi sikkhÄ• padaá¹ƒ, evaá¹ƒ taá¹ƒ rakkhamÄ• naá¹ƒ katipÄ• heneva nÄ• á¹-a
karissÄ• mÄ«" ti Ä• ha. tassÄ• pi paÃ±ca vassasatÄ• ni Ä• yu ahosi. ekadivasampi udarapÅ
sukkhitvÄ• parisukkhitvÄ• milÄ• yamÄ• nÄ• pi sÄ«laá¹ƒ akhaá¹‡á¸• etvÄ• kÄ• laá¹…katvÄ
kumbhakÄ• ragehe nibbatti.

sakko "kuhiá¹ƒ nibbattÄ• " ti olokento disvÄ• "tato idha Ä• netuá¹ƒ na sakkÄ• , jÄ«vitavuttin
suvaá¹‡á¹‡aeá¸·Ä• lukÄ• naá¹ƒ yÄ• nakaá¹ƒ pÅ«retvÄ• majjhe gÄ• massa mahallakaveser
gaá¹‡hathÄ• " ti ukkuá¹-á¹-himakÄ• si. samantÄ• gÄ• mavÄ• sikÄ• Ä• gantvÄ• "dehi, tÄ• t
sÄ«larakkhakÄ• naá¹ƒ demi, tumhe sÄ«laá¹ƒ rakkhathÄ• ti. tÄ• ta mayaá¹ƒ sÄ«laá¹ƒ nÄ• m
mÅ«lena dehÄ«ti. "sÄ«larakkhakÄ• naá¹ƒyeva dammÄ«" ti Ä• ha. "etha, re kosi ayaá¹ƒ eá¸·
nivattiá¹ƒsu.

sÄ• dÄ• rikÄ• pucchi - "amma, tumhe eá¸·Ä• lukatthÄ• ya gatÄ• tucchahatthÄ• va Ä• gat
eá¸·Ä• lukamahallako "ahaá¹ƒ sÄ«larakkhakÄ• naá¹ƒ dammÄ«" ti vadati, nÅ«nimassa dÄ• r
vattanti, mayaá¹ƒ sÄ«lameva na jÄ• nÄ• mÄ• ti. sÄ• "mayhaá¹ƒ Ä• nÄ«taá¹ƒ bhavissatÄ«"
tÄ• ta, dehÄ«" ti Ä• ha. "tvaá¹ƒ sÄ«lÄ• ni rakkhasi ammÄ• " ti? "Ä• ma, tÄ• ta rakkhÄ• mÄ«'
tuyhameva Ä• bhatanti gehadvÄ• re yÄ• nena saddhiá¹ƒ á¹-hapetvÄ• pakkÄ• mi. sÄ• pi yÄ
rakkhitvÄ• cavitvÄ• vepacittiasurassa dhÄ«tÄ• hutvÄ• nibbatti. sÄ«lanissandena \Ne II 27
so \Ee III 718/ "dhÄ«tuvivÄ• hamaá¹…galaá¹ƒ karissÄ• mÄ«" ti asure sannipÄ• tesi.

sakko "kuhiá¹ƒ nibbattÄ• " ti olokento "asurabhavane nibbattÄ• , ajjassÄ• vivÄ• hamaá¹…g
disvÄ• "idÄ• ni yaá¹ƒkiÃ±ci katvÄ• Ä• netabbÄ• mayÄ• " ti asuravaá¹‡á¹‡aá¹ƒ nimminitvÄ
antare aá¹-á¹-hÄ• si. "tava \Be II 310/ sÄ• mikaá¹ƒ vadehÄ«" ti tassÄ• hatthe pitÄ• puppha
icchasi, tassÅ«pari khipÄ• hÄ«" ti. sÄ• olokentÄ« sakkaá¹ƒ disvÄ• pubbasannivÄ• sena sa
sÄ• miko" ti tassÅ«pari dÄ• maá¹ƒ khipi. so taá¹ƒ bÄ• hÄ• ya gahetvÄ• Ä• kÄ• se uppati, ta
saÃ±jÄ• niá¹ƒsu. te "gaá¹‡hatha, gaá¹‡hatha, jarasakkaá¹ƒ, veriko amhÄ• kaá¹ƒ, na mayaá
dassÄ• mÄ• " ti anubandhiá¹ƒsu. vepacitti pucchi "kenÄ• haá¹-Ä• " ti? "jarasakkena mahÄ•
ayameva seá¹-á¹-ho, apethÄ• " ti Ä• ha. sakko naá¹ƒ netvÄ• aá¸• á¸• hatiyakoá¹-inÄ• á¹-ak
jeá¹-á¹-hikaá¹-á¹-hÄ• ne á¹-hapesi. sÄ• sakkaá¹ƒ varaá¹ƒ yÄ• ci - "mahÄ• rÄ• ja, mayhaá¹ƒ
mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• natthi, yattha yattha gacchasi, tattha
gaccha mahÄ• rÄ• jÄ• " ti. sakko "sÄ• dhÅ«" ti paá¹-iÃ±Ã±aá¹ƒ adÄ• si.

evaá¹ƒ macalagÄ• make maghamÄ• á¹‡avakÄ• lato paá¹-á¹-hÄ• ya visuddhabhÄ• vamass
"dÄ«gharattaá¹ƒ visuddho kho ayaá¹ƒ yakkho" ti Ä• ha. __atthasaÃ±hita_nti atthanissitaá¹ƒ

paÃ±haveyyÄ• karaá¹‡avaá¹‡á¹‡anÄ•

<357> __kiá¹ƒ saá¹ƒyojanÄ• _ti kiá¹ƒ bandhanÄ• , kena bandhanena baddhÄ• hutvÄ• . __
__averÄ• _ti appaá¹-ighÄ• . __adaá¹‡á¸• Ä• _ti Ä• vudhadaá¹‡á¸• adhanadaá¹‡á¸• avinimu
apaccatthikÄ• . __abyÄ• pajjÄ• _ti vigatadomanassÄ• . __viharemu averino_ti aho vata ken
vihareyyÄ• ma, katthaci kopaá¹ƒ na uppÄ• detvÄ• accharÄ• ya gahitakaá¹ƒ jaá¹…ghasaha
paribhuÃ±jeyyÄ• mÄ• ti dÄ• naá¹ƒ datvÄ• pÅ«jaá¹ƒ katvÄ• ca patthayanti. __iti ca nesaá¹ƒ
ayaá¹ƒ patthanÄ• hoti. __atha ca panÄ• _ti evaá¹ƒ patthanÄ• ya satipi.

__issÄ• macchariyasaá¹ƒyojanÄ• _ti parasampattikhÄ«yanalakkhaá¹‡Ä• issÄ• , attasampa
sÄ• dhÄ• raá¹‡abhÄ• vassa \Ne II 279/ asahanalakkhaá¹‡aá¹ƒ \Ee III 719/ macchariyaá¹ƒ, i
saá¹ƒyojanaá¹ƒ etesanti issÄ• macchariyasaá¹ƒyojanÄ• . ayamettha saá¹…khepo. vitthÄ• ra
abhidhamme vuttÄ• neva.

Ä• vÄ• samacchariyena \Be II 311/ panettha yakkho vÄ• peto vÄ• hutvÄ• tasseva Ä• vÄ•
ukkhipitvÄ• vicarati. kulamacchariyena tasmiá¹ƒ kule aÃ±Ã±esaá¹ƒ dÄ• nÄ• dÄ«ni karonte
vatidaá¹ƒ kulaá¹ƒ mamÄ• " ti cintayato lohitampi mukhato uggacchati, kucchivirecanampi ho
khaá¹‡á¸• Ä• khaá¹‡á¸• Ä• ni hutvÄ• nikkhamanti. lÄ• bhamacchariyena saá¹…ghassa vÄ•
maccharÄ• yitvÄ• puggalikaparibhogena paribhuÃ±jitvÄ• yakkho vÄ• peto vÄ• mahÄ• aja
sarÄ«ravaá¹‡á¹‡aguá¹‡avaá¹‡á¹‡amacchariyena pana pariyattidhammamacchariyena ca a
vaá¹‡á¹‡eti, na paresaá¹ƒ vaá¹‡á¹‡aá¹ƒ, "kiá¹ƒ vaá¹‡á¹‡o eso" ti taá¹ƒ taá¹ƒ dosaá¹ƒ vadan
kassaci kiÃ±ci adento dubbaá¹‡á¹‡o ceva eá¸·amÅ«go ca hoti.

apica Ä• vÄ• samacchariyena lohagehe paccati. kulamacchariyena appalÄ• bho hoti. lÄ• b
nibbattati. vaá¹‡á¹‡amacchariyena bhave nibbattassa vaá¹‡á¹‡o nÄ• ma na hoti. dhammam
kukkuá¸·aniraye nibbattati. idaá¹ƒ pana issÄ• macchariyasaá¹ƒyojanaá¹ƒ sotÄ• pattimagger
nappahÄ«yati, tÄ• va devamanussÄ• averatÄ• dÄ«ni patthayantÄ• pi verÄ• dÄ«hi na parim

__tiá¹‡á¹‡Ä• mettha kaá¹…khÄ• _ti etasmiá¹ƒ paÃ±he mayÄ• tumhÄ• kaá¹ƒ vacanaá¹ƒ s
vadati, na maggavasena tiá¹‡á¹‡akaá¹…khataá¹ƒ dÄ«peti. __vigatÄ• kathaá¹ƒkathÄ• _ti id
kathanti ayampi kathaá¹ƒkathÄ• vigatÄ• .

<358> __nidÄ• nÄ• _dÄ«ni vuttatthÄ• neva. __piyÄ• ppiyanidÄ• na_nti piyasattasaá¹…khÄ
appiyasattasaá¹…khÄ• ranidÄ• nÄ• issÄ• . ubhayaá¹ƒ vÄ• ubhayanidÄ• naá¹ƒ. pabbajitas
gahaá¹-á¹-hassa puttÄ• dayo hatthiassÄ• dayo vÄ• sattÄ• piyÄ• honti keá¸·Ä• yitÄ• mam
apassanto adhivÄ• setuá¹ƒ na sakkoti. so aÃ±Ã±aá¹ƒ tÄ• disaá¹ƒ piyasattaá¹ƒ labhantaá¹ƒ
"iminÄ• amhÄ• kaá¹ƒ kiÃ±ci kammaá¹ƒ atthi, muhuttaá¹ƒ tÄ• va \Ee III 720/ naá¹ƒ dethÄ• "
yÄ• cito "na sakkÄ• dÄ• tuá¹ƒ, kilamissati vÄ• ukkaá¹‡á¹-hissati vÄ• " tiÄ• dÄ«ni \Ne II 280
karoti. evaá¹ƒ tÄ• va ubhayampi piyasattanidÄ• naá¹ƒ hoti. bhikkhussa pana pattacÄ«varap
gahaá¹-á¹-hassa vÄ• alaá¹…kÄ• rÄ• diupakaraá¹‡aá¹ƒ piyaá¹ƒ hoti manÄ• paá¹ƒ, so aÃ±Ã
uppajjamÄ• naá¹ƒ disvÄ• "aho vatassa evarÅ«paá¹ƒ na bhaveyyÄ• " ti issaá¹ƒ karoti, yÄ• c
mamÄ• yantÄ• na paribhuÃ±jÄ• ma, na sakkÄ• dÄ• tu" nti macchariyaá¹ƒ karoti. evaá¹ƒ u
piyasaá¹…khÄ• ranidÄ• naá¹ƒ hoti. appiye pana te vuttappakÄ• re satte ca saá¹…khÄ• re c
amanÄ• pÄ• honti, tathÄ• pi kilesÄ• naá¹ƒ viparÄ«tavuttitÄ• ya "á¹-hapetvÄ• maá¹ƒ ko aÃ±
ti issaá¹ƒ vÄ• karoti, yÄ• cito tÄ• vakÄ• likampi adadamÄ• no macchariyaá¹ƒ vÄ• karoti. ev
appiyasattasaá¹…khÄ• ranidÄ• naá¹ƒ hoti.

__chandanidÄ• na_nti ettha pariyesanachando, paá¹-ilÄ• bhachando, paribhogachando, sa
vissajjanachandoti paÃ±cavidho chando.

katamo __pariyesanachando? _ idhekacco atitto chandajÄ• to rÅ«paá¹ƒ pariyesati, saddaá
phoá¹-á¹-habbaá¹ƒ pariyesati, dhanaá¹ƒ pariyesati. ayaá¹ƒ pariyesanachando.

katamo __paá¹-ilÄ• bhachando? _ idhekacco atitto chandajÄ• to rÅ«paá¹ƒ paá¹-ilabhati, sa
rasaá¹ƒ. phoá¹-á¹-habbaá¹ƒ paá¹-ilabhati, dhanaá¹ƒ paá¹-ilabhati. ayaá¹ƒ paá¹-ilÄ• bhachan

katamo __paribhogachando? _ idhekacco atitto chandajÄ• to rÅ«paá¹ƒ paribhuÃ±jati, sadd
rasaá¹ƒ. phoá¹-á¹-habbaá¹ƒ paribhuÃ±jati, dhanaá¹ƒ paribhuÃ±jati. ayaá¹ƒ paribhogachando

katamo __sannidhichando? _ idhekacco atitto chandajÄ• to dhanasannicayaá¹ƒ karoti "Ä• p
ayaá¹ƒ sannidhichando.

katamo __vissajjanachando? _ idhekacco atitto chandajÄ• to dhanaá¹ƒ vissajjeti, hatthÄ• ro
assÄ• rohÄ• naá¹ƒ, rathikÄ• naá¹ƒ, dhanuggahÄ• naá¹ƒ - "ime maá¹ƒ rakkhissanti gopissan
samparivÄ• rayissantÄ«" ti. ayaá¹ƒ vissajjanachando. ime paÃ±ca chandÄ• . idha taá¹‡hÄ•
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ.

__vitakkanidÄ• no_ti ettha "lÄ• bhaá¹ƒ paá¹-icca vinicchayo" ti (DN II 110) evaá¹ƒ vutto \Ne
vinicchayavitakko vitakko nÄ• ma. __vinicchayo_ti dve vinicchayÄ• taá¹‡hÄ• vinicchayo \Be
diá¹-á¹-hivinicchayo ca. aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicaritaá¹ƒ taá¹‡hÄ• vinicchayo nÄ• ma.
721/ diá¹-á¹-hiyo diá¹-á¹-hivinicchayo nÄ• mÄ• ti evaá¹ƒ vuttataá¹‡hÄ• vinicchayavasena hi
iá¹-á¹-hÄ• niá¹-á¹-hapiyÄ• ppiyavavatthÄ• naá¹ƒ na hoti. tadeva hi ekaccassa iá¹-á¹-haá¹ƒ h
aniá¹-á¹-haá¹ƒ paccantarÄ• jamajjhimadesarÄ• jÅ«naá¹ƒ gaá¹‡á¸• uppÄ• damigamaá¹ƒsÄ•
taá¹‡hÄ• vinicchayavinicchite paá¹-iladdhavatthusmiá¹ƒ "ettakaá¹ƒ rÅ«passa bhavissati, etta
ettakaá¹ƒ gandhassa, ettakaá¹ƒ rasassa, ettakaá¹ƒ phoá¹-á¹-habbassa bhavissati, ettakaá¹ƒ
ettakaá¹ƒ parassa bhavissati, ettakaá¹ƒ nidahissÄ• mi, ettakaá¹ƒ parassa dassÄ• mÄ«" ti va
vitakkavinicchayena hoti. tenÄ• ha "chando kho, devÄ• naminda, vitakkanidÄ• no" ti.

__papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• nidÄ• no_ti tayo papaÃ±cÄ• taá¹‡hÄ• papaÃ±co, mÄ•
tattha aá¹-á¹-hasatataá¹‡hÄ• vicaritaá¹ƒ taá¹‡hÄ• papaÃ±co nÄ• ma. navavidho mÄ• no mÄ
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo diá¹-á¹-hipapaÃ±co nÄ• ma. tesu idha taá¹‡hÄ• papaÃ±co adhip
papaÃ±co? mattapamattÄ• kÄ• rapÄ• panaá¹-á¹-hena papaÃ±co. taá¹ƒsampayuttÄ• saÃ±Ã
vuccati koá¹-á¹-hÄ• so "saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• " tiÄ• dÄ«su viya. iti
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• nidÄ• noti papaÃ±casaÃ±Ã±Ä• koá¹-á¹-hÄ• sanidÄ• no vit

__papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• nirodhasÄ• ruppagÄ• mini_nti etissÄ• papaÃ±casaÃ±Ã
vÅ«pasamo, tassa sÄ• ruppaÃ±ceva tattha gÄ• miniá¹ƒ cÄ• ti saha vipassanÄ• ya maggaá¹

vedanÄ• kammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<359> athassa bhagavÄ• __somanassaá¹ƒpÄ• ha_nti tisso vedanÄ• Ä• rabhi. kiá¹ƒ pana
kathitaá¹ƒ, apucchitaá¹ƒ, sÄ• nusandhikaá¹ƒ, ananusandhikanti? pucchitameva kathitaá¹ƒ, n
sÄ• nusandhikameva, no ananusandhikaá¹ƒ. devatÄ• naÃ±hi rÅ«pato arÅ«paá¹ƒ pÄ• kaá¹-
pÄ• kaá¹-atarÄ• . kasmÄ• ? devatÄ• naÃ±hi karajakÄ• yaá¹ƒ sukhumaá¹ƒ, kammajaá¹ƒ bal
sukhumattÄ• , kammajassa balavattÄ• ekÄ• hÄ• rampi atikkamitvÄ• na tiá¹-á¹-hanti, uá¹‡h
á¹-hapitasappipiá¹‡á¸• i viya vilÄ«yantÄ«ti sabbaá¹ƒ __brahmajÄ• le_ vuttanayeneva vedita
sakkassa tisso vedanÄ• Ä• rabhi. duvidhaÃ±hi kammaá¹-á¹-hÄ• naá¹ƒ - rÅ«pakammaá¹-á¹-
arÅ«pakammaá¹-á¹-hÄ• naÃ±ca. rÅ«papariggaho, arÅ«papariggahotipi etadeva \Ee III 722/
yassa rÅ«paá¹ƒ \Ne II 282/ pÄ• kaá¹-aá¹ƒ, tassa saá¹…khepamanasikÄ• ravasena vÄ• vitth
catudhÄ• tuvavatthÄ• naá¹ƒ vitthÄ• rento rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ katheti. yassa arÅ«p
arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ katheti. kathento ca tassa vatthubhÅ«taá¹ƒ rÅ«pakammaá¹-á
katheti, devÄ• naá¹ƒ pana arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-anti arÅ«pakammaá¹-á¹-

tividho hi arÅ«pakammaá¹-á¹-hÄ• ne abhiniveso - phassavasena, vedanÄ• vasena, cittavas
ekaccassa hi saá¹…khittena vÄ• vitthÄ• rena vÄ• pariggahite rÅ«pakammaá¹-á¹-hÄ• ne ta
cittacetasikÄ• naá¹ƒ paá¹-hamÄ• bhinipÄ• to taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusanto uppajjamÄ•
ekaccassa taá¹ƒ Ä• rammaá¹‡aá¹ƒ anubhavantÄ« uppajjamÄ• nÄ• __vedanÄ• _ pÄ• kaá¹-
Ä• rammaá¹‡aá¹ƒ pariggahetvÄ• taá¹ƒ vijÄ• nantaá¹ƒ uppajjamÄ• naá¹ƒ __viÃ±Ã±Ä• á¹‡aá

tattha yassa phasso pÄ• kaá¹-o hoti, sopi na kevalaá¹ƒ phassova uppajjati, tena saddhiá¹ƒ
Ä• rammaá¹‡aá¹ƒ anubhavamÄ• nÄ• vedanÄ• pi uppajjati, saÃ±jÄ• namÄ• nÄ• saÃ±Ã±Ä•
vijÄ• namÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡ampi uppajjatÄ«ti phassapaÃ±camakeyeva pariggaá¹‡hÄ•
hoti, sopi na kevalaá¹ƒ vedanÄ• va uppajjati, tÄ• ya saddhiá¹ƒ tadeva Ä• rammaá¹‡aá¹ƒ phu
uppajjati, saÃ±jÄ• namÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi, vijÄ• namÄ• naá¹
phassapaÃ±camakeyeva pariggaá¹‡hÄ• ti. yassa viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, sop
viÃ±Ã±Ä• á¹‡ameva uppajjati, tena saddhiá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ phusamÄ• no phasso
vedanÄ• pi, saÃ±jÄ• namÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi uppajjatÄ«ti pha
pariggaá¹‡hÄ• ti.

so "ime phassapaÃ±camakÄ• dhammÄ• kiá¹ƒ nissitÄ• " ti upadhÄ• rento "vatthunissitÄ• "
nÄ• ma karajakÄ• yo, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ \Be II 315/ - "idaÃ±ca pana me viÃ±Ã±Ä•
paá¹-ibaddha" nti. so atthato bhÅ«tÄ• ni ceva upÄ• dÄ• rÅ«pÄ• ni ca. evamettha vatthu rÅ«
nÄ• manti nÄ• marÅ«pamattameva passati. rÅ«paÃ±cettha rÅ«pakkhandho, nÄ• maá¹ƒ cat
paÃ±cakkhandhamattaá¹ƒ hoti. nÄ• marÅ«pavinimuttÄ• hi paÃ±cakkhandhÄ• , paÃ±cakkha
nÄ• marÅ«paá¹ƒ natthi. so "ime paÃ±cakkhandhÄ• kiá¹ƒ \Ee III 723/ hetukÄ• " ti upaparikkh
ti passati. tato "paccayo ceva paccayuppannaÃ±ca idaá¹ƒ, aÃ±Ã±o satto vÄ• puggalo vÄ•
suddhasaá¹…khÄ• rapuÃ±jamattamevÄ• " ti sappaccayanÄ• marÅ«pavasena tilakkhaá¹‡aá
vipassanÄ• paá¹-ipÄ• á¹-iyÄ• "aniccaá¹ƒ dukkhaá¹ƒ anattÄ• " ti sammasanto vicarati \Ne II

paá¹-ivedhaá¹ƒ Ä• kaá¹…khamÄ• no tathÄ• rÅ«pe divase utusappÄ• yaá¹ƒ, puggalasappÄ•
dhammasavanasappÄ• yaá¹ƒ vÄ• labhitvÄ• ekapallaá¹…kena nisinnova vipassanaá¹ƒ ma
patiá¹-á¹-hÄ• ti. evamimesampi tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ yÄ• va arahattÄ• kammaá¹-á¹-hÄ•

idha pana bhagavÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento vedanÄ• sÄ«sena kathesi. pl
viÃ±Ã±Ä• á¹‡avasena vÄ• kathiyamÄ• naá¹ƒ etassa na pÄ• kaá¹-aá¹ƒ hoti, andhakÄ• raá¹
pana pÄ• kaá¹-aá¹ƒ hoti. kasmÄ• ? vedanÄ• naá¹ƒ uppattiyÄ• pÄ• kaá¹-atÄ• ya. sukhadukl
pÄ• kaá¹-Ä• . yadÄ• sukhaá¹ƒ uppajjati, tadÄ• sakalaá¹ƒ sarÄ«raá¹ƒ khobhentaá¹ƒ madda
abhisandayamÄ• naá¹ƒ satadhotasappiá¹ƒ khÄ• dÄ• payantaá¹ƒ viya, satapÄ• katelaá¹ƒ m
ghaá¹-asahassena pariá¸·Ä• haá¹ƒ nibbÄ• payamÄ• naá¹ƒ viya, "aho sukhaá¹ƒ, aho sukha"
nicchÄ• rayamÄ• nameva uppajjati. yadÄ• dukkhaá¹ƒ uppajjati, tadÄ• sakalasarÄ«raá¹ƒ kh
pharamÄ• naá¹ƒ abhisandayamÄ• naá¹ƒ tattaphÄ• laá¹ƒ pavesentaá¹ƒ viya, vilÄ«natambalo
sukkhatiá¹‡avanappatimhi araÃ±Ã±e dÄ• ruukkÄ• kalÄ• paá¹ƒ khipamÄ• naá¹ƒ viya "aho du
vippalÄ• payamÄ• nameva uppajjati. iti sukhadukkhavedanÄ• naá¹ƒ uppatti pÄ• kaá¹-Ä• ho

adukkhamasukhÄ• pana duddÄ«panÄ• andhakÄ• rena viya abhibhÅ«tÄ• . sÄ• sukhaduk
sÄ• tÄ• sÄ• tapaá¹-ikkhepavasena majjhattÄ• kÄ• rabhÅ«tÄ• adukkhamasukhÄ• vedanÄ•
hoti. yathÄ• kiá¹ƒ? yathÄ• antarÄ• piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ Ä• ruhitvÄ• palÄ• tassa mig
\Be II 316/ migaluddako piá¹-á¹-hipÄ• sÄ• á¹‡assa orabhÄ• gepi parabhÄ• gepi padaá¹ƒ dis
"ito Ä• ruá¸·ho, ito oruá¸·ho, majjhe piá¹-á¹-hipÄ• sÄ• á¹‡e iminÄ• padesena gato bhavissat
\Ee III 724/. evaá¹ƒ Ä• ruá¸·haá¹-á¹-hÄ• ne padaá¹ƒ viya hi sukhavedanÄ• ya uppatti pÄ• ka
oruá¸·haá¹-á¹-hÄ• ne padaá¹ƒ viya dukkhavedanÄ• ya uppatti pÄ• kaá¹-Ä• hoti, ito Ä• ruyha
evaá¹ƒ gatoti nayato gahaá¹‡aá¹ƒ viya sukhadukkhÄ• naá¹ƒ apagame sÄ• tÄ• sÄ• tapaá¹-ik
majjhattÄ• kÄ• rabhÅ«tÄ• adukkhamasukhÄ• vedanÄ• ti nayato gaá¹‡hantassa pÄ• kaá¹-
paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• pacchÄ• arÅ«pakammaá¹-á¹-hÄ• n
dassesi.

na kevalaÃ±ca idheva evaá¹ƒ dassesi, __mahÄ• satipaá¹-á¹-hÄ• ne, majjhimanikÄ• yamhi
cÅ«á¸·ataá¹‡hÄ• saá¹…khaye, mahÄ• taá¹‡hÄ• saá¹…khaye, cÅ«á¸·avedallasutte, mahÄ•
raá¹-á¹-hapÄ• lasutte, mÄ• gaá¹‡á¸• iyasutte, dhÄ• tuvibhaá¹…ge, Ä• neÃ±jasappÄ• ye, sa
evaá¹ƒ anekesu suttantesu paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• \Ne II 28
arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ• vasena nivattetvÄ• dassesi. yathÄ• ca tesu tesu, e
paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• pacchÄ• arÅ«pakammaá¹-á¹-hÄ• n
dassesi. rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ panettha vedanÄ• ya Ä• rammaá¹‡amattakaá¹ƒyeva
pÄ• á¸·iyaá¹ƒ nÄ• ruá¸·haá¹ƒ bhavissati.

<360> arÅ«pakammaá¹-á¹-hÄ• ne yaá¹ƒ tassa pÄ• kaá¹-aá¹ƒ vedanÄ• vasena abhinivesan
__somanassaá¹ƒpÄ• haá¹ƒ, devÄ• namindÄ• _tiÄ• dimÄ• ha. tattha __duvidhenÄ• _ti dvivi

koá¹-á¹-hÄ• sehÄ«ti attho. __evarÅ«paá¹ƒ somanassaá¹ƒ na sevitabba_nti evarÅ«paá¹ƒ ge
sevitabbaá¹ƒ. gehasitasomanassaá¹ƒ nÄ• ma "tattha katamÄ• ni cha gehasitÄ• ni somanas
cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ r
lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ paá¹-ilÄ• bhaá¹ƒ vÄ• paá¹-ilÄ• bhato samanupassato, p
paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati soma
evarÅ«paá¹ƒ somanassaá¹ƒ, idaá¹ƒ vuccati gehasitaá¹ƒ somanassa" nti evaá¹ƒ chasu dvÄ•
vuttakÄ• maguá¹‡anissitaá¹ƒ somanassaá¹ƒ (MN III 306).

__evarÅ«paá¹ƒ_ \Be II 317/ __somanassaá¹ƒ sevitabba_nti evarÅ«paá¹ƒ nekkhammasitaá
sevitabbaá¹ƒ. nekkhammasitaá¹ƒ somanassaá¹ƒ nÄ• ma - "tattha katamÄ• ni cha nekkham
rÅ«pÄ• naá¹ƒ \Ee III 725/ tveva aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ pub
ca sabbe te rÅ«pÄ• aniccÄ• , dukkhÄ• , vipariá¹‡Ä• madhammÄ• ti evametaá¹ƒ yathÄ• bh
passato uppajjati somanassaá¹ƒ, yaá¹ƒ evarÅ«paá¹ƒ somanassaá¹ƒ, idaá¹ƒ vuccati nekkha
(MN III 308) evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate aniccÄ• divaser
paá¹-á¹-hapetvÄ• ussukkÄ• petuá¹ƒ sakkontassa "ussukkitÄ• me vipassanÄ• " ti somanas
somanassaá¹ƒ. __sevitabba_nti idaá¹ƒ nekkhammavasena, vipassanÄ• vasena, anussativa
paá¹-hamajjhÄ• nÄ• divasena ca uppajjanakasomanassaá¹ƒ sevitabbaá¹ƒ nÄ• ma.

tattha __yaá¹ƒ ce savitakkaá¹ƒ savicÄ• ra_nti tasmimpi nekkhammasite somanasse yaá¹ƒ
vipassanÄ• vasena, anussativasena, paá¹-hamajjhÄ• navasena ca uppannaá¹ƒ savitakkaá
jÄ• neyya. __yaá¹ƒ ce avitakkaá¹ƒ avicÄ• ra_nti yaá¹ƒ pana dutiyatatiyajjhÄ• navasena upp
avicÄ• raá¹ƒ somanassanti jÄ• neyya. __ye avitakke avicÄ• re, te paá¹‡Ä«tatare_ti etesupi
avitakkaá¹ƒ avicÄ• raá¹ƒ, taá¹ƒ paá¹‡Ä«tataranti attho.

iminÄ• \Ne II 285/ kiá¹ƒ kathitaá¹ƒ hoti? dvinnaá¹ƒ arahattaá¹ƒ kathitaá¹ƒ. kathaá¹ƒ? eko ki
savitakkasavicÄ• re somanasse vipassanaá¹ƒ paá¹-á¹-hapetvÄ• "idaá¹ƒ somanassaá¹ƒ kiá
upadhÄ• rento "vatthunissita" nti pajÄ• nÄ• tÄ«ti phassapaÃ±camake vuttanayeneva anukk
patiá¹-á¹-hÄ• ti. eko avitakkaavicÄ• re somanasse vipassanaá¹ƒ paá¹-á¹-hapetvÄ• vuttanay
patiá¹-á¹-hÄ• ti. tattha abhiniviá¹-á¹-hasomanassesupi savitakkasavicÄ• rato avitakkaavicÄ•
paá¹‡Ä«tataraá¹ƒ. savitakkasavicÄ• rasomanassavipassanÄ• topi avitakkaavicÄ• ravipassa
savitakkasavicÄ• rasomanassaphalasamÄ• pattitopi avitakkaavicÄ• rasomanassaphalasam
tenÄ• ha bhagavÄ• "ye avitakke avicÄ• re, te paá¹‡Ä«tatare" ti.

<361> __evarÅ«paá¹ƒ_ \Be II 318/ __domanassaá¹ƒ na sevitabba_nti evarÅ«paá¹ƒ gehasi
sevitabbaá¹ƒ. gehasitadomanassaá¹ƒ nÄ• ma - "tattha katamÄ• ni cha gehasitÄ• ni domana
cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ r
lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ appaá¹-ilÄ• bhaá¹ƒ vÄ• appaá¹-ilÄ• bhato \Ee III 726/ sa
apaá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati dom

evarÅ«paá¹ƒ domanassaá¹ƒ, idaá¹ƒ vuccati gehasitadomanassa" nti (MN III 307). evaá¹ƒ ch
iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ nÄ• nubhaviá¹ƒ, nÄ• nubhavissÄ• mi, nÄ• nubhavÄ• mÄ«ti vitakk
kÄ• maguá¹‡anissitaá¹ƒ domanassaá¹ƒ.

__evarÅ«paá¹ƒ domanassaá¹ƒ sevitabba_nti evarÅ«paá¹ƒ nekkhammasitadomanassaá¹ƒ s
nekkhammasitadomanassaá¹ƒ nÄ• ma - "tattha katamÄ• ni cha nekkhammasitÄ• ni domana
aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ pubbe ceva rÅ«pÄ• etarahi ca sabb
dukkhÄ• , vipariá¹‡Ä• madhammÄ• ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sampappaÃ±Ã±Ä• ya
pihaá¹ƒ upaá¹-á¹-hÄ• peti â€™kudÄ• ssu nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ, upasampajja vih
Ä• yatanaá¹ƒ upasampajja viharantÄ«â€™ ti. iti anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ
pihapaccayÄ• domanassaá¹ƒ, yaá¹ƒ evarÅ«paá¹ƒ domanassaá¹ƒ, idaá¹ƒ vuccati nekkham
307) evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate anuttaravimokkhasaá¹.
pihaá¹ƒ upaá¹-á¹-hapetvÄ• tadadhigamÄ• ya aniccÄ• divasena vipassanaá¹ƒ paá¹-á¹-hape
ussukkÄ• petumasakkontassa imampi pakkhaá¹ƒ, imampi mÄ• saá¹ƒ, imampi saá¹ƒvaccha
ussukkÄ• petvÄ• ariyabhÅ«miá¹ƒ pÄ• puá¹‡ituá¹ƒ nÄ• sakkhinti anusocato uppannaá¹ƒ do
idaá¹ƒ nekkhammavasena, vipassanÄ• vasena, anussativasena, paá¹-hamajjhÄ• nÄ• divas
sevitabbaá¹ƒ nÄ• ma.

tattha \Ne II 286/ __yaá¹ƒ ce savitakkasavicÄ• ra_nti tasmimpi duvidhe domanasse gehasit
savitakkasavicÄ• radomanassaá¹ƒ nÄ• ma. nekkhammavasena, vipassanÄ• vasena, anuss
paá¹-hamadutiyajjhÄ• navasena ca uppannadomanassaá¹ƒ pana avitakkaavicÄ• radomana
nippariyÄ• yena pana avitakkaavicÄ• radomanassaá¹ƒ nÄ• ma natthi. domanassindriyaÃ±h
savitakkasavicÄ• raÃ±ca, etassa pana bhikkhuno maÃ±Ã±anavasena \Ee III 727/ savitakka
avitakkaavicÄ• ranti ca vuttaá¹ƒ.

tatrÄ• yaá¹ƒ \Be II 319/ nayo - idha bhikkhu domanassapaccayabhÅ«te savitakkasavicÄ• ra
avitakkaavicÄ• radhamme ca domanassapaccayÄ• eva uppanne maggaphaladhamme ca a
paá¹-ipattidassanavasena domanassanti gahetvÄ• "kadÄ• nu kho me savitakkasavicÄ• rad
paá¹-á¹-hapitÄ• bhavissati, kadÄ• avitakkaavicÄ• radomanasse" ti ca "kadÄ• nu kho me
savitakkasavicÄ• radomanassaphalasamÄ• patti nibbattitÄ• bhavissati, kadÄ•
avitakkaavicÄ• radomanassaphalasamÄ• pattÄ«" ti cintetvÄ• temÄ• sikaá¹ƒ, chamÄ• sikaá
paá¹-ipadaá¹ƒ gaá¹‡hÄ• ti. temÄ• sikaá¹ƒ gahetvÄ• paá¹-hamamÄ• se ekaá¹ƒ yÄ• maá¹ƒ ja
okÄ• saá¹ƒ karoti, majjhime mÄ• se dve yÄ• me jaggati, ekaá¹ƒ yÄ• maá¹ƒ niddÄ• ya okÄ•
caá¹…kamanisajjÄ• yeva yÄ• peti. evaá¹ƒ ce arahattaá¹ƒ pÄ• puá¹‡Ä• ti, iccetaá¹ƒ kusalaá
visesetvÄ• chamÄ• sikaá¹ƒ gaá¹‡hÄ• ti. tatrÄ• pi dve dve mÄ• se vuttanayena paá¹-ipajjitv
pÄ• puá¹‡ituá¹ƒ asakkonto visesetvÄ• navamÄ• sikaá¹ƒ gaá¹‡hÄ• ti. tatrÄ• pi tayo tayo mÄ
paá¹-ipajjitvÄ• arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ asakkontassa "na ladvaá¹ƒ vata me sabrahmac
visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• retu" nti Ä• vajjato domanassaá¹ƒ uppajjati, assudhÄ• rÄ•

gÄ• mantapabbhÄ• ravÄ• sÄ«mahÄ• sÄ«vattherassa viya.

mahÄ• sÄ«vattheravatthu

thero kira aá¹-á¹-hÄ• rasa mahÄ• gaá¹‡e vÄ• cesi. tassovÄ• de á¹-hatvÄ• tiá¹ƒsasahassÄ•
pÄ• puá¹‡iá¹ƒsu. atheko bhikkhu "mayhaá¹ƒ tÄ• va abbhantare guá¹‡Ä• appamÄ• á¹‡Ä• ,
guá¹‡Ä• " ti Ä• vajjanto puthujjanabhÄ• vaá¹ƒ passitvÄ• "amhÄ• kaá¹ƒ Ä• cariyo aÃ±Ã±esa
bhavituá¹ƒ na sakkoti, ovÄ• damassa dassÄ• mÄ«" ti Ä• kÄ• sena gantvÄ• vihÄ• rasamÄ«
nisinnaá¹ƒ Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• vattaá¹ƒ dassetvÄ• ekamantaá¹ƒ nisÄ«di.

thero \Ne II 287/ - "kiá¹ƒ kÄ• raá¹‡Ä• Ä• gatosi piá¹‡á¸• apÄ• tikÄ• " ti Ä• ha. ekaá¹ƒ anum
gaá¹‡hissÄ• mÄ«ti Ä• gatosmi, bhanteti. okÄ• so na bhavissati, Ä• vusoti? vitakkamÄ• á¸·al
pucchissÄ• mi, bhanteti. tasmiá¹ƒ á¹-hÄ• ne aÃ±Ã±e \Ee III 728/ pucchantÄ«ti. bhikkhÄ• cÄ
tatrÄ• pi aÃ±Ã±e pucchantÄ«ti. dupaá¹-á¹-anivÄ• sanaá¹-á¹-hÄ• ne, saá¹…ghÄ• á¹-ipÄ• rup
pattanÄ«haraá¹‡aá¹-á¹-hÄ• ne, gÄ• me \Be II 320/ caritvÄ• Ä• sanasÄ• lÄ• yaá¹ƒ yÄ• gupÄ
aá¹-á¹-hakathÄ• therÄ• attano kaá¹…khaá¹ƒ vinodenti, Ä• vusoti. antogÄ• mato nikkhantak
bhanteti. tatrÄ• pi aÃ±Ã±e pucchanti, Ä• vusoti. antarÄ• magge, bhante, bhojanasÄ• lÄ• yaá
bhattakiccapariyosÄ• ne, bhante, divÄ• á¹-á¹-hÄ• ne, pÄ• dadhovanakÄ• le, mukhadhovana
pucchantÄ«ti. tato paá¹-á¹-hÄ• ya yÄ• va aruá¹‡Ä• apare pucchanti, Ä• vusoti. dantakaá¹-á
mukhadhovanatthaá¹ƒ gamanakÄ• le, bhanteti? tadÄ• aÃ±Ã±e pucchantÄ«ti. mukhaá¹ƒ dh
bhanteti? tatrÄ• pi aÃ±Ã±e pucchantÄ«ti. senÄ• sanaá¹ƒ pavisitvÄ• nisinnakÄ• le, bhanteti
pucchantÄ«ti. bhante, nanu mukhaá¹ƒ dhovitvÄ• senÄ• sanaá¹ƒ pavisitvÄ• tayo cattÄ• ro
gÄ• hÄ• petvÄ• yonisomanasikÄ• re kammaá¹ƒ karontÄ• naá¹ƒ okÄ• sakÄ• lena bhavitabb
labhissatha, bhante, phalakasadisattha bhante parassa avassayo hotha, attano bhavituá¹ƒ
tumhÄ• kaá¹ƒ anumodanÄ• ya atthoti Ä• kÄ• se uppatitvÄ• agamÄ• si.

thero - "imassa bhikkhuno pariyattiyÄ• kammaá¹ƒ natthi, mayhaá¹ƒ pana aá¹…kusako bha
Ã±atvÄ• "idÄ• ni okÄ• so na bhavissati, paccÅ«sakÄ• le gamissÄ• mÄ«" ti pattacÄ«varaá¹
divasabhÄ• gaá¹ƒ paá¹-hamayÄ• mamajjhimayÄ• maÃ±ca dhammaá¹ƒ vÄ• cetvÄ• pacchim
gahetvÄ• nikkhante pattacÄ«varaá¹ƒ gahetvÄ• teneva saddhiá¹ƒ nikkhanto. nisinnaantevÄ
papaÃ±cena nikkhantoti maÃ±Ã±iá¹ƒsu. nikkhanto thero koci deva samÄ• nÄ• cariyabhikkh

thero kira "mÄ• disassa arahattaá¹ƒ nÄ• ma kiá¹ƒ, dvÄ«hatÄ«heneva pÄ• puá¹‡itvÄ• pacc
antevÄ• sikÄ• naá¹ƒ anÄ• rocetvÄ• va Ä• sÄ• á¸·hÄ«mÄ• sassa juá¹‡hapakkhaterasiyÄ• n
gantvÄ• caá¹…kamaá¹ƒ Ä• ruyha kammaá¹-á¹-hÄ• naá¹ƒ manasikaronto taá¹ƒ divasaá¹ƒ a
nÄ• sakkhi. uposathadivase sampatte "dvÄ«hatÄ«hena arahattaá¹ƒ gaá¹‡hissÄ• mÄ«ti Ä• g
pana nÄ• sakkhiá¹ƒ. tayo mÄ• se pana tÄ«á¹‡i divasÄ• ni viya yÄ• va mahÄ• pavÄ• raá¹‡Ä
vassaá¹ƒ upagantvÄ• pi gahetuá¹ƒ nÄ• sakkhi. pavÄ• raá¹‡Ä• divase cintesi - "ahaá¹ƒ dvÄ«

arahattaá¹ƒ gaá¹‡hissÄ• mÄ«ti Ä• gato \Be II 321/, temÄ• senÄ• pi nÄ• sakkhiá¹ƒ, sabrahm
visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• rentÄ«" ti. tassevaá¹ƒ cintayato assudhÄ• rÄ• pavattanti. ta
catÅ«hi iriyÄ• pathehi maggaphalaá¹ƒ uppajjissati, arahattaá¹ƒ appatvÄ• neva maÃ±ce piá
pasÄ• ressÄ• mi, na pÄ• de dhovissÄ• mÄ«" ti maÃ±caá¹ƒ ussÄ• petvÄ• á¹-hapesi. puna a
arahattaá¹ƒ gahetuá¹ƒ nÄ• sakkhiyeva. ekÅ«natiá¹ƒsapavÄ• raá¹‡Ä• su assudhÄ• rÄ• pav
therassa pÄ• desu phÄ• litaá¹-á¹-hÄ• nÄ• ni kaá¹‡á¹-akehi sibbanti, davaá¹ƒ karontÄ• pi "ay
mahÄ• sÄ«vattherassa viya pÄ• dÄ• hontÅ«" ti davaá¹ƒ karonti.

thero tiá¹ƒsasaá¹ƒvacchare mahÄ• pavÄ• raá¹‡Ä• divase Ä• lambaá¹‡aphalakaá¹ƒ nissÄ•
vassÄ• ni samaá¹‡adhammaá¹ƒ karontassa, nÄ• sakkhiá¹ƒ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ, ad
maggo vÄ• phalaá¹ƒ vÄ• natthi, na me laddhaá¹ƒ sabrahmacÄ• rÄ«hi saddhiá¹ƒ visuddhip
nti cintesi. tassevaá¹ƒ cintayatova domanassaá¹ƒ uppajji, assudhÄ• rÄ• pavattanti. atha avi
ekÄ• devadhÄ«tÄ• rodamÄ• nÄ• aá¹-á¹-hÄ• si. "ko ettha rodasÄ«" ti? "ahaá¹ƒ, bhante, de
rodasÄ«" ti? "rodamÄ• nena maggaphalaá¹ƒ nibbattitaá¹ƒ, tena ahampi ekaá¹ƒ dve maggap
rodÄ• mi, bhante" ti.

tato thero - "bho mahÄ• sÄ«vatthera, devatÄ• pi tayÄ• saddhiá¹ƒ keá¸·iá¹ƒ karonti, anucch
eta" nti vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ aggahesi. so "
ti senÄ• sanaá¹ƒ paá¹-ijaggitvÄ• maÃ±cakaá¹ƒ paÃ±Ã±apetvÄ• udakaá¹-á¹-hÄ• ne udakaá
"pÄ• de dhovissÄ• mÄ«" ti sopÄ• naphalake nisÄ«di.

antevÄ• sikÄ• pissa "amhÄ• kaá¹ƒ Ä• cariyassa samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ gacchanta
kho visesaá¹ƒ nibbattetuá¹ƒ, nÄ• sakkhÄ«" ti Ä• vajjayamÄ• nÄ• "arahattaá¹ƒ patvÄ• pÄ• d
ti disvÄ• "amhÄ• kaá¹ƒ Ä• cariyo amhÄ• disesu antevÄ• sikesu tiá¹-á¹-hantesu â€™attanÄ•
aá¹-á¹-hÄ• nametaá¹ƒ, ahaá¹ƒ dhovissÄ• mi ahaá¹ƒ dhovissÄ• mÄ«" ti tiá¹ƒsasahassÄ• nip
vanditvÄ• "pÄ• de \Ee III 730/ dhovissÄ• ma, bhante" ti \Be II 322/ Ä• haá¹ƒsu. Ä• vuso, idÄ
honti mama pÄ• dÄ• naá¹ƒ adhotÄ• naá¹ƒ, tiá¹-á¹-hatha, tumhe, ahameva dhovissÄ• mÄ«ti

sakkopi Ä• vajjanto - "mayhaá¹ƒ ayyo mahÄ• sÄ«vatthero arahattaá¹ƒ patto tiá¹ƒsasahassÄ
â€™pÄ• de dhovissÄ• mÄ• â€™ ti Ä• gatÄ• naá¹ƒ pÄ• de dhovituá¹ƒ na deti. mÄ• dise pan
\Ne II 289/ â€™mayhaá¹ƒ ayyo sayaá¹ƒ pÄ• de dhovissatÄ«â€™ ti aá¹-á¹-hÄ• nametaá¹ƒ, a
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• sujÄ• tÄ• ya deviyÄ• saddhiá¹ƒ bhikkhusaá¹…ghassa santike
asurakaÃ±Ã±aá¹ƒ purato katvÄ• "apetha, bhante, mÄ• tugÄ• mo" ti okÄ• saá¹ƒ kÄ• retvÄ•
vanditvÄ• purato ukkuá¹-iko nisÄ«ditvÄ• "pÄ• de dhovissÄ• mi, bhante" ti Ä• ha. kosiya, id
vassÄ• ni pÄ• dÄ• naá¹ƒ adhotÄ• naá¹ƒ, devatÄ• naÃ±ca pakatiyÄ• pi manussasarÄ«ragan
á¹-hitÄ• nampi kaá¹‡á¹-he Ä• sattakuá¹‡apaá¹ƒ viya hoti, ahameva dhovissÄ• mÄ«ti. bhante
paÃ±Ã±Ä• yati, tumhÄ• kaá¹ƒ pana sÄ«lagandho cha devaloke atikkamitvÄ• upari bhavagg
sÄ«lagandhato aÃ±Ã±o uttaritaro gandho nÄ• ma natthi, bhante, tumhÄ• kaá¹ƒ sÄ«lagandh

vÄ• mahatthena gopphakasandhiyaá¹ƒ gahetvÄ• dakkhiá¹‡ahatthena pÄ• datalaá¹ƒ parima
pÄ• dÄ• ahesuá¹ƒ. sakko pÄ• de dhovitvÄ• vanditvÄ• devalokameva gato.

evaá¹ƒ "na labhÄ• mi sabrahmacÄ• rÄ«hi saddhiá¹ƒ visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• retu" n
domanassaá¹ƒ nissÄ• ya bhikkhuno maÃ±Ã±anavasena vipassanÄ• ya Ä• rammaá¹‡ampi v
savitakkasavicÄ• radomanassanti ca avitakkÄ• vicÄ• radomanassanti ca vuttanti veditabbaa

tattha eko bhikkhu savitakkasavicÄ• radomanasse vipassanaá¹ƒ paá¹-á¹-hapetvÄ• idaá¹ƒ c
nissitanti upadhÄ• rento vatthunissitanti pajÄ• nÄ• tÄ«ti phassapaÃ±camake vuttanayeneva
patiá¹-á¹-hÄ• ti. eko avitakkÄ• vicÄ• re domanasse vipassanaá¹ƒ paá¹-á¹-hapetvÄ• vuttana
patiá¹-á¹-hÄ• ti. tattha abhiniviá¹-á¹-hadomanassesupi savitakkasavicÄ• rato avitakkaavicÄ•
paá¹‡Ä«tataraá¹ƒ. savitakkasavicÄ• radomanassavipassanÄ• topi avitakkÄ• vicÄ• radoman
paá¹‡Ä«tatarÄ• . savitakkasavicÄ• radomanassaphalasamÄ• pattitopi avitakkÄ• vicÄ• rado
paá¹‡Ä«tatarÄ• \Be II 323/. tenÄ• ha bhagavÄ• - "ye avitakkaavicÄ• re te paá¹‡Ä«tatare" t

<362> __evarÅ«pÄ• upekkhÄ• na sevitabbÄ• _ti evarÅ«pÄ• gehasitaupekkhÄ• na sevita
"tattha katamÄ• cha gehasitaupekkhÄ• . cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ•
puthujjanassa anodhijinassa avipÄ• kajinassa anÄ• dÄ«navadassÄ• vino assutavato puthuj
upekkhÄ• , rÅ«paá¹ƒ sÄ• nÄ• tivattati, tasmÄ• sÄ• upekkhÄ• gehasitÄ• ti vuccatÄ«" ti ev
iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate guá¸·apiá¹‡á¸• ike nilÄ«namakkhikÄ• \Ne II 290/ viya
anativattamÄ• nÄ• tattheva laggÄ• laggitÄ• hutvÄ• uppannÄ• kÄ• maguá¹‡anissitÄ• up

__evarÅ«pÄ• upekkhÄ• sevitabbÄ• _ti evarÅ«pÄ• nekkhammasitÄ• upekkhÄ• sevitabb
nÄ• ma - "tattha katamÄ• cha nekkhammasitÄ• upekkhÄ• ? rÅ«pÄ• naá¹ƒ tveva aniccataá
vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ â€™pubbe ceva rÅ«pÄ• etarahi ca, sabbe te rÅ«pÄ• an
vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya pass
evarÅ«pÄ• upekkhÄ• , rÅ«paá¹ƒ sÄ• ativattati, tasmÄ• sÄ• upekkhÄ• nekkhammasitÄ• t
evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• niá¹-á¹-haÄ• rammaá¹‡e Ä• pÄ• thagate iá¹-á¹-he arajjan
adussantassa, asamapekkhanena asammuyhantassa uppannÄ• vipassanÄ• Ã±Ä• á¹‡asa
vedanÄ• sabhÄ• gÄ• tatra majjhattupekkhÄ• pi ettha upekkhÄ• va. tasmÄ• __sevitabbÄ• _
vipassanÄ• vasena anussatiá¹-á¹-hÄ• navasena paá¹-hamadutiyatatiyacatutthajjhÄ• navase
sevitabbÄ• nÄ• ma.

ettha __yaá¹ƒ ce savitakkaá¹ƒ savicÄ• ra_nti tÄ• yapi nekkhammasitaupekkhÄ• ya yaá¹ƒ ne
vipassanÄ• vasena anussatiá¹-á¹-hÄ• navasena paá¹-hamajjhÄ• navasena ca uppannaá¹ƒ
upekkhanti jÄ• neyya. __yaá¹ƒ ce avitakkaá¹ƒ avicÄ• ra_nti yaá¹ƒ pana dutiyajjhÄ• nÄ• diva
avitakkÄ• vicÄ• raá¹ƒ upekkhanti jÄ• neyya. __ye_ \Ee III 732/ __avitakke avicÄ• re te paá¹
dvÄ«su yÄ• avitakkaavicÄ• rÄ• , sÄ• paá¹‡Ä«tatarÄ• ti attho. iminÄ• kiá¹ƒ kathitaá¹ƒ hoti

arahattaá¹ƒ kathitaá¹ƒ. eko hi bhikkhu savitakkasavicÄ• raupekkhÄ• ya vipassanaá¹ƒ paá¹-á
upekkhÄ• kiá¹ƒ nissitÄ• ti upadhÄ• rento vatthunissitÄ• ti pajÄ• nÄ• tÄ«ti phassapaÃ±cama
anukkamena arahatte patiá¹-á¹-hÄ• ti. eko avitakkÄ• vicÄ• rÄ• ya upekkhÄ• ya vipassanaá¹
vuttanayeneva arahatte patiá¹-á¹-hÄ• ti. tattha abhiniviá¹-á¹-haupekkhÄ• supi savitakkasavic
avitakkÄ• vicÄ• rÄ• paá¹‡Ä«tatarÄ• . savitakkasavicÄ• raupekkhÄ• vipassanÄ• topi
avitakkÄ• vicÄ• raupekkhÄ• vipassanÄ• paá¹‡Ä«tatarÄ• . savitakkasavicÄ• raupekkhÄ• pha
avitakkÄ• vicÄ• rupekkhÄ• phalasamÄ• pattiyeva paá¹‡Ä«tatarÄ• . tenÄ• ha bhagavÄ• "ye
paá¹‡Ä«tatare" ti.

<363> __evaá¹ƒ paá¹-ipanno kho, devÄ• naminda, bhikkhu papaÃ±casaÃ±Ã±Ä• saá¹…khÄ
paá¹-ipadaá¹ƒ paá¹-ipanno hotÄ«_ti bhagavÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hape
sotÄ• pattiphalaá¹ƒ \Ne II 291/ patto. buddhÄ• naÃ±hi ajjhÄ• sayo hÄ«no na hoti, ukkaá¹-á¹
bahÅ«nampi dhammaá¹ƒ desentÄ• arahatteneva kÅ«á¹-aá¹ƒ gaá¹‡hanti. sattÄ• pana attan
á¹-hitÄ• keci sotÄ• pannÄ• honti, keci sakadÄ• gÄ• mÄ«, keci anÄ• gÄ• mÄ«, keci arahan
rÄ• jakumÄ• rÄ• viya veneyyÄ• . yathÄ• hi rÄ• jÄ• bhojanakÄ• le attano pamÄ• á¹‡ena pi
rÄ• jakumÄ• rÄ• naá¹ƒ upaneti, te tato attano mukhappamÄ• á¹‡eneva kabaá¸·aá¹ƒ karonti
attajjhÄ• sayÄ• nurÅ«pÄ• ya desanÄ• ya arahatteneva kÅ«á¹-aá¹ƒ gaá¹‡hÄ• ti. veneyyÄ• a
tato sotÄ• pattiphalamattaá¹ƒ vÄ• sakadÄ• gÄ• mianÄ• gÄ• miarahattaphalameva vÄ• gaá
jÄ• to. sotÄ• panno ca hutvÄ• bhagavato puratoyeva cavitvÄ• taruá¹‡asakko hutvÄ• nibba
cavamÄ• nÄ• naá¹ƒ attabhÄ• vassa gatÄ• gataá¹-á¹-hÄ• naá¹ƒ nÄ• ma na paÃ±Ã±Ä• yati,
tasmÄ• sesadevatÄ• na jÄ• niá¹ƒsu. sakko pana sayaá¹ƒ cutattÄ• bhagavÄ• ca appaá¹-ih
jÄ• niá¹ƒsu. atha sakko cintesi \Ee III 733/ "mayhaÃ±hi bhagavatÄ• tÄ«su á¹-hÄ• nesu nibb
kathitaá¹ƒ, ayaÃ±ca pana maggo vÄ• phalaá¹ƒ vÄ• sakuá¹‡ikÄ• ya viya uppatitvÄ• gahetu
Ä• gamanÄ«yapubbabhÄ• gapaá¹-ipadÄ• ya assa bhavitabbaá¹ƒ. handÄ• haá¹ƒ upari khÄ«
pubbabhÄ• gapaá¹-ipadaá¹ƒ pucchÄ• mÄ«" ti.

pÄ• timokkhasaá¹ƒvaravaá¹‡á¹‡anÄ•

<364> tato \Be II 325/ taá¹ƒ pucchanto __kathaá¹ƒ paá¹-ipanno pana, mÄ• risÄ• _tiÄ• dimÄ
__pÄ• timokkhasaá¹ƒvarÄ• yÄ• _ti uttamajeá¹-á¹-hakasÄ«lasaá¹ƒvarÄ• ya. __kÄ• yasamÄ•
sevitabbakÄ• yasamÄ• cÄ• rÄ• divasena pÄ• timokkhasaá¹ƒvaradassanatthaá¹ƒ vuttaá¹ƒ. s
kammapathavasena vÄ• paá¹‡á¹‡attivasena vÄ• kathetabbÄ• hoti.

tattha kammapathavasena kathentena asevitabbakÄ• yasamÄ• cÄ• ro tÄ• va pÄ• á¹‡Ä• tip
kathetabbo. paá¹‡á¹‡attivasena kathentena kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padavÄ«tikk
sevitabbakÄ• yasamÄ• cÄ• ro pÄ• á¹‡Ä• tipÄ• tÄ• diveramaá¹‡Ä«hi ceva kÄ• yadvÄ• re pa
ca kathetabbo. asevitabbavacÄ«samÄ• cÄ• ro musÄ• vÄ• dÄ• divacÄ«duccaritena ceva va
paÃ±Ã±attasikkhÄ• padavÄ«tikkamena ca kathetabbo. sevitabbavacÄ«samÄ• cÄ• ro musÄ

vacÄ«dvÄ• re paÃ±Ã±attasikkhÄ• padaavÄ«tikkamena ca kathetabbo.

pariyesanÄ• \Ne II 292/ pana kÄ• yavÄ• cÄ• hi pariyesanÄ• yeva. sÄ• kÄ• yavacÄ«samÄ
samÄ• nÄ• yasmÄ• Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ nÄ• ma etasmiÃ±Ã±eva dvÄ• radvaye
Ä• jÄ«vaá¹-á¹-hamakasÄ«ladassanatthaá¹ƒ visuá¹ƒ vuttÄ• . tattha nasevitabbapariyesanÄ•
kathetabbÄ• . sevitabbapariyesanÄ• ariyapariyesanÄ• ya. vuttaÃ±hetaá¹ƒ -

"dvemÄ• , bhikkhave, pariyesanÄ• anariyÄ• ca pariyesanÄ• , ariyÄ• ca pariyesanÄ• . kata
anariyÄ• pariyesanÄ• ? idha, bhikkhave, ekacco attanÄ• jÄ• tidhammo samÄ• no jÄ• tidha
attanÄ• jarÄ• dhammo, byÄ• dhidhammo, maraá¹‡adhammo, sokadhammo, saá¹ƒkilesadh
saá¹ƒkilesadhammaá¹ƒyeva pariyesati.

kiÃ±ca, bhikkhave, jÄ• tidhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave \Ee III 734/, jÄ• ti
dÄ• sidÄ• saá¹ƒ jÄ• tidhammaá¹ƒ ajeá¸·akaá¹ƒ jÄ• tidhammaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ jÄ•
hatthigavÄ• ssavaá¸·avaá¹ƒ jÄ• tidhammaá¹ƒ, jÄ• tarÅ«parajataá¹ƒ jÄ• tidhammaá¹ƒ. jÄ• tid
bhikkhave, upadhayo, etthÄ• yaá¹ƒ gathito mucchito ajjhÄ• panno attanÄ• jÄ• tidhammo sa
pariyesati.

kiÃ±ca, bhikkhave, jarÄ• dhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, jarÄ• dhammaá
jarÄ• dhammaá¹ƒyeva pariyesati.

kiÃ±ca, bhikkhave, byÄ• dhidhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, byÄ• dhidha
byÄ• dhidhammaá¹ƒ, ajeá¸·akaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ, hatthigavÄ• ssavaá¸·avaá¹ƒ byÄ•
byÄ• dhidhammÄ• hete, bhikkhave, upadhayo, etthÄ• yaá¹ƒ gathito mucchito ajjhÄ• panno
samÄ• no byÄ• dhidhammaá¹ƒyeva pariyesati.

kiÃ±ca, bhikkhave, maraá¹‡adhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, maraá¹‡adh
maraá¹‡adhammaá¹ƒyeva pariyesati.

kiÃ±ca, bhikkhave, sokadhammaá¹ƒ vadetha? puttabhariyaá¹ƒ ... pe0 ... sokadhammaá¹ƒye

kiÃ±ca, bhikkhave, saá¹ƒkilesadhammaá¹ƒ vadetha ... pe0 ... jÄ• tarÅ«parajataá¹ƒ saá¹ƒkile
saá¹ƒkilesadhammÄ• \Ne II 293/, hete, bhikkhave, upadhayo, etthÄ• yaá¹ƒ gathito mucchit
saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhammaá¹ƒyeva pariyesati. ayaá¹ƒ, bhikkhave, a
274).

apica kuhanÄ• divasena paÃ±cavidhÄ• , agocaravasena chabbidhÄ• vejjakammÄ• divase
pavattÄ• sabbÄ• pi anesanÄ• anariyapariyesanÄ• yevÄ• ti veditabbÄ• .

"katamÄ• ca, bhikkhave, ariyÄ• pariyesanÄ• ? idha, bhikkhave, ekacco attanÄ• jÄ• tidham
Ä• dÄ«navaá¹ƒ viditvÄ• ajÄ• taá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesati, att
byÄ• dhi, maraá¹‡a, soka, saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhamme Ä• dÄ«navaá
asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ \Be II 327/ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesati. ayaá¹
pariyesanÄ• ti (MN I 275).

apica paÃ±ca kuhanÄ• dÄ«ni cha agocare ekavÄ«satividhaÃ±ca anesanaá¹ƒ vajjetvÄ• bhi
samena pariyesanÄ• pi ariyapariyesanÄ• yevÄ• ti veditabbÄ• .

ettha ca yo yo \Ee III 735/ "na sevitabbo" ti vutto, so so pubbabhÄ• ge pÄ• á¹‡Ä• tipÄ• tÄ• c
sambhÄ• rapariyesanÄ• payogakaraá¹‡agamanakÄ• lato paá¹-á¹-hÄ• ya na sevitabbova. ita
sevitabbo, asakkontena cittampi uppÄ• detabbaá¹ƒ. apica saá¹…ghabhedÄ• dÄ«naá¹ƒ atth
devadattÄ• dÄ«naá¹ƒ viya kÄ• yasamÄ• cÄ• ro na sevitabbo, divasassa dvattikkhattuá¹ƒ tiá
upaá¹-á¹-hÄ• nagamanÄ• divasena pavatto dhammasenÄ• patimahÄ• moggallÄ• nattherÄ•
sevitabbo. dhanuggahapesanÄ• divasena vÄ• caá¹ƒ bhindantÄ• naá¹ƒ devadattÄ• dÄ«naá¹
sevitabbo, tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡akittanÄ• divasena pavatto
dhammasenÄ• patimahÄ• moggallÄ• nattherÄ• dÄ«naá¹ƒ viya vacÄ«samÄ• cÄ• ro sevitabb
pariyesantÄ• naá¹ƒ devadattÄ• dÄ«naá¹ƒ viya pariyesanÄ• na sevitabbÄ• , ariyapariyesana
dhammasenÄ• patimahÄ• moggallÄ• nattherÄ• dÄ«naá¹ƒ viya pariyesanÄ• sevitabbÄ• .

__evaá¹ƒ paá¹-ipanno kho_ti evaá¹ƒ asevitabbaá¹ƒ kÄ• yavacÄ«samÄ• cÄ• raá¹ƒ pariyesa
sevitabbÄ• naá¹ƒ pÄ• ripÅ«riyÄ• paá¹-ipanno, devÄ• naminda, bhikkhu pÄ• timokkhasaá¹ƒ
uttamajeá¹-á¹-hakasÄ«lasaá¹ƒvaratthÄ• ya \Ne II 294/ paá¹-ipanno nÄ• ma hotÄ«ti bhagavÄ
Ä• gamanÄ«yapubbabhÄ• gapaá¹-ipadaá¹ƒ kathesi.

indriyasaá¹ƒvaravaá¹‡á¹‡anÄ•

<365> dutiyapucchÄ• yaá¹ƒ __indriyasaá¹ƒvarÄ• yÄ• _ti indriyÄ• naá¹ƒ pidhÄ• nÄ• ya, gut
saá¹ƒvutadvÄ• ratÄ• yÄ• ti attho. vissajjane panassa __cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«pampÄ«_
sevitabbarÅ«pÄ• divasena indriyasaá¹ƒvaradassanatthaá¹ƒ vuttaá¹ƒ. tattha __evaá¹ƒ vutte_
somanassÄ• dipaÃ±hÄ• vissajjanÄ• naá¹ƒ sutattÄ• iminÄ• pi evarÅ«pena bhavitabbanti sa
bhagavatÄ• evaá¹ƒ vutte sakko devÄ• namindo \Be II 328/ bhagavantaá¹ƒ etadavoca, etaá
bhante_ti Ä• dikaá¹ƒ vacanaá¹ƒ avoca. bhagavÄ• pissa okÄ• saá¹ƒ datvÄ• tuá¹‡hÄ« ahosi
atthaá¹ƒ sampÄ• detuá¹ƒ na sakkoti, atthaá¹ƒ sampÄ• detuá¹ƒ sakkonto vÄ• na kathetukÄ•
okÄ• saá¹ƒ karoti. ayaá¹ƒ pana yasmÄ• kathetukÄ• mo ceva, sakkoti ca atthaá¹ƒ sampÄ• c
okÄ• samakÄ• si.

tattha __evarÅ«paá¹ƒ na sevitabba_nti Ä• dÄ«su ayaá¹ƒ saá¹…khepo - yaá¹ƒ \Ee III 736/ r
rÄ• gÄ• dayo uppajjanti, taá¹ƒ na sevitabbaá¹ƒ na daá¹-á¹-habbaá¹ƒ na oloketabbanti attho.
asubhasaÃ±Ã±Ä• vÄ• saá¹‡á¹-hÄ• ti, pasÄ• do vÄ• uppajjati, aniccasaÃ±Ã±Ä• paá¹-ilÄ• b
sevitabbaá¹ƒ.

yaá¹ƒ cittakkharaá¹ƒ cittabyaÃ±janampi saddaá¹ƒ suá¹‡ato rÄ• gÄ• dayo uppajjanti, evarÅ«
yaá¹ƒ pana atthanissitaá¹ƒ dhammanissitaá¹ƒ kumbhadÄ• sigÄ«tampi suá¹‡antassa pasÄ•
vÄ• saá¹‡á¹-hÄ• ti, evarÅ«po saddo sevitabbo.

yaá¹ƒ gandhaá¹ƒ ghÄ• yato rÄ• gÄ• dayo uppajjanti, evarÅ«po gandho na sevitabbo. yaá¹ƒ
asubhasaÃ±Ã±Ä• dipaá¹-ilÄ• bho hoti, evarÅ«po gandho sevitabbo.

yaá¹ƒ rasaá¹ƒ sÄ• yato rÄ• gÄ• dayo uppajjanti, evarÅ«po raso na sevitabbo. yaá¹ƒ pana r
paá¹-ikÅ«lasaÃ±Ã±Ä• ceva uppajjati, sÄ• yitapaccayÄ• ca kÄ• yabalaá¹ƒ nissÄ• ya ariyab
okkamituá¹ƒ sakkoti, mahÄ• sÄ«vattherabhÄ• gineyyasÄ«vasÄ• maá¹‡erassa viya paribhuÃ
hoti, evarÅ«po raso sevitabbo.

yaá¹ƒ phoá¹-á¹-habbaá¹ƒ phusato rÄ• gÄ• dayo uppajjanti, evarÅ«paá¹ƒ phoá¹-á¹-habbaá¹
pana phusato sÄ• riputtattherÄ• dÄ«naá¹ƒ viya Ä• savakkhayo ceva, vÄ«riyaÃ±ca supagga
janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pÄ• danena anuggahitÄ• hoti, evarÅ«paá¹ƒ phoá¹-á¹-hab
sÄ• riputtatthero kira tiá¹ƒsa vassÄ• ni maÃ±ce piá¹-á¹-hiá¹ƒ na pasÄ• resi. tathÄ• mahÄ• r
mahÄ• kassapatthero vÄ«savassasataá¹ƒ maÃ±ce piá¹-á¹-hiá¹ƒ na pasÄ• resi. anuruddhatt
bhaddiyatthero tiá¹ƒsa vassÄ• ni. soá¹‡atthero aá¹-á¹-hÄ• rasa \Be II 329/ vassÄ• ni. raá¹-á
dvÄ• dasa. Ä• nandatthero pannarasa. rÄ• hulatthero dvÄ• dasa. bÄ• kulatthero asÄ«ti vas
yÄ• vaparinibbÄ• nÄ• maÃ±ce piá¹-á¹-hiá¹ƒ na pasÄ• resÄ«ti.

ye manoviÃ±Ã±eyye dhamme samannÄ• harantassa rÄ• gÄ• dayo uppajjanti, "aho, vata ya
paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ mamassÄ• " tiÄ• dinÄ• nayena vÄ• abhijjhÄ• dÄ«ni Ä• pÄ•
dhammÄ• na sevitabbÄ• . "sabbe sattÄ• averÄ• hontÅ«" ti evaá¹ƒ mettÄ• divasena, ye vÄ
therÄ• naá¹ƒ dhammÄ• , evarÅ«pÄ• sevitabbÄ• . tayo kira therÄ• vassÅ«panÄ• yikadivas
737/ akusalavitakkÄ• na vitakketabbÄ• ti katikaá¹ƒ akaá¹ƒsu. atha pavÄ• raá¹‡adivase saá
saá¹…ghanavakaá¹ƒ pucchi - "Ä• vuso, imasmiá¹ƒ temÄ• se kittake á¹-hÄ• ne cittassa dhÄ•
bhante, pariveá¹‡aparicchedato bahi dhÄ• vituá¹ƒ adÄ• sinti. dutiyaá¹ƒ pucchi - "tava Ä• vus
bhante, bahi dhÄ• vituá¹ƒ na adÄ• sinti. atha dvepi theraá¹ƒ pucchiá¹ƒsu "tumhÄ• kaá¹ƒ par
niyakajjhattakhandhapaÃ±cakato, Ä• vuso, bahi dhÄ• vituá¹ƒ na adÄ• sinti. tumhehi, bhante
evarÅ«po manoviÃ±Ã±eyyo dhammo sevitabbo.

<366> __ekantavÄ• dÄ• _ti ekoyeva anto vÄ• dassa etesaá¹ƒ, na dvedhÄ• gatavÄ• dÄ• ti

vadantÄ«ti pucchati. __ekantasÄ«lÄ• _ti ekÄ• cÄ• rÄ• . __ekantachandÄ• _ti ekaladdhikÄ• ekantapariyosÄ• nÄ• .

__anekadhÄ• tu nÄ• nÄ• dhÄ• tu kho, devÄ• naminda, loko_ti devÄ• naminda, ayaá¹ƒ loko nÄ• najjhÄ• sayo. ekasmiá¹ƒ gantukÄ• me eko á¹-hÄ• tukÄ• mo hoti. ekasmiá¹ƒ á¹-hÄ• tukÄ sattÄ• ekajjhÄ• sayÄ• nÄ• ma dullabhÄ• . tasmiá¹ƒ anekadhÄ• tunÄ• nÄ• dhÄ• tusmiá¹ƒ \ dhÄ• tuá¹ƒ yaá¹ƒ yadeva ajjhÄ• sayaá¹ƒ sattÄ• abhinivisanti gaá¹‡hanti, taá¹ƒ tadeva. __th thÄ• mena ca parÄ• mÄ• sena ca. __abhinivissa voharantÄ«_ti suá¹-á¹-hu gaá¹‡hitvÄ• voh kittenti. __idameva saccaá¹ƒ moghamaÃ±Ã±a_nti idaá¹ƒ amhÄ• kameva vacanaá¹ƒ saccaá moghaá¹ƒ tucchaá¹ƒ niratthakanti.

__accantaniá¹-á¹-hÄ• _ti \Be II 330/ anto vuccati vinÄ• so, antaá¹ƒ atÄ«tÄ• niá¹-á¹-hÄ• ete accantaniá¹-á¹-hÄ• . yÄ• etesaá¹ƒ niá¹-á¹-hÄ• , yo paramassÄ• so nibbÄ• naá¹ƒ, taá¹ƒ sabb vinÄ• sÄ• tikkantaá¹ƒ niccanti vuccati. __yogakkhemo_ti nibbÄ• nasseva nÄ• maá¹ƒ, accan __accantayogakkhemÄ«. _ seá¹-á¹-haá¹-á¹-hena brahmaá¹ƒ ariyamaggaá¹ƒ carantÄ«ti __br accantatthÄ• ya brahmacÄ• rÄ« __accantabrahmacÄ• rÄ«. pariyosÄ• na_ntipi nibbÄ• nassa pariyosÄ• naá¹ƒ etesanti __accantapariyosÄ• nÄ• . _

__taá¹‡hÄ• saá¹…khayavimuttÄ• _ti \Ee III 738/ taá¹‡hÄ• saá¹…khayoti maggopi nibbÄ• na saá¹…khiá¹‡Ä• ti vinÄ• setÄ«ti taá¹‡hÄ• saá¹…khayo. nibbÄ• naá¹ƒ yasmÄ• taá¹ƒ Ä• gam vinassati, tasmÄ• taá¹‡hÄ• saá¹…khayo. taá¹‡hÄ• saá¹…khayena maggena vimuttÄ• , taá vimuttÄ• adhimuttÄ• ti __taá¹‡hÄ• saá¹…khayavimuttÄ• . _

ettÄ• vatÄ• ca bhagavatÄ• cuddasapi mahÄ• paÃ±hÄ• byÄ• katÄ• honti. cuddasa mahÄ issÄ• macchariyaá¹ƒ eko paÃ±ho, piyÄ• ppiyaá¹ƒ eko, chando eko, vitakko eko, papaÃ±co e domanassaá¹ƒ eko, upekkhÄ• eko, kÄ• yasamÄ• cÄ• ro eko, vacÄ«samÄ• cÄ• ro eko, par eko, anekadhÄ• tu eko, accantaniá¹-á¹-hÄ• ekoti.

<367> __ejÄ• _ti calanaá¹-á¹-hena taá¹‡hÄ• vuccati. sÄ• pÄ«á¸·anaá¹-á¹-hena __rogo, _ __gaá¹‡á¸• o, _ anuppaviá¹-á¹-haá¹-á¹-hena __sallaá¹ƒ. tasmÄ• ayaá¹ƒ puriso_ti yasmÄ• e katakammÄ• nurÅ«pena purisaá¹ƒ tattha tattha abhinibbattatthÄ• ya kaá¸• á¸• hati, tasmÄ• tesaá¹ƒ bhavÄ• naá¹ƒ vasena uccÄ• vacaá¹ƒ Ä• pajjati. brahmaloke ucco hoti, devaloke ava manussaloke avaco. manussaloke ucco, apÄ• ye avaco. __yesÄ• haá¹ƒ, bhante_ti yesaá¹ƒ panettha "yesÄ• ha" nti hoti. __yathÄ• sutaá¹ƒ yathÄ• pariyatta_nti yathÄ• mayÄ• suto cev __dhammaá¹ƒ desemÄ«_ti sattavatapadaá¹ƒ dhammaá¹ƒ desemi. __na cÄ• haá¹ƒ tesa_nti na \Be II 331/ sampajjÄ• mi. __ahaá¹ƒ kho pana, bhante_tiÄ• dinÄ• attano sotÄ• pannabhÄ

somanassapaá¹-ilÄ• bhakathÄ• vaá¹‡á¹‡anÄ•

<368> __vedapaá¹-ilÄ• bha_nti \Ne II 297/ tuá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ. __devÄ• surasaá¹…g
asurÄ• naÃ±ca saá¹…gÄ• mo. __samupabyÅ«á¸·ho_ti samÄ• panno nalÄ• á¹-ena nalÄ• á¹
etesaá¹ƒ kira kadÄ• ci mahÄ• samuddapiá¹-á¹-he saá¹…gÄ• mo hoti tattha pana chedanavi
aÃ±Ã±amaÃ±Ã±aá¹ƒ ghÄ• to nÄ• ma natthi, dÄ• rumeá¹‡á¸• akayuddhaá¹ƒ viya jayaparÄ•
devÄ• jinanti, kadÄ• ci asurÄ• . tattha yasmiá¹ƒ saá¹…gÄ• me devÄ• puna apaccÄ• gama
jiniá¹ƒsu, taá¹ƒ sandhÄ• ya __tasmiá¹ƒ kho pana bhante_tiÄ• dimÄ• ha. __ubhayameta_nti
duvidhampi ojaá¹ƒ ettha devaloke devÄ• yeva paribhuÃ±jissantÄ«ti evamassa Ä• vajjantass
uppajji. __sadaá¹‡á¸• Ä• vacaro_ti sadaá¹‡á¸• Ä• vacarako, daá¹‡á¸• aggahaá¹‡ena sattha
na nikkhittadaá¹‡á¸• asatthoti dasseti. __ekantanibbidÄ• yÄ• _ti ekanteneva vaá¹-á¹-e nibbi
sabbaá¹ƒ mahÄ• govindasutte vuttameva.

<369> __pavedesÄ«_ti kathesi dÄ«pesi. __idhevÄ• _ti imasmiÃ±Ã±eva okÄ• se. __devabh
me sato. __punarÄ• yu ca me laddho_ti puna aÃ±Ã±ena kammavipÄ• kena me jÄ«vitaá¹ƒ la
cutabhÄ• vaá¹ƒ ceva upapannabhÄ• vaÃ±ca Ä• vikaroti.

__diviyÄ• kÄ• yÄ• _ti dibbÄ• attabhÄ• vÄ• . __Ä• yuá¹ƒ hitvÄ• amÄ• nusa_nti dibbaá¹ƒ Ä
gabbhamessÄ• mÄ«_ti niyatagatikattÄ• amÅ«á¸·ho hutvÄ• . __yattha me ramatÄ« mano_ti
tattheva khattiyakulÄ• dÄ«su gabbhaá¹ƒ upagacchissÄ• mÄ«ti sattakkhattuá¹ƒ deve ca mÄ•
dÄ«peti.

__Ã±Ä• yena viharissÄ• mÄ«_ti manussesu upapannopi mÄ• taraá¹ƒ jÄ«vitÄ• voropanÄ• c
kÄ• raá¹‡ena samena viharissÄ• mÄ«ti attho.

__sambodhi_ \Be II 332/ __ce bhavissatÄ«_ti idaá¹ƒ sakadÄ• gÄ• mimaggaá¹ƒ sandhÄ• ya
bhavissÄ• mÄ«ti dÄ«peti. __aÃ±Ã±Ä• tÄ• viharissÄ• mÄ«_ti aÃ±Ã±Ä• tÄ• Ä• jÄ• nitukÄ• n
anto bhavissatÄ«_ti so eva me manussaloke anto bhavissatÄ«ti.

__puna_ \Ne II 298/ __devo bhavissÄ• mi, devalokasmiá¹ƒ uttamo_ti puna devalokasmiá¹ƒ
devÄ• namindo bhavissÄ• mÄ«ti vadati.

__antime vattamÄ• namhÄ«_ti antime bhave vattamÄ• ne. __so nivÄ• so bhavissatÄ«_ti ye
ca akaniá¹-á¹-hÄ• jeá¹-á¹-hakÄ• sabbadevehi paá¹‡Ä«tatarÄ• devÄ• , avasÄ• ne me so ni
740/. ayaá¹ƒ kira tato sakkattabhÄ• vato cuto tasmiá¹ƒ attabhÄ• ve anÄ• gÄ• mimaggassa p
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« hutvÄ• avihÄ• dÄ«su nibbattanto avasÄ• ne akaniá¹-á
sandhÄ• ya evamÄ• ha. esa kira avihesu kappasahassaá¹ƒ vasissati, atappesu dve kappas
cattÄ• ri kappasahassÄ• ni, sudassÄ«su aá¹-á¹-ha, akaniá¹-á¹-hesu soá¸·asÄ• ti ekatiá¹ƒsa
brahmaÄ• yuá¹ƒ anubhavissati. sakko devarÄ• jÄ• anÄ• thapiá¹‡á¸• iko gahapati visÄ• khÄ

ime ekappamÄ• á¹‡aÄ• yukÄ• eva, vaá¹-á¹-Ä• bhiratasattÄ• nÄ• ma etehi sadisÄ• sukhal

<370> __apariyositasaá¹…kappo_ti aniá¹-á¹-hitamanoratho. __yassu maÃ±Ã±Ä• mi samaá
pavivittavihÄ• rinoti maÃ±Ã±Ä• mi.

__Ä• rÄ• dhanÄ• _ti sampÄ• danÄ• . __virÄ• dhanÄ• _ti asampÄ• danÄ• . __na sampÄ• y
sakkonti.

__Ä• diccabandhuna_nti Ä• diccopi gotamagotto, bhagavÄ• pi gotamagotto, tasmÄ• evam
yaá¹ƒ pubbe brahmuno namakkÄ• raá¹ƒ karoma. __samaá¹ƒ devehÄ«_ti devehi saddhiá¹ƒ,
amhÄ• kaá¹ƒ brahmuno namakkÄ• rakaraá¹‡aá¹ƒ natthÄ«ti dasseti. __sÄ• maá¹ƒ karomÄ•

<371> __parÄ• masitvÄ• _ti \Be II 333/ tuá¹-á¹-hacitto sahÄ• yaá¹ƒ hatthena hatthamhi pah
paharitvÄ• , sakkhibhÄ• vatthÄ• ya vÄ• paharitvÄ• "yathÄ• tvaá¹ƒ niccalo, evamahaá¹ƒ bh
__ajjhiá¹-á¹-hapaÃ±hÄ• _ti ajjhesitapaÃ±hÄ• patthitapaÃ±hÄ• . sesaá¹ƒ sabbattha uttÄ• na

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

sakkapaÃ±hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahÄ• satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

uddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<373> __evaá¹ƒ_ \Ee III 741/ \Ne II 299/ \Be II 334/ __me suta_nti mahÄ• satipaá¹-á¹-hÄ• n
tatrÄ• yamapubbapadavaá¹‡á¹‡anÄ• - __ekÄ• yano ayaá¹ƒ, bhikkhave, maggo_ti kasmÄ•
kururaá¹-á¹-havÄ• sÄ«naá¹ƒ gambhÄ«radesanÄ• paá¹-iggahaá¹‡asamatthatÄ• ya. kururaá¹
bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo utupaccayÄ• disampannattÄ• tassa raá¹-á¹-hassa
niccaá¹ƒ kallasarÄ«rÄ• kallacittÄ• ca honti. te cittasarÄ«rakallatÄ• ya anuggahitapaÃ±Ã±Ä
gambhÄ«rakathaá¹ƒ paá¹-iggahetuá¹ƒ samatthÄ• honti. tena nesaá¹ƒ bhagavÄ• imaá¹ƒ
gambhÄ«radesanÄ• paá¹-iggahaá¹‡asamatthataá¹ƒ sampassanto ekavÄ«satiyÄ• á¹-hÄ• n
pakkhipitvÄ• idaá¹ƒ gambhÄ«ratthaá¹ƒ mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ abhÄ• si. yathÄ•
suvaá¹‡á¹‡acaá¹…koá¹-akaá¹ƒ labhitvÄ• tattha nÄ• nÄ• pupphÄ• ni pakkhipeyya, suvaá¹‡á
labhitvÄ• sattaratanÄ• ni pakkhipeyya, evaá¹ƒ bhagavÄ• kururaá¹-á¹-havÄ• siparisaá¹ƒ lab
gambhÄ«radesanaá¹ƒ desesi. tenevettha aÃ±Ã±Ä• nipi gambhÄ«ratthÄ• ni imasmiá¹ƒ dÄ«g
majjhimanikÄ• ye \Ee III 742/ __satipaá¹-á¹-hÄ• naá¹ƒ, sÄ• ropamaá¹ƒ, rukkhopamaá¹ƒ, raá
mÄ• gaá¹‡á¸• iyaá¹ƒ, Ä• neÃ±jasappÄ• ya_nti aÃ±Ã±Ä• nipi suttÄ• ni desesi.

apica tasmiá¹ƒ janapade catasso parisÄ• pakatiyÄ• va satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyo
antamaso dÄ• sakammakaraparijÄ• nÄ• pi satipaá¹-á¹-hÄ• napaá¹-isaá¹ƒyuttameva kathaá
udakatitthasuttakantanaá¹-á¹-hÄ• nÄ• dÄ«supi niratthakakathÄ• nÄ• ma nappavattati. sace
tvaá¹ƒ kataraá¹ƒ satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ manasikarosÄ«" ti pucchitÄ• "na kiÃ±cÄ«
garahanti "dhiratthu tava jÄ«vitaá¹ƒ, jÄ«vamÄ• nÄ• pi tvaá¹ƒ matasadisÄ• " ti. atha naá¹ƒ "n
evamakÄ• sÄ«" ti ovaditvÄ• aÃ±Ã±ataraá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hÄ• penti. yÄ•
asukasatipaá¹-á¹-hÄ• naá¹ƒ nÄ• ma manasikaromÄ«" ti vadati, tassÄ• "sÄ• dhu sÄ• dhÅ«"
"tava \Ne II 300/ jÄ«vitaá¹ƒ sujÄ«vitaá¹ƒ, tvaá¹ƒ nÄ• ma manussattaá¹ƒ pattÄ• , tavatthÄ• ya
uppanno" tiÄ• dÄ«hi pasaá¹ƒsanti. na kevalaÃ±cettha manussajÄ• tikÄ• va satipaá¹-á¹-hÄ•
nissÄ• ya viharantÄ• tiracchÄ• nagatÄ• pi.

tatridaá¹ƒ \Be II 335/ vatthu - eko kira naá¹-ako suvapotakaá¹ƒ gahetvÄ• sikkhÄ• pento vic
bhikkhunupassayaá¹ƒ upanissÄ• ya vasitvÄ• gamanakÄ• le suvapotakaá¹ƒ pamussitvÄ• g
gahetvÄ• paá¹-ijaggiá¹ƒsu. buddharakkhito tissa nÄ• maá¹ƒ akaá¹ƒsu. taá¹ƒ ekadivasaá¹ƒ
mahÄ• therÄ« Ä• ha - "buddharakkhitÄ• " ti. kiá¹ƒ, ayyeti? atthi te koci bhÄ• vanÄ• manasik
Ä• vuso, pabbajitÄ• naá¹ƒ santike vasantena nÄ• ma vissaá¹-á¹-haattabhÄ• vena bhavituá¹
manasikÄ• ro icchitabbo, tvaá¹ƒ pana aÃ±Ã±aá¹ƒ na sakkhissasi, "aá¹-á¹-hi aá¹-á¹-hÄ«" ti sa
karohÄ«ti. so theriyÄ• ovÄ• de á¹-hatvÄ• "aá¹-á¹-hi aá¹-á¹-hÄ«" ti sajjhÄ• yanto carati.

taá¹ƒ ekadivasaá¹ƒ pÄ• tova toraá¹‡agge nisÄ«ditvÄ• bÄ• lÄ• tapaá¹ƒ tapamÄ• naá¹ƒ eko
aggahesi. so "kiri kirÄ«" ti saddamakÄ• si. sÄ• maá¹‡eriyo sutvÄ• "ayye buddharakkhito sa
na" nti leá¸• á¸• uÄ• dÄ«ni gahetvÄ• anubandhitvÄ• mocesuá¹ƒ \Ee III 743/. taá¹ƒ Ä• netvÄ
therÄ« Ä• ha - "buddharakkhita, sakuá¹‡ena gahitakÄ• le kiá¹ƒ cintesÄ«" ti? na, ayye, aÃ±Ã
cintesiá¹ƒ, aá¹-á¹-hipuÃ±jova aá¹-á¹-hipuÃ±jaá¹ƒ gahetvÄ• gacchati, katarasmiá¹ƒ á¹-hÄ• n
evaá¹ƒ ayye aá¹-á¹-hipuÃ±jameva cintesinti. sÄ• dhu, sÄ• dhu, buddharakkhita, anÄ• gate b
bhavissatÄ«ti. evaá¹ƒ tattha tiracchÄ• nagatÄ• pi satipaá¹-á¹-hÄ• namanasikÄ• rayuttÄ• . ta
satipaá¹-á¹-hÄ• nabuddhimeva janento idaá¹ƒ suttamabhÄ• si.

tattha __ekÄ• yano_ti ekamaggo. maggassa hi -

"maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetÅ« ca, kullo ca bhisisaá¹…kamo" ti ||

bahÅ«ni nÄ• mÄ• ni. svÄ• yamidha ayananÄ• mena vutto, tasmÄ• __ekÄ• yano ayaá¹ƒ, b
ekamaggo ayaá¹ƒ, bhikkhave, maggo na dvidhÄ• pathabhÅ«toti evamattho daá¹-á¹-habbo.
ayitabboti ekÄ• yano. ekenÄ• ti gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vÅ«pakaá¹-á¹-hena pav
paá¹-ipajjitabbo, ayanti vÄ• etenÄ• ti ayano, saá¹ƒsÄ• rato \Be II 336/ nibbÄ• naá¹ƒ gaccha

ayano ekÄ• yano. __ekassÄ• _ti seá¹-á¹-hassa. sabbasattaseá¹-á¹-ho ca bhagavÄ• , tasmÄ
hoti. kiÃ±cÄ• pi hi tena aÃ±Ã±epi ayanti, evaá¹ƒ santepi bhagavatova so ayano tena uppÄ•
hi, brÄ• hmaá¹‡a, bhagavÄ• anuppannassa maggassa uppÄ• detÄ• " tiÄ• di (MN III 79). ay
pavattatÄ«ti attho. ekasmiá¹ƒ ayanoti ekÄ• yano, imasmiÃ±Ã±eva dhammavinaye pavattati,
vuttaá¹ƒ hoti. yathÄ• ha - "imasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…gik
(DN II 214). desanÄ• bhedoyeva heso, atthato pana ekova. apica ekaá¹ƒ ayatÄ«ti ekÄ• yan
nÄ• nÄ• mukhabhÄ• vanÄ• nayappavattopi aparabhÄ• ge ekaá¹ƒ nibbÄ• nameva \Ee III 74
yathÄ• ha brahmÄ• sahampati -

ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe,

tarissanti ye ca taranti oghanti || (SN III 5.409).

keci pana "na pÄ• raá¹ƒ diguá¹‡aá¹ƒ yantÄ«" ti gÄ• thÄ• nayena yasmÄ• ekavÄ• raá¹ƒ nib
"ekÄ• yano" ti vadanti, taá¹ƒ na yujjati. imassa hi atthassa sakiá¹ƒ ayanoti iminÄ• byaÃ±jan
yadi pana ekaá¹ƒ ayanamassa ekÄ• gati pavattÄ«ti evaá¹ƒ atthaá¹ƒ yojetvÄ• vucceyya, by
attho pana ubhayathÄ• pi na yujjati. kasmÄ• ? idha pubbabhÄ• gamaggassa adhippetattÄ•
kÄ• yÄ• dicatuÄ• rammaá¹‡appavatto hi pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggo idhÄ• dhip
anekavÄ• rampi ayati, anekaÃ±cassa ayanaá¹ƒ hoti.

pubbepi ca imasmiá¹ƒ pade mahÄ• therÄ• naá¹ƒ sÄ• kacchÄ• ahosiyeva. tipiá¹-akacÅ«á¸·
pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggoti Ä• ha. Ä• cariyo panassa tipiá¹-akacÅ«á¸·asumatt
pubbabhÄ• go bhanteti? missako, Ä• vusoti. Ä• cariye pana punappunaá¹ƒ bhaá¹‡ante app
tuá¹‡hÄ« ahosi. paÃ±haá¹ƒ avinicchinitvÄ• va uá¹-á¹-hahiá¹ƒsu. athÄ• cariyatthero nahÄ• n
gacchanto "mayÄ• missakamaggo kathito, cÅ«á¸·anÄ• go pubbabhÄ• gamaggoti Ä• dÄ• ya
nicchayo" ti suttantaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya parivattento "yo hi koci \Ne II 302/, bhikkhave
satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya satta vassÄ• nÄ«" ti imasmiá¹ƒ á¹-hÄ• ne sallakkhes
uppajjitvÄ• satta vassÄ• ni tiá¹-á¹-hamÄ• no nÄ• ma natthi, mayÄ• vutto missakamaggo na
diá¹-á¹-ho pubbabhÄ• gamaggova labbhatÄ«ti Ã±atvÄ• aá¹-á¹-hamiyaá¹ƒ dhammasavane s

porÄ• á¹‡akattherÄ• kira piyadhammasavanÄ• honti, saddaá¹ƒ sutvÄ• va "ahaá¹ƒ paá¹-ha
nti ekappahÄ• reneva osaranti. tasmiÃ±ca divase cÅ«á¸·anÄ• gattherassa vÄ• ro, tena \Ee
nisÄ«ditvÄ• bÄ«janiá¹ƒ gahetvÄ• pubbagÄ• thÄ• su vuttÄ• su therassa Ä• sanapiá¹-á¹-hiya
"raho nisÄ«ditvÄ• na vakkhÄ• mÄ«" ti. porÄ• á¹‡akattherÄ• hi anusÅ«yakÄ• honti. na atta

ucchubhÄ• raá¹ƒ viya evaá¹ƒ ukkhipitvÄ• vicaranti, kÄ• raá¹‡ameva gaá¹‡hanti, akÄ• raá¹‡
thero "Ä• vuso, cÅ«á¸·anÄ• gÄ• " ti Ä• ha. so Ä• cariyassa viya saddoti dhammaá¹ƒ á¹-hape
Ä• ha. Ä• vuso, cÅ«á¸·anÄ• ga, mayÄ• vutto missakamaggo na labbhati, tayÄ• vutto
pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggova labbhatÄ«ti. thero cintesi - "amhÄ• kaá¹ƒ Ä• cari
tepiá¹-ako sutabuddho, evarÅ«passÄ• pi nÄ• ma bhikkhuno ayaá¹ƒ paÃ±ho Ä• luá¸·eti, anÄ
paÃ±haá¹ƒ Ä• luá¸·essantÄ«ti suttaá¹ƒ gahetvÄ• imaá¹ƒ paÃ±haá¹ƒ niccalaá¹ƒ karissÄ• mÄ
paá¹-isambhidÄ• maggato "ekÄ• yanamaggo vuccati pubbabhÄ• gasatipaá¹-á¹-hÄ• namagg

maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• ||

eseva maggo natthaÃ±Ã±o, dassanassa visuddhiyÄ• .

etaÃ±hi tumhe paá¹-ipajjatha, mÄ• rasenappamaddanaá¹ƒ.

etaÃ±hi tumhe paá¹-ipannÄ• , dukkhassantaá¹ƒ karissathÄ• ti || -

suttaá¹ƒ Ä• haritvÄ• á¹-hapesi.

__maggo_ti \Be II 338/ kenaá¹-á¹-hena maggo? nibbÄ• nagamanaá¹-á¹-hena nibbÄ• natthi
ca. __sattÄ• naá¹ƒ visuddhiyÄ• _ti rÄ• gÄ• dÄ«hi malehi abhijjhÄ• visamalobhÄ• dÄ«hi ca u
kiliá¹-á¹-hacittÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhatthÄ• ya. tathÄ• hi iminÄ• va maggena ito
satasahassakappÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ \Ee III 746/ asaá¹…khyeyyÄ• naá¹ƒ \Ne II 303
nibbatte taá¹‡haá¹…karamedhaá¹…karasaraá¹‡aá¹…karadÄ«paá¹…karanÄ• make buddhe
sakyamunipariyosÄ• nÄ• aneke sammÄ• sambuddhÄ• anekasatÄ• paccekabuddhÄ• gaá
ariyasÄ• vakÄ• cÄ• ti ime sattÄ• sabbe cittamalaá¹ƒ pavÄ• hetvÄ• paramavisuddhiá¹ƒ pa
saá¹ƒkilesavodÄ• napaÃ±Ã±attiyeva natthi. tathÄ• hi -

"rÅ«pena saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

rÅ«pe suddhe visujjhanti, anakkhÄ• taá¹ƒ mahesinÄ• ||

cittena saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

citte suddhe visujjhanti, iti vuttaá¹ƒ mahesinÄ• " ||

yathÄ• ha - "cittasaá¹ƒkilesÄ• , bhikkhave, sattÄ• saá¹ƒkilissanti, cittavodÄ• nÄ• visujjhan

cittavodÄ• naá¹ƒ iminÄ• satipaá¹-á¹-hÄ• namaggena hoti. tenÄ• ha "sattÄ• naá¹ƒ visuddhiy

__sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• _ti sokassa ca paridevassa ca samatikkamÄ• y
maggo bhÄ• vito __santatimahÄ• mattÄ• _dÄ«naá¹ƒ viya sokasamatikkamÄ• ya, __paá¹-Ä•
paridevasamatikkamÄ• ya saá¹ƒvattati. tenÄ• ha "sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ•
santatimahÄ• matto -

"yaá¹ƒ pubbe taá¹ƒ visodhehi, pacchÄ• te mÄ• tu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasÄ«" ti || (Sn 945).

imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• va saha paá¹-isambhidÄ• hi arahattaá¹ƒ patto. paá¹-Ä• cÄ• rÄ•

"na santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• " ti || (Dhp 288).

imaá¹ƒ \Ee III 747/ \Be II 339/ gÄ• thaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hitÄ• . yasmÄ•
kÄ• yavedanÄ• cittadhammesu kaÃ±ci dhammaá¹ƒ \Ne II 304/ anÄ• masitvÄ• bhÄ• vanÄ•
iminÄ• va maggena sokaparideve samatikkantÄ• ti veditabbÄ• .

__dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• yÄ• _ti kÄ• yikadukkhassa cetasikadomanas
atthaá¹…gamÄ• ya, nirodhÄ• yÄ• ti attho. ayaÃ±hi maggo bhÄ• vito tissattherÄ• dÄ«naá¹ƒ
sakkÄ• dÄ«naá¹ƒ viya ca domanassassa atthaá¹…gamÄ• ya saá¹ƒvattati.

tatrÄ• yaá¹ƒ atthadÄ«panÄ• - sÄ• vatthiyaá¹ƒ kira __tisso_ nÄ• ma kuá¹-umbikaputto cattÄ
pahÄ• ya pabbajitvÄ• agÄ• make araÃ±Ã±e viharati. tassa kaniá¹-á¹-habhÄ• tu bhariyÄ• "
voropethÄ• " ti paÃ±casate core pesesi. te gantvÄ• theraá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsu.
Ä• gatattha upÄ• sakÄ• " ti? taá¹ƒ jÄ«vitÄ• voropessÄ• mÄ• ti. pÄ• á¹-ibhogaá¹ƒ me upÄ•
ajjekarattiá¹ƒ jÄ«vitaá¹ƒ dethÄ• ti. ko te, samaá¹‡a, imasmiá¹ƒ á¹-hÄ• ne pÄ• á¹-ibhogo bha
mahantaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ gahetvÄ• dve Å«ruá¹-á¹-hÄ«ni bhinditvÄ• "vaá¹-á¹-ati upÄ• s
te apakkamitvÄ• caá¹…kamanasÄ«se aggiá¹ƒ katvÄ• nipajjiá¹ƒsu. therassa vedanaá¹ƒ vik
paccavekkhato parisuddhaá¹ƒ sÄ«laá¹ƒ nissÄ• ya pÄ«tipÄ• mojjaá¹ƒ uppajji. tato anukkame
vaá¸• á¸• hento tiyÄ• marattiá¹ƒ samaá¹‡adhammaá¹ƒ katvÄ• aruá¹‡uggamane arahattaá¹
udÄ• nesi -

"ubho pÄ• dÄ• ni bhinditvÄ• , saÃ±Ã±apessÄ• mi vo ahaá¹ƒ.

aá¹-á¹-iyÄ• mi harÄ• yÄ• mi, sarÄ• gamaraá¹‡aá¹ƒ ahaá¹ƒ ||

evÄ• haá¹ƒ cintayitvÄ• na, yathÄ• bhÅ«taá¹ƒ vipassisaá¹ƒ.

sampatte aruá¹‡uggamhi, arahattamapÄ• puá¹‡i" nti ||

aparepi __tiá¹ƒsa bhikkhÅ«_ bhagavato santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±
upagantvÄ• "Ä• vuso, tiyÄ• marattiá¹ƒ \Ee III 748/ samaá¹‡adhammova kÄ• tabbo, na aÃ±
Ä• gantabba" nti vatvÄ• vihariá¹ƒsu. tesaá¹ƒ samaá¹‡adhammaá¹ƒ katvÄ• paccÅ«sasama
byaggho Ä• gantvÄ• ekekaá¹ƒ bhikkhuá¹ƒ gahetvÄ• gacchati. na koci "maá¹ƒ byaggho ga
nicchÄ• resi. evaá¹ƒ paÃ±casu dasasu bhikkhÅ«su khÄ• ditesu uposathadivase "itare, Ä• v
pucchitvÄ• Ã±atvÄ• ca "idÄ• ni gahitena gahitomhÄ«ti vattabba" nti vatvÄ• vihariá¹ƒsu \Ne
aÃ±Ã±ataraá¹ƒ daharabhikkhuá¹ƒ purimanayeneva byaggho gaá¹‡hi. so "byaggho bhante"
kattaradaá¹‡á¸• e ca ukkÄ• yo ca gahetvÄ• mocessÄ• mÄ• ti anubandhiá¹ƒsu. byaggho bh
chinnataá¹-aá¹-á¹-hÄ• namÄ• ruyha taá¹ƒ bhikkhuá¹ƒ pÄ• daá¹…guá¹-á¹-hakato paá¹-á¹-hÄ
itarepi "idÄ• ni sappurisa, amhehi kattabbaá¹ƒ natthi, bhikkhÅ«naá¹ƒ viseso nÄ• ma evarÅ«
paÃ±Ã±Ä• yatÄ«" ti Ä• haá¹ƒsu. so byagghamukhe nipannova taá¹ƒ vedanaá¹ƒ vikkhambhe
vaá¸• á¸• hento yÄ• va gopphakÄ• khÄ• ditasamaye sotÄ• panno hutvÄ• , yÄ• va jaá¹‡á¹‡u
sakadÄ• gÄ• mÄ«, yÄ• va nÄ• bhiyÄ• khÄ• ditasamaye anÄ• gÄ• mÄ« hutvÄ• , hadayarÅ«
paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi -

"sÄ«lavÄ• vatasampanno, paÃ±Ã±avÄ• susamÄ• hito.

muhuttaá¹ƒ pamÄ• damanvÄ• ya, byagghenoruddhamÄ• naso ||

paÃ±jarasmiá¹ƒ gahetvÄ• na, silÄ• ya uparÄ« kato.

kÄ• maá¹ƒ khÄ• datu maá¹ƒ byaggho, aá¹-á¹-hiyÄ• ca nhÄ• russa ca.

kilese khepayissÄ• mi, phusissÄ• mi vimuttiya" nti ||

aparopi pÄ«tamallatthero nÄ• ma gihikÄ• le tÄ«su rajjesu paá¹-Ä• kaá¹ƒ gahetvÄ• tambap
rÄ• jÄ• naá¹ƒ passitvÄ• raÃ±Ã±Ä• \Ee III 749/ katÄ• nuggaho ekadivasaá¹ƒ kilaÃ±jakÄ• pa
"rÅ«paá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha, taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharatta
bhavissatÄ«" ti na tumhÄ• kavÄ• kyaá¹ƒ sutvÄ• cintesi "neva kira rÅ«paá¹ƒ attano, na veda
aá¹…kusaá¹ƒ katvÄ• nikkhamitvÄ• mahÄ• vihÄ• raá¹ƒ gantvÄ• pabbajjaá¹ƒ yÄ• citvÄ• pa
dvemÄ• tikÄ• paguá¹‡Ä• katvÄ• tiá¹ƒsa bhikkhÅ« gahetvÄ• gabalavÄ• liyaaá¹…gaá¹‡aá¹
akÄ• si. pÄ• desu avahantesu jaá¹‡á¹‡ukehi caá¹…kamati. tamenaá¹ƒ rattiá¹ƒ eko migaludd

pahari. satti vinivijjhitvÄ• gatÄ• , so taá¹ƒ sattiá¹ƒ harÄ• petvÄ• paharaá¹‡amukhÄ• ni tiá¹‡
pÅ«rÄ• petvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ attÄ• naá¹ƒ nisÄ«dÄ• petvÄ• okÄ• saá¹ƒ kÄ• n
vaá¸• á¸• hetvÄ• saha \Be II 341/ paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• ukkÄ• sitasadder
bhikkhÅ«naá¹ƒ byÄ• karitvÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi -

"bhÄ• sitaá¹ƒ buddhaseá¹-á¹-hassa, sabbalokaggavÄ• dino.

na tumhÄ• kamidaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ jaheyyÄ• tha bhikkhavo ||

aniccÄ• \Ne II 306/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukho" ti ||

evaá¹ƒ tÄ• va ayaá¹ƒ maggo tissattherÄ• dÄ«naá¹ƒ viya dukkhassa atthaá¹…gamÄ• ya saá

sakko pana devÄ• namindo attano paÃ±cavidhapubbanimittaá¹ƒ disvÄ• maraá¹‡abhayasa
bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchi. so upekkhÄ• paÃ±havissajjanÄ• va
asÄ«tisahassÄ• hi devatÄ• hi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. sÄ• cassa upapa
ahosi.

subrahmÄ• pi devaputto accharÄ• sahassaparivuto saggasampattiá¹ƒ anubhoti. tattha paÃ
rukkhato pupphÄ• ni ocinantiyo cavitvÄ• niraye uppannÄ• . so "kiá¹ƒ imÄ• cirÄ• yantÄ«" ti
niraye nibbattanabhÄ• vaá¹ƒ Ã±atvÄ• "kittakaá¹ƒ nu kho mama Ä• yÅ«" ti upaparikkhanto a
viditvÄ• cavitvÄ• tattheva niraye nibbattanabhÄ• vaá¹ƒ disvÄ• bhÄ«to ativiya domanassaj
domanassaá¹ƒ satthÄ• vinayissati, na aÃ±Ã±o" ti avasesÄ• paÃ±casatÄ• accharÄ• yo gal
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchi -

"niccaá¹ƒ utrastamidaá¹ƒ cittaá¹ƒ, niccaá¹ƒ ubbiggidaá¹ƒ mano.

anuppannesu kicchesu, atho uppatitesu ca.

sace atthi anutrastaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoti || (SN I 1.98).

tato naá¹ƒ bhagavÄ• Ä• ha -

"nÄ• Ã±Ã±atra bojjhÄ• tapasÄ• , nÄ• Ã±Ã±atrindriyasaá¹ƒvarÄ• .

nÄ• Ã±Ã±atra sabbanissaggÄ• , sotthiá¹ƒ passÄ• mi pÄ• á¹‡ina" nti || (SN I 1.98).

so \Be II 342/ desanÄ• pariyosÄ• ne paÃ±cahi accharÄ• satehi saddhiá¹ƒ sotÄ• pattiphale sampattiá¹ƒ \Ne II 307/ thÄ• varaá¹ƒ katvÄ• devalokameva agamÄ• sÄ«ti. evaá¹ƒ ayaá¹ƒ m sakkÄ• dÄ«naá¹ƒ viya domanassassa atthaá¹…gamÄ• ya saá¹ƒvattatÄ«ti veditabbo.

__Ã±Ä• yassa adhigamÄ• yÄ• _ti Ã±Ä• yo vuccati ariyo aá¹-á¹-haá¹…giko maggo, tassa ad vuttaá¹ƒ hoti. ayaÃ±hi pubbabhÄ• ge lokiyo satipaá¹-á¹-hÄ• namaggo bhÄ• vito lokuttarama adhigamÄ• ya saá¹ƒvattati. tenÄ• ha "Ã±Ä• yassa adhigamÄ• yÄ• " ti. __nibbÄ• nassa sacc taá¹‡hÄ• vÄ• navirahitattÄ• nibbÄ• nanti laddhanÄ• massa amatassa sacchikiriyÄ• ya, atta hoti. ayaÃ±hi maggo bhÄ• vito anupubbena nibbÄ• nasacchikiriyaá¹ƒ sÄ• dheti. tenÄ• ha "n sacchikiriyÄ• yÄ• " ti.

tattha kiÃ±cÄ• pi "sattÄ• naá¹ƒ visuddhiyÄ• " ti vutte sokasamatikkamÄ• dÄ«ni atthato sidd á¹-hapetvÄ• pana sÄ• sanayuttikovide aÃ±Ã±esaá¹ƒ na pÄ• kaá¹-Ä• ni, na ca bhagavÄ• p sÄ• sanayuttikovidaá¹ƒ janaá¹ƒ katvÄ• pacchÄ• dhammaá¹ƒ deseti. tena teneva pana sutt Ã±Ä• peti. tasmÄ• idha yaá¹ƒ yaá¹ƒ atthaá¹ƒ ekÄ• yanamaggo sÄ• dheti, taá¹ƒ taá¹ƒ pÄ• k "sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• " tiÄ• dimÄ• ha. yasmÄ• vÄ• yÄ• sattÄ• naá¹ƒ v saá¹ƒvattati, sÄ• sokaparidevÄ• naá¹ƒ samatikkamena hoti. sokaparidevÄ• naá¹ƒ samatikk atthaá¹…gamena, dukkhadomanassÄ• naá¹ƒ atthaá¹…gamo Ã±Ä• yassÄ• dhigamena, Ã±Ä sacchikiriyÄ• ya. tasmÄ• imampi kamaá¹ƒ dassento "sattÄ• naá¹ƒ visuddhiyÄ• " ti vatvÄ• " samatikkamÄ• yÄ• " tiÄ• dimÄ• ha.

apica vaá¹‡á¹‡abhaá¹‡anametaá¹ƒ ekÄ• yanamaggassa. yatheva hi bhagavÄ• - "dhamma Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ± kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• sessÄ• mi yadidaá¹ƒ chach chachakkadesanÄ• ya aá¹-á¹-hahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ• si. yathÄ• ca ariyavaá¹ƒsad bhikkhave, ariyavaá¹ƒsÄ• aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒsaÃ±Ã±Ä• porÄ• á¹‡Ä• asaá¹ asaá¹ƒkiá¹‡á¹‡apubbÄ• na \Be II 343/ saá¹…kÄ«yanti na saá¹…kÄ«yissanti, appaá¹-ikuá¹-a brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«" ti (AN I 4.28) navahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ• si; evaá¹ƒ i ekÄ• yanamaggassa sattÄ• naá¹ƒ visuddhiyÄ• tiÄ• dÄ«hi sattahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ bhikkhÅ«naá¹ƒ ussÄ• hajananatthaá¹ƒ. vaá¹‡á¹‡abhÄ• sanaÃ±hi sutvÄ• te bhikkhÅ« "ayaá hadayasantÄ• pabhÅ«taá¹ƒ sokaá¹ƒ, vÄ• cÄ• vippalÄ• pabhÅ«taá¹ƒ \Ee III 752/ parideváá¹ dukkhaá¹ƒ, cetasikaasÄ• tabhÅ«taá¹ƒ domanassanti \Ne II 308/ cattÄ• ro upaddave hanati, nibbÄ• nanti tayo visese Ä• vahatÄ«" ti ussÄ• hajÄ• tÄ• imaá¹ƒ dhammadesanaá¹ƒ uggahe pariyÄ• puá¹‡itabbaá¹ƒ dhÄ• retabbaá¹ƒ, vÄ• cetabbaá¹ƒ, imaÃ±ca maggaá¹ƒ bhÄ• vetabb tesaá¹ƒ bhikkhÅ«naá¹ƒ ussÄ• hajananatthaá¹ƒ vaá¹‡á¹‡aá¹ƒ abhÄ• si. kambalavÄ• á¹‡ijÄ• vaá¹‡á¹‡aá¹ƒ viya.

yathÄ• hi satasahassagghanikapaá¹‡á¸• ukambalavÄ• á¹‡ijena â€™kambalaá¹ƒ gaá¹‡hath
asukakambaloti na tÄ• va manussÄ• jÄ• nanti. kesakambalavÄ• á¸·akambalÄ• dayopi hi du
kambalÄ• tveva vuccanti. yadÄ• pana tena gandhÄ• rako rattakambalo sukhumo ujjalo suk
hoti, tadÄ• ye pahonti, te gaá¹‡hanti. ye nappahonti, tepi dassanakÄ• mÄ• honti; evameva
bhikkhave, ayaá¹ƒ maggoâ€™ ti vuttepi asukamaggoti na tÄ• va pÄ• kaá¹-o hoti. nÄ• nappa
aniyyÄ• nikamaggÄ• pi maggÄ• tveva vuccanti. "sattÄ• naá¹ƒ visuddhiyÄ• " tiÄ• dimhi pana
cattÄ• ro upaddave hanati, tayo visese Ä• vahatÄ«" ti ussÄ• hajÄ• tÄ• imaá¹ƒ dhammades
pariyÄ• puá¹‡itabbaá¹ƒ dhÄ• retabbaá¹ƒ vÄ• cetabbaá¹ƒ, imaÃ±ca maggaá¹ƒ bhÄ• vetabba
vaá¹‡á¹‡aá¹ƒ bhÄ• santo "sattÄ• naá¹ƒ visuddhiyÄ• " tiÄ• dimÄ• ha. yathÄ• ca
satasahassagghanikapaá¹‡á¸• ukambalavÄ• á¹‡ijÅ«pamÄ• ; evaá¹ƒ
rattajambunadasuvaá¹‡á¹‡audakappasÄ• dakamaá¹‡iratanasuvisuddhamuttaratanapavÄ• a
Ä• haritabbÄ• .

__yadida_nti nipÄ• to, ye imeti ayamassa attho. __cattÄ• ro_ti gaá¹‡anapariccheda. tena n
uddhanti satipaá¹-á¹-hÄ• napariccheda á¹ƒ dÄ«peti. __satipaá¹-á¹-hÄ• nÄ• _ti tayo satipaá¹-
tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattatÄ• pi, satipi. "catu
bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• mi, taa
ca, bhikkhave, kÄ• yassa samudayo. Ä• hÄ• rasamudayÄ• kÄ• yassa samudayo" tiÄ• dÄ«
satigocaro satipaá¹-á¹-hÄ• nanti vuccati. tathÄ• "kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ no sati, sati pa
upaá¹-á¹-hÄ• naÃ±ceva sati cÄ• " tiÄ• dÄ«supi (Paá¹-is III 35). tassattho - patiá¹-á¹-hÄ• ti as
__paá¹-á¹-hÄ• naá¹ƒ. _ kÄ• patiá¹-á¹-hÄ• ti? sati. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-
padhÄ• naá¹ƒ á¹-hÄ• nanti vÄ• paá¹-á¹-hÄ• naá¹ƒ. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-h
hatthiá¹-á¹-hÄ• naassaá¹-á¹-hÄ• nÄ• dÄ«ni viya.

"tayo satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadariyo sevamÄ• no satthÄ• gaá¹‡amanusÄ•
III 311) ettha tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattatÄ• "
vuttÄ• . tassattho - paá¹-á¹-hapetabbato paá¹-á¹-hÄ• naá¹ƒ, pavattayitabbatoti \Ne II 309/ att
paá¹-á¹-hapetabbatoti? satiyÄ• . satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. "cattÄ• n
bhÄ• vitÄ• bahulÄ«katÄ• satta sambojjhaá¹…ge paripÅ«rentÄ«" tiÄ• dÄ«su (MN III 147) pa
"satipaá¹-á¹-hÄ• naá¹ƒ" ti vuccati. tassattho - paá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-
pakkhanditvÄ• pattharitvÄ• pavattatÄ«ti attho. satiyeva satipaá¹-á¹-hÄ• naá¹ƒ. atha vÄ• sa
sati, upaá¹-á¹-hÄ• naá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ. iti sati ca sÄ• paá¹-á¹-hÄ• naá¹ƒ cÄ• tip
satipaá¹-á¹-hÄ• naá¹ƒ. idamidhÄ• dhippetaá¹ƒ.

yadi evaá¹ƒ kasmÄ• "satipaá¹-á¹-hÄ• nÄ• " ti bahuvacanaá¹ƒ? satibahuttÄ• . Ä• rammaá¹‡
satiyo. atha maggoti kasmÄ• ekavacanaá¹ƒ? maggaá¹-á¹-hena ekattÄ• . catassopi hi etÄ•
ekattaá¹ƒ gacchanti. vuttaÃ±hetaá¹ƒ - "maggoti kenaá¹-á¹-hena maggo? nibbÄ• nagamanaá
nibbÄ• natthikehi magganÄ«yaá¹-á¹-hena cÄ• " ti. catassopi cetÄ• aparabhÄ• ge kÄ• yÄ• c

sÄ• dhayamÄ• nÄ• nibbÄ• naá¹ƒ gacchanti, Ä• dito paá¹-á¹-hÄ• ya ca nibbÄ• natthikehi ma
eko maggoti vuccanti. evaÃ±ca sati vacanÄ• nusandhinÄ• sÄ• nusandhikÄ• va desanÄ• h
vo bhikkhave, maggaá¹ƒ desessÄ• mi, taá¹ƒ suá¹‡Ä• tha ... pe0 ... katamo ca, bhikkhave, m
maggo? yadidaá¹ƒ satta bojjhaá¹…gÄ• " tiÄ• dÄ«su (SN III 5.224) viya. yathÄ• mÄ• rasena
bojjhaá¹…gÄ• ti ca atthato ekaá¹ƒ, byaÃ±janamevettha nÄ• naá¹ƒ \Be II 345/. evaá¹ƒ "ekÄ•
754/ ca "cattÄ• ro satipaá¹-á¹-hÄ• nÄ• " ti ca atthato ekaá¹ƒ, byaÃ±janamevettha nÄ• naá¹ƒ
ekattÄ• ekavacanaá¹ƒ. Ä• rammaá¹‡abhedena satibahuttÄ• bahuvacanaá¹ƒ veditabbaá¹ƒ.

kasmÄ• pana bhagavatÄ• cattÄ• rova satipaá¹-á¹-hÄ• nÄ• vuttÄ• anÅ«nÄ• anadhikÄ• ti
taá¹‡hÄ• caritadiá¹-á¹-hicaritasamathayÄ• nikavipassanÄ• yÄ• nikesu hi mandatikkhavasen
veneyyesu mandassa taá¹‡hÄ• caritassa oá¸·Ä• rikaá¹ƒ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ
tikkhassa sukhumaá¹ƒ vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. diá¹-á¹-hicaritassapi ma
nÄ• tippabhedagataá¹ƒ cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo. samathayÄ• nikassa ca man
adhigantabbanimittaá¹ƒ paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa oá¸
asaá¹‡á¹-hahanato dutiyaá¹ƒ. vipassanÄ• yÄ• nikassapi mandassa nÄ• tippabhedagatÄ• ra
tikkhassa atippabhedagatÄ• rammaá¹‡aá¹ƒ catutthaá¹ƒ. iti cattÄ• rova vuttÄ• anÅ«nÄ• an

subhasukhaniccaattabhÄ• vavipallÄ• sappahÄ• natthaá¹ƒ \Ne II 310/ vÄ• . kÄ• yo hi asubh
subhavipallÄ• savipallatthÄ• sattÄ• . tesaá¹ƒ tattha asubhabhÄ• vadassanena tassa vipallÄ
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. sukhaá¹ƒ niccaá¹ƒ attÄ• ti gahitesupi ca veda
dukkhÄ• , cittaá¹ƒ aniccaá¹ƒ, dhammÄ• anattÄ• , tesu ca sukhaniccaattavipallÄ• savipallatt
tattha dukkhÄ• dibhÄ• vadassanena tesaá¹ƒ vipallÄ• sÄ• naá¹ƒ pahÄ• natthaá¹ƒ sesÄ• ni t
subhasukhaniccaattabhÄ• vavipallÄ• sappahÄ• natthaá¹ƒ vÄ• cattÄ• rova vuttÄ• anÅ«nÄ•
kevalaÃ±ca vipallÄ• sappahÄ• natthameva, atha kho caturoghayogÄ• savaganthaupÄ• dÄ•
catubbidhÄ• hÄ• rapariÃ±Ã±atthaÃ±ca cattÄ• rova vuttÄ• ti veditabbÄ• . ayaá¹ƒ tÄ• va paka

aá¹-á¹-hakathÄ• yaá¹ƒ pana saraá¹‡avasena ceva ekattasamosaraá¹‡avasena ca ekameva
Ä• rammaá¹‡avasena cattÄ• roti etadeva vuttaá¹ƒ. yathÄ• \Ee III 755/ hi catudvÄ• re nagar
Ä• gacchantÄ• pÄ• cÄ«nadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• pÄ• cÄ«n
dakkhiá¹‡ato. pacchimato. uttarato Ä• gacchantÄ• uttaradisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá
uttaradvÄ• rena nagarameva pavisanti; evaá¹ƒ - sampadamidaá¹ƒ veditabbaá¹ƒ. nagaraá¹ƒ
nibbÄ• namahÄ• nagaraá¹ƒ, dvÄ• raá¹ƒ viya aá¹-á¹-haá¹…giko lokuttaramaggo, pÄ• cÄ«na

yathÄ• pÄ• cÄ«nato Ä• gacchantÄ• pÄ• cÄ«nadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá
nagarameva pavisanti, evaá¹ƒ kÄ• yÄ• nupassanÄ• mukhena Ä• gacchantÄ• cuddasavidh
kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá¹ƒ nibbÄ• name
Ä• gacchantÄ• dakkhiá¹‡Ä• ya disÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• dak

pavisanti, evaá¹ƒ vedanÄ• nupassanÄ• mukhena Ä• gacchantÄ• navavidhena vedanÄ• nu
vedanÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá¹ƒ nibbÄ• name
Ä• gacchantÄ• pacchimadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• pacchima
evaá¹ƒ cittÄ• nupassanÄ• mukhena Ä• gacchantÄ• soá¸·asavidhena cittÄ• nupassanaá¹ƒ
cittÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá¹ƒ nibbÄ• nameva
Ä• gacchantÄ• uttaradisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• uttaradvÄ• re
evaá¹ƒ dhammÄ• nupassanÄ• mukhena Ä• gacchantÄ• paÃ±cavidhena dhammÄ• nupass
dhammÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá¹ƒ nibbÄ• nan
ceva ekattasamosaraá¹‡avasena ca ekameva satipaá¹-á¹-hÄ• naá¹ƒ Ä• rammaá¹‡avasena
veditabbÄ• .

__katame_ \Ne II 311/ __cattÄ• ro_ti kathetukamyatÄ• pucchÄ• . __idhÄ• _ti imasmiá¹ƒ sÄ
dhammapaá¹-iggÄ• hakapuggalÄ• lapanametaá¹ƒ. __bhikkhÅ«_ti paá¹-ipattisampÄ• dakap
aÃ±Ã±epi ca devamanussÄ• paá¹-ipattiá¹ƒ sampÄ• dentiyeva, seá¹-á¹-hattÄ• pana paá¹-ip
bhikkhubhÄ• vadassanato ca "bhikkhÅ«" ti Ä• ha. bhagavato hi anusÄ• saniá¹ƒ sampaá¹-ic
seá¹-á¹-ho, sabbappakÄ• rÄ• ya anusÄ• saniyÄ• bhÄ• janabhÄ• vato. tasmÄ• seá¹-á¹-hat
Ä• ha. tasmiá¹ƒ gahite pana sesÄ• gahitÄ• va honti, rÄ• jagamanÄ• dÄ«su rÄ• jaggahaá¹‡
imaá¹ƒ paá¹-ipattiá¹ƒ paá¹-ipajjati, so bhikkhu nÄ• ma hotÄ«ti paá¹-ipattiyÄ• bhikkhubhÄ• v
"bhikkhÅ«" ti Ä• ha. paá¹-ipannako hi devo vÄ• hotu manusso vÄ• , bhikkhÅ«ti saá¹…khya
-

"alaá¹…kato \Be II 347/ cepi samaá¹ƒ careyya,

santo danto niyato brahmacÄ• rÄ«.

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhÅ«" ti || (Dhp 142).

__kÄ• ye_ti rÅ«pakÄ• ye. rÅ«pakÄ• yo hi idha aá¹…gapaccaá¹…gÄ• naá¹ƒ kesÄ• dÄ«naÃ
samÅ«haá¹-á¹-hena hatthikÄ• yarathakÄ• yÄ• dayo viya kÄ• yoti adhippeto. yathÄ• ca sam
kucchitÄ• naá¹ƒ Ä• yaá¹-á¹-hena. kucchitÄ• naÃ±hi paramajegucchÄ• naá¹ƒ so Ä• yotipi kÄ
tatthÄ• yaá¹ƒ vacanattho. Ä• yanti tatoti Ä• yo. ke Ä• yanti? kucchitÄ• kesÄ• dayo. iti kucch
kÄ• yo.

__kÄ• yÄ• nupassÄ«_ti kÄ• ye anupassanasÄ«lo kÄ• yaá¹ƒ vÄ• anupassamÄ• no. kÄ• ye
kÄ• yÄ• nupassÄ«ti dutiyakÄ• yaggahaá¹‡aá¹ƒ asammissato vavatthÄ• naghanavinibbhogÄ
veditabbaá¹ƒ. tena na kÄ• ye vedanÄ• nupassÄ« vÄ• , cittadhammÄ• nupassÄ« vÄ• , atha

kÄ• yasaá¹…khÄ• te vatthusmiá¹ƒ kÄ• yÄ• nupassanÄ• kÄ• rasseva dassanena asammiss
tathÄ• na kÄ• ye aá¹…gapaccaá¹…gavinimuttaekadhammÄ• nupassÄ«, nÄ• pi kesalomÄ•
yopi cettha kesalomÄ• diko bhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• to kÄ• yo, tatthapi na
bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ«, atha kho rathasambhÄ• rÄ• nupassak
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassÄ«, nagarÄ• vayavÄ• nupassako viya kesalomÄ• di
kadalikkhandhapattavaá¹-á¹-ivinibbhujako viya rittamuá¹-á¹-hiviniveá¹-hako viya ca
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ«yevÄ• ti nÄ• nappakÄ• rato samÅ«havaseneva kÄ•
ghanavinibbhogo \Ne II 312/ dassito hoti. na hettha \Ee III 757/ yathÄ• vuttasamÅ«havinimu
vÄ• puriso vÄ• aÃ±Ã±o vÄ• koci dhammo dissati, yathÄ• vuttadhammasamÅ«hamatteyev
micchÄ• bhinivesaá¹ƒ karonti. tenÄ• hu porÄ• á¹‡Ä• -

"yaá¹ƒ passati na taá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passati.

apassaá¹ƒ bajjhate mÅ«á¸·ho, bajjhamÄ• no na muccatÄ«" ti ||

ghanavinibbhogÄ• didassanatthanti \Be II 348/ vuttaá¹ƒ, Ä• disaddena cettha ayampi attho
etasmiá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ«yeva, na aÃ±Ã±a dhammÄ• nupassÄ«ti vuttaá¹ƒ hoti. y
marÄ«ciyÄ• udakÄ• nupassino honti, na evaá¹ƒ aniccadukkhÄ• nattaasubhabhÅ«teyeva im
niccasukhaattasubhabhÄ• vÄ• nupassÄ«, atha kho kÄ• yÄ• nupassÄ«
aniccadukkhÄ• nattaasubhÄ• kÄ• rasamÅ«hÄ• nupassÄ«yevÄ• ti vuttaá¹ƒ hoti. atha vÄ• y
bhikkhave, bhikkhu araÃ±Ã±agato vÄ• ... pe0 ... so satova assasatÄ«" tiÄ• dinÄ• nayena
assÄ• sapassÄ• sÄ• dicuá¹‡á¹‡ikajÄ• taaá¹-á¹-hikapariyosÄ• no kÄ• yo vutto, yo ca "idheka
aniccato anupassati, Ä• pokÄ• yaá¹ƒ tejokÄ• yaá¹ƒ vÄ• yokÄ• yaá¹ƒ kesakÄ• yaá¹ƒ lomakÄ
cammakÄ• yaá¹ƒ maá¹ƒsakÄ• yaá¹ƒ rudhirakÄ• yaá¹ƒ nhÄ• rukÄ• yaá¹ƒ aá¹-á¹-hikÄ• yaá¹ƒ
(Paá¹-is III 35) paá¹-isambhidÄ• yaá¹ƒ kÄ• yo vutto, tassa sabbassa imasmiÃ±Ã±eva kÄ• ye
kÄ• yÄ• nupassÄ«ti evampi attho veditabbo.

atha vÄ• kÄ• ye ahanti vÄ• mamanti vÄ• evaá¹ƒ gahetabbassa yassa kassaci ananupass
kesalomÄ• dikassa nÄ• nÄ• dhammasamÅ«hassa anupassanato kÄ• ye kesÄ• didhammas
evamattho daá¹-á¹-habbo.

apica "imasmiá¹ƒ kÄ• ye aniccato anupassati, no niccato" tiÄ• dinÄ• anukkamena paá¹-isa
Ä• gatanayassa sabbasseva aniccalakkhaá¹‡Ä• dino Ä• kÄ• rasamÅ«hasaá¹…khÄ• tassa k
kÄ• yÄ• nupassÄ«ti evampi attho daá¹-á¹-habbo. tathÄ• \Ee III 758/ hi ayaá¹ƒ kÄ• ye kÄ• y
paá¹-ipanno bhikkhu imaá¹ƒ kÄ• yaá¹ƒ aniccÄ• nupassanÄ• dÄ«naá¹ƒ sattannaá¹ƒ anupass
anupassati, no niccato. dukkhato anupassati, no sukhato. anattato anupassati, no attato. nib
nandati, virajjati, no rajjati, nirodheti. no samudeti, paá¹-inissajjati, no Ä• diyati. so taá¹ƒ anic
anupassanto niccasaÃ±Ã±aá¹ƒ pajahati \Ne II 313/, dukkhato anupassanto sukhasaÃ±Ã±aá

anupassanto attasaÃ±Ã±aá¹ƒ pajahati, nibbindanto nandiá¹ƒ pajahati \Be II 349/, virajjanto n
nirodhento samudayaá¹ƒ pajahati, paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahatÄ«ti veditabbo.

__viharatÄ«_ti iriyati. __Ä• tÄ• pÄ«_ti tÄ«su bhavesu kilese Ä• tÄ• petÄ«ti Ä• tÄ• po, vÄ«ri
Ä• tÄ• po assa atthÄ«ti Ä• tÄ• pÄ«. __sampajÄ• no_ti sampajaÃ±Ã±asaá¹…khÄ• tena Ã±Ä
__satimÄ• _ti kÄ• yapariggÄ• hikÄ• ya satiyÄ• samannÄ• gato. ayaá¹ƒ pana yasmÄ• satiy
pariggahetvÄ• paÃ±Ã±Ä• ya anupassati, na hi sativirahitassa anupassanÄ• nÄ• ma atthi, t
khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«" ti (SN III 5.234). tasmÄ• ettha "kÄ• ye
viharatÄ«" ti ettÄ• vatÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ hoti. atha vÄ•
antosaá¹…khepo antarÄ• yakaro hoti, asampajÄ• no upÄ• yapariggahe anupÄ• yaparivajjan
muá¹-á¹-hassati upÄ• yÄ• pariccÄ• ge anupÄ• yÄ• pariggahe ca asamattho hoti, tenassa ta
sampajjati. tasmÄ• yesaá¹ƒ dhammÄ• naá¹ƒ Ä• nubhÄ• vena taá¹ƒ sampajjati, tesaá¹ƒ das
sampajÄ• no satimÄ• " ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

iti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ sampayogaá¹…gaÃ±cassa dassetvÄ• idÄ• n
__vineyya loke abhijjhÄ• domanassa_nti vuttaá¹ƒ. tattha __vineyyÄ• _ti tadaá¹…gavinayena
vikkhambhanavinayena vÄ• vinayitvÄ• . __loke_ti tasmiÃ±Ã±eva kÄ• ye. kÄ• yo hi idha lujj
lokoti adhippeto. yasmÄ• panassa na kÄ• yamatteyeva abhijjhÄ• domanassaá¹ƒ pahÄ«yati
pahÄ«yatiyeva. tasmÄ• paÃ±capi upÄ• dÄ• nakkhandhÄ• lokoti vibhaá¹…ge vuttaá¹ƒ. loka
vÄ• tesaá¹ƒ dhammÄ• naá¹ƒ atthuddhÄ• ranayenetaá¹ƒ vuttaá¹ƒ. yaá¹ƒ panÄ• ha - "tattha
loko" ti, ayamevettha attho. tasmiá¹ƒ loke abhijjhÄ• domanassaá¹ƒ vineyyÄ• ti evaá¹ƒ samb
yasmÄ• panettha abhijjhÄ• ggahaá¹‡ena kÄ• macchando, domanassaggahaá¹‡ena byÄ• p
tasmÄ• nÄ«varaá¹‡apariyÄ• pannabalavadhammadvayadassanena nÄ«varaá¹‡appahÄ• n

visesena \Be II 350/ cettha abhijjhÄ• vinayena kÄ• yasampattimÅ«lakassa anurodhassa, do
kÄ• yavipattimÅ«lakassa virodhassa, abhijjhÄ• vinayena ca kÄ• ye abhiratiyÄ• , domanassa
anabhiratiyÄ• , abhijjhÄ• vinayena kÄ• ye abhÅ«tÄ• naá¹ƒ subhasukhabhÄ• vÄ• dÄ«naá¹ƒ
\Ne II 314/ kÄ• ye bhÅ«tÄ• naá¹ƒ asubhÄ• sukhabhÄ• vÄ• dÄ«naá¹ƒ apanayanassa ca pah
yogÄ• vacarassa yogÄ• nubhÄ• vo yogasamatthatÄ• ca dÄ«pitÄ• hoti. yogÄ• nubhÄ• vo h
anurodhavirodhavippamutto aratiratisaho abhÅ«tapakkhepabhÅ«tÄ• panayanavirahito ca ho
anurodhavirodhavippamutto cesa aratiratisaho abhÅ«taá¹ƒ apakkhipanto bhÅ«taÃ±ca anap
hotÄ«ti.

aparo nayo "kÄ• ye kÄ• yÄ• nupassÄ«" ti ettha anupassanÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ vu
vuttavihÄ• rena kammaá¹-á¹-hÄ• nikassa kÄ• yapariharaá¹‡aá¹ƒ, "Ä• tÄ• pÄ«" tiÄ• dÄ«su p
sammappadhÄ• naá¹ƒ, satisampajaÃ±Ã±ena sabbatthakakammaá¹-á¹-hÄ• naá¹ƒ, kammaá¹
satiyÄ• vÄ• kÄ• yÄ• nupassanÄ• vasena paá¹-iladdhasamatho, sampajaÃ±Ã±ena vipassa

bhÄ• vanÄ• balaá¹ƒ vuttanti veditabbaá¹ƒ.

vibhaá¹…ge pana __anupassÄ«_ti tattha "katamÄ• anupassanÄ• ? yÄ• paÃ±Ã±Ä• pajÄ•
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ«medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi, ayaá¹ƒ v
anupassanÄ• ya upeto hoti samupeto upagato samupagato upapanno samannÄ• gato, tena
__viharatÄ«_ti iriyati pavattati pÄ• leti yapeti yÄ• peti carati viharati, tena vuccati viharatÄ«ti
__Ä• tÄ• pÄ«_ti tattha katamaá¹ƒ Ä• tÄ• paá¹ƒ? yo cetasiko vÄ«riyÄ• rambho nikammo par
ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ• anikkhittaddandatÄ• anikkhittadh
vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ sammÄ• vÄ• yÄ• mo, idaá¹ƒ vuccati Ä• tÄ• paá
hoti ... pe0 ... samannÄ• gato \Ee III 760/, tena vuccati Ä• tÄ• pÄ«ti. __sampajÄ• no_ti tattha
sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo pavicayo dhammavicayo sallakkh
paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upapa
pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±
paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä
sammÄ• diá¹-á¹-hi, idaá¹ƒ vuccati sampajaÃ±Ã±aá¹ƒ. iminÄ• sampajaÃ±Ã±ena upeto hoti \
samannÄ• gato, tena vuccati sampajÄ• noti. __satimÄ• _ti tattha katamÄ• sati? yÄ• sati an
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammusanatÄ• sati satindriyaá¹ƒ satibalaá¹
ayaá¹ƒ vuccati sati. imÄ• ya satiyÄ• upeto hoti ... pe0 ... samannÄ• gato, tena vuccati satim

__vineyya loke abhijjhÄ• domanassa_nti tattha katamo loko? sveva kÄ• yo loko. paÃ±capi u
ayaá¹ƒ vuccati loko. tattha katamÄ• abhijjhÄ• ? yo rÄ• go sÄ• rÄ• go anunayo anurodho na
sÄ• rÄ• go, ayaá¹ƒ vuccati abhijjhÄ• . tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ a
dukkhaá¹ƒ cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• , idaá¹ƒ vuccati domanassaá¹ƒ
idaÃ±ca domanassaá¹ƒ imamhi loke vinÄ«tÄ• honti paá¹-ivinÄ«tÄ• santÄ• samitÄ• vÅ«pa
abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• , tena vuccati vine
abhijjhÄ• domanassa" nti (Vibh 357-362).

evametesaá¹ƒ padÄ• naá¹ƒ attho vutto. tena saha ayaá¹ƒ aá¹-á¹-hakathÄ• nayo yathÄ• sa
veditabbo. ayaá¹ƒ tÄ• va kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nuddesassa atthavaá¹‡á¹‡an

idÄ• ni vedanÄ• su. citte. dhammesu dhammÄ• nupassÄ« viharati ... pe0 ... vineyya loke ab
ettha __vedanÄ• su vedanÄ• nupassÄ«_ti evamÄ• dÄ«su vedanÄ• dÄ«naá¹ƒ puna vacane
vuttanayeneva veditabbaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ«. citte cittÄ• nupassÄ«. dhamm
pana __vedanÄ• _ti tisso vedanÄ• , tÄ• ca lokiyÄ• eva. cittampi lokiyaá¹ƒ, tathÄ• dhammÄ
niddesavÄ• re pÄ• kaá¹-o bhavissati. kevalaá¹ƒ panidha yathÄ• vedanÄ• anupassitabbÄ•

"vedanÄ• su vedanÄ• nupassÄ«" ti veditabbo. esa nayo cittadhammesupi. kathaÃ±ca vedan
tÄ• va vedanÄ• dukkhato, dukkhÄ• sallato, adukkhamasukhÄ• aniccato. yathÄ• ha -

"yo \Be II 352/ \Ee III 761/ sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccato.

sa ve sammaddaso bhikkhu, upasanto carissatÄ«" ti || (SN II 4.253).

sabbÄ• \Ne II 316/ eva cetÄ• "dukkhÄ• " tipi anupassitabbÄ• . vuttaÃ±hetaá¹ƒ - "yaá¹ƒ kiÃ
dukkhasminti vadÄ• mÄ«" ti (SN II 4.259). sukhadukkhatopi ca anupassitabbÄ• . yathÄ• ha
á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• " ti (MN I 465) sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. apica
aniccÄ• disattaanupassanÄ• vasenapi anupassitabbÄ• . sesaá¹ƒ niddesavÄ• reyeva pÄ• ka

cittadhammesupi cittaá¹ƒ tÄ• va Ä• rammaá¹‡Ä• dhipatisahajÄ• tabhÅ«mikammavipÄ• kak
aniccÄ• dianupassanÄ• naá¹ƒ niddesavÄ• re Ä• gatasarÄ• gÄ• dibhedÄ• naÃ±ca vasena a
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡Ä• naá¹ƒ suÃ±Ã±atadhammassa aniccÄ• disattÄ• nup
Ä• gatasantÄ• dibhedÄ• naÃ±ca vasena anupassitabbÄ• . sesaá¹ƒ vuttanayameva. kÄ• ma
loke abhijjhÄ• domanassaá¹ƒ pahÄ«naá¹ƒ, tassa vedanÄ• dÄ«supi taá¹ƒ pahÄ«nameva. nÄ
nÄ• nÄ• cittakkhaá¹‡ikasatipaá¹-á¹-hÄ• nabhÄ• vanÄ• vasena ca sabbattha vuttaá¹ƒ. yato v
sesesupi pahÄ«naá¹ƒ hoti, tenevassa tattha pahÄ• nadassanatthampi etaá¹ƒ vuttanti vedita

uddesavÄ• rakathÄ• niá¹-á¹-hitÄ• .

kÄ• yÄ• nupassanÄ• Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ•

<374> idÄ• ni seyyathÄ• pi nÄ• ma cheko vilÄ«vakÄ• rako
thÅ«lakilaÃ±jasaá¹‡hakilaÃ±jacaá¹…koá¹-akapeá¸·Ä• puá¹-Ä• dÄ«ni upakaraá¹‡Ä• ni kattuk
labhitvÄ• catudhÄ• bhinditvÄ• tato ekekaá¹ƒ veá¹‡ukhaá¹‡á¸• aá¹ƒ gahetvÄ• phÄ• letvÄ•
kareyya, evameva bhagavÄ• satipaá¹-á¹-hÄ• nadesanÄ• ya sattÄ• naá¹ƒ anekappakÄ• raá
visesÄ• dhigamaá¹ƒ kattukÄ• mo ekameva sammÄ• satiá¹ƒ "cattÄ• ro satipaá¹-á¹-hÄ• nÄ• .
idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«" tiÄ• dinÄ• nayena Ä• ramma
bhinditvÄ• tato ekekaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• kÄ• yaá¹ƒ vibhajanto "kathaÃ±ca
nayena niddesavÄ• raá¹ƒ vattumÄ• raddho.

tattha __kathaÃ±cÄ• _tiÄ• di vitthÄ• retukamyatÄ• pucchÄ• . ayaá¹ƒ panettha saá¹…khepa
\Ne II 317/ pakÄ• rena bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«ti? esa nayo sabbapucc
bhikkhÅ«_ti bhikkhave imasmiá¹ƒ sÄ• sane bhikkhu. ayaÃ±hettha idhasaddo

sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassa puggalassa sannissayabhÅ«tasÄ• sana
tathÄ• bhÄ• vapaá¹-isedhano ca. vuttaÃ±hetaá¹ƒ "idheva bhikkhave, samaá¹‡o ... pe0 ... su
samaá¹‡ebhi aÃ±Ã±ehÄ«" ti (MN I 139). tena vuttaá¹ƒ "imasmiá¹ƒ sÄ• sane bhikkhÅ«" ti.

__araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• _ti idamassa
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaá¹ƒ. imassa hi bh
rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu anuvisaá¹-aá¹ƒ cittaá¹ƒ kammaá¹-á¹-hÄ• navÄ«thiá¹ƒ otarit
kÅ«á¹-agoá¹‡ayuttaratho viya uppathameva dhÄ• vati. tasmÄ• seyyathÄ• pi nÄ• ma gopo k
khÄ«raá¹ƒ pivitvÄ• vaá¸• á¸• hitaá¹ƒ kÅ«á¹-avacchaá¹ƒ dametukÄ• mo dhenuto apanetvÄ•
thambhaá¹ƒ nikhaá¹‡itvÄ• tattha yottena bandheyya. athassa so vaccho ito cito ca vipphan
asakkonto tameva thambhaá¹ƒ upanisÄ«deyya vÄ• upanipajjeyya vÄ• , evameva iminÄ• pi
rÅ«pÄ• rammaá¹‡Ä• dirasapÄ• navaá¸• á¸• hitaá¹ƒ duá¹-á¹-hacittaá¹ƒ dametukÄ• mena rÅ«
araÃ±Ã±aá¹ƒ vÄ• rukkhamÅ«laá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• raá¹ƒ vÄ• pavisitvÄ• tattha satipaá
satiyottena \Ee III 763/ bandhitabbaá¹ƒ. evamassa taá¹ƒ cittaá¹ƒ ito cito ca vipphanditvÄ• pi
Ä• ciá¹‡á¹‡Ä• rammaá¹‡aá¹ƒ alabhamÄ• naá¹ƒ satiyottaá¹ƒ chinditvÄ• palÄ• yituá¹ƒ asakk
upacÄ• rappanÄ• vasena upanisÄ«dati ceva upanipajjati ca. tenÄ• hu porÄ• á¹‡Ä• -

"yathÄ• thambhe nibandheyya, vacchaá¹ƒ damaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒ cittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·ha" nti ||

evamassetaá¹ƒ \Be II 354/ senÄ• sanaá¹ƒ bhÄ• vanÄ• nurÅ«paá¹ƒ hoti. tena vuttaá¹ƒ "idan
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«pana" nti.

apica yasmÄ• idaá¹ƒ kÄ• yÄ• nupassanÄ• ya muddhabhÅ«taá¹ƒ sabbabuddhapaccekabuc
visesÄ• dhigamadiá¹-á¹-hadhammasukhavihÄ• rapadaá¹-á¹-hÄ• naá¹ƒ Ä• nÄ• pÄ• nassatik
itthipurisahatthiassÄ• disaddasamÄ• kulaá¹ƒ gÄ• mantaá¹ƒ apariccajitvÄ• na sukaraá¹ƒ sa
saddakaá¹‡á¸• akattÄ• jhÄ• nassa. agÄ• make pana araÃ±Ã±e sukaraá¹ƒ yogÄ• vacarena
pariggahetvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• tadeva \Ne II 318/ jhÄ• naá¹
saá¹…khÄ• re sammasitvÄ• aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ, tasmÄ• ssa anurÅ«
bhagavÄ• , "araÃ±Ã±agato vÄ• " tiÄ• dimÄ• ha.

vatthuvijjÄ• cariyo viya hi bhagavÄ• . so yathÄ• vatthuvijjÄ• cariyo nagarabhÅ«miá¹ƒ passi
upaparikkhitvÄ• "ettha nagaraá¹ƒ mÄ• pethÄ• " ti upadisati, sotthinÄ• ca nagare niá¹-á¹-hit
mahÄ• sakkÄ• raá¹ƒ labhati, evameva yogÄ• vacarassa anurÅ«pasenÄ• sanaá¹ƒ upaparikk
kammaá¹-á¹-hÄ• namanuyuÃ±jitabba" nti upadisati, tato tattha kammaá¹-á¹-hÄ• namanuyuÃ
arahatte patte "sammÄ• sambuddho vata so bhagavÄ• " ti mahantaá¹ƒ sakkÄ• raá¹ƒ labhat

ayaá¹ƒ pana bhikkhu dÄ«pisadisoti vuccati. yathÄ• hi mahÄ• dÄ«pirÄ• jÄ• araÃ±Ã±e tiá¹‡
vanagahanaá¹ƒ vÄ• pabbatagahanaá¹ƒ vÄ• nissÄ• ya nilÄ«yitvÄ• vanamahiá¹ƒsagokaá¹‡
gaá¹‡hÄ• ti, evameva ayaá¹ƒ araÃ±Ã±Ä• dÄ«su kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto \Ee I
cattÄ• ro magge ceva cattÄ• ri ariyaphalÄ• ni ca gaá¹‡hÄ• ti. tenÄ• hu porÄ• á¹‡Ä• -

"yathÄ• pi dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hatÄ« mige.

tathevÄ• yaá¹ƒ buddhaputto, yuttayogo vipassako.

araÃ±Ã±aá¹ƒ pavisitvÄ• na, gaá¹‡hÄ• ti phalamuttama" nti ||

tenassa parakkamajavayoggabhÅ«miá¹ƒ araÃ±Ã±asenÄ• sanaá¹ƒ dassento bhagavÄ• "ar
ito paraá¹ƒ imasmiá¹ƒ Ä• nÄ• pÄ• napabbe yaá¹ƒ vattavbaá¹ƒ siyÄ• , taá¹ƒ visuddhimagge
bhikkhave, dakkho bhamakÄ• ro vÄ• _ti idaÃ±hi upamÄ• mattameva __iti ajjhattaá¹ƒ vÄ• k
appanÄ• mattameva ca tattha anÄ• gataá¹ƒ, sesaá¹ƒ Ä• gatameva.

yaá¹ƒ \Be II 355/ pana anÄ• gataá¹ƒ, tattha __dakkho_ti cheko. __dÄ«ghaá¹ƒ vÄ• aÃ±chan
bherÄ«pokkharÄ• dÄ«naá¹ƒ likhanakÄ• le hatthe ca pÄ• de ca pasÄ• retvÄ• dÄ«ghaá¹ƒ ka
aÃ±chanto_ti khuddakÄ• naá¹ƒ dantasÅ«civedhakÄ• dÄ«naá¹ƒ likhanakÄ• le mandamanda
__evameva kho_ti evaá¹ƒ ayampi bhikkhu addhÄ• navasena ittaravasena ca pavattÄ• naá¹
vasena dÄ«ghaá¹ƒ vÄ• assasanto dÄ«ghaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• ti ... pe0 ... passas
tassevaá¹ƒ sikkhato assÄ• sapassÄ• sanimitte cattÄ• ri jhÄ• nÄ• ni uppajjanti, so jhÄ• nÄ•
assÄ• sapassÄ• se vÄ• pariggaá¹‡hÄ• ti jhÄ• naá¹…gÄ• ni vÄ• .

tattha \Ne II 319/ assÄ• sapassÄ• sakammiko "ime assÄ• sapassÄ• sÄ• kiá¹ƒ nissitÄ• ? va
karajakÄ• yo, karajakÄ• yo nÄ• ma cattÄ• ri mahÄ• bhÅ«tÄ• ni upÄ• dÄ• rÅ«paÃ±ce" ti eva
tato tadÄ• rammaá¹‡e phassapaÃ±camake nÄ• manti. evaá¹ƒ nÄ• marÅ«paá¹ƒ pariggahetv
avijjÄ• dipaá¹-iccasamuppÄ• daá¹ƒ disvÄ• "paccayapaccayuppannadhammamattamevetaá
natthÄ«" ti \Ee III 765/ vitiá¹‡á¹‡akaá¹…kho sappaccayanÄ• marÅ«pe tilakkhaá¹‡aá¹ƒ Ä• ro
vaá¸• á¸• hento anukkamena arahattaá¹ƒ pÄ• puá¹‡Ä• ti. idaá¹ƒ ekassa bhikkhuno yÄ• va a

jhÄ• nakammikopi "imÄ• ni jhÄ• naá¹…gÄ• ni kiá¹ƒ nissitÄ• ni, vatthunissitÄ• ni, vatthu nÄ•
jhÄ• naá¹…gÄ• ni nÄ• maá¹ƒ, karajakÄ• yo rÅ«pa" nti nÄ• marÅ«paá¹ƒ vavatthapetvÄ• tas
avijjÄ• dipaccayÄ• kÄ• raá¹ƒ disvÄ• "paccayapaccayuppannadhammamattamevetaá¹ƒ, aÃ
natthÄ«" ti vitiá¹‡á¹‡akaá¹…kho sappaccayanÄ• marÅ«pe tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vipa
anukkamena arahattaá¹ƒ pÄ• puá¹‡Ä• ti. idamekassa bhikkhuno yÄ• va arahattÄ• niyyÄ• n

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• assÄ• sapassÄ• sakÄ• ye kÄ• yÄ• nupassÄ« vi

parassa vÄ• assÄ• sapassÄ• sakÄ• ye. __ajjhattabahiddhÄ• vÄ• _ti kÄ• lena attano, kÄ• l
assÄ• sapassÄ• sakÄ• ye. etenassa paguá¹‡akammaá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hapetvÄ• apa
kathito. ekasmiá¹ƒ kÄ• le panidaá¹ƒ ubhayaá¹ƒ na labbhati.

__samudayadhammÄ• nupassÄ«_ \Be II 356/ __vÄ• _ti yathÄ• nÄ• ma kammÄ• rassa bha
tajjaÃ±ca vÄ• yÄ• maá¹ƒ paá¹-icca vÄ• to aparÄ• paraá¹ƒ saÃ±carati, evaá¹ƒ bhikkhuno kar
nÄ• sapuá¹-aÃ±ca cittaÃ±ca paá¹-icca assÄ• sapassÄ• sakÄ• yo aparÄ• paraá¹ƒ saÃ±carat
samudayadhammÄ• , te passanto "samudayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ vihara
__vayadhammÄ• nupassÄ« vÄ• _ti yathÄ• bhastÄ• ya apanÄ«tÄ• ya gaggaranÄ• á¸·iyÄ•
so vÄ• to nappavattati, evameva kÄ• ye bhinne nÄ• sapuá¹-e viddhaste citte ca niruddhe as
nappavattatÄ«ti kÄ• yÄ• dinirodhÄ• assÄ• sapassÄ• sanirodhoti evaá¹ƒ passanto "vayadha
viharatÄ«" ti vuccati. __samudayavayadhammÄ• nupassÄ« vÄ• _ti kÄ• lena samudayaá¹ƒ k
__atthi kÄ• yoti vÄ• panassÄ• _ti kÄ• yova atthi, na satto, na puggalo, na itthÄ«, na puriso,
attaniyaá¹ƒ, nÄ• haá¹ƒ, na mama, na koci, na kassacÄ«ti evamassa sati paccupaá¹-á¹-hitÄ•

__yÄ• vadevÄ• _ti \Ne II 320/ \Ee III 766/ payojanaparicchedavavatthÄ• panametaá¹ƒ. idaá
sÄ• sati paccupaá¹-á¹-hitÄ• hoti, sÄ• na aÃ±Ã±adatthÄ• ya. atha kho yÄ• vadeva Ã±Ä• á¹
uttaruttari Ã±Ä• á¹‡apamÄ• á¹‡atthÄ• ya ceva satipamÄ• á¹‡atthÄ• ya ca, satisampajaÃ±Ã±
attho. __anissito ca viharatÄ«_ti taá¹‡hÄ• nissayadiá¹-á¹-hinissayÄ• naá¹ƒ vasena anissitov
kiÃ±ci loke upÄ• diyatÄ«_ti lokasmiá¹ƒ kiÃ±ci rÅ«paá¹ƒ vÄ• ... pe0 ... viÃ±Ã±Ä• á¹‡aá¹ƒ vÄ
attaniyaá¹ƒ vÄ• " ti na gaá¹‡hÄ• ti. __evampÄ«_ti upari atthaá¹ƒ upÄ• dÄ• ya sampiá¹‡á¸• a
pana padena bhagavÄ• Ä• nÄ• pÄ• napabbadesanaá¹ƒ niyyÄ• tetvÄ• dasseti.

tattha assÄ• sapassÄ• sapariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pikÄ
samudayasaccaá¹ƒ ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, dukkhaparijÄ• nano samudayap
ariyamaggo maggasaccaá¹ƒ. evaá¹ƒ catusaccavasena ussakkitvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä•
assÄ• sapassÄ• savasena abhiniviá¹-á¹-hassa bhikkhuno yÄ• va arahattÄ• niyyÄ• namukh

Ä• nÄ• pÄ• napabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

iriyÄ• pathapabbavaá¹‡á¹‡anÄ•

<375> evaá¹ƒ \Be II 357/ assÄ• sapassÄ• savasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ
vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha kÄ• maá¹ƒ soá¹‡asiá¹…gÄ• lÄ• dayopi g
jÄ• nanti, na panetaá¹ƒ evarÅ«paá¹ƒ jÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. evarÅ«paÃ±hi jÄ• n
pajahati, attasaÃ±Ã±aá¹ƒ na ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naá¹ƒ vÄ• satipaá¹-á¹-hÄ• nab
imassa pana bhikkhuno jÄ• nanaá¹ƒ sattÅ«paladdhiá¹ƒ pajahati, attasaÃ±Ã±aá¹ƒ ugghÄ• á¹
kammaá¹-á¹-hÄ• naÃ±ceva satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ca hoti. idaÃ±hi "ko gacchati, ka

kÄ• raá¹‡Ä• gacchatÄ«" ti evaá¹ƒ sampajÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. á¹-hÄ• nÄ• dÄ«

tattha ko gacchatÄ«ti? na koci satto vÄ• puggalo vÄ• gacchati. kassa gamananti? na kass
puggalassa vÄ• gamanaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• gacchatÄ«ti \Ee III 767/? cittakiriyavÄ• yod
gacchati. tasmÄ• esa evaá¹ƒ pajÄ• nÄ• ti - "gacchÄ• mÄ«" ti cittaá¹ƒ uppajjati \Ne II 321/, t
janeti, vÄ• yo viÃ±Ã±attiá¹ƒ janeti, cittakiriyavÄ• yodhÄ• tuvipphÄ• rena sakalakÄ• yassa pu
gamananti vuccati. á¹-hÄ• nÄ• dÄ«supi eseva nayo.

tatrÄ• pi hi "tiá¹-á¹-hÄ• mÄ«" ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, vÄ• yo viÃ±Ã±attiá
cittakiriyavÄ• yodhÄ• tuvipphÄ• rena sakalakÄ• yassa koá¹-ito paá¹-á¹-hÄ• ya ussitabhÄ• v
"nisÄ«dÄ• mÄ«" ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, vÄ• yo viÃ±Ã±attiá¹ƒ janeti,
cittakiriyavÄ• yodhÄ• tuvipphÄ• rena heá¹-á¹-himakÄ• yassa samiÃ±janaá¹ƒ uparimakÄ• ya
vuccati. "sayÄ• mÄ«" ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, vÄ• yo viÃ±Ã±attiá¹ƒ janeti,
cittakiriyavÄ• yodhÄ• tuvipphÄ• rena sakalasarÄ«rassa tiriyato pasÄ• raá¹‡aá¹ƒ sayananti v

tassa evaá¹ƒ pajÄ• nato evaá¹ƒ hoti "satto gacchati, satto tiá¹-á¹-hatÄ«" ti vuccati, atthato p
gacchanto vÄ• á¹-hito vÄ• natthi. yathÄ• pana "sakaá¹-aá¹ƒ gacchati, sakaá¹-aá¹ƒ tiá¹-á¹-h
ca kiÃ±ci sakaá¹-aá¹ƒ nÄ• ma gacchantaá¹ƒ vÄ• á¹-hitaá¹ƒ vÄ• atthi, cattÄ• ro pana goá¹‡
sÄ• rathimhi pÄ• jente "sakaá¹-aá¹ƒ gacchati, sakaá¹-aá¹ƒ tiá¹-á¹-hatÄ«" ti vohÄ• ramattame
evameva ajÄ• nanaá¹-á¹-hena sakaá¹-aá¹ƒ viya kÄ• yo, goá¹‡Ä• viya cittajavÄ• tÄ• , sÄ• ra
"gacchÄ• mi tiá¹-á¹-hÄ• mÄ«" ti citte uppanne vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• nÄ•
cittakiriyavÄ• yodhÄ• tuvipphÄ• rena gamanÄ• dÄ«ni pavattanti, tato "satto gacchati, satto t
gacchÄ• mi, ahaá¹ƒ tiá¹-á¹-hÄ• mÄ«" ti vohÄ• ramattaá¹ƒ hoti. tenÄ• ha -

"nÄ• vÄ• mÄ• lutavegena, jiyÄ• vegena tejanaá¹ƒ.

yathÄ• yÄ• ti tathÄ• kÄ• yo, yÄ• ti vÄ• tÄ• hato ayaá¹ƒ ||

yantaá¹ƒ \Ee III 768/ suttavaseneva, cittasuttavasenidaá¹ƒ.

payuttaá¹ƒ kÄ• yayantampi, yÄ• ti á¹-hÄ• ti nisÄ«dati ||

ko nÄ• ma ettha so satto, yo vinÄ• hetupaccaye.

attano Ä• nubhÄ• vena, tiá¹-á¹-he vÄ• yadi vÄ• vaje" ti ||

tasmÄ• evaá¹ƒ hetupaccayavaseneva pavattÄ• ni gamanÄ• dÄ«ni sallakkhento esa "gacc
322/ pajÄ• nÄ• ti, á¹-hito vÄ• , nisinno vÄ• , sayÄ• no vÄ• sayÄ• nomhÄ«ti pajÄ• nÄ• tÄ«" t

__yathÄ• yathÄ• vÄ• panassa kÄ• yo paá¹‡ihito hoti, tathÄ• tathÄ• naá¹ƒ pajÄ• nÄ• tÄ«
sabbasaá¹…gÄ• hikavacanametaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti - yena yena vÄ• Ä• kÄ• renassa
tena naá¹ƒ pajÄ• nÄ• ti. gamanÄ• kÄ• rena á¹-hitaá¹ƒ gacchatÄ«ti pajÄ• nÄ• ti. á¹-hÄ• nani
á¹-hitaá¹ƒ sayÄ• noti pajÄ• nÄ• tÄ«ti.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• catuiriyÄ• pathapariggaá¹‡hanena kÄ• ye kÄ• y
__bahiddhÄ• vÄ• _ti parassa vÄ• catuiriyÄ• pathapariggaá¹‡hanena. __ajjhattabahiddhÄ•
kÄ• lena parassa catuiriyÄ• pathapariggaá¹‡hanena kÄ• ye kÄ• yÄ• nupassÄ« viharati. __s
vÄ• _tiÄ• dÄ«su pana avijjÄ• samudayÄ• rÅ«pasamudayotiÄ• dinÄ• nayena paÃ±cahÄ• k
ca vayo ca nÄ«haritabbo. taÃ±hi sandhÄ• ya idha "samudayadhammÄ• nupassÄ« vÄ• " tiÄ
vÄ• panassÄ• _tiÄ• di vuttasadisameva.

idhÄ• pi \Be II 359/ catuiriyÄ• pathapariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á
purimataá¹‡hÄ• samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, dukkhaparijÄ•
nirodhÄ• rammaá¹‡o ariyamaggo maggasaccaá¹ƒ. evaá¹ƒ catusaccavasena ussakkitvÄ• n
idamekassa catuiriyÄ• pathapariggÄ• hakassa bhikkhuno yÄ• va arahattÄ• niyyÄ• namukh

iriyÄ• pathapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ•

<376> evaá¹ƒ iriyÄ• pathavasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni catusampajaÃ
__puna capara_ntiÄ• dimÄ• ha \Ee III 769/. tattha __abhikkante_tiÄ• dÄ«ni __sÄ• maÃ±Ã±
__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ catusampajaÃ±Ã±apariggaá¹‡hanena attano vÄ• kÄ• ye, pa
vÄ• attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati. idhÄ• pi __samudaya
\Ne II 323/ rÅ«pakkhandhasseva samudayo ca vayo ca nÄ«haritabbo. sesaá¹ƒ vuttasadisan

idha catusampajaÃ±Ã±apariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pikÄ•
samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, vuttappakÄ• ro ariyamaggo ma
catusaccavasena ussakkitvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä• tÄ«ti idamekassa catusampajaÃ±Ã±
vasena yÄ• va arahattÄ• niyyÄ• namukhanti.

catusampajaÃ±Ã±apabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ikÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<377> evaá¹ƒ catusampajaÃ±Ã±avasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni paá¹-i

vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __imameva kÄ• ya_ntiÄ• dÄ«su yaá¹ƒ va
sabbaá¹ƒ sabbÄ• kÄ• rena vitthÄ• rato visuddhimagge kÄ• yagatÄ• satikammaá¹-á¹-hÄ• ne
heá¹-á¹-hÄ• ca upari cÄ• ti dvÄ«hi mukhehi yuttÄ• . __nÄ• nÄ• vihitassÄ• _ti nÄ• nÄ• vidha

idaá¹ƒ \Be II 360/ panettha opammasaá¹ƒsandanaá¹ƒ - ubhatomukhÄ• putoá¸·i viya hi cÄ•
tattha missetvÄ• pakkhittanÄ• nÄ• vidhadhaÃ±Ã±aá¹ƒ viya kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ
yogÄ• vacaro, tassa taá¹ƒ putoá¸·iá¹ƒ muÃ±citvÄ• paccavekkhato nÄ• nÄ• vidhadhaÃ±Ã±a
yogino dvattiá¹ƒsÄ• kÄ• rassa vibhÅ«takÄ• lo veditabbo. __iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ kes
attano vÄ• kÄ• ye, parassa vÄ• kÄ• ye, kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa kÄ• y
ito paraá¹ƒ vuttanayameva. kevalaÃ±hi idha dvattiá¹ƒsÄ• kÄ• rapariggÄ• hikÄ• sati dukkha
evaá¹ƒ yojanaá¹ƒ katvÄ• niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ purimasadisamevÄ• ti

paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<378> evaá¹ƒ \Ne II 324/ paá¹-ikÅ«lamanasikÄ• ravasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ
dhÄ• tumanasikÄ• ravasena vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tatthÄ• yaá¹ƒ opa
atthavaá¹‡á¹‡anÄ• - yathÄ• koci goghÄ• tako vÄ• tasseva vÄ• bhattavetanabhato antevÄ
vinivijjhitvÄ• catasso disÄ• gatÄ• naá¹ƒ mahÄ• pathÄ• naá¹ƒ vemajjhaá¹-á¹-hÄ• nasaá¹…k
koá¹-á¹-hÄ• saá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• nisinno assa, evameva bhikkhu catunnaá¹ƒ iriy
kenaci Ä• kÄ• rena á¹-hitattÄ• yathÄ• á¹-hitaá¹ƒ, yathÄ• á¹-hitattÄ• ca yathÄ• paá¹‡ihitaá¹ƒ
imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu ... pe0 ... vÄ• yodhÄ• tÅ«" ti evaá¹ƒ paccavekkhati.

kiá¹ƒ vuttaá¹ƒ hoti - yathÄ• goghÄ• takassa gÄ• viá¹ƒ posentassÄ• pi Ä• ghÄ• tanaá¹ƒ Ä•
tattha bandhitvÄ• á¹-hapentassapi vadhentassÄ• pi vadhitaá¹ƒ mataá¹ƒ passantassÄ• pi tÄ
na antaradhÄ• yati, yÄ• va naá¹ƒ padÄ• letvÄ• bilaso na vibhajati. vibhajitvÄ• nisinnassa p
saÃ±Ã±Ä• antaradhÄ• yati, maá¹ƒsasaÃ±Ã±Ä• pavattati. nÄ• ssa evaá¹ƒ \Be II 361/ hoti -
vikkiá¹‡Ä• mi, ime gÄ• viá¹ƒ harantÄ«" ti. atha khvassa "ahaá¹ƒ maá¹ƒsaá¹ƒ vikkiá¹‡Ä• mi, i
cceva hoti; evameva imassÄ• pi bhikkhuno pubbe bÄ• laputhujjanakÄ• le gihibhÅ«tassÄ• pi
sattoti vÄ• puggaloti vÄ• saÃ±Ã±Ä• na antaradhÄ• yati, yÄ• va imameva kÄ• yaá¹ƒ yathÄ
yathÄ• paá¹‡ihitaá¹ƒ ghanavinibbhogaá¹ƒ katvÄ• dhÄ• tuso na paccavekkhati. dhÄ• tuso p
sattasaÃ±Ã±Ä• antaradhÄ• yati, dhÄ• tuvaseneva cittaá¹ƒ santiá¹-á¹-hati. tenÄ• ha bhagav
kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ dhÄ• tuso paccavekkhati â€™atthi imasm
Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti. seyyathÄ• pi, bhikkhave, dakkho goghÄ• t
vÄ• yodhÄ• tÅ«" ti. goghÄ• tako viya hi yogÄ«, gÄ• vÄ«ti saÃ±Ã±Ä• viya sattasaÃ±Ã±Ä• , c
catuiriyÄ• patho, bilaso vibhajitvÄ• \Ee III 771/ nisinnabhÄ• vo viya dhÄ• tuso paccavekkha
pÄ• á¸·ivaá¹‡á¹‡anÄ• . kammaá¹-á¹-hÄ• nakathÄ• pana visuddhimagge vitthÄ• ritÄ• .

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ catudhÄ• tupariggaá¹‡hanena attano vÄ• kÄ• ye, parassa v
attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati. ito paraá¹ƒ vuttanayameva
catudhÄ• tupariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• niyyÄ• namukhaá
purimasadisamevÄ• ti.

dhÄ• tumanasikÄ• rapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

navasivathikapabbavaá¹‡á¹‡anÄ•

<379> evaá¹ƒ \Ne II 325/ dhÄ• tumanasikÄ• ravasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• i
sivathikapabbehi vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __seyyathÄ• pi passey
__sarÄ«ra_nti matasarÄ«raá¹ƒ. __sivathikÄ• ya chaá¸• á¸• ita_nti susÄ• ne apaviddhaá¹ƒ. e
__ekÄ• hamataá¹ƒ. _ dvÄ«haá¹ƒ matassa assÄ• ti __dvÄ«hamataá¹ƒ. _ tÄ«haá¹ƒ matassa
kammÄ• rabhastÄ• viya vÄ• yunÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• yathÄ• nukkamaá¹ƒ
uddhumÄ• tattÄ• uddhumÄ• taá¹ƒ, uddhumÄ• tameva __uddhumÄ• takaá¹ƒ. _ paá¹-ikÅ«la
uddhumÄ• tanti uddhumÄ• takaá¹ƒ. vinÄ«laá¹ƒ vuccati \Be II 362/ viparibhinnavaá¹‡á¹‡aá¹ƒ
__vinÄ«lakaá¹ƒ. _ paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vinÄ«lanti vinÄ«lakaá¹ƒ. maá¹ƒsussada
rattavaá¹‡á¹‡assa pubbasannicayaá¹-á¹-hÄ• nesu setavaá¹‡á¹‡assa yebhuyyena ca nÄ«lav
nÄ«laá¹-á¹-hÄ• nesu nÄ«lasÄ• á¹-akapÄ• rutasseva chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ.
navahi vÄ• vaá¹‡amukhehi vissandamÄ• napubbaá¹ƒ vipubbaá¹ƒ, vipubbameva vipubbaka
kucchitaá¹ƒ vipubbanti vipubbakaá¹ƒ. vipubbakaá¹ƒ jÄ• taá¹ƒ tathÄ• bhÄ• vaá¹ƒ gatanti __v

__so imameva kÄ• ya_nti so bhikkhu imaá¹ƒ attano kÄ• yaá¹ƒ tena kÄ• yena saddhiá¹ƒ Ã±
upaneti. kathaá¹ƒ? __ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«to_
Ä• yu, usmÄ• , viÃ±Ã±Ä• á¹‡anti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ atthitÄ• ya ayaá¹ƒ
á¹-hÄ• nagamanÄ• dikhamo hoti, imesaá¹ƒ pana vigamÄ• ayampi kho kÄ• yo evaá¹ƒdham
__evaá¹ƒbhÄ• vÄ«_ evaá¹ƒ uddhumÄ• tÄ• dibhedo bhavissati, __evaá¹ƒanatÄ«to_ evaá¹ƒ
anatikkantoti. __iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ uddhumÄ• tÄ• dipariggaá¹‡hanena attano vÄ•
kÄ• ye, kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati.

__khajjamÄ• na_nti udarÄ• dÄ«su nisÄ«ditvÄ• udaramaá¹ƒsaoá¹-á¹-hamaá¹ƒsaakkhikÅ«á
luÃ±citvÄ• khÄ• diyamÄ• naá¹ƒ. __samaá¹ƒsalohita_nti sÄ• vasesamaá¹ƒsalohitayuttaá¹ƒ.
__nimaá¹ƒsalohitamakkhita_nti maá¹ƒse khÄ«á¹‡epi lohitaá¹ƒ na sussati, taá¹ƒ sandhÄ• ya
"nimaá¹ƒsalohitamakkhita" nti. __aÃ±Ã±enÄ• _ti aÃ±Ã±ena disÄ• bhÄ• gena. __hatthaá¹-á¹
catusaá¹-á¹-hibhedampi hatthaá¹-á¹-hikaá¹ƒ pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ vippakiá¹‡á¹
__pÄ• daá¹-á¹-hikÄ• _dÄ«supi eseva nayo.

__terovassikÄ• nÄ«_ti atikkantasaá¹ƒvaccharÄ• ni. __pÅ«tÄ«nÄ«_ti abbhokÄ• se á¹-hitÄ• n
vÄ• tÄ• tapavuá¹-á¹-hisamphassena \Ne II 326/ terovassikÄ• neva pÅ«tÄ«ni honti, antobhÅ«
cirataraá¹ƒ tiá¹-á¹-hanti. __cuá¹‡á¹‡akajÄ• tÄ• nÄ«_ti cuá¹‡á¹‡aá¹ƒ cuá¹‡á¹‡aá¹ƒ hutvÄ• vi
sabbattha so imamevÄ• ti vuttanayena khajjamÄ• nÄ• dÄ«naá¹ƒ vasena yojanÄ• kÄ• tabbÄ
evaá¹ƒ khajjamÄ• nÄ• dipariggaá¹‡hanena yÄ• va cuá¹‡á¹‡akabhÄ• vÄ• attano vÄ• kÄ• y
attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati.

idha \Be II 363/ pana á¹-hatvÄ• navasivathikÄ• samodhÄ• netabbÄ• . ekÄ• hamataá¹ƒ vÄ
sabbÄ• pi ekÄ• , kÄ• kehi vÄ• khajjamÄ• nantiÄ• dikÄ• ekÄ• , aá¹-á¹-hikasaá¹…khalikaá¹ƒ
nhÄ• rusambandhanti ekÄ• , nimaá¹ƒsalohitamakkhitaá¹ƒ nhÄ• rusambandhanti ekÄ• , apa
nhÄ• rusambandhanti ekÄ• , aá¹-á¹-hikÄ• ni apagatasambandhÄ• nÄ«tiÄ• dikÄ• ekÄ• aá¹-
saá¹…khavaá¹‡á¹‡apaá¹-ibhÄ• gÄ• nÄ«ti ekÄ• , puÃ±jakitÄ• ni terovassikÄ• nÄ«ti ekÄ• , pÅ
cuá¹‡á¹‡akajÄ• tÄ• nÄ«ti ekÄ• ti.

__evaá¹ƒ kho, bhikkhave_ti idaá¹ƒ navasivathikÄ• dassetvÄ• kÄ• yÄ• nupassanaá¹ƒ niá¹-
navasivathikapariggÄ• hikÄ• \Ee III 773/ sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pikÄ•
samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, dukkhaparijÄ• nano samudaya
ariyamaggo maggasaccaá¹ƒ. evaá¹ƒ catusaccavasena ussakkitvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä•
navasivathikapariggÄ• hakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• va arahattÄ• niyyÄ• namukhanti.

navasivathikapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

ettÄ• vatÄ• ca Ä• nÄ• pÄ• napabbaá¹ƒ, iriyÄ• pathapabbaá¹ƒ, catusampajaÃ±Ã±apabbaá¹
paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ, dhÄ• tumanasikÄ• rapabbaá¹ƒ, navasivathikapabbÄ• nÄ
kÄ• yÄ• nupassanÄ• niá¹-á¹-hitÄ• hoti. tattha Ä• nÄ• pÄ• napabbaá¹ƒ, paá¹-ikÅ«lamanasik
appanÄ• kammaá¹-á¹-hÄ• nÄ• ni, sivathikÄ• naá¹ƒ pana Ä• dÄ«navÄ• nupassanÄ• vasena
upacÄ• rakammaá¹-á¹-hÄ• nÄ• nevÄ• ti.

kÄ• yÄ• nupassanÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<380> evaá¹ƒ \Ne II 327/ bhagavÄ• cuddasavidhena kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ•
navavidhena vedanÄ• nupassanaá¹ƒ kathetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ• ha. ta
kÄ• yikaá¹ƒ vÄ• cetasikaá¹ƒ vÄ• sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no "ahaá¹ƒ sukhaá¹ƒ ve
pajÄ• nÄ• tÄ«ti attho. tattha \Be II 364/ kÄ• maá¹ƒ uttÄ• naseyyakÄ• pi dÄ• rakÄ• thaÃ±Ã±
vedayamÄ• nÄ• "sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ• " ti pajÄ• nanti, na panetaá¹ƒ evarÅ«p
vuttaá¹ƒ. evarÅ«paÃ±hi jÄ• nanaá¹ƒ sattÅ«paladdhiá¹ƒ na jahati, attasaÃ±Ã±aá¹ƒ na ugghÄ

kammaá¹-á¹-hÄ• naá¹ƒ vÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• vÄ• na hoti. imassa pana bhikk
sattÅ«paladdhiá¹ƒ jahati, attasaÃ±Ã±aá¹ƒ ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naÃ±ceva satipaa
hoti. idaÃ±hi "ko vedayati, kassa vedanÄ• , kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• " ti evaá¹ƒ sampajÄ
vuttaá¹ƒ.

tattha ko vedayatÄ«ti na koci satto vÄ• puggalo vÄ• vedayati. kassa vedanÄ• ti na kassac
puggalassa vÄ• vedanÄ• . kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• ti vatthuÄ• rammaá¹‡Ä• va panassa
pajÄ• nÄ• ti "taá¹ƒ taá¹ƒ sukhÄ• dÄ«naá¹ƒ vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va
pavattiá¹ƒ \Ee III 774/ upÄ• dÄ• yaâ€™ ahaá¹ƒ vedayÄ• mÄ«â€™ ti vohÄ• ramattaá¹ƒ hotÄ
Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va vedayatÄ«ti sallakkhento esa "sukhaá¹ƒ vedanaá¹ƒ v
veditabbo cittalapabbate aÃ±Ã±ataratthero viya.

thero kira aphÄ• sukakÄ• le balavavedanÄ• ya nitthunanto aparÄ• paraá¹ƒ parivattati, tame
"kataraá¹ƒ vo, bhante, á¹-hÄ• naá¹ƒ rujjatÄ«" ti. Ä• vuso, pÄ• á¹-iyekkaá¹ƒ rujjanaá¹-á¹-hÄ•
vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va vedayatÄ«ti. evaá¹ƒ jÄ• nanakÄ• lato paá¹
vaá¹-á¹-ati no, bhante, ti. adhivÄ• semi, Ä• vusoti. adhivÄ• sanÄ• , bhante, seyyoti. thero ad
yÄ• va hadayÄ• phÄ• lesi, maÃ±cake antÄ• ni rÄ• sikatÄ• ni ahesuá¹ƒ. thero daharassa da
ettakÄ• adhivÄ• sanÄ• " ti. daharo tuá¹‡hÄ« ahosi. thero vÄ«riyasamataá¹ƒ yojetvÄ• saha
arahattaá¹ƒ pÄ• puá¹‡itvÄ• __samasÄ«sÄ«_ hutvÄ• parinibbÄ• yi.

yathÄ• ca sukhaá¹ƒ, evaá¹ƒ dukkhaá¹ƒ ... pe0 ... nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ veda
"nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«" ti pajÄ• nÄ• ti. iti bhagavÄ•
kathetvÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento yasmÄ• phassavasena cittavasena vÄ•
na hoti \Ne II 328/, andhakÄ• raá¹ƒ viya khÄ• yati, vedanÄ• naá¹ƒ pana uppattipÄ• kaá¹-atÄ
pÄ• kaá¹-aá¹ƒ hoti, tasmÄ• sakkapaÃ±he viya idhÄ• pi vedanÄ• vasena arÅ«pakammaá¹-á
"duvidhaÃ±hi \Be II 365/ kammaá¹-á¹-hÄ• naá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ arÅ«pakamm
kathÄ• maggo __sakkapaÃ±he_ vuttanayeneva veditabbo.

tattha __sukhaá¹ƒ vedana_ntiÄ• dÄ«su ayaá¹ƒ aparopi pajÄ• nanapariyÄ• yo, sukhaá¹ƒ ve
pajÄ• nÄ• tÄ«ti sukhavedanÄ• kkhaá¹‡e dukkhavedanÄ• ya abhÄ• vato sukhaá¹ƒ vedanaá¹
vedanaá¹ƒyeva vedayÄ• mÄ«" ti pajÄ• nÄ• ti. tena yÄ• \Ee III 775/ pubbe bhÅ«tapubbÄ• c
abhÄ• vato imissÄ• ca sukhÄ• ya vedanÄ• ya ito paá¹-hamaá¹ƒ abhÄ• vato vedanÄ• nÄ•
vipariá¹‡Ä• madhammÄ• , itiha tattha sampajÄ• no hoti. vuttampi cetaá¹ƒ bhagavatÄ• -

"yasmiá¹ƒ, aggivessana, samaye sukhaá¹ƒ vedanaá¹ƒ vedeti, neva tasmiá¹ƒ samaye dukkh
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, sukhaá¹ƒyeva tasmiá¹ƒ samaye vedanaá¹ƒ vedeti. y
samaye dukkhaá¹ƒ ... pe0 ... adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, neva tasmiá¹ƒ samaye
vedeti, na dukkhaá¹ƒ vedanaá¹ƒ vedeti, adukkhamasukhaá¹ƒyeva tasmiá¹ƒ samaye vedana

aggivessana, vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhammÄ• va
nirodhadhammÄ• . dukkhÄ• pi, kho ... pe0 ... adukkhamasukhÄ• pi kho, aggivessana, vedan
nirodhadhammÄ• . evaá¹ƒ passaá¹ƒ, aggivessana, sutavÄ• ariyasÄ• vako sukhÄ• yapi ved
dukkhÄ• yapi vedanÄ• ya nibbindati, adukkhamasukhÄ• yapi vedanÄ• ya nibbindati, nibbind
vimuccati, vimuttasmiá¹ƒ â€™vimuttamÄ«â€™ ti Ã±Ä• á¹‡aá¹ƒ hoti, â€™khÄ«á¹‡Ä• jÄ• ti,
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«" ti (MN II 205).

__sÄ• misaá¹ƒ vÄ• sukha_ntiÄ• dÄ«su __sÄ• misÄ• sukhÄ• _ nÄ• ma paÃ±cakÄ• maguá
gehasitasomanassavedanÄ• . __nirÄ• misÄ• sukhÄ• _ nÄ• ma cha nekkhammasitasomana
nÄ• ma cha gehasitadomanassavedanÄ• . __nirÄ• misÄ• dukkhÄ• _ nÄ• ma cha nekkham
adukkhamasukhÄ• _ nÄ• ma cha gehasitaupekkhÄ• vedanÄ• . __nirÄ• misÄ• adukkhamas
nekkhammasitaupekkhÄ• vedanÄ• . tÄ• saá¹ƒ vibhÄ• go __sakkapaÃ±he_ vuttoyeva.

__iti_ \Ne II 329/ __ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ sukhavedanÄ• dipariggaá¹‡hanena attano vÄ
vÄ• vedanÄ• su, kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa vedanÄ• su vedanÄ• nupass
__samudayavayadhammÄ• nupassÄ« vÄ• _ti ettha pana avijjÄ• samudayÄ• vedanÄ• sam
Ä• kÄ• rehi vedanÄ• naá¹ƒ samudayaÃ±ca \Ee III 776/ vayaÃ±ca passanto "samudayadhar
viharati, vayadhammÄ• nupassÄ« vÄ• vedanÄ• su viharati, kÄ• lena samudayadhammÄ• n
vayadhammÄ• nupassÄ« vÄ• vedanÄ• su viharatÄ«" ti veditabbo. ito paraá¹ƒ kÄ• yÄ• nupa
kevalaÃ±hi idha vedanÄ• pariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• ved
bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ, sesaá¹ƒ tÄ• disamevÄ• ti.

vedanÄ• nupassanÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<381> evaá¹ƒ navavidhena vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• idÄ• ni
cittÄ• nupassanaá¹ƒ kathetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ• ha. tattha __sarÄ• ga_
aá¹-á¹-havidhalobhasahagataá¹ƒ. __vÄ«tarÄ• ga_nti lokiyakusalÄ• byÄ• kataá¹ƒ. idaá¹ƒ par
dhammasamodhÄ• naá¹ƒ tasmÄ• idha ekapadepi lokuttaraá¹ƒ na labbhati. sesÄ• ni cattÄ•
purimapadaá¹ƒ na pacchimapadaá¹ƒ bhajanti. __sadosa_nti duvidhadomanassasahagataá¹
lokiyakusalÄ• byÄ• kataá¹ƒ. sesÄ• ni dasa akusalacittÄ• ni neva purimapadaá¹ƒ, na pacchi
__samoha_nti vicikicchÄ• sahagataÃ±ceva, uddhaccasahagataÃ±cÄ• ti duvidhaá¹ƒ. yasmÄ
uppajjati, tasmÄ• sesÄ• nipi idha vaá¹-á¹-antiyeva. imasmiÃ±Ã±eva hi duke dvÄ• dasÄ• ku
pariyÄ• dinnÄ• nÄ«ti. __vÄ«tamoha_nti lokiyakusalÄ• byÄ• kataá¹ƒ. __saá¹…khitta_nti thin
etaÃ±hi saá¹…kuá¹-itacittaá¹ƒ nÄ• ma. __vikkhitta_nti uddhaccasahagataá¹ƒ, etaÃ±hi pasa

__mahaggata_nti rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ. __amahaggata_nti kÄ• mÄ• vacaraá¹ƒ. __sau

__anuttara_nti rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraÃ±ca. tatrÄ• pi sauttaraá¹ƒ rÅ«pÄ• vacara
367/ arÅ«pÄ• vacarameva. __samÄ• hita_nti yassa appanÄ• samÄ• dhi upacÄ• rasamÄ• d
ubhayasamÄ• dhivirahitaá¹ƒ \Ne II 330/. __vimutta_nti tadaá¹…gavikkhambhanavimuttÄ«hi
__avimutta_nti ubhayavimuttivirahitaá¹ƒ. samucchedapaá¹-ippassaddhinissaraá¹‡avimuttÄ«
natthi.

__iti_ \Ee III 777/ __ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ sarÄ• gÄ• dipariggaá¹‡hanena yasmiá¹ƒ yas
yaá¹ƒ cittaá¹ƒ pavattati, taá¹ƒ taá¹ƒ sallakkhento attano vÄ• citte, parassa vÄ• citte, kÄ• le
kÄ• lena vÄ• parassa citte cittÄ• nupassÄ« viharati. __samudayavayadhammÄ• nupassÄ«
avijjÄ• samudayÄ• viÃ±Ã±Ä• á¹‡asamudayoti evaá¹ƒ paÃ±cahi paÃ±cahi Ä• kÄ• rehi viÃ±
nÄ«haritabbo. ito paraá¹ƒ vuttanayameva. kevalaÃ±hi idha cittapariggÄ• hikÄ• sati dukkhas
padayojanaá¹ƒ katvÄ• cittapariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ.

cittÄ• nupassanÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<382> evaá¹ƒ soá¸·asavidhena cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• idÄ• n
dhammÄ• nupassanaá¹ƒ kathetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ• ha. apica bhagava
suddharÅ«papariggaho kathito, vedanÄ• cittÄ• nupassanÄ• hi suddhaarÅ«papariggaho. idÄ
rÅ«pÄ• rÅ«pamissakapariggahaá¹ƒ kathetuá¹ƒ "kathaÃ±ca, bhikkhave" tiÄ• dimÄ• ha. kÄ• y
rÅ«pakkhandhapariggahova kathito, vedanÄ• nupassanÄ• ya vedanÄ• kkhandhapariggaho
viÃ±Ã±Ä• á¹‡akkhandhapariggahova idÄ• ni saÃ±Ã±Ä• saá¹…khÄ• rakkhandhapariggaham
bhikkhave" tiÄ• dimÄ• ha.

tattha __santa_nti abhiá¹‡hasamudÄ• cÄ• ravasena saá¹ƒvijjamÄ• naá¹ƒ. __asanta_nti asa
pahÄ«nattÄ• vÄ• asaá¹ƒvijjamÄ• naá¹ƒ. __yathÄ• cÄ• _ti yena kÄ• raá¹‡ena kÄ• maccha
pajÄ• nÄ• tÄ«_ti taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• nÄ• ti. iti iminÄ• nayena sabbapadesu attho v

tattha subhanimitte ayonisomanasikÄ• rena kÄ• macchandassa uppÄ• do hoti. __subhanim
subhampi subhanimittaá¹ƒ, subhÄ• rammaá¹‡ampi subhanimittaá¹ƒ. __ayonisomanasikÄ• r
anupÄ• yamanasikÄ• ro uppathamanasikÄ• ro anicce niccanti vÄ• , dukkhe sukhanti vÄ• , a
subhanti vÄ• manasikÄ• ro. taá¹ƒ tattha bahulaá¹ƒ pavattayato kÄ• macchando uppajjati. te
"atthi, bhikkhave, subhanimittaá¹ƒ, tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ•
kÄ• macchandassa uppÄ• dÄ• ya uppannassa vÄ• kÄ• macchandassa bhiyyobhÄ• vÄ• ya
5.232).

asubhanimitte pana yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. __asubhanimittaá¹ƒ_ nÄ•

asubhÄ• rammaá¹‡ampi. __yonisomanasikÄ• ro_ nÄ• ma upÄ• yamanasikÄ• ro pathamana
dukkhe dukkhanti vÄ• , anattani anattÄ• ti vÄ• , asubhe asubhanti vÄ• manasikÄ• ro. taá¹ƒ
pavattayato kÄ• macchando pahÄ«yati. tenÄ• ha bhagavÄ• - "atthi, bhikkhave, asubhanimi
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• kÄ• macchandassa
kÄ• macchandassa pahÄ• nÄ• yÄ• " ti (SN III 5.232).

apica cha dhammÄ• kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattanti asubhanimittassa ugg
indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ
asubhanimittaá¹ƒ uggaá¹‡hantassÄ• pi kÄ• macchando pahÄ«yati, bhÄ• ventassÄ• pi indriy
catunnaá¹ƒ paÃ±cannaá¹ƒ Ä• lopÄ• naá¹ƒ okÄ• se sati udakaá¹ƒ pivitvÄ• yÄ• panasÄ«latÄ
teneva vuttaá¹ƒ -

"cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno" ti || (Th 983).

asubhakammikatissattherasadise asubhabhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassapi k
á¹-hÄ• nanisajjÄ• dÄ«su dasaasubhanissitasappÄ• yakathÄ• ya pahÄ«yati, tena vuttaá¹ƒ - "
kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti. imehi pana chahi dhammehi pahÄ«na
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

paá¹-ighanimitte \Be II 369/ ayonisomanasikÄ• rena pana byÄ• pÄ• dassa uppÄ• do hoti. ta
paá¹-ighanimittaá¹ƒ \Ne II 332/, paá¹-ighÄ• rammaá¹‡ampi paá¹-ighanimittaá¹ƒ. ayonisoman
ekalakkhaá¹‡ova. taá¹ƒ tasmiá¹ƒ nimitte bahulaá¹ƒ pavattayato byÄ• pÄ• do uppajjati. tenÄ•
bhikkhave, paá¹-ighanimittaá¹ƒ \Ee III 779/, tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayam
vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya uppannassa vÄ• byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya v

mettÄ• ya pana cetovimuttiyÄ• yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. tattha __mettÄ
upacÄ• ropi vaá¹-á¹-ati. __cetovimuttÄ«_ti appanÄ• va. yonisomanasikÄ• ro vuttalakkhaá¹‡
bahulaá¹ƒ pavattayato byÄ• pÄ• do pahÄ«yati. tenÄ• ha bhagavÄ• - "atthi, bhikkhave, mett
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dassa an
byÄ• pÄ• dassa pahÄ• nÄ• yÄ• " ti (SN III 5.232).

apica cha dhammÄ• byÄ• pÄ• dassa pahÄ• nÄ• ya saá¹ƒvattanti mettÄ• nimittassa uggah
kammassakatÄ• paccavekkhaá¹‡Ä• paá¹-isaá¹…khÄ• nabahulatÄ• kalyÄ• á¹‡amittatÄ• s
odissakaanodissakadisÄ• pharaá¹‡Ä• naÃ±hi aÃ±Ã±ataravasena mettaá¹ƒ uggaá¹‡hantass
odhisoanodhisopharaá¹‡avasena mettaá¹ƒ bhÄ• ventassÄ• pi. "tvaá¹ƒ etassa kuddho kiá¹ƒ
sÄ«lÄ• dÄ«ni vinÄ• setuá¹ƒ sakkhissasi, nanu tvaá¹ƒ attano kammena Ä• gantvÄ• attano k

kujjhanaá¹ƒ nÄ• ma vÄ«taccitaá¹…gÄ• ra tattaaya salÄ• kagÅ«thÄ• dÄ«ni gahetvÄ• paraá
hoti. esopi tava kuddho kiá¹ƒ karissati, kiá¹ƒ te sÄ«lÄ• dÄ«ni vinÄ• setuá¹ƒ sakkhissati, esa
Ä• gantvÄ• attano kammeneva gamissati, appaá¹-icchitapaheá¹‡akaá¹ƒ viya paá¹-ivÄ• taá
viya ca etassevesa kodho matthake patissatÄ«" ti evaá¹ƒ attano ca parassa ca kammassak
ubhayakammassakataá¹ƒ paccavekkhitvÄ• paá¹-isaá¹…khÄ• ne á¹-hitassÄ• pi, assaguttatt
mettÄ• bhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi byÄ• pÄ• do pahÄ«yati. á¹-hÄ• na
mettÄ• nissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ - "cha \Be II 370/ dhammÄ• b
saá¹ƒvattantÄ«" ti. imehi pana chahi dhammehi \Ee III 780/ pahÄ«nassa byÄ• pÄ• dassa an
anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

__arati_Ä• dÄ«su ayonisomanasikÄ• rena thinamiddhassa uppÄ• do hoti. __tandÄ«_ nÄ• n
__vijambhitÄ• _ nÄ• ma kÄ• yavinamanÄ• . __bhattasammado_ nÄ• ma bhattamucchÄ• bl
lÄ«nattaá¹ƒ_ nÄ• ma cittassa lÄ«nÄ• kÄ• ro. imesu aratiÄ• dÄ«su ayonisomanasikÄ• raá¹ƒ
333/ thinamiddhaá¹ƒ uppajjati. tenÄ• ha - "atthi, bhikkhave, arati tandÄ« vijambhitÄ• bhatta
lÄ«nattaá¹ƒ, tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ•
uppannassa vÄ• thinamiddhassa bhiyyobhÄ• vÄ• ya vepullÄ• yÄ• " ti (SN III 5.232).

Ä• rambhadhÄ• tuÄ• dÄ«su pana yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. __Ä• rambh
paá¹-hamÄ• rambhavÄ«riyaá¹ƒ. __nikkamadhÄ• tu_ nÄ• ma kosajjato nikkhantatÄ• ya tato
__parakkamadhÄ• tu_ nÄ• ma paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tatopi balavatara
vÄ«riye yonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ pahÄ«yati. tenÄ• ha
Ä• rambhadhÄ• tu nikkamadhÄ• tu parakkamadhÄ• tu, tattha yonisomanasikÄ• rabahulÄ«k
vÄ• thinamiddhassa anuppÄ• dÄ• ya, uppannassa vÄ• thinamiddhassa pahÄ• nÄ• yÄ• " ti

apica cha dhammÄ• thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattanti - atibhojane nimittaggÄ•
iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä• manasikÄ• ro, abbhokÄ• savÄ• so, kalyÄ
sappÄ• yakathÄ• ti. Ä• harahatthaka tatravaá¹-á¹-aka alaá¹ƒsÄ• á¹-aka kÄ• kamÄ• saka bh
bhuÃ±jitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• ne nisinnassa hi samaá¹‡adhammaá¹ƒ karoto
mahÄ• hatthÄ« viya ottharantaá¹ƒ Ä• gacchati, catupaÃ±caÄ• lopaokÄ• saá¹ƒ pana á¹-hape
yÄ• panasÄ«lassa bhikkhuno taá¹ƒ na hotÄ«ti evaá¹ƒ atibhojane nimittaá¹ƒ gaá¹‡hantassÄ•
pahÄ«yati. yasmiá¹ƒ iriyÄ• pathe thinamiddhaá¹ƒ okkamati, tato aÃ±Ã±aá¹ƒ parivattentassÄ
candÄ• lokadÄ«pÄ• lokaukkÄ• loke \Ee III 781/ divÄ• sÅ«riyÄ• lokaá¹ƒ manasikarontassÄ•
vasantassÄ• pi, mahÄ• kassapattherasadise pahÄ«nathinamiddhe kalyÄ• á¹‡amitte sevanta
pahÄ«yati. á¹-hÄ• nanisajjÄ• dÄ«su dhutaá¹…ganissitasappÄ• yakathÄ• yapi pahÄ«yati. ten
thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti. imehi pana chahi dhammehi pahÄ«nassa
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

cetaso avÅ«pasame ayonisomanasikÄ• rena uddhaccakukkuccassa uppÄ• do hoti. __avÅ«

avÅ«pasantÄ• kÄ• ro, uddhaccakukkuccamevetaá¹ƒ atthato. tattha ayonisomanasikÄ• raá¹ƒ
uddhaccakukkuccaá¹ƒ uppajjati. tenÄ• ha - "atthi, bhikkhave, cetaso avÅ«pasamo, tattha
ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• uddhaccakukkucc
uppannassa vÄ• uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• yÄ• " ti.

samÄ• dhisaá¹…khÄ• te pana cetaso vÅ«pasame yonisomanasikÄ• renassa pahÄ• naá¹ƒ
bhikkhave, cetaso vÅ«pasamo, tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro a
uddhaccakukkuccassa anuppÄ• dÄ• ya, uppannassa vÄ• uddhaccakukkuccassa pahÄ• nÄ

apica cha dhammÄ• uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattanti bahussutatÄ• pa
pakataÃ±Ã±utÄ• vuddhasevitÄ• kalyÄ• á¹‡amittatÄ• sappÄ• yakathÄ• ti. bÄ• hussaccena
vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena atthavasena ca uggaá¹‡hantassÄ•
pahÄ«yati. kappiyÄ• kappiyaparipucchÄ• bahulassÄ• pi, vinayapaÃ±Ã±attiyaá¹ƒ ciá¹‡á¹‡av
pakataÃ±Ã±unopi, vuá¸• á¸• he mahallakatthere upasaá¹…kamantassÄ• pi, upÄ• littherasa
kalyÄ• á¹‡amitte sevantassÄ• pi uddhaccakukkuccaá¹ƒ pahÄ«yati, á¹-hÄ• nanisajjÄ• dÄ«su
kappiyÄ• kappiyanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ - "cha dhammÄ• u
pahÄ• nÄ• ya saá¹ƒvattantÄ«" ti. imehi pana chahi dhammehi pahÄ«ne uddhaccakukkucce
\Ee III 782/, kukkuccassa anÄ• gÄ• mimaggena Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

vicikicchÄ• á¹-hÄ• nÄ«yesu dhammesu ayonisomanasikÄ• rena vicikicchÄ• ya uppÄ• do h
dhammÄ• _ nÄ• ma punappunaá¹ƒ vicikicchÄ• ya kÄ• raá¹‡attÄ• \Be II 372/ vicikicchÄ• va
ayonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato vicikicchÄ• uppajjati. tenÄ• ha - "atthi, bhik
vicikicchÄ• á¹-hÄ• nÄ«yÄ• dhammÄ• , tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ•
vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ• ya vÄ• vicikicchÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ•

kusalÄ• didhammesu yonisomanasikÄ• rena panassÄ• pahÄ• naá¹ƒ hoti, tenÄ• ha - "atthi
dhammÄ• sÄ• vajjÄ• navajjÄ• dhammÄ• sevitabbÄ• sevitabbÄ• dhammÄ• hÄ«napaá¹‡Ä
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, aya
vicikicchÄ• ya anuppÄ• dÄ• ya; uppannÄ• ya vÄ• vicikicchÄ• ya pahÄ• nÄ• yÄ• " ti.

apica \Ne II 335/ cha dhammÄ• vicikicchÄ• ya pahÄ• nÄ• ya saá¹ƒvattanti bahussutatÄ• ,
pakataÃ±Ã±utÄ• , adhimokkhabahulatÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti. bÄ• hu
pe0 ... paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca uggaá¹‡hantassÄ• pi vicikic
ratanÄ• ni Ä• rabbha paripucchÄ• bahulassÄ• pi, vinaye ciá¹‡á¹‡avasÄ«bhÄ• vassÄ• pi, tÄ
okappaniyasaddhÄ• saá¹…khÄ• taadhimokkhabahulassÄ• pi, saddhÄ• dhimutte vakkalitthe
sevantassÄ• pi vicikicchÄ• pahÄ«yati, á¹-hÄ• nanisajjÄ• dÄ«su tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ
guá¹‡anissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ - "cha dhammÄ• vicikicchÄ• y
saá¹ƒvattantÄ«" ti. imehi pana chahi dhammehi pahÄ«nÄ• ya vicikicchÄ• ya sotÄ• pattimag

hotÄ«ti pajÄ• nÄ• ti.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ paÃ±canÄ«varaá¹‡apariggaá¹‡hanena attano vÄ• dhamme
kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa dhammesu dhammÄ• nupassÄ« viharati. samu
subhanimittaasubhanimittÄ• dÄ«su ayonisomanasikÄ• rayonisomanasikÄ• ravasena \Ee III
vuttÄ• yeva nÄ«haritabbÄ• . ito paraá¹ƒ vuttanayameva. kevalaÃ±hi idha nÄ«varaá¹‡aparig
dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• nÄ«varaá¹‡apariggÄ• hakassa bhikkhuno niyyÄ•
sesaá¹ƒ tÄ• disamevÄ• ti.

nÄ«varaá¹‡apabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

khandhapabbavaá¹‡á¹‡anÄ•

<383> evaá¹ƒ paÃ±canÄ«varaá¹‡avasena dhammÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni pa
__puna capara_ntiÄ• dimÄ• ha. tattha __paÃ±casu upÄ• dÄ• nakkhandhesÅ«_ti upÄ• dÄ•
upÄ• dÄ• nakkhandhÄ• , upÄ• dÄ• nassa paccayabhÅ«tÄ• dhammapuÃ±jÄ• dhammarÄ•
vitthÄ• rato pana khandhakathÄ• visuddhimagge vuttÄ• .

__iti rÅ«pa_nti idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá¹ƒ, na ito paraá¹ƒ rÅ«paá¹ƒ atthÄ«ti sabh
pajÄ• nÄ• ti. vedanÄ• dÄ«supi eseva nayo. ayamettha saá¹…khepo, vitthÄ• rena pana rÅ«p
336/ khandhakathÄ• yameva vuttÄ• ni. __iti rÅ«passa samudayo_ti evaá¹ƒ avijjÄ• samuday
rÅ«passa samudayo. __iti rÅ«passa atthaá¹…gamo_ti evaá¹ƒ avijjÄ• nirodhÄ• divasena pa
atthaá¹…gamo. vedanÄ• dÄ«supi eseva nayo. ayamettha saá¹…khepo, vitthÄ• ro pana visu
udayabbayaÃ±Ä• á¹‡akathÄ• ya vutto.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ paÃ±cakkhandhapariggaá¹‡hanena attano vÄ• dhammesu,
kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa dhammesu dhammÄ• nupassÄ« viharati. samu
"avijjÄ• samudayÄ• rÅ«pasamudayo" tiÄ• dÄ«naá¹ƒ paÃ±casu khandhesu vuttÄ• naá¹ƒ pa
vasena nÄ«haritabbÄ• . ito paraá¹ƒ vuttanayameva. kevalaÃ±hi idha khandhapariggÄ• hikÄ
evaá¹ƒ yojanaá¹ƒ katvÄ• khandhapariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditab
tÄ• disamevÄ• ti.

khandhapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• yatanapabbavaá¹‡á¹‡anÄ•

<384> evaá¹ƒ \Ee III 784/ \Be II 374/ paÃ±cakkhandhavasena dhammÄ• nupassanaá¹ƒ vib
Ä• yatanavasena vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __chasu ajjhattikabÄ•

cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• yo manoti imesu chasu ajjhattikesu, rÅ«paá¹ƒ saddo
phoá¹-á¹-habbo dhammoti imesu chasu bÄ• hiresu. __cakkhuÃ±ca pajÄ• nÄ• tÄ«_ti cakkhu
yÄ• thÄ• vasarasalakkhaá¹‡avasena pajÄ• nÄ• ti. __rÅ«pe ca pajÄ• nÄ• tÄ«_ti bahiddhÄ•
yÄ• thÄ• vasarasalakkhaá¹‡avasena pajÄ• nÄ• ti. __yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppajj
taá¹ƒ cakkhuá¹ƒ ceva rÅ«pe cÄ• ti ubhayaá¹ƒ paá¹-icca. kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹
vicikicchÄ• , sÄ«labbataparÄ• mÄ• sa, bhavarÄ• ga, issÄ• , macchariya, avijjÄ• saá¹ƒyojan
saá¹ƒyojanaá¹ƒ uppajjati, taÃ±ca yÄ• thÄ• vasarasalakkhaá¹‡avasena pajÄ• nÄ• ti.

kathaá¹ƒ panetaá¹ƒ uppajjatÄ«ti? cakkhudvÄ• re tÄ• va Ä• pÄ• thagataá¹ƒ iá¹-á¹-hÄ• ramm
assÄ• dayato abhinandato kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ uppajjati. aniá¹-á¹-hÄ• rammaá¹‡e
paá¹-ighasaá¹ƒyojanaá¹ƒ \Ne II 337/ uppajjati. "á¹-hapetvÄ• maá¹ƒ ko aÃ±Ã±o etaá¹ƒ Ä• ra
vibhÄ• vetuá¹ƒ samattho atthÄ«" ti maÃ±Ã±ato mÄ• nasaá¹ƒyojanaá¹ƒ uppajjati. etaá¹ƒ rÅ«
dhuvanti gaá¹‡hato diá¹-á¹-hisaá¹ƒyojanaá¹ƒ uppajjati. "etaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ satto
kho" ti vicikicchato vicikicchÄ• saá¹ƒyojanaá¹ƒ uppajjati. "sampattibhave vata no idaá¹ƒ sula
bhavaá¹ƒ patthentassa bhavarÄ• gasaá¹ƒyojanaá¹ƒ uppajjati. "Ä• yatimpi evarÅ«paá¹ƒ sÄ«
sakkÄ• laddhu" nti sÄ«labbataá¹ƒ samÄ• diyantassa sÄ«labbataparÄ• mÄ• sasaá¹ƒyojana
rÅ«pÄ• rammaá¹‡aá¹ƒ aÃ±Ã±e na labheyyu" nti usÅ«yato issÄ• saá¹ƒyojanaá¹ƒ uppajjati. a
rÅ«pÄ• rammaá¹‡aá¹ƒ aÃ±Ã±assa maccharÄ• yato macchariyasaá¹ƒyojanaá¹ƒ uppajjati. sa
sahajÄ• taaÃ±Ã±Ä• á¹‡avasena avijjÄ• saá¹ƒyojanaá¹ƒ uppajjati.

__yathÄ• ca anuppannassÄ• _ti yena kÄ• raá¹‡ena asamudÄ• cÄ• ravasena anuppannas
saá¹ƒyojanassa uppÄ• do hoti, taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• nÄ• ti. __yathÄ• ca uppannass
appahÄ«naá¹-á¹-hena pana samudÄ• cÄ• ravasena vÄ• uppannassa tassa dasavidhassÄ•
kÄ• raá¹‡ena pahÄ• naá¹ƒ hoti, taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• nÄ• ti. __yathÄ• ca pahÄ«nas
tadaá¹…gavikkhambhanappahÄ• navasena pahÄ«nassÄ• pi tassa dasavidhassa saá¹ƒyoja
kÄ• raá¹‡ena Ä• yatiá¹ƒ anuppÄ• do hoti, taÃ±ca pajÄ• nÄ• ti. kena kÄ• raá¹‡ena panassa
diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saissÄ• macchariyabhedassa tÄ• va paÃ±cavidh
sotÄ• pattimaggena Ä• yatiá¹ƒ anuppÄ• do hoti. kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanadvayas
sakadÄ• gÄ• mimaggena, aá¹‡usahagatassa anÄ• gÄ• mimaggena, mÄ• nabhavarÄ• gÄ•
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hoti. __sotaÃ±ca pajÄ• nÄ• ti sadde cÄ• _tiÄ• dÄ«
__Ä• yatanakathÄ• _ vitthÄ• rato visuddhimagge Ä• yatananiddese vuttanayeneva veditabb

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ ajjhattikÄ• yatanapariggaá¹‡hanena attano vÄ• dhammesu
bÄ• hirÄ• yatanapariggaá¹‡hanena parassa vÄ• dhammesu, kÄ• lena vÄ• attano, kÄ• lena
dhammÄ• nupassÄ« viharati. samudayavayÄ• panettha "avijjÄ• samudayÄ• cakkhusamud
rÅ«pakkhandhe, arÅ«pÄ• yatanesu manÄ• yatanassa viÃ±Ã±Ä• á¹‡akkhandhe, dhammÄ•
vuttanayena nÄ«haritabbÄ• . lokuttaradhammÄ• na gahetabbÄ• . ito paraá¹ƒ vuttanayamev
Ä• yatanapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• Ä• yatanapariggÄ•

niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

Ä• yatanapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

<385> evaá¹ƒ \Ne II 338/ cha ajjhattikabÄ• hirÄ• yatanavasena dhammÄ• nupassanaá¹ƒ vi
bojjhaá¹…gavasena vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __bojjhaá¹…gesÅ«_
aá¹…gesu. __santa_nti paá¹-ilÄ• bhavasena saá¹ƒvijjamÄ• naá¹ƒ. __satisambojjhaá¹…ga_
sambojjhaá¹…gaá¹ƒ. ettha hi sambujjhati Ä• raddhavipassakato paá¹-á¹-hÄ• ya yogÄ• vaca
vÄ• so satiÄ• dikÄ• ya sattadhammasÄ• maggiyÄ• sambujjhati \Ee III 786/ kilesaniddÄ• to
paá¹-ivijjhati, sÄ• dhammasÄ• maggÄ« sambodhi. tassa sambodhissa, tassÄ• vÄ• sambo
__sambojjhaá¹…gaá¹ƒ. _ tena vuttaá¹ƒ - "satisaá¹…khÄ• taá¹ƒ sambojjhaá¹…ga" nti. sesas
iminÄ• va nayena vacanattho veditabbo.

__asanta_nti \Be II 376/ appaá¹-ilÄ• bhavasena avijjamÄ• naá¹ƒ. __yathÄ• ca anupannass
satisambojjhaá¹…gassa tÄ• va "atthi, bhikkhave, satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dh
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• satisambojjhaá¹…g
satisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá
evaá¹ƒ uppÄ• do hoti. tattha satiyeva satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . yo
vuttalakkhaá¹‡oyeva. taá¹ƒ tattha bahulaá¹ƒ pavattayato satisambojjhaá¹…go uppajjati.

apica cattÄ• ro dhammÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti satisampaja
muá¹-á¹-hassatipuggalaparivajjanatÄ• upaá¹-á¹-hitassatipuggalasevanatÄ• tadadhimuttatÄ
sattasu á¹-hÄ• nesu satisampajaÃ±Ã±ena, bhattanikkhittakÄ• kasadise muá¹-á¹-hassatipug
tissadattattheraabhayattherasadise upaá¹-á¹-hitassatipuggale sevanena, á¹-hÄ• nanisajjÄ• d
satisamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittatÄ• ya ca satisambojjhaá¹…go u
kÄ• raá¹‡ehi uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ•

__dhammavicayasambojjhaá¹…gassa_ pana "atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ•
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• , tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, aya
dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• dhammavicayasamboj
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«" ti evaá¹ƒ uppÄ• do hoti.

apica \Ne II 339/ satta dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒv
vatthuvisadakiriyÄ• \Ee III 787/ indriyasamattapaá¹-ipÄ• danÄ• duppaÃ±Ã±apuggalapariva
paÃ±Ã±avantapuggalasevanÄ• gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• tadadhimu
__paripucchakatÄ• _ti khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gamaggaá¹…gajhÄ•

atthasannissitaparipucchÄ• bahulatÄ• . __vatthuvisakiriyÄ• _ti ajjhattikabÄ• hirÄ• naá¹ƒ vat
visadabhÄ• vakaraá¹‡aá¹ƒ. yadÄ• hissa kesanakhalomÄ• ni dÄ«ghÄ• ni honti, sarÄ«raá¹ƒ
sedamalamakkhitaÃ±ca, tadÄ• ajjhattikaá¹ƒ vatthu avisadaá¹ƒ hoti aparisuddhaá¹ƒ. yadÄ•
jiá¹‡á¹‡aá¹ƒ kiliá¹-á¹-haá¹ƒ \Be II 377/ duggandhaá¹ƒ hoti, senÄ• sanaá¹ƒ vÄ• uklÄ• paá¹ƒ,
avisadaá¹ƒ hoti aparisuddhaá¹ƒ. tasmÄ• kesÄ• dichedÄ• panena uddhaá¹ƒvirecanaadhovi
sarÄ«rasallahukabhÄ• vakaraá¹‡ena ucchÄ• dananahÄ• panena ca ajjhattikavatthu visada
sÅ«cikammadhovanarajanaparibhaá¹‡á¸• akaraá¹‡Ä• dÄ«hi bÄ• hiravatthu visadaá¹ƒ kÄ• t
ajjhattikabÄ• hire vatthumhi avisade uppannesu cittacetasikesu Ã±Ä• á¹‡ampi avisadaá¹ƒ h
aparisuddhÄ• ni dÄ«pakapallavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• s
ajjhattikabÄ• hire vatthumhi uppannesu cittacetasikesu Ã±Ä• á¹‡ampi visadaá¹ƒ hoti parisu
dÄ«pakapallavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• so viya. tena vutta
dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattatÄ«" ti.

__indriyasamattapaá¹-ipÄ• danÄ• _ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samabhÄ•
saddhindriyaá¹ƒ balavaá¹ƒ hoti, itarÄ• ni mandÄ• ni, tato vÄ«riyindriyaá¹ƒ paggahakiccaá¹ƒ,
upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indriyaá¹ƒ dassa
sakkoti. tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• , yathÄ• vÄ• manasika
amanasikÄ• rena hÄ• petabbaá¹ƒ. vakkalittheravatthu cettha nidassanaá¹ƒ. sace pana vÄ«
hoti, atha saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ na sakkoti, na itarÄ• ni itarakicca
taá¹ƒ \Ee III 788/ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatrÄ• pi soá¹‡attherassa v
evaá¹ƒ sesesupi ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asamatthatÄ• vedita

visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samataá¹ƒ pasa
mandapaÃ±Ã±o mudhappasanno hoti, avatthusmiá¹ƒ pasÄ«dati. balavapaÃ±Ã±o mandasa
bhajati, bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti. cittuppÄ• damatteneva kusalaá¹ƒ h
dÄ• nÄ• dÄ«ni akaronto niraye uppajjati. ubhinnaá¹ƒ samatÄ• ya vatthusmiá¹ƒyeva pasÄ«d
mandavÄ«riyaá¹ƒ samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ abhibhavati. balavavÄ«riyaá
mandasamÄ• dhiá¹ƒ vÄ«riyassa uddhaccapakkhattÄ• uddhaccaá¹ƒ abhibhavati. samÄ• dh
kosajje patituá¹ƒ na labhati, vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ uddhacce patituá¹ƒ \B
tasmÄ• tadubhayaá¹ƒ samaá¹ƒ kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• hoti.

apica samÄ• dhikammikassa balavatÄ«pi saddhÄ• vaá¹-á¹-ati. evaá¹ƒ saddahanto okappe
pÄ• puá¹‡issati. samÄ• dhipaÃ±Ã±Ä• su pana samÄ• dhikammikassa ekaggatÄ• balavatÄ
appanaá¹ƒ pÄ• puá¹‡Ä• ti. vipassanÄ• kammikassa paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati. evaÃ
lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• puá¹‡Ä• ti. ubhinnaá¹ƒ pana samatÄ• yapi appanÄ• hotiyev
balavatÄ« vaá¹-á¹-ati. sati hi cittaá¹ƒ uddhaccapakkhikÄ• naá¹ƒ saddhÄ• vÄ«riyapaÃ±Ã±Ä•
uddhaccapÄ• tato, kosajjapakkhikena ca samÄ• dhinÄ• kosajjapÄ• tato rakkhati. tasmÄ• s
sabbabyaÃ±janesu, sabbakammikaamacco viya ca, sabbarÄ• jakiccesu sabbattha icchitab

sabbatthikÄ• vuttÄ• bhagavatÄ• , kiá¹ƒ kÄ• raá¹‡Ä• ? cittaÃ±hi satipaá¹-isaraá¹‡aá¹ƒ, Ä• r
ca sati, na vinÄ• satiyÄ• cittassa paggahaniggaho hotÄ«" ti. __duppaÃ±Ã±apuggalaparivaj
khandhÄ• dibhede anogÄ• á¸·hapaÃ±Ã±Ä• naá¹ƒ dummedhapuggalÄ• naá¹ƒ Ä• rakÄ• par
__paÃ±Ã±avantapuggalasevanÄ• _ nÄ• ma samapaÃ±Ã±Ä• salakkhaá¹‡apariggÄ• hikÄ• y
samannÄ• gatapuggalasevanÄ• . __gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• _ nÄ• r
pavattÄ• ya gambhÄ«rapaÃ±Ã±Ä• ya pabhedapaccavekkhaá¹‡Ä• . __tadadhimuttatÄ• _ nÄ
dhammavicayasambojjhaá¹…gasamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittatÄ•
arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ• nÄ• ti.

__vÄ«riyasambojjhaá¹…gassa_ "atthi, bhikkhave, Ä• rambhadhÄ• tu nikkamadhÄ• tu paral
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá
vÄ• vÄ«riyasambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«r
uppÄ• do hoti.

apica ekÄ• dasa dhammÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti apÄ•
Ä• nisaá¹ƒsadassÄ• vitÄ• gamanavÄ«thipaccavekkhaá¹‡atÄ• piá¹‡á¸• apÄ• tÄ• pacÄ• yan
dÄ• yajjamahattapaccavekkhaá¹‡atÄ• satthumahattapaccavekkhaá¹‡atÄ• jÄ• timahattapa
sabrahmacÄ• rimahattapaccavekkhaá¹‡atÄ• kusÄ«tapuggalaparivajjanatÄ• Ä• raddhavÄ«
tadadhimuttatÄ• ti.

tattha \Ne II 341/ \Be II 379/ nirayesu paÃ±cavidhabandhanakammakÄ• raá¹‡ato paá¹-á¹-hA
mahÄ• dukkhÄ• nubhavanakÄ• lepi, tiracchÄ• nayoniyaá¹ƒ jÄ• lakhipanakumÄ«nÄ• dÄ«hi g
pÄ• janakaá¹‡á¹-akÄ• dippahÄ• ratunnassa sakaá¹-avahanÄ• dikÄ• lepi, pettivisaye anekÄ•
buddhantarampi khuppipÄ• sÄ• hi Ä• turÄ«bhÅ«takÄ• lepi, kÄ• lakaÃ±cikaasuresu
saá¹-á¹-hihatthaasÄ«tihatthappamÄ• á¹‡ena aá¹-á¹-hicammamatteneva attabhÄ• vena
vÄ• tÄ• tapÄ• didukkhÄ• nubhavanakÄ• lepi na sakkÄ• vÄ«riyasambojjhaá¹…gaá¹ƒ uppÄ•
vÄ«riyakaraá¹‡Ä• yÄ• ti evaá¹ƒ apÄ• yabhayaá¹ƒ paccavekkhantassÄ• pi vÄ«riyasambojjha

na sakkÄ• kusÄ«tena navalokuttaradhammaá¹ƒ laddhuá¹ƒ, Ä• raddhavÄ«riyeneva sakkÄ•
vÄ«riyassÄ• ti \Ee III 790/ evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vinopi uppajjati. sabbabuddhapaccek
gatamaggo gantabbo, so ca na sakkÄ• kusÄ«tena gantunti evaá¹ƒ gamanavÄ«thiá¹ƒ pacca
ye taá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«hi upaá¹-á¹-hahanti, ime te manussÄ• neva Ã±Ä• takÄ• , na
taá¹ƒ nissÄ• ya jÄ«vissÄ• mÄ• ti te paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«ni denti. atha kho attano kÄ
paccÄ• sÄ«samÄ• nÄ• denti. satthÄ• rÄ• pi "ayaá¹ƒ ime paccaye paribhuÃ±jitvÄ• kÄ• yad
viharissatÄ«" ti na evaá¹ƒ sampassatÄ• tuyhaá¹ƒ paccayÄ• anuÃ±Ã±Ä• tÄ• . atha kho "ay
samaá¹‡adhammaá¹ƒ katvÄ• vaá¹-á¹-adukkhato muccissatÄ«" ti te paccayÄ• anuÃ±Ã±Ä•
viharanto na taá¹ƒ piá¹‡á¸• aá¹ƒ apacÄ• yissati. Ä• raddhavÄ«riyasseva hi piá¹‡á¸• apÄ• tÄ
hotÄ«ti evaá¹ƒ piá¹‡á¸• apÄ• tÄ• pacÄ• yanaá¹ƒ paccavekkhantassÄ• pi uppajjati ayyamitta

thero kira kassakaleá¹‡e nÄ• ma paá¹-ivasati. tassa ca gocaragÄ• me ekÄ• mahÄ• upÄ• s
katvÄ• paá¹-ijaggati. sÄ• ekadivasaá¹ƒ araÃ±Ã±aá¹ƒ gacchantÄ« dhÄ«taraá¹ƒ Ä• ha - "am
purÄ• á¹‡ataá¹‡á¸• ulÄ• , asukasmiá¹ƒ sappi, asukasmiá¹ƒ khÄ«raá¹ƒ, asukasmiá¹ƒ phÄ• á
ayyamittassa Ä• gatakÄ• le bhattaá¹ƒ pacitvÄ• khÄ«rasappiphÄ• á¹‡itehi saddhiá¹ƒ dehi, tv
ahaá¹ƒ pana hiyyo pakkapÄ• rivÄ• sikabhattaá¹ƒ kaÃ±jiyena bhuttÄ• mhÄ«" ti. divÄ• kiá¹ƒ
sÄ• kapaá¹‡á¹‡aá¹ƒ pakkhipitvÄ• kaá¹‡ataá¹‡á¸• ulehi ambilayÄ• guá¹ƒ pacitvÄ• á¹-hapeh

thero \Be II 380/ cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ nÄ«harantova taá¹ƒ saddaá¹ƒ sutvÄ• a
"mahÄ• upÄ• sikÄ• kira kaÃ±jiyena pÄ• rivÄ• sikabhattaá¹ƒ bhuÃ±ji, divÄ• pi kaá¹‡apaá¹‡á
bhuÃ±jissati \Ne II 342/, tuyhaá¹ƒ atthÄ• ya pana purÄ• á¹‡ataá¹‡á¸• ulÄ• dÄ«ni Ä• cikkhati
panesÄ• neva khettaá¹ƒ na vatthuá¹ƒ na bhattaá¹ƒ na vatthaá¹ƒ paccÄ• sÄ«sati, tisso pana
patthayamÄ• nÄ• deti, tvaá¹ƒ etissÄ• tÄ• sampattiyo dÄ• tuá¹ƒ sakkhissasi, na sakkhissas
piá¹‡á¸• apÄ• to tayÄ• sarÄ• gena sadosena \Ee III 791/ samohena na sakkÄ• gaá¹‡hitu"
pakkhipitvÄ• gaá¹‡á¹-hikaá¹ƒ muÃ±citvÄ• nivattitvÄ• kassakaleá¹‡ameva gantvÄ• pattaá
cÄ«varaá¹ƒ cÄ«varavaá¹ƒse á¹-hapetvÄ• "arahattaá¹ƒ apÄ• puá¹‡itvÄ• na nikkhamissÄ• n
adhiá¹-á¹-hahitvÄ• nisÄ«di. dÄ«gharattaá¹ƒ appamatto hutvÄ• nivutthabhikkhu vipassanaá
purebhattameva arahattaá¹ƒ patvÄ• vikasamÄ• namiva padumaá¹ƒ mahÄ• khÄ«á¹‡Ä• sav
leá¹‡advÄ• re rukkhamhi adhivatthÄ• devatÄ• -

"namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risÄ• " ti || -

udÄ• naá¹ƒ udÄ• netvÄ• "bhante, piá¹‡á¸• Ä• ya paviá¹-á¹-hÄ• naá¹ƒ tumhÄ• disÄ• naá¹ƒ
datvÄ• mahallakitthiyo dukkhÄ• muccissantÄ«" ti Ä• ha. thero uá¹-á¹-hahitvÄ• dvÄ• raá¹ƒ
olokento "pÄ• toyevÄ• " ti Ã±atvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ pÄ• visi.

dÄ• rikÄ• pi bhattaá¹ƒ sampÄ• detvÄ• "idÄ• ni me bhÄ• tÄ• Ä• gamissati, idÄ• ni Ä• gami
olokayamÄ• nÄ• nisÄ«di. sÄ• there gharadvÄ• raá¹ƒ sampatte pattaá¹ƒ gahetvÄ• sappiph
khÄ«rapiá¹‡á¸• apÄ• tassa pÅ«retvÄ• hatthe á¹-hapesi. thero "sukhaá¹ƒ hotÅ«" ti anumoda
sÄ• pi taá¹ƒ olokayamÄ• nÄ• aá¹-á¹-hÄ• si. therassa hi tadÄ• ativiya parisuddho chavivaá¹
vippasannÄ• ni indriyÄ• ni, mukhaá¹ƒ bandhanÄ• pavuttatÄ• lapakkaá¹ƒ viya ativiya virocit

mahÄ• upÄ• sikÄ• araÃ±Ã±Ä• Ä• gantvÄ• "kiá¹ƒ, amma, bhÄ• tiko te Ä• gato" ti pucchi. s
Ä• rocesi. upÄ• sikÄ• "ajja \Be II 381/ mama puttassa pabbajitakiccaá¹ƒ matthakaá¹ƒ patta
"abhiramati te, amma, bhÄ• tÄ• buddhasÄ• sane, na ukkaá¹‡á¹-hatÄ«" ti Ä• ha.

mahantaá¹ƒ kho panetaá¹ƒ satthudÄ• yajjaá¹ƒ yadidaá¹ƒ satta ariyadhanÄ• ni nÄ• ma, taá¹
gahetuá¹ƒ. yathÄ• hi vippaá¹-ipannaá¹ƒ puttaá¹ƒ mÄ• tÄ• pitaro "ayaá¹ƒ amhÄ• kaá¹ƒ aput
paribÄ• hiraá¹ƒ \Ne II 343/ karonti, so tesaá¹ƒ accayena dÄ• yajjaá¹ƒ na labhati, evaá¹ƒ kus
ariyadhanadÄ• yajjaá¹ƒ na labhati, Ä• raddhavÄ«riyova labhatÄ«ti __dÄ• yajjamahattaá¹ƒ_
uppajjati.

mahÄ• kho pana te satthÄ• , satthuno hi te mÄ• tukucchismiá¹ƒ paá¹-isandhigaá¹‡hanakÄ•
abhisambodhiyampi dhammacakkappavattanayamakapÄ• á¹-ihÄ• riyadevorohanaÄ• yusaá
parinibbÄ• nakÄ• lepi dasasahassilokadhÄ• tu akampittha, yuttaá¹ƒ nu te evarÅ«passa satt
kusÄ«tena bhavitunti evaá¹ƒ __satthumahattaá¹ƒ_ paccavekkhatopi uppajjati.

jÄ• tiyÄ• pi tvaá¹ƒ idÄ• ni na lÄ• makajÄ• tiko, asambhinnÄ• ya mahÄ• sammatapaveá¹‡iy
jÄ• tosi, suddhodanamahÄ• rÄ• jassa ca mahÄ• mÄ• yÄ• deviyÄ• ca nattÄ• , rÄ• hulabhac
evarÅ«pena jinaputtena hutvÄ• na yuttaá¹ƒ kusÄ«tena viharitunti evaá¹ƒ __jÄ• timahattaá¹
uppajjati.

sÄ• riputtamahÄ• moggallÄ• nÄ• ceva asÄ«ti ca mahÄ• sÄ• vakÄ• vÄ«riyeneva lokuttara
tvaá¹ƒ etesaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ maggaá¹ƒ paá¹-ipajjasi, na paá¹-ipajjasÄ«ti evaá¹ƒ
__sabrahmacÄ• rimahattaá¹ƒ_ paccavekkhatopi uppajjati.

kucchiá¹ƒ pÅ«retvÄ• á¹-hitaajagarasadise vissaá¹-á¹-hakÄ• yikacetasikavÄ«riye kusÄ«tapu
parivajjantassÄ• pi Ä• raddhavÄ«riye pahitatte puggale sevantassÄ• pi á¹-hÄ• nanisajjÄ• dÄ
vÄ«riyuppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa
bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ• nÄ• ti.

__pÄ«tisambojjhaá¹…gassa_ "atthi, bhikkhave, pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dh
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…
pÄ«tisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• sa
hoti \Be II 382/. tattha pÄ«tiyeva pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• nÄ• m
uppÄ• dakamanasikÄ• ro yonisomanasikÄ• ro nÄ• ma.

apica ekÄ• dasa dhammÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti buddhÄ
II 344/, sÄ«la, cÄ• ga, devatÄ• nussati \Ee III 793/ upasamÄ• nussati lÅ«khapuggalaparivaj
siniddhapuggalasevanatÄ• pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• t
anussarantassÄ• pi hi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no pÄ«tisambojjhaá
dhammasaá¹…ghaguá¹‡e anussarantassÄ• pi, dÄ«gharattaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• rak
catupÄ• risuddhisÄ«laá¹ƒ paccavekkhantassÄ• pi, gihinopi dasasÄ«laá¹ƒ paÃ±casÄ«laá¹ƒ p
dubbhikkhabhayÄ• dÄ«su paá¹‡Ä«tabhojanaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ datvÄ• "evaá¹ƒ nÄ

paccavekkhantassÄ• pi, gihinopi evarÅ«pe kÄ• le sÄ«lavantÄ• naá¹ƒ dinnadÄ• naá¹ƒ pacca
guá¹‡ehi samannÄ• gatÄ• devatÄ• devattaá¹ƒ pattÄ• , tathÄ• rÅ«pÄ• naá¹ƒ guá¹‡Ä• naá¹
paccavekkhantassÄ• pi, samÄ• pattiyÄ• vikkhambhitÄ• kilesÄ• saá¹-á¹-hipi sattatipi vassÄ
paccavekkhantassÄ• pi, cetiyadassanabodhidassanatheradassanesu asakkaccakiriyÄ• ya s
buddhÄ• dÄ«su pasÄ• dasinehÄ• bhÄ• vena gadrabhapiá¹-á¹-he rajasadise lÅ«khapuggale
buddhÄ• dÄ«su pasÄ• dabahule muducitte siniddhapuggale sevantassÄ• pi, ratanattayagua
pasÄ• danÄ«yasuttante paccavekkhantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su pÄ«tiuppÄ• dana
ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa panassa arahattamaggen
hotÄ«ti pajÄ• nÄ• ti.

__passaddhisambojjhaá¹…gassa_ "atthi, bhikkhave, kÄ• yapassaddhi cittapassaddhi, tatth
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• passaddhisambojjh
vÄ• passaddhisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ
uppÄ• do hoti.

apica satta dhammÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti paá¹‡Ä«
utusukhasevanatÄ• iriyÄ• pathasukhasevanatÄ• majjhattapayogatÄ• sÄ• raddhakÄ• yapu
passaddhakÄ• yapuggalasevanatÄ• tadadhimuttatÄ• ti. paá¹‡Ä«taÃ±hi siniddhaá¹ƒ sappÄ•
bhuÃ±jantassÄ• pi, sÄ«tuá¹‡hesu \Ee III 794/ ca utÅ«su á¹-hÄ• nÄ• dÄ«su ca iriyÄ• pathesu
iriyÄ• pathaÃ±ca sevantassÄ• pi \Be II 383/ passaddhi uppajjati. yo pana mahÄ• purisajÄ• t
sabbautuiriyÄ• pathakkhamo hoti, na taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yassa sabhÄ• gavisa
visabhÄ• ge utuiriyÄ• pathe vajjetvÄ• sabhÄ• ge sevantassa uppajjati. majjhattapayogo vu
ca kammassakatÄ• paccavekkhaá¹‡Ä• . iminÄ• majjhattapayogena uppajjati. yo leá¸• á¸• u
viheá¹-hayamÄ• no vicarati, evarÅ«paá¹ƒ sÄ• raddhakÄ• yaá¹ƒ puggalaá¹ƒ parivajjantassÄ•
saá¹ƒyatapÄ• dapÄ• á¹‡iá¹ƒ passaddhakÄ• yaá¹ƒ puggalaá¹ƒ sevantassÄ• pi, á¹-hÄ• nanis
passaddhiuppÄ• danatthÄ• ya ninnapoá¹‡apabbhÄ• racittassÄ• pi \Ne II 345/ uppajjati. eva
arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ• nÄ• ti.

__samÄ• dhisambojjhaá¹…gassa_ "atthi, bhikkhave, samathanimittaá¹ƒ abyagganimittaá¹ƒ
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro, anuppannassa vÄ• samÄ• dhisambojj
vÄ• samÄ• dhisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ
uppÄ• do hoti. tattha samathova samathanimittaá¹ƒ avikkhepaá¹-á¹-hena ca abyagganimitta

apica ekÄ• dasa dhammÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti vat
indriyasamattapaá¹-ipÄ• danatÄ• nimittakusalatÄ• samaye cittassa paggaá¹‡hanatÄ• sam
niggaá¹‡hanatÄ• samaye sampahaá¹ƒsanatÄ• samaye ajjhupekkhanatÄ• asamÄ• hitapu
samÄ• hitapuggalasevanatÄ• jhÄ• navimokkhapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• ti. tat
ca __indriyasamattapaá¹-ipÄ• danatÄ• _ ca vuttanayeneva veditabbÄ• .

__nimittakusalatÄ• _ nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusalatÄ• . __samaye cittassa
yasmiá¹ƒ samaye atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá¹ƒ hoti, tasmiá¹ƒ samaye
dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa paggaá¹‡hanaá¹
paggaá¹‡hanatÄ• _ti yasmiá¹ƒ samaye Ä• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ \Ee III 795/
samaye passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa nigga
sampahaá¹ƒsanatÄ• _ti yasmiá¹ƒ samaye cittaá¹ƒ paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upa
nirassÄ• daá¹ƒ hoti, tasmiá¹ƒ samaye aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒ
__aá¹-á¹-ha saá¹ƒvegavatthÅ«ni_ nÄ• ma jÄ• ti jarÄ• byÄ• dhi maraá¹‡Ä• ni cattÄ• ri, apÄ•
atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccu
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhanti. ratanattayaguá¹‡Ä• nussaraá¹‡ena ca pasÄ•
vuccati "samaye sampahaá¹ƒsanatÄ• " ti.

__samaye ajjhupekkhanatÄ• _ nÄ• ma yasmiá¹ƒ samaye sammÄ• paá¹-ipattiá¹ƒ Ä• gamma
anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaá¹ƒ cittaá¹ƒ ho
paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati, sÄ• rathi viya samappava
- "samaye ajjhupekkhanatÄ• " ti. __asamÄ• hitapuggalaparivajjanatÄ• _ nÄ• ma upacÄ• raá
vÄ• appattÄ• naá¹ƒ vikkhittacittÄ• naá¹ƒ puggalÄ• naá¹ƒ Ä• rakÄ• parivajjanaá¹ƒ. __samÄ
upacÄ• rena vÄ• appanÄ• ya vÄ• samÄ• hitacittÄ• naá¹ƒ sevanÄ• bhajanÄ• payirupÄ• s
á¹-hÄ• nanisajjÄ• dÄ«su samÄ• dhiuppÄ• danatthaá¹ƒyeva ninnapoá¹‡apabbhÄ• racittatÄ•
uppajjati. evaá¹ƒ uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pa

__upekkhÄ• sambojjhaá¹…gassa_ "atthi, bhikkhave, upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ•
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjh
vÄ• upekkhÄ• sambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ
uppÄ• do hoti. tattha upekkhÄ• va upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ•

apica paÃ±ca dhammÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti sattan
saá¹…khÄ• ramajjhattatÄ• sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• \Ee III 796
sattasaá¹…khÄ• ramajjhattapuggalasevanatÄ• tadadhimuttatÄ• ti. tattha dvÄ«hÄ• kÄ• rehi
samuá¹-á¹-hÄ• peti "tvaá¹ƒ attano kammena Ä• gantvÄ• attanova kammena gamissasi, esc
Ä• gantvÄ• attanova kammena gamissati, tvaá¹ƒ kaá¹ƒ kelÄ• yasÄ«" ti evaá¹ƒ kammassak
"paramatthato sattoyeva natthi, so tvaá¹ƒ kaá¹ƒ kelÄ• yasÄ«" ti evaá¹ƒ nissattapaccavekkha
dvÄ«hevÄ• kÄ• rehi __saá¹…khÄ• ramajjhattataá¹ƒ_ samuá¹-á¹-hÄ• peti - "idaá¹ƒ cÄ«varaá
vaá¹‡á¹‡avikÄ• rataÃ±ceva jiá¹‡á¹‡abhÄ• vaÃ±ca upagantvÄ• pÄ• dapuÃ±chanacoá¸·akaa
chaá¸• á¸• anÄ«yaá¹ƒ bhavissati, sace panassa sÄ• miko \Be II 385/ bhaveyya, nÄ• ssa eva
ti evaá¹ƒ assÄ• mikabhÄ• vapaccavekkhaá¹‡ena ca, "anaddhaniyaá¹ƒ idaá¹ƒ tÄ• vakÄ• lika
tÄ• vakÄ• likabhÄ• vapaccavekkhaá¹‡ena cÄ• ti. yathÄ• ca cÄ«vare, evaá¹ƒ pattÄ• dÄ«sup

__sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• _ti ettha yo puggalo gihi vÄ• attano
pabbajito vÄ• attano antevÄ• sikasamÄ• nupajjhÄ• yakÄ• dike mamÄ• yati, sahattheneva n
kesacchedanasÅ«cikammacÄ«varadhovanarajanapattapacanÄ• dÄ«ni karoti, muhuttampi a
kuhiá¹ƒ asuko daharo kuhi" nti bhantamigo viya ito cito ca oloketi, aÃ±Ã±ena kesacchedanÄ
"muhuttaá¹ƒ asukaá¹ƒ pesethÄ• " ti yÄ• ciyamÄ• nopi "amhepi taá¹ƒ attano kammaá¹ƒ na k
gahetvÄ• kilamessathÄ• " ti na deti, ayaá¹ƒ sattakelÄ• yano nÄ• ma.

yo \Ne II 347/ pana cÄ«varapattathÄ• lakakattarayaá¹-á¹-hiÄ• dÄ«ni mamÄ• yati, aÃ±Ã±ass
na deti, tÄ• vakÄ• likaá¹ƒ yÄ• cito "mayampi idaá¹ƒ mamÄ• yantÄ• na paribhuÃ±jÄ• ma, tu
ti vadati, ayaá¹ƒ __saá¹…khÄ• rakelÄ• yano_ nÄ• ma. yo pana tesu dvÄ«supi vatthÅ«su ma
__sattasaá¹…khÄ• ramajjhatto_ nÄ• ma. iti ayaá¹ƒ upekkhÄ• sambojjhaá¹…go evarÅ«paá¹
sattasaá¹…khÄ• rakelÄ• yanapuggalaá¹ƒ Ä• rakÄ• parivajjantassÄ• pi, sattasaá¹…khÄ• ra
sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su taduppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racitta
uppajjati. evaá¹ƒ uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pa

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• satta sambojjhaá¹…ge pariggaá¹‡hitvÄ• , parass
attano, kÄ• lena vÄ• parassa sambojjhaá¹…ge pariggaá¹‡hitvÄ• dhammesu dhammÄ• nup
panettha sambojjhaá¹…gÄ• naá¹ƒ nibbattinirodhavasena veditabbÄ• . ito paraá¹ƒ vuttanaya
bojjhaá¹…gapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• bojjhaá¹…gapar
niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

bojjhaá¹…gapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

catusaccapabbavaá¹‡á¹‡anÄ•

<386> evaá¹ƒ \Be II 386/ sattabojjhaá¹…gavasena dhammÄ• nupassanaá¹ƒ vibhajitvÄ• idA
vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pa
taá¹‡haá¹ƒ tebhÅ«makadhamme "idaá¹ƒ dukkha" nti yathÄ• sabhÄ• vato pajÄ• nÄ• ti, tasse
janikaá¹ƒ samuá¹-á¹-hÄ• pikaá¹ƒ purimataá¹‡haá¹ƒ "ayaá¹ƒ dukkhasamudayo" ti, ubhinnaá¹
"ayaá¹ƒ dukkhanirodho" ti, dukkhaparijÄ• nanaá¹ƒ samudayapajahanaá¹ƒ nirodhasacchikara
"ayaá¹ƒ dukkhanirodhagÄ• minipaá¹-ipadÄ• " ti yathÄ• sabhÄ• vato pajÄ• nÄ• tÄ«ti attho. a
á¹-hapetvÄ• jÄ• tiÄ• dÄ«naá¹ƒ padabhÄ• janakathaá¹ƒ visuddhimagge vitthÄ• ritÄ• yeva.

dukkhasaccaniddesavaá¹‡á¹‡anÄ•

<388> padabhÄ• jane \Ne II 348/ pana __katamÄ• ca, bhikkhave, jÄ• tÄ«_ti bhikkhave, yÄ
evaá¹ƒ vuttÄ• jÄ• ti, sÄ• katamÄ• ti evaá¹ƒ sabbapucchÄ• su attho veditabbo. __yÄ• tesa

idaá¹ƒ "imesaá¹ƒ nÄ• mÄ• " ti niyamÄ• bhÄ• vato sabbasattÄ• naá¹ƒ pariyÄ• dÄ• navacana
sattanikÄ• ye_ti idampi sabbasattanikÄ• yapariyÄ• dÄ• navacanaá¹ƒ jananaá¹ƒ __jÄ• ti_ sa
paá¹-hamÄ• bhinibbattakkhandhÄ• nametaá¹ƒ adhivacanaá¹ƒ. __saÃ±jÄ• tÄ«_ti idaá¹ƒ tass
upasaggamaá¹‡á¸• itavevacanaá¹ƒ. sÄ• eva anupaviá¹-á¹-hÄ• kÄ• rena okkamanaá¹-á¹-he
nibbattisaá¹…khÄ• tena abhinibbattanaá¹-á¹-hena __abhinibbatti. _ iti ayaá¹ƒ catubbidhÄ• p
\Ee III 798/. __khandhÄ• naá¹ƒ pÄ• tubhÄ• vo_ti ayaá¹ƒ pana paramatthakathÄ• . ekavokÄ•
ekacatupaÃ±cabhedÄ• naá¹ƒ khandhÄ• naá¹ƒyeva pÄ• tubhÄ• vo, na puggalassa, tasmiá¹ƒ
pÄ• tubhÅ«toti vohÄ• ramattaá¹ƒ hoti. __Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho_ti Ä• yatanÄ• ni pA
paá¹-iladdhÄ• ni nÄ• ma honti, so tesaá¹ƒ pÄ• tubhÄ• vasaá¹…khÄ• to paá¹-ilÄ• bhoti attho

<389> __jarÄ• _ti sabhÄ• vaniddeso. __jÄ«raá¹‡atÄ• _ti Ä• kÄ• rabhÄ• vaniddeso. __khaá
vikÄ• raniddeso. daharakÄ• lasmiÃ±hi dantÄ• samasetÄ• honti. teyeva paripaccante anuk
Ä• pajjitvÄ• tattha tattha pattanti. atha patitaÃ±ca á¹-hitaÃ±ca upÄ• dÄ• ya khaá¹‡á¸• itadan
II 387/ nÄ• ma. khaá¹‡á¸• itÄ• naá¹ƒ bhÄ• vo __khaá¹‡á¸• icca_nti vuccati. anukkamena pa
kesalomÄ• ni palitÄ• ni nÄ• ma. palitÄ• ni saÃ±jÄ• tÄ• ni assÄ• ti palito, palitassa bhÄ• vo _
jarÄ• vÄ• tappahÄ• rena sositamaá¹ƒsalohitatÄ• ya valiyo tacasmiá¹ƒ assÄ• ti valittaco, tass
__valittacatÄ• . _ ettÄ• vatÄ• dantakesalomatacesu vikÄ• radassanavasena pÄ• kaá¹-Ä«bh
dassitÄ• .

yatheva hi udakassa vÄ• vÄ• tassa vÄ• aggino vÄ• tiá¹‡arukkhÄ• dÄ«naá¹ƒ saá¹ƒbhagga
jhÄ• matÄ• ya vÄ• gatamaggo pÄ• kaá¹-o hoti, na ca so gatamaggo tÄ• neva udakÄ• dÄ«n
dantÄ• dÄ«naá¹ƒ khaá¹‡á¸• iccÄ• divasena gatamaggo pÄ• kaá¹-o, cakkhuá¹ƒ ummiletvÄ•
khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• . na hi jarÄ• cakkhuviÃ±Ã±eyyÄ• hoti. yasmÄ• pana jaraá
tasmÄ• jarÄ• "Ä• yuno saá¹ƒhÄ• nÄ«" ti phalÅ«pacÄ• rena vuttÄ• . yasmÄ• daharakÄ• le
attano visayaá¹ƒ sukheneva ca gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ p
Ä• lulitÄ• ni avisadÄ• ni oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti, tas
paripÄ• ko" tipi phalÅ«pacÄ• reneva vuttÄ• .

<390> maraá¹‡aniddese \Ne II 349/ __ya_nti maraá¹‡aá¹ƒ sandhÄ• ya napuá¹ƒsakaniddes
cutÄ«ti vuccati, cavanatÄ• ti vuccatÄ«ti ayamettha yojanÄ• . tattha __cutÄ«_ti sabhÄ• vanid
Ä• kÄ• rabhÄ• vaniddeso. maraá¹‡aá¹ƒ pattassa khandhÄ• bhijjanti ceva antaradhÄ• yanti
tasmÄ• taá¹ƒ __bhedo antaradhÄ• na_nti vuccati. __maccumaraá¹‡a_nti maccumaraá¹‡aá
__kÄ• lakiriyÄ• _ti maraá¹‡akÄ• lakiriyÄ• . ayaá¹ƒ sabbÄ• pi sammutikathÄ• va. __khandhÄ
paramatthakathÄ• . ekavokÄ• rabhavÄ• dÄ«su ekacatupaÃ±cabhedÄ• naá¹ƒ khandhÄ• naá
puggalassa, tasmiá¹ƒ pana sati puggalo matoti vohÄ• ramattaá¹ƒ hoti.

__kaá¸·evarassa nikkhepo_ti attabhÄ• vassa nikkhepo. maraá¹‡aá¹ƒ pattassa hi niratthaá¹ƒ
attabhÄ• vo patati, tasmÄ• taá¹ƒ kaá¸·evarassa nikkhepoti vuttaá¹ƒ. jÄ«vitindriyassa upacch

sabbÄ• kÄ• rato paramatthato maraá¹‡aá¹ƒ. etadeva \Be II 388/ sammutimaraá¹‡anti pi vuc
jÄ«vitindriyupacchedameva hi gahetvÄ• lokiyÄ• "tisso mato, phusso mato" ti vadanti.

<391> __byasanenÄ• _ti Ã±Ä• tibyasanÄ• dÄ«su yena kenaci byasanena. __dukkhadham
dukkhakÄ• raá¹‡ena. __phuá¹-á¹-hassÄ• _ti ajjhotthaá¹-assa abhibhÅ«tassa. __soko_ti yo Ã
vadhabandhanÄ• dÄ«su vÄ• aÃ±Ã±atarasmiá¹ƒ sati tena abhibhÅ«tassa uppajjati socanala
__socitatta_nti socitabhÄ• vo. yasmÄ• panesa abbhantare sosento parisosento uppajjati, ta
antoparisoko_ti vuccati.

<392> "mayhaá¹ƒ dhÄ«tÄ• , mayhaá¹ƒ putto" ti evaá¹ƒ Ä• dissa Ä• dissa devanti paridevan
taá¹ƒ taá¹ƒ vaá¹‡á¹‡aá¹ƒ parikittetvÄ• devanti etenÄ• ti __paridevo. _ tato parÄ• dve tasse

<393> __kÄ• yika_nti kÄ• yapasÄ• davatthukaá¹ƒ. dukkhamanaá¹-á¹-hena __dukkhaá¹ƒ. a
__kÄ• yasamphassajaá¹ƒ dukkha_nti kÄ• yasamphassato jÄ• taá¹ƒ dukkhaá¹ƒ. __asÄ• taá
vedayitaá¹ƒ.

<394> __cetasika_nti cittasampayuttaá¹ƒ. sesaá¹ƒ dukkhe vuttanayameva.

<395> __Ä• yÄ• so_ti saá¹ƒsÄ«danavisÄ«danÄ• kÄ• rappatto cittakilamatho. balavataraá¹
tato parÄ• dve attattaniyÄ• bhÄ• vadÄ«pakÄ• bhÄ• vaniddesÄ• .

<398> __jÄ• tidhammÄ• na_nti \Ne II 350/ jÄ• tisabhÄ• vÄ• naá¹ƒ. __icchÄ• uppajjatÄ«_ti
vatÄ• _ti patthanÄ• . __na kho panetaá¹ƒ icchÄ• yÄ• _ti evaá¹ƒ jÄ• tiyÄ• anÄ• gamanaá¹ƒ
icchÄ• ya pattabbaá¹ƒ. __idampÄ«_ti etampi upari sesÄ• ni upÄ• dÄ• ya pikÄ• ro. __yampi
alabbhaneyyavatthuá¹ƒ icchanto na labhati, taá¹ƒ alabbhaneyya vatthumhi icchanaá¹ƒ dukk
sabbattha.

<399> khandhaniddese \Be II 389/ rÅ«paÃ±ca taá¹ƒ upÄ• dÄ• nakkhandho cÄ• ti __rÅ«pu
sabbattha.

samudayasaccaniddesavaá¹‡á¹‡anÄ•

<400> __yÄ• yaá¹ƒ taá¹‡hÄ• _ti yÄ• ayaá¹ƒ taá¹‡hÄ• . __ponobbhavikÄ• _ti punabbhavak
punobbhavo sÄ«laá¹ƒ assÄ• ti __ponobbhavikÄ• . _ nandÄ«rÄ• gena saha gatÄ• ti __nand
nandÄ«rÄ• gena saddhiá¹ƒ atthato ekattameva gatÄ• ti vuttaá¹ƒ hoti. __tatratatrÄ• bhinandi
yatra yatra attabhÄ• vo, tatra tatra abhinandinÄ«. rÅ«pÄ• dÄ«su vÄ• Ä• rammaá¹‡esu tatra
rÅ«pÄ• bhinandinÄ« sadda, gandha, rasa, phoá¹-á¹-habba, dhammÄ• bhinandinÄ«ti attho. _
tassa sÄ• katamÄ• ceti attho. kÄ• me taá¹‡hÄ• __kÄ• mataá¹‡hÄ• , _ paÃ±cakÄ• maguá

bhave taá¹‡hÄ• __bhavataá¹‡hÄ• , _ bhavapatthanÄ• vasena uppannassa sassatadiá¹-á¹-
rÅ«pÄ• rÅ«pabhavarÄ• gassa ca jhÄ• nanikantiyÄ• cetaá¹ƒ adhivacanaá¹ƒ. vibhave taá¹‡h
ucchedadiá¹-á¹-hisahagatarÄ• gassetaá¹ƒ adhivacanaá¹ƒ.

idÄ• ni tassÄ• taá¹‡hÄ• ya vatthuá¹ƒ vitthÄ• rato dassetuá¹ƒ __sÄ• kho panesÄ• _tiÄ• dir
__uppajjatÄ«_ti jÄ• yati. __nivisatÄ«_ti punappunaá¹ƒ pavattivasena patiá¹-á¹-hahati. __yaá
sÄ• tarÅ«pa_nti yaá¹ƒ lokasmiá¹ƒ piyasabhÄ• vaÃ±ceva madhurasabhÄ• vaÃ±ca. __cakkh
cakkhÄ• dÄ«su mamattena abhiniviá¹-á¹-hÄ• sattÄ• sampattiyaá¹ƒ patiá¹-á¹-hitÄ• attano c
Ä• dÄ• satalÄ• dÄ«su nimittaggahaá¹‡Ä• nusÄ• rena vippasannaá¹ƒ paÃ±capasÄ• daá¹ƒ s
ugghÄ• á¹-itamaá¹‡isÄ«hapaÃ±jaraá¹ƒ viya maÃ±Ã±anti, sotaá¹ƒ rajatapanÄ• á¸·ikaá¹ƒ viya
ca maÃ±Ã±anti, "tuá¹…ganÄ• sÄ• " ti laddhavohÄ• raá¹ƒ ghÄ• naá¹ƒ vaá¹-á¹-itvÄ• á¹-hapita
maÃ±Ã±anti, jivhaá¹ƒ rattakambalapaá¹-alaá¹ƒ viya mudusiniddhamadhurasadaá¹ƒ maÃ±Ã±
sÄ• lalaá¹-á¹-hiá¹ƒ viya, suvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya ca maÃ±Ã±anti, manaá¹ƒ aÃ±Ã±esaá
uá¸·Ä• raá¹ƒ maÃ±Ã±anti. rÅ«paá¹ƒ suvaá¹‡á¹‡akaá¹‡ikÄ• rapupphÄ• divaá¹‡á¹‡aá¹ƒ viya,
kokilamandadhamitamaá¹‡ivaá¹ƒsanigghosaá¹ƒ viya, attanÄ• paá¹-iladdhÄ• ni
catusamuá¹-á¹-hÄ• nikagandhÄ• rammaá¹‡Ä• dÄ«ni \Ne II 351/ "kassaÃ±Ã±assa evarÅ«pÄ
tesaá¹ƒ evaá¹ƒ maÃ±Ã±amÄ• nÄ• naá¹ƒ tÄ• ni cakkhÄ• dÄ«ni piyarÅ«pÄ• ni ceva sÄ• tarÅ
tattha anuppannÄ• ceva taá¹‡hÄ• uppajjati \Be II 390/, uppannÄ• ca taá¹‡hÄ• punappuna
nivisati. tasmÄ• bhagavÄ• "cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ•
tiÄ• dimÄ• ha. tattha __uppajjamÄ• nÄ• _ti yadÄ• uppajjamÄ• nÄ• hoti, tadÄ• ettha uppaj
sabbattha.

nirodhasaccaniddesavaá¹‡á¹‡anÄ•

<401> __asesavirÄ• ganirodho_tiÄ• dÄ«ni sabbÄ• ni nibbÄ• navevacanÄ• neva. nibbÄ• na
virajjati nirujjhati, tasmÄ• taá¹ƒ "tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodho" ti vuccati. n
Ä• gamma taá¹‡hÄ• cajiyati paá¹-inissajjiyati vimuccati na \Ee III 801/ allÄ«yati, tasmÄ• nib
paá¹-inissaggo mutti anÄ• layo" ti vuccati. ekameva hi nibbÄ• naá¹ƒ, nÄ• mÄ• ni panassa sa
nÄ• mapaá¹-ipakkhavasena anekÄ• ni honti. seyyathidaá¹ƒ, asesavirÄ• go asesanirodho cÄ
anÄ• layo rÄ• gakkhayo dosakkhayo mohakkhayo taá¹‡hakkhayo anuppÄ• do appavattaá¹ƒ
anÄ• yÅ«hanaá¹ƒ appaá¹-isandhi anupapatti agati ajÄ• taá¹ƒ ajaraá¹ƒ abyÄ• dhi amataá¹ƒ a
anupÄ• yÄ• saá¹ƒ asaá¹ƒkiliá¹-á¹-hanti.

idÄ• ni maggena chinnÄ• ya nibbÄ• naá¹ƒ Ä• gamma appavattipattÄ• yapi ca taá¹‡hÄ• ya
dassitÄ• , tattheva abhÄ• vaá¹ƒ dassetuá¹ƒ __sÄ• kho panesÄ• _tiÄ• dimÄ• ha. tattha yath
tittaalÄ• buvalliá¹ƒ disvÄ• aggato paá¹-á¹-hÄ• ya mÅ«laá¹ƒ pariyesitvÄ• chindeyya, sÄ• an
apaÃ±Ã±attiá¹ƒ gaccheyya. tato tasmiá¹ƒ khette tittaalÄ• bu niruddhÄ• pahÄ«nÄ• ti vuccey
tittaalÄ• bu viya cakkhÄ• dÄ«su taá¹‡hÄ• . sÄ• ariyamaggena mÅ«lacchinnÄ• nibbÄ• naá¹

gacchati. evaá¹ƒ gatÄ• pana tesu vatthÅ«su khette tittaalÄ• bu viya na paÃ±Ã±Ä• yati.

yathÄ• ca aá¹-avito core Ä• netvÄ• nagarassa dakkhiá¹‡advÄ• re ghÄ• teyyuá¹ƒ, tato aá¹-
vÄ• mÄ• ritÄ• ti vÄ• vucceyyuá¹ƒ, evaá¹ƒ aá¹-aviyaá¹ƒ corÄ• viya cakkhÄ• dÄ«su taá¹‡hÄ
corÄ• viya nibbÄ• naá¹ƒ Ä• gamma niruddhattÄ• nibbÄ• ne niruddhÄ• . evaá¹ƒ niruddhÄ•
vatthÅ«su aá¹-aviyaá¹ƒ corÄ• viya na paÃ±Ã±Ä• yati, tenassÄ• tattheva nirodhaá¹ƒ dasser
loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha
tiÄ• dimÄ• ha.

maggasaccaniddesavaá¹‡á¹‡anÄ•

<402> __ayamevÄ• _ti aÃ±Ã±amaggapaá¹-ikkhepanatthaá¹ƒ niyamanaá¹ƒ. __ariyo_ti taá¹ƒ
kilesehi Ä• rakattÄ• ariyabhÄ• vakarattÄ• ca ariyo. __dukkhe Ã±Ä• á¹‡a_ntiÄ• dinÄ• catu
dassitaá¹ƒ. tattha purimÄ• ni dve saccÄ• ni vaá¹-á¹-aá¹ƒ, pacchimÄ• ni vivaá¹-á¹-aá¹ƒ. tesu
kammaá¹-á¹-hÄ• nÄ• bhiniveso hoti, vivaá¹-á¹-e natthi abhiniveso. purimÄ• ni hi dve saccÄ•
dukkhaá¹ƒ, taá¹‡hÄ• samudayo" ti evaá¹ƒ saá¹…khepena ca "katame paÃ±cakkhandhÄ• ,
nayena vitthÄ• rena ca Ä• cariyassa santike uggaá¹‡hitvÄ• vÄ• cÄ• ya punappunaá¹ƒ pariv
kammaá¹ƒ karoti. itaresu pana dvÄ«su saccesu nirodhasaccaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ man
iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• panti evaá¹ƒ savanena kammaá¹ƒ \Ee III 802/ karoti. so evaá¹
saccÄ• ni ekapaá¹-ivedheneva paá¹-ivijjhati ekÄ• bhisamayena abhisameti. dukkhaá¹ƒ pariÃ
paá¹-ivijjhati, samudayaá¹ƒ pahÄ• napaá¹-ivedhena, nirodhaá¹ƒ sacchikiriyÄ• paá¹-ivedhena
bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjhati. dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena ... pe0 ... mag
bhÄ• vanÄ• bhisamayena abhisameti. evamassa pubbabhÄ• ge dvÄ«su saccesu
uggahaparipucchÄ• savanadhÄ• raá¹‡asammasanapaá¹-ivedho hoti, dvÄ«su pana savanap
tÄ«su kiccato paá¹-ivedho hoti, nirodhe Ä• rammaá¹‡apaá¹-ivedho. paccavekkhaá¹‡Ä• pan
ayaÃ±ca Ä• dikammiko, tasmÄ• sÄ• idha na vuttÄ• .

imassa ca bhikkhuno pubbe pariggahato "dukkhaá¹ƒ parijÄ• nÄ• mi, samudayaá¹ƒ pajahÄ•
sacchikaromi, maggaá¹ƒ bhÄ• vemÄ«" ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• rapaccavek
paá¹-á¹-hÄ• ya hoti. aparabhÄ• ge pana dukkhaá¹ƒ pariÃ±Ã±Ä• tameva ... pe0 ... maggo bh
saccÄ• ni duddasattÄ• gambhÄ«rÄ• ni, dve gambhÄ«rattÄ• duddasÄ• ni. dukkhasaccaÃ±
khÄ• á¹‡ukaá¹‡á¹-akapahÄ• rÄ• dÄ«su "aho dukkha" nti vattabbatampi Ä• pajjati. samuday
khÄ• ditukÄ• matÄ• bhuÃ±jitukÄ• matÄ• divasena uppattito pÄ• kaá¹-aá¹ƒ. lakkhaá¹‡apaá¹-
gambhÄ«raá¹ƒ. iti tÄ• ni duddasattÄ• gambhÄ«rÄ• ni. itaresaá¹ƒ pana dvinnaá¹ƒ dassanatt
bhavaggagahaá¹‡atthaá¹ƒ hatthappasÄ• raá¹‡aá¹ƒ \Be II 392/ viya avÄ«ciphusanatthaá¹ƒ p
satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• \Ne II 353/ koá¹-ipÄ• danaá¹ƒ viya ca hoti. iti tÄ• n
duddasÄ• ni. evaá¹ƒ duddasattÄ• gambhÄ«resu gambhÄ«rattÄ• ca duddasesu catÅ«su sa
pubbabhÄ• gaÃ±Ä• á¹‡uppattiá¹ƒ sandhÄ• ya idaá¹ƒ __dukkhe Ã±Ä• á¹‡a_ntiÄ• di vuttaá¹ƒ

ekameva taá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti.

nekkhammasaá¹…kappÄ• dayo kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• viramaá¹‡asaÃ±Ã±Ä• naá¹ƒ
maggakkhaá¹‡e pana imesu tÄ«su á¹-hÄ• nesu uppannassa akusalasaá¹…kappassa padap
anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• no ekova kusalasaá¹…kappo upp
__sammÄ• saá¹…kappo_ nÄ• ma.

musÄ• vÄ• dÄ• veramaá¹‡iÄ• dayopi musÄ• vÄ• dÄ• dÄ«hi viramaá¹‡asaÃ±Ã±Ä• naá¹ƒ n
maggakkhaá¹‡e pana imesu catÅ«su á¹-hÄ• nesu uppannÄ• ya akusaladussÄ«lyacetanÄ• y
anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va kusalaveramaá¹‡Ä
nÄ• ma \Ee III 803/.

pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dayopi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramaá¹‡asaÃ±Ã±Ä•
nÄ• nÄ• , maggakkhaá¹‡e pana imesu tÄ«su á¹-hÄ• nesu uppannÄ• ya akusaladussÄ«lyac
padapacchedato anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va ku
__sammÄ• kammanto_ nÄ• ma.

__micchÄ• Ä• jÄ«va_nti khÄ• danÄ«yabhojanÄ«yÄ• dÄ«naá¹ƒ atthÄ• ya pavattitaá¹ƒ kÄ• y
__pahÄ• yÄ• _ti vajjetvÄ• . __sammÄ• Ä• jÄ«venÄ• _ti buddhapasatthena Ä• jÄ«vena. __jÄ
jÄ«vitappavattiá¹ƒ pavatteti. sammÄ• Ä• jÄ«vopi kuhanÄ• dÄ«hi viramaá¹‡asaÃ±Ã±Ä• naá¹
nÄ• nÄ• , maggakkhaá¹‡e pana imesuyeva sattasu á¹-hÄ• nesu uppannÄ• ya micchÄ• jÄ«v
padapacchedato anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va ku
__sammÄ• Ä• jÄ«vo_ nÄ• ma.

__anuppannÄ• na_nti ekasmiá¹ƒ vÄ• bhave tathÄ• rÅ«pe vÄ• Ä• rammaá¹‡e attano na up
uppajjamÄ• ne disvÄ• "aho vata me evarÅ«pÄ• pÄ• pakÄ• akusaladhammÄ• na uppajjey
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ \Be II 393/ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya. __chandaá¹
anuppÄ• dakapaá¹-ipattisÄ• dhakaá¹ƒ vÄ«riyachandaá¹ƒ janeti. __vÄ• yamatÄ«_ti vÄ• yÄ•
Ä• rabhatÄ«_ti \Ne II 354/ vÄ«riyaá¹ƒ pavatteti. __cittaá¹ƒ paggaá¹‡hÄ• tÄ«_ti vÄ«riyena cit
karoti. __padahatÄ«_ti kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissatÅ«ti padahanaá¹

__uppannÄ• na_nti samudÄ• cÄ• ravasena attano uppannapubbÄ• naá¹ƒ. idÄ• ni tÄ• dise
pahÄ• nÄ• ya chandaá¹ƒ janeti. __anuppannÄ• naá¹ƒ kusalÄ• na_nti appaá¹-iladdhÄ• naá¹
__uppannÄ• na_nti tesaá¹ƒyeva paá¹-iladdhÄ• naá¹ƒ. __á¹-hitiyÄ• _ti punappunaá¹ƒ uppatt
á¹-hitatthaá¹ƒ. __asammosÄ• yÄ• _ti avinÄ• sanatthaá¹ƒ. __bhiyyobhÄ• vÄ• yÄ• _ti uparibh
vipulabhÄ• vÄ• ya. __bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• _ti bhÄ• vanÄ• ya paripÅ«raá¹‡atthaá¹
anuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ anuppÄ• danÄ• dicittÄ• naá¹ƒ nÄ• nattÄ• pubbabhÄ• g
imesuyeva catÅ«su á¹-hÄ• nesu kiccasÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• naá

uppajjati. ayaá¹ƒ __sammÄ• vÄ• yÄ• mo_ nÄ• ma.

sammÄ• satipi kÄ• yÄ• dipariggÄ• hakacittÄ• naá¹ƒ nÄ• nattÄ• pubbabhÄ• ge nÄ• nÄ• , m
á¹-hÄ• nesu kiccasÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va sati uppajj

jhÄ• nÄ• ni pubbabhÄ• gepi maggakkhaá¹‡epi \Ee III 804/ nÄ• nÄ• , pubbabhÄ• ge samÄ•
maggakkhaá¹‡e nÄ• nÄ• maggavasena. ekassa hi paá¹-hamamaggo paá¹-hamajjhÄ• niko h
paá¹-hamajjhÄ• nikÄ• vÄ• dutiyajjhÄ• nÄ• dÄ«su aÃ±Ã±atarajhÄ• nikÄ• vÄ• . ekassapi pa
aÃ±Ã±atarajhÄ• niko hoti, dutiyÄ• dayopi dutiyÄ• dÄ«naá¹ƒ aÃ±Ã±atarajjhÄ• nikÄ• vÄ• pa
evaá¹ƒ cattÄ• ropi maggÄ• jhÄ• navasena sadisÄ• vÄ• asadisÄ• vÄ• ekaccasadisÄ• vÄ
pÄ• dakajjhÄ• naniyamena hoti.

pÄ• dakajjhÄ• naniyamena tÄ• va paá¹-hamajjhÄ• nalÄ• bhino paá¹-hamajjhÄ• nÄ• vuá¹-á
maggo paá¹-hamajjhÄ• niko hoti. maggaá¹…gabojjhaá¹…gÄ• ni panettha paripuá¹‡á¹‡Ä• ne
vuá¹-á¹-hÄ• ya vipassantassa uppanno dutiyajjhÄ• niko hoti. maggaá¹…gÄ• ni panettha sat
vuá¹-á¹-hÄ• ya vipassantassa uppanno tatiyajjhÄ• niko. maggaá¹…gÄ• ni panettha satta \Be
cha honti. esa nayo catutthajjhÄ• nato vuá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä

Ä• ruppe \Ne II 355/ catukkapaÃ±cakajjhÄ• naá¹ƒ uppajjati, taÃ±ca lokuttaraá¹ƒ, no lokiyan
kathanti? etthÄ• pi paá¹-hamajjhÄ• nÄ• dÄ«su yato vuá¹-á¹-hÄ• ya sotÄ• pattimaggaá¹ƒ paá
arÅ«pasamÄ• pattiá¹ƒ bhÄ• vetvÄ• so Ä• ruppe uppanno, taá¹ƒ jhÄ• nikÄ• vassa tattha tay
pÄ• dakajjhÄ• nameva niyameti.

keci pana therÄ• "vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamentÄ«" ti vadan
niyametÄ«" ti vadanti. keci "vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• niyametÄ«" ti vadanti. tesaá
visuddhimagge vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• dhikÄ• re vuttanayeneva veditabbo.

__ayaá¹ƒ vuccati, bhikkhave, sammÄ• samÄ• dhÄ«_ti ayaá¹ƒ pubbabhÄ• ge lokiyo aparab
sammÄ• samÄ• dhÄ«ti vuccati.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• cattÄ• ri saccÄ• ni pariggaá¹‡hitvÄ• , parassa vÄ
attano, kÄ• lena vÄ• parassa cattÄ• ri saccÄ• ni pariggaá¹‡hitvÄ• dhammesu dhammÄ• nu
samudayavayÄ• panettha catunnaá¹ƒ saccÄ• naá¹ƒ yathÄ• sambhÄ• vato uppattinivattivas
vuttanayameva. kevalaÃ±hi idha catusaccapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ \Ee
saccapariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ, sesaá¹ƒ tÄ• disamevÄ

catusaccapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<404> ettÄ• vatÄ• Ä• nÄ• pÄ• napabbaá¹ƒ catuiriyÄ• pathapabbaá¹ƒ catusampajaÃ±Ã±ap
catudhÄ• tuvavatthÄ• naá¹ƒ navasivathikÄ• vedanÄ• nupassanÄ• cittÄ• nupassanÄ• nÄ«
khandhapariggaho Ä• yatanapariggaho bojjhaá¹…gapariggaho saccapariggahoti ekavÄ«sat
Ä• nÄ• pÄ• naá¹ƒ dvattiá¹ƒsÄ• kÄ• raá¹ƒ navasivathikÄ• ti ekÄ• dasa appanÄ• kammaá¹-á¹
dÄ«ghabhÄ• á¹‡akamahÄ• sÄ«vatthero pana "navasivathikÄ• Ä• dÄ«navÄ• nupassanÄ• v
matena dveyeva appanÄ• kammaá¹-á¹-hÄ• nÄ• ni, sesÄ• ni upacÄ• rakammaá¹-á¹-hÄ• nÄ•
abhiniveso \Be II 395/ jÄ• yatÄ«ti? na jÄ• yati. iriyÄ• pathasampajaÃ±Ã±anÄ«varaá¹‡abojjha
na jÄ• yati, sesesu jÄ• yatÄ«ti. __mahÄ• sÄ«vatthero_ panÄ• ha "etesupi abhiniveso jÄ• ya
kho me cattÄ• ro iriyÄ• pathÄ• udÄ• hu natthi, atthi nu kho me catusampajaÃ±Ã±aá¹ƒ udÄ•
atthi nu kho me paÃ±canÄ«varaá¹‡Ä• udÄ• hu natthi, atthi nu kho me sattabojjhaá¹…gÄ• u
evaá¹ƒ pariggaá¹‡hÄ• ti. tasmÄ• sabbattha abhiniveso jÄ• yatÄ«" ti.

__yo hi koci, bhikkhave_ti yo hi koci, bhikkhave, bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ• sako v
__evaá¹ƒ bhÄ• veyyÄ• _tiÄ• dito paá¹-á¹-hÄ• ya vuttena bhÄ• vanÄ• nukkamena bhÄ• veyy
paá¹-ikaá¹…khitabbaá¹ƒ icchitabbaá¹ƒ avassaá¹ƒbhÄ• vÄ«ti attho. __aÃ±Ã±Ä• _ti arahattaá
upÄ• disese_ti upÄ• dÄ• nasese vÄ• sati aparikkhÄ«á¹‡e. __anÄ• gÄ• mitÄ• _ti anÄ• gÄ•

evaá¹ƒ sattannaá¹ƒ vassÄ• naá¹ƒ vasena sÄ• sanassa niyyÄ• nikabhÄ• vaá¹ƒ dassetvÄ• p
dassento __tiá¹-á¹-hantu, bhikkhave_tiÄ• dimÄ• ha. sabbampi cetaá¹ƒ majjhimassa veneyya
vuttaá¹ƒ, tikkhapaÃ±Ã±aá¹ƒ pana sandhÄ• ya "pÄ• tova anusiá¹-á¹-ho sÄ• yaá¹ƒ visesaá¹ƒ
\Ee III 806/ anusiá¹-á¹-ho pÄ• to visesaá¹ƒ adhigamissatÄ«" ti vuttaá¹ƒ. iti bhagavÄ• "evaá¹
bhikkhave, mama sÄ• sana" nti dassetvÄ• ekavÄ«satiyÄ• pi á¹-hÄ• nesu arahattanikÅ«á¹-e
niyyÄ• tento "ekÄ• yano ayaá¹ƒ, bhikkhave, maggo ... pe0 ... iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idamet
vutta" nti Ä• ha. sesaá¹ƒ uttÄ• natthamevÄ• ti. desanÄ• pariyosÄ• ne pana tiá¹ƒsa bhikkhus
patiá¹-á¹-hahiá¹ƒsÅ«ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

mahÄ• satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pÄ• yÄ• sirÄ• jaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<406> __evaá¹ƒ_ \Ne II 357/ \Ee III 807/ \Be II 396/ __me suta_nti pÄ• yÄ• sirÄ• jaÃ±Ã±as
tatrÄ• yamapubbapadavaá¹‡á¹‡anÄ• - __Ä• yasmÄ• _ti piyavacanametaá¹ƒ. __kumÄ• rak
kumÄ• rakÄ• le pabbajitattÄ• pana bhagavatÄ• "kassapaá¹ƒ pakkosatha, idaá¹ƒ phalaá¹ƒ
kassapassa dethÄ• " ti vutte "katarakassapassÄ• " ti. "kumÄ• rakassapassÄ• " ti evaá¹ƒ gah
paá¹-á¹-hÄ• ya vuá¸• á¸• hakÄ• lepi "kumÄ• rakassapo" tveva vuccati. apica raÃ±Ã±o posÄ•
kumÄ• rakassapoti saÃ±jÄ• niá¹ƒsu.

ayaá¹ƒ panassa pubbayogato paá¹-á¹-hÄ• ya Ä• vibhÄ• vakathÄ• - thero kira padumuttara
seá¹-á¹-hiputto ahosi. athekadivasaá¹ƒ bhagavantaá¹ƒ citrakathiá¹ƒ ekaá¹ƒ attano sÄ• vaka
á¹-hapentaá¹ƒ disvÄ• bhagavato sattÄ• haá¹ƒ dÄ• naá¹ƒ datvÄ• "ahampi bhagavÄ• anÄ•
thero viya citrakathÄ« sÄ• vako bhavÄ• mÄ«" ti patthanaá¹ƒ katvÄ• puÃ±Ã±Ä• ni karonto k
sÄ• sane pabbajitvÄ• visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi. tadÄ• kira parinibbutassa bhaga
paÃ±ca bhikkhÅ« nisseá¹‡iá¹ƒ bandhitvÄ• pabbataá¹ƒ Ä• ruyha samaá¹‡adhammaá¹ƒ aka
tatiyadivase arahattaá¹ƒ patto, anuthero catutthadivase anÄ• gÄ• mÄ« ahosi, itare tayo vise
asakkontÄ• devaloke nibbattÄ• .

tesaá¹ƒ ekaá¹ƒ buddhantaraá¹ƒ devesu ca manussesu ca sampattiá¹ƒ anubhavantÄ• naá¹
rÄ• jakule nibbattitvÄ• pakkusÄ• ti nÄ• ma rÄ• jÄ• hutvÄ• bhagavantaá¹ƒ uddissa pabbaji
Ä• gacchanto kumbhakÄ• rasÄ• lÄ• yaá¹ƒ bhagavato dhammadesanaá¹ƒ sutvÄ• anÄ• gÄ•
ekasmiá¹ƒ samuddapaá¹-á¹-ane kulaghare nibbattitvÄ• nÄ• vaá¹ƒ Ä• ruyha bhinnanÄ• vo c
lÄ• bhasampattiá¹ƒ patto "ahaá¹ƒ arahÄ• " ti cittaá¹ƒ uppÄ• detvÄ• "na tvaá¹ƒ arahÄ• , gac
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchÄ• " ti atthakÄ• mÄ• ya devatÄ• ya codito tathÄ• kat

eko \Ne II 358/ rÄ• jagahe ekissÄ• kuladÄ• rikÄ• ya kucchimhi uppanno. sÄ• ca paá¹-ham
yÄ• citvÄ• pabbajjaá¹ƒ alabhamÄ• nÄ• kulagharaá¹ƒ gantvÄ• gabbhaá¹ƒ gaá¹‡hi \Be II 39
ajÄ• nanti sÄ• mikaá¹ƒ Ä• rÄ• dhetvÄ• tena anuÃ±Ã±Ä• tÄ• bhikkhunÄ«su pabbajitÄ• , tas
bhikkhuniyo devadattaá¹ƒ pucchiá¹ƒsu. so "assamaá¹‡Ä«" ti Ä• ha. dasabalaá¹ƒ pucchiá¹ƒs
upÄ• littheraá¹ƒ sampaá¹-icchÄ• pesi. thero sÄ• vatthinagaravÄ• sÄ«ni kulÄ• ni visÄ• khaÃ±
pakkosÄ• petvÄ• sodhento "pure laddho gabbho, pabbajjÄ• arogÄ• " ti Ä• ha. satthÄ• "su
nti therassa sÄ• dhukÄ• ramadÄ• si. sÄ• bhikkhunÄ« suvaá¹‡á¹‡abimbasadisaá¹ƒ puttaá¹ƒ
rÄ• jÄ• pasenadi kosalo posÄ• pesi. "kassapo" ti cassa nÄ• maá¹ƒ katvÄ• aparabhÄ• ge a
santikaá¹ƒ netvÄ• pabbÄ• jesi. iti naá¹ƒ raÃ±Ã±o posÄ• vanikaputtattÄ• pi "kumÄ• rakassa
taá¹ƒ ekadivasaá¹ƒ andhavane samaá¹‡adhammaá¹ƒ karontaá¹ƒ atthakÄ• mÄ• devatÄ• p
bhagavantaá¹ƒ pucchÄ• " ti Ä• ha. thero paÃ±he pucchitvÄ• paÃ±havissajjanÄ• vasÄ• ne a
bhagavÄ• pi taá¹ƒ citrakathikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi.

__setabyÄ• _ti tassa nagarassa nÄ• maá¹ƒ. __uttarena setabya_nti setabyato uttaradisÄ• y
anabhisittakarÄ• jÄ• . __diá¹-á¹-higata_nti diá¹-á¹-hiyeva. yathÄ• gÅ«thagataá¹ƒ muttagatan
gÅ«thÄ• dito aÃ±Ã±aá¹ƒ atthi, evaá¹ƒ diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ. __itipi natthÄ«_ti taá¹
kÄ• raá¹‡aá¹ƒ apadisitvÄ• evampi natthÄ«ti vadati. __purÄ• ... pe0 ... saÃ±Ã±Ä• petÄ«_ti y

candimasÅ«riyaupamÄ• vaá¹‡á¹‡anÄ•

<411> __ime bho, kassapa, candimasÅ«riyÄ• _ti so kira therena pucchito cintesi "ayaá¹ƒ sa

candimasÅ«riye upamaá¹ƒ Ä• hari, candimasÅ«riyasadiso bhavissati paÃ±Ã±Ä• ya, anabhil
aÃ±Ã±ena, sace panÄ• haá¹ƒ â€™candimasÅ«riyÄ• imasmiá¹ƒ lokeâ€™ ti bhaá¹‡issÄ• mi
kittakapamÄ• á¹‡Ä• , kittakaá¹ƒ uccÄ• â€™ tiÄ• dÄ«hi paliveá¹-hessati. ahaá¹ƒ kho panetaa
sakkhissÄ• mi, â€™parasmiá¹ƒ lokeâ€™ iccevassa kathessÄ• mÄ«" ti. tasmÄ• evamÄ• ha

bhagavÄ• \Be II 398/ pana tato pubbe na cirasseva __sudhÄ• bhojanÄ«yajÄ• takaá¹ƒ_ kat
devaputto, sÅ«riye sÅ«riyo devaputto" ti Ä• gataá¹ƒ. bhagavatÄ• ca kathitaá¹ƒ jÄ• takaá¹ƒ
sakalajambudÄ«pe \Ne II 359/ patthaá¹-aá¹ƒ hoti, tena so "ettha nivÄ• sino devaputtÄ• natt
vattunti cintetvÄ• __devÄ• te na manussÄ• _ti Ä• ha.

<412> __atthi pana, rÄ• jaÃ±Ã±a, pariyÄ• yo_ti atthi pana kÄ• raá¹‡anti pucchati. __Ä• bÄ•
visabhÄ• gavedanÄ• saá¹…khÄ• tena Ä• bÄ• dhena samannÄ• gatÄ• . __dukkhitÄ• _ti duk
adhimattagilÄ• nÄ• . __saddhÄ• yikÄ• _ti ahaá¹ƒ tumhe saddahÄ• mi, tumhe mayhaá¹ƒ sad
saddhÄ• yitabbavacanÄ• ti attho. __paccayikÄ• _ti ahaá¹ƒ tumhe pattiyÄ• mi, tumhe mayha
pattiyÄ• yitabbÄ• ti attho.

corÄ• diupamÄ• vaá¹‡á¹‡anÄ•

<413> __uddisitvÄ• _ti tesaá¹ƒ attÄ• naÃ±ca paá¹-isÄ• mitabhaá¹‡á¸• akaÃ±ca dassetvÄ•
attho. __vippalapantassÄ• _ti "putto me, dhÄ«tÄ• me, dhanaá¹ƒ me" ti vividhaá¹ƒ palapanta
__nirayapÄ• lesÅ«_ti niraye kammakÄ• raá¹‡ikasattesu. ye pana "kammameva kammakÄ•
nirayapÄ• lÄ• " ti vadanti. te "tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• " ti devadÅ«tasuttaá¹ƒ pa
manussaloke rÄ• jakulesu kÄ• raá¹‡ikamanussÄ• viya hi niraye nirayapÄ• lÄ• honti.

<415> __veá¸·upesikÄ• hÄ«_ti veá¸·uvilÄ«vehi. __sunimmajjathÄ• _ti yathÄ• suá¹-á¹-hu ni
nimmajjatha, apanethÄ• ti attho.

__asucÄ«_ti amanÄ• po. __asucisaá¹…khÄ• to_ti asucikoá¹-á¹-hÄ• sabhÅ«to asucÄ«ti Ã±A
III 810/ kuá¹‡apagandho. __jeguccho_ti jigucchitabbayutto. __paá¹-ikÅ«lo_ti dassaneneva p
__ubbÄ• dhatÄ«_ti divasassa dvikkhattuá¹ƒ nhatvÄ• tikkhattuá¹ƒ vatthÄ• ni parivattetvÄ•
alaá¹…katapaá¹-imaá¹‡á¸• itÄ• naá¹ƒ cakkavattiÄ• dÄ«nampi manussÄ• naá¹ƒ gandho yoja
devatÄ• naá¹ƒ kaá¹‡á¹-he Ä• sattakuá¹‡apaá¹ƒ viya bÄ• dhati.

<416> puna \Be II 399/ pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±casÄ«lÄ• ni samÄ• dÄ• yavattentÄ• naá
__tÄ• vatiá¹ƒsÄ• na_nti idaÃ±ca dÅ«re nibbattÄ• tÄ• va mÄ• Ä• gacchantu, ime kasmÄ• n

<418> __jaccandhÅ«pamo_ \Ne II 360/ __maÃ±Ã±e paá¹-ibhÄ• sÄ«_ti jaccandho viya upa
__araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã±akaá¹…gayuttatÄ• ya araÃ±Ã±Ä• ni, mahÄ• vanas

__pantÄ• nÄ«_ti dÅ«rÄ• ni.

<419> __kalyÄ• á¹‡adhamme_ti teneva sÄ«lena sundaradhamme. __dukkhapaá¹-ikÅ«le_ti __seyyo bhavissatÄ«_ti paraloke sugatisukhaá¹ƒ bhavissatÄ«ti adhippÄ• yo.

<420> __upavijaÃ±Ã±Ä• _ti upagatavijÄ• yanakÄ• lÄ• , paripakkagabbhÄ• na cirasseva vi __opabhoggÄ• bhavissatÄ«_ti pÄ• daparicÄ• rikÄ• bhavissati. __anayabyasana_nti mahÄ na ayo anayo, dukkhaá¹ƒ. tadetaá¹ƒ sabbaso sukhaá¹ƒ byasati vikkhipatÄ«ti byasanaá¹ƒ. iti __anayabyasanaá¹ƒ, _ mahÄ• dukkhanti attho. __ayoniso_ti anupÄ• yena. __apakkaá¹ƒ na apariá¹‡ataá¹ƒ akhÄ«á¹‡aá¹ƒ Ä• yuá¹ƒ antarÄ• va na upacchindanti. __paripÄ• kaá¹ƒ Ä• ga Ä• yuparipÄ• kakÄ• laá¹ƒ Ä• gamenti. dhammasenÄ• patinÄ• petaá¹ƒ vuttaá¹ƒ -

"nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ti || (Th 1001)

<421> __ubbhinditvÄ• _ti mattikÄ• lepaá¹ƒ bhinditvÄ• .

<422> __rÄ• maá¹‡eyyaka_nti \Ee III 811/ ramaá¹‡Ä«yabhÄ• vaá¹ƒ. __velÄ• sikÄ• _ti khiá __komÄ• rikÄ• _ti taruá¹‡adÄ• rikÄ• . __tuyhaá¹ƒ jÄ«va_nti supinadassanakÄ• le nikkhama jÄ«vaá¹ƒ api nu passanti. idha cittÄ• cÄ• raá¹ƒ "jÄ«va" nti gahetvÄ• Ä• ha. so hi tattha jÄ«v

<423> __jiyÄ• yÄ• _ti dhanujiyÄ• ya, gÄ«vaá¹ƒ veá¹-hetvÄ• ti attho. __patthinnataro_ti thad dasseti? tumhe jÄ«vakÄ• le sattassa paÃ±cakkhandhÄ• ti \Be II 400/ vadanti, cavanakÄ• le rÅ«pakkhandhamattameva avasissati, tayo khandhÄ• appavattÄ• honti, viÃ±Ã±Ä• á¹‡akkh avasiá¹-á¹-hena rÅ«pakkhandhena lahutarena bhavitabbaá¹ƒ, garukataro ca hoti. tasmÄ• n gantÄ• ti imamatthaá¹ƒ dasseti.

<424> __nibbuta_nti vÅ«pasantatejaá¹ƒ.

<425> __anupahaccÄ• _ti \Ne II 361/ avinÄ• setvÄ• . __Ä• mato hotÄ«_ti addhamato marit __odhunÄ• thÄ• _ti orato karotha. __sandhunÄ• thÄ• _ti parato karotha. __niddhunÄ• thÄ• __taÃ±cÄ• yatanaá¹ƒ na paá¹-isaá¹ƒvedetÄ«_ti tena cakkhunÄ• taá¹ƒ rÅ«pÄ• yatanaá¹ƒ na sabbattha.

<426> __saá¹…khadhamo_ti saá¹…khadhamako. __upalÄ• petvÄ• _ti dhamitvÄ• .

<428> __aggiko_ti aggiparicÄ• rako. __Ä• pÄ• deyya_nti nipphÄ• deyyaá¹ƒ, Ä• yuá¹ƒ vÄ•

__poseyya_nti bhojanÄ• dÄ«hi bhareyyaá¹ƒ. __vaá¸• á¸• heyya_nti vaá¸• á¸• hiá¹ƒ gameyy
araá¹‡Ä«yugaá¸·aá¹ƒ.

<429> __tirorÄ• jÄ• nopÄ«_ti tiroraá¹-á¹-he aÃ±Ã±asmimpi janapade rÄ• jÄ• no jÄ• nanti. _
acheko. __kopenapÄ«_ti ye maá¹ƒ evaá¹ƒ vakkhanti, tesu uppajjanakena kopenapi etaá¹ƒ c
harissÄ• mi pariharissÄ• mÄ«ti gahetvÄ• vicarissÄ• mi. __makkhenÄ• _ti tayÄ• vuttayuttal
makkhenÄ• pi. __palÄ• senÄ• _ti tayÄ• saddhiá¹ƒ yugaggÄ• halakkhaá¹‡ena palÄ• senÄ•

<430> __haritakapaá¹‡á¹‡a_nti \Ee III 812/ yaá¹ƒ kiÃ±ci haritakaá¹ƒ, antamaso allatiá¹‡apa
hotÄ«ti attho. __sannaddhakalÄ• pa_nti sannaddhadhanukalÄ• paá¹ƒ. __Ä• sittodakÄ• ni v
paripuá¹‡á¹‡asalilÄ• maggÄ• ca kandarÄ• ca. __yoggÄ• nÄ«_ti balibadde.

bahunikkhantaroti __bahunikkhanto_ ciranikkhantoti attho. __yathÄ• bhatena bhaá¹‡á¸• en
tiá¹‡akaá¹-á¹-hodakabhaá¹‡á¸• akaá¹ƒ Ä• ropitaá¹ƒ, tena yathÄ• bhatena yathÄ• ropitena, y

__appasÄ• rÄ• nÄ«_ti appagghÄ• ni. __paá¹‡iyÄ• nÄ«_ti bhaá¹‡á¸• Ä• ni.

gÅ«thabhÄ• rikÄ• diupamÄ• vaá¹‡á¹‡anÄ•

<432> __mama_ \Be II 401/ __ca sÅ«karabhatta_nti mama ca sÅ«karÄ• naá¹ƒ idaá¹ƒ bhat
upari gharantaá¹ƒ. __paggharanta_nti \Ne II 362/ heá¹-á¹-hÄ• parissavantaá¹ƒ. __tumhe kh
tumhe kho ettha bhaá¹‡e. ayameva vÄ• pÄ• á¹-ho. __tathÄ• hi pana me sÅ«karabhatta_nt
gÅ«tho sÅ«karÄ• naá¹ƒ bhattaá¹ƒ.

<434> __Ä• gatÄ• gataá¹ƒ kaliá¹ƒ gilatÄ«_ti Ä• gatÄ• gataá¹ƒ parÄ• jayaguá¸·aá¹ƒ gilati. __
pajjohanaá¹ƒ karissÄ• mi, balikammaá¹ƒ karissÄ• mÄ«ti attho. __akkhehi dibbissÄ• mÄ• _ti
__littaá¹ƒ paramena tejasÄ• _ti paramatejena visena littaá¹ƒ.

<436> __gÄ• mapaá¹-á¹-a_nti vuá¹-á¹-hitagÄ• mapadeso vuccati. "gÄ• mapada" ntipi pÄ• á
__sÄ• á¹‡abhÄ• ra_nti sÄ• á¹‡avÄ• kabhÄ• raá¹ƒ. __susannaddho_ti subaddho. __tvaá¹ƒ p
sace gaá¹‡hitukÄ• mosi, gaá¹‡hÄ• hÄ«ti vuttaá¹ƒ hoti.

__khoma_nti khomavÄ• kaá¹ƒ. __aya_nti kÄ• á¸·alohaá¹ƒ. __loha_nti tambalohaá¹ƒ. __sajj
__suvaá¹‡á¹‡a_nti \Ee III 813/ suvaá¹‡á¹‡amÄ• sakaá¹ƒ. __abhinandiá¹ƒsÅ«_ti tussiá¹ƒsu.

<437> __attamano_ti sakamano tuá¹-á¹-hacitto. __abhiraddho_ti abhippasanno. __paÃ±hÄ
paÃ±hupaá¹-á¹-hÄ• nÄ• ni. __paccanÄ«kaá¹ƒ kattabba_nti paccanÄ«kaá¹ƒ paá¹-iviruddhaá
amaÃ±Ã±issaá¹ƒ, paá¹-ilomagÄ• haá¹ƒ gahetvÄ• aá¹-á¹-hÄ• sinti attho.

<438> __saá¹…ghÄ• taá¹ƒ Ä• pajjantÄ«_ti saá¹…ghÄ• taá¹ƒ vinÄ• saá¹ƒ maraá¹‡aá¹ƒ Ä• p
vipÄ• kaphalena na mahapphalo hoti. __na mahÄ• nisaá¹ƒso_ti guá¹‡Ä• nisaá¹ƒsena mahÄ
mahÄ• jutiko_ti Ä• nubhÄ• vajutiyÄ• mahÄ• jutiko na hoti. __na mahÄ• vipphÄ• ro_ti vipÄ•
mahÄ• vipphÄ• ro na hoti. __bÄ«janaá¹…gala_nti bÄ«jaÃ±ca naá¹…galaÃ±ca. __dukkhette
nissÄ• rakhette. __dubbhÅ«me_ti visamabhÅ«mibhÄ• ge. __patiá¹-á¹-hÄ• peyyÄ• _ti á¹-hap
chinnabhinnÄ• ni. __pÅ«tÄ«nÄ«_ti nissÄ• rÄ• ni. __vÄ• tÄ• tapahatÄ• nÄ«_ti \Be II 402/ vÄ
hatÄ• ni pariyÄ• dinnatejÄ• ni. __asÄ• rÄ• dÄ• nÄ«_ti taá¹‡á¸• ulasÄ• rÄ• dÄ• narahitÄ• ni
__asukhasayitÄ• nÄ«_ti yÄ• ni sukkhÄ• petvÄ• koá¹-á¹-he Ä• kiritvÄ• á¹-hapitÄ• ni, tÄ• ni
etÄ• ni pana na tÄ• disÄ• ni. __anuppaveccheyyÄ• _ti anupaveseyya, na sammÄ• vasseyy
anudasÄ• haá¹ƒ anupaÃ±cÄ• haá¹ƒ na vasseyyÄ• ti attho. __api nu tÄ• nÄ«_ti api nu evaá¹
sati tÄ• ni bÄ«jÄ• ni aá¹…kuramÅ«lapattÄ• dÄ«hi uddhaá¹ƒ vuddhiá¹ƒ heá¹-á¹-hÄ• virÅ«á¸
vepullaá¹ƒ Ä• pajjeyyunti \Ne II 363/. __evarÅ«po kho rÄ• jaÃ±Ã±a yaÃ±Ã±o_ti evarÅ«paá¹
parÅ«paghÄ• tena uppÄ• ditapaccayatopi dÄ• yakatopi pariggÄ• hakatopi avisuddhattÄ• n

__evarÅ«po kho rÄ• jaÃ±Ã±a yaÃ±Ã±o_ti evarÅ«paá¹ƒ rÄ• jaÃ±Ã±adÄ• naá¹ƒ aparÅ«pagh
aparÅ«paghÄ• titÄ• ya sÄ«lavantadÄ• yakatopi \Ee III 814/ sammÄ• diá¹-á¹-hiÄ• diguá¹‡asa
mahapphalaá¹ƒ hoti. sace pana guá¹‡Ä• tirekaá¹ƒ nirodhÄ• vuá¹-á¹-hitaá¹ƒ paá¹-iggÄ• hak
vipulÄ• hoti, diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ detÄ«ti.

<439> imaá¹ƒ pana therassa dhammakathaá¹ƒ sutvÄ• pÄ• yÄ• sirÄ• jaÃ±Ã±o theraá¹ƒ nin
mahÄ• dÄ• naá¹ƒ datvÄ• tato paá¹-á¹-hÄ• ya mahÄ• janassa dÄ• naá¹ƒ paá¹-á¹-hapesi. taá
pÄ• yÄ• si rÄ• jaÃ±Ã±o_tiÄ• di vuttaá¹ƒ. tattha __kaá¹‡Ä• jaka_nti sakuá¹‡á¸• akaá¹ƒ uttaá¹
__bilaá¹…gadutiya_nti kaÃ±jikadutiyaá¹ƒ. __dhorakÄ• ni ca vatthÄ• nÄ«_ti thÅ«lÄ• ni ca va
__guá¸·avÄ• lakÄ• nÄ«_ti guá¸·adasÄ• ni, puÃ±japuÃ±javasena á¹-hitamahantadasÄ• nÄ«t
anuddisatÄ«_ti evaá¹ƒ upadisati. __pÄ• dÄ• pÄ«_ti pÄ• denapi.

<440> __asakkacca_nti saddhÄ• virahitaá¹ƒ assaddhadÄ• naá¹ƒ. __asahatthÄ• _ti na saha
cittÄ«kÄ• ravirahitaá¹ƒ, na cittÄ«kÄ• rampi paccupaá¹-á¹-hÄ• petvÄ• na paá¹‡Ä«tacittaá¹ƒ
__apaviddha_nti chaá¸• á¸• itaá¹ƒ vippatitaá¹ƒ. __suÃ±Ã±aá¹ƒ serÄ«saka_nti serÄ«sakaá¹ƒ
rajatavimÄ• naá¹ƒ upagato. tassa kira dvÄ• re mahÄ• sirÄ«sarukkho, tena taá¹ƒ "serÄ«saka

<441> __Ä• yasmÄ• _ \Be II 403/ __gavaá¹ƒpatÄ«_ti thero kira pubbe manussakÄ• le gopÄ
jeá¹-á¹-hako hutvÄ• mahato sirÄ«sassa mÅ«laá¹ƒ sodhetvÄ• vÄ• likaá¹ƒ okiritvÄ• ekaá¹ƒ
rukkhamÅ«le nisÄ«dÄ• petvÄ• attanÄ• laddhaá¹ƒ Ä• hÄ• raá¹ƒ datvÄ• tato cuto tassÄ• nu
rajatavimÄ• ne nibbatti. sirÄ«sarukkho vimÄ• nadvÄ• re aá¹-á¹-hÄ• si. so paÃ±Ã±Ä• sÄ• ya
paÃ±Ã±Ä• sa vassÄ• ni gatÄ• nÄ«ti devaputto saá¹ƒvegaá¹ƒ Ä• pajjati. so aparena samaye
kÄ• le manussesu nibbattitvÄ• satthu dhammakathaá¹ƒ sutvÄ• arahattaá¹ƒ patto. pubbÄ•

divÄ• vihÄ• ratthÄ• ya tadeva vimÄ• naá¹ƒ abhiá¹‡haá¹ƒ gacchati, taá¹ƒ kirassa utusukhaá¹
"tena kho pana samayena Ä• yasmÄ• gavaá¹ƒpatÄ«" tiÄ• di vuttaá¹ƒ.

__so_ \Ee III 815/ \Ne II 364/ __sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• _ti so parassa santakampi d
datvÄ• . __evamÄ• rocesÄ«_ti "sakkaccaá¹ƒ dÄ• naá¹ƒ dethÄ• " tiÄ• dinÄ• nayena Ä• roce
Ä• rocanaá¹ƒ sutvÄ• mahÄ• jano sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• devaloke nibbatto. pÄ• yÄ
paricÄ• rakÄ• sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• pi nikantivasena gantvÄ• tasseva santike nib
disÄ• cÄ• rikavimÄ• naá¹ƒ vaá¹-á¹-aniaá¹-aviyaá¹ƒ ahosi. pÄ• yÄ• sidevaputto ca ekadivasa
dassetvÄ• attano katakammaá¹ƒ kathesÄ«ti.

iti sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ

pÄ• yÄ• sirÄ• jaÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca mahÄ• vaggassatthavaá¹‡á¹‡anÄ• .

mahÄ• vaggaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

mahÄ• vaggaá¹-Ä«kÄ•

1. mahÄ• padÄ• nasuttavaá¹‡á¹‡anÄ•

pubbenivÄ• sapaá¹-isaá¹ƒyuttakathÄ• vaá¹‡á¹‡anÄ•

<1> yathÄ• jÄ• tÄ• naá¹ƒ \Ee II 1/ \Ne II 1/ \Be II 1/ kareirukkhÄ• naá¹ƒ ghanapattasÄ• khÄ
maá¹‡á¸• apasaá¹…khepehi saÃ±channo padeso __ ``karerimaá¹‡á¸• apoâ€™â€™ _ti adh
dvÄ• rasamÄ«pe. dvÄ• re á¹-hitarukkhavasena aÃ±Ã±atthÄ• pi samaÃ±Ã±Ä• atthÄ«ti dass
_tiÄ• di vuttaá¹ƒ. kathaá¹ƒ pana bhagavÄ• mahÄ• gandhakuá¹-iyaá¹ƒ avasitvÄ• tadÄ• kar
vihÄ• sÄ«ti? sÄ• pi buddhassa bhagavato vasanagandhakuá¹-i evÄ• ti dassento __ ``antoje
__salaá¸·Ä• gÄ• ra_nti devadÄ• rurukkhehi katagehaá¹ƒ. __pakatibhattassa pacchato_ti bh
pÄ• katikabhattakÄ• lato pacchÄ• , á¹-hitamajjhanhikato uparÄ«ti attho. __piá¹‡á¸• apÄ• tat
piá¹‡á¸• apÄ• tabhojanato apetÄ• naá¹ƒ. tenÄ• ha __ ``bhattakiccaâ€™â€™ _ntiÄ• di.

maá¹‡á¸• alasaá¹‡á¹-hÄ• nÄ• \Ne II 2/ mÄ• á¸·asaá¹…khepena katÄ• nisÄ«danasÄ• lÄ•
_nti adhippetÄ• ti Ä• ha __ ``nisÄ«danasÄ• lÄ• yÄ• â€™â€™ _ti. __pubbenivÄ• sapaá¹-isa
atÄ«tavisayo, nivÄ• sa-saddo kammasÄ• dhano, khandhavinimutto ca nivasitadhammo natt
santÄ• navaseneva pavattantÄ«ti Ä• ha __ ``pubbenivutthakkhandhasantÄ• nasaá¹…khÄ•
__yojetvÄ• _ti \Be II 2/ visayabhÄ• vena yojetvÄ• . __pavattitÄ• _ti kathitÄ• . dhammÅ«pasa
anapetÄ• ti __dhammÄ«. _ tenÄ• ha __ ``dhammasaá¹ƒyuttÄ• â€™â€™ _ti.

__udapÄ• dÄ«_ti \Ee II 2/ paduddhÄ• ro, tassa uppannÄ• jÄ• tÄ• ti iminÄ• sambandho. taa
uppannÄ• kÄ• raá¹ƒ pÄ• á¸·iyaá¹ƒ saá¹…khepatova dassitaá¹ƒ, vitthÄ• rato dassetuá¹ƒ __ `
_ntiÄ• di Ä• raddhaá¹ƒ. tattha __ke anussaranti, ke nÄ• nussarantÄ«_ti padadvaye paá¹-ha
sappapaÃ±canaá¹ƒ, na itaranti tadeva puggalabhedato, kÄ• lavibhÄ• gato, anussaraá¹‡Ä• k
niddisantena __ ``titthiyÄ• anussarantÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aggappattakammavÄ
sikhÄ• ppattakammavÄ• dino ``atthi kammaá¹ƒ atthi kammavipÄ• koâ€™â€™ ti (Paá¹-is I 2
kammassakatÄ• Ã±Ä• á¹‡e á¹-hitÄ• tÄ• pasaparibbÄ• jakÄ• . __cattÄ• lÄ«saá¹ƒyeva kapp
brahmajÄ• lÄ• dÄ«su (DN I 33) bhagavatÄ• tathÄ• paricchijja vuttattÄ• . __tato paraá¹ƒ na
tathÄ• vacanaÃ±ca diá¹-á¹-higatopaá¹-á¹-hakassa tesaá¹ƒ Ã±Ä• á¹‡assa paridubbalabhÄ• v

__sÄ• vakÄ• _ti mahÄ• sÄ• vakÄ• tesaÃ±hi kappasatasahassaá¹ƒ pubbÄ• bhinÄ«hÄ• ro.
Å«nakameva anussaranti. yasmÄ• ``kappÄ• naá¹ƒ lakkhÄ• dhikaá¹ƒ ekaá¹ƒ, dve ca asaá¹.

kÄ• lavasena evaá¹ƒ parimÄ• á¹‡o yathÄ• kkamaá¹ƒ aggasÄ• vakapaccekabuddhÄ• naá¹ƒ
sÄ• vakabodhipaccekabodhipÄ• ramitÄ• sambharaá¹‡aÃ±ca, tasmÄ• vuttaá¹ƒ __ ``dve agg
kappasatasahassaÃ±cÄ• â€™â€™ _ti. yadi bodhisambhÄ• rasambharaá¹‡akÄ• laparicchin
abhiÃ±Ã±Ä• Ã±Ä• á¹‡avibhavo, evaá¹ƒ sante buddhÄ• nampissa saparicchedatÄ• Ä• panr
``buddhÄ• naá¹ƒ pana ettakanti paricchedo natthi, yÄ• vatakaá¹ƒ Ä• kaá¹…khanti, tÄ• vatak
_ti ``yÄ• vatakaá¹ƒ neyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ nti (Nidd I 156; Nidd II 85;
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa viya hi buddhÄ• naá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• nampi savis
tasmÄ• yaá¹ƒ \Ee II 3/ yaá¹ƒ Ã±Ä• tuá¹ƒ icchanti, te taá¹ƒ taá¹ƒ jÄ• nanti eva. atha vÄ• sat
karuá¹‡Å«pÄ• yakosallapariggahÄ• dinÄ• sÄ• tisayattÄ• mahÄ• bodhisambhÄ• rÄ• naá¹ƒ
pavattiÄ• nubhÄ• vassa paricchedo nÄ• ma natthi, kuto tannimittakÄ• naá¹ƒ abhiÃ±Ã±Ä• Ã±
``buddhÄ• naá¹ƒ ... pe ... natthÄ«â€™â€™ _ti.

__khandhapaá¹-ipÄ• á¹-iyÄ• _ti \Ne II 3/ \Be II 3/ yathÄ• paccayaá¹ƒ anupubbapavattamÄ•
anupubbiyÄ• . __khandhappavatti_nti vedanÄ• dikkhandhappavattiá¹ƒ. tesaÃ±hi anubhavan
sÄ• tisayaá¹ƒ, taá¹ƒ saÃ±Ã±Ä• bhave tattha tattha anussaraá¹‡avasena gahetvÄ• gacchan
alabhantÄ• ``na passantÄ«â€™â€™ ti vuttÄ• , jÄ• le patitÄ• viya sakuá¹‡Ä• , macchÄ• vi
__kuá¹‡á¹-hÄ• viyÄ• _ti dandhÄ• viya. __paá¹…guá¸·Ä• viyÄ• _ti pÄ«á¹-hasappino viya. _
gaá¹‡hantÄ«_ti adhiccasamuppannikadiá¹-á¹-hiá¹ƒ gaá¹‡hanti. yaá¹-á¹-hikoá¹-ihetukaá¹ƒ ga
__yaá¹-á¹-hikoá¹-igamanaá¹ƒ_ khandhapaá¹-ipÄ• á¹-iyÄ• amuÃ±canato.

__evaá¹ƒ santepÄ«_ti kÄ• maá¹ƒ buddhasÄ• vakÄ• pi asaÃ±Ã±abhave khandhappavattiá¹
__te_ buddhasÄ• vakÄ• asaÃ±Ã±abhavaá¹ƒ laá¹…ghitvÄ• parato anussaranti. __ ``vaá¹-á
tesaá¹ƒ anussaraá¹‡Ä• kÄ• radassanaá¹ƒ. __buddhehi dinnanaye á¹-hatvÄ• _ti ``yattha paÃ
rÅ«pappavattiyeva, na arÅ«pappavatti, so asaÃ±Ã±abhavoâ€™â€™ ti evaá¹ƒ sammÄ• sam
dhammanettiyaá¹ƒ á¹-hatvÄ• . evaÃ±hi antarÄ• cutipaá¹-isandhiyo apassantÄ• __parato a
Ä• yasmÄ• sobhito_ti (Th-a I 2.164 sobhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•). so kira pubbeniv
hutvÄ• anupaá¹-ipÄ• á¹-iyÄ• attano nibbattaá¹-á¹-hÄ• naá¹ƒ \Ee II 4/ anussaranto yÄ• va a
acittakapaá¹-isandhi tÄ• va addasa, tato paraá¹ƒ paÃ±cakappasataparimÄ• á¹‡e kÄ• le cuti
avasÄ• ne cutiá¹ƒ disvÄ• ``kiá¹ƒ nÄ• metaâ€™â€™ nti Ä• vajjayamÄ• no nayavasena ``asa
ti niá¹-á¹-haá¹ƒ agamÄ• si. atha naá¹ƒ bhagavÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ ka
anussarantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. __ ``cutipaá¹-isandhiá¹ƒ oloketvÄ• â€™â€
cutipaá¹-isandhivasena tesaá¹ƒ Ã±Ä• á¹‡assa saá¹…kamanadassanaá¹ƒ, tena sabbaso bha
sakkontÄ«ti dasseti.

__taá¹ƒ tadeva passantÄ«_ti yathÄ• nÄ• ma saradasamaye á¹-hitamajjhanhikavelÄ• ya ca
purisassa rÅ«pagataá¹ƒ supÄ• kaá¹-ameva hotÄ«ti lokasiddhametaá¹ƒ, siyÄ• pana tassa
sukhumataratirohitÄ• dibhedassa rÅ«pagatassa agocaratÄ• . na tveva buddhÄ• naá¹ƒ Ã±Ä•
agocaratÄ• , atha kho taá¹ƒ Ã±Ä• á¹‡Ä• lokena obhÄ• sitaá¹ƒ hatthatale Ä• malakaá¹ƒ viya

suvibhÅ«tameva hoti \Be II 4/ tathÄ• Ã±eyyÄ• varaá¹‡assa suppahÄ«nattÄ• . tenÄ• ha ``bu
parehi vÄ• diá¹-á¹-hakatasutaá¹ƒ, sÅ«riyamaá¹‡á¸• alobhÄ• sasadisaâ€™â€™ nti ca Ä• di.

__tathÄ• sÄ• vakÄ• ca paccekabuddhÄ• cÄ• _ti. ettha __tathÄ• _-saddena ``attanÄ• diá
anussarantÄ«â€™â€™ ti \Ne II 4/ idaá¹ƒ upasaá¹ƒharati, tena sappadesameva nesaá¹ƒ anu
nippadesanti nidasseti.

__khajjopanakaobhÄ• sasadisaá¹ƒ_ Ã±Ä• á¹‡assa ativiya appÄ• nubhÄ• vatÄ• ya. __sÄ• v
pakatisÄ• vakÄ• naá¹ƒ pÄ• katika__padÄ«pobhÄ• sasadisaá¹ƒ. _ mahÄ• sÄ• vakÄ• naá¹ƒ
vaá¹…gÄ«settharagÄ• thÄ• vaá¹‡á¹‡anÄ• ya vitthÄ• ro) mahÄ• __padÄ«pobhÄ• sasadisaá
(Vism II 402) ``ukkÄ• pabhÄ• sadisaâ€™â€™ nti. __osadhitÄ• rakobhÄ• sasadisa_nti \Ee II
dhÄ«yati, osadhÄ«naá¹ƒ vÄ• anubalappadÄ• yakattÄ• ``osadhÄ«â€™â€™ ti evaá¹ƒ laddh
pabhÄ• sadisaá¹ƒ. __saradasÅ«riyamaá¹‡á¸• alobhÄ• sasadisaá¹ƒ_ sabbaso andhakÄ• rav
visayaggahaá¹‡e caÃ±calabhÄ• vo __khalitaá¹ƒ, _ kuá¹‡á¹-hibhÄ• vahetuko visayassa anal
__Ä• vajjanapaá¹-ibaddhamevÄ• _ti Ä• vajjanamattÄ• dhÄ«naá¹ƒ, Ä• vajjitamatte eva yathi
paá¹-ivijjhanakanti attho. sesapadadvayepi eseva nayo.

asaá¹…gaappaá¹-ihataá¹ƒ pavattamÄ• naá¹ƒ bhagavato Ã±Ä• á¹‡aá¹ƒ lahutarepi visaye, g
dassetuá¹ƒ __ ``dubbalapattapuá¹-eâ€™â€™ _tiÄ• dinÄ• upamÄ• dvayaá¹ƒ vuttaá¹ƒ. dhan
guá¹‡aá¹ƒ Ä• rabbha pavattÄ• __ ``bhagavantaá¹ƒyeva Ä• rabbha uppannÄ• â€™â€™ _ti
taá¹ƒ yathÄ• vuttaá¹ƒ sabbampi pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ. titthiyÄ• naá¹ƒ
pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ bhagavato pubbenivÄ• sÄ• nussaraá¹‡assa hÄ«nudÄ• ha
kathitaá¹ƒ. evaÃ±hi bhagavato mahantabhÄ• vo visesato pakÄ• sito hotÄ«ti. __saá¹…khepa
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa pavattibhedo attano Ã±Ä• á¹‡assa visayabhÅ«to, taá
yathÄ• kathitaá¹ƒ te bhikkhÅ« saá¹…khipitvÄ• __ ``itipÄ«â€™â€™ _ti Ä• haá¹ƒsu. tassa ca
Ä• meá¸• itavacanaá¹ƒ, __pi_-saddo sampiá¹‡á¸• anattho, ``iti kho bhikkhave sappaá¹-ibhay
(MN III 124; AN a III 1) viya Ä• kÄ• rattho __iti_-saddoti dassento __ ``evampÄ«â€™â€™ _t

2-3__._ __vuttamevÄ• _ti \Be II 5/ ettha ca idha pÄ• á¹-he yaá¹ƒ vattabbaá¹ƒ tena pÄ• á¹-he
taá¹ƒ vuttamevÄ• ti adhippetaá¹ƒ, na asÄ• dhÄ• raá¹‡aá¹ƒ apubbapadavaá¹‡á¹‡anÄ• ya ac
\Ee II 6/ __ ``ayameva hi visesoâ€™â€™ _tiÄ• dimÄ• ha. __ ``assosÄ«â€™â€™ _ti idaá¹ƒ
vuttaá¹ƒ saddaggahaá¹‡amukhena tadatthÄ• vabodhassa siddhattÄ• . tattha pana pÄ• á¸·iy
saá¹ƒkhiyadhammaá¹ƒ viditvÄ• â€™â€™ icceva (DN I 2) vuttaá¹ƒ. ime bhikkhÅ« mama guá
pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ Ä• rabbhÄ• ti yojanÄ• . __nipphatti_nti kiccanipphattiá¹ƒ, tena
attho. __no_ti pucchÄ• vÄ• cÄ« \Ne II 5/ __nu_-iti iminÄ• samÄ• nattho nipÄ• toti vuttaá¹ƒ
nÅ«â€™â€™ _ti. __na_nti bhagavantaá¹ƒ. ``yaá¹ƒ bhagavÄ• â€™â€™ ti ettha yaá¹ƒ-sadde
kiriyÄ• parÄ• masanabhÅ«tena ``dhammiá¹ƒ kathaá¹ƒ katheyyÄ• â€™â€™ ti evaá¹ƒ vuttaá
parÄ• maá¹-á¹-haá¹ƒ ``etassÄ• â€™â€™ ti padassa atthoti Ä• ha __ ``etassa dhammikathÄ

Ä• daravasena pana taá¹ƒ dvikkhattuá¹ƒ vuttaá¹ƒ.

<4> __suá¹‡Ä• thÄ• _ti ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , etena ``manasi ka
saá¹…gaá¹‡hÄ• ti. __sotÄ• vadhÄ• naá¹ƒ_ sotassa odahanaá¹ƒ, sussÅ«sÄ• ti attho. chinna
vaá¹-umaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ etesanti __chinnavaá¹-umakÄ• , _ sammÄ• sambudd
idha pana sammÄ• sambuddhÄ• adhippetÄ• . tesaÃ±hi sabbaso anussaraá¹‡aá¹ƒ itaresaá
``aÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡aâ€™â€™ _nti. __paccattavacane dissati yaá¹ƒ-saddo_ ka
__upayogavacane_ dissati yaá¹ƒ-saddo pucchanakiriyÄ• ya kammatthadÄ«panato. __ta_nt
pucchati-saddassa dvikammakabhÄ• vato. __ya_nti yena kÄ• raá¹‡enÄ• ti ayamettha attho
dissatÄ«â€™â€™ _ti. __bhummeti daá¹-á¹-habbo_ti yathÄ• yaá¹ƒ-saddo na kevalaá¹ƒ pac
kho karaá¹‡epi dissati, evaá¹ƒ idha bhummeti daá¹-á¹-habbo. __dasasahassilokadhÄ• tu_nt
dasasahassacakkavÄ• á¸·aá¹ƒ. __unnÄ• dento uppajji_ \Ee II 7/ anekacchariyapÄ• tubhÄ•
buddhuppÄ• dassa.

kÄ• lassa bhaddatÄ• nÄ• ma tattha sattÄ• naá¹ƒ guá¹‡avibhÅ«tiyÄ• , buddhuppÄ• dapara
tabbahulatÄ• yassa kappassa bhaddatÄ• ti Ä• ha __ ``paÃ±cabuddhuppÄ• dapaá¹-imaá¹‡â
_ti, tathÄ• sÄ• rabhÅ«taguá¹‡avasena __ ``sÄ• rakappeâ€™â€™ _ti \Be II 6/. ``imaá¹ƒ kap
evamÄ• hÄ• â€™â€™ ti vatvÄ• imassa kappassa tathÄ• thometabbatÄ• anaÃ±Ã±asÄ• d
paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yato paá¹-á¹-hÄ• yÄ• _ti yato pabhuti _
manussattÄ• diaá¹-á¹-haá¹…gasamannÄ• gato abhinÄ«hÄ• ro pavattito. saá¹ƒsÄ• rassa an
abhinÄ«hÄ• rato puretaraá¹ƒ uppannÄ• sammÄ• sambuddhÄ• anantÄ• aparimeyyÄ• ti te
``etasmiá¹ƒ antareâ€™â€™ _ti Ä• ha. kÄ• maá¹ƒ dÄ«paá¹…karabuddhuppÄ• de ayaá¹ƒ bh
tassa pana bhagavato nibbatti imassa abhinÄ«hÄ• rato purimatarÄ• ti vuttaá¹ƒ __ ``amhÄ•
nibbattiá¹ƒsÅ«â€™â€™ _ti.

__asaá¹…khyeyyakappapariyosÄ• ne_ti mahÄ• kappÄ• naá¹ƒ asaá¹…khyeyyapariyosÄ• n
tiá¹ƒsakappasahassÄ• naá¹ƒ uparÄ«â€™â€™ _ti etena padumuttarassa bhagavato, sumed
ekÅ«nasattatikappasahassÄ• ni buddhasuÃ±Ã±Ä• ni ahesunti dasseti. __ ``ito aá¹-á¹-hÄ• ra
kappasahassÄ• naá¹ƒ uparÄ«â€™â€™ _ti iminÄ• sujÄ• tassa bhagavato, atthadassissa ca
ekenÅ«nÄ• ni dvÄ• dasakappasahassÄ• ni buddhasuÃ±Ã±Ä• ni ahesunti dasseti. __ ``ito c
iminÄ• dhammadassissa bhagavato, siddhatthassa ca bhagavato antare chÄ• dhikanavasa
sattarasakappasahassÄ• ni buddhasuÃ±Ã±Ä• ni ahesunti dasseti. __ ``ekatiá¹ƒse kappeâ€™
bhagavato, sikhissa ca bhagavato antare saá¹-á¹-hi kappÄ• ni buddhasuÃ±Ã±Ä• ni ahesunt
padumuttarassa bhagavato oraá¹ƒ sumedhÄ• dÄ«hi uppannakappehi saddhiá¹ƒ samodhÄ•
honti, yattha mahÄ• sÄ• vakÄ• dayo (Th-a II 21 vaá¹…gÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•)
II 8/ kusalÄ• ni sambhariá¹ƒsu. buddhasuÃ±Ã±epi loke paccekabuddhÄ• uppajjitvÄ• tesaá
puÃ±Ã±Ä• bhisandÄ• bhibuddhiyÄ• paccayÄ• honti. __ ``evamayaâ€™â€™ _ntiÄ• di vutt
vadati.

__ ``kiá¹ƒ panetaâ€™â€™ _ntiÄ• di pubbanimittavibhÄ• vanatthÄ• ya Ä• raddhaá¹ƒ. tattha
uppajjanaá¹ƒ. __kappasaá¹‡á¹-hÄ• nakÄ• lasmi_nti vivaá¹-á¹-akappassa saá¹‡á¹-hahanakÄ
__ekamasaá¹…khyeyya_nti saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yiá¹ƒ sandhÄ• yÄ• ha. __ekaá¹…gaá¹
pabbatarukkhagacchÄ• dÄ«naá¹ƒ, meghÄ• dÄ«naÃ±ca abhÄ• vena vivaá¹-aá¹ƒaá¹…gaá¹‡
__lokasannivÄ• se_ti \Be II 7/ bhÄ• janalokena sannivisitabbaá¹-á¹-hÄ• ne. vÄ«sati yaá¹-á¹-
``usabhamattÄ• , dve usabhamattÄ• â€™â€™ tiÄ• dinÄ• paccekaá¹ƒ mattÄ• -saddo yojeta
hutvÄ• _ti patamÄ• nÄ• va udakadhÄ• rÄ• yojanasahassamattaá¹ƒ Ä• kÄ• saá¹-á¹-hÄ• naá
yojanasahassamattÄ• hutvÄ• . __yÄ• va avinaá¹-á¹-habrahmalokÄ• _ti yÄ• va Ä• bhassara
subhakiá¹‡habrahmalokÄ• , yÄ• va vehapphalabrahmalokÄ• ti attho.

__vÄ• tavasenÄ• _ti saá¹-á¹-hisahassÄ• dhikanavayojanasatasahassubbedhassa sandhÄ•
vasena. __mahÄ• bodhipallaá¹…ko_ti mahÄ• bodhipallaá¹…kappadesamÄ• ha. tassa pacc
saá¹‡á¹-hahanaÃ±ca dhammatÄ• vasena veditabbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ padese. __p
buddhappÄ• dassa pubbanimittaá¹ƒ hutvÄ• . pubbanimittasannissayo hi gaccho nissitavohÄ
tenÄ• ha __ ``tassÄ• â€™â€™ _tiÄ• di. __kaá¹‡á¹‡ikÄ• baddhÄ• ni hutvÄ• _ti Ä• baddhaka
suddhÄ• vÄ• sabrahmÄ• no attamanÄ• ... pe ... gacchantÄ«ti yojanÄ• . vehapphalepi subh
``nava brahmalokÄ• â€™â€™ _ti vuttaá¹ƒ. tathÄ• hi te \Ee II 9/ catutthiá¹ƒyeva viÃ±Ã±Ä• á
bhajanti. __nikkhamantesÅ«_ti mahÄ• bhinikkhamanaá¹ƒ abhinikkhamantesu. abhijÄ• ti par
jÄ• tibhÄ• vasÄ• maÃ±Ã±ena gabbhokkantiyÄ• va saá¹…gahitÄ• . nimÄ«yati anumÄ«yati p
kÄ• raá¹‡aá¹ƒ. Ã±Ä• pakampi hi kÄ• raá¹‡aá¹ƒ disvÄ• tassa abyabhicÄ• rÄ«bhÄ• vena pha
gaá¹‡hi, yathÄ• taá¹ƒ asito isi abhijÄ• tiyaá¹ƒ mahÄ• purisassa lakkhaá¹‡Ä• ni disvÄ• tesa
abyabhicÄ• rÄ«bhÄ• vena buddhaguá¹‡e siddhe eva katvÄ• gaá¹‡hi, evaá¹ƒ \Ne II 7/ pana
tannimittakaá¹ƒ phalaá¹ƒ tadÄ• nubhÄ• vena siddhaá¹ƒ viya voharÄ«yati tabbhÄ• ve bhÄ• v
nimittÄ• naá¹ƒ Ä• nubhÄ• venÄ• â€™â€™ _tiÄ• di. tathÄ• cÄ• ha bhagavÄ• ``so tena lakk
... rÄ• jÄ• samÄ• no kiá¹ƒ labhati, buddho samÄ• no kiá¹ƒ labhatÄ«â€™â€™ ti (DN III 202,
__imamattha_nti paÃ±ca buddhÄ• imasmiá¹ƒ kappe uppajjissantÄ«ti imamatthaá¹ƒ yÄ• thÄ

jÄ• tiparicchedÄ• divaá¹‡á¹‡anÄ•

5-7__._ __kappaparicchedavasenÄ• _ti \Be II 8/ ``ito so ekanavute kappeâ€™â€™ tiÄ• dinÄ
te buddhÄ• uppannÄ• , tassa tassa kappassa paricchindanavasena parijÄ• nanavasena. ``
niyametvÄ• paricchijja jÄ• nanaá¹ƒ paricchindanaá¹ƒ __paricchedo. paritta_nti ittaraá¹ƒ. __
sallahukaá¹ƒ, Ä• yuno adhippetattÄ• rassanti vuttaá¹ƒ hoti. tenÄ• ha __ ``ubhayametaá¹ƒ a
vevacanaâ€™â€™ _nti.

__ ``appaá¹ƒ vÄ• bhiyyoâ€™â€™ _ti avisesajotanaá¹ƒ ``vÄ«saá¹ƒ vÄ• tiá¹ƒsaá¹ƒ vÄ• â€™
aniyamitavaseneva yathÄ• lÄ• bhato \Ee II 10/ vavatthapetvÄ• ayaÃ±ca nayo apacuroti das

dÄ«ghÄ• yuko pana atidullabhoâ€™â€™ _ti Ä• ha. idaá¹ƒ taá¹ƒ visesavavatthÄ• panaá¹ƒ p
dassento __ ``tattha visÄ• khÄ• â€™â€™ _tiÄ• dimÄ• ha.

yadi evaá¹ƒ kasmÄ• amhÄ• kaá¹ƒ bhagavÄ• tattakampi kÄ• laá¹ƒ na jÄ«vi, nanu mahÄ• b
ativiyauá¸·Ä• ratamena puÃ±Ã±Ä• bhisaá¹…khÄ• rena paá¹-isandhiá¹ƒ gaá¹‡hantÄ«ti? sacc
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``vipassÄ«Ä• dayo panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha al
mettÄ• á¹-hÄ• natÄ• ya abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa mettÄ• pubbabhÄ• gatÄ• . tad
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ. tassa visesato bahulaá¹ƒ khemavitakkÅ«panissayatÄ• ya so
anaÃ±Ã±asÄ• dhÄ• raá¹‡aparopadesarahitaÃ±Ä• á¹‡avisesÅ«panissayatÄ• ya Ã±Ä• á¹‡as
veditabbÄ• , __asaá¹…khyeyyaá¹ƒ Ä• yu_ Ä• dhÄ• ravisesato, nissayavisesato, paá¹-ipakkh
pavattiÄ• kÄ• ravisesato ca aparimeyyÄ• nubhÄ• vatÄ• ya kÄ• raá¹‡assa. tattha cirataraá¹ƒ
pÄ• ramitÄ• paribhÄ• vitatÄ• __Ä• dhÄ• ravisesatÄ• . _ alobhajjhÄ• sayÄ• diÄ• sayasampa
lÄ• bhamacchariyÄ• dipÄ• padhammavikkhambhanaá¹ƒ __paá¹-ipakkhadÅ«rÄ«bhÄ• vo. _ s
sakalavaá¹-á¹-adukkhanissaraá¹‡atthÄ• ya Ä• yÅ«hanÄ• __pavattiÄ• kÄ• raviseso_ vedital

ayaÃ±ca \Ne II 8/ nayo sabbesaá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ carimabhavÄ• bhinibbattakal
sÄ• dhÄ• raá¹‡oti tassa phalenÄ• pi ekasadiseneva bhavitabbanti \Be II 9/ Ä• ha __ ``iti sab
asaá¹…khyeyyÄ• yukÄ• â€™â€™ _ti, asaá¹…khyeyyakÄ• lÄ• vatthÄ• nÄ• yukÄ• ti attho.
asaá¹…khyeyyÄ• yukasaá¹ƒvattanasamatthaá¹ƒ paricitaá¹ƒ kammaá¹ƒ hoti, buddhÄ• pana
11/ paramÄ• yuppamÄ• á¹‡Ä• nurÅ«pameva kÄ• laá¹ƒ á¹-hatvÄ• parinibbÄ• yanti tato para
sÄ• dhetabbapayojanÄ• bhÄ• vato, dhammatÄ• vesÄ• ti vÄ• veditabbÄ• . __aá¹-á¹-hakathA
aá¹-á¹-hÄ• nassa ``utubhojanavipattiyÄ• â€™â€™ ti (Sv II 5) kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, ``taá¹ƒ
loke jÄ• tasaá¹ƒvuddhÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ na hotÄ«â€™â€™ ti na sakkÄ• vattuá¹ƒ
rogakilamathÄ• dayo hontiyeva. __utubhojanavasenÄ• _ti asampannassa, sampannassa ca
yathÄ• kkamaá¹ƒ __Ä• yu hÄ• yatipi vaá¸• á¸• hatipi. Ä• yÅ«_ti ca paramÄ• yu adhippetaá¹ƒ
taá¹ƒ __brahmajÄ• lÄ• diá¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I 40) vuttameva.

idÄ• ni tamatthaá¹ƒ samudÄ• gamato paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``tattha yadÄ• â€™â€™
niyuttÄ• __dhammikÄ• , _ na dhammikÄ• __adhammikÄ• , _ hiá¹ƒsÄ• diadhammapasutÄ•
issarajanÄ• naá¹ƒ anuvattanena, paresaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanena ca. __uá¹‡hava
uá¹‡hautuno paccayabhÅ«tameghamÄ• lÄ• samuá¹-á¹-hÄ• pakÄ• devaputtÄ• . tesaá¹ƒ kira
cittuppÄ• dasamakÄ• lameva yathicchitaá¹-á¹-hÄ• naá¹ƒ uá¹‡haá¹ƒ pharamÄ• nÄ• valÄ• h
nabhaá¹ƒ chÄ• dentÄ« vitanoti. esa nayo __sÄ«tavalÄ• hakavassavalÄ• hakÄ• _su. __ abb
sÄ«tuá¹‡havassehi vinÄ• kevalaá¹ƒ abbhapaá¹-alasseva samuá¹-á¹-hÄ• pakÄ• veditabbÄ•
``mittÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• yojanÄ• . kÄ• maá¹ƒ heá¹-á¹-hÄ• vuttÄ• sattavidhA
cÄ• tumahÄ• rÄ• jikÄ• va tÄ• pana tena tena visesena vatvÄ• idÄ• ni tadaÃ±Ã±e paá¹-han
sÄ• maÃ±Ã±ato gaá¹‡hanto __ ``cÄ• tumahÄ• rÄ• jikÄ• â€™â€™ _ti Ä• ha. __tÄ• saá¹ƒ ad
adhammikabhÄ• vamÅ«lakena uparÄ• jÄ• diadhammikabhÄ• vaparamparÄ• bhatena tÄ• sa

__visamaá¹ƒ candimasÅ«riyÄ• pariharantÄ«_ti \Ee II 12/ bahvÄ• bÄ• dhatÄ• di aniá¹-á¹-ha
yathÄ• vuttaadhammikatÄ• saÃ±Ã±itassa sÄ• dhÄ• raá¹‡assa pÄ• pakammassa balena vis
pÄ«á¸·iyamÄ• nÄ• candimasÅ«riyÄ• sineruá¹ƒ parikkhipantÄ• visamaá¹ƒ parivattanti yath
\Be II 10/. assidaá¹ƒ yathÄ• candimasÅ«riyÄ• naá¹ƒ visamaparivattanaá¹ƒ visamavÄ• tasa
utuvassÄ• divisamappavattÄ«ti dassetuá¹ƒ __ ``vÄ• to yathÄ• maggena na vÄ• yatÄ«â€™â
__devatÄ• na_nti sÄ«tavalÄ• hakadevatÄ• didevatÄ• naá¹ƒ. tenÄ• ha ``sÄ«tuá¹‡habhedo u
asampajjante_ti tasmiá¹ƒ yathÄ• vutte vassabÄ«jabhÅ«te utumhi yathÄ• kÄ• laá¹ƒ sampatti

``na \Ne II 9/ sammÄ• devo vassatÄ«â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vivaranto
_tiÄ• dimÄ• ha. tattha __kadÄ• ci vassatÄ«_ti kadÄ• ci avassanakÄ• le vassati. __kadÄ• ci
vassitabbakÄ• le na vassati. __katthaci vassati, katthaci na vassatÄ«_ti padesamÄ• ha. __
_tiÄ• di ``kadÄ• ci vassati, kadÄ• ci na vassatÄ«â€™â€™ ti padadvayasseva atthavivaraá¹
__vigatagandhavaá¹‡á¹‡arasÄ• dÄ«_ti __Ä• di_-saddena nirojataá¹ƒ saá¹…gaá¹‡hÄ• ti. __
bhattapacanabhÄ• janassa ekapasse. __uttaá¹‡á¸• ula_nti pÄ• kato ukkantataá¹‡á¸• ulaá¹ƒ
sabbaso apariá¹‡ataá¹ƒ, ekadesena pariá¹‡ataá¹ƒ, dupariá¹‡ataÃ±cÄ• ti evaá¹ƒ tÄ«hÄ• kÄ
pakkÄ• sayaá¹ƒ upagacchati. __appÄ• yukÄ• _ti ettha ``dubbaá¹‡á¹‡Ä• cÄ• â€™â€™ tipi
utubhojanavasena Ä• yu hÄ• yati_ hetumhi aparikkhÄ«á¹‡epi paccayassa paridubbalattÄ• .

__ ``yadÄ• panÄ• â€™â€™ _tiÄ• di sukkapakkhassa attho vuttavipariyÄ• yena veditabbo.

__vaá¸• á¸• hitvÄ• _ \Ee II 13/ __vaá¸• á¸• hitvÄ• parihÄ«nanti veditabbaá¹ƒ. _ kasmÄ• ? n
antarakappe aneke buddhÄ• uppajjanti, eko eva pana uppajjatÄ«ti. idÄ• ni tamatthaá¹ƒ vitt
``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __cattÄ• ri á¹-hatvÄ• _ti accantasaá¹ƒyoge upayogavac
__yaá¹ƒyaá¹ƒÄ• yuparimÄ• á¹‡esÅ«_ti yattakayattakaparamÄ• yuppamÄ• á¹‡esu. __tesam
tadeva Ä• yuparimÄ• á¹‡aá¹ƒ hoti, _ tattha kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva.

jÄ• tiparicchedÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ•

bodhiparicchedavaá¹‡á¹‡anÄ•

<8> __mÅ«le_ti \Be II 11/ mÅ«lÄ• vayavassa samÄ«pe. taá¹ƒ pana tassÄ• heá¹-á¹-hÄ• pa
``pÄ• á¹-alirukkhassa heá¹-á¹-hÄ• â€™â€™ _ti. __taá¹ƒdivasa_nti attanÄ• jÄ• tadivase, __
bhagavato abhisambodhidivase. so kira bodhirukkho sÄ• lakalyÄ• á¹‡Ä« viya pathaviyÄ• a
vaá¸• á¸• hento abhisambodhidivase pathaviá¹ƒ ubbhijjitvÄ• uá¹-á¹-hito ratanasataá¹ƒ ucco
hutvÄ• nabhaá¹ƒ pÅ«rento aá¹-á¹-hÄ• si. ayampi kiretassa rukkhabhÄ• vena viya aÃ±Ã±eh
ghanasaá¹ƒhatanÄ• á¸·avaá¹‡á¹-atÄ• ya __kaá¹‡á¹‡ikabaddhehi viya pupphehi. ekasaÃ±ch
nirantaratÄ• ya \Ne II 10/ ekajjhaá¹ƒ saÃ±channÄ• , __tattha tattha nibaddha ... pe ... samuj
tahaá¹ƒ olambitakusumadÄ• mehi ceva tahaá¹ƒ tahaá¹ƒ khittamÄ• lÄ• piá¹‡á¸• Ä«hi ca ito c

vippakiá¹‡á¹‡avividhavaá¹‡á¹-amuttapupphehi ca sammadeva ujjalaá¹ƒ. __aÃ±Ã±amaÃ±Ã±
aÃ±Ã±amaÃ±Ã±assa siriyÄ• sobhÄ• ya sampannÄ• ni. __buddhaguá¹‡avibhavasiri_nti sar
abhigantabbaguá¹‡avibhÅ«tisobhaá¹ƒ. __paá¹-ivijjhamÄ• no_ti adhigacchanto.

__setambarukkho_ti setavaá¹‡á¹‡aphalo ambarukkho. __tadevÄ• _ti \Ee II 14/ pÄ• á¹-aliyÄ
__ekato_ti ekapasse. __surasÄ• nÄ«_ti sumadhurarasÄ• ni.

__ekova pallaá¹…ko_ti ekova pallaá¹…kappadeso. __so so_ rukkho __ ``bodhÄ«â€™â€™
etthÄ• ti katvÄ• .

sÄ• vakayugaparicchedavaá¹‡á¹‡anÄ•

<9> __sÄ• vakaparicchede_ti sÄ• vakayugaparicchede. ``khaá¹‡á¸• atissaâ€™â€™ nti dve
ekattavasena vuttanti Ä• ha __ ``khaá¹‡á¸• o ca tisso cÄ• â€™â€™ _ti, buddhÄ• naá¹ƒ sah
jeá¹-á¹-habhÄ• tÄ• na hotÄ«ti __ ``ekapitiko kaniá¹-á¹-habhÄ• tÄ• â€™â€™ _ti vuttaá¹ƒ. __
``paÃ±Ã±Ä• pÄ• ramiyÄ• matthakaá¹ƒ pattoâ€™â€™ ti vatvÄ• tassa matthakappattaá¹ƒ g
``sikhinÄ• bhagavatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__uttaro_ti uttamo. puna __uttaro_ti theraá¹ƒ nÄ• mena vadati. __pÄ• ra_nti parakoá¹-imat
__paÃ±Ã±Ä• visaye_ti paÃ±Ã±Ä• dhikÄ• re. pavattiá¹-á¹-hÄ• navasena hi pavattiá¹ƒ vadati.

sÄ• vakasannipÄ• tapariccheda vaá¹‡á¹‡anÄ•

<10> __uposatha_nti \Be II 12/ Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ. __dutiyatatiyesÅ«_ti dutiye, tati
sÄ• vakasannipÄ• te. __eseva nayo_ti caturaá¹…gikataá¹ƒ atidisati. __abhinÄ«hÄ• rato paá
kathetvÄ• pabbajjÄ• dÄ«petabbÄ• , _ sÄ• pana yasmÄ• __manorathapÅ«raá¹‡iyaá¹ƒ_ a
(Mp I 1.211) vitthÄ• rato Ä• gatÄ• , tasmÄ• tattha vuttanayeneva veditabbÄ• ti.

upaá¹-á¹-hÄ• kapariccheda vaá¹‡á¹‡anÄ•

<11> __nibaddhupaá¹-á¹-hÄ• kabhÄ• va_nti \Ne II 11/ Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va
niyataupaá¹-á¹-hÄ• kabhÄ• vaá¹ƒ. aniyatuupaá¹-á¹-hÄ• kÄ• pana bhagavato paá¹-hamabo
tenÄ• ha __ ``bhagavato hÄ«â€™â€™ _tiÄ• di. idÄ• ni Ä• nandatthero yena kÄ• raá¹‡ena s
nibaddhupaá¹-á¹-hÄ• kabhÄ• vaá¹ƒ upagato, yathÄ• ca upagato, taá¹ƒ dassetuá¹ƒ __ ``tat
vuttaá¹ƒ. __ ``ahaá¹ƒ iminÄ• maggena gacchÄ• mÄ«â€™â€™ ti Ä• ha_ anayabyasanÄ• p
II 15/. __atha naá¹ƒ bhagavÄ• _ tamatthaá¹ƒ anÄ• rocetvÄ• va khemaá¹ƒ maggaá¹ƒ sandh
gacchÄ• mÄ• â€™â€™ ti Ä• ha. _ kasmÄ• panassa bhagavÄ• tamatthaá¹ƒ nÄ• rocesÄ«ti
nÄ• diyissati. taÃ±hi tassa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• titi. __te_ti te gamana

_nti vÄ• pÄ• á¹-ho.

__anvÄ• satto_ti anubaddho, upadduto vÄ• . dhammagÄ• ravanissito saá¹ƒvego __dhamm
tiá¹-á¹-hantesu bhagavatopi Ä«disaá¹ƒ jÄ• taâ€™â€™ nti. ``ahaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«
dhammasenÄ• pati atthato evaá¹ƒ vadanto nÄ• ma hotÄ«ti __ ``ahaá¹ƒ bhante tumheâ€™â
__asuÃ±Ã±Ä• yeva me sÄ• disÄ• _ti asuÃ±Ã±Ä• yeva mama sÄ• disÄ• . tattha kÄ• raá¹‡a
buddhÄ• naá¹ƒ ovÄ• dasadisoâ€™â€™ _ti.

__vasituá¹ƒ na dassatÄ«_ti ekagandhakuá¹-iyaá¹ƒ vÄ• saá¹ƒ na labhissatÄ«ti adhippÄ• yo.
desitassÄ• pi dhammassÄ• _ti suttantadesanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. abhidhammadesan
pavattÄ• pageva yÄ• canÄ• ya. tassÄ• vÄ• canÄ• maggopi sÄ• riputtattherappabhavo. kas
viya \Be II 13/ therassa bhikkhuto gahitadhammakkhandhapakkhiyo. apare pana ``dhammal
paá¹-ipÄ• á¹-iyÄ• tikadukesu devasikaá¹ƒ katokÄ• so bhagavantaá¹ƒ paÃ±haá¹ƒ pucchi, bh
pucchitapucchitaá¹ƒ nayadÄ• navasena vissajjesi. evaá¹ƒ abhidhammopi satthÄ• rÄ• paran
sammukhÄ• paá¹-iggahitova ahosÄ«â€™â€™ ti vadanti. sabbaá¹ƒ vÄ«maá¹ƒsitvÄ• gaheta

__aggupaá¹-á¹-hÄ• ko_ti upaá¹-á¹-hÄ• ne sakkaccakÄ• ritÄ• ya aggabhÅ«to upaá¹-á¹-hÄ•
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ laddhakÄ• lato paá¹-á¹-hÄ• ya bhagavantaá¹ƒ duvidhena u
dantakaá¹-á¹-hena, pÄ• daparikammena, gandhakuá¹-ipariveá¹‡asammajjanenÄ• ti evamÄ•
upaá¹-á¹-hahanto ``imÄ• ya nÄ• ma velÄ• ya satthu idaá¹ƒ nÄ• ma laddhuá¹ƒ vaá¹-á¹-ati, id
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• \Ee II 16/ taá¹ƒ taá¹ƒ nipphÄ• dento mahatiá¹ƒ daá¹‡á¸• a
ekarattiá¹ƒ gandhakuá¹-ipariveá¹‡aá¹ƒ nava vÄ• re anupariyÄ• yati. evaá¹ƒ hissa ahosi \Ne
thinamiddhaá¹ƒ okkameyya, bhagavati pakkosante paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ nÄ• haá¹ƒ sa
tasmÄ• sabbarattiá¹ƒ daá¹‡á¸• adÄ«pikaá¹ƒ hatthena na muÃ±cati. tena vuttaá¹ƒ ``aggupa

<12> pitumÄ• tujÄ• tanagaraparicchedo pitumukhena Ä• gatattÄ• __ ``pitiparicchedoâ€™â

__vihÄ• raá¹ƒ pÄ• visÄ«_ti gandhakuá¹-iá¹ƒ pÄ• visi. __ettakaá¹ƒ kathetvÄ• _ti
kappaparicchedÄ• dinavavÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ vipassÄ«Ä• dÄ«naá¹ƒ sattannaá¹ƒ bu
pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹ƒ ettÄ• vatÄ• desanaá¹ƒ desetvÄ• . kasmÄ• panettha bha
sattannaá¹ƒyeva buddhÄ• naá¹ƒ pubbenivÄ• saá¹ƒ kathesi, na __buddhavaá¹ƒsa_desanÄ•
paÃ±cavÄ«satiyÄ• buddhÄ• naá¹ƒ, tato vÄ• pana bhiyyoti? anadhikÄ• rato, payojanÄ• bhÄ
buddhavaá¹ƒsadesanÄ• yaÃ±hi (Bv 75) ---

``kÄ«diso te mahÄ• vÄ«ra, abhinÄ«hÄ• ro naruttama.

kamhi kÄ• le tayÄ• vÄ«ra, patthitÄ• bodhimuttamÄ• â€™â€™ ti || Ä• dinÄ• ---

pavattaá¹ƒ taá¹ƒ pucchaá¹ƒ adhikÄ• raá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• yassa sammÄ• sambu
mahÄ• bhinÄ«hÄ• ro kato, taá¹ƒ dÄ«paá¹…karaá¹ƒ bhagavantaá¹ƒ Ä• diá¹ƒ katvÄ• yesaá¹
santikÄ• bodhiyÄ• laddhabyÄ• karaá¹‡o hutvÄ• tattha tattha pÄ• ramiyo pÅ«resi, tesaá¹ƒ
pubbenivÄ• so, attano ca paá¹-ipatti kathitÄ• , idha pana tÄ• diso adhikÄ• ro natthi \Be II 14
dÄ«paá¹…karato paá¹-á¹-hÄ• ya, tato vÄ• pana purato buddhe Ä• rabbha pubbenivÄ• saá¹
buddhavaá¹ƒsadesanÄ• yaá¹ƒ viya pubbenivÄ• so vitthÄ• rito. yasmÄ• ca buddhÄ• naá¹ƒ
bhÄ• janabhÅ«tÄ• naá¹ƒ puggalÄ• naá¹ƒ Ã±Ä• á¹‡abalÄ• nurÅ«pÄ• , na attano Ã±Ä• á¹‡ab
aggasÄ• vakÄ• naá¹ƒ, mahÄ• sÄ• vakÄ• naá¹ƒ, (Th-a II 21 vaá¹…gÄ«sattheragÄ• thÄ• vaá
17/ devabrahmÄ• naá¹ƒ vasena desanÄ• vitthÄ• ritÄ• . idha pana pakatisÄ• vakÄ• naá¹ƒ, t
vasena pubbenivÄ• saá¹ƒ kathento sattannameva buddhÄ• naá¹ƒ pubbenivÄ• saá¹ƒ kathes
palobhanavasena samuttejetuá¹ƒ sappapaÃ±catÄ• ya kathÄ• ya desanaá¹ƒ matthakaá¹ƒ ap
pÄ• visi. tathÄ• ca imissÄ• eva desanÄ• ya anusÄ• rato __Ä• á¹-Ä• nÄ• á¹-iya_paritta- (DN
pavattÄ• .

apicettha \Ne II 13/ bhagavÄ• attano suddhÄ• vÄ• sacÄ• rikÄ• vibhÄ• viniyÄ• uparidesanÄ
vipassÄ«Ä• dÄ«naá¹ƒ eva sattannaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ pubbenivÄ• saá¹ƒ kath
tadÄ• ceva etarahi ca suddhÄ• vÄ• sabhÅ«miyaá¹ƒ á¹-hitÄ• , na aÃ±Ã±esaá¹ƒ parinibbutat
``siddhatthatissaphussÄ• naá¹ƒ kira buddhÄ• naá¹ƒ sÄ• vakÄ• suddhÄ• vÄ• sesu upapann
imasmiá¹ƒ sÄ• sane upakÄ• dayo viya arahattaá¹ƒ adhigantvÄ• nacirasseva parinibbÄ• yiá
yÄ• vatÄ• yukaá¹ƒ aá¹-á¹-haá¹ƒsÅ«â€™â€™ ti vadanti. tathÄ• yesaá¹ƒ sammÄ• sambuddh
ekaá¹ƒsato nicchaye na ajjÄ• pi dharati, na antarahitaá¹ƒ, te eva kittento vipassÄ«Ä• dÄ«na
bhagavantÄ• naá¹ƒ pubbenivÄ• saá¹ƒ imasmiá¹ƒ sutte kathesi veneyyajjhÄ• sayavasena. a
aparÄ• paraá¹ƒ saá¹ƒsaraá¹‡akasattavÄ• savasena ekissÄ• lokadhÄ• tuyÄ• icchitoti na te
daá¹-á¹-habbaá¹ƒ. __nirantaraá¹ƒ matthakaá¹ƒ pÄ• petvÄ• _ti abhijÄ• tito paá¹-á¹-hÄ• ya yÄ
yÄ• va tÄ• buddhakiccasiddhi, tÄ• va matthakaá¹ƒ sikhaá¹ƒ pÄ• petvÄ• . na tÄ• va kathitoti

__tanti_nti dhammatantiá¹ƒ, pariyattinti attho. puttaputtamÄ• tuyÄ• navihÄ• radhanavihÄ• r
sambahulÄ• naá¹ƒ atthÄ• naá¹ƒ vibhÄ• vanavasena pavattavÄ• ro __sambahulavÄ• ro. _

sambahulavÄ• ravaá¹‡á¹‡anÄ•

kÄ• maÃ±cÄ• yaá¹ƒ \Be II 15/ pÄ• á¸·iyaá¹ƒ anÄ• gato, aá¹-á¹-hakathÄ• su Ä• gatattÄ• pa
dÄ«petabboti taá¹ƒ dÄ«pento __ ``sabbabodhisattÄ• naÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. __
__paveá¹‡Ä«_ti paramparÄ• . __ ``kasmÄ• â€™â€™ _ti puttuppattiyÄ• kÄ• raá¹‡aá¹ƒ pucc
``sabbaÃ±Ã±ubodhisattÄ• naÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha, tena tesaá¹ƒ jÄ• tanagarÄ• d
manussabhÄ• vasaÃ±jÄ• nanatthaá¹ƒ icchitabbaá¹ƒ, aÃ±Ã±athÄ• yathÄ• dhippetabuddhak
dasseti, yato mahÄ• sattÄ• naá¹ƒ carimabhave manussaloke eva pÄ• tubhÄ• vo, na aÃ±Ã±

sambahulaparicchedavaá¹‡á¹‡anÄ•

candÄ• dÄ«naá¹ƒ sobhÄ• visesaá¹ƒ raheti cajÄ• petÄ«ti __rÄ• hu, _ rÄ• huggaho, idha par
bandhana_nti ca anatthuppattiá¹-á¹-hÄ• nataá¹ƒ sandhÄ• ya vuttaá¹ƒ. tathÄ• mahÄ• satten
kumÄ• rassa __ ``rÄ• huloâ€™â€™ _ti nÄ• maá¹ƒ akaá¹ƒsu. __athÄ• _ti nipÄ• tamattaá¹ƒ.
ujjalarÅ«pÄ• ti \Ne II 14/ attho. __rucaggatÄ«_ti rucaá¹ƒ pabhÄ• taá¹ƒ Ä• gatibhÅ«tÄ• , ga-k
vuttaá¹ƒ. itthiratanabhÄ• vato manussaloke sabbÄ• saá¹ƒ itthÄ«naá¹ƒ bimbapaá¹-icchannab

__jhÄ• nÄ• vuá¹-á¹-hÄ• yÄ• _ti pÄ• dakajjhÄ• nato uá¹-á¹-hÄ• ya.

__aá¹-á¹-haá¹…gulubbedhÄ• _ti aá¹-á¹-haá¹…gulappamÄ• á¹‡abahalabhÄ• vÄ• . __cÅ«á¸
tiriyabhÄ• gena á¹-hapanavasena sabbaá¹ƒ vihÄ• raá¹-á¹-hÄ• naá¹ƒ chÄ• detvÄ• . __suvaá
phÄ• lappamÄ• á¹‡Ä• hi suvaá¹‡á¹‡ayaá¹-á¹-hÄ«hi. __suvaá¹‡á¹‡ahatthipÄ• dÄ• nÄ«_ti pa
suvaá¹‡á¹‡akhaá¹‡á¸• Ä• ni. __vuttanayenevÄ• _ti cÅ«á¸·aá¹ƒseneva. __suvaá¹‡á¹‡akaá¹-
suvaá¹‡á¹‡akhaá¹‡á¸• ehi. __salakkhaá¹‡Ä• na_nti lakkhaá¹‡asampannÄ• naá¹ƒ sahassÄ•

__bodhipallaá¹…ko_ti abhisambujjhanakÄ• le nisajjaá¹-á¹-hÄ• naá¹ƒ. __avijahito_ti \Ee II 19
tathÄ• nisajjÄ• ya anaÃ±Ã±atthabhÄ• vÄ«bhÄ• vato apariccatto. tenÄ• ha __ ``ekasmiá¹ƒye
__paá¹-hamapadagaá¹‡á¹-hikÄ• _ti pacchime sopÄ• naphalake á¹-hatvÄ• á¹-hapiyamÄ• na
patiá¹-á¹-hahanaá¹-á¹-hÄ• naá¹ƒ. taá¹ƒ pana yasmÄ• daá¸·haá¹ƒ thiraá¹ƒ kenaci abhejjaá¹ƒ
``padagaá¹‡á¹-hÄ«â€™â€™ _ti vuttaá¹ƒ. yasmiá¹ƒ \Be II 16/ bhÅ«mibhÄ• ge idÄ• ni jetavan
yasmiá¹ƒ á¹-hÄ• ne purimÄ• naá¹ƒ sabbabuddhÄ• naá¹ƒ maÃ±cÄ• paÃ±Ã±attÄ• , tasmiá¹ƒ
maÃ±co paÃ±Ã±attoti katvÄ• ``cattÄ• ri maÃ±capÄ• daá¹-á¹-hÄ• nÄ• ni avijahitÄ• neva hon
maÃ±cÄ• naá¹ƒ pana mahantakhuddakabhÄ• vena maÃ±capaÃ±Ã±Ä• panapadesassa mah
buddhÄ• nubhÄ• vena pana so padeso sabbadÄ• ekappamÄ• á¹‡oyeva hotÄ«ti ``cattÄ• ri
avijahitÄ• neva hontÄ«â€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ. __vihÄ• ropi na vijahito yevÄ•
nayo. purimaá¹ƒ vihÄ• raá¹-á¹-hÄ• naá¹ƒ na pariccajatÄ«ti hi attho.

visiá¹-á¹-hÄ• mattÄ• vimattÄ• , vimattÄ• va __vemattaá¹ƒ, _ visadisatÄ• ti attho. __pamÄ•
__padhÄ• naá¹ƒ_ dukkarakiriyÄ• . __rasmÄ«_ti sarÄ«rappabhÄ• .

``sattÄ• naá¹ƒ pÄ• katikahatthena chahattho majjhimapuriso, tato tiguá¹‡aá¹ƒ bhagavato sa
bhagavÄ• aá¹-á¹-hÄ• rasahatthoâ€™â€™ ti vadanti. apare pana bhaá¹‡anti ``manussÄ• na
catuhattho majjhimapuriso, tato tiguá¹‡aá¹ƒ bhagavato sarÄ«rappamÄ• á¹‡anti bhagavÄ• c
upÄ• dinnakarÅ«padhammavasena, samantato pana byÄ• mamattaá¹ƒ byÄ• mappabhÄ• p
abbhuggato, bahalatarappabhÄ• rÅ«pena saddhiá¹ƒ aá¹-á¹-hÄ• rasahattho hotÄ«â€™â€™

__addhaniya_nti \Ne II 15/ dÄ«ghakÄ• laá¹ƒ.

__ajjhÄ• sayapaá¹-ibaddha_nti bodhisambhÄ• rasambharaá¹‡akÄ• le tathÄ• pavattajjhÄ• s
tathÄ• pavattapatthanÄ• nurÅ«paá¹ƒ vipulaá¹ƒ, vipulataraÃ±ca \Ee II 20/ hotÄ«ti attho. svÄ•
__cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttanayeneva veditabbo. ettha ca yasmÄ• sarÄ«r
padhÄ• naá¹ƒ, sarÄ«rappabhÄ• ca buddhÄ• naá¹ƒ visadisÄ• ti idha pÄ• á¸·iyaá¹ƒ anÄ• gat
vemattatÄ• sÄ• maÃ±Ã±ena Ä• yukulÄ• nipi idha Ä• haritvÄ• dÄ«pitÄ• ni. __paá¹-ividdhagu
adhigatasabbaÃ±Ã±uguá¹‡esu. nanu ca bodhisambhÄ• resu, veneyyapuggalaparimÄ• á¹‡e
saccaá¹ƒ natthi, tadubhayaá¹ƒ pana buddhaguá¹‡aggahaá¹‡ena gahitameva hotÄ«ti na udd
sabbabuddhÄ• naá¹ƒ buddhaguá¹‡esu vemattaá¹ƒ natthi, tadaggena nesaá¹ƒ sambodhisan
natthÄ«ti. kasmÄ• ? hetuanurÅ«patÄ• ya phalassa \Be II 17/, ekanteneva veneyyapuggalap
vibhÄ• vito. mahÄ• bodhisattÄ• naÃ±hi hetuavatthÄ• yaá¹ƒ sambhatÅ«panissayindriyaparip
carimabhave arahattasampattiyÄ• paripositÄ• ni kamalavanÄ• ni sÅ«riyarasmisamphassen
tathÄ• gataguá¹‡Ä• nubhÄ• vasamphassena vibodhaá¹ƒ upagacchantÄ«ti dÄ«pesuá¹ƒ aá¹-

__nidhikumbho_ti cattÄ• ro mahÄ• nidhayo sandhÄ• ya vadati. __jÄ• to cÄ• _ti. __ca_-sad
cÄ• ti ayampi attho saá¹…gahitoti daá¹-á¹-habbo. vuttaá¹ƒ hetaá¹ƒ __buddhavaá¹ƒse_ ---

``tÄ• rÄ• gaá¹‡Ä• virocanti, nakkhattÄ• gaganamaá¹‡á¸• ale.

visÄ• khÄ• candimÄ• yuttÄ• , dhuvaá¹ƒ buddho bhavissatÄ«â€™â€™ ti || (Bv 65).

``eteneva ca sabbabuddhÄ• naá¹ƒ visÄ• khÄ• nakkhatteneva mahÄ• bhinÄ«hÄ• ro hotÄ«â€

<13> __ayaá¹ƒ_ \Ee II 21/ __gatÄ«_ti ayaá¹ƒ pavatti pavattanÄ• kÄ• ro, aÃ±Ã±e pubbenivÄ
iminÄ• Ä• kÄ• rena anussarantÄ«ti attho, yasmÄ• cutito paá¹-á¹-hÄ• ya yÄ• va paá¹-isand
Ä• rohanaá¹ƒ atÄ«taatÄ«tataraatÄ«tatamÄ• dijÄ• tisaá¹…khÄ• te pubbenivÄ• se Ã±Ä• á¹‡a
pavattÄ«ti katvÄ• . tasmÄ• paá¹-isandhito paá¹-á¹-hÄ• ya yÄ• va cuti, tÄ• va anussaraá¹‡aá
pubbenivÄ• se paá¹-imukhabhÄ• vena Ã±Ä• á¹‡assa pavattÄ«ti Ä• ha __ ``pacchÄ• mukha
_ti. __cutigantabba_nti yaá¹ƒ panidaá¹ƒ cutiyÄ• Ã±Ä• á¹‡agatiyÄ• gantabbaá¹ƒ, taá¹ƒ gam
attho. __garuka_nti bhÄ• riyaá¹ƒ dukkaraá¹ƒ. tenÄ• ha __ ``Ä• kÄ• se padaá¹ƒ dassento viy
kÄ• raá¹‡a_nti \Ne II 16/ chinnavaá¹-umÄ• nussaraá¹‡aá¹ƒ pacchÄ• mukhaá¹ƒ Ã±Ä• á¹‡aá¹
acchariyabbhutakÄ• raá¹‡aá¹ƒ. __yatrÄ• _ti paccattatthe, __nÄ• mÄ• _ti acchariyatthe nipÄ
anatthako. tenÄ• ha __ ``yo nÄ• ma tathÄ• gatoâ€™â€™ _ti. evaÃ±ca katvÄ• ``yatrÄ• â€™
yatra-saddaggahaá¹‡aá¹ƒ samatthitaá¹ƒ hoti. papaÃ±centi sattasantÄ• naá¹ƒ saá¹ƒsÄ• re v
__papaÃ±caá¹ƒ. kammavaá¹-á¹-aá¹ƒ vuccatÄ«_ti kilesavaá¹-á¹-assa papaÃ±caggahaá¹‡ena
dukkhaggahaá¹‡ena gahitattÄ• . __pariyÄ• dinnavaá¹-á¹-e_ti sabbaso khepitavaá¹-á¹-e. ``m
phalasÄ«lenÄ• â€™â€™ ti vatvÄ• tayidaá¹ƒ maggaphalasÄ«laá¹ƒ lokiyasÄ«lapubbakaá¹ƒ,
lokiyasÄ«lampi lokuttarasÄ«laá¹ƒ viya anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ evÄ• ti dassetuá¹ƒ __

``lokiyalokuttarasÄ«lenÄ• â€™â€™ _ti vuttaá¹ƒ. __samÄ• dhipaÃ±Ã±Ä• su_pi eseva nayo.
samÄ• dhi ca samÄ• dhipakkhÄ• ca samÄ• dhipakkhÄ• , ekadesasarÅ«pekaseso daá¹-á¹-
``maggasamÄ• dhinÄ• â€™â€™ _tiÄ• di, __ ``vihÄ• ro gahito vÄ• â€™â€™ _ti ca. __samÄ
vÄ«riyasatiÄ• dayo.

__saya_nti attanÄ• . __nÄ«varaá¹‡Ä• dÄ«hÄ«_ti nÄ«varaá¹‡ehi ceva tadekaá¹-á¹-hehi ca
vitakkavicÄ• rÄ• dÄ«hi ca. __ ``vimuttattÄ• _ \Ee II 22/ __vimuttÄ«ti saá¹…khyaá¹ƒ gacchan
vimutti-saddassa kammasÄ• dhanataá¹ƒ Ä• ha aá¹-á¹-hasamÄ• pattiÄ• divisayattÄ• tassa.
``vikkhambhanavasena vimuttattÄ• â€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ. __tassa tassÄ• _ti a
__paccanÄ«kaá¹…gavasenÄ• _ti pahÄ• tabbapaá¹-ipakkhaaá¹…gavasena. __paá¹-ippassa
kilesÄ• naá¹ƒ paá¹-ippassambhanaá¹ƒ __paá¹-ippassaddhaá¹ƒ, _ so eva __anto_ pariyosÄ
sÄ• dhetabbe nibbattattÄ• , taá¹ƒtaá¹ƒmaggavajjhakilesÄ• naá¹ƒ paá¹-ippassambhanavase
kilesehi nissaá¹-atÄ• , apagamo ca nibbÄ• nassa tehi vivittattÄ• evÄ• ti Ä• ha __ ``dÅ«re á

<16> __dhammadhÄ• tÅ«_ti dhammÄ• naá¹ƒ sabhÄ• vo, atthato cattÄ• ri ariyasaccÄ• ni. _
suá¹-á¹-hu paá¹-ividdhÄ• savÄ• sanÄ• naá¹ƒ sabbesaá¹ƒ kilesÄ• naá¹ƒ pajahanato. evaÃ±
dasabalaÃ±Ä• á¹‡Ä• dayo cÄ• ti sabbe buddhaguá¹‡Ä• bhagavatÄ• adhigatÄ• ahesuá¹ƒ.
keci. sabbaÃ±Ã±utaÃ±Ä• á¹‡anti apare. __dvÄ«hi padehÄ«_ti dvÄ«hi vÄ• kyehi. __Ä• badd
taá¹ƒmÅ«lakattÄ• uparidesanÄ• ya. __devacÄ• rikakolÄ• hala_nti attano devaloke cÄ• rikÄ
suddhÄ• vÄ• sadevÄ• naá¹ƒ kutÅ«halappavattiá¹ƒ __dassento suttantapariyosÄ• ne_ (Sv II
atthato vibhÄ• vessatÄ«ti yojanÄ• . __ayaá¹ƒ desanÄ• _ti ``ito so bhikkhaveâ€™â€™ tiÄ• d
pavattitadesanamÄ• ha. __nidÄ• nakaá¹‡á¸• e_tiÄ• dito desitaá¹ƒ uddesadesanamÄ• ha. sA
nidÄ• naá¹-á¹-hÄ• niyattÄ• tathÄ• vuttÄ• .

bodhisattadhammatÄ• vaá¹‡á¹‡anÄ•

<17> ``vipassÄ«ti \Ne II 17/ tassa nÄ• maâ€™â€™ nti vatvÄ• tassa anvatthataá¹ƒ dassetu
khoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __vividhe atthe_ti tirohitavidÅ«radesagatÄ• dike nÄ«lÄ• diva
nÄ• nÄ• vidhe, tadaÃ±Ã±e ca indriyagocarabhÅ«te te ca yathÅ«pagate, vohÄ• ravinicchaye
__passanakusalatÄ• yÄ• _ti dassane nipuá¹‡abhÄ• vena. yÄ• thÄ• vato \Ee II 23/ Ã±eyyaá
eva sattayogato __bodhisatto_ti Ä• ha __ ``paá¹‡á¸• itasatto bujjhanakasattoâ€™â€™ _ti. s
pana paá¹‡á¸• itabhÄ• ve vattabbameva natthi. yadÄ• ca panÄ• nena mahÄ• bhinÄ«hÄ• ro
mahÄ• bodhiyaá¹ƒ ekantaninnattÄ• bodhimhi satto __bodhisatto_ti Ä• ha __ ``bodhisaá¹…
maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±utaÃ±Ä• á
maggaÃ±Ä• á¹‡aá¹ƒ ``bodhÄ«â€™â€™ ti vuccati. ``sato sampajÄ• noâ€™â€™ ti iminÄ• ca
okkamÄ«ti dasseti. catasso hi gabbhÄ• vakkantiyo idhekacco gabbho mÄ• tukucchiyaá¹ƒ ok
nikkhamaneti tÄ«su á¹-hÄ• nesu asampajÄ• no hoti, ekacco paá¹-hame á¹-hÄ• ne sampajÄ
paá¹-hame, dutiye ca á¹-hÄ• ne sampajÄ• no, na tatiye, ekacco tÄ«supi á¹-hÄ• nesu sampa

paá¹-hamÄ• gabbhÄ• vakkanti lokiyamahÄ• janassa vasena vuttÄ• , dutiyÄ• asÄ«timahÄ•
vaá¹…gÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• ya vitthÄ• ro) vasena, tatiyÄ• dvinnaá¹ƒ aggasÄ
paccekabuddhÄ• naÃ±ca vasena. te kira kammajavÄ• tehi uddhaá¹ƒpÄ• dÄ• adhosirÄ• ar
yonimukhe khittÄ• tÄ• á¸·acchiggaá¸·ena hatthÄ« viya sambÄ• dhena yonimukhena nikkha
pÄ• puá¹‡anti, tena nesaá¹ƒ ``mayaá¹ƒ nikkhamÄ• mÄ• â€™â€™ ti sampajaÃ±Ã±aá¹ƒ na h
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ vasena. te hi mÄ• tukucchimhi paá¹-isandhiá¹ƒ gaá¹‡hantÄ•
vasantÄ• pi pajÄ• nanti, nikkhamanakÄ• lepi pajÄ• nanti. na hi te kammajavÄ• tÄ• uddhaá¹
khipituá¹ƒ sakkonti, dve hatthe pasÄ• ritvÄ• akkhÄ«ni ummÄ«letvÄ• á¹-hitakÄ• va nikkham
paricchinditvÄ• _ti pubbabhÄ• ge paÃ±camahÄ• vilokanaÃ±Ä• á¹‡ehi ceva ``idÄ• ni cavÄ• n
cutiparicchindanaÃ±Ä• á¹‡ena ca aparabhÄ• ge ``idha mayÄ• paá¹-isandhi gahitÄ• â€™â€
paá¹-isandhiparicchindanaÃ±Ä• á¹‡ena ca paricchijja jÄ• nitvÄ• .

paÃ±cannaá¹ƒ \Ee II 24/ mahÄ• pariccÄ• gÄ• naá¹ƒ, Ã±Ä• tatthacariyÄ• dÄ«naÃ±ca satipi
pariyÄ• pannabhÄ• ve sambhÄ• ravisesabhÄ• vadassanatthaá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tatth
nayanapariccÄ• go, attapariccÄ• go, rajjapariccÄ• go, puttadÄ• rapariccÄ• goti ime \Be II 20
mahÄ• pariccÄ• gÄ• . _ tatthÄ• pi kÄ• maá¹ƒ aá¹…gapariccÄ• gÄ• dayopi dÄ• napÄ• ramÄ
pariccÄ• gavisesabhÄ• vadassanatthaÃ±ceva sudukkarabhÄ• vadassanatthaÃ±ca \Ne II 18
visuá¹ƒ gahaá¹‡aá¹ƒ. tato eva ca aá¹…gapariccÄ• gatopi visuá¹ƒ nayanapariccÄ• gaggahaa
pariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi rajjapariccÄ• gaputtadÄ• rapariccÄ• gaggahaá¹‡aÃ±ca
atthacariyÄ• __Ã±Ä• tatthacariyÄ• , _ sÄ• ca kho karuá¹‡Ä• yanavasena. tathÄ• sattaloka
diá¹-á¹-hadhammikasamparÄ• yikaparamatthÄ• naá¹ƒ vasena hitacariyÄ• __lokatthacariyÄ
kammassakatÄ• Ã±Ä• á¹‡avasena, anavajjakammÄ• yatanasippÄ• yatanavijjÄ• á¹-hÄ• nav
lakkhaá¹‡attayÄ• ditÄ«raá¹‡avasena ca attano, paresaÃ±ca tattha satipaá¹-á¹-hÄ• nena Ã±
__buddhacariyÄ• , _ sÄ• panatthato paÃ±Ã±Ä• pÄ• ramÄ«yeva, Ã±Ä• á¹‡asambhÄ• ravise
gahaá¹‡aá¹ƒ. __buddhacariyÄ• na_nti bahuvacananiddesena pubbayogapubbacariyÄ• dha
daá¹-á¹-habbo. tattha gatapaccÄ• gatavattasaá¹…khÄ• tÄ• ya pubbabhÄ• gapaá¹-ipadÄ• ya
abhiÃ±Ã±Ä• samÄ• pattinipphÄ• danaá¹ƒ __pubbayogo. _ dÄ• nÄ• dÄ«suyeva sÄ• tisayap
``yÄ• va cariyÄ• piá¹-ake saá¹…gahitÄ• abhinÄ«hÄ• ro __pubbayogo, _ kÄ• yÄ• divivekava
__pubbacariyÄ• â€™â€™ _ti keci. dÄ• nÄ• dÄ«naÃ±ceva appicchatÄ• dÄ«naÃ±ca saá¹ƒsÄ
Ä• dÄ«navÄ• nisaá¹ƒsÄ• naÃ±ca vibhÄ• vanavasena, sattÄ• naá¹ƒ bodhittaye patiá¹-á¹-hÄ•
25/ ca pavattakathÄ• __dhammakkhÄ• naá¹ƒ. koá¹-iá¹ƒ patvÄ• _ti paraá¹ƒ pariyantaá¹ƒ pa
pÄ• puá¹‡itvÄ• . __sattamahÄ• dÄ• nÄ• nÄ«_ti aá¹-á¹-havassikakÄ• le ``hadayamaá¹ƒsÄ• d
dadeyyaâ€™â€™ nti ajjhÄ• sayaá¹ƒ uppÄ• detvÄ• dinnadÄ• naá¹ƒ, maá¹…galahatthidÄ• n
sattasattakamahÄ• dÄ• naá¹ƒ, maggaá¹ƒ gacchantena dinnaá¹ƒ assadÄ• naá¹ƒ, rathadÄ• n
bhariyÄ• dÄ• nanti imÄ• ni satta mahÄ• dÄ• nÄ• ni (Cp 79) __datvÄ• . _

``idÄ• neva me maraá¹‡aá¹ƒ hotÅ«â€™â€™ ti adhimuccitvÄ• kÄ• lakaraá¹‡aá¹ƒ __adhimu
bodhisattÄ• naá¹ƒyeva, na aÃ±Ã±esaá¹ƒ. bodhisattÄ• kira dÄ«ghÄ• yukadevaloke á¹-hitÄ•

bodhisambhÄ• rasambharaá¹‡aá¹ƒ na sambhavatÄ«â€™â€™ ti katvÄ• tattha vÄ• sato nib
vimÄ• naá¹ƒ pavisitvÄ• akkhÄ«ni nimÄ«letvÄ• ``ito uddhaá¹ƒ me jÄ«vitaá¹ƒ nappavattatÅ«
adhiá¹-á¹-hÄ• ya nisÄ«danti, cittÄ• dhiá¹-á¹-hÄ• nasamanantarameva maraá¹‡aá¹ƒ hoti. pÄ•
21/ ukkaá¹ƒsappavattiyÄ• tasmiá¹ƒ tasmiá¹ƒ attabhÄ• ve abhiÃ±Ã±Ä• samÄ• pattÄ«hi sant
attasinehassa tanubhÄ• vena, sattesu ca mahÄ• karuá¹‡Ä• ya uá¸·Ä• rabhÄ• vena adhiá¹-á
tikkhavisadabhÄ• vÄ• pattiyÄ• bodhisattÄ• naá¹ƒ adhippÄ• yÄ• samijjhanti. citte, viya kam
vasÄ«bhÄ• vo, tasmÄ• yattha upapannÄ• naá¹ƒ pÄ• ramiyo sammadeva paribrÅ«hanti. vu
tattha upapajjanti. tathÄ• hi amhÄ• kaá¹ƒ mahÄ• satto imasmiá¹ƒyeva kappe nÄ• nÄ• jÄ• t
kÄ• laá¹ƒ katvÄ• brahmaloke nibbatto, appakameva kÄ• laá¹ƒ tattha á¹-hatvÄ• tato cavitvÄ
pÄ• ramÄ«sambharaá¹‡apasuto ahosi. tena vuttaá¹ƒ ``bodhisattÄ• naá¹ƒyeva, na \Ne II 19/
``ekenaattabhÄ• vena antarena pÄ• ramÄ«naá¹ƒ sabbaso pÅ«ritattÄ• â€™â€™ _ti iminÄ•
á¹-hatvÄ• adhimuttikÄ• lakiriyÄ• \Ee II 26/ nÄ• ma nÄ• hosÄ«ti dasseti. api ca tattha yÄ• va
carimabhave anekamahÄ• nidhisamuá¹-á¹-hÄ• napubbikÄ• ya dibbasampattisadisÄ• ya ma
buddhabhÅ«tassa asadisadÄ• nÄ• divasena anaÃ±Ã±asÄ• dhÄ• raá¹‡alÄ• bhuppatti viya c
dibbasampattianubhavanaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti ussÄ• hajÄ• tassa puÃ±Ã±asamb
daá¹-á¹-habbaá¹ƒ. ayaÃ±hettha dhammatÄ• .

__manussagaá¹‡anÄ• vasena, _ na devagaá¹‡anÄ• vasena. __pubbanimittÄ• nÄ«_ti cutiy
__amilÄ• yitvÄ• _ti ettha amilÄ• taggahaá¹‡eneva tÄ• saá¹ƒ mÄ• lÄ• naá¹ƒ vaá¹‡á¹‡asamp
sobhÄ• sampadÄ• yapi avinÄ• so dassitoti daá¹-á¹-habbaá¹ƒ. bÄ• hirabbhantarÄ• naá¹ƒ raj
abhÄ• vato devÄ• naá¹ƒ sarÄ«ragatÄ• ni vatthÄ• ni sabbakÄ• laá¹ƒ parisuddhappabhassar
Ä• ha __ ``vatthesupi eseva nayoâ€™â€™ _ti. __neva sÄ«taá¹ƒ na uá¹‡ha_nti yassa sÄ«ta
adhikaá¹ƒ seviyamÄ• naá¹ƒ uá¹‡haá¹ƒ, sayameva vÄ• kharataraá¹ƒ hutvÄ• abhibhavantaâ
uppÄ• deyya, tÄ• disaá¹ƒ neva sÄ«taá¹ƒ, na uá¹‡haá¹ƒ __hoti. tasmiá¹ƒ kÄ• le_ti yathÄ• vu
__bindubinduvasenÄ• _ti chinnasuttÄ• ya Ä• muttamuttÄ• valiyÄ• nipatantÄ• muttaguá¸·ik
__sedÄ• _ti sedadhÄ• rÄ• __muccanti. _ dantÄ• naá¹ƒ khaá¹‡á¸• itabhÄ• vo __khaá¹‡á¸• i
palitabhÄ• vo __pÄ• liccaá¹ƒ. _ __Ä• di_-saddena valittacataá¹ƒ saá¹…gaá¹‡hÄ• ti. __kilant
_ na pana khaá¹‡á¸• iccapÄ• liccÄ• dÄ«ti \Be II 22/ adhippÄ• yo. __ukkaá¹‡á¹-hitÄ• _ti anab
II 27/ uparÅ«pari uá¸·Ä• rauá¸·Ä• rÄ• nameva bhogÄ• naá¹ƒ visesato duvijÄ• nanÄ• naá¹ƒ u
__nissasantÄ«_ti uá¹‡haá¹ƒ nissasanti. __vijambhantÄ«_ti anabhirativasena vijambhanaá¹ƒ

__paá¹‡á¸• itÄ• evÄ• _ti buddhisampannÄ• eva devatÄ• . yathÄ• devatÄ• sampatijÄ• tÄ
idha nibbattÄ• â€™â€™ ti cintetvÄ• ``iminÄ• nÄ• ma puÃ±Ã±akammena idha nibbattÄ• â€
atÄ«tabhave attanÄ• kataá¹ƒ, aÃ±Ã±adÄ• pi vÄ• ekaccaá¹ƒ puÃ±Ã±akammaá¹ƒ jÄ• nanti
``ye mahÄ• puÃ±Ã±Ä• â€™â€™ _tiÄ• di.

__na paÃ±Ã±Ä• ya_nti ciratarakÄ• lattÄ• paramÄ• yuno. __aniyyÄ• nika_nti na niyyÄ• nÄ•
abhÄ• janabhÄ• vato. sattÄ• na paramÄ• yuno honti nÄ• ma pÄ• pussannatÄ• yÄ• ti Ä• ha

ussannakilesÄ• hontÄ«â€™â€™ _ti. etthÄ• ha --- kasmÄ• sammÄ• sambuddhÄ• manuss
devabrahmalokesÅ«ti? devaloke tÄ• va nuppajjanti brahmacariyavÄ• sassa anokÄ• sabhÄ•
anacchariyabhÄ• vato \Ne II 20/. acchariyadhammÄ• hi buddhÄ• bhagavanto, tesaá¹ƒ sÄ•
devattabhÄ• ve á¹-hitÄ• naá¹ƒ na pÄ• kaá¹-Ä• hoti yathÄ• manussabhÅ«tÄ• naá¹ƒ, devab
dissamÄ• naá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ devÄ• nubhÄ• vato loko dahati, na buddhÄ• nubhÄ
``sammÄ• sambuddhoâ€™â€™ ti nÄ• dhimuccati na sampasÄ«dati, issaraguttaggÄ• haá¹ƒ
ca cirakÄ• lÄ• dhiá¹-á¹-hÄ• nato ekaccasassatavÄ• dato na parimuccati. __brahmaloke nup
nayo. sattÄ• naá¹ƒ tÄ• disaggÄ• havinimocanatthaÃ±hi buddhÄ• bhagavanto manussasug
devasugatiyaá¹ƒ. manussasugatiyaá¹ƒ uppajjantÄ• pi opapÄ• tikÄ• na honti, sati ca opapÄ
vuttadosÄ• nativattanato, dhammaveneyyÄ• naá¹ƒ dhammatantiyÄ• á¹-hapanassa \Ee II 28
dhÄ• tÅ«naá¹ƒ á¹-hapanassa icchitabbattÄ• ca. na hi opapÄ• tikÄ• naá¹ƒ parinibbÄ• nato u
tiá¹-á¹-hanti. manussaloke uppajjantÄ• pi mahÄ• bodhisattÄ• carimabhave manussabhÄ• v
pÄ• kaá¹-abhÄ• vakaraá¹‡Ä• ya pana dÄ• rapariggahampi karontÄ• yÄ• va puttamukhadas
tiá¹-á¹-hanti, paripÄ• kagatasÄ«lanekkhammapaÃ±Ã±Ä• dipÄ• ramikÄ• pi na abhinikkhama
II 23/ kÄ• raá¹‡acintÄ• ya ``sabbabuddhehi Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡Ä• , yadidaá¹ƒ man
abhisambujjhanÄ• , na devabhÅ«tÄ• naâ€™â€™ nti. ayamettha dhammatÄ• . tathÄ• hi tad
manussabhÅ«tÄ• naá¹ƒyeva ijjhati, na devabhÅ«tÄ• naá¹ƒ.

kasmÄ• pana sammÄ• sambuddhÄ• jambudÄ«pe eva uppajjanti, na sesadÄ«pesu? keci t
nÄ• bhibhÅ«tÄ• , buddhÄ• nubhÄ• vasahitÄ• acalaá¹-á¹-hÄ• nabhÅ«tÄ• bodhimaá¹‡á¸• ab
jambudÄ«pe eva uppajjantÄ«â€™â€™ ti, tathÄ• ``itaresampi avijahitaá¹-á¹-hÄ• nÄ• naá¹ƒ
ti. ayaá¹ƒ panettha amhÄ• kaá¹ƒ khanti --- yasmÄ• purimabuddhÄ• naá¹ƒ, mahÄ• bodhisat
paccekabuddhÄ• naÃ±ca nibbattiyÄ• sÄ• vakabodhisattÄ• naá¹ƒ sÄ• vakabodhiyÄ• abhin
sambharaá¹‡aá¹ƒ, paripÄ• canaÃ±ca buddhakhettabhÅ«te imasmiá¹ƒ cakkavÄ• á¸·e jambu
aÃ±Ã±attha. veneyyÄ• naá¹ƒ vinayanattho ca buddhuppÄ• doti aggasÄ• vakamahÄ• sÄ• va
etasmiá¹ƒ jambudÄ«pe eva buddhÄ• nibbattanti, na sesadÄ«pesu. ayaÃ±ca nayo sabbabu
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡oti. tesaá¹ƒ uttamapurisÄ• naá¹ƒ tattheva uppatti sampatticakkÄ
aÃ±Ã±amaÃ±Ã±Å«panissayato aparÄ• paraá¹ƒ \Ee II 29/ vattatÄ«ti daá¹-á¹-habbaá¹ƒ, eten
majjhe katvÄ• iminÄ• saddhiá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ dasasahassasseva khettabhÄ• vo d
buddhÄ• naá¹ƒ uppattiá¹-á¹-hÄ• nassa tepiá¹-ake buddhavacane anupalabbhanato. tenÄ• h
na nibbattanti, jambudÄ«peyeva nibbattantÄ«ti dÄ«paá¹ƒ passÄ«â€™â€™ _ti. iminÄ• naye
kÄ• raá¹‡aá¹ƒ nÄ«haritvÄ• vattabbaá¹ƒ.

__idÄ• ni_ \Ne II 21/ __ca khattiyakulaá¹ƒ lokasammataá¹ƒ_ brÄ• hmaá¹‡Ä• nampi pÅ«jan
pitÄ• bhavissatÄ«â€™â€™ ti kulaá¹ƒ passi_ pituvasena kulassa niddisitabbato.

__ ``dasannaá¹ƒ mÄ• sÄ• naá¹ƒ upari satta divasÄ• nÄ«â€™â€™ ti passi, _ tena attano ar
aÃ±Ã±Ä• si, tassÄ• ca tusitabhave dibbasampattipaccanubhavanaá¹ƒ.

__tÄ• devatÄ• _ti dasasahassicakkavÄ• á¸·adevatÄ• . kathaá¹ƒ pana tÄ• devatÄ• tadÄ•
pÅ«ritapÄ• ramibhÄ• vaá¹ƒ, kathaá¹ƒ cassa buddhabhÄ• vaá¹ƒ jÄ• nantÄ«ti? mahesakkhÄ•
vasena, yebhuyyena ca tÄ• devatÄ• abhisamayabhÄ• gino. tathÄ• hi bhagavato dhamma
anekavÄ• raá¹ƒ dasasahassacakkavÄ• á¸·adevatÄ• sannipÄ• to ahosi.

__ ``cavÄ• mÄ«â€™â€™ ti jÄ• nÄ• ti_ cutiÄ• sannajavanehi Ã±Ä• á¹‡asahitehi cutiyÄ• up
paá¹-isaá¹ƒviditattÄ• . __cuticittaá¹ƒ na jÄ• nÄ• ti_ cuticittakkhaá¹‡assa ittarabhÄ• vato. tath
cutÅ«papÄ• taÃ±Ä• á¹‡assapi avisayova. __paá¹-isandhicitte_pi eseva nayo. __Ä• vajjanap
Ä• vajjanakkamo. yasmÄ• ekavÄ• raá¹ƒ Ä• vajjitamattena Ä• rammaá¹‡aá¹ƒ nicchinituá¹ƒ
evÄ• rammaá¹‡aá¹ƒ dutiyaá¹ƒ, tatiyaÃ±ca Ä• vajjitvÄ• nicchayati. Ä• vajjanasÄ«sena cetth
tenÄ• ha __ ``dutiyatatiyacittavÄ• re eva jÄ• nissatÄ«â€™â€™ _ti. cutiyÄ• puretaraá¹ƒ kati
paá¹-á¹-hÄ• ya ``maraá¹‡aá¹ƒ me Ä• sannaâ€™â€™ nti \Ee II 30/ jÄ• nanato __ ``cutikkhaá
jÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. paá¹-isandhiyÄ• pana apubbabhÄ• vato __paá¹-isandhic
nikantiyÄ• uppattito parato __ ``asukasmiá¹ƒ me á¹-hÄ• ne paá¹-isandhi gahitÄ• â€™â€™
kÄ• le_ti paá¹-isandhiggahaá¹‡akÄ• le. __dasasahassilokadhÄ• tu kampatÄ«_ti ettha kamp
__brahmajÄ• lavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv-pá¹- I 149) vuttameva. atthato panettha yaá¹ƒ vatt
__mahÄ• parinibbÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv II 171) Ä• gamissati. mahÄ• kÄ• ruá¹‡ikÄ
sattÄ• naá¹ƒ hitasukhavidhÄ• natapparatÄ• ya bahulaá¹ƒ somanassikÄ• va hontÄ«ti tesaá¹
paá¹-hamamahÄ• vipÄ• kacittena paá¹-isandhiggahaá¹‡aá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv
vuttaá¹ƒ. __mahÄ• sivatthero_pana yadipi mahÄ• kÄ• ruá¹‡ikÄ• buddhÄ• bhagavanto satt
hitasukhavidhÄ• natapparÄ• va, vivekajjhÄ• sayÄ• pana visaá¹…khÄ• raninnÄ• sabbasaá
ajjhupekkhanabahulÄ• ti paÃ±camamahÄ• vipÄ• kacittena paá¹-isandhiggahaá¹‡amÄ• ha.

__pure puá¹‡á¹‡amÄ• ya sattamadivasato paá¹-á¹-hÄ• yÄ• _ti puá¹‡á¹‡amÄ• ya pure satta
sukkapakkhe \Ne II 22/ navamito paá¹-á¹-hÄ• yÄ• ti attho. __sattame divase_ti navamito sat
Ä• saá¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ. __idaá¹ƒ supina_nti idÄ• ni vuccamÄ• nÄ• kÄ• raá¹ƒ. __ma
pana ``anotattadahaá¹ƒ netvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ deviyo Ä• gantv
manussamalaharaá¹‡atthaá¹ƒ nhÄ• petvÄ• â€™â€™ ti \Be II 25/ (Ps IV 200) vuttaá¹ƒ. tatth
mahÄ• rÄ• jÅ«naá¹ƒ deviyo. __caritvÄ• _ti gocaraá¹ƒ caritvÄ• .

__haritÅ«palittÄ• yÄ• _ti haritena gomayena kataparibhaá¹‡á¸·• Ä• ya. __ ``so ca kho purisa
putto te bhavissatÄ«â€™â€™ _ti ettakameva \Ee II 31/ te brÄ• hmaá¹‡Ä• attano supinasat
``sace agÄ• raá¹ƒ ajjhÄ• vasissatÄ«â€™â€™ _tiÄ• di pana devatÄ• viggahena tamatthaá¹ƒ

__dhammatÄ• _ti ettha __dhamma_-saddo ``jÄ• tidhammÄ• naá¹ƒ bhikkhave sattÄ• naâ€™
373; Paá¹-is I 33) viya pakatipariyÄ• yo, dhammo eva __dhammatÄ• _ yathÄ• devo __eva_
sabhÄ• voâ€™â€™ _ti, ayaá¹ƒ pakatÄ«ti attho. svÄ• yaá¹ƒ sabhÄ• vo atthato tathÄ• niyata

niyÄ• moti vuttaá¹ƒ hotÄ«â€™â€™ _ti. niyÄ• mo pana bahuvidhoti te sabbe atthuddhÄ• ran
idhÄ• dhippetaniyÄ• mameva dassetuá¹ƒ __ ``niyÄ• mo ca nÄ• mÄ• â€™â€™ _tiÄ• di vutta
__kammaniyÄ• mo. _ esa nayo utuniyÄ• mÄ• dÄ«su tÄ«su. itaro pana dhammo eva niyÄ• r

__kusalassa_ kammassa. __nisento_ tikhiá¹‡aá¹ƒ karonto.

arÅ«pÄ• dibhÅ«mibhÄ• gavisesavasena utuvisesadassanato utuvisesena sijjhamÄ• nÄ• na
pupphaphalÄ• diggahaá¹‡aá¹ƒ __ ``tesu tesu janapadesÅ«â€™â€™ _ti visesetvÄ• vuttaá¹
kÄ• le_ti tasmiá¹ƒ tasmiá¹ƒ vasantÄ• dikÄ• le.

__madhurato_ bÄ«jato __tittato_ bÄ«jatoti yojanÄ• .

<18> vattamÄ• nasamÄ«pe vattamÄ• ne viya voharitabbanti ``okkamatÄ«â€™â€™ ti vuttan
ayamevatthoâ€™â€™ _ti. __evaá¹ƒ hotÄ«_ti evaá¹ƒ vuttappakÄ• renassa sampajÄ• nanÄ•
paá¹-isandhikkhaá¹‡assa duviÃ±Ã±eyyatÄ• ya. yathÄ• ca vuttaá¹ƒ ``paá¹-isandhicittaá¹ƒ na
dasasahassacakkavÄ• á¸·apattharaá¹‡ena \Ee II 32/ vÄ• __appamÄ• á¹‡o. _ ativiya samuj
\Ne II 23/. __devÄ• nubhÄ• va_nti devÄ• naá¹ƒ pabhÄ• nubhÄ• vaá¹ƒ. devÄ• naÃ±hi pabha
abhibhavati, na tesaá¹ƒ Ä• dhipaccaá¹ƒ. tenÄ• ha __ ``nivatthavatthassÄ• â€™â€™ _tiÄ• d

lokÄ• naá¹ƒ lokadhÄ• tÅ«naá¹ƒ antaro vivaro __lokantaro, _ so eva itthiliá¹…gavasena __ `
_ti vutto. rukkhagacchÄ• dinÄ• kenaci na haÃ±Ã±antÄ«ti __aghÄ• , _ asambÄ• dhÄ• . tenÄ
``niccavivaá¹-Ä• â€™â€™ _ti. __asaá¹ƒvutÄ• _ti heá¹-á¹-hÄ• , upari ca kenaci na pihitÄ• . te
``heá¹-á¹-hÄ• pi appatiá¹-á¹-hÄ• â€™â€™ _ti. tattha __pi_-saddena yathÄ• heá¹-á¹-hÄ• uc
pathavÄ« natthÄ«ti asaá¹ƒvutÄ• lokantarikÄ• , evaá¹ƒ uparipi cakkavÄ• á¸·esu viya devavi
asaá¹ƒvutÄ• appatiá¹-á¹-hÄ• ti dasseti. andhakÄ• ro ettha atthÄ«ti __andhakÄ• rÄ• . cakkh
jÄ• yati_ Ä• lokassa abhÄ• vato, na cakkhuno. tathÄ• hi ``tena obhÄ• sena aÃ±Ã±amaÃ±Ã
vuttaá¹ƒ. jambudÄ«pe á¹-hitamajjhanhikavelÄ• yaá¹ƒ pubbavidehavÄ• sÄ«naá¹ƒ atthaá¹…g
sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ±Ã±Ä• yati, aparagoyÄ• navÄ• sÄ«naá¹ƒ uggamanavasena, ev
``ekappahÄ• reneva tÄ«su dÄ«pesu paÃ±Ã±Ä• yantÄ«â€™â€™ _ti. ito aÃ±Ã±athÄ• pana
paÃ±Ã±Ä• yantÄ«ti. ekekÄ• ya disÄ• ya nava nava yojanasatasahassÄ• ni andhakÄ• ravidh
daá¹-á¹-habbaá¹ƒ. __pabhÄ• ya nappahontÄ«_ti attano pabhÄ• ya obhÄ• situá¹ƒ anabhisan
yugandharapabbatappamÄ• á¹‡e Ä• kÄ• se vicaraá¹‡ato __ ``cakkavÄ• á¸·apabbatassa ve
vuttaá¹ƒ.

__vÄ• vaá¹-Ä• _ti \Ee II 33/ khÄ• danatthaá¹ƒ gaá¹‡hituá¹ƒ upakkamantÄ• . __viparivattitvÄ
__chijjitvÄ• _ti mucchÄ• pattiyÄ• á¹-hitaá¹-á¹-hÄ• nato muccitvÄ• , aá¹…gapaccaá¹…gache
__accantakhÄ• re_ti Ä• tapasantÄ• pÄ• bhÄ• vena atisÄ«tabhÄ• vameva sandhÄ• ya acca

taá¹ƒ kappasaá¹‡á¹-hahanaudakaá¹ƒ sampattikaramahÄ• meghavuá¹-á¹-haá¹ƒ pathavisano
udakaá¹ƒ viya khÄ• raá¹ƒ bhavituá¹ƒ arahati. tathÄ• hi sati pathavÄ«pi vilÄ«yeyya, tesaá¹ƒ
petÄ• naá¹ƒ udakassa pubbakheá¸·abhÄ• vÄ• patti viya tassa udakassa tadÄ• khÄ• rabhÄ
``accantakhÄ• re udakeâ€™â€™ _ti.

__ekayÄ• gupÄ• namattampÄ«_ti pattÄ• dibhÄ• janagataá¹ƒ yÄ• guá¹ƒ gaá¸·ociÄ• diuddha
pivanamattampi kÄ• laá¹ƒ. __samantato_ti sabbabhÄ• gato chappakÄ• rampi.

<19> __catunnaá¹ƒ_ \Be II 27/ __mahÄ• rÄ• jÄ• naá¹ƒ vasenÄ• _ti vessavaá¹‡Ä• dicatuma

__yathÄ• vihÄ• ra_nti \Ne II 24/ yathÄ• sakaá¹ƒ vihÄ• raá¹ƒ.

<20> __pakatiyÄ• _ti attano pakatiyÄ• eva. tenÄ• ha __ ``sabhÄ• venevÄ• â€™â€™ _ti. p
vinÄ• attano sabhÄ• veneva sayameva adhiá¹-á¹-hahitvÄ• __sÄ«lasampannÄ• . bodhisatta
bodhisattamÄ• tÄ• pi. __kÄ• ladevilassÄ• _ti yathÄ• kÄ• ladevilassa santike aÃ±Ã±adÄ• g
... pe ... sayameva sÄ«laá¹ƒ aggahesi, tathÄ• vipassÄ«bodhisattamÄ• tÄ• pÄ«ti adhippÄ• y

<21> __ ``manussesÅ«â€™â€™ _ti idaá¹ƒ pakaticÄ• rittavasena vuttaá¹ƒ, ``manussitthiyÄ
purisÄ• dhippÄ• yacittaá¹ƒ uppajjeyyÄ• â€™â€™ ti. bodhisattassa mÄ• tuyÄ• pana devesu
nuppajjateva. yathÄ• bodhisattassa Ä• nubhÄ• vena bodhisattamÄ• tu purisÄ• dhippÄ• yac
tassa Ä• nubhÄ• veneva sÄ• kenaci purisena anabhibhavanÄ«yÄ• ti Ä• ha __ ``pÄ• dÄ• n
viya bajjhantÄ«â€™â€™ _ti.

<22> pubbe \Ee II 34/ ``kÄ• maguá¹‡Å«pasaá¹ƒhitaá¹ƒ cittaá¹ƒ nuppajjatÄ«â€™â€™ ti vutt
kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• retÄ«â€™â€™ ti ca vuttaá¹ƒ.
virujjhatÄ«ti Ä• ha __ ``pubbeâ€™â€™ _tiÄ• di. __vatthupaá¹-ikkhepo_ti abrahmacariyavatt
__ ``purisÄ• dhippÄ• yavasenÄ• â€™â€™ _ti. __Ä• rammaá¹‡apaá¹-ilÄ• bho_ti rÅ«pÄ• dip
paá¹-ilÄ• bho.

<23> __kilamatho_ti khedo, kÄ• yassa garubhÄ• vakathinabhÄ• vÄ• dayopi tassÄ• tadÄ•
``tirokucchigataá¹ƒ passatÄ«â€™â€™ ti vuttaá¹ƒ. kadÄ• paá¹-á¹-hÄ• ya passatÄ«ti Ä• ha _
atikkamitvÄ• â€™â€™ _tiÄ• di. dassane payojanaá¹ƒ sayameva vadati. tassa abhÄ• vato k
__puttena_ daharena mandena uttÄ• naseyyakena __saddhiá¹ƒ. ``yaá¹ƒ taá¹ƒ mÄ• tÅ«â€™
pakaticÄ• rittavasena vuttaá¹ƒ. cakkavattigabbhatopi hi savisesaá¹ƒ bodhisattagabbho parih
puÃ±Ã±asambhÄ• rassa sÄ• tisayattÄ• , tasmÄ• bodhisattamÄ• tÄ• ativiya sappÄ• yÄ• hÄ
pariharati. __sukhavÄ• sattha_nti bodhisattassa sukhavÄ• satthaá¹ƒ. __puratthÄ• bhimukho
purimabhÄ• gÄ• bhimukho. idÄ• ni tirokucchigatassa dissamÄ• natÄ• ya abbhantaraá¹ƒ, bÄ
dassetuá¹ƒ __ ``pubbe katakammaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __assÄ• _ti deviyÄ• . __vat

phalikaabbhapaá¹-alÄ• dino viya bodhisattamÄ• tukucchitacassa patanubhÄ• vena Ä• lokas
bodhisattamÄ• tÄ• kucchigataá¹ƒ bodhisattaá¹ƒ passati, kiá¹ƒ evaá¹ƒ bodhisattopi mÄ• tara
á¹-hitaá¹ƒ rÅ«pagataá¹ƒ passati, noti Ä• ha __ ``bodhisatto panÄ• â€™â€™ _tiÄ• di. kasmÄ
cakkhumhi, Ä• loke ca na passatÄ«ti Ä• ha __ ``na hi antokucchiyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
assÄ• sapassÄ• sÄ• viya hi tattha cakkhuviÃ±Ã±Ä• á¹‡ampi na uppajjati tajjassa samannÄ

<24> yathÄ• \Ee II 35/ aÃ±Ã±Ä• itthiyo vijÄ• tappaccayÄ• tÄ• disena rogena abhibhÅ«tÄ•
bodhisattamÄ• tu pana bodhisatte kucchigate tassa vijÄ• yananimittaá¹ƒ, na koci rogo uppa
Ä• yuparikkhayeneva kÄ• laá¹ƒ karoti, svÄ• yamattho heá¹-á¹-hÄ• vutto eva. __ ``bodhisatt
vasitaá¹-á¹-hÄ• naÃ±hÄ«â€™â€™ _tiÄ• di tassa kÄ• raá¹‡avacanaá¹ƒ. __aÃ±Ã±esaá¹ƒ ap
paribhuÃ±jitabbaá¹ƒ, na paribhogayogyanti attho. tathÄ• sati bodhisattapitu aÃ±Ã±Ä• ya ag
bhavitabbaá¹ƒ, tathÄ• pi bodhisattamÄ• tari dharantiyÄ• ayujjamÄ• nakanti Ä• ha __ ``na c
__apanetvÄ• _ti aggamahesiá¹-hÄ• nato nÄ«haritvÄ• . attani chandarÄ• gavaseneva bahid
visayinisÄ• rÄ• go sattÄ• naá¹ƒ visayesu sÄ• rÄ• gassa balavakÄ• raá¹‡anti dassento Ä• h
chandarÄ• go balavÄ• hotÄ«â€™â€™ _ti. __anurakkhituá¹ƒ na sakkotÄ«_ti sammÄ• gabb
tena __gabbho bahvÄ• bÄ• dho hoti. vatthu visadaá¹ƒ hotÄ«_ti gabbhÄ• sayo visuddho hot
tatiyakoá¹-á¹-hÄ• se bodhisattagabbhokkamanampi tassÄ• Ä• yuparimÄ• á¹‡avilokaneneva
uppajjanakavikÄ• rassa parivajjanato. itthisabhÄ• vena uppajjanakavikÄ• ro pana bodhisatta
vÅ«pasamati.

<25> __sattamÄ• sajÄ• to_ti paá¹-isandhiggahaá¹‡ato sattame mÄ• se jÄ• to. so __sÄ«tuá
sukhumÄ• latÄ• ya. __aá¹-á¹-hamÄ• sajÄ• to_ \Be II 29/ kÄ• maá¹ƒ sattamÄ• sajÄ• tato bu
cammapadesÄ• vuddhiá¹ƒ pÄ• puá¹‡antÄ• ghaá¹-á¹-anaá¹ƒ na sahanti, tena so __na jÄ«v
pana na tÄ• va te jÄ• tÄ• â€™â€™ ti vadanti.

<27> __devÄ• _ \Ee II 36/ __paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ«_ti ``lokanÄ• thaá¹ƒ mahÄ•
paá¹-hamaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ ti saÃ±jÄ• tagÄ• ravabahumÄ• nÄ• attano p
__khÄ«á¹‡Ä• savÄ• suddhÄ• vÄ• sabrahmÄ• no Ä• dito paá¹-iggaá¹‡hanti. sÅ«tivesa_nti s
__eke_ti abhayagirivÄ• sino. __macchakkhisadisaá¹ƒ_ chavivasena. __aá¹-á¹-hÄ• si_ na ni
tena vuttaá¹ƒ ``á¹-hitÄ• va bodhisattaá¹ƒ bodhisattamÄ• tÄ• vijÄ• yatÄ«â€™â€™ ti. nidduk
hutvÄ• __vijÄ• yati. _ dukkhassa hi balavabhÄ• vato taá¹ƒ dukkhaá¹ƒ asahamÄ• nÄ• aÃ±Ã
nipannÄ• vÄ• vijÄ• yanti.

<28> __ajinappaveá¹‡iyÄ• _ti \Ne II 26/ ajinacammehi sibbitvÄ• katapaveá¹‡iyÄ• . __mahÄ
__mahÄ• yaso_ti mahÄ• parivÄ• ro, vipulakittighoso ca.

<29> __bhaggavibhaggÄ• _ti sambÄ• dhaá¹-á¹-hÄ• nato nikkhamanena vibhÄ• vitattÄ• bh
hutvÄ• , tena nesaá¹ƒ avisadabhÄ• vameva dasseti. __alaggo hutvÄ• _ti gabbhÄ• saye, yo

asatto hutvÄ• , yato ``dhamakaraá¹‡ato udakanikkhamanasadisaâ€™â€™ nti vuttaá¹ƒ. __u
gabbhÄ• sayagatena udakena. __amakkhitova nikkhamati_ sammakkhitassa tÄ• disassa u
abhÄ• vato. bodhisattassa hi puÃ±Ã±Ä• nubhÄ• vato paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ•
visuddhaá¹ƒ visesato paramasugandhagandhakuá¹-i viya candanagandhaá¹ƒ vÄ• yantaá¹ƒ

__udakavaá¹-á¹-iyo_ti udakakkhandhÄ• .

<31> __muhuttajÄ• to_ti muhuttena jÄ• to hutvÄ• muhuttamattova. __anudhÄ• riyamÄ• ne
nÄ«yamÄ• ne. __Ä• gatÄ• nevÄ• _ti taá¹ƒ á¹-hÄ• naá¹ƒ upagatÄ• ni eva. __anekasÄ• kha_
ratanamayÄ• nekasatapatiá¹-á¹-hÄ• nahÄ«rakaá¹ƒ. __sahassamaá¹‡á¸• ala_nti tesaá¹ƒ up
anekasahassamaá¹‡á¸• alahÄ«rakaá¹ƒ. __marÅ«_ti devÄ• . __na kho pana_ __evaá¹ƒ daá
padavÄ«tihÄ• rato pageva disÄ• vilokanassa \Be II 30/ katattÄ• . tenÄ• ha __ ``mahÄ• satto
__ekaá¹…gaá¹‡Ä• nÄ«_ti vivaá¹-abhÄ• vena vihÄ• raá¹…gaá¹‡apariveá¹‡aá¹…gaá¹‡Ä• ni
__ahesuá¹ƒ. sadisopi natthÄ«_ti tumhÄ• kaá¹ƒ idaá¹ƒ vilokanaá¹ƒ visiá¹-á¹-he passituá¹ƒ __
sadisopi natthi, kuto uttaritaroâ€™â€™ _ti Ä• haá¹ƒsu. __aggo_ti padhÄ• no, kena panassa
``guá¹‡ehÄ«â€™â€™ _ti. __paá¹-hama_-saddo cettha padhÄ• napariyÄ• yo. bodhisattassa
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ti Ä• ha __ ``sabbapaá¹-hamoâ€™â€™ _ti, sabbapadhÄ• noti
aggasaddasseva. ettha ca mahesakkhÄ• tÄ• va devÄ• tathÄ• ca vadanti, itare pana katha
Ä• nubhÄ• vadassanÄ• dinÄ• . mahesakkhÄ• naÃ±hi devÄ• naá¹ƒ mahÄ• sattassa Ä• nubh
Ä• nubhÄ• vo paccakkho ahosÄ«ti, itare pana tesaá¹ƒ vacanaá¹ƒ sutvÄ• saddahantÄ• anu
paripÄ• kagatapubbahetusaá¹ƒsiddhÄ• ya dhammatÄ• ya codiyamÄ• no __imasmiá¹ƒ ... pe

jÄ• tamattasseva bodhisattassa á¹-hÄ• nÄ• dÄ«ni yesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pubba
niddhÄ• retvÄ• dassento __ ``ettha cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __patiá¹-á¹-hÄ• na
caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ_ iddhipÄ• davasena lokuttaradhammesu
suppatiá¹-á¹-hitabhÄ• vasamijjhanato. __uttarÄ• bhimukhabhÄ• vo_ \Ee II 38/ lokassa \Ne I
gamanassa pubbanimittaá¹ƒ. tena hi bhagavÄ• sadevakassa lokassa abhibhÅ«to, kenaci a
__ ``mahÄ• janaá¹ƒ ajjhottharitvÄ• abhibhavitvÄ• gamanassa pubbanimittaâ€™â€™ _nti.
sattapadabojjhaá¹…gasampannaariyamaggagamanassa. suvisuddhasetacchattadhÄ• raá¹‡
suvisuddhavimuttichattadhÄ• raá¹‡assa. paÃ±carÄ• jakakudhabhaá¹‡á¸• asamÄ• yogo
paÃ±cavidhavimuttiguá¹‡asamÄ• yogassa. anÄ• vaá¹-adisÄ• nuvilokanaá¹ƒ anÄ• vaá¹-aÃ±
``aggohamasmÄ«â€™â€™ tiÄ• dinÄ• achambhitavÄ• cÄ• bhÄ• sanaá¹ƒ kenaci avibandha
saddhammacakkappavattanassa. ``ayamantimÄ• jÄ• tÄ«â€™â€™ ti Ä• yatiá¹ƒ jÄ• tiyÄ• a
... pubbanimittanti veditabbaá¹ƒ tassa tassa anÄ• gate laddhabbavisesassa taá¹ƒ taá¹ƒ nimi
abyabhicÄ• rÄ«ti katvÄ• . __na Ä• gato_ti imasmiá¹ƒ sutte, aÃ±Ã±attha ca vakkhamÄ• nÄ•
__Ä• haritvÄ• _ti tasmiá¹ƒ tasmiá¹ƒ sutte, aá¹-á¹-hakathÄ• su ca Ä• gatanayena Ä• haritvÄ•

__ ``dasasahassilokadhÄ• tu_ \Be II 31/ __kampÄ«â€™â€™ _ti idaá¹ƒ satipi idha pÄ• á¸·iy

vakkhamÄ• nÄ• naá¹ƒ acchariyÄ• naá¹ƒ mÅ«labhÅ«taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ, evaá¹ƒ aÃ±
daá¹-á¹-habbaá¹ƒ. __tantibaddhÄ• vÄ«á¹‡Ä• cammabaddhÄ• bheriyo_ti paÃ±caá¹…gikat
ca-saddena vÄ• itaresampi saá¹…gaho daá¹-á¹-habbo. ``andubandhanÄ• dÄ«ni taá¹…khaa
pÄ• katikÄ• neva honti, tathÄ• jaccandhÄ• dÄ«naá¹ƒ cakkhusotÄ• dÄ«ni tathÄ• rÅ«pakam
uppajjitvÄ• tÄ• vadeva vigacchantÄ«â€™â€™ ti vadanti. __chijjiá¹ƒsÅ«_ti ca pÄ• desu ban
chijjiá¹ƒsu. __vigacchiá¹ƒsÅ«_ti vÅ«pasamiá¹ƒsu. __Ä• kÄ• saá¹-á¹-hakaratanÄ• ni_ nÄ• m
taá¹ƒtaá¹ƒvimÄ• nagatamaá¹‡iratanÄ• dÄ«ni. __sakatejobhÄ• sitÄ• nÄ«_ti \Ee II 39/ ativiya
pabhÄ• ya obhÄ• sitÄ• ni __ahesuá¹ƒ. nappavattÄ«_ti na sannipÄ• to. __na vÄ• yÄ«_ti kha
pana sattÄ• naá¹ƒ sukhÄ• vaho vÄ• yi. __pathavigatÄ• ahesuá¹ƒ_ uccaá¹-á¹-hÄ• ne á¹-hÄ•
__utusampanno_ti anuá¹‡hÄ• sÄ«tatÄ• saá¹…khÄ• tena utunÄ• sampanno. __apphoá¹-an
bhujahatthasaá¹…ghaá¹-á¹-anasaddo, atthato pana vÄ• mahatthaá¹ƒ ure á¹-hapetvÄ• dakk
hatthatÄ• á¸·anena saddakaraá¹‡aá¹ƒ. mukhena usseá¸·anaá¹ƒ saddassa muÃ±canaá¹ƒ __
ahosi_ nirantaraá¹ƒ dhajamÄ• lÄ• samodhÄ• nagatÄ• ya. na kevalaÃ±ca etÄ• ni eva, atha k
``vicittapupphasugandhapupphavassadevopavassi sÅ«riye dissamÄ• ne eva tÄ• rakÄ• obh
vippasannaá¹ƒ udakaá¹ƒ pathavito ubbhijji, bilÄ• sayÄ• ca tiracchÄ• nÄ• Ä• sayato nikkha
tanu bhaviá¹ƒsu, pathaviyaá¹ƒ rajo vÅ«pasami, aniá¹-á¹-hagandho vigacchi, dibbagandho v
sarÅ«peneva manussÄ• naá¹ƒ Ä• pÄ• thaá¹ƒ agamaá¹ƒsu, sattÄ• naá¹ƒ cutÅ«papÄ• tÄ• n
II 28/ yÄ• ni mahÄ• bhinÄ«hÄ• rasamaye uppannÄ• ni dvattiá¹ƒsapubbanimittÄ• ni, tÄ• ni a

__tatrÄ• pÄ«_ti tesupi pathavikampÄ• dÄ«su evaá¹ƒ pubbanimittabhÄ• vo veditabbo. na ke
á¹-hÄ• nÄ• dÄ«su evÄ• ti adhippÄ• yo. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhassa pub
titthakaramatassa ca cÄ• lanato. kenaci anussÄ• hitÄ• naá¹ƒyeva imasmiá¹ƒyeva __ekacak
kenaci anussÄ• hitÄ• naá¹ƒyeva __ekappahÄ• reneva_ \Ee II 40/ __sannipatitvÄ• dhamma
pubbanimittaá¹ƒ. paá¹-hamaá¹ƒ devatÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ_ dibbavihÄ• rapaá¹-ilÄ•
manussÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ_ tattheva á¹-hÄ• nassa niccalasabhÄ• vato \Be II 32/
Ä• neÃ±javihÄ• rapaá¹-ilÄ• bhassa __pubbanimittaá¹ƒ. vÄ«á¹‡Ä• naá¹ƒ sayaá¹ƒ vajjanaá¹ƒ
sayameva __anupubbavihÄ• rapaá¹-ilÄ• bhassa_ pubbanimittaá¹ƒ. __bherÄ«naá¹ƒ vajjanaa
parisÄ• ya pavedanasamatthassa __dhammabheriyÄ• anusÄ• vanassa_ amatadundubhigh
andubandhanÄ• dÄ«naá¹ƒ chedo_ mÄ• navinibandhabhedanassa __pubbanimittaá¹ƒ. mah
sakalavaá¹-á¹-adukkharogavigamabhÅ«tassa __saccapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. _
padaá¹ƒ ``mahÄ• janassa dibbacakkhupaá¹-ilÄ• bhassa, mahÄ• janassa dibbasotadhÄ• tup
tiÄ• dinÄ• tattha tattha Ä• netvÄ• sambandhitabbaá¹ƒ. iddhipÄ• dabhÄ• vanÄ• vasena
sÄ• tisayaÃ±Ä• á¹‡ajavasampattisiddhÄ«ti Ä• ha __ ``pÄ«á¹-hasappÄ«naá¹ƒ javasampadÄ
caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaâ€™â€™ _nti. __supaá¹-á¹-anasampÄ• puá
catupaá¹-isambhidÄ• dhigamassa pubbanimittaá¹ƒ. _ atthÄ• dianurÅ«paá¹ƒ atthÄ• dÄ«su s
__ratanÄ• naá¹ƒ sakatejobhÄ• sitattaá¹ƒ yaá¹ƒ lokassa dhammobhÄ• saá¹ƒ dassessati, _ te
sakatejobhÄ• sitattassa __pubbanimittaá¹ƒ. _

__catubrahmavihÄ• rapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ_ tassa sabbaso veravÅ«pasaman
__ekÄ• dasaagginibbÄ• panassa pubbanimittaá¹ƒ_ dunnibbÄ• pananibbÄ• nabhÄ• vato. __
pubbanimittaá¹ƒ_ anÄ• loke Ä• lokadassanabhÄ• vato. __nibbÄ• narasenÄ• _ti kilesÄ• naá
__ekarasabhÄ• vassÄ• _ti sÄ• sanassa sabbattha ekarasabhÄ• vassa, taÃ±ca kho amadhu
sabbaso madhurabhÄ• vÄ• pÄ• danena. __dvÄ• saá¹-á¹-hidiá¹-á¹-higatabhindanassa pubba
diá¹-á¹-higatavÄ• tÄ• panayanavasena. Ä• kÄ• sÄ• diappatiá¹-á¹-havisamacaÃ±calaá¹-á¹-h
__sakuá¹‡Ä• naá¹ƒ pathavigamanaá¹ƒ_ tÄ• disaá¹ƒ micchÄ• gÄ• haá¹ƒ pahÄ• ya sattÄ• na
ratanattaya__saraá¹‡agamanassa pubbanittaá¹ƒ. bahujanakantatÄ• yÄ• _ti candassa viya b
__sÅ«riyassa uá¹‡hasÄ«tavivajjitautusukhatÄ• _ pariá¸·Ä• havivajjita__kÄ• yikacetasikasuk
pubbanimittaá¹ƒ. _ __devatÄ• naá¹ƒ apphoá¹-anÄ• dÄ«hi kÄ«á¸·anaá¹ƒ_ pamoduppatti bha
dhammasabhÄ• vabodhanena ca udÄ• navasena pamodavibhÄ• vanassa __pubbanimittaá
desanÄ• Ã±Ä• á¹‡avegena dhammÄ• matassa vassanassa \Ne II 29/ __pubbanimittaá¹ƒ. _
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppÄ• ditamaggaphalasukhÄ• nubhavo __kÄ• yagatÄ• sat
kÄ• yassÄ• pi atappakasukhÄ• vahattÄ• khudÄ• pipÄ• sÄ• pÄ«á¸·anÄ• bhÄ• vo pubbanim
__aá¹-á¹-hakathÄ• yaá¹ƒ_pana khudaá¹ƒ, pipÄ• saÃ±ca bhinditvÄ• vuttaá¹ƒ. tattha pubban
visesasÄ• maÃ±Ã±avibhÄ• gena, gobalÄ«baddaÃ±Ä• yena ca gahetabbo. ``sayamevÄ• â€
``aá¹-á¹-haá¹…gikamaggadvÄ• ravivaraá¹‡assÄ• â€™â€™ ti etthÄ• pi Ä• netvÄ• samband
__bharitabhÄ• vassÄ• _ti paripuá¹‡á¹‡abhÄ• vassa. __ ``ariyaddhajamÄ• lÄ• mÄ• litÄ• yÄ•
kÄ• sÄ• yaddhajamÄ• lÄ• vantatÄ• yÄ• â€™â€™ ti keci, sadevakassa lokassa pana ariyam
mÄ• libhÄ• vassa __pubbanimittaá¹ƒ. _ yaá¹ƒ panettha anuddhaá¹-aá¹ƒ, taá¹ƒ suviÃ±Ã±eyy

__etthÄ• _ti ``sampatijÄ• toâ€™â€™ tiÄ• dinÄ• Ä• gate imasmiá¹ƒ vÄ• re. __vissajjitova, _
apubbaá¹ƒ vattabbaá¹ƒ natthÄ«ti adhippÄ• yo. tadÄ• \Ee II 42/ pathaviyaá¹ƒ gacchantopi m
gacchanto viya mahÄ• janassa tathÄ• upaá¹-á¹-hÄ• sÄ«ti ayamettha niyati dhammaniyÄ• n
ti idaá¹ƒ niyativÄ• davasena kathanaá¹ƒ. pubbe purimajÄ• tÄ«su tÄ• disassa puÃ±Ã±asamb
upacitattÄ• mahÄ• janassa tathÄ• upaá¹-á¹-hÄ• sÄ«ti idaá¹ƒ pubbekatakammavÄ• davase
sattÄ• naá¹ƒ upari Ä«sanasÄ«latÄ• ya yathÄ• sakaá¹ƒ kammameva issaro nÄ• ma, tassa n
nibbattanaá¹ƒ mahÄ• purisopi sadevakaá¹ƒ lokaá¹ƒ abhibhavituá¹ƒ samatthena uá¸·Ä• rena
nibbattito, tena issarena nimmito nÄ• ma, tassa cÄ• yaá¹ƒ nimmÄ• naviseso, yadidaá¹ƒ mah
mahÄ• janassa tathÄ• upaá¹-á¹-hÄ• sÄ«ti idaá¹ƒ issaranimmÄ• navasena kathanaá¹ƒ. evaa
vatvÄ• kiá¹ƒ imÄ• ya pariyÄ• yakathÄ• yÄ• ti avasÄ• ne ujukameva byÄ• kari. sampatijÄ• t
padasÄ• gacchati, evaá¹ƒ mahÄ• nubhÄ• vo Ä• kÄ• sena maÃ±Ã±e gacchatÄ«ti parikappa
viya ahosi. sÄ«ghataraá¹ƒ pana sattapadavÄ«tihÄ• rena gatattÄ• dissamÄ• narÅ«popi mah
ahosi. acelakabhÄ• vo, khuddakasarÄ«ratÄ• ca tÄ• disassa iriyÄ• pathassa na anucchavik
kammÄ• nubhÄ• vasaÃ±janitapÄ• á¹-ihÄ• riyavasena alaá¹…katapaá¹-iyatto viya, soá¸·asav
mahÄ• janassa upaá¹-á¹-hÄ• sÄ«ti veditabbaá¹ƒ. mahÄ• sattassa puÃ±Ã±Ä• nubhÄ• vena
upaá¹-á¹-hÄ• namattamevetanti. __pacchÄ• bÄ• ladÄ• rakova ahosi, na tÄ• diso_ti. buddha
bodhisattÄ• nubhÄ• vassa yÄ• thÄ• vato paveditattÄ• __parisÄ• cassa_ byÄ• karaá¹‡ena

attamanÄ• ahosi. _

__sabbadhammatÄ• _ti \Ne II 30/ \Be II 34/ sabbÄ• soá¸·asavidhÄ• pi yathÄ• vuttÄ• dham
__sabbabodhisattÄ• naá¹ƒ hontÄ«ti veditabbÄ• _ puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• radassanen

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avaá¹‡á¹‡anÄ•

<33> __dukÅ«lacumbaá¹-ake_ti daharassa nipajjanayogyatÄ• vasena paá¹-isaá¹ƒhaá¹-adu
brÄ• hmaá¹‡oâ€™â€™ ti evamÄ• di __jÄ• ti. _ ``koá¹‡á¸• aÃ±Ã±o gotamoâ€™â€™ ti evam
cikkhallikÄ• sÄ• kiyÄ• koá¸·iyÄ• â€™â€™ ti evamÄ• di __kulapadeso. Ä• di_-saddena
rÅ«pissariyaparivÄ• rÄ• disabbasampattiyo saá¹…gaá¹‡hÄ• ti. __mahantassÄ• _ti vipulassa
__nipphattiyo_ti siddhiyo. __gantabbagatiyÄ• _ti gati-saddassa kammasÄ• dhanatamÄ• ha.
sucaritaduccaritehi gantabbÄ• ti __gatiyo, _ upapattibhavaviseso. gacchati yathÄ• ruci pava
ajjhÄ• sayo. __paá¹-isaraá¹‡e_ti parÄ• yaá¹‡e avassaye. sabbasaá¹…khatavisaá¹ƒyuttassa
taá¹ƒpaá¹-isaraá¹‡aá¹ƒ. __tyÄ• ha_nti te ahaá¹ƒ.

dasavidhe kusaladhamme, agarahite ca rÄ• jadhamme (jÄ• 0 2 mahÄ• maá¹ƒsajÄ• take vit
_ tena ca dhammena sakalaá¹ƒ lokaá¹ƒ raÃ±jetÄ«ti __dhammarÄ• jÄ• . _ yasmÄ• cakkava
rajjaá¹ƒ adhigacchati, na adhammena, tasmÄ• vuttaá¹ƒ __ ``dhammena laddharajjattÄ• dh
catÅ«su disÄ• su samuddapariyosÄ• natÄ• ya __caturantÄ• _ nÄ• ma tattha tattha dÄ«pe n
``puratthima ... pe ... issaroâ€™â€™ _ti. __vijitÄ• vÄ«_ti vijetabbassa vijitavÄ• , kÄ• makodh
abbhantarassa, paá¹-irÄ• jabhÅ«tassa bÄ• hirassa ca arigaá¹‡assa vijayi, vijetvÄ• á¹-hitoti
cakkavattino kenaci yuddhaá¹ƒ nÄ• ma natthi, yuddhena pana sÄ• dhetabbassa vijayassa s
``vijitasaá¹…gÄ• moâ€™â€™ _ti vuttaá¹ƒ. janapadova catubbidhaacchariyadhammÄ• disan
thÄ• variyaá¹ƒ kenaci asaá¹ƒhÄ• riyaá¹ƒ daá¸·haá¹ƒ bhattabhÄ• vaá¹ƒ patto, janapade \Ee
dhammikÄ• ya paá¹-ipattiyÄ• thÄ• variyaá¹ƒ thirabhÄ• vaá¹ƒ pattoti __janapadatthÄ• variya
ure satthaá¹ƒ á¹-hapetvÄ• icchitadhanaharaá¹‡Ä• dinÄ• parasÄ• hasakÄ• ritÄ• ya __sÄ• h

__ratijananaá¹-á¹-henÄ• _ti atappakapÄ«tisomanassuppÄ• danena. saddatthato pana rame
manoharaâ€™â€™ nti citte kattabbatÄ• ya __cittÄ«kataá¹ƒ_ \Be II 35/. ``svÄ• yaá¹ƒ cittÄ«k
pÅ«janÄ«yatÄ• yÄ• â€™â€™ ti cittÄ«katanti pÅ«janÄ«yanti atthaá¹ƒ vadanti. mahantaá¹ƒ v
mÅ«laá¹ƒ agghatÄ«ti __mahagghaá¹ƒ. _ natthi etassa tulÄ• upamÄ• ti __atulaá¹ƒ, _ asadis
uppajjanato dukkhena laddhabbattÄ• \Ne II 31/ __dullabhadassanaá¹ƒ. _ anomehi uá¸·Ä• r
paribhuÃ±jitabbato __anomasattaparibhogaá¹ƒ. _ idÄ• ni nesaá¹ƒ cittÄ«katÄ• diatthÄ• naá¹
labbhamÄ• nataá¹ƒ dassetvÄ• itaresupi te atidisituá¹ƒ __ ``cakkaratanassa cÄ• â€™â€™ _
__aÃ±Ã±aá¹ƒ devaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na hoti_ raÃ±Ã±o
anaÃ±Ã±asÄ• dhÄ• raá¹‡issariyÄ• disampattipaá¹-ilÄ• bhahetuto, sattÄ• naÃ±ca yathicchita
__aggho natthi_ ativiya uá¸·Ä• rasamujjalasattaratanamayattÄ• , acchariyabbhutamahÄ• nu

mahagghaá¹ƒ, tadaggena __atulaá¹ƒ. _ sattÄ• naá¹ƒ pÄ• pajigucchanena vigatakÄ• á¸·ako
maá¹‡á¸• abhÅ«to yÄ• diso kÄ• lo buddhuppÄ• dÄ• raho, tÄ• dise eva cakkavattÄ«nampi s
panÄ• â€™â€™ _tiÄ• di. upamÄ• vasena cetaá¹ƒ vuttaá¹ƒ, upamopameyyÄ• naÃ±ca na ac
yathÄ• buddhÄ• kadÄ• ci karahaci uppajjanti, na tathÄ• cakkavattino, evaá¹ƒ santepi
cakkavattivattaparipÅ«raá¹‡assÄ• pi dukkarabhÄ• vatopi dullabhuppÄ• dÄ• yevÄ• ti \Ee II 4
dullabhuppÄ• datÄ• sÄ• maÃ±Ã±ena tesaá¹ƒ dullabhadassanatÄ• vuttÄ• ti veditabbaá¹ƒ. k
cakkaratanÄ• nubhÄ• vena sijjhamÄ• no guá¹‡o cakkavattiparivÄ• rasÄ• dhÄ• raá¹‡o, tathÄ
sÄ• mibhÄ• vena visavitÄ• ya paribhuÃ±jatÄ«â€™â€™ ti vattabbataá¹ƒ arahati tadatthaá¹ƒ
``tadetaâ€™â€™ _ntiÄ• dimÄ• ha. yathÄ• vuttÄ• naá¹ƒ paÃ±cannaá¹ƒ, channampi vÄ• att
labbhanato __ ``evaá¹ƒ sesÄ• nipÄ«â€™â€™ _ti vuttaá¹ƒ. hatthiassa-pariá¹‡Ä• yakaratane
cakkaratanena ca parivÄ• rabhÄ• vena, sesehi paribhogÅ«pakaraá¹‡abhÄ• vena samannÄ
hatthiassamaá¹‡iitthiratanehi paribhogÅ«pakaraá¹‡abhÄ• vena sesehi parivÄ• rabhÄ• venÄ

__catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ sirivibhava_nti tattha laddhaá¹ƒ sirisampattiÃ±ceva bh
__tÄ• disamevÄ• _ti ``purebhattamevÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• nubhÄ• vameva. yojan
byÄ• panena __yojanappamÄ• á¹‡aá¹ƒ andhakÄ• raá¹ƒ. _ atidÄ«ghatÄ• di__chabbidhados

__sÅ«rÄ• _ti sattivanto, nibbhayÄ• ti atthoti Ä• ha __ ``abhÄ«rukÄ• â€™â€™ _ti. __aá¹…g
kÄ• raá¹‡ena ``vÄ«rÄ• â€™â€™ ti vucceyyuá¹ƒ, taá¹ƒ __vÄ«raá¹…gaá¹ƒ. _ tenÄ• ha __ ``v
__nÄ• maâ€™â€™ _nti. yÄ• va cakkavÄ• á¸·apabbatÄ• cakkassa vattanato __ ``cakkavÄ•
á¹-hitasamuddapariyantaâ€™â€™ _nti vuttaá¹ƒ. __ ``adaá¹‡á¸• enÄ• â€™â€™ _ti iminÄ• v
sarÄ«radaá¹‡á¸• assa ca akaraá¹‡aá¹ƒ vuttaá¹ƒ. __ ``asatthenÄ• â€™â€™ _ti iminÄ• pana
tadubhayaá¹ƒ dassetuá¹ƒ __ ``ye katÄ• parÄ• dheâ€™â€™ _tiÄ• di vuttaá¹ƒ. __vuttappakÄ

``raÃ±janaá¹-á¹-hena __rÄ• go, _ taá¹‡hÄ• yanaá¹-á¹-hena __taá¹‡hÄ• â€™â€™ _ti pavatt
lobho eva dvidhÄ• vutto \Ne II 32/. tathÄ• hissa dvidhÄ• pi chadanaá¹-á¹-ho ekantiko. yath
tadÄ• hoti, yaá¹ƒ rÄ• go sahate naraâ€™â€™ nti, (Nett 11, 27) ``taá¹‡hÄ• chadanachÄ• di
iminÄ• nayena dosÄ• dÄ«nampi chadanaá¹-á¹-ho vattabbo. __kilesa_ggahaá¹‡ena vicikicc
yasmÄ• te sabbe pÄ• padhammÄ• uppajjamÄ• nÄ• sattasantÄ• naá¹ƒ chÄ• detvÄ• pariy
kusalappavattiá¹ƒ nivÄ• renti, tasmÄ• te ``chadanÄ• , chadÄ• â€™â€™ ti ca vuttÄ• . __viva
o-kÄ• rassa Ä• -kÄ• raá¹ƒ katvÄ• niddeso.

<35> __tÄ• sa_nti dvinnampi nipphattÄ«naá¹ƒ. __nimittabhÅ«tÄ• nÄ«_ti Ã±Ä• pakakÄ• raá
lakkhÄ«yati mahÄ• purisabhÄ• vo etehÄ«ti __lakkhaá¹‡Ä• ni. _ á¹-hÄ• nagamanÄ• dÄ«su b
patiá¹-á¹-hitÄ• pÄ• dÄ• etassÄ• ti __suppatiá¹-á¹-hitapÄ• do. _ taá¹ƒ panassa suppatiá¹-á¹
byatirekamukhena vibhÄ• vetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __aggatala
__paá¹‡hÄ«_ti paá¹‡hitalaá¹ƒ. __passa_nti pÄ• datalassa dvÄ«su passesu ekekaá¹ƒ, ubha

passaá¹ƒ. __ ``assa panÄ• â€™â€™ _tiÄ• di anvayato atthavibhÄ• vanaá¹ƒ. __suvaá¹‡á¹‡a
nikkhipiyamÄ• naá¹ƒ. __ekappahÄ• renevÄ• _ti ekakkhaá¹‡eyeva. __sakalaá¹ƒ pÄ• datalaá
nikkhipane. ekappahÄ• reneva sakalaá¹ƒ pÄ• datalaá¹ƒ bhÅ«mito uá¹-á¹-hahatÄ«ti yojanÄ•
suppatiá¹-á¹-hitapÄ• do_ti nigamanaá¹ƒ. yaá¹ƒ panettha vattabbaá¹ƒ anupubbaninnÄ• diacc
47/ nissandaphalaá¹ƒ, taá¹ƒ parato __lakkhaá¹‡asuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv III 201) Ä• v

__nÄ• bhi dissatÄ«_ti lakkhaá¹‡acakkassa nÄ• bhi parimaá¹‡á¸• alasaá¹‡á¹-hÄ• nÄ• supa
labbhatÄ«ti adhippÄ• yo. __nÄ• bhiparicchinnÄ• _ti tassaá¹ƒ nÄ• bhiyaá¹ƒ paricchinnÄ• pa
__nÄ• bhimukhaparikkhepapaá¹-á¹-o_ti pakaticakkassa \Be II 37/ akkhabbhÄ• hataparihara
á¹-hapetabbaá¹ƒ parikkhepapaá¹-á¹-o, tappaá¹-icchanno idha adhippeto. __nemimaá¹‡ikÄ•
Ä• valibhÄ• vena á¹-hitamaá¹‡ikÄ• lekhÄ• . __sambahulavÄ• ro_ti bahuvidhalekhaá¹…gavil
Ä• vudhasatti. __sirivaccho_ti siriaá¹…gÄ• . __nandÄ«_ti dakkhiá¹‡Ä• vattaá¹ƒ. __sovattiko
__vaá¹-aá¹ƒsako_ti Ä• veá¸·aá¹ƒ. __vaá¸• á¸• hamÄ• naka_nti purimahÄ• dÄ«su dÄ«paá¹…
morapiÃ±chakalÄ• po, morapiÃ±chapaá¹-isibbito vÄ• bÄ«janÄ«viseso. __vÄ• á¸·abÄ«janÄ«
siddhatthÄ• di __puá¹‡á¹‡aghaá¹-apuá¹‡á¹‡apÄ• tiyo. _ ``cakkavÄ• á¸·oâ€™â€™ ti vatvÄ•
dassetuá¹ƒ __ ``himavÄ• sineru ... pe ... sahassÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``cakkavat
upÄ• dÄ• yÄ• â€™â€™ _ti idaá¹ƒ hatthiratanÄ• dÄ«nampi tattha labbhamÄ• nabhÄ• vadas
yathÄ• vutto aá¹…gaviseso __cakkalakkhaá¹‡asseva parivÄ• ro_ti veditabbo.

__ ``Ä• yatapaá¹‡hÄ«â€™â€™ _ti \Ne II 33/ idaá¹ƒ aÃ±Ã±esaá¹ƒ paá¹‡hito dÄ«ghataá¹ƒ s
vuttaá¹ƒ, na pana atidÄ«ghatanti Ä• ha __ ``paripuá¹‡á¹‡apaá¹‡hÄ«â€™â€™ _ti. yathÄ• pa
paripuá¹‡á¹‡aá¹ƒ nÄ• ma hoti, taá¹ƒ byatirekamukhena dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€
__Ä• raggenÄ• _ti maá¹‡á¸• alÄ• ya sikhÄ• ya. __vaá¹-á¹-etvÄ• _ti yathÄ• suvaá¹-á¹-aá¹ƒ h
__rattakambalageá¹‡á¸• ukasadisÄ• _ti rattakambalamayageá¹‡á¸• ukasadisÄ• .

__ ``makkaá¹-assevÄ• â€™â€™ _ti dÄ«ghabhÄ• vaá¹ƒ, samataÃ±ca sandhÄ• yetaá¹ƒ vutt
chattiritaniyyÄ• sÄ• diniyyÄ• sasammissena telena, yaá¹ƒ ``surabhiniyyÄ• saâ€™â€™ ntipi
__niyyÄ• satela_ggahaá¹‡aÃ±cettha haritÄ• lavaá¹-á¹-iyÄ• ghanasiniddhabhÄ• vadassana

yathÄ• satakkhattuá¹ƒ vihataá¹ƒ kappÄ• sapaá¹-alaá¹ƒ sappimaá¹‡á¸• e osÄ• ritaá¹ƒ ativiy
mahÄ• purisassa hatthapÄ• dÄ• ti dassento __ ``sappimaá¹‡á¸• eâ€™â€™ _tiÄ• dimÄ• ha.

__cammenÄ• _ti aá¹…gulantaraveá¹-hitacammena. __paá¹-ibaddhaaá¹…gulantaro_ti ekato
hoti. __ekappamÄ• á¹‡Ä• _ti dÄ«ghato samÄ• nappamÄ• á¹‡Ä• . __yavalakkhaá¹‡a_nti ab
á¹-hitaá¹ƒ yavalakkhaá¹‡aá¹ƒ. __paá¹-ivijjhitvÄ• _ti taá¹ƒtaá¹ƒpabbÄ• naá¹ƒ samÄ• nadesat
pasÄ• ritakÄ• lepi aÃ±Ã±amaÃ±Ã±aá¹ƒ vijjhitÄ• ni viya phusitvÄ• tiá¹-á¹-hanti.

__saá¹…khÄ• _ \Be II 38/ vuccanti gopphakÄ• , uddhaá¹ƒ saá¹…khÄ• etesanti __ussaá¹…

__piá¹-á¹-hipÄ• de_ti piá¹-á¹-hipÄ• dasamÄ«pe. __tenÄ• _ti piá¹-á¹-hipÄ• de á¹-hitagopphak
hontÄ«ti yojanÄ• . tayidaá¹ƒ ``tenÄ• â€™â€™ ti padaá¹ƒ uparipadadvayepi yojetabbaá¹ƒ \E
baddhabhÄ• vena na yathÄ• sukhaá¹ƒ parivaá¹-á¹-anti, tena yathÄ• sukhaá¹ƒ naparivaá¹-á¹
pÄ• datalÄ• nipi na dissantÄ«â€™â€™ ti. __uparÄ«_ti piá¹-á¹-hipÄ• dato dvitiaá¹…gulimatta
``caturaá¹…gulamattaâ€™â€™ nti ca vadanti. nigÅ«á¸·hÄ• ni ca honti, na aÃ±Ã±esaá¹ƒ viy
__tenÄ• _ti gopphakÄ• naá¹ƒ upari patiá¹-á¹-hitabhÄ• vena. __assÄ• _ti mahÄ• purisassa.
desantarappavattiyaá¹ƒ niccaloti dassanatthaá¹ƒ __nÄ• bhi_ggahaá¹‡aá¹ƒ. __ ``adhokÄ• yo
idaá¹ƒ purimapadassa kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• adhokÄ• yova iÃ±jati, tasmÄ• nÄ• b
__ ``sukhena pÄ• dÄ• parivaá¹-á¹-antÄ«â€™â€™ _ti idaá¹ƒ pana purimassa, pacchimassa
yasmÄ• sukhena pÄ• dÄ• parivaá¹-á¹-anti, tasmÄ• adhokÄ• yova iÃ±jati, yasmÄ• sukhen
tasmÄ• puratopi ... pe ... pacchatoyevÄ• ti.

yasmÄ• eá¹‡imigassa samantato ekasadisamaá¹ƒsÄ• anukkamena uddhaá¹ƒ thÅ«lÄ• jaa
34/ mahÄ• purisassÄ• pi, tasmÄ• vuttaá¹ƒ __ ``eá¹‡imigasadisajaá¹…ghoâ€™â€™ _ti. __p
samantato maá¹ƒsÅ«pacayena paripuá¹‡á¹‡ajaá¹…gho. tenÄ• ha __ ``na ekatoâ€™â€™ _t

__etenÄ• _ti ``anonamantoâ€™â€™ tiÄ• divacanena, jÄ• á¹‡uphÄ• subhÄ• vadÄ«panenÄ
iminÄ• lakkhaá¹‡ena rahitajanÄ• . __khujjÄ• vÄ• honti_ heá¹-á¹-himakÄ• yato uparimakÄ•
__vÄ• manÄ• vÄ• _ uparimakÄ• yato heá¹-á¹-himakÄ• yassa rassatÄ• ya, etena á¹-hapetv
cakkavattinaÃ±ca itare sattÄ• khujjapakkhikÄ• , vÄ• manapakkhikÄ• cÄ• ti dasseti.

kÄ• maá¹ƒ sabbÄ• pi padumakaá¹‡á¹‡ikÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va, kaÃ±canapaduma
pabhassarabhÄ• vena tato sÄ• tisayÄ• ti \Ee II 50/ Ä• ha __ ``suvaá¹‡á¹‡apadumakaá¹‡á¹‡
__ohita_nti samohitaá¹ƒ antogadhaá¹ƒ. tathÄ• bhÅ«taá¹ƒ pana taá¹ƒ tena channaá¹ƒ hotÄ«
``paá¹-icchannaâ€™â€™ _nti.

__suvaá¹‡á¹‡avaá¹‡á¹‡o_ti suvaá¹‡á¹‡avaá¹‡á¹‡avaá¹‡á¹‡oti ayamettha atthoti Ä• ha __
``jÄ• tihiá¹…gulakenÄ• â€™â€™ _tiÄ• di, svÄ• yamattho Ä• vuttiÃ±Ä• yena ca veditabbo. s
vaá¹‡á¹‡a-saddoti adhippÄ• yo. paá¹-hamavikappaá¹ƒ vatvÄ• \Be II 39/ tathÄ• rÅ«pÄ• ya p
manasi katvÄ• vaá¹‡á¹‡adhÄ• tupariyÄ• yameva vaá¹‡á¹‡a-saddaá¹ƒ gahetvÄ• dutiyavika
padadvayenÄ• pi suniddhantasuvaá¹‡á¹‡asadisachavivaá¹‡á¹‡oti vuttaá¹ƒ hoti.

__rajo_ti sukhumarajo. __jalla_nti malÄ«nabhÄ• vÄ• vaho reá¹‡usaÃ±cayo. tenÄ• ha __ ``
yadi vivattati, kathaá¹ƒ nhÄ• nÄ• dÄ«nÄ«ti Ä• ha __ ``hatthadhovanÄ• dÄ«nÄ«â€™â€™ _ti

__Ä• vaá¹-á¹-apariyosÄ• ne_ti padakkhiá¹‡Ä• vaá¹-á¹-anavasena pavattassa Ä• vaá¹-á¹-as

brahmuno sarÄ«raá¹ƒ purato vÄ• pacchato vÄ• anonamitvÄ• ujukameva uggatanti Ä• ha

ujugattoâ€™â€™ _ti. sÄ• panÄ• yaá¹ƒ ujugattatÄ• avayavesu buddhippattesu daá¹-á¹-hab
vuttaá¹ƒ __ ``uggatadÄ«ghasarÄ«ro bhavissatÄ«â€™â€™ _ti. __itaresÅ«_ti ``khandhajÄ• á
__dvÄ«su á¹-hÄ• nesu_ namantÄ• purato namantÄ«ti Ä• netvÄ• sambandho. __passavaá
vÄ• mapassena vÄ• vaá¹…kÄ• . __sÅ«lasadisÄ• _ti potthakarÅ«pakaraá¹‡e á¹-hapitasÅ«la

hatthapiá¹-á¹-hiÄ• divasena satta sarÄ«rÄ• vayavÄ• ussadÄ• upacitamaá¹ƒsÄ• etassÄ• t
aá¹-á¹-hikoá¹-iyo \Ne II 35/ paÃ±Ã±Ä• yantÄ«ti yojanÄ• . __nigÅ«á¸·hasirÄ• jÄ• lehÄ«_ti lak
tena nigÅ«á¸·haaá¹-á¹-hikoá¹-Ä«hÄ«tipi vuttameva hotÄ«ti. __hatthapiá¹-á¹-hÄ• dÄ«hÄ«_ti \
__Ä• di_-saddena aá¹ƒsakÅ«á¹-akhandhakÅ«á¹-Ä• naá¹ƒ saá¹…gahe siddhe taá¹ƒ ekadese
... pe ... khandhenÄ• â€™â€™ _ti Ä• ha. __ ``silÄ• rÅ«pakaá¹ƒ viyÄ• â€™â€™ _tiÄ• dinÄ•
nigÅ«á¸·haaá¹ƒsakÅ«á¹-atÄ• pi vibhÄ• vitÄ• yevÄ• ti daá¹-á¹-habbaá¹ƒ.

sÄ«hassa pubbaddhaá¹ƒ sÄ«hapubbaddhaá¹ƒ, paripuá¹‡á¹‡Ä• vayavatÄ• ya sÄ«hapubbad
assÄ• ti sÄ«hapubbaddhakÄ• yo. tenÄ• ha __ ``sÄ«hassa pubbaddhakÄ• yo viya sabbo kÄ
__sÄ«hassevÄ• _ti sÄ«hassa viya. __dussaá¹‡á¹-hitavisaá¹‡á¹-hito na hotÄ«_ti duá¹-á¹-hu
virÅ«pasaá¹‡á¹-hito ca na hoti, tesaá¹ƒ tesaá¹ƒ avayavÄ• naá¹ƒ ayuttabhÄ• vena, virÅ«pab
upagato na hotÄ«ti attho. __saá¹‡á¹-hantÄ«_ti saá¹‡á¹-hahanti. __dÄ«ghehÄ«_ti aá¹…gulin
__rassehÄ«_ti gÄ«vÄ• dÄ«hi. __thÅ«lehÄ«_ti Å«rubÄ• huÄ• dÄ«hi \Be II 40/. __kisehÄ«_ti
__puthulehÄ«_ti akkhihatthatalÄ• dÄ«hi. __vaá¹-á¹-ehÄ«_ti jaá¹…ghahatthÄ• dÄ«hi.

satapuÃ±Ã±alakkhaá¹‡atÄ• ya __nÄ• nÄ• cittena puÃ±Ã±acittena cittito_ saÃ±jÄ• tacittabh
buddhÄ• naá¹ƒ dhammakÄ• yassa adhiá¹-á¹-hÄ• naá¹ƒ bhavituá¹ƒ yuttoâ€™â€™ ti dasapÄ
abhisaá¹…khato, ``dÄ• nacittena puÃ±Ã±acittenÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, dÄ• navasen
pavattapuÃ±Ã±acittenÄ• ti attho.

__dvinnaá¹ƒ koá¹-á¹-Ä• naá¹ƒ antara_nti dvinnaá¹ƒ piá¹-á¹-hibÄ• hÄ• naá¹ƒ vemajjhaá¹ƒ pi
uparibhÄ• go. __citaá¹ƒ paripuá¹‡á¹‡a_nti aninnabhÄ• vena citaá¹ƒ, dvÄ«hi koá¹-á¹-ehi sam
paripuá¹‡á¹‡aá¹ƒ. __uggammÄ• _ti uggantvÄ• , aninnaá¹ƒ samatalaá¹ƒ hutvÄ• ti adhippÄ•
``suvaá¹‡á¹‡aphalakaá¹ƒ viyÄ• â€™â€™ _ti.

__nigrodho viya parimaá¹‡á¸• alo_ti parimaá¹‡á¸• alanigrodho viya \Ee II 52/ parimaá¹‡á¸•
``nigrodhaparimaá¹‡á¸• alaparimaá¹‡á¸• aloâ€™â€™ ti vattabbe ekassa parimaá¹‡á¸• ala-s
``nigrodhaparimaá¹‡á¸• aloâ€™â€™ _ti vutto. tenÄ• ha __ ``samakkhandhasÄ• kho nigrodh
nigrodho parimaá¹‡á¸• aloti, parimaá¹‡á¸• alasaddasannidhÄ• nena vÄ• parimaá¹‡á¸• alov
parimaá¹‡á¸• alasaddassa lopena vinÄ• pi ayamattho labbhatÄ«ti Ä• ha __ ``nigrodho viya p
_ti. __yÄ• vatako assÄ• ti yÄ• vatakvassa_ o-kÄ• rassa va-kÄ• rÄ• desaá¹ƒ katvÄ• .

__samavaá¹-á¹-itakkhandho_ti samaá¹ƒ suvaá¹-á¹-itakkhandho. koÃ±cÄ• viya dÄ«ghagalÄ

\Ne II 36/, varÄ• hÄ• viya puthulagalÄ• ti yojanÄ• . __suvaá¹‡á¹‡Ä• á¸·iá¹…gasadiso_ti suvaá¹‡á¹‡amayakhuddakamudiá¹…gasadiso.

__rasaggasaggÄ«_ti madhurÄ• dibhedaá¹ƒ rasaá¹ƒ gasanti anto pavesantÄ«ti rasaggasÄ• rasaggasaggÄ• , tÄ• etassa santÄ«ti __rasaggasaggÄ«. tenÄ• _ti ojÄ• ya apharaá¹‡ena hÄ bahvÄ• bÄ• dhÄ• honti. _

__hanÅ«_ti sannissayadantÄ• dhÄ• rassa samaÃ±Ã±Ä• , taá¹ƒ bhagavato sÄ«hassa hanu __sÄ«hahanu. _ tattha yasmÄ• buddhÄ• naá¹ƒ rÅ«pakÄ• yassa, dhammakÄ• yassa ca upa samÄ• nÅ«pamÄ• , kuto adhikÅ«pamÄ• , tasmÄ• ayampi hÄ«nÅ«pamÄ• ti dassetuá¹ƒ __ yasmÄ• mahÄ• purisassa heá¹-á¹-himÄ• nurÅ«pavaseneva uparimampi saá¹‡á¹-hitaá¹ƒ, ta ``dvepi paripuá¹‡á¹‡Ä• nÄ«â€™â€™ _ti, taÃ±ca kho na sabbaso parimaá¹‡á¸• alatÄ• ya, at tibhÄ• gÄ• vasesamaá¹‡á¸• alatÄ• yÄ• ti Ä• ha __ ``dvÄ• dasiyÄ• pakkhassa candasadisÄ __sallakkhetvÄ• _ti attano lakkhaá¹‡asatthÄ• nusÄ• rena \Ee II 53/ upadhÄ• retvÄ• . dantÄ abbhantarabÄ• hirapassavasenapi veditabbÄ• , na aggavaseneva. tenÄ• ha __ ``ayapaá¹-á chinnasaá¹…khapaá¹-alaá¹ƒ viyÄ• â€™â€™ _ti. __ayapaá¹-á¹-aka_nti kakacaá¹ƒ adhippeta na visamÄ• , samasaá¹‡á¹-hÄ• nÄ• ti attho.

sÄ• tisayaá¹ƒ mududÄ«ghaputhulatÄ• dippakÄ• raguá¹‡Ä• hutvÄ• bhÅ«tÄ• jÄ• tÄ• ti pab ha-kÄ• raá¹ƒ katvÄ• pahÅ«tÄ• jivhÄ• etassÄ• ti __pahÅ«tajivho. _

vicchinditvÄ• vicchinditvÄ• pavattasaratÄ• ya __chinnassarÄ• pi. _ anekÄ• kÄ• ratÄ• ya _ kÄ• kassa viya amanuÃ±Ã±asaratÄ• ya __kÄ• kassarÄ• pi. apalibuddhattÄ• _ti anupadduta akkharuppattiá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. __aá¹-á¹-haá¹…gasamannÄ• gato_ti ettha aá¹… __maÃ±jughoso_ti madhurassaro.

__abhinÄ«lanetto_ti adhikanÄ«lanetto, adhikatÄ• ca sÄ• tisayaá¹ƒ nÄ«labhÄ• vena vedital nettanÄ«labhÄ• vasseva adhikabhÄ• vatoti Ä• ha __ ``na sakalanÄ«lanettoâ€™â€™ _tiÄ• c setamaá¹‡á¸• alagatarÄ• jivasena. nÄ«lasetakÄ• á¸·avaá¹‡á¹‡Ä• pana taá¹ƒtaá¹ƒmaá¹‡á¸•

__ ``cakkhubhaá¹‡á¸• a_nti akkhidalaâ€™â€™ nti keci. ``akkhidalavaá¹-umaâ€™â€™ nti a \Ne II 37/ saddhiá¹ƒ akkhibimbanti veditabbaá¹ƒ. evaÃ±hi viniggatagambhÄ«rajotanÄ• pi yu ``adhippetaâ€™â€™ _nti iminÄ• ayamettha adhippÄ• yo ekadesena samudÄ• yupalakkhaa pakhuma-saddo loke akkhidalalomesu niruá¸·ho, tenevÄ• ha __ ``mudusiniddhanÄ«lasukhu akkhÄ«nÄ«â€™â€™ _ti.

kiÃ±cÄ• pi uá¹‡á¹‡Ä• -saddo loke avisesato lomapariyÄ• yo, idha pana lomavisesavÄ• cak lomaâ€™â€™ _nti. __nalÄ• á¹-avemajjhe_ \Ee II 54/ __jÄ• tÄ• _ti nalÄ• á¹-amajjhagatÄ• jÄ

upamÄ• , _ na mudutÄ• ya \Be II 42/. uá¹‡á¹‡Ä• hi tatopi sÄ• tisayaá¹ƒ mudutarÄ• . tenÄ• l
maá¹‡á¸• eâ€™â€™ _tiÄ• di. __rajatapubbuá¸·aka_nti rajatamayatÄ• rakamÄ• ha.

__dve atthavase paá¹-icca vutta_nti yasmÄ• buddhÄ• , cakkavattino ca paripuá¹‡á¹‡analÄ
paripuá¹‡á¹‡asÄ«sabimbatÄ• ya ca ``uá¹‡hÄ«sasÄ«sÄ• â€™â€™ ti vuccanti, tasmÄ• te dv
``uá¹‡hÄ«sasÄ«soâ€™â€™ ti idaá¹ƒ vuttaá¹ƒ. _ idÄ• ni taá¹ƒ atthadvayaá¹ƒ mahÄ• purise s
``mahÄ• purisassa hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. saá¹‡hatamatÄ• ya, suvaá¹‡á¹‡avaá¹‡á¹
paripuá¹‡á¹‡atÄ• ya ca __raÃ±Ã±o bandhauá¹‡hÄ«sapaá¹-á¹-o viya virocati. kapisÄ«sÄ• _t
__phalasÄ«sÄ• _ti phalitasÄ«sÄ• . __aá¹-á¹-hisÄ«sÄ• _ti maá¹ƒsassa abhÄ• vato ativiya aá
patanubhÄ• vato vÄ• taconaddhaaá¹-á¹-himattasÄ«sÄ• . __tumbasÄ«sÄ• _ti lÄ• busadisas
piá¹-á¹-hibhÄ• gena olambamÄ• nasÄ«sÄ• . __purimanayenÄ• _ti paripuá¹‡á¹‡analÄ• á¹-at
__uá¹‡hÄ«saveá¹-hitasÄ«so viyÄ• _ti uá¹‡hÄ«sapaá¹-á¹-ena veá¹-hitasÄ«sapadeso viya. __
chekena sippinÄ• viracitauá¹‡hÄ«samaá¹‡á¸• alaá¹ƒ viya.

vipassÄ«samaÃ±Ã±Ä• vaá¹‡á¹‡anÄ•

<37> __tassa vitthÄ• ro_ti tassa lakkhaá¹‡apariggaá¹‡hane nemittakÄ• naá¹ƒ santappanas
vitthÄ• rakathÄ• . __gabbhokkantiyaá¹ƒ_ nimittabhÅ«ta supinapaá¹-iggÄ• hakasantappane
__niddosenÄ• _ti khÄ• rikaloá¹‡ikÄ• didosarahitena. __dhÄ• tiyo_ti thaÃ±Ã±apÄ• yikÄ• dh
thaÃ±Ã±aá¹ƒ pÄ• yentÄ«ti __dhÄ• tiyo. _ __ ``tathÄ• â€™â€™ _ti iminÄ• ``saá¹-á¹-hiâ€™â
upasaá¹ƒharati \Ee II 55/, __sesÄ• pÄ«_ti nhÄ• pikÄ• , dhÄ• rikÄ• , parihÄ• rikÄ• ti imÄ• tiv
vidahanti nhÄ• naá¹ƒ dahanti dhÄ• rentÄ«ti ``dhÄ• tiyoâ€™â€™ tveva vuccanti. tattha __dh
Å«runÄ• , hatthehi vÄ• suciraá¹ƒ velaá¹ƒ sandhÄ• raá¹‡aá¹ƒ. __pariharaá¹‡aá¹ƒ_ \Ne II 38
attano aá¹…kaá¹ƒ, aÃ±Ã±assa bÄ• huto attano bÄ• huá¹ƒ upasaá¹ƒharantehi __haraá¹‡aá¹

<38> __maÃ±jussaro_ti saá¹‡hassaro. yo hi saá¹‡ho, so kharo na hotÄ«ti Ä• ha __ ``akhar
__vaggussaro_ti manorammassaro, manorammatÄ• cassa cÄ• turiyane puÃ±Ã±ayogatoti A
``chekanipuá¹‡assaroâ€™â€™ _ti. __madhurassaro_ti sotasukhassaro, sotasukhatÄ• cass
iá¹-á¹-habhÄ• venÄ• ti Ä• ha __ ``sÄ• tassaroâ€™â€™ _ti. __pemanÄ«yassaro_ti \Be II 43/
piyÄ• yitabbatÄ• cassa suá¹‡antÄ• naá¹ƒ attani bhattisamuppÄ• danenÄ• ti Ä• ha __ ``pem
__karavÄ«kassaro_ti. karavÄ«kasaddo yesaá¹ƒ sattÄ• naá¹ƒ sotapathaá¹ƒ upagacchati, te
pakatiá¹ƒ jahÄ• petvÄ• avase karonto attano vase vatteti, evaá¹ƒ madhuroti dassento __ ``
_ntiÄ• dimÄ• ha. tattha __ ``karavÄ«kasakuá¹‡eâ€™â€™ _tiÄ• di tassa sabhÄ• vakathanaa
pÄ«tivegasamuá¹-á¹-hitaá¹ƒ lÄ«á¸·aá¹ƒ. __chaá¸• á¸• etvÄ• _ti ``saá¹…kharaá¹‡ampi
madhurasaddasavanantarÄ• yakaraâ€™â€™ nti __tiá¹‡Ä• ni_ apanetvÄ• . __anikkhipitvÄ•
Ä• kÄ• sagatameva katvÄ• . __anubaddhamigÄ• _ vÄ• á¸·amigehi. tato __maraá¹‡abhayaá
pasÄ• retvÄ• _ti pakkhe yathÄ• pasÄ• rite katvÄ• apatantÄ• __tiá¹-á¹-hanti_.

__suvaá¹‡á¹‡apaÃ±jaraá¹ƒ vissajjesi_ yojanappamÄ• á¹‡e Ä• kÄ• se attano Ä• á¹‡Ä• ya p
rÄ• jÄ• á¹‡Ä• yÄ• â€™â€™ _tiÄ• di. __laá¸·iá¹ƒsÅ«_ti laá¸·itaá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu. _
56/ taá¹ƒ buddhaguá¹‡Ä• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ teneva nÄ«hÄ• rena punappunaá¹ƒ pava
vikkhambhitakilesÄ• therÄ• naá¹ƒ santike laddhadhammassavanasappÄ• yÄ• upanissaya
paripakkaÃ±Ä• á¹‡atÄ• ya __sattahi ... pe ... patiá¹-á¹-hÄ• si. _ sattasatamattena orodhajan
padasÄ• va therÄ• naá¹ƒ santikaá¹ƒ upagatattÄ• __ ``sattahi jaá¹…ghasatehi saddhiâ€™â
karavÄ«kasaddato. __satabhÄ• gena ... pe ... veditabbo_
anekakappakoá¹-isatasambhÅ«tapuÃ±Ã±asambhÄ• rasamudÄ• gatavatthusampattibhÄ• va

<39> __kammavipÄ• kaja_nti sÄ• tisayasucaritakammanibbattaá¹ƒ pittasemharuhirÄ• dÄ«
Ä• rammaá¹‡aá¹ƒ sampaá¹-icchanasamatthaá¹ƒ kammavipÄ• kena sahajÄ• taá¹ƒ, kammas
pasÄ• dacakkhu. duvidhaÃ±hi dibbacakkhuá¹ƒ kammamayaá¹ƒ, bhÄ• vanÄ• mayanti. tatrid
bhÄ• vanÄ• mayaâ€™â€™ _nti. bhÄ• vanÄ• mayaá¹ƒ pana bodhimÅ«le uppajjissati. ayaá¹
kÄ• maá¹ƒ manoviÃ±Ã±Ä• á¹‡ena hoti, cakkhuviÃ±Ã±Ä• á¹‡ena pana tassa tathÄ• vibhÄ•
tattha tathÄ• pavattÄ«ti Ä• ha __ ``yena nimittaá¹ƒ ... pe ... sakkotÄ«â€™â€™ _ti.

<40> __vacanattho_ti \Be II 44/ \Ne II 39/ saddattho. __nimÄ«lana_nti nimÄ«lanadassanaá
tathÄ• ca akkhÄ«ni avivaá¹-Ä• ni nimÄ«ladassanassa na visuddhibhÄ• vato. tabbipariyÄ• y
visuddhaá¹ƒ, vivaá¹-aÃ±cÄ• ti Ä• ha __ ``antarantarÄ• â€™â€™ _tiÄ• di.

<41> nÄ«-iti --- jÄ• nanatthaá¹ƒ dhÄ• tuá¹ƒ gahetvÄ• Ä• ha __ ``panayati jÄ• nÄ• tÄ«â€™
``animittÄ• na nÄ• yareâ€™â€™ ti (Vism I 174; Spk I 1.20), ``vidÅ«bhi \Ee II 57/ neyyaá¹ƒ
(Nett saá¹…gahavÄ• ra) ca. nÄ«-iti pana pavattanatthaá¹ƒ dhÄ• tuá¹ƒ gahetvÄ• __ ``nayati
__appamatto ahosi_ tesu tesu kiccakaraá¹‡Ä«yesu.

<42> vassÄ• vÄ• so __vassaá¹ƒ_ uttarapadalopena, tasmÄ• vassaá¹ƒ, vasse vÄ• , sanniv
__vassiko, _ pÄ• sÄ• do. mÄ• sÄ• pana vasse utumhi bhavÄ• ti vassikÄ• . __itaresÅ«_ti he
imesu. __eseva nayo_ti uttarapadalopena niddesaá¹ƒ atidisati.

__nÄ• tiucco hoti nÄ• tinÄ«co_ti gimhiko viya ucco, hemantiko viya nÄ«co na hoti, atha kho
tadubhayavemajjhalakkhaá¹‡atÄ• ya nÄ• tiucco hoti, nÄ• tinÄ«co. __assÄ• _ti pÄ• sÄ• dass
gimhikassa viya na atibahÅ«ni. __nÄ• titanÅ«nÄ«_ti hemantikassa viya na khuddakÄ• ni, ta
__missakÄ• nevÄ• _ti hemantike viya na uá¹‡haniyÄ• neva, gimhike viya ca na sÄ«taniyÄ•
ubhayamissakÄ• neva. __tanukÄ• nÄ«_ti na puthulÄ• ni. __uá¹‡happavesanatthÄ• yÄ• _ti
__bhittiniyÅ«hÄ• nÄ«_ti dakkhiá¹‡apasse bhittÄ«su niyÅ«hÄ• ni. __siniddha_nti sinehavant
siniddhaggahaá¹‡eneva cassa garukatÄ• pi vuttÄ• eva. __kaá¹-ukasannissita_nti
tikaá¹-ukÄ• dikaá¹-ukadrabbÅ«pasaÃ±hitaá¹ƒ. __udakayantÄ• nÄ«_ti udakadhÄ• rÄ• vissan
jalayantÄ• ni, evaá¹ƒ himayantÄ• nipi tattha karonti eva. tasmÄ• hemante viya himÄ• ni pat

veditabbaá¹ƒ.

__sabbaá¹-á¹-hÄ• nÄ• nipÄ«_ti \Ee II 58/ sabbÄ• ni
paá¹-ikiriyÄ• nhÄ• nabhojanakÄ«á¸·Ä• saÃ±caraá¹‡Ä• diá¹-á¹-hÄ• nÄ• nipi, na nivÄ• saá¹-á
``dovÄ• rikÄ• pÄ«â€™â€™ _tiÄ• di. tattha kÄ• raá¹‡amÄ• ha __ ``rÄ• jÄ• kirÄ• â€™â€™ _

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jiá¹‡á¹‡apurisavaá¹‡á¹‡anÄ•

<44> __gopÄ• nasivaá¹…ka_nti \Ne II 40/ \Be II 45/ vaá¹…kagopÄ• nasÄ« viya. vaá¹…kÄ•
nidassanatthaá¹ƒ avaá¹…kagopÄ• nasÄ«pi gayhati. __Ä• bhoggavaá¹…ka_nti Ä• dito paá¹-
kuá¹-ilasarÄ«ratÄ• ya vaá¹…kaá¹ƒ. tenÄ• ha __ ``khandheâ€™â€™ _tiÄ• di. daá¹‡á¸• apara
daá¹‡á¸• aggahaá¹‡aparaá¹ƒ ayanaá¹ƒ gamanaá¹ƒ etassÄ• ti __daá¹‡á¸• aparÄ• yanaá¹ƒ,
Ä• yanaá¹ƒ gamanakÄ• raá¹‡aá¹ƒ etassÄ• ti __daá¹‡á¸• aparÄ• yanaá¹ƒ. _ á¹-hÄ• nÄ• dÄ«
etassa tena vinÄ• appavattanatoti __daá¹‡á¸• agatikaá¹ƒ, _ gacchati etenÄ• ti vÄ• __gati,
gamanakÄ• raá¹‡aá¹ƒ etassÄ• ti __daá¹‡á¸• agatikaá¹ƒ. daá¹‡á¸• apaá¹-isaraá¹‡a_nti etthÄ
__jarÄ• tura_nti jarÄ• ya kilantaá¹ƒ assavasaá¹ƒ. __yadÄ• ratho purato hotÄ«_ti dvedhÄ• p
gacchante balakÄ• ye tattha ekaá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ Ä• ruá¸·ho majjhe gacchanto bodhis
itaraá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ gacchanto yadÄ• purato hoti. __pacchÄ• balakÄ• yo_ti tadÄ•
balakÄ• yo. __tÄ• dise okÄ• se_ti tÄ• dise vuttappakÄ• re maggappadese. __taá¹ƒ purisa_
jiá¹‡á¹‡apurisaá¹ƒ. __suddhÄ• vÄ• sÄ• _ti siddhatthÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ sammÄ• sam
brahmacariyaá¹ƒ caritvÄ• suddhÄ• vÄ• sabhÅ«miyaá¹ƒ nibbattabrahmÄ• no. te hi tadÄ• ta
\Ee II 59/ paneso jiá¹‡á¹‡o nÄ• mÄ• â€™â€™ ti eso tayÄ• vuccamÄ• no kiá¹ƒ atthato, taá¹
kathehÄ«ti dasseti. aniddhÄ• ritasarÅ«pattÄ• hi tassa attano bodhisatto liá¹…gasabbanÄ• n
``kiâ€™â€™ nti Ä• ha. ``yathÄ• kiá¹ƒ te jÄ• taâ€™â€™ nti dvayameva hi loke yebhuyyato j
vÄ• , tathÄ• pi taá¹ƒ liá¹…gasabbanÄ• mena vuccati, evaá¹ƒ sampadamidaá¹ƒ veditabbaá¹
hotÄ«â€™â€™ _tiÄ• di tassa aniddhÄ• ritasarÅ«pataá¹ƒyeva vibhÄ• veti.

__ ``tena hÄ«â€™â€™ _tiÄ• di ``ayaÃ±ca jiá¹‡á¹‡abhÄ• vo sabbasÄ• dhÄ• raá¹‡attÄ• ma
evÄ• â€™â€™ ti mahÄ• sattassa saá¹ƒvijjanÄ• kÄ• ravibhÄ• vanaá¹ƒ. rathaá¹ƒ sÄ• retÄ«ti
kÄ«á¸·Ä• vihÄ• ratthaá¹ƒ uyyuttÄ• yanti upagacchanti etanti __uyyÄ• naá¹ƒ. ala_nti paá¹-ik
__nÄ• mÄ• _ti garahaá¹‡e nipÄ• to ``kathaÃ±hinÄ• mÄ• â€™â€™ tiÄ• dÄ«su (Vin III 39, 42
1, 13, 36) viya. jÄ• tiyÄ• Ä• dÄ«navadassanatthaá¹ƒ taá¹ƒmÅ«lassa ummÅ«lanaá¹ƒ viya ho
avassitabhÄ• vato __ ``jÄ• tiyÄ• mÅ«laá¹ƒ_ \Be II 46/ __khaá¹‡anto nisÄ«dÄ«â€™â€™ _ti
phalaá¹ƒ siddhameva hotÄ«ti. pÄ«á¸·aá¹ƒ janetvÄ• antotudanavasena sabbapaá¹-hamaá¹ƒ
á¹-hitattÄ• __paá¹-hamena sallena hadaye_ __viddho viya nisÄ«dÄ«_ti yojanÄ• .

byÄ• dhipurisavaá¹‡á¹‡anÄ•

<47> __pubbe_ \Ne II 41/ __vuttanayenevÄ• _ti ``suddhÄ• vÄ• sÄ• kirÄ• â€™â€™ tiÄ• di
__Ä• bÄ• dhika_nti Ä• bÄ• dhavantaá¹ƒ. __dukkhita_nti saÃ±jÄ• tadukkhaá¹ƒ. __ajÄ• ta_nt
vÄ• .

kÄ• lakatapurisavaá¹‡á¹‡anÄ•

<50> bhantanettakuppalÄ• di vividhaá¹ƒ katvÄ• lÄ• tabbato __vilÄ• to, _ vayhaá¹ƒ, sivikÄ•
``vilÄ• tanti sivikaâ€™â€™ _nti. sivikÄ• ya diá¹-á¹-hapubbattÄ• mahÄ• satto citakapaÃ±jara
Ä• ha. __ito paá¹-igata_nti ito bhavato apagataá¹ƒ \Ee II 60/. __katakÄ• la_nti pariyosÄ• pita
tenÄ• ha __ ``yattakaâ€™â€™ _ntiÄ• di.

pabbajitavaá¹‡á¹‡anÄ•

<53> dhammaá¹ƒ caratÄ«ti __dhammacaraá¹‡o, _ tassa bhÄ• vo __dhammacaraá¹‡abhÄ•
__evaá¹ƒ ekekassa padassÄ• _ti yathÄ• ``sÄ• dhudhammacariyÄ• ti pabbajitoâ€™â€™ ti y
``sÄ• dhusamacariyÄ• ti pabbajitoâ€™â€™ tiÄ• dinÄ• ekekassa padassa __yojanÄ• vedita
``sÄ• dhudhammacariyÄ• â€™â€™ tiÄ• dÄ«su Ä• gatÄ• ni sabbÄ• ni dhammasamakusalap
__dasakusalakammapathavevacanÄ• nÄ«_ti dÄ• nÄ• dÄ«ni dasakusaladhammapariyÄ• ya

bodhisattapabbajjÄ• vaá¹‡á¹‡anÄ•

<54> pabbajitassa dhammiá¹ƒ kathaá¹ƒ sutvÄ• ti sambandho. __aÃ±Ã±aÃ±ca_ saá¹…gÄ«
vuttaá¹ƒ dhammiá¹ƒ kathanti yojanÄ• . __ ``vaá¹ƒsovÄ• â€™â€™ _ti padattayena dhammat
__cirassaá¹ƒ cirassaá¹ƒ passanti_ dÄ«ghÄ• yukabhÄ• vato. tathÄ• hi vuttaá¹ƒ ``bahÅ«naá¹
accayenÄ• â€™â€™ ti. __tenevÄ• _ti na cirassaá¹ƒ diá¹-á¹-habhÄ• veneva. acirakÄ• lantar
dassento __ ``jiá¹‡á¹‡aÃ±ca disvÄ• ... pe ... pabbajitaÃ±ca disvÄ• , tasmÄ• ahaá¹ƒ pabbaj
_ti Ä• ha \Be II 47/ yathÄ• ``nhatvÄ• vatthaá¹ƒ paridahitvÄ• gandhaá¹ƒ vilimpitvÄ• mÄ• la
bhuttoâ€™â€™ ti.

mahÄ• janakÄ• yaanupabbajjÄ• vaá¹‡á¹‡anÄ•

<55> __ ``kasmÄ• _ \Ne II 42/ __panetthÄ• â€™â€™ _tiÄ• dinÄ• tesaá¹ƒ caturÄ• sÄ«tiyÄ•
mahÄ• satte saá¹ƒbhattataá¹ƒ, saá¹ƒvegabahulataÃ±ca dasseti, yato sutaá¹-á¹-hÄ• neyeva
Ã±Ä• timittÄ• dÄ«su kiÃ±ci anÄ• mantetvÄ• mattavaravÄ• raá¹‡o viya ayomayabandhanaá
pabbajjaá¹ƒ upagacchiá¹ƒsu.

__cattÄ• ro mÄ• se cÄ• rikaá¹ƒ cari_ na tÄ• va Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• .

yadÄ• pana Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ gataá¹ƒ, taá¹ƒ dassento __ ``ayaá¹ƒ panÄ• â€™â
ime_ pabbajitÄ• mama gamanaá¹ƒ \Ee II 61/ __jÄ• nissanti, _ jÄ• nantÄ• ca maá¹ƒ anubar
__sannisÄ«vesÅ«_ti sannisinnesu. __saá¹‡atevÄ• _ti saá¹‡ati viya saddaá¹ƒ karoti viya.

__avivekÄ• rÄ• mÄ• na_nti anabhirativivekÄ• naá¹ƒ. __ayaá¹ƒ kÄ• lo_ti ayaá¹ƒ tesaá¹ƒ pal
gamanassa ajÄ• nanakÄ• lo. __nikkhamitvÄ• _ti paá¹‡á¹‡asÄ• lÄ• ya niggantvÄ• , mahÄ• b
nikkhanto. pÄ• ramitÄ• nubhÄ• vena uá¹-á¹-hitaá¹ƒ upari devatÄ• hi dibbapaccattharaá¹‡eh
mahÄ• sattassa puÃ±Ã±Ä• nubhÄ• vena siddhattÄ• tena paÃ±Ã±attaá¹ƒ viya hotÄ«ti vuttaa
paÃ±Ã±apetvÄ• â€™â€™ _ti. ``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatÅ«â€™
II 22, 237; AN a II 5; c 8.13; Nidd I 17, 196) nayappavattaá¹ƒ __caturaá¹…gavÄ«riyaá¹ƒ adh
vÅ«pakÄ• sa_nti vivekavÄ• saá¹ƒ.

__aÃ±Ã±enevÄ• _ti yattha mahÄ• puriso tadÄ• viharati, tato aÃ±Ã±eneva disÄ• bhÄ• gena
jambudÄ«passa majjhe nÄ• bhiá¹-á¹-hÄ• niyo, tadÄ• pana brahÄ• raÃ±Ã±e vivitte yogÄ«na
hutvÄ• tiá¹-á¹-hati, tadaÃ±Ã±o pana jambudÄ«pappadeso yebhuyyena bahujano Ä• kiá¹‡á¹
ahosi. tena te taá¹ƒ taá¹ƒ janapadadesaá¹ƒ uddissa gatÄ• __ ``anto jambudÄ«pÄ• bhimukh
pakkantÄ• â€™â€™ _ti vuttÄ• __anto jambudÄ«pÄ• bhimukhÄ• , _ na himavantÄ• dipabba

bodhisattaabhinivesavaá¹‡á¹‡anÄ•

<57> kÄ• maá¹ƒ \Be II 48/ bhagavÄ• buddho hutvÄ• sattasattÄ• hÄ• ni tattheva vasi, sabb
visÄ• khapuá¹‡á¹‡amaá¹ƒ \Ne II 43/ sandhÄ• ya __ ``ekarattivÄ• saá¹ƒ upagatassÄ• â€™â
__rahogatassÄ• _ti raho janavivittaá¹ƒ á¹-hÄ• naá¹ƒ upagatassa, tena gaá¹‡asaá¹…gaá¹‡ik
kÄ• yavivekamÄ• ha. __paá¹-isallÄ«nassÄ• _ti \Ee II 62/ nÄ• nÄ• rammaá¹‡acÄ• rato cittas
nilÄ«nassa tattha avisaá¹-acittassa, tena cittasaá¹…gaá¹‡ikÄ• bhÄ• venassa pubbabhÄ• giy
__dukkha_nti jÄ• tiÄ• dimÅ«lakaá¹ƒ dukkhaá¹ƒ. kÄ• maá¹ƒ cutÅ«papÄ• tÄ• pi jÄ• timaraá¹‡
``jÄ• yati mÄ«yatÄ«â€™â€™ ti pana vatvÄ• ``cavati upapajjatÄ«â€™â€™ ti vacanaá¹ƒ na
nesaá¹ƒ gahaá¹‡aá¹ƒ, atha kho nÄ• nÄ• bhavapariyÄ• pannÄ• naá¹ƒ ekajjhaá¹ƒ gahaá¹‡an
dvayaá¹ƒ ... pe ... vuttaâ€™â€™ _nti. kasmÄ• pana lokassa kicchÄ• pattiparivitakkane ``jar
ti jarÄ• maraá¹‡avasena niyamanaá¹ƒ katanti Ä• ha __ ``yasmÄ• â€™â€™ _tiÄ• di. __jarÄ•
Ä• ditoti adhippÄ• yo. __abhiniviá¹-á¹-hassÄ• _ti Ä• raddhassa. paá¹-iccasamuppÄ• damukh
jarÄ• maraá¹‡ato paá¹-á¹-hÄ• ya abhiniveso aggato yÄ• va mÅ«laá¹ƒ otaraá¹‡aá¹ƒ viyÄ• ti
otarantassa viyÄ• â€™â€™ _ti.

__upÄ• yamanasikÄ• rÄ• _ti upÄ• yena manasikaraá¹‡ato manasikÄ• rassa pavattanato. id
upÄ• yamanasikÄ• rapariyÄ• yaá¹ƒ yonisomanasikÄ• raá¹ƒ sarÅ«pato, pavattiÄ• kÄ• rato c

hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __yonisomanasikÄ• ro nÄ• ma hotÄ«_ti yÄ• thÄ• vato mana
__aniccÄ• dÄ«nÄ«_ti __Ä• di_-saddena dukkhÄ• nattaasubhÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __
evaá¹ƒ vutto ``kimhi nu kho satÄ«â€™â€™ tiÄ• dinayappavatto manasikÄ• ro. __tesaá¹ƒ aÃ
aniccÄ• dimanasikÄ• resu aÃ±Ã±ataro eko. ko pana soti? aniccamanasikÄ• rova, tattha kÄ•
``udayabbayÄ• nupassanÄ• vasena pavattattÄ• â€™â€™ _ti. yaÃ±hi uppajjati ceva cavati c
udayavayaparicchinnattÄ• addhuvanti katvÄ• . tassa pana tabbhÄ• vadassanaá¹ƒ yÄ• thÄ•
yonisomanasikÄ• ro \Ee II 63/. __ito yonisomanasikÄ• rÄ• _ti hetumhi nissakkavacananti ta
``upÄ• yamanasikÄ• renÄ• â€™â€™ _ti hetumhi karaá¹‡avacanena atthamÄ• ha. __samÄ•
yÄ• thÄ• vato paá¹-ivijjhanavasena saá¹…gamo ahosi. __kiá¹ƒ pana ta_nti kiá¹ƒ pana taá¹ƒ
jarÄ• maraá¹‡akÄ• raá¹‡anti Ä• ha __ ``jÄ• tÄ«â€™â€™ _ti. ``jÄ• tiyÄ• khoâ€™â€™ tiÄ• c
kimhi nu kho sati jarÄ• maraá¹‡aá¹ƒ hoti, kiá¹ƒ paccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti jarÄ•
pariggaá¹‡hantassa bodhisattassa ``yasmiá¹ƒ sati yaá¹ƒ hoti, asati ca na hoti, taá¹ƒ tassa kA
evaá¹ƒ abyabhicÄ• rikÄ• raá¹‡apariggaá¹‡hane ``jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aá¹ƒ hoti,
jarÄ• maraá¹‡aâ€™â€™ nti yÄ• jarÄ• maraá¹‡assa kÄ• raá¹‡apariggÄ• hikÄ• paÃ±Ã±Ä•
samÄ• gamo ahosÄ«ti. __sabbapadÄ• nÄ«_ti ``kimhi nu kho sati jÄ• ti hotÄ«â€™â€™ tiÄ• c
viÃ±Ã±Ä• á¹‡apariyosÄ• nÄ• ni nava padÄ• ni.

dvÄ• dasapadike \Ne II 44/ paá¹-iccasamuppÄ• de idha yÄ• ni dve padÄ• ni aggahitÄ• ni, t
kÄ• raá¹‡aá¹ƒ pucchitvÄ• vissajjetukÄ• mo tesaá¹ƒ gahetabbÄ• kÄ• raá¹ƒ tÄ• va dassento
_tiÄ• dimÄ• ha. paccakkhabhÅ«taá¹ƒ paccuppannabhavaá¹ƒ paá¹-hamaá¹ƒ gahetvÄ• tada
``dutiyaâ€™â€™ nti gahaá¹‡e atÄ«to tatiyo hotÄ«ti Ä• ha __ ``avijjÄ• saá¹…khÄ• rÄ• hi at
nanu cettha anÄ• gatassÄ• pi bhavassa gahaá¹‡aá¹ƒ na sambhavati paccuppannavasena a
saccametaá¹ƒ, kÄ• raá¹‡e pana gahite phalaá¹ƒ gahitameva hotÄ«ti tathÄ• vuttanti daá¹-á¹
anÄ• gatopi addhÄ• atthato saá¹…gahito eva, yato parato ``nÄ• marÅ«papaccayÄ• saá¸·Ä
anÄ• gataddhasaá¹…gahikÄ• desanÄ• pavattÄ• . __tehÄ«_ti avijjÄ• saá¹…khÄ• rehi Ä• ra
ghaá¹-iyati_ na sambajjhati. __mahÄ• puriso hi paccuppannavasena abhiniviá¹-á¹-ho_ti agh
__adiá¹-á¹-hehÄ«_ti anavabuddhehi, itthambhÅ«talakkhaá¹‡e cetaá¹ƒ karaá¹‡avacanaá¹ƒ. s
paá¹-ivedhena bhavitabbanti Ä• ha __ ``na_ \Ee II 64/ __sakkÄ• buddhena bhavituâ€™â€™
mahÄ• sattena. __te_ti avijjÄ• saá¹…khÄ• rÄ• . __bhavaupÄ• dÄ• nataá¹‡hÄ• vasenevÄ• _
bhavaupÄ• dÄ• nataá¹‡hÄ• dassanavaseneva. __diá¹-á¹-hÄ• _ taá¹ƒsabhÄ• vataá¹ƒsahaga
__visuddhimagge_ (Vism II 570) __kathitÄ• va, _ tasmÄ• na idha kathetabbÄ• ti adhippÄ• y

<58> __paccayato_ti hetuto, saá¹…khÄ• ratoti attho. ``kimhi nu kho sati jarÄ• maraá¹‡aá¹ƒ
hi hetuparamparÄ• vasena phalaparamparÄ• ya vuccamÄ• nÄ• ya \Be II 50/ ``kimhi nu kho
hotÄ«â€™â€™ ti vicÄ• raá¹‡Ä• ya ``saá¹…khÄ• re kho sati viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€
visesakÄ• raá¹‡abhÅ«te saá¹…khÄ• re aggahite tato viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-inivattati nÄ• n
tenevÄ• ha ``nÄ• marÅ«pe kho sati viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti (DN II 58), nÄ• mar
sahajÄ• tÄ• divaseneva paccayabhÅ«taá¹ƒ adhippetaá¹ƒ, na kammÅ«panissayavasena pac

jotitattÄ• . __Ä• rammaá¹‡ato_ti avijjÄ• saá¹…khÄ• rasaá¹…khÄ• taÄ• rammaá¹‡ato, atÄ«ta
vÄ• . atÄ«taddhapariyÄ• pannÄ• hi avijjÄ• saá¹…khÄ• rÄ• . yato paá¹-inivattamÄ• naá¹ƒ vi
atÄ«tabhavatopi paá¹-inivattati nÄ• ma. __ubhayampÄ«_ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ampi v
__nÄ• marÅ«paá¹ƒ nÄ• tikkamatÄ«_ti paccayabhÅ«taá¹ƒ, Ä• rammaá¹‡abhÅ«taÃ±ca nÄ• r
avattanato. tenÄ• ha __ ``nÄ• marÅ«pato paraá¹ƒ na gacchatÄ«â€™â€™ _ti.

__viÃ±Ã±Ä• á¹‡e nÄ• marÅ«passa paccaye honte_ti viÃ±Ã±Ä• á¹‡e nÄ• massa, rÅ«passa
honte. __nÄ• marÅ«pe ca viÃ±Ã±Ä• á¹‡assa paccaye honte_ti tathÄ• nÄ• me, rÅ«pe, nÄ•
II 45/ paccaye honteti catuvokÄ• raekavokÄ• rapaÃ±cavokÄ• rabhavavasena yathÄ• rahaá¹
__dvÄ«supi aÃ±Ã±amaÃ±Ã±apaccayesu hontesÅ«_ti pana paÃ±cavokÄ• rabhavavaseneva
viÃ±Ã±Ä• á¹‡a nÄ• marÅ«pÄ• naá¹ƒ \Ee II 65/ aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhanavasena
pe ... upapajjetha vÄ• _ti ``satto jÄ• yati ... pe ... upapajjati vÄ• â€™â€™ ti samaÃ±Ã±Ä• ho
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pavinimuttassa sattapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tassa dham
hÄ«â€™â€™ _tiÄ• di. __etadevÄ• _ti viÃ±Ã±Ä• á¹‡aá¹ƒ, nÄ• marÅ«panti etaá¹ƒ dvayamev

__paÃ±ca padÄ• nÄ«_ti ``jÄ• yetha vÄ• â€™â€™ tiÄ• dÄ«ni paÃ±ca padÄ• ni. nanu tattha
catutthapaÃ±camÄ• ni atthato abhinnÄ• nÄ«ti Ä• ha __ ``saddhiá¹ƒ aparÄ• paraá¹ƒ cutipaá¹
__puna taá¹ƒ ettÄ• vatÄ• ti vuttamattha_nti yo ``ettÄ• vatÄ• â€™â€™ ti padena pubbe vutto
yathÄ• vuttamatthaá¹ƒ ``yadidaâ€™â€™ ntiÄ• dinÄ• __niyyÄ• tento_ nidassento puna __v
anulomapaccayÄ• kÄ• ravasenÄ• _ti paccayadhammadassanapubbakaá¹ƒ paccayuppanna
paccayadhammÄ• naÃ±hi attano paccayuppannassa \Be II 51/ paccayabhÄ• vo idappaccay
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• vutto. saá¹ƒsÄ• rappavattiyÄ• anu
__anulomapaccayÄ• kÄ• ro. _ jÄ• tiÄ• dikaá¹ƒ sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ cittena samihit
gahetvÄ• pÄ• á¸·iyaá¹ƒ ``dukkhakkhandhassÄ• â€™â€™ ti vuttanti Ä• ha __ ``jÄ• ti ... pe ..
_ti.

<59> dukkhakkhandhassa anekavÄ• raá¹ƒ samudayadassanavasena viÃ±Ã±Ä• á¹‡assa pa
samudayoâ€™â€™ _ti Ä• meá¸• itavacanaá¹ƒ avoca. atha vÄ• ``evaá¹ƒ samudayo hotÄ«â
nibbattinidassanapadaá¹ƒ, atha kho paá¹-iccasamuppÄ• da-saddo viya samuppÄ• damukhe
nibbattimukhena paccayattaá¹ƒ vadati. viÃ±Ã±Ä• á¹‡Ä• dayo bhavantÄ• idha paccayadhan
sÄ• maÃ±Ã±arÅ«pena byÄ• panicchÄ• vasena gaá¹‡hanto ``samudayo samudayoâ€™â€™
vakkhati ``imasmiá¹ƒ sati \Ee II 66/ idaá¹ƒ hotÄ«ti paccayasaÃ±jÄ• nanamattaá¹ƒ kathitaâ€™
taá¹ƒ samatthitaá¹ƒ hoti. yadi evaá¹ƒ ``udayadassanapaÃ±Ã±Ä• vesÄ• â€™â€™ ti idaá¹ƒ k
paccayato udayadassanamukhena nibbattilakkhaá¹‡adassanassa sambhavato. __dassanaa
samudayassa paccakkhato dassanabhÄ• vena cakkhu viyÄ• ti __cakkhu. Ã±Ä• takaraá¹‡aá
sammadeva Ã±Ä• to hoti avabuddho, evaá¹ƒ karaá¹‡aá¹-á¹-hena. __pajÄ• nanaá¹-á¹-henÄ•
``viÃ±Ã±Ä• á¹‡Ä• ditaá¹ƒtaá¹ƒpaccayuppattiyÄ• etassa dukkhakkhandhassa samudayo hot
jÄ• nanaá¹-á¹-hena. __nibbijjhitvÄ• paá¹-ivijjhitvÄ• uppannaá¹-á¹-henÄ• _ti anibbijjhitvÄ• p

udayadassanapaÃ±Ã±Ä• ya paá¹-ipakkhadhamme nibbijjhitvÄ• ``ayaá¹ƒ samudayoâ€™â€
sarÅ«pato paá¹-ivijjhitvÄ• \Ne II 46/ uppannabhÄ• vena, nibbijjhanaá¹-á¹-hena paá¹-ivijjhan
vuttaá¹ƒ hoti. __obhÄ• saá¹-á¹-henÄ• _ti samudayasabhÄ• vapaá¹-icchÄ• danakassa moha
kilesandhakÄ• rassa ca vidhamanavasena avabhÄ• sakabhÄ• vena.

idÄ• ni yathÄ• vuttamatthaá¹ƒ paá¹-ipÄ• á¹-iyÄ• vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™
__cakkhuá¹ƒ udapÄ• dÄ«_ti pÄ• á¸·iyaá¹ƒ paduddhÄ• ro. kathaá¹ƒ udapÄ• dÄ«ti ceti Ä• ha
``dassanaá¹-á¹-henÄ• â€™â€™ _ti. ``samudayassa paccakkhato dassanabhÄ• venÄ• ti vut
sesapadesupi attho veditabbo. __cakkhudhammo_ti cakkhÅ«ti pÄ• á¸·idhammo. __dassana
dassanasabhÄ• vo tena \Be II 52/ pakÄ• setabbo attho. sesesupi eseva nayo. __ettakehi pa
padehi. __ ``kiá¹ƒ kathitaâ€™â€™ _nti piá¹‡á¸• atthaá¹ƒ pucchati. __paccayasaÃ±jÄ• nana
viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ paccayadhammÄ• naá¹ƒ nÄ• marÅ«pÄ• dipaccayuppannassa p
kathitaá¹ƒ avisesato paccayasabhÄ• vasallakkhaá¹‡assa jotitattÄ• . saá¹…khÄ• rÄ• naá¹ƒ s
udayadassanassa jotitattÄ• __ ``vÄ«thipaá¹-ipannÄ• taruá¹‡avipassanÄ• kathitÄ• â€™â€

<61> attanÄ• adhigatattÄ• Ä• sannapaccakkhatÄ• ya __ ``ayaâ€™â€™ _nti vuttaá¹ƒ, ariy
magganaá¹-á¹-hena __maggo_ti. pubbabhÄ• gavipassanÄ• hesÄ• . tenÄ• ha __ ``bodhÄ•
bhÄ• vasÄ• dhanataá¹ƒ sandhÄ• yÄ• ha __ ``catusaccabujjhanatthÄ• yÄ• â€™â€™ _ti.
pariÃ±Ã±Ä• pahÄ• nabhÄ• vanÄ• bhisamayÄ• yÄ• vadeva sacchikiriyÄ• bhisamayatthÄ•
brahmacariyavÄ• sassÄ• ti vuttaá¹ƒ __ ``nibbÄ• nabujjhanatthÄ• ya eva vÄ• â€™â€™ _ti. `
sukhaâ€™â€™ nti (MN II 215, 217; Dhp 204) hi vuttaá¹ƒ. __bujjhatÄ«_ti cattÄ• ri ariyasacc
paá¹-ivijjhati, tena bodha-saddassa kattusÄ• dhanattamÄ• ha. __paccattapadehÄ«_ti paá¹-h
padehi. __nibbÄ• nameva kathitaá¹ƒ_ viÃ±Ã±Ä• á¹‡Ä• di nirujjhati etthÄ• ti katvÄ• . __anibb
paccayanirodhena anuppÄ• danirodhaá¹ƒ accantanirodhaá¹ƒ.

<62> __sabbeheva etehi padehÄ«_ti ``cakkhÅ«â€™â€™ tiÄ• dÄ«hi paÃ±cahi padehi.
__nirodhasaÃ±jÄ• nanamattamevÄ• _ti ``nirodho nirodhoti khoâ€™â€™ tiÄ• dinÄ• nirodha
__kathitaá¹ƒ_ pubbÄ• rambhabhÄ• vato, na tassa paá¹-ivijjhanavasena paccakkhato dassa
anadhigatattÄ• . saá¹…khÄ• rÄ• naá¹ƒ sammadeva nirodhadassanaá¹ƒ nÄ• ma sikhÄ• ppa
icchitabbanti __ ``vuá¹-á¹-hÄ• nagÄ• minÄ« balavavipassanÄ• kathitÄ• â€™â€™ _ti ca vut

<63> __viditvÄ• _ti \Ne II 47/ pubbabhÄ• giyena Ã±Ä• á¹‡ena jÄ• nitvÄ• . __tato aparabhÄ
paccayanirodhajÄ• nanato pacchÄ• bhÄ• ge. __upÄ• dÄ• nassa paccayabhÅ«tesÅ«_ti catu
Ä• rammaá¹‡apaccayÄ• dinÄ• paccayabhÅ«tesu, upÄ• dÄ• niyesÅ«ti attho \Ee II 68/. __va
__ida_nti ``aparena samayenÄ• â€™â€™ tiÄ• di vacanaá¹ƒ. __kasmÄ• vutta_nti ``yÄ• ya p
mahÄ• bodhisattÄ• carimabhave bodhÄ• ya paá¹-ipajjanti, vipassanÄ• ya mahÄ• bodhisatt
nti kathetukamyatÄ• vasena pucchÄ• vacanaá¹ƒ. tenÄ• ha \Be II 53/ __ ``sabbeyeva hÄ«â€
puttassa jÄ• tadivase mahÄ• bhinikkhamanaá¹ƒ, padhÄ• nÄ• nuyogo ca dhammatÄ• vasen

itikattabbatÄ• vasena. tatthÄ• pi cirakÄ• laparibhÄ• vanÄ• ya laddhÄ• sevanÄ• ya mahÄ• k
saÃ±coditamÄ• nasattÄ• ``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• pannoâ€™â€™ tiÄ• dinÄ• (DN I
saá¹ƒsÄ• radukkhato mocetuá¹ƒ icchitassa sattalokassa kicchÄ• pattidassanamukhena jarÄ
paccayÄ• kÄ• rasammasanampi dhammatÄ• va. tathÄ• attÄ• dhÄ«natÄ• ya, kenaci anupa
asecanakasukhavihÄ• ratÄ• ya, catutthajjhÄ• nikatÄ• ya ca Ä• nÄ• pÄ• nakammaá¹-á¹-hÄ•
abhinivisitvÄ• _ti viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• dipariyÄ• yena gahitesu paÃ±casu upÄ• dÄ
vipassanÄ• bhinivesavasena abhinivisitvÄ• paá¹-ipattiá¹ƒ Ä• rabhitvÄ• . __anukkama_nti a
paá¹-ipajjitabbato ``anukkamaâ€™â€™ nti laddhanÄ• maá¹ƒ anupubbapaá¹-ipattiá¹ƒ. __kat

__iti rÅ«pa_nti ettha dutiyo __iti_-saddo nidassanattho, tena paá¹-hamo __iti_-saddo sarÅ«
parimÄ• á¹‡assa ca bodhako anekatthattÄ• nipÄ• tÄ• naá¹ƒ, Ä• vuttiÄ• divasena vÄ• yama
antogadhÄ• vadhÄ• raá¹‡aÃ±ca vÄ• kyaá¹ƒ dassento __ ``idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«p
natthÄ«â€™â€™ _tiÄ• dimÄ• ha \Ee II 69/. tattha __ ``ruppanasabhÄ• vaâ€™â€™ _nti imin
sabhÄ• vo dassito, __ ``bhÅ«tupÄ• dÄ• yabhedaâ€™â€™ _ntiÄ• dinÄ• visesato, tadubhay
padassa attho niddiá¹-á¹-ho. tattha __lakkhaá¹‡aá¹ƒ_ nÄ• ma tassa tassa rÅ«pavisesassa a
sabhÄ• vo. __raso_ tasseva attano phalaá¹ƒ pati paccayabhÄ• vo. __paccupaá¹-á¹-hÄ• naá
vijjamÄ• nattÄ• yÄ• thÄ• vato Ã±Ä• á¹‡assa gocarabhÄ• vo. __padaá¹-á¹-hÄ• naá¹ƒ_ Ä• sa
paccayÄ• yattavuttitÄ• dassitÄ• . __ ``anavasesarÅ«papariggahoâ€™â€™ _ti iminÄ• pana
uddhaá¹ƒâ€™â€™ rÅ«paá¹ƒ natthÄ«ti padadvayassÄ• pi attho niddiá¹-á¹-ho rÅ«passa sabb
niyÄ• manato. ``iti rÅ«passa samudayoâ€™â€™ ti ettha pana __iti_-saddo ``iti kho bhikkhav
bÄ• loâ€™â€™ tiÄ• dÄ«su (MN III 124; AN a III 1) viya pakÄ• ratthoti Ä• ha __ ``itÄ«ti evaâ

__avijjÄ• samudayÄ• _ti \Ne II 48/ avijjÄ• ya uppÄ• dÄ• , atthibhÄ• vÄ• ti attho. nirodhanirc
atthibhÄ• vavÄ• cakopi hoti, tasmÄ• purimabhavasiddhÄ• ya \Be II 54/ avijjÄ• ya sati imasm
rÅ«pasamudayo, rÅ«passa uppÄ• do hotÄ«ti attho. __ ``taá¹‡hÄ• samudayÄ• â€™â€™ _ti
__Ä• hÄ• rasamudayÄ• _ti ettha pana pavattipaccayesu kabaá¸·Ä«kÄ• rÄ• hÄ• rassa balav
pana gahite pavattipaccayatÄ• sÄ• maÃ±Ã±ena utucittÄ• ni gahitÄ• neva hontÄ«ti catusam
paccayato udayadassanaá¹ƒ vibhÄ• vitamevÄ• ti daá¹-á¹-habbaá¹ƒ. __ ``nibbattilakkhaá¹‡a
kÄ• lavasena udayadassanamÄ• ha. tattha __nibbattilakkhaá¹‡a_nti rÅ«passa uppÄ• dasaá
saá¹…khatalakkhaá¹‡aá¹ƒ. __passantopÄ«_ti na kevalaá¹ƒ paccayasamudayameva, atha k
passantopi. addhÄ• vasena hi paá¹-hamaá¹ƒ udayaá¹ƒ passitvÄ• á¹-hito puna santativasen
khaá¹‡avasena passati. __avijjÄ• nirodhÄ• rÅ«panirodho_ti aggamaggena \Ee II 70/ avijjÄ•
anÄ• gatassa rÅ«passa anuppÄ• danirodho hoti paccayÄ• bhÄ• ve abhÄ• vato. __taá¹‡hÄ•
etthÄ• pi eseva nayo. __Ä• hÄ• ranirodhÄ• _ti pavattipaccayassa kabaá¸·Ä«kÄ• rÄ• hÄ• ras
__rÅ«panirodho_ti taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa abhÄ• vo hoti. sesaá¹ƒ vuttanayameva.
``vipariá¹‡Ä• malakkhaá¹‡aâ€™â€™ _nti bhaá¹…gakÄ• lavasena hetaá¹ƒ vayadassanaá¹ƒ
paá¹-hamaá¹ƒ passitvÄ• puna santativasena disvÄ• anukkamena khaá¹‡avasena passati.
pÄ• katikavipassakavasena vutto, bodhisattÄ• naá¹ƒ panetaá¹ƒ natthi. esa nayo udayadass

__ ``iti vedanÄ• â€™â€™ _tiÄ• dÄ«supi heá¹-á¹-hÄ• rÅ«pe vuttanayÄ• nusÄ• rena attho v
``ayaá¹ƒ vedanÄ• , ettakÄ• vedanÄ• â€™â€™ _tiÄ• di. tattha __vedayita ... pe ... sabhÄ• v
``vedayitasabhÄ• vaá¹ƒ ... pe ... vijÄ• nanasabhÄ• vaâ€™â€™ nti paccekaá¹ƒ __sabhÄ• va
__vedayitasabhÄ• va_nti anubhavanasabhÄ• vaá¹ƒ. __saÃ±jÄ• nanasabhÄ• va_nti ``nÄ«la
Ä• rammaá¹‡assa sallakkhaá¹‡asabhÄ• vaá¹ƒ. __abhisaá¹…kharaá¹‡asabhÄ• va_nti Ä• yÅ
__vijÄ• nanasabhÄ• va_nti Ä• rammaá¹‡assa upaladdhisabhÄ• vaá¹ƒ. __sukhÄ• dÄ«_ti __
dukkhasomanassadomanassupekkhÄ• vedanÄ• naá¹ƒ saá¹…gaho __rÅ«pasaÃ±Ã±Ä• dÄ«
saddasaÃ±Ã±Ä• dÄ«naá¹ƒ, __phassÄ• dÄ«_ti __Ä• di_-saddena cetanÄ• vitakkÄ• dÄ«naá
__Ä• di_-saddena sabbesaá¹ƒ lokiyaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ saá¹…gaho. yathÄ• ca viÃ±Ã±
vedanÄ• dÄ«supi. __tesa_nti \Be II 55/ ``samudayoâ€™â€™ ti vuttadhammÄ• naá¹ƒ. __tÄ«
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhesu. ``phuá¹-á¹-ho vedeti, phuá¹-á¹-ho saÃ±jÄ• n
cetetÄ«â€™â€™ ti (SN b IV 93) vacanato \Ee II 71/ __ ``phassasamudayÄ• â€™â€™ ti vat
``nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Vibh 246; DN II 97) vacanato __viÃ
``nÄ• marÅ«pasamudayÄ• â€™â€™ _ti vattabbaá¹ƒ. __tesaá¹ƒ yevÄ• _ti \Ne II 49/ tÄ«su k
viÃ±Ã±Ä• á¹‡akkhandhe nÄ• marÅ«passÄ• â€™â€™ ti phassanÄ• marÅ«pÄ• naá¹ƒyeva _
yojetabbaá¹ƒ, _ avijjÄ• dayo pana rÅ«pe vuttasadisÄ• evÄ• ti adhippÄ• yo.

__samapaÃ±Ã±Ä• salakkhaá¹‡avasenÄ• _ti paccayato vÄ«sati khaá¹‡ato paÃ±cÄ• ti paÃ±
udayalakkhaá¹‡Ä• naá¹ƒ, paccayato vÄ«sati khaá¹‡ato paÃ±cÄ• ti paÃ±cavÄ«satiyÄ• eva
samapaÃ±Ã±Ä• sÄ• ya udayavayalakkhaá¹‡Ä• naá¹ƒ vasena. tattha paÃ±cannaá¹ƒ khandh
etehÄ«ti __lakkhaá¹‡Ä• nÄ«_ti vuccanti avijjÄ• disamudayoti, tathÄ• tesaá¹ƒ anuppÄ• dani
etehÄ«ti __lakkhaá¹‡Ä• nÄ«_ti vuccanti avijjÄ• dÄ«naá¹ƒ accantanirodho. nibbattivipariá¹‡Ä
saá¹…khatalakkhaá¹‡amevÄ• ti. evaá¹ƒ etÄ• ni samapaÃ±Ã±Ä• salakkhaá¹‡Ä• ni sarÅ«pat
__yathÄ• nukkamena vaá¸• á¸• hite_ti yathÄ• vuttaudayabbayaÃ±Ä• á¹‡e tikkhe sÅ«re pas
paraá¹ƒ vattabbÄ• naá¹ƒ bhaá¹…gaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ uppattipaá¹-ipÄ• á¹-iyÄ• buddhip
__vipassanÄ• Ã±Ä• á¹‡e. _ pageva hi chattiá¹ƒsakoá¹-isatasahassamukhena pavattena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• nucchavikena mahÄ• vajiraÃ±Ä• á¹‡asaá¹…khÄ• tena samma
gabbhaá¹ƒ gaá¹‡hantaá¹ƒ paripÄ• kaá¹ƒ gacchantaá¹ƒ paá¹-ipadÄ• visuddhiÃ±Ä• á¹‡aá¹ƒ a
paÃ±Ã±Ä• pÄ• ramiyÄ• Ä• nubhÄ• vena ukkaá¹ƒsapÄ• ramippattaá¹ƒ anukkamena vuá¹-á
yadÄ• ariyamaggena ghaá¹-eti, tadÄ• ariyamaggacittaá¹ƒ sabbakilesehi maggapaá¹-ipÄ• á
72/, vimuccantaÃ±ca tathÄ• vimuccati, yathÄ• sabbaÃ±eyyÄ• varaá¹‡appahÄ• naá¹ƒ hoti.
``savÄ• sanappahÄ• naâ€™â€™ nti vuccati, tayidaá¹ƒ pahÄ• naá¹ƒ atthato anuppattinirodh
``anuppÄ• danirodhenÄ• â€™â€™ _ti. __Ä• savasaá¹…khÄ• tehi kilesehÄ«_ti bhavato Ä• b
Ä• gotrabhuá¹ƒ savanato pavattanato Ä• savasaÃ±Ã±itehi rÄ• go, diá¹-á¹-hi, mohoti imehi k
lakkhaá¹‡avacanaÃ±cetaá¹ƒ, pÄ• á¸·iyaá¹ƒ yadidaá¹ƒ ``Ä• savehÄ«â€™â€™ ti, tadekaá¹-á
II 56/ kilesehi sabbehipi pÄ• padhammehi cittaá¹ƒ vimuccati. __aggahetvÄ• _ti tesaá¹ƒ kiles
aggahetvÄ• .

__maggakkhaá¹‡e vimuccati nÄ• ma_ taá¹ƒtaá¹ƒmaggavajjhakilesehi __phalakkhaá¹‡e vim
maggakkhaá¹‡e vÄ• vimuttaÃ±ceva_ __vimuccati cÄ• _ti uparimaggakkhaá¹‡e heá¹-á¹-him
yathÄ• sakaá¹ƒ pahÄ• tabbehi vimuccati ca. __phalakkhaá¹‡e vimuttamevÄ• _ti sabbasmim
vimuttameva, na vimuccati nÄ• ma.

__sabbabandhanÄ• _ti orambhÄ• giyuddhambhÄ• giyasaá¹…gahitÄ• sabbasmÄ• pi bhava
visesato pakÄ• rehi mutto. __suvikasitacittasantÄ• no_ti sÄ• tisayaá¹ƒ Ã±Ä• á¹‡arasmisamp
sammadeva \Ne II 50/ samphullacittasantÄ• no. __ ``cattÄ• ri maggaÃ±Ä• á¹‡Ä• nÄ«â€™â€
suvikasitacittasantÄ• no, tesaá¹ƒ ekadesena dassanaá¹ƒ. nippadesato dassanaá¹ƒ pana pa
tattheva tÄ• ni vibhajissÄ• ma. __sakale ca buddhaguá¹‡e_ti atÄ«taá¹ƒse appaá¹-ihataÃ±Ä•
buddhaguá¹‡e. yadÄ• hi lokanÄ• tho aggamaggaá¹ƒ adhigacchati, tadÄ• sabbe guá¹‡e ha
paraá¹ƒ ``hatthagate katvÄ• á¹-hitoâ€™â€™ ti vuccati.

``paripuá¹‡á¹‡asaá¹…kappoâ€™â€™ ti vatvÄ• paripuá¹‡á¹‡asaá¹…kappatÄ• paridÄ«pana
``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ• di vuttaá¹ƒ. tattha Ä• dito dvinnaá¹ƒ gÄ• thÄ• nama
__brahmajÄ• lanidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv-pá¹- I paá¹-hamamahÄ• saá¹…gÄ«tikath
parato \Ee II 73/ pana __ayoghanahatassÄ• _ti ayo haÃ±Ã±ati etenÄ• ti __ayoghanaá¹ƒ, _ l
ayokÅ«á¹-aá¹ƒ, ayomuá¹-á¹-hi ca, tena ayoghanena hatassa pahatassa. __eva_-saddo cett
__jalato jÄ• tavedaso_ti jalayamÄ• nassa aggissa, anÄ• dare vÄ• etaá¹ƒ sÄ• mivacanaá¹ƒ
anukkamena upasantassa vikkhambhantassa niruddhassa. __yathÄ• na Ã±Ä• yate gatÄ«_
Ã±Ä• yati. idaá¹ƒ vuttaá¹ƒ hoti --- ayomuá¹-á¹-hikÅ«á¹-Ä• dinÄ• pahatattÄ• ayoghanena ha
ayogatassa, kaá¹ƒsabhÄ• janÄ• digatassa vÄ• jalamÄ• nassa aggissa anukkamena upasa
katthaci gati paÃ±Ã±Ä• yati paccayanirodhena appaá¹-isandhikaniruddhattÄ• ti. __evaá¹ƒ sa
sammÄ• hetunÄ• Ã±Ä• yena tadaá¹…gavikkhambhanavimuttipubbaá¹…gamÄ• ya \Be II 5
ariyamaggena catÅ«hipi upÄ• dÄ• nehi, Ä• savehi ca muttattÄ• sammÄ• vimuttÄ• naá¹ƒ, t
kÄ• mabandhanasaá¹…khÄ• taá¹ƒ kÄ• moghabhavoghÄ• dibhedaá¹ƒ avasiá¹-á¹-haoghaÃ±
__kÄ• mabandhoghatÄ• rÄ«naá¹ƒ_ suá¹-á¹-hu paá¹-ipassambhitasabbakilesavipphanditattÄ
kilesÄ• bhisaá¹…khÄ• ravÄ• tehi akampanÄ«yatÄ• ya __acalaá¹ƒ_ nibbÄ• nasaá¹…khÄ• ta
__sukhaá¹ƒ pattÄ• naá¹ƒ_ adhigatÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ __gati_ devamanussÄ•
nÄ• mÄ• â€™â€™ ti paÃ±Ã±Ä• petabbatÄ• ya abhÄ• vato __paÃ±Ã±Ä• petuá¹ƒ natthi_ na
viya apaÃ±Ã±attikabhÄ• vameva te gacchantÄ«ti attho. __evaá¹ƒ manasi karonto_ti ``evaá¹
anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ• dinÄ• (Dhp 153) attano katakiccattaá¹ƒ manasi karo
nisinnova virocitthÄ• ti yojanÄ• .

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<64> __yannÅ«nÄ• _ti \Ee II 74/ \Ne II 51/ parivitakkanatthe nipÄ• to, __aha_nti bhagavÄ• niddisatÄ«ti Ä• ha __ ``yadi panÄ• haâ€™â€™ _nti. __ ``aá¹-á¹-hame sattÄ• heâ€™â€™ _t bhagavÄ• abhisambuddho hutvÄ• vimuttisukhapaá¹-isaá¹ƒvedanÄ• divasena sattasu sattÄ paraÃ±ca dhammagambhÄ«ratÄ• paccavekkhaá¹‡Ä• divasena, evameva sabbepi sammÄ• paá¹-ipajjiá¹ƒsu, te ca sattÄ• hÄ• dayo tatheva vavatthapÄ«yantÄ«ti ayaá¹ƒ sabbesampi bu tasmÄ• vipassÄ« bhagavÄ• abhisambuddhakÄ• le tathÄ• paá¹-ipajjÄ«ti dassetuá¹ƒ Ä• rac ``aá¹-á¹-hame sattÄ• heâ€™â€™ _ti idaá¹ƒ sattamasattÄ• hato paraá¹ƒ, sattÄ• hato orime c paá¹-ipattiyÄ• vasena vuttaá¹ƒ, na pallaá¹…kasattÄ• hassa viya aá¹-á¹-hamassa nÄ• ma sa labbhamÄ• nattÄ• . __anantaro_ti ``adhigato kho myÄ• yaá¹ƒ dhammoâ€™â€™ tiÄ• diko vi 337; SN a I 172; Vin I 7, 8).

__paá¹-ividdho_ti sayambhuÃ±Ä• á¹‡ena ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• paá¹-imukh pavatto, yathÄ• bhÅ«taá¹ƒ avabuddhoti attho. __dhammo_ti catusaccadhammo tabbinimutta paá¹-ivijjhitabbadhammassa abhÄ• vato. __gambhÄ«ro_ti mahÄ• samuddo viya makasatuá samupacitaparipakkaÃ±Ä• á¹‡asambhÄ• rehi aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡ena alabbhaneyyappa ``uttÄ• nabhÄ• vapaá¹-ikkhepavacanametaâ€™â€™ _nti. alabbhaneyyappatiá¹-á¹-ho ogÄ• sarÅ«pato visesato ca passituá¹ƒ na sakkÄ• ti Ä• ha __ ``gambhÄ«rattÄ• va duddasoâ€™â daá¹-á¹-habbo_ti kicchena kenaci kadÄ• cideva daá¹-á¹-habbo. yaá¹ƒ pana daá¹-á¹-humeva ogÄ• hetvÄ• anu anu bujjhane kathÄ• eva natthÄ«ti Ä• ha __ ``duddasattÄ• va duranubod avabujjhitabbo_ avabodhassa dukkarabhÄ• vato. imasmiá¹ƒ á¹-hÄ• ne ``taá¹ƒ kiá¹ƒ maÃ±Ã dukkarataraá¹ƒ vÄ• durabhisambhavataraá¹ƒ vÄ• â€™â€™ ti (SN c V 1115) suttapadaá¹ƒ santÄ• rammaá¹‡atÄ• ya vÄ• __santo. _ nibbutasabbapariá¸·Ä• hatÄ• ya __nibbuto. _ pad __paá¹‡Ä«to. _ atittikaraá¹-á¹-hena __atappako_ sÄ• durasabhojanaá¹ƒ viya. ettha ca nirod Ä• rammaá¹‡anti __santÄ• rammaá¹‡aá¹ƒ, _ maggasaccaá¹ƒ santaá¹ƒ, santÄ• rammaá¹‡a anupasantasabhÄ• vÄ• naá¹ƒ kilesÄ• naá¹ƒ, saá¹…khÄ• rÄ• naÃ±ca abhÄ• vato __santo n nibbuto, _ santapaá¹‡Ä«tabhÄ• veneva tadatthÄ• ya asecanakatÄ• ya __atappakatÄ• _ daa ``idaá¹ƒ dvayaá¹ƒ lokuttarameva sandhÄ• ya vuttaâ€™â€™ _nti. uttamaÃ±Ä• á¹‡assa visay avacaritabbo, tato eva nipuá¹‡aÃ±Ä• á¹‡agocaratÄ• ya, saá¹‡hasukhumasabhÄ• vattÄ• ca avisayattÄ• paá¹‡á¸• itehi eva veditabboti __paá¹‡á¸• itavedanÄ«yo. _ Ä• lÄ«yanti abhiram 52/ sevÄ«yantÄ«ti __Ä• layÄ• , _ paÃ±ca kÄ• maguá¹‡Ä• . Ä• layanti abhiramaá¹‡avasena taá¹‡hÄ• vicaritÄ• ni. __Ä• layaratÄ• _ti Ä• layaniratÄ• . __suá¹-á¹-hu muditÄ• _ ativiya muc __ramatÄ«_ti ratiá¹ƒ vindati kÄ«á¸·ati laá¸·ati. ime sattÄ• yathÄ• kÄ• maguá¹‡e, evaá¹ƒ rÄ abhinandanti yevÄ• ti vuttaá¹ƒ __ ``duvidhampÄ«â€™â€™ _tiÄ• di.

__á¹-hÄ• naá¹ƒ sandhÄ• yÄ• _ti á¹-hÄ• na-saddaá¹ƒ sandhÄ• ya. atthato pana __ ``á¹-hÄ• paá¹-iccasamuppÄ• do eva adhippeto. tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti _ saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayabhÅ«tÄ• avijjÄ• dayo. __imesaá¹ƒ_ saá¹…khÄ• rÄ• dÄ«

__idappaccayÄ• , _ avijjÄ• dayova. __idappaccayÄ• eva idappaccayatÄ• _ yathÄ• devo ev
idappaccayÄ• naá¹ƒ vÄ• avijjÄ• dÄ«naá¹ƒ attano phalaá¹ƒ paá¹-icca paccayabhÄ• vo \Be I
__idappaccayatÄ• , _ tena paramatthapaccayalakkhaá¹‡o paá¹-iccasamuppÄ• do dassito h
phalaá¹ƒ etasmÄ• ti __paá¹-iccasamuppÄ• do. _ padadvayenÄ• pi dhammÄ• naá¹ƒ paccay
tenÄ• ha __ ``saá¹…khÄ• rÄ• dipaccayÄ• naá¹ƒ avijjÄ• dÄ«nametaá¹ƒ adhivacanaâ€™â€™
vitthÄ• ro pana __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• su_ (Vism II 570) vuttanayena veditab

__sabbasaá¹…khÄ• rasamathotiÄ• di sabba_nti sabbasaá¹…khÄ• rasamathÄ• dipadÄ• bh
__nibbÄ• nameva. _ idÄ• ni tassa nibbÄ• nabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yasmÄ• hÄ«â€™â
nibbÄ• naá¹ƒ. __Ä• gammÄ• _ti paá¹-icca ariyamaggassa Ä• rammaá¹‡apaccayahetu. __sa
appaá¹-isandhikÅ«pasamavasena sammanti. tathÄ• santÄ• ca savisesaá¹ƒ upasantÄ• nÄ
``vÅ«pasammantÄ«â€™â€™ _ti, etena sabbe saá¹…khÄ• rÄ• sammanti etthÄ• ti __sabba
nibbÄ• nanti dasseti. sabbasaá¹…khÄ• ravisaá¹ƒyutte hi nibbÄ• ne sabbasaá¹…khÄ• ravÅ«
yevÄ• ti. sesepadesupi eseva nayo. upadhÄ«yati ettha dukkhanti __upadhi, _ khandhÄ• day
__paá¹-inissaá¹-á¹-hÄ• _ti samucchedavasena pariccattÄ• __honti. sabbÄ• taá¹‡hÄ• _ti aâ
sabbÄ• pi taá¹‡hÄ• . __sabbe kilesarÄ• gÄ• _ti kÄ• marÄ• garÅ«parÄ• gÄ• dibhedÄ• sabb
vÄ• kilesÄ• idha kilesarÄ• gÄ• ti veditabbÄ• , na lobhavisesÄ• eva cittassa viparÄ«tabhÄ•
``rattampi cittaá¹ƒ vipariá¹‡ataá¹ƒ, duá¹-á¹-hampi cittaá¹ƒ vipariá¹‡ataá¹ƒ, mÅ«á¸·hampi citta
vipariá¹‡ataâ€™â€™ nti (Vin III 271) __virajjantÄ«_ti \Ee II 77/ attano sabhÄ• vaá¹ƒ vijahan
dukkha_nti jarÄ• maraá¹‡Ä• dibhedaá¹ƒ sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ. __bhavena bhava_n
bhavantaraá¹ƒ. bhavanikantibhÄ• vena __saá¹ƒsibbati, phalena vÄ• saddhiá¹ƒ kammaá¹ƒ_
punabbhavabhÄ• vato. __tato vÄ• nato nikkhantaá¹ƒ_ tattha tassa sabbaso abhÄ• vato. cira
piá¹-á¹-hiÄ• gilÄ• yanatÄ• lugalasosÄ• divasena __kÄ• yakilamatho ceva kÄ• yavihesÄ• _ \
sÄ• ca kho desanÄ• ya atthaá¹ƒ ajÄ• nantÄ• naá¹ƒ, appaá¹-ipajjantÄ• naÃ±ca vasena, jÄ•
paá¹-ipajjantÄ• naÃ±ca desanÄ• ya kÄ• yaparissamopi satthu aparissamova. tenÄ• ha bhag
dhammÄ• dhikaraá¹‡aá¹ƒ vihesesÄ«â€™â€™ ti (Ud 10). tathÄ• hi vuttaá¹ƒ __ ``yÄ• ajÄ• n
so mama kilamatho assÄ• â€™â€™ _ti. __ubhaya_nti cittakilamatho, cittavihesÄ• \Be II 60
petaá¹ƒ buddhÄ• naá¹ƒ natthi, _ bodhimÅ«leyeva samucchinnattÄ• .

<65> __anubrÅ«hanaá¹ƒ_ sampiá¹‡á¸• anaá¹ƒ. __so_ti ``apissÅ«â€™â€™ ti nipÄ• to. __vi
paá¹-i-saddayogena sÄ• miatthe upayogavacananti Ä• ha ``vipassissÄ• â€™â€™ ti. vuddhi
__anacchariyÄ• . _ vuddhiatthopi hi akÄ• ro hoti yathÄ• ``asekkhÄ• dhammÄ• â€™â€™ ti
kappÄ• naá¹ƒ cattÄ• ri asaá¹…khyeyyÄ• ni satasahassaÃ±ca sadevakassa lokassa dhamm
pÄ• ramiyo \Ee II 78/ pÅ«retvÄ• idÄ• ni samadhigatadhammarÄ• jassa tattha appossukkatÄ
gÄ• thÄ• tthassa acchariyatÄ• , tassa vuddhippatti cÄ• ti veditabbÄ• . atthadvÄ• rena hi gÄ•
anacchariyatÄ• . __gocarÄ• ahesu_nti upaá¹-á¹-hahiá¹ƒsu. upaá¹-á¹-hÄ• naÃ±ca vitakketab
``parivitakkayitabbataá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ _ti.

yadi sukhÄ• paá¹-ipadÄ• va kathaá¹ƒ kicchatÄ• ti Ä• ha __ ``pÄ• ramÄ«pÅ«raá¹‡akÄ• leâ€
duppariccajÄ• ni __dentassa. ha_-iti vÄ• byattanti etasmiá¹ƒ atthe nipÄ• to, ``ekaá¹ƒsatthe
byattaá¹ƒ, ekaá¹ƒsena vÄ• __alaá¹ƒ_ nippayojanaá¹ƒ evaá¹ƒ kicchena adhigatassa dhamm
__hala_nti ``alaâ€™â€™ nti iminÄ• samÄ• natthaá¹ƒ padaá¹ƒ ``halanti vadÄ• mÄ«â€™â€™
viya. __rÄ• gadosaphuá¹-á¹-hehÄ«_ti phuá¹-á¹-havisena viya sappena rÄ• gena, dosena ca
abhibhÅ«tehi. __rÄ• gadosÄ• nugatehÄ«_ti rÄ• gadosehi anubandhehi.

__niccÄ• dÄ«na_nti niccaggÄ• hÄ• dÄ«naá¹ƒ. __evaá¹ƒ gata_nti evaá¹ƒ pavattaá¹ƒ anicc
``catusaccadhammaâ€™â€™ _nti idaá¹ƒ aniccÄ• dÄ«su, saccesu ca yathÄ• lÄ• bhavasena
vÄ• evaá¹ƒ ``aniccaâ€™â€™ ntiÄ• dinÄ• abhinivisitvÄ• mayÄ• , aÃ±Ã±ehi ca sammÄ• sa
paá¹-ividdhanti attho. __kÄ• marÄ• gena, bhavarÄ• gena ca rattÄ• _ nÄ«varaá¹‡ehi nivutac
__diá¹-á¹-hirÄ• gena rattÄ• _ viparÄ«tÄ• bhinivesena __na dakkhanti_ yÄ• thÄ• vato imaá¹ƒ
nappaá¹-ivijjhissanti. __evaá¹ƒ gÄ• hÄ• petu_nti ``aniccaâ€™â€™ ntiÄ• dinÄ• sabhÄ• vena
79/ jÄ• nÄ• petuá¹ƒ. rÄ• gadosaparetatÄ• pi nesaá¹ƒ sammÅ«á¸·habhÄ• venevÄ• ti Ä• ha _
Ä• vuá¹-Ä• â€™â€™ _ti.

dhammadesanÄ• ya \Ne II 54/ appossukkatÄ• pattiyÄ• kÄ• raá¹‡aá¹ƒ vibhÄ• vetuá¹ƒ __ ``
_tiÄ• dinÄ• sayameva codanaá¹ƒ samuá¹-á¹-hÄ• peti. tattha yathÄ• yaá¹ƒ idÄ• ni dhamma
appossukkatÄ• patti sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡adhammatÄ• vasena
``kiá¹ƒ me aÃ±Ã±Ä• tavesenÄ• â€™â€™ tiÄ• dinÄ• (Bv II 99) mahÄ• bhinÄ«hÄ• re attano
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡adhammatÄ• vÄ• ti Ä• ha __ ``kiá¹ƒ meâ€™â€™ _tiÄ• di. tatth
sadevakaá¹ƒ lokaá¹ƒ unnÄ• dento buddho ahutvÄ• kevalaá¹ƒ buddhÄ• naá¹ƒ sÄ• vakabhÄ
aÃ±Ã±Ä• tarÅ«pena. tividhaá¹ƒ kÄ• raá¹‡aá¹ƒ appossukkatÄ• pattiyÄ• paá¹-ipakkhassa ba
paramagambhÄ«ratÄ• , tattha ca bhagavato sÄ• tisayaá¹ƒ gÄ• ravanti taá¹ƒ dassetuá¹ƒ __
Ä• raddhaá¹ƒ. tattha __paá¹-ipakkhÄ• _ nÄ• ma rÄ• gÄ• dayo kilesÄ• sammÄ• paá¹-ipattiy
balavabhÄ• vato ciraparibhÄ• vanÄ• ya sattasantÄ• nato dubbisodhiyatÄ• ya te satte matta
purisaá¹ƒ ajjhottharitvÄ• anayabyasanaá¹ƒ Ä• pÄ• dentÄ• anekasatayojanÄ• yÄ• mavitthÄ
ghanasannivesaá¹ƒ kaá¹‡á¹-akaduggampi adhisenti. dÅ«rappabheda ducchejjatÄ• hi dubbis
dassetuá¹ƒ __ ``athassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ca anto Ä• maá¹-á¹-hatÄ• ya __
ciraparivÄ• sikatÄ• ya __takkabharitacÄ• á¹-i_ snehatintadubbalabhÄ• vena __vasÄ• telapÄ
telamissitatÄ• ya __aÃ±janamakkhitahatthÄ• _ dubbisodhanÄ«yÄ• vuttÄ• . hÄ«nÅ«pamÄ•
rÅ«pappabandhabhÄ• vato, acirakÄ• likattÄ• ca malÄ«natÄ• ya, kilesasaá¹ƒkileso eva pan
anÄ• dikÄ• likattÄ• , anusayitattÄ• ca. tenÄ• ha __ ``atisaá¹ƒkiliá¹-á¹-hÄ• â€™â€™ _ti. yath
dubbisodhanÄ«yatÄ• ya evaá¹ƒ gambhÄ«raduddasaduranubodhÄ• nampi vuttaupamÄ• hÄ

gambhÄ«ropi dhammo paá¹-ipakkhavidhamanena supÄ• kaá¹-o bhaveyya, paá¹-ipakkhavid
sammÄ• paá¹-ipattipaá¹-ibaddhaá¹ƒ, sÄ• saddhammasavanÄ• dhÄ«nÄ• , taá¹ƒ satthari, dh
visesato loke sambhÄ• vanÄ«yassa garukÄ• tabbassa abhipatthanÄ• hetukoti panÄ• á¸·ikÄ

dhammasampaá¹-ipattiyÄ• brahmayÄ• canÄ• dinimittanti taá¹ƒ dassento __ ``apicÄ• â€™â

<66> ``aÃ±Ã±ataroâ€™â€™ ti appaÃ±Ã±Ä• to viya kiÃ±cÄ• pi vuttaá¹ƒ, atha kho pÄ• kaá¹
__ ``imasmiá¹ƒ cakkavÄ• á¸·e jeá¹-á¹-hakamahÄ• brahmÄ• â€™â€™ _ti vuttaá¹ƒ. mahÄ• b
__jeá¹-á¹-hakamahÄ• brahmÄ• . _ so hi sakko viya \Be II 62/ kÄ• madevaloke, brahmaloke
upakkilesabhÅ«taá¹ƒ appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ etassÄ• ti __apparajaá¹ƒ, _ apparajaá¹ƒ ak
yesaá¹ƒ te taá¹ƒsabhÄ• vÄ• ti katvÄ• __apparajakkhajÄ• tikÄ• _ti imamatthaá¹ƒ dassetuá¹
_tiÄ• dimÄ• ha. appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ yesaá¹ƒ te taá¹ƒsabhÄ• vÄ• __apparajakkhajÄ•
veditabbo. __assavanatÄ• _ti ``sayaá¹ƒ \Ne II 55/ abhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (DN I 2
karaá¹‡e paccattavacananti Ä• ha __ ``assavanatÄ• yÄ• â€™â€™ _ti. __dasapuÃ±Ã±akiriy
dÄ• nÄ• didasavidhavimuttiparipÄ• canÄ«yapuÃ±Ã±akiriyavatthÅ«naá¹ƒ vasena. tenÄ• ha _
_tiÄ• di. __papaÃ±casÅ«daniyaá¹ƒ_ pana ``dvÄ• dasapuÃ±Ã±akiriyavasenÄ• â€™â€™ ti \B
taá¹ƒ dÄ• nÄ• dÄ«su saraá¹‡agamanaparahitapariá¹‡Ä• manadvaya pakkhipanavasena vu

<69> garuá¹-á¹-hÄ• niyesu gÄ• ravavasena garukarapatthanÄ• __ajjhesanÄ• , _ sÄ• pi att
vuttaá¹ƒ __ ``yÄ• canaâ€™â€™ _nti. padesavisayaÃ±Ä• á¹‡adassanaá¹ƒ hutvÄ• buddhÄ•
idaá¹ƒ Ã±Ä• á¹‡advayaá¹ƒ ``buddhacakkhÅ«â€™â€™ ti vuccatÄ«ti Ä• ha __ ``imesaÃ±hi d
buddhacakkhÅ«ti nÄ• maâ€™â€™ _nti. __ tiá¹‡á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• na_nti heá¹-á¹-h
maggaÃ±Ä• á¹‡Ä• naá¹ƒ __ ``dhammacakkhÅ«â€™â€™ _ti nÄ• maá¹ƒ, catusaccadhamma
dassanamattabhÄ• vato. yato tÄ• ni Ã±Ä• á¹‡Ä• ni vijjÅ«pamÄ• bhÄ• vena vuttÄ• ni, aggan
Ã±Ä• á¹‡akiccassa sikhÄ• ppattiyÄ• dassanamattaá¹ƒ na hotÄ«ti ``dhammacakkhÅ«â€™â
vajirÅ«pamÄ• bhÄ• vena vuttaá¹ƒ. __vuttanayenevÄ• _ti ``apparajakkhajÄ• tikÄ• â€™â€™
mandakilesÄ• __ ``apparajakkhÄ• â€™â€™ _ti vuttÄ• , tasmÄ•  bahalakilesÄ•  __ ``mahÄ•
veditabbÄ• . paá¹-ipakkhavidhamanasamatthatÄ• ya __tikkhÄ• ni_ sÅ«rÄ• ni visadÄ• ni, vu
saddhÄ• dayo Ä• kÄ• rÄ• _ti saddahanÄ• dippakÄ• re vadati. __sundarÄ• _ti kalyÄ• á¹‡Ä•
``yesaá¹ƒ Ä• sayÄ• dayo koá¹-á¹-hÄ• sÄ• sundarÄ• , te svÄ• kÄ• rÄ• â€™â€™ ti (Vibh-a 8
atthavaá¹‡á¹‡anÄ• ya aÃ±Ã±adatthu saá¹ƒsandati \Ee II 82/ sametÄ«ti daá¹-á¹-habbaá¹ƒ. y
saddhÄ• sampadÄ• divasena ajjhÄ• sayassa sundaratÄ• ti, tabbipariyÄ• yato asundaratÄ•
paccayÄ• kÄ• ro, saccÄ• ni vÄ• . __paraloka_nti samparÄ• yaá¹ƒ. taá¹ƒ dukkhÄ• vahaá¹ƒ v
passitabbanti vuttaá¹ƒ __ ``paralokaÃ±ceva vajjaÃ±ca bhayato passantÄ«â€™â€™ _ti. sam
aÃ±Ã±attÄ• vipattibhavo ``paralokoâ€™â€™ ti vuttaá¹ƒ __ ``para ... pe ... passantÄ«â€™â

__ayaá¹ƒ_ \Be II 63/ __panettha pÄ• á¸·Ä«_ti ettha ``apparajakkhÄ• â€™â€™ dipadÄ• naá
tassa tathÄ• bhÄ• vasÄ• dhakapÄ• á¸·i. saddhÄ• dÄ«naÃ±hi vimuttiparipÄ• cakadhammÄ•
tappaá¹-ipakkhÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ dubbalabhÄ• veneva hoti, tesaÃ±ca balava
dubbalabhÄ• venÄ• ti vimuttiparipÄ• cakadhammÄ• naá¹ƒ savisesaá¹ƒ atthitÄ• natthitÄ• va
mahÄ• rajakkhÄ• â€™â€™ ti Ä• dayo pÄ• á¸·iyaá¹ƒ (Paá¹-is I 111) vibhajitvÄ• dassitÄ• . iti
paÃ±ca apparajakkhÄ• , asaddhiyÄ• dÄ«naá¹ƒ vasena paÃ±ca mahÄ• rajakkhÄ• . evaá¹ƒ t

vibhÄ• vitÄ• paÃ±Ã±Ä• sa puggalÄ• . saddhÄ• dÄ«naá¹ƒ pana antarabhedena anekabhed
\Ne II 56/ lujjanapalujjanaá¹-á¹-hena __loko, _ sampattibhavabhÅ«to loko __sampattibhaval
sugatisaá¹…khÄ• to upapattibhavo, sampatti sambhavati etenÄ• ti __sampattisambhavalok
kammabhavo. duggatisaá¹…khÄ• taupapattibhavaduggatisaá¹ƒvattaniyakammabhavÄ•
__vipattibhavalokavipattisambhavalokÄ• . _

puna ekakadukÄ• divasena lokaá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``eko lokoâ€™â€™ _tiÄ• di
lujjanapalujjanaá¹-á¹-hena __loko_ti. tattha __ ``eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ
303; AN c 10.27, 28; Paá¹-is I 2, 112, 208) yÄ• yaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ•
paccayÄ• yattavuttitÄ• vuttÄ• , tÄ• ya sabbo saá¹…khÄ• raloko eko ekavidho pakÄ• rantar
lokÄ• â€™â€™ _tiÄ• dÄ«supi iminÄ• \Ee II 83/ nayena attho veditabbo. nÄ• maggahaá¹‡e
aggahaá¹‡aá¹ƒ tassa alokasabhÄ• vattÄ• . nanu ca ``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti etth
maggaphalÄ• nampi lokatÄ• Ä• pajjatÄ«ti? nÄ• pajjati pariÃ±Ã±eyyÄ• naá¹ƒ dukkhasaccad
ti adhippetattÄ• . atha vÄ• na lujjati na palujjatÄ«ti yo gahito, tathÄ• na hoti, so lokoti
taá¹ƒgahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• naá¹ƒ natthi lokatÄ• . upÄ• dÄ• nÄ• naá¹ƒ Ä• ramma
__upÄ• dÄ• nakkhandhÄ• . _ anurodhÄ• divatthubhÅ«tÄ• lÄ• bhÄ• dayo __aá¹-á¹-ha lokad
rÅ«pÄ• yatanÄ• ni vivaá¹-á¹-ajjhÄ• sayassa adhippetattÄ• . tassa ca sabbaá¹ƒ tebhÅ«maka
vajjitabbaÃ±ca hutvÄ• upaá¹-á¹-hÄ• tÄ«ti vuttaá¹ƒ __ ``sabbe abhisaá¹…khÄ• rÄ• vajjaá¹ƒ
vajjaâ€™â€™ _nti. yesaá¹ƒ \Be II 64/ puggalÄ• naá¹ƒ saddhÄ• dayo mandÄ• , te idha ``ass
vuttÄ• . na pana sabbena sabbaá¹ƒ saddhÄ• dÄ«naá¹ƒ abhÄ• vatoti apparajakkhadukÄ• dÄ
ekekasmiá¹ƒ dasa dasa katvÄ• __ ``paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• n
atha vÄ• anvayato, byatirekato ca saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ paropariyattaá¹ƒ jÄ• n
vuttaá¹ƒ. ettha ca apparajakkhÄ• divasena Ä• vajjantassa bhagavato te sattÄ• puÃ±japuÃ±
upaá¹-á¹-hahanti, na ekekÄ• .

uppalÄ• ni ettha santÄ«ti __uppalinÄ«, _ gacchopi jalÄ• sayopi, idha pana jalÄ• sayo adhip
``uppalavaneâ€™â€™ _ti. yÄ• ni udakassa anto nimuggÄ• neva hutvÄ• pusanti vaá¸• á¸• h
__antonimuggaposÄ«nÄ«. _ __dÄ«pitÄ• nÄ«_ti aá¹-á¹-hakathÄ• yaá¹ƒ pakÄ• sitÄ• ni, idhev
tiÄ• dinÄ• dÄ«pitÄ• ni. __ugghaá¹-itaÃ±Ã±Å«_ti ugghaá¹-anaá¹ƒ nÄ• ma Ã±Ä• á¹‡ugghaá¹
ugghaá¹-itamatte eva jÄ• nÄ• tÄ«ti attho. vipaÃ±citaá¹ƒ \Ee II 84/ vitthÄ• ramevamatthaá¹ƒ j
__vipaÃ±citaÃ±Ã±Å«. _ uddesÄ• dÄ«hi netabboti __neyyo. saha udÄ• haá¹-avelÄ• yÄ• _ti u
udÄ• haá¹-amatte eva. __dhammÄ• bhisamayo_ti catusaccadhammassa Ã±Ä• á¹‡ena sadd
vuccatÄ«_ti ayaá¹ƒ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• \Ne II 57/ nayena s
dÄ«piyamÄ• nÄ• ya desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• arahattaá¹ƒ gaá¹‡hituá¹ƒ
ugghaá¹-itaÃ±Ã±Å«â€™â€™ _ti vuccati. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ saá¹…khittena mÄ• t
vitthÄ• rena atthe vibhajiyamÄ• ne arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ samattho __ ``puggalo vipa
vuccati. __uddesato_ti uddesahetu, uddisantassa, uddisÄ• pentassa vÄ• ti attho. __paripuc
paripucchantassa. __anupubbena_ __dhammÄ• bhisamayo hotÄ«_ti anukkamena arahatta

jÄ• tiyÄ• dhammÄ• bhisamayo hotÄ«_ti tena attabhÄ• vena maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• a
vipassanaá¹ƒ vÄ• nibbattetuá¹ƒ na sakkoti. __ayaá¹ƒ vuccati puggalo padaparamo_ti ayaá¹
byaÃ±janapadameva paramaá¹ƒ assÄ• ti ``padaparamoâ€™â€™ ti vuccati.

__ye_ti ye duvidhe puggale sandhÄ• ya vuttaá¹ƒ vibhaá¹…ge __kammÄ• varaá¹‡enÄ• _ti p
Ä• nantariyakammena. __vipÄ• kÄ• varaá¹‡enÄ• _ti ahetukapaá¹-isandhiyÄ• . yasmÄ• duh
ariyamaggapaá¹-ivedho natthi, tasmÄ• duhetukapaá¹-isandhipi \Be II 65/ ``vipÄ• kÄ• varaá¹
veditabbÄ• . __kilesÄ• varaá¹‡enÄ• _ti niyatamicchÄ• diá¹-á¹-hiyÄ• . __assaddhÄ• _ti budd
__acchandikÄ• _ti kattukamyatÄ• kusalacchandarahitÄ• , uttarakurukÄ• manussÄ• acchan
paviá¹-á¹-hÄ• . __duppaÃ±Ã±Ä• _ti bhavaá¹…gapaÃ±Ã±Ä• ya parihÄ«nÄ• , bhavaá¹…gapa
yassa bhavaá¹…gaá¹ƒ lokuttarassa paccayo na hoti, sopi duppaÃ±Ã±o eva nÄ• ma. __abha
kusalesu dhammesu_ __sammatta_nti \Ee II 85/ kusalesu dhammesu sammattaniyÄ• masa
okkamituá¹ƒ adhigantuá¹ƒ abhabbÄ• . __ ``na kammÄ• varaá¹‡enÄ• â€™â€™ _tiÄ• dÄ«ni

__ ``rÄ• gacaritÄ• â€™â€™ _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paramatthadÄ«paniyaá¹
visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yanti bhavitabbaá¹ƒ ---

``sÄ• esÄ• paramatthÄ• naá¹ƒ, tattha tattha yathÄ• rahaá¹ƒ.

nidhÄ• nato paramattha-maÃ±jÅ«sÄ• nÄ• ma nÄ• matoâ€™â€™ ti || (visuddhimaggamahÄ
vuttattÄ•)] visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena veditabbaá¹ƒ.

<70> __Ä• rabbhÄ• _ti attano adhippetassa atthassa bhagavato jÄ• nÄ• panaá¹ƒ uddissÄ•
hoti thiro ca, na paá¹ƒsupabbato, missakapabbato vÄ• ti Ä• ha __ ``sele yathÄ• pabbatamu
__dhammamayaá¹ƒ pÄ• sÄ• da_nti lokuttaradhammamÄ• ha. so hi pabbatasadiso ca hoti s
abbhuggataá¹-á¹-hena pÄ• sÄ• dasadiso ca, paÃ±Ã±Ä• pariyÄ• yo vÄ• idha dhamma-sadd
abbhuggataá¹-á¹-hena pÄ• sÄ• doti abhidhamme (Dhs-a 16) niddiá¹-á¹-hÄ• . tathÄ• cÄ• ha

``paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he, dhÄ«ro bÄ• le avekkhatÄ«â€™â€™ ti || (Dhp 28).

__ ``yathÄ• hÄ«â€™â€™ _tiÄ• dÄ«su yathÄ• pabbate á¹-hatvÄ• rattandhakÄ• re heá¹-á¹
khette kedÄ• rapÄ• á¸·ikuá¹-iyo, tattha sayitamanussÄ• ca na paÃ±Ã±Ä• yanti anujjalabhÄ•
aggijÄ• lÄ• paÃ±Ã±Ä• yati ujjalabhÄ• vato evaá¹ƒ dhammapÄ• sÄ• damÄ• ruyha sattaloka
Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ nÄ• gacchanti akatakalyÄ• á¹‡Ä• sattÄ• Ã±Ä• á¹‡agginÄ• an
anuá¸·Ä• rabhÄ• vato ca rattiá¹ƒ khittÄ• sarÄ• \Be II 66/ viya honti. katakalyÄ• á¹‡Ä• pana

á¹-hitÄ• pi bhagavato Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ Ä• gacchanti paripakkaÃ±Ä• á¹‡aggitÄ•
samujjalabhÄ• vato, uá¸·Ä• rasantÄ• natÄ• ya himavantapabbato viya cÄ• ti evaá¹ƒ yojanÄ•

__uá¹-á¹-hehÄ«_ti tvaá¹ƒ dhammadesanÄ• ya appossukkatÄ• saá¹…khÄ• tasaá¹…kocÄ• p
uá¹-á¹-haha. __vÄ«riyavantatÄ• yÄ• _ti sÄ• tisaya catubbidhasammappadhÄ• navÄ«riyavan
kammaá¹ƒ vÄ• __vÄ«riyaá¹ƒ. _ kilesamÄ• rassa viya maccumÄ• rassapi Ä• yatiá¹ƒ asamb
``maccukilesamÄ• rÄ• naâ€™â€™ _nti vuttaá¹ƒ. abhisaá¹…khÄ• ramÄ• ravijayassa aggaha
tabbijayassa jotitabhÄ• vato. __vÄ• hanasamatthatÄ• yÄ• _ti saá¹ƒsÄ• ramahÄ• kantÄ• rat
khemappadesaá¹ƒ sampÄ• panasamatthatÄ• ya.

<71> ``apÄ• rutaá¹ƒ tesaá¹ƒ amatassa dvÄ• raâ€™â€™ nti keci paá¹-hanti. nibbÄ• nassa d
vivaritvÄ• á¹-hapito mahÄ• karuá¹‡Å«panissayena sayambhuÃ±Ä• á¹‡ena adhigatattÄ• . _
saddhaá¹ƒ pavedentu, attano saddahanÄ• kÄ• raá¹ƒ upaá¹-á¹-hÄ• pentÅ«ti attho. sukhena
__suppavattitaá¹ƒ. na bhÄ• siá¹ƒ_ na bhÄ• sissÄ• mÄ«ti cintesi.

aggasÄ• vakayugavaá¹‡á¹‡anÄ•

<73> __sallapitvÄ• _ti ``vippasannÄ• ni kho te Ä• vuso indriyÄ• nÄ«â€™â€™ tiÄ• dinÄ• (\
katvÄ• . taÃ±hissa aparabhÄ• ge satthu santikaá¹ƒ upasaá¹…kamanassa paccayo ahosi.

75-6__._ __anupubbiá¹ƒ_ \Ne II 59/ __katha_nti anupubbiyÄ• anupubbaá¹ƒ kathetabbaá¹ƒ
dÄ• nÄ• dikathÄ• . tattha __dÄ• nakathÄ• _ tÄ• va pacurajanesu pavattiyÄ• sabbasÄ• dhÄ
patiá¹-á¹-hÄ• nassa upÄ• yabhÄ• vato ca Ä• dito kathitÄ• . pariccÄ• gasÄ«lo hi puggalo par
nissaá¹…gabhÄ• vato sukheneva sÄ«lÄ• ni samÄ• diyati, tattha ca suppatiá¹-á¹-hito hoti. sÄ
dÄ• yakapaá¹-iggÄ• hakavisuddhito parÄ• nuggahaá¹ƒ vatvÄ• parapÄ«á¸·Ä• nivattivacanat
akiriyadhammavacanato, bhogasampattihetuá¹ƒ \Be II 67/ vatvÄ• bhavasampattihetuvacan
__dÄ• nakathÄ• nantaraá¹ƒ sÄ«lakathÄ• _ kathitÄ• , taÃ±ce dÄ• nasÄ«laá¹ƒ vaá¹-á¹-anissit
tassa phalanti dassanatthaá¹ƒ, imehi ca dÄ• nasÄ«lamayehi paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibh
puÃ±Ã±akiriyavatthÅ«hi etÄ• cÄ• tumahÄ• rÄ• jikÄ• dÄ«su paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibh
dibbabhogabhavasampattiyo hontÄ«ti dassanatthaá¹ƒ__ tadanantaraá¹ƒ saggakathaá¹ƒ. _ v
rÄ• gÄ• dÄ«hi upakkiliá¹-á¹-ho, sabbadÄ• anupakkiliá¹-á¹-ho ariyamaggoti dassanatthaá¹ƒ
maggakathÄ• _ kathetabbÄ• . maggaÃ±ca kathentena tadadhigamupÄ• yadassanatthaá¹ƒ s
itare sabbepi kÄ• mÄ• nÄ• ma bahvÄ• dÄ«navÄ• , aniccÄ• adhuvÄ• , vipariá¹‡Ä• madhan
hÄ«nÄ• , gammÄ• , pothujjanikÄ• , anariyÄ• , anatthasaÃ±hitÄ• ti tesaá¹ƒ __okÄ• ro_ lÄ• m
kilesÄ• naá¹ƒ vatthubhÅ«tÄ• ti __tattha saá¹ƒkileso, _ sabbaso kilesavippamuttaá¹ƒ nibbÄ•
Ä• nisaá¹ƒso_ ca kathetabboti ayamattho __maggantÄ«_ti ettha __iti_-saddena Ä• diatthajo
veditabbaá¹ƒ.

__sukhÄ• naá¹ƒ nidÄ• na_nti diá¹-á¹-hadhammikÄ• naá¹ƒ, samparÄ• yikÄ• naá¹ƒ, nibbÄ• n
sabbesampi sukhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. yaÃ±hi kiÃ±ci loke bhogasukhaá¹ƒ nÄ• ma, taá¹ƒ
pÄ• kaá¹-o yamattho. yaá¹ƒ pana taá¹ƒ \Ee II 88/ jhÄ• navipassanÄ• maggaphalanibbÄ• na
sukhaá¹ƒ, tassÄ• pi dÄ• naá¹ƒ upanissayapaccayo hotiyeva. __sampattÄ«naá¹ƒ mÅ«la_nti
padesarajjaá¹ƒ sirissariyaá¹ƒ sattaratanasamujjalacakkavattisampadÄ• ti evaá¹ƒpabhedÄ•
yÄ• ca cÄ• tumahÄ• rÄ• jikacÄ• tumahÄ• rÄ• jÄ• dibhedÄ• dibbasampattiyo, yÄ• vÄ• pa
sabbÄ• saá¹ƒ idaá¹ƒ dÄ• naá¹ƒ nÄ• ma mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ. __bhogÄ• na_nti bhuÃ±jit
``bhogoâ€™â€™ _ti laddhanÄ• mÄ• naá¹ƒ manÄ• piyarÅ«pÄ• dÄ«naá¹ƒ, tannissayÄ• naÃ±
avassayaá¹-á¹-hena __patiá¹-á¹-hÄ• . visamagatassÄ• _ti byasanappattassa. __tÄ• á¹‡a_nt
paripÄ• lanato. __leá¹‡a_nti byasanehi paripÄ• ciyamÄ• nassa olÄ«yanapadeso. __gatÄ«_
__parÄ• yaá¹‡a_nti paá¹-isaraá¹‡aá¹ƒ. __avassayo_ti vinipatituá¹ƒ adento nissayo. __Ä• ra
olubbhÄ• rammaá¹‡aá¹ƒ.

__ratanamayasÄ«hÄ• sanasadisa_nti sabbaratanamayasattaá¹…gamahÄ• sÄ«hÄ• sanasa
vinipatituá¹ƒ \Ne II 60/ appadÄ• nato. __mahÄ• pathavisadisaá¹ƒ_ gatagataá¹-á¹-hÄ• ne \Be
labhÄ• panato. __Ä• lambanarajjusadisa_nti yathÄ• dubbalassa purisassa Ä• lambanarajju
tiá¹-á¹-hato ca upatthambho, evaá¹ƒ dÄ• naá¹ƒ sattÄ• naá¹ƒ sampattibhave uppattiyÄ• , á¹-
paccayabhÄ• vato. __dukkhanittharaá¹‡aá¹-á¹-henÄ• _ti duggatidukkhanittharaá¹‡aá¹-á¹-he
__samassÄ• sanaá¹-á¹-henÄ• _ti \Ee II 89/ lobhamacchariyÄ• dipaá¹-isattupaddavato samn
__bhayaparittÄ• á¹‡aá¹-á¹-henÄ• _ti dÄ• liddiyabhayato paripÄ• lanaá¹-á¹-hena. __macche
maccheralobhadosaissÄ• vicikicchÄ• diá¹-á¹-hi Ä• dicittamalehi. __anupalittaá¹-á¹-henÄ• _ti
anupakkiliá¹-á¹-hatÄ• ya. __tesa_nti maccheramalÄ• dikacavarÄ• naá¹ƒ. etehi eva __durÄ•
asantÄ• sanaá¹-á¹-henÄ• _ti anabhibhavanÄ«yatÄ• ya santÄ• sÄ• bhÄ• vena. yo hi dÄ• yal
kutoci na bhÄ• yati, pageva Ä• yatiá¹ƒ. dhammasÄ«sena puggalo vutto. __balavantaá¹-á¹-h
dÄ• yako hi dÄ• napati sampati pakkhabalena balavÄ• hoti, Ä• yatiá¹ƒ pana kÄ• yabalÄ• dA
__abhimaá¹…galasammataá¹-á¹-henÄ• _ti ``vaá¸• á¸• hikÄ• raá¹‡aâ€™â€™ nti abhisamma
sampattibhavÅ«panayanaá¹ƒ __khemantabhÅ«misampÄ• panaá¹ƒ, _ bhavasaá¹…gÄ• mat
__khemantabhÅ«misampÄ• panaá¹-á¹-ho. _

idÄ• ni dÄ• naá¹ƒ vaá¹-á¹-agatÄ• ukkaá¹ƒsappattÄ• sampattiyo viya vivaá¹-á¹-agatÄ• pi tÄ
bodhicariyabhÄ• venapi dÄ• naguá¹‡e dassetuá¹ƒ __ ``dÄ• naÃ±hÄ«â€™â€™ _tiÄ• di vutta
sakkamÄ• rabrahmasampattiyo attahitÄ• ya eva, cakkavattisampatti pana attahitÄ• ya, para
sÄ• tÄ• saá¹ƒ parato vuttÄ• , etÄ• lokiyÄ• , imÄ• pana lokuttarÄ• ti dassetuá¹ƒ tato paraá¹
``sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tatthÄ• pi ukkaá¹-á¹-hukkaá¹-á¹
dassetuá¹ƒ kamena Ã±Ä• á¹‡attayaá¹ƒ vuttaá¹ƒ. tesaá¹ƒ pana dÄ• nassa paccayabhÄ• vo
etenevassa brahmasampattiyÄ• pi paccayabhÄ• vo dÄ«pitoti veditabbo.

dÄ• naÃ±ca nÄ• ma dakkhiá¹‡eyyesu hitajjhÄ• sayena vÄ• pÅ«janajjhÄ• sayena vÄ• atta

pariccajanaá¹ƒ, tasmÄ• dÄ• yako sattesu ekantahitajjhÄ• sayo purisapuggalo, so ``paresaá
vÄ• santakaá¹ƒ haratÄ«â€™â€™ ti aá¹-á¹-hÄ• nametanti Ä• ha __ ``dÄ• naá¹ƒ dadanto sÄ
sakkotÄ«â€™â€™ _ti. __sÄ«lasadiso alaá¹…kÄ• ro natthÄ«_ti akittimaá¹ƒ hutvÄ• sabbakÄ
sobhÄ• visesÄ• vahattÄ• . __sÄ«lapupphasadisaá¹ƒ pupphaá¹ƒ natthÄ«_ti etthÄ• pi \Be II 6
__sÄ«lagandhasadiso gandho natthÄ«_ti ettha ``candanaá¹ƒ \Ee II 90/ tagaraá¹ƒ vÄ• pÄ«â€
gÄ• thÄ• , ``gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ, kÄ• yÄ• cuto gacchati mÄ• lutenÄ• â€™
ca vattabbÄ• \Ne II 61/. sÄ«laÃ±hi sattÄ• naá¹ƒ Ä• bharaá¹‡aÃ±ceva alaá¹…kÄ• ro ca gan
dassanÄ«yabhÄ• vÄ• vahaÃ±ca. tenÄ• ha __ ``sÄ«lÄ• laá¹…kÄ• rena hÄ«â€™â€™ _tiÄ• d

__ ``ayaá¹ƒ saggo labbhatÄ«â€™â€™ _ti idaá¹ƒ majjhimehi chandÄ• dÄ«hi Ä• raddhaá¹ƒ s
tenÄ• ha sakko devarÄ• jÄ• ---

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J II 22.429).

__iá¹-á¹-ho_ti sukho, __kanto_ti kamanÄ«yo, __manÄ• po_ti manavaá¸• á¸• hanako, taá¹ƒ
iá¹-á¹-hÄ• dibhÄ• vaá¹ƒ dassetuá¹ƒ __ ``niccamettha kÄ«á¸·Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. _
__kÄ«á¸·Ä• _ti kÄ• mÅ«pasaá¹ƒhitÄ• sukhavihÄ• rÄ• . __sampattiyo_ti bhogasampattiyo. _
devalokapariyÄ• pannaá¹ƒ. __sukha_nti kÄ• yikaá¹ƒ, cetasikaÃ±ca sukhaá¹ƒ. __dibbasamp
Ä• yusampattiá¹ƒ, vaá¹‡á¹‡ayasaissariyasampattiá¹ƒ, rÅ«pÄ• disampattiÃ±ca. __evamÄ• d
yÄ• mÄ• dÄ«hi anubhavitabbaá¹ƒ dibbasampattiá¹ƒ vadati.

__appassÄ• dÄ• _ti nirassÄ• dÄ• paá¹‡á¸• itehi yathÄ• bhÅ«taá¹ƒ passantehi tattha assÄ
__bahudukkhÄ• _ti mahÄ• dukkhÄ• sampati, Ä• yatiÃ±ca vipuladukkhÄ• nubandhattÄ• . __
anekavidhaparissayÄ• . __etthÄ• _ti kÄ• mesu. __bhiyyo_ti bahuá¹ƒ. __doso_ti aniccatÄ• d
ca dÅ«sitabhÄ• vo, yato te viÃ±Ã±Å«naá¹ƒ cittaá¹ƒ nÄ• rÄ• dhenti. atha vÄ• Ä• dÄ«naá¹ƒ v
__Ä• dÄ«navo, _ paramakapaá¹‡atÄ• , tathÄ• \Ee II 91/ ca kÄ• mÄ• yathÄ• bhÅ«taá¹ƒ pa
paccupatiá¹-á¹-hanti. __lÄ• makabhÄ• vo_ti nihÄ«nabhÄ• vo aseá¹-á¹-hehi sevitabbattÄ• , s
sevitabbattÄ• ca. __saá¹ƒkilissana_nti vibÄ• dhetabbatÄ• upatÄ• petabbatÄ• . __nekkham
yattakÄ• kÄ• mesu Ä• dÄ«navÄ• , tappaá¹-ipakkhato tattakÄ• nekkhamme Ä• nisaá¹ƒsÄ•
nÄ• metaá¹ƒ asambÄ• dhaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ, nikkhantaá¹ƒ kÄ• mehi, nikkhantaá¹ƒ k
nikkhantaá¹ƒ kÄ• mavitakkehi, nikkhantaá¹ƒ kÄ• mapariá¸·Ä• hehi, nikkhantaá¹ƒ byÄ• pÄ• d
70/ (Sp-á¹- III 26 mahÄ• vagge) nayena nekkhamme Ä• nisaá¹ƒse pakÄ• sesi, pabbajjÄ• ya
vibhÄ• vesi vaá¹‡á¹‡esi.

__vuttanaya_nti ettha yaá¹ƒ avuttanayaá¹ƒ ``kallacitteâ€™â€™ tiÄ• di, tattha __kallacitte_t
heá¹-á¹-hÄ• \Ne II 62/ pavattitadesanÄ• ya assaddhiyÄ• dÄ«naá¹ƒ cittadosÄ• naá¹ƒ vigatat

bhÄ• janabhÄ• vÅ«pagamanena kammakkhamacitteti attho. assaddhiyÄ• dayo hi yasmÄ•
vigatÄ• , tasmÄ• arogacitteti attho. diá¹-á¹-himÄ• nÄ• dikilesavigamanena __muducitte. _ k
__vinÄ«varaá¹‡acitte. _ sammÄ• paá¹-ipattiyaá¹ƒ uá¸·Ä• rapÄ«tipÄ• mojjayogena __udagga
saddhÄ• sampattiyÄ• __pasannacitte. _ yadÄ• ca bhagavÄ• aÃ±Ã±Ä• sÄ«ti sambandho.
kÄ• macchandavigamena arogacitte. __muducitte_ti byÄ• pÄ• davigamena mettÄ• vasena
__vinÄ«varaá¹‡acitte_ti uddhaccakukkuccavigamena vikkhepassa vigatattÄ• tena apihitaci
thinamiddhavigamena \Ee II 92/ sampaggahitavasena alÄ«nacitte. __pasannacitte_ti vicikic
sammÄ• paá¹-ipattiyaá¹ƒ adhimuttacitte, evampettha attho veditabbo.

__ ``seyyathÄ• pÄ«â€™â€™ _tiÄ• dinÄ• upamÄ• vasena nesaá¹ƒ saá¹ƒkilesappahÄ• naá
__apagatakÄ• á¸·aka_nti vigatakÄ• á¸·akaá¹ƒ. __sammadevÄ• _ti suá¹-á¹-hu eva. __rajana
nÄ«lapÄ«tÄ• diraá¹…gajÄ• taá¹ƒ. __paá¹-iggaá¹‡heyyÄ• _ti gaá¹‡heyya pabhassaraá¹ƒ bh
Ä• sane_ti tissameva nisajjÄ• yaá¹ƒ, etena nesaá¹ƒ lahuvipassakatÄ• , tikkhapaÃ±Ã±atÄ• ,
sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±atÄ• ca dassitÄ• hoti. __viraja_nti apÄ• yagamanÄ«ya
virajaá¹ƒ. anavasesadiá¹-á¹-hivicikicchÄ• malÄ• pagamanena __vÄ«tamalaá¹ƒ. _
paá¹-hamamaggavajjhakilesarajÄ• bhÄ• vena vÄ• __virajaá¹ƒ. _ paÃ±cavidhadussÄ«lyama
dhammacakkhu_nti brahmÄ• yusutte (MN II 383) heá¹-á¹-himÄ• tayo maggÄ• vuttÄ• , cÅ«
Ä• savakkhayo, idha pana sotÄ• pattimaggo adhippeto. __ ``yaá¹ƒ kiÃ±ci samudayadhamm
nirodhadhammaâ€™â€™ _nti tassa uppattiÄ• kÄ• radassananti. nanu ca maggaÃ±Ä• á¹‡a
asaá¹…khatadhammÄ• rammaá¹‡aá¹ƒ, na saá¹…khatadhammÄ• rammaá¹‡anti? saccamet
Ä• rammaá¹‡aá¹ƒ katvÄ• kiccavasena sabbasaá¹…khataá¹ƒ paá¹-ivijjhantaá¹ƒ uppajjati, ta

``suddhaá¹ƒ vatthaâ€™â€™ nti nidassitaupamÄ• yaá¹ƒ idaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ v
vatthassa Ä• gantukamalehi kiliá¹-á¹-habhÄ• vo viya cittassa rÄ• gÄ• dimalehi saá¹ƒkiliá¹-á¹
dhovanasilÄ• viya anupubbikathÄ• , udakaá¹ƒ viya saddhÄ• , udake temetvÄ• Å«sagomay
kÄ• á¸·akapadese samucchinditvÄ• vatthassa dhovanapayogo \Ee II 93/ viya saddhÄ• sine
satisamÄ• dhipaÃ±Ã±Ä• hi dose sithilÄ« katvÄ• sutÄ• dividhinÄ• cittassa sodhane vÄ«riyÄ
vatthe nÄ• nÄ• kÄ• á¸·akÄ• pagamo viya vÄ«riyÄ• rambhena kilesavikkhambhanaá¹ƒ, raá¹.
tena suddhassa vatthassa pabhassarabhÄ• vo viya vikkhambhitakilesassa cittassa maggen
``diá¹-á¹-hadhammÄ• â€™â€™ ti \Ne II 63/ vatvÄ• dassanaá¹ƒ nÄ• ma Ã±Ä• á¹‡adassana
nivattanatthaá¹ƒ __ ``pattadhammÄ• â€™â€™ _ti vuttaá¹ƒ. patti ca Ã±Ä• á¹‡asampattito aÃ
visesadassanatthaá¹ƒ __ ``viditadhammÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ• pana viditadhammat
hotÄ«ti nippadesato viditabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``pariyogÄ• á¸·hadhammÄ• â€™â€™ _
saccÄ• bhisambodhiá¹ƒyeva vibhÄ• veti. maggaÃ±Ä• á¹‡aÃ±hi ekÄ• bhisamayavasena par
nippadesatova catusaccadhammaá¹ƒ samantato ogÄ• hantaá¹ƒ paá¹-ivijjhatÄ«ti. sesaá¹ƒ h

<77> __cÄ«varadÄ• nÄ• dÄ«nÄ«_ti cÄ«varÄ• diparikkhÄ• radÄ• naá¹ƒ sandhÄ• yÄ• ha. y
parikkhÄ• re, pattacÄ«varameva vÄ• sotÄ• pannÄ• diariyassa, puthujjanasseva vÄ• sÄ«la

parikkhÄ• radÄ• naá¹ƒ anÄ• gate ehibhikkhubhÄ• vÄ• ya paccayo hotÅ«â€™â€™ ti patthan
sati adhikÄ• rasampattiyaá¹ƒ buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve iddhimayaparikkhÄ• ralÄ
veditabbaá¹ƒ. __vassasatikattherÄ• viya_ Ä• kappasampannÄ• ti adhippÄ• yo.

__sandassesÄ«_ti suá¹-á¹-hu paccakkhaá¹ƒ katvÄ• dassesi. __idhalokattha_nti idhalokabh
khandhapaÃ±cakasaá¹…khÄ• tamatthaá¹ƒ. __paralokattha_nti etthÄ• pi eseva nayo. __das
sÄ• maÃ±Ã±alakkhaá¹‡ato, salakkhaá¹‡ato ca dassesi. tenÄ• ha __ ``aniccaâ€™â€™ _ntiÄ
__aniccanti dassesi. _ udayabbayapaá¹-ipÄ«á¸·anato __dukkhanti dassesi. _ avasavattanat
_ ime ruppanÄ• dilakkhaá¹‡Ä• paÃ±cakkhandhÄ• ti rÄ• saá¹-á¹-hena __khandhe dassesi. _
II 94/ nissattanijjÄ«vaá¹-á¹-hena aá¹-á¹-hÄ• rasa dhÄ• tuyoti __dassesi. _ imÄ• ni cakkhÄ• d
dvÄ• rÄ• rammaá¹‡abhÅ«tÄ• ni dvÄ• dasa Ä• yatanÄ• nÄ«ti __dassesi. _ ime \Be II 72/ avi
jarÄ• maraá¹‡apariyosÄ• nÄ• dvÄ• dasa paccayadhammÄ• paá¹-iccasamuppÄ• doti __da
heá¹-á¹-hÄ• vuttanayena paccayato cattÄ• ri, khaá¹‡ato ekanti imÄ• ni __paÃ±ca lakkhaá¹‡
iminÄ• ``paÃ±ca lakkhaá¹‡Ä• nÄ«â€™â€™ ti padaá¹ƒ Ä• kaá¸• á¸• hati. __dassento_ti __it
evanti attho. __niraya_nti aá¹-á¹-hamahÄ• nirayasoá¸·asaussadanirayappabhedaá¹ƒ sabbas
tiracchÄ• nayoni_nti apadadvipadacatuppadabahuppadÄ• dibhedaá¹ƒ migapasupakkhisarÄ
nÄ• nÄ• vidhaá¹ƒ tiracchÄ• nalokaá¹ƒ. __pettivisaya_nti
khuppipÄ• sikavantÄ• sikaparadattÅ«pajÄ«vinijjhÄ• mataá¹‡hikÄ• dibhedabhinnaá¹ƒ nÄ• nA
__asurakÄ• ya_nti kÄ• lakaÃ±cikÄ• suranikÄ• yaá¹ƒ. evaá¹ƒ tÄ• va duggatibhÅ«taá¹ƒ paral
sugatibhÅ«taá¹ƒ vattuá¹ƒ __ ``tiá¹‡á¹‡aá¹ƒ kusalÄ• naá¹ƒ vipÄ• kaâ€™â€™ _ntiÄ• di vuttaá
subhakiá¹‡á¹‡eyeva saá¹…gahetvÄ• asaÃ±Ã±Ä«su, arÅ«pÄ«su ca sampattiyÄ• dassetabb
duviÃ±Ã±eyyatÄ• ya __ ``navannaá¹ƒ brahmalokÄ• naâ€™â€™ _ntveva vuttaá¹ƒ.

__gaá¹‡hÄ• pesÄ«_ti \Ne II 64/ te dhamme samÄ• dinne kÄ• rÄ• pesi.

__samuttejanaá¹ƒ_ nÄ• ma samÄ• dinnadhammÄ• naá¹ƒ yathÄ• anupakÄ• rakÄ• dhamm
upakÄ• rakÄ• dhammÄ• parivaá¸• á¸• hanti, visujjhanti ca, tathÄ• nesaá¹ƒ ussÄ• huppÄ•
``abbhussÄ• hesÄ«â€™â€™ _ti. yathÄ• pana taá¹ƒ ussÄ• huppÄ• danaá¹ƒ hoti, taá¹ƒ dass
``idhalokatthaÃ±cevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tÄ• setvÄ• tÄ• setvÄ• _ti paribyattabh
tejetvÄ• . __adhigataá¹ƒ viya katvÄ• _ti yesaá¹ƒ katheti, tehi tamatthaá¹ƒ paccakkhato anub
katvÄ• . veneyyÄ• naÃ±hi buddhehi pakÄ• siyamÄ• no \Ee II 95/ attho paccakkhatopi pÄ• k
upaá¹-á¹-hÄ• ti. tathÄ• hi bhagavÄ• evaá¹ƒ thomÄ«yati ---

``Ä• dittopi ayaá¹ƒ loko, ekÄ• dasahi aggibhi.

na tathÄ• yÄ• ti saá¹ƒvegaá¹ƒ, sammohapaliguá¹‡á¹-hito ||

sutvÄ• dÄ«navasaÃ±Ã±uttaá¹ƒ, yathÄ• vÄ• caá¹ƒ mahesino.

paccakkhatopi buddhÄ• naá¹ƒ, vacanaá¹ƒ suá¹-á¹-hu pÄ• kaá¹-aâ€™â€™ nti ||

tenÄ• ha __ ``dvattiá¹ƒsakammakÄ• raá¹‡apaÃ±cavÄ«satimahÄ• bhayappabhedaÃ±hÄ«â€
dvattiá¹ƒsakammakÄ• raá¹‡Ä• ni ``hatthampi chindantÄ«â€™â€™ tiÄ• dinÄ• (MN I 178) __
Ä• gatanayena \Be II 73/ veditabbÄ• ni. __paÃ±cavÄ«satimahÄ• bhayÄ• ni_ ``jÄ• tibhayaá¹
byÄ• dhibhayaá¹ƒ maraá¹‡abhayaâ€™â€™ ntiÄ• dinÄ• (Nidd II 123) tattha tattha sutte Ä•
__Ä• ghÄ• tanabhaá¹‡á¸• ikÄ• _ adhikuá¹-á¹-anakaá¸·iá¹…garaá¹ƒ, yaá¹ƒ ``accÄ• dhÄ• naâ

__paá¹-iladdhaguá¹‡ena codesÄ«_ti ``taá¹ƒtaá¹ƒguá¹‡Ä• dhigamena ayampi tumhehi paá¹
ayampÄ«â€™â€™ ti paccakkhato dassento ``kiá¹ƒ ito pubbe evarÅ«paá¹ƒ atthÄ«â€™â€™
tenÄ• ha __ ``mahÄ• nisaá¹ƒsaá¹ƒ katvÄ• kathesÄ«â€™â€™ _ti.

__tappaccayaÃ±ca kilamatha_nti saá¹…khÄ• rapavattihetukaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ sattasa
uppajjanakaparissamaá¹ƒ saá¹ƒvighÄ• taá¹ƒ vihesaá¹ƒ. __idhÄ• _ti heá¹-á¹-hÄ• paá¹-hama
kathÄ• ya. sabbasaá¹…khÄ• rÅ«pasamabhÄ• vato __santaá¹ƒ. _ atittikaraparamasukhatÄ•
sakalasaá¹ƒsÄ• rabyasanato tÄ• yanatthena \Ne II 65/ __tÄ• á¹‡aá¹ƒ. _ tato nibbindahaday
nilÄ«yanaá¹-á¹-hÄ• natÄ• ya __leá¹‡aá¹ƒ. Ä• di_-saddena gatipaá¹-isaraá¹‡aá¹ƒ paramass
saá¹…gaho.

mahÄ• janakÄ• yapabbajjÄ• vaá¹‡á¹‡anÄ•

<80> saá¹…ghappahonakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• vÄ• __ ``saá¹…ghassa aparipuá
dve aggasÄ• vakÄ• eva hi tadÄ• ahesuá¹ƒ.

cÄ• rikÄ• anujÄ• nanavaá¹‡á¹‡anÄ•

<86> ``kadÄ• \Ee II 96/ udapÄ• dÄ«â€™â€™ ti pucchaá¹ƒ ``sambodhitoâ€™â€™ tiÄ• din
puna taá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``bhagavÄ• kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. pitu saâ
vihÄ• si sambodhito ``satta saá¹ƒvaccharÄ• ni satta mÄ• se satta divaseâ€™â€™ ti Ä• netv
veneyyÄ• naá¹ƒ tadÄ• abhÄ• vato. __kilaÃ±jehi_ bahi __chÄ• dÄ• petvÄ• , vatthehi_ anto
upari ca_ vatthehi __chÄ• dÄ• petvÄ• , _ tassa heá¹-á¹-hÄ• __suvaá¹‡á¹‡a ... pe ... vitÄ• n
mÄ• lÄ• vacchake_ti pupphamÄ• lÄ• hi vacchÄ• kÄ• rena veá¹-hite. __gandhantare_ti cÄ•
__pupphÄ• nÄ«_ti cÄ• á¹-iÄ• dibharitÄ• ni jalajapupphÄ• ni ceva caá¹…kotakÄ• dibharitÄ•

kÄ• maÃ±cÄ• yaá¹ƒ \Be II 74/ rÄ• jÄ• buddhapitÄ• , tathÄ• pi buddhÄ• nÄ• ma lokagarun
vattetabbÄ• , atha kho te eva pare attano vase vattenti, tasmÄ• rÄ• jÄ• __ ``nÄ• haá¹ƒ bhi
demÄ«â€™â€™ _ti Ä• ha.

__dÄ• namukha_nti dÄ• nakaraá¹‡Å«pÄ• yaá¹ƒ, dÄ• navattanti attho. __na dÄ• ni me anu
dÄ• naá¹ƒ na anuÃ±Ã±Ä• tÄ• , no na anujÄ• nantÄ«ti attho.

__paritassanajÄ«vita_nti dukkhajÄ«vikÄ• dÄ• liddiyanti attho.

__sabbesaá¹ƒ bhikkhÅ«naá¹ƒ pahosÄ«_ti bhagavato aá¹-á¹-hasaá¹-á¹-hi ca bhikkhusatasa
dÄ• tuá¹ƒ pahosi, na sabbesaá¹ƒ pariyattabhÄ• vena. tenÄ• ha __ ``senÄ• patipi attano dey
_ti. __jeá¹-á¹-hikaá¹-á¹-hÄ• ne_ti jeá¹-á¹-hikadeviá¹-á¹-hÄ• ne.

__tatheva_ \Ne II 66/ __katvÄ• _ti carapurise á¹-hapetvÄ• . __suci_nti suddhaá¹ƒ. __paá¹‡
bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ ``ekamantaâ€™â€™ ntiÄ• dÄ«su (Vin III 2) viya. __bhaÃ±ji
pÄ«á¸·etvÄ• ti \Ee II 97/ attho. __jÄ• tisappikhÄ«rÄ• dÄ«hiyevÄ• _ti antojÄ• tasappikhÄ«rÄ•
gÄ• viÄ• dito gahitasappiÄ• dÄ«hiyevÄ• ti attho.

<90> parÄ• pavÄ• daá¹ƒ, parÄ• pakÄ• raá¹ƒ, sÄ«tuá¹‡hÄ• dibhedaÃ±ca guá¹‡Ä• parÄ• dh
adhivÄ• setÄ«ti __khanti. _ sÄ• pana yasmÄ• sÄ«lÄ• dÄ«naá¹ƒ paá¹-ipakkhadhamme sav
vidhamatÄ«ti __paramaá¹ƒ_ uttamaá¹ƒ __tapo. _ tenÄ• ha __ ``adhivÄ• sanakhanti nÄ• ma
``adhivÄ• sanakhantÄ«â€™â€™ ti iminÄ• dhammanijjhÄ• nakkhantito viseseti. titikkhanaá¹
_akkharacintakÄ• hi khamÄ• yaá¹ƒ titikkhÄ• -saddaá¹ƒ vaá¹‡á¹‡enti. tenevÄ• ha __ ``khan
_ntiÄ• di. __sabbÄ• kÄ• renÄ• _ti santapaá¹‡Ä«tanipuá¹‡asivakhemÄ• dinÄ• sabbappakÄ•
hoti_ pabbÄ• jitabbadhammassa apabbÄ• janato. __tasseva_ tatiyapadassa __vevacanaá¹

__ ``na hÄ«â€™â€™ _tiÄ• dinÄ• taá¹ƒ evatthaá¹ƒ vivarati. __uttamatthena paramanti vuc
seá¹-á¹-havÄ• cakattÄ• , ``puggalaparoparaÃ±Ã±Å«â€™â€™ tiÄ• dÄ«su (AN b 7.68; Nett 1
aÃ±Ã±aá¹ƒ. idÄ• ni para-saddaá¹ƒ aÃ±Ã±apariyÄ• yameva gahetvÄ• atthaá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. __malassÄ• _ti pÄ• pamalassa. __apabbÄ• jitattÄ• _ti anÄ«haá¹-attÄ• anirÄ• kat
__samitattÄ• _ti nirodhitattÄ• tesaá¹ƒ pÄ• padhammÄ• naá¹ƒ. __ ``samitattÄ• hi pÄ• pÄ• n
pavuccatÄ«â€™â€™ _ti hi vuttaá¹ƒ.

apica bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaá¹ƒ uddisanto pÄ• timokkhakathÄ• ya ca sÄ«
visesato doso paá¹-ipakkhoti \Ee II 98/ tassa niggaá¹‡hanavidhiá¹ƒ dassetuá¹ƒ Ä• dito __ ``
tapoâ€™â€™ _ti Ä• ha, tena aniá¹-á¹-hassa paá¹-ihananÅ«pÄ• yo vutto, titikkhÄ• gahaá¹‡e
tadubhayenapi uppannaá¹ƒ ratiá¹ƒ abhibhuyya viharatÄ«ti ayamattho dassitoti. taá¹‡hÄ• vÄ
__nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• . _ tattha khantiggahaá¹‡ena payogavipattiyÄ•
titikkhÄ• gahaá¹‡ena Ä• sayavipattiyÄ• abhÄ• vo. tathÄ• khantiggahaá¹‡ena parÄ• parÄ•
titikkhÄ• gahaá¹‡ena paresu anaparajjhanÄ• dassitÄ• . evaá¹ƒ kÄ• raá¹‡amukhena anvaya
idÄ• ni byatirekato taá¹ƒ dassetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, tena yathÄ• sa

voropanaá¹ƒ, pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi vibÄ• dhanaÃ±ca ``parÅ«paghÄ• to, par
vuccati, evaá¹ƒ tesaá¹ƒ mÅ«lasÄ• pateyyÄ• vaharaá¹‡aá¹ƒ, dÄ• raparÄ• masanaá¹ƒ, visaá
aÃ±Ã±amaÃ±Ã±abhedanaá¹ƒ, pharusavacanena mammaghaá¹-á¹-anaá¹ƒ, niratthakavippal
parasantakagijjhanaá¹ƒ, ucchedavindanaá¹ƒ, micchÄ• bhinivesanaÃ±caupaghÄ• to, viheá¹-
kassaci akusalassa kammapathassa, kammassa ca karaá¹‡ena pabbajito, samaá¹‡o ca na

__sabbÄ• kusalassÄ• _ti sabbassÄ• pi dvÄ• dasÄ• kusalacittuppÄ• dasaá¹…gahitassa sÄ•
nÄ• ma tassa attano santÄ• ne uppÄ• dananti tappaá¹-ikkhepato akaraá¹‡aá¹ƒ __ ``anuppÄ
__ ``kusalassÄ• â€™â€™ _ti idaá¹ƒ ``etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti vakkhamÄ•
tesaÃ±ca sambhÄ• rabhÅ«te tebhÅ«makakusaladhamme sambodhetÄ«ti Ä• ha __ ``catubh
__upasampadÄ• _ti upasampÄ• danaá¹ƒ, taá¹ƒ pana tassa samadhigamoti Ä• ha __ ``paá¹
__cittajotana_nti cittassa pabhassarabhÄ• vakaraá¹‡aá¹ƒ sabbaso parisodhanaá¹ƒ. yasmÄ•
aggamaggasamaá¹…gino cittaá¹ƒ sabbaso pariyodapÄ«yati nÄ• ma, aggaphalakkhaá¹‡e pa
pariyodapetabbatÄ• ya abhÄ• vato, iti pariniá¹-á¹-hitapariyodapanataá¹ƒ sandhÄ• yÄ• ha __
hotÄ«â€™â€™ _ti. __sabbapÄ• paá¹ƒ pahÄ• ya_ tadaá¹…gÄ• divasenevÄ• ti adhippÄ• yo.
hi iminÄ• tebhÅ«makassÄ• pi saá¹…gahe itarappahÄ• nÄ• nampi saá¹…gaho hotÄ«ti, eva
samatthitaá¹ƒ hoti \Be II 76/. __samathavipassanÄ• hÄ«_ti lokiyalokuttarÄ• hi samathavipas
__sampÄ• detvÄ• _ti nipphÄ• detvÄ• . sampÄ• danaÃ±cettha hetubhÅ«tÄ• hi phalabhÅ«tas
purimasiddhÄ• hÄ«ti daá¹-á¹-habbaá¹ƒ.

__kassacÄ«_ti hÄ«nÄ• dÄ«su kassaci sattassa kassaci upavÄ• dassa, tena davakamyatÄ•
paá¹-ikkhipati. __upaghÄ• tassa akaraá¹‡a_nti etthÄ• pi ``kassacÄ«â€™â€™ ti Ä• netvÄ• s
nidassanamattametaá¹ƒ manasÄ• pi paresaá¹ƒ anatthacintanÄ• divasena upaghÄ• takaraá
__kÄ• yenÄ• _ti vÄ• ettha arÅ«pakÄ• yassÄ• pi saá¹…gaho daá¹-á¹-habbo, na copanakÄ•
atimokkha_nti pakÄ• rato ativiya sÄ«lesu mukhyabhÅ«taá¹ƒ. __ ``atipamokkhaâ€™â€™ _nt
upasaggabyattayena vadati. evaá¹ƒ bhedato padavaá¹‡á¹‡anaá¹ƒ katvÄ• tatvato vadati __
_nti. __ ``pÄ• ti vÄ• â€™â€™ _tiÄ• dinÄ• pÄ• lanato rakkhaá¹‡ato ativiya mokkhanato ativi
__pÄ• timokkha_nti dasseti. ``pÄ• pÄ• ati mokkhetÄ«ti atimokkhoâ€™â€™ ti nimittassa kat
upacaritabbato. __yo vÄ• na_nti yo vÄ• puggalo naá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ __
samÄ• diyitvÄ• avikopento __rakkhati, taá¹ƒ_ ``pÄ• tÄ«â€™â€™ ti laddhanÄ• maá¹ƒ pÄ• t
á¹-hitaá¹ƒ __mokkhetÄ«ti pÄ• timokkha_nti ayamettha saá¹…khepo, vitthÄ• rato pana pÄ• t
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- I 14) vuttanayena veditabbo.

__mattaÃ±Ã±utÄ• _ti \Ne II 68/ bhojane mattaÃ±Ã±utÄ• , sÄ• pana visesato paccayasanni
gahetabbÄ• ti Ä• ha __ ``paá¹-iggahaá¹‡aparibhogavasena pamÄ• á¹‡aÃ±Ã±utÄ• â€™â€™
Ä• jÄ«vapÄ• risuddhisÄ«lavasenÄ• pi gayhamÄ• ne ``pariyesanavissajjanavasenÄ• â€™â€
__saá¹…ghaá¹-á¹-anavirahita_nti janasaá¹…ghaá¹-á¹-anavirahitaá¹ƒ, nirajanasambÄ• dhaá
__catupaccayasantoso dÄ«pito_ paccayasantosatÄ• sÄ• maÃ±Ã±ena itaradvayassÄ• pi lak

jotitabhÄ• vato. __ ``aá¹-á¹-hasamÄ• pattivasibhÄ• vÄ• yÄ• â€™â€™ _ti iminÄ• payojanad
vivittasenÄ• sanasevanaá¹ƒ icchitaá¹ƒ, so adhicittÄ• nuyogo vutto. aá¹-á¹-ha samÄ• pattiyo
pÄ• dakabhÅ«tÄ• adhippetÄ• , na yÄ• kÄ• cÄ«ti sakalassÄ• pi adhicittÄ• nuyogassa jotita

devatÄ• rocanavaá¹‡á¹‡anÄ•

<91> __ettÄ• vatÄ• _ti \Be II 77/ ettakena suttapadesena. tatthÄ• pi ca iminÄ• ... pe ... kath
suppaá¹-ividdhabhÄ• vaá¹ƒ pakÄ• setvÄ• ti yojanÄ• . __ca_-saddo byatirekattho, tena idÄ•
ullaá¹…geti. __ekamidÄ• ha_nti ekaá¹ƒ ahaá¹ƒ. __idaá¹ƒ_-saddo nipÄ• tamattaá¹ƒ. __Ä• di
samayaâ€™â€™ nti evamÄ• di pÄ• á¹-ho saá¹…gahito. ahaá¹ƒ bhikkhave ekaá¹ƒ samayan

__subhagavane_ti subhagattÄ• __subhagaá¹ƒ, _ sundarasirikattÄ• \Ee II 101/, sundarakÄ
subhagaÃ±hi taá¹ƒ sirisampattiyÄ• , sundare cettha kÄ• me manussÄ• patthenti. bahujanal
__subhagaá¹ƒ. _ vanayatÄ«ti __vanaá¹ƒ, _ attasampattiyÄ• attani sinehaá¹ƒ uppÄ• detÄ«ti
__vanaá¹ƒ, _ attasampattiyÄ• eva ``maá¹ƒ paribhuÃ±jathÄ• â€™â€™ ti satte yÄ• cati viyÄ•
taá¹ƒ vanaÃ±cÄ• ti subhagavanaá¹ƒ, tasmiá¹ƒ __subhagavane. _ __aá¹-á¹-hakathÄ• yaá¹ƒ_
papaÃ±cenÄ• ti __ ``evaá¹ƒ nÄ• make vaneâ€™â€™ _ti vuttaá¹ƒ. kÄ• maá¹ƒ sÄ• larukkhop
koci rukkhopi vanappati jeá¹-á¹-hakarukkhopi. idha pana pacchimo eva adhippetoti Ä• ha __
``vanappatijeá¹-á¹-hakassa mÅ«leâ€™â€™ _ti. __mÅ«lasamugghÄ• tavasenÄ• _ti anusaya

__na vihÄ• yantÄ«_ti akuppadhammatÄ• ya na vijahanti. __ ``na kaÃ±ci sattaá¹ƒ tapantÄ«t
idaá¹ƒ tesu tassÄ• samaÃ±Ã±Ä• ya niruá¸·hatÄ• ya vuttaá¹ƒ, aÃ±Ã±athÄ• sabbepi suddhÄ
tapantÄ«ti atappÄ• nÄ• ma siyuá¹ƒ. __ ``na vihÄ• yantÄ«â€™â€™ _tiÄ• dinibbacanesupi e
__sundaradassanÄ• _ti dassanÄ«yÄ• ti ayamatthoti Ä• ha __ ``abhirÅ«pÄ• â€™â€™ _tiÄ•
dassana_nti \Ne II 69/ sobhanametesaá¹ƒ cakkhunÄ• dassanaá¹ƒ, viÃ±Ã±Ä• á¹‡ena dassa
heva ... pe ... jeá¹-á¹-hÄ• _ paÃ±cavokÄ• rabhave tato visiá¹-á¹-hÄ• naá¹ƒ abhÄ• vato.

__sattannaá¹ƒ buddhÄ• naá¹ƒ vasenÄ• _ti sattannaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ apadÄ
ajjhiá¹-á¹-hena ekena avihÄ• brahmunÄ• kathitÄ• tehi sabbehi kathitÄ• nÄ• ma hontÄ«ti v
avihehÄ«â€™â€™ _ti. eseva nayo sesesupi. tenÄ• ha bhagavÄ• ``devatÄ• maá¹ƒ etadavo
pÄ• á¸·iyaá¹ƒ ``anekÄ• ni devatÄ• satÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ \Ee II 102
\Be II 78/ visesaá¹ƒ adhigantvÄ• tattha uppannÄ• naá¹ƒ vasena vuttaá¹ƒ. __anusandhidvay
dhammadhÄ• tupadÄ• nusandhi, devatÄ• rocanapadÄ• nusandhÄ«ti duvidhaá¹ƒ anusandhi
yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

mahÄ• padÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

2. mahÄ• nidÄ• nasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<95> __janapadino_ti \Ee II 103/ \Ne II 70/ \Be II 79/ janapadavanto, janapadassa vÄ• issa
__rÄ• jakumÄ• rÄ• _ gottavasena __kurÅ« nÄ• ma. _ tesaá¹ƒ nivÄ• so yadi eko janapado, k
__ ``ruá¸·hisaddenÄ• â€™â€™ _ti. akkharacintakÄ• hi Ä«disesu á¹-hÄ• nesu yutte viya Ä«
icchanti. ayamettha ruá¸·hi yathÄ• aÃ±Ã±atthÄ• pi ``aá¹…gesu viharati, mallesu viharatÄ«â
tabbisesanepi janapadasadde jÄ• tisadde ekavacanameva. __aá¹-á¹-hakathÄ• cariyÄ• pan
visesatthajotano, tena ``puthuatthavisayatÄ• ya evetaá¹ƒ puthuvacanaâ€™â€™ nti ``bahuk
vakkhamÄ• naá¹ƒ visesaá¹ƒ joteti. __sutvÄ• _ti mandhÄ• tumahÄ• rÄ• jassa Ä• nubhÄ• vac
paramparÄ• nugataá¹ƒ kathaá¹ƒ sutvÄ• . __anusaá¹ƒyÄ• yantenÄ• _ti anuvicarantena. __e
candimasÅ«riyamukhena cÄ• tumahÄ• rÄ• jikabhavanamÄ• ha. tenÄ• ha __ ``tattha agamÄ
mandhÄ• tumahÄ• rÄ• jÄ• . __ta_nti cÄ• tumahÄ• rÄ• jikarajjaá¹ƒ. __gahetvÄ• _ti sampaá¹
pariá¹‡Ä• yakaratanaá¹ƒ.

__dovÄ• rikabhÅ«miyaá¹ƒ tiá¹-á¹-hanti_ sudhammÄ• ya devasabhÄ• ya, devapurassa ca c
adhigatattÄ• . __ ``dibbarukkhasahassapaá¹-imaá¹‡á¸• itaâ€™â€™ _nti \Ee II 104/ idaá¹ƒ ``
ntiÄ• dÄ«supi yojetabbaá¹ƒ.

__pathaviyaá¹ƒ patiá¹-á¹-hÄ• sÄ«_ti bhassitvÄ• pathaviyÄ• Ä• sannaá¹-á¹-hÄ• ne aá¹-á¹-h
cakkaratanaá¹ƒ bhÅ«miyaá¹ƒ patati, tathÄ• á¹-hitaÃ±ca nacirasseva antaradhÄ• yi tenattab
cakkavattiissariyassa abhÄ• vato. ``cirataraá¹ƒ kÄ• laá¹ƒ á¹-hatvÄ• â€™â€™ ti apare. __rÄ•
attano Ä• nubhÄ• vena. __manussabhÄ• vo_ti manussagandhasarÄ«ranissandÄ• dimanus
devaloke pavattivipÄ• kadÄ• yino aparÄ• pariyÄ• ya vedanÄ«yassa kammassa katokÄ• sat
soá¸·asavassuddesikatÄ• mÄ• lÄ• milÄ• yanÄ• di __dibbabhÄ• vo_ pÄ• turahosi. tadÄ• m
asaá¹…kheyyÄ• yukatÄ• ya \Ne II 71/ __sakkarajjaá¹ƒ kÄ• retvÄ• . _ ``kiá¹ƒ me iminÄ• upa
atricchatÄ• ya __atittova. _ manussaloke utuno kakkhaá¸·atÄ• ya __vÄ• tÄ• tapena phuá¹-á

avayavesu \Be II 80/ siddho viseso samudÄ• yassa visesako hotÄ«ti ekampi raá¹-á¹-haá¹ƒ
vohariyati. _

__da-kÄ• rena atthaá¹ƒ vaá¹‡á¹‡ayanti_ niruttinayena. __kammÄ• soti kammÄ• sapÄ• do
yathÄ• ``rÅ«pabhavo rÅ«paâ€™â€™ nti. kathaá¹ƒ pana so ``kammÄ• sapÄ• doâ€™â€™ t
kirÄ• â€™â€™ _tiÄ• di. damitoti ettha kÄ«disaá¹ƒ damanaá¹ƒ adhippetanti Ä• ha __ ``poris
paá¹-isedhitoâ€™â€™ _ti. __ ``ime pana therÄ• _ti majjhimabhÄ• á¹‡akÄ• â€™â€™ ti keci.
``aá¹-á¹-hakathÄ• cariyÄ• â€™â€™ ti, ``dÄ«ghabhÄ• á¹‡akÄ• â€™â€™ ti vadanti. ubhayat
sandhÄ• ya tathÄ• vadanti. yakkhiniputto hi kammÄ• sapÄ• do alÄ«nasattukumÄ• rakÄ• le
damito. sutasomakÄ• le (J II 21.371) pana bÄ• rÄ• á¹‡asirÄ• jÄ• porisÄ• dabhÄ• vapaá¹-is

taá¹ƒ mahÄ• kammÄ• sadammaá¹ƒ nÄ• ma. __ ``puttoâ€™â€™ _ti vatvÄ• __ ``atrajoâ€™
orasaputtabhÄ• vadassanatthaá¹ƒ.

yehi Ä• vasitappadeso ``kururaá¹-á¹-haâ€™â€™ nti nÄ• maá¹ƒ labhi, te uttarakuruto Ä• ga
rakkhitaniyÄ• meneva paÃ±ca sÄ«lÄ• ni rakkhiá¹ƒsu. tesaá¹ƒ diá¹-á¹-hÄ• nugatiyÄ• pacchi
desadhammavasena avicchedato pavattamÄ• no __kuruvattadhammo_ti \Ee II 105/ paÃ±Ã
__kurudhammajÄ• takena_ dÄ«petabbo. so aparabhÄ• ge paá¹-hamaá¹ƒ yattha saá¹ƒkiliá¹
dassetuá¹ƒ __ ``kururaá¹-á¹-havÄ• sÄ«naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. yattha bhagavato vas
vihÄ• ro na hoti, tattha kevalaá¹ƒ gocaragÄ• makittanaá¹ƒ nidÄ• nakathÄ• ya pakati yathÄ•
devadahaá¹ƒ nÄ• ma sakyÄ• naá¹ƒ nigamoti imamatthaá¹ƒ dassento __ ``avasanokÄ• sato

``Ä• yasmÄ• â€™â€™ ti vÄ• ``devÄ• naá¹ƒ piyÄ• â€™â€™ ti vÄ• ``tatra bhavaâ€™â€™
Ä• ha __ ``Ä• yasmÄ• ti piyavacanametaâ€™â€™ _nti. tayidaá¹ƒ piyavacanaá¹ƒ garugÄ• ra
``gÄ• ravavacanametaâ€™â€™ _nti.

atidÅ«raaccÄ• sannavajjanena nÄ• tidÅ«ranÄ• ccÄ• sannaá¹ƒ nÄ• ma gahitaá¹ƒ, taá¹ƒ par
pasÄ• ritahatthÄ• naá¹ƒ \Ne II 72/ saá¹…ghaá¹-á¹-anena veditabbaá¹ƒ. __cakkhunÄ• cakk
daá¹-á¹-habbaá¹ƒ hoti, _ tenÄ• pi agÄ• ravameva kataá¹ƒ hoti. __gÄ«vaá¹ƒ parivattetvÄ• _t
gÄ«vaá¹ƒ pasÄ• retvÄ• .

__kulasaá¹…gahatthÄ• yÄ• _ti \Be II 81/ kulÄ• nuddayatÄ• vasena kulÄ• naá¹ƒ anuggaá¹‡
__sahassabhaá¹‡á¸• ikaá¹ƒ nikkhipanto viya_ bhikkhapaá¹-iggaá¹‡hanena tesaá¹ƒ mahato
jananena. __paá¹-isammajjitvÄ• _ti antevÄ• sikehi sammajjanaá¹-á¹-hÄ• naá¹ƒ sakkaccakÄ
__tikkhattu_nti ``Ä• dito paá¹-á¹-hÄ• ya antaâ€™â€™ ntiÄ• dinÄ• vuttacaturÄ• kÄ• rÅ«pas
dvÄ• dasakkhattuá¹ƒ sammasitabhÄ• vamÄ• ha.

amhÄ• kaá¹ƒ bhagavato gambhÄ«rabhÄ• veneva kathitattÄ• sesabuddhehipi evameva ka
vuttaá¹ƒ __ ``sabbabuddhehi ... pe ... kathitoâ€™â€™ _ti. __sÄ• linda_nti saparibhaá¹‡á¸• a
ukkhipanto_ __viyÄ• â€™â€™ _ti \Ee II 106/ iminÄ• tÄ• disÄ• ya desanÄ• ya sudukkarabh
``suttantakathaâ€™â€™ _nti Ä• ha dhammakkhandhabhÄ• vato. yathÄ• vinayapaá¹‡á¹‡att
vijÄ• nanaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡asseva visayo, evaá¹ƒ
kÄ• rakavedakarahitassa paccayÄ• kÄ• rassa vibhajanaá¹ƒ pÄ«ti dassetuá¹ƒ __ ``buddhÄ•
Ä• raddhaá¹ƒ. tattha __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __gajjitaá¹ƒ mahantaá¹ƒ hotÄ«_ti
anekavidhatÄ• ya, duviÃ±Ã±eyyatÄ• ya ca nÄ• nÄ• nayehi pavattamÄ• naá¹ƒ desanÄ• gajji
bahubhedaÃ±ca hoti. __Ã±Ä• á¹‡aá¹ƒ anupavisatÄ«_ti tato eva desanÄ• Ã±Ä• á¹‡aá¹ƒ des
kurumÄ• naá¹ƒ anu anu pavisati, tena anupavissa á¹-hitaá¹ƒ viya hotÄ«ti attho. __buddhaÃ
mahantabhÄ• vo paÃ±Ã±Ä• yatÄ«_ti evaá¹ƒvidhassa nÄ• ma dhammassa desakaá¹ƒ, paá¹
desanÄ• Ã±Ä• á¹‡assa, paá¹-ivedhaÃ±Ä• á¹‡assa ca uá¸·Ä• rabhÄ• vo pÄ• kaá¹-o hoti. ett

vacÄ«kammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nupariva
II 85; Paá¹-is III 5; Nett 14) vacanato sabbÄ• pi bhagavato desanÄ• Ã±Ä• á¹‡arahitÄ• natth
sÄ«hasamÄ• navuttitÄ• ya sabbattha samÄ• nappavatti. desetabbavasena pana desanÄ• v
anupaviá¹-á¹-hÄ• , gambhÄ«ratarÄ• ca hotÄ«ti daá¹-á¹-habbaá¹ƒ. kathaá¹ƒ pana vinayapaÃ
tilakkhaá¹‡abbhÄ• hatÄ• suÃ±Ã±atapaá¹-isaá¹ƒyuttÄ• hotÄ«ti? tatthÄ• pi sannisinnaparisÄ
pavattamÄ• nÄ• desanÄ• saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• divibhÄ• vanaá¹ƒ, sabbadhamm
attattaniyatÄ• bhÄ• vappakÄ• sanaÃ±ca hoti. tenevÄ• ha ``anekapariyÄ• yena \Ee II 107/ d
katvÄ• â€™â€™ tiÄ• di.

__Ä• pajjÄ• _ti \Be II 82/ patvÄ• yathÄ• Ã±Ä• á¹‡akoÃ±canÄ• daá¹ƒ vissajjeti, evaá¹ƒ pÄ•

__pamÄ• á¹‡Ä• tikkame_ti \Ne II 73/ aparimÄ• á¹‡atthe ``yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ
viya. aparimeyyabhÄ• vajotano hi ayaá¹ƒ yÄ• va-saddo. tenÄ• ha __ ``atigambhÄ«ro atthoâ
__avabhÄ• satÄ«_ti Ã±Ä• yati upaá¹-á¹-hÄ• ti. Ã±Ä• á¹‡assa tathÄ• upaá¹-á¹-hÄ• naÃ±hi s
_ti vuttaá¹ƒ. nanu esa paá¹-iccasamuppÄ• do ekantagambhÄ«rova, tattha kasmÄ• gambhÄ
saccametaá¹ƒ, ekantagambhÄ«ratÄ• dassanatthameva panassa gambhÄ«rÄ• vabhÄ• sagg
labbhamÄ• naá¹ƒ catukoá¹-ikaá¹ƒ byatirekamukhena nidassetvÄ• taá¹ƒ evassa ekantagam
``ekaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __etaá¹ƒ natthÄ«_ti agambhÄ«ro, agambhÄ«rÄ• va
natthi, tena yathÄ• dassite catukoá¹-ike pacchimÄ• eka koá¹-i labbhatÄ«ti dasseti. tenÄ• ha
_tiÄ• di.

yehi gambhÄ«rabhÄ• vehi paá¹-iccasamuppÄ• do ``gambhÄ«roâ€™â€™ ti vuccati, te catÅ
``bhavaggaggahaá¹‡Ä• yÄ• â€™â€™ _tiÄ• dimÄ• ha. yathÄ• bhavaggaá¹ƒ hatthaá¹ƒ pasÄ
dÅ«rabhÄ• vato, evaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá¹ƒ avijjÄ• dipaccayasambhÅ«tasamudÄ• g
gahetuá¹ƒ na sakkÄ• . yathÄ• sineruá¹ƒ bhinditvÄ• miÃ±jaá¹ƒ pabbatarasaá¹ƒ pÄ• katikap
sakkÄ• , evaá¹ƒ paá¹-iccasamuppÄ• dagate dhammatthÄ• dike pÄ• katikaÃ±Ä• á¹‡ena bhi
paá¹-ivijjhanavasena jÄ• nituá¹ƒ na sakkÄ• . yathÄ• mahÄ• samuddaá¹ƒ pÄ• katikapurisas
padhÄ• rituá¹ƒ na sakkÄ• , evaá¹ƒ vepullaá¹-á¹-hena mahÄ• samuddasadisaá¹ƒ paá¹-iccasa
pÄ• katikaÃ±Ä• á¹‡ena desanÄ• vasena padhÄ• rituá¹ƒ na sakkÄ• . yathÄ• mahÄ• pathavi
pÄ• katikapurisassa pathavojaá¹ƒ gahetuá¹ƒ na sakkÄ• , evaá¹ƒ ``itthaá¹ƒ avijjÄ• dayo saá¹
paccayÄ• hontÄ«â€™â€™ ti tesaá¹ƒ paccayabhÄ• vo pÄ• katikaÃ±Ä• á¹‡ena nÄ«haritvÄ•
catubbidhagambhÄ«ratÄ• vasena catasso upamÄ• yojetabbÄ• . pÄ• katikaÃ±Ä• á¹‡avasen
diá¹-á¹-hasaccÄ• naá¹ƒ tattha paá¹-ivedhasabhÄ• vato, tathÄ• pi yasmÄ• sÄ• vakÄ• naá¹ƒ
sappadesameva Ã±Ä• á¹‡aá¹ƒ, buddhÄ• naá¹ƒyeva nippadesaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``bu
_ntiÄ• di.

__ussÄ• dento_ti \Be II 83/ paÃ±Ã±Ä• ya ukkaá¹ƒsento, uggaá¹‡hantoti attho. __apasÄ• de
niggaá¹‡hantoti attho.

ussÄ• danÄ• vaá¹‡á¹‡anÄ•

__tenÄ• _ti mahÄ• paÃ±Ã±Ä• bhÄ• vena. __tatthÄ• _ti therassa satipi uttÄ• nabhÄ• ve, paá¹-iccasamuppÄ• dassaaÃ±Ã±esaá¹ƒ \Ne II 74/ gambhÄ«rabhÄ• ve. __subhojanarasapu bhojanarasena positassa. __katayogassÄ• _ti nibaddhapayogena kataparicayassa. __malla mahabbaleheva ukkhipitabbapÄ• sÄ• á¹‡aá¹ƒ. __kuhiá¹ƒ imassa bhÄ• riyaá¹-á¹-hÄ• na_nti pÄ• sÄ• á¹‡assa garutarappadesoti tassa sallahukabhÄ• vaá¹ƒ dÄ«pento vadati.

__ timirapiá¹…galeneva dÄ«penti_ tassa mahÄ• vipphÄ• rabhÄ• vato. tenÄ• ha __ ``tassa k __pakkuthatÄ«_ti pakkuthantaá¹ƒ viya parivattati parito vivattati. lakkhaá¹‡avacanaÃ±hetaá sakalinapadakÄ• piá¹-á¹-haá¹ƒ. __kÄ• yÅ«papannassÄ• _ti mahatÄ• kÄ• yena upetassa, m

__piÃ±chavaá¹-á¹-Ä«_ti piÃ±chakalÄ• po. __supaá¹‡á¹‡avÄ• ta_nti nÄ• gaggahaá¹‡Ä• dÄ« uppajjanakavÄ• taá¹ƒ.

pubbÅ«panissayasampattikathÄ• vaá¹‡á¹‡anÄ•

``pubbÅ«panissayasampattiyÄ• â€™â€™ tiÄ• dinÄ• uddiá¹-á¹-hakÄ• raá¹‡Ä• ni vitthÄ• rat kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ito_ti ito kappato \Ee II 109/. __satasahassime_ti s __haá¹ƒsÄ• vatÄ« nÄ• ma nagaraá¹ƒ ahosi_ jÄ• tanagaraá¹ƒ. __dhurapattÄ• nÄ«_ti bÄ• hi dÄ«ghatamÄ• ni.

__kaniá¹-á¹-habhÄ• tÄ• _ti vemÄ• tikabhÄ• tÄ• kaniá¹-á¹-ho yathÄ• amhÄ• kaá¹ƒ bhagava sahodarÄ• bhÄ• taro nÄ• ma na honti. kathaá¹ƒ jeá¹-á¹-hÄ• tÄ• va na uppajjanti, kaniá¹-á¹ eva. __bhoga_nti vibhavaá¹ƒ. __upasanto_ti corajanitasaá¹…khobhavÅ«pasamena upasan

__dve sÄ• á¹-ake nivÄ• setvÄ• _ti sÄ• á¹-akadvayameva attano kÄ• yaparihÄ• rikaá¹ƒ katv sabbasambhÄ• raá¹ƒ attato mocetvÄ• .

__pattaggahaá¹‡attha_nti antopakkhittauá¹‡habhojanattÄ• aparÄ• paraá¹ƒ hatthe parivatte pattaggahaá¹‡atthaá¹ƒ. __uttarisÄ• á¹-aka_nti attano uttarisÄ• á¹-akaá¹ƒ. __etÄ• ni_ \Be II 8 __pÄ• kaá¹-aá¹-á¹-hÄ• nÄ• nÄ«_ti etÄ• ni yathÄ• vuttÄ• ni bhagavato desanÄ• ya pÄ• kaá¹ puÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• nÄ• ni.

__paá¹-isandhiá¹ƒ_ \Ne II 75/ __gahetvÄ• _ti amhÄ• kaá¹ƒ mahÄ• bodhisattassa paá¹-isan paá¹-isandhiá¹ƒ gahetvÄ• .

titthavÄ• sÄ• divaá¹‡á¹‡anÄ•

__uggahaá¹‡aá¹ƒ_ pÄ• á¸·iyÄ• uggaá¹‡hanaá¹ƒ. __savanaá¹ƒ_ atthasavanaá¹ƒ. __paripu
gaá¹‡á¹-hiá¹-á¹-hÄ• nesu atthaparipucchanaá¹ƒ. __dhÄ• raá¹‡aá¹ƒ_ pÄ• á¸·iyÄ• pi pÄ• á¸·ia
á¹-hapanaá¹ƒ. sabbaÃ±cetaá¹ƒ idha paá¹-iccasamuppÄ• davasena veditabbaá¹ƒ.

__sotÄ• pannÄ• naÃ±ca ... pe0.. upaá¹-á¹-hÄ• ti_tattha sammohaviddhaá¹ƒsanena ``yaá¹ƒ
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti (DN I 298; SN c V 1081; Vin I 16; Nidd II 4, 7, 8
upaá¹-á¹-hÄ• nato. __nÄ• marÅ«paparicchedo_ti saha paccayena nÄ• marÅ«passa paricch

paá¹-iccasamuppÄ• dagambhÄ«ratÄ• vaá¹‡á¹‡anÄ•

``atthagambhÄ«ratÄ• yÄ• â€™â€™ tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ \E
_tiÄ• di Ä• raddhaá¹ƒ. __jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti jÄ• tipaccayato s
sahitassa attano paccayÄ• nurÅ«passa jarÄ• maraá¹‡assa uddhaá¹ƒ uddhaá¹ƒ Ä• gatabhÄ
atha vÄ• sambhÅ«taá¹-á¹-ho ca samudÄ• gataá¹-á¹-ho ca __sambhÅ«tasamudÄ• gataá¹-á
jarÄ• maraá¹‡aá¹ƒ na hoti, â€™â€™ na ca jÄ• tiá¹ƒ vinÄ• ``aÃ±Ã±ato hotÄ«â€™â€™ ti hi
jÄ• tipaccayasambhÅ«taá¹-á¹-ho vutto, itthaÃ±ca jÄ• tito samudÄ• gacchatÄ«ti jÄ• tipaccaya
yÄ• jÄ• ti yathÄ• yathÄ• paccayo hoti, tadanurÅ«papÄ• tubhÄ• voti attho. so anupacitakus
Ã±Ä• á¹‡assa tattha appatiá¹-á¹-hatÄ• ya agÄ• dhaá¹-á¹-hena __gambhÄ«ro. _ sesapadesu

__avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho_ti yenÄ• kÄ• rena yadavatthÄ• avijjÄ•
hoti. yena hi pavattiÄ• kÄ• rena, yÄ• ya ca avatthÄ• ya avatthitÄ• avijjÄ• tesaá¹ƒ tesaá¹ƒ s
paccayo hoti, tadubhayassapi duravabodhanÄ«yato avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ navahi Ä
II 85/ anupacitakusalasambhÄ• rÄ• naá¹ƒ Ã±Ä• á¹‡assa tattha appatiá¹-á¹-hatÄ• ya agÄ• dh
esa nayo sesapadesupi.

__katthaci_ \Ne II 76/ __anulomato desÄ«yati, katthaci paá¹-ilomato_ti idha pana paccayup
paccayuppannuppÄ• dasaá¹…khÄ• to __anulomo, _ paccayanirodhÄ• paccayuppannaniro
adhippeto. Ä• dito pana paá¹-á¹-hÄ• ya antagamanaá¹ƒ __anulomo, _ antato ca Ä• digaman
adhippeto. Ä• dito paá¹-á¹-hÄ• ya anulomadesanÄ• ya, antato paá¹-á¹-hÄ• ya paá¹-ilomade
catusaá¹…khepo. _ ``ime bhikkhave cattÄ• ro Ä• hÄ• rÄ• kiá¹ƒ nidÄ• nÄ• â€™â€™ tiÄ• dik
vemajjhato paá¹-á¹-hÄ• ya paá¹-ilomadesanÄ• ya, ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajja
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dikÄ• ya (SN a II
__dvisandhi tisaá¹…khepo. _ ``saá¹ƒyojaniyesu \Ee II 111/ bhikkhave dhammesu assÄ• dÄ•
taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ ntiÄ• dÄ«su (SN a II
dvisaá¹…khepo. _ ekaá¹…go hi paá¹-iccasamuppÄ• do desito. labbhateva hi so ``tatra bhikk
ariyasÄ• vako paá¹-iccasamuppÄ• daá¹ƒyeva sÄ• dhukaá¹ƒ yoniso manasi karoti `iti imasm

pe ... nirujjhatÄ«â€™ ti. sukhavedaniyaá¹ƒ bhikkhave phassaá¹ƒ paá¹-icca uppajjati sukhave
II 62) imassa suttassa vasena veditabbo. iti tena tena kÄ• raá¹‡ena tathÄ• tathÄ• pavatteta
paá¹-iccasamuppÄ• do desanÄ• ya gambhÄ«ro. tenÄ• ha __ ``ayaá¹ƒ desanÄ• gambhÄ«ra
sabbaÃ±Ã±utaÃ±Ä• á¹‡ato aÃ±Ã±aá¹ƒ Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-haá¹ƒ labhati.

__ ``avijjÄ• ya panÄ• â€™â€™ _tiÄ• dÄ«su jÄ• nanalakkhaá¹‡assa Ã±Ä• á¹‡assa paá¹-ipa
__aÃ±Ã±Ä• á¹‡aá¹-á¹-ho. _ Ä• rammaá¹‡assa paccakkhakaraá¹‡ena dassanabhÅ«tassa pa
__adassanaá¹-á¹-ho. _ yenesÄ• attano sabhÄ• vena dukkhÄ• dÄ«naá¹ƒ yÄ• thÄ• vasarasa
chÄ• detvÄ• pariyonandhitvÄ• tiá¹-á¹-hati, so tassÄ• saccÄ• sampaá¹-ivedhaá¹-á¹-ho. __a
saá¹ƒvidhÄ• naá¹ƒ, pakappananti attho. __Ä• yÅ«hanaá¹ƒ_ sampiá¹‡á¸• anaá¹ƒ, sampayutt
kiccÄ• nurÅ«patÄ• ya rÄ• sÄ«karaá¹‡anti attho. apuÃ±Ã±Ä• bhisaá¹…khÄ• rekadeso __sar
rÄ• gassa vÄ• appaá¹-ipakkhabhÄ• vato rÄ• gappavaá¸• á¸• hako, rÄ• guppattipaccayo \Be
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro __sarÄ• go. _ itaro tabbidÅ«rabhÄ• vato __virÄ• go. _ ``dÄ«g
assutavato puthujjanassa ajjhositaá¹ƒ mamÄ• yitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ `etaá¹ƒ mama, e
attÄ• â€™ tiâ€™â€™ (SN a II 61) attaparÄ• mÄ• sassa \Ee II 112/ viÃ±Ã±Ä• á¹‡aá¹ƒ visesa
viÃ±Ã±Ä• á¹‡assa __suÃ±Ã±ataá¹-á¹-ho_ gambhÄ«ro. attÄ• vijÄ• nÄ• ti saá¹ƒsaratÄ«ti
sabyÄ• pÄ• ratÄ• saá¹…kantiabhinivesabalavatÄ• ya __abyÄ• pÄ• raasaá¹…kantipaá¹-isan
gambhÄ«rÄ• . nÄ• marÅ«passa paá¹-isandhikkhaá¹‡e ekatova uppÄ• do __ekuppÄ• do, _ p
yathÄ• rahaá¹ƒ __ekuppÄ• do. _ nÄ• massa rÅ«pena, rÅ«passa ca nÄ• mena asampayoga
\Ne II 77/, rÅ«passa ca rÅ«pena ekaccassa ekaccena __avinibbhogo_ (nÄ• massa nÄ• men
yojetabbo. ekuppÄ• dekanirodhehi avinibbhoge adhippete so rÅ«passa ca ekakalÄ• papava
atha vÄ• ekacatuvokÄ• rabhavesu nÄ• marÅ«pÄ• naá¹ƒ asahavattanato aÃ±Ã±amaÃ±Ã±a
paÃ±cavokÄ• rabhave sahavattanato __avinibbhogo_ ca veditabbo.

nÄ• massa Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanaá¹ƒ __namanaá¹-á¹-ho. _ rÅ«passa virod
visadisuppatti __ruppanaá¹-á¹-ho. _ indriyapaccayabhÄ• vo __adhipatiyaá¹-á¹-ho. _ ``lokope
khettaá¹ƒ petaâ€™â€™ nti vuttalokÄ• diattho cakkhÄ• dÄ«su paÃ±casu yojetabbo. manÄ• t
manosamphassÄ• dÄ«naá¹ƒ dvÄ• rakhettabhÄ• vato ca ete atthÄ• veditabbÄ• . Ä• pÄ• tha
pakÄ• sanayogyatÄ• lakkhaá¹‡aá¹ƒ obhÄ• sanaá¹ƒ cakkhÄ• dÄ«naá¹ƒ __visayibhÄ• vo, _ n
__saá¹…ghaá¹-á¹-anaá¹-á¹-ho_ visesato cakkhusamphassÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ, itare
phusanaÃ±ca phassassa sabhÄ• vo. saá¹…ghaá¹-á¹-anaá¹ƒ raso, itare upaá¹-á¹-hÄ• nÄ• k
__Ä• rammaá¹‡arasÄ• nubhavanaá¹-á¹-ho_ rasavasena vutto, __vedayitaá¹-á¹-ho_ lakkhaá
ajjhattabhÄ• vo_ \Ee II 113/ yathÄ• kkamaá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ sabhÄ• vavasena
vedayatÄ«â€™â€™ ti abhinivesassa balavabhÄ• vato __nijjÄ«vaá¹-á¹-ho_ vedanÄ• ya gam
vedanÄ• ya vedayitaá¹ƒ __nijjÄ«vavedayitaá¹ƒ, _ so eva atthoti __nijjÄ«vavedayitaá¹-á¹-ho.

sappÄ«tikataá¹‡hÄ• ya \Be II 87/ __abhinanditaá¹-á¹-ho. _ balavatarataá¹‡hÄ• ya gilitvÄ• p
__ajjhosÄ• naá¹-á¹-ho. _ itare pana jeá¹-á¹-habhÄ• vaosÄ• raá¹‡asamuddaduratikkamaapÄ

__Ä• dÄ• naggahaá¹‡Ä• bhinivesaá¹-á¹-hÄ• _ catunnampi upÄ• dÄ• nÄ• naá¹ƒ samÄ• nÄ•
diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«nameva, tathÄ• __duratikkamaá¹-á¹-ho. _ ``diá¹-á¹-hikantÄ• roâ
vacanato diá¹-á¹-hÄ«naá¹ƒ duratikkamatÄ• . daá¸·haggahaá¹‡attÄ• vÄ• catunnampi __dur
yojetabbo. __yonigatiá¹-hitinivÄ• sesukhipana_nti samÄ• se bhummavacanassa alopo daá¹
Ä• yÅ«hanÄ• bhisaá¹…kharaá¹‡apadÄ• naá¹ƒ samÄ• so hoti. yathÄ• tathÄ• jÄ• yanaá¹ƒ _
sannipÄ• tato jÄ• yanaá¹ƒ __saÃ±jÄ• tiattho. _ mÄ• tukucchiá¹ƒ okkamitvÄ• viya jÄ• yanaá
jÄ• tito nibbattanaá¹ƒ __nibbattiattho. _ kevalaá¹ƒ pÄ• tubhavanaá¹ƒ __pÄ• tubhÄ• vaá¹-á¹-

jarÄ• maraá¹‡aá¹…gaá¹ƒ maraá¹‡appadhÄ• nanti tassa maraá¹‡aá¹-á¹-hÄ• eva __khayÄ•
uppannauppannÄ• naÃ±hi navanavÄ• naá¹ƒ khayena kamena khaá¹‡á¸• iccÄ• diparipakka
\Ne II 78/. __khayaá¹-á¹-ho_ vÄ• jarÄ• ya vuttoti daá¹-á¹-habbo. navabhÄ• vÄ• pagamo hi `
114/ vattuá¹ƒ yuttoti __vipariá¹‡Ä• maá¹-á¹-ho_ dvinnampi vasena yojetabbo, santativasena
khayavayabhÄ• vÄ• , sammutikhaá¹‡ikavasena maraá¹‡assa __bhedaviparia¹‡Ä• maá¹-á¹-
__avijjÄ• dÄ«naá¹ƒ sabhÄ• vo_ paá¹-ivijjhÄ«yatÄ«ti paá¹-ivedho. vuttaÃ±hetaá¹ƒ __nidÄ• n
tesaá¹ƒ vÄ• tattha tattha vuttadhammÄ• naá¹ƒ paá¹-ivijjhitabbo salakkhaá¹‡asaá¹…khÄ• to
paá¹-ivedhoâ€™â€™ ti. (Sv paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; abhi0-a nidÄ• nakathÄ•
sabhÄ• vo maggaÃ±Ä• á¹‡eneva asammohapaá¹-ivedhavasena paá¹-ivijjhitabbato aÃ±Ã±Ä
alabbhaneyyapatiá¹-á¹-hatÄ• ya agÄ• dhaá¹-á¹-hena __gambhÄ«ro. sÄ• sabbÄ• pÄ«_ti sÄ
catubbidhÄ• vitthÄ• rato anekappabhedÄ• sabbÄ• pi paá¹-iccasamuppÄ• dassa gambhÄ«
upaá¹-á¹-hÄ• si_ catÅ«hi aá¹…gehi samannÄ• gatattÄ• . __udÄ• hu aÃ±Ã±esampÄ«_ti ``ma
paá¹-iccasamuppÄ• do uttÄ• nako hutvÄ• upaá¹-á¹-hÄ• ti, kiá¹ƒ nu kho aÃ±Ã±esampi evaá
upaá¹-á¹-hÄ• tÄ«â€™â€™ ti __mÄ• evaá¹ƒ avaca_ mayÄ• va dinnanaye catusaccakamma

apasÄ• danÄ• vaá¹‡á¹‡anÄ•

__oá¸·Ä• rika_nti \Be II 88/ vatthuvÄ«tikkamasamatthatÄ• vasena thÅ«laá¹ƒ. kÄ• maá¹ƒ kÄ
atthato kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanÄ• ni, kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• ca, tath
saá¹ƒyojanaá¹-á¹-ho bandhanabhÄ• vato, aÃ±Ã±o anusayanaá¹-á¹-ho appahÄ«nabhÄ• ven
katvÄ• , iti kiccavisesavisiá¹-á¹-habhede gahetvÄ• __ ``cattÄ• ro kileseâ€™â€™ _ti ca vutta
itaresupi. __aá¹‡usahagate_ti aá¹‡usabhÄ• vaá¹ƒ upagate. tabbhÄ• vattho hi ayaá¹ƒ sahag
``nandirÄ• gasahagatÄ• â€™â€™ tiÄ• dÄ«su (DN II 400; MN I 91, 133, 460; III 374; SN c V
Paá¹-is I 34; II 30) viya.

yathÄ• uparimaggÄ• dhigamanavasena saccasampaá¹-ivedho \Ee II 115/ paccayÄ• kÄ• ra
sÄ• vakabodhipaccekabodhisammÄ• sambodhiadhigamanavasenapi saccasampaá¹-ivedho
paccayÄ• kÄ• rapaá¹-ivedhavasenevÄ• ti dassetuá¹ƒ __ ``kasmÄ• cÄ• â€™â€™ _tiÄ• di v
sabbappakÄ• reneva kiÃ±cipi pakÄ• raá¹ƒ asesetvÄ• ti attho. ye katÄ• bhinÄ«hÄ• rÄ• naá¹
vÄ«riyassa ukkaá¹-á¹-hamajjhimamudutÄ• vasena bodhisambhÄ• rasambharaá¹‡e kÄ• labh

``cattÄ• ri, aá¹-á¹-ha, soá¸·asa vÄ• asaá¹…khyeyyÄ• nÄ«â€™â€™ _ti Ä• ha, svÄ• yamatth
__cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• ya_ gahetabbo. __sÄ• vako padesaÃ±Ä• á¹‡e_ \Ne II 79/
sekkhabhÄ• vato tatthÄ• pi padesaÃ±Ä• á¹‡e á¹-hito. __buddhÄ• naá¹ƒ kathÄ• ya_ ``taá¹ƒ
tiÄ• dikÄ• ya __paccanÄ«kaá¹ƒ hoti. _ anaÃ±Ã±asÄ• dhÄ• raá¹‡assa hi vasena buddhÄ• n
aÃ±Ã±asÄ• dhÄ• raá¹‡assa.

__ ``vÄ• yamantassevÄ• â€™â€™ _ti iminÄ• visesato Ã±Ä• á¹‡asambhÄ• rasambharaá¹‡
paÃ±Ã±Ä• pÄ• ramitÄ• pÅ«raá¹‡aá¹ƒ vadati. tassa ca sabbampi puÃ±Ã±aá¹ƒ upanissayo.

``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhi.

yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhatÄ«â€™â€™ ti || (Khp 8.10) ---

hi vuttaá¹ƒ. tasmÄ• mahÄ• bodhisattÄ• naá¹ƒ sabbesampi puÃ±Ã±asambhÄ• ro yÄ• vadev
sammÄ• sambodhisamadhigamasamatthattÄ• ti Ä• ha __ ``paccayÄ• kÄ• raá¹ƒ_ \Be II 89/
_ti. idÄ• ni paccayÄ• kÄ• rapaá¹-ivedhasseva vÄ• mahÄ• nubhÄ• vatÄ• dassanamukhena
paramagambhÄ«rataá¹ƒ dassetuá¹ƒ __ ``avijjÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __navahi Ä• kÄ
navahi Ä• kÄ• rehi. avijjÄ• hi saá¹…khÄ• rÄ• naá¹ƒ uppÄ• do hutvÄ• paccayo hoti, pavatta
Ä• yÅ«hanaá¹ƒ, saá¹ƒyogo, palibodho, samudayo, hetu, paccayo hutvÄ• paccayo hoti. eva
viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. vuttaÃ±hetaá¹ƒ __paá¹-isambhidÄ• magge_ ``kathaá¹ƒ \Ee II 11
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ? avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹-á¹-hiti ca pavatta
nimittaá¹-á¹-hiti ca Ä• yÅ«hanaá¹-á¹-hiti ca saÃ±Ã±ogaá¹-á¹-hiti ca palibodhaá¹-á¹-hiti ca sam
ca hetuá¹-á¹-hiti ca paccayaá¹-á¹-hiti ca imehi navahÄ• kÄ• rehi avijjÄ• paccayÄ• saá¹…kh
paccayasamuppannÄ• â€™â€™ tiÄ• di (Paá¹-is I 45).

tattha __navahÄ• kÄ• rehÄ«_ti navahi paccayabhÄ• vÅ«pagamanÄ• kÄ• rehi. uppajjati eta
phaluppattiyÄ• kÄ• raá¹‡abhÄ• vo. sati ca avijjÄ• ya saá¹…khÄ• rÄ• uppajjanti, nÄ• sati, ta
saá¹…khÄ• rÄ• naá¹ƒ uppÄ• do hutvÄ• paccayo hoti. tathÄ• avijjÄ• ya sati saá¹…khÄ• rÄ•
yathÄ• ca bhavÄ• dÄ«su khipanti, evaá¹ƒ tesaá¹ƒ avijjÄ• paccayo hoti. tathÄ• Ä• yÅ«hant
ghaá¹-enti, saá¹ƒyujjanti attano phalena. yasmiá¹ƒ santÄ• ne sayaá¹ƒ uppannÄ• , taá¹ƒ pali
paccayantarasamavÄ• ye udayanti uppajjanti. hinoti ca saá¹…khÄ• rÄ• naá¹ƒ kÄ• raá¹‡abh
avijjaá¹ƒ saá¹…khÄ• rÄ• ayanti pavattantÄ«ti evaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ kÄ• r
uppÄ• dÄ• dayo veditabbÄ• . tattha tathÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• dÄ«
tiá¹-á¹-hati etenÄ• ti __á¹-hiti, _ kÄ• raá¹‡aá¹ƒ. uppÄ• do eva á¹-hiti __uppÄ• daá¹-á¹-hiti_ \N
nayo sesesupi. __ ``paccayo hotÄ«â€™â€™ _ti idaá¹ƒ idha lokanÄ• thena tadÄ• paccayap
Ä• raddhabhÄ• vadassanaá¹ƒ. so ca Ä• rambho Ã±Ä• yÄ• ruá¸·ho ``yathÄ• ca purimehi ma
pavattito, tatheva ca pavattitoâ€™â€™ ti. acchariyavegÄ• bhihatÄ• dasasahassilokadhÄ• t
sampakampÄ«ti dassento __ ``diá¹-á¹-hamattevÄ• â€™â€™ _tiÄ• dimÄ• ha.

__etassa dhammassÄ• _ti etassa paá¹-iccasamuppÄ• dasaÃ±Ã±itassa \Ee II 117/ dhamma
hetupabhavÄ• naá¹ƒ hetu. tenÄ• ha __ ``etassa paccayadhammassÄ• â€™â€™ _ti, jÄ• tiÄ
jarÄ• maraá¹‡Ä• dipaccayatÄ• yÄ• ti attho. nÄ• marÅ«papariccheda, tassa ca paccayaparig
paá¹-hamÄ• bhinivesamattena hoti \Be II 90/, atha kho tattha aparÄ• paraá¹ƒ Ã±Ä• á¹‡uppa
bujjhanena, tadubhayÄ• bhÄ• vaá¹ƒ pana dassento __ ``Ã±Ä• tapariÃ±Ã±Ä• vasena ananu
niccasaÃ±Ã±Ä• dÄ«naá¹ƒ pajahanavasena vattamÄ• nÄ• vipassanÄ• dhamme ca paá¹-ivi
paá¹-ipakkhavikkhambhanena tikkhavisadabhÄ• vÄ• pattito, tadadhiá¹-á¹-hÄ• nabhÅ«tÄ• c
ariyamaggo ca pariÃ±Ã±Ä• pahÄ• nÄ• bhisamayavasena pavattiyÄ• tÄ«raá¹‡apahÄ• napa
tadubhayapaá¹-ivedhÄ• bhÄ• vaá¹ƒ dassento __ ``tÄ«raá¹‡a ... pe ... appaá¹-ivijjhanÄ• â€™
__tantaá¹ƒ_ vuccati vatthavÄ«nanatthaá¹ƒ tantavÄ• yehi daá¹‡á¸• ake Ä• saÃ±jitvÄ• pasÄ
tanÄ«yatÄ«ti katvÄ• . taá¹ƒ pana suttasantÄ• nÄ• kulatÄ• ya nidassanabhÄ• vena Ä• kulam
``tantaá¹ƒ viya Ä• kulakajÄ• tÄ• â€™â€™ _ti. saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato da
nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __samÄ• netu_nti pubbena paraá¹ƒ samaá¹ƒ katvÄ• Ä
kÄ• tunti attho. tantameva vÄ• Ä• kulaá¹ƒ __tantÄ• kulaá¹ƒ, _ tantÄ• kulaá¹ƒ viya jÄ• tÄ• b
__tantÄ• kulajÄ• tÄ• . _ majjhimaá¹ƒ paá¹-ipadaá¹ƒ anupagantvÄ• antadvayapatanena __p
Ä• kulÄ• byÄ• kulÄ• honti. _ teneva antadvayapatanena taá¹ƒtaá¹ƒdiá¹-á¹-higÄ• havasena
dhammaá¹-á¹-hiti kathaá¹ƒ paá¹-ipajjituá¹ƒ na jÄ• nanti. tenÄ• ha __ ``na sakkonti taá¹ƒ pac
kÄ• tuâ€™â€™ _nti. __dve bodhisatte_ti paccekabodhisattamahÄ• bodhisatte. __attano dh
sabhÄ• vena, paropadesena vinÄ• ti attho. __tattha tattha guá¸·akajÄ• ta_nti tasmiá¹ƒ tasm
jÄ• taguá¸·akampi __gaá¹‡á¹-hÄ«ti_ \Ee II 118/ suttagaá¹‡á¹-hi. tato eva __gaá¹‡á¹-hibaddh
baddhagaá¹‡á¹-hikaá¹ƒ. __paccayesu pakkhalitvÄ• _ti aniccadukkhÄ• nattÄ• disabhÄ• vesu
niccÄ• diggÄ• havasena pakkhalitvÄ• . __paccaye ujuá¹ƒ kÄ• tuá¹ƒ asakkontÄ• _ti tasseva
avissajjanato paccayadhammanimittaá¹ƒ attano dassanaá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ asakkontÄ•
idaá¹ƒsaccÄ• bhinivesakÄ• yaganthavasena gaá¹‡á¹-hikajÄ• tÄ• hontÄ«ti Ä• ha __ ``dvÄ•
gaá¹‡á¹-hibaddhÄ• â€™â€™ _ti. __ye hi keci_ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sass
__nissitÄ• _ allÄ«nÄ• .

vinanato \Ne II 81/ ``kulÄ• â€™â€™ ti itthiliá¹…gavasena laddhanÄ• massa tantavÄ• yassa
Ä• kulabhÄ• vena aggato vÄ• mÅ«lato vÄ• duviÃ±Ã±eyyÄ• yeva khalitatantasuttanti Ä• ha
vuccati pesakÄ• rakaÃ±jiyasuttaâ€™â€™ _nti. __sakuá¹‡ikÄ• _ti kulÄ• vakasakuá¹‡ikÄ• . s
olambanakulÄ• vakÄ• \Be II 91/ hoti. taÃ±hi sÄ• kulÄ• vakaá¹ƒ tato tato tiá¹‡ahÄ«rÄ• dike
vinandhati, yathÄ• tesaá¹ƒ pesakÄ• rakaÃ±jiyasuttaá¹ƒ viya aggena vÄ• aggaá¹ƒ mÅ«lena
vivecetuá¹ƒ vÄ• na sakkÄ• . tenÄ• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di. __tadubhayampÄ
nti vuttaá¹ƒ kaÃ±jiyasuttaá¹ƒ, kulÄ• vakaÃ±ca. __purimanayenevÄ• _ti ``evameva sattÄ• â€
vuttanayeneva.

kÄ• maá¹ƒ muÃ±japabbajatiá¹‡Ä• ni yathÄ• jÄ• tÄ• nipi dÄ«ghabhÄ• vena patitvÄ• araÃ±

vinandhitvÄ• Ä• kulabyÄ• kulÄ• ni hutvÄ• tiá¹-á¹-hanti, tÄ• ni pana na tathÄ• \Ee II 119/ du
rajjubhÅ«tÄ• nÄ«ti dassetuá¹ƒ __ ``yathÄ• tÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sesamettha

__apÄ• yÄ• _ti avaá¸• á¸• hitÄ• , sukhena, sukhahetunÄ• vÄ• virahitÄ• ti attho. __dukkha
Ä• pÄ• yikassa dukkhassa pavattiá¹-á¹-hÄ• nabhÄ• vato. __sukhasamussayato_ti abbhuday
virÅ«paá¹ƒ nipatitattÄ• yathÄ• tenattabhÄ• vena sukhasamussayo na hoti, evaá¹ƒ nipatitat
saá¹ƒsÄ• ro. nanu ``apÄ• yaâ€™â€™ ntiÄ• dinÄ• vuttopi saá¹ƒsÄ• ro evÄ• ti? saccametaá
adhimattadukkhabhÄ• vadassanatthaá¹ƒ apÄ• yÄ• diggahaá¹‡aá¹ƒ. gobalÄ«baddaÃ±Ä• ye
__khandhÄ• na_Ã±ca __paá¹-ipÄ• á¹-Ä«_ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ hetuphalabhÄ•
__abbocchinnaá¹ƒ vattamÄ• nÄ• _ti avicchedena pavattamÄ• nÄ• . __taá¹ƒ sabbampÄ«_ti
ntiÄ• dinÄ• vuttaá¹ƒ sabbaá¹ƒ apÄ• yadukkhaÃ±ceva vaá¹-á¹-adukkhaÃ±ca. __ ``mahÄ• sa
viyÄ• â€™â€™ _ti idaá¹ƒ paribbhamaá¹-á¹-hÄ• nassa mahantadassanatthaÃ±ceva paribbh
anavaá¹-á¹-hitatÄ• dassanatthaÃ±ca __ ``upamÄ• ya_. __yantesu yuttagoá¹‡o viyÄ• â€™â€
avasabhÄ• vadassanatthaÃ±ceva duppamokkhabhÄ• vadassanatthaÃ±cÄ• ti veditabbaá¹ƒ.

paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ•

__iminÄ• tÄ• vÄ• _ti ettha __tÄ• va_-saddo kamattho, tena ``tantÄ• kulakajÄ• tÄ• â€™â€™
Ä• vibhavissatÄ«ti dÄ«peti. __atthi idappaccayÄ• _ti ettha ayaá¹ƒ paccayoti idappaccayo, ta
_ imasmÄ• paccayÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- ``imasmÄ• nÄ• ma paccayÄ• jarÄ• m
82/ evaá¹ƒ vattabbo atthi nu kho jarÄ• maraá¹‡assa paccayoti. tenÄ• ha \Be II 92/ __ ``atthi
bhaveyyÄ• â€™â€™ _ti. ettha hi ``kiá¹ƒ paccayÄ• jarÄ• maraá¹‡aá¹ƒ? jÄ• tipaccayÄ• jarÄ
jÄ• tisaddapaccayasaddasamÄ• nÄ• dhikaraá¹‡ena \Ee II 120/ kiá¹ƒ-saddena idaá¹ƒ-sadda
samÄ• nÄ• dhikaraá¹‡atÄ• dassanato kammadhÄ• rayasamÄ• satÄ• idappaccayasaddass
paccayÄ• idappaccayÄ• â€™â€™ ti jarÄ• maraá¹‡assa, aÃ±Ã±assa vÄ• paccayato jarÄ•
sambhavati viÃ±Ã±Ä• tabhÄ• vato, asambhavato ca, jarÄ• maraá¹‡assa pana paccayapucc
paccayasaddasamÄ• nÄ• dhikaraá¹‡atÄ• yaÃ±ca idaá¹ƒ-saddassa ``imasmÄ• paccayÄ• â

sÄ• pana samÄ• nÄ• dhikaraá¹‡atÄ• yadipi aÃ±Ã±apadatthasamÄ• sepi labbhati, aÃ±Ã±a
panettha kammadhÄ• rayasamÄ• so veditabbo. sÄ• mivacanasamÄ• sapakkhe pana natthe
samÄ• nÄ• dhikaraá¹‡atÄ• sambhavoti. nanu ca ``idappaccayatÄ• paá¹-iccasamuppÄ• doâ
idappaccaya-saddo sÄ• mivacanasamÄ• so icchitoti? saccaá¹ƒ icchito ujukameva tattha
paá¹-iccasamuppÄ• davacanicchÄ• ti katvÄ• , idha pana kevalaá¹ƒ jarÄ• maraá¹‡assa pacc
tasmÄ• yathÄ• tattha idaá¹ƒ-saddassa paá¹-iccasamuppÄ• davisesanatÄ• , idha ca ``pucc
sambhavati, tathÄ• tattha, idha ca samÄ• sakappanÄ• veditabbÄ• . kasmÄ• pana tattha k
icchitoti? hetuppabhavÄ• naá¹ƒ hetu paá¹-iccasamuppÄ• doti imassa atthassa kammadhÄ•
imassa, attano paccayÄ• nurÅ«passa anurÅ«po paccayo idappaccayoti etassa ca atthassa
idaá¹ƒ-saddena gahito attho, so ``atthi idappaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti jarÄ• ma

gahitoti idaá¹ƒ-saddo paá¹-iccasamuppÄ• dato pariccajanato aÃ±Ã±assa asambhavato pac
avatiá¹-á¹-hati, tenettha kammadhÄ• rayasamÄ• so. tattha pana idaá¹ƒ-saddassa tato paric
natthÄ«ti sÄ• mivacanasamÄ• so eva icchito. __aá¹-á¹-hakathÄ• yaá¹ƒ_pana yasmÄ• jarÄ
paccayapucchÄ• mukhenÄ• yaá¹ƒ paá¹-iccasamuppÄ• dadesanÄ• Ä• raddhÄ• , paá¹-iccas
hetuppabhavÄ• naá¹ƒ hetÅ«ti vutto vÄ• yamattho, tasmÄ• ``imassa jarÄ• maraá¹‡assa pac
evamatthavaá¹‡á¹‡anÄ• katÄ• .

__paá¹‡á¸• itenÄ• _ti ekaá¹ƒsabyÄ• karaá¹‡Ä«yÄ• dipaÃ±hÄ• visesajÄ• nanasamatthÄ• ya
tameva hissa paá¹‡á¸• iccaá¹ƒ dassetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ \Be II 93/
diá¹-á¹-higatiko sarÄ«rato anaÃ±Ã±attaá¹ƒ pucchati __ ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â
paramatthato nupalabbhati, kathaá¹ƒ tassa vaÃ±jhÄ• tanayassa viya dÄ«gharassatÄ• sarÄ
anaÃ±Ã±atÄ• vÄ• byÄ• kÄ• tabbÄ• siyÄ• , tasmÄ• ssa paÃ±hassa á¹-hapanÄ«yatÄ• ved
pucchato anÄ• daro vihesÄ• \Ne II 83/ viya hotÄ«ti __ ``abyÄ• katametaâ€™â€™ _nti pakÄ
abyÄ• karaá¹‡akÄ• raá¹‡aá¹ƒ Ã±Ä• tukÄ• massa kathetabbaá¹ƒ hoti, kathite ca jÄ• nantass
kathanavidhi pana ``yÄ• disassÄ• â€™â€™ tiÄ• dinÄ• dassito eva. __evaá¹ƒ appaá¹-ipajjit
á¹-hapanÄ«yapaÃ±he viya tuá¹‡hÄ«bhÄ• vÄ• diá¹ƒ anÄ• pajjitvÄ• eva. ``appaá¹-ipajjitvÄ• â
nidassanamattametaá¹ƒ. ``kiá¹ƒ sabbaá¹ƒ aniccaâ€™â€™ nti vutte ``kiá¹ƒ saá¹…khataá¹ƒ s
udÄ• hu asaá¹…khataâ€™â€™ nti paá¹-ipucchitvÄ• byÄ• kÄ• tabbaá¹ƒ hoti ``kiá¹ƒ khandh
pariÃ±Ã±eyyaâ€™â€™ nti puá¹-á¹-he ``atthi tattha pariÃ±Ã±eyyaá¹ƒ, atthi na pariÃ±Ã±eyya
byÄ• kÄ• tabbaá¹ƒ hoti, evaá¹ƒ appaá¹-ipajjitvÄ• ti ca ayamettha attho icchitoti. pubbe yassa
atthitÄ• mattaá¹ƒ \Ee II 122/ coditanti atthitÄ• mattaá¹ƒ vissajjitaá¹ƒ. pucchÄ• sabhÄ• gena
idÄ• ni tasseva sarÅ«papucchÄ• karÄ«yatÄ«ti __ ``puna kiâ€™â€™ _nti vuttaá¹ƒ. idhÄ• pi
sabbaá¹ƒ Ä• netvÄ• vattabbaá¹ƒ.

``esa nayo sabbapadesÅ«â€™â€™ ti atidesavasena ussukkaá¹ƒ katvÄ• __ ``nÄ• marÅ«pa
tattha apavÄ• do Ä• raddho. yasmÄ• dassetukÄ• mo, tasmÄ• idaá¹ƒ vuttanti yojanÄ• . __c
vipÄ• kasamphassÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ hoti_ viÃ±Ã±Ä• á¹‡Ä• di vedanÄ• pariyosÄ• n
anekesu suttapadesu, (MN III 126; Ud 1) abhidhamme (Vibh 225) ca yebhuyyena tesaá¹ƒye
niruá¸·hattÄ• . __idhÄ• _ti imasmiá¹ƒ sutte. __ca_-saddo byatirekattho, tenettha ``gahitampÄ
vuccamÄ• naá¹ƒyeva visesaá¹ƒ joteti. paccayabhÄ• vo nÄ• ma paccayuppannÄ• pekkho te
tasmÄ• __saá¸·Ä• yatanappaccayÄ• _ti ``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti imin
vÄ• samudÄ• yopalakkhaá¹‡ametaá¹ƒ ``saá¸·Ä• yatanapaccayÄ• â€™â€™ ti, tasmÄ• ``sa
ti iminÄ• padenÄ• ti vuttaá¹ƒ hoti. __gahitampÄ«_ti chabbidhaá¹ƒ vipÄ• kaphassampi. __ag
avipÄ• kaphassampi kusalÄ• kusalakiriyÄ• phassampi. paccayuppannavisesaá¹ƒ dassetukÄ
cettha paccayuppannova upÄ• dinno icchito, atha kho paccayopi upÄ• dinno icchitoti ajjhatt
saá¸·Ä• yatanaggahaá¹‡ena gahaá¹‡anti katvÄ• vuttaá¹ƒ __ ``saá¸·Ä• yatanato ... pe ... das
na hi phassassa cakkhÄ• disaá¸·Ä• yatanameva paccayo, atha kho ``cakkhuÃ±ca paá¹-icca
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ€™â€™ tiÄ• di (MN III 421, 425,

4.60; Kv 465, 467) vacanato rÅ«pÄ• yatanÄ• dirÅ«paÃ±ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dinÄ• ma
cakkhÄ• disaá¸·Ä• yatanato atirittaá¹ƒ \Ee II 123/ Ä• vajjanÄ• di viya sÄ• dhÄ• raá¹‡aá¹ƒ ah
phassassa sÄ• dhÄ• raá¹‡atÄ• ya aÃ±Ã±aá¹ƒ visesapaccayaá¹ƒ pi-saddena avisiá¹-á¹-haá¹
pidassetukÄ• mo bhagavÄ• , ``nÄ• marÅ«papaccayÄ• \Ne II 84/ phassoâ€™â€™ ti idaá¹ƒ
__abhidhammabhÄ• janÄ«ye_pi imameva paccayaá¹ƒ sandhÄ• ya ``nÄ• marÅ«papaccayÄ
__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 243) ``paccayavisesadassanatthaÃ±ceva
__mahÄ• nidÄ• nadesanÄ• saá¹…gahattha_Ã±cÄ• â€™â€™ ti __atthavaá¹‡á¹‡anÄ• _ katÄ
paccayadhammÄ• naá¹ƒ. __nidÄ• naá¹ƒ kathita_nti jarÄ• maraá¹‡Ä• dikassa nidÄ• nattaá¹
paccayabhÄ• vo kathito. taÃ±hi tesaá¹ƒ paccayabhÄ• ve abyabhicÄ• rÄ«ti dassetuá¹ƒ ``iti k
ntiÄ• dinÄ• upari desanÄ• pavattÄ• . __nijjaá¹-e_ti nijjÄ• lake. __niggumbe_ti nikkhepe. pa
Ä• kulÄ• bhÄ• vameva dasseti, tasmÄ• anÄ• kulaá¹ƒ abyÄ• kulaá¹ƒ mahantaá¹ƒ paccayan
__mahÄ• nidÄ• naá¹ƒ_ suttaá¹ƒ aÃ±Ã±athÄ• bhÄ• vassa abhÄ• vato.

<98> __tesaá¹ƒ tesaá¹ƒ paccayÄ• na_nti tesaá¹ƒ tesaá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ paccayÄ• naá
nÄ• ma tehi tehi paccayehi anÅ«nÄ• dhikeheva tassa tassa phalassa sambhavato __tatho_
sÄ• maggiupagatesu paccayesu muhuttampi __tatho_ nibbattanadhammÄ• naá¹ƒ asambha
avisaá¹ƒvÄ• danako visaá¹ƒvÄ• danÄ• kÄ• ravirahito aÃ±Ã±adhammapaccayehi aÃ±Ã±adh
``anaÃ±Ã±athÄ• â€™â€™ _ti vuccati aÃ±Ã±athÄ• bhÄ• vassa abhÄ• vato. tasmÄ• __ ``tat
anaÃ±Ã±athaá¹ƒ paccayabhÄ• vaá¹ƒ dassetuâ€™â€™ _nti vuttaá¹ƒ. pariyÄ• yati \Ee II 124
pariggahetvÄ• vattatÄ«ti __pariyÄ• yo, _ hetÅ«ti Ä• ha __ ``pariyÄ• yenÄ• ti kÄ• raá¹‡enÄ•
sabba_nti devattÄ• dinÄ• \Be II 95/ sabbabhÄ• vena sabbÄ• jÄ• ti. __sabbathÄ• sabba_n
cÄ• tumahÄ• rÄ• jikÄ• disabbÄ• kÄ• rena sabbÄ• , __nipÄ• tadvayametaá¹ƒ, _ nipÄ• taÃ±c
sabbaliá¹…gavibhattivacanesu ekÄ• kÄ• rameva hotÄ«ti pÄ• á¸·iyaá¹ƒ ``sabbena sabbaá¹ƒ
vuttaá¹ƒ. atthavacane pana tassa tassa jÄ• tisaddÄ• pekkhÄ• ya itthiatthavuttitaá¹ƒ dassetu
sabbÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __iminÄ• va nayenÄ• _ti iminÄ• jÄ• tivÄ• re vutteneva n
__Ä• di_-saddena gandhabbayakkhÄ• dike pÄ• á¸·iyaá¹ƒ (DN II 98) Ä• gate, tadantarabhed

__idha nikkhittaatthavibhajanatthe_ti imasmiá¹ƒ ``kassaci kimhicÄ«â€™â€™ ti aniyamato u
vuttatthassa niddisanatthe jotetabbe __nipÄ• to, _ tadatthajotanaá¹ƒ nipÄ• tapadanti attho. _
padassa. __te_ti dhammadesanÄ• ya sampadÄ• nabhÅ«taá¹ƒ theraá¹ƒ vadati. __seyyathid
attho. ye hi ``kassacÄ«â€™â€™ ti, ``kimhicÄ«â€™â€™ ti ca aniyamato vutto attho, te katan
kathetukamyatÄ• pucchÄ• hesÄ• . __devabhÄ• vÄ• yÄ• _ti devabhÄ• vatthaá¹ƒ. __khandh
yathÄ• khandhesu uppannesu ``devÄ• â€™â€™ ti samaÃ±Ã±Ä• hoti, tathÄ• tesaá¹ƒ uppA
``yÄ• yÄ• â€™â€™ _ti Ä• ha. __sabbapadesÅ«_ti ``gandhabbÄ• naá¹ƒ gandhabbatthÄ• yÄ
jÄ• tiniddesapadesu \Ne II 85/, bhavÄ• dipadesu ca. yena hi nayena sace hi jÄ• tÄ«ti ayama
jÄ• tiniddesapadesova ``bhavoâ€™â€™ tiÄ• dinÄ• bhavÄ• dipadesupi so kÄ• tabboti. __de
cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya yÄ• va bhavaggÄ• dibbanti kÄ• maguá¹‡Ä• dÄ«hi k
jotantÄ«ti katvÄ• . gandhaá¹ƒ abbanti paribhuÃ±jantÄ«ti __gandhabbÄ• , _ dhataraá¹-á¹-has

mahÄ• rÄ• jassa parivÄ• rabhÅ«tÄ• . yajanti vessavaá¹‡asakkÄ• dike pÅ«jentÄ«ti __yakkhÄ
paá¹‡idhikammÄ• dinÄ• yajitabbÄ• pÅ«jetabbÄ• ti __yakkhÄ• , _ vessavaá¹‡assa mahÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``amanussÄ• â€™â€™ ti avisesena vuttaá¹ƒ. __bhÅ«tÄ• _
virÅ«á¸·hakassa mahÄ• rÄ• jassa parivÄ• rabhÅ«tÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``ye
avisesena vuttaá¹ƒ. __aá¹-á¹-hipakkhÄ• _ bhamaratuppaá¸·Ä• dayo. __cammapakkhÄ• _ ja
__lomapakkhÄ• _ haá¹ƒsamorÄ• dayo. __sarÄ«sapÄ• _ ahivicchikasatapadiÄ• dayo.

__ ``tesaá¹ƒ_ \Be II 96/ __tesaâ€™â€™ _nti idaá¹ƒ na yevÄ• panakaniddeso viya avuttasa
vacanaá¹ƒ, atha kho ayevÄ• panakaniddeso viya vuttasaá¹…gahatthanti. __Ä• di_-saddene
saá¹…gayhatÄ«ti Ä• ha __ ``tesaá¹ƒ tesaá¹ƒ devagandhabbÄ• dÄ«naâ€™â€™ _nti. __tada
yathÄ• rÅ«pesu khandhesu pavattamÄ• nesu ``devÄ• gandhabbÄ• â€™â€™ ti lokasamaÃ
attho. tenÄ• ha __ ``devagandhabbÄ• dibhÄ• vÄ• yÄ• â€™â€™ _ti. ``nirodho, vigamoâ€™â
paá¹-iladdhattÄ• lÄ• bhassa bhÄ• vo vuccati, idha pana accantÄ• bhÄ• vo adhippeto ``sabb
ti avatvÄ• ``jÄ• tinirodhÄ• â€™â€™ ti vuttattÄ• ti Ä• ha __ ``abhÄ• vÄ• ti atthoâ€™â€™ _ti

__phalatthÄ• ya hinotÄ«_ti yathÄ• phalaá¹ƒ tato nibbattati, evaá¹ƒ hinoti pavattati, tassa he
upagacchatÄ«ti attho. __idaá¹ƒ gaá¹‡hatha na_nti ``idaá¹ƒ me phalaá¹ƒ, gaá¹‡hatha naâ€™
viya_ niyyÄ• teti viya. ``esa nayoâ€™â€™ ti avisesaá¹ƒ atidisitvÄ• visesamattassa atthaá¹ƒ
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nanu cÄ• yaá¹ƒ jÄ• ti parinipphannÄ• , saá¹…khatabhÄ
vikÄ• rabhÄ• vato, tathÄ• jarÄ• maraá¹‡aá¹ƒ, tassa kathaá¹ƒ sÄ• hetu hotÄ«ti codanaá¹ƒ s
__ ``jarÄ• maraá¹‡assa hÄ«â€™â€™ _tiÄ• di. tabbhÄ• ve bhÄ• vo, tadabhÄ• ve ca abhÄ•
upanissayatÄ• .

<99> __okÄ• sapariggaho_ti pavattiá¹-á¹-hÄ• napariggaho. __upapattibhave_ yujjati upapa
yathÄ• vuttaá¹-á¹-hÄ• nato aÃ±Ã±attha anuppajjanato. __idha panÄ• _ti imasmiá¹ƒ sutte ``k
tiÄ• dinÄ• Ä• gate imasmiá¹ƒ á¹-hÄ• ne. __kammabhave yujjati_ kÄ• mabhavÄ• dijotanÄ•
paccayabhÄ• vatoti. tenÄ• ha __ ``so hi jÄ• tiyÄ• upanissayakoá¹-iyÄ• va paccayoâ€™â€™
upapattibhavopi \Ne II 86/ jÄ• tiyÄ• upanissayavasena paccayo hotÄ«ti? saccaá¹ƒ hoti, so p
padhÄ• nabhÅ«to, kammabhavo pana padhÄ• nabhÅ«to paccayo janakabhÄ• vatoti. ``so h
vuttaá¹ƒ kÄ• mabhavÅ«pagaá¹ƒ kammaá¹ƒ kÄ• mabhavo. esa nayo rÅ«pÄ• rÅ«pabhavesu
``kimhicÄ«â€™â€™ ti iminÄ• sattapariggahassa katattÄ• .

<100> __tiá¹‡á¹‡a_mpi __kammabhavÄ• na_nti kÄ• makammabhavÄ• dÄ«naá¹ƒ tiá¹‡á¹‡a
tiá¹‡á¹‡aÃ±ca upapattibhavÄ• na_nti kÄ• mupapattibhavÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aÃ±ca upapat
II 97/ __sesÄ• nipÄ«_ti diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«ni sesupÄ• dÄ• nÄ• nipi tiá¹‡á¹‡ampi kam
upapattibhavÄ• naá¹ƒ paccayoti attho. __itÄ«_ti evaá¹ƒ vuttanayena. dvÄ• dasa kammabha
upapattibhavÄ• ti __catuvÄ«satibhavÄ• veditabbÄ• . _ yasmÄ• kammabhavassa paccayab
upapattibhavassa paccayo nÄ• ma hoti, na aÃ±Ã±athÄ• , tasmÄ• upÄ• dÄ• naá¹ƒ kammab

paccayabhÄ• voti Ä• ha __ ``nippariyÄ• yenettha dvÄ• dasa kammabhavÄ• labbhantÄ«â€™
kammabhavÄ• naá¹ƒ. __sahajÄ• takoá¹-iyÄ• _ti akusalassa kammabhavassa sahajÄ• taá¹ƒ
sahajÄ• takoá¹-iyÄ• , itaraá¹ƒ anantarÅ«panissayÄ• divasena upanissayakoá¹-iyÄ• , kusala
II 127/ upanissayakoá¹-iyÄ• va paccayo. ettha ca yathÄ•
aÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatÄ• dipaccayÄ• naá¹ƒ sahajÄ• tapaccayena
``sahajÄ• takoá¹-iyÄ• â€™â€™ ti vuttaá¹ƒ, evaá¹ƒ Ä• rammaá¹‡Å«panissayaanantarÅ«pan
ekajjhaá¹ƒ gahaá¹‡avasena __ ``upanissayakoá¹-iyÄ• â€™â€™ _ti vuttanti __daá¹-á¹-habb

<101> __upÄ• dÄ• nassÄ• _ti ettha kÄ• mupÄ• dÄ• nassa __taá¹‡hÄ• _ upanissayakoá¹-iy
__sahajÄ• takoá¹-iyÄ• pi upanissayakoá¹-iyÄ• pi_ viÃ±Ã±Ä• á¹‡Ä• di ca vedanÄ• pariyosÄ•

<102> __yadidaá¹ƒ vedanÄ• ti ettha vipÄ• kavedanÄ• _ti tameva tÄ• va __upanissayakoá¹
itarakoá¹-iyÄ• asambhavato. __aÃ±Ã±Ä• _ti kusalÄ• kusalakiriyavedanÄ• . __aÃ±Ã±athÄ•

<103> __ettÄ• vatÄ• _ti jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paccayaparamparÄ• dassanavasena p
__purimataá¹‡ha_nti purimabhavasiddhaá¹ƒ taá¹‡haá¹ƒ. ``esa paccayo taá¹‡hÄ• ya, yadida
vatvÄ• tadanantaraá¹ƒ ``phassapaccayÄ• vedanÄ• ti iti kho panetaá¹ƒ vuttaâ€™â€™ ntiÄ•
paccayabhÅ«tassa phassassa uddharaá¹‡aá¹ƒ aÃ±Ã±esu suttesu Ä• gatanayena paá¹-icca
\Ne II 87/, taá¹ƒ pana anotaritvÄ• samudÄ• cÄ• rataá¹‡hÄ• dassanamukheneva taá¹‡hÄ• n
Ä• ciá¹‡á¹‡adesanÄ• maggato okkamanto viya, taÃ±ca desanaá¹ƒ passato appavattanti pa
viya ca hotÄ«ti Ä• ha __ ``idÄ• nÄ«â€™â€™ _tiÄ• di. __dve taá¹‡hÄ• _ti idhÄ• dhippetataá
dvidhÄ• bhindanto Ä• ha. __esanataá¹‡hÄ• _ti bhogÄ• naá¹ƒ pariyesanavasena pavattataá
pariyiá¹-á¹-hesu bhogesu uppajjamÄ• nataá¹‡hÄ• . __samudÄ• cÄ• rataá¹‡hÄ• yÄ• _ti pariy
pavattataá¹‡hÄ• ya. __duvidhÄ• pesÄ• vedanaá¹ƒ paá¹-icca taá¹‡hÄ• _ \Ee II 128/ __nÄ• n
appaá¹-iladdhÄ• naá¹ƒ bhogÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya pariyesanÄ• , laddhesu ca tesupÄ•

paritassanavasena pariyesati etÄ• yÄ• ti __pariyesanÄ• . _ Ä• sayato, payogato ca pariyes
cittuppÄ• do. tenÄ• ha __ ``taá¹‡hÄ• ya sati hotÄ«â€™â€™ _ti. __rÅ«pÄ• diÄ• rammaá¹‡a
savatthukÄ• naá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ gavesanavasena, pavattiyaá¹ƒ pana ap
tampi atthato pariyesanÄ• ya laddhameva nÄ• ma tathÄ• rÅ«passa kammassa pubbekatatt
``so hi pariyesanÄ• ya sati hotÄ«â€™â€™ _ti. __sukhavinicchaya_nti sukhaá¹ƒ visesato nic
sukhavinicchayo, sukhaá¹ƒ sabhÄ• vato, samudayato, atthaá¹…gamanato, nissaraá¹‡ato ca
pavattaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ sukhavinicchayaá¹ƒ. __jaÃ±Ã±Ä• _ti jÄ• neyya. ``subhasukhaâ
Ä• rammaá¹‡e abhÅ«tÄ• kÄ• raá¹ƒ vividhaá¹ƒ ninnabhÄ• vena nicchinoti Ä• ropetÄ«ti __vi
assÄ• dÄ• nupassanataá¹‡hÄ• diá¹-á¹-hiyÄ• pi evameva vinicchayabhÄ• vo veditabbo. ima
Ä• gatoti yojanÄ• . __imasmiá¹ƒ pana sutte_ti sakkapaÃ±hasutte. (DN II 358) tattha hi ``cha
inda, vitakkanidÄ• noâ€™â€™ ti Ä• gataá¹ƒ. __idhÄ• _ti imasmiá¹ƒ __mahÄ• nidÄ• nasutte
vinicchinÄ• tÄ«â€™â€™ _ti etena ``vinicchÄ«yati etenÄ• ti vinicchayoâ€™â€™ ti vinicchaya

karaá¹‡asÄ• dhanamÄ• ha. __ ``ettakaâ€™â€™ _ntiÄ• di vinicchayanÄ• kÄ• radassanaá¹ƒ

chandanaá¹-á¹-hena chando, evaá¹ƒ raÃ±janaá¹-á¹-hena rÄ• go, svÄ• yaá¹ƒ anÄ• sevanat
idhÄ• dhippetoti Ä• ha __ ``dubbalarÄ• gassÄ• dhivacanaâ€™â€™ _nti. __ajjhosÄ• na_nti
abhinivisanaá¹ƒ. ``mayhaá¹ƒ \Ee II 129/ idaâ€™â€™ nti hi taá¹‡hÄ• gÄ• ho yebhuyyena att
tenÄ• ha ``ahaá¹ƒ mamaâ€™â€™ nti, __ ``balavasanniá¹-á¹-hÄ• naâ€™â€™ _nti ca tesaá
thirabhÄ• vappattimÄ• ha. __taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡a_nti ``ahaá¹ƒ ma
balavasanniá¹-á¹-hÄ• navasena abhiniviá¹-á¹-hassa \Be II 99/ attattaniyaggÄ• havatthuno a
viya katvÄ• pariggahetvÄ• á¹-hÄ• naá¹ƒ, tathÄ• pavatto lobhasahagatacittuppÄ• do. attan
yassa vasena parehi sÄ• dhÄ• raá¹‡abhÄ• vassa asahamÄ• no \Ne II 88/ hoti puggalo, so
vacanatthaá¹ƒ vadanti_ niruttinayena. saddalakkhaá¹‡e pana yassa dhammassa vasena ma
maccharo, tassa bhÄ• vo, kammaá¹ƒ vÄ• __macchariyaá¹ƒ, _ macchero dhammo. maccha
rakkhaá¹‡aá¹ƒ Ä• rakkhoti Ä• ha __ ``dvÄ• ra ... pe ... suá¹-á¹-hu rakkhaá¹‡aâ€™â€™ _nti.
karotÄ«ti __karaá¹‡aá¹ƒ, _ yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ, adhikaá¹ƒ karaá¹‡anti __adhikaraá
visesakÄ• raá¹‡aá¹ƒ. visesakÄ• raá¹‡aÃ±ca bhogÄ• naá¹ƒ Ä• rakkhadaá¹‡á¸• Ä• dÄ• nÄ•
__ ``Ä• rakkhÄ• dhikaraá¹‡aâ€™â€™ _ntiÄ• di. __paranisedhanattha_nti mÄ• raá¹‡Ä• din
Ä• dÄ«yati etenÄ• ti __Ä• dÄ• naá¹ƒ, _ daá¹‡á¸• assa Ä• dÄ• naá¹ƒ __daá¹‡á¸• Ä• dÄ• naá
paraviheá¹-hanacittuppÄ• do. __satthÄ• dÄ• ne_pi eseva nayo. hatthaparÄ• mÄ• sÄ• divas
__kÄ• yakalaho. _ mammaghaá¹-á¹-anÄ• divasena vÄ• cÄ• ya kÄ• tabbakalaho __vÄ• cÄ•
virÅ«paá¹ƒ gaá¹‡hÄ• ti etenÄ• ti __viggaho. _ viruddhaá¹ƒ vadati etenÄ• ti __vivÄ• do. tuva
agÄ• ravavacanasahacaraá¹‡ato tuvaá¹ƒ tuvaá¹ƒ, sabbete tathÄ• pavattÄ• dosasahagatac
tenÄ• ha bhagavÄ• ``aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavantÄ«â€™â€™ ti (D

<112> __desanaá¹ƒ nivattesÄ«_ti ``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• â€™â€™ tiÄ• dinÄ•
desanaá¹ƒ paá¹-ilomanayena \Ee II 130/ puna ``Ä• rakkhÄ• dhikaraá¹‡aâ€™â€™ nti Ä• rab
__paÃ±cakÄ• maguá¹‡ikarÄ• gavasenÄ• _ti Ä• rammaá¹‡abhÅ«tÄ• paÃ±ca kÄ• maguá¹‡
paÃ±cakÄ• maguá¹‡iko, tattha raÃ±janavasena abhiramaá¹‡avasena pavattarÄ• go, tassa
raÃ±janavasena taá¹‡hÄ• yanavasena pavattÄ• __rÅ«pÄ• ditaá¹‡hÄ• va_ kÄ• mesu taá¹‡
atthi sabbakÄ• laá¹ƒ tiá¹-á¹-hatÄ«ti pavattÄ• bhavadiá¹-á¹-hi uttarapadalopena __bhavo, _
taá¹‡hÄ• __bhavataá¹‡hÄ• . _ vibhavati vinassati ucchijjatÄ«ti pavattÄ• vibhavadiá¹-á¹-hi
uttarapadalopena, taá¹ƒsahagatÄ• taá¹‡hÄ• __vibhavataá¹‡hÄ• _ti Ä• ha __ ``sassatadiá
__ime dve dhammÄ• _ti \Be II 100/ ``esa paccayo upÄ• dÄ• nassa, yadidaá¹ƒ taá¹‡hÄ• â€™
vuttÄ• vaá¹-á¹-amÅ«lataá¹‡hÄ• ca ``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• â€™â€™ ti (DN II 1
samudÄ• cÄ• rataá¹‡hÄ• cÄ• ti ime dve dhammÄ• . __vaá¹-á¹-amÅ«lasamudÄ• cÄ• ravase
samudÄ• cÄ• ravasena ca. __dvÄ«hi koá¹-á¹-hÄ• sehÄ«_ti dvÄ«hi bhÄ• gehi. dvÄ«hi avaya
nibbattanavasena samaá¹ƒ vattanti itoti __samosaraá¹‡aá¹ƒ, _ paccayo, ekaá¹ƒ samosaraá
__ekasamosaraá¹‡Ä• . _ kena pana ekasamosaraá¹‡Ä• ti Ä• ha __ ``vedanÄ• yÄ• â€™â€™
vedanÄ• paccayÄ• evÄ• ti. tenÄ• ha __ ``vedanÄ• paccayena ekapaccayÄ• â€™â€™ _ti.

samavasanaá¹-á¹-hÄ• naá¹ƒ __osaraá¹‡a samosaraá¹‡aá¹ƒ. _ vedanÄ• ya \Ne II 89/ samaa
Ä• rammaá¹‡e osaraá¹‡akapavattanakÄ• vedanÄ• samosaraá¹‡Ä• ti Ä• ha __ ``idaá¹ƒ sal
nÄ• mÄ• â€™â€™ _ti.

<113> __sabbe_ti uppattidvÄ• ravasena bhinditvÄ• vuttÄ• __savipÄ• kaphassÄ• _ eva viA
vedanÄ• pariyosÄ• nÄ• vipÄ• kavithÄ«ti \Ee II 131/ katvÄ• . paá¹-iccasamuppÄ• dakathÄ•
__ ``á¹-hapetvÄ• cattÄ• ro lokuttaravipÄ• kaphasseâ€™â€™ _ti. __bahudhÄ• _ti bahuppak
cakkhupasÄ• dÄ• divatthukÄ• naá¹ƒ paÃ±cannaá¹ƒ vedanÄ• naá¹ƒ cakkhusamphassÄ• dik
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rasampayuttaatthiavigatavasena aá¹-á¹
pana ekekasmiá¹ƒ dvÄ• re sampaá¹-icchanasantÄ«raá¹‡atadÄ• rammaá¹‡avasena pavattÄ
kÄ• mÄ• vacaravipÄ• kavedanÄ• naá¹ƒ cakkhusamphassÄ• diko phasso upanissayavasena
manodvÄ• repi tadÄ• rammaá¹‡avasena pavattÄ• naá¹ƒ kÄ• mÄ• vacaravipÄ• kavedanÄ• n
aá¹-á¹-hadhÄ• paccayo hoti, tathÄ• paá¹-isandhibhavaá¹…gacutivasena pavattÄ• naá¹ƒ
tebhÅ«makavipÄ• kavedanÄ• naá¹ƒ. yÄ• pana tÄ• manodvÄ• re tadÄ• rammaá¹‡avasena
tÄ• saá¹ƒ manodvÄ• rÄ• vajjanasampayutto manosamphasso upanissayavasena ekadhÄ• v
bahudhÄ• vedanÄ• ya paccayo hotÄ«ti veditabbaá¹ƒ.

<114> __vedanÄ• dÄ«na_nti vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ. __
anubhavanasaÃ±jÄ• nanÄ• bhisaá¹…kharaá¹‡avijÄ• nanabhÄ• vÄ• . te hi aÃ±Ã±amaÃ±Ã±a
Ä• kiriyanti paÃ±Ã±Ä• yantÄ«ti __Ä• kÄ• rÄ• ti vuccanti. teyevÄ• _ti \Be II 101/ vedanÄ• dÄ
vedayitÄ• diÄ• kÄ• rÄ• . __sÄ• dhukaá¹ƒ dassiyamÄ• nÄ• _ti sakkaccaá¹ƒ paccakkhato viy
taá¹ƒ lÄ«namatthaá¹ƒ gamentÄ«_ti ``arÅ«paá¹-á¹-ho Ä• rammaá¹‡Ä• bhimukhanamanaá¹-á
taá¹ƒ taá¹ƒ lÄ«naá¹ƒ apÄ• kaá¹-amatthaá¹ƒ gamenti Ã±Ä• pentÄ«ti __liá¹…gÄ• ni. tassa tas
tassa tassa arÅ«paá¹-á¹-hÄ• dikassa sallakkhaá¹‡assa kÄ• raá¹‡attÄ• . nimÄ«yanti anumÄ
__nimittÄ• ni. tathÄ• tathÄ• _ arÅ«pabhÄ• vÄ• dippakÄ• rena, vedayitÄ• dippakÄ• rena ca
__uddesÄ• . tasmÄ• _ti ``asadisabhÄ• vÄ• â€™â€™ tiÄ• dinÄ• vuttamevatthaá¹ƒ kÄ• raá¹
vedanÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aasadisabhÄ• vÄ• yathÄ• vuttenatthena Ä• kÄ• rÄ• da
vuccamÄ• no ettha pÄ• á¸·ipade __attho. _

__nÄ• masamÅ«hassÄ• _ti Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanaá¹-á¹-hena ``nÄ• maâ€™
132/ vedanÄ• dicatukkhandhasaá¹…khÄ• tassa arÅ«padhammapuÃ±jassa. __paÃ±Ã±attÄ«
arÅ«pino \Ne II 90/ khandhÄ• â€™â€™ tiÄ• dikÄ• paÃ±Ã±Ä• panÄ• hoti. cetanÄ• padhÄ•
saá¹…khÄ• rakkhandhadhammÄ• naá¹ƒ __ ``saá¹…khÄ• rÄ• naá¹ƒ cetanÄ• kÄ• reâ€™â€™
__suttantabhÄ• janÄ«ye_ saá¹…khÄ• rakkhandhavibhajane ``yÄ• cetanÄ• saÃ±cetanÄ• s
249 abhidhammabhÄ• janÄ«ye) cetanÄ• va niddiá¹-á¹-hÄ• . __asatÄ«_ti asantesu. vacanav
vuttaá¹ƒ. __cattÄ• ro khandhe vatthuá¹ƒ katvÄ• _ti vedanÄ• saÃ±Ã±Ä• cittaá¹ƒ cetanÄ• da
catukkhandhasaÃ±Ã±ite nissayapaccayabhÅ«te dhamme vatthuá¹ƒ katvÄ• . ayaÃ±ca nayo
__ ``manodvÄ• reâ€™â€™ _ti visesitaá¹ƒ. __adhivacanasamphassavevacano_ti adhivacan

gahetabbattÄ• ``adhivacanasamphassoâ€™â€™ ti laddhanÄ• mo. __so_ti manosamphass
hadayavatthuá¹ƒ nissÄ• ya labbhanato __rÅ«pakÄ• ye paÃ±Ã±Ä• yateva, _ ayaá¹ƒ pana na
vedanÄ• dipaá¹-ikkhepavasena asambhavapariyÄ• yassa jotitattÄ• ti __ ``paÃ±capasÄ• de
uppajjeyyÄ• â€™â€™ _ti attho vutto. na hi vedanÄ• sannissayena vinÄ• paÃ±capasÄ• de
manosamphassassa sambhavo atthi. uppattiá¹-á¹-hÄ• ne asati anuppattiá¹-á¹-hÄ• nato phal
kadÄ• cipi natthÄ«ti imamatthaá¹ƒ yathÄ• dhigatassa atthassa nidassanavasena dassento _
_tiÄ• dimÄ• ha \Be II 102/. __rÅ«pakÄ• yato_ti kevalaá¹ƒ rÅ«pakÄ• yato. __tassÄ• _ti manc

virodhipaccayasannipÄ• te vibhÅ«tatarÄ• visadisuppatti, tasmiá¹ƒ vÄ• sati attano santÄ• r
visadisuppattihetubhÄ• vo __ruppanÄ• kÄ• ro. _ so eva ruppanÄ• kÄ• ro vatthusappaá¹-igh
lÄ«namatthaá¹ƒ gametÄ«ti __liá¹…gaá¹ƒ. _ tassa tassa saÃ±jÄ• nanahetuto __nimittaá¹ƒ. _
uddisitabbato __uddeso_ti evamettha Ä• kÄ• rÄ• dayo atthato \Ee II 133/ veditabbÄ• . vatth
aÃ±Ã±amaÃ±Ã±apaá¹-ihananaá¹ƒ __paá¹-igho, _ tato paá¹-ighato jÄ• to __paá¹-ighasamph
``sappaá¹-ighaâ€™â€™ _ntiÄ• di. __nÄ• makÄ• yato_ti kevalaá¹ƒ nÄ• makÄ• yato. __tassÄ
sesaá¹ƒ paá¹-hamapaÃ±he vuttanayameva.

__ubhayavasenÄ• _ti nÄ• makÄ• yo rÅ«pakÄ• yoti ubhayasannissayassa adhivacanasamp
ubhayasamphassassa vasena.

__visuá¹ƒ visuá¹ƒ paccayaá¹ƒ dassetvÄ• _ti byatirekamukhena paccekaá¹ƒ nÄ• makÄ• yan
paccayaá¹ƒ dassetvÄ• . __tesa_nti phassÄ• naá¹ƒ. __avisesato_ti visesaá¹ƒ akatvÄ• sÄ• r
byatirekamukheneva dassetuá¹ƒ. __eseva hetÅ«_ti esa chasupi dvÄ• resu pavatto nÄ• mar
yathÄ• rahaá¹ƒ dvinnampi phassÄ• naá¹ƒ. idÄ• ni taá¹ƒ yathÄ• rahaá¹ƒ pavattiá¹ƒ vibhajitvÄ
``cakkhudvÄ• rÄ• dÄ«su hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__sampayuttakÄ• _ \Ne II 91/ __khandhÄ• _ti phassena sampayuttÄ• vedanÄ• dayo khan
sampayuttakkhandhaggahaá¹‡enevettha gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ tadavinÄ• bhÄ• va
eseva nayo. __paÃ±cavidhopÄ«_ti cakkhusamphassÄ• divasena paÃ±cavidhopi. __so phas
__bahudhÄ• _ti bahuppakÄ• rena. tathÄ• hi vipÄ• kanÄ• maá¹ƒ vipÄ• kassa anekabhedass
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayuttaatthiavigatavasena sattadhÄ• pacc
Ä• hÄ• rakiccaá¹ƒ, taá¹ƒ Ä• hÄ• rapaccayavasena. yaá¹ƒ indriyakiccaá¹ƒ, taá¹ƒ indriyapacc
avipÄ• kaá¹ƒ pana nÄ• maá¹ƒ avipÄ• kassa manosamphassassa á¹-hapetvÄ• vipÄ• kapac
hoti. rÅ«paá¹ƒ pana cakkhÄ• yatanÄ• dibhedaá¹ƒ cakkhusamphassÄ• dikassa paÃ±cavidha
nissayapurejÄ• taindriyavippayuttaatthiavigatavasena \Ee II 134/ \Be II 103/ chadhÄ• pacca
rÅ«pÄ• yatanÄ• dibhedaá¹ƒ tassa paÃ±cavidhassa Ä• rammaá¹‡apurejÄ• taatthiavigatavas
manosamphassassa pana tÄ• ni rÅ«pÄ• yatanÄ• dÄ«ni, dhammÄ• rammaá¹‡aÃ±ca tathÄ•
paccayo hoti. vatthurÅ«paá¹ƒ pana manosamphassassa nissayapurejÄ• tavippayuttaatthiav
paccayo hoti. evaá¹ƒ __nÄ• marÅ«paá¹ƒ assa_ phassassa bahudhÄ• __paccayo hotÄ«_ti

<115> paá¹-hamuppattiyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«passa visesapaccayoti imamatt
dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``mÄ• tukucchimhi na okkamissathÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. g
bÄ• hirato mÄ• tukucchiá¹ƒ okkamantassa viya hontÄ«pi atthato yathÄ• paccayaá¹ƒ khandh
paá¹-hamuppattiyeva. tenÄ• ha __ ``pavisitvÄ• ... pe ... na vattissathÄ• â€™â€™ _ti. __suc
viÃ±Ã±Ä• á¹‡ena amissitaá¹ƒ virahitaá¹ƒ. ``avasesaâ€™â€™ nti idaá¹ƒ nÄ• mÄ• pekkhaá¹ƒ
nÄ• marÅ«pa_nti imaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ nÄ• marÅ«paá¹ƒ vÄ•
okkanta_nti paá¹-isandhiggahaá¹‡avasena, mÄ• tukucchiá¹ƒ okkamantassa vÄ• paá¹-hamÃ
otiá¹‡á¹‡aá¹ƒ. __vokkamissathÄ• _ti santativicchedaá¹ƒ vinÄ• saá¹ƒ upagamissatha, taá¹ƒ
hotÄ«ti Ä• ha __ ``cutivasenÄ• â€™â€™ _ti. __assÄ• _ti viÃ±Ã±Ä• á¹‡assa, taÃ±ca kho viÃ
vuttaá¹ƒ. tenÄ• ha __ ``tasseva cittassa nirodhenÄ• â€™â€™ _ti, paá¹-isandhicittasseva nir
__tato_ti paá¹-isandhicittato. paá¹-isandhicittassa, tato dutiyatatiyacittÄ• naá¹ƒ vÄ• nirodhen
hotÄ«ti vuttamatthaá¹ƒ yuttito vibhÄ• vetuá¹ƒ __ ``paá¹-isandhicittena hÄ«â€™â€™ _tiÄ• di
antare_ti etasmiá¹ƒ soá¸·asacittakkhaá¹‡e kÄ• le. __antarÄ• yo natthÄ«_ti ettha dÄ• rakass
maraá¹‡antarÄ• yo mÄ• hotu tadÄ• cuticittassa asambhavato, mÄ• tu pana kathaá¹ƒ tadÄ
taá¹ƒ taá¹ƒ kÄ• laá¹ƒ anatikkamitvÄ• \Ne II 92/ tadantareyeva \Ee II 135/ cavanadhammÄ•
asambhavato. tenÄ• ha __ ``ayaÃ±hi anokÄ• so nÄ• mÄ• â€™â€™ _ti, cutiyÄ• ti adhippÄ•

__paá¹-isandhicittena saddhiá¹ƒ samuá¹-á¹-hitarÅ«pÄ• nÄ«_ti okkantikkhaá¹‡e uppannaka
tÄ• ni hi nippariyÄ• yato paá¹-isandhicittena saddhiá¹ƒ samuá¹-á¹-hitarÅ«pÄ• ni nÄ• ma, na
paá¹-isandhicittassa uppÄ• dato pacchÄ• samuá¹-á¹-hitattÄ• . cittajÄ• hÄ• rajÄ• naá¹ƒ \Be
asambhavo eva. yÄ• ni paá¹-isandhicittena saddhiá¹ƒ samuá¹-á¹-hitarÅ«pÄ• ni, tÄ• ni tividh
uppÄ• dakkhaá¹‡e samuá¹-á¹-hitÄ• ni, á¹-hitikkhaá¹‡e samuá¹-á¹-hitÄ• ni, bhaá¹…gakkhaá¹
tesu uppÄ• dakkhaá¹‡e samuá¹-á¹-hitÄ• ni sattarasamassa bhavaá¹…gassa uppÄ• dakkhaá
á¹-hitikkhaá¹‡e samuá¹-á¹-hitÄ• ni á¹-hitikkhaá¹‡e nirujjhanti, bhaá¹…gakkhaá¹‡e samuá¹-á¹
bhaá¹…gakkhaá¹‡e nirujjhanti. tattha ``bhaÃ±jamÄ• no dhammo bhaÃ±jamÄ• nassa dhamm
sakkÄ• vattuá¹ƒ, uppÄ• de, pana á¹-hitiyaÃ±ca na na sakkÄ• ti ``sattarasamassa bhavaá¹…
á¹-hitikkhaá¹‡e ca dharantÄ• naá¹ƒ vasena tassa paccayampi dÄ• tuá¹ƒ na sakkontÄ«â€™â
rÅ«pakÄ• yÅ«patthambhitasseva hi nÄ• makÄ• yassa paÃ±cavokÄ• re pavattÄ«ti. tehi rÅ«p
balavataraá¹ƒ sandhÄ• yÄ• ha __ ``sattarasamassa ... pe ... pavatti pavattatÄ«â€™â€™ _ti
ghaá¹-iyatÄ«_ti aá¹-á¹-hacattÄ• lÄ«sakammajassa \Ee II 136/ rÅ«papaveá¹‡Ä« sambandhÄ
paá¹-hamaÃ±hi paá¹-isandhicittaá¹ƒ, tato yÄ• va soá¸·asamaá¹ƒ bhavaá¹…gacittaá¹ƒ, tesu
uppÄ• daá¹-hitibhaá¹…gavasena tayo tayo khaá¹‡Ä• . tattha ekekassa cittassa tÄ«su tÄ«su
samatiá¹ƒsa kammajarÅ«pÄ• ni uppajjanti. iti soá¸·asatikÄ• aá¹-á¹-hacattÄ• lÄ«saá¹ƒ honti.
paresupi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``aá¹-á¹-hacattÄ• lÄ«sakammajassa rÅ«papaveá¹‡Ä« s
pavattatÄ«â€™â€™ ti. __sace pana na sakkontÄ«_ti paá¹-isandhicittena saddhiá¹ƒ samuá¹
sattarasamassa bhavaá¹…gassa paccayaá¹ƒ dÄ• tuá¹ƒ sace na sakkonti. yadi hi paá¹-isand
cuticittaá¹ƒ siyÄ• , paá¹-isandhicittassa á¹-hitibhaá¹…gakkhaá¹‡esupi kammajarÅ«paá¹ƒ na

bhavaá¹…gacittakkhaá¹‡esu. tathÄ• sati nattheva tassa cittassa paccayalÄ• bhoti pavatti n
na ghaá¹-iyateva, aÃ±Ã±adatthu vicchijjati. tenÄ• ha __ ``vokkamatiti_ __nÄ• ma hotÄ«â€™

__itthattÄ• yÄ• _ti itthaá¹ƒpakÄ• ratÄ• ya. yÄ• diso gabbhaseyyakassa attabhÄ• vo, taá¹ƒ s
tassa ca paÃ±cakkhandhÄ• anÅ«nÄ• eva hontÄ«ti Ä• ha __ ``evaá¹ƒ paripuá¹‡á¹‡apaÃ±c
_ti. __upacchijjissathÄ• _ti santÄ• navicchedena vicchindeyya. __suddhaá¹ƒ nÄ• marÅ«par
viÃ±Ã±Ä• á¹‡avirahitaá¹ƒ kevalaá¹ƒ nÄ• marÅ«pameva. avayavÄ• naá¹ƒ pÄ• ripÅ«ri __vuá
__virÅ«á¸·hi. _ mahallakabhÄ• vappatti __vepullaá¹ƒ. _ tÄ• ni \Ne II 93/ ca yathÄ• kkamaá¹ƒ
paá¹-hamÄ• divayavasena hontÄ«ti vuttaá¹ƒ __ ``paá¹-hamavayavasenÄ• â€™â€™ _tiÄ• d
tena vassasahassadvayÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__viÃ±Ã±Ä• á¹‡amevÄ• _ti \Be II 105/ niyamavacanaá¹ƒ, ito bÄ• hirakappitassa attano, iss
paá¹-ikkhepapadaá¹ƒ, na avijjÄ• diphassÄ• dipaá¹-ikkhepapadaá¹ƒ paá¹-iyogÄ«nivattanapa
tenÄ• ha __ ``eseva hetÅ«â€™â€™ _tiÄ• di. ayaÃ±ca nayo heá¹-á¹-hÄ• pi sabbapadesu ya
viÃ±Ã±Ä• á¹‡ameva nÄ• marÅ«passa padhÄ• nakÄ• raá¹‡anti imamatthaá¹ƒ opammavase
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. paccekaá¹ƒ viya samuditassÄ• pi nÄ• marÅ«passa viÃ±Ã±Ä
attakiccÄ• samatthataá¹ƒ dassetuá¹ƒ __ ``tvaá¹ƒ nÄ• marÅ«paá¹ƒ nÄ• mÄ• â€™â€™ _ti ek
__purecÄ• rike_ti pubbaá¹…gameva. viÃ±Ã±Ä• á¹‡aÃ±hi \Ee II 137/ sahajÄ• tadhammÄ• na
bhagavÄ• ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti. (Dhp 1; Nett 90, 92; Peá¹- 13, 8
anekappakÄ• rena __paccayo hoti. _

kathaá¹ƒ? vipÄ• kanÄ• massa hi paá¹-isandhiyaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• raindriyasampayuttaatthiavigatapaccayo
vatthurÅ«passa paá¹-isandhiyaá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• raindriyavippayuttaatthiavigatapaccayeh
á¹-hapetvÄ• pana vatthurÅ«paá¹ƒ sesarÅ«passa imesu navasu aÃ±Ã±amaÃ±Ã±apaccayaá
paccayehi paccayo hoti. abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ pana asaÃ±Ã±asattarÅ«passa
kammajassa suttantikapariyÄ• yato upanissayavasena ekadhÄ• va paccayo hoti. avasesaÃ
pabhuti sabbampi viÃ±Ã±Ä• á¹‡aá¹ƒ tassa nÄ• marÅ«passa yathÄ• rahaá¹ƒ paccayo hotÄ«
saá¹…khepo, vitthÄ• rato pana paccayanaye dassiyamÄ• ne sabbÄ• pi mahÄ• pakaraá¹‡ak
vitthÄ• ritÄ• . kathaá¹ƒ panetaá¹ƒ paccetabbaá¹ƒ ``paá¹-isandhinÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• a
ti? suttato, yuttito ca. pÄ• á¸·iyaÃ±hi ``cittÄ• nuparivattino dhammÄ• â€™â€™ tiÄ• dinÄ• (D
bahudhÄ• vedanÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayatÄ• Ä• gatÄ• . yuttito pana idha cittaj
adiá¹-á¹-hassÄ• pi rÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo hotÄ«ti viÃ±Ã±Ä• yati. cittehi pasan
tadanurÅ«pÄ• ni rÅ«pÄ• ni uppajjamÄ• nÄ• ni diá¹-á¹-hÄ• ni, diá¹-á¹-hena ca adiá¹-á¹-hassa
iminÄ• idha ``diá¹-á¹-hena cittajarÅ«pena adiá¹-á¹-hassÄ• pi paá¹-isandhirÅ«passa viÃ±Ã±Ä
hotÄ«â€™â€™ ti paccetabbametaá¹ƒ \Ee II 138/. kammasamuá¹-á¹-hÄ• nassÄ• pi hi rÅ«pa
viya viÃ±Ã±Ä• á¹‡apaccayatÄ• paá¹-á¹-hÄ• ne Ä• gatÄ• ti.

<116> idha \Ne II 94/ \Be II 106/ __samudaya_-saddo samudÄ• ya-saddo viya samÅ«hapa
``dukkharÄ• sisambhavoâ€™â€™ _ti. __ekako_ti asahÄ• yo rÄ• japarisÄ• rahito. __passey
amhehi vinÄ• ti adhippÄ• yo. yathÄ• rahaá¹ƒ parisaá¹ƒ raÃ±jetÄ«ti hi __rÄ• jÄ• . atthato_ti a
avadantampi __vadati viya. ``hadayavatthuâ€™â€™ _nti iminÄ• va tannissayopi gahito vÄ•
Ä• nantariyabhÄ• vato nissayanissayopi ``nissayoâ€™â€™ tveva vuccatÄ«ti. __paá¹-isandh
bhaveyyÄ• si, _ netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti attho. tenÄ• ha __ ``passeyyÄ• mÄ• â€™â€
anekadhÄ• __paccayo hoti. _ kathaá¹ƒ? nÄ• maá¹ƒ tÄ• va paá¹-isandhiyaá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayuttaatthiavigatapaccayehi sattadhÄ• vi
kiÃ±ci panettha hetupaccayena, kiÃ±ci Ä• hÄ• rapaccayenÄ• ti evaá¹ƒ aÃ±Ã±athÄ• pi pacc
nÄ• maá¹ƒ yathÄ• vuttesu paccayesu á¹-hapetvÄ• vipÄ• kapaccayaá¹ƒ itarehi chahi paccay
panettha hetupaccayena, kiÃ±ci Ä• hÄ• rapaccayenÄ• ti aÃ±Ã±athÄ• pi paccayo hoti, taÃ±c
paá¹-isandhiyaá¹ƒ. rÅ«pato pana hadayavatthu paá¹-isandhiyaá¹ƒ viÃ±Ã±Ä• á¹‡assa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavippayuttaatthi avigatapaccayehi chadhÄ• va paccayo h
sahajÄ• taaÃ±Ã±amaÃ±Ã±apaccayavajjitehi paÃ±cahi purejÄ• tapaccayena saha teheva pa
cakkhÄ• yatanÄ• dibhedaá¹ƒ pana paÃ±cavidhampi rÅ«paá¹ƒ yathÄ• kkamaá¹ƒ cakkhuviÃ±
viÃ±Ã±Ä• á¹‡assa nissayapurejÄ• taindriyavippayuttaatthiavigatapaccayehi paccayo hotÄ«t
viÃ±Ã±Ä• á¹‡assa bahudhÄ• paccayo hotÄ«ti veditabbaá¹ƒ.

yvÄ• yamanukkamena viÃ±Ã±Ä• á¹‡assa nÄ• marÅ«paá¹ƒ, paá¹-isandhinÄ• marÅ«passa
pati paccayabhÄ• vo, so kadÄ• ci viÃ±Ã±Ä• á¹‡assa sÄ• tisayo, kadÄ• ci nÄ• marÅ«passa,
tividhopi so __ ``ettÄ• vatÄ• â€™â€™ _ti padena ekajjhaá¹ƒ gahitoti dassento __ ``viÃ±Ã±Ä
pavattesÅ«â€™â€™ _ti vatvÄ• puna yamidampi viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«pasaÃ±Ã±itÄ
khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±anissayena pavattÄ• naá¹ƒ ettakena sabbÄ• saá¹ƒsÄ• ra
dassento __ ``ettakena ... pe ... paá¹-isandhiyoâ€™â€™ _ti Ä• ha. tattha __ettakenÄ• _ti ett
aÃ±Ã±ena kenaci kÄ• rakavedakasabhÄ• vena attanÄ• , issarÄ• dinÄ• vÄ• ti attho. antoga
padaá¹ƒ.

__vacanamattameva_ \Be II 107/ __adhikiccÄ• _ti dÄ• sÄ• dÄ«su sirivaá¸• á¸• hakÄ• di-sa
vacanamattameva adhikÄ• raá¹ƒ katvÄ• __pavattassa. _ tenÄ• ha __ ``atthaá¹ƒ adisvÄ• â€
voharaá¹‡amattassa. __patho_ti pavattimaggo pavattiyÄ• visayo. yasmÄ• saraá¹‡akiriyÄ•
``satoâ€™â€™ _ti vuccati, sampajÄ• nanakiriyÄ• vasena __ ``sampajÄ• noâ€™â€™ _ti, tas
``kÄ• raá¹‡Ä• padesavasenÄ• â€™â€™ _ti. kÄ• raá¹‡aá¹ƒ \Ne II 95/ niddhÄ• retvÄ• utti nir
``paá¹‡á¸• itoâ€™â€™ tiÄ• dinÄ• pakÄ• rato Ã±Ä• panato __ ``paÃ±Ã±attÄ«â€™â€™ _ti v
``paá¹‡á¸• itoâ€™â€™ ti ca ``byattoâ€™â€™ ti ca ``medhÄ• vÄ«â€™â€™ ti ca paÃ±Ã±Ä• p
paá¹‡á¸• iccappakÄ• rato pana __paá¹‡á¸• ito, _ veyyattiyappakÄ• rato __byatto_ti paÃ±Ã±
pakÄ• rato paÃ±Ã±Ä• panato paÃ±Ã±atti. yasmÄ• idha adhivacananiruttipaÃ±Ã±attipadÄ•
vacanaá¹ƒ adhivacanÄ• dibhÄ• vaá¹ƒ bhajati, tasmÄ• kesuci vacanavisesesu visesena pav

sabbÄ• ni vacanÄ• ni paÃ±Ã±attiatthappakÄ• sanasÄ• maÃ±Ã±ena vuttÄ• nÄ«ti iminÄ• ad
katÄ• ti veditabbÄ• .

atha vÄ• __adhi_-saddo uparibhÄ• ve, upari vacanaá¹ƒ __adhivacanaá¹ƒ. _ kassa upari?
atthassÄ• ti pÄ• kaá¹-o yamattho. adhÄ«naá¹ƒ vÄ• vacanaá¹ƒ __adhivacanaá¹ƒ. _ kena ad
taá¹ƒtaá¹ƒatthappakÄ• sena \Ee II 140/ nicchitaá¹ƒ, niyataá¹ƒ vÄ• vacanaá¹ƒ __nirutti. _
pathavÄ«dhÄ• tupurisÄ• ditaá¹ƒtaá¹ƒpakÄ• rena Ã±Ä• panato __paÃ±Ã±attÄ«_ti evaá¹ƒ ad
sabbavacanesu pavatti veditabbÄ• , aÃ±Ã±athÄ• sirivaá¸• á¸• hakadhanavaá¸• á¸• hakapp
``paá¹‡á¸• ito viyattoâ€™â€™ ti evaá¹ƒ pakÄ• rÄ• nameva ekameva atthaá¹ƒ tena tena pak
paÃ±Ã±attitÄ• ca Ä• pajjeyyÄ• ti. evaá¹ƒ tÄ«hipi nÄ• mehi vuttassa vohÄ• rassa pavattima
nÄ• marÅ«panti ettÄ• vatÄ• va icchitabbo. tenÄ• ha __ ``itÄ«â€™â€™ _tiÄ• di. __paÃ±Ã±Ä
paÃ±Ã±Ä• ya pavattitabbaá¹ƒ, Ã±eyyanti attho. tenÄ• ha __ ``jÄ• nitabbaâ€™â€™ _nti. __v
kilesavaá¹-á¹-aá¹ƒ, kammavaá¹-á¹-aá¹ƒ, vipÄ• kavaá¹-á¹-anti tividhampi vaá¹-á¹-aá¹ƒ. __vatt
tayidaá¹ƒ ``jÄ• yethÄ• â€™â€™ tiÄ• dinÄ• paÃ±cahi padehi vuttassa atthassa nigamanava
__Ä• di_-saddena itthÄ«tipurisÄ• tiÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. __nÄ• mapaÃ±
khandhÄ• diphassÄ• disattÄ• diitthÄ• dinÄ• massa paÃ±Ã±Ä• panatthÄ• ya. vatthupi ettÄ•
``khandhapaÃ±cakampi ettÄ• vatÄ• va paÃ±Ã±Ä• yatÄ«â€™â€™ _ti. __ettÄ• vatÄ• _ ettak
nÄ• marÅ«pappavattiyÄ• ti attho.

attapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<117> anusandhiyati \Be II 108/ etenÄ• ti __anusandhi, _ heá¹-á¹-hÄ• Ä• gatadesanÄ• ya
pavattÄ• uparidesanÄ• , sÄ• paá¹-hamapadassa dassitÄ• , idÄ• ni dutiyapadassa dasseta
__ ``iti bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. __rÅ«pi_nti rÅ«pavantaá¹ƒ. __paritta_nti na vipu
yasmÄ• attÄ• nÄ• ma koci paramatthato natthi. kevalaá¹ƒ pana diá¹-á¹-higatikÄ• naá¹ƒ par
96/, tasmÄ• yattha nesaá¹ƒ attasaÃ±Ã±Ä• , yathÄ• cassa rÅ«pibhÄ• vÄ• diparikappanÄ•
``yoâ€™â€™ _tiÄ• dimÄ• ha. __rÅ«piá¹ƒ paritta_nti attano upaá¹-á¹-hitakasiá¹‡arÅ«pavase
avaá¸• á¸• hitabhÄ• vena parittaá¹ƒ. __paÃ±Ã±apeti_ nÄ«lakasiá¹‡Ä• divasena nÄ• nÄ• kas
attÄ• naá¹ƒ \Ee II 141/. __ananta_nti kasiá¹‡animittassa appamÄ• á¹‡atÄ• ya paricchedass
antarahitaá¹ƒ. __ugghÄ• á¹-etvÄ• _ti bhÄ• vanÄ• ya apanetvÄ• . __nimittaphuá¹-á¹-hokÄ• s
phuá¹-á¹-happadesaá¹ƒ. __tesÅ«_ti catÅ«su arÅ«pakkhandhesu. __viÃ±Ã±Ä• á¹‡amattame
attÄ• â€™â€™ ti evaá¹ƒvÄ• dÄ«.

<118> __ ``etarahÄ«â€™â€™ _ti sÄ• vadhÄ• raá¹‡amidaá¹ƒ padanti tadatthaá¹ƒ dassento
avadhÄ• raá¹‡ena nivattitamatthaá¹ƒ Ä• ha __ ``na ito paraâ€™â€™ _nti. tattha tattheva sa
ucchedavÄ• dÄ«, tenÄ• ha __ ``ucchedavasenetaá¹ƒ vuttaâ€™â€™ _nti. __bhÄ• vi_nti sab
avinassanakaá¹ƒ. tenÄ• ha __ ``sassatavasenetaá¹ƒ vuttaâ€™â€™ _nti. __atathÄ• sabhÄ•
vadanti, na tathÄ• sabhÄ• vaá¹ƒ. __tathabhÄ• vÄ• yÄ• _ti ucchedabhÄ• vÄ• ya vÄ• sassa

aniyamavacanaÃ±hetaá¹ƒ vuttaá¹ƒ sÄ• maÃ±Ã±ajotanÄ• vasena. __sampÄ• dessÄ• mÄ«_
katvÄ• dassayissÄ• mi, patiá¹-á¹-hÄ• pessÄ• mÄ«ti attho. tathÄ• hi vakkhati ``sassatavÄ•
tiÄ• di. (Sv II 118) __iminÄ• _ti ``atathaá¹ƒ vÄ• panÄ• â€™â€™ tiÄ• di vacanena, anucche
sassatavÄ• dino mativasenÄ• ti adhippÄ• yo. __upakappessÄ• mÄ«_ti upecca samatthayis

__evaá¹ƒ samÄ• na_nti evaá¹ƒ bhÅ«taá¹ƒ samÄ• naá¹ƒ. rÅ«pakasiá¹‡ajjhÄ• naá¹ƒ __rÅ«p
adhigamanavasena taá¹ƒ etassa atthÄ«ti __rÅ«pÄ«_ti Ä• ha __ ``rÅ«pinti rÅ«pakasiá¹‡alÄ•
__parittattÄ• nudiá¹-á¹-hÄ«_ti ettha rÅ«pÄ«-saddopiÄ• vuttiÄ• dinayena Ä• netvÄ• vattabb
diá¹-á¹-higatiko parittabhÄ• vaá¹ƒ viya \Be II 109/ attano abhinivissa á¹-hitoti. __arÅ«pi_nti e
nayo. ``pattapalÄ• sabahulagacchasaá¹…khepena ghanagahanajaá¹-Ä• vitÄ• nÄ• \Ee II 14
__valli, _ tabbiparÄ«tÄ• __latÄ• â€™â€™ _ti vadanti. __appahÄ«naá¹-á¹-henÄ• _ti magge
kÄ• raá¹‡alÄ• bhe sati uppajjanÄ• rahatÄ• anusayanaá¹-á¹-ho.

__arÅ«pakasiá¹‡aá¹ƒ_ nÄ• ma kasiá¹‡ugghÄ• á¹-iá¹ƒ Ä• kÄ• saá¹ƒ, na paricchinnÄ• kÄ• s
arÅ«pakasiá¹‡amevÄ• â€™â€™ ti keci. __arÅ«pakkhandhagocaraá¹ƒ vÄ• _ti vedanÄ• day
ti abhinivesassa gocaro etassÄ• ti arÅ«pakkhandhagocaro, diá¹-á¹-higatiko, taá¹ƒ arÅ«pakk
__vÄ• _-saddo vuttavikappattho. saddayojanÄ• pana arÅ«paá¹ƒ arÅ«pakkhandhÄ• gocara
arÅ«pÄ«, taá¹ƒ arÅ«piá¹ƒ. __lÄ• bhino cattÄ• ro_ti rÅ«pakasiá¹‡Ä• dilÄ• bhavasena taá¹ƒ t
sayameva parikappetvÄ• \Ne II 97/ taá¹ƒ Ä• dÄ• ya paggayha paÃ±Ã±Ä• panakÄ• cattÄ• r
antevÄ• sikÄ• _ti tesaá¹ƒ lÄ• bhÄ«naá¹ƒ vÄ• daá¹ƒ paccakkhato, paramparÄ• ya ca uggahe
rocetvÄ• paÃ±Ã±Ä• panakÄ• cattÄ• ro. __takkikÄ• cattÄ• ro_ti kasiá¹‡ajjhÄ• nassa alÄ• b
takkanavaseneva yathÄ• vutte cattÄ• ro diá¹-á¹-hivÄ• de sayameva abhinivissa paggayha á
__tesaá¹ƒ antevÄ• sikÄ• _ pubbe vuttanayena veditabbÄ• .

naattapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<119> __Ä• raddhavipassakopÄ«_ti samparÄ• yikavipassakopi, tena balavavipassanÄ• ya
dasseti. __na paÃ±Ã±apeti eva_ abahussuto pÄ«ti adhippÄ• yo. tÄ• diso hi vipassanÄ• ya Ä
jhÄ• nÄ• bhiÃ±Ã±Ä• lÄ• bhÄ« ``na paÃ±Ã±apetÄ«â€™â€™ ti na vattabboti so idha na uddh
apaÃ±Ã±Ä• pane kÄ• raá¹‡aá¹ƒ dasseti __ ``etesaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• . __icceva Ã
viparÄ«taggÄ• ho tassa kÄ• raá¹‡assa dÅ«rasamussÄ• ritattÄ• . arÅ«pakkhandhÄ• icceva

attasamanupassanÄ• vaá¹‡á¹‡anÄ•

<121> __diá¹-á¹-hivasena samanupassitvÄ• , _ na Ã±Ä• á¹‡avasena. __sÄ• ca samanupa
diá¹-á¹-hidassanavasena.

``vedanaá¹ƒ \Be II 110/ attato samanupassatÄ«â€™â€™ ti evaá¹ƒ \Ee II 143/ Ä• gatÄ• __

sakkÄ• yadiá¹-á¹-hi. _ iá¹-á¹-hÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá¹ƒ na paá¹-isaá¹ƒvedetÄ«ti __a
vedakabhÄ• vapaá¹-ikkhepamukhena saÃ±jÄ• nanÄ• dibhÄ• vopi paá¹-ikkhitto hoti tadavinÄ
rÅ«pakkhandhavatthukÄ• sakkÄ• yadiá¹-á¹-hi kathitÄ• â€™â€™ _ti. __ ``attÄ• me vediyat
appaá¹-isaá¹ƒvedanattaá¹ƒ paá¹-ikkhipati. tenÄ• ha ``nopi appaá¹-isaá¹ƒvedanoâ€™â€™ ti.
``vedanÄ• dhammoâ€™â€™ _ti pana iminÄ• ``vedanÄ• me attÄ• â€™â€™ ti imaá¹ƒ vÄ• d
vedanÄ• saá¹…khÄ• to dhammo etassa atthÄ«ti hi vedanÄ• dhammoti vedanÄ• ya samann
paá¹-ijÄ• nÄ• ti. tenÄ• ha ``etassa ca vedanÄ• dhammo __avippayuttasabhÄ• voâ€™â€™ _
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhavatthukÄ• sakkÄ• yadiá¹-á¹-hi kathitÄ• ti
``vedanÄ• sampayuttattÄ• vediyatÄ«â€™â€™ _ti taá¹ƒsampayogato taá¹ƒkiccakatamÄ• ha
purisoti. sabbesampi taá¹ƒ sÄ• rammaá¹‡adhammÄ• naá¹ƒ Ä• rammaá¹‡Ä• nubhavanaá¹ƒ
phuá¹-á¹-hatÄ• mattato \Ne II 98/, vedanÄ• ya pana vissavitÄ• ya sÄ• mibhÄ• vena Ä• ramm
tassÄ• vasena saÃ±Ã±Ä• dayopi taá¹ƒsampayuttattÄ• ``vediyatÄ«â€™â€™ ti vuccanti. tat
__aá¹-á¹-hasÄ• liniyaá¹ƒ_ ``Ä• rammaá¹‡arasÄ• nubhavanaá¹-á¹-hÄ• naá¹ƒ patvÄ• sesasa
ekadesamattakameva anubhavantÄ«â€™â€™ ti, (Dhs-a 1 dhammuddesakathÄ•) rÄ• jasÅ«
vibhÄ• vito eva. __etassÄ• _ti saÃ±Ã±Ä• dikkhandhattayassa. __ ``avippayuttasabhÄ• voâ€
avisaá¹ƒyogajanitaá¹ƒ kaÃ±ci visesaá¹ƒ á¹-hÄ• naá¹ƒ dÄ«peti.

<122> __tatthÄ• _ti tesu vÄ• resu. __tÄ«su diá¹-á¹-higatikesÅ«_ti ``vedanÄ• me attÄ• â€™
``appaá¹-isaá¹ƒvedano me attÄ• â€™â€™ ti, ``vedanÄ• dhammo me attÄ• â€™â€™ ti ca e
diá¹-á¹-higatikesu. tissannaá¹ƒ vedanÄ• naá¹ƒ bhinnasabhÄ• vattÄ• sukhaá¹ƒ vedanaá¹ƒ ``
samanupassato dukkhaá¹ƒ, adukkhamasukhaá¹ƒ vÄ• vedanaá¹ƒ ``attÄ• â€™â€™ ti saman
sesadvaye pÄ«ti Ä• ha __ ``yo yo yaá¹ƒ yaá¹ƒ vedanaá¹ƒ attÄ• ti samanupassatÄ«â€™â€™

<123> __ ``hutvÄ• abhÄ• vatoâ€™â€™ _ti iminÄ• udayabbayavantatÄ• ya aniccÄ• ti das
_tiÄ• dinÄ• anekakÄ• raá¹‡asaá¹…khatattÄ• saá¹…khatÄ• ti. __taá¹ƒ taá¹ƒ paccaya_nti ``
viÃ±Ã±Ä• á¹‡aá¹ƒ, sukha, vedanÄ«yo phassoâ€™â€™ ti \Be II 111/ evaá¹ƒ Ä• dikaá¹ƒ taá¹
__paá¹-icca_ nissÄ• ya __sammÄ• _ sassatÄ• dibhÄ• vassa, ucchedÄ• dibhÄ• vassa ca ab
__samakÄ• raá¹‡ena_ sadisakÄ• raá¹‡ena anurÅ«pakÄ• raá¹‡ena __uppannÄ• . _ khayasa
vayasabhÄ• vÄ• ti __vayadhammÄ• _ virajjanasabhÄ• vÄ• ti __virÄ• gadhammÄ• , _ nirujjh
__nirodhadhammÄ• , _ catÅ«hipi padehi vedanÄ• ya bhaá¹…gabhÄ• vameva dasseti. tenÄ
khayadhammÄ• tiÄ• di vuttaâ€™â€™ _nti.

__vigato_ti sabhÄ• vavigamena vigato. __ekassevÄ• _ti ekasseva diá¹-á¹-higatikassa. __tÄ
tissannaá¹ƒ vedanÄ• naá¹ƒ pavattikÄ• lesu. __eso me attÄ• _ti ``eso sukhavedanÄ• sabhÄ
dukkhaadukkhamasukhavedanÄ• sabhÄ• vo me attÄ• â€™â€™ ti __kiá¹ƒ pana hotÄ«, _ ek
anummattako kathaá¹ƒ paccetÄ«ti adhippÄ• yena pucchati. itaro evampi tassa na hoti yevÄ
pana na bhavissatÄ«â€™â€™ _tiÄ• dimÄ• ha. __visesenÄ• _ti sukhÄ• divibhÄ• gena. __su
__ca_-saddena adukkhamasukhaá¹ƒ saá¹…gaá¹‡hÄ• ti, sukhasaá¹…gahameva vÄ• tena k

__avisesenÄ• _ti avibhÄ• gena vedanÄ• sÄ• maÃ±Ã±ena. __vokiá¹‡á¹‡a_nti sukhÄ• dibhe
tividhampi vedanaá¹ƒ __esa_ \Ee II 145/ diá¹-á¹-higatiko ekajjhaá¹ƒ gahetvÄ• __attÄ• ti sar
ekakkhaá¹‡e ca bahÅ«naá¹ƒ vedanÄ• naá¹ƒ uppÄ• do Ä• pajjati_ avisesena vedanÄ• sabh
\Ne II 99/ sati sadÄ• sabbavedanÄ• pavattippasaá¹…gato diá¹-á¹-higatiko agatiyÄ• ekakkh
vedanÄ• naá¹ƒ uppattiá¹ƒ paá¹-ijÄ• neyyÄ• ti tassa avasaraá¹ƒ adento __ ``na ekakkhaá¹‡e
uppatti atthÄ«â€™â€™ _ti Ä• ha, paccakkhaviruddhametanti adhippÄ• yo. __etena petaá¹ƒ
viruddhattasÄ• dhanenapi sabbena sabbaá¹ƒ attano abhÄ• venapi paá¹‡á¸• itÄ• naá¹ƒ na r
dhÄ«rÄ• nakkhamantÄ«ti attho.

<124> indriyabaddhepi rÅ«pappabandhe vÄ• yodhÄ• tuvipphÄ• ravasena kÄ• ci kiriyÄ• nÄ
suddharÅ«pakkhandhepi yattha kadÄ• ci vÄ• yodhÄ• tuvipphÄ• ro labbhati, tameva nidassa
``tÄ• lavaá¹‡á¹-e vÄ• vÄ• tapÄ• ne vÄ• â€™â€™ _ti Ä• ha. __vedanÄ• dhammesÅ«_ti ved
``ahamasmÄ«â€™â€™ _ti iminÄ• tayopi khandhe ekajjhaá¹ƒ gahetvÄ• ahaá¹ƒkÄ• rassa u
``ayamahamasmÄ«â€™â€™ _ti pana iminÄ• tattha ekaá¹ƒ ekaá¹ƒ gahetvÄ• ahaá¹ƒkÄ• ra
tenÄ• ha __ ``ekadhammopÄ«â€™â€™ _tiÄ• di \Be II 112/. __ta_nti ``ahamasmÄ«â€™â€™
hi catukkhandhanirodhena anupalabbhamÄ• nasannissayÄ• sasavisÄ• á¹‡atikhiá¹‡atÄ• vi

__ettÄ• vatÄ• _ti ``kittÄ• vatÄ• ca Ä• nandÄ• â€™â€™ tiÄ• dinÄ• ``tantÄ• kulakajÄ• tÄ• â
anusandhidassanavasena pavattena ettakena desanÄ• dhammena. kÄ• maá¹ƒ heá¹-á¹-hÄ•
idha pana diá¹-á¹-higatikassa vaá¹-á¹-ato sÄ«sukkhipanÄ• samatthatÄ• vibhÄ• vanavasena
mahÄ• sÄ• vajjabhÄ• vadÄ«paniyakathÄ• pakÄ• sitÄ• ti taá¹ƒ dassento __ ``vaá¹-á¹-akath
nanu vaá¹-á¹-amÅ«laá¹ƒ avijjÄ• taá¹‡hÄ• , tÄ• anÄ• masitvÄ• tato aÃ±Ã±athÄ• kasmÄ•
kathitÄ• ti Ä• ha __ ``bhagavÄ• _ \Ee II 146/ __hÄ«â€™â€™ _tiÄ• di. __avijjÄ• sÄ«senÄ• _
katvÄ• , avijjÄ• mukhenÄ• ti attho. __koá¹-i na paÃ±Ã±Ä• yatÄ«_ti ``asukassa nÄ• ma sam
cakkavattino vÄ• kÄ• le avijjÄ• uppannÄ• , na tato pubbe atthÄ«â€™â€™ ti avijjÄ• ya Ä• c
appaá¹-ihatassa mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assÄ• pi na paÃ±Ã±Ä• yati avijjamÄ• nat
idappaccayo, tasmÄ• __idappaccayÄ• , _ imasmÄ• Ä• savÄ• dikÄ• raá¹‡Ä• ti attho. __bha
bhavasaá¹ƒyojanabhÅ«tÄ• ya taá¹‡hÄ• ya. __bhavadiá¹-á¹-hiyÄ• _ti sassatadiá¹-á¹-hiyÄ• . _
upapajjantoâ€™â€™ _ti iminÄ• ``ito ettha etto idhÄ• â€™â€™ ti evaá¹ƒ apariyantaá¹ƒ apa
tenÄ• ha __ ``mahÄ• samuddeâ€™â€™ _tiÄ• di.

<126> __paccayÄ• kÄ• ramÅ«á¸·hassÄ• _ti bhÅ«takathanametaá¹ƒ, na visesanaá¹ƒ. sabb
paccayÄ• kÄ• ramÅ«á¸·ho evÄ• ti. __vivaá¹-á¹-aá¹ƒ kathento_ti vaá¹-á¹-ato vinimuttattÄ• vi
taá¹ƒ kathento \Ne II 100/. __kÄ• rakassÄ• _ti satthuovÄ• dakÄ• rakassa, sammÄ• paá¹-ipa
__ ``satipaá¹-á¹-hÄ• navihÄ• rinoâ€™â€™ _ti. so hi vedanÄ• nupassanÄ• ya, dhammÄ• nu
sammÄ• paá¹-ipattiyÄ• ``neva vedanaá¹ƒ attÄ• naá¹ƒ samanupassatÄ«â€™â€™ tiÄ• dinÄ•
__ ``evarÅ«po hÄ«â€™â€™ _tiÄ• di. __sabbadhammesÅ«_ti sabbesu tebhÅ«makadhamm
aÃ±Ã±a_nti vedanÄ• ya aÃ±Ã±aá¹ƒ saÃ±Ã±Ä• didhammaá¹ƒ attÄ• naá¹ƒ na samanupassa

_ti rÅ«pÄ• didhammÄ• eva vuccanti, tesaá¹ƒ samÅ«hoti dassetuá¹ƒ __ ``rÅ«pÄ• dÄ«su dh
__na upÄ• diyati_ diá¹-á¹-hitaá¹‡hÄ• gÄ• havasena. ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ•
Dhs 1121; Vibh 832, 866) pavattamÄ• namaÃ±Ã±anÄ• pi \Be II 113/ taá¹‡hÄ• diá¹-á¹-himaÃ
paritassanarÅ«pÄ• evÄ• ti Ä• ha __ ``taá¹‡hÄ• diá¹-á¹-himÄ• naparitassanÄ• yapÄ«â€™â€

__sÄ• evaá¹ƒ diá¹-á¹-hÄ«_ti sÄ• arahato evaá¹ƒpakÄ• rÄ• diá¹-á¹-hÄ«ti yo vadeyya \Ee I
taá¹ƒ na yuttanti attho. __evamassa diá¹-á¹-hÄ«_ti etthÄ• pi evaá¹ƒpakÄ• rÄ• assa arahato
yojetabbaá¹ƒ. __evaÃ±hi satÄ«_ti yo vadeyya ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itissa c
tassa ce vacanaá¹ƒ tathevÄ• ti attho. __ ``arahÄ• na kiÃ±ci jÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ
tathÄ• diá¹-á¹-hiyÄ• abhÄ• vato. __tenevÄ• _ti tathÄ• vattumayuttattÄ• eva. __catunnam
tathÄ• gatoâ€™â€™ tiÄ• dinÄ• Ä• gatÄ• naá¹ƒ catunnaá¹ƒ vÄ• rÄ• naá¹ƒ. Ä• dito tÄ«su vÄ
pariyosÄ• navÄ• re vitthÄ• ritattÄ• __ ``avasÄ• ne `taá¹ƒ kissa hetÅ«â€™ tiÄ• dimÄ• hÄ• â
tÄ«su vÄ• resu tatheva desanÄ• pavattÄ• , yathÄ• pariyosÄ• navÄ• re, pÄ• á¸·i pana saá¹

__vohÄ• ro_ti ``satto itthÄ« purisoâ€™â€™ tiÄ• dinÄ• , ``khandhÄ• Ä• yatanÄ• nÄ«â€™â€
vedanÄ• â€™â€™ tiÄ• dinÄ• ca vohÄ• ritabbavohÄ• ro. tassa pana vohÄ• rassa pavattiá¹-
ime evÄ• ti Ä• ha __ ``khandhÄ• Ä• yatanÄ• ni dhÄ• tuyoâ€™â€™ _ti. yasmÄ• nibbÄ• naá
nirodhabhÄ• veneva paÃ±Ã±Ä• piyati ca, tasmÄ• tassÄ• pi khandhamukhena avacaritabba
``paÃ±Ã±Ä• ya avacaritabbaá¹ƒ khandhapaÃ±cakaâ€™â€™ _nti vuttaá¹ƒ. tenÄ• ha bhagav
kaá¸·evare sasaÃ±Ã±imhi samanake lokaÃ±ca paÃ±Ã±apemi lokasamudayaÃ±ca lokanirod
paá¹-ipadaâ€™â€™ nti. (SN a I 107; AN a IV 45) __paÃ±Ã±Ä• vacara_nti vÄ• tebhÅ«maka
__ ``khandhapaÃ±cakaâ€™â€™ _ntveva vuttaá¹ƒ, tasmÄ• ``yÄ• vatÄ• paÃ±Ã±Ä• â€™â€
gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. vaá¹-á¹-akathÄ• hesÄ• ti. tathÄ• hi ``yÄ• vatÄ• vaá¹-á¹-aá
icceva vuttaá¹ƒ. tenevÄ• ha ``tantÄ• kulakapadasseva anusandhi dassitoâ€™â€™ ti. yasmÄ
diá¹-á¹-hisÄ«senettha vaá¹-á¹-akathaá¹ƒ kathetvÄ• yathÄ• nusandhinÄ• pi vaá¹-á¹-akathaá
``tantÄ• kulakapadasseva_ \Ne II 101/ \Ee II 148/ __anusandhi dassitoâ€™â€™ _ti sÄ• vad
vuttaá¹ƒ. paá¹-iccasamuppÄ• dakathÄ• panettha yÄ• vadeva tassa gambhÄ«rabhÄ• vavibh
vivaá¹-á¹-akathÄ• pi samÄ• nÄ• idha paccÄ• maá¹-á¹-hÄ• ti daá¹-á¹-habbaá¹ƒ.

sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitivaá¹‡á¹‡anÄ•

<127> __gacchanto_ \Be II 114/ __gacchanto_ti samathapaá¹-ipattiyaá¹ƒ suppatiá¹-á¹-hito
vipassanÄ• gamanena, maggagamanena ca gacchanto gacchanto. ubhohi bhÄ• gehi mucc
nÄ• ma hoti_. __so_ ``evaá¹ƒ asamanupassantoâ€™â€™ ti vutto vipassanÄ• yÄ• nikoti kat
samanupassatÄ«ti vutto so yasmÄ• gacchanto gacchanto paÃ±Ã±Ä• vimutto nÄ• ma hotÄ«
__heá¹-á¹-hÄ• vuttÄ• na_nti ``kittÄ• vatÄ• ca, Ä• nanda, attÄ• naá¹ƒ na paÃ±Ã±apento na
tiÄ• dinÄ• (DN II 119), ``yato kho, Ä• nanda, bhikkhu neva vedanaá¹ƒ attÄ• naá¹ƒ samanup
(DN II 125 Ä• dayo) ca heá¹-á¹-hÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• naá¹ƒ __dvinnaá¹ƒ_ puthujjana

nigamana_nti nissaraá¹‡aá¹ƒ. __nÄ• ma_nti paÃ±Ã±Ä• vimuttÄ• dinÄ• maá¹ƒ.

__paá¹-isandhivasena vuttÄ• _ti nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±itÄ• visesavisiá¹-á¹-hapa
satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. taá¹ƒtaá¹ƒsattanikÄ• yaá¹ƒ pati nissayato hi nÄ• nattakÄ• y
taá¹ƒpariyÄ• pannapaá¹-isandhisamudÄ• gatÄ• ti daá¹-á¹-habbÄ• tadabhinibbattakakamma
Ä• yÅ«hitattÄ• . __catasso Ä• gamissantÄ«_ti rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkha
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo Ä• gamissanti ``rÅ«pupÄ• yaá¹ƒ vÄ• Ä• vuso viÃ±Ã±Ä• á¹‡aá¹ƒ
tiá¹-á¹-hatÄ«â€™â€™ tiÄ• dinÄ• (DN III 311). __viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• nassÄ• _ti pa
etarahi \Ee II 149/ patiá¹-á¹-hÄ• nakÄ• raá¹‡assa. atthato vuttavisesavisiá¹-á¹-hÄ• paÃ±cav
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• , catuvokÄ• re vedanÄ• dayo tayo khan
sattÄ• vÄ• sabhÄ• vaá¹ƒ upÄ• dÄ• ya __ ``dve ca Ä• yatanÄ• nÄ«ti dve nivÄ• saá¹-á¹-hÄ• n
nivÄ• saá¹-á¹-hÄ• napariyÄ• yopi Ä• yatanasaddo hoti yathÄ• ``devÄ• yatanadvayaâ€™â€
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti Ä• yatanadvayanti sakalaá¹ƒ. __tasmÄ• gahitaá¹ƒ_ tattha ekameva
__pariyÄ• dÄ• naá¹ƒ_ anavasesaggahaá¹‡aá¹ƒ __na gacchati vaá¹-á¹-aá¹ƒ_ viÃ±Ã±Ä• á¹‡a
aÃ±Ã±amaÃ±Ã±aantogadhattÄ• .

__nidassanatthe nipÄ• to, _ tasmÄ• __seyyathÄ• pi manussÄ• _ti yathÄ• manussÄ• ti vut
hotiyeva_ satipi bÄ• hirassa kÄ• rakassa abhede ajjhattikassa bhinnattÄ• . nÄ• nattaá¹ƒ kÄ•
\Ne II 102/ vÄ• kÄ• yo etesanti __nÄ• nattakÄ• yÄ• , _ iminÄ• nayena sesapadesupi \Be II
__nesa_nti manussÄ• naá¹ƒ. nÄ• nattÄ• saÃ±Ã±Ä• etesaá¹ƒ atthÄ«ti __nÄ• nattasaÃ±Ã±i
vinipÄ• to etesaá¹ƒ atthÄ«ti __vinipÄ• tikÄ• _ satipi devabhÄ• ve dibbasampattiyÄ• abhÄ• v
natthi nipÄ• to etesanti __vinipÄ• tikÄ• . _ tenÄ• ha __ ``catuapÄ• yavinimuttÄ• â€™â€™ _t
satipaá¹-á¹-hÄ• nÄ• didhammakoá¹-á¹-hÄ• saá¹ƒ. __vijÄ• niyÄ• _ti sutamayena tÄ• va Ã±Ä•
tadanusÄ• rena yonisomanasikÄ• raá¹ƒ paribrÅ«hanto sÄ«lavisuddhiÄ• dikaá¹ƒ sammÄ• pa
paá¹-ipajjema. _ sÄ• ca paá¹-ipatti __hitÄ• ya_ diá¹-á¹-hadhammikÄ• disakalahitÄ• ya amhA
tattha sÄ«lapaá¹-ipattiá¹ƒ tÄ• va vibhÄ• gena dassento __ ``pÄ• á¹‡esu cÄ• â€™â€™ _ti gA

brahmakÄ• ye paá¹-hamajjhÄ• nanibbatte brahmasamÅ«he, brahmanikÄ• ye vÄ• bhavÄ• t
mahÄ• brahmuno parisÄ• ya bhavÄ• ti __brahmapÄ• risajjÄ• _ tassa paricÄ• rakaá¹-á¹-hÄ•
purohitaá¹-á¹-hÄ• ne á¹-hitÄ• ti __brahmapurohitÄ• _ \Ee II 150/. Ä• yuvaá¹‡á¹‡Ä• dÄ«hi ma
__mahÄ• brahmuno. _ satipi tesaá¹ƒ tividhÄ• nampi paá¹-hamena jhÄ• nena abhinibbattabh
pavattibhedena ayaá¹ƒ visesoti dassetuá¹ƒ __ ``brahmapÄ• risajjÄ• panÄ• â€™â€™ _tiÄ•
hÄ«nena, sÄ• cassa hÄ«natÄ• chandÄ• dÄ«naá¹ƒ hÄ«natÄ• ya veditabbÄ• , paá¹-iladdha
kappassÄ• _ti asaá¹…khyeyyakappassa. hÄ«napaá¹‡Ä«tÄ• naá¹ƒ majjhe bhavattÄ• __maj
majjhimatÄ• chandÄ• dÄ«naá¹ƒ majjhimatÄ• ya veditabbÄ• , paá¹-ilabhitvÄ• nÄ• tisubhÄ•
upaá¸• á¸• hakappo_ti asaá¹…khyeyyakappassa upaá¸• á¸• hakappo. __vipphÄ• rikataro_ti
pamÄ• á¹‡ato vipulataro, sabhÄ• vato uá¸·Ä• rataro ca hoti. sabhÄ• venapi hi uá¸·Ä• rataro
appamÄ• á¹‡aá¹ƒ. tathÄ• hi parittÄ• bhÄ• dÄ«naá¹ƒ, parittasubhÄ• dÄ«naÃ±ca kÄ• ye sati

ekattavaseneva vavatthÄ• pÄ«yatÄ«ti ``ekattakÄ• yÄ• â€™â€™ tveva vuccanti. __paá¹‡Ä«
cassa ukkaá¹-á¹-hatÄ• chandÄ• dÄ«naá¹ƒ ukkaá¹-á¹-hatÄ• ya veditabbÄ• , subhÄ• vitaá¹ƒ
pÄ• pitaá¹ƒ __paá¹‡Ä«taá¹ƒ_ padhÄ• nabhÄ• vaá¹ƒ nÄ«tanti katvÄ• , idhÄ• pi kappo asaá¹
veditabbo paripuá¹‡á¹‡assa mahÄ• kappassa asambhavato. __itÄ«_ti evaá¹ƒ vuttappakÄ•
``brahmakÄ• yikÄ• â€™â€™ ti vuttÄ• tividhÄ• pi brahmÄ• no. __saÃ±Ã±Ä• ya ekattÄ• _ti t
ekattasabhÄ• vattÄ• \Be II 116/. na hi tassÄ• sampayuttadhammavasena aÃ±Ã±opi koci b

__eva_nti iminÄ• nÄ• nattakÄ• yaekattasaÃ±Ã±inoti dasseti.

__daá¹‡á¸• aukkÄ• yÄ• _ti daá¹‡á¸• adÄ«pikÄ• ya. __saratÄ«_ti dhÄ• vati viya. __vissarat
dhÄ• vati \Ne II 103/. __dve kappÄ• _ti dve mahÄ• kappÄ• . ito paresupi eseva nayo. __idh
__ukkaá¹-á¹-haparicchedavasena_ Ä• bhassaraggahaá¹‡eneva __sabbepi te_ parittÄ• bhÄ
__gahitÄ• . _

sobhanÄ• pabhÄ• subhÄ• , subhÄ• ya kiá¹‡á¹‡Ä• subhÄ• kiá¹‡á¹‡Ä• ti vattabbe Ä• -kÄ•
antima-á¹‡a-kÄ• rassa ha-kÄ• raÃ±ca katvÄ• __ ``subhakiá¹‡hÄ• â€™â€™ _ti vuttÄ• , __a
niccalÄ• ya ekagghanÄ• ya pabhÄ• ya subhoti pariyÄ• yavacananti \Ee II 151/ __ ``subhena
vikiá¹‡á¹‡Ä• â€™â€™ _ti attho vutto, etthÄ• pi antima-á¹‡a-kÄ• rassa ha-kÄ• rakaraá¹‡aá¹
chijjitvÄ• chijjitvÄ• pabhÄ• gacchati_ ekagghanattÄ• . __catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitim
saÃ±Ã±Ä• ya ca ekarÅ«pattÄ• . vipulasantasukhÄ• yuvaá¹‡á¹‡Ä• diphalattÄ• __vehapphal
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ.

__vivaá¹-á¹-apakkhe á¹-hitÄ• _ napunarÄ• vattanato. ``na sabbakÄ• likÄ• â€™â€™ ti vatvÄ
asabbakÄ• likattaá¹ƒ vibhÄ• vetuá¹ƒ __ ``kappasatasahassampÄ«â€™â€™ _tiÄ• di vuttaá¹
soá¸·asakappasahassaccayena uppannÄ• naá¹ƒ suddhÄ• vÄ• sabrahmÄ• naá¹ƒ parinibbÄ
anuppajjanato __buddhasuÃ±Ã±e_ __loke_ suÃ±Ã±aá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ hoti, tasmÄ• s
sabbakÄ• likÄ• , __khandhÄ• vÄ• raá¹-á¹-hÄ• nasadisÄ• honti_ suddhÄ• vÄ• sabhÅ«miyo.
suddhÄ• vÄ• sÄ• naá¹ƒ sattÄ• vÄ• sabhÄ• vadÄ«paneneva viÃ±Ã±Ä• á¹‡aá¹-á¹-hitibhÄ• vo
__suddhÄ• vÄ• sÄ• pi_ sattasu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su __catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-
__catutthasattÄ• vÄ• saá¹ƒyeva bhajanti. _

__sukhumattÄ• _ti saá¹…khÄ• rÄ• vasesasukhumabhÄ• vappattattÄ• . paribyattaviÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ, _ sabbaso aviÃ±Ã±Ä• á¹‡aá¹ƒ na hotÄ«ti __nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, tasm
paripphuá¹-aviÃ±Ã±Ä• á¹‡akiccavantÄ«su __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su avatvÄ• . _

<128> __taÃ±ca viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti_nti paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ. heá
sarÅ«pato, manussÄ• divibhÄ• gato, saá¹…khepato, ``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™
__pajÄ• nÄ• ti. tassÄ• samudayaÃ±cÄ• _ti tassÄ• paá¹-hamÄ• ya viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti

samudayaÃ±ca __pajÄ• nÄ• ti. atthaá¹…game_pi eseva nayo. assÄ• detabbato, assÄ• dato
aniccÄ• dibhÄ• vo __Ä• dÄ«navo. _ chandarÄ• go vinÄ«yati etena, ettha vÄ• ti __chandarÄ
nibbÄ• naá¹ƒ. __chandarÄ• gappahÄ• na_nti etthÄ• pi eseva nayo. mÄ• nadiá¹-á¹-hÄ«naá¹
taá¹‡hÄ• vasena mamanti vÄ• abhinandanÄ• pi mÄ• nassa paritassanÄ• viya daá¹-á¹-hab
sesesu aá¹-á¹-hasupi vÄ• resu \Ee II 152/. __tatthÄ• _ti upari tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ
tattha hi rÅ«paá¹ƒ natthi. puna __tatthÄ• _ti paá¹-hamÄ• yatane. tattha hi eko rÅ«pakkhandh
II 104/ ca tameva sandhÄ• ya vuttaá¹ƒ. tattha hi rÅ«passa kammasamuá¹-á¹-hÄ• nattÄ• Ä•
sambhavati.

__yato kho_ti ettha __to_-saddo dÄ• -saddo viya kÄ• lavacano ``yato kho, sÄ• riputta, bhik
tiÄ• dÄ«su (Vin III 21) viyÄ• ti vuttaá¹ƒ __ ``yadÄ• khoâ€™â€™ _ti. __aggahetvÄ• _ti kaÃ±
``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• aggahetvÄ• . __paÃ±Ã±Ä• vimutto_ti aá¹-á¹-hannaá¹ƒ
sÄ• tisayassa samÄ• dhibalassa abhÄ• vato paÃ±Ã±Ä• baleneva vimutto. tenÄ• ha __ ``aá¹
paÃ±Ã±Ä• balenevÄ• â€™â€™ _tiÄ• di. __appavatti_nti Ä• yatiá¹ƒ appavattiá¹ƒ __katvÄ• .
paÃ±Ã±Ä• vimutto, paá¹-hamajjhÄ• naphassena vinÄ• parijÄ• nanÄ• dippakÄ• rehi cattÄ•
paá¹-ivijjhanto tesaá¹ƒ kiccÄ• naá¹ƒ matthakappattiyÄ• niá¹-á¹-hitakiccatÄ• ya visesena mu
paÃ±Ã±Ä• vimutto. __sukkhavipassako_ti samathabhÄ• vanÄ• sinehÄ• bhÄ• vena sukkhÄ•
vipassanÄ• etassÄ• ti __sukkhavipassako. á¹-hatvÄ• _ti pÄ• dakakaraá¹‡avasena á¹-hatvÄ
aÃ±Ã±ataraaÃ±Ã±atarasmiá¹ƒ, ekekasminti attho. evaÃ±hissa paÃ±cavidhatÄ• siyÄ• . ``na
vimokkhe kÄ• yena phusitvÄ• viharatÄ«â€™â€™ ti iminÄ• sÄ• tisayassa samÄ• dhibalass
``paÃ±Ã±Ä• ya cassa disvÄ• â€™â€™ tiÄ• dinÄ• sÄ• tisayassa paÃ±Ã±Ä• balassa bhÄ• v
Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti na Ä• savÄ• paÃ±Ã±Ä• ya passanti, dassanakÄ• raá
``disvÄ• parikkhÄ«á¹‡Ä• â€™â€™ ti vuttÄ• . dassanÄ• yattaparikkhayattÄ• eva hi dassana
purimakiriyÄ• hoti.

aá¹-á¹-havimokkhavaá¹‡á¹‡anÄ•

<129> __ekassa_ \Be II 118/ __bhikkhuno_ti sattasu ariyapuggalesu ekassa bhikkhuno.
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiÄ• dinÄ• parijÄ• nanÄ• divasappa vatta__niggamanaÃ±ca_ \Ee II 1
paÃ±Ã±Ä• vimutta__nÄ• maÃ±ca. itarassÄ• _ti ubhatobhÄ• gavimuttassa. ime sandhÄ• ya
bhikkhÅ«naâ€™â€™ nti vuttaá¹ƒ. __kenaá¹-á¹-henÄ• _ti kena sabhÄ• vena. sabhÄ• vo hi Ã
araá¹‡Ä«yato Ã±Ä• tabbato ``atthoâ€™â€™ ti vuccati, so eva ttha-kÄ• rassa á¹-á¹-ha-kÄ• ra
``aá¹-á¹-hoâ€™â€™ ti vutto. __adhimuccanaá¹-á¹-henÄ• _ti adhikaá¹ƒ savisesaá¹ƒ muccan
sabbassÄ• pi rÅ«pÄ• vacarajjhÄ• nassa vikkhambhanavasena paá¹-ipakkhato vimuttabhÄ•
taá¹ƒ jhÄ• naá¹ƒ sÄ• tisayaá¹ƒ paá¹-ipakkhato vimuccitvÄ• pavattati, so bhÄ• vanÄ• viseso
samÄ• najÄ• tiyuttopi bhÄ• vanÄ• visesena pavattiÄ• kÄ• raviseso, yathÄ• taá¹ƒ saddhÄ• v
diá¹-á¹-hippattassa. tathÄ• paccanÄ«kadhammehi suá¹-á¹-hu vimuttatÄ• ya \Ne II 105/, eva
nirÄ• saá¹…katÄ• ya abhirativasena suá¹-á¹-hu adhimuccanaá¹-á¹-henapi vimokkho. tenÄ•

cÄ• â€™â€™ _tiÄ• di. __ayaá¹ƒ panattho_ti ayaá¹ƒ adhimuccanaá¹-á¹-ho __pacchime vimo
kevalo vimuttaá¹-á¹-ho eva tattha labbhati, taá¹ƒ sayameva parato vakkhati.

__rÅ«pÄ«_ti yenÄ• yaá¹ƒ sasantatipariyÄ• pannena rÅ«pena samannÄ• gato, taá¹ƒ yassa
visiá¹-á¹-haá¹ƒ rÅ«paá¹ƒ hoti, yena visiá¹-á¹-hena rÅ«pena ``rÅ«pÄ«â€™â€™ ti vucceyya _
atisayatthadÄ«panato, tadeva sasantatipariyÄ• pannarÅ«pavasena paá¹-iladdhaá¹ƒ jhÄ• na
rÅ«pÄ«bhÄ• vasÄ• dhakanti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``ajjhattaâ€™â€™ _ntiÄ• di. __
uttarapadalopena. __rÅ«pÄ• nÄ«_ti panettha purimapadalopo daá¹-á¹-habbo. tena vuttaá¹ƒ
``nÄ«lakasiá¹‡Ä• dirÅ«pÄ• nÄ«â€™â€™ _ti. rÅ«pe kasiá¹‡arÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã
rÅ«pasaÃ±Ã±Ä«, saÃ±Ã±Ä• sÄ«sena jhÄ• naá¹ƒ vadati. tappaá¹-ikkhepena \Ee II 154/ arÅ«
``ajjhattaá¹ƒ na rÅ«pasaÃ±Ã±Ä«â€™â€™ _tiÄ• di.

__ ``anto appanÄ• yaá¹ƒ subhanti Ä• bhogo natthÄ«â€™â€™ _ti iminÄ• pubbÄ• bhogavas
dasseti. evaÃ±hettha tathÄ• vattabbatÄ• patticodanÄ• samatthitÄ• hoti. yasmÄ• suvisudd
vaá¹‡á¹‡akasiá¹‡esu tattha katÄ• dhikÄ• rÄ• naá¹ƒ abhirativasena suá¹-á¹-hu adhimuccana
119/, tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ tathÄ• tatiyo vimokkho saá¹ƒvaá¹‡á¹‡ito, yasmÄ• par
pavattamÄ• nÄ• bhÄ• vanÄ• satte appaá¹-ikÅ«lato dahanti tesu tato adhimuccitvÄ• va pav
__paá¹-isambhidÄ• magge_ (Paá¹-is 212) ``brahmavihÄ• rabhÄ• vanÄ• subhavimokkhoâ€™
ubhayampi tena tena pariyÄ• yena vuttattÄ• na virujjhatÄ«ti daá¹-á¹-habbaá¹ƒ.

__sabbaso_ti anavasesato. na hi catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ ekadesopi tattha ava
__visuddhattÄ• _ti yathÄ• paricchinnakÄ• le nirodhitattÄ• . __uttamo vimokkho nÄ• ma_ ari
ariyaphalapariyosÄ• nattÄ• diá¹-á¹-heva dhamme nibbÄ• nappattibhÄ• vato ca.

<130> __Ä• dito paá¹-á¹-hÄ• yÄ• _ti paá¹-hamasamÄ• pattito paá¹-á¹-hÄ• ya. __yÄ• va par
tÄ• va. __aá¹-á¹-hatvÄ• _ti katthaci samÄ• pattiyaá¹ƒ aá¹-á¹-hito eva, nirantarameva paá¹-ip
uppaá¹-ipÄ• á¹-iyÄ• ca samÄ• pajjatevÄ• ti attho. tenÄ• ha __ ``ito cito ca saÃ±caraá¹‡avas
__icchati_ samÄ• pajjituá¹ƒ. tattha __ ``samÄ• pajjati pavisatÄ«â€™â€™ _ti samÄ• pattisan
taá¹ƒ paviá¹-á¹-ho viya hotÄ«ti katvÄ• vuttaá¹ƒ.

__dvÄ«hi_ \Ne II 106/ __bhÄ• gehi vimutto_ti arÅ«pajjhÄ• nena vikkhambhanavimokkhena
samucchedavimokkhenÄ• ti dvÄ«hi vimuccanabhÄ• gehi, arÅ«pasamÄ• pattiyÄ• rÅ«pakÄ•
dvÄ«hi vimuccitabbabhÄ• gehi ca vimutto. tenÄ• ha __ ``arÅ«pasamÄ• pattiyÄ• â€™â€™ _
__vimutto_ti hi kilesehi vimutto, vimuccanto ca kilesÄ• naá¹ƒ vikkhambhanasamucchindane
vimuttoti ayamettha attho. gÄ• thÄ• ya ca Ä• kiÃ±caÃ±Ã±Ä• yatanalÄ• bhino upasivabrÄ• h
``nÄ• makÄ• yÄ• vimuttoâ€™â€™ ti ubhatobhÄ• gavimutto muni akkhÄ• to. tattha __atthaa
gacchati. __na upeti saá¹…kha_nti ``asukaá¹ƒ nÄ• ma disaá¹ƒ gatoâ€™â€™ ti vohÄ• raá¹ƒ
nÄ• makÄ• yÄ• vimutto_ti evaá¹ƒ arÅ«paá¹ƒ upapanno sekkhamuni pakatiyÄ• pubbeva rÅ

catutthamaggaá¹ƒ nibbattetvÄ• nÄ• makÄ• yassa pariÃ±Ã±Ä• tattÄ• puna nÄ• makÄ• yÄ•
khÄ«á¹‡Ä• savo hutvÄ• anupÄ• dÄ• ya parinibbÄ• nasaá¹…khÄ• taá¹ƒ \Be II 120/ __atthaa
saá¹…khaá¹ƒ, _ ``khattiyo brÄ• hmaá¹‡oâ€™â€™ ti evaá¹ƒ Ä• dikaá¹ƒ samaÃ±Ã±aá¹ƒ na g

``aÃ±Ã±atarato vuá¹-á¹-hÄ• yÄ• â€™â€™ ti idaá¹ƒ kiá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«
vuttaá¹ƒ, udÄ• hu sabbÄ• ruppalÄ• bhÄ«vasenÄ• ti yathicchasi, tathÄ• hotu, yadi sabbÄ• r
na koci virodho. atha tattha aÃ±Ã±ataralÄ• bhÄ«vasena vuttaá¹ƒ, ``yato kho, Ä• nanda, bhik
vimokkhe anulomampi samÄ• pajjatÄ«â€™â€™ tiÄ• divacanena virujjheyyÄ• ti? yasmÄ• a
lÄ• bhÄ« ``aá¹-á¹-havimokkhalÄ• bhÄ«â€™â€™ tveva vuccati aá¹-á¹-havimokkhe ekadesas
taá¹ƒnÄ• madÄ• nasamatthatÄ• sambhavato. ayaÃ±hi aá¹-á¹-havimokkhasamaÃ±Ã±Ä• sa
niruá¸·hÄ• pattisamaÃ±Ã±Ä• viyÄ• ti. tena vuttaá¹ƒ ``Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«su a
vuá¹-á¹-hÄ• yÄ• â€™â€™ ti. ``paÃ±cavidho hotÄ«â€™â€™ ti vatvÄ• chabbidhataá¹ƒpissa
tesaá¹ƒ matimattaá¹ƒ, nicchitovÄ• yaá¹ƒ paÃ±ho pubbÄ• cariyehÄ«ti dassetuá¹ƒ __ ``keci p
vuttaá¹ƒ. tattha __kecÄ«_ti uttaravihÄ• ravÄ• sino, sÄ• rasamÄ• sÄ• cariyÄ• ca. te hi ``ubh
II 156/ ubhayabhÄ• gavimutto samÄ• dhivipassanÄ• toâ€™â€™ ti vatvÄ• rÅ«pÄ• vacarasa
samÄ• dhiparipanthato vimuttiá¹ƒ maÃ±Ã±anti. evaá¹ƒ rÅ«pajjhÄ• nabhÄ• gena, arÅ«pajjhÄ
vimuttoti pÄ• yasamÄ• no. __ ``tÄ• disamevÄ• â€™â€™ _ti iminÄ• yÄ• disaá¹ƒ arÅ«pÄ• va
kilesavikkhambhane, tÄ• disaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ pÄ«ti imamatthaá¹ƒ ulla
``tasmÄ• â€™â€™ _tiÄ• di.

__ubhatobhÄ• gavimuttapaÃ±ho_ti ubhatobhÄ• gavimuttassa chabbidhataá¹ƒ nissÄ• ya up
nissÄ• yÄ• _ti tassa padassa atthavacanaá¹ƒ nissÄ• ya. __cirenÄ• _ti therassa aparabhÄ• g
__vinicchaya_nti \Ne II 107/ saá¹ƒsayachedakaá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ __patto. _ __taá¹ƒ
tamatthaá¹ƒ. Ã±Ä• tuá¹ƒ icchito hi attho paÃ±ho. __na kenaci sutapubba_nti kenaci kiÃ±ci n
idaá¹ƒ atthajÄ• tanti adhippÄ• yo. kiÃ±cÄ• pi upekkhÄ• sahagataá¹ƒ, kiÃ±cÄ• pi kilese vikkh
kiÃ±cÄ• pi-saddo yojetabbo. __samudÄ• caratÄ«_ti pavattati. tattha kÄ• raá¹‡amÄ• ha __ `
tena rÅ«pÄ• vacarabhÄ• vanato Ä• ruppabhÄ• vanÄ• savisesaá¹ƒ kilese vikkhambheti rÅ«
II 121/, uparibhÄ• vanÄ• bhÄ• vato cÄ• ti dassetÄ«ti. evaÃ±ca katvÄ• __aá¹-á¹-hakathÄ• y
Ä• ruppabhÄ• vanÄ• niddese yaá¹ƒ vuttaá¹ƒ ``tassevaá¹ƒ tasmiá¹ƒ nimitte punappunaá¹ƒ _
nÄ«varaá¹‡Ä• ni vikkhambhanti sati santiá¹-á¹-hatÄ«â€™â€™ tiÄ• di, (Vism I 281) taá¹ƒ sa
__idaá¹ƒ sutta_nti puggalapaÃ±Ã±attipÄ• á¹-hamÄ• ha (Pp niddesa 27). sabbaÃ±hi buddha
atthasÅ«canÄ• diatthena suttanti vutto vÄ• yamattho. yaá¹ƒ pana tattha \Ee II 157/ vattabba
heá¹-á¹-hÄ• vuttameva. aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ anulomÄ• dito samÄ• pajjanena
abhisaá¹…khatattÄ• , aá¹-á¹-hamaÃ±ca uttamaá¹ƒ vimokkhaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ
vaá¸• á¸• hetvÄ• aggamaggÄ• dhigamena ubhatobhÄ• gavimuccanato ca imÄ• ya ubhatob
veditÄ• ti daá¹-á¹-habbÄ• .

mahÄ• nidÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

3. mahÄ• parinibbÄ• nasuttavaá¹‡á¹‡anÄ•

<131> pÅ«janÄ«yabhÄ• vato \Ne II 108/ \Be II 122/, \Ee II 158/ buddhasampadaÃ±ca pahÄ
mahantaÃ±ca taá¹ƒ parinibbÄ• naÃ±cÄ• ti __mahÄ• parinibbÄ• naá¹ƒ; _ savÄ• sanappahÄ
nissÄ• ya pavattaá¹ƒ parinibbÄ• nantipi __mahÄ• parinibbÄ• naá¹ƒ; _ mahatÄ• kÄ• lena m
sÄ• dhitaá¹ƒ parinibbÄ• nantipi __mahÄ• parinibbÄ• naá¹ƒ; _ mahantabhÄ• vÄ• ya, dhÄ• tÅ
parinibbÄ• nantipi __mahÄ• parinibbÄ• naá¹ƒ; _ mahato lokato nissaá¹-aá¹ƒ parinibbÄ• nan
__mahÄ• parinibbÄ• naá¹ƒ; _ sabbalokÄ• sÄ• dhÄ• raá¹‡attÄ• buddhÄ• naá¹ƒ sÄ«lÄ• digu
parinibbÄ• nantipi __mahÄ• parinibbÄ• naá¹ƒ; _mahati sÄ• sane patiá¹-á¹-hite parinibbÄ• n
__mahÄ• parinibbÄ• na_nti buddhassa bhagavato parinibbÄ• naá¹ƒ vuccati, tappaá¹-isaá¹ƒ
__mahÄ• parinibbÄ• nasuttaá¹ƒ. _ gijjhÄ• ettha vasantÄ«ti __gijjhaá¹ƒ, _ gijjhaá¹ƒ kÅ«á¹-aá
__gijjhakÅ«á¹-o, _ gijjhaá¹ƒ viya vÄ• __gijjhaá¹ƒ, _ kÅ«á¹-aá¹ƒ, taá¹ƒ etassÄ• ti __gijjhakÅ«
tasmiá¹ƒ __gijjhakÅ«á¹-e. _ tenÄ• ha __ ``gijjhÄ• â€™â€™ _tiÄ• di. __abhiyÄ• tukÄ• mo_ti
abhibhavanattho, ``abhivijÄ• nÄ• tÅ«â€™â€™ tiÄ• dÄ«su (DN II 244; III 85; MN III 256) viyÄ
``abhibhavanatthÄ• ya yÄ• tukÄ• moâ€™â€™ _ti. __vajjirÄ• jÄ• no_ti ``vajjetabbÄ• imeâ€™
vacanaá¹ƒ upÄ• dÄ• ya ``vajjÄ«â€™â€™ ti laddhanÄ• mÄ• rÄ• jÄ• no, vajjÄ«raá¹-á¹-hassa
_ vajjiraá¹-á¹-hassa pana vajjisamaÃ±Ã±Ä• tannivÄ• sirÄ• jakumÄ• ravasena veditabbÄ• .
rÄ• jabhÄ• vÄ• nugatena sabhÄ• vena. so pana sabhÄ• vo nesaá¹ƒ \Ee II 159/ gaá¹‡arÄ• jÄ
pÄ• kaá¹-o, ciraá¹-á¹-hÄ• yÄ« ca ahosÄ«ti __ ``samaggabhÄ• vaá¹ƒ kathesÄ«â€™â€™ _ti
taá¹ƒsamaá¹…gino bhÄ• veti vaá¸• á¸• hetÄ«ti anubhÄ• vo, anubhÄ• vo eva __Ä• nubhÄ•
patÄ• po hatthiassÄ• divÄ• hanasampattiyÄ• , tattha ca susikkhitabhÄ• vena loke pÄ• kaá¹-
... kathesÄ«â€™â€™ _ti vuttaá¹ƒ. __tÄ• á¸·acchiggalenÄ• _ti kuÃ±cikÄ• chiddena. __asana
__atipÄ• tayissantÄ«_ti atikkÄ• menti. __poá¹…khÄ• nupoá¹…kha_nti poá¹…khassa anupo
poá¹…khapadÄ• nugatapoá¹…khaá¹ƒ itaraá¹ƒ saraá¹ƒ katvÄ• ti attho. __avirÄ• dhita_nti av
__ucchindissÄ• mÄ«_ti ummÅ«lanavasena kulasantatiá¹ƒ chindissÄ• mi. ayanaá¹ƒ \Ne II 10
_ tappaá¹-ikkhepena __anayo_ti Ä• ha __ ``avaá¸• á¸• hiyÄ• etaá¹ƒ nÄ• maâ€™â€™ _nti.
khipati, apanetÄ«ti attho.

__gaá¹…gÄ• ya_nti \Be II 123/ gaá¹…gÄ• samÄ«pe. __paá¹-á¹-anagÄ• ma_nti sakaá¹-apa
__Ä• á¹‡Ä• _ti Ä• á¹‡Ä• vattati. __aá¸• á¸• hayojana_nti ca tasmiá¹ƒ paá¹-á¹-ane aá¸• á¸• h
sandhÄ• ya vuttaá¹ƒ. __tatrÄ• _ti tasmiá¹ƒ paá¹-á¹-ane. __balavÄ• ghÄ• tajÄ• to_ti uppanna

__me_ti mayhaá¹ƒ. __gatenÄ• _ti gamanena.

rÄ• jaaparihÄ• niyadhammavaá¹‡á¹‡anÄ•

<134> __sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• natthi, _ tÄ• yaá¹ƒ velÄ• yaá¹ƒ puÃ±Ã±Ä• nubhÄ•

sabbakÄ• laá¹ƒ samasÄ«tuá¹‡hÄ• va utu hoti, taá¹ƒ sandhÄ• ya tathÄ• vuttaá¹ƒ. __abhiá¹‡
niccasannipÄ• tÄ• , taá¹ƒ pana niccasannipÄ• tataá¹ƒ dassetuá¹ƒ __ ``divasassÄ• â€™â€™
__sannipÄ• tabahulÄ• _ti pacurasannipÄ• tÄ• . __vosÄ• na_nti saá¹…kocaá¹ƒ. __ ``yÄ• val
padaá¹ƒ aniyamato parimÄ• á¹‡avÄ• cÄ«, kÄ• lo cettha adhippetoti Ä• ha __ ``yattakaá¹ƒ kA
``vuddhiyevÄ• â€™â€™ tiÄ• dinÄ• vuttamatthaá¹ƒ byatirekamukhena \Ee II 160/ dassetuá¹
asannipatantÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• kulÄ• _ti khubhitÄ• , na pasannÄ• . __
vibhajja visuá¹ƒ visuá¹ƒ hutvÄ• .

__sannipÄ• tabheriyÄ• _ti sannipÄ• tÄ• rocanabheriyÄ• . __aá¸• á¸• habhuttÄ• vÄ• _ti sÄ•
__osÄ«damÄ• ne_ti hÄ• yamÄ• ne.

__pubbe akata_nti pubbe anibbattaá¹ƒ. __suá¹…ka_nti bhaá¹‡á¸• aá¹ƒ gahetvÄ• gacchan
nadÄ«titthagÄ• madvÄ• rÄ• dÄ«su rÄ• japurisÄ• naá¹ƒ dÄ• tabbabhÄ• gaá¹ƒ. __bali_nti nip
sattabhÄ• gantiÄ• dinÄ• laddhakaraá¹ƒ. __daá¹‡á¸• a_nti dasavÄ«satikahÄ• paá¹‡Ä• dikaa
gahetabbadhanadaá¹‡á¸• aá¹ƒ. __vajjidhamma_nti vajjirÄ• jadhammaá¹ƒ. idÄ• ni apaÃ±Ã±a
tappaá¹-ikkhepa Ä• dÄ«navÄ• nisaá¹ƒse vitthÄ• rato dassetuá¹ƒ __ ``tesaá¹ƒ apaÃ±Ã±attaâ
__pÄ• ricariyakkhamÄ• _ti upaá¹-á¹-hÄ• nakkhamÄ• .

kulabhogaissariyÄ• divasena mahatÄ« mattÄ• pamÄ• á¹‡aá¹ƒ etesanti __mahÄ• mattÄ• ,
\Ne II 110/ á¹-hapitÄ• mahÄ• mattÄ• __vinicchayamahÄ• mattÄ• , _ tesaá¹ƒ. __dentÄ«_ti
evaá¹ƒsaÃ±Ã±ino sace honti. pÄ• pabhÄ«rutÄ• ya __attanÄ• kiÃ±ci avatvÄ• . _ daá¹‡á¸• a
niyuttÄ• ti __vohÄ• rikÄ• , _ ye ``dhammaá¹-á¹-hÄ• â€™â€™ ti vuccanti. __suttadharÄ• _ n
124/, Ä«dise vohÄ• ravinicchaye niyametvÄ• á¹-hapitÄ• . paramparÄ• bhatesu aá¹-á¹-hasu
agatigamanaviratÄ• aá¹-á¹-hamahallakapurisÄ• __aá¹-á¹-hakulikÄ• . _

__sakkÄ• ra_nti upakÄ• raá¹ƒ. __garubhÄ• vaá¹ƒ paccupaá¹-á¹-hapetvÄ• _ti ``ime amhÄ•
garubhÄ• vaá¹ƒ pati pati upaá¹-á¹-hapetvÄ• . __mÄ• nentÄ«_ti sammÄ• nenti, taá¹ƒ pana s
attamanatÄ• pubbakanti Ä• ha __ ``manena piyÄ• yantÄ«â€™â€™ _ti. __nipaccakÄ• ra_nt
__dassentÄ«_ti ``ime amhÄ• kaá¹ƒ pitÄ• mahÄ• \Ee II 161/, mÄ• tÄ• mahÄ• â€™â€™ tiÄ•
garucittÄ• kÄ• raá¹ƒ dassenti. __sandhÄ• retu_nti sambandhaá¹ƒ avicchinnaá¹ƒ katvÄ• gha

__pasayhÄ• kÄ• rassÄ• _ti balakkÄ• rassa. kÄ• maá¹ƒ vuddhiyÄ• pÅ«janÄ«yatÄ• ya ``vuc
attho pana vuttÄ• nukkameneva yojetabbo, pÄ• á¸·iyaá¹ƒ vÄ• yasmÄ• ``vuddhiyeva pÄ• á
parihÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ• tadanukkamena __ ``vuddhihÄ• niyoâ€™â€™ _ti

vipaccituá¹ƒ aladdhokÄ• se pÄ• pakamme, tassa kammassa vipÄ• ke vÄ• anavasarova de
laddhokÄ• se siyÄ• devatopasaggassa avasaroti Ä• ha __ ``anuppannaá¹ƒ ... pe ... vaá¸• á
eteneva __anuppannaá¹ƒ sukha_nti etthÄ• pi attho veditabbo. ``balakÄ• yassa diguá¹‡atigu

paá¹-ibhayabhÄ• vadassanaâ€™â€™ nti evaá¹ƒ Ä• dinÄ• devatÄ• naá¹ƒ saá¹…gÄ• masÄ

__anicchita_nti aniá¹-á¹-haá¹ƒ. __Ä• varaá¹‡ato_ti nisedhanato. yassa dhammato anapetÄ
``dhammikÄ• â€™â€™ _ti vuttÄ• . migasÅ«karÄ• dighÄ• tÄ• ya sunakhÄ• dÄ«naá¹ƒ kaá¸•
_ migavÄ• , tattha niyuttÄ• , te vÄ• vÄ• jenti nentÄ«ti __vÄ• jikÄ• , _ migavadhacÄ• rino. __
pucchati. _ kÄ• yikavÄ• casikapayogena hi sÄ• loke pÄ• kaá¹-Ä• pakÄ• sabhÅ«tÄ• ti.

<135> devÄ• yatanabhÄ• vena citattÄ• , lokassa cittÄ«kÄ• raá¹-á¹-hÄ• nattÄ• ca __cetiyaá

kÄ• maá¹ƒkÄ• ravasena kiÃ±cipi na karaá¹‡Ä«yÄ• ti __akaraá¹‡Ä«yÄ• . _ kÄ• maá¹ƒkÄ• r
hatthagatakaraá¹‡avasenÄ• ti \Ne II 111/ Ä• ha __ ``aggahetabbÄ• ti atthoâ€™â€™ _ti. __a
abhimukhaá¹ƒ ujukameva saá¹…gÄ• makaraá¹‡ena. upalÄ• panaá¹ƒ \Be II 125/ sÄ• maá¹ƒ
``alaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. bhedopi idha upÄ• yo evÄ• ti vuttaá¹ƒ __ ``aÃ±Ã±atra mith
yuddhassa pana anupÄ• yatÄ• \Ee II 162/ pageva pakÄ• sitÄ• . __ida_nti ``aÃ±Ã±atra upal
mithubhedÄ• â€™â€™ ti ca idaá¹ƒ vacanaá¹ƒ. __kathÄ• ya nayaá¹ƒ labhitvÄ• _ti ``yÄ• vak
parihÄ• nÄ«â€™â€™ ti imÄ• ya bhagavato kathÄ• ya nayaá¹ƒ upÄ• yaá¹ƒ labhitvÄ• .

__anukampÄ• yÄ• _ti vajjirÄ• jesu anuggahena. __assÄ• _ti bhagavato.

__katha_nti vajjÄ«hi saddhiá¹ƒ kÄ• tabbayuddhakathaá¹ƒ. __ujuá¹ƒ karissÄ• mÄ«_ti paá¹-i
pÄ• kÄ• raparikhÄ• naá¹ƒ aÃ±Ã±athÄ• bhÄ• vÄ• pÄ• danena ujubhÄ• vaá¹ƒ karissÄ• mi.

__patiá¹-á¹-hitaguá¹‡o_ti patiá¹-á¹-hitÄ• cariyaguá¹‡o. __issarÄ• sannipatantu, _ mayaá¹ƒ
gantvÄ• kiá¹ƒ karissÄ• mÄ• ti __licchavino na sannipatiá¹ƒsÅ«_ti yojanÄ• . __sÅ«rÄ• sann
eseva nayo.

__balabheri_nti yuddhÄ• ya balakÄ• yassa uá¹-á¹-hÄ• nabheriá¹ƒ.

bhikkhuaparihÄ• niyadhammavaá¹‡á¹‡anÄ•

<136> aparihÄ• nÄ• ya hitÄ• ti __aparihÄ• niyÄ• , _ na parihÄ• yanti etehÄ«ti vÄ• __apari
aparihÄ• niyÄ• kÄ• rakÄ• nÄ• ma honti, tasmÄ• vuttaá¹ƒ __ ``aparihÄ• nikareâ€™â€™ _t
parihÄ• nikarÄ• naá¹ƒ ujupaá¹-ipakkhabhÅ«tÄ• , tasmÄ• Ä• ha __ ``vuddhihetubhÅ«teâ€™
desanÄ• uparÅ«pari Ã±Ä• á¹‡Ä• lokaá¹ƒ pasÄ• dentÄ« sattÄ• naá¹ƒ hadayandhakÄ• raá¹ƒ
atthe hatthatale Ä• malakaá¹ƒ viya suá¹-á¹-hutaraá¹ƒ pÄ• kaá¹-e katvÄ• dasseti, tasmÄ• v
``candasahassaá¹ƒ ... pe ... kathayissÄ• mÄ«â€™â€™ _ti.

yasmÄ• bhagavÄ• ``tassa brÄ• hmaá¹‡assa sammukhÄ• vajjÄ«naá¹ƒ abhiá¹‡hasannipÄ

kathentoyeva ayaá¹ƒ aparihÄ• niyakathÄ• aniyyÄ• nikÄ• vaá¹-á¹-anissitÄ• , mayhaá¹ƒ pan
kathÄ• kathetabbÄ• , sÄ• hoti niyyÄ• nikÄ• vivaá¹-á¹-anissitÄ• , yÄ• ya sÄ• sanaá¹ƒ mayh
\Ne II 112/ addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaâ€™â€™ nti cintesi, tasmÄ• bhikkhÅ« sannip
aparihÄ• niye dhamme desento teneva niyÄ• mena desesi. tena vuttaá¹ƒ __ ``idaá¹ƒ vajjisa
vuttasadisamevÄ• â€™â€™ _ti. evaá¹ƒ saá¹…khepato vuttamatthaá¹ƒ \Be II 126/ vitthÄ• ra
cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``tatoâ€™â€™ _tiÄ• di \Ee II 163/ disÄ• su Ä• gatas
kathanaá¹ƒ. vihÄ• rasÄ«mÄ• Ä• kulÄ• yasmÄ• , tasmÄ• __uposathapavÄ• raá¹‡Ä• á¹-hit

__olÄ«yamÄ• nako_ti pÄ• á¸·ito, atthato ca vinassamÄ• no. __ukkhipÄ• pentÄ• _ti paguá¹‡
atthasaá¹ƒvaá¹‡á¹‡anena ca paggaá¹‡hantÄ• .

__sÄ• vatthiyaá¹ƒ bhikkhÅ« viya_ pÄ• cittiyaá¹ƒ desÄ• petabboti (Vin III 565 vitthÄ• ravatth
viya_ dasavatthudÄ«panena (Vin II 446 vitthÄ• ravatthu). __ ``gihigatÄ• nÄ«_ti gihipaá¹-isaá
vadanti. gihÄ«su gatÄ• ni, tehi Ã±Ä• tÄ• ni __gihigatÄ• ni. _ dhÅ«makÄ• lo etassÄ• ti __dhÅ
citakadhÅ«mavÅ«pasamato paraá¹ƒ appavattanato.

__thirabhÄ• vappattÄ• _ti sÄ• sane thirabhÄ• vaá¹ƒ anivattitabhÄ• vaá¹ƒ upagatÄ• . __ther
therabhÄ• vasÄ• dhakehi sÄ«lÄ• diguá¹‡ehi asekkhadhammehi. __bahÅ« rattiyo_ti pabbajit
__jÄ• nanti. _ sÄ«lÄ• diguá¹‡esu patiá¹-á¹-hÄ• panameva sÄ• sane pariá¹‡Ä• yakatÄ• ti Ä•
pavattentÄ«â€™â€™ _ti.

__ovÄ• daá¹ƒ na denti_ abhÄ• janabhÄ• vato. __paveá¹‡Ä«katha_nti Ä• cariyaparamparÄ•
sammÄ• paá¹-ipattidÄ«panaá¹ƒ dhammakathaá¹ƒ. __sÄ• rabhÅ«taá¹ƒ dhammapariyÄ• ya_
samathavipassanÄ• maggaphalasampÄ• panena sÄ• rabhÅ«taá¹ƒ
bojjhaá¹…gakosallaanuttarasÄ«tÄ«bhÄ• vaadhicittasuttÄ• didhammatantiá¹ƒ.

__punabbhavadÄ• naá¹ƒ punabbhavo_ uttarapadalopena. __itare_ti ye na paccayavasikÄ•
__na gacchanti_ taá¹‡hÄ• ya vasaá¹ƒ.

__Ä• raÃ±Ã±akesÅ«_ti araÃ±Ã±abhÄ• gesu araÃ±Ã±apariyÄ• pannesu. nanu yattha kattha
codanaá¹ƒ sandhÄ• yÄ• ha __ ``gÄ• mantasenÄ• sanesu hÄ«â€™â€™ _tiÄ• di, tena ``anu
upaá¹-á¹-hÄ• payatoâ€™â€™ ti ettha vuttasinehÄ• dayo viya Ä• raÃ±Ã±akesu senÄ• sanes
sevitabbapakkhiyÄ• evÄ• ti dasseti.

__attanÄ• vÄ• _ti \Ee II 164/ \Ne II 113/ sayameva, tena parehi anussÄ• hitÄ• naá¹ƒ sarase
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• gamanaá¹ƒ, Ä• gatÄ• naÃ±ca phÄ• suvihÄ• raá¹ƒ paccÄ•
nÄ«hÄ• renÄ• _ti imÄ• ya paá¹-ipattiyÄ• . __aggahitadhammaggahaá¹‡a_nti \Be II 127/ agg
uggahaá¹‡aá¹ƒ. __gahitasajjhÄ• yakaraá¹‡a_nti uggahitassa suá¹-á¹-hu atthacintanaá¹ƒ. cir

__sajjhÄ• yasaddo. _

__entÄ«_ti upagacchanti. __nisÄ«danti_ Ä• sanapaÃ±Ã±Ä• panÄ• dinÄ• .

<137> Ä• ramitabbaá¹-á¹-hena __kammaá¹ƒ Ä• rÄ• mo. kamme ratÄ• , _ na ganthadhure,
anuyuttÄ• _ti tapparabhÄ• vena punappunaá¹ƒ pasutÄ• . __iti kÄ• tabbakamma_nti taá¹ƒ ta
kÄ• tabbaá¹ƒ uccÄ• vacakammaá¹ƒ cÄ«varavicÄ• raá¹‡Ä• di. tenÄ• ha __ ``seyyathidaâ€™
__upatthambhana_nti dupaá¹-á¹-atipaá¹-á¹-Ä• dikaraá¹‡aá¹ƒ. taÃ±hi paá¹-hamapaá¹-alÄ• dA
upatthambhanakÄ• raá¹‡attÄ• tathÄ• vuttaá¹ƒ. yadi evaá¹ƒ kathaá¹ƒ ayaá¹ƒ kammarÄ• ma
``ekacco hÄ«â€™â€™ _tiÄ• di.

__karonto yevÄ• _ti yathÄ• vuttatiracchÄ• nakathaá¹ƒ kathentoyeva. atiracchÄ• nakathÄ• b
tapparabhÄ• vadassanatthaá¹ƒ avadhÄ• raá¹‡avacanaá¹ƒ. __pariyantakÄ• rÄ«_ti sapariyan
``pariyantavatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ ti (DN I 9, 194) hi vuttaá¹ƒ. __appabhasso
parimitakathoyeva ekantena kathetabbasseva kathanato. samÄ• pattisamÄ• pajjanaá¹ƒ __a

__niddÄ• yatiyevÄ• _ti \Ee II 165/ niddokkamane anÄ• dÄ«navadassÄ« niddÄ• yatiyeva. iri
na naá¹ƒ vinodeti.

__evaá¹ƒ saá¹ƒsaá¹-á¹-ho vÄ• _ti vuttanayena gaá¹‡asaá¹…gaá¹‡ikÄ• ya saá¹ƒsaá¹-á¹-ho

__dussÄ«lÄ• pÄ• picchÄ• nÄ• mÄ• _ti sayaá¹ƒ nissÄ«lÄ• asantaguá¹‡asambhÄ• vanicch
lÄ• makÄ• icchÄ• etesanti pÄ• picchÄ• .

pÄ• papuggalehi mettikaraá¹‡ato __pÄ• pamittÄ• . _ tehi sadÄ• saha pavattanena __pÄ• p
ninnatÄ• dinÄ• tadadhimuttatÄ• ya __pÄ• pasampavaá¹…kÄ• . _

<138> saddhÄ• etesaá¹ƒ atthÄ«ti __saddhÄ• _ti Ä• ha __ ``saddhÄ• sampannÄ• â€™â€™
Ä• gatasaddhÄ• \Ne II 114/ __Ä• gamanÄ«yasaddhÄ• , _ sÄ• sÄ• tisayÄ• mahÄ• bodhisa
saddheyyavatthuá¹ƒ aviparÄ«tato ogÄ• hetvÄ• \Be II 128/ adhimuccanatoti Ä• ha __ ``sabb
hotÄ«â€™â€™ _ti. saccapaá¹-ivedhato Ä• gatasaddhÄ• __adhigamasaddhÄ• _ surabandh
suppabuddhakuá¹-á¹-hivatthu; Ud-a 43) viya. ``sammÄ• sambuddho bhagavÄ• â€™â€™ tiÄ
uppajjanakapasÄ• do __pasÄ• dasaddhÄ• _ mahÄ• kappinarÄ• jÄ• dÄ«naá¹ƒ (Mp I 1.231;
Th-a II mahÄ• kappinattheragÄ• thÄ• vaá¹‡á¹‡anÄ• , vitthÄ• ro) viya. ``evametaâ€™â€™ n
saddahanavasena kappanaá¹ƒ __okappanaá¹ƒ. duvidhÄ• pÄ«_ti pasÄ• dasaddhÄ• pi okap
pasÄ• dasaddhÄ• aparaneyyarÅ«pÄ• hoti savanamattena pasÄ«danato. okappanasaddhÄ
anupavisitvÄ• ``evametaâ€™â€™ nti paccakkhaá¹ƒ karontÄ« viya pavattati. tenÄ• ha __ ``
vakkalittherasadiso hotÄ«â€™â€™ _ti. __tassa hÄ«_ti okappanasaddhÄ• ya samannÄ• gat

__hiri, _ hiri mano etesanti __hirimanÄ• _ti Ä• ha __ ``pÄ• pa ... pe ... cittÄ• â€™â€™ _ti. pA
ubbijjanti bhÄ• yantÄ«ti __ottappÄ«. _

bahu sutaá¹ƒ suttageyyÄ• di etenÄ• ti __bahussuto, _ sutaggahaá¹‡aá¹ƒ cettha nidassanam
dhÄ• raá¹‡aparicayaparipucchÄ• nupekkhanadiá¹-á¹-hinijjhÄ• nÄ• naá¹ƒ \Ee II 166/ pettha i
savanamÅ«lakattÄ• vÄ• tesampi taggahaá¹‡eneva gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. atthak
diá¹-á¹-hadhammikÄ• dipurisatthasiddhiyÄ• pariyattabhÄ• vato ca __pariyatti, _ tÄ«á¹‡i piá
__saccappaá¹-ivedho_ saccÄ• naá¹ƒ paá¹-ivijjhanaá¹ƒ. tadapi bÄ• husaccaá¹ƒ
yathÄ• vuttabÄ• husaccakiccanipphattito. __pariyatti adhippetÄ• _ saccapaá¹-ivedhÄ• vahe
bahussutabhÄ• vassa idha icchitattÄ• . __so_ti pariyattibahussuto. __catubbidho hoti_ paÃ±
abhÄ• vato. __sabbatthakabahussuto_ti nissayamuccanakabahussutÄ• dayo viya padesiko
sabbatthakameva bÄ• husaccasabbhÄ• vato sabbassa atthassa kÄ• yanato kathanato sabb
adhippetÄ• _ paá¹-ipattipaá¹-ivedhasaddhammÄ• naá¹ƒ mÅ«labhÅ«te pariyattisaddhamme

__Ä• raddha_nti paggahitaá¹ƒ. taá¹ƒ pana duvidhampi vÄ«riyÄ• rambhavibhÄ• gena dasse
_tiÄ• di vuttaá¹ƒ. tattha __ekakÄ• _ti ekÄ• kino, vÅ«pakaá¹-á¹-havihÄ• rinoti attho.

__pucchitvÄ• _ti \Be II 129/ parato pucchitvÄ• . __sampaá¹-icchÄ• petu_nti ``tvaá¹ƒ asukar
tehi ``Ä• mÄ• â€™â€™ ti paá¹-ijÄ• nÄ• petunti attho. evaá¹ƒ cirakatÄ• dianussaraá¹‡asama
appakasireneva \Ne II 115/ satisambojjhaá¹…gabhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«ti das
bhikkhÅ« sandhÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. tenevÄ• ha ``apicÄ• â€™â€™ tiÄ• di.

<139> bujjhati etÄ• yÄ• ti ``bodhÄ«â€™â€™ ti laddhanÄ• mÄ• ya sammÄ• diá¹-á¹-hiÄ• did
__bojjhaá¹…go, _ pasattho, sundaro vÄ• bojjhaá¹…go __sambojjhaá¹…go. upaá¹-á¹-hÄ• n
kÄ• yavedanÄ• cittadhammÄ• naá¹ƒ asubhadukkhÄ• niccÄ• nattabhÄ• vasallakkhaá¹‡asaá
upaá¹-á¹-hÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti upaá¹-á¹-hÄ• nalakkhaá¹‡o. catunnaá¹ƒ ariyas
pÄ«á¸·anÄ• dippakÄ• rato vicayo upaparikkhÄ• lakkhaá¹‡aá¹ƒ etassÄ• ti __pavicayalakkha
kusalÄ• nuppÄ• danÄ• divasena cittassa \Ee II 167/ paggaho paggaá¹‡hanaá¹ƒ lakkhaá¹‡a
__paggahalakkhaá¹‡o. _ pharaá¹‡aá¹ƒ vipphÄ• rikatÄ• lakkhaá¹‡aá¹ƒ etassÄ• ti __pharaá
kÄ• yacittapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamanaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __upasamalakkh
vikkhepaviddhaá¹ƒsanaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __avikkhepalakkhaá¹‡o. _ lÄ«nuddhac
pavattamÄ• ne paggahaniggahasampahaá¹ƒsanesu abyÄ• vaá¹-attÄ• ajjhupekkhanaá¹ƒ pa
lakkhaá¹‡aá¹ƒ etassÄ• ti __paá¹-isaá¹…khÄ• nalakkhaá¹‡o. _

__catÅ«hi kÄ• raá¹‡ehÄ«_ti satisampajaÃ±Ã±aá¹ƒ, muá¹-á¹-hassatipuggalaparivajjanÄ• ,
upaá¹-á¹-hitassatipuggalasevanÄ• , tadadhimuttatÄ• ti imehi catÅ«hi kÄ• raá¹‡ehi. __chahi
paripucchakatÄ• , vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±apugga
paÃ±Ã±avantapuggalasevanÄ• , tadadhimuttatÄ• ti imehi chahi kÄ• raá¹‡ehi.

__mahÄ• satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ pana ``sattahi kÄ• raá¹‡ehÄ«â€™â€™ (S
taá¹ƒ gambhÄ«raÃ±Ä• á¹‡acariyÄ• paccavekkhaá¹‡Ä• ti imaá¹ƒ kÄ• raá¹‡aá¹ƒ pakkhipitvÄ•
kÄ• raá¹‡ehÄ«_ti apÄ• yabhayapaccavekkhaá¹‡Ä• , gamanavÄ«thipaccavekkhaá¹‡Ä• , piá
dÄ• yajjamahattapaccavekkhaá¹‡Ä• , satthumahattapaccavekkhaá¹‡Ä• , sabrahmacÄ• rÄ«
kusÄ«tapuggalaparivajjanÄ• , Ä• raddhavÄ«riyapuggalasevanÄ• , tadadhimuttatÄ• ti imehi
__mahÄ• satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv II 385; Ps I 118) pana \Be II 130/ Ä•
jÄ• timahattapaccavekkhaá¹‡Ä• ti imehi saddhiá¹ƒ ``ekÄ• dasÄ• â€™â€™ ti vakkhati. __da
buddhÄ• nussati, dhammÄ• nussati, saá¹…ghasÄ«lacÄ• gadevatÄ• upasamÄ• nussati, lÅ«
siniddhapuggalasevanÄ• , tadadhimuttatÄ• ti imehi dasahi. __mahÄ• satipaá¹-á¹-hÄ• navaá
Ps I 118) pana pasÄ• daniyasuttantapaccavekkhaá¹‡Ä• ya saddhiá¹ƒ ``ekÄ• dasÄ• â€™â€
kÄ• raá¹‡ehÄ«_ti paá¹‡Ä«tabhojanasevanatÄ• \Ee II 168/, utusukhasevanatÄ• , iriyÄ• path
majjhattapayogatÄ• , sÄ• raddhakÄ• yapuggalaparivajjanatÄ• \Ne II 116/, passaddhakÄ• y
tadadhimuttatÄ• ti imehi sattahi. __dasahi kÄ• raá¹‡ehÄ«_ti vatthuvisadakiriyÄ• , indriyasan
nimittakusalatÄ• , samaye cittassa paggahaá¹‡aá¹ƒ, samaye cittassa niggahaá¹‡aá¹ƒ, sama
sampahaá¹ƒsanaá¹ƒ, samaye cittassa ajjhupekkhanaá¹ƒ, asamÄ• hitapuggalaparivajjanaá¹
samÄ• hitapuggalasevanaá¹ƒ, tadadhimuttatÄ• ti imehi dasahi kÄ• raá¹‡ehi.
__mahÄ• satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv II 385; Ps I 118) pana ``jhÄ• navimok
ti iminÄ• saddhiá¹ƒ ``ekÄ• dasahÄ«â€™â€™ ti vakkhati. __paÃ±cahi kÄ• raá¹‡ehÄ«_ti sat
saá¹…khÄ• ramajjhattatÄ• , sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanÄ• ,
sattasaá¹…khÄ• ramajjhattapuggalasevanÄ• , tadadhimuttatÄ• ti imehi paÃ±cahi kÄ• raá¹‡
vattabbaá¹ƒ, taá¹ƒ __mahÄ• satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv II 385; Ps I 118) Ä
bodhipakkhiyadhammÄ• nÄ• ma nippariyÄ• yato ariyamaggasampayuttÄ• eva niyyÄ• nika
pariyÄ• yakathÄ• ti __ ``iminÄ• vipassanÄ• ... pe ... kathesÄ«â€™â€™ _ti vuttaá¹ƒ.

<140> tebhÅ«make saá¹…khÄ• re ``aniccÄ• â€™â€™ ti anupassati etÄ• yÄ• ti __aniccÄ•
vipassanÄ• , sÄ• pana yasmÄ• attanÄ• sahagatasaÃ±Ã±Ä• ya bhÄ• vitÄ• ya vibhÄ• vitÄ•
``aniccÄ• nupassanÄ• ya saddhiá¹ƒ uppannasaÃ±Ã±Ä• â€™â€™ _ti. saÃ±Ã±Ä• sÄ«sena v
__anattasaÃ±Ã±Ä• dÄ«su_pi eseva nayo. __lokiyavipassanÄ• pi honti, _ yasmÄ• ``aniccaâ
pavattantÄ«ti. __lokiyavipassanÄ• pÄ«_ti __pi_-saddena missakÄ• pettha santÄ«ti atthato Ä
atthÄ• pattisiddhamatthaá¹ƒ niddhÄ• retvÄ• sarÅ«pato dassetuá¹ƒ __ ``virÄ• goâ€™â€™ _
__Ä• gatavasenÄ• _ti tathÄ• Ä• gatapÄ• á¸·ivasena ``virÄ• go nirodhoâ€™â€™ ti hi tattha
vuttanti idha \Ee II 169/ ``virÄ• gasaÃ±Ã±Ä• , nirodhasaÃ±Ã±Ä• â€™â€™ ti vuttasaÃ±Ã±Ä•
siyuá¹ƒ. tena vuttaá¹ƒ __ ``dve lokuttarÄ• pi hontÄ«â€™â€™ _ti.

<141> mettÄ• etassa atthÄ«ti __mettaá¹ƒ, _ cittaá¹ƒ. taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakan
kÄ• yakammaá¹ƒ. _ esa nayo sesadvayepi. imÄ• nipi mettÄ• kÄ• yakammÄ• dÄ«ni bhikkhÅ
seá¹-á¹-haparisabhÄ• vato. yathÄ• pana bhikkhÅ«supi labbhanti, evaá¹ƒ gihÄ«supi labbhan
catuparisasÄ• dhÄ• raá¹‡attÄ• ti taá¹ƒ dassento __ ``bhikkhÅ«naÃ±hÄ«â€™â€™ _tiÄ• dim

Ä• dibrahmacariyakadhammassavanenapi mettÄ• kÄ• yakammÄ• ni labbhanti, nippariyÄ• y
ayamattho icchitoti dassento __ ``Ä• bhisamÄ• cÄ• rikadhammapÅ«raá¹‡aâ€™â€™ _nti Ä•
buddhavacanaá¹ƒ_ paripucchanaatthakathanavasena pavattiyamÄ• naá¹ƒ hitajjhÄ• sayena

__Ä• vÄ«_ti \Ne II 117/ pakÄ• saá¹ƒ, pakÄ• sabhÄ• vo cettha yaá¹ƒ uddissa taá¹ƒ kÄ• yaka
sammukhabhÄ• vatoti Ä• ha __ ``sammukhÄ• â€™â€™ _ti. __raho_ti appakÄ• saá¹ƒ, appa
kÄ• yakammaá¹ƒ karÄ«yati, tassa paccakkhÄ• bhÄ• vatoti Ä• ha __ ``parammukhÄ• â€™â
tesaá¹ƒ purato. __ubhayehÄ«_ti navakehi, therehi ca.

__paggayhÄ• _ti paggaá¹‡hitvÄ• uccaá¹ƒ katvÄ• .

kÄ• maá¹ƒ mettÄ• sinehasiniddhÄ• naá¹ƒ nayanÄ• naá¹ƒ ummÄ«lanÄ• , pasannena mukh
kÄ• yakammameva, yassa pana cittassa vasena nayanÄ• naá¹ƒ mettÄ• sinehasiniddhatÄ•
sandhÄ• ya vuttaá¹ƒ __ ``mettaá¹ƒ manokammaá¹ƒ nÄ• mÄ• â€™â€™ _ti.

lÄ• bhasaddo kammasÄ• dhano ``lÄ• bhÄ• vata, lÄ• bho laddhoâ€™â€™ tiÄ• dÄ«su viya,
ti vacanato atÄ«takÄ• likoti Ä• ha __ ``cÄ«varÄ• dayo laddhapaccayÄ• â€™â€™ _ti. dhamm
__dhammikÄ• . _ tenÄ• ha ``dhammaladdhÄ• â€™â€™ ti. imameva hi atthaá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. cittena vibhajanapubbakaá¹ƒ kÄ• yena vibhajananti mÅ«lameva dassetuá¹ƒ __ ``e
vibhajanaâ€™â€™ _nti vuttaá¹ƒ, tena cittuppÄ• damattenapi paá¹-ivibhÄ• go na kÄ• tabbot
__appaá¹-ivibhatta_nti bhÄ• vanapuá¹ƒsakaniddeso, appaá¹-ivibhattaá¹ƒ vÄ• lÄ• bhaá¹ƒ bh
eva.

__taá¹ƒ_ \Be II 132/ __taá¹ƒ neva gihÄ«naá¹ƒ deti_ attano Ä• jÄ«vasodhanatthaá¹ƒ. __na a
attanÄ• va na paribhuÃ±jati ``mayhaá¹ƒ asÄ• dhÄ• raá¹‡abhogitÄ• mÄ• hotÅ«â€™â€™ ti.
pe ... passatÄ«â€™â€™ _ti iminÄ• tassa lÄ• bhassa tÄ«supi kÄ• lesu sÄ• dhÄ• raá¹‡ato á
``paá¹-iggaá¹‡hanto ca saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«â€™â€™ _ti iminÄ• paá¹-ig
``gahetvÄ• ... pe ... passatÄ«â€™â€™ _ti iminÄ• paá¹-iggahitakÄ• lo, tadubhayaá¹ƒ pana
vinÄ• na hotÄ«ti atthasiddho purimakÄ• lo. tayidaá¹ƒ paá¹-iggahaá¹‡ato pubbe vassa hoti `
sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«ti paá¹-iggahessÄ• mÄ«â€™â€™ ti. paá¹-iggaá¹‡hantassa hoti ``s
hotÅ«ti paá¹-iggaá¹‡hÄ• mÄ«â€™â€™ ti. paá¹-iggahetvÄ• hoti ``saá¹…ghena sÄ• dhÄ• raá
paá¹-iggahitaá¹ƒ mayÄ• â€™â€™ ti evaá¹ƒ tilakkhaá¹‡asampannaá¹ƒ katvÄ• laddhalÄ• bh
avikopetvÄ• paribhuÃ±janto sÄ• dhÄ• raá¹‡abhogÄ«, appaá¹-ivibhattabhogÄ« ca hoti.

__imaá¹ƒ pana sÄ• raá¹‡Ä«yadhamma_nti imaá¹ƒ catutthaá¹ƒ saritabbayuttadhammaá¹ƒ. _
gaá¹‡hanti, _ tasmÄ• \Ne II 118/ sÄ• dhÄ• raá¹‡abhogitÄ• eva dussÄ«lassa natthÄ«ti Ä• r
sambhavati, kuto pÅ«raá¹‡anti adhippÄ• yo. __ ``parisuddhasÄ«loâ€™â€™ _ti iminÄ• lÄ• l
dasseti. __ ``vattaá¹ƒ akhaá¹‡á¸• entoâ€™â€™ _ti iminÄ• appaá¹-ivibhattabhogitaá¹ƒ, sÄ•

dasseti. sati pana tadubhaye sÄ• raá¹‡Ä«yadhammo pÅ«rito eva hotÄ«ti Ä• ha __ ``pÅ«retÄ
``odissakaá¹ƒ_ \Ee II 171/ __katvÄ• â€™â€™ _ti etena anodissakaá¹ƒ katvÄ• pituno, Ä• ca
vÄ• therÄ• sanato paá¹-á¹-hÄ• ya dentassa sÄ• raá¹‡Ä«yadhammoyeva hotÄ«ti. __sÄ• raá
hotÄ«_ti paá¹-ijagganaá¹-á¹-hÄ• ne odissakaá¹ƒ katvÄ• dinnattÄ• . tenÄ• ha __ ``palibodha
hotÄ«â€™â€™ _tiÄ• di. yadi evaá¹ƒ sabbena sabbaá¹ƒ sÄ• raá¹‡Ä«yadhammapÅ«rakassa
vaá¹-á¹-atÄ«ti? no na vaá¹-á¹-ati yuttaá¹-á¹-hÄ• neti dassento __ ``tena panÄ• â€™â€™ _tiÄ
gilÄ• nÄ• dÄ«naá¹ƒ odissakaá¹ƒ katvÄ• dÄ• naá¹ƒ appaá¹-ivibhÄ• gapakkhikaá¹ƒ ``asukas
paá¹-ikkhepassa abhÄ• vato. byatirekappadhÄ• no hi paá¹-ivibhÄ• go. tenÄ• ha __ ``avases
__adÄ• tumpÄ«_ti __pi_-saddena dÄ• tumpi vaá¹-á¹-atÄ«ti dasseti, taÃ±ca kho karuá¹‡Ä• y
vattapÅ«raá¹‡avasena.

__susikkhitÄ• yÄ• _ti sÄ• raá¹‡Ä«yadhammapÅ«raá¹‡avidhimhi suá¹-á¹-hu sikkhitÄ• ya, su
tassÄ• kosallaá¹ƒ dassetuá¹ƒ __ ``susikkhitÄ• ya hÄ«â€™â€™ _tiÄ• di \Be II 133/ vuttaá¹ƒ
vassehi pÅ«rati, na tato oraâ€™â€™ _nti iminÄ• tassa duppÅ«raá¹‡aá¹ƒ dasseti. tathÄ• h
mahÄ• nisaá¹ƒso, diá¹-á¹-hadhammikehipi tÄ• va garutarehi phalÄ• nisaá¹ƒsehi ca anugato
puggalo visesalÄ• bhÄ« ariyapuggalo viya loke acchariyabbhutadhammasamannÄ• gato ho
dÄ• namayassa, sÄ«lamayassa ca puÃ±Ã±assa paá¹-ipakkhadhammaá¹ƒ sudÅ«re vikkham
cetasÄ• loke pÄ• kaá¹-o paÃ±Ã±Ä• to hutvÄ• viharati, tassimamatthaá¹ƒ byatirekato, anva
``sace hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

idÄ• ni ye samparÄ• yike, diá¹-á¹-hadhammike ca Ä• nisaá¹ƒse dassetuá¹ƒ __ ``evaâ€™â€
issÄ• , na macchariyaá¹ƒ hoti_ cirakÄ• labhÄ• vanÄ• ya vidhutabhÄ• vato. __manussÄ• naá
pariccÄ• gasÄ«latÄ• ya visuddhattÄ• . tenÄ• ha ``dadaá¹ƒ piyo hoti bhajanti naá¹ƒ bahÅ«â€
(AN b V 34). __sulabhapaccayo hoti_ dÄ• navasena uá¸·Ä• rajjhÄ• sayÄ• naá¹ƒ paccayalÄ•
idhÄ• nisaá¹ƒsabhÄ• vato dÄ• nassa. __pattagataá¹ƒ assa diyyamÄ• naá¹ƒ_ __na khÄ«yat
dvÄ• dasavassikassa mahÄ• pattassa avicchedena pÅ«ritattÄ• . __aggabhaá¹‡á¸• aá¹ƒ lab
dakkhiá¹‡eyyÄ• naá¹ƒ aggato paá¹-á¹-hÄ• ya dÄ• nassa dinnattÄ• . __bhayevÄ• ... pe ... Ä
deyyapaá¹-iggÄ• hakavikappaá¹ƒ \Ne II 119/ akatvÄ• attani nirapekkhacittena cirakÄ• laá¹ƒ
pasÄ• ditacittattÄ• .

__tatrÄ• _ti tesu Ä• nisaá¹ƒsesu vibhÄ• vetabbesu. __imÄ• ni_ taá¹ƒ dÄ«panÄ• ni __vatthÅ
__alabhantÄ• pÄ«_ti amahÄ• puÃ±Ã±atÄ• ya na lÄ• bhino samÄ• nÄ• pi. __bhikkhÄ• cÄ• n
tabbhÄ• giyaá¹ƒ bhikkhÄ• cÄ• ramaggaá¹ƒ __jÄ• nanti. _

anuttarimanussadhammattÄ• , therÄ• naá¹ƒ saá¹ƒsayavinodanatthaÃ±ca __ ``sÄ• raá¹‡Ä«
pÅ«ritoâ€™â€™ _ti Ä• ha. tathÄ• hi dutiyavatthusmimpi therena attÄ• pakÄ• sito. manuss
sulabhapaccayatÄ• yapi idaá¹ƒ vatthumeva. pattagatÄ• khÄ«yanassa pana visesaá¹ƒ vibhÄ
... pe ... ettha vatthuâ€™â€™ _nti vuttaá¹ƒ.

__giribhaá¹‡á¸• amahÄ• pÅ«jÄ• yÄ• _ti \Be II 134/ cetiyagirimhi sakalalaá¹…kÄ• dÄ«pe, yo
nÄ• vÄ• saá¹…ghÄ• á¹-Ä• dike á¹-hapetvÄ• dÄ«papupphagandhÄ• dÄ«hi kariyamÄ• nama
lesenapi. __anucchavika_nti sÄ• raá¹‡Ä«yadhammapÅ«raá¹‡atopi __idaá¹ƒ_ yathÄ• bhÅ«t
anucchavika_nti attho.

__anÄ• rocetvÄ• va palÄ• yiá¹ƒsu_ corabhayena. ``attano dujjÄ«vikÄ• yÄ• â€™â€™ ti ca v

__vaá¹-á¹-issatÄ«_ti kappissati. __therÄ« sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• ahosi, _ theras
devatÄ• ussukkaá¹ƒ Ä• pajji.

natthi \Ee II 173/ etesaá¹ƒ khaá¹‡á¸• anti __akhaá¹‡á¸• Ä• ni. _ taá¹ƒ pana nesaá¹ƒ khaá¹‡
``yassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha upasampannasÄ«lÄ• naá¹ƒ uddesakkamena Ä•
``sattasÅ«â€™â€™ _tiÄ• di. anupasampannasÄ«lÄ• naá¹ƒ pana samÄ• dÄ• nakkamenapi
chinnasÄ• á¹-ako viyÄ• _ti vatthante, dasante vÄ• chinnavatthaá¹ƒ viya, visadisÅ«dÄ• hara
``akhaá¹‡á¸• Ä• nÄ«â€™â€™ ti imassa adhigatattÄ• . evaá¹ƒ sesÄ• nipi udÄ• haraá¹‡Ä• ni
khaá¹‡á¸• aá¹ƒ, taá¹ƒ etassa atthÄ«ti __khaá¹‡á¸• aá¹ƒ, _ sÄ«laá¹ƒ. __ ``chiddaâ€™â€™ _
__vemajjhe bhinnaá¹ƒ_ vinivijjhanavasena visabhÄ• gavaá¹‡á¹‡ena gÄ• vÄ« viyÄ• ti samba
__asabalÄ• ni. _ tathÄ• __akammÄ• sÄ• ni. _ sÄ«lassa __taá¹‡hÄ• dÄ• sabyato mocanaá
vivaá¹-á¹-Å«panissayabhÄ• vÄ• pÄ• danaá¹ƒ. yasmÄ• ca taá¹ƒsamaá¹…gÄ«puggalo serÄ«
hoti, tasmÄ• pi bhujissÄ• ni. tenevÄ• ha __ ``bhujissabhÄ• vakÄ• raá¹‡ato_ \Ne II 120/ __bh
suparisuddhabhÄ• vena pÄ• saá¹ƒsattÄ• __viÃ±Ã±upasatthÄ• ni. _ iminÄ• haá¹ƒ sÄ«lena
devaÃ±Ã±ataro vÄ• , tattha ``nicco dhuvo sassatoâ€™â€™ ti, ``sÄ«lena suddhÄ«â€™â€™
__taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hattÄ• . _ ``ayaá¹ƒ te sÄ«lesu dosoâ€™â€™ ti ca
kÄ• yaci vipattiyÄ• dassanena __parÄ• maá¹-á¹-huá¹ƒ_ anuddhaá¹ƒsetuá¹ƒ. samÄ• dhisaá
__samÄ• dhisaá¹ƒvattanikÄ• ni. _

__samÄ• nabhÄ• vÅ«pagatasÄ«lÄ• _ti sÄ«lasampattiyÄ• samÄ• nabhÄ• vaá¹ƒ upagatasÄ
puthujjanÄ• naÃ±ca catupÄ• risuddhisÄ«le nÄ• nattaá¹ƒ na siyÄ• , taá¹ƒ \Be II 135/ pana na
ekantikaá¹ƒ niyatabhÄ• vatoti Ä• ha __ ``natthi maggasÄ«le nÄ• nattaâ€™â€™ _nti. __taá¹
maggasÄ«laá¹ƒ sandhÄ• ya etaá¹ƒ ``yÄ• ni tÄ• ni sÄ«lÄ• nÄ«â€™â€™ tiÄ• di vuttaá¹ƒ.

__yÄ• ya_nti yÄ• ayaá¹ƒ mayhaÃ±ceva tumhÄ• kaÃ±ca paccakkhabhÅ«tÄ• \Ee II 174/. _
maggasammÄ• diá¹-á¹-hi. __niddosÄ• _ti nidhutadosÄ• , samucchinnarÄ• gÄ• dipÄ• padha
vaá¹-á¹-adukkhato nissarati nigacchati. sayaá¹ƒ niyyantasseva hi ``taá¹ƒsamaá¹…gÄ«pugga
niyyÄ• petÄ«â€™â€™ ti vuccati. yÄ• satthu anusiá¹-á¹-hi, taá¹ƒ karotÄ«ti __takkaro, _ tass
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanakassÄ• ti attho. __samÄ• nadiá¹-á¹-hibhÄ• va_nti sadis
saccasampaá¹-ivedhena abhinnadiá¹-á¹-hibhÄ• vaá¹ƒ. __vuddhiyevÄ• _ti ariyavinaye guá¹‡

parihÄ• nÄ«ti ayaá¹ƒ aparihÄ• niyadhammadesanÄ• attanopi sÄ• sanassa addhaniyataá¹ƒ
idha desitÄ• .

<142> __Ä• sannaparinibbÄ• nattÄ• _ti katipayamÄ• sÄ• dhikena saá¹ƒvaccharamattena p
katvÄ• vuttaá¹ƒ. __etaá¹ƒyevÄ• _ti ``iti sÄ«laâ€™â€™ ntiÄ• dikaá¹ƒyeva __iti sÄ«la_nti ett
pakÄ• rattho, parimÄ• á¹‡attho ca ekajjhaá¹ƒ katvÄ• gahitoti Ä• ha __ ``evaá¹ƒ sÄ«laá¹ƒ et
_nti. __evaá¹ƒ sÄ«la_nti evaá¹ƒ pabhedaá¹ƒ sÄ«laá¹ƒ. __ettaka_nti etaá¹ƒ paramaá¹ƒ, na it
__catupÄ• risuddhisÄ«la_nti maggassa sambhÄ• rabhÅ«taá¹ƒ lokiyacatupÄ• risuddhisÄ«la
samÄ• dhÄ«_ti etthÄ• pi eseva nayo. __yasmiá¹ƒ sÄ«le á¹-hatvÄ• _ti yasmiá¹ƒ lokuttarakus
padaá¹-á¹-hÄ• nabhÅ«te ``pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«
(MN III 431; Kv 874) evaá¹ƒ vuttasÄ«le patiá¹-á¹-hÄ• ya. __eso_ti maggaphalasamÄ• dhi. _
sÄ«lena sabbaso bhÄ• vito sambhÄ• vito. __mahapphalo hoti mahÄ• nisaá¹ƒso_ti maggasa
sÄ• maÃ±Ã±aphalehi mahapphalo, vaá¹-á¹-adukkhavÅ«pasamena mahÄ• nisaá¹ƒso. itaro p
mahapphalo, nibbutisukhuppattiyÄ• mahÄ• nisaá¹ƒso. __yamhi samÄ• dhimhi_ \Ee II 175/
lokuttarakusalassa \Ne II 121/ padaá¹-á¹-hÄ• nabhÅ«te pÄ• dakajjhÄ• nasamÄ• dhimhi ceva
vuá¹-á¹-hÄ• nagÄ• minisamÄ• dhimhi ca á¹-hatvÄ• . __sÄ• _ti maggaphalapaÃ±Ã±Ä• . __te
yathÄ• vuttasamÄ• dhinÄ• sabbaso bhÄ• vitÄ• paribhÄ• vitÄ• . mahapphalamahÄ• nisaá¹
veditabbÄ• . api ca te bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gappabhedahetutÄ• ya __maha
sattadakkhiá¹‡eyyapuggalavibhÄ• gahetutÄ• ya \Be II 136/ __mahÄ• nisaá¹ƒsÄ• _ti veditab
á¹-hatvÄ• _ti yÄ• yaá¹ƒ vipassanÄ• paÃ±Ã±Ä• yaá¹ƒ, samÄ• dhivipassanÄ• paÃ±Ã±Ä• yaá
samathayÄ• nikassa hi samÄ• dhisahagatÄ• pi paÃ±Ã±Ä• maggÄ• dhigamÄ• ya visesapad
suá¹-á¹-huyeva yathÄ• Ä• savÄ• naá¹ƒ lesopi nÄ• vasissati, evaá¹ƒ sabbaso __Ä• savehi v
aggamaggakkhaá¹‡aÃ±hi sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

<143> lokiyatthasaddÄ• naá¹ƒ viya abhiranta-saddassa siddhi daá¹-á¹-habbÄ• . abhirantaá
abhiratÄ«ti hi atthato ekaá¹ƒ. abhiranta-saddo cÄ• yaá¹ƒ abhirucipariyÄ• yo, na assÄ• dapa
hi katthaci vasantassa assÄ• davatthuvigamena siyÄ• tassa tattha anabhirati, yadidaá¹ƒ kh
natthi, pageva buddhÄ• nanti Ä• ha __ ``buddhÄ• naá¹ƒ ... pe ... natthÄ«â€™â€™ _ti. abhir
vasitvÄ• tadabhÄ• vato aÃ±Ã±attha gamanaá¹ƒ nÄ• ma buddhÄ• naá¹ƒ natthi. veneyyavina
vasitvÄ• tasmiá¹ƒ siddhe veneyyavinayanatthameva tato aÃ±Ã±attha gacchanti, ayamettha
__Ä• yÄ• mÄ• _ti ettha __Ä• _-saddo ``Ä• gacchÄ• â€™â€™ ti iminÄ• samÄ• natthoti Ä• h
__ayÄ• mÄ• _ti pana pÄ• á¹-he __a_-kÄ• ro nipÄ• tamattaá¹ƒ. __santikÄ• vacarattÄ• thera
satthu santike vasantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• vato. aparicchinnagaá¹‡ano hi tadÄ•
bhikkhusaá¹…gho \Ee II 176/. tenÄ• ha ``mahatÄ• bhikkhusaá¹…ghena saddhiâ€™â€™ nt
__ambalaá¹-á¹-hikÄ• gamana_nti ambalaá¹-á¹-hikÄ• gamanapaá¹-isaá¹ƒyuttapÄ• á¹-hamÄ•
etthÄ• pi eseva nayo. __uttÄ• nameva_ anantaraá¹ƒ, heá¹-á¹-hÄ• ca saá¹ƒvaá¹‡á¹‡itarÅ«p

sÄ• riputtasÄ«hanÄ• davaá¹‡á¹‡anÄ•

<145> __ ``Ä• yasmÄ• sÄ• riputtoâ€™â€™ tiÄ• di_ pÄ• á¹-hajÄ• taá¹ƒ. __sampasÄ• danÄ
III 141) __vitthÄ• ritaá¹ƒ_ porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ, tasmÄ• mayampi tattheva naá¹ƒ
vitthÄ• rayissÄ• mÄ• ti adhippÄ• yo.

dussÄ«laÄ• dÄ«navavaá¹‡á¹‡anÄ•

<148> Ä• gantvÄ• \Ne II 122/ vasanti ettha Ä• gantukÄ• ti __Ä• vasatho, _ tadeva agÄ• ra
``Ä• vasathÄ• gÄ• ranti Ä• gantukÄ• naá¹ƒ Ä• vasathagehaâ€™â€™ _nti. __dvinnaá¹ƒ_ \B
licchavirÄ• jamagadharÄ• jÅ«naá¹ƒ. __sahÄ• yakÄ• _ti sevakÄ• . __kulÄ• nÄ«_ti kuá¹-umb
sabbaá¹ƒ santhari sabbasanthari, taá¹ƒ __sabbasanthariá¹ƒ. _ bhÄ• vanapuá¹ƒsakaniddesc
``yathÄ• sabbaá¹ƒ santhataá¹ƒ hoti, evaâ€™â€™ _nti.

<149> __dussÄ«lo_ti ettha __du_-saddo abhÄ• vattho ``duppaÃ±Ã±oâ€™â€™ tiÄ• dÄ«su
garahatthoti Ä• ha __ ``asÄ«lo nissÄ«loâ€™â€™ _ti. __bhinnasaá¹ƒvaro_ti ettha yo samÄ•
kÄ• raá¹‡ena sÄ«labhedaá¹ƒ patto, so tÄ• va bhinnasaá¹ƒvaro hoti. yo pana sabbena sabba
Ä• cÄ• rahÄ«no, so kathaá¹ƒ bhinnasaá¹ƒvaro nÄ• ma hotÄ«ti? sopi sÄ• dhusamÄ• cÄ• ras
bhinnasaá¹ƒvaro eva nÄ• ma. vissaá¹-á¹-hasaá¹ƒvaro saá¹ƒvararahitoti hi vuttaá¹ƒ hoti.

__taá¹ƒ taá¹ƒ_ sippaá¹-á¹-hÄ• naá¹ƒ. __mÄ• ghÄ• takÄ• le_ti ``mÄ• ghÄ• tetha pÄ• á¹‡inc
mÄ• ghÄ• tÄ• ti ghosanaá¹ƒ ghositadivase.

__abbhuggacchati_ pÄ• pako kittisaddo.

__ajjhÄ• sayena maá¹…ku hotiyeva_ vippaá¹-isÄ• ribhÄ• vato.

__tassÄ• _ti \Ee II 177/ dussÄ«lassa. __samÄ• dÄ• ya pavattiá¹-á¹-hÄ• na_nti uá¹-á¹-hÄ• y
katakÄ• raá¹‡aá¹ƒ. __Ä• pÄ• thaá¹ƒ Ä• gacchatÄ«_ti taá¹ƒ manaso upaá¹-á¹-hÄ• ti. __umm
ummÄ«lanakÄ• le attano puttadÄ• rÄ• didassanavasena idha lokaá¹ƒ __passati. nimÄ«letv
nimÄ«lanakÄ• le gatinimittupaá¹-á¹-hÄ• navasena paralokaá¹ƒ __passati. _ tenÄ• ha __ ``ca
_tiÄ• di. __paÃ±camapada_nti ``kÄ• yassa bhedÄ• â€™â€™ tiÄ• dinÄ• vutto paÃ±camo Ä

sÄ«lavantaÄ• nisaá¹ƒsavaá¹‡á¹‡anÄ•

<150> __vuttavipariyÄ• yenÄ• _ti vuttÄ• ya Ä• dÄ«navakathÄ• ya vipariyÄ• yena. ``appam
kasivÄ• á¹‡ijjÄ• diá¹ƒ \Ne II 123/ yathÄ• kÄ• laá¹ƒ sampÄ• detuá¹ƒ sakkotÄ«â€™â€™ tiÄ• c
sÄ«lamassa atthÄ«ti __sÄ«lavÄ• . sÄ«lasampanno_ti sÄ«lena samannÄ• gato. sampannas
pana atthavacanaá¹ƒ sukaranti anÄ• maá¹-á¹-haá¹ƒ.

<151> __pÄ• á¸·imuttakÄ• yÄ• _ti \Be II 138/ saá¹…gÄ«tianÄ• ruá¸·hÄ• ya __dhammikathÄ
Ä• vasathÄ• gÄ• re eva.

pÄ• á¹-aliputtanagaramÄ• panavaá¹‡á¹‡anÄ•

<152> __issariyamattÄ• yÄ• _ti issariyappamÄ• á¹‡ena, issariyena ceva vittÅ«pakaraá¹‡en
daá¹-á¹-habbo. upabhogÅ«pakaraá¹‡Ä• nipi hi loke ``mattÄ• â€™â€™ ti vuccanti. __pÄ• á¹
katvÄ• _ti pubbe ``pÄ• á¹-aligÄ• moâ€™â€™ ti laddhanÄ• maá¹ƒ á¹-hÄ• naá¹ƒ idÄ• ni naga
patiá¹-á¹-hÄ• penti. __Ä• yamukhapacchindanattha_nti Ä• yadvÄ• rÄ• naá¹ƒ upacchedanÄ•
_ti vÄ• pÄ• á¹-ho, sahassaso eva. tenÄ• ha __ ``ekekavaggavasena sahassaá¹ƒ sahassaá
__gharavatthÅ«nÄ«_ti gharapatiá¹-á¹-hÄ• panaá¹-á¹-hÄ• nÄ• ni. __cittÄ• ni namantÄ«_ti taá
tattha tattheva cittÄ• ni namanti vatthuvijjÄ• pÄ• á¹-hakÄ• naá¹ƒ, yattha yattha tÄ• hi vatthÅ«
__sippÄ• nubhÄ• venÄ• _ti sippÄ• nugatavijjÄ• nubhÄ• vena. __nÄ• gaggÄ• ho_ti nÄ• gÄ•
sesadvayesupi eseva nayo. __pÄ• sÄ• á¹‡o_ti appalakkhaá¹‡apÄ• sÄ• á¹‡o. __khÄ• á¹‡uk
178/. __sippaá¹ƒ jappitvÄ• _ tÄ• disaá¹ƒ sÄ• rambhaá¹-á¹-hÄ• naá¹ƒ pariharitvÄ• anÄ• ram
vatthupariggÄ• hikÄ• hi __devatÄ• hi saddhiá¹ƒ mantayamÄ• nÄ• _ __viya_ taá¹ƒtaá¹ƒgehÄ
upadesadÄ• navasena. __nesa_nti vatthuvijjÄ• pÄ• á¹-hakÄ• naá¹ƒ, sabbÄ• saá¹ƒ devatÄ•
vaá¸• á¸• hÄ• pessantÄ«_ti maá¹…galaá¹ƒ brÅ«hessanti. paá¹‡á¸• itadassanÄ• dÄ«ni hi utt
``atha mayaâ€™â€™ _ntiÄ• di.

__saddo abbhuggacchati_ avayavadhammena samudÄ• yassa apadisitabbato yathÄ• ``al

__ariyakamanussÄ• na_nti ariyadesavÄ• simanussÄ• naá¹ƒ. __rÄ• sivasenevÄ• _ti ``saha
ntiÄ• dinÄ• rÄ• sivaseneva, appakassa pana bhaá¹‡á¸• assa kayavikkayo aÃ±Ã±atthÄ• pi
``rÄ• sivasenevÄ• â€™â€™ ti vuttaá¹ƒ. vÄ• á¹‡ijÄ• ya patho pavattiá¹-á¹-hÄ• nanti __vaá¹‡
attho dutiyavikappe pana vÄ• á¹‡ijÄ• naá¹ƒ patho pavattiá¹-á¹-hÄ• nanti, __vaá¹‡ippatho_ti
\Ne II 124/ __ ``vÄ• á¹‡ijÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naâ€™â€™ _nti Ä• ha. bhaá¹‡á¸• apuá¹
etthÄ• ti __puá¹-abhedana_nti ayamettha atthoti Ä• ha __ ``bhaá¹‡á¸• apuá¹-e ... pe ... vutta

__ca-kÄ• rattho_ \Be II 139/ samuccayattho __vÄ• -saddo. _

<153> __kÄ• á¸·akaá¹‡á¹‡Ä« sattÄ• _ti attanÄ• kaá¹‡hadhammabahulatÄ• ya paresaÃ±ca
kaá¹‡havipÄ• kÄ• natthanibbattinimittatÄ• ya ``kÄ• á¸·akaá¹‡á¹‡Ä«â€™â€™ ti laddhanÄ• m
appesakkhasattÄ• . __ta_nti bhagavantaá¹ƒ. __pubbaá¹‡hasamaya_nti pubbaá¹‡he ekaá¹ƒ
__gÄ• mappavisananÄ«hÄ• renÄ• _ti gÄ• mappavesana nivasanÄ• kÄ• rena. __kÄ• yapaá
pÄ• rupitvÄ• , pattaá¹ƒ hatthena gahetvÄ• ti attho.

__etthÄ• _ti \Ee II 179/ etasmiá¹ƒ vÄ• sakappitappadese. __saÃ±Ã±ate_ti sammadeva saÃ
susaá¹ƒvutakÄ• yavÄ• cÄ• citte.

__pattiá¹ƒ dadeyyÄ• _ti attanÄ• pasutaá¹ƒ puÃ±Ã±aá¹ƒ tÄ• saá¹ƒ devatÄ• naá¹ƒ anuppad
_tiÄ• dÄ«su tadeva pattidÄ• naá¹ƒ __pÅ«jÄ• , _ anÄ• gate eva upaddave Ä• rakkhasaá¹ƒvi
``yebhuyyena Ã±Ä• timanussÄ• Ã±Ä• tipetÄ• naá¹ƒ pattidÄ• nÄ• dinÄ• pÅ«janamÄ• nanÄ
aÃ±Ã±Ä• takÄ• pi samÄ• nÄ• tathÄ• karonti, tasmÄ• nesaá¹ƒ sakkaccaá¹ƒ Ä• rakkhÄ• sa
aÃ±Ã±amaÃ±Ã±aá¹ƒ sampavÄ• retvÄ• devatÄ• tattha ussukkaá¹ƒ Ä• pajjantÄ«ti dassento
balikammakaraá¹‡aá¹ƒ __mÄ• nanaá¹ƒ, _ sampati uppannaparissayaharaá¹‡aá¹ƒ __paá¹-in
``eteâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__sundarÄ• ni passatÄ«_ti sundarÄ• ni iá¹-á¹-hÄ• ni eva passati, na aniá¹-á¹-hÄ• ni.

<154> __Ä• á¹‡iyo koá¹-á¹-etvÄ• _ti lahuke dÄ• rudaá¹‡á¸• e gahetvÄ• kavÄ• á¹-aphalake
sambandhe kÄ• tuá¹ƒ Ä• á¹‡iyo koá¹-á¹-etvÄ• . nÄ• vÄ• saá¹…khepena kataá¹ƒ __uá¸·ump
saá¹…gharitvÄ• valliÄ• dÄ«hi kalÄ• pavasena bandhitvÄ• kattabbaá¹ƒ __kullaá¹ƒ. _

__udakaá¹-á¹-hÄ• nassetaá¹ƒ adhivacana_nti yathÄ• vuttassa yassa kassaci udakaá¹-á¹-hÃ
``aá¹‡á¹‡avaâ€™â€™ nti adhivacanaá¹ƒ, samuddassevÄ• ti adhippÄ• yo. __saranti idha na
sandatÄ«ti \Ne II 125/ katvÄ• . __gambhÄ«ravitthata_nti agÄ• dhaá¹-á¹-hena gambhÄ«raá¹ƒ
sakalalokattayabyÄ• pitÄ• ya vitthataá¹ƒ. __visajjÄ• _ti anÄ• sajja appatvÄ• . __pallalÄ• ni_
__vinÄ• yeva kullenÄ• _ti Ä«disaá¹ƒ udakaá¹ƒ kullena Ä«disena vinÄ• eva__ tiá¹‡á¹‡Ä• m
taá¹‡hÄ• saraá¹ƒ pana ariyamaggasaá¹…khÄ• taá¹ƒ setuá¹ƒ katvÄ• nittiá¹‡á¹‡Ä• ti yojanÄ

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ariyasaccakathÄ• vaá¹‡á¹‡anÄ•

<155> __mahÄ• panÄ• dassa_ \Ee II 180/ \Be II 140/ raÃ±Ã±o. __pÄ• sÄ• dakoá¹-iyaá¹ƒ_
patitathupikÄ• ya patiá¹-á¹-hitaá¹-á¹-hÄ• ne niviá¹-á¹-hagÄ• mo. __ariyabhÄ• vakarÄ• na_nt
tesaá¹ƒ ariyabhÄ• vakarÄ• naá¹ƒ nimittassa kattubhÄ• vÅ«pacÄ• ravaseneva vuttaá¹ƒ. tacc
__saccÄ• naá¹ƒ. _ anubodho pubbabhÄ• giyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, paá¹-ivedho maggaÃ±Ä• á
anubodhapubbako paá¹-ivedho anubodhena vinÄ• na hoti, anubodhopi ekacco paá¹-ivedhe
tadubhayÄ• bhÄ• vahetukaÃ±ca vaá¹-á¹-eva saá¹ƒsaraá¹‡aá¹ƒ, tasmÄ• vuttaá¹ƒ pÄ• á¸·iya
tumhÄ• kaÃ±cÄ• â€™â€™ ti. paá¹-isandhiggahaá¹‡avasena bhavato bhavantarÅ«pagaman
aparÄ• paraá¹ƒ cavanupapajjanavasena saÃ±caraá¹‡aá¹ƒ __saá¹ƒsaraá¹‡a_nti Ä• ha __ ``
sandhÄ• vitasaá¹ƒsaritapadÄ• naá¹ƒ kammasÄ• dhanataá¹ƒ sandhÄ• yÄ• ha __ ``mayÄ• c

paá¹-hamavikappe. dutiyavikappe pana bhÄ• vasÄ• dhanataá¹ƒ hadaye katvÄ• __ ``mama
yathÄ• rutavaseneva vuttaá¹ƒ. __nayanasamatthÄ• _ti pÄ• panasamatthÄ• , dÄ«gharajjunÄ
rajjuhattho puriso desantaraá¹ƒ taá¹‡hÄ• rajjunÄ• baddhaá¹ƒ sattasantÄ• naá¹ƒ abhisaá¹…
etÄ• yÄ• ti __bhavanetti, _ taá¹‡hÄ• , sÄ• ariyamaggasatthena suá¹-á¹-hu hatÄ• chinnÄ• t
_

anÄ• vattidhammasambodhiparÄ• yaá¹‡avaá¹‡á¹‡anÄ•

<156> __dve gÄ• mÄ• _ ``nÄ• tikÄ• â€™â€™ ti evaá¹ƒ laddhanÄ• mo, Ã±a-kÄ• rassa cÄ•
``animittÄ• na nÄ• yareâ€™â€™ tiÄ• dÄ«su (Vism I 174; Ja II 2.34) viya. tenÄ• ha __ ``Ã±A
II 126/. __giÃ±jakÄ• _ vuccanti iá¹-á¹-hakÄ• , giÃ±jakÄ• hi eva kato Ä• vasathoti __giÃ±jakÄ
so kira Ä• vÄ• so yathÄ• sudhÄ• parikammena sampayojanaá¹ƒ natthi, evaá¹ƒ iá¹-á¹-hakÄ•
kato. tena vuttaá¹ƒ __ ``iá¹-á¹-hakÄ• maye Ä• vasatheâ€™â€™ _ti. tulÄ• daá¹‡á¸• akavÄ• á
dÄ• rumayÄ• neva.

<157> __oraá¹ƒ_ vuccati kÄ• madhÄ• tu, paccayabhÄ• vena taá¹ƒ oraá¹ƒ bhajantÄ«ti __or
orambhÄ• gassa vÄ• hitÄ• ni __orambhÄ• giyÄ• ni. _ tenÄ• ha __ ``heá¹-á¹-hÄ• bhÄ• giyÄ
maggehÄ«_ti heá¹-á¹-himehi tÄ«hi maggehi. tehi \Be II 141/ pahÄ• tabbatÄ• ya hi nesaá¹ƒ s
orambhÄ• giyatÄ• . orambhaÃ±jiyÄ• ni vÄ• __orambhÄ• giyÄ• ni_ vuttÄ• ni niruttinayena. i
nesaá¹ƒ orambhÄ• giyabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. v
samatthatÄ• vighÄ• tena puthujjanÄ• naá¹ƒ, samucchinnÄ• ni sabbaso abhÄ• vena ariyÄ• n
rÅ«pÄ• rÅ«pabhavÅ«papattiyÄ• vibandhÄ• ya na hontÄ«ti vuttaá¹ƒ __ ``avikkhambhitÄ• ni
__nibbattavasenÄ• _ti paá¹-isandhiggahaá¹‡avasena. __gantuá¹ƒ na denti_ mahaggatagÄ•
vinibandhanato. __sakkÄ• yadiá¹-á¹-hiÄ• dÄ«ni tÄ«á¹‡i_ saá¹ƒyojanÄ• ni kÄ• macchandaby
mahaggatÅ«papattiyÄ• avinibandhabhÅ«tÄ• nipi kÄ• mabhavÅ«papattiyÄ• visesapaccaya
__nibbattampi_ tannibbattihetukammaparikkhaye kÄ• mabhavÅ«papattipaccayatÄ• ya mah
idheva_ kÄ• mabhave eva __nibbattÄ• penti, _ tasmÄ• __sabbÄ• _nipi paÃ±capi saá¹ƒyoja
paá¹-isandhivasena anÄ• gamanasabhÄ• vÄ• _ti paá¹-isandhiggahaá¹‡avasena tasmÄ• lo
buddhadassanatheradassanadhammassavanÄ• naá¹ƒ panatthÄ• yassa Ä• gamanaá¹ƒ aniv

__kadÄ• ci karahaci uppattiyÄ• _ saviraá¸·Ä• kÄ• ratÄ• \Ee II 182/ __pariyuá¹-á¹-hÄ• nama
__dvedhÄ• pi tanubhÄ• vo. abhiá¹‡ha_nti bahuso. __bahalabahalÄ• _ti tibbatibbÄ• . yattha
santÄ• naá¹ƒ maddantÄ• , pharantÄ• , sÄ• dhentÄ• , andhakÄ• raá¹ƒ karontÄ• uppajjanti,
pahÄ«nattÄ• __tanukatanukÄ• _ mandamandÄ• __uppajjanti. ``puttadhÄ«taro hontÄ«â€™
tathÄ• hi aá¹…gapaccaá¹…gaparÄ• masanamattenapi te honti. __ida_nti ``rÄ• gadosamoh
idaá¹ƒ vacanaá¹ƒ. __bhavatanukavasenÄ• _ti appakabhavavasena. __ta_nti mahÄ• sivatth
paá¹-ikkhittanti sambandho. ye bhavÄ• ariyÄ• naá¹ƒ labbhanti, te paripuá¹‡á¹‡alakkhaá¹‡a
labbhanti, tattha kÄ«disaá¹ƒ taá¹ƒ bhavatanukaá¹ƒ, tasmÄ• ubhayathÄ• pi bhavatanukassa

dassetuá¹ƒ __ ``sotÄ• pannassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hame bhave bhavata
aá¹-á¹-hamasseva bhavassa sabbasseva abhÄ• vato. sesesupi eseva nayo.

__kÄ• mÄ• vacaralokaá¹ƒ_ \Ne II 127/ __sandhÄ• ya vuttaá¹ƒ_ itarassa lokassa vasena tat
asakkuá¹‡eyyattÄ• . yo hi sakadÄ• gÄ• mÄ« devamanussalokesu vomissakavasena nibbatt
paricchinditabbo. bhagavatÄ• ca kÄ• maloke á¹-hatvÄ• ``sakideva imaá¹ƒ lokaá¹ƒ Ä• gantv
vuttaá¹ƒ, ``imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• â€™â€™ ti ca iminÄ• paÃ±casu sakadÄ• gÄ• mÄ«s
gahito. ekacco hi idha sakadÄ• gÄ• miphalaá¹ƒ patvÄ• idheva parinibbÄ• yati, ekacco idha
parinibbÄ• yati, ekacco devaloke patvÄ• tattheva parinibbÄ• yati, ekacco devaloke patvÄ•
parinibbÄ• yati, ime cattÄ• ro idha na labbhanti. yo pana idha patvÄ• devaloke yÄ• vatÄ• yu
idhÅ«papajjitvÄ• parinibbÄ• yati, ayaá¹ƒ idha adhippeto. aá¹-á¹-hakathÄ• yaá¹ƒ pana imaá¹
adhippetoti imamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``sace hÄ«â€™â€™ _tiÄ• dinÄ• aÃ±Ã±aá¹ƒye

__catÅ«su_ \Ee II 183/ __ ... pe ... sabhÄ• voti attho_ apÄ• yagamanÄ«yÄ• naá¹ƒ pÄ• padh
pahÄ«nattÄ• . __dhammaniyÄ• menÄ• _ti maggadhammaniyÄ• mena. __niyato_ uparimagg
avassaá¹ƒbhÄ• vibhÄ• vato. tenÄ• ha __ ``sambodhiparÄ• yaá¹‡oâ€™â€™ _ti.

dhammÄ• dÄ• sadhammapariyÄ• yavaá¹‡á¹‡anÄ•

<158> __tesaá¹ƒ tesaá¹ƒ Ã±Ä• á¹‡agati_nti tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ``asuko sotÄ• pa
sakadÄ• gÄ• mÄ«â€™â€™ tiÄ• dinÄ• taá¹ƒtaá¹ƒÃ±Ä• á¹‡Ä• dhigamanaá¹ƒ. __Ã±Ä• á¹‡Å«
Ã±Ä• á¹‡Ä• bhisamparÄ• ya_nti tato parampi ``niyato sambodhiparÄ• yaá¹‡o, sakideva ima
dukkhassantaá¹ƒ karissatÄ«â€™â€™ tiÄ• dinÄ• ca Ã±Ä• á¹‡asahitaá¹ƒ uppattipaccayabhÄ
Ã±Ä• á¹‡acakkhunÄ• pekkhantassa __kÄ• yakilamathova, _ na tena kÄ• ci veneyyÄ• naá¹
__cittavihesÄ• _ti cittakhedo, sÄ• kilesÅ«pasaá¹ƒhitattÄ• __buddhÄ• naá¹ƒ natthi. _ Ä• dÄ
etenÄ• ti __Ä• dÄ• saá¹ƒ, _ dhammabhÅ«taá¹ƒ Ä• dÄ• saá¹ƒ __dhammÄ• dÄ• saá¹ƒ, _ ariy
adhivacanaá¹ƒ, tena ariyasÄ• vakÄ• catÅ«su ariyasaccesu viddhastasammohattÄ• attÄ• n
yÄ• thÄ• vato byÄ• kareyya, tappakÄ• sanato pana dhammapariyÄ• yassa suttassa dhamm
dhammÄ• dÄ• senÄ• _ti idha pana maggadhammameva vadati.

avecca yÄ• thÄ• vato jÄ• nitvÄ• tannimittauppannapasÄ• do __aveccapasÄ• do, _ maggÄ
II 128/, so pana yasmÄ• pÄ• sÄ• á¹‡apabbato viya niccalo, na ca kenaci kÄ• raá¹‡ena viga
__ ``acalena accutenÄ• â€™â€™ _ti.

__ ``paÃ±casÄ«lÄ• nÄ«â€™â€™ _ti \Be II 143/ gahaá¹-á¹-havasenetaá¹ƒ vuttaá¹ƒ tehi eka
ariyÄ• naá¹ƒ pana sabbÄ• ni sÄ«lÄ• ni kantÄ• neva. tenÄ• ha __ ``sabbopi panettha saá¹ƒv
_ti.

__sabbesa_nti \Ee II 184/ sabbesaá¹ƒ ariyÄ• naá¹ƒ. __sikkhÄ• padÄ• virodhenÄ• _ti yathÄ
hoti, evaá¹ƒ. __yuttaá¹-á¹-hÄ• ne_ti kÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne.

ambapÄ• lÄ«gaá¹‡ikÄ• vatthuvaá¹‡á¹‡anÄ•

<161> tadÄ• kira vesÄ• lÄ« iddhÄ• phÄ«tÄ• sabbaá¹…gasampannÄ• ahosi vepullappatt
``khandhake vuttanayena vesÄ• liyÄ• sampannabhÄ• vo veditabboâ€™â€™ _ti. tasmiá¹ƒ k
paÃ±casatamattÄ• bhikkhÅ« navÄ• acirapabbajitÄ• ahesuá¹ƒ osannavÄ«riyÄ• ca. tathÄ•
ekacce bhikkhÅ« osannavÄ«riyÄ• â€™â€™ tiÄ• di (Sv II 165). __satipaccupaá¹-á¹-hÄ• natt
satipaccupaá¹-á¹-hÄ• panatthaá¹ƒ. __saratÄ«_ti kÄ• yÄ• dike yathÄ• sabhÄ• vato Ã±Ä• á¹‡
anussarati upadhÄ• reti. __sampajÄ• nÄ• tÄ«_ti samaá¹ƒ pakÄ• rehi jÄ• nÄ• ti avabujjhati.
vitthÄ• ro pana parato __satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv II 373; Ps I 106) Ä• ga

__sabbasaá¹…gÄ• haka_nti sarÄ«ragatassa ceva vatthÄ• laá¹…kÄ• ragatassa cÄ• ti sabb
saá¹…gÄ• hakaá¹ƒ vacanaá¹ƒ. __tassevÄ• _ti nÄ«lÄ• ti sabbasaá¹…gÄ• hakavasena vutta
__vibhÄ• gadassana_nti pabhedadassanaá¹ƒ. yathÄ• te licchavirÄ• jÄ• no apÄ«tÄ• divaá¹
vilepanavasena pÄ«tÄ• divaá¹‡á¹‡Ä• khÄ• yiá¹ƒsu, evaá¹ƒ anÄ«lÄ• divaá¹‡á¹‡Ä• eva kec
nÄ«lÄ• divaá¹‡á¹‡Ä• khÄ• yiá¹ƒsÅ«ti vuttaá¹ƒ __ ``na tesaá¹ƒ pakativaá¹‡á¹‡o nÄ«loâ€™â
etesÅ«ti __nÄ«lamaá¹‡i, _ indanÄ«lamahÄ• nÄ«lÄ• dinÄ«laratanavinaddhÄ• alaá¹…kÄ• rÄ
hi maá¹‡iobhÄ• sehi ekanÄ«lÄ• viya khÄ• yanti. __nÄ«lamaá¹‡ikhacitÄ• _ti nÄ«laratanapa
__nÄ«lavatthaparikkhittÄ• _ti nÄ«lavatthanÄ«lakampalaparikkhepÄ• . __nÄ«lavammikehÄ«
nÄ«lakaghaá¹-aparikkhittehi. __sabbapadesÅ«_ti ``pÄ«tÄ• hontÄ«â€™â€™ tiÄ• disabbapa
\Ee II 185/ paá¹-ighaá¹-á¹-esi. Ä• haranti imasmÄ• rÄ• japurisÄ• balinti __Ä• hÄ• ro, _ tapp
``sÄ• hÄ• ranti sajanapadaâ€™â€™ _nti. aá¹…guliphoá¹-opi aá¹…guliyÄ• cÄ• lanavasenev
hotÄ«ti vuttaá¹ƒ __ ``aá¹…guliá¹ƒ cÄ• lesuâ€™â€™ _nti. __ambakÄ• yÄ• _ti mÄ• tugÄ• me
itthÄ«su, yadidaá¹ƒ ``ambakÄ• mÄ• tugÄ• mo jananikÄ• â€™â€™ ti.

__avalokethÄ• _ti apavattitvÄ• olokanaá¹ƒ oloketha. taá¹ƒ pana apavattitvÄ• olokanaá¹ƒ a
hotÄ«ti Ä• ha __ ``punappunaá¹ƒ passathÄ• â€™â€™ _ti. __upanethÄ• _ti ``yathÄ• yaá¹ƒ l
sobhÄ• tisayena yuttÄ• , evaá¹ƒ tÄ• vatiá¹ƒsaparisÄ• â€™â€™ ti upanayaá¹ƒ karotha. tenÄ
samake katvÄ• passathÄ• â€™â€™ _ti.

``upasaá¹ƒharatha bhikkhave licchaviparisaá¹ƒ tÄ• vatiá¹ƒsasadisaâ€™â€™ nti nayidaá¹ƒ
niyojanaá¹ƒ, kevalaá¹ƒ pana dibbasampattisadisÄ• etesaá¹ƒ rÄ• jÅ«naá¹ƒ issariyasampattÄ
saggasampattikathanaá¹ƒ viya daá¹-á¹-habbaá¹ƒ. tesu pana bhikkhÅ«su ekaccÄ• naá¹ƒ tatt
taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``nimittaggÄ• he uyyojetÄ«â€™â€™ _ti. __hitakÄ• matÄ• ya_
yathÄ• Ä• yasmato nandassa hitakÄ• matÄ• ya saggasampattidassanaá¹ƒ. tenÄ• ha __ ``t
__osannavÄ«riyÄ• _ti sammÄ• paá¹-ipattiyaá¹ƒ avasannavÄ«riyÄ• , ossaá¹-á¹-havÄ«riyÄ•

__aniccalakkhaá¹‡avibhÄ• vanattha_nti tesaá¹ƒ rÄ• jÅ«naá¹ƒ vasena bhikkhÅ«naá¹ƒ aniccalakkhaá¹‡avibhÅ«tabhÄ• vatthaá¹ƒ.

veá¸·uvagÄ• mavassÅ«pagamanavaá¹‡á¹‡anÄ•

<163> __samÄ«pe veá¸·uvagÄ• mo_ti pubbaá¹‡haá¹ƒ vÄ• sÄ• yanhaá¹ƒ vÄ• gantvÄ• niv niviá¹-á¹-hÄ• parivÄ• ragÄ• mo. __saá¹…gammÄ• _ti sammÄ• gantvÄ• . __assÄ• _ti bhag

<164> __pharuso_ti kakkhaá¸·o, garutaroti attho. __visabhÄ• garogo_ti \Ee II 186/ dhÄ• tuv samuá¹-á¹-hito bahalatararogo, na Ä• bÄ• dhamattaá¹ƒ. __Ã±Ä• á¹‡ena paricchinditvÄ• _ti khaá¹‡ikataá¹ƒ, dukkhataá¹ƒ, attasuÃ±Ã±ataÃ±ca yÄ• thÄ• vato Ã±Ä• á¹‡ena paricchijja pa __adhivÄ• sesÄ«_ti tÄ• abhibhavanto yathÄ• parimadditÄ• kÄ• rasallakkhaá¹‡ena attani Ä abhibhuyyamÄ• no. tenÄ• ha __ ``avihaÃ±Ã±amÄ• noâ€™â€™ _tiÄ• di. __adukkhiyamÄ• n adukkhiyamÄ• no \Be II 145/, kÄ• yadukkhaá¹ƒ pana ``natthÄ«â€™â€™ ti na sakkÄ• vattu adhivÄ• sanÄ• ya eva asambhavoti. __anÄ• mantetvÄ• _ti anÄ• lapitvÄ• . __anapaloketvÄ• ``ovÄ• dÄ• nusÄ• saniá¹ƒ adatvÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. __pubbabhÄ• gavÄ«riyen parikammavÄ«riyena. __phalasamÄ• pattivÄ«riyenÄ• _ti phalasamÄ• pattisampayuttavÄ«ri II 130/ vinodetvÄ• . yathÄ• nÄ• ma pupphanasamaye campakÄ• dirukkhe vekhe dinne yÄ• tÄ• vassa pupphanasamatthatÄ• vikkhambhitÄ• vinoditÄ• hoti, evameva yathÄ• vuttavÄ«r satthu sarÄ«re yathÄ• paricchinnaá¹ƒ kÄ• laá¹ƒ vikkhambhitÄ• vinoditÄ• ahesuá¹ƒ. tena vu ``vikkhambhetvÄ• ti vinodetvÄ• â€™â€™ ti. __jÄ«vitampi jÄ«vitasaá¹…khÄ• ro_ kammunÄ• __chijjamÄ• naá¹ƒ_ virodhipaccayasamÄ• yogena payogasampattiyÄ• __ghaá¹-etvÄ• á¹-h adhiá¹-á¹-hÄ• naá¹ƒ katvÄ• . tenÄ• ha ``dasamÄ• se mÄ• uppajjitthÄ• ti samÄ• pattiá¹ƒ sar pana ``adhiá¹-á¹-hÄ• naá¹ƒ, pavattanaâ€™â€™ nti ca vattabbataá¹ƒ arahatÄ«ti vuttaá¹ƒ __ pavattetvÄ• â€™â€™ _ti.

__khaá¹‡ikasamÄ• pattÄ«_ti tÄ• disaá¹ƒ pubbÄ• bhisaá¹…khÄ• raá¹ƒ akatvÄ• á¹-hÄ• nas __puna sarÄ«raá¹ƒ vedanÄ• ajjhottharati_ savisesapubbÄ• bhisaá¹…khÄ• rassa akatattÄ• rÅ«pasattakaarÅ«pasattakÄ• ni __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• su_ \Ee II 187/ (Vism- vitthÄ• ritanayena veditabbÄ• ni. __suá¹-á¹-hu vikkhambheti_ pubbÄ• bhisaá¹…khÄ• rassa tamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ __cuddasahÄ• kÄ• rehi sannetvÄ• _ti tesaá¹ƒyeva rÅ«pasattakaarÅ«pasattakÄ• naá¹ƒ vase vipassanÄ• cittaá¹ƒ, sakalameva vÄ• attabhÄ• vaá¹ƒ visabhÄ• garogasaÃ±janitalÅ«khabhÄ sinehetvÄ• __na uppajjiyeva_ sammÄ• sambuddhena sÄ• tisayasamÄ• pattivegena suvikk

__gilÄ• no hutvÄ• puna vuá¹-á¹-hito_ti pubbe gilÄ• no hutvÄ• puna tato gilÄ• nabhÄ• vato madhurakabhÄ• vo nÄ• ma sarÄ«rassa thambhitattaá¹ƒ, taá¹ƒ pana garubhÄ• vapubbakant ``saÃ±jÄ• tagarubhÄ• vo saÃ±jÄ• tathaddhabhÄ• voâ€™â€™ _ti. __ ``nÄ• nÄ• kÄ• rato na

iminÄ• disÄ• sammohopi me ahosi \Be II 146/ sokabalenÄ• ti dasseti. __satipaá¹-á¹-hÄ• nÄ
kÄ• yÄ• nupassanÄ• dayo anupassanÄ• dhammÄ• pubbe vibhÅ«tÄ• hutvÄ• upaá¹-á¹-hah
pÄ• kaá¹-Ä• na honti. _

<165> __abbhantaraá¹ƒ karoti nÄ• ma_ attaniyeva á¹-hapanato. __puggalaá¹ƒ abbhantara
samÄ• nattatÄ• vasena dhammena pubbe tassa saá¹…gaá¹‡hato. __daharakÄ• le_ti attano
akathetvÄ• _ti kassaci attano antevÄ• sikassa upanigÅ«habhÅ«taá¹ƒ ganthaá¹ƒ akathetvÄ•
katvÄ• _ti muá¹-á¹-higataá¹ƒ viya rahasibhÅ«taá¹ƒ katvÄ• . yasmiá¹ƒ vÄ• naá¹-á¹-he sabbo
vinassati, so Ä• dito mÅ«labhÅ«to dhammo, mussati vinassati dhammo etena naá¹-á¹-henÄ
tathÄ• rÅ«paá¹ƒ muá¹-á¹-hiá¹ƒ katvÄ• pariharitvÄ• __á¹-hapitaá¹ƒ kiÃ±ci natthÄ«ti dasseti.

__ahamevÄ• _ti \Ne II 131/ avadhÄ• raá¹‡aá¹ƒ bhikkhusaá¹…ghapariharaá¹‡assa
aÃ±Ã±asÄ• dhÄ• raá¹‡icchÄ• dassanatthaá¹ƒ, avadhÄ• raá¹‡ena pana vinÄ• __ ``ahaá¹ƒ b
bhikkhusaá¹…ghapariharaá¹‡e ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ• bhÄ• vadassananti daá¹-á¹-h
__uddisitabbaá¹-á¹-henÄ• _ti ``satthÄ• â€™â€™ ti uddisitabbaá¹-á¹-hena. __mÄ• vÄ• _ \Ee
bhikkhÅ«ti adhippÄ• yo. ``mÄ• vÄ• ahosÄ«â€™â€™ ti vÄ• pÄ• á¹-ho. __evaá¹ƒ na hotÄ«
bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ tiÄ• di Ä• kÄ• rena cittappavatti na hoti. _
``pacchimavayaanuppattabhÄ• vadÄ«panatthaá¹ƒ vuttaâ€™â€™ _nti iminÄ• vayo viya buc
pariyositakammanti dÄ«peti. sakaá¹-assa bÄ• happadese daá¸·hÄ«bhÄ• vÄ• ya veá¹-hadÄ•
cakkanemisandhÄ«naá¹ƒ daá¸·hÄ«bhÄ• vÄ• ya veá¹-hadÄ• naá¹ƒ __cakkabandho. _

__tamattha_nti veá¹-hamissakena maÃ±Ã±eti vuttamatthaá¹ƒ. rÅ«pÄ• dayo eva dhammÄ•
upaá¹-á¹-hÄ• nato rÅ«panimittÄ• dayo, tesaá¹ƒ __rÅ«panimittÄ• dÄ«naá¹ƒ. lokiyÄ• naá¹ƒ ve
nirodhanena phalasamÄ• patti samÄ• pajjitabbÄ• , tÄ• saá¹ƒ nirodhÄ• phÄ• su hoti, tathÄ•
bÄ• á¸·havedanÄ• bhitunnasarÄ«rassÄ• pi. __tadatthÄ• yÄ• _ti phalasamÄ• pattivihÄ• ratth
gato etthÄ• ti __dÄ«po, _ oghena parigato hutvÄ• anajjhotthaá¹-o bhÅ«mibhÄ• go, idha par
saá¹ƒsÄ• ramahogheneva vÄ• anajjhotthaá¹-o attÄ• ``dÄ«poâ€™â€™ ti adhippeto. tenÄ•
``mahÄ• samuddagatÄ• â€™â€™ _tiÄ• di. __attassaraá¹‡Ä• _ti attappaá¹-isaraá¹‡Ä• . __a
attaparÄ• yaá¹‡Ä• va \Be II 147/. __mÄ• aÃ±Ã±agatikÄ• _ti aÃ±Ã±aá¹ƒ kiÃ±ci gatiá¹ƒ paá¹
parÄ• yaá¹‡aá¹ƒ mÄ• cintayittha. kasmÄ• ? attÄ• nÄ• mettha paramatthato dhammo abbh
sampÄ• dito tumhÄ• kaá¹ƒ dÄ«paá¹ƒ tÄ• á¹‡aá¹ƒ gati parÄ• yaá¹‡anti. tena vuttaá¹ƒ __ ``dh
tathÄ• cÄ• ha ``attÄ• hi attano nÄ• tho, ko hi nÄ• tho paro siyÄ• â€™â€™ ti (Dhp 160, 380
189/ hi parasmiá¹ƒ paá¹-ibaddhaá¹ƒ, aÃ±Ã±Ä• sabbÄ• sampatti purisassa attÄ• dhÄ«nÄ•
``tumhehi kiccaá¹ƒ Ä• tappaá¹ƒ, akkhÄ• tÄ• ro tathÄ• gatÄ• â€™â€™ ti (Dhp 276). __tamag
atikkantÄ• bhÄ• vato. tenevÄ• ha __ ``ime aggatamÄ• â€™â€™ _tiÄ• di. __mamÄ• _ti man
catusatipaá¹-á¹-hÄ• nagocarÄ• vÄ• _ti catubbidhaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• b
attano pavattiá¹-á¹-hÄ• naá¹ƒ katvÄ• á¹-hitÄ• eva __bhikkhÅ« agge bhavissanti. _

dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nimittobhÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<166> anekavÄ• raá¹ƒ \Ne II 132/ bhagavÄ• vesÄ• liyaá¹ƒ viharati, tasmÄ• imaá¹ƒ vesÄ• dassetuá¹ƒ ``kadÄ• pÄ• visÄ«â€™â€™ ti pucchitvÄ• Ä• gamanato paá¹-á¹-hÄ• ya taá¹ƒ da kirÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• gatamaggenevÄ• _ti pubbe yÄ• va veá¸·uvagÄ• makÄ __yathÄ• paricchedenÄ• _ti yathÄ• paricchinnakÄ• lena. __tato_ti phalasamÄ• pattito. __ay vuccamÄ• nÄ• kÄ• ro. __divÄ• á¹-á¹-hÄ• nolokanÄ• _di parinibbÄ• nassa ekantikabhÄ• vac vissaá¹-á¹-ho __Ä• yusaá¹…khÄ• ro_ ``sattÄ• hameva mayÄ• jÄ«vitabbaâ€™â€™ nti.

__jeá¹-á¹-hakaniá¹-á¹-habhÄ• tikÄ• na_nti sabbeva sabrahmacÄ• rino sandhÄ• ya vadati.

__paá¹-ipÄ• dessÄ• mÄ«_ti maggapaá¹-ipattiyÄ• niyojessÄ• mi. __maá¹‡iphalake_ti maá¹ atthataphalake. __taá¹ƒ paá¹-hamaá¹ƒ_ \Ee II 190/ __dassana_nti yaá¹ƒ veá¸·uvane paribb siddhaá¹ƒ dassanaá¹ƒ, taá¹ƒ paá¹-hamadassanaá¹ƒ. yaá¹ƒ vÄ• anomadassissa bhagavato tadÄ• abhinÄ«hÄ• rakÄ• le paccakkhato \Be II 148/ viya tumhÄ• kaá¹ƒ dassanaá¹ƒ siddhaá paá¹-hamadassanaá¹ƒ. __paccÄ• gamanacÄ• rika_nti paccÄ• gamanatthaá¹ƒ cÄ• rikaá¹ƒ.

__sattÄ• ha_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ. therassa jÄ• tovarakagehaá¹ƒ kira i vivekaá¹-á¹-haá¹ƒ, vivaá¹-aá¹…gaá¹‡aÃ±ca, tasmÄ• devabrahmÄ• naá¹ƒ upasaá¹…kaman paá¹-ijaggathÄ• â€™â€™ _ti vuttaá¹ƒ. __so_ti uparevato. __taá¹ƒ pavatti_nti tattha vasitukÄ taá¹ƒ.

``jÄ• nantÄ• pi tathÄ• gatÄ• pucchantÄ«â€™â€™ ti (Vin III 16, 165) iminÄ• nÄ«hÄ• rena _ _ti pucchi. ``tvaá¹ƒ catÅ«hi mahÄ• rÄ• jehi mahantataroâ€™â€™ ti puá¹-á¹-ho attano maha pakkhipanto __ ``Ä• rÄ• mikasadisÄ• ete upÄ• sike amhÄ• kaá¹ƒ satthunoâ€™â€™ _ti Ä• hi atthato satthu sampattiá¹ƒyeva vibhÄ• veti.

__sotÄ• pattiphale patiá¹-á¹-hÄ• yÄ• _ti therassa desanÄ• nubhÄ• vena, attano ca upaniss paripakkattÄ• sotÄ• pattiphale patiá¹-á¹-hahitvÄ• .

__aya_nti \Ne II 133/ yathÄ• vuttÄ• . __etthÄ• _ti ``vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visÄ«â€™ vesÄ• lÄ«pavese. __anupubbÄ«kathÄ• _ti anupubbadÄ«panÄ« kathÄ• .

<167> __udenayakkhassa cetiyaá¹-á¹-hÄ• ne_ti udenassa nÄ• ma yakkhassa Ä• yatanabh mahÄ• janassa cittÄ«kataá¹-á¹-hÄ• ne. __katavihÄ• ro_ti bhagavantaá¹ƒ uddissa katavihÄ• purimavohÄ• rena ``udenacetiyaâ€™â€™ nti vuccati. __gotamakÄ• dÄ«supÄ«_ti ``gotamak

Ä• dÄ«supi. __eseva nayo_ti cetiyaá¹-á¹-hÄ• ne katavihÄ• rabhÄ• vaá¹ƒ atidisati. __vaá¸• á
bhÄ• vanÄ• pÄ• ripÅ«rivasena paribrÅ«hitÄ• . __punappunaá¹ƒ katÄ• _ti bhÄ• vanÄ• ya ba
pavattitÄ• . __yuttayÄ• naá¹ƒ viya katÄ• _ti yathÄ• yuttaá¹ƒ Ä• jaÃ±Ã±ayÄ• naá¹ƒ chekena
adhiá¹-á¹-hitaá¹ƒ yathÄ• ruci pavattati, evaá¹ƒ yathÄ• rucipavattirahataá¹ƒ gamitÄ• .
__patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti adhiá¹-á¹-hÄ• naá¹-á¹-hena. __vatthu viya katÄ• _ti sabba
upakkilesavisodhanena iddhivisayatÄ• ya pavattiá¹-á¹-hÄ• nabhÄ• vato suvisodhitaparissay
__adhiá¹-á¹-hitÄ• _ti paá¹-ipakkhadÅ«rÄ«bhÄ• vato subhÄ• vitabhÄ• vena taá¹ƒtaá¹ƒadhiá¹
á¹-hapitÄ• \Be II 149/. __samantato citÄ• _ti sabbabhÄ• gena bhÄ• vanupacayaá¹ƒ gamitÄ
``suvaá¸• á¸• hitÄ• â€™â€™ _ti. __suá¹-á¹-hu samÄ• raddhÄ• _ti iddhibhÄ• vanÄ• ya sikhÄ
saá¹ƒsevitÄ• .

__aniyamenÄ• _ti ``yassa kassacÄ«â€™â€™ ti aniyamavacanena. __niyametvÄ• _ti ``tath
sarÅ«padassanena niyametvÄ• . __Ä• yuppamÄ• á¹‡a_nti paramÄ• yuppamÄ• á¹‡aá¹ƒ vac
__brahmajÄ• lasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv I 40; Sv-pá¹- I 40) vuttanayeneva veditabbaá
``mahÄ• bodhisattÄ• naá¹ƒ carimabhave paá¹-isandhidÄ• yino kammassa
asaá¹…khyeyyÄ• yukatÄ• saá¹ƒvattanasamatthataá¹ƒ hadaye á¹-hapetvÄ• buddhÄ• naá¹ƒ
parissayavikkhambhanasamatthatÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• evÄ• ti imaá¹ƒ bhaddakappan
avoca. __ ``khaá¹‡á¸• iccÄ• dÄ«hi abhibhuyyatÄ«â€™â€™ _ti etena yathÄ• iddhibalena ja
evaá¹ƒ tena maraá¹‡assapi na paá¹-ighÄ• toti atthato Ä• pannamevÄ• ti. ``kva saro khitto, k
ti aÃ±Ã±athÄ• vuá¹-á¹-hitenÄ• pi theravÄ• dena aá¹-á¹-hakathÄ• vacanameva samatthitant
192/. tenÄ• ha __ ``so na ruccati ... pe ... niyamitaâ€™â€™ _nti.

__pariyuá¹-á¹-hitacitto_ti yathÄ• kiÃ±ci atthÄ• natthaá¹ƒ sallakkhetuá¹ƒ na sakkÄ• , evaá¹ƒ
pana abhibhavo mahatÄ• udakoghena appakassa udakassa ajjhottharaá¹‡aá¹ƒ viya ahosÄ
``ajjhotthaá¹-acittoâ€™â€™ _ti. __aÃ±Ã±opÄ«_ti therato, ariyehi vÄ• aÃ±Ã±opi yo koci __p
puthujjanaggahaá¹‡aÃ±cettha yathÄ• sabbena sabbaá¹ƒ appahÄ«navipallÄ• so mÄ• rena
\Ne II 134/ atthaá¹ƒ sallakkhetuá¹ƒ na sakkoti, evaá¹ƒ thero bhagavatÄ• kataá¹ƒ nimittobhÄ
sallakkhesÄ«ti dassanatthaá¹ƒ. tenÄ• ha __ ``mÄ• ro hÄ«â€™â€™ _tiÄ• di. __cattÄ• ro vip
``subhaâ€™â€™ nti saÃ±Ã±Ä• vipallÄ• so, cittavipallÄ• so, dukkhe ``sukhaâ€™â€™ nti saÃ
cittavipallÄ• soti ime cattÄ• ro vipallÄ• sÄ• . __tenÄ• _ti yadipi itare aá¹-á¹-ha vipallÄ• sÄ• p
yathÄ• vuttÄ• naá¹ƒ catunnaá¹ƒ vipallÄ• sÄ• naá¹ƒ appahÄ«nabhÄ• vena. __assÄ• _ti thera
phusanamattena maddanto viya hoti, aÃ±Ã±athÄ• tena maddite sattÄ• naá¹ƒ maraá¹‡amev
sakkhissati, _ na sakkhissatÄ«ti adhippÄ• yo. kasmÄ• \Be II 150/ na sakkhissati, nanu esa
kucchiá¹ƒ paviá¹-á¹-hoti? saccaá¹ƒ paviá¹-á¹-ho, taÃ±ca kho attano Ä• nubhÄ• vadassanatth
vibÄ• dhanÄ• dhippÄ• yena. vibÄ• dhanÄ• dhippÄ• yena pana idha ``kiá¹ƒ sakkhissatÄ«â€™
hadayamaddanassa adhigatattÄ• . __nimittobhÄ• sa_nti ettha ``tiá¹-á¹-hatu bhagavÄ• kapp
sakalakappaá¹ƒ avaá¹-á¹-hÄ• nayÄ• canÄ• ya ``yassa kassaci Ä• nanda cattÄ• ro iddhipÄ•
aÃ±Ã±Ä• padesena attano caturiddhipÄ• dabhÄ• vanÄ• nubhÄ• vena kappaá¹ƒ avaá¹-á¹-hÄ

saÃ±Ã±uppÄ• danaá¹ƒ __nimittaá¹ƒ, _ tathÄ• pana pariyÄ• yaá¹ƒ muÃ±citvÄ• ujukaá¹ƒyev
adhippÄ• yavibhÄ• vanaá¹ƒ __obhÄ• so. jÄ• nantoyeva_ vÄ• ti mÄ• rena pariyuá¹-á¹-hitabh
aparÄ• dhahetuto \Ee II 193/ sattÄ• naá¹ƒ soko tanuko hoti, na balavÄ• ti Ä• ha __ ``dosÄ•
sokatanukaraá¹‡atthaâ€™â€™ _nti. kiá¹ƒ pana thero mÄ• rena pariyuá¹-á¹-hitacittakÄ• le p
jÄ• nÄ• tÄ«ti? na jÄ• nÄ• ti sabhÄ• vena, buddhÄ• nubhÄ• vena pana anujÄ• nÄ• ti.

mÄ• rayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<168> __anatthe niyojento_ guá¹‡amÄ• raá¹‡ena mÄ• reti, virÄ• gavibandhanena vÄ• jÄ•
jÄ• taá¹ƒ jÄ• taá¹ƒ mÄ• rento viya hotÄ«ti __ ``mÄ• retÄ«ti mÄ• roâ€™â€™ _ti vuttaá¹ƒ. ativ
__pÄ• pimÄ• . _ kaá¹‡hadhammehi samannÄ• gato __kaá¹‡ho. _ virÄ• gÄ• diguá¹‡Ä• naá¹
sattÄ• naá¹ƒ anatthÄ• vahapaá¹-ipattiá¹ƒ na muccatÄ«ti __namuci. _ attano mÄ• rapÄ• sen
pamattÄ• vÄ• bandhÅ« etassÄ• ti __pamattabandhu. _ sattamasattÄ• hato paraá¹ƒ satta a
``aá¹-á¹-hame sattÄ• heâ€™â€™ _ti na pana pallaá¹…kasattÄ• hÄ• di viya niyatakiccassa a
nÄ• ma labbhanato. sattamasattÄ• hassa hi parato ajapÄ• lanigrodhamÅ«le mahÄ• brahmu
paá¹-iÃ±Ã±Ä• tadhammadesanaá¹ƒ bhagavantaá¹ƒ Ã±atvÄ• ``idÄ• ni satte dhammadesanÄ
atikkamÄ• pessatÄ«â€™â€™ ti saÃ±jÄ• tadomanasso hutvÄ• á¹-hito cintesi ``handa dÄ• n
parinibbÄ• pessÄ• mi, evamassa manoratho aÃ±Ã±athattaá¹ƒ gamissati, mama ca manorat
II 135/. evaá¹ƒ pana cintetvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒ antaá¹ƒ á¹-hito ``
bhante bhagavÄ• â€™â€™ tiÄ• dinÄ• parinibbÄ• naá¹ƒ yÄ• ci, taá¹ƒ sandhÄ• ya vuttaá¹ƒ _
sattÄ• heâ€™â€™ _tiÄ• di. tattha __ajjÄ• _ti Ä• yusaá¹…khÄ• rossajjanadivasaá¹ƒ sandhÄ
abhisandhiá¹ƒ jÄ• nantopi \Be II 151/ taá¹ƒ anÄ• vikatvÄ• parinibbÄ• nassa akÄ• labhÄ• va
paá¹-ikkhipi. tenÄ• ha __ ``na tÄ• vÄ• haâ€™â€™ _ntiÄ• di.

__maggavasena viyattÄ• _ti saccasampaá¹-ivedhaveyyattiyena byattÄ• . __tatheva vinÄ«tÄ
kilesÄ• naá¹ƒ samucchedavinayanena vinÄ«tÄ• . __tathÄ• visÄ• radÄ• _ti ariyamaggÄ• dh
vesÄ• rajjappattiyÄ• visÄ• radÄ• \Ee II 194/, sÄ• rajjakarÄ• naá¹ƒ diá¹-á¹-hivicikicchÄ• dipÄ
vigamena visÄ• radabhÄ• vaá¹ƒ pattÄ• ti attho. yassa sutassa vasena vaá¹-á¹-adukkhato ni
taá¹ƒ idha ukkaá¹-á¹-haniddesena ``sutaâ€™â€™ nti adhippetanti Ä• ha __ ``tepiá¹-akavase
tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ samÅ«ho __tepiá¹-akaá¹ƒ, _ tÄ«á¹‡i vÄ• piá¹-akÄ• ni tipiá¹-ak
__tepiá¹-akaá¹ƒ, _ tassa vasena. __tamevÄ• _ti yaá¹ƒ taá¹ƒ tepiá¹-akaá¹ƒ sotabbabhÄ• ven
vuttaá¹ƒ, tameva. __dhamma_nti pariyattidhammaá¹ƒ. __dhÄ• rentÄ«_ti suvaá¹‡á¹‡abhÄ• j
viya avinassantaá¹ƒ katvÄ• suppaguá¹‡asuppavattibhÄ• vena dhÄ• renti hadaye á¹-hapent
pariyattidhammavasena bahussutadhammadharabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni paá¹-ivedha
dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ariyadhammassÄ• _ti maggaphalad
lokuttaradhammassa. __anudhammabhÅ«ta_nti adhigamÄ• ya anurÅ«padhammabhÅ«taá¹
tameva vipassanÄ• dhammamÄ• ha, chabbidhÄ• visuddhiyo vÄ• . __anudhamma_nti tassÄ
anurÅ«paá¹ƒ abhisallekhitaá¹ƒ appicchatÄ• didhammaá¹ƒ. __caraá¹‡asÄ«lÄ• _ti samÄ• dÄ

maggaphaladhammo etissÄ• ti vÄ• __anudhammÄ• , _ vuá¹-á¹-hÄ• nagÄ• minivipassanÄ•
Ä• cariyavÄ• da_nti attano Ä• cariyassa sammÄ• sambuddhassa vÄ• daá¹ƒ. sadevakassa l
Ä• cariyo, bhagavÄ• . tassa vÄ• do, catusaccadesanÄ• .

__Ä• cikkhissantÄ«_ti Ä• dito kathessanti, attanÄ• uggahitaniyÄ• mena pare uggaá¹‡hÄ• p
__desessantÄ«_ti vÄ• cessanti, pÄ• á¸·iá¹ƒ sammÄ• pabodhessantÄ«ti attho. __paÃ±Ã±Ä•
pajÄ• nÄ• pessanti, saá¹…kÄ• pessantÄ«ti attho. __paá¹-á¹-hapessantÄ«_ti pakÄ• rehi á¹-h
pakÄ• sessantÄ«ti attho. __vivarissantÄ«_ti vivaá¹-aá¹ƒ karissanti. __vibhajissantÄ«_ti vibh
__uttÄ• niá¹ƒ karissantÄ«_ti \Ee II 195/ anuttÄ• naá¹ƒ gambhÄ«raá¹ƒ uttÄ• naá¹ƒ pÄ• kaá¹-
dhammenÄ• _ti ettha __dhamma_-saddo kÄ• raá¹‡apariyÄ• yo ``hetumhi Ã±Ä• á¹‡aá¹ƒ dha
tiÄ• dÄ«su \Be II 152/ (Vibh 270) viyÄ• ti Ä• ha __ ``sahetukena sakÄ• raá¹‡ena vacanenÄ•
__sappÄ• á¹-ihÄ• riya_nti sanissaraá¹‡aá¹ƒ \Ne II 136/, yathÄ• paravÄ• daá¹ƒ bhaÃ±jitvÄ•
patiá¹-á¹-hahati, evaá¹ƒ hetudÄ• haraá¹‡ehi yathÄ• dhigatamatthaá¹ƒ sampÄ• detvÄ• dhan
__ ``niyyÄ• nikaá¹ƒ katvÄ• dhammaá¹ƒ desessantÄ«â€™â€™ _ti, navavidhaá¹ƒ lokuttarad
attho. ettha ca ``paÃ±Ã±Ä• pessantÄ«â€™â€™ tiÄ• dÄ«hi chahi padehi cha atthapadÄ• ni
dvÄ«hi padehi cha byaÃ±janapadÄ• ni. ettÄ• vatÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ saá¹ƒv
saá¹…gahetvÄ• dassitaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ __nettiyaá¹ƒ_ ``dvÄ• dasapadÄ• ni suttaá¹
byaÃ±janaÃ±ca attho cÄ• â€™â€™ ti (Nett saá¹…khÄ• re).

__sikkhattayasaá¹…gahita_nti adhisÄ«lasikkhÄ• disikkhattayasaá¹…gahaá¹‡aá¹ƒ. __sakal
sÄ• sanabrahmacariya_nti anavasesaá¹ƒ satthusÄ• sanabhÅ«taá¹ƒ seá¹-á¹-hacariyaá¹ƒ. __
vaá¸• á¸• hitaá¹ƒ. __jhÄ• nassÄ• davasenÄ• _ti tehi tehi bhikkhÅ«hi samadhigatajhÄ• nasul
__vuddhippatta_nti uá¸·Ä• rapaá¹‡Ä«tabhÄ• vagamanena sabbaso parivuddhiá¹ƒ upagataá
viya abhiÃ±Ã±Ä• sampattivasena_ abhiÃ±Ã±Ä• sampadÄ• hi sÄ• sanÄ• bhivuddhiyÄ• mat
__patiá¹-á¹-hitavasenÄ• _ti patiá¹-á¹-hÄ• navasena, patiá¹-á¹-happattiyÄ• ti attho. paá¹-ivedh
janassa hitanti __bÄ• hujaÃ±Ã±aá¹ƒ. _ tenÄ• ha __ ``bahujanÄ• bhisamayavasenÄ• â€™â€
bhÅ«taá¹ƒ jÄ• taá¹ƒ, puthu vÄ• puthuttaá¹ƒ bhÅ«taá¹ƒ pattanti \Ee II 196/ __puthubhÅ«taá¹
``sabbÄ• kÄ• ra ... pe ... pattaâ€™â€™ _nti. __suá¹-á¹-hu pakÄ• sita_nti suá¹-á¹-hu samma
Ä• dikalyÄ• á¹‡Ä• dibhÄ• vena paveditaá¹ƒ.

Ä• yusaá¹…khÄ• raossajjanavaá¹‡á¹‡anÄ•

<169> __satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• _ti ayaá¹ƒ kÄ• yÄ• divibhÄ• go attabhÄ• vasaÃ
ettakaá¹ƒ kÄ• laá¹ƒ vahito, idÄ• ni pana na vahitabbo, etassa avahanatthaá¹ƒ cirataraá¹ƒ kÄ
ariyamaggasambhÄ• ro sambhato, svÄ• yaá¹ƒ ariyamaggo paá¹-ividdho, yato ime kÄ• yÄ•
pariÃ±Ã±Ä• tÄ• , catubbidhampi sammÄ• satiá¹ƒ yathÄ• tathaá¹ƒ visaye suá¹-á¹-hu upaá¹-á
__Ã±Ä• á¹‡ena paricchinditvÄ• _ti yasmÄ• imassa attabhÄ• vasaÃ±Ã±itassa dukkhabhÄ•
attahitaá¹ƒ tÄ• va mahÄ• bodhimÅ«le eva parisamÄ• pitaá¹ƒ, parahitaá¹ƒ pana buddhavene

parisamÄ• pitabbaá¹ƒ, taá¹ƒ \Be II 153/ idÄ• ni mÄ• sattayeneva parisamÄ• panaá¹ƒ pÄ• pu
``visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ parinibbÄ• yissÄ• mÄ«â€™â€™ ti, evaá¹ƒ buddhaÃ±Ä• á¹
sabbabhÄ• gena nicchayaá¹ƒ katvÄ• . __Ä• yusaá¹…khÄ• raá¹ƒ vissajjÄ«_ti Ä• yuno jÄ«vita
phalasamÄ• pattidhammaá¹ƒ ``na samÄ• pajjissÄ• mÄ«â€™â€™ ti vissajji taá¹ƒvissajjanen
abhisaá¹…khariyamÄ• naá¹ƒ jÄ«vitasaá¹…khÄ• raá¹ƒ ``nappavattessÄ• mÄ«â€™â€™ ti vis
``tatthÄ• â€™â€™ _tiÄ• di. á¹-hÄ• namahantatÄ• yapi pavattiÄ• kÄ• ramahantatÄ• yapi __n
á¹-hÄ• namahantatÄ• ya bhÅ«micÄ• lassa mahattaá¹ƒ dassetuá¹ƒ \Ne II 137/ __ ``tadÄ• ki
kampitthÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ• pana jÄ• tikkhettabhÅ«tÄ• dasasahassÄ« lokadhÄ•
mahÄ• bhinÄ«hÄ• ramahÄ• jÄ• tiÄ• dÄ«supi kampittha. tadÄ• pi tattikÄ• ya eva kampane k
jÄ• tikkhettabhÄ• vena tasseva Ä• dito pariggahassa katattÄ• . pariggahakaraá¹‡aá¹ƒ cassa
veditabbaá¹ƒ. tathÄ• hi purimabuddhÄ• nampi tÄ• vatakameva jÄ• tikkhettaá¹ƒ ahosi. tathÄ
``dasasahassÄ« lokadhÄ• tÅ«, nissaddÄ• honti nirÄ• kulÄ• ... pe ... mahÄ• samuddo Ä• bl
pakampatÄ«â€™â€™ ti ca Ä• di (Bv 84-91). udakapariyantaá¹ƒ katvÄ• chappakÄ• rapaved
bhiá¹ƒsetÄ«ti bhiá¹ƒsano, so eva __bhiá¹ƒsanako_ti Ä• ha __ ``bhayajanakoâ€™â€™ _ti. _
devadundubhisaddassa pariyÄ• yavacanamattaá¹ƒ. na cettha kÄ• ci bherÄ« ``devadundubh
kho uppÄ• tabhÄ• vena labbhamÄ• no Ä• kÄ• sagato nigghosasaddo. tenÄ• ha __ ``devoâ€
tassa hi acchabhÄ• vena Ä• kÄ• sassa vassÄ• bhÄ• vena sukkhagajjitasaÃ±Ã±ite sadde ni
devadundubhisamaÃ±Ã±Ä• . tenÄ• ha __ ``devo sukkhagajjitaá¹ƒ gajjÄ«â€™â€™ _ti.

__pÄ«tivegavissaá¹-á¹-ha_nti ``evaá¹ƒ cirataraá¹ƒ kÄ• laá¹ƒ vahito ayaá¹ƒ attabhÄ• vasaÃ±
idÄ• ni na cirasseva nikkhipissatÄ«â€™â€™ ti saÃ±jÄ• tasomanasso bhagavÄ• sabhÄ• ve
__udÄ• naá¹ƒ udÄ• nesi. _ evaá¹ƒ pana udÄ• nentena ayampi attho sÄ• dhito hotÄ«ti dassa
aá¹-á¹-hakathÄ• yaá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tulÄ«yatÄ«ti __tula_nti __tula_-saddo kammasÄ• dhanoti dassetuá¹ƒ __ ``tulitaâ€™â€™ _n
appÄ• nubhÄ• vatÄ• ya __paricchinnaá¹ƒ. _ tathÄ• hi taá¹ƒ parito khaá¹‡á¸• itabhÄ• vena `
vuccati. paá¹-ipakkhavikkhambhanato dÄ«ghasantÄ• natÄ• ya, vipulaphalatÄ• ya \Be II 154
paricchinnaá¹ƒ. yehi kÄ• raá¹‡ehi pubbe avisesato mahaggataá¹ƒ ``atulaâ€™â€™ nti vuttaá
\Ee II 198/ rÅ«pÄ• vacarato Ä• ruppassa sÄ• tisayÄ• ni vijjantÄ«ti __ ``arÅ«pÄ• vacaraá¹ƒ a
vuttaá¹ƒ, itaraÃ±ca __ ``tulaâ€™â€™ _nti, __appavipÄ• kaá¹ƒ_ tÄ«supi kammesu yaá¹ƒ tan
taá¹ƒ __tulaá¹ƒ. bahuvipÄ• ka_nti yaá¹ƒ mahÄ• vipÄ• kaá¹ƒ paá¹‡Ä«taá¹ƒ, taá¹ƒ __atulaá¹ƒ
majjhimaá¹ƒ, taá¹ƒ hÄ«naá¹ƒ, ukkaá¹-á¹-hanti dvidhÄ• bhinditvÄ• dvÄ«su bhÄ• gesu pakkh
__hÄ«nattikavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttanayeneva appabahuvipÄ• kataá¹ƒ niddhÄ• retvÄ• t
veditabbo. sambhavati etasmÄ• ti __sambhavo_ti Ä• ha __ ``sambhavassa hetubhÅ«taâ€™
__niyakajjhattarato_ti sasantÄ• nadhammesu vipassanÄ• vasena, gocarÄ• sevanÄ• ya ca n
samÄ• naá¹ƒ pavattivipÄ• kamattadÄ• yikammaá¹ƒ savipÄ• kaá¹-á¹-hena __sambhavaá¹ƒ.
kÄ• mÄ• dibhavÄ• bhisaá¹…khÄ• rakanti tato visesanatthaá¹ƒ ``sambhavaâ€™â€™ nti vatv
_nti vuttaá¹ƒ. __ossajjÄ«_ti ariyamaggena avassajji \Ne II 138/. __kavacaá¹ƒ viya_ attabhÄ•

pariyonandhitvÄ• á¹-hitaá¹ƒ attani sambhÅ«tattÄ• __attasambhavaá¹ƒ kilesaÃ±ca abhindÄ
kilesabhedasahabhÄ• vikammossajjanaá¹ƒ dassento tadubhayassa kÄ• raá¹‡aá¹ƒ avoca __
samÄ• hitoâ€™â€™ _ti.

__tÄ«rento_ti ``uppÄ• do bhayaá¹ƒ, anuppÄ• do khemaâ€™â€™ ntiÄ• dinÄ• vÄ«maá¹ƒsa
tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``paÃ±cakkhandhÄ• â€
bhavasaá¹…khÄ• rassa avassajjanÄ• kÄ• raá¹ƒ sarÅ«pato dassesi. __ ``evaâ€™â€™ _ntiÄ
__udÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ Ä• dito vuttamatthaá¹ƒ nigamanavasena dassesi.

mahÄ• bhÅ«micÄ• lavaá¹‡á¹‡anÄ•

<171> yanti karaá¹‡e vÄ• adhikaraá¹‡e vÄ• paccattavacananti adhippÄ• yena Ä• ha __ ``
vÄ• samayeâ€™â€™ _ti. __ukkhepakavÄ• tÄ• _ti \Ee II 199/ udakasandhÄ• rakavÄ• taá¹ƒ
á¹-hitaá¹-á¹-hÄ• nato khepakavÄ• tÄ• . __ ``saá¹-á¹-hi ... pe ... bahalaâ€™â€™ _nti idaá¹ƒ ta
ubbedhappamÄ• á¹‡ameva gahetvÄ• vuttaá¹ƒ, Ä• yÄ• mavitthÄ• rato pana dasasahassaca
udakasandhÄ• rakavÄ• taá¹ƒ upacchindatiyeva. __Ä• kÄ• se_ti pubbe vÄ• tena patiá¹-á¹-hi
ukkhepakavÄ• te tathÄ• katvÄ• vigate udakasandhÄ• rakavÄ• to puna __Ä• bandhitvÄ• _ \
taá¹ƒ udakaá¹ƒ na bhassati, evaá¹ƒ utthambhentaá¹ƒ Ä• bandhanavitÄ• navasena bandhitv
udakaá¹ƒ uggacchatÄ«_ti tato Ä• bandhitvÄ• gahaá¹‡ato tena vÄ• tena utthambhitaá¹ƒ uda
gacchati. __hotiyevÄ• _ti antarantarÄ• hotiyeva. __bahalabhÄ• venÄ• _ti mahÄ• pathaviyÄ
hi mahÄ• pathavÄ« tadÄ• oggacchati, uggacchati ca, tasmÄ• kampanaá¹ƒ __na paÃ±Ã±Ä

__ijjhanassÄ• _ti icchitatthasijjhanassa. __anubhavitabbassa_issariyasampattiÄ• dikassa. _
paá¹-iladdhamattÄ• nÄ• tisubhÄ• vitÄ• . tathÄ• ca bhÄ• vanÄ• balavatÄ« na hotÄ«ti Ä• ha
saÃ±Ã±Ä• sÄ«sena hi bhÄ• vanÄ• vuttÄ• . __appamÄ• á¹‡Ä• _ti paguá¹‡Ä• subhÄ• vitÄ•
hotÄ«ti Ä• ha __ ``balavÄ• â€™â€™ _ti. ``parittÄ• pathavÄ«saÃ±Ã±Ä• , appamÄ• á¹‡Ä• Ä
desanÄ• mattameva, Ä• posaÃ±Ã±Ä• ya pana subhÄ• vitÄ• ya pathavÄ«kampo sukheneva
veditabbo. __saá¹ƒvejento_ dibbasampattiyÄ• pamattaá¹ƒ sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ. __
tÄ• vadeva samadhigataá¹ƒ attano iddhibalaá¹ƒ. mahÄ• moggallÄ• nattherassa pÄ• sÄ• da
anÄ• masitvÄ• saá¹…gharakkhitasÄ• maá¹‡erassa pÄ• sÄ• dakampanaá¹ƒ dassetuá¹ƒ __
vuttaá¹ƒ. pÅ«timisso \Ne II 139/ gandho etassÄ• ti __pÅ«tigandho, _ tena __pÅ«tigandhene
adhigatamÄ• tukucchisambhavaá¹ƒ viya gandheneva __sÄ«sena, _ ativiya dÄ• rako evÄ• ti

__Ä• cariya_nti Ä• cariyÅ«padesaá¹ƒ. iddhÄ• bhisaá¹…khÄ• ro nÄ• ma iddhividhappaá¹-ip
so ca upÄ• ye kosallassa attanÄ• na sammÄ• uggahitattÄ• na tÄ• va sikkhitoti Ä• ha __ ``
paviá¹-á¹-hosÄ«â€™â€™ _ti. __ ``pilavantaâ€™â€™ _nti iminÄ• sakalameva pÄ• sÄ• dava
adhiá¹-á¹-hÄ• tabbapÄ• sÄ• dova tattha pilavatÄ«ti dasseti. adhiá¹-á¹-hÄ• nakkamaá¹ƒ pana
``tÄ• ta ... pe ... jÄ• nÄ• hÄ«â€™â€™ _ti Ä• ha. tattha __kapallakapÅ«va_nti Ä• sittakapÅ«

kapÄ• le paá¹-hamaá¹ƒ kiÃ±ci piá¹-á¹-haá¹ƒ á¹-hapetvÄ• anukkamena vaá¸• á¸• hetvÄ• an
pÅ«vaá¹ƒ samantato paricchinnaá¹ƒ katvÄ• á¹-hapenti, evaá¹ƒ ``Ä• pokasiá¹‡avasena `pÄ•
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ hotÅ«â€™ ti adhiá¹-á¹-hahanto samantato pÄ• sÄ• c
yathÄ• udakaá¹ƒ hoti, tathÄ• adhiá¹-á¹-hÄ• tabbaâ€™â€™ nti upamÄ• ya upadisati.

__mahÄ• padÄ• ne_ \Be II 156/ __vuttamevÄ• _ti ``dhammatÄ• esÄ• , bhikkhave, yadÄ•
cavitvÄ• mÄ• tukucchiá¹ƒ okkamatÄ«â€™â€™ ti (DN II 18) vatvÄ• ``ayaÃ±ca dasasahass
sampakampati sampavedhatÄ«â€™â€™ ti (DN II 18), tathÄ• ``dhammatÄ• esÄ• , bhikkha
mÄ• tukucchimhÄ• nikkhamatÄ«â€™â€™ ti (DN II 30) vatvÄ• ``ayaÃ±ca dasasahassÄ« lo
sampakampati sampavedhatÄ«â€™â€™ ti (DN II 32) ca \Ee II 201/ mahÄ• bodhisattassa g
abhijÄ• tiyaÃ±ca dhammatÄ• vasena __mahÄ• padÄ• ne_pathavÄ«kampassa vuttattÄ• ita
pathavÄ«kampo dhammatÄ• vasenevÄ• ti __mahÄ• padÄ• ne_atthato vuttaá¹ƒ evÄ• ti adhi

idÄ• ni nesaá¹ƒ pathavÄ«kampanaá¹ƒ kÄ• raá¹‡ato, pavattiÄ• kÄ• rato ca vibhÄ• gaá¹ƒ da
imesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __dhÄ• tukopenÄ• _ti ukkhepakadhÄ• tusaá¹…khÄ• tÄ•
__iddhÄ• nubhÄ• venÄ• _ti Ã±Ä• á¹‡iddhiyÄ• vÄ• kammavipÄ• kajiddhiyÄ• vÄ• pabhÄ• v
__puÃ±Ã±atejenÄ• _ti puÃ±Ã±Ä• nubhÄ• vena, mahÄ• bodhisattassa puÃ±Ã±abalenÄ• ti a
paá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vena. __sÄ• dhukÄ• radÄ• navasenÄ• _ti yathÄ• anaÃ±Ã±
paá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vena abhihatÄ• mahÄ• pathavÄ« abhisambodhiyaá¹ƒ akan
anaÃ±Ã±asÄ• dhÄ• raá¹‡ena desanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vena abhihatÄ• mahÄ• pathav
sÄ• dhukÄ• radÄ• naá¹ƒ viya hotÄ«ti ``sÄ• dhukÄ• radÄ• navasenÄ• â€™â€™ ti vuttaá¹ƒ.

yena \Ne II 140/ pana bhagavÄ• asÄ«tianubyaÃ±janapaá¹-imaá¹‡á¸• itadvattiá¹ƒsamahÄ• p
III 198; MN II 385) vicitrarÅ«pakÄ• yo sabbÄ• kÄ• raparisuddhasÄ«lakkhandhÄ• diguá¹‡ara
puÃ±Ã±amahattathÄ• mamahattayasamahaÄ• iddhimahattapaÃ±Ã±Ä• mahattÄ• naá¹ƒ para
appaá¹-ipuggalo arahaá¹ƒ sammÄ• sambuddho attano attabhÄ• vasaÃ±Ã±itaá¹ƒ khandhapa
kappÄ• vasesaá¹ƒ vÄ• á¹-hapetuá¹ƒ samatthopi saá¹…khatadhammaá¹ƒ paá¹-ijigucchanÄ•
Ã±Ä• á¹‡avisesena tiá¹‡Ä• yapi amaÃ±Ã±amÄ• no Ä• yusaá¹…khÄ• rossajjanavidhinÄ• ni
tadanubhÄ• vÄ• bhihatÄ• mahÄ• pathavÄ« Ä• yusaá¹…khÄ• rossajjane akampittha, taá¹ƒ
kÄ• ruÃ±Ã±asabhÄ• vasaá¹‡á¹-hitÄ• viya hotÄ«ti vuttaá¹ƒ __ ``kÄ• ruÃ±Ã±asabhÄ• venÄ•
bhagavÄ• parinibbÄ• nasamaye catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• samÄ• pattiyo
antarantarÄ• phalasamÄ• pattisamÄ• pajjanena, tassa pubbabhÄ• ge sÄ• tisayaá¹ƒ tikkhaa
vipassanÄ• Ã±Ä• á¹‡aÃ±ca pavattesi, ``yadatthaÃ±ca mayÄ• evaá¹ƒ sucirakÄ• laá¹ƒ anaÃ
paramukkaá¹ƒsagato Ã±Ä• á¹‡asambhÄ• ro sambhato, anuttaro ca vimokkho samadhigato,
sikhÄ• ppattaphalabhÅ«tÄ• accantaniá¹-á¹-hÄ• anupÄ• disesanibbÄ• nadhÄ• tu ajja samij
ativiya somanassappattassa bhagavato pÄ«tivipphÄ• rÄ• diguá¹‡avipulatarÄ• nubhÄ• vo pa
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• tisayo udapÄ• di, yassa samÄ• pattibalasamupabrÅ«hitassa
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``dveme piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• samasamavipÄ•

tassa Ä• nubhÄ• vena samabhihatÄ• mahÄ• pathavÄ« akampittha. taá¹ƒ panassÄ• tassaá
Ä• rodanÄ• kÄ• rappatti viya hotÄ«ti __ ``aá¹-á¹-hamo Ä• rodanenÄ• â€™â€™ _ti vuttaá¹ƒ.

idÄ• ni saá¹…khepato vuttamatthaá¹ƒ vivaranto __ ``mÄ• tukucchiá¹ƒ okkamanteâ€™â€™
panattho_ti ``sÄ• dhukÄ• radÄ• navasenÄ• â€™â€™ tiÄ• dinÄ• vutto attho. __pathavÄ«de
samuddadevatÄ• viya mahÄ• pathaviyÄ• adhidevatÄ• kira nÄ• ma atthi. tÄ• dise kÄ• raá¹
ayaá¹ƒ mahÄ• pathavÄ« saá¹…kampati sampakampati sampavedhati, yathÄ• vÄ• tavalÄ•
vÄ• tÄ• vÄ• yanti, sÄ«tuá¹‡haabbhavassavalÄ• hakadevatÄ• naá¹ƒ cittavasena sÄ«tÄ• day
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ abhisambodhiatthaá¹ƒ bodhirukkhamÅ«le nisinnassa lokanÄ
antarÄ• yakaraá¹‡atthaá¹ƒ upaá¹-á¹-hitaá¹ƒ mÄ• rabalaá¹ƒ vidhamituá¹ƒ ---

``acetanÄ• yaá¹ƒ \Ee II 203/ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124) ---

vacanasamanantaraá¹ƒ \Ne II 141/ mahÄ• pathavÄ« bhijjitvÄ• saparisaá¹ƒ mÄ• raá¹ƒ pariv
sÄ• dhukÄ• radÄ• nÄ• di. yadipi natthi acetanattÄ• , dhammatÄ• vasena pana vuttanayena
dhammatÄ• pana atthato dhammasabhÄ• vo, so puÃ±Ã±adhammassa vÄ• Ã±Ä• á¹‡adha
tayidaá¹ƒ sabbaá¹ƒ vicÄ• ritameva, evaÃ±ca katvÄ• ---

``ime \Be II 158/ dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampathÄ• â€™â€™ ti || (Bv I 166).

Ä• di vacanaÃ±ca samatthitaá¹ƒ hoti.

__niddiá¹-á¹-hanidassana_nti niddiá¹-á¹-hassa atthassa niyyÄ• tanaá¹ƒ, nigamananti attho.
pathavÄ«kampÄ• diuppÄ• dajananena ceva pathavÄ«kampassa bhagavato hetunidassaner
bhagavatÄ• Ä• yusaá¹…khÄ• ro ossaá¹-á¹-hoâ€™â€™ ti sallakkhesi_ pÄ• risesaÃ±Ä• yena
tamatthaá¹ƒ vÄ«maá¹ƒseyya nÄ• yaá¹ƒ bhÅ«mikampo dhÄ• tuppakopahetuko tassa apaÃ±
bÄ• hirakopi isi evaá¹ƒ mahÄ• nubhÄ• vo buddhakÄ• le natthi, sÄ• sanikopi satthu anÄ• roc
natthi, sesÄ• naá¹ƒ paÃ±cannaá¹ƒ idÄ• ni asambhavo, evaá¹ƒ bhÅ«mikampo cÄ• yaá¹ƒ ma
ahosi, tasmÄ• pÄ• risesato Ä• ha ``ajja bhagavatÄ• Ä• yusaá¹…khÄ• ro ossaá¹-á¹-hoti sal

aá¹-á¹-haparisavaá¹‡á¹‡anÄ•

<172> __okÄ• saá¹ƒ adatvÄ• _ti ``tiá¹-á¹-hatu bhante bhagavÄ• kappaâ€™â€™ ntiÄ• di (D
therassa Ä• yÄ• canÄ• ya avasaraá¹ƒ adatvÄ• . __aÃ±Ã±Ä• nipi aá¹-á¹-hakÄ• ni sampiá¹‡á

aÃ±Ã±Ä• ni parisÄ• bhibhÄ• yatanavimokkhavasena \Ee II 204/ tÄ«á¹‡i aá¹-á¹-hakÄ• ni saá
``aá¹-á¹-ha kho imÄ• â€™â€™ tiÄ• dimÄ• ha. _ ``Ä• yasmato Ä• nandassa sokuppattiá¹ƒ pa
karontoâ€™â€™ ti keci sahasÄ• bhaá¹‡ite balavasoko uppajjeyyÄ• ti.

samÄ• gantabbato, samÄ• gacchatÄ«ti vÄ• __samÄ• gamo, _ parisÄ• . bimbisÄ• rapamuk
__bimbisÄ• rasamÄ• gamo. _ sesadvayepi eseva nayo. bimbisÄ• ra ... pe ... samÄ• gamÄ•
yojanÄ• . __aÃ±Ã±esu cakkavÄ• á¸·esupi labbhateyeva_ satthu khattiyaparisÄ• diupasaá¹…
saddhiá¹ƒ satthu bhÄ• sanaá¹ƒ __Ä• lÄ• po. _ kathanapaá¹-ikathanaá¹ƒ __sallÄ• po. _ dhar
paá¹-ipucchÄ• \Ne II 142/ __dhammasÄ• kacchÄ• . saá¹‡á¹-hÄ• naá¹ƒ paá¹-icca kathanaá¹
saá¹‡á¹-hÄ• napariyÄ• yattÄ• \Be II 159/ vaá¹‡á¹‡a-saddassa ``mahantaá¹ƒ hatthirÄ• javaá
abhinimminitvÄ• â€™â€™ tiÄ• dÄ«su (SN a I 138) viya. __ ``tesaâ€™â€™ _nti padaá¹ƒ ub
lakkhaá¹‡asaá¹‡á¹-hÄ• naá¹ƒ viya satthu sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ, tesaá¹ƒ kevalaá¹ƒ paÃ
nÄ• pi Ä• mukkamaá¹‡ikuá¹‡á¸• alo bhagavÄ• hotÄ«ti yojanÄ• . __chinnassarÄ• _ti dvidhÄ
__gaggarassarÄ• _ti jajjaritassarÄ• . __bhÄ• santara_nti tesaá¹ƒ sattÄ• naá¹ƒ bhÄ• sato aÃ
__vÄ«maá¹ƒsÄ• _ti cintanÄ• . ``kimatthaá¹ƒ ... pe ... desetÄ«â€™â€™ ti idaá¹ƒ nanu attÄ• n
dhamme kathite tesaá¹ƒ sÄ• tisayo pasÄ• do hotÄ«ti iminÄ• adhippÄ• yena vuttaá¹ƒ? yesa
ajÄ• nÄ• petvÄ• va dhamme kathite pasÄ• do hoti, na jÄ• nÄ• petvÄ• , tÄ• dise sandhÄ• ya
payojanamÄ• ha __ ``vÄ• sanatthÄ• yÄ• â€™â€™ _ti. __evaá¹ƒ sutopÄ«_ti evaá¹ƒ aviÃ±Ã±
aviÃ±Ã±Ä• tÄ• gamanopi suto __dhammo_ attano dhammasudhammatÄ• yeva __anÄ• gat

__ ``Ä• nandÄ• â€™â€™ _tiÄ• diko saá¹…gÄ«tianÄ• ruá¸·ho pÄ• á¸·idhammo eva tathÄ•
evarÅ«pesu á¹-hÄ• nesu.

aá¹-á¹-haabhibhÄ• yatanavaá¹‡á¹‡anÄ•

<173> abhibhavatÄ«ti \Ee II 205/ __abhibhu, _ parikammaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ vÄ• . abhibhu
__abhibhÄ• yatanaá¹ƒ, _ jhÄ• naá¹ƒ. abhibhavitabbaá¹ƒ vÄ• Ä• rammaá¹‡asaá¹…khÄ• taá
__abhibhÄ• yatanaá¹ƒ. _ Ä• rammaá¹‡Ä• bhibhavanato abhibhu ca taá¹ƒ Ä• yatanaÃ±ca yo
adhiá¹-á¹-hÄ• nabhÄ• vato, manÄ• yatanadhammÄ• yatanabhÄ• vato vÄ• tipi sasampayutta
__abhibhÄ• yatanaá¹ƒ. _ tenÄ• ha __ ``abhibhavanakÄ• raá¹‡Ä• nÄ«â€™â€™ _tiÄ• di. __t
abhibhÄ• yatanasaÃ±Ã±itÄ• ni jhÄ• nÄ• ni. __ ``puggalassa Ã±Ä• á¹‡uttariyatÄ• yÄ• â€™â€™
yojetabbaá¹ƒ. kathaá¹ƒ? paá¹-ipakkhabhÄ• vena paccanÄ«kadhamme abhibhavanti puggal
Ä• rammaá¹‡Ä• ni abhibhavanti. Ã±Ä• á¹‡abaleneva hi Ä• rammaá¹‡Ä• bhibhavanaá¹ƒ viya

__parikammavasena ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«, _ na appanÄ• vasena. na hi paá¹-ibhÄ• n
ajjhattavisayÄ• sambhavati, taá¹ƒ pana ajjhattaparikammavasena laddhaá¹ƒ \Be II 160/ kas
__avisuddhameva hoti, _ na bahiddhÄ• parikammavasena laddhaá¹ƒ viya visuddhaá¹ƒ.

__parittÄ• nÄ«_ti \Ne II 143/ yathÄ• laddhÄ• ni suppasarÄ• vamattÄ• ni. tenÄ• ha __ ``ava
__parittavasenevÄ• _ti vaá¹‡á¹‡avasena Ä• bhoge vijjamÄ• nepi parittavaseneva __idaá¹ƒ
vuttaá¹ƒ. _ parittatÄ• hettha abhibhavanassa kÄ• raá¹‡aá¹ƒ. vaá¹‡á¹‡Ä• bhoge satipi asati
abhibhÄ• yatanabhÄ• vanÄ• nÄ• ma tikkhapaÃ±Ã±asseva sambhavati, na itarassÄ• ti Ä• h
puggaloâ€™â€™ _ti. __abhibhavitvÄ• samÄ• pajjatÄ«_ti ettha abhibhavanaá¹ƒ, samÄ• pa
upacÄ• rajjhÄ• nÄ• dhigamasamanantarameva appanÄ• jhÄ• nuppÄ• dananti Ä• ha __ ``sa
pÄ• petÄ«â€™â€™ _ti. __saha nimittuppÄ• denÄ• _ti ca appanÄ• parivÄ• sÄ• bhÄ• vassa
``khippÄ• bhiÃ±Ã±oâ€™â€™ ti vuccati, tatopi Ã±Ä• á¹‡uttarasseva abhibhÄ• yatanabhÄ• v
nimitte. __appanaá¹ƒ pÄ• petÄ«_ti bhÄ• vanaá¹ƒ appanaá¹ƒ neti.

ettha \Ee II 206/ ca keci ``uppanne upacÄ• rajjhÄ• ne taá¹ƒ Ä• rabbha ye heá¹-á¹-himanten
pavattanti, te upacÄ• rajjhÄ• napakkhikÄ• eva, tadanantaraÃ±ca bhavaá¹…gaparivÄ• sena
vinÄ• appanÄ• hoti, saha nimittuppÄ• deneva appanaá¹ƒ pÄ• petÄ«â€™â€™ ti vadanti, ta
hi parivÄ• sitaparikammena appanÄ• vÄ• ro icchito, nÄ• pi mahaggatappamÄ• á¹‡ajjhÄ• ne
ekantato paccavekkhaá¹‡Ä• icchitabbÄ• , tasmÄ• upacÄ• rajjhÄ• nÄ• dhigamanato paraá¹
katipayabhavaá¹…gacittÄ• vasÄ• ne appanaá¹ƒ pÄ• puá¹‡anto ``saha nimittuppÄ• denevet
ti vutto. __saha nimittuppÄ• denevÄ• _ti ca adhippÄ• yikamidaá¹ƒ vacanaá¹ƒ, na nÄ«tattha
vuttanayeneva veditabbo, na antosamÄ• pattiyaá¹ƒ tadÄ• tathÄ• rÅ«passa Ä• bhogassa as
vuá¹-á¹-hitassa Ä• bhogo pubbabhÄ• gabhÄ• vanÄ• yavasena jhÄ• nakkhaá¹‡e pavattaá¹ƒ
pavattoti daá¹-á¹-habbaá¹ƒ. __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``iminÄ• tassa pub
(Dhs-a 204) vuttaá¹ƒ. antosamÄ• pattiyaá¹ƒ tathÄ• Ä• bhogÄ• bhÄ• ve kasmÄ• ``jhÄ• nas
Ä• ha __ ``abhibhavana ... pe ... atthÄ«â€™â€™ _ti.

__vaá¸• á¸• hitappamÄ• á¹‡Ä• nÄ«_ti \Be II 161/ vipulappamÄ• á¹‡Ä• nÄ«ti attho, na ekaá¹
vaá¸• á¸• hiá¹ƒ pÄ• pitÄ• nÄ«ti tathÄ• vaá¸• á¸• hanassevettha asambhavato. tenÄ• ha __
__bhattavaá¸• á¸• hitaka_nti bhuÃ±janabhÄ• janaá¹ƒ vaá¸• á¸• hetvÄ• dinnabhattaá¹ƒ, ekÄ
bhuÃ±jitabbabhattato upaá¸• á¸• habhattanti attho.

rÅ«pe saÃ±Ã±Ä• __rÅ«pasaÃ±Ã±Ä• , _ sÄ• assa atthÄ«ti __rÅ«pasaÃ±Ã±Ä«, _ na rÅ«pa
saÃ±Ã±Ä• sÄ«sena jhÄ• naá¹ƒ vadati. rÅ«pasaÃ±Ã±Ä• ya anuppÄ• danaá¹ƒ evettha alÄ• b

__bahiddhÄ• va_ \Ee II 207/ \Ne II 144/ __uppanna_nti bahiddhÄ• vatthusmiá¹ƒyeva uppa
pana ``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡ad
appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti (Dhs 220) evaá¹ƒ catunnaá¹
Ä• gatattÄ• __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 204) ``kasmÄ• pana `yathÄ• su
rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• nÄ«tiÄ• di vuttaá¹ƒ, evaá¹ƒ avat
abhibhÄ• yatanesu ajjhattaá¹ƒ arÅ«pasaÃ±Ã±itÄ• va vuttÄ• â€™ ti codanaá¹ƒ katvÄ• `ajjha
anabhibhavanÄ«yatoâ€™ ti kÄ• raá¹‡aá¹ƒ vatvÄ• , tattha vÄ• hi idha vÄ• bahiddhÄ• rÅ«p

tasmÄ• tÄ• ni niyamato vattabbÄ• nÄ«ti tatrÄ• pi idhÄ• pi vuttÄ• ni. `ajjhattaá¹ƒ rÅ«pasaÃ±
satthu desanÄ• vilÄ• samattamevÄ• â€™â€™ ti vuttaá¹ƒ. ettha ca vaá¹‡á¹‡Ä• bhogarahitÄ
parittÄ• ni ``parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti vuttÄ• ni, tathÄ• appam
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti. atthi hi so pariyÄ• yo parittÄ• ni abhibhuyya tÄ
vaá¹‡á¹‡avasena Ä• bhujitÄ• ni honti, suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni abhibhuyyÄ• ti. pariyÄ
suttantadesanÄ• ti. __abhidhamme_ (Dhs 222) pana nippariyÄ• yadesanattÄ• vaá¹‡á¹‡Ä•
vuttÄ• ni, tathÄ• sahitÄ• ni. atthi hi ubhayattha abhibhavanavisesoti. tathÄ• idha pariyÄ• ya
vimokkhÄ• nampi abhibhavanapariyÄ• yo atthÄ«ti ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ ti
paá¹-hamadutiyaabhibhÄ• yatanesu paá¹-hamavimokkho, tatiyacatutthaabhibhÄ• yatanesu
vaá¹‡á¹‡Ä• bhibhÄ• yatanesu tatiyavimokkho ca abhibhavanappavattito saá¹…gahito. __ab
nippariyÄ• yadesanattÄ• vimokkhÄ• bhibhÄ• yatanÄ• ni asaá¹…karato dassetuá¹ƒ vimokkh
kathitÄ• ni \Ee II 208/; sabbÄ• ni ca vimokkhakiccÄ• ni jhÄ• nÄ• ni vimokkhadesanÄ• yaá¹ƒ
162/ ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ ti Ä• gatassa abhibhÄ• yatanadvayassa __abhi
avacanato ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«naÃ±ca sabbavimokkhakiccasÄ•
vavatthÄ• naá¹ƒ katanti viÃ±Ã±Ä• yati. ``ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatoâ€™â€™
``ajjhattaá¹ƒ rÅ«pÄ• ni passatÄ«â€™â€™ ti avatvÄ• sabbattha yaá¹ƒ vuttaá¹ƒ ``bahiddhÄ•
ti, tassa kÄ• raá¹‡avacanaá¹ƒ, tena yaá¹ƒ aÃ±Ã±ahetukaá¹ƒ, taá¹ƒ tena hetunÄ• vuttaá¹ƒ.
desanÄ• vilÄ• sahetukaá¹ƒ ajjhattaá¹ƒ arÅ«pasaÃ±Ã±itÄ• ya eva abhidhamme (Dhs 223) va
kÄ• raá¹‡aá¹ƒ maggitabbanti dasseti. ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatÄ• ca tesaá
viya abhÅ«tattÄ• . desanÄ• vilÄ• so ca yathÄ• vuttavavatthÄ• navasena veditabbo veneyya
vijjamÄ• napariyÄ• yakathÄ• bhÄ• vato. ``suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti etene
abhibhÄ• yatanÄ• ni vattabbÄ• nÄ«ti ce? taá¹ƒ na, nÄ«lÄ• dÄ«su katÄ• dhikÄ• rÄ• naá¹ƒ n
abhibhavanakÄ• raá¹‡attÄ• . na hi tesaá¹ƒ parisuddhÄ• parisuddhavaá¹‡á¹‡Ä• naá¹ƒ \Ne II
appamÄ• á¹‡atÄ• vÄ• abhibhavanakÄ• raá¹‡aá¹ƒ, atha kho nÄ«lÄ• dibhÄ• vo evÄ• ti. etes
yaá¹ƒ yaá¹ƒ caritassa imÄ• ni abhibhÄ• yatanÄ• ni ijjhanti, taá¹ƒ dassetuá¹ƒ __ ``imesu pan
vuttaá¹ƒ.

__sabbasaá¹…gÄ• hakavasenÄ• _ti sakalanÄ«lavaá¹‡á¹‡anÄ«lanidassananÄ«lanibhÄ• sÄ
__vaá¹‡á¹‡avasenÄ• _ti sabhÄ• vavaá¹‡á¹‡avasena. __nidassanavasenÄ• _ti passitabbatÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• gahetabbatÄ• vasena. __obhÄ• savase
avabhÄ• sanavasena. __umÄ• puppha_nti atasipupphaá¹ƒ. __nÄ«lameva hoti_ vaá¹‡á¹‡as
__bÄ• rÄ• á¹‡asisambhava_nti bÄ• rÄ• á¹‡asiyaá¹ƒ samuá¹-á¹-hitaá¹ƒ.

ekaccassa ito bÄ• hirakassa appamÄ• á¹‡aá¹ƒ ativitthÄ• ritaá¹ƒ kasiá¹‡animittaá¹ƒ \Ee II 2
bhayaá¹ƒ uppajjeyya ``kiá¹ƒ nu kho idaá¹ƒ sakalaá¹ƒ lokaá¹ƒ abhibhavitvÄ• ajjhottharitvÄ•
ti, tathÄ• gatassa pana tÄ• disaá¹ƒ bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• natthÄ«ti __abhÄ«tabhÄ
Ä• nÄ«tÄ• ni. _

aá¹-á¹-havimokkhavaá¹‡á¹‡anÄ•

<174> __uttÄ• natthÄ• yeva_ \Be II 163/ heá¹-á¹-hÄ• atthato vibhattattÄ• . ekaccassa vimo
bhayÄ• vaho vaá¹-á¹-Ä• bhiratabhÄ• vato, tathÄ• gatassa pana vimokkhe upasampajja viha
__abhÄ«tabhÄ• vadassanatthameva Ä• nÄ«tÄ• ni. _

Ä• nandayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<178> __bodhÄ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi __ ``catumaggaÃ±Ä• á¹‡apaá¹
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ivedhassa taá¹ƒmÅ«lakattÄ• . __evaá¹ƒ vuttabhÄ• va_nti
tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyyÄ• â€™â€™ ti (DN II 166) evaá¹ƒ vuttabhÄ• vaá¹ƒ.

<179> __tampi_ oá¸·Ä• rikanimittaá¹ƒ kataá¹ƒ tassa mÄ• rena pariyuá¹-á¹-hitacetaso __na
sallakkhitaá¹ƒ.

<183> __Ä• dikehÄ«_ti evamÄ• dÄ«hi mittÄ• maccasuhajjÄ• hi. piyÄ• yitabbato __piyehi. _
146/ __manÄ• pehi. jÄ• tiyÄ• _ti jÄ• tianurÅ«pagamanena. __nÄ• nÄ• bhÄ• vo_ visuá¹ƒbhÄ
__maraá¹‡ena vinÄ• bhÄ• vo_ti cutiyÄ• tenattabhÄ• vena apunarÄ• vattanato vippayogo. _
bhavantaraggahaá¹‡ena purimÄ• kÄ• rato aÃ±Ã±Ä• kÄ• ratÄ• ``kÄ• mÄ• vacarasatto rÅ«p
tatthÄ• pi ``manusso devo hotÄ«â€™â€™ tiÄ• dinÄ• pi yojetabbo. __kutettha labbhÄ• _ti ku
á¹-hÄ• ne __ettha_ etasmiá¹ƒ khandhappavatte ``yaá¹ƒ taá¹ƒ jÄ• taá¹ƒ ... pe ... mÄ• palujjÄ
sakkÄ• . na sakkÄ• eva tÄ• disassa kÄ• raá¹‡assa abhÄ• vatoti Ä• ha __ ``netaá¹ƒ á¹-hÄ•
evaá¹ƒ acchariyabbhutadhammaá¹ƒ __tathÄ• gatassÄ• pi sarÄ«raá¹ƒ, _ kimaá¹…gaá¹ƒ par
``paccÄ• vamissatÄ«â€™â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ \Ee II 210/ vijjati satiá¹ƒ sÅ«paá¹-á¹-h
Ã±Ä• á¹‡ena paricchinditvÄ• Ä• yusaá¹…khÄ• rÄ• naá¹ƒ ossaá¹-á¹-hattÄ• , buddhakiccass
hettha mÄ• sattayato paraá¹ƒ buddhaveneyyÄ• labbhantÄ«ti.

<184> sÄ• sanassa ciraá¹-á¹-hiti nÄ• ma sasambhÄ• rehi ariyamaggadhammehi kevalehÄ«
lokiyalokuttaravaseneva kathitaâ€™â€™ _nti lokiyÄ• hi \Be II 164/ sÄ«lasamÄ• dhipaÃ±Ã±Ä
lokuttaradhammasamadhigamassa asambhavato.

tatiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• gÄ• palokitavaá¹‡á¹‡anÄ•

<186> __nÄ• gÄ• palokita_nti nÄ• gassa viya apalokitaá¹ƒ, hatthinÄ• gassa apalokanasadi
__Ä• haccÄ• _ti phusitvÄ• . __aá¹…kusakalaggÄ• ni viyÄ• _ti aá¹…kusakÄ• ni viya aÃ±Ã±a
Ä• sattÄ• ni hutvÄ• á¹-hitÄ• ni. __ekÄ• baddhÄ• nÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ekato Ä• bad

gÄ«vaá¹-á¹-hÄ«naá¹ƒ ekagghanÄ• naá¹ƒ viya ekÄ• baddhabhÄ• vena, na kevalaá¹ƒ gÄ«va
sabbÄ• nipi tÄ• ni buddhÄ• naá¹ƒ á¹-hapetvÄ• bÄ• husandhiÄ• dikÄ• dvÄ• dasa mahÄ• sa
itarasandhÄ«su ekÄ• baddhÄ• ni hutvÄ• á¹-hitÄ• ni, yato nesaá¹ƒ pakatihatthÄ«naá¹ƒ koá¹
kÄ• yabalaá¹ƒ hoti. __vesÄ• linagarÄ• bhimukhaá¹ƒ akÄ• si_ kaá¹‡á¹-akaparivattane viya k
yadi evaá¹ƒ kathaá¹ƒ taá¹ƒ nÄ• gÄ• palokitaá¹ƒ nÄ• ma jÄ• taá¹ƒ? tadajjhÄ• sayaá¹ƒ upÄ•
hi nÄ• gÄ• palokitavaseneva apaloketukÄ• mo jÄ• to, puÃ±Ã±Ä• nubhÄ• vena panassa pat
parivatti, tena taá¹ƒ ``nÄ• gÄ• palokitaá¹ƒâ€™â€™ tveva vuccati.

``idaá¹ƒ pacchimakaá¹ƒ Ä• nanda tathÄ• gatassa \Ee II 211/ vesÄ• liyÄ• dassanaâ€™â€™
apalokanassa kÄ• raá¹‡avacanaá¹ƒ anekantikattÄ• , bhÅ«takathanamattaá¹ƒ panetaá¹ƒ. ma
dassetvÄ• aÃ±Ã±adevettha apalokanakÄ• raá¹‡aá¹ƒ dassetukÄ• mo __ ``nanu cÄ• â€™â€
sabbaá¹ƒ pacchimadassanameva_ anukkamena kusinÄ• raá¹ƒ gantvÄ• parinibbÄ• tukÄ• m
__ ``anacchariyattÄ• â€™â€™ _ti iminÄ• yathÄ• vuttaá¹ƒ anekantikattaá¹ƒ pariharati, tayid
idaá¹ƒ panettha aviparÄ«taá¹ƒ kÄ• raá¹‡anti dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vutta
sÄ• pekkho vesÄ• liá¹ƒ apalokesi, ``idaá¹ƒ pana me gamanaá¹ƒ apunarÄ• gamanaâ€™â€™
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya apalokesi. tenÄ• ha __ ``apica ve

__antakaro_ti \Be II 165/ sakalavaá¹-á¹-adukkhassa sakasantÄ• ne, parasantÄ• ne ca vinÄ
buddhacakkhudhammacakkhudibbacakkhumaá¹ƒsacakkhusamantacakkhusaá¹…khÄ• tehi
savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ samucchinnattÄ• sÄ• tisayaá¹ƒ __kilesaparinibbÄ• nena

catumahÄ• padesavaá¹‡á¹‡anÄ•

<187> __mahÄ• okÄ• se_ti mahante okÄ• se. mahantÄ• ni dhammassa patiá¹-á¹-hÄ• pana
patiá¹-á¹-hÄ• pito dhammo nicchÄ«yati asandehato, kÄ• ni pana tÄ• ni? Ä• gamanavisiá¹-á¹
suttotaraá¹‡Ä• dÄ«ni. dutiyavikappe apadisantÄ«ti __apadesÄ• , _ ``sammukhÄ• metaá¹ƒ
ntiÄ• dinÄ• kenaci Ä• bhatassa ``dhammoâ€™â€™ ti vinicchinane kÄ• raá¹‡aá¹ƒ. kiá¹ƒ pa
yathÄ• bhatassa suttotaraá¹‡Ä• di eva. yadi evaá¹ƒ kathaá¹ƒ cattÄ• roti? yasmÄ• dhamma
satthÄ• , sÄ• vakÄ• ca, tesu ca sÄ• vakÄ• saá¹…ghagaá¹‡apuggalavasena tividhÄ• \Ee I
mayÄ• yaá¹ƒ dhammo paá¹-iggahitoâ€™â€™ ti apadisitabbÄ• naá¹ƒ bhedena cattÄ• ro. te
Ä• vuso bhagavato sutaâ€™â€™ ntiÄ• di. tathÄ• ca vuttaá¹ƒ __nettiyaá¹ƒ_ ``cattÄ• ro mah
saá¹…ghÄ• padeso sambahulattherÄ• padeso ekattherÄ• padeso. ime cattÄ• ro mahÄ• pa
apadeso etassÄ• ti __buddhÄ• padeso. _ esa nayo sesesupi. tenÄ• ha __ ``buddhÄ• dayo
mahÄ• kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti.

<188> __neva_ \Ne II 148/ __abhinanditabba_nti na sampaá¹-icchitabbaá¹ƒ. ganthassa sa
savananti Ä• ha __ ``na sotabbaâ€™â€™ _nti. __padabyaÃ±janÄ• nÄ«_ti padÄ• ni ca byaÃ
byaÃ±janapadÄ• ni cÄ• ti attho. pajjati attho etehÄ«ti __padÄ• ni, _ akkharÄ• dÄ«ni byaÃ±ja

__padÄ• ni, _ saá¹…kÄ• sanÄ• dÄ«ni atthapadÄ• ni. __aá¹-á¹-hakathÄ• yaá¹ƒ_pana ``pad
byaÃ±janÄ• nÄ«â€™ ti byaÃ±janapadÄ• neva vuttÄ• nÄ«â€™â€™ ti keci, taá¹ƒ na, atthaá¹
byaÃ±janapadÄ• ni, tehi byaÃ±jitabbato byaÃ±janÄ• ni, atthapadÄ• nÄ«ti ubhayasaá¹…gah
tenÄ• bhatasuttassa imasmiá¹ƒ padese. __pÄ• á¸·i vuttÄ• _ti kevalo pÄ• á¸·idhammo pavatt
pÄ• á¸·iyÄ• attho pavatto niddiá¹-á¹-ho. __anusandhi kathito_ti yathÄ• raddhadesanÄ• ya, u
anusandhÄ• naá¹ƒ kathitaá¹ƒ sambandho kathito \Be II 166/. __pubbÄ• paraá¹ƒ kathita_nti
avirujjhanaÃ±ceva visesÄ• dhÄ• naÃ±ca kathitaá¹ƒ pakÄ• sitaá¹ƒ. evaá¹ƒ pÄ• á¸·idhammÄ•
sallakkhetvÄ• gahaá¹‡aá¹ƒ sÄ• dhukaá¹ƒ uggahaá¹‡anti Ä• ha __ ``suá¹-á¹-hu gahetvÄ• â€
otÄ• retabbÄ• nÄ«_ti \Ee II 213/ Ã±Ä• á¹‡ena sutte ogÄ• hetvÄ• tÄ• retabbÄ• ni, taá¹ƒ pan
tattha otaraá¹‡aá¹ƒ anuppavesanaá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``sutte otÄ• retabbÄ• nÄ«â€™â€™
dassanaá¹ƒ __sandassana_nti Ä• ha __ ``vinaye saá¹ƒsandetabbÄ• nÄ«â€™â€™ _ti.

kiá¹ƒ pana taá¹ƒ suttaá¹ƒ, ko vÄ• vinayoti vicÄ• raá¹‡Ä• ya Ä• cariyÄ• naá¹ƒ matibhedamu
dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vinayo_ti vibhaá¹…gapÄ• á¹-hamÄ•
mÄ• tikÄ• saÃ±Ã±itassa suttassa atthasÅ«canato ``suttaâ€™â€™ nti vattabbataá¹ƒ arahati.
visiá¹-á¹-hanayattÄ• ca __vinayo, _ khandhakapÄ• á¹-ho. __eva_nti evaá¹ƒ suttavinayesu p
__vinayapiá¹-akampi na pariyÄ• dÄ«yati_ parivÄ• rapÄ• á¸·iyÄ• asaá¹…gahitattÄ• . __sutta
vÄ• suttaá¹ƒ_ atthasÅ«canÄ• diatthasambhavato. __evampÄ«_ti ``suttantÄ• bhidhammapi
vinayapiá¹-akaá¹ƒ vinayoâ€™â€™ ti evaá¹ƒ suttavinayavibhÄ• ge vuccamÄ• nepi. __na tÄ•
tÄ• va anavasesato pariggayhanti, kasmÄ• ti Ä• ha __ ``asuttanÄ• makaÃ±hÄ«â€™â€™ _ti
imaá¹ƒ nÄ• maá¹ƒ anÄ• ropetvÄ• saá¹…gÄ«tampi jÄ• takÄ• dibuddhavacanaá¹ƒ atthi, tasm
piá¹-akÄ• ni na pariyÄ• diá¹‡á¹‡Ä• nÄ«ti. suttanipÄ• taudÄ• naitivuttakÄ• dÄ«ni dÄ«ghanikÄ
suttanÄ• maá¹ƒ Ä• ropetvÄ• asaá¹…gÄ«tÄ• nÄ«ti adhippÄ• ye panettha jÄ• takÄ• dÄ«hi sa
buddhavaá¹ƒsacariyÄ• piá¹-akÄ• naá¹ƒ panettha aggahaá¹‡e kÄ• raá¹‡aá¹ƒ maggitabbaá¹ƒ
sabbopÄ• yaá¹ƒ vaá¹‡á¹‡anÄ• nayo theravÄ• daá¹ƒ dassanamukhena paá¹-ikkhitto evÄ• ti.

__atthÄ«_ti kiá¹ƒ atthi, asuttanÄ• makaá¹ƒ buddhavacanaá¹ƒ natthi evÄ• ti dasseti. tathÄ•
nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ \Ne II 149/ (Sv-pá¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) amhehi vuttaá¹ƒ \Ee II 214/ ``suttanti s
visesavidhayo pareâ€™â€™ ti. __taá¹ƒ sabbaá¹ƒ paá¹-ikkhipitvÄ• _ ``suttanti vinayoâ€™â€™
saá¹ƒvaá¹‡á¹‡anÄ• nayaá¹ƒ ``nÄ• yamattho idhÄ• dhippetoâ€™â€™ ti paá¹-isodhetvÄ• . vi
_ kilesavinayanÅ«pÄ• yo, so eva ca naá¹ƒ karotÄ«ti __kÄ• raá¹‡a_nti Ä• ha __ ``vinayo par

__dhamme_ti \Be II 167/ pariyattidhamme. __sarÄ• gÄ• yÄ• _ti sarÄ• gabhÄ• vÄ• ya
kÄ• marÄ• gabhavarÄ• gaparibrÅ«hanÄ• ya. __saÃ±Ã±ogÄ• yÄ• _ti bhavasaá¹ƒyojanÄ• ya
vaá¸• á¸• hanatthÄ• ya. __mahicchatÄ• yÄ• _ti mahicchabhÄ• vÄ• ya. __asantuá¹-á¹-hiyÄ•
__saá¹…gaá¹‡ikÄ• yÄ• _ti kilesasaá¹…gaá¹‡agaá¹‡asaá¹…gaá¹‡avihÄ• rÄ• ya. __kosajjÄ•
__dubbharatÄ• yÄ• _ti dupposatÄ• ya. __virÄ• gÄ• yÄ• _ti sakalavaá¹-á¹-ato virajjanatthÄ•

kÄ• mabhavÄ• dÄ«hi visaá¹ƒyujjanatthÄ• ya. __apacayÄ• yÄ• _ti sabbassÄ• pi vaá¹-á¹-ass
attho. __appicchatÄ• yÄ• _ti paccayappicchatÄ• divasena sabbaso icchÄ• pagamÄ• ya. __
dvÄ• dasavidhasantuá¹-á¹-hibhÄ• vÄ• ya. __pavivekÄ• yÄ• _ti pavivittabhÄ• vÄ• ya,
kÄ• yavivekÄ• ditadaá¹…gavivekÄ• divivekasiddhiyÄ• . __vÄ«riyÄ• rambhÄ• yÄ• _ti kÄ• yik
vÄ«riyassa paggahaá¹‡atthÄ• ya. __subharatÄ• yÄ• _ti sukhaposanatthÄ• ya. evaá¹ƒ yo pa
uggahaá¹‡adhÄ• raá¹‡aparipucchÄ• manasikÄ• ravasena yoniso paá¹-ipajjantassa sarÄ• g
kÄ• raá¹‡aá¹ƒ hutvÄ• virÄ• gÄ• dibhÄ• vÄ• ya saá¹ƒvattati, ekaá¹ƒsato __eso dhammo. es
215/ apÄ• yÄ• dÄ«su apatanavasena dhÄ• raá¹‡ato, kilesÄ• naá¹ƒ vinayanato, satthu samr
ovÄ• dÄ• nusiá¹-á¹-hibhÄ• vato __etaá¹ƒ satthusÄ• sananti dhÄ• reyyÄ• si_ jÄ• neyyÄ• si,
catusaccassa sÅ«canaá¹ƒ suttanti Ä• ha __ ``sutteti tepiá¹-ake buddhavacaneâ€™â€™ _ti.
buddhavacanaá¹ƒ saccavinimuttaá¹ƒ natthi. rÄ• gÄ• divinayanakÄ• raá¹‡aá¹ƒ tathÄ• gatena
Ä• ha __ ``vinayeti etasmiá¹ƒ rÄ• gÄ• divinayakÄ• raá¹‡eâ€™â€™ _ti.

sutte osaraá¹‡aÃ±cettha tepiá¹-ake buddhavacane pariyÄ• pannatÄ• vaseneva veditabbaá
``suttapaá¹-ipÄ• á¹-iyÄ• katthaci anÄ• gantvÄ• â€™â€™ _ti. __challiá¹ƒ uá¹-á¹-hapetvÄ• _t
rukkhassa tiá¹-á¹-hato upakkamena challiyÄ• sakalikÄ• ya, papaá¹-ikÄ• ya vÄ• uá¹-á¹-hapa
sÄ• sanadhammassa tiá¹-á¹-hato byaÃ±janamattena tappariyÄ• pannaá¹ƒ viya hutvÄ• chal
pubbÄ• paraviruddhatÄ• didosaá¹ƒ uá¹-á¹-hapetvÄ• paridÄ«petvÄ• , tÄ• disÄ• ni pana ekaá
guá¸·havessantarÄ• dipariyÄ• pannÄ• ni hontÄ«ti Ä• ha __ ``guá¸·havessantara ... pe ... pa
atthoâ€™â€™ _ti \Ne II 150/. __rÄ• gÄ• divinaye_ti rÄ• gÄ• dÄ«naá¹ƒ vinayanatthe. tadÄ•
paÃ±Ã±Ä• yamÄ• nÄ• ni_ na dissamÄ• nÄ• ni __chaá¸• á¸• etabbÄ• ni_ vajjitabbÄ• ni na g
sabbavÄ• resu.

__imasmiá¹ƒ_ \Be II 168/ __pana á¹-hÄ• ne_ti imasmiá¹ƒ mahÄ• padesaniddesaá¹-á¹-hÄ•
mahÄ• padesÄ• â€™â€™ _tiÄ• dinÄ• vuttampi avuttena saddhiá¹ƒ gahetvÄ• pakiá¹‡á¹‡ak
Ã±Ä• tuá¹ƒ \Ee II 216/ icchito attho __paÃ±ho, _ tassa vissajjanÄ• ni __paÃ±hÄ• byÄ• karaá
atthasÅ«canÄ• diatthena __suttaá¹ƒ, _ pÄ• á¸·i, taá¹ƒ suttaá¹ƒ anulometi anukÅ«letÄ«ti __s
mahÄ• padeso. Ä• cariyÄ• vadanti saá¹ƒvaá¹‡á¹‡enti pÄ• á¸·iá¹ƒ etenÄ• ti __Ä• cariyavÄ•
tassa therassa attano eva mati adhippÄ• yoti __attanomati. dhammavinicchaye patte_ti dha
upaá¹-á¹-hite. __ime_ti anantaraá¹ƒ vuttÄ• cattÄ• ro mahÄ• padesÄ• . pamÄ«yati dhammo
etenÄ• ti __pamÄ• á¹‡aá¹ƒ. _ tenÄ• ha __ ``yaá¹ƒ ettha sametÄ«â€™â€™ _tiÄ• di. __itara_
asamentaá¹ƒ. puna __itara_nti akappiyaá¹ƒ anulomentaá¹ƒ kappiyaá¹ƒ paá¹-ibÄ• hantaá¹ƒ

ekaá¹ƒseneva byÄ• kÄ• tabbo vissajjetabboti __ekaá¹ƒsabyÄ• karaá¹‡Ä«yo. vibhajjÄ• _ti p
avadhÄ• raá¹‡Ä• dibhedena vibhajitvÄ• . __paá¹-ipucchÄ• _ti pucchantaá¹ƒ puggalaá¹ƒ paá
__á¹-hapanÄ«yo_ti tidhÄ• pi avissajjanÄ«yattÄ• á¹-hapanÄ«yo byÄ• karaá¹‡aá¹ƒ akatvÄ•
aniccaâ€™â€™ nti paÃ±he uttarapadÄ• vadhÄ• raá¹‡aá¹ƒ sandhÄ• ya __ ``ekaá¹ƒseneva
vuttaá¹ƒ niccatÄ• ya lesassÄ• pi tattha abhÄ• vato. purimapadÄ• vadhÄ• raá¹‡e pana vibha

cakkhusotesu visesatthasÄ• maÃ±Ã±atthÄ• naá¹ƒ asÄ• dhÄ• raá¹‡abhÄ• vato. dvinnaá¹ƒ t
paá¹-ipucchanamukheneva byÄ• karaá¹‡Ä«yÄ• paá¹-ikkhepavasena, anuÃ±Ã±Ä• tavasena
``yathÄ• cakkhu, tathÄ• sotaá¹ƒ ... pe ... ayaá¹ƒ paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo paÃ±hoa
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti jÄ«vasarÄ«rÄ• naá¹ƒ anaÃ±Ã±atÄ• paÃ±ho. yassa yena anaÃ±
paramatthato \Ee II 217/ nupalabbhatÄ«ti vaÃ±jhÄ• tanayassa matteyyatÄ• kittanasadisoti a
á¹-hapanÄ«yo vuttoti. __imÄ• ni cattÄ• ri paÃ±habyÄ• karaá¹‡Ä• ni pamÄ• á¹‡aá¹ƒ_ teneva
byÄ• kÄ• tabbato.

vinayamahÄ• padeso kappiyÄ• nulomavidhÄ• nato nippariyÄ• yato __anulomakappiyaá¹ƒ_
pana taá¹ƒsadisatÄ• ya suttantamahÄ• padesesupi __ ``anulomakappiyaâ€™â€™ _nti ayaâ
yadipi tattha tattha bhagavatÄ• pavattitapakiá¹‡á¹‡akadesanÄ• va aá¹-á¹-hakathÄ• , sÄ• p
paá¹-hamaá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni saá¹…gÄ• yitvÄ• tassa atthavaá¹‡á¹‡anÄ• nurÅ«peneva
vÄ• canÄ• maggaá¹ƒ Ä• ropitattÄ• __ ``Ä• cariyavÄ• doâ€™â€™ _ti vuccati Ä• cariyÄ• va
pÄ• á¸·iá¹ƒ etenÄ• ti. tenÄ• ha \Ne II 151/ __ ``Ä• cariyavÄ• do nÄ• ma aá¹-á¹-hakathÄ• â€™
saá¹…gÄ«tiyo Ä• ruá¸·ho eva ca buddhavacanassa atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«to kathÄ•
tambapaá¹‡á¹‡idÄ«paá¹ƒ_Ä• bhato pacchÄ• tambapaá¹‡á¹‡iyehi mahÄ• therehi __sÄ«haâ
nikÄ• yantaraladdhisaá¹…karapariharaá¹‡atthaá¹ƒ. __attanomati nÄ• ma_ theravÄ• do. __n
labbhamÄ• nanayaggahaá¹‡ena. __anubuddhiyÄ• _ti suttÄ• dÄ«niyeva anugatabuddhiyÄ•
attano eva tassa atthassa vuttanayena upaá¹-á¹-hÄ• naá¹ƒ, yathÄ• upaá¹-á¹-hitÄ• atthÄ• e
__samentameva gahetabba_nti yathÄ• suttena saá¹ƒsandati, evaá¹ƒ mahÄ• padesato atth
pamÄ• dapÄ• á¹-havasena Ä• cariyavÄ• dassa kadÄ• ci pÄ• á¸·iyÄ• asaá¹ƒsandanÄ• pi si
Ä• ha __ ``Ä• cariyavÄ• dopi suttena samentoyeva_ __gahetabboâ€™â€™ _ti. __sabbadub
paá¹-ibhÄ• nabhÄ• vato. tathÄ• ca __sÄ• pi gahetabbÄ• , _ kÄ«disÄ«? __suttena samentÄ
__tÄ• sÅ«_ti tÄ«su saá¹…gÄ«tÄ«su. __ ``Ä• gatameva pamÄ• á¹‡aâ€™â€™ _nti iminÄ• m
``suttaâ€™â€™ nti idhÄ• dhippetanti tadaÃ±Ã±assa \Ee II 218/ suttabhÄ• vameva paá¹-ikkh
tisso saá¹…gÄ«tiyo. __tatthÄ• _ti gÄ• rayhasutte. __na ceva sutte osaranti, na ca vinaye sa
veditabbÄ• ni_ tassa asuttabhÄ• vato tena ``anulomakappiyaá¹ƒ suttena samentameva gah
evatthaá¹ƒ nigamanavasena nidasseti. sabbattha ``na itaraâ€™â€™ nti vacanaá¹ƒ tattha ta
gahitÄ• vadhÄ• raá¹‡aphaladassanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

kammÄ• raputtacundavatthuvaá¹‡á¹‡anÄ•

<189> __sÅ«karamaddava_nti vanavarÄ• hassa mudumaá¹ƒsaá¹ƒ. yasmÄ• cundo ariyasÄ
bhagavato, bhikkhusaá¹…ghassa ca Ä• hÄ• raá¹ƒ paá¹-iyÄ• dentÄ• anavajjameva paá¹-iyÄ
``pavattamaá¹ƒsaâ€™â€™ _nti. __taá¹ƒ kirÄ• _ti ``nÄ• titaruá¹‡assÄ• â€™â€™ tiÄ• dinÄ•
taá¹ƒ __ ``mudu ceva siniddhaÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ. mudumaá¹ƒsabhÄ• vato hi abh
``maddavaâ€™â€™ nti vuttaá¹ƒ. __ojaá¹ƒ pakkhipiá¹ƒsu_ ``ayaá¹ƒ bhagavato pacchimako
puÃ±Ã±avisesÄ• pekkhÄ• ya, taá¹ƒ pana tathÄ• pakkhittadibbojatÄ• ya garutaraá¹ƒ jÄ• taá

aÃ±Ã±e \Be II 170/ yaá¹ƒ dujjÄ«raá¹ƒ, taá¹ƒ ajÄ• nantÄ• ``kassaci adatvÄ• vinÄ• sitaâ€™
__parÅ«pavÄ• damocanatthaá¹ƒ_ bhagavÄ• ``nÄ• haá¹ƒ taâ€™â€™ ntiÄ• dinÄ• sÄ«hanÄ

<190> kathaá¹ƒ panÄ• yaá¹ƒ sÄ«hanÄ• do nanu taá¹ƒ bhagavatopi sammÄ• pariá¹‡Ä• ma
daá¹-á¹-habbaá¹ƒ, yasmÄ• ``sammadeva taá¹ƒ bhagavato pariá¹‡Ä• maá¹ƒ gataâ€™â€™
tappaccayÄ• uppannassa \Ne II 152/ vikÄ• rassa abhÄ• vato, aÃ±Ã±apaccayassa ca vikÄ•
Ä• pÄ• ditattÄ• . tenÄ• ha __ ``na pana bhuttappaccayÄ• â€™â€™ _tiÄ• di. na hi bhagavÄ•
khÄ«á¹‡Ä• savÄ• navavedanuppÄ• danavasena Ä• hÄ• raá¹ƒ paribhuÃ±janti aá¹-á¹-haá¹..
Ä• hÄ• rassa upabhuÃ±janato. yadi evaá¹ƒ kasmÄ• pÄ• á¸·iyaá¹ƒ ``bhattaá¹ƒ bhuttÄ• vissa
uppajjÄ«â€™â€™ tiÄ• di vuttaá¹ƒ? taá¹ƒ bhojanuttarakÄ• laá¹ƒ \Ee II 219/ uppannattÄ• vut
bhuttapaccayÄ• â€™â€™ ti vutto vÄ• yamattho __aá¹-á¹-hakathÄ• yaá¹ƒ. _ katupacitassa l
vasena balavatipi roge uppanne garusiniddhabhojanappaccayÄ• vedanÄ• niggaho jÄ• to, t
_tiÄ• di. __patthitaá¹-á¹-hÄ• ne_ti icchitaá¹-á¹-hÄ• ne, icchÄ• cassa tattha gantvÄ• vinetab
daá¹-á¹-habbÄ• . gÄ• thÄ• yampi __ ``sutaâ€™â€™ _nti iminÄ• sutamattaá¹ƒ, paresaá¹ƒ v
bhojanappaccayÄ• Ä• bÄ• dhaá¹ƒ phusi dhÄ«roti dasseti.

pÄ• nÄ«yÄ• haraá¹‡avaá¹‡á¹‡anÄ•

<191> pasannabhÄ• vena udakassa acchabhÄ• vo veditabboti Ä• ha __ ``acchodakÄ• ti pa
sÄ• durasattÄ• sÄ• tatÄ• ti Ä• ha __ ``madhurodakÄ• â€™â€™ _ti. tanukameva salilaá¹ƒ v
bahalanti Ä• ha __ ``tanusÄ«talasalilÄ• â€™â€™ _ti. __nikkaddamÄ• _ti setabhÄ• vassa kÄ
paá¹…kacikkhallÄ• divasena hi udakassa vivaá¹‡á¹‡atÄ• , sabhÄ• vato pana taá¹ƒ setavaá

pukkusamallaputtavatthuvaá¹‡á¹‡anÄ•

<192> __dhuravÄ• te_ti paá¹-imukhavÄ• te. __dÄ«ghapiá¹…galo_ti dÄ«gho hutvÄ• piá¹…
hi so ``Ä• á¸·Ä• roâ€™â€™ ti paÃ±Ã±Ä• yittha. __evarÅ«pa_nti dakkhati karissati bhavissat
__Ä«disesÅ«_ti yatra yaá¹ƒcÄ• ti evarÅ«panipÄ• tasaddayuttaá¹-á¹-hÄ• nesu.

<193> vicarantiyo \Be II 171/ meghagabbhato niccharantiyo viya hontÄ«ti vuttaá¹ƒ __ ``nicc
vicarantÄ«sÅ«â€™â€™ _ti. __navavidhÄ• yÄ• _ti navappakÄ• rÄ• ya. navasu hi pakÄ• res
tappariyÄ• pannatÄ• ya ``navavidhÄ• â€™â€™ tveva vuccati. Ä«disÄ« hi esÄ• ruá¸·hi aá¹-
samaÃ±Ã±Ä• viya. __asaÃ±Ã±aá¹ƒ karoti, _ yo tassÄ• saddena \Ee II 220/, tejasÄ• ca ajj
cakka_nti ekaá¹ƒ maá¹‡á¸• alaá¹ƒ. saá¹…kÄ• raá¹ƒ tÄ«rentÄ« paricchijjantÄ« viya dassetÄ«
gaggarÄ• yamÄ• nÄ• _ti gaggarÄ• tisaddaá¹ƒ karontÄ«, anuravadassanaÃ±hetaá¹ƒ. __kap
kapisÄ«sÄ• kÄ• ravatÄ«. __macchavilolikÄ• _ti \Ne II 153/ udake paripphandamÄ• namacch
__kukkuá¹-asadisÄ• _ti pasÄ• ritapakkhakukkuá¹-Ä• kÄ• rÄ• . naá¹…galassa kassanakÄ• le

gahetabbaá¹-á¹-hÄ• ne maá¹‡ikÄ• hoti, taá¹ƒ upÄ• dÄ• ya naá¹…galaá¹ƒ ``daá¹‡á¸• amaá¹
tasmÄ• daá¹‡á¸• amaá¹‡ikÄ• kÄ• rÄ• __daá¹‡á¸• amaá¹‡ikÄ• . _ tenÄ• ha __ ``naá¹…gala
vassantepi sajotibhÅ«tatÄ• ya udakena atemetabbato mahÄ• sani __ ``sukkhÄ• sanÄ«â€™
``patitaá¹-á¹-hÄ• naá¹ƒ samugghÄ• á¹-etÄ«â€™â€™ _ti.

__bhusÄ• gÄ• rake_ti bhusamaye agÄ• rake. tattha kira mahantaá¹ƒ palÄ• lapuÃ±jaá¹ƒ ab
nikkaá¸• á¸• hitvÄ• sÄ• lÄ• sadisaá¹ƒ pabbajitÄ• naá¹ƒ vasanayoggaá¹-á¹-hÄ• naá¹ƒ kataá
vasi, taá¹ƒ pana khalamaá¹‡á¸• alaá¹ƒ sÄ• lÄ• sadisanti Ä• ha __ ``khalasÄ• lÄ• yaâ€™â€™
bhummavacananti Ä• ha __ ``etasmiá¹ƒ kÄ• raá¹‡eâ€™â€™ _ti, asanipÄ• tena channaá¹ƒ
attho. __so tvaá¹ƒ bhante_ti ayameva vÄ• pÄ• á¹-ho.

<194> siá¹…gÄ« nÄ• ma kira uttamaá¹ƒ ativiya pabhassaraá¹ƒ buddhÄ• naá¹ƒ chavivaá¹‡a
Ä• gatasuvaá¹‡á¹‡aá¹ƒ. tenevÄ• ha __ ``siá¹…gÄ«suvaá¹‡á¹‡avaá¹‡á¹‡aâ€™â€™ _nti. ``k
gaá¹‡hÄ«â€™â€™ ti sayameva pucchaá¹ƒ samuá¹-á¹-hÄ• petvÄ• tattha kÄ• raá¹‡aá¹ƒ das
_tiÄ• dimÄ• ha. __teneva kÄ• raá¹‡enÄ• _ti upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• nassa matthakappatt
vacanokÄ• sapacchedanaá¹ƒ, tena vatthena satthu pÅ«janaá¹ƒ, satthu ajjhÄ• sayÄ• nuvatta
yathÄ• vuttena catubbidhena kÄ• raá¹‡ena.

<195> thero ca tÄ• vadeva taá¹ƒ siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ maá¹-á¹-hadussaá¹ƒ bhagavato u
``paá¹-iggaá¹‡hatu me bhante bhagavÄ• imaá¹ƒ maá¹-á¹-hadussaá¹ƒ, taá¹ƒ mamassa dÄ«
sukhÄ• yÄ• â€™â€™ ti. paá¹-iggahesi bhagavÄ• , paá¹-iggahetvÄ• va naá¹ƒ paribhuÃ±ji \B
``bhagavÄ• pi tato ekaá¹ƒ nivÄ• sesi, ekaá¹ƒ pÄ• rupÄ«â€™â€™ _ti. tÄ• vadeva kira taá¹ƒ
ovaá¹-á¹-ikaraá¹‡amattena tunnakammaá¹ƒ niá¹-á¹-hÄ• petvÄ• therassa upanesuá¹ƒ, thero
__hataccikaá¹ƒ viyÄ• _ti paá¹-ihatappabhaá¹ƒ, __viya_-saddo nipÄ• tamattaá¹ƒ. bhagavato
abhibhuyyamÄ• nÄ• tassa vatthayugassa pabhassaratÄ• nÄ• hosi. __antantenevÄ• _ti an
evÄ• ti attho. tenÄ• ha __ ``bahipanassa pabhÄ• natthÄ«â€™â€™ _ti.

__ ``pasannarÅ«paá¹ƒ samuá¹-á¹-hÄ• petÄ«â€™â€™ _ti etenetassa Ä• hÄ• rassa bhuttap
ayamattho dÄ«pito. __dvÄ«su kÄ• lesu evaá¹ƒ hoti_ dvinnaá¹ƒ nibbÄ• nadhÄ• tÅ«naá¹ƒ sa
__upavattane antarena yamakasÄ• lÄ• na_nti ettha vattabbaá¹ƒ parato Ä• gamissati.

<196> __sabbaá¹ƒ_ \Ne II 154/ __suvaá¹‡á¹‡avaá¹‡á¹‡ameva ahosi_ ativiya parisuddhÄ•
ekagghanÄ• ya bhagavato sarÄ«rappabhÄ• ya nirantaraá¹ƒ abhibhÅ«tattÄ• .

__dhamme_ti pariyattidhamme. __pavattÄ• _ti pÄ• vacanabhÄ• vena desetÄ• . __puratova
ovÄ• dappaá¹-ikaraá¹‡abhÄ• vato.

<197> __dÄ• nÄ• nisaá¹ƒsasaá¹…khÄ• tÄ• _ \Ee II 222/ __lÄ• bhÄ• _ti vaá¹‡á¹‡adÄ• naba

Ä• nisaá¹ƒsasaÃ±Ã±itÄ• diá¹-á¹-hadhammikÄ• , samparÄ• yikÄ• ca lÄ• bhÄ• icchitabbÄ•
tuyhaá¹ƒ alÄ• bhÄ• , lÄ• bhÄ• eva na honti. diá¹-á¹-heva dhamme paccakkhabhÅ«te imasm
__diá¹-á¹-hadhammikÄ• . _ samparetabbato pecca gantabbato ``samparÄ• yoâ€™â€™ ti la
__samparÄ• yikÄ• . _ diá¹-á¹-hadhammikÄ• ca samparÄ• yikÄ• ca __diá¹-á¹-hadhammikas
dÄ• nÄ• nisaá¹ƒsasaá¹…khÄ• tÄ• lÄ• bhÄ• _ti dÄ• nÄ• nisaá¹ƒsabhÅ«tÄ• lÄ• bhÄ• . sabb
phalaá¹ƒ etesaá¹ƒ na ekadesenÄ• ti __samasamaphalÄ• . piá¹‡á¸• apÄ• tÄ• _ti tabbisayaá¹

yadi khettavasena nesaá¹ƒ samaphalatÄ• adhippetÄ• , satipi ekasantÄ• nabhÄ• ve puthujj
nanu tesaá¹ƒ khettaá¹ƒ visiá¹-á¹-hanti dassetuá¹ƒ __ ``nanu cÄ• â€™â€™ _tiÄ• dimÄ• ha.
__parinibbÄ• nasamatÄ• yÄ• _ti kilesaparinibbÄ• nakhandhaparinibbÄ• nabhÄ• vena parini
``paribhuÃ±jitvÄ• parinibbutoâ€™â€™ _ti etena \Be II 173/ yathÄ•
paá¹‡Ä«tapiá¹‡á¸• apÄ• taparibhogÅ«patthambhitarÅ«pakÄ• yasannissayo dhammakÄ• yo
bhojanasappÄ• yasaá¹ƒsiddhiyÄ• evaá¹ƒ sukheneva khandhe pariccajÄ«ti evaá¹ƒ kilesapa
khandhapariccÄ• gassa ca sukhasiddhinimittatÄ• ya ubhinnaá¹ƒ piá¹‡á¸• apÄ• tÄ• naá¹ƒ sa
``piá¹‡á¸• apÄ• tasÄ«sena ca piá¹‡á¸• apÄ• tadÄ• naá¹ƒ jotitaâ€™â€™ nti vutto vÄ• yamat
``imaá¹ƒ Ä• hÄ• raá¹ƒ nissÄ• ya mayhaá¹ƒ devatÄ• ya vaá¹‡á¹‡asukhabalÄ• diguá¹‡Ä• sa
uá¸·Ä• ro ajjhÄ• sayo tadÄ• ahosi, evaá¹ƒ cundassapi kammÄ• raputtassa ``imaá¹ƒ Ä• hÄ•
vaá¹‡á¹‡asukhabalÄ• diguá¹‡Ä• sammadeva sampajjeyyuâ€™â€™ nti uá¸·Ä• ro ajjhÄ• sa
samaphalatÄ• veditabbÄ• . satipi catuvÄ«satikoá¹-isatasahassasamÄ• pattÄ«naá¹ƒ devasi
vaá¸·aÃ±janasamÄ• pattibhÄ• ve yathÄ• pana abhisambujjhanadivase abhinavavipassanaa
rÅ«pasattakÄ• di (Vism-mhá¹- II 707 vitthÄ• ro) vasena cuddasahÄ• kÄ• rehi \Ee II 223/ sam
mahÄ• vipassanÄ• mukhena tÄ• samÄ• pattiyo samÄ• pajji, evaá¹ƒ parinibbÄ• nadivasepi
evaá¹ƒ samÄ• pattisamatÄ• yapi tesaá¹ƒ samaphalatÄ• . cundassa tÄ• va anussaraá¹‡aá¹ƒ
bhagavato dinnabhÄ• vena aÃ±Ã±athattÄ• bhÄ• vato, sujÄ• tÄ• ya pana \Ne II 155/ kathaá¹
evaá¹ƒsaÃ±Ã±ibhÄ• vatoti Ä• ha __ ``sujÄ• tÄ• cÄ• â€™â€™ _tiÄ• di. __aparabhÄ• ge_ti a
puna __aparabhÄ• ge_ti parinibbÄ• nato parato. __dhammasÄ«sa_nti dhammÄ• naá¹ƒ mat
__me gahita_nti mama vasena gahitaá¹ƒ. tenÄ• ha __ ``mayhaá¹ƒ kirÄ• â€™â€™ _tiÄ• di.

adhipatibhÄ• vo __Ä• dhipateyya_nti Ä• ha __ ``jeá¹-á¹-habhÄ• vasaá¹ƒvattaniyakaâ€™â€™

__saá¹ƒvare_ti sÄ«lasaá¹ƒvare. __vera_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±cavidhaá¹ƒ veraá¹ƒ.
veridhammabhÄ• vato, verahetutÄ• ya ca ``veraâ€™â€™ nti vuccati. kosallaá¹ƒ vuccati Ã±Ä
__kusalo_ti Ä• ha __ ``kusalo pana Ã±Ä• á¹‡asampannoâ€™â€™ _ti. Ã±Ä• á¹‡asampadÄ•
ca aggamaggavasena veditabbÄ• , aggamaggo ca niravasesato kilese pajahatÄ«ti Ä• ha __
jahÄ• tÄ«â€™â€™ _ti. __imaá¹ƒ pÄ• pakaá¹ƒ jahitvÄ• _ti dÄ• nena tÄ• va lobhamacchariyÄ
pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• pakaá¹ƒ jahitvÄ• tadaá¹…gavasena pahÄ• ya tato samathavipas
vikkhambhanavasena, tato maggapaá¹-ipÄ• á¹-iyÄ• samucchedavasena anavasesaá¹ƒ pÄ•

174/ pahÄ«nattÄ• eva __rÄ• gÄ• dÄ«naá¹ƒ khayÄ• kilesanibbÄ• nena_ sabbaso kilesavÅ«
parinibbutoti saupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hanto
sampassamÄ• no udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ _ti.

catutthabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakasÄ• lavaá¹‡á¹‡anÄ•

<198> __evaá¹ƒ_ \Ee II 224/ __taá¹ƒ kusinÄ• rÄ• yaá¹ƒ hotÄ«_ti yathÄ• anurÄ• dhapurass
dakkhiá¹‡apacchimadisÄ• yaá¹ƒ, evaá¹ƒ taá¹ƒ uyyÄ• naá¹ƒ kusinÄ• rÄ• ya dakkhiá¹‡apacc
__tasmÄ• _ti yasmÄ• nagaraá¹ƒ pavisitukÄ• mÄ• uyyÄ• nato upecca vattanti gacchanti et
nti vuccati, _ taá¹ƒ sÄ• lapantibhÄ• vena á¹-hitaá¹ƒ sÄ• lavanaá¹ƒ. __antarenÄ• _ti vemajjh
maÃ±cakassÄ• _ti tattha paÃ±Ã±apiyamÄ• nassa tassa maÃ±cakassa. __tatrÄ• pi ... pe ...
tasmÄ• ``antarena yamakasÄ• lÄ• naâ€™â€™ nti vuttaá¹ƒ. __saá¹ƒsibbitvÄ• _ti
aÃ±Ã±amaÃ±Ã±aÄ• sattaviá¹-apasÄ• khatÄ• ya saá¹ƒsibbitvÄ• viya. __ ``á¹-hitasÄ• khÄ• â
aá¹-á¹-hakathÄ• yaá¹ƒ. yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ ``uttarasÄ«sakaá¹ƒ maÃ±cakaá¹ƒ \Ne II 15
vuttaá¹ƒ, taá¹ƒ pacchimadassanaá¹ƒ daá¹-á¹-huá¹ƒ Ä• gatÄ• naá¹ƒ devatÄ• naá¹ƒ daá¹-á¹-h
vuttaá¹ƒ. keci pana ``uttaradisÄ• vilokanamukhaá¹ƒ pubbadisÄ• sÄ«sakaá¹ƒ katvÄ• maÃ±c
atthoâ€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ.

__ete nÄ• gÄ• namuttamÄ• _ti ete gottato gocariÄ• dinÄ• makÄ• hatthinÄ• gesu balena se
__majjhimaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 148) pana keci hatthino ito aÃ±Ã±athÄ• Ä• gatÄ• ,
nÄ• mamattakato bhedo daá¹-á¹-habbo.

__paribhuttakÄ• lato paá¹-á¹-hÄ• ya ... pe ... parikkhayaá¹ƒ gataá¹ƒ, _ ``na pana paribhutta
heá¹-á¹-hÄ• vuttanayeneva attho daá¹-á¹-habbo. __caá¹…gavÄ• re_ti Å«miyaá¹ƒ. katokÄ•
yathÄ• samuá¹-á¹-hito rogo Ä• rogyaá¹ƒ abhimaddatÄ«ti katvÄ• etamatthaá¹ƒ dassento __
vuttaá¹ƒ. yasmÄ• bhagavÄ• heá¹-á¹-hÄ• vuttanayena \Ee II 225/ kappaá¹ƒ, kappÄ• vases
samattho eva, tattakaá¹ƒ kÄ• laá¹ƒ \Be II 175/ á¹-hÄ• ne payojanÄ• bhÄ• vato Ä• yusaá¹…k
tÄ• disassa kammassa okÄ• saá¹ƒ adÄ• si, tasmÄ• etamatthaá¹ƒ dassento ``viyÄ• â€™â€

__kusalaá¹ƒ kÄ• tabbaá¹ƒ maÃ±Ã±issanti_ ``evaá¹ƒ mahapphalaá¹ƒ, evaá¹ƒ mahÄ• nisaá¹
taá¹ƒ kusalaâ€™â€™ nti.

ekassÄ• pi sattassa vaá¹-á¹-adukkhavÅ«pasamo buddhÄ• naá¹ƒ garutaro hutvÄ• upaá¹-á¹
tasmÄ• __ ``aparampi passatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, svÄ• yamattho __mÄ• gaá¹‡á¸·
dÄ«petabbo.

tatiyaá¹ƒ pana kÄ• raá¹‡aá¹ƒ sattÄ• naá¹ƒ uppajjanakaanatthapariharaá¹‡anti taá¹ƒ dasser
passatÄ«â€™â€™ _tiÄ• dimÄ• ha.

__sÄ«haseyya_nti. ettha sayanaá¹ƒ __seyyÄ• , _ sÄ«hassa viya seyyÄ• sÄ«haseyyÄ• , ta
vÄ• __sÄ«haseyya_nti seá¹-á¹-haseyyaá¹ƒ, yadidaá¹ƒ atthadvayaá¹ƒ parato Ä• gamissati.

``vÄ• mena passena sentÄ«â€™â€™ ti evaá¹ƒ vuttÄ• __kÄ• mabhogiseyyÄ• , _ __dakkhi
natthi_ dakkhiá¹‡ahatthassa sarÄ«raggahaá¹‡Ä• diyogakkhamato, purisavasena cetaá¹ƒ vu

__ekena_ \Ne II 157/ __passena sayituá¹ƒ na sakkonti_ dukkhuppattito.

__ayaá¹ƒ sÄ«haseyyÄ• _ti ayaá¹ƒ evaá¹ƒ vuttÄ• sÄ«haseyyÄ• . __ ``tejussadattÄ• â€™â€
abhÄ«rubhÄ• vaá¹ƒ dasseti. bhÄ«rukÄ• hi sesamigÄ• attano Ä• sayaá¹ƒ pavisitvÄ• santÄ
sayanti, sÄ«ho pana abhÄ«rubhÄ• vato satokÄ• rÄ« bhikkhu viya satiá¹ƒ upaá¹-á¹-hÄ• petv
``purimapÄ• deâ€™â€™ _tiÄ• di. dakkhiá¹‡e purimapÄ• de vÄ• massa purimapÄ• dassa á
ekasmiá¹ƒ á¹-hÄ• ne_ á¹-hapetvÄ• . __pacchimapÄ• de_ti dve pacchimapÄ• de. vuttanayen
á¹-hÄ• ne pÄ• daá¹-á¹-hapanaá¹ƒ veditabbaá¹ƒ, __á¹-hitokÄ• sasallakkhaá¹‡aá¹ƒ_ abhÄ«ru
pana ukkhipitvÄ• â€™â€™ _tiÄ• dinÄ• vuttÄ• sÄ«hakiriyÄ• anutrÄ• sapabujjhanaá¹ƒ \Ee
abhÄ«rubhÄ• vasiddhÄ• dhammatÄ• vasenevÄ• ti veditabbÄ• . __sÄ«havijambhitavijambh
á¹-hapitÄ• naá¹ƒ sarÄ«rÄ• vayavÄ• naá¹ƒ gamanÄ• dikiriyÄ• su yogyabhÄ• vÄ• pÄ• danatt
sÄ«hanÄ• danadanaá¹ƒ_ appesakkhamigajÄ• tapariharaá¹‡atthaá¹ƒ.

seti \Be II 176/ abyÄ• vaá¹-abhÄ• vena pavattati etthÄ• ti __seyyÄ• , _ catutthajjhÄ• namev
__catutthajjhÄ• naseyyÄ• . _ kiá¹ƒ pana taá¹ƒ catutthajjhÄ• nanti? Ä• nÄ• pÄ• nacatutthajjh
vuá¹-á¹-hahitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• bhagavÄ• anukkamena aggamaggaá¹ƒ a
``tayidaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, na seyyÄ• , tathÄ• pi yasmÄ• `catutthajjhÄ• nÄ•
samanantarÄ• bhagavÄ• parinibbÄ• yÄ«â€™ ti (DN II 219) vakkhati, tasmÄ• lokiyacatutth
tathÄ• gataseyyÄ• â€™â€™ ti keci, evaá¹ƒ sati parinibbÄ• nakÄ• likÄ• va tathÄ• gataseyyÄ
bhagavÄ• lokiyacatutthajjhÄ• nasamÄ• pajjanabahulo vihÄ• si. aggaphalavasena pavattaá
catutthajjhÄ• naá¹ƒ veditabbaá¹ƒ. tattha yathÄ• sattÄ• naá¹ƒ niddupagamanalakkhaá¹‡Ä•
bhavaá¹…gacittavasena hoti, sÄ• ca nesaá¹ƒ paá¹-hamajÄ• tisamanvayÄ• yebhuyyavuttik
ariyajÄ• tisamanvayaá¹ƒ yebhuyyavuttikaá¹ƒ aggaphalabhÅ«taá¹ƒ catutthajjhÄ• naá¹ƒ ``tath
veditabbaá¹ƒ. sÄ«haseyyÄ• nÄ• ma seá¹-á¹-haseyyÄ• ti Ä• ha __ ``uttamaseyyÄ• â€™â€™

natthi etissÄ• uá¹-á¹-hÄ• nanti __anuá¹-á¹-hÄ• nÄ• , _ seyyÄ• , taá¹ƒ __anuá¹-á¹-hÄ• nase
uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti manasikÄ• rassa abhÄ• vato __ ``uá¹-á¹-hÄ• nasaÃ±Ã±aá
vuttaá¹ƒ. _ __etthÄ• _ti etasmiá¹ƒ anuá¹-á¹-hÄ• naseyyupagamane. __kÄ• yavasena anuá¹
cittavasena, cittavasena ca anuá¹-á¹-hÄ• naá¹ƒ nÄ• ma niddupagamananti \Ee II 227/ tadab

``niddÄ• vasenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __bhavaá¹…gassÄ• _ti niddupagamanalakkha

__sabbapÄ• liphullÄ• _ti \Ne II 158/ sabbatthakameva vikasanavasena phullÄ• , na ekades
__ ``sabbe samantato pupphitÄ• â€™â€™ _ti. __ekacchannÄ• _ti samphullapupphehi ekÄ•
chÄ• ditÄ• . __ullokapadumÄ• nÄ«_ti heá¹-á¹-hÄ• olokentÄ• ni viya tiá¹-á¹-hanapadumÄ• n
viya_ paÃ±cavaá¹‡á¹‡apupphasaÃ±chÄ• ditattÄ• .

__nandapokkharaá¹‡Ä«sambhavÄ• nÄ«_ti nandapokkharaá¹‡Ä«tÄ«rasambhavÄ• ni. __ma
Ä• á¸·hakamattaá¹ƒ. __paviá¹-á¹-hÄ• nÄ«_ti khittÄ• ni. __sarÄ«rameva okirantÄ«_ti sarÄ«ra

__devatÄ• naá¹ƒ_ \Be II 177/ __upakappanacandanacuá¹‡á¹‡Ä• nÄ«_ti saá¹-á¹-hipi paÃ±Ã
vÄ• yanakasetavaá¹‡á¹‡acandanacuá¹‡á¹‡Ä• ni. __dibbagandhajÄ• lacuá¹‡á¹‡Ä• nÄ«_ti di
__haritÄ• laaÃ±janacuá¹‡á¹‡Ä• dÄ«ni_pi dibbÄ• ni paramasugandhÄ• ni evÄ• ti veditabbÄ•
``sabbadibbagandhavÄ• savikatiyoâ€™â€™ _ti.

__ekacakkavÄ• á¸·e sannipatitvÄ• antalikkhe vajjanti_ mahÄ• bhinikkhamanakÄ• le viya.

__tÄ• _ti devatÄ• . __ganthamÄ• nÄ• vÄ• _ti mÄ• laá¹ƒ racantiyo eva. __apariniá¹-á¹-hitÄ•
yathÄ• dhippÄ• yaá¹ƒ pariyositÄ• eva. __hatthena hattha_nti attano hatthena parassa hatth
gÄ«va_nti kaá¹‡á¹-hagÄ• havasena attano gÄ«vÄ• ya parassa gÄ«vaá¹ƒ. __gahetvÄ• _ti Ä•
mahÄ• yaso_ti Ä• meá¸• itavasena aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lÄ• pavacanaá¹ƒ.

<199> __mahantaá¹ƒ ussÄ• ha_nti tathÄ• gatassa pÅ«jÄ• sakkÄ• ravasena pavattiyamÄ•
__disvÄ• . _

__sÄ• yeva_ \Ee II 228/ __pana paá¹-ipadÄ• _ti pubbabhÄ• gapaá¹-ipadÄ• eva. __anucch
navavidhalokuttaradhammassa anurÅ«pattÄ• .

__sÄ«la_nti cÄ• rittasÄ«lamÄ• ha. __Ä• cÄ• rapaÃ±Ã±attÄ«_ti cÄ• rittasÄ«laá¹ƒ. __yÄ• va
gotrabhuÃ±Ä• á¹‡aá¹ƒ, tÄ• va pavattetabbÄ• samathavipassanÄ• __sammÄ• paá¹-ipadÄ•
sammÄ• paá¹-ipadaá¹ƒ byatirekato, anvayato ca vibhÄ• vetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ
__jinakÄ• á¸·asutta_nti jinamahÄ• vaá¸• á¸• hakinÄ• á¹-hapitaá¹ƒ
vajjetabbagahetabbadhammasandassanakÄ• á¸·asuttaá¹ƒ sikkhÄ• padamariyÄ• daá¹ƒ, upÄ
159/ __ ``gandhapÅ«jaá¹ƒ mÄ• lÄ• pÅ«jaá¹ƒ karotÄ«â€™â€™ _ti vacanaá¹ƒ cÄ• rittasÄ«la
karaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, tena bhikkhubhikkhunÄ«nampi tathÄ• karaá¹‡aá¹ƒ anuÃ±
daá¹-á¹-habbaá¹ƒ.

__ayaÃ±hÄ«_ti dhammÄ• nudhammapaá¹-ipadaá¹ƒ sandhÄ• ya vadati.

upavÄ• á¹‡attheravaá¹‡á¹‡anÄ•

<200> __apanesÄ«_ti á¹-hitappadesato yathÄ• apagacchati, evamakÄ• si, na pana nibbha
``Ä• nandoâ€™â€™ _tiÄ• di. __vuttasadisÄ• vÄ• _ti __samacittapariyÄ• yadesanÄ• yaá¹ƒ
eva. __Ä• vÄ• rento_ti chÄ• dento.

yasmÄ• \Be II 178/ kassapassabuddhassa cetiye Ä• rakkhadevatÄ• ahosi, tasmÄ• therov
arahantoti Ä• netvÄ• yojanÄ• .

idÄ• ni Ä• gamanato paá¹-á¹-hÄ• ya tamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``vipassimhi ki
_tiÄ• di Ä• raddhaá¹ƒ. __ ``cÄ• tumahÄ• rÄ• jikÄ• devatÄ• â€™â€™ _ti idaá¹ƒ gobalÄ«bac
bhummadevatÄ• dÄ«nampi tappariyÄ• pannattÄ• . __tesaá¹ƒ_ manussÄ• naá¹ƒ.

__tatthÄ• _ti kassapassa bhagavato cetiye.

<201> __adhivÄ• sentÄ«_ti rocenti.

chinnapÄ• to viya chinnapÄ• to, taá¹ƒ __chinnapÄ• taá¹ƒ, _ \Ee II 229/ bhÄ• vanapuá¹ƒsak
__Ä• vaá¹-á¹-antÄ«_ti abhimukhabhÄ• vena vaá¹-á¹-anti. yattha patitÄ• , tato katipayaratana
vaá¹-á¹-anavaseneva gantvÄ• puna yathÄ• patitameva á¹-hÄ• naá¹ƒ vaá¹-á¹-anavasena Ä•
``Ä• vaá¹-á¹-antiyo_ __patitaá¹-á¹-hÄ• nameva Ä• gacchantÄ«â€™â€™ _ti. __vivaá¹-á¹-ant
vinivaá¹-á¹-anti. tenÄ• ha __ ``patitaá¹-á¹-hÄ• nato parabhÄ• gaá¹ƒ vaá¹-á¹-amÄ• nÄ• gacc
vaá¹-á¹-anaá¹ƒ __Ä• vaá¹-á¹-anaá¹ƒ, _ itaraá¹ƒ tividhampi __vivaá¹-á¹-ana_nti dassetuá¹ƒ _
_tiÄ• di vuttaá¹ƒ. __devatÄ• dhÄ• retuá¹ƒ na sakkoti_ udakaá¹ƒ viya osÄ«danato. tenÄ• ha
_tiÄ• di. __tatthÄ• _ti pakatipathaviyaá¹ƒ. __devatÄ• osÄ«danti_ dhÄ• tÅ«naá¹ƒ saá¹‡hasu
__pathaviyaá¹ƒ_ \Ne II 160/ __pathaviá¹ƒ mÄ• pesu_nti pakatipathaviyaá¹ƒ attano sarÄ«raá
samatthaá¹ƒ iddhÄ• nubhÄ• vena pathaviá¹ƒ mÄ• pesuá¹ƒ.

kÄ• maá¹ƒ domanasse asatipi ekacco rÄ• go hotiyeva, rÄ• ge pana asati domanassassa as
tadekaá¹-á¹-habhÄ• vatoti Ä• ha __ ``vÄ«tarÄ• gÄ• ti pahÄ«nadomanassÄ• â€™â€™ _ti. __
iá¹-á¹-hÄ• niá¹-á¹-hesu nibbikÄ• ratÄ• ya.

catusaá¹ƒvejanÄ«yaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<202> __apÄ• ragaá¹…gÄ• yÄ• _ti gaá¹…gÄ• ya orambhÄ• ge. __ ``saá¹…kÄ• rachaá¸• á
_tiÄ• di attano attano vasanaá¹-á¹-hÄ• ne vattakaraá¹‡Ä• kÄ• radassanaá¹ƒ. __ ``evaá¹ƒ dv
_tiÄ• di nidassanatthaá¹ƒ paccÄ• masanaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• adhigataá¹ƒ.

kammasÄ• dhano \Be II 179/ sambhÄ• vanattho __bhÄ• vanÄ«ya_-saddoti Ä• ha __ ``man
_ti. dutiyavikappe pana bhÄ• vanaá¹ƒ, vaá¸• á¸• hanaÃ±ca paá¹-ipakkhapahÄ• natoti Ä• ha

__buddhÄ• dÄ«su_ tÄ«su vatthÅ«su __pasannacittassa, _ na kammaphalasaddhÄ• matter
evaá¹ƒ \Ee II 230/ veditabbÄ• ti phalena hetuá¹ƒ dassento __ ``vattasampannassÄ• â€™â€
nÄ• ma sahottappaÃ±Ä• á¹‡aá¹ƒ, abhijÄ• tiá¹-á¹-hÄ• nÄ• dÄ«nipi tassa uppattihetÅ«ni bhav
``saá¹ƒvegajanakÄ• nÄ«â€™â€™ _ti.

cetiyapÅ«janatthaá¹ƒ cÄ• rikÄ• __cetiyacÄ• rikÄ• . sagge patiá¹-á¹-hahissantiyeva_ buddh
kusalacetanÄ• ya saggasaá¹ƒvattaniyabhÄ• vato.

Ä• nandapucchÄ• kathÄ• vaá¹‡á¹‡anÄ•

<203> __etthÄ• _ti mÄ• tugÄ• me. __ayaá¹ƒ uttamÄ• paá¹-ipatti, _ __yadidaá¹ƒ adassana
tappaccayÄ• naá¹ƒ sabbÄ• natthÄ• naá¹ƒ. __lobho_ti kÄ• marÄ• go. __cittacalanÄ• _ paá¹-
cittakkhobho. __murumurÄ• petvÄ• _ti saaá¹-á¹-hikaá¹ƒ katvÄ• khÄ• dane anuravadassana
dukkhÄ• nubhavanaá¹ƒ __aparicchinnadukkhÄ• nubhavanaá¹ƒ. vissÄ• so_ti visaá¹…go gha
tattha cittassa \Ne II 161/ anuppaveso. __asihatthena_ verÄ«purisena, __pisÄ• cenÄ• pi_ k
__Ä• sÄ«de_ti akkamanÄ• divasena bÄ• dheyya. __assÄ• _ti mÄ• tugÄ• massa. __pabbaji
Ä• misapaá¹-iggahaá¹‡Ä• di pabbajitehi kÄ• tabbaá¹ƒ kammaá¹ƒ. __satÄ«_ti vÄ• kÄ• yaga
__upaá¹-á¹-hÄ• petabbÄ• . _

<204> __atantibaddhÄ• _ti abhÄ• ravahÄ• . __pesitacittÄ• _ti nibbÄ• naá¹ƒ pati pesitacittÄ

<205> __vihatenÄ• _ti kappÄ• savihananadhanunÄ• pabbajaá¹-Ä• naá¹ƒ vijaá¹-anavasena
``supothitenÄ• â€™â€™ _ti, asaá¹…karaá¹‡avasena suá¹-á¹-hu pothitenÄ• ti attho,
dassanÄ«yasaá¹ƒvejanÄ«yaá¹-á¹-hÄ• nakittanena ca vasanaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ.

Ä• nandaacchariyadhammavaá¹‡á¹‡anÄ•

<207> __theraá¹ƒ adisvÄ• Ä• mantesÄ«_ti tattha adisvÄ• Ä• vajjanto therassa á¹-hitaá¹-á
Ã±atvÄ• Ä• mantesi.

kÄ• yakammassa \Ee II 231/ \Be II 180/ hitabhÄ• vo hitajjhÄ• sayena pavattitattÄ• ti Ä• ha
katenÄ• â€™â€™ _ti. sukhabhÄ• vo kÄ• yikadukkhÄ• bhÄ• vo, cetasikasukhabhÄ• vo ceta
vuttaá¹ƒ __ ``sukhasomanasseneva katenÄ• â€™â€™ _ti. Ä• virahovibhÄ• gato advayabhÄ
imamatthaá¹ƒ dassetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. satthu khettabhÄ• vasam

ajjhÄ• sayasampattiyÄ• ca ``ettakamidaâ€™â€™ nti pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ asakkuá¹‡e
pamÄ• á¹‡avirahitattÄ• tassa kammassÄ• ti Ä• ha __ ``cakkavÄ• á¸·ampÄ«â€™â€™ _tiÄ•

__evaá¹ƒ pavattitenÄ• _ti evaá¹ƒ odissakamettÄ• bhÄ• vanÄ• ya vasena pavattitena. vivaá
kataá¹ƒ upacitaá¹ƒ puÃ±Ã±aá¹ƒ etenÄ• ti __katapuÃ±Ã±o, _ arahattÄ• dhigamÄ• ya katÄ• d
``abhinÄ«hÄ• rasampannosÄ«ti dassetÄ«â€™â€™ _ti.

<208> katthaci saá¹…kucitaá¹ƒ hutvÄ• á¹-hitaá¹ƒ mahÄ• pathaviá¹ƒ pattharanto viya, paá¹
á¹-hitaá¹ƒ Ä• kÄ• saá¹ƒ vitthÄ• rento viya, catusaá¹-á¹-hÄ• dhikayojanasatasahassubbedha
adho osÄ• rento viya, aá¹-á¹-hasaá¹-á¹-hÄ• dhikasahassayojanasatasahassubbedhaá¹ƒ sin
satayojanÄ• yÄ• mavitthÄ• raá¹ƒ mahÄ• jambuá¹ƒ khandhe gahetvÄ• cÄ• lento viyÄ• ti pa
guá¹‡akathÄ• \Ne II 162/ mahantabhÄ• vadassanatthaÃ±ceva aÃ±Ã±esaá¹ƒ dukkaá¹-abhÄ
__eteneva cÄ• _ti __ca_-saddena ``ahaá¹ƒ etarahi arahaá¹ƒ sammÄ• sambuddhoâ€™â€™
lokasmiá¹ƒ natthi me paá¹-ipuggaloâ€™â€™ ti (MN I 285; II 341; Vin I 11; Kv 405; Mil V 11)
Ä• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __byatto_ti \Ee II 232/ khandhakosallÄ• disaá¹…k
samannÄ• gato. __medhÄ• vÄ«_ti medhÄ• saá¹…khÄ• tÄ• ya sammÄ• bhÄ• vitÄ• ya paÃ±

<209> __paá¹-isanthÄ• radhamma_nti pakaticÄ• rittavasena vuttaá¹ƒ, upagatÄ• naá¹ƒ pan
bhikkhunÄ«naÃ±ca pucchÄ• vissajjanavasena ceva cittarucivasena ca yathÄ• kÄ• laá¹ƒ dha
upÄ• sakopÄ• sikÄ• naá¹ƒ pana upanisinnakathÄ• vasena.

mahÄ• sudassanasuttadesanÄ• vaá¹‡á¹‡anÄ•

<210> __khuddaka_-saddo \Be II 181/ patirÅ«pavÄ• cÄ«, __ka_-saddo appatthoti Ä• ha __
nagarapatirÅ«pake sambÄ• dhe khuddakanagarakeâ€™â€™ _ti. dhuparavisÄ• lasaá¹‡á¹-h
``ujjaá¹…galanagarakaâ€™â€™ nti vuttanti Ä• ha __ ``visamanagarakeâ€™â€™ _ti. __aÃ±
ekadesappamÄ• á¹‡atÄ• ya __sÄ• khÄ• sadise. _ ettha ca ``khuddakanagarakeâ€™â€™ ti
appakabhÄ• vo vutto, ``ujjaá¹…galanagarakeâ€™â€™ ti iminÄ• bhÅ«mivipattiyÄ• nihÄ«na
``sÄ• khÄ• nagarakeâ€™â€™ ti iminÄ• appadhÄ• nabhÄ• vo. __sÄ• rappattÄ• _ti vibhavas
pattÄ• .

__kahÄ• paá¹‡asakaá¹-a_nti ettha ``dvikumbhaá¹ƒ __sakaá¹-aá¹ƒ. kumbho_ pana dasamb
__dve pavisantÄ«_ti dve kahÄ• paá¹‡asakaá¹-Ä• ni dve Ä• yavasena pavisanti.

__subhikkhÄ• _ti sulabhÄ• hÄ• rÄ• , sundarÄ• hÄ• rÄ• ca. tenÄ• ha __ ``khajjabhojjasamp
karonte_ti ravasÄ• rinÄ• tuá¹-á¹-habhÄ• vena koÃ±canÄ• daá¹ƒ karonte. __avivittÄ• _ti asu
paá¹-hamaá¹ƒ gacchati, taá¹ƒ aÃ±Ã±o anubandhanto gacchati, kadÄ• ci dutiyaá¹ƒ vuttarath
itaro taá¹ƒ anubandhati evaá¹ƒ __aÃ±Ã±amaÃ±Ã±aá¹ƒ anubandhamÄ• nÄ• . etthÄ• _ti kus

mahantabhÄ• vato ceva iddhÄ• dibhÄ• vato ca niccaá¹ƒ payojitÄ• neva __bheriÄ• dÄ«ni tÅ
sammÄ• ti vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ piyÄ• lÄ• pasaddo __samma_-saddo. kaá¹ƒsatÄ• á¸·Ä
__tÄ• á¸·a_-saddo, __kÅ«á¹-abheri_-saddo kumbhathÅ«á¹‡asaddo.

__evarÅ«pÄ• _ \Ne II 163/ __saddÄ• honti_ kacavarÄ• kiá¹‡á¹‡avÄ«thitÄ• ya, araÃ±Ã±e
kandamÅ«lapaá¹‡á¹‡Ä• diggahaá¹‡Ä• ya, tattha dukkhajÄ«vikatÄ• ya cÄ• ti yathÄ• kkamaá
evaá¹ƒ ahosi_ devaloke viya sabbaso paripuá¹‡á¹‡asampattikatÄ• ya.

__mahantaá¹ƒ kolÄ• hala_nti saddhÄ• sampannÄ• naá¹ƒ devatÄ• naá¹ƒ, upÄ• sakÄ• naÃ±
ugghosanÄ• hoti. tattha bhagavantaá¹ƒ uddissa katassa vihÄ• rassa abhÄ• vato, bhikkhusa
mahantabhÄ• vato __te Ä• gantvÄ• ... pe ... pesesi. _ pesento ca ``kathaÃ±hi nÄ• ma bhag
attano pavattiá¹ƒ amhÄ• kaá¹ƒ nÄ• rocesi, nesaá¹ƒ domanassaá¹ƒ mÄ• ahosÄ«â€™â€™ t
vÄ• seá¹-á¹-hÄ• â€™â€™ tiÄ• dinÄ• sÄ• sanaá¹ƒ pesesi.

mallÄ• naá¹ƒ vandanÄ• vaá¹‡á¹‡anÄ•

<211> aghaá¹ƒ \Be II 182/ dukkhaá¹ƒ Ä• venti pakÄ• sentÄ«ti __aghÄ• vino, _ pÄ• kaá¹-Ä«
``uppannadukkhÄ• â€™â€™ _ti. Ã±Ä• tisÄ• lohitabhÄ• vena kulaá¹ƒ parivattati etthÄ• ti __k
taá¹ƒkulÄ«nabhÄ• gena á¹-hito sattanikÄ• yo ``kulaparivattasoâ€™â€™ ti vuttanti Ä• ha __
_nti. te pana taá¹ƒtaá¹ƒkulaparivattaparicchinnÄ• mallarÄ• jÄ• no tasmiá¹ƒ nagare vÄ«thiÄ•
vasantÄ«ti vuttaá¹ƒ __ ``vÄ«thisabhÄ• gena ceva racchÄ• sabhÄ• gena cÄ• â€™â€™ _ti.

subhaddaparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<212> kaá¹…khÄ• eva __kaá¹…khÄ• dhammo. ekato vÄ• _ti bhÅ«miá¹ƒ avibhajitvÄ• sÄ•
aggaá¹ƒ gahetvÄ• Ä• hÄ• raá¹ƒ sampÄ• detvÄ• dÄ• naá¹ƒ __bÄ«jaggaá¹ƒ. gabbhakÄ• le_
khÄ«raggahaá¹‡akÄ• le. tenÄ• ha __ ``gabbhaá¹ƒ phÄ• letvÄ• khÄ«raá¹ƒ niharitvÄ• â€™â
sassÄ• naá¹ƒ nÄ• tipakke puthukayogyaphalakÄ• le. __lÄ• yanagga_nti pakkassa sassassa
dÄ• naá¹ƒ adÄ• si. lunassa \Ee II 234/ sassassa veá¹‡ivasena bandhitvÄ• á¹-hapanaá¹ƒ __
tassa Ä• rambhe dÄ• naá¹ƒ __veá¹‡aggaá¹ƒ. _ veá¹‡iyo pana ekato katvÄ• rÄ• sikaraá¹‡a
aggadÄ• naá¹ƒ __kalÄ• paggaá¹ƒ. _ kalÄ• pato nÄ«haritvÄ• maddane aggadÄ• naá¹ƒ __kl
ophuá¹‡itvÄ• dhaÃ±Ã±assa rÄ• sikaraá¹‡e aggadÄ• naá¹ƒ __khalabhaá¹‡á¸• aggaá¹ƒ. _ d
pakkhipane aggadÄ• naá¹ƒ __koá¹-á¹-haggaá¹ƒ. uddharitvÄ• _ti koá¹-á¹-hato uddharitvÄ• .

__ ``nava_ \Ne II 164/ __aggadÄ• nÄ• ni adÄ• sÄ«â€™â€™ _ti iminÄ• ``kathaá¹ƒ nu kho a
aggatova mucceyyaâ€™â€™ nti aggaggadÄ• navasena vivaá¹-á¹-Å«panissayassa kusalass
ca tathÄ• paripÄ• kaá¹ƒ gatattÄ• aggadhammadesanÄ• ya tassa bhÄ• janabhÄ• vaá¹ƒ das
aggadhammaá¹ƒ tassa desessÄ• mÄ«â€™â€™ _tiÄ• di. __ohÄ«yitvÄ• _ saá¹…kocaá¹ƒ Ä•

<213> __aÃ±Ã±Ä• tukÄ• mova_ na sandiá¹-á¹-hiá¹ƒ parÄ• mÄ• sÄ«. __abbhaÃ±Ã±iá¹ƒsÅ«
pucchÄ• vacananti katvÄ• __jÄ• niá¹ƒsÅ«_ti atthamÄ• ha. tenÄ• ha pÄ• á¸·iyaá¹ƒ ``sabbev
ti. __nesa_nti pÅ«raá¹‡Ä• dÄ«naá¹ƒ. __sÄ• paá¹-iÃ±Ã±Ä• _ti ``karoto kho mahÄ• rÄ• ja kÄ
I 166) paá¹-iÃ±Ã±Ä• tÄ• , sabbaÃ±Ã±upaá¹-iÃ±Ã±Ä• \Be II 183/ eva vÄ• . __niyyÄ• nikÄ• _
tesaá¹ƒ vÄ• siddhantasaá¹…khÄ• tÄ• paá¹-iÃ±Ã±Ä• vaá¹-á¹-ato nissaraá¹‡aá¹-á¹-hena __
sampattiyÄ• tesaá¹ƒ sabbaÃ±Ã±utaá¹ƒ, tabbipariyÄ• yato ca asabbaÃ±Ã±utaá¹ƒ gacchatÄ
tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. __atthÄ• bhÄ• vato_ti subhaddassa sÄ• dhetabba
__okÄ• sÄ• bhÄ• vato_ti tathÄ• vitthÄ• ritaá¹ƒ katvÄ• dhammaá¹ƒ desetuá¹ƒ avasarÄ• bh
okÄ• sÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``paá¹-hamayÄ• masmiâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<214> yesaá¹ƒ \Ee II 235/ samaá¹‡abhÄ• vakarÄ• naá¹ƒ dhammÄ• naá¹ƒ sampÄ• danena
ukkaá¹-á¹-haniddesena ariyamaggadhammÄ• ti catumaggasaá¹ƒsiddhiyÄ• pÄ• á¸·iyaá¹ƒ ca
bÄ• hirasamaye sabbena sabbaá¹ƒ natthÄ«ti dassento __ ``paá¹-hamo sotÄ• pannasamaá¹
__purimadesanÄ• yÄ• _ti ``yasmiÃ±ca kho, subhadda, dhammavinayeâ€™â€™ tiÄ• dinÄ•
anvayato ca adhippeto attho vibhÄ• vÄ«yatÄ«ti paá¹-hamanayopettha ``purimadesanÄ• yÄ•
saá¹…gahito vÄ• ti daá¹-á¹-habbo. attano sÄ• sanaá¹ƒ niyamento Ä• ha ``imasmiá¹ƒ khoâ€™
__Ä• raddhavipassakehÄ«_ti samÄ• dhikammikavipassakehi, sikhÄ• ppattavipassake sand
paá¹-á¹-hapitavipassane. apare pana ``bÄ• hirakasamaye vipassanÄ• rambhassa ganthopi
avisesavacanametaâ€™â€™ nti vadanti. __adhigataá¹-á¹-hÄ• na_nti adhigatassa kÄ• raá¹‡
pubbabhÄ• gapaá¹-ipadanti attho, yena sotÄ• pattimaggo adhigato, na uparimaggo, so sotÄ
akuppadhammatÄ• ya tassa, tattha vÄ• siddhito á¹-hitapubbo bhÅ«tapubbagatiyÄ• ti sotÄ•
sotÄ• panno, na sesaariyÄ• bhÅ«mantaruppattito. sotÄ• panno hi attanÄ• adhigataá¹-á¹-hÄ
aÃ±Ã±assa kathetvÄ• sotÄ• pattimaggaá¹-á¹-haá¹ƒ kareyya, na aá¹-á¹-hamako asambhava
sesamaggaá¹-á¹-hesÅ«_ti etthÄ• pi iminÄ• va nayena attho veditabbo. __paguá¹‡aá¹ƒ kam
paguá¹‡aá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ, eteneva ``avisesavacanaâ€™â€™ nti vÄ•
daá¹-á¹-habbo.

__sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ_ \Ne II 165/ __adhippetaá¹ƒ. _ taÃ±hi sabbaÃ±eyyadhan
chekaá¹ƒ nipuá¹‡aâ€™â€™ nti vuccati tattha \Ee II 236/ asaá¹…gaappaá¹-ihataá¹ƒ pavattat
__samadhikÄ• ni_ \Be II 184/ ekena vassena. Ã±Ä• yanti etena catusaccadhammaá¹ƒ yÄ• t
__Ã±Ä• yo, _ lokuttaramaggoti Ä• ha __ ``ariyamaggadhammassÄ• â€™â€™ _ti. padissati
dissatÄ«ti __padeso, _ vipassanÄ• ti vuttaá¹ƒ __ ``padese vipassanÄ• maggeâ€™â€™ _ti.
__pi_-saddo ``padesavattÄ«â€™â€™ ti etthÄ• pi Ä• netvÄ• sambandhitabboti Ä• ha __ ``p
natthÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti.

<215> __so_ti tathÄ• vutto antevÄ• sÄ«. __tenÄ• _ti Ä• cariyena. __attano á¹-hÄ• ne á¹-ha
parapabbÄ• janÄ• dÄ«su niyuttattÄ• .

__sakkhisÄ• vako_ti paccakkhasÄ• vako, sammukhasÄ• vakoti attho. __bhagavati dharam
bhagavato santike. sesadvayepi eseva nayo. __sabbopi so_ti sabbo so tividhopi. __ayaá¹ƒ
patto, _ tasmÄ• paripuá¹‡á¹‡agatÄ• ya matthakappatto __pacchimo sakkhisÄ• vako_ti.

paÃ±camabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tathÄ• gatapacchimavÄ• cÄ• vaá¹‡á¹‡anÄ•

<216> __ta_nti bhikkhusaá¹…ghassa ovÄ• dakaá¹…gaá¹ƒ __dassetuá¹ƒ ... pe ... vuttaá¹ƒ_
adhippÄ• yo. suttÄ• bhidhammasaá¹…gahitassa dhammassa atisajjanaá¹ƒ sambodhanaá¹ƒ
Ã±Ä• panaá¹ƒ veneyyasantÄ• ne á¹-hapanaá¹ƒ __paÃ±Ã±Ä• pana_nti __ ``dhammopi desit
__paÃ±Ã±atto cÄ• â€™â€™ _ti vuttaá¹ƒ. tathÄ• vinayatantisaá¹…gahitassa kÄ• yavÄ• cÄ•
``vinayoâ€™â€™ ti laddhÄ• dhivacanassa atthassa atisajjanaá¹ƒ sambodhanaá¹ƒ __desan
Ã±Ä• panaá¹ƒ asaá¹…karato á¹-hapanaá¹ƒ __paÃ±Ã±Ä• pana_nti __ ``vinayopi desito ceva
vuttaá¹ƒ. adhisÄ«lasikkhÄ• niddesabhÄ• vena sÄ• sanassa mÅ«labhÅ«tattÄ• vinayo paá¹-
tÄ• va ayamuddesaá¹ƒ sarÅ«pato dassento __ ``mayÄ• hi voâ€™â€™ _tiÄ• dimÄ• ha. tatt
__sattÄ• pattikkhandhavasenÄ• _ti sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ avÄ«tikkamanÄ«y
__satthukiccaá¹ƒ sÄ• dhessati_ ``idaá¹ƒ vo kattabbaá¹ƒ, idaá¹ƒ vo na kattabbaâ€™â€™ nti
vibhÄ• gena anusÄ• sanato.

__tena_ \Be II 185/ __tenÄ• kÄ• renÄ• _ti tena tena veneyyÄ• naá¹ƒ ajjhÄ• sayÄ• nurÅ«pe
dhamme_ti ime sattatiá¹ƒsabodhipakkhiyadhamme. tappadhÄ• nattÄ• suttantadesanÄ• ya
desitaâ€™â€™ _nti vuttaá¹ƒ. __satthukiccaá¹ƒ sÄ• dhessati_ taá¹ƒtaá¹ƒcariyÄ• nurÅ«paá¹
anusÄ• sanato. kusalÄ• kusalÄ• byÄ• katavasena __nava hetÅ«. ``satta phassÄ• â€™â€™
sattaviÃ±Ã±Ä• á¹‡adhÄ• tusampayogavasena vuttaá¹ƒ. dhammÄ• nulome tikapaá¹-á¹-hÄ• n
dhammapaccanÄ«ye, dhammÄ• nulomapaccanÄ«ye, dhammapaccanÄ«yÄ• nulometi catuv
etassÄ• ti __catuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ, _ taá¹ƒ pana paccayÄ• nulomÄ• divase
aparimÄ• á¹‡anayaá¹ƒ evÄ• ti Ä• ha __ ``anantanayamahÄ• paá¹-á¹-hÄ• napaá¹-imaá¹‡á¸•
__satthukiccaá¹ƒ sÄ• dhessatÄ«_ti khandhÄ• divibhÄ• gena Ã±Ä• yamÄ• naá¹ƒ catusaccas
sammÄ• sambuddhena kÄ• tabbakiccaá¹ƒ nipphÄ• dessati.

__ovadissanti anusÄ• sissanti_ ovÄ• dÄ• nusÄ• sanÄ«kiccanipphÄ• danato.

__cÄ• ritta_nti samudÄ• cÄ• rÄ• , navesu piyÄ• lÄ• paá¹ƒ vuá¸• á¸• hesu \Ee II 238/ gÄ• ra
``bhanteti vÄ• Ä• yasmÄ• ti vÄ• â€™â€™ ti. gÄ• ravavacanaá¹ƒ hetaá¹ƒ yadidaá¹ƒ bhante
pana ``tatra bhavaâ€™â€™ nti, ``devÄ• naá¹ƒ piyÄ• â€™â€™ ti ca gÄ• ravavacanameva.

``Ä• kaá¹…khamÄ• no samÅ«hanatÅ«â€™â€™ ti vutte ``na Ä• kaá¹…khamÄ• no na samÅ
hotÄ«ti Ä• ha __ ``vikappavacaneneva á¹-hapesÄ«â€™â€™ _ti. __bala_nti Ã±Ä• á¹‡abalaá
diá¹-á¹-haá¹ƒ, tadeva ca icchitaá¹ƒ, atha kasmÄ• bhagavÄ• ``Ä• kaá¹…khamÄ• no samÅ«
tathÄ• rÅ«papuggalajjhÄ• sayavasena. santi hi keci khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ
saá¹ƒvattituá¹ƒ anicchantÄ• , tesaá¹ƒ tathÄ• avuccamÄ• ne bhagavati vighÄ• to uppajjeyya
bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya, tathÄ• pana vutte tesaá¹ƒ vighÄ• to na up
evÄ• yaá¹ƒ doso, yato amhesu eva keci samÅ«hananaá¹ƒ na icchantÄ«â€™â€™ ti. keci ``s
saá¹…ghÄ• yattabhÄ• vakaraá¹‡atthaá¹ƒ tathÄ• vuttaâ€™â€™ nti vadanti. yaÃ±ca kiÃ±ci s
paÃ±Ã±attaá¹ƒ, taá¹ƒ samaá¹‡Ä• sakyaputtiyÄ• sirasÄ• sampaá¹-icchitvÄ• jÄ«vitaá¹ƒ viy
``khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni Ä• kaá¹…khamÄ• no saá¹…gho samÅ«hanatÅ
samÅ«haniá¹ƒsu, aÃ±Ã±adatthu ``purato viya tassa accayepi rakkhiá¹ƒsu evÄ• â€™â€™ ti
167/, saá¹…ghassa ca mahantabhÄ• vadassanatthampi tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ. t
aÃ±Ã±epi vÄ• bhikkhÅ« ``katamaá¹ƒ pana bhante khuddakaá¹ƒ, katamaá¹ƒ anukhuddakaâ
samÅ«hanajjhÄ• sayasseva abhÄ• vato.

__na taá¹ƒ evaá¹ƒ gahetabba_nti ``nÄ• gasenatthero khuddÄ• nukhuddakaá¹ƒ jÄ• nÄ• tÄ«
taá¹ƒ nesaá¹ƒ vacanaá¹ƒ iminÄ• vuttÄ• kÄ• rena na gahetabbaá¹ƒ adhippÄ• yassa aviditat
adhippÄ• yaá¹ƒ vibhÄ• vetuá¹ƒ __ ``nÄ• gasenatthero_ \Ee II 239/ __hÄ«â€™â€™ _tiÄ• di
nÄ• gasenatthero (milindapaÃ±he abhejjavagge vitthÄ• ro) paresaá¹ƒ vÄ• dapathopaccheda
dhammasaá¹…gÄ• hakamahÄ• therehi gahitakoá¹-á¹-hÄ• sesu ca antimakoá¹-á¹-hÄ• same
paÃ±Ã±Ä• pesi. mahÄ• kassapatthero pana ekasikkhÄ• padampi asamÅ«hanitukÄ• matÄ•
tasmÄ• taá¹ƒ tesaá¹ƒ vacanaá¹ƒ tathÄ• na gahetabbaá¹ƒ.

<217> __dveá¸·haka_nti dvidhÄ• gÄ• ho, anekaá¹ƒsaggÄ• hoti attho. __vimatÄ«_ti saá¹ƒsa
``vinicchituá¹ƒ asamatthatÄ• â€™â€™ _ti. __taá¹ƒ vo vadÄ• mÄ«_ti taá¹ƒ saá¹ƒsayavantaá
tumhe vadÄ• mi.

__nikkaá¹…khabhÄ• vapaccakkhakaraá¹‡aÃ±Ä• á¹‡aá¹ƒ yevÄ• _ti buddhÄ• dÄ«su tesaá¹ƒ
nikkaá¹…khabhÄ• vassa paccakkhakÄ• riyÄ• bhÄ• vato tamatthaá¹ƒ paá¹-ivijjhitvÄ• á¹-hita
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva. __ettha_ etasmiá¹ƒ atthe.

<218> appamajjanaá¹ƒ __appamÄ• do, _ so pana atthato Ã±Ä• á¹‡Å«pasaÃ±hitÄ• sati. ya
byÄ• pÄ• ro sÄ• tisayo, tasmÄ• __ ``satiavippavÄ• senÄ• â€™â€™ _ti vuttaá¹ƒ. __appamÄ
adÄ• si_ taá¹ƒ atthato, tassa sakalassa buddhavacanassa saá¹…gaá¹‡hanato ca.

parinibbutakathÄ• vaá¹‡á¹‡anÄ•

<219> jhÄ• nÄ• dÄ«su, citte ca paramukkaá¹ƒsagatavasÄ«bhÄ• vatÄ• ya ``ettake kÄ• le et

samÄ• pajjitvÄ• parinibbÄ• yissÄ• mÄ«â€™â€™ ti kÄ• lapariccheda á¹ƒ katvÄ• samÄ• pat
``parinibbÄ• naparikammaâ€™â€™ _nti adhippetaá¹ƒ. __thero_ti anuruddhatthero.

__ayampi_ \Be II 187/ __cÄ• _ti yathÄ• vuttapaÃ±casaá¹-á¹-hiyÄ• jhÄ• nÄ• naá¹ƒ samÄ• p
__saá¹…khepakathÄ• _ eva, kasmÄ• \Ne II 168/? yasmÄ• bhagavÄ• tadÄ• pi devasikaá¹
sabbÄ• pi aparihÄ• petvÄ• samÄ• pajji evÄ• ti dassento __ ``nibbÄ• napuraá¹ƒ pavisantoâ

__imÄ• ni dvepi samanantarÄ• neva_ paccavekkhaá¹‡Ä• yapi yebhuyyenÄ• nantariyakatÄ
yasmÄ• \Ee II 240/ bhavaá¹…gacittaá¹ƒ sabbapacchimaá¹ƒ, tato bhavato cavanato ``cutÄ«
na kevalaá¹ƒ ayameva bhagavÄ• , atha kho sabbepi sattÄ• bhavaá¹…gacitteneva cavantÄ
kecÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<220> __paá¹-ibhÄ• gapuggalavirahito_ti sÄ«lÄ• diguá¹‡ehi asadisatÄ• ya sadisapuggalar

<221> saá¹…khÄ• rÄ• vÅ«pasamanti etthÄ• ti __vÅ«pasamo_ti evaá¹ƒsaá¹…khÄ• taá¹ƒ Ã
__nibbÄ• naá¹ƒ. _

<222> __ya_nti paccatte upayogavacananti Ä• ha __ ``yo kÄ• laá¹ƒ akarÄ«â€™â€™ _ti.

__suvikasitenevÄ• _ti pÄ«tisomanassayogato suá¹-á¹-hu vikasitena muditena. __vedanaá¹
abhÄ• vasamudayo kato suá¹-á¹-hu pariÃ±Ã±Ä• tattÄ• . __anÄ• varaá¹‡avimokkho_ sabba

<223> Ä• karonti attano phalÄ• ni samÄ• nÄ• kÄ• re karontÄ«ti __Ä• kÄ• rÄ• , _ kÄ• raá¹‡
__sabbÄ• kÄ• ravarÅ«pete_ti sabbehi Ä• kÄ• ravarehi uttamakÄ• raá¹‡ehi sÄ«lÄ• diguá¹‡e

<225> __kathaá¹ƒbhÅ«tÄ• _ti kÄ«disÄ• bhÅ«tÄ• .

__cullakaddhÄ• na_nti parittaá¹ƒ kÄ• laá¹ƒ dvattinÄ• á¸• ikÄ• mattaá¹ƒ velaá¹ƒ.

buddhasarÄ«rapÅ«jÄ• vaá¹‡á¹‡anÄ•

<227> kaá¹ƒsatÄ• á¸·Ä• di tÄ• á¸·aá¹ƒ avacarati etthÄ• ti __ ``tÄ• á¸·Ä• vacaraâ€™â€™ _n
Ä• tatÄ• ditÅ«riyabhaá¹‡á¸• aá¹ƒ. tenÄ• ha __ ``sabbaá¹ƒ tÅ«riyabhaá¹‡á¸• aâ€™â€™ _nti

__dakkhiá¹‡adisÄ• bhÄ• genevÄ• _ti \Ne II 169/ \Be II 188/ aÃ±Ã±ena disÄ• bhÄ• gena an
á¹-hÄ• nato dakkhiá¹‡adisÄ• bhÄ• geneva, tatopi __dakkhiá¹‡adisÄ• bhÄ• gaá¹ƒ_ haritvÄ•

__jetavanasadise_ti sÄ• vatthiyÄ• jetavanasadise á¹-hÄ• ne, ``jetavanasadise á¹-hÄ• neâ€

<228> __pasÄ• dhanamaá¹…galasÄ• lÄ• yÄ• _ti \Ee II 241/ abhisekakÄ• le alaá¹…karaá¹‡

<229> __devadÄ• niyo_ti tassa corassa nÄ• maá¹ƒ.

mahÄ• kassapattheravatthuvaá¹‡á¹‡anÄ•

<231> __pÄ• vÄ• yÄ• _ti pÄ• vÄ• nagarato. Ä• vajjanapaá¹-ibaddhattÄ• jÄ• nanassa anÄ
parinibbÄ• naá¹ƒ ajÄ• nanto __ ``dasabalaá¹ƒ passissÄ• mÄ«â€™â€™ _ti thero cintesi, sat
satthusaÃ±Ã±aá¹ƒ uppÄ• dento tathÄ• cintesi. tenevÄ• ha ``atha bhagavantaá¹ƒ ukkhipitvÄ
parinibbuto bhavissatÄ«â€™â€™ ti cintesi_ pÄ• risesaÃ±Ä• yena. jÄ• nantopi thero Ä• jÄ«v
pucchane pana kÄ• raá¹‡aá¹ƒ sayameva pakÄ• setuá¹ƒ __ ``kiá¹ƒ panÄ• â€™â€™ _tiÄ• di

__ajja sattÄ• haparinibbuto_ti ajja divasato paá¹-ilomato sattame ahani parinibbuto.

<232> __nÄ• á¸·iyÄ• vÄ• pakenÄ• _ti nÄ• á¸·iyÄ• ceva thavikÄ• ya ca.

__maÃ±juke_ti maÃ±jubhÄ• á¹‡ine madhurassare. __paá¹-ibhÄ• neyyake_ti paá¹-ibhÄ• na
pÄ• tabbayÄ• gÅ«_ti paá¹-hamaá¹ƒ bhuÃ±jitvÄ• pivitabbayÄ• gu.

__tassÄ• _ti subhaddassa vuá¸• á¸• hapabbajitassa.

__Ä• rÄ• dhitasÄ• sane_ti samÄ• hitasÄ• sane. __ala_nti samattho. __pÄ• po_ti pÄ• papu
hÄ• petuá¹ƒ antaradhÄ• petuá¹ƒ.

__paÃ±havÄ• rÄ• _ti paÃ±hÄ• viya vissajjanÄ• ni ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ
\Ne II 170/ hotÄ«â€™â€™ tiÄ• dinÄ• , (Dhs I 1) ``yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• mag
tiÄ• dinÄ• \Ee II 242/ \Be II 189/ (Dhs I 251) ca pavattÄ• ni __ekaá¹ƒ dve bhÅ«mantarÄ• ni
pisÄ• casadisÄ• bhavissÄ• mÄ• _ti yathÄ• rukkhe adhivattho pisÄ• co tassa sÄ• khÄ• par
nissÄ• ya vasati, khandhe naá¹-á¹-he mÅ«laá¹ƒ nissÄ• ya vasati, mÅ«le pana naá¹-á¹-he an
bhavissÄ• mÄ• ti attho. atha vÄ• __mÅ«le naá¹-á¹-he_ti pisÄ• cena kira rukkhagacchÄ• dÄ
chinditvÄ• attano puttassa dinnaá¹ƒ, yÄ• va taá¹ƒ tassa hatthato na vigacchati, tÄ• va so ta
adissamÄ• narÅ«po vicarati. yadÄ• pana tasmiá¹ƒ kenaci acchinnabhÄ• vena vÄ• sativipp
manussÄ• nampi dissamÄ• narÅ«po vicarati, taá¹ƒ sandhÄ• yÄ• ha __ ``mÅ«le naá¹-á¹-he
bhavissÄ• mÄ• â€™â€™ _ti.

__maá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• _ti taá¹ƒ paá¹-ipadaá¹ƒ kÄ• yena sacchikatavantaá¹ƒ tasm
sakkhibhÅ«taá¹ƒ maá¹ƒ katvÄ• . __paá¹-icchÄ• pesi_ taá¹ƒ paá¹-icchÄ• panaá¹ƒ kassapasu

<233> candanaghaá¹-ikÄ• bÄ• hullato __candanacitakÄ• . _

__taá¹ƒ sutvÄ• _ti taá¹ƒ Ä• yasmatÄ• anuruddhattherena vuttaá¹ƒ devatÄ• naá¹ƒ adhippÄ

<234> __dasikatantaá¹ƒ vÄ• _ti paliveá¹-hitaahatakÄ• sikavatthÄ• naá¹ƒ dasaá¹-hÄ• nena
__dÄ• rukkhandhaá¹ƒ vÄ• _ti candanÄ• dicitakadÄ• rukkhandhaá¹ƒ vÄ• .

<235> samudÄ• yesu pavattavohÄ• rÄ• naá¹ƒ avayavesu dissanato sarÄ«rassa avayavabh
``sarÄ«rÄ• nÄ«â€™â€™ _ti vuttÄ• ni.

__na vippakiriá¹ƒsÅ«_ti sarÅ«peneva á¹-hitÄ• ti attho. ``sesÄ• vippakiriá¹ƒsÅ«â€™â€™ ti
vippakiá¹‡á¹‡Ä• ahesuá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__udakadhÄ• rÄ• nikkhamitvÄ• nibbÄ• pesu_nti devatÄ• nubhÄ• vena. evaá¹ƒ mahatiyo
kimatthÄ• yÄ• ti Ä• ha \Ee II 243/ __ ``bhagavato citako mahantoâ€™â€™ _ti. mahÄ• hi so
__aá¹-á¹-hadantakehÄ«_ti naá¹…galehi aá¹-á¹-heva hi nesaá¹ƒ dantasadisÄ• ni potthÄ• ni h
``aá¹-á¹-hadantakÄ• nÄ«â€™â€™ ti vuccati.

__dhammakathÄ• va_ \Ne II 171/ \Be II 190/ __pamÄ• á¹‡a_nti ativiya acchariyabbhutabhÄ
suá¹‡antÄ• naÃ±ca sÄ• tisayaá¹ƒ pasÄ• dÄ• vahabhÄ• vato, savisesaá¹ƒ buddhÄ• nubhÄ•
buddhassa bhagavato evarÅ«po Ä• nubhÄ• voti taá¹ƒ pavattiá¹ƒ kathentÄ• naá¹ƒ dhammak
Ã±Ä• á¹‡abalÄ• nurÅ«paá¹ƒ pavattiyamÄ• nÄ• dhammakathÄ• evettha pamÄ• á¹‡aá¹ƒ va
mahÄ• visayattÄ• , tasmÄ• vaá¹‡á¹‡anÄ• bhÅ«mi nÄ• mesÄ• ti adhippÄ• yo. __catujjÄ• tiy
kÄ• retvÄ• _ti tagarakuá¹…kumayavanapupphatamÄ• lapattÄ• ni pisitvÄ• katagandhena pa
__khacitvÄ• _ti tattha tattha olambanavasena racetvÄ• , gandhavatthÅ«ni gahetvÄ• ganthit
__gandhadÄ• mÄ• ni_ ratanÄ• vaá¸·iyo __ratanadÄ• mÄ• ni. _ bahikilaÃ±japarikkhepassa,
karaá¹‡ena __sÄ• á¹‡ikilaÃ±japarikkhepaá¹ƒ kÄ• retvÄ• . _ vÄ• taggÄ• hiniyo paá¹-Ä• kÄ•
sarabharÅ«papÄ• dako pallaá¹…ko sarabhamayapallaá¹…ko, tasmiá¹ƒ __sarabhamayapall

sattihatthÄ• purisÄ• __sattiyo_ taá¹ƒsahacaraá¹‡ato yathÄ• ``kuntÄ• pacarantÄ«â€™â€™
rakkhÄ• panaá¹ƒ paÃ±cakaraá¹‡anti Ä• ha __ ``sattihatthehi purisehi parikkhipÄ• petvÄ• â€
etthÄ• pi eseva nayo. __sannÄ• hagavacchikaá¹ƒ_ __viya katvÄ• _ nirantarÄ• vaá¹-á¹-hitaÄ
gavacchijÄ• laá¹ƒ viya katvÄ• .

__sÄ• dhukÄ«á¸·ita_nti \Ee II 244/ saparahitaá¹ƒ sÄ• dhanaá¹-á¹-hena sÄ• dhÅ«, tesaá¹ƒ k
uá¸·Ä• rapuÃ±Ã±apasavanato, samparÄ• yikatthÄ• virodhikaá¹ƒ kÄ«á¸·Ä• vihÄ• ranti attho.

sarÄ«radhÄ• tuvibhajanavaá¹‡á¹‡anÄ•

<236> __iminÄ• va niyÄ• menÄ• _ti yena nÄ«hÄ• rena mahÄ• tale nisinno kaÃ±ci parihÄ• niyÄ• meneva. __supinako_ti dussupinako. __dukÅ«ladupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• _ti dve d katvÄ• nivÄ• setvÄ• . evaÃ±hi tÄ• ni sokasamappitassÄ• pi abhassitvÄ• tiá¹-á¹-hanti.

__abhisekasiÃ±cako_ti rajjÄ• bhiseke abhisekamaá¹…galasiÃ±cako uttamamaá¹…galabhÄ yathÄ• taá¹ƒ bhagavato guá¹‡avisesÄ• matarasaÃ±Ã±utÄ• ya avaá¹-á¹-hitapemo pothujjan patiá¹-á¹-hitapasÄ• do katÅ«pakÄ• ratÄ• ya saÃ±janitacittamaddavo.

__suvaá¹‡á¹‡abimbisakavaá¹‡á¹‡a_nti \Ne II 172/ \Be II 191/ suviracita apassenasadisaá¹ƒ

kasmÄ• panettha pÄ• veyyakÄ• pÄ• á¸·iyaá¹ƒ sabbapacchato gahitÄ• , kiá¹ƒ te kusinÄ• rA sabbapacchato uá¹-á¹-hitÄ• ? Ä• ma, sabbapacchato uá¹-á¹-hitÄ• ti dassetuá¹ƒ __ ``tattha p _tiÄ• di vuttaá¹ƒ.

__dhÄ• tupÄ• sanattha_nti satthu dhÄ• tÅ«naá¹ƒ payirupÄ• sanÄ• ya. __nesaá¹ƒ pakkhÄ• santakÄ• dhÄ• tuyoâ€™â€™ ti.

<237> __doá¹‡agajjitaá¹ƒ nÄ• ma avoca_ satthu avatthattayÅ«pasaá¹ƒhitaá¹ƒ. etadattham gacchanto ``pacchato Ä• gacchanto doá¹‡o brÄ• hmaá¹‡o yÄ• va me padavaá¸·aÃ±jaá¹ƒ pa vigacchatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. doá¹‡op brÄ• hmaá¹‡o ``imÄ• ni sadevake loke aggapuggalassa padÄ• nÄ«â€™â€™ ti sallakkhento santikaá¹ƒ upagacchi, satthÄ• pissa dhammaá¹ƒ desesi, tenapi so bhagavati niviá¹-á¹-hasad kiá¹ƒ avocÄ• ti Ä• ha __ ``suá¹‡antu ... pe ... avocÄ• â€™â€™ _ti.

kÄ• yena ekasannipÄ• tÄ• vÄ• cÄ• ya ekavacanÄ• abhinnavacanÄ• evaá¹ƒ samaggÄ• h Ä• ha __ ``sammodamÄ• nÄ• â€™â€™ _ti. tenÄ• ha __ ``cittenÄ• pi aÃ±Ã±amaÃ±Ã±aá¹ƒ s

<238> __tato tato samÄ• gatasaá¹…ghÄ• na_nti tato tato attano vasanaá¹-á¹-hÄ• nato sam sannipatitabhÄ• vena samÄ• gatasaá¹…ghÄ• naá¹ƒ. tathÄ• samÄ• patitasamÅ«habhÄ• ve vacanasampaá¹-icchanena __paá¹-issuá¹‡itvÄ• . _

dhÄ• tuthÅ«papÅ«jÄ• vaá¹‡á¹‡anÄ•

<239> __yakkhaggÄ• ho_ devatÄ• veso. __khipitakaá¹ƒ_ dhÄ• tukkhobhaá¹ƒ uppÄ• detvÄ Ä• hÄ• rassa aruccanarogo.

__sattamadivase_ti \Ne II 173/ sattavassasattamÄ• sato parato sattame divase. __balÄ• nu
vibhavabalÄ• nurÅ«pena.

__pacchÄ• saá¹…gÄ«tikÄ• rakÄ• _ti dutiyaá¹ƒ tatiyaá¹ƒ saá¹…gÄ«tikÄ• rakÄ• . __dhÄ• tÅ
tattha tattha cetiye yathÄ• patiá¹-á¹-hÄ• pitabhÄ• veneva á¹-hitÄ• naá¹ƒ \Be II 192/ dhÄ• tÅ«
micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vasena antarÄ• yaá¹ƒ disvÄ• , mahÄ• dhÄ• tunidhÄ• nena san
asokena dhammaraÃ±Ã±Ä• tato uddharitvÄ• vitthÄ• ritabhÄ• ve kate sadevakassa lokassa
disvÄ• ti adhippÄ• yo. __paricaraá¹‡amattamevÄ• _ti gahetvÄ• paricaritabbadhÄ• tumattan
__á¹-hapetvÄ• , _ na cetiyesu. tathÄ• hi pacchÄ• asokamahÄ• rÄ• jÄ• cetiyesu dhÄ• tÅ«n

purimaá¹ƒ \Ee II 246/ purimaá¹ƒ katassa gaá¹‡hanayogyaá¹ƒ pacchimaá¹ƒ pacchimaá¹ƒ kÄ
aá¹-á¹-ha haricandanÄ• dimaye karaá¹‡á¸• e ca thÅ«pe ca kÄ• resi. _ lohitacandanamayÄ•
__maá¹‡ikaraá¹‡á¸• esÅ«_ti lohitaá¹…kamasÄ• ragallaphalikamaye á¹-hapetvÄ• avasesam
karaá¹‡á¸• esu.

__thÅ«pÄ• rÄ• macetiyappamÄ• á¹‡a_nti devÄ• naá¹ƒpiyatissamahÄ• rÄ• jena kÄ• ritaceti

__mÄ• lÄ• mÄ• milÄ• yantÅ«_ti ``yÄ• va asoko dhammarÄ• jÄ• bahi cetiyÄ• ni kÄ• retuá
tÄ• va mÄ• lÄ• mÄ• milÄ• yantÅ«â€™â€™ ti __adhiá¹-á¹-hahitvÄ• . Ä• viÃ±chanarajjuya_
aggaá¸·Ä• viÃ±chanarajjuyaá¹ƒ. __kuÃ±cikamuddika_nti dvÄ• ravivaraá¹‡atthaá¹ƒ kuÃ±cika

__vÄ• á¸·asaá¹…ghÄ• tayanta_nti kukkulaá¹ƒ paá¹-ibhayadassanaá¹ƒ aÃ±Ã±amaÃ±Ã±apa
saá¹…ghÄ• á¹-itarÅ«pakayantaá¹ƒ yojesi. tenÄ• ha __ ``kaá¹-á¹-harÅ«pakÄ• nÄ«â€™â€™
bandhitvÄ• _ti anekakaá¹-á¹-harÅ«pavicittayantaá¹ƒ attano devÄ• nubhÄ• vena ekÄ• ya eva
vissakammo devalokameva gato. __ ``samantatoâ€™â€™ _tiÄ• di pana tasmiá¹ƒ dhÄ• tuni
kiccavisesÄ• nuá¹-á¹-hÄ• nadassanaá¹ƒ.

``asukaá¹-á¹-hÄ• ne nÄ• ma dhÄ• tunidhÄ• naâ€™â€™ nti raÃ±Ã±Ä• pucchite ``tasmiá¹ƒ
nÄ• hesuâ€™â€™ nti keci. ``attÄ• naá¹ƒ nigÅ«hitvÄ• tassa vuá¸• á¸• hatarassa vacanaá¹ƒ
jÄ• nissatÄ«ti na kathesuâ€™â€™ nti apare. __yakkhadÄ• sake_ti upahÄ• rÄ• dividhinÄ• d
bhÅ«tÄ• viggÄ• hake.

__imaá¹ƒ_ \Ee II 247/ \Ne II 174/ __pada_nti ``evametaá¹ƒ bhÅ«tapubbaâ€™â€™ nti dutiya
á¹-hapitaá¹ƒ imaá¹ƒ padaá¹ƒ. mahÄ• dhÄ• tunidhÄ• nampi tassa atthaá¹ƒ katvÄ• __tatiyas
á¹-hapayiá¹ƒsu. _

mahÄ• parinibbÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

4. mahÄ• sudassanasuttavaá¹‡á¹‡anÄ•

kusÄ• vatÄ«rÄ• jadhÄ• nÄ«vaá¹‡á¹‡anÄ•

<242> __sovaá¹‡á¹‡amayÄ• _ti \Ee II 248/ \Ne II 175/ \Be II 193/ suvaá¹‡á¹‡amayÄ• . __ay
sabbaratanamayo pÄ• kÄ• ro. __tayo tayo_ti anto ca tayo, bahi ca tayoti tayo tayo.

__esikatthambho_ indakhÄ«lo nagarasobhano alaá¹…kÄ• ratthambho. aá¹…gÄ«yati Ã±Ä•
__aá¹…gaá¹ƒ, _ parikkhepo. tiporisaá¹ƒ aá¹…gaá¹ƒ etissÄ• ti __tiporisaá¹…gÄ• . _ tenÄ• ha
_tiÄ• di. __tena_ paÃ±cahatthappamÄ• á¹‡ena tiporisena. __paá¹‡á¹‡aphalesupÄ«_ti sabb
tÄ• lÄ• naá¹ƒ paá¹‡á¹‡aphalesupi. __eseva nayo_ti ``paá¹‡á¹‡esu ekaá¹ƒ pattakaá¹ƒ sovaá
rÅ«piyamayaá¹ƒ. phalesupi eko lekhÄ• bhÄ• vo sovaá¹‡á¹‡amayo, eko rÅ«piyamayoâ€™â€
atidiá¹-á¹-ho. __pÄ• kÄ• rantare_ti dvinnaá¹ƒ dvinnaá¹ƒ pÄ• kÄ• rÄ• naá¹ƒ antare. __ekekÄ
tÄ• lapanti.

__cheko_ti paá¹-u suvisado, so cassa paá¹-ubhÄ• vo manosÄ• roti Ä• ha __ ``sundaroâ€™
rÄ• gaá¹ƒ uppÄ• detuá¹ƒ. __khamatevÄ• _ti rocateva. __na bÄ«bhacchetÄ«_ti na tajjeti, so
piyÄ• yitabbo ca hoti. kumbhathuá¹‡adaddarikÄ• di __ekatalaá¹ƒ tÅ«riyaá¹ƒ. ubhayatalaá¹ƒ
__sabbato pariyonaddhaá¹ƒ_ caturassaambaá¹‡akaá¹ƒ, paá¹‡avÄ• di ca. __vaá¹ƒsÄ• dÄ«_
saá¹…khÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __sumucchitassÄ• _ti suá¹-á¹-hu pariyattassa. __pa
nÄ• tidaá¸·hanÄ• tisithilatÄ• saá¹…khÄ• te majjhime mucchanappamÄ• á¹‡e \Ee II 249/. __
cÄ• letvÄ• _ti hatthalayapÄ• dalaye sajjetvÄ• . __naccantÄ• _ti sÄ• khÄ• naccaá¹ƒ naccant

cakkaratanavaá¹‡á¹‡anÄ•

<243> __uposathaá¹ƒ_ \Ne II 176/ vuccati aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ sabbadivase
rakkhitabbasÄ«laá¹ƒ, samÄ• dÄ• navasena taá¹ƒ tassa atthÄ«ti uposathiko, tassa __uposat
``samÄ• dinnauposathaá¹…gassÄ• â€™â€™ _ti. __tadÄ• _ti tasmiá¹ƒ \Be II 194/ kÄ• le. ka
yasmiá¹ƒ kÄ• le cakkavattibhÄ• vasaá¹ƒvattaniyadÄ• nasÄ«lÄ• dipuÃ±Ã±asambhÄ• rasamu
pÅ«ritacakkavattivatto kÄ• ladÄ«padesavisesapaccÄ• jÄ• tiyÄ• ceva
kularÅ«pabhogÄ• dhipateyyÄ• diguá¹‡avisesasampattiyÄ• ca tadanurÅ«pe attabhÄ• ve á¹-
tÄ• dise hi kÄ• le cakkavattibhÄ• vÄ« purisaviseso yathÄ• vuttaguá¹‡asamannÄ• gato rÄ• jA
visuddhasÄ«lo anuposathaá¹ƒ satasahassavissajjanÄ• dinÄ• sammÄ• paá¹-ipattiá¹ƒ paá¹-i
cakkaratanaá¹ƒ uppajjati, tadÄ• eva. ime ca visesÄ• sabbacakkavattÄ«naá¹ƒ sÄ• dhÄ• raá
__ ``pÄ• tova ... pe ... dhammatÄ• â€™â€™ _ti. bodhisattÄ• naá¹ƒ pana cakkavattibhÄ• vÄ
cakkavattiguá¹‡Ä• pi sÄ• tisayÄ• va honti.

__vuttappakÄ• rapuÃ±Ã±akammapaccaya_nti cakkavattibhÄ• vÄ• vahadÄ• nadamasaá¹ƒy

__nÄ«lamaá¹‡isaá¹…ghÄ• tasadisa_nti indanÄ«lamaá¹‡isaÃ±cayasamÄ• naá¹ƒ. __dibbÄ•
dassaneyyatÄ• , manuÃ±Ã±aghosatÄ• , Ä• kÄ• sagÄ• mitÄ• , obhÄ• savissajjanÄ• , appaá
icchitatthanipphattikÄ• raá¹‡atÄ• ti evamÄ• dÄ«hi dibbasadisehi Ä• nubhÄ• vehi samannÄ•
viyÄ• ti dibbanti dasseti. na hi taá¹ƒ devalokapariyÄ• pannaá¹ƒ. sahassaá¹ƒ arÄ• etassÄ• t
sabbehi Ä• kÄ• rehÄ«_ti sabbehi sundarehi paripuá¹‡á¹‡Ä• vayave lakkhaá¹‡asampanne c
__paripÅ«ra_nti paripuá¹‡á¹‡aá¹ƒ, sÄ• cassÄ• pÄ• ripÅ«riá¹ƒ idÄ• neva vitthÄ• ressati.

__panÄ• á¸·Ä«_ti chiddaá¹ƒ. __suddhasiniddhadantapantiyÄ• _ nibbivarÄ• yÄ• ti \Ee II 250
panÄ• á¸·iyÄ• samantato passassa rajatamayattÄ• __sÄ• rarajatamayÄ• _ vuttÄ• . yasmÄ
viya antobhÄ• vo nÄ• ma natthi, tasmÄ• vuttaá¹ƒ __ ``ubhosupi bÄ• hirantesÅ«â€™â€™ _
panÄ• á¸·Ä«ti yojanÄ• . __nÄ• bhipanÄ• á¸·iparikkhepapaá¹-á¹-esÅ«_ti nÄ• bhiparikkhepap
panÄ• á¸·iparikkhepapaá¹-á¹-e ca.

__tesa_nti arÄ• naá¹ƒ. __ghaá¹-akÄ• _ nÄ• ma alaá¹…kÄ• rabhÅ«tÄ• khuddakapuá¹‡á¹‡a
nÄ• ma muttÄ• vaá¸·ikÄ• . __paricchedalekhÄ• _ tassa tassa paricchedadassanavasena á¹
__Ä• di_-saddena \Ne II 177/ mÄ• lÄ• kammÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __suvibhattÄ• nev
asaá¹ƒkiá¹‡á¹‡attÄ• suá¹-á¹-hu vibhattÄ• ni.

__ ``surattÄ• â€™â€™ _tiÄ• dÄ«su \Be II 195/ __suratta_ggahaá¹‡ena mahÄ• nÄ• mavaá
__suddha_ggahaá¹‡ena saá¹ƒá¹…kiliá¹-á¹-hataá¹ƒ, __siniddha_ggahaá¹‡ena lÅ«khataá¹ƒ.
cakkaratanassa nemimaá¹‡á¸• alaá¹ƒ asandhikameva nibbattaá¹ƒ, sabbatthakameva pana
pavÄ• á¸·avaá¹‡á¹‡ena ca sobhatÄ«ti pakaticakkassa sandhiyuttaá¹-á¹-hÄ• ne surattasuvaá
vaá¹-á¹-aparicchedalekhÄ• hi paÃ±Ã±Ä• yamÄ• nÄ• hi sasandhikÄ• viya dissantÄ«ti Ä• ha
_tiÄ• di.

__nemimaá¹‡á¸• alapiá¹-á¹-hiya_nti nemimaá¹‡á¸• alassa piá¹-á¹-hipadese. Ä• kÄ• sacÄ• n
vÄ• taggÄ• hÄ« pavÄ• á¸·adaá¹‡á¸• o hoti. __dasannaá¹ƒ dasannaá¹ƒ arÄ• naá¹ƒ antare_ti
arÄ• naá¹ƒ antare samÄ«pe padese. __chiddamaá¹‡á¸• alakhacito_ti maá¹‡á¸• alasaá¹‡á¹-
__sukusalasamannÄ• hatassÄ• _ti suá¹-á¹-hu kusalena sippinÄ• pahatassa, vÄ• ditassÄ• t
manoramo. __rajanÄ«yo_ti suá¹‡antÄ• naá¹ƒ rÄ• guppÄ• dako. __kamanÄ«yo_ti kanto. __s
olambitasugandhakusumadÄ• mÄ• . __nemiparikkhepassÄ• _ti \Ee II 251/ nemipariyantapa
nÄ• bhipanÄ• á¸·iyÄ• dvinnaá¹ƒ passÄ• naá¹ƒ vasena __ ``dvinnampi nÄ• bhipanÄ• á¸·Ä«n
eva hi sÄ• panÄ• á¸·i. __yehÄ«_ti yehi dvÄ«hi mukhehi. puna __yehÄ«_ti yehi muttakalÄ• p

__odhÄ• payamÄ• na_nti sotuá¹ƒ avahitÄ• ni kurumÄ• naá¹ƒ.

cando purato cakkaratanaá¹ƒ pacchÄ• ti evaá¹ƒ __pubbÄ• pariyena_ pubbÄ• parabhÄ• ve

__antepurassÄ• _ti anurÄ• dhapure raÃ±Ã±o antepurassa. __uttarasÄ«hapaÃ±jarasadise_
tÄ• disassa uttaradisÄ• ya sÄ«hapaÃ±jarassa labbhamÄ• nattÄ• vuttaá¹ƒ. __sukhena sakk
sarÄ«raÃ±ca anullaá¹…ghitvÄ• yathÄ• á¹-hiteneva hatthena pupphamuá¹-á¹-hiyo khipitvÄ•
pÅ«jetuá¹ƒ. _

__nÄ• nÄ• virÄ• garatanappabhÄ• samujjala_nti nÄ• nÄ• vidhavicittavaá¹‡á¹‡aratanobhÄ•
abbhuggantvÄ• pavatte_ti Ä• gantvÄ• á¹-hitaá¹-á¹-hÄ• nato upari Ä• kÄ• saá¹ƒ abbhuggan

<244> __rÄ• jÄ• yuttÄ• _ti \Ne II 178/ raÃ±Ã±o kicce Ä• yuttakapurisÄ• .

sineruá¹ƒ \Be II 196/ vÄ• mapassena katvÄ• tassa dhurataraá¹ƒ gacchanto __ ``vÄ• mapa
pahÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ.

__vinibbedhenÄ• _ti tiriyaá¹ƒ vinivijjhanavasena. __sannivesakkhamo_ti khandhÄ• vÄ• ras
__sulabhÄ• hÄ• rupakaraá¹‡o_ti sukheneva laddhabbadhaÃ±Ã±agorasadÄ• rutiá¹‡Ä• dibh

__paracakka_nti parassa raÃ±Ã±o senÄ• , Ä• á¹‡Ä• vÄ• .

__Ä• gamananandano_ti Ä• gamanena nandijanano. gamanena socetÄ«ti __gamanasocan
kappetha, saá¹ƒvidahatha upanethÄ• ti attho. __upaparikkhitvÄ• _ti hetutopi sabhÄ• vatopi
diá¹-á¹-hadhammikasamparÄ• yikÄ• diÄ• dÄ«navatopi \Ee II 252/ vÄ«maá¹ƒsitvÄ• . vibhÄ•
vibhÅ«taá¹ƒ karontÄ«ti __vibhÄ• vino, _ paÃ±Ã±avanto. __anuyantÄ• _ti anuvattakÄ• , anu
raÃ±Ã±o ca mahÄ• nubhÄ• vena te jigucchanavasena pÄ• pato anoramantÄ• pi ekacce ott
veditabbaá¹ƒ.

__ogacchamÄ• na_nti osÄ«dantaá¹ƒ. __yojanamatta_nti vitthÄ• rato yojanamattaá¹ƒ pades
pana yathÄ• bhÅ«mi dissati, evaá¹ƒ ogacchati. tenÄ• ha __ ``mahÄ• samuddatalaâ€™â€™
cakkaratanaá¹ƒ_ udakena senÄ• ya anajjhottharaá¹‡atthaá¹ƒ. puratthimo mahÄ• samuddo
puratthimamahÄ• samuddapariyanto, taá¹ƒ __puratthimamahÄ• samuddapariyantaá¹ƒ, _ pu
pariyantaá¹ƒ katvÄ• ti attho.

__cÄ• turantÄ• yÄ• _ti catusamuddantÄ• ya, puratthimadisÄ• dicatukoá¹-á¹-hÄ• santÄ• ya
viyÄ• _ti __viya_-saddo nipÄ• tamattaá¹ƒ. attano acchariyaguá¹‡ehi sobhantameva hi taá¹ƒ
pÄ• á¸·iyampi hi ``upasobhayamÄ• naá¹ƒâ€™â€™ tveva vuttaá¹ƒ.

hatthiratanavaá¹‡á¹‡anÄ•

<246> __haricandanÄ• dÄ«hÄ«_ti __Ä• di_-saddena catujjÄ• tiyagandhÄ• diá¹ƒ saá¹…gaâ

cintethÄ• ti_ \Ne II 179/ __vadanti_ cakkavattivattassa pÅ«ritatÄ• ya paricitattÄ• . kÄ• á¸·atil
abhÄ• vena __visuddhasetasarÄ«ro. sattapatiá¹-á¹-ho_ti bhÅ«miphusanakehi vÄ• ladhi, var
ca tÄ«hi, catÅ«hi pÄ• dehi cÄ• ti \Be II 197/ sattahi avayavehi patiá¹-á¹-hitattÄ• sattapatiá¹-
__sabbakaniá¹-á¹-ho_ti sabbehi chaddantakulahatthÄ«hi hÄ«no. __uposathakulÄ• sabbaje
Ä• gacchanto tattha sabbappadhÄ• no Ä• gacchatÄ«ti yojanÄ• . __vuttanayenÄ• _ti ``mahÄ
tiÄ• dinÄ• vuttena nayena. cakkavattÄ«naá¹ƒ, cakkavattiputtÄ• naÃ±ca cakkavattiá¹ƒ uddis
Ä• gacchati. apanetvÄ• _ti attano Ä• nubhÄ• vena apanetvÄ• . gandhameva hi tassa itare h

__gharadhenuvacchako viyÄ• _ti ghare paricitadhenuyÄ• tattheva \Ee II 253/ jÄ• tasaá¹ƒva
__sakalapathavi_nti sakalaá¹ƒ jambudÄ«pasaÃ±Ã±itaá¹ƒ pathaviá¹ƒ.

assaratanavaá¹‡á¹‡anÄ•

<247> __sindhavakulato_ti sindhavassÄ• jÄ• nÄ«yakulato.

maá¹‡iratanavaá¹‡á¹‡anÄ•

<248> __sakaá¹-anÄ• bhisamapariá¹‡Ä• ha_nti pariá¹‡Ä• hato mahÄ• sakaá¹-assa nÄ• bh
__ubhosu antesÅ«_ti heá¹-á¹-hÄ• , upari cÄ• ti dvÄ«su antesu. __kaá¹‡á¹‡ikapariyantato_ti
kaÃ±canapadumÄ• naá¹ƒ kaá¹‡á¹‡ikÄ• ya pariyantato. __muttÄ• jÄ• lake á¹-hapetvÄ• _ti su
patiá¹-á¹-hÄ• petvÄ• . __aruá¹‡uggamanavelÄ• viyÄ• _ti aruá¹‡uggamanasÄ«sena sÅ«riya

itthiratanavaá¹‡á¹‡anÄ•

<249> ``itthiratanaá¹ƒ pÄ• tubhavatÄ«â€™â€™ ti vatvÄ• kutassÄ• pÄ• tubhÄ• voti dasset
``maddarÄ• jakulatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. maddaraá¹-á¹-haá¹ƒ kira jambudÄ«pe abhir
uppattiá¹-á¹-hÄ• naá¹ƒ. tathÄ• hi ``siÃ±cayamahÄ• rÄ• jassa devÄ«, vessantaramahÄ• rÄ•
bhaddakÄ• pilÄ• nÄ«â€™â€™ ti evamÄ• di itthiratanaá¹ƒ maddaraá¹-á¹-he eva uppannaá¹ƒ
cakkavattiraÃ±Ã±o puÃ±Ã±atejena.

__saá¹‡á¹-hÄ• napÄ• ripÅ«riyÄ• _ti hatthapÄ• dÄ• disarÄ«rÄ• vayavÄ• naá¹ƒ susaá¹‡á¹-hi
samudÄ• yapÄ• ripÅ«risiddhi \Ne II 180/. __rÅ«pa_nti sarÄ«raá¹ƒ ``rÅ«paá¹ƒ tveva saá¹…k
tiÄ• dÄ«su (MN I 306) viya. __dassanÄ«yÄ• _ti surÅ«pabhÄ• vena passitabbayuttÄ• . tenÄ•
``dissamÄ• nÄ• vÄ• â€™â€™ _tiÄ• di. __somanassavasena cittaá¹ƒ pasÄ• deti_ yoniso cin
kammaphalasaddhÄ• ya vasena. __pasÄ• dÄ• vahattÄ• _ti kÄ• raá¹‡avacanena yathÄ• pÄ
vaá¹‡á¹‡apokkharatÄ• siddhi vuttÄ• , evaá¹ƒ dassanÄ«yatÄ• ya pÄ• sÄ• dikatÄ• siddhi, abh
dassanÄ«yatÄ• siddhi vattabbÄ• ti nayaá¹ƒ dasseti. paá¹-ilomato vÄ• vaá¹‡á¹‡apokkharatÄ

pÄ• sÄ• dikatÄ• siddhi, pÄ• sÄ• dikatÄ• ya dassanÄ«yatÄ• siddhi, dassanÄ«yatÄ• ya abhir
evaá¹ƒ sarÄ«rasampattivasena abhirÅ«patÄ• dike dassetvÄ• idÄ• ni sarÄ«re dosÄ• bhÄ• v
``abhirÅ«pÄ• vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yathÄ• pamÄ• á¹‡ayuttÄ• , evaá¹ƒ Ä•
pÄ• sÄ• dikÄ• nÄ• tidÄ«ghatÄ• dayo, evaá¹ƒ manussÄ• naá¹ƒ dibbarÅ«patÄ• sampattipÄ«
dibbavaá¹‡á¹‡aâ€™â€™ _nti vuttaá¹ƒ.

__Ä• rohasampatti_ vuttÄ• ubbedhena pÄ• sÄ• dikabhÄ• vato. __pariá¹‡Ä• hasampatti_ v
__vaá¹‡á¹‡asampatti vuttÄ• _ vivaá¹‡á¹‡atÄ• bhÄ• vato. __kÄ• yavipattiyÄ• _ti sarÄ«rados
__satavÄ• ravihatassÄ• _ti sattakkhattuá¹ƒ vihatassa, ``satavÄ• ravihatassÄ• â€™â€™ ti ca
kappÄ• sapicuvasena vuttaá¹ƒ, tÅ«lapicuno pana vihananameva natthi. kuá¹…kumatagarat
__catujjÄ• ti. _ ``tamÄ• latagaraturukkhayavanapupphÄ• nÄ«â€™â€™ ti apare.

__aggidaá¸• á¸• hÄ• viyÄ• _ti Ä• sanagatena agginÄ• daá¸• á¸• hÄ• viya. __paá¹-hamam
kiccantarappasutÄ• ahutvÄ• kiccantarato paá¹-hamameva, dassanasamakÄ• laá¹ƒ evÄ• ti
pacchÄ• nipÄ• tanaá¹ƒ nisÄ«danaá¹ƒ sÄ«laá¹ƒ etissÄ• ti __pacchÄ• nipÄ• tinÄ«. _ taá¹ƒ ta
kÄ• tabbakiccaá¹ƒ ``kiá¹ƒ karomÄ«â€™â€™ ti pucchitabbatÄ• ya kiá¹ƒ karaá¹‡aá¹ƒ paá¹-is
__kiá¹ƒkÄ• rapaá¹-issÄ• vinÄ«. _

mÄ• tugÄ• mo nÄ• ma yebhuyyena saá¹-hajÄ• tiko, itthiratanassa pana taá¹ƒ natthÄ«ti das
``svÄ• ssÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__guá¹‡Ä• _ti rÅ«paguá¹‡Ä• ceva Ä• cÄ• raguá¹‡Ä• ca. __purimakammÄ• nubhÄ• venÄ•
purimakammassÄ• nubhÄ• vena itthiratanassa \Ee II 255/ tabbhÄ• vasaá¹ƒvattaniyassa pur
cakkavattinopi parivÄ• rasampattisaá¹ƒvattaniyaá¹ƒ puÃ±Ã±akammaá¹ƒ tÄ• disassa phalav
hotiyeva. tenÄ• ha __ ``cakkavattino_ \Be II 199/ __puÃ±Ã±aá¹ƒ upanissÄ• yÄ• â€™â€™ _
saviÃ±Ã±Ä• á¹‡akaratanesu attano \Ne II 181/ kammavasena nibbattesupi tesaá¹ƒ tesaá¹ƒ
tadupanissayatÄ• vibhÄ• vitÄ• evÄ• ti daá¹-á¹-habbÄ• . pubbe ekadesavasena labbhamÄ•
cakkavattibhÄ• vÅ«pagamanato paá¹-á¹-hÄ• ya sabbÄ• kÄ• raparipÅ«rÄ• jÄ• tÄ• .

gahapatiratanavaá¹‡á¹‡anÄ•

<250> __pakatiyÄ• vÄ• _ti sabhÄ• veneva cakkaratanapÄ• tubhÄ• vato pubbepi. yÄ• disa
puÃ±Ã±abalaá¹ƒ nissÄ• ya yathÄ• vuttÄ• cakkaratanÄ• nubhÄ• vanibbatti, tÄ• disaá¹ƒ etas
gahapatiratanassa kammavipÄ• kajaá¹ƒ dibbacakkhuá¹ƒ nibbattetÄ«ti Ä• ha __ ``cakkarata
_nti. kÄ• raá¹‡assa hi ekasantatipatitatÄ• ya, phalassa ca samÄ• nakÄ• likatÄ• ya tathÄ• va

pariá¹‡Ä• yakaratanavaá¹‡á¹‡anÄ•

<251> ``ayaá¹ƒ dhammo, ayaá¹ƒ adhammoâ€™â€™ tiÄ• dinÄ• kammassakatÄ• vabodha
paá¹‡á¸• itabhÄ• vassa atthitÄ• ya __paá¹‡á¸• ito. _ bÄ• husaccabyattiyÄ• __byatto. _ sab
medhÄ• saá¹…khÄ• tÄ• ya pakatipaÃ±Ã±Ä• ya atthitÄ• ya __medhÄ• vÄ«. _ attano yÄ• thÄ
vibhÄ• vetuá¹ƒ pakÄ• setuá¹ƒ samatthatÄ• ya __vibhÄ• vÄ«. vavatthapetu_nti nicchituá¹ƒ.

catuiddhisamannÄ• gatavaá¹‡á¹‡anÄ•

<252> vipaccanaá¹ƒ vipÄ• ko, vipÄ• ko eva __vepÄ• ko_ yathÄ• ``vikatameva vekataâ€™
nÄ• tisÄ«tanÄ• ccuá¹‡hatÄ• ya avisamaá¹ƒ bhuttassa vepÄ• ko etissÄ• atthÄ«ti samavepÄ
__samavepÄ• kiniyÄ• . _

dhammapÄ• sÄ• dapokkharaá¹‡ivaá¹‡á¹‡anÄ•

<253> __janarÄ• siá¹ƒ kÄ• retvÄ• _ tena janarÄ• sinÄ• khaá¹‡itvÄ• __na mÄ• pesi. _ kiÃ±
panÄ• â€™â€™ _tiÄ• di. tattha kÄ• raá¹‡aá¹ƒ parato Ä• gamissati. __ekÄ• ya_ vedikÄ• ya
pokkharaá¹‡iyo \Ee II 256/. __pariveá¹‡aparicchedapariyante_ti ettha __pariveá¹‡aá¹ƒ_ nÄ•
vivaá¹-aá¹…gaá¹‡abhÅ«taá¹ƒ pokkharaá¹‡iyÄ• \Ne II 182/ tÄ«raá¹ƒ, tassa paricchedabhÅ«
vedikÄ• ya \Be II 200/ parikkhittÄ• pokkharaá¹‡iyo. __etadahosÄ«_ti etaá¹ƒ ``yaá¹ƒnÅ«nÄ•
pokkharaá¹‡Ä«sÅ«â€™â€™ tiÄ• dikaá¹ƒ ahosÄ«ti. __sabbotuka_nti sabbesu utÅ«su pupph
__nÄ• nÄ• vaá¹‡á¹‡auppalabÄ«jÄ• dÄ«nÄ«_ti rattanÄ«lÄ• dinÄ• nÄ• vaá¹‡á¹‡apupphena p
__jalajathalajamÄ• la_nti jalajathalajapupphamÄ• laá¹ƒ.

<254> __paricÄ• ravasenÄ• _ti taá¹…khaá¹‡ikaparicÄ• ravasena, idaÃ±ca paá¹-hamaá¹ƒ p
vuttaá¹ƒ, pacchÄ• pana yÄ• nasayanÄ• dÄ«ni viya itthiyopi atthikÄ• naá¹ƒ pariccattÄ• eva
``itthÄ«hipÄ«â€™â€™ tiÄ• di. __pariccÄ• gavasenÄ• _ti nirapekkhapariccÄ• gavasena. dÄ«
deyyavatthu. taá¹ƒ aggÄ«yati nissajjÄ«yati etthÄ• ti __dÄ• naggaá¹ƒ, _ parivesanaá¹-á¹-hÄ•
atthÄ«_ti yÄ• disÄ• ni raÃ±Ã±o dÄ• nagge khomasukhumÄ• dÄ«ni vatthÄ• ni, tÄ• disÄ• ni _
santi. __ohÄ• yÄ• _ti pahÄ• ya tattheva á¹-hapetvÄ• . attho atthi yesaá¹ƒ teti __atthikÄ• . _
__anatthikÄ• _pi daá¹-á¹-habbÄ• .

<255> __kalahasaddopÄ«_ti __pi_-saddena dÄ• nÄ• dhippÄ• yena gehato nÄ«hataá¹ƒ pur
yuttanti imamatthaá¹ƒ samucceti. tenÄ• ha __ ``na kho etaá¹ƒ amhÄ• kaá¹ƒ patirÅ«paâ€™â

<257> __uá¹‡hÄ«samatthake_ti sikhÄ• pariyantamatthake. __paricchedamatthake_ti pÄ• s
matthake.

<258> __haratÄ«_ti ativiya pabhassarabhÄ• vena cakkhÅ«ni paá¹-iharantaá¹ƒ duddikkhatÄ
apanentaá¹ƒ \Ee II 257/ viya hoti. taá¹ƒ pana haraá¹‡aá¹ƒ nesaá¹ƒ paripphandanenÄ• ti Ä•

``phandÄ• petÄ«â€™â€™ _ti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• nasampattivaá¹‡á¹‡anÄ•

<260> __mahatiyÄ• iddhiyÄ• _ti mahantena icchitatthasamijjhanena. __tesaá¹ƒyeva_ icch
``anubhavitabbÄ• naâ€™â€™ _nti \Ne II 183/ iminÄ• Ä• nubhÄ• va-saddassa kammasÄ• c
sampannaá¹ƒ katvÄ• deyyadhammapariccÄ• gassa katabhÄ• vaá¹ƒ dassento __ ``sampatt
attÄ• naá¹ƒ dameti etenÄ• ti __damo. _

bodhisattapubbayogavaá¹‡á¹‡anÄ•

__assÄ• _ti \Be II 201/ mahÄ• sudassanaraÃ±Ã±o. __eko thero_ti appaÃ±Ã±Ä• to nÄ• mag
thero. __theraá¹ƒ disvÄ• _ti aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ disvÄ• . __kaá¹-á¹-
kaá¹-á¹-hamayaá¹ƒ attharaá¹‡aá¹ƒ, dÄ• ruphalakanti attho.

__paribhogabhÄ• jana_nti pÄ• nÄ«yaparibhojanÄ«yÄ• diparibhogayogyaá¹ƒ bhÄ• janaá¹ƒ.
sÅ«civijjhanakakaá¹‡á¹-akaá¹ƒ. __pipphalika_nti khuddakasatthakaá¹ƒ. __udakatumbaka_n

__kÅ«á¹-Ä• gÄ• radvÄ• reyeva nivattesÄ«_ti kÅ«á¹-Ä• gÄ• raá¹ƒ paviá¹-á¹-hakÄ• lato paá¹
micchÄ• vitakkÄ• naá¹ƒ pavattiyÄ• okÄ• saá¹ƒ nÄ• dÄ• si.

<261> __kasiá¹‡ameva paÃ±Ã±Ä• yati_ mahÄ• purisassa tattha tattha katÄ• dhikÄ• rattÄ•
suparikammakatakasiá¹‡asadisattÄ• .

<262> __cattÄ• ri jhÄ• nÄ• nÄ«_ti cattÄ• ri kasiá¹‡ajjhÄ• nÄ• ni. kasiá¹‡ajjhÄ• nappamaÃ±
tÄ• saá¹ƒ tadÄ• Ä• daragÄ• ravavasena nibbattitattÄ• . mahÄ• bodhisattÄ• naÃ±hi arÅ«paj
natthi, abhiÃ±Ã±Ä• padaá¹-á¹-hÄ• nataá¹ƒ pana sandhÄ• ya tÄ• nipi nibbattenti, tasmÄ• m
tÄ• pasaparibbÄ• jakakÄ• le yattake lokiyaguá¹‡e nibbatteti, te sabbepi tadÄ• nibbattesiyev
``mahÄ• puriso panÄ• â€™â€™ _tiÄ• di.

caturÄ• sÄ«tinagarasahassÄ• divaá¹‡á¹‡anÄ•

<263> __abhiharitabbabhatta_nti upanetabbabhattaá¹ƒ.

<264> __nibaddhavatta_nti pubbe upanibaddhaá¹ƒ pÄ• kavattaá¹ƒ.

subhaddÄ• deviupasaá¹…kamanavaá¹‡á¹‡anÄ•

<265> __Ä• vaá¹-á¹-etvÄ• _ti \Ne II 184/ ativisitvÄ• . yaá¹ƒ yaá¹ƒ raÃ±Ã±o icchitaá¹ƒ dÄ• n
bhogÅ«pakaraá¹‡aÃ±ca, tassa tassa tatheva samiddhabhÄ• vaá¹ƒ vitthavati.

<266> sace pana rÄ• jÄ• jÄ«vite chandaá¹ƒ janeyya, ito parampi ciraá¹ƒ kÄ• laá¹ƒ tiá¹-á¹-h
mahÄ• nubhÄ• voti evaá¹ƒ mahajjhÄ• sayÄ• devÄ« bhogesu, jÄ«vite ca rÄ• jÄ• naá¹ƒ sÄ•
tena vuttaá¹ƒ ``mÄ• \Be II 202/ heva kho rÄ• jÄ• â€™â€™ tiÄ• di. tenevÄ• ha __ ``tassa kÄ
anicchamÄ• nÄ• â€™â€™ _tiÄ• di. __chandaá¹ƒ janehÄ«_ti ettha __chanda_-saddo taá¹‡h
``pemaá¹ƒ uppÄ• dehÄ«â€™â€™ _ti. apekkhati Ä• rammaá¹‡aá¹ƒ etÄ• ya na vissajjetÄ«ti _

<267> __garahitÄ• _ti ettha kehi garahitÄ• , kasmÄ• ca garahitÄ• ti antolÄ«naá¹ƒ codanaá
``buddhehÄ«â€™â€™ _tiÄ• dimÄ• ha, tena viÃ±Ã±ugarahitattÄ• , duggatisaá¹ƒvattaniyato
parivajjetabbÄ• ti dasseti.

<268> __ekamantaá¹ƒ gantvÄ• _ti raÃ±Ã±o cakkhupathaá¹ƒ vijahitvÄ• .

brahmalokÅ«pagamanavaá¹‡á¹‡anÄ•

<269> __soá¹‡assÄ• _ti koá¸·ivÄ«sassa soá¹‡assa. __ekÄ• bhattapÄ• tÄ«_ti ekaá¹ƒ bhatt
__tÄ• disaá¹ƒ bhatta_nti tathÄ• rÅ«paá¹ƒ garuá¹ƒ madhuraá¹ƒ siniddhaá¹ƒ bhattaá¹ƒ. __bhu
bhuttavantÄ• naá¹ƒ.

<271> __dÄ• samanussÄ• _ti dÄ• sÄ• ceva Ä• yuttakamanussÄ• ca.

idÄ• ni yathÄ• vuttÄ• ya raÃ±Ã±o mahÄ• sudassanassa bhogasampattiyÄ• kammasarikkh
panÄ• â€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ suviÃ±Ã±eyyameva.

<272> __Ä• dito_ \Ee II 259/ __paá¹-á¹-hÄ• yÄ• _ti samudÄ• gamanato paá¹-á¹-hÄ• ya. ya
Ä• yÅ«hitaá¹ƒ, yato sÄ• sampatti nibbattÄ• , tato tatiyattabhÄ• vato pabhuti. mahÄ• sudass
tadÄ• samudÄ• gamanato paá¹-á¹-hÄ• ya bhagavatÄ• desitÄ• ti. __paá¹ƒsvÄ• gÄ• rakÄ«á
dÄ• rakÄ• paá¹ƒsÅ«hi vÄ• pigehabhojanÄ• dÄ«ni \Ne II 185/ dassentÄ• yathÄ• ruci kÄ«á¸
taá¹ƒ vidhaá¹ƒsentÄ• gacchanti, evameva bhagavÄ• mahÄ• sudassanakÄ• le attanÄ• anu
dibbasampattisadisaá¹ƒ acinteyyÄ• nubhÄ• vasampattiá¹ƒ vitthÄ• rato dassetvÄ• puna atta
Ä• dÄ«navanissaraá¹‡adassanavasena vivaá¹-á¹-Ä• bhimukhaá¹ƒ viparivattento ``sabbÄ• s
vipariá¹‡atÄ• vidhaá¹ƒsitÄ• â€™â€™ ti __dassento ``passÄ• nandÄ• â€™â€™ tiÄ• dimÄ•
vipariá¹‡Ä• maá¹ƒ sabhÄ• vavigamaá¹ƒ gatÄ• . tenÄ• ha __ ``pakativijahanenÄ• â€™â€™ _
sabhÄ• vadhammÄ• naá¹ƒ udayavayaparicchinno \Be II 203/ kakkhaá¸·aphusanÄ• disabhÄ

paá¹-á¹-hÄ• ya jahito, pariccajanto sabbaso nattheva. tenÄ• ha __ ``nibbutapadÄ«po viya ap
gatÄ• â€™â€™ _ti.

__ettÄ• vatÄ• _ti Ä• dito paá¹-á¹-hÄ• ya pavattena ettakena desanÄ• maggena. anekÄ• ni
vassakoá¹-isatasahassÄ• niyeva ubbedho etissÄ• ti __anekavassakoá¹-isatasahassubbedh
Ä• dÄ• yÄ• _ti taá¹ƒ sampattigataá¹ƒ aniccalakkhaá¹‡aá¹ƒ desanÄ• ya gahetvÄ• vibhÄ• ve
tÄ• disaá¹ƒ satahatthubbedhaá¹ƒ rukkhaá¹ƒ pakatipurisena Ä• rohituá¹ƒ na sakkÄ• , evaá¹ƒ
tassÄ• sampattiyÄ• apekkhÄ• nisseá¹‡imuccane \Ee II 260/ kenaci Ä• rohituá¹ƒ na sakkÄ•
``aniccalakkhaá¹‡aá¹ƒ Ä• dÄ• ya nisseá¹‡iá¹ƒ muÃ±canto viyÄ• â€™â€™ _ti. __tenevÄ• _t
Ä• dito sÄ• tisayaá¹ƒ kÄ• mesu assÄ• daá¹ƒ dassetvÄ• pi upari nesaá¹ƒ ``passÄ• nandÄ• â
okÄ• raá¹ƒ, saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaÃ±ca vibhÄ• vetvÄ• desanÄ• ya niá¹
atÄ«takÄ• le. __vasabharÄ• jÄ• _ti vasabhanÄ• mako sÄ«haá¸·amahÄ• rÄ• jÄ• .

__udakapupphuá¸·Ä• dayo_ti __Ä• di_-saddena tiá¹‡agge ussÄ• vabinduÄ• dike saá¹…ga

__mahÄ• sudassanassa panÄ• _ti __pana_-saddo visesatthajotano, tena mahÄ• sudassan
jhÄ• nÄ• bhiÃ±Ã±Ä• samÄ• pattiyo nibbattesi, tadaggena parisuddhe ca samaá¹‡abhÄ• ve
eva kÄ• mavitakkÄ• disamaá¹‡abhÄ• vasaá¹ƒkilesaá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ pÄ• visi, evaá¹
kiriyato sattame divase sabbÄ• cakkavattisampatti antarahitÄ• , na tato paraá¹ƒ, aho accha
anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡avisesoti imaá¹ƒ visesaá¹ƒ dasseti.

__anÄ• ruá¸·ha_nti ``rÄ• jÄ• kira pubbe gahapatikule nibbattÄ«â€™â€™ tiÄ• dinÄ• , (Sv II
Ä• mantesÄ«â€™â€™ tiÄ• dinÄ• (Sv II 272) ca vuttamatthaá¹ƒ \Ne II 186/ sandhÄ• yÄ• ha
saá¹…gÄ«tiá¹ƒ anÄ• ruá¸·ho, aÃ±Ã±attha pana Ä• gato imissÄ• desanÄ• ya piá¹-á¹-hivatta
atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyaá¹ƒ evÄ• ti.

mahÄ• sudassanasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

5. janavasabhasuttavaá¹‡á¹‡anÄ•

nÄ• tikiyÄ• dibyÄ• karaá¹‡avaá¹‡á¹‡anÄ•

273-275__._ __ ``paritoâ€™â€™ _ti \Ee II 261/ \Ne II 187/ \Be II 204/ padaá¹ƒ yathÄ• sama
evaá¹ƒ samÄ«patthavÄ• cakopi hotÄ«ti __samantÄ• sÄ• mantÄ• _ti attho vutto. Ä• meá¸• i
yassa pana sÄ• mantÄ• janapadesu ``nÄ• tike viharatÄ«â€™â€™ ti vuttattÄ• nÄ• tikassÄ•
yassa parito janapadesu byÄ• karoti, tattha paricÄ• rakÄ• rakÄ• naá¹ƒ byÄ• karaá¹‡aá¹ƒ av
nidassanavasena vÄ• tassa vakkhamÄ• nattÄ• ``parito parito janapadesuâ€™â€™ icceva
upÄ• sake. tenÄ• ha __ ``buddhadhammasaá¹…ghÄ• naá¹ƒ paricÄ• rakeâ€™â€™ _ti. __up

__Ã±Ä• á¹‡agatipuÃ±Ã±Ä• naá¹ƒ upapattÄ«sÅ«_ti ettha __Ã±Ä• á¹‡agatÅ«papatti_ nÄ• ma
maggaÃ±Ä• á¹‡agamanassa nibbatti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``paÃ±cannaá¹ƒ orambhÄ
tiÄ• di. __puÃ±Ã±Å«papatti_ nÄ• ma taá¹ƒtaá¹ƒdevanikÄ• yÅ«papatti. __sabbatthÄ• _ti ``va
sabbattha catÅ«supi padesu. __purimesÅ«_ti pÄ• á¸·iyaá¹ƒ vutte sandhÄ• yÄ• ha. __dasas
janapadesu. __paricÄ• rake byÄ• karoti_ byakÄ• tabbÄ• naá¹ƒ bahÅ«naá¹ƒ tattha labbhana
__nÄ• tikiyÄ• . _

__niá¹-á¹-haá¹…gatÄ• _ti niá¹-á¹-haá¹ƒ nicchayaá¹ƒ upagatÄ• .

Ä• nandaparikathÄ• vaá¹‡á¹‡anÄ•

<276> yasmÄ• saá¹…ghasuppaá¹-ipatti nÄ• ma dhammasudhammatÄ• ya, dhammasudha
tasmÄ• ``aho dhammo, aho saá¹…ghoâ€™â€™ ti dhammasaá¹…ghaguá¹‡akittanÄ• pi attl
hotÄ«ti ``bhagavantaá¹ƒ \Ee II 262/ kittayamÄ• narÅ«pÄ• â€™â€™ ti padassa ``aho dhamn
vutto.

<278> __Ã±Ä• á¹‡agatÄ«_ti \Ne II 188/ ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojan
tiÄ• dinÄ• Ä• gataá¹ƒ pahÄ• tabbapahÄ• navasena pavattaá¹ƒ maggaÃ±Ä• á¹‡agamanaá¹
Ã±Ä• á¹‡agatiyÄ• vasena tassa tassa ariyapuggalassa opapÄ• tikatÄ• diviseso, tasmÄ• ta
abhisamparÄ• yaá¹ƒ sandhÄ• yÄ• ha __ ``Ã±Ä• á¹‡Ä• bhisamparÄ• yamevÄ• â€™â€™ _ti

<279> upasantaá¹ƒ \Be II 205/ pati sammati Ä• lokÄ«yatÄ«ti __upasantapatiso. upasantada
__bhÄ• tirivÄ• _ti ettha __ra_-kÄ• ro padasandhikaro, __iva_-saddo bhusatthoti Ä• ha __ ``
_ti.

janavasabhayakkhavaá¹‡á¹‡anÄ•

<280> jeá¹-á¹-hakabhÄ• vena jane vasabhasadisoti janavasabhoti assa devaputtassa nÄ•

__ito devalokÄ• cavitvÄ• _ sattakkhattuá¹ƒ manussaloke rÄ• jabhÅ«tassa. manussalokÄ•
devabhÅ«tassa. __etthevÄ• _ti etasmiá¹ƒyeva cÄ• tumahÄ• rÄ• jikabhave, etthÄ• pi vessav

<281> Ä• sisanaá¹ƒ __Ä• sÄ• , _ patthanÄ• . Ä• sÄ• sÄ«sena cettha kattukamyatÄ• kusala
__ ``sakadÄ• gÄ• mimaggatthÄ• yÄ• â€™â€™ _tiÄ• di. __yadagge_ti ettha __agga_-saddo
divasaá¹ƒ Ä• diá¹ƒ katvÄ• â€™â€™ _ti. __ ``purimaá¹ƒ ... pe ... avinipÄ• toâ€™â€™ _ti idaa
kÄ• laá¹ƒ sugatito sugatÅ«papattiyeva \Ee II 263/ ahosi, tathÄ• katÅ«pacitakusalakammatta
sammÄ• sambuddhassa kÄ• lato pabhuti hi sambhatavivaá¹-á¹-Å«panissayakusalasambhÄ
__anacchariya_nti anu anu acchariyaá¹ƒ. tenÄ• ha __ ``punappunaá¹ƒ acchariyamevÄ• â€™

__sayaá¹ƒparisÄ• yÄ• _ti sakÄ• ya parisÄ• ya. __bhagavato diá¹-á¹-hasadisamevÄ• _ti Ä• v
te bhagavato catuvÄ«satisatasahassamattÄ• sattÄ• Ã±Ä• á¹‡agatito diá¹-á¹-hÄ• , evaá¹ƒ t
diá¹-á¹-hasadisameva. __vessavaá¹‡assa sammukhÄ• sutaá¹ƒ_ mayÄ• ti vadati.

devasabhÄ• vaá¹‡á¹‡anÄ•

<282> __vassÅ«panÄ• yikasaá¹…gahattha_nti \Ne II 189/ vassÅ«panÄ• yikÄ• ya Ä• rakkh
bhikkhÅ«naá¹ƒ saá¹…gahaá¹‡atthaá¹ƒ ``vassÅ«pagatÄ• bhikkhÅ« evaá¹ƒ sukhena samaá
ti, __pavÄ• raá¹‡asaá¹…gaho_ panassa pavÄ• retvÄ• satthu santikaá¹ƒ gacchantÄ• naá¹ƒ
parissayapariharaá¹‡atthaá¹ƒ. dhammassavanatthaá¹ƒ dÅ«raá¹-á¹-hÄ• naá¹ƒ \Be II 206/ ga
attanÄ• pi Ä• gantvÄ• dhammassavanatthaá¹ƒ sannipatiyeva. __ettheth tthÄ• _ti ettha ettha a
vasanaá¹-á¹-hÄ• ne.

__tadÄ• pÄ«_ti ``purimÄ• ni bhante divasÄ• nÄ«â€™â€™ ti vuttakÄ• lepi. __eteneva kÄ• r
vassÅ«panÄ• yikanimittameva. tenÄ• ha pÄ• á¸·iyaá¹ƒ ``tadahuposathe pannarase vassÅ«p
Ä• sanepi nisajjÄ• ya sudhammÄ• ya devasabhÄ• ya paá¹-hamaá¹ƒ devesu tÄ• vatiá¹ƒsesu
dvÄ• resu cattÄ• ro mahÄ• rÄ• jÄ• no nisÄ«danti, idaá¹ƒ nesaá¹ƒ Ä• sane nisajjÄ• ya cÄ• ri

__yenatthenÄ• _ti yena kiccena yena payojanena. __Ä• rakkhattha_nti Ä• rakkhabhÅ«tama
etesanti __vuttavacanÄ• , _ mahÄ• rÄ• jÄ• no.

<283> __atikkamitvÄ• _ti abhibhavitvÄ• .

sanaá¹…kumÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<284> abhisambhavituá¹ƒ adhigantuá¹ƒ asakkuá¹‡eyyo __anabhisambhavanÄ«yo. _ tenÄ•
_tiÄ• di. cakkhuyeva patho rÅ«padassanassa maggo upÄ• yoti cakkhupatho, tasmiá¹ƒ __ca
``cakkhupasÄ• deâ€™â€™ _ti, cakkhussa gocarayoggo vÄ• __cakkhupatho_ti Ä• ha __ ``A
__nÄ• bhibhavatÄ«_ti na abhibhavati, gocarabhÄ• vaá¹ƒ \Ee II 264/ na gacchatÄ«ti attho. _
heá¹-á¹-hÄ• _ti tÄ• vatiá¹ƒsato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• heá¹-á¹-hÄ• , na cÄ• tumahÄ• rA
nÄ• pi brahmapÄ• risajjato paá¹-á¹-hÄ• ya. ``cÄ• tumahÄ• rÄ• jikÄ• hi tÄ• vatiá¹ƒsÄ• naá¹ƒ
passituá¹ƒ sakkonti, tathÄ• brahmÄ• no heá¹-á¹-himÄ• uparimÄ• naâ€™â€™ nti keci, taá¹
heá¹-á¹-himÄ• brahmÄ• no uparimÄ• naá¹ƒ mÅ«lapaá¹-isandhirÅ«paá¹ƒ passituá¹ƒ sakkon
sakkontÄ«ti daá¹-á¹-habbaá¹ƒ.

__suá¹‡antova_ \Ne II 190/ __niddaá¹ƒ okkamÄ«_ti gatiyo upadhÄ• rento bahi visaá¹-avital
saá¹…kocaá¹ƒ Ä• pannacittatÄ• ya. __mayhaá¹ƒ ayyakassÄ• _ti bhagavantaá¹ƒ sandhÄ• y

paÃ±ca sikhÄ• etassÄ• ti paÃ±casikho, paÃ±casikho viya __paÃ±casikho_ti Ä• ha __ ``paÃ±casikhagandhabbasadisoâ€™â€™ _ti. __mamÄ• yantÄ«_ti piyÄ• yanti.

<285> __sumutto_ti \Be II 207/ saradosehi suá¹-á¹-hu mutto. yehi pittasemhÄ• dÄ«hi palibu avissaá¹-á¹-ho siyÄ• , tadabhÄ• vato vissaá¹-á¹-hoti dassento Ä• ha __ ``apalibuddhoâ€™â __viÃ±Ã±eyyo, _ antogadhahetuattho kattusÄ• dhano esa viÃ±Ã±eyyasaddoti Ä• ha __ ``att sarassa madhuratÄ• nÄ• ma maddavanti Ä• ha __ ``madhuro mudÅ«â€™â€™ _ti. savanaâ savanÄ• rahatÄ• ya ca Ä• pÄ• thasukhatÄ• yÄ• ti Ä• ha __ ``kaá¹‡á¹‡asukhoâ€™â€™ _ti. Ä• koá¹-itabhinnakaá¹ƒsasaddo viya anekÄ• vayavo ahutvÄ• niravayavo, ekabhÄ• voti atth ``ekagghanoâ€™â€™ _ti, etenevassa avisÄ• ritÄ• saá¹ƒvaá¹‡á¹‡itÄ• daá¹-á¹-habbÄ• . gambhÄ«ruppattiá¹-á¹-hÄ• natÄ• ya cassa gambhÄ«ratÄ• ti Ä• ha __ ``nÄ• bhimÅ«latoâ€™ samuá¹-á¹-hito_ti jÄ«vhÄ• dippahÄ• ramattasamuá¹-á¹-hito. __amadhuro ca hoti_ uppattiá¹- parilahubhÄ• vato. __na ca dÅ«raá¹ƒ sÄ• veti_ vÄ«rabhÄ• vÄ• bhÄ• vato. __ninnÄ• dÄ«_ s ninnÄ• do, pÄ• saá¹ƒsaninnÄ• do vÄ• . tenÄ• ha __ ``mahÄ• megha ... pe ... yuttoâ€™â€™

__pacchimaá¹ƒ pacchima_nti dutiyaá¹ƒ, catutthaá¹ƒ, chaá¹-á¹-haá¹ƒ, aá¹-á¹-hamaÃ±ca pac purimassÄ• _ti yathÄ• kkamaá¹ƒ paá¹-hamassa, tatiyassa, paÃ±camassa, sattamassa ca. _ eva. vissaá¹-á¹-hatÄ• hissa viÃ±Ã±eyyatÄ• ya veditabbÄ• , maÃ±jubhÄ• vo savanÄ«yatÄ• avisÄ• ritÄ• ya, gambhÄ«rabhÄ• vo ninnÄ• ditÄ• yÄ• ti. __yathÄ• parisa_nti ettha __yathÄ• na pakÄ• rÄ• divÄ• cÄ«ti Ä• ha __ ``yattakÄ• _ \Ee II 265/ __parisÄ• â€™â€™ _ti, tena par saro niccharati, ayamassa dhammatÄ• ti dasseti. tenÄ• ha __ ``tattakamevÄ• â€™â€™ _tiÄ

``ye hi kecÄ«â€™â€™ tiÄ• di ``yÄ• vaÃ±ca so bhagavÄ• â€™â€™ tiÄ• dinÄ• vuttassa att samatthanaá¹ƒ saraá¹‡esu nesaá¹ƒ niccasevanena, sÄ«lesu ca patiá¹-á¹-hÄ• panena chakÄ• masaggasampattianuppÄ• danato. tenÄ• ha __ ``ye hi keci ... pe ... vadatÄ«â€™â€ __nibbematikagahitasaraá¹‡e_ti maggenÄ• gatasaraá¹‡agamane. te hi sabbaso samugghÄ ratanattaye aveccappasÄ• dena samannÄ• gatÄ• yeva, pothujjanikasaddhÄ• ya vasena bu \Ne II 191/ jÄ• nanti, aparaneyyabuddhino te pariyÄ• yato nibbematikagahitasaraá¹‡Ä• ved __gandhabbadevagaá¹‡a_nti gandhabbadevasamÅ«haá¹ƒ. tukÄ• \Be II 208/ vuccati khÄ«r vuccati. tassÄ• cuá¹‡á¹‡aá¹ƒ __tukÄ• piá¹-á¹-haá¹ƒ. _ taá¹ƒ koá¹-á¹-etvÄ• pakkhittaá¹ƒ gha nirantaracitaá¹ƒ hutvÄ• tiá¹-á¹-hati.

bhÄ• vitaiddhipÄ• davaá¹‡á¹‡anÄ•

<287> __supaÃ±Ã±attÄ• _ti suá¹-á¹-hu pakÄ• rehi Ã±Ä• pitÄ• bodhitÄ• , asaá¹…karato vÄ bodhanaá¹ƒ, asaá¹…karato á¹-hapanaÃ±ca atthato desanÄ• evÄ• ti Ä• ha __ ``sukathitÄ• â __ijjhanaá¹-á¹-henÄ• _ti samijjhanaá¹-á¹-hena, nippajjanassa kÄ• raá¹‡abhÄ• venÄ• ti attho __patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti adhiá¹-á¹-hÄ• naá¹-á¹-hena. iddhiyÄ• pÄ• doti __iddhipÄ

adhigamupÄ• yoti attho. tena hi yasmÄ• uparÅ«pari visesasaá¹…khÄ• taá¹ƒ iddhiá¹ƒ pajjan
``pÄ• doâ€™â€™ ti vuccati. ijjhatÄ«ti __iddhi, _ samijjhati nippajjatÄ«ti attho. iddhi eva pÄ•
_ iddhikoá¹-á¹-hÄ• soti attho. evaá¹ƒ tÄ• va ``cattÄ• ro iddhipÄ• dÄ• â€™â€™ ti ettha attho
__iddhipahonakatÄ• yÄ• _ti iddhiyÄ• nipphÄ• dane samatthabhÄ• vÄ• ya. __iddhivisavitÄ•
yogyabhÄ• vÄ• ya. anekatthattÄ• hi dhÄ• tÅ«naá¹ƒ yogyattho __vi_-pubbo \Ee II 266/ __su
pajjanaá¹ƒ __visavitÄ• , _ tattha kÄ• makÄ• ritÄ• visavitÄ• . tenÄ• ha __ ``punappunaâ€™â
__iddhivikubbanatÄ• yÄ• _ti vikubbaniddhiyÄ• vividharÅ«pakaraá¹‡Ä• ya. tenÄ• ha __ ``nÄ
dassanatthÄ• yÄ• â€™â€™ _ti.

``chandaÃ±ca bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ, labhati cittassekaggataá¹
chandasamÄ• dhÄ«â€™â€™ ti (Vibh 432) imÄ• ya pÄ• á¸·iyÄ• chandÄ• dhipati samÄ• dhi
adhipatisaddalopaá¹ƒ katvÄ• samÄ• so vuttoti viÃ±Ã±Ä• yati, adhipatisaddatthadassanavas
``chandahetuko, chandÄ• dhiko vÄ• samÄ• dhi chandasasamÄ• dhÄ«â€™â€™ _ti __aá¹-á
veditabbaá¹ƒ. __ ``padhÄ• nabhÅ«tÄ• _ti vÄ«riyabhÅ«tÄ• â€™â€™ ti keci vadanti.
saá¹…khatasaá¹…khÄ• rÄ• dinivattanatthaÃ±hi padhÄ• naggahaá¹‡anti. atha vÄ• taá¹ƒ taá
__saá¹…khÄ• ro, _ sabbampi vÄ«riyaá¹ƒ. tattha catukiccasÄ• dhakato aÃ±Ã±assa nivattana
padhÄ• naggahaá¹‡anti __padhÄ• nabhÅ«tÄ• _ seá¹-á¹-habhÅ«tÄ• ti attho. catubbidhassa
bahuvacananiddeso kato. visuá¹ƒ samÄ• sayojanavasena yo pubbe iddhipÄ• dattho pÄ• da
koá¹-á¹-hÄ• satthataÃ±ca gahetvÄ• yathÄ• yogavasena idha \Be II 209/ vutto, so vakkham
paá¹-ilÄ• bhapubbabhÄ• gÄ• naá¹ƒ kattukaraá¹‡iddhibhÄ• vaá¹ƒ, uttaracÅ«á¸·abhÄ• janÄ«
iddhipÄ• dehi sÄ• dhetabbÄ• ya iddhiyÄ• kattiddhibhÄ• vaá¹ƒ, chandÄ• dÄ«naÃ±ca karaá¹
vuttoti veditabbo, tasmÄ• ``ijjhanaá¹-á¹-hena iddhÄ«â€™â€™ ti ettha kattuattho, karaá¹‡att
gahetvÄ• \Ne II 192/ vuttoti kattuatthaá¹ƒ tÄ• va dassetuá¹ƒ ``nipphattipariyÄ• yena ijjhanaâ
ti vatvÄ• itaraá¹ƒ dassento __ ``ijjhanti_ \Ee II 267/ __etÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. __
vuttaá¹ƒ? iddhipÄ• davibhaá¹…gapÄ• á¹-he. (Vibh 434) __tathÄ• bhÅ«tassÄ• _ti tenÄ• kÄ•
chandÄ• didhamme paá¹-ilabhitvÄ• á¹-hitassÄ• ti attho. __ ``vedanÄ• kkhandhoâ€™â€™ _
antokatvÄ• cattÄ• ropi khandhÄ• kathitÄ• . __sesesÅ«_ti sesiddhipÄ• desu.

vÄ«riyiddhipÄ• daniddese ``vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataâ€™
Ä• gataá¹ƒ. tattha purimaá¹ƒ samÄ• dhivisesanaá¹ƒ ``vÄ«riyÄ• dhipati samÄ• dhi vÄ«riyasa
dutiyaá¹ƒ samannÄ• gamaá¹…gadassanaá¹ƒ. dveyeva hi sabbattha samannÄ• gamaá¹…gÄ
padhÄ• nasaá¹…khÄ• ro ca. chandÄ• dayo hi samÄ• dhivisesanÄ• ni, padhÄ• nasaá¹…khÄ
visesito, na chandÄ• dÄ«hÄ«ti na idha vÄ«riyÄ• dhipatitÄ• padhÄ• nasaá¹…khÄ• rassa vut
samÄ• dhiá¹ƒ visesetvÄ• á¹-hitameva, samannÄ• gamaá¹…gavasena pana padhÄ• nasaá¹
dvÄ«hi vÄ«riyehi samannÄ• gamo vutto hoti. yasmÄ• pana chandÄ• dÄ«hi visiá¹-á¹-ho sam
tathÄ• visiá¹-á¹-heneva ca tena sampayutto padhÄ• nasaá¹…khÄ• ro, sesadhammÄ• ca, ta
vasena cattÄ• ro iddhipÄ• dÄ• vuttÄ• , visesanabhÄ• vo ca chandÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒa
``chandasamÄ• dhi ... pe ... iddhipÄ• daâ€™â€™ nti ettha nissayatthepi pÄ• da-sadde upÄ•

iddhipÄ• datÄ• vuttÄ• hoti. teneva hi abhidhamme __uttaracÅ«á¸·abhÄ• janÄ«ye_ (Vibh 45
chandiddhipÄ• doâ€™â€™ tiÄ• dinÄ• chandÄ• dÄ«nameva iddhipÄ• datÄ• vuttÄ• . __paÃ
``cattÄ• ro iddhipÄ• dÄ• idha bhikkhu chandasamÄ• dhÄ«â€™â€™ tiÄ• dinÄ• \Ee II 268/ c
chandÄ• dÄ«naá¹ƒyeva kusalÄ• dibhÄ• vo vibhatto. upÄ• yiddhipÄ• dadassanatthameva hi
kataá¹ƒ, aÃ±Ã±athÄ• catubbidhatÄ• na siyÄ• ti. ayamettha pÄ• á¸·ivasena atthavinicchayo
paá¹-ilÄ• bhapubbabhÄ• gÄ• naá¹ƒ vasena iddhipÄ• de vibhajitvÄ• dassetuá¹ƒ __ ``apicÄ•
vuttaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva. idha iddhipÄ• dakathÄ• saá¹…khepeneva vuttÄ• ti Ä• I
pe ... vuttÄ• â€™â€™ _ti.

__kecÄ«_ti abhayagirivÄ• sino. tesu hi ekacce ``iddhi nÄ• ma anipphannÄ• â€™â€™ ti vad
pana anipphannoâ€™â€™ ti vadanti, __anipphanno_ti ca paramatthato asiddho, natthÄ«ti a
abhidhammapÄ• á¹-hato (Vibh 458) __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv II 287) Ä•
aÃ±Ã±enÄ• kÄ• rena desanÄ• ya pavattattÄ• . chando eva iddhipÄ• do __chandiddhipÄ• d
panÄ• _ti imasmiá¹ƒ sutte Ä• gatÄ• iddhipÄ• dÄ• \Ne II 193/. __raá¹-á¹-hapÄ• latthero_ (M
Ap-a II raá¹-á¹-hapÄ• lattheraapadÄ• navaá¹‡á¹‡anÄ• ya vitthÄ• ro) ``chande sati kathaá¹ƒ
ti sattÄ• haá¹ƒ bhattÄ• ni abhuÃ±jitvÄ• mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• pabbajitvÄ• cha
lokuttaraá¹ƒ dhammaá¹ƒ nibbattesÄ«ti Ä• ha __ ``raá¹-á¹-hapÄ• latthero ... pe ... nibbattesÄ
__soá¹‡atthero_ (Vin I 243; AN b VI 55; Th-a terasanipÄ• ta; Ap-a II
soá¹‡akoá¹-ivÄ«sattheraapadÄ• navaá¹‡á¹‡anÄ• ya vitthÄ• ro) bhÄ• vanamanuyutto Ä• rad
pÄ• desu phoá¹-esu jÄ• tesupi vÄ«riyaá¹ƒ nappaá¹-ipassambhesÄ«ti Ä• ha __ ``soá¹‡atther
katvÄ• â€™â€™ _ti. __sambhÅ«tatthero_ (Th-a II sammÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• y
nÄ• ma na sijjhatÄ«â€™â€™ ti cittaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• bhÄ• vanaá¹ƒ Ä• rÄ• dh
``sambhÅ«tatthero cittaá¹ƒ dhuraá¹ƒ katvÄ• â€™â€™ _ti. __moghatthero_ vÄ«maá¹ƒsaá¹ƒ
bhagavÄ• ``suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«â€™â€™ ti (Sn 1125; Bv 5IV 353; Vin I ni0 18
mogharÄ• jamÄ• á¹‡avapucchÄ• 144; mogharÄ• jamÄ• á¹‡avapucchÄ• niddese 88; Nett 5
kathesi, paÃ±Ã±Ä• nissitamÄ• naniggahatthaá¹ƒ, paÃ±Ã±Ä• ya pariggahatthaÃ±ca dvikkha
paÃ±haá¹ƒ \Ee II 269/ kathesi. tenÄ• ha __ ``Ä• yasmÄ• mogharÄ• jÄ• vÄ«maá¹ƒsaá¹ƒ dh

punappunaá¹ƒ chanduppÄ• danaá¹ƒ pesanaá¹ƒ viya hotÄ«ti chandassa upaá¹-á¹-hÄ• nasa

__parakkamenÄ• _ti parakkamasÄ«sena sÅ«rabhÄ• vaá¹ƒ vadati. thÄ• mabhÄ• vato ca vÄ
daá¹-á¹-habbÄ• .

cintanappadhÄ• nattÄ• cittassa mantasaá¹ƒvidhÄ• nasadisatÄ• vuttÄ• .

__jÄ• tisampatti_ \Be II 211/ nÄ• ma visiá¹-á¹-hajÄ• titÄ• . ``sabbadhammesu ca paÃ±Ã±Ä•
vÄ«maá¹ƒsÄ• ya jÄ• tisampattisadisatÄ• vuttÄ• . __sammohavinodaniyaá¹ƒ_ (Vibh-a 433)
jÄ• tisampattisadisatÄ• , vÄ«maá¹ƒsiddhipÄ• dassa mantabalasadisatÄ• ca yojitÄ• .

anekaá¹ƒ vihitaá¹ƒ vidhaá¹ƒ etassÄ• ti __anekavihita_nti Ä• ha __ ``anekavidhaâ€™â€™ _
koá¹-á¹-hÄ• sapariyÄ• yo ``ekavidhena Ã±Ä• á¹‡avatthÅ«â€™â€™ tiÄ• dÄ«su (Vibh 751) v
iddhikoá¹-á¹-hÄ• saâ€™â€™ _nti.

tividhaokÄ• sÄ• dhigamavaá¹‡á¹‡anÄ•

<288> __ ``sukhassÄ• â€™â€™ _ti \Ne II 194/ idaá¹ƒ tiá¹‡á¹‡ampi sukhÄ• naá¹ƒ sÄ• dhÄ•
``jhÄ• nasukhassa maggasukhassa phalasukhassÄ• â€™â€™ _ti. nÄ• nappanÄ• pattatÄ• y
upacÄ• rajjhÄ• nasukhassa, vipassanÄ• sukhassa cettha aggahaá¹‡aá¹ƒ. purimesu tÄ• va
tÄ«á¹‡ipi sukhÄ• ni labbhanti, tatiye pana kathanti? tattha kÄ• maá¹ƒ tÄ«á¹‡i na labbhanti, c
labbhantiyeva. yathÄ• lÄ• bhavasena hetaá¹ƒ vuttaá¹ƒ. ``sakkharakathalampi macchagumb
tiá¹-á¹-hantampÄ«â€™â€™ tiÄ• dÄ«su (DN I 249; MN I 433; II 259; AN a I 45, 46) viya. __s
saá¹ƒsaggaá¹ƒ upagato samaá¹…gÄ«bhÅ«to, so pana tehi samannÄ• gatacittopi hotÄ«ti vu
``sampayuttacittoâ€™â€™ _ti. __ariyadhamma_nti ariyabhÄ• vakaraá¹ƒ dhammaá¹ƒ. __upA
__pathato_ti maggato. __kÄ• raá¹‡ato_ti hetuto. yena hi vidhinÄ• dhammÄ• nudhammapaa
270/ upeti etenÄ• ti __upÄ• yo, _ so tadadhigamassa maggabhÄ• vato __patho, _ tassa kar
vuccati.

``aniccantiÄ• divasena manasi karotÄ«â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹
nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __upÄ• yamanasikÄ• ro_ti kusaladhammappava
manasikÄ• ro. __pathamanasikÄ• ro_ti tassa eva maggabhÅ«to manasikÄ• ro. __anicce_ti
anaccantikatÄ• ya ca anicce tebhÅ«make saá¹…khÄ• re ``aniccaâ€™â€™ nti manasikÄ• ro
sesesupi. ayaá¹ƒ pana viseso tasmiá¹ƒyeva udayabbayapaá¹-ipÄ«á¸·anatÄ• ya dukkhanato
avasavattanatthena, anattasabhÄ• vatÄ• ya ca __anattani, _ asucisabhÄ• vatÄ• ya \Be II 21
hi tebhÅ«makaá¹ƒ saá¹…khataá¹ƒ kilesÄ• sucipaggharaá¹‡ato ``asubhaâ€™â€™ ntveva va
__saccÄ• nulomikena vÄ• _ti saccÄ• bhisamayassa anulomanavasena. __ ``cittassa Ä• vaá
Ä• vajjanÄ• ya paccayabhÅ«tÄ• tato purimuppannÄ• manodvÄ• rikÄ• kusalajavanappava
vuttÄ• . tassÄ• hi vasena sÄ• kusaluppattiyÄ• upanissayo hotÄ«ti. Ä• vajjanÄ• hi bhavaá
Ä• vaá¹-á¹-etÄ«ti __cittassa Ä• vaá¹-á¹-anÄ• , _ anu anu Ä• vaá¹-á¹-etÄ«ti __anvÄ• vaá¹-á¹-
bhavaá¹…gÄ• rammaá¹‡ato aÃ±Ã±aá¹ƒ Ä• bhujatÄ«ti __Ä• bhogo. _ samannÄ• haratÄ«ti _
tadevÄ• rammaá¹‡aá¹ƒ attÄ• naá¹ƒ anubandhitvÄ• anubandhitvÄ• uppajjamÄ• ne manasi
__manasikÄ• ro. ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ upÄ• yamanasikÄ• ralakkhaá¹‡o __yonisoman
vasena puggalo dukkhÄ• dÄ«ni saccÄ• ni Ä• vajjituá¹ƒ sakkoti.

__asaá¹ƒsaá¹-á¹-ho_ti \Ne II 195/ na saá¹ƒsaá¹-á¹-ho kÄ• mÄ• dÄ«hi vivitto vinÄ• bhÅ«to.
kÄ• mÄ• divisaá¹ƒsaggahetu uppajjanakasukhaá¹ƒ nÄ• ma vivekajaá¹ƒ pÄ«tisukhanti \Ee II
``paá¹-hamajjhÄ• nasukhaâ€™â€™ _nti. kÄ• maá¹ƒ paá¹-hamajjhÄ• nasukhampi somanass

kÄ• yikasukhassÄ• pi paccayabhÄ• vato visesato ``sukhaâ€™â€™ ntveva vuccatÄ«ti idhÄ•
somanassaá¹ƒ sukhanti, itaraá¹ƒ somanassaá¹ƒ. tena vuttaá¹ƒ __ ``sukhÄ• â€™â€™ _ti. he
Ä• ha __ ``jhÄ• nasukhapaccayÄ• â€™â€™ _ti. __aparÄ• paraá¹ƒ somanassa_nti jhÄ• nÄ•
paccavekkhaá¹‡Ä• divasena punappunaá¹ƒ uppajjanakasomanassaá¹ƒ.

pamodanaá¹ƒ pamudo, taruá¹‡apÄ«ti, tato __pamudÄ• . _ ``pÄ• mojjaá¹ƒ pÄ«tatthÄ• yÄ• â
taruá¹‡apÄ«ti ``pÄ• mojjaâ€™â€™ nti vuccati, idha pana pakaá¹-á¹-ho mudo __pamudo_ pÄ
taÃ±ca somanassarahitaá¹ƒ natthÄ«ti avinÄ• bhÄ• vitÄ• ya __ ``balavataraá¹ƒ pÄ«tisomana
jhÄ• nassa ujuvipaccanÄ«kataá¹ƒ sandhÄ• ya __ ``paÃ±ca nÄ«varaá¹‡Ä• ni vikkhambhetvÄ
jhÄ• naá¹ƒ pana tadekaá¹-á¹-he sabbepi kilese, sabbepi akusale dhamme vikkhambhetiyeva
gahetvÄ• tiá¹-á¹-hati_ paá¹-ipakkhadhammehi anabhibhavanÄ«yato. __tasmÄ• _ti okÄ• sag
laddhokÄ• satÄ• yÄ• ti attho. maggaphalasukhÄ• dhigamÄ• ya okÄ• sabhÄ• vato vÄ• __ok
__okÄ• sÄ• dhigamo. _ purimapakkhe pana okÄ• saá¹ƒ avasaraá¹ƒ adhigacchati etenÄ• ti _

rÅ«pasabhÄ• vatÄ• ya \Be II 213/, ekantarÅ«pÄ• dhÄ«navuttitÄ• ya, savipphÄ• rikatÄ• ya
Ä• nÄ• pÄ• navitakkavicÄ• rÄ• naá¹ƒ thÅ«labhÄ• vaá¹ƒ anujÄ• nanto __ ``kÄ• yavacÄ«saá
hontÅ«â€™â€™ _ti Ä• ha. tabbidhuratÄ• ya pana ekaccÄ• naá¹ƒ vedanÄ• saÃ±Ã±Ä• naá¹
``cittasaá¹…khÄ• rÄ• kathaá¹ƒ oá¸·Ä• rikÄ• â€™â€™ _ti Ä• ha. itaro ``appahÄ«nattÄ• â€™
``kÄ• yasaá¹…khÄ• rÄ• hÄ«â€™â€™ _tiÄ• dinÄ• tamatthaá¹ƒ vivarati. __te_ti cittasaá¹…k
saá¹…khÄ• rÄ• labbhamÄ• nasaá¹…khÄ• ranimittatÄ• ya ``oá¸·Ä• rikÄ• â€™â€™ ti vattuá
tadabhÄ• vato ``sukhumÄ• â€™â€™ ti Ä• ha __ ``pahÄ«ne upÄ• dÄ• ya_ \Ee II 272/ __app
jÄ• tÄ• â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ ``kÄ• yasaá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• â€™
catutthajjhÄ• nikaphalasamÄ• pattisukhaâ€™â€™ _nti vuttaá¹ƒ. ``cittasaá¹…khÄ• rÄ• naá¹
ti pana vuttattÄ• __ ``nirodhÄ• vuá¹-á¹-hahantassÄ• â€™â€™ _ti vuttaá¹ƒ. vacÄ«saá¹…kh
kÄ• yasaá¹…khÄ• rapaá¹-ippassaddhiyÄ• va siddhÄ• ti veditabbÄ• . tenevÄ• ha __ ``dutiya
vuttÄ• nÄ«â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ pana atthato siddhÄ• pi supÄ• kaá¹-abhÄ• vena vibh
gaá¹‡hÄ• ti. na hi ariyavinaye atthÄ• pattivibhÄ• vanÄ• abhidhammadesanÄ• ya pakatÄ«ti.
nÄ«varaá¹‡avikkhambhanaÃ±ca paá¹-hamassa jhÄ• nassa adhigamÄ• ya upÄ• yo, evaá¹ƒ
catutthassa \Ne II 196/ jhÄ• nassa adhigamÄ• ya upÄ• yoti __ ``catutthajjhÄ• naá¹ƒ sukhaá
vikkhambhetvÄ• â€™â€™ _ti vuttaá¹ƒ. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

avijjÄ• rÄ• gÄ• dÄ«hi saha vajjehÄ«ti __sÄ• vajjaá¹ƒ, _ akusalaá¹ƒ, tadabhÄ• vato __anava
hitasukhaá¹ƒ Ä• kaá¹…khantena sevanÄ«yato __sevitabbaá¹ƒ, _ kusalaá¹ƒ, tabbipariyÄ• ya
akusalaá¹ƒ. lÄ• makabhÄ• vena __hÄ«naá¹ƒ, _ akusalaá¹ƒ, seá¹-á¹-habhÄ• vena __paá¹‡Ä
__sÄ• vajjadukÄ• dayo_ tayopi dukÄ• yathÄ• rahaá¹ƒ __etesaá¹ƒ_ kusalÄ• kusalakammap
veditabbÄ• . sabba_nti yathÄ• vuttaá¹ƒ sabbaá¹ƒ catÅ«hi dukehi saá¹…gahitaá¹ƒ dhammaj
kaá¹‡haÃ±ca sukkaÃ±ca paá¹-idvandibhÄ• vato, sappaá¹-ibhÄ• gaÃ±ca appaá¹-ibhÄ• gaÃ±
__vaá¹-á¹-apaá¹-icchÄ• dikÄ• avijjÄ• pahÄ«yati_ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ sammade

eva __arahattamaggavijjÄ• uppajjati. sukha_nti evaá¹ƒ kammapathamukhena tebhÅ«maka
vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahatte patiá¹-á¹-hahantassa yaá
arahattaphalasukhaÃ±ca, taá¹ƒ idha ``sukhaâ€™â€™ nti adhippetaá¹ƒ. __antogadhÄ• eva

__aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡avasenÄ• _ti \Be II 214/ \Ee II 273/ pÄ• á¸·iyaá¹ƒ Ä• gatÄ• n
kammaá¹-á¹-hÄ• nÄ• naá¹ƒ vasena. __vitthÄ• retvÄ• kathetabbÄ• _ paá¹-hamajjhÄ• nÄ• d
__ ``kathaâ€™â€™ _ntiÄ• dinÄ• tameva vitthÄ• retvÄ• kathanaá¹ƒ nayato dasseti. __ ``ca
á¹-hÄ• nesÅ«â€™â€™ _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __mahÄ• parinibbÄ• navaá¹‡a
vuttameva. __ ``nirodhasamÄ• pattiá¹ƒ pÄ• petvÄ• â€™â€™ _ti iminÄ• arÅ«pajjhÄ• nÄ• ni
nirodhasamÄ• pattisamÄ• pajjanassa asambhavato, catutthajjhÄ• nasabhÄ• vattÄ• ca tesa
upacÄ• rajjhÄ• nÄ• nÄ«_ti á¹-hapetvÄ• kÄ• yagatÄ• satiá¹ƒ Ä• nÄ• pÄ• naÃ±ca aá¹-á¹-ha a
saÃ±Ã±Ä• vavatthÄ• naÃ±cÄ• ti dasa upacÄ• rajjhÄ• nÄ• ni. adhisÄ«laá¹ƒ nÄ• ma samÄ• c
heá¹-á¹-himantena paá¹-hamajjhÄ• naá¹ƒ pariyosÄ• nanti vuttaá¹ƒ __ ``adhisÄ«lasikkhÄ• p
okÄ• sÄ• dhigamaá¹ƒ bhajatÄ«â€™â€™ _ti. adhicittaá¹ƒ nÄ• ma catutthajjhÄ• naniá¹-á¹-ha
arÅ«pajjhÄ• nÄ• naá¹ƒ, tappariyosÄ• nattÄ• phalajjhÄ• nÄ• nanti vuttaá¹ƒ __ ``adhicittasikk
matthakappattÄ• adhipaÃ±Ã±Ä• sikkhÄ• nÄ• ma aggamaggavijjÄ• ti Ä• ha __ ``adhipaÃ±Ã
sikkhattayavasena tayo okÄ• sÄ• dhigame nÄ«harantena yathÄ• rahaá¹ƒ taá¹ƒtaá¹ƒsuttava
dassento __ ``sÄ• maÃ±Ã±aphalepÄ«â€™â€™ _tiÄ• dimÄ• ha.

yadaggena ca tisso sikkhÄ• yathÄ• kkamaá¹ƒ tayo okÄ• sÄ• dhigame bhajanti, tadaggena
yathÄ• kkamaá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni te bhajantÄ«ti dassetuá¹ƒ __ ``tÄ«su panÄ• â€™â€™
__tÄ«á¹‡i_ \Ne II 197/ __piá¹-akÄ• ni vibhajitvÄ• _ti tiá¹‡á¹‡aá¹ƒ okÄ• sÄ• dhigamÄ• naá¹ƒ
tÄ«á¹‡i piá¹-akÄ• ni vitthÄ• retvÄ• __kathetuá¹ƒ labhissÄ• mÄ• _ti. __samodhÄ• netvÄ• _ti
vuttamatthaá¹ƒ imassa suttassa atthabhÄ• vena samÄ• netvÄ• . __dukkathita_nti asamban
atipapaÃ±cakathanena vÄ• duá¹-á¹-hu kathitanti __na sakkÄ• vattuá¹ƒ_ tathÄ• kathanasse
Ä• ha __ ``tepiá¹-akaá¹ƒ ... pe ... sukathitaá¹ƒ hotÄ«â€™â€™ _ti.

catusatipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<289> na kevalaá¹ƒ abhidhammapariyÄ• yeneva kusalaá¹-á¹-ho gahetabbo, atha kho bÄ• I
__ ``phalakusalassa cÄ• â€™â€™ _ti. __khemaá¹-á¹-henÄ• _ti catÅ«hipi yogehi anupaddav
__sammÄ• samÄ• hito_ti samathavasena \Be II 215/ ceva vipassanÄ• vasena ca suá¹-á¹-h
__ekaggacitto_ti vikkhepassa dÅ«rasamussÄ• ritattÄ• ekaggataá¹ƒ avikkhepaá¹ƒ pattacitto
ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• vasena sammÄ• samÄ• hitacitto samÄ• no ``samÄ
passatÄ«â€™â€™ ti (SN b III 5; c V 1071, 1072; Nett 40; Mil I 14) vacanato. tattha Ã±Ä• á¹-
nibbattento tato bahiddhÄ• parassa kÄ• yepi Ã±Ä• á¹‡adassanaá¹ƒ nibbatteti. tenÄ• ha __
kÄ• yÄ• bhimukhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pesetÄ«â€™â€™ _ti. __sammÄ• vippasÄ«datÄ«_ti sa
abhippasÄ• dena Ã±Ä• á¹‡Å«pasaÃ±hitena ajjhattaá¹ƒ kÄ• yaá¹ƒ okappeti. __sabbatthÄ• _

kathitÄ• ti yojanÄ• . __lokiyalokuttaramissakÄ• kathitÄ• _ anupassanÄ• Ã±Ä• á¹‡adassanÄ
tadubhayasÄ• dhÄ• raá¹‡abhÄ• vato.

sattasamÄ• dhiparikkhÄ• ravaá¹‡á¹‡anÄ•

<290> __etthÄ• _ti imissÄ• kathÄ• ya. jhÄ• nakkhassa vÄ«riyacakkassa ariyamaggaratha
vibhÅ«sanabhÄ• vena vuttanti Ä• ha __ ``alaá¹…kÄ• ro parikkhÄ• ro nÄ• mÄ• â€™â€™ _ti
nagaraparikkhÄ• rehÄ«_ti nagaraá¹ƒ parivÄ• retvÄ• rakkhaá¹‡akehi kataparikkhepo, parikh
esikÄ• , palighÄ• , pÄ• kÄ• rapakkhaá¹‡á¸• ilanti imehi sattahi nagaraparikkhÄ• rehi. sambh
etenÄ• ti __sambhÄ• ro, _ kÄ• raá¹‡aá¹ƒ. bhesajjaÃ±hi byÄ• dhivÅ«pasamanena jÄ«vitassa
__parivÄ• raparikkhÄ• ravasenÄ• _ti parivÄ• rasaá¹…khÄ• taparikkhÄ• ravasena. parikkhÄ
maggadhammÄ• sammÄ• samÄ• dhissa sahajÄ• tÄ• dipaccayabhÄ• vena parikaraá¹‡ato a
nissÄ«yatÄ«ti __upanisÄ• , _ saha upanisÄ• yÄ• ti __saupaniso_ti \Ee II 275/ Ä• ha __ ``sa
sahakÄ• rÄ«kÄ• raá¹‡abhÅ«to dhammasamÅ«ho idha ``upanissayoâ€™â€™ ti \Ne II 198/ a
sundarÄ• diá¹-á¹-hi etassÄ• ti sammÄ• diá¹-á¹-hi, puggalo, tassa __sammÄ• diá¹-á¹-hissa. _
patiá¹-á¹-hitasammÄ• diá¹-á¹-hiko, tasmÄ• vuttaá¹ƒ __ ``sammÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitassÄ
__sammÄ• saá¹…kappo pahotÄ«_ti maggasammÄ• diá¹-á¹-hiyÄ• dukkhÄ• dÄ«su parijÄ• n
kÄ• mavitakkÄ• dike samugghÄ• á¹-ento sammÄ• saá¹…kappo yathÄ• attano kiccasÄ• dha
panassa dassento Ä• ha __ ``sammÄ• saá¹…kappo pavattatÄ«â€™â€™ _ti. __esa nayo sa
``sammÄ• saá¹…kappassa sammÄ• vÄ• cÄ• pahotÄ«â€™â€™ tiÄ• dÄ«su sesapadesu ya

ettha \Be II 216/ ca yasmÄ• nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yogino bahÅ«pakÄ•
hi sÄ• ``paÃ±Ã±Ä• pajjoto, paÃ±Ã±Ä• satthaâ€™â€™ nti ca vuttÄ• . tÄ• ya hi so avijjandha
kilesacore ghÄ• tento khemena nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• ariyamaggakathÄ• ya
gayhati, idha pana puggalÄ• dhiá¹-á¹-hÄ• nadesanÄ• ya ``sammÄ• diá¹-á¹-hissÄ• â€™â€™
sammÄ• diá¹-á¹-hipuggalo nekkhammasaá¹…kappÄ• divasena sammadeva saá¹…kappeti,
micchÄ• kÄ• masaá¹…kappÄ• divasena, tasmÄ• sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kap
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• ya upakÄ• rako. yathÄ• ha ``pubbe kho gahapati vi
vÄ• caá¹ƒ bhindatÄ«â€™â€™ ti, (SN II 348) tasmÄ• sammÄ• saá¹…kappassa sammÄ• vÄ
``idaÃ±cidaÃ±ca karissÄ• mÄ• â€™â€™ ti hi paá¹-hamaá¹ƒ vÄ• cÄ• ya saá¹ƒvidahitvÄ• ye
sammÄ• payojÄ«yanti, tasmÄ• vÄ• cÄ• kÄ• yakammassa upakÄ• rikÄ• ti sammÄ• vÄ• ca
pana catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ, tividhaÃ±ca kÄ• yaduccaritaá¹ƒ pahÄ• ya ubhayaá¹
pÅ«rentasseva Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pÅ«rati, na itarassa \Ee II 276/, tasmÄ• sam
sammÄ• kammantassa ca sammÄ• Ä• jÄ«vo pahoti. visuddhidiá¹-á¹-hisamudÄ• gatasammÄ
sambhavato sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• mo pahoti. yoniso padahantassa kÄ• y
sÅ«paá¹-á¹-hitÄ• hotÄ«ti sammÄ• vÄ• yÄ• massa sammÄ• sati pahoti. yasmÄ• evaá¹ƒ sÅ
upakÄ• rÄ• nupakÄ• rÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samannesitvÄ• pahoti ekattÄ• ramm
tasmÄ• sammÄ• satissa sammÄ• samÄ• dhi pahotÄ«ti. ayaÃ±ca nayo pubbabhÄ• ge nÄ•

sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ vasena vutto, maggakkhaá¹‡e pana sammÄ• diá¹-á¹-hiÄ• d
sahajÄ• tÄ• divasena vutto ``sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kappo pahotÄ«â€™â€™
yutto, ayameva ca idhÄ• dhippeto. tenÄ• ha __ ``ayaá¹ƒ panatthoâ€™â€™ _tiÄ• di.

__maggaÃ±Ä• á¹‡e_ti maggapariyÄ• pannaÃ±Ä• á¹‡e __á¹-hitassa_ taá¹ƒsamaá¹…gino. n
saccÄ• naá¹ƒ sammÄ• dassanaá¹-á¹-hena ``maggasammÄ• diá¹-á¹-hÄ«â€™â€™ ti vuttÄ• ,
jÄ• nanato paá¹-ivijjhanato idha \Ne II 199/ ``maggaÃ±Ä• á¹‡aâ€™â€™ ntipi vuttÄ• . __mag
kilesÄ• naá¹ƒ vimuccanaá¹ƒ samucchedappahÄ• nameva. phalasammÄ• diá¹-á¹-hi eva \Be
``phalasammÄ• Ã±Ä• á¹‡aâ€™â€™ nti pariyÄ• yena vuttaá¹ƒ, pariyÄ• yavacanaÃ±ca vutta
__phalavimutti_ pana paá¹-ippassaddhippahÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

__amatassa dvÄ• rÄ• _ti ariyamaggamÄ• ha. so pana vinÄ• ca Ä• cariyamuá¹-á¹-hinÄ• a
karitvÄ• yÄ• vadeva manussehi suppakÄ• sitattÄ• __vivaá¹-o. dhammavinÄ«tÄ• _ti ariyad
kilesÄ• naá¹ƒ samucchedavinayavasena veditabboti Ä• ha __ ``sammÄ• niyyÄ• nena niyyÄ

__atthÄ«_ti puthutthavisayaá¹ƒ nipÄ• tapadaá¹ƒ ``atthi \Ee II 277/ imasmiá¹ƒ kÄ• ye kesÄ•
II 377; MN I 110; III 154; SN b IV 127; AN b VI 29; c 10.60; Vibh 356; Khp 2.I dvattiá¹ƒsaÄ•
viyÄ• ti Ä• ha __ ``anÄ• gÄ• mino ca atthÄ«â€™â€™ _ti. tenevÄ• ha ``atthi cevettha sakad
bahiddhÄ• saá¹ƒyojanapaccayo nibbattihetubhÅ«to puÃ±Ã±abhÄ• go etissÄ• atthÄ«ti puÃ
atisayavisiá¹-á¹-ho cettha atthiattho veditabbo. __ottappamÄ• no_ti uttasanto bhÄ• yanto. __
atthi evÄ• ti dÄ«peti.

<291> __assÄ• _ti vessavaá¹‡assa. __laddhi pana na atthi_ paá¹-ividdhasaccattÄ• . __ ``a
natthÄ«â€™â€™ _ti etena sabbepi sabbaÃ±Ã±uguá¹‡Ä• sabbabuddhÄ• naá¹ƒ sadisÄ• ev

<292> kÄ• raá¹‡assa ekarÅ«pattÄ• __imÄ• ni pana padÄ• nÄ«_ti na kevalaá¹ƒ ``tayidaá¹ƒ
ntiÄ• dÄ«ni padÄ• ni, atha kho ``imamatthaá¹ƒ janavasabho yakkhoâ€™â€™ tiÄ• dÄ«ni pa

janavasabhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

6. mahÄ• govindasuttavaá¹‡á¹‡anÄ•

<293> __paÃ±cakuá¹‡á¸• aliko_ti \Ee II 278/ \Ne II 200/ \Be II 218/ vissaá¹-á¹-hapaÃ±cave
__catumaggaá¹-á¹-hÄ• nesÅ«_ti catunnaá¹ƒ maggÄ• naá¹ƒ vinivijjhitvÄ• gataá¹-á¹-hÄ• nes
sÄ• lÄ• dayo catÅ«hi disÄ• hi Ä• gatamanussÄ• naá¹ƒ upabhogakkhamÄ• honti. __ ``evar
rukkhamÅ«lasodhanÄ• dÄ«ni ceva yathÄ• satti annadÄ• nÄ• dÄ«ni ca puÃ±Ã±Ä• ni saá¹…
``suvaá¹‡á¹‡akkhandhasadiso attabhÄ• vo iá¹-á¹-ho kanto manÄ• po ahosÄ«â€™â€™ ti pÄ
__sakaá¹-asahassamatta_nti vÄ• hasahassamattaá¹ƒ, __vÄ• ho_ pana vÄ«sati khÄ• rÄ«, _

soá¸·asadoá¹‡amattÄ• , __doá¹‡aá¹ƒ_ soá¸·asa nÄ• á¸·iyo veditabbÄ• . __kumbhaá¹ƒ_ das
``sahassanÄ• á¸·iyoâ€™â€™ ti keci. __rattasuvaá¹‡á¹‡akaá¹‡á¹‡ika_nti rattasuvaá¹‡á¹‡am

yasmÄ• majjhimayÄ• me eva devatÄ• satthÄ• raá¹ƒ upasaá¹…kamituá¹ƒ avasaraá¹ƒ labh
``ekakoá¹-á¹-hÄ• saá¹ƒ atÄ«tÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __atikkantavaá¹‡á¹‡o_ti ativiya k
__kevalakappa_nti vÄ• manaá¹ƒ Å«naá¹ƒ avasesaá¹ƒ, Ä«sakaá¹ƒ asamattanti attho bhaga
samÄ«paá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ• sabbo gijjhakÅ«á¹-avihÄ• ro tena obhÄ• sito. tenÄ• h
_tiÄ• di.

devasabhÄ• vaá¹‡á¹‡anÄ•

<294> __ratanamattakaá¹‡á¹‡ikarukkhanissandenÄ• _ti ratanappamÄ• á¹‡arukkhamayakÅ
tassa vÄ• puÃ±Ã±assa nissandaphalabhÄ• vena. __nibbattasabhÄ• ya_nti samuá¹-á¹-hitau
__maá¹‡imayÄ• _ti padumarÄ• gÄ• dimaá¹‡imayÄ• . __Ä• á¹‡iyo_ti thambhatulÄ• saá¹…gh
vÄ• á¸·arÅ«pÄ• disaá¹…ghÄ• á¹-anakaÄ• á¹‡iyo.

__gandhabbarÄ• jÄ• _ti gandhabbakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ rÄ• jÄ• . ye \Ee II 279/ t
Ä• sannavÄ• sino cÄ• tumahÄ• rÄ• jikÄ• devÄ• , te purato karonto __ ``dvÄ«su devalokesu
nisinnoâ€™â€™ _ti vutto. sesesupi tÄ«su á¹-hÄ• nesu eseva nayo.

__nÄ• garÄ• jÄ• _ti \Ne II 201/ nÄ• gÄ• naá¹ƒ adhipati, na pana sayaá¹ƒ nÄ• gajÄ• tiko.

Ä• sati nisÄ«dati etthÄ• ti __Ä• sanaá¹ƒ, _ nisajjaá¹-á¹-hÄ• nanti Ä• ha __ ``nisÄ«dituá¹ƒ ok
``etthÄ• â€™â€™ _ti padaá¹ƒ nipÄ• tamattaá¹ƒ, __etthÄ• _ti vÄ• etasmiá¹ƒ pÄ• á¹-he. atth
vattabbaá¹ƒ __pubbe vuttaá¹ƒ catubbidhameva. _ tÄ• vatiá¹ƒsÄ• , ekacce ca cÄ• tumahÄ• r
sampattiyÄ• thÄ• varabhÄ• vÄ• ya, Ä• yatiá¹ƒ sodhanÄ• ya ca paÃ±ca sÄ«lÄ• ni rakkhanti
pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ karonti. tena vuttaá¹ƒ __ ``mahÄ• pavÄ• raá¹‡Ä• yÄ• â€™â€

__vassasahassa_nti manussagaá¹‡anÄ• ya vassasahassaá¹ƒ.

__pannapalÄ• so_ti patitapatto. __khÄ• rakajÄ• to_ti jÄ• takhuddakamakuá¸·o. ye hi nÄ«la
khuddakÄ• makuá¸·Ä• , te ``khÄ• rakÄ• â€™â€™ ti vuccanti. __jÄ• lakajÄ• to_ti tehiyeva k
jÄ• tajÄ• lako sabbaso jÄ• lo viya jÄ• to. keci pana __ ``jÄ• lakajÄ• to_ti ekajÄ• lo viya jÄ• to
vadanti. pÄ• richattako kira khÄ• rakaggahaá¹‡akÄ• le sabbatthakameva pallaviko hoti, te c
pabhassarapavÄ• á¸·avaá¹‡á¹‡asamujjalÄ• honti, tena so sabbaso samujjalanto tiá¹-á¹-hat
__kuá¹-umalakajÄ• to_ti saÃ±jÄ• tamahÄ• makuá¸·o. __korakajÄ• to_ti saÃ±jÄ• tasÅ«cibhe
vikasamÄ• nÄ• vattho. __sabbapÄ• liphullo_ti sabbaso phullitavikasito.

__kantanakavÄ• to_ti devÄ• naá¹ƒ puÃ±Ã±akammapaccayÄ• pupphÄ• naá¹ƒ chindanakav
__sampaá¹-icchanakavÄ• to_ti chinnÄ• naá¹ƒ chinnÄ• naá¹ƒ pupphÄ• naá¹ƒ sampaá¹-iggaa
__naccanto_ti nÄ• nÄ• vidhabhattiá¹ƒ sannivesavasena naccanaá¹ƒ karonto. __aÃ±Ã±atara
nÄ• magottavasena appaÃ±Ã±Ä• tadevatÄ• naá¹ƒ.

__reá¹‡uvaá¹-á¹-Ä«_ti reá¹‡usaá¹…ghÄ• to. __kaá¹‡á¹‡ikaá¹ƒ Ä• haccÄ• _ti sudhammÄ• y

__aá¹-á¹-ha divase_ti paÃ±camiyÄ• saddhiá¹ƒ pakkhe cattÄ• ro divase sandhÄ• ya vuttaá¹
aá¹-á¹-hasu divasesu dhammassavanaá¹ƒ nibaddhaá¹ƒ tadÄ• pavattatÄ«ti tato aÃ±Ã±adÄ•
``akÄ• ladhammassavanaá¹ƒ kÄ• ritaâ€™â€™ _nti. cetiye chattassa heá¹-á¹-hÄ• kÄ• tabba
cetiyaá¹ƒ parikkhipitvÄ• padakkhiá¹‡akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ antokatvÄ• kÄ• tabbavedik
cetiyassa kucchiá¹ƒ parikkhipitvÄ• \Ne II 202/ taá¹ƒ sambandhameva katvÄ• kÄ• tabbaved
sÄ«harÅ«papÄ• dakaá¹ƒ Ä• sanaá¹ƒ __sÄ«hÄ• sanaá¹ƒ. _ ubhosu passesu sÄ«harÅ«payu
__sÄ«hasopÄ• naá¹ƒ. _

__attamanÄ• _ \Be II 220/ __honti_ aniyÄ• manakabhÄ• vato. tenevÄ• ha __ ``mahÄ• puÃ
_tiÄ• di. __pavÄ• raá¹‡Ä• saá¹…gahatthÄ• ya sannipatitÄ• ti veditabbÄ• _ ``tadahuposathe
puá¹‡á¹‡Ä• ya puá¹‡á¹‡amÄ• ya rattiyÄ• â€™â€™ ti (DN II 294) vacanato.

<295> __navahi kÄ• raá¹‡ehÄ«_ti ``itipi so bhagavÄ• arahaâ€™â€™ ntiÄ• dinÄ• (DN I 15
arahattÄ• dÄ«hi navahi buddhÄ• nubhÄ• vadÄ«panehi kÄ• raá¹‡ehi. __dhammassa cÄ• _ti
avuttasamuccayatthoti tena sampiá¹‡á¸• itamatthaá¹ƒ dassento __ ``ujuppaá¹-ipannatÄ• dib
suppaá¹-ipattiâ€™â€™ _nti Ä• ha.

aá¹-á¹-hayathÄ• bhuccavaá¹‡á¹‡anÄ•

<296> yathÄ• anantameva Ä• naÃ±caá¹ƒ, bhisakkameva bhesajjaá¹ƒ \Ee II 281/, evaá¹ƒ y
__yathÄ• bhuccÄ• _ti pÄ• á¸·iyaá¹ƒ vuttanti Ä• ha __ ``yathÄ• bhucceti yathÄ• bhÅ«teâ€™â
kittetabbato __vaá¹‡á¹‡Ä• , _ guá¹‡Ä• . __kathaá¹ƒ paá¹-ipanno_ti hetuavatthÄ• yaá¹ƒ, pha
sattÄ• naá¹ƒ upakÄ• rÄ• vatthÄ• yanti tÄ«supi avatthÄ• su lokanÄ• thassa bahujanahitÄ• y
kathetukamyatÄ• pucchÄ• . tathÄ• hi naá¹ƒ Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• s
``dÄ«paá¹…karapÄ• damÅ«leâ€™â€™ _tiÄ• dimÄ• ha. tattha __abhinÄ«haramÄ• no_ti abh
panettha mahÄ• bhinÄ«hÄ• re, pÄ• ramÄ«su ca vattabbaá¹ƒ, taá¹ƒ __brahmajÄ• laá¹-Ä«kÄ
evÄ• ti tattha vuttanayeneva veditabbaá¹ƒ.

__ ``khantivÄ• ditÄ• pasakÄ• leâ€™â€™ _tiÄ• di (J 1.khantÄ«vÄ• dÄ«jÄ• taka) hetuavatth
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ya sudukkarÄ• ya bahujanahitÄ• ya paá¹-ipattiyÄ• vibhÄ• vana
hitasukhaá¹ƒ yÄ• ya kiriyÄ• ya vinÄ• na ijjhati, sÄ• pi tadatthÄ• evÄ• ti dassetuá¹ƒ __ ``tus

yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hantopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__dhammacakkappavattanÄ• di_ (SN c V 1081; Vin I 13; Paá¹-is III 30) pana nibbattitÄ• ba
paá¹-ipatti. __Ä• yusaá¹…khÄ• rossajjanampi_ ``ettakaá¹ƒ kÄ• laá¹ƒ tiá¹-á¹-hÄ• mÄ«â€™â€
bahujanahitÄ• ya paá¹-ipatti. anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• navasena
paá¹-ipatti. tenÄ• ha __ ``yÄ• vassÄ• â€™â€™ _tiÄ• di. __sesapadÄ• nÄ«_ti ``bahujanasuk
padÄ• ni. __pacchima_nti ``atthÄ• ya hitÄ• ya sukhÄ• yÄ• â€™â€™ ti \Be II 221/ padattaya
purimassa padattayassa. __attho_ti atthaniddeso.

yadipi atÄ«tenaá¹…gena samannÄ• gatÄ• satthÄ• ro ahesuá¹ƒ, tepi pana buddhÄ• evÄ•
anaÃ±Ã±oti Ä• ha __ ``atÄ«tepi buddhato aÃ±Ã±aá¹ƒ na samanupassÄ• mÄ• â€™â€™ _ti.
anÄ• gate cÄ• ti ayamattho nayato labbhatÄ«ti katvÄ• vuttaá¹ƒ __ ``anÄ• gatepi na samanu
sakko pana devarÄ• jÄ• tamatthaá¹ƒ atthÄ• pannameva katvÄ• __ ``na panetarahiâ€™â€
kathetÄ«ti vicÄ• retvÄ• _ti ``neva atÄ«taá¹ƒse samanupassamÄ• â€™ ti \Ee II 282/ vadanto
kathetÄ«â€™â€™ ti vicÄ• raá¹‡aá¹ƒ samuá¹-á¹-hapetvÄ• . yasmÄ• atÄ«te buddhÄ• ahesu
nÄ• yamattho sakkena devarÄ• jena pariÃ±Ã±Ä• to, te pana buddhasÄ• maÃ±Ã±ena amhÄ
gahetvÄ• etarahi aÃ±Ã±assa sabbena sabbaá¹ƒ abhÄ• vato tathÄ• vuttanti dassetuá¹ƒ __
vuttaá¹ƒ. __svÄ• kkhÄ• tÄ• dÄ«nÄ«_ti svÄ• kkhÄ• tapadÄ• dÄ«ni. __kusalÄ• dÄ«nÄ«_ti ``id
padÄ• ni.

gaá¹…gÄ• yamunÄ• naá¹ƒ asamÄ• gamaá¹-á¹-hÄ• ne udakaá¹ƒ bhinnavaá¹‡á¹‡aá¹ƒ honta
abhinnavaá¹‡á¹‡aá¹ƒ evÄ• ti Ä• ha __ ``vaá¹‡á¹‡enapi saá¹ƒsandati sametÄ«â€™â€™ _ti.
gaá¹…godakasadisameva yamunodakaá¹ƒ. yathÄ• nibbÄ• naá¹ƒ kenaci kilesena anupakki
evaá¹ƒ nibbÄ• nagÄ• minipaá¹-ipadÄ• pi kenaci kilesena anupakkiliá¹-á¹-hatÄ• ya parisuddh
__ ``na hÄ«â€™â€™ _tiÄ• di. yena parisuddhatthena nibbÄ• nassa, nibbÄ• nagÄ• miniyÄ•
Ä• kÄ• sÅ«pamatÄ• , so kenaci anupalepo, anupakkileso cÄ• ti Ä• ha __ ``Ä• kÄ• sampi ala
idÄ• ni tamatthaá¹ƒ nidassanena vibhÅ«taá¹ƒ katvÄ• dassetuá¹ƒ __ ``candimasÅ«riyÄ• naâ
__saá¹ƒsandati_ yujjati paá¹-ipajjitabbatÄ• paá¹-ipajjanehi aÃ±Ã±amaÃ±Ã±Ä• nucchavikatÄ

__paá¹-ipadÄ• ya á¹-hitÄ• na_nti paá¹-ipadaá¹ƒ maggapaá¹-ipattiá¹ƒ paá¹-ipajjamÄ• nÄ• na
brahmacariyavÄ• saá¹ƒ vusitavantÄ• naá¹ƒ etesaá¹ƒ. __laddhasahÄ• yo_ti etÄ• saá¹ƒ paá¹
laddhasahÄ• yo. __tattha tattha_ sÄ• vakehi satthu kÄ• tabbakicce. __idaá¹ƒ pana_ ``adutiy
suttantare Ä• gatavacanaá¹ƒ aÃ±Ã±ehi __asadisaá¹-á¹-hena vuttaá¹ƒ, _ na yathÄ• vuttasah
__apanujjÄ• _ti apanÄ«ya vivajjetvÄ• . __ ``apanujjÄ• â€™â€™ _ti ca antogadhÄ• vadhÄ•
vacanaá¹ƒ ekantikattÄ• tassa apanodassÄ• ti vuttaá¹ƒ __ ``apanujjevÄ• â€™â€™ _ti.

labbhatÄ«ti \Ne II 204/ \Be II 222/ __lÄ• bho, _ so pana ukkaá¹ƒsagativijÄ• nanena sÄ• tisa
idhÄ• dhippetoti Ä• ha __ ``mahÄ• lÄ• bho uppannoâ€™â€™ _ti. __ussannapuÃ±Ã±anissa

yathÄ• vuttakÄ• laá¹ƒ sambhatasuvipulauá¸·Ä• ratarapuÃ±Ã±Ä• bhisandato nibbatto. ``ime
mayhaá¹ƒ okÄ• so natthÄ«â€™â€™ ti ussÄ• hajÄ• to viya uparÅ«pari vaá¸• á¸• hamÄ• no
yamakamahÄ• megho uá¹-á¹-hahitvÄ• mahÄ• meghaá¹ƒ viya sabbapÄ• ramiyo ``ekasmiá¹
dassÄ• mÄ• â€™â€™ ti sampiá¹‡á¸• itÄ• viya bhagavato idaá¹ƒ lÄ• bhasakkÄ• rasilokaá¹ƒ
annapÄ• navatthayÄ• namÄ• lÄ• gandhavilepanÄ• dihatthÄ• khattiyabrÄ• hmaá¹‡Ä• dayo
kahaá¹ƒ bhagavÄ• , kahaá¹ƒ devadevo, kahaá¹ƒ narÄ• sabho, kahaá¹ƒ purisasÄ«hoâ€™â€
pariyesanti, sakaá¹-asatehipi paccaye Ä• haritvÄ• okÄ• saá¹ƒ alabhamÄ• nÄ• samantÄ•
sakaá¹-adhurena sakaá¹-adhuraá¹ƒ Ä• hacca tiá¹-á¹-hanti ceva anubandhanti ca andhakavi
sabbaá¹ƒ khandhake, tesu tesu ca suttesu Ä• gatanayena veditabbaá¹ƒ. tenÄ• ha __ ``lÄ• b
viyÄ• â€™â€™ _tiÄ• di.

__paá¹-ipÄ• á¹-ibhatta_nti bahÅ«su ``dÄ• naá¹ƒ dassÄ• mÄ• â€™â€™ ti Ä• haá¹-apaá¹-ipÄ
anupaá¹-ipÄ• á¹-iyÄ• dÄ• tabba bhattaá¹ƒ.

__matthakaá¹ƒ patto_ anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• tassa dÄ• nassa. __upÄ• yaá¹ƒ Ä• c
asakkuá¹‡eyyarÅ«pena dÄ• naá¹ƒ dÄ• petuá¹ƒ. sÄ• lakalyÄ• á¹‡irukkhÄ• rÄ• japariggahÄ•
tasmÄ• tesaá¹ƒ padarehi maá¹‡á¸• apo kÄ• rito, hatthino ca rÄ• jabhaá¹‡á¸• abhÅ«tÄ• nÄ
tehi chattaá¹ƒ dhÄ• rÄ• pitaá¹ƒ, tathÄ• khattiyadhÄ«tÄ• hi veyyÄ• vaccaá¹ƒ kÄ• ritaá¹ƒ. __
Ä• sanasatÄ• nÄ«â€™â€™ _ti idaá¹ƒ sÄ• lakalyÄ• á¹‡imaá¹‡á¸• ape paÃ±Ã±atte sandhÄ•
bahÅ«ni paÃ±Ã±attÄ• ni ahesuá¹ƒ \Ee II 284/. __catujjÄ• tiyagandhaá¹ƒ pisati_ buddhappan
pÅ«janatthaÃ±ceva pattassa ubbaá¹-anatthaÃ±ca. __udaka_nti pattadhovanaudakaá¹ƒ. __a
anaggharatanÄ• bhisaá¹…khatattÄ• .

__sattadhÄ• muddhÄ• phalissati_ anÄ• darakÄ• raá¹‡Ä• dinÄ• . __kÄ• á¸·aá¹ƒ olokessÄ•
anupekkhissÄ• mi, tassa uppajjanakaá¹ƒ anatthaá¹ƒ pariharissÄ• mÄ«ti attho.

__kadariyÄ• _ti \Be II 223/ thaddhamaccharino puÃ±Ã±akammavimukhÄ• . __devalokaá¹ƒ
akatattÄ• , maccharibhÄ• vena ca pÄ• passa pasutattÄ• . __bÄ• lÄ• _ti duccintitacintanÄ• c
__nappasaá¹ƒsanti dÄ• naá¹ƒ_ pasaá¹ƒsitumpi na visahanti. __dhÄ«ro_ti dhÄ«tisampanno
kataá¹ƒ __dÄ• naá¹ƒ_ \Ne II 205/ __anumodamÄ• no_pi, __teneva_ dÄ• nÄ• numodanenev
paraloke kÄ• yikacetasikasukhasamaá¹…gÄ« hoti.

vararojo nÄ• ma tasmiá¹ƒ kÄ• le eko khattiyo, tassa __vararojassa. anavajja ... pe ... phaley
abhÅ«tavÄ• dibhÄ• vatoti adhippÄ• yo. __atirekapadasahassena_ tiá¹ƒsÄ• dhikena aá¸• á¸•
__vaá¹‡á¹‡ameva kathesi_ rÅ«pappasannatÄ• ya ca.

__yÄ• va maÃ±Ã±e khattiyÄ• _ti ettha __yÄ• vÄ• _ti avadhiparicchedavacanaá¹ƒ, __aÃ±Ã±
khattiyÄ• khattiye avadhiá¹ƒ katvÄ• sabbe devamanussÄ• ti adhippÄ• yo. tenÄ• ha __ ``kh

_tiÄ• di. __madapamatto_ti lÄ• bhasakkÄ• rasilokamadena pamatto ceva tadanvayena pam

__tadanvayamevÄ• _ti tadanugatameva. __vÄ• cÄ• ... pe ... sametÄ«_ti vacÄ«kammakÄ•
aviruddhÄ• ni, aÃ±Ã±adatthu saá¹ƒsandanti. ajÄ• eva migÄ• ti ajÄ• migÄ• , te __ajÄ• mige

__tiá¹‡á¹‡avicikiccho_ sabbaso atikkantavicikicchÄ• kantÄ• ro \Ee II 285/. nanu ca sabbepi
tiá¹‡á¹‡avicikicchÄ• , vigatakathaá¹ƒkathÄ• ca? saccametaá¹ƒ, idaá¹ƒ pana na tÄ• disaá¹ƒ
tiá¹‡á¹‡avicikicchataá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho sabbasmiá¹ƒ Ã±eyyadhamme
sabbÄ• kÄ• rÄ• vabodhasaá¹…khÄ• tasanniá¹-á¹-hÄ• navasena sabbaso nirÄ• kataá¹ƒ san
hÄ«â€™â€™ _ti Ä• dimÄ• ha. __ussannussannattÄ• _ti paroparabhÄ• vato, ayaÃ±ca attho
anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡abalenapi ijjhati. __sabbattha vigatakathaá¹ƒkatho_
sabbesaá¹ƒ paramatthadhammÄ• naá¹ƒ saccÄ• bhisamayavasena paá¹-ividdhattÄ• vuttaá
_ti vÄ• nÄ• magottÄ• divasenÄ• ti attho.

__pariyositasaá¹…kappo_ti sabbaso niá¹-á¹-hitamanoratho. nanu ca ariyamaggena pariyos
soá¸·asakiccasiddhiyÄ• katakaraá¹‡Ä«yabhÄ• vena, na sabbaÃ±eyyadhammÄ• vabodhen
``pubbe_ \Be II 224/ __ananussutesÅ«â€™â€™ _tiÄ• di. sÄ• vakÄ• naá¹ƒ sÄ• vakapÄ• ran
paccekabuddhÄ• naá¹ƒ paccekabodhiÃ±Ä• á¹‡aá¹ƒ viya ca sammÄ• sambuddhÄ• naá¹ƒ sa
catusaccÄ• bhisambodhapubbakamevÄ• ti. __ananussutesÅ«_ti na anussutesu. __sÄ• ma
parato ghosena vinÄ• ti dasseti. __tatthÄ• _ti nimittatthe bhummaá¹ƒ, saccÄ• bhisambodha
saccÄ• bhisambodho ca aggamaggavasenÄ• ti \Ne II 206/ daá¹-á¹-habbaá¹ƒ. __balesu ca v
balaÃ±Ä• á¹‡Ä• naá¹ƒ yathÄ• ruci pavatti. jÄ• tattÄ• jÄ• tÄ• ti sammÄ• sambuddhe vadati.

<297> tattha tattha rÄ• jadhÄ• niÄ• dike __nibaddhavÄ• saá¹ƒ vasanto. _ tÄ«su maá¹‡á¸• a
__cÄ• rikaá¹ƒ caranto. _

<298> __assÄ• _ti phalassa. __ta_nti kÄ• raá¹‡aá¹ƒ. dvinnampi ekato uppattiyÄ• __kÄ• ra
tiá¹‡á¹‡aá¹ƒ, catunnaá¹ƒ vÄ• ti. __ ``ettha cÄ• â€™â€™ _tiÄ• di ``ekissÄ• lokadhÄ• tuyÄ•
vuttalokadhÄ• tuyÄ• \Ee II 286/ pamÄ• á¹‡apariccheda dassanatthaá¹ƒ Ä• raddhaá¹ƒ.

__yÄ• vatÄ• _ti yattakena á¹-hÄ• nena. __pariharantÄ«_ti sineruá¹ƒ parikkhipantÄ• pariva
disÄ• su, bhummatthe etaá¹ƒ paccattavacanaá¹ƒ. __bhanti_ dibbanti. __virocanÄ• _ti obhÄ
sobhamÄ• nÄ• __candimasÅ«riyÄ• bhanti, _ tato eva __disÄ• _ ca __bhanti. _ __tÄ• va sa
sahassaloko.

__ettaka_nti imaá¹ƒ cakkavÄ• á¸·aá¹ƒ majjhe katvÄ• iminÄ• va saddhiá¹ƒ cakkavÄ• á¸·aá¹
panettha vattabbaá¹ƒ, taá¹ƒ __mahÄ• padÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttameva. __na paÃ
anÄ• gatattÄ• .

sanaá¹…kumÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<300> __vaá¹‡á¹‡enÄ• _ti rÅ«pasampattiyÄ• . suviÃ±Ã±eyyattÄ• taá¹ƒ anÄ• masitvÄ• ya
__alaá¹…kÄ• raparivÄ• renÄ• _ti alaá¹…kÄ• rena ca parivÄ• rena ca. __puÃ±Ã±asiriyÄ• _ti

<301> __sampasÄ• dane_ti sampasÄ• dajanane. saá¹ƒpubbo khÄ• -saddo jÄ• nanattho ``
paá¹-isevatÄ«â€™â€™ tiÄ• dÄ«su (MN II 168) viyÄ• ti Ä• ha __ ``jÄ• nitvÄ• modÄ• mÄ• â€

govindabrÄ• hmaá¹‡avatthuvaá¹‡á¹‡anÄ•

<304> __yÄ• va_ \Be II 225/ __dÄ«gharatta_nti yÄ• va parimÄ• á¹‡ato, aparimitakÄ• lapari
``ettakanti ... pe ... aticirarattaâ€™â€™ _nti. __mahÄ• paÃ±Ã±ova so bhagavÄ• _ti tena bra
anumatipucchÄ• vasena \Ne II 207/ devÄ• naá¹ƒ vuttanti dassento __ ``mahÄ• paÃ±Ã±ova
tumhe maÃ±Ã±athÄ• â€™â€™ _ti Ä• ha. sayamevetaá¹ƒ paÃ±haá¹ƒ byÄ• kÄ• tukÄ• mo ``
Ä• hÄ• ti sambandho. evaá¹ƒ pana byÄ• karontena atthato ayampi attho vutto nÄ• ma hotÄ
``anacchariyametaâ€™â€™ _nti Ä• dimÄ• ha. __tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• na_nti \Ee II 287/
kilesÄ• bhisaá¹…khÄ• radevaputtamÄ• rÄ• naá¹ƒ. ``anacchariyametaâ€™â€™ nti vuttamev
``kimettha acchariyaâ€™â€™ _nti punapi vuttaá¹ƒ.

raÃ±Ã±o diá¹-á¹-hadhammikasamparÄ• yikaatthÄ• naá¹ƒ puro dhÄ• nato pure pure saá¹ƒvi
__ ``sabbakiccÄ• ni_ __anusÄ• sanapurohitoâ€™â€™ _ti. __govindiyÄ• bhisekenÄ• _ti gov
á¹-hapanÄ• bhisekena. taá¹ƒ kira tassa brÄ• hmaá¹‡assa kulaparamparÄ• gataá¹ƒ á¹-hÄ• n
Ä• vudhÄ• naá¹ƒ jotitattÄ• . __pÄ• lanasamatthatÄ• yÄ• _ti raÃ±Ã±o, aparimitassa ca sattal
paripÄ• lanasamatthatÄ• ya.

__sammÄ• vossajjitvÄ• _ti suá¹-á¹-hu tassevÄ• gÄ• ravabhÄ• vena vissajjitvÄ• niyyÄ• tet
kiccaá¹ƒ passatÄ«ti __atthadaso. _

<305> bhavanaá¹ƒ vaá¸• á¸• hanaá¹ƒ __bhavo, _ bhavati etenÄ• ti vÄ• __bhavo, _ vaá¸• â
sandhivasena ma-kÄ• rÄ• gamo, o-kÄ• rassa ca a-kÄ• rÄ• desaá¹ƒ katvÄ• __ ``bhavamatt
__bhavantaá¹ƒ jotipÄ• la_nti pana sÄ• miatthe upayogavacananti Ä• ha __ ``bhotoâ€™â€™
paccabyÄ• hÄ• sÄ«_ti mÄ• paá¹-ikkhipÄ«ti attho. so pana paá¹-ikkhepo paá¹-ivacanaá¹ƒ ho
paá¹-ibyÄ• hÄ• sÄ«â€™â€™ _ti. __abhisambhosÄ«_ti kammantÄ• naá¹ƒ saá¹ƒvidhÄ• ne s
``saá¹ƒvidahitvÄ• â€™â€™ _ti. bhavÄ• bhavaá¹ƒ, paÃ±Ã±aÃ±ca vindi paá¹-ilabhÄ«ti __gov
__mahÄ• govindo. ``goâ€™â€™ _ti hi paÃ±Ã±Ä• yetaá¹ƒ adhivacanaá¹ƒ gacchati atthe buj

rajjasaá¹ƒvibhajanavaá¹‡á¹‡anÄ•

<306> __ekapitikÄ• _ \Be II 226/ vemÄ• tukÄ• __kaniá¹-á¹-habhÄ• taro. ayaá¹ƒ abhisitto_t
rÄ• jakumÄ• ro pitu accayena rajje abhisitto. __rÄ• jakÄ• rakÄ• _ti rÄ• japuttaá¹ƒ rajje patiá

<307> madentÄ«ti \Ee II 288/ __madanÄ«yÄ• _ti kattusÄ• dhanataá¹ƒ dassento __ ``mada
__madakaraá¹‡aá¹ƒ_ pana pamÄ• dassa visesakÄ• raá¹‡anti vuttaá¹ƒ __ ``pamÄ• dakarÄ•

<308> reá¹‡ussa \Ne II 208/ rajjasamÄ«pe dasagÄ• vutamattavitthatÄ• ni hutvÄ• aparabh
vitthatattÄ• __sabbÄ• ni cha rajjÄ• ni sakaá¹-amukhÄ• ni paá¹-á¹-hapesi. vitÄ• nasadisaá¹ƒ

<310> __sahÄ• _ti gÄ• thÄ• ya padaparipÅ«raá¹‡atthaá¹ƒ vuttaá¹ƒ. tassa atthaá¹ƒ dassent
_ti Ä• ha. __sahÄ• _ti vÄ• avinÄ• bhÄ• vatthe nipÄ• to, so saha Ä• suá¹ƒ satta bhÄ• radhÄ
desantare vasantÄ• vicittena sahabhÄ• vino avinÄ• bhÄ• vinoti dÄ«peti. rajjabhÄ• raá¹ƒ dh
vahantÄ«ti __bhÄ• radhÄ• . _

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kittisaddaabbhuggamanavaá¹‡á¹‡anÄ•

<311> __anupurohite á¹-hapesÄ«_ti anupurohite katvÄ• á¹-hapesi, anupurohite vÄ• á¹-hÄ
tisavanaá¹ƒ karonte sandhÄ• ya __ ``divasassa tikkhattuâ€™â€™ _nti vuttaá¹ƒ. dvÄ«su sar
sandhÄ• ya __ ``sÄ• yaá¹ƒ, pÄ• to vÄ• â€™â€™ _ti vuttaá¹ƒ. __tato paá¹-á¹-hÄ• yÄ• _ti vat
pÄ• petvÄ• nhÄ• takÄ• lato pabhuti.

<312> __abhiuggacchÄ«_ti uá¹-á¹-hahi udapÄ• di. __acintetvÄ• _ti ``kathaá¹ƒ kho ahaá¹ƒ b
manteyyaâ€™â€™ nti acintetvÄ• evaá¹ƒ cittampi anuppÄ• detvÄ• . tena samÄ• gamanass
taá¹ƒ disvÄ• _ti taá¹ƒ karuá¹‡Ä• brahmavihÄ• rabhÄ• vanaá¹ƒ brahmadassanÅ«pÄ• yaá¹ƒ

<313> __eva_nti \Be II 227/ evaá¹ƒ raÃ±Ã±o Ä• rocetvÄ• paá¹-isallÄ• naá¹ƒ upagate. __sa
channaá¹ƒ khattiyÄ• naá¹ƒ, sattannaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ \Ee II 289/, sat
nÄ• á¹-akasatÄ• naá¹ƒ, cattÄ• rÄ«sÄ• ya ca bhariyÄ• naá¹ƒ Ä• pucchanavÄ• resu.

<316> __sÄ• disiyo_ti jÄ• tiyÄ• sÄ• disiyoti Ä• ha __ ``samavaá¹‡á¹‡Ä• samajÄ• tikÄ• â€

<317> __santhÄ• gÄ• ra_nti jhÄ• namanasikÄ• rena bahi visaá¹-avitakkavÅ«pasamanena
II 209/ agÄ• raá¹ƒ, jhÄ• nasÄ• lanti attho. __gahitÄ• vÄ• _ti bhÄ• vanÄ• nuyogena mahÄ• s
uppÄ• danavasena gahitÄ• eva. __natthi_ jhÄ• neneva vikkhambhitattÄ• . visesato hissa k
__anabhirati ukkaá¹‡á¹-hanÄ• _ natthi, mettÄ• ya bhÄ• vitattÄ• __bhayaparitassanÄ• natt

pana brahmadassane ussukkaá¹ƒ, __paritassanÄ• _ti tadabhipatthanÄ• ti Ä• ha __ ``brahm

brahmunÄ• sÄ• kacchÄ• vaá¹‡á¹‡anÄ•

<318> __cittutrÄ• so_ti cittassa utrÄ• sanamattaá¹ƒ. __katha_nti
sattanikÄ• yanivÄ• saá¹-á¹-hÄ• nanÄ• magottÄ• dÄ«naá¹ƒ vasena kena pakÄ• rena. tenÄ•

__so_ti ye te panakanasanantabandhasatanasanaá¹…kumÄ• rakÄ• lanÄ• makÄ• loke pÄ•
tesu __sanaá¹…kumÄ• ro nÄ• mÄ• hanti dasseti. _

__aggha_nti garuá¹-á¹-hÄ• niyÄ• naá¹ƒ dÄ• tabbaá¹ƒÄ• hÄ• raá¹ƒ. __madhusÄ• ka_nti ma
atithino dÄ• tabbaá¹ƒ Ä• hÄ• raá¹ƒ upacÄ• ravasena evaá¹ƒ vadati. tenÄ• ha __ ``madhusÄ
__pucchÄ• mÄ• _ti nimantanavasena pucchÄ• ma.

<319> mahÄ• satto cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• á¹-hitopi tesu ``brahmasahabya
anibbematikatÄ• ya __ ``kaá¹…khÄ«â€™â€™ _ti avoca. keci pana ``tapokammena parikkh
brahmasamÄ• gamena bhayÄ• disamuppattiyÄ• ca paá¹-iladdhamattehi brahmavihÄ• rehi
avikkhambhitavicikicchatÄ• ya `kaá¹…khÄ«â€™ ti avocÄ• â€™â€™ ti vadanti. parassa ved
_ te pana tassa pÄ• kaá¹-Ä• vibhÅ«tÄ• ti Ä• ha __ ``parassa_ \Be II 228/ __pÄ• kaá¹-esu p
tattha kÄ• raá¹‡amÄ• ha __ ``parena sayaá¹ƒ abhisaá¹…khatattÄ• â€™â€™ _ti. mamÄ• ti \
__mamaá¹ƒkÄ• ro, _ mamattanti Ä• ha __ ``idaá¹ƒ mama ... pe ... taá¹‡haâ€™â€™ _nti. ``m
etenÄ• ti hi __mamaá¹ƒkÄ• ro, _ tathÄ• pavattÄ• taá¹‡hÄ• . __manujesÅ«_ti niddhÄ• raá¹‡
Ä• ha __ ``manujesu yo kocÄ«â€™â€™ _ti. __ ``ekodibhÅ«toâ€™â€™ _ti padassa bhÄ• va
``ekÄ«bhÅ«toâ€™â€™ _ti vatvÄ• puna taá¹ƒ vivaranto __ ``eko tiá¹-á¹-hanto eko nisÄ«dan
__tÄ• diso_ti eko hutvÄ• pavattanako. __bhÅ«to_ti jÄ• to. jhÄ• ne adhimutti nÄ• ma tasmiá
anibbattite kuto adhimuttÄ«ti Ä• ha __ ``jhÄ• naá¹ƒ nibbattetvÄ• ti atthoâ€™â€™ _ti. vissag
kodhÄ• dikilesaparibhÄ• vanÄ• ti tesaá¹ƒ vikkhambhanena \Ne II 210/ __vissagandhavirahit
pabbajjÄ• naá¹ƒ vivekavÄ• sakaruá¹‡Ä• brahmavihÄ• rÄ• didhammesu.

<320> __avidvÄ• _ti na viditavÄ• . __Ä• varitÄ• _ti kusalÄ• naá¹ƒ uttarimanussadhammÄ•
Ä• varitÄ• . __pÅ«tikÄ• _ti byÄ• pannacittatÄ• dinÄ• pÅ«tibhÅ«tÄ• . kilesavasena duggand
__vÄ• yati. _ nirayÄ• diapÄ• yesu nibbattanasÄ«latÄ• ya __Ä• pÄ• yikÄ• _ti Ä• ha __ ``apÄ
corÄ• dÄ«hi upaddutassa pavisitukÄ• massa pÄ• kÄ• rakavÄ• á¹-aparikhÄ• dÄ«hi viya nag
pihito brahmaloko assÄ• ti nivutabrahmaloko. pucchati_ ``kenÄ• vaá¹-Ä• â€™â€™ ti vadant

musÄ• vÄ• dova __mosavajjaá¹ƒ_ yathÄ• bhisakkameva bhesajjaá¹ƒ. __kujjhanaá¹ƒ_ dus
adiá¹-á¹-hÄ• divÄ• ditÄ• vasena paresaá¹ƒ visaá¹ƒvÄ• danaá¹ƒ __paravisaá¹ƒvÄ• danaá¹ƒ.
dassetvÄ• __palobhanaá¹ƒ sadisaá¹ƒ dassetvÄ• vaÃ±canaá¹ƒ. _ mittÄ• naá¹ƒ vihiá¹ƒsana

__mittadubbhanaá¹ƒ. _ daá¸·hamaccharitÄ• __thaddhamacchariyaá¹ƒ. _ attani vijjamÄ• na
sadisataá¹ƒ vÄ• __atikkamitvÄ• maÃ±Ã±anaá¹ƒ. _ paresaá¹ƒ sampattiyÄ• asahanaá¹ƒ __
attasampattiyÄ• nigÅ«hanavasena, parehi sÄ• dhÄ• raá¹‡abhÄ• vÄ• sahanavasena ca vivi
__vivicchÄ• . _ kadariyatÄ• ya \Ee II 291/ mudukaá¹ƒ __macchariyaá¹ƒ. yattha katthacÄ«_ti
parasantake, hÄ«nÄ• tike cÄ• ti yattha katthaci Ä• rammaá¹‡e. __lubbhanaá¹ƒ_ Ä• rammaá
abhigijjhanaá¹ƒ. __majjanaá¹ƒ_ seyyÄ• divasena madanaá¹ƒ sampaggaho. __muyhanaá¹ƒ_
__etesÅ«_ti etesu yathÄ• vuttesu kodhÄ• dÄ«su sattasantÄ• nassa kilissanato vibÄ• dhana
kilesasaÃ±Ã±itesu pÄ• padhammesu. __yuttÄ• _ payuttÄ• sampayuttÄ• avirahitÄ• .

ettha \Be II 229/ cÄ• yaá¹ƒ brahmÄ• mahÄ• sattena Ä• magandhe supuá¹-á¹-ho attano yat
pÄ• padhamme cuddasahi padehi vibhajitvÄ• kathesi, te pana tÄ• disaá¹ƒ pavattivisesaá¹ƒ
puna vuttÄ• , Ä• magandhasutte (Sn 242) pana vuttÄ• pi keci idha sabbaso na vuttÄ• , evaá
lakkhaá¹‡ahÄ• ranayena, tadekaá¹-á¹-hatÄ• ya vÄ• tesaá¹ƒ pettha saá¹…gaho daá¹-á¹-hab
pana suttaâ€™â€™ _ntiÄ• di. __tattha Ä• magandhasuttena dÄ«petvÄ• _ti idha sarÅ«pato
ekalakkhaá¹‡atÄ• dinÄ• Ä• magandhasuttena pakÄ• setvÄ• __kathetabbaá¹ƒ_ tattha nesa
__Ä• magandhasuttampi iminÄ• dÄ«petabbaá¹ƒ_ idha vuttÄ• nampi kesaÃ±ci Ä• magandh
yasmÄ• Ä• magandhasutte vuttÄ• pi Ä• magandhÄ• atthato idha saá¹…gahaá¹ƒ samosara
vutte pariharaá¹‡avasena dassentena yasmÄ• cettha keci abhidhammanayena akilesasabh
\Ne II 211/ vibÄ• dhanaá¹-á¹-hena ``kilesÄ• â€™â€™ ti vattabbataá¹ƒ arahanti, tasmÄ• ``cu
ti vuttaá¹ƒ.

nimmÄ• daá¹ƒ milÄ• panaá¹ƒ khepananti Ä• ha __ ``nimmÄ• detabbÄ• pahÄ• tabbÄ• â€™
buddhabhÄ• vÄ«naá¹ƒ paveá¹‡Ä«, buddhabhÄ• vinopi ``buddhÄ• â€™â€™ ti vuccanti yath
buddhoâ€™â€™ ti. __mahÄ• purisassa daá¸·hÄ«kammaá¹ƒ katvÄ• _ti mahÄ• purisassa ``p
292/ pavattacittuppÄ• dassa daá¸·hÄ«kammaá¹ƒ katvÄ• .

reá¹‡urÄ• jaÄ• mantanÄ• vaá¹‡á¹‡anÄ•

<321> __mama manaá¹ƒ haritvÄ• _ti mama cittaá¹ƒ apanetvÄ• tassa vasena avattitvÄ• .

__ekÄ«bhÄ• vaá¹ƒ upagantvÄ• vutthassÄ• _ti kÄ• yavivekaparibrÅ«hanena ekÄ«bhÄ• vaá
vutthassa. __kusapattehi paritthato_ti barihisehi vediyÄ• samantato santharito. __akÄ• co_
vaá¹‡asadisakhaá¹‡á¸• iccavirahito. tenÄ• ha __ ``akakkasoâ€™â€™ _ti.

chakhattiyaÄ• mantanÄ• vaá¹‡á¹‡anÄ•

<322> __sikkheyyÄ• mÄ• _ti sikkhÄ• peyyÄ• ma, __sikkhÄ• panaÃ±cettha_ atthibhÄ• vÄ•
``upalÄ• peyyÄ• mÄ• â€™â€™ _ti.

<323> yassa \Be II 230/ vÄ«riyÄ• rambhassa, khantibalassa ca abhÄ• vena pabbajitÄ• naá
paripuá¹‡á¹‡o, parisuddho ca na hoti, tesu vÄ«riyÄ• rambhakhantibalesu te te niyojetuá¹ƒ __
_tiÄ• di vuttaá¹ƒ.

__karuá¹‡Ä• jhÄ• namaggo_ti karuá¹‡Ä• jhÄ• nasaá¹…khÄ• to maggo. __ujumaggo_ti bra
__anuttaro_ti seá¹-á¹-ho brahmavihÄ• rasabhÄ• vato. tenÄ• ha __ ``uttamamaggo nÄ• mÄ•
rakkhito_ sÄ• dhÅ«hi yathÄ• parihÄ• ni na hoti, evaá¹ƒ paá¹-ipakkhadÅ«rÄ«karaá¹‡ena rak
sabbhi vakkhitoâ€™â€™ ti keci paá¹-hanti, tesaá¹ƒ saparahitasÄ• dhanena sÄ• dhÅ«hi bud
paveditoti attho.

__taá¹…khaá¹‡aviddhaá¹ƒsanadhamma_nti \Ne II 212/ yasmiá¹ƒ khaá¹‡e virodhidhammas
khaá¹‡e vinassanasabhÄ• vaá¹ƒ, yo vÄ• so gamanassÄ• dÄ• naá¹ƒ devaputtÄ• naá¹ƒ heá
dhÄ• vantÄ• naá¹ƒ sirasi, pÄ• de ca baddhakhuradhÄ• rÄ• samÄ• gamanatopi sÄ«ghatarat
teneva vinassanasabhÄ• vaá¹ƒ. __tassa_ jÄ«vitassa. __gati_nti niá¹-á¹-haá¹ƒ. __mantÄ• ya
293/ vuttaá¹ƒ hotÄ«ti Ä• ha __ ``mantetabbaâ€™â€™ _nti. __karaá¹‡atthe vÄ• bhumma_n
idaá¹ƒ bhummaá¹ƒ karaá¹‡atthe daá¹-á¹-habbaá¹ƒ yathÄ• ``Ã±Ä• tÄ• yaâ€™â€™ nti. __sa
kusalakiriyÄ• ya vibandhe uparodhe.

brÄ• hmaá¹‡amahÄ• sÄ• lÄ• dÄ«naá¹ƒ Ä• mantanÄ• vaá¹‡á¹‡anÄ•

<324> __appesakkhÄ• _ti appÄ• nubhÄ• vÄ• ti Ä• ha __ ``pabbajitakÄ• lato paá¹-á¹-hÄ• yÄ

__cakkavatti rÄ• jÄ• viya_ sambhÄ• vito.

mahÄ• govindapabbajjÄ• vaá¹‡á¹‡anÄ•

<328> samÄ• pattÄ«naá¹ƒ Ä• jÄ• nanaá¹ƒ nÄ• ma attapaccakkhatÄ• , sacchikiriyÄ• ti Ä• h
nibbattetuâ€™â€™ _nti.

<329> __iminÄ• _ti ``sarÄ• mahaâ€™â€™ nti iminÄ• __padena. _ ``sarÄ• mahaâ€™â€™
mahÄ• brahmunÄ• kathitaá¹ƒ ``tatheva taâ€™â€™ nti bhagavatÄ• paá¹-iÃ±Ã±Ä• tameva j
nibbindanatthÄ• ya_ catusaccakammaá¹-á¹-hÄ• nakathÄ• ya abhÄ• vato. asati pana vaá¹-á
asambhavo evÄ• ti Ä• ha \Be II 231/ __ ``na virÄ• gÄ• yÄ• â€™â€™ _tiÄ• di. __ekantamev
anekÄ• kÄ• ravokÄ• ravaá¹-á¹-e Ä• dÄ«navavibhÄ• vanato.

__ ``nibbidÄ• yÄ• â€™â€™ _ti iminÄ• padena __vipassanÄ• _ vuttÄ• . esa nayo sesesupi
vipassanÄ• magganibbÄ• nÄ• naá¹ƒ taá¹ƒtaá¹ƒpadehi vavatthapetvÄ• kathÄ• . ayamettha

``pariyÄ• yena panÄ• â€™â€™ _tiÄ• di.

<330> __paripÅ«retu_nti bhÄ• vanÄ• pÄ• ripÅ«rivasena paripuá¹‡á¹‡e kÄ• tuá¹ƒ, nibbattet
__brahmacariyaciá¹‡á¹‡akulaputtÄ• na_nti \Ne II 213/ ciá¹‡á¹‡amaggabrahmacariyÄ• naá¹ƒ
ukkaá¹-á¹-haniddesena __arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hapesi. _

__abhinandanaá¹ƒ_ nÄ• ma sampaá¹-icchanaá¹ƒ ``abhinandanti Ä• gataâ€™â€™ ntiÄ• dÄ
taÃ±cettha atthato cittassa attamanatÄ• ti Ä• ha __ ``cittena sampaá¹-icchanto abhinanditvÄ
sÄ• dhÅ«â€™â€™ ti vÄ• cÄ• ya sampahaá¹ƒsanÄ• __anumodanÄ• _ti Ä• ha __ ``vÄ• cÄ•
anumoditvÄ• â€™â€™ _ti.

mahÄ• govindasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

7. mahÄ• samayasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<331> __udÄ• na_nti \Ee II 295/ \Ne II 214/ \Be II 232/ raÃ±Ã±Ä• okkÄ• kena jÄ• tisambhe
pavattitaá¹ƒ udÄ• naá¹ƒ __paá¹-icca. ekopi janapado ruá¸·hisaddena ``sakkÄ• â€™â€™ ti v
vattabbaá¹ƒ, taá¹ƒ __mahÄ• nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttanayena veditabbaá¹ƒ. __an

__Ä• varaá¹‡enÄ• _ti setunÄ• . __bandhÄ• petvÄ• _ti paá¹ƒsupalÄ• sapÄ• sÄ• á¹‡amattik
thiraá¹ƒ kÄ• rÄ• petvÄ• .

``jÄ• tiá¹ƒ ghaá¹-á¹-etvÄ• kalahaá¹ƒ vaá¸• á¸• hayiá¹ƒsÅ«â€™â€™ ti saá¹…khepena vutta
kÄ• tuá¹ƒ __ ``koliyakammakarÄ• vadantÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__tÄ«á¹‡i jÄ• takÄ• nÄ«_ti phandanajÄ• takapathavÄ«undriyajÄ• takalaá¹-ukikajÄ• takÄ• n
rukkhadhamma vaá¹-á¹-akajÄ• takÄ• ni.

__tenÄ• _ti bhagavatÄ• . __kalahakÄ• raá¹‡abhÄ• vo_ti kalahakÄ• raá¹‡assa atthibhÄ• vo

__aá¹-á¹-hÄ• ne_ti akÄ• raá¹‡e. __veraá¹ƒ katvÄ• _ti virodhaá¹ƒ uppÄ• detvÄ• . ``kuá¹-hÄ•
tiÄ• dinÄ• __phandanajÄ• takaá¹ƒ kathesi. _ ``duddubhÄ• yati bhaddanteâ€™â€™ tiÄ• din
__pathavÄ«undriyajÄ• takaá¹ƒ kathesi. _ ``vandÄ• mi taá¹ƒ kuÃ±jarÄ• â€™â€™ tiÄ• dinÄ•
kathesi. _

``sÄ• dhÅ« \Ne II 215/ sambahulÄ• Ã±Ä• tÄ«; api rukkhÄ• araÃ±Ã±ajÄ• .

vÄ• to vahati ekaá¹-á¹-haá¹ƒ, brahantampi vanappatiâ€™â€™ nti || ---

Ä• dinÄ• __ rukkhadhammajÄ• takaá¹ƒ kathesi. _

``sammodamÄ• nÄ• \Ee II 296/ gacchanti, jÄ• laá¹ƒ Ä• dÄ• ya pakkhino.

yadÄ• te vivadissanti, tadÄ• ehinti me vasaâ€™â€™ nti || ---

Ä• dinÄ• __ vaá¹-á¹-akajÄ• takaá¹ƒ kathesi. _

``attadaá¹‡á¸• Ä• \Be II 233/ bhayaá¹ƒ jÄ• taá¹ƒ, janaá¹ƒ passatha medhagaá¹ƒ.

saá¹ƒvegaá¹ƒ kittayissÄ• mi, yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• â€™â€™ ti || (Sn I 941).

Ä• dinÄ• __attadaá¹‡á¸• asuttaá¹ƒ kathesi. _

taá¹ƒtaá¹ƒpalobhanakiriyÄ• kÄ• yavÄ• cÄ• hi parakkamantiyo __ ``ukkaá¹‡á¹-hantÅ«â€™â

__kuá¹‡Ä• ladahe_ti kuá¹‡Ä• ladahatÄ«re __patiá¹-á¹-hÄ• ya. pucchitapucchitaá¹ƒ kathesi_
``anukkamena kuá¹‡Ä• lasakuá¹‡arÄ• jassa pucchanappasaá¹…gena __kuá¹‡Ä• lajÄ• taka
__anabhiratiá¹ƒ vinodesi_ itthÄ«naá¹ƒ dosadassanamukhena kÄ• mÄ• naá¹ƒ Ä• dÄ«navok

kosajjaá¹ƒ vidhamitvÄ• purisathÄ• maparibrÅ«hanena __ ``uttamapurisasadisehi no bhavit
_ti uppannacittÄ• .

__avissaá¹-á¹-hakammantÄ• _ti arativinodanato paá¹-á¹-hÄ• ya avissaá¹-á¹-hasamaá¹‡aka
aparicattakammaá¹-á¹-hÄ• nÄ• ti attho. __nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«_ti bhagavÄ• cintesÄ«t

__paduminiya_nti padumassare. __vikasiá¹ƒsu_ guá¹‡agaá¹‡avibodhena. __ ``ayaá¹ƒ imas
kathesÄ«â€™â€™ _ti iminÄ• sabbepi te bhikkhÅ« tÄ• vadeva paá¹-ipÄ• á¹-iyÄ• Ä• gatattÄ
lajjamÄ• nÄ• \Ne II 216/ attanÄ• paá¹-ividdhavisesaá¹ƒ bhagavato nÄ• rocesunti dasseti. _
``khÄ«á¹‡Ä• savÄ• naâ€™â€™ _ntiÄ• dinÄ• tattha kÄ• raá¹‡amÄ• ha.

__osÄ«damatte_ti bhagavato santikaá¹ƒ upagatamatte. __ariyamaá¹‡á¸• ale_ti ariyasamÅ«
__pÄ• cÄ«nayugandharaparikkhepato_ti yugandharapabbatassa pÄ• cÄ«naparikkhepato, n
uccamÄ• naudayapabbatato. __rÄ• maá¹‡eyyakadassanattha_nti buddhuppÄ• dapaá¹-imaa
ramaá¹‡Ä«yassa lokassa ramaá¹‡Ä«yabhÄ• vadassanatthaá¹ƒ. __ullaá¹…ghitvÄ• _ti \Ee II

__evarÅ«pe khaá¹‡e laye muhutte_ti yathÄ• vutte candamaá¹‡á¸• alassa uá¹-á¹-hitakkhaá¹
uá¹-á¹-hitamuhutteti uparÅ«pari kÄ• lassa vaá¸• á¸• hitabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ.

tathÄ• \Be II 234/ tesaá¹ƒ bhikkhÅ«naá¹ƒ jÄ• tiÄ• divasena bhagavato anurÅ«paparivÄ• rit
``tatthÄ• â€™â€™ _ti Ä• dimÄ• ha.

__samÄ• pannadevatÄ• _ti Ä• sannaá¹-á¹-hÄ• ne jhÄ• nasamÄ• patti samÄ• pannadevatÄ
uá¹-á¹-hahiá¹ƒsu. kosamattaá¹ƒ á¹-hÄ• naá¹ƒ __saddantaraá¹ƒ. _ jambudÄ«pe kira Ä• dito t
nagarasahassÄ• ni uppannÄ• ni, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha
tesaá¹-á¹-hiyÄ• nagarasahassesÅ«â€™â€™ _ti. te pana sampiá¹‡á¸• etvÄ• satasahassato
navasahassÄ• ni ca honti. __navanavutiyÄ• doá¹‡amukhasatasahassesÅ«_ti navasatasah
navutisatasahassesu doá¹‡amukhesu. __doá¹‡amukha_nti ca mahÄ• nagarassa Ä• yuppat
pÄ• danagaraá¹ƒ vuccati. __channavutiyÄ• paá¹-á¹-anakoá¹-isatasahassesÅ«_ti
chakoá¹-iadhikanavutikoá¹-isatasahassapaá¹-á¹-anesu. tambapaá¹‡á¹‡idÄ«pÄ• dÄ«su __ch
ratanÄ• karesu. _ evaá¹ƒ pana nagaradoá¹‡imukhapaá¹-á¹-anaratanÄ• karÄ• divibhÄ• gena
taá¹ƒtaá¹ƒadhivatthÄ• ya vasantÄ«naá¹ƒ devatÄ• naá¹ƒ bahubhÄ• vadassanatthaá¹ƒ. yadi
devatÄ• sannipatitÄ• , atha kasmÄ• pÄ• á¸·iyaá¹ƒ ``dasahi ca lokadhÄ• tÅ«hÄ«â€™â€™ t
``dasasahassa ... pe ... adhippetÄ• â€™â€™ _ti, tena sahassilokadhÄ• tu idha ``ekÄ• lokad
vuttÄ• ti veditabbaá¹ƒ.

__lohapÄ• sÄ• de_ti Ä• dito kate lohapÄ• sÄ• de. __brahmaloke_ti heá¹-á¹-hime brahmalok
nirantarÄ• , pacchÄ• Ä• gatÄ• naá¹ƒ okÄ• so eva na bhaveyyÄ• ti codanaá¹ƒ sandhÄ• yÄ•
_tiÄ• di. suddhÄ• vÄ• sakÄ• yaá¹ƒ upapannÄ• __suddhÄ• vÄ• sakÄ• yikÄ• , _ tÄ• saá¹ƒ pa
nivÄ• saá¹-á¹-hÄ• naá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``suddhÄ• vÄ• savÄ• sÄ«naâ€™â€™ _nti. __
Ä• vÄ• sanaá¹-á¹-hÄ• nabhÅ«tÄ• \Ee II 298/ \Ne II 217/, devatÄ• pana orambhÄ• giyÄ• na
saá¹ƒyojanÄ• naá¹ƒ samucchindanena suddho Ä• vÄ• so etesanti __suddhÄ• vÄ• sÄ• . _

<332> __puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otari_ aÃ±Ã±attha okÄ• saá¹ƒ alab
buddhÄ• naá¹ƒ abhimukhamaggo __buddhavÄ«thi. _ yÄ• va cakkavÄ• á¸·Ä• __otthariuá¹ƒ
pahaá¹-abuddhavÄ«thiyÄ• vÄ• _ti buddhÄ• naá¹ƒ santikaá¹ƒ upasaá¹…kamantehi tehi deva
vaá¸·aÃ±jitavÄ«thiyÄ• va. samiti saá¹…gati sannipÄ• to __samayo, _ mahanto samayo __m
``mahÄ• samÅ«hoâ€™â€™ _ti \Be II 235/. pavaddhaá¹ƒ vanaá¹ƒ __pavana_nti Ä• ha __ ``v
__devaghaá¹-Ä• _ti devasamÅ«hÄ• .

__samÄ• dahaá¹ƒsÅ«_ti samÄ• dahitaá¹ƒ lokuttarasamÄ• dhinÄ• suá¹-á¹-hu appitaá¹ƒ aka
pana samÄ• dhinÄ• yojitaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``samÄ• dhinÄ• yojesuâ€™â€™
gomuttavaá¹…kÄ• dÄ«naá¹ƒ dÅ«rasamÅ«hanitattÄ• __sabbe ... pe ... akariá¹ƒsu. _ nayati
_ yottÄ• ni. avÄ«thipaá¹-ipannÄ• naá¹ƒ assÄ• naá¹ƒ vÄ«thipaá¹-ipÄ• danaá¹ƒ rasmiggahaá¹

``sabbayottÄ• ni gahetvÄ• acodentoâ€™â€™ ti vatvÄ• taá¹ƒ pana acodanaá¹ƒ avÄ• raá¹‡
``acodento avÄ• rentoâ€™â€™ _ti.

yathÄ• khÄ«laá¹ƒ bhittiyaá¹ƒ vÄ• bhÅ«miyaá¹ƒ vÄ• Ä• koá¹-itaá¹ƒ dunnÄ«haraá¹‡aá¹ƒ, y
nagarappavesanivÄ• raá¹‡aá¹ƒ, yathÄ• ca indakhÄ«laá¹ƒ gambhÄ«ranemi sunikhÄ• taá¹ƒ
rÄ• gÄ• dayo sattasantÄ• nato dunnÄ«haraá¹‡Ä• , nibbÄ• nanagarappavesanivÄ• raá¹‡Ä•
palighaá¹ƒ, indakhÄ«laâ€™â€™ nti ca vuttÄ• . __taá¹‡hÄ• ejÄ• ya abhÄ• vena anejÄ• _ pa
cÄ• tuddisattÄ• __appaá¹-ihatacÄ• rikaá¹ƒ caranti. _

__gatÄ• se_ti gatÄ• eva, na pana gamissanti pariniá¹-á¹-hitasaraá¹‡agamanattÄ• ti \Ee II 2
lokuttarasaraá¹‡agamanaá¹ƒ adhippetanti Ä• ha __ ``nibbematikasaraá¹‡agamanena gatÄ•
niyamena __apÄ• yabhÅ«miá¹ƒ na gamissanti, devakÄ• yaÃ±ca paripÅ«ressanti. _ ye pana
__buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ, _ sati ca paccaya
mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«_ti ayamettha attho.

devatÄ• sannipÄ• tavaá¹‡á¹‡anÄ•

<333> __etesa_nti \Ne II 218/ devatÄ• sannipÄ• tÄ• naá¹ƒ. __idÄ• nÄ«_ti imasmiá¹ƒ kÄ• le
aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ __abhÄ• vÄ• . cittakallatÄ• _ cittamaddavaá¹ƒ.

kiá¹ƒ pana bhagavatÄ• va mahante devatÄ• samÄ• game tesaá¹ƒ nÄ• magottaá¹ƒ kathetua
dassetuá¹ƒ __ ``buddhÄ• nÄ• ma mahantÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __diá¹-á¹-ha
__suta_nti saddÄ• yatanaá¹ƒ, __muta_nti sampattaggÄ• hiindriyavisayaá¹ƒ gandharasapho
__viÃ±Ã±Ä• ta_nti vuttÄ• vasesaá¹ƒ sabbaá¹ƒ \Be II 236/ Ã±eyyaá¹ƒ, __patta_nti pariyesitvA
sampattaá¹ƒ, __pariyesita_nti pattaá¹ƒ, appattaá¹ƒ vÄ• pariyiá¹-á¹-haá¹ƒ. __anuvicaritaá¹ƒ
kevalaá¹ƒ manasÄ• Ä• locitaá¹ƒ. __katthaci nÄ«lÄ• divasena vibhattarÅ«pÄ• rammaá¹‡e_t
``nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ• vibhatte yattha katthaci rÅ«pÄ• rammaá¹‡e kiÃ±c
atthÄ«ti yojanÄ• . __bherisaddÄ• divasenÄ• _ti etthÄ• pi eseva nayo. __ya_nti yaá¹ƒ Ä• ram
buddhÄ• naá¹ƒ.

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™ _tiÄ• d
jÄ• nanakiriyÄ• ya apariyositabhÄ• vadassanatthaá¹ƒ ``jÄ• nÄ• mÄ«â€™â€™ ti vatvÄ• yas
nÄ• ma, sabbaá¹ƒ taá¹ƒ bhagavatÄ• aÃ±Ã±Ä• taá¹ƒ nÄ• ma natthi, tasmÄ• vuttaá¹ƒ __ ``ta
_nti.

__na olokenti_ payojanÄ• bhÄ• vato. __viparÄ«tÄ• _ ``na kammÄ• varaá¹‡ena samannÄ•
vuttÄ• . ``yassa maá¹…galÄ•  samÅ«hatÄ• â€™â€™ ti (Sn 362) Ä• rabhitvÄ•  ``rÄ• gaá¹ƒ \
dibbesu kÄ• mesu cÄ• â€™â€™ tiÄ• dinÄ• (Sn 363) ca rÄ• ganiggahakathÄ• bÄ• hullato _

rÄ• gacaritÄ• naá¹ƒ sappÄ• yaá¹ƒ, ``piyamappiyabhÅ«tÄ• kalaha vivÄ• dÄ• paridevasokÄ
tiÄ• dinÄ• (Sn 869; Nidd I 98) kalahÄ• dayo yato dosato samuá¹-á¹-hahanti, so ca doso yat
piyabhÄ• vo yato chandato samuá¹-á¹-hahanti, iti phalato, kÄ• raá¹‡aparamparato ca dose
Ä• dÄ«navavibhÄ• vanabÄ• hullato __kalahavivÄ• dasuttaá¹ƒ_ (Sn 869; Nidd I 98) dosacar

``appaÃ±hi etaá¹ƒ na alaá¹ƒ samÄ• ya,

duve vivÄ• dassa phalÄ• ni brÅ«mi.

etampi \Ne II 219/ disvÄ• na vivÄ• dayetha,

khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«miâ€™â€™ nti || (Sn 902; Nidd I 131) ---

Ä• dinÄ• nayena sammohavidhamanato, paÃ±Ã±Ä• paribrÅ«hanato ca __mahÄ• byÅ«has
sappÄ• yaá¹ƒ ---

``parassa \Be II 237/ ce dhammaá¹ƒ anÄ• nujÄ• naá¹ƒ,

bÄ• lo, mago hoti nihÄ«napaÃ±Ã±o.

sabbeva bÄ• lÄ• sunihÄ«napaÃ±Ã±Ä• ,

sabbevime diá¹-á¹-hiparibbasÄ• nÄ• â€™â€™ ti || (Sn 886; Nidd I 115) ---

Ä• dinÄ• nayena sandiá¹-á¹-hiparÄ• mÄ• sitÄ• panayanamukhena savisayesu diá¹-á¹-higga
visaá¹-avitakkavicchindanavasena pavattattÄ• __cÅ«á¸·abyÅ«hasuttaá¹ƒ_ vitakkacaritÄ• na

``mÅ«laá¹ƒ \Ee II 301/ papaÃ±casaá¹…khÄ• ya (iti bhagavÄ•),

mantÄ• asmÄ«ti sabbaá¹ƒ uparundhe.

yÄ• kÄ• ci taá¹‡hÄ• ajjhattaá¹ƒ,

tÄ• saá¹ƒ vinayÄ• sadÄ• sato sikkheâ€™â€™ ti || (Sn 922; Nidd I 151) ---

__papaÃ±casaá¹…khÄ• ya mÅ«laá¹ƒ_ avijjÄ• dikilesajÄ• taá¹ƒ __asmÄ«ti_ pavattamÄ• naA
paÃ±Ã±Ä• ya uparundheyya. __yÄ• kÄ• ci ajjhattaá¹ƒ_ rÅ«pataá¹‡hÄ• dibhedÄ• __taá¹‡h
vinayÄ• _ vÅ«pasamÄ• ya __sadÄ• sato_ upaá¹-á¹-hitassati hutvÄ• sikkheyyÄ• ti evamÄ•

bhÄ• janaá¹ƒ. tassa hi so atthÄ• vahoti __tuvaá¹-á¹-akasuttaá¹ƒ_ saddhÄ• caritÄ• naá¹ƒ sa

``vÄ«tataá¹‡ho purÄ• bhedÄ• (iti bhagavÄ•),

pubbamantamanissito.

vemajjhe \Ne II 220/ nupasaá¹…kheyyo,

tassa natthi purakkhataâ€™â€™ nti || (Sn 855; Nidd I 84) ---

yo sarÄ«rabhedato pubbeva pahÄ«nataá¹‡ho, tato eva atÄ«taddhasaÃ±Ã±itaá¹ƒ purimako
taá¹‡hÄ• nissayena anissito, vemajjhe paccuppannepi addhani ``rattoâ€™â€™ tiÄ• dinÄ• u
arahato taá¹‡hÄ• diá¹-á¹-hipurakkhÄ• rÄ• naá¹ƒ abhÄ• vÄ• anÄ• gate addhani kiÃ±ci purak
evaá¹ƒ gambhÄ«rakathÄ• bÄ• hullato __pÅ«rÄ• bhedasuttaá¹ƒ_ (Sn 855; Nidd I 84) buddhi
katvÄ• vuttaá¹ƒ __ ``atha nesaá¹ƒ sappÄ• yaá¹ƒ ... pe ... vavatthapetvÄ• â€™â€™ _ti. __m
cariyÄ• ya vasena manasi katvÄ• puna taá¹ƒ sadisaá¹ƒ attano \Be II 238/ desanÄ• nikkhep
akÄ• si. __attajjhÄ• sayena nu kho jÄ• neyyÄ• _ti parajjhÄ• sayÄ• diá¹ƒ anapekkhitvÄ• ma
Ä• raddha desanaá¹ƒ \Ee II 302/ jÄ• neyya nu kho. __parajjhÄ• sayenÄ• _ti sannipatitÄ• ya
ajjhÄ• sayena. __aá¹-á¹-huppattikenÄ• _ti idha samuá¹-á¹-hitaaá¹-á¹-huppattiyÄ• . __pucchÄ
pucchantassa pucchÄ• vasena. __Ä• raddhadesanaá¹ƒ jÄ• neyyÄ• ti. ``sace paccekabuddh
imesaá¹ƒ suttÄ• naá¹ƒ desanÄ• ya pucchÄ• paccekabuddhÄ• naá¹ƒ bhÄ• riyÄ• , avisayÄ•
tenÄ• ha __ ``sopi na sakkuá¹‡eyyÄ• â€™â€™ _ti.

ettha ca yasmÄ• na anumatipucchÄ• , kathetukamyatÄ• pucchÄ• vÄ• yuttÄ• , atha kho
diá¹-á¹-hasaá¹ƒsandanapucchÄ• sadisÄ« vÄ• vimaticchedanapucchÄ• sadisÄ« vÄ• pucch
puggalajjhÄ• sayavasena pavattitÄ• nÄ• ma honti, na yathÄ• dhammavasena, tattha yadi b
pucchitvÄ• sayameva vissajjeyya, suá¹‡antÄ«naá¹ƒ devatÄ• naá¹ƒ sammoho bhaveyya ``k
paá¹-hamaá¹ƒ evamÄ• ha, punapi evamÄ• hÄ• â€™â€™ ti, andhakÄ• raá¹ƒ paviá¹-á¹-hÄ•
``evaá¹ƒ petÄ• devatÄ• na sakkhissanti paá¹-ivijjhituâ€™â€™ _nti. yathÄ• dhammadesanÄ
kathetukamyatÄ• vasena pucchanena sammoho hotÄ«ti. __sÅ«riyo uggatoti_ Ä• ha devasa
obhÄ• sassa vipulauá¸·Ä• rabhÄ• vato. __ekissÄ• lokadhÄ• tuyÄ• _ti sutte (DN III 161; MN
809; Nett 57; Mil V 1.1) Ä• gatanayena sabbattheva pana apubbaá¹ƒ acarimaá¹ƒ dve buddh
--- ``anantÄ• su ... pe ... addasÄ• â€™â€™ ti.

gÄ• thÄ• yaá¹ƒ __pucchÄ• mÄ«_ti nimmitabuddho bhagavantaá¹ƒ pucchituá¹ƒ okÄ• saá¹ƒ
buddhamuniá¹ƒ \Ne II 221/. __pahÅ«tapaÃ±Ã±a_nti mahÄ• paÃ±Ã±aá¹ƒ. __ tiá¹‡á¹‡a_nti ca
__pÄ• raá¹…gata_nti nibbÄ• nappattaá¹ƒ, sabbassa vÄ• Ã±eyyassa pÄ• raá¹ƒ pariyantaá¹
saupÄ• disesanibbÄ• navasena. __á¹-hitatta_nti avaá¹-á¹-hitacittaá¹ƒ lokadhammehi akamp

gharÄ• panujja kÄ• me_ti vatthukÄ• me panÅ«ditvÄ• gharÄ• vÄ• sÄ• nikkhamma. __kath
paribbajeyyÄ• _ti so bhikkhu kathaá¹ƒ sammÄ• paribbajeyya gaccheyya vihareyya, anupali
atikkameyyÄ• ti attho.

<334> __silokaá¹ƒ_ \Ee II 303/ __anukassÄ• mÄ«_ti \Be II 239/ ettha __siloko_ nÄ• ma pÄ
vuccamÄ• nÄ• gÄ• thÄ• tipi vuccati. pÄ• dova niyatavaá¹‡á¹‡Ä• nupubbikÄ• naá¹ƒ padÄ•
anukassÄ• mi_ pavattayissÄ• mÄ«ti atthoti Ä• ha __ ``akkhara ... pe ... pavattayissÄ• mÄ«â
adhikaraá¹‡e bhummaá¹ƒ. Ä• meá¸• italopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``yesu yesu á¹-hÄ
__bhummÄ• _ti bhÅ«mipaá¹-ibaddhanivÄ• sÄ• . __taá¹ƒ taá¹ƒ nissitÄ• _ taá¹ƒ taá¹ƒ á¹-hÄ•
vasamÄ• nÄ• , tehi saddhiá¹ƒ silokaá¹ƒ anukassÄ• mÄ«ti adhippÄ• yo. __ ``ye sitÄ• girigab
tesaá¹ƒ vivekavÄ• saá¹ƒ dasseti, __ ``pahitattÄ• samÄ• hitÄ• â€™â€™ _ti iminÄ• bhÄ• va

__bahujanÄ• _ paÃ±casatasaá¹…khyattÄ• . paá¹-ipakkhÄ• bhibhavanato, tejussadatÄ• ya
pavivittatÄ• ya __nilÄ«nÄ• . ekatta_nti ekÄ«bhÄ• vaá¹ƒ. __odÄ• tacittÄ• hutvÄ• suddhÄ• _
pariyodÄ• tacittÄ• hutvÄ• suddhÄ• , na kevalaá¹ƒ sarÄ«rasuddhiyÄ• va. __vippasannÄ• _
visesato pasannÄ• . cittassa Ä• vilabhÄ• vakarÄ• naá¹ƒ kilesÄ• naá¹ƒ abhÄ• vena __anÄ•

__bhikkhÅ« jÄ• nitvÄ• _ti bhinnakilese bhikkhÅ« ``ime dibbacakkhunÄ• ete devakÄ• ye pa
__savanante jÄ• tattÄ• _ti dhammassavanapariyosÄ• ne ariyajÄ• tiyÄ• jÄ• tattÄ• . __idaá¹
paÃ±casateâ€™â€™ tiÄ• dikaá¹ƒ sabbaá¹ƒ.

__tadatthÄ• ya vÄ«riyaá¹ƒ kariá¹ƒsÅ«_ti dibbacakkhuÃ±Ä• á¹‡Ä• bhinÄ«hÄ• ravasena vÄ«
tenÄ• ha ``na taá¹ƒ tehÄ«â€™â€™ tiÄ• di. __sattari_nti ta-kÄ• rassa ra-kÄ• rÄ• desaá¹ƒ ka
attho. ``sahassaâ€™â€™ nti pana anuvattati, sattatiyogena bahuvacanaá¹ƒ. tenÄ• ha __ ``
sattatisahassÄ• nÄ«â€™â€™ _ti.

__ananta_nti antarahitaá¹ƒ, taá¹ƒ pana ativiya mahantaá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``vipul

__avekkhitvÄ• _ti \Ee II 304/ \Ne II 222/ Ã±Ä• á¹‡acakkhunÄ• visuá¹ƒ visuá¹ƒ avekkhitvÄ•
``vavatthitvÄ• nÄ• â€™â€™ tipi paá¹-hanti, so evattho. taá¹ƒ avekkhanaá¹ƒ nicchayakaraá¹
``vavatthapetvÄ• â€™â€™ _ti. pubbe vuttagÄ• thÄ• su tatiyagÄ• thÄ• ya pacchimaddhaá¹ƒ
purimaddhaÃ±ca sandhÄ• yÄ• ha __ ``pubbe vuttagÄ• thamevÄ• â€™â€™ _ti.

vijÄ• nanampi \Be II 240/ dassanaá¹ƒ evÄ• ti Ä• ha __ ``passatha olokethÄ• â€™â€™ _ti.
vÄ• cÄ• yatapavattitabhÄ• vato ``anupaá¹-ipÄ• á¹-iyÄ• va kittayissÄ• mÄ«â€™â€™ ti vadat

<335> satta sahassÄ• ni saá¹…khÄ• yÄ• ti __satta sahassÄ• . yakkhÄ• yevÄ• _ti yakkhajÄ
__Ä• nubhÄ• vasampannÄ• _ti mahesakkhÄ• . __iddhimanto_ti vÄ• mahÄ• nubhÄ• vÄ• . _

__vaá¹‡á¹‡avanto_ti atikkantavaá¹‡á¹‡Ä• . __yasassino_ti mahÄ• parivÄ• rÄ• ceva patthaá
__samiti_-saddo samÄ«patthoti adhippÄ• yenÄ• ha __ ``bhikkhÅ«naá¹ƒ santikaâ€™â€™ _n

__hemavatapabbate_ti himavato samÄ«pe á¹-hitapabbate.

__ete sabbepÄ«_ti ete sattasahassÄ• kÄ• pilavatthavÄ• , chasahassÄ• hemavatÄ• , tisah
yathÄ• vuttÄ• __sabbepi soá¸·asasahassÄ• . _

__rÄ• jagahanagare_ti rÄ• jagahanagarassa samÄ«pe. __ta_nti kumbhÄ«raá¹ƒ.

<336> kÄ• maá¹ƒ pÄ• cÄ«nadisaá¹ƒ pasÄ• sati, tathÄ• pi __catÅ«supi disÄ• su_ saparivÄ•
mahÄ• dÄ«pesu __gandhabbÄ• naá¹ƒ jeá¹-á¹-hako, _ kathaá¹ƒ? __sabbe te tassa vase vat
__kumbhaá¹‡á¸• Ä• naá¹ƒ adhipatÄ«_tiÄ• dÄ«supi eseva nayo.

__tassÄ• pi_ viruá¸·hassa. __tÄ• disÄ• yevÄ• _ti dhataraá¹-á¹-hassa puttasadisÄ• eva put
balato, iddhiÄ• divisesato ca.

__sabbasaá¹…gÄ• hikavasenÄ• _ti dasasahassilokadhÄ• tuyÄ• paccekaá¹ƒ cattÄ• ro \Ee
mahÄ• rÄ• jÄ• noti tesaá¹ƒ sabbesaá¹ƒ saá¹…gaá¹‡hanavasena. tenÄ• ha __ ``ayaÃ±cetth

__caturo disÄ• _ti catÅ«su disÄ• su. __caturo disÄ• jalamÄ• nÄ• _ samujjalantÄ• obhÄ• s
evaá¹ƒ mahatiyÄ• parisÄ• ya Ä• gatÄ• naá¹ƒ kathaá¹ƒ kÄ• pilavatthave vane á¹-hitÄ• ti Ä•
_tiÄ• di.

<337> tesaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ dÄ• sÄ• ti yojanÄ• . mÄ• yÄ• ya yuttÄ• , tasmÄ• __m
atthi, vaÃ±cane vÄ• niyuttÄ• ti __vaÃ±canikÄ• . kerÄ• á¹-iyasÄ• á¹-heyyenÄ• _ti nihÄ«nasa
etesaá¹ƒ atthÄ«ti \Be II 241/ mÄ• yÄ• , te ca paresaá¹ƒ vaÃ±canatthaá¹ƒ yena mÄ• yÄ• kar
_ti vuttÄ• , taá¹ƒ dassento __ ``mÄ• yÄ• kÄ• rakÄ• â€™â€™ _ti Ä• ha.

__ettakÄ• dÄ• sÄ• _ti ettakÄ• kuá¹-eá¹‡á¸• uÄ• dikÄ• nighaá¹‡á¸• upariyosÄ• nÄ• aá¹-á

__devarÄ• jÄ• no_ti devÄ• hutvÄ• taá¹ƒtaá¹ƒdevakÄ• yassa rÄ• jÄ• no. citto ca seno ca c
devaputtÄ• pÄ• á¸·iyaá¹ƒ ekasesanayena vuttÄ• ti Ä• ha __ ``citto cÄ• â€™â€™ _tiÄ• di.

bhikkhusaá¹…gho samito sannipatito etthÄ• ti __bhikkhusaá¹…ghasamiti, _ imaá¹ƒ vanaá¹

<338> __nÄ• gasadahavÄ• sikÄ• _ti nÄ• gasadahanivÄ• sino. tattheko kira nÄ• garÄ• jÄ•
parisÄ• mahatÄ« paramparÄ• gatÄ• atthi, taá¹ƒ sandhÄ• yÄ• ha __ ``tacchakanÄ• gaparis

__yamunavÄ• sino_ti yamunÄ• yaá¹ƒ vasanakanÄ• gÄ• . __nÄ• gavohÄ• renÄ• _ti hatthin

__vuttappakÄ• re_ti kambalassatare á¹-hapetvÄ• itare vuttappakÄ• ranÄ• gÄ• . __lobhÄ•
abhibhÅ«tÄ• . __dibbÄ• nubhÄ• vatÄ• _ti dibbÄ• nubhÄ• vato, dibbÄ• nubhÄ• vahetu vÄ•
``citrasupaá¹‡á¹‡Ä• â€™â€™ ti nÄ• maá¹ƒ_ vicitrasundarapattavantatÄ• ya.

__upavhayantÄ• _ti \Ee II 306/ upecca kathentÄ• . kÄ• kolÅ«kaahinakulÄ• dayo viya aÃ±Ã
jÄ• tisamudÄ• gataverÄ• pi samÄ• nÄ• __mittÄ• viya ... pe ... haá¹-á¹-hatuá¹-á¹-hacittÄ• _
adhippÄ• yo. __buddhaá¹ƒyeva te saraá¹‡aá¹ƒ gatÄ• _ ``buddhÄ• nubhÄ• veneva mayaá¹ƒ
paá¹-ilabhimhÄ• â€™â€™ ti.

<339> __bhÄ• taro_ti methunabhÄ• taro. tenÄ• ha __ ``sujÄ• ya asurakaÃ±Ã±Ä• ya kÄ• ra

__tesÅ«_ti \Ne II 224/ asuresu. __kÄ• lakaÃ±cÄ• _ti evaá¹ƒ nÄ• mÄ• . __mahÄ• bhismÄ•
__abhabbÄ• _ti sammattaniyÄ• maá¹ƒ okkamituá¹ƒ na bhabbÄ• acchandikattÄ• tÄ• disas

balino \Be II 242/ mahÄ• asurassa abbhatÄ«tattÄ• tassa putte eva kittento bhagavÄ• __ ``
baliputtÄ• naâ€™â€™ _nti Ä• dimÄ• ha. so kira sukhumaá¹ƒ attabhÄ• vaá¹ƒ mÄ• petvÄ• u

<340> __kammaá¹ƒ katvÄ• _ti parikammaá¹ƒ katvÄ• . __nibbattÄ• _ti upacÄ• rajjhÄ• nena
pana nibbattÄ• brahmÄ• no honti, te parato vakkhati ``subrahmÄ• â€™â€™ tiÄ• dinÄ• (DN
kÄ• mÄ• vacaradevatÄ• vuccati. tenevÄ• ha --- __ ``mettÄ• karuá¹‡Ä• kÄ• yikÄ• ti mettÄ•
parikammaá¹ƒ katvÄ• nibbattadevÄ• â€™â€™ _ti. __mettÄ• jhÄ• ne karuá¹‡Ä• jhÄ• ne_ti
karuá¹‡Ä• jhÄ• nanimittaá¹ƒ, tadatthanti attho.

__te_ Ä• podevÄ• dayo yathÄ• sakaá¹ƒ vaggavasena á¹-hitattÄ• __dasadhÄ• á¹-hitÄ• . _
__devakÄ• yÄ• . _ __nÄ• nattavaá¹‡á¹‡Ä• _ti nÄ• nÄ• sabhÄ• vavaá¹‡á¹‡avanto.

__veá¹‡á¸• udevatÄ• _ti veá¹‡á¸• u nÄ• ma devatÄ• , evaá¹ƒ __sahali devatÄ• . _ asamad
ayaniyoâ€™â€™ ti vadanti, tappamukhÄ• dve devanikÄ• yÄ• ti. __candassÅ«panisÄ• dev
vattamÄ• nÄ• tassa purato ca pacchato ca passato ca dhÄ• vanakadevÄ• . tenÄ• ha __ ``c
_ti. __sÅ«riyassÅ«panisÄ• , nakkhattanissitÄ• _ti etthÄ• pi eseva nayo. kevalaá¹ƒ vÄ• tavÄ
__vÄ• tavalÄ• hakÄ• . _ tathÄ• kevalaá¹ƒ abbhapaá¹-alasaÃ±caraá¹‡ahetavo __abbhavalÄ
uá¹‡happavattihetavo \Ee II 307/ __uá¹‡havalÄ• hakÄ• . _ vassavalÄ• hakÄ• pana pajjunn
vuttÄ• . vasudevatÄ• nÄ• ma eko devanikÄ• yo, tesaá¹ƒ pubbaá¹…gamattÄ• __vÄ• savo,

__dasete_ti ete veá¹‡á¸• udevatÄ• dayo vÄ• savapariyosÄ• nÄ• dasa devakÄ• yÄ• .

__imÄ• nÄ«_ti ``jalamaggÄ«â€™â€™ ti ca ``sikhÄ• rivÄ• â€™â€™ ti ca imÄ• ni __tesaá¹ƒ
ma-kÄ• ro padasandhikaro ``jalÄ• â€™â€™ ti ca ``aggÄ«â€™â€™ ti ca ``sikhÄ• rivÄ• â€™
nÄ• mÄ• nÄ«ti vadanti. __ete_ti tesu eva ``ariá¹-á¹-hakÄ• , rojÄ• â€™â€™ ti ca vuttadevesu
__umÄ• pupphanibhÄ• sino_ \Ne II 225/ vaá¹‡á¹‡ato umÄ• pupphasadisÄ• ti evamattho ga
devakÄ• yÄ• siyuá¹ƒ.

__dasete_ti \Be II 243/ ete dasa sahabhÅ«devÄ• dayo vÄ• savanesipariyosÄ• nÄ• dasa d
nikÄ• yabhedavasena dasadhÄ• va Ä• gatÄ• .

__ ``samÄ• nÄ• â€™â€™ _tiÄ• di tesaá¹ƒ devÄ• naá¹ƒ nikÄ• yasamudÄ• yagataá¹ƒ nÄ• m

__dasete_ti ete samÄ• nÄ• dikÄ• mahÄ• pÄ• ragapariyosÄ• nÄ• dasa devakÄ• yÄ• . tene
Ä• gatÄ• .

__sukkÄ• dayo tayo_ devakÄ• yÄ• . __pÄ• mokkhadevÄ• _ti pamukhÄ• padhÄ• nabhÅ«tÄ

__disÄ• _ti disÄ• su. __devo_ti megho. __dasete_ti ete sukkÄ• dayo pajjunnapariyosÄ• nÄ
devanikÄ• yabhedena __dasadhÄ• Ä• gatÄ• . _

__dasete_ti ete khemiyÄ• dayo paranimmitapariyosÄ• nÄ• dasa devakÄ• yÄ• , te devanik
Ä• gatÄ• . _ tattha ``khemiyÄ• , kaá¹-á¹-hakÄ• dayo ca paÃ±cÄ• pi sadevakÄ• yÄ• tÄ• vati
vadanti. __nÄ• manvayenÄ• _ti \Ee II 308/ nÄ• mÄ• nugamena ``Ä• podevatÄ• â€™â€™ ti
``nÄ• mabhÄ• gena nÄ• makoá¹-á¹-hÄ• senÄ• â€™â€™ _ti. __sabbÄ• devatÄ• _ti dasasa
devatÄ• . __niddisati_ taá¹ƒtaá¹ƒnÄ• masabhÄ• gena ekajjhaá¹ƒ katvÄ• .

pavutthÄ• ti pavÄ• saá¹ƒ gatÄ• viya apetÄ• ti Ä• ha __ ``vigatÄ• â€™â€™ _ti. pavutthÄ• v
vusitÄ• , tena jÄ• ti vusitabbÄ• assÄ• ti __pavuá¹-á¹-hajÄ• ti. kÄ• á¸·akabhÄ• vÄ• _ saá¹ƒki
tadabhÄ• vato __kÄ• á¸·akabhÄ• vÄ• tÄ«taá¹ƒ dasabalaá¹ƒ. _ laÃ±canÄ• bhÄ• vena vÄ• _
kÄ• á¸·akabhÄ• vÄ• tÄ«tÄ• ya siriyÄ• cando, tÄ• disaá¹ƒ candaá¹ƒ viya __siriyÄ• virocam

<341> __eko brahmÄ• _ti sagÄ• thakavagge (SN a I 98) Ä• gato subrahmadevaputto. brah
heá¹-á¹-himesu patiá¹-á¹-hitÄ• __ariyabrahmÄ• no, _ na \Be II 244/ suddhÄ• vÄ• sabrahmÄ
puthujjano, yo aparabhÄ• ge manussesu nibbattitvÄ• moggaliputtatissatthero jÄ• to.

__sahassaá¹ƒ_ \Ne II 226/ __brahmalokÄ• na_nti brahmaloko etesanti brahmalokÄ• , brah
brahmalokÄ• naá¹ƒ sahassaá¹ƒ sattalokapariyÄ• yo cÄ• yaá¹ƒ lokasaddoti Ä• ha __ ``mahÄ
Ä• gataâ€™â€™ _nti. anantaragÄ• thÄ• yaá¹ƒ ``Ä• gatÄ• â€™â€™ ti vuttapadameva attha

yasmiá¹ƒ brahmasahasse. __aÃ±Ã±e brahme_ti tadaÃ±Ã±e brahmÄ• no. __abhibhavitvÄ• yasasÄ• Ä• yunÄ• ca.

__issarÄ• _ti teneva vasapavattanena sesabrahmÄ• naá¹ƒ adhipatino.

<342> kÄ• á¸·akadhammasamannÄ• gato __kÄ• á¸·akassa_ pÄ• pimassa __mÄ• rassa bÄ avisaye niratthakaá¹ƒ parakkamituá¹ƒ vÄ• yamati.

vÄ«tarÄ• gabhÄ• vÄ• vahassa dhammassavanassa antarÄ• yakaraá¹‡ena \Ee II 309/ avÄ« nÄ• ma hontÄ«ti vuttaá¹ƒ __ ``rÄ• gena baddhaá¹ƒ hotÅ«â€™â€™ _ti.

__bhayÄ• nakaá¹ƒ saraÃ±ca katvÄ• _ti bheravaá¹ƒ mahantaá¹ƒ saddaá¹ƒ samuá¹-á¹-hape

idÄ• ni taá¹ƒ saddaá¹ƒ upamÄ• ya dassento __ ``yathÄ• â€™â€™ _ti Ä• dimÄ• ha. __kaÃ± kaÃ±ci devataá¹ƒ, mÄ• nusakaá¹ƒ vÄ• attano __vase vattetuá¹ƒ asakkonto asayaá¹ƒvase_ á¹-hito. tenÄ• ha __ ``asayaá¹ƒvasÄ«â€™â€™ _tiÄ• di.

<343> __ ``vÄ«tarÄ• gehÄ«â€™â€™ _ti desanÄ• sÄ«sametaá¹ƒ. sabbÄ• yapi hi tattha sar apakkantÄ• va. __nesaá¹ƒ lomampi iÃ±jayuá¹ƒ_ tesaá¹ƒ lomamattampi na cÄ• lesuá¹ƒ, kut yattakÄ• tattha visesaá¹ƒ adhigacchiá¹ƒsu, tesaá¹ƒ sabbesampi antarÄ• yÄ• karaá¹‡avase vÄ«tarÄ• gaggahaá¹‡ena vÄ• sarÄ• gavÄ«tarÄ• gavibhÄ• vino ca tattha saá¹…gahitÄ• ti v gÄ• thaá¹ƒ abhÄ• si_ acchariyabbhutacittajÄ• to. kathaÃ±hi nÄ• ma tÄ• va ghorataraá¹ƒ ma mayi karontepi sabbe pime nibbikÄ• rÄ• samÄ• hitÄ• eva. kasmÄ• ? vijitÄ• vino ime uttam ``sabbeâ€™â€™ _tiÄ• di. yÄ• diso ariyÄ• naá¹ƒ dhammanissito \Be II 245/ pamodo, na kad hotÄ«ti ``sÄ• sane bhÅ«tehi ariyehiâ€™â€™ iccetaá¹ƒ vuttaá¹ƒ. vi-saddena vinÄ• kevalopi vikhyÄ• tatthavacano hoti ``sutadhammassÄ• â€™â€™ tiÄ• dÄ«su (Vin I 5; Ud 11) viyÄ• ti vissutÄ• â€™â€™ _ti.

__dÅ«re_ti \Ne II 227/ dÅ«re padese. daharassa antarÄ• yaá¹ƒ pariharantÄ« __ ``na sakkÄ kÄ• yaá¹ƒ dassetuâ€™â€™ _nti avocÄ• ti.

mahÄ• samayasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

8. sakkapaÃ±hasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<344> ambasaá¹‡á¸• Ä• naá¹ƒ \Ee II 310/ \Ne II 228/ \Be II 246/ adÅ«rabhavattÄ• ekopi so

``ambasaá¹‡á¸• Ä• â€™â€™ tveva_ bahuvacanavasena __vuccati, _ yathÄ• ``varaá¹‡Ä• r
vediko, vediko eva vediyo ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• , tasmiá¹ƒ __vediyake. _ tenÄ•
``maá¹‡ivedikÄ• sadisenÄ• â€™â€™ _tiÄ• di, indanÄ«lÄ• dimaá¹‡imayavedikÄ• sadisenÄ•
leá¹‡akaraá¹‡ato pubbe, guhÄ• rÅ«pena á¹-hitÄ• , dvÄ• re indasÄ• larukkhavatÄ« ca, tasm
ti vuttÄ• purimavohÄ• rena.

__ussukkaá¹ƒ_ vuccati abhiruci, taá¹ƒ pana buddhadassanakÄ• matÄ• vasena, tathÄ• uss
__ ``dhammiko ussÄ• hoâ€™â€™ _ti vuttaá¹ƒ. __sakkena sadiso ... pe ... natthÄ«_ti. yathÄ
maghavÄ• , devÄ• naá¹ƒ seá¹-á¹-hataá¹ƒ gatoâ€™â€™ ti (Dhp 30). __parittakenÄ• _ti apar
puÃ±Ã±akammaá¹ƒ akatvÄ• appamattakeneva __puÃ±Ã±akammena. _

sakkopi kÄ• maá¹ƒ mahÄ• puÃ±Ã±akatabhÄ«ruttÄ• no hoti, sÄ• tisayÄ• ya pana dibbasam
diguá¹‡itena maraá¹‡abhayena \Ee II 311/ saá¹ƒtajjito jÄ• to. tenÄ• ha __ ``sakko pana mar
ahosÄ«â€™â€™ _ti.

dibbacakkhunÄ• devatÄ• naá¹ƒ dassanaá¹ƒ nÄ• ma paá¹-ivijjhanasadisanti Ä• ha __ ``paá
__pÄ• á¹-iyekko vohÄ• ro_ti Ä• veá¹‡iko piyasamudÄ• hÄ• ro. marisaniyasampattikÄ• ti __r
sampattiyo mahÄ• nubhÄ• vatÄ• ya sahanti upaá¹-á¹-hahanti, aÃ±Ã±e ayonisomanasikÄ• r
sahantiyeva, sÄ• pana nesaá¹ƒ marisaniyasampattikatÄ• dukkhavirahitÄ• yÄ• ti vuttaá¹ƒ _
vuttaá¹ƒ hotÄ«â€™â€™ _ti. __ekako vÄ• _ti devaparisÄ• ya vinÄ• Ä• gatattÄ• vuttaá¹ƒ, m
pana tÄ• disÄ• sahÄ• yÄ• tadÄ• pi ahesuá¹ƒyeva. tathÄ• hi vakkhati ``api cÄ• yaá¹ƒ Ä• ya
tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hitoâ€™â€™ ti (Sv II 352). __okÄ• saá¹ƒ nÄ• kÄ• si_ \Be
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamento, aÃ±Ã±esaÃ±ca bahÅ«naá¹ƒ devÄ• naá¹ƒ dhammÄ• l
__so_ti sakko.

__eva_nti vacanasampaá¹-icchane nipÄ• toti Ä• ha __ ``evaá¹ƒ hotÅ«â€™â€™ _tiÄ• di. __
sakkaá¹ƒ uddissa nesaá¹ƒ Ä• si vÄ• do.

<345> __vallabho ... pe ... dhammaá¹ƒ suá¹‡Ä• tÄ«_ti ayamattho govindasuttÄ• dÄ«hi (DN
__iminÄ• katokÄ• se_ti iminÄ• paÃ±casikhena katokÄ• se bhagavati.

__anucariya_nti anucaraá¹‡abhÄ• vaá¹ƒ, taá¹ƒ panassa anucaraá¹‡aá¹ƒ nÄ• ma saddhiá¹ƒ
``sahacaraá¹‡aá¹ƒ ekato gamanaâ€™â€™ _nti.

__sovaá¹‡á¹‡amaya_nti \Ee II 312/ suvaá¹‡á¹‡amayaá¹ƒ. __pokkhara_nti vÄ«á¹‡Ä• ya doâ
vÄ«á¹‡adaá¹‡á¸• o. __veá¹-hakÄ• _ti tantÄ«naá¹ƒ bandhanÄ• ya ceva uppÄ«á¸·anÄ• ya ca
__pattaka_nti pokkharaá¹ƒ. __samapaÃ±Ã±Ä• samucchanÄ• mucchetvÄ• _ti yathÄ• sama
tattha saá¹ƒmucchanaá¹ƒ kÄ• tuá¹ƒ sakkÄ• , evaá¹ƒ taá¹ƒ sajjetvÄ• ti attho. ``samapaÃ±Ã±

saá¹ƒmucchetvÄ• â€™â€™ ti ca idaá¹ƒ devaloke niyataá¹ƒ vÄ«á¹‡Ä• vÄ• danavidhiá¹ƒ sam
pana ekavÄ«sati mucchanÄ• . tenevÄ• ha __vÄ«á¹‡opamasuttavaá¹‡á¹‡anÄ• yaá¹ƒ --- _

``satta sarÄ• tayo gÄ• mÄ• , mucchanÄ• ekavÄ«sati.

tÄ• nÄ• cekÅ«napaÃ±Ã±Ä• sa, iccete saramaá¹‡á¸• alÄ• â€™â€™ ti || (Mp III 55; Sp-á¹- III

tattha chajjo, usabho, gandhÄ• ro, majjhimo, paÃ±camo, dhevato, nisÄ• doti ete __satta sa
majjhimagÄ• mo, sÄ• dhÄ• raá¹‡agÄ• moti __tayo gÄ• mÄ• , _ sarasamÅ«hÄ• ti attho. mar
ekekasseva ca sarassa vasena tayo tayo mucchanÄ• katvÄ• __ekavÄ«sati mucchanÄ• . _
satta tÄ• nabhedÄ• , yato sarassa mandataravavatthÄ• naá¹ƒ hoti, te __ekÅ«napaÃ±Ã±Ä• s
duve catasso, catasso tisso duve catassoti __dvÄ• vÄ«sati suti_bhedÄ• \Ne II 230/ icchitÄ•
ekekassa sarassa vasena satta satta mucchanÄ• , antarasarassa ca ekÄ• ti samapaÃ±Ã±Ä
yogyabhÄ• vena vÄ«á¹‡aá¹ƒ vajjesi. tena vuttaá¹ƒ ``samapaÃ±Ã±Ä• sa \Be II 248/ mucchan
ti. sesadeve jÄ• nÄ• pento sakkassa gamanakÄ• lanti yojanÄ• .

<346> __atirivÄ• _ti ra-kÄ• ro padasandhikaro, atÄ«va ativiyÄ• ti vuttaá¹ƒ hoti. __pakati_ \B
... agamÄ• si_ maraá¹‡abhayasaá¹ƒtajjitattÄ• taramÄ• narÅ«po. tenevÄ• ha __ ``nanu cÄ•

<347> buddhÄ• nÄ• ma mahÄ• kÄ• ruá¹‡ikÄ• , sadevakassa lokassa hitasukhatthÄ• ya ev
atthikehi durupasaá¹…kamÄ• ti Ä• ha __ ``ahaá¹ƒ sarÄ• goâ€™â€™ _tiÄ• di. __tadantaraá
antarena yena khaá¹‡ena upasaá¹…kameyya, tadantaraá¹ƒ paá¹-isallÄ«nÄ• jhÄ• naá¹ƒ sa
vÄ• ``etarahÄ«â€™â€™ ti iminÄ• samÄ• natthoti Ä• ha __ ``sampati paá¹-isallÄ«nÄ• vÄ•

paÃ±casikhagÄ«tagÄ• thÄ• vaá¹‡á¹‡anÄ•

<348> __sÄ• vesÄ«_ti yathÄ• dhippetamucchanaá¹ƒ paá¹-á¹-hapetvÄ• vÄ«á¹‡aá¹ƒ vÄ• de
taá¹ƒtaá¹ƒá¹-hÄ• nuppattiyÄ• pÄ• kaá¹-Ä«bhÅ«tamandatÄ• vavatthaá¹ƒ dassento
sumadhurakomalamadhupÄ• namattamadhukÄ• ravirutÄ• pahÄ• sinilakkhaá¹‡o pasannabh
sÄ• vesi.

``sakyaputtova jhÄ• nena, ekodi nipako sato.

amataá¹ƒ muni jigÄ«sÄ• no ... ||

yathÄ• pi muni nandeyya, patvÄ• sambodhiá¹ƒ uttamaâ€™â€™ nti || (DN II 348).

ca evaá¹ƒ __buddhÅ«pasaÃ±hitÄ• . _ buddhÅ«pasaÃ±hitÄ• pana buddhÄ• naá¹ƒ dhamma

katvÄ• pavattitÄ• ti Ä• ha ``dhammo arahatÄ• á¹ƒ ivÄ• â€™â€™ ti. dhammÅ«pasaÃ±hitÄ• veditabbÄ• .

__sÅ«riyasamÄ• nasarÄ«rÄ• _ti sÅ«riyasamÄ• nappabhÄ• sarÄ«rÄ• . tenÄ• ha __ ``tassÄ timbaruno gandhabbadevarÄ• jassa sÅ«riyavaccha sÄ• \Ee II 314/ aá¹…ke jÄ• tÄ• , tasmÄ devarÄ• jÄ• naá¹ƒ_ \Ne II 231/ __nissÄ• ya tvaá¹ƒ jÄ• tÄ• â€™â€™ _ti. kalyÄ• á¹‡aá¹…gat _ti vuttÄ• ti Ä• ha __ ``sabbaá¹…gasobhanÄ• â€™â€™ _ti.

rÄ• gÄ• vesavasena \Be II 249/ pubbe vuttÄ• gÄ• thÄ• idÄ• nipi __tameva Ä• rabbha_ pu __Ä• lapanto vadati. _

__thanudara_nti payodharaÃ±ca udaraÃ±ca adhippetanti Ä• ha __ ``thanavemajjhaá¹ƒ uda

__kiÃ±ci kÄ• raá¹‡a_nti kiÃ±ci pÄ«á¸·aá¹ƒ.

__pakatiá¹ƒ jahitvÄ• á¹-hitaá¹ƒ_ abhirattabhÄ• vena.

__vÄ• mÅ«rÅ«_ti ruciraÅ«rÅ«. tenÄ• ha __ ``vÄ• mÄ• kÄ• renÄ• â€™â€™ _tiÄ• di. vÄ• mavikasitarucirasundarÄ• bhirÅ«pacÄ• rusaddÄ• hi ekatthÄ• daá¹-á¹-habbÄ• . __na ti lÅ«khaá¹ƒ na kakkhaá¸·aá¹ƒ. __manda_nti mudu siniddhaá¹ƒ.

__anekabhÄ• vo_ti anekasabhÄ• vo, so pana bahuvidho nÄ• ma hotÄ«ti Ä• ha __ ``anekav __anekabhÄ• go_ti anekakoá¹-á¹-hÄ• so.

__tayÄ• saddhiá¹ƒ vipaccata_nti tayÄ• sahitaá¹ƒyeva me taá¹ƒ kammaá¹ƒ vipaccatu, tayÄ phalaá¹ƒ anubhaveyyanti adhippÄ• yo. __tayÄ• saddhimevÄ• _ti yathÄ• cakkavattisaá¹ƒva nissandaphalabhÅ«tena itthiratanena saddhiá¹ƒyeva vipÄ• kaá¹ƒ deti, evaá¹ƒ taá¹ƒ me kam saddhiá¹ƒyeva mayhaá¹ƒ vipÄ• kaá¹ƒ detu.

__ekodÄ«_ti ekodibhÄ• vaá¹ƒ gato, samÄ• hitoti attho. __jigÄ«sÄ• no_ti jigÄ«samÄ• no ho jigÄ«sati nÄ• mÄ• ti tathÄ• paá¹-hamavikappo vutto. dutiyavikappe pana ``vicaratÄ«â€™â€ Ä• haritvÄ• attho vutto.

__nandeyya_nti samÄ• gamaá¹ƒ patthento vadati atisassirikarÅ«pasobhÄ• ya.

<349> __saá¹ƒsandatÄ«_ti \Ee II 315/ \Ne II 232/ sameti, yÄ• ya mucchanÄ• ya, yena ca Ä pavatto, taá¹ƒ mucchanaá¹ƒ anativattento, teneva ca Ä• kÄ• rena gÄ«tassaropi pavattoti att bhagavÄ• paÃ±casikhassa gandhabbe vaá¹‡á¹‡aá¹ƒ kathesi, yadatthaÃ±ca kathesi, taá¹ƒ

``kasmÄ• â€™â€™ _tiÄ• dimÄ• ha. __natthi_ bodhimÅ«le eva samucchinnattÄ• . __upekkh
anupalittabhÄ• vato. __suvimuttacitto bhagavÄ• _ chandarÄ• gato, sabbasmÄ• \Be II 250/
kasmÄ• paÃ±casikhassa gandhabbe vaá¹‡á¹‡aá¹ƒ kathesÄ«ti Ä• ha __ ``sace panÄ• â€™

__ganthitÄ• _ti sandahitÄ• , tÄ• pana nirantaraá¹ƒ kathiyamÄ• nÄ• rÄ• sikatÄ• viya hontÄ
``piá¹‡á¸• itÄ• â€™â€™ _ti. __vohÄ• ravacana_nti bhagavato, bhikkhÅ«naÃ±ca purato vatt

__upanaccantiyÄ• _ti upagantvÄ• naccantiyÄ• .

sakkÅ«pasaá¹…kamanavaá¹‡á¹‡anÄ•

<350> ``kadÄ• saá¹ƒyÅ«á¸·hÄ• â€™â€™ tiÄ• dÄ«ni vadanto __paá¹-isammodati. vippakÄ
aá¸• á¸• hakatÄ• bhinayavasena naccampi dasseyya.

<351> ``abhivadito sakko devÄ• namindoâ€™â€™ tiÄ• dÄ«naá¹ƒ ``tena kho pana samaye
III 16, 24) viya saá¹…gÄ«tikÄ• ravacanabhÄ• ve saá¹ƒsayo natthi, ``evaÃ±ca pana tathÄ• g
siyÄ• saá¹ƒsayoti ``dhammasaá¹…gÄ• hakattherehi á¹-hapitavacanaâ€™â€™ nti vatvÄ• it
dassetuá¹ƒ __ ``sabbametaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __vuá¸• á¸• hivacanena vutto_ti ``s
sakko devÄ• naá¹ƒ indoâ€™â€™ ti Ä• sÄ«savÄ• daá¹ƒ vutto. ``bhagavato pÄ• de sirasÄ• v
abhivÄ• deti nÄ• ma ``sukhÄ« hotÅ«â€™â€™ ti Ä• sÄ«savÄ• dassa vadÄ• panato. tathÄ•
abhivadati nÄ• ma sabbakÄ• laá¹ƒ tatheva tiá¹-á¹-hanato.

uruá¹ƒ \Ee II 316/ vepullaá¹ƒ dassati dakkhatÄ«ti __urundÄ• _ vibhattialopena. __vivaá¹-Ä•
aá¹…gaá¹‡aá¹-á¹-hÄ• naá¹ƒ. __yo pakatiyÄ• guhÄ• yaá¹ƒ andhakÄ• ro, so antarahito_ti yo
samantato asÄ«tihatthato ayaá¹ƒ pÄ• katiko andhakÄ• ro, so devÄ• naá¹ƒ vatthÄ• bharaá¹‡
antarahito, Ä• loko sampajji. asÄ«tihatthe pana buddhÄ• lokeneva andhakÄ• ro antarahito,
devÄ• naá¹ƒ obhÄ• so buddhÄ• naá¹ƒ abhibhavituá¹ƒ.

<352> __cirappaá¹-ikÄ• ha_nti \Ne II 233/ cirappabhutiko ahaá¹ƒ. __aá¸• á¸• akaraá¹‡aá¹ƒ
avivÄ• dÄ• dhikaraá¹‡aá¹-á¹-hÄ• ne nibbattattÄ• . __kÄ«á¸·Ä• dÄ«nipÄ«_ti __Ä• di_-sadde
saá¹…gaá¹‡hÄ• ti.

__salaá¸·amayagandhakuá¹-iya_nti \Be II 251/ salaá¸·arukkhehi raÃ±Ã±Ä• pasenadinÄ• k
__tenassÄ• _ti tena phaladvayÄ• dhigamena pahÄ«naoá¸·Ä• rikakÄ• marÄ• gatÄ• ya __ass
abhiratiyeva natthi. cakkanemisaddena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hito_ti ettha adhip
``Ä• rammaá¹‡assa adhimattatÄ• ya samÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ jÄ• taâ€™â€™ nti ma
paá¹-ikkhipanto __ ``samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«_ti __no vata re vattabbeâ€™â€™
Ä• rammaá¹‡asaá¹…ghaá¹-á¹-anÄ• yaá¹ƒ gahaá¹‡enapi bhavitabbanti adhippÄ• yena ``suá

itaro ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa saddo kaá¹‡á¹-akoâ€™â€™ ti vacanama
jhÄ• nassa saddo kaá¹‡á¹-akoti adhippÄ• yena paá¹-ikkhepaá¹ƒ asahanto __ ``nanu bhagav
317/ __bhaá¹‡atÄ«â€™â€™ _ti imameva suttapadaá¹ƒ uddhari. tattha yathÄ• dosadassana
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ suppahÄ«nattÄ• mahatÄ• pi saddena arÅ«pasamÄ• pattito na v
``uppÄ• do bhayaá¹ƒ, anuppÄ• do khemaâ€™â€™ ntiÄ• dinÄ• sammadeva dosadassanap
sabbÄ• sampi lokiyasaÃ±Ã±Ä• naá¹ƒ aggamaggena samatikkantattÄ• Ä• rammaá¹‡Ä• dhig
phalasamÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti. tathÄ• pana na suppahÄ«nattÄ• paá¹-ighas
sabbarÅ«pasamÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ hoti, paá¹-hamajjhÄ• naá¹ƒ pana appakampi s
taá¹ƒsamÄ• pannassa ``saddo kaá¹‡á¹-akoâ€™â€™ ti vuttaá¹ƒ. yadi pana paá¹-ighasaÃ±Ã±
mahatÄ• pi saddena arÅ«pasamÄ• pattito na vuá¹-á¹-hÄ• naá¹ƒ hoti, pageva maggaphalasa
``cakkanemisaddenÄ• â€™â€™ _tiÄ• di. __cakkanemisaddenÄ• _ti ca nayidaá¹ƒ karaá¹‡av
atha kho sahayoge. imameva hi atthaá¹ƒ dassetuá¹ƒ __ ``bhagavÄ• panÄ• â€™â€™ _tiÄ•

gopakavatthuvaá¹‡á¹‡anÄ•

<353> __paripÅ«rakÄ• rinÄ«_ti paripuá¹‡á¹‡Ä• ni, parisuddhÄ• ni ca katvÄ• rakkhitavatÄ«
_ntiÄ• di tattha virajjanÄ• kÄ• radassanaá¹ƒ. __dhitthibhÄ• vaá¹ƒ_itthibhÄ• vassa dhikkÄ• r
__ala_nti paá¹-ikkhepavacanaá¹ƒ, payojanaá¹ƒ natthÄ«ti attho. __virÄ• jetÄ«_ti jigucchati. _
cakkavattisiriÄ• dikÄ• etÄ• yathÄ• vuttasampattiyo. __tasmÄ• _ pubbaparicayena upaá¹-á¹
upaá¹-á¹-hÄ• nasÄ• la_nti sudhammadevasabhaá¹ƒ.

__so_ti \Ee II 318/ \Be II 252/ \Ne II 234/ gopakadevaputto. __vaá¹-á¹-etvÄ• vaá¹-á¹-etvÄ•
vattentena viya codanavacanaá¹ƒ parivaá¹-á¹-etvÄ• parivaá¹-á¹-etvÄ• . __gÄ• á¸·haá¹ƒ vijjh
gÄ• á¸·hataraá¹ƒ ghaá¹-á¹-etabbÄ• .

__kuto mukhÄ• _ti kuto pavattaÃ±Ä• á¹‡amukhÄ• . tenÄ• ha __ ``aÃ±Ã±avihitakÄ• â€™â€™
katapuÃ±Ã±e dhamme.

__dÄ• yo_ti lÄ• bho. so hi dÄ«yati tehi dÄ• tabbattÄ• dÄ• yo, yesaá¹ƒ dÄ«yati, tehi laddhat
vuccati. __saá¹…khÄ• re ... pe ... patiá¹-á¹-hahiá¹ƒsu_ katÄ• dhikÄ• rattÄ• . __tattha_ tÄ• va
__á¹-hitÄ• naá¹ƒyeva nibbatto_ yathÄ• sakkassa indasÄ• laguhÄ• yaá¹ƒ á¹-hitasseva sakka

__nikantiá¹ƒ_ tasmiá¹ƒ gandhabbakÄ• ye Ä• layaá¹ƒ samucchindituá¹ƒ na sakkonto.

<354> __attanÄ• va veditabbo_ti attanÄ• va adhigantvÄ• veditabbo, na parappaccayikena
vuccamÄ• nÄ• nÄ«_ti kevalaá¹ƒ tumhehi vuccamÄ• nÄ• ni.

__viyÄ• yÄ• mÄ• _ti vissaá¹-á¹-haá¹ƒ vÄ«riyaá¹ƒ santÄ• ne pavattema. __pakatiyÄ• _ti rÅ«

``anussaraâ€™â€™ nti vÄ• pÄ• á¹-ho.

kÄ• marÄ• go eva ``chando rÄ• go chandarÄ• goâ€™â€™ tiÄ• di pavattibhedena saá¹ƒyoj
``kÄ• marÄ• gasaá¹ƒyojanÄ• nÄ«â€™â€™ _ti, yogaganthÄ• dipavattiÄ• kÄ• rabhedena __
vutto. __pÄ• pimayogÄ• nÄ«_ti ettha pana sesayogaganthÄ• nampi vasena attho veditabbo

__duvidhÄ• na_nti \Ee II 319/ vatthukÄ• makilesakÄ• mavasena duvidhÄ• naá¹ƒ.

``ettha kiá¹ƒ, tattha kiâ€™â€™ nti ca padadvaye __ki_nti nipÄ• tamattaá¹ƒ. __cÄ• tuddisab
buddhÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ catuddisayogyabhÄ• ve appaá¹-ihaá¹-abhÄ•
mahÄ• kÄ• ruá¹‡ikatÄ• ya, anÄ• varaá¹‡aÃ±Ä• á¹‡atÄ• ya, paramasantuá¹-á¹-hatÄ• ya ca
svÄ• kkhÄ• tatÄ• ya, saá¹…gharatanaá¹ƒ suppaá¹-ipannatÄ• ya. tenÄ• ha __ ``sabbadisÄ•

majjhimassa paá¹-hamajjhÄ• nassa adhigatattÄ• tÄ• vadeva __kÄ• yaá¹ƒ brahmapurohita
purimaá¹ƒ \Ne II 235/ jhÄ• nasatiá¹ƒ paá¹-ilabhitvÄ• taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ•
vaá¸• á¸• hetvÄ• orambhÄ• giyasaá¹ƒyojanasamucchindanena __maggaphalavisesaá¹ƒ_ a
visesaá¹ƒ __ajjhagaá¹ƒsu_ adhigacchiá¹ƒsu. keci pana ``kÄ• mÄ• vacarattabhÄ• vena \Be I
adhigacchiá¹ƒsÅ«ti adhippÄ• yena paÃ±camassa jhÄ• nassa anadhigatattÄ• suddhÄ• vÄ•
paá¹-hamajjhÄ• nalÄ• bhitÄ• ya pana brahmapurohitesu nibbattiá¹ƒsÅ«â€™â€™ ti vadanti.

maghamÄ• á¹‡avavatthuvaá¹‡á¹‡anÄ•

<355> __visuddho_ti visuddhaajjhÄ• sayo, upanissayasampannoti adhippÄ• yo. __gÄ• ma
gÄ• mikÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ vadati. __tÄ• vatakenevÄ• _ti attanÄ• so
Ä• gantvÄ• avaá¹-á¹-hÄ• neneva. __satiá¹ƒ paá¹-ilabhitvÄ• _ti ``aho mayÄ• katakammaá¹ƒ
yoniso cittaá¹ƒ uppÄ• detvÄ• .

__pÄ• sÄ• á¹‡e_ti maggamajjhe uccatarabhÄ• vena á¹-hitapÄ• sÄ• á¹‡e. __uccÄ• letvÄ• _
saggassa gamanamagga_nti etassa candÄ• dÄ«naá¹ƒ uppattiá¹-á¹-hÄ• nabhÅ«tassa sagga
puÃ±Ã±akammaá¹ƒ.

sugativasena laddhabbaá¹ƒ, kahÄ• paá¹‡aÃ±cÄ• ti __kahÄ• paá¹‡aá¹ƒ, _ daá¹‡á¸• avasen
__daá¹‡á¸• abali. gahapatikÄ• _ \Ee II 320/ __kiá¹ƒ karissantÄ«_ti gahapatikÄ• nÄ• ma aá¹
visamanissitÄ• , te na kaÃ±ci anatthaá¹ƒ karissanti, evaá¹ƒ __tayÄ• jÄ• namÄ• nena kasmA
yadipi pubbe na kathitaá¹ƒ, etarahi pana bhayena kathitaá¹ƒ, __mÄ• mayhaá¹ƒ dosaá¹ƒ ka
Ä• rocitakÄ• lato paá¹-á¹-hÄ• ya na mayhaá¹ƒ dosoti vadati.

__nibaddha_nti ekantikaá¹ƒ.

__pisuá¹‡esÄ«_ti pisuá¹‡akammamakÄ• si, tumhÄ• kaá¹ƒ antare mayhaá¹ƒ pesuÃ±Ã±aá¹ƒ
aharaá¹‡Ä«yaá¹ƒ brahmadeyyaá¹ƒ __katvÄ• . mayhampÄ«_ti mayhampi atthÄ• ya maá¹ƒ u
karotha. _ nÄ«luppalaá¹ƒ nÄ• ma vikasamÄ• naá¹ƒ udakato uggantvÄ• va vikasati, evaá¹ƒ a
pupphitaá¹ƒ nÄ«luppalaá¹ƒ viya. _ amhÄ• kaá¹ƒ panidaá¹ƒ puÃ±Ã±akammaá¹ƒ bhavantarÅ
imasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ detÄ«ti yojanÄ• . __cintÄ• mattakampÄ«_ti domana

__pagevÄ• _ti \Ne II 236/ kÄ• lasseva, ativiya pÄ• toti attho. __kaá¹‡á¹‡ikÅ«paga_nti kaá¹‡
__tacchetvÄ• maá¹-á¹-haá¹ƒ katvÄ• _ kaá¹‡á¹‡ikÄ• ya kattabbaá¹ƒ sabbaá¹ƒ niá¹-á¹-hapet
vatthena veá¹-hetvÄ• á¹-hapitÄ• .

__cayabandhanaá¹ƒ_ \Be II 254/ sÄ• lÄ• ya adhiá¹-á¹-hÄ• nasajjanaá¹ƒ. __kaá¹‡á¹‡ikamaÅ
kaá¹‡á¹‡ikÄ• rohanakÄ• le Ä• ruhitvÄ• avaá¹-á¹-hÄ• naaá¹-á¹-akaraá¹‡aá¹ƒ.

__yassa atthate phalake_ yassa phalake atthateti yojanÄ• .

__avidÅ«re_ti sÄ• lÄ• ya, koviá¸·Ä• rarukkhassa ca avidÅ«re. __sabbajeá¹-á¹-hikÄ• _ti sab
bhariyÄ• naá¹ƒ jeá¹-á¹-hikÄ• sujÄ• tÄ• .

__tassevÄ• _ti sakkasseva. __santike_ti samÄ«pe santikÄ• vacarÄ• hutvÄ• nibbattÄ• . dh
sahassayojaniko __pÄ• sÄ• do. _

__kakkaá¹-akavijjhanasÅ«lasadisa_nti \Ee II 321/ kakkaá¹-ake gaá¹‡hituá¹ƒ tassa bilapariya
vijjhanasÅ«cisadisaá¹ƒ.

__maccharÅ«penÄ• _ti matamaccharÅ«pena. __osaratÄ«_ti pilavanto gacchati. __tassÄ• p
__paÃ±ca vassasatÄ• ni Ä• yu ahosi_ devanerayikÄ• naá¹ƒ viya manussapetatiracchÄ• nÄ
aparicchinnattÄ• .

__ukkuá¹-á¹-himakÄ• sÄ«_ti uccÄ• saddamakÄ• si.

__pubbasannivÄ• senÄ• _ti purimajÄ• tÄ«su cirasannivÄ• sena. evaÃ±hi ekaccÄ• naá¹ƒ di
uppajjati. tenÄ• ha bhagavÄ• ---

``pubbeva sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodakeâ€™â€™ ti || (J I 2.174).

__avasesesÅ«_ti \Ne II 237/ asure, sakkaá¹ƒ á¹-hapetvÄ• dvÄ«su devalokesu deveva san

__atthanissita_nti attano, paresaÃ±ca atthameva hitameva nissitaá¹ƒ, taá¹ƒ pana hitaá¹ƒ su
Ä• ha __ ``kÄ• raá¹‡anissitaâ€™â€™ _nti.

paÃ±haveyyÄ• karaá¹‡avaá¹‡á¹‡anÄ•

<357> __kiá¹ƒsaá¹ƒyojanÄ• _ti kÄ«disasaá¹ƒyojanÄ• . satte anatthe saá¹ƒyojenti bandhant
__saá¹ƒyojanÄ• nÄ«_ti Ä• ha __ ``kiá¹ƒbandhanÄ• , kena bandhanena baddhÄ• â€™â€™ _
sattakÄ• yÄ• ti Ä• ha __ ``bahÅ« janÄ• â€™â€™ _ti. veraá¹ƒ vuccati dosoti Ä• ha __ ``aver
_ti. Ä• vudhena \Be II 255/ sarÄ«re daá¹‡á¸• o __Ä• vudhadaá¹‡á¸• o, _ dhanassa dÄ• pan
__dhanadaá¹‡á¸• o, _ tadubhayÄ• karaá¹‡ena tato vinimutto __adaá¹‡á¸• o, _ sampattihara
anatthuppattito ca sapatto, paá¹-isattÅ«ti Ä• ha __ ``asapattÄ• ti apaccatthikÄ• â€™â€™ _ti
II 322/ vuccati cittadukkhaá¹ƒ, tabbirahitÄ• __abyÄ• pajjhÄ• _ti Ä• ha __ ``vigatadomanass
``averÄ• â€™â€™ ti padena sambaddhÄ• ghÄ• takÄ• bhÄ• vo vutto. tenÄ• ha ``appaá¹-igh
_ti pana iminÄ• pi kopamattassapi anuppÄ• danaá¹ƒ. tenÄ• ha __ ``katthaci kopaá¹ƒ na upp
``viharemÅ«â€™â€™ ti ca padaá¹ƒ purimapadehipi yojetabbaá¹ƒ ``averÄ• viharemÅ«â€™
averÄ• dibhÄ• vo saá¹ƒvibhÄ• gena pÄ• kaá¹-o hotÄ«ti dassetuá¹ƒ __ ``accharÄ• yÄ• â€™
ce nesaá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ. cittuppatti daá¸·hatarÄ• pi hutvÄ• pavattatÄ«ti dass
datvÄ• , pÅ«jaá¹ƒ katvÄ• ca patthayantÄ«â€™â€™ _ti vuttaá¹ƒ. __iti ce_ti __ce_-saddo an
parikappetÄ«ti Ä• ha __ ``evaÃ±ca nesaâ€™â€™ _nti.

yÄ• ya kÄ• yaci paresaá¹ƒ sampattiyÄ• khÄ«yanaá¹ƒ usÅ«yanaá¹ƒ asahanaá¹ƒ lakkhaá¹‡
__parasampattikhÄ«yanalakkhaá¹‡Ä• , _ yadaggena attasampattiyÄ• parehi sÄ• dhÄ• raá¹
asahanalakkhaá¹‡aá¹ƒ, tadaggenassa ``nigÅ«hanalakkhaá¹‡aâ€™â€™ ntipi vattabbaá¹ƒ. ta
``mÄ• idaá¹ƒ acchariyaá¹ƒ aÃ±Ã±esaá¹ƒ hotu, mayhameva hotÅ«ti macchariyaâ€™â€™ nt
__abhidhamme_ ``yÄ• paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su iss
1126) nikkhepakaá¹‡á¸• e, ``yÄ• etesu paresaá¹ƒ lÄ• bhÄ• dÄ«su kiá¹ƒ iminÄ• imesaâ€™
taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca __vuttÄ• neva, _ tasmÄ• tattha vuttanayeneva veditabbÄ

yasmÄ• pana issÄ• macchariyÄ• ni bahvÄ• dÄ«navÄ• ni, tesaá¹ƒ vibhÄ• vanÄ• lokassa b
__abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ \Ne II 238/ (Dhs-a 1125) vibhÄ• vitÄ• nampi tesaá¹ƒ
samparÄ• yike piÄ• dÄ«nave dassento __ ``Ä• vÄ• samacchariyena panÄ• â€™â€™ _tiÄ•
issÄ• macchariyesu, etesu vÄ• Ä• vÄ• samacchariyÄ• dÄ«su paÃ±casu macchariyesu. __s
ukkhipitvÄ• va vicarati_ \Be II 256/ tattha laggacittatÄ• ya, nihÄ«najjhÄ• sayatÄ• ya ca. __m
ayameva vÄ• pÄ• á¹-ho. __lohitampi mukhato uggacchati_ cittavighÄ• tena saá¹ƒtattahada
__kucchivirecanampi hoti_ atijalaggino. aÃ±Ã±o vibhavapaá¹-ivedhadhammo ariyÄ• naá¹ƒy
maccharÄ• yanti macchariyassa sabbaso pahÄ«nattÄ• . paá¹-ivedhadhamme macchariyass

``pariyattidhammamacchariyena cÄ• â€™â€™ _ti. vaá¹‡á¹‡amacchariyena __dubbaá¹‡á¹‡
__eá¸·amÅ«go_ duppaÃ±Ã±o hoti.

__ ``apicÄ• â€™â€™ _tiÄ• di paÃ±cannaá¹ƒ macchariyÄ• naá¹ƒ vasena kammasarikkhaka
__Ä• vÄ• samacchariyena lohagehe paccati_ paresaá¹ƒ Ä• vÄ• sapaccayahitasukhanisedh
appalÄ• bho hoti_ parehi kulesu laddhabbalÄ• bhanisedhanato, __appalÄ• bho_ti ca alÄ• b
__lÄ• bhamacchariyena gÅ«thaniraye nibbattati_ lÄ• bhahetu parehi laddhabbassa assÄ• d
nirassÄ• do hi gÅ«thanirayo. __vaá¹‡á¹‡o nÄ• ma na hotÄ«_ti sarÄ«ravaá¹‡á¹‡o, guá¹‡ava
vaá¹‡á¹‡o nÄ• mamattenapi na hoti, tattha tattha nibbattamÄ• no virÅ«po eva hoti. sampatti
macchariyena virÅ«pite santÄ• ne yebhuyyena guá¹‡Ä• patiá¹-á¹-hameva na labhanti, ye c
tesampi vasenassa vaá¹‡á¹‡o na bhaveyya. te hi tassa loke rattiá¹ƒ khittÄ• sarÄ• viya na p
__dhammamacchariyena_ __kukkuá¸·aniraye. _ __sotÄ• pattimaggena_ \Ee II 324/ __pahÄ
apÄ• yagamanÄ«yabhÄ• vato. __verÄ• dÄ«hi na parimuccantiyeva_ tapparimuccanÄ• ya ic
jÄ• tiÄ• didhammÄ• naá¹ƒ sattÄ• naá¹ƒ jÄ• tiÄ• dÄ«hi viya.

__tiá¹‡á¹‡Ä• mettha kaá¹…khÄ• _ti ma-kÄ• ro padasandhikaro. __etasmiá¹ƒ paÃ±he_ti et
nu khoâ€™â€™ ti evaá¹ƒ Ã±Ä• tuá¹ƒ icchite atthe. __tumhÄ• kaá¹ƒ vacanaá¹ƒ sutvÄ• _ti
``issÄ• macchariyasaá¹ƒyojanÄ• â€™â€™ ti evaá¹ƒ pavattaá¹ƒ tumhÄ• kaá¹ƒ vissajjanavac
tiá¹‡á¹‡Ä• _ti yathÄ• pucchite atthe saá¹ƒsayo tarito vigato desanÄ• nussaraá¹‡amattena, n
Ä• ha __ ``na maggavasenÄ• â€™â€™ _tiÄ• di. __ayampi kathaá¹ƒkathÄ• vigatÄ• _ti kaá¹
pavattiÄ• kÄ• ravisesabhÅ«tÄ• __ ``idaá¹ƒ katha idaá¹ƒ kathaâ€™â€™ _nti ayampi kathaá
apagatÄ• . _

<358> __nidÄ• nÄ• dÄ«ni_ \Be II 257/ mahÄ• nidÄ• nasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Sv II 95)
piyÄ• naá¹ƒ \Ne II 239/ attano pariggahabhÅ«tÄ• naá¹ƒ sattasaá¹…khÄ• rÄ• naá¹ƒ parehi
sÄ• dhÄ• raá¹‡abhÄ• vÄ• sahanavasena, nigÅ«hanavasena ca pavattanato __piyasattasaá
macchariyaá¹ƒ, _ appiyÄ• naá¹ƒ pariggahabhÅ«tÄ• naá¹ƒ sattÄ• naá¹ƒ, saá¹…khÄ• rÄ• naá
__appiyasattasaá¹…khÄ• ranidÄ• nÄ• issÄ• . _ yaÃ±hi kiÃ±ci appiyasambandhaá¹ƒ bhadd
appiyamevÄ• ti. __ubhaya_nti macchariyaá¹ƒ, issÄ• cÄ• ti ubhayaá¹ƒ. __ubhayanidÄ• na_
appiyanidÄ• naÃ±ca. __piyÄ• _ti iá¹-á¹-hÄ• . __keá¸·Ä• yitÄ• _ti dhanÄ• yitÄ• . __mamÄ• yi
pariggahitÄ• . __issaá¹ƒ karotÄ«_ti ``kiá¹ƒ imassa iminÄ• â€™â€™ ti tassa piyasattalÄ• bhÄ
ussÅ«yati, __tameva_ piyasattaá¹ƒ __yÄ• cito. aho vatassÄ• _ti sÄ• dhu vata assa. ``imass
__evarÅ«paá¹ƒ piyavatthu na bhaveyyÄ• â€™â€™ ti issaá¹ƒ karoti_ usÅ«yaá¹ƒ uppÄ• deti.
keá¸·Ä• yantÄ• . __appiye_ti appiye satte tesaá¹ƒ satÄ• pato. __assÄ• _ti puggalassa, yena
II 325/ sattasaá¹…khÄ• rÄ• , __sacepi amanÄ• pÄ• honti_ appiyehi samudÄ• gatattÄ• . __
ayÄ• thÄ• vagÄ• hitÄ• ya. __ko aÃ±Ã±o evarÅ«passa lÄ• bhÄ«_ti tena attÄ• naá¹ƒ sambhÄ
aÃ±Ã±assa tÄ• disaá¹ƒ uppajjamÄ• nampi ``aho vatassa evarÅ«paá¹ƒ na bhaveyyÄ• â€™â
ayaÃ±ca nayo heá¹-á¹-hÄ• vuttanayattÄ• na gahito.

vatthukÄ• mÄ• naá¹ƒ pariyesanavasena pavatto chando __pariyesanachando. _ paá¹-ilÄ• l
__paá¹-ilÄ• bhachando. _ paribhuÃ±janavasena pavatto chando __paribhogachando. _ paá
sannidhÄ• panavasena, saá¹…gopanavasena ca pavatto chando __sannidhichando. _ diá¹-
payojanaá¹ƒ cintetvÄ• vissajjanavasena pavatto chando __vissajjanachando. _ tenÄ• ha ``l

ayaá¹ƒ paÃ±cavidhopi atthato taá¹‡hÄ• yanamevÄ• ti Ä• ha __ ``taá¹‡hÄ• mattamevÄ• â€

__evaá¹ƒ vutto_ ``lÄ• bhaá¹ƒ paá¹-icca vinicchayoâ€™â€™ ti evaá¹ƒ mahÄ• nidÄ• nasutte
__vinicchayavitakko vitakko nÄ• ma, _ na yo koci vitakko. idÄ• ni yathÄ• vuttaá¹ƒ \Be II 258
vinicchayavitakkaá¹ƒ atthuddhÄ• ranayena nÄ«haritvÄ• dassetuá¹ƒ __ ``vinicchayoâ€™â€
__aá¹-á¹-hasata_nti aá¹-á¹-hÄ• dhikaá¹ƒ sataá¹ƒ, taÃ±ca kho taá¹‡hÄ• vicaritÄ• naá¹ƒ sataá
dassetuá¹ƒ __ ``taá¹‡hÄ• vicaritaâ€™â€™ _nti vuttaá¹ƒ. __taá¹‡hÄ• vinicchayo nÄ• ma_ ta
vakkhamÄ• nanayena Ä• rammaá¹‡assa vinicchinanato. diá¹-á¹-hidassanavasena ``idamev
aÃ±Ã±aâ€™â€™ nti vinicchinanato __diá¹-á¹-hivinicchayo nÄ• ma. iá¹-á¹-haá¹ƒ_ paá¹‡Ä«ta
appaá¹‡Ä«taá¹ƒ, piyÄ• yitabbaá¹ƒ __piyaá¹ƒ, _ appiyÄ• yitabbaá¹ƒ __appiyaá¹ƒ, _ tesaá¹ƒ
taá¹‡hÄ• vasena __na hoti. _ taá¹‡hÄ• vasena hi ekacco kiÃ±ci vatthuá¹ƒ paá¹‡Ä«taá¹ƒ ma
326/ hÄ«naá¹ƒ, ekacco piyÄ• yati, ekacco nappiyÄ• yati. tenÄ• ha __ ``tadeva hÄ«â€™â€™
``dassÄ• mÄ«â€™â€™ _ti idaá¹ƒ vissajjanachande vuttanayena ceva vaá¹-á¹-Å«panissaya
tampi hi taá¹‡hÄ• chandahetukanti.

yattha sayaá¹ƒ uppajjanti, taá¹ƒ santÄ• naá¹ƒ saá¹ƒsÄ• re papaÃ±centi vitthÄ• rayantÄ«ti _
uppannÄ• , taá¹ƒ ``rattoâ€™â€™ ti vÄ• ``sattoâ€™â€™ ti vÄ• ``micchÄ• bhiniviá¹-á¹-hoâ€
byaÃ±jentÄ«ti __papaÃ±cÄ• . _ yasmÄ• taá¹‡hÄ• diá¹-á¹-hiyo adhimattÄ• hutvÄ• pavattan
taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ pamattÄ• kÄ• raá¹ƒ pÄ• penti, mÄ• no pana jÄ• timadÄ• di v
``mattapamattÄ• kÄ• rapÄ• panaá¹-á¹-henÄ• â€™â€™ _ti vuttaá¹ƒ. __saá¹…khÄ• vuccati l
saá¹…khÄ• yati upaá¹-á¹-hÄ• tÄ«ti. yasmÄ• papaÃ±casaÃ±Ã±Ä• taá¹ƒtaá¹ƒdvÄ• ravasena
vitakkassa paccayÄ• honti, na kevalÄ• , tasmÄ• __papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• nidÄ•
papaÃ±casaÃ±Ã±Ä• naá¹ƒ vÄ• anekabhedabhinnattÄ• taá¹ƒsamudÄ• yo ``papaÃ±casaÃ±
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• ggahaá¹‡ena ca anavaseso dukkhasamudayo vutto taá¹ƒt
vaá¹-á¹-adukkhassÄ• ti.

__yo nirodho vÅ«pasamo_ti nirodhasaccamÄ• ha. __tassa sÄ• ruppa_nti tassa papaÃ±cas
nirodhassa vÅ«pasamassa adhigamupÄ• yatÄ• ya sÄ• ruppaá¹ƒ anucchavikaá¹ƒ, etena vip
yathÄ• vuttanirodhe Ä• rammaá¹‡akaraá¹‡avasena gacchati pavattatÄ«ti __tatthagÄ• minÄ
__ ``saha vipassanÄ• ya maggaá¹ƒ pucchatÄ«â€™â€™ _ti.

vedanÄ• kammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<359> __pucchitameva kathitaá¹ƒ. _ yasmÄ• sakkena devÄ• naá¹ƒ indena
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• nirodhagÄ• minipaá¹-ipadÄ• pucchitÄ• va, bhagavÄ• ca t
arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ tassa \Be II 259/ ajjhÄ• sayavasena vedanÄ• mukhena kathe
iti pucchitameva kathentena pucchÄ• nusandhivasena \Ee II 327/ __sÄ• nusandhimeva_ ca
buddhÄ• naá¹ƒ ananusandhikÄ• kathÄ• nÄ• ma atthi. idÄ• nissa vedanÄ• mukhena arÅ«p
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``devatÄ• naÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. karajakÄ• yass
accantamudusukhumÄ• labhÄ• vÄ• pi vuttÄ• evÄ• ti daá¹-á¹-habbaá¹ƒ. __kammaja_nti kar
balavabhÄ• vo uá¸·Ä• rapuÃ±Ã±akammanibbattattÄ• , ativiya garumadhurasiniddhasuddhÄ
__ekÄ• hÄ• rampÄ«_ti ekÄ• hÄ• ravÄ• rampi. __ ``vilÄ«yantÄ«â€™â€™ _ti etena karajakÄ
kammajatejassa balavabhÄ• vena Ä• hÄ• ravelÄ• tikkamena nesaá¹ƒ balavatÄ« dukkhaved
hotÄ«ti dasseti. nidassanamattaÃ±cetaá¹ƒ \Ne II 241/, sukhavedanÄ• pi pana nesaá¹ƒ uá¸·Ä
Ä• rammaá¹‡esu uparÅ«pari aniggahaá¹‡avasena pavattamÄ• nÄ• supÄ• kaá¹-Ä• hutvÄ•
tesaá¹ƒ kadÄ• ci uppajjamÄ• nÄ• santapaá¹‡Ä«tarÅ«pÄ• eva iá¹-á¹-hamajjhatte eva Ä• ra
tenevÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

__rÅ«pakammaá¹-á¹-hÄ• na_nti rÅ«papariggahaá¹ƒ, rÅ«pamukhena vipassanÄ• bhinivesa
__arÅ«pakammaá¹-á¹-hÄ• na_nti etthÄ• pi eseva nayo. tattha rÅ«pakammaá¹-á¹-hÄ• nena
saá¹…gayhati, vipassanÄ• bhiniveso pana idhÄ• dhippetoti dassento __ ``rÅ«papariggaho a
etadeva vuccatÄ«â€™â€™ _ti Ä• ha. __catudhÄ• tuvavatthÄ• na_nti ettha yebhuyyena catu
vitthÄ• rento rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetÄ«ti adhippÄ• yo. __rÅ«pakammaá¹-á¹-hÄ
``evaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vuccamÄ• naá¹ƒ suá¹-á¹-hu vibhÅ«taá¹ƒ pÄ• kaá¹-aá
upaá¹-á¹-hÄ• tÄ«â€™â€™ ti. ``etena idhÄ• pi rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ ekadesena vibh

kÄ• maÃ±cettha vedanÄ• vasena arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ, tadaÃ±Ã±adh
arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ labbhatÄ«ti taá¹ƒ vibhÄ• gena dassetuá¹ƒ __ ``tividho hÄ«â€
tattha __abhiniveso_ti anuppaveso, Ä• rambhoti attho. Ä• rambhe eva hi ayaá¹ƒ vibhÄ• go,
anavasesatova dhamme pariggahetvÄ• pavattatÄ«ti. __ ``pariggahite rÅ«pakammaá¹-á¹-hÄ
idaá¹ƒ rÅ«pamukhena vipassanÄ• bhinivesaá¹ƒ sandhÄ• ya vuttaá¹ƒ, arÅ«pamukhena pana
yebhuyyena samathayÄ• nikassa icchitabbo, so ca \Be II 260/ paá¹-hamaá¹ƒ jhÄ• naá¹…gÄ
paraá¹ƒ sesadhamme pariggaá¹‡hÄ• ti. __paá¹-hamÄ• bhinipÄ• to_ti sabbe cetasikÄ• cittÄ
cittakiriyÄ• bhÄ• vena vuccantÄ«ti phasso cittassa paá¹-hamÄ• bhinipÄ• to vutto. __taá¹ƒ Ä
yathÄ• pariggahitaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• nasaÃ±Ã±itaá¹ƒ Ä• rammaá¹‡aá¹ƒ. uppannap
cittacetasikarÄ• si vÄ• Ä• rammaá¹‡ena phuá¹-á¹-ho phassasahajÄ• tÄ• ya vedanÄ• ya taá
phasso pana obhÄ• sassa viya padÄ«po vedanÄ• dÄ«naá¹ƒ paccayaviseso hotÄ«ti purimal
Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡atÄ• vuccati. __phusanto_ti Ä• rammaá¹‡assa phusa
arÅ«padhammattÄ• ekadesena anallÄ«yamÄ• nopi rÅ«paá¹ƒ viya cakkhuá¹ƒ, saddo viya c

Ä• rammaá¹‡aÃ±ca phusanto viya, saá¹…ghaá¹-á¹-ento viya ca pavattatÄ«ti. tathÄ• hesa ``saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti vuccati.

__Ä• rammaá¹‡aá¹ƒ anubhavantÄ«_ti issaravatÄ• ya visavitÄ• ya sÄ• mibhÄ• vena Ä• ram phassÄ• dÄ«naÃ±hi sampayuttadhammÄ• naá¹ƒ Ä• rammaá¹‡e ekadeseneva pavatti phus pana \Ne II 242/ iá¹-á¹-hÄ• kÄ• rasambhogÄ• divasena pavattanato Ä• rammaá¹‡e nippade phusanÄ• dibhÄ• vena hi Ä• rammaá¹‡aggahaá¹‡aá¹ƒ ekadesÄ• nubhavanaá¹ƒ, vedayitab yathÄ• kÄ• maá¹ƒ sabbÄ• nubhavanaá¹ƒ, evaá¹ƒsabhÄ• vÄ• neva tÄ• ni gahaá¹‡Ä• nÄ«ti yathÄ• sakakiccakaraá¹‡ena sÄ• mibhÄ• vÄ• nubhavanaá¹ƒ codetabbaá¹ƒ. __vijÄ• nanta_ visesato jÄ• nantaá¹ƒ. viÃ±Ã±Ä• á¹‡aÃ±hi minitabbavatthuá¹ƒ nÄ• á¸·iyÄ• minanto puriso v paricchijja vibhÄ• ventaá¹ƒ pavattati, na saÃ±Ã±Ä• viya saÃ±jÄ• nanamattaá¹ƒ \Ee II 329/ kadÄ• ci lakkhaá¹‡attayavibhÄ• vanÄ• pi hoti, imesaá¹ƒ pana phassÄ• dÄ«naá¹ƒ tassa tass paccayavisesasiddhassa pubbabhÄ• gassa vasena veditabbo.

evaá¹ƒ tassa tasseva pÄ• kaá¹-abhÄ• vepi ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaâ€™â€™ 3), ``sabbaÃ±ca kho, bhikkhave, abhijÄ• naâ€™â€™ nti (SN b IV 27) ca evamÄ• di vacanat dhammÄ• pariggahetabbÄ• ti dassento __ ``tattha yassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha avadhÄ• raá¹‡aá¹ƒ tadantogadhattÄ• taggahaá¹‡eneva gahitattÄ• catunnaá¹ƒ arÅ«pakkha phassapaÃ±camakaggahaá¹‡aÃ±hi tassa sabbassa sabbacittuppÄ• dasÄ• dhÄ• raá¹‡abhÄ phassacetanÄ• ggahaá¹‡ena sabbasaá¹…khÄ• rakkhandhadhammasaá¹…gaho cetanappa suttantabhÄ• janÄ«ye __saá¹…khÄ• rakkhandhavibhaá¹…ge_ ``cakkhusamphassajÄ• ceta cetanÄ• va vibhattÄ• , itare pana khandhÄ• sarÅ«peneva gahitÄ• .

__vatthunissitÄ• _ti ettha __vatthu_-saddo karajakÄ• yavisayo, na chabbatthuvisayoti. kath viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``yaá¹ƒ sandhÄ• ya vuttaâ€™â€™ _nti. kattha pana vuttaá¹ƒ? __ so_ti karajakÄ• yo. __ ``paÃ±cakkhandhavinimuttaá¹ƒ nÄ• marÅ«paá¹ƒ natthÄ«â€™â€™ _t vuttaá¹ƒ. aÃ±Ã±athÄ• hi khandhavinimuttampi nÄ• maá¹ƒ atthevÄ• ti. __avijjÄ• dihetukÄ• _ avijjÄ• taá¹‡hupÄ• dÄ• nÄ• dihetukÄ• . ``vipassanÄ• paá¹-ipÄ• á¹-iyÄ• aniccaá¹ƒ dukkhaá¹ vicaratÄ«â€™â€™ ti iminÄ• balavavipassanaá¹ƒ vatvÄ• puna tassa ussukkÄ• panaá¹ƒ, vis ``soâ€™â€™ _tiÄ• dimÄ• ha.

__idhÄ• _ti imasmiá¹ƒ __sakkapaÃ±hasutte. _ vedanÄ• vasena cettha arÅ«pakammaá¹-á¹- heá¹-á¹-hÄ• vuttanayameva \Ee II 330/. yathÄ• vuttesu ca tÄ«su kammaá¹-á¹-hÄ• nÄ• bhin kammaá¹-á¹-hÄ• nÄ• bhiniveso sukaro vedanÄ• naá¹ƒ vibhÅ«tabhÄ• vatoti dassetuá¹ƒ __ ` _tiÄ• di vuttaá¹ƒ. __ ``na pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ _ti idaá¹ƒ sakkapamukhÄ• naá¹ƒ te vedanÄ• vibhÅ«tÄ• hutvÄ• upaá¹-á¹-hÄ• ti, na evaá¹ƒ itaradvayanti \Ne II 243/ katvÄ• vut nesaá¹ƒ vibhÅ«tabhÄ• vo vedanÄ• mukhenevettha bhagavatÄ• desanÄ• ya Ä• raddhattÄ• pÄ• kaá¹-atÄ• yÄ• â€™â€™ _ti idaá¹ƒ sukhadukkhavedanÄ• naá¹ƒ vasena vuttaá¹ƒ. tÄ• sa

itarÄ• ya. tadubhayaggahaá¹‡amukhena vÄ• gahetabbattÄ• itarÄ• yapi pavatti viÃ±Ã±Å«n
__sukhadukkhavedanÄ• naÃ±hÄ«â€™â€™ _ti visesaggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __ ``
uppajjatÄ«â€™â€™ _tiÄ• di sukhavedanÄ• ya pÄ• kaá¹-abhÄ• vavibhÄ• vanaá¹ƒ, tayidaá¹ƒ
veditabbaá¹ƒ. tattha __ ``sakalaá¹ƒ sarÄ«raá¹ƒ kho bhanteâ€™â€™ _ntiÄ• dinÄ• kÄ• maá¹
avÅ«pasantasabhÄ• vametaá¹ƒ sukhaá¹ƒ, sÄ• talakkhaá¹‡atÄ• ya pana sampayuttadhamm
anuggaá¹‡hantameva pavattatÄ«ti dasseti. __ ``yadÄ• dukkhaá¹ƒ uppajjatÄ«â€™â€™ _tiÄ
attho veditabbo.

__duddÄ«panÄ• _ti Ã±Ä• á¹‡ena dÄ«petuá¹ƒ asakkuá¹‡eyyÄ• , dubbiÃ±Ã±eyyÄ• ti attho. t
abhibhÅ«tÄ• â€™â€™ _ti. __andhakÄ• rÄ• _ti andhakÄ• ragatasadisÄ«, jÄ• nitukÄ• me \Be
pubbÄ• paraá¹ƒ samaá¹ƒ sukare supalakkhitamaggavasena pÄ• sÄ• á¹‡atale migagatamag
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡esu sukhadukkhÄ• nubhavanehi majjhattÄ• rammaá¹‡esu a
``sÄ•  sukhadukkhÄ• naá¹ƒ ... pe ... pÄ• kaá¹-Ä•  hotÄ«â€™â€™ _ti. tenÄ• ha __ ``yathÄ• â
gaá¹‡hantassÄ• _ti etthÄ• yaá¹ƒ nayo --- yasmÄ• iá¹-á¹-hÄ• niá¹-á¹-havisayÄ• ya Ä• ramm
anubhavanato niá¹-á¹-hÄ• majjhattavisayÄ• ca upaladdhi, tasmÄ• na tÄ• ya niranubhavan
bhavitabbaá¹ƒ, yaá¹ƒ tatthÄ• nubhavanaá¹ƒ, sÄ• adukkhamasukhÄ• . tathÄ• anupalabbha
rÅ«pÄ• dianubhuyyamÄ• naá¹ƒ diá¹-á¹-haá¹ƒ upalabbhati, yo pana majjhattÄ• rammaá¹‡aá
viÃ±Ã±Ä• á¹‡appavattiyaá¹ƒ, tasmÄ• ananubhuyyamÄ• nena tena na bhavitabbaá¹ƒ. sakk
majjhattavisayupaladdhi upaladdhibhÄ• vato. iá¹-á¹-hÄ• niá¹-á¹-havisayupaladdhivisayaá¹ƒ
taá¹ƒ anupaladdhisabhÄ• vameva diá¹-á¹-haá¹ƒ, taá¹ƒ yathÄ• rÅ«panti. __nivattetvÄ• _ti nÄ
``somanassaá¹ƒpÄ• haâ€™â€™ ntiÄ• dinÄ• samÄ• najÄ• tiyampi bhindanto aÃ±Ã±ehi arÅ
asaá¹ƒsaá¹-á¹-haá¹ƒ katvÄ• ti attho.

ayaÃ±ca rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ•
tathÄ• vinetabbapuggalÄ• pekkhÄ• ya suttantaresupi (DN II 373; MN I 106, 390, 413, 450, 4
III 67, 342; SN b IV 248) Ä• gatÄ• evÄ• ti dassento __ ``na kevalaâ€™â€™ _ntiÄ• dimÄ• h
__mahÄ• satipaá¹-á¹-hÄ• ne_ (DN II 273) tathÄ• desanÄ• ya Ä• gatabhÄ• vo anantaramev
__majjhimanikÄ• ye_ satipaá¹-á¹-hÄ• nadesanÄ• pi (MN I 106) tÄ• disÄ« eva. __cÅ«á¸·ataá
cetaá¹ƒ, devÄ• naá¹ƒ inda, bhikkhuno sutaá¹ƒ hoti `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ•
dhammaá¹ƒ abhijÄ• nÄ• ti \Ne II 244/, sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya sabbaá¹ƒ dhar
dhammaá¹ƒ pariÃ±Ã±Ä• ya yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• a
tÄ• su vedanÄ• su aniccÄ• nupassÄ« viharati, virÄ• gÄ• nupassÄ«â€™â€™ tiÄ• dinÄ• (MN
__ ``arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ• vasena nivattetvÄ• dassesÄ«â€™â€™ _ti. __
``so \Ee II 332/ evaá¹ƒ anurodhavirodhavippahÄ«no yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹
adukkhamasukhaá¹ƒ vÄ• , so taá¹ƒ vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya
vedanaá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato yÄ• vedanÄ• su nandÄ•
nirujjhatÄ«â€™â€™ tiÄ• dinÄ• (MN I 414) Ä• gataá¹ƒ. __cÅ«á¸·avedalle_ ``kati panÄ• yyev
I 465) Ä• gataá¹ƒ. __mahÄ• vedalle_ ``vedanÄ• ti, Ä• vuso, vuccati, kittÄ• vatÄ• nu kho, Ä•

vuccatÄ«â€™â€™ tiÄ• dinÄ• (MN I 450) Ä• gataá¹ƒ. evaá¹ƒ raá¹-á¹-hapÄ• lasuttÄ• dÄ«sup
vedanÄ• kammaá¹-á¹-hÄ• nassa Ä• gataá¹-á¹-hÄ• naá¹ƒ uddharitvÄ• vattabbaá¹ƒ.

``paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• â€™â€™ ti vuttaá¹ƒ, kathaá¹ƒ tam
``rÅ«pakammaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di. __saá¹…khittaá¹ƒ, _ kathaá¹ƒ saá¹…khittaá
Ä• rammaá¹‡amattakaá¹ƒyeva, _ yebhuyyena vedanÄ• rÅ«padhammÄ• rammaá¹‡Ä• paÃ
cassÄ• purimasiddhÄ• eva Ä• rammaá¹‡anti vedanaá¹ƒ vadantena tassÄ• rammaá¹‡adha
gahitÄ• eva nÄ• ma hontÄ«ti imÄ• ya atthÄ• pattiyÄ• rÅ«pakammaá¹-á¹-hÄ• nassevettha
jotitÄ• , na sarÅ«peneva gahitattÄ• . tenÄ• ha __ ``tasmÄ• pÄ• á¸·iyaá¹ƒ nÄ• ruá¸·haá¹ƒ bh

<360> __dvÄ«hi koá¹-á¹-hÄ• sehÄ«_ti sevitabbÄ• sevitabbabhÄ• gehi. __evarÅ«pa_nti yaá
abhibuddhiyÄ• , kusalÄ• naÃ±ca parihÄ• nÄ• ya saá¹ƒvattati, evarÅ«paá¹ƒ, taá¹ƒ pana kÄ•
``gehanissitaâ€™â€™ nti vuccatÄ«ti Ä• ha __ ``gehasitasomanassaâ€™â€™ _nti. __iá¹-á¹
__kantÄ• na_nti kamanÄ«yÄ• naá¹ƒ. __manÄ• pÄ• na_nti manavaá¸• á¸• hanakÄ• naá¹ƒ. t
__manoramÄ• naá¹ƒ. lokÄ• misapaá¹-isaá¹ƒyuttÄ• na_nti \Ee II 333/ taá¹‡hÄ• sannissitÄ• n
kÄ• mÅ«pasaÃ±hitÄ• naá¹ƒ. __paá¹-ilÄ• bhato samanupassato_ti ``aho mayÄ• imÄ• ni lad
yathÄ• laddhÄ• ni rÅ«pÄ• rammaá¹‡Ä• dÄ«ni assÄ• dayato. __atÄ«ta_nti atikkantaá¹ƒ. __n
__vipariá¹‡ata_nti sabhÄ• vavigamena vigataá¹ƒ. __samanussarato_ti assÄ• danavasena a
kÄ• maguá¹‡anissitaá¹ƒ. kÄ• maguá¹‡Ä• hi kÄ• marÄ• gassa gehasadisattÄ• idha ``gehaâ

__evarÅ«pa_nti yaá¹ƒ akusalÄ• naá¹ƒ parihÄ• nÄ• ya, kusalÄ• naÃ±ca abhibuddhiyÄ• saâ
\Ne II 245/ pana pabbajjÄ• divasena pavattiyÄ• nekkhammÅ«pasaÃ±hitanti Ä• ha __ ``nekk
somanassaâ€™â€™ _nti. idÄ• ni taá¹ƒ pÄ• á¸·ivaseneva dassetuá¹ƒ __ ``tattha katamÄ• nA
tattha vipassanÄ• lakkhaá¹‡e nekkhamme \Be II 264/ dassite itarÄ• ni tassa kÄ• raá¹‡ato, p
dassitÄ• neva hontÄ«ti vipassanÄ• lakkhaá¹‡ameva taá¹ƒ dassento __ ``rÅ«pÄ• nantevÄ•
__vipariá¹‡Ä• mavirÄ• ganirodha_nti jarÄ• ya vipariá¹‡Ä• metabbataÃ±ceva jarÄ• maraá¹‡e
nirujjhanaÃ±ca viditvÄ• ti yojanÄ• . __uppajjati somanassa_nti vipassanÄ• ya vÄ«thipaá¹-ipa
uppannÄ• naá¹ƒ pÄ• mojjapÄ«tipassaddhÄ«naá¹ƒ upari anappakaá¹ƒ somanassaá¹ƒ uppaj
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``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassato ||

yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374) ca ---

__nekkhammavasenÄ• _ti pabbajjÄ• divasena. ``vaá¹-á¹-adukkhato nittharissÄ• mÄ«â€™â
bhikkhÅ«naá¹ƒ santikaá¹ƒ gacchantassa, pabbajantassa, catupÄ• risuddhisÄ«laá¹ƒ anutiá¹-
sodhentassa, dhutaguá¹‡e samÄ• dÄ• ya vattantassa, kasiá¹‡aparikammÄ• dÄ«ni karontas
sÄ• idha ``nekkhammaâ€™â€™ nti adhippetÄ• . yebhuyyena anussatiyÄ• \Ee II 334/ upac
niá¹-á¹-hÄ• tÄ«ti katvÄ• ``anussativasenÄ• â€™â€™ ti vatvÄ• __ ``paá¹-hamajjhÄ• nÄ• div
ettha ca yathÄ• pabbajjÄ• gharabandhanato nikkhamanaá¹-á¹-hena __nekkhammaá¹ƒ, _ e
taá¹ƒpaá¹-ipakkhato. tenÄ• ha ---

``pabbajjÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, nibbÄ• naÃ±ca vipassanÄ• .

sabbepi kusalÄ• dhammÄ• , nekkhammanti pavuccareâ€™â€™ ti || (It-a 109).

__yaá¹ƒ ce_ti ettha __ce_ti nipÄ• tamattaá¹ƒ somanassassa adhippetattÄ• . catukkanayava
jhÄ• nakathÄ• ti vuttaá¹ƒ __ ``dutiyatatiyajjhÄ• navasenÄ• â€™â€™ _ti. __dvÄ«sÅ«_ti ``sav
avitakkaá¹ƒ avicÄ• raâ€™â€™ nti vuttesu dvÄ«su somanassesu.

__savitakkasavicÄ• re somanasse_ti parittabhÅ«mike, paá¹-hamajjhÄ• ne vÄ• somanasse
__abhiniviá¹-á¹-hasomanassesÅ«_ti vipassanaá¹ƒ paá¹-á¹-hapitasomanassesu. __pi_-sadd
sammaá¹-á¹-hasomanassesu pÄ«ti imamatthaá¹ƒ \Ne II 246/ dasseti. __somanassavipassa
savitakkasavicÄ• rasomanassapavattivipassanÄ• topi. __avitakkaavicÄ• ra vipassanÄ• paá
sammasitadhammavasenapi vipassanÄ• ya visesasiddhito, yato maggepi tathÄ• rÅ«pÄ• vi
panattho ``ariyamagga bojjhaá¹…gÄ• divisesaá¹ƒ vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• kh
evaá¹ƒ pavattena moravÄ• pÄ«vÄ• simahÄ• dattattheravÄ• dena dÄ«petabbo.

<361> __gehasitadomanassaá¹ƒ_ nÄ• ma kÄ• maguá¹‡Ä• naá¹ƒ appaá¹-ilÄ• bhanimittaá¹
uppajjanakadomanassaá¹ƒ. __appaá¹-ilÄ• bhato samanupassato_ti appaá¹-ilÄ• bhena ``aha
paritassanato. __samanussarato_ti ``ahu vata \Ee II 335/ me taá¹ƒ vata natthÄ«â€™â€™ ti
anussaraá¹‡avasena cintayato. tenÄ• ha __ ``evaá¹ƒ chasu dvÄ• resÅ«â€™â€™ _tiÄ• di.

__anuttaresu vimokkhesÅ«_ti suÃ±Ã±ataphalÄ• diariyaphalavimokkhesu. __piha_nti apekk
kathaá¹ƒ pana lokuttaradhamme Ä• rabbha Ä• sÄ• uppajjatÄ«ti? na kho panetaá¹ƒ evaá¹ƒ
Ä• rammaá¹‡akaraá¹‡avasena tattha pihÄ• pavattatÄ«â€™â€™ ti avisayattÄ• , puggalassa
anussavÅ«paladdhe pana anuttaravimokkhe uddissa pihaá¹ƒ upaá¹-á¹-hapento ``tattha piha
upaá¹-á¹-hapetÄ«â€™â€™ ti vutto. tenÄ• ha __ ``kudÄ• ssu nÄ• mÄ• haâ€™â€™ _ntiÄ• di
iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate aniccÄ• divasena vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ti y
``iá¹-á¹-hÄ• rammaá¹‡eâ€™â€™ _ti ca iminÄ• nayidaá¹ƒ domanassaá¹ƒ sabhÄ• vato aniá¹
uppajjanakaá¹ƒ, atha kho icchitÄ• lÄ• bhahetukaá¹ƒ icchÄ• bhighÄ• tavasena yattha katthac
uppajjanakanti dasseti. __evaá¹ƒ_ ``kudÄ• ssu nÄ• mÄ• haâ€™â€™ nti vuttÄ• kÄ• rena pih

__evaá¹ƒ_ imampi pakkhaá¹ƒ ... pe ... nÄ• sakkhinti anusocatoti yojanÄ• . ``imasmiá¹ƒ pakk
imasmiá¹ƒ saá¹ƒvacchare pabbajituá¹ƒ nÄ• laddhaá¹ƒ, kasiá¹‡aparikammaá¹ƒ kÄ• tuá¹ƒ nÄ
pavattiá¹ƒ sandhÄ• ya __ ``nekkhammavasenÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``vipassanÄ• vas
iminÄ• nayena yojanÄ• veditabbÄ• .

yato eva-kÄ• ro, tato aÃ±Ã±attha niyamoti katvÄ• __ ``tasmimpi ... pe ... gehasitadomanas
vuttaá¹ƒ. na hettha gehasitadomanassatÄ• savitakkasavicÄ• re niyatÄ• , atha kho gehasita
savitakkasavicÄ• ratÄ• \Be II 266/ niyatÄ• paá¹-iyoginivattanatthattÄ• eva-kÄ• rassa. ``geh
savitakkasavicÄ• rameva, na avitakkaavicÄ• raâ€™â€™ nti. nekkhammasitadomanassaá¹ƒ
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkaavicÄ• raá¹ƒ. savitakkasavicÄ• rasseva \Ee II 336/ kA
domanassaá¹ƒ __savitakkasavicÄ• radomanassaá¹ƒ. _ kiá¹ƒ taá¹ƒ? gehasitadomanassaá¹ƒ
nekkhammÄ• divasena uppannaá¹ƒ, taá¹ƒ avitakkaavicÄ• rassa kÄ• raá¹‡abhÅ«taá¹ƒ __av
ayaÃ±ca nayo pariyÄ• yavasena vuttoti Ä• ha __ ``nippariyÄ• yena panÄ• â€™â€™ _tiÄ• d
ce avitakkaá¹ƒ avicÄ• raâ€™â€™ nti pÄ• á¸·iyaá¹ƒ vuttanti Ä• ha __ ``etassa panÄ• â€™â€
__maÃ±Ã±anavasenÄ• _ti parikappanavasena. __vuttaá¹ƒ_ pÄ• á¸·iyaá¹ƒ.

__tatrÄ• _ti tasmiá¹ƒ maÃ±Ã±ane. __ayaá¹ƒ_ idÄ• ni vuccamÄ• no __nayo. domanassapa
paccayabhÅ«te. upacÄ• rajjhÄ• naÃ±hi paá¹-hamajjhÄ• nÄ• dÄ«ni vÄ• pÄ• dakÄ• ni katvÄ
nibbattetukÄ• massa tesaá¹ƒ alÄ• bhe domanassassa uppajjane tÄ• ni tassa paccayÄ• nÄ
phalÅ«pacÄ• rena ``domanassaâ€™â€™ nti vuttÄ• . yo pana tathÄ• uppannadomanasso d
anukkamena vipassanaá¹ƒ ussukkÄ• petvÄ• maggaphaladhamme nibbatteti, te kÄ• raá¹‡Å
``domanassaâ€™â€™ _nti vuttÄ• ti imamatthaá¹ƒ dassento __ ``idha bhikkhÅ«â€™â€™ _ti
domanassameva uppannaá¹ƒ, na domanassahetukÄ• vipassanÄ• maggaphaladhammÄ• u
domanassasamaÃ±Ã±aá¹ƒ Ä• ropetvÄ• voharatÄ«ti Ä• ha __ ``aÃ±Ã±esaá¹ƒ paá¹-ipattidas
gahetvÄ• â€™â€™ _tiÄ• di. __savitakkasavicÄ• radomanasse_ti savitakkasavicÄ• ranimitte
nibbattetabbÄ• temÄ• sikÄ• , taá¹ƒ __temÄ• sikaá¹ƒ. _ imÄ• ca temÄ• sikÄ• dayo paá¹-ipa
tathÄ• pavattaukkaá¹-á¹-hamajjhimamudindriyavasena veditabbÄ• , adhikamajjhimamudus
__jaggatÄ«_ti jÄ• garikaá¹ƒ anuyuÃ±jati.

mahÄ• sivattheravatthuvaá¹‡á¹‡anÄ•

sahassadvisahassasaá¹…khyattÄ• __mahÄ• gaá¹‡e. _

__aá¹-á¹-hakathÄ• therÄ• _ti aá¹-á¹-hakathÄ• ya atthapaá¹-ipucchanakatherÄ• . __antarÄ•
gahetvÄ• gÄ• mato vihÄ• raá¹ƒ paá¹-igamanamagge \Ee II 337/. __tayo ... pe ... gÄ• hÄ• p
uá¹‡hÄ• panÄ• ni.

__kenaci_ \Be II 267/ __papaÃ±cenÄ• _ti kenaci sarÄ«rakiccabhÅ«tena papaÃ±cena. __sa

rattiyaá¹ƒ pacchato gacchantaá¹ƒ asallakkhento.

kasmÄ• pana thero antevÄ• sikÄ• naá¹ƒ anÄ• rocetvÄ• va gatoti Ä• ha __ ``thero kirÄ• â€
nÄ• ma ki_nti tadadhigamassa adukkarabhÄ• vaá¹ƒ sandhÄ• ya vadati. __catÅ«hi iriyÄ• pa
248/ iriyÄ• pathehi pavattamÄ• nassa, tasmÄ• yÄ• va arahattÄ• dhigamÄ• sayanaá¹ƒ paá

__ ``anucchavikaá¹ƒ nu kho te etaâ€™â€™ _nti saá¹ƒvegajÄ• to vÄ«riyaá¹ƒ samuttejento _
ettakaá¹ƒ kÄ• laá¹ƒ vipassanÄ• ya suciá¹‡á¹‡abhÄ• vato Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatat

__parimajjÄ«_ti parimasi. keci pana __ ``parimajjÄ«_ti parivattetvÄ• therena dhoviyamÄ• n
dhovÄ«â€™â€™ ti atthaá¹ƒ vadanti.

__vipassanÄ• ya Ä• rammaá¹‡aá¹ƒ_ nÄ• ma upacÄ• rajjhÄ• napaá¹-hamajjhÄ• nÄ• di.

__ ``savitakkasavicÄ• radomanasseâ€™â€™ _tiÄ• dÄ«su vattabbaá¹ƒ somanassesu vutta

<362> __evarÅ«pÄ• _ti yÄ• akusalÄ• naá¹ƒ abhibuddhiyÄ• , kusalÄ• naá¹ƒ parihÄ• nÄ• ya
sÄ• pana kÄ• mÅ«pasaÃ±hitatÄ• ya ``gehasitÄ• â€™â€™ ti vuccatÄ«ti Ä• ha __ ``gehasita
``bÄ• lassÄ• â€™â€™ _tiÄ• dÄ«su bÄ• lakaradhammayogato __bÄ• lassa_ attahitaparahita
__mÅ«á¸·hassa_ puthÅ«naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi __puthujjanas
maggodhÄ«hi ajitattÄ• __anodhijinassa, odhijino_ vÄ• yapekkhÄ• , odhiso ca kilesÄ• naá¹ƒ
sekkhabhÄ• vaá¹ƒ paá¹-ikkhipati. sattamabhavÄ• dito uddhaá¹ƒ pavattanavipÄ• kassa ajitat
vipÄ• kajinÄ• _ vÄ• arahanto appaá¹-isandhikattÄ• , tenassa asekkhattaá¹ƒ paá¹-ikkhipati.
sabbesampi pÄ• padhammÄ• naá¹ƒ \Ee II 338/ mÅ«labhÅ«te sammohe Ä• dÄ«navÄ• naá¹
__anÄ• dÄ«navadassÄ• vino. _ Ä• gamÄ• dhigamÄ• bhÄ• vÄ• __assutavato. _ ediso ekaá
hotÄ«ti tassa andhaputhujjanabhÄ• vaá¹ƒ dassetuá¹ƒ punapi __ ``puthujjanassÄ• â€™â€™
__evarÅ«pÄ• _ti vuttappakÄ• rÄ• \Be II 268/ sammohapubbikÄ• . __rÅ«paá¹ƒ sÄ• nÄ• tiva
samatikkamanÄ• ya kÄ• raá¹‡aá¹ƒ na hoti, rÅ«pÄ• rammaá¹‡e kilese nÄ• tikkamatÄ«ti adhi
aÃ±Ã±Ä• á¹‡Ä• vibhÅ«tatÄ• ya Ä• rammaá¹‡e ajjhupekkhanavasena pavattamÄ• nÄ• lobh
idhÄ• dhippetÄ• ti tassa lobhassa anucchavikameva Ä• rammaá¹‡aá¹ƒ dassento __ ``iá¹-á¹
Ä• ha. __anativattamÄ• nÄ• _ anÄ• dÄ«navadassitÄ• ya. tato eva assÄ• dÄ• nupassanato
abhisaá¹…gassa lobhassa vasena, dummocanÄ«yatÄ• ya ca tena __laggitÄ• _ viya __hutv

__evarÅ«pÄ• _ti \Ne II 249/ yÄ• akusalÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naÃ±ca abhibuddh
sÄ• pana pabbajjÄ• divasena pavattiyÄ• nekkhammÅ«pasaÃ±hitÄ• ti Ä• ha __ ``nekkham
pÄ• á¸·ivasena dassetuá¹ƒ __ ``tattha katamÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, tassattho heá¹-á
veditabbo. __rÅ«paá¹ƒ sÄ• ativattatÄ«_ti rÅ«pasmiá¹ƒ sammadeva Ä• dÄ«navadassanato.
anabhibhavanÄ«yato. __iá¹-á¹-he_ti sabhÄ• vato, saá¹…kappato ca iá¹-á¹-he Ä• rammaá¹‡

rajjantassa rÄ• gaá¹ƒ anuppÄ• dentassa. __aniá¹-á¹-he adussantassÄ• _ti ettha vuttanayen
samaá¹ƒ sammÄ• yoniso na pekkhanaá¹ƒ __asamapekkhanaá¹ƒ, _ taá¹ƒ pana iá¹-á¹-hÄ• n
iá¹-á¹-hÄ• niá¹-á¹-hesupi bÄ• lassa hotÄ«ti ``iá¹-á¹-hÄ• niá¹-á¹-hamajjhatteâ€™â€™ ti avatv
``asamapekkhanena asammuyhantassÄ• â€™â€™ _ti vuttaá¹ƒ, tividhepi Ä• rammaá¹‡e as
muyhantassÄ• ti attho. __vipassanÄ• Ã±Ä• á¹‡asampayuttÄ• upekkhÄ• . _ nekkhammasitÄ
__vedanÄ• sabhÄ• gÄ• _ti udÄ• sinÄ• kÄ• rena pavattiyÄ• , upekkhÄ• \Ee II 339/ vedanÄ•
upekkhÄ• vÄ• _ti ettha etasmiá¹ƒ upekkhÄ• niddese ``upekkhÄ• â€™â€™ ti gahitÄ• eva. _
tatramajjhattupekkhÄ• yapi idha upekkhÄ• ggahaá¹‡ena gahitattÄ• . taÃ±hi sandhÄ• ya __
``paá¹-hamadutiyatatiyacatutthajjhÄ• navasena uppajjanakaupekkhÄ• â€™â€™ _ti vuttaá¹ƒ

__tÄ• yapi nekkhammasitaupekkhÄ• yÄ• _ti niddhÄ• raá¹‡e bhummaá¹ƒ. __ ``yaá¹ƒ nekkh
heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthameva.

<363> yadi sakkassa tadÄ• sotÄ• pattiphalapattiyÄ• va upanissayo, atha kasmÄ• bhagav
desanaá¹ƒ vaá¸• á¸• hesÄ«ti Ä• ha __ ``buddhÄ• naÃ±hÄ«â€™â€™ _tiÄ• di. __taruá¹‡asak
pÄ• tubhÅ«to sakko. sampati \Be II 269/ pÄ• tubhÄ• vaÃ±hi sandhÄ• ya ``taruá¹‡asakkoâ€™
kumÄ• ratÄ• , vuddhatÄ• vÄ• atthi. __gatÄ• gataá¹-á¹-hÄ• na_nti gamanÄ• gamanakÄ• ra
upalabbhati. gabbhaseyyakÄ• naÃ±hi cavantÄ• naá¹ƒ kammajarÅ«paá¹ƒ vigacchati anudev
paccayÄ• bhÄ• vato, utujaá¹ƒ pana sucirampi kÄ• laá¹ƒ paveá¹‡iá¹ƒ ghaá¹-á¹-entaá¹ƒ bhas
vÄ• kilesantaá¹ƒ vÄ• viá¹-á¹-hataá¹ƒ vÄ• hoti, na evaá¹ƒ devÄ• naá¹ƒ. tesaÃ±hi opapÄ• ti
antaradhÄ• yante sesatisantatirÅ«pampi tena saddhiá¹ƒ antaradhÄ• yati. tenÄ• ha __ ``dÄ«
hotÄ«â€™â€™ _ti. __sesadevatÄ• na jÄ• niá¹ƒsu_ punapi sakkattabhÄ• vena tasmiá¹ƒyev
__tÄ«su á¹-hÄ• nesÅ«_ti somanassadomanassaupekkhÄ• vissajjanÄ• vasÄ• naá¹-á¹-hÄ• n
sappimhÄ• sappimaá¹‡á¸• o viya Ä• gamanÄ«yapaá¹-ipadÄ• ya nibbattitaphalabhÅ«taá¹ƒ
__kathitaá¹ƒ. sakuá¹‡ikÄ• ya viya_ kiÃ±ci gayhÅ«pagaá¹ƒ \Ee II 340/ __uppatitvÄ• _ uá¸• á
__assÄ• _ti maggaphalasaÃ±Ã±itassa ariyassa dhammassa.

pÄ• timokkhasaá¹ƒvaravaá¹‡á¹‡anÄ•

<364> __pÄ• timokkhasaá¹ƒvarÄ• yÄ• _ti \Ne II 250/ pÄ• timokkhabhÅ«tasÄ«lasaá¹ƒvarÄ•
__ ``uttamajeá¹-á¹-hakasÄ«lasaá¹ƒvarÄ• yÄ• â€™â€™ _ti. ``pÄ• timokkhasÄ«laÃ±hi sabba
jeá¹-á¹-hakasÄ«laâ€™â€™ nti dÄ«ghavÄ• pÄ«vihÄ• ravÄ• si sumatthero vadati, antevÄ• si
tepiá¹-akacÅ«á¸·anÄ• gatthero ``pÄ• timokkhasaá¹ƒvaro eva sÄ«laá¹ƒ, itarÄ• ni pana `sÄ«la
nÄ• ma atthÄ«â€™ ti ananujÄ• nanto indriyasaá¹ƒvaro nÄ• ma chadvÄ• rarakkhÄ• mattaka
dhammena samena paccayuppÄ• danamattakaá¹ƒ, paccayasannissitaá¹ƒ paá¹-iladdhapacc
paccavekkhitvÄ• paribhuÃ±janamattakaá¹ƒ, nippariyÄ• yena pÄ• timokkhasaá¹ƒvarova sÄ«
bhinno, so itarÄ• ni rakkhituá¹ƒ abhabbattÄ• asÄ«lo hoti. yassa pana sabbaso arogo sesÄ•
bhabbattÄ• sampannasÄ«loâ€™â€™ ti vadati, tasmÄ• itaresaá¹ƒ tassa parivÄ• rabhÄ• va

tadantogadhabhÄ• vato tadeva padhÄ• nasÄ«laá¹ƒ nÄ• mÄ• ti Ä• ha __ ``uttamajeá¹-á¹-hak
_ti. tattha yathÄ• heá¹-á¹-hÄ• papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• nirodhasÄ• ruppagÄ• miniâ
bhagavatÄ• papaÃ±casaÃ±Ã±Ä• naá¹ƒ, paá¹-ipadÄ• ya ca mÅ«labhÅ«taá¹ƒ vedanaá¹ƒ vib
sakkassa ajjhÄ• sayavasena saá¹ƒkilesadhammappahÄ• namukhena vodÄ• nadhammapÄ•
paá¹-ipadÄ• ya mÅ«labhÅ«tampi sÄ«lasaá¹ƒvaraá¹ƒ pucchitena bhagavatÄ• \Be II 270/ yat
visujjhati, tadubhayaá¹ƒ sakkassa ajjhÄ• sayavasena vibhajitvÄ• dassetuá¹ƒ __ ``kÄ• yasa
_tiÄ• di vuttaá¹ƒ saá¹ƒkilesadhammappahÄ• namukhena vodÄ• nadhammapÄ• ripÅ«rÄ«ti k
asevitabbakÄ• yasamÄ• cÄ• rÄ• dikathane kÄ• raá¹‡aá¹ƒ vuttameva, tasmÄ• __kammapa
kusalÄ• kusalakammapathavasena.

__kammapathavasenÄ• _ti ca kammapathavicÄ• ravasena \Ee II 341/. kammapathabhÄ• v
kÄ• yaduccaritÄ• dÄ«naá¹ƒ asevitabbakÄ• dÄ«naá¹ƒ asevitabbakÄ• yasamÄ• cÄ• rÄ• dibh
__paá¹‡á¹‡attivasenÄ• _ti sikkhÄ• padapaá¹‡á¹‡attivasena. yato yato hi yÄ• yÄ• veramaâ
vibhÄ• vento paá¹‡á¹‡attivasena katheti nÄ• ma. tenÄ• ha __ ``kÄ• yadvÄ• reâ€™â€™ _tiÄ
vÄ«tikkamati etenÄ• ti __sikkhÄ• padavÄ«tikkamo, _ sikkhÄ• padassa vÄ«tikkamanÄ• kÄ•
yaá¹ƒ, tassa asevitabbakÄ• yasamÄ• cÄ• rÄ• ditÄ• . vÄ«tikkamapaá¹-ipakkho __avÄ«tikkam
__avÄ«tikkamo, _ sÄ«laá¹ƒ.

micchÄ• sammÄ• ca pariyesati etÄ• yÄ• ti __pariyesanÄ• , _ Ä• jÄ«vo, atthato paccayaga
kÄ• yavacÄ«dvÄ• riko. yadi evaá¹ƒ kasmÄ• visuá¹ƒ gahaá¹‡anti Ä• ha __ ``yasmÄ• â€™â€
niddosÄ• pariyesanÄ• gavesanÄ• ti __ariyapariyesanÄ• , _ ariyehi sÄ• dhÅ«hi pariyesitab
__ariyapariyesanÄ• _ti. vuttavipariyÄ• yato __anariyapariyesanÄ• _ veditabbÄ• .

__jÄ• tidhammo_ti jÄ• yanasabhÄ• vo jÄ• yanapakatiko. __jarÄ• dhammo_ti jÄ«raá¹‡asabh
byÄ• dhisabhÄ• vo. __maraá¹‡adhammo_ti mÄ«yanasabhÄ• vo. __sokadhammo_ti socana
saá¹ƒkilissanasabhÄ• vo.

__puttabhariya_nti puttÄ• ca bhariyÄ• ca. esa nayo sabbattha. dvandekattavasena tesaá¹
__jÄ• tarÅ«parajata_nti ettha pana yato vikÄ• raá¹ƒ anÄ• pajjitvÄ• sabbaá¹ƒ jÄ• tarÅ«pame
__jÄ• tarÅ«paá¹ƒ_ nÄ• ma suvaá¹‡á¹‡aá¹ƒ. dhavalasabhÄ• vatÄ• ya rajatÄ«ti __rajataá¹ƒ,
suvaá¹‡á¹‡aá¹ƒ á¹-hapetvÄ• yaá¹ƒ kiÃ±ci upabhogaparibhogÄ• rahaá¹ƒ ``rajataâ€™â€™ n
vohÄ• rÅ«pagamÄ• sakÄ• di. __jÄ• tidhammÄ• hete, bhikkhave, upadhayo_ti \Ee II 342/ et
honti, te sabbepi jÄ• tidhammÄ• ti dasseti.

__byÄ• dhidhammavÄ• rÄ• dÄ«su_ \Be II 271/ jÄ• tarÅ«parajataá¹ƒ na gahitaá¹ƒ. na hetas
nÄ• ma santi, na sattÄ• naá¹ƒ viya cutisaá¹…khÄ• taá¹ƒ maraá¹‡aá¹ƒ, na soke uppajjati, __
maraá¹‡a_nti ca ekabhavapariyÄ• pannakhandhanirodho, so tassa natthi, khaá¹‡ikanirodho
labbhateva. rÄ• gÄ• dÄ«hi pana saá¹ƒkilesehi saá¹ƒkilissatÄ«ti __saá¹ƒkilesadhammavÄ• r

jÄ• tarÅ«paá¹ƒ, tathÄ• utusamuá¹-á¹-hÄ• nattÄ• __jÄ• tidhammavÄ• re, _ malaá¹ƒ gahetv
jarÄ• dhammavÄ• re ca. _ ariyehi na araá¹‡Ä«yÄ• , pariyesanÄ• tipi __anariyapariyesanÄ•

idÄ• ni anesanÄ• vasenÄ• pi taá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. imin
attho veditabbo.

__sambhÄ• rapariyesanaá¹ƒ_ paharaá¹‡avisÄ• digavesanaá¹ƒ, payogavasena __payogak
tajjÄ• vÄ• yÄ• majananaá¹ƒ tÄ• disaá¹ƒ upakkamanibbattanaá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• diatth
__kÄ• la_-saddo yojetabbo ``sambhÄ• rapariyesanakÄ• lato paá¹-á¹-hÄ• ya, payogakaraá¹‡
gamanakÄ• lato paá¹-á¹-hÄ• yÄ• â€™â€™ ti. __itaro_ti ``sevitabboâ€™â€™ ti vuttakÄ• yas
uppÄ• detabbaá¹ƒ. _ tathÄ• uppÄ• ditacitto hi sati paccayasamavÄ• ye tÄ• disaá¹ƒ payoga
paá¹-ipattiyÄ• matthakaá¹ƒ gaá¹‡hÄ• ti. tenÄ• ha ``cittuppÄ• dampi kho ahaá¹ƒ, bhikkhave,
bahupakÄ• raá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN I 84).

idÄ• ni \Ne II 252/ taá¹ƒ matthakappattaá¹ƒ asevitabbaá¹ƒ, sevitabbaÃ±ca dassetuá¹ƒ __ ``
vuttaá¹ƒ. __saá¹…ghabhedÄ• dÄ«na_nti __Ä• di_-saddena lohituppÄ• danÄ• diá¹ƒ saá¹…g
buddharatanasaá¹…gharatanupaá¹-á¹-hÄ• neheva dhammaratanupaá¹-á¹-hÄ• nasiddhÄ«ti
dvattikkhattuá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ upaá¹-á¹-hÄ• nagamanÄ• divasenÄ• â€™â€™
__dhanuggahapesanaá¹ƒ_ dhanuggahapurisÄ• naá¹ƒ uyyojanaá¹ƒ. __Ä• di_-saddena paÃ±
saá¹…gaá¹‡hÄ• ti. ``ajÄ• tasattuá¹ƒ pasÄ• detvÄ• lÄ• bhuppÄ• davasena parihÄ«nalÄ• bh
viÃ±Ã±Ä• panaâ€™â€™ nti evamÄ• diá¹ƒ anariyapariyesanaá¹ƒ pariyesantÄ• naá¹ƒ.

__pÄ• ripÅ«riyÄ• _ti pÄ• ripÅ«riatthaá¹ƒ. aggamaggaphalavaseneva hi sevitabbÄ• naá¹ƒ p
sabbÄ• pubbabhÄ• gapaá¹-ipadÄ• , pÄ• timokkhasaá¹ƒvaropi aggamaggeneva paripuá¹‡á
tadatthaá¹ƒ pubbabhÄ• gapaá¹-ipadaá¹ƒ vatvÄ• nigamento __ ``pÄ• timokkho ... pe ... hotÄ

indriyasaá¹ƒvaravaá¹‡á¹‡anÄ•

<365> __indriyÄ• naá¹ƒ pidhÄ• nÄ• yÄ• _ti indriyÄ• naá¹ƒ pidahanatthÄ• ya. __indriyÄ• ni_
tesaá¹ƒ __pidhÄ• naá¹ƒ_ saá¹ƒvaraá¹‡aá¹ƒ akusaluppattito gopanÄ• ti Ä• ha __ ``guttadvÄ
asevitabbarÅ«pÄ• divasena indriyesu aguttadvÄ• ratÄ• asaá¹ƒvaro, saá¹ƒkilesadhammavip
vodÄ• nadhammapÄ• risuddhÄ«ti. kÄ• maá¹ƒ pÄ• á¸·iyaá¹ƒ asevitabbampi rÅ«pÄ• di dassi
indriyasaá¹ƒvarÄ• ya paá¹-ipatti pucchitÄ• ti tameva nivattetvÄ• dassetuá¹ƒ __aá¹-á¹-hakat
``cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«pampÄ«tiÄ• di sevitabbarÅ«pÄ• divasena indriyasaá¹ƒvaradass
``tuá¹‡hÄ« ahosÄ«â€™â€™ ti vatvÄ• tuá¹‡hÄ«bhÄ• vassa kÄ• raá¹‡aá¹ƒ byatirekamukher
``kathetukÄ• mopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aya_nti sakko devÄ• naá¹ƒ indo.

__rÅ«pa_nti rÅ«pÄ• yatanaá¹ƒ, tassa asevanaá¹ƒ nÄ• ma adassanaá¹ƒ evÄ• ti Ä• ha __ ``

daá¹-á¹-habbaâ€™â€™ _nti. __yaá¹ƒ_ pana sattasantÄ• nagataá¹ƒ rÅ«paá¹ƒ __passato_ p
__asubhasaÃ±Ã±Ä• vÄ• saá¹‡á¹-hÄ• ti_ dassanÄ• nuttariyavasena. atha vÄ• kammaphal
uppajjati. _ hutvÄ• abhÄ• vÄ• kÄ• rasallakkhaá¹‡ena __aniccasaÃ±Ã±Ä• paá¹-ilÄ• bho vÄ•

pariyÄ• yakkharaá¹‡ato \Ee II 344/ __akkharaá¹ƒ, _ vaá¹‡á¹‡o, so eva nirantaruppattiyÄ• s
padavÄ• kyasaÃ±Ã±ito, adhippetamatthaá¹ƒ byaÃ±jetÄ«ti __byaÃ±janaá¹ƒ, _ tayidaá¹ƒ
kÄ• byanÄ• á¹-akÄ• digatavevacanavasena, uccÄ• raá¹‡avasena ca vicittasannivesatÄ• ya
cittavicittabhÄ• vena upatiá¹-á¹-hanakaá¹ƒ \Ne II 253/ sandhÄ• yÄ• ha __ ``yaá¹ƒ cittakhar
saddaá¹ƒ suá¹‡ato rÄ• gÄ• dayo uppajjantÄ«â€™â€™ _ti. __atthanissita_nti samparÄ• yika
__dhammanissita_nti vivaá¹-á¹-adhammanissitaá¹ƒ, lokuttararatanattayadhammanissitaá¹ƒ
ratanattayasaddhÄ• , kammaphalasaddhÄ• pi. __nibbidÄ• vÄ• _ti aniccasaÃ±Ã±Ä• divase
vÄ• .

gandharasÄ• viparodhÄ• divasena seviyamÄ• naá¹ƒ ayoniso paá¹-ipannattÄ• __asevitabb
paccavekkhitvÄ• seviyamÄ• naá¹ƒ sampajaÃ±Ã±avasena gahaá¹‡ato __sevitabbaá¹ƒ_ nÄ•
gandhaá¹ƒ ghÄ• yatoâ€™â€™ _tiÄ• di.

__yaá¹ƒ_ \Be II 273/ __pana phusato_ti yaá¹ƒ pana sevitabbaá¹ƒ phoá¹-á¹-habbaá¹ƒ anipp
__Ä• savakkhayo ceva_ hoti jÄ• gariyÄ• nuyogassa matthakappattito. __vÄ«riyaÃ±ca supa
ariyavaá¹ƒsassa ukkaá¹ƒsanato. __pacchimÄ• ca ... pe ... anuggahitÄ• hoti_ sammÄ• paá

ye __manoviÃ±Ã±eyye dhamme_ iá¹-á¹-hÄ• dibhede __samannÄ• harantassa_ Ä• vajjanta
_ ``manoviÃ±Ã±eyyÄ• dhammÄ• â€™â€™ ti vibhatti vipariá¹‡Ä• metabbÄ• , mettÄ• divase
manoviÃ±Ã±eyyÄ• dhammÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanti, evarÅ«pÄ• sevitabbÄ• ti yojan
karuá¹‡Ä• dÄ«naÃ±ceva aniccÄ• dÄ«naÃ±ca saá¹…gaho daá¹-á¹-habbo. __tiá¹‡á¹‡aá¹ƒ th
vuccamÄ• napaá¹-ipattÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ therÄ• naá¹ƒ manoviÃ±Ã±eyyÄ• dhammÄ• . _
antopariveá¹‡aá¹ƒ Ä• gatameva rÅ«pÄ• diá¹ƒ Ä• rabbha imasmiá¹ƒ temÄ• se kammaá¹-á¹-
cittaá¹ƒ kadÄ• ci uppannapubbaá¹ƒ, antopariveá¹‡e ca visabhÄ• garÅ«pÄ• dÄ«naá¹ƒ asam
visaá¹-avitakkavasena cittaá¹ƒ bahi dhÄ• vituá¹ƒ na adÄ• sinti dasseti. __nivÄ• sagehato_ n
__niyakajjhattakhandhapaÃ±cakato_ vipassanÄ• gocarato. thero kira sabbampi attanÄ• kÄ
kammaá¹-á¹-hÄ• nasÄ«seneva paá¹-ipajjati.

<366> asammohasampajaÃ±Ã±avasena advejjhÄ• bhÄ• vato eko anto etassÄ• ti __ekanto
__ekantavÄ• dÄ• . _ tenÄ• ha __ ``ekaá¹ƒyeva vadantÄ«â€™â€™ _ti, abhinnavÄ• dÄ• ti at
samÄ• nÄ• cÄ• rÄ• . __ekaladdhikÄ• _ti samÄ• naladdhikÄ• . __ekapariyosÄ• nÄ• _ti samÄ

iti sakko pubbe attanÄ• sutaá¹ƒ puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ nÄ• nÄ• vÄ• dÄ• cÄ
idÄ• ni saccapaá¹-ivedhena \Ne II 254/ asÄ• rato Ã±atvÄ• á¹-hito, tassa kÄ• raá¹‡aá¹ƒ Ã±Ä

byatirekamukhena pucchati ``sabbeva dhammÄ• nu khoâ€™â€™ tiÄ• dinÄ• .

__dhÄ• tÅ«_ti ajjhÄ• sayadhÄ• tu uttarapadalopena vuttÄ• , __ajjhÄ• sayadhÄ• tÅ«_ti ca a
Ä• ha __ ``anekajjhÄ• sayo nÄ• najjhÄ• sayoâ€™â€™ _ti. __ ``ekasmiá¹ƒ gantukÄ• me eko
idaá¹ƒ nidassanavasena vuttaá¹ƒ iriyÄ• pathepi nÄ• ma sattÄ• ekajjhÄ• sayÄ• dullabhÄ• ,
laddhÄ«sÅ«ti dassanatthaá¹ƒ. __yaá¹ƒ yadeva ajjhÄ• saya_nti yaá¹ƒ yameva sassatÄ• diajj
__abhinivisantÄ«_ti taá¹ƒ taá¹ƒ laddhiá¹ƒ diá¹-á¹-hÄ• bhinivesavasena abhimukhÄ• hutvÄ•
duppaá¹-inissaggibhÄ• vena nivisanti, Ä• dÄ• naggÄ• haá¹ƒ __gaá¹‡hanti. thÄ• mena ca pa
diá¹-á¹-hithÄ• mena ca diá¹-á¹-hiparÄ• mÄ• sena ca. __suá¹-á¹-hu gaá¹‡hitvÄ• _ti ativiya da
gaá¹‡hitvÄ• . __voharantÄ«_ti yathÄ• bhiniviá¹-á¹-haá¹ƒ diá¹-á¹-hivÄ• daá¹ƒ paÃ±Ã±Ä• pent
gÄ• henti patiá¹-á¹-hapenti. tenÄ• ha __ ``kathenti dÄ«penti kittentÄ«â€™â€™ _ti, ugghosen

antaá¹ƒ atÄ«tÄ• __accantÄ• , _ accantÄ• niá¹-á¹-hÄ• etesanti __accantaniá¹-á¹-hÄ• . sab
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. __yogakkhemo_tipi nibbÄ• naá¹ƒ catÅ«hipi yogehi anuppa
``accantayogakkhemÄ• â€™â€™ ti vattabbe i-kÄ• rena niddesena __ ``accantayogakkhemÄ
accantayogakkhemo vÄ• etesaá¹ƒ atthÄ«ti __accantayogakkhemÄ«_ti. __caranti_ upagacc
attho. pariyassati parikkhissati vaá¹-á¹-adukkhantaá¹ƒ Ä• gammÄ• ti __pariyosÄ• nantipi nib

__saá¹…khiá¹‡Ä• tÄ«_ti samucchindanena khepeti. __vinÄ• setÄ«_ti tato eva sabbaso ada
__vimuttÄ• _ti vaá¹-á¹-adukkhato accantaniggamena visesena muttÄ• .

``issÄ• macchariyaá¹ƒ eko paÃ±hoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu issÄ• macchariyaá¹
saccametaá¹ƒ, yo pana Ã±Ä• tuá¹ƒ icchito attho, so paÃ±ho. so eva ca vissajjÄ«yatÄ«ti nÄ•
ambaá¹ƒ puá¹-á¹-hassa labujaá¹ƒ byÄ• karaá¹‡aá¹ƒ viya siyÄ• , evaá¹ƒ paÃ±hasÄ«sena pa
tathÄ• hi ``piyÄ• ppiyaâ€™â€™ ntiÄ• dinÄ•  vissajjanapadÄ• neva gahitÄ• ni, __ ``piyÄ• pp
_tiÄ• dÄ«supi eseva nayo. __papaÃ±casaÃ±Ã±Ä• _ti saÃ±Ã±Ä• sÄ«sena papaÃ±cÄ• eva
ekoâ€™â€™ _ti. ettha ca yathÄ• pÄ• timokkhasaá¹ƒvarapucchÄ• kÄ• yasamÄ• cÄ• rÄ• d
paÃ±hÄ• jÄ• tÄ• , evaá¹ƒ indriyasaá¹ƒvarapucchÄ• rÅ«pÄ• divibhÄ• gena vissajjitattÄ• ch
siyuá¹ƒ. tathÄ• sati ekÅ«navÄ«sati pucchÄ• siyuá¹ƒ, atha indriyasaá¹ƒvaratÄ• sÄ• maÃ±Ã
evaá¹ƒ sati pÄ• timokkhasaá¹ƒvarapucchÄ• bhÄ• vasÄ• maÃ±Ã±ena tepi tayo ekova paÃ±h
bhaveyyunti? nayidamevaá¹ƒ. yasmÄ• kÄ• yasamÄ• cÄ• rÄ• dÄ«su vibhajja \Ee II 347/ vuc
aparimÄ• á¹‡o vibhÄ• go sambhavati \Be II 275/ vissajjetuá¹ƒ. sakalampi vinayapiá¹-akaá¹ƒ
rÅ«pÄ• dÄ«su pana vibhajja vuccamÄ• nesu appavisayatÄ• ya na tÄ• diso vibhÄ• go samb
mahÄ• visayatÄ• ya pÄ• timokkhasaá¹ƒvarapucchÄ• tayo paÃ±hÄ• katÄ• , indriyasaá¹ƒva
ekova paÃ±ho kato. tena vuttaá¹ƒ ``cuddasa mahÄ• paÃ±hÄ• â€™â€™ ti.

<367> __calanaá¹-á¹-henÄ• _ti kampanaá¹-á¹-hena. taá¹‡hÄ• hi kÄ• marÄ• garÅ«parÄ• ga
pavattiyÄ• anavaá¹-á¹-hitatÄ• ya sayampi calati, yattha uppannÄ• , tampi santÄ• naá¹ƒ bha

parikaá¸• á¸• hanena cÄ• leti, tasmÄ• calanaá¹-á¹-hena taá¹‡hÄ• ejÄ• nÄ• ma. __pÄ«á¸·a
vibÄ• dhanaá¹-á¹-hena tassa tassa dukkhassa hetubhÄ• vena. __padussanaá¹-á¹-henÄ• _ti
sammukhaparaá¹ƒmukhena, kilesÄ• sucipaggharaá¹‡ena ca pakÄ• rato dussanaá¹-á¹-hena
anuppaviá¹-á¹-haá¹-á¹-henÄ• _ti Ä• sayassa dunnÄ«haraá¹‡Ä«yabhÄ• vena anuppavisanaá
attano ca ruciyÄ• upaneti. __uccÄ• vaca_nti paá¹‡Ä«tabhÄ• vaá¹ƒ, nihÄ«nabhÄ• vaÃ±ca.
samaá¹‡abrÄ• hmaá¹‡esu. ``yesÄ• haâ€™â€™ ntipi pÄ• á¸·i, tassÄ• keci ``yesaá¹ƒ ahaâ€
__eva_nti sutÄ• nurÅ«paá¹ƒ, uggahÄ• nurÅ«paÃ±ca. ``ahaá¹ƒ kho pana bhante aÃ±Ã±esaá
dhammÄ• cariyo hontopi bhagavato sÄ• vako ... pe ... sambodhiparÄ• yaá¹‡oâ€™â€™ ti ev
sotÄ• pannabhÄ• vaá¹ƒ jÄ• nÄ• peti. _

somanassapaá¹-ilÄ• bhakathÄ• vaá¹‡á¹‡anÄ•

<368> __samÄ• panno_ti samogÄ• á¸·ho pavattasampahÄ• ro viyÄ• tibyÅ«á¸·ho. __jiniá¹ƒ
sÄ«saá¹ƒ ukkhipituá¹ƒ nÄ• sakkhiá¹ƒsu, evaá¹ƒ devÄ• vijiniá¹ƒsuyevÄ• ti dassento Ä• ha _
apaccÄ• gamanÄ• ya asure jiniá¹ƒsÅ«â€™â€™ _ti. tÄ• diso hissa jayo sÄ• tisayaá¹ƒ vedap
__duvidhampi_ \Ee II 348/ __oja_nti dibbaá¹ƒ, asuraá¹ƒ cÄ• ti dvippakÄ• rampi ojaá¹ƒ. __de
paribhuÃ±jissanti_ asurÄ• naá¹ƒ pavesÄ• bhÄ• vato. daá¹‡á¸• assa avacaraá¹‡aá¹ƒ Ä• vara
_ saha daá¹‡á¸• Ä• vacarenÄ• ti __sadaá¹‡á¸• Ä• vacaro, _ daá¹‡á¸• ena paharitvÄ• vÄ•
attho.

<369> __imasmiá¹ƒyeva_ \Ne II 256/ __okÄ• se_ti imissameva indasÄ• laguhÄ• yaá¹ƒ. __
devabhÅ«tassa sakkasseva me bhÅ«tassa. __sato_ti idÄ• nipi sakkasseva sato __punarÄ•

diviyÄ• \Be II 276/ kÄ• yÄ• ti __dibbÄ• , _ khandhapaÃ±cakasaá¹…khÄ• tÄ• kÄ• yÄ• ti Ä•
attabhÄ• vÄ• â€™â€™ _ti. __ ``amÅ«á¸·ho gabbhaá¹ƒ essÄ• mÄ«â€™â€™ _ti iminÄ• ariy
andhaputhujjanÄ• naá¹ƒ viya sammohamaraá¹‡aá¹ƒ, asampajÄ• nagabbhokkamanaÃ±ca n
asammohamaraá¹‡aÃ±ceva sampajÄ• nagabbhokkamanaÃ±ca hotÄ«ti dasseti. ariyasÄ• va
eva uppajjanti, tatthÄ• pi manussesu uppajjantÄ• uá¸·Ä• resu eva kulesu paá¹-isandhiá¹ƒ g
sakkassÄ• pi tÄ• diso ajjhÄ• sayo. tena vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``yattha me ramatÄ« manoâ€
sandhÄ• yÄ• ha __ ``yattha meâ€™â€™ _tiÄ• di. sakko pana attano dibbÄ• nubhÄ• venÄ•
sakkotiyeva.

__kÄ• raá¹‡enÄ• _ti yuttena ariyasÄ• vakabhÄ• vassa anucchavikena. tenÄ• ha __ ``same

__sakadÄ• gÄ• mimaggaá¹ƒ sandhÄ• ya vadati_ chaá¹-á¹-he atthavase anÄ• gÄ• mimagga
__Ä• jÄ• nitukÄ• mo_ti appattaá¹ƒ visesaá¹ƒ paá¹-ivijjhitukÄ• mo. __manussaloke anto bhav
mÄ• nussÅ«papattiyÄ• abhÄ• vato.

__punadevÄ• _ti manussesu uppanno tato cavitvÄ• punadeva \Ee II 349/. imasmiá¹ƒ tÄ• v
uttamo, _ kÄ«disoti Ä• ha __ ``sakkoâ€™â€™ _tiÄ• di.

__antime bhave_ti mama sabbabhavesu antime sabbapariyosÄ• ne bhave. __ ``Ä• yunÄ• â
taá¹ƒsahabhÄ• vino sabbepi vaá¹‡á¹‡Ä• dike saá¹…gaá¹‡hÄ• ti. __ ``paÃ±Ã±Ä• yÄ• â€™â
saddhÄ• sativÄ«riyÄ• dike. __tasmiá¹ƒ attabhÄ• ve_ti tasmiá¹ƒ sabbantime sakkattabhÄ• v
hutvÄ• _ti antarÄ• yaparinibbÄ• yiÄ• dibhÄ• vaá¹ƒ anupagantvÄ• ekaá¹ƒsato uddhaá¹ƒsot
hutvÄ• . tato eva anukkamena __avihÄ• dÄ«su nibbattanto. evamÄ• hÄ• _ti ``so nivÄ• so b
evamÄ• ha. ``avihÄ• dÄ«su ... pe ... nibbattissatÄ«â€™â€™ ti saá¹…khepato vuttamatthaá
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayaÃ±ca nayo na kevalaá¹ƒ sakkasseva, atha kho
mahÄ• seá¹-á¹-himahÄ• upÄ• sikÄ• nampi hotiyevÄ• ti dassento __ ``sakko devarÄ• jÄ• â€

<370> bhavasampattinibbÄ• nasampattÄ«naá¹ƒ vasena aparipuá¹‡á¹‡ajjhÄ• sayatÄ• ya __
taá¹ƒ \Ne II 257/ pattukÄ• moyeva hutvÄ• á¹-hito. __ye ca samaá¹‡e_ti \Be II 277/ ye ca pa
__pavivittavihÄ• rino_ti ``anekavivekattayaá¹ƒ paribrÅ«hetvÄ• viharantÄ«â€™â€™ ti __ma

__sampÄ• danÄ• _ti maggassa upasampÄ• danaá¹ƒ tassa sampÄ• panaá¹ƒ sammadeva p
anÄ• rÄ• dhanÄ• anupÄ• yapaá¹-ipatti. __na sambhontÄ«_ti anabhisambhuá¹‡anti. yathÄ•
anabhisambhuá¹‡anaá¹ƒ nÄ• ma sammÄ• kathetuá¹ƒ asamatthatÄ• evÄ• ti Ä• ha __ ``sa
sakkontÄ«â€™â€™ _ti.

__tasmÄ• _ti yasmÄ• Ä• diccena samÄ• nagottatÄ• ya. tenevÄ• ha __ ``Ä• dicca_ nÄ• ma
II 350/. Ä• dicco bandhu etassÄ• ti Ä• diccabandhu, atha vÄ• Ä• diccassa bandhÅ«ti Ä• dic
__Ä• diccabandhunaá¹ƒ. _ Ä• dicco hi sotÄ• pannatÄ• ya bhagavato orasaputto. tenevÄ• h

``yo andhakÄ• re tamasi pabhaá¹…karo,

verocano maá¹‡á¸• alÄ« uggatejo.

mÄ• rÄ• hu gilÄ« caraá¹ƒ antalikkhe,

pajaá¹ƒ mamaá¹ƒ rÄ• hu pamuÃ±ca sÅ«riyaâ€™â€™ nti || (SN a I 91).

__sÄ• ma_nti sÄ• maá¹ƒpayogaá¹ƒ, satthu pana sÄ• vakassa sÄ• maá¹ƒpayogo nÄ• ma s
``namakkÄ• raá¹ƒ karomÄ• â€™â€™ _ti.

<371> __parÄ• masitvÄ• _ti ``imÄ• ya nÄ• ma pathaviyaá¹ƒ nisinnena mayÄ• ayaá¹ƒ acch
somanassajÄ• to, ``imÄ• ya nÄ• ma pathaviyaá¹ƒ evaá¹ƒ acchariyabbhutaá¹ƒ buddharatana

acchariyabbhutacittajÄ• to ca pathaviá¹ƒ parÄ• masitvÄ• . __patthitapaÃ±hÄ• _ti
dÄ«gharattÄ• nusayitasaá¹ƒsayasamugghÄ• tatthaá¹ƒ ``kadÄ• nu kho bhagavantaá¹ƒ pucc
evaá¹ƒ abhipatthitapaÃ±hÄ• . yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyame

sakkapaÃ±hasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

9. mahÄ• satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

uddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<373> ``kasmÄ• \Ee II 351/ \Ne II 258/ \Be II 278/ bhagavÄ• idaá¹ƒ suttamabhÄ• sÄ«â€™
samuá¹-á¹-hÄ• naá¹ƒ pucchati, sÄ• dhÄ• raá¹‡aá¹ƒ pana ``pÄ• kaá¹-aâ€™â€™ nti anÄ• ma
``kururaá¹-á¹-havÄ• sÄ«naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __samuá¹-á¹-hÄ• na_nti hi desanÄ•
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhedato duvidhaá¹ƒ, sÄ• dhÄ• raá¹‡ampi ajjhattikabÄ• h
__sÄ• dhÄ• raá¹‡aá¹ƒ ajjhattikaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma bhagavato mahÄ• karuá
bhagavato veneyyÄ• naá¹ƒ dhammadesanÄ• ya cittaá¹ƒ udapÄ• di. yathÄ• ha ``sattesu ca
buddhacakkhunÄ• lokaá¹ƒ volokesÄ«â€™â€™ tiÄ• di. (DN II 69; MN I 283; II 339; SN a I 1
__bÄ• hiraá¹ƒ_ pana __sÄ• dhÄ• raá¹‡aá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma dasasahassama
sahampatimahÄ• brahmuno ajjhesanaá¹ƒ. tathÄ• cÄ• ha ``brahmuno ca ajjhesanaá¹ƒ viditv
I 283; II 339; SN a I 179; Vin I 9) tadajjhesanuttarakÄ• laÃ±hi dhammapaccavekkhaá¹‡Ä• ja
paá¹-ipassambhetvÄ• bhagavÄ• dhammaá¹ƒ desetuá¹ƒ ussÄ• hajÄ• to ahosi. yathÄ• ca n
dasabalaÃ±Ä• á¹‡Ä• dayo ca desanÄ• ya ajjhattasamuá¹-á¹-hÄ• nabhÄ• ve vattabbÄ• . sab
desetabbappakÄ• raá¹ƒ, sattÄ• naÃ±ca Ä• sayÄ• nusayÄ• diá¹ƒ yÄ• thÄ• vato jÄ• nitvÄ• b
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«su kosallena veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vicittanayadesa
asÄ• dhÄ• raá¹‡ampi ajjhattikabÄ• hirabhedato duvidhameva. tattha __ajjhattikaá¹ƒ_ yÄ• ya
ca desanÄ• Ã±Ä• á¹‡ena \Ee II 352/ idaá¹ƒ suttaá¹ƒ pavattitaá¹ƒ, tadubhayaá¹ƒ veditabbaá¹
dassetuá¹ƒ __ ``kururaá¹-á¹-havÄ• sÄ«naâ€™â€™ _ntiÄ• dimÄ• ha. tena vuttaá¹ƒ ``asÄ• d
samuá¹-á¹-hÄ• naá¹ƒ pucchatÄ«â€™â€™ ti, tena ``attajjhÄ• sayÄ• dÄ«su catÅ«su suttanikl
suttanikkhepo pucchito hotÄ«ti itaro ``kururaá¹-á¹-havÄ• sÄ«naâ€™â€™ ntiÄ• dinÄ• ``para
suttanikkhepoâ€™â€™ ti dasseti.

kururaá¹-á¹-haá¹ƒ \Ne II 259/ kira tadÄ• taá¹ƒnivÄ• sisattÄ• naá¹ƒ yonisomanasikÄ• ravant
suppaá¹-ipannatÄ• ya, pubbe ca katapuÃ±Ã±atÄ• balena tadÄ• utuÄ• disampattiyuttameva
``utupaccayÄ• disampannattÄ• â€™â€™ _ti. __Ä• di_-saddena bhojanÄ• disampattiá¹ƒ saá
``pubbe \Be II 279/ pavattakuruvattadhammÄ• nuá¹-á¹-hÄ• navÄ• sanÄ• ya uttarakuru viya
utuÄ• disampannameva hontaá¹ƒ bhagavato kÄ• le sÄ• tisayaá¹ƒ utusappÄ• yÄ• diyuttaá¹ƒ
ahosÄ«â€™â€™ ti vadanti. __cittasarÄ«rakallatÄ• yÄ• _ti cittassa, sarÄ«rassa ca arogatÄ•
__anuggahitapaÃ±Ã±Ä• balÄ• _ti laddhÅ«pakÄ• raÃ±Ä• á¹‡Ä• nubhÄ• vÄ• , anu anu vÄ• A

__ekavÄ«satiyÄ• á¹-hÄ• nesu_ti kÄ• yÄ• nupassanÄ• vasena cuddasasu á¹-hÄ• nesu, ved
á¹-hÄ• ne, tathÄ• cittÄ• nupassanÄ• vasena, dhammÄ• nupassanÄ• vasena paÃ±casu á¹-
á¹-hÄ• nesu. __kammaá¹-á¹-hÄ• naá¹ƒ arahatte pakkhipitvÄ• _ti catusaccakammaá¹-á¹-hÄ•
pÄ• peti, evaá¹ƒ desanÄ• vasena arahatte pakkhipitvÄ• . suvaá¹‡á¹‡acaá¹…koá¹-akasuvaá
pakkhittÄ• ni sumanacampakÄ• dinÄ• nÄ• pupphÄ• ni, maá¹‡imuttÄ• disattaratanÄ• ni ca y
savisesaá¹ƒ sobhanti, kiccakarÄ• ni ca honti manuÃ±Ã±abhÄ• vato, evaá¹ƒ sÄ«ladassanÄ•
bhÄ• janavisesabhÅ«tÄ• ya kururaá¹-á¹-havÄ• siparisÄ• ya desitÄ• bhagavato ayaá¹ƒ desa
sobhati, kiccakÄ• rÄ« ca hotÄ«ti imamatthaá¹ƒ dasseti __ ``yathÄ• hi purisoâ€™â€™ _tiÄ•
kururaá¹-á¹-he.

__pakatiyÄ• _ti sarasatopi, imissÄ• satipaá¹-á¹-hÄ• nasuttadesanÄ• ya pubbepÄ«ti adhipp
viharanti_ satthu desanÄ• nusÄ• rato bhÄ• vanÄ• nuyogaá¹ƒ.

__vissaá¹-á¹-haattabhÄ• venÄ• _ti \Ee II 353/ aniccÄ• divasena kismiÃ±ci yonisomanasikÄ
rÅ«pÄ• diÄ• rammaá¹‡e abhirativasena vissaá¹-á¹-hacittena __bhavituá¹ƒ na vaá¹-á¹-ati, _
pahÄ• ya appamattena bhavitabbanti adhippÄ• yo.

__ekÄ• yano_ti ettha __ayana_-saddo maggapariyÄ• yo. na kevalaá¹ƒ ayanameva, atha kh
maggapariyÄ• yÄ• ti paduddhÄ• raá¹ƒ karonto ``maggassa hÄ«â€™â€™ ti Ä• diá¹ƒ vatvÄ•
ayana-saddo, kasmÄ• puna ``maggoâ€™â€™ ti vuttanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ta
__ekamaggo_ti eko eva maggo. na hi nibbÄ• nagÄ• mimaggo aÃ±Ã±o atthÄ«ti. nanu satipa
adhippetaá¹ƒ, tadaÃ±Ã±e ca bahÅ« maggadhammÄ• atthÄ«ti? saccaá¹ƒ atthi, te pana satip
gahitÄ• tadavinÄ• bhÄ• vato. tathÄ• \Be II 280/ hi Ã±Ä• á¹‡avÄ«riyÄ• dayo niddese gahitÄ
gahaá¹‡aá¹ƒ veneyyajjhÄ• sayavasenÄ• ti daá¹-á¹-habbaá¹ƒ. __ ``na dvidhÄ• pathabhÅ«toâ
260/ imassa maggassa anekamaggabhÄ• vÄ• bhÄ• vaá¹ƒ viya anibbÄ• nagÄ• mibhÄ• vÄ•
asahÄ• yena. asahÄ• yatÄ• ca duvidhÄ• attadutiyatÄ• bhÄ• vena vÄ• , yÄ• ``vÅ«pakaá¹-
taá¹‡hÄ• dutiyatÄ• bhÄ• vena vÄ• , yÄ• ``pavivittacittatÄ• â€™â€™ ti vuccati. tenÄ• ha __
pavivittacittenÄ• â€™â€™ _ti. seá¹-á¹-hopi loke ``ekoâ€™â€™ ti vuccati ``yÄ• va pare ekÄ•
tiÄ• dÄ«sÅ«ti Ä• ha __ ``ekassÄ• ti seá¹-á¹-hassÄ• â€™â€™ _ti. yadi saá¹ƒsÄ• rato nissara
ayanaá¹-á¹-ho, aÃ±Ã±esampi upanissayasampannÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato, kathaá¹ƒ bh
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. __imasmiá¹ƒ kho_ti ettha __kho_-saddo avadhÄ• raá¹‡e, t
attho. __desanÄ• bhedoyeva heso, _ yadidaá¹ƒ ``maggoâ€™â€™ ti vÄ•  ``ayanoâ€™â€™
kammakaraá¹‡Ä• divibhÄ• go. tenÄ• ha __ ``atthato pana eko vÄ• â€™â€™ _ti.

__nÄ• nÄ• mukhabhÄ• vanÄ• nayappavatto_ti kÄ• yÄ• nupassanÄ• dimukhena \Ee II 354/
bhÄ• vanÄ• nayena pavatto. __ekÄ• yana_nti ekagÄ• minaá¹ƒ, nibbÄ• nagÄ• minanti attho
seá¹-á¹-habhÄ• vato ca ``ekaâ€™â€™ nti vuccati. yathÄ• ha ``ekaÃ±hi saccaá¹ƒ na dutÄ«y
890). ``yÄ• vatÄ• bhikkhave dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• virÄ• go te

ti. (AN a IV 34; It 90) khayo eva antoti __khayanto, _ jÄ• tiyÄ• khayantaá¹ƒ diá¹-á¹-havÄ• ti __jÄ• tikhayantadassÄ«. _ avibhÄ• gena sabbepi satte hitena anukampatÄ«ti __hitÄ• nukam tariá¹ƒsu. __pubbe_ti purimakÄ• buddhÄ• , pubbe vÄ• atÄ«takÄ• le.

__ta_nti tesaá¹ƒ vacanaá¹ƒ, __taá¹ƒ_ vÄ• kiriyÄ• vuttivÄ• cakattaá¹ƒ __na yujjati. _ na hi saá¹…kheyyappadhÄ• natÄ• ya sattavÄ• cino ekasaddassa kiriyÄ• vuttivÄ• cakatÄ• atthi. `` gaccheyyÄ• â€™â€™ tiÄ• dÄ«su (AN b 7.72) viya __sakiá¹ƒ ayanoti iminÄ• byaÃ±janena l yojetvÄ• _ti ``ekaá¹ƒ ayanaá¹ƒ assÄ• â€™â€™ ti evaá¹ƒ samÄ• sapadatthaá¹ƒ yojetvÄ• . _ purimanayena, pacchimanayena ca. __na yujjati_ idhÄ• dhippetamaggassa anekavÄ• raá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di. __ ``anekavÄ• rampi ayatÄ«â€™â€™ _ti purimanayassa ay ``anekaÃ±cassa ayanaá¹ƒ hotÄ«â€™â€™ _ti pacchimanayassa.

__imasmiá¹ƒ_ \Be II 281/ __pade_ti ``ekÄ• yano ayaá¹ƒ bhikkhave maggoâ€™â€™ ti imas ``pubbabhÄ• gamaggo, lokuttaramaggoâ€™â€™ ti vidhÄ• napade. __missakamaggo_ti lok \Ne II 261/. visuddhiÄ• dÄ«naá¹ƒ nippariyÄ• yahetukaá¹ƒ \Ee II 355/ saá¹…gaá¹‡hanto Ä• c ``missakamaggoâ€™â€™ _ti Ä• ha. itaro pariyÄ• yahetu idhÄ• dhippetoti __ ``pubbabhÄ• g

__saddaá¹ƒ sutvÄ• _ti ``kÄ• lo bhante dhammasavanÄ• yÄ• â€™â€™ ti kÄ• lÄ• rocanasac ca sutvÄ• . __evaá¹ƒ ukkhipitvÄ• _ti evaá¹ƒ ``sundaraá¹ƒ manoharaá¹ƒ imaá¹ƒ kathaá¹ƒ cha achaá¸• á¸• entÄ• ucchubhÄ• raá¹ƒ viya paggahetvÄ• __na vicaranti. Ä• luá¸·etÄ«_ti viluá attho. __ekÄ• yanamaggo vuccati pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggo_ti ettÄ• vatÄ• id tasseva alaá¹…kÄ• ratthaá¹ƒ so pana yassa pubbabhÄ• gamaggo, taá¹ƒ dassetuá¹ƒ __ ``m _tiÄ• dikÄ• gÄ• thÄ• pi paá¹-isambhidÄ• maggatova Ä• netvÄ• á¹-hapitÄ• .

__nibbÄ• nagamanaá¹-á¹-henÄ• _ti nibbÄ• naá¹ƒ gacchati adhigacchati etenÄ• ti __nibbÄ• aviparÄ«tasabhÄ• vatÄ• ya attho, tena nibbÄ• nagamanaá¹-á¹-hena, nibbÄ• nÄ• dhigamÅ« __magganÄ«yaá¹-á¹-henÄ• _ti gavesitabbatÄ• ya. ``gamanÄ«yaá¹-á¹-henÄ• â€™â€™ ti vÄ attho. __ ``rÄ• gÄ• dÄ«hÄ«â€™â€™ _ti iminÄ• rÄ• gadosamohÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ moho malaâ€™â€™ nti (Vibh 924) vacanato. __ ``abhijjhÄ• visamalobhÄ• dÄ«hÄ«â€™â€™ upakkilesÄ• naá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ te visuá¹ƒ uddhaá¹-Ä• . ``sattÄ• naá¹ƒ visuddhiy atthassa ekantikataá¹ƒ dassento __ ``tathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. kÄ• maá¹ƒ ``vis sÄ• maÃ±Ã±ajotanÄ• , cittasseva pana visuddhi idhÄ• dhippetÄ• ti dassetuá¹ƒ __ ``rÅ«pam _tiÄ• di vuttaá¹ƒ. na \Ee II 356/ kevalaá¹ƒ aá¹-á¹-hakathÄ• vacanameva, atha kho idaá¹ƒ ett bhÄ• sitanti dassento __ ``tathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha.

sÄ• panÄ• yaá¹ƒ cittavisuddhi sijjhamÄ• nÄ• yasmÄ• sokÄ• dÄ«naá¹ƒ anuppÄ• dÄ• ya s ``sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• â€™â€™ _tiÄ• di. tattha socanaá¹ƒ Ã±Ä• tibyasa santÄ• po antonijjhÄ• naá¹ƒ __soko. _ Ã±Ä• tibyasanÄ• dinimittameva sokÄ• vatiá¹‡á¹‡ato

kahaá¹ƒ ekaputtakÄ• â€™â€™ tiÄ• dinÄ• (MN II 353, 354; SN a II 63) paridevanavasena v
paridavanaá¹ƒ \Be II 282/ __paridevo. _ Ä• yatiá¹ƒ anuppajjanaá¹ƒ idha samatikkamoti Ä• h
``pahÄ• nÄ• yÄ• â€™â€™ _ti. taá¹ƒ panassa samatikkamÄ• vahataá¹ƒ nidassanavasena d
_tiÄ• dimÄ• ha.

tattha __yaá¹ƒ pubbe, taá¹ƒ visodhehÄ«_ti atÄ«tesu khandhesu taá¹‡hÄ• saá¹ƒkilesavisod
__pacchÄ• _ti parato \Ne II 262/. __te_ti tuyhaá¹ƒ. __mÄ• hÅ«_ti mÄ• ahu. __kiÃ±cana_nti
etena anÄ• gatesu khandhesu saá¹ƒkilesavisodhanaá¹ƒ vuttaá¹ƒ. __majjhe_ti tadubhayaver
gahessasÄ«_ti na upÄ• diyissasi ce, etena paccuppanne khandhappabandhe upÄ• dÄ• nap
carissasÄ«_ti evaá¹ƒ addhattayagatasaá¹ƒkilesavisodhane sati nibbutasabbapariá¸·Ä• hatÄ
viharissasÄ«ti arahattanikÅ«á¹-ena gÄ• thaá¹ƒ niá¹-á¹-hapesi. tenÄ• ha __ ``imaá¹ƒ gÄ• tha

__puttÄ• _ti orasÄ• , aÃ±Ã±epi vÄ• dinnakakittimÄ• dayo ye keci. __pitÄ• _ti janako, aÃ±Ã
pituá¹-á¹-hÄ• niyÄ• . __bandhavÄ• _ti Ã±Ä• takÄ• . ayaÃ±hettha attho --- puttÄ• vÄ• pitÄ•
__antakena_ maccunÄ• __adhipannassa_ abhibhÅ«tassa maraá¹‡ato tÄ• á¹‡Ä• ya na hon
tÄ• á¹‡atÄ• _ti. na hi Ã±Ä• tÄ«naá¹ƒ vasena maraá¹‡ato Ä• rakkhÄ• atthi, tasmÄ• paá¹-Ä•
puttÄ• kÄ• laá¹…katÄ• â€™â€™ tiÄ• dinÄ• (Ap therÄ« I 498) mÄ• niratthakaá¹ƒ paridevi,
yÄ• thÄ• vato passÄ• ti adhippÄ• yo. __sotÄ• pattiphale patiá¹-á¹-hitÄ• _ti yathÄ• nulomaá¹
sÄ• mukkaá¹ƒsikÄ• ya dhammadesanÄ• ya pariyosÄ• ne sahassanayapaá¹-imaá¹‡á¸• ite s
kathaá¹ƒ panÄ• yaá¹ƒ satipaá¹-á¹-hÄ• namaggavasena sotÄ• pattiphale patiá¹-á¹-hÄ• sÄ«ti
panÄ• â€™â€™ _tiÄ• di. na hi catusaccakammaá¹-á¹-hÄ• nakathÄ• ya vinÄ• sÄ• vakÄ• na
``imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• â€™â€™ _ti panidaá¹ƒ sokavinodanavasena pavattitÄ• ya gÄ•
vuttaá¹ƒ, sÄ• pi hi saccadesanÄ• ya parivÄ• rabandhÄ• eva aniccatÄ• kathÄ• ti katvÄ• . ita
vattabbameva natthi. __bhÄ• vanÄ• _ti paÃ±Ã±Ä• bhÄ• vanÄ• . sÄ• hi idha adhippetÄ• . __
rÅ«pÄ• dÄ«naá¹ƒ aniccÄ• dito anupassanÄ• pi satipaá¹-á¹-hÄ• nabhÄ• vanÄ• va, tasmÄ• .
santatimahÄ• mattapaá¹-Ä• cÄ• rÄ• pi.

__paÃ±casate_ \Be II 283/ __core_ti satasatacoraparivÄ• re paÃ±cacore paá¹-ipÄ• á¹-iyÄ•
araÃ±Ã±aá¹ƒ pavisitvÄ• theraá¹ƒ pariyesantÄ• anukkamena therassa samÄ«pe samÄ• ga
gantvÄ• theraá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsÅ«â€™â€™ _ti. __vedanaá¹ƒ vikkhambhetvÄ
Å«ruá¹-á¹-hibhedapaccayaá¹ƒ dukkhavedanaá¹ƒ amanasikÄ• rena vinodetvÄ• . __pÄ«tipÄ•
vippaá¹-isÄ• ralesassapi asambhavato. tenÄ• ha __ ``parisuddhaá¹ƒ sÄ«laá¹ƒ nissÄ• yÄ• â
sÄ«laá¹ƒ paccavekkhato parisuddhaá¹ƒ sÄ«laá¹ƒ nissÄ• ya uá¸·Ä• raá¹ƒ pÄ«tipÄ• mojjaá¹ƒ
Å«ruá¹-á¹-hibhedajanitaá¹ƒ dukkhavedanaá¹ƒ vikkhambhesi. __tiyÄ• maratti_nti accantasaá
tenassa vipassanÄ• yaá¹ƒ appamÄ• daá¹ƒ, paá¹-ipattiussukkÄ• panaÃ±ca dasseti. __pÄ• d
__saá¹ƒyamessÄ• mÄ«_ti saÃ±Ã±apessÄ• mi, saÃ±Ã±attiá¹ƒ karissÄ• mÄ«ti attho. __aá¹-á
__harÄ• yÄ• mÄ«_ti lajjÄ• mi. __vipassisa_nti sampassiá¹ƒ.

__pacalÄ• yantÄ• na_nti \Ee II 358/ \Ne II 263/ pacalÄ• yikÄ• naá¹ƒ niddaá¹ƒ upagatÄ• naá
agocaraá¹ƒ. __vatasampanno_ti dhutaguá¹‡asampanno. __pamÄ• da_nti pacalÄ• yanaá¹ƒ
__oruddhamÄ• naso_ti uparuddhaadhicitto. __paÃ±jarasmi_nti sarÄ«re. sarÄ«raÃ±hi
nhÄ• rusambandhaaá¹-á¹-hisaá¹…ghÄ• á¹-atÄ• ya idha ``paÃ±jaraâ€™â€™ nti vuttaá¹ƒ.

pÄ«tavaá¹‡á¹‡Ä• ya pana paá¹-Ä• kÄ• ya kÄ• yaá¹ƒ pariharaá¹‡ato, mallayuddhacittakatÄ•
paÃ±Ã±Ä• to pabbajitvÄ• __pÄ«tamallatthero nÄ• ma_ jÄ• to. __tÄ«su rajjesÅ«_ti paá¹‡á¸•
``sabbamallÄ• sÄ«haá¸·adÄ«pe sakkÄ• rasammÄ• naá¹ƒ labhantÄ«â€™â€™ ti __tambapa
taá¹ƒyeva aá¹…kusaá¹ƒ katvÄ• _ti ``rÅ«pÄ• dayo `mamÄ• â€™ ti na gahetabbÄ• â€™â€™
pakÄ• sitamatthaá¹ƒ attano cittamattahatthino aá¹…kusaá¹ƒ katvÄ• . __pÄ• desu avahantes
caá¹…kamanena akkamituá¹ƒ asamatthesu. __jaá¹‡á¹‡ukehi caá¹…kamati_ ``nisinne niddÄ
__byÄ• karitvÄ• _ti attano vÄ«riyÄ• rambhassa saphalatÄ• pavedanamukhena sabrahmacÄ
janento aÃ±Ã±aá¹ƒ byÄ• karitvÄ• . __bhÄ• sita_nti vacanaá¹ƒ, kassa pana tanti Ä• ha __ ``
sabbalokaggavÄ• dinoâ€™â€™ _ti. __ ``na tumhÄ• kaâ€™â€™ _ntiÄ• di tassa pavattiÄ• kA
saá¹…khÄ• rÄ• naá¹ƒ accantavÅ«pasamakÄ• raá¹‡anti dassento __ ``aniccÄ• vatÄ• â€™â
idÄ• nÄ• haá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡e khaá¹‡e bhaá¹…gasaá¹…khÄ• tassa rogass
dasseti.

__assÄ• _ti \Be II 284/ sakkassa. __upapattÄ«_ti devÅ«papatti. __puna pÄ• katikÄ• va aho
upapannattÄ• .

__subrahmÄ• _ti evaá¹ƒnÄ• mo. accharÄ• naá¹ƒ nirayÅ«papattiá¹ƒ disvÄ• tato pabhuti sat
attano cittutrÄ• saá¹ƒ sandhÄ• yÄ• ha __ ``niccaá¹ƒ utrastamidaá¹ƒ cittaâ€™â€™ _ntiÄ• di.
santastaá¹ƒ bhÄ«taá¹ƒ \Ee II 359/. __ubbigga_nti saá¹ƒviggaá¹ƒ. __utrasta_nti vÄ• saá¹ƒvi
bhayavasena saha nissayena saÃ±calitaá¹ƒ. __anuppannesÅ«_ti anÄ• gatesu. __kiccesÅ«
__ ``kicchesÅ«â€™â€™ _ti vÄ• pÄ• á¹-ho, dukkhesÅ«ti attho, nimittatthe cetaá¹ƒ bhummaa
bhÄ• vidukkhanimittanti attho. __uppatitesÅ«_ti uppannesu kiccesÅ«ti yojanÄ• . tadÄ• attan
uppannaá¹ƒ dukkhaá¹ƒ sandhÄ• ya vadati.

__bojjhÄ• _ti bodhito, ariyamaggatoti attho. __ ``aÃ±Ã±atrÄ• â€™â€™ _ti ca padaá¹ƒ apek
nissakkavacanaá¹ƒ, bodhiá¹ƒ á¹-hapetvÄ• ti attho. sesesupi eseva nayo. __tapasÄ• _ti tapo
maggÄ• dhigamassa upÄ• yabhÅ«taá¹ƒ sallekhapaá¹-ipadaá¹ƒ dasseti. __indriyasaá¹ƒvarÄ
indriyÄ• naá¹ƒ saá¹ƒvaraá¹‡ato \Ne II 264/, etena satisaá¹ƒvarasÄ«sena sabbampi saá¹ƒva
lakkhaá¹‡ahÄ• ranayena vÄ• sabbampi catupÄ• risuddhisÄ«laá¹ƒ dasseti. __sabbanissagg
nissajjanato sabbakilesappahÄ• nato. kilesesu hi nissaá¹-á¹-hesu kammavaá¹-á¹-aá¹ƒ, vipÄ
nissaá¹-á¹-hameva hotÄ«ti. __sotthi_nti khemaá¹ƒ anupaddavataá¹ƒ.

Ã±Ä• yati nicchayena kamati nibbÄ• naá¹ƒ, taá¹ƒ vÄ• Ã±Ä• yati paá¹-ivijjhÄ«yati etenÄ• ti

ariyamaggoti Ä• ha __ ``Ã±Ä• yo vuccati ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ _ti. __taá
taá¹‡hÄ• saá¹…khÄ• tavÄ• navivittattÄ• . taá¹‡hÄ• hi khandhehi khandhaá¹ƒ, kammunÄ•
vinati saá¹ƒsibbatÄ«ti ``vÄ• naâ€™â€™ nti vuccati, tayidaá¹ƒ natthi ettha vÄ• naá¹ƒ, na vÄ•
puggalassa vÄ• nanti __nibbÄ• naá¹ƒ, _ asaá¹…khatÄ• dhÄ• tu. parappaccayena vinÄ• pa
sacchikiriyÄ• ti Ä• ha __ ``attapaccakkhatÄ• yÄ• â€™â€™ _ti.

nanu ``visuddhiyÄ• â€™â€™ ti cittavisuddhiyÄ• adhippetattÄ• visuddhiggahaá¹‡enevetth
gahitÄ• eva honti, te puna kasmÄ• gahitÄ• ti anuyogaá¹ƒ sandhÄ• ya __ ``tattha kiÃ±cÄ• p
vuttaá¹ƒ. __sÄ• sanayuttikovide_ti saccapaá¹-iccasamuppÄ• dÄ• dilakkhaá¹‡Ä• yaá¹ƒ dhan
tamatthaá¹ƒ_ \Ee II 360/ \Be II 285/ __Ã±Ä• petÄ«_ti ye ye bodhaneyyapuggalÄ• saá¹…khe
yathÄ• yathÄ• bodhetabbÄ• , attano desanÄ• vilÄ• sena bhagavÄ• te te tathÄ• tathÄ• bo
Ã±Ä• peti. __taá¹ƒ taá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassento_ti atthÄ• pattiá¹ƒ agaá¹‡ento taá¹ƒ
pÄ• kaá¹-aá¹ƒ katvÄ• dassento. na hi sammÄ• sambuddho atthÄ• pattiÃ±Ä• pakÄ• disÄ• d
__saá¹ƒvattatÄ«_ti jÄ• yati, hotÄ«ti attho. yasmÄ• anatikkantasokaparidevassa na kadÄ• c
sokaparidevasamatikkamanamukheneva cittavisuddhiyÄ• ijjhanato, tasmÄ• Ä• ha __ ``sok
samatikkamena hotÄ«â€™â€™ _ti. yasmÄ• pana domanassapaccayehi dukkhadhammehi
sokÄ• dayo abhibhavanti, pariÃ±Ã±Ä• tesu ca tesu te na honti, tasmÄ• vuttaá¹ƒ __ ``sokap
samatikkamo dukkhadomanassÄ• naá¹ƒ atthaá¹…gamenÄ• â€™â€™ _ti. __Ã±Ä• yassÄ• _
tadadhigamena hi yathÄ• kkamaá¹ƒ dukkhadomanassÄ• naá¹ƒ atthaá¹…gamo. sacchikiriyÄ
itarÄ• bhisamayo tadavinÄ• bhÄ• vato sacchikiriyÄ• bhisamayahetuko viya vutto. __Ã±Ä• y
sacchikiriyÄ• yÄ• _ti phalaÃ±Ä• á¹‡ena vÄ• paccakkhakaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, _
sacchikiriyÄ• yÄ• â€™â€™ _ti sampadÄ• navacanaÃ±cetaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__vaá¹‡á¹‡abhaá¹‡ana_nti pasaá¹ƒsÄ• vacanaá¹ƒ. tayidaá¹ƒ na idheva, atha kho aÃ±Ã±at
Ä• ciá¹‡á¹‡aá¹ƒ evÄ• ti \Ne II 265/ dassento __ ``yatheva hÄ«â€™â€™ _tiÄ• dimÄ• ha. tatt
vÄ• kalyÄ• á¹‡aá¹ƒ etassÄ• ti __Ä• dikalyÄ• á¹‡aá¹ƒ. _ sesapadadvayepi eseva nayo. atth
_ byaÃ±janasampattiyÄ• __sabyaÃ±janaá¹ƒ. _ sÄ«lÄ• dipaÃ±cadhammakkhandhapÄ• ripÅ
ca __kevalaparipuá¹‡á¹‡aá¹ƒ. _ nirupakkilesato apanetabbassa ca abhÄ• vato __parisuddh
seá¹-á¹-hacariyabhÄ• vato \Ee II 361/ sÄ• sana__brahmacariyaá¹ƒ, _ magga__brahmacariy
__pakÄ• sessÄ• mÄ«_ti. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimagge_ (Vism
veditabbo. __ariyavaá¹ƒsÄ• _ti ariyÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ vaá¹ƒsÄ• paveá¹‡iyo. __a
jÄ• nitabbÄ• sabbavaá¹ƒsehi seá¹-á¹-habhÄ• vato. __rattaÃ±Ã±Ä• _ti cirarattÄ• ti jÄ• nitabb
buddhÄ• dÄ«naá¹ƒ vaá¹ƒsÄ• ti jÄ• nitabbÄ• . __porÄ• á¹‡Ä• _ti purÄ• tanÄ• anadhunÄ• ta
avikiá¹‡á¹‡Ä• anapanÄ«tÄ• . __asaá¹…kiá¹‡á¹‡apubbÄ• _ti ``kiá¹ƒ imehÄ«â€™â€™ ti ariy
286/. __na saá¹…kÄ«yantÄ«_ti idÄ• nipi tehi na apanÄ«yanti. __na saá¹…kÄ«yissantÄ«_ti a
apanÄ«yissanti. __appaá¹-ikuá¹-á¹-hÄ• ... pe ... viÃ±Ã±Å«hÄ«_ti ye loke viÃ±Ã±Å« samaá¹
appaccakkhatÄ• aninditÄ• , agarahitÄ• ti attho. __ ``visuddhiyÄ• â€™â€™ tiÄ• dÄ«hÄ«_ti v
__padehÄ«_ti vÄ• kyehi, visuddhiatthatÄ• dibhedabhinnehi vÄ• dhammakoá¹-á¹-hÄ• sehi. _

__visuddhi_nti visujjhanaá¹ƒ saá¹ƒkilesappahÄ• naá¹ƒ. vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho.
paricayo. atthassa hadaye á¹-hapanaá¹ƒ __dhÄ• raá¹‡aá¹ƒ. _ parivattanaá¹ƒ __vÄ• canaá¹

__gandhÄ• rako_ti gandhÄ• radese uppanno. __pahontÄ«_ti sakkonti. __aniyyÄ• nikamag
micchattaniyatÄ• niyatamaggÄ• pi vÄ• . __suvaá¹‡á¹‡a_nti kÅ«á¹-asuvaá¹‡á¹‡ampi vuccati
kÄ• camaá¹‡ipi, __muttÄ• _ti veá¸·ujÄ• pi, __pavÄ• á¸·a_nti pallavopi vuccatÄ«ti __rattajam
visesitÄ• . _

__na tato heá¹-á¹-hÄ• _ti idhÄ• dhippetakÄ• yÄ• dÄ«naá¹ƒ vedanÄ• disabhÄ• vattÄ• bhÄ•
kÄ• yavedanÄ• cittavimuttassa tebhÅ«makadhammassa visuá¹ƒ vipallÄ• savatthantarabhÄ
heá¹-á¹-hÄ• gahaá¹‡esu vipallÄ• savatthÅ«naá¹ƒ aniá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ,
vipallÄ• savatthuno abhÄ• vÄ• __ ``na uddhaâ€™â€™ _nti Ä• ha. Ä• rammaá¹‡avibhÄ• ge
satipaá¹-á¹-hÄ• navibhÄ• goti. __tayo satipaá¹-á¹-hÄ• nÄ• _ti satipaá¹-á¹-hÄ• na-saddassa
atthuddhÄ• radassanaá¹ƒ, na idha pÄ• á¸·iyaá¹ƒ vuttassa satipaá¹-á¹-hÄ• na-saddassa atth
satigocaro_ti ettha __Ä• di_-saddena ``phassasamudayÄ• vedanÄ• naá¹ƒ samudayo, nÄ•
samudayo, manasikÄ• rasamudayÄ• dhammÄ• naá¹ƒ samudayoâ€™â€™ ti (SN c V 408)
vuttÄ• naá¹ƒ sabhigocarÄ• naá¹ƒ pakÄ• sake suttappadese saá¹…gaá¹‡hÄ• ti. evaá¹ƒ __
``paá¹-isambhidÄ• pÄ• á¸·iyaâ€™â€™ _mpi (Paá¹-is II 34) avasesapÄ• á¸·ippadesadassana
daá¹-á¹-habbo. __satiyÄ• paá¹-á¹-hÄ• na_nti satiyÄ• patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• naá¹ƒ. d
rÅ«pÄ• dÄ«ni satiyÄ• á¹-hÄ• naá¹ƒ hontÄ«ti taá¹ƒnivÄ• raá¹‡atthamÄ• ha __ ``padhÄ• naá
__pa_-saddo hi idha ``paá¹‡Ä«tÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (dha0 saá¹ƒ0 mÄ• tikÄ•
adhippÄ• yo.

__ariyo_ti ariyaá¹ƒ sabbasattaseá¹-á¹-haá¹ƒ sammÄ• sambuddhamÄ• ha. __etthÄ• _ti etas
__saá¸·Ä• yatanavibhaá¹…gasutte. _ (MN III 310) suttekadesena hi suttaá¹ƒ dasseti. tattha

``tayo \Be II 287/ satipaá¹-á¹-hÄ• nÄ• yadariyo ... pe ... arahatÄ«ti iti kho panetaá¹ƒ vuttaá¹
paá¹-icca vuttaá¹ƒ. idha, bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampa
upÄ• dÄ• ya `idaá¹ƒ vo hitÄ• ya idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• na sussÅ«s
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, vokkamma ca satthu sÄ• sanÄ• vattanti. tatra, bhikkha
anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti, anavassuto ca viharati sato sam
bhikkhave, paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. yadariyo sevati ... pe ... arahati.

puna caparaá¹ƒ, bhikkhave, satthÄ• ... pe0..idaá¹ƒ vo sukhÄ• yÄ• ti \Ee II 363/. tassa ekac
sussÅ«santi ... pe ... na ca vokkamma satthu sÄ• sanÄ• vattanti. tatra, bhikkhave, tathÄ• ga
anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti, na ca attamano hoti, na ca attan
paá¹-isaá¹ƒvedeti, anattamanatÄ• ca attamanatÄ• ca tadubhayaá¹ƒ abhinivajjetvÄ• upekk
sampajÄ• no. idaá¹ƒ vuccati, bhikkhave, dutiyaá¹ƒ.

puna caparaá¹ƒ, bhikkhave ... pe ... sukhÄ• yÄ• ti, tassa sÄ• vakÄ• sussÅ«santi ... pe ... va
bhikkhave, tathÄ• gato attamano ceva hoti, attamanataÃ±ca paá¹-isaá¹ƒvedeti, anavassuto
sampajÄ• no. idaá¹ƒ vuccati, bhikkhave, tatiyaâ€™â€™ nti (MN III 311).

evaá¹ƒ paá¹-ighÄ• nunayehi anavassutatÄ• , niccaá¹ƒ upaá¹-á¹-hitassatitÄ• ya tadubhayav
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . buddhÄ• naá¹ƒyeva hi niccaá¹ƒ upaá¹-á¹-hitassatit
Ä• veá¹‡ikadhammabhÄ• vato, na \Ne II 267/ paccekabuddhÄ• dÄ«naá¹ƒ. __pa_-saddo Ä•
pavattÄ«ti katvÄ• Ä• ha __ ``pavattayitabbatoti atthoâ€™â€™ _ti. satiyÄ• karaá¹‡abhÅ«tÄ
paá¹-á¹-hapetabbaá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ. ana_-saddo hi bahulaá¹ƒvacanena kammat
kattuatthopi labbhatÄ«ti __ ``paá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. __paá
__pa_-saddo bhusatthavisiá¹-á¹-haá¹ƒ pakkhandanaá¹ƒ dÄ«petÄ«ti __ ``okkanditvÄ• pakkh
pavattatÄ«ti atthoâ€™â€™ _ti Ä• ha. puna bhÄ• vatthaá¹ƒ sati, saddaá¹ƒ, paá¹-á¹-hÄ• nasa
vaá¹‡á¹‡ento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha, tena purimavikappe sati, saddo, paá¹
kattuatthoti \Ee II 364/ viÃ±Ã±Ä• yati. __saraá¹‡aá¹-á¹-henÄ• _ti cirakatassa, cirabhÄ• sitas
anussaraá¹‡aá¹-á¹-hena. __ida_nti yaá¹ƒ ``satiyeva satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ
imasmiá¹ƒ suttapadese __adhippetaá¹ƒ. _

__yadi eva_nti. yadi sati eva satipaá¹-á¹-hÄ• naá¹ƒ, sati nÄ• ma eko dhammo, evaá¹ƒ sante
``satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti bahuvacananti Ä• ha __ ``satibahuttÄ• â€™â€™ _tiÄ• di.
atha kasmÄ• ``maggoâ€™â€™ ti ekavacananti yojanÄ• . __maggaá¹-á¹-henÄ• _ti niyyÄ• n
maggadhammo, teneva niyyÄ• nikabhÄ• vena ekattÅ«pagato ekantato nibbÄ• naá¹ƒ gacch
maggÄ«yatÄ«ti Ä• ha __ ``vuttaÃ±hetaâ€™â€™ _nti, attanÄ• va pubbe vuttaá¹ƒ paccÄ• ha
cetÄ• _ti kÄ• yÄ• nupassanÄ• divasena catubbidhÄ• pi ca etÄ• satiyo. __aparabhÄ• ge_ti
__kiccaá¹ƒ sÄ• dhayamÄ• nÄ• _ti pubbabhÄ• ge kÄ• yÄ• dÄ«su subhasaÃ±Ã±Ä• dividham
pavattitvÄ• maggakkhaá¹‡e satiyeva tattha catubbidhassapi vipallÄ• sassa samucchedavas
sÄ• dhayamÄ• nÄ• Ä• rammaá¹‡akaraá¹‡avasena nibbÄ• naá¹ƒ gacchati. catukiccasÄ• dh
__evaÃ±ca satÄ«_ti evaá¹ƒ maggaá¹-á¹-hena ekattaá¹ƒ upÄ• dÄ• ya ``maggoâ€™â€™ ti el
catubbidhataá¹ƒ upÄ• dÄ• ya ``cattÄ• roâ€™â€™ ti ca vattabbatÄ• ya sati vijjamÄ• nattÄ• .
``ekÄ• yano ayaâ€™â€™ ntiÄ• dikÄ• __desanÄ• sÄ• nusandhikÄ• va, _ na ananusandhik
nidassanena paá¹-ipÄ• detuá¹ƒ __ ``mÄ• rasenappamaddanaâ€™â€™ _nti (SN c V 224) su
``yathÄ• â€™â€™ _tiÄ• dinÄ•  nidassanaá¹ƒ saá¹ƒsandati. __ ``tasmÄ• â€™â€™ _tiÄ• di n

visesato kÄ• yo, vedanÄ• ca assÄ• dassa kÄ• raá¹‡anti tappahÄ• natthaá¹ƒ tesu taá¹‡hÄ•
oá¸·Ä• rikasukhumesu asubhadukkhabhÄ• vadassanÄ• ni mandatikkhapaÃ±Ã±ehi taá¹‡hÄ•
tesaá¹ƒ ``visuddhimaggoâ€™â€™ ti vuttÄ• ni. tathÄ•  ``niccaá¹ƒ attÄ• â€™â€™ ti abhinives
diá¹-á¹-hiyÄ• visesakÄ• raá¹‡esu cittadhammesu aniccÄ• nattatÄ• dassanÄ• ni sarÄ• gÄ•
saÃ±Ã±Ä• phassÄ• divasena, nÄ«varaá¹‡Ä• divasena ca nÄ• tippabhedÄ• tippabhedagates

mandatikkhapaÃ±Ã±Ä• naá¹ƒ \Ee II 365/ diá¹-á¹-hicaritÄ• naá¹ƒ sukarÄ• nÄ«ti tesaá¹ƒ tÄ• r
ti vuttÄ• ni. ettha ca \Ne II 268/ yathÄ• cittadhammÄ• nampi taá¹‡hÄ• ya \Be II 289/ vatthub
tathÄ• kÄ• yavedanÄ• nampi diá¹-á¹-hiyÄ• ti satipi nesaá¹ƒ catunnampi taá¹‡hÄ• diá¹-á¹-hiv
sÄ• tisayapaccayo, taá¹ƒ dassanatthaá¹ƒ visesaggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ.
tikkhapaÃ±Ã±asamathayÄ• niko oá¸·Ä• rikÄ• rammaá¹‡aá¹ƒ pariggaá¹‡hanto tattha aá¹-á¹-
samÄ• pajjitvÄ• uá¹-á¹-hÄ• ya vedanaá¹ƒ pariggaá¹‡hÄ• tÄ«ti vuttaá¹ƒ __ ``oá¸·Ä• rikÄ• ra
asaá¹‡á¹-hahanatoâ€™â€™ _ti. vipassanÄ• yÄ• nikassa pana sukhume citte, dhammesu c
cittadhammÄ• nupassanÄ• naá¹ƒ mandatikkhapaÃ±Ã±avipassanÄ• yÄ• nikÄ• naá¹ƒ visudd

__tesaá¹ƒ tatthÄ• _ti ettha __tattha_-saddassa __ ``pahÄ• natthaâ€™â€™ _nti etena yojan
tatthÄ• _ti etthÄ• pi eseva nayo. paÃ±ca kÄ• maguá¹‡Ä• savisesÄ• kÄ• ye labbhantÄ«ti vi
vatthu, bhavesu sukhaggahaá¹‡avasena bhavassÄ• do hotÄ«ti bhavoghassa vedanÄ• vatt
santatighanaggahaá¹‡avasena visesato citte attÄ• bhiniveso hotÄ«ti diá¹-á¹-hoghassa cittaá
vinibbhogassa dukkarattÄ• , dhammÄ• naá¹ƒ dhammamattatÄ• ya duppaá¹-ivijjhattÄ• ca sa
dhammÄ• vatthu, tasmÄ• tesu tesaá¹ƒ pahÄ• natthaá¹ƒ cattÄ• rova vuttÄ• .

evaá¹ƒ kÄ• yÄ• dÄ«naá¹ƒ kÄ• moghÄ• divatthubhÄ• vakathaneneva kÄ• mayogakÄ• mÄ•
hoti oghehi tesaá¹ƒ atthato anaÃ±Ã±attÄ• . yadaggena ca kÄ• yo kÄ• moghÄ• dÄ«naá¹ƒ va
abhijjhÄ• kÄ• yaganthassa vatthu. ``dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• nusayo anusetÄ«â
dukkhadukkhavipariá¹‡Ä• madukkhasaá¹…khÄ• radukkhabhÅ«tÄ• vedanÄ• \Ee II 366/ vis
vatthu. citte niccaggahaá¹‡avasena sassatassa attano sÄ«lena suddhÄ«ti Ä• di parÄ• masa
sÄ«labbataparÄ• mÄ• sassa cittaá¹ƒ vatthu. nÄ• marÅ«paparicchedena bhÅ«taá¹ƒ bhÅ«tat
bhavavibhavadiá¹-á¹-hisaá¹…khÄ• to idaá¹ƒsaccÄ• bhiniveso hotÄ«ti tassa dhammÄ• vatth
kÄ• mupÄ• dÄ• navatthutÄ• vuttanayÄ• va. yadaggena hi kÄ• yo kÄ• moghassa vatthu, ta
vatthu atthato abhinnattÄ• . sukhavedanassÄ• davasena paralokanirapekkho ``natthi dinnaâ
171; MN I 445; II 95, 225; III 91, 116; SN b III 210; Dhs 1221; Vibh 938) parÄ• mÄ• saá¹ƒ up
diá¹-á¹-hupÄ• dÄ• nassa vedanÄ• vatthu \Be II 290/. cittadhammÄ• naá¹ƒ itarupÄ• dÄ• nav
tatiyacatutthaganthayojanÄ• yaá¹ƒ vuttanayÄ• eva. kÄ• yavedanÄ• naá¹ƒ chandadosÄ• ga
kÄ• moghabyÄ• pÄ• dakÄ• yaganthayojanÄ• yaá¹ƒ vuttanayÄ• eva. santatighanaggahaá¹‡
hotÄ«ti mohÄ• gatiyÄ• cittaá¹ƒ vatthu. dhammasabhÄ• vÄ• navabodhe bhayaá¹ƒ hotÄ«ti b

Ä• hÄ• rasamudayÄ• \Ne II 269/ kÄ• yassa samudayÄ• , phassasamudayÄ• vedanÄ• naá
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti (MN
kÄ• yÄ• dÄ«naá¹ƒ samudayabhÅ«tÄ• kabaá¸·Ä«kÄ• raphassamanosaÃ±cetanÄ• viÃ±Ã±Ä
pariÃ±Ã±Ä• tÄ• hontÄ«ti Ä• ha __ ``catubbidhÄ• hÄ• rapariÃ±Ã±atthaâ€™â€™ _nti. __pak
nettipakaraá¹‡avasena suttantasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

__saraá¹‡avasenÄ• _ti kÄ• yÄ• dÄ«naá¹ƒ, kusalÄ• didhammÄ• naÃ±ca upadhÄ• raá¹‡ava

nibbÄ• naá¹ƒ etÄ• yÄ• ti satÄ«ti imasmiá¹ƒ atthe ekatte ekasabhÄ• ve nibbÄ• ne samosara
__ekattasamosaraá¹‡aá¹ƒ. _ etadeva hi dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vutta

ekanibbÄ• napavesahetubhÅ«to \Ee II 367/ vÄ• samÄ• natÄ• ya eko satipaá¹-á¹-hÄ• nasa
samosaraá¹‡aá¹ƒ __ekattasamosaraá¹‡aá¹ƒ, _ taá¹ƒsabhÄ• gatÄ• va, ekanibbÄ• napavesa
__ ``yathÄ• â€™â€™ _tiÄ• dimÄ• ha. etasmiá¹ƒ atthe saraá¹‡ekattasamosaraá¹‡Ä• ni sahe
satipaá¹-á¹-hÄ• nekabhÄ• vassa kÄ• raá¹‡attena vuttÄ• nÄ«ti daá¹-á¹-habbÄ• ni, purimasm
__saraá¹‡avasenÄ• _ti vÄ• gamanavasenÄ• ti atthe sati tadeva gamanaá¹ƒ samosaraá¹‡a
sati-saddatthavasena avuccamÄ• ne dhÄ• raá¹‡atÄ• va satÄ«ti sati-saddatthantarÄ• bhÄ• v
kÄ• raá¹‡aá¹ƒ, pacchimaá¹ƒ ekabhÄ• vassÄ• ti nibbÄ• nasamosaraá¹‡epi sahitÄ• neva tÄ•
satipaá¹-á¹-hÄ• nekabhÄ• vassa kÄ• raá¹‡Ä• ni vuttÄ• ni honti.

``cuddasavidhena, navavidhena, soá¸·asavidhena, paÃ±cavidhenÄ• â€™â€™ ti idaá¹ƒ upa
Ä• gatÄ• naá¹ƒ Ä• nÄ• pÄ• napabbÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ, tesaá¹ƒ pana anantarabh
ca bhÄ• vanÄ• ya anekavidhatÄ• labbhatiyeva, catÅ«su disÄ• su uá¹-á¹-hÄ• nakabhaá¹‡á¸
kÄ• yÄ• nupassanÄ• ditaá¹ƒtaá¹ƒsatipaá¹-á¹-hÄ• nabhÄ• vanÄ• nubhÄ• vassa daá¹-á¹-hab

__kathetukamyatÄ• pucchÄ• _ \Be II 291/ itarÄ• saá¹ƒ pucchÄ• naá¹ƒ idha asambhavato, n
desetukamyatÄ• ya ca tathÄ• vuttattÄ• . __ ``idhÄ• â€™â€™ _ti vuccamÄ• napaá¹-ipattisa
sannissayadassanaá¹ƒ, so cassa sannissayo sÄ• sanato aÃ±Ã±o natthÄ«ti vuttaá¹ƒ __ ``idh
sÄ• saneâ€™â€™ _ti. __dhamma ... pe ... lapanametaá¹ƒ_ tesaá¹ƒ attano sammukhÄ• bhi
taÃ±ca dhammassa sakkaccasavanatthaá¹ƒ. ``gocare \Ee II 368/ bhikkhave caratha sake pe
tiÄ• di (DN III 80; SN c V 372) vacanato bhikkhugocarÄ• ete dhammÄ• , yadidaá¹ƒ kÄ• yÄ•
yasmÄ• kÄ• yÄ• nupassanÄ• dipaá¹-ipattiyÄ• bhikkhu hoti, tasmÄ• ``kÄ• yÄ• nupassÄ« \
tiÄ• dinÄ• bhikkhuá¹ƒ dasseti bhikkhumhi taá¹ƒniyamatoti Ä• ha __ ``paá¹-ipattiyÄ• bhikkhu
_ti. satthucariyÄ• nuvidhÄ• yakattÄ• , sakalasÄ• sanasampaá¹-iggÄ• hakattÄ• ca __sabbap
bhÄ• janabhÄ• vo. tasmiá¹ƒ gahite_ti bhikkhumhi gahite. bhikkhuparisÄ• ya jeá¹-á¹-habhÄ•
itarÄ• parisÄ• pi atthato gahitÄ• va hontÄ«ti Ä• ha __ ``sesÄ• â€™â€™ _tiÄ• di. evaá¹ƒ pa
vibhajitvÄ• itarampi vibhajituá¹ƒ __ ``yo ca imaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__samaá¹ƒ careyyÄ• _ti kÄ• yÄ• di visamacariyaá¹ƒ pahÄ• ya kÄ• yÄ• dÄ«hi samaá¹ƒ care
__santo, _ indriyadamena __danto, _ catumagganiyÄ• mena __niyato, _ seá¹-á¹-hacaritÄ• y
sabbattha kÄ• yadaá¹‡á¸• Ä• dioropanena __nidhÄ• ya daá¹‡á¸• aá¹ƒ. _ ariyabhÄ• ve á¹-hi
bÄ• hitapÄ• pasamitapÄ• pabhinnakilesatÄ• hi __ ``brÄ• hmaá¹‡o, samaá¹‡o, bhikkhÅ«â€™

``ayaÃ±ceva kÄ• yo, bahiddhÄ• ca nÄ• marÅ«paâ€™â€™ ntiÄ• dÄ«su khandhapaÃ±caka
paá¹-isaá¹ƒvedetÄ«â€™â€™ tiÄ• dÄ«su (MN I 271, 287; Vin III 11), ``yÄ• tasmiá¹ƒ samaye
paá¹-ippassaddhÄ«â€™â€™ tiÄ• dÄ«su ca vedanÄ• dayo cetasikÄ• khandhÄ• kÄ• yoti vu

visesanatthaá¹ƒ __ ``kÄ• yeti rÅ«pakÄ• yeâ€™â€™ _ti Ä• ha. __kesÄ• dÄ«naÃ±ca dhamm
bhÅ«tupÄ• dÄ• dhammÄ• naá¹ƒ. evaá¹ƒ ``cayaá¹-á¹-ho sarÄ«raá¹-á¹-ho kÄ• yaá¹-á¹-hoâ€™
kÄ• ya-saddaá¹ƒ dassetvÄ• idÄ• ni niruttinayenapi taá¹ƒ dassetuá¹ƒ __ ``yathÄ• cÄ• â€™
__Ä• yantÄ«_ti uppajjanti.

__asammissato_ti \Be II 292/ vedanÄ• dayopi ettha sitÄ• , ettha paá¹-ibaddhÄ• ti kÄ• ye
vedanÄ• dianupassanÄ• pasaá¹…gepi Ä• panne tato asammissatoti attho. samÅ«havisayat
samudÄ• yupÄ• dÄ• natÄ• ya ca asubhÄ• kÄ• rassa __ ``kÄ• yeâ€™â€™ _ti ekavacanaá¹
anekabhedabhinnampi cittaá¹ƒ cittabhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ gahetvÄ• __ ``citte
vedanÄ• pana sukhÄ• dibhedabhinnÄ• visuá¹ƒ visuá¹ƒ anupassitabbÄ• ti dassentena __ `
bahuvacanena vuttÄ• , tatheva ca niddeso pavattito, dhammÄ• ca paropaá¹‡á¹‡Ä• sabhed
anekabhedÄ• evÄ• ti tepi bahuvacanavaseneva vuttÄ• .

avayavÄ«gÄ• hasamaÃ±Ã±Ä• tidhÄ• vanasÄ• rÄ• dÄ• nÄ• bhinivesanisedhanatthaá¹ƒ kÄ•
kesÄ• dÄ«hi, kesÄ• dike ca bhÅ«tupÄ• dÄ• yarÅ«pehi vinibbhuÃ±janto __ ``tathÄ• na kÄ•
pÄ• sÄ• dÄ• dinagarÄ• vayavasamÅ«he \Ne II 271/ avayavÄ«vÄ• dinopi avayavÄ«gÄ• haá
koci attho atthÄ«â€™â€™ ti pana kesaÃ±ci samaÃ±Ã±Ä• tidhÄ• vanaá¹ƒ siyÄ• ti itthipurisÄ
nagaranidassanaá¹ƒ vuttaá¹ƒ. aá¹…gapaccaá¹…gasamÅ«ho, kesalomÄ• disamÅ«ho, bhÅ«
yathÄ• vuttasamÅ«ho, tabbinimutto kÄ• yopi nÄ• ma koci natthi, pageva itthiÄ• dayoti Ä• ha
vÄ• puriso vÄ• aÃ±Ã±o vÄ• koci dhammo dissatÄ«â€™â€™ _ti. __ ``koci dhammoâ€™â€
paá¹-ikkhipati, avayavÄ« pana kÄ• yapaá¹-ikkhepeneva paá¹-ikkhittoti. yadi evaá¹ƒ kathaá¹
kÄ• yÄ• disamaÃ±Ã±Ä• tidhÄ• vanÄ• nÄ«ti Ä• ha __ ``yathÄ• vuttadhamma ... pe ... karont
tathÄ• _ti kÄ• yÄ• diÄ• kÄ• rena.

__yaá¹ƒ_ \Ee II 370/ __passatÄ«_ti yaá¹ƒ itthiá¹ƒ, purisaá¹ƒ vÄ• passati. nanu cakkhunÄ•
itthipurisadassanaá¹ƒ natthÄ«ti? saccametaá¹ƒ, ``itthiá¹ƒ passÄ• mi, purisaá¹ƒ passÄ• mÄ«
pavattasaÃ±Ã±Ä• ya vasena ``yaá¹ƒ passatÄ«â€™â€™ ti vuttaá¹ƒ micchÄ• dassanena vÄ•
passati, na taá¹ƒ diá¹-á¹-haá¹ƒ_ taá¹ƒ rÅ«pÄ• yatanaá¹ƒ na hotÄ«ti attho viparÄ«taggÄ• hav
micchÄ• parikappitarÅ«pattÄ• . atha vÄ• __taá¹ƒ_ kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá
hoti, acakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyattÄ• __diá¹-á¹-haá¹ƒ vÄ• taá¹ƒ na_ hoti. __yaá¹ƒ d
passatÄ«_ti yaá¹ƒ rÅ«pÄ• yatanaá¹ƒ kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ
paÃ±Ã±Ä• cakkhunÄ• bhÅ«tato na passatÄ«ti attho. __apassaá¹ƒ bajjhate_ti imaá¹ƒ attabh
paÃ±Ã±Ä• cakkhunÄ• apassanto ``etaá¹ƒ \Be II 293/ mama, eso hamasmi, eso me attÄ• â€
bajjhati.

__na aÃ±Ã±adhammÄ• nupassÄ«_ti na aÃ±Ã±asabhÄ• vÄ• nupassÄ«, asubhÄ• dito aÃ±Ã
__ ``kiá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• dinÄ• taá¹ƒ evatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti. __pat
kesÄ• dikoá¹-á¹-hÄ• saá¹ƒ pathaviá¹ƒ dhammasamÅ«hattÄ• ``kÄ• yoâ€™â€™ ti vadati, lak

anekappabhedaá¹ƒ sakalasarÄ«ragataá¹ƒ, pubbÄ• pariyabhÄ• vena ca pavattamÄ• naá¹ƒ s
``kÄ• yoâ€™â€™ ti vadati. __ ``Ä• pokÄ• yaâ€™â€™ _ntiÄ• dÄ«supi eseva nayo.

__evaá¹ƒ gahetabbassÄ• _ti ``ahaá¹ƒ mamaâ€™â€™ nti evaá¹ƒ attattaniyabhÄ• vena and

idÄ• ni sattannaá¹ƒ anupassanÄ• kÄ• rÄ• nampi vasena kÄ• yÄ• nupassanaá¹ƒ dassetuá¹
Ä• raddhaá¹ƒ. tattha __aniccato anupassatÄ«_ti catusamuá¹-á¹-hÄ• nikaá¹ƒ kÄ• yaá¹ƒ ``ani
evaá¹ƒ passanto evaÃ±cassa aniccÄ• kÄ• rampi ``anupassatÄ«â€™â€™ ti vuccati. tathÄ• l
niccaggÄ• hassa \Ee II 371/ lesopi na hotÄ«ti vuttaá¹ƒ __ ``no niccatoâ€™â€™ _ti. tathÄ• h
pajahatÄ«â€™â€™ ti \Ne II 272/ (Paá¹-is III 35) vutto. ettha ca ``aniccato eva anupassatÄ«â
luttaniddiá¹-á¹-hoti tena nivattitamatthaá¹ƒ dassetuá¹ƒ ``no niccatoâ€™â€™ ti vuttaá¹ƒ. na c
anupassanÄ• dinivattanaá¹ƒ Ä• saá¹…kitabbaá¹ƒ paá¹-iyogÄ«nivattanaparattÄ• eva-kÄ• ra
desanÄ• ruá¸·hattÄ• ca tÄ• saá¹ƒ. __ ``dukkhato anupassatÄ«â€™â€™ _tiÄ• dÄ«supi esev
--- aniccassa dukkhattÄ• tameva ca kÄ• yaá¹ƒ dukkhato anupassati, dukkhassa anattattÄ•
yasmÄ• pana yaá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , na taá¹ƒ abhinanditabbaá¹ƒ, yaÃ±ca na
tattha raÃ±jitabbaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``nibbindati, no nandati. virajjati, no rajjatÄ«â€™â
evaá¹ƒ arajjanto rÄ• gaá¹ƒ __nirodheti, no samudeti_ samudayaá¹ƒ na karotÄ«ti attho. evaâ
__paá¹-inissajjati, no Ä• diyati. _ ayaÃ±hi aniccÄ• dianupassanÄ• tadaá¹…gavasena saddh
tannissayakhandhÄ• bhisaá¹…khÄ• rehi kilesÄ• naá¹ƒ pariccajanato, saá¹…khatadosadass
tanninnatÄ• ya pakkhandanato ``pariccÄ• gapaá¹-inissaggo ceva pakkhandanapaá¹-inissag
tasmÄ• tÄ• ya samannÄ• gato bhikkhu vuttanayena kilese pariccajati, nibbÄ• ne ca pakkha
nibbattanavasena kilese \Be II 294/ na Ä• diyati, nÄ• pi adosadassitÄ• vasena saá¹…khatÄ•
vuttaá¹ƒ ``paá¹-inissajjati, no Ä• diyatÄ«â€™â€™ ti. idÄ• nissa tÄ• hi anupassanÄ• hi yesaâ
pahÄ• naá¹ƒ hoti, taá¹ƒ dassetuá¹ƒ __ ``aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahatÄ«
tattha __niccasaÃ±Ã±a_nti ``saá¹…khÄ• rÄ• niccÄ• â€™â€™ ti evaá¹ƒ pavattaá¹ƒ viparÄ«
diá¹-á¹-hicittavipallÄ• sappahÄ• namukheneva saÃ±Ã±Ä• vipallÄ• sappahÄ• nanti saÃ±Ã±Ä
vÄ• tesampi \Ee II 372/ gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __nandi_nti sappÄ«tikataá¹‡haá¹ƒ.

__ ``viharatÄ«â€™â€™ _ti iminÄ• kÄ• yÄ• nupassanÄ• samaá¹…gino iriyÄ• pathavihÄ• ro
``iriyatÄ«â€™â€™ _ti, iriyÄ• pathaá¹ƒ pavattetÄ«ti attho. Ä• rammaá¹‡akaraá¹‡avasena ab
bhavesÅ«â€™â€™ _ti vuttaá¹ƒ, uppajjanavasena pana kilesÄ• parittabhÅ«makÄ• evÄ• ti.
pahÄ• naá¹ƒ Ä• tÄ• pananti taá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«nampi attheva, Ä• tappa-saddo
vÄ«riyeyeva niruá¸·hoti vuttaá¹ƒ __ ``vÄ«riyassetaá¹ƒ nÄ• maâ€™â€™ _nti. atha vÄ• paá¹-
sampayuttadhammÄ• naá¹ƒ abbhussahanavasena pavattamÄ• nassa vÄ«riyassa sÄ• tisaya
tathÄ• vuccati, na aÃ±Ã±e dhammÄ• . __Ä• tÄ• pÄ«_ti cÄ• yamÄ«kÄ• ro pasaá¹ƒsÄ• ya, a
Ä• tÄ• pÄ«gahaá¹‡ena sammappadhÄ• nasamaá¹…gitaá¹ƒ dasseti. sammÄ• , samantato, s
_ asammissato vavatthÄ• ne aÃ±Ã±adhammÄ• nupassitÄ• bhÄ• vena sammÄ• aviparÄ«ta

samantato, uparÅ«pari visesÄ• vahabhÄ• vena pavattiyÄ• sÄ• maá¹ƒ pajÄ• nantoti attho \N
anupassati, kathaá¹ƒ satipaá¹-á¹-hÄ• natÄ• ti Ä• ha __ ``na hÄ«â€™â€™ _tiÄ• di. __sabbat
bhavaá¹ƒ sabbattha lÄ«ne, uddhate ca citte icchitabbattÄ• . sabbe vÄ• lÄ«ne, uddhate ca b
bojjhaá¹…gÄ• atthikÄ• etÄ• yÄ• ti __sabbatthikÄ• . _ satiyÄ• laddhupakÄ• rÄ• ya eva paÂ
__kÄ• ye_ kammaá¹-á¹-hÄ• niko bhikkhu __kÄ• yÄ• nupassÄ« viharati. anto saá¹…khepo_
attho. __upÄ• yapariggahe_ti ettha sÄ«lavisodhanÄ• di, gaá¹‡anÄ• di, uggahakosallÄ• di ca
__anupÄ• yo_ veditabbo. yasmÄ• ca upaá¹-á¹-hitassati yathÄ• vuttaá¹ƒ upÄ• yaá¹ƒ na pari
upÄ• diyati, tasmÄ• vuttaá¹ƒ __ ``muá¹-á¹-hassatÄ«_ \Ee II 373/ __ ... pe ... asamattho hotÂ
__tenÄ• _ti upÄ• yÄ• nupÄ• yÄ• naá¹ƒ pariggahaparivajjanesu, pariccÄ• gÄ• pariggahesu c
yogino.

yasmÄ• \Be II 295/ satiyevettha satipaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ, tasmÄ• ssa sampayuttadh
aá¹…ganti Ä• ha __ ``sampayogaá¹…gaÃ±cassa dassetvÄ• â€™â€™ _ti. __aá¹…ga_-sadd
daá¹-á¹-habbo. satiggahaá¹‡eneva cettha samÄ• dhissÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ
saá¹…gahitattÄ• . yasmÄ• vÄ• satisÄ«senÄ• yaá¹ƒ desanÄ• . na hi kevalÄ• ya satiyÄ• kil
nibbÄ• nÄ• dhigamo vÄ• , nÄ• pi kevalÄ• sati pavattati, tasmÄ• ssa jhÄ• nadesanÄ• yaá¹ƒ
sampayogaá¹…gadassanatÄ• ti aá¹…ga-saddassa avayavapariyÄ• yatÄ• daá¹-á¹-habbÄ• .
kÄ• mehÄ«â€™â€™ tiÄ• dÄ«su (DN I 226; MN I 271, 287, 297; SN a II 152; AN a IV 123; V
pahÄ• tabbaá¹…gaá¹ƒ __dassetuá¹ƒ. _ yasmÄ• ettha lokiyamaggo adhippeto, na lokuttara
pubbabhÄ• giyameva vinayaá¹ƒ dassento __ ``tadaá¹…gavinayena vÄ• vikkhambhanavina
__tesaá¹ƒ dhammÄ• na_nti vedanÄ• didhammÄ• naá¹ƒ. tesaÃ±hi tattha anadhippetattÄ• _
vuttaâ€™â€™ _nti vuttaá¹ƒ. __tatthÄ• _ti vibhaá¹…ge. __etthÄ• _ti ``lokeâ€™â€™ ti etasm

avisesena dvÄ«hipi nÄ«varaá¹‡appahÄ• naá¹ƒ vuttanti katvÄ• puna ekekena vuttaá¹ƒ pah
__ ``visesenÄ• â€™â€™ _ti Ä• ha. atha vÄ• ``vineyya nÄ«varaá¹‡Ä• nÄ«â€™â€™ ti avatv
abhijjhÄ• domanassavinayavacanassa payojanaá¹ƒ dassento __ ``visesenÄ• â€™â€™ _tiÄ
kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• ya hi ujuvipaccanÄ«kÄ• naá¹ƒ anurodhavirodhÄ• dÄ«naá
payojananti. __kÄ• yasampattimÅ«lakassÄ• _ti rÅ«pabalayobbanÄ• rogyÄ• disarÄ«rasamp
vuttavipariyÄ• yato __kÄ• yavipattimÅ«lako virodho_ veditabbo. __kÄ• yabhÄ• vanÄ• yÄ• _
kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• ya. sÄ• hi idha kÄ• yabhÄ• vanÄ• ti adhippetÄ• . __subh
__Ä• di_-saddena \Ne II 274/ manuÃ±Ã±aniccatÄ• disaá¹…gaho daá¹-á¹-habbo. __asubhÄ•
pana __Ä• di_-saddena amanuÃ±Ã±aaniccatÄ• dÄ«naá¹ƒ. __tenÄ• _ti anurodhÄ• dippahÄ•
hÄ«â€™â€™ _tiÄ• di vuttassevatthassa pÄ• kaá¹-akaraá¹‡aá¹ƒ. yogÄ• nubhÄ• vo hi bhÄ• v
__yogasamattho_ti yogamanuyuÃ±jituá¹ƒ samattho. purimena hi ``anurodhavirodhavippamu
bhÄ• vanaá¹ƒ anuyuttassa Ä• nisaá¹ƒso vutto, dutiyena bhÄ• vanaá¹ƒ anuyuÃ±jantassa pa
anurodhavirodhÄ• dÄ«hi upaddutassa bhÄ• vanÄ• ijjhati.

__anupassÄ«ti_ \Be II 296/ __etthÄ• _ti ``anupassÄ«â€™â€™ ti etasmiá¹ƒ pade labbhamÄ

anupassanÄ• jotanÄ• ya __kammaá¹-á¹-hÄ• naá¹ƒ vutta_nti evamattho daá¹-á¹-habbo, aÃ±
``anupassanÄ• yÄ• â€™â€™ ti karaá¹‡avacanaá¹ƒ na yujjeyya. anupassanÄ• eva hi kamm
Ä• rammaá¹‡aá¹ƒ adhippetaá¹ƒ, yujjati vÄ• . kÄ• yapariharaá¹‡aá¹ƒ vuttanti sambandho.
kammaá¹-á¹-hÄ• napariharaá¹‡assa cettha atthasiddhattÄ• __ ``kÄ• yapariharaá¹‡aâ€™â€
kammaá¹-á¹-hÄ• nikassa hi kÄ• yapariharaá¹‡aá¹ƒ yÄ• vadeva kammaá¹-á¹-hÄ• naá¹ƒ pari
kammaá¹-á¹-hÄ• napariharaá¹‡assa vÄ• ``Ä• tÄ• pÄ«â€™â€™ tiÄ• dinÄ• (DN II 373) vucc
``kÄ• yapariharaá¹‡aâ€™â€™ _ntveva vuttaá¹ƒ. kÄ• yaggahaá¹‡ena vÄ• nÄ• makÄ• yass
rÅ«pakÄ• yasseva, teneva kammaá¹-á¹-hÄ• napariharaá¹‡ampi saá¹…gahitaá¹ƒ hoti, evaÃ±
ettha vuttavihÄ• renÄ• â€™â€™ ti __ettha_ggahaá¹‡aÃ±ca samatthitaá¹ƒ hoti ``kÄ• yÄ• nu
vihÄ• rassa visesetvÄ• vuttattÄ• . __ ``Ä• tÄ• pÄ«â€™â€™ _tiÄ• di pana saá¹…khepato vu
kammaá¹-á¹-hÄ• napariharaá¹‡assa saha sÄ• dhanena vitthÄ• retvÄ• dassanaá¹ƒ. __Ä• tÄ
__ ``satisampajaÃ±Ã±enÄ• â€™â€™ _tiÄ• dÄ«supi eseva nayo. __sabbatthakakammaá¹-á
mettÄ• , maraá¹‡assati \Ee II 375/, asubhabhÄ• vanÄ• ca. idaÃ±hi catukkaá¹ƒ yoginÄ• par
``sabbatthakakammaá¹-á¹-hÄ• naâ€™â€™ nti vuccati, sabbattha kammaá¹-á¹-hÄ• nÄ• nuyo
satisampajaÃ±Ã±abalena avicchinnassa pariharitabbattÄ• satisampajaÃ±Ã±aggahaá¹‡ena
__satiyÄ• vÄ• samatho_ vutto tassÄ• samÄ• dhikkhandhena saá¹…gahitattÄ• .

__vibhaá¹…ge_ (Vibh kÄ• yÄ• nupassanÄ• niddese) pana attho vuttoti yojanÄ• . __tenÄ• _
bhÄ• vatthasseva vibhajanavasena pavattena vibhaá¹…gapÄ• á¹-hena __saha. aá¹-á¹-haka
vivaraá¹‡avasena yathÄ• rahaá¹ƒ vutto atthasaá¹ƒvaá¹‡á¹‡anÄ• nayo. __yathÄ• saá¹ƒsan
adhippÄ• yato ca avilomento aÃ±Ã±adatthu saá¹ƒsandati sameti, evaá¹ƒ __veditabbo. _

__vedanÄ• dÄ«naá¹ƒ puna vacane_ti ettha nissayapaccayabhÄ• vavasena cittadhammÄ•
paÃ±cavokÄ• rabhave \Ne II 275/ arÅ«padhammÄ• naá¹ƒ rÅ«papaá¹-ibaddhavuttito ca veda
kÄ• yÄ• dianupassanÄ• ppasaá¹…gepi Ä• panne tato asammissato vavatthÄ• naá¹ƒ dassa
ghanavinibbhogÄ• didassanatthaÃ±ca dutiyaá¹ƒ vedanÄ• ggahaá¹‡aá¹ƒ, tena na vedanÄ• y
cittadhammÄ• nupassÄ« vÄ• , atha kho vedanÄ• nupassÄ« \Be II 297/ evÄ• ti vedanÄ• saá
vedanÄ• nupassanÄ• kÄ• rasseva dassanena asammissato vavatthÄ• naá¹ƒ dassitaá¹ƒ hot
sukhÄ• vedanÄ• , na tasmiá¹ƒ samaye dukkhÄ• , adukkhamasukhÄ• vÄ• vedanÄ• , yasm
adukkhamasukhÄ• vÄ• vedanÄ• , na tasmiá¹ƒ samaye itarÄ• vedanÄ• â€™â€™ ti vedan
taá¹ƒ vedanaá¹ƒ vinibbhujjitvÄ• dassanena ghanavinibbhogo dhuvabhÄ• vaviveko dassito
khaá¹‡amattÄ• vaá¹-á¹-hÄ• nadassanena aniccatÄ• ya \Ee II 376/, tato eva dukkhatÄ• ya, a
vibhÄ• vitaá¹ƒ hoti. __ghanavinibbhogÄ• dÄ«_ti __Ä• di_-saddena ayampi attho veditabbo.
vedanÄ• nupassÄ« eva, na aÃ±Ã±adhammÄ• nupassÄ«. kiá¹ƒ vuttaá¹ƒ hoti --- yathÄ• nÄ•
udakapubbuá¸·ake maá¹‡iÄ• kÄ• rÄ• nupassÄ« hoti, na evaá¹ƒ ayaá¹ƒ á¹-hitiramaá¹‡Ä«yep
itarasmiá¹ƒ manuÃ±Ã±Ä• kÄ• rÄ• nupassÄ«, atha kho khaá¹‡apabhaá¹…guratÄ• ya, avasa
kilesÄ• sucipaggharaá¹‡atÄ• ya ca aniccaanattaasubhÄ• kÄ• rÄ• nupassÄ«, vipariá¹‡Ä• ma
saá¹…khÄ• radukkhatÄ• ya ca visesato dukkhÄ• nupassÄ« yevÄ• ti. evaá¹ƒ citta dhammes

payojanaá¹ƒ vattabbaá¹ƒ. __lokiyÄ• eva_ sammasanacÄ• rassa adhippetattÄ• . __ ``kevala
_tiÄ• dinÄ• ``idha ettakaá¹ƒ veditabbaâ€™â€™ nti veditabbapariccheda á¹ƒ dasseti. __ ``es
yathÄ• cittaá¹ƒ, dhammÄ• ca anupassitabbÄ• , tathÄ• tÄ• ni anupassanto citte cittÄ• nupa
dhammÄ• nupassÄ«ti veditabboti imamatthaá¹ƒ atidisati. __dukkhato_ti dukkhasabhÄ• vato
anupassitabbÄ• ti attho. sesapadadvayepi eseva nayo.

__yo sukhaá¹ƒ dukkhato addÄ• _ti yo bhikkhu sukhaá¹ƒ vedanaá¹ƒ vipariá¹‡Ä• madukkhat
paÃ±Ã±Ä• cakkhunÄ• addakkhi. __dukkhaá¹ƒ addakkhi sallato_ti dukkhaá¹ƒ vedanaá¹ƒ pÄ
antotudanato, dunnÄ«haraá¹‡ato ca sallato addakkhi passi. __adukkhamasukha_nti upekkh
sukhadukkhÄ• ni viya anoá¸·Ä• rikatÄ• ya, paccayavasena vÅ«pasantasabhÄ• vatÄ• ya ca
hutvÄ• abhÄ• vato, udayavayavantato, tÄ• vakÄ• likato, niccapaá¹-ipakkhato ca ``aniccaâ€™
ve sammaddaso_ \Ee II 377/ __bhikkhu_ ekaá¹ƒsena, paribyattaá¹ƒ vÄ• vedanÄ• ya samm

__dukkhÄ• tipÄ«_ti \Be II 298/ saá¹…khÄ• radukkhatÄ• ya dukkhÄ• itipi. __taá¹ƒ dukkhasm
vedayitaá¹ƒ dukkhasmiá¹ƒ \Ne II 276/ antogadhaá¹ƒ pariyÄ• pannaá¹ƒ vadÄ• mi saá¹…khÄ
__sukhadukkhatopi cÄ• _ti sukhÄ• dÄ«naá¹ƒ á¹-hitivipariá¹‡Ä• maÃ±Ä• á¹‡asukhatÄ• ya,
vipariá¹‡Ä• maá¹-hitiaÃ±Ã±Ä• á¹‡adukkhatÄ• ya ca vuttattÄ• tissopi ca sukhato, tissopi ca
__anupassitabbÄ• _ti attho. satta anupassanÄ• heá¹-á¹-hÄ• pakÄ• sitÄ• eva. __sesa_nti
sukhÄ• divibhÄ• gato sesaá¹ƒ sÄ• misanirÄ• misÄ• dibhedaá¹ƒ vedanÄ• nupassanÄ• yaá¹ƒ

__Ä• rammaá¹‡a ... pe ... bhedÄ• na_nti rÅ«pÄ• diÄ• rammaá¹‡anÄ• nattassa nÄ«lÄ• ditab
chandÄ• diadhipatinÄ• nattassa hÄ«nÄ• ditabbhedassa, Ã±Ä• á¹‡ajhÄ• nÄ• disahajÄ• tanÄ
sasaá¹…khÄ• rikÄ• saá¹…khÄ• rikasavitakkÄ• ditabbhedassa, kÄ• mÄ• vacarÄ• dibhÅ«mi
ukkaá¹-á¹-hamajjhimÄ• ditabbhedassa, kusalÄ• dikammanÄ• nattassa devagatisaá¹ƒvattani
kaá¹‡hasukkavipÄ• kanÄ• nattassa diá¹-á¹-hadhammavedanÄ«yatÄ• ditabbhedassa, paritta
tihetukÄ• ditabbhedassa vasena anupassitabbanti yojanÄ• . __Ä• di_-saddena savatthukÄ•
puggalattayasÄ• dhÄ• raá¹‡Ä• ditabbhedassa ca saá¹…gaho daá¹-á¹-habbo. __salakkhaá¹
phusanÄ• ditaá¹ƒtaá¹ƒlakkhaá¹‡Ä• naÃ±ceva aniccatÄ• disÄ• maÃ±Ã±alakkhaá¹‡Ä• naÃ±c
__suÃ±Ã±atadhammassÄ• _ti anattatÄ• saá¹…khÄ• tasuÃ±Ã±atÄ• sabhÄ• vassa. yaá¹ƒ vi
``tasmiá¹ƒ kho pana samaye dhammÄ• honti, khandhÄ• hontÄ«â€™â€™ tiÄ• dinÄ• \Ee II
suÃ±Ã±atÄ• vÄ• radesanÄ• pavattÄ• , taá¹ƒ pahÄ«nameva pubbe pahÄ«nattÄ• , tasmÄ• t
vattabbaá¹ƒ. na hi kilesÄ• pahÄ«yamÄ• nÄ• Ä• rammaá¹‡avibhÄ• gena pahÄ«yanti anÄ•
uppajjanÄ• rahÄ• naá¹ƒ pahÄ• tabbattÄ• , tasmÄ• abhijjhÄ• dÄ«naá¹ƒ ekattha pahÄ• naá¹
vattabbaá¹ƒ evÄ• ti imamatthaá¹ƒ dasseti __ ``kÄ• maÃ±cetthÄ• â€™â€™ _tiÄ• dinÄ• . ath
ekattha pahÄ«naá¹ƒ sabbattha pahÄ«nameva hotÄ«ti visuá¹ƒ visuá¹ƒ pahÄ• naá¹ƒ na vatta
pahÄ«nÄ• ti vattabbataá¹ƒ arahanti. tattha purimÄ• ya codanÄ• ya nÄ• nÄ• puggalaparihÄ•
tato aÃ±Ã±assa pahÄ«naá¹ƒ nÄ• ma hoti. pacchimÄ• ya nÄ• nÄ• cittakkhaá¹‡ikaparihÄ• ro
lokiyamaggacittakkhaá¹‡eti adhippÄ• yo. pubbabhÄ• gamaggo hi idhÄ• dhippeto. lokiyabhÄ

pahÄ«naá¹ƒ na vedanÄ• dÄ«su vikkhambhitaá¹ƒ \Be II 299/ hoti. yadipi nappavatteyya, paá
suppahÄ«nattÄ• tattha sÄ• ``abhijjhÄ• domanassassa appavattÄ«â€™â€™ ti na vattabbÄ
tappahÄ• naá¹ƒ vattabbameva. __ekattha pahÄ«naá¹ƒ sesesupi pahÄ«naá¹ƒ hotÄ«_ti
lokuttarasatipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ, lokiyabhÄ• vanÄ• ya vÄ• sabbattha appavattima
``paÃ±capi khandhÄ• upÄ• dÄ• nakkhandhÄ• lokoâ€™â€™ ti (Vibh 362, 364, 366) hi __vi
vuttanti.

uddesavÄ• ravaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

kÄ• yÄ• nupassanÄ•

Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ•

<374> __Ä• rammaá¹‡avasenÄ• _ti \Ne II 277/ anupassitabbakÄ• yÄ• diÄ• rammaá¹‡avas
uddesavasena catudhÄ• bhinditvÄ• . __tato_ catubbidhasatipaá¹-á¹-hÄ• nato ekekaá¹ƒ sat
379/ gahetvÄ• kÄ• yaá¹ƒ vibhajantoti pÄ• á¹-haseso.

__kathaÃ±cÄ• _ti ettha __katha_nti pakÄ• rapucchÄ• , tena niddisiyamÄ• ne kÄ• yÄ• nupa
__ca_-saddo byatireko, tena uddesavÄ• rena apÄ• kaá¹-aá¹ƒ niddesavÄ• rena vibhÄ• viyan
bÄ• hirakesupi ito ekadesassa sambhavato __sabbappakÄ• ra_ggahaá¹‡aá¹ƒ kataá¹ƒ __
``sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassÄ• â€™â€™ _ti, tena ye ime Ä• nÄ• pÄ
cuddasappakÄ• rÄ• , tadantogadhÄ• ca ajjhattÄ• dianupassanÄ• ppakÄ• rÄ• , tathÄ• kÄ•
vuttÄ• kesÄ• divaá¹‡á¹‡asaá¹‡á¹-hÄ• nakasiá¹‡Ä• rammaá¹‡acatukkajjhÄ• nappakÄ• rÄ•
sabbepi anavasesato saá¹…gaá¹‡hÄ• ti. ime ca pakÄ• rÄ• imasmiá¹ƒyeva sÄ• sane, na ito
``sabbappakÄ• ra ... pe ... paá¹-isedhano cÄ• â€™â€™ _ti. tattha __tathÄ• bhÄ• vapaá¹-ise
sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassa puggalassa aÃ±Ã±asÄ• sanassa nissay
__idha bhikkhave_ti ettha __idha_-saddo antogadhaevasaddatthoti dasseti. santi hi ekapad
avadhÄ• raá¹‡Ä• ni yathÄ• ``vÄ• yubhakkhoâ€™â€™ ti. tenÄ• ha __ ``idheva bhikkhave_ \
_tiÄ• di. paripuá¹‡á¹‡asamaá¹‡appakaraá¹‡adhammo hi so puggalo, yo sabbappakÄ• rakÄ
__parappavÄ• dÄ• _ti paresaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ nÄ• nappakÄ• rÄ• vÄ• dÄ• titthÄ•

araÃ±Ã±Ä• dikasseva bhÄ• vanÄ• nurÅ«pasenÄ• sanataá¹ƒ dassetuá¹ƒ __ ``imassahÄ«â€
damathaá¹ƒ anupagato goá¹‡o __kÅ«á¹-agoá¹‡o. _ dohanakÄ• le yathÄ• thanehi anavases
evaá¹ƒ dohapaá¹-ibandhinÄ« __kÅ«á¹-adhenu. _ rÅ«pa-saddÄ• dike paá¹-icca uppajjanaka
__rÅ«pÄ• rammaá¹‡Ä• diraso. pubbe Ä• ciá¹‡á¹‡Ä• rammaá¹‡a_nti pabbajjato pubbe, anÄ
paricitÄ• rammaá¹‡aá¹ƒ. __nibandheyyÄ• _ti \Ee II 380/ bandheyya. __satiyÄ• _ti sammade
sallakkhaá¹‡avasena pavattÄ• ya satiyÄ• . __Ä• rammaá¹‡e_ti kammaá¹-á¹-hÄ• nÄ• ramma
yathÄ• satokÄ• rissa upacÄ• rappanÄ• bhedo samÄ• dhi ijjhati, tathÄ• thÄ• magataá¹ƒ kat

__visesÄ• dhigamadiá¹-á¹-hadhammasukhavihÄ• rapadaá¹-á¹-hÄ• na_nti \Ne II 278/ sabbe
ekaccÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ, buddhasÄ• vakÄ• naÃ±ca visesÄ• dhigamassa aÃ±
adhigatavisesÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rassa padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ.

__vatthuvijjÄ• cariyo viya bhagavÄ• _ yogÄ«naá¹ƒ anurÅ«panivÄ• saá¹-á¹-hÄ• nupadisana
araÃ±Ã±e ekako viharitvÄ• paá¹-ipakkhanimmathanavasena icchitatthasÄ• dhanato __phal
sÄ• maÃ±Ã±aphalaá¹ƒ sandhÄ• ya vadati. __parakkamajavayoggabhÅ«mi_nti bhÄ• vanuss
yoggakaraá¹‡abhÅ«mibhÅ«taá¹ƒ.

addhÄ• navasena pavattÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ vasena dÄ«ghaá¹ƒ vÄ• assa
assÄ• sapassÄ• sÄ• naá¹ƒ vasena rassaá¹ƒ vÄ• assasantoti yojanÄ• . __evaá¹ƒ sikkhato_
dÄ«gharassatÄ• pajÄ• nanasabbakÄ• yappaá¹-isaá¹ƒvedanaoá¸·Ä• rikoá¸·Ä• rikapaá¹-ippas
sikkhato, tathÄ• bhÅ«to vÄ• hutvÄ• tisso sikkhÄ• pavattayato. __assÄ• sapassÄ• sanimitt
assÄ• sapassÄ• sasannissayena upaá¹-á¹-hitapaá¹-ibhÄ• ganimitte. __assÄ• sapassÄ• se
vipassanaá¹ƒ abhinivisanto, yo ``assÄ• sapassÄ• sakammikoâ€™â€™ ti vutto. __jhÄ• naá¹
arÅ«pamukhena vipassanaá¹ƒ abhinivisanto. __vatthu nÄ• ma karajakÄ• yo_ cittacetasikÄ•
pavattiá¹-á¹-hÄ• nabhÄ• vato. __aÃ±Ã±o satto vÄ• puggalo vÄ• natthÄ«ti_ visuddhidiá¹-á¹
301/ dhammamattaá¹ƒ, na ahetukaá¹ƒ, nÄ• pi issarÄ• divisamahetukaá¹ƒ, atha kho avijjÄ• d
addhÄ• ttayepi kaá¹…khÄ• vitaraá¹‡ena __vitiá¹‡á¹‡akaá¹…kho. _ ``yaá¹ƒ \Ee II 381/ kiÃ±c
ntiÄ• dinÄ• (MN I 361; II 113; III 86, 89; Paá¹-is I 54) nayena kalÄ• pasammasanavasena _
Ä• ropetvÄ• . _ udayavayÄ• nupassanÄ• divasena __vipassanaá¹ƒ vaá¸• á¸• hento. anukka

__ ``parassa vÄ• assÄ• sapassÄ• sakÄ• yeâ€™â€™ _ti idaá¹ƒ sammasanavÄ• ravasenÄ•
vuttaá¹ƒ, samathavasena pana parassa assÄ• sapassÄ• sakÄ• ye appanÄ• nimittuppatti ev
__aá¹-á¹-hapetvÄ• _ti antarantarÄ• na á¹-hapetvÄ• . __aparÄ• paraá¹ƒ saÃ±caraá¹‡akÄ• lo
ajjhattabahiddhÄ• dhammesupi nirantaraá¹ƒ vÄ• bhÄ• vanÄ• ya pavattanakÄ• lo __kathito.
ubhayaá¹ƒ na labbhatÄ«_ti ``ajjhattaá¹ƒ, bahiddhÄ• â€™â€™ ti ca vuttaá¹ƒ idaá¹ƒ dhamma
ekasmiá¹ƒ kÄ• le ekato Ä• rammaá¹‡abhÄ• vena na labbhati, ekajjhaá¹ƒ Ä• lambituá¹ƒ na s

samudeti etasmÄ• ti __samudayo, _ so eva kÄ• raá¹‡aá¹-á¹-hena dhammoti __samudayadh
uppattihetu karajakÄ• yÄ• di, tassa anupassanasÄ«lo __samudayadhammÄ• nupassÄ«, _ t
samudayadhammaá¹ƒ upamÄ• ya dassento __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha
__gaggaranÄ• á¸·i_nti ukkÄ• panÄ• á¸·iá¹ƒ. __te_ti karajakÄ• yÄ• dike. yathÄ• assÄ• sapa
karajakÄ• yÄ• disambandhÄ« taá¹ƒnimittatÄ• ya, evaá¹ƒ karajakÄ• yÄ• dayopi assÄ• sapas
taá¹ƒnimittabhÄ• venÄ• ti ``samudayadhammÄ• kÄ• yasmiâ€™â€™ nti vattabbataá¹ƒ labh
... pe ... vuccatÄ«â€™â€™ _ti. pakativÄ• cÄ« vÄ• __dhamma_-saddo ``jÄ• tidhammÄ• naâ
III 310; Paá¹-is I 33) viyÄ• ti kÄ• yassa paccayasamavÄ• ye uppajjanakapakatikÄ• yÄ• nupa

``samudayadhammÄ• nupassÄ«â€™â€™ ti vutto. tenÄ• ha ``karajakÄ• yaÃ±cÄ• â€™â€™
__kÄ• yasmi_nti bhummavacanaá¹ƒ suá¹-á¹-hutaraá¹ƒ yujjati.

__vayadhammÄ• nupassÄ«_ti ettha ahetukattepi vinÄ• sassa yesaá¹ƒ hetudhammÄ• naá¹
hoti, tadabhÄ• vo tassa abhÄ• vassa hetu viya voharÄ«yatÄ«ti upacÄ• rato karajakÄ• yÄ• c
assÄ• sapassÄ• sakÄ• yassa vayakÄ• raá¹‡aá¹ƒ vutto. tenÄ• ha __ ``yathÄ• bhastÄ• yÄ• a
ayaá¹ƒ tÄ• vettha paá¹-hamavikappavasena atthavibhÄ• vanÄ• . dutiyavikappavasena upac
veditabbo.

ajjhattabahiddhÄ• nupassanÄ• viya bhinnavatthuvisayatÄ• ya samudayavayadhammÄ• nu
labbhatÄ«ti Ä• ha __ ``kÄ• lena samudayaá¹ƒ kÄ• lena vayaá¹ƒ anupassantoâ€™â€™ _ti. `
__eva_-saddo luttaniddiá¹-á¹-hoti __ ``kÄ• yova atthÄ«â€™â€™ _ti vatvÄ• avadhÄ• raá¹‡e
__ ``na sattoâ€™â€™ _tiÄ• dimÄ• ha. tassattho --- yo rÅ«pÄ• dÄ«su sattavisattatÄ• ya, par
sajjÄ• panaá¹-á¹-hena, satvaguá¹‡ayogato vÄ• __ ``sattoâ€™â€™ _ti parehi parikappito, ta
pÅ«raá¹‡ato ca cavanupapajjanadhammatÄ• ya galanato ca __ ``puggaloâ€™â€™ _ti, thÄ«
gabbhoti __ ``itthÄ«â€™â€™ _ti, puri pure bhÄ• ge seti pavattatÄ«ti __ ``purisoâ€™â€™ _t
etthÄ• ti __ ``attÄ• â€™â€™ _ti, attano santakabhÄ• vena __ ``attaniyaâ€™â€™ _nti, paro
``ahaâ€™â€™ _nti, mama santakanti katvÄ• __ ``mamÄ• â€™â€™ _ti, vuttappakÄ• ravini
``kocÄ«â€™â€™ _ti, tassa santakabhÄ• vena __ ``kassacÄ«â€™â€™ _ti, vikappetabbo ko
``kÄ• yo eva atthÄ«â€™â€™ _ti. dasahipi padehi attattaniyasuÃ±Ã±atameva kÄ• yassa vib
``kÄ• yova atthÄ«â€™â€™ tiÄ• dinÄ• vuttappakÄ• rena.

__Ã±Ä• á¹‡apamÄ• á¹‡atthÄ• yÄ• _ti kÄ• yÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ paraá¹ƒ pamÄ• â
__satipamÄ• á¹‡atthÄ• yÄ• _ti kÄ• yapariggÄ• hikaá¹ƒ satiá¹ƒ pavattanasatiá¹ƒ paraá¹ƒ par
imassa hi vuttanayena ``atthi kÄ• yoâ€™â€™ ti aparÄ• paruppattivasena paccupaá¹-á¹-hitÄ
tattha Ã±Ä• á¹‡assa, satiyÄ• ca \Ne II 280/ paribrÅ«hanÄ• ya hoti. tenÄ• ha __ ``satisampa
vuá¸• á¸• hatthÄ• yÄ• â€™â€™ _ti. imissÄ• \Ee II 383/ bhÄ• vanÄ• ya taá¹‡hÄ• diá¹-á¹-hig
ujupaá¹-ipakkhattÄ• vuttaá¹ƒ __ ``taá¹‡hÄ• ... pe ... viharatÄ«â€™â€™ _ti. tathÄ• bhÅ«to c
``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ• gahetabbaá¹ƒ na passati, kuto gaá¹‡heyyÄ
kiÃ±cÄ«â€™â€™ _tiÄ• di. __evampÄ«_ti ettha __pi_-saddo heá¹-á¹-hÄ• niddiá¹-á¹-hassa t
abhÄ• vato avuttasamuccayatthoti dassento __ ``upari atthaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ _ti
tiracchÄ• nagatÄ• yapi, ayampi pÄ• rÄ• jiko hotÄ«â€™â€™ ti. (Vin III 42) __eva_nti pana ni
paccÄ• masanaá¹ƒ nigamanavasena katanti Ä• ha __ ``iminÄ• pana ... pe ... dassetÄ«â€™
pubbabhÄ• gasatipaá¹-á¹-hÄ• nassa \Be II 303/ idha adhippetattÄ• vuttaá¹ƒ __ ``sati dukkh
pana sati yasmiá¹ƒ attabhÄ• ve, tassa samuá¹-á¹-hÄ• pikÄ• taá¹‡hÄ• , tassÄ• pi samuá¹-á¹
tadabhÄ• ve abhÄ• vatoti Ä• ha __ ``tassÄ• samuá¹-á¹-hÄ• pikÄ• purimataá¹‡hÄ• â€™â€™
``saá¹…khÄ• rapaccayÄ• â€™â€™ ti (MN III 126; Ud 1; Vibh 484). taá¹ƒviÃ±Ã±Ä• á¹‡abÄ«

sabbopi lokiyo viÃ±Ã±Ä• á¹‡appabandho ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒâ€™
__appavattÄ«_ti appavattinimittaá¹ƒ, ubhinnaá¹ƒ appavattiyÄ• nimittabhÅ«toti attho. na pav
__appavatti. ``dukkhaparijÄ• nanoâ€™â€™ _tiÄ• di ekantato catukiccasÄ• dhanavaseneva
dassetuá¹ƒ vuttaá¹ƒ. avuttasiddho hi tassa bhÄ• vanÄ• paá¹-ivedho. __catusaccavasenÄ• _
catusaccakammaá¹-á¹-hÄ• navasena. __ussakkitvÄ• _ti visuddhiparamparÄ• ya Ä• ruhitvÄ•
attho. __niyyÄ• namukha_nti vaá¹-á¹-adukkhato nissaraá¹‡Å«pÄ• yo.

Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iriyÄ• pathapabbavaá¹‡á¹‡anÄ•

<375> __iriyÄ• pathavasenÄ• _ti iriyanaá¹ƒ __iriyÄ• , _ kiriyÄ• , idha pana kÄ• yikapayogo
iriyÄ• naá¹ƒ patho pavattimaggoti __iriyÄ• patho, _ gamanÄ• divasena pavattÄ• sarÄ«rÄ• v
satto kÄ• yena kÄ• tabbakiriyaá¹ƒ karoti á¹-hito vÄ• nisinno vÄ• nipanno vÄ• ti, tesaá¹ƒ iriy
vasena, iriyÄ• pathavibhÄ• genÄ• ti attho. __puna capara_nti puna ca aparaá¹ƒ,
yathÄ• vuttaÄ• nÄ• pÄ• nakammaá¹-á¹-hÄ• nato bhiyyopi aÃ±Ã±aá¹ƒ kÄ• yÄ• nupassanÄ•
suá¹‡Ä• thÄ• ti vÄ• adhippÄ• yo \Ne II 281/. __ ``gacchanto vÄ• â€™â€™ _tiÄ• di gamanÄ
gamanÄ• digatavisesajÄ• nanassa ca sÄ• dhÄ• raá¹‡avacanaá¹ƒ, tattha gamanÄ• dimattaj
nÄ• dhippetaá¹ƒ, gamanÄ• digatavisesajÄ• nanaá¹ƒ pana adhippetanti taá¹ƒ vibhajitvÄ• da
kÄ• maâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __sattÅ«paladdhi_nti ``satto atthÄ«â€™â€™ ti upaladd
pajahati_ na pariccajati ``ahaá¹ƒ gacchÄ• mi, mama gamanaâ€™â€™ nti gÄ• hasabbhÄ• v
__attasaÃ±Ã±aá¹ƒ_ ``atthi attÄ• kÄ• rako vedakoâ€™â€™ ti evaá¹ƒ pavattaá¹ƒ viparÄ«tas
ugghÄ• á¹-eti_ nÄ• paneti appaá¹-ipakkhabhÄ• vato, ananubrÅ«hanato vÄ• . evaá¹ƒ bhÅ«ta
kammaá¹-á¹-hÄ• nÄ• dibhÄ• voti Ä• ha __ ``kammaá¹-á¹-hÄ• naá¹ƒ vÄ• satipaá¹-á¹-hÄ• na
_ti. __ ``imassa panÄ• â€™â€™ _tiÄ• di sukkapakkho, tassa vuttavipariyÄ• yena attho vedi
vivarituá¹ƒ __ ``idaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __ko gacchatÄ«_ti sÄ• dhanaá¹ƒ, kiriyaÃ±ca avinibbhuttaá¹ƒ katvÄ• gamanakiriyÄ•
kattubhÄ• vavisiá¹-á¹-haattapaá¹-ikkhepatthÄ• dhammamattasseva gamanasiddhidassanat
tamevatthaá¹ƒ pariyÄ• yantarena vadati sÄ• dhanaá¹ƒ, kiriyaÃ±ca vinibbhuttaá¹ƒ katvÄ• ga
akattusambandhÄ«bhÄ• vavibhÄ• vanato. paá¹-ikkhepatthaÃ±hi antonÄ«taá¹ƒ katvÄ• ubha
pavatto. __kiá¹ƒ kÄ• raá¹‡Ä• _ti pana paá¹-ikkhittakattukÄ• ya \Ee II 385/ gamanakiriyÄ• ya
aviparÄ«takÄ• raá¹‡apucchÄ• . idaÃ±hi gamanaá¹ƒ nÄ• ma attÄ• manasÄ• saá¹ƒyujjati, m
attehÄ«ti evamÄ• di micchÄ• kÄ• raá¹‡avinimuttaanurÅ«papaccayahetuko dhammÄ• naá¹ƒ
__ ``tatthÄ• â€™â€™ _tiÄ• di.

__na koci satto vÄ• puggalo vÄ• gacchati_ dhammamattasseva gamanasiddhito, tabbinim
abhÄ• vato. idÄ• ni dhammamattasseva gamanasiddhiá¹ƒ dassetuá¹ƒ __ ``cittakiriyÄ• vÄ• y

_tiÄ• di vuttaá¹ƒ. tattha cittakiriyÄ• ca sÄ• , vÄ• yodhÄ• tuyÄ• vipphÄ• ro vipphandanaÃ±c
cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ro, tena. ettha ca cittakiriyaggahaá¹‡ena anindriyabaddha
nivatteti, vÄ• yodhÄ• tuvipphÄ• raggahaá¹‡ena cetanÄ• vacÄ«viÃ±Ã±attibhedaá¹ƒ cittakiriy
pana kÄ• yaviÃ±Ã±attiá¹ƒ vibhÄ• veti. __ ``gacchatÄ«â€™â€™ _ti vatvÄ• yathÄ• pavattan
``gacchatÄ«â€™â€™ ti vohÄ• ro hoti, taá¹ƒ dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di vutta
gantukÄ• matÄ• vasena pavattacittaá¹ƒ. __vÄ• yaá¹ƒ janetÄ«_ti vÄ• yodhÄ• tuadhikaá¹ƒ rÅ
adhikatÄ• cettha sÄ• matthiyato, na pamÄ• á¹‡ato. gamanacittasamuá¹-á¹-hitaá¹ƒ sahajÄ•
thambhanasandhÄ• raá¹‡acalanÄ• naá¹ƒ paccayabhÅ«tena Ä• kÄ• ravisesena pavattamÄ•
__ ``vÄ• yo viÃ±Ã±attiá¹ƒ janetÄ«â€™â€™ _ti. adhippÄ• yasahabhÄ• vÄ« hi vikÄ• ro viÃ±Ã
yathÄ• vuttaadhikabhÄ• veneva ca vÄ• yogahaá¹‡aá¹ƒ \Ne II 282/, na vÄ• yodhÄ• tuyÄ• ev
viÃ±Ã±attiyÄ• \Be II 305/ upÄ• dÄ• yarÅ«pabhÄ• vo durupapÄ• do siyÄ• . __purato abhinÄ
kÄ• yassa pavattanaá¹ƒ, yo ``abhikkamoâ€™â€™ ti vuccati.

__ ``eseva nayoâ€™â€™ _ti atidesena saá¹…khepato vatvÄ• tamatthaá¹ƒ vivarituá¹ƒ __ `
_tiÄ• di vuttaá¹ƒ. __koá¹-ito paá¹-á¹-hÄ• yÄ• _ti heá¹-á¹-himakoá¹-ito \Ee II 386/ paá¹-á¹-hÄ•
paá¹-á¹-hÄ• ya. __ussitabhÄ• vo_ti ubbiddhabhÄ• vo.

__evaá¹ƒ pajÄ• nato_ti evaá¹ƒ cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva gamanÄ• di hotÄ«ti
pajÄ• nanÄ• ya nicchayagamanatthaá¹ƒ __ ``evaá¹ƒ hotÄ«â€™â€™ _ti vicÄ• raá¹‡Ä• __vu
ajÄ• nantehi micchÄ• bhinivesavasena, lokavohÄ• ravasena vÄ• . __atthi panÄ• _ti attano e
pucchÄ• vacanaá¹ƒ. __natthÄ«_ti nicchayavasena sattassa paá¹-ikkhepavacanaá¹ƒ. __ ``ya
tasseva atthassa upamÄ• ya vibhÄ• vanaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

__nÄ• vÄ• mÄ• lutavegenÄ• _ti __yathÄ• _ acetanÄ• nÄ• vÄ• vÄ• tavegena desantaraá¹
__tejanaá¹ƒ_ kaá¹‡á¸• o __jiyÄ• vegena_ desantaraá¹ƒ __yÄ• ti, tathÄ• _ acetano __kÄ• yo
yathÄ• vuttavÄ• yunÄ• nÄ«to desantaraá¹ƒ __yÄ• tÄ«_ti evaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ
vadeyya ``yathÄ• nÄ• vÄ• tejanÄ• naá¹ƒ pellakassa purisassa vasena desantaragamanaá¹
ti, hotu, evaá¹ƒ icchito vÄ• yamattho yathÄ• hi nÄ• vÄ• tejanÄ• naá¹ƒ saá¹ƒhatalakkhaá¹‡a
gamanaá¹ƒ, na asaá¹ƒhatalakkhaá¹‡assa, evaá¹ƒ kÄ• yassÄ• pÄ«ti. kÄ• no hÄ• ni, bhiyyo
patiá¹-á¹-haá¹ƒ labhati, na purisavÄ• do. tenÄ• ha __ ``yantasuttavasenÄ• â€™â€™ _tiÄ• d

tattha __payutta_nti heá¹-á¹-hÄ• vuttanayena gamanÄ• dikiriyÄ• vasena paccayehi payojita
tiá¹-á¹-hati. __etthÄ• _ti imasmiá¹ƒ loke. __vinÄ• hetupaccaye_ti
gantukÄ• matÄ• cittataá¹ƒsamuá¹-á¹-hÄ• navÄ• yodhÄ• tuÄ• dihetupaccayehi vinÄ• . __tiá¹
__vaje_ti vajeyya gaccheyya ko nÄ• mÄ• ti sambandho. paá¹-ikkhepattho cettha __kiá¹ƒ_-s
hetupaccayavirahena á¹-hÄ• nagamanapaá¹-ikkhepamukhena \Be II 306/ sabbÄ• yapi dhan
paccayÄ• dhÄ«navuttitÄ• vibhÄ• vanena attasuÃ±Ã±atÄ• viya aniccadukkhatÄ• pi vibhÄ• v

__paá¹‡ihito_ti yathÄ• yathÄ• paccayehi pakÄ• rehi nihito \Ee II 387/ á¹-hapito. __sabbasa
sabbesampi \Ne II 283/ catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ ekajjhaá¹ƒ saá¹…gaá¹‡hanavacana
iriyÄ• pathÄ• naá¹ƒ vuttattÄ• idaá¹ƒ nesaá¹ƒ ekajjhaá¹ƒ gahetvÄ• vacananti attho. purimar
iriyÄ• pathappadhÄ• no vuttoti tattha kÄ• yo appadhÄ• no anunipphÄ• dÄ«ti idha kÄ• yaá¹ƒ
iriyÄ• pathaá¹ƒ anunipphÄ• diá¹ƒ katvÄ• dassetuá¹ƒ dutiyanayo vuttoti evampettha dvinnaá
veditabbo. __á¹-hito_ti pavatto.

iriyÄ• pathapariggaá¹‡hanampi iriyÄ• pathavato kÄ• yasseva pariggaá¹‡hanaá¹ƒ tassa ava
vuttaá¹ƒ __ ``iriyÄ• pathapariggaá¹‡hanena kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ _
rÅ«pakkhandhavaseneva samudayÄ• dayo uddhaá¹-Ä• . esa nayo sesavÄ• resupi. __Ä• di
yathÄ• ``taá¹‡hÄ• samudayÄ• kammasamudayÄ• Ä• hÄ• rasamudayÄ• â€™â€™ ti nibba
rÅ«pakkhandhassa udayaá¹ƒ passatÄ«ti ime cattÄ• ro Ä• kÄ• rÄ• saá¹…gayhanti, evaá¹ƒ `
Ä• dayopi paÃ±ca Ä• kÄ• rÄ• saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . sesaá¹ƒ vuttanayameva.

iriyÄ• pathapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ•

<376> __catusampajaÃ±Ã±avasenÄ• _ti samantato pakÄ• rehi, pakaá¹-á¹-haá¹ƒ vÄ• savis
sampajÄ• no, sampajÄ• nassa bhÄ• vo sampajaÃ±Ã±aá¹ƒ, tathÄ• pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ
hatthavikÄ• rÄ• dibhedabhinnattÄ• cattÄ• ri sampajaÃ±Ã±Ä• ni samÄ• haá¹-Ä• ni catusam
``abhikkanteâ€™â€™ tiÄ• dÄ«ni sÄ• maÃ±Ã±aphale_ (Sv I 214; Sv-pá¹- I 214 vÄ• kyakhan
puna vaá¹‡á¹‡etabbÄ• ni, tasmÄ• taá¹ƒtaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ
gahetabbÄ• . ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™ tiÄ• di vacana
abhikkamÄ• digatacatusampajaÃ±Ã±apariggaá¹‡hanena rÅ«pakÄ• yassevettha samudayad
Ä• ha __ ``rÅ«pakkhandhasseva samudayo ca vayo ca_ \Be II 307/ __nÄ«haritabboâ€™â€™
hi pavattiÄ• kÄ• ravisesÄ• abhikkamÄ• dayoti. sesaá¹ƒ vuttanayameva.

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-ikkÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<377> __paá¹-ikkÅ«lamanasikÄ• ravasenÄ• _ti \Ee II 388/ \Ne II 284/ jigucchanÄ«yatÄ• ya
paá¹-ikkÅ«laá¹ƒ, yo paá¹-ikkÅ«lasabhÄ• vo paá¹-ikkÅ«lÄ• kÄ• ro, tassa manasi karaá¹‡avas
bhÄ• vavÄ• cinaá¹ƒ saddaá¹ƒ bhÄ• vattho viÃ±Ã±Ä• yati yathÄ• ``paá¹-assa sukkaâ€™â€™
(Vism I 182) __vuttaá¹ƒ, _ tasmÄ• tattha, taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca (Vism-mhá¹- I 1
``imameva kÄ• yaâ€™â€™ nti Ä• dÄ«namattho veditabbo.

vatthÄ• dÄ«hi pasibbakÄ• kÄ• rena bandhitvÄ• kataá¹ƒ Ä• vÄ• á¹-anaá¹ƒ __putoá¸·i. _ nÄ
á¹-hÄ• ne sammissÄ• ti ettÄ• vatÄ• nÄ• nÄ• vaá¹‡á¹‡Ä• naá¹ƒ kesÄ• dÄ«naÃ±ca upamey
paá¹‡á¹‡attiá¹ƒ samatikkamitvÄ• kesÄ• dÄ«naá¹ƒ asubhÄ• kÄ• rassa upaá¹-á¹-hitakÄ• lo.
Ä• kÄ• ratthataá¹ƒ dassento ``evaâ€™â€™ nti vatvÄ• taá¹ƒ Ä• kÄ• raá¹ƒ sarÅ«pato dasse
``kesÄ• dipariggaá¹‡hanenÄ• â€™â€™ _tiÄ• dimÄ• ha. kesÄ• disaÃ±Ã±itÄ• naÃ±hi asucib
paramaduggandhajegucchapaá¹-ikkÅ«lÄ• kÄ• rassa samudayato anupassanÄ• idha kÄ• y
vuttanayameva.

paá¹-ikkÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<378> __dhÄ• tumanasikÄ• ravasenÄ• _ti pathavÄ«dhÄ• tuÄ• dikÄ• catasso dhÄ• tuyo Ä
pavattabhÄ• vanÄ• manasikÄ• ravasena, catudhÄ• tuvavatthÄ• navasenÄ• ti attho. dhÄ• tu
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ, catudhÄ• tuvavatthÄ• nanti hi atthato ekaá¹ƒ. __goghÄ• tak
ghÄ• tako. __antevÄ• siko_ti kammakaraá¹‡avasena tassa samÄ«pavÄ• sÄ« taá¹ƒ nissÄ• y
__vinivijjhitvÄ• _ti ekasmiá¹ƒ á¹-hÄ• ne aÃ±Ã±amaÃ±Ã±aá¹ƒ vinivijjhitvÄ• . __mahÄ• pathÄ
vemajjhaá¹-á¹-hÄ• nasaá¹…khÄ• te_ti catunnaá¹ƒ mahÄ• pathÄ• naá¹ƒ tÄ• ya \Ee II 389/ ev
vinivijjhanaá¹-á¹-hÄ• natÄ• ya vemajjhasaá¹…khÄ• te. yasmÄ• te cattÄ• ro mahÄ• pathÄ•
tattha samohitÄ• viya honti, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ catumahÄ• pathaá¹ƒ, tasmiá¹ƒ __c
á¹-hita-saddo ``á¹-hito vÄ• â€™â€™ tiÄ• dÄ«su (DN I 263; AN b V 28)
á¹-hÄ• nasaá¹…khÄ• tairiyÄ• pathasamaá¹…gitÄ• ya, á¹-hÄ• -saddassa vÄ• gatinivattiattha
gamanaá¹ƒ sesairiyÄ• pathasamaá¹…gitÄ• ya \Ne II 285/ bodhako, idha pana yathÄ• tathÄ
pavattiÄ• kÄ• rabodhako adhippetoti Ä• ha __ ``catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ yena kenac
yathÄ• á¹-hitaâ€™â€™ _nti. tattha __Ä• kÄ• renÄ• _ti á¹-hÄ• nÄ• dinÄ• rÅ«pakÄ• yassa p
hi iriyÄ• pathasaá¹…khÄ• tÄ• ya kiriyÄ• ya patho pavattimaggoti ``iriyÄ• pathoâ€™â€™ ti v
vÄ• yamattho. __yathÄ• á¹-hita_nti yathÄ• pavattaá¹ƒ, yathÄ• vuttaá¹ƒ á¹-hÄ• namevettha p
adhippetanti Ä• ha __ ``yathÄ• á¹-hitattÄ• ca yathÄ• paá¹‡ihitaâ€™â€™ _nti. __ ``á¹-hitaâ
á¹-hÄ• nasaá¹…khÄ• tairiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ, __ ``paá¹‡ihitaâ€™â€™ _n
tadaÃ±Ã±airiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ. __ ``á¹-hitaâ€™â€™ _nti vÄ• kÄ• yasa
rÅ«padhammÄ• naá¹ƒ tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e sakiccavasena avaá¹-á¹-hÄ• naparidÄ«pa
paccayavasena tehi tehi paccayehi pakÄ• rato nihitaá¹ƒ paá¹‡ihitanti evampettha attho vedi
__paccavekkhatÄ«_ti pati pati avekkhati, Ã±Ä• á¹‡acakkhunÄ• vinibbhujjitvÄ• visuá¹ƒ visu

idÄ• ni vuttamevatthaá¹ƒ bhÄ• vatthavibhÄ• vanavasena dassetuá¹ƒ __ ``yathÄ• goghÄ• ta
vuttaá¹ƒ. tattha __posentassÄ• _ti maá¹ƒsÅ«pacayaparibrÅ«hanÄ• ya kuá¹‡á¸• akabhattak
saá¹ƒvaá¸• á¸• hentassa. __vadhitaá¹ƒ mata_nti hiá¹ƒsitaá¹ƒ hutvÄ• mataá¹ƒ. __mata_nti c
tenevÄ• ha __ ``tÄ• vadevÄ• â€™â€™ _ti. __gÄ• vÄ«ti saÃ±Ã±Ä• na antaradhÄ• yatÄ«_ti

II 390/ yathÄ• sanniviá¹-á¹-hÄ• ni upÄ• dÄ• ya gÄ• vÄ«samaÃ±Ã±Ä• matamattÄ• yapi gÄ•
avinaá¹-á¹-hattÄ• . vilÄ«yanti bhijjanti vibhujjantÄ«ti __bÄ«lÄ• , _ bhÄ• gÄ• va-kÄ• rassa ba
ca Ä«kÄ• raá¹ƒ katvÄ• . __bÄ«laso_ti bÄ«laá¹ƒ bÄ«laá¹ƒ katvÄ• . __vibhajitvÄ• _ti aá¹-á¹-hi
maá¹ƒsaá¹ƒ vivecetvÄ• , tato vÄ• vivecitaá¹ƒ maá¹ƒsaá¹ƒ bhÄ• gaso katvÄ• . tenevÄ• ha _
pavattatÄ«â€™â€™ _ti. __pabbajitassÄ• pi_ apariggahitakammaá¹-á¹-hÄ• nassa. __ghanav
santatisamÅ«hakiccaghanÄ• naá¹ƒ vinibbhujjanaá¹ƒ vivecanaá¹ƒ. __dhÄ• tuso_ \Be II 309/
ghanavinibbhogakaraá¹‡ena dhÄ• tuá¹ƒ dhÄ• tuá¹ƒ pathavÄ«Ä• didhÄ• tuá¹ƒ visuá¹ƒ visuá
__sattasaÃ±Ã±Ä• _ti attÄ• nudiá¹-á¹-hivasena pavattÄ• sattasaÃ±Ã±Ä• ti vadanti, vohÄ• ra
pavattasattasaÃ±Ã±Ä• yapi tadÄ• antaradhÄ• naá¹ƒ yuttameva yÄ• thÄ• vato ghanavinibbl
sati yathÄ• vuttaopammatthena upameyyattho aÃ±Ã±adatthu saá¹ƒsandati sameti. tenevÄ•
cittaá¹ƒ santiá¹-á¹-hatÄ«â€™â€™ _ti. __dakkho_ti cheko taá¹ƒtaá¹ƒsamaÃ±Ã±Ä• ya kusalo
naá¹…guá¹-á¹-hakhuravisÄ• á¹‡Ä• divante aá¹-á¹-himaá¹ƒsÄ• diavayavasamudÄ• ye avibha
vibhatte. vibhatte pana aá¹-á¹-himaá¹ƒsÄ• diavayavasamaÃ±Ã±Ä• â€™â€™ ti jÄ• nanato. _
catuiriyÄ• patho_ti gÄ• viyÄ• á¹-hitacatumahÄ• patho viya kÄ• yassa pavattimaggabhÅ«to
yasmÄ• __visuddhimagge_ (Vism I 305) __vitthÄ• ritÄ• , _ tasmÄ• tattha, taá¹ƒsaá¹ƒvaá¹‡
I 306) vuttanayena veditabbo. sesaá¹ƒ vuttanayameva.

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navasivathikapabbavaá¹‡á¹‡anÄ•

<379> sivathikÄ• ya \Ne II 286/ apaviddhauddhumÄ• takÄ• dipaá¹-isaá¹ƒyuttÄ• naá¹ƒ odhis
kathÄ• naá¹ƒ, tadabhidheyyÄ• naÃ±ca uddhumÄ• takÄ• diasubhabhÄ• gÄ• naá¹ƒ sivathika
gahitasamaÃ±Ã±Ä• \Ee II 391/. tenÄ• ha __ ``sivathikapabbehi vibhajituâ€™â€™ _nti. mar
__ekÄ• hamataá¹ƒ. uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• _ti jÄ«vitakkhayato upari maraá¹‡ato
samuá¹-á¹-hitena. __uddhumÄ• tattÄ• _ti uddhaá¹ƒ uddhaá¹ƒ dhumÄ• tattÄ• sÅ«nattÄ• . se
vimissitaá¹ƒ nÄ«laá¹ƒ __vinÄ«laá¹ƒ, _ purimavaá¹‡á¹‡avipariá¹‡Ä• mabhÅ«taá¹ƒ vÄ• nÄ«la
vinÄ«lameva vinÄ«laka_nti ka-kÄ• rena padavaá¸• á¸• hanaá¹ƒ anatthantarato yathÄ• ``pÄ
(Dhs 616). __paá¹-ikkÅ«lattÄ• _ti jigucchanÄ«yattÄ• . __kucchitaá¹ƒ vinÄ«lanti vinÄ«laka_n
ayaá¹ƒ ka-kÄ• roti dassetuá¹ƒ vuttaá¹ƒ yathÄ• ``pÄ• pako kittisaddo abbhuggacchatÄ«â€™
V 213; Vin I 285) __paribhinnaá¹-á¹-hÄ• nehi_ kÄ• kakaá¹…kÄ• dÄ«hi. __vissandamÄ• nap
tahaá¹ƒ tahaá¹ƒ paggharantapubbanti attho. __tathÄ• bhÄ• va_nti vissandamÄ• napubbabh

__so_ \Be II 310/ __bhikkhÅ«_ti yo ``passeyya sarÄ«raá¹ƒ sivathikÄ• ya chaá¸• á¸• itaâ€™
bhikkhu. __upasaá¹ƒharati_ sadisataá¹ƒ. __ ``ayampi khoâ€™â€™ _tiÄ• di upasaá¹ƒharaá¹
__Ä• yÅ«_ti rÅ«pajÄ«vitindriyaá¹ƒ, arÅ«pajÄ«vitindriyaá¹ƒ panettha viÃ±Ã±Ä• á¹‡agatikame
kammajatejo. __evaá¹ƒ pÅ«tikasabhÄ• voyevÄ• _ti evaá¹ƒ ativiya duggandhajegucchapaá¹
eva, na Ä• yuÄ• dÄ«naá¹ƒ avigame viya mattasoti adhippÄ• yo. ediso bhavissatÄ«ti __evaâ

``evaá¹ƒ uddhumÄ• tÄ• dibhedo bhavissatÄ«â€™â€™ _ti.

__luÃ±citvÄ• luÃ±citvÄ• _ti uppÄ• á¹-etvÄ• uppÄ• á¹-etvÄ• . __sÄ• vasesamaá¹ƒsalohitay
akhÄ• ditattÄ• tahaá¹ƒ tahaá¹ƒ sesena appÄ• vasesena maá¹ƒsalohitena yuttaá¹ƒ. ``aÃ±Ã±
nti avisesena hatthaá¹-á¹-hikÄ• naá¹ƒ vippakiá¹‡á¹‡atÄ• jotitÄ• ti anavasesato tesaá¹ƒ vipp
dassento __ ``catusaá¹-á¹-hibhedampÄ«â€™â€™ _tiÄ• dimÄ• ha \Ee II 392/.

__terovassikÄ• nÄ«_ti tirovassaá¹ƒ gatÄ• ni, tÄ• ni pana saá¹ƒvaccharaá¹ƒ vÄ«tivattÄ• ni h
``atikkantasaá¹ƒvaccharÄ• nÄ«â€™â€™ _ti. purÄ• á¹‡atÄ• ya ghanabhÄ• vavigamena vicu
so yathÄ• hoti, taá¹ƒ dassento __ ``abbhokÄ• seâ€™â€™ _tiÄ• dimÄ• ha. __terovassikÄ•
saá¹ƒvaccharamattÄ• tikkantÄ• ni \Ne II 287/ eva. khajjamÄ• natÄ• divasena dutiyasivathika
vavatthÄ• pitattÄ• vuttaá¹ƒ __ ``khajjamÄ• natÄ• dÄ«naá¹ƒ vasena yojanÄ• kÄ• tabbÄ• â€

navasivathikapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__imÄ• neva dve_ti avadhÄ• raá¹‡ena appanÄ• kammaá¹-á¹-hÄ• naá¹ƒ tattha niyameti aÃ±
hi eva-kÄ• ro, tato aÃ±Ã±attha niyameti, tena pabbadvayassa vipassanÄ• kammaá¹-á¹-hÄ•
daá¹-á¹-habbÄ• aniccatÄ• didassanato. saá¹…khÄ• resu Ä• dÄ«navavibhÄ• vanÄ• ni sivat
``sivathikÄ• naá¹ƒ Ä• dÄ«navÄ• nupassanÄ• vasena vuttattÄ• â€™â€™ _ti. iriyÄ• pathapab
pÄ• kaá¹-Ä• evÄ• ti __ ``sesÄ• ni dvÄ• dasapÄ«â€™â€™ _ti vuttaá¹ƒ. yaá¹ƒ panettha attha
suviÃ±Ã±eyyameva.

kÄ• yÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<380> __sukhaá¹ƒ_ \Be II 311/ __vedana_nti ettha sukhayatÄ«ti __sukhÄ• . _ sampayuttad
laddhassÄ• de karotÄ«ti attho. suá¹-á¹-hu vÄ• khÄ• dati, khanati vÄ• kÄ• yikaá¹ƒ, cetasika
__sukhÄ• . _ ``sukaraá¹ƒ okÄ• sadÄ• naá¹ƒ etissÄ• ti __sukhÄ• â€™â€™ _ti apare. vedaya
anubhavatÄ«ti __vedanÄ• . vedayamÄ• no_ti anubhavamÄ• no. __ ``kÄ• maâ€™â€™ _ntiÄ
iriyÄ• pathapabbe vuttanayameva. sampajÄ• nassa vediyanaá¹ƒ __sampajÄ• navediyanaá¹

__vatthuÄ• rammaá¹‡Ä• _ti rÅ«pÄ• diÄ• rammaá¹‡Ä• . rÅ«pÄ• diÄ• rammaá¹‡aÃ±hettha v
``vatthÅ«â€™â€™ ti adhippetaá¹ƒ \Ee II 393/. __assÄ• _ti bhaveyya. dhammavinimuttassa
dhammasseva kattubhÄ• vaá¹ƒ dassento __ ``vedanÄ• va vedayatÄ«â€™â€™ _ti Ä• ha. __
_ti etena ``sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™
dasseti.

__nitthunanto_ti balavato vedanÄ• vegassa nirodhane Ä• dÄ«navaá¹ƒ disvÄ• tassa avasa
\Ne II 288/. vegasandhÄ• raá¹‡e hi atimahantaá¹ƒ dukkhaá¹ƒ uppajjatÄ«ti aÃ±Ã±ampi vikÄ•
thero __aparÄ• paraá¹ƒ parivattati. vÄ«riyasamathaá¹ƒ yojetvÄ• _ti adhivÄ• sanavÄ«riyassa
hÄ• panavasena samÄ• dhinÄ• samarasatÄ• pÄ• danena vÄ«riyasamathaá¹ƒ yojetvÄ• . __
lokuttarapaá¹-isambhidÄ• hi saha. ariyamaggakkhaá¹‡e hi paá¹-isambhidÄ• naá¹ƒ asammo
atthapaá¹-isambhidÄ• ya pana Ä• rammaá¹‡akaraá¹‡avasenapi. lokiyÄ• nampi vÄ• sati up
samatthataá¹ƒ sandhÄ• yÄ• ha __ ``saha paá¹-isambhidÄ• hÄ«â€™â€™ _ti. __samasÄ«sÄ
paccavekkhaá¹‡avÄ• rassa anantaravÄ• re parinibbÄ• yÄ«ti attho.

__yathÄ• ca sukhaá¹ƒ, evaá¹ƒ dukkha_nti yathÄ• ``sukhaá¹ƒ ko vedayatÄ«â€™â€™ tiÄ•
sandhÄ• ya vuttaá¹ƒ, evaá¹ƒ dukkhampi. tattha dukkhayatÄ«ti __dukkhÄ• , _ sampayuttadh
vibÄ• dhatÄ«ti attho. duá¹-á¹-huá¹ƒ vÄ• khÄ• dati, khanati kÄ• yikaá¹ƒ, cetasikaÃ±ca sÄ• ta
``dukkaraá¹ƒ okÄ• sadÄ• naá¹ƒ etissÄ• ti __dukkhÄ• â€™â€™ _ti apare. __arÅ«pakammaa
arÅ«papariggahaá¹ƒ, arÅ«padhammamukhena vipassanÄ• bhinivesananti attho. __na pÄ•
cittassa ca avibhÅ«tÄ• kÄ• rattÄ• . tenÄ• ha __ ``andhakÄ• raá¹ƒ viya khÄ• yatÄ«â€™â€™
\Ee II 394/ __hotÄ«â€™â€™ _ti ca \Be II 312/ idaá¹ƒ tÄ• dise puggale sandhÄ• ya vuttaá¹ƒ,
vedanÄ• va vibhÅ«tatarÄ• hutvÄ• upaá¹-á¹-hÄ• ti. evaÃ±hi yaá¹ƒ vuttaá¹ƒ __sakkapaÃ±ha
``phasso pÄ• kaá¹-o hoti, viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ ti, (Sv II 359) taá
vedanÄ• vasena kathiyamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«ti yojanÄ• .
uppattipÄ• kaá¹-atÄ• yÄ• â€™â€™ _ti ca idaá¹ƒ sukhadukkhavedanÄ• naá¹ƒ vasena vuttaá
oá¸·Ä• rikÄ• , na itarÄ• ya. tadubhayaggahaá¹‡amukhena vÄ• gahetabbattÄ• itarÄ• yapi p
pÄ• kaá¹-Ä• evÄ• ti ``vedanÄ• naâ€™â€™ nti avisesaggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __s
veditabbo, _ tasmÄ• tattha vattabbo atthaviseso tattha lÄ«natthappakÄ• saniyaá¹ƒ vuttana

pubbe ``vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va vedayatÄ«â€™â€™ ti vedanÄ• ya
ca anattatÄ• ya ca pajÄ• nanaá¹ƒ vuttaá¹ƒ, idÄ• ni tassÄ• aniccatÄ• dipajÄ• nanaá¹ƒ dasse
pajÄ• nanapariyÄ• yoâ€™â€™ _ti Ä• ha. yathÄ• ekasmiá¹ƒ khaá¹‡e cittadvayassa asambh
anekantapaccayÄ• bhÄ• vato, evaá¹ƒ vedanÄ• dvayassa visiá¹-á¹-hÄ• rammaá¹‡avuttito cÄ
``sukhavedanÄ• kkhaá¹‡e dukkhÄ• ya vedanÄ• ya abhÄ• vatoâ€™â€™ _ti. nidassanamatta
upekkhÄ• vedanÄ• yapi abhÄ• vato, tena sukhavedanÄ• kkhaá¹‡e bhÅ«tapubbÄ• naá¹ƒ ita
hutvÄ• abhÄ• vapajÄ• nanena sukhavedanÄ• yapi hutvÄ• abhÄ• vo Ã±Ä• to eva hotÄ«ti ta
dassento __ ``imissÄ• ca_ \Ne II 289/ __sukhÄ• ya vedanÄ• ya ito paá¹-hamaá¹ƒ_ __abhÄ
Ä• ha, eteneva ca tÄ• sampi vedanÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vo dassitoti daá¹-á¹-habbaá¹ƒ.
aniccÄ• adhuvÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ _ti. __anicca_ggahaá¹‡ena hi vedan
dassito viddhaste aniccatÄ• ya suviÃ±Ã±eyyattÄ• . __adhuva_ggahaá¹‡ena pÄ• kaá¹-abhÄ
asadÄ• bhÄ• vitÄ• dibhÄ• vanato. __vipariá¹‡Ä• ma_ggahaá¹‡ena dukkhabhÄ• vo tassa aÄ
sukhÄ• pi vedanÄ• dukkhÄ• , pageva itarÄ• ti tissannampi vedanÄ• naá¹ƒ dukkhatÄ• dass
dukkhaá¹ƒ, taá¹ƒ ekantato anattÄ• â€™â€™ ti tÄ«supi vedanÄ• su lakkhaá¹‡attayapajÄ• na

daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``itiha tattha sampajÄ• no hotÄ«â€™â€™ _ti.

idÄ• ni \Be II 313/ tamatthaá¹ƒ suttena (MN II 205) sÄ• dhetuá¹ƒ __ ``vuttampi cetaâ€™â€™
__neva tasmiá¹ƒ samaye dukkhaá¹ƒ vedanaá¹ƒ vedetÄ«_ti tasmiá¹ƒ sukhavedanÄ• samaá¹
vedanaá¹ƒ vedeti niruddhattÄ• , anuppannattÄ• ca yathÄ• kkamaá¹ƒ atÄ«tÄ• nÄ• gatÄ• na
asambhavo vutto eva. sakiccakkhaá¹‡amattÄ• vaá¹-á¹-hÄ• nato __aniccÄ• . _ samecca sam
__saá¹…khatÄ• . _ vatthÄ• rammaá¹‡Ä• dipaccayaá¹ƒ paá¹-icca uppannattÄ• __paá¹-iccas
khayavayapalujjananirujjhanapakatitÄ• ya __khayadhammÄ• vayadhammÄ• virÄ• gadham
daá¹-á¹-habbÄ• .

kilesehi Ä• masitabbato __Ä• misaá¹ƒ_ nÄ• ma, paÃ±ca kÄ• maguá¹‡Ä• , Ä• rammaá¹‡aka
__sÄ• misaá¹ƒ. _ tenÄ• ha __ ``paÃ±cakÄ• maguá¹‡Ä• misanissitÄ• â€™â€™ _ti.

__ito para_nti ``atthi vedanÄ• â€™â€™ ti evamÄ• di pÄ• á¸·iá¹ƒ sandhÄ• yÄ• ha __ ``kÄ• y
vuttanayamevÄ• â€™â€™ _ti.

vedanÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<381> sampayogavasena \Ee II 396/ pavattamÄ• nena saha rÄ• genÄ• ti __sarÄ• gaá¹ƒ. _
``lobhasahagataâ€™â€™ _nti. __vÄ«tarÄ• ga_nti ettha kÄ• maá¹ƒ sarÄ• gapadapaá¹-iyogi
bhavitabbaá¹ƒ, sammasanacÄ• rassa pana adhippetattÄ• tebhÅ«makasseva gahaá¹‡anti _
``lokiyakusalÄ• byÄ• kataâ€™â€™ _nti vatvÄ• __ ``idaá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• tan
vivarati. __sesÄ• ni_ dve dosamÅ«lÄ• ni, dve mohamÅ«lÄ• nÄ«ti __cattÄ• ri akusalacittÄ• n
sampayogÄ• bhÄ• vato nattheva sarÄ• gatÄ• , taá¹ƒnimittakatÄ• ya pana siyÄ• taá¹ƒsahita
vÄ«tarÄ• gatÄ• pÄ«ti dukkhavinimuttatÄ• evettha labbhatÄ«ti Ä• ha __ ``neva purimapadaa
bhajantÄ«â€™â€™ _ti. yadi evaá¹ƒ padesikaá¹ƒ pajÄ• nanaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati, d
tesaá¹ƒ. ye pana ``paá¹-ipakkhabhÄ• ve agayhamÄ• ne sampayogÄ• bhÄ• vo evettha pam
viyÄ• â€™â€™ ti icchanti, tesaá¹ƒ matena sesÄ• kusalacittÄ• nampi dutiyapadasaá¹…gaho
dutiyadukepi vuttanayena attho veditabbo. akusalamÅ«lesu saha moheneva vattatÄ«ti samo
``vicikicchÄ• sahagataÃ±ceva uddhaccasahagataÃ±cÄ• â€™â€™ _ti. yasmÄ• cettha ``sah
purimapadÄ• vadhÄ• raá¹‡ampi labbhatiyeva, tasmÄ• vuttaá¹ƒ __ ``yasmÄ• panÄ• â€™â€™
atimÅ«á¸·hatÄ• ya pÄ• á¹-ipuggalikanayena savisesamohavantatÄ• ya ``momÅ«hacittaâ€™
vicikicchÄ• uddhaccasahagatadvayaá¹ƒ visesato ``samohaâ€™â€™ nti vuccati, na tathÄ• s
``vaá¹-á¹-antiyevÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ vadati. sampayogavasena thinamiddhena
__thinamiddhÄ• nupatitaá¹ƒ, _ paÃ±cavidhaá¹ƒsasaá¹…khÄ• rikÄ• kusalacittaá¹ƒ saá¹…ku
__saá¹…kucitacittaá¹ƒ nÄ• ma_ Ä• rammaá¹‡e saá¹…kocanavasena pavattanato. paccaya

uddhaccena sahagataá¹ƒ saá¹ƒsaá¹-á¹-hanti __uddhaccasahagataá¹ƒ, _ aÃ±Ã±athÄ• sabb
397/ uddhaccasahagatamevÄ• ti. __pasaá¹-acittaá¹ƒ_ nÄ• ma Ä• rammaá¹‡e savisesaá¹ƒ v
visaá¹-abhÄ• vena pavattanato.

kilesavikkhambhanasamatthatÄ• ya vipulaphalatÄ• ya ca dÄ«ghasantÄ• natÄ• ya ca maha
mahantehi vÄ• uá¸·Ä• racchandÄ• dÄ«hi gataá¹ƒ paá¹-ipannanti __mahaggataá¹ƒ, _ taá¹ƒ
rÅ«pÄ• rÅ«pabhÅ«migataá¹ƒ tato mahantassa loke abhÄ• vato. tenÄ• ha __ ``rÅ«pÄ• rÅ«p
cettha paá¹-iyogÄ« parittaá¹ƒ evÄ• ti Ä• ha __ ``amahaggatanti kÄ• mÄ• vacaraâ€™â€™ _
samatthehi saha uttarehÄ«ti__ sauttaraá¹ƒ. _ tappaá¹-ipakkhena __anuttaraá¹ƒ. _ tadubhay
veditabbanti Ä• ha __ ``sauttaranti kÄ• mÄ• vacara_ntiÄ• di. paá¹-ipakkhavikkhambhanasan
sammadeva Ä• hitaá¹ƒ __samÄ• hitaá¹ƒ. _ tenÄ• ha __ ``yassÄ• â€™â€™ _tiÄ• di. __yass
yathÄ• vuttena samÄ• dhinÄ• na samÄ• hitanti __asamÄ• hitaá¹ƒ. _ tenÄ• ha __ ``ubhayas
tadaá¹…gavimuttiyÄ• __vimuttaá¹ƒ, _ kÄ• mÄ• vacarakusalacittaá¹ƒ, vikkhambhanavimutti
mahaggatacittanti tadubhayaá¹ƒ sandhÄ• yÄ• ha __ ``tadaá¹…gavikkhambhanavimuttÄ«hi
tadubhayavimutti natthi, taá¹ƒ ubhayavimuttirahitanti gayhamÄ• ne lokuttaracittepi siyÄ• saá
nivattanatthaá¹ƒ __ ``samuccheda ... pe ... okÄ• sova natthÄ«â€™â€™ _ti Ä• ha. okÄ• sabl
sammasanacÄ• rassa adhippetattÄ• veditabbo. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ
vuttanayattÄ• uttÄ• nameva.

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ•

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<382> pahÄ• tabbÄ• didhammavibhÄ• gadassanavasena \Be II 315/ paÃ±cadhÄ• dhamm
ayamattho pÄ• á¸·ito eva viÃ±Ã±Ä• yatÄ«ti tamatthaá¹ƒ ulliá¹…gento __ ``paÃ±cavidhena d
kathetuâ€™â€™ _nti Ä• ha. yadi evaá¹ƒ kasmÄ• nÄ«varaá¹‡Ä• divaseneva niddiá¹-á¹-han
yesaÃ±hi \Ee II 398/ veneyyÄ• naá¹ƒ pahÄ• tabbadhammesu paá¹-hamaá¹ƒ nÄ«varaá¹‡Ä•
tesaá¹ƒ vasenettha bhagavatÄ• paá¹-hamaá¹ƒ nÄ«varaá¹‡esu dhammÄ• nupassanÄ• kat
kÄ• yÄ• nupassanÄ• pi samathapubbaá¹…gamÄ• desitÄ• , tato pariÃ±Ã±eyyesu khandhes
bojjhaá¹…gesu, pariÃ±Ã±eyyÄ• divibhÄ• gesu saccesu ca uttarÄ• desanÄ• , tasmÄ• cetth
yÄ• vadeva vipassanatthÄ• icchitÄ• . vipassanÄ• padhÄ• nÄ• , vipassanÄ• bahulÄ• ca sa
vipassanÄ• bhinivesavibhÄ• gena desitabhÄ• vaá¹ƒ vibhÄ• vento __ ``apicÄ• â€™â€™ _tiÄ
khandhÄ• yatanadukkhasaccavasena missakapariggahakathanaá¹ƒ daá¹-á¹-habbaá¹ƒ.
__saÃ±Ã±Ä• saá¹…khÄ• rakkhandhapariggahampÄ«_ti __pi_-saddena sakalapaÃ±cupÄ• c
sampiá¹‡á¸• eti itaresaá¹ƒ tadantogadhattÄ• .

``kaá¹‡hasukkadhammÄ• naá¹ƒ yuganandhatÄ• natthÄ«â€™â€™ ti pajÄ• nanakÄ• le abh
``abhiá¹‡hasamudÄ• cÄ• ravasenÄ• â€™â€™ _ti vuttaá¹ƒ. __saá¹ƒvijjamÄ• na_nti attano s
__yathÄ• _ti yenÄ• kÄ• rena, so pana __ ``kÄ• macchandassa uppÄ• do hotÄ«â€™â€™ _t
kÄ• raá¹‡Ä• kÄ• rova, atthato kÄ• raá¹‡amevÄ• ti Ä• ha __ ``yena kÄ• raá¹‡enÄ• â€™â€™
vakkhamÄ• natthasamuccayattho.

__tatthÄ• _ti ``yathÄ• cÄ• â€™â€™ tiÄ• dinÄ• vuttapade. __subhampÄ«_ti kÄ• macchan
gahaá¹‡Ä• kÄ• rena __ ``subhaâ€™â€™ _nti vutto, tenÄ• kÄ• rena pavattanakassa aÃ±Ã±
nimittattÄ• __ ``nimittaâ€™â€™ _nti \Ne II 292/ ca. iá¹-á¹-haá¹ƒ, iá¹-á¹-hÄ• kÄ• rena vÄ• g
__subhÄ• rammaá¹‡aá¹ƒ. _ Ä• kaá¹…khitassa hitasukhassa pattiyÄ• anupÄ• yabhÅ«to ma
__anupÄ• yamanasikÄ• ro. ta_nti ayonisomanasikÄ• raá¹ƒ \Ee II 399/. __tatthÄ• _ti tasmiá¹
Ä• rammaá¹‡abhÅ«te ca duvidhe subhanimitte. __Ä• hÄ• ro_ti paccayo attano phalaá¹ƒ Ä•

__asubha_nti \Be II 316/ asubhajjhÄ• naá¹ƒ uttarapadalopena, taá¹ƒ pana dasasu aviÃ±Ã±
kesÄ• dÄ«su saviÃ±Ã±Ä• á¹‡akaasubhesu ca pavattaá¹ƒ daá¹-á¹-habbaá¹ƒ. kesÄ• dÄ«su h
``asubhasaÃ±Ã±Ä• â€™â€™ ti __girimÄ• nandasutte_ (AN c 10.60) vuttÄ• . ettha ca catub
ayonisomanasikÄ• rassa, yonisomanasikÄ• rassa ca gahaá¹‡aá¹ƒ niravasesadassanatthaá
tesu pana asubhesu ``subhaâ€™â€™ nti, ``asubhaâ€™â€™ nti ca manasikÄ• ro idhÄ• dhi
itare pÄ«ti.

ekÄ• dasasu asubhesu paá¹-ikkÅ«lÄ• kÄ• rassa uggaá¹‡hanaá¹ƒ, yathÄ• vÄ• tattha ugga
tathÄ• paá¹-ipatti __asubhanimittassa uggaho. _ upacÄ• rappanÄ• vahÄ• ya asubhabhÄ• v
__asubhabhÄ• vanÄ• nuyogo. _ ``bhojane mattaÃ±Ã±uno mitÄ• hÄ• rassa thinamiddhÄ• bh
alabhamÄ• no kÄ• macchando pahÄ«yatÄ«â€™â€™ ti vadanti, ayameva ca attho niddesep
paá¹-ikkÅ«lataá¹ƒ, tabbipariá¹‡Ä• massa tadÄ• dhÄ• rassa tassa ca upanissayabhÅ«tassa
kÄ• yassa ca Ä• hÄ• raá¹-á¹-hitikattaá¹ƒ sammadeva jÄ• nÄ• ti, so sabbaso bhojane pamÄ•
__bhojanemattaÃ±Ã±Å«_ nÄ• ma. tÄ• disassa hi kÄ• macchando pahÄ«yateva.

__asubhakammikatissatthero_ dantaá¹-á¹-hidassÄ• vÄ«. __pahÄ«nassÄ• _ti vikkhambhana
paresupi evarÅ«pesu á¹-hÄ• nesu eseva nayo. abhidhammapariyÄ• yena (Dhs 1159, 1503)
kÄ• macchandanÄ«varaá¹‡anti Ä• ha __ ``arahattamaggenÄ• â€™â€™ _ti.

__paá¹-ighampi_ purimuppannaá¹ƒ __paá¹-ighanimittaá¹ƒ_ \Ee II 400/ parato uppajjanakas
kÄ• raá¹‡anti katvÄ• .

mejjati siniyhatÄ«ti __mitto, _ hitesÄ« puggalo, tasmiá¹ƒ mitte bhavÄ• , mittassa vÄ• esÄ•
hitesitÄ• , tassÄ• __mettÄ• ya. appanÄ• pi upacÄ• ropi vaá¹-á¹-ati_ sÄ• dhÄ• raá¹‡avacana
``cetovimuttÄ«â€™â€™ _ti \Ne II 293/ vutte __appanÄ• va_ vaá¹-á¹-ati appanaá¹ƒ appattÄ•

suá¹-á¹-hu muccanassa abhÄ• vato. __ta_nti yonisomanasikÄ• raá¹ƒ. __tatthÄ• _ti mettÄ• y
pavattayato_ti bahulÄ«kÄ• ravato.

sattesu \Be II 317/ mettÄ• yanassa hitÅ«pasaá¹ƒhÄ• rassa uppÄ• danaá¹ƒ pavattanaá¹ƒ __
paá¹-hamuppanno mettÄ• manasikÄ• ro parato uppajjanakassa kÄ• raá¹‡abhÄ• vato mettÄ
__mettÄ• nimittaá¹ƒ. _ kammameva sakaá¹ƒ etesanti __kammassakÄ• , _ sattÄ• , tabbhÄ•
kammadÄ• yÄ• datÄ• . dosamettÄ• su yÄ• thÄ• vato Ä• dÄ«navÄ• nisaá¹ƒsÄ• naá¹ƒ paá¹-i
__paá¹-isaá¹…khÄ• naá¹ƒ. _ mettÄ• vihÄ• rikalyÄ• á¹‡amittavantatÄ• idha __kalyÄ• á¹‡am
odissakaanodissakadisÄ• pharaá¹‡Ä• na_nti (odhisakaanodhisakadisÄ• pharaá¹‡Ä• naá¹ƒ
attaatipiyasahÄ• yamajjhattaverivasena odissakatÄ• , sÄ«mÄ• sambhede kate anodissakat
ekÄ• didisÄ• pharaá¹‡avasena disÄ• pharaá¹‡atÄ• mettÄ• ya uggahaá¹‡e veditabbÄ• . vih
odissakadisÄ• pharaá¹‡aá¹ƒ. vihÄ• rÄ• diuddesarahitaá¹ƒ puratthimÄ• didisÄ• vasena anod
evaá¹ƒ dvidhÄ• uggahaá¹‡aá¹ƒ sandhÄ• ya __ ``odissakaanodissakadisÄ• pharaá¹‡Ä• naá
__uggaho_ti ca yÄ• va upacÄ• rÄ• daá¹-á¹-habbo. uggahitÄ• ya Ä• sevanÄ• __bhÄ• vanÄ
pÄ• á¹‡Ä• , bhÅ«tÄ• , puggalÄ• , attabhÄ• vapariyÄ• pannÄ• ti etesaá¹ƒ vasena paÃ±cavid
\Ee II 401/, abyÄ• pajjhÄ• , anÄ«ghÄ• , sukhÄ« attÄ• naá¹ƒ pariharantÅ«ti catudhÄ• pavatt
anodissakapharaá¹‡Ä• mettÄ• . sabbÄ• itthiyo, purisÄ• , ariyÄ• , anariyÄ• , devÄ• , manus
sattodhikaraá¹‡avasena pavattÄ• sattavidhÄ• , aá¹-á¹-havÄ«sati vidhÄ• vÄ• , dasahi disÄ•
pavattÄ• dasavidhÄ• , ekekÄ• ya vÄ• disÄ• ya sattÄ• diitthÄ• diaverÄ• dibhedena asÄ«tÄ•
odhiso pharaá¹‡Ä• veditabbÄ• .

yena ayonisomanasikÄ• rena aratiÄ• dikÄ• ni uppajjanti, so aratiÄ• dÄ«su ayonisomanasik
hi idaá¹ƒ bhummaá¹ƒ. esa nayo ito paresupi. ukkaá¹‡á¹-hitÄ• pantasenÄ• sanesu, adhikusa
uppajjanabhÄ• variÃ±canÄ• . __kÄ• yavinamanÄ• _ti karajakÄ• yassa virÅ«penÄ• kÄ• rena
saá¹…kocÄ• patti.

kusaladhammapaá¹-ipattiyÄ• paá¹-á¹-hapanasabhÄ• vatÄ• ya, tappaá¹-ipakkhÄ• naá¹ƒ vis
__Ä• rambhadhÄ• tu_Ä• dito pavattavÄ«riyanti Ä• ha __ ``paá¹-hamÄ• rambhavÄ«riyaâ€™
paá¹-hamÄ• rambhamattassa kosajjavidhamanaá¹ƒ, thÄ• magamanaÃ±ca \Be II 318/ natthi
``kosajjato nikkhantatÄ• ya tato balavataraâ€™â€™ _nti \Ne II 294/. yasmÄ• pana aparÄ• p
laddhÄ• sevanaá¹ƒ uparÅ«pari visesaá¹ƒ Ä• vahantaá¹ƒ ativiya thÄ• magatameva hoti, tasm
paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tatopi balavataraâ€™â€™ _nti.

__atibhojane nimittaggÄ• ho_ti atibhojane thinamiddhassa nimittaggÄ• ho \Ee II 402/, ettak
bhojanaá¹ƒ thinamiddhassa kÄ• raá¹‡aá¹ƒ hoti, ettake na hotÄ«ti thinamiddhassa kÄ• raá¹‡
attho. byatirekavasena cetaá¹ƒ vuttaá¹ƒ, tasmÄ• ``ettake bhutte taá¹ƒ bhojanaá¹ƒ thinamidd
na hotÄ«â€™â€™ ti bhojane mattaÃ±Ã±utÄ• ca atthato dassitÄ• ti daá¹-á¹-habbaá¹ƒ. tenÄ
... na hotÄ«â€™â€™ _ti. __divÄ• sÅ«riyÄ• loka_nti divÄ• gahitanimittaá¹ƒ sÅ«riyÄ• lokaá¹

karontassÄ• pÄ«_ti evamettha attho veditabbo. dhutaá¹…gÄ• naá¹ƒ vÄ«riyanissitattÄ• vutt
``dhutaá¹…ganissitasappÄ• yakathÄ• yapÄ«â€™â€™ _ti.

kukkuccampi katÄ• katÄ• nusocanavasena pavattamÄ• naá¹ƒ cetaso avÅ«pasamÄ• vahat
samÄ• nalakkhaá¹‡amevÄ• ti __ ``avÅ«pasamo nÄ• ma avÅ«pasantÄ• kÄ• ro, uddhaccaku
vuttaá¹ƒ.

bahussutassa ganthato, atthato ca suttÄ• dÄ«ni vicÄ• rentassa tabbahulavihÄ• rino
atthavedÄ• dipaá¹-ilÄ• bhasabbhÄ• vato vikkhepo na hotÄ«ti, yathÄ• vidhipaá¹-ipattiyÄ• ,
yathÄ• nurÅ«papatikÄ• rappavattiyÄ• ca katÄ• katÄ• nusocanaÃ±ca na hotÄ«ti __ ``bÄ• hu
uddhaccakukkuccaá¹ƒ pahÄ«yatÄ«â€™â€™ _ti Ä• ha. yadaggena bÄ• husaccena uddhacc
paripucchakatÄ• vinayapakataÃ±Ã±utÄ• hipi taá¹ƒ pahÄ«yatÄ«ti daá¹-á¹-habbaá¹ƒ. vuddha
Ä• vahatÄ«ti cetovÅ«pasamakarattÄ• uddhaccakukkuccappahÄ• nakÄ• rÄ« vuttÄ• . vuddh
kukkuccavinodakÄ• vinayadharÄ• kalyÄ• á¹‡amittÄ• vuttÄ• ti daá¹-á¹-habbÄ• . vikkhepo c
yebhuyyena kukkuccahetuko hotÄ«ti ``kappiyÄ• kappiyaparipucchÄ• bahulassÄ• â€™â€™
paripucchakatÄ• dayo niddiá¹-á¹-hÄ• . __pahÄ«ne uddhaccakukkucce_ti \Ee II 403/ niddhÄ
__kukkuccassa_ domanassasahagatattÄ• __anÄ• gÄ• mimaggena Ä• yatiá¹ƒ anuppÄ• do_

tiá¹-á¹-hati \Be II 319/ pavattati etthÄ• ti __á¹-hÄ• nÄ«yÄ• _ vicikicchÄ• ya á¹-hÄ• nÄ«yÄ•
__vicikicchÄ• á¹-hÄ• nÄ«yÄ• , _ vicikicchÄ• ya kÄ• raá¹‡abhÅ«tÄ• dhammÄ• , tiá¹-á¹-hatÄ
vicikicchÄ• á¹-hÄ• nÄ«yÄ• etissÄ• ti __vicikicchÄ• á¹-hÄ• nÄ«yÄ• , _ atthato vicikicchÄ• e
parato uppajjanakavicikicchÄ• ya sabhÄ• gahetutÄ• ya asÄ• dhÄ• raá¹‡aá¹ƒ kÄ• raá¹‡aá¹ƒ

__kusalÄ• kusalÄ• _ti \Ne II 295/ kosallasambhÅ«taá¹-á¹-hena kusalÄ• , tappaá¹-ipakkhato
te __sÄ• vajjÄ• , asevitabbÄ• , hÄ«nÄ• _ ca. ye kusalÄ• , te __anavajjÄ• , sevitabbÄ• , _ __
vÄ• hÄ«nehi chandÄ• dÄ«hi Ä• raddhÄ• __hÄ«nÄ• , _ paá¹‡Ä«tehi __paá¹‡Ä«tÄ• . kaá¹‡
apabhassarabhÄ• vakaraá¹‡Ä• . __sukkÄ• _ti odÄ• tÄ• cittassa pabhassarabhÄ• vakaraá¹
__kaá¹‡hÄ• . _ sukkÄ• bhijÄ• tihetuto __sukkÄ• . _ te eva __sappaá¹-ibhÄ• gÄ• . _ kaá¹‡hÄ
sukkasappaá¹-ibhÄ• gÄ• , tathÄ• sukkÄ• pi itarehi. atha vÄ• kaá¹‡hasukkÄ• ca sappaá¹-ib
__kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• . _ sukhÄ• hi vedanÄ• dukkhÄ• ya vedanÄ• ya sappaa
sukhÄ• ya vedanÄ• ya sappaá¹-ibhÄ• gÄ• ti.

kÄ• maá¹ƒ bÄ• husaccaparipucchakatÄ• hi sabbÄ• pi aá¹-á¹-havatthukÄ• vicikicchÄ• pahÄ
ratanattayavicikicchÄ• mÅ«likÄ• sesavicikicchÄ• ti katvÄ• Ä• ha __ ``tÄ«á¹‡i ratanÄ• ni Ä•
ratanattayaguá¹‡Ä• vabodhe ``satthari kaá¹…khatÄ«â€™â€™ tiÄ• di (Dhs 1008, 1123, 116
915) vicikicchÄ• ya asambhavoti. vinaye pakataÃ±Ã±utÄ• ``sikkhÄ• ya kaá¹…khatÄ«â€™â
pahÄ• naá¹ƒ karotÄ«ti Ä• ha __ ``vinaye ciá¹‡á¹‡avasÄ«bhÄ• vassÄ• pÄ«â€™â€™ _ti.
__okappaniyasaddhÄ• saá¹…khÄ• taadhimokkhabahulassÄ• _ti \Ee II 404/ saddheyyavatth

anupavisanasaddhÄ• saá¹…khÄ• taadhimokkhena adhimuccanabahulassa, __adhimuccana
daá¹-á¹-habbaá¹ƒ, saddhÄ• ya vÄ• ninnapoá¹‡atÄ• adhimutti __adhimokkho. _

__samudayavayÄ• _ti samudayavayadhammÄ• . __subhanimittaasubhanimittÄ• dÄ«sÅ«_t
asubhanimittÄ• dÄ«sÅ«â€™â€™ ti __Ä• di_-saddo paccekaá¹ƒ yojetabbo. tattha paá¹-ham
paá¹-ighanimittÄ• dÄ«naá¹ƒ saá¹…gaho, dutiyenamettÄ• cetovimuttiÄ• dÄ«naá¹ƒ. sesamett
vuttanayameva.

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhapabbavaá¹‡á¹‡anÄ•

<383> upÄ• dÄ• nehi \Be II 320/ Ä• rammaá¹‡akaraá¹‡Ä• divasena upÄ• dÄ• tabbÄ• vÄ•

__iti_ \Ne II 296/ __rÅ«pa_nti ettha __iti_-saddo idaá¹ƒ-saddena samÄ• natthoti adhippÄ• y
rÅ«paâ€™â€™ _nti. tayidaá¹ƒ sarÅ«paggahaá¹‡abhÄ• vato anavasesapariyÄ• dÄ• naá¹ƒ h
rÅ«paá¹ƒ, na ito paraá¹ƒ rÅ«paá¹ƒ atthÄ«â€™â€™ _ti. __itÄ«_ti vÄ• pakÄ• ratthe nipÄ• to,
rÅ«paâ€™â€™ _nti iminÄ• bhÅ«tupÄ• dÄ• divasena yattako rÅ«passa pabhedo, tena sadd
pariyÄ• diyitvÄ• dasseti. __sabhÄ• vato_ti ruppanasabhÄ• vato, cakkhÄ• divaá¹‡á¹‡Ä• disa
__vedanÄ• dÄ«supÄ«_ti ettha ``ayaá¹ƒ vedanÄ• , ettakÄ• vedanÄ• , na ito paraá¹ƒ vedanÄ
vedanaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• , __sabhÄ• vato_ti ca ``anubhavanasabhÄ• v
ti evamÄ• dinÄ• yojetabbaá¹ƒ. sesaá¹ƒ vuttanayattÄ• suviÃ±Ã±eyyameva.

khandhapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanapabbavaá¹‡á¹‡anÄ•

<384> __chasu ajjhattikabÄ• hiresÅ«_ti ``chasu ajjhattikesu chasu bÄ• hiresÅ«â€™â€™ ti
padaá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ. kasmÄ• panetÄ• ni ubhayÄ• ni chaá¸·eva vuttÄ• ni?
chaviÃ±Ã±Ä• á¹‡akÄ• yuppattidvÄ• rÄ• rammaá¹‡avavatthÄ• nato. cakkhuviÃ±Ã±Ä• á¹‡avA
viÃ±Ã±Ä• á¹‡akÄ• yassa cakkhÄ• yatanameva uppattidvÄ• raá¹ƒ, rÅ«pÄ• yatanameva ca Ä
itaresaá¹ƒ, chaá¹-á¹-hassa pana bhavaá¹…gamanasaá¹…khÄ• to manÄ• yatanekadeso \Ee
asÄ• dhÄ• raá¹‡aÃ±ca dhammÄ• yatanaá¹ƒ Ä• rammaá¹‡aá¹ƒ. cakkhatÄ«ti __cakkhu, _ rÅ
cÄ• ti attho. suá¹‡Ä• tÄ«ti __sotaá¹ƒ. _ ghÄ• yatÄ«ti __ghÄ• naá¹ƒ. _ jÄ«vitanimittatÄ• ya ra
taá¹ƒ jÄ«vitaá¹ƒ avhÄ• yatÄ«ti __jivhÄ• . _ kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá¹ƒ Ä• yo
munÄ• ti Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• tÄ«ti __mano. _ rÅ«payati vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pa
hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• setÄ«ti __rÅ«paá¹ƒ. _ sappati attano paccayehi harÄ«yat
gamÄ«yatÄ«ti __saddo. _ gandhayati attano vatthuá¹ƒ sÅ«cetÄ«ti __gandho_ \Be II 321/. ra

assÄ• dentÄ«ti __raso. _ phusÄ«yatÄ«ti __phoá¹-á¹-habbaá¹ƒ. _ attano sabhÄ• vaá¹ƒ dhÄ•
sabbÄ• ni pana Ä• yÄ• naá¹ƒ tananÄ• diatthena __Ä• yatanÄ• ni. _ ayamettha saá¹…khepo
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism II 510, 511, 512; Vism-mhá¹- II 510) vutt

__cakkhuÃ±ca_ \Ne II 297/ __pajÄ• nÄ• tÄ«_ti (DN II 384; MN I 117) ettha __cakkhu_ nÄ•
sasambhÄ• racakkhu, nÄ• pi dibbacakkhuÄ• dikanti Ä• ha __cakkhupasÄ• da_nti. yaá¹ƒ sa
cakkhu catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• doâ€™â€™ ti. (Dhs 596) __c
vakkhamÄ• natthasamuccayattho. __yÄ• thÄ• vasarasalakkhaá¹‡avasenÄ• _ti aviparÄ«tas
lakkhaá¹‡assa ca vasena, rÅ«pesu Ä• viÃ±chanakiccassa ceva rÅ«pÄ• bhighÄ• tÄ• rahabh
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tapasÄ• dalakkhaá¹‡assa ca v
__yÄ• thÄ• vasarasalakkhaá¹‡avasenÄ• _ti yÄ• thÄ• vasarasavasena ceva lakkhaá¹‡avase
II 406/ ca aviparÄ«tasabhÄ• vo veditabbo. so hi rasÄ«yati aviraddhapaá¹-ivedhavasena ass
``rasoâ€™â€™ ti vuccati, tasmÄ• salakkhaá¹‡avasenÄ• ti vuttaá¹ƒ hoti. __lakkhaá¹‡avasen
aniccÄ• disÄ• maÃ±Ã±alakkhaá¹‡avasena.

``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (MI
425, 426; SN a II 43, 45; II 4.60) samuditÄ• niyeva rÅ«pÄ• yatanÄ• ni cakkhuviÃ±Ã±Ä• á¹‡u
visunti imassa atthassa jotanatthaá¹ƒ ``rÅ«pe cÄ• â€™â€™ ti puthuvacanaggahaá¹‡aá¹ƒ, tA
desanÄ• gatiyÄ• kÄ• maá¹ƒ idhÄ• pi ``rÅ«pe ca pajÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ, rÅ«pab
sabbaá¹ƒ ekajjhaá¹ƒ gahetvÄ• __bahiddhÄ• catusamuá¹-á¹-hÄ• nikarÅ«paÃ±cÄ• _ti ekava
__sarasalakkhaá¹‡a vasenÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡assa visayabhÄ• vakiccassa vasena c
cakkhupaá¹-ihananalakkhaá¹‡assa vasena cÄ• ti yojetabbaá¹ƒ.

__ubhayaá¹ƒ paá¹-iccÄ• _ti cakkhuá¹ƒ upanissayapaccayavasena paccayabhÅ«taá¹ƒ, rÅ«p
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayavasena paccayabhÅ«te ca paá¹-icca. kÄ•
suttantasaá¹ƒvaá¹‡á¹‡anÄ• , nippariyÄ• yakathÄ• nÄ• ma abhidhammasannissitÄ• evÄ• ti
saá¹ƒyojanÄ• ni dassento __ ``kÄ• marÄ• ga ... pe ... avijjÄ• saá¹ƒyojanaâ€™â€™ _nti \Be
kÄ• mesu rÄ• go, kÄ• mo ca so rÄ• go cÄ• ti vÄ• __kÄ• marÄ• go. _ so eva bandhanaá¹-á
ayaÃ±hi yassa saá¹ƒvijjati, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒyojeti bandhati iti dukkhe
bhavÄ• dike vÄ• bhavantarÄ• dÄ«hi, kammunÄ• vÄ• vipÄ• kaá¹ƒ saá¹ƒyojeti bandhatÄ«ti
paá¹-ighasaá¹ƒyojaá¹ƒÄ• dÄ«nampi yathÄ• rahamattho vattabbo. __sarasalakkhaá¹‡avasen
vaá¹-á¹-ato anissajjanasaá¹…khÄ• tassa attano kiccassa ceva yathÄ• vuttabandhanasaá¹…
vasenÄ• ti yojetabbaá¹ƒ.

bhavassÄ• dadiá¹-á¹-hissÄ• danivattanatthaá¹ƒ \Ee II 407/ __kÄ• massÄ• da_ggahaá¹‡aá¹
abhiramantassa. __abhinandato_ti \Ne II 298/ sappÄ«tikataá¹‡hÄ• vasena nandantassa. pa
kÄ• marÄ• gassa paccayabhÅ«tÄ• kÄ• marÄ• guppatti vuttÄ• . esa nayo sesesupi. __aniá¹
``Ä• pÄ• thagateâ€™â€™ ti vibhattivipariá¹‡Ä• manavasena ``Ä• pÄ• thagataâ€™â€™ nti p

sambandhitabbaá¹ƒ. __etaá¹ƒ Ä• rammaá¹‡a_nti etaá¹ƒ evaá¹ƒsukhumaá¹ƒ evaá¹ƒdubbibh
``niccaá¹ƒ dhuvaâ€™â€™ _nti idaá¹ƒ nidassanamattaá¹ƒ. ``ucchijjissati vinassissatÄ«ti gaá
evamÄ• dÄ«nampi saá¹…gaho icchitabbo. paá¹-hamÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• anurodh
_ti, itarÄ• ya anurodhavasena __ ``sattassa nu khoâ€™â€™ _ti __vicikicchato. _ attattaniyÄ
vicikicchÄ• diá¹-á¹-hiyÄ• asati abhÄ• vato. __bhavaá¹ƒ patthentassÄ• _ti ``Ä«dise sampatt
amhÄ• kaá¹ƒ idaá¹ƒ iá¹-á¹-haá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ sulabhaá¹ƒ jÄ• taá¹ƒ, tasmÄ• Ä• y
uttaritaro sampattibhavo bhaveyyÄ• â€™â€™ ti bhavaá¹ƒ nikÄ• mentassa. __evarÅ«pa_nti
taá¹ƒsadise hi tabbohÄ• ravasenevaá¹ƒ vuttaá¹ƒ. bhavati hi taá¹ƒsadisesu tabbohÄ• ro yath
tÄ• ni eva osadhÄ• nÄ«â€™â€™ ti. __usÅ«yato_ti usÅ«yaá¹ƒ issaá¹ƒ uppÄ• dayato. __aÃ±
aÃ±Ã±ena asÄ• dhÄ• raá¹‡abhÄ• vakaraá¹‡ena macchariyaá¹ƒ karoto. __sabbeheva_ yath

__taÃ±ca kÄ• raá¹‡a_nti subhanimittapaá¹-ighanimittÄ• divibhÄ• gaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ
tajjÄ• yonisomanasikÄ• raÃ±cÄ• ti \Ee II 408/ tassa tassa saá¹ƒyojanassa kÄ• raá¹‡aá¹ƒ.
avikkhambhitÄ• samÅ«hatabhÅ«miladdhuppannaá¹ƒ taá¹ƒ sandhÄ• ya __ ``appahÄ«naá¹-á
vuttaá¹ƒ. vattamÄ• nuppannatÄ• samudÄ• cÄ• raggahaá¹‡eneva gahitÄ• . __yena kÄ• raá
vipassanÄ• samathabhÄ• vanÄ• saá¹…khÄ• tena kÄ• raá¹‡ena \Be II 323/. taÃ±hi tassa ta
vikkhambhanavasena ca pahÄ• nakÄ• raá¹‡aá¹ƒ. issÄ• macchariyÄ• naá¹ƒ apÄ• yagaman
vuttÄ• . yadi evaá¹ƒ ``tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hotÄ«â€™
suttapadaá¹ƒ kathanti? taá¹ƒ suttantapariyÄ• yena vuttaá¹ƒ. yathÄ• nulomasÄ• sanÄ• hi su
pana abhidhammanayena saá¹ƒvaá¹‡á¹‡anÄ• ti nÄ• yaá¹ƒ dosoti. __oá¸·Ä• rikassÄ• _ti thÅ
abhiá¹‡hasamuppattipariyuá¹-á¹-hÄ• natibbatÄ• va hoti. __aá¹‡usahagatassÄ• _ti vuttappak
aá¹‡ubhÄ• vaá¹ƒ sukhumabhÄ• vaá¹ƒ gatassa. uddhaccasaá¹ƒyojanassapettha anuppÄ• d
yathÄ• vuttasaá¹ƒyojanehi avinÄ• bhÄ• vato. ekatthatÄ• ya sotÄ• dÄ«naá¹ƒ sabhÄ• vasara
tappaccayÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ uppÄ• dÄ• dipajÄ• nanÄ• ca vuttanayeneva vedita
nayoâ€™â€™ _ti atidisati.

__attano vÄ• dhammesÅ«_ti attano ajjhattikÄ• yatanadhammesu, attano ubhayadhammes
__ajjhattikÄ• yatanapariggaá¹‡hanenÄ• _ti ajjhattikÄ• yatanapariggaá¹‡hanamukhenÄ• ti at
anavasesato saparasantÄ• nesu Ä• yatanÄ• naá¹ƒ pariggaho siddho hoti. __parassa_ \Ee I
etthÄ• pi eseva nayo. __rÅ«pÄ• yatanassÄ• _ti aá¸• á¸• hekÄ• dasappabhedassa rÅ«pasab
rÅ«pakkhandhe ``vuttanayena nÄ«haritabboâ€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. __
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhesu. __vuttanayenÄ• _ti iminÄ• atidesena rÅ«pa
``Ä• hÄ• rasamudayÄ• â€™â€™ ti viÃ±Ã±Ä• á¹‡akkhandhe ``nÄ• marÅ«pasamudayÄ• â€™
``phassasamudayÄ• â€™â€™ ti imaá¹ƒ visesaá¹ƒ vibhÄ• veti, itaraá¹ƒ pana sabbattha sam
Ä• yatanapabbepi lokuttaranivattanaá¹ƒ pÄ• á¸·iyaá¹ƒ gahitaá¹ƒ natthÄ«ti vuttaá¹ƒ __ ``loku
gahetabbÄ• â€™â€™ _ti. sesaá¹ƒ vuttanayameva.

Ä• yatanapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

<385> __bujjhanakasattassÄ• _ti kilesaniddÄ• ya paá¹-ibujjhanakasattassa, ariyasaccÄ• na
paá¹-ivijjhanakasattassa. __aá¹…gesÅ«_ti kÄ• raá¹‡esu, avayavesu vÄ• \Be II 324/. udaya
paá¹-á¹-hÄ• ya sambodhipaá¹-ipadÄ• yaá¹ƒ á¹-hito nÄ• ma hotÄ«ti Ä• ha __ ``Ä• raddhavip
yogÄ• vacaroti sambodhÄ«â€™â€™ _ti. suttantadesanÄ• nÄ• ma pariyÄ• yakathÄ• , ayaÃ
lokiyamaggavasena pavattÄ• ti vuttaá¹ƒ ``yogÄ• vacaroti sambodhÄ«â€™â€™ ti, aÃ±Ã±ath
vadeyya.

__ ``satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• â€™â€™ _ti padassa attho ``vicikicchÄ• á¹-á¹-h
vuttanayena veditabbo. __ta_nti yonisomanasikÄ• raá¹ƒ. __tatthÄ• _ti satiyaá¹ƒ, nipphÄ• de
bhummaá¹ƒ.

sati ca sampajaÃ±Ã±aÃ±ca __satisampajaÃ±Ã±aá¹ƒ. _ atha vÄ• satippadhÄ• naá¹ƒ
abhikkantÄ• disÄ• tthakabhÄ• vapariggaá¹‡hanaÃ±Ä• á¹‡aá¹ƒ __satisampajaÃ±Ã±aá¹ƒ. _ t
satokÄ• rÄ«bhÄ• vÄ• vahattÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya hoti. yathÄ• paccan
anurÅ«padhammasevanÄ• ca anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ
satirahitapuggalavivajjanÄ• , satokÄ• rÄ«puggalasevanÄ• , tattha ca yuttappayuttatÄ• satis
uppÄ• dÄ• ya hotÄ«ti imamatthaá¹ƒ dasseti __ ``satisampajaÃ±Ã±aâ€™â€™ _ntiÄ• dinÄ• .
bodhimaá¹‡á¸• e \Ee II 410/ suvaá¹‡á¹‡asalÄ• kaá¹ƒ gahetvÄ• \Ne II 300/ ``aá¹-á¹-hÄ• rasa
katarabhÄ• sÄ• ya dhammaá¹ƒ kathemÄ«â€™â€™ ti parisaá¹ƒ pavÄ• resi. __abhayatthero

dhammÄ• naá¹ƒ, dhammesu vÄ• vicayo __dhammavicayo, _ so eva sambojjhaá¹…go, tas
__dhammavicayasambojjhaá¹…gassa. ``kusalÄ• kusalÄ• dhammÄ• â€™â€™ _tiÄ• dÄ«su
heá¹-á¹-hÄ• vuttanayameva. tattha __yonisomanasikÄ• rabahulÄ«kÄ• ro_ti kusalÄ• dÄ«naá
taá¹ƒtaá¹ƒsabhÄ• vasarasalakkhaá¹‡aÄ• dikassa yÄ• thÄ• vato avabujjhanavasena uppann
Ã±Ä• á¹‡asampayuttacittuppÄ• do. so hi aviparÄ«tamanasikÄ• ratÄ• ya ``yonisomanasikÄ•
tadÄ• bhogatÄ• ya Ä• vajjanÄ• pi taggatikÄ• eva, tassa abhiá¹‡haá¹ƒ pavattanaá¹ƒ bahulÄ
__bhiyyobhÄ• vÄ• yÄ• _ti punappunaá¹ƒ bhÄ• vÄ• ya. __vepullÄ• yÄ• _ti vipulabhÄ• vÄ• y
paribrÅ«hanÄ• ya.

__paripucchakatÄ• _ti pariyogÄ• hetvÄ• pucchakabhÄ• vo. Ä• cariye payirupÄ• sitvÄ• pa
aá¹-á¹-hakathÄ• ya pariyogÄ• hetvÄ• yaá¹ƒ yaá¹ƒ tattha gaá¹‡á¹-hiá¹-á¹-hÄ• nabhÅ«taá¹ƒ,
bhante kathaá¹ƒ, imassa ko atthoâ€™â€™ ti khandhÄ• yatanÄ• diatthaá¹ƒ \Be II 325/ pucch
dhammavicayasambojjhaá¹…go uppajjati. tenÄ• ha __ ``khandhadhÄ• tu ... pe ... bahulatÄ•
__vatthÅ«naá¹ƒ visadabhÄ• vakaraá¹‡a_nti ettha cittacetasikÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabl

tappaá¹-ibaddhÄ• ni cÄ«varÄ• ni ca ``vatthÅ«nÄ«â€™â€™ ti adhippetÄ• ni, tÄ• ni yathÄ• c
honti, tathÄ• karaá¹‡aá¹ƒ tesaá¹ƒ visadabhÄ• vakaraá¹‡aá¹ƒ. tena vuttaá¹ƒ __ ``ajjhattikab
_ntiÄ• di. __ussannadosa_nti vÄ• tÄ• diussannadosaá¹ƒ. __sedamalamakkhita_nti sedena
sarÄ«ramalena ca makkhitaá¹ƒ. __ca_-saddena aÃ±Ã±ampi sarÄ«rassa, cittassa ca pÄ«á¸·
saá¹…gaá¹‡hÄ• ti. __senÄ• sanaá¹ƒ vÄ• _ti __vÄ• _-saddena pattÄ• dÄ«naá¹ƒ saá¹…gaho
visayabhÅ«te vÄ• . kathaá¹ƒ bhÄ• vanamanuyuttassa tÄ• ni visayo? antarantarÄ• pavattan
vuttaá¹ƒ. te hi cittuppÄ• dÄ• cittekaggatÄ• ya aparisuddhabhÄ• vÄ• ya saá¹ƒvattanti. __citt
nissayÄ• dipaccayabhÅ«tesu. __Ã±Ä• á¹‡ampÄ«_ti __pi_-saddo sampiá¹‡á¸• anattho, tena
vatthuyeva, atha kho tasmiá¹ƒ aparisuddhe Ã±Ä• á¹‡ampi aparisuddhaá¹ƒ hotÄ«ti nissayÄ•
taá¹ƒnissitÄ• parisuddhi viya visayassa aparisuddhatÄ• ya visayino aparisuddhiá¹ƒ dasseti.

__samabhÄ• vakaraá¹‡a_nti kiccato anÅ«nÄ• dhikabhÄ• vakaraá¹‡aá¹ƒ. saddheyyavatthu
adhimokkhakiccassa paá¹-utarabhÄ• vena, paÃ±Ã±Ä• ya avisadatÄ• ya, vÄ«riyÄ• dÄ«naÃ±
saddhindriyaá¹ƒ balavaá¹ƒ hoti. tenÄ• ha __ ``itarÄ• ni mandÄ• nÄ«â€™â€™ _ti. __tato_ti t
balavabhÄ• vato \Ne II 301/, itaresaÃ±ca mandattÄ• . kosajjapakkhe patituá¹ƒ adatvÄ• sam
paggaá¹‡hanaá¹ƒ anubalappadÄ• naá¹ƒ __paggaho, _ paggahova kiccaá¹ƒ __paggahakicc
sakkotÄ«â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ•
__upaá¹-á¹-hÄ• naá¹ƒ. _ vikkhepapaá¹-ikkhepo, yena vÄ• sampayuttÄ• avikkhittÄ• honti,
rÅ«pagataá¹ƒ viya cakkhunÄ• yena yÄ• thÄ• vato visayasabhÄ• vaá¹ƒ passati, taá¹ƒ __das
sakkoti_ balavatÄ• saddhindriyena abhibhÅ«tattÄ• . sahajÄ• tadhammesu hi indaá¹-á¹-haá¹
sahapavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ ekarasatÄ• vaseneva atthasiddhi, na aÃ±Ã±at
vuttamevatthaá¹ƒ kÄ• raá¹‡abhÄ• vena paccÄ• masati. __ta_nti saddhindriyaá¹ƒ \Ee II 412/
__dhammasabhÄ• vapaccavekkhaá¹‡enÄ• _ti yassa saddheyyassa vatthuno uá¸·Ä• ratÄ• c
sÄ• tisayappavattiyÄ• saddhindriyaá¹ƒ \Be II 326/ balavaá¹ƒ jÄ• taá¹ƒ, tassa paccayapacca
yÄ• thÄ• vato vÄ«maá¹ƒsanena. evaÃ±hi evaá¹ƒdhammatÄ• nayena sabhÄ• vasarasato pa
adhimokkho na hoti ``ayaá¹ƒ imesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• voâ€™â€™ ti parijÄ• nanav
sÄ• tisayattÄ• . dhuriyadhammesu hi yathÄ• saddhÄ• ya balavabhÄ• ve paÃ±Ã±Ä• ya mar
balavabhÄ• ve saddhÄ• ya mandabhÄ• vo hotÄ«ti. tena vuttaá¹ƒ __ ``taá¹ƒ dhammasabhÄ•
yathÄ• vÄ• manasikaroto balavaá¹ƒ jÄ• taá¹ƒ, tathÄ• amanasikÄ• rena hÄ• petabbaâ€™â
amanasikÄ• renÄ• _ti yenÄ• kÄ• rena bhÄ• vanaá¹ƒ anuyuÃ±jantassa saddhindriyaá¹ƒ bala
bhÄ• vanÄ• ya ananuyuÃ±janatoti vuttaá¹ƒ hoti. idha duvidhena saddhindriyassa balavabhÄ
paccayavisesena kiccuttariyato, vÄ«riyÄ• dÄ«naá¹ƒ vÄ• mandakiccatÄ• ya. tattha paá¹-han
dassito. dutiyakappe pana yathÄ• manasi karoto vÄ«riyÄ• dÄ«naá¹ƒ mandakiccatÄ• ya sad
jÄ• taá¹ƒ, tathÄ• amanasikÄ• rena, vÄ«riyÄ• dÄ«naá¹ƒ paá¹-ukiccabhÄ• vÄ• vahena mana
samarasaá¹ƒ karontena hÄ• petabbaá¹ƒ. iminÄ• nayena sesindriyesupi hÄ• panavidhi vedi

__vakkalittheravatthÅ«_ti. so hi Ä• yasmÄ• saddhÄ• dhimuttatÄ• ya katÄ• dhikÄ• ro satthu
eva hutvÄ• viharanto satthÄ• rÄ• ``kiá¹ƒ te vakkali iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo

passati, so maá¹ƒ passatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 87; Sv I paá¹-hamamahÄ• saá¹…
Dhp-a II 380; Paá¹-is-a II 2.130; Dhs-a 1007; Th-a II vakkalittheragÄ• thÄ• vaá¹‡á¹‡anÄ•) c
kammaá¹-á¹-hÄ• ne niyojitopi taá¹ƒ ananuyuÃ±janto \Ee II 413/ paá¹‡Ä• mito attÄ• naá¹ƒ vi
papÄ• taá¹-á¹-hÄ• naá¹ƒ abhiruhi, atha naá¹ƒ satthÄ• yathÄ• nisinnova obhÄ• saá¹ƒ vissajj
dassetvÄ• ---

``pÄ• mojjabahulo \Ne II 302/ bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381) --

gÄ• thaá¹ƒ vatvÄ• ``ehi vakkalÄ«â€™â€™ ti Ä• ha. so tena amateneva abhisitto haá¹-á¹-h
vipassanaá¹ƒ paá¹-á¹-hapesi. saddhÄ• ya balavabhÄ• vato vipassanÄ• vÄ«thiá¹ƒ na otarati
tassa indriyasamattapaá¹-ipÄ• danÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• adÄ• si. so satt
á¹-hatvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• maggappaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹
``vakkalittheravatthu cettha nidassanaâ€™â€™ nti. __etthÄ• _ti saddhindriyassa adhimattal
sakiccÄ• karaá¹‡e.

__itarakiccabheda_nti upaá¹-á¹-hÄ• nÄ• dikiccavisesaá¹ƒ. __passaddhÄ• dÄ«_ti __Ä• di_-
samÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __hÄ• petabba_n
balavabhÄ• vo dhammasabhÄ• vapaccavekkhaá¹‡ena hÄ• yati, evaá¹ƒ vÄ«riyindriyassa ad
passaddhiÄ• dibhÄ• vanÄ• ya hÄ• yati samÄ• dhipakkhiyattÄ• tassÄ• . tathÄ• hi samÄ• d
kosajjapÄ• tato rakkhantÄ« vÄ«riyÄ• dibhÄ• vanÄ• viya vÄ«riyindriyassa adhimattataá¹ƒ u
ekaá¹ƒsato hÄ• peti. tena vuttaá¹ƒ __ ``passaddhaÄ• dibhÄ• vanÄ• ya hÄ• petabbaâ€™â€
vatthÅ«_ti sukumÄ• rasoá¹‡attherassa vatthu. (Vin I 242; Mp I 1.205) so hi Ä• yasmÄ• satt
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sÄ«tavane viharanto ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹ƒ
sukhaá¹ƒ adhigantuá¹ƒ, kilametvÄ• pi samaá¹‡adhammo kÄ• tabboâ€™â€™ ti taá¹ƒ á¹-hÄ•
adhiá¹-á¹-hÄ• ya padhÄ• naá¹ƒ anuyuÃ±janto pÄ• datalesu phoá¹-esu uá¹-á¹-hitesupi vedan
daá¸·haá¹ƒ vÄ«riyaá¹ƒ karonto accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ nibbattetuá¹ƒ nÄ• sak
gantvÄ• vÄ«á¹‡Å«pamovÄ• dena \Ee II 414/ ovaditvÄ• vÄ«riyasamatÄ• yojanavÄ«thiá¹ƒ d
sodhetvÄ• gijjhakÅ«á¹-aá¹ƒ gato. theropi satthÄ• rÄ• dinnanayena vÄ«riyasamataá¹ƒ yojet
vipassanaá¹ƒ ussukkÄ• petvÄ• arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __ ``soá¹‡attherass
dassetabbaâ€™â€™ _nti. __sesesupÄ«_ti satisamÄ• dhipaÃ±Ã±indriyesupi.

__samata_nti saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anÅ«nÄ• nadhikabhÄ• vaá¹
yathÄ• hi saddhÄ• paÃ±Ã±Ä• naá¹ƒ visuá¹ƒ visuá¹ƒ dhuriyadhammabhÅ«tÄ• naá¹ƒ kiccato
nÄ• tivattanaá¹ƒ visesato icchitabbaá¹ƒ, yato nesaá¹ƒ samadhuratÄ• ya appanÄ• sampajja
samÄ• dhivÄ«riyÄ• naá¹ƒ kosajjuddhaccapakkhikÄ• naá¹ƒ samarasatÄ• ya sati aÃ±Ã±ama
sampayuttadhammÄ• naá¹ƒ antadvayapÄ• tÄ• bhÄ• vena sammadeva appanÄ• ijjhati. __

byatirekamukhena vuttasseva \Ne II 303/ atthassa samatthanaá¹ƒ. tassattho yo balavatiyÄ•
samannÄ• gato avisadaÃ±Ä• á¹‡o, so mudhappasanno hoti, na aveccappasanno. tathÄ• h
seyyathÄ• pi titthiyasÄ• vakÄ• . __kerÄ• á¹-ikapakkha_nti \Be II 328/ sÄ• á¹-heyyapakkhaá¹
saddhÄ• hÄ«nÄ• ya paÃ±Ã±Ä• ya atidhÄ• vanto ``deyyavatthupariccÄ• gena vinÄ• cittupp
puÃ±Ã±aá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«ni parikappeti hetupatirÅ«pakehi vaÃ±cito, evaá¹ƒbhÅ
sukkhatakkaviluttacitto paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ nÄ• diyati saÃ±Ã±attiá¹ƒ na gacchati
``bhesajjasamuá¹-á¹-hito viya rogo atekiccho hotÄ«â€™â€™ _ti. yathÄ• cettha saddhÄ• pa
aÃ±Ã±amaÃ±Ã±aá¹ƒ visamabhÄ• vo na atthÄ• vaho, anatthÄ• vahova, evaá¹ƒ, samÄ• dhiv
visamabhÄ• vo na atthÄ• vaho, anatthÄ• vahova, tathÄ• na avikkhepÄ• vaho, vikkhepÄ• va
abhibhavati, _ tena appanaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti adhippÄ• yo. __uddhaccaá¹ƒ abhibhav
nayo. __tadubhaya_nti saddhÄ• paÃ±Ã±Ä• dvayaá¹ƒ, samÄ• dhivÄ«riyadvayaÃ±ca. __sam
kÄ• tabbaá¹ƒ \Ee II 415/.

__samÄ• dhikammikassÄ• _ti samathakammaá¹-á¹-hÄ• nikassa. __eva_nti evaá¹ƒ sante, s
balavabhÄ• ve satÄ«ti attho. __saddahanto_ti ``pathavÄ« pathavÄ«ti manasikaraá¹‡amatte
jhÄ• nuppattÄ«â€™â€™ ti acintetvÄ• ``addhÄ• sammÄ• sambuddhena vuttavidhi ijjhissatÄ
saddhaá¹ƒ janento. __okappento_ti Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya adhimuccanavas
pakkhandanto. __ekaggatÄ• balavatÄ« vaá¹-á¹-ati_ samÄ• dhippadhÄ• nattÄ• jhÄ• nassa.
samÄ• dhipaÃ±Ã±Ä• naá¹ƒ. samÄ• dhikammikassa samÄ• dhino adhimattatÄ• ya paÃ±Ã±Ä
Ä• ha __ ``samatÄ• yapÄ«â€™â€™ _ti, samabhÄ• venÄ• pÄ«ti attho. __appanÄ• _ti lokiya
``hotiyevÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ vadati. lokuttarappanÄ• pana tesaá¹ƒ samabhÄ•
``samathavipassanaá¹ƒ yuganandhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (AN a IV 170; Paá¹-is II 5).

yadi visesato saddhÄ• paÃ±Ã±Ä• naá¹ƒ, samÄ• dhivÄ«riyÄ• naÃ±ca samatÄ• va icchitÄ• ,
``sati pana sabbattha balavatÄ« vaá¹-á¹-atÄ«â€™â€™ _ti. __sabbatthÄ• _ti lÄ«nuddhaccap
indriyesu. uddhaccapakkhikekadese gaá¹‡hanto __ ``saddhÄ• vÄ«riyapaÃ±Ã±Ä• naâ€™â€
ca gahetabbÄ• siyÄ• . tathÄ• hi __ ``kosajjapakkhikena samÄ• dhinÄ• â€™â€™ _ icceva
``passaddhisamÄ• dhiupekkhÄ• hÄ«â€™â€™ ti. __sÄ• _ti sati. sabbesu rÄ• jakammesu niy
tena sabbattha icchitabbaá¹-á¹-hena kÄ• raá¹‡ena. __Ä• ha_ aá¹-á¹-hakathÄ• yaá¹ƒ. sabba
__sabbatthikÄ• _ sabbattha lÄ«ne, uddhate ca citte icchitabbattÄ• , sabbe \Be II 329/ vÄ• lÄ
citte bhÄ• vetabbÄ• bojjhaá¹…gÄ• \Ne II 304/ atthikÄ• etÄ• yÄ• ti __sabbatthikÄ• . citta_n
tassa hi sati paá¹-isaraá¹‡aá¹ƒ \Ee II 416/ parÄ• yaá¹‡aá¹ƒ appattassa pattiyÄ• anadhigata
tenÄ• ha __ ``Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

__khandhÄ• dibhede anogÄ• á¸·hapaÃ±Ã±Ä• na_nti pariyattibÄ• husaccavasenapi khandh
appatiá¹-á¹-hitabuddhÄ«naá¹ƒ. bahussutasevanÄ• hi sutamayaÃ±Ä• á¹‡Ä• vahÄ• . taruá¹‡
bhÄ• vanÄ• mayaÃ±Ä• á¹‡e á¹-hitattÄ• ekaá¹ƒsato paÃ±Ã±avÄ• eva nÄ• ma hotÄ«ti Ä• ha
lakkhaá¹‡apariggÄ• hikÄ• ya udayabbayapaÃ±Ã±Ä• ya samannÄ• gatapuggalasevanÄ• â€

gambhÄ«rabhÄ• vavasena tappariccheda kaÃ±Ä• á¹‡assa gambhÄ«rabhÄ• vaggahaá¹‡anti
khandhÄ• dÄ«su pavattÄ• ya gambhÄ«rapaÃ±Ã±Ä• yÄ• â€™â€™ _ti. taÃ±hi Ã±eyyaá¹ƒ tÄ
__gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ, _ tassÄ• vÄ• paÃ±Ã±Ä• ya tattha pabhedato pavatti ga
tassÄ• paccavekkhaá¹‡Ä• ti Ä• ha __ ``gambhÄ«rapaÃ±Ã±Ä• ya pabhedapaccavekkhaá¹‡
sativepullappatto nÄ• ma arahÄ• eva, evaá¹ƒ paÃ±Ã±Ä• vepullappattotipi so evÄ• ti Ä• ha
bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«â€™â€™ _ti. vÄ«riyÄ• dÄ«supi eseva nayo.

``tattaá¹ƒ ayokhilaá¹ƒ hatthe gamentÄ«â€™â€™ tiÄ• dinÄ• (MN III 250, 267; AN a III 36)
vuttapaÃ±cavidhabandhanakammakÄ• raá¹‡Ä• niraye nibbattasattassa yebhuyyena sabba
devadÅ«tasuttÄ• dÄ«su tassa Ä• dito vuttattÄ• ca Ä• ha __ ``paÃ±cavidhabandhanakamm
paá¹-á¹-hÄ• yÄ• â€™â€™ _ti. __sakaá¹-avahanÄ• dikÄ• le_ti __Ä• di_-saddena tadaÃ±Ã±a
vibÄ• dhiyamÄ• nakÄ• laá¹ƒ saá¹…gaá¹‡hÄ• ti. __ ``ekaá¹ƒ buddhantaraâ€™â€™ _nti idaá
uppajjanakasattavasena vuttaá¹ƒ, ekaccÄ• naá¹ƒ vÄ• petÄ• naá¹ƒ ekaccatiracchÄ• nÄ• na
dÄ«ghÄ• yukatÄ• pi siyÄ• ti tathÄ• vuttaá¹ƒ. tathÄ• hi ``kÄ• lo nÄ• garÄ• jÄ• catunnaá¹ƒ b
sammukhÄ«bhÄ• vaá¹ƒ labhitvÄ• á¹-hito metteyyassapi bhagavato sammukhÄ«bhÄ• vaá¹ƒ
yaá¹ƒ tassa kappÄ• yukatÄ• vuttÄ• .

__Ä• nisaá¹ƒsadassÄ• vino_ti ``vÄ«riyÄ• yatto eva sabbo lokuttaro, lokiyo ca visesÄ• dhiga
vÄ«riye Ä• nisaá¹ƒsadassanasÄ«lassa. __gamanavÄ«thi_nti sapubbabhÄ• gaá¹ƒ nibbÄ• na
vipassanÄ• ya ariyamaggapaá¹-ipÄ• á¹-i \Be II 330/, sattavisuddhiparamparÄ• vÄ• . sÄ• hi
vaá¹-á¹-aniyyÄ• nÄ• ya gantabbÄ• paá¹-ipadÄ• ti katvÄ• __gamanavÄ«thi_ nÄ• ma. __kÄ•
tathÄ• kÄ• yassa daá¸·hÄ«kammappasuto. __piá¹‡á¸• a_nti raá¹-á¹-hapiá¹‡á¸• aá¹ƒ. pacca
kÄ• rassa attano \Ne II 305/ sammÄ• paá¹-ipattiyÄ• mahapphalabhÄ• vassa karaá¹‡ena pi
paá¹-ipÅ«janÄ• __piá¹‡á¸• Ä• pacÄ• yanaá¹ƒ. _

__nÄ«haranto_ti pattathavikato nÄ«haranto. __taá¹ƒ saddaá¹ƒ sutvÄ• _ti taá¹ƒ upÄ• sikÄ•
vasanapaá¹‡á¹‡asÄ• ladvÄ• re á¹-hitova paÃ±cÄ• bhiÃ±Ã±atÄ• ya dibbasotena sutvÄ• . ma
nibbÄ• nasampattÄ«ti imÄ• __tisso sampattiyo. dÄ• tuá¹ƒ sakkhissasÄ«_ti ``tayi katena dÄ
veyyÄ• vaccamayena ca puÃ±Ã±akammena khettavisesabhÄ• vÅ«pagamanena aparÄ• pa
nibbÄ• nasampattiÃ±ca dÄ• tuá¹ƒ sakkhissasÄ«â€™â€™ ti thero attÄ• naá¹ƒ pucchati. __s
``akiccheneva mayÄ• vaá¹-á¹-adukkhaá¹ƒ samatikkantaâ€™â€™ nti paccavekkhaá¹‡Ä• va
sitaá¹ƒ karonto eva.

__vippaá¹-ipanna_nti jÄ• tidhammakuladhammÄ• dilaá¹…ghanena asammÄ• paá¹-ipannaá
asammÄ• paá¹-ipanno putto tÄ• ya eva asammÄ• paá¹-ipattiyÄ• kulasantÄ• nato bÄ• hiro l
dÄ• yajjassa na bhÄ• gÄ«, __evaá¹ƒ. kusÄ«to_pi tena kusÄ«tabhÄ• vena asammÄ• paá¹-ip
santikÄ• laddhabbaariyadhanadÄ• yajjassa na bhÄ• gÄ«. __Ä• raddhavÄ«riyova labhati_ s
uppajjati vÄ«riyasambojjhaá¹…goti yojanÄ• , evaá¹ƒ sabbattha.

__mahÄ• _ti sÄ«lÄ• dÄ«hi guá¹‡ehi mahanto vipulo anaÃ±Ã±asÄ• dhÄ• raá¹‡o. taá¹ƒ pana
dasasahassilokadhÄ• tukampanena loke pÄ• kaá¹-anti dassento __ ``satthuno hÄ«â€™â€™

yasmÄ• satthusÄ• sane pabbajitassa pabbajjÅ«pagamena sakyaputtassabhÄ• vo sampajÄ
buddhaputtabhÄ• vaá¹ƒ dassento __ ``asambhinnÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

alasÄ• naá¹ƒ bhÄ• vanÄ• ya nÄ• mamattampi ajÄ• nantÄ• naá¹ƒ kÄ• yadaá¸·hÄ«bahulÄ• n
seyyasukhÄ• dianuyuÃ±janakÄ• naá¹ƒ tiracchÄ• nakathikÄ• naá¹ƒ puggalÄ• naá¹ƒ dÅ«rato
__kusÄ«tapuggalaparivajjanÄ• . _ ``divasaá¹ƒ caá¹…kamena nisajjÄ• yÄ• â€™â€™ tiÄ• dim
65; SN b IV 120; Nidd I 161) bhÄ• vanÄ• raddhavasena Ä• raddhavÄ«riyÄ• naá¹ƒ daá¸·hap
kÄ• laá¹ƒ upasaá¹…kamanÄ• __Ä• raddhavÄ«riyapuggalasevanÄ• . _ tenÄ• ha __ ``kucch
__visuddhimagge_ (Vism I 64) pana jÄ• timahattapaccavekkhaá¹‡Ä• , sabrahmacÄ• rÄ«ma
dvayaá¹ƒ na gahitaá¹ƒ, thinamiddhavinodanatÄ• , sammappadhÄ• napaccavekkhaá¹‡atÄ• t
gahitaá¹ƒ. tattha Ä• nisaá¹ƒsadassÄ• vitÄ• ya eva __sammappadhÄ• napaccavekkhaá¹‡Ä•
lokiyalokuttaravisesÄ• dhigamassa vÄ«riyÄ• yattatÄ• dassanabhÄ• vato. __thinamiddhavino
eva gahitaá¹ƒ hoti, vÄ«riyuppÄ• dane yuttappayuttassa thinamiddhavinodanaá¹ƒ atthasiddh
thinamiddhavinodanakusÄ«tapuggalaparivajjanaÄ• raddhavÄ«riyapuggalasevana-
tadadhimuttatÄ• paá¹-ipakkhavidhamanapaccayÅ«pasaá¹ƒhÄ• ravasena, apÄ• yabhayapac
samuttejanavasena vÄ«riyasambojjhaá¹…gassa uppÄ• dakÄ• daá¹-á¹-habbÄ• .

purimuppannÄ• \Ee II 419/ pÄ«ti parato uppajjanakapÄ«tiyÄ• visesakÄ• raá¹‡asabhÄ• ga
pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• â€™â€™ _ti vuttÄ• , tassÄ• pana bahu
upÄ• dÄ• ya bahuvacananiddeso. yathÄ• sÄ• uppajjati, evaá¹ƒ paá¹-ipatti __tassÄ• uppÄ

``buddhÄ• nussatÄ«â€™â€™ tiÄ• dÄ«su vattabbaá¹ƒ __visuddhimagge_ (Vism I 123) vutta

buddhÄ• nussatiyÄ• upacÄ• rasamÄ• dhiniá¹-á¹-hattÄ• vuttaá¹ƒ __ ``yÄ• va upacÄ• rÄ• â
pharamÄ• no_ti pÄ«tisamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi sakalasarÄ«raá¹ƒ pharamÄ• no
anussarantassÄ• pi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no pÄ«tisambojjhaá¹…
sesaanussatÄ«su. pasÄ• danÄ«yasuttantapaccavekkhaá¹‡Ä• yaÃ±ca yojetabbaá¹ƒ tassÄ•
taggatikattÄ• . saá¹…khÄ• rÄ• naá¹ƒ sappadesavÅ«pasamepi nippadesavÅ«pasame viya ta
bhÄ• vanÄ• manasikÄ• ro kilesavikkhambhanasamattho hutvÄ• upacÄ• rasamÄ• dhiá¹ƒ Ä•
tathÄ• rÅ«papÄ«tisomanassasamannÄ• gato pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya hotÄ
... paccavekkhantassÄ• pÄ«â€™â€™ _ti. tattha ``vikkhambhitÄ• kilesÄ• â€™â€™ ti pÄ• á¹
samudÄ• carantÄ«ti. __iti_-saddo kÄ• raá¹‡attho, yasmÄ• na samudÄ• caranti, tasmÄ• ta
paccavekkhantassÄ• ti yojanÄ• \Be II 332/. na hi kilese paccavekkhantassa bojjhaá¹…gupp
pasÄ• danÄ«yesu á¹-hÄ• nesu pasÄ• dasinehÄ• bhÄ• vena thÅ«sasamahadayatÄ• lÅ«kha

Ä• daragÄ• ravÄ• karaá¹‡ena viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``asakkaccakiriyÄ• ya saá¹ƒsÅ«ci

kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• passaddhi eva yathÄ• vuttabodhiaá¹…gabhÅ«t
tassa __passaddhisambojjhaá¹…gassa_ evaá¹ƒ uppÄ• do hotÄ«ti yojanÄ• .

__paá¹‡Ä«tabhojanasevanatÄ• _ti \Ne II 307/ paá¹‡Ä«tasappÄ• yabhojanaseva natÄ• \Ee
__utuiriyÄ• pathasukha_ggahaá¹‡ena sappÄ• yautuiriyÄ• pathaggahaá¹‡aá¹ƒ daá¹-á¹-habb
sappÄ• yaá¹ƒ seviyamÄ• naá¹ƒ kÄ• yassa kallatÄ• pÄ• danavasena cittassa kallataá¹ƒ Ä• v
passaddhiyÄ• kÄ• raá¹‡aá¹ƒ hoti. ahetukaá¹ƒ sattesu labbhamÄ• naá¹ƒ sukhadukkhanti ay
issarÄ• divisamahetukanti pana ayaá¹ƒ dutiyo. ete ubho ante anupagamma yathÄ• sakaá¹ƒ
majjhimÄ• paá¹-ipatti. majjhatto payogo yassa so __majjhattapayogo, _ tassa bhÄ• vo __m
ayaÃ±hi pahÄ• ya sÄ• raddhakÄ• yataá¹ƒ passaddhakÄ• yatÄ• ya kÄ• raá¹‡aá¹ƒ hontÄ« pa
eteneva sÄ• raddhakÄ• yapuggalaparivajjanapassaddhakÄ• yapuggalasevanÄ• naá¹ƒ tadÄ
daá¹-á¹-habbaá¹ƒ.

yathÄ• samÄ• hitÄ• kÄ• rasallakkhaá¹‡avasena gayhamÄ• no purimuppanno samatho eva
nÄ• nÄ• rammaá¹‡e paribbhamanena vividhaá¹ƒ aggaá¹ƒ etassÄ• ti __byaggo, _ vikkhepo.
anavaá¹-á¹-hÄ• naraso, bhantatÄ• paccupaá¹-á¹-hÄ• no ca vutto, ekaggatÄ• bhÄ• vato bya
_ samÄ• dhi. so eva nimittanti pubbe viya vattabbaá¹ƒ. tenÄ• ha __ ``avikkhepaá¹-á¹-hena c
_nti.

vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• ca paÃ±Ã±Ä• vahÄ• vuttÄ• , samÄ•
samÄ• dhÄ• nÄ• vahabhÄ• veneva paÃ±Ã±Ä• vahabhÄ• vatoti vuttaá¹ƒ __ ``vatthuvisada .

karaá¹‡abhÄ• vanÄ• kosallÄ• naá¹ƒ avinÄ• bhÄ• vato, rakkhanakosallassa ca taá¹ƒmÅ«lak
nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusalatÄ• â€™â€™ _ \Be II 333/ icceva vuttaá¹ƒ. __
nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. asubhanimittassÄ• pi hi yassa kassaci jhÄ• nuppattin
uggahaá¹‡akosallaá¹ƒ nimittakusalatÄ• evÄ• ti. __atisithilavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-s
paÃ±Ã±Ä• payogamandataá¹ƒ \Ee II 421/, pamodavekallaÃ±ca saá¹…gaá¹‡hÄ• ti. __tassa
lÄ«nassa cittassa dhammavicayasambojjhaá¹…gÄ• disamuá¹-á¹-hÄ• panena layÄ• pattito s
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye dhamm
bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo pÄ«tisambojjhaá¹
hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ taá¹ƒ etehi dhammehi susamuá¹-á¹-hÄ• payaá¹ƒ hoti. s
puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• litukÄ• mo assa, so tattha sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhip
gomayÄ• ni \Ne II 308/ pakkhipeyya, sukkhÄ• ni kaá¹-á¹-hÄ• ni pakkhipeyya, mukhavÄ• taÃ
paá¹ƒsukena okireyya, bhabbo nu kho so puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• litunti. evaá¹ƒ bhan

234).

ettha ca yathÄ• sakaá¹ƒ Ä• hÄ• ravasena dhammavicayasambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ
veditabbÄ• , sÄ• anantaraá¹ƒ vibhÄ• vitÄ• eva. __Ä• raddhavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di
paÃ±Ã±Ä• payogabalavataá¹ƒ, pamodubbilÄ• vanaÃ±ca saá¹…gaá¹‡hÄ• ti. __tassa niggaá
cittassa samÄ• dhisambojjhaá¹…gÄ• disamuá¹-á¹-hÄ• panena uddhatÄ• pattito nisedhanaá
bhagavatÄ• ---

``yasmiÃ±ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye pass
bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo upekkhÄ• sam
kissa hetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ taá¹ƒ etehi dhammehi suvÅ«pasamayaá¹ƒ hoti.
bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ• mo assa, so tattha allÄ• ni
tiá¹‡Ä• ni ... pe ... paá¹ƒsukena ca okireyya, bhabbo nu kho so puriso mahantaá¹ƒ aggikkha
nibbÄ• petunti. evaá¹ƒ bhanteâ€™â€™ ti (SN c V 234).

etthÄ• pi \Be II 334/ yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá
bhÄ• vanÄ• samuá¹-á¹-hÄ• panÄ• ti veditabbÄ• , tattha passaddhisambojjhaá¹…gassa bhÄ
samÄ• dhisambojjhaá¹…gassa anantaraá¹ƒ vakkhati. __paÃ±Ã±Ä• payogamandatÄ• yÄ• _
appabhÄ• vena. yathÄ• hi dÄ• naá¹ƒ alobhapadhÄ• naá¹ƒ, sÄ«laá¹ƒ adosapadhÄ• naá¹ƒ,
amohapadhÄ• nÄ• . tattha yadÄ• paÃ±Ã±Ä• na balavatÄ« hoti, tadÄ• bhÄ• vanÄ• pubbe
anabhisaá¹…khato viya Ä• hÄ• ro purisassa yogino cittassa abhiruciá¹ƒ na janeti, tena taá¹
tathÄ• bhÄ• vanÄ• ya sammadeva avÄ«thipaá¹-ipattiyÄ• upasamasukhaá¹ƒ na vindati, ten
hoti. tena vuttaá¹ƒ __ ``paÃ±Ã±Ä• payoga ... pe ... nirassÄ• daá¹ƒ hotÄ«â€™â€™ _ti. tassa
pasÄ• duppÄ• danaÃ±ca tikicchananti taá¹ƒ dassento __ ``aá¹-á¹-ha saá¹ƒvegavatthÅ«nÄ«
jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni yathÄ• rahaá¹ƒ sugatiyaá¹ƒ, duggatiyaÃ±ca hontÄ«ti tada
paÃ±cavidhabandhanÄ• dikhuppipÄ• sÄ• di aÃ±Ã±amaÃ±Ã±aá¹ƒ vibÄ• dhanÄ• dihetukaá¹
tayidaá¹ƒ sabbaá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ paccuppannabhavanissitaá¹ƒ gahitanti atÄ
vaá¹-á¹-amÅ«lakadukkhÄ• ni visuá¹ƒ gahitÄ• ni. ye pana sattÄ• Ä• hÄ• rÅ«pajÄ«vino, tatth
uá¹-á¹-hÄ• naphalÅ«pajÄ«vino, tesaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ \Ne II 309/ jÄ«vikÄ•
saá¹ƒvegavatthu gahitanti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati samaye sampahaá¹ƒsanÄ• _
bhÄ• vanÄ• cittassa sampahaá¹ƒsitabbasamaye vuttanayena saá¹ƒvegajananavasena ceva
sammadeva pahaá¹ƒsanÄ• , saá¹ƒvegajananapubbakapasÄ• duppÄ• danena tosanÄ• ti \E

__sammÄ• paá¹-ipattiá¹ƒ Ä• gammÄ• _ti lÄ«nuddhaccavirahena, samathavÄ«thipaá¹-ipatti
sammadeva bhÄ• vanÄ• paá¹-ipattiá¹ƒ Ä• gamma. __ ``alÄ«naâ€™â€™ _ntiÄ• dÄ«su kosa
anadhimattatÄ• ya __alÄ«naá¹ƒ, _ uddhaccapakkhikÄ• naá¹ƒ anadhimattatÄ• ya __anuddh
paÃ±Ã±Ä• payogasampattiyÄ• , upasamasukhÄ• dhigamena ca __anirassÄ• daá¹ƒ, _ tato
samappavattaá¹ƒ_ __samathavÄ«thipaá¹-ipannaá¹ƒ. _ tattha alÄ«natÄ• ya paggahe, anudd

anirassÄ• datÄ• ya sampahaá¹ƒsane na byÄ• pÄ• raá¹ƒ Ä• pajjati. alÄ«nÄ• nuddhatatÄ• h
anirassÄ• datÄ• ya samathavÄ«thipaá¹-ipannaá¹ƒ, samappavattiyÄ• vÄ• __alÄ«naá¹ƒ anu
samathavÄ«thipaá¹-ipattiyÄ• __anirassÄ• da_nti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati sama
ayaá¹ƒ ajjhupekkhitabbasamaye bhÄ• vanÄ• cittassa paggahaniggahasampahaá¹ƒsanesu a
\Be II 335/ paá¹-ipakkhaá¹ƒ abhibhuyya pekkhanÄ• vuccati. paá¹-ipakkhavikkhambhanato,
adhiá¹-á¹-hÄ• nabhÄ• vÅ«pagamanato ca upacÄ• rajjhÄ• nampi samÄ• dhÄ• na kiccanipph
samÄ• hitabhÄ• vasÄ• dhanaá¹ƒ evÄ• ti tattha samadhurabhÄ• venÄ• ha __ ``upacÄ• raá¹

__upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá
vuttanayÄ• nusÄ• rena veditabbaá¹ƒ. anurodhavirodhavippahÄ• navasena majjhattabhÄ• v
kÄ• raá¹‡aá¹ƒ tasmiá¹ƒ sati sijjhanato, asati ca asijjhanato. so ca majjhattabhÄ• vo visayava
__ ``sattamajjhattatÄ• saá¹…khÄ• ramajjhattatÄ• â€™â€™ _ti. tadubhaye ca virujjhanaá¹ƒ
passaddhisambojjhaá¹…gabhÄ• vanÄ• ya eva dÅ«rÄ«katanti anurujjhanasseva pahÄ• navi
``sattamajjhattatÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tenÄ• ha __ ``sattasaá¹…khÄ• rakelÄ• yanapu
_ti. upekkhÄ• ya hi visesato rÄ• go paá¹-ipakkho. tathÄ• cÄ• ha ``upekkhÄ• rÄ• gabahulas
visuddhimaggoâ€™â€™ ti (Vism I 267). __dvÄ«hÄ• kÄ• rehÄ«_ti kammassakatÄ• paccave
attasuÃ±Ã±atÄ• paccavekkhaá¹‡anti imehi dvÄ«hi kÄ• raá¹‡ehi. __dvÄ«hevÄ• _ti avadhÄ•
saá¹…khyÄ• samÄ• natÄ• dassanatthaá¹ƒ. saá¹…khyÄ• evettha samÄ• nÄ• , na saá¹…kh
__assÄ• mikabhÄ• vo_ anattaniyatÄ• . sati hi attani tassa kiÃ±canabhÄ• vena cÄ«varaá¹ƒ,
attaniyaá¹ƒ nÄ• ma siyÄ• , so pana koci natthevÄ• ti adhippÄ• yo. __anaddhaniya_nti na ac
ciraá¹-á¹-hÄ• yi, ittaraá¹ƒ aniccanti attho. __tÄ• vakÄ• lika_nti tasseva vevacanaá¹ƒ.

__mamÄ• yatÄ«_ti mamattaá¹ƒ karoti ``mamÄ• â€™â€™ ti taá¹‡hÄ• ya pariggayha tiá¹-á¹-

__mamÄ• yantÄ• _ti \Ne II 310/ mÄ• naá¹ƒ dabbaá¹ƒ karontÄ• .

ayaá¹ƒ satipaá¹-á¹-hÄ• nadesanÄ• pubbabhÄ• gamaggavasena desitÄ• ti pubbabhÄ• giya
``bojjhaá¹…gapariggÄ• hikÄ• sati dukkhasaccaâ€™â€™ _nti. sesaá¹ƒ vuttanayattÄ• suviÃ

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catusaccapabbavaá¹‡á¹‡anÄ•

<386> __yathÄ• sabhÄ• vato_ti \Be II 336/ aviparÄ«tasabhÄ• vato. bÄ• dhanakkhaá¹‡ato y
yathÄ• sabhÄ• vo, tato, ruppanÄ• di kakkhaá¸·Ä• disabhÄ• vatoti attho. __janikaá¹ƒ samuá
pavattalakkhaá¹‡assa dukkhassa janikaá¹ƒ nimittalakkhaá¹‡assa samuá¹-á¹-hÄ• pikaá¹ƒ. __

yathÄ• pariggahitassa dukkhassa nibbattito puretaraá¹ƒ siddhaá¹ƒ taá¹‡haá¹ƒ. siddhe hi kÄ
phaluppatti. ayaá¹ƒ dukkhasamudayoti pajÄ• nÄ• tÄ«ti yojanÄ• . __ayaá¹ƒ dukkhanirodho_t
__ubhinnaá¹ƒ appavatti_nti dukkhaá¹ƒ, samudayo cÄ• ti dvinnaá¹ƒ appavattinimittaá¹ƒ, tadu
etÄ• yÄ• ti __appavatti, _ asaá¹…khatÄ• dhÄ• tu. dukkhaá¹ƒ dukkhasaccaá¹ƒ \Ee II 425/ pa
pariÃ±Ã±Ä• bhisamayavasena paricchindatÄ«ti dukkhaparijÄ• nano, ariyamaggo, taá¹ƒ __d
sesapadadvayepi iminÄ• nayena attho veditabbo.

dukkhasaccaniddesavaá¹‡á¹‡anÄ•

<388> __evaá¹ƒ vuttÄ• _ti evaá¹ƒ uddesavasena vuttÄ• . __sabbasattÄ• naá¹ƒ pariyÄ• dÄ
byÄ• panicchÄ• vasena Ä• meá¸• itaniddesabhÄ• vato. __sattanikÄ• ye_ti sattÄ• naá¹ƒ nik
sattasamÅ«heti attho. devamanussÄ• dibhedÄ• su hi gatÄ«su
bhummadevÄ• dikhattiyÄ• dihatthiÄ• dikhuppipÄ• sikÄ• ditaá¹ƒtaá¹ƒjÄ• tivisiá¹-á¹-ho sattas
nippariyÄ• yato khandhÄ• naá¹ƒ paá¹-hamÄ• bhinibbatti jÄ• tÄ«ti katvÄ• ``jananaá¹ƒ jÄ• tÄ
svÄ• yaá¹ƒ uppÄ• davikÄ• ro aparinipphanno \Ne II 311/ yesu khandhesu icchitabbo, te ten
__ ``savikÄ• rÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __savikÄ• rÄ• na_nti uppÄ• dasaá¹…khÄ•
jÄ• tiÄ• dÄ«ni hi tÄ«á¹‡i lakkhaá¹‡Ä• ni dhammÄ• naá¹ƒ vikÄ• ravisesÄ• ti. __ ``upasaggam
_nti iminÄ• kevalaá¹ƒ upasaggena padavaá¸• á¸• hanaá¹ƒ katanti dasseti. __anupaviá¹-á¹-h
aá¹‡á¸• akosaá¹ƒ, vatthikosaÃ±ca ogÄ• hanÄ• kÄ• rena. __nibbattisaá¹…khÄ• tenÄ• _ti Ä•
pÄ• ripÅ«risaá¹ƒsiddhisaá¹…khÄ• tena.

atha vÄ• __jananaá¹ƒ jÄ• tÄ«_ti aparipuá¹‡á¹‡Ä• yatanaá¹ƒ jÄ• timÄ• ha. __saÃ±jÄ• tÄ«_
sampuá¹‡á¹‡Ä• hi jÄ• ti saÃ±jÄ• ti. __okkamanaá¹-á¹-hena okkantÄ«_ti aá¹‡á¸• ajajalÄ• bu
jÄ• ti. te hi aá¹‡á¸• akosaá¹ƒ, vatthikosaÃ±ca okkamantÄ• pavisantÄ• viya paá¹-isandhiá¹ƒ
__abhinibbattanaá¹-á¹-hena abhinibbattÄ«_ti saá¹ƒsedajaopapÄ• tikavasena. te hi pÄ• kaá¹
nibbattanti. abhibyattÄ• nibbatti __abhinibbatti. _ ``jananaá¹ƒ jÄ• tÄ«â€™â€™ tiÄ• di Ä• ya
ca dvÄ«hi dvÄ«hi padehi sabbasatte pariyÄ• diyitvÄ• jÄ• tiá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. ``tesaá¹
... pe ... abhinibbattÄ«â€™â€™ ti sattavasena vuttattÄ• __sammutikathÄ• . pÄ• tubhÄ• vo_
Ä• diattho, pakÄ• rattho vÄ• , tena ``Ä• yatanÄ• naá¹ƒ \Ee II 426/ paá¹-ilÄ• bhoâ€™â€™ ti i
daá¹-á¹-habbo. ayampi hi paramatthakathÄ• ti. __ekavokÄ• rabhavÄ• dÄ«sÅ«_ti ekacatupa
__tasmiá¹ƒ_ khandhÄ• naá¹ƒ pÄ• tubhÄ• ve __sati. Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho_ti ekac
dvinnaá¹ƒ Ä• yatanÄ• naá¹ƒ vasena, sesesu rÅ«padhÄ• tuyaá¹ƒ paá¹-isandhikkhaá¹‡e uppa
kÄ• madhÄ• tuyaá¹ƒ vikalÄ• vikalindriyÄ• naá¹ƒ vasena sattannaá¹ƒ, navannaá¹ƒ, dasanna
ekÄ• dasannaÃ±ca Ä• yatanÄ• naá¹ƒ vasena saá¹…gaho daá¹-á¹-habbo. __pÄ• tubhavantÄ
__paá¹-iladdhÄ• ni nÄ• ma honti_ sattasantÄ• nassa tassa saá¹ƒvijjamÄ• nattÄ• . __Ä• yata
vÄ• Ä• yatanÄ• naá¹ƒ attalÄ• bho veditabbo.

<389> __sabhÄ• vaniddeso_ti sarÅ«paniddeso. sarÅ«paÃ±hetaá¹ƒ jiá¹‡á¹‡atÄ• ya, yadida

``vayohÄ• nÄ«ti vÄ• . jÄ«raá¹‡ameva __jÄ«raá¹‡atÄ• , _ jÄ«rantassa vÄ• Ä• kÄ• ro __tÄ• _
``Ä• kÄ• rabhÄ• vaniddesoâ€™â€™ _ti. __khaá¹‡á¸• itadantÄ• khaá¹‡á¸• itÄ• nÄ• ma_ ut
vasena satto ``khaá¹‡á¸• itoâ€™â€™ ti vuccati, taá¹ƒ __khaá¹‡á¸• iccaá¹ƒ. _ tathÄ• palitÄ•
``palitoâ€™â€™ ti vuccati, taá¹ƒ __pÄ• liccaá¹ƒ. _ valittacatÄ• ya vÄ• vali taco assÄ• ti __v

__phalÅ«pacÄ• renÄ• _ti phalavohÄ• rena.

<390> cavanameva \Ne II 312/ __cavanatÄ• , _ cavantassa vÄ• Ä• kÄ• ro __tÄ• _-sadden
bhijjantÄ«_ti ekabhavapariyÄ• pannassa khandhasantÄ• nassa pariyosÄ• nabhÅ«tÄ• khan
nirodhanaá¹ƒ __adassanaá¹ƒ gacchanti, tasmÄ• bhedo antaradhÄ• naá¹ƒ_ maraá¹‡aá¹ƒ. _
maccusaá¹…khÄ• taá¹ƒ ekabhavapariyÄ• pannajÄ«vitindriyupacchedabhÅ«taá¹ƒ maraá¹‡a
khaá¹‡ikamaraá¹‡aâ€™â€™ _nti. ``maccu \Be II 338/ maraá¹‡aâ€™â€™ nti samÄ• saá¹ƒ a
vuccati bhedo, yaÃ±ca maraá¹‡aá¹ƒ pÄ• á¹‡acÄ• go, idaá¹ƒ vuccati maraá¹‡anti visuá¹ƒ sa
__kÄ• lakiriyÄ• _ti maraá¹‡akÄ• lo, anatikkamanÄ«yattÄ• visesena ``kÄ• loâ€™â€™ ti vutt
\Ee II 427/ cutikhandhÄ• naá¹ƒ bhedappattiyeva, kÄ• lassa vÄ• antakassa kiriyÄ• ti yÄ• lok
maraá¹‡anti attho. __ayaá¹ƒ sabbÄ• pi sammutikathÄ• va_ ``yaá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• n
sattavasena vuttattÄ• . __ayaá¹ƒ paramatthakathÄ• _ paramatthato labbhamÄ• nÄ• naá¹ƒ n
dhammÄ• naá¹ƒ vinassanajotanÄ• bhÄ• vato.

attÄ• ti bhavati ettha cittanti __attabhÄ• vo, _ khandhasamÅ«ho, tassa __nikkhepo_ nikkhip
vinÄ• soti attho. __aá¹-á¹-hakathÄ• yaá¹ƒ_pana __ ``maraá¹‡aá¹ƒ pattassÄ• â€™â€™ _tiÄ•
patanaá¹ƒ ``nikkhepoâ€™â€™ ti phalÅ«pacÄ• rena vuttanti dasseti. ``khandhÄ• naá¹ƒ bhed
pavattamÄ• nassa dhammasamÅ«hassa vinÄ• sajotanÄ• ti ekadesato paramatthakathÄ• , `
upacchedoâ€™â€™ ti panettha na koci vohÄ• raleso pÄ«ti Ä• ha __ ``jÄ«vitindriyassa upac
paramatthato maraá¹‡aâ€™â€™ _nti. evaá¹ƒ santepi yassa khandhabhedassa pavattattÄ•
matoâ€™â€™ ti vohÄ• ro hoti, so bhedo khandhappabandhassa anupacchinnatÄ• ya ``sam
vattabbataá¹ƒ arahatÄ«ti Ä• ha __ ``etadeva sammutimaraá¹‡antipi vuccatÄ«â€™â€™ _ti. t
``jÄ«vitindriyupacchedameva hÄ«â€™â€™ _tiÄ• di. sabbaso pabandhasamucchedo hi sam

<391> __byasanenÄ• _ti anatthena. ``dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh
hetupariyÄ• yoti Ä• ha __ ``dukkhakÄ• raá¹‡enÄ• â€™â€™ _ti. socananti lakkhitabbatÄ• ya
socitassa socanakassa puggalassa, cittassa vÄ• bhÄ• vo __socitabhÄ• vo. abbhantare_ti a
lÅ«khasabhÄ• vatÄ• ya sosento. thÄ• magamanena samantato sosanavasena __parisosen

<392> __ ``Ä• dissa Ä• dissa devanti paridevanti etenÄ• ti Ä• devoâ€™â€™ _ti Ä• devana
assumocanÄ• divikÄ• raá¹ƒ Ä• pajjantÄ• naá¹ƒ tabbikÄ• rÄ• pattiyÄ• \Be II 339/ so saddo k
428/ vutto. __taá¹ƒ_ \Ne II 313/ __taá¹ƒ vaá¹‡á¹‡a_nti taá¹ƒ taá¹ƒ guá¹‡aá¹ƒ. __tassevÄ• _t
Ä• devaparidevasseva. __bhÄ• vaniddesÄ• _ti ``Ä• devitattaá¹ƒ paridevitattaâ€™â€™ nti bh

<393> nissayabhÅ«to kÄ• yo etassa atthÄ«ti __kÄ• yikaá¹ƒ. _ tenÄ• ha __ ``kÄ• yapasÄ• d
dukkaraá¹ƒ khamanaá¹ƒ etassÄ• ti __dukkhamanaá¹ƒ, _ so eva attho sabhÄ• voti __dukkha
sÄ• tavidhuratÄ• ya __asÄ• taá¹ƒ. _

<394> cetasi bhavanti __cetasikaá¹ƒ, _ taá¹ƒ pana yasmÄ• cittena samaá¹ƒ pakÄ• rehi yu
``cittasampayuttaâ€™â€™ _nti.

<395> sabbavisayapaá¹-ipattinivÄ• raá¹‡avasena samantato sÄ«danaá¹ƒ __saá¹ƒsÄ«dana
asakkuá¹‡eyyatÄ• karaá¹‡avasena atibalavaá¹ƒ, virÅ«paá¹ƒ vÄ• sÄ«danaá¹ƒ __visÄ«dana
visÄ«danÄ• kÄ• rena cittassa parikhedo. __upÄ• yÄ• so, _ sayaá¹ƒ na dukkho dosattÄ• ,
saá¹…khÄ• rakkhandhapariyÄ• pannadhammantarattÄ• vÄ• . ye pana domanassameva ``u
``upÄ• yÄ• so tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayutto, ekena k
dhÄ• tuyÄ• kehici sampayuttoâ€™â€™ ti (DhÄ• tuk 249). imÄ• ya pÄ• á¸·iyÄ• paá¹-ikkhipi
bhusatthoti Ä• ha __ ``balavataraá¹ƒ Ä• yÄ• so upÄ• yÄ• soâ€™â€™ _ti. dhammamattatÄ•
dhammato aÃ±Ã±assa kattuabhÄ• vajotano, asati ca kattari tena kattabbassa, pariggahetab
Ä• ha __ ``attattaniyÄ• bhÄ• vadÄ«pakÄ• bhÄ• vaniddesÄ• â€™â€™ _ti.

<398> __jÄ• tidhammÄ• na_nti ettha __dhamma_-saddo pakatipariyÄ• yoti Ä• ha __ ``jÄ• t
jÄ• yanapakatikÄ• nanti vuttaá¹ƒ hoti. maggabhÄ• vanÄ• ya maggabhÄ• vanicchÄ• hetukat
icchaá¹ƒ nivattento __ ``vinÄ• maggabhÄ• vanaâ€™â€™ _nti Ä• ha. aparo nayo __na kho
vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ• ma, na ca vata no jÄ• ti Ä• gaccheyyÄ• â€™â€™ ti
II 429/ ariyesu vijjamÄ• naá¹ƒ ajÄ• tidhammattaá¹ƒ, parinibbutesu ca vijjamÄ• naá¹ƒ jÄ• tiyÄ
icchitaá¹ƒ, taá¹ƒ icchantassÄ• pi maggabhÄ• vanÄ• ya vinÄ• appattabbato \Be II 340/, anic
pattabbato na icchÄ• ya pattabbaá¹ƒ nÄ• ma hotÄ«ti evamettha attho daá¹-á¹-habbo.
vakkhamÄ• natthasampiá¹‡á¸• anattho __pi_-saddoti Ä• ha __ ``upari sesÄ• ni upÄ• dÄ• ya
hetuatthe karaá¹‡e paccattavacananti Ä• ha __ ``yenapi dhammenÄ• â€™â€™ _ti. hetuatth
\Ne II 314/, alabbhaneyyabhÄ• vo ettha hetu veditabbo. __ta_nti vÄ• icchitassa vatthuno al
__ ``yampÄ«_ti yenapÄ«â€™â€™ ti vibhattivipallÄ• sena attho vutto. yadÄ• pana __yaá¹ƒ_
etaá¹ƒ apekkhati, tadÄ• alÄ• bhavisiá¹-á¹-hÄ• icchÄ• vuttÄ• hoti. yadÄ• pana ``na labhat
apekkhati, tadÄ• icchÄ• visiá¹-á¹-ho alÄ• bho vutto hoti, so pana atthato aÃ±Ã±o dhammo n
alabbhaneyyavatthugatÄ• icchÄ• va vuttÄ• hoti. __sabbatthÄ• _ti ``jarÄ• dhammÄ• naâ€™
sabbavÄ• resu.

samudayasaccaniddesavaá¹‡á¹‡anÄ•

<400> __punabbhavakaraá¹‡aá¹ƒ punobbhavo_ uttarapadalopaá¹ƒ katvÄ• mano-saddass
o-kÄ• rantatÄ• daá¹-á¹-habbÄ• . atha vÄ• sÄ«lanaá¹-á¹-hena __ika_-saddena gamitatthatt

saddassa adassanaá¹ƒ daá¹-á¹-habbaá¹ƒ yathÄ• ``asÅ«pabhakkhanasÄ«lo asÅ«pikoâ€™â
pana ``punabbhavaá¹ƒ deti, punabbhavÄ• ya saá¹ƒvattati, punappunaá¹ƒ bhave nibbattetÄ«
(Vibh-a 203) attho vutto so ``taddhitÄ• â€™â€™ iti bahuvacananiddesato, vicittattÄ• vÄ• ta
abhidhÄ• nalakkhaá¹‡attÄ• \Ee II 430/ vÄ• taddhitÄ• naá¹ƒ tesupi atthesu ponobbhavikasa
katvÄ• vutto. tattha kammunÄ• sahajÄ• tÄ• punabbhavaá¹ƒ deti, asahajÄ• tÄ• kammasal
saá¹ƒvattati, duvidhÄ• pi punappunaá¹ƒ bhave nibbattetÄ«ti daá¹-á¹-habbÄ• . nandanaá¹-á¹
raÃ±janaá¹-á¹-hena ca __nandÄ«rÄ• go, _ yo ca nandÄ«rÄ• go, yÄ• ca taá¹‡hÄ• yanaá¹-á¹
ubhayametaá¹ƒ ekatthaá¹ƒ, byaÃ±janameva nÄ• nanti taá¹‡hÄ• __ ``nandÄ«rÄ• gena sadd
gatÄ• â€™â€™ _ti vuttÄ• . tabbhÄ• vattho hettha __saha_-saddo ``sanidassanÄ• dhammÄ
dukamÄ• tikÄ• 9) viya. tasmÄ• __nandÄ«rÄ• gasahagatÄ• _ti nandÄ«rÄ• gabhÄ• vaá¹ƒ ga
nandÄ«rÄ• gabhÄ• vassa apaccakkhÄ• ya vattanatoti attho. rÄ• gasambandhena __uppann
rÅ«pÄ• rÅ«pabhavarÄ• gassa visuá¹ƒ vuccamÄ• nattÄ• kÄ• mabhave eva bhavapatthanup

tasmiá¹ƒ \Be II 341/ tasmiá¹ƒ piyarÅ«pe paá¹-hamuppattivasena __ ``uppajjatÄ«â€™â€™ _
punappunaá¹ƒ pavattivasena __ ``nivisatÄ«â€™â€™ _ti. pariyuá¹-á¹-hÄ• nÄ• nusayavasena
yojetabbÄ• . __sampattiya_nti manussasobhagge, devatte ca. __attano cakkhu_nti savatthu
sapasÄ• daá¹ƒ vÄ• maá¹ƒsapiá¹‡á¸• aá¹ƒ. __vippasannaá¹ƒ paÃ±capasÄ• da_nti
parisuddhasuppasannanÄ«lapÄ«talohitakaá¹‡haodÄ• tavaá¹‡á¹‡avantaá¹ƒ. __rajatapanÄ•
abbhantare odÄ• tattÄ• . __pÄ• maá¹…gasuttaá¹ƒ viya_ Ä• lambakaá¹‡á¹‡abaddhaá¹ƒ. tuá
__tuá¹…ganÄ• sÄ• , _ evaá¹ƒ __laddhavohÄ• raá¹ƒ_ attano __ghÄ• naá¹ƒ. _ ``laddhavohÄ
tasmiá¹ƒ \Ne II 315/ sati tuá¹…gÄ• nÄ• sÄ• yesaá¹ƒ te __tuá¹…ganÄ• sÄ• , _ evaá¹ƒ __la
__ghÄ• na_nti yojanÄ• \Ee II 431/ kÄ• tabbÄ• . __jivhaá¹ƒ ... pe ... maÃ±Ã±anti_ vaá¹‡á¹‡a
kiccato ca. __kÄ• yaá¹ƒ ... pe ... maÃ±Ã±anti_ Ä• rohapariá¹‡Ä• hasampattiyÄ• . __manaá¹
atÄ«tÄ• diatthacintanasamatthaá¹ƒ. __attanÄ• paá¹-iladdhÄ• ni_ ajjhattaÃ±ca sarÄ«ragano
vilepanagandhÄ• dÄ«ni. __uppajjamÄ• nÄ• uppajjatÄ«ti yadÄ• uppajjamÄ• nÄ• hoti, tadÄ
sÄ• maÃ±Ã±ena gahitÄ• uppÄ• dakiriyÄ• lakkhaá¹‡abhÄ• vena vuttÄ• , visayavisiá¹-á¹-hÄ
hi sÄ• maÃ±Ã±avisesehi nÄ• nattavohÄ• ro na hotÄ«ti. __uppajjamÄ• nÄ• _ti vÄ• anicchito
__uppajjatÄ«_ti nicchito phalabhÄ• vena yadi uppajjamÄ• nÄ• hoti, ettha uppajjatÄ«ti.

nirodhasaccaniddesavaá¹‡á¹‡anÄ•

<401> ``sabbÄ• ni nibbÄ• navevacanÄ• nevÄ• â€™â€™ ti vatvÄ• tamatthaá¹ƒ pÄ• kaá¹-a
``nibbÄ• naÃ±hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __Ä• gammÄ• _ti nimittaá¹ƒ katvÄ
taá¹‡hÄ• ya asesavirÄ• ganirodho. khayagamanavasena __virajjati. _ appavattigamanavase
anapekkhatÄ• ya cajanavasena, hÄ• nivasena vÄ• __cajÄ«yati. _ puna yathÄ• nappavatta
khipanavasena __paá¹-inissajjÄ«yati. _ bandhanabhÅ«tÄ• ya mocanavasena __muccati. _
allÄ«yati. _ kasmÄ• panetaá¹ƒ nibbÄ• naá¹ƒ ekameva samÄ• naá¹ƒ nÄ• nÄ• nÄ• mehi vuc
paá¹-ipakkhanÄ• natÄ• yÄ• ti dassento __ ``ekameva hÄ«â€™â€™ _tiÄ• dimÄ• ha. saá¹…

nibbÄ• nassa nÄ• mÄ• nipi guá¹‡anemittikattÄ• saá¹…khatadhammavidhurÄ• neva hontÄ«
``sabbasaá¹…khatÄ• naá¹ƒ nÄ• mapaá¹-ipakkhavasenÄ• â€™â€™ _ti. asesaá¹ƒ virajjati ta
__asesavirÄ• go_ti. esa nayo sesesupi. ayaá¹ƒ pana viseso --- natthi etassa uppÄ• do, na \
etasmiá¹ƒ adhigate puggalassa uppÄ• doti __anuppÄ• do, _ asaá¹…khatadhammo. __ ``ap
iminÄ• nayena attho veditabbo. __Ä• yÅ«hanaá¹ƒ_ samudayo, tappaá¹-ipakkhavasena __a

taá¹‡hÄ• appahÄ«ne sati yattha uppajjati, pahÄ• ne pana sati tattha \Ee II 432/ tatthevass
sudassitoti Ä• ha __ ``tattheva abhÄ• vaá¹ƒ dassetuâ€™â€™ _nti. __apaÃ±Ã±atti_nti apaÃ
alÄ• bu atthÄ«â€™â€™ ti vohÄ• rÄ• bhÄ• vaá¹ƒ vÄ• . tittaalÄ• buvalliyÄ• appavattiá¹ƒ icch
ariyamaggo, tassa tassÄ• appavattininnacittassa mÅ«lacchedanaá¹ƒ viya maggassa nibbÄ
taá¹‡hÄ• ya pahÄ• naá¹ƒ, tadappavatti viya taá¹‡hÄ• ya appavattibhÅ«taá¹ƒ nibbÄ• naá¹ƒ

dutiyaupamÄ• yaá¹ƒ \Ne II 316/ dakkhiá¹‡advÄ• raá¹ƒ viya nibbÄ• naá¹ƒ, coraghÄ• takÄ•
dakkhiá¹‡advÄ• re ghÄ• titÄ• pi corÄ• pacchÄ• ``aá¹-aviyaá¹ƒ corÄ• ghÄ• titÄ• â€™â€™
nibbÄ• naá¹ƒ Ä• gamma niruddhÄ• pi taá¹‡hÄ• ``cakkhÄ• dÄ«su niruddhÄ• â€™â€™ ti vu
kiccakaraá¹‡Ä• bhÄ• vatoti daá¹-á¹-habbaá¹ƒ. purimÄ• vÄ• upamÄ• maggena niruddhÄ•
niruddhÄ• â€™â€™ ti vattabbatÄ• dassanatthaá¹ƒ vuttÄ• , pacchimÄ• nibbÄ• naá¹ƒ Ä• ga
``piyarÅ«pasÄ• tarÅ«pesu niruddhÄ• â€™â€™ ti vattabbatÄ• dassanatthaá¹ƒ vuttÄ• ti ayaá

maggasaccaniddesavaá¹‡á¹‡anÄ•

<402> __aÃ±Ã±amaggapaá¹-ikkhepanattha_nti titthiyehi parikappitassa maggassa
dukkhanirodhagÄ• minipaá¹-ipadÄ• bhÄ• vapaá¹-ikkhepanatthaá¹ƒ, aÃ±Ã±assa vÄ• magga
__aÃ±Ã±amaggapaá¹-ikkhepo, _ tadatthaá¹ƒ. __ ``ayaâ€™â€™ _nti pana attano, tesu ca b
paccakkhabhÄ• vato Ä• sannapaccakkhavacanaá¹ƒ. __Ä• rakattÄ• _ti niruttinayena ariyasa
__ariyabhÄ• vakarattÄ• _ti ariyakaraá¹‡o __ariyo_ti uttarapadalopena, puggalassa ariyabhÄ
karotÄ«ti vÄ• __ariyo, _ ariyaphalapaá¹-ilÄ• bhakarattÄ• vÄ• ariyaá¹ƒ phalaá¹ƒ labhÄ• pe
purimena cettha attano kiccavasena, pacchimena phalavasena ariyanÄ• malÄ• bho vuttoti
catusaccapaá¹-ivedhÄ• vahaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ __catusaccakammaá¹-á¹-hÄ• naá¹
uddissa pavattaá¹ƒ bhÄ• vanÄ• kammaá¹ƒ yogino sukhavisesÄ• naá¹ƒ á¹-hÄ• nabhÅ«tanti
__catusaccakammaá¹-á¹-hÄ• naá¹ƒ. purimÄ• ni dve saccÄ• ni_ \Be II 343/ __vaá¹-á¹-aá¹ƒ_
__pacchimÄ• ni vivaá¹-á¹-aá¹ƒ_ nivattitadadhigamupÄ• yabhÄ• vato. __vaá¹-á¹-e kammaá¹
sarÅ«pato pariggahasabbhÄ• vato. __vivaá¹-á¹-e natthi_ avisayattÄ• , visayatte ca payojan
dve saccÄ• ni uggaá¹‡hitvÄ• ti sambandho. kammaá¹-á¹-hÄ• napÄ• á¸·iyÄ• hi tadatthasalla
vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho. _ tenÄ• ha __ ``vÄ• cÄ• ya punappunaá¹ƒ parivattento
kanta_nti nirodhamaggesu ninnabhÄ• vaá¹ƒ dasseti, na abhinandanaá¹ƒ, tanninnabhÄ• voy
kammakaraá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__ekapaá¹-ivedhenevÄ• _ti ekaÃ±Ä• á¹‡eneva paá¹-ivijjhanena. __paá¹-ivedho_ paá¹-ighÄ
nissaá¹…gacÄ• rasaá¹…khÄ• taá¹ƒ nibbijjhanaá¹ƒ. __abhisamayo_ avirajjhitvÄ• visayassa
avabodho. ``idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti paricchinditvÄ
vuttanayena paá¹-ivedhoti __pariÃ±Ã±Ä• paá¹-ivedho, _ tena. idaÃ±ca yathÄ• tasmiá¹ƒ Ã±
dukkhassa sarÅ«pÄ• diparicchede sammoho na hoti, tathÄ• pavattiá¹ƒ gahetvÄ• vuttaá¹ƒ,
``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• (MN II 484; III 104) pavattanato. pahÄ«nassa \Ne II 3
appahÄ• tabbatÄ• ya pakaá¹-á¹-haá¹ƒ hÄ• naá¹ƒ cajanaá¹ƒ samucchindanaá¹ƒ, pahÄ• nam
__pahÄ• napaá¹-ivedho, _ tena. ayampi yasmiá¹ƒ kilese appahÄ«yamÄ• ne maggabhÄ• va
ca \Ee II 434/ maggabhÄ• vanÄ• ya yo uppajjeyya, tassa kilesassa paá¹-ighÄ• taá¹ƒ karonta
Ä• pÄ• dentassa Ã±Ä• á¹‡assa tathÄ• pavattiyaá¹ƒ paá¹-ighÄ• tÄ• bhÄ• vena nissaá¹…gac
__sacchikiriyÄ• _ paccakkhakaraá¹‡aá¹ƒ anussavÄ• kÄ• raparivitakkÄ• dike muÃ±citvÄ• s
Ä• rammaá¹‡akaraá¹‡aá¹ƒ ``idaá¹ƒ taâ€™â€™ nti yathÄ• sabhÄ• vato gahaá¹‡aá¹ƒ, sÄ• e
__sacchikiriyÄ• paá¹-ivedho, _ tena. ayaá¹ƒ panassa Ä• varaá¹‡assa asamucchindanato Ã±
Ä• lambituá¹ƒ na sakkoti, tassa samucchindanato taá¹ƒ sarÅ«pato vibhÄ• ventameva pavat
__bhÄ• vanÄ• _ uppÄ• danÄ• , vaá¸• á¸• hanÄ• ca. tattha paá¹-hamamagge uppÄ• danaá¹
vaá¸• á¸• hanaá¹-á¹-hena, ubhayatthÄ• pi vÄ• ubhayathÄ• pi veditabbaá¹ƒ. paá¹-hamamag
vuá¹-á¹-hÄ• nagÄ• miniyaá¹ƒ pavattaá¹ƒ parijÄ• nanÄ• diá¹ƒ vaá¸• á¸• hento pavattoti vaá¸•
bhÄ• vanÄ• sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. dutiyÄ• dÄ«supi appahÄ«nakilesappahÄ• nato, pugg
uppÄ• danaá¹-á¹-hena bhÄ• vanÄ• sakkÄ• viÃ±Ã±Ä• tuá¹ƒ, sÄ• eva vuttanayena paá¹-ive
_ tena. ayampi \Be II 344/ hi yathÄ• Ã±Ä• á¹‡e pavatte pacchÄ• maggadhammÄ• naá¹ƒ sa
hoti, tathÄ• pavattimeva gahetvÄ• vutto.

tiá¹-á¹-hantu tÄ• va yathÄ• dhigatÄ• maggadhammÄ• , yathÄ• pavattesu phaladhammesu
yathÄ• dhigatasaccadhammesu viya vigatasammohova hoti. tenevÄ• ha ``diá¹-á¹-hadhamm
pariyogÄ• á¸·hadhammoâ€™â€™ ti (Vin I 18; DN I 299; MN II 69) yato sacassa dhammatÄ
yathÄ• dhigatasaccadhammÄ• lambaniyo maggavÄ«thito parato maggaphalapahÄ«nÄ• vas
II 435/ paccavekkhaá¹‡Ä• pavattanti, dukkhasaccammopi sakkÄ• yadiá¹-á¹-hiÄ• dayo. aya
``pariÃ±Ã±Ä• bhisamayenÄ• â€™â€™ _tiÄ• dÄ«supi vibhÄ• vetabbÄ• . __ekÄ• bhisamaye
vitaá¹‡á¸• avÄ• dÄ« ``ariyamaggaÃ±Ä• á¹‡aá¹ƒ catÅ«su saccesu nÄ• nÄ• bhisamayavasen
__abhidhamme_ (Kv 274) odhisokathÄ• ya saÃ±Ã±Ä• petabbo. idÄ• ni tameva ekÄ• bhisam
vibhÄ• vetuá¹ƒ __ ``evamassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``pubbabhÄ• ge ... pe ... paá¹-iv
kasmÄ• vuttaá¹ƒ, nanu paá¹-ivedho pubbabhÄ• giyo na hotÄ«ti? saccametaá¹ƒ nippariyÄ•
uggahÄ• divasena pavatto avabodho pariyÄ• yato tathÄ• vutto. paá¹-ivedhanimittattÄ• vÄ•
pavattaá¹ƒ dukkhÄ• dÄ«su pubbabhÄ• ge Ã±Ä• á¹‡aá¹ƒ ``paá¹-ivedhoâ€™â€™ ti vuttaá¹ƒ,
__kiccato_ti pubbabhÄ• gehi dukkhÄ• diÃ±Ä• á¹‡ehi kÄ• tabbakiccassa idha nipphattito, im
dukkhÄ• dippakÄ• sanakiccato, pariÃ±Ã±Ä• ditoti attho. __Ä• rammaá¹‡apaá¹-ivedho_ti sac
__sÄ• _ti paccavekkhaá¹‡Ä• . __idhÄ• _ti \Ne II 318/ imasmiá¹ƒ á¹-hÄ• ne. uggahÄ• dÄ«su
anavasarattÄ• . adhigame hi sati tassÄ• siyÄ• avasaro.

taá¹ƒyeva hi anavasaraá¹ƒ dassetuá¹ƒ __ ``imassa cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pubb
kammaá¹-á¹-hÄ• napariggahato pubbe. uggahÄ• divasena saccÄ• naá¹ƒ pariggaá¹‡hanaÃ±
pariggaá¹‡hanato manasikÄ• radaá¸·hatÄ• ya pubbabhÄ• giyÄ• dukkhapariÃ±Ã±Ä• dayo h
``pariggahato paá¹-á¹-hÄ• ya hotÄ«â€™â€™ _ti. __aparabhÄ• ge_ti maggakkhaá¹‡e. __du
pavattikkhaá¹‡avasena \Ee II 436/ pÄ• kaá¹-Ä• nipi pakatiÃ±Ä• á¹‡ena sabhÄ• varasato da
asakkuá¹‡eyyattÄ• . gambhÄ«reneva ca bhÄ• vanÄ• Ã±Ä• á¹‡ena, tathÄ• pi matthakappatt
yÄ• thÄ• vato passitabbattÄ• __gambhÄ«rÄ• ni_ \Be II 345/. tenÄ• ha __ ``lakkhaá¹‡apaá¹
gambhÄ«raâ€™â€™ _nti. itarÄ• ni asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikatÄ• ya accantasukhappa
anuppattibhavatÄ• ya, anuppannapubbatÄ• ya ca pavattivasena apÄ• kaá¹-attÄ• ca param
paramagambhÄ«raÃ±Ä• á¹‡eneva passitabbatÄ• ya pakatiÃ±Ä• á¹‡ena daá¹-á¹-huá¹ƒ na s
_ tenÄ• ha __ ``itaresaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __payogo_ti kiriyÄ• , vÄ• yÄ• mo vÄ• .
icchitabbataá¹ƒ, dukkarataratarataÃ±ca upamÄ• hi dasseti __ ``bhavaggaggahaá¹‡atthaâ€™â€
__paá¹-ivedhakkhaá¹‡e_ti ariyassa maggassa catusaccasampaá¹-ivedhakkhaá¹‡e. __ekam
dukkhÄ• dÄ«su pariÃ±Ã±Ä• dikiccasÄ• dhanavasena ekameva taá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ _

__imesu tÄ«su á¹-hÄ• nesÅ«_ti imesu viramitabbatÄ• vasena jotitesu tÄ«su
kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• vitakkavatthÅ«su. visuá¹ƒ visuá¹ƒ __uppannassa_ tividha__a
padapacchedato_ti ettha gatamaggo ``padaâ€™â€™ nti vuccati, yena ca upÄ• yena kÄ• ra
uppajjati, so tassa gatamaggoti tassa pacchedo ghÄ• to padapacchedo, tato padapaccheda
anuppattidhammatÄ• pÄ• danaá¹ƒ __anuppattisÄ• dhanaá¹ƒ, _ tassa vasena. maggakiccas
pÅ«rayamÄ• no ekova tividhakiccasÄ• dhano __kusalasaá¹…kappo uppajjati. _
tividhÄ• kusalasaá¹…kappasamucchedanameva hettha tividhakiccasÄ• dhanaá¹ƒ daá¹-á¹-h
``imesu catÅ«su á¹-hÄ• nesÅ«â€™â€™ _tiÄ• dÄ«supi attho veditabbo.

__musÄ• vÄ• dÄ• veramaá¹‡iÄ• dayo_ti ettha yasmÄ• __sikkhÄ• padavibhaá¹…ge_ \Ee II
sabbe sampayuttadhammÄ• ca sikkhÄ• padÄ• nÄ«ti Ä• gatÄ• nÄ«ti tattha padhÄ• nÄ• naá
``viratiyopi honti cetanÄ• yopÄ«â€™â€™ ti (Vibh-a 703) __sammohavinodaniyaá¹ƒ_ vuttaá
``Ä• di-saddena na kevalaá¹ƒ pisuá¹‡avÄ• cÄ• veramaá¹‡iÄ• dÄ«naá¹ƒyeva saá¹…gaho, a
cetanÄ• nampi \Ne II 319/ saá¹…gahoâ€™â€™ ti vadanti, taá¹ƒ pubbabhÄ• gavasena vucc
musÄ• vÄ• dÄ• dÄ«hi viramaá¹‡akÄ• le vÄ• viratiyo, subhÄ• sitÄ• divÄ• cÄ• bhÄ• sanÄ• d
maggakkhaá¹‡e pana viratiyova icchitabbÄ• cetanÄ• naá¹ƒ amaggaá¹…gattÄ• . ekassa Ã±
dukkhÄ• diÃ±Ä• á¹‡atÄ• viya, ekÄ• ya viratiyÄ• musÄ• vÄ• dÄ• diviratibhÄ• vo viya ca ek
sammÄ• vÄ• cÄ• dikiccattayasÄ• dhanasabhÄ• vÄ• bhÄ• vÄ• sammÄ• vÄ• cÄ• dibhÄ• vÄ
aá¹…gattayatÄ• siddhito ca.

bhikkhussa \Be II 346/ Ä• jÄ«vahetukaá¹ƒ kÄ• yavacÄ«duccaritaá¹ƒ nÄ• ma ayoniso Ä• hÄ
siyÄ• ti Ä• ha __ ``khÄ• danÄ«ya ... pe ... duccaritaâ€™â€™ _nti. kÄ• yavacÄ«duccaritagga

kÄ• yavacÄ«dvÄ• reyeva Ä• jÄ«vapakopo, na manodvÄ• reti dassanatthaá¹ƒ. tenÄ• ha __ `
á¹-hÄ• nesÅ«â€™â€™ _ti.

__anuppannÄ• na_nti asamudÄ• cÄ• ravasena vÄ• ananubhÅ«tÄ• rammaá¹‡avasena vÄ•
anamatagge saá¹ƒsÄ• re anuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• nÄ• ma na santi. t
_tiÄ• di. yasmiá¹ƒ bhave ayaá¹ƒ imaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhati, tasmiá¹ƒ __ekasmiá¹ƒ bhave
uppÄ• deti. tÄ• disaá¹ƒ chandaá¹ƒ kurumÄ• no evaá¹ƒ chandaá¹ƒ janeti nÄ• ma. __vÄ• yÄ•
parakkamaá¹ƒ karoti. __vÄ«riyaá¹ƒ_ \Ee II 438/ __pavattetÄ«_ti kÄ• yikacetasikavÄ«riyaá¹ƒ
__vÄ«riyena cittaá¹ƒ paggahitaá¹ƒ karotÄ«_ti teneva sahajÄ• tavÄ«riyena cittaá¹ƒ ukkhipen
nisedhanena paggahitaá¹ƒ karoti. __padahanaá¹ƒ pavattetÄ«_ti padhÄ• naá¹ƒ vÄ«riyaá¹ƒ k
panetÄ• ni cattÄ• ri padÄ• ni Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammasÄ• taccakiriyÄ• hi yo

__uppannapubbÄ• na_nti sadisavohÄ• rena vuttaá¹ƒ. bhavati hi taá¹ƒsadisesu tabbohÄ• ro
tÄ• ni eva osadhÄ• nÄ«â€™â€™ ti. tenÄ• ha __ ``idÄ• ni tÄ• diseâ€™â€™ _ti. __uppannÄ•
avattabbataá¹ƒ Ä• pannÄ• naá¹ƒ. __pahÄ• nÄ• yÄ• _ti pajahanatthÄ• ya. __anuppannÄ• na
__kusalÄ• _ti uttarimanussadhammÄ• adhippetÄ• , tesaÃ±ca __uppÄ• do_ nÄ• ma adhiga
tappaá¹-ikkhepena __anuppÄ• do_ appaá¹-ilÄ• bhoti Ä• ha __ ``appaá¹-iladdhÄ• naá¹ƒ paá
_nti. ``á¹-hitiyÄ• vÄ«riyaá¹ƒ Ä• rabhatÄ«â€™â€™ ti vutte na khaá¹‡aá¹-hiti adhippetÄ• tad
vÄ«riyÄ• rabbhena payojanÄ• bhÄ• vato, atha kho pabandhaá¹-hiti adhippetÄ• ti Ä• ha __ `
uppattipabandhavasena á¹-hitatthaâ€™â€™ _nti. __sammussanaá¹ƒ_ paá¹-ipakkhadhamm
tappaá¹-ikkhepena asammussanaá¹ƒ __asammoso_ti Ä• ha __ ``asammosÄ• yÄ• ti avinÄ•
__bhiyyobhÄ• vo_ punappunaá¹ƒ bhavanaá¹ƒ, so pana \Ne II 320/ uparÅ«pari uppattÄ«ti Ä•
``uparibhÄ• vÄ• yÄ• â€™â€™ _ti. __vepullaá¹ƒ_ abhiá¹‡happavattiyÄ• paguá¹‡abalavabh
``vepullÄ• yÄ• ti vipulabhÄ• vÄ• yÄ• â€™â€™ _ti, mahantabhÄ• vÄ• yÄ• ti attho. __bhÄ• v
jhÄ• nÄ• dibhÄ• vanÄ• paribrÅ«hanatthaá¹ƒ.

__catÅ«su_ \Be II 347/ __á¹-hÄ• nesÅ«_ti anuppannÄ• kusalÄ• nuppÄ• danÄ• dÄ«su catÅ
__kiccasÄ• dhanavasenÄ• _ti catubbidhassapi kiccassa \Ee II 439/ ekajjhaá¹ƒ nipphÄ• dan

__jhÄ• nÄ• ni pubbabhÄ• gepi maggakkhaá¹‡epi nÄ• nÄ• _ti yadipi samÄ• dhiupakÄ• rake
abhiniropanÄ• numajjanasampiyÄ• yanabrÅ«hanasantasukhasabhÄ• vehi vitakkÄ• dÄ«hi s
bhÄ• vanÄ• tisayappavattÄ• naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena sammÄ• samÄ• dhi
anuppannÄ• kusalÄ• nuppÄ• danÄ• dicatuvÄ• yÄ• makiccaá¹ƒ, sati viya ca asubhÄ• sukhÄ
subhÄ• disaÃ±Ã±Ä• ppahÄ• nacatusatikiccaá¹ƒ, eko samÄ• dhi catujhÄ• nasamÄ• dhikicca
paá¹-hamajjhÄ• nasamÄ• dhi eva maggakkhaá¹‡epi, tathÄ• pubbabhÄ• gepi catutthajjhÄ•
pÄ«ti attho. __nÄ• nÄ• maggavasenÄ• _ti paá¹-hamamaggÄ• dinÄ• nÄ• maggavasena jhÄ•
maggÄ• __dutiyÄ• dÄ«naá¹ƒ_ jhÄ• nÄ• naá¹ƒ. __ayaá¹ƒ panassÄ• _ti ettha maggabhÄ• ve
gahetvÄ• ``assÄ• â€™â€™ ti vuttaá¹ƒ, __assa_ maggassÄ• ti attho. __aya_nti pana ayaá¹

sabbasadisasabbÄ• sadisekaccasadisatÄ• viseso.

__pÄ• dakajjhÄ• naniyamena hotÄ«_ti idha pÄ• dakajjhÄ• naniyamaá¹ƒ dhuraá¹ƒ katvÄ• v
__sammohavinodaniya_mpi (Vibh-a 205). __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a 350) pana vipas
sabbavÄ• dÄ• virodhato, idha pana sammasitajjhÄ• napuggalajjhÄ• sayavÄ• danivattanato
vipassanÄ• niyamo pana sÄ• dhÄ• raá¹‡attÄ• idhÄ• pi na paá¹-ikkhittoti daá¹-á¹-habbo. aÃ
parato vakkhamÄ• nÄ• vibhajitabbÄ• ti yathÄ• vuttameva tÄ• va pÄ• dakajjhÄ• naniyamaá
``pÄ• dakajjhÄ• naniyamena tÄ• vÄ• â€™â€™ _ti. __paá¹-hamajjhÄ• niko hoti, _ yasmÄ• Ä
vuá¹-á¹-hitasamÄ• patti maggassa \Ee II 440/ attano sadisabhÄ• vaá¹ƒ karoti bhÅ«mivaá¹‡á
godhÄ• vaá¹‡á¹‡assa. __paripuá¹‡á¹‡Ä• neva hontÄ«_ti aá¹-á¹-ha satta ca hontÄ«ti attho. _
sammÄ• saá¹…kappassa abhÄ• vato. __cha honti_ pÄ«tisambojjhaá¹…gassa abhÄ• vato.
sattachabhÄ• vaá¹ƒ atidisati __ ``esa nayoâ€™â€™ _ti. __arÅ«pe catukkapaÃ±cakajjhÄ• n
aá¹-á¹-hasÄ• liniyanti adhippÄ• yo. nanu tattha ``arÅ«pe tikacatukkajjhÄ• naá¹ƒ uppajjatÄ«â
vuttaá¹ƒ \Ne II 321/, na ``catukkapaÃ±cakajjhÄ• naâ€™â€™ nti? saccametaá¹ƒ, yesu pana
uppattidassanena \Be II 348/, tena atthato ``catukkapaÃ±cakajjhÄ• naá¹ƒ uppajjatÄ«â€™â€
evamÄ• hÄ• ti veditabbaá¹ƒ. samudÄ• yaÃ±ca apekkhitvÄ• __ ``taÃ±ca lokuttaraá¹ƒ, na lo
``avayavekattaá¹ƒ liá¹…gasamudÄ• yassa visesakaá¹ƒ hotÄ«â€™â€™ ti. catutthajjhÄ• nam
uppajjati, na catukkaá¹ƒ, paÃ±cakaá¹ƒ vÄ• ti. __ettha katha_nti pÄ• dakajjhÄ• nassa abhÄ•
daá¹-á¹-habbanti attho. __taá¹ƒjhÄ• nikÄ• vassa tattha tayo maggÄ• uppajjanti, _
tajjhÄ• nikaá¹ƒpaá¹-hamaphalÄ• diá¹ƒ pÄ• dakaá¹ƒ katvÄ• uparimaggabhÄ• vanÄ• yÄ• ti a
tikacatukkajjhÄ• nikaá¹ƒ pana maggaá¹ƒ bhÄ• vetvÄ• tattha uppannassa arÅ«pacatutthajjh
phalaÃ±ca pÄ• dakaá¹ƒ katvÄ• uparimaggabhÄ• vanÄ• ya aÃ±Ã±ajhÄ• nikÄ• pi uppajjantÄ
pubbÄ• bhisaá¹…khÄ• rasamÄ• pattipÄ• dakaá¹ƒ, na sammasitabbÄ• ti phalassÄ• pi pÄ• d

__keci panÄ• _ti moravÄ• pÄ«mahÄ• dattattheraá¹ƒ sandhÄ• yÄ• ha. puna __kecÄ«_ti tipi
\Ee II 441/. tatiyavÄ• re __kecÄ«_ti ``pÄ• dakajjhÄ• nameva niyametÄ«â€™â€™ ti evaá¹ƒ v
tipiá¹-akacÅ«á¸·anÄ• gattheraÃ±ceva anantaraá¹ƒ vutte dve ca there á¹-hapetvÄ• itare ther

<403> sasantatipariyÄ• pannÄ• naá¹ƒ dukkhasamudayÄ• naá¹ƒ appavattibhÄ• vena parigg
sasantatipariyÄ• panno viya hotÄ«ti katvÄ• vuttaá¹ƒ __ ``attano vÄ• cattÄ• ri saccÄ• nÄ«â
vÄ• _ti etthÄ• pi eseva nayo. tenÄ• ha bhagavÄ• ``imasmiá¹ƒyeva byÄ• mamatte kaá¸·eva
lokaÃ±ca paÃ±Ã±Ä• pemi, lokasamudayaÃ±ca paÃ±Ã±Ä• pemi, lokanirodhaÃ±ca paÃ±Ã±Ä
lokanirodhagÄ• minipaá¹-ipadaÃ±ca paÃ±Ã±Ä• pemÄ«â€™â€™ ti (SN I 107; AN a IV 45) k
nirodhamaggasaccÄ• ni pariggaá¹‡hÄ• tÄ«ti? anussavÄ• disiddhamÄ• kÄ• raá¹ƒ pariggaá¹
lokuttarabojjhaá¹…ge uddissÄ• pi pariggaho na virujjhati. __yathÄ• sambhavato_ti sambhav
á¹-hapetvÄ• nirodhasaccaá¹ƒ sesasaccavasena samudayavayÄ• ti veditabbÄ• ti attho.

catusaccapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<404> ``aá¹-á¹-hikasaá¹…khalikaá¹ƒ \Be II 349/ samaá¹ƒsaâ€™â€™ ntiÄ• dikÄ• satta siva
aá¹-á¹-hikakammaá¹-á¹-hÄ• natÄ• ya itarÄ• saá¹ƒ \Ne II 322/ uddhumÄ• takÄ• dÄ«naá¹ƒ sa
sivathikÄ• naá¹ƒ appanÄ• kammaá¹-á¹-hÄ• natÄ• vuttÄ• . __dveyevÄ• _ti Ä• nÄ• pÄ• naá¹
dveyeva. __abhiniveso_ti vipassanÄ• bhiniveso, so pana sammasaniyadhammapariggaho.
ca rÅ«padhammÄ• naá¹ƒ avatthÄ• visesamattatÄ• ya na sammasanupagÄ• viÃ±Ã±attiÄ• c
Ä• dito na pariggahetabbÄ• ti \Ee II 442/ vuttaá¹ƒ __ ``iriyÄ• patha ... pe ... na jÄ• yatÄ«â€™
kesÄ• diapadesena tadupÄ• dÄ• nadhammÄ• viya iriyÄ• pathÄ• diapadesena tadavatthÄ•
nÄ«varaá¹‡Ä• dimukhena ca taá¹ƒsampayuttÄ• , taá¹ƒnissayadhammÄ• ti adhippÄ• yena m
iriyÄ• pathÄ• dÄ«supi __ ``abhiniveso jÄ• yatÄ«â€™â€™ _ti avoca. __ ``atthi nu kho meâ€™
sabhÄ• vato iriyÄ• pathÄ• dÄ«naá¹ƒ Ä• dikammikassa anicchitabhÄ• vadassanaá¹ƒ. apariÃ

kÄ• maá¹ƒ ``idha bhikkhave bhikkhÅ«â€™â€™ tiÄ• dinÄ• uddesaniddesesu tattha tattha b
taá¹ƒpaá¹-ipattiyÄ• bhikkhubhÄ• vadassanatthaá¹ƒ, desanÄ• pana sabbasÄ• dhÄ• raá¹‡Ä
bhikkhaveâ€™â€™ icceva vuttaá¹ƒ, na bhikkhu yevÄ• ti dassento __ ``yo hi koci bhikkhu vÄ
dassanamaggena Ã±Ä• tamariyÄ• daá¹ƒ anatikkamitvÄ• jÄ• nantÄ« sikhÄ• ppattÄ• aggan
tassa phalabhÄ• vato aggaphalaá¹ƒ pÄ«ti Ä• ha __ ``aÃ±Ã±Ä• ti arahattaâ€™â€™ _nti.

appatarepi kÄ• le sÄ• sanassa niyyÄ• nikabhÄ• vaá¹ƒ dassentoti yojanÄ• . __niyyÄ• tento_

mahÄ• satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

10. pÄ• yÄ• sirÄ• jaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<406> bhagavatÄ• \Ee II 443/ \Ne II 323/ \Be II 350/ evaá¹ƒ gahitanÄ• mattÄ• ti yojanÄ• . y
loke ``kumÄ• roâ€™â€™ ti voharÄ«yanti. ayaÃ±ca raÃ±Ã±o kittimaputto, tasmÄ• Ä• ha __
saÃ±jÄ• niá¹ƒsÅ«â€™â€™ _ti.

__assÄ• _ti therassa. __puÃ±Ã±Ä• ni karonto_ kappasatasahassaá¹ƒ devesu ceva manuss
__visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi_ indriyÄ• naá¹ƒ aparipakkattÄ• . __tatiyadivase_ti pab
Ä• ruá¸·hadivasato tatiye divase.

__tesaá¹ƒ_ sÄ• vakabodhiyÄ• niyatatÄ• ya, puÃ±Ã±asambhÄ• rassa ca sÄ• tisayattÄ• vi
buddhantaraá¹ƒ ... pe ... anubhavantÄ• naá¹ƒ. devatÄ• yÄ• _ti pubbe sahadhammacÄ• riniy

``kuladÄ• rikÄ• ya kucchimhi uppannoâ€™â€™ ti vatvÄ• taá¹ƒ evassa uppannabhÄ• vaá¹
dassetuá¹ƒ __ ``sÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sÄ• _ti kuladÄ• rikÄ• . __ca_
vuccamÄ• naá¹ƒ visesaá¹ƒ joteti. __kulaghara_nti patikulagehaá¹ƒ. __gabbhanimitta_nti ga
saá¹‡á¹-hitabhÄ• vanimittaá¹ƒ. satipi visÄ• khÄ• ya ca sÄ• vatthivÄ• sikulapariyÄ• pannatte
padhÄ• nabhÄ• vadassanatthaá¹ƒ __ ``visÄ• khaÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ yathÄ• ``brÄ
vÄ• siá¹-á¹-hopi Ä• gatoâ€™â€™ ti. __devatÄ• _ti idhapi sÄ• eva suddhÄ• vÄ• sadevatÄ•
bhikkhu ayaá¹ƒ vammikoâ€™â€™ tiÄ• dinÄ• (MN I 249) Ä• gate pannarasapaÃ±he.

__setabyÄ• _ti itthiliá¹…gavasena __tassa nagarassa nÄ• maá¹ƒ. _ __uttarenÄ• _ti \Ee II 4
``setabyaâ€™â€™ nti upayogavacanaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. atthavacanena pana uttar
__setabyato_ti nissakkappayogo kato. __anabhisittakarÄ• jÄ• _ti khattiyajÄ• tiko abhisekaá

pÄ• yÄ• sirÄ• jaÃ±Ã±avatthuvaá¹‡á¹‡anÄ•

<407> __diá¹-á¹-hiyeva_ \Ne II 324/ __diá¹-á¹-higata_nti gata-saddena padavaá¸• á¸• hana
vÄ• gatamattaá¹ƒ \Be II 351/ __diá¹-á¹-higataá¹ƒ, _ ayÄ• thÄ• vaggÄ• hitÄ• ya gantabbÄ• b
gahaá¹‡amattaá¹ƒ, kevalo micchÄ• bhinivesoti attho, taá¹ƒ pana diá¹-á¹-higataá¹ƒ tassa
ayonisomanasikÄ• rÄ• divasena uppajjitvÄ• paá¹-ipakkhasammukhÄ«bhÄ• vÄ• bhÄ• vato,
samudÄ• cÄ• rappattaá¹ƒ jÄ• tanti pÄ• á¸·iyaá¹ƒ ``uppannaá¹ƒ hotÄ«â€™â€™ ti vuttaá¹ƒ. _
apadisitvÄ• _ti tato idhÄ• gacchanakassa, ito tattha gacchanakassa ca apadisanato ``tattha
ucchijjanatoâ€™â€™ ti evamÄ• di taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-irÅ«pakaá¹ƒ apadisitvÄ•

<408> Ä• pannÄ• nadhippetatthavisaye ayaá¹ƒ __purÄ• _-saddapayogoti Ä• ha __ ``purÄ•
yÄ• va na saÃ±Ã±Ä• petÄ«â€™â€™ _ti.

candimasÅ«riyaupamÄ• vaá¹‡á¹‡anÄ•

<411> yathÄ• candimasÅ«riyÄ• uá¸·Ä• ravipulobhÄ• satÄ• ya aÃ±Ã±ena obhÄ• sena ana
paÃ±Ã±Ä• obhÄ• senÄ• ti dassento __ ``candima ... pe ... aÃ±Ã±enÄ• â€™â€™ _tiÄ• dimÄ
__Ä• di_-saddena ``kittake á¹-hÄ• ne ete pavattenti, kittakaÃ±ca á¹-hÄ• naá¹ƒ nesaá¹ƒ Ä• b
evamÄ• dimpi codanaá¹ƒ saá¹…gaá¹‡hÄ• ti. __paliveá¹-hessatÄ«_ti Ä• bandhissati, anuyuÄ
__nibbeá¹-hetuá¹ƒ_ taá¹ƒ vissajjetuá¹ƒ. __tasmÄ• _ti yasmÄ• \Ee II 445/ yathÄ• vuttaá¹ƒ co
nibbeá¹-hetuá¹ƒ na sakkoti, tasmÄ• . attano anicchitaá¹ƒ saá¹…ghÄ• tanaá¹ƒ pakkhaá¹ƒ pa
loke, na imasmiâ€™â€™ ntiÄ• dimÄ• ha.

kathaá¹ƒ panÄ• yaá¹ƒ natthikadiá¹-á¹-hi ``devoâ€™â€™ ti paá¹-ijÄ• nÄ• tÄ«ti tattha kÄ• raá
``bhagavÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``devÄ• pi devattabhÄ• veneva ucchijjanti, m
manussattabhÄ• veneva ucchijjantÄ«â€™â€™ ti evaá¹ƒ vÄ• assa diá¹-á¹-hi, evaÃ±ca katv

manussÄ• â€™â€™ ti vacanaÃ±ca na virujjhati. evaá¹ƒ __cande_ti candavimÄ• ne, na ca c

<412> Ä• bÄ• dho etesaá¹ƒ atthÄ«ti __Ä• bÄ• dhikÄ• . _ dukkhaá¹ƒ saÃ±jÄ• taá¹ƒ etesanti
ayitabbÄ• __saddhÄ• yikÄ• , _ saddhÄ• ya pavattiá¹-á¹-hÄ• nabhÅ«tÄ• . tenÄ• ha __ ``aha
paccayo pattiyÄ• yanaá¹ƒ etesu atthÄ«ti __paccayikÄ• . _

coraupamÄ• vaá¹‡á¹‡anÄ•

<413> __uddisitvÄ• _ti \Ne II 325/ \Be II 352/ upecca dassetvÄ• . __kammakÄ• raá¹‡ikasat
saá¹…ghÄ• tanakasattesu. __kammamevÄ• _ti tehi tehi nerayikehi katakammameva. __kar
Ä• yÅ«hanÄ• nurÅ«paá¹ƒ taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ karoti, tathÄ• dukkhaá¹ƒ uppÄ• detÄ«t
ettha __iti_-saddo Ä• diattho, tena tattha sabbaá¹ƒ nirayakaá¹‡á¸• apÄ• á¸·iá¹ƒ (MN III 259)
evaá¹ƒ suttato (MN III 259) nirayapÄ• lÄ• naá¹ƒ atthibhÄ• vaá¹ƒ dassetvÄ• idÄ• ni yuttitopi
``manussalokeâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha nerayike niraye pÄ• lenti tato niggantuá¹ƒ a
rakkhantÄ«ti __nirayapÄ• lÄ• . _ yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __papaÃ±casÅ«danÄ«â
gahetabbaá¹ƒ.

gÅ«thakÅ«papurisaupamÄ• vaá¹‡á¹‡anÄ•

<415> __nimmajjathÄ• _ti \Ee II 446/ niravasesato majjatha sodhetha. taá¹ƒ pana tassa tas
sodhanaá¹ƒ apanayanaá¹ƒ hotÄ«ti Ä• ha __ ``apanethÄ• â€™â€™ _ti.

__asucÄ«_ti asuddho, so pana yasmÄ• manavaá¸• á¸• hanako manoharo na hoti, tasmÄ•
asucisaá¹…khÄ• taá¹ƒ asucibhÄ• gataá¹ƒ attano sabhÄ• vataá¹ƒ gato pattoti __asucisaá¹…
``asucikoá¹-á¹-hÄ• sabhÅ«toâ€™â€™ _ti. __duggandho_ti duá¹-á¹-hagandho aniá¹-á¹-haga
atha kho pÅ«tigandhoti Ä• ha __ ``kuá¹‡apagandhoâ€™â€™ _ti. __jigucchitabbayutto_ti hÄ
__paá¹-ikÅ«lo_ ghÄ• nindriyassa paá¹-ikÅ«larÅ«po. __ubbÄ• dhatÄ«_ti uparÅ«pari bÄ• dha
... pe ... bÄ• dhati_ ativiya asucisabhÄ• vattÄ• , asucimhiyeva jÄ• tasaá¹ƒvaddhanabhÄ• va
ghÄ• napasÄ• dassa tikkhavisadabhÄ• vato.

<416> __dÅ«re nibbattÄ• _ paranimmitavasavattiÄ• dayo.

<419> __sundaradhamme_ti sobhanaguá¹‡e. __sugatisukha_nti sugati ceva tappariyÄ• pa

gabbhinÄ«upamÄ• vaá¹‡á¹‡anÄ•

<420> puÃ±Ã±akammato \Be II 353/ eti uppajjatÄ«ti __ayo, _ sukhaá¹ƒ. tappaá¹-ipakkhato
\Ne II 326/. __apakka_nti na siddhaá¹ƒ na niá¹-á¹-hÄ• nappattaá¹ƒ. __na paripÄ• centi_ na

pÄ• penti. __na upacchindanti_ attavinipÄ• tassa sÄ• vajjabhÄ• vato. __Ä• gamentÄ«_ti ud
yassa pana taá¹ƒ kammaphalaá¹ƒ nibbisanto niyuÃ±janto, __nibbisa_nti vÄ• nibbesaá¹ƒ ve
paá¹-ikaá¹…khanto bhatapuriso yathÄ• .

<421> __ubbhinditvÄ• _ti upasaggena padavaá¸• á¸• hanamattanti Ä• ha __ ``bhinditvÄ• â

supinakaupamÄ• vaá¹‡á¹‡anÄ•

<422> __ ``nikkhamantaá¹ƒ vÄ• pavisantaá¹ƒ vÄ• jÄ«vaâ€™â€™ _nti idaá¹ƒ tassa ajjhÄ•
``sattÄ• naá¹ƒ supinadassanakÄ• le \Ee II 447/ attabhÄ• vato jÄ«vo bahi nikkhamitvÄ•
taá¹ƒtaá¹ƒÄ• rÄ• marÄ• maá¹‡eyyakadassanÄ• divasena ito cito ca paribbhamitvÄ• punad
anupavisatÄ«â€™â€™ ti evaá¹ƒ pavattamicchÄ• gÄ• havipallattacitto. athassa thero khudd
Ä• á¹‡iá¹ƒ nÄ«haranto viya jÄ«vasamaÃ±Ã±Ä• mukhena ucchedadiá¹-á¹-hiá¹ƒ nÄ«haritukÄ
jÄ«vaá¹ƒ passanti pavisantaá¹ƒ vÄ• nikkhamantaá¹ƒ vÄ• â€™â€™ ti Ä• ha. yattha pana ta
taá¹ƒ dassento __ ``cittÄ• cÄ• raá¹ƒ jÄ«vanti gahetvÄ• Ä• hÄ• â€™â€™ _ti vuttaá¹ƒ.

<423> __veá¹-hetvÄ• _ti vekhadÄ• nasaá¹…khepena veá¹-hetvÄ• . __cavanakÄ• le_ti cava
cavamÄ• nakÄ• le. __rÅ«pakkhandhamattamevÄ• _ti katipayarÅ«padhammasaá¹…ghÄ• ta
utusamuá¹-á¹-hÄ• narÅ«padhammasamÅ«hamattameva hi tadÄ• labbhati, matta-saddo vÄ
kammajÄ• ditisantatirÅ«pavisesaá¹ƒ nivatteti. __appavattÄ• hontÄ«_ti appavattikÄ• honti,
attho. viÃ±Ã±Ä• á¹‡e pana jÄ«vasaÃ±Ã±Ä«, tasmÄ• __ ``viÃ±Ã±Ä• á¹‡akkhandho gacchat
anupalabbhanatoti adhippÄ• yo.

santattaayoguá¸·aupamÄ• vaá¹‡á¹‡anÄ•

<424> __vÅ«pasantateja_nti vigatusmaá¹ƒ.

<425> __Ä• mato_ti ettha __Ä• _-saddo Ä• misa-saddo viya upaá¸• á¸• hapariyÄ• yoti Ä• h
__Ä• mato_ti vÄ• Ä«saá¹ƒ darathena \Be II 354/ usmanÄ• yuttamaraá¹‡o marantoti attho.
avigatusmo hoti, na mato viya vigatusmo. tenÄ• ha __ ``marituá¹ƒ Ä• raddho hotÄ«â€™â€™
rÅ«passa __odhunanaá¹ƒ_ nÄ• massa orato parivattanamevÄ• ti Ä• ha __ ``orato karothÄ•
kÄ• tukÄ• massa pana saá¹ƒparivattanaá¹ƒ __sandhunanaá¹ƒ, _ taá¹ƒ pana parato karaá¹‡
karothÄ• â€™â€™ _ti. paramukhaá¹ƒ katassa ito cito parivattanaá¹ƒ __niddhunana_nti Ä• h
karothÄ• â€™â€™ _ti. indriyÄ• ni aparibhinnÄ• nÄ«ti adhippÄ• yena __ ``taÃ±cÄ• yatanaá¹
paá¹-isaá¹ƒvedetÄ«â€™â€™ _ti vuttaá¹ƒ.

saá¹…khadhamaupamÄ• vaá¹‡á¹‡anÄ•

<426> saá¹…khaá¹ƒ dhamati, dhamÄ• petÄ«ti vÄ• __saá¹…khadhamo. _ __upalÄ• petvÄ•
sallÄ• petvÄ• , saddayuttaá¹ƒ katvÄ• ti attho. taá¹ƒ pana atthato dhamanamevÄ• ti Ä• ha __

aggikajaá¹-ilaupamÄ• vaá¹‡á¹‡anÄ•

<428> Ä• hito aggi etassa atthÄ«ti __aggiko, _ svÄ• ssa aggikabhÄ• vo yasmÄ• aggihutar
indhanadhÅ«mabarihisasappitelÅ«paharaá¹‡ehi balipupphadhÅ«magandhÄ• diupahÄ• rehi
icchito, tasmÄ• vuttaá¹ƒ __ ``aggiparicÄ• rakoâ€™â€™ _ti. __Ä• yuá¹ƒ pÄ• puá¹‡Ä• peyya
evaá¹ƒ Ä• yuá¹ƒ pacchimavayaá¹ƒ pÄ• peyyaá¹ƒ. __vaá¸• á¸• hiá¹ƒ gameyya_nti sarÄ«rÄ•
phÄ• tiá¹ƒ pÄ• peyyaá¹ƒ. __araá¹‡Ä« yugaá¸·a_nti uttarÄ• raá¹‡Ä«, adharÄ• raá¹‡Ä«ti araá

<429> __eva_nti ``bÄ• lo pÄ• yÄ• sirÄ• jaÃ±Ã±oâ€™â€™ tiÄ• dippakÄ• rena. __tayÄ• _ti t
__vuttayuttakÄ• raá¹‡amakkhalakkhaá¹‡enÄ• _ti vuttayuttakÄ• raá¹‡assa makkhanasabhÄ•
__yugaggÄ• halakkhaá¹‡enÄ• _ti samadhuraggahaá¹‡alakkhaá¹‡ena. __palÄ• senÄ• _ti pa
guá¹‡e uttaritare á¸• aá¹ƒsitvÄ• viya chaá¸• á¸• ento attano guá¹‡ehi same karotÄ«ti \Ee II
samakaraá¹‡araso hi palÄ• so, tena palÄ• sena.

dvesatthavÄ• haupamÄ• vaá¹‡á¹‡anÄ•

<430> __haritakapatta_nti \Be II 355/ haritabbapattaá¹ƒ, appapattanti attho. tenÄ• ha __ ``a
_tiÄ• di. __sannaddhadhanukalÄ• pa_nti ettha __kalÄ• pa_nti tÅ«á¹‡Ä«ramÄ• ha, taÃ±ca s
sannayhatÄ«ti Ä• ha \Ne II 328/ __ ``sannaddhadhanukalÄ• paâ€™â€™ _nti. __Ä• sittodak
gamanamaggÄ• ceva taá¹ƒtaá¹ƒudakamaggÄ• ca sammadeva devena phuá¹-á¹-hattÄ• ta
sandamÄ• naudakÄ• . tenÄ• ha __ ``paripuá¹‡á¹‡asalilÄ• maggÄ• ca kandarÄ• cÄ• â€™

__yathÄ• bhatenÄ• _ti sakaá¹-esu yathÄ• á¹-hapitena, yathÄ• ``amma ito karohÄ«â€™â€™
karaá¹‡akiriyÄ• ya kiriyÄ• sÄ• maÃ±Ã±avÄ• cÄ«bhÄ• vato. tasmÄ• __yathÄ• ropitena, yat

akkhadhuttakaupamÄ• vaá¹‡á¹‡anÄ•

<434> __parÄ• jayaguá¸·a_nti yena guá¸·ena, yÄ• ya salÄ• kÄ• ya á¹-hitÄ• ya ca parÄ• jay
gamento __gilati. _ __pajjohana_nti pakÄ• rehi juhanakammaá¹ƒ. taá¹ƒ pana balidÄ• navas
``balikammaâ€™â€™ _nti.

sÄ• á¹‡abhÄ• rikaupamÄ• vaá¹‡á¹‡anÄ•

<436> __gÄ• mapatta_nti gÄ• mo eva hutvÄ• Ä• pajjitabbaá¹ƒ, suÃ±Ã±abhÄ• vena anÄ• v
``vuá¹-á¹-hitagÄ• mapadesoâ€™â€™ _ti. __gÄ• mapada_nti yathÄ• purisassa pÄ• danikkh

adhigatapariccheda¹ƒ ``padaâ€™â€™ nti vuccati, evaá¹ƒ gÄ• mavÄ• sÄ«hi Ä• vasitaá¹-á¹-
adhigatanivutthÄ• gÄ• raá¹ƒ ``gÄ• mapadaâ€™â€™ nti vuttaá¹ƒ. tenÄ• ha __ ``ayamevatth
\Ee II 450/ sukhena gahetvÄ• gamanayogyatÄ• vasena suá¹-á¹-hu sajjito. taá¹ƒ pana susaj
bandhanavasenevÄ• ti Ä• ha __ ``subaddhoâ€™â€™ _ti.

ayÄ• dÄ«nampi lohabhÄ• ve satipi loha-saddo sÄ• sane tambalohe niruá¸·hoti Ä• ha __ ``lo
_nti.

saraá¹‡agamanavaá¹‡á¹‡anÄ•

<437> __abhiraddho_ti \Be II 356/ Ä• rÄ• dhitacitto, sÄ• sanassa Ä• rÄ• dhitacittatÄ• pasÄ
``abhippasannoâ€™â€™ _ti. __paÃ±hupaá¹-á¹-hÄ• nÄ• nÄ«_ti paÃ±hesu upaá¹-á¹-hÄ• nÄ•
tumhÄ• kaá¹ƒ vissajjanavasena Ã±Ä• á¹‡upaá¹-á¹-hÄ• nÄ• ni.

yaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<438> __saá¹…ghÄ• ta_nti \Ne II 329/ __saá¹ƒ_-saddo padavaá¸• á¸• hanamattanti Ä• ha
__vipÄ• kaphalenÄ• _ti sadisaphalena. __mahapphalo na hoti_ gavÄ• dipÄ• á¹‡aghÄ• tena
__guá¹‡Ä• nisaá¹ƒsenÄ• _ti uddayaphalena. __Ä• nubhÄ• vajutiyÄ• _ti paá¹-ipakkhavigama
sabhÄ• vasaá¹…khÄ• tena tejena. __na mahÄ• jutiko hoti_ aparisuddhabhÄ• vato. __vipÄ•
vipÄ• kaphalassa vipulatÄ• ya, pÄ• ripÅ«riyÄ• ti attho. __duá¹-á¹-hukhette_ti usabhÄ• didos
pana vappÄ• bhÄ• vato asÄ• raá¹ƒ hotÄ«ti Ä• ha __ ``nissÄ• rakhetteâ€™â€™ _ti. __dubbl
svÄ• ssa kucchitabhÄ• vo asÄ• ratÄ• ya vÄ• siyÄ• ninnatÄ• didosavasena vÄ• . tattha paá
dassitoti itaraá¹ƒ dassento __ ``visamabhÅ«mibhÄ• geâ€™â€™ _ti Ä• ha. daá¹‡á¸• Ä• bhig
__chinnabhinnÄ• ni. pÅ«tÄ«nÄ«_ti gomayalepadÄ• nÄ• disukhena asukkhÄ• pitattÄ• pÅ«ti
yasmÄ• sÄ• ravantÄ• ni na honti, tasmÄ• vuttaá¹ƒ __ ``nissÄ• rÄ• nÄ«â€™â€™ _ti. __vÄ•
Ä• tapena ca vinaá¹-á¹-habÄ«jasÄ• matthiyÄ• ni. tenÄ• ha __ ``pariyÄ• dinnatejÄ• nÄ«â€™
yathÄ• jÄ• tavÄ«hiÄ• digatena taá¹‡á¸• ulena aá¹…kuruppÄ• danayogyabÄ«jasÄ• matthiya
tassa __Ä• dÄ• naá¹ƒ_ gahaá¹‡aá¹ƒ tathÄ• uppajjanameva. __etÄ• ni_ pana bÄ«jÄ• ni __n
khaá¹‡á¸• Ä• didosavantatÄ• ya. dhÄ• rÄ• ya khette __anuppavesanaá¹ƒ_ nÄ• ma vassana
dassento Ä• ha __ ``na sammÄ• vasseyyÄ• â€™â€™ _ti. __aá¹…kuramÅ«lapattÄ• dÄ«hÄ
__uddhaá¹ƒ vuddhiá¹ƒ, _ mÅ«lajaá¹-Ä• dÄ«hi __heá¹-á¹-hÄ• viruá¸·hiá¹ƒ, _ pattapupphÄ• d
vepulla_nti yojanÄ• .

__aparÅ«paghÄ• tenÄ• _ti paresaá¹ƒ vibÄ• dhanena. __uppannapaccayato_ti
nibbattitaghÄ• sacchÄ• danÄ• dideyyadhammato. gavÄ• dighÄ• tenapi hi tattha paá¹-iggÄ•
saá¹…kÄ«yati. __ ``aparÅ«paghÄ• titÄ• yÄ• â€™â€™ _ti idaá¹ƒ sÄ«lavantatÄ• ya kÄ• raá¹
__guá¹‡Ä• tireka_nti guá¹‡Ä• tirittaá¹ƒ, sÄ«lÄ• dilokuttaraguá¹‡ehi visiá¹-á¹-hanti attho. __v

saddhÄ• sampadÄ• divasena uá¸·Ä• rÄ• .

uttaramÄ• á¹‡avavatthuvaá¹‡á¹‡anÄ•

<439> atha kho tehi sakuá¹‡á¸• akehi taá¹‡á¸• ulehi siddhaá¹ƒbhattaá¹ƒ uttaá¹‡á¸• ulameva
``uttaá¹‡á¸• ulabhattaâ€™â€™ _nti. __bilaá¹…gaá¹ƒ_ vuccati Ä• ranÄ• laá¹ƒ bilaá¹…gato n
kaÃ±jiyato jÄ• tanti __kaÃ±jiyaá¹ƒ, _ taá¹ƒ dutiyaá¹ƒ etassÄ• ti __bilaá¹…gadutiyaá¹ƒ, _ taá
``kaÃ±jikadutiyaâ€™â€™ _nti ca vuttaá¹ƒ. __dhorakÄ• nÄ«_ti dhoviyÄ• ni. yasmÄ• thÅ«lat
``thÅ«lÄ• nÄ«â€™â€™ ti vattabbataá¹ƒ arahanti, tasmÄ• __ ``thÅ«lÄ• ni_ \Ne II 330/ __cÄ•
__guá¸·adasÄ• nÄ«_ti suttÄ• naá¹ƒ thÅ«latÄ• ya, kaÃ±jikassa bahalatÄ• ya ca piá¹‡á¸• itad
``puÃ±japuÃ±ja ... pe ... dasÄ• nÄ«â€™â€™ _ti. __anuddisatÄ«_ti anu anu katheti.

<440> __asakkacca_nti na sakkaccaá¹ƒ anÄ• darakÄ• raá¹ƒ, taá¹ƒ pana \Ee II 452/ kamma
hotÄ«ti Ä• ha __ ``saddhÄ• virahitaâ€™â€™ _nti. __acittÄ«kata_nti cittÄ«kÄ• rapaccupaá¹-
cittÄ«kataá¹ƒ. tenÄ• ha __ ``cittÄ«kÄ• ravirahitaâ€™â€™ _ntiÄ• di. cittÄ«kÄ• rarahitaá¹ƒ vÄ
yathÄ• kataá¹ƒ paresaá¹ƒ vimhayÄ• vahaá¹ƒ hoti, tathÄ• akataá¹ƒ. cittassa uá¸·Ä• rapaá¹‡
asakkaccadÄ• neneva bÄ• dhito. __apaviddha_nti chaá¸• á¸• anÄ«yadhammaá¹ƒ viya apav
dÄ• ne gÄ• ravÄ• karaá¹‡aá¹ƒ vadati. __serÄ«sakaá¹ƒ nÄ• mÄ• _ti ``serÄ«sakaâ€™â€™ n
__tuccha_nti parijanaparicchedavirahato rittaá¹ƒ.

pÄ• yÄ• sidevaputtavaá¹‡á¹‡anÄ•

<441> __tassÄ• nubhÄ• venÄ• _ti tassa dÄ• nassa Ä• nubhÄ• vena. __sirÄ«sarukkho_ti
pabhassarakhandhaviá¹-apasÄ• khÄ• palÄ• sasampanno manuÃ±Ã±adassano dibbo sirÄ«s
phalassa kammasarikkhataá¹ƒ dassento __vimÄ• nadvÄ• re_ nibbattitvÄ• aá¹-á¹-hÄ• si. __
purimajÄ• tiyaá¹ƒ tattha nivÄ• saparicayanavasena. na kevalaá¹ƒ pubbÄ• ciá¹‡á¹‡avasenev
utusukhumavasena pÄ«ti dassento __ ``tattha kirassa utusukhaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha

__so_ti \Be II 358/ uttaro mÄ• á¹‡avo. yadi asakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• pÄ• yÄ• si tatt
paricÄ• rikÄ• sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• kathaá¹ƒ tattha nibbattÄ• ti Ä• ha __ ``pÄ• yÄ
__nikantivasenÄ• _ti pÄ• yÄ• simhi sÄ• pekkhÄ• vasena, pubbepi vÄ• tattha nivutthapubba
__disÄ• cÄ• rikavimÄ• na_nti Ä• kÄ• saá¹-á¹-haá¹ƒ hutvÄ• disÄ• su vicaraá¹‡akavimÄ• naá
rukkhapabbatasikharÄ• disambandhaá¹ƒ. __vaá¹-á¹-aniaá¹-aviya_nti vimÄ• navÄ«thiyanti.

pÄ• yÄ• sirÄ• jaÃ±Ã±asuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

niá¹-á¹-hitÄ• ca mahÄ• vaggaá¹-á¹-hakathÄ• ya lÄ«natthappakÄ• sanÄ• .

mahÄ• vaggaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• yo

mahÄ• vaggapÄ• á¸·i

1. mahÄ• padÄ• nasuttaá¹ƒ

pubbenivÄ• sapaá¹-isaá¹ƒyuttakathÄ•

<1> evaá¹ƒ \Be II 1/ \Ne II 1/ \Ee II 1/ \Se II 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me kareriku á¹-ikÄ• yaá¹ƒ. atha kho sambal pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ karerimaá¹‡á¸• alamÄ• á¸·e sannis pubbenivÄ• sapaá¹-isaá¹ƒyuttÄ• dhammÄ« kathÄ• udapÄ• di --- ``itipi pubbenivÄ• so, itipi

<2> assosi kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• 2/ imaá¹ƒ kathÄ• sallÄ• paá¹ƒ. atha kho bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena karerimaá¹‡ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di, nisajja kho bhagavÄ• ``kÄ• yanuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• ; kÄ• ca pana vo antarÄ• kathÄ•

evaá¹ƒ vutte te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, amhÄ• kaá¹ƒ pac piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ karerimaá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannip pubbenivÄ• sapaá¹-isaá¹ƒyuttÄ• dhammÄ« kathÄ• udapÄ• di --- `itipi pubbenivÄ• so itipi p kho no, bhante, antarÄ• kathÄ• vippakatÄ• . atha bhagavÄ• anuppattoâ€™â€™ ti.

<3> ``iccheyyÄ• tha \Be II 2/ no tumhe, bhikkhave, pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹ƒ dham sotuâ€™â€™ nti? ``etassa, bhagavÄ• , kÄ• lo; etassa, sugata, kÄ• lo; yaá¹ƒ bhagavÄ• pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹ƒ dhammiá¹ƒ kathaá¹ƒ kareyya, bhagavato sutvÄ• {bhaga } bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, bhikkhave, suá¹‡Ä• tha,sÄ• dhukaá¹ƒ mar bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca ---

<4> ``ito so, bhikkhave, ekanavutikappe yaá¹ƒ {ekanavuto kappo (Se Ke Ee) } vipassÄ« bh sammÄ• sambuddho loke udapÄ• di. ito so, bhikkhave, ekatiá¹ƒse kappe {ekatiá¹ƒ sakappo (Se Ke Ee) } yaá¹ƒ sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho loke udapÄ• di. tasmiÃ ekatiá¹ƒse kappe vessabhÅ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho loke udapÄ• di. ima (katthacÄ«) } kho, bhikkhave, bhaddakappe kakusandho bhagavÄ• arahaá¹ƒ sammÄ• sam imasmiÃ±Ã±eva kho, bhikkhave, bhaddakappe koá¹‡Ä• gamano bhagavÄ• arahaá¹ƒ samm

imasmiÃ±Ã±eva kho, bhikkhave, bhaddakappe kassapo bhagavÄ• arahaá¹ƒ sammÄ• sam
imasmiÃ±Ã±eva kho, bhikkhave, bhaddakappe ahaá¹ƒ etarahi arahaá¹ƒ sammÄ• sambudd

<5> ``vipassÄ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho khattiyo jÄ• tiyÄ• \S
udapÄ• di. sikhÄ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho khattiyo jÄ• tiyÄ•
vessabhÅ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho \Ee II 3/ khattiyo jÄ• tiyÄ•
udapÄ• di. kakusandho, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho brÄ• hmaá¹‡
udapÄ• di. koá¹‡Ä• gamano, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho \Ne II 3/
brÄ• hmaá¹‡akule udapÄ• di. kassapo, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambudd
brÄ• hmaá¹‡akule udapÄ• di. ahaá¹ƒ, bhikkhave, etarahi arahaá¹ƒ sammÄ• sambuddho kh
khattiyakule uppanno.

<6> ``vipassÄ« \Be II 3/, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho koá¹‡á¸• aÃ
bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho koá¹‡á¸• aÃ±Ã±o gottena ahosi. vess
arahaá¹ƒ sammÄ• sambuddho koá¹‡á¸• aÃ±Ã±o gottena ahosi. kakusandho, bhikkhave, bh
sammÄ• sambuddho kassapo gottena ahosi. koá¹‡Ä• gamano, bhikkhave, bhagavÄ• arah
gottena ahosi. kassapo, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho kassapo gott
etarahi arahaá¹ƒ sammÄ• sambuddho gotamo gottena ahosiá¹ƒ.

<7> ``vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa asÄ«tivassasaha
Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. sikhissa, bhikkhave, bhagavato arahato sammÄ• sambuddhas
Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. vessabhussa, bhikkhave, bhagavato arahato sammÄ• sambu
saá¹-á¹-hivassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. kakusandhassa, bhikkhave, bhag
sammÄ• sambuddhassa cattÄ• lÄ«savassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. koá¹‡
arahato sammÄ• sambuddhassa tiá¹ƒsavassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ \Ee II 4/ a
bhagavato arahato sammÄ• sambuddhassa vÄ«sativassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹
etarahi appakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ parittaá¹ƒ lahukaá¹ƒ; yo ciraá¹ƒ jÄ«vati, so vassas
bhiyyo.

<8> ``vipassÄ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho pÄ• á¹-aliyÄ• mÅ«le
bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho puá¹‡á¸• arÄ«kassa mÅ«le abhisamb
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho sÄ• lassa mÅ«le abhisambuddho. kakusandho, b
sammÄ• sambuddho sirÄ«sassa mÅ«le abhisambuddho. koá¹‡Ä• gamano, bhikkhave, bha
udumbarassa mÅ«le abhisambuddho. kassapo, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• s
abhisambuddho. ahaá¹ƒ, bhikkhave, etarahi arahaá¹ƒ sammÄ• sambuddho assatthassa mÅ

<9> ``vipassissa \Be II 4/ \Ne II 4/, bhikkhave, bhagavato arahato sammÄ• sambuddhassa
II 5/ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. sikhissa, bhikkhave, bhagava

sammÄ• sambuddhassa abhibhÅ«sambhavaá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ b
bhikkhave, bhagavato arahato sammÄ• sambuddhassa soá¹‡uttaraá¹ƒ nÄ• ma sÄ• vakayug
bhaddayugaá¹ƒ. kakusandhassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa vi
sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. koá¹‡Ä• gamanassa, bhikkhave, bhagava
bhiyyosuttaraá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ \Ee II 5/ bhaddayugaá¹ƒ. kassapa
arahato sammÄ• sambuddhassa tissabhÄ• radvÄ• jaá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi ag
bhikkhave, etarahi sÄ• riputtamoggallÄ• naá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bha

<10> ``vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa tayo sÄ• vakÄ•
eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ, eko \Se
sannipÄ• to ahosi bhikkhusatasahassaá¹ƒ, eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi asÄ«tibh
vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ime tayo sÄ• vakÄ• naá
sabbesaá¹ƒyeva khÄ«á¹‡Ä• savÄ• naá¹ƒ.

``sikhissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa tayo sÄ• vakÄ• naá¹ƒ sa
sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi bhikkhusatasahassaá¹ƒ, eko sÄ• vakÄ• naá¹ƒ sannipÄ•
asÄ«tibhikkhusahassÄ• ni, eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi sattatibhikkhusahassÄ•
bhagavato arahato sammÄ• sambuddhassa ime tayo sÄ• vakÄ• naá¹ƒ sannipÄ• tÄ• ahesu
khÄ«á¹‡Ä• savÄ• naá¹ƒ.

``vessabhussa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa tayo sÄ• vakÄ• naá
sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi asÄ«tibhikkhusahassÄ• ni, eko sÄ• vakÄ• naá¹ƒ sannip
sattatibhikkhusahassÄ• ni, eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi \Be II 5/ saá¹-á¹-hibhikkh
vessabhussa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ime tayo sÄ• vakÄ• n
sabbesaá¹ƒyeva khÄ«á¹‡Ä• savÄ• naá¹ƒ.

``kakusandhassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa eko sÄ• vakÄ• n
cattÄ• lÄ«sabhikkhusahassÄ• ni. kakusandhassa, bhikkhave, bhagavato arahato sammÄ• s
sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi sabbesaá¹ƒyeva khÄ«á¹‡Ä• savÄ• naá¹ƒ.

``koá¹‡Ä• gamanassa, bhikkhave, bhagavato arahato \Ee II 6/ sammÄ• sambuddhassa eko
ahosi tiá¹ƒsabhikkhusahassÄ• ni. koá¹‡Ä• gamanassa, bhikkhave, bhagavato arahato samm
sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi sabbesaá¹ƒyeva khÄ«á¹‡Ä• savÄ• naá¹ƒ.

``kassapassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa eko sÄ• vakÄ• naá¹
vÄ«satibhikkhusahassÄ• ni. kassapassa, bhikkhave, bhagavato arahato sammÄ• sambuddh
sannipÄ• to ahosi sabbesaá¹ƒyeva khÄ«á¹‡Ä• savÄ• naá¹ƒ.

``mayhaá¹ƒ, bhikkhave, etarahi eko \Se II 7/ sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi aá¸• á¸• ha
bhikkhusatÄ• ni. mayhaá¹ƒ, bhikkhave, ayaá¹ƒ eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi sabb
khÄ«á¹‡Ä• savÄ• naá¹ƒ.

<11> ``vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa asoko nÄ• ma b
aggupaá¹-á¹-hÄ• ko. sikhissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa khem
upaá¹-á¹-hÄ• ko ahosi aggupaá¹-á¹-hÄ• ko. vessabhussa, bhikkhave, bhagavato arahato sa
nÄ• ma bhikkhu upaá¹-á¹-hÄ• ko ahosi aggupaá¹-á¹-hÄ• ko. kakusandhassa, bhikkhave, bh
sammÄ• sambuddhassa buddhijo nÄ• ma bhikkhu upaá¹-á¹-hÄ• ko ahosi aggupaá¹-á¹-hÄ•
bhagavato arahato sammÄ• sambuddhassa sotthijo nÄ• ma bhikkhu upaá¹-á¹-hÄ• ko ahosi
kassapassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa sabbamitto nÄ• ma \B
ahosi aggupaá¹-á¹-hÄ• ko. mayhaá¹ƒ, bhikkhave, etarahi Ä• nando nÄ• ma bhikkhu upaá¹-á
aggupaá¹-á¹-hÄ• ko.

<12> ``vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa bandhumÄ• nÄ
7/ bandhumatÄ« nÄ• ma devÄ« mÄ• tÄ• ahosi janetti {janettÄ« (Se) }. bandhumassa raÃ±Ã
nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosi.

``sikhissa \Ne II 6/, bhikkhave, bhagavato arahato sammÄ• sambuddhassa aruá¹‡o \Se II 8
ahosi. pabhÄ• vatÄ« nÄ• ma devÄ« mÄ• tÄ• ahosi janetti. aruá¹‡assa raÃ±Ã±o aruá¹‡avat
rÄ• jadhÄ• nÄ« ahosi.

``vessabhussa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa suppatito nÄ• ma {
rÄ• jÄ• pitÄ• ahosi. vassavatÄ« nÄ• ma {yasavatÄ« nÄ• ma (Se Ee) } devÄ« mÄ• tÄ• aho
raÃ±Ã±o anomaá¹ƒ nÄ• ma nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosi.

``kakusandhassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa aggidatto nÄ• m
visÄ• khÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• ahosi janetti. tena kho pana, bhikkhave, sama
ahosi. khemassa raÃ±Ã±o khemavatÄ« nÄ• ma nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosi.

``koá¹‡Ä• gamanassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa yaÃ±Ã±ada
ahosi. uttarÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• ahosi janetti. tena kho pana, bhikkhave, sa
ahosi. sobhassa raÃ±Ã±o sobhavatÄ« nÄ• ma nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosi.

``kassapassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa brahmadatto nÄ• ma
dhanavatÄ« nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• ahosi janetti. tena kho pana, bhikkhave, sama
{kiá¹ƒ kÄ« nÄ• ma (Se) } rÄ• jÄ• ahosi. kikissa raÃ±Ã±o bÄ• rÄ• á¹‡asÄ« nÄ• ma nagaraá¹

``mayhaá¹ƒ, bhikkhave, etarahi suddhodano nÄ• ma rÄ• jÄ• pitÄ• ahosi. mÄ• yÄ• nÄ• ma
kapilavatthu nÄ• ma nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosÄ«â€™â€™ ti. idamavoca bhagavÄ• ,
sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

<13> atha \Ee II 8/ kho tesaá¹ƒ bhikkhÅ«naá¹ƒ acirapakkantassa bhagavato ayamantarÄ• I
``acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso, tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ
tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-ume pariyÄ• dinnavaá¹
\Ne II 7/ jÄ• titopi anussarissati, nÄ• matopi anussarissati, gottatopi anussarissati, Ä• yuppa
anussarissati, sÄ• vakayugatopi anussarissati, sÄ• vakasannipÄ• tatopi anussarissati --- `ev
bhagavanto ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ•
evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™â€™ â€™ ti.

``kiá¹ƒ nu kho, Ä• vuso, tathÄ• gatasseva nu kho esÄ• dhammadhÄ• tu suppaá¹-ividdhÄ•
suppaá¹-ividdhattÄ• tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-um
sabbadukkhavÄ«tivatte jÄ• titopi anussarati, nÄ• matopi anussarati, gottatopi anussarati, Ä•
anussarati, sÄ• vakayugatopi anussarati, sÄ• vakasannipÄ• tatopi anussarati --- `evaá¹ƒjacc
ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ• evaá¹ƒpaÃ±
evaá¹ƒvimuttÄ• te \Se II 10/ bhagavanto ahesuá¹ƒ itipÄ«â€™ ti, udÄ• hu devatÄ• tathÄ• ga
Ä• rocesuá¹ƒ, yena tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-um
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• titopi anussarati, nÄ• matopi anussarati,
Ä• yuppamÄ• á¹‡atopi anussarati, sÄ• vakayugatopi anussarati, sÄ• vakasannipÄ• tatopi an
te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ
evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• \Be II 8/ te bhagavanto ahesuá¹ƒ itipÄ«â€™â€™ â€™ ti. a
bhikkhÅ«naá¹ƒ antarÄ• kathÄ• vippakatÄ• hoti.

<14> atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena kareri
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ•
``kÄ• yanuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• ; kÄ• ca pana vo antarÄ• kathÄ•

evaá¹ƒ vutte te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, amhÄ• kaá¹ƒ acir
ayaá¹ƒ antarÄ• kathÄ• udapÄ• di --- `acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso, tathÄ• g
mahÄ• nubhÄ• vatÄ• , yatra hi nÄ• ma tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• titopi anussarissati, nÄ• matopi anussari
anussarissati, Ä• yuppamÄ• á¹‡atopi anussarissati, sÄ• vakayugatopi anussarissati, sÄ• va
11/ anussarissati --- ``evaá¹ƒjaccÄ• \Ee II 10/ te bhagavanto ahesuá¹ƒ itipi \Ne II 8/, evaá¹ƒ
evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ• evaá¹ƒpaÃ±Ã±Ä• evaá¹ƒvihÄ• rÄ« evaá¹ƒv
itipÄ«â€™â€™ ti. kiá¹ƒ nu kho, Ä• vuso, tathÄ• gatasseva nu kho esÄ• dhammadhÄ• tu su
dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• tathÄ• gato atÄ«te buddhe parinibbute chinnapap

pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• titopi anussarati, nÄ• matopi anussarati,
Ä• yuppamÄ• á¹‡atopi anussarati, sÄ• vakayugatopi anussarati, sÄ• vakasannipÄ• tatopi a
te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ
evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™â€™ ti. udÄ• hu devat
etamatthaá¹ƒ Ä• rocesuá¹ƒ, yena tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce c
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• titopi anussarati, nÄ• matopi anussarati,
Ä• yuppamÄ• á¹‡atopi anussarati, sÄ• vakayugatopi anussarati, sÄ• vakasannipÄ• tatopi a
te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ
evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• \Be II 9/ te bhagavanto ahesuá¹ƒ itipÄ«â€™ ti? ayaá¹ƒ kh
antarÄ• kathÄ• vippakatÄ• , atha bhagavÄ• anuppattoâ€™â€™ ti.

<15> ``tathÄ• gatassevesÄ• , bhikkhave, dhammadhÄ• tu suppaá¹-ividdhÄ• , yassÄ• dha
suppaá¹-ividdhattÄ• tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-u
sabbadukkhavÄ«tivatte jÄ• titopi anussarati, nÄ• matopi anussarati, gottatopi anussarati, Ä•
anussarati, sÄ• vakayugatopi anussarati, sÄ• vakasannipÄ• tatopi anussarati --- `evaá¹ƒjac
ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ• evaá¹ƒpaÃ±
evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™ ti. devatÄ• pi tathÄ• gatassa etamattha
tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-ume pariyÄ• dinnavaá¹
jÄ• titopi anussarati, nÄ• matopi anussarati, gottatopi anussarati, Ä• yuppamÄ• á¹‡atopi an
sÄ• vakayugatopi \Se II 12/ anussarati, sÄ• vakasannipÄ• tatopi anussarati --- `evaá¹ƒjaccÄ
ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ• evaá¹ƒpaÃ±
evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™ ti.

``iccheyyÄ• tha no tumhe, bhikkhave, bhiyyosomattÄ• ya pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹
kathaá¹ƒ sotuâ€™â€™ nti? ``etassa, bhagavÄ• , kÄ• lo; etassa, sugata, kÄ• lo; yaá¹ƒ bhag
pubbenivÄ• sapaá¹-isaá¹ƒyuttaá¹ƒ dhammiá¹ƒ kathaá¹ƒ kareyya, bhagavato sutvÄ• bhikkh
``tena hi, bhikkhave \Ne II 9/, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ• mÄ«
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<16> ``ito so, bhikkhave, ekanavutikappe yaá¹ƒ vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sa
vipassÄ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho khattiyo jÄ• tiyÄ• ahosi, kh
vipassÄ«, bhikkhave, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho koá¹‡á¸• aÃ±Ã±o gottena a
bhagavato arahato sammÄ• sambuddhassa asÄ«tivassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ
bhagavÄ• arahaá¹ƒ \Be II 10/ sammÄ• sambuddho pÄ• á¹-aliyÄ• mÅ«le abhisambuddho.
13/, bhagavato arahato sammÄ• sambuddhassa khaá¹‡á¸• atissaá¹ƒ nÄ• ma sÄ• vakayuga
vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa tayo sÄ• vakÄ• naá¹ƒ s
sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ, eko sÄ• vak
bhikkhusatasahassaá¹ƒ, eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi asÄ«tibhikkhusahassÄ• ni

bhagavato arahato sammÄ• sambuddhassa ime tayo sÄ• vakÄ• naá¹ƒ sannipÄ• tÄ• ahesu
khÄ«á¹‡Ä• savÄ• naá¹ƒ. vipassissa, bhikkhave, bhagavato arahato sammÄ• sambuddhass
upaá¹-á¹-hÄ• ko ahosi aggupaá¹-á¹-hÄ• ko. vipassissa, bhikkhave, bhagavato arahato samr
nÄ• ma rÄ• jÄ• pitÄ• ahosi. bandhumatÄ« nÄ• ma \Ee II 12/ devÄ« mÄ• tÄ• ahosi janetti.
bandhumatÄ« nÄ• ma nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosi.

bodhisattadhammatÄ•

<17> ``atha kho, bhikkhave, vipassÄ« bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• sato sampajÄ•
okkami. ayamettha dhammatÄ• .

<18> ``dhammatÄ• , esÄ• , bhikkhave, yadÄ• bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• mÄ• tu
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
obhÄ• so pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokanta
andhakÄ• rÄ• andhakÄ• ratimisÄ• \Se II 14/, yattha pime candimasÅ«riyÄ• evaá¹ƒmahido
Ä• bhÄ• ya nÄ• nubhonti, tatthapi appamÄ• á¹‡o uá¸·Ä• ro obhÄ• so pÄ• tubhavati atikkam
devÄ• nubhÄ• vaá¹ƒ. yepi tattha sattÄ• upapannÄ• , tepi tenobhÄ• sena \Ne II 10/ aÃ±Ã±a
`aÃ±Ã±epi kira, bho, santi sattÄ• idhÅ«papannÄ• â€™ ti. ayaÃ±ca dasasahassÄ« lokadhÄ•
sampakampati sampavedhati. appamÄ• á¹‡o ca uá¸·Ä• ro obhÄ• so loke pÄ• tubhavati atik
devÄ• nubhÄ• vaá¹ƒ. ayamettha dhammatÄ• .

<19> ``dhammatÄ• \Be II 11/ esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchiá¹ƒ okkant
devaputtÄ• catuddisaá¹ƒ {cÄ• tuddisaá¹ƒ (Se) } rakkhÄ• ya upagacchanti --- `mÄ• naá¹ƒ b
bodhisattamÄ• taraá¹ƒ vÄ• manusso vÄ• amanusso vÄ• koci vÄ• viheá¹-hesÄ«â€™ ti. ay

<20> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, pal
bodhisattamÄ• tÄ• hoti, viratÄ• pÄ• á¹‡Ä• tipÄ• tÄ• , viratÄ• adinnÄ• dÄ• nÄ• , viratÄ• kÄ
13/, viratÄ• musÄ• vÄ• dÄ• , viratÄ• surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• . ayamet

<21> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, na
mÄ• nasaá¹ƒ uppajjati kÄ• maguá¹‡Å«pasaá¹ƒhitaá¹ƒ, anatikkamanÄ«yÄ• ca bodhisattam
rattacittena. ayamettha dhammatÄ• .

<22> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchiá¹ƒ okkanto \Se II 15
bodhisattamÄ• tÄ• hoti paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ. sÄ• paÃ±cahi kÄ• maguá¹‡
paricÄ• reti. ayamettha dhammatÄ• .

<23> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, na

Ä• bÄ• dho uppajjati. sukhinÄ« bodhisattamÄ• tÄ• hoti akilantakÄ• yÄ• , bodhisattaÃ±ca bo
tirokucchigataá¹ƒ passati sabbaá¹…gapaccaá¹…giá¹ƒ ahÄ«ndriyaá¹ƒ. seyyathÄ• pi, bhikk
subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakato accho vippasanno anÄ• vilo sabbÄ• kÄ•
{tatrassa (Se) } suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ• pÄ«taá¹ƒ vÄ• lohitaá¹ƒ vÄ• odÄ• taá¹ƒ v
vÄ• . tamenaá¹ƒ cakkhumÄ• puriso hatthe karitvÄ• paccavekkheyya --- `ayaá¹ƒ kho maá¹‡
jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakato accho vippasanno anÄ• vilo sabbÄ• kÄ• rasam
Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ• pÄ«taá¹ƒ vÄ• lohitaá¹ƒ vÄ• odÄ• taá¹ƒ vÄ• paá¹‡á¸• usuttaá¹ƒ v
bhikkhave, yadÄ• bodhisatto \Be II 12/ mÄ• tukucchiá¹ƒ okkanto hoti, na bodhisattamÄ• tu
uppajjati, sukhinÄ« bodhisattamÄ• tÄ• hoti akilantakÄ• yÄ• \Ne II 11/, bodhisattaÃ±ca \Ee
bodhisattamÄ• tÄ• tirokucchigataá¹ƒ passati sabbaá¹…gapaccaá¹…giá¹ƒ ahÄ«ndriyaá¹ƒ.

<24> ``dhammatÄ• esÄ• , bhikkhave, sattÄ• hajÄ• te bodhisatte bodhisattamÄ• tÄ• kÄ• la
upapajjati. ayamettha dhammatÄ• .

<25> ``dhammatÄ• \Se II 16/ esÄ• , bhikkhave, yathÄ• aÃ±Ã±Ä• itthikÄ• nava vÄ• dasa
kucchinÄ• pariharitvÄ• vijÄ• yanti, na hevaá¹ƒ bodhisattaá¹ƒ bodhisattamÄ• tÄ• vijÄ• yati.
bodhisattaá¹ƒ bodhisattamÄ• tÄ• kucchinÄ• pariharitvÄ• vijÄ• yati. ayamettha dhammatÄ•

<26> ``dhammatÄ• esÄ• , bhikkhave, yathÄ• aÃ±Ã±Ä• itthikÄ• nisinnÄ• vÄ• nipannÄ•
bodhisattaá¹ƒ bodhisattamÄ• tÄ• vijÄ• yati. á¹-hitÄ• va bodhisattaá¹ƒ bodhisattamÄ• tÄ• vi
dhammatÄ• .

<27> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamati, d
paá¹-iggaá¹‡hanti, pacchÄ• manussÄ• . ayamettha dhammatÄ• .

<28> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamati, a
pathaviá¹ƒ hoti, cattÄ• ro naá¹ƒ devaputtÄ• paá¹-iggahetvÄ• mÄ• tu purato á¹-hapenti --- `a
mahesakkho te putto uppannoâ€™ ti. ayamettha dhammatÄ• .

<29> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamati, v
udena {uddena (Se), udarena (katthaci) } amakkhito semhena amakkhito ruhirena amakkhit
{visuddho (Se) } visado. seyyathÄ• pi, bhikkhave, maá¹‡iratanaá¹ƒ kÄ• sike vatthe nikkhittaá
maá¹‡iratanaá¹ƒ kÄ• sikaá¹ƒ vatthaá¹ƒ makkheti, nÄ• pi kÄ• sikaá¹ƒ vatthaá¹ƒ maá¹‡iratana
kissa \Se II 17/ hetu? ubhinnaá¹ƒ suddhattÄ• . evameva kho, bhikkhave, yadÄ• bodhisatto
nikkhamati, visadova nikkhamati amakkhito, udena amakkhito \Be II 13/ semhena \Ee II 15/
amakkhito kenaci asucinÄ• suddho visado. ayamettha dhammatÄ• .

<30> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamati, d

dhÄ• rÄ• antalikkhÄ• pÄ• tubhavanti --- ekÄ• sÄ«tassa ekÄ• uá¹‡hassa yena bodhisattas
mÄ• tu ca. ayamettha dhammatÄ• .

<31> ``dhammatÄ• esÄ• , bhikkhave, sampatijÄ• to bodhisatto samehi pÄ• dehi patiá¹-á¹-h
{uttarenÄ• bhimukho (Se) uttarenamukho (Katthaci) } sattapadavÄ«tihÄ• rena gacchati seta
anudhÄ• riyamÄ• ne, sabbÄ• ca disÄ• anuviloketi, Ä• sabhiá¹ƒ vÄ• caá¹ƒ bhÄ• sati `aggoh
jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassa, ayamantimÄ• jÄ• ti, natthidÄ• ni p
ayamettha dhammatÄ• .

<32> ``dhammatÄ• esÄ• , bhikkhave, yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamati, a
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya appamÄ• á¹‡o u
pÄ• tubhavati, atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokantarikÄ• agh
andhakÄ• ratimisÄ• , yattha pime candimasÅ«riyÄ• evaá¹ƒmahiddhikÄ• evaá¹ƒmahÄ• nub
tatthapi appamÄ• á¹‡o uá¸·Ä• ro obhÄ• so pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ•
upapannÄ• , tepi tenobhÄ• sena aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nanti --- `aÃ±Ã±epi kira, bho
idhÅ«papannÄ• â€™ ti. ayaÃ±ca dasasahassÄ« lokadhÄ• tu saá¹…kampati sampakampati
uá¸·Ä• ro obhÄ• so loke pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. aya

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä•

<33> ``jÄ• te \Ee II 16/ kho pana, bhikkhave, vipassimhi kumÄ• re bandhumato raÃ±Ã±o pa
te, deva {deva te (Katthaci) }, jÄ• to, taá¹ƒ devo passatÅ«â€™ ti. addasÄ• kho, bhikkhave,
vipassiá¹ƒ kumÄ• raá¹ƒ, disvÄ• nemitte brÄ• hmaá¹‡e \Be II 14/ Ä• mantÄ• petvÄ• etadav
nemittÄ• brÄ• hmaá¹‡Ä• kumÄ• raâ€™ nti. addasaá¹ƒsu kho, bhikkhave, nemittÄ• brÄ• h
disvÄ• bandhumantaá¹ƒ rÄ• jÄ• naá¹ƒ etadavocuá¹ƒ --- `attamano, deva, hohi, mahesakkh
te, mahÄ• rÄ• ja, suladdhaá¹ƒ te, mahÄ• rÄ• ja, yassa te kule evarÅ«po putto uppanno. aya
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gato, yehi samannÄ• gatassa mahÄ• puris
anaÃ±Ã±Ä• . sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavattÄ« dhammiko dhammarÄ
janapadatthÄ• variyappatto sattaratanasamannÄ• gato. tassimÄ• ni sattaratanÄ• ni bhavant
cakkaratanaá¹ƒ hatthiratanaá¹ƒ assaratanaá¹ƒ maá¹‡iratanaá¹ƒ itthiratanaá¹ƒ gahapatiratan
pariá¹‡Ä• yakaratanameva \Se II 19/ \Ne II 13/ sattamaá¹ƒ. parosahassaá¹ƒ kho panassa pu
vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ a
abhivijiya ajjhÄ• vasati. sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ ho
vivaá¹-acchado.

<34> `katamehi cÄ• yaá¹ƒ, deva, kumÄ• ro dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ
mahÄ• purisassa dveva gatiyo bhavanti anaÃ±Ã±Ä• . sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ•
dhammarÄ• jÄ• cÄ• turanto vijitÄ• pÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• g

sattaratanÄ• ni bhavanti \Ee II 17/. seyyathidaá¹ƒ --- cakkaratanaá¹ƒ hatthiratanaá¹ƒ assara
maá¹‡iratanaá¹ƒ itthiratanaá¹ƒ gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. p
panassa puttÄ• bhavanti sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ
adaá¹‡á¸• ena asatthena dhammena abhivijiya ajjhÄ• vasati. sace kho pana agÄ• rasmÄ•
arahaá¹ƒ hoti sammÄ• sambuddho loke vivaá¹-acchado.

<35> `ayaÃ±hi, deva, kumÄ• ro suppatiá¹-á¹-hitapÄ• do. yaá¹ƒ pÄ• yaá¹ƒ, deva, kumÄ• ro
idampissa mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

`imassa, deva {imassa hi deva (?) }, kumÄ• rassa heá¹-á¹-hÄ• pÄ• datalesu cakkÄ• ni jÄ•
sanemikÄ• ni sanÄ• bhikÄ• ni sabbÄ• kÄ• raparipÅ«rÄ• ni. yampi, imassa \Be II 15/ deva, k
pÄ• datalesu cakkÄ• ni jÄ• tÄ• ni sahassÄ• rÄ• ni sanemikÄ• ni sanÄ• bhikÄ• ni sabbÄ• kÄ
mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

`ayaÃ±hi \Se II 20/ deva, kumÄ• ro Ä• yatapaá¹‡hÄ« ... pe ...

`ayaÃ±hi, deva, kumÄ• ro dÄ«ghaá¹…gulÄ« ...

`ayaÃ±hi, deva, kumÄ• ro mudutalunahatthapÄ• do ...

`ayaÃ±hi, deva kumÄ• ro jÄ• lahatthapÄ• do ...

`ayaÃ±hi, deva, kumÄ• ro ussaá¹…khapÄ• do ...

`ayaÃ±hi, deva, kumÄ• ro eá¹‡ijaá¹…gho ...

`ayaÃ±hi, deva, kumÄ• ro á¹-hitakova anonamanto ubhohi pÄ• á¹‡italehi jaá¹‡á¹‡ukÄ• ni pa
(Katthaci) } parimajjati ...

`ayaÃ±hi \Ne II 14/, deva, kumÄ• ro kosohitavatthaguyho ...

`ayaÃ±hi, deva, kumÄ• ro suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattaco ...

`ayaÃ±hi, deva, kumÄ• ro sukhumacchavÄ«; sukhumattÄ• \Ee II 18/ chaviyÄ• rajojallaá¹ƒ
{upalippati (Se) } ...

`ayaÃ±hi, deva, kumÄ• ro ekekalomo; ekekÄ• ni lomÄ• ni lomakÅ«pesu jÄ• tÄ• ni ...

`ayaÃ±hi, deva, kumÄ• ro uddhaggalomo; uddhaggÄ• ni lomÄ• ni jÄ• tÄ• ni nÄ«lÄ• ni aÃ±ja
kuá¹‡á¸• alÄ• vaá¹-á¹-Ä• ni dakkhiá¹‡Ä• vaá¹-á¹-akajÄ• tÄ• ni ...

`ayaÃ±hi, deva, kumÄ• ro brahmujugatto ...

`ayaÃ±hi, deva, kumÄ• ro sattussado ...

`ayaÃ±hi \Se II 21/, deva, kumÄ• ro sÄ«hapubbaddhakÄ• yo ...

`ayaÃ±hi, deva, kumÄ• ro citantaraá¹ƒso {pitantaraá¹ƒso (Se) } ...

`ayaÃ±hi, deva, kumÄ• ro nigrodhaparimaá¹‡á¸• alo yÄ• vatakvassa kÄ• yo tÄ• vatakvassa
byÄ• mo, tÄ• vatakvassa kÄ• yo ...

`ayaÃ±hi \Be II 16/, deva, kumÄ• ro samavaá¹-á¹-akkhandho ...

`ayaÃ±hi, deva, kumÄ• ro rasaggasaggÄ« ...

`ayaÃ±hi, deva, kumÄ• ro sÄ«hahanu ...

`ayaÃ±hi, deva, kumÄ• ro cattÄ• lÄ«sadanto ...

`ayaÃ±hi, deva, kumÄ• ro samadanto ...

`ayaÃ±hi, deva, kumÄ• ro aviraá¸·adanto ...

`ayaÃ±hi, deva, kumÄ• ro susukkadÄ• á¹-ho ...

`ayaÃ±hi, deva, kumÄ• ro pahÅ«tajivho ...

`ayaÃ±hi, deva, kumÄ• ro brahmassaro karavÄ«kabhÄ• á¹‡Ä« ...

`ayaÃ±hi, deva, kumÄ• ro abhinÄ«lanetto ...

`ayaÃ±hi, deva, kumÄ• ro gopakhumo ...

imassa, deva, kumÄ• rassa uá¹‡á¹‡Ä• bhamukantare jÄ• tÄ• odÄ• tÄ• mudutÅ«lasannibh
kumÄ• rassa uá¹‡á¹‡Ä• bhamukantare jÄ• tÄ• odÄ• tÄ• mudutÅ«lasannibhÄ• , idampima

mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

`ayaÃ±hi \Se II 22/ \Ne II 15/, deva, kumÄ• ro uá¹‡hÄ«sasÄ«so. yaá¹ƒ pÄ• yaá¹ƒ, deva, kum
idampissa mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

<36> `imehi kho ayaá¹ƒ, deva, kumÄ• ro dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• g
mahÄ• purisassa dveva gatiyo bhavanti anaÃ±Ã±Ä• . sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ•
dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• g
sattaratanÄ• ni bhavanti. seyyathidaá¹ƒ --- cakkaratanaá¹ƒ hatthiratanaá¹ƒ assaratanaá¹ƒ m
itthiratanaá¹ƒ gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kh
bhavanti sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• g
asatthena dhammena {dhammena samena (Se) } abhivijiya ajjhÄ• vasati. sace kho pana \B
anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ hoti sammÄ• sambuddho loke vivaá¹-acchadoâ€™ ti.

vipassÄ«samaÃ±Ã±Ä•

<37> ``atha kho, bhikkhave, bandhumÄ• rÄ• jÄ• nemitte brÄ• hmaá¹‡e ahatehi vatthehi a
{acchÄ• detvÄ• (Se) } sabbakÄ• mehi santappesi. atha kho, bhikkhave, bandhumÄ• rÄ• jÄ
dhÄ• tiyo upaá¹-á¹-hÄ• pesi. aÃ±Ã±Ä• khÄ«raá¹ƒ pÄ• yenti, aÃ±Ã±Ä• nhÄ• penti, aÃ±Ã±Ä
pariharanti. jÄ• tassa kho pana, bhikkhave, vipassissa kumÄ• rassa setacchattaá¹ƒ dhÄ• ra
rattiÃ±ca --- `mÄ• naá¹ƒ sÄ«taá¹ƒ vÄ• \Se II 23/ uá¹‡haá¹ƒ vÄ• tiá¹‡aá¹ƒ vÄ• rajo vÄ• us
bÄ• dhayitthÄ• â€™ ti. jÄ• to kho pana, bhikkhave, vipassÄ« kumÄ• ro bahuno janassa piyo
seyyathÄ• pi, bhikkhave, uppalaá¹ƒ vÄ• \Ee II 20/ padumaá¹ƒ vÄ• puá¹‡á¸• arÄ«kaá¹ƒ vÄ•
manÄ• paá¹ƒ; evameva kho, bhikkhave, vipassÄ« kumÄ• ro bahuno janassa piyo ahosi ma
aá¹…keneva aá¹…kaá¹ƒ parihariyati.

<38> ``jÄ• to kho pana, bhikkhave, vipassÄ« kumÄ• ro maÃ±jussaro ca {kumÄ• ro brahma
Katthaci) } ahosi vaggussaro ca madhurassaro ca pemaniyassaro ca. seyyathÄ• pi, bhikkha
karavÄ«kÄ• nÄ• ma sakuá¹‡ajÄ• ti maÃ±jussarÄ• ca vaggussarÄ• ca madhurassarÄ• ca
bhikkhave, vipassÄ« kumÄ• ro maÃ±jussaro ca ahosi vaggussaro ca madhurassaro ca pem

<39> ``jÄ• tassa \Ne II 16/ kho pana, bhikkhave, vipassissa kumÄ• rassa kammavipÄ• kaja
pÄ• turahosi yena sudaá¹ƒ {yena dÅ«raá¹ƒ (Se) } samantÄ• yojanaá¹ƒ passati divÄ• ceva

<40> ``jÄ• to kho pana, bhikkhave, vipassÄ« kumÄ• ro animisanto pekkhati seyyathÄ• pi d
`animisanto kumÄ• ro pekkhatÄ«â€™ ti kho, bhikkhave {animisanto pekkhati, jÄ• tassa kho
(Katthaci) }, vipassissa kumÄ• rassa `vipassÄ« vipassÄ«â€™ tveva samaÃ±Ã±Ä• udapÄ• d

<41> ``atha \Be II 18/ kho, bhikkhave, bandhumÄ• rÄ• jÄ• atthakaraá¹‡e {aá¹-á¹-a karaá¹‡
vipassiá¹ƒ kumÄ• raá¹ƒ aá¹…ke nisÄ«dÄ• petvÄ• atthe anusÄ• sati \Ee II 21/. tatra sudaá¹
kumÄ• ro pituaá¹…ke nisinno viceyya \Se II 24/ viceyya atthe panÄ• yati Ã±Ä• yena {aá¹-á¹-
(Se) }. viceyya viceyya kumÄ• ro atthe panÄ• yati Ã±Ä• yenÄ• ti kho, bhikkhave, vipassissa
bhiyyosomattÄ• ya `vipassÄ« vipassÄ«â€™ tveva samaÃ±Ã±Ä• udapÄ• di.

<42> ``atha kho, bhikkhave, bandhumÄ• rÄ• jÄ• vipassissa kumÄ• rassa tayo pÄ• sÄ• de
vassikaá¹ƒ ekaá¹ƒ hemantikaá¹ƒ ekaá¹ƒ gimhikaá¹ƒ; paÃ±ca kÄ• maguá¹‡Ä• ni upaá¹-á¹-hÄ
bhikkhave, vipassÄ« kumÄ• ro vassike pÄ• sÄ• de cattÄ• ro mÄ• se {vassike pÄ• sÄ• de va
paricÄ• rayamÄ• no na heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ orohatÄ«â€™â€™ ti.

paá¹-hamabhÄ• á¹‡avÄ• ro.

jiá¹‡á¹‡apuriso

<43> ``atha kho, bhikkhave, vipassÄ« kumÄ• ro bahÅ«naá¹ƒ vassÄ• naá¹ƒ bahÅ«naá¹ƒ va
vassasahassÄ• naá¹ƒ accayena sÄ• rathiá¹ƒ Ä• mantesi --- `yojehi, samma sÄ• rathi, bhad
uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma subhÅ«midassanÄ• yÄ• â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kh
kumÄ• rassa paá¹-issutvÄ• bhaddÄ• ni bhaddÄ• ni yÄ• nÄ• ni yojetvÄ• vipassissa kumÄ•
`yuttÄ• ni kho te, deva, bhaddÄ• ni bhaddÄ• ni yÄ• nÄ• ni, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±a
kho, bhikkhave, vipassÄ« kumÄ• ro bhaddaá¹ƒ bhaddaá¹ƒ yÄ• naá¹ƒ {bhadraá¹ƒ yÄ• naá¹ƒ
(Ee) cattÄ• ro mÄ• se (Ce Ee) } abhiruhitvÄ• bhaddehi bhaddehi yÄ• nehi uyyÄ• nabhÅ«mi

<44> ``addasÄ• kho, bhikkhave, vipassÄ« kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ \Ee II 22/ niyyant
gopÄ• nasivaá¹…kaá¹ƒ bhoggaá¹ƒ {bhaggaá¹ƒ (Se) } daá¹‡á¸• aparÄ• yanaá¹ƒ pavedhamÄ
\Be II 19/ gatayobbanaá¹ƒ. disvÄ• sÄ• rathiá¹ƒ Ä• mantesi --- `ayaá¹ƒ pana, samma sÄ• rat
kesÄ• pissa na yathÄ• aÃ±Ã±esaá¹ƒ, kÄ• yopissa \Se II 25/ na yathÄ• aÃ±Ã±esaâ€™ nti.
nÄ• mÄ• â€™ ti. `kiá¹ƒ paneso, samma sÄ• rathi, jiá¹‡á¹‡o nÄ• mÄ• â€™ ti? `eso kho, deva
tena ciraá¹ƒ jÄ«vitabbaá¹ƒ bhavissatÄ«â€™ ti. `kiá¹ƒ pana, samma sÄ• rathi, ahampi jarÄ•
anatÄ«toâ€™ ti? `tvaÃ±ca, deva, mayaÃ±camha sabbe jarÄ• dhammÄ• , jaraá¹ƒ anatÄ«tÄ•
sÄ• rathi, alaá¹ƒ dÄ• najja uyyÄ• nabhÅ«miyÄ• . itova antepuraá¹ƒ paccaniyyÄ• hÄ«â€™ ti.
bhikkhave, sÄ• rathi vipassissa kumÄ• rassa paá¹-issutvÄ• tatova antepuraá¹ƒ paccaniyyÄ
bhikkhave, vipassÄ« kumÄ• ro antepuraá¹ƒ gato dukkhÄ« dummano pajjhÄ• yati --- `dhiratt
nÄ• ma, yatra hi nÄ• ma jÄ• tassa jarÄ• paÃ±Ã±Ä• yissatÄ«â€™ ti!

<45> ``atha kho, bhikkhave, bandhumÄ• rÄ• jÄ• sÄ• rathiá¹ƒ Ä• mantÄ• petvÄ• etadavo
kumÄ• ro uyyÄ• nabhÅ«miyÄ• abhiramittha? kacci, samma sÄ• rathi, kumÄ• ro uyyÄ• nab
`na kho, deva, kumÄ• ro uyyÄ• nabhÅ«miyÄ• abhiramittha, na kho, deva, kumÄ• ro uyyÄ•

ahosÄ«â€™ ti. `kiá¹ƒ pana, samma sÄ• rathi, addasa kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ niyyan
kho, deva, kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ niyyanto purisaá¹ƒ jiá¹‡á¹‡aá¹ƒ gopÄ• nasivaá¹…
daá¹‡á¸• aparÄ• yanaá¹ƒ pavedhamÄ• naá¹ƒ gacchantaá¹ƒ Ä• turaá¹ƒ gatayobbanaá¹ƒ. dis
``ayaá¹ƒ pana, samma sÄ• rathi, puriso kiá¹ƒkato, kesÄ• pissa na yathÄ• aÃ±Ã±esaá¹ƒ, kÄ
yathÄ• aÃ±Ã±esaâ€™â€™ nti? ``eso kho, deva, jiá¹‡á¹‡o nÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ par
jiá¹‡á¹‡o nÄ• mÄ• â€™â€™ ti? ``eso kho, deva, jiá¹‡á¹‡o nÄ• ma na dÄ• ni tena ciraá¹ƒ jÄ•
bhavissatÄ«â€™â€™ ti. ``kiá¹ƒ pana, samma sÄ• rathi, ahampi jarÄ• dhammo, jaraá¹ƒ ana
deva, mayaÃ±camha sabbe jarÄ• dhammÄ• , jaraá¹ƒ anatÄ«tÄ• â€™â€™ ti.

`` `tena hi, samma sÄ• rathi, alaá¹ƒ dÄ• najja uyyÄ• nabhÅ«miyÄ• , itova antepuraá¹ƒ pacc
``evaá¹ƒ, devÄ• â€™â€™ ti kho ahaá¹ƒ, deva, vipassissa kumÄ• rassa paá¹-issutvÄ• tatov
paccaniyyÄ• siá¹ƒ. so kho, deva, kumÄ• ro antepuraá¹ƒ gato dukkhÄ« dummano pajjhÄ• ya
jÄ• ti nÄ• ma, yatra hi nÄ• ma jÄ• tassa jarÄ• paÃ±Ã±Ä• yissatÄ«â€™â€™ â€™ ti.

byÄ• dhitapuriso

<46> ``atha \Be II 20/ kho, bhikkhave, bandhumassa raÃ±Ã±o etadahosi ---

`mÄ• heva kho vipassÄ« kumÄ• ro na rajjaá¹ƒ kÄ• resi, mÄ• heva vipassÄ« kumÄ• ro agÄ
pabbaji, mÄ• heva nemittÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ assa vacanaâ€™ nti. at
rÄ• jÄ• vipassissa kumÄ• rassa bhiyyosomattÄ• ya paÃ±ca kÄ• maguá¹‡Ä• ni upaá¹-á¹-hÄ
kumÄ• ro rajjaá¹ƒ kareyya, yathÄ• vipassÄ« kumÄ• ro na agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
brÄ• hmaá¹‡Ä• naá¹ƒ micchÄ• assa vacanaâ€™ nti.

``tatra sudaá¹ƒ, bhikkhave, vipassÄ« kumÄ• ro paÃ±cahi kÄ• maguá¹‡ehi samappito sama
atha kho, bhikkhave, vipassÄ« kumÄ• ro bahÅ«naá¹ƒ vassÄ• naá¹ƒ ... pe ...

<47> ``addasÄ• \Ee II 24/ kho, bhikkhave, vipassÄ« kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ niyyant
\Se II 27/ dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ sake muttakarÄ«se palipannaá¹ƒ semÄ• naá¹ƒ {
Katthaci) } aÃ±Ã±ehi vuá¹-á¹-hÄ• piyamÄ• naá¹ƒ aÃ±Ã±ehi saá¹ƒvesiyamÄ• naá¹ƒ. disvÄ•
`ayaá¹ƒ pana, samma sÄ• rathi, puriso kiá¹ƒkato? akkhÄ«nipissa na yathÄ• aÃ±Ã±esaá¹ƒ,
} na yathÄ• aÃ±Ã±esaâ€™ nti? `eso kho, deva, byÄ• dhito nÄ• mÄ• â€™ ti. `kiá¹ƒ paneso,
nÄ• mÄ• â€™ ti? `eso kho, deva, byÄ• dhito nÄ• ma appeva nÄ• ma tamhÄ• Ä• bÄ• dhÄ•
pana, samma sÄ• rathi, ahampi byÄ• dhidhammo, byÄ• dhiá¹ƒ anatÄ«toâ€™ ti? `tvaÃ±ca, d
byÄ• dhidhammÄ• , byÄ• dhiá¹ƒ anatÄ«tÄ• â€™ ti. `tena hi, samma sÄ• rathi, alaá¹ƒ dÄ• na
antepuraá¹ƒ paccaniyyÄ• hÄ«â€™ ti. `evaá¹ƒ devÄ• â€™ ti kho, bhikkhave, sÄ• rathi vipass
paá¹-issutvÄ• tatova antepuraá¹ƒ paccaniyyÄ• si. tatra sudaá¹ƒ, bhikkhave, vipassÄ« kumÄ
dukkhÄ« dummano pajjhÄ• yati --- `dhiratthu kira bho jÄ• ti nÄ• ma, yatra hi nÄ• ma jÄ• tass

paÃ±Ã±Ä• yissati, byÄ• dhi paÃ±Ã±Ä• yissatÄ«â€™ ti.

<48> ``atha \Ne II 19/ kho, bhikkhave, bandhumÄ• rÄ• jÄ• sÄ• rathiá¹ƒ Ä• mantÄ• petvÄ•
samma sÄ• rathi, kumÄ• ro uyyÄ• nabhÅ«miyÄ• abhiramittha, kacci, samma \Be II 21/ sÄ•
uyyÄ• nabhÅ«miyÄ• attamano ahosÄ«â€™ ti? `na kho, deva, kumÄ• ro uyyÄ• nabhÅ«miyÄ
kumÄ• ro uyyÄ• nabhÅ«miyÄ• attamano ahosÄ«â€™ ti. `kiá¹ƒ pana, samma sÄ• rathi, add
uyyÄ• nabhÅ«miá¹ƒ niyyantoâ€™ ti? `addasÄ• kho, deva, kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ n
dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ sake muttakarÄ«se \Ee II 25/ palipannaá¹ƒ semÄ• naá¹ƒ a
vuá¹-á¹-hÄ• piyamÄ• naá¹ƒ aÃ±Ã±ehi saá¹ƒvesiyamÄ• naá¹ƒ. disvÄ• maá¹ƒ etadavoca ---
sÄ• rathi, puriso kiá¹ƒkato, akkhÄ«nipissa na yathÄ• aÃ±Ã±esaá¹ƒ, saropissa na yathÄ• a
kho, deva, byÄ• dhito nÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ paneso, samma sÄ• rathi, byÄ• dhito nÄ
deva, byÄ• dhito nÄ• ma appeva nÄ• ma tamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-haheyyÄ• â€™â€™
ahampi byÄ• dhidhammo, byÄ• dhiá¹ƒ anatÄ«toâ€™â€™ ti? ``tvaÃ±ca, deva, mayaÃ±camh
byÄ• dhiá¹ƒ anatÄ«tÄ• â€™â€™ ti. ``tena hi, samma sÄ• rathi, alaá¹ƒ dÄ• najja uyyÄ• nabh
paccaniyyÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho ahaá¹ƒ, deva, vipassissa kum
antepuraá¹ƒ paccaniyyÄ• siá¹ƒ. so kho, deva, kumÄ• ro antepuraá¹ƒ gato dukkhÄ« dumma
`dhiratthu kira bho jÄ• ti nÄ• ma, yatra hi nÄ• ma jÄ• tassa jarÄ• paÃ±Ã±Ä• yissati, byÄ• dh
â€™ ti.

kÄ• laá¹…katapuriso

<49> ``atha kho, bhikkhave, bandhumassa raÃ±Ã±o etadahosi --- `mÄ• heva kho vipassÄ«
kÄ• resi, mÄ• heva vipassÄ« kumÄ• ro agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji, mÄ• heva n
saccaá¹ƒ assa vacanaâ€™ nti. atha kho, bhikkhave, bandhumÄ• rÄ• jÄ• vipassissa kumÄ•
paÃ±ca kÄ• maguá¹‡Ä• ni upaá¹-á¹-hÄ• pesi --- `yathÄ• vipassÄ« \Se II 29/ kumÄ• ro rajjaa
vipassÄ« kumÄ• ro na agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyya, yathÄ• nemittÄ• naá¹ƒ b
vacanaâ€™ nti.

``tatra sudaá¹ƒ, bhikkhave, vipassÄ« kumÄ• ro paÃ±cahi kÄ• maguá¹‡ehi samappito sama
atha kho, bhikkhave, vipassÄ« kumÄ• ro bahÅ«naá¹ƒ vassÄ• naá¹ƒ ... pe ...

<50> ``addasÄ• \Be II 22/ kho, bhikkhave, vipassÄ« kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ niyyant
sannipatitaá¹ƒ \Ne II 20/ nÄ• nÄ• rattÄ• naÃ±ca dussÄ• naá¹ƒ vilÄ• taá¹ƒ kayiramÄ• naá¹ƒ.
Ä• mantesi --- `kiá¹ƒ nu kho, so, samma sÄ• rathi, mahÄ• janakÄ• yo sannipatito nÄ• nÄ• ra
vilÄ• taá¹ƒ kayiratÄ«â€™ ti? `eso \Ee II 26/ kho, deva, kÄ• laá¹…kato nÄ• mÄ• â€™ ti. `tena
yena so kÄ• laá¹…kato tena rathaá¹ƒ pesehÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave
kumÄ• rassa paá¹-issutvÄ• yena so kÄ• laá¹…kato tena rathaá¹ƒ pesesi. addasÄ• kho, bh
petaá¹ƒ kÄ• laá¹…kataá¹ƒ, disvÄ• sÄ• rathiá¹ƒ Ä• mantesi --- `kiá¹ƒ panÄ• yaá¹ƒ, samma s

nÄ• mÄ• â€™ ti? `eso kho, deva, kÄ• laá¹…kato nÄ• ma. na dÄ• ni taá¹ƒ dakkhanti mÄ• tÄ
Ã±Ä• tisÄ• lohitÄ• , sopi na dakkhissati mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• aÃ±Ã±e vÄ• Ã±Ä•
pana, samma sÄ• rathi, ahampi maraá¹‡adhammo maraá¹‡aá¹ƒ anatÄ«to; mampi na dakkh
vÄ• Ã±Ä• tisÄ• lohitÄ• ; ahampi na dakkhissÄ• mi devaá¹ƒ vÄ• deviá¹ƒ vÄ• aÃ±Ã±e vÄ•
`tvaÃ±ca, deva, mayaÃ±camha sabbe maraá¹‡adhammÄ• maraá¹‡aá¹ƒ anatÄ«tÄ• ; tampi
aÃ±Ã±e \Se II 30/ vÄ• Ã±Ä• tisÄ• lohitÄ• ; tvampi na dakkhissasi devaá¹ƒ vÄ• deviá¹ƒ vÄ•
Ã±Ä• tisÄ• lohiteâ€™ ti. `tena hi, samma sÄ• rathi, alaá¹ƒ dÄ• najja uyyÄ• nabhÅ«miyÄ• , it
paccaniyyÄ• hÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, sÄ• rathi vipassissa kumÄ•
antepuraá¹ƒ paccaniyyÄ• si. tatra sudaá¹ƒ, bhikkhave, vipassÄ« kumÄ• ro antepuraá¹ƒ gato
pajjhÄ• yati --- `dhiratthu kira, bho, jÄ• ti nÄ• ma, yatra hi nÄ• ma jÄ• tassa jarÄ• paÃ±Ã±Ä•
paÃ±Ã±Ä• yissati, maraá¹‡aá¹ƒ paÃ±Ã±Ä• yissatÄ«â€™ ti.

<51> ``atha kho, bhikkhave, bandhumÄ• rÄ• jÄ• sÄ• rathiá¹ƒ Ä• mantÄ• petvÄ• etadavoc
kumÄ• ro uyyÄ• nabhÅ«miyÄ• abhiramittha, kacci, samma sÄ• rathi, kumÄ• ro uyyÄ• nabh
`na \Ee II 27/ kho, deva, kumÄ• ro uyyÄ• nabhÅ«miyÄ• abhiramittha, na kho, deva, kumÄ•
attamano ahosÄ«â€™ ti. `kiá¹ƒ pana, samma sÄ• rathi, addasa kumÄ• ro uyyÄ• nabhÅ«mi
kho, deva, kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ niyyanto mahÄ• janakÄ• yaá¹ƒ sannipatitaá¹ƒ nÄ•
vilÄ• taá¹ƒ kayiramÄ• naá¹ƒ. disvÄ• maá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, so \Be II 23/, samm
mahÄ• janakÄ• yo sannipatito nÄ• nÄ• rattÄ• naÃ±ca dussÄ• naá¹ƒ vilÄ• taá¹ƒ kayiratÄ«â€
kÄ• laá¹…kato nÄ• mÄ• â€™â€™ ti. ``tena hi, samma sÄ• rathi, yena so kÄ• laá¹…kato ten
``evaá¹ƒ devÄ• â€™â€™ ti kho ahaá¹ƒ, deva, vipassissa kumÄ• rassa paá¹-issutvÄ• yena
tena rathaá¹ƒ pesesiá¹ƒ. addasÄ• kho, deva, kumÄ• ro petaá¹ƒ kÄ• laá¹…kataá¹ƒ, disvÄ•
``kiá¹ƒ panÄ• yaá¹ƒ, samma sÄ• rathi, kÄ• laá¹…kato nÄ• mÄ• â€™â€™ ti \Ne II 21/? ``eso
nÄ• ma. na dÄ• ni taá¹ƒ dakkhanti mÄ• tÄ• vÄ• pitÄ• vÄ• aÃ±Ã±e vÄ• Ã±Ä• tisÄ• lohitÄ•
mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• aÃ±Ã±e vÄ• Ã±Ä• tisÄ• lohiteâ€™â€™ ti. ``kiá¹ƒ pana, sam
maraá¹‡adhammo maraá¹‡aá¹ƒ anatÄ«to; mampi na dakkhanti devo vÄ• devÄ« vÄ• aÃ±Ã
na dakkhissÄ• mi devaá¹ƒ vÄ• deviá¹ƒ vÄ• aÃ±Ã±e vÄ• Ã±Ä• tisÄ• lohiteâ€™â€™ ti? ``tv
sabbe maraá¹‡adhammÄ• maraá¹‡aá¹ƒ anatÄ«tÄ• ; tampi na dakkhanti devo vÄ• devÄ« v
Ã±Ä• tisÄ• lohitÄ• , tvampi na dakkhissasi devaá¹ƒ vÄ• deviá¹ƒ vÄ• aÃ±Ã±e vÄ• Ã±Ä• tis
hi, samma sÄ• rathi, alaá¹ƒ dÄ• najja uyyÄ• nabhÅ«miyÄ• , itova antepuraá¹ƒ paccaniyyÄ•
devÄ• â€™â€™ ti kho ahaá¹ƒ, deva, vipassissa kumÄ• rassa paá¹-issutvÄ• tatova antepur
kho, deva, kumÄ• ro antepuraá¹ƒ gato dukkhÄ« dummano pajjhÄ• yati --- ``dhiratthu kira bh
nÄ• ma jÄ• tassa jarÄ• paÃ±Ã±Ä• yissati, byÄ• dhi paÃ±Ã±Ä• yissati, maraá¹‡aá¹ƒ paÃ±Ã

pabbajito

<52> ``atha kho, bhikkhave, bandhumassa raÃ±Ã±o etadahosi --- `mÄ• heva kho vipassÄ«
kÄ• resi, mÄ• heva vipassÄ« kumÄ• ro agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji, mÄ• \Ee II 2

brÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ assa vacanaâ€™ nti. atha \Se II 32/ kho, bhikkhave, bandhu
kumÄ• rassa bhiyyosomattÄ• ya paÃ±ca kÄ• maguá¹‡Ä• ni upaá¹-á¹-hÄ• pesi --- `yathÄ• v
kareyya, yathÄ• vipassÄ« kumÄ• ro na agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyya, yathÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ micchÄ• assa vacanaâ€™ nti.

``tatra sudaá¹ƒ, bhikkhave, vipassÄ« kumÄ• ro paÃ±cahi kÄ• maguá¹‡ehi samappito sama
atha kho, bhikkhave, vipassÄ« kumÄ• ro bahÅ«naá¹ƒ vassÄ• naá¹ƒ \Be II 24/ bahÅ«naá¹ƒ v
vassasahassÄ• naá¹ƒ accayena sÄ• rathiá¹ƒ Ä• mantesi --- `yojehi, samma sÄ• rathi, bhadd
uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma subhÅ«midassanÄ• yÄ• â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kh
kumÄ• rassa paá¹-issutvÄ• bhaddÄ• ni bhaddÄ• ni yÄ• nÄ• ni yojetvÄ• vipassissa kumÄ•
`yuttÄ• ni kho te, deva, bhaddÄ• ni bhaddÄ• ni yÄ• nÄ• ni, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±a
bhikkhave, vipassÄ« kumÄ• ro bhaddaá¹ƒ bhaddaá¹ƒ yÄ• naá¹ƒ abhiruhitvÄ• bhaddehi bha
uyyÄ• nabhÅ«miá¹ƒ niyyÄ• si.

<53> ``addasÄ• \Ne II 22/ kho, bhikkhave, vipassÄ« kumÄ• ro uyyÄ• nabhÅ«miá¹ƒ niyyant
pabbajitaá¹ƒ kÄ• sÄ• yavasanaá¹ƒ. disvÄ• sÄ• rathiá¹ƒ Ä• mantesi --- `ayaá¹ƒ pana, samm
kiá¹ƒkato? sÄ«saá¹ƒpissa na yathÄ• aÃ±Ã±esaá¹ƒ, vatthÄ• nipissa na yathÄ• aÃ±Ã±esaâ
pabbajito nÄ• mÄ• â€™ ti. `kiá¹ƒ paneso, samma sÄ• rathi, pabbajito nÄ• mÄ• â€™ ti? `esc
sÄ• dhu dhammacariyÄ• sÄ• dhu samacariyÄ• {sammacariyÄ• (Katthaci) } sÄ• dhu kusal
sÄ• dhu puÃ±Ã±akiriyÄ• sÄ• dhu avihiá¹ƒsÄ• sÄ• dhu bhÅ«tÄ• nukampÄ• â€™ ti. `sÄ• dh
pabbajito nÄ• ma, sÄ• dhu \Ee II 29/ dhammacariyÄ• sÄ• dhu samacariyÄ• sÄ• dhu \Se II
puÃ±Ã±akiriyÄ• sÄ• dhu avihiá¹ƒsÄ• sÄ• dhu bhÅ«tÄ• nukampÄ• . tena hi, samma sÄ• ra
rathaá¹ƒ pesehÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, sÄ• rathi vipassissa kumÄ•
so pabbajito tena rathaá¹ƒ pesesi. atha kho, bhikkhave, vipassÄ« kumÄ• ro taá¹ƒ pabbajitaá
`tvaá¹ƒ pana, samma, kiá¹ƒkato, sÄ«sampi te na yathÄ• aÃ±Ã±esaá¹ƒ, vatthÄ• nipi te na ya
`ahaá¹ƒ kho, deva, pabbajito nÄ• mÄ• â€™ ti. `kiá¹ƒ pana tvaá¹ƒ, samma, pabbajito nÄ• mÄ
deva, pabbajito nÄ• ma, sÄ• dhu dhammacariyÄ• sÄ• dhu samacariyÄ• sÄ• dhu kusalakir
sÄ• dhu avihiá¹ƒsÄ• sÄ• dhu bhÅ«tÄ• nukampÄ• â€™ ti. `sÄ• dhu kho tvaá¹ƒ, samma, pab
dhammacariyÄ• sÄ• dhu samacariyÄ• sÄ• dhu kusalakiriyÄ• sÄ• dhu puÃ±Ã±akiriyÄ• sÄ
bhÅ«tÄ• nukampÄ• â€™ ti.

bodhisattapabbajjÄ•

<54> ``atha \Be II 25/ kho, bhikkhave, vipassÄ« kumÄ• ro sÄ• rathiá¹ƒ Ä• mantesi --- `tena
rathaá¹ƒ Ä• dÄ• ya itova antepuraá¹ƒ paccaniyyÄ• hi. ahaá¹ƒ pana idheva kesamassuá¹ƒ o
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mÄ«â€™ ti. `evaá¹ƒ, d
sÄ• rathi vipassissa \Se II 34/ kumÄ• rassa paá¹-issutvÄ• rathaá¹ƒ Ä• dÄ• ya tatova antepu
vipassÄ« pana kumÄ• ro tattheva kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acc

anagÄ• riyaá¹ƒ pabbaji.

mahÄ• janakÄ• yaanupabbajjÄ•

<55> ``assosi kho, bhikkhave, bandhumatiyÄ• rÄ• jadhÄ• niyÄ• mahÄ• janakÄ• yo caturÄ
`vipassÄ« kira kumÄ• ro kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detv
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™ ti. sutvÄ• na tesaá¹ƒ etadahosi --- `na hi nÅ«na
na sÄ• orakÄ• {orikÄ• (Ce Se) } pabbajjÄ• , yattha vipassÄ« kumÄ• ro kesamassuá¹ƒ ohÄ
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. vipassÄ«pi nÄ• ma kum
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissati, kimaá
mayaâ€™ nti.

``atha kho, so bhikkhave, mahÄ• janakÄ• yo {mahÄ• janakÄ• yo (Se) } caturÄ• sÄ«ti pÄ• á
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• vipassiá¹ƒ bodhisattaá¹ƒ agÄ• rasm
anupabbajiá¹ƒsu. tÄ• ya sudaá¹ƒ, bhikkhave, parisÄ• ya parivuto vipassÄ« bodhisatto
gÄ• manigamajanapadarÄ• jadhÄ• nÄ«su cÄ• rikaá¹ƒ carati.

<56> ``atha kho, bhikkhave, vipassissa bodhisattassa rahogatassa paá¹-isallÄ«nassa evaá
udapÄ• di --- `na kho metaá¹ƒ {na kho panetaá¹ƒ (Se) } patirÅ«paá¹ƒ yohaá¹ƒ Ä• kiá¹‡á¹‡o
yaá¹ƒnÅ«nÄ• haá¹ƒ eko gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho vihareyyaâ€™ nti. atha kho, bhikkh
aparena samayena eko \Be II 26/ gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho vihÄ• si \Se II 35/, aÃ±Ã±e
pabbajitasahassÄ• ni agamaá¹ƒsu, aÃ±Ã±ena maggena vipassÄ« bodhisatto.

bodhisattaabhiniveso

<57> ``atha kho, bhikkhave, vipassissa bodhisattassa vÄ• sÅ«pagatassa rahogatassa paá¹
cetaso parivitakko udapÄ• di --- `kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• panno, jÄ• yati ca jÄ«yati ca
ca miyyati ca (Katthaci) } cavati ca upapajjati ca, atha ca panimassa dukkhassa \Ee II 31/ ni
nappajÄ• nÄ• ti jarÄ• maraá¹‡assa, kudÄ• ssu nÄ• ma imassa dukkhassa nissaraá¹‡aá¹ƒ p
jarÄ• maraá¹‡assÄ• â€™ ti?

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati jarÄ• mara
kiá¹ƒpaccayÄ• jarÄ• maraá¹‡aâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa yon
paÃ±Ã±Ä• ya abhisamayo --- `jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aá¹ƒ hoti, jÄ• tipaccayÄ• jar

``atha \Ne II 24/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati jÄ
kiá¹ƒpaccayÄ• jÄ• tÄ«â€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manas
abhisamayo --- `bhave kho sati jÄ• ti hoti, bhavapaccayÄ• jÄ• tÄ«â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati bhavo hoti,
bhavoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikÄ• rÄ• ahu pa
`upÄ• dÄ• ne kho sati bhavo hoti, upÄ• dÄ• napaccayÄ• bhavoâ€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati upÄ• dÄ• n
kiá¹ƒpaccayÄ• \Se II 36/ upÄ• dÄ• naâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattas
ahu paÃ±Ã±Ä• ya abhisamayo --- `taá¹‡hÄ• ya kho sati upÄ• dÄ• naá¹ƒ hoti, taá¹‡hÄ• pacc

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati taá¹‡hÄ• h
taá¹‡hÄ• â€™ ti? atha kho, bhikkhave, vipassissa \Be II 27/ bodhisattassa yoniso manasikÄ
abhisamayo --- `vedanÄ• ya kho sati taá¹‡hÄ• hoti, vedanÄ• paccayÄ• taá¹‡hÄ• â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati vedanÄ• h
vedanÄ• â€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa \Ee II 32/ yoniso manasikÄ
abhisamayo --- `phasse kho sati vedanÄ• hoti, phassapaccayÄ• vedanÄ• â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati phasso hot
phassoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikÄ• rÄ• ahu p
`saá¸·Ä• yatane kho sati phasso hoti, saá¸·Ä• yatanapaccayÄ• phassoâ€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati saá¸·Ä• yat
hoti, kiá¹ƒpaccayÄ• saá¸·Ä• yatanaâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa
ahu paÃ±Ã±Ä• ya abhisamayo --- `nÄ• marÅ«pe kho sati saá¸·Ä• yatanaá¹ƒ hoti, nÄ• marÅ
nti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati nÄ• marÅ«
kiá¹ƒpaccayÄ• nÄ• marÅ«paâ€™ nti? atha kho, bhikkhave, vipassissa \Se II 37/ bodhisatta
ahu paÃ±Ã±Ä• ya abhisamayo --- `viÃ±Ã±Ä• á¹‡e kho sati nÄ• marÅ«paá¹ƒ hoti, viÃ±Ã±Ä•
nti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati viÃ±Ã±Ä• â
kiá¹ƒpaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa yoni
paÃ±Ã±Ä• ya abhisamayo --- `nÄ• marÅ«pe kho sati viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, nÄ• marÅ«pap

<58> ``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `paccudÄ• vattati kho id
viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«pamhÄ• , nÄ• paraá¹ƒ gacchati. ettÄ• vatÄ• jÄ• yetha \Be II 2
vÄ• cavetha vÄ• upapajjetha vÄ• , yadidaá¹ƒ nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, v

nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• pha
vedanÄ• paccayÄ• taá¹‡hÄ• \Ee II 33/, taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• na
jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sam
dukkhakkhandhassa samudayo hotiâ€™.

<59> `` `samudayo samudayoâ€™ ti kho, bhikkhave, vipassissa bodhisattassa pubbe anan
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•

<60> ``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati jarÄ
hoti, kissa nirodhÄ• jarÄ• maraá¹‡anirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisa
manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo \Se II 38/ --- `jÄ• tiyÄ• kho asati jarÄ• maraá
jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™ ti.

``atha \Ne II 26/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati
kissa nirodhÄ• jÄ• tinirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso n
paÃ±Ã±Ä• ya abhisamayo --- `bhave kho asati jÄ• ti na hoti, bhavanirodhÄ• jÄ• tinirodhoâ€

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati bhavo na
nirodhÄ• bhavanirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso mana
abhisamayo --- `upÄ• dÄ• ne kho asati bhavo na hoti, upÄ• dÄ• nanirodhÄ• bhavanirodhoâ

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati upÄ• dÄ•
nirodhÄ• upÄ• dÄ• nanirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso
29/ paÃ±Ã±Ä• ya abhisamayo --- `taá¹‡hÄ• ya kho asati upÄ• dÄ• naá¹ƒ na hoti, taá¹‡hÄ• n
ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati taá¹‡hÄ•
nirodhÄ• taá¹‡hÄ• nirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso m
paÃ±Ã±Ä• ya abhisamayo \Ee II 34/ --- `vedanÄ• ya kho asati taá¹‡hÄ• na hoti, vedanÄ• ni
ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati vedanÄ•
nirodhÄ• vedanÄ• nirodhoâ€™ ti? atha \Se II 39/ kho, bhikkhave, vipassissa bodhisattassa
ahu paÃ±Ã±Ä• ya abhisamayo --- `phasse kho asati vedanÄ• na hoti, phassanirodhÄ• ved

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati phasso na
nirodhÄ• phassanirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso man
abhisamayo --- `saá¸·Ä• yatane kho asati phasso na hoti, saá¸·Ä• yatananirodhÄ• phassan

``atha \Ne II 27/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati
na hoti, kissa nirodhÄ• saá¸·Ä• yatananirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodh
manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo --- `nÄ• marÅ«pe kho asati saá¸·Ä• yatanaá
saá¸·Ä• yatananirodhoâ€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati nÄ• marÅ
kissa nirodhÄ• nÄ• marÅ«panirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa
paÃ±Ã±Ä• ya abhisamayo --- `viÃ±Ã±Ä• á¹‡e kho asati nÄ• marÅ«paá¹ƒ na hoti, viÃ±Ã±Ä•
nÄ• marÅ«panirodhoâ€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati viÃ±Ã±Ä•
kissa nirodhÄ• viÃ±Ã±Ä• á¹‡anirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattass
ahu \Be II 30/ paÃ±Ã±Ä• ya abhisamayo --- `nÄ• marÅ«pe kho asati viÃ±Ã±Ä• á¹‡aá¹ƒ na h
viÃ±Ã±Ä• á¹‡anirodhoâ€™ ti.

<61> ``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `adhigato \Se II 40/ kho
sambodhÄ• ya \Ee II 35/ yadidaá¹ƒ --- nÄ• marÅ«panirodhÄ• viÃ±Ã±Ä• á¹‡anirodho, viÃ±Ã
nÄ• marÅ«panirodho, nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodho, saá¸·Ä• yatananirodh
phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho, taá¹‡hÄ• nirodhÄ•
upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodhÄ• jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• ma
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh

<62> `` `nirodho nirodhoâ€™ ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussut
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ

<63> ``atha kho, bhikkhave, vipassÄ« bodhisatto aparena samayena paÃ±casu upÄ• dÄ• n
udayabbayÄ• nupassÄ« vihÄ• si --- `iti rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa atthaá
iti vedanÄ• ya samudayo, iti vedanÄ• ya atthaá¹…gamo; iti saÃ±Ã±Ä• , iti saÃ±Ã±Ä• ya sam
atthaá¹…gamo; iti saá¹…khÄ• rÄ• , iti saá¹…khÄ• rÄ• naá¹ƒ samudayo, iti saá¹…khÄ• rÄ• n
iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ
upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassino viharato na cirasseva anupÄ• dÄ• ya Ä•
ti.

dutiyabhÄ• á¹‡avÄ• ro.

brahmayÄ• canakathÄ•

<64> ``atha \Se II 41/ kho, bhikkhave, vipassissa bhagavato arahato sammÄ• sambuddhas
`yaá¹ƒnÅ«nÄ• haá¹ƒ dhammaá¹ƒ deseyyaâ€™ nti. atha kho, bhikkhave, vipassissa \Be II 3
sammÄ• sambuddhassa \Ee II 36/ etadahosi --- `adhigato kho myÄ• yaá¹ƒ dhammo gambh
paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yo. Ä• layarÄ• mÄ• kho panÄ• ya
Ä• layasammuditÄ• . Ä• layarÄ• mÄ• ya kho pana pajÄ• ya Ä• layaratÄ• ya Ä• layasammu
á¹-hÄ• naá¹ƒ yadidaá¹ƒ idappaccayatÄ• paá¹-iccasamuppÄ• do. idampi kho á¹-hÄ• naá¹ƒ d
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodh
pana dhammaá¹ƒ deseyyaá¹ƒ, pare ca me na Ä• jÄ• neyyuá¹ƒ; so mamassa kilamatho, sÄ•

<65> ``apissu, bhikkhave, vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ
paá¹-ibhaá¹ƒsu pubbe assutapubbÄ• ---

`kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

`paá¹-isotagÄ• miá¹ƒ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™ ti ||

``itiha \Ne II 29/, bhikkhave, vipassissa bhagavato arahato sammÄ• sambuddhassa paá¹-is
appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• ya.

<66> ``atha \Se II 42/ kho, bhikkhave, aÃ±Ã±atarassa mahÄ• brahmuno vipassissa bhagav
sammÄ• sambuddhassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya etadahosi \Ee II 37/ --- `nas
vinassati vata bho loko, yatra hi nÄ• ma vipassissa bhagavato arahato sammÄ• sambuddha
cittaá¹ƒ namati {nami (Se Katthaci), namissati (?) }, no dhammadesanÄ• yÄ• â€™ ti. atha k
mahÄ• brahmÄ• seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ•
samiÃ±jeyya; evameva brahmaloke antarahito vipassissa bhagavato arahato sammÄ• samb
atha kho so, bhikkhave, mahÄ• brahmÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• dakkh
jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ \Be II 32/ nihantvÄ• {nidahanto (Se) } yena vipassÄ«
sammÄ• sambuddho tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ
--- `desetu, bhante, bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaá¹ƒ, santi {santÄ« (Se) }
apparajakkhajÄ• tikÄ• ; assavanatÄ• dhammassa parihÄ• yanti, bhavissanti dhammassa a

<67> ``evaá¹ƒ vutte {atha kho (Katthaci) }, bhikkhave, vipassÄ« bhagavÄ• arahaá¹ƒ samm
mahÄ• brahmÄ• naá¹ƒ etadavoca --- `mayhampi kho, brahme, etadahosi --- ``yaá¹ƒnÅ«nÄ•
deseyyaâ€™â€™ nti. tassa mayhaá¹ƒ, brahme, etadahosi --- ``adhigato kho myÄ• yaá¹ƒ dh

duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yo. Ä• layarÄ•
Ä• layaratÄ• Ä• layasammuditÄ• . Ä• layarÄ• mÄ• ya kho pana pajÄ• ya Ä• layaratÄ• ya Ä
duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ yadidaá¹ƒ idappaccayatÄ• paá¹-iccasamuppÄ• do. idampi
yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ•
ahaÃ±ceva kho pana dhammaá¹ƒ deseyyaá¹ƒ, pare ca me na Ä• jÄ• neyyuá¹ƒ; so mamass
vihesÄ• â€™â€™ ti. apissu maá¹ƒ, brahme \Ee II 38/, imÄ• anacchariyÄ• gÄ• thÄ• yo paá
assutapubbÄ• ---

``kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

``paá¹-isotagÄ• miá¹ƒ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™â€™ ti ||

`itiha \Ne II 30/ me, brahme, paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ nami, no dhamm

<68> ``dutiyampi kho, bhikkhave, so mahÄ• brahmÄ• ... pe ... tatiyampi kho, bhikkhave, so
vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ etadavoca --- `desetu, bhan
desetu sugato dhammaá¹ƒ, santi sattÄ• apparajakkhajÄ• tikÄ• , assavanatÄ• dhammassa
dhammassa aÃ±Ã±Ä• tÄ• roâ€™ ti.

<69> ``atha \Be II 33/ kho, bhikkhave, vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho
viditvÄ• sattesu ca kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca buddhacakkhunÄ• lokaá¹ƒ volokesi. addas
vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho buddhacakkhunÄ• lokaá¹ƒ volokento s
tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye {duviÃ
} appekacce paralokavajjabhayadassÄ• vine {dassÄ• vino (Ce Se Ke Katthaci) } viharante, a
paralokavajjabhayadassÄ• vine {dassÄ• vino (Ce Se Ke Katthaci) } viharante. seyyathÄ• pi
paduminiyaá¹ƒ \Se II 44/ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ• ni vÄ• p
puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni
appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni
samodakaá¹ƒ á¹-hitÄ• ni. appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ
saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• accuggamma á¹-hitÄ• ni anupalittÄ• ni udakena. evameva \E
vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho buddhacakkhunÄ• lokaá¹ƒ volokento a
mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã
paralokavajjabhayadassÄ• vine viharante, appekacce na paralokavajjabhayadassÄ• vine vi

<70> ``atha kho so, bhikkhave, mahÄ• brahmÄ• vipassissa bhagavato arahato sammÄ• sa
cetoparivitakkamaÃ±Ã±Ä• ya vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá

`sele yathÄ• pabbatamuddhaniá¹-á¹-hito, yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha, pÄ• sÄ• damÄ• ruyha samantacakkhu ||

`sokÄ• vatiá¹‡á¹‡aá¹ƒ \Ne II 31/ {sokÄ• vakiá¹‡á¹‡aá¹ƒ (Se) } janatamapetasoko,

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ.

uá¹-á¹-hehi \Se II 45/ vÄ«ra vijitasaá¹…gÄ• ma,

satthavÄ• ha aá¹‡aá¹‡a vicara loke ||

desassu {desetu (Se Ee) } bhagavÄ• dhammaá¹ƒ,

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™ ti ||

<71> ``atha \Be II 34/ kho, bhikkhave, vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho
gÄ• thÄ• ya ajjhabhÄ• si ---

`apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™ ti ||

``atha kho so, bhikkhave, mahÄ• brahmÄ• `katÄ• vakÄ• so khomhi vipassinÄ• bhagavatÄ
dhammadesanÄ• yÄ• â€™ ti vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ \Ee II 40/ sammÄ• sam
padakkhiá¹‡aá¹ƒ katvÄ• tattheva antaradhÄ• yi.

aggasÄ• vakayugaá¹ƒ

<72> ``atha kho, bhikkhave, vipassissa bhagavato arahato sammÄ• sambuddhassa etadah
ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ, ko imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• n

bhikkhave, vipassissa bhagavato arahato sammÄ• sambuddhassa etadahosi --- `ayaá¹ƒ kh
tisso ca purohitaputto bandhumatiyÄ• rÄ• jadhÄ• niyÄ• paá¹-ivasanti paá¹‡á¸• itÄ• viyattÄ
dÄ«gharattaá¹ƒ apparajakkhajÄ• tikÄ• . yaá¹ƒnÅ«nÄ• haá¹ƒ khaá¹‡á¸• assa ca rÄ• japuttas
purohitaputtassa paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ \Se II 46/, te imaá¹ƒ dhammaá¹ƒ k
Ä• jÄ• nissantÄ«â€™ ti.

<73> ``atha kho, bhikkhave, vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho seyyathÄ•
puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyy
antarahito bandhumatiyÄ• rÄ• jadhÄ• niyÄ• kheme migadÄ• ye pÄ• turahosi. atha kho, bh
arahaá¹ƒ sammÄ• sambuddho dÄ• yapÄ• laá¹ƒ {migadÄ• yapÄ• laá¹ƒ (Se) } Ä• mantesi ---
bandhumatiá¹ƒ rÄ• jadhÄ• niá¹ƒ pavisitvÄ• khaá¹‡á¸• aÃ±ca rÄ• japuttaá¹ƒ tissaÃ±ca puro
--- vipassÄ«, bhante, bhagavÄ• arahaá¹ƒ sammÄ• sambuddho bandhumatiá¹ƒ rÄ• jadhÄ•
viharati, so \Be II 35/ tumhÄ• kaá¹ƒ dassanakÄ• moâ€™ ti. `evaá¹ƒ, bhanteâ€™ ti kho, bhik
vipassissa bhagavato arahato sammÄ• sambuddhassa paá¹-issutvÄ• bandhumatiá¹ƒ rÄ• ja
khaá¹‡á¸• aÃ±ca rÄ• japuttaá¹ƒ tissaÃ±ca purohitaputtaá¹ƒ etadavoca --- `vipassÄ«, bhante
sammÄ• sambuddho bandhumatiá¹ƒ rÄ• jadhÄ• niá¹ƒ anuppatto kheme migadÄ• ye viharat
dassanakÄ• moâ€™ ti.

<74> ``atha kho, bhikkhave, khaá¹‡á¸• o ca rÄ• japutto tisso ca \Ee II 41/ purohitaputto bha
yÄ• nÄ• ni yojÄ• petvÄ• bhaddaá¹ƒ bhaddaá¹ƒ yÄ• naá¹ƒ abhiruhitvÄ• bhaddehi bhaddehi
rÄ• jadhÄ• niyÄ• niyyiá¹ƒsu. yena khemo migadÄ• yo tena pÄ• yiá¹ƒsu. yÄ• vatikÄ• yÄ• n
yÄ• nÄ• paccorohitvÄ• pattikÄ• va {padikÄ• va (Se) } yena vipassÄ« bhagavÄ• arahaá¹ƒ
tenupasaá¹…kamiá¹ƒsu. upasaá¹…kamitvÄ• vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ \Se II
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

<75> ``tesaá¹ƒ vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho anupubbiá¹ƒ kathaá¹ƒ
kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä•
saá¹ƒkilesaá¹ƒ nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• te bhagavÄ• aÃ±Ã±Ä• si k
vinÄ«varaá¹‡acitte udaggacitte pasannacitte, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ•
pakÄ• sesi --- dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddha
apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva khaá¹‡á¸• assa
purohitaputtassa tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ•
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™ nti.

<76> ``te diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ•
vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane vipassiá¹ƒ bha
sammÄ• sambuddhaá¹ƒ etadavocuá¹ƒ --- `abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante. s
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹

\Ne II 33/ vÄ• telapajjotaá¹ƒ dhÄ• reyya ``cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™â€™ ti.
anekapariyÄ• yena dhammo \Be II 36/ pakÄ• sito. ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ sar
gacchÄ• ma dhammaÃ±ca. labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ
nti.

<77> ``alatthuá¹ƒ kho \Se II 48/, bhikkhave, khaá¹‡á¸• o ca rÄ• japutto, tisso ca purohitaput
bhagavato arahato sammÄ• sambuddhassa santike pabbajjaá¹ƒ alatthuá¹ƒ upasampadaá¹ƒ
arahaá¹ƒ sammÄ• sambuddho dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samutteje
saá¹…khÄ• rÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nibbÄ• ne {nekkhamme (S
tesaá¹ƒ vipassinÄ• bhagavatÄ• arahatÄ• sammÄ• sambuddhena dhammiyÄ• kathÄ• ya
samÄ• dapiyamÄ• nÄ• naá¹ƒ samuttejiyamÄ• nÄ• naá¹ƒ sampahaá¹ƒsiyamÄ• nÄ• naá¹ƒ n
cittÄ• ni vimucciá¹ƒsu.

mahÄ• janakÄ• yapabbajjÄ•

<78> ``assosi kho, bhikkhave, bandhumatiyÄ• rÄ• jadhÄ• niyÄ• mahÄ• janakÄ• yo caturÄ
`vipassÄ« kira bhagavÄ• arahaá¹ƒ sammÄ• sambuddho bandhumatiá¹ƒ rÄ• jadhÄ• niá¹ƒ a
viharati. khaá¹‡á¸• o ca kira rÄ• japutto tisso ca purohitaputto vipassissa bhagavato arahato
santike kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ•
sutvÄ• na nesaá¹ƒ etadahosi --- `na hi nÅ«na so orako dhammavinayo, na sÄ• orakÄ• pab
ca rÄ• japutto tisso ca purohitaputto kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni a
anagÄ• riyaá¹ƒ pabbajitÄ• . khaá¹‡á¸• o ca rÄ• japutto tisso ca purohitaputto kesamassuá¹ƒ
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissanti, kimaá¹…gaá¹ƒ pana
kho so, bhikkhave, mahÄ• janakÄ• yo caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni bandhumatiyÄ• rÄ
khemo migadÄ• yo yena vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho \Ee II 43/ tenu
upasaá¹…kamitvÄ• vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ abhivÄ
nisÄ«diá¹ƒsu.

<79> ``tesaá¹ƒ \Be II 37/ vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho anupubbiá¹ƒ
seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«nava
nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• te bhagavÄ• aÃ±Ã±Ä• si kallacitte muduc
udaggacitte pasannacitte \Ne II 34/, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• dhamma
dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ
rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva tesaá¹ƒ caturÄ• sÄ«tipÄ• á¹‡asahassÄ• naá¹ƒ tasm
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá

<80> ``te diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ•

vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane vipassiá¹ƒ bha
sammÄ• sambuddhaá¹ƒ etadavocuá¹ƒ --- `abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante. s
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹
vÄ• telapajjotaá¹ƒ dhÄ• reyya ``cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™â€™ ti. evamevaá
anekapariyÄ• yena dhammo pakÄ• sito. ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ
bhikkhusaá¹…ghaÃ±ca { ( ) natthi aá¹-á¹-hakathÄ• yaá¹ƒ, pÄ• á¸·iyaá¹ƒ pana sabbatthapi di
II 50/ mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ labheyyÄ• ma upasampadaâ€™â€™

<81> ``alatthuá¹ƒ kho, bhikkhave, tÄ• ni caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni vipassissa bhag
sammÄ• sambuddhassa santike pabbajjaá¹ƒ, alatthuá¹ƒ upasampadaá¹ƒ. te vipassÄ« bhag
sammÄ• sambuddho dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampah
44/ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nibbÄ• ne Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. tesaá
arahatÄ• sammÄ• sambuddhena dhammiyÄ• kathÄ• ya sandassiyamÄ• nÄ• naá¹ƒ samÄ•
samuttejiyamÄ• nÄ• naá¹ƒ sampahaá¹ƒsiyamÄ• nÄ• naá¹ƒ nacirasseva anupÄ• dÄ• ya Ä•

purimapabbajitÄ• naá¹ƒ dhammÄ• bhisamayo

<82> ``assosuá¹ƒ kho, bhikkhave, tÄ• ni purimÄ• ni caturÄ• sÄ«tipabbajitasahassÄ• ni --- `
arahaá¹ƒ sammÄ• sambuddho bandhumatiá¹ƒ rÄ• jadhÄ• niá¹ƒ \Be II 38/ anuppatto kheme
dhammaÃ±ca kira desetÄ«â€™ ti. atha kho, bhikkhave, tÄ• ni caturÄ• sÄ«tipabbajitasahass
rÄ• jadhÄ• nÄ« yena khemo migadÄ• yo yena vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• saml
upasaá¹…kamitvÄ• vipassiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ abhivÄ
nisÄ«diá¹ƒsu.

<83> ``tesaá¹ƒ \Ne II 35/ vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho anupubbiá¹ƒ
seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«nava
nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• te bhagavÄ• aÃ±Ã±Ä• si kallacitte muduc
vinÄ«varaá¹‡acitte udaggacitte pasannacitte, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ•
pakÄ• sesi --- dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddha
apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva tesaá¹ƒ caturÄ•
tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™ nti.

<84> ``te diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ•
vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane vipassiá¹ƒ bha
sammÄ• sambuddhaá¹ƒ etadavocuá¹ƒ --- `abhikkantaá¹ƒ \Ee II 45/, bhante, abhikkantaá¹ƒ,
bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• m
andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya ``cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™â€™

anekapariyÄ• yena dhammo pakÄ• sito. ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ
bhikkhusaá¹…ghaÃ±ca. labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ lab
nti.

<85> ``alatthuá¹ƒ kho, bhikkhave, tÄ• ni caturÄ• sÄ«tipabbajitasahassÄ• ni vipassissa bhag
sammÄ• sambuddhassa santike pabbajjaá¹ƒ alatthuá¹ƒ upasampadaá¹ƒ. te vipassÄ« bhaga
dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi; saá¹…khÄ•
saá¹ƒkilesaá¹ƒ nibbÄ• ne Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. tesaá¹ƒ vipassinÄ• bhagavatÄ• ara
dhammiyÄ• kathÄ• ya sandassiyamÄ• nÄ• naá¹ƒ \Se II 52/ samÄ• dapiyamÄ• nÄ• naá¹ƒ \
sampahaá¹ƒsiyamÄ• nÄ• naá¹ƒ nacirasseva anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒs

cÄ• rikÄ• anujÄ• nanaá¹ƒ

<86> ``tena kho pana, bhikkhave, samayena bandhumatiyÄ• rÄ• jadhÄ• niyÄ• mahÄ• bhi
aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ. atha kho, bhikkhave, vipassissa bhagavato arah
rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- `mahÄ• kho etarahi
bandhumatiyÄ• rÄ• jadhÄ• niyÄ• paá¹-ivasati aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ,
anujÄ• neyyaá¹ƒ --- `caratha, bhikkhave, cÄ• rikaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ; mÄ• ekena dve agamittha; desetha, bh
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setha. santi sattÄ• apparaja
assavanatÄ• dhammassa parihÄ• yanti, bhavissanti dhammassa aÃ±Ã±Ä• tÄ• ro. api ca ch
accayena bandhumatÄ« rÄ• jadhÄ• nÄ« upasaá¹…kamitabbÄ• pÄ• timokkhuddesÄ• yÄ• â

<87> ``atha kho, bhikkhave, aÃ±Ã±ataro mahÄ• brahmÄ• vipassissa bhagavato arahato sa
cetoparivitakkamaÃ±Ã±Ä• ya seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ•
vÄ• bÄ• haá¹ƒ samiÃ±jeyya. evameva brahmaloke antarahito vipassissa bhagavato arahat
\Se II 53/ pÄ• turahosi. atha kho so, bhikkhave, mahÄ• brahmÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…
vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• vipassiâ
sammÄ• sambuddhaá¹ƒ etadavoca --- `evametaá¹ƒ, bhagavÄ• , evametaá¹ƒ, sugata. mahÄ
bhikkhusaá¹…gho bandhumatiyÄ• rÄ• jadhÄ• niyÄ• paá¹-ivasati aá¹-á¹-hasaá¹-á¹-hibhikkh
anujÄ• nÄ• tu, bhante, bhagavÄ• bhikkhÅ« --- ``caratha, bhikkhave, cÄ• rikaá¹ƒ bahujanah
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ; mÄ• ekena dve ag
dhammaá¹ƒ Ä• dikalyÄ• á¹‡aá¹ƒ \Be II 40/ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setha. santi sattÄ• apparaja
assavanatÄ• dhammassa parihÄ• yanti, bhavissanti dhammassa aÃ±Ã±Ä• tÄ• roâ€™â€™
api ca, bhante, mayaá¹ƒ tathÄ• karissÄ• ma yathÄ• bhikkhÅ« channaá¹ƒ channaá¹ƒ vassÄ
bandhumatiá¹ƒ rÄ• jadhÄ• niá¹ƒ upasaá¹…kamissanti pÄ• timokkhuddesÄ• yÄ• â€™ ti. idan

mahÄ• brahmÄ• , idaá¹ƒ vatvÄ• vipassiá¹ƒ \Ee II 47/ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• padakkhiá¹‡aá¹ƒ katvÄ• tattheva antaradhÄ• yi.

<88> ``atha kho, bhikkhave, vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho sÄ• yanha vuá¹-á¹-hito bhikkhÅ« Ä• mantesi --- `idha mayhaá¹ƒ, bhikkhave, rahogatassa paá¹-isallÄ«na parivitakko udapÄ• di --- mahÄ• kho etarahi bhikkhusaá¹…gho bandhumatiyÄ• rÄ• jadhÄ• aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ \Se II 54/. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ« anujÄ• bhikkhave, cÄ• rikaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya devamanussÄ• naá¹ƒ; mÄ• ekena dve agamittha; desetha, bhikkhave, dhammaá¹ƒ Ä• dika majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip brahmacariyaá¹ƒ pakÄ• setha. santi sattÄ• \Ne II 37/ apparajakkhajÄ• tikÄ• , assavanatÄ• bhavissanti dhammassa aÃ±Ã±Ä• tÄ• ro. api ca, channaá¹ƒ channaá¹ƒ vassÄ• naá¹ƒ accay upasaá¹…kamitabbÄ• pÄ• timokkhuddesÄ• yÄ• ti.

`` `atha kho, bhikkhave, aÃ±Ã±ataro mahÄ• brahmÄ• mama cetasÄ• cetoparivitakkamaÃ± balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sa brahmaloke antarahito mama purato pÄ• turahosi. atha kho so, bhikkhave, mahÄ• brahmÄ• uttarÄ• saá¹…gaá¹ƒ karitvÄ• yenÄ• haá¹ƒ tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• maá¹ƒ etadavoca evametaá¹ƒ, sugata. mahÄ• kho, bhante, etarahi bhikkhusaá¹…gho bandhumatiyÄ• rÄ• ja aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ. anujÄ• nÄ• tu, bhante, bhagavÄ• bhikkhÅ« --- cÄ• rikaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya \Be devamanussÄ• naá¹ƒ; mÄ• ekena dve agamittha; desetha, bhikkhave, dhammaá¹ƒ ... pe ... apparajakkhajÄ• tikÄ• \Se II 55/, assavanatÄ• dhammassa parihÄ• yanti, bhavissanti dhan api \Ee II 48/ ca, bhante, mayaá¹ƒ tathÄ• karissÄ• ma, yathÄ• bhikkhÅ« channaá¹ƒ channa bandhumatiá¹ƒ rÄ• jadhÄ• niá¹ƒ upasaá¹…kamissanti pÄ• timokkhuddesÄ• yÄ• â€™â€™ ti mahÄ• brahmÄ• , idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tattheva a

`` `anujÄ• nÄ• mi, bhikkhave, caratha cÄ• rikaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lok hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ; mÄ• ekena dve agamittha; desetha, bhikkhave, majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip brahmacariyaá¹ƒ pakÄ• setha. santi sattÄ• apparajakkhajÄ• tikÄ• , assavanatÄ• dhammas dhammassa aÃ±Ã±Ä• tÄ• ro. api ca, bhikkhave, channaá¹ƒ channaá¹ƒ vassÄ• naá¹ƒ accay upasaá¹…kamitabbÄ• pÄ• timokkhuddesÄ• yÄ• â€™ ti. atha kho, bhikkhave, bhikkhÅ« yeb janapadacÄ• rikaá¹ƒ pakkamiá¹ƒsu.

<89> ``tena kho pana samayena jambudÄ«pe caturÄ• sÄ«ti Ä• vÄ• sasahassÄ• ni honti. el devatÄ• saddamanussÄ• vesuá¹ƒ --- `nikkhantaá¹ƒ kho, mÄ• risÄ• , ekaá¹ƒ vassaá¹ƒ; paÃ± \Ee II 49/; paÃ±cannaá¹ƒ vassÄ• naá¹ƒ accayena bandhumatÄ« rÄ• jadhÄ• nÄ« upasaá¹…

pÄ• timokkhuddesÄ• yÄ• â€™ ti. dvÄ«su vassesu nikkhantesu ... \Se II 56/ tÄ«su vassesu n
vassesu nikkhantesu ... paÃ±casu vassesu nikkhantesu devatÄ• saddamanussÄ• vesuá¹ƒ
38/, mÄ• risÄ• , paÃ±cavassÄ• ni; ekaá¹ƒ dÄ• ni vassaá¹ƒ sesaá¹ƒ; ekassa vassassa accay
rÄ• jadhÄ• nÄ« upasaá¹…kamitabbÄ• pÄ• timokkhuddesÄ• yÄ• â€™ ti. chasu vassesu nik
saddamanussÄ• vesuá¹ƒ --- `nikkhantÄ• ni kho, mÄ• risÄ• , chabbassÄ• ni, samayo dÄ• ni
upasaá¹…kamituá¹ƒ pÄ• timokkhuddesÄ• yÄ• â€™ ti. atha kho te, bhikkhave, bhikkhÅ« app
iddhÄ• nubhÄ• vena appekacce devatÄ• naá¹ƒ iddhÄ• nubhÄ• vena ekÄ• heneva bandhum
upasaá¹…kamiá¹ƒsu pÄ• timokkhuddesÄ• yÄ• ti {pÄ• timokkhuddesÄ• ya (?) }.

<90> ``tatra \Be II 42/ sudaá¹ƒ, bhikkhave, vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambud
pÄ• timokkhaá¹ƒ uddisati ---

`khantÄ« \Se II 57/ paramaá¹ƒ tapo titikkhÄ• ,

nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«,

na samaá¹‡o {samaá¹‡o (Ce Se Ee) } hoti paraá¹ƒ viheá¹-hayanto ||

`sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• nasÄ• sanaá¹ƒ ||

`anÅ«pavÄ• do anÅ«paghÄ• to {anupavÄ• do anupaghÄ• to (Ee Katthaci) }, pÄ• timokkhe c

mattaÃ±Ã±utÄ• \Ee II 50/ ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• nasÄ• sanaâ€™ nti ||

devatÄ• rocanaá¹ƒ

<91> ``ekamidÄ• haá¹ƒ, bhikkhave, samayaá¹ƒ ukkaá¹-á¹-hÄ• yaá¹ƒ viharÄ• mi subhagava
mayhaá¹ƒ, bhikkhave, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di
sattÄ• vÄ• so sulabharÅ«po, yo mayÄ• anÄ• vutthapubbo {anajjhÄ• vuá¹-á¹-hapubbo (Katt
dÄ«ghena addhunÄ• aÃ±Ã±atra suddhÄ• vÄ• sehi devehi. yaá¹ƒnÅ«nÄ• haá¹ƒ yena suddh
tenupasaá¹…kameyyaâ€™ nti. atha khvÄ• haá¹ƒ, bhikkhave, seyyathÄ• pi nÄ• ma balavÄ•
bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva ukkaá¹-á¹-hÄ•

sÄ• larÄ• jamÅ«le antarahito avihesu devesu pÄ• turahosiá¹ƒ \Ne II 39/. tasmiá¹ƒ, bhikkhav
devatÄ• sahassÄ• ni anekÄ• ni devatÄ• satasahassÄ• ni {anekÄ• ni devatÄ• satÄ• ni anek
yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamant
\Se II 58/ á¹-hitÄ• kho, bhikkhave, tÄ• devatÄ• maá¹ƒ etadavocuá¹ƒ --- `ito so, mÄ• risÄ• ,
vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho loke udapÄ• di. vipassÄ«, mÄ• risÄ• , b
sammÄ• sambuddho khattiyo jÄ• tiyÄ• ahosi, khattiyakule udapÄ• di. vipassÄ«, mÄ• risÄ•
sammÄ• sambuddho koá¹‡á¸• aÃ±Ã±o gottena ahosi \Be II 43/. vipassissa, mÄ• risÄ• , bha
sammÄ• sambuddhassa asÄ«tivassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. vipassÄ«, m
sammÄ• sambuddho pÄ• á¹-aliyÄ• mÅ«le abhisambuddho. vipassissa, mÄ• risÄ• , bhagav
khaá¹‡á¸• atissaá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. vipassissa, m
51/ arahato sammÄ• sambuddhassa tayo sÄ• vakÄ• naá¹ƒ sannipÄ• tÄ• ahesuá¹ƒ. eko sÄ
aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ. eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi bhikkhu
sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi asÄ«tibhikkhusahassÄ• ni. vipassissa, mÄ• risÄ• , bhag
sammÄ• sambuddhassa ime tayo sÄ• vakÄ• naá¹ƒ sannipÄ• tÄ• ahesuá¹ƒ sabbesaá¹ƒyev
mÄ• risÄ• , bhagavato arahato sammÄ• sambuddhassa asoko nÄ• ma bhikkhu upaá¹-á¹-hÄ
vipassissa, mÄ• risa, bhagavato arahato sammÄ• sambuddhassa bandhumÄ• nÄ• ma rÄ•
nÄ• ma devÄ« mÄ• tÄ• ahosi janetti. bandhumassa raÃ±Ã±o bandhumatÄ« nÄ• ma nagara
vipassissa, mÄ• risÄ• \Se II 59/, bhagavato arahato sammÄ• sambuddhassa evaá¹ƒ abhini
pabbajjÄ• evaá¹ƒ padhÄ• naá¹ƒ evaá¹ƒ abhisambodhi evaá¹ƒ dhammacakkappavattanaá¹
vipassimhi bhagavati brahmacariyaá¹ƒ caritvÄ• kÄ• mesu kÄ• macchandaá¹ƒ virÄ• jetvÄ•
...

``tasmiá¹ƒyeva kho, bhikkhave, devanikÄ• ye anekÄ• ni devatÄ• sahassÄ• ni anekÄ• ni de
{anekÄ• ni devatÄ• satÄ• ni anekÄ• ni devatÄ• sahassÄ• ni (Se evamuparipi) } yenÄ• haá¹
upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-h
devatÄ• maá¹ƒ etadavocuá¹ƒ --- `imasmiá¹ƒyeva kho, mÄ• risÄ• , bhaddakappe bhagavÄ•
sammÄ• sambuddho loke uppanno. bhagavÄ• , mÄ• risÄ• , khattiyo jÄ• tiyÄ• khattiyakule u
gotamo gottena. bhagavato, mÄ• risÄ• , appakaá¹ƒ \Ee II 52/ Ä• yuppamÄ• á¹‡aá¹ƒ parittaá
ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyo. bhagavÄ• , mÄ• risÄ• , assatthassa n
bhagavato, mÄ• risÄ• , sÄ• riputtamoggallÄ• naá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹
bhagavato, mÄ• risÄ• , eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi aá¸• á¸• hateá¸·asÄ• ni bhik
mÄ• risÄ• , ayaá¹ƒ eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi \Ne II 40/ sabbesaá¹ƒyeva khÄ«
mÄ• risÄ• , Ä• nando nÄ• ma bhikkhu upaá¹-á¹-hÄ• ko ahosi aggupaá¹-á¹-hÄ• ko. bhagavat
rÄ• jÄ• pitÄ• ahosi. mÄ• yÄ• nÄ• ma devÄ« mÄ• tÄ• ahosi janetti. kapilavatthu nÄ• ma n
bhagavato, mÄ• risÄ• , evaá¹ƒ abhinikkhamanaá¹ƒ ahosi evaá¹ƒ pabbajjÄ• evaá¹ƒ padhÄ•
evaá¹ƒ dhammacakkappavattanaá¹ƒ. te mayaá¹ƒ, mÄ• risÄ• , bhagavati brahmacariyaá¹ƒ c
kÄ• macchandaá¹ƒ virÄ• jetvÄ• idhÅ«papannÄ• â€™ ti.

<92> ``atha khvÄ• haá¹ƒ, bhikkhave, avihehi devehi saddhiá¹ƒ yena atappÄ• devÄ• tenup
atha khvÄ• haá¹ƒ, bhikkhave, avihehi ca devehi atappehi ca devehi saddhiá¹ƒ yena sudassÄ
tenupasaá¹…kamiá¹ƒ. atha khvÄ• haá¹ƒ, bhikkhave, avihehi ca devehi atappehi ca devehi s
saddhiá¹ƒ yena sudassÄ« devÄ• tenupasaá¹…kamiá¹ƒ. atha khvÄ• haá¹ƒ, bhikkhave, avih
devehi sudassehi ca devehi sudassÄ«hi ca devehi saddhiá¹ƒ yena akaniá¹-á¹-hÄ• devÄ• te
tasmiá¹ƒ, bhikkhave, devanikÄ• ye anekÄ• ni devatÄ• sahassÄ• ni anekÄ• ni devatÄ• satas
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-h

``ekamantaá¹ƒ á¹-hitÄ• kho, bhikkhave, tÄ• devatÄ• maá¹ƒ etadavocuá¹ƒ --- `ito so, mÄ•
yaá¹ƒ vipassÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho loke udapÄ• di. vipassÄ«, mÄ• ri
sammÄ• sambuddho khattiyo jÄ• tiyÄ• ahosi. khattiyakule udapÄ• di. vipassÄ«, mÄ• risÄ•
sammÄ• sambuddho koá¹‡á¸• aÃ±Ã±o gottena ahosi. vipassissa, mÄ• risÄ• , bhagavato ar
asÄ«tivassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. vipassÄ«, mÄ• risÄ• , bhagavÄ• ara
pÄ• á¹-aliyÄ• mÅ«le abhisambuddho. vipassissa, mÄ• risÄ• , bhagavato arahato sammÄ• s
khaá¹‡á¸• atissaá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. vipassissa, m
sammÄ• sambuddhassa tayo sÄ• vakÄ• naá¹ƒ sannipÄ• tÄ• ahesuá¹ƒ. eko sÄ• vakÄ• naá
aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaá¹ƒ. eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi \Be II 45
eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi asÄ«tibhikkhusahassÄ• ni. vipassissa, mÄ• risÄ• , b
sammÄ• sambuddhassa ime tayo sÄ• vakÄ• naá¹ƒ sannipÄ• tÄ• ahesuá¹ƒ sabbesaá¹ƒyev
mÄ• risÄ• , bhagavato arahato sammÄ• sambuddhassa asoko nÄ• ma bhikkhu upaá¹-á¹-hÄ
vipassissa, mÄ• risÄ• , bhagavato arahato sammÄ• sambuddhassa bandhumÄ• nÄ• ma rÄ
nÄ• ma devÄ« mÄ• tÄ• ahosi \Ne II 41/ janetti. bandhumassa raÃ±Ã±o bandhumatÄ« nÄ• m
ahosi. vipassissa, mÄ• risÄ• , bhagavato arahato \Se II 62/ sammÄ• sambuddhassa evaá¹ƒ
evaá¹ƒ pabbajjÄ• evaá¹ƒ padhÄ• naá¹ƒ evaá¹ƒ abhisambodhi, evaá¹ƒ dhammacakkappava
mÄ• risÄ• , vipassimhi bhagavati brahmacariyaá¹ƒ caritvÄ• kÄ• mesu kÄ• macchandaá¹ƒ v
ti. tasmiá¹ƒyeva kho, bhikkhave, devanikÄ• ye anekÄ• ni devatÄ• sahassÄ• ni anekÄ• ni de
yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamant
á¹-hitÄ• kho, bhikkhave, tÄ• devatÄ• maá¹ƒ etadavocuá¹ƒ --- `ito so, mÄ• risÄ• , ekatiá¹ƒs
bhagavÄ• ... pe ... te mayaá¹ƒ, mÄ• risÄ• , sikhimhi bhagavati tasmiÃ±Ã±eva kho mÄ• risÄ
vessabhÅ« bhagavÄ• ... pe ... te mayaá¹ƒ, mÄ• risÄ• , vessabhumhi bhagavati ... pe ... ima
mÄ• risÄ• , bhaddakappe kakusandho koá¹‡Ä• gamano kassapo bhagavÄ• ... pe ... te may
koá¹‡Ä• gamanamhi kassapamhi bhagavati brahmacariyaá¹ƒ caritvÄ• kÄ• mesu kÄ• macc
idhÅ«papannÄ• â€™ ti.

<93> ``tasmiá¹ƒyeva kho, bhikkhave, devanikÄ• ye anekÄ• ni devatÄ• sahassÄ• ni anekÄ•
yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamant
\Ee II 53/ á¹-hitÄ• kho, bhikkhave, tÄ• devatÄ• maá¹ƒ etadavocuá¹ƒ --- `imasmiá¹ƒyeva kh
bhaddakappe bhagavÄ• etarahi arahaá¹ƒ sammÄ• sambuddho loke uppanno. bhagavÄ• ,

khattiyakule uppanno. bhagavÄ• , mÄ• risÄ• , gotamo gottena. bhagavato, mÄ• risÄ• , appa
parittaá¹ƒ lahukaá¹ƒ yo ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ \Se II 63/ appaá¹ƒ vÄ• bhiyyo. bha
assatthassa mÅ«le abhisambuddho. bhagavato, mÄ• risÄ• , sÄ• riputtamoggallÄ• naá¹ƒ nÄ
aggaá¹ƒ bhaddayugaá¹ƒ. bhagavato \Be II 46/, mÄ• risÄ• , eko sÄ• vakÄ• naá¹ƒ sannipÄ• t
bhikkhusatÄ• ni. bhagavato, mÄ• risÄ• , ayaá¹ƒ eko sÄ• vakÄ• naá¹ƒ sannipÄ• to ahosi sab
khÄ«á¹‡Ä• savÄ• naá¹ƒ. bhagavato, mÄ• risÄ• , Ä• nando nÄ• ma bhikkhu upaá¹-á¹-hÄ• ko
bhagavato, mÄ• risÄ• , suddhodano nÄ• ma rÄ• jÄ• pitÄ• ahosi. mÄ• yÄ• nÄ• ma devÄ«
kapilavatthu nÄ• ma nagaraá¹ƒ rÄ• jadhÄ• nÄ« ahosi. bhagavato, mÄ• risÄ• , evaá¹ƒ abhin
pabbajjÄ• , evaá¹ƒ padhÄ• naá¹ƒ, evaá¹ƒ abhisambodhi, evaá¹ƒ dhammacakkappavattanaá
bhagavati brahmacariyaá¹ƒ caritvÄ• kÄ• mesu kÄ• macchandaá¹ƒ virÄ• jetvÄ• idhÅ«papa

<94> ``iti kho, bhikkhave, tathÄ• gatassevesÄ• dhammadhÄ• tu suppaá¹-ividdhÄ• , yassÄ•
suppaá¹-ividdhattÄ• \Ne II 42/ tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chin
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• titopi anussarati, nÄ• matopi anussarati,
anussarati, Ä• yuppamÄ• á¹‡atopi anussarati, sÄ• vakayugatopi anussarati, sÄ• vakasannip
`evaá¹ƒjaccÄ• te bhagavanto ahesuá¹ƒâ€™ itipi. `evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• evaá¹ƒsÄ
evaá¹ƒpaÃ±Ã±Ä• evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒâ€™ itipÄ«ti.

``devatÄ• pi tathÄ• gatassa etamatthaá¹ƒ Ä• rocesuá¹ƒ, yena tathÄ• gato atÄ«te buddhe \S
chinnapapaÃ±ce chinnavaá¹-ume pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• titopi a
anussarati, gottatopi anussarati, Ä• yuppamÄ• á¹‡atopi anussarati, sÄ• vakayugatopi anuss
sÄ• vakasannipÄ• tatopi anussarati `evaá¹ƒjaccÄ• te bhagavanto ahesuá¹ƒâ€™ itipi. `evaá
evaá¹ƒsÄ«lÄ• evaá¹ƒdhammÄ• evaá¹ƒpaÃ±Ã±Ä• evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• te bha
ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• padÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. mahÄ• nidÄ• nasuttaá¹ƒ

paá¹-iccasamuppÄ• do

<95> evaá¹ƒ \Se II 65/ \Be II 47/ \Ee II 55/ \Ne II 43/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhag
viharati kammÄ• sadhammaá¹ƒ nÄ• ma {kammÄ• sadammaá¹ƒ nÄ• ma (Se) } kurÅ«naá¹ƒ
yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante, abb
gambhÄ«ro cÄ• yaá¹ƒ, bhante, paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• so ca, atha ca

khÄ• yatÄ«â€™â€™ ti. ``mÄ• hevaá¹ƒ, Ä• nanda, avaca, mÄ• hevaá¹ƒ, Ä• nanda, avaca.
paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• so ca. etassa, Ä• nanda, dhammassa ananub
pajÄ• tantÄ• kulakajÄ• tÄ• kulagaá¹‡á¹-hikajÄ• tÄ• {gulÄ• guá¹‡á¹-hikajÄ• tÄ• (Ce Ee), g
(Se) } muÃ±japabbajabhÅ«tÄ• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tiv

<96> `` `atthi idappaccayÄ• jarÄ• maraá¹‡aâ€™ nti iti puá¹-á¹-hena satÄ• , Ä• nanda, atth
`kiá¹ƒpaccayÄ• jarÄ• maraá¹‡aâ€™ nti iti ce vadeyya, `jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™

`` `atthi idappaccayÄ• jÄ• tÄ«â€™ ti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa \Ee II 56
`kiá¹ƒpaccayÄ• jÄ• tÄ«â€™ ti iti ce vadeyya, `bhavapaccayÄ• jÄ• tÄ«â€™ ti iccassa vacan

`` `atthi idappaccayÄ• bhavoâ€™ ti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacanÄ«
`kiá¹ƒpaccayÄ• bhavoâ€™ ti iti ce vadeyya, `upÄ• dÄ• napaccayÄ• bhavoâ€™ ti iccassa v

`` `atthi \Ne II 44/ idappaccayÄ• upÄ• dÄ• naâ€™ nti iti puá¹-á¹-hena satÄ• , Ä• nanda, att
`kiá¹ƒpaccayÄ• upÄ• dÄ• naâ€™ nti iti ce vadeyya, `taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™

`` `atthi \Be II 48/ idappaccayÄ• taá¹‡hÄ• â€™ ti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«t
`kiá¹ƒpaccayÄ• taá¹‡hÄ• â€™ ti iti ce vadeyya, `vedanÄ• paccayÄ• taá¹‡hÄ• â€™ ti iccas

`` `atthi idappaccayÄ• vedanÄ• â€™ ti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacan
`kiá¹ƒpaccayÄ• vedanÄ• â€™ ti iti ce vadeyya, `phassapaccayÄ• vedanÄ• â€™ ti iccassa

`` `atthi idappaccayÄ• phassoâ€™ ti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacanÄ
phassoâ€™ ti iti ce vadeyya, `nÄ• marÅ«papaccayÄ• phassoâ€™ ti iccassa vacanÄ«yaá¹ƒ

`` `atthi idappaccayÄ• nÄ• marÅ«paâ€™ nti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa
`kiá¹ƒpaccayÄ• nÄ• marÅ«paâ€™ nti iti ce vadeyya, `viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«

`` `atthi idappaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™ nti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tiss
`kiá¹ƒpaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™ nti iti ce vadeyya, `nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á
vacanÄ«yaá¹ƒ.

<97> ``iti kho, Ä• nanda, nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccay
nÄ• marÅ«papaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ•
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti \Se II 67/, jÄ• tipaccayÄ• jarÄ• maraá
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• \Ee II 57/ sambhavanti. evametassa kevalass

hoti.

<98> `` `jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™ nti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda, im
veditabbaá¹ƒ, yathÄ• jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. jÄ• ti ca hi, Ä• nanda, nÄ• bhavis
sabbathÄ• sabbaá¹ƒ kassaci kimhici, seyyathidaá¹ƒ --- devÄ• naá¹ƒ vÄ• devattÄ• ya, gand
gandhabbattÄ• ya, yakkhÄ• naá¹ƒ vÄ• yakkhattÄ• ya, bhÅ«tÄ• naá¹ƒ vÄ• bhÅ«tattÄ• ya, m
manussattÄ• ya, catuppadÄ• naá¹ƒ vÄ• catuppadattÄ• ya, pakkhÄ«naá¹ƒ vÄ• pakkhittÄ• y
sarÄ«sapattÄ• ya {siriá¹ƒsapÄ• naá¹ƒ siriá¹ƒsapattÄ• ya (Ce Se) }, tesaá¹ƒ tesaÃ±ca hi, Ä•
tadattÄ• ya \Be II 49/ jÄ• ti nÄ• bhavissa. sabbaso jÄ• tiyÄ• asati jÄ• tinirodhÄ• \Ne II 45/ a
jarÄ• maraá¹‡aá¹ƒ paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ•
nidÄ• naá¹ƒ esa samudayo esa paccayo jarÄ• maraá¹‡assa, yadidaá¹ƒ jÄ• tiâ€™â€™.

<99> `` `bhavapaccayÄ• jÄ• tÄ«â€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda, iminÄ• pet
veditabbaá¹ƒ, yathÄ• bhavapaccayÄ• jÄ• ti. bhavo ca hi, Ä• nanda, nÄ• bhavissa sabbena
sabbaá¹ƒ kassaci kimhici, seyyathidaá¹ƒ --- kÄ• mabhavo vÄ• rÅ«pabhavo vÄ• arÅ«pabha
bhavanirodhÄ• api nu kho jÄ• ti paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€
hetu etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo jÄ• tiyÄ• , yadidaá¹ƒ bhavoâ€™â€™.

<100> `` `upÄ• dÄ• napaccayÄ• bhavoâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda, imi
veditabbaá¹ƒ, yathÄ• upÄ• dÄ• napaccayÄ• bhavo. upÄ• dÄ• naÃ±ca hi, Ä• nanda, nÄ• b
sabbathÄ• sabbaá¹ƒ kassaci kimhici \Ee II 58/, seyyathidaá¹ƒ --- kÄ• mupÄ• dÄ• naá¹ƒ vÄ•
vÄ• sÄ«labbatupÄ• dÄ• naá¹ƒ vÄ• attavÄ• dupÄ• dÄ• naá¹ƒ vÄ• , sabbaso upÄ• dÄ• ne a
bhavo paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda
nidÄ• naá¹ƒ esa samudayo esa paccayo bhavassa, yadidaá¹ƒ upÄ• dÄ• naá¹ƒâ€™â€™.

<101> `` `taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™ nti iti kho panetaá¹ƒ vuttaá¹ƒ tadÄ• nanda,
veditabbaá¹ƒ, yathÄ• taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ. taá¹‡hÄ• ca hi, Ä• nanda, nÄ•
sabbathÄ• sabbaá¹ƒ kassaci kimhici, seyyathidaá¹ƒ --- rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gan
phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• , sabbaso taá¹‡hÄ• ya asati taá¹‡hÄ• nirodhÄ•
paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda, eseva
samudayo esa paccayo upÄ• dÄ• nassa, yadidaá¹ƒ taá¹‡hÄ• â€™â€™.

<102> `` `vedanÄ• paccayÄ• taá¹‡hÄ• â€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda, imi
veditabbaá¹ƒ, yathÄ• vedanÄ• paccayÄ• taá¹‡hÄ• . vedanÄ• \Be II 50/ ca hi, Ä• nanda, n
sabbathÄ• sabbaá¹ƒ kassaci \Se II 69/ kimhici, seyyathidaá¹ƒ --- cakkhusamphassajÄ• ved
vedanÄ• ghÄ• nasamphassajÄ• vedanÄ• jivhÄ• samphassajÄ• vedanÄ• kÄ• yasampha
vedanÄ• , sabbaso vedanÄ• ya asati vedanÄ• nirodhÄ• api nu kho taá¹‡hÄ• paÃ±Ã±Ä• ye
hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda, eseva hetu etaá¹ƒ nidÄ• naá¹ƒ esa samud

yadidaá¹ƒ vedanÄ• â€™â€™.

<103> ``iti kho panetaá¹ƒ, Ä• nanda, vedanaá¹ƒ paá¹-icca taá¹‡hÄ• , taá¹‡haá¹ƒ paá¹-icca
pariyesanaá¹ƒ paá¹-icca lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca vinicchayo, vinicchayaá¹ƒ paá¹-icca c
chandarÄ• gaá¹ƒ paá¹-icca ajjhosÄ• naá¹ƒ, ajjhosÄ• naá¹ƒ paá¹-icca pariggaho, pariggahaá
macchariyaá¹ƒ, macchariyaá¹ƒ paá¹-icca \Ee II 59/ Ä• rakkho. Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhavanti.

<104> `` `Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ {Ä• rakkhaá¹ƒ paá¹-icca Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ (
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhavantÄ«â€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda, iminÄ• petaá¹ƒ pa
yathÄ• Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhavanti. Ä• rakkho ca hi, Ä• nanda, nÄ• bhavissa sabbena sabbaá¹ƒ sabba
sabbaso Ä• rakkhe asati Ä• rakkhanirodhÄ• api nu kho
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhaveyyuâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda
esa \Se II 70/ samudayo esa paccayo
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sambhavÄ• ya yadidaá¹ƒ Ä• rakkho.

<105> `` `macchariyaá¹ƒ paá¹-icca Ä• rakkhoâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda
pariyÄ• yena veditabbaá¹ƒ, yathÄ• macchariyaá¹ƒ paá¹-icca Ä• rakkho. macchariyaÃ±ca hi
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici \Be II 51/, sabbaso macchariye asa
api nu kho Ä• rakkho paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ
nidÄ• naá¹ƒ esa samudayo esa paccayo Ä• rakkhassa, yadidaá¹ƒ macchariyaá¹ƒâ€™â€™.

<106> `` `pariggahaá¹ƒ paá¹-icca macchariyaâ€™ nti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nan
pariyÄ• yena veditabbaá¹ƒ, yathÄ• pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ. pariggaho \Ee I
nÄ• bhavissa sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, sabbaso pariggahe
pariggahanirodhÄ• api nu kho macchariyaá¹ƒ paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ,
``tasmÄ• tihÄ• nanda, eseva hetu etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo macchari
pariggahoâ€™â€™.

<107> `` `ajjhosÄ• naá¹ƒ paá¹-icca pariggahoâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda
pariyÄ• yena veditabbaá¹ƒ, yathÄ• ajjhosÄ• naá¹ƒ paá¹-icca pariggaho. ajjhosÄ• naÃ±ca h
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, sabbaso ajjhosÄ• ne asati ajjhosÄ

pariggaho paÃ±Ã±Ä• yethÄ• â€™â€™ ti \Se II 71/? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ
etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo pariggahassa --- yadidaá¹ƒ ajjhosÄ• naá¹ƒâ

<108> `` `chandarÄ• gaá¹ƒ paá¹-icca ajjhosÄ• naâ€™ nti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ•
pariyÄ• yena veditabbaá¹ƒ, yathÄ• chandarÄ• gaá¹ƒ paá¹-icca ajjhosÄ• naá¹ƒ. chandarÄ• g
nÄ• bhavissa sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, sabbaso chandarÄ•
api nu kho ajjhosÄ• naá¹ƒ paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``t
etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo ajjhosÄ• nassa, yadidaá¹ƒ chandarÄ• goâ€

<109> `` `vinicchayaá¹ƒ paá¹-icca chandarÄ• goâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• na
pariyÄ• yena veditabbaá¹ƒ, yathÄ• vinicchayaá¹ƒ paá¹-icca chandarÄ• go. vinicchayo ca hi
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, sabbaso vinicchaye asati viniccha
chandarÄ• go paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ \Ee II 61/, bhanteâ€™â€™. ``tas
etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo chandarÄ• gassa, yadidaá¹ƒ vinicchayoâ€™

<110> `` `lÄ• bhaá¹ƒ \Be II 52/ paá¹-icca vinicchayoâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ•
iminÄ• petaá¹ƒ pariyÄ• yena veditabbaá¹ƒ, yathÄ• lÄ• bhaá¹ƒ paá¹-icca vinicchayo. lÄ• bho
nÄ• bhavissa sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, sabbaso lÄ• bhe asa
kho vinicchayo paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, \Se II 72/ bhanteâ€™â€™. ``ta
etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo vinicchayassa, yadidaá¹ƒ lÄ• bhoâ€™â€™.

<111> `` `pariyesanaá¹ƒ \Ne II 48/ paá¹-icca lÄ• bhoâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ•
iminÄ• petaá¹ƒ pariyÄ• yena veditabbaá¹ƒ, yathÄ• pariyesanaá¹ƒ paá¹-icca lÄ• bho. pariye
nÄ• bhavissa sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, sabbaso pariyesanÄ
pariyesanÄ• nirodhÄ• api nu kho lÄ• bho paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bha
eseva hetu etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo lÄ• bhassa, yadidaá¹ƒ pariyesan

<112> `` `taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• â€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda
pariyÄ• yena veditabbaá¹ƒ, yathÄ• taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• . taá¹‡hÄ• ca hi, Ä• n
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ kassaci kimhici, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ•
vibhavataá¹‡hÄ• , sabbaso taá¹‡hÄ• ya asati taá¹‡hÄ• nirodhÄ• api nu kho pariyesanÄ• p
``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda, eseva hetu etaá¹ƒ nidÄ• naá¹ƒ esa sa
pariyesanÄ• ya, yadidaá¹ƒ taá¹‡hÄ• . iti kho, Ä• nanda, ime dve dhammÄ• {ime dhammÄ•
vedanÄ• ya ekasamosaraá¹‡Ä• bhavantiâ€™â€™.

<113> `` `phassapaccayÄ• \Ee II 62/ vedanÄ• â€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nan
pariyÄ• yena veditabbaá¹ƒ, yathÄ• `phassapaccayÄ• vedanÄ• . phasso ca hi, Ä• nanda, n
\Se II 73/ sabbathÄ• sabbaá¹ƒ kassaci kimhici, seyyathidaá¹ƒ --- cakkhusamphasso sotasa

jivhÄ• samphasso kÄ• yasamphasso manosamphasso, sabbaso phasse asati phassanirodh
paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda \Be II 5
nidÄ• naá¹ƒ esa samudayo esa paccayo vedanÄ• ya, yadidaá¹ƒ phassoâ€™â€™.

<114> `` `nÄ• marÅ«papaccayÄ• phassoâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ, tadÄ• nanda, in
veditabbaá¹ƒ, yathÄ• nÄ• marÅ«papaccayÄ• phasso. yehi, Ä• nanda, Ä• kÄ• rehi yehi liá¹
uddesehi nÄ• makÄ• yassa paÃ±Ã±atti hoti, tesu Ä• kÄ• resu tesu liá¹…gesu tesu nimittesu
nu kho rÅ«pakÄ• ye adhivacanasamphasso paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bh
Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehi yehi uddesehi rÅ«pakÄ• yassa paÃ±Ã±atti hoti, tes
tesu uddesesu asati api nu kho nÄ• makÄ• ye paá¹-ighasamphasso paÃ±Ã±Ä• yethÄ• â€™
bhanteâ€™â€™. ``yehi, Ä• nanda, Ä• kÄ• rehi ... pe ... yehi uddesehi nÄ• makÄ• yassa ca
hoti \Ne II 49/, tesu Ä• kÄ• resu ... pe ... tesu uddesesu asati api nu kho adhivacanasampha
paá¹-ighasamphasso vÄ• paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``
... yehi uddesehi nÄ• marÅ«passa paÃ±Ã±atti hoti, tesu Ä• kÄ• resu \Se II 74/ ... pe ... tesu
nu kho phasso paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ
nidÄ• naá¹ƒ esa samudayo esa paccayo phassassa, yadidaá¹ƒ nÄ• marÅ«paá¹ƒâ€™â€™.

<115> `` `viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™ nti iti kho panetaá¹ƒ \Ee II 63/ vuttaá
iminÄ• petaá¹ƒ pariyÄ• yena veditabbaá¹ƒ, yathÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá
Ä• nanda, mÄ• tukucchismiá¹ƒ na okkamissatha, api nu kho nÄ• marÅ«paá¹ƒ mÄ• tukucchi
ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``viÃ±Ã±Ä• á¹‡aÃ±ca hi, Ä• nanda, mÄ• tukucchismiá¹ƒ c
api nu kho nÄ• marÅ«paá¹ƒ itthattÄ• ya abhinibbattissathÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhan
``viÃ±Ã±Ä• á¹‡aÃ±ca hi, Ä• nanda, daharasseva sato vocchijjissatha kumÄ• rakassa vÄ• k
nÄ• marÅ«paá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissathÄ• â€™â€™ ti? ``no hetaâ
``tasmÄ• tihÄ• nanda, eseva hetu etaá¹ƒ nidÄ• naá¹ƒ esa samudayo esa paccayo nÄ• marÅ
viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<116> `` `nÄ• marÅ«papaccayÄ• \Be II 54/ viÃ±Ã±Ä• á¹‡aâ€™ nti iti kho panetaá¹ƒ vuttaá
iminÄ• petaá¹ƒ pariyÄ• yena veditabbaá¹ƒ, yathÄ• nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aâ
Ä• nanda, nÄ• marÅ«pe patiá¹-á¹-haá¹ƒ na labhissatha, api nu kho Ä• yatiá¹ƒ jÄ• tijarÄ• ma
dukkhasamudayasambhavo {jÄ• tijarÄ• maraá¹‡adukkhasamudayasambhavo (Ce Se Ee) }
hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda, eseva hetu etaá¹ƒ nidÄ• naá¹ƒ esa samud
viÃ±Ã±Ä• á¹‡assa yadidaá¹ƒ nÄ• marÅ«paá¹ƒ. ettÄ• vatÄ• kho, Ä• nanda, \Se II 75/ jÄ• ye
(Katthaci) } vÄ• mÄ«yetha {miyyetha (Katthaci) } vÄ• cavetha vÄ• upapajjetha vÄ• . ettÄ•
ettÄ• vatÄ• niruttipatho, ettÄ• vatÄ• paÃ±Ã±attipatho, ettÄ• vatÄ• paÃ±Ã±Ä• vacaraá¹ƒ, e
vattati itthattaá¹ƒ \Ee II 64/ paÃ±Ã±Ä• panÄ• ya yadidaá¹ƒ nÄ• marÅ«paá¹ƒ saha viÃ±Ã±Ä•
aÃ±Ã±amaÃ±Ã±apaccayatÄ• pavattati.

attapaÃ±Ã±atti

<117> ``kittÄ• vatÄ• ca, Ä• nanda, attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti? rÅ«piá¹ƒ vÄ•
attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti --- ``rÅ«pÄ« me paritto attÄ• â€™â€™ ti. rÅ«piá¹ƒ
Ä• nanda, anantaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti --- `rÅ«pÄ« me ananto attÄ•
Ä• nanda, parittaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti --- `arÅ«pÄ« me paritto attÄ•
Ä• nanda, anantaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti --- `arÅ«pÄ« me ananto attÄ•

<118> ``tatrÄ• nanda, yo so rÅ«piá¹ƒ parittaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti. e
parittaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• so rÅ«piá¹ƒ paritt
paÃ±Ã±apento paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya upakappessÄ• mÄ
evaá¹ƒ santaá¹ƒ kho, Ä• nanda, rÅ«piá¹ƒ {rÅ«pÄ« (Katthaci) } parittattÄ• nudiá¹-á¹-hi anuse
vacanÄ• ya.

``tatrÄ• nanda, yo so rÅ«piá¹ƒ anantaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti. etarahi
anantaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• so rÅ«piá¹ƒ anan
paÃ±Ã±apento paÃ±Ã±apeti, `atathaá¹ƒ \Se II 76/ vÄ• pana \Be II 55/ santaá¹ƒ tathattÄ• ya
iti vÄ• panassa hoti. evaá¹ƒ santaá¹ƒ kho, Ä• nanda, rÅ«piá¹ƒ {rÅ«pÄ« (Katthaci) } anantatt
anusetÄ«ti iccÄ• laá¹ƒ vacanÄ• ya.

``tatrÄ• nanda, yo so arÅ«piá¹ƒ parittaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti. etarahi
parittaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• so arÅ«piá¹ƒ pari
paÃ±Ã±apento paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya upakappessÄ• mÄ
evaá¹ƒ santaá¹ƒ kho, Ä• nanda, arÅ«piá¹ƒ {arÅ«pÄ« (Katthaci) } parittattÄ• nudiá¹-á¹-hi anu
vacanÄ• ya.

``tatrÄ• nanda, yo so arÅ«piá¹ƒ anantaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti. etarah
anantaá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• so arÅ«piá¹ƒ ana
paÃ±Ã±apento paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya upakappessÄ• mÄ
evaá¹ƒ santaá¹ƒ kho, Ä• nanda, arÅ«piá¹ƒ {arÅ«pÄ« (Katthaci) } anantattÄ• nudiá¹-á¹-hi anu
vacanÄ• ya. ettÄ• vatÄ• kho, Ä• nanda, attÄ• naá¹ƒ paÃ±Ã±apento paÃ±Ã±apeti.

naattapaÃ±Ã±atti

<119> ``kittÄ• vatÄ• ca, Ä• nanda, attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti? rÅ«piá
parittaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti --- `rÅ«pÄ« me paritto attÄ• â€™ t
vÄ• hi, Ä• nanda, anantaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti --- `rÅ«pÄ« me
arÅ«piá¹ƒ vÄ• hi, Ä• nanda, parittaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti --- `a

attÄ• â€™ ti. arÅ«piá¹ƒ vÄ• hi, Ä• nanda, anantaá¹ƒ \Se II 77/ attÄ• naá¹ƒ na paÃ±Ã±apen
`arÅ«pÄ« me ananto attÄ• â€™ ti.

<120> ``tatrÄ• nanda, yo so rÅ«piá¹ƒ parittaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±a
rÅ«piá¹ƒ parittaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• so
attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya
vÄ• panassa \Ee II 65/ na hoti. evaá¹ƒ santaá¹ƒ kho, Ä• nanda, rÅ«piá¹ƒ parittattÄ• nudiá¹-
iccÄ• laá¹ƒ vacanÄ• ya.

``tatrÄ• nanda \Be II 56/, yo so rÅ«piá¹ƒ anantaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã
rÅ«piá¹ƒ anantaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• s
attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya
vÄ• panassa na hoti. evaá¹ƒ santaá¹ƒ kho, Ä• nanda, rÅ«piá¹ƒ anantattÄ• nudiá¹-á¹-hi nÄ•
vacanÄ• ya.

``tatrÄ• nanda, yo so arÅ«piá¹ƒ parittaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti. e
parittaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• so arÅ«piá
na paÃ±Ã±apento na paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya upakappess
na hoti. evaá¹ƒ santaá¹ƒ kho, Ä• nanda, arÅ«piá¹ƒ parittattÄ• nudiá¹-á¹-hi nÄ• nusetÄ«ti icc

``tatrÄ• nanda, yo so arÅ«piá¹ƒ anantaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti.
anantaá¹ƒ attÄ• naá¹ƒ na paÃ±Ã±apento na \Se II 78/ paÃ±Ã±apeti, tattha bhÄ• viá¹ƒ vÄ• s
attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±Ã±apeti, `atathaá¹ƒ vÄ• pana santaá¹ƒ tathattÄ• ya
vÄ• panassa na \Ee II 66/ hoti. evaá¹ƒ santaá¹ƒ kho, Ä• nanda, arÅ«piá¹ƒ anantattÄ• nudiá
iccÄ• laá¹ƒ vacanÄ• ya. ettÄ• vatÄ• kho, Ä• nanda, attÄ• naá¹ƒ na paÃ±Ã±apento na paÃ±

attasamanupassanÄ•

<121> ``kittÄ• vatÄ• \Ne II 52/ ca, Ä• nanda, attÄ• naá¹ƒ samanupassamÄ• no samanupas
Ä• nanda, attÄ• naá¹ƒ samanupassamÄ• no samanupassati --- `vedanÄ• me attÄ• â€™ ti.
appaá¹-isaá¹ƒvedano me attÄ• â€™ ti iti vÄ• hi, Ä• nanda, attÄ• naá¹ƒ samanupassamÄ• n
kho me vedanÄ• attÄ• , nopi appaá¹-isaá¹ƒvedano me attÄ• , attÄ• me vediyati, vedanÄ• c
iti vÄ• hi, Ä• nanda, attÄ• naá¹ƒ samanupassamÄ• no samanupassati.

<122> ``tatrÄ• nanda, yo so evamÄ• ha --- `vedanÄ• me attÄ• â€™ ti, so evamassa vacan
Ä• vuso, vedanÄ• --- sukhÄ• vedanÄ• dukkhÄ• vedanÄ• adukkhamasukhÄ• vedanÄ• .
\Be II 57/ vedanÄ• naá¹ƒ katamaá¹ƒ attato samanupassasÄ«â€™ ti? yasmiá¹ƒ, Ä• nanda, s
vedeti, neva tasmiá¹ƒ samaye dukkhaá¹ƒ vedanaá¹ƒ vedeti, na adukkhamasukhaá¹ƒ vedana

tasmiá¹ƒ samaye vedanaá¹ƒ vedeti. yasmiá¹ƒ, Ä• nanda, samaye dukkhaá¹ƒ vedanaá¹ƒ ved
sukhaá¹ƒ vedanaá¹ƒ vedeti, na adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti; dukkhaá¹ƒyeva tasm
vedeti. yasmiá¹ƒ, Ä• nanda, samaye adukkhamasukhaá¹ƒ vedanaá¹ƒ \Se II 79/ vedeti, neva
vedanaá¹ƒ vedeti, na dukkhaá¹ƒ vedanaá¹ƒ vedeti; adukkhamasukhaá¹ƒyeva tasmiá¹ƒ sam

123_. ``sukhÄ• pi kho, Ä• nanda, vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ•
virÄ• gadhammÄ• nirodhadhammÄ• . dukkhÄ• pi kho, Ä• nanda, vedanÄ• aniccÄ• saá¹…
khayadhammÄ• \Ee II 67/ vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• . adukkhan
aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ• virÄ• gad
sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• nassa `eso me attÄ• â€™ ti hoti. tassÄ• yeva sukhÄ• ya ve
{byaggÄ• (Ce Katthaci) } me attÄ• â€™ ti hoti. dukkhaá¹ƒ vedanaá¹ƒ vediyamÄ• nassa `es
tassÄ• yeva dukkhÄ• ya vedanÄ• ya nirodhÄ• `byagÄ• me attÄ• â€™ ti hoti. adukkhamasu
vediyamÄ• nassa `eso me attÄ• â€™ ti hoti. tassÄ• yeva adukkhamasukhÄ• ya vedanÄ• ya
ti hoti. iti so diá¹-á¹-heva dhamme aniccasukhadukkhavokiá¹‡á¹‡aá¹ƒ uppÄ• davayadhamm
samanupassamÄ• no samanupassati, yo so evamÄ• ha --- `vedanÄ• me attÄ• â€™ ti. tasm
nakkhamati --- `vedanÄ• me attÄ• â€™ ti samanupassituá¹ƒ.

<124> ``tatrÄ• nanda \Ne II 53/, yo so evamÄ• ha --- `na heva kho me vedanÄ• attÄ• , app
attÄ• â€™ ti, so evamassa vacanÄ«yo --- `yattha panÄ• vuso, sabbaso vedayitaá¹ƒ natthi a
``ayamahamasmÄ«â€™â€™ ti siyÄ• â€™â€™ â€™ ti \Se II 80/? ``no hetaá¹ƒ, bhanteâ€™â
petaá¹ƒ nakkhamati --- `na heva kho me vedanÄ• attÄ• , appaá¹-isaá¹ƒvedano me attÄ• â€

<125> ``tatrÄ• nanda \Be II 58/, yo so evamÄ• ha --- `na heva kho me vedanÄ• attÄ• , nop
attÄ• , attÄ• me vediyati, vedanÄ• dhammo hi me attÄ• â€™ ti. so evamassa vacanÄ«yo --
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ aparisesÄ• nirujjheyyuá¹ƒ. sabbaso vedanÄ• ya a
kho tattha `ayamahamasmÄ«â€™ ti siyÄ• â€™â€™ ti? `no hetaá¹ƒ, bhanteâ€™â€™. ``tasm
nakkhamati --- ``na heva kho \Ee II 68/ me vedanÄ• attÄ• , nopi appaá¹-isaá¹ƒvedano me a
vediyati, vedanÄ• dhammo hi me attÄ• â€™ ti samanupassituá¹ƒ.

<126> ``yato kho, Ä• nanda, bhikkhu neva vedanaá¹ƒ attÄ• naá¹ƒ samanupassati, nopi app
attÄ• naá¹ƒ samanupassati, nopi `attÄ• me vediyati, vedanÄ• dhammo hi me attÄ• â€™ ti s
samanupassanto na ca kiÃ±ci loke upÄ• diyati, anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ
(Katthaci) } paccattaÃ±Ã±eva parinibbÄ• yati, `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. evaá¹ƒ vimuttacittaá¹ƒ kho, A
evaá¹ƒ vadeyya --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itissa {iti sÄ• (aá¹-á¹-hakathÄ• yaá
} diá¹-á¹-hÄ«â€™ ti, tadakallaá¹ƒ. `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itissa \Se II 81/ d
tadakallaá¹ƒ. `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itissa diá¹-á¹-hÄ«â€™ ti, ta
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itissa diá¹-á¹-hÄ«â€™ ti, tadakallaá¹ƒ. taá¹ƒ

yÄ• vatÄ• , Ä• nanda, adhivacanaá¹ƒ yÄ• vatÄ• adhivacanapatho, yÄ• vatÄ• nirutti yÄ• va
paÃ±Ã±atti yÄ• vatÄ• paÃ±Ã±attipatho, yÄ• vatÄ• paÃ±Ã±Ä• yÄ• vatÄ• paÃ±Ã±Ä• vacan
{yÄ• vatÄ• vaá¹-á¹-aá¹ƒ vaá¹-á¹-ati (Katthaci Ce) }, yÄ• vatÄ• vaá¹-á¹-ati {yÄ• vatÄ• vaá¹-á
(Katthaci Ce) }, tadabhiÃ±Ã±Ä• vimutto bhikkhu, tadabhiÃ±Ã±Ä• vimuttaá¹ƒ bhikkhuá¹ƒ `na
itissa diá¹-á¹-hÄ«â€™ ti, tadakallaá¹ƒ.

satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti

<127> ``satta kho, Ä• nanda {satta kho imÄ• Ä• nanda (Katthaci Ce Se) }, viÃ±Ã±Ä• á¹‡aá
Ä• yatanÄ• ni. katamÄ• satta? santÄ• nanda, sattÄ• nÄ• nattakÄ• yÄ• \Ee II 69/ nÄ• natta
manussÄ• \Be II 59/, ekacce ca devÄ• , ekacce ca \Ne II 54/ vinipÄ• tikÄ• . ayaá¹ƒ paá¹-ha
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santÄ• nanda, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyath
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. santÄ• nanda, sattÄ• e
nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi devÄ• Ä• bhassarÄ• . ayaá¹ƒ tatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-
ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• subhakiá¹‡hÄ• . ayaá¹ƒ catutthÄ« viÃ
santÄ• nanda, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä•
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti \Se II 82/. santÄ• nanda, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yata
`anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ chaá¹-á¹-hÄ
santÄ• nanda, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±c
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ sattamÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. asaÃ±Ã±asatt
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanameva dutiyaá¹ƒ.

<128> ``tatrÄ• nanda, yÄ• yaá¹ƒ paá¹-hamÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti nÄ• nattakÄ• yÄ• nÄ
manussÄ• , ekacce ca devÄ• , ekacce ca vinipÄ• tikÄ• . yo nu kho, Ä• nanda, taÃ±ca pajÄ•
samudayaá¹ƒ pajÄ• nÄ• ti, tassÄ• ca atthaá¹…gamaá¹ƒ pajÄ• nÄ• ti, tassÄ• ca assÄ• daá
Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti, tassÄ• ca nissaraá¹‡aá¹ƒ pajÄ• nÄ• ti, kallaá¹ƒ nu tena tadabh
\Ee II 70/ hetaá¹ƒ, bhanteâ€™â€™ ... pe ... ``tatrÄ• nanda, yamidaá¹ƒ asaÃ±Ã±asattÄ• yata
Ä• nanda, taÃ±ca pajÄ• nÄ• ti, tassa ca samudayaá¹ƒ pajÄ• nÄ• ti, tassa ca atthaá¹…gama
assÄ• daá¹ƒ pajÄ• nÄ• ti, tassa ca Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti, tassa ca nissaraá¹‡aá¹ƒ pa
tadabhinandituâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tatrÄ• nanda, yamidaá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ. yo nu kho, Ä• nanda, taÃ±ca pajÄ• nÄ• ti, tassa
tassa ca atthaá¹…gamaá¹ƒ pajÄ• nÄ• ti, \Se II 83/ tassa ca assÄ• daá¹ƒ pajÄ• nÄ• ti, tassa
pajÄ• nÄ• ti, tassa ca nissaraá¹‡aá¹ƒ pajÄ• nÄ• ti, kallaá¹ƒ nu tena tadabhinandituâ€™â€™
bhanteâ€™â€™. yato kho, Ä• nanda, bhikkhu imÄ• saÃ±ca sattannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á
dvinnaá¹ƒ Ä• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«nav
yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimutto hoti, ayaá¹ƒ vuccatÄ• nanda, bhikkhu paÃ±

aá¹-á¹-ha vimokkhÄ•

<129> ``aá¹-á¹-ha \Be II 60/ kho ime, Ä• nanda, vimokkhÄ• . katame aá¹-á¹-ha? rÅ«pÄ« rÅ«
\Ne II 55/ paá¹-hamo vimokkho. ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati,
subhanteva \Ee II 71/ adhimutto hoti, ayaá¹ƒ tatiyo vimokkho. sabbaso rÅ«pasaÃ±Ã±Ä• naá
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ catuttho vimokkho. sabbaso Ä
samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasamp
vimokkho. sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi \Se II 84/ kiÃ±cÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ chaá¹-á¹-ho vimokkho. sabbaso A
samatikkamma `nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• â€™ yatanaá¹ƒ upasampajja viharati, ayaá¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
aá¹-á¹-hamo vimokkho. ime kho, Ä• nanda, aá¹-á¹-ha vimokkhÄ• .

<130> ``yato kho, Ä• nanda, bhikkhu ime aá¹-á¹-ha vimokkhe anulomampi samÄ• pajjati, pa
samÄ• pajjati, anulomapaá¹-ilomampi samÄ• pajjati, yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vat
vuá¹-á¹-hÄ• tipi. Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati, ayaá¹ƒ vuccatÄ• nanda, bhikkhu
imÄ• ya ca Ä• nanda ubhatobhÄ• gavimuttiyÄ• aÃ±Ã±Ä• ubhatobhÄ• gavimutti uttaritarÄ•
natthÄ«â€™â€™ ti. idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ

mahÄ• nidÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mahÄ• parinibbÄ• nasuttaá¹ƒ

<131> evaá¹ƒ \Se II 85/ \Be II 61/ \Ne II 56/ me \Ee II 72/ sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bha
viharati gijjhakÅ«á¹-e pabbate. tena kho pana samayena rÄ• jÄ• mÄ• gadho ajÄ• tasattu ve
abhiyÄ• tukÄ• mo hoti. so evamÄ• ha --- ``ahaá¹ƒ hime vajjÄ« evaá¹ƒmahiddhike evaá¹ƒma
{ucchejjÄ• mi (Se Ee), ucchijjÄ• mi (Katthaci) } vajjÄ«, vinÄ• sessÄ• mi vajjÄ«, anayabyasan
vajjÄ«â€™â€™ ti {Ä• pÄ• dessÄ• mi vajjÄ«ti (sabbattha) AN b 7.22 passitabbaá¹ƒ}.

<132> atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto vassakÄ• raá¹ƒ brÄ• hmaá¹‡a
Ä• mantesi --- ``ehi tvaá¹ƒ, brÄ• hmaá¹‡a, yena bhagavÄ• tenupasaá¹…kama; upasaá¹…ka
bhagavato pÄ• de sirasÄ• vandÄ• hi, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• n
puccha --- `rÄ• jÄ• , bhante, mÄ• gadho ajÄ• tasattu vedehiputto bhagavato pÄ• de sirasÄ•
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™ ti. evaÃ
bhante, mÄ• gadho ajÄ• tasattu vedehiputto vajjÄ« abhiyÄ• tukÄ• mo. so evamÄ• ha --- ``a
evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve ucchecchÄ• mi vajjÄ«, vinÄ• sessÄ• mi vajjÄ«,

Ä• pÄ• dessÄ• mÄ«â€™â€™ â€™ ti. yathÄ• te bhagavÄ• byÄ• karoti, taá¹ƒ sÄ• dhukaá¹ƒ
hi tathÄ• gatÄ• vitathaá¹ƒ bhaá¹‡antÄ«â€™â€™ ti.

vassakÄ• rabrÄ• hmaá¹‡o

<133> ``evaá¹ƒ, bhoâ€™â€™ ti kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto raÃ
vedehiputtassa paá¹-issutvÄ• bhaddÄ• ni bhaddÄ• ni yÄ• nÄ• ni yojetvÄ• bhaddaá¹ƒ bhad
\Se II 86/ bhaddehi bhaddehi yÄ• nehi rÄ• jagahamhÄ• niyyÄ• si, yena gijjhakÅ«á¹-o pabba
yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gantvÄ• , yÄ• nÄ• paccorohitvÄ• pattikova yena
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
57/ ekamantaá¹ƒ \Be II 62/ nisÄ«di. ekamantaá¹ƒ nisinno kho vassakÄ• ro brÄ• hmaá¹‡o ma
bhagavantaá¹ƒ etadavoca --- ``rÄ• jÄ• , bho gotama, mÄ• gadho ajÄ• tasattu vedehiputto bl
sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• su
{evaÃ±ca vadeti rÄ• jÄ• (Katthaci) }, bho gotama, mÄ• gadho ajÄ• tasattu vedehiputto vajjÄ
evamÄ• ha --- `ahaá¹ƒ hime vajjÄ« evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve ucchecchÄ
vajjÄ«, anayabyasanaá¹ƒ Ä• pÄ• dessÄ• mÄ«â€™â€™ â€™ ti.

rÄ• jaaparihÄ• niyadhammÄ•

<134> tena kho pana samayena Ä• yasmÄ• Ä• nando bhagavato piá¹-á¹-hito á¹-hito hoti b
{vÄ«jayamÄ• no (Ce), vÄ«jiyamÄ• no (Se) }. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nanda
Ä• nanda, sutaá¹ƒ, `vajjÄ« abhiá¹‡haá¹ƒ sannipÄ• tÄ• sannipÄ• tabahulÄ• â€™ ti? ``sutaá
`vajjÄ« abhiá¹‡haá¹ƒ sannipÄ• tÄ• sannipÄ• tabahulÄ• â€™â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä
sannipÄ• tÄ• sannipÄ• tabahulÄ• bhavissanti, vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ \Se II 8
parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ \Ee II 74/, `vajjÄ« samaggÄ• sannipatanti, samaggÄ• vuá¹-á¹-
vajjikaraá¹‡Ä«yÄ• ni karontÄ«â€™ ti? ``sutaá¹ƒ metaá¹ƒ, bhante --- `vajjÄ« samaggÄ• sann
vuá¹-á¹-hahanti, samaggÄ• vajjikaraá¹‡Ä«yÄ• ni karontÄ«â€™â€™ ti. ``yÄ• vakÄ«vaÃ±ca,
sannipatissanti, samaggÄ• vuá¹-á¹-hahissanti, samaggÄ• vajjikaraá¹‡Ä«yÄ• ni karissanti, v
vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ, `vajjÄ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apenti, paÃ±Ã±attaá¹ƒ na s
yathÄ• paÃ±Ã±atte porÄ• á¹‡e vajjidhamme samÄ• dÄ• ya vattantÄ«â€™â€™ â€™ ti? ``su
`vajjÄ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apenti, paÃ±Ã±attaá¹ƒ na samucchindanti, yathÄ• paÃ±
vajjidhamme samÄ• dÄ• ya vattantÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, ``vaj
paÃ±Ã±apessanti, paÃ±Ã±attaá¹ƒ na samucchindissanti, yathÄ• paÃ±Ã±atte porÄ• á¹‡e vaj
vattissanti, vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti \Be II 63/ te, Ä• nanda, sutaá¹ƒ, `vajjÄ« ye te vajjÄ«naá¹ƒ vajjimahallakÄ• , te sakkar
karonti {garukaronti (Ce Se Ee) } mÄ• nenti pÅ«jenti, tesaÃ±ca sotabbaá¹ƒ maÃ±Ã±antÄ«â€
metaá¹ƒ, bhante --- `vajjÄ« ye \Ne II 58/ te vajjÄ«naá¹ƒ vajjimahallakÄ• , te sakkaronti garuá
mÄ• nenti pÅ«jenti, tesaÃ±ca sotabbaá¹ƒ maÃ±Ã±antÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±
vajjÄ«naá¹ƒ vajjimahallakÄ• \Se II 88/, te sakkarissanti garuá¹ƒ karissanti mÄ• nessanti pÅ
sotabbaá¹ƒ maÃ±Ã±issanti, vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no par

``kinti te, Ä• nanda, sutaá¹ƒ, `vajjÄ« yÄ• tÄ• kulitthiyo kulakumÄ• riyo, tÄ• na okkassa pa
vÄ• sentÄ«â€™â€™ â€™ ti? ``sutaá¹ƒ metaá¹ƒ, bhante --- `vajjÄ« yÄ• tÄ• kulitthiyo kulak
pasayha vÄ• sentÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, vajjÄ« yÄ• tÄ• kulitth
okkassa pasayha vÄ• sessanti, vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no

``kinti te, Ä• nanda, sutaá¹ƒ, `vajjÄ« yÄ• ni tÄ• ni

vajjÄ«naá¹ƒ vajjicetiyÄ• ni abbhantarÄ• ni ceva bÄ• hirÄ• ni ca, tÄ• ni sakkaronti garuá¹ƒ k
pÅ«jenti, tesaÃ±ca dinnapubbaá¹ƒ katapubbaá¹ƒ dhammikaá¹ƒ baliá¹ƒ no parihÄ• pentÄ«â€
II 75/ metaá¹ƒ, bhante --- `vajjÄ« yÄ• ni tÄ• ni vajjÄ«naá¹ƒ vajjicetiyÄ• ni abbhantarÄ• ni cev
tÄ• ni sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti tesaÃ±ca dinnapubbaá¹ƒ katapubbaá¹ƒ
parihÄ• pentÄ«â€™â€™ â€™ ti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, vajjÄ« yÄ• ni tÄ• ni vajjÄ«n
abbhantarÄ• ni ceva bÄ• hirÄ• ni ca, tÄ• ni sakkarissanti garuá¹ƒ karissanti mÄ• nessanti p
dinnapubbaá¹ƒ katapubbaá¹ƒ dhammikaá¹ƒ baliá¹ƒ no parihÄ• pessanti, vuddhiyeva, Ä• na
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``kinti te, Ä• nanda, sutaá¹ƒ, `vajjÄ«naá¹ƒ arahantesu dhammikÄ• rakkhÄ• varaá¹‡agutti s
anÄ• gatÄ• ca arahanto vijitaá¹ƒ Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca arahanto vijite phÄ• su vih
``sutaá¹ƒ metaá¹ƒ, bhante `vajjÄ«naá¹ƒ arahantesu dhammikÄ• rakkhÄ• varaá¹‡agutti susa
anÄ• gatÄ• ca arahanto \Se II 89/ vijitaá¹ƒ Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca arahanto vijite ph
â€™ nti. ``yÄ• vakÄ«vaÃ±ca, Ä• nanda, vajjÄ«naá¹ƒ arahantesu dhammikÄ• rakkhÄ• vara
bhavissati, kinti anÄ• gatÄ• ca arahanto vijitaá¹ƒ \Be II 64/ Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca a
vihareyyunti. vuddhiyeva, Ä• nanda, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â

<135> atha \Ne II 59/ kho bhagavÄ• vassakÄ• raá¹ƒ brÄ• hmaá¹‡aá¹ƒ magadhamahÄ• ma
``ekamidÄ• haá¹ƒ, brÄ• hmaá¹‡a, samayaá¹ƒ vesÄ• liyaá¹ƒ viharÄ• mi sÄ• randade {sÄ• na
tatrÄ• haá¹ƒ vajjÄ«naá¹ƒ ime satta aparihÄ• niye dhamme desesiá¹ƒ. yÄ• vakÄ«vaÃ±ca, br
aparihÄ• niyÄ• dhammÄ• vajjÄ«su á¹-hassanti, imesu ca sattasu aparihÄ• niyesu dhamme
vuddhiyeva, brÄ• hmaá¹‡a, vajjÄ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«â€™â€™ ti.

evaá¹ƒ vutte, vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhagavantaá¹ƒ etadavoca
aparihÄ• niyena dhammena samannÄ• gatÄ• naá¹ƒ vajjÄ«naá¹ƒ vuddhiyeva pÄ• á¹-ikaá¹…
ko pana vÄ• do sattahi aparihÄ• niyehi dhammehi. akaraá¹‡Ä«yÄ• va {akaraá¹‡Ä«yÄ• ca (
vajjÄ« {vajjÄ«naá¹ƒ (Katthaci) } raÃ±Ã±Ä• mÄ• gadhena ajÄ• tasattunÄ• vedehiputtena ya
aÃ±Ã±atra upalÄ• panÄ• ya aÃ±Ã±atra mithubhedÄ• . handa ca dÄ• ni mayaá¹ƒ, bho gotam
bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni tvaá¹ƒ, brÄ• hmaá¹‡a,
atha kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto bhagavato bhÄ• sitaá¹ƒ abhinan
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

bhikkhuaparihÄ• niyadhammÄ•

<136> atha kho bhagavÄ• acirapakkante vassakÄ• re brÄ• hmaá¹‡e magadhamahÄ• matt
Ä• mantesi --- ``gaccha tvaá¹ƒ, Ä• nanda, yÄ• vatikÄ• bhikkhÅ« rÄ• jagahaá¹ƒ upanissÄ• y
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannipÄ• tehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
paá¹-issutvÄ• yÄ• vatikÄ• bhikkhÅ« rÄ• jagahaá¹ƒ upanissÄ• ya viharanti, te sabbe upaá¹-
sannipÄ• tetvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ a
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---
bhikkhusaá¹…gho, yassadÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti.

atha \Be II 65/ kho bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena upaá¹-á¹-hÄ• nasÄ• lÄ• tenupas
paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``satta vo, bhik
dhamme desessÄ• mi, taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasikarotha, bhÄ• sissÄ• mÄ«â
ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``yÄ• vakÄ«vaÃ±ca \Ne II 60/, bhikkhave, bhikkhÅ« abhiá¹‡haá¹ƒ sannipÄ• tÄ• sannipÄ• t
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« samaggÄ• sannipatissanti, samaggÄ• vuá¹-á¹-h
saá¹…ghakaraá¹‡Ä«yÄ• ni \Se II 91/ karissanti \Ee II 77/, vuddhiyeva, bhikkhave, bhikkhÅ«n
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apessanti, paÃ±Ã±at
yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ• dÄ• ya vattissanti, vuddhiyeva, bhikkhave, bh
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ
saá¹…ghapariá¹‡Ä• yakÄ• , te sakkarissanti garuá¹ƒ karissanti mÄ• nessanti pÅ«jessanti, te
maÃ±Ã±issanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« uppannÄ• ya taá¹‡hÄ• ya ponobbhavikÄ• ya na
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« Ä• raÃ±Ã±akesu senÄ• sanesu sÄ• pekkhÄ• bh
bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« paccattaÃ±Ã±eva satiá¹ƒ upaá¹-á¹-hapessanti ---
pesalÄ• sabrahmacÄ• rÄ« Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca pesalÄ• sabrahmacÄ• rÄ« phÄ
vihareyyuâ€™ nti. vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• n

``yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su á¹-hassa
aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹
parihÄ• ni.

<137> ``aparepi \Se II 92/ \Be II 66/ vo, bhikkhave, satta aparihÄ• niye dhamme desessÄ• n
sÄ• dhukaá¹ƒ \Ne II 61/ manasikarotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na kammÄ• rÄ• mÄ• bhavissanti \Ee II 78/ na ka
kammÄ• rÄ• matamanuyuttÄ• , vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ•

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na bhassÄ• rÄ• mÄ• bhavissanti na bhassaratÄ
bhassÄ• rÄ• matamanuyuttÄ• , vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ•

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na niddÄ• rÄ• mÄ• bhavissanti na niddÄ• ratÄ•
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na saá¹…gaá¹‡ikÄ• rÄ• mÄ• bhavissanti na saá
saá¹…gaá¹‡ikÄ• rÄ• matamanuyuttÄ• , vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na pÄ• picchÄ• bhavissanti na pÄ• pikÄ• naá¹ƒ
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na pÄ• pamittÄ• bhavissanti na pÄ• pasahÄ• yÄ
vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« na oramattakena visesÄ• dhigamena antarÄ• vo

vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su \Se II 93/
sattasu aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti, vuddhiyeva, bhikkhave, bhikkh
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

<138> ``aparepi vo, bhikkhave, satta aparihÄ• niye dhamme desessÄ• mi ... pe ... ``yÄ• va
bhikkhÅ« saddhÄ• bhavissanti ... pe ... hirimanÄ• bhavissanti ... ottappÄ« bhavissanti ... \N
bahussutÄ• bhavissanti ... \Ee II 79/ Ä• raddhavÄ«riyÄ• bhavissanti ... upaá¹-á¹-hitassatÄ«
bhavissanti ... paÃ±Ã±avanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ika
yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su á¹-hassanti
aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹
parihÄ• ni.

<139> ``aparepi vo, bhikkhave, satta aparihÄ• niye dhamme desessÄ• mi, taá¹ƒ suá¹‡Ä• th
manasikarotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« b
bhagavÄ• etadavoca ---

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• vessanti ... pe ...
dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• vessanti ... vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• vess
pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• vessanti ... passaddhisambojjhaá¹…gaá¹ƒ bhÄ• vessanti ...
bhÄ• vessanti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• vessanti, vuddhiyeva \Se II 94/, bhikk
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su á¹-hassa
aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹
parihÄ• ni.

<140> ``aparepi vo, bhikkhave, satta aparihÄ• niye dhamme desessÄ• mi, taá¹ƒ suá¹‡Ä• th
manasikarotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« b
bhagavÄ• etadavoca ---

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« aniccasaÃ±Ã±aá¹ƒ bhÄ• vessanti ... pe ... anatta
... asubhasaÃ±Ã±aá¹ƒ bhÄ• vessanti ... Ä• dÄ«navasaÃ±Ã±aá¹ƒ bhÄ• vessanti ... pahÄ• na
virÄ• gasaÃ±Ã±aá¹ƒ bhÄ• vessanti ... nirodhasaÃ±Ã±aá¹ƒ bhÄ• vessanti, vuddhiyeva, bhikk
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca \Ee II 80/, bhikkhave, ime satta aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su

II 63/ sattasu aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti, vuddhiyeva, bhikkhave,
pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

<141> ``cha, vo bhikkhave, aparihÄ• niye dhamme desessÄ• mi, taá¹ƒ suá¹‡Ä• tha, sÄ• dh
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
---

``yÄ• vakÄ«vaÃ±ca \Be II 68/, bhikkhave, bhikkhÅ« mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-
sabrahmacÄ• rÄ«su Ä• vi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hÄ• pes
mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hÄ• pessanti sabrahmacÄ• rÄ«su Ä• vi ceva raho c
bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ«, ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• a
pattapariyÄ• pannamattampi tathÄ• rÅ«pehi lÄ• bhehi appaá¹-ivibhattabhogÄ« bhavissanti s
sabrahmacÄ• rÄ«hi sÄ• dhÄ• raá¹‡abhogÄ«, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« yÄ• ni kÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchidd
bhujissÄ• ni viÃ±Ã±Å«pasatthÄ• ni {viÃ±Ã±uppasatthÄ• ni (Ce) } aparÄ• maá¹-á¹-hÄ• ni sar
tathÄ• rÅ«pesu sÄ«lesu sÄ«lasÄ• maÃ±Ã±agatÄ• viharissanti sabrahmacÄ• rÄ«hi Ä• vi ce
bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• , niyyÄ•
dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agatÄ• viharissar
ceva raho ca, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…khÄ• , no parihÄ• ni.

``yÄ• vakÄ«vaÃ±ca \Ee II 81/, bhikkhave, ime cha aparihÄ• niyÄ• dhammÄ• bhikkhÅ«su a
aparihÄ• niyesu dhammesu bhikkhÅ« sandississanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹
parihÄ• nÄ«â€™â€™ ti.

<142> tatra \Ne II 64/ sudaá¹ƒ bhagavÄ• rÄ• jagahe viharanto gijjhakÅ«á¹-e pabbate etade
bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ karoti --- ``iti sÄ«laá¹ƒ, iti samÄ• dhi, iti paÃ±Ã±Ä• . sÄ
samÄ• dhi mahapphalo hoti mahÄ• nisaá¹ƒso. samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• \Se II 9
mahÄ• nisaá¹ƒsÄ• . paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ sammadeva Ä• savehi vimuccati, s
bhavÄ• savÄ• , avijjÄ• savÄ• â€™â€™ ti.

<143> atha \Be II 69/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasmant

--- ``Ä• yÄ• mÄ• nanda, yena ambalaá¹-á¹-hikÄ• tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. `
Ä• yasmÄ• Ä• nando bhagavato paccassosi. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…
ambalaá¹-á¹-hikÄ• tadavasari. tatra sudaá¹ƒ bhagavÄ• ambalaá¹-á¹-hikÄ• yaá¹ƒ viharati rÄ
sudaá¹ƒ bhagavÄ• ambalaá¹-á¹-hikÄ• yaá¹ƒ viharanto rÄ• jÄ• gÄ• rake etadeva bahulaá¹ƒ
kathaá¹ƒ karoti --- ``iti sÄ«laá¹ƒ iti samÄ• dhi iti paÃ±Ã±Ä• . sÄ«laparibhÄ• vito samÄ• dhi m
mahÄ• nisaá¹ƒso. samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahapphalÄ• hoti mahÄ• nisaá¹ƒs
cittaá¹ƒ sammadeva Ä• savehi vimuccati, seyyathidaá¹ƒ --- kÄ• mÄ• savÄ• , bhavÄ• savÄ•

<144> atha kho bhagavÄ• ambalaá¹-á¹-hikÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasm
Ä• mantesi --- ``Ä• yÄ• mÄ• nanda, yena nÄ• á¸·andÄ• tenupasaá¹…kamissÄ• mÄ• â€™â
Ä• yasmÄ• Ä• nando bhagavato paccassosi. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…
tadavasari, tatra sudaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane \Se

sÄ• riputtasÄ«hanÄ• do

<145> atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
abhivÄ• detvÄ• ekamantaá¹ƒ \Ee II 82/ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ•
etadavoca --- ``evaá¹ƒ pasanno ahaá¹ƒ, bhante, bhagavati; na cÄ• hu na ca bhavissati na c
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro yadidaá¹ƒ sambodhiya
ayaá¹ƒ, sÄ• riputta, Ä• sabhÄ« vÄ• cÄ• {Ä• sabhivÄ• cÄ• (Se) } bhÄ• sitÄ• , ekaá¹ƒso gah
`evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavati; na cÄ• hu na ca bhavissati na cetarahi vijjati aÃ
brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro yadidaá¹ƒ sambodhiyaâ€™ nti.

``kiá¹ƒ \Be II 70/ \Ne II 65/ te {kiá¹ƒ nu (Se Ee Katthaci) }, sÄ• riputta, ye te ahesuá¹ƒ atÄ«ta
arahanto sammÄ• sambuddhÄ• , sabbe te bhagavanto cetasÄ• ceto paricca viditÄ• --- `ev
ahesuá¹ƒ itipi, evaá¹ƒdhammÄ• evaá¹ƒpaÃ±Ã±Ä• evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• te bha
â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``kiá¹ƒ pana te {kiá¹ƒ pana (Se Ee Katthaci) }, sÄ• riputta, ye te bhavissanti anÄ• gatamadd
sammÄ• sambuddhÄ• , sabbe te bhagavanto cetasÄ• ceto paricca viditÄ• --- `evaá¹ƒsÄ«lÄ
itipi, evaá¹ƒdhammÄ• evaá¹ƒpaÃ±Ã±Ä• evaá¹ƒvihÄ• rÄ« evaá¹ƒvimuttÄ• te bhagavanto b
ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``kiá¹ƒ pana te, sÄ• riputta, ahaá¹ƒ etarahi arahaá¹ƒ sammÄ• sambuddho cetasÄ• ceto pa
``evaá¹ƒsÄ«lo bhagavÄ• itipi \Se II 98/, evaá¹ƒdhammo evaá¹ƒpaÃ±Ã±o evaá¹ƒvihÄ• rÄ« e
itipÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``ettha ca hi te, sÄ• riputta, atÄ«tÄ• nÄ• gatapaccuppannesu arahantesu sammÄ• sambud

{cetopariÃ±Ã±Ä• yaÃ±Ä• á¹‡aá¹ƒ (Se), cetasÄ• cetopariyÄ• yaÃ±Ä• á¹‡aá¹ƒ (Katthaci) } na
ayaá¹ƒ, sÄ• riputta, uá¸·Ä• rÄ• Ä• sabhÄ« \Ee II 83/ vÄ• cÄ• bhÄ• sitÄ• , ekaá¹ƒso gahito,
`evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavati; na cÄ• hu na ca bhavissati na cetarahi vijjati aÃ
brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro yadidaá¹ƒ sambodhiyaâ€™â€™ â€™

<146> ``na kho me, bhante, atÄ«tÄ• nÄ• gatapaccuppannesu arahantesu sammÄ• sambu
atthi, api ca me dhammanvayo vidito. seyyathÄ• pi, bhante, raÃ±Ã±o paccantimaá¹ƒ nagara
daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ ekadvÄ• raá¹ƒ, tatrassa dovÄ• riko paá¹‡á¸• ito viyatto medh
nivÄ• retÄ• Ã±Ä• tÄ• naá¹ƒ pavesetÄ• . so tassa nagarassa samantÄ• anupariyÄ• yapath
} anukkamamÄ• no na passeyya pÄ• kÄ• rasandhiá¹ƒ vÄ• pÄ• kÄ• ravivaraá¹ƒ vÄ• , antam
tassa evamassa {na passeyya tassa evamassa (Se) } --- `ye kho keci oá¸·Ä• rikÄ• pÄ• á¹‡Ä
pavisanti vÄ• nikkhamanti vÄ• , sabbe te iminÄ• va dvÄ• rena pavisanti vÄ• nikkhamanti v
bhante, dhammanvayo vidito --- `ye te, bhante, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ \Se II 99/ a
sammÄ• sambuddhÄ• \Be II 71/, sabbe te bhagavanto paÃ±ca nÄ«varaá¹‡e pahÄ• ya ceta
dubbalÄ«karaá¹‡e catÅ«su satipaá¹-á¹-hÄ• nesu supatiá¹-á¹-hitacittÄ• sattabojjhaá¹…ge ya
bhÄ• vetvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhiá¹ƒsu. yepi te, bhante, bhavis
arahanto sammÄ• sambuddhÄ• \Ne II 66/, sabbe te bhagavanto paÃ±ca nÄ«varaá¹‡e pah
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e catÅ«su satipaá¹-á¹-hÄ• nesu supatiá¹-á¹-hitacittÄ• satta b
yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhissanti. bha
arahaá¹ƒ sammÄ• sambuddho paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä
satipaá¹-á¹-hÄ• nesu supatiá¹-á¹-hitacitto satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ•
sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™â€™ â€™ ti.

<147> tatrapi sudaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharanto pÄ• vÄ• rikambavane \Ee
bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ karoti --- ``iti sÄ«laá¹ƒ, iti samÄ• dhi, iti paÃ±Ã±Ä• . sÄ
samÄ• dhi mahapphalo hoti mahÄ• nisaá¹ƒso. samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahap
paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ sammadeva Ä• savehi vimuccati, seyyathidaá¹ƒ --- kÄ•
avijjÄ• savÄ• â€™â€™ ti.

dussÄ«laÄ• dÄ«navÄ•

<148> atha kho bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasmanta
``Ä• yÄ• mÄ• nanda, yena pÄ• á¹-aligÄ• mo tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``eva
Ä• nando bhagavato paccassosi \Se II 100/. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…gh
pÄ• á¹-aligÄ• mo tadavasari. assosuá¹ƒ kho pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• --- ``bhagavÄ
anuppattoâ€™â€™ ti. atha kho pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho pÄ•
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``adhivÄ• setu no, bhante, bhagavÄ• Ä• vasathÄ• gÄ• raâ

bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• bhagavato adhi
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena Ä• va
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sabbasanthariá¹ƒ \Be II 72/ {sabbasantharitaá
sabbasanthariá¹ƒ santhataá¹ƒ (Katthaci) } Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• Ä• sanÄ• ni
udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• petvÄ• telapadÄ«paá¹ƒ Ä• ropetvÄ• yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamant
pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sabbasantharisanthata
santhataá¹ƒ (Ce Se Ee Katthaci) }, bhante, Ä• vasathÄ• gÄ• raá¹ƒ, Ä• sanÄ• ni paÃ±Ã±attÄ
patiá¹-á¹-hÄ• pito, telapadÄ«po Ä• ropito; yassadÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±Ã
II 85/ kho bhagavÄ• sÄ• yanhasamayaá¹ƒ {idaá¹ƒ padaá¹ƒ vinayamahÄ• vagga na dissati}
pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena Ä• vasathÄ• gÄ• raá¹ƒ tenu
pÄ• de pakkhÄ• letvÄ• Ä• vasathÄ• gÄ• raá¹ƒ pavisitvÄ• \Ne II 67/ majjhimaá¹ƒ thambhaá
{puratthimÄ• bhimukho (Katthaci) } nisÄ«di. bhikkhusaá¹…ghopi kho pÄ• de pakkhÄ• letvÄ•
pavisitvÄ• pacchimaá¹ƒ bhittiá¹ƒ \Se II 101/ nissÄ• ya puratthÄ• bhimukho nisÄ«di bhagava
pÄ• á¹-aligÄ• mikÄ• pi kho upÄ• sakÄ• pÄ• de pakkhÄ• letvÄ• Ä• vasathÄ• gÄ• raá¹ƒ pav
nissÄ• ya pacchimÄ• bhimukhÄ• nisÄ«diá¹ƒsu bhagavantameva purakkhatvÄ• .

<149> atha kho bhagavÄ• pÄ• á¹-aligÄ• mike upÄ• sake Ä• mantesi --- ``paÃ±cime, gahap
dussÄ«lassa sÄ«lavipattiyÄ• . katame paÃ±ca? idha, gahapatayo, dussÄ«lo sÄ«lavipanno p
mahatiá¹ƒ bhogajÄ• niá¹ƒ nigacchati. ayaá¹ƒ paá¹-hamo Ä• dÄ«navo dussÄ«lassa sÄ«lavip

``puna caparaá¹ƒ, gahapatayo, dussÄ«lassa sÄ«lavipannassa pÄ• pako kittisaddo abbhugg
Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• .

``puna caparaá¹ƒ, gahapatayo, dussÄ«lo sÄ«lavipanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…
khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisa
upasaá¹…kamati maá¹…kubhÅ«to. ayaá¹ƒ tatiyo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ•

``puna caparaá¹ƒ, gahapatayo, dussÄ«lo sÄ«lavipanno sammÅ«á¸·ho kÄ• laá¹…karoti. aya
dussÄ«lassa sÄ«lavipattiyÄ• .

``puna \Be II 73/ caparaá¹ƒ, gahapatayo, dussÄ«lo sÄ«lavipanno kÄ• yassa bhedÄ• paraá
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ayaá¹ƒ paÃ±camo Ä• dÄ«navo dussÄ«lassa s
gahapatayo, paÃ±ca Ä• dÄ«navÄ• dussÄ«lassa sÄ«lavipattiyÄ• .

sÄ«lavanttaÄ• nisaá¹ƒsÄ•

<150> ``paÃ±cime \Se II 102/ \Ee II 86/, gahapatayo, Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasamp

idha, gahapatayo, sÄ«lavÄ• sÄ«lasampanno appamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahantaá¹ƒ bh
ayaá¹ƒ paá¹-hamo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya.

``puna \Ne II 68/ caparaá¹ƒ, gahapatayo, sÄ«lavato sÄ«lasampannassa kalyÄ• á¹‡o kittisa
ayaá¹ƒ dutiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno yaÃ±Ã±adeva parisaá¹ƒ upasaá
khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisa
upasaá¹…kamati amaá¹…kubhÅ«to. ayaá¹ƒ tatiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ•

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno asammÅ«á¸·ho kÄ• laá¹…karoti
sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno kÄ• yassa bhedÄ• paraá¹ƒ mar
lokaá¹ƒ upapajjati. ayaá¹ƒ paÃ±camo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya. ime kho,
Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• yÄ• â€™â€™ ti.

<151> atha kho bhagavÄ• pÄ• á¹-aligÄ• mike upÄ• sake bahudeva rattiá¹ƒ dhammiyÄ• ka
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uyyojesi --- ``abhikkantÄ• kho, gahap
tumhe kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho pÄ• á¹-aligÄ• r
paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katv
bhagavÄ• acirapakkantesu pÄ• á¹-aligÄ• mikesu upÄ• sakesu \Se II 103/ suÃ±Ã±Ä• gÄ• ra

pÄ• á¹-aliputtanagaramÄ• panaá¹ƒ

<152> tena \Be II 74/ kho pana samayena sunidhavassakÄ• rÄ• {sunÄ«dhavassakÄ• rÄ•
magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• penti vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ•
devatÄ• yo \Ee II 87/ sahasseva {sahassasseva (Ce Ee Katthaci), sahassaseva (á¹-Ä«kÄ• y
sahassasahasseva (udÄ• naá¹-á¹-hakathÄ•) } pÄ• á¹-aligÄ• me vatthÅ«ni pariggaá¹‡hanti.
mahesakkhÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti, mahesakkhÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ
cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá¹ƒ padese majjhimÄ• devatÄ• vatthÅ«r
majjhimÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ•
padese nÄ«cÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti, nÄ«cÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• j
namanti nivesanÄ• ni mÄ• petuá¹ƒ. addasÄ• kho bhagavÄ• dibbena cakkhunÄ• visuddhe
devatÄ• yo sahasseva pÄ• á¹-aligÄ• me vatthÅ«ni pariggaá¹‡hantiyo. atha kho bhagavÄ• \
paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``ke n
Katthaci) }, Ä• nanda, pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• pentÄ«â€™â€™ ti {mÄ• petÄ«ti (Ce
``sunidhavassakÄ• rÄ• , bhante, magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ•

paá¹-ibÄ• hÄ• yÄ• â€™â€™ ti. ``seyyathÄ• pi, Ä• nanda, devehi tÄ• vatiá¹ƒsehi saddhiá¹ƒ n
Ä• nanda, sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ•
idhÄ• haá¹ƒ, Ä• nanda, addasaá¹ƒ dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena
sahasseva pÄ• á¹-aligÄ• me vatthÅ«ni pariggaá¹‡hantiyo. yasmiá¹ƒ \Se II 104/, Ä• nanda, p
devatÄ• vatthÅ«ni pariggaá¹‡hanti, mahesakkhÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• m
nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá¹ƒ padese majjhimÄ• devatÄ• vatthÅ«ni pariggaá¹‡hant
raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá
vatthÅ«ni pariggaá¹‡hanti, nÄ«cÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ
mÄ• petuá¹ƒ. yÄ• vatÄ• , Ä• nanda, ariyaá¹ƒ Ä• yatanaá¹ƒ yÄ• vatÄ• vaá¹‡ippatho idaá¹ƒ a
pÄ• á¹-aliputtaá¹ƒ puá¹-abhedanaá¹ƒ \Ee II 88/. pÄ• á¹-aliputtassa kho, Ä• nanda, tayo anta
aggito vÄ• udakato vÄ• mithubhedÄ• vÄ• â€™â€™ ti.

<153> atha \Be II 75/ kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• yena bhagavÄ• t
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu, sammodanÄ«yaá¹ƒ kathaá¹ƒ sA
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu, ekamantaá¹ƒ á¹-hitÄ• kho sunidhavassakÄ• rÄ• magadhama
etadavocuá¹ƒ --- ``adhivÄ• setu no bhavaá¹ƒ gotamo ajjatanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikk
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho sunidhavassakÄ• rÄ• magadhamah
viditvÄ• yena sako Ä• vasatho tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sake Ä• vasat
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesuá¹ƒ --- ``kÄ• lo, bh
bhattaâ€™â€™ nti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhi
sunidhavassakÄ• rÄ• naá¹ƒ magadhamahÄ• mattÄ• naá¹ƒ \Se II 105/ Ä• vasatho tenupasa
paÃ±Ã±atte Ä• sane nisÄ«di. atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• budd
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesuá¹ƒ sampavÄ• resuá¹ƒ
magadhamahÄ• mattÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho sunidhavassakÄ• re magadhamahÄ•
gÄ• thÄ• hi anumodi ---

``yasmiá¹ƒ \Ne II 70/ padese kappeti, vÄ• saá¹ƒ paá¹‡á¸• itajÄ• tiyo.

sÄ«lavantettha bhojetvÄ• , saÃ±Ã±ate brahmacÄ• rayo {brahmacÄ• rino (Se) } ||

``yÄ• tattha devatÄ• Ä• suá¹ƒ, tÄ• saá¹ƒ dakkhiá¹‡amÄ• dise.

tÄ• pÅ«jitÄ• pÅ«jayanti {pÅ«jitÄ• pÅ«jayanti naá¹ƒ (Katthaci) }, mÄ• nitÄ• mÄ• nayanti na

``tato \Ee II 89/ naá¹ƒ anukampanti, mÄ• tÄ• puttaá¹ƒva orasaá¹ƒ.

devatÄ• nukampito poso, sadÄ• bhadrÄ• ni passatÄ«â€™â€™ ti ||

atha kho bhagavÄ• sunidhavassakÄ• re magadhamahÄ• matte imÄ• hi gÄ• thÄ• hi anumo
pakkÄ• mi.

<154> tena \Be II 76/ kho pana samayena sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ•
piá¹-á¹-hito anubandhÄ• honti --- ``yenajja samaá¹‡o gotamo dvÄ• rena nikkhamissati, taá¹
nÄ• ma bhavissati. yena titthena gaá¹…gaá¹ƒ nadiá¹ƒ tarissati, taá¹ƒ gotamatitthaá¹ƒ nÄ• m
ti. atha kho bhagavÄ• yena dvÄ• rena nikkhami \Se II 106/, taá¹ƒ gotamadvÄ• raá¹ƒ nÄ• m
yena gaá¹…gÄ• nadÄ« tenupasaá¹…kami. tena kho pana samayena gaá¹…gÄ• nadÄ« pÅ
kÄ• kapeyyÄ• . appekacce manussÄ• nÄ• vaá¹ƒ pariyesanti, appekacce uá¸·umpaá¹ƒ pariy
bandhanti apÄ• rÄ• {pÄ• rÄ• (Ce Se Katthaci), orÄ• (vi0 mahÄ• vagga) }, pÄ• raá¹ƒ gantu
--- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• r
samiÃ±jeyya, evameva --- gaá¹…gÄ• ya nadiyÄ• orimatÄ«re antarahito pÄ• rimatÄ«re pacc
bhikkhusaá¹…ghena. addasÄ• kho bhagavÄ• te manusse appekacce nÄ• vaá¹ƒ pariyesan
pariyesante appekacce kullaá¹ƒ bandhante apÄ• rÄ• pÄ• raá¹ƒ gantukÄ• me. atha kho bha
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``ye taranti aá¹‡á¹‡avaá¹ƒ saraá¹ƒ, setuá¹ƒ katvÄ• na visajja pallalÄ• ni.

kullaÃ±hi jano bandhati {kullaá¹ƒ jano ca bandhati (Se), kullaá¹ƒ hi jano pabandhati (Ce Ee
tiá¹‡á¹‡Ä• {nitiá¹‡á¹‡Ä• , na tiá¹‡á¹‡Ä• (Katthaci) } medhÄ• vino janÄ• â€™â€™ ti ||

paá¹-hamabhÄ• á¹‡avÄ• ro.

ariyasaccakathÄ•

<155> atha \Ne II 71/ \Ee II 90/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi ---
koá¹-igÄ• mo tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• y
paccassosi. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena koá¹-igÄ• m
\Se II 107/ bhagavÄ• koá¹-igÄ• me viharati. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi ---

``catunnaá¹ƒ \Be II 77/, bhikkhave, ariyasaccÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• evam
sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. katamesaá¹ƒ catunnaá¹ƒ? d
ariyasaccassa ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ
mamaÃ±ceva tumhÄ• kaÃ±ca. dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodh
dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. dukk

ariyasaccassa ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ
mamaÃ±ceva tumhÄ• kaÃ±ca. dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya, bhikkhave, ariya
appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mama
bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkhasamudayaá¹ƒ {
ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkhanirodhaá¹ƒ {dukkhanirodho (Se) } ariy
paá¹-ividdhaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-
bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bhavanetti, natthidÄ• ni punabbhavoâ€™â€™ ti. idamavoca bh
sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``catunnaá¹ƒ \Ee II 91/ ariyasaccÄ• naá¹ƒ, yathÄ• bhÅ«taá¹ƒ adassanÄ• .

saá¹ƒsitaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, tÄ• su tÄ• sveva jÄ• tisu ||

tÄ• ni etÄ• ni diá¹-á¹-hÄ• ni, bhavanetti samÅ«hatÄ• .

ucchinnaá¹ƒ mÅ«laá¹ƒ dukkhassa, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

tatrapi \Se II 108/ sudaá¹ƒ bhagavÄ• koá¹-igÄ• me viharanto etadeva bahulaá¹ƒ bhikkhÅ«r
karoti --- ``iti sÄ«laá¹ƒ, iti samÄ• dhi, iti paÃ±Ã±Ä• . sÄ«laparibhÄ• vito samÄ• dhi mahapph
mahÄ• nisaá¹ƒso. samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahapphalÄ• hoti mahÄ• nisaá¹ƒs
cittaá¹ƒ sammadeva Ä• savehi vimuccati, seyyathidaá¹ƒ --- kÄ• mÄ• savÄ• , bhavÄ• savÄ•

anÄ• vattidhammasambodhiparÄ• yaá¹‡Ä•

<156> atha \Ne II 72/ kho bhagavÄ• koá¹-igÄ• me yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasma
Ä• mantesi --- ``Ä• yÄ• mÄ• nanda, yena nÄ• tikÄ• {nÄ• dikÄ• (Se Ee) } tenupaá¹…kamiss
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato \Be II 78/ paccassosi. atha kho bha
bhikkhusaá¹…ghena saddhiá¹ƒ yena nÄ• tikÄ• tadavasari. tatrapi sudaá¹ƒ bhagavÄ• nÄ• t
giÃ±jakÄ• vasathe. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha
``sÄ• á¸·ho nÄ• ma, bhante, bhikkhu nÄ• tike kÄ• laá¹…kato, tassa kÄ• gati, ko abhisampa
bhante, bhikkhunÄ« nÄ• tike kÄ• laá¹…katÄ• , tassÄ• kÄ• gati, ko abhisamparÄ• yo? suda
bhante, upÄ• sako nÄ• tike kÄ• laá¹…kato, tassa kÄ• gati, ko abhisamparÄ• yo? sujÄ• tÄ•
nÄ• tike kÄ• laá¹…katÄ• , tassÄ• kÄ• gati \Se II 109/, ko abhisamparÄ• yo? kukkuá¹-o {kal
bhante, upÄ• sako nÄ• tike kÄ• laá¹…kato, tassa kÄ• gati, ko abhisamparÄ• yo? kÄ• á¸·im
kÄ• raá¸·imbo (Se) } nÄ• ma, bhante, upÄ• sako ... pe ... nikaá¹-o nÄ• ma, bhante, upÄ• sak
{kaá¹-issabho (Ce Ee) } nÄ• ma, bhante, upÄ• sako ... tuá¹-á¹-ho nÄ• ma, bhante, upÄ• sak
nÄ• ma, bhante, upÄ• sako ... bhaddo {bhaá¹-o (Se) } nÄ• ma, bhante, upÄ• sako ... subhad

nÄ• ma, bhante, upÄ• sako nÄ• tike kÄ• laá¹…kato, tassa kÄ• gati, ko abhisamparÄ• yoâ€

<157> ``sÄ• á¸·ho, Ä• nanda, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. nandÄ• , Ä
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tikÄ• tatth
anÄ• vattidhammÄ• tasmÄ• lokÄ• . sudatto, Ä• nanda, upÄ• sako tiá¹‡á¹‡aá¹ƒ saá¹ƒyojan
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ•
sujÄ• tÄ• , Ä• nanda, upÄ• sikÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pann
sambodhiparÄ• yaá¹‡Ä• {parÄ• yanÄ• (Ce Se Ee Katthaci) }. kukkuá¹-o, Ä• nanda, upÄ• s
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko tattha parinibbÄ• yÄ«
kÄ• á¸·imbo, Ä• nanda, upÄ• sako ... pe ... nikaá¹-o, Ä• nanda, upÄ• sako ... kaá¹-issaho \B
upÄ• sako ... tuá¹-á¹-ho, Ä• nanda, upÄ• sako \Se II 110/ ... santuá¹-á¹-ho, Ä• nanda, upÄ•
Ä• nanda, upÄ• sako ... subhaddo, Ä• nanda, upÄ• sako paÃ±cannaá¹ƒ orambhÄ• giyÄ• na
parikkhayÄ• opapÄ• tiko tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• \Ee II 93/
Ä• nanda, nÄ• tike upÄ• sakÄ• \Ne II 73/ kÄ• laá¹…katÄ• , paÃ±cannaá¹ƒ orambhÄ• giyÄ•
parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• . sÄ•
navuti (Se) }, Ä• nanda, nÄ• tike upÄ• sakÄ• kÄ• laá¹…katÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• n
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ•
sÄ• tirekÄ• ni {dasÄ• tirekÄ• ni (Se) }, Ä• nanda, paÃ±casatÄ• ni nÄ• tike upÄ• sakÄ• kÄ•
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhip

dhammÄ• dÄ• sadhammapariyÄ• yÄ•

<158> ``anacchariyaá¹ƒ kho panetaá¹ƒ, Ä• nanda, yaá¹ƒ manussabhÅ«to kÄ• laá¹…kareyy
tasmiá¹ƒ ce (Ce Ee), tasmiá¹ƒ tasmiá¹ƒ kho (Se) } kÄ• laá¹…kate tathÄ• gataá¹ƒ upasaá¹…
pucchissatha, vihesÄ• hesÄ• , Ä• nanda, tathÄ• gatassa. tasmÄ• tihÄ• nanda, dhammÄ• d
dhammapariyÄ• yaá¹ƒ desessÄ• mi, yena samannÄ• gato ariyasÄ• vako Ä• kaá¹…khamÄ•
--- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni \Se II 111/ khÄ«á¹‡apettivisayo khÄ«á¹‡Ä
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™ ti.

<159> ``katamo ca so, Ä• nanda, dhammÄ• dÄ• so dhammapariyÄ• yo, yena samannÄ• g
attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb

``idhÄ• nanda \Be II 80/, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti ---
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti.

``dhamme aveccappasÄ• dena samannÄ• gato hoti --- `svÄ• kkhÄ• to bhagavatÄ• dhamm
ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti.

``saá¹…ghe aveccappasÄ• dena samannÄ• gato hoti --- `suppaá¹-ipanno bhagavato sÄ• va
bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno \Ee II 94/ bhagavato sÄ• vakasaá¹…g
bhagavato \Ne II 74/ sÄ• vakasaá¹…gho yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisa
sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹
lokassÄ• â€™ ti.

``ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi acchiddehi asabalehi akammÄ• s
viÃ±Ã±Å«pasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanikehi.

``ayaá¹ƒ kho so, Ä• nanda, dhammÄ• dÄ• so dhammapariyÄ• yo, yena samannÄ• gato ari
attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb

tatrapi \Se II 112/ sudaá¹ƒ bhagavÄ• nÄ• tike viharanto giÃ±jakÄ• vasathe etadeva bahula
dhammiá¹ƒ kathaá¹ƒ karoti ---

``iti sÄ«laá¹ƒ iti samÄ• dhi iti paÃ±Ã±Ä• . sÄ«laparibhÄ• vito samÄ• dhi mahapphalo hoti m
samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . paÃ±Ã±Ä• pa
Ä• savehi vimuccati, seyyathidaá¹ƒ --- kÄ• mÄ• savÄ• , bhavÄ• savÄ• , avijjÄ• savÄ• â€™â

<160> atha \Be II 81/ kho bhagavÄ• nÄ• tike yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasmantaá
--- ``Ä• yÄ• mÄ• nanda, yena vesÄ• lÄ« tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ,
Ä• nando bhagavato paccassosi. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddh
tatra sudaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati ambapÄ• livane. tatra kho bhagavÄ• bhikkh

``sato, bhikkhave, bhikkhu vihareyya sampajÄ• no, ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«.
bhikkhu sato hoti? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
95/ vineyya loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ« ... pe ... citte citt
dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke ab
bhikkhave, bhikkhu sato hoti.

``kathaÃ±ca \Ne II 75/, bhikkhave, bhikkhu sampajÄ• no hoti? idha, bhikkhave, bhikkhu abh
sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite \Se II 113/
sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« ho
sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite

bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti. evaá¹ƒ kho, bhikkhave, bhikkhu samp
bhikkhave, bhikkhu vihareyya sampajÄ• no, ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™

ambapÄ• lÄ«gaá¹‡ikÄ•

<161> assosi kho ambapÄ• lÄ« gaá¹‡ikÄ• --- ``bhagavÄ• kira vesÄ• liá¹ƒ anuppatto vesÄ
ambavaneâ€™â€™ ti. atha kho ambapÄ• lÄ« gaá¹‡ikÄ• bhaddÄ• ni bhaddÄ• ni yÄ• nÄ• n
yÄ• naá¹ƒ abhiruhitvÄ• bhaddehi bhaddehi yÄ• nehi vesÄ• liyÄ• niyyÄ• si. yena sako Ä• r
yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gantvÄ• , yÄ• nÄ• paccorohitvÄ• pattikÄ• va ye
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \B
ambapÄ• liá¹ƒ gaá¹‡ikaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi sa
kho ambapÄ• lÄ« gaá¹‡ikÄ• bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapit
bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹
bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho a
adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá

assosuá¹ƒ \Se II 114/ kho vesÄ• likÄ• licchavÄ« --- ``bhagavÄ• kira vesÄ• liá¹ƒ \Ee II 96/ a
vesÄ• liyaá¹ƒ viharati ambapÄ• livaneâ€™â€™ ti. atha kho te licchavÄ« bhaddÄ• ni bhaddÄ
bhaddaá¹ƒ bhaddaá¹ƒ yÄ• naá¹ƒ abhiruhitvÄ• bhaddehi bhaddehi yÄ• nehi vesÄ• liyÄ• niy
licchavÄ« nÄ«lÄ• honti nÄ«lavaá¹‡á¹‡Ä• nÄ«lavatthÄ• nÄ«lÄ• laá¹…kÄ• rÄ• , ekacce licc
pÄ«tavaá¹‡á¹‡Ä• pÄ«tavatthÄ• pÄ«tÄ• laá¹…kÄ• rÄ• , ekacce licchavÄ« lohitÄ• honti loh
lohitÄ• laá¹…kÄ• rÄ• , ekacce licchavÄ« odÄ• tÄ• honti odÄ• tavaá¹‡á¹‡Ä• odÄ• tavatthÄ
ambapÄ• lÄ« gaá¹‡ikÄ• daharÄ• naá¹ƒ daharÄ• naá¹ƒ licchavÄ«naá¹ƒ akkhena akkhaá¹ƒ
paá¹-ivaá¹-á¹-esi {parivattesi (vi0 mahÄ• vagga) }. atha kho te licchavÄ« ambapÄ• liá¹ƒ gaá
--- ``kiá¹ƒ, je ambapÄ• li \Ne II 76/, daharÄ• naá¹ƒ daharÄ• naá¹ƒ licchavÄ«naá¹ƒ akkhena a
cakkaá¹ƒ yugena yugaá¹ƒ paá¹-ivaá¹-á¹-esÄ«â€™â€™ ti? ``tathÄ• hi pana me, ayyaputtÄ•
svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. ``dehi, je ambapÄ• li
bhattaá¹ƒ satasahassenÄ• â€™â€™ ti. ``sacepi me, ayyaputtÄ• , vesÄ• liá¹ƒ sÄ• hÄ• raá¹ƒ
mahÄ• vagga) }, evamahaá¹ƒ taá¹ƒ {evampi mahantaá¹ƒ (Se), evaá¹ƒ mahantaá¹ƒ (Ce Ee)
dassÄ• mÄ«â€™â€™ ti {neva dajjÄ• haá¹ƒ taá¹ƒ bhattanti (vi0 mahÄ• vagga) }. atha kho te
phoá¹-esuá¹ƒ --- ``jitamha {jitamhÄ• (bahÅ«su) } vata bho ambakÄ• ya, jitamha vata bho a
``jitamhÄ• vata bho ambapÄ• likÄ• ya vaÃ±citamhÄ• vata bho ambapÄ• likÄ• yÄ• â€™â€™

atha kho te licchavÄ« yena \Se II 115/ ambapÄ• livanaá¹ƒ tena pÄ• yiá¹ƒsu. addasÄ• kho
dÅ«ratova Ä• gacchante. disvÄ• na bhikkhÅ« Ä• mantesi --- ``yesaá¹ƒ \Be II 83/ {yehi (vi0 m
bhikkhave, bhikkhÅ«naá¹ƒ devÄ• tÄ• vatiá¹ƒsÄ• adiá¹-á¹-hapubbÄ• , oloketha, bhikkhave,
apaloketha, bhikkhave \Ee II 97/, licchaviparisaá¹ƒ; upasaá¹ƒharatha, bhikkhave, licchavipa
tÄ• vatiá¹ƒsasadisaâ€™â€™ nti. atha kho te licchavÄ« yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ•

paccorohitvÄ• pattikÄ• va yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te licchavÄ« bhagavÄ• dhammiyÄ• k
samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho te licchavÄ« bhagavatÄ• dhammiyÄ•
samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``adhivÄ• s
svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. atha kho bhagavÄ• t
``adhivutthaá¹ƒ {adhivÄ• sitaá¹ƒ (Se) } kho me, licchavÄ«, svÄ• tanÄ• ya ambapÄ• liyÄ• ga
nti. atha kho te licchavÄ« aá¹…guliá¹ƒ phoá¹-esuá¹ƒ --- ``jitamha vata bho ambakÄ• ya, jitam
ambakÄ• yÄ• â€™â€™ ti. atha kho te licchavÄ« bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anu
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu.

<162> atha kho ambapÄ• lÄ« gaá¹‡ikÄ• tassÄ• rattiyÄ• accayena sake Ä• rÄ• me paá¹‡A
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ \Se II 116/ Ä• rocÄ• pesi --- ``kÄ
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ•
saddhiá¹ƒ bhikkhusaá¹…ghena yena ambapÄ• liyÄ• gaá¹‡ikÄ• ya nivesanaá¹ƒ tenupasaá¹
paÃ±Ã±atte Ä• sane nisÄ«di. atha kho ambapÄ• lÄ« gaá¹‡ikÄ• buddhappamukhaá¹ƒ bhikk
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho ambapÄ• l
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekam
ekamantaá¹ƒ nisinnÄ• kho ambapÄ• lÄ« gaá¹‡ikÄ• bhagavantaá¹ƒ etadavoca --- ``imÄ• ha
buddhappamukhassa bhikkhusaá¹…ghassa dammÄ«â€™â€™ ti. paá¹-iggahesi bhagavÄ•
ambapÄ• liá¹ƒ gaá¹‡ikaá¹ƒ dhammiyÄ• kathÄ• ya \Ne II 77/ sandassetvÄ• samÄ• dapetvÄ
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. tatrapi sudaá¹ƒ bhagavÄ• vesÄ• liya
etadeva bahulaá¹ƒ bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ karoti \Be II 84/ --- ``iti sÄ«laá¹ƒ, iti s
paÃ±Ã±Ä• . sÄ«laparibhÄ• vito samÄ• dhi mahapphalo hoti mahÄ• nisaá¹ƒso. samÄ• dhipa
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ sammadeva Ä•
--- kÄ• mÄ• savÄ• , bhavÄ• savÄ• , avijjÄ• savÄ• â€™â€™ ti.

veá¸·uvagÄ• mavassÅ«pagamanaá¹ƒ

<163> atha kho bhagavÄ• ambapÄ• livane yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasmantaá¹ƒ
``Ä• yÄ• mÄ• nanda, yena veá¸·uvagÄ• mako {beá¸·uvagÄ• mako (Ce Ee) } tenupasaá¹…k
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando \Se II 117/ bhagavato paccassosi. atha kho bh
bhikkhusaá¹…ghena saddhiá¹ƒ yena veá¸·uvagÄ• mako tadavasari. tatra sudaá¹ƒ bhagavÄ•
tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``etha tumhe, bhikkhave, samantÄ• vesÄ• liá¹
yathÄ• sandiá¹-á¹-haá¹ƒ yathÄ• sambhattaá¹ƒ vassaá¹ƒ upetha {upagacchatha (Se) }. ahaá
veá¸·uvagÄ• make vassaá¹ƒ upagacchÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
paá¹-issutvÄ• samantÄ• vesÄ• liá¹ƒ yathÄ• mittaá¹ƒ yathÄ• sandiá¹-á¹-haá¹ƒ yathÄ• samb
upagacchiá¹ƒsu. bhagavÄ• pana tattheva veá¸·uvagÄ• make vassaá¹ƒ upagacchi.

<164> atha kho bhagavato vassÅ«pagatassa kharo Ä• bÄ• dho uppajji, bÄ• á¸·hÄ• vedanÄ
tÄ• sudaá¹ƒ bhagavÄ• sato sampajÄ• no adhivÄ• sesi avihaÃ±Ã±amÄ• no. atha kho bhag
metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ anÄ• mantetvÄ• upaá¹-á¹-hÄ• ke anapaloketvÄ• bhikkh
parinibbÄ• yeyyaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ Ä• bÄ• dhaá¹ƒ vÄ«riyena paá¹-ipaá¹‡Ä• n
adhiá¹-á¹-hÄ• ya vihareyyaâ€™â€™ nti. atha kho bhagavÄ• taá¹ƒ Ä• bÄ• dhaá¹ƒ vÄ«riyena
jÄ«vitasaá¹…khÄ• raá¹ƒ adhiá¹-á¹-hÄ• ya vihÄ• si. atha kho bhagavato so Ä• bÄ• dho paá¹-
bhagavÄ• gilÄ• nÄ• vuá¹-á¹-hito {gilÄ• navuá¹-á¹-hito (saddanÄ«ti) } aciravuá¹-á¹-hito gelaÃ
nikkhamma vihÄ• rapacchÄ• yÄ• yaá¹ƒ paÃ±Ã±atte Ä• sane nisÄ«di. atha kho Ä• yasmÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ \Se II
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ \Be II 85/ etadavoca --- ``diá¹-á¹-ho me, b
diá¹-á¹-haá¹ƒ me, bhante, bhagavato khamanÄ«yaá¹ƒ, api ca me, bhante, madhurakajÄ• to
pakkhÄ• yanti; dhammÄ• pi maá¹ƒ na paá¹-ibhanti bhagavato gelaÃ±Ã±ena, api ca me, bha
assÄ• samattÄ• \Ne II 78/ --- `na tÄ• va bhagavÄ• parinibbÄ• yissati, na yÄ• va bhagavÄ•
Ä• rabbha kiÃ±cideva udÄ• haratÄ«â€™â€™ â€™ ti.

<165> ``kiá¹ƒ \Ee II 100/ panÄ• nanda, bhikkhusaá¹…gho mayi paccÄ• sÄ«sati {paccÄ• siá
Ä• nanda, mayÄ• dhammo anantaraá¹ƒ abÄ• hiraá¹ƒ karitvÄ• . natthÄ• nanda, tathÄ• gata
Ä• cariyamuá¹-á¹-hi. yassa nÅ«na, Ä• nanda, evamassa --- `ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ p
`mamuddesiko bhikkhusaá¹…ghoâ€™ ti vÄ• , so nÅ«na, Ä• nanda, bhikkhusaá¹…ghaá¹ƒ Ä
tathÄ• gatassa kho, Ä• nanda, na evaá¹ƒ hoti --- `ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ•
`mamuddesiko bhikkhusaá¹…ghoâ€™ ti vÄ• . sakiá¹ƒ {kiá¹ƒ (Ce Ee) }, Ä• nanda, tathÄ• gat
Ä• rabbha kiÃ±cideva udÄ• harissati. ahaá¹ƒ kho panÄ• nanda, etarahi jiá¹‡á¹‡o vuddho ma
vayoanuppatto. Ä• sÄ«tiko me vayo vattati. seyyathÄ• pi, Ä• nanda, jajjarasakaá¹-aá¹ƒ veá¹
{veá¸·umissakena (Se), veghamissakena (Ee), vedhamissakena, vekhamissakena (Katthaci
Ä• nanda, veá¹-hamissakena maÃ±Ã±e tathÄ• gatassa kÄ• yo yÄ• peti. yasmiá¹ƒ, Ä• nanda
sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• ekaccÄ• naá¹ƒ vedanÄ• naá¹ƒ nirodhÄ• animittaá¹ƒ
viharati, phÄ• sutaro, Ä• nanda, tasmiá¹ƒ samaye tathÄ• gatassa \Se II 119/ kÄ• yo hoti. tas
attadÄ«pÄ• viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , dhammadÄ«pÄ• dhammasara
kathaÃ±cÄ• nanda, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammad
anaÃ±Ã±asaraá¹‡o? idhÄ• nanda, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati atÄ• pÄ« sam
abhijjhÄ• domanassaá¹ƒ. vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ«
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kho, Ä• nanda, bhikkh
attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammadÄ«po dhammasaraá¹‡o anaÃ±Ã±asaraá¹‡o \Be
Ä• nanda, etarahi vÄ• mama vÄ• accayena attadÄ«pÄ• viharissanti attasaraá¹‡Ä• anaÃ±
dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , tamatagge me te, Ä• nanda, bhikkhÅ« bhavissan
ti.

dutiyabhÄ• á¹‡avÄ• ro.

nimittobhÄ• sakathÄ•

<166> atha \Ne II 79/ \Ee II 102/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• patta
vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹
piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaá¹‡hÄ• hi, Ä•
cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ {pÄ• vÄ• laá¹ƒ (cetiyaá¹ƒ (Se) } tenupasaá¹…kamissÄ• ma divÄ• v
``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• nisÄ«dana
piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha \Se II 120/ kho bhagavÄ• yena cÄ• pÄ• laá¹ƒ cetiya
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. Ä• yasmÄ• pi kho Ä• nando bhagavantaá
nisÄ«di.

<167> ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ• etadavoca ---
vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ gotamakaá¹ƒ cetiyaá¹ƒ, r
{sattambakaá¹ƒ (Ee) } cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ bahuputtaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ
cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yassa \Ee II 103/ kassaci, Ä• nanda, ca
bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• ra
kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, cattÄ• r
bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so
{Ä• kaá¹…khamÄ• no (?) }, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vase
kho Ä• yasmÄ• Ä• nando bhagavatÄ• oá¸·Ä• rike nimitte kayiramÄ• ne oá¸·Ä• rike obhÄ•
paá¹-ivijjhituá¹ƒ; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-hatu, bhante, bhagavÄ• kappaá¹ƒ, tiá
kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukh
yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto. dutiyampi \Be II 87/ kho bhagavÄ• ... pe ... tati
bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ•
cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ gotamakaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ
bahuputtaá¹ƒ \Se II 121/ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ sÄ• randadaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«y
cetiyaá¹ƒ. yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ•
anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹-á¹-
tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«ka
paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ•
vÄ• â€™â€™ ti. evampi kho Ä• yasmÄ• Ä• nando bhagavatÄ• oá¸·Ä• rike nimitte kayiram
kayiramÄ• ne nÄ• sakkhi paá¹-ivijjhituá¹ƒ \Ee II 104/; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-ha
bhante, bhagavÄ• kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti, yathÄ• taá¹ƒ mÄ• rena pariyu
bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaccha tvaá¹ƒ, Ä• nanda, yassadÄ
ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• uá¹-á¹-h
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«d

mÄ• rayÄ• canakathÄ•

<168> atha kho mÄ• ro pÄ• pimÄ• acirapakkante Ä• yasmante Ä• nande yena bhagavÄ•
upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho mÄ• ro pÄ• pimÄ•
``parinibbÄ• tudÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato, parinibbÄ• nakÄ• lo \Se II 1
bhagavato. bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, p
yÄ• va me bhikkhÅ« na sÄ• vakÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ•
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino, sakaá
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
(Katthaci), uttÄ• ni (Ce Ee) } karissanti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena sun
sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™ ti \Be II 88/. etarahi kho pana, bhante
sÄ• vakÄ• viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhar
sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cik
paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadh
niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desenti. parinibbÄ• tudÄ• ni, bhante, bhag
parinibbÄ• nakÄ• lodÄ• ni, bhante, bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
bhikkhuniyo na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhamm
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• riniyo, sak
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
desessantÄ«â€™ ti \Se II 123/. etarahi kho pana, bhante, bhikkhuniyo bhagavato sÄ• vikÄ•
visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«ci
II 81/, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hape
uttÄ• nÄ«karonti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetv
dhammaá¹ƒ desenti. parinibbÄ• tudÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato, parinibb
bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
upÄ• sakÄ• na sÄ• vakÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhamm
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino, sakaá
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
desessantÄ«â€™ ti. etarahi kho pana, bhante, upÄ• sakÄ• bhagavato sÄ• vakÄ• viyattÄ•
bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ
Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vib

uttÄ• nÄ«karonti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetv
dhammaá¹ƒ desenti. parinibbÄ• tudÄ• ni \Be II 89/, bhante, bhagavÄ• , parinibbÄ• tu sugato
\Se II 124/, bhante, bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima
upÄ• sikÄ• na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhamma
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• riniyo, sak
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
desessantÄ«â€™ ti. etarahi kho pana, bhante, upÄ• sikÄ• bhagavato sÄ• vikÄ• viyattÄ• v
bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ
Ä• cariyakaá¹ƒ \Ee II 106/ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti v
uttÄ• nÄ«karonti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetv
dhammaá¹ƒ desenti. parinibbÄ• tudÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato, parinibb
bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
82/, yÄ• va me idaá¹ƒ brahmacariyaá¹ƒ na iddhaá¹ƒ ceva bhavissati phÄ«taÃ±ca vitthÄ• rik
puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaâ€™ nti. etarahi kho pana, bhante, bh
iddhaá¹ƒ ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ, yÄ• va deva
parinibbÄ• tudÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato, parinibbÄ• nakÄ• lodÄ• ni, bh
\Se II 125/.

evaá¹ƒ vutte bhagavÄ• mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavoca --- ``appossukko tvaá¹ƒ, pÄ•
tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. ito tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ accayena tathÄ
parinibbÄ• yissatÄ«â€™â€™ ti.

Ä• yusaá¹…khÄ• raossajjanaá¹ƒ

<169> atha kho bhagavÄ• cÄ• pÄ• le cetiye sato sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ oss
Ä• yusaá¹…khÄ• re mahÄ• bhÅ«micÄ• lo ahosi bhiá¹ƒsanako salomahaá¹ƒso {lomahaá¹ƒs
{devadudrabhiyo (Katthaci) } ca phaliá¹ƒsu \Be II 90/. atha kho bhagavÄ• \Ee II 107/ etamat
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``tulamatulaÃ±ca sambhavaá¹ƒ, bhavasaá¹…khÄ• ramavassaji muni.

ajjhattarato samÄ• hito, abhindi kavacamivattasambhavaâ€™â€™ nti ||

mahÄ• bhÅ«micÄ• lahetu

<170> atha kho Ä• yasmato Ä• nandassa etadahosi --- ``acchariyaá¹ƒ vata bho, abbhutaá¹
vatÄ• yaá¹ƒ bhÅ«micÄ• lo; sumahÄ• vatÄ• yaá¹ƒ bhÅ«micÄ• lo bhiá¹ƒsanako salomahaá¹ƒ
phaliá¹ƒsu. ko nu kho hetu ko paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™â

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, abbhutaá¹ƒ, bhante, mahÄ• vatÄ• yaá¹ƒ, bhante, bhÅ«micÄ• lo; sumahÄ• vatÄ• y
bhÅ«micÄ• lo bhiá¹ƒsanako salomahaá¹ƒso; devadundubhiyo ca phaliá¹ƒsu. ko nu kho, bha
paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™â€™ ti?

<171> ``aá¹-á¹-ha kho ime, Ä• nanda, hetÅ«, aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa
aá¹-á¹-ha? ayaá¹ƒ, Ä• nanda, mahÄ• pathavÄ« udake patiá¹-á¹-hitÄ• , udakaá¹ƒ vÄ• te patia
Ä• kÄ• saá¹-á¹-ho. hoti kho so, Ä• nanda, samayo, yaá¹ƒ mahÄ• vÄ• tÄ• vÄ• yanti. mahÄ•
kampenti. udakaá¹ƒ kampitaá¹ƒ pathaviá¹ƒ kampeti. ayaá¹ƒ paá¹-hamo \Ee II 108/ hetu paá
bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, samaá¹‡o vÄ• hoti brÄ• hmaá¹‡o vÄ• iddhimÄ• cetovasippa
mahÄ• nubhÄ• vo, tassa parittÄ• pathavÄ«saÃ±Ã±Ä• bhÄ• vitÄ• hoti, appamÄ• á¹‡Ä• Ä•
kampeti saá¹…kampeti sampakampeti sampavedheti. ayaá¹ƒ dutiyo hetu dutiyo paccayo ma
pÄ• tubhÄ• vÄ• ya.

``puna \Be II 91/ caparaá¹ƒ, Ä• nanda, yadÄ• bodhisatto tusitakÄ• yÄ• cavitvÄ• sato sam
okkamati, tadÄ• yaá¹ƒ pathavÄ« kampati saá¹…kampati sampakampati sampavedhati. ayaá
paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• bodhisatto sato sampajÄ• no mÄ• tukucchismÄ• nikk
kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ catuttho hetu catuttho paccay
pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• \Se II 127/ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhi
tadÄ• yaá¹ƒ pathavÄ« kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ paÃ±ca
mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato anuttaraá¹ƒ dhammacakkaá¹ƒ pavatteti, ta
saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ chaá¹-á¹-ho hetu chaá¹-á¹-ho paccayo
pÄ• tubhÄ• vÄ• ya.

``puna \Ne II 84/ caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato sato sampajÄ• no Ä• yusaá¹…kh
tadÄ• yaá¹ƒ pathavÄ« kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ sattam
bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, yadÄ• tathÄ• gato anupÄ• disesÄ• ya \Ee II 109/ nibbÄ• nadh
tadÄ• yaá¹ƒ pathavÄ« kampati saá¹…kampati sampakampati sampavedhati. ayaá¹ƒ aá¹-á¹-
paccayo mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya. ime kho, Ä• nanda, aá¹-á¹-ha hetÅ«,
bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™â€™ ti.

aá¹-á¹-ha parisÄ•

<172> ``aá¹-á¹-ha kho imÄ• , Ä• nanda, parisÄ• . katamÄ• aá¹-á¹-ha? khattiyaparisÄ• , brÄ
gahapatiparisÄ• , samaá¹‡aparisÄ• , cÄ• tumahÄ• rÄ• jikaparisÄ• {cÄ• tummahÄ• rÄ• jikap
tÄ• vatiá¹ƒsaparisÄ• , mÄ• raparisÄ• , brahmaparisÄ• . abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, Ä•
anekasataá¹ƒ khattiyaparisaá¹ƒ upasaá¹…kamitÄ• . tatrapi mayÄ• sannisinnapubbaá¹ƒ cev
sÄ• kacchÄ• ca samÄ• pajjitapubbÄ• \Se II 128/. tattha yÄ• disako tesaá¹ƒ vaá¹‡á¹‡o hoti,
vaá¹‡á¹‡o hoti. yÄ• disako tesaá¹ƒ saro hoti, tÄ• disako mayhaá¹ƒ saro hoti. dhammiyÄ• ka
samÄ• dapemi samuttejemi sampahaá¹ƒsemi. bhÄ• samÄ• naÃ±ca maá¹ƒ na jÄ• nanti --- `
vÄ• manusso vÄ• â€™ ti? dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samutte
antaradhÄ• yÄ• mi. antarahitaÃ±ca maá¹ƒ na jÄ• nanti --- `ko nu kho ayaá¹ƒ antarahito devo
abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, Ä• nanda, anekasataá¹ƒ brÄ• hmaá¹‡aparisaá¹ƒ ... pe ... g
samaá¹‡aparisaá¹ƒ ... cÄ• tumahÄ• rÄ• jikaparisaá¹ƒ ... tÄ• vatiá¹ƒsaparisaá¹ƒ ... mÄ• rapa
brahmaparisaá¹ƒ upasaá¹…kamitÄ• . tatrapi mayÄ• sannisinnapubbaá¹ƒ ceva sallapitapub
samÄ• pajjitapubbÄ• . tattha yÄ• disako tesaá¹ƒ vaá¹‡á¹‡o hoti, tÄ• disako mayhaá¹ƒ vaá¹‡
tesaá¹ƒ saro hoti, tÄ• disako mayhaá¹ƒ saro hoti. dhammiyÄ• kathÄ• ya sandassemi samÄ
sampahaá¹ƒsemi. bhÄ• samÄ• naÃ±ca maá¹ƒ na jÄ• nanti --- `ko nu kho ayaá¹ƒ bhÄ• sati d
dhammiyÄ• \Ee II 110/ kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampaha
antarahitaÃ±ca maá¹ƒ na jÄ• nanti --- `ko nu kho ayaá¹ƒ antarahito devo vÄ• manusso vÄ•
Ä• nanda, aá¹-á¹-ha parisÄ• .

aá¹-á¹-ha abhibhÄ• yatanÄ• ni

<173> ``aá¹-á¹-ha \Ne II 85/ kho imÄ• ni, Ä• nanda, abhibhÄ• yatanÄ• ni. katamÄ• ni aá¹-á¹
ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubba
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paá¹-hamaá¹ƒ abh

``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡

abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ dutiyaá¹ƒ abhibhÄ

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adu
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ tatiyaá¹ƒ abhibhÄ•

``ajjhattaá¹ƒ \Be II 93/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä•
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä
nÄ«lanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma umÄ• pupphaá¹ƒ nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ
nÄ«lanibhÄ• saá¹ƒ. seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatob
nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«lanidassanaá¹ƒ nÄ«lanibhÄ• saá¹ƒ. evameva ajjhattaá¹ƒ arÅ«pasaÃ
rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni. `tÄ
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paÃ±camaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ \Ee II 111/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«
pÄ«tanidassanÄ• ni pÄ«tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma kaá¹‡ikÄ• rapupphaá¹ƒ pÄ«t
pÄ«tanidassanaá¹ƒ pÄ«tanibhÄ• saá¹ƒ. seyyathÄ• \Se II 130/ vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ
ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡aá¹ƒ pÄ«tanidassanaá¹ƒ pÄ«tanibh
arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä• ni pÄ«tani
`tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ chaá¹-á¹-ha

``ajjhattaá¹ƒ \Ne II 86/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lohitakÄ• ni lohi
lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma bandhujÄ«vakapupphaá¹
lohitakavaá¹‡á¹‡aá¹ƒ lohitakanidassanaá¹ƒ lohitakanibhÄ• saá¹ƒ. seyyathÄ• vÄ• pana taá¹
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ lohitakaá¹ƒ lohitakavaá¹‡á¹‡aá¹ƒ lo
lohitakanibhÄ• saá¹ƒ. evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni pas
lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• n
evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á
odÄ• tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma osadhitÄ• rakÄ• \Be II 94/ odÄ• tÄ• odÄ• tava
odÄ• tanibhÄ• sÄ• . seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatob
odÄ• tavaá¹‡á¹‡aá¹ƒ odÄ• tanidassanaá¹ƒ odÄ• tanibhÄ• saá¹ƒ. evameva ajjhattaá¹ƒ arÅ«
rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ aá¹-á¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ \Se I
aá¹-á¹-ha abhibhÄ• yatanÄ• ni.

aá¹-á¹-ha vimokkhÄ•

<174> ``aá¹-á¹-ha kho ime, Ä• nanda, vimokkhÄ• . katame aá¹-á¹-ha? rÅ«pÄ« rÅ«pÄ• ni pa
vimokkho. ajjhattaá¹ƒ \Ee II 112/ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati, ayaá¹ƒ du
subhanteva adhimutto hoti, ayaá¹ƒ tatiyo vimokkho. sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samati
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ catuttho vimokkho. sabbaso Ä
samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasamp
vimokkho. sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä
upasampajja viharati, ayaá¹ƒ chaá¹-á¹-ho vimokkho. sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ s
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ sattamo vimokkho. s
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
aá¹-á¹-hamo vimokkho. ime kho, Ä• nanda, aá¹-á¹-ha vimokkhÄ• .

<175> ``ekamidÄ• haá¹ƒ \Ne II 87/, Ä• nanda, samayaá¹ƒ uruvelÄ• yaá¹ƒ viharÄ• mi najjÄ•
ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho. atha kho, Ä• nanda, mÄ• ro pÄ• pimÄ• yen
upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho, Ä• nanda, mÄ• ro
etadavoca --- `parinibbÄ• tudÄ• ni, bhante, bhagavÄ• ; parinibbÄ• tu sugato, parinibbÄ• nak
bhagavatoâ€™ ti. evaá¹ƒ vutte ahaá¹ƒ, Ä• nanda, mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavocaá¹ƒ

`` `na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me bhikkhÅ« na sÄ• vakÄ• b
visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• \Be II 95/ s
anudhammacÄ• rino, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhissanti desessanti paÃ±
paá¹-á¹-hapessanti \Ee II 113/ vivarissanti vibhajissanti uttÄ• nÄ«karissanti, uppannaá¹ƒ par
sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessan

`` `na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me bhikkhuniyo na sÄ• vikÄ•
vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• s
anudhammacÄ• riniyo, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhissanti desessanti paÃ
paá¹-á¹-hapessanti vivarissanti vibhajissanti uttÄ• nÄ«karissanti, uppannaá¹ƒ parappavÄ• d
II 133/ suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessanti.

`` `na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me upÄ• sakÄ• na sÄ• vakÄ•
visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«ci
sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-h
vibhajissanti uttÄ• nÄ«karissanti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahi
sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessanti.

`` `na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me upÄ• sikÄ• na sÄ• vikÄ•
visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«ci
sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-h
vibhajissanti uttÄ• nÄ«karissanti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahi
sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessanti.

`` `na \Ne II 88/ tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me idaá¹ƒ brahmaca
bhavissati phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanu

<176> ``idÄ• neva kho, Ä• nanda, ajja cÄ• pÄ• le cetiye mÄ• ro pÄ• pimÄ• yenÄ• haá¹ƒ te
upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho, Ä• nanda, mÄ• ro
--- `parinibbÄ• tudÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugato, parinibbÄ• nakÄ• lodÄ• n
bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- ``na tÄ• vÄ• haá¹ƒ, pÄ• pima \E
\Ee II 114/, yÄ• va me bhikkhÅ« na sÄ• vakÄ• bhavissanti ... pe ... yÄ• va me bhikkhuniyo n
... pe ... yÄ• va me upÄ• sakÄ• na sÄ• vakÄ• bhavissanti ... pe ... yÄ• va me upÄ• sikÄ• n
... pe ... yÄ• va me idaá¹ƒ brahmacariyaá¹ƒ na iddhaÃ±ceva bhavissati phÄ«taÃ±ca vitthÄ•
puthubhÅ«taá¹ƒ, yÄ• va devamanussehi suppakÄ• sitaâ€™â€™ nti. etarahi kho pana, bhar
brahmacariyaá¹ƒ \Se II 134/ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ pu
devamanussehi suppakÄ• sitaá¹ƒ. parinibbÄ• tudÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu su
parinibbÄ• nakÄ• lodÄ• ni, bhante, bhagavatoâ€™ ti.

<177> ``evaá¹ƒ vutte, ahaá¹ƒ, Ä• nanda, mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavocaá¹ƒ --- `appo
hohi, naciraá¹ƒ tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. ito tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ
parinibbÄ• yissatÄ«â€™ ti. idÄ• neva kho, Ä• nanda, ajja cÄ• pÄ• le cetiye tathÄ• gatena sa
Ä• yusaá¹…khÄ• ro ossaá¹-á¹-hoâ€™â€™ ti.

Ä• nandayÄ• canakathÄ•

<178> evaá¹ƒ \Ee II 115/ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``tiá¹-á¹-
kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukamp
sukhÄ• ya devamanussÄ• naâ€™â€™ nti.

``alaá¹ƒdÄ• ni, Ä• nanda. mÄ• tathÄ• gataá¹ƒ yÄ• ci, akÄ• lodÄ• ni, Ä• nanda, tathÄ• gata
dutiyampi kho Ä• yasmÄ• Ä• nando ... pe ... tatiyampi kho Ä• yasmÄ• Ä• nando bhagavan
``tiá¹-á¹-hatu, bhante, bhagavÄ• kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya b
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti.

``saddahasi \Ne II 89/ tvaá¹ƒ, Ä• nanda, tathÄ• gatassa bodhiâ€™â€™ nti? ``evaá¹ƒ, bhant
kiÃ±carahi tvaá¹ƒ, Ä• nanda, tathÄ• gataá¹ƒ yÄ• vatatiyakaá¹ƒ abhinippÄ«á¸·esÄ«â€™â€™
bhante, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `yassa kassaci, Ä• nanda, catt
bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• ra
II 135/ kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, c
bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• ra
Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ
tvaá¹ƒ, Ä• nandÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda, tuyhevetaá¹ƒ
aparaddhaá¹ƒ, yaá¹ƒ tvaá¹ƒ tathÄ• gatena evaá¹ƒ oá¸·Ä• rike nimitte kayiramÄ• ne oá¸·Ä• r
nÄ• sakkhi paá¹-ivijjhituá¹ƒ, na tathÄ• gataá¹ƒ yÄ• ci --- `tiá¹-á¹-hatu, bhante, bhagavÄ• kap
sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ•
devamanussÄ• naâ€™â€™ nti. sace tvaá¹ƒ, Ä• nanda, tathÄ• gataá¹ƒ yÄ• ceyyÄ• si, dveva
paá¹-ikkhipeyya, atha tatiyakaá¹ƒ adhivÄ• seyya. tasmÄ• tihÄ• nanda, tuyhevetaá¹ƒ dukkaá
aparaddhaá¹ƒ.

<179> ``ekamidÄ• haá¹ƒ, Ä• nanda, samayaá¹ƒ rÄ• jagahe viharÄ• mi gijjhakÅ«á¹-e pabba
Ä• nanda, Ä• mantesiá¹ƒ \Ee II 116/ --- `ramaá¹‡Ä«yaá¹ƒ, Ä• nanda, rÄ• jagahaá¹ƒ, ramaá¹
gijjhakÅ«á¹-o pabbato. yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ
vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no kappaá¹
kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ•
vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no, Ä• nand
tiá¹-á¹-heyya \Se II 136/ kappÄ• vasesaá¹ƒ vÄ• â€™ ti. evampi kho tvaá¹ƒ, Ä• nanda, tathÄ•
nimitte kayiramÄ• ne oá¸·Ä• rike obhÄ• se kayiramÄ• ne nÄ• sakkhi paá¹-ivijjhituá¹ƒ, na tath
`tiá¹-á¹-hatu, bhante, bhagavÄ• kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya b
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti. sace tvaá¹ƒ, Ä
yÄ• ceyyÄ• si, dve te vÄ• cÄ• tathÄ• gato paá¹-ikkhipeyya, atha tatiyakaá¹ƒ adhivÄ• seyya
tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddhaá¹ƒ.

<180> ``ekamidÄ• haá¹ƒ, Ä• nanda, samayaá¹ƒ tattheva rÄ• jagahe viharÄ• mi gotamanigr
rÄ• jagahe viharÄ• mi corapapÄ• te ... tattheva rÄ• jagahe viharÄ• mi vebhÄ• rapasse satta
tattheva rÄ• jagahe viharÄ• mi isigilipasse kÄ• á¸·asilÄ• yaá¹ƒ ... tattheva rÄ• jagahe viharÄ
sÄ«tavane sappasoá¹‡á¸• ikapabbhÄ• re ... tattheva rÄ• jagahe viharÄ• mi tapodÄ• rÄ• me
viharÄ• mi veá¸·uvane kalandakanivÄ• pe ... tattheva rÄ• jagahe viharÄ• mi jÄ«vakambavan
viharÄ• mi maddakucchismiá¹ƒ migadÄ• ye \Be II 98/ tatrÄ• pi kho tÄ• haá¹ƒ, Ä• nanda, Ä•
`ramaá¹‡Ä«yaá¹ƒ, Ä• nanda, rÄ• jagahaá¹ƒ, ramaá¹‡Ä«yo gijjhakÅ«á¹-o pabbato, ramaá¹‡Ä
ramaá¹‡Ä«yo corapapÄ• to, ramaá¹‡Ä«yÄ• vebhÄ• rapasse sattapaá¹‡á¹‡iguhÄ• , ramaá¹
kÄ• á¸·asilÄ• , ramaá¹‡Ä«yo sÄ«tavane sappasoá¹‡á¸• ikapabbhÄ• ro \Ee II 117/, ramaá¹‡Ä
ramaá¹‡Ä«yo veá¸·uvane \Se II 137/ kalandakanivÄ• po, ramaá¹‡Ä«yaá¹ƒ jÄ«vakambavana

maddakucchismiá¹ƒ migadÄ• yo. yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vit
vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• ... pe ... Ä• kaá¹…khamÄ• no, Ä•
vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™ ti. evampi kho tvaá¹ƒ, Ä• nanda, tathÄ• gate
kayiramÄ• ne oá¸·Ä• rike obhÄ• se kayiramÄ• ne nÄ• sakkhi paá¹-ivijjhituá¹ƒ, na tathÄ• gat
`tiá¹-á¹-hatu, bhante, bhagavÄ• kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya b
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™ nti. sace tvaá¹ƒ, Ä
yÄ• ceyyÄ• si, dveva te vÄ• cÄ• tathÄ• gato paá¹-ikkhipeyya, atha tatiyakaá¹ƒ adhivÄ• sey
tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddhaá¹ƒ.

<181> ``ekamidÄ• haá¹ƒ, Ä• nanda, samayaá¹ƒ idheva vesÄ• liyaá¹ƒ viharÄ• mi udene cet
Ä• nanda, Ä• mantesiá¹ƒ --- `ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udena
Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• ar
susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ
cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• \Se II 138/ bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• ar
susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-he
evampi kho tvaá¹ƒ, Ä• nanda, tathÄ• gatena oá¸·Ä• rike nimitte kayiramÄ• ne oá¸·Ä• rike ob
nÄ• sakkhi paá¹-ivijjhituá¹ƒ, na tathÄ• gataá¹ƒ yÄ• ci --- `tiá¹-á¹-hatu, bhante, bhagavÄ• kap
sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ•
nti. sace tvaá¹ƒ, Ä• nanda, tathÄ• gataá¹ƒ yÄ• ceyyÄ• si, dveva te vÄ• cÄ• tathÄ• gato paá
tatiyakaá¹ƒ adhivÄ• seyya, tasmÄ• tihÄ• nanda, tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ a

<182> ``ekamidÄ• haá¹ƒ \Be II 99/ \Ee II 118/, Ä• nanda, samayaá¹ƒ idheva vesÄ• liyaá¹ƒ v
cetiye \Ne II 91/ ... pe ... idheva vesÄ• liyaá¹ƒ viharÄ• mi sattambe cetiye ... idheva vesÄ• liy
bahuputte cetiye ... idheva vesÄ• liyaá¹ƒ viharÄ• mi sÄ• randade cetiye ... idÄ• neva kho tÄ
cÄ• pÄ• le cetiye Ä• mantesiá¹ƒ --- `ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ
ramaá¹‡Ä«yaá¹ƒ gotamakaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä
cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ sÄ• randadaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiy
Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• \S
paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• v
kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ
susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-he
evampi kho tvaá¹ƒ, Ä• nanda, tathÄ• gatena oá¸·Ä• rike nimitte kayiramÄ• ne oá¸·Ä• rike ob
nÄ• sakkhi paá¹-ivijjhituá¹ƒ, na tathÄ• gataá¹ƒ yÄ• ci --- `tiá¹-á¹-hatu bhagavÄ• kappaá¹ƒ, ti
kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukh
sace tvaá¹ƒ, Ä• nanda, tathÄ• gataá¹ƒ yÄ• ceyyÄ• si, dveva te vÄ• cÄ• tathÄ• gato paá¹-ik
adhivÄ• seyya. tasmÄ• tihÄ• nanda, tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddhaá¹

<183> ``nanu etaá¹ƒ {evaá¹ƒ (Se Ee) }, Ä• nanda, mayÄ• paá¹-ikacceva {paá¹-igacceva (C

`sabbeheva piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• vo. taá¹ƒ
taá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«ti net
vijjatiâ€™. yaá¹ƒ kho panetaá¹ƒ, Ä• nanda, tathÄ• gatena cattaá¹ƒ vantaá¹ƒ muttaá¹ƒ pahÄ
paá¹-inissaá¹-á¹-haá¹ƒ ossaá¹-á¹-ho Ä• yusaá¹…khÄ• ro, ekaá¹ƒsena vÄ• cÄ• bhÄ• sitÄ• -
parinibbÄ• naá¹ƒ \Ee II 119/ bhavissati. ito tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ accayena tathÄ• gat
ti. taÃ±ca {taá¹ƒ vacanaá¹ƒ (Ce) } tathÄ• gato jÄ«vitahetu puna paccÄ• vamissatÄ«ti {paccÄ
Katthaci) } netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. Ä• yÄ• mÄ• nanda, yena mahÄ• vanaá¹ƒ kÅ«á¹-Ä• g
tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho \Be II 100/ Ä• yas
paccassosi.

atha kho bhagavÄ• \Se II 140/ Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ yena mahÄ• vanaá¹ƒ
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gacc
bhikkhÅ« vesÄ• liá¹ƒ upanissÄ• ya viharanti, te sabbe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannip
``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• yÄ• vatikÄ
upanissÄ• ya viharanti, te sabbe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannipÄ• tetvÄ• yena bhag
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaa
Ä• nando bhagavantaá¹ƒ etadavoca \Ne II 92/ --- ``sannipatito, bhante, bhikkhusaá¹…gho, y
bhagavÄ• kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti.

<184> atha kho bhagavÄ• yenupaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kami; upasaá¹…kami
nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tasmÄ• tiha, bhikkhave, ye te mayÄ• dham
te vo sÄ• dhukaá¹ƒ uggahetvÄ• Ä• sevitabbÄ• bhÄ• vetabbÄ• bahulÄ«kÄ• tabbÄ• , yatha
addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ•
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katame ca te, bhikkhave, dhammÄ• mayÄ• abh
sÄ• dhukaá¹ƒ uggahetvÄ• Ä• sevitabbÄ• bhÄ• vetabbÄ• bahulÄ«kÄ• tabbÄ• , yathayidaá
addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ•
hitÄ• ya sukhÄ• ya \Se II 141/ devamanussÄ• naá¹ƒ. seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹
sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjha
maggo. ime kho te, bhikkhave, dhammÄ• mayÄ• abhiÃ±Ã±Ä• desitÄ• , ye vo sÄ• dhukaá
bhÄ• vetabbÄ• bahulÄ«kÄ• tabbÄ• , yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa cira
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev

<185> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``handadÄ• ni, bhikkhave, Ä• mantayÄ
saá¹…khÄ• rÄ• , appamÄ• dena sampÄ• detha. naciraá¹ƒ tathÄ• gatassa \Be II 101/ parinib
tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ accayena tathÄ• gato parinibbÄ• yissatÄ«â€™â€™ ti. idamavo
sugato athÄ• paraá¹ƒ etadavoca satthÄ• {ito paraá¹ƒ syÄ• mapotthake evaá¹ƒpi pÄ• á¹-ho

daharÄ• pi ca ye vuddhÄ• , ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• ||

aá¸• á¸• hÄ• ceva daliddÄ• ca, sabbe maccuparÄ• yanÄ• .

yathÄ• pi kumbhakÄ• rassa, kataá¹ƒ mattikabhÄ• janaá¹ƒ ||

khuddakaÃ±ca mahantaÃ±ca, yaÃ±ca pakkaá¹ƒ yaÃ±ca Ä• makaá¹ƒ.

sabbaá¹ƒ bhedapariyantaá¹ƒ, evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

athÄ• paraá¹ƒ etadavoca satthÄ• }. ---

``paripakko \Se II 142/ vayo mayhaá¹ƒ, parittaá¹ƒ mama jÄ«vitaá¹ƒ.

pahÄ• ya vo gamissÄ• mi, kataá¹ƒ me saraá¹‡amattano ||

``appamattÄ• satÄ«manto, susÄ«lÄ• hotha bhikkhavo.

susamÄ• hitasaá¹…kappÄ• , sacittamanurakkhatha ||

``yo \Ne II 93/ \Ee II 121/ imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti {viharissati (Se), vih

tatiyo bhÄ• á¹‡avÄ• ro.

nÄ• gÄ• palokitaá¹ƒ

<186> atha \Ee II 122/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam piá¹‡á¸• Ä• ya pÄ• visi. vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• a nÄ• gÄ• palokitaá¹ƒ vesÄ• liá¹ƒ apaloketvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- `` Ä• nanda, tathÄ• gatassa vesÄ• liyÄ• dassanaá¹ƒ bhavissati. Ä• yÄ• mÄ• nanda, yena bha (Katthaci) } tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• ya paccassosi.

atha \Be II 102/ kho bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena bhaá¹‡á¸• a sudaá¹ƒ bhagavÄ• bhaá¹‡á¸• agÄ• me viharati. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi - dhammÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandh tumhÄ• kaÃ±ca. katamesaá¹ƒ catunnaá¹ƒ? ariyassa, bhikkhave, sÄ«lassa ananubodhÄ• ap

dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaá¹ƒ ceva tumhÄ• kaÃ±ca. ariy
ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒ
ceva tumhÄ• kaÃ±ca. ariyÄ• ya, bhikkhave, paÃ±Ã±Ä• ya ananubodhÄ• appaá¹-ivedhÄ• e
sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaá¹ƒ ceva tumhÄ• kaÃ±ca. ariyÄ• ya, bhikkhave, vimut
appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mama
tayidaá¹ƒ, bhikkhave, ariyaá¹ƒ sÄ«laá¹ƒ anubuddhaá¹ƒ \Ee II 123/ paá¹-ividdhaá¹ƒ, ariyo sa
paá¹-ividdho, ariyÄ• paÃ±Ã±Ä• anubuddhÄ• paá¹-ividdhÄ• , ariyÄ• vimutti anubuddhÄ• p
bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bhavanetti, natthi dÄ• ni punabbhavoâ€™â€™ ti. idamavoca b
sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ• .

anubuddhÄ• ime dhammÄ• , gotamena yasassinÄ• ||

``iti \Ne II 94/ buddho abhiÃ±Ã±Ä• ya, dhammamakkhÄ• si bhikkhunaá¹ƒ.

dukkhassantakaro satthÄ• , cakkhumÄ• parinibbutoâ€™â€™ ti ||

tatrÄ• pi sudaá¹ƒ bhagavÄ• bhaá¹‡á¸• agÄ• me viharanto etadeva bahulaá¹ƒ bhikkhÅ«naá
--- ``iti sÄ«laá¹ƒ, iti samÄ• dhi, iti paÃ±Ã±Ä• . sÄ«laparibhÄ• vito samÄ• dhi mahapphalo ho
samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . paÃ±Ã±Ä• pa
Ä• savehi vimuccati, seyyathidaá¹ƒ --- kÄ• mÄ• savÄ• , bhavÄ• savÄ• , avijjÄ• savÄ• â€™â

catumahÄ• padesakathÄ•

<187> atha \Se II 144/ kho bhagavÄ• bhaá¹‡á¸• agÄ• me yathÄ• bhirantaá¹ƒ viharitvÄ• Ä
Ä• mantesi --- ``Ä• yÄ• mÄ• nanda, yena hatthigÄ• mo, yena ambagÄ• mo, yena jambugÄ•
tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• na
\Be II 103/ bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena bhoganagaraá¹ƒ tada
bhagavÄ• bhoganagare viharati Ä• nande {sÄ• nandare (Katthaci) } cetiye. tatra kho bhaga
--- ``cattÄ• rome, bhikkhave, mahÄ• padese desessÄ• mi, taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ \Ee II 124/, bhanteâ€™â€™ ti kho te bhikkhÅ« bhaga
bhagavÄ• etadavoca ---

<188> ``idha, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `sammukhÄ• metaá¹ƒ, Ä• vuso, bhag
paá¹-iggahitaá¹ƒ, ayaá¹ƒ dhammo ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• sanaâ€™ nti. tassa, bhik
bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• appaá¹-ikk
padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte osÄ• retabbÄ• ni {otÄ• retabbÄ• ni}, vi

ce sutte osÄ• riyamÄ• nÄ• ni {otÄ• riyamÄ• nÄ• ni} vinaye sandassiyamÄ• nÄ• ni na ceva s
AN a IV 180}, na ca vinaye sandissanti, niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ n
bhagavato vacanaá¹ƒ; imassa ca bhikkhuno duggahitaâ€™ nti. itihetaá¹ƒ, bhikkhave, chaá¸
sutte osÄ• riyamÄ• nÄ• ni vinaye sandassiyamÄ• nÄ• ni sutte ceva \Se II 145/ osaranti, vina
niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ tassa bhagavato vacanaá¹ƒ; imassa ca b
nti. idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ mahÄ• padesaá¹ƒ dhÄ• reyyÄ• tha.

``idha \Ne II 95/ pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `amukasmiá¹ƒ nÄ• ma Ä• vÄ
sathero sapÄ• mokkho. tassa me saá¹…ghassa sammukhÄ• sutaá¹ƒ sammukhÄ• \Se II 14
dhammo ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• sanaâ€™ nti. tassa, bhikkhave, bhikkhuno bhÄ• si
abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• appaá¹-ikkositvÄ• tÄ• ni pada
uggahetvÄ• sutte osÄ• retabbÄ• ni, vinaye sandassetabbÄ• ni. tÄ• ni ce sutte osÄ• riyamÄ
sandassiyamÄ• nÄ• ni na ceva sutte osaranti, na ca vinaye sandissanti, niá¹-á¹-hamettha ga
idaá¹ƒ na ceva tassa bhagavato vacanaá¹ƒ; tassa ca saá¹…ghassa duggahitaâ€™ nti. itihet
chaá¸• á¸• eyyÄ• tha. tÄ• ni ce sutte osÄ• riyamÄ• nÄ• ni vinaye sandassiyamÄ• nÄ• ni sut
vinaye ca sandissanti, niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• \Ee II 125/, idaá¹ƒ tassa b
tassa ca saá¹…ghassa suggahitaâ€™ nti. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ mahÄ• padesaá¹ƒ d

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `amukasmiá¹ƒ nÄ• ma Ä• vÄ• se samb
viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• .
sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• s
bhikkhave, bhikkhuno bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ ... pe ... na ca vinaye sandissan
gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ na ceva tassa bhagavato vacanaá¹ƒ; tesaÃ±ca therÄ• naá
itihetaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• tha. tÄ• ni ce sutte osÄ• riyamÄ• nÄ• ni ... pe ... vina
niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ tassa bhagavato vacanaá¹ƒ; tesaÃ±ca th
nti. idaá¹ƒ, bhikkhave, tatiyaá¹ƒ mahÄ• padesaá¹ƒ dhÄ• reyyÄ• tha.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ vadeyya --- `amukasmiá¹ƒ nÄ• ma Ä• vÄ• se eko th
bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo. tassa me therassa
paá¹-iggahitaá¹ƒ --- ayaá¹ƒ dhammo ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• sanaâ€™ nti. tassa, bh
bhÄ• sitaá¹ƒ neva abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• appaá¹-ikk
padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ uggahetvÄ• sutte osÄ• ritabbÄ• ni, vinaye sandassetabb
osÄ• riyamÄ• nÄ• ni vinaye sandassiyamÄ• nÄ• ni na ceva sutte osaranti, na ca vinaye san
gantabbaá¹ƒ --- `addhÄ• , idaá¹ƒ na ceva tassa bhagavato vacanaá¹ƒ; tassa ca therassa du
itihetaá¹ƒ, bhikkhave, chaá¸• á¸• eyyÄ• tha. tÄ• ni ca sutte osÄ• riyamÄ• nÄ• ni vinaye sand
osaranti, vinaye ca sandissanti \Ne II 96/, niá¹-á¹-hamettha gantabbaá¹ƒ --- `addhÄ• \Ee II 1
bhagavato vacanaá¹ƒ; tassa ca therassa suggahitaâ€™ nti. idaá¹ƒ, bhikkhave, catutthaá¹ƒ n
dhÄ• reyyÄ• tha. ime kho, bhikkhave, cattÄ• ro mahÄ• padese dhÄ• reyyÄ• thÄ• â€™â€™

tatrapi sudaá¹ƒ bhagavÄ• bhoganagare viharanto \Se II 147/ Ä• nande cetiye etadeva bah
dhammiá¹ƒ kathaá¹ƒ karoti --- ``iti sÄ«laá¹ƒ, iti samÄ• dhi, iti paÃ±Ã±Ä• . sÄ«laparibhÄ• vito
mahapphalo hoti mahÄ• nisaá¹ƒso \Be II 105/. samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahap
paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ sammadeva Ä• savehi vimuccati, seyyathidaá¹ƒ --- kÄ•
avijjÄ• savÄ• â€™â€™ ti.

kammÄ• raputtacundavatthu

<189> atha kho bhagavÄ• bhoganagare yathÄ• bhirantaá¹ƒ viharitvÄ• Ä• yasmantaá¹ƒ Ä•
``Ä• yÄ• mÄ• nanda, yena pÄ• vÄ• tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bha
bhagavato paccassosi. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena
sudaá¹ƒ bhagavÄ• pÄ• vÄ• yaá¹ƒ viharati cundassa kammÄ• raputtassa ambavane. assos
``bhagavÄ• kira pÄ• vaá¹ƒ anuppatto, pÄ• vÄ• yaá¹ƒ viharati mayhaá¹ƒ ambavaneâ€™â€™
kammÄ• raputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ ab
ekamantaá¹ƒ nisinnaá¹ƒ kho cundaá¹ƒ kammÄ• raputtaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• y
samuttejesi sampahaá¹ƒsesi. atha kho cundo kammÄ• raputto bhagavatÄ• dhammiyÄ• ka
samuttejito sampahaá¹ƒsito bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bhaga
bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bh
kammÄ• raputto bhagavato adhivÄ• sanaá¹ƒ \Ee II 127/ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Se
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho cundo kammÄ• raputto tassÄ• rattiyÄ• accayena sake nivesane paá¹‡Ä«taá¹ƒ kh
paá¹-iyÄ• dÄ• petvÄ• pahÅ«taÃ±ca sÅ«karamaddavaá¹ƒ bhagavato kÄ• laá¹ƒ Ä• rocÄ• pe
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ•
saddhiá¹ƒ bhikkhusaá¹…ghena yena cundassa kammÄ• raputtassa nivesanaá¹ƒ tenupasaá
paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• cundaá¹ƒ kammÄ• raputtaá¹ƒ Ä• mante
sÅ«karamaddavaá¹ƒ paá¹-iyattaá¹ƒ, tena maá¹ƒ parivisa. yaá¹ƒ panaÃ±Ã±aá¹ƒ khÄ• danÄ«
paá¹-iyattaá¹ƒ, tena bhikkhusaá¹…ghaá¹ƒ \Ne II 97/ parivisÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ
kammÄ• raputto bhagavato paá¹-issutvÄ• yaá¹ƒ ahosi sÅ«karamaddavaá¹ƒ paá¹-iyattaá¹ƒ,
parivisi. yaá¹ƒ panaÃ±Ã±aá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyattaá¹ƒ \Be II 106/, te
parivisi. atha kho bhagavÄ• cundaá¹ƒ kammÄ• raputtaá¹ƒ Ä• mantesi --- ``yaá¹ƒ te, cunda,
avasiá¹-á¹-haá¹ƒ, taá¹ƒ sobbhe nikhaá¹‡Ä• hi. nÄ• haá¹ƒ taá¹ƒ, cunda, passÄ• mi sadevake
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, yassa taá¹ƒ par
gaccheyya aÃ±Ã±atra tathÄ• gatassÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho cundo
paá¹-issutvÄ• yaá¹ƒ ahosi sÅ«karamaddavaá¹ƒ avasiá¹-á¹-haá¹ƒ, taá¹ƒ sobbhe nikhaá¹‡itv
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
II 149/ kho cundaá¹ƒ kammÄ• raputtaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassetvÄ•

sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<190> atha kho bhagavato cundassa kammÄ• raputtassa bhattaá¹ƒ bhuttÄ• vissa kharo Ä•
lohitapakkhandikÄ• pabÄ• á¸·hÄ• vedanÄ• vattanti mÄ• raá¹‡antikÄ• . tÄ• sudaá¹ƒ \Ee II
sampajÄ• no adhivÄ• sesi avihaÃ±Ã±amÄ• no. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nan
``Ä• yÄ• mÄ• nanda, yena kusinÄ• rÄ• tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ,
Ä• nando bhagavato paccassosi.

cundassa bhattaá¹ƒ bhuÃ±jitvÄ• , kammÄ• rassÄ• ti me sutaá¹ƒ.

Ä• bÄ• dhaá¹ƒ samphusÄ« dhÄ«ro, pabÄ• á¸·haá¹ƒ mÄ• raá¹‡antikaá¹ƒ ||

bhuttassa ca sÅ«karamaddavena,

byÄ• dhippabÄ• á¸·ho udapÄ• di satthuno.

virecamÄ• no {viriccamÄ• no (Ce Se Katthaci), viriÃ±camÄ• no (?) } bhagavÄ• avoca,

gacchÄ• mahaá¹ƒ kusinÄ• raá¹ƒ nagaranti ||

pÄ• nÄ«yÄ• haraá¹‡aá¹ƒ

<191> atha kho bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ tenup
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``iá¹…gha me tvaá¹ƒ, Ä• nanda, catugguá¹‡aá
paÃ±Ã±apehi, kilantosmi, Ä• nanda, nisÄ«dissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™
II 98/ bhagavato paá¹-issutvÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apesi. nisÄ«di b
Ä• sane. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ \Se II 150/ \Be II 107/ Ä• nandaá¹ƒ Ä• man
tvaá¹ƒ, Ä• nanda, pÄ• nÄ«yaá¹ƒ Ä• hara, pipÄ• sitosmi, Ä• nanda, pivissÄ• mÄ«â€™â€™ t
Ä• nando bhagavantaá¹ƒ etadavoca --- ``idÄ• ni, bhante, paÃ±camattÄ• ni sakaá¹-asatÄ• ni
cakkacchinnaá¹ƒ udakaá¹ƒ parittaá¹ƒ luá¸·itaá¹ƒ Ä• vilaá¹ƒ sandati. ayaá¹ƒ, bhante, kakudh
} nadÄ« avidÅ«re acchodakÄ• sÄ• todakÄ• \Ee II 129/ sÄ«todakÄ• setodakÄ• {setakÄ•
ramaá¹‡Ä«yÄ• . ettha bhagavÄ• pÄ• nÄ«yaÃ±ca pivissati, gattÄ• ni ca sÄ«tÄ« {sÄ«taá¹ƒ (
karissatÄ«â€™â€™ ti.

dutiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``iá¹…gha me tvaá¹ƒ
Ä• hara, pipÄ• sitosmi, Ä• nanda, pivissÄ• mÄ«â€™â€™ ti. dutiyampi kho Ä• yasmÄ• Ä• n
--- ``idÄ• ni, bhante, paÃ±camattÄ• ni sakaá¹-asatÄ• ni atikkantÄ• ni, taá¹ƒ cakkacchinnaá¹
luá¸·itaá¹ƒ Ä• vilaá¹ƒ sandati. ayaá¹ƒ, bhante, kakudhÄ• nadÄ« avidÅ«re acchodakÄ• sÄ•

setodakÄ• suppatitthÄ• ramaá¹‡Ä«yÄ• . ettha bhagavÄ• pÄ• nÄ«yaÃ±ca pivissati, gattÄ•
ti.

tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``iá¹…gha me tvaá¹ƒ
Ä• hara, pipÄ• sitosmi, Ä• nanda, pivissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paá¹-issutvÄ• \Se II 151/ pattaá¹ƒ gahetvÄ• yena sÄ• nadikÄ• tenupasaá¹…kami. atha kh
cakkacchinnÄ• parittÄ• luá¸·itÄ• Ä• vilÄ• sandamÄ• nÄ• , Ä• yasmante Ä• nande upasaá
anÄ• vilÄ• sandittha {sandati (Se) }. atha kho Ä• yasmato Ä• nandassa etadahosi --- ``acch
abbhutaá¹ƒ vata, bho, tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• . ayaÃ±hi sÄ• n
luá¸·itÄ• Ä• vilÄ• sandamÄ• nÄ• mayi upasaá¹…kamante acchÄ• vippasannÄ• anÄ• vilÄ
pÄ• nÄ«yaá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavan
``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante, tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ•
nadikÄ• cakkacchinnÄ• parittÄ• luá¸·itÄ• Ä• vilÄ• sandamÄ• nÄ• mayi upasaá¹…kaman
sandittha. pivatu bhagavÄ• pÄ• nÄ«yaá¹ƒ pivatu sugato pÄ• nÄ«yaâ€™â€™ nti. atha kho

pukkusamallaputtavatthu

<192> tena \Be II 108/ \Ne II 99/ \Ee II 130/ rokho pana samayena pukkuso mallaputto Ä• á
sÄ• vako kusinÄ• rÄ• ya pÄ• vaá¹ƒ addhÄ• namaggappaá¹-ippanno hoti. addasÄ• kho puk
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ. disvÄ• yena bhagavÄ• tenupasaá¹…kami; up
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho pukkuso mallaputto bhaga
``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante, santena vata, bhante, pabbajitÄ• vihÄ• rena vi
bhÅ«tapubbaá¹ƒ, bhante \Se II 152/, Ä• á¸·Ä• ro kÄ• lÄ• mo addhÄ• namaggappaá¹-ippann
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho, bhante, paÃ±camattÄ
Ä• á¸·Ä• raá¹ƒ kÄ• lÄ• maá¹ƒ nissÄ• ya nissÄ• ya atikkamiá¹ƒsu. atha kho, bhante, aÃ±Ã±a
sakaá¹-asatthassa {sakaá¹-asatassa (Katthaci) } piá¹-á¹-hito piá¹-á¹-hito Ä• gacchanto yena
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• á¸·Ä• raá¹ƒ kÄ• lÄ• maá¹ƒ etadavoca --- `api, bh
sakaá¹-asatÄ• ni atikkantÄ• ni addasÄ• â€™ ti? `na kho ahaá¹ƒ, Ä• vuso, addasaâ€™ nti. `
saddaá¹ƒ assosÄ«â€™ ti? `na kho ahaá¹ƒ, Ä• vuso, saddaá¹ƒ assosiâ€™ nti. `kiá¹ƒ pana, b
ti? `na kho ahaá¹ƒ, Ä• vuso, sutto ahosiâ€™ nti. `kiá¹ƒ pana, bhante, saÃ±Ã±Ä« ahosÄ«â€™
`so tvaá¹ƒ, bhante, saÃ±Ã±Ä« samÄ• no jÄ• garo paÃ±camattÄ• ni sakaá¹-asatÄ• ni nissÄ•
neva addasa, na pana saddaá¹ƒ assosi; apisu {api hi (Ce Se Ee) } te, bhante, saá¹…ghÄ• á
okiá¹‡á¹‡Ä• â€™ ti? `evamÄ• vusoâ€™ ti. atha kho, bhante, tassa purisassa etadahosi --- `
abbhutaá¹ƒ vata bho, santena vata bho pabbajitÄ• vihÄ• rena viharanti. yatra hi nÄ• ma sa
131/ jÄ• garo paÃ±camattÄ• ni sakaá¹-asatÄ• ni nissÄ• ya nissÄ• ya atikkantÄ• ni neva dak
sossatÄ«â€™ ti! Ä• á¸·Ä• re kÄ• lÄ• me uá¸·Ä• raá¹ƒ pasÄ• daá¹ƒ pavedetvÄ• pakkÄ• mÄ

<193> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, pukkusa, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisa
vÄ• saÃ±Ã±Ä« samÄ• no jÄ• garo paÃ±camattÄ• ni \Se II 153/ sakaá¹-asatÄ• ni nissÄ• ya
passeyya, na pana saddaá¹ƒ \Be II 109/ suá¹‡eyya; yo vÄ• saÃ±Ã±Ä« samÄ• no jÄ• garo d
gaá¸·agaá¸·Ä• yante vijjullatÄ• su {vijjutÄ• su (Ce Se Ee) } niccharantÄ«su asaniyÄ• phalan
na pana saddaá¹ƒ suá¹‡eyyÄ• â€™â€™ ti? ``kiÃ±hi, bhante, karissanti paÃ±ca vÄ• sakaá¹
sakaá¹-asatÄ• ni satta vÄ• sakaá¹-asatÄ• ni aá¹-á¹-ha vÄ• sakaá¹-asatÄ• ni nava vÄ• sak
sakaá¹-asatÄ• ni dasa vÄ• sakaá¹-asatÄ• ni (Ce) }, sakaá¹-asahassaá¹ƒ vÄ• sakaá¹-asata
etadeva dukkarataraá¹ƒ ceva durabhisambhavataraÃ±ca yo \Ne II 100/ saÃ±Ã±Ä« samÄ• n
gaá¸·agaá¸·Ä• yante vijjullatÄ• su niccharantÄ«su asaniyÄ• phalantiyÄ• neva passeyya, na
suá¹‡eyyÄ• â€™â€™ ti.

``ekamidÄ• haá¹ƒ, pukkusa, samayaá¹ƒ Ä• tumÄ• yaá¹ƒ viharÄ• mi bhusÄ• gÄ• re. tena kh
deve gaá¸·agaá¸·Ä• yante vijjullatÄ• su niccharantÄ«su asaniyÄ• phalantiyÄ• avidÅ«re bhu
bhÄ• taro hatÄ• cattÄ• ro ca balibaddÄ• {balibaddÄ• (Ce Ee) }. atha kho, pukkusa, Ä• tum
nikkhamitvÄ• yena te dve kassakÄ• bhÄ• taro hatÄ• cattÄ• ro ca balibaddÄ• tenupasaá¹.
pukkusa, samayena bhusÄ• gÄ• rÄ• nikkhamitvÄ• bhusÄ• gÄ• radvÄ• re abbhokÄ• se caa
aÃ±Ã±ataro puriso tamhÄ• mahÄ• janakÄ• yÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ \Se II 154/ á¹-hitaá¹ƒ kho ahaá¹ƒ, pukkusa, taá¹ƒ p
--- `kiá¹ƒ nu kho eso, Ä• vuso, mahÄ• janakÄ• yo sannipatitoâ€™ ti? `idÄ• ni \Ee II 132/, bh
deve gaá¸·agaá¸·Ä• yante vijjullatÄ• su niccharantÄ«su asaniyÄ• phalantiyÄ• dve kassakÄ
ca balibaddÄ• . ettheso mahÄ• janakÄ• yo sannipatito. tvaá¹ƒ pana, bhante, kva ahosÄ«â€™
Ä• vuso, ahosiâ€™ nti. `kiá¹ƒ pana, bhante, addasÄ• â€™ ti? `na kho ahaá¹ƒ, Ä• vuso, add
bhante, saddaá¹ƒ assosÄ«â€™ ti? `na kho ahaá¹ƒ, Ä• vuso, saddaá¹ƒ assosiâ€™ nti. `kiá¹ƒ
ahosÄ«â€™ ti? `na kho ahaá¹ƒ, Ä• vuso, sutto ahosiâ€™ nti. `kiá¹ƒ pana, bhante, saÃ±Ã±Ä
`evamÄ• vusoâ€™ ti. `so tvaá¹ƒ, bhante, saÃ±Ã±Ä« samÄ• no jÄ• garo deve vassante deve
110/ vijjullatÄ• su niccharantÄ«su asaniyÄ• phalantiyÄ• neva addasa, na pana saddaá¹ƒ a
``evamÄ• vusoâ€™â€™ ti?

``atha kho, pukkusa, purisassa etadahosi --- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho,
pabbajitÄ• vihÄ• rena viharanti. yatra hi nÄ• ma saÃ±Ã±Ä« samÄ• no jÄ• garo deve vassan
vijjullatÄ• su niccharantÄ«su asaniyÄ• phalantiyÄ• neva dakkhati, na pana saddaá¹ƒ sossa
(Se) }. mayi uá¸·Ä• raá¹ƒ pasÄ• daá¹ƒ pavedetvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹

evaá¹ƒ vutte pukkuso mallaputto bhagavantaá¹ƒ etadavoca --- ``esÄ• haá¹ƒ, bhante, yo me
pasÄ• do taá¹ƒ mahÄ• vÄ• te vÄ• ophuá¹‡Ä• mi sÄ«ghasotÄ• ya \Se II 155/ {siá¹…ghasotÄ
pavÄ• hemi. abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaa
paá¹-icchannaá¹ƒ \Ne II 101/ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, an
telapajjotaá¹ƒ dhÄ• reyya `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhagav

pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca \Ee
upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™

<194> atha kho pukkuso mallaputto aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``iá¹…gha me
siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ yugamaá¹-á¹-haá¹ƒ dhÄ• raá¹‡Ä«yaá¹ƒ Ä• harÄ• â€™â€™ ti. ``eva
puriso pukkusassa mallaputtassa paá¹-issutvÄ• taá¹ƒ siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ yugamaá¹-á¹
Ä• hari {Ä• harasi (Katthaci) }. atha kho pukkuso mallaputto taá¹ƒ siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ yu
dhÄ• raá¹‡Ä«yaá¹ƒ bhagavato upanÄ• mesi --- ``idaá¹ƒ, bhante, siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ yu
dhÄ• raá¹‡Ä«yaá¹ƒ, taá¹ƒ me bhagavÄ• paá¹-iggaá¹‡hÄ• tu anukampaá¹ƒ upÄ• dÄ• yÄ• â
ekena maá¹ƒ acchÄ• dehi, ekena Ä• nandaâ€™â€™ nti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho p
paá¹-issutvÄ• ekena bhagavantaá¹ƒ acchÄ• deti, ekena Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ. atha
mallaputtaá¹ƒ dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒse
mallaputto bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampa
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<195> atha \Se II 156/ \Be II 111/ kho Ä• yasmÄ• Ä• nando acirapakkante pukkuse mallap
siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ yugamaá¹-á¹-haá¹ƒ dhÄ• raá¹‡Ä«yaá¹ƒ bhagavato kÄ• yaá¹ƒ upanÄ
kÄ• yaá¹ƒ upanÄ• mitaá¹ƒ hataccikaá¹ƒ viya {vÄ«taccikaá¹ƒviya (Ce Ee) } khÄ• yati. atha kh
bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante, yÄ• va parisuddh
tathÄ• gatassa chavivaá¹‡á¹‡o pariyodÄ• to. idaá¹ƒ, bhante, siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ yugam
dhÄ• raá¹‡Ä«yaá¹ƒ bhagavato \Ee II 134/ kÄ• yaá¹ƒ upanÄ• mitaá¹ƒ hataccikaá¹ƒ viya khÄ•
``evametaá¹ƒ, Ä• nanda, evametaá¹ƒ, Ä• nanda dvÄ«su kÄ• lesu ativiya tathÄ• gatassa kÄ•
chavivaá¹‡á¹‡o pariyodÄ• to. katamesu dvÄ«su? yaÃ±ca, Ä• nanda, rattiá¹ƒ tathÄ• gato an
sammÄ• sambodhiá¹ƒ abhisambujjhati, yaÃ±ca rattiá¹ƒ anupÄ• disesÄ• ya nibbÄ• nadhÄ• t
kho, Ä• nanda, dvÄ«su kÄ• lesu ativiya tathÄ• gatassa kÄ• yo parisuddho hoti chavivaá¹‡á¹
kho, panÄ• nanda, rattiyÄ• pacchime yÄ• me kusinÄ• rÄ• yaá¹ƒ upavattane mallÄ• naá¹ƒ s
(Se) } yamakasÄ• lÄ• naá¹ƒ tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati {bhavissatÄ«ti (Kat
yena kakudhÄ• nadÄ« tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™
paccassosi.

siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ \Ne II 102/ yugamaá¹-á¹-haá¹ƒ, pukkuso abhihÄ• rayi.

tena acchÄ• dito satthÄ• , hemavaá¹‡á¹‡o asobhathÄ• ti ||

<196> atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena kakudhÄ• nadÄ
upasaá¹…kamitvÄ• kakudhaá¹ƒ nadiá¹ƒ ajjhogÄ• hetvÄ• nhatvÄ• ca pivitvÄ• ca paccutta
tenupasaá¹…kami. upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ cundakaá¹ƒ Ä• mantesi --- ``iá¹…g
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apehi, kilantosmi, cundaka, nipajjissÄ• mÄ«â€™

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• cundako bhagavato paá¹-issutvÄ• catugguá¹‡
paÃ±Ã±apesi. atha kho bhagavÄ• dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesi pÄ• de p
sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ \Ee II 135/ manasikaritvÄ• . Ä• yasmÄ• pana cund
nisÄ«di.

gantvÄ• na \Be II 112/ buddho nadikaá¹ƒ kakudhaá¹ƒ,

acchodakaá¹ƒ sÄ• tudakaá¹ƒ vippasannaá¹ƒ.

ogÄ• hi satthÄ• akilantarÅ«po {sukilantarÅ«po (Ce Ee) },

tathÄ• gato appaá¹-imo ca {appaá¹-imodha (Ee) } loke ||

nhatvÄ• ca pivitvÄ• cudatÄ• ri satthÄ• {pivitvÄ• cundakena, pivitvÄ• ca uttari (Katthaci) }

purakkhato bhikkhugaá¹‡assa majjhe.

vattÄ• {satthÄ• (Ce Se Ee) } pavattÄ• bhagavÄ• idha dhamme,

upÄ• gami ambavanaá¹ƒ mahesi ||

Ä• mantayi cundakaá¹ƒ nÄ• ma bhikkhuá¹ƒ,

catugguá¹‡aá¹ƒ \Se II 158/ santhara me nipajjaá¹ƒ.

so codito bhÄ• vitattena cundo,

catugguá¹‡aá¹ƒ santhari khippameva ||

nipajji satthÄ• akilantarÅ«po,

cundopi tattha pamukhe {samukhe (Katthaci) } nisÄ«dÄ«ti ||

<197> atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``siyÄ• kho {yo kh
cundassa \Ne II 103/ kammÄ• raputtassa koci vippaá¹-isÄ• raá¹ƒ uppÄ• deyya --- `tassa te,
tassa te dulladdhaá¹ƒ, yassa te tathÄ• gato pacchimaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ
cundassa, Ä• nanda, kammÄ• raputtassa evaá¹ƒ vippaá¹-isÄ• ro paá¹-ivinetabbo --- `tassa t

tassa te suladdhaá¹ƒ, yassa te tathÄ• gato pacchimaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ
metaá¹ƒ, Ä• vuso cunda, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- dve me piá¹‡
\Ee II 136/ {samÄ• samaphalÄ• (Katthaci) } samavipÄ• kÄ• {samasamavipÄ• kÄ• (Ce Se
piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• ca. katame dve? yaÃ±ca pi
paribhuÃ±jitvÄ• tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, yaÃ±ca piá
paribhuÃ±jitvÄ• tathÄ• gato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati. ime
samasamaphalÄ• samavipÄ• kÄ• \Be II 113/, ativiya aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi mahapp
mahÄ• nisaá¹ƒsatarÄ• ca. Ä• yusaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena kammÄ• raputte
vaá¹‡á¹‡asaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena kammÄ• raputtena kammaá¹ƒ upacitaá
Ä• yasmatÄ• cundena kammÄ• raputtena kammaá¹ƒ upacitaá¹ƒ, yasasaá¹ƒvattanikaá¹ƒ Ä•
kammÄ• raputtena kammaá¹ƒ upacitaá¹ƒ, saggasaá¹ƒvattanikaá¹ƒ \Se II 159/ Ä• yasmatÄ•
kammaá¹ƒ upacitaá¹ƒ, Ä• dhipateyyasaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena kammÄ• rap
cundassa, Ä• nanda, kammÄ• raputtassa evaá¹ƒ vippaá¹-isÄ• ro paá¹-ivinetabboâ€™â€™ t
etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati,

saá¹ƒyamato veraá¹ƒ na cÄ«yati.

kusalo ca jahÄ• ti pÄ• pakaá¹ƒ,

rÄ• gadosamohakkhayÄ• sanibbutoâ€™â€™ ti ||

catuttho bhÄ• á¹‡avÄ• ro.

yamakasÄ• lÄ•

<198> atha \Ee II 137/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä• yÄ
hiraÃ±Ã±avatiyÄ• nadiyÄ• pÄ• rimaá¹ƒ tÄ«raá¹ƒ, yena kusinÄ• rÄ• upavattanaá¹ƒ mallÄ•
tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti \Ne II 104/. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yas
paccassosi. atha kho bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena hiraÃ±Ã±av
tÄ«raá¹ƒ, yena kusinÄ• rÄ• upavattanaá¹ƒ mallÄ• naá¹ƒ sÄ• lavanaá¹ƒ tenupasaá¹…kami.
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``iá¹…gha me tvaá¹ƒ, Ä• nanda, antarena yam
uttarasÄ«sakaá¹ƒ maÃ±cakaá¹ƒ paÃ±Ã±apehi, kilantosmi, Ä• nanda, nipajjissÄ• mÄ«â€™â
ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• antarena yamakasÄ• lÄ• naá¹ƒ uttara
paÃ±Ã±apesi. atha kho bhagavÄ• dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesi pÄ• de \
accÄ• dhÄ• ya sato sampajÄ• no.

tena \Be II 114/ kho pana samayena yamakasÄ• lÄ• sabbaphÄ• liphullÄ• honti akÄ• lapup
sarÄ«raá¹ƒ okiranti ajjhokiranti abhippakiranti tathÄ• gatassa pÅ«jÄ• ya. dibbÄ• nipi mandÄ
antalikkhÄ• papatanti, tÄ• ni tathÄ• gatassa sarÄ«raá¹ƒ okiranti ajjhokiranti abhippakiranti t
pÅ«jÄ• ya. dibbÄ• nipi candanacuá¹‡á¹‡Ä• ni antalikkhÄ• papatanti, tÄ• ni tathÄ• gatassa s
138/ ajjhokiranti abhippakiranti tathÄ• gatassa pÅ«jÄ• ya. dibbÄ• nipi tÅ«riyÄ• ni antalikkhe
tathÄ• gatassa pÅ«jÄ• ya. dibbÄ• nipi saá¹…gÄ«tÄ• ni antalikkhe vattanti tathÄ• gatassa pÅ

<199> atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``sabbaphÄ• liphul
yamakasÄ• lÄ• akÄ• lapupphehi. te tathÄ• gatassa sarÄ«raá¹ƒ okiranti ajjhokiranti abhippa
pÅ«jÄ• ya. dibbÄ• nipi mandÄ• ravapupphÄ• ni antalikkhÄ• papatanti, tÄ• ni tathÄ• gatassa
ajjhokiranti abhippakiranti tathÄ• gatassa pÅ«jÄ• ya. dibbÄ• nipi candanacuá¹‡á¹‡Ä• ni anta
tÄ• ni tathÄ• gatassa sarÄ«raá¹ƒ okiranti ajjhokiranti abhippakiranti tathÄ• gatassa pÅ«jÄ• y
tÅ«riyÄ• ni antalikkhe vajjanti tathÄ• gatassa pÅ«jÄ• ya. dibbÄ• nipi saá¹…gÄ«tÄ• ni antalik
tathÄ• gatassa pÅ«jÄ• ya. na kho, Ä• nanda, ettÄ• vatÄ• tathÄ• gato sakkato vÄ• hoti garu
pÅ«jito vÄ• apacito vÄ• . yo kho, Ä• nanda, bhikkhu \Se II 161/ vÄ• bhikkhunÄ« vÄ• upÄ•
dhammÄ• nudhammappaá¹-ipanno viharati sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, s
karoti mÄ• neti pÅ«jeti apaciyati {idaá¹ƒ padaá¹ƒ sÄ«syÄ• ipotthakesu na dissati}, paramÄ•
tasmÄ• tihÄ• nanda, dhammÄ• nudhammappaá¹-ipannÄ• viharissÄ• ma sÄ• mÄ«cippaá¹-i
vo, Ä• nanda, sikkhitabbaâ€™â€™ nti.

upavÄ• á¹‡atthero

<200> tena \Ne II 105/ kho pana samayena Ä• yasmÄ• upavÄ• á¹‡o bhagavato purato á¹-
bÄ«jayamÄ• no. atha kho bhagavÄ• Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ apasÄ• resi --- ``ape
aá¹-á¹-hÄ• sÄ«â€™â€™ ti. atha kho Ä• yasmato Ä• nandassa etadahosi --- ``ayaá¹ƒ kho \B
139/ upavÄ• á¹‡o dÄ«gharattaá¹ƒ bhagavato upaá¹-á¹-hÄ• ko santikÄ• vacaro samÄ«pacÄ•
pacchime kÄ• le Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ apasÄ• reti --- `apehi bhikkhu, mÄ• me p
ko nu kho hetu, ko paccayo, yaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ apasÄ• reti
purato aá¹-á¹-hÄ• sÄ«â€™ ti? atha kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---
upavÄ• á¹‡o dÄ«gharattaá¹ƒ bhagavato upaá¹-á¹-hÄ• ko santikÄ• vacaro samÄ«pacÄ• rÄ«
pacchime kÄ• le Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ apasÄ• reti --- ``apehi, bhikkhu, mÄ• me
ti. ko nu kho, bhante, hetu, ko paccayo, yaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ a
bhikkhu, mÄ• me purato aá¹-á¹-hÄ• sÄ«â€™â€™ ti? ``yebhuyyena, Ä• nanda, dasasu loka
sannipatitÄ• \Se II 162/ tathÄ• gataá¹ƒ dassanÄ• ya. yÄ• vatÄ• , Ä• nanda, kusinÄ• rÄ• up
sÄ• lavanaá¹ƒ samantato dvÄ• dasa yojanÄ• ni, natthi so padeso vÄ• laggakoá¹-initudanam
devatÄ• hi apphuá¹-o. devatÄ• , Ä• nanda, ujjhÄ• yanti --- `dÅ«rÄ• ca vatamha Ä• gatÄ• ta
kadÄ• ci karahaci tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ• . ajjeva ratti
tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. ayaÃ±ca mahesakkho bhikkhu bhagavato pura

mayaá¹ƒ labhÄ• ma pacchime kÄ• le tathÄ• gataá¹ƒ dassanÄ• yÄ• â€™â€™ â€™ ti.

<201> ``kathaá¹ƒbhÅ«tÄ• pana, bhante, bhagavÄ• devatÄ• manasikarotÄ«â€™â€™ ti {n
Katthaci) }? ``santÄ• nanda, devatÄ• Ä• kÄ• se pathavÄ«saÃ±Ã±iniyo kese pakiriya kandan
kandanti, chinnapÄ• taá¹ƒ papatanti {chinnaá¹ƒpÄ• daá¹ƒviya papatanti (Se) }, Ä• vaá¹-á¹-a
`atikhippaá¹ƒ bhagavÄ• parinibbÄ• yissati, atikhippaá¹ƒ sugato parinibbÄ• yissati, atikhippa
{cakkhumÄ• (Se Katthaci) } loke antaradhá¹ƒÄ• yissatÄ«â€™ ti.

``santÄ• nanda, devatÄ• pathaviyaá¹ƒ pathavÄ«saÃ±Ã±iniyo kese pakiriya kandanti, bÄ• h
chinnapÄ• taá¹ƒ \Ee II 140/ papatanti, Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti --- `atikhippaá¹ƒ bhagav
parinibbÄ• yissati, atikhippaá¹ƒ sugato parinibbÄ• yissati, atikhippaá¹ƒ cakkhuá¹ƒ loke antar
â€™ ti.

``yÄ• \Be II 116/ \Ne II 106/ pana tÄ• devatÄ• vÄ«tarÄ• gÄ• , tÄ• satÄ• sampajÄ• nÄ• a
saá¹…khÄ• rÄ• , taá¹ƒ kutettha labbhÄ• â€™ ti.

catusaá¹ƒvejanÄ«yaá¹-á¹-hÄ• nÄ• ni

<202> ``pubbe \Se II 163/, bhante, disÄ• su vassaá¹ƒ vuá¹-á¹-hÄ• {vassaá¹ƒvutthÄ• (Ce S
Ä• gacchanti tathÄ• gataá¹ƒ dassanÄ• ya. te mayaá¹ƒ labhÄ• ma manobhÄ• vanÄ«ye bhikk
payirupÄ• sanÄ• ya. bhagavato pana mayaá¹ƒ, bhante, accayena na labhissÄ• ma manobh
na labhissÄ• ma payirupÄ• sanÄ• yÄ• â€™â€™ ti.

``cattÄ• rimÄ• ni, Ä• nanda, saddhassa kulaputtassa dassanÄ«yÄ• ni saá¹ƒvejanÄ«yÄ• ni a
cattÄ• ri? `idha tathÄ• gato jÄ• toâ€™ ti, Ä• nanda, saddhassa kulaputtassa dassanÄ«yaá¹ƒ
á¹-hÄ• naá¹ƒ. `idha tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti, Ä
kulaputtassa dassanÄ«yaá¹ƒ saá¹ƒvejanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ. `idha tathÄ• gatena anuttara
pavattitaâ€™ nti, Ä• nanda, saddhassa kulaputtassa dassanÄ«yaá¹ƒ saá¹ƒvejanÄ«yaá¹ƒ á¹
tathÄ• gato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutoâ€™ ti, Ä• nanda, saddhas
saá¹ƒvejanÄ«yaá¹ƒ á¹-hÄ• naá¹ƒ. imÄ• ni kho \Ee II 141/, Ä• nanda, cattÄ• ri saddhassa ku
saá¹ƒvejanÄ«yÄ• ni á¹-hÄ• nÄ• ni.

``Ä• gamissanti kho, Ä• nanda, saddhÄ• bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo
tipi, `idha tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ tipi, `idha tath
dhammacakkaá¹ƒ pavattitaâ€™ ntipi, `idha tathÄ• gato anupÄ• disesÄ• ya nibbÄ• nadhÄ• t
hi keci, Ä• nanda, cetiyacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• pasannacittÄ• kÄ• laá¹…karissanti,
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissantÄ«â€™â€™ ti.

Ä• nandapucchÄ• kathÄ•

<203> ``kathaá¹ƒ \Se II 164/ mayaá¹ƒ, bhante, mÄ• tugÄ• me paá¹-ipajjÄ• mÄ• â€™â€™ ti
Ä• nandÄ• â€™â€™ ti. ``dassane, bhagavÄ• , sati kathaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti? ``
ti \Be II 117/. ``Ä• lapantena pana, bhante, kathaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti? ``sati, Ä•
upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti.

<204> ``kathaá¹ƒ \Ne II 107/ mayaá¹ƒ, bhante, tathÄ• gatassa sarÄ«re paá¹-ipajjÄ• mÄ• â€
tumhe, Ä• nanda, hotha tathÄ• gatassa sarÄ«rapÅ«jÄ• ya. iá¹…gha tumhe, Ä• nanda, sÄ•
{sadatthe anuyuÃ±jatha (Ce Se), sadatthaá¹ƒ anuyuÃ±jatha (Ee), sÄ• ratthe anuyuÃ±jatha
appamattÄ• Ä• tÄ• pino pahitattÄ• viharatha. santÄ• nanda, khattiyapaá¹‡á¸• itÄ• pi brÄ•
gahapatipaá¹‡á¸• itÄ• pi tathÄ• gate abhippasannÄ• , te tathÄ• gatassa sarÄ«rapÅ«jaá¹ƒ ka

<205> ``kathaá¹ƒ pana, bhante, tathÄ• gatassa sarÄ«re paá¹-ipajjitabbaâ€™â€™ nti? ``yat
raÃ±Ã±o cakkavattissa sarÄ«re paá¹-ipajjanti, evaá¹ƒ tathÄ• gatassa sarÄ«re paá¹-ipajjitabb
``kathaá¹ƒ pana, bhante, raÃ±Ã±o cakkavattissa sarÄ«re paá¹-ipajjantÄ«â€™â€™ ti? ``raÃ±
cakkavattissa sarÄ«raá¹ƒ ahatena vatthena veá¹-henti, ahatena vatthena veá¹-hetvÄ• vihat
veá¹-henti, vihatena kappÄ• sena veá¹-hetvÄ• ahatena vatthena \Ee II 142/ veá¹-henti. eter
yugasatehi raÃ±Ã±o cakkavattissa sarÄ«raá¹ƒ {sarÄ«re (Se Katthaci) } veá¹-hetvÄ• Ä• yas
pakkhipitvÄ• aÃ±Ã±issÄ• Ä• yasÄ• ya doá¹‡iyÄ• paá¹-ikujjitvÄ• sabbagandhÄ• naá¹ƒ cita
cakkavattissa sarÄ«raá¹ƒ jhÄ• penti. cÄ• tumahÄ• pathe {cÄ• tummahÄ• pathe (Ce Se Ke E
thÅ«paá¹ƒ karonti \Se II 165/. evaá¹ƒ kho, Ä• nanda, raÃ±Ã±o cakkavattissa sarÄ«re paá¹-ip
Ä• nanda, raÃ±Ã±o cakkavattissa sarÄ«re paá¹-ipajjanti, evaá¹ƒ tathÄ• gatassa sarÄ«re paa
cÄ• tumahÄ• pathe tathÄ• gatassa thÅ«po kÄ• tabbo. tattha ye mÄ• laá¹ƒ vÄ• gandhaá¹ƒ v
{vaá¹‡á¹‡akaá¹ƒ (Ce Ee) } vÄ• Ä• ropessanti vÄ• abhivÄ• dessanti vÄ• cittaá¹ƒ vÄ• pasÄ
bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya.

thÅ«pÄ• rahapuggalo

<206> ``cattÄ• rome, Ä• nanda, thÅ«pÄ• rahÄ• . katame cattÄ• ro? tathÄ• gato arahaá¹ƒ s
paccekasambuddho thÅ«pÄ• raho, tathÄ• gatassa sÄ• vako thÅ«pÄ• raho, rÄ• jÄ• cakkava
} thÅ«pÄ• rahoti.

``kiÃ±cÄ• nanda \Be II 118/, atthavasaá¹ƒ paá¹-icca tathÄ• gato arahaá¹ƒ sammÄ• sambuc
tassa bhagavato arahato sammÄ• sambuddhassa thÅ«poâ€™ ti, Ä• nanda, bahujanÄ• citt
cittaá¹ƒ pasÄ• detvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
Ä• nanda, atthavasaá¹ƒ paá¹-icca tathÄ• gato arahaá¹ƒ sammÄ• sambuddho thÅ«pÄ• raho

``kiÃ±cÄ• nanda, atthavasaá¹ƒ paá¹-icca paccekasambuddho thÅ«pÄ• raho? `ayaá¹ƒ tassa
paccekasambuddhassa \Ne II 108/ \Ee II 143/ thÅ«poâ€™ ti, Ä• nanda, bahujanÄ• cittaá¹ƒ
cittaá¹ƒ pasÄ• detvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
Ä• nanda, atthavasaá¹ƒ paá¹-icca paccekasambuddho thÅ«pÄ• raho.

``kiÃ±cÄ• nanda, atthavasaá¹ƒ paá¹-icca tathÄ• gatassa sÄ• vako \Se II 166/ thÅ«pÄ• raho
arahato sammÄ• sambuddhassa sÄ• vakassa thÅ«poâ€™ ti Ä• nanda, bahujanÄ• cittaá¹ƒ
pasÄ• detvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajja
atthavasaá¹ƒ paá¹-icca tathÄ• gatassa sÄ• vako thÅ«pÄ• raho.

``kiÃ±cÄ• nanda, atthavasaá¹ƒ paá¹-icca rÄ• jÄ• cakkavattÄ« thÅ«pÄ• raho? `ayaá¹ƒ tassa
dhammaraÃ±Ã±o thÅ«poâ€™ ti, Ä• nanda, bahujanÄ• cittaá¹ƒ pasÄ• denti. te tattha cittaá¹
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. idaá¹ƒ kho, Ä• nanda,
rÄ• jÄ• cakkavattÄ« thÅ«pÄ• raho. ime kho, Ä• nanda cattÄ• ro thÅ«pÄ• rahÄ• â€™â€™ ti

Ä• nandaacchariyadhammo

<207> atha kho Ä• yasmÄ• Ä• nando vihÄ• raá¹ƒ pavisitvÄ• kapisÄ«saá¹ƒ Ä• lambitvÄ•
``ahaÃ±ca vatamhi sekho sakaraá¹‡Ä«yo, satthu ca me parinibbÄ• naá¹ƒ bhavissati, yo ma
atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``kahaá¹ƒ nu kho, bhikkhave, Ä• nandoâ€™â€
Ä• yasmÄ• Ä• nando vihÄ• raá¹ƒ pavisitvÄ• kapisÄ«saá¹ƒ Ä• lambitvÄ• rodamÄ• no á¹-hi
sakaraá¹‡Ä«yo, satthu ca me parinibbÄ• naá¹ƒ bhavissati, yo mama anukampakoâ€™â€™
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama vacanena Ä• nandaá
--- `satthÄ• taá¹ƒ, Ä• vuso Ä• nanda, Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ \Ee II 144/, bh
bhikkhu bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…k
etadavoca \Se II 167/ --- ``satthÄ• taá¹ƒ, Ä• vuso Ä• nanda, Ä• mantetÄ«â€™â€™ ti. ``eva
Ä• yasmÄ• Ä• nando tassa bhikkhuno paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; u
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nan
``alaá¹ƒ, Ä• nanda, mÄ• soci mÄ• paridevi, nanu etaá¹ƒ, Ä• nanda, mayÄ• paá¹-ikacceva
piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• voâ€™ ; taá¹ƒ kutetth
jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ \Ne II 109/ palokadhammaá¹ƒ, taá¹ƒ vata tathÄ• gatass
palujjÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. dÄ«gharattaá¹ƒ kho te, Ä• nanda, tathÄ• gato pa
mettena kÄ• yakammena hitena sukhena advayena appamÄ• á¹‡ena, mettena vacÄ«kamm
appamÄ• á¹‡ena, mettena manokammena hitena sukhena advayena appamÄ• á¹‡ena. kata
padhÄ• namanuyuÃ±ja, khippaá¹ƒ hohisi anÄ• savoâ€™â€™ ti.

<208> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``yepi te, bhikkhave, ahesuá¹ƒ atÄ«tam
sammÄ• sambuddhÄ• , tesampi bhagavantÄ• naá¹ƒ etapparamÄ• yeva upaá¹-á¹-hÄ• kÄ• a

Ä• nando. yepi te, bhikkhave, bhavissanti anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sam
bhagavantÄ• naá¹ƒ etapparamÄ• yeva upaá¹-á¹-hÄ• kÄ• bhavissanti, seyyathÄ• pi mayhaá
bhikkhave, Ä• nando; medhÄ• vÄ«, bhikkhave, Ä• nando. jÄ• nÄ• ti `ayaá¹ƒ kÄ• lo tathÄ• g
upasaá¹…kamituá¹ƒ bhikkhÅ«naá¹ƒ, ayaá¹ƒ kÄ• lo bhikkhunÄ«naá¹ƒ, ayaá¹ƒ kÄ• lo upÄ• s
\Ee II 145/ kÄ• lo upÄ• sikÄ• naá¹ƒ, ayaá¹ƒ kÄ• lo raÃ±Ã±o rÄ• jamahÄ• mattÄ• naá¹ƒ titthi
titthiyasÄ• vakÄ• naâ€™ nti.

<209> ``cattÄ• rome, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• {abbhutadhammÄ• (Se
cattÄ• ro? sace, bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, da
tatra ce Ä• nando dhammaá¹ƒ \Be II 120/ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti. atit
bhikkhuparisÄ• hoti, atha kho Ä• nando tuá¹‡hÄ« hoti. sace, bhikkhave, bhikkhunÄ«parisÄ
upasaá¹…kamati, dassanena sÄ• attamanÄ• hoti. tatra ce Ä• nando dhammaá¹ƒ bhÄ• sat
hoti. atittÄ• va, bhikkhave, bhikkhunÄ«parisÄ• hoti, atha kho Ä• nando tuá¹‡hÄ« hoti. sace,
upÄ• sakaparisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassanena sÄ• attamanÄ•
bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti. atittÄ• va, bhikkhave, upÄ• sakaparisÄ• hoti,
tuá¹‡hÄ« hoti. sace, bhikkhave, upÄ• sikÄ• parisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…ka
hoti. tatra ce, Ä• nando, dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti. atittÄ• v
upÄ• sikÄ• parisÄ• hoti, atha kho Ä• nando tuá¹‡hÄ« hoti. ime kho, bhikkhave, cattÄ• ro ac
dhammÄ• Ä• nande.

``cattÄ• rome, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• raÃ±Ã±e cakkavattimhi. katam
sace, bhikkhave, khattiyaparisÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ dassanÄ• ya \Se II 169/ upas
sÄ• attamanÄ• hoti. tatra ce rÄ• jÄ• cakkavattÄ« bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ•
bhikkhave, khattiyaparisÄ• hoti. atha kho rÄ• jÄ• cakkavattÄ« tuá¹‡hÄ« hoti. sace bhikkha
... pe ... gahapatiparisÄ• ... pe ... samaá¹‡aparisÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ dassanÄ• y
dassanena sÄ• attamanÄ• hoti. tatra ce rÄ• jÄ• cakkavattÄ« bhÄ• sati, bhÄ• sitenapi sÄ•
atittÄ• va, bhikkhave, samaá¹‡aparisÄ• hoti, atha kho rÄ• jÄ• cakkavattÄ« tuá¹‡hÄ« hoti. e
kho, bhikkhave, cattÄ• rome acchariyÄ• abbhutÄ• dhammÄ• Ä• nande. sace, bhikkhave,
dassanÄ• ya upasaá¹…kamati, dassanena sÄ• attamanÄ• hoti. tatra ce Ä• nando dhamma
attamanÄ• hoti. atittÄ• va, bhikkhave, bhikkhuparisÄ• hoti. atha kho Ä• nando tuá¹‡hÄ« ho
bhikkhunÄ«parisÄ• ... pe ... upÄ• sakaparisÄ• ... pe ... upÄ• sikÄ• parisÄ• Ä• nandaá¹ƒ da
dassanena sÄ• attamanÄ• \Be II 121/ hoti. tatra ce Ä• nando dhammaá¹ƒ bhÄ• sati, bhÄ•
hoti. atittÄ• va, bhikkhave, upÄ• sikÄ• parisÄ• hoti. atha kho Ä• nando tuá¹‡hÄ« hoti. ime k
cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ ti.

mahÄ• sudassanasuttadesanÄ•

<210> evaá¹ƒ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``mÄ• , bhante, bh

khuddakanagarake ujjaá¹…galanagarake sÄ• khÄ• nagarake parinibbÄ• yi. santi, bhante, a
seyyathidaá¹ƒ --- campÄ• \Se II 170/ rÄ• jagahaá¹ƒ sÄ• vatthÄ« sÄ• ketaá¹ƒ kosambÄ« bÄ
parinibbÄ• yatu. ettha bahÅ« khattiyamahÄ• sÄ• lÄ• , brÄ• hmaá¹‡amahÄ• sÄ• lÄ• gahapa
abhippasannÄ• . te tathÄ• gatassa sarÄ«rapÅ«jaá¹ƒ karissantÄ«â€™â€™ ti ``mÄ• hevaá¹ƒ
Ä• nanda, avaca --- `khuddakanagarakaá¹ƒ ujjaá¹…galanagarakaá¹ƒ sÄ• khÄ• nagarakaâ€

``bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano nÄ• ma ahosi cakkavattÄ« dhamm
vijitÄ• vÄ« janappadatthÄ• variyappatto sattaratanasamannÄ• gato. raÃ±Ã±o, Ä• nanda, ma
kusinÄ• rÄ• kusÄ• vatÄ« nÄ• ma rÄ• jadhÄ• nÄ« ahosi, puratthimena ca pacchimena ca dv
uttarena ca dakkhiá¹‡ena ca sattayojanÄ• ni vitthÄ• rena. kusÄ• vatÄ«, Ä• nanda, rÄ• jadhÄ
phÄ«tÄ• ca \Ee II 147/ bahujanÄ• ca Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca. seyyathÄ
Ä• á¸·akamandÄ• nÄ• ma rÄ• jadhÄ• nÄ« iddhÄ• ceva hoti phÄ«tÄ• \Ne II 111/ ca bahuja
subhikkhÄ• ca; evameva kho, Ä• nanda, kusÄ• vatÄ« rÄ• jadhÄ• nÄ« iddhÄ• ceva ahosi p
Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca. kusÄ• vatÄ«, Ä• nanda, rÄ• jadhÄ• nÄ« dasahi
ceva rattiÃ±ca, seyyathidaá¹ƒ --- hatthisaddena assasaddena rathasaddena bherisaddena r
vÄ«á¹‡Ä• saddena gÄ«tasaddena saá¹…khasaddena sammasaddena pÄ• á¹‡itÄ• á¸·asadd
khÄ• dathÄ• â€™ ti dasamena saddena.

``gaccha tvaá¹ƒ, Ä• nanda, kusinÄ• raá¹ƒ pavisitvÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ \Se
`ajja kho, vÄ• seá¹-á¹-hÄ• , rattiyÄ• pacchime yÄ• me tathÄ• gatassa parinibbÄ• naá¹ƒ \Be
abhikkamatha vÄ• seá¹-á¹-hÄ• , abhikkamatha vÄ• seá¹-á¹-hÄ• . mÄ• pacchÄ• vippaá¹-isÄ
amhÄ• kaÃ±ca no gÄ• makkhette tathÄ• gatassa parinibbÄ• naá¹ƒ ahosi, na mayaá¹ƒ labhi
tathÄ• gataá¹ƒ dassanÄ• yÄ• â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ•
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya attadutiyo kusinÄ• raá¹ƒ pÄ• visi.

mallÄ• naá¹ƒ vandanÄ•

<211> tena kho pana samayena kosinÄ• rakÄ• mallÄ• sandhÄ• gÄ• re {santhÄ• gÄ• re (
kenacideva karaá¹‡Ä«yena. atha kho Ä• yasmÄ• Ä• nando yena kosinÄ• rakÄ• naá¹ƒ mall
tenupasaá¹…kami; upasaá¹…kamitvÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ Ä• rocesi --- ``aj
rattiyÄ• pacchime yÄ• me tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. abhikkamatha vÄ• s
vÄ• seá¹-á¹-hÄ• . mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha --- `amhÄ• kaÃ±ca no gÄ• ma
parinibbÄ• naá¹ƒ \Ee II 148/ ahosi, na mayaá¹ƒ labhimhÄ• pacchime kÄ• le tathÄ• gataá¹ƒ
idamÄ• yasmato Ä• nandassa vacanaá¹ƒ sutvÄ• mallÄ• ca mallaputtÄ• ca mallasuá¹‡isÄ
aghÄ• vino dummanÄ• cetodukkhasamappitÄ• appekacce kese pakiriya kandanti, bÄ• hÄ
chinnapÄ• taá¹ƒ papatanti, Ä• vaá¹-á¹-anti vivaá¹-á¹-anti --- `atikhippaá¹ƒ bhagavÄ• parinib
atikhippaá¹ƒ sugato parinibbÄ• yissati, atikhippaá¹ƒ cakkhuá¹ƒ \Se II 172/ loke antaradhÄ• y
kho mallÄ• ca mallaputtÄ• ca mallasuá¹‡isÄ• ca mallapajÄ• patiyo ca aghÄ• vino dumma

yena upavattanaá¹ƒ mallÄ• naá¹ƒ sÄ• lavanaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…ka
Ä• nandassa etadahosi --- ``sace kho ahaá¹ƒ kosinÄ• rake malle ekamekaá¹ƒ bhagavantaá
bhagavÄ• kosinÄ• rakehi mallehi bhavissati, athÄ• yaá¹ƒ ratti vibhÄ• yissati. yaá¹ƒnÅ«nÄ•
kulaparivattaso kulaparivattaso \Ne II 112/ á¹-hapetvÄ• bhagavantaá¹ƒ vandÄ• peyyaá¹ƒ ---
mallo saputto sabhariyo sapariso sÄ• macco bhagavato pÄ• de \Be II 123/ sirasÄ• vandatÄ
Ä• yasmÄ• Ä• nando kosinÄ• rake malle kulaparivattaso kulaparivattaso á¹-hapetvÄ• bhag
`itthannÄ• mo, bhante, mallo saputto sabhariyo sapariso sÄ• macco bhagavato pÄ• de siras
atha kho Ä• yasmÄ• Ä• nando etena upÄ• yena paá¹-hameneva yÄ• mena kosinÄ• rake m

subhaddaparibbÄ• jakavatthu

<212> tena kho pana samayena subhaddo nÄ• ma paribbÄ• jako kusinÄ• rÄ• yaá¹ƒ paá¹-iv
paribbÄ• jako --- ``ajja kira rattiyÄ• pacchime yÄ• me samaá¹‡assa gotamassa parinibbÄ• n
ti. atha \Ee II 149/ kho subhaddassa paribbÄ• jakassa etadahosi --- ``sutaá¹ƒ kho pana meta
paribbÄ• jakÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bh
karahaci tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ• â€™ ti. ajjeva \Se II 1
yÄ• me samaá¹‡assa gotamassa parinibbÄ• naá¹ƒ bhavissati. atthi ca me ayaá¹ƒ kaá¹…khÄ
pasanno ahaá¹ƒ samaá¹‡e gotame, `pahoti me samaá¹‡o gotamo tathÄ• dhammaá¹ƒ dese
kaá¹…khÄ• dhammaá¹ƒ pajaheyyaâ€™â€™ â€™ nti. atha kho subhaddo paribbÄ• jako yen
sÄ• lavanaá¹ƒ, yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasma
``sutaá¹ƒ metaá¹ƒ, bho Ä• nanda, paribbÄ• jakÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ• na
bhÄ• samÄ• nÄ• naá¹ƒ --- `kadÄ• ci karahaci tathÄ• gatÄ• loke uppajjanti arahanto \Se II 1
ti. ajjeva rattiyÄ• pacchime yÄ• me samaá¹‡assa gotamassa parinibbÄ• naá¹ƒ bhavissati. a
kaá¹…khÄ• dhammo uppanno --- evaá¹ƒ pasanno ahaá¹ƒ samaá¹‡e gotame `pahoti me sam
desetuá¹ƒ, yathÄ• haá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pajaheyyaâ€™ nti. sÄ• dhÄ• haá¹
samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte Ä• yasmÄ• Ä• nando sub
etadavoca --- ``alaá¹ƒ, Ä• vuso subhadda, mÄ• tathÄ• gataá¹ƒ viheá¹-hesi, kilanto bhagavÄ
kho subhaddo paribbÄ• jako ... pe ... tatiyampi kho subhaddo paribbÄ• jako Ä• yasmantaá¹ƒ
--- ``sutaá¹ƒ metaá¹ƒ, bho Ä• nanda, paribbÄ• jakÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ•
Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `kadÄ• ci karahaci tathÄ• gatÄ• \Be
arahanto sammÄ• sambuddhÄ• â€™ ti. ajjeva rattiyÄ• pacchime yÄ• me samaá¹‡assa \Ee
parinibbÄ• naá¹ƒ bhavissati. atthi ca me ayaá¹ƒ kaá¹…khÄ• dhammo uppanno --- evaá¹ƒ pa
gotame, `pahoti me samaá¹‡o gotamo tathÄ• \Ne II 113/ dhammaá¹ƒ desetuá¹ƒ, yathÄ• ha
kaá¹…khÄ• dhammaá¹ƒ pajaheyyaâ€™ nti. sÄ• dhÄ• haá¹ƒ, bho Ä• nanda, labheyyaá¹ƒ sa
dassanÄ• yÄ• â€™â€™ ti. tatiyampi kho Ä• yasmÄ• Ä• nando subhaddaá¹ƒ paribbÄ• jaka
Ä• vuso subhadda, mÄ• tathÄ• gataá¹ƒ viheá¹-hesi, kilanto bhagavÄ• â€™â€™ ti.

<213> assosi kho bhagavÄ• Ä• yasmato Ä• nandassa subhaddena paribbÄ• jakena saddh

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``alaá¹ƒ, Ä• nanda, mÄ• s
labhataá¹ƒ, Ä• nanda, subhaddo tathÄ• gataá¹ƒ dassanÄ• ya. yaá¹ƒ kiÃ±ci maá¹ƒ subhadd
taá¹ƒ aÃ±Ã±Ä• pekkhova pucchissati, no vihesÄ• pekkho. yaá¹ƒ cassÄ• haá¹ƒ puá¹-á¹-ho b
khippameva Ä• jÄ• nissatÄ«â€™â€™ ti. atha kho Ä• yasmÄ• Ä• nando subhaddaá¹ƒ parib
``gacchÄ• vuso subhadda, karoti te bhagavÄ• okÄ• saâ€™â€™ nti. atha kho subhaddo pa
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi, sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho subhaddo paribbÄ• jako b
``yeme, bho gotama, samaá¹‡abrÄ• hmaá¹‡Ä• saá¹…ghino gaá¹‡ino gaá¹‡Ä• cariyÄ• Ã±Ä
sÄ• dhusammatÄ• bahujanassa, seyyathidaá¹ƒ \Se II 175/ --- pÅ«raá¹‡o kassapo, makkhal
kesakambalo, pakudho kaccÄ• yano, saÃ±cayo belaá¹-á¹-haputto, nigaá¹‡á¹-ho nÄ• á¹-aput
paá¹-iÃ±Ã±Ä• ya abbhaÃ±Ã±iá¹ƒsu, sabbeva na abbhaÃ±Ã±iá¹ƒsu \Ee II 151/, udÄ• hu eka
na abbhaÃ±Ã±iá¹ƒsÅ«â€™â€™ ti? ``alaá¹ƒ, subhadda, tiá¹-á¹-hatetaá¹ƒ --- `sabbete sakÄ•
abbhaÃ±Ã±iá¹ƒsu, sabbeva na abbhaÃ±Ã±iá¹ƒsu, udÄ• hu ekacce abbhaÃ±Ã±iá¹ƒsu, ekac
dhammaá¹ƒ te, subhadda, desessÄ• mi; taá¹ƒ suá¹‡Ä• hi sÄ• dhukaá¹ƒ manasikarohi, bhÄ•
``evaá¹ƒ, bhanteâ€™â€™ ti kho subhaddo paribbÄ• jako bhagavato paccassosi. bhagavÄ•

<214> ``yasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo na upalab
na upalabbhati. dutiyopi tattha samaá¹‡o \Be II 125/ na upalabbhati. tatiyopi tattha samaá¹‡
catutthopi tattha samaá¹‡o na upalabbhati. yasmiÃ±ca kho, subhadda, dhammavinaye ariyo
upalabbhati, samaá¹‡opi tattha upalabbhati, dutiyopi tattha samaá¹‡o upalabbhati, tatiyopi t
upalabbhati, catutthopi tattha samaá¹‡o upalabbhati. imasmiá¹ƒ kho, subhadda, dhammavin
aá¹-á¹-haá¹…giko maggo upalabbhati, idheva, subhadda, samaá¹‡o, idha dutiyo samaá¹‡o,
idha catuttho samaá¹‡o, suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi \Ne II 114/ aÃ±Ã±ehi {a
176/ ca {idheva (Katthaci) }, subhadda, bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko ar

``ekÅ«natiá¹ƒso vayasÄ• subhadda,

yaá¹ƒ pabbajiá¹ƒ kiá¹ƒkusalÄ• nuesÄ«.

vassÄ• ni paÃ±Ã±Ä• sa samÄ• dhikÄ• ni,

yato ahaá¹ƒ pabbajito subhadda ||

Ã±Ä• yassa dhammassa padesavattÄ«,

ito bahiddhÄ• samaá¹‡opi natthi ||

``dutiyopi \Ee II 152/ samaá¹‡o natthi. tatiyopi samaá¹‡o natthi. catutthopi samaá¹‡o natthi.

parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehi. ime ca, subhadda, bhikkhÅ« sammÄ• vihareyyu
assÄ• â€™â€™ ti.

<215> evaá¹ƒ vutte subhaddo paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ,
bhante. seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyy
maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya, `cakkhumanto rÅ«pÄ
evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bha
gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹ƒ, bhante, bhagavato sa
upasampadaâ€™â€™ nti. ``yo kho, subhadda, aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavin
pabbajjaá¹ƒ, Ä• kaá¹…khati upasampadaá¹ƒ, so cattÄ• ro \Be II 126/ mÄ• se parivasati. cat
accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jenti upasampÄ• denti bhikkhubhÄ• vÄ• ya. a
viditÄ• â€™â€™ ti. ``sace, bhante, aÃ±Ã±atitthiyapubbÄ• imasmiá¹ƒ dhammavinaye Ä• ka
Ä• kaá¹…khantÄ• upasampadaá¹ƒ cattÄ• ro mÄ• se parivasanti, catunnaá¹ƒ mÄ• sÄ• naá¹
bhikkhÅ« pabbÄ• jenti upasampÄ• denti bhikkhubhÄ• vÄ• ya. ahaá¹ƒ cattÄ• ri vassÄ• ni pa
vassÄ• naá¹ƒ accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jentu upasampÄ• dentu bhikkhu

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``tenahÄ• nanda, subhad
``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paccassosi. atha kho sub
paribbÄ• jako Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``lÄ• bhÄ• vo, Ä• vuso Ä• nanda
Ä• nanda, ye ettha satthu {satthÄ• rÄ• (Se) } sammukhÄ• antevÄ• sikÄ• bhisekena abhisit
II 153/ kho subhaddo paribbÄ• jako bhagavato santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ
panÄ• yasmÄ• subhaddo eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto n
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajantiâ€™ tadanuttaraá¹ƒ brahm
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. `khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti \Se II 178/ abb
kho panÄ• yasmÄ• subhaddo arahataá¹ƒ ahosi. so bhagavato pacchimo sakkhisÄ• vako a

paÃ±camo bhÄ• á¹‡avÄ• ro.

tathÄ• gatapacchimavÄ• cÄ•

<216> atha \Ee II 154/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``siyÄ•
tumhÄ• kaá¹ƒ evamassa --- `atÄ«tasatthukaá¹ƒ pÄ• vacanaá¹ƒ, natthi no satthÄ• â€™ ti. na
evaá¹ƒ daá¹-á¹-habbaá¹ƒ. yo vo, Ä• nanda, mayÄ• dhammo ca vinayo \Be II 127/ ca desito
mamaccayena satthÄ• . yathÄ• kho panÄ• nanda, etarahi bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä
kho mamaccayena evaá¹ƒ samudÄ• caritabbaá¹ƒ. theratarena, Ä• nanda, bhikkhunÄ• nava
gottena vÄ• Ä• vusovÄ• dena vÄ• samudÄ• caritabbo. navakatarena bhikkhunÄ• theratar
`Ä• yasmÄ• â€™ ti vÄ• samudÄ• caritabbo. Ä• kaá¹…khamÄ• no, Ä• nanda, saá¹…gho ma

sikkhÄ• padÄ• ni samÅ«hanatu. channassa, Ä• nanda, bhikkhuno mamaccayena brahmada
``katamo pana, bhante, brahmadaá¹‡á¸• oâ€™â€™ ti? ``channo, Ä• nanda, bhikkhu yaá¹ƒ i
bhikkhÅ«hi neva vattabbo, na ovaditabbo, na anusÄ• sitabboâ€™â€™ ti.

<217> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``siyÄ• kho pana, bhikkhave, ekabhikk
vimati vÄ• buddhe vÄ• dhamme vÄ• saá¹…ghe vÄ• magge vÄ• paá¹-ipadÄ• ya vÄ• , pu
vippaá¹-isÄ• rino \Ee II 155/ ahuvattha --- `sammukhÄ«bhÅ«to no satthÄ• ahosi \Ne II 116/,
sakkhimhÄ• bhagavantaá¹ƒ sammukhÄ• paá¹-ipucchituâ€™â€™ â€™ nti. evaá¹ƒ vutte te
dutiyampi kho bhagavÄ• ... pe ... tatiyampi kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``siyÄ•
ekabhikkhussÄ• pi kaá¹…khÄ• vÄ• vimati vÄ• buddhe vÄ• dhamme vÄ• saá¹…ghe vÄ•
pucchatha, bhikkhave, mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha --- `sammukhÄ«bhÅ«to n
179/, na mayaá¹ƒ sakkhimhÄ• bhagavantaá¹ƒ sammukhÄ• paá¹-ipucchituâ€™â€™ â€™ n
tuá¹‡hÄ« ahesuá¹ƒ. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``siyÄ• kho pana, bhikkha
puccheyyÄ• tha. sahÄ• yakopi, bhikkhave, sahÄ• yakassa Ä• rocetÅ«â€™â€™ ti. evaá¹ƒ vu
ahesuá¹ƒ. atha kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bha
evaá¹ƒ pasanno ahaá¹ƒ, bhante, imasmiá¹ƒ bhikkhusaá¹…ghe, `natthi ekabhikkhussÄ• pi ka
buddhe vÄ• dhamme vÄ• saá¹…ghe vÄ• magge vÄ• paá¹-ipadÄ• ya vÄ• â€™â€™ â€™
vadesi, Ã±Ä• á¹‡ameva hettha, Ä• nanda, tathÄ• gatassa. natthi imasmiá¹ƒ bhikkhusaá¹…g
kaá¹…khÄ• vÄ• vimati vÄ• buddhe vÄ• dhamme vÄ• saá¹…ghe vÄ• magge vÄ• paá¹-ip
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ yo pacchimako bhikkhu, so sotÄ• panno avinipÄ• tadha
sambodhiparÄ• yaá¹‡oâ€™â€™ ti.

<218> atha \Se II 180/ \Be II 128/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``handa \Ee II 15
Ä• mantayÄ• mi vo, vayadhammÄ• saá¹…khÄ• rÄ• appamÄ• dena sampÄ• dethÄ• â€™â
vÄ• cÄ• .

parinibbutakathÄ•

<219> atha kho bhagavÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, paá¹-hamajjhÄ• nÄ• vuá
jhÄ• naá¹ƒ samÄ• pajji, dutiyajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji,
vuá¹-á¹-hahitvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. catutthajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• Ä
samÄ• pajji, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• viÃ±Ã±Ä• á¹‡aÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• saÃ±Ã±Ä• vedayita

atha kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``parinibbuto,
117/, bhagavÄ• â€™â€™ ti. ``nÄ• vuso Ä• nanda, bhagavÄ• parinibbuto, saÃ±Ã±Ä• veday

ti.

atha kho bhagavÄ• saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• nevasaÃ
samÄ• pajji, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• Ä• kiÃ
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatana
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ \Se II
catutthajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, tatiyajjhÄ• nÄ• vuá¹-á
jhÄ• naá¹ƒ samÄ• pajji, dutiyajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ•
vuá¹-á¹-hahitvÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, dutiyajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• tatiya
samÄ• pajji, tatiyajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, catutthajj
vuá¹-á¹-hahitvÄ• samanantarÄ• bhagavÄ• parinibbÄ• yi.

<220> parinibbute bhagavati saha parinibbÄ• nÄ• mahÄ• bhÅ«micÄ• lo ahosi bhiá¹ƒsanak
devadundubhiyo ca phaliá¹ƒsu. parinibbute \Ee II 157/ bhagavati saha parinibbÄ• nÄ• brah
gÄ• thaá¹ƒ abhÄ• si ---

``sabbeva \Be II 129/ nikkhipissanti, bhÅ«tÄ• loke samussayaá¹ƒ.

yattha etÄ• diso satthÄ• , loke appaá¹-ipuggalo.

tathÄ• gato balappatto, sambuddho parinibbutoâ€™â€™ ti ||

<221> parinibbute bhagavati saha parinibbÄ• nÄ• sakko devÄ• namindo imaá¹ƒ gÄ• thaá¹

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

<222> parinibbute bhagavati saha parinibbÄ• nÄ• Ä• yasmÄ• anuruddho imÄ• gÄ• thÄ•

``nÄ• hu \Se II 182/ \Ne II 118/ assÄ• sapassÄ• so, á¹-hitacittassa tÄ• dino.

anejo santimÄ• rabbha, yaá¹ƒ kÄ• lamakarÄ« muni ||

``asallÄ«nena cittena, vedanaá¹ƒ ajjhavÄ• sayi.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho cetaso ahÅ«â€™â€™ ti ||

<223> parinibbute bhagavati saha parinibbÄ• nÄ• Ä• yasmÄ• Ä• nando imaá¹ƒ gÄ• thaá¹

``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

sabbÄ• kÄ• ravarÅ«pete, sambuddhe parinibbuteâ€™â€™ ti ||

<224> parinibbute bhagavati ye te tattha bhikkhÅ« avÄ«tarÄ• gÄ• appekacce bÄ• hÄ• pa
chinnapÄ• taá¹ƒ papatanti, Ä• vaá¹-á¹-anti vivaá¹-á¹-anti, ``atikhippaá¹ƒ bhagavÄ• parinibbu
atikhippaá¹ƒ sugato parinibbuto, atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitoâ€™â€™ ti. ye pana
vÄ«tarÄ• gÄ• , te satÄ• sampajÄ• nÄ• adhivÄ• senti --- ``aniccÄ• saá¹…khÄ• rÄ• , taá¹ƒ

<225> atha kho Ä• yasmÄ• anuruddho bhikkhÅ« Ä• mantesi --- ``alaá¹ƒ, Ä• vuso, mÄ• so
nanu etaá¹ƒ, Ä• vuso, bhagavatÄ• paá¹-ikacceva akkhÄ• taá¹ƒ --- `sabbeheva piyehi manÄ
vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• voâ€™. taá¹ƒ kutettha, Ä• vuso, labbhÄ• . `yaá¹ƒ taá¹ƒ jÄ•
saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ \S
130/. devatÄ• , Ä• vuso, ujjhÄ• yantÄ«â€™â€™ ti. ``kathaá¹ƒbhÅ«tÄ• pana, bhante, Ä• yas
manasi karotÄ«â€™â€™ ti {bhante anuruddha devatÄ• manasi karontÄ«ti (Se Katthaci) }?

``santÄ• vuso Ä• nanda, devatÄ• Ä• kÄ• se pathavÄ«saÃ±Ã±iyo kese pakiriya kandanti,
chinnapÄ• taá¹ƒ papatanti, Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti --- `atikhippaá¹ƒ bhagavÄ• parinib
sugato parinibbuto, atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitoâ€™ ti. santÄ• vuso Ä• nanda, d
pathavÄ«saÃ±Ã±iyo kese pakiriya kandanti, bÄ• hÄ• paggayha kandanti, chinnapÄ• taá¹
Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti --- `atikhippaá¹ƒ bhagavÄ• parinibbuto \Ne II 119/, atikhippaá
parinibbuto, atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitoâ€™ ti. yÄ• pana tÄ• devatÄ• vÄ«tarÄ
sampajÄ• nÄ• adhivÄ• senti --- `aniccÄ• saá¹…khÄ• rÄ• , taá¹ƒ kutettha labbhÄ• â€™ ti. a
anuruddho Ä• yasmÄ• ca Ä• nando taá¹ƒ rattÄ• vasesaá¹ƒ dhammiyÄ• kathÄ• ya vÄ«tinÄ

<226> atha kho Ä• yasmÄ• anuruddho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gacc
pavisitvÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ Ä• rocehi --- `parinibbuto, vÄ• seá¹-á¹-hÄ• , b
kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä•
paá¹-issutvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya attadutiyo ku
II 159/ kho pana samayena kosinÄ• rakÄ• mallÄ• sandhÄ• gÄ• re sannipatitÄ• honti tene
Ä• yasmÄ• Ä• nando yena kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ sandhÄ• gÄ• raá¹ƒ tenupasa
184/ kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ Ä• rocesi --- `parinibbuto, vÄ• seá¹-á¹-hÄ• , bhagav
maÃ±Ã±athÄ• â€™ ti. idamÄ• yasmato Ä• nandassa vacanaá¹ƒ sutvÄ• mallÄ• ca mallapu
mallapajÄ• patiyo ca aghÄ• vino dummanÄ• cetodukkhasamappitÄ• appekacce kese paki
kandanti, chinnapÄ• taá¹ƒ papatanti, Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti --- ``atikhippaá¹ƒ bhagav

atikhippaá¹ƒ sugato parinibbuto, atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitoâ€™â€™ ti.

buddhasarÄ«rapÅ«jÄ•

<227> atha \Be II 131/ kho kosinÄ• rakÄ• mallÄ• purise Ä• á¹‡Ä• pesuá¹ƒ --- ``tena hi, bh
gandhamÄ• laÃ±ca sabbaÃ±ca tÄ• á¸·Ä• vacaraá¹ƒ sannipÄ• tethÄ• â€™â€™ ti. atha kho l
gandhamÄ• laÃ±ca sabbaÃ±ca tÄ• á¸·Ä• vacaraá¹ƒ paÃ±ca ca dussayugasatÄ• ni Ä• dÄ• y
sÄ• lavanaá¹ƒ, yena bhagavato sarÄ«raá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bl
gÄ«tehi vÄ• ditehi mÄ• lehi gandhehi sakkarontÄ• garuá¹ƒ karontÄ• mÄ• nentÄ• pÅ«jentÄ
maá¹‡á¸• alamÄ• á¸·e paá¹-iyÄ• dentÄ• ekadivasaá¹ƒ vÄ«tinÄ• mesuá¹ƒ.

atha kho kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ etadahosi --- ``ativikÄ• lo kho ajja bhagavato sa
sve dÄ• ni mayaá¹ƒ bhagavato sarÄ«raá¹ƒ jhÄ• pessÄ• mÄ• â€™â€™ ti. atha kho kosinÄ•
sarÄ«raá¹ƒ naccehi gÄ«tehi vÄ• ditehi mÄ• lehi gandhehi sakkarontÄ• garuá¹ƒ karontÄ• m
pÅ«jentÄ• celavitÄ• nÄ• ni karontÄ• maá¹‡á¸• alamÄ• á¸·e paá¹-iyÄ• dentÄ• dutiyampi div
tatiyampi \Se II 185/ divasaá¹ƒ vÄ«tinÄ• mesuá¹ƒ, catutthampi divasaá¹ƒ vÄ«tinÄ• mesuá¹ƒ
vÄ«tinÄ• mesuá¹ƒ, chaá¹-á¹-hampi divasaá¹ƒ vÄ«tinÄ• mesuá¹ƒ.

atha kho sattamaá¹ƒ divasaá¹ƒ kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ \Ee II 160/ etadahosi ---
sarÄ«raá¹ƒ naccehi gÄ«tehi vÄ• ditehi mÄ• lehi gandhehi sakkarontÄ• garuá¹ƒ karontÄ• m
dakkhiá¹‡ena dakkhiá¹‡aá¹ƒ nagarassa haritvÄ• bÄ• hirena bÄ• hiraá¹ƒ dakkhiá¹‡ato naga
jhÄ• pessÄ• mÄ• â€™â€™ ti.

<228> tena kho pana samayena aá¹-á¹-ha mallapÄ• mokkhÄ• sÄ«saá¹ƒnhÄ• tÄ• ahatÄ• n
bhagavato sarÄ«raá¹ƒ uccÄ• ressÄ• mÄ• â€™â€™ ti na sakkonti uccÄ• retuá¹ƒ. atha kho k
Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``ko nu kho, bhante anuruddha, hetu ko pa
mallapÄ• mokkhÄ• sÄ«saá¹ƒnhÄ• tÄ• ahatÄ• ni vatthÄ• ni nivatthÄ• `mayaá¹ƒ bhagavato
ti na sakkonti uccÄ• retuâ€™â€™ nti? ``aÃ±Ã±athÄ• kho, vÄ• seá¹-á¹-hÄ• , tumhÄ• kaá¹ƒ
devatÄ• naá¹ƒ adhippÄ• yoâ€™â€™ ti. ``kathaá¹ƒ pana, bhante, devatÄ• naá¹ƒ adhippÄ• y
kho, vÄ• seá¹-á¹-hÄ• , adhippÄ• yo --- `mayaá¹ƒ bhagavato sarÄ«raá¹ƒ naccehi gÄ«tehi vÄ•
\Be II 132/ sakkarontÄ• garuá¹ƒ karontÄ• mÄ• nentÄ• pÅ«jentÄ• dakkhiá¹‡ena dakkhiá¹‡
bÄ• hirena bÄ• hiraá¹ƒ dakkhiá¹‡ato nagarassa bhagavato sarÄ«raá¹ƒ jhÄ• pessÄ• mÄ• â€
vÄ• seá¹-á¹-hÄ• , adhippÄ• yo --- `mayaá¹ƒ bhagavato sarÄ«raá¹ƒ dibbehi naccehi \Se II 18
gandhehi sakkarontÄ• garuá¹ƒ karontÄ• mÄ• nentÄ• pÅ«jentÄ• uttarena uttaraá¹ƒ nagara
dvÄ• rena nagaraá¹ƒ pavesetvÄ• majjhena majjhaá¹ƒ nagarassa haritvÄ• puratthimena dv
puratthimato nagarassa makuá¹-abandhanaá¹ƒ nÄ• ma mallÄ• naá¹ƒ cetiyaá¹ƒ ettha bhaga
jhÄ• pessÄ• mÄ• â€™ ti. ``yathÄ• , bhante, devatÄ• naá¹ƒ adhippÄ• yo, tathÄ• hotÅ«â€™

<229> tena kho pana samayena kusinÄ• rÄ• yÄ• va sandhisamalasaá¹ƒkaá¹-Ä«rÄ• jaá¹‡á
mandÄ• ravapupphehi santhatÄ• {saá¹‡á¹-hitÄ• (Se) } hoti. atha kho devatÄ• ca kosinÄ• r
sarÄ«raá¹ƒ dibbehi ca mÄ• nusakehi ca naccehi \Ee II 161/ gÄ«tehi vÄ• ditehi mÄ• lehi gan
garuá¹ƒ karontÄ• mÄ• nentÄ• pÅ«jentÄ• uttarena uttaraá¹ƒ nagarassa haritvÄ• uttarena
pavesetvÄ• majjhena majjhaá¹ƒ nagarassa haritvÄ• puratthimena dvÄ• rena nikkhamitvÄ•
makuá¹-abandhanaá¹ƒ nÄ• ma mallÄ• naá¹ƒ cetiyaá¹ƒ ettha ca bhagavato sarÄ«raá¹ƒ nikkh

<230> atha \Ne II 121/ kho kosinÄ• rakÄ• mallÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocu
bhante Ä• nanda, tathÄ• gatassa sarÄ«re paá¹-ipajjÄ• mÄ• â€™â€™ ti? ``yathÄ• kho, vÄ•
cakkavattissa sarÄ«re paá¹-ipajjanti, evaá¹ƒ tathÄ• gatassa sarÄ«re paá¹-ipajjitabbaâ€™â€
pana, bhante Ä• nanda, raÃ±Ã±o cakkavattissa sarÄ«re paá¹-ipajjantÄ«â€™â€™ ti? ``raÃ±
cakkavattissa sarÄ«raá¹ƒ ahatena vatthena veá¹-henti, ahatena vatthena veá¹-hetvÄ• vihat
veá¹-henti, vihatena kappÄ• sena \Se II 187/ veá¹-hetvÄ• ahatena vatthena veá¹-henti. eter
yugasatehi raÃ±Ã±o cakkavattissa sarÄ«raá¹ƒ veá¹-hetvÄ• Ä• yasÄ• ya teladoá¹‡iyÄ• pak
Ä• yasÄ• ya doá¹‡iyÄ• paá¹-ikujjitvÄ• sabbagandhÄ• naá¹ƒ citakaá¹ƒ karitvÄ• raÃ±Ã±o ca
jhÄ• penti. cÄ• tumahÄ• pathe raÃ±Ã±o cakkavattissa thÅ«paá¹ƒ karonti \Be II 133/. evaá¹ƒ
raÃ±Ã±o cakkavattissa sarÄ«re paá¹-ipajjanti. yathÄ• kho, vÄ• seá¹-á¹-hÄ• , raÃ±Ã±o cakk
paá¹-ipajjanti, evaá¹ƒ tathÄ• gatassa sarÄ«re paá¹-ipajjitabbaá¹ƒ. cÄ• tumahÄ• pathe tathÄ•
kÄ• tabbo. tattha ye mÄ• laá¹ƒ vÄ• gandhaá¹ƒ vÄ• cuá¹‡á¹‡akaá¹ƒ vÄ• Ä• ropessanti vÄ•
cittaá¹ƒ vÄ• pasÄ• dessanti, tesaá¹ƒ taá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ•
kosinÄ• rakÄ• mallÄ• purise Ä• á¹‡Ä• pesuá¹ƒ --- ``tena hi, bhaá¹‡e, mallÄ• naá¹ƒ vihataá
sannipÄ• tethÄ• â€™â€™ ti.

atha kho kosinÄ• rakÄ• mallÄ• bhagavato sarÄ«raá¹ƒ ahatena vatthena veá¹-hetvÄ• viha
veá¹-hesuá¹ƒ, vihatena kappÄ• sena veá¹-hetvÄ• ahatena vatthena \Ee II 162/ veá¹-hesuá
paÃ±cahi yugasatehi bhagavato sarÄ«raá¹ƒ veá¹-hetvÄ• Ä• yasÄ• ya teladoá¹‡iyÄ• pakkh
doá¹‡iyÄ• paá¹-ikujjitvÄ• sabbagandhÄ• naá¹ƒ citakaá¹ƒ karitvÄ• bhagavato sarÄ«raá¹ƒ c

mahÄ• kassapattheravatthu

<231> tena kho pana samayena Ä• yasmÄ• mahÄ• kassapo pÄ• vÄ• ya kusinÄ• raá¹ƒ ad
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi \Se II 188/ bhikkhusatehi. atha kho
maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. tena kho pana samayena aÃ±
mandÄ• ravapupphaá¹ƒ gahetvÄ• pÄ• vaá¹ƒ addhÄ• namaggappaá¹-ippanno hoti. addasÄ
Ä• jÄ«vakaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• taá¹ƒ Ä• jÄ«vakaá¹ƒ etadavoca --- ``apÄ
satthÄ• raá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• mÄ• vuso, jÄ• nÄ• mi, ajja sattÄ• haparinibbuto
idaá¹ƒ mandÄ• ravapupphaá¹ƒ gahitaâ€™â€™ nti. tattha ye te \Ne II 122/ bhikkhÅ« avÄ«ta
paggayha kandanti, chinnapÄ• taá¹ƒ papatanti, Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti --- ``atikhippaa

parinibbuto, atikhippaá¹ƒ sugato parinibbuto, atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitoâ€™â€
bhikkhÅ« vÄ«tarÄ• gÄ• , te satÄ• sampajÄ• nÄ• adhivÄ• senti --- ``aniccÄ• saá¹…khÄ• rÄ
labbhÄ• â€™â€™ ti.

<232> tena kho pana samayena subhaddo nÄ• ma vuddhapabbajito tassaá¹ƒ parisÄ• yaá¹
subhaddo vuddhapabbajito te \Be II 134/ bhikkhÅ« etadavoca --- ``alaá¹ƒ, Ä• vuso, mÄ• so
paridevittha, sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena. upaddutÄ• ca homa --- `idaá¹ƒ
kappatÄ«â€™ ti. idÄ• ni pana mayaá¹ƒ yaá¹ƒ icchissÄ• ma, taá¹ƒ karissÄ• ma, yaá¹ƒ na icc
karissÄ• mÄ• â€™â€™ ti. atha kho Ä• yasmÄ• mahÄ• kassapo \Se II 189/ bhikkhÅ« Ä• ma
socittha, mÄ• paridevittha. nanu etaá¹ƒ \Ee II 163/, Ä• vuso, bhagavatÄ• paá¹-ikacceva ak
`sabbeheva piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• voâ€™. t
`yaá¹ƒ taá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ tathÄ• gatassÄ•
palujjÄ«â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti.

<233> tena kho pana samayena cattÄ• ro mallapÄ• mokkhÄ• sÄ«saá¹ƒnhÄ• tÄ• ahatÄ• n
``mayaá¹ƒ bhagavato citakaá¹ƒ Ä• á¸·impessÄ• mÄ• â€™â€™ ti na sakkonti Ä• á¸·impetuá
mallÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``ko nu kho, bhante anuruddha, he
cattÄ• ro mallapÄ• mokkhÄ• sÄ«saá¹ƒnhÄ• tÄ• ahatÄ• ni vatthÄ• ni nivatthÄ• --- `mayaá¹
Ä• á¸·impessÄ• mÄ• â€™ ti na sakkonti Ä• á¸·impetuâ€™â€™ nti? ``aÃ±Ã±athÄ• kho, vÄ•
adhippÄ• yoâ€™â€™ ti. ``kathaá¹ƒ pana, bhante, devatÄ• naá¹ƒ adhippÄ• yoâ€™â€™ ti? `
vÄ• seá¹-á¹-hÄ• , adhippÄ• yo --- `ayaá¹ƒ Ä• yasmÄ• mahÄ• kassapo pÄ• vÄ• ya kusinÄ•
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi. na tÄ• va bhagava
yÄ• vÄ• yasmÄ• mahÄ• kassapo bhagavato pÄ• de sirasÄ• na vandissatÄ«â€™â€™ â€™
adhippÄ• yo, tathÄ• hotÅ«â€™â€™ ti.

<234> atha kho Ä• yasmÄ• mahÄ• kassapo yena kusinÄ• rÄ• makuá¹-abandhanaá¹ƒ nÄ•
bhagavato \Se II 190/ citako tenupasaá¹…kami; upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá
paá¹‡Ä• metvÄ• tikkhattuá¹ƒ citakaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• bhagavato pÄ• de sirasÄ•
paÃ±cabhikkhusatÄ• ni ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkha
padakkhiá¹‡aá¹ƒ katvÄ• \Ne II 123/ bhagavato pÄ• de sirasÄ• vandiá¹ƒsu. vandite \Ee II 1
mahÄ• kassapena tehi ca paÃ±cahi bhikkhusatehi sayameva bhagavato citako pajjali.

<235> jhÄ• yamÄ• nassa \Be II 135/ kho pana bhagavato sarÄ«rassa yaá¹ƒ ahosi chavÄ«ti
maá¹ƒsanti vÄ• nhÄ• rÅ«ti vÄ• lasikÄ• ti vÄ• , tassa neva chÄ• rikÄ• paÃ±Ã±Ä• yittha, na
avasissiá¹ƒsu. seyyathÄ• pi nÄ• ma sappissa vÄ• telassa vÄ• jhÄ• yamÄ• nassa neva chÄ
evameva bhagavato sarÄ«rassa jhÄ• yamÄ• nassa yaá¹ƒ ahosi chavÄ«ti vÄ• cammanti vÄ
lasikÄ• ti vÄ• , tassa neva chÄ• rikÄ• paÃ±Ã±Ä• yittha, na masi; sarÄ«rÄ• neva avasissiá¹ƒ
dussayugasatÄ• naá¹ƒ dveva dussÄ• ni na á¸• ayhiá¹ƒsu yaÃ±ca sabbaabbhantarimaá¹ƒ ya

ca kho pana bhagavato sarÄ«re antalikkhÄ• udakadhÄ• rÄ• pÄ• tubhavitvÄ• bhagavato c
udakasÄ• latopi {udakaá¹ƒ sÄ• latopi (Ce Se Ke) } abbhunnamitvÄ• bhagavato citakaá¹ƒ ni
mallÄ• sabbagandhodakena bhagavato citakaá¹ƒ nibbÄ• pesuá¹ƒ. atha kho kosinÄ• rakÄ•
sattÄ• haá¹ƒ sandhÄ• gÄ• re sattipaÃ±jaraá¹ƒ karitvÄ• dhanupÄ• kÄ• raá¹ƒ parikkhipÄ• pe
{parikkhipitvÄ• (Se) } naccehi gÄ«tehi vÄ• ditehi mÄ• lehi gandhehi sakkariá¹ƒsu garuá¹ƒ k
pÅ«jesuá¹ƒ.

sarÄ«radhÄ• tuvibhÄ• janaá¹ƒ

<236> assosi kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto --- ``bhagavÄ• kira kusinÄ•
parinibbutoâ€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto kosinÄ• rakÄ•
pÄ• hesi --- ``bhagavÄ• pi khattiyo ahampi khattiyo, ahampi arahÄ• mi bhagavato sarÄ«rÄ•
bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca karissÄ• mÄ«â€™â€™ ti.

assosuá¹ƒ kho vesÄ• likÄ• licchavÄ« --- ``bhagavÄ• kira kusinÄ• rÄ• yaá¹ƒ parinibbutoâ€
vesÄ• likÄ• licchavÄ« kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ dÅ«taá¹ƒ pÄ• hesuá¹ƒ --- ``bhaga
khattiyÄ• , mayampi arahÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ \Ee II 165/ bhÄ• gaá¹ƒ, mayamp
thÅ«paÃ±ca mahaÃ±ca karissÄ• mÄ• â€™â€™ ti.

assosuá¹ƒ kho kapilavatthuvÄ• sÄ« sakyÄ• --- ``bhagavÄ• kira kusinÄ• rÄ• yaá¹ƒ parinibb
kapilavatthuvÄ• sÄ« sakyÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ \Be II 136/ dÅ«taá¹ƒ pÄ• he
amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-ho \Ne II 124/, mayampi arahÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ
sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca karissÄ• mÄ• â€™â€™ ti.

assosuá¹ƒ kho allakappakÄ• bulayo {thÅ«layo (Se) } --- ``bhagavÄ• kira kusinÄ• rÄ• yaá¹
atha kho allakappakÄ• bulayo kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ dÅ«taá¹ƒ pÄ• hesuá¹ƒ ---
mayampi khattiyÄ• , mayampi arahÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ bhÄ• gaá¹ƒ, mayampi
thÅ«paÃ±ca mahaÃ±ca karissÄ• mÄ• â€™â€™ ti \Se II 192/.

assosuá¹ƒ kho rÄ• magÄ• makÄ• koá¸·iyÄ• --- ``bhagavÄ• kira kusinÄ• rÄ• yaá¹ƒ parinib
rÄ• magÄ• makÄ• koá¸·iyÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ dÅ«taá¹ƒ pÄ• hesuá¹ƒ --- `
khattiyÄ• , mayampi arahÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ bhÄ• gaá¹ƒ, mayampi bhagavat
mahaÃ±ca karissÄ• mÄ• â€™â€™ ti.

assosi kho veá¹-á¹-hadÄ«pako brÄ• hmaá¹‡o --- ``bhagavÄ• kira kusinÄ• rÄ• yaá¹ƒ parinib
veá¹-á¹-hadÄ«pako brÄ• hmaá¹‡o kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ dÅ«taá¹ƒ pÄ• hesi ---
pismi brÄ• hmaá¹‡o, ahampi arahÄ• mi bhagavato sarÄ«rÄ• naá¹ƒ bhÄ• gaá¹ƒ, ahampi bha
thÅ«paÃ±ca mahaÃ±ca karissÄ• mÄ«â€™â€™ ti.

assosuá¹ƒ kho pÄ• veyyakÄ• mallÄ• --- ``bhagavÄ• kira kusinÄ• rÄ• yaá¹ƒ parinibbutoâ€
pÄ• veyyakÄ• mallÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹ƒ dÅ«taá¹ƒ pÄ• hesuá¹ƒ --- ``bhaga
khattiyÄ• , mayampi arahÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ bhÄ• gaá¹ƒ, mayampi bhagavat
mahaÃ±ca karissÄ• mÄ• â€™â€™ ti.

evaá¹ƒ vutte kosinÄ• rakÄ• mallÄ• te saá¹…ghe gaá¹‡e etadavocuá¹ƒ --- ``bhagavÄ• \Ee
gÄ• makkhette parinibbuto, na mayaá¹ƒ dassÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ bhÄ• gaâ€™

<237> evaá¹ƒ vutte doá¹‡o brÄ• hmaá¹‡o te saá¹…ghe gaá¹‡e etadavoca ---

``suá¹‡antu \Be II 137/ bhonto mama ekavÄ• caá¹ƒ,

amhÄ• ka {chandÄ• nurakkhaá¹‡atthaá¹ƒ niggahÄ«talopo}. buddho ahu khantivÄ• do.

na \Se II 193/ \Ne II 125/ hi sÄ• dhu yaá¹ƒ uttamapuggalassa,

sarÄ«rabhÄ• ge siyÄ• sampahÄ• ro ||

sabbeva bhonto sahitÄ• samaggÄ• ,

sammodamÄ• nÄ• karomaá¹-á¹-habhÄ• ge.

vitthÄ• rikÄ• hontu disÄ• su thÅ«pÄ• ,

bahÅ« janÄ• cakkhumato pasannÄ• â€™â€™ ti ||

<238> ``tena hi, brÄ• hmaá¹‡a, tvaÃ±Ã±eva bhagavato sarÄ«rÄ• ni aá¹-á¹-hadhÄ• samaá
vibhajÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho doá¹‡o brÄ• hmaá¹‡o tesaá¹ƒ saá¹…
paá¹-issutvÄ• bhagavato sarÄ«rÄ• ni aá¹-á¹-hadhÄ• samaá¹ƒ suvibhattaá¹ƒ vibhajitvÄ• te
etadavoca --- ``imaá¹ƒ me bhonto tumbaá¹ƒ dadantu ahampi tumbassa thÅ«paÃ±ca mahaÃ
adaá¹ƒsu kho te doá¹‡assa brÄ• hmaá¹‡assa tumbaá¹ƒ.

assosuá¹ƒ kho pippalivaniyÄ• {pipphalivaniyÄ• (Se) } moriyÄ• --- ``bhagavÄ• kira kusinÄ
parinibbutoâ€™â€™ ti. atha kho pippalivaniyÄ• moriyÄ• kosinÄ• rakÄ• naá¹ƒ mallÄ• naá¹
``bhagavÄ• pi khattiyo mayampi khattiyÄ• , mayampi arahÄ• ma bhagavato sarÄ«rÄ• naá¹ƒ
sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca karissÄ• mÄ• â€™â€™ ti. ``natthi bhagavato sarÄ«
bhagavato sarÄ«rÄ• ni. ito aá¹…gÄ• raá¹ƒ harathÄ• â€™â€™ ti. te tato aá¹…gÄ• raá¹ƒ hari

Katthaci) }.

dhÄ• tuthÅ«papÅ«jÄ•

<239> atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto rÄ• jagahe bhagavato sarÄ«r
akÄ• si. vesÄ• likÄ• pi \Ee II 167/ licchavÄ« vesÄ• liyaá¹ƒ \Se II 194/ bhagavato sarÄ«rÄ• n
mahaÃ±ca akaá¹ƒsu. kapilavatthuvÄ• sÄ«pi sakyÄ• kapilavatthusmiá¹ƒ bhagavato sarÄ«rÄ
akaá¹ƒsu. allakappakÄ• pi bulayo allakappe bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ
rÄ• magÄ• makÄ• pi koá¸·iyÄ• rÄ• magÄ• me bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mah
brÄ• hmaá¹‡o veá¹-á¹-hadÄ«pe bhagavato \Be II 138/ sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±
mallÄ• pÄ• vÄ• yaá¹ƒ bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca akaá¹ƒsu. kosinÄ
bhagavato sarÄ«rÄ• naá¹ƒ thÅ«paÃ±ca mahaÃ±ca akaá¹ƒsu. doá¹‡opi brÄ• hmaá¹‡o tumb
akÄ• si. pippalivaniyÄ• pi moriyÄ• pippalivane \Ne II 126/ aá¹…gÄ• rÄ• naá¹ƒ thÅ«paÃ±ca
aá¹-á¹-ha sarÄ«rathÅ«pÄ• navamo tumbathÅ«po dasamo aá¹…gÄ• rathÅ«po. evametaá¹ƒ

<240> aá¹-á¹-hadoá¹‡aá¹ƒ cakkhumato sarÄ«raá¹ƒ, sattadoá¹‡aá¹ƒ jambudÄ«pe mahenti.

ekaÃ±ca doá¹‡aá¹ƒ purisavaruttamassa, rÄ• magÄ• me nÄ• garÄ• jÄ• maheti ||

ekÄ• hi dÄ• á¹-hÄ• tidivehi pÅ«jitÄ• , ekÄ• pana gandhÄ• rapure mahÄ«yati.

kÄ• liá¹…garaÃ±Ã±o vijite punekaá¹ƒ, ekaá¹ƒ pana nÄ• garÄ• jÄ• maheti ||

tasseva \Se II 195/ tejena ayaá¹ƒ vasundharÄ• ,

Ä• yÄ• gaseá¹-á¹-hehi mahÄ« alaá¹…katÄ• .

evaá¹ƒ imaá¹ƒ cakkhumato sarÄ«raá¹ƒ,

susakkataá¹ƒ sakkatasakkatehi ||

devindanÄ• gindanarindapÅ«jito \Ee II 168/,

manussindaseá¹-á¹-hehi tatheva pÅ«jito.

taá¹ƒ vandatha {taá¹ƒ taá¹ƒ vandatha (Se) } paÃ±jalikÄ• labhitvÄ• ,

buddho have kappasatehi dullabhoti ||

cattÄ• lÄ«sa samÄ• dantÄ• , kesÄ• lomÄ• ca sabbaso.

devÄ• hariá¹ƒsu ekekaá¹ƒ, cakkavÄ• á¸·aparamparÄ• ti ||

mahÄ• parinibbÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. mahÄ• sudassanasuttaá¹ƒ

<241> evaá¹ƒ \Se II 196/ \Be II 139/ \Ne II 127/ \Ee II 169/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹
kusinÄ• rÄ• yaá¹ƒ viharati upavattane mallÄ• naá¹ƒ sÄ• lavane antarena yamakasÄ• lÄ• na
kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagav
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``mÄ
imasmiá¹ƒ khuddakanagarake ujjaá¹…galanagarake sÄ• khÄ• nagarake parinibbÄ• yi. sant
mahÄ• nagarÄ• ni. seyyathidaá¹ƒ --- campÄ• , rÄ• jagahaá¹ƒ, sÄ• vatthi, sÄ• ketaá¹ƒ, kosa
bhagavÄ• parinibbÄ• yatu. ettha bahÅ« khattiyamahÄ• sÄ• lÄ• brÄ• hmaá¹‡amahÄ• sÄ• l
abhippasannÄ• , te tathÄ• gatassa sarÄ«rapÅ«jaá¹ƒ karissantÄ«â€™â€™ ti.

<242> ``mÄ• hevaá¹ƒ, Ä• nanda, avaca; mÄ• hevaá¹ƒ, Ä• nanda, avaca --- khuddakanag
ujjaá¹…galanagarakaá¹ƒ sÄ• khÄ• nagarakaâ€™â€™ nti.

kusÄ• vatÄ«rÄ• jadhÄ• nÄ«

``bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano nÄ• ma ahosi khattiyo muddhÄ• v
muddhÄ• bhisitto (Katthaci), cakkavattÄ«dhammiko dhammarÄ• jÄ• (mahÄ• parinibbÄ• na
janapadatthÄ• variyappatto \Ee II 170/. raÃ±Ã±o, Ä• nanda, mahÄ• sudassanassa ayaá¹ƒ k
rÄ• jadhÄ• nÄ« ahosi. puratthimena ca pacchimena ca dvÄ• dasayojanÄ• ni Ä• yÄ• mena,
sattayojanÄ• ni vitthÄ• rena. kusÄ• vatÄ«, Ä• nanda, rÄ• jadhÄ• nÄ« iddhÄ• ceva ahosi ph
Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca. seyyathÄ• pi, Ä• nanda \Se II 197/, devÄ• naá¹ƒ
rÄ• jadhÄ• nÄ« iddhÄ• ceva hoti phÄ«tÄ• ca {iddhÄ• ceva ahosi phÄ«tÄ• ca (Se) } bahuj
ca subhikkhÄ• ca; evameva kho, Ä• nanda, kusÄ• vatÄ« rÄ• jadhÄ• nÄ« iddhÄ• ceva aho
Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca. kusÄ• vatÄ«, Ä• nanda \Ne II 128/, rÄ• jadhÄ• n
ahosi divÄ• ceva rattiÃ±ca, seyyathidaá¹ƒ --- hatthisaddena assasaddena rathasaddena bh
mudiá¹…gasaddena vÄ«á¹‡Ä• saddena gÄ«tasaddena saá¹…khasaddena \Be II 140/ samm
`asnÄ• tha pivatha khÄ• dathÄ• â€™ ti dasamena saddena.

``kusÄ• vatÄ«, Ä• nanda, rÄ• jadhÄ• nÄ« sattahi pÄ• kÄ• rehi parikkhittÄ• ahosi. eko pÄ•
rÅ«piyamayo, eko veá¸·uriyamayo, eko phalikamayo, eko lohitaá¹…kamayo \Se II 198/ {lohi

lohitakamayo (byÄ• karaá¹‡esu) }, eko masÄ• ragallamayo, eko sabbaratanamayo. kusÄ• v
rÄ• jadhÄ• niyÄ• catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ dvÄ• rÄ• ni ahesuá¹ƒ. ekaá¹ƒ dvÄ• raá¹ƒ s
rÅ«piyamayaá¹ƒ, ekaá¹ƒ veá¸·uriyamayaá¹ƒ, ekaá¹ƒ phalikamayaá¹ƒ \Ee II 171/. ekekasmiá
esikÄ• nikhÄ• tÄ• ahesuá¹ƒ tiporisaá¹…gÄ• tiporisanikhÄ• tÄ• dvÄ• dasaporisÄ• ubbedh
sovaá¹‡á¹‡amayÄ• , ekÄ• rÅ«piyamayÄ• , ekÄ• veá¸·uriyamayÄ• , ekÄ• phalikamayÄ• , e
masÄ• ragallamayÄ• , ekÄ• sabbaratanamayÄ• . kusÄ• vatÄ«, Ä• nanda, rÄ• jadhÄ• nÄ« s
ahosi. ekÄ• tÄ• lapanti sovaá¹‡á¹‡amayÄ• , ekÄ• rÅ«piyamayÄ• , ekÄ• veá¸·uriyamayÄ•
lohitaá¹…kamayÄ• , ekÄ• masÄ• ragallamayÄ• , ekÄ• sabbaratanamayÄ• . sovaá¹‡á¹‡am
khandho ahosi, rÅ«piyamayÄ• ni pattÄ• ni ca phalÄ• ni ca. rÅ«piyamayassa tÄ• lassa rÅ«pi
sovaá¹‡á¹‡amayÄ• ni pattÄ• ni ca phalÄ• ni ca. veá¸·uriyamayassa tÄ• lassa veá¸·uriyamay
phalikamayÄ• ni pattÄ• ni ca phalÄ• ni ca. phalikamayassa tÄ• lassa phalikamayo khandho
pattÄ• ni ca phalÄ• ni ca. lohitaá¹…kamayassa tÄ• lassa lohitaá¹…kamayo khandho ahosi,
pattÄ• ni ca phalÄ• ni ca. masÄ• ragallamayassa tÄ• lassa masÄ• ragallamayo khandho ah
pattÄ• ni ca phalÄ• ni ca. sabbaratanamayassa tÄ• lassa sabbaratanamayo khandho ahosi,
pattÄ• ni ca phalÄ• ni ca. tÄ• saá¹ƒ kho panÄ• nanda, tÄ• lapantÄ«naá¹ƒ vÄ• teritÄ• naá¹ƒ
rajanÄ«yo ca khamanÄ«yo {kamanÄ«yo (Ce Se Ee) } ca madanÄ«yo ca. seyyathÄ• pi, Ä• n
tÅ«riyassa suvinÄ«tassa suppaá¹-itÄ• á¸·itassa sukusalehi samannÄ• hatassa saddo hoti va
rajanÄ«yo ca khamanÄ«yo ca madanÄ«yo ca \Ee II 172/, evameva kho, Ä• nanda, tÄ• saá¹
vÄ• teritÄ• naá¹ƒ saddo ahosi vaggu ca rajanÄ«yo ca khamanÄ«yo ca madanÄ«yo ca. ye k
kusÄ• vatiyÄ• rÄ• jadhÄ• niyÄ• dhuttÄ• ahesuá¹ƒ soá¹‡á¸• Ä• pipÄ• sÄ• , te tÄ• saá¹ƒ tÄ
saddena \Se II 199/ paricÄ• resuá¹ƒ.

cakkaratanaá¹ƒ

<243> ``rÄ• jÄ• \Ne II 129/, Ä• nanda, mahÄ• sudassano sattahi ratanehi samannÄ• gato
katamehi sattahi? idhÄ• nanda, raÃ±Ã±o mahÄ• sudassanassa tadahuposathe pannarase s
uposathikassa uparipÄ• sÄ• davaragatassa dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• turahosi sahassÄ
sanÄ• bhikaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ. disvÄ• raÃ±Ã±o mahÄ• sudassanassa etadah
--- ``yassa raÃ±Ã±o khattiyassa muddhÄ• vasittassa tadahuposathe pannarase sÄ«saá¹ƒnh
uparipÄ• sÄ• davaragatassa dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavati sahassÄ• raá¹ƒ sanem
sabbÄ• kÄ• raparipÅ«raá¹ƒ, so hoti rÄ• jÄ• cakkavattÄ«â€™â€™ ti. assaá¹ƒ nu kho ahaá¹

<244> ``atha kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹
vÄ• mena hatthena suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ gahetvÄ• dakkhiá¹‡ena hatthena cakkara
`pavattatu bhavaá¹ƒ cakkaratanaá¹ƒ, abhivijinÄ• tu bhavaá¹ƒ cakkaratanaâ€™ nti. atha kho
cakkaratanaá¹ƒ puratthimaá¹ƒ disaá¹ƒ pavatti {pavattati (Se Katthaci) }, anvadeva {anudeva
mahÄ• sudassano saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya, yasmiá¹ƒ kho panÄ• nanda, pad
patiá¹-á¹-hÄ• si, tattha rÄ• jÄ• mahÄ• sudassano vÄ• saá¹ƒ upagacchi saddhiá¹ƒ caturaá¹.

panÄ• nanda, puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te rÄ• jÄ• naá¹ƒ mahÄ• sudassana
200/ evamÄ• haá¹ƒsu --- `ehi kho mahÄ• rÄ• ja, svÄ• gataá¹ƒ te mahÄ• rÄ• ja, sakaá¹ƒ te m
mahÄ• rÄ• jÄ• â€™ ti. rÄ• jÄ• mahÄ• sudassano evamÄ• ha --- `pÄ• á¹‡o na hantabbo, ac
kÄ• mesu micchÄ• na caritabbÄ• , musÄ• na bhaá¹‡itabbÄ• , majjaá¹ƒ na pÄ• tabbaá¹ƒ, y
bhuÃ±jathÄ• â€™ ti \Be II 142/. ye kho panÄ• nanda, puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ•
mahÄ• sudassanassa anuyantÄ• ahesuá¹ƒ. atha kho taá¹ƒ, Ä• nanda, cakkaratanaá¹ƒ pura
ajjhogÄ• hetvÄ• paccuttaritvÄ• dakkhiá¹‡aá¹ƒ disaá¹ƒ pavatti ... pe ... dakkhiá¹‡aá¹ƒ samu
paccuttaritvÄ• pacchimaá¹ƒ disaá¹ƒ pavatti ... pe ... pacchimaá¹ƒ samuddaá¹ƒ ajjhogÄ• het
uttaraá¹ƒ disaá¹ƒ pavatti, anvadeva rÄ• jÄ• mahÄ• sudassano saddhiá¹ƒ caturaá¹…giniyÄ•
panÄ• nanda, padese cakkaratanaá¹ƒ patiá¹-á¹-hÄ• si, tattha rÄ• jÄ• mahÄ• sudassano vÄ
caturaá¹…giniyÄ• senÄ• ya. ye kho panÄ• nanda, uttarÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te r
mahÄ• sudassanaá¹ƒ upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `ehi kho mahÄ• rÄ• ja, svÄ•
te mahÄ• rÄ• ja, anusÄ• sa mahÄ• rÄ• jÄ• â€™ ti. rÄ• jÄ• mahÄ• sudassano evamÄ• ha --
na Ä• dÄ• tabbaá¹ƒ, kÄ• mesu micchÄ• na caritabbÄ• , musÄ• \Ee II 174/ na bhaá¹‡itabbÄ
\Ne II 130/, yathÄ• bhuttaÃ±ca bhuÃ±jathÄ• â€™ ti. ye kho panÄ• nanda, uttarÄ• ya disÄ• y
201/, te raÃ±Ã±o mahÄ• sudassanassa anuyantÄ• ahesuá¹ƒ.

<245> ``atha kho taá¹ƒ, Ä• nanda, cakkaratanaá¹ƒ samuddapariyantaá¹ƒ pathaviá¹ƒ abhivi
rÄ• jadhÄ• niá¹ƒ paccÄ• gantvÄ• raÃ±Ã±o mahÄ• sudassanassa antepuradvÄ• re atthakar
maÃ±Ã±e aá¹-á¹-hÄ• si raÃ±Ã±o mahÄ• sudassanassa antepuraá¹ƒ upasobhayamÄ• naá¹ƒ
mahÄ• sudassanassa evarÅ«paá¹ƒ cakkaratanaá¹ƒ pÄ• turahosi.

hatthiratanaá¹ƒ

<246> ``puna caparaá¹ƒ, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa hatthiratanaá¹ƒ pÄ• tu
sattappatiá¹-á¹-ho iddhimÄ• vehÄ• saá¹…gamo uposatho nÄ• ma nÄ• garÄ• jÄ• . taá¹ƒ dis
cittaá¹ƒ pasÄ«di --- `bhaddakaá¹ƒ vata bho hatthiyÄ• naá¹ƒ, sace damathaá¹ƒ upeyyÄ• â€™
Ä• nanda, hatthiratanaá¹ƒ --- seyyathÄ• pi nÄ• ma gandhahatthÄ• jÄ• niyo dÄ«gharattaá¹ƒ
damathaá¹ƒ upagacchi. bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano tameva hat
pubbaá¹‡hasamayaá¹ƒ abhiruhitvÄ• samuddapariyantaá¹ƒ pathaviá¹ƒ anuyÄ• yitvÄ• kusÄ
paccÄ• gantvÄ• pÄ• tarÄ• samakÄ• si. raÃ±Ã±o, Ä• nanda, mahÄ• sudassanassa evarÅ«p

assaratanaá¹ƒ

<247> ``puna \Be II 143/ caparaá¹ƒ, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa assaratana
kÄ• á¸·asÄ«so muÃ±jakeso iddhimÄ• vehÄ• saá¹…gamo valÄ• hako nÄ• ma assarÄ• jÄ• .
mahÄ• sudassanassa cittaá¹ƒ pasÄ«di --- `bhaddakaá¹ƒ vata bho assayÄ• naá¹ƒ sace dam
\Se II 202/ kho taá¹ƒ \Ee II 175/, Ä• nanda, assaratanaá¹ƒ seyyathÄ• pi nÄ• ma bhaddo ass

suparidanto, evameva damathaá¹ƒ upagacchi. bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• vÄ«maá¹ƒsamÄ• no pubbaá¹‡hasamayaá¹ƒ abhiruhitvÄ• samuddapariyantaá¹ƒ pathaviá¹ƒ rÄ• jadhÄ• niá¹ƒ paccÄ• gantvÄ• pÄ• tarÄ• samakÄ• si. raÃ±Ã±o, Ä• nanda, mahÄ• sudas pÄ• turahosi.

maá¹‡iratanaá¹ƒ

<248> ``puna \Ne II 131/ caparaá¹ƒ, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa maá¹‡iratan maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakato accho vippasanno anÄ tassa kho panÄ• nanda, maá¹‡iratanassa Ä• bhÄ• samantÄ• yojanaá¹ƒ phuá¹-Ä• ahosi. b rÄ• jÄ• mahÄ• sudassano tameva maá¹‡iratanaá¹ƒ vÄ«maá¹ƒsamÄ• no caturaá¹…giniá¹ƒ dhajaggaá¹ƒ Ä• ropetvÄ• rattandhakÄ• ratimisÄ• ya pÄ• yÄ• si. ye kho panÄ• nanda, sama tenobhÄ• sena kammante payojesuá¹ƒ divÄ• ti maÃ±Ã±amÄ• nÄ• . raÃ±Ã±o, Ä• nanda, ma maá¹‡iratanaá¹ƒ pÄ• turahosi.

itthiratanaá¹ƒ

<249> ``puna caparaá¹ƒ, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa itthiratanaá¹ƒ pÄ• tural pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• nÄ• tidÄ«ghÄ• nÄ nÄ• tikÄ• á¸·ikÄ• nÄ• ccodÄ• tÄ• atikkantÄ• mÄ• nusivaá¹‡á¹‡aá¹ƒ {mÄ• nussivaá¹‡á¹‡aá dibbavaá¹‡á¹‡aá¹ƒ. tassa kho panÄ• nanda, itthiratanassa evarÅ«po kÄ• yasamphasso \Se \Be II 144/ nÄ• ma tÅ«lapicuno vÄ• kappÄ• sapicuno vÄ• . tassa kho panÄ• nanda, itthirata gattÄ• ni honti, uá¹‡he sÄ«tÄ• ni. tassa kho panÄ• nanda, itthiratanassa kÄ• yato candanag uppalagandho. taá¹ƒ kho panÄ• nanda, itthiratanaá¹ƒ raÃ±Ã±o mahÄ• sudassanassa pubbu pacchÄ• nipÄ• tinÄ« \Ee II 176/ kiá¹…kÄ• rapaá¹-issÄ• vinÄ« manÄ• pacÄ• rinÄ« piyavÄ• c itthiratanaá¹ƒ rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ manasÄ• pi no aticari {aticarÄ« (Katthaci) }, kuto pana kÄ• yena. raÃ±Ã±o, Ä• nanda, mahÄ• sudassanassa evarÅ«paá¹ƒ itthiratanaá

gahapatiratanaá¹ƒ

<250> ``puna caparaá¹ƒ, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa gahapatiratanaá¹ƒ pÄ• kammavipÄ• kajaá¹ƒ dibbacakkhu pÄ• turahosi yena nidhiá¹ƒ passati sassÄ• mikampi assÄ mahÄ• sudassanaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `appossukko tvaá¹ƒ, deva, hohi, a dhanakaraá¹‡Ä«yaá¹ƒ karissÄ• mÄ«â€™ ti. bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• su vÄ«maá¹ƒsamÄ• no nÄ• vaá¹ƒ abhiruhitvÄ• majjhe gaá¹…gÄ• ya nadiyÄ• sotaá¹ƒ ogÄ• hi 132/ etadavoca --- `attho me, gahapati, hiraÃ±Ã±asuvaá¹‡á¹‡enÄ• â€™ ti. `tena hi, mahÄ• nÄ• vÄ• upetÅ«â€™ ti. `idheva me, gahapati, attho hiraÃ±Ã±asuvaá¹‡á¹‡enÄ• â€™ ti. atha gahapatiratanaá¹ƒ ubhohi hatthehi udakaá¹ƒ omasitvÄ• pÅ«raá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡ass

rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ etadavoca \Se II 204/ --- `alamettÄ• vatÄ• mahÄ• rÄ• j
mahÄ• rÄ• ja, pÅ«jitamettÄ• vatÄ• mahÄ• rÄ• jÄ• â€™ ti? rÄ• jÄ• mahÄ• sudassano evan
katamettÄ• vatÄ• gahapati, pÅ«jitamettÄ• vatÄ• gahapatÄ«â€™ ti. raÃ±Ã±o \Ee II 177/, Ä•
evarÅ«paá¹ƒ gahapatiratanaá¹ƒ pÄ• turahosi.

pariá¹‡Ä• yakaratanaá¹ƒ

<251> ``puna caparaá¹ƒ, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa pariá¹‡Ä• yakaratanaá
viyatto medhÄ• vÄ« paá¹-ibalo rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ \Be II 145/ upayÄ• petab
apayÄ• petabbaá¹ƒ apayÄ• petuá¹ƒ, á¹-hapetabbaá¹ƒ á¹-hapetuá¹ƒ. so rÄ• jÄ• naá¹ƒ mahÄ
upasaá¹…kamitvÄ• evamÄ• ha --- `appossukko tvaá¹ƒ, deva, hohi, ahamanusÄ• sissÄ• mÄ
mahÄ• sudassanassa evarÅ«paá¹ƒ pariá¹‡Ä• yakaratanaá¹ƒ pÄ• turahosi.

``rÄ• jÄ• , Ä• nanda, mahÄ• sudassano imehi sattahi ratanehi samannÄ• gato ahosi.

catuiddhisamannÄ• gato

<252> ``rÄ• jÄ• , Ä• nanda, mahÄ• sudassano catÅ«hi iddhÄ«hi samannÄ• gato ahosi. kat
idhÄ• nanda, rÄ• jÄ• mahÄ• sudassano abhirÅ«po ahosi dassanÄ«yo pÄ• sÄ• diko paramÄ
samannÄ• gato ativiya aÃ±Ã±ehi manussehi. rÄ• jÄ• , Ä• nanda, mahÄ• sudassano imÄ• ya
samannÄ• gato ahosi.

``puna caparaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano dÄ«ghÄ• yuko ahosi ciraá¹-á¹-hitik
manussehi. rÄ• jÄ• , Ä• nanda, mahÄ• sudassano \Se II 205/ imÄ• ya dutiyÄ• ya iddhiyÄ• s

``puna \Ne II 133/ caparaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano appÄ• bÄ• dho ahosi a
gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya ativiya aÃ±Ã±ehi manusse
mahÄ• sudassano imÄ• ya tatiyÄ• ya iddhiyÄ• samannÄ• gato ahosi.

``puna caparaá¹ƒ \Ee II 178/, Ä• nanda, rÄ• jÄ• mahÄ• sudassano brÄ• hmaá¹‡agahapatik
seyyathÄ• pi, Ä• nanda, pitÄ• puttÄ• naá¹ƒ piyo hoti manÄ• po, evameva kho, Ä• nanda, rÄ
brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ piyo ahosi manÄ• po. raÃ±Ã±opi, Ä• nanda, mahÄ• sudas
piyÄ• ahesuá¹ƒ manÄ• pÄ• . seyyathÄ• pi, Ä• nanda, pitu puttÄ• piyÄ• honti manÄ• pÄ• ,
raÃ±Ã±opi mahÄ• sudassanassa brÄ• hmaá¹‡agahapatikÄ• piyÄ• ahesuá¹ƒ manÄ• pÄ• .

``bhÅ«tapubbaá¹ƒ, Ä• nanda, rÄ• jÄ• mahÄ• sudassano caturaá¹…giniyÄ• senÄ• ya uyyÄ
kho, Ä• nanda, brÄ• hmaá¹‡agahapatikÄ• rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ upasaá¹…k
`ataramÄ• no, deva, yÄ• hi, yathÄ• \Be II 146/ taá¹ƒ mayaá¹ƒ cirataraá¹ƒ passeyyÄ• mÄ• â

mahÄ• sudassano sÄ• rathiá¹ƒ Ä• mantesi --- `ataramÄ• no, sÄ• rathi, rathaá¹ƒ pesehi, yath
brÄ• hmaá¹‡agahapatike cirataraá¹ƒ passeyyaâ€™ nti. rÄ• jÄ• , Ä• nanda, mahÄ• sudassa
{catutthÄ• ya (Se) } iddhiyÄ• samannÄ• gato ahosi. rÄ• jÄ• , Ä• nanda, mahÄ• sudassano
iddhÄ«hi samannÄ• gato ahosi.

dhammapÄ• sÄ• dapokkharaá¹‡Ä«

<253> ``atha kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `yaá¹ƒnÅ«nÄ• ha
dhanusate dhanusate pokkharaá¹‡iyo mÄ• peyyaâ€™ nti.

``mÄ• pesi kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano tÄ• su tÄ• lantarikÄ• su dhanusate d
kho panÄ• nanda, pokkharaá¹‡iyo catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ iá¹-á¹-hakÄ• hi citÄ• ahes
sovaá¹‡á¹‡amayÄ• , ekÄ• rÅ«piyamayÄ• , ekÄ• veá¸·uriyamayÄ• , ekÄ• phalikamayÄ• .

``tÄ• su kho panÄ• nanda, pokkharaá¹‡Ä«su cattÄ• ri cattÄ• ri sopÄ• nÄ• ni ahesuá¹ƒ catu
ekaá¹ƒ sopÄ• naá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ ekaá¹ƒ rÅ«piyamayaá¹ƒ ekaá¹ƒ veá¸·uriyamayaá
sovaá¹‡á¹‡amayassa \Ne II 134/ sopÄ• nassa sovaá¹‡á¹‡amayÄ• \Ee II 179/ thambhÄ• ah
ca uá¹‡hÄ«saÃ±ca. rÅ«piyamayassa sopÄ• nassa rÅ«piyamayÄ• thambhÄ• ahesuá¹ƒ, so
uá¹‡hÄ«saÃ±ca. veá¸·uriyamayassa sopÄ• nassa veá¸·uriyamayÄ• thambhÄ• ahesuá¹ƒ, p
uá¹‡hÄ«saÃ±ca. phalikamayassa sopÄ• nassa phalikamayÄ• thambhÄ• ahesuá¹ƒ, veá¸·u
uá¹‡hÄ«saÃ±ca. tÄ• kho panÄ• nanda, pokkharaá¹‡iyo dvÄ«hi vedikÄ• hi parikkhittÄ• ahe
sovaá¹‡á¹‡amayÄ• , ekÄ• rÅ«piyamayÄ• . sovaá¹‡á¹‡amayÄ• ya vedikÄ• ya sovaá¹‡á¹‡am
rÅ«piyamayÄ• sÅ«ciyo ca uá¹‡hÄ«saÃ±ca. rÅ«piyamayÄ• ya vedikÄ• ya rÅ«piyamayÄ• th
sovaá¹‡á¹‡amayÄ• sÅ«ciyo ca uá¹‡hÄ«saÃ±ca. atha kho, Ä• nanda \Se II 207/, raÃ±Ã±o m
--- `yaá¹ƒnÅ«nÄ• haá¹ƒ imÄ• su pokkharaá¹‡Ä«su evarÅ«paá¹ƒ mÄ• laá¹ƒ ropÄ• peyyaá¹ƒ
puá¹‡á¸• arÄ«kaá¹ƒ sabbotukaá¹ƒ sabbajanassa anÄ• vaá¹-aâ€™ nti. ropÄ• pesi kho \Be II
mahÄ• sudassano tÄ• su pokkharaá¹‡Ä«su evarÅ«paá¹ƒ mÄ• laá¹ƒ uppalaá¹ƒ padumaá¹ƒ
sabbotukaá¹ƒ sabbajanassa anÄ• vaá¹-aá¹ƒ.

<254> ``atha kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `yaá¹ƒnÅ«nÄ• ha
pokkharaá¹‡Ä«naá¹ƒ tÄ«re nhÄ• pake purise á¹-hapeyyaá¹ƒ, ye Ä• gatÄ• gataá¹ƒ janaá¹ƒ n
á¹-hapesi kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano tÄ• saá¹ƒ pokkharaá¹‡Ä«naá¹ƒ tÄ«re n
Ä• gatÄ• gataá¹ƒ janaá¹ƒ nhÄ• pesuá¹ƒ.

``atha kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ im
tÄ«re evarÅ«paá¹ƒ dÄ• naá¹ƒ paá¹-á¹-hapeyyaá¹ƒ --- annaá¹ƒ annaá¹-á¹-hikassa {annatthita
evaá¹ƒ sabbattha pakabhirÅ«peneva dissati}, pÄ• naá¹ƒ pÄ• naá¹-á¹-hikassa, vatthaá¹ƒ vat
yÄ• naá¹ƒ yÄ• naá¹-á¹-hikassa, sayanaá¹ƒ sayanaá¹-á¹-hikassa, itthiá¹ƒ itthiá¹-á¹-hikassa, h

hiraÃ±Ã±aá¹-á¹-hikassa, suvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡aá¹-á¹-hikassÄ• â€™ ti. paá¹-á¹-hapesi
Ä• nanda, rÄ• jÄ• mahÄ• sudassano tÄ• saá¹ƒ pokkharaá¹‡Ä«naá¹ƒ tÄ«re evarÅ«paá¹ƒ dÄ
annaá¹-á¹-hikassa, pÄ• naá¹ƒ pÄ• naá¹-á¹-hikassa, vatthaá¹ƒ vatthaá¹-á¹-hikassa, yÄ• naá¹
sayanaá¹ƒ sayanaá¹-á¹-hikassa, itthiá¹ƒ itthiá¹-á¹-hikassa, hiraÃ±Ã±aá¹ƒ hiraÃ±Ã±aá¹-á¹-hik
suvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡aá¹-á¹-hikassa.

<255> ``atha kho, Ä• nanda, brÄ• hmaá¹‡agahapatikÄ• pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ Ä• dÄ
mahÄ• sudassanaá¹ƒ upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `idaá¹ƒ, deva, pahÅ«taá¹ƒ \S
devaÃ±Ã±eva uddissa Ä• bhataá¹ƒ, taá¹ƒ devo paá¹-iggaá¹‡hatÅ«â€™ ti. `alaá¹ƒ bho, mam
sÄ• pateyyaá¹ƒ dhammikena balinÄ• abhisaá¹…khataá¹ƒ, taÃ±ca vo hotu, ito ca bhiyyo ha
paá¹-ikkhittÄ• ekamantaá¹ƒ apakkamma \Ne II 135/ evaá¹ƒ samacintesuá¹ƒ --- `na kho etaá
patirÅ«paá¹ƒ, yaá¹ƒ mayaá¹ƒ imÄ• ni sÄ• pateyyÄ• ni punadeva sakÄ• ni gharÄ• ni paá¹-iha
mayaá¹ƒ raÃ±Ã±o mahÄ• sudassanassa nivesanaá¹ƒ mÄ• peyyÄ• mÄ• â€™ ti. te rÄ• jÄ• n
upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `nivesanaá¹ƒ te deva, mÄ• pessÄ• mÄ• â€™ ti. ad
mahÄ• sudassano tuá¹‡hÄ«bhÄ• vena.

<256> ``atha kho, Ä• nanda, sakko devÄ• namindo raÃ±Ã±o mahÄ• sudassanassa cetasÄ
vissakammaá¹ƒ {visukammaá¹ƒ (Katthaci) } devaputtaá¹ƒ Ä• mantesi --- `ehi \Be II 148/ tvaá
raÃ±Ã±o mahÄ• sudassanassa nivesanaá¹ƒ mÄ• pehi dhammaá¹ƒ nÄ• ma pÄ• sÄ• daâ€™
Ä• nanda, vissakammo devaputto \Ee II 181/ sakkassa devÄ• namindassa paá¹-issutvÄ• se
puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya
tÄ• vatiá¹ƒsesu antarahito raÃ±Ã±o mahÄ• sudassanassa purato pÄ• turahosi. atha kho, Ä•
devaputto rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ etadavoca --- `nivesanaá¹ƒ te deva, mÄ• pes
209/ pÄ• sÄ• daâ€™ nti. adhivÄ• sesi kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano tuá¹‡hÄ«b

``mÄ• pesi kho, Ä• nanda, vissakammo devaputto raÃ±Ã±o mahÄ• sudassanassa nivesana
pÄ• sÄ• daá¹ƒ. dhammo, Ä• nanda, pÄ• sÄ• do puratthimena pacchimena ca yojanaá¹ƒ Ä•
dakkhiá¹‡ena ca aá¸• á¸• hayojanaá¹ƒ vitthÄ• rena. dhammassa, Ä• nanda, pÄ• sÄ• dassa
citaá¹ƒ ahosi catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ iá¹-á¹-hakÄ• hi --- ekÄ• iá¹-á¹-hakÄ• sovaá¹‡á¹
rÅ«piyamayÄ• , ekÄ• veá¸·uriyamayÄ• , ekÄ• phalikamayÄ• .

``dhammassa, Ä• nanda, pÄ• sÄ• dassa caturÄ• sÄ«ti thambhasahassÄ• ni ahesuá¹ƒ catu
thambho sovaá¹‡á¹‡amayo, eko rÅ«piyamayo, eko veá¸·uriyamayo, eko phalikamayo. dhan
catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ phalakehi santhato ahosi --- ekaá¹ƒ phalakaá¹ƒ sovaá¹‡á¹‡an
rÅ«piyamayaá¹ƒ, ekaá¹ƒ veá¸·uriyamayaá¹ƒ, ekaá¹ƒ phalikamayaá¹ƒ.

``dhammassa, Ä• nanda, pÄ• sÄ• dassa catuvÄ«sati sopÄ• nÄ• ni ahesuá¹ƒ catunnaá¹ƒ va
sopÄ• naá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ, ekaá¹ƒ rÅ«piyamayaá¹ƒ, ekaá¹ƒ veá¸·uriyamayaá¹ƒ, eka

sovaá¹‡á¹‡amayassa sopÄ• nassa sovaá¹‡á¹‡amayÄ• thambhÄ• ahesuá¹ƒ rÅ«piyamayÄ•
rÅ«piyamayassa sopÄ• nassa rÅ«piyamayÄ• thambhÄ• ahesuá¹ƒ sovaá¹‡á¹‡amayÄ• sÅ«
veá¸·uriyamayassa sopÄ• nassa \Ne II 136/ veá¸·uriyamayÄ• \Ee II 182/ thambhÄ• ahesuá
uá¹‡hÄ«saÃ±ca. phalikamayassa sopÄ• nassa phalikamayÄ• thambhÄ• ahesuá¹ƒ veá¸·ur
uá¹‡hÄ«saÃ±ca.

``dhamme, Ä• nanda, pÄ• sÄ• de caturÄ• sÄ«ti kÅ«á¹-Ä• gÄ• rasahassÄ• ni ahesuá¹ƒ catu
ekaá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ, ekaá¹ƒ rÅ«piyamayaá¹ƒ, ekaá¹ƒ veá¸·uriy
ekaá¹ƒ phalikamayaá¹ƒ. sovaá¹‡á¹‡amaye kÅ«á¹-Ä• gÄ• re rÅ«piyamayo pallaá¹…ko paÃ±
kÅ«á¹-Ä• gÄ• re sovaá¹‡á¹‡amayo pallaá¹…ko paÃ±Ã±atto ahosi, veá¸·uriyamaye kÅ«á¹-Ä•
paÃ±Ã±atto ahosi, phalikamaye kÅ«á¹-Ä• gÄ• re sÄ• ramayo pallaá¹…ko paÃ±Ã±atto ahosi
kÅ«á¹-Ä• gÄ• rassa dvÄ• re rÅ«piyamayo tÄ• lo á¹-hito ahosi, tassa rÅ«piyamayo khandho
ca phalÄ• ni ca. rÅ«piyamayassa kÅ«á¹-Ä• gÄ• rassa dvÄ• re sovaá¹‡á¹‡amayo tÄ• lo á¹-h
sovaá¹‡á¹‡amayo khandho, rÅ«piyamayÄ• ni pattÄ• ni ca phalÄ• ni ca. veá¸·uriyamayassa
phalikamayo tÄ• lo á¹-hito ahosi, tassa phalikamayo khandho, veá¸·uriyamayÄ• ni pattÄ• ni
phalikamayassa kÅ«á¹-Ä• gÄ• rassa dvÄ• re veá¸·uriyamayo tÄ• lo á¹-hito ahosi, tassa veá
phalikamayÄ• ni pattÄ• ni ca phalÄ• ni ca.

<257> ``atha kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `yaá¹ƒnÅ«nÄ• h
kÅ«á¹-Ä• gÄ• rassa dvÄ• re sabbasovaá¹‡á¹‡amayaá¹ƒ tÄ• lavanaá¹ƒ mÄ• peyyaá¹ƒ, yatth
nisÄ«dissÄ• mÄ«â€™ ti. mÄ• pesi kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano mahÄ• viyÅ«
sabbasovaá¹‡á¹‡amayaá¹ƒ tÄ• lavanaá¹ƒ, yattha divÄ• vihÄ• raá¹ƒ nisÄ«di. dhammo, Ä• na
dvÄ«hi vedikÄ• hi parikkhitto \Ee II 183/ ahosi, ekÄ• vedikÄ• sovaá¹‡á¹‡amayÄ• , ekÄ• rÅ
sovaá¹‡á¹‡amayÄ• ya vedikÄ• ya sovaá¹‡á¹‡amayÄ• thambhÄ• ahesuá¹ƒ, rÅ«piyamayÄ•
rÅ«piyamayÄ• ya vedikÄ• ya rÅ«piyamayÄ• thambhÄ• ahesuá¹ƒ, sovaá¹‡á¹‡amayÄ• sÅ«

<258> ``dhammo, Ä• nanda, pÄ• sÄ• do dvÄ«hi kiá¹…kiá¹‡ikajÄ• lehi {kiá¹…kaá¹‡ikajÄ• le
parikkhitto ahosi --- ekaá¹ƒ jÄ• laá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ ekaá¹ƒ rÅ«piyamayaá¹ƒ. sovaá¹‡
rÅ«piyamayÄ• kiá¹…kiá¹‡ikÄ• ahesuá¹ƒ, rÅ«piyamayassa jÄ• lassa sovaá¹‡á¹‡amayÄ• k
tesaá¹ƒ kho panÄ• nanda, kiá¹…kiá¹‡ikajÄ• lÄ• naá¹ƒ vÄ• teritÄ• naá¹ƒ saddo ahosi vaggu
ca madanÄ«yo ca. seyyathÄ• pi, Ä• nanda, paÃ±caá¹…gikassa tÅ«riyassa suvinÄ«tassa su
150/ sukusalehi {kusalehi (Ce Se Ke Ee) } samannÄ• hatassa saddo hoti, vaggu ca rajanÄ«
madanÄ«yo ca, evameva kho, Ä• nanda, tesaá¹ƒ kiá¹…kiá¹‡ikajÄ• lÄ• naá¹ƒ vÄ• teritÄ• na
rajanÄ«yo ca khamanÄ«yo ca \Ne II 137/ madanÄ«yo ca. ye kho panÄ• nanda, tena samay
rÄ• jadhÄ• niyÄ• dhuttÄ• ahesuá¹ƒ soá¹‡á¸• Ä• pipÄ• sÄ• , te tesaá¹ƒ kiá¹…kiá¹‡ikajÄ• lÄ
saddena paricÄ• resuá¹ƒ. niá¹-á¹-hito kho panÄ• nanda, dhammo pÄ• sÄ• do duddikkho ah
seyyathÄ• pi, Ä• nanda, vassÄ• naá¹ƒ pacchime mÄ• se saradasamaye viddhe vigatavalÄ•
abbhussakkamÄ• no {abbhuggamamÄ• no (Ce Ee Katthaci) } duddikkho \Se II 212/ {dudikk

musati cakkhÅ«ni; evameva kho, Ä• nanda, dhammo pÄ• sÄ• do duddikkho ahosi musati ca

<259> ``atha kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `yaá¹ƒnÅ«nÄ• ha
purato dhammaá¹ƒ nÄ• ma pokkharaá¹‡iá¹ƒ mÄ• peyyaâ€™ nti. mÄ• pesi kho, Ä• nanda, r
pÄ• sÄ• dassa purato dhammaá¹ƒ nÄ• ma pokkharaá¹‡iá¹ƒ. dhammÄ• , Ä• nanda, pokkhar
yojanaá¹ƒ Ä• yÄ• mena ahosi, uttarena dakkhiá¹‡ena ca aá¸• á¸• hayojanaá¹ƒ vitthÄ• rena.
pokkharaá¹‡Ä« catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ iá¹-á¹-hakÄ• hi citÄ• ahosi --- ekÄ• iá¹-á¹-ha
ekÄ• rÅ«piyamayÄ• , ekÄ• veá¸·uriyamayÄ• , ekÄ• phalikamayÄ• .

``dhammÄ• ya, Ä• nanda, pokkharaá¹‡iyÄ• catuvÄ«sati sopÄ• nÄ• ni ahesuá¹ƒ catunnaá¹
sopÄ• naá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ, ekaá¹ƒ rÅ«piyamayaá¹ƒ, ekaá¹ƒ veá¸·uriyamayaá¹ƒ, eka
sovaá¹‡á¹‡amayassa sopÄ• nassa sovaá¹‡á¹‡amayÄ• thambhÄ• ahesuá¹ƒ rÅ«piyamayÄ
rÅ«piyamayassa sopÄ• nassa rÅ«piyamayÄ• thambhÄ• ahesuá¹ƒ sovaá¹‡á¹‡amayÄ• sÅ
veá¸·uriyamayassa sopÄ• nassa veá¸·uriyamayÄ• thambhÄ• ahesuá¹ƒ phalikamayÄ• sÅ«
phalikamayassa sopÄ• nassa phalikamayÄ• thambhÄ• ahesuá¹ƒ veá¸·uriyamayÄ• sÅ«ciy

``dhammÄ• , Ä• nanda, pokkharaá¹‡Ä« dvÄ«hi vedikÄ• hi parikkhittÄ• ahosi --- ekÄ• vedi
rÅ«piyamayÄ• . sovaá¹‡á¹‡amayÄ• ya vedikÄ• ya sovaá¹‡á¹‡amayÄ• \Be II 151/ thambhÄ
rÅ«piyamayÄ• sÅ«ciyo ca uá¹‡hÄ«saÃ±ca. rÅ«piyamayÄ• ya vedikÄ• ya rÅ«piyamayÄ• th
sovaá¹‡á¹‡amayÄ• sÅ«ciyo ca uá¹‡hÄ«saÃ±ca.

``dhammÄ• , Ä• nanda, pokkharaá¹‡Ä« sattahi tÄ• lapantÄ«hi parikkhittÄ• ahosi --- ekÄ• t
sovaá¹‡á¹‡amayÄ• , ekÄ• rÅ«piyamayÄ• , ekÄ• veá¸·uriyamayÄ• , ekÄ• phalikamayÄ• , e
masÄ• ragallamayÄ• , ekÄ• sabbaratanamayÄ• . sovaá¹‡á¹‡amayassa tÄ• lassa sovaá¹‡á
rÅ«piyamayÄ• ni \Ee II 185/ pattÄ• ni ca phalÄ• ni ca. rÅ«piyamayassa tÄ• lassa rÅ«piyama
ahosi sovaá¹‡á¹‡amayÄ• ni pattÄ• ni ca phalÄ• ni ca. veá¸·uriyamayassa tÄ• lassa veá¸·uri
phalikamayÄ• ni pattÄ• ni ca phalÄ• ni ca. phalikamayassa tÄ• lassa phalikamayo khandho
pattÄ• ni ca phalÄ• ni ca. lohitaá¹…kamayassa tÄ• lassa lohitaá¹…kamayo khandho ahosi n
pattÄ• ni ca phalÄ• ni ca. masÄ• ragallamayassa tÄ• lassa masÄ• ragallamayo khandho ah
pattÄ• ni ca phalÄ• ni ca. sabbaratanamayassa tÄ• lassa sabbaratanamayo khandho ahosi,
pattÄ• ni ca phalÄ• ni ca. tÄ• saá¹ƒ kho panÄ• nanda, tÄ• lapantÄ«naá¹ƒ vÄ• teritÄ• naá¹ƒ
rajanÄ«yo ca khamanÄ«yo ca madanÄ«yo ca. seyyathÄ• pi, Ä• nanda, paÃ±caá¹…gikassa
suppaá¹-itÄ• á¸·itassa sukusalehi samannÄ• hatassa saddo hoti vaggu ca rajanÄ«yo ca kha
evameva kho, Ä• nanda, tÄ• saá¹ƒ tÄ• lapantÄ«naá¹ƒ vÄ• teritÄ• naá¹ƒ saddo \Se II 214/ a
khamanÄ«yo ca madanÄ«yo ca. ye kho panÄ• nanda, tena samayena kusÄ• vatiyÄ• rÄ• ja
soá¹‡á¸• Ä• pipÄ• sÄ• , te tÄ• saá¹ƒ tÄ• lapantÄ«naá¹ƒ vÄ• teritÄ• naá¹ƒ saddena paricÄ•

``niá¹-á¹-hite kho panÄ• nanda, dhamme pÄ• sÄ• de niá¹-á¹-hitÄ• ya dhammÄ• ya ca pokk

mahÄ• sudassano `ye {ye ko panÄ• nanda (Se Katthaci) } tena samayena samaá¹‡esu vÄ•
brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• â€™, te sabbakÄ• mehi santappetvÄ• dhan

paá¹-hamabhÄ• á¹‡avÄ• ro.

jhÄ• nasampatti

<260> ``atha \Be II 152/ kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `kissa
kammassa phalaá¹ƒ kissa kammassa vipÄ• ko, yenÄ• haá¹ƒ etarahi evaá¹ƒmahiddhiko eva
\Ee II 186/ kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa etadahosi --- `tiá¹‡á¹‡aá¹ƒ kho m
phalaá¹ƒ tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ vipÄ• ko, yenÄ• haá¹ƒ etarahi evaá¹ƒmahiddhiko eva
seyyathidaá¹ƒ dÄ• nassa damassa saá¹ƒyamassÄ• â€™ ti.

``atha \Ne II 139/ kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano yena mahÄ• viyÅ«haá¹ƒ kÅ«á
upasaá¹…kamitvÄ• mahÄ• viyÅ«hassa kÅ«á¹-Ä• gÄ• rassa dvÄ• re á¹-hito udÄ• naá¹ƒ udÄ
kÄ• mavitakka, tiá¹-á¹-ha, byÄ• pÄ• davitakka, tiá¹-á¹-ha, vihiá¹ƒsÄ• vitakka. ettÄ• vatÄ• kÄ
byÄ• pÄ• davitakka, ettÄ• vatÄ• vihiá¹ƒsÄ• vitakkÄ• â€™ ti.

<261> ``atha kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano mahÄ• viyÅ«haá¹ƒ \Se II 215/ kÅ«
sovaá¹‡á¹‡amaye pallaá¹…ke nisinno vivicceva kÄ• mehi vivicca akusalehi dhammehi savit
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• si. vitakkavicÄ• rÄ•
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• si. pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihÄ• si, s
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesi, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sati
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• si. sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja vihÄ• si.

<262> ``atha kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano mahÄ• viyÅ«hÄ• kÅ«á¹-Ä• gÄ• rÄ
kÅ«á¹-Ä• gÄ• raá¹ƒ pavisitvÄ• rÅ«piyamaye pallaá¹…ke nisinno mettÄ• sahagatena cetasÄ
vihÄ• si. tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sab
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡
pharitvÄ• vihÄ• si. karuá¹‡Ä• sahagatena \Be II 153/ cetasÄ• ... pe ... muditÄ• sahagatena
upekkhÄ• sahagatena \Ee II 187/ cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• vihÄ• si tathÄ• dutiyaá
tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena \Se II 216/ averena abyÄ• pajjena pharitv

caturÄ• sÄ«ti nagarasahassÄ• di

<263> ``raÃ±Ã±o, Ä• nanda, mahÄ• sudassanassa caturÄ• sÄ«ti nagarasahassÄ• ni ahesu
kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• ni; caturÄ• sÄ«ti pÄ• sÄ• dasahassÄ• ni ahesuá¹ƒ dh
caturÄ• sÄ«ti kÅ«á¹-Ä• gÄ• rasahassÄ• ni ahesuá¹ƒ mahÄ• viyÅ«hakÅ«á¹-Ä• gÄ• rappamu
pallaá¹…kasahassÄ• ni \Ne II 140/ ahesuá¹ƒ sovaá¹‡á¹‡amayÄ• ni rÅ«piyamayÄ• ni dantar
gonakatthatÄ• ni paá¹-ikatthatÄ• ni paá¹-alikatthatÄ• ni kadalimigapavarapaccattharaá¹‡Ä•
ubhatolohitakÅ«padhÄ• nÄ• ni; caturÄ• sÄ«ti nÄ• gasahassÄ• ni ahesuá¹ƒ sovaá¹‡á¹‡Ä• la
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni uposathanÄ• garÄ• jappamukhÄ• ni; ca
ahesuá¹ƒ sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• n
valÄ• hakaassarÄ• jappamukhÄ• ni; caturÄ• sÄ«ti rathasahassÄ• ni ahesuá¹ƒ sÄ«hacamma
byagghacammaparivÄ• rÄ• ni dÄ«picammaparivÄ• rÄ• ni paá¹‡á¸• ukambalaparivÄ• rÄ• ni
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni vejayantarathappamukhÄ• ni; caturÄ• s
ahesuá¹ƒ maá¹‡iratanappamukhÄ• ni; caturÄ• sÄ«ti itthisahassÄ• ni ahesuá¹ƒ subhaddÄ• d
\Ee II 188/ gahapatisahassÄ• ni ahesuá¹ƒ gahapatiratanappamukhÄ• ni; caturÄ• sÄ«ti khatt
anuyantÄ• ni pariá¹‡Ä• yakaratanappamukhÄ• ni; caturÄ• sÄ«ti dhenusahassÄ• ni ahesuá¹
{dukÅ«lasandanÄ• ni (Ee) } dukÅ«lasandÄ• nÄ• ni {dukÅ«lasandanÄ• ni (Ee) dukÅ«lasand
kaá¹ƒsÅ«padhÄ• raá¹‡Ä• ni; caturÄ• sÄ«ti vatthakoá¹-isahassÄ• ni ahesuá¹ƒ khomasukhum
kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ kambalasukhumÄ• naá¹ƒ \Se II 217/
mahÄ• sudassanassa) { ( ) Ce ipotthakesu natthi} caturÄ• sÄ«ti thÄ• lipÄ• kasahassÄ• ni ah
bhattÄ• bhihÄ• ro abhihariyittha.

<264> ``tena \Be II 154/ kho panÄ• nanda, samayena raÃ±Ã±o mahÄ• sudassanassa catur
sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti. atha kho, Ä• nanda, raÃ±Ã±o mahÄ•
`imÄ• ni kho me caturÄ• sÄ«ti nÄ• gasahassÄ• ni sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ
vassasatassa vassasatassa accayena dvecattÄ• lÄ«saá¹ƒ dvecattÄ• lÄ«saá¹ƒ nÄ• gasahas
upaá¹-á¹-hÄ• naá¹ƒ Ä• gaccheyyuâ€™ nti. atha kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano
Ä• mantesi --- `imÄ• ni kho me, samma pariá¹‡Ä• yakaratana, caturÄ• sÄ«ti nÄ• gasahassÄ
upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti, tena hi, samma pariá¹‡Ä• yakaratana, vassasatassa vass
dvecattÄ• lÄ«saá¹ƒ dvecattÄ• lÄ«saá¹ƒ \Ee II 189/ nÄ• gasahassÄ• ni sakiá¹ƒ sakiá¹ƒ upaá
Ä• gacchantÅ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, Ä• nanda, pariá¹‡Ä• yakaratanaá¹ƒ raÃ±
paccassosi. atha kho, Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa aparena samayena vassas
dvecattÄ• lÄ«saá¹ƒ dvecattÄ• lÄ«saá¹ƒ nÄ• gasahassÄ• ni sakiá¹ƒ sakiá¹ƒ upaá¹-á¹-hÄ• na

subhaddÄ• deviupasaá¹…kamanaá¹ƒ

<265> ``atha kho, Ä• nanda, subhaddÄ• ya deviyÄ• bahunnaá¹ƒ vassÄ• naá¹ƒ bahunnaá¹
\Ne II 141/ vassasahassÄ• naá¹ƒ accayena etadahosi --- `ciraá¹ƒ diá¹-á¹-ho kho me rÄ• jÄ•
yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ dassanÄ• ya upasaá¹…kameyyaâ

devÄ« \Se II 218/ itthÄ• gÄ• raá¹ƒ Ä• mantesi --- `etha tumhe sÄ«sÄ• ni nhÄ• yatha pÄ«tÄ•
ciraá¹ƒ diá¹-á¹-ho no rÄ• jÄ• mahÄ• sudassano, rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ dassa
ti. `evaá¹ƒ, ayyeâ€™ ti kho, Ä• nanda, itthÄ• gÄ• raá¹ƒ subhaddÄ• ya deviyÄ• paá¹-issutvÄ
pÄ«tÄ• ni vatthÄ• ni pÄ• rupitvÄ• yena subhaddÄ• devÄ« tenupasaá¹…kami. atha kho, Ä•
pariá¹‡Ä• yakaratanaá¹ƒ Ä• mantesi --- `kappehi, samma pariá¹‡Ä• yakaratana, caturaá¹…g
diá¹-á¹-ho no rÄ• jÄ• mahÄ• sudassano, rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ dassanÄ• ya
`evaá¹ƒ, devÄ«â€™ ti kho, Ä• nanda, pariá¹‡Ä• yakaratanaá¹ƒ subhaddÄ• ya deviyÄ• paá¹
senaá¹ƒ kappÄ• petvÄ• subhaddÄ• ya deviyÄ• paá¹-ivedesi --- `kappitÄ• kho, devi, catura
yassadÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™ ti. atha \Ee II 190/ kho, Ä• nanda, subhaddÄ• \Be
caturaá¹…giniyÄ• senÄ• ya saddhiá¹ƒ itthÄ• gÄ• rena yena dhammo pÄ• sÄ• do tenupasa
dhammaá¹ƒ pÄ• sÄ• daá¹ƒ abhiruhitvÄ• yena mahÄ• viyÅ«haá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ tenu
mahÄ• viyÅ«hassa kÅ«á¹-Ä• gÄ• rassa dvÄ• rabÄ• haá¹ƒ Ä• lambitvÄ• aá¹-á¹-hÄ• si. atha
mahÄ• sudassano saddaá¹ƒ sutvÄ• --- `kiá¹ƒ nu kho mahato viya janakÄ• yassa saddoâ€™
kÅ«á¹-Ä• gÄ• rÄ• nikkhamanto addasa subhaddaá¹ƒ deviá¹ƒ dvÄ• rabÄ• haá¹ƒ Ä• lambitvÄ
subhaddaá¹ƒ deviá¹ƒ etadavoca --- `ettheva, devi, tiá¹-á¹-ha mÄ• pÄ• visÄ«â€™ ti. atha kho
mahÄ• sudassano aÃ±Ã±ataraá¹ƒ \Se II 218/ purisaá¹ƒ Ä• mantesi --- `ehi tvaá¹ƒ, ambho pu
kÅ«á¹-Ä• gÄ• rÄ• sovaá¹‡á¹‡amayaá¹ƒ pallaá¹…kaá¹ƒ nÄ«haritvÄ• sabbasovaá¹‡á¹‡amay
`evaá¹ƒ, devÄ• â€™ ti kho, Ä• nanda, so puriso raÃ±Ã±o mahÄ• sudassanassa paá¹-issutvÄ
kÅ«á¹-Ä• gÄ• rÄ• sovaá¹‡á¹‡amayaá¹ƒ pallaá¹…kaá¹ƒ nÄ«haritvÄ• sabbasovaá¹‡á¹‡amay
kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesi p
sampajÄ• no.

<266> ``atha kho, Ä• nanda, subhaddÄ• ya deviyÄ• etadahosi --- `vippasannÄ• ni kho raÃ±
indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o pariyodÄ• to, mÄ• heva kho rÄ• jÄ• mahÄ• sudass
rÄ• jÄ• naá¹ƒ mahÄ• sudassanaá¹ƒ etadavoca ---

`imÄ• ni te, deva, caturÄ• sÄ«ti nagarasahassÄ• ni kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• n
janehi jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni \Ee II 191/ te, deva, caturÄ• sÄ«ti pÄ• sÄ• dasaha
dhammapÄ• sÄ• dappamukhÄ• ni. ettha, deva, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karoh
caturÄ• sÄ«ti \Ne II 142/ kÅ«á¹-Ä• gÄ• rasahassÄ• ni mahÄ• viyÅ«hakÅ«á¹-Ä• gÄ• rappam
janehi jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«ti pallaá¹…kasahassÄ• ni so
rÅ«piyamayÄ• ni dantamayÄ• ni sÄ• ramayÄ• ni gonakatthatÄ• ni paá¹-ikatthatÄ• ni paá¹-al
kadalimigapavarapaccattharaá¹‡Ä• ni sauttaracchadÄ• ni ubhatolohitakÅ«padhÄ• nÄ• ni. et
janehi, jÄ«vite \Se II 220/ apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«ti nÄ• gasahassÄ
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni uposath
deva \Be II 156/, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni valÄ• ha
deva, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva caturÄ• sÄ«ti rathasaha

sÄ«hacammaparivÄ• rÄ• ni byagghacammaparivÄ• rÄ• ni dÄ«picammaparivÄ• rÄ• ni paá¹‡
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni vejayant
deva, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«ti maá¹‡isa
maá¹‡iratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karohi. imÄ•
caturÄ• sÄ«ti itthisahassÄ• ni itthiratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ janehi jÄ«vit
imÄ• ni te, deva, caturÄ• sÄ«ti gahapatisahassÄ• ni gahapatiratanappamukhÄ• ni. ettha, de
jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«ti khattiyasahassÄ• ni anuyantÄ• n
pariá¹‡Ä• yakaratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karo
caturÄ• sÄ«ti dhenusahassÄ• ni duhasandanÄ• ni \Ee II 192/ kaá¹ƒsÅ«padhÄ• raá¹‡Ä• ni. e
jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«ti vatthakoá¹-isahassÄ• ni khomasu
kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ \Se II 221/ kambalasukhumÄ• naá¹ƒ
jÄ«vite apekkhaá¹ƒ karohi. imÄ• ni te, deva, caturÄ• sÄ«ti thÄ• lipÄ• kasahassÄ• ni sÄ• yaá
bhattÄ• bhihÄ• ro abhihariyati. ettha, deva, chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ karohÄ«â€

<267> ``evaá¹ƒ vutte, Ä• nanda, rÄ• jÄ• mahÄ• sudassano subhaddaá¹ƒ deviá¹ƒ etadavoc

`dÄ«gharattaá¹ƒ kho maá¹ƒ tvaá¹ƒ, devi, iá¹-á¹-hehi kantehi piyehi manÄ• pehi samudÄ• ca
maá¹ƒ tvaá¹ƒ pacchime kÄ• le aniá¹-á¹-hehi akantehi appiyehi amanÄ• pehi samudÄ• caras
taá¹ƒ, deva, samudÄ• carÄ• mÄ«â€™ ti? `evaá¹ƒ kho maá¹ƒ tvaá¹ƒ, devi, samudÄ• cara ---
manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• vo, mÄ• kho tvaá¹ƒ, deva, s
sÄ• pekkhassa kÄ• laá¹…kiriyÄ• , garahitÄ• ca sÄ• pekkhassa kÄ• laá¹…kiriyÄ• . imÄ• ni \
caturÄ• sÄ«ti nagarasahassÄ• ni \Be II 157/ kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• ni. ettha,
jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti pÄ• sÄ• dasahassÄ• ni dhar
ettha, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te \Ee II 193/, deva,
kÅ«á¹-Ä• gÄ• rasahassÄ• ni mahÄ• viyÅ«hakÅ«á¹-Ä• gÄ• rappamukhÄ• ni. ettha, deva, ch
mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti pallaá¹…kasahassÄ• ni sovaá¹‡á¹‡amayÄ• ni rÅ
sÄ• ramayÄ• ni gonakatthatÄ• ni paá¹-ikatthatÄ• ni paá¹-alikatthatÄ• ni kadalimigapavarapa
sauttaracchadÄ• ni ubhatolohitakÅ«padhÄ• nÄ• ni. ettha, deva, chandaá¹ƒ pajaha jÄ«vite a
imÄ• ni te, deva, caturÄ• sÄ«ti nÄ• gasahassÄ• ni sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á
hemajÄ• lapaá¹-icchannÄ• ni \Se II 222/ uposathanÄ• garÄ• jappamukhÄ• ni. ettha, deva, c
apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti assasahassÄ• ni sovaá¹‡á¹‡Ä• laá¹
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni valÄ• hakaassarÄ• jappamukhÄ• ni. ett
jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti rathasahassÄ• ni sÄ«hacam
byagghacammaparivÄ• rÄ• ni dÄ«picammaparivÄ• rÄ• ni paá¹‡á¸• ukambalaparivÄ• rÄ• ni
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni vejayantarathappamukhÄ• ni. ettha, dev
apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti maá¹‡isahassÄ• ni maá¹‡iratanapp
chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti itthisahas
subhaddÄ• devippamukhÄ• ni. ettha, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ•

caturÄ• sÄ«ti gahapatisahassÄ• ni gahapatiratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ pa
mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti khattiyasahassÄ• ni anuyantÄ• ni pariá¹‡Ä• yak
deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti dhe
duhasandanÄ• ni kaá¹ƒsÅ«padhÄ• raá¹‡Ä• ni. ettha deva, chandaá¹ƒ pajaha jÄ«vite apekk
II 194/ te, deva, caturÄ• sÄ«ti vatthakoá¹-isahassÄ• ni khomasukhumÄ• naá¹ƒ kappÄ• sikas
koseyyasukhumÄ• naá¹ƒ kambalasukhumÄ• naá¹ƒ. ettha, deva, chandaá¹ƒ pajaha jÄ«vite a
mÄ• kÄ• si. imÄ• ni te deva caturÄ• sÄ«ti thÄ• lipÄ• kasahassÄ• ni sÄ• yaá¹ƒ pÄ• taá¹ƒ bha
ettha, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• sÄ«â€™â€™ â€™ ti.

<268> ``evaá¹ƒ \Be II 158/ vutte, Ä• nanda, subhaddÄ• devÄ« parodi assÅ«ni pavattesi. at
subhaddÄ• devÄ« assÅ«ni puÃ±chitvÄ• {pamajjitvÄ• (Ce Se Ee), puÃ±jitvÄ• (Katthaci) }
mahÄ• sudassanaá¹ƒ etadavoca ---

`sabbeheva \Ne II 144/, deva, piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±ath
deva, sÄ• pekkho kÄ• lamakÄ• si, dukkhÄ• sÄ• pekkhassa kÄ• laá¹…kiriyÄ• , garahitÄ• ca
imÄ• ni te, deva, caturÄ• sÄ«ti nagarasahassÄ• ni kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• ni.
jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti pÄ• sÄ• dasahassÄ• ni dhan
ettha, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ
kÅ«á¹-Ä• gÄ• rasahassÄ• ni mahÄ• viyÅ«hakÅ«á¹-Ä• gÄ• rappamukhÄ• ni. ettha, deva, cha
mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti pallaá¹…kasahassÄ• ni sovaá¹‡á¹‡amayÄ• ni rÄ
sÄ• ramayÄ• ni gonakatthatÄ• ni paá¹-ikatthatÄ• ni paá¹-alikatthatÄ• ni kadalimigapavarapa
sauttaracchadÄ• ni ubhatolohitakÅ«padhÄ• nÄ• ni. ettha, deva, chandaá¹ƒ pajaha jÄ«vite a
imÄ• ni te, deva, caturÄ• sÄ«ti nÄ• gasahassÄ• ni sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á
hemajÄ• lapaá¹-icchannÄ• ni uposathanÄ• garÄ• jappamukhÄ• ni. ettha, deva, chandaá¹ƒ p
mÄ• kÄ• si. imÄ• ni te \Se II 224/, deva, caturÄ• sÄ«ti assasahassÄ• ni sovaá¹‡á¹‡Ä• laá¹…
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni valÄ• hakaassarÄ• jappamukhÄ• ni \Ee
chandaá¹ƒ pajaha, jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti rathasah
sÄ«hacammaparivÄ• rÄ• ni byagghacammaparivÄ• rÄ• ni dÄ«picammaparivÄ• rÄ• ni paá¹‡
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni vejayant
deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti maá
maá¹‡iratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si.
caturÄ• sÄ«ti itthisahassÄ• ni itthiratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ pajaha, jÄ«v
mÄ• kÄ• si. imÄ• ni te \Be II 159/, deva, caturÄ• sÄ«ti gahapatisahassÄ• ni gahapatiratanap
chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti khattiyasa
pariá¹‡Ä• yakaratanappamukhÄ• ni. ettha, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ
caturÄ• sÄ«ti dhenusahassÄ• ni duhasandanÄ• ni kaá¹ƒsÅ«padhÄ• raá¹‡Ä• ni. ettha, deva
apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti vatthakoá¹-isahassÄ• ni khomasukh
kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ kambalasukhumÄ• naá¹ƒ. ettha, dev

apekkhaá¹ƒ mÄ• kÄ• si. imÄ• ni te, deva, caturÄ• sÄ«ti thÄ• lipÄ• kasahassÄ• ni sÄ• yaá¹ƒ
abhihariyati. ettha \Se II 225/, deva, chandaá¹ƒ pajaha jÄ«vite apekkhaá¹ƒ mÄ• kÄ• sÄ«â€™

brahmalokÅ«pagamaá¹ƒ

<269> ``atha \Ne II 145/ kho, Ä• nanda, rÄ• jÄ• mahÄ• sudassano nacirasseva kÄ• lamak
gahapatissa vÄ• gahapatiputtassa vÄ• manuÃ±Ã±aá¹ƒ bhojanaá¹ƒ bhuttÄ• vissa bhattasa
Ä• nanda, raÃ±Ã±o mahÄ• sudassanassa \Ee II 196/ mÄ• raá¹‡antikÄ• vedanÄ• ahosi. kÄ
mahÄ• sudassano sugatiá¹ƒ brahmalokaá¹ƒ upapajji. rÄ• jÄ• , Ä• nanda, mahÄ• sudassano
kumÄ• rakÄ«á¸·aá¹ƒ {kÄ«á¸·itaá¹ƒ (Katthaci), kÄ«á¸·ikaá¹ƒ (Ce Ee) } kÄ«á¸·i. caturÄ• sÄ«ti
oparajjaá¹ƒ kÄ• resi. caturÄ• sÄ«ti vassasahassÄ• ni rajjaá¹ƒ kÄ• resi. caturÄ• sÄ«ti vassas
{gihÄ«bhÅ«to (Ce Ee) } dhamme pÄ• sÄ• de brahmacariyaá¹ƒ cari {brahmacariyamacari (K
brahmavihÄ• re bhÄ• vetvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahmalokÅ«pago ah

<270> ``siyÄ• kho panÄ• nanda, evamassa --- `aÃ±Ã±o nÅ«na tena samayena rÄ• jÄ• ma
kho panetaá¹ƒ, Ä• nanda, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. ahaá¹ƒ tena samayena rÄ• jÄ• mahÄ•
tÄ• ni caturÄ• sÄ«ti nagarasahassÄ• ni kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• ni, mama tÄ•
pÄ• sÄ• dasahassÄ• ni dhammapÄ• sÄ• dappamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti kÅ«á
mahÄ• viyÅ«hakÅ«á¹-Ä• gÄ• rappamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti pallaá¹…kasahas
rÅ«piyamayÄ• ni dantamayÄ• ni sÄ• ramayÄ• ni gonakatthatÄ• ni paá¹-ikatthatÄ• ni paá¹-a
kadalimigapavarapaccattharaá¹‡Ä• ni \Se II 226/ sauttaracchadÄ• ni \Be II 160/ ubhatolohita
tÄ• ni caturÄ• sÄ«ti nÄ• gasahassÄ• ni sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• n
uposathanÄ• garÄ• jappamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti assasahassÄ• ni sovaá¹‡á
sovaá¹‡á¹‡adhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni valÄ• hakaassarÄ• jappamukhÄ• ni, ma
rathasahassÄ• ni sÄ«hacammaparivÄ• rÄ• ni \Ee II 197/ byagghacammaparivÄ• rÄ• ni dÄ«
paá¹‡á¸• ukambalaparivÄ• rÄ• ni sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡adhajÄ• ni hem
vejayantarathappamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti maá¹‡isahassÄ• ni maá¹‡iratanap
caturÄ• sÄ«ti itthisahassÄ• ni subhaddÄ• devippamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti gal
gahapatiratanappamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti khattiyasahassÄ• ni anuyantÄ• ni
pariá¹‡Ä• yakaratanappamukhÄ• ni, mama tÄ• ni caturÄ• sÄ«ti dhenusahassÄ• ni duhasan
kaá¹ƒsÅ«padhÄ• raá¹‡Ä• ni, mama tÄ• ni caturÄ• sÄ«ti vatthakoá¹-isahassÄ• ni khomasukh
kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ kambalasukhumÄ• naá¹ƒ, mama tÄ•
thÄ• lipÄ• kasahassÄ• ni sÄ• yaá¹ƒ pÄ• taá¹ƒ bhattÄ• bhihÄ• ro abhihariyittha.

<271> ``tesaá¹ƒ \Ne II 146/ kho panÄ• nanda, caturÄ• sÄ«tinagarasahassÄ• naá¹ƒ ekaÃ±Ã
yaá¹ƒ tena samayena ajjhÄ• vasÄ• mi yadidaá¹ƒ kusÄ• vatÄ« rÄ• jadhÄ• nÄ«. tesaá¹ƒ kho
caturÄ• sÄ«tipÄ• sÄ• dasahassÄ• naá¹ƒ ekoyeva so pÄ• sÄ• do hoti, yaá¹ƒ tena samayena
yadidaá¹ƒ dhammo pÄ• sÄ• do. tesaá¹ƒ kho panÄ• nanda, caturÄ• sÄ«tikÅ«á¹-Ä• gÄ• rasa

kÅ«á¹-Ä• gÄ• raá¹ƒ hoti, yaá¹ƒ tena samayena ajjhÄ• vasÄ• mi yadidaá¹ƒ mahÄ• viyÅ«haá
kho panÄ• nanda, caturÄ• sÄ«tipallaá¹…kasahassÄ• naá¹ƒ ekoyeva so pallaá¹…ko hoti, ya
paribhuÃ±jÄ• mi yadidaá¹ƒ sovaá¹‡á¹‡amayo vÄ• rÅ«piyamayo vÄ• dantamayo vÄ• sÄ• n
panÄ• nanda, caturÄ• sÄ«tinÄ• gasahassÄ• naá¹ƒ ekoyeva so nÄ• go hoti, yaá¹ƒ tena sam
uposatho nÄ• garÄ• jÄ• . tesaá¹ƒ \Ee II 198/ kho panÄ• nanda, caturÄ• sÄ«tiassasahassÄ•
yaá¹ƒ tena samayena abhiruhÄ• mi yadidaá¹ƒ valÄ• hako assarÄ• jÄ• . tesaá¹ƒ kho panÄ• n
caturÄ• sÄ«tirathasahassÄ• naá¹ƒ ekoyeva so ratho hoti, yaá¹ƒ tena samayena abhiruhÄ• n
vejayantaratho. tesaá¹ƒ kho panÄ• nanda, caturÄ• sÄ«tiitthisahassÄ• naá¹ƒ ekÄ• yeva \Be
yÄ• tena samayena paccupaá¹-á¹-hÄ• ti khattiyÄ• nÄ« vÄ• vessinÄ« {vessÄ• yinÄ« (Se), v
Ee) velÄ• mikÄ• (SN b III 96) } vÄ• . tesaá¹ƒ kho panÄ• nanda, vÄ• . tesaá¹ƒ kho panÄ• na
caturÄ• sÄ«tivatthakoá¹-isahassÄ• naá¹ƒ ekaá¹ƒyeva taá¹ƒ dussayugaá¹ƒ hoti, yaá¹ƒ tena s
khomasukhumaá¹ƒ vÄ• kappÄ• sikasukhumaá¹ƒ vÄ• koseyyasukhumaá¹ƒ vÄ• kambalasu
panÄ• nanda, caturÄ• sÄ«tithÄ• lipÄ• kasahassÄ• naá¹ƒ ekoyeva so thÄ• lipÄ• ko hoti, yato
bhuÃ±jÄ• mi tadupiyaÃ±ca sÅ«peyyaá¹ƒ.

<272> ``passÄ• nanda, sabbete saá¹…khÄ• rÄ• atÄ«tÄ• niruddhÄ• vipariá¹‡atÄ• . evaá¹
saá¹…khÄ• rÄ• ; evaá¹ƒ addhuvÄ• kho, Ä• nanda, saá¹…khÄ• rÄ• ; evaá¹ƒ anassÄ• sikÄ•
yÄ• vaÃ±cidaá¹ƒ, Ä• nanda \Se II 228/, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ, alaá¹
vimuccituá¹ƒ.

``chakkhattuá¹ƒ kho panÄ• haá¹ƒ, Ä• nanda, abhijÄ• nÄ• mi imasmiá¹ƒ padese sarÄ«raá¹ƒ
rÄ• jÄ• va samÄ• no cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapa
sattaratanasamannÄ• gato, ayaá¹ƒ sattamo sarÄ«ranikkhepo. na kho panÄ• haá¹ƒ, Ä• nand
samanupassÄ• mi sadevake loke samÄ• rake \Ee II 199/ sabrahmake sassamaá¹‡abrÄ• hm
sadevamanussÄ• ya yattha tathÄ• gato aá¹-á¹-hamaá¹ƒ sarÄ«raá¹ƒ nikkhipeyyÄ• â€™â€™
vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``aniccÄ• \Ne II 147/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

mahÄ• sudassanasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. janavasabhasuttaá¹ƒ

nÄ• tikiyÄ• dibyÄ• karaá¹‡aá¹ƒ

<273> evaá¹ƒ \Se II 229/ \Be II 162/ \Ne II 148/ \Ee II 200/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹

{nÄ• dike (Ce Se Ee) } viharati giÃ±jakÄ• vasathe. tena kho pana samayena bhagavÄ• pari
paricÄ• rake abbhatÄ«te kÄ• laá¹…kate upapattÄ«su byÄ• karoti kÄ• sikosalesu vajjimalles
{cetiyavaá¹ƒsesu (Katthaci) } kurupaÃ±cÄ• lesu majjhasÅ«rasenesu {macchasurasenesu (S
Ee) } --- ``asu amutra upapanno, asu amutra upapanno {upapannoti (Katthaci) }. paropaÃ±Ã
paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹…katÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒy
opapÄ• tikÄ• tattha parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• . sÄ• dhikÄ• navut
abbhatÄ«tÄ• kÄ• laá¹…katÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosam
sakadÄ• gÄ• mino, sakideva {sakiá¹ƒdeva (Katthaci) } imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhass
sÄ• tirekÄ• ni paÃ±casatÄ• ni nÄ• tikiyÄ• paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹…katÄ• tiá
parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€

<274> assosuá¹ƒ \Ee II 201/ kho nÄ• tikiyÄ• paricÄ• rakÄ• --- ``bhagavÄ• kira parito parit
paricÄ• rake abbhatÄ«te kÄ• laá¹…kate upapattÄ«su byÄ• karoti kÄ• sikosalesu vajjimalles
kurupaÃ±cÄ• lesu majjhasÅ«rasenesu --- `asu amutra upapanno, asu amutra upapanno. pa
paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹…katÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒy
230/ opapÄ• tikÄ• tattha parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• . sÄ• dhikÄ• n
abbhatÄ«tÄ• kÄ• laá¹…katÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosam
sakadÄ• gÄ• mino sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karissanti. sÄ• tir
nÄ• tikiyÄ• paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹…katÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
sotÄ• pannÄ• \Ne II 149/ avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™ ti. te
attamanÄ• ahesuá¹ƒ pamuditÄ• \Se II 231/ pÄ«tisomanassajÄ• tÄ• bhagavato paÃ±havey
{paÃ±hÄ• veyyÄ• karaá¹‡aá¹ƒ (Se Katthaci) } sutvÄ• .

<275> assosi kho Ä• yasmÄ• Ä• nando --- ``bhagavÄ• kira parito parito janapadesu paric
kÄ• laá¹…kate upapattÄ«su byÄ• karoti kÄ• sikosalesu vajjimallesu cetivaá¹ƒsesu kurupaÃ±
--- `asu amutra upapanno, asu amutra upapanno. paropaÃ±Ã±Ä• sa nÄ• tikiyÄ• paricÄ• ral
kÄ• laá¹…katÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• op
anÄ• vattidhammÄ• tasmÄ• lokÄ• . sÄ• dhikÄ• navuti nÄ• tikiyÄ• paricÄ• rakÄ• abbhatÄ
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino sak
dukkhassantaá¹ƒ karissanti. sÄ• tirekÄ• ni paÃ±casatÄ• ni nÄ• tikiyÄ• paricÄ• rakÄ• abbha
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ•
tena ca nÄ• tikiyÄ• paricÄ• rakÄ• attamanÄ• ahesuá¹ƒ pamuditÄ• pÄ«tisomanassajÄ• tÄ
paÃ±haveyyÄ• karaá¹‡aá¹ƒ sutvÄ• â€™â€™ ti.

Ä• nandaparikathÄ•

<276> atha kho Ä• yasmato Ä• nandassa etadahosi --- ``ime kho \Ee II 202/ panÄ• pi ahes
paricÄ• rakÄ• bahÅ« ceva rattaÃ±Ã±Å« ca abbhatÄ«tÄ• kÄ• laá¹…katÄ• . suÃ±Ã±Ä• maÃ

aá¹…gamÄ• gadhakehi {aá¹…gamÄ• gadhikehi (Se) } paricÄ• rakehi abbhatÄ«tehi kÄ• laá¹
kho panÄ• pi (Se) } ahesuá¹ƒ buddhe pasannÄ• dhamme pasannÄ• saá¹…ghe pasannÄ•
abbhatÄ«tÄ• kÄ• laá¹…katÄ• bhagavatÄ• abyÄ• katÄ• ; tesampissa sÄ• dhu veyyÄ• kara
tato gaccheyya sugatiá¹ƒ. ayaá¹ƒ kho panÄ• pi ahosi rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• r
hito brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ negamÄ• naÃ±ceva jÄ• napadÄ• naÃ±ca. apissudaá¹
viharanti --- `evaá¹ƒ no so dhammiko dhammarÄ• jÄ• sukhÄ• petvÄ• \Be II 164/ kÄ• laá¹…
dhammikassa dhammaraÃ±Ã±o vijite phÄ• su {phÄ• sukaá¹ƒ (Se) } viharimhÄ• â€™ ti. so k
pasanno dhamme pasanno saá¹…ghe pasanno sÄ«lesu paripÅ«rakÄ• rÄ«. apissudaá¹ƒ ma
maraá¹‡akÄ• lÄ• pi rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro bhagavantaá¹ƒ kittayamÄ• narÅ
abbhatÄ«to kÄ• laá¹…kato bhagavatÄ• abyÄ• kato. tassapissa sÄ• dhu veyyÄ• karaá¹‡aá¹
gaccheyya sugatiá¹ƒ. bhagavato kho pana sambodhi magadhesu. yattha kho pana bhagava
kathaá¹ƒ tatra bhagavÄ• \Se II 232/ mÄ• gadhake paricÄ• rake abbhatÄ«te kÄ• laá¹…kate
byÄ• kareyya. bhagavÄ• ce kho pana mÄ• gadhake paricÄ• rake abbhatÄ«te kÄ• laá¹…ka
dÄ«namanÄ• {ninnamanÄ• (Se), dÄ«namÄ• nÄ• (Ce Ee) } tenassu mÄ• gadhakÄ• paric
panassu dÄ«namanÄ• mÄ• gadhakÄ• paricÄ• rakÄ• kathaá¹ƒ te bhagavÄ• na byÄ• kare

<277> idamÄ• yasmÄ• Ä• nando mÄ• gadhake paricÄ• rake Ä• rabbha eko raho anuvicint
paccuá¹-á¹-hÄ• ya yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``suta
`bhagavÄ• kira parito parito janapadesu paricÄ• rake abbhatÄ«te kÄ• laá¹…kate upapattÄ«
kÄ• sikosalesu vajjimallesu cetivaá¹ƒsesu kurupaÃ±cÄ• lesu majjhasÅ«rasenesu --- ``asu a
amutra upapanno. paropaÃ±Ã±Ä• sa nÄ• tikiyÄ• paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹…ka
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yi
lokÄ• . sÄ• dhikÄ• navuti nÄ• tikiyÄ• paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹…katÄ• tiá¹‡á¹
parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino, sakideva imaá¹ƒ lokaá¹
karissanti. sÄ• tirekÄ• ni paÃ±casatÄ• ni nÄ• tikiyÄ• paricÄ• rakÄ• abbhatÄ«tÄ• kÄ• laá¹.
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• \Se II 233/ avinipÄ• tadhammÄ• niyatÄ• s
ca nÄ• tikiyÄ• paricÄ• rakÄ• attamanÄ• ahesuá¹ƒ pamuditÄ• pÄ«tisomanassajÄ• tÄ• bh
sutvÄ• â€™â€™ ti \Be II 165/. ime kho panÄ• pi, bhante, ahesuá¹ƒ mÄ• gadhakÄ• paricÄ•
ca abbhatÄ«tÄ• kÄ• laá¹…katÄ• . suÃ±Ã±Ä• maÃ±Ã±e aá¹…gamagadhÄ• aá¹…gamÄ• g
kÄ• laá¹…katehi. te kho panÄ• pi, bhante, ahesuá¹ƒ buddhe pasannÄ• dhamme pasannÄ•
paripÅ«rakÄ• rino, te abbhatÄ«tÄ• kÄ• laá¹…katÄ• bhagavatÄ• abyÄ• katÄ• . tesampissa
bahujano pasÄ«deyya, tato gaccheyya sugatiá¹ƒ. ayaá¹ƒ kho panÄ• pi, bhante, ahosi rÄ• jÄ
bimbisÄ• ro dhammiko dhammarÄ• jÄ• hito brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ negamÄ• naÃ
jÄ• napadÄ• naÃ±ca. apissudaá¹ƒ manussÄ• kittayamÄ• narÅ«pÄ• viharanti --- `evaá¹ƒ no
sukhÄ• petvÄ• kÄ• laá¹…kato. evaá¹ƒ mayaá¹ƒ tassa dhammikassa dhammaraÃ±Ã±o vijite
kho panÄ• pi, bhante, ahosi buddhe pasanno dhamme pasanno saá¹…ghe pasanno sÄ«les
manussÄ• evamÄ• haá¹ƒsu --- `yÄ• va maraá¹‡akÄ• lÄ• pi rÄ• jÄ• mÄ• gadho seniyo bim

kittayamÄ• narÅ«po kÄ• laá¹…katoâ€™ ti. so abbhatÄ«to kÄ• laá¹…kato bhagavatÄ• abyÄ
veyyÄ• karaá¹‡aá¹ƒ, bahujano pasÄ«deyya, tato gaccheyya sugatiá¹ƒ. bhagavato kho pana
magadhesu. yattha kho pana \Se II 234/, bhante, bhagavato sambodhi magadhesu, kathaá¹
mÄ• gadhake paricÄ• rake abbhatÄ«te \Ne II 151/ kÄ• laá¹…kate upapattÄ«su na byÄ• kare
bhante, mÄ• gadhake paricÄ• rake abbhatÄ«te kÄ• laá¹…kate upapattÄ«su na byÄ• kareyy
mÄ• gadhakÄ• paricÄ• rakÄ• ; yena kho panassu dÄ«namanÄ• mÄ• gadhakÄ• paricÄ• ra
byÄ• kareyyÄ• â€™â€™ ti. idamÄ• yasmÄ• Ä• nando mÄ• gadhake paricÄ• rake Ä• rabbh
katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pa

<278> atha kho bhagavÄ• acirapakkante Ä• yasmante Ä• nande pubbaá¹‡hasamayaá¹ƒ n
nÄ• tikaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. nÄ• tike piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹
pÄ• de pakkhÄ• letvÄ• giÃ±jakÄ• vasathaá¹ƒ pavisitvÄ• mÄ• gadhake paricÄ• rake Ä• rab
{aá¹-á¹-hikatvÄ• (Ce Se Ee) } manasikatvÄ• sabbaá¹ƒ cetasÄ• {sabbacetasÄ• (Ee) } sam
Ä• sane \Be II 166/ nisÄ«di --- ``gatiá¹ƒ nesaá¹ƒ jÄ• nissÄ• mi abhisamparÄ• yaá¹ƒ, yaá¹ƒga
yaá¹ƒabhisamparÄ• yÄ• â€™â€™ ti. addasÄ• kho bhagavÄ• mÄ• gadhake paricÄ• rake `
205/ yaá¹ƒabhisamparÄ• yÄ• â€™â€™ ti. atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-is
giÃ±jakÄ• vasathÄ• nikkhamitvÄ• vihÄ• rapacchÄ• yÄ• yaá¹ƒ paÃ±Ã±atte Ä• sane nisÄ«d

<279> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno \Se II 235/ kho Ä• yasmÄ• Ä• nando bhagavan
``upasantapadisso {upasantapatiso (Katthaci) } bhante bhagavÄ• bhÄ• tiriva bhagavato mu
vippasannattÄ• indriyÄ• naá¹ƒ. santena nÅ«najja bhante bhagavÄ• vihÄ• rena vihÄ• sÄ«â
tvaá¹ƒ, Ä• nanda, mÄ• gadhake paricÄ• rake Ä• rabbha sammukhÄ• parikathaá¹ƒ katvÄ•
tadevÄ• haá¹ƒ nÄ• tike piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikk
giÃ±jakÄ• vasathaá¹ƒ pavisitvÄ• mÄ• gadhake paricÄ• rake Ä• rabbha aá¹-á¹-hiá¹ƒ katvÄ•
cetasÄ• samannÄ• haritvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒ --- `gatiá¹ƒ nesaá¹ƒ jÄ• nissÄ
yaá¹ƒgatikÄ• te bhavanto yaá¹ƒabhisamparÄ• yÄ• â€™ ti. addasaá¹ƒ kho ahaá¹ƒ, Ä• nand
`yaá¹ƒgatikÄ• te bhavanto yaá¹ƒabhisamparÄ• yÄ• â€™â€™ â€™ ti.

janavasabhayakkho

<280> ``atha kho, Ä• nanda, antarahito yakkho saddamanussÄ• vesi --- `janavasabho ahaá
janavasabho ahaá¹ƒ sugatÄ• â€™ ti. abhijÄ• nÄ• si no tvaá¹ƒ, Ä• nanda, ito pubbe evarÅ«p
sutaá¹ƒ {sutvÄ• (Ee) } yadidaá¹ƒ janavasabhoâ€™â€™ ti?

``na kho ahaá¹ƒ, bhante, abhijÄ• nÄ• mi ito pubbe evarÅ«paá¹ƒ nÄ• madheyyaá¹ƒ sutaá¹ƒ
api ca me, bhante, lomÄ• ni haá¹-á¹-hÄ• ni `janavasabhoâ€™ ti nÄ• madheyyaá¹ƒ sutvÄ• .
etadahosi --- `na hi \Ee II 206/ nÅ«na so orako yakkho bhavissati yadidaá¹ƒ evarÅ«paá¹ƒ nÄ

supaÃ±Ã±attaá¹ƒ yadidaá¹ƒ janavasabhoâ€™â€™ ti. ``anantarÄ• kho, Ä• nanda, saddapÄ
\Be II 167/ me yakkho sammukhe pÄ• turahosi \Se II 236/. dutiyampi saddamanussÄ• vesi -
bhagavÄ• ; bimbisÄ• ro ahaá¹ƒ sugatÄ• ti. idaá¹ƒ sattamaá¹ƒ kho ahaá¹ƒ, bhante, vessavaá
sahabyataá¹ƒ upapajjÄ• mi, so tato cuto manussarÄ• jÄ• bhavituá¹ƒ pahomi {so tato cuto m
amanussarÄ• jÄ• divi homi (Ce Ee) }.

ito satta tato satta, saá¹ƒsÄ• rÄ• ni catuddasa.

nivÄ• samabhijÄ• nÄ• mi, yattha me vusitaá¹ƒ pure ||

<281> `dÄ«gharattaá¹ƒ kho ahaá¹ƒ, bhante, avinipÄ• to avinipÄ• taá¹ƒ saÃ±jÄ• nÄ• mi, Ä•
santiá¹-á¹-hati sakadÄ• gÄ• mitÄ• yÄ• â€™ ti. `acchariyamidaá¹ƒ Ä• yasmato janavasabhas
Ä• yasmato janavasabhassa yakkhassa. ``dÄ«gharattaá¹ƒ kho ahaá¹ƒ, bhante, avinipÄ• to
saÃ±jÄ• nÄ• mÄ«â€™â€™ ti ca vadesi, ``Ä• sÄ• ca pana me santiá¹-á¹-hati sakadÄ• gÄ• m
kutonidÄ• naá¹ƒ panÄ• yasmÄ• janavasabho yakkho evarÅ«paá¹ƒ uá¸·Ä• raá¹ƒ visesÄ• dh
aÃ±Ã±atra, bhagavÄ• , tava sÄ• sanÄ• , na aÃ±Ã±atra {aÃ±Ã±attha (Ce Ee) }, sugata, tava
bhante, bhagavati ekantikato {ekantato (Se), ekantagato (Ee) } abhippasanno, tadagge ahaá
dÄ«gharattaá¹ƒ \Ee II 207/ avinipÄ• to avinipÄ• taá¹ƒ saÃ±jÄ• nÄ• mi, Ä• sÄ• ca pana me s
sakadÄ• gÄ• mitÄ• ya. idhÄ• haá¹ƒ, bhante, vessavaá¹‡ena mahÄ• rÄ• jena pesito virÅ«á¸·
kenacideva karaá¹‡Ä«yena addasaá¹ƒ bhagavantaá¹ƒ antarÄ• magge giÃ±jakÄ• vasathaá¹
mÄ• gadhake paricÄ• rake Ä• rabbha aá¹-á¹-hiá¹ƒ katvÄ• manasikatvÄ• sabbaá¹ƒ cetasÄ•
--- ``gatiá¹ƒ nesaá¹ƒ jÄ• nissÄ• mi abhisamparÄ• yaá¹ƒ, yaá¹ƒgatikÄ• te bhavanto yaá¹ƒab
anacchariyaá¹ƒ kho panetaá¹ƒ, bhante, yaá¹ƒ vessavaá¹‡assa mahÄ• rÄ• jassa tassaá¹ƒ pa
sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- ``yaá¹ƒgatikÄ• te bhavanto yaá¹ƒab
tassa mayhaá¹ƒ, bhante, etadahosi --- bhagavantaÃ±ca dakkhÄ• mi, idaÃ±ca bhagavato Ä•
bhante, dvepaccayÄ• bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒâ€™.

devasabhÄ•

<282> `purimÄ• ni \Be II 168/ \Ne II 153/, bhante, divasÄ• ni purimatarÄ• ni tadahuposathe
vassÅ«panÄ• yikÄ• ya puá¹‡á¹‡Ä• ya puá¹‡á¹‡amÄ• ya rattiyÄ• kevalakappÄ• ca devÄ•
sabhÄ• yaá¹ƒ sannisinnÄ• honti sannipatitÄ• . mahatÄ« ca dibbaparisÄ• {dibbÄ• parisÄ•
nisinnÄ• honti {nisinnÄ• hoti (Ce), sannisinnÄ• honti sannipatitÄ• (Katthaci) }, cattÄ• ro ca
catuddisÄ• nisinnÄ• honti. puratthimÄ• ya disÄ• ya dhataraá¹-á¹-ho mahÄ• rÄ• jÄ• pacchi
{pacchÄ• bhimukho (Katthaci) } nisinno hoti deve purakkhatvÄ• ; dakkhiá¹‡Ä• ya disÄ• ya v
uttarÄ• bhimukho nisinno hoti deve purakkhatvÄ• ; pacchimÄ• ya disÄ• ya virÅ«pakkho mah
nisinno hoti deve purakkhatvÄ• ; uttarÄ• ya disÄ• ya vessavaá¹‡o mahÄ• rÄ• jÄ• dakkhiá¹‡
deve purakkhatvÄ• \Ee II 208/. yadÄ• , bhante, kevalakappÄ• ca devÄ• tÄ• vatiá¹ƒsÄ• su

sannisinnÄ• honti sannipatitÄ• , mahatÄ« ca dibbaparisÄ• samantato nisinnÄ• honti, cattÄ
catuddisÄ• nisinnÄ• \Se II 238/ honti. idaá¹ƒ nesaá¹ƒ hoti Ä• sanasmiá¹ƒ; atha pacchÄ• a
hoti. ye te, bhante, devÄ• bhagavati brahmacariyaá¹ƒ caritvÄ• adhunÅ«papannÄ• tÄ• vati
deve atirocanti vaá¹‡á¹‡ena ceva yasasÄ• ca. tena sudaá¹ƒ, bhante, devÄ• tÄ• vatiá¹ƒsÄ•
pamuditÄ• pÄ«tisomanassajÄ• tÄ• ``dibbÄ• vata bho kÄ• yÄ• paripÅ«renti, hÄ• yanti asu
bhante, sakko devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sampasÄ• daá¹ƒ viditvÄ•

``modanti vata bho devÄ• , tÄ• vatiá¹ƒsÄ• sahindakÄ• {saindakÄ• (Ce) }.

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataá¹ƒ ||

nave deve ca passantÄ• , vaá¹‡á¹‡avante yasassine {yasassino (Se) }.

sugatasmiá¹ƒ brahmacariyaá¹ƒ, caritvÄ• na idhÄ• gate ||

te aÃ±Ã±e atirocanti, vaá¹‡á¹‡ena yasasÄ• yunÄ• .

sÄ• vakÄ• bhÅ«ripaÃ±Ã±assa, visesÅ«pagatÄ• idha ||

idaá¹ƒ \Be II 169/ disvÄ• na nandanti, tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataâ€™â€™ nti ||

`tena \Ne II 154/ \Ee II 209/ sudaá¹ƒ, bhante, devÄ• tÄ• vatiá¹ƒsÄ• bhiyyosomattÄ• ya atta
pÄ«tisomanassajÄ• tÄ• ``dibbÄ• vata, bho, kÄ• yÄ• paripÅ«renti, hÄ• yanti asurakÄ• yÄ•
yenatthena devÄ• tÄ• vatiá¹ƒsÄ• sudhammÄ• yaá¹ƒ sabhÄ• yaá¹ƒ sannisinnÄ• honti sann
cintayitvÄ• taá¹ƒ atthaá¹ƒ mantayitvÄ• vuttavacanÄ• pi taá¹ƒ {vuttavacanÄ• nÄ• midaá¹ƒ (
mahÄ• rÄ• jÄ• no \Se II 239/ tasmiá¹ƒ atthe honti. paccÄ• nusiá¹-á¹-havacanÄ• pi taá¹ƒ {pa
nÄ• midaá¹ƒ (Katthaci) } cattÄ• ro mahÄ• rÄ• jÄ• no tasmiá¹ƒ atthe honti, sakesu sakesu Ä•
avipakkantÄ• {adhipakkantÄ• (Katthaci) }.

te vuttavÄ• kyÄ• rÄ• jÄ• no, paá¹-iggayhÄ• nusÄ• saniá¹ƒ.

vippasannamanÄ• santÄ• , aá¹-á¹-haá¹ƒsu samhi Ä• saneti ||

<283> `atha kho, bhante, uttarÄ• ya disÄ• ya uá¸·Ä• ro Ä• loko saÃ±jÄ• yi, obhÄ• so pÄ• tu
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. atha kho, bhante, sakko devÄ• namindo deve tÄ• vatiá¹ƒ
kho, mÄ• risÄ• , nimittÄ• ni dissanti, uá¸·Ä• ro Ä• loko saÃ±jÄ• yati, obhÄ• so pÄ• tubhavati

pÄ• tubhavissati. brahmuno hetaá¹ƒ pubbanimittaá¹ƒ pÄ• tubhÄ• vÄ• ya yadidaá¹ƒ Ä• loko
pÄ• tubhavatÄ«ti.

``yathÄ• nimittÄ• dissanti, brahmÄ• pÄ• tubhavissati.

brahmuno hetaá¹ƒ nimittaá¹ƒ, obhÄ• so vipulo mahÄ• â€™â€™ ti ||

sanaá¹…kumÄ• rakathÄ•

<284> `atha kho, bhante, devÄ• tÄ• vatiá¹ƒsÄ• yathÄ• sakesu Ä• sanesu nisÄ«diá¹ƒsu ---
Ã±assÄ• ma, yaá¹ƒvipÄ• ko bhavissati, sacchikatvÄ• va naá¹ƒ gamissÄ• mÄ• â€™â€™ ti.
yathÄ• sakesu Ä• sanesu nisÄ«diá¹ƒsu --- ``obhÄ• sametaá¹ƒ Ã±assÄ• ma yaá¹ƒvipÄ• ko b
II 170/ naá¹ƒ gamissÄ• mÄ• â€™â€™ ti. idaá¹ƒ sutvÄ• devÄ• tÄ• vatiá¹ƒsÄ• ekaggÄ• \E
``obhÄ• sametaá¹ƒ Ã±assÄ• ma, yaá¹ƒvipÄ• ko bhavissati, sacchikatvÄ• va naá¹ƒ gamissÄ

`yadÄ• , bhante, brahmÄ• sanaá¹…kumÄ• ro devÄ• naá¹ƒ \Se II 240/ tÄ• vatiá¹ƒsÄ• naá¹ƒ
attabhÄ• vaá¹ƒ abhinimminitvÄ• pÄ• tubhavati. yo kho pana, bhante, brahmuno pakativaá¹
so devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ cakkhupathasmiá¹ƒ. yadÄ• , bhante, brahmÄ• sanaá
tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubhavati \Ne II 155/, so aÃ±Ã±e deve atirocati vaá¹‡á¹‡ena ceva
seyyathÄ• pi, bhante, sovaá¹‡á¹‡o viggaho mÄ• nusaá¹ƒ viggahaá¹ƒ atirocati; evameva kho
sanaá¹…kumÄ• ro devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubhavati, so aÃ±Ã±e deve atiroc
ca. yadÄ• , bhante, brahmÄ• sanaá¹…kumÄ• ro devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tub
koci devo abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä• sanena vÄ• nimanteti. sabbeva tuá¹‡h
pallaá¹…kena nisÄ«danti --- ``yassadÄ• ni devassa pallaá¹…kaá¹ƒ icchissati brahmÄ• sana
devassa pallaá¹…ke nisÄ«dissatÄ«â€™â€™ ti.

`yassa kho pana, bhante, devassa brahmÄ• sanaá¹…kumÄ• ro pallaá¹…ke nisÄ«dati, uá¸·
vedapaá¹-ilÄ• bhaá¹ƒ; uá¸·Ä• raá¹ƒ so labhati devo somanassapaá¹-ilÄ• bhaá¹ƒ. seyyathÄ•
khattiyo muddhÄ• vasitto adhunÄ• bhisitto rajjena, uá¸·Ä• raá¹ƒ so labhati vedapaá¹-ilÄ• bh
labhati somanassapaá¹-ilÄ• bhaá¹ƒ. evameva kho, bhante, yassa devassa brahmÄ• sanaá
nisÄ«dati, uá¸·Ä• raá¹ƒ so labhati devo vedapaá¹-ilÄ• bhaá¹ƒ, uá¸·Ä• raá¹ƒ so labhati devo
somanassapaá¹-ilÄ• bhaá¹ƒ. atha \Se II 241/ \Ee II 211/, bhante, brahmÄ• sanaá¹…kumÄ•
attabhÄ• vaá¹ƒ abhinimminitvÄ• kumÄ• ravaá¹‡á¹‡Ä« {kumÄ• ravaá¹‡á¹‡o (Se Katthaci) }
devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• turahosi. so vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se
nisÄ«di. seyyathÄ• pi, bhante, balavÄ• puriso supaccatthate vÄ• pallaá¹…ke same vÄ• bh
nisÄ«deyya; evameva kho, bhante, brahmÄ• sanaá¹…kumÄ• ro vehÄ• saá¹ƒ abbhuggantv
pallaá¹…kena nisÄ«ditvÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sampasÄ• daá¹ƒ viditvÄ• im

``modanti \Be II 171/ vata bho devÄ• , tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataá¹ƒ ||

``nave deve ca passantÄ• , vaá¹‡á¹‡avante yasassine.

sugatasmiá¹ƒ brahmacariyaá¹ƒ, caritvÄ• na idhÄ• gate ||

``te aÃ±Ã±e atirocanti, vaá¹‡á¹‡ena yasasÄ• yunÄ• .

sÄ• vakÄ• bhÅ«ripaÃ±Ã±assa, visesÅ«pagatÄ• idha ||

``idaá¹ƒ \Ne II 156/ disvÄ• na nandanti, tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataâ€™â€™ nti ||

<285> `imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro bhÄ• sittha; imamatthaá¹ƒ, bha
sanaá¹…kumÄ• rassa bhÄ• sato aá¹-á¹-haá¹…gasamannÄ• gato saro hoti vissaá¹-á¹-ho ca
savanÄ«yo ca bindu ca avisÄ• rÄ« ca gambhÄ«ro ca ninnÄ• dÄ« ca. yathÄ• parisaá¹ƒ kho
sanaá¹…kumÄ• ro sarena viÃ±Ã±Ä• peti; na cassa bahiddhÄ• parisÄ• ya \Se II 242/ ghoso
bhante, evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gato saro hoti, so vuccati ``brahmassaroâ€™â€™

`atha kho, bhante, brahmÄ• sanaá¹…kumÄ• ro tettiá¹ƒse attabhÄ• ve abhinimminitvÄ• de
paccekapallaá¹…kesu \Ee II 212/ pallaá¹…kena {paccekapallaá¹…kena (Katthaci) } nisÄ«dit
Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• , yÄ• vaÃ±ca so bha
paá¹-ipanno bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devaman
buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ g
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• appekacce paranimmitavasavattÄ«naá¹ƒ devÄ•
appekacce nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce tusitÄ
sahabyataá¹ƒ upapajjanti, appekacce yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjant
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce cÄ• tumahÄ• rÄ• ji
sahabyataá¹ƒ upapajjanti. ye sabbanihÄ«naá¹ƒ kÄ• yaá¹ƒ paripÅ«renti, te gandhabbakÄ• ya
â€™ ti.

<286> `imamatthaá¹ƒ \Be II 172/, bhante, brahmÄ• sanaá¹…kumÄ• ro bhÄ• sittha; imamat
sanaá¹…kumÄ• rassa bhÄ• sato ghosoyeva devÄ• maÃ±Ã±anti --- ``yvÄ• yaá¹ƒ mama pal
bhÄ• satÄ«â€™â€™ ti.

ekasmiá¹ƒ bhÄ• samÄ• nasmiá¹ƒ, sabbe bhÄ• santi nimmitÄ• .

ekasmiá¹ƒ tuá¹‡himÄ• sÄ«ne, sabbe tuá¹‡hÄ« bhavanti te ||

tadÄ• su \Se II 243/ devÄ• maÃ±Ã±anti, tÄ• vatiá¹ƒsÄ• sahindakÄ• .

yvÄ• yaá¹ƒ mama pallaá¹…kasmiá¹ƒ, svÄ• yaá¹ƒ ekova bhÄ• satÄ«ti ||

`atha \Ne II 157/ kho, bhante, brahmÄ• sanaá¹…kumÄ• ro ekattena attÄ• naá¹ƒ upasaá¹ƒh
upasaá¹ƒharitvÄ• sakkassa \Ee II 213/ devÄ• namindassa pallaá¹…ke pallaá¹…kena nisÄ«
Ä• mantesi ---

bhÄ• vitaiddhipÄ• do

<287> `` `taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• , yÄ• va supaÃ±Ã±attÄ• c
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena cattÄ• ro iddhipÄ• dÄ• paÃ±Ã±attÄ
{iddhibahulÄ«katÄ• ya (Se) } iddhivisavitÄ• ya {iddhivisevitÄ• ya (Se) } iddhivikubbanatÄ• ya
idha bho bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• d
vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti.
cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti.
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena cattÄ• ro iddhipÄ• dÄ• paÃ±Ã±attÄ
iddhivikubbanatÄ• ya.

`` `ye hi keci bho atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• anekavihita
paccanubhosuá¹ƒ, sabbe te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• ba
bho anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• anekavihitaá¹ƒ iddhiv
\Se II 244/ te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ•
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhonti, sabbe
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . passanti no bhonto devÄ• tÄ• vatiá¹ƒs
evarÅ«paá¹ƒ iddhÄ• nubhÄ• vaâ€™â€™ nti? ``evaá¹ƒ mahÄ• brahmeâ€™â€™ ti. ``ahampi
iddhipÄ• dÄ• naá¹ƒ \Ee II 214/ bhÄ• vitattÄ• bahulÄ«katattÄ• evaá¹ƒ mahiddhiko evaá¹ƒm
imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro bhÄ• sittha. imamatthaá¹ƒ, bhante, bra
bhÄ• sitvÄ• deve tÄ• vatiá¹ƒse Ä• mantesi ---

tividho okÄ• sÄ• dhigamo

<288> `` `taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• , yÄ• vaÃ±cidaá¹ƒ tena bh

passatÄ• arahatÄ• sammÄ• sambuddhena tayo okÄ• sÄ• dhigamÄ• anubuddhÄ• sukhas
ekacco saá¹ƒsaá¹-á¹-ho viharati kÄ• mehi saá¹ƒsaá¹-á¹-ho akusalehi dhammehi. so aparena
ariyadhammaá¹ƒ suá¹‡Ä• ti, yoniso manasi karoti, dhammÄ• nudhammaá¹ƒ paá¹-ipajjati. so
Ä• gamma yonisomanasikÄ• raá¹ƒ dhammÄ• nudhammappaá¹-ipattiá¹ƒ asaá¹ƒsaá¹-á¹-ho v
akusalehi dhammehi. tassa asaá¹ƒsaá¹-á¹-hassa kÄ• mehi asaá¹ƒsaá¹-á¹-hassa akusalehi d
sukhaá¹ƒ, sukhÄ• bhiyyo somanassaá¹ƒ. seyyathÄ• pi, bho, pamudÄ• pÄ• mojjaá¹ƒ {pÄ• m
jÄ• yetha, evameva \Se II 245/ kho, bho, asaá¹ƒsaá¹-á¹-hassa kÄ• mehi asaá¹ƒsaá¹-á¹-hass
uppajjati sukhaá¹ƒ, sukhÄ• bhiyyo somanassaá¹ƒ. ayaá¹ƒ kho, bho, tena bhagavatÄ• jÄ• n
sammÄ• sambuddhena paá¹-hamo okÄ• sÄ• dhigamo anubuddho sukhassÄ• dhigamÄ• ya

`` `puna caparaá¹ƒ, bho, idhekaccassa oá¸·Ä• rikÄ• kÄ• yasaá¹…khÄ• rÄ• appaá¹-ippassa
vacÄ«saá¹…khÄ• rÄ• appaá¹-ippassaddhÄ• honti, oá¸·Ä• rikÄ• cittasaá¹…khÄ• rÄ• appa
aparena samayena ariyadhammaá¹ƒ suá¹‡Ä• ti, yoniso manasi karoti, dhammÄ• nudhamm
ariyadhammassavanaá¹ƒ Ä• gamma yonisomanasikÄ• raá¹ƒ dhammÄ• nudhammappaá¹-ip
kÄ• yasaá¹…khÄ• rÄ• paá¹-ippassambhanti, oá¸·Ä• rikÄ• vacÄ«saá¹…khÄ• rÄ• paá¹-ippa
cittasaá¹…khÄ• rÄ• \Ee II 215/ paá¹-ippassambhanti. tassa oá¸·Ä• rikÄ• naá¹ƒ kÄ• yasaá¹.
paá¹-ippassaddhiyÄ• oá¸·Ä• rikÄ• naá¹ƒ vacÄ«saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ•
cittasaá¹…khÄ• rÄ• naá¹ƒ \Be II 174/ paá¹-ippassaddhiyÄ• uppajjati sukhaá¹ƒ, sukhÄ• bhiy
seyyathÄ• pi, bho, pamudÄ• pÄ• mojjaá¹ƒ jÄ• yetha, evameva kho bho oá¸·Ä• rikÄ• naá¹ƒ
paá¹-ippassaddhiyÄ• oá¸·Ä• rikÄ• naá¹ƒ vacÄ«saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ•
cittasaá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• uppajjati sukhaá¹ƒ, sukhÄ• bhiyyo somana
tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena dutiyo okÄ• sÄ• d
sukhassÄ• dhigamÄ• ya.

`` `puna caparaá¹ƒ, bho, idhekacco \Se II 246/ `idaá¹ƒ kusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ nap
akusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. `idaá¹ƒ sÄ• vajjaá¹ƒ idaá¹ƒ anavajjaá¹ƒ,
idaá¹ƒ na sevitabbaá¹ƒ, idaá¹ƒ hÄ«naá¹ƒ idaá¹ƒ paá¹‡Ä«taá¹ƒ, idaá¹ƒ kaá¹‡hasukkasappaá
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. so aparena samayena ariyadhammaá¹ƒ suá¹‡Ä• ti, yonis
dhammÄ• nudhammaá¹ƒ paá¹-ipajjati. so ariyadhammassavanaá¹ƒ Ä• gamma yonisomana
dhammÄ• nudhammappaá¹-ipattiá¹ƒ, `idaá¹ƒ kusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti,
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idaá¹ƒ sÄ• vajjaá¹ƒ idaá¹ƒ anavajjaá¹ƒ, idaá¹ƒ sevitabbaá¹ƒ
idaá¹ƒ hÄ«naá¹ƒ idaá¹ƒ paá¹‡Ä«taá¹ƒ, idaá¹ƒ kaá¹‡hasukkasappaá¹-ibhÄ• gaâ€™ nti yathÄ
tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato avijjÄ• pahÄ«yati, vijjÄ• uppajjati. tassa avijjÄ• virÄ•
uppajjati sukhaá¹ƒ, sukhÄ• bhiyyo somanassaá¹ƒ. seyyathÄ• pi, bho, pamudÄ• pÄ• mojjaá
evameva kho, bho, avijjÄ• virÄ• gÄ• vijjuppÄ• dÄ• uppajjati sukhaá¹ƒ, sukhÄ• bhiyyo som
bho, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena tatiyo okÄ• s
sukhassÄ• dhigamÄ• ya. ime \Se II 247/ \Ee II 216/ kho, bho, tena bhagavatÄ• jÄ• natÄ• p
sammÄ• sambuddhena tayo okÄ• sÄ• dhigamÄ• anubuddhÄ• sukhassÄ• dhigamÄ• yÄ• â

sanaá¹…kumÄ• ro bhÄ• sittha, imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro bhÄ• si
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catusatipaá¹-á¹-hÄ• naá¹ƒ

<289> `` `taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• , yÄ• va supaÃ±Ã±attÄ• c
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• paÃ±
katame cattÄ• ro? idha \Be II 175/, bho, bhikkhu ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« vihar
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« vihara
samÄ• dhiyati, sammÄ• vippasÄ«dati. so tattha sammÄ• samÄ• hito sammÄ• vippasanno
Ã±Ä• á¹‡adassanaá¹ƒ abhinibbatteti. ajjhattaá¹ƒ vedanÄ• su vedanÄ• nupassÄ« viharati ...
paravedanÄ• su Ã±Ä• á¹‡adassanaá¹ƒ abhinibbatteti. ajjhattaá¹ƒ citte cittÄ• nupassÄ« vihar
bahiddhÄ• paracitte Ã±Ä• á¹‡adassanaá¹ƒ abhinibbatteti. ajjhattaá¹ƒ \Se II 248/ dhammesu
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhattaá¹ƒ
viharanto tattha sammÄ• samÄ• dhiyati, sammÄ• vippasÄ«dati. so tattha sammÄ• samÄ•
bahiddhÄ• paradhammesu Ã±Ä• á¹‡adassanaá¹ƒ abhinibbatteti. ime kho, bho, tena bhagav
arahatÄ• sammÄ• sambuddhena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• paÃ±Ã±attÄ• kusalassÄ•
imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro bhÄ• sittha. imamatthaá¹ƒ, bhante, bra
bhÄ• sitvÄ• deve tÄ• vatiá¹ƒse Ä• mantesi ---

satta samÄ• dhiparikkhÄ• rÄ•

<290> `` `taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• , yÄ• va supaÃ±Ã±attÄ• c
160/ jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena satta samÄ• dhiparikkhÄ• rÄ•
sammÄ• samÄ• dhissa pÄ• ripÅ«riyÄ• . katame satta? sammÄ• diá¹-á¹-hi sammÄ• saá¹…k
sammÄ• Ä• jÄ«vo \Ee II 217/ sammÄ• vÄ• yÄ• mo sammÄ• sati. yÄ• kho, bho, imehi satta
parikkhatÄ• , ayaá¹ƒ vuccati, bho, ariyo sammÄ• samÄ• dhi saupaniso itipi saparikkhÄ• ro i
sammÄ• diá¹-á¹-hissa bho, sammÄ• saá¹…kappo pahoti, sammÄ• saá¹…kappassa sammÄ
sammÄ• kammanto pahoti. sammÄ• kammantassa sammÄ• Ä• jÄ«vo pahoti, sammÄ• Ä• j
sammÄ• vÄ• yÄ• massa sammÄ• sati pahoti \Se II 249/, sammÄ• satissa sammÄ• samÄ• c
sammÄ• Ã±Ä• á¹‡aá¹ƒ pahoti, sammÄ• Ã±Ä• á¹‡assa sammÄ• vimutti pahoti. yaÃ±hi taá¹ƒ
--- `svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko pa
viÃ±Ã±Å«hi apÄ• rutÄ• amatassa \Be II 176/ dvÄ• rÄ• â€™ ti idameva taá¹ƒ sammÄ• vada
hi, bho, bhagavatÄ• dhammo sandiá¹-á¹-hiko, akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ
apÄ• rutÄ• amatassa dvÄ• rÄ• {dvÄ• rÄ• ti (Se Katthaci) }.

`` `ye hi keci, bho, buddhe aveccappasÄ• dena samannÄ• gatÄ• , dhamme aveccappasÄ•
aveccappasÄ• dena samannÄ• gatÄ• , ariyakantehi sÄ«lehi samannÄ• gatÄ• \Ee II 218/, y

dhammavinÄ«tÄ• sÄ• tirekÄ• ni catuvÄ«satisatasahassÄ• ni mÄ• gadhakÄ• paricÄ• rakÄ•
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ•
cevettha sakadÄ• gÄ• mino.

``atthÄ• yaá¹ƒ {athÄ• yaá¹ƒ (Ce Se) } itarÄ• pajÄ• , puÃ±Ã±Ä• bhÄ• gÄ• ti me mano.

saá¹…khÄ• tuá¹ƒ nopi sakkomi, musÄ• vÄ• dassa ottappaâ€™â€™ nti ||

<291> `imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro bhÄ• sittha, imamatthaá¹ƒ, bha
sanaá¹…kumÄ• rassa bhÄ• sato vessavaá¹‡assa mahÄ• rÄ• jassa evaá¹ƒ cetaso parivitakk
vata bho, abbhutaá¹ƒ \Se II 250/ vata bho, evarÅ«popi nÄ• ma uá¸·Ä• ro satthÄ• bhavissati
uá¸·Ä• raá¹ƒ dhammakkhÄ• naá¹ƒ, evarÅ«pÄ• uá¸·Ä• rÄ• visesÄ• dhigamÄ• paÃ±Ã±Ä• y
brahmÄ• sanaá¹…kumÄ• ro vessavaá¹‡assa mahÄ• rÄ• jassa cetasÄ• cetoparivitakkama
mahÄ• rÄ• jÄ• naá¹ƒ etadavoca --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±ati bhavaá¹ƒ vessavaá¹‡o mahÄ• r
evarÅ«po uá¸·Ä• ro satthÄ• ahosi, evarÅ«paá¹ƒ uá¸·Ä• raá¹ƒ dhammakkhÄ• naá¹ƒ, evarÅ«
paÃ±Ã±Ä• yiá¹ƒsu. anÄ• gatampi \Ne II 161/ addhÄ• naá¹ƒ evarÅ«po uá¸·Ä• ro satthÄ• bha
uá¸·Ä• raá¹ƒ dhammakkhÄ• naá¹ƒ, evarÅ«pÄ• uá¸·Ä• rÄ• visesÄ• dhigamÄ• paÃ±Ã±Ä• y

<292> `` `imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ•
vessavaá¹‡o mahÄ• rÄ• jÄ• brahmuno sanaá¹…kumÄ• rassa devÄ• naá¹ƒ \Be II 177/ tÄ• v
219/ sammukhÄ• sutaá¹ƒ {sutvÄ• (Ce Ee) } sammukhÄ• paá¹-iggahitaá¹ƒ sayaá¹ƒ parisÄ•

imamatthaá¹ƒ janavasabho yakkho vessavaá¹‡assa mahÄ• rÄ• jassa sayaá¹ƒ parisÄ• yaá¹
sammukhÄ• paá¹-iggahitaá¹ƒ {paá¹-iggahetvÄ• (Ce Ee) } bhagavato Ä• rocesi. imamatthaa
yakkhassa sammukhÄ• sutvÄ• sammukhÄ• paá¹-iggahetvÄ• sÄ• maÃ±ca abhiÃ±Ã±Ä• y
imamatthamÄ• yasmÄ• Ä• nando bhagavato sammukhÄ• sutvÄ• sammukhÄ• paá¹-iggah
bhikkhunÄ«naá¹ƒ \Se II 251/ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ. tayidaá¹ƒ brahmacariyaá
vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitanti.

janavasabhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. mahÄ• govindasuttaá¹ƒ

<293> evaá¹ƒ \Se II 252/ \Be II 178/ \Ne II 162/ me \Ee II 220/ sutaá¹ƒ --- ekaá¹ƒ samayaá¹
rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho paÃ±casikho gandhabbaputto abhikkant
abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ gijjhakÅ«á¹-aá¹ƒ pabbataá¹ƒ obhÄ• setvÄ• yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaa
gandhabbaputto bhagavantaá¹ƒ etadavoca --- ``yaá¹ƒ kho me, bhante, devÄ• naá¹ƒ tÄ• vati

sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ, Ä• rocemi taá¹ƒ bhagavatoâ€™â€™ ti. ``Ä• rocehi m
paÃ±casikhÄ• â€™â€™ ti bhagavÄ• avoca.

devasabhÄ•

<294> ``purimÄ• ni, bhante, divasÄ• ni purimatarÄ• ni tadahuposathe pannarase pavÄ• raá
puá¹‡á¹‡amÄ• ya rattiyÄ• kevalakappÄ• ca devÄ• tÄ• vatiá¹ƒsÄ• sudhammÄ• yaá¹ƒ sab
sannipatitÄ• ; mahatÄ« ca dibbaparisÄ• samantato nisinnÄ• honti, cattÄ• ro ca mahÄ• rÄ•
honti; puratthimÄ• ya disÄ• ya dhataraá¹-á¹-ho mahÄ• rÄ• jÄ• pacchimÄ• bhimukho nisinno
dakkhiá¹‡Ä• ya disÄ• ya virÅ«á¸·hako mahÄ• rÄ• jÄ• uttarÄ• bhimukho nisinno hoti deve p
disÄ• ya virÅ«pakkho \Ee II 221/ mahÄ• rÄ• jÄ• puratthÄ• bhimukho nisinno hoti deve pura
disÄ• ya vessavaá¹‡o mahÄ• rÄ• jÄ• dakkhiá¹‡Ä• bhimukho nisinno hoti deve purakkhatvÄ
ca devÄ• \Se II 253/ tÄ• vatiá¹ƒsÄ• sudhammÄ• yaá¹ƒ sabhÄ• yaá¹ƒ sannisinnÄ• honti sa
dibbaparisÄ• samantato nisinnÄ• honti, cattÄ• ro ca mahÄ• rÄ• jÄ• no catuddisÄ• nisinnÄ
hoti Ä• sanasmiá¹ƒ; atha pacchÄ• amhÄ• kaá¹ƒ Ä• sanaá¹ƒ hoti.

``ye te, bhante, devÄ• bhagavati brahmacariyaá¹ƒ caritvÄ• adhunÅ«papannÄ• tÄ• vatiá¹ƒ
II 163/ deve atirocanti vaá¹‡á¹‡ena ceva yasasÄ• ca. tena sudaá¹ƒ, bhante, devÄ• tÄ• vati
pamuditÄ• \Be II 179/ pÄ«tisomanassajÄ• tÄ• ; `dibbÄ• vata, bho, kÄ• yÄ• paripÅ«renti, h
ti.

<295> ``atha kho, bhante, sakko devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sampas
gÄ• thÄ• hi anumodi ---

`modanti vata bho devÄ• , tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataá¹ƒ ||

nave deve ca passantÄ• , vaá¹‡á¹‡avante yasassine.

sugatasmiá¹ƒ brahmacariyaá¹ƒ, caritvÄ• na idhÄ• gate ||

te aÃ±Ã±e atirocanti, vaá¹‡á¹‡ena yasasÄ• yunÄ• .

sÄ• vakÄ• bhÅ«ripaÃ±Ã±assa, visesÅ«pagatÄ• idha ||

idaá¹ƒ disvÄ• na nandanti, tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataâ€™ nti ||

``tena sudaá¹ƒ \Ee II 222/, bhante, devÄ• tÄ• vatiá¹ƒsÄ• bhiyyoso mattÄ• ya attamanÄ• h
pÄ«tisomanassajÄ• tÄ• ; `dibbÄ• vata, bho, kÄ• yÄ• \Se II 254/ paripÅ«renti, hÄ• yanti asu

aá¹-á¹-ha yathÄ• bhuccavaá¹‡á¹‡Ä•

<296> ``atha kho, bhante, sakko devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sampas
tÄ• vatiá¹ƒse Ä• mantesi --- `iccheyyÄ• tha no tumhe, mÄ• risÄ• , tassa bhagavato aá¹-á¹-ha
sotuâ€™ nti? `icchÄ• ma mayaá¹ƒ, mÄ• risa, tassa bhagavato aá¹-á¹-ha yathÄ• bhucce vaá
kho, bhante, sakko devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ bhagavato aá¹-á¹-ha
payirudÄ• hÄ• si --- `taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• ? yÄ• vaÃ±ca s
paá¹-ipanno bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devaman
bahujanahitÄ• ya paá¹-ipannaá¹ƒ bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya
iminÄ• paá¹…gena samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma,
bhagavatÄ• .

``svÄ• kkhÄ• to \Be II 180/ kho pana tena bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko e
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hi. evaá¹ƒ opaneyyikassa dhammassa desetÄ• raá¹ƒ iminÄ
satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagav

``idaá¹ƒ kusalanti kho pana tena bhagavatÄ• supaÃ±Ã±attaá¹ƒ, idaá¹ƒ akusalanti supaÃ±Ã
sÄ• vajjaá¹ƒ \Ee II 223/ idaá¹ƒ anavajjaá¹ƒ, idaá¹ƒ sevitabbaá¹ƒ idaá¹ƒ na sevitabbaá¹ƒ, idaá
paá¹‡Ä«taá¹ƒ, idaá¹ƒ kaá¹‡hasukkasappaá¹-ibhÄ• ganti supaÃ±Ã±attaá¹ƒ. evaá¹ƒ
kusalÄ• kusalasÄ• vajjÄ• navajjasevitabbÄ• sevitabbahÄ«na-paá¹‡Ä«takaá¹‡hasukkasappa
dhammÄ• naá¹ƒ paÃ±Ã±apetÄ• raá¹ƒ iminÄ• paá¹…gena samannÄ• gataá¹ƒ satthÄ• raá¹ƒ
na panetarahi, aÃ±Ã±atra tena bhagavatÄ• .

``supaÃ±Ã±attÄ• kho pana tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-i
nibbÄ• naÃ±ca paá¹-ipadÄ• ca. seyyathÄ• pi nÄ• ma gaá¹…godakaá¹ƒ yamunodakena saá
supaÃ±Ã±attÄ• tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• , saá
paá¹-ipadÄ• ca. evaá¹ƒ nibbÄ• nagÄ• miniyÄ• paá¹-ipadÄ• ya paÃ±Ã±apetÄ• raá¹ƒ iminÄ•
satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagav

``abhinipphanno {abhinippanno (Ee Katthaci) } kho pana tassa bhagavato lÄ• bho abhinipp
maÃ±Ã±e khattiyÄ• sampiyÄ• yamÄ• narÅ«pÄ• viharanti, vigatamado kho pana so bhagav
evaá¹ƒ vigatamadaá¹ƒ Ä• hÄ• raá¹ƒ Ä• harayamÄ• naá¹ƒ iminÄ• paá¹…gena samannÄ• ga
atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagavatÄ• .

``laddhasahÄ• yo kho pana so bhagavÄ• sekhÄ• naÃ±ceva paá¹-ipannÄ• naá¹ƒ khÄ«á¹‡Ä
bhagavÄ• apanujja ekÄ• rÄ• mataá¹ƒ anuyutto viharati. evaá¹ƒ ekÄ• rÄ• mataá¹ƒ anuyutta
samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±

``yathÄ• vÄ• dÄ« \Ne II 165/ kho pana so bhagavÄ• tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ
tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« \Se II 256/ tathÄ• vÄ• dÄ«. evaá¹ƒ dhammÄ• nudhammapp
samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±

``tiá¹‡á¹‡avicikiccho \Be II 181/ kho pana so bhagavÄ• vigatakathaá¹ƒkatho pariyositasaá¹
Ä• dibrahmacariyaá¹ƒ. evaá¹ƒ tiá¹‡á¹‡avicikicchaá¹ƒ vigatakathaá¹ƒkathaá¹ƒ pariyositasaá¹
ajjhÄ• sayaá¹ƒ Ä• dibrahmacariyaá¹ƒ iminÄ• paá¹…gena samannÄ• gataá¹ƒ satthÄ• raá¹ƒ
samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagavatÄ• â€™ ti.

<297> ``ime kho, bhante, sakko devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ bhagava
vaá¹‡á¹‡e payirudÄ• hÄ• si. tena sudaá¹ƒ, bhante, devÄ• tÄ• vatiá¹ƒsÄ• bhiyyoso mattÄ•
pamuditÄ• pÄ«tisomanassajÄ• tÄ• bhagavato aá¹-á¹-ha yathÄ• bhucce vaá¹‡á¹‡e sutvÄ•
evamÄ• haá¹ƒsu --- `aho vata, mÄ• risÄ• , cattÄ• ro sammÄ• sambuddhÄ• loke uppajjeyyu
yathariva bhagavÄ• . tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya att
devamanussÄ• naâ€™ nti. ekacce devÄ• evamÄ• haá¹ƒsu --- `tiá¹-á¹-hantu, mÄ• risÄ• , ca
vata, mÄ• risÄ• , tayo sammÄ• sambuddhÄ• loke uppajjeyyuá¹ƒ dhammaÃ±ca deseyyuá¹ƒ
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev
evamÄ• haá¹ƒsu --- `tiá¹-á¹-hantu, mÄ• risÄ• , tayo \Se II 257/ sammÄ• sambuddhÄ• , aho
sammÄ• sambuddhÄ• loke uppajjeyyuá¹ƒ dhammaÃ±ca deseyyuá¹ƒ yathariva bhagavÄ• .
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€

<298> ``evaá¹ƒ vutte \Ee II 225/, bhante, sakko devÄ• namindo deve tÄ• vatiá¹ƒse etadavo
kho etaá¹ƒ, mÄ• risÄ• , anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ
acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. aho vata, mÄ• risÄ• , so bhagavÄ•
appÄ• taá¹…ko ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. tadassa bahujanahitÄ• ya bah
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™ nti. atha kho, bha
tÄ• vatiá¹ƒsÄ• sudhammÄ• yaá¹ƒ sabhÄ• yaá¹ƒ sannisinnÄ• honti sannipatitÄ• , taá¹ƒ att
atthaá¹ƒ mantayitvÄ• vuttavacanÄ• pi taá¹ƒ cattÄ• ro mahÄ• rÄ• jÄ• no tasmiá¹ƒ atthe hon
paccÄ• nusiá¹-á¹-havacanÄ• pi \Be II 182/ taá¹ƒ cattÄ• ro mahÄ• rÄ• jÄ• no tasmiá¹ƒ atthe
Ä• sanesu á¹-hitÄ• avipakkantÄ• .

te \Ne II 166/ vuttavÄ• kyÄ• rÄ• jÄ• no, paá¹-iggayhÄ• nusÄ• saniá¹ƒ.

vippasannamanÄ• santÄ• , aá¹-á¹-haá¹ƒsu samhi Ä• saneti ||

<299> ``atha kho, bhante, uttarÄ• ya disÄ• ya uá¸·Ä• ro Ä• loko saÃ±jÄ• yi, obhÄ• so pÄ• t
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. atha kho, bhante, sakko devÄ• namindo deve tÄ• vatiá¹ƒ
mÄ• risÄ• , nimittÄ• ni dissanti, uá¸·Ä• ro Ä• loko saÃ±jÄ• yati, obhÄ• so pÄ• tubhavati \Se
pÄ• tubhavissati; brahmuno hetaá¹ƒ pubbanimittaá¹ƒ pÄ• tubhÄ• vÄ• ya, yadidaá¹ƒ Ä• loko
pÄ• tubhavatÄ«ti.

`yathÄ• nimittÄ• dissanti, brahmÄ• pÄ• tubhavissati.

brahmuno hetaá¹ƒ nimittaá¹ƒ, obhÄ• so vipulo mahÄ• â€™ ti ||

sanaá¹…kumÄ• rakathÄ•

<300> ``atha \Ee II 226/ kho, bhante, devÄ• tÄ• vatiá¹ƒsÄ• yathÄ• sakesu Ä• sanesu nisÄ
`obhÄ• sametaá¹ƒ Ã±assÄ• ma, yaá¹ƒvipÄ• ko bhavissati, sacchikatvÄ• va naá¹ƒ gamissÄ•
mahÄ• rÄ• jÄ• no yathÄ• sakesu Ä• sanesu nisÄ«diá¹ƒsu --- `obhÄ• sametaá¹ƒ Ã±assÄ• m
sacchikatvÄ• va naá¹ƒ gamissÄ• mÄ• â€™ ti. idaá¹ƒ sutvÄ• devÄ• tÄ• vatiá¹ƒsÄ• ekaggÄ
`obhÄ• sametaá¹ƒ Ã±assÄ• ma, yaá¹ƒvipÄ• ko bhavissati, sacchikatvÄ• va naá¹ƒ gamissÄ•

``yadÄ• , bhante, brahmÄ• sanaá¹…kumÄ• ro devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubh
attabhÄ• vaá¹ƒ abhinimminitvÄ• pÄ• tubhavati. yo kho pana, bhante, brahmuno pakativaá¹
so devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ cakkhupathasmiá¹ƒ. yadÄ• , bhante, brahmÄ• sanaá
tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubhavati, so aÃ±Ã±e deve atirocati vaá¹‡á¹‡ena ceva yasasÄ• c
sovaá¹‡á¹‡o viggaho mÄ• nusaá¹ƒ viggahaá¹ƒ atirocati, evameva kho, bhante, yadÄ• brah
devÄ• naá¹ƒ \Be II 183/ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubhavati, so aÃ±Ã±e deve atirocati vaá¹‡
yadÄ• , bhante, brahmÄ• sanaá¹…kumÄ• ro devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubhav
koci devo abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• \Se II 259/ Ä• sanena vÄ• nimanteti. sabb
paÃ±jalikÄ• pallaá¹…kena nisÄ«danti --- `yassadÄ• ni devassa pallaá¹…kaá¹ƒ icchissati br
tassa devassa pallaá¹…ke nisÄ«dissatÄ«â€™ ti. yassa kho pana, bhante, devassa brahmÄ
167/ pallaá¹…ke nisÄ«dati, uá¸·Ä• raá¹ƒ so labhati devo vedapaá¹-ilÄ• bhaá¹ƒ, uá¸·Ä• raá¹ƒ
somanassapaá¹-ilÄ• bhaá¹ƒ \Ee II 227/. seyyathÄ• pi, bhante, rÄ• jÄ• khattiyo muddhÄ• va
rajjena, __uá¸·Ä• raá¹ƒ so labhati vedapaá¹-ilÄ• bhaá¹ƒ, uá¸·Ä• raá¹ƒ so labhati somanassa
evameva kho, bhante, yassa devassa brahmÄ• sanaá¹…kumÄ• ro pallaá¹…ke nisÄ«dati, u
vedapaá¹-ilÄ• bhaá¹ƒ, uá¸·Ä• raá¹ƒ so labhati devo somanassapaá¹-ilÄ• bhaá¹ƒ. atha, bhan
sanaá¹…kumÄ• ro devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sampasÄ• daá¹ƒ viditvÄ• antarahito i

`modanti vata bho devÄ• , tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataá¹ƒ ||

`nave deve ca passantÄ• , vaá¹‡á¹‡avante yasassine.

sugatasmiá¹ƒ brahmacariyaá¹ƒ, caritvÄ• na idhÄ• gate ||

`te aÃ±Ã±e atirocanti, vaá¹‡á¹‡ena yasasÄ• yunÄ• .

sÄ• vakÄ• bhÅ«ripaÃ±Ã±assa, visesÅ«pagatÄ• idha ||

`idaá¹ƒ disvÄ• na nandanti, tÄ• vatiá¹ƒsÄ• sahindakÄ• .

tathÄ• gataá¹ƒ namassantÄ• , dhammassa ca sudhammataâ€™ nti ||

<301> ``imamatthaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro abhÄ• sittha. imamatthaá¹ƒ, b
sanaá¹…kumÄ• rassa bhÄ• sato aá¹-á¹-haá¹…gasamannÄ• gato saro hoti vissaá¹-á¹-ho ca
savanÄ«yo ca bindu ca avisÄ• rÄ« ca gambhÄ«ro ca ninnÄ• dÄ« ca. yathÄ• parisaá¹ƒ kho
sanaá¹…kumÄ• ro sarena viÃ±Ã±Ä• peti, na cassa bahiddhÄ• parisÄ• ya ghoso niccharati.
evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gato saro hoti, so vuccati `brahmassaroâ€™ ti. atha kho,
tÄ• vatiá¹ƒsÄ• brahmÄ• naá¹ƒ sanaá¹…kumÄ• raá¹ƒ etadavocuá¹ƒ \Be II 184/ --- `sÄ• dhu,
mayaá¹ƒ saá¹…khÄ• ya modÄ• ma; atthi \Ee II 228/ ca sakkena devÄ• namindena tassa bh
yathÄ• bhuccÄ• vaá¹‡á¹‡Ä• bhÄ• sitÄ• ; te ca mayaá¹ƒ saá¹…khÄ• ya modÄ• mÄ• â€™ t

aá¹-á¹-ha yathÄ• bhuccavaá¹‡á¹‡Ä•

<302> ``atha \Ne II 168/, bhante, brahmÄ• sanaá¹…kumÄ• ro sakkaá¹ƒ devÄ• namindaá¹ƒ
devÄ• naminda, mayampi tassa bhagavato aá¹-á¹-ha yathÄ• bhucce vaá¹‡á¹‡e suá¹‡eyyÄ•
mahÄ• brahmeâ€™ ti kho, bhante, sakko devÄ• namindo brahmuno sanaá¹…kumÄ• rassa
vaá¹‡á¹‡e payirudÄ• hÄ• si.

``taá¹ƒ kiá¹ƒ maÃ±Ã±ati, bhavaá¹ƒ mahÄ• brahmÄ• ? yÄ• vaÃ±ca so bhagavÄ• bahujanah
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ
paá¹-ipannaá¹ƒ bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devan
samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±

``svÄ• kkhÄ• to kho pana tena bhagavatÄ• dhammo \Se II 261/ sandiá¹-á¹-hiko akÄ• liko e
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hi. evaá¹ƒ opaneyyikassa dhammassa desetÄ• raá¹ƒ iminÄ

satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagav

``idaá¹ƒ kusalaâ€™ nti kho pana tena bhagavatÄ• supaÃ±Ã±attaá¹ƒ, `idaá¹ƒ akusalaâ€™
`idaá¹ƒ sÄ• vajjaá¹ƒ idaá¹ƒ anavajjaá¹ƒ, idaá¹ƒ sevitabbaá¹ƒ idaá¹ƒ na sevitabbaá¹ƒ, idaá¹ƒ
paá¹‡Ä«taá¹ƒ, idaá¹ƒ kaá¹‡hasukkasappaá¹-ibhÄ• gaâ€™ nti supaÃ±Ã±attaá¹ƒ. evaá¹ƒ
kusalÄ• kusalasÄ• vajjÄ• navajjasevitabbÄ• sevitabbahÄ«napaá¹‡Ä«takaá¹‡hasukkasappa
paÃ±Ã±Ä• petÄ• raá¹ƒ. iminÄ• paá¹…gena samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva \Ee II 22
na panetarahi, aÃ±Ã±atra tena bhagavatÄ• .

``supaÃ±Ã±attÄ• kho pana tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-i
paá¹-ipadÄ• ca. seyyathÄ• pi nÄ• ma gaá¹…godakaá¹ƒ yamunodakena saá¹ƒsandati \Be II
supaÃ±Ã±attÄ• tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• saá¹
ca. evaá¹ƒ nibbÄ• nagÄ• miniyÄ• paá¹-ipadÄ• ya paÃ±Ã±Ä• petÄ• raá¹ƒ iminÄ• paá¹…gen
neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagavatÄ• .

``abhinipphanno \Se II 262/ kho pana tassa bhagavato lÄ• bho abhinipphanno siloko, yÄ• v
II 169/ sampiyÄ• yamÄ• narÅ«pÄ• viharanti. vigatamado kho pana so bhagavÄ• Ä• hÄ• ra
vigatamadaá¹ƒ Ä• hÄ• raá¹ƒ Ä• harayamÄ• naá¹ƒ iminÄ• paá¹…gena samannÄ• gataá¹ƒ sa
samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagavatÄ• .

``laddhasahÄ• yo kho pana so bhagavÄ• sekhÄ• naÃ±ceva paá¹-ipannÄ• naá¹ƒ khÄ«á¹‡Ä
bhagavÄ• apanujja ekÄ• rÄ• mataá¹ƒ anuyutto viharati. evaá¹ƒ ekÄ• rÄ• mataá¹ƒ anuyutta
samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±

``yathÄ• vÄ• dÄ« kho pana so bhagavÄ• tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«;
yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. evaá¹ƒ dhammÄ• nudhammappaá¹-ippannaá¹ƒ iminÄ• paá
neva atÄ«taá¹ƒse samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagavatÄ• .

``tiá¹‡á¹‡avicikiccho kho pana so bhagavÄ• vigatakathaá¹ƒkatho pariyositasaá¹…kappo aj
Ä• dibrahmacariyaá¹ƒ \Ee II 230/. evaá¹ƒ tiá¹‡á¹‡avicikicchaá¹ƒ vigatakathaá¹ƒkathaá¹ƒ par
ajjhÄ• sayaá¹ƒ Ä• dibrahmacariyaá¹ƒ. iminÄ• paá¹…gena samannÄ• gataá¹ƒ satthÄ• raá¹ƒ
samanupassÄ• ma, na panetarahi, aÃ±Ã±atra tena bhagavatÄ• â€™ ti.

<303> ``ime kho, bhante, sakko devÄ• namindo brahmuno sanaá¹…kumÄ• rassa bhagava
vaá¹‡á¹‡e payirudÄ• hÄ• si. tena sudaá¹ƒ, bhante, brahmÄ• sanaá¹…kumÄ• ro attamano h
pÄ«tisomanassajÄ• to bhagavato aá¹-á¹-ha yathÄ• bhucce vaá¹‡á¹‡e sutvÄ• . atha, bhante
oá¸·Ä• rikaá¹ƒ attabhÄ• vaá¹ƒ abhinimminitvÄ• kumÄ• ravaá¹‡á¹‡Ä« hutvÄ• paÃ±casikho
pÄ• turahosi \Se II 263/. so vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe pallaá¹…ken

bhante, balavÄ• \Be II 186/ puriso supaccatthate vÄ• pallaá¹…ke same vÄ• bhÅ«mibhÄ• g
evameva kho, bhante, brahmÄ• sanaá¹…kumÄ• ro vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se
nisÄ«ditvÄ• deve tÄ• vatiá¹ƒse Ä• mantesi ---

govindabrÄ• hmaá¹‡avatthu

<304> ``taá¹ƒ kiá¹ƒ maÃ±Ã±anti, bhonto devÄ• tÄ• vatiá¹ƒsÄ• , yÄ• va dÄ«gharattaá¹ƒ ma
ahosi. bhÅ«tapubbaá¹ƒ, bho, rÄ• jÄ• disampati nÄ• ma ahosi. disampatissa raÃ±Ã±o govin
brÄ• hmaá¹‡o purohito ahosi. disampatissa raÃ±Ã±o reá¹‡u nÄ• ma kumÄ• ro putto ahosi. g
jotipÄ• lo nÄ• ma mÄ• á¹‡avo putto ahosi. iti reá¹‡u ca rÄ• japutto jotipÄ• lo ca mÄ• á¹‡avo
iccete aá¹-á¹-ha sahÄ• yÄ• ahesuá¹ƒ. atha \Ee II 231/ kho, bho, ahorattÄ• naá¹ƒ accayena
kÄ• lamakÄ• si. govinde brÄ• hmaá¹‡e kÄ• laá¹…kate rÄ• jÄ• disampati paridevesi --- ``yas
samaye govinde brÄ• hmaá¹‡e sabbakiccÄ• ni sammÄ• vossajjitvÄ• paÃ±cahi kÄ• maguá
samaá¹…gÄ«bhÅ«tÄ• paricÄ• rema, tasmiá¹ƒ no samaye govindo brÄ• hmaá¹‡o kÄ• laá¹…
reá¹‡u rÄ• japutto rÄ• jÄ• naá¹ƒ disampatiá¹ƒ etadavoca --- ``mÄ• kho tvaá¹ƒ, deva, govind
kÄ• laá¹…kate atibÄ• á¸·haá¹ƒ paridevesi. atthi, deva, govindassa brÄ• hmaá¹‡assa jotipÄ•
II 264/ putto paá¹‡á¸• itataro ceva pitarÄ• , alamatthadasataro ceva pitarÄ• ; yepissa pitÄ• a
jotipÄ• lasseva mÄ• á¹‡avassa anusÄ• saniyÄ• â€™â€™ ti. ``evaá¹ƒ kumÄ• rÄ• â€™â€™

mahÄ• govindavatthu

<305> ``atha kho, bho, rÄ• jÄ• disampati aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``ehi tvaá
yena jotipÄ• lo nÄ• ma mÄ• á¹‡avo tenupasaá¹…kama; upasaá¹…kamitvÄ• jotipÄ• laá¹ƒ m
`bhavamatthu bhavantaá¹ƒ jotipÄ• laá¹ƒ, rÄ• jÄ• disampati bhavantaá¹ƒ jotipÄ• laá¹ƒ mÄ• a
rÄ• jÄ• disampati bhoto jotipÄ• lassa mÄ• á¹‡avassa dassanakÄ• moâ€™â€™ â€™ ti. ``ev
so puriso disampatissa raÃ±Ã±o paá¹-issutvÄ• yena \Be II 187/ jotipÄ• lo mÄ• á¹‡avo tenup
upasaá¹…kamitvÄ• jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca --- ``bhavamatthu bhavantaá¹ƒ
disampati bhavantaá¹ƒ jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantayati \Ee II 232/, rÄ• jÄ• disam
mÄ• á¹‡avassa dassanakÄ• moâ€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho bho jotipÄ• lo mÄ
paá¹-issutvÄ• yena rÄ• jÄ• disampati tenupasaá¹…kami; upasaá¹…kamitvÄ• disampatinÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekam
jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ rÄ• jÄ• disampati etadavoca --- ``anusÄ• satu no bhavaá¹ƒ jot
jotipÄ• lo anusÄ• saniyÄ• paccabyÄ• hÄ• si. pettike taá¹ƒ á¹-hÄ• ne á¹-hapessÄ• mi, govin
abhisiÃ±cissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho, bho, so jotipÄ• lo mÄ• á¹‡av
paccassosi. atha kho, bho, rÄ• jÄ• disampati jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ govindiye abhisiÃ
á¹-hÄ• ne á¹-hapesi. abhisitto jotipÄ• lo mÄ• á¹‡avo govindiye pettike á¹-hÄ• ne á¹-hapito ye
anusÄ• si tepi atthe anusÄ• sati, yepissa pitÄ• atthe nÄ• nusÄ• si, tepi \Ne II 171/ atthe anu
pitÄ• kammante abhisambhosi, tepi kammante abhisambhoti, yepissa pitÄ• kammante nÄ•

abhisambhoti. tamenaá¹ƒ manussÄ• evamÄ• haá¹ƒsu --- ``govindo vata, bho, brÄ• hmaá¹‡
brÄ• hmaá¹‡oâ€™â€™ ti. iminÄ• kho evaá¹ƒ, bho, pariyÄ• yena jotipÄ• lassa mÄ• á¹‡avas
samaÃ±Ã±Ä• udapÄ• di.

rajjasaá¹ƒvibhajanaá¹ƒ

<306> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena te cha khattiyÄ• tenupasaá¹…
cha khattiye etadavoca --- ``disampati kho, bho, rÄ• jÄ• jiá¹‡á¹‡o vuddho mahallako addha
vayoanuppatto, ko nu kho pana, bho, jÄ• nÄ• ti jÄ«vitaá¹ƒ? á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijj
raÃ±Ã±e kÄ• laá¹…kate rÄ• jakattÄ• ro reá¹‡uá¹ƒ rÄ• japuttaá¹ƒ rajje abhisiÃ±ceyyuá¹ƒ. Ä•
reá¹‡u rÄ• japutto tenupasaá¹…kamatha; upasaá¹…kamitvÄ• reá¹‡uá¹ƒ rÄ• japuttaá¹ƒ eva
kho bhoto reá¹‡ussa sahÄ• yÄ• piyÄ• manÄ• pÄ• appaá¹-ikÅ«lÄ• , yaá¹ƒsukho bhavaá¹ƒ
mayaá¹ƒ, yaá¹ƒdukkho bhavaá¹ƒ taá¹ƒdukkhÄ• mayaá¹ƒ. disampati kho, bho, rÄ• jÄ• jiá¹‡
addhagato vayoanuppatto, ko nu kho pana, bho, jÄ• nÄ• ti jÄ«vitaá¹ƒ? á¹-hÄ• naá¹ƒ kho pa
disampatimhi raÃ±Ã±e kÄ• laá¹…kate rÄ• jakattÄ• ro bhavantaá¹ƒ reá¹‡uá¹ƒ rajje abhisiÃ±c
reá¹‡u rajjaá¹ƒ labhetha, saá¹ƒvibhajetha no rajjenÄ• â€™â€™ ti. ``evaá¹ƒ bhoâ€™â€™ ti k
khattiyÄ• mahÄ• govindassa brÄ• hmaá¹‡assa paá¹-issutvÄ• yena reá¹‡u rÄ• japutto tenu
upasaá¹…kamitvÄ• reá¹‡uá¹ƒ rÄ• japuttaá¹ƒ etadavocuá¹ƒ --- ``mayaá¹ƒ kho bhoto reá¹‡us
manÄ• pÄ• appaá¹-ikÅ«lÄ• \Se II 266/; yaá¹ƒsukho bhavaá¹ƒ taá¹ƒsukhÄ• mayaá¹ƒ, yaá¹
taá¹ƒdukkhÄ• mayaá¹ƒ. disampati kho, bho, rÄ• jÄ• jiá¹‡á¹‡o vuddho mahallako addhagat
pana bho jÄ• nÄ• ti jÄ«vitaá¹ƒ? á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ disampatimhi raÃ±
rÄ• jakattÄ• ro bhavantaá¹ƒ reá¹‡uá¹ƒ rajje abhisiÃ±ceyyuá¹ƒ. sace bhavaá¹ƒ reá¹‡u rajjaá¹
saá¹ƒvibhajetha no rajjenÄ• â€™â€™ ti. ``ko nu kho, bho, aÃ±Ã±o mama vijite sukho bhave
(Katthaci), sukhaá¹ƒ bhaveyyÄ• tha, sukhamedheyyÄ• tha (Ce Ee), sukha medhetha (?) },
sacÄ• haá¹ƒ, bho, rajjaá¹ƒ labhissÄ• mi, saá¹ƒvibhajissÄ• mi vo rajjenÄ• â€™â€™ â€™ ti.

<307> ``atha \Ee II 234/ kho, bho, ahorattÄ• naá¹ƒ accayena rÄ• jÄ• disampati kÄ• lamakÄ
raÃ±Ã±e kÄ• laá¹…kate rÄ• jakattÄ• ro reá¹‡uá¹ƒ rÄ• japuttaá¹ƒ rajje abhisiÃ±ciá¹ƒsu. abhis
II 267/ paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• reti. atha kho, bh
yena te cha khattiyÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• te cha khattiye etadavoca \N
kho, bho, rÄ• jÄ• kÄ• laá¹…kato. abhisitto reá¹‡u rajjena paÃ±cahi kÄ• maguá¹‡ehi samap
paricÄ• reti. ko nu kho pana, bho, jÄ• nÄ• ti, madanÄ«yÄ• kÄ• mÄ• ? Ä• yantu, bhonto, ye
tenupasaá¹…kamatha; upasaá¹…kamitvÄ• reá¹‡uá¹ƒ rÄ• jÄ• naá¹ƒ evaá¹ƒ vadetha --- disa
kÄ• laá¹…kato, abhisitto bhavaá¹ƒ reá¹‡u rajjena, sarati bhavaá¹ƒ taá¹ƒ vacanaâ€™â€™ â€

<308> `` `evaá¹ƒ \Be II 189/, bhoâ€™â€™ ti kho, bho, te cha khattiyÄ• mahÄ• govindassa
paá¹-issutvÄ• yena reá¹‡u rÄ• jÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• reá¹‡uá¹ƒ
``disampati kho, bho, rÄ• jÄ• kÄ• laá¹…kato, abhisitto bhavaá¹ƒ reá¹‡u rajjena, sarati bhava

vacanaâ€™â€™ nti? ``sarÄ• mahaá¹ƒ, bho, taá¹ƒ vacanaá¹ƒ {vacananti (Se Katthaci) }. ko
imaá¹ƒ mahÄ• pathaviá¹ƒ uttarena Ä• yataá¹ƒ dakkhiá¹‡ena sakaá¹-amukhaá¹ƒ sattadhÄ•
vibhajituâ€™â€™ nti? ``ko nu kho, bho, aÃ±Ã±o pahoti, aÃ±Ã±atra mahÄ• govindena brÄ•
kho, bho, reá¹‡u rÄ• jÄ• aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, ambho purisa
brÄ• hmaá¹‡o tenupasaá¹…kama; upasaá¹…kamitvÄ• mahÄ• govindaá¹ƒ brÄ• hmaá¹‡aá¹
bhante, reá¹‡u Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ \Ee II 235/ devÄ• â€™â€™ ti kho, bh
raÃ±Ã±o paá¹-issutvÄ• \Se II 268/ yena mahÄ• govindo brÄ• hmaá¹‡o tenupasaá¹…kami;
mahÄ• govindaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``rÄ• jÄ• taá¹ƒ, bhante, reá¹‡u Ä• mante
bhoâ€™â€™ ti kho, bho, mahÄ• govindo brÄ• hmaá¹‡o tassa purisassa paá¹-issutvÄ• yen
tenupasaá¹…kami; upasaá¹…kamitvÄ• reá¹‡unÄ• raÃ±Ã±Ä• saddhiá¹ƒ sammodi. sammo
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho, bho
brÄ• hmaá¹‡aá¹ƒ reá¹‡u rÄ• jÄ• etadavoca --- ``etu, bhavaá¹ƒ govindo, imaá¹ƒ mahÄ• path
dakkhiá¹‡ena sakaá¹-amukhaá¹ƒ sattadhÄ• samaá¹ƒ suvibhattaá¹ƒ vibhajatÅ«â€™â€™ ti.
mahÄ• govindo brÄ• hmaá¹‡o reá¹‡ussa raÃ±Ã±o paá¹-issutvÄ• imaá¹ƒ mahÄ• pathaviá¹ƒ
dakkhiá¹‡ena sakaá¹-amukhaá¹ƒ sattadhÄ• samaá¹ƒ suvibhattaá¹ƒ vibhaji. sabbÄ• ni saka
paá¹-á¹-hapesi {aá¹-á¹-hapesi (Ce Ee) }. tatra sudaá¹ƒ majjhe reá¹‡ussa raÃ±Ã±o janapado

<309> dantapuraá¹ƒ kaliá¹…gÄ• naá¹ƒ {kÄ• liá¹…gÄ• naá¹ƒ (Se Ee Katthaci) }, assakÄ• na

mahesayaá¹ƒ {mÄ• hissati (Ce Se Ee) } avantÄ«naá¹ƒ, sovÄ«rÄ• naÃ±ca rorukaá¹ƒ ||

mithilÄ• ca videhÄ• naá¹ƒ, campÄ• aá¹…gesu mÄ• pitÄ• .

bÄ• rÄ• á¹‡asÄ« ca kÄ• sÄ«naá¹ƒ, ete govindamÄ• pitÄ• ti ||

<310> ``atha \Be II 190/ \Ne II 173/ \Ee II 236/ kho, bho, te cha khattiyÄ• yathÄ• sakena lÄ
ahesuá¹ƒ paripuá¹‡á¹‡asaá¹…kappÄ• --- ``yaá¹ƒ vata no ahosi icchitaá¹ƒ, yaá¹ƒ Ä• kaá¹…
adhippetaá¹ƒ, yaá¹ƒ abhipatthitaá¹ƒ, taá¹ƒ no laddhaâ€™â€™ nti.

``sattabhÅ« \Se II 269/ brahmadatto ca, vessabhÅ« bharato saha.

reá¹‡u dve dhataraá¹-á¹-hÄ• ca, tadÄ• suá¹ƒ satta bhÄ• radhÄ• â€™ ti ||

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

kittisaddaabbhuggamanaá¹ƒ

<311> ``atha kho, bho, te cha khattiyÄ• yena mahÄ• govindo brÄ• hmaá¹‡o tenupasaá¹…

mahÄ• govindaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavocuá¹ƒ --- ``yathÄ• kho bhavaá¹ƒ govindo reá¹‡
manÄ• po appaá¹-ikÅ«lo. evameva kho bhavaá¹ƒ govindo amhÄ• kampi sahÄ• yo piyo man
no bhavaá¹ƒ govindo; mÄ• no bhavaá¹ƒ govindo anusÄ• saniyÄ• paccabyÄ• hÄ• sÄ«â€™
kho mahÄ• govindo brÄ• hmaá¹‡o tesaá¹ƒ channaá¹ƒ khattiyÄ• naá¹ƒ paccassosi. atha kho
brÄ• hmaá¹‡o satta ca rÄ• jÄ• no khattiye muddhÄ• vasitte rajje {muddhÄ• bhisitte rajjena (
brÄ• hmaá¹‡amahÄ• sÄ• le satta ca nhÄ• takasatÄ• ni mante vÄ• cesi.

<312> ``atha \Ee II 237/ kho, bho, mahÄ• govindassa brÄ• hmaá¹‡assa aparena samayena
kittisaddo abbhuggacchi {abbhuggaÃ±chi (Ce Ee) } --- ``sakkhi mahÄ• govindo brÄ• hmaá¹‡
sakkhi mahÄ• govindo brÄ• hmaá¹‡o brahmunÄ• sÄ• kaccheti sallapati mantetÄ«â€™â€™
mahÄ• govindassa brÄ• hmaá¹‡assa etadahosi --- ``mayhaá¹ƒ kho evaá¹ƒ kalyÄ• á¹‡o kittis
`sakkhi mahÄ• govindo brÄ• hmaá¹‡o brahmÄ• naá¹ƒ passati, sakkhi mahÄ• govindo brÄ•
\Se II 270/ sallapati mantetÄ«â€™ ti. na kho panÄ• haá¹ƒ brahmÄ• naá¹ƒ passÄ• mi, na bra
brahmunÄ• sallapÄ• mi \Be II 191/, na brahmunÄ• mantemi. sutaá¹ƒ kho pana metaá¹ƒ br
vuddhÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `y
paá¹-isallÄ«yati, karuá¹‡aá¹ƒ \Ne II 174/ jhÄ• naá¹ƒ jhÄ• yati, so brahmÄ• naá¹ƒ passati bra
brahmunÄ• sallapati brahmunÄ• mantetÄ«â€™ ti. yaá¹ƒnÅ«nÄ• haá¹ƒ vassike cattÄ• ro m
karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yeyyaâ€™â€™ nti.

<313> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena reá¹‡u rÄ• jÄ• tenupasaá¹…ka
reá¹‡uá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- ``mayhaá¹ƒ kho, bho, evaá¹ƒ kalyÄ• á¹‡o kittisaddo a
mahÄ• govindo brÄ• hmaá¹‡o brahmÄ• naá¹ƒ passati, sakkhi mahÄ• govindo brÄ• hmaá¹‡
mantetÄ«â€™ ti. na kho panÄ• haá¹ƒ, bho, brahmÄ• naá¹ƒ passÄ• mi, na brahmunÄ• sÄ•
sallapÄ• mi, na brahmunÄ• mantemi. sutaá¹ƒ kho pana metaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vud
Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `yo vassike cattÄ• ro mÄ• se paá¹-is
jhÄ• naá¹ƒ jhÄ• yati, so brahmÄ• naá¹ƒ passati, brahmunÄ• sÄ• kaccheti brahmunÄ• salla
ti. icchÄ• mahaá¹ƒ, bho, vassike cattÄ• ro mÄ• se paá¹-isallÄ«yituá¹ƒ, karuá¹‡aá¹ƒ jhÄ• naá
kenaci upasaá¹…kamitabbo aÃ±Ã±atra ekena bhattÄ• bhihÄ• renÄ• â€™â€™ ti. ``yassadÄ
maÃ±Ã±atÄ«â€™â€™ ti.

<314> ``atha \Ee II 238/ kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena \Se II 271/ te cha kh
tenupasaá¹…kami; upasaá¹…kamitvÄ• te cha khattiye etadavoca --- ``mayhaá¹ƒ kho, bho,
kittisaddo abbhuggato --- `sakkhi mahÄ• govindo brÄ• hmaá¹‡o brahmÄ• naá¹ƒ passati, sak
brÄ• hmaá¹‡o brahmunÄ• sÄ• kaccheti sallapati mantetÄ«â€™ ti. na kho panÄ• haá¹ƒ, bho
brahmunÄ• sÄ• kacchemi, na brahmunÄ• sallapÄ• mi, na brahmunÄ• mantemi. sutaá¹ƒ k
brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• s
mÄ• se paá¹-isallÄ«yati, karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yati, so brahmÄ• naá¹ƒ passati brahm
brahmunÄ• sallapati brahmunÄ• mantetÄ«â€™ ti. icchÄ• mahaá¹ƒ, bho, vassike cattÄ• ro

karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yituá¹ƒ; namhi kenaci upasaá¹…kamitabbo aÃ±Ã±atra ekena b
``yassadÄ• ni bhavaá¹ƒ govindo kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ â€™ ti.

<315> ``atha \Be II 192/ kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena te satta ca brÄ• hma
nhÄ• takasatÄ• ni tenupasaá¹…kami; upasaá¹…kamitvÄ• te satta ca brÄ• hmaá¹‡amahÄ•
etadavoca --- ``mayhaá¹ƒ kho, bho, evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `sakkhi ma
brÄ• hmaá¹‡o brahmÄ• naá¹ƒ passati, sakkhi mahÄ• govindo brÄ• hmaá¹‡o brahmunÄ• sÄ
ti. na kho panÄ• haá¹ƒ, bho, brahmÄ• naá¹ƒ passÄ• mi, na brahmunÄ• sÄ• kacchemi, na b
sallapÄ• mi, na brahmunÄ• mantemi. sutaá¹ƒ kho pana metaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vud
mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `yo vassike cattÄ•
karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yati, so brahmÄ• naá¹ƒ passati, brahmunÄ• sÄ• kaccheti, bra
mantetÄ«â€™ ti. tena hi, bho, yathÄ• sute yathÄ• pariyatte mante vitthÄ• rena sajjhÄ• yaá¹
aÃ±Ã±amaÃ±Ã±aÃ±ca mante vÄ• cetha; icchÄ• mahaá¹ƒ, bho, vassike cattÄ• ro mÄ• se pa
jhÄ• naá¹ƒ jhÄ• yituá¹ƒ; namhi kenaci upasaá¹…kamitabbo aÃ±Ã±atra ekena bhattÄ• bhihÄ
dÄ• ni bhavaá¹ƒ govindo kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti.

<316> ``atha \Ee II 239/ kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena cattÄ• rÄ«sÄ• bhari
tenupasaá¹…kami; upasaá¹…kamitvÄ• cattÄ• rÄ«sÄ• bhariyÄ• sÄ• disiyo etadavoca --- ``
kalyÄ• á¹‡o kittisaddo abbhuggato --- `sakkhi mahÄ• govindo brÄ• hmaá¹‡o brahmÄ• naá¹ƒ
mahÄ• govindo brÄ• hmaá¹‡o brahmunÄ• sÄ• kaccheti sallapati mantetÄ«â€™ ti. na kho p
brahmÄ• naá¹ƒ passÄ• mi, na brahmunÄ• sÄ• kacchemi, na brahmunÄ• sallapÄ• mi, na b
pana metaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ
vassike cattÄ• ro mÄ• se paá¹-isallÄ«yati, karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yati, so brahmÄ• na
sÄ• kaccheti, brahmunÄ• sallapati, brahmunÄ• mantetÄ«ti, icchÄ• mahaá¹ƒ, bhotÄ«, vass
paá¹-isallÄ«yituá¹ƒ, karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yituá¹ƒ; namhi kenaci upasaá¹…kamitabbo
bhattÄ• bhihÄ• renÄ• â€™â€™ ti. ``yassa dÄ• ni bhavaá¹ƒ govindo kÄ• laá¹ƒ \Se II 273/ ma

<317> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o puratthimena nagarassa navaá¹ƒ sa
vassike cattÄ• ro mÄ• se paá¹-isallÄ«yi, karuá¹‡aá¹ƒ \Be II 193/ jhÄ• naá¹ƒ jhÄ• yi; nÄ• ssu
{upasaá¹…kami (Ee) } aÃ±Ã±atra ekena bhattÄ• bhihÄ• rena. atha kho, bho, mahÄ• govind
catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena ahudeva ukkaá¹‡á¹-hanÄ• ahu paritassanÄ• --- ``sut
brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• s
cattÄ• ro mÄ• se paá¹-isallÄ«yati, karuá¹‡aá¹ƒ jhÄ• naá¹ƒ jhÄ• yati, so brahmÄ• naá¹ƒ pass
sÄ• kaccheti brahmunÄ• sallapati brahmunÄ• mantetÄ«â€™ ti. na kho panÄ• haá¹ƒ brahm
brahmunÄ• sÄ• kacchemi na brahmunÄ• sallapÄ• mi na brahmunÄ• mantemÄ«â€™â€™

brahmunÄ• sÄ• kacchÄ•

<318> ``atha \Ne II 176/ kho, bho, brahmÄ• sanaá¹…kumÄ• ro mahÄ• govindassa brÄ• hm
cetoparivitakkamaÃ±Ã±Ä• ya \Ee II 240/ seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ
pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva, brahmaloke antarahito mahÄ• govind
pÄ• turahosi. atha kho, bho, mahÄ• govindassa brÄ• hmaá¹‡assa ahudeva bhayaá¹ƒ ahu c
lomahaá¹ƒso yathÄ• taá¹ƒ adiá¹-á¹-hapubbaá¹ƒ rÅ«paá¹ƒ disvÄ• . atha kho, bho, mahÄ• go
saá¹ƒviggo lomahaá¹-á¹-hajÄ• to brahmÄ• naá¹ƒ sanaá¹…kumÄ• raá¹ƒ gÄ• thÄ• ya ajjhabh

`` `vaá¹‡á¹‡avÄ• \Se II 274/ yasavÄ• sirimÄ• , ko nu tvamasi mÄ• risa.

ajÄ• nantÄ• taá¹ƒ pucchÄ• ma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

``maá¹ƒ ve kumÄ• raá¹ƒ jÄ• nanti, brahmaloke sanantanaá¹ƒ {sanantica (Katthaci) }.

sabbe jÄ• nanti maá¹ƒ devÄ• , evaá¹ƒ govinda jÄ• nahiâ€™â€™ ||

`` `Ä• sanaá¹ƒ udakaá¹ƒ pajjaá¹ƒ, madhusÄ• kaÃ±ca {madhupÄ• kaÃ±ca (Ce Se Ee) } brah

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhavaá¹ƒâ€™â€™ ||

``paá¹-iggaá¹‡hÄ• ma te agghaá¹ƒ, yaá¹ƒ tvaá¹ƒ govinda bhÄ• sasi.

diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• ya sukhÄ• ya ca.

katÄ• vakÄ• so pucchassu, yaá¹ƒ kiÃ±ci abhipatthitaâ€™â€™ nti ||

<319> ``atha kho, bho, mahÄ• govindassa brÄ• hmaá¹‡assa etadahosi --- ``katÄ• vakÄ• so
sanaá¹…kumÄ• rena. kiá¹ƒ nu kho ahaá¹ƒ brahmÄ• naá¹ƒ sanaá¹…kumÄ• raá¹ƒ \Be II 194/
diá¹-á¹-hadhammikaá¹ƒ vÄ• atthaá¹ƒ samparÄ• yikaá¹ƒ vÄ• â€™ ti? atha \Ee II 241/ kho, b
brÄ• hmaá¹‡assa etadahosi --- `kusalo kho ahaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ atthÄ• naá¹
diá¹-á¹-hadhammikaá¹ƒ atthaá¹ƒ pucchanti. yaá¹ƒnÅ«nÄ• haá¹ƒ brahmÄ• naá¹ƒ sanaá¹…ku
atthaá¹ƒ puccheyyaâ€™ nti. atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o brahmÄ• naá¹ƒ s
ajjhabhÄ• si ---

``pucchÄ• mi \Ne II 177/ brahmÄ• naá¹ƒ sanaá¹…kumÄ• raá¹ƒ,

kaá¹…khÄ« akaá¹…khiá¹ƒ paravediyesu.

katthaá¹-á¹-hito kimhi ca sikkhamÄ• no,

pappoti \Se II 275/ macco amataá¹ƒ brahmalokaâ€™â€™ nti ||

``hitvÄ• mamattaá¹ƒ manujesu brahme,

ekodibhÅ«to karuá¹‡edhimutto {karuá¹‡Ä• dhimutto (Ce Se Ee) }.

nirÄ• magandho virato methunasmÄ• ,

etthaá¹-á¹-hito ettha ca sikkhamÄ• no.

pappoti macco amataá¹ƒ brahmalokaâ€™â€™ nti ||

<320> ``hitvÄ• mamattaâ€™ nti ahaá¹ƒ bhoto Ä• jÄ• nÄ• mi. idhekacco appaá¹ƒ vÄ• bhog
mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ•
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acc
anagÄ• riyaá¹ƒ pabbajati, `iti hitvÄ• mamattaâ€™ nti ahaá¹ƒ bhoto Ä• jÄ• nÄ• mi. `ekodibh
ahaá¹ƒ bhoto Ä• jÄ• nÄ• mi. idhekacco vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkh
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ, iti e
bhoto Ä• jÄ• nÄ• mi. `karuá¹‡edhimuttoâ€™ ti ahaá¹ƒ bhoto Ä• jÄ• nÄ• mi. idhekacco karuâ
ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. it
uddhamadhotiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ karuá¹‡Ä• sahagat
mahaggatena appamÄ• á¹‡ena \Se II 276/ averena abyÄ• pajjena pharitvÄ• viharati. iti `ka
ahaá¹ƒ bhoto Ä• jÄ• nÄ• mi. Ä• magandhe ca kho ahaá¹ƒ bhoto bhÄ• samÄ• nassa na Ä• j

``ke \Be II 195/ Ä• magandhÄ• manujesu brahme,

ete avidvÄ• idha brÅ«hi dhÄ«ra.

kenÄ• vaá¹-Ä• {kenÄ• vuá¹-Ä• (Se) } vÄ• ti pajÄ• kurutu {kururÅ« (Se), kuruá¹-á¹-harÅ« (E

Ä• pÄ• yikÄ• nivutabrahmalokÄ• â€™â€™ ti ||

``kodho \Ee II 243/ mosavajjaá¹ƒ nikati ca dubbho,

kadariyatÄ• atimÄ• no usÅ«yÄ• .

icchÄ• \Ne II 178/ vivicchÄ• paraheá¹-hanÄ• ca,

lobho ca doso ca mado ca moho.

etesu yuttÄ• anirÄ• magandhÄ• ,

Ä• pÄ• yikÄ• nivutabrahmalokÄ• â€™â€™ ti ||

``yathÄ• kho ahaá¹ƒ bhoto Ä• magandhe bhÄ• samÄ• nassa Ä• jÄ• nÄ• mi. te na sunimma
pabbajissÄ• mahaá¹ƒ, bho, agÄ• rasmÄ• anagÄ• riyaâ€™â€™ nti. ``yassadÄ• ni bhavaá¹ƒ
maÃ±Ã±atÄ«â€™â€™ ti.

reá¹‡urÄ• jaÄ• mantanÄ•

<321> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena reá¹‡u rÄ• jÄ• tenupasaá¹…ka
reá¹‡uá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- ``aÃ±Ã±aá¹ƒ dÄ• ni bhavaá¹ƒ purohitaá¹ƒ pariyesatu,
anusÄ• sissati. icchÄ• mahaá¹ƒ, bho \Se II 277/, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ
sutaá¹ƒ brahmuno Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ• raá¹ƒ ajjh
bho, agÄ• rasmÄ• anagÄ• riyaâ€™â€™ nti.

``Ä• mantayÄ• mi rÄ• jÄ• naá¹ƒ, reá¹‡uá¹ƒ bhÅ«mipatiá¹ƒ ahaá¹ƒ.

tvaá¹ƒ pajÄ• nassu rajjena, nÄ• haá¹ƒ porohicce rameâ€™â€™ ||

``sace te Å«naá¹ƒ kÄ• mehi, ahaá¹ƒ paripÅ«rayÄ• mi te.

yo taá¹ƒ hiá¹ƒsati vÄ• remi, bhÅ«misenÄ• pati ahaá¹ƒ.

tuvaá¹ƒ pitÄ• ahaá¹ƒ putto, mÄ• no govinda pÄ• jahiâ€™â€™ {pÄ• jehi (aá¹-á¹-hakathÄ• y
saá¹ƒvaá¹‡á¹‡itapÄ• á¹-hantaraá¹ƒ) } ||

``namatthi Å«naá¹ƒ kÄ• mehi, hiá¹ƒsitÄ• me na vijjati.

amanussavaco sutvÄ• , tasmÄ• haá¹ƒ na gahe rameâ€™â€™ ||

``amanusso \Be II 196/ \Ee II 244/ kathaá¹ƒvaá¹‡á¹‡o, kiá¹ƒ te atthaá¹ƒ abhÄ• satha.

yaÃ±ca sutvÄ• jahÄ• si no, gehe amhe ca kevalÄ«â€™â€™ ||

``upavutthassa \Ne II 179/ me pubbe, yiá¹-á¹-hukÄ• massa me sato.

aggi pajjalito Ä• si, kusapattaparitthatoâ€™â€™ ||

``tato me brahmÄ• pÄ• turahu, brahmalokÄ• sanantano.

so me paÃ±haá¹ƒ viyÄ• kÄ• si, taá¹ƒ sutvÄ• na gahe rameâ€™â€™ ||

``saddahÄ• mi ahaá¹ƒ bhoto, yaá¹ƒ tvaá¹ƒ govinda bhÄ• sasi.

amanussavaco sutvÄ• , kathaá¹ƒ vattetha aÃ±Ã±athÄ• ||

``te taá¹ƒ anuvattissÄ• ma, satthÄ• govinda no bhavaá¹ƒ.

maá¹‡i \Se II 278/ yathÄ• veá¸·uriyo, akÄ• co vimalo subho.

evaá¹ƒ suddhÄ• carissÄ• ma, govindassÄ• nusÄ• saneâ€™â€™ ti ||

`` `sace bhavaá¹ƒ govindo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissati, mayampi agÄ• rasm
pabbajissÄ• ma. atha yÄ• te gati, sÄ• no gati bhavissatÄ«â€™â€™ ti.

cha khattiyaÄ• mantanÄ•

<322> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena te cha khattiyÄ• tenupasaá¹…
cha khattiye etadavoca --- ``aÃ±Ã±aá¹ƒ dÄ• ni bhavanto purohitaá¹ƒ pariyesantu, yo bhavan
anusÄ• sissati. icchÄ• mahaá¹ƒ, bho, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. yathÄ• k
Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ• raá¹ƒ ajjhÄ• vasatÄ• . pabba
anagÄ• riyaâ€™â€™ nti. atha kho, bho, te cha khattiyÄ• ekamantaá¹ƒ apakkamma evaá¹ƒ
--- ``ime kho brÄ• hmaá¹‡Ä• nÄ• ma dhanaluddhÄ• ; yaá¹ƒnÅ«na mayaá¹ƒ mahÄ• govinda
sikkheyyÄ• mÄ• â€™â€™ ti. te mahÄ• govindaá¹ƒ brÄ• hmaá¹‡aá¹ƒ upasaá¹…kamitvÄ• e
kho, bho, imesu sattasu rajjesu pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ, tato bhoto yÄ• vatakena attho,
Ä• harÄ«yataâ€™â€™ nti. ``alaá¹ƒ, bho, mamapidaá¹ƒ pahÅ«taá¹ƒ sÄ• pateyyaá¹ƒ bhavan
tamahaá¹ƒ sabbaá¹ƒ pahÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mi. yathÄ• kho p
Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ• raá¹ƒ \Be II 197/ ajjhÄ• vasat
agÄ• rasmÄ• anagÄ• riyaâ€™â€™ nti. atha kho, bho, te cha khattiyÄ• ekamantaá¹ƒ apakk
\Se II 279/ --- ``ime \Ne II 180/ kho brÄ• hmaá¹‡Ä• nÄ• ma itthiluddhÄ• ; yaá¹ƒnÅ«na maya
brÄ• hmaá¹‡aá¹ƒ itthÄ«hi sikkheyyÄ• mÄ• â€™â€™ ti. te mahÄ• govindaá¹ƒ brÄ• hmaá¹‡a
evamÄ• haá¹ƒsu --- ``saá¹ƒvijjanti kho, bho, imesu sattasu rajjesu pahÅ«tÄ• itthiyo, tato bh

attho, tÄ• vatikÄ• Ä• nÄ«yataâ€™â€™ nti. ``alaá¹ƒ, bho, mamapimÄ• {mamapitÄ• (Kattha
cattÄ• rÄ«sÄ• bhariyÄ• sÄ• disiyo. tÄ• pÄ• haá¹ƒ sabbÄ• pahÄ• ya agÄ• rasmÄ• anagÄ•
pana me sutaá¹ƒ brahmuno Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ•
pabbajissÄ• mahaá¹ƒ, bho, agÄ• rasmÄ• anagÄ• riyantiâ€™â€™.

<323> ``sace \Ee II 246/ bhavaá¹ƒ govindo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissati, may
anagÄ• riyaá¹ƒ pabbajissÄ• ma, atha yÄ• te gati, sÄ• no gati bhavissatÄ«ti.

``sace jahatha kÄ• mÄ• ni, yattha satto puthujjano.

Ä• rambhavho daá¸·hÄ• hotha, khantibalasamÄ• hitÄ• ||

``esa maggo ujumaggo, esa maggo anuttaro.

saddhammo sabbhi rakkhito, brahmalokÅ«papattiyÄ• ti ||

``tena hi bhavaá¹ƒ govindo satta vassÄ• ni Ä• gametu. sattannaá¹ƒ vassÄ• naá¹ƒ accayena
anagÄ• riyaá¹ƒ pabbajissÄ• ma, atha yÄ• te gati, sÄ• no gati bhavissatÄ«â€™â€™ ti.

`` `aticiraá¹ƒ kho, bho, satta vassÄ• ni, nÄ• haá¹ƒ sakkomi, bhavante, satta vassÄ• ni Ä• ga
280/ nu kho pana, bho, jÄ• nÄ• ti jÄ«vitÄ• naá¹ƒ! gamanÄ«yo samparÄ• yo, mantÄ• yaá¹ƒ {
boddhabbaá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amar
pana me sutaá¹ƒ brahmuno Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ•
pabbajissÄ• mahaá¹ƒ, bho, agÄ• rasmÄ• anagÄ• riyaâ€™â€™ â€™ nti. ``tena hi bhavaá¹ƒ
... pe ... paÃ±ca vassÄ• ni Ä• gametu ... cattÄ• ri vassÄ• ni Ä• gametu ... tÄ«á¹‡i vassÄ• ni
vassÄ• ni Ä• gametu ... ekaá¹ƒ vassaá¹ƒ \Be II 198/ Ä• gametu, ekassa vassassa accayena
anagÄ• riyaá¹ƒ pabbajissÄ• ma, atha yÄ• te gati, sÄ• no gati bhavissatÄ«â€™â€™ ti.

`` `aticiraá¹ƒ kho, bho, ekaá¹ƒ vassaá¹ƒ, nÄ• haá¹ƒ sakkomi bhavante \Ee II 247/ ekaá¹ƒ va
ko nu kho pana, bho, jÄ• nÄ• ti jÄ«vitÄ• naá¹ƒ! gamanÄ«yo samparÄ• yo, mantÄ• yaá¹ƒ bo
kusalaá¹ƒ \Ne II 181/, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aá¹ƒ. yathÄ•
brahmuno Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ• raá¹ƒ ajjhÄ• vasat
agÄ• rasmÄ• anagÄ• riyaâ€™â€™ nti. ``tena hi bhavaá¹ƒ govindo satta mÄ• sÄ• ni Ä• gar
accayena mayampi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• ma, atha yÄ• te gati, sÄ• no

`` `aticiraá¹ƒ kho, bho, satta mÄ• sÄ• ni, nÄ• haá¹ƒ sakkomi bhavante satta mÄ• sÄ• ni Ä•
pana, bho, jÄ• nÄ• ti jÄ«vitÄ• naá¹ƒ. gamanÄ«yo samparÄ• yo, mantÄ• yaá¹ƒ boddhabbaá¹
kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aá¹ƒ. yathÄ• kho pana

Ä• magandhe bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ• raá¹ƒ ajjhÄ• vasatÄ• , pabba
anagÄ• riyaâ€™â€™ nti.

`` `tena hi bhavaá¹ƒ govindo cha mÄ• sÄ• ni Ä• gametu ... pe ... paÃ±ca mÄ• sÄ• ni Ä• gar
Ä• gametu ... tÄ«á¹‡i mÄ• sÄ• ni Ä• gametu ... dve mÄ• sÄ• ni Ä• gametu ... ekaá¹ƒ mÄ• sa
addhamÄ• saá¹ƒ Ä• gametu, addhamÄ• sassa accayena mayampi agÄ• rasmÄ• anagÄ• ri
gati, sÄ• no gati bhavissatÄ«â€™â€™ ti.

`` `aticiraá¹ƒ kho, bho, addhamÄ• so, nÄ• haá¹ƒ sakkomi bhavante addhamÄ• saá¹ƒ Ä• ga
bho, jÄ• nÄ• ti jÄ«vitÄ• naá¹ƒ! gamanÄ«yo samparÄ• yo, mantÄ• yaá¹ƒ boddhabbaá¹ƒ, katt
caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aá¹ƒ. yathÄ• kho pana me sutaá¹ƒ
bhÄ• samÄ• nassa, te na sunimmadayÄ• agÄ• raá¹ƒ ajjhÄ• vasatÄ• , pabbajissÄ• mahaá¹
anagÄ• riyaâ€™â€™ nti. ``tena \Ee II 248/ hi bhavaá¹ƒ govindo sattÄ• haá¹ƒ Ä• gametu, yÄ
puttabhÄ• taro rajjena {rajje (Se) } anusÄ• sissÄ• ma, sattÄ• hassa \Be II 199/ accayena ma
anagÄ• riyaá¹ƒ pabbajissÄ• ma, atha yÄ• te gati, sÄ• no gati bhavissatÄ«â€™â€™ ti. ``na
sattÄ• haá¹ƒ, Ä• gamessÄ• mahaá¹ƒ bhavante sattÄ• haâ€™â€™ nti.

brÄ• hmaá¹‡amahÄ• sÄ• lÄ• dÄ«naá¹ƒ Ä• mantanÄ•

<324> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena te satta ca brÄ• hmaá¹‡amahÄ
nhÄ• takasatÄ• ni tenupasaá¹…kami; upasaá¹…kamitvÄ• te satta ca brÄ• hmaá¹‡amahÄ•
\Ne II 182/ etadavoca --- ``aÃ±Ã±aá¹ƒ dÄ• ni bhavanto Ä• cariyaá¹ƒ pariyesantu, yo bhavan
vÄ• cessati. icchÄ• mahaá¹ƒ, bho, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. yathÄ• kho
Ä• magandhe bhÄ• samÄ• nassa. te na sunimmadayÄ• agÄ• raá¹ƒ ajjhÄ• vasatÄ• , pabba
anagÄ• riyaâ€™â€™ nti. ``mÄ• bhavaá¹ƒ govindo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji. p
appalÄ• bhÄ• ca; brahmaÃ±Ã±aá¹ƒ mahesakkhaÃ±ca mahÄ• lÄ• bhaÃ±cÄ• â€™â€™ ti. ``
``pabbajjÄ• appesakkhÄ• ca appalÄ• bhÄ• ca, brahmaÃ±Ã±aá¹ƒ mahesakkhaÃ±ca mahÄ
bho, aÃ±Ã±atra mayÄ• mahesakkhataro vÄ• mahÄ• lÄ• bhataro vÄ• ! ahaÃ±hi, bho, etara
brahmÄ• va brÄ• hmaá¹‡Ä• naá¹ƒ {brahmÄ• naá¹ƒ (Ce Ee Katthaci) } devatÄ• va gahapatik
pahÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mi. yathÄ• kho pana me sutaá¹ƒ brahm
te na sunimmadayÄ• agÄ• raá¹ƒ \Ee II 249/ ajjhÄ• vasatÄ• . pabbajissÄ• mahaá¹ƒ, bho, ag
nti. ``sace bhavaá¹ƒ govindo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissati, mayampi agÄ• ras
pabbajissÄ• ma, atha yÄ• te gati, sÄ• no gati bhavissatÄ«â€™â€™ ti.

bhariyÄ• naá¹ƒ Ä• mantanÄ•

<325> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o yena cattÄ• rÄ«sÄ• bhariyÄ• \Se II
tenupasaá¹…kami; upasaá¹…kamitvÄ• cattÄ• rÄ«sÄ• bhariyÄ• sÄ• disiyo etadavoca --- ``

sakÄ• ni vÄ• Ã±Ä• tikulÄ• ni gacchatu aÃ±Ã±aá¹ƒ vÄ• bhattÄ• raá¹ƒ pariyesatu. icchÄ• ma
\Be II 200/ anagÄ• riyaá¹ƒ pabbajituá¹ƒ. yathÄ• kho pana me sutaá¹ƒ brahmuno Ä• magan
sunimmadayÄ• agÄ• raá¹ƒ ajjhÄ• vasatÄ• . pabbajissÄ• mahaá¹ƒ, bhotÄ«, agÄ• rasmÄ• a
``tvaÃ±Ã±eva no Ã±Ä• ti Ã±Ä• tikÄ• mÄ• naá¹ƒ, tvaá¹ƒ pana bhattÄ• bhattukÄ• mÄ• naá¹ƒ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissati, mayampi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajis
no gati bhavissatÄ«â€™â€™ ti.

mahÄ• govindapabbajjÄ•

<326> ``atha kho, bho, mahÄ• govindo brÄ• hmaá¹‡o tassa sattÄ• hassa accayena kesam
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji. pabbajitaá
brÄ• hmaá¹‡aá¹ƒ satta ca rÄ• jÄ• no khattiyÄ• muddhÄ• vasittÄ• satta ca brÄ• hmaá¹‡am
nhÄ• takasatÄ• ni cattÄ• rÄ«sÄ• ca bhariyÄ• sÄ• disiyo anekÄ• ni ca khattiyasahassÄ• ni
brÄ• hmaá¹‡asahassÄ• ni anekÄ• ni ca gahapatisahassÄ• ni anekehi ca itthÄ• gÄ• rehi itth
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• mahÄ• govindaá¹ƒ brÄ• hmaá¹‡aá¹ƒ agÄ• rasmÄ
anupabbajiá¹ƒsu. tÄ• ya sudaá¹ƒ, bho, parisÄ• ya parivuto mahÄ• govindo brÄ• hmaá¹‡o gA
II 250/ cÄ• rikaá¹ƒ carati. yaá¹ƒ kho pana, bho, tena samayena mahÄ• govindo brÄ• hmaá¹‡
vÄ• nigamaá¹ƒ vÄ• upasaá¹…kamati, tattha rÄ• jÄ• va hoti raÃ±Ã±aá¹ƒ, brahmÄ• va brÄ•
gahapatikÄ• naá¹ƒ. tena kho pana samayena manussÄ• khipanti vÄ• upakkhalanti vÄ• te
``namatthu mahÄ• govindassa brÄ• hmaá¹‡assa, namatthu satta purohitassÄ• â€™â€™ â€

<327> ``mahÄ• govindo, bho, brÄ• hmaá¹‡o mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ p
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡
pharitvÄ• vihÄ• si. karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• .
upekkhÄ• sahagatena cetasÄ• ... pe ... abyÄ• pajjena pharitvÄ• vihÄ• si sÄ• vakÄ• naÃ±c
maggaá¹ƒ desesi.

<328> ``ye \Be II 201/ kho pana, bho, tena samayena mahÄ• govindassa brÄ• hmaá¹‡assa
sÄ• sanaá¹ƒ Ä• jÄ• niá¹ƒsu. te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ brahmalok
sabbena sabbaá¹ƒ sÄ• sanaá¹ƒ Ä• jÄ• niá¹ƒsu, te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• a
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu; appekacce nimmÄ•
sahabyataá¹ƒ upapajjiá¹ƒsu; appekacce tusitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá
yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ \Ee II 251/ upapajjiá¹ƒsu; appekacce tÄ• vatiá¹ƒ
sahabyataá¹ƒ upapajjiá¹ƒsu; appekacce cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabya
sabbanihÄ«naá¹ƒ kÄ• yaá¹ƒ paripÅ«resuá¹ƒ \Se II 285/ te gandhabbakÄ• yaá¹ƒ paripÅ«res
(Se Katthaci) }, sabbesaá¹ƒyeva tesaá¹ƒ kulaputtÄ• naá¹ƒ amoghÄ• pabbajjÄ• ahosi avaÃ
saudrayÄ• â€™â€™ â€™ ti.

<329> ``sarati taá¹ƒ bhagavÄ• â€™â€™ ti? ``sarÄ• mahaá¹ƒ, paÃ±casikha. ahaá¹ƒ tena sa
brÄ• hmaá¹‡o ahosiá¹ƒ. ahaá¹ƒ tesaá¹ƒ sÄ• vakÄ• naá¹ƒ brahmalokasahabyatÄ• ya magga
me, paÃ±casikha, brahmacariyaá¹ƒ na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upas
sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati, yÄ• vadeva brahmalokÅ«papattiyÄ• .

idaá¹ƒ \Ne II 184/ kho pana me, paÃ±casikha, brahmacariyaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ
upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. katamaÃ±ca taá¹ƒ
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n
ariyo aá¹-á¹-haá¹…giko maggo. seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo
sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi. idaá¹ƒ kho taá¹ƒ
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n

<330> ``ye kho pana me, paÃ±casikha, sÄ• vakÄ• sabbena sabbaá¹ƒ sÄ• sanaá¹ƒ Ä• jÄ•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
upasampajja viharanti; ye na sabbena \Se II 286/ sabbaá¹ƒ sÄ• sanaá¹ƒ Ä• jÄ• nanti, te paÃ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• \Be II 202/ opapÄ• tikÄ• honti tatt
anÄ• vattidhammÄ• tasmÄ• lokÄ• . ye na sabbena sabbaá¹ƒ sÄ• sanaá¹ƒ Ä• jÄ• nanti, ap
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino hon
Ä• gantvÄ• dukkhassantaá¹ƒ karissanti {karonti (Ce Ee) }. ye na sabbena sabbaá¹ƒ sÄ• sa
appekacce tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• honti avinipÄ• tad
sambodhiparÄ• yaá¹‡Ä• . iti kho, paÃ±casikha, sabbesaá¹ƒyeva imesaá¹ƒ kulaputtÄ• naá¹ƒ
{pabbajÄ• ahosi (Katthaci) } avaÃ±jhÄ• saphalÄ• saudrayÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano paÃ±casikho gandhabbaputto bhagavato bhÄ• sitaá¹ƒ ab
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«ti.

mahÄ• govindasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• samayasuttaá¹ƒ

<331> evaá¹ƒ \Se II 287/ \Be II 203/ \Ne II 185/ me \Ee II 253/ sutaá¹ƒ --- ekaá¹ƒ samayaá¹
viharati kapilavatthusmiá¹ƒ mahÄ• vane mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±cam
sabbeheva arahantehi; dasahi ca lokadhÄ• tÅ«hi devatÄ• yebhuyyena sannipatitÄ• honti b
bhikkhusaá¹…ghaÃ±ca. atha kho catunnaá¹ƒ suddhÄ• vÄ• sakÄ• yikÄ• naá¹ƒ devatÄ• naá¹
etadahosi --- ``ayaá¹ƒ kho bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ mahÄ• vane mah
saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sabbeheva arahantehi; dasahi ca lokadhÄ• tÅ«hi d
sannipatitÄ• honti bhagavantaá¹ƒ dassanÄ• ya bhikkhusaá¹…ghaÃ±ca. yaá¹ƒnÅ«na mayan

tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• bhagavato santike paccekaá¹ƒ gÄ• thaá¹ƒ
paccekagÄ• thÄ• (Katthaci Ce) } bhÄ• seyyÄ• mÄ• â€™â€™ ti.

<332> atha kho tÄ• devatÄ• seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ•
pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya \Ee II 254/, evameva suddhÄ• vÄ• sesu devesu
pÄ• turahesuá¹ƒ. atha kho tÄ• devatÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-
á¹-hitÄ• kho ekÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``mahÄ• samayo pavanasmiá¹ƒ, devakÄ• yÄ• samÄ• gatÄ• .

Ä• gatamha \Se II 288/ imaá¹ƒ dhammasamayaá¹ƒ, dakkhitÄ• ye aparÄ• jitasaá¹…ghaâ€™

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``tatra bhikkhavo samÄ• dahaá¹ƒsu, cittamattano ujukaá¹ƒ akaá¹ƒsu {ujukamakaá¹ƒsu (Ce

sÄ• rathÄ«va nettÄ• ni gahetvÄ• , indriyÄ• ni rakkhanti paá¹‡á¸• itÄ• â€™â€™ ti ||

atha \Ne II 186/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``chetvÄ• khÄ«laá¹ƒ chetvÄ• palighaá¹ƒ, indakhÄ«laá¹ƒ Å«hacca {uhacca (Katthaci) } man

te caranti suddhÄ• vimalÄ• , cakkhumatÄ• sudantÄ• susunÄ• gÄ• â€™â€™ ti ||

atha \Be II 204/ \Ee II 255/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abh

``yekeci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti ||

devatÄ• sannipÄ• tÄ•

<333> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``yebhuyyena, bhikkhave, dasasu loka
sannipatitÄ• honti { ( ) Ce ipotthakesu natthi}, tathÄ• gataá¹ƒ dassanÄ• ya bhikkhusaá¹…gh
yepi te, bhikkhave, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , tesan
etaá¹ƒparamÄ• yeva {etaparamÄ• yeva (Ce Se Ee) } devatÄ• sannipatitÄ• ahesuá¹ƒ seyya
yepi te, bhikkhave, bhavissanti anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• ,
etaá¹ƒparamÄ• yeva devatÄ• sannipatitÄ• bhavissanti seyyathÄ• pi mayhaá¹ƒ etarahi. Ä•

devakÄ• yÄ• naá¹ƒ nÄ• mÄ• ni; kittayissÄ• mi, bhikkhave, devakÄ• yÄ• naá¹ƒ nÄ• mÄ• ni;
devakÄ• yÄ• naá¹ƒ nÄ• mÄ• ni. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasikarotha, bhÄ• siss
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ.

<334> bhagavÄ• etadavoca ---

``silokamanukassÄ• mi, yattha bhummÄ• tadassitÄ• .

ye sitÄ• girigabbharaá¹ƒ, pahitattÄ• samÄ• hitÄ• ||

``puthÅ«sÄ«hÄ• va sallÄ«nÄ• , lomahaá¹ƒsÄ• bhisambhuno.

odÄ• tamanasÄ• suddhÄ• , vippasannamanÄ• vilÄ• â€™â€™ {vippasannÄ• manÄ• vilÄ•

bhiyyo \Ne II 187/ \Ee II 256/ paÃ±casate Ã±atvÄ• , vane kÄ• pilavatthave.

tato Ä• mantayÄ« satthÄ• , sÄ• vake sÄ• sane rate ||

``devakÄ• yÄ• abhikkantÄ• , te vijÄ• nÄ• tha bhikkhavoâ€™â€™.

te ca Ä• tappamakaruá¹ƒ, sutvÄ• buddhassa sÄ• sanaá¹ƒ ||

tesaá¹ƒ pÄ• turahu Ã±Ä• á¹‡aá¹ƒ, amanussÄ• nadassanaá¹ƒ.

appeke satamaddakkhuá¹ƒ, sahassaá¹ƒ atha sattariá¹ƒ ||

sataá¹ƒ \Be II 205/ eke sahassÄ• naá¹ƒ, amanussÄ• namaddasuá¹ƒ.

appekenantamaddakkhuá¹ƒ \Se II 290/, disÄ• sabbÄ• phuá¹-Ä• ahuá¹ƒ ||

taÃ±ca sabbaá¹ƒ abhiÃ±Ã±Ä• ya, vavatthitvÄ• na {vavakkhitvÄ• na (Ce Se Ee), avekkhitvÄ•

tato Ä• mantayÄ« satthÄ• , sÄ• vake sÄ• sane rate ||

``devakÄ• yÄ• abhikkantÄ• , te vijÄ• nÄ• tha bhikkhavo.

ye vohaá¹ƒ kittayissÄ• mi, girÄ• hi anupubbaso ||

<335> ``sattasahassÄ• te yakkhÄ• , bhummÄ• kÄ• pilavatthavÄ• .

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``chasahassÄ• hemavatÄ• , yakkhÄ• nÄ• nattavaá¹‡á¹‡ino.

iddhimanto jutÄ«manto {jutÄ«manto (Ce Ee) }, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``sÄ• tÄ• girÄ• tisahassÄ• , yakkhÄ• nÄ• nattavaá¹‡á¹‡ino.

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``iccete \Ne II 188/ soá¸·asasahassÄ• , yakkhÄ• nÄ• nattavaá¹‡á¹‡ino.

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``vessÄ• mittÄ• \Ee II 257/ paÃ±casatÄ• , yakkhÄ• nÄ• nattavaá¹‡á¹‡ino.

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• \Se II 291/ abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``kumbhÄ«ro rÄ• jagahiko, vepullassa nivesanaá¹ƒ.

bhiyyo naá¹ƒ satasahassaá¹ƒ, yakkhÄ• naá¹ƒ payirupÄ• sati.

kumbhÄ«ro rÄ• jagahiko, sopÄ• gÄ• samitiá¹ƒ vanaá¹ƒ ||

<336> ``purimaÃ±ca disaá¹ƒ rÄ• jÄ• , dhataraá¹-á¹-ho pasÄ• sati.

gandhabbÄ• naá¹ƒ adhipati, mahÄ• rÄ• jÄ• yasassiso ||

``puttÄ• pi \Be II 206/ tassa bahavo, indanÄ• mÄ• mahabbalÄ• .

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``dakkhiá¹‡aÃ±ca disaá¹ƒ rÄ• jÄ• , virÅ«á¸·ho taá¹ƒ pasÄ• sati {tappasÄ• sati (Se) }.

kumbhaá¹‡á¸• Ä• naá¹ƒ adhipati, mahÄ• rÄ• jÄ• yasassiso ||

``puttÄ• pi tassa bahavo, indanÄ• mÄ• mahabbalÄ• .

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``pacchimaÃ±ca disaá¹ƒ rÄ• jÄ• , virÅ«pakkho pasÄ• sati.

nÄ• gÄ• naÃ±ca adhipati, mahÄ• rÄ• jÄ• yasassiso ||

``puttÄ• pi \Ne II 189/ \Ee II 258/ tassa bahavo, indanÄ• mÄ• mahabbalÄ• .

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• \Se II 292/ abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``uttaraÃ±ca disaá¹ƒ rÄ• jÄ• , kuvero taá¹ƒ pasÄ• sati.

yakkhÄ• naÃ±ca adhipati, mahÄ• rÄ• jÄ• yasassiso ||

``puttÄ• pi tassa bahavo, indanÄ• mÄ• mahabbalÄ• .

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``purimaá¹ƒ disaá¹ƒ dhataraá¹-á¹-ho, dakkhiá¹‡ena virÅ«á¸·hako.

pacchimena virÅ«pakkho, kuvero uttaraá¹ƒ disaá¹ƒ ||

``cattÄ• ro te mahÄ• rÄ• jÄ• , samantÄ• caturo disÄ• .

daddallamÄ• nÄ• {daddaá¸·hamÄ• nÄ• (Katthaci) } aá¹-á¹-haá¹ƒsu, vane kÄ• pilavatthave

<337> ``tesaá¹ƒ mÄ• yÄ• vino dÄ• sÄ• , Ä• guá¹ƒ {Ä• gÅ« (Se), Ä• gu (Ce Ee) evamuparip

mÄ• yÄ• kuá¹-eá¹‡á¸• u viá¹-eá¹‡á¸• u {veá¹-eá¹‡á¸• u (Ce Se Ee) }, viá¹-ucca {viá¹-Å« ca (
||

``candano kÄ• maseá¹-á¹-ho ca, kinnighaá¹‡á¸• u {kinnughaá¹‡á¸• u (Ce Se Ee) } nighaá¹‡á

panÄ• do opamaÃ±Ã±o ca, devasÅ«to ca mÄ• tali ||

``cittaseno \Be II 207/ ca gandhabbo, naá¸·orÄ• jÄ• janesabho {janosabho (Se) }.

Ä• gÄ• paÃ±casikho ceva, timbarÅ« sÅ«riyavaccasÄ• {suriyavaccasÄ• (Ce Ee) } ||

``ete caÃ±Ã±e ca rÄ• jÄ• no, gandhabbÄ• saha rÄ• jubhi.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

<338> ``athÄ• guá¹ƒ \Ne II 190/ nÄ• gasÄ• nÄ• gÄ• , vesÄ• lÄ• sahatacchakÄ• .

kambalassatarÄ• \Se II 293/ Ä• guá¹ƒ, pÄ• yÄ• gÄ• saha Ã±Ä• tibhi ||

``yÄ• munÄ• dhataraá¹-á¹-hÄ• ca, Ä• gÅ« nÄ• gÄ• yasassino.

erÄ• vaá¹‡o mahÄ• nÄ• go, sopÄ• gÄ• samitiá¹ƒ vanaá¹ƒ ||

``ye nÄ• garÄ• je sahasÄ• haranti, dibbÄ• dijÄ• pakkhi visuddhacakkhÅ«.

vehÄ• yasÄ• \Ee II 259/ {vehÄ• sayÄ• (Ce Ee) } te vanamajjhapattÄ• , citrÄ• supaá¹‡á¹‡Ä

``abhayaá¹ƒ tadÄ• nÄ• garÄ• jÄ• namÄ• si, supaá¹‡á¹‡ato khemamakÄ• si buddho.

saá¹‡hÄ• hi vÄ• cÄ• hi upavhayantÄ• , nÄ• gÄ• supaá¹‡á¹‡Ä• saraá¹‡amakaá¹ƒsu buddh

<339> ``jitÄ• vajirahatthena, samuddaá¹ƒ asurÄ• sitÄ• .

bhÄ• taro vÄ• savassete, iddhimanto yasassino ||

``kÄ• lakaÃ±cÄ• mahÄ• bhismÄ• {kÄ• lakaÃ±jÄ• mahÄ• bhiá¹ƒsÄ• (Ce Ee) }, asurÄ• dÄ

vepacitti sucitti ca, pahÄ• rÄ• do namucÄ« saha ||

``sataÃ±ca baliputtÄ• naá¹ƒ, sabbe verocanÄ• makÄ• .

sannayhitvÄ• balisenaá¹ƒ {balÄ«senaá¹ƒ (Se) }, rÄ• hubhaddamupÄ• gamuá¹ƒ.

samayodÄ• ni bhaddante, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

<340> ``Ä• po ca devÄ• pathavÄ«, tejo vÄ• yo tadÄ• gamuá¹ƒ.

varuá¹‡Ä• vÄ• raá¹‡Ä• {vÄ• ruá¹‡Ä• (Se) } devÄ• , somo ca yasasÄ• saha ||

``mettÄ• \Se II 294/ karuá¹‡Ä• kÄ• yikÄ• , Ä• guá¹ƒ devÄ• yasassino.

dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino ||

``iddhimanto \Be II 208/ jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``veá¹‡á¸• udevÄ• \Ne II 191/ sahali ca {veá¹‡hÅ«ca devÄ• sahalÄ«ca (Ce Ee) }, asamÄ•

candassÅ«panisÄ• devÄ• , candamÄ• guá¹ƒ purakkhatvÄ• ||

``sÅ«riyassÅ«panisÄ• {suriyassÅ«panisÄ• (Ce Se Ee) } devÄ• , sÅ«riyamÄ• guá¹ƒ purakk

nakkhattÄ• ni purakkhatvÄ• , Ä• guá¹ƒ mandavalÄ• hakÄ• ||

``vasÅ«naá¹ƒ \Ee II 260/ vÄ• savo seá¹-á¹-ho, sakkopÄ• gÄ• purindado.

dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino ||

``iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``athÄ• guá¹ƒ sahabhÅ« devÄ• , jalamaggisikhÄ• riva.

ariá¹-á¹-hakÄ• ca rojÄ• ca, umÄ• pupphanibhÄ• sino ||

``varuá¹‡Ä• sahadhammÄ• ca, accutÄ• ca anejakÄ• .

sÅ«leyyarucirÄ• Ä• guá¹ƒ, Ä• guá¹ƒ vÄ• savanesino.

dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino ||

``iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``samÄ• nÄ• mahÄ• samanÄ• , mÄ• nusÄ• mÄ• nusuttamÄ• .

khiá¸• á¸• Ä• padosikÄ• \Se II 295/ Ä• guá¹ƒ, Ä• guá¹ƒ manopadosikÄ• ||

``athÄ• guá¹ƒ harayo devÄ• , ye ca lohitavÄ• sino.

pÄ• ragÄ• mahÄ• pÄ• ragÄ• , Ä• guá¹ƒ devÄ• yasassino.

dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino ||

``iddhimanto \Ne II 192/ jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``sukkÄ• karambhÄ• {karumhÄ• (Ce Se Ee) } aruá¹‡Ä• , Ä• guá¹ƒ veghanasÄ• saha.

odÄ• tagayhÄ• pÄ• mokkhÄ• , Ä• guá¹ƒ devÄ• vicakkhaá¹‡Ä• ||

``sadÄ• mattÄ• \Be II 209/ hÄ• ragajÄ• , missakÄ• ca yasassino.

thanayaá¹ƒ Ä• ga pajjunno, yo disÄ• abhivassati ||

``dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino.

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``khemiyÄ• \Ee II 261/ tusitÄ• yÄ• mÄ• , kaá¹-á¹-hakÄ• ca yasassino.

lambÄ«takÄ• lÄ• maseá¹-á¹-hÄ• , jotinÄ• mÄ• ca Ä• savÄ• .

nimmÄ• naratino Ä• guá¹ƒ, athÄ• guá¹ƒ paranimmitÄ• ||

``dasete dasadhÄ• kÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino.

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino.

modamÄ• nÄ• abhikkÄ• muá¹ƒ, bhikkhÅ«naá¹ƒ samitiá¹ƒ vanaá¹ƒ ||

``saá¹-á¹-hete \Se II 296/ devanikÄ• yÄ• , sabbe nÄ• nattavaá¹‡á¹‡ino.

nÄ• manvayena Ä• gacchuá¹ƒ {Ä• gaÃ±chuá¹ƒ (Ce Se Ee) }, ye caÃ±Ã±e sadisÄ• saha ||

`` `pavuá¹-á¹-hajÄ• timakhilaá¹ƒ {pavutthajÄ• tiá¹ƒ akhilaá¹ƒ (Ce Ee) }, oghatiá¹‡á¹‡amanÄ•

dakkhemoghataraá¹ƒ nÄ• gaá¹ƒ, candaá¹ƒva asitÄ• tigaá¹ƒâ€™ ||

<341> ``subrahmÄ• paramatto ca {paramattho ca (Katthaci) }, puttÄ• iddhimato saha.

sanaá¹…kumÄ• ro tisso ca, sopÄ• ga samitiá¹ƒ vanaá¹ƒ ||

``sahassaá¹ƒ \Ne II 193/ brahmalokÄ• naá¹ƒ, mahÄ• brahmÄ• bhitiá¹-á¹-hati.

upapanno jutimanto, bhismÄ• kÄ• yo yasassiso ||

``dasettha issarÄ• Ä• guá¹ƒ, paccekavasavattino.

tesaÃ±ca majjhato Ä• ga, hÄ• rito parivÄ• rito ||

<342> ``te ca sabbe abhikkante, sainde {sinde (Se) } deve sabrahmake.

mÄ• rasenÄ• abhikkÄ• mi, passa kaá¹‡hassa mandiyaá¹ƒ ||

`` `etha \Ee II 262/ gaá¹‡hatha bandhatha, rÄ• gena baddhamatthu vo.

samantÄ• parivÄ• retha, mÄ• vo muÃ±cittha koci naá¹ƒâ€™ ||

``iti \Be II 210/ tattha mahÄ• seno, kaá¹‡ho senaá¹ƒ apesayi.

pÄ• á¹‡inÄ• talamÄ• hacca, saraá¹ƒ katvÄ• na bheravaá¹ƒ ||

``yathÄ• pÄ• vussako megho, thanayanto savijjuko. +

á¹• 22 tadÄ• so paccudÄ• vatti, saá¹…kuddho asayaá¹ƒvase {asayaá¹ƒvasÄ« (Ce Ee) } ||

<343> taÃ±ca sabbaá¹ƒ abhiÃ±Ã±Ä• ya, vavatthitvÄ• na cakkhumÄ• .

tato \Se II 297/ Ä• mantayÄ« satthÄ• , sÄ• vake sÄ• sane rate ||

``mÄ• rasenÄ• abhikkantÄ• , te vijÄ• nÄ• tha bhikkhavo.

te ca Ä• tappamakaruá¹ƒ, sutvÄ• buddhassa sÄ• sanaá¹ƒ.

vÄ«tarÄ• gehi pakkÄ• muá¹ƒ, nesaá¹ƒ lomÄ• pi iÃ±jayuá¹ƒ ||

`` `sabbe vijitasaá¹…gÄ• mÄ• , bhayÄ• tÄ«tÄ• yasassino.

modanti saha bhÅ«tehi, sÄ• vakÄ• te janesutÄ• â€™â€™ ti ||

mahÄ• samayasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. sakkapaÃ±hasuttaá¹ƒ

<344> evaá¹ƒ \Se II 298/ \Be II 211/ \Ne II 194/ \Ee II 264/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹
magadhesu viharati, pÄ• cÄ«nato rÄ• jagahassa ambasaá¹‡á¸• Ä• nÄ• ma brÄ• hmaá¹‡ag
pabbate indasÄ• laguhÄ• yaá¹ƒ. tena kho pana samayena sakkassa devÄ• namindassa uss
dassanÄ• ya. atha kho sakkassa devÄ• namindassa etadahosi --- ``kahaá¹ƒ nu kho bhagav
arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti? addasÄ• kho sakko devÄ• namindo bhagavant
pÄ• cÄ«nato rÄ• jagahassa ambasaá¹‡á¸• Ä• nÄ• ma brÄ• hmaá¹‡agÄ• mo, tassuttarato v
indasÄ• laguhÄ• yaá¹ƒ. disvÄ• na deve tÄ• vatiá¹ƒse Ä• mantesi --- ``ayaá¹ƒ, mÄ• risÄ• , bl
pÄ• cÄ«nato rÄ• jagahassa ambasaá¹‡á¸• Ä• nÄ• ma brÄ• hmaá¹‡agÄ• mo, tassuttarato v
indasÄ• laguhÄ• yaá¹ƒ. yadi pana, mÄ• risÄ• , mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya
arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti? ``evaá¹ƒ bhaddantavÄ• â€™â€™ ti kho dev
devÄ• namindassa paccassosuá¹ƒ.

<345> atha kho sakko devÄ• namindo paÃ±casikhaá¹ƒ gandhabbadevaputtaá¹ƒ {gandhabb
--- ``ayaá¹ƒ, tÄ• ta paÃ±casikha, bhagavÄ• magadhesu viharati pÄ• cÄ«nato rÄ• jagahassa
brÄ• hmaá¹‡agÄ• mo, tassuttarato vediyake pabbate indasÄ• laguhÄ• yaá¹ƒ. yadi pana \Se
mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kameyyÄ• ma arahantaá¹ƒ sammÄ•
bhaddantavÄ• â€™â€™ ti kho paÃ±casikho gandhabbadevaputto sakkassa devÄ• naminda
beluvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ Ä• dÄ• ya sakkassa devÄ• namindassa anucariyaá¹ƒ upÄ• ga

<346> atha kho sakko devÄ• namindo devehi tÄ• vatiá¹ƒsehi parivuto paÃ±casikhena gand
purakkhato seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya
samiÃ±jeyya; evameva devesu tÄ• vatiá¹ƒsesu antarahito magadhesu pÄ• cÄ«nato rÄ• jaga
brÄ• hmaá¹‡agÄ• mo, tassuttarato vediyake pabbate paccuá¹-á¹-hÄ• si. tena kho pana \Ne
pabbato \Be II 212/ atiriva obhÄ• sajÄ• to hoti ambasaá¹‡á¸• Ä• ca brÄ• hmaá¹‡agÄ• mo y
devÄ• nubhÄ• vena. apissudaá¹ƒ parito gÄ• mesu manussÄ• evamÄ• haá¹ƒsu --- ``Ä• ditta
jhÄ• yatisu {jhÄ• yatassu (Se), pajjhÄ• yitassu (Ce Ee) } nÄ• majja vediyako pabbato jalatisu
jalitassu (Ce Ee) } nÄ• majja vediyako pabbato kiá¹ƒsu nÄ• majja vediyako pabbato atiriva o
ambasaá¹‡á¸• Ä• ca brÄ• hmaá¹‡agÄ• moâ€™â€™ ti saá¹ƒviggÄ• lomahaá¹-á¹-hajÄ• tÄ•

<347> atha kho sakko devÄ• namindo paÃ±casikhaá¹ƒ gandhabbadevaputtaá¹ƒ Ä• mantes
II 265/ kho, tÄ• ta paÃ±casikha, tathÄ• gatÄ• mÄ• disena, jhÄ• yÄ« jhÄ• naratÄ• , tadantar
Se Ee Katthaci) } paá¹-isallÄ«nÄ• . yadi pana tvaá¹ƒ, tÄ• ta paÃ±casikha, bhagavantaá¹ƒ pa
pasÄ• deyyÄ• si, tayÄ• , tÄ• ta, paá¹-hamaá¹ƒ pasÄ• ditaá¹ƒ pacchÄ• mayaá¹ƒ \Se II 300/
dassanÄ• ya upasaá¹…kameyyÄ• ma arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti. ``eva
paÃ±casikho gandhabbadevaputto sakkassa devÄ• namindassa paá¹-issutvÄ• beluvapaá¹
indasÄ• laguhÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ``ettÄ• vatÄ• me bhagavÄ• neva

nÄ• ccÄ• sanne, saddaÃ±ca me sossatÄ«â€™â€™ ti ekamantaá¹ƒ aá¹-á¹-hÄ• si.

paÃ±casikhagÄ«tagÄ• thÄ•

<348> ekamantaá¹ƒ á¹-hito kho paÃ±casikho gandhabbadevaputto beluvapaá¹‡á¸• uvÄ«á¹
{veá¸·uvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ Ä• dÄ• ya (Se) } assÄ• vesi, imÄ• ca gÄ• thÄ• abhÄ• si b
dhammÅ«pasaÃ±hitÄ• saá¹…ghÅ«pasaÃ±hitÄ• arahantÅ«pasaÃ±hitÄ• kÄ• mÅ«pasaÃ±h

``vande te pitaraá¹ƒ bhadde, timbaruá¹ƒ sÅ«riyavacchase.

yena jÄ• tÄ• si kalyÄ• á¹‡Ä«, Ä• nandajananÄ« mama ||

``vÄ• tova sedataá¹ƒ kanto, pÄ• nÄ«yaá¹ƒva pipÄ• sato.

aá¹…gÄ«rasi piyÄ• mesi, dhammo arahatÄ• miva ||

``Ä• turasseva \Ee II 266/ bhesajjaá¹ƒ, bhojanaá¹ƒva jighacchato.

parinibbÄ• paya maá¹ƒ bhadde, jalantamiva vÄ• rinÄ• ||

``sÄ«todakaá¹ƒ \Be II 213/ \Ne II 196/ pokkharaá¹‡iá¹ƒ, yuttaá¹ƒ kiÃ±jakkhareá¹‡unÄ• .

nÄ• go ghammÄ• bhitattova, ogÄ• he te thanÅ«daraá¹ƒ ||

``accaá¹…kusova nÄ• gova, jitaá¹ƒ me tuttatomaraá¹ƒ.

kÄ• raá¹‡aá¹ƒ nappajÄ• nÄ• mi, sammatto lakkhaá¹‡Å«ruyÄ• ||

``tayi \Se II 301/ gedhitacittosmi, cittaá¹ƒ vipariá¹‡Ä• mitaá¹ƒ.

paá¹-igantuá¹ƒ na sakkomi, vaá¹…kaghastova ambujo ||

``vÄ• mÅ«ru saja maá¹ƒ bhadde, saja maá¹ƒ mandalocane.

palissaja maá¹ƒ kalyÄ• á¹‡i, etaá¹ƒ me abhipatthitaá¹ƒ ||

``appako vata me santo, kÄ• mo vellitakesiyÄ• .

anekabhÄ• vo samuppÄ• di, arahanteva dakkhiá¹‡Ä• ||

``yaá¹ƒ me atthi kataá¹ƒ puÃ±Ã±aá¹ƒ, arahantesu tÄ• disu.

taá¹ƒ me sabbaá¹…gakalyÄ• á¹‡i, tayÄ• saddhiá¹ƒ vipaccataá¹ƒ ||

``yaá¹ƒ \Ee II 267/ me atthi kataá¹ƒ puÃ±Ã±aá¹ƒ, asmiá¹ƒ pathavimaá¹‡á¸• ale.

taá¹ƒ me sabbaá¹…gakalyÄ• á¹‡i, tayÄ• saddhiá¹ƒ vipaccataá¹ƒ ||

``sakyaputtova jhÄ• nena, ekodi nipako sato.

amataá¹ƒ muni jigÄ«sÄ• no {jigiá¹ƒsÄ• no (Ce Se Ee) }, tamahaá¹ƒ sÅ«riyavacchase ||

``yathÄ• pi muni nandeyya, patvÄ• sambodhimuttamaá¹ƒ.

evaá¹ƒ nandeyyaá¹ƒ kalyÄ• á¹‡i, missÄ«bhÄ• vaá¹ƒ gato tayÄ• ||

``sakko ce me varaá¹ƒ dajjÄ• , tÄ• vatiá¹ƒsÄ• namissaro.

tÄ• haá¹ƒ bhadde vareyyÄ• he, evaá¹ƒ kÄ• mo daá¸·ho mama ||

``sÄ• laá¹ƒva \Ne II 197/ na ciraá¹ƒ phullaá¹ƒ, pitaraá¹ƒ te sumedhase.

vandamÄ• no namassÄ• mi, yassÄ• setÄ• disÄ« pajÄ• â€™â€™ ti ||

<349> evaá¹ƒ vutte bhagavÄ• paÃ±casikhaá¹ƒ gandhabbadevaputtaá¹ƒ etadavoca --- ``sa
te, paÃ±casikha, tantissaro gÄ«tassarena, gÄ«tassaro ca tantissarena; na ca pana {neva pa
paÃ±casikha, tantissaro gÄ«tassaraá¹ƒ ativattati, gÄ«tassaro ca tantissaraá¹ƒ. kadÄ• saá¹ƒ
paÃ±casikha, imÄ• gÄ• thÄ• buddhÅ«pasaÃ±hitÄ• dhammÅ«pasaÃ±hitÄ• \Be II 214/ saá
arahantÅ«pasaÃ±hitÄ• kÄ• mÅ«pasaÃ±hitÄ• â€™â€™ ti? ``ekamidaá¹ƒ, bhante, samayaá
viharati najjÄ• neraÃ±jarÄ• ya tÄ«re ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho \Ee II 2
bhante, samayena bhaddÄ• nÄ• ma sÅ«riyavacchasÄ• timbaruno gandhabbaraÃ±Ã±o dh
kho pana, bhante, bhaginÄ« parakÄ• minÄ« hoti; sikhaá¹‡á¸• Ä« nÄ• ma mÄ• talissa saá¹…
tamabhikaá¹…khati. yato kho ahaá¹ƒ, bhante, taá¹ƒ bhaginiá¹ƒ nÄ• latthaá¹ƒ kenaci pariyÄ•
beluvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ Ä• dÄ• ya yena timbaruno gandhabbaraÃ±Ã±o nivesanaá¹ƒ te
upasaá¹…kamitvÄ• beluvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ assÄ• vesiá¹ƒ, imÄ• ca gÄ• thÄ• abhÄ•
dhammÅ«pasaÃ±hitÄ• saá¹…ghÅ«pasaÃ±hitÄ• arahantÅ«pasaÃ±hitÄ• kÄ• mÅ«pasaÃ±h

``vande te pitaraá¹ƒ bhadde, timbaruá¹ƒ sÅ«riyavacchase.

yena jÄ• tÄ• si kalyÄ• á¹‡Ä«, Ä• nandajananÄ« mama || ... pe ...

sÄ• laá¹ƒva na ciraá¹ƒ phullaá¹ƒ, pitaraá¹ƒ te sumedhase.

vandamÄ• no namassÄ• mi, yassÄ• setÄ• disÄ« pajÄ• â€™â€™ ti ||

``evaá¹ƒ vutte, bhante, bhaddÄ• sÅ«riyavacchasÄ• maá¹ƒ etadavoca --- `na kho me, mÄ• sammukhÄ• diá¹-á¹-ho api ca sutoyeva me so bhagavÄ• \Se II 303/ devÄ• naá¹ƒ tÄ• vatiá¹ sabhÄ• yaá¹ƒ upanaccantiyÄ• . yato kho tvaá¹ƒ, mÄ• risa, taá¹ƒ bhagavantaá¹ƒ kittesi, hotu ti. soyeva \Ee II 269/ no, bhante, tassÄ• bhaginiyÄ• saddhiá¹ƒ samÄ• gamo ahosi. na ca d ti.

sakkÅ«pasaá¹…kama

<350> atha \Ne II 198/ kho sakkassa devÄ• namindassa etadahosi --- ``paá¹-isammodati pa gandhabbadevaputto bhagavatÄ• , bhagavÄ• ca paÃ±casikhenÄ• â€™â€™ ti. atha kho sa gandhabbadevaputtaá¹ƒ Ä• mantesi --- ``abhivÄ• dehi me tvaá¹ƒ, tÄ• ta paÃ±casikha, bhag bhante, devÄ• namindo sÄ• macco saparijano bhagavato pÄ• de sirasÄ• vandatÄ«â€™ tiâ bhaddantavÄ• â€™â€™ ti kho paÃ±casikho gandhabbadevaputto sakkassa devÄ• naminda abhivÄ• deti --- ``sakko, bhante, devÄ• namindo sÄ• macco saparijano bhagavato \Be II 215 vandatÄ«â€™â€™ ti. ``evaá¹ƒ sukhÄ« hotu, paÃ±casikha, sakko devÄ• namindo sÄ• macc devÄ• manussÄ• asurÄ• nÄ• gÄ• gandhabbÄ• ye caÃ±Ã±e santi puthukÄ• yÄ• â€™â€™

<351> evaÃ±ca pana tathÄ• gatÄ• evarÅ«pe mahesakkhe yakkhe abhivadanti. abhivadito bhagavato indasÄ• laguhaá¹ƒ pavisitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹ tÄ• vatiá¹ƒsÄ• indasÄ• laguhaá¹ƒ pavisitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ paÃ±casikhopi gandhabbadevaputto indasÄ• laguhaá¹ƒ pavisitvÄ• bhagavantaá¹ƒ abhivÄ• aá¹-á¹-hÄ• si.

tena kho pana samayena indasÄ• laguhÄ• \Se II 304/ visamÄ• santÄ« samÄ• samapÄ• d {uruddÄ• (Katthaci) } samapÄ• di, andhakÄ• ro guhÄ• yaá¹ƒ antaradhÄ• yi, Ä• loko udapÄ• \Ee II 270/ devÄ• nubhÄ• vena.

<352> atha kho bhagavÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --- ``acchariyamidaá¹ƒ abbhutamidaá¹ƒ Ä• yasmato kosiyassa tÄ• va bahukiccassa bahukaraá¹‡Ä«yassa yadidaá¹

``cirapaá¹-ikÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamitukÄ• mo; api ca
tÄ• vatiá¹ƒsÄ• naá¹ƒ kehici kehici {kehici (Se) } kiccakaraá¹‡Ä«yehi byÄ• vaá¹-o; evÄ• haá¹
bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. ekamidaá¹ƒ, bhante, samayaá¹ƒ bhagav
salaá¸·Ä• gÄ• rake. atha khvÄ• haá¹ƒ, bhante, sÄ• vatthiá¹ƒ agamÄ• siá¹ƒ bhagavantaá¹ƒ
bhante, samayena bhagavÄ• aÃ±Ã±atarena samÄ• dhinÄ• nisinno hoti, bhÅ«jati {bhuÃ±ja
(Se) } ca nÄ• ma vessavaá¹‡assa mahÄ• rÄ• jassa paricÄ• rikÄ• bhagavantaá¹ƒ paccupaá
namassamÄ• nÄ• tiá¹-á¹-hati. atha khvÄ• haá¹ƒ, bhante, bhÅ«jatiá¹ƒ etadavocaá¹ƒ \Ne II 1
tvaá¹ƒ, bhagini, bhagavantaá¹ƒ --- ``sakko, bhante, devÄ• namindo \Se II 305/ sÄ• macco s
pÄ• de sirasÄ• vandatÄ«â€™â€™ ti. evaá¹ƒ vutte, bhante, sÄ• bhÅ«jati maá¹ƒ etadavoca
bhagavantaá¹ƒ dassanÄ• ya; paá¹-isallÄ«no bhagavÄ• â€™ ti. `tena \Ee II 271/ hÄ«, bhagin
samÄ• dhimhÄ• vuá¹-á¹-hito hoti, atha mama vacanena bhagavantaá¹ƒ abhivÄ• dehi --- ``s
\Be II 216/ sÄ• macco saparijano bhagavato pÄ• de sirasÄ• vandatÄ«â€™â€™ ti. kacci me
bhagavantaá¹ƒ abhivÄ• desi? sarati bhagavÄ• tassÄ• bhaginiyÄ• vacanaâ€™â€™ nti? ``
devÄ• naminda, bhaginÄ«, sarÄ• mahaá¹ƒ tassÄ• bhaginiyÄ• vacanaá¹ƒ. api cÄ• haá¹ƒ Ä
{cakkanemisaddena (Se) } tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hitoâ€™â€™ ti. ``ye te, bhante
paá¹-hamataraá¹ƒ tÄ• vatiá¹ƒsakÄ• yaá¹ƒ upapannÄ• , tesaá¹ƒ me sammukhÄ• sutaá¹ƒ sa
`yadÄ• tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ• , dibbÄ• kÄ• yÄ• par
asurakÄ• yÄ• â€™ ti. taá¹ƒ me idaá¹ƒ, bhante, sakkhidiá¹-á¹-haá¹ƒ yato tathÄ• gato loke up
sammÄ• sambuddho, dibbÄ• kÄ• yÄ• paripÅ«renti, hÄ• yanti asurakÄ• yÄ• ti.

gopakavatthu

<353> ``idheva, bhante, kapilavatthusmiá¹ƒ gopikÄ• nÄ• ma sakyadhÄ«tÄ• ahosi buddhe
saá¹…ghe pasannÄ• sÄ«lesu paripÅ«rakÄ• rinÄ«. sÄ• itthittaá¹ƒ {itthicittaá¹ƒ (Se) } virÄ• je
{purisacittaá¹ƒ (Se) } bhÄ• vetvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaa
devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ amhÄ• kaá¹ƒ puttattaá¹ƒ ajjhupagatÄ• . tat
--- `gopako devaputto, gopako devaputtoâ€™ ti. aÃ±Ã±epi, bhante, tayo bhikkhÅ« bhagavat
caritvÄ• hÄ«naá¹ƒ gandhabbakÄ• yaá¹ƒ upapannÄ• . te paÃ±cahi kÄ• maguá¹‡ehi samapp
paricÄ• rayamÄ• nÄ• amhÄ• kaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti amhÄ• kaá¹ƒ pÄ• rica
upaá¹-á¹-hÄ• naá¹ƒ Ä• gate amhÄ• kaá¹ƒ pÄ• ricariyaá¹ƒ gopako devaputto paá¹-icodesi \E
nÄ• ma tumhe \Se II 306/, mÄ• risÄ• , tassa bhagavato dhammaá¹ƒ assuttha {Ä• yuhittha (S
itthikÄ• samÄ• nÄ• buddhe pasannÄ• dhamme pasannÄ• saá¹…ghe pasannÄ• sÄ«lesu
virÄ• jetvÄ• purisattaá¹ƒ bhÄ• vetvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ sakkassa devÄ• namindassa puttattaá¹ƒ aj
evaá¹ƒ jÄ• nanti ``gopako devaputto gopako devaputtoâ€™ ti. tumhe pana, mÄ• risÄ• , bha
caritvÄ• hÄ«naá¹ƒ gandhabbakÄ• yaá¹ƒ upapannÄ• . duddiá¹-á¹-harÅ«paá¹ƒ vata, bho, ad
addasÄ• ma \Be II 217/ sahadhammike hÄ«naá¹ƒ gandhabbakÄ• yaá¹ƒ upapanneâ€™ ti. te
devaputtena paá¹-icoditÄ• naá¹ƒ dve \Ne II 200/ devÄ• diá¹-á¹-heva dhamme satiá¹ƒ paá¹-i

brahmapurohitaá¹ƒ, eko pana devo kÄ• me ajjhÄ• vasi.

<354> `` `upÄ• sikÄ• cakkhumato ahosiá¹ƒ,

nÄ• mampi mayhaá¹ƒ ahu `gopikÄ• â€™ ti.

buddhe ca dhamme ca abhippasannÄ• ,

saá¹…ghaÃ±cupaá¹-á¹-hÄ• siá¹ƒ pasannacittÄ• ||

`` `tasseva buddhassa sudhammatÄ• ya,

sakkassa puttomhi mahÄ• nubhÄ• vo.

mahÄ• jutÄ«ko tidivÅ«papanno,

jÄ• nanti maá¹ƒ idhÄ• pi `gopakoâ€™ ti ||

`` `athaddasaá¹ƒ \Se II 307/ bhikkhavo diá¹-á¹-hapubbe,

gandhabbakÄ• yÅ«pagate vasÄ«ne.

imehi te gotamasÄ• vakÄ• se,

ye ca mayaá¹ƒ pubbe manussabhÅ«tÄ• ||

`` `annena pÄ• nena upaá¹-á¹-hahimhÄ• ,

pÄ• dÅ«pasaá¹…gayha sake nivesane.

kutomukhÄ• \Ee II 273/ nÄ• ma ime bhavanto,

buddhassa dhammÄ• ni paá¹-iggahesuá¹ƒ {buddhassa dhammaá¹ƒ na paá¹-iggahesuá¹ƒ (S

`` `paccattaá¹ƒ veditabbo hi dhammo,

sudesito cakkhumatÄ• nubuddho.

ahaÃ±hi tumheva upÄ• samÄ• no,

sutvÄ• na ariyÄ• na subhÄ• sitÄ• ni ||

`` `sakkassa \Ne II 201/ puttomhi mahÄ• nubhÄ• vo,

mahÄ• jutÄ«ko tidivÅ«papanno.

tumhe pana seá¹-á¹-hamupÄ• samÄ• nÄ• ,

anuttaraá¹ƒ brahmacariyaá¹ƒ caritvÄ• ||

`` `hÄ«naá¹ƒ \Be II 218/ kÄ• yaá¹ƒ upapannÄ• bhavanto,

anÄ• nulomÄ• bhavatÅ«papatti.

duddiá¹-á¹-harÅ«paá¹ƒ vata addasÄ• ma,

sahadhammike hÄ«nakÄ• yÅ«papanne ||

`` `gandhabbakÄ• yÅ«pagatÄ• \Se II 308/ bhavanto,

devÄ• namÄ• gacchatha pÄ• ricariyaá¹ƒ.

agÄ• re vasato mayhaá¹ƒ,

imaá¹ƒ passa visesataá¹ƒ ||

`` `itthÄ« hutvÄ• svajja pumomhi devo,

dibbehi kÄ• mehi samaá¹…gibhÅ«toâ€™.

te coditÄ• gotamasÄ• vakena,

saá¹ƒvegamÄ• pÄ• du samecca gopakaá¹ƒ ||

`` `handa viyÄ• yÄ• ma {vigÄ• yÄ• ma (Se), vitÄ• yÄ• ma (Ee) } byÄ• yÄ• ma {viyÄ• yamÄ•

mÄ• no mayaá¹ƒ parapessÄ• ahumhÄ• â€™.

tesaá¹ƒ \Ee II 274/ duve vÄ«riyamÄ• rabhiá¹ƒsu,

anussaraá¹ƒ gotamasÄ• sanÄ• ni ||

``idheva cittÄ• ni virÄ• jayitvÄ• ,

kÄ• mesu Ä• dÄ«navamaddasaá¹ƒsu.

te kÄ• masaá¹ƒyojanabandhanÄ• ni,

pÄ• pimayogÄ• ni duraccayÄ• ni ||

``nÄ• gova \Ne II 202/ sannÄ• ni guá¹‡Ä• ni {sandÄ• naguá¹‡Ä• ni (Ce Ee), santÄ• ni guá¹‡

deve tÄ• vatiá¹ƒse atikkamiá¹ƒsu.

saindÄ• devÄ• sapajÄ• patikÄ• ,

sabbe sudhammÄ• ya sabhÄ• yupaviá¹-á¹-hÄ• ||

``tesaá¹ƒ \Se II 309/ nisinnÄ• naá¹ƒ abhikkamiá¹ƒsu,

vÄ«rÄ• virÄ• gÄ• virajaá¹ƒ karontÄ• .

te disvÄ• saá¹ƒvegamakÄ• si vÄ• savo,

devÄ• bhibhÅ« devagaá¹‡assa majjhe ||

`` `imehi \Be II 219/ te hÄ«nakÄ• yÅ«papannÄ• ,

deve tÄ• vatiá¹ƒse abhikkamantiâ€™.

saá¹ƒvegajÄ• tassa vaco nisamma,

so gopako vÄ• savamajjhabhÄ• si ||

`` `buddho janindatthi manussaloke,

kÄ• mÄ• bhibhÅ« sakyamunÄ«ti Ã±Ä• yati.

tasseva te puttÄ• satiyÄ• vihÄ«nÄ• ,

coditÄ• mayÄ• te satimajjhalatthuá¹ƒ ||

`` `tiá¹‡á¹‡aá¹ƒ \Ee II 275/ tesaá¹ƒ Ä• vasinettha {avasÄ«nettha (Ee) } eko,

gandhabbakÄ• yÅ«pagato vasÄ«no.

dve ca sambodhipathÄ• nusÄ• rino,

devepi hÄ«á¸·enti samÄ• hitattÄ• ||

`` `etÄ• disÄ« dhammappakÄ• sanettha,

na tattha kiá¹ƒkaá¹…khati koci sÄ• vako.

nitiá¹‡á¹‡aoghaá¹ƒ vicikicchachinnaá¹ƒ,

buddhaá¹ƒ namassÄ• ma jinaá¹ƒ janindaá¹ƒâ€™ ||

``yaá¹ƒ \Se II 310/ \Ne II 203/ te dhammaá¹ƒ idhaÃ±Ã±Ä• ya,

visesaá¹ƒ ajjhagaá¹ƒsu {ajjhagamaá¹ƒsu (Se) } te.

kÄ• yaá¹ƒ brahmapurohitaá¹ƒ,

duve tesaá¹ƒ visesagÅ« ||

``tassa dhammassa pattiyÄ• ,

Ä• gatamhÄ• si mÄ• risa.

katÄ• vakÄ• sÄ• bhagavatÄ• ,

paÃ±haá¹ƒ pucchemu mÄ• risÄ• â€™â€™ ti ||

<355> atha kho bhagavato etadahosi --- ``dÄ«gharattaá¹ƒ visuddho kho ayaá¹ƒ yakkho {sa
kiÃ±ci maá¹ƒ paÃ±haá¹ƒ pucchissati, sabbaá¹ƒ taá¹ƒ atthasaÃ±hitaá¹ƒyeva pucchissati, no
yaÃ±cassÄ• haá¹ƒ puá¹-á¹-ho byÄ• karissÄ• mi, taá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™â€™

<356> atha \Be II 220/ kho bhagavÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ gÄ• thÄ• ya ajjhabhÄ•

``puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ ti ||

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

<357> katÄ• vakÄ• so \Ee II 276/ sakko devÄ• namindo bhagavatÄ• imaá¹ƒ bhagavantaá¹
imaá¹ƒ (Ce Ee) } paá¹-hamaá¹ƒ paÃ±haá¹ƒ apucchi ---

``kiá¹ƒ saá¹ƒyojanÄ• nu kho, mÄ• risa, devÄ• manussÄ• asurÄ• nÄ• gÄ• gandhabbÄ•
puthukÄ• yÄ• , te --- `averÄ• adaá¹‡á¸• Ä• asapattÄ• abyÄ• pajjÄ• viharemu averinoâ€™
ca pana saverÄ• sadaá¹‡á¸• Ä• sasapattÄ• sabyÄ• pajjÄ• viharanti saverinoâ€™â€™ ti?
bhagavantaá¹ƒ paÃ±haá¹ƒ {imaá¹ƒ paá¹-hamaá¹ƒ paÃ±haá¹ƒ (Ce Ee) } apucchi. tassa bhag
byÄ• kÄ• si ---

``issÄ• macchariyasaá¹ƒyojanÄ• kho, devÄ• naminda, devÄ• manussÄ• asurÄ• nÄ• gÄ•
204/ santi puthukÄ• yÄ• , te --- `averÄ• adaá¹‡á¸• Ä• asapattÄ• abyÄ• pajjÄ• viharemu a
hoti, atha ca pana saverÄ• sadaá¹‡á¸• Ä• sasapattÄ• sabyÄ• pajjÄ• viharanti saverinoâ€
sakkassa devÄ• namindassa paÃ±haá¹ƒ puá¹-á¹-ho byÄ• kÄ• si. attamano sakko devÄ• na
abhinandi anumodi --- ``evametaá¹ƒ, bhagavÄ• , evametaá¹ƒ, sugata. tiá¹‡á¹‡Ä• mettha ka
kathaá¹ƒkathÄ• bhagavato paÃ±haveyyÄ• karaá¹‡aá¹ƒ sutvÄ• â€™â€™ ti.

<358> itiha sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• \Ee II 277/ anum
uttariá¹ƒ {uttariá¹ƒ (Ce Se Ee) } paÃ±haá¹ƒ apucchi ---

``issÄ• macchariyaá¹ƒ pana, mÄ• risa, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹
kismiá¹ƒ sati issÄ• macchariyaá¹ƒ hoti; kismiá¹ƒ asati issÄ• macchariyaá¹ƒ na hotÄ«â€™â€
``issÄ• macchariyaá¹ƒ kho, devÄ• naminda, piyÄ• ppiyanidÄ• naá¹ƒ piyÄ• ppiyasamudayaá
piyÄ• ppiyapabhavaá¹ƒ; piyÄ• ppiye sati issÄ• macchariyaá¹ƒ hoti, piyÄ• ppiye asati issÄ• n
hotÄ«â€™â€™ ti.

``piyÄ• ppiyaá¹ƒ \Be II 221/ kho pana, mÄ• risa, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ
kiá¹ƒpabhavaá¹ƒ; kismiá¹ƒ sati piyÄ• ppiyaá¹ƒ hoti; kismiá¹ƒ asati piyÄ• ppiyaá¹ƒ na hotÄ«â
``piyÄ• ppiyaá¹ƒ kho, devÄ• naminda, chandanidÄ• naá¹ƒ chandasamudayaá¹ƒ chandajÄ•
chande sati piyÄ• ppiyaá¹ƒ hoti; chande asati piyÄ• ppiyaá¹ƒ na hotÄ«â€™â€™ ti.

``chando kho pana, mÄ• risa, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo; kis
312/ hoti; kismiá¹ƒ asati chando na hotÄ«â€™â€™ ti? ``chando kho, devÄ• naminda, vitakk
vitakkajÄ• tiko vitakkapabhavo; vitakke sati chando hoti; vitakke asati chando na hotÄ«â€™

``vitakko kho pana, mÄ• risa, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo; kis
hoti; kismiá¹ƒ asati vitakko na hotÄ«â€™â€™ ti? ``vitakko kho, devÄ• naminda, papaÃ±cas
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudayo papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• jÄ• tiko papa
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• ya sati vitakko hoti; papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• ya as

``kathaá¹ƒ \Ne II 205/ paá¹-ipanno pana, mÄ• risa, bhikkhu papaÃ±casaÃ±Ã±Ä• saá¹…khÄ
paá¹-ipadaá¹ƒ paá¹-ipanno hotÄ«â€™â€™ ti?

vedanÄ• kammaá¹-á¹-hÄ• naá¹ƒ

<359> ``somanassaá¹ƒpÄ• haá¹ƒ \Ee II 278/ {pahaá¹ƒ (Ce Ee), cÄ• haá¹ƒ (Se Ke) }, devÄ•
vadÄ• mi --- sevitabbampi, asevitabbampi. domanassaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvid
sevitabbampi, asevitabbampi. upekkhaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi
asevitabbampi.

<360> ``somanassaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi, ase
panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• somanassaá¹ƒ
somanassaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ
somanassaá¹ƒ na sevitabbaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• somanassaá¹ƒ `imaá¹ƒ kho \Se II 3
sevato \Be II 222/ akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• ha
somanassaá¹ƒ sevitabbaá¹ƒ. tattha yaá¹ƒ ce savitakkaá¹ƒ savicÄ• raá¹ƒ, yaá¹ƒ ce avitakka
avitakke avicÄ• re, te {se (Ce Ee) } paá¹‡Ä«tatare. somanassaá¹ƒpÄ• haá¹ƒ, devÄ• namind
sevitabbampi, asevitabbampÄ«ti. iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<361> ``domanassaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi \Ee
kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• domanassa
domanassaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ
domanassaá¹ƒ na sevitabbaá¹ƒ. tattha yaá¹ƒ jaÃ±Ã±Ä• domanassaá¹ƒ `imaá¹ƒ kho me do

dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ«paá¹ƒ do
yaá¹ƒ ce savitakkaá¹ƒ savicÄ• raá¹ƒ, yaá¹ƒ ce avitakkaá¹ƒ avicÄ• raá¹ƒ, ye avitakke avicÄ•
domanassaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi, asevitabbam
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<362> ``upekkhaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi, asevita
vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• upekkhaá¹ƒ `imaá¹ƒ kho m
\Se II 314/ akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yantÄ«â€
206/ na sevitabbÄ• . tattha yaá¹ƒ jaÃ±Ã±Ä• upekkhaá¹ƒ `imaá¹ƒ kho me upekkhaá¹ƒ sevat
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ«pÄ• upekkhÄ• sevit
savitakkaá¹ƒ savicÄ• raá¹ƒ, yaá¹ƒ ce avitakkaá¹ƒ avicÄ• raá¹ƒ, ye avitakke avicÄ• re, te paá
upekkhaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi, asevitabbampÄ«
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<363> ``evaá¹ƒ paá¹-ipanno kho, devÄ• naminda, bhikkhu papaÃ±casaÃ±Ã±Ä• saá¹…khÄ•
paá¹-ipadaá¹ƒ paá¹-ipanno hotÄ«â€™â€™ ti. itthaá¹ƒ bhagavÄ• sakkassa devÄ• namindas
byÄ• kÄ• si. attamano sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ \Be II 223/ abhinandi a
bhagavÄ• , evametaá¹ƒ, sugata, tiá¹‡á¹‡Ä• mettha kaá¹…khÄ• vigatÄ• kathaá¹ƒkathÄ• b
paÃ±haveyyÄ• karaá¹‡aá¹ƒ sutvÄ• â€™â€™ ti.

pÄ• timokkhasaá¹ƒvaro

<364> itiha sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• bh
paÃ±haá¹ƒ apucchi ---

``kathaá¹ƒ paá¹-ipanno pana, mÄ• risa, bhikkhu pÄ• timokkhasaá¹ƒvarÄ• ya paá¹-ipanno h
``kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevitabbampi,
vacÄ«samÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevitabbampi, as
pariyesanaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevitabbampi, asevitabba

``kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ \Ee II 280/, devÄ• naminda, duvidhena vadÄ• mi sevita
kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• kÄ• yasam
me kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dham
kÄ• yasamÄ• cÄ• ro na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• kÄ• yasamÄ• cÄ• raá¹ƒ `imaá¹ƒ
II 315/ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«
kÄ• yasamÄ• cÄ• ro sevitabbo. kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhe
asevitabbampÄ«ti iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``vacÄ«samÄ• cÄ• raá¹ƒpÄ• haá¹ƒ \Ne II 207/, devÄ• naminda, duvidhena vadÄ• mi --- sev
ti. iti kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• vacÄ«
`imaá¹ƒ kho me vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, ku
ti, evarÅ«po vacÄ«samÄ• cÄ• ro na sevitabbo. tattha yaá¹ƒ jaÃ±Ã±Ä• vacÄ«samÄ• cÄ• raá
vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
vacÄ«samÄ• cÄ• ro sevitabbo. vacÄ«samÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidher
asevitabbampÄ«ti iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``pariyesanaá¹ƒpÄ• haá¹ƒ \Be II 224/, devÄ• naminda, duvidhena vadÄ• mi --- sevitabbamp
kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tattha yaá¹ƒ jaÃ±Ã±Ä• pariyesana
pariyesanaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ•
pariyesanÄ• na sevitabbÄ• . tattha yaá¹ƒ jaÃ±Ã±Ä• pariyesanaá¹ƒ `imaá¹ƒ \Se II 316/ kho
akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evarÅ«
pariyesanaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevitabbampi, asevitabba
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``evaá¹ƒ \Ee II 281/ paá¹-ipanno kho, devÄ• naminda, bhikkhu pÄ• timokkhasaá¹ƒvarÄ• ya
ti. itthaá¹ƒ bhagavÄ• sakkassa devÄ• namindassa paÃ±haá¹ƒ puá¹-á¹-ho byÄ• kÄ• si. attan
bhagavato bhÄ• sitaá¹ƒ abhinandi anumodi --- ``evametaá¹ƒ, bhagavÄ• , evametaá¹ƒ, suga
kaá¹…khÄ• vigatÄ• kathaá¹ƒkathÄ• bhagavato paÃ±haveyyÄ• karaá¹‡aá¹ƒ sutvÄ• â€™â

indriyasaá¹ƒvaro

<365> itiha sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• bh
paÃ±haá¹ƒ apucchi ---

``kathaá¹ƒ paá¹-ipanno pana, mÄ• risa, bhikkhu indriyasaá¹ƒvarÄ• ya paá¹-ipanno hotÄ«â€
``cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevita
sotaviÃ±Ã±eyyaá¹ƒ saddaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevitabbar
ghÄ• naviÃ±Ã±eyyaá¹ƒ gandhaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --- sevit
jivhÄ• viÃ±Ã±eyyaá¹ƒ \Ne II 208/ rasaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi --
asevitabbampi. kÄ• yaviÃ±Ã±eyyaá¹ƒ phoá¹-á¹-habbaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidh
asevitabbampi. manoviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒpÄ• haá¹ƒ, devÄ• naminda, duvidhena vad
asevitabbampÄ«â€™â€™ ti.

evaá¹ƒ vutte, sakko devÄ• namindo bhagavantaá¹ƒ etadavoca ---

``imassa kho ahaá¹ƒ, bhante, bhagavatÄ• saá¹…khittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena

yathÄ• rÅ«paá¹ƒ, bhante, cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ sevato akusalÄ• dhammÄ• abh
dhammÄ• parihÄ• yanti, evarÅ«paá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ \Be II 225/ na sevita
yathÄ• rÅ«paÃ±ca kho, bhante, cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ sevato akusalÄ• dhammÄ
dhammÄ• abhivaá¸• á¸• hanti, evarÅ«paá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ sevitabbaá¹ƒ.
sotaviÃ±Ã±eyyaá¹ƒ \Se II 317/ saddaá¹ƒ sevato ... pe ... ghÄ• naviÃ±Ã±eyyaá¹ƒ gandhaá¹ƒ
jivhÄ• viÃ±Ã±eyyaá¹ƒ rasaá¹ƒ sevato ... kÄ• yaviÃ±Ã±eyyaá¹ƒ phoá¹-á¹-habbaá¹ƒ sevato ...
dhammaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• y
dhammo na sevitabbo. yathÄ• rÅ«paÃ±ca kho, bhante, manoviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ se
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, evarÅ«po manoviÃ±Ã±eyyo dhammo

``imassa kho me, bhante, bhagavatÄ• saá¹…khittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atth
tiá¹‡á¹‡Ä• mettha kaá¹…khÄ• vigatÄ• kathaá¹ƒkathÄ• bhagavato paÃ±haveyyÄ• karaá¹‡

<366> itiha sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• bh
paÃ±haá¹ƒ apucchi ---

``sabbeva nu kho, mÄ• risa, samaá¹‡abrÄ• hmaá¹‡Ä• ekantavÄ• dÄ• ekantasÄ«lÄ• ekan
ekantaajjhosÄ• nÄ• â€™â€™ ti? ``na kho, devÄ• naminda, sabbe samaá¹‡abrÄ• hmaá¹‡Ä•
ekantachandÄ• ekantaajjhosÄ• nÄ• â€™â€™ ti.

``kasmÄ• pana, mÄ• risa, na sabbe samaá¹‡abrÄ• hmaá¹‡Ä• ekantavÄ• dÄ• ekantasÄ«l
ekantaajjhosÄ• nÄ• â€™â€™ ti? ``anekadhÄ• tu nÄ• nÄ• dhÄ• tu kho, devÄ• naminda, loko
anekadhÄ• tunÄ• nÄ• dhÄ• tusmiá¹ƒ loke yaá¹ƒ yadeva sattÄ• dhÄ• tuá¹ƒ abhinivisanti, taa
parÄ• mÄ• sÄ• \Ne II 209/ abhinivissa voharanti --- `idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™
sabbe samaá¹‡abrÄ• hmaá¹‡Ä• ekantavÄ• dÄ• ekantasÄ«lÄ• ekantachandÄ• ekantaajjh

``sabbeva nu kho, mÄ• risa, samaá¹‡abrÄ• hmaá¹‡Ä• accantaniá¹-á¹-hÄ• \Ee II 283/ acca
accantabrahmacÄ• rÄ« accantapariyosÄ• nÄ• â€™â€™ ti? ``na kho, devÄ• naminda, sabbe
accantaniá¹-á¹-hÄ• accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• nÄ• â

``kasmÄ• \Be II 226/ pana, mÄ• risa, na sabbe samaá¹‡abrÄ• hmaá¹‡Ä• accantaniá¹-á¹-h
accantabrahmacÄ• rÄ« accantapariyosÄ• nÄ• â€™â€™ ti? ``ye kho, devÄ• naminda, bhikk
te accantaniá¹-á¹-hÄ• accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• nÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• accantaniá¹-á¹-hÄ• accantayogakkhemÄ« accantabrahmacÄ• rÄ

itthaá¹ƒ bhagavÄ• sakkassa devÄ• namindassa paÃ±haá¹ƒ puá¹-á¹-ho byÄ• kÄ• si. attama
bhagavato bhÄ• sitaá¹ƒ abhinandi anumodi --- ``evametaá¹ƒ, bhagavÄ• , evametaá¹ƒ, suga
kaá¹…khÄ• vigatÄ• kathaá¹ƒkathÄ• bhagavato paÃ±haveyyÄ• karaá¹‡aá¹ƒ sutvÄ• â€™â

<367> itiha sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• bh

``ejÄ• , bhante, rogo, ejÄ• gaá¹‡á¸• o, ejÄ• sallaá¹ƒ, ejÄ• imaá¹ƒ purisaá¹ƒ parikaá¸• á¸•
bhavassa abhinibbattiyÄ• . tasmÄ• ayaá¹ƒ puriso uccÄ• vacamÄ• pajjati \Se II 319/. yesÄ•
paÃ±hÄ• naá¹ƒ ito bahiddhÄ• aÃ±Ã±esu samaá¹‡abrÄ• hmaá¹‡esu okÄ• sakammampi nÄ
byÄ• katÄ• . dÄ«gharattÄ• nusayitaÃ±ca pana {dÄ«gharattÄ• nupassatÄ• , yaÃ±ca pana (S
yaÃ±ca pana (Ce Ee) } me vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ, taÃ±ca bhagavatÄ• abbuá

``abhijÄ• nÄ• si \Ee II 284/ no tvaá¹ƒ, devÄ• naminda, ime paÃ±he aÃ±Ã±e samaá¹‡abrÄ•
``abhijÄ• nÄ• mahaá¹ƒ, bhante, ime paÃ±he aÃ±Ã±e samaá¹‡abrÄ• hmaá¹‡e pucchitÄ• â€
te, devÄ• naminda, byÄ• kaá¹ƒsu? sace te agaru bhÄ• sassÅ«â€™â€™ ti. ``na kho me, bha
nisinno bhagavantarÅ«po vÄ• â€™â€™ ti. ``tena hi, devÄ• naminda, bhÄ• sassÅ«â€™â€™
(Ce Se Ee) }, bhante \Ne II 210/, maÃ±Ã±Ä• mi samaá¹‡abrÄ• hmaá¹‡Ä• Ä• raÃ±Ã±ikÄ• p
upasaá¹…kamitvÄ• ime paÃ±he pucchÄ• mi, te mayÄ• puá¹-á¹-hÄ• na sampÄ• yanti, asa
paá¹-ipucchanti --- `ko nÄ• mo Ä• yasmÄ• â€™ ti? tesÄ• haá¹ƒ puá¹-á¹-ho byÄ• karomi --- `
devÄ• namindoâ€™ ti. te mamaá¹ƒyeva uttari paá¹-ipucchanti --- `kiá¹ƒ panÄ• yasmÄ• , dev
(Ce Ee) }, kammaá¹ƒ katvÄ• imaá¹ƒ á¹-hÄ• naá¹ƒ pattoâ€™ ti? tesÄ• haá¹ƒ yathÄ• sutaá¹ƒ
dhammaá¹ƒ desemi. te tÄ• vatakeneva attamanÄ• \Be II 227/ honti --- `sakko ca no devÄ•
yaÃ±ca no apucchimhÄ• , taÃ±ca no byÄ• kÄ• sÄ«â€™ ti. te aÃ±Ã±adatthu mamaá¹ƒyeva
cÄ• haá¹ƒ tesaá¹ƒ. ahaá¹ƒ kho pana, bhante, bhagavato sÄ• vako sotÄ• panno avinipÄ• tad
sambodhiparÄ• yaá¹‡oâ€™â€™ ti \Se II 320/.

somanassapaá¹-ilÄ• bhakathÄ•

<368> ``abhijÄ• nÄ• si no tvaá¹ƒ, devÄ• naminda, ito pubbe evarÅ«paá¹ƒ vedapaá¹-ilÄ• bh
somanassapaá¹-ilÄ• bhaâ€™â€™ nti? ``abhijÄ• nÄ• mahaá¹ƒ \Ee II 285/, bhante, ito pubbe
vedapaá¹-ilÄ• bhaá¹ƒ somanassapaá¹-ilÄ• bhaâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ
ito pubbe evarÅ«paá¹ƒ vedapaá¹-ilÄ• bhaá¹ƒ somanassapaá¹-ilÄ• bhaâ€™â€™ nti?

``bhÅ«tapubbaá¹ƒ, bhante, devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho {samÅ«pabbuá¸·h
pana, bhante, saá¹…gÄ• me devÄ• jiniá¹ƒsu, asurÄ• parÄ• jayiá¹ƒsu {parÄ• jiá¹ƒsu (Ce Ee
bhante, taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• massa etadahosi --- `yÄ• cev
ca asurÄ• ojÄ• , ubhayametaá¹ƒ {ubhayamettha (Se) } devÄ• paribhuÃ±jissantÄ«â€™ ti. s
vedapaá¹-ilÄ• bho somanassapaá¹-ilÄ• bho sadaá¹‡á¸• Ä• vacaro sasatthÄ• vacaro na nibb
nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒ
bhante, bhagavato dhammaá¹ƒ sutvÄ• vedapaá¹-ilÄ• bho somanassapaá¹-ilÄ• bho, so ada
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n

<369> ``kiá¹ƒ pana tvaá¹ƒ, devÄ• naminda, atthavasaá¹ƒ sampassamÄ• no evarÅ«paá¹ƒ v
somanassapaá¹-ilÄ• bhaá¹ƒ pavedesÄ«â€™â€™ ti? ``cha kho ahaá¹ƒ, bhante, atthavase sa
vedapaá¹-ilÄ• bhaá¹ƒ somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``idheva \Se II 321/ \Ne II 211/ tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risa ||

``imaá¹ƒ \Be II 228/ kho ahaá¹ƒ, bhante, paá¹-hamaá¹ƒ atthavasaá¹ƒ sampassamÄ• no \Ee
vedapaá¹-ilÄ• bhaá¹ƒ somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``cutÄ• haá¹ƒ diviyÄ• kÄ• yÄ• , Ä• yuá¹ƒ hitvÄ• amÄ• nusaá¹ƒ.

amÅ«á¸·ho gabbhamessÄ• mi, yattha me ramatÄ« mano ||

``imaá¹ƒ kho ahaá¹ƒ, bhante, dutiyaá¹ƒ atthavasaá¹ƒ sampassamÄ• no evarÅ«paá¹ƒ vedap
somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``svÄ• haá¹ƒ amÅ«á¸·hapaÃ±Ã±assa {amÅ«á¸·hapaÃ±hassa (?) }, viharaá¹ƒ sÄ• sane rato

Ã±Ä• yena viharissÄ• mi, sampajÄ• no paá¹-issato ||

``imaá¹ƒ kho ahaá¹ƒ, bhante, tatiyaá¹ƒ atthavasaá¹ƒ sampassamÄ• no evarÅ«paá¹ƒ vedap
somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``Ã±Ä• yena me carato ca, sambodhi ce bhavissati.

aÃ±Ã±Ä• tÄ• viharissÄ• mi, sveva anto bhavissati ||

``imaá¹ƒ kho ahaá¹ƒ, bhante, catutthaá¹ƒ atthavasaá¹ƒ sampassamÄ• no evarÅ«paá¹ƒ ved
somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``cutÄ• haá¹ƒ mÄ• nusÄ• kÄ• yÄ• , Ä• yuá¹ƒ hitvÄ• na mÄ• nusaá¹ƒ.

puna devo bhavissÄ• mi, devalokamhi uttamo ||

``imaá¹ƒ kho ahaá¹ƒ, bhante, paÃ±camaá¹ƒ atthavasaá¹ƒ sampassamÄ• no evarÅ«paá¹ƒ v
somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``te \Se II 322/ \Ne II 212/ {ye (?) } paá¹‡Ä«tatarÄ• devÄ• , akaniá¹-á¹-hÄ• yasassino.

antime vattamÄ• namhi, so nivÄ• so bhavissati ||

``imaá¹ƒ \Ee II 287/ kho ahaá¹ƒ, bhante, chaá¹-á¹-haá¹ƒ atthavasaá¹ƒ sampassamÄ• no ev
vedapaá¹-ilÄ• bhaá¹ƒ somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

``ime kho ahaá¹ƒ, bhante, cha atthavase sampassamÄ• no evarÅ«paá¹ƒ vedapaá¹-ilÄ• bha
somanassapaá¹-ilÄ• bhaá¹ƒ pavedemi.

<370> ``apariyositasaá¹…kappo \Be II 229/, vicikiccho kathaá¹ƒkathÄ«.

vicariá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, anvesanto tathÄ• gataá¹ƒ ||

``yassu maÃ±Ã±Ä• mi samaá¹‡e, pavivittavihÄ• rino.

sambuddhÄ• iti maÃ±Ã±Ä• no, gacchÄ• mi te upÄ• situá¹ƒ ||

`` `kathaá¹ƒ Ä• rÄ• dhanÄ• hoti, kathaá¹ƒ hoti virÄ• dhanÄ• â€™.

iti puá¹-á¹-hÄ• na sampÄ• yanti {sambhonti (Se) }, magge paá¹-ipadÄ• su ca ||

``tyassu yadÄ• maá¹ƒ jÄ• nanti, sakko devÄ• namÄ• gato.

tyassu mameva pucchanti, `kiá¹ƒ katvÄ• pÄ• puá¹‡Ä« idaá¹ƒâ€™ ||

``tesaá¹ƒ yathÄ• sutaá¹ƒ dhammaá¹ƒ, desayÄ• mi jane sutaá¹ƒ {janesuta (Katthaci Ce) }.

tena attamanÄ• honti, `diá¹-á¹-ho no vÄ• savoti caâ€™ ||

``yadÄ• ca buddhamaddakkhiá¹ƒ, vicikicchÄ• vitÄ• raá¹‡aá¹ƒ.

somhi vÄ«tabhayo ajja, sambuddhaá¹ƒ payirupÄ• siya {payirupÄ• sayiá¹ƒ (Se Katthaci) } ||

``taá¹‡hÄ• sallassa hantÄ• raá¹ƒ, buddhaá¹ƒ appaá¹-ipuggalaá¹ƒ.

ahaá¹ƒ \Se II 323/ vande mahÄ• vÄ«raá¹ƒ, buddhamÄ• diccabandhunaá¹ƒ ||

``yaá¹ƒ \Ee II 288/ \Ne II 213/ karomasi brahmuno, samaá¹ƒ devehi mÄ• risa.

tadajja tuyhaá¹ƒ kassÄ• ma {dassÄ• ma (Se Katthaci) }, handa sÄ• maá¹ƒ karoma te ||

``tvameva asi {tuvamevasi (Ee) } sambuddho, tuvaá¹ƒ satthÄ• anuttaro.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi te paá¹-ipuggaloâ€™â€™ ti ||

<371> atha kho sakko devÄ• namindo paÃ±casikhaá¹ƒ gandhabbaputtaá¹ƒ Ä• mantesi --- `
tvaá¹ƒ, tÄ• ta paÃ±casikha, yaá¹ƒ tvaá¹ƒ bhagavantaá¹ƒ paá¹-hamaá¹ƒ pasÄ• desi. tayÄ• , t
pasÄ• ditaá¹ƒ pacchÄ• mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamimhÄ• a
pettike vÄ• á¹-hÄ• ne á¹-hapayissÄ• mi \Be II 230/, gandhabbarÄ• jÄ• bhavissasi, bhaddaÅ
dammi, sÄ• hi te abhipatthitÄ• â€™â€™ ti.

atha kho sakko devÄ• namindo pÄ• á¹‡inÄ• pathaviá¹ƒ parÄ• masitvÄ• tikkhattuá¹ƒ udÄ•
tassa bhagavato arahato sammÄ• sambuddhassÄ• â€™â€™ ti.

imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne sakkassa devÄ• namindassa
dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ niro
aÃ±Ã±esaÃ±ca asÄ«tiyÄ• devatÄ• sahassÄ• naá¹ƒ \Ee II 289/, iti ye sakkena devÄ• namin
puá¹-á¹-hÄ• \Se II 324/, te bhagavatÄ• byÄ• katÄ• . tasmÄ• imassa veyyÄ• karaá¹‡assa s
adhivacananti.

sakkapaÃ±hasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ

<372> evaá¹ƒ \Se II 325/ \Be II 231/ \Ne II 214/ me \Ee II 290/ sutaá¹ƒ --- ekaá¹ƒ samayaá¹
viharati kammÄ• sadhammaá¹ƒ nÄ• ma kurÅ«naá¹ƒ nigamo. tatra kho bhagavÄ• bhikkhÅ«
``bhikkhavoâ€™â€™ ti. ``bhaddanteâ€™â€™ ti {bhadanteti (Ce Se Ee) } te bhikkhÅ« bhaga
bhagavÄ• etadavoca ---

uddeso

<373> ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiyÄ• , sokaparidevÄ• na

dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sa
satipaá¹-á¹-hÄ• nÄ• .

``katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
loke abhijjhÄ• domanassaá¹ƒ, vedanÄ• su vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ
abhijjhÄ• domanassaá¹ƒ, citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vi
abhijjhÄ• domanassaá¹ƒ, dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no
abhijjhÄ• domanassaá¹ƒ.

uddeso niá¹-á¹-hito.

kÄ• yÄ• nupassanÄ• Ä• nÄ• pÄ• napabbaá¹ƒ

<374> ``kathaÃ±ca \Ne II 215/ \Ee II 291/ pana, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupass
bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• n
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
passasati. dÄ«ghaá¹ƒ \Se II 326/ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ
passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti. rassaá¹ƒ vÄ• assasanto `rassa
pajÄ• nÄ• ti, rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `sabba
assasissÄ• mÄ«â€™ ti sikkhati \Be II 232/, `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ
`passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá
passasissÄ• mÄ«â€™ ti sikkhati.

``seyyathÄ• pi, bhikkhave, dakkho bhamakÄ• ro vÄ• bhamakÄ• rantevÄ• sÄ« vÄ• dÄ«gha
aÃ±chÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• aÃ±chanto `rassaá¹ƒ aÃ±chÄ• mÄ«â€™ ti
bhikkhave, bhikkhu dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ•
`dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• assasanto `rassaá¹ƒ assasÄ•
rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `sabbakÄ• yapaá¹-i
ti sikkhati, `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá
assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ
292/ ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati, bahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nu
ajjhattabahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati. samudayadhammÄ• nupassÄ« v
vayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati, samudayavayadhammÄ• nupassÄ« v
kÄ• yoâ€™ ti vÄ• \Se II 327/ panassa sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä• á¹‡am
paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho {evampi
bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati.

Ä• nÄ• pÄ• napabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• iriyÄ• pathapabbaá¹ƒ

<375> ``puna \Ne II 216/ caparaá¹ƒ, bhikkhave, bhikkhu gacchanto vÄ• `gacchÄ• mÄ«â€™
vÄ• `á¹-hitomhÄ«â€™ ti pajÄ• nÄ• ti, nisinno vÄ• `nisinnomhÄ«â€™ ti pajÄ• nÄ• ti, sayÄ•
pajÄ• nÄ• ti, yathÄ• yathÄ• vÄ• panassa kÄ• yo paá¹‡ihito hoti, tathÄ• tathÄ• naá¹ƒ pajÄ
vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati, bahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupassÄ« \Be II 23
vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati. samudayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ
kÄ• yasmiá¹ƒ viharati, samudayavayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati. `atth
sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issatimattÄ• ya anissito
loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati.

iriyÄ• pathapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• sampajÄ• napabbaá¹ƒ

<376> ``puna caparaá¹ƒ, bhikkhave, bhikkhu abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ«
sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipa
sampajÄ• nakÄ• rÄ« \Se II 328/ hoti, asite pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« ho
sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sa
\Ee II 293/ ajjhattaá¹ƒ vÄ• ... pe ... evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupass

sampajÄ• napabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ

<377> ``puna \Ne II 217/ caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ•
kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati ---
kesÄ• lomÄ• nakhÄ• dantÄ• taco, maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakk
kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ, antaá¹ƒ antaguá¹‡aá¹ƒ \Be II 234/ udariyaá¹ƒ karÄ«
matthaluá¹…gaá¹ƒ (Katthaci) }, pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo, assu vasÄ•
siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti.

``seyyathÄ• pi, bhikkhave, ubhatomukhÄ• putoá¸·i {mÅ«toá¸·Ä« (Se), mutoli (Ee) } pÅ«rÄ•
dhaÃ±Ã±assa, seyyathidaá¹ƒ sÄ• lÄ«naá¹ƒ vÄ«hÄ«naá¹ƒ muggÄ• naá¹ƒ mÄ• sÄ• naá¹ƒ tilÄ
taá¹‡á¸• ulÄ• naá¹ƒ. tamenaá¹ƒ cakkhumÄ• puriso muÃ±citvÄ• paccavekkheyya --- `ime s
ime mÄ• sÄ• ime tilÄ• ime taá¹‡á¸• ulÄ• â€™ ti. evameva kho, bhikkhave, bhikkhu imame
pÄ• datalÄ• adho kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino

imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• ... pe ... \Ee II 294/ muttaâ€™ nti.

iti ajjhattaá¹ƒ vÄ• ... pe ... evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« vihar

paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• dhÄ• tumanasikÄ• rapabbaá¹ƒ

<378> ``puna caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yathÄ• paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yo

``seyyathÄ• pi \Ne II 218/, bhikkhave, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ catumahÄ• pathe bilaso \Se II 330/ vibhajitvÄ• nisinno assa, evameva kho, bhikkhave, bhik yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ dhÄ• tuso paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti.

``iti ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... \Ee II 295/ evampi kho, bhikl kÄ• ye kÄ• yÄ• nupassÄ« viharati.

dhÄ• tumanasikÄ• rapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• navasivathikapabbaá¹ƒ

<379> ``puna \Be II 235/ caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ chaá¸• á¸• itaá¹ƒ ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• uddhumÄ• vipubbakajÄ• taá¹ƒ. so imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdh evaá¹ƒanatÄ«toâ€™ ti.

``iti ajjhattaá¹ƒ vÄ• \Se II 331/ ... pe ... evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nup

``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya cha \Ne II 219/ khajjamÄ• naá¹ƒ kulalehi vÄ• khajjamÄ• naá¹ƒ gijjhehi vÄ• khajjamÄ• naá¹ƒ ka khajjamÄ• naá¹ƒ sunakhehi vÄ• khajjamÄ• naá¹ƒ byagghehi vÄ• khajjamÄ• naá¹ƒ dÄ«pÄ« siá¹…gÄ• lehi vÄ• {gijjhehi vÄ• khajjamÄ• naá¹ƒ, suvÄ• nehi vÄ• khajjamÄ• naá¹ƒ, sigÄ• Ee) } khajjamÄ• naá¹ƒ vividhehi vÄ• pÄ• á¹‡akajÄ• tehi khajjamÄ• naá¹ƒ. so imameva kÄ• `ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™ ti.

``iti \Ee II 296/ ajjhattaá¹ƒ vÄ• ... pe ... evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nup

``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya cha
aá¹-á¹-hikasaá¹…khalikaá¹ƒ samaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hika
nimaá¹ƒsalohitamakkhitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikasaá¹…khalikaá¹ƒ ap
nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikÄ• ni apagatasambandhÄ• ni {apagatanhÄ• rusam
vidisÄ• vikkhittÄ• ni, aÃ±Ã±ena hatthaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena pÄ• daá¹-á¹-hikaá¹ƒ aÃ±Ã±e
{ ``aÃ±Ã±ena gopphakaá¹-á¹-hikaâ€™â€™ nti idaá¹ƒ Ce Se Ee potthakesu natthi} aÃ±Ã±en
aÃ±Ã±ena Å«ruá¹-á¹-hikaá¹ƒ aÃ±Ã±ena kaá¹-iá¹-á¹-hikaá¹ƒ {aÃ±Ã±ena kaá¹-aá¹-á¹-hikaá¹ƒ
piá¹-á¹-haá¹-á¹-hikaá¹ƒ aÃ±Ã±ena kaá¹‡á¸• akaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena phÄ• sukaá¹-á¹-hika
uraá¹-á¹-hikaá¹ƒ aÃ±Ã±ena aá¹ƒsaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena bÄ• huá¹-á¹-hikaá¹ƒ (Se) } aÃ±Ã
phÄ• sukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena \Ee II 297/ piá¹-á¹-hiá¹-á¹-hikaá¹ƒ aÃ±Ã±ena khandhaá¹-
kaá¹-aá¹-á¹-hikaá¹ƒ aÃ±Ã±ena piá¹-á¹-haá¹-á¹-hikaá¹ƒ aÃ±Ã±ena kaá¹‡á¸• akaá¹-á¹-hikaá¹ƒ
phÄ• sukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena uraá¹-á¹-hikaá¹ƒ aÃ±Ã±ena aá¹ƒsaá¹-á¹-hikaá¹ƒ aÃ±Ã±e
} aÃ±Ã±ena gÄ«vaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena hanukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena dantaá¹-á¹-hikaa
sÄ«sakaá¹-Ä• haá¹ƒ. so imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒd
evaá¹ƒanatÄ«toâ€™ ti.

``iti ajjhattaá¹ƒ vÄ• \Se II 332/ ... pe ... viharati.

``puna \Be II 236/ caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathi
aá¹-á¹-hikÄ• ni setÄ• ni saá¹…khavaá¹‡á¹‡apaá¹-ibhÄ• gÄ• ni ... pe ... aá¹-á¹-hikÄ• ni puÃ±
\Ne II 220/ ... pe ... aá¹-á¹-hikÄ• ni pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• ni. so imameva kÄ• yaá¹ƒ u
`ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™ ti. iti ajjhattaá¹ƒ v
viharati, bahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vÄ• kÄ• ye
viharati. samudayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati, vayadhammÄ• nupassÄ
samudayavayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati. `atthi kÄ• yoâ€™ ti vÄ• pa
hoti yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci
kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati.

navasivathikapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

cuddasa kÄ• yÄ• nupassanÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ•

<380> ``kathaÃ±ca pana, bhikkhave, bhikkhu vedanÄ• su vedanÄ• nupassÄ« viharati? idha
sukhaá¹ƒ vÄ• vedanaá¹ƒ vedayamÄ• no `sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• n
vedanaá¹ƒ vedayamÄ• no `dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. adukkh

vedayamÄ• no `adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. sÄ• misa
vedayamÄ• no `sÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, nirÄ• m
vedayamÄ• no `nirÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. sÄ• m
vedayamÄ• no `sÄ• misaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, nirÄ•
vedayamÄ• no `nirÄ• misaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. sÄ•
vedanaá¹ƒ vedayamÄ• no `sÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedana
iti ajjhattaá¹ƒ vÄ• vedanÄ• su vedanÄ• nupassÄ« viharati, bahiddhÄ• vÄ• vedanÄ• su \Be
viharati, ajjhattabahiddhÄ• vÄ• vedanÄ• su vedanÄ• nupassÄ« viharati. samudayadhamm
viharati, vayadhammÄ• nupassÄ« \Ee II 299/ vÄ• vedanÄ• su viharati, samudayavayadhan
viharati. `atthi vedanÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti \Ne II 221/ yÄ• va
paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkha
vedanÄ• su vedanÄ• nupassÄ« viharati.

vedanÄ• nupassanÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ•

<381> ``kathaÃ±ca \Se II 334/ pana, bhikkhave, bhikkhu citte cittÄ• nupassÄ« viharati? idh
bhikkhu sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ
cittaâ€™ nti pajÄ• nÄ• ti. sadosaá¹ƒ vÄ• cittaá¹ƒ `sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«t
`vÄ«tadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. samohaá¹ƒ vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti p
vÄ• cittaá¹ƒ `vÄ«tamohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. saá¹…khittaá¹ƒ vÄ• cittaá¹ƒ `saá¹…k
pajÄ• nÄ• ti, vikkhittaá¹ƒ vÄ• cittaá¹ƒ `vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. mahaggataá¹ƒ
`mahaggataá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ citta
sauttaraá¹ƒ vÄ• cittaá¹ƒ `sauttaraá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• cittaá¹ƒ `an
nti pajÄ• nÄ• ti. samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, asamÄ
`asamÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ€™ nti p
avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. iti ajjhattaá¹ƒ vÄ• citte cittÄ
viharati, bahiddhÄ• vÄ• citte cittÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vÄ• citte cittÄ• n
samudayadhammÄ• nupassÄ« vÄ• cittasmiá¹ƒ viharati, vayadhammÄ• nupassÄ« vÄ• citta
samudayavayadhammÄ• nupassÄ« vÄ• cittasmiá¹ƒ viharati, `atthi cittaâ€™ nti vÄ• panass
hoti \Ee II 300/ yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issatimattÄ• ya anissito ca viharati, na
upÄ• diyati \Se II 335/. evampi kho, bhikkhave, bhikkhu citte cittÄ• nupassÄ« viharati.

cittÄ• nupassanÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• nÄ«varaá¹‡apabbaá¹ƒ

<382> ``kathaÃ±ca \Be II 238/ \Ne II 222/ pana, bhikkhave, bhikkhu dhammesu dhammÄ• n
bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati paÃ±casu nÄ«varaá¹‡esu. kath
bhikkhu dhammesu dhammÄ• nupassÄ« viharati paÃ±casu nÄ«varaá¹‡esu?

``idha, bhikkhave, bhikkhu santaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• macchandaá¹ƒ `atthi me ajjhattaá¹
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• macchandaá¹ƒ `natthi me ajjhattaá¹ƒ kÄ• macc
yathÄ• ca anuppannassa kÄ• macchandassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca
pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa kÄ• macchandassa Ä• yatiá¹
pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ byÄ• pÄ• daá¹ƒ `atthi me ajjhattaá¹ƒ byÄ• pÄ• doâ€™ ti pajÄ• n
ajjhattaá¹ƒ byÄ• pÄ• daá¹ƒ `natthi me ajjhattaá¹ƒ byÄ• pÄ• doâ€™ ti pajÄ• nÄ• ti, yathÄ• c
byÄ• pÄ• dassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa byÄ• pÄ• dassa
pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa byÄ• pÄ• dassa Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pa

``santaá¹ƒ vÄ• ajjhattaá¹ƒ thinamiddhaá¹ƒ `atthi me ajjhattaá¹ƒ thinamiddhaâ€™ nti pajÄ•
ajjhattaá¹ƒ thinamiddhaá¹ƒ `natthi me ajjhattaá¹ƒ thinamiddhaâ€™ nti pajÄ• nÄ• ti, yathÄ• c
thinamiddhassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa thinamiddhassa
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa thinamiddhassa Ä• yatiá¹ƒ anuppÄ• do hoti taÃ

``santaá¹ƒ vÄ• ajjhattaá¹ƒ uddhaccakukkuccaá¹ƒ `atthi me ajjhattaá¹ƒ \Ee II 301/ uddhacca
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ uddhaccakukkuccaá¹ƒ `natthi me ajjhattaá¹ƒ uddhac
pajÄ• nÄ• ti, yathÄ• ca anuppannassa uddhaccakukkuccassa uppÄ• do hoti taÃ±ca pajÄ• n
uddhaccakukkuccassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa uddha
anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ \Ne II 223/ vÄ• ajjhattaá¹ƒ vicikicchaá¹ƒ `atthi me ajjhattaá¹ƒ vicikicchÄ• â€™ ti
asantaá¹ƒ vÄ• ajjhattaá¹ƒ vicikicchaá¹ƒ `natthi me ajjhattaá¹ƒ vicikicchÄ• â€™ ti pajÄ• nÄ•
anuppannÄ• ya vicikicchÄ• ya uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• \Be II 239/ ca upp
pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nÄ• ya vicikicchÄ• ya Ä• yatiá¹ƒ an
pajÄ• nÄ• ti.

``iti ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu d
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati samudayadhammÄ• nupa
vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupassÄ« vÄ•
ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issatima
viharati, na ca kiÃ±ci \Se II 337/ loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu dhammes

viharati paÃ±casu nÄ«varaá¹‡esu.

nÄ«varaá¹‡apabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• khandhapabbaá¹ƒ

<383> ``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati paÃ±
kathaÃ±ca pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati paÃ±casu up
bhikkhave, bhikkhu --- `iti rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa atthaá¹…gamo; iti
vedanÄ• ya samudayo, iti vedanÄ• ya atthaá¹…gamo; iti saÃ±Ã±Ä• , iti saÃ±Ã±Ä• ya samu
atthaá¹…gamo; iti saá¹…khÄ• rÄ• , iti \Ee II 302/ saá¹…khÄ• rÄ• naá¹ƒ samudayo, iti saá¹…
atthaá¹…gamo, iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa
ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu dham
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati. samudayadhammÄ• nupa
vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupassÄ« vÄ•
dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä• á¹‡amattÄ• y
anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati \Ne II 224/. evampi kho, bhikkhave, bhikkh
dhammÄ• nupassÄ« viharati paÃ±casu upÄ• dÄ• nakkhandhesu.

khandhapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• Ä• yatanapabbaá¹ƒ

<384> ``puna \Se II 338/ \Be II 240/ caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• n
ajjhattikabÄ• hiresu Ä• yatanesu. kathaÃ±ca pana, bhikkhave, bhikkhu dhammesu dhammÄ
ajjhattikabÄ• hiresu Ä• yatanesu?

``idha, bhikkhave, bhikkhu cakkhuÃ±ca pajÄ• nÄ• ti, rÅ«pe ca pajÄ• nÄ• ti, yaÃ±ca tadubha
uppajjati saá¹ƒyojanaá¹ƒ taÃ±ca pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa up
pajÄ• nÄ• ti, yathÄ• ca uppannassa saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti,
saá¹ƒyojanassa Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``sotaÃ±ca pajÄ• nÄ• ti, sadde ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppajjati sa
pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, y
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``ghÄ• naÃ±ca pajÄ• nÄ• ti, gandhe ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppaj

pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, y
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``jivhaÃ±ca pajÄ• nÄ• ti, rase ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppajjati saá
pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti \
uppannassa saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa
anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``kÄ• yaÃ±ca pajÄ• nÄ• ti, phoá¹-á¹-habbe ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ•
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``manaÃ±ca \Be II 241/ pajÄ• nÄ• ti, dhamme ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ \Ee II
saá¹ƒyojanaá¹ƒ taÃ±ca pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do h
ca uppannassa saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nas
anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``iti ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu d
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati. samudayadhammÄ• nupa
vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupassÄ« vÄ•
339/ dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä• á¹‡ama
anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu dhammes
viharati chasu ajjhattikabÄ• hiresu Ä• yatanesu.

Ä• yatanapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• bojjhaá¹…gapabbaá¹ƒ

<385> ``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati satta
pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati sattasu bojjhaá¹…gesu?
santaá¹ƒ vÄ• ajjhattaá¹ƒ satisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ satisambojjhaá¹…go
asantaá¹ƒ vÄ• ajjhattaá¹ƒ satisambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹ƒ satisambojjhaá¹…
pajÄ• nÄ• ti, yathÄ• ca anuppannassa satisambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ•
satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ dhammavicayasambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ dhamm

ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ dhammavicayasambojjhaá¹…gaá¹ƒ `natthi me ajjh
dhammavicayasambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa dhammavica
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa \Be II 242/ dhammavicayasambojjhaá¹…gassa
taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ vÄ«riyasambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ vÄ«riyasamboj
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ vÄ«riyasambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹ƒ v
ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa vÄ«riyasambojjhaá¹…gassa uppÄ• do hoti taÃ±ca
uppannassa vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ

``santaá¹ƒ vÄ• ajjhattaá¹ƒ pÄ«tisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ pÄ«tisambojjhaá¹
asantaá¹ƒ vÄ• ajjhattaá¹ƒ pÄ«tisambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹ƒ pÄ«tisambojjhaá
yathÄ• ca anuppannassa pÄ«tisambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yath
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ \Ee II 304/ vÄ• ajjhattaá¹ƒ passaddhisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ
passaddhisambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ passaddhisambo
ajjhattaá¹ƒ passaddhisambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa passa
uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa passaddhisambojjhaá¹…gassa b
taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ samÄ• dhisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ samÄ• dhis
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ samÄ• dhisambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹
samÄ• dhisambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa samÄ• dhisambo
pajÄ• nÄ• ti, yathÄ• ca uppannassa samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• rip

``santaá¹ƒ vÄ• ajjhattaá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ upekkhÄ• s
pajÄ• nÄ• ti \Ne II 227/, asantaá¹ƒ vÄ• ajjhattaá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ `natthi me
upekkhÄ• sambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa \Se II 340/ upekk
hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ
pajÄ• nÄ• ti.

``iti ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu d
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati. samudayadhammÄ• nupa
viharati, vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupas
dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä• á¹‡amattÄ• y
ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu dhammesu dham
sattasu bojjhaá¹…gesu.

bojjhaá¹…gapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ. {bojjhaá¹…gapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ, paá¹-hamabhÄ

dhammÄ• nupassanÄ• saccapabbaá¹ƒ

<386> ``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati catÅ
pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati catÅ«su ariyasaccesu? i
`idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yat
`ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

dukkhasaccaniddeso

<387> ``katamaÃ±ca \Se II 341/ \Ne II 228/ \Ee II 305/, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹
jarÄ• pi dukkhÄ• , maraá¹‡ampi dukkhaá¹ƒ, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi
dukkho, piyehi vippayogopi dukkho {appiyehi ... pe ... vippayogo dukkhotipÄ• á¹-ho ceva taá
katthaci na dissati, aá¹-á¹-hakathÄ• yaá¹ƒpi taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• natthi}, yampicchaá¹ƒ
dukkhaá¹ƒ, __saá¹…khittena paÃ±cupÄ• dÄ• nakkhandhÄ• _ {paÃ±cupÄ• dÄ• nakkhandhÄ

<388> ``katamÄ• ca, bhikkhave, jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi satt
saÃ±jÄ• ti okkanti abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• b
bhikkhave, jÄ• ti.

389. ``katamÄ• \Be II 244/ ca, bhikkhave, jarÄ• ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi
jarÄ• jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriy
vuccati, bhikkhave, jarÄ• .

<390> ``katamaÃ±ca, bhikkhave, maraá¹‡aá¹ƒ? yaá¹ƒ {aá¹-á¹-hakathÄ• oloketabbÄ• } tesa
tamhÄ• tamhÄ• sattanikÄ• yÄ• cuti cavanatÄ• bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡a
bhedo kaá¸·evarassa nikkhepo jÄ«vitindriyassupacchedo, idaá¹ƒ vuccati, bhikkhave, maraá

<391> ``katamo ca, bhikkhave, soko? yo kho, bhikkhave, aÃ±Ã±ataraÃ±Ã±atarena byasan
aÃ±Ã±ataraÃ±Ã±atarena \Ee II 306/ dukkhadhammena phuá¹-á¹-hassa soko socanÄ• socit
antoparisoko, ayaá¹ƒ vuccati, bhikkhave, soko.

<392> ``katamo ca, bhikkhave, paridevo? yo kho, bhikkhave, aÃ±Ã±ataraÃ±Ã±atarena bya

aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa Ä• devo paridevo Ä• devanÄ• paridevitattaá¹ƒ, ayaá¹ƒ vuccati, bhikkhave paridevo.

<393> ``katamaÃ±ca \Se II 342/, bhikkhave, dukkhaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yasamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ, idaá¹ƒ vuccati, bhikk

<394> ``katamaÃ±ca \Ne II 229/, bhikkhave, domanassaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasik cetasikaá¹ƒ asÄ• taá¹ƒ manosamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ, idaá¹ƒ vu domanassaá¹ƒ.

<395> ``katamo ca, bhikkhave, upÄ• yÄ• so? yo kho, bhikkhave, aÃ±Ã±ataraÃ±Ã±atarena aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa Ä• yÄ• so upÄ• yÄ• so Ä• yÄ• ayaá¹ƒ vuccati, bhikkhave, upÄ• yÄ• so.

<396> ``katamo \Be II 245/ ca, bhikkhave, appiyehi sampayogo dukkho? idha yassa te hon amanÄ• pÄ• rÅ«pÄ• saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• dhammÄ• , ye vÄ• pana ahitakÄ• mÄ• aphÄ• sukakÄ• mÄ• ayogakkhemakÄ• mÄ• , yÄ• tehi saddhiá¹ƒ saá¹…gati missÄ«bhÄ• vo, ayaá¹ƒ vuccati, bhikkhave, appiyehi sampayogo dukkho.

<397> ``katamo ca, bhikkhave, piyehi vippayogo dukkho? idha yassa te honti iá¹-á¹-hÄ• ka saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• dhammÄ• , ye vÄ• panassa te honti atthakÄ• m yogakkhemakÄ• mÄ• mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• mittÄ• vÄ• yÄ• tehi saddhiá¹ƒ asaá¹…gati asamÄ• gamo asamodhÄ• naá¹ƒ amissÄ«bhÄ• vo, ayaá¹ƒ vippayogo dukkho.

<398> ``katamaÃ±ca \Se II 343/ \Ee II 307/, bhikkhave, yampicchaá¹ƒ na labhati tampi dukk jÄ• tidhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjati --- `aho vata mayaá assÄ• ma, na ca vata no jÄ• ti Ä• gaccheyyÄ• â€™ ti. na kho panetaá¹ƒ icchÄ• ya pattabba labhati tampi dukkhaá¹ƒ. jarÄ• dhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• up mayaá¹ƒ na jarÄ• dhammÄ• assÄ• ma, na ca vata no jarÄ• Ä• gaccheyyÄ• â€™ ti. na kho pattabbaá¹ƒ, idampi yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ. byÄ• dhidhammÄ• naá¹ƒ, b evaá¹ƒ icchÄ• uppajjati `aho vata mayaá¹ƒ na byÄ• dhidhammÄ• assÄ• ma, na ca vata no na kho panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ, idampi yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ. bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjati `aho vata mayaá¹ƒ na maraá¹‡adhammÄ• maraá¹‡aá¹ƒ Ä• gaccheyyÄ• â€™ ti. na kho panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ, idampi yamp dukkhaá¹ƒ. sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• naá¹ƒ, bhikkhave, sattÄ• uppajjati `aho vata mayaá¹ƒ na sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• assÄ sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• Ä• gaccheyyuâ€™ nti. na kho paneta

yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ.

<399> ``katame \Be II 246/ ca, bhikkhave, saá¹…khittena paÃ±cupÄ• dÄ• nakkhandhÄ• du
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, sa
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime vuccanti, bhikkhave, saá¹…khittena paÃ±cupÄ• dÄ
vuccati, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ.

samudayasaccaniddeso

<400> ``katamaÃ±ca \Ee II 308/, bhikkhave, dukkhasamudayaá¹ƒ {dukkhasamudayo (Se) }
taá¹‡hÄ• ponobbhavikÄ• {ponobhavikÄ• (Ce Ee) } nandÄ«rÄ• gasahagatÄ• {nandirÄ• ga
tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ

``sÄ• kho panesÄ• , bhikkhave, taá¹‡hÄ• kattha uppajjamÄ• nÄ• uppajjati, kattha nivisam
loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• \Se II 344/ taá¹‡hÄ• uppajjamÄ• nÄ• uppajja
nivisati.

``kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ett
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. sotaá¹ƒ loke ... pe ... ghÄ• naá¹ƒ lo
... kÄ• yo loke ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ•
nivisamÄ• nÄ• nivisati.

``rÅ«pÄ• loke ... saddÄ• loke ... gandhÄ• loke ... rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... d
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ lo
sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisa

``cakkhusamphasso \Ne II 231/ loke ... sotasamphasso loke ... ghÄ• nasamphasso loke ... j
309/ loke ... kÄ• yasamphasso loke ... manosamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ,
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``cakkhusamphassajÄ• \Be II 247/ vedanÄ• loke ... sotasamphassajÄ• vedanÄ• loke ... g
vedanÄ• loke ... jivhÄ• samphassajÄ• vedanÄ• loke ... kÄ• yasamphassajÄ• vedanÄ• lo
vedanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati
nivisamÄ• nÄ• nivisati.

``rÅ«pasaÃ±Ã±Ä• loke ... saddasaÃ±Ã±Ä• loke ... gandhasaÃ±Ã±Ä• loke ... rasasaÃ±Ã±
phoá¹-á¹-habbasaÃ±Ã±Ä• loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, e
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pasaÃ±cetanÄ• loke ... saddasaÃ±cetanÄ• loke ... gandhasaÃ±cetanÄ• loke ... rasa
phoá¹-á¹-habbasaÃ±cetanÄ• loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«pa
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pataá¹‡hÄ• loke ... saddataá¹‡hÄ• loke ... gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• lok
phoá¹-á¹-habbataá¹‡hÄ• loke ... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etth
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pavitakko loke ... saddavitakko loke ... gandhavitakko loke ... rasavitakko loke ...
phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ•
uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pavicÄ• ro loke ... saddavicÄ• ro loke ... gandhavicÄ• ro loke ... rasavicÄ• ro loke ...
phoá¹-á¹-habbavicÄ• ro loke ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. idaá¹ƒ vuccati, bhikkhave, dukkhas
ariyasaccaá¹ƒ.

nirodhasaccaniddeso

<401> ``katamaÃ±ca \Ne II 232/, bhikkhave, dukkhanirodhaá¹ƒ {dukkhanirodho (Se) } ariya
tassÄ• yeva \Se II 346/ taá¹‡hÄ• ya asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ•

``sÄ• \Be II 248/ kho panesÄ• , bhikkhave, taá¹‡hÄ• kattha pahÄ«yamÄ• nÄ• pahÄ«yati,
nirujjhati? yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ•
nirujjhamÄ• nÄ• nirujjhati.

``kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ett
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati. sotaá¹ƒ loke ... pe ... ghÄ• na
loke ... kÄ• yo loke ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«y
nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pÄ• loke ... saddÄ• loke ... gandhÄ• loke ... rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... d
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ lo
sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• n

``cakkhusamphasso loke ... sotasamphasso loke ... ghÄ• nasamphasso loke ... jivhÄ• samp
kÄ• yasamphasso loke ... manosamphasso \Ee II 311/ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, e
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``cakkhusamphassajÄ• vedanÄ• loke ... sotasamphassajÄ• vedanÄ• loke \Se II 347/ ... g
vedanÄ• loke ... jivhÄ• samphassajÄ• vedanÄ• loke ... kÄ• yasamphassajÄ• vedanÄ• lo
vedanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«
nirujjhati.

``rÅ«pasaÃ±Ã±Ä• \Ne II 233/ loke ... saddasaÃ±Ã±Ä• loke ... gandhasaÃ±Ã±Ä• loke ... ra
phoá¹-á¹-habbasaÃ±Ã±Ä• loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, e
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pasaÃ±cetanÄ• \Be II 249/ loke ... saddasaÃ±cetanÄ• loke ... gandhasaÃ±cetanÄ• l
loke ... phoá¹-á¹-habbasaÃ±cetanÄ• loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• t
taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pataá¹‡hÄ• loke ... saddataá¹‡hÄ• loke ... gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• lok
phoá¹-á¹-habbataá¹‡hÄ• loke ... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etth
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pavitakko loke ... saddavitakko loke ... gandhavitakko loke ... rasavitakko loke ...
phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ•
pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pavicÄ• ro loke ... saddavicÄ• ro loke ... gandhavicÄ• ro loke ... rasavicÄ• ro loke ...
phoá¹-á¹-habbavicÄ• ro loke ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ \Se II 34
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati. idaá¹ƒ vuccati, bhikkhave, du
ariyasaccaá¹ƒ.

maggasaccaniddeso

<402> __ ``katamaÃ±ca, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ
aá¹-á¹-haá¹…giko maggo seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo samm

sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi.

``katamÄ• ca, bhikkhave, sammÄ• diá¹-á¹-hi? yaá¹ƒ \Ee II 312/ kho, bhikkhave, dukkhe Ã±
dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ•
ayaá¹ƒ vuccati, bhikkhave, sammÄ• diá¹-á¹-hi.

``katamo \Ne II 234/ ca, bhikkhave, sammÄ• saá¹…kappo? nekkhammasaá¹…kappo abyÄ•
avihiá¹ƒsÄ• saá¹…kappo, ayaá¹ƒ vuccati bhikkhave, sammÄ• saá¹…kappo.

``katamÄ• \Be II 250/ ca, bhikkhave, sammÄ• vÄ• cÄ• ? musÄ• vÄ• dÄ• veramaá¹‡Ä« {ve
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä« pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä« samphappalÄ
bhikkhave, sammÄ• vÄ• cÄ• .

``katamo ca, bhikkhave, sammÄ• kammanto? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« adinnÄ• d
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, ayaá¹ƒ vuccati, bhikkhave, sammÄ• kammanto.

``katamo ca, bhikkhave, sammÄ• Ä• jÄ«vo? idha, bhikkhave, ariyasÄ• vako micchÄ• Ä• jÄ«
sammÄ• Ä• jÄ«vena jÄ«vitaá¹ƒ kappeti, ayaá¹ƒ vuccati, bhikkhave, sammÄ• Ä• jÄ«vo.

``katamo ca, bhikkhave, sammÄ• vÄ• yÄ• mo? idha, bhikkhave, bhikkhu anuppannÄ• naá¹
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ \Se II 349/ Ä• rab
padahati; uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ d
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppann
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya \Ee II 313/ vepullÄ• ya bhÄ•
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ayaá¹ƒ vuccati, bh
sammÄ• vÄ• yÄ• mo.

``katamÄ• ca, bhikkhave, sammÄ• sati? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ
sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupassÄ
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sa
loke abhijjhÄ• domanassaá¹ƒ; dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ
abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, sammÄ• sati.

``katamo ca, bhikkhave, sammÄ• samÄ• dhi? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ \Be II 251/ sampasÄ• danaá¹ƒ cetaso ekod
II 235/ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihara

upekkhako ca viharati, sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ
`upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukh
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• __adul
upekkhÄ• satipÄ• risuddhiá¹ƒ_ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati
sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariya

<403> ``iti ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• \Ee II 314/
dhammÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viha
dhammesu viharati, vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhar
viharati. `atthi dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti yÄ• vadeva Ã±Ä
paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhav
dhammesu dhammÄ• nupassÄ« viharati catÅ«su ariyasaccesu.

saccapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• niá¹-á¹-hitÄ• .

<404> ``yo hi koci, bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya sattavas
phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ diá¹-á¹-heva dhamme aÃ±Ã±Ä
351/ anÄ• gÄ• mitÄ• .

``tiá¹-á¹-hantu, bhikkhave, sattavassÄ• ni. yo hi koci, bhikkhave, ime cattÄ• ro satipaá¹-á¹-h
bhÄ• veyya cha vassÄ• ni ... pe ... paÃ±ca vassÄ• ni ... cattÄ• ri vassÄ• ni ... tÄ«á¹‡i vassÄ
... ekaá¹ƒ vassaá¹ƒ ... tiá¹-á¹-hatu, bhikkhave, ekaá¹ƒ vassaá¹ƒ. yo hi koci, bhikkhave, ime c
satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya sattamÄ• sÄ• ni, tassa dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã
pÄ• á¹-ikaá¹…khaá¹ƒ diá¹-á¹-heva dhamme aÃ±Ã±Ä• ; sati vÄ• upÄ• disese anÄ• gÄ• mitÄ

``tiá¹-á¹-hantu \Be II 252/, bhikkhave, satta mÄ• sÄ• ni. yo hi koci, bhikkhave, ime cattÄ• ro
evaá¹ƒ bhÄ• veyya cha mÄ• sÄ• ni ... pe ... paÃ±ca mÄ• sÄ• ni ... cattÄ• ri mÄ• sÄ• ni ... tÄ
236/ ... dve mÄ• sÄ• ni ... ekaá¹ƒ \Ee II 315/ mÄ• saá¹ƒ ... aá¸• á¸• hamÄ• saá¹ƒ ... tiá¹-á¹-h
aá¸• á¸• hamÄ• so. yo hi koci, bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• vey
dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ diá¹-á¹-heva dhamm
upÄ• disese anÄ• gÄ• mitÄ• ti.

<405> ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• na
dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sa
satipaá¹-á¹-hÄ• nÄ• ti. iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti. idam
attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. pÄ• yÄ• sisuttaá¹ƒ

<406> evaá¹ƒ \Se II 352/ \Be II 253/ \Ee II 316/ \Ne II 237/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹
kumÄ• rakassapo kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá
yena setabyÄ• nÄ• ma kosalÄ• naá¹ƒ nagaraá¹ƒ tadavasari. tatra sudaá¹ƒ Ä• yasmÄ• kum
viharati uttarena setabyaá¹ƒ siá¹ƒsapÄ• vane {sÄ«sapÄ• vane (Se) }. tena kho pana samay
setabyaá¹ƒ ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hodakaá¹ƒ sadhaÃ±Ã±aá¹ƒ rÄ• jabh
pasenadinÄ• kosalena dinnaá¹ƒ rÄ• jadÄ• yaá¹ƒ brahmadeyyaá¹ƒ.

pÄ• yÄ• sirÄ• jaÃ±Ã±avatthu

<407> tena kho pana samayena pÄ• yÄ• sissa rÄ• jaÃ±Ã±assa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ
hoti --- ``itipi natthi paro loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ \E
{sukaá¹-akkaá¹-Ä• naá¹ƒ (Ce Ee) } kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti. assosuá¹ƒ
brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu bho kumÄ• rakassapo samaá¹‡assa gotam
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
setabyÄ• yaá¹ƒ viharati uttarena setabyaá¹ƒ siá¹ƒsapÄ• vane. taá¹ƒ kho pana bhavantaá¹ƒ
kalyÄ• á¹‡o kittisaddo abbhuggato --- `paá¹‡á¸• ito byatto medhÄ• vÄ« bahussuto cittakathÄ
kalyÄ• á¹‡apaá¹-ibhÄ• no vuddho {buddho (Se Katthaci) } ceva arahÄ• ca. sÄ• dhu kho pa
arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ â€™ ti. atha kho setabyakÄ• brÄ• hmaá¹‡agahapa
\Se II 353/ saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bhÅ«tÄ• uttarenamukhÄ• gacchanti yena siá¹ƒs
siá¹ƒsapÄ• vanaá¹ƒ, tenupasaá¹…kamanti (Ce Ee) }.

<408> tena kho pana samayena pÄ• yÄ• si rÄ• jaÃ±Ã±o uparipÄ• sÄ• de divÄ• seyyaá¹ƒ u
pÄ• yÄ• si rÄ• jaÃ±Ã±o setabyake brÄ• hmaá¹‡agahapatike setabyÄ• ya nikkhamitvÄ• saá
uttarenamukhe gacchante yena siá¹ƒsapÄ• vanaá¹ƒ {yena siá¹ƒsapÄ• vanaá¹ƒ, tenupasaá¹
khattaá¹ƒ Ä• mantesi \Be II 254/ --- ``kiá¹ƒ nu \Ne II 238/ kho, bho khatte, setabyakÄ• brÄ•
setabyÄ• ya nikkhamitvÄ• saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bhÅ«tÄ• uttarenamukhÄ• gacch
nti {ettha pana sabbatthapi evameva dissati, natthi pÄ• á¹-hantaraá¹ƒ}?

``atthi \Ee II 318/ kho, bho, samaá¹‡o kumÄ• rakassapo, samaá¹‡assa gotamassa sÄ• vak
caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi setaby
viharati uttarena setabyaá¹ƒ siá¹ƒsapÄ• vane. taá¹ƒ kho pana bhavantaá¹ƒ kumÄ• rakassap
kittisaddo abbhuggato --- `paá¹‡á¸• ito byatto medhÄ• vÄ« bahussuto cittakathÄ« kalyÄ• á¹
ceva arahÄ• cÄ• â€™ ti {arahÄ• ca (Se Katthaci) }. tamete {tamenaá¹ƒ te (Ce Katthaci), ta

bhavantaá¹ƒ kumÄ• rakassapaá¹ƒ dassanÄ• ya upasaá¹…kamantÄ«â€™â€™ ti. ``tena hi, b
brÄ• hmaá¹‡agahapatikÄ• tenupasaá¹…kama; upasaá¹…kamitvÄ• setabyake brÄ• hmaá¹
`pÄ• yÄ• si, bho, rÄ• jaÃ±Ã±o evamÄ• ha \Se II 354/ --- Ä• gamentu kira bhavanto, pÄ• yÄ•
kumÄ• rakassapaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™ ti. purÄ• samaá¹‡o kumÄ• ra
brÄ• hmaá¹‡agahapatike bÄ• le abyatte saÃ±Ã±Ä• peti --- `itipi atthi paro loko, atthi sattÄ•
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™ ti. natthi hi, bho khatte, paro
opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti.
khattÄ• pÄ• yÄ• sissa rÄ• jaÃ±Ã±assa paá¹-issutvÄ• yena setabyakÄ• brÄ• hmaá¹‡agaha
upasaá¹…kamitvÄ• setabyake brÄ• hmaá¹‡agahapatike etadavoca --- ``pÄ• yÄ• si, bho, rÄ
kira bhavanto, pÄ• yÄ• sipi rÄ• jaÃ±Ã±o samaá¹‡aá¹ƒ kumÄ• rakassapaá¹ƒ dassanÄ• ya up

<409> atha kho pÄ• yÄ• si rÄ• jaÃ±Ã±o setabyakehi brÄ• hmaá¹‡agahapatikehi parivuto ye
yenÄ• yasmÄ• kumÄ• rakassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• ku
sammodi, sammodanÄ«yaá¹ƒ \Ee II 319/ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
kho brÄ• hmaá¹‡agahapatikÄ• appekacce Ä• yasmantaá¹ƒ kumÄ• rakassapaá¹ƒ abhivÄ• d
nisÄ«diá¹ƒsu; appekacce Ä• yasmatÄ• kumÄ• rakassapena saddhiá¹ƒ sammodiá¹ƒsu; sam
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce yenÄ• yasmÄ•
paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce nÄ• magottaá¹ƒ sÄ• vetvÄ• ekam
tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

natthikavÄ• do

<410> ekamantaá¹ƒ \Ne II 239/ nisinno kho pÄ• yÄ• si rÄ• jaÃ±Ã±o Ä• yasmantaá¹ƒ kumÄ
``ahaÃ±hi, bho kassapa, evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hÄ« --- `itipi natthi paro loko, natthi s
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti. ``nÄ• haa
evaá¹ƒdiá¹-á¹-hiá¹ƒ addasaá¹ƒ vÄ• assosiá¹ƒ vÄ• . kathaÃ±hi nÄ• ma evaá¹ƒ vadeyya --- `i
natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k

candimasÅ«riyaupamÄ•

<411> ``tena hi, rÄ• jaÃ±Ã±a, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya, ta
byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jaÃ±Ã±a, ime candimasÅ«riyÄ• imasmiá¹ƒ vA
devÄ• vÄ• te manussÄ• vÄ• â€™â€™ ti? ``ime, bho kassapa, candimasÅ«riyÄ• parasmi
te na manussÄ• â€™â€™ ti. ``iminÄ• pi kho te, rÄ• jaÃ±Ã±a, pariyÄ• yena evaá¹ƒ hotu --- it
atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ

<412> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ me ettha hoti --- `itipi na
natthi sattÄ• opapÄ• tikÄ• , natthi \Ee II 320/ sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phala

``atthi pana, rÄ• jaÃ±Ã±a, pariyÄ• yo, yena te pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro lo
sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™
256/, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ \Se II 356/ hoti --- `itipi natthi p
sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™
viya, rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idha me, bho kassapa, mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ•
adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡avÄ• cÄ• pharusavÄ•
byÄ• pannacittÄ• micchÄ• diá¹-á¹-hÄ«. te aparena samayena Ä• bÄ• dhikÄ• honti dukkhit
yadÄ• haá¹ƒ jÄ• nÄ• mi --- `na dÄ• nime imamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-hahissantÄ«â€™
evaá¹ƒ vadÄ• mi --- `santi kho, bho, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒd
pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡av
abhijjhÄ• lÅ« byÄ• pannacittÄ• micchÄ• diá¹-á¹-hÄ«, te kÄ• yassa bhedÄ• \Ne II 240/ para
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€™ ti. bhavanto kho pÄ• á¹‡Ä• tipÄ• tÄ« a
kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappal
micchÄ• diá¹-á¹-hÄ«. sace tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ va
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjissanti.
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyyÄ• th
Ä• roceyyÄ• tha --- `itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• n
phalaá¹ƒ vipÄ• koâ€™ ti \Se II 357/. bhavanto kho pana me saddhÄ• yikÄ• paccayikÄ• , ya
diá¹-á¹-haá¹ƒ, yathÄ• sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ evametaá¹ƒ bhavissatÄ«â€™ ti. te me `sÄ•
\Ee II 321/ neva Ä• gantvÄ• Ä• rocenti, na pana dÅ«taá¹ƒ pahiá¹‡anti. ayampi kho, bho kas
me pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro loko, natthi sattÄ• opapÄ• tikÄ• , natthi
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti.

coraupamÄ•

<413> ``tena hi, rÄ• jaÃ±Ã±a, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tat
byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jaÃ±Ã±a, idha te purisÄ• coraá¹ƒ Ä• gucÄ• ri
--- `ayaá¹ƒ te, bhante, coro Ä• gucÄ• rÄ«; imassa yaá¹ƒ icchasi, taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡e
evaá¹ƒ vadeyyÄ• si --- `tena hi, bho, imaá¹ƒ purisaá¹ƒ daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• ha
bandhitvÄ• \Be II 257/ khuramuá¹‡á¸• aá¹ƒ karitvÄ• {kÄ• retvÄ• (Se Katthaci) } kharassare
rathikÄ• ya rathikaá¹ƒ {rathiyÄ• ya rathiyaá¹ƒ (bahÅ«sÅ«) } siá¹…ghÄ• á¹-akena siá¹…ghÄ•
dakkhiá¹‡ena dvÄ• rena nikkhamitvÄ• dakkhiá¹‡ato nagarassa Ä• ghÄ• tane sÄ«saá¹ƒ chi
ti paá¹-issutvÄ• taá¹ƒ purisaá¹ƒ daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandha
khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡avena rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• a
parinetvÄ• dakkhiá¹‡ena dvÄ• rena nikkhamitvÄ• dakkhiá¹‡ato nagarassa Ä• ghÄ• tane ni
kho so coro coraghÄ• tesu --- `Ä• gamentu tÄ• va bhavanto coraghÄ• tÄ• , amukasmiá¹ƒ \S
nigame vÄ• mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• , yÄ• vÄ• haá¹ƒ tesaá¹ƒ uddisitvÄ• Ä• gacc
udÄ• hu vippalapantasseva coraghÄ• tÄ• sÄ«saá¹ƒ chindeyyuâ€™â€™ nti? ``na hi so, bho

coraghÄ• tesu --- `Ä• gamentu tÄ• va bhavanto coraghÄ• tÄ• amukasmiá¹ƒ me gÄ• me vÄ
Ã±Ä• tisÄ• lohitÄ• , yÄ• vÄ• haá¹ƒ tesaá¹ƒ uddisitvÄ• Ä• gacchÄ• mÄ«â€™ ti. atha kho na
coraghÄ• tÄ• sÄ«saá¹ƒ chindeyyuâ€™â€™ nti. ``so hi nÄ• ma, rÄ• jaÃ±Ã±a, coro manusso
na labhissati --- `Ä• gamentu tÄ• va bhavanto coraghÄ• tÄ• , amukasmiá¹ƒ me gÄ• me \Ne
mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• , yÄ• vÄ• haá¹ƒ tesaá¹ƒ uddisitvÄ• Ä• gacchÄ• mÄ«â€™
Ã±Ä• tisÄ• lohitÄ• pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ•
samphappalÄ• pÄ« abhijjhÄ• lÅ« byÄ• pannacittÄ• micchÄ• diá¹-á¹-hÄ«, te kÄ• yassa bhed
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• labhissanti nirayapÄ• lesu --- `Ä
nirayapÄ• lÄ• , yÄ• va mayaá¹ƒ pÄ• yÄ• sissa rÄ• jaÃ±Ã±assa gantvÄ• Ä• rocema --- ``itip
sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â
rÄ• jaÃ±Ã±a, pariyÄ• yena evaá¹ƒ hotu --- `itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , a
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti.

<414> ``kiÃ±cÄ• pi \Se II 359/ bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ me ettha ho
loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ \Be II 258/ kammÄ• naá¹ƒ
ti. ``atthi pana, rÄ• jaÃ±Ã±a, pariyÄ• yo yena te pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro
sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™
kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro loko, natthi sattÄ
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti. ``yathÄ•
rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idha me, bho kassapa, mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• pÄ•
adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• \Ee II 323/ paá¹-iviratÄ• musÄ•
pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ• samphappalÄ
anabhijjhÄ• lÅ« abyÄ• pannacittÄ• sammÄ• diá¹-á¹-hÄ«. te aparena samayena Ä• bÄ• dhik
bÄ• á¸·hagilÄ• nÄ• . yadÄ• haá¹ƒ jÄ• nÄ• mi --- `na dÄ• nime imamhÄ• Ä• bÄ• dhÄ• vuá¹-
upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `santi kho, bho, eke samaá¹‡abrÄ• hmaá¹‡Ä• eva
--- ye te pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ
musÄ• vÄ• dÄ• paá¹-iviratÄ• pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• pharusÄ• ya vÄ• cÄ•
paá¹-iviratÄ• anabhijjhÄ• lÅ« abyÄ• pannacittÄ• sammÄ• diá¹-á¹-hÄ« te kÄ• yassa bhedÄ•
saggaá¹ƒ lokaá¹ƒ upapajjantÄ«ti \Se II 360/. bhavanto kho pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ
paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• musÄ• vÄ• dÄ• paá¹-iviratÄ• pisuá
pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ• samphappalÄ• pÄ• paá¹-iviratÄ• anabhijjhÄ• lÅ« ab
sammÄ• diá¹-á¹-hÄ«. sace tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ va
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissanti. sace, bho, kÄ• yas
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• tha, yena me Ä• gantvÄ• Ä•
paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹
kho pana me saddhÄ• yikÄ• paccayikÄ• , yaá¹ƒ bhavantehi diá¹-á¹-haá¹ƒ, yathÄ• sÄ• maá
bhavissatÄ«â€™ ti. te me `sÄ• dhÅ«â€™ ti paá¹-issutvÄ• neva Ä• gantvÄ• Ä• rocenti, na
ayampi kho, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ hoti --- `itipi \Ee II 324/

natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k

gÅ«thakÅ«papurisaupamÄ•

<415> ``tena \Be II 259/ hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce
Se), upamÄ• yapiidhekacce (Ee) } viÃ±Ã±Å« purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. se
puriso gÅ«thakÅ«pe sasÄ«sakaá¹ƒ {sasÄ«sako (Se) } nimuggo assa. atha tvaá¹ƒ purise Ä•
hi, bho, taá¹ƒ purisaá¹ƒ tamhÄ• gÅ«thakÅ«pÄ• uddharathÄ• â€™ ti. te `sÄ• dhÅ«â€™ ti p
purisaá¹ƒ tamhÄ• gÅ«thakÅ«pÄ• uddhareyyuá¹ƒ. te tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `tena hi
kÄ• yÄ• \Se II 361/ veá¸·upesikÄ• hi gÅ«thaá¹ƒ sunimmajjitaá¹ƒ nimmajjathÄ• â€™ ti. te `s
paá¹-issutvÄ• tassa purisassa kÄ• yÄ• veá¸·upesikÄ• hi gÅ«thaá¹ƒ sunimmajjitaá¹ƒ nimma
evaá¹ƒ vadeyyÄ• si --- `tena hi, bho, tassa purisassa kÄ• yaá¹ƒ paá¹‡á¸• umattikÄ• ya tikkh
subbaá¹-á¹-itaá¹ƒ ubbaá¹-á¹-ethÄ• â€™ ti {suppaá¹-á¹-itaá¹ƒ uppaá¹-á¹-ethÄ• ti (Katthaci) }.
kÄ• yaá¹ƒ paá¹‡á¸• umattikÄ• ya tikkhattuá¹ƒ subbaá¹-á¹-itaá¹ƒ ubbaá¹-á¹-eyyuá¹ƒ. te tvaá¹
`tena hi, bho, taá¹ƒ purisaá¹ƒ telena abbhaÃ±jitvÄ• sukhumena cuá¹‡á¹‡ena tikkhattuá¹ƒ s
karothÄ• â€™ ti. te taá¹ƒ purisaá¹ƒ telena abbhaÃ±jitvÄ• sukhumena cuá¹‡á¹‡ena tikkhattu
kareyyuá¹ƒ. te tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `tena hi, bho, tassa purisassa kesamassuá¹ƒ k
tassa purisassa kesamassuá¹ƒ kappeyyuá¹ƒ. te tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `tena hi, bho,
mahagghaÃ±ca mÄ• laá¹ƒ mahagghaÃ±ca vilepanaá¹ƒ mahagghÄ• ni ca vatthÄ• ni upahar
mahagghaÃ±ca mÄ• laá¹ƒ mahagghaÃ±ca vilepanaá¹ƒ \Ee II 325/ mahagghÄ• ni ca vatthÄ
evaá¹ƒ vadeyyÄ• si --- `tena hi, bho, taá¹ƒ purisaá¹ƒ pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• paÃ±cakÄ
upaá¹-á¹-hÄ• pethÄ• â€™ ti. te taá¹ƒ purisaá¹ƒ pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• paÃ±cakÄ• mag

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jaÃ±Ã±a, api nu tassa purisassa sunhÄ• tassa suvilittassa su
Ä• mukkamÄ• lÄ• bharaá¹‡assa odÄ• tavatthavasanassa uparipÄ• sÄ• davaragatassa paÃ
samappitassa samaá¹…gÄ«bhÅ«tassa \Se II 362/ paricÄ• rayamÄ• nassa punadeva tasmiá
nimujjitukÄ• matÄ• {nimujjitukÄ• myatÄ• (Se Katthaci) } assÄ• â€™â€™ ti? ``no hidaá¹ƒ, b
kissa hetuâ€™â€™ ? ``asuci, bho kassapa, gÅ«thakÅ«po asuci ceva asucisaá¹…khÄ• to ca
duggandhasaá¹…khÄ• to ca jeguccho ca jegucchasaá¹…khÄ• to \Be II 260/ ca paá¹-ikÅ«lo
cÄ• â€™â€™ ti. ``evameva kho, rÄ• jaÃ±Ã±a, manussÄ• devÄ• naá¹ƒ asucÄ« ceva asucis
duggandhasaá¹…khÄ• tÄ• ca, jegucchÄ• ca jegucchasaá¹…khÄ• tÄ• ca, paá¹-ikÅ«lÄ• ca
yojanasataá¹ƒ kho, rÄ• jaÃ±Ã±a, manussagandho deve ubbÄ• dhati. kiá¹ƒ pana te mittÄ• m
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• r
paá¹-iviratÄ• pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ•
paá¹-iviratÄ• anabhijjhÄ• lÅ« abyÄ• pannacittÄ• sammÄ• diá¹-á¹-hÄ«, kÄ• yassa bhedÄ•
saggaá¹ƒ lokaá¹ƒ upapannÄ• te Ä• gantvÄ• Ä• rocessanti --- `itipi atthi paro loko, atthi satt
atthi sukatadukkaá¹-Ä• naá¹ƒ \Ee II 326/ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™ ti? iminÄ• p

pariyÄ• yena evaá¹ƒ hotu --- `itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukataduk
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti.

<416> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ me ettha hoti --- `itipi na
natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k
pana, rÄ• jaÃ±Ã±a, pariyÄ• yo \Se II 363/ ... pe ... ``atthi, bho kassapa, pariyÄ• yo ... pe ... `
kathaá¹ƒ viya, rÄ• jaÃ±Ã±Ä• ti? ``idha me, bho kassapa, mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ•
paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• mus
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• , te aparena samayena Ä• bÄ• dh
bÄ• á¸·hagilÄ• nÄ• . yadÄ• haá¹ƒ jÄ• nÄ• mi --- `na dÄ• nime imamhÄ• Ä• bÄ• dhÄ• vuá¹-
upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `santi kho, bho, eke samaá¹‡abrÄ• hmaá¹‡Ä• eva
--- ye te pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicch
musÄ• vÄ• dÄ• paá¹-iviratÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• , te
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahal
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• r
paá¹-iviratÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• . sace tesaá¹ƒ bhava
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ vacanaá¹ƒ, bhavanto kÄ• yassa bhedÄ• paraá¹ƒ
saggaá¹ƒ lokaá¹ƒ upapajjissanti, devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. sace, bho
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• tha \Ne II 244/ devÄ• naá¹ƒ t
sahabyataá¹ƒ, yena me Ä• gantvÄ• Ä• roceyyÄ• tha --- `itipi atthi paro loko, atthi sattÄ• op
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koti. bhavanto kho \Se II 364/ pana
paccayikÄ• , yaá¹ƒ bhavantehi diá¹-á¹-haá¹ƒ, yathÄ• sÄ• maá¹ƒ \Ee II 327/ diá¹-á¹-haá¹ƒ ev
bhavissatÄ«ti. te me `sÄ• dhÅ«â€™ ti paá¹-issutvÄ• neva Ä• gantvÄ• Ä• rocenti, na pana
ayampi kho, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro
opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â

tÄ• vatiá¹ƒsadevaupamÄ•

<417> ``tena hi, rÄ• jaÃ±Ã±a, taÃ±Ã±evettha paá¹-ipucchissÄ• mi; yathÄ• te khameyya, ta
byÄ• kareyyÄ• si. yaá¹ƒ kho pana, rÄ• jaÃ±Ã±a, mÄ• nussakaá¹ƒ vassasataá¹ƒ, devÄ• naá
rattindivo {rattidivo (Katthaci) }, tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so, tena mÄ• sena dvÄ• d
saá¹ƒvaccharo, tena saá¹ƒvaccharena dibbaá¹ƒ vassasahassaá¹ƒ devÄ• naá¹ƒ tÄ• vatiá¹ƒs
ye te mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• adinnÄ• dÄ• nÄ
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• musÄ• vÄ• dÄ• paá¹-iviratÄ• surÄ• merayamajja
paá¹-iviratÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapa
tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. sace pana tesaá¹ƒ evaá¹ƒ bhavissati --- `yÄ• va mayaá
rattindivÄ• dibbehi paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• r
rÄ• jaÃ±Ã±assa gantvÄ• Ä• roceyyÄ• ma --- ``itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ•

sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti. api nu te Ä• gantvÄ•
`itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹
vipÄ• koâ€™â€™ â€™ ti? ``no hidaá¹ƒ, bho kassapa. api hi mayaá¹ƒ, bho kassapa, ciraá¹ƒ
bhaveyyÄ• ma. ko panetaá¹ƒ bhoto kassapassa Ä• roceti \Be II 262/ --- `atthi devÄ• tÄ• vat
`evaá¹ƒdÄ«ghÄ• yukÄ• devÄ• tÄ• vatiá¹ƒsÄ• â€™ ti vÄ• . na mayaá¹ƒ bhoto \Ee II 328/ ka
`atthi devÄ• tÄ• vatiá¹ƒsÄ• â€™ ti vÄ• `evaá¹ƒdÄ«ghÄ• yukÄ• devÄ• tÄ• vatiá¹ƒsÄ• â€™

á¹• 14 jaccandhaupamÄ•

<418> ``seyyathÄ• pi, rÄ• jaÃ±Ã±a, jaccandho puriso na passeyya kaá¹‡ha --- sukkÄ• ni rÅ
passeyya nÄ«lakÄ• ni rÅ«pÄ• ni, na passeyya pÄ«takÄ• ni {maÃ±jeá¹-á¹-hakÄ• ni (Se) } rÅ
lohitakÄ• ni rÅ«pÄ• ni, na passeyya maÃ±jiá¹-á¹-hakÄ• ni rÅ«pÄ• ni, na passeyya samavisa
tÄ• rakÄ• ni rÅ«pÄ• ni, na passeyya candimasÅ«riye. so evaá¹ƒ vadeyya --- `natthi kaá¹‡ha
natthi kaá¹‡hasukkÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«. natthi nÄ«lakÄ• ni rÅ«pÄ• ni, natthi
dassÄ• vÄ«. natthi pÄ«takÄ• ni rÅ«pÄ• ni, natthi pÄ«takÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«
rÅ«pÄ• ni, natthi lohitakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«. natthi maÃ±jiá¹-á¹-hakÄ• ni rÅ«
maÃ±jiá¹-á¹-hakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«. natthi samavisamaá¹ƒ, natthi samavisa
tÄ• rakÄ• ni rÅ«pÄ• ni, natthi tÄ• rakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«. natthi candimasÅ«
candimasÅ«riyÄ• naá¹ƒ dassÄ• vÄ«. ahametaá¹ƒ na jÄ• nÄ• mi, ahametaá¹ƒ na passÄ• mi
sammÄ• nu kho so, rÄ• jaÃ±Ã±a, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho \S
kaá¹‡hasukkÄ• ni rÅ«pÄ• ni, atthi kaá¹‡hasukkÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«. atthi nÄ
nÄ«lakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ« ... pe ... \Ee II 329/ atthi samavisamaá¹ƒ, atthi sa
atthi tÄ• rakÄ• ni rÅ«pÄ• ni, atthi tÄ• rakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«. atthi candimas
candimasÅ«riyÄ• naá¹ƒ dassÄ• vÄ«. `ahametaá¹ƒ na jÄ• nÄ• mi, ahametaá¹ƒ na passÄ• m
na hi so, bho kassapa, sammÄ• vadamÄ• no vadeyyÄ• â€™â€™ ti. ``evameva kho tvaá¹ƒ,
maÃ±Ã±e paá¹-ibhÄ• si yaá¹ƒ maá¹ƒ tvaá¹ƒ evaá¹ƒ vadesiâ€™â€™.

``ko panetaá¹ƒ bhoto kassapassa Ä• roceti --- `atthi devÄ• tÄ• vatiá¹ƒsÄ• â€™â€™ ti vÄ•
devÄ• tÄ• vatiá¹ƒsÄ• â€™ ti vÄ• ? na mayaá¹ƒ bhoto kassapassa saddahÄ• ma --- `atthi d
`evaá¹ƒdÄ«ghÄ• yukÄ• devÄ• tÄ• vatiá¹ƒsÄ• â€™ ti vÄ• â€™â€™ ti. ``na kho, rÄ• jaÃ±Ã±
daá¹-á¹-habbo, yathÄ• tvaá¹ƒ maÃ±Ã±asi iminÄ• maá¹ƒsacakkhunÄ• . ye kho te rÄ• jaÃ±Ã
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti \Be II 263/, te tattha appan
pahitattÄ• viharantÄ• dibbacakkhuá¹ƒ visodhenti. te dibbena cakkhunÄ• visuddhena atikk
ceva lokaá¹ƒ passanti paraÃ±ca satte ca opapÄ• tike. evaÃ±ca kho, rÄ• jaÃ±Ã±a, paro loko
yathÄ• tvaá¹ƒ maÃ±Ã±asi iminÄ• maá¹ƒsacakkhunÄ• . iminÄ• pi kho te, rÄ• jaÃ±Ã±a, pari
`itipi \Se II 367/ atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹ƒ kar
vipÄ• koâ€™â€™ â€™ ti.

<419> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ \Ee II 330/ me ettha ho
loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ v
246/. ``atthi pana, rÄ• jaÃ±Ã±a, pariyÄ• yo ... pe ... atthi, bho kassapa, pariyÄ• yo ... pe ... y
viya, rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idhÄ• haá¹ƒ, bho kassapa, passÄ• mi samaá¹‡abrÄ• hma
kalyÄ• á¹‡adhamme jÄ«vitukÄ• me amaritukÄ• me sukhakÄ• me dukkhapaá¹-ikÅ«le. tassa
hoti --- sace kho ime bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lavanto kalyÄ• á¹‡adhammÄ• e
matÄ• naá¹ƒ seyyo bhavissatÄ«â€™ ti. idÄ• nime bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lav
vÄ• khÄ• deyyuá¹ƒ, satthaá¹ƒ vÄ• Ä• hareyyuá¹ƒ, ubbandhitvÄ• vÄ• kÄ• laá¹…kareyyuá
yasmÄ• ca kho ime bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lavanto kalyÄ• á¹‡adhammÄ• n
matÄ• naá¹ƒ seyyo bhavissatÄ«â€™ ti, tasmÄ• ime bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«l
jÄ«vitukÄ• mÄ• amaritukÄ• mÄ• sukhakÄ• mÄ• dukkhapaá¹-ikÅ«lÄ• attÄ• naá¹ƒ na mÄ•
ayampi kho, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro
opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â

gabbhinÄ«upamÄ•

<420> ``tena \Se II 368/ hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce
bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, aÃ±Ã±atarassa brÄ• hm
pajÄ• patiyo ahesuá¹ƒ. ekissÄ• putto ahosi dasavassuddesiko vÄ• dvÄ• dasavassuddesik
upavijaÃ±Ã±Ä• . atha kho so brÄ• hmaá¹‡o kÄ• lamakÄ• si. atha kho so mÄ• á¹‡avako mÄ
(Se) } etadavoca --- `yamidaá¹ƒ, bhoti, dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹ƒ vÄ• jÄ•
taá¹ƒ mayhaá¹ƒ \Ee II 331/; natthi tuyhettha kiÃ±ci. pitu me {pitu me santako (Se) } bhoti, dÄ
niyyÄ• dehÄ«â€™ ti {nÄ«yyÄ• tehÄ«ti (Ce Ee) }. evaá¹ƒ vutte sÄ• brÄ• hmaá¹‡Ä« taá¹ƒ mÄ
`Ä• gamehi tÄ• va, tÄ• ta, yÄ• va vijÄ• yÄ• mi. sace kumÄ• rako bhavissati, tassapi ekades
kumÄ• rikÄ• bhavissati, sÄ• pi te opabhoggÄ• {upabhoggÄ• (Se) } bhavissatÄ«â€™ ti. du
mÄ• tusapattiá¹ƒ etadavoca --- `yamidaá¹ƒ, bhoti, dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• rajataá
sabbaá¹ƒ taá¹ƒ mayhaá¹ƒ; natthi tuyhettha kiÃ±ci. pitu me, bhoti, dÄ• yajjaá¹ƒ niyyÄ• dehÄ«
sÄ• brÄ• hmaá¹‡Ä« taá¹ƒ mÄ• á¹‡avakaá¹ƒ etadavoca --- `Ä• gamehi tÄ• va, tÄ• ta, yÄ• va
bhavissati, tassapi ekadeso bhavissati; sace kumÄ• rikÄ• bhavissati sÄ• pi te opabhoggÄ•
bhavissatÄ«â€™ ti. tatiyampi kho so mÄ• á¹‡avako mÄ• tusapattiá¹ƒ etadavoca --- `yamida
dhaÃ±Ã±aá¹ƒ vÄ• rajataá¹ƒ vÄ• jÄ• tarÅ«paá¹ƒ \Ne II 247/ vÄ• \Se II 369/, sabbaá¹ƒ taá¹
tuyhettha kiÃ±ci. pitu me, bhoti, dÄ• yajjaá¹ƒ niyyÄ• dehÄ«â€™ ti.

``atha kho sÄ• brÄ• hmaá¹‡Ä« satthaá¹ƒ gahetvÄ• ovarakaá¹ƒ pavisitvÄ• udaraá¹ƒ opÄ•
`yÄ• va vijÄ• yÄ• mi yadi vÄ• kumÄ• rako yadi vÄ• kumÄ• rikÄ• â€™ ti. sÄ• attÄ• naá¹ƒ c
sÄ• pateyyaÃ±ca vinÄ• sesi. yathÄ• taá¹ƒ bÄ• lÄ• abyattÄ• anayabyasanaá¹ƒ Ä• pannÄ•
gavesantÄ«, evameva kho tvaá¹ƒ, rÄ• jaÃ±Ã±a, bÄ• lo abyatto anayabyasanaá¹ƒ Ä• pajjiss
gavesanto \Ee II 332/; seyyathÄ• pi sÄ• brÄ• hmaá¹‡Ä« bÄ• lÄ• abyattÄ• anayabyasana

dÄ• yajjaá¹ƒ gavesantÄ«. na kho, rÄ• jaÃ±Ã±a, samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lavanto kalyÄ
paripÄ• centi; api ca paripÄ• kaá¹ƒ Ä• gamenti. paá¹‡á¸• itÄ• naá¹ƒ attho hi, rÄ• jaÃ±Ã±a, s
sÄ«lavantÄ• naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ jÄ«vitena. yathÄ• yathÄ• kho, rÄ• jaÃ±Ã±a
sÄ«lavanto kalyÄ• á¹‡adhammÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-hanti, tathÄ• \Be I
puÃ±Ã±aá¹ƒ pasavanti, bahujanahitÄ• ya ca paá¹-ipajjanti bahujanasukhÄ• ya lokÄ• nukam
sukhÄ• ya devamanussÄ• naá¹ƒ. iminÄ• pi kho te, rÄ• jaÃ±Ã±a, pariyÄ• yena evaá¹ƒ hotu
atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ

<421> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ me ettha hoti --- `itipi n
natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k
pana, rÄ• jaÃ±Ã±a, pariyÄ• yo ... pe ... atthi, bho kassapa, pariyÄ• yo ... pe ... yathÄ• katha
rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idha me, bho kassapa, purisÄ• coraá¹ƒ \Se II 370/ Ä• gucÄ• ri
`ayaá¹ƒ te, bhante, coro Ä• gucÄ• rÄ«; imassa yaá¹ƒ icchasi, taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ
evaá¹ƒ vadÄ• mi --- `tena hi, bho, imaá¹ƒ purisaá¹ƒ jÄ«vantaá¹ƒyeva kumbhiyÄ• pakkhipitv
allena cammena onandhitvÄ• allÄ• ya mattikÄ• ya bahalÄ• valepanaá¹ƒ {bahalavilepanaá¹
\Ee II 333/ uddhanaá¹ƒ Ä• ropetvÄ• aggiá¹ƒ dethÄ• â€™ ti. te me `sÄ• dhÅ«â€™ ti paá¹-iss
jÄ«vantaá¹ƒyeva kumbhiyÄ• pakkhipitvÄ• mukhaá¹ƒ pidahitvÄ• allena cammena onandhit
bahalÄ• valepanaá¹ƒ karitvÄ• uddhanaá¹ƒ Ä• ropetvÄ• aggiá¹ƒ denti. yadÄ• mayaá¹ƒ jÄ•
purisoâ€™ ti, atha naá¹ƒ kumbhiá¹ƒ oropetvÄ• ubbhinditvÄ• mukhaá¹ƒ vivaritvÄ• saá¹‡ika
(Se) } --- `appeva nÄ• massa jÄ«vaá¹ƒ nikkhamantaá¹ƒ passeyyÄ• mÄ• â€™ ti. nevassa ma
nikkhamantaá¹ƒ passÄ• ma. ayampi kho, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena e
paro loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phala

supinakaupamÄ•

<422> ``tena \Ne II 248/ hi, rÄ• jaÃ±Ã±a, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te kh
byÄ• kareyyÄ• si. abhijÄ• nÄ• si no tvaá¹ƒ, rÄ• jaÃ±Ã±a, divÄ• seyyaá¹ƒ upagato supinaka
Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokk
``abhijÄ• nÄ• mahaá¹ƒ, bho kassapa, divÄ• seyyaá¹ƒ upagato supinakaá¹ƒ passitÄ• Ä• rÄ•
vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokkharaá¹‡Ä«rÄ• maá¹‡eyyakaâ€™
371/ tamhi samaye khujjÄ• pi \Be II 266/ vÄ• manakÄ• pi velÄ• sikÄ• pi {celÄ• vikÄ• pi (Se)
komÄ• rikÄ• pÄ«â€™â€™ ti? ``evaá¹ƒ, bho kassapa, rakkhanti maá¹ƒ tamhi samaye khujjÄ
velÄ• sikÄ• pi {celÄ• vikÄ• pi (Se), keá¸·Ä• yikÄ• pi (Ce) } komÄ• rikÄ• pÄ«â€™â€™ ti. ``ap
passanti pavisantaá¹ƒ vÄ• nikkhamantaá¹ƒ vÄ• â€™â€™ ti? ``no \Ee II 334/ hidaá¹ƒ, bho k
nÄ• ma, rÄ• jaÃ±Ã±a, tuyhaá¹ƒ jÄ«vantassa jÄ«vantiyo jÄ«vaá¹ƒ na passissanti pavisantaá
vÄ• . kiá¹ƒ pana tvaá¹ƒ kÄ• laá¹…katassa jÄ«vaá¹ƒ passissasi pavisantaá¹ƒ vÄ• nikkhama
te, rÄ• jaÃ±Ã±a, pariyÄ• yena evaá¹ƒ hotu --- ``itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ•
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti.

<423> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ me ettha hoti --- `itipi na
natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k
pana, rÄ• jaÃ±Ã±a, pariyÄ• yo ... pe ... ``atthi, bho kassapa, pariyÄ• yo ... pe ... yathÄ• kath
rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idha me, bho kassapa, purisÄ• coraá¹ƒ Ä• gucÄ• riá¹ƒ gahetv
bhante, coro Ä• gucÄ• rÄ«; imassa yaá¹ƒ icchasi, taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€™ ti. tyÄ
--- `tena hi, bho, imaá¹ƒ purisaá¹ƒ jÄ«vantaá¹ƒyeva tulÄ• ya tuletvÄ• jiyÄ• ya anassÄ• saka
tulÄ• ya tulethÄ• â€™ ti. te me `sÄ• dhÅ«â€™ ti paá¹-issutvÄ• taá¹ƒ purisaá¹ƒ jÄ«vantaá¹ƒ
jiyÄ• ya anassÄ• sakaá¹ƒ mÄ• retvÄ• punadeva tulÄ• ya tulenti. yadÄ• so jÄ«vati, tadÄ• la
\Se II 372/ ca kammaÃ±Ã±ataro ca. yadÄ• pana so kÄ• laá¹…kato hoti tadÄ• garutaro ca h
akammaÃ±Ã±ataro ca. ayampi kho, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ
loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ v

santattaayoguá¸·aupamÄ•

<424> ``tena \Ne II 249/ hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce
purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. seyyathÄ• pi, rÄ• jaÃ±Ã±a, puriso divasaá¹ƒ sa
ayoguá¸·aá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ tulÄ• ya tuleyya. tamenaá¹ƒ apare
nibbutaá¹ƒ tulÄ• ya tuleyya. kadÄ• nu kho so ayoguá¸·o lahutaro vÄ• hoti mudutaro vÄ• ka
vÄ• Ä• ditto sampajjalito sajotibhÅ«to, yadÄ• vÄ• sÄ«to nibbutoâ€™â€™ ti? ``yadÄ• so,
tejosahagato ca hoti vÄ• yosahagato ca Ä• ditto sampajjalito sajotibhÅ«to, tadÄ• lahutaro c
kammaÃ±Ã±ataro ca. yadÄ• pana so ayoguá¸·o neva tejosahagato hoti na vÄ• yosahagato
garutaro ca hoti patthinnataro ca akammaÃ±Ã±ataro cÄ• â€™â€™ ti. ``evameva kho, rÄ• ja
Ä• yusahagato ca hoti usmÄ• sahagato ca viÃ±Ã±Ä• á¹‡asahagato ca, tadÄ• lahutaro ca h
kammaÃ±Ã±ataro ca. yadÄ• panÄ• yaá¹ƒ kÄ• yo neva Ä• yusahagato hoti na usmÄ• sahag
tadÄ• \Se II 373/ garutaro ca hoti patthinnataro ca akammaÃ±Ã±ataro ca. iminÄ• pi kho te,
pariyÄ• yena evaá¹ƒ hotu --- `itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukataduk
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti.

<425> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ me ettha hoti --- `itipi na
natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k
pana, rÄ• jaÃ±Ã±a, pariyÄ• yo ... pe ... atthi, bho kassapa, pariyÄ• yo ... pe ... yathÄ• katha
rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idha me, bho kassapa, purisÄ• coraá¹ƒ Ä• gucÄ• riá¹ƒ gahetv
bhante, coro Ä• gucÄ• rÄ«; imassa yaá¹ƒ icchasi \Ee II 336/, taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«
evaá¹ƒ vadÄ• mi --- `tena hi, bho, imaá¹ƒ purisaá¹ƒ anupahacca chaviÃ±ca cammaÃ±ca ma
aá¹-á¹-hiÃ±ca aá¹-á¹-himiÃ±jaÃ±ca jÄ«vitÄ• voropetha, appeva nÄ• massa jÄ«vaá¹ƒ nikkha
ti. te me `sÄ• dhÅ«â€™ ti paá¹-issutvÄ• taá¹ƒ purisaá¹ƒ anupahacca chaviÃ±ca ... pe ... jÄ«
yadÄ• so Ä• mato hoti, tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `tena hi, bho, imaá¹ƒ purisaá¹ƒ uttÄ•

appeva nÄ• massa jÄ«vaá¹ƒ nikkhamantaá¹ƒ passeyyÄ• mÄ• â€™ ti. te taá¹ƒ purisaá¹ƒ utt
mayaá¹ƒ jÄ«vaá¹ƒ nikkhamantaá¹ƒ passÄ• ma. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `tena hi, bho
avakujjaá¹ƒ nipÄ• tetha ... passena nipÄ• tetha ... dutiyena passena \Se II 374/ \Be II 268/ n
uddhaá¹ƒ á¹-hapetha ... omuddhakaá¹ƒ á¹-hapetha ... pÄ• á¹‡inÄ• Ä• koá¹-etha ... leá¸• á¸•
daá¹‡á¸• ena Ä• koá¹-etha ... satthena Ä• koá¹-etha ... odhunÄ• tha sandhunÄ• tha \Ne II 25
nÄ• massa jÄ«vaá¹ƒ nikkhamantaá¹ƒ passeyyÄ• mÄ• â€™ ti. te taá¹ƒ purisaá¹ƒ odhunanti s
nevassa mayaá¹ƒ jÄ«vaá¹ƒ nikkhamantaá¹ƒ passÄ• ma. tassa tadeva cakkhu hoti te rÅ«pÄ
nappaá¹-isaá¹ƒvedeti. tadeva sotaá¹ƒ hoti te saddÄ• , taÃ±cÄ• yatanaá¹ƒ nappaá¹-isaá¹ƒve
hoti te gandhÄ• , taÃ±cÄ• yatanaá¹ƒ nappaá¹-isaá¹ƒvedeti \Ee II 337/. sÄ• va jivhÄ• hoti te
taÃ±cÄ• yatanaá¹ƒ nappaá¹-isaá¹ƒvedeti. sveva kÄ• yo hoti te phoá¹-á¹-habbÄ• , taÃ±cÄ• y
nappaá¹-isaá¹ƒvedeti. ayampi kho, bho kassapa, pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ
paro loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phala

saá¹…khadhamaupamÄ•

<426> ``tena hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce viÃ±Ã±Å«
atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, aÃ±Ã±ataro saá¹…khadhamo saá¹…k
janapadaá¹ƒ agamÄ• si. so yena aÃ±Ã±ataro gÄ• mo tenupasaá¹…kami; upasaá¹…kamitvÄ
tikkhattuá¹ƒ saá¹…khaá¹ƒ upalÄ• petvÄ• saá¹…khaá¹ƒ bhÅ«miyaá¹ƒ nikkhipitvÄ• ekaman
rÄ• jaÃ±Ã±a, tesaá¹ƒ paccantajanapadÄ• naá¹ƒ {paccantajÄ• naá¹ƒ (Ce) } manussÄ• naá¹ƒ
`ambho kassa nu kho {etadahosi ``kissa dukho (Ee) } eso saddo evaá¹ƒrajanÄ«yo evaá¹ƒka
evaá¹ƒbandhanÄ«yo evaá¹ƒmucchanÄ«yoâ€™ ti. sannipatitvÄ• taá¹ƒ saá¹…khadhamaá¹ƒ
nu kho eso saddo evaá¹ƒrajanÄ«yo evaá¹ƒkamanÄ«yo evaá¹ƒmadanÄ«yo evaá¹ƒbandhanÄ
`eso kho, bho, saá¹…kho nÄ• ma yasseso saddo evaá¹ƒrajanÄ«yo evaá¹ƒkamanÄ«yo evaá
evaá¹ƒmucchanÄ«yoâ€™ ti. te taá¹ƒ saá¹…khaá¹ƒ uttÄ• naá¹ƒ nipÄ• tesuá¹ƒ --- `vadehi, bh
saá¹…khÄ• â€™ ti. neva so saá¹…kho saddamakÄ• si. te taá¹ƒ saá¹…khaá¹ƒ avakujjaá¹ƒ n
nipÄ• tesuá¹ƒ, dutiyena passena nipÄ• tesuá¹ƒ, uddhaá¹ƒ á¹-hapesuá¹ƒ, omuddhakaá¹ƒ á¹-
II 338/ Ä• koá¹-esuá¹ƒ, leá¸• á¸• unÄ• Ä• koá¹-esuá¹ƒ, daá¹‡á¸• ena Ä• koá¹-esuá¹ƒ, satthe
odhuniá¹ƒsu \Be II 269/ sandhuniá¹ƒsu niddhuniá¹ƒsu --- `vadehi, bho saá¹…kha, vadehi, bh
neva so saá¹…kho saddamakÄ• si.

``atha kho, rÄ• jaÃ±Ã±a, tassa saá¹…khadhamassa etadahosi --- `yÄ• va bÄ• lÄ• ime pac
kathaÃ±hi nÄ• ma ayoniso saá¹…khasaddaá¹ƒ gavesissantÄ«â€™ ti. tesaá¹ƒ pekkhamÄ• n
tikkhattuá¹ƒ saá¹…khaá¹ƒ upalÄ• petvÄ• saá¹…khaá¹ƒ Ä• dÄ• ya pakkÄ• mi. atha kho, rÄ•
paccantajanapadÄ• naá¹ƒ manussÄ• naá¹ƒ etadahosi --- `yadÄ• kira, bho, ayaá¹ƒ saá¹…kh
II 251/ ca hoti vÄ• yÄ• masahagato {vÄ• yosahagato (Se) } ca vÄ• yusahagato ca, tadÄ• ya
karoti, yadÄ• panÄ• yaá¹ƒ saá¹…kho neva purisasahagato hoti na vÄ• yÄ• masahagato na
saá¹…kho saddaá¹ƒ karotÄ«â€™ ti \Se II 376/. evameva kho, rÄ• jaÃ±Ã±a, yadÄ• yaá¹ƒ kÄ

usmÄ• sahagato ca viÃ±Ã±Ä• á¹‡asahagato ca, tadÄ• abhikkamatipi paá¹-ikkamatipi tiá¹-á
seyyampi kappeti, cakkhunÄ• pi rÅ«paá¹ƒ passati, sotenapi saddaá¹ƒ suá¹‡Ä• ti, ghÄ• nena
jivhÄ• yapi rasaá¹ƒ sÄ• yati, kÄ• yenapi phoá¹-á¹-habbaá¹ƒ phusati, manasÄ• pi dhammaá¹
panÄ• yaá¹ƒ kÄ• yo neva Ä• yusahagato hoti, na usmÄ• sahagato, na viÃ±Ã±Ä• á¹‡asahag
paá¹-ikkamati na tiá¹-á¹-hati na nisÄ«dati na seyyaá¹ƒ kappeti, cakkhunÄ• pi rÅ«paá¹ƒ na pa
saddaá¹ƒ na suá¹‡Ä• ti, ghÄ• nenapi gandhaá¹ƒ na ghÄ• yati, jivhÄ• yapi rasaá¹ƒ na sÄ• ya
phoá¹-á¹-habbaá¹ƒ na phusati, manasÄ• pi dhammaá¹ƒ na vijÄ• nÄ• ti. iminÄ• pi kho te, rÄ•
evaá¹ƒ hotu --- `itipi atthi paro loko, atthi sattÄ• opapÄ• tikÄ• , atthi sukatadukkaá¹-Ä• naá¹
phalaá¹ƒ vipÄ• koâ€™ ti {vipÄ• koti, paá¹-hamabhÄ• á¹‡avÄ• raá¹ƒ (Se) }.

<427> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho evaá¹ƒ \Ee II 339/ me ettha ho
loko, natthi sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ v
``atthi pana, rÄ• jaÃ±Ã±a, pariyÄ• yo ... pe ... atthi, bho kassapa, pariyÄ• yo ... pe ... yathÄ•
rÄ• jaÃ±Ã±Ä• â€™â€™ ti? ``idha me, bho kassapa, purisÄ• coraá¹ƒ Ä• gucÄ• riá¹ƒ gahetv
bhante, coro Ä• gucÄ• rÄ«, imassa yaá¹ƒ icchasi, taá¹ƒ \Se II 377/ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ
evaá¹ƒ vadÄ• mi --- `tena hi, bho, imassa purisassa chaviá¹ƒ chindatha \Be II 270/, appeva
passeyyÄ• mÄ• â€™ ti. te tassa purisassa chaviá¹ƒ chindanti. nevassa mayaá¹ƒ jÄ«vaá¹ƒ p
vadÄ• mi --- `tena hi, bho, imassa purisassa cammaá¹ƒ chindatha, maá¹ƒsaá¹ƒ chindatha, m
aá¹-á¹-hiá¹ƒ chindatha, aá¹-á¹-himiÃ±jaá¹ƒ chindatha, appeva nÄ• massa jÄ«vaá¹ƒ passeyy
purisassa aá¹-á¹-himiÃ±jaá¹ƒ chindanti, nevassa mayaá¹ƒ jÄ«vaá¹ƒ passeyyÄ• ma. ayampi
pariyÄ• yo, yena me pariyÄ• yena evaá¹ƒ hoti --- `itipi natthi paro loko, natthi sattÄ• opapÄ•
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ â€™ ti.

aggikajaá¹-ilaupamÄ•

<428> ``tena hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce viÃ±Ã±Å«
atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, aÃ±Ã±ataro aggiko jaá¹-ilo araÃ±Ã±Ä•
paá¹‡á¹‡akuá¹-iyÄ• sammati {vasati (Ce Ee) }. atha kho, rÄ• jaÃ±Ã±a, aÃ±Ã±ataro janapad
janapadapadesÄ• (Ce), janapado satthavÄ• so (Se), janapadapadeso (Ee) } vuá¹-á¹-hÄ• si
{satthavÄ• so (Se) } tassa aggikassa jaá¹-ilassa assamassa sÄ• mantÄ• ekarattiá¹ƒ vasitvÄ
rÄ• jaÃ±Ã±a, tassa aggikassa jaá¹-ilassa etadahosi \Ee II 340/ --- `yaá¹ƒnÅ«nÄ• haá¹ƒ yena
tenupasaá¹…kameyyaá¹ƒ, appeva nÄ• mettha kiÃ±ci upakaraá¹‡aá¹ƒ adhigaccheyyaâ€™ n
jaá¹-ilo kÄ• lasseva vuá¹-á¹-hÄ• ya yena so satthavÄ• so tenupasaá¹…kami; upasaá¹…kam
satthavÄ• se daharaá¹ƒ kumÄ• raá¹ƒ mandaá¹ƒ \Se II 378/ uttÄ• naseyyakaá¹ƒ chaá¸• á¸• i
--- `na kho me taá¹ƒ patirÅ«paá¹ƒ yaá¹ƒ me pekkhamÄ• nassa manussabhÅ«to kÄ• laá¹…k
imaá¹ƒ dÄ• rakaá¹ƒ assamaá¹ƒ netvÄ• Ä• pÄ• deyyaá¹ƒ poseyyaá¹ƒ vaá¸• á¸• heyyaâ€™ n
taá¹ƒ dÄ• rakaá¹ƒ assamaá¹ƒ netvÄ• Ä• pÄ• desi posesi vaá¸• á¸• hesi. yadÄ• so dÄ• rak
{ahosi (?) } dvÄ• dasavassuddesiko vÄ• , atha kho tassa aggikassa jaá¹-ilassa janapade ka

karaá¹‡Ä«yaá¹ƒ uppajji. atha kho so aggiko jaá¹-ilo taá¹ƒ dÄ• rakaá¹ƒ etadavoca --- `icchÄ•
janapadaá¹ƒ {nagaraá¹ƒ (Katthaci) } gantuá¹ƒ; aggiá¹ƒ, tÄ• ta, paricareyyÄ• si. mÄ• ca te a
te aggi nibbÄ• yeyya, ayaá¹ƒ vÄ• sÄ« imÄ• ni kaá¹-á¹-hÄ• ni idaá¹ƒ araá¹‡isahitaá¹ƒ, aggiá
\Be II 271/ paricareyyÄ• sÄ«â€™ ti. atha kho so aggiko jaá¹-ilo taá¹ƒ dÄ• rakaá¹ƒ evaá¹ƒ an
janapadaá¹ƒ agamÄ• si. tassa khiá¸• á¸• Ä• pasutassa aggi nibbÄ• yi.

``atha kho tassa dÄ• rakassa etadahosi --- `pitÄ• kho maá¹ƒ evaá¹ƒ avaca --- ``aggiá¹ƒ, tÄ
mÄ• ca te aggi nibbÄ• yi. sace ca te aggi nibbÄ• yeyya, ayaá¹ƒ vÄ• sÄ« imÄ• ni kaá¹-á¹-hÄ
araá¹‡isahitaá¹ƒ, aggiá¹ƒ nibbattetvÄ• aggiá¹ƒ paricareyyÄ• sÄ«â€™â€™ ti. yaá¹ƒnÅ«nÄ•
aggiá¹ƒ paricareyyaâ€™ nti. atha \Ee II 341/ kho so dÄ• rako araá¹‡isahitaá¹ƒ vÄ• siyÄ• ta
aggiá¹ƒ adhigaccheyyaâ€™ nti. neva so aggiá¹ƒ adhigacchi. araá¹‡isahitaá¹ƒ dvidhÄ• phÄ
catudhÄ• phÄ• lesi, paÃ±cadhÄ• phÄ• lesi, dasadhÄ• phÄ• lesi, satadhÄ• {vÄ«satidhÄ•
sakalikaá¹ƒ akÄ• si, sakalikaá¹ƒ sakalikaá¹ƒ karitvÄ• udukkhale koá¹-á¹-esi, udukkhale koá
opuni {ophuni (Se Katthaci) } --- `appeva nÄ• ma aggiá¹ƒ adhigaccheyyaâ€™ nti. neva so a

``atha kho so aggiko jaá¹-ilo janapade taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• yena sako assamo
upasaá¹…kamitvÄ• taá¹ƒ dÄ• rakaá¹ƒ etadavoca --- `kacci te, tÄ• ta, aggi na nibbutoâ€™ t
khiá¸• á¸• Ä• pasutassa aggi nibbÄ• yi. tassa me etadahosi --- ``pitÄ• kho maá¹ƒ evaá¹ƒ av
paricareyyÄ• si. mÄ• ca te, tÄ• ta, aggi nibbÄ• yi. sace \Ne II 253/ ca te aggi nibbÄ• yeyya,
kaá¹-á¹-hÄ• ni idaá¹ƒ araá¹‡isahitaá¹ƒ, aggiá¹ƒ nibbattetvÄ• aggiá¹ƒ paricareyyÄ• sÄ«ti. ya
aggiá¹ƒ nibbattetvÄ• aggiá¹ƒ paricareyyaâ€™â€™ nti. atha khvÄ• haá¹ƒ, tÄ• ta, araá¹‡isah
tacchiá¹ƒ --- ``appeva nÄ• ma aggiá¹ƒ adhigaccheyyaâ€™â€™ nti. nevÄ• haá¹ƒ aggiá¹ƒ ad
araá¹‡isahitaá¹ƒ dvidhÄ• phÄ• lesiá¹ƒ, tidhÄ• phÄ• lesiá¹ƒ, catudhÄ• phÄ• lesiá¹ƒ, paÃ±c
dasadhÄ• phÄ• lesiá¹ƒ \Se II 379/, satadhÄ• phÄ• lesiá¹ƒ, sakalikaá¹ƒ sakalikaá¹ƒ akÄ• si
sakalikaá¹ƒ karitvÄ• udukkhale koá¹-á¹-esiá¹ƒ, udukkhale koá¹-á¹-etvÄ• mahÄ• vÄ• te opu
aggiá¹ƒ adhigaccheyyaâ€™â€™ nti. nevÄ• haá¹ƒ aggiá¹ƒ adhigacchiâ€™â€™ â€™ nti. ath
jaá¹-ilassa etadahosi --- `yÄ• va bÄ• lo ayaá¹ƒ dÄ• rako abyatto, kathaÃ±hi nÄ• ma ayoniso
ti. tassa pekkhamÄ• nassa araá¹‡isahitaá¹ƒ gahetvÄ• \Se II 380/ aggiá¹ƒ nibbattetvÄ• taá¹
\Be II 272/ --- `evaá¹ƒ kho, tÄ• ta, aggi \Ee II 342/ nibbattetabbo. na tveva yathÄ• tvaá¹ƒ bÄ
ayoniso aggiá¹ƒ gavesÄ«â€™ ti. evameva kho tvaá¹ƒ, rÄ• jaÃ±Ã±a, bÄ• lo abyatto ayoniso
paá¹-inissajjetaá¹ƒ, rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ, paá¹-inissajjetaá¹ƒ, rÄ• jaÃ
diá¹-á¹-higataá¹ƒ, mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

<429> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho nevÄ• haá¹ƒ sakkomi idaá¹ƒ p
paá¹-inissajjituá¹ƒ. rÄ• jÄ• pi maá¹ƒ pasenadi kosalo jÄ• nÄ• ti tirorÄ• jÄ• nopi --- `pÄ• yÄ• s
evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hÄ« --- ``itipi natthi paro loko, natthi sattÄ• opapÄ• tikÄ• , nat
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti. sacÄ• haá¹ƒ, bho ka
diá¹-á¹-higataá¹ƒ paá¹-inissajjissÄ• mi, bhavissanti me vattÄ• ro --- `yÄ• va bÄ• lo pÄ• yÄ• s

duggahitagÄ• hÄ«â€™ ti. kopenapi naá¹ƒ harissÄ• mi, makkhenapi naá¹ƒ harissÄ• mi, palÄ
harissÄ• mÄ«â€™â€™ ti.

dve satthavÄ• haupamÄ•

<430> ``tena hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce viÃ±Ã±Å«
atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, mahÄ• sakaá¹-asattho sakaá¹-asahas
pacchimaá¹ƒ janapadaá¹ƒ agamÄ• si. so yena yena gacchi, khippaá¹ƒyeva pariyÄ• diyati tiá
haritakapaá¹‡á¹‡aá¹ƒ. tasmiá¹ƒ kho pana satthe dve satthavÄ• hÄ• ahesuá¹ƒ eko \Se II 38
343/ sakaá¹-asatÄ• naá¹ƒ, eko paÃ±cannaá¹ƒ sakaá¹-asatÄ• naá¹ƒ. atha kho tesaá¹ƒ sattha
`ayaá¹ƒ kho mahÄ• sakaá¹-asattho sakaá¹-asahassaá¹ƒ; te mayaá¹ƒ yena yena gacchÄ• m
tiá¹‡akaá¹-á¹-hodakaá¹ƒ \Ne II 254/ haritakapaá¹‡á¹‡aá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ imaá¹ƒ sat
vibhajeyyÄ• ma --- ekato paÃ±ca sakaá¹-asatÄ• ni ekato paÃ±ca sakaá¹-asatÄ• nÄ«â€™ ti.
vibhajiá¹ƒsu {vibhajesuá¹ƒ (Katthaci) } ekato paÃ±ca sakaá¹-asatÄ• ni, ekato paÃ±ca sakaá
satthavÄ• ho bahuá¹ƒ tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca udakaÃ±ca Ä• ropetvÄ• satthaá¹ƒ payÄ•
dvÄ«hatÄ«hapayÄ• to kho pana so sattho addasa purisaá¹ƒ kÄ• á¸·aá¹ƒ lohitakkhaá¹ƒ {lohi
sannaddhakalÄ• paá¹ƒ {Ä• sannaddhakalÄ• paá¹ƒ (Se) } kumudamÄ• liá¹ƒ allavatthaá¹ƒ all
cakkehi \Be II 273/ bhadrena rathena paá¹-ipathaá¹ƒ Ä• gacchantaá¹ƒâ€™, disvÄ• etadavo
Ä• gacchasÄ«â€™ ti? `amukamhÄ• janapadÄ• â€™ ti. `kuhiá¹ƒ gamissasÄ«â€™ ti? `amuk
`kacci, bho, purato kantÄ• re mahÄ• megho abhippavuá¹-á¹-hoâ€™ ti? `evaá¹ƒ, bho, purato
abhippavuá¹-á¹-ho, Ä• sittodakÄ• ni vaá¹-umÄ• ni, bahu tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca \Ee II 34
chaá¸• á¸• etha, bho, purÄ• á¹‡Ä• ni tiá¹‡Ä• ni kaá¹-á¹-hÄ• ni udakÄ• ni, lahubhÄ• rehi saka
gacchatha, mÄ• yoggÄ• ni kilamitthÄ• â€™ ti.

``atha kho so satthavÄ• ho satthike Ä• mantesi --- `ayaá¹ƒ, bho, puriso evamÄ• ha --- ``pur
mahÄ• megho abhippavuá¹-á¹-ho, Ä• sittodakÄ• ni vaá¹-umÄ• ni, bahu tiá¹‡aÃ±ca kaá¹-á¹-h
chaá¸• á¸• etha, bho, purÄ• á¹‡Ä• ni tiá¹‡Ä• ni kaá¹-á¹-hÄ• ni udakÄ• ni, lahubhÄ• rehi saka
gacchatha, mÄ• \Se II 382/ yoggÄ• ni kilamitthÄ• â€™â€™ ti. chaá¸• á¸• etha, bho, purÄ• a
kaá¹-á¹-hÄ• ni udakÄ• ni, lahubhÄ• rehi sakaá¹-ehi satthaá¹ƒ payÄ• pethÄ• â€™ ti. `evaá¹ƒ
satthikÄ• tassa satthavÄ• hassa paá¹-issutvÄ• chaá¸• á¸• etvÄ• purÄ• á¹‡Ä• ni tiá¹‡Ä• ni
lahubhÄ• rehi sakaá¹-ehi satthaá¹ƒ payÄ• pesuá¹ƒ. te paá¹-hamepi satthavÄ• se na addasa
kaá¹-á¹-haá¹ƒ vÄ• udakaá¹ƒ vÄ• . dutiyepi satthavÄ• se ... tatiyepi satthavÄ• se ... catutthep
paÃ±camepi satthavÄ• se ... chaá¹-á¹-hepi satthavÄ• se ... sattamepi satthavÄ• se na adda
kaá¹-á¹-haá¹ƒ vÄ• udakaá¹ƒ vÄ• . sabbeva anayabyasanaá¹ƒ Ä• pajjiá¹ƒsu. ye ca tasmiá¹ƒ
vÄ• pasÅ« vÄ• , sabbe so yakkho amanusso bhakkhesi. aá¹-á¹-hikÄ• neva sesÄ• ni.

``yadÄ• aÃ±Ã±Ä• si dutiyo satthavÄ• ho --- `bahunikkhanto kho, bho, dÄ• ni so satthoâ€™
kaá¹-á¹-haÃ±ca udakaÃ±ca Ä• ropetvÄ• satthaá¹ƒ payÄ• pesi. dvÄ«hatÄ«hapayÄ• to kho p

purisaá¹ƒ kÄ• á¸·aá¹ƒ lohitakkhaá¹ƒ sannaddhakalÄ• paá¹ƒ \Ee II 345/ kumudamÄ• liá¹ƒ alla
kaddamamakkhitehi cakkehi bhadrena rathena paá¹-ipathaá¹ƒ Ä• gacchantaá¹ƒ, disvÄ• eta
Ä• gacchasÄ«â€™ ti? `amukamhÄ• janapadÄ• â€™ ti. `kuhiá¹ƒ gamissasÄ«â€™ ti? `amuk
`kacci, bho, purato kantÄ• re mahÄ• megho abhippavuá¹-á¹-hoâ€™ ti? `evaá¹ƒ, bho, purato
abhippavuá¹-á¹-ho. Ä• sittodakÄ• ni vaá¹-umÄ• ni, bahu \Se II 383/ tiá¹‡aÃ±ca kaá¹-á¹-haÃ±
chaá¸• á¸• etha \Be II 274/ \Ne II 255/, bho, purÄ• á¹‡Ä• ni tiá¹‡Ä• ni kaá¹-á¹-hÄ• ni udakÄ•
sakaá¹-ehi sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gacchatha, mÄ• yoggÄ• ni kilamitthÄ• â€™ ti.

``atha kho so satthavÄ• ho satthike Ä• mantesi --- `ayaá¹ƒ, bho, ``puriso evamÄ• ha --- pur
mahÄ• megho abhippavuá¹-á¹-ho, Ä• sittodakÄ• ni vaá¹-umÄ• ni, bahu tiá¹‡aÃ±ca kaá¹-á¹-h
chaá¸• á¸• etha, bho, purÄ• á¹‡Ä• ni tiá¹‡Ä• ni kaá¹-á¹-hÄ• ni udakÄ• ni, lahubhÄ• rehi saka
gacchatha; mÄ• yoggÄ• ni kilamitthÄ• â€™â€™ ti. ayaá¹ƒ bho puriso neva amhÄ• kaá¹ƒ m
kathaá¹ƒ mayaá¹ƒ imassa saddhÄ• ya gamissÄ• ma. na vo chaá¸• á¸• etabbÄ• ni purÄ• á¹‡
udakÄ• ni, yathÄ• bhatena bhaá¹‡á¸• ena satthaá¹ƒ payÄ• petha. na no purÄ• á¹‡aá¹ƒ chaá
`evaá¹ƒ, bhoâ€™ ti kho te satthikÄ• tassa satthavÄ• hassa paá¹-issutvÄ• yathÄ• bhatena
payÄ• pesuá¹ƒ. te paá¹-hamepi satthavÄ• se na addasaá¹ƒsu tiá¹‡aá¹ƒ vÄ• kaá¹-á¹-haá¹ƒ
vÄ• . dutiyepi satthavÄ• se ... tatiyepi satthavÄ• se ... catutthepi satthavÄ• se ... paÃ±camep
chaá¹-á¹-hepi satthavÄ• se ... sattamepi satthavÄ• se na addasaá¹ƒsu tiá¹‡aá¹ƒ vÄ• kaá¹-á
vÄ• . taÃ±ca satthaá¹ƒ addasaá¹ƒsu anayabyasanaá¹ƒ Ä• pannaá¹ƒ. ye ca tasmiá¹ƒ satthep
pasÅ« vÄ• , tesaÃ±ca aá¹-á¹-hikÄ• neva addasaá¹ƒsu tena yakkhena amanussena bhakkhi

``atha kho so satthavÄ• ho satthike Ä• mantesi --- `ayaá¹ƒ kho, bho, sattho anayabyasanaá
taá¹ƒ tena bÄ• lena \Se II 384/ satthavÄ• hena pariá¹‡Ä• yakena. tena hi, bho, yÄ• namhÄ•
paá¹‡iyÄ• ni, tÄ• ni chaá¸• á¸• etvÄ• , yÄ• ni imasmiá¹ƒ satthe mahÄ• sÄ• rÄ• ni paá¹‡iyÄ•
`evaá¹ƒ, bhoâ€™ ti kho te satthikÄ• tassa satthavÄ• hassa paá¹-issutvÄ• yÄ• ni sakasmiá
paá¹‡iyÄ• ni, tÄ• ni chaá¸• á¸• etvÄ• yÄ• ni tasmiá¹ƒ satthe mahÄ• sÄ• rÄ• ni paá¹‡iyÄ• ni,
taá¹ƒ kantÄ• raá¹ƒ nittharia¹ƒsu, yathÄ• taá¹ƒ paá¹‡á¸• itena satthavÄ• hena pariá¹‡Ä• yak
rÄ• jaÃ±Ã±a, bÄ• lo abyatto anayabyasanaá¹ƒ Ä• pajjissasi ayoniso paralokaá¹ƒ gavesanto
satthavÄ• ho. yepi tava {te (Katthaci) } sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ {saddahÄ• tabbaá¹ƒ (
maÃ±Ã±issanti, tepi anayabyasanaá¹ƒ Ä• pajjissanti, seyyathÄ• pi te satthikÄ• . paá¹-inissaj
\Be II 275/, pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ; paá¹-inissajjetaá¹ƒ, rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ dia
te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

<431> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho nevÄ• haá¹ƒ sakkomi idaá¹ƒ p
paá¹-inissajjituá¹ƒ. rÄ• jÄ• pi maá¹ƒ pasenadi kosalo jÄ• nÄ• ti tirorÄ• jÄ• nopi --- `pÄ• yÄ• s
256/ evaá¹ƒvÄ• dÄ« evaá¹ƒdia¹-á¹-hÄ« --- ``itipi \Ee II 347/ natthi paro loko ... pe ... vipÄ• ko
sacÄ• haá¹ƒ, bho kassapa, idaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjissÄ• mi, bhav
`yÄ• va bÄ• lo pÄ• yÄ• si rÄ• jaÃ±Ã±o, abyatto duggahitagÄ• hÄ«â€™ ti. kopenapi \Se II 38

makkhenapi naá¹ƒ harissÄ• mi, palÄ• senapi naá¹ƒ harissÄ• mÄ«â€™â€™ ti.

gÅ«thabhÄ• rikaupamÄ•

<432> ``tena hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi. upamÄ• ya midhekacce viÃ±Ã±Å«
atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, aÃ±Ã±ataro sÅ«karaposako puriso sa
gÄ• maá¹ƒ agamÄ• si. tattha addasa pahÅ«taá¹ƒ sukkhagÅ«thaá¹ƒ chaá¸• á¸• itaá¹ƒ. disvÄ
kho pahuto sukkhagÅ«tho chaá¸• á¸• ito, mama ca sÅ«karabhattaá¹ƒ {sÅ«karÄ• naá¹ƒ bhak
ito sukkhagÅ«thaá¹ƒ hareyyaâ€™ nti. so uttarÄ• saá¹…gaá¹ƒ pattharitvÄ• pahÅ«taá¹ƒ sukk
bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• sÄ«se ubbÄ• hetvÄ• {uccÄ• ropetvÄ• (Katthaci Ce Katthaci)
antarÄ• magge mahÄ• akÄ• lamegho pÄ• vassi. so uggharantaá¹ƒ paggharantaá¹ƒ yÄ• va
gÅ«thabhÄ• raá¹ƒ Ä• dÄ• ya agamÄ• si. tamenaá¹ƒ manussÄ• disvÄ• evamÄ• haá¹ƒsu ---
ummatto, kacci viceto, kathaÃ±hi nÄ• ma uggharantaá¹ƒ paggharantaá¹ƒ yÄ• va agganakhÅ
gÅ«thabhÄ• raá¹ƒ harissasÄ«â€™ ti. `tumhe khvettha, bhaá¹‡e, ummattÄ• , tumhe vicetÄ•
pana me sÅ«karabhattaâ€™ nti. evameva kho tvaá¹ƒ, rÄ• jaÃ±Ã±a, gÅ«thabhÄ• rikÅ«pamo
} maÃ±Ã±e paá¹-ibhÄ• si. paá¹-inissajjetaá¹ƒ, rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ. p
rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ. mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÅ

<433> ``kiÃ±cÄ• pi \Se II 386/ bhavaá¹ƒ kassapo evamÄ• ha, atha kho nevÄ• haá¹ƒ sakkor
diá¹-á¹-higataá¹ƒ paá¹-inissajjituá¹ƒ. rÄ• jÄ• pi maá¹ƒ pasenadi kosalo jÄ• nÄ• ti tirorÄ• jÄ• n
rÄ• jaÃ±Ã±o evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hÄ« --- ``itipi natthi \Be II 276/ paro loko ... pe ... '
ti. sacÄ• haá¹ƒ, bho kassapa, idaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ paá¹-inissajjissÄ• mi, bh
--- `yÄ• va bÄ• lo pÄ• yÄ• si rÄ• jaÃ±Ã±o abyatto duggahitagÄ• hÄ«â€™ ti. kopenapi naá¹ƒ
naá¹ƒ harissÄ• mi, palÄ• senapi naá¹ƒ harissÄ• mÄ«â€™â€™ ti.

akkhadhuttakaupamÄ•

<434> ``tena \Ne II 257/ hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi, upamÄ• ya midhekacce
bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, dve akkhadhuttÄ• akkhe
akkhadhutto Ä• gatÄ• gataá¹ƒ kaliá¹ƒ gilati. addasÄ• kho dutiyo akkhadhutto taá¹ƒ akkhadh
kaliá¹ƒ gilantaá¹ƒ, disvÄ• taá¹ƒ akkhadhuttaá¹ƒ etadavoca --- `tvaá¹ƒ kho, samma, ekantike
samma, akkhe pajohissÄ• mÄ«â€™ ti. `evaá¹ƒ sammÄ• â€™ ti kho so akkhadhutto tassa a
atha kho so akkhadhutto akkhe visena paribhÄ• vetvÄ• taá¹ƒ akkhadhuttaá¹ƒ etadavoca ---
akkhehi dibbissÄ• mÄ• â€™ ti. `evaá¹ƒ sammÄ• â€™ ti kho so akkhadhutto tassa akkhadhu
kho te akkhadhuttÄ• akkhehi dibbiá¹ƒsu. dutiyampi kho so \Se II 387/ akkhadhutto Ä• gatÄ•
kaliá¹ƒ gilati. addasÄ• kho dutiyo akkhadhutto taá¹ƒ akkhadhuttaá¹ƒ dutiyampi Ä• gatÄ• ga
gilantaá¹ƒ, disvÄ• taá¹ƒ akkhadhuttaá¹ƒ etadavoca ---

``littaá¹ƒ paramena tejasÄ• , gilamakkhaá¹ƒ puriso na bujjhati.

gila re gila pÄ• padhuttaka {gili re pÄ• padhuttaka (Katthaci) }, pacchÄ• te kaá¹-ukaá¹ƒ bha

``evameva kho tvaá¹ƒ, rÄ• jaÃ±Ã±a, akkhadhuttakÅ«pamo maÃ±Ã±e paá¹-ibhÄ• si. paá¹-in
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ; paá¹-inissajjetaá¹ƒ, rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ diá¹-á¹-higata
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

<435> ``kiÃ±cÄ• pi bhavaá¹ƒ kassapo evamÄ• ha, atha kho nevÄ• haá¹ƒ sakkomi idaá¹ƒ p
paá¹-inissajjituá¹ƒ. rÄ• jÄ• pi maá¹ƒ pasenadi kosalo jÄ• nÄ• ti tirorÄ• jÄ• nopi --- `pÄ• yÄ• s
evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hÄ« --- ``itipi natthi paro loko ... pe ... vipÄ• koâ€™â€™ ti. sac
kassapa, idaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ \Be II 277/ paá¹-inissajjissÄ• mi, bhavissanti
`yÄ• va bÄ• lo pÄ• yÄ• si rÄ• jaÃ±Ã±o abyatto duggahitagÄ• hÄ«â€™ ti. kopenapi naá¹ƒ ha
harissÄ• mi, palÄ• senapi naá¹ƒ harissÄ• mÄ«â€™â€™ ti.

sÄ• á¹‡abhÄ• rikaupamÄ•

<436> ``tena \Ne II 258/ hi, rÄ• jaÃ±Ã±a, upamaá¹ƒ te karissÄ• mi, upamÄ• ya midhekacce
purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. bhÅ«tapubbaá¹ƒ, rÄ• jaÃ±Ã±a, aÃ±Ã±ataro jan
kho sahÄ• yako sahÄ• yakaá¹ƒ Ä• mantesi --- `Ä• yÄ• ma, samma, yena so janapado tenup
nÄ• mettha kiÃ±ci dhanaá¹ƒ adhigaccheyyÄ• mÄ• â€™ ti. `evaá¹ƒ sammÄ• â€™ ti kho sah
te yena so janapado, yena aÃ±Ã±ataraá¹ƒ gÄ• mapaá¹-á¹-aá¹ƒ {gÄ• mapajjaá¹ƒ (Se), gÄ• m
tenupasaá¹…kamiá¹ƒsu \Ee II 350/, tattha addasaá¹ƒsu pahÅ«taá¹ƒ sÄ• á¹‡aá¹ƒ chaá¸• á¸•
sahÄ• yakaá¹ƒ Ä• mantesi --- `idaá¹ƒ kho, samma, pahÅ«taá¹ƒ sÄ• á¹‡aá¹ƒ chaá¸• á¸• itaá¹
sÄ• á¹‡abhÄ• raá¹ƒ bandha, ahaÃ±ca sÄ• á¹‡abhÄ• raá¹ƒ bandhissÄ• mi, ubho sÄ• á¹‡abh
ti. `evaá¹ƒ sammÄ• â€™ ti kho sahÄ• yako sahÄ• yakassa paá¹-issutvÄ• sÄ• á¹‡abhÄ• raá
sÄ• á¹‡abhÄ• raá¹ƒ Ä• dÄ• ya yena aÃ±Ã±ataraá¹ƒ gÄ• mapaá¹-á¹-aá¹ƒ tenupasaá¹…kami
pahÅ«taá¹ƒ sÄ• á¹‡asuttaá¹ƒ chaá¸• á¸• itaá¹ƒ, disvÄ• sahÄ• yako sahÄ• yakaá¹ƒ Ä• mant
atthÄ• ya iccheyyÄ• ma sÄ• á¹‡aá¹ƒ, idaá¹ƒ pahÅ«taá¹ƒ sÄ• á¹‡asuttaá¹ƒ chaá¸• á¸• itaá¹ƒ
sÄ• á¹‡abhÄ• raá¹ƒ chaá¸• á¸• ehi, ahaÃ±ca sÄ• á¹‡abhÄ• raá¹ƒ chaá¸• á¸• essÄ• mi, ubho
gamissÄ• mÄ• â€™ ti. `ayaá¹ƒ kho me, samma, sÄ• á¹‡abhÄ• ro dÅ«rÄ• bhato ca susanna
pajÄ• nÄ• hÄ«â€™ ti. atha kho so sahÄ• yako sÄ• á¹‡abhÄ• raá¹ƒ chaá¸• á¸• etvÄ• sÄ• á¹

``te yena aÃ±Ã±ataraá¹ƒ gÄ• mapaá¹-á¹-aá¹ƒ tenupasaá¹…kamiá¹ƒsu. tattha addasaá¹ƒsu
chaá¸• á¸• itÄ• , disvÄ• sahÄ• yako sahÄ• yakaá¹ƒ Ä• mantesi --- `yassa kho \Se II 389/, sa
sÄ• á¹‡aá¹ƒ vÄ• sÄ• á¹‡asuttaá¹ƒ vÄ• , imÄ• pahÅ«tÄ• sÄ• á¹‡iyo chaá¸• á¸• itÄ• . tena h
sÄ• á¹‡abhÄ• raá¹ƒ chaá¸• á¸• ehi, ahaÃ±ca sÄ• á¹‡asuttabhÄ• raá¹ƒ chaá¸• á¸• essÄ• mi,
gamissÄ• mÄ• â€™ ti \Be II 278/. `ayaá¹ƒ kho me, samma, sÄ• á¹‡abhÄ• ro dÅ«rÄ• bhato

tvaá¹ƒ pajÄ• nÄ• hÄ«â€™ ti. atha kho so sahÄ• yako sÄ• á¹‡asuttabhÄ• raá¹ƒ chaá¸• á¸• e

``te \Ee II 351/ yena aÃ±Ã±ataraá¹ƒ gÄ• mapaá¹-á¹-aá¹ƒ tenupasaá¹…kamiá¹ƒsu. tattha ad
khomaá¹ƒ chaá¸• á¸• itaá¹ƒ, disvÄ• ... pe ... pahÅ«taá¹ƒ khomasuttaá¹ƒ chaá¸• á¸• itaá¹ƒ, d
khomadussaá¹ƒ chaá¸• á¸• itaá¹ƒ, disvÄ• ... pahÅ«taá¹ƒ kappÄ• saá¹ƒ chaá¸• á¸• itaá¹ƒ, di
kappÄ• sikasuttaá¹ƒ chaá¸• á¸• itaá¹ƒ, disvÄ• ... pahÅ«taá¹ƒ kappÄ• sikadussaá¹ƒ chaá¸• á
pahÅ«taá¹ƒ ayaá¹ƒ {ayasaá¹ƒ (Se) } chaá¸• á¸• itaá¹ƒ, disvÄ• ... pahÅ«taá¹ƒ lohaá¹ƒ chaá¸
pahÅ«taá¹ƒ tipuá¹ƒ chaá¸• á¸• itaá¹ƒ, disvÄ• ... pahÅ«taá¹ƒ sÄ«saá¹ƒ chaá¸• á¸• itaá¹ƒ, dis
sajjhaá¹ƒ {sajjhuá¹ƒ (Ce Se Ee) } chaá¸• á¸• itaá¹ƒ, disvÄ• ... pahÅ«taá¹ƒ suvaá¹‡á¹‡aá¹ƒ c
disvÄ• sahÄ• yako sahÄ• yakaá¹ƒ Ä• mantesi --- `yassa kho, samma, atthÄ• ya iccheyyÄ•
sÄ• á¹‡asuttaá¹ƒ vÄ• sÄ• á¹‡iyo vÄ• khomaá¹ƒ vÄ• khomasuttaá¹ƒ vÄ• khomadussaá¹ƒ
kappÄ• sikasuttaá¹ƒ vÄ• kappÄ• sikadussaá¹ƒ vÄ• ayaá¹ƒ vÄ• lohaá¹ƒ vÄ• tipuá¹ƒ vÄ• s
idaá¹ƒ pahÅ«taá¹ƒ suvaá¹‡á¹‡aá¹ƒ chaá¸• á¸• itaá¹ƒ. tena hi, samma, tvaÃ±ca sÄ• á¹‡abhÄ
ahaÃ±ca sajjhabhÄ• raá¹ƒ {sajjhubhÄ• raá¹ƒ (Ce Se Ee) } chaá¸• á¸• essÄ• mi, ubho suvaá
gamissÄ• mÄ• â€™ ti. `ayaá¹ƒ kho me, samma, sÄ• á¹‡abhÄ• ro dÅ«rÄ• bhato ca susanna
tvaá¹ƒ pajÄ• nÄ• hÄ«â€™ ti. atha kho so sahÄ• yako sajjhabhÄ• raá¹ƒ chaá¸• á¸• etvÄ• su

``te yena sako gÄ• mo tenupasaá¹…kamiá¹ƒsu. tattha yo so sahÄ• yako sÄ• á¹‡abhÄ• raá
neva mÄ• tÄ• pitaro abhinandiá¹ƒsu, na puttadÄ• rÄ• abhinandiá¹ƒsu, na mittÄ• maccÄ• a
tatonidÄ• naá¹ƒ sukhaá¹ƒ somanassaá¹ƒ \Ee II 352/ adhigacchi. yo pana so sahÄ• yako suv
agamÄ• si, tassa mÄ• tÄ• pitaropi abhinandiá¹ƒsu, puttadÄ• rÄ• pi abhinandiá¹ƒsu, mittÄ• r
tatonidÄ• naÃ±ca sukhaá¹ƒ somanassaá¹ƒ adhigacchi. ``evameva kho tvaá¹ƒ, rÄ• jaÃ±Ã±a,
maÃ±Ã±e paá¹-ibhÄ• si. paá¹-inissajjetaá¹ƒ, rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ; pa
rÄ• jaÃ±Ã±a, pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ. mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkh

saraá¹‡agamanaá¹ƒ

<437> ``purimeneva \Be II 279/ ahaá¹ƒ opammena bhoto kassapassa attamano abhiraddho
vicitrÄ• ni paÃ±hÄ• paá¹-ibhÄ• nÄ• ni sotukÄ• mo evÄ• haá¹ƒ bhavantaá¹ƒ kassapaá¹ƒ pac
amaÃ±Ã±issaá¹ƒ. abhikkantaá¹ƒ, bho kassapa, abhikkantaá¹ƒ, bho kassapa. seyyathÄ• pi,
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹
vÄ• telapajjotaá¹ƒ dhÄ• reyya `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti evamevaá¹ƒ bho
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bho kassapa, taá¹ƒ bhavantaá¹ƒ gotam
dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ kassapo dhÄ• retu \S
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ.

``icchÄ• mi cÄ• haá¹ƒ, bho kassapa, mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ, anusÄ• satu maá¹ƒ bha
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

yaÃ±Ã±akathÄ•

<438> ``yathÄ• rÅ«pe \Ne II 260/ kho, rÄ• jaÃ±Ã±a, yaÃ±Ã±e gÄ• vo vÄ• haÃ±Ã±anti ajeá
kukkuá¹-asÅ«karÄ• vÄ• haÃ±Ã±anti, vividhÄ• vÄ• pÄ• á¹‡Ä• saá¹ƒghÄ• taá¹ƒ Ä• pajjant
micchÄ• diá¹-á¹-hÄ« \Ee II 353/ micchÄ• saá¹…kappÄ• micchÄ• vÄ• cÄ• micchÄ• kamma
micchÄ• vÄ• yÄ• mÄ• micchÄ• satÄ« micchÄ• samÄ• dhÄ«, evarÅ«po kho, rÄ• jaÃ±Ã±a, y
mahÄ• nisaá¹ƒso na mahÄ• jutiko na mahÄ• vipphÄ• ro. seyyathÄ• pi, rÄ• jaÃ±Ã±a, kassak
vanaá¹ƒ paviseyya. so tattha dukkhette dubbhÅ«me avihatakhÄ• á¹‡ukaá¹‡á¹-ake bÄ«jÄ• n
khaá¹‡á¸• Ä• ni pÅ«tÄ«ni vÄ• tÄ• tapahatÄ• ni asÄ• radÄ• ni asukhasayitÄ• ni. devo ca na
sammÄ• dhÄ• raá¹ƒ anuppaveccheyya. api nu tÄ• ni bÄ«jÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ {viru
vepullaá¹ƒ Ä• pajjeyyuá¹ƒ, kassako vÄ• vipulaá¹ƒ phalaá¹ƒ adhigaccheyyÄ• â€™â€™ ti? ``
Katthaci) } bho kassapaâ€™â€™. ``evameva kho, rÄ• jaÃ±Ã±a, yathÄ• rÅ«pe yaÃ±Ã±e gÄ•
vÄ• haÃ±Ã±anti, kukkuá¹-asÅ«karÄ• vÄ• haÃ±Ã±anti, vividhÄ• vÄ• pÄ• á¹‡Ä• saá¹ƒghÄ
paá¹-iggÄ• hakÄ• ca honti micchÄ• diá¹-á¹-hÄ« micchÄ• saá¹…kappÄ• micchÄ• vÄ• cÄ•
micchÄ• vÄ• yÄ• mÄ• micchÄ• satÄ« \Be II 280/ micchÄ• samÄ• dhÄ«, evarÅ«po kho \Se
mahapphalo hoti na mahÄ• nisaá¹ƒso na mahÄ• jutiko na mahÄ• vipphÄ• ro.

``yathÄ• rÅ«pe ca kho, rÄ• jaÃ±Ã±a, yaÃ±Ã±e neva gÄ• vo haÃ±Ã±anti, na ajeá¸·akÄ• ha
kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, na vividhÄ• vÄ• pÄ• á¹‡Ä• saá¹ƒghÄ• taá¹ƒ Ä• pajjanti,
sammÄ• diá¹-á¹-hÄ« sammÄ• saá¹…kappÄ• sammÄ• vÄ• cÄ• sammÄ• kammantÄ• sam
sammÄ• samÄ• dhÄ«, evarÅ«po kho, rÄ• jaÃ±Ã±a, yaÃ±Ã±o mahapphalo hoti mahÄ• nisa
seyyathÄ• pi, rÄ• jaÃ±Ã±a, kassako bÄ«janaá¹…galaá¹ƒ Ä• dÄ• ya vanaá¹ƒ paviseyya. so t
suvihatakhÄ• á¹‡ukaá¹‡á¹-ake bÄ«jÄ• ni patiá¹-á¹-hapeyya \Ee II 354/ akhaá¹‡á¸• Ä• ni apÅ
sÄ• radÄ• ni sukhasayitÄ• ni. devo ca kÄ• lena kÄ• laá¹ƒ sammÄ• dhÄ• raá¹ƒ anuppavecc
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyyuá¹ƒ, kassako vÄ• vipulaá¹ƒ phalaá¹ƒ adhiga
``evaá¹ƒ, bho kassapaâ€™â€™. ``evameva kho, rÄ• jaÃ±Ã±a, yathÄ• rÅ«pe yaÃ±Ã±e neva
ajeá¸·akÄ• haÃ±Ã±anti, na kukkuá¹-asÅ«karÄ• haÃ±Ã±anti, na vividhÄ• vÄ• pÄ• á¹‡Ä• s
paá¹-iggÄ• hakÄ• ca honti sammÄ• diá¹-á¹-hÄ« sammÄ• saá¹…kappÄ• sammÄ• vÄ• cÄ•
sammÄ• vÄ• yÄ• mÄ• sammÄ• satÄ« sammÄ• samÄ• dhÄ«, evarÅ«po kho, rÄ• jaÃ±Ã±a,
mahÄ• jutiko mahÄ• vipphÄ• roâ€™â€™ ti.

uttaramÄ• á¹‡avavatthu

<439> atha \Ne II 261/ kho pÄ• yÄ• si rÄ• jaÃ±Ã±o dÄ• naá¹ƒ paá¹-á¹-hapesi
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ \Se II 393/. tasmiá¹ƒ k
bhojanaá¹ƒ dÄ«yati kaá¹‡Ä• jakaá¹ƒ bilaá¹…gadutiyaá¹ƒ, dhorakÄ• ni {thorakÄ• ni (Ce Ee),
vatthÄ• ni guá¸·avÄ• lakÄ• ni {guá¸·agÄ• á¸·akÄ• ni (Katthaci) }. tasmiá¹ƒ kho pana dÄ• ne

vÄ• vaá¹-o {byÄ• vaá¹-o (Ce Ee) } ahosi. so dÄ• naá¹ƒ datvÄ• evaá¹ƒ anuddisati --- ``iminÄ
pÄ• yÄ• siá¹ƒ rÄ• jaÃ±Ã±ameva imasmiá¹ƒ loke samÄ• gacchiá¹ƒ, mÄ• parasmiâ€™â€™ r
rÄ• jaÃ±Ã±o --- ``uttaro \Ee II 355/ kira mÄ• á¹‡avo dÄ• naá¹ƒ datvÄ• evaá¹ƒ anuddisati ---
pÄ• yÄ• siá¹ƒ rÄ• jaÃ±Ã±ameva imasmiá¹ƒ loke samÄ• gacchiá¹ƒ, mÄ• parasmiâ€™â€™ â
pÄ• yÄ• si rÄ• jaÃ±Ã±o uttaraá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantÄ• petvÄ• etadavoca --- ``saccaá
dÄ• naá¹ƒ datvÄ• evaá¹ƒ anuddisasi --- `iminÄ• haá¹ƒ dÄ• nena pÄ• yÄ• siá¹ƒ rÄ• jaÃ±Ã±a
samÄ• gacchiá¹ƒ, mÄ• parasmiâ€™â€™ â€™ nti? ``evaá¹ƒ, bhoâ€™â€™. ``kissa pana tva
datvÄ• evaá¹ƒ anuddisasi --- `iminÄ• haá¹ƒ dÄ• nena pÄ• yÄ• siá¹ƒ rÄ• jaÃ±Ã±ameva imas
mÄ• parasmiâ€™ nti? nanu mayaá¹ƒ, tÄ• ta uttara, puÃ±Ã±atthikÄ• dÄ• nasseva phalaá¹ƒ
``bhoto kho dÄ• ne evarÅ«paá¹ƒ bhojanaá¹ƒ dÄ«yati kaá¹‡Ä• jakaá¹ƒ bilaá¹…gadutiyaá¹ƒ, y
{pÄ• dÄ• si (Katthaci) } na iccheyya samphusituá¹ƒ {chupituá¹ƒ (Ee Katthaci) }, kuto bhuÃ±ji
vatthÄ• ni guá¸·avÄ• lakÄ• ni, yÄ• ni bhavaá¹ƒ pÄ• dÄ• pi {acittikataá¹ƒ (Katthaci) } na icche
kuto paridahituá¹ƒ. bhavaá¹ƒ kho panamhÄ• kaá¹ƒ piyo manÄ• po, kathaá¹ƒ mayaá¹ƒ manÄ
saá¹ƒyojemÄ• â€™â€™ ti? ``tena hi tvaá¹ƒ, tÄ• ta uttara, yÄ• disÄ• haá¹ƒ bhojanaá¹ƒ bhuÃ
bhojanaá¹ƒ \Se II 394/ paá¹-á¹-hapehi. yÄ• disÄ• ni cÄ• haá¹ƒ vatthÄ• ni paridahÄ• mi, tÄ• d
paá¹-á¹-hapehÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho uttaro mÄ• á¹‡avo pÄ• yÄ• sissa
yÄ• disaá¹ƒ bhojanaá¹ƒ pÄ• yÄ• si rÄ• jaÃ±Ã±o bhuÃ±jati, tÄ• disaá¹ƒ bhojanaá¹ƒ paá¹-á¹-h
vatthÄ• ni pÄ• yÄ• si rÄ• jaÃ±Ã±o paridahati, tÄ• disÄ• ni ca vatthÄ• ni paá¹-á¹-hapesi.

<440> atha \Ee II 356/ kho pÄ• yÄ• si rÄ• jaÃ±Ã±o asakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• asaha
acittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• apaviddhaá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• para
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajji suÃ±Ã±aá¹ƒ serÄ«sakaá¹
dÄ• ne vÄ• vaá¹-o ahosi uttaro nÄ• ma mÄ• á¹‡avo. so sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• sah
cittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• anapaviddhaá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• par
saggaá¹ƒ lokaá¹ƒ upapajji devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ.

pÄ• yÄ• sidevaputto

<441> tena \Ne II 262/ kho pana samayena Ä• yasmÄ• gavampati abhikkhaá¹‡aá¹ƒ suÃ±Ã
vimÄ• naá¹ƒ divÄ• vihÄ• raá¹ƒ gacchati. atha kho pÄ• yÄ• si devaputto yenÄ• yasmÄ• gav
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ gavampatiá¹ƒ abhivÄ• detvÄ• \Be II 282/ ekamantaá¹
á¹-hitaá¹ƒ kho pÄ• yÄ• siá¹ƒ devaputtaá¹ƒ Ä• yasmÄ• gavampati etadavoca --- ``kosi tvaá¹
``ahaá¹ƒ, bhante, pÄ• yÄ• si rÄ• jaÃ±Ã±oâ€™â€™ ti. ``nanu tvaá¹ƒ, Ä• vuso, evaá¹ƒdiá¹-á¹
natthi paro loko, natthi sattÄ• opapÄ• tikÄ• , natthi \Se II 395/ sukatadukkaá¹-Ä• naá¹ƒ kam
vipÄ• koâ€™â€™ â€™ ti? ``saccÄ• haá¹ƒ, bhante, evaá¹ƒdiá¹-á¹-hiko ahosiá¹ƒ --- `itipi natt
sattÄ• opapÄ• tikÄ• , natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™
II 357/ kumÄ• rakassapena etasmÄ• pÄ• pakÄ• diá¹-á¹-higatÄ• vivecitoâ€™â€™ ti. ``yo p
vÄ• vaá¹-o ahosi uttaro nÄ• ma mÄ• á¹‡avo, so kuhiá¹ƒ upapannoâ€™â€™ ti? ``yo me, bha

uttaro nÄ• ma mÄ• á¹‡avo, so sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• sahatthÄ• dÄ• naá¹ƒ datvÄ•
anapaviddhaá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagga
devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. ahaá¹ƒ pana, bhante, asakkaccaá¹ƒ dÄ• n
dÄ• naá¹ƒ datvÄ• acittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• apaviddhaá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ• y
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapanno suÃ±Ã±aá¹ƒ serÄ«saka
gavampati, manussalokaá¹ƒ gantvÄ• evamÄ• rocehi --- `sakkaccaá¹ƒ dÄ• naá¹ƒ detha, sah
cittÄ«kataá¹ƒ dÄ• naá¹ƒ detha, anapaviddhaá¹ƒ dÄ• naá¹ƒ detha. pÄ• yÄ• si rÄ• jaÃ±Ã±o a
asahatthÄ• dÄ• naá¹ƒ datvÄ• acittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• apaviddhaá¹ƒ dÄ• naá¹ƒ d
maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapanno suÃ±Ã±aá¹ƒ
tassa dÄ• ne vÄ• vaá¹-o ahosi uttaro nÄ• ma mÄ• á¹‡avo, so sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ
cittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• anapaviddhaá¹ƒ dÄ• naá¹ƒ datvÄ• \Se II 396/ kÄ• yassa b
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapanno devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataâ€™â€™

atha kho Ä• yasmÄ• gavampati manussalokaá¹ƒ Ä• gantvÄ• evamÄ• rocesi --- ``sakkacca
dÄ• naá¹ƒ detha, cittÄ«kataá¹ƒ dÄ• naá¹ƒ detha, anapaviddhaá¹ƒ dÄ• naá¹ƒ detha. pÄ• yÄ•
dÄ• naá¹ƒ datvÄ• asahatthÄ• dÄ• naá¹ƒ datvÄ• acittÄ«kataá¹ƒ dÄ• naá¹ƒ datvÄ• apavid
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabya
serÄ«sakaá¹ƒ vimÄ• naá¹ƒ. yo pana tassa dÄ• ne vÄ• vaá¹-o ahosi uttaro \Be II 283/ nÄ• m
sakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• \Ne II 263/ sahatthÄ• dÄ• naá¹ƒ datvÄ• cittÄ«kataá¹ƒ dÄ•
\Ee II 358/ dÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lo
tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataâ€™â€™ nti.

pÄ• yÄ• sisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

mahÄ• vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

mahÄ• padÄ• na nidÄ• naá¹ƒ, nibbÄ• naÃ±ca sudassanaá¹ƒ.

janavasabha govindaá¹ƒ, samayaá¹ƒ sakkapaÃ±hakaá¹ƒ.

mahÄ• satipaá¹-á¹-hÄ• naÃ±ca, pÄ• yÄ• si dasamaá¹ƒ bhave {satipaá¹-á¹-hÄ• napÄ• yÄ• s
Ee) satipaá¹-á¹-hÄ• napÄ• yÄ• si, mahÄ• vaggoti vuccatÄ«ti (Se) } ||

mahÄ• vaggapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

pÄ• thikavaggaá¹-á¹-hakathÄ•

1. pÄ• thikasuttavaá¹‡á¹‡anÄ•

sunakkhattavatthuvaá¹‡á¹‡anÄ•

<1> __evaá¹ƒ_ \Ee III 816/ \Ne III 1/ \Be III 1/ __me sutaá¹ƒ ... pe ... mallesu viharatÄ«_ti
pÄ• thikasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapadavaá¹‡á¹‡anÄ• . __mallesu viharatÄ«_ti mallÄ• r
rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hÄ«saddena ``mallÄ• â€™â€™ ti v
janapade. ``anupiyaá¹ƒ nÄ• ma mallÄ• naá¹ƒ nigamoâ€™â€™ ti __anupiya_nti evaá¹ƒnÄ• r
eko nigamo, taá¹ƒ gocaragÄ• maá¹ƒ katvÄ• ekasmiá¹ƒ chÄ• yÅ«dakasampanne vanasaá¹‡
anopiyantipi pÄ• á¹-ho. __pÄ• visÄ«_ti paviá¹-á¹-ho. bhagavÄ• pana na tÄ• va paviá¹-á¹-ho
nikkhantattÄ• pana pÄ• visÄ«ti vutto. yathÄ• kiá¹ƒ, yathÄ• ``gÄ• maá¹ƒ gamissÄ• mÄ«â€™
taá¹ƒ gÄ• maá¹ƒ apattopi ``kuhiá¹ƒ itthannÄ• moâ€™â€™ ti \Ne III 2/ vutte ``gÄ• maá¹ƒ gat
evaá¹ƒ. __etadahosÄ«_ti gÄ• masamÄ«pe á¹-hatvÄ• sÅ«riyaá¹ƒ olokentassa etadahosi. __
pago kho, na tÄ• va kulesu yÄ• gubhattaá¹ƒ niá¹-á¹-hitanti. kiá¹ƒ pana bhagavÄ• kÄ• laá¹ƒ
na ajÄ• nitvÄ• . paccÅ«sakÄ• leyeva hi bhagavÄ• Ã±Ä• á¹‡ajÄ• laá¹ƒ pattharitvÄ• lokaá¹ƒ
anto paviá¹-á¹-haá¹ƒ bhaggavagottaá¹ƒ channaparibbÄ• jakaá¹ƒ disvÄ• ``ajjÄ• haá¹ƒ imass
pubbe katakÄ• raá¹‡aá¹ƒ samÄ• haritvÄ• dhammaá¹ƒ kathessÄ• mi, sÄ• dhammakathÄ•
pasÄ• dappaá¹-ilÄ• bhavasena saphalÄ• bhavissatÄ«â€™â€™ ti Ã±atvÄ• va paribbÄ• jakÄ
atippagova nikkhami. tasmÄ• tattha pavisitukÄ• matÄ• ya evaá¹ƒ cittaá¹ƒ uppÄ• desi.

<2> __etadavocÄ• _ti \Ee III 817/ bhagavantaá¹ƒ disvÄ• mÄ• nathaddhataá¹ƒ akatvÄ• sa
etaá¹ƒ __etu kho, bhante_tiÄ• dikaá¹ƒ vacanaá¹ƒ avoca. __imaá¹ƒ pariyÄ• ya_nti imaá¹ƒ vÄ
Ä• gamanavÄ• ranti attho. kiá¹ƒ pana bhagavÄ• pubbepi tattha gatapubboti? na gatapubbo
pana evamÄ• ha. lokiyÄ• hi cirassaá¹ƒ Ä• gatampi anÄ• gatapubbampi manÄ• pajÄ• tikaá¹
bhavaá¹ƒ Ä• gato, cirassaá¹ƒ bhavaá¹ƒ Ä• gato, kathaá¹ƒ te idhÄ• gamanamaggo Ã±Ä• to,
tiÄ• dÄ«ni vadanti. tasmÄ• ayampi lokasamudÄ• cÄ• ravasena evamÄ• hÄ• ti veditabbo. __
nisinnÄ• sanaá¹ƒ papphoá¹-etvÄ• sampÄ• detvÄ• dadamÄ• no evamÄ• ha. __sunakkhatto
nÄ• ma licchavirÄ• japutto. so kira tassa gihisahÄ• yo hoti, kÄ• lena kÄ• laá¹ƒ tassa santika
__paccakkhÄ• to_ti ``paccakkhÄ• mi dÄ• nÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ na dÄ• nÄ• ha
uddissa viharissÄ• mÄ«â€™â€™ ti evaá¹ƒ paá¹-iakkhÄ• to nissaá¹-á¹-ho pariccatto.

<3> __bhagavantaá¹ƒ uddissÄ• _ti bhagavÄ• me satthÄ• ``bhagavato ahaá¹ƒ ovÄ• daá¹ƒ

evaá¹ƒ apadisitvÄ• . __ko santo kaá¹ƒ paccÄ• cikkhasÄ«_ti yÄ• cako vÄ• yÄ• citakaá¹ƒ pa
vÄ• yÄ• cakaá¹ƒ. tvaá¹ƒ pana neva yÄ• cako na yÄ• citako, evaá¹ƒ sante, moghapurisa, ko
paccÄ• cikkhasÄ«ti dasseti. __passa moghapurisÄ• _ti passa tucchapurisa. __yÄ• vaÃ±ca
yattakaá¹ƒ idaá¹ƒ tava aparaddhaá¹ƒ, yattako te aparÄ• dho tattako dosoti evÄ• haá¹ƒ bhag
Ä• ropesinti dasseti.

<4> __uttarimanussadhammÄ• _ti paÃ±casÄ«ladasasÄ«lasaá¹…khÄ• tÄ• manussadhamm
__iddhipÄ• á¹-ihÄ• riya_nti iddhibhÅ«taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ. __kate vÄ• _ti katamhi vÄ• .
yassa dukkhakkhayassa atthÄ• ya. __so_ \Ne III 3/ __niyyÄ• ti takkarassÄ• _ti \Be III 3/ so d
yathÄ• mayÄ• dhammo desito, tathÄ• kÄ• rakassa sammÄ• paá¹-ipannassa puggalassa
amatanibbÄ• nasacchikiriyÄ• ya \Ee III 818/ gacchati, na gacchati, saá¹ƒvattati, na saá¹ƒvat
__tatra sunakkhattÄ• _ti tasmiá¹ƒ sunakkhatta mayÄ• desite dhamme takkarassa sammÄ•
saá¹ƒvattamÄ• ne kiá¹ƒ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ kataá¹ƒ karissati,
tasmiÃ±hi katepi akatepi mama sÄ• sanassa parihÄ• ni natthi, devamanussÄ• naÃ±hi amat
ahaá¹ƒ pÄ• ramiyo pÅ«resiá¹ƒ, na pÄ• á¹-ihÄ• riyakaraá¹‡atthÄ• yÄ• ti pÄ• á¹-ihÄ• riyassa
``passa, moghapurisÄ• â€™â€™ ti dutiyaá¹ƒ dosaá¹ƒ Ä• ropesi.

<5> __aggaÃ±Ã±a_nti lokapaÃ±Ã±attiá¹ƒ. ``idaá¹ƒ nÄ• ma lokassa aggaâ€™â€™ nti evaá
mariyÄ• daá¹ƒ na taá¹ƒ paÃ±Ã±apetÄ«ti vadati. sesamettha anantaravÄ• dÄ• nusÄ• reneva

<6> __anekapariyÄ• yena kho_ti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ. sunakkhatto kira ``bhagava
``dosaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ ti ettakaá¹ƒ vippalapitvÄ• bhagavato kathaá¹ƒ su
aá¹-á¹-hÄ• si.

atha bhagavÄ• --- ``sunakkhatta, evaá¹ƒ tvaá¹ƒ makkhibhÄ• ve á¹-hito sayameva garahaá¹
ti makkhibhÄ• ve Ä• dÄ«navadassanatthaá¹ƒ __anekapariyÄ• yenÄ• _tiÄ• dimÄ• ha. tattha
anekakÄ• raá¹‡ena. __vajjigÄ• me_ti vajjirÄ• jÄ• naá¹ƒ gÄ• me, vesÄ• lÄ«nagare __no visa
avisahanto_ti so sunakkhatto yassa pubbe tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathen
nappahoti, so dÄ• ni teneva mukhena avaá¹‡á¹‡aá¹ƒ katheti, addhÄ• avisahanto asakkonto
carituá¹ƒ attano bÄ• latÄ• ya avaá¹‡á¹‡aá¹ƒ kathetvÄ• hÄ«nÄ• yÄ• vatto. buddho pana sub
svÄ• kkhÄ• tova, saá¹…gho suppaá¹-ipannova. evaá¹ƒ tÄ«á¹‡i ratanÄ• ni thomentÄ• manu
dassessantÄ«ti. __iti kho te_ti evaá¹ƒ kho te, sunakkhatta, vattÄ• ro bhavissanti. tato evaá¹ƒ
satthÄ• atÄ«tÄ• nÄ• gate appaá¹-ihataÃ±Ä• á¹‡o, mayhaá¹ƒ evaá¹ƒ doso uppajjissatÄ«ti jÄ
kathesÄ«ti vattuá¹ƒ na lacchasÄ«ti dasseti. __apakkamevÄ• _ti \Be III 4/ apakkamiyeva, apa
attho. __yathÄ• _ \Ee III 819/ __taá¹ƒ Ä• pÄ• yiko_ti yathÄ• apÄ• ye nibbattanÄ• raho satto
apakkamÄ«ti attho.

korakkhattiyavatthuvaá¹‡á¹‡anÄ•

<7> __ekamidÄ• ha_nti \Ne III 4/ iminÄ• kiá¹ƒ dasseti? idaá¹ƒ suttaá¹ƒ dvÄ«hi padehi Ä• b
iddhipÄ• á¹-ihÄ• riyaá¹ƒ na karotÄ«ti ca aggaÃ±Ã±aá¹ƒ na paÃ±Ã±apetÄ«ti ca. tattha ``agga
paÃ±Ã±apetÄ«â€™â€™ ti idaá¹ƒ padaá¹ƒ suttapariyosÄ• ne dassessati. ``pÄ• á¹-ihÄ• riyaá
imassa pana padassa anusandhidassanavasena ayaá¹ƒ desanÄ• Ä• raddhÄ• .

tattha __ekamidÄ• ha_nti ekasmiá¹ƒ ahaá¹ƒ. __samaya_nti samaye, ekasmiá¹ƒ kÄ• le aha
thÅ«lÅ« nÄ• ma janapado, tattha viharÄ• mi. __uttarakÄ• nÄ• mÄ• _ti itthiliá¹…gavasena u
thÅ«lÅ«naá¹ƒ janapadassa nigamo, taá¹ƒ nigamaá¹ƒ gocaragÄ• maá¹ƒ katvÄ• ti attho. __ac
__korakkhattiyo_ti antovaá¹…kapÄ• do khattiyo. __kukkuravatiko_ti samÄ• dinnakukkurava
khÄ• dati, uddhanantare nipajjati, aÃ±Ã±ampi sunakhakiriyameva karoti. __catukkuá¹‡á¸• ik
catusaá¹…ghaá¹-á¹-ito dve jÄ• á¹‡Å«ni dve ca kappare bhÅ«miyaá¹ƒ á¹-hapetvÄ• vicarati.
bhÅ«miyaá¹ƒ nikiá¹‡á¹‡aá¹ƒ pakkhittaá¹ƒ á¹-hapitaá¹ƒ. __bhakkhasa_nti bhakkhaá¹ƒ yaá¹ƒ
bhojanÄ«yaá¹ƒ. __mukhenevÄ• _ti hatthena aparÄ• masitvÄ• khÄ• danÄ«yaá¹ƒ mukhenev
mukheneva bhuÃ±jati. __sÄ• dhurÅ«po_ti sundararÅ«po. __ayaá¹ƒ samaá¹‡o_ti ayaá¹ƒ ara
tattha __vatÄ• _ti patthanatthe nipÄ• to. evaá¹ƒ kirassa patthanÄ• ahosi ``iminÄ• samaá¹‡
samaá¹‡o nÄ• ma natthi, ayaÃ±hi appicchatÄ• ya vatthaá¹ƒ na nivÄ• seti, `esa papaÃ±coâ€
bhikkhÄ• bhÄ• janampi na pariharati, chamÄ• nikiá¹‡á¹‡ameva khÄ• dati, ayaá¹ƒ samaá¹‡c
samaá¹‡Ä• â€™â€™ ti? evaá¹ƒ sabbaÃ±Ã±ubuddhassa pacchato carantova imaá¹ƒ pÄ• pa

__etadavocÄ• _ti \Ee III 820/ bhagavÄ• kira cintesi ``ayaá¹ƒ sunakkhatto pÄ• pajjhÄ• sayo
disvÄ• cintesÄ«â€™â€™ ti? athevaá¹ƒ cintento tassa ajjhÄ• sayaá¹ƒ viditvÄ• ``ayaá¹ƒ mo
sabbaÃ±Ã±uno pacchato Ä• gacchanto \Be III 5/ acelaá¹ƒ arahÄ• ti maÃ±Ã±ati, idheva dÄ•
arahatÄ«â€™â€™ ti anivattitvÄ• va etaá¹ƒ __tvampi nÄ• mÄ• _tiÄ• divacanamavoca. tattha
garahatthe pikÄ• ro. garahanto hi naá¹ƒ bhagavÄ• ``tvampi nÄ• mÄ• â€™â€™ ti Ä• ha. ``tv
hÄ«najjhÄ• sayo, ahaá¹ƒ samaá¹‡o sakyaputtiyoti evaá¹ƒ paá¹-ijÄ• nissasÄ«â€™â€™ ti aya
__kiá¹ƒ pana maá¹ƒ, bhante_ti mayhaá¹ƒ, bhante, kiá¹ƒ gÄ• rayhaá¹ƒ disvÄ• bhagavÄ• ``e
pucchati. athassa bhagavÄ• Ä• cikkhanto ``nanu teâ€™â€™ tiÄ• dimÄ• ha. __maccharÄ•
III 5/ arahattaá¹ƒ hotÅ«â€™â€™ ti kiá¹ƒ bhagavÄ• evaá¹ƒ arahattassa maccharÄ• yatÄ«ti
aha_nti ahaá¹ƒ, moghapurisa, sadevakassa lokassa arahattappaá¹-ilÄ• bhameva paccÄ• sÄ
bahÅ«ni dukkarÄ• ni karontena pÄ• ramiyo pÅ«ritÄ• , na kho ahaá¹ƒ, moghapurisa, arahatta
__pÄ• pakaá¹ƒ diá¹-á¹-higata_nti na arahantaá¹ƒ arahÄ• ti, arahante ca anarahantoti evaá¹ƒ
uppannÄ• . taá¹ƒ sandhÄ• ya ``pÄ• pakaá¹ƒ diá¹-á¹-higataâ€™â€™ nti Ä• ha. __yaá¹ƒ kho
acelaá¹ƒ evaá¹ƒ maÃ±Ã±asi. __sattamaá¹ƒ divasa_nti sattame divase. __alasakenÄ• _ti ala
__kÄ• laá¹…karissatÄ«_ti uddhumÄ• taudaro marissati.

__kÄ• lakaÃ±cikÄ• _ti tesaá¹ƒ asurÄ• naá¹ƒ nÄ• maá¹ƒ. tesaá¹ƒ kira tigÄ• vuto attabhÄ• vo
purÄ• á¹‡apaá¹‡á¹‡asadiso kakkaá¹-akÄ• naá¹ƒ viya akkhÄ«ni nikkhamitvÄ• matthake tiá¹-

sÅ«cipÄ• sakasadisaá¹ƒ matthakasmiá¹ƒyeva hoti, tena oá¹‡amitvÄ• gocaraá¹ƒ gaá¹‡hanti
bÄ«raá¹‡atiá¹‡atthambo tasmiá¹ƒ susÄ• ne atthi, tasmÄ• taá¹ƒ bÄ«raá¹‡atthambakanti vuc

__tenupasaá¹…kamÄ«_ti bhagavati ettakaá¹ƒ vatvÄ• tasmiá¹ƒ gÄ• me piá¹‡á¸• Ä• ya carit
vihÄ• rÄ• nikkhamitvÄ• upasaá¹…kami. __yena tva_nti yena kÄ• raá¹‡ena tvaá¹ƒ. yasmÄ•
tasmÄ• ti attho. __mattaá¹ƒ_ \Ee III 821/ __matta_nti pamÄ• á¹‡ayuttaá¹ƒ pamÄ• á¹‡ayutta
mantÄ• â€™â€™ tipi pÄ• á¹-ho, paÃ±Ã±Ä• ya upaparikkhitvÄ• upaparikkhitvÄ• ti attho. __
gotamassÄ• _ti yathÄ• samaá¹‡assa gotamassa micchÄ• vacanaá¹ƒ assa, tathÄ• kareyy
acelo sunakho viya uddhanaá¹-á¹-hÄ• ne nipanno sÄ«saá¹ƒ ukkhipitvÄ• akkhÄ«ni ummÄ«l
``samaá¹‡o nÄ• ma \Be III 6/ gotamo amhÄ• kaá¹ƒ verÄ« visabhÄ• go, samaá¹‡assa gotam
paá¹-á¹-hÄ• ya mayaá¹ƒ sÅ«riye uggate khajjopanakÄ• viya jÄ• tÄ• . samaá¹‡o gotamo am
aÃ±Ã±athÄ• vÄ• . verino pana kathÄ• nÄ• ma tacchÄ• na hoti, gaccha tvaá¹ƒ ahamettha
jÄ• nissÄ• mÄ«â€™â€™ ti vatvÄ• punadeva nipajji.

<8> __ekadvÄ«hikÄ• yÄ• _ti ekaá¹ƒ dveti vatvÄ• gaá¹‡esi. __yathÄ• ta_nti yathÄ• asadd
evaá¹ƒ gaá¹‡esi. ekadivasaÃ±ca tikkhattuá¹ƒ upasaá¹…kamitvÄ• eko divaso atÄ«to, dve di
Ä• rocesi. __sattamaá¹ƒ divasa_nti so kira sunakkhattassa vacanaá¹ƒ sutvÄ• sattÄ• haá¹ƒ
athassa sattame divase eko upaá¹-á¹-hÄ• ko ``amhÄ• kaá¹ƒ kulÅ«pakasamaá¹‡assa ajja sa
anÄ• gacchantassa aphÄ• su nu kho jÄ• taâ€™â€™ nti sÅ«karamaá¹ƒsaá¹ƒ pacÄ• petvÄ•
bhÅ«miyaá¹ƒ nikkhipi. acelo disvÄ• cintesi ``samaá¹‡assa gotamassa kathÄ• \Ne III 6/ tac
hotu, Ä• hÄ• raá¹ƒ pana khÄ• ditvÄ• suhitassa me maraá¹‡ampi sumaraá¹‡aâ€™â€™ nti c
bhÅ«miyaá¹ƒ á¹-hapetvÄ• kucchipÅ«raá¹ƒ bhuÃ±ji. so rattibhÄ• ge jÄ«rÄ• petuá¹ƒ asakkon
sacepi hi so ``na bhuÃ±jeyyaâ€™â€™ nti cinteyya, tathÄ• pi taá¹ƒ divasaá¹ƒ bhuÃ±jitvÄ• a
kareyya. advejjhavacanÄ• hi tathÄ• gatÄ• ti.

__bÄ«raá¹‡atthambake_ti titthiyÄ• kira ``kÄ• laá¹…kato korakkhattiyoâ€™â€™ ti sutvÄ• c
idaá¹ƒ tÄ• va saccaá¹ƒ jÄ• taá¹ƒ, idÄ• ni naá¹ƒ aÃ±Ã±attha chaá¸• á¸• etvÄ• ``musÄ• vÄ• c
niggaá¹‡hissÄ• mÄ• â€™â€™ ti gantvÄ• tassa sarÄ«raá¹ƒ valliyÄ• bandhitvÄ• Ä• kaá¸• á
chaá¸• á¸• essÄ• ma, ettha chaá¸• á¸• essÄ• mÄ• â€™â€™ ti gacchanti. gatagataá¹-á¹-hÄ•
kaá¸• á¸• hamÄ• nÄ• bÄ«raá¹‡atthambakasusÄ• naá¹ƒyeva gantvÄ• susÄ• nabhÄ• vaá¹ƒ
chaá¸• á¸• essÄ• mÄ• â€™â€™ ti Ä• kaá¸• á¸• hiá¹ƒsu. atha \Ee III 822/ nesaá¹ƒ valli chijjit
nÄ• sakkhiá¹ƒsu. te tatova pakkantÄ• . tena vuttaá¹ƒ --- ``bÄ«raá¹‡atthambake susÄ• ne ch

<9> __tenupasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kami? so kira cintesi ``avasesaá¹ƒ tÄ• va
vacanaá¹ƒ sameti, matassa pana uá¹-á¹-hÄ• ya aÃ±Ã±ena saddhiá¹ƒ kathanaá¹ƒ nÄ• ma na
pucchÄ• mi. sace katheti, sundaraá¹ƒ. no \Be III 7/ ce katheti, samaá¹‡aá¹ƒ gotamaá¹ƒ mus
niggaá¹‡hissÄ• mÄ«â€™â€™ ti iminÄ• kÄ• raá¹‡ena upasaá¹…kami. __Ä• koá¹-esÄ«_ti pa
matasarÄ«raá¹ƒ uá¹-á¹-hahitvÄ• kathetuá¹ƒ samatthaá¹ƒ nÄ• ma natthi, idaá¹ƒ kathaá¹ƒ ka

buddhÄ• nubhÄ• vena. bhagavÄ• kira korakkhattiyaá¹ƒ asurayonito Ä• netvÄ• sarÄ«re adh
vÄ• sarÄ«raá¹ƒ kathÄ• pesi, acinteyyo hi buddhavisayo.

<10> __tatheva taá¹ƒ vipÄ• ka_nti tassa vacanassa vipÄ• kaá¹ƒ tatheva, udÄ• hu noti liá¹…
tatheva so vipÄ• koti attho. keci pana ``vipakkaâ€™â€™ ntipi paá¹-hanti, nibbattanti attho.

ettha á¹-hatvÄ• pÄ• á¹-ihÄ• riyÄ• ni samÄ• netabbÄ• ni. sabbÄ• neva hetÄ• ni paÃ±ca pÄ•
``sattame divase marissatÄ«â€™â€™ ti vuttaá¹ƒ, so tatheva mato, idaá¹ƒ paá¹-hamaá¹ƒ pÄ
``alasakenÄ• â€™â€™ ti vuttaá¹ƒ, alasakeneva mato, idaá¹ƒ dutiyaá¹ƒ. ``kÄ• lakaÃ±cikesu
vuttaá¹ƒ, tattheva nibbatto, idaá¹ƒ tatiyaá¹ƒ. ``bÄ«raá¹‡atthambake susÄ• ne chaá¸• á¸• ess
vuttaá¹ƒ, tattheva chaá¸• á¸• ito \Ne III 7/, idaá¹ƒ catutthaá¹ƒ. ``nibbattaá¹-á¹-hÄ• nato Ä• ga
sunakkhattena saddhiá¹ƒ kathessatÄ«â€™â€™ ti vutto, so kathesiyeva, idaá¹ƒ paÃ±camaá

acelakaá¸·Ä• ramaá¹-á¹-akavatthuvaá¹‡á¹‡anÄ•

<11> __kaá¸·Ä• ramaá¹-á¹-ako_ti nikkhantadantamattako. nÄ• mameva vÄ• tassetaá¹ƒ. __
lÄ• bhaggaá¹ƒ patto, aggalÄ• bhaá¹ƒ pattoti vuttaá¹ƒ hoti. __yasaggappatto_ti yasaggaá¹ƒ a
__vatapadÄ• nÄ«_ti vatÄ• niyeva, vatakoá¹-á¹-hÄ• sÄ• vÄ• . __samattÄ• nÄ«_ti gahitÄ• ni
vevacanaá¹ƒ. __puratthimena vesÄ• li_nti vesÄ• lito avidÅ«re puratthimÄ• ya disÄ• ya. __c
yakkhacetiyaá¹-á¹-hÄ• naá¹ƒ. esa nayo sabbattha.

<12> __yena acelako_ti bhagavato vattaá¹ƒ katvÄ• yena acelo kaá¸·Ä• ramaá¹-á¹-ako tenu
apucchÄ«_ti gambhÄ«raá¹ƒ tilakkhaá¹‡Ä• hataá¹ƒ paÃ±haá¹ƒ pucchi. __na sampÄ• yÄ• sÄ
pÄ• yÄ• si, andho viya visamaá¹-á¹-hÄ• ne tattha tattheva pakkhali. neva Ä• diá¹ƒ, na pariyo
III 8/ vÄ• ``na sampÄ• yÄ• sÄ«â€™â€™ ti na sampÄ• desi, sampÄ• detvÄ• kathetuá¹ƒ nÄ
kabarakkhÄ«ni parivattetvÄ• olokento ``asikkhitakassa santike vuá¹-á¹-hosi, anokÄ• sepi pa
pucchanto vicarasi, apehi mÄ• etasmiá¹ƒ á¹-hÄ• ne aá¹-á¹-hÄ• sÄ«â€™â€™ ti vadanto. __
appaccayaÃ±ca pÄ• tvÄ• kÄ• sÄ«_ti kuppanÄ• kÄ• raá¹ƒ kopaá¹ƒ, dussanÄ• kÄ• raá¹ƒ dos
domanassasaá¹…khÄ• taá¹ƒ appaccayaÃ±ca pÄ• kaá¹-amakÄ• si. __Ä• sÄ• dimhase_ti Ä•
vata no ahosÄ«_ti aho vata me na bhaveyya. maá¹ƒ vata no ahosÄ«tipi pÄ• á¹-ho. tattha __
upayogavacanaá¹ƒ, ahosi vata nu mamÄ• ti attho. evaÃ±ca pana cintetvÄ• ukkuá¹-ikaá¹ƒ n
bhanteâ€™â€™ ti taá¹ƒ khamÄ• pesi. sopi ito paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ kiÃ±ci paÃ±haá¹ƒ
Ä• ma na pucchissÄ• mÄ«ti. yadi evaá¹ƒ gaccha, khamÄ• mi teti taá¹ƒ uyyojesi.

<14> __parihito_ti paridahito nivatthavattho. __sÄ• nucÄ• riko_ti anucÄ• rikÄ• vuccati bha
anucÄ• rikÄ• ya sÄ• nucÄ• riko, taá¹ƒ taá¹ƒ brahmacariyaá¹ƒ pahÄ• ya sabhariyoti attho. __
surÄ• maá¹ƒsato atirekaá¹ƒ odanampi kummÄ• sampi bhuÃ±jamÄ• no. __yasÄ• nihÄ«no_
patto, tato parihÄ«no hutvÄ• . ``kataá¹ƒ hoti uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaâ

sattavatapadÄ• tikkamavasena satta pÄ• á¹-ihÄ• riyÄ• ni veditabbÄ• ni.

acelapÄ• thikaputtavatthuvaá¹‡á¹‡anÄ•

<15> __pÄ• thikaputto_ti \Ne III 8/ pÄ• thikassa putto. __Ã±Ä• á¹‡avÄ• denÄ• _ti Ã±Ä• á¹‡
__upaá¸• á¸• hapatha_nti \Ee III 824/ yojanaá¹ƒ ce, no antare bhaveyya, gotamo aá¸• á¸• ha
aá¸• á¸• hayojanaá¹ƒ. esa nayo aá¸• á¸• hayojanÄ• dÄ«su. ekapadavÄ• rampi atikkamma g
anÄ• gacchato parÄ• jayoti. __te tatthÄ• _ti te mayaá¹ƒ tattha samÄ• gataá¹-á¹-hÄ• ne. __ta
taddiguá¹‡Ä• ha_nti tato tato diguá¹‡aá¹ƒ diguá¹‡aá¹ƒ ahaá¹ƒ karissÄ• mi, bhagavatÄ• sac
kÄ• tuá¹ƒ asamatthabhÄ• vaá¹ƒ jÄ• nantopi ``uttamapurisena saddhiá¹ƒ paá¹-á¹-hapetvÄ• a
pÄ• saá¹ƒso hotÄ«â€™â€™ ti Ã±atvÄ• evamÄ• ha. nagaravÄ• sinopi \Be III 9/ taá¹ƒ sutvÄ
na gajjati, addhÄ• ayampi arahÄ• bhavissatÄ«â€™â€™ ti tassa mahantaá¹ƒ sakkÄ• ramal

<16> __yenÄ• haá¹ƒ tenupasaá¹…kamÄ«_ti ``sunakkhatto kira pÄ• thikaputto evaá¹ƒ vada
athassa hÄ«najjhÄ• sayattÄ• hÄ«nadassanÄ• ya cittaá¹ƒ udapÄ• di.

so bhagavato vattaá¹ƒ katvÄ• bhagavati gandhakuá¹-iá¹ƒ paviá¹-á¹-he pÄ• thikaputtassa s
pucchi ``tumhe kira evarÅ«piá¹ƒ kathaá¹ƒ kathethÄ• â€™â€™ ti? ``Ä• ma, kathemÄ• â€™â
bhÄ• yittha vissatthÄ• punappunaá¹ƒ evaá¹ƒ vadatha, ahaá¹ƒ samaá¹‡assa gotamassa up
visayaá¹ƒ vijÄ• nÄ• mi, tumhehi saddhiá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ na sakkhissati, aha
gotamassa kathetvÄ• bhayaá¹ƒ uppÄ• detvÄ• taá¹ƒ aÃ±Ã±ato gahetvÄ• gamissÄ• mi, tum
taá¹ƒ assÄ• setvÄ• bhagavato santikaá¹ƒ gato. tena vuttaá¹ƒ ``yenÄ• haá¹ƒ tenupasaá¹…k
vÄ• ca_ntiÄ• dÄ«su ``ahaá¹ƒ abuddhova samÄ• no buddhomhÄ«ti vicariá¹ƒ, abhÅ«taá¹ƒ m
buddhoâ€™â€™ ti vadanto taá¹ƒ vÄ• caá¹ƒ pajahati nÄ• ma. raho nisÄ«ditvÄ• cintayamÄ•
kÄ• laá¹ƒ abuddhova samÄ• no buddhomhÄ«â€™ ti vicariá¹ƒ, ito dÄ• ni paá¹-á¹-hÄ• ya nÄ•
cintayanto taá¹ƒ cittaá¹ƒ pajahati nÄ• ma. ``ahaá¹ƒ `ettakaá¹ƒ kÄ• laá¹ƒ abuddhova samÄ• n
pÄ• pakaá¹ƒ diá¹-á¹-hiá¹ƒ gahetvÄ• vicariá¹ƒ, ito dÄ• ni paá¹-á¹-hÄ• ya imaá¹ƒ diá¹-á¹-hiá¹ƒ
pajahanto taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inissajjati nÄ• ma. evaá¹ƒ akaronto pana taá¹ƒ vÄ• caá¹ƒ
cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• ti vuccati. __vipateyyÄ• _ti band
muttatÄ• lapakkaá¹ƒ viya gÄ«vato pateyya, sattadhÄ• vÄ• pana phaleyya.

<17> __rakkhateta_nti \Ee III 825/ rakkhatu etaá¹ƒ. __ekaá¹ƒsenÄ• _ti nippariyÄ• yena. __
bhÄ• sitÄ• . __acelo_ \Ne III 9/ __ca, bhante, pÄ• thikaputto_ti evaá¹ƒ ekaá¹ƒsena bhagava
odhÄ• ritÄ• ya sace acelo pÄ• thikaputto. __virÅ«parÅ«penÄ• _ti vigatarÅ«pena vigacchitas
rÅ«paá¹ƒ pahÄ• ya adissamÄ• nena kÄ• yena. sÄ«habyagghÄ• divasena vÄ• vividharÅ«pe
Ä• gaccheyya. __tadassa bhagavato musÄ• _ti evaá¹ƒ sante bhagavato taá¹ƒ vacanaá¹ƒ m
musÄ• vÄ• dena niggaá¹‡hÄ• ti. á¹-hapetvÄ• kira etaá¹ƒ na aÃ±Ã±ena bhagavÄ• musÄ• v

<18> __dvayagÄ• minÄ«_ti \Be III 10/ sarÅ«pena atthibhÄ• vaá¹ƒ, atthena natthibhÄ• vanti
alikatucchanipphalavÄ• cÄ• ya etaá¹ƒ adhivacanaá¹ƒ.

<19> __ajitopi nÄ• ma licchavÄ«naá¹ƒ senÄ• patÄ«_ti so kira bhagavato upaá¹-á¹-hÄ• ko a
athassa sarÄ«rakiccaá¹ƒ katvÄ• manussÄ• pÄ• thikaputtaá¹ƒ pucchiá¹ƒsu ``kuhiá¹ƒ nibbat
so Ä• ha --- ``mahÄ• niraye nibbattoâ€™â€™ ti. idaÃ±ca pana vatvÄ• puna Ä• ha ``tumhÄ•
santikaá¹ƒ Ä• gamma ahaá¹ƒ tumhÄ• kaá¹ƒ vacanamakatvÄ• samaá¹‡assa gotamassa vÄ
nibbattomhÄ«â€™â€™ ti paroditthÄ• ti. __tenupasaá¹…kami divÄ• vihÄ• rÄ• yÄ• _ti ettha
``pÄ• á¹-ihÄ• riyakaraá¹‡atthÄ• yÄ• â€™â€™ ti kasmÄ• na vadati? abhÄ• vÄ• . sammukhÄ
natthi, kuto pÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ, tasmÄ• tathÄ• avatvÄ• ``divÄ• vihÄ• rÄ• yÄ• â€™

iddhipÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ•

<20> __gahapatinecayikÄ• _ti gahapati mahÄ• sÄ• lÄ• . tesaÃ±hi mahÄ• dhanadhaÃ±Ã±a
ti vuccanti. __anekasahassÄ• _ti sahassehipi aparimÄ• á¹‡agaá¹‡anÄ• . evaá¹ƒ mahatiá¹ƒ
sunakkhattaá¹ƒ aÃ±Ã±o sannipÄ• tetuá¹ƒ samattho natthi. teneva bhagavÄ• ettakaá¹ƒ kÄ•
gahetvÄ• vicari.

<21> __bhaya_nti cittutrÄ• sabhayaá¹ƒ. __chambhitatta_nti sakalasarÄ«racalanaá¹ƒ. __lom
uddhaggabhÄ• vo. so kira cintesi --- ``ahaá¹ƒ \Ee III 826/ atimahantaá¹ƒ kathaá¹ƒ kathetvÄ•
aggapuggalena saddhiá¹ƒ paá¹-iviruddho, mayhaá¹ƒ kho panabbhantare arahattaá¹ƒ vÄ• p
vÄ• natthi, samaá¹‡o pana gotamo pÄ• á¹-ihÄ• riyaá¹ƒ karissati, athassa pÄ• á¹-ihÄ• riyaá¹
`tvaá¹ƒ dÄ• ni pÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ asakkonto kasmÄ• attano pamÄ• á¹‡amajÄ• n
saddhiá¹ƒ paá¹-imallo hutvÄ• gajjasÄ«â€™ ti kaá¹-á¹-haleá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi viheá
tenassa mahÄ• janasannipÄ• taÃ±ceva \Ne III 10/ tena bhagavato ca Ä• gamanaá¹ƒ sutvÄ•
chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• udapÄ• di. so tato dukkhÄ• muccitukÄ• mo
tindukakhÄ• á¹‡ukaparibbÄ• jakÄ• rÄ• maá¹ƒ agamÄ• si. tamatthaá¹ƒ dassetuá¹ƒ __atha kl
III 11/. tattha __upasaá¹…kamÄ«_ti na kevalaá¹ƒ upasaá¹…kami, upasaá¹…kamitvÄ• pana
aá¸• á¸• hayojanantaraá¹ƒ paribbÄ• jakÄ• rÄ• maá¹ƒ paviá¹-á¹-ho. tatthapi cittassÄ• daá¹ƒ a
Ä• vijjhitvÄ• Ä• rÄ• mapaccante ekaá¹ƒ gahanaá¹-á¹-hÄ• naá¹ƒ upadhÄ• retvÄ• pÄ• sÄ• á
bhagavÄ• cintesi --- ``sace ayaá¹ƒ bÄ• lo kassacideva kathaá¹ƒ gahetvÄ• idhÄ• gaccheyya
ti ``nisinnapÄ• sÄ• á¹‡aphalakaá¹ƒ tassa sarÄ«re allÄ«naá¹ƒ hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ
adhiá¹-á¹-hÄ• nacittena taá¹ƒ tassa sarÄ«re allÄ«yi. so mahÄ• addubandhanabaddho viya c

__assosÄ«_ti ito cito ca pÄ• thikaputtaá¹ƒ pariyesamÄ• nÄ• parisÄ• tassa anupadaá¹ƒ ga
nisinnaá¹-á¹-hÄ• naá¹ƒ Ã±atvÄ• Ä• gatena aÃ±Ã±atarena purisena ``tumhe kaá¹ƒ pariyesat
pÄ• thikaputtanti. so ``tindukakhÄ• á¹‡ukaparibbÄ• jakÄ• rÄ• me nisinnoâ€™â€™ ti vuttava

<22> __saá¹ƒsappatÄ«_ti osÄ«dati. tattheva saÃ±carati. __pÄ• vaá¸·Ä• _ vuccati Ä• nisad

<23> __parÄ• bhÅ«tarÅ«po_ti parÄ• jitarÅ«po, vinaá¹-á¹-harÅ«po vÄ• .

<25> __goyugehÄ«_ti goyuttehi satamattehi vÄ• sahassamattehi vÄ• yugehi. __Ä• viÃ±ch
Ä• kaá¸• á¸• heyyÄ• ma. __chijjeyyu_nti chindeyyuá¹ƒ. pÄ• thikaputto \Ee III 827/ vÄ• banc

<26> __dÄ• rupattikantevÄ• sÄ«_ti dÄ• rupattikassa antevÄ• sÄ«. tassa kira etadahosi ``tiá
pÄ• á¹-ihÄ• riyaá¹ƒ, samaá¹‡o gotamo `acelo pÄ• thikaputto Ä• sanÄ• pi na vuá¹-á¹-hahissa
handÄ• haá¹ƒ gantvÄ• yena kenaci upÄ• yena taá¹ƒ Ä• sanÄ• vuá¹-á¹-hÄ• pemi. ettÄ• vat
parÄ• jayo bhavissatÄ«â€™â€™ ti. tasmÄ• evamÄ• ha.

<27> __sÄ«hassÄ• _ti cattÄ• ro sÄ«hÄ• tiá¹‡asÄ«ho ca kÄ• á¸·asÄ«ho ca paá¹‡á¸• usÄ«h
catunnaá¹ƒ sÄ«hÄ• naá¹ƒ kesarasÄ«ho aggataá¹ƒ gato, so idhÄ• dhippeto. __migaraÃ±Ã±c
raÃ±Ã±o. __Ä• saya_nti nivÄ• saá¹ƒ. __sÄ«hanÄ• da_nti abhÄ«tanÄ• daá¹ƒ. __gocarÄ• ya
Ä• hÄ• ratthÄ• ya pakkameyyaá¹ƒ. __varaá¹ƒ vara_nti uttamuttamaá¹ƒ, thÅ«laá¹ƒ thÅ«lanti
__mudumaá¹ƒsÄ• nÄ«_ti mudÅ«ni maá¹ƒsÄ• ni \Ne III 11/. ``madhumaá¹ƒsÄ• nÄ«â€™â€™
madhuramaá¹ƒsÄ• nÄ«ti attho. __ajjhupeyya_nti upagaccheyyaá¹ƒ. __sÄ«hanÄ• daá¹ƒ nac
pÄ• á¹‡Ä• , te palÄ• yantÅ«ti attano sÅ«rabhÄ• vasannissitena kÄ• ruÃ±Ã±ena naditvÄ• .

<28> __vighÄ• sasaá¹ƒvaá¸• á¸• ho_ti vighÄ• sena saá¹ƒvaá¸• á¸• ho, vighÄ• saá¹ƒ bhakk
khÄ• ditvÄ• vaá¸• á¸• hito. __ditto_ti dappito thÅ«lasarÄ«ro. __balavÄ• _ti balasampanno.
ahosi? asmimÄ• nadosena.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- ekadivasaá¹ƒ kira so sÄ«ho gocarato nivattamÄ• no taá¹ƒ
palÄ• yamÄ• naá¹ƒ disvÄ• kÄ• ruÃ±Ã±ajÄ• to hutvÄ• ``vayasa, mÄ• bhÄ• yi, tiá¹-á¹-ha ko
jambuko nÄ• mÄ• haá¹ƒ sÄ• mÄ«ti. vayasa, jambuka, ito paá¹-á¹-hÄ• ya maá¹ƒ upaá¹-á¹-hÄ
upaá¹-á¹-hahissÄ• mÄ«ti. so tato paá¹-á¹-hÄ• ya upaá¹-á¹-hÄ• ti. sÄ«ho gocarato Ä• gaccha
maá¹ƒsakhaá¹‡á¸• aá¹ƒ Ä• harati. so taá¹ƒ khÄ• ditvÄ• avidÅ«re pÄ• sÄ• á¹‡apiá¹-á¹-he va
thÅ«lasarÄ«ro mahÄ• khandho jÄ• to. atha naá¹ƒ sÄ«ho avoca --- ``vayasa, jambuka, mam
á¹-hatvÄ• `viroca sÄ• mÄ«â€™ ti vattuá¹ƒ sakkhissasÄ«â€™â€™ ti. sakkomi sÄ• mÄ«ti. so
tathÄ• karoti \Ee III 828/. tena sÄ«hassa atireko asmimÄ• no hoti.

athekadivasaá¹ƒ jarasiá¹…gÄ• lo udakasoá¹‡á¸• iyaá¹ƒ pÄ• nÄ«yaá¹ƒ pivanto attano chÄ•
attano thÅ«lasarÄ«rataÃ±ceva mahÄ• khandhataÃ±ca. disvÄ• `jarasiá¹…gÄ• losmÄ«â€™
sÄ«ho jÄ• toâ€™â€™ ti maÃ±Ã±i. tato attanÄ• va attÄ• naá¹ƒ etadavoca --- ``vayasa, jamb
iminÄ• attabhÄ• vena parassa ucchiá¹-á¹-hamaá¹ƒsaá¹ƒ khÄ• dituá¹ƒ, kiá¹ƒ tvaá¹ƒ puriso n

cattÄ• ro pÄ• dÄ• dve dÄ• á¹-hÄ• dve kaá¹‡á¹‡Ä• ekaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ, tavapi sab
tava kesarabhÄ• ramattameva natthÄ«â€™â€™ ti. tassevaá¹ƒ cintayato asmimÄ• no vaá¸•
asmimÄ• nadosena etaá¹ƒ ``ko cÄ• haâ€™â€™ ntiÄ• di maÃ±Ã±itamahosi. tattha __ko cÄ•
migarÄ• jÄ• ko, na me Ã±Ä• ti, na sÄ• miko, kimahaá¹ƒ \Be III 13/ tassa nipaccakÄ• raá¹ƒ k
__siá¹…gÄ• lakaá¹ƒyevÄ• _ti siá¹…gÄ• laravameva. __bheraá¹‡á¸• akaá¹ƒyevÄ• _ti appiya
chave siá¹…gÄ• le_ti ko ca lÄ• mako siá¹…gÄ• lo. __ke pana sÄ«hanÄ• de_ti ko pana sÄ«h
sÄ«hanÄ• dassa ca ko sambandhoti adhippÄ• yo. __sugatÄ• padÄ• nesÅ«_ti sugatalakkha
sÄ• sanasambhÅ«tÄ• su tÄ«su sikkhÄ• su. kathaá¹ƒ panesa tattha jÄ«vati? etassa hi cattÄ•
III 12/ sÄ«lÄ• diguá¹‡asampannÄ• naá¹ƒ sambuddhÄ• naá¹ƒ demÄ• ti denti, tena esa abud
niyÄ• mitapaccaye paribhuÃ±janto sugatÄ• padÄ• nesu jÄ«vati nÄ• ma. __sugatÄ• tirittÄ• n
bhojanÄ• ni dadamÄ• nÄ• buddhÄ• naÃ±ca buddhasÄ• vakÄ• naÃ±ca datvÄ• pacchÄ• a
evamesa sugatÄ• tirittÄ• ni bhuÃ±jati nÄ• ma. __tathÄ• gate_ti tathÄ• gataá¹ƒ arahantaá¹ƒ
Ä• sÄ• detabbaá¹ƒ ghaá¹-á¹-ayitabbaá¹ƒ. atha vÄ• ``tathÄ• gateâ€™â€™ tiÄ• dÄ«ni upayo
__Ä• sÄ• detabba_nti idampi bahuvacanameva ekavacanaá¹ƒ viya vuttaá¹ƒ. __Ä• sÄ• danÄ
pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ«ti ghaá¹-á¹-anÄ• .

<29> __samekkhiyÄ• nÄ• _ti samekkhitvÄ• , maÃ±Ã±itvÄ• ti attho. __amaÃ±Ã±Ä«_ti puna
III 829/ siá¹…gÄ• lo.

<30> __attÄ• naá¹ƒ vighÄ• se samekkhiyÄ• _ti soá¹‡á¸• iyaá¹ƒ ucchiá¹-á¹-hodake thÅ«laá¹
__yÄ• va attÄ• naá¹ƒ na passatÄ«_ti yÄ• va ahaá¹ƒ sÄ«havighÄ• sasaá¹ƒvaá¸• á¸• hitako ja
yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ na passati. __byagghoti __maÃ±Ã±atÄ«_ti sÄ«hohamasmÄ«
samÄ• nabalo byagghoyeva ahanti maÃ±Ã±ati.

<31> __bhutvÄ• na bheke_ti Ä• vÄ• á¹-amaá¹‡á¸• Å«ke khÄ• ditvÄ• . __khalamÅ«sikÄ• yo
khÄ• ditvÄ• . __kaá¹-asÄ«su khittÄ• ni ca koá¹‡apÄ• nÄ«_ti susÄ• nesu chaá¸• á¸• itakuá¹‡
__mahÄ• vane_ti mahante vanasmiá¹ƒ. __suÃ±Ã±avane_ti tucchavane. __vivaá¸• á¸• ho_ti
siá¹…gÄ• lakaá¹ƒ anadÄ«_ti evaá¹ƒ saá¹ƒvaá¸• á¸• hopi migarÄ• jÄ• hamasmÄ«ti maÃ±Ã±
dubbalasiá¹…gÄ• lakÄ• le, tatheva so siá¹…gÄ• laravaá¹ƒyeva aravÄ«ti \Be III 14/. imÄ• ya
bhutvÄ• vaá¸• á¸• hitasiá¹…gÄ• lo viya lÄ• bhasakkÄ• ragiddho tvanti pÄ• thikaputtameva

__nÄ• gehÄ«_ti hatthÄ«hi. __mahÄ• bandhanÄ• _ti mahatÄ• kilesabandhanÄ• mocetvÄ•
mahÄ• viduggaá¹ƒ nÄ• ma cattÄ• ro oghÄ• . tato uddharitvÄ• nibbÄ• nathale patiá¹-á¹-hap

aggaÃ±Ã±apaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ•

<36> iti ``bhagavÄ• ettakena kathÄ• maggena pÄ• á¹-ihÄ• riyaá¹ƒ na karotÄ«â€™â€™ ti p
dassetvÄ• idÄ• ni ``na aggaÃ±Ã±aá¹ƒ paÃ±Ã±Ä• petÄ«â€™â€™ ti imassa anusandhiá¹ƒ d

desanaá¹ƒ \Ne III 13/ Ä• rabhi. tattha __aggaÃ±Ã±aÃ±cÄ• ha_nti ahaá¹ƒ, bhaggava, aggaÃ
lokuppatticariyavaá¹ƒsaÃ±ca. __taÃ±ca pajÄ• nÄ• mÄ«_ti na kevalaá¹ƒ aggaÃ±Ã±ameva, t
pajÄ• nÄ• mi. tato ca uttaritaraá¹ƒ sÄ«lasamÄ• dhito paá¹-á¹-hÄ• ya yÄ• va sabbaÃ±Ã±utaÃ
__taÃ±ca pajÄ• naá¹ƒ na parÄ• masÄ• mÄ«_ti taÃ±ca pajÄ• nantopi ahaá¹ƒ idaá¹ƒ nÄ• ma
taá¹‡hÄ• diá¹-á¹-himÄ• navasena na parÄ• masÄ• mi. natthi tathÄ• gatassa parÄ• mÄ• soti
\Ee III 830/ __nibbuti viditÄ• _ti attanÄ• yeva attani kilesanibbÄ• naá¹ƒ viditaá¹ƒ. __yadabhij
tathÄ• gato_ti yaá¹ƒ kilesanibbÄ• naá¹ƒ jÄ• nanto tathÄ• gato. __no anayaá¹ƒ Ä• pajjatÄ«_t
titthiyÄ• viya anayaá¹ƒ dukkhaá¹ƒ byasanaá¹ƒ nÄ• pajjati.

<37> idÄ• ni yaá¹ƒ taá¹ƒ titthiyÄ• aggaÃ±Ã±aá¹ƒ paÃ±Ã±apenti, taá¹ƒ dassento __santi bh
tattha __issarakuttaá¹ƒ brahmakutta_nti issarakataá¹ƒ brahmakataá¹ƒ, issaranimmitaá¹ƒ bra
brahmÄ• eva hi ettha Ä• dhipaccabhÄ• vena issaroti veditabbo. __Ä• cariyaka_nti Ä• cariya
Ä• cariyavÄ• daá¹ƒ. tattha Ä• cariyavÄ• do aggaÃ±Ã±aá¹ƒ. aggaÃ±Ã±aá¹ƒ pana ettha desit
tveva vutto. __kathaá¹ƒ vihitaka_nti kena vihitaá¹ƒ kinti vihitaá¹ƒ. sesaá¹ƒ brahmajÄ• le vitth
veditabbaá¹ƒ.

<41> __khiá¸• á¸• Ä• padosika_nti khiá¸• á¸• Ä• padosikamÅ«laá¹ƒ.

<47> __asatÄ• _ti \Be III 15/ avijjamÄ• nena, asaá¹ƒvijjamÄ• naá¹-á¹-henÄ• ti attho. __tuco
antosÄ• ravirahitena. __musÄ• _ti musÄ• vÄ• dena. __abhÅ«tenÄ• _ti bhÅ«tatthavirahitena
abhiÄ• cikkhanti. __viparÄ«to_ti viparÄ«tasaÃ±Ã±o viparÄ«tacitto. __bhikkhavo cÄ• _ti na k
gotamoyeva, ye ca assa anusiá¹-á¹-hiá¹ƒ karonti, te bhikkhÅ« ca viparÄ«tÄ• . atha yaá¹ƒ sa
vadanti, taá¹ƒ dassetuá¹ƒ __samaá¹‡o gotamo_tiÄ• di vuttaá¹ƒ. __subhaá¹ƒ vimokkha_nti v
__asubhantvevÄ• _ti subhaÃ±ca asubhaÃ±ca sabbaá¹ƒ asubhanti evaá¹ƒ pajÄ• nÄ• ti. __su
subhanti eva ca tasmiá¹ƒ samaye pajÄ• nÄ• ti, na asubhaá¹ƒ. __bhikkhavo cÄ• _ti ye te eva
bhikkhavo ca antevÄ• sikasamaá¹‡Ä• viparÄ«tÄ• . __pahotÄ«_ti samattho paá¹-ibalo.

<48> __dukkaraá¹ƒ kho_ti ayaá¹ƒ paribbÄ• jako yadidaá¹ƒ ``evaá¹ƒpasanno ahaá¹ƒ, bhant
taá¹ƒ sÄ• á¹-heyyena kohaÃ±Ã±ena Ä• ha. evaá¹ƒ kirassa ahosi --- ``samaá¹‡o gotamo ma
831/ dhammakathaá¹ƒ \Ne III 14/ kathesi, tamahaá¹ƒ sutvÄ• pi pabbajituá¹ƒ na sakkomi, ma
paá¹-ipannasadisena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. tato so sÄ• á¹-heyyena kohaÃ±Ã±
bhagavÄ• mammaá¹ƒ ghaá¹-á¹-ento viya ``dukkaraá¹ƒ kho etaá¹ƒ, bhaggava tayÄ• aÃ±Ã±
tiÄ• dimÄ• ha. taá¹ƒ poá¹-á¹-hapÄ• dasutte vuttatthameva. __sÄ• dhukamanurakkhÄ• _ti su

iti bhagavÄ• pasÄ• damattÄ• nurakkhaá¹‡e paribbÄ• jakaá¹ƒ niyojesi. sopi evaá¹ƒ mahant
nÄ• sakkhi kilesakkhayaá¹ƒ kÄ• tuá¹ƒ. desanÄ• panassa Ä• yatiá¹ƒ vÄ• sanÄ• ya paccayo
uttÄ• natthamevÄ• ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

pÄ• thikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udumbarikasuttavaá¹‡á¹‡anÄ•

nigrodhaparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<49> __evaá¹ƒ_ \Ne III 15/ \Be III 16/ \Ee III 832/ __me suta_nti udumbarikasuttaá¹ƒ.
tatrÄ• yamapubbapadavaá¹‡á¹‡anÄ• --- __paribbÄ• jako_ti channaparibbÄ• jako. __udumb
paribbÄ• jakÄ• rÄ• me_ti udumbarikÄ• ya deviyÄ• santake paribbÄ• jakÄ• rÄ• me. __sand
pana mahÄ• nubhÄ• vo parivÄ• retvÄ• vicarantÄ• naá¹ƒ paÃ±cannaá¹ƒ upÄ• sakasatÄ• na
bhagavatÄ• mahÄ• parisamajjhe evaá¹ƒ saá¹ƒvaá¹‡á¹‡ito ---

``chahi, bhikkhave, aá¹…gehi samannÄ• gato sandhÄ• no gahapati tathÄ• gate niá¹-á¹-haá¹
katamehi chahi? buddhe aveccappasÄ• dena dhamme aveccappasÄ• dena saá¹…ghe avec
ariyena Ã±Ä• á¹‡ena ariyÄ• ya vimuttiyÄ• . imehi kho, bhikkhave, chahi aá¹…gehi samannÄ
tathÄ• gate niá¹-á¹-haá¹…gato saddhamme iriyatÄ«â€™â€™ ti (AN II 6.120-139).

so pÄ• toyeva uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya pubbaá¹‡hasamaye buddhappamukha
bhikkhÅ«su vihÄ• raá¹ƒ gatesu ghare khuddakamahallakÄ• naá¹ƒ dÄ• rakÄ• naá¹ƒ sadden
``dhammaá¹ƒ sossÄ• mÄ«â€™â€™ ti nikkhanto. tena vuttaá¹ƒ __divÄ• divassa rÄ• jagahÄ
__divÄ• divassÄ• _ti divasassa divÄ• nÄ• ma majjhanhÄ• tikkamo, tasmiá¹ƒ divasassÄ• p
majjhanhike nikkhamÄ«ti attho. __paá¹-isallÄ«no_ti tato tato rÅ«pÄ• digocarato cittaá¹ƒ paá
nilÄ«no jhÄ• naratisevanÄ• vasena ekÄ«bhÄ• vaá¹ƒ gato. __manobhÄ• vanÄ«yÄ• na_nti m
Ä• vajjato manasikaroto cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ hoti unnamati vaá¸• á¸• hati.

<50> __unnÄ• diniyÄ• _tiÄ• dÄ«ni poá¹-á¹-hapÄ• dasutte vitthÄ• ritanayeneva veditabbÄ•

<51> __yÄ• vatÄ• _ti \Ne III 16/ \Be III 17/ \Ee III 833/ yattakÄ• . __ayaá¹ƒ tesaá¹ƒ aÃ±Ã±a
tesaá¹ƒ abbhantaro eko sÄ• vako, bhagavato kira sÄ• vakÄ• gihianÄ• gÄ• minoyeva paÃ±c
paá¹-ivasanti. yesaá¹ƒ ekekassa paÃ±ca paÃ±ca upÄ• sakasatÄ• ni parivÄ• rÄ• , te sandhÄ
aÃ±Ã±ataroâ€™â€™ ti Ä• ha. __appeva nÄ• mÄ• _ti tassa upasaá¹…kamanaá¹ƒ patthayan
pana poá¹-á¹-hapÄ• dasutte vuttameva.

<52> __etadavocÄ• _ti Ä• gacchanto antarÄ• maggeyeva tesaá¹ƒ kathÄ• ya sutattÄ• etaá
ime_tiÄ• divacanaá¹ƒ avoca. tattha __aÃ±Ã±atitthiyÄ• _ti dassanenapi Ä• kappenapi kutten
vihÄ• renapi iriyÄ• pathenapi aÃ±Ã±e titthiyÄ• ti aÃ±Ã±atitthiyÄ• . __saá¹…gamma samÄ• g

samÄ• gantvÄ• rÄ• si hutvÄ• nisinnaá¹-á¹-hÄ• ne. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã
gÄ• mÅ«pacÄ• rato muttÄ• ni dÅ«rasenÄ• sanÄ• ni. __pantÄ• nÄ«_ti dÅ«ratarÄ• ni manus
__appasaddÄ• nÄ«_ti vihÄ• rÅ«pacÄ• rena gacchato addhikajanassapi saddena mandasad
avibhÄ• vitatthena nigghosena mandanigghosÄ• ni. __vijanavÄ• tÄ• nÄ«_ti antosaÃ±cÄ• rin
vigatavÄ• tÄ• ni. __manussarÄ• hasseyyakÄ• nÄ«_ti manussÄ• naá¹ƒ rahassakaraá¹‡assa
__paá¹-isallÄ• nasÄ• ruppÄ• nÄ«_ti ekÄ«bhÄ• vassa anurÅ«pÄ• ni. iti sandhÄ• no gahapat
evarÅ«pÄ• ni senÄ• sanÄ• ni paá¹-isevatÄ«â€™â€™ ti aÃ±jaliá¹ƒ paggayha uttamaá¹…ge
imaá¹ƒ udÄ• naá¹ƒ udÄ• nento nisÄ«di.

<53> __evaá¹ƒ vutte_ti evaá¹ƒ sandhÄ• nena gahapatinÄ• udÄ• naá¹ƒ udÄ• nentena vutte
ayaá¹ƒ gahapati mama santike nisinnopi attano satthÄ• raá¹ƒyeva thometi ukkaá¹ƒsati, amh
maÃ±Ã±ati, etasmiá¹ƒ uppannakopaá¹ƒ samaá¹‡assa gotamassa upari pÄ• tessÄ• mÄ«ti sa
etadavoca.

__yagghe_ti codanatthe nipÄ• to. __jÄ• neyyÄ• sÄ«_ti bujjheyyÄ• si passeyyÄ• si. __kena
sallapatÄ«_ti kena kÄ• raá¹‡ena kena \Ee III 834/ puggalena saddhiá¹ƒ samaá¹‡o gotamo s
bhÄ• sati. kiá¹ƒ \Be III 18/ vuttaá¹ƒ hoti --- ``yadi kiÃ±ci sallÄ• pakÄ• raá¹‡aá¹ƒ bhaveyya, ya
samaá¹‡assa gotamassa santikaá¹ƒ sallÄ• patthiko gaccheyya, sallapeyya, na pana kÄ• raá
santikaá¹ƒ koci gacchati, svÄ• yaá¹ƒ kena samaá¹‡o gotamo saddhiá¹ƒ sallapati, asallapant
bhavissatÄ«â€™â€™ ti.

__sÄ• kaccha_nti saá¹ƒsandanaá¹ƒ. __paÃ±Ã±Ä• veyyattiya_nti uttarapaccuttaranayena Ã
__suÃ±Ã±Ä• gÄ• rahatÄ• _ti \Ne III 17/ suÃ±Ã±Ä• gÄ• resu naá¹-á¹-hÄ• , samaá¹‡ena hi go
appamattikÄ• paÃ±Ã±Ä• adhigatÄ• , sÄ• pissa suÃ±Ã±Ä• gÄ• resu ekakassa nisÄ«dato n
viya gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ katvÄ• nisÄ«deyya, nÄ• ssa paÃ±Ã±Ä• nasseyyÄ• ti dasse
avisÄ• radattÄ• parisaá¹ƒ otarituá¹ƒ na sakkoti. __nÄ• laá¹ƒ sallÄ• pÄ• yÄ• _ti na samattho
__antamantÄ• nevÄ• _ti koci maá¹ƒ paÃ±haá¹ƒ puccheyyÄ• ti paÃ±hÄ• bhÄ«to antamantÄ
__gokÄ• á¹‡Ä• _ti ekakkhihatÄ• kÄ• á¹‡agÄ• vÄ«. sÄ• kira pariyantacÄ• rinÄ« hoti, antam
kÄ• á¹‡akkhibhÄ• vena vanantÄ• bhimukhÄ«pi na sakkoti bhavituá¹ƒ. kasmÄ• ? yasmÄ• p
kaá¹‡á¹-akena vÄ• pahÄ• rassa bhÄ• yati. gunnaá¹ƒ abhimukhÄ«pi na sakkoti bhavituá¹ƒ.
vÄ• kaá¹‡á¹‡ena vÄ• vÄ• lena vÄ• pahÄ• rassa bhÄ• yati. __iá¹…ghÄ• _ti codanatthe nip
ekapaÃ±hapucchaneneva saá¹ƒsÄ• danaá¹ƒ visÄ• damÄ• pannaá¹ƒ kareyyÄ• ma. __tucch
viya naá¹ƒ. __orodheyyÄ• mÄ• _ti vinandheyyÄ• ma. pÅ«ritaghaá¹-o hi ito cito ca parivattet
hoti. rittako yathÄ• ruci parivattetvÄ• sakkÄ• hoti vinandhituá¹ƒ, evameva hatapaÃ±Ã±atÄ•
rittakumbhisadisaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ vÄ• davinandhanena samantÄ• vinandhissÄ

iti paribbÄ• jako satthu suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ apassanto da
attano balaá¹ƒ dÄ«pento asambhinnaá¹ƒ khattiyakumÄ• raá¹ƒ jÄ• tiyÄ• ghaá¹-á¹-ayanto ca

asambhinnakesarasÄ«haá¹ƒ \Ee III 835/ migarÄ• jÄ• naá¹ƒ thÄ• mena ghaá¹-á¹-ento jarasiá
nÄ• nappakÄ• raá¹ƒ tucchagajjitaá¹ƒ gajji. upÄ• sakopi cintesi ``ayaá¹ƒ paribbÄ• jako ati viy
avÄ«ciphusanatthÄ• ya pÄ• daá¹ƒ, bhavaggaggahaá¹‡atthÄ• ya hatthaá¹ƒ pasÄ• rayanto v
sace me satthÄ• imaá¹ƒ á¹-hÄ• namÄ• gaccheyya, imassa paribbÄ• jakassa \Be III 19/ yÄ•
mÄ• naddhajaá¹ƒ á¹-hÄ• nasova opÄ• teyyÄ• â€™â€™ ti.

<54> bhagavÄ• pi tesaá¹ƒ taá¹ƒ kathÄ• sallÄ• paá¹ƒ assosiyeva. tena vuttaá¹ƒ ``assosi kho
kathÄ• sallÄ• paâ€™â€™ nti.

__sumÄ• gadhÄ• yÄ• _ti sumÄ• gadhÄ• nÄ• ma pokkharaá¹‡Ä«, yassÄ• tÄ«re nisinno aÂ
padumanÄ• á¸·antarehi asurabhavanaá¹ƒ pavisantaá¹ƒ asurasenaá¹ƒ addasa. __moranivÄ•
bhattaá¹ƒ, yattha morÄ• naá¹ƒ abhayena saddhiá¹ƒ nivÄ• po dinno, taá¹ƒ á¹-hÄ• nanti attho
aá¹…gaá¹‡aá¹-á¹-hÄ• ne. __assÄ• sapattÄ• _ti tuá¹-á¹-hipattÄ• somanassapattÄ• . __ajjhÄ
uttamanissayabhÅ«taá¹ƒ. __Ä• dibrahmacariya_nti \Ne III 18/ purÄ• á¹‡abrahmacariyasaá¹
idaá¹ƒ vuttaá¹ƒ hoti --- ``ko nÄ• ma so, bhante, dhammo yena bhagavatÄ• sÄ• vakÄ• vinÄ
ajjhÄ• sayÄ• dibrahmacariyabhÅ«taá¹ƒ ariyamaggaá¹ƒ pÅ«retvÄ• arahattÄ• dhigamavasen
paá¹-ijÄ• nantÄ«â€™â€™ ti.

tapojigucchÄ• vÄ• davaá¹‡á¹‡anÄ•

<55> __vippakatÄ• _ti mamÄ• gamanapaccayÄ• aniá¹-á¹-hitÄ• , va hutvÄ• á¹-hitÄ• , kath
niá¹-á¹-hapetvÄ• matthakaá¹ƒ pÄ• petvÄ• dassemÄ«ti sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ

<56> __dujjÄ• naá¹ƒ kho_ti bhagavÄ• paribbÄ• jakassa vacanaá¹ƒ sutvÄ• ``ayaá¹ƒ paribb
desetabbaá¹ƒ dhammaá¹ƒ tehi pÅ«retabbaá¹ƒ paá¹-ipattiá¹ƒ pucchati, sacassÄ• haá¹ƒ Ä• d
kathitampi naá¹ƒ na jÄ• nissati, ayaá¹ƒ pana vÄ«riyena pÄ• pajigucchanavÄ• do, handÄ• ha
paÃ±haá¹ƒ pucchÄ• petvÄ• puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ laddhiyÄ• niratthakabhÄ
imaá¹ƒ paÃ±haá¹ƒ byÄ• karissÄ• mÄ«â€™â€™ ti cintetvÄ• __dujjÄ• naá¹ƒ kho_ etantiÄ• c
Ä• cariyake_ti attano Ä• cariyavÄ• de. __adhijegucche_ti vÄ«riyena pÄ• pajigucchanabhÄ•
kathaá¹ƒ bhÅ«tÄ• . __tapojigucchÄ• _ti vÄ«riyena pÄ• pajigucchÄ• pÄ• pavivajjanÄ• . __pa
parisuddhÄ• . __kathaá¹ƒ_ \Ee III 836/ __aparipuá¹‡á¹‡Ä• _ti kathaá¹ƒ aparisuddhÄ• hotÄ«
__yatra hi nÄ• mÄ• _ti yo nÄ• ma.

<57> __appasadde_ \Be III 20/ __katvÄ• _ti nirave appasadde katvÄ• . so kira cintesi --- ``s
ekaá¹ƒ paÃ±hampi na katheti, sallÄ• pakathÄ• pissa atibahukÄ• natthi, ime pana Ä• dito pa
gotamaá¹ƒ anuvattanti ceva pasaá¹ƒsanti ca, handÄ• haá¹ƒ ime nissadde katvÄ• sayaá¹ƒ k
tathÄ• akÄ• si. tena vuttaá¹ƒ ``appasadde katvÄ• â€™â€™ ti. ``tapojigucchavÄ• dÄ• â€™â
vadÄ• ma, manasÄ• pi tameva sÄ• rato gahetvÄ• vicarÄ• ma, kÄ• yenapimhÄ• tameva all

attakilamathÄ• nuyogamanuyuttÄ• viharÄ• mÄ• ti attho.

upakkilesavaá¹‡á¹‡anÄ•

<58> __tapassÄ«_ti tapanissitako. ``acelakoâ€™â€™ tiÄ• dÄ«ni sÄ«hanÄ• de (Sv I 393) \N
vitthÄ• ritanayeneva veditabbÄ• ni. __tapaá¹ƒ samÄ• diyatÄ«_ti acelakabhÄ• vÄ• dikaá¹ƒ ta
daá¸·haá¹ƒ gaá¹‡hÄ• ti. __attamano hotÄ«_ti ko aÃ±Ã±o mayÄ• sadiso imasmiá¹ƒ tape attl
__paripuá¹‡á¹‡asaá¹…kappo_ti alamettÄ• vatÄ• ti evaá¹ƒ pariyositasaá¹…kappo, idaÃ±ca t
Ä• gataá¹ƒ. sÄ• sanÄ• vacarenÄ• pi pana dÄ«petabbaá¹ƒ. ekacco hi dhutaá¹…gaá¹ƒ samÄ
ko aÃ±Ã±o mayÄ• sadiso dhutaá¹…gadharoti attamano hoti paripuá¹‡á¹‡asaá¹…kappo. __
hotÄ«_ti duvidhassÄ• petassa tapassino ayaá¹ƒ upakkileso hoti. ettÄ• vatÄ• yaá¹ƒ tapo upa

__attÄ• nukkaá¹ƒsetÄ«_ti ``ko mayÄ• sadiso atthÄ«â€™â€™ ti attÄ• naá¹ƒ ukkaá¹ƒsati uk
vambhetÄ«_ti ``ayaá¹ƒ na mÄ• disoâ€™â€™ ti paraá¹ƒ saá¹ƒhÄ• reti avakkhipati.

__majjatÄ«_ti mÄ• namadakaraá¹‡ena majjati. __mucchatÄ«_ti mucchito hoti gadhito ajjhÄ
__pamÄ• damÄ• pajjatÄ«_ti etadeva sÄ• ranti pamÄ• damÄ• pajjati. sÄ• sane pabbajitopi c
kammaá¹-á¹-hÄ• nasuddhiko. dhutaá¹…gameva arahattaá¹ƒ viya sÄ• rato pacceti.

<59> __lÄ• bhasakkÄ• rasiloka_nti \Be III 21/ ettha cattÄ• ro paccayÄ• labbhantÄ«ti \Ee III
suá¹-á¹-hu katvÄ• paá¹-isaá¹…kharitvÄ• laddhÄ• sakkÄ• ro, vaá¹‡á¹‡abhaá¹‡anaá¹ƒ silok
acelakÄ• dibhÄ• vaá¹ƒ terasadhutaá¹…gasamÄ• dÄ• naá¹ƒ vÄ• nissÄ• ya mahÄ• lÄ• bho
``abhinibbattetÄ«â€™â€™ ti vutto. sesamettha purimavÄ• ranayeneva duvidhassÄ• pi tapa

<60> __vodÄ• saá¹ƒ Ä• pajjatÄ«_ti dvebhÄ• gaá¹ƒ Ä• pajjati, dve bhÄ• ge karoti. __khama
__nakkhamatÄ«_ti na ruccati. __sÄ• pekkho pajahatÄ«_ti sataá¹‡ho pajahati. kathaá¹ƒ? pÄ
bhutto hoti. athassa maá¹ƒsabhojanaá¹ƒ upaneti. tassa evaá¹ƒ hoti ``idÄ• ni evarÅ«paá¹ƒ ka
jÄ• neyyÄ• ma, pÄ• tova khÄ«rabhattaá¹ƒ na bhuÃ±jeyyÄ• ma, kiá¹ƒ mayÄ• sakkÄ• kÄ• tu
bhuÃ±jÄ• â€™â€™ ti jÄ«vitaá¹ƒ pariccajanto viya sÄ• pekkho pajahati. __gadhito_ti gedhaj
balavataá¹‡hÄ• ya mucchito saá¹ƒmuá¹-á¹-hassatÄ« hutvÄ• . __ajjhÄ• panno_ti Ä• mise ati
Ä• vusoâ€™â€™ ti dhammanimantanamattampi akatvÄ• mahante mahante kabaá¸·e karot
__anÄ• dÄ«navadassÄ• vÄ«_tiÄ• dÄ«navamattampi na passati. __anissaraá¹‡apaÃ±Ã±o_t
mattaÃ±Ã±utÄ• nissaraá¹‡apaccavekkhaá¹‡aparibhogamattampi \Ne III 20/ na karoti.
__lÄ• bhasakkÄ• rasilokanikantihetÅ«_ti lÄ• bhÄ• dÄ«su taá¹‡hÄ• hetu.

<61> __saá¹ƒbhakkhetÄ«_ti saá¹ƒkhÄ• dati. __asanivicakka_nti vicakkasaá¹‡á¹-hÄ• nÄ• a
hoti ``asanivicakkaá¹ƒ imassa dantakÅ«á¹-aá¹ƒ mÅ«labÄ«jÄ• dÄ«su na kiÃ±ci na saá¹ƒbhu

samaá¹‡appavÄ• dena samaá¹‡oti saÃ±jÄ• nantÄ«â€™â€™ ti. evaá¹ƒ apasÄ• deti avakkhi
Ä• gataá¹ƒ. bhikkhuvasena panettha ayaá¹ƒ yojanÄ• , attanÄ• dhutaá¹…gadharo hoti, so a
``kiá¹ƒ samaá¹‡Ä• nÄ• ma ime samaá¹‡amhÄ• ti vadanti, dhutaá¹…gamattampi natthi, udd
paccayabÄ• hullikÄ• vicarantÄ«â€™â€™ ti. __lÅ«khÄ• jÄ«vi_nti acelakÄ• divasena vÄ• dl
lÅ«khÄ• jÄ«viá¹ƒ. __issÄ• macchariya_nti parassa sakkÄ• rÄ• disampattikhÄ«yanalakkhaá¹
sakkÄ• rÄ• dikaraá¹‡aakkhamanalakkhaá¹‡aá¹ƒ macchariyaÃ±ca.

<62> __Ä• pÄ• thakanisÄ• dÄ«_ \Be III 22/ __hotÄ«_ti manussÄ• naá¹ƒ Ä• pÄ• the dassar
te passanti, tattha á¹-hito vaggulivataá¹ƒ carati, paÃ±cÄ• tapaá¹ƒ tappati, ekapÄ• dena tiá¹-
namassati. sÄ• sane pabbajitopi samÄ• dinnadhutaá¹…go sabbarattiá¹ƒ sayitvÄ• manussÄ
karoti, mahÄ• sÄ• yanheyeva cÄ«varakuá¹-iá¹ƒ karoti, sÅ«riye uggate paá¹-isaá¹ƒharati, ma
Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• ghaá¹‡á¸• iá¹ƒ paharitvÄ• cÄ«varaá¹ƒ matthake á¹-hapetvÄ•
sammuÃ±janiá¹ƒ gahetvÄ• vihÄ• raá¹…gaá¹‡aá¹ƒ sammajjati.

__attÄ• na_nti attano guá¹‡aá¹ƒ __adassayamÄ• no_ti ettha a-kÄ• ro nipÄ• tamattaá¹ƒ, da
__idampi me tapasmi_nti idampi kammaá¹ƒ mameva tapasmiá¹ƒ, paccatte vÄ• bhummaá¹
so hi asukasmiá¹ƒ á¹-hÄ• ne acelako atthi muttÄ• cÄ• rotiÄ• dÄ«ni sutvÄ• amhÄ• kaá¹ƒ es
antevÄ• sikotiÄ• dÄ«ni bhaá¹‡ati. asukasmiá¹ƒ vÄ• pana á¹-hÄ• ne paá¹ƒsukÅ«liko bhikkhu
amhÄ• kaá¹ƒ esa tapo, amhÄ• kaá¹ƒ so antevÄ• sikotiÄ• dÄ«ni bhaá¹‡ati.

__kiÃ±cidevÄ• _ti kiÃ±ci vajjaá¹ƒ diá¹-á¹-higataá¹ƒ vÄ• . __paá¹-icchannaá¹ƒ sevatÄ«_ti ya
jÄ• nanti, evaá¹ƒ sevati. __akkhamamÄ• naá¹ƒ Ä• ha khamatÄ«_ti aruccamÄ• naá¹ƒyeva ru
kataá¹ƒ atimahantampi vajjaá¹ƒ appamattakaá¹ƒ katvÄ• paÃ±Ã±apeti, parena kataá¹ƒ dukk
vÄ«tikkamampi pÄ• rÄ• jikasadisaá¹ƒ katvÄ• dasseti. __anuÃ±Ã±eyya_nti anujÄ• nitabbaá

<63> __kodhano_ \Ne III 21/ __hoti upanÄ• hÄ«_ti kujjhanalakkhaá¹‡ena kodhena,
veraappaá¹-inissaggalakkhaá¹‡ena upanÄ• hena ca samannÄ• gato. __makkhÄ« hoti paá¸·
paraguá¹‡amakkhanalakkhaá¹‡ena makkhena, yugaggÄ• halakkhaá¹‡ena paá¸·Ä• sena ca

__issukÄ« hoti maccharÄ«_ti parasakkÄ• rÄ• dÄ«su usÅ«yanalakkhaá¹‡Ä• ya issÄ• ya,
Ä• vÄ• sakulalÄ• bhavaá¹‡á¹‡adhammesu maccharÄ• yanalakkhaá¹‡ena paÃ±cavidhamac
__saá¹-ho hoti mÄ• yÄ• vÄ«_ti kerÄ• á¹-ikalakkhaá¹‡ena sÄ• á¹-heyyena, katappaá¹-icchÄ•
ca samannÄ• gato \Be III 23/ hoti. __thaddho_ \Ee III 839/ __hoti atimÄ• nÄ«_ti
nissinehanikkaruá¹‡athaddhalakkhaá¹‡ena thambhena, atikkamitvÄ• maÃ±Ã±analakkhaá¹
samannÄ• gato hoti. __pÄ• piccho hotÄ«_ti asantasambhÄ• vanapatthanalakkhaá¹‡Ä• ya p
hoti. __pÄ• pikÄ• na_nti tÄ• saá¹ƒyeva lÄ• makÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gato. __mic
dinnantiÄ• dinayappavattÄ• ya ayÄ• thÄ• vadiá¹-á¹-hiyÄ• upeto. __antaggÄ• hikÄ• yÄ• _ti
ucchedantassa gahitattÄ• ``antaggÄ• hikÄ• â€™â€™ ti vuccati, tÄ• ya samannÄ• gatoti att

__sandiá¹-á¹-hiparÄ• mÄ• sÄ«_tiÄ• dÄ«su sayaá¹ƒ diá¹-á¹-hi sandiá¹-á¹-hi, sandiá¹-á¹-hime
vadatÄ«ti __sandiá¹-á¹-hiparÄ• mÄ• sÄ«. _ Ä• dhÄ• naá¹ƒ vuccati daá¸·haá¹ƒ suá¹-á¹-hu á¹
gaá¹‡hÄ• tÄ«ti __Ä• dhÄ• naggÄ• hÄ«. _ ariá¹-á¹-ho viya na sakkÄ• hoti paá¹-inissajjÄ• pe
__duppaá¹-inissaggÄ«. yadime_ti yadi ime.

parisuddhapapaá¹-ikappattakathÄ• vaá¹‡á¹‡anÄ•

<64> __idha, nigrodha, tapassÄ«_ti evaá¹ƒ bhagavÄ• aÃ±Ã±atitthiyehi gahitaladdhiá¹ƒ tes
tapaá¹ƒ sabbameva saá¹ƒkiliá¹-á¹-hanti upakkilesapÄ• á¸·iá¹ƒ dassetvÄ• idÄ• ni parisuddha
desanamÄ• rabhanto __idha, nigrodhÄ• _tiÄ• dimÄ• ha. tattha ``na attamanoâ€™â€™ tiÄ•
veditabbÄ• ni. sabbavÄ• resu ca lÅ«khatapassino ceva dhutaá¹…gadharassa ca vasena yo
so tasmiá¹ƒ á¹-hÄ• ne parisuddho hotÄ«_ti evaá¹ƒ so tena na attamanatÄ• na
paripuá¹‡á¹‡asaá¹…kappabhÄ• vasaá¹…khÄ• tena kÄ• raá¹‡ena parisuddho nirupakkileso
kammaá¹-á¹-hÄ• nasuddhiko hutvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. iminÄ• nayena sabbavÄ•

<69> __addhÄ• kho, bhante_ti bhante evaá¹ƒ sante ekaá¹ƒseneva vÄ«riyena pÄ• pajiguc
hotÄ«ti anujÄ• nÄ• ti. ito paraÃ±ca aggabhÄ• vaá¹ƒ vÄ• sÄ• rabhÄ• vaá¹ƒ vÄ• ajÄ• nanto
cÄ• _ti Ä• ha. athassa bhagavÄ• sÄ• rappattabhÄ• vaá¹ƒ paá¹-isedhento __na kho nigrodh
__papaá¹-ikappattÄ• hotÄ«_ti sÄ• ravato rukkhassa sÄ• raá¹ƒ phegguá¹ƒ tacaÃ±ca atikkan
hotÄ«ti dasseti.

parisuddhatacappattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<70> __aggaá¹ƒ_ \Be III 24/ \Ee III 840/ __pÄ• petÅ«_ti desanÄ• vasena aggaá¹ƒ pÄ• petv
pÄ• petvÄ• desetÅ«ti dasabalaá¹ƒ yÄ• cati. __cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto_ti catubbi
__na pÄ• á¹‡aá¹ƒ atipÄ• tetÄ«_ti pÄ• á¹‡aá¹ƒ na hanati. __na bhÄ• vitamÄ• sÄ«satÄ«_ti bh
saÃ±Ã±Ä• ya paÃ±ca kÄ• maguá¹‡Ä• , te na Ä• sÄ«sati na sevatÄ«ti attho.

__aduá¹ƒ cassa hotÄ«_ti etaÃ±cassa idÄ• ni vuccamÄ• naá¹ƒ ``so abhiharatÄ«â€™â€™ ti
__tapassitÄ• yÄ• _ti tapassibhÄ• vena hoti. tattha __so abhiharatÄ«_ti so taá¹ƒ sÄ«laá¹ƒ ab
vaá¸• á¸• heti. sÄ«laá¹ƒ me paripuá¹‡á¹‡aá¹ƒ, tapo Ä• raddho, alamettÄ• vatÄ• ti na vÄ«riya
hÄ«nÄ• yÄ• vattatÄ«_ti hÄ«nÄ• ya gihibhÄ• vatthÄ• ya na Ä• vattati. sÄ«lato uttari visesÄ•
karotiyeva, evaá¹ƒ karonto so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati. ``araÃ±Ã±aâ€™â€™ ntiÄ• c
I 216) vitthÄ• ritÄ• neva. ``mettÄ• sahagatenÄ• â€™â€™ tiÄ• dÄ«ni visuddhimagge vaá¹‡á
papaá¹-ikato abbhantaraá¹ƒ tacaá¹ƒ pattÄ• . __pheggupattÄ• _ti tacato abbhantaraá¹ƒ phe
pheggusadisÄ• hotÄ«ti attho.

<74> ``ettÄ• vatÄ• , kho nigrodha, tapojigucchÄ• aggappattÄ• ca hoti sÄ• rappattÄ• cÄ•

titthiyÄ• naá¹ƒ vasenÄ• ha. titthiyÄ• naÃ±hi lÄ• bhasakkÄ• ro rukkhassa sÄ• khÄ• palÄ• sa
papaá¹-ikasadisaá¹ƒ. aá¹-á¹-hasamÄ• pattimattaá¹ƒ tacasadisaá¹ƒ. pubbenivÄ• saÃ±Ä• á¹‡
pheggusadisÄ• . dibbacakkhuá¹ƒ panete arahattanti gahetvÄ• vicaranti. tena nesaá¹ƒ taá¹ƒ
sÄ• rasadisaá¹ƒ. sÄ• sane pana lÄ• bhasakkÄ• ro sÄ• khÄ• palÄ• sasadiso. sÄ«lasampadÄ
jhÄ• nasamÄ• pattiyo tacasadisÄ• . lokiyÄ• bhiÃ±Ã±Ä• pheggusadisÄ• . maggaphalaá¹ƒ sÄ
sÄ• sanaá¹ƒ onatavinataphalabhÄ• rabharitarukkhÅ«pamÄ• ya upamitaá¹ƒ. so desanÄ• kus
tacasÄ• rasampattito mama sÄ• sanaá¹ƒ uttaritaraÃ±ceva paá¹‡Ä«tataraÃ±ca, taá¹ƒ tuvaá¹
III 841/ attanodesanÄ• ya visesabhÄ• vaá¹ƒ dassetuá¹ƒ ``iti kho nigrodhÄ• â€™â€™ ti desa
25/. __te paribbÄ• jakÄ• _ti te tassa parivÄ• rÄ• tiá¹ƒsasatasaá¹…khyÄ• paribbÄ• jakÄ• . _
anassÄ• mÄ• _ti ettha acelakapÄ• á¸·iÄ• dÄ«su, idaá¹ƒ vuttaá¹ƒ hoti ``amhÄ• kaá¹ƒ acelaka
III 23/, kuto parisuddhapÄ• á¸·i. amhÄ• kaá¹ƒ parisuddhapÄ• á¸·imattampi natthi, kuto cÄ• tu
cÄ• tuyÄ• masaá¹ƒvaropi natthi, kuto araÃ±Ã±avÄ• sÄ• dÄ«ni. araÃ±Ã±avÄ• sopi natthi, ku
nÄ«varaá¹‡appahÄ• nÄ• dÄ«ni. nÄ«varaá¹‡appahÄ• nampi natthi, kuto brahmavihÄ• rÄ• dÄ
natthi, kuto pubbenivÄ• sÄ• dÄ«ni. pubbenivÄ• saÃ±Ä• á¹‡amattampi natthi, kuto amhÄ• ka
mayaá¹ƒ saÄ• cariyakÄ• naá¹-á¹-hÄ• â€™â€™ ti. __ito bhiyyo uttaritara_nti ito dibbacakkhu
bhiyyo aÃ±Ã±aá¹ƒ uttaritaraá¹ƒ visesÄ• dhigamaá¹ƒ mayaá¹ƒ sutivasenÄ• pi na jÄ• nÄ• mÄ

nigrodhassapajjhÄ• yanavaá¹‡á¹‡anÄ•

<75> __atha nigrodhaá¹ƒ paribbÄ• jaka_nti evaá¹ƒ kirassa ahosi ``ime paribbÄ• jakÄ• idÄ•
bhÄ• sitaá¹ƒ sussÅ«santi, iminÄ• ca nigrodhena bhagavato parammukhÄ• kakkhaá¸·aá¹ƒ
idÄ• ni ayampi sotukÄ• mo jÄ• to, kÄ• lo dÄ• ni me imassa mÄ• naddhajaá¹ƒ nipÄ• tetvÄ•
ukkhipituâ€™â€™ nti. atha nigrodhaá¹ƒ paribbÄ• jakaá¹ƒ etadavoca. aparampissa ahosi ``a
satthÄ• raá¹ƒ na khamÄ• pessati, tadassa anÄ• gate ahitÄ• ya dukkhÄ• ya saá¹ƒvattissati,
khamÄ• pessati, tadassa bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. atha n
etadavoca. __aparisÄ• vacaraá¹ƒ pana naá¹ƒ karothÄ• _ti ettha __panÄ• _ti nipÄ• to, atha
karothÄ• ti attho. ``aparisÄ• vacaretaâ€™â€™ ntipi pÄ• á¹-ho, aparisÄ• vacaraá¹ƒ vÄ• etaá
gokÄ• á¹‡Ä• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataranti attho.

__gokÄ• á¹‡a_nti etthÄ• pi gokÄ• á¹‡aá¹ƒ pariyantacÄ• riniá¹ƒ viya karothÄ• ti attho. __tuá
tuá¹‡hÄ«bhÄ• vaá¹ƒ upagato. __maá¹…kubhÅ«to_ti nittejataá¹ƒ Ä• panno. __pattakkhandh
__adhomukho_ti heá¹-á¹-hÄ• mukho.

<76> __buddho_ \Be III 26/ \Ee III 842/ __so bhagavÄ• bodhÄ• yÄ• _ti sayaá¹ƒ buddho sa
catusaccabodhatthÄ• ya dhammaá¹ƒ deseti. __danto_ti cakkhutopi danto ... pe ... manatopi
__damathÄ• yÄ• _ti aÃ±Ã±esampi damanatthÄ• ya eva, na vÄ• datthÄ• ya. __santo_ti rÄ• d
dosamohasantatÄ• ya sabba akusalasabbÄ• bhisaá¹…khÄ• rasantatÄ• ya santo. __samath
rÄ• gÄ• disamanatthÄ• ya dhammaá¹ƒ deseti. __tiá¹‡á¹‡o_ti cattÄ• ro oghe tiá¹‡á¹‡o. __tan

oghanittharaá¹‡atthÄ• ya. __parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __parinibbÄ•
mahÄ• janassÄ• pi sabbakilesaparinibbÄ• natthÄ• ya dhammaá¹ƒ deseti.

brahmacariyapariyosÄ• nÄ• divaá¹‡á¹‡anÄ•

<77> __accayo_tiÄ• dÄ«ni \Ne III 24/ sÄ• maÃ±Ã±aphale (Sv I 250) vuttÄ• ni. __ujujÄ• tiko
kÄ• yavaá¹…kÄ• divirahito ujusabhÄ• vo. __ahamanusÄ• sÄ• mÄ«_ti ahaá¹ƒ tÄ• disaá¹ƒ pu
assa desemi. __sattÄ• ha_nti sattadivasÄ• ni, idaá¹ƒ sabbampi bhagavÄ• dandhapaÃ±Ã±a
asaá¹-ho pana amÄ• yÄ• vÄ« ujujÄ• tiko taá¹ƒmuhutteneva arahattaá¹ƒ pattuá¹ƒ sakkhissat
``asaá¹-haâ€™â€™ ntiÄ• divacanena saá¹-ho hi vaá¹…kavaá¹…ko, mayÄ• pi na sakkÄ• ar
paribbÄ• jakaá¹ƒ pÄ• desu gahetvÄ• mahÄ• merupÄ• datale viya khipittha. kasmÄ• ? ayaÃ
satthari evaá¹ƒ kathentepi buddhadhammasaá¹…ghesu nÄ• dhimuccati, adhimuccanatthÄ•
kohaÃ±Ã±e á¹-hito satthÄ• raá¹ƒ khamÄ• peti. tasmÄ• bhagavÄ• tassajjhÄ• sayaá¹ƒ viditv
asaá¹-hoâ€™â€™ tiÄ• dimÄ• ha. saá¹-haá¹ƒ panÄ• haá¹ƒ anusÄ• situá¹ƒ na sakkomÄ«ti.

<78> __antevÄ• sikamyatÄ• _ti antevÄ• sikamyatÄ• ya, amhe antevÄ• sike icchanto. __ev
viÃ±Ã±upurisoâ€™â€™ tiÄ• dimÄ• ha. __yo eva vo Ä• cariyo_ti yo eva tumhÄ• kaá¹ƒ paka
cÄ• vetukÄ• mo_ti attano anusÄ• saniá¹ƒ gÄ• hÄ• petvÄ• amhe amhÄ• kaá¹ƒ uddesato cÄ
__eva vo uddeso hotÅ«_ti yo tumhÄ• kaá¹ƒ pakatiyÄ• uddeso, so tumhÄ• kaá¹ƒyeva hotu
tumhÄ• kaá¹ƒ uddesena atthikÄ• . __Ä• jÄ«vÄ• _ti Ä• jÄ«vato. __akusalasaá¹…khÄ• tÄ• _t
pattÄ• . __akusalÄ• dhammÄ• _ti dvÄ• dasa akusalacittuppÄ• dadhammÄ• taá¹‡hÄ• yeva
punabbhavakaraá¹‡ato ``ponobbhavikÄ• â€™â€™ ti vuttÄ• . __sadarathÄ• _ti kilesadaratha
__jÄ• tijarÄ• maraá¹‡iyÄ• _ti jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ paccayabhÅ«tÄ• . __saá¹ƒkilesik
akusalacittuppÄ• dÄ• . __vodÄ• niyÄ• _ti, samathavipassanÄ• dhammÄ• . te hi satte vodÄ
``vodÄ• niyÄ• â€™â€™ ti vuccanti. __paÃ±Ã±Ä• pÄ• ripÅ«ri_nti maggapaÃ±Ã±Ä• pÄ• ripÅ
phalapaÃ±Ã±Ä• vepullataá¹ƒ, ubhopi vÄ• etÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. idaá¹ƒ
maggapaÃ±Ã±aÃ±ceva phalapaÃ±Ã±aÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sa
viharissathÄ• â€™â€™ ti. evaá¹ƒ bhagavÄ• paribbÄ• jake Ä• rabbha attano ovÄ• dÄ• nusÃ
arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hapesi.

<79> __yathÄ• taá¹ƒ mÄ• renÄ• _ti yathÄ• mÄ• rena pariyuá¹-á¹-hitacittÄ• nisÄ«danti eva
pe ... appaá¹-ibhÄ• nÄ• nisinnÄ• .

mÄ• ro \Ne III 25/ kira satthÄ• ativiya gajjanto buddhabalaá¹ƒ dÄ«petvÄ• imesaá¹ƒ paribb
deseti, kadÄ• ci dhammÄ• bhisamayo bhaveyya, handÄ• haá¹ƒ pariyuá¹-á¹-hÄ• mÄ«ti so te
pariyuá¹-á¹-hÄ• si. appahÄ«navipallÄ• sÄ• naÃ±hi cittaá¹ƒ mÄ• rassa yathÄ• kÄ• makaraá¹
pariyuá¹-á¹-hitacittÄ• thaddhaá¹…gapaccaá¹…gÄ• viya tuá¹‡hÄ« appaá¹-ibhÄ• nÄ• nisÄ«
paribbÄ• jakÄ• ativiya niravÄ• hutvÄ• nisinnÄ• , kiá¹ƒ nu khoti Ä• vajjanto mÄ• rena pariyu

aÃ±Ã±Ä• si. sace pana tesaá¹ƒ maggaphaluppattihetu bhaveyya, mÄ• raá¹ƒ paá¹-ibÄ• hitvÄ
deseyya, so pana tesaá¹ƒ natthi. ``sabbepi me tucchapurisÄ• â€™â€™ ti aÃ±Ã±Ä• si. tena
bhagavato etadahosi sabbepi me moghapurisÄ• â€™â€™ tiÄ• di.

tattha __phuá¹-á¹-hÄ• pÄ• pimatÄ• _ti pÄ• pimatÄ• mÄ• rena phuá¹-á¹-hÄ• . __yatra hi nÄ
__aÃ±Ã±Ä• á¹‡atthampÄ«_ti \Ee III 844/ jÄ• nanatthampi. __kiá¹ƒ karissati sattÄ• ho_ti sam
paricchinnasattÄ• ho amhÄ• kaá¹ƒ kiá¹ƒ karissati. idaá¹ƒ vuttaá¹ƒ hoti ``samaá¹‡ena gotam
sacchikatvÄ• upasampajja viharissati sattÄ• haâ€™ nti vuttaá¹ƒ, so sattÄ• ho amhÄ• kaá¹ƒ
karissati. \Be III 28/ handa mayaá¹ƒ sattÄ• habbhantare etaá¹ƒ dhammaá¹ƒ sacchikÄ• tuá¹ƒ
aÃ±Ã±Ä• á¹‡atthampi brahmacariyaá¹ƒ carissÄ• mÄ• â€™â€™ ti. atha vÄ• jÄ• nÄ• ma tÄ•
ekavÄ• raá¹ƒ aÃ±Ã±Ä• á¹‡atthampi etesaá¹ƒ cittaá¹ƒ nuppannaá¹ƒ, sattÄ• ho pana etesaá¹
karissati, kiá¹ƒ sakkhissanti te sattÄ• haá¹ƒ pÅ«retunti ayamettha adhippÄ• yo. __sÄ«hanÄ•
paravÄ• dabhindanaá¹ƒ sakavÄ• dasamussÄ• panaÃ±ca abhÄ«tanÄ• daá¹ƒ naditvÄ• . __p
patiá¹-á¹-hito. __tÄ• vadevÄ• _ti tasmiÃ±Ã±eva khaá¹‡e. __rÄ• jagahaá¹ƒ pÄ• visÄ«_ti rÄ• j
tesaá¹ƒ pana paribbÄ• jakÄ• naá¹ƒ kiÃ±cÄ• pi idaá¹ƒ suttantaá¹ƒ sutvÄ• viseso na nibbatto
vÄ• sanÄ• ya paccayo bhavissatÄ«ti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

udumbarikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cakkavattisuttavaá¹‡á¹‡anÄ•

attadÄ«pasaraá¹‡atÄ• vaá¹‡á¹‡anÄ•

<80> __evaá¹ƒ_ \Ne III 26/ \Be III 29/ \Ee III 845/ __me suta_nti cakkavattisuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• --- __mÄ• tulÄ• ya_nti evaá¹ƒnÄ• make nagare. ta
katvÄ• avidÅ«re vanasaá¹‡á¸• e viharati. ``tatra kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«â€™
ayamanupubbikathÄ• ---

bhagavÄ• kira imassa suttassa samuá¹-á¹-hÄ• nasamaye paccÅ«sakÄ• le mahÄ• karuá¹‡
lokaá¹ƒ volokento imÄ• ya anÄ• gatavaá¹ƒsadÄ«pikÄ• ya suttantakathÄ• ya mÄ• tulanagara
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayaá¹ƒ disvÄ• pÄ• tova vÄ«satibhikkhusahassa
sampatto. mÄ• tulanagaravÄ• sino khattiyÄ• ``bhagavÄ• Ä• gatoâ€™â€™ ti sutvÄ• paccu
mahÄ• sakkÄ• rena nagaraá¹ƒ pavesetvÄ• nisajjaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidhÄ• ya bhagava
nisÄ«dÄ• petvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adaá¹ƒsu.
niá¹-á¹-hÄ• petvÄ• cintesi --- ``sacÄ• haá¹ƒ imasmiá¹ƒ á¹-hÄ• ne imesaá¹ƒ manussÄ• naá¹
ayaá¹ƒ padeso sambÄ• dho, manussÄ• naá¹ƒ á¹-hÄ• tuá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• okÄ• so

samÄ• gamena bhavitabbaâ€™â€™ nti.

atha rÄ• jakulÄ• naá¹ƒ bhattÄ• numodanaá¹ƒ akatvÄ• va pattaá¹ƒ gahetvÄ• nagarato nikk
--- ``satthÄ• amhÄ• kaá¹ƒ anumodanampi akatvÄ• gacchati, addhÄ• bhattaggaá¹ƒ amanÄ
nÄ• ma na sakkÄ• cittaá¹ƒ gahetuá¹ƒ, buddhehi saddhiá¹ƒ vissÄ• sakaraá¹‡aá¹ƒ nÄ• ma s
Ä• sÄ«visaá¹ƒ gÄ«vÄ• ya gahaá¹‡asadisaá¹ƒ hoti; etha bho, tathÄ• gataá¹ƒ khamÄ• pessÄ
sakalanagaravÄ• sino bhagavatÄ• saheva nikkhantÄ• . bhagavÄ• gacchantova magadhak
sÄ• khÄ• viá¹-apasampannaá¹ƒ sandacchÄ• yaá¹ƒ karÄ«samattabhÅ«mipatthaá¹-aá¹ƒ ekaa
imasmiá¹ƒ rukkhamÅ«le \Ne III 27/ nisÄ«ditvÄ• dhamme desiyamÄ• ne ``mahÄ• janassa \E
á¹-hÄ• nanisajjanokÄ• so bhavissatÄ«â€™â€™ ti. nivattitvÄ• \Be III 30/ maggÄ• okkamma
upasaá¹…kamitvÄ• dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ Ä• nandattheraá¹ƒ olokesi. thero olo
nisÄ«ditukÄ• moâ€™â€™ ti Ã±atvÄ• sugatamahÄ• cÄ«varaá¹ƒ paÃ±Ã±apetvÄ• adÄ• si. r
Ä• sane. athassa purato manussÄ• nisÄ«diá¹ƒsu. ubhosu passesu pacchato ca bhikkhusaa
aá¹-á¹-haá¹ƒsu, evaá¹ƒ mahÄ• parisamajjhagato tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi.

__te bhikkhÅ«_ti tatra upaviá¹-á¹-hÄ• dhammappaá¹-iggÄ• hakÄ• bhikkhÅ«. __attadÄ«pÄ
tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gatiá¹ƒ parÄ• yaá¹‡aá¹ƒ patiá¹-á¹-haá¹ƒ katvÄ• viharathÄ• ti attho. __
idaá¹ƒ tasseva vevacanaá¹ƒ. __anaÃ±Ã±asaraá¹‡Ä• _ti idaá¹ƒ aÃ±Ã±asaraá¹‡apaá¹-ikkhep
aÃ±Ã±assa saraá¹‡aá¹ƒ hoti, aÃ±Ã±assa vÄ• yÄ• mena aÃ±Ã±assa asujjhanato. vuttampi c
nÄ• tho, ko hi nÄ• tho paro siyÄ• â€™â€™ ti (Dhp 160). tenÄ• ha ``anaÃ±Ã±asaraá¹‡Ä• â€
nÄ• ma, lokiyalokuttaro dhammo. tenÄ• ha --- ``dhammadÄ«pÄ• dhammasaraá¹‡Ä• anaÃ±
kÄ• yÄ• nupassÄ«â€™â€™ tiÄ• dÄ«ni mahÄ• satipaá¹-á¹-hÄ• ne vitthÄ• ritÄ• ni.

__gocare_ti carituá¹ƒ yuttaá¹-á¹-hÄ• ne. __sake_ti attano santake. __pettike visaye_ti pitito
__carata_nti carantÄ• naá¹ƒ. ``carantaâ€™â€™ ntipi pÄ• á¹-ho, ayamevattho. __na lacchat
passissati. __mÄ• ro_ti devaputtamÄ• ropi, maccumÄ• ropi, kilesamÄ• ropi. __otÄ• ra_nti ra
vivaraá¹ƒ. ayaá¹ƒ panattho leá¸• á¸• uá¹-á¹-hÄ• nato nikkhamma toraá¹‡e nisÄ«ditvÄ• bÄ•
lÄ• paá¹ƒ sakuá¹‡aá¹ƒ gahetvÄ• . pakkhandasenasakuá¹‡avatthunÄ• dÄ«petabbo. vuttaÃ±

``bhÅ«tapubbaá¹ƒ, bhikkhave, sakuá¹‡agghi lÄ• paá¹ƒ sakuá¹‡aá¹ƒ sahasÄ• ajjhappattÄ•
bhikkhave, lÄ• po sakuá¹‡o sakuá¹‡agghiyÄ• hariyamÄ• no evaá¹ƒ paridevasi `mayameva
appapuÃ±Ã±Ä• , ye \Ee III 847/ mayaá¹ƒ agocare carimha paravisaye, sacejja mayaá¹ƒ goc
pettike visaye, na myÄ• yaá¹ƒ sakuá¹‡agghi alaá¹ƒ abhavissa yadidaá¹ƒ yuddhÄ• yÄ• â€™
sako pettiko visayoti? yadidaá¹ƒ \Be III 31/ naá¹…galakaá¹-á¹-hakaraá¹‡aá¹ƒ leá¸• á¸• uá¹-á
bhikkhave, sakuá¹‡agghi sake bale apatthaddhÄ• sake bale asaá¹ƒvadamÄ• nÄ• lÄ• paá¹
kho tvaá¹ƒ lÄ• pa, tatrapi gantvÄ• na mokkhasÄ«ti.

atha kho \Ne III 28/, bhikkhave, lÄ• po sakuá¹‡o naá¹…galakaá¹-á¹-hakaraá¹‡aá¹ƒ leá¸• á¸•

mahantaá¹ƒ leá¸• á¸• uá¹ƒ abhiruhitvÄ• sakuá¹‡agghiá¹ƒ vadamÄ• no aá¹-á¹-hÄ• si ``ehi kh
ehi kho dÄ• ni me sakuá¹‡agghÄ«â€™â€™ ti. atha kho sÄ• , bhikkhave, sakuá¹‡agghi sake
bale asaá¹ƒvadamÄ• nÄ• ubho pakkhe sannayha lÄ• paá¹ƒ sakuá¹‡aá¹ƒ sahasÄ• ajjhappa
aÃ±Ã±Ä• si lÄ• po sakuá¹‡o bahuÄ• gatÄ• kho myÄ• yaá¹ƒ sakuá¹‡agghÄ«ti, atha kho tas
paccupÄ• di. atha kho, bhikkhave, sakuá¹‡agghi tattheva uraá¹ƒ paccatÄ• á¸·esi. evaÃ±hi ta
yo agocare carati paravisaye.

tasmÄ• tiha, bhikkhave, mÄ• agocare carittha paravisaye, agocare, bhikkhave, carataá¹ƒ p
mÄ• ro otÄ• raá¹ƒ, lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave, bhikkhuno agocaro
paÃ±ca kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• iá¹-á¹-hÄ• kantÄ• manÄ• p
rajanÄ«yÄ• , ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• k
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhi
phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajan
bhikkhuno agocaro paravisayo.

gocare, bhikkhave, caratha ... pe ... na lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave,
sako pettiko visayo, yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha bhikkh
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doman
vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doma
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; dhammes
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ --- ayaá¹ƒ, bhikkha
pettiko visayoti (SN III 5.371).

__kusalÄ• na_nti anavajjalakkhaá¹‡Ä• naá¹ƒ. __samÄ• dÄ• nahetÅ«_ti samÄ• dÄ• ya vatta
puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti \Ne III 29/ evaá¹ƒ idaá¹ƒ lokiyalokuttaraá¹ƒ puÃ±Ã±aphala
puÃ±Ã±aphalanti ca uparÅ«pari puÃ±Ã±ampi puÃ±Ã±avipÄ• kopi veditabbo.

daá¸·hanemicakkavattirÄ• jakathÄ• vaá¹‡á¹‡anÄ•

<81> tattha \Be III 32/ __duvidhaá¹ƒ kusalaá¹ƒ_ \Ee III 848/ vaá¹-á¹-agÄ• mÄ« ca vivaá¹-á¹
vaá¹-á¹-agÄ• mikusalaá¹ƒ nÄ• ma mÄ• tÄ• pitÅ«naá¹ƒ puttadhÄ«tÄ• su puttadhÄ«tÄ• naÃ±
mudumaddavacittaá¹ƒ. vivaá¹-á¹-agÄ• mikusalaá¹ƒ nÄ• ma ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
sattatiá¹ƒsa bodhipakkhiyadhammÄ• . tesu vaá¹-á¹-agÄ• mipuÃ±Ã±assa pariyosÄ• naá¹ƒ m
cakkavattisirÄ«vibhavo. vivaá¹-á¹-agÄ• mikusalassa maggaphalanibbÄ• nasampatti. tattha v
vipÄ• kaá¹ƒ suttapariyosÄ• ne dassessati.

idha pana vaá¹-á¹-agÄ• mikusalassa vipÄ• kadassanatthaá¹ƒ, bhikkhave, yadÄ• puttadhÄ«

ovÄ• de na aá¹-á¹-haá¹ƒsu, tadÄ• Ä• yunÄ• pi vaá¹‡á¹‡enÄ• pi issariyenÄ• pi parihÄ• yiá¹ƒ
aá¹-á¹-haá¹ƒsu, tadÄ• vaá¸• á¸• hiá¹ƒsÅ«ti vatvÄ• vaá¹-á¹-agÄ• mikusalÄ• nusandhivasena
bhikkhaveâ€™â€™ ti desanaá¹ƒ Ä• rabhi. tattha cakkavattÄ«tiÄ• dÄ«ni mahÄ• padÄ• ne (S

<82> __osakkita_nti Ä«sakampi avasakkitaá¹ƒ. __á¹-hÄ• nÄ• cuta_nti sabbaso á¹-hÄ• nÄ•
cakkaratanaá¹ƒ antepuradvÄ• re akkhÄ• hataá¹ƒ viya vehÄ• saá¹ƒ aá¹-á¹-hÄ• si. athassa u
khadiratthambhe nikhaá¹‡itvÄ• cakkaratanamatthake nemiabhimukhaá¹ƒ ekaá¹ƒ suttakaá¹
nemiabhimukhaá¹ƒ ekaá¹ƒ bandhiá¹ƒsu. tesu uparimasuttato appamattakampi ogataá¹ƒ cak
nÄ• ma hoti, heá¹-á¹-hÄ• suttassa á¹-hÄ• naá¹ƒ uparimakoá¹-iyÄ• atikkantagataá¹ƒ á¹-hÄ•
tadetaá¹ƒ atibalavadose sati evaá¹ƒ hoti. suttamattampi ekaá¹…guladvaá¹…gulamattaá¹ƒ v
á¹-hÄ• nÄ• cutameva hoti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ ``osakkitaá¹ƒ á¹-hÄ• nÄ• cutaâ

__atha me Ä• roceyyÄ• sÄ«_ti tÄ• ta, tvaá¹ƒ ajja Ä• diá¹ƒ katvÄ• divasassa tikkhattuá¹ƒ ca
upaá¹-á¹-hÄ• naá¹ƒ gaccha, evaá¹ƒ gacchanto yadÄ• cakkaratanaá¹ƒ Ä«sakampi osakkitaâ
passasi, atha mayhaá¹ƒ Ä• cikkheyyÄ• si. jÄ«vitaÃ±hi me tava hatthe nikkhittanti. __addasÄ
divasassa tikkhattuá¹ƒ gantvÄ• olokento ekadivasaá¹ƒ addasa.

<83> __atha_ \Be III 33/ __kho, bhikkhave_ti bhikkhave, atha rÄ• jÄ• daá¸·hanemi ``cakka
osakkitaâ€™â€™ nti \Ne III 30/ sutvÄ• uppannabalavadomanasso ``na dÄ• ni mayÄ• ciraâ
bhavissati, appÄ• vasesaá¹ƒ me Ä• yu, na me dÄ• ni kÄ• me paribhuÃ±janakÄ• lo, pabbajjÄ
idÄ• nÄ«â€™â€™ ti roditvÄ• paridevitvÄ• jeá¹-á¹-haputtaá¹ƒ kumÄ• raá¹ƒ Ä• mantÄ• petv
__samuddapariyanta_nti parikkhittaekasamuddapariyantameva. idaá¹ƒ hissa kulasantakaá¹
cakkavÄ• á¸·apariyantaá¹ƒ pana puÃ±Ã±iddhivasena nibbattaá¹ƒ, na taá¹ƒ sakkÄ• dÄ• tuá¹
niyyÄ• tento ``samuddapariyantaâ€™â€™ nti Ä• ha. __kesamassu_nti tÄ• pasapabbajjaá¹ƒ
paá¹-hamaá¹ƒ kesamassuá¹ƒ ohÄ• renti. tato paá¹-á¹-hÄ• ya parÅ«á¸·hakese bandhitvÄ• v
``kesamassuá¹ƒ ohÄ• retvÄ• â€™â€™ ti.

__kÄ• sÄ• yÄ• nÄ«_ti kasÄ• yarasapÄ«tÄ• ni. Ä• dito evaá¹ƒ katvÄ• pacchÄ• vakkalÄ• ni
pabbajito. pabbajitvÄ• ca attano maá¹…galavanuyyÄ• neyeva vasi. __rÄ• jisimhÄ«_ti rÄ• ja
brÄ• hmaá¹‡apabbajitÄ• hi ``brÄ• hmaá¹‡isayoâ€™â€™ ti vuccanti. setacchattaá¹ƒ pana p
rÄ• jisayoti. __antaradhÄ• yÄ«_ti antarahitaá¹ƒ nibbutadÄ«pasikhÄ• viya abhÄ• vaá¹ƒ upa
__paá¹-isaá¹ƒvedesÄ«_ti kandanto paridevanto jÄ• nÄ• pesi. __pettika_nti pitito Ä• gataá¹ƒ
na sakkÄ• kusÄ«tena hÄ«navÄ«riyena dasa akusalakammapathe samÄ• dÄ• ya vattanten
sukataá¹ƒ kammaá¹ƒ nissÄ• ya dasavidhaá¹ƒ dvÄ• dasavidhaá¹ƒ vÄ• cakkavattivattaá¹ƒ pÄ
dÄ«peti. atha naá¹ƒ vattapaá¹-ipattiyaá¹ƒ codento ``iá¹…gha tvaâ€™â€™ ntiÄ• dimÄ• ha. ta
__cakkavattivatte_ti cakkavattÄ«naá¹ƒ vatte.

cakkavattiariyavattavaá¹‡á¹‡anÄ•

<84> __dhamma_nti dasakusalakammapathadhammaá¹ƒ. __nissÄ• yÄ• _ti tadadhiá¹-á¹-hÄ
nissayaá¹ƒ katvÄ• . __dhammaá¹ƒ sakkaronto_ti yathÄ• kato so dhammo suá¹-á¹-hu kato h
__dhammaá¹ƒ garuá¹ƒ karonto_ti tasmiá¹ƒ gÄ• ravuppattiyÄ• taá¹ƒ garuá¹ƒ karonto. __dha
dhammaá¹ƒ piyaÃ±ca bhÄ• vanÄ«yaÃ±ca katvÄ• viharanto. __dhammaá¹ƒ pÅ«jento_ti taá
gandhamÄ• lÄ• dipÅ«janenassa pÅ«jaá¹ƒ karonto. __dhammaá¹ƒ_ \Ee III 850/ __apacayan
aÃ±jalikaraá¹‡Ä• dÄ«hi nÄ«cavuttitaá¹ƒ karonto. __dhammaddhajo_ \Be III 34/ __dhammak
dhajamiva purakkhatvÄ• ketumiva ca ukkhipitvÄ• pavattiyÄ• dhammaddhajo dhammaketu
__dhammÄ• dhipateyyo_ti dhammÄ• dhipatibhÅ«to Ä• gatabhÄ• vena dhammavaseneva s
dhammÄ• dhipateyyo hutvÄ• . __dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahassÅ«_
dhammikÄ• , rakkhÄ• ca Ä• varaá¹‡aÃ±ca gutti ca rakkhÄ• varaá¹‡agutti \Ne III 31/. tattha
attÄ• naá¹ƒ rakkhatÄ«â€™â€™ ti (SN III 5.385) vacanato khantiÄ• dayo rakkhÄ• . vuttaÃ±h
bhikkhave, paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhati. khantiyÄ• avihiá¹ƒsÄ• ya mettacittatÄ•
(SN III 5.385). nivÄ• sanapÄ• rupanagehÄ• dÄ«naá¹ƒ nivÄ• raá¹‡Ä• Ä• varaá¹‡aá¹ƒ, corÄ•
gopÄ• yanÄ• gutti, taá¹ƒ sabbampi suá¹-á¹-hu saá¹ƒvidahassu pavattaya á¹-hapehÄ«ti atth
saá¹ƒvidahitabbÄ• , taá¹ƒ dassento __antojanasmi_ntiÄ• dimÄ• ha.

tatrÄ• yaá¹ƒ saá¹…khepattho --- antojanasaá¹…khÄ• taá¹ƒ tava puttadÄ• raá¹ƒ sÄ«lasaá¹ƒ
vatthagandhamÄ• lÄ• dÄ«ni cassa dehi, sabbopaddave cassa nivÄ• rehi. __balakÄ• yÄ• _d
viseso --- balakÄ• yo kÄ• laá¹ƒ anatikkamitvÄ• bhattavetanasampadÄ• nenapi anuggaheta
bhadrassÄ• jÄ• neyyÄ• diratanasampadÄ• nenapi upasaá¹…gaá¹‡hitabbÄ• . anuyantakhat
anurÅ«payÄ• navÄ• hanasampadÄ• nenapi paritosetabbÄ• . brÄ• hmaá¹‡Ä• annapÄ• nav
gahapatikÄ• bhattabÄ«janaá¹…galaphÄ• labalibaddÄ• disampadÄ• nena. tathÄ• nigamav
ca jÄ• napadÄ• . samitapÄ• pabÄ• hitapÄ• pÄ• samaá¹‡abrÄ• hmaá¹‡Ä• samaá¹‡aparikk
migapakkhino abhayadÄ• nena samassÄ• setabbÄ• .

__vijite_ti attano Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne. __adhammakÄ• ro_ti adhammakiriyÄ• . __n
nappavattati, tathÄ• naá¹ƒ paá¹-ipÄ• dehÄ«ti attho. __samaá¹‡abrÄ• hmaá¹‡Ä• _ti samitap
__madappamÄ• dÄ• _ \Ee III 851/ __paá¹-iviratÄ• _ti navavidhÄ• mÄ• namadÄ• , paÃ±cas
cittavossajjanasaá¹…khÄ• tÄ• pamÄ• dÄ• ca paá¹-iviratÄ• . __khantisoracce niviá¹-á¹-hÄ•
adhivÄ• sanakhantiyaÃ±ca suratabhÄ• ve ca patiá¹-á¹-hitÄ• . __ekamattÄ• na_nti attano rÄ
ekamattÄ• naá¹ƒ damenti samenti parinibbÄ• pentÄ«ti vuccanti. __kÄ• lena kÄ• la_nti kÄ• l
__abhinivajjeyyÄ• sÄ«_ti gÅ«thaá¹ƒ viya visaá¹ƒ viya aggiá¹ƒ viya ca suá¹-á¹-hu vajjeyyÄ• s
surabhikusumadÄ• maá¹ƒ viya amataá¹ƒ viya ca sammÄ• Ä• dÄ• ya pavatteyyÄ• si.

idha á¹-hatvÄ• vattaá¹ƒ samÄ• netabbaá¹ƒ. antojanasmiá¹ƒ balakÄ• yepi ekaá¹ƒ, khattiyes
ekaá¹ƒ, brÄ• hmaá¹‡agahapatikesu ekaá¹ƒ, negamajÄ• napadesu ekaá¹ƒ, samaá¹‡abrÄ• h
ekaá¹ƒ, adhammakÄ• rappaá¹-ikkhepo ekaá¹ƒ, adhanÄ• naá¹ƒ dhanÄ• nuppadÄ• naá¹ƒ ek

upasaá¹…kamitvÄ• paÃ±hapucchanaá¹ƒ ekanti evametaá¹ƒ dasavidhaá¹ƒ hoti. gahapatike
katvÄ• gaá¹‡entassa dvÄ• dasavidhaá¹ƒ hoti. pubbe avuttaá¹ƒ vÄ• gaá¹‡entena adhamma
\Ne III 32/ ca pahÄ• navasena dvÄ• dasavidhaá¹ƒ veditabbaá¹ƒ. __idaá¹ƒ kho tÄ• ta ta_nti i
dvÄ• dasavidhaÃ±ca ariyacakkavattivattaá¹ƒ nÄ• ma. __vattamÄ• nassÄ• _ti pÅ«retvÄ• va
__tadahuposathe_tiÄ• di mahÄ• sudassane vuttaá¹ƒ.

<90> __samatenÄ• _ti attano matiyÄ• . __suda_nti nipÄ• tamattaá¹ƒ. __pasÄ• satÄ«_ti anu
hoti --- porÄ• á¹‡akaá¹ƒ rÄ• javaá¹ƒsaá¹ƒ rÄ• japaveá¹‡iá¹ƒ rÄ• jadhammaá¹ƒ pahÄ• ya atta
janapadaá¹ƒ anusÄ• satÄ«ti. evamayaá¹ƒ maghadevavaá¹ƒsassa kaá¸·Ä• rajanako viya daa
upacchedako antimapuriso hutvÄ• uppanno. __pubbenÄ• para_nti pubbakÄ• lena sadisÄ•
__janapadÄ• na pabbantÄ«_ti na vaá¸• á¸• hanti. __yathÄ• taá¹ƒ pubbakÄ• na_nti yathÄ•
pubbe ca pacchÄ• ca sadisÄ• yeva hutvÄ• pabbiá¹ƒsu, tathÄ• na pabbanti. katthaci suÃ±
telamadhuphÄ• á¹‡itÄ• dÄ«su \Ee III 852/ ceva yÄ• gubhattÄ• dÄ«su ca ojÄ• pi parihÄ• yitt

__amaccÄ• pÄ• risajjÄ• _ti amaccÄ• ceva parisÄ• vacarÄ• ca. __gaá¹‡akamahÄ• mattÄ
acchiddakÄ• dipÄ• á¹-hagaá¹‡akÄ• ceva mahÄ• amaccÄ• ca. __anÄ«kaá¹-á¹-hÄ• _ti hatth
dvÄ• rarakkhino. __mantassÄ• jÄ«vino_ti mantÄ• vuccati paÃ±Ã±Ä• , taá¹ƒ nissayaá¹ƒ kat
paá¹‡á¸• itÄ• mahÄ• mattÄ• , tesaá¹ƒ etaá¹ƒ nÄ• maá¹ƒ.

Ä• yuvaá¹‡á¹‡Ä• diparihÄ• nikathÄ• vaá¹‡á¹‡anÄ•

<91> __no_ \Be III 36/ __ca kho adhanÄ• na_nti balavalobhattÄ• pana adhanÄ• naá¹ƒ dal
nÄ• nuppadÄ• si. __nÄ• nuppadiyamÄ• ne_ti ananuppadiyamÄ• ne, ayameva vÄ• pÄ• á¹-
__attanÄ• ca jÄ«vÄ• hÄ«_ti sayaÃ±ca jÄ«vaá¹ƒ yÄ• pehÄ«ti attho. __uddhaggika_ntiÄ• dÄ
phaladÄ• navasena uddhamaggamassÄ• ti uddhaggikÄ• . saggassa hitÄ• tatrupapattijanan
nibbattaá¹-á¹-hÄ• ne sukho vipÄ• ko assÄ• ti sukhavipÄ• kÄ• . suá¹-á¹-hu aggÄ• naá¹ƒ dibb
dasannaá¹ƒ visesÄ• naá¹ƒ nibbattanato saggasaá¹ƒvattanikÄ• . evarÅ«paá¹ƒ dakkhiá¹‡aá¹
patiá¹-á¹-hapetÄ«ti attho.

<92> __pavaá¸• á¸• hissatÄ«_ti vaá¸• á¸• hissati bahuá¹ƒ bhavissati. __sunisedhaá¹ƒ nised
nisiddhaá¹ƒ nisedheyyaá¹ƒ. __mÅ«laghacca_nti mÅ«lahataá¹ƒ. __kharassarenÄ• _ti pharus
vajjhabheriyÄ• .

<93> __sÄ«sÄ• ni_ \Ne III 33/ __nesaá¹ƒ chindissÄ• mÄ• _ti yesaá¹ƒ antamaso mÅ«lakam
tesaá¹ƒ tatheva sÄ«sÄ• ni chindissÄ• ma, yathÄ• koci haá¹-abhÄ• vampi na jÄ• nissati, am
rÄ• jÄ• pi evaá¹ƒ uá¹-á¹-hÄ• ya paraá¹ƒ mÄ• retÄ«ti ayaá¹ƒ nesaá¹ƒ adhippÄ• yo. __upakka
__panthaduhana_nti panthaghÄ• taá¹ƒ, panthe á¹-hatvÄ• corakammaá¹ƒ.

<94> __na hi, devÄ• _ti so kira cintesi --- ``ayaá¹ƒ rÄ• jÄ• saccaá¹ƒ devÄ• ti mukhapaá¹-iÃ
mÄ• rÄ• peti, handÄ• haá¹ƒ musÄ• vÄ• daá¹ƒ karomÄ«â€™â€™ ti, maraá¹‡abhayÄ• ``na

<96> __ekida_nti \Ee III 853/ ettha __ida_nti nipÄ• tamattaá¹ƒ, eke sattÄ• ti attho. __cÄ• rit
micchÄ• cÄ• raá¹ƒ. __abhijjhÄ• byÄ• pÄ• dÄ• _ti abhijjhÄ• ca byÄ• pÄ• do ca. __micchÄ•
dinnantiÄ• dikÄ• antaggÄ• hikÄ• paccanÄ«kadiá¹-á¹-hi.

<101> __adhammarÄ• go_ti mÄ• tÄ• mÄ• tucchÄ• pitucchÄ• mÄ• tulÄ• nÄ«tiÄ• dike ayu
__visamalobho_ti paribhogayuttesupi á¹-hÄ• nesu atibalavalobho. __micchÄ• dhammo_ti pu
itthÄ«naÃ±ca itthÄ«su chandarÄ• go.

__amatteyyatÄ• _tiÄ• dÄ«su \Be III 37/ mÄ• tu hito matteyyo, tassa bhÄ• vo matteyyatÄ• ,
paá¹-ipattiyÄ• etaá¹ƒ nÄ• maá¹ƒ. tassÄ• abhÄ• vo ceva tappaá¹-ipakkhatÄ• ca amatteyya
eseva nayo. __na kule jeá¹-á¹-hÄ• pacÄ• yitÄ• _ti kule jeá¹-á¹-hÄ• naá¹ƒ apacitiyÄ• nÄ«cav

dasavassÄ• yukasamayavaá¹‡á¹‡anÄ•

<103> __yaá¹ƒ imesa_nti yasmiá¹ƒ samaye imesaá¹ƒ. __alaá¹ƒpateyyÄ• _ti patino dÄ• tuá
rasÄ• nÄ«_ti imÄ• ni loke aggarasÄ• ni. __atibyÄ• dippissantÄ«_ti ativiya dippissanti, ayam
__kusalantipi na bhavissatÄ«_ti kusalanti nÄ• mampi na bhavissati, paÃ±Ã±attimattampi na
attho. __pujjÄ• ca bhavissanti pÄ• saá¹ƒsÄ• cÄ• _ti pÅ«jÄ• rahÄ• ca bhavissanti pasaá¹ƒ
manussÄ• ``asukena nÄ• ma mÄ• tÄ• pahatÄ• , pitÄ• pahato, samaá¹‡abrÄ• hmaá¹‡Ä•
jeá¹-á¹-hÄ• naá¹ƒ atthibhÄ• vampi na jÄ• nÄ• ti, aho purisoâ€™â€™ ti tameva pÅ«jessanti

__na_ \Ne III 34/ __bhavissati mÄ• tÄ• ti vÄ• _ti ayaá¹ƒ mayhaá¹ƒ mÄ• tÄ• ti garucittaá¹ƒ n
mÄ• tugÄ• maá¹ƒ viya nÄ• nÄ• vidhaá¹ƒ asabbhikathaá¹ƒ kathayamÄ• nÄ• agÄ• ravupacÄ
__mÄ• tucchÄ• _dÄ«supi eseva nayo. ettha ca __mÄ• tucchÄ• _ti mÄ• tubhaginÄ«. __mÄ•
__Ä• cariyabhariyÄ• _ti sippÄ• yatanÄ• ni sikkhÄ• pakassa Ä• cariyassa bhariyÄ• . __garÅ«
cÅ«á¸·apitumahÄ• pituÄ• dÄ«naá¹ƒ bhariyÄ• . __sambheda_nti \Ee III 854/ missÄ«bhÄ• va

__tibbo Ä• ghÄ• to paccupaá¹-á¹-hito bhavissatÄ«_ti balavakopo punappunaá¹ƒ uppattivas
bhavissati. aparÄ• ni dve etasseva vevacanÄ• ni. kopo hi cittaá¹ƒ Ä• ghÄ• tetÄ«ti __Ä• ghÄ
ca hitasukhaá¹ƒ byÄ• pÄ• detÄ«ti __byÄ• pÄ• do. _ manopadÅ«sanato __manopadoso_ti v
vadhakacitta_nti piyamÄ• nassÄ• pi paraá¹ƒ mÄ• raá¹‡atthÄ• ya vadhakacittaá¹ƒ. tassa vat
__mÄ• tupi puttamhÄ«_tiÄ• di vuttaá¹ƒ. __mÄ• gavikassÄ• _ti migaluddakassa.

<104> __satthantarakappo_ti \Be III 38/ satthena antarakappo. saá¹ƒvaá¹-á¹-akappaá¹ƒ ap

lokavinÄ• so. antarakappo ca nÄ• mesa dubbhikkhantarakappo rogantarakappo satthantara
lobhussadÄ• ya pajÄ• ya dubbhikkhantarakappo hoti. mohussadÄ• ya rogantarakappo. dos
tattha dubbhikkhantarakappena naá¹-á¹-hÄ• yebhuyyena pettivisaye upapajjanti. kasmÄ• ?
balavattÄ• . rogantarakappena naá¹-á¹-hÄ• yebhuyyena sagge nibbattanti kasmÄ• ? tesaÃ±
sattÄ• naá¹ƒ evarÅ«po rogo na bhaveyyÄ• â€™â€™ ti mettacittaá¹ƒ uppajjatÄ«ti. satthanta
yebhuyyena niraye upapajjanti. kasmÄ• ? aÃ±Ã±amaÃ±Ã±aá¹ƒ balavÄ• ghÄ• tatÄ• ya.

__migasaÃ±Ã±a_nti ``ayaá¹ƒ migo, ayaá¹ƒ migoâ€™â€™ ti saÃ±Ã±aá¹ƒ. __tiá¹‡hÄ• ni sat
pÄ• tubhavissantÄ«_ti tesaá¹ƒ kira hatthena phuá¹-á¹-hamattaá¹ƒ yaá¹ƒkiÃ±ci antamaso tiá
upÄ• dÄ• ya Ä• vudhameva bhavissati. __mÄ• ca mayaá¹ƒ kaÃ±cÄ«_ti mayaá¹ƒ kaÃ±ci ek
voropayimha. __mÄ• ca amhe kocÄ«_ti amhepi koci ekapuriso jÄ«vitÄ• mÄ• voropayittha
ayaá¹ƒ lokavinÄ• so paccupaá¹-á¹-hito, na sakkÄ• dvÄ«hi ekaá¹-á¹-hÄ• ne á¹-hitehi jÄ«vitaá
maÃ±Ã±amÄ• nÄ• evaá¹ƒ cintayiá¹ƒsu. __vanagahana_nti vanasaá¹…khÄ• tehi tiá¹‡agum
duppavesaá¹-á¹-hÄ• naá¹ƒ. __rukkhagahana_nti rukkhehi gahanaá¹ƒ duppavesaá¹-á¹-hÄ• n
III 855/ nadÄ«naá¹ƒ antaradÄ«pÄ• dÄ«su duggamanaá¹-á¹-hÄ• naá¹ƒ. __pabbatavisama_n
pabbatesupi vÄ• visamaá¹-á¹-hÄ• naá¹ƒ. __sabhÄ• gÄ• yissantÄ«_ti \Ne III 35/ yathÄ• aha
bho sattÄ• , tvampi tathÄ• jÄ«vasÄ«ti evaá¹ƒ sammodanakathÄ• ya attanÄ• sabhÄ• ge ka

Ä• yuvaá¹‡á¹‡Ä• divaá¸• á¸• hanakathÄ• vaá¹‡á¹‡anÄ•

<105> __Ä• yata_nti mahantaá¹ƒ. __pÄ• á¹‡Ä• tipÄ• tÄ• virameyyÄ• mÄ• _ti pÄ• á¹‡Ä• tip
pÄ• á¹‡Ä• tipÄ• taá¹ƒ virameyyÄ• mÄ• tipi sajjhÄ• yanti, tattha pÄ• á¹‡Ä• tipÄ• taá¹ƒ pajahe
__vÄ«sativassÄ• yukÄ• _ti mÄ• tÄ• pitaro \Be III 39/ pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• , put
vÄ«sativassÄ• yukÄ• ahesunti khettavisuddhiyÄ• . tesaÃ±hi mÄ• tÄ• pitaro sÄ«lavanto jÄ•
vaá¸• á¸• hitattÄ• imÄ• ya khettavisuddhiyÄ• dÄ«ghÄ• yukÄ• ahesuá¹ƒ. ye panettha kÄ• l
nibbattÄ• , te attanova sÄ«lasampattiyÄ• dÄ«ghÄ• yukÄ• ahesuá¹ƒ.

__assÄ• mÄ• _ti bhaveyyÄ• ma. __cattÄ• rÄ«savassÄ• yukÄ• _tiÄ• dayo koá¹-á¹-hÄ• sÄ•
paá¹-iviratÄ• naá¹ƒ vasena veditabbÄ• .

saá¹…kharÄ• jauppattivaá¹‡á¹‡anÄ•

<106> __icchÄ• _ti mayhaá¹ƒ bhattaá¹ƒ dethÄ• ti evaá¹ƒ uppajjanakataá¹‡hÄ• . __anasana
avipphÄ• rikabhÄ• vo kÄ• yÄ• lasiyaá¹ƒ, bhattaá¹ƒ bhuttÄ• naá¹ƒ bhattasammadapaccayÄ•
kÄ• yadubbalabhÄ• voti attho. __jarÄ• _ti pÄ• kaá¹-ajarÄ• . __kukkuá¹-asampÄ• tikÄ• _ti ek
chadanapiá¹-á¹-hato uppatitvÄ• itaragÄ• massa chadanapiá¹-á¹-he patanasaá¹…khÄ• to ku
atthÄ«ti kukkuá¹-asampÄ• tikÄ• . ``kukkuá¹-asampÄ• dikÄ• â€™â€™ tipi pÄ• á¹-ho, gÄ• ma
kukkuá¹-Ä• naá¹ƒ padasÄ• gamanasaá¹…khÄ• to kukkuá¹-asampÄ• do etÄ• su atthÄ«ti att

ghananivÄ• sataá¹ƒyeva dÄ«peti. __avÄ«ci maÃ±Ã±e phuá¹-o bhavissatÄ«_ti avÄ«cimahÄ•
bhavissati.

<107> ``asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu __metteyyo_ nÄ• ma bhaga
ti na vaá¸• á¸• hamÄ• nakavasena vuttaá¹ƒ. na hi buddhÄ• vaá¸• á¸• hamÄ• ne Ä• yumhi n
nibbattanti. tasmÄ• yadÄ• taá¹ƒ Ä• yu vaá¸• á¸• hitvÄ• \Ee III 856/ asaá¹…kheyyataá¹ƒ pa
asÄ«tivassasahassakÄ• le á¹-hassati, tadÄ• uppajjissatÄ«ti attho. __pariharissatÄ«_ti idaá¹
\Ne III 36/ vicarantÄ• naá¹ƒ vasena vuttaá¹ƒ. __yÅ«po_ti pÄ• sÄ• do. __raÃ±Ã±Ä• mahÄ• p
raÃ±Ã±Ä• hetubhÅ«tena tassatthÄ• ya sakkena devarÄ• jena vissakammadevaputtaá¹ƒ pe
dve pitÄ• puttÄ• naá¸·akÄ• rÄ• paccekabuddhassa naá¸·ehi ca udumbarehi \Be III 40/ ca p
kÄ• rÄ• petvÄ• taá¹ƒ tattha vÄ• sÄ• petvÄ• catÅ«hi paccayehi upaá¹-á¹-hahiá¹ƒsu. te kÄ•
nibbattÄ• . tesu pitÄ• devalokeyeva aá¹-á¹-hÄ• si. putto devalokÄ• cavitvÄ• surucissa raÃ
kucchismiá¹ƒ nibbatto. mahÄ• panÄ• do nÄ• ma kumÄ• ro ahosi. so aparabhÄ• ge chattaá¹
nÄ• ma rÄ• jÄ• jÄ• to. athassa puÃ±Ã±Ä• nubhÄ• vena sakko devarÄ• jÄ• vissakammade
karohÄ«ti pahiá¹‡i so tassa pÄ• sÄ• daá¹ƒ nimmini paÃ±cavÄ«satiyojanubbedhaá¹ƒ sattara
satabhÅ«makaá¹ƒ. yaá¹ƒ sandhÄ• ya jÄ• take vuttaá¹ƒ ---

``panÄ• do nÄ• ma so rÄ• jÄ• , yassa yÅ«po suvaá¹‡á¹‡ayo.

tiriyaá¹ƒ soá¸·asubbedho, uddhamÄ• hu sahassadhÄ• ||

sahassakaá¹‡á¸• o satageá¹‡á¸• u, dhajÄ• lu haritÄ• mayo.

anaccuá¹ƒ tattha gandhabbÄ• , cha sahassÄ• ni sattadhÄ• ||

evametaá¹ƒ tadÄ• Ä• si, yathÄ• bhÄ• sasi bhaddaji.

sakko ahaá¹ƒ tadÄ• Ä• siá¹ƒ, veyyÄ• vaccakaro tavÄ• â€™â€™ ti || (J 5.III 42).

so rÄ• jÄ• tattha yÄ• vatÄ• yukaá¹ƒ vasitvÄ• kÄ• laá¹ƒ katvÄ• devaloke nibbatti. tasmiá¹ƒ
pÄ• sÄ• do mahÄ• gaá¹…gÄ• ya anusotaá¹ƒ pati. tassa dhurasopÄ• nasammukhaá¹-á¹-hÄ•
nÄ• ma nagaraá¹ƒ mÄ• pitaá¹ƒ. thupikÄ• sammukhaá¹-á¹-hÄ• ne koá¹-igÄ• mo nÄ• ma. apa
kÄ• le so naá¸·akÄ• radevaputto devalokato cavitvÄ• manussapathe bhaddajiseá¹-á¹-hi nÄ•
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. so nÄ• vÄ• ya gaá¹…gÄ• taraá¹‡adivase bhikkhusaá¹.
dassetÄ«ti vatthu vitthÄ• retabbaá¹ƒ. kasmÄ• panesa pÄ• sÄ• do na antarahitoti? itarassa
saddhiá¹ƒ \Ee III 857/ puÃ±Ã±aá¹ƒ katvÄ• devaloke nibbattakulaputto anÄ• gate saá¹…kho
tassa paribhogatthÄ• ya so pÄ• sÄ• do uá¹-á¹-hahissati, tasmÄ• na antarahitoti.

<108> __ussÄ• petvÄ• _ti \Be III 41/ taá¹ƒ pÄ• sÄ• daá¹ƒ uá¹-á¹-hÄ• petvÄ• . __ajjhÄ• vas
__taá¹ƒ datvÄ• vissajjitvÄ• _ti taá¹ƒ pÄ• sÄ• daá¹ƒ dÄ• navasena datvÄ• nirapekkho paric
vissajjitvÄ• . kassa \Ne III 37/ ca evaá¹ƒ datvÄ• ti? samaá¹‡Ä• dÄ«naá¹ƒ. tenÄ• ha ---
``samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• naá¹ƒ dÄ• naá¹ƒ datvÄ• â€™
pÄ• sÄ• daá¹ƒ bahÅ«naá¹ƒ dassatÄ«ti? evaá¹ƒ kirassa cittaá¹ƒ uppajjissati ``ayaá¹ƒ pÄ• sÄ
ti. so khaá¹‡á¸• akhaá¹‡á¸• aso vippakirissati. so taá¹ƒ alaggamÄ• nova hutvÄ• ``yo yattaka
tattakaá¹ƒ gaá¹‡hatÅ«â€™â€™ ti dÄ• navasena vissajjissati. tena vuttaá¹ƒ --- ``dÄ• naá¹ƒ c
bhagavato ... pe ... viharissatÄ«â€™â€™ ti. ettakena bhagavÄ• vaá¹-á¹-agÄ• mikusalassa

<109> idÄ• ni vivaá¹-á¹-agÄ• mikusalassa anusandhiá¹ƒ dassento puna __attadÄ«pÄ• , bh
viharathÄ• _tiÄ• dimÄ• ha.

bhikkhuno Ä• yuvaá¹‡á¹‡Ä• divaá¸• á¸• hanakathÄ• vaá¹‡á¹‡anÄ•

<110> __idaá¹ƒ kho, bhikkhave, bhikkhuno Ä• yusmi_nti bhikkhave yaá¹ƒ vo ahaá¹ƒ Ä• yur
avocaá¹ƒ, tattha idaá¹ƒ bhikkhuno Ä• yusmiá¹ƒ idaá¹ƒ Ä• yukÄ• raá¹‡anti attho. tasmÄ• tur
vaá¸• á¸• hitukÄ• mehi ime cattÄ• ro iddhipÄ• dÄ• bhÄ• vetabbÄ• ti dasseti.

__vaá¹‡á¹‡asmi_nti yaá¹ƒ vo ahaá¹ƒ vaá¹‡á¹‡enapi vaá¸• á¸• hissathÄ• ti avocaá¹ƒ, idaá¹ƒ
vaá¹‡á¹‡akÄ• raá¹‡aá¹ƒ. sÄ«lavato hi avippaá¹-isÄ• rÄ• dÄ«naá¹ƒ vasena sarÄ«ravaá¹‡á¹‡
guá¹‡avaá¹‡á¹‡opi vaá¸• á¸• hati. tasmÄ• tumhehi vaá¹‡á¹‡ena vaá¸• á¸• hitukÄ• mehi sÄ«
dasseti.

__sukhasmi_nti yaá¹ƒ vo ahaá¹ƒ sukhenapi vaá¸• á¸• hissathÄ• ti avocaá¹ƒ, idaá¹ƒ tattha v
pÄ«tisukhÄ• dinÄ• nappakÄ• rakaá¹ƒ jhÄ• nasukhaá¹ƒ. tasmÄ• tumhehi sukhena vaá¸• á¸•
jhÄ• nÄ• ni bhÄ• vetabbÄ• ni.

__bhogasmi_nti yaá¹ƒ vo ahaá¹ƒ bhogenapi vaá¸• á¸• hissathÄ• ti avocaá¹ƒ, ayaá¹ƒ so app
sattÄ• naá¹ƒ appaá¹-ikÅ«latÄ• vaho sukhasayanÄ• di ekÄ• dasÄ• nisaá¹ƒso sabbadisÄ• vip
tasmÄ• tumhehi bhogena vaá¸• á¸• hitukÄ• mehi ime brahmavihÄ• rÄ• bhÄ• vetabbÄ• .

__balasmi_nti \Be III 42/ yaá¹ƒ vo ahaá¹ƒ balenapi vaá¸• á¸• hissathÄ• ti avocaá¹ƒ, idaá¹ƒ \
Ä• savakkhayapariyosÄ• ne uppannaá¹ƒ \Ne III 38/ arahattaphalasaá¹…khÄ• taá¹ƒ balaá¹ƒ
vaá¸• á¸• hitukÄ• mehi arahattappattiyÄ• yogo karaá¹‡Ä«yo.

__yathayidaá¹ƒ, bhikkhave, mÄ• rabala_nti yathÄ• idaá¹ƒ devaputtamÄ• ramaccumÄ• raki
duppasahaá¹ƒ durabhisambhavaá¹ƒ, evaá¹ƒ aÃ±Ã±aá¹ƒ loke ekabalampi na samanupassÄ«
arahattaphalaá¹ƒ pasahati abhibhavati ajjhottharati. tasmÄ• ettheva yogo karaá¹‡Ä«yoti da

__evamidaá¹ƒ puÃ±Ã±a_nti evaá¹ƒ idaá¹ƒ lokuttarapuÃ±Ã±ampi yÄ• va Ä• savakkhayÄ• p
vivaá¹-á¹-agÄ• mikusalÄ• nusandhiá¹ƒ niá¹-á¹-hapento arahattanikÅ«á¹-ena desanaá¹ƒ niá¹
suttapariyosÄ• ne vÄ«sati bhikkhusahassÄ• ni arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. caturÄ• sÄ«ti p
amatapÄ• naá¹ƒ piviá¹ƒsÅ«ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

cakkavattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aggaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

vÄ• seá¹-á¹-habhÄ• radvÄ• javaá¹‡á¹‡anÄ•

<111> __evaá¹ƒ_ \Ee III 859/ \Ne III 39/ \Be III 43/ __me suta_nti aggaÃ±Ã±asuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• --- __pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de_
atÄ«te satasahassakappamatthake ekÄ• upÄ• sikÄ• padumuttaraá¹ƒ bhagavantaá¹ƒ nima
bhikkhusatasahassassa dÄ• naá¹ƒ datvÄ• bhagavato pÄ• damÅ«le nipajjitvÄ• ``anÄ• gate
aggupaá¹-á¹-hÄ• yikÄ• homÄ«â€™â€™ ti patthanaá¹ƒ akÄ• si. sÄ• kappasatasahassaá¹ƒ
saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le bhaddiyanagare meá¹‡á¸• akaseá¹-á¹-hiputta
gehe sumanadeviyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. jÄ• takÄ• le tassÄ• visÄ• khÄ• ti
yadÄ• bhagavÄ• bhaddiyanagaraá¹ƒ Ä• gamÄ• si, tadÄ• paÃ±cadÄ• sisatehi saddhiá¹ƒ b
paá¹-hamadassanamhiyeva sotÄ• pannÄ• ahosi.

aparabhÄ• ge sÄ• vatthiyaá¹ƒ migÄ• raseá¹-á¹-hiputtassa puá¹‡á¹‡avaá¸• á¸• hanakumÄ•
naá¹ƒ migÄ• raseá¹-á¹-hi mÄ• tuá¹-á¹-hÄ• ne á¹-hapesi. tasmÄ• migÄ• ramÄ• tÄ• ti vuccati
cassÄ• pitÄ• mahÄ• latÄ• piá¸·andhanaá¹ƒ nÄ• ma kÄ• rÄ• pesi. tasmiá¹ƒ piá¸·andhane c
upayogaá¹ƒ agamaá¹ƒsu, muttÄ• naá¹ƒ ekÄ• dasa nÄ• á¸·iyo, pavÄ• á¸·assa dvÄ• vÄ«sati
tettiá¹ƒsa nÄ• á¸·iyo. iti etehi ca aÃ±Ã±ehi ca sattahi ratanehi niá¹-á¹-hÄ• naá¹ƒ agamÄ• si.
paá¹-imukkaá¹ƒ yÄ• va pÄ• dapiá¹-á¹-hiyÄ• bhassati. paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ
itthÄ« dhÄ• retuá¹ƒ sakkoti. sÄ• aparabhÄ• ge dasabalassa aggupaá¹-á¹-hÄ• yikÄ• hutvÄ•
vissajjetvÄ• navahi koá¹-Ä«hi bhagavato vihÄ• raá¹ƒ kÄ• rayamÄ• nÄ• karÄ«samatte bhÅ«
\Ee III 860/. tassa uparibhÅ«miyaá¹ƒ paÃ±ca gabbhasatÄ• ni honti, heá¹-á¹-himabhÅ«miyaá
gabbhasahassappaá¹-imaá¹‡á¸• ito ahosi. sÄ• ``suddhapÄ• sÄ• dova na sobhatÄ«â€™â€™
duvaá¸• á¸• hagehasatÄ• ni, paÃ±ca cÅ«á¸·apÄ• sÄ• dasatÄ• ni \Ne III 40/, paÃ±ca dÄ«gha
vihÄ• ramaho catÅ«hi mÄ• sehi niá¹-á¹-hÄ• naá¹ƒ agamÄ• si.

mÄ• tugÄ• mattabhÄ• ve \Be III 44/ á¹-hitÄ• ya visÄ• khÄ• ya viya aÃ±Ã±issÄ• buddhasÄ•

natthi, purisattabhÄ• ve á¹-hitassa anÄ• thapiá¹‡á¸• ikassa viya aÃ±Ã±assÄ• ti. so hi catupa
vissajjetvÄ• sÄ• vatthiyÄ• dakkhiá¹‡abhÄ• ge anurÄ• dhapurassa mahÄ• vihÄ• rasadise á
jetavanamahÄ• vihÄ• raá¹ƒ nÄ• ma kÄ• resi. visÄ• khÄ• sÄ• vatthiyÄ• pÄ• cÄ«nabhÄ• ge
á¹-hÄ• ne pubbÄ• rÄ• maá¹ƒ nÄ• ma kÄ• resi. bhagavÄ• imesaá¹ƒ dvinnaá¹ƒ kulÄ• naá¹ƒ
nissÄ• ya viharanto imesu dvÄ«su vihÄ• resu nibaddhavÄ• saá¹ƒ vasi. ekaá¹ƒ antovassaá¹
pubbÄ• rÄ• me. tasmiá¹ƒ samaye pana bhagavÄ• pubbÄ• rÄ• me viharati. tena vuttaá¹ƒ ``
migÄ• ramÄ• tupÄ• sÄ• deâ€™â€™ ti.

__vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• _ti vÄ• seá¹-á¹-ho ca sÄ• maá¹‡ero bhÄ• radvÄ• jo ca. _
neva titthiyaparivÄ• saá¹ƒ vasanti, na Ä• pattiparivÄ• saá¹ƒ. aparipuá¹‡á¹‡avassattÄ• pana
patthayamÄ• nÄ• vasanti. tenevÄ• ha ``bhikkhubhÄ• vaá¹ƒ Ä• kaá¹…khamÄ• nÄ• â€™â€™
udiccabrÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattÄ• , cattÄ• lÄ«sa cattÄ• lÄ«sa koá¹-ivibhavÄ•
pÄ• ragÅ« majjhimanikÄ• ye __vÄ• seá¹-á¹-hasuttaá¹ƒ_ sutvÄ• saraá¹‡aá¹ƒ gatÄ• , __tevij
pabbajitvÄ• imasmiá¹ƒ kÄ• le bhikkhubhÄ• vaá¹ƒ Ä• kaá¹…khamÄ• nÄ• parivasanti. __abh
uttaradakkhiá¹‡ena Ä• yatassa pÄ• sÄ• dassa puratthimadisÄ• bhÄ• ge pÄ• sÄ• dacchÄ• y
Ä• kaá¸• á¸• hiyamÄ• naá¹ƒ ratanasatubbedhaá¹ƒ suvaá¹‡á¹‡aagghikaá¹ƒ viya anilapathe v
chabbaá¹‡á¹‡Ä• hi buddharasmÄ«hi sobhamÄ• no aparÄ• paraá¹ƒ caá¹…kamati.

<113> __anucaá¹…kamiá¹ƒsÅ«_ti aÃ±jaliá¹ƒ paggayha onatasarÄ«rÄ• hutvÄ• anuvattam
__vÄ• seá¹-á¹-haá¹ƒ Ä• mantesÄ«_ti so tesaá¹ƒ paá¹‡á¸• itataro gahetabbaá¹ƒ vissajjetabb
taá¹ƒ Ä• mantesi. __tumhe khvatthÄ• _ti tumhe kho attha. __brÄ• hmaá¹‡ajaccÄ• _ti, brÄ• h
__brÄ• hmaá¹‡akulÄ«nÄ• _ti brÄ• hmaá¹‡esu kulÄ«nÄ• kulasampannÄ• . __brÄ• hmaá¹‡a
brÄ• hmaá¹‡akulato, bhogÄ• disampannaá¹ƒ brÄ• hmaá¹‡akulaá¹ƒ pahÄ• yÄ• ti attho. __na
akkosavatthunÄ• na akkosanti. __na paribhÄ• santÄ«_ti nÄ• nÄ• vidhÄ• ya paribhavakathÄ
attho. iti \Be III 45/ bhagavÄ• ``brÄ• hmaá¹‡Ä• ime sÄ• maá¹‡ere akkosanti paribhÄ• santÄ
pucchati. kasmÄ• ? ime mayÄ• apucchitÄ• paá¹-hamataraá¹ƒ na kathessanti, akathite kath
kathÄ• samuá¹-á¹-hÄ• panatthÄ• ya. __tagghÄ• _ti \Ne III 41/ ekaá¹ƒsavacane nipÄ• to, eka
brÄ• hmaá¹‡Ä• akkosanti paribhÄ• santÄ«ti vuttaá¹ƒ hoti. __attarÅ«pÄ• yÄ• _ti attano anur
__paripuá¹‡á¹‡Ä• yÄ• _ti yathÄ• ruci padabyaÃ±janÄ• ni Ä• ropetvÄ• Ä• ropetvÄ• paripÅ«
aparipuá¹‡á¹‡Ä• yÄ• _ti antarÄ• aá¹-á¹-hapitÄ• ya nirantaraá¹ƒ pavattÄ• ya.

kasmÄ• pana brÄ• hmaá¹‡Ä• ime sÄ• maá¹‡ere akkosantÄ«ti? appatiá¹-á¹-hatÄ• ya. ime
aggabrÄ• hmaá¹‡Ä• naá¹ƒ puttÄ• tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« jambudÄ«pe brÄ• h
sambhÄ• vitÄ• tesaá¹ƒ pabbajitattÄ• aÃ±Ã±e brÄ• hmaá¹‡aputtÄ• pabbajiá¹ƒsu. atha kho
``apatiá¹-á¹-hÄ• mayaá¹ƒ jÄ• tÄ• â€™â€™ ti imÄ• ya appatiá¹-á¹-hatÄ• ya gÄ• madvÄ• rep
``tumhehi brÄ• hmaá¹‡asamayo bhinno, muá¹‡á¸• asamaá¹‡akassa pacchato pacchato ras
vicarathÄ• â€™â€™ tiÄ• dÄ«ni ceva pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni ``brÄ• hmaá¹‡ova seá¹-á¹-ho
vatvÄ• akkosanti. sÄ• maá¹‡erÄ• tesu akkosantesupi kopaá¹ƒ vÄ• Ä• ghÄ• taá¹ƒ vÄ• aka

puá¹-á¹-hÄ• ``taggha no, bhante, brÄ• hmaá¹‡Ä• akkosanti paribhÄ• santÄ«â€™â€™ ti Ä•
akkosanÄ• kÄ• raá¹ƒ pucchanto __yathÄ• kathaá¹ƒ pana vo_ti pucchati. te Ä• cikkhantÄ•
bhante_tiÄ• dimÄ• haá¹ƒsu.

tattha __seá¹-á¹-ho vaá¹‡á¹‡o_ti jÄ• tigottÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• panaá¹-á¹-hÄ• ne brÄ• h
dassenti. __hÄ«nÄ• aÃ±Ã±e vaá¹‡á¹‡Ä• _ti itare tayo vaá¹‡á¹‡Ä• hÄ«nÄ• lÄ• makÄ• ti va
paá¹‡á¸• aro. __kaá¹‡ho_ti kÄ• á¸·ako. __sujjhantÄ«_ti jÄ• tigottÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• pa
__brahmuno puttÄ• _ti mahÄ• brahmuno puttÄ• . __orasÄ• mukhato jÄ• tÄ• _ti ure vasitvÄ
katvÄ• saá¹ƒvaá¸• á¸• hitÄ• ti vÄ• orasÄ• . __brahmajÄ• _ti \Ee III 862/ brahmato nibbattÄ
brahmunÄ• nimmitÄ• . __brahmadÄ• yÄ• dÄ• _ti brahmuno dÄ• yÄ• dÄ• . __hÄ«namattha
hÄ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ ajjhupagatÄ• attha. __muá¹‡á¸• ake_ \Be III 46/ __samaá¹‡ake_ti
vadanti, na muá¹‡á¸• akamattaÃ±ceva samaá¹‡amattaÃ±ca sandhÄ• ya. __ibbhe_ti gahapa
__bandhÅ«_ti mÄ• rassa bandhubhÅ«te mÄ• rapakkhike. __pÄ• dÄ• pacce_ti mahÄ• brahm
pÄ• dato jÄ• teti adhippÄ• yo.

<114> ``taggha vo, vÄ• seá¹-á¹-ha, brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ assarantÄ• evamÄ• ha
nipÄ• tamattaá¹ƒ, sÄ• mivacanaá¹ƒ vÄ• , tumhÄ• kaá¹ƒ brÄ• hmaá¹‡Ä• ti attho. __porÄ• á¹
aggaÃ±Ã±aá¹ƒ lokuppatticariyavaá¹ƒsaá¹ƒ. __assarantÄ• _ti assaramÄ• nÄ• . idaá¹ƒ vuttaá
vÄ• seá¹-á¹-ha, brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ lokuppattiá¹ƒ ananussarantÄ• ajÄ• nantÄ•
kho panÄ• â€™â€™ ti evamÄ• di tesaá¹ƒ laddhibhindanatthÄ• ya vuttaá¹ƒ. tattha __brÄ• h
brÄ• hmaá¹‡Ä• naá¹ƒ puttappaá¹-ilÄ• bhatthÄ• ya \Ne III 42/ Ä• vÄ• havivÄ• havasena kula
dissanti. tÄ• kho panetÄ• aparena samayena utuniyopi honti, saÃ±jÄ• tapupphÄ• ti attho.
saÃ±jÄ• tagabbhÄ• . __vijÄ• yamÄ• nÄ• _ti puttadhÄ«taro janayamÄ• nÄ• . __pÄ• yamÄ• n
pÄ• yantiyo. __yonijÄ• va samÄ• nÄ• _ti brÄ• hmaá¹‡Ä«naá¹ƒ passÄ• vamaggena jÄ• tÄ•
evaá¹ƒ vadanti. kathaá¹ƒ? ``brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•
nesaá¹ƒ taá¹ƒ saccavacanaá¹ƒ siyÄ• , brÄ• hmaá¹‡Ä«naá¹ƒ kucchi mahÄ• brahmassa uro
passÄ• vamaggo mahÄ• brahmuno mukhaá¹ƒ bhaveyya, na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-
brahmÅ«naÃ±ceva abbhÄ• cikkhantÄ«â€™â€™ tiÄ• di.

catuvaá¹‡á¹‡asuddhivaá¹‡á¹‡anÄ•

ettÄ• vatÄ• ``mayaá¹ƒ mahÄ• brahmuno ure vasitvÄ• mukhato nikkhantÄ• ti vattuá¹ƒ mÄ•
mukhacchedakavÄ• daá¹ƒ vatvÄ• puna cattÄ• ropi vaá¹‡á¹‡Ä• kusale dhamme samÄ• dÄ
sujjhantÄ«ti dassanatthaá¹ƒ __cattÄ• rome, vÄ• seá¹-á¹-ha, vaá¹‡á¹‡Ä• _tiÄ• dimÄ• ha. __a
akusalÄ• ti saá¹…khÄ• tÄ• akusalakoá¹-á¹-hÄ• sabhÅ«tÄ• vÄ• . esa nayo sabbattha. __na
asamatthÄ• . __kaá¹‡hÄ• _ti pakatikÄ• á¸·akÄ• . __kaá¹‡havipÄ• kÄ• _ti vipÄ• kopi \Be III 4
dukkhoti attho. __khattiyepi te_ti khattiyamhipi te. __ekacce_ti ekasmiá¹ƒ. esa nayo sabbatt

__sukkÄ• _ti nikkilesabhÄ• vena paá¹‡á¸• arÄ• . __sukkavipÄ• kÄ• _ti vipÄ• kopi nesaá¹ƒ

<116> __ubhayavokiá¹‡á¹‡esu vattamÄ• nesÅ«_ti ubhayesu vokiá¹‡á¹‡esu missÄ«bhÅ«te
katamesu ubhayesÅ«ti? kaá¹‡hasukkesu dhammesu viÃ±Ã±ugarahitesu ceva viÃ±Ã±uppas
brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsÅ«_ti ettha etesu kaá¹‡hasukkadhammesu vattamÄ• nÄ• p
vadanti ``brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡oâ€™â€™ tiÄ• di. __taá¹ƒ nesaá¹ƒ viÃ±Ã±Å«
paá¹‡á¸• itÄ• , te nÄ• numodanti, na pasaá¹ƒsantÄ«ti attho. __taá¹ƒ kissa hetu? imesaÃ±hi
vÄ• seá¹-á¹-hÄ• _tiÄ• dimhi ayaá¹ƒ saá¹…khepattho. yaá¹ƒ vuttaá¹ƒ nÄ• nujÄ• nantÄ«ti, taá
imesaá¹ƒ catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ yo bhikkhu arahaá¹ƒ ... pe ... sammadaÃ±Ã±Ä• vin
aggamakkhÄ• yati, te ca na evarÅ«pÄ• . tasmÄ• nesaá¹ƒ viÃ±Ã±Å« nÄ• nujÄ• nanti.

__araha_ntiÄ• dipadesu cettha kilesÄ• naá¹ƒ Ä• rakattÄ• dÄ«hi kÄ• raá¹‡ehi __arahaá¹ƒ. _
__khÄ«á¹‡Ä• savo_ \Ne III 43/. satta sekkhÄ• puthujjanakalyÄ• á¹‡akÄ• ca brahmacariyav
ayaá¹ƒ pana vutthavÄ• soti __vusitavÄ• . _ catÅ«hi maggehi catÅ«su saccesu parijÄ• nanÄ
assÄ• ti __katakaraá¹‡Ä«yo. _ kilesabhÄ• ro ca khandhabhÄ• ro ca ohito assÄ• ti __ohitabh
sundaro attho, sako vÄ• attho sadattho, anuppatto sadattho etenÄ• ti __anuppattasadattho
vuccati taá¹‡hÄ• , sÄ• parikkhÄ«á¹‡Ä• assÄ• ti __parikkhÄ«á¹‡abhavasaá¹ƒyojano. samm
hetunÄ• kÄ• raá¹‡ena jÄ• nitvÄ• vimutto. __janetasmi_nti \Ee III 864/ jane etasmiá¹ƒ, imas
__diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±cÄ• _ti idhattabhÄ• ve ca parattabhÄ• ve.

<117> __anantarÄ• _ti \Be III 48/ antaravirahitÄ• , attano kulena sadisÄ• ti attho. __anuyutt
__nipaccakÄ• ra_nti mahallakatarÄ• nipaccakÄ• raá¹ƒ dassenti. daharatarÄ• abhivÄ• danA
__sÄ• mÄ«cikamma_nti taá¹ƒtaá¹ƒvattakaraá¹‡Ä• di anucchavikakammaá¹ƒ.

<118> __niviá¹-á¹-hÄ• _ti abhiniviá¹-á¹-hÄ• acalaá¹-á¹-hitÄ• . kassa pana evarÅ«pÄ• sadd
sotÄ• pannassa. so hi niviá¹-á¹-hasaddho asinÄ• sÄ«se chejjamÄ• nepi buddho abuddhoti
saá¹…gho asaá¹…ghoti vÄ• na vadati. patiá¹-á¹-hitasaddho hoti sÅ«rambaá¹-á¹-ho viya.

so kira satthu dhammadesanaá¹ƒ sutvÄ• sotÄ• panno hutvÄ• gehaá¹ƒ agamÄ• si. atha mÄ
dvattiá¹ƒsavaralakkhaá¹‡appaá¹-imaá¹‡á¸• itaá¹ƒ buddharÅ«paá¹ƒ mÄ• petvÄ• tassa ghara
Ä• gatoâ€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡i. sÅ«rambaá¹-á¹-ho cintesi ``ahaá¹ƒ idÄ• neva satth
sutvÄ• Ä• gato, kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti upasaá¹…kamitvÄ• satthusaÃ±Ã±Ä•
mÄ• ro Ä• ha --- ``ambaá¹-á¹-ha, yaá¹ƒ te mayÄ• `rÅ«paá¹ƒ aniccaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹
kathitaá¹ƒ, taá¹ƒ dukkathitaá¹ƒ. anupadhÄ• retvÄ• va hi mayÄ• evaá¹ƒ vuttaá¹ƒ. tasmÄ• tv
... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaâ€™ nti gaá¹‡hÄ• hÄ«â€™â€™ ti. so cintesi --- ``aá¹-á¹-hÄ«
buddhÄ• anupadhÄ• retvÄ• apaccakkhaá¹ƒ katvÄ• kiÃ±ci katheyyuá¹ƒ, addhÄ• ayaá¹ƒ m
mÄ• ro Ä• gatoâ€™â€™ ti. tato naá¹ƒ ``tvaá¹ƒ mÄ• rosÄ«â€™â€™ ti Ä• ha. so musÄ• vÄ•
mÄ• rosmÄ«â€™â€™ ti paá¹-ijÄ• nÄ• ti. ``kasmÄ• Ä• gatosÄ«â€™â€™ ti? tava saddhÄ• c

pÄ• pima, tvaá¹ƒ tÄ• va eko tiá¹-á¹-ha, tÄ• disÄ• naá¹ƒ mÄ• rÄ• naá¹ƒ satampi sahassampi
saddhaá¹ƒ cÄ• letuá¹ƒ asamatthaá¹ƒ, maggena Ä• gatasaddhÄ• nÄ• ma thirÄ• silÄ• patha
viya acalÄ• hoti, kiá¹ƒ tvaá¹ƒ etthÄ• â€™â€™ ti accharaá¹ƒ pahari. so á¹-hÄ• tuá¹ƒ asakko
antaradhÄ• yi. evarÅ«paá¹ƒ saddhaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ ``niviá¹-á¹-hÄ• â€™â€™ t

__mÅ«lajÄ• tÄ• _ \Ne III 44/ __patiá¹-á¹-hitÄ• _ti maggamÅ«lassa saÃ±jÄ• tattÄ• tena mag
patiá¹-á¹-hitÄ• . __daá¸·hÄ• _ti thirÄ• . __asaá¹ƒhÄ• riyÄ• _ti \Ee III 865/ sunikhÄ• taindakhÅ
cÄ• letuá¹ƒ asakkuá¹‡eyyÄ• . __tassetaá¹ƒ kallaá¹ƒ vacanÄ• yÄ• _ti tassa ariyasÄ• vakassa
kinti? ``bhagavatomhi putto orasoâ€™â€™ ti \Be III 49/ evamÄ• di. so hi bhagavantaá¹ƒ nis
jÄ• toti __bhagavato putto. _ ure vasitvÄ• mukhato nikkhantadhammaghosavasena magga
__oraso mukhato jÄ• to. _ ariyadhammato jÄ• tattÄ• ariyadhammena ca nimmitattÄ• __dh
navalokuttaradhammadÄ• yajjaá¹ƒ arahatÄ«ti __dhammadÄ• yÄ• do. taá¹ƒ kissa hetÅ«_ti y
puttoâ€™â€™ ti vatvÄ• ``dhammajo dhammanimmitoâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ kasmÄ• ti
dassento __tathÄ• gatassa heta_ntiÄ• dimÄ• ha. tattha ``dhammakÄ• yo itipÄ«â€™â€™ ti
``dhammakÄ• yoâ€™â€™ ti vutto? tathÄ• gato hi tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ hadayen
abhinÄ«hari. tenassa kÄ• yo dhammamayattÄ• dhammova. iti dhammo kÄ• yo assÄ• ti __d
eva __brahmakÄ• yo. _ dhammo hi seá¹-á¹-hatthena brahmÄ• ti vuccati. __dhammabhÅ«to
dhammabhÅ«tattÄ• eva __brahmabhÅ«to. _

<119> ettÄ• vatÄ• bhagavÄ• seá¹-á¹-hacchedakavÄ• daá¹ƒ dassetvÄ• idÄ• ni aparenapi
seá¹-á¹-hacchedakavÄ• dameva dassetuá¹ƒ __hoti kho so, vÄ• seá¹-á¹-ha, samayo_tiÄ• dir
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akathÄ• __brahmajÄ• le_ vitthÄ• ritÄ• va. __itthattaá¹ƒ Ä• gacchan
manussattaá¹ƒ Ä• gacchanti. __tedha honti manomayÄ• _ti te idha manussaloke nibbattam
maneneva nibbattÄ• ti manomayÄ• . brahmaloke viya idhÄ• pi nesaá¹ƒ pÄ«tiyeva Ä• hÄ• ra
__pÄ«tibhakkhÄ• . _ eteneva nayena __sayaá¹ƒpabhÄ• _dÄ«nipi veditabbÄ• nÄ«ti.

rasapathavipÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<120> __ekodakÄ«bhÅ«ta_nti sabbaá¹ƒ cakkavÄ• á¸·aá¹ƒ ekodakameva bhÅ«taá¹ƒ. __and
__andhakÄ• ratimisÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ena andhabhÄ• vakaraá¹‡
__samatanÄ«_ti patiá¹-á¹-hahi samantato patthari. __payaso_ \Ee III 866/ __tattassÄ• _ti ta
__vaá¹‡á¹‡asampannÄ• _ti vaá¹‡á¹‡ena sampannÄ• . kaá¹‡ikÄ• rapupphasadiso hissÄ• v
__gandhasampannÄ• _ti gandhena sampannÄ• \Be III 50/ dibbagandhaá¹ƒ vÄ• yati. __ras
sampannÄ• pakkhittadibbojÄ• viya hoti. __khuddamadhu_nti khuddakamakkhikÄ• hi katan
niddosaá¹ƒ makkhikaá¹‡á¸• akavirahitaá¹ƒ. __lolajÄ• tiko_ti lolasabhÄ• vo. atÄ«tÄ• nantare
__ambho_ti acchariyajÄ• to Ä• ha. __kimevidaá¹ƒ bhavissatÄ«_ti \Ne III 45/ vaá¹‡á¹‡opissÄ
raso panassÄ• kÄ«diso bhavissatÄ«ti attho. yo tattha uppannalobho, so rasapathaviá¹ƒ aá¹
aá¹…guliyÄ• gahetvÄ• jivhagge á¹-hapesi.

__acchÄ• desÄ«_ti jivhagge á¹-hapitamattÄ• satta rasaharaá¹‡Ä«sahassÄ• ni pharitvÄ• m
tiá¹-á¹-hati. __taá¹‡hÄ• cassa okkamÄ«_ti tattha cassa taá¹‡hÄ• uppajji.

candimasÅ«riyÄ• dipÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<121> __Ä• luppakÄ• rakaá¹ƒ upakkamiá¹ƒsu paribhuÃ±jitu_nti Ä• lopaá¹ƒ katvÄ• piá¹‡á¸
paribhuÃ±jituá¹ƒ Ä• rabhiá¹ƒsu. __candimasÅ«riyÄ• _ti candimÄ• ca sÅ«riyo ca. __pÄ• tura

ko pana tesaá¹ƒ paá¹-hamaá¹ƒ pÄ• tubhavi, ko kasmiá¹ƒ vasati, kassa kiá¹ƒ pamÄ• á¹‡aá¹
gacchati, kati nesaá¹ƒ vÄ«thiyo, kathaá¹ƒ caranti, kittake á¹-hÄ• ne Ä• lokaá¹ƒ karontÄ«ti? u
pÄ• tubhavanti. sÅ«riyo paá¹-hamataraá¹ƒ paÃ±Ã±Ä• yati. tesaÃ±hi sattÄ• naá¹ƒ sayaá¹ƒpa
andhakÄ• ro ahosi. te bhÄ«tatasitÄ• ``bhaddakaá¹ƒ vatassa sace Ä• loko pÄ• tubhaveyyÄ•
tato mahÄ• janassa sÅ«rabhÄ• vaá¹ƒ janayamÄ• naá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ uá¹-á¹-hah
nÄ• maá¹ƒ ahosi. tasmiá¹ƒ divasaá¹ƒ Ä• lokaá¹ƒ katvÄ• atthaá¹…gate puna andhakÄ• ro a
vatassa sace aÃ±Ã±o Ä• loko uppajjeyyÄ• â€™â€™ ti cintayiá¹ƒsu. atha nesaá¹ƒ chandaá¹
candamaá¹‡á¸• alaá¹ƒ uá¹-á¹-hahi. tenevassa candoti nÄ• maá¹ƒ ahosi.

tesu cando antomaá¹‡ivimÄ• ne vasati. taá¹ƒ bahi rajatena parikkhittaá¹ƒ \Ee III 867/. ubha
ahosi. sÅ«riyo antokanakavimÄ• ne vasati. taá¹ƒ bÄ• hiraá¹ƒ phalikaparikkhittaá¹ƒ hoti. ubh

pamÄ• á¹‡ato \Be III 51/ cando ujukaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayojano. parimaá¹‡á¸• alato tÄ
Å«nadiyaá¸• á¸• hasatayojano. sÅ«riyo ujukaá¹ƒ paÃ±Ã±Ä• sayojano, parimaá¹‡á¸• alato di

cando heá¹-á¹-hÄ• , sÅ«riyo upari, antarÄ• nesaá¹ƒ yojanaá¹ƒ hoti. candassa heá¹-á¹-hima
uparimantato yojanasataá¹ƒ hoti.

cando \Ne III 46/ ujukaá¹ƒ saá¹‡ikaá¹ƒ gacchati, tiriyaá¹ƒ sÄ«ghaá¹ƒ. dvÄ«su passesu nakk
gacchanti. cando dhenu viya vacchaá¹ƒ taá¹ƒ taá¹ƒ nakkhattaá¹ƒ upasaá¹…kamati. nakkhat
á¹-hÄ• naá¹ƒ na vijahanti. sÅ«riyassa ujukaá¹ƒ gamanaá¹ƒ sÄ«ghaá¹ƒ, tiriyaá¹ƒ gamanaá¹ƒ
kÄ• á¸·apakkhauposathato pÄ• á¹-ipadadivase yojanÄ• naá¹ƒ satasahassaá¹ƒ candamaá¹‡
atha cando lekhÄ• viya paÃ±Ã±Ä• yati. pakkhassa dutiyÄ• ya satasahassanti evaá¹ƒ yÄ• v
satasahassaá¹ƒ satasahassaá¹ƒ ohÄ• ya gacchati. atha cando anukkamena vaá¸• á¸• hitvÄ
paripuá¹‡á¹‡o hoti. puna pÄ• á¹-ipadadivase yojanÄ• naá¹ƒ satasahassaá¹ƒ dhÄ• vitvÄ• ga
satasahassanti evaá¹ƒ yÄ• va uposathadivasÄ• satasahassaá¹ƒ satasahassaá¹ƒ dhÄ• vitv
anukkamena hÄ• yitvÄ• uposathadivase sabbaso na paÃ±Ã±Ä• yati. candaá¹ƒ heá¹-á¹-hÄ•
mahatiyÄ• pÄ• tiyÄ• khuddakabhÄ• janaá¹ƒ viya candamaá¹‡á¸• alaá¹ƒ pidhÄ«yati. majjha

candassa chÄ• yÄ• na paÃ±Ã±Ä• yati. so chÄ• yÄ• ya apaÃ±Ã±Ä• yamÄ• nÄ• ya dÅ«re á
sayampi na paÃ±Ã±Ä• yati.

kati nesaá¹ƒ vÄ«thiyoti ettha pana ajavÄ«thi, nÄ• gavÄ«thi, govÄ«thÄ«ti tisso vÄ«thiyo hon
udakaá¹ƒ paá¹-ikÅ«laá¹ƒ hoti, hatthinÄ• gÄ• naá¹ƒ manÄ• paá¹ƒ. gunnaá¹ƒ sÄ«tuá¹‡hasam
yaá¹ƒ kÄ• laá¹ƒ candimasÅ«riyÄ• ajavÄ«thiá¹ƒ Ä• ruhanti, tadÄ• devo ekabindumpi na vas
Ä• rohanti, tadÄ• bhinnaá¹ƒ viya nabhaá¹ƒ paggharati. yadÄ• govÄ«thiá¹ƒ Ä• rohanti, tadÄ
candimasÅ«riyÄ• chamÄ• se sineruto bahi nikkhamanti, chamÄ• se anto vicaranti. te hi Ä•
sinerusamÄ«pena vicaranti. tato pare dve mÄ• se nikkhamitvÄ• bahi vicarantÄ• paá¹-hama
gacchanti. tato cakkavÄ• á¸·Ä• bhimukhÄ• gantvÄ• tayo mÄ• se cakkavÄ• á¸·asamÄ«pena
nikkhamitvÄ• \Be III 52/ citramÄ• se majjhena gantvÄ• tato dve mÄ• se sinerubhimukhÄ•
Ä• sÄ• á¸·he sinerusamÄ«pena caranti.

kittake á¹-hÄ• ne Ä• lokaá¹ƒ karontÄ«ti? ekappahÄ• rena tÄ«su dÄ«pesu Ä• lokaá¹ƒ karont
dÄ«pe sÅ«riyuggamanakÄ• lo pubbavidehe majjhanhiko hoti, uttarakurÅ«su atthaá¹…gama
majjhimayÄ• mo. pubbavidehamhi uggamanakÄ• lo uttarakurÅ«su majjhanhiko, aparagoyÄ•
majjhimayÄ• mo. uttarakurÅ«su uggamanakÄ• lo aparagoyÄ• ne majjhanhiko, idha atthaá¹.
majjhimayÄ• mo. aparagoyÄ• nadÄ«pe uggamanakÄ• lo idha majjhanhiko, pubbavidehe att
uttarakurÅ«su majjhimayÄ• moti.

__nakkhattÄ• ni_ \Ne III 47/ __tÄ• rakarÅ«pÄ• nÄ«_ti kattikÄ• dinakkhattÄ• ni ceva sesatÄ•
candimasÅ«riyehi saddhiá¹ƒyeva pÄ• turahesuá¹ƒ. __rattindivÄ• _ti tato sÅ«riyatthaá¹…gam
aruá¹‡uggamanÄ• ratti, aruá¹‡uggamanato yÄ• va sÅ«riyatthaá¹…gamanÄ• divÄ• ti evaá¹
paÃ±Ã±Ä• yiá¹ƒsu. atha paÃ±cadasa rattiyo aá¸• á¸• hamÄ• so, dve aá¸• á¸• hamÄ• sÄ• m
mÄ• saá¸• á¸• hamÄ• sÄ• paÃ±Ã±Ä• yiá¹ƒsu. atha cattÄ• ro mÄ• sÄ• utu, tayo utÅ« saá¹ƒ
utusaá¹ƒvaccharÄ• paÃ±Ã±Ä• yiá¹ƒsu.

<122> __vaá¹‡á¹‡avevaá¹‡á¹‡atÄ• cÄ• _ti vaá¹‡á¹‡assa vivaá¹‡á¹‡abhÄ• vo. __tesaá¹ƒ v
tesaá¹ƒ vaá¹‡á¹‡aá¹ƒ Ä• rabbha uppannaatimÄ• napaccayÄ• . __mÄ• nÄ• timÄ• najÄ• tikÄ
uppajjamÄ• nÄ• timÄ• nasabhÄ• vÄ• naá¹ƒ. __rasÄ• ya pathaviyÄ• _ti sampannarasattÄ•
pathaviyÄ• . __anutthuniá¹ƒsÅ«_ti anubhÄ• siá¹ƒsu. __aho rasa_nti aho amhÄ• kaá¹ƒ madh
__aggaÃ±Ã±aá¹ƒ akkhara_nti lokuppattivaá¹ƒsakathaá¹ƒ. __anusarantÄ«_ti anugacchanti.

bhÅ«mipappaá¹-akapÄ• tubhÄ• vÄ• divaá¹‡á¹‡anÄ•

<123> __evameva pÄ• turahosÄ«_ti ediso hutvÄ• uá¹-á¹-hahi, antovÄ• piyaá¹ƒ udake chin
viya ca uá¹-á¹-hahi.

<124> __padÄ• latÄ• _ti ekÄ• madhurarasÄ• bhaddÄ• latÄ• . __kalambukÄ• _ti \Ee III 86
no_ti madhurarasÄ• vata no padÄ• latÄ• ahosi. __ahÄ• yi vata no_ti sÄ• no etarahi antara

<125> __akaá¹-á¹-hapÄ• ko_ti \Be III 53/ akaá¹-á¹-heyeva bhÅ«mibhÄ• ge uppanno. __aka
__athuso_ti nitthuso. __sugandho_ti dibbagandhaá¹ƒ vÄ• yati. __taá¹‡á¸• ulapphalo_ti supa
paá¹‡á¸• araá¹ƒ taá¹‡á¸• ulameva phalati. __pakkaá¹ƒ paá¹-ivirÅ«á¸·ha_nti sÄ• yaá¹ƒ gahita
pakkaá¹ƒ hoti, puna virÅ«á¸·haá¹ƒ paá¹-ipÄ• katikameva gahitaá¹-á¹-hÄ• naá¹ƒ na paÃ±Ã±Ä
paÃ±Ã±Ä• yatÄ«_ti alÄ• yitaá¹ƒ hutvÄ• anÅ«nameva paÃ±Ã±Ä• yati.

itthipurisaliá¹…gÄ• dipÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<126> __itthiyÄ• cÄ• _ti yÄ• pubbe manussakÄ• le itthÄ«, tassa itthiliá¹…gaá¹ƒ pÄ• tubha
purisaliá¹…gaá¹ƒ. mÄ• tugÄ• mo nÄ• ma hi purisattabhÄ• vaá¹ƒ labhanto anupubbena puris
48/ pÅ«retvÄ• labhati. puriso itthattabhÄ• vaá¹ƒ labhanto kÄ• mesumicchÄ• cÄ• raá¹ƒ niss
pakatiyÄ• mÄ• tugÄ• massa itthiliá¹…gaá¹ƒ, purisassa purisaliá¹…gaá¹ƒ pÄ• turahosi. __up
upanijjhÄ• yantÄ• naá¹ƒ olokentÄ• naá¹ƒ. __pariá¸·Ä• ho_ti rÄ• gapariá¸·Ä• ho. __seá¹-á¹-h
__nibbuyhamÄ• nÄ• yÄ• _ti niyyamÄ• nÄ• ya.

<127> __adhammasammata_nti taá¹ƒ paá¹ƒsukhipanÄ• di adhammoti sammataá¹ƒ. __tad
idÄ• ni dhammoti sammataá¹ƒ, dhammoti taá¹ƒ gahetvÄ• vicaranti. tathÄ• hi ekaccesu jÄ•
kurumÄ• nÄ• itthiyo ``tvaá¹ƒ kasmÄ• kathesi? yÄ• gomayapiá¹‡á¸• amattampi nÄ• latthÄ•
__pÄ• tabyata_nti sevitabbataá¹ƒ. __sannidhikÄ• raka_nti sannidhiá¹ƒ katvÄ• . __apadÄ• n
chinnaá¹-á¹-hÄ• naá¹ƒ Å«nameva hutvÄ• paÃ±Ã±Ä• yittha. __saá¹‡á¸• asaá¹‡á¸• Ä• _ti ek
kalÄ• pabandhÄ• viya gumbagumbÄ• hutvÄ• .

<128> __mariyÄ• daá¹ƒ_ \Ee III 870/ __á¹-hapeyyÄ• mÄ• _ti sÄ«maá¹ƒ á¹-hapeyyÄ• ma. _
nÄ• ma. __pÄ• á¹‡inÄ• pahariá¹ƒsÅ«_ti tayo vÄ• re vacanaá¹ƒ agaá¹‡hantaá¹ƒ pÄ• á¹‡inÄ
kho_ti taá¹ƒ aggaá¹ƒ katvÄ• .

mahÄ• sammatarÄ• javaá¹‡á¹‡anÄ•

<130> __khÄ«yitabbaá¹ƒ khÄ«yeyyÄ• _ti pakÄ• setabbaá¹ƒ pakÄ• seyya khipitabbaá¹ƒ khi
hÄ• reyyÄ• ti vuttaá¹ƒ hoti. __yo nesaá¹ƒ satto_ti yo \Be III 54/ tesaá¹ƒ satto. ko pana soti? a
bodhisatto. __sÄ• lÄ«naá¹ƒ bhÄ• gaá¹ƒ anupadassÄ• mÄ• _ti mayaá¹ƒ ekekassa khettato a
tuyhaá¹ƒ sÄ• libhÄ• gaá¹ƒ dassÄ• ma, tayÄ• kiÃ±ci kammaá¹ƒ na kÄ• tabbaá¹ƒ, tvaá¹ƒ am
jeá¹-á¹-hakaá¹-á¹-hÄ• ne tiá¹-á¹-hÄ• ti.

<131> __akkharaá¹ƒ upanibbatta_nti saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro uppa

dutiyaá¹ƒ akkhara_nti na kevalaá¹ƒ akkharameva, te panassa khettasÄ• mino tÄ«hi saá¹…k
akaá¹ƒsu. __raÃ±jetÄ«_ti sukheti pineti. __aggaÃ±Ã±enÄ• _ti agganti Ã±Ä• tena, agge vÄ•
lokuppattisamaye uppannena abhinibbatti ahosÄ«ti.

brÄ• hmaá¹‡amaá¹‡á¸• alÄ• divaá¹‡á¹‡anÄ•

<132> __vÄ«taá¹…gÄ• rÄ• _ \Ne III 49/ __vÄ«tadhÅ«mÄ• _ti pacitvÄ• khÄ• ditabbÄ• bhÄ
__pannamusalÄ• _ti koá¹-á¹-etvÄ• pacitabbÄ• bhÄ• vato patitamusalÄ• . __ghÄ• samesam
yÄ• gubhattaá¹ƒ pariyesantÄ• . __tamenaá¹ƒ manussÄ• disvÄ• _ti te ete manussÄ• passit
__anabhisambhuá¹‡amÄ• nÄ• _ti asahamÄ• nÄ• asakkontÄ• . __ganthe karontÄ• _ti tayo
vÄ• centÄ• ca. __acchantÄ«_ti vasanti, ``acchentÄ«â€™â€™ tipi pÄ• á¹-ho. esevattho. __
dhÄ• renti mante vÄ• centÄ«â€™â€™ ti kho, vÄ• seá¹-á¹-ha, idaá¹ƒ tena samayena hÄ«na
seá¹-á¹-hasammata_nti taá¹ƒ idÄ• ni ``ettake mante dhÄ• renti ettake mante vÄ• centÄ«â€™
seá¹-á¹-hasammataá¹ƒ jÄ• taá¹ƒ. __brÄ• hmaá¹‡amaá¹‡á¸• alassÄ• _ti brÄ• hmaá¹‡agaá¹‡

<133> __methunaá¹ƒ dhammaá¹ƒ samÄ• dÄ• yÄ• _ti methunadhammaá¹ƒ samÄ• diyitvÄ•
__payojesu_nti gorakkha vÄ• á¹‡ijakammÄ• dike vissute uggate kammante payojesuá¹ƒ.

<134> __suddÄ• suddÄ• _ti tena luddÄ• cÄ• rakammakhuddÄ• cÄ• rakammunÄ• suddaá
kucchitaá¹ƒ gacchanti, vinassantÄ«ti attho. __ahu kho_ti hoti kho.

<135> __sakaá¹ƒ_ \Be III 55/ __dhammaá¹ƒ garahamÄ• no_ti na setacchattaá¹ƒ ussÄ• par
sakkÄ• ti evaá¹ƒ attano khattiyadhammaá¹ƒ nindamÄ• no. esa nayo sabbattha. ``imehi kho,
maá¹‡á¸• alehÄ«â€™â€™ ti iminÄ• imaá¹ƒ dasseti ``samaá¹‡amaá¹‡á¸• alaá¹ƒ nÄ• ma vis
sakkÄ• jÄ• tiyÄ• sujjhituá¹ƒ, attano attano sammÄ• paá¹-ipattiyÄ• visuddhi hoti. tasmÄ• i
maá¹‡á¸• alehi samaá¹‡amaá¹‡á¸• alassa abhinibbatti hoti. imÄ• ni maá¹‡á¸• alÄ• ni samaá
anuvattanti, anuvattantÄ• ni ca dhammeneva anuvattanti, no adhammena. samaá¹‡amaá¹‡
sammÄ• paá¹-ipattiá¹ƒ pÅ«retvÄ• suddhiá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti.

duccaritÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<136> idÄ• ni yathÄ• jÄ• tiyÄ• na sakkÄ• sujjhituá¹ƒ, sammÄ• paá¹-ipattiyÄ• va sujjhanti,
karonto __khattiyopi kho, vÄ• seá¹-á¹-hÄ• _ti desanaá¹ƒ Ä• rabhi. tattha
__micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nahetÅ«_ti micchÄ• diá¹-á¹-hivasena samÄ• dinnak
micchÄ• diá¹-á¹-hikammassa vÄ• samÄ• dÄ• nahetu.

<137> __dvayakÄ• rÄ«_ti \Ne III 50/ kÄ• lena kusalaá¹ƒ karoti, kÄ• lena akusalanti evaá¹ƒ
__sukhadukkhappaá¹-isaá¹ƒvedÄ« hotÄ«_ti ekakkhaá¹‡e ubhayavipÄ• kadÄ• naá¹-á¹-hÄ• n

akusalaá¹ƒ bahuá¹ƒ kataá¹ƒ hoti, kusalaá¹ƒ mandaá¹ƒ, so taá¹ƒ kusalaá¹ƒ nissÄ• ya khattiy
brÄ• hmaá¹‡akule vÄ• nibbattati. atha naá¹ƒ akusalakammaá¹ƒ kÄ• á¹‡ampi karoti khujjam
rajjassa vÄ• anaraho hoti, abhisittakÄ• le vÄ• evaá¹ƒbhÅ«to bhoge paribhuÃ±jituá¹ƒ na sa
maraá¹‡akÄ• le dve balavamallÄ• viya te dvepi kusalÄ• kusalakammÄ• ni upaá¹-á¹-hahant
balavataraá¹ƒ hoti, taá¹ƒ kusalaá¹ƒ paá¹-ibÄ• hitvÄ• tiracchÄ• nayoniyaá¹ƒ nibbattÄ• peti. k
pavattivedanÄ«yaá¹ƒ hoti. tamenaá¹ƒ maá¹…galahatthiá¹ƒ vÄ• karonti maá¹…galaassaá¹ƒ
vÄ• . so sampattiá¹ƒ anubhavati \Ee III 872/. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``sukhadukkhappa
hotÄ«â€™â€™ ti.

bodhipakkhiyabhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<138> __sattannaá¹ƒ bodhipakkhiyÄ• na_nti ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti Ä•
sattannaá¹ƒ, paá¹-ipÄ• á¹-iyÄ• pana sattatiá¹ƒsÄ• ya bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá
__bhÄ• vanamanvÄ• yÄ• _ti bhÄ• vanaá¹ƒ anugantvÄ• , paá¹-ipajjitvÄ• ti attho. __parinibbÄ
kilesaparinibbÄ• nena parinibbÄ• yati. iti bhagavÄ• cattÄ• ro vaá¹‡á¹‡e dassetvÄ• vinivatte
paá¹-ividdhacatusaccaá¹ƒ khÄ«á¹‡Ä• savameva devamanussesu seá¹-á¹-haá¹ƒ katvÄ• das

<140> idÄ• ni tamevatthaá¹ƒ lokasammatassa brahmunopi vacanadassanÄ• nusÄ• rena da
__imesaÃ±hi vÄ• seá¹-á¹-ha catunnaá¹ƒ vaá¹‡á¹‡Ä• na_ntiÄ• dimÄ• ha. ``brahmunÄ• pesÄ
ambaá¹-á¹-hasutte vitthÄ• ritaá¹ƒ. iti bhagavÄ• ettakena iminÄ• kathÄ• maggena seá¹-á¹-h
dassetvÄ• suttantaá¹ƒ vinivattetvÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi. __att
vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• _ti vÄ• seá¹-á¹-habhÄ• radvÄ• ja sÄ• maá¹‡erÄ• pi hi sakan
sÄ• dhÅ«â€™â€™ ti bhagavato bhÄ• sitaá¹ƒ abhinandiá¹ƒsu. idameva suttantaá¹ƒ Ä• vajja
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

aggaÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sampasÄ• danÄ«yasuttavaá¹‡á¹‡anÄ•

sÄ• riputtasÄ«hanÄ• davaá¹‡á¹‡anÄ•

<141> __evaá¹ƒ_ \Ne III 51/ \Be III 57/ \Ee III 873/ __me suta_nti sampasÄ• danÄ«yasuttaa
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• --- __nÄ• á¸·andÄ• ya_nti nÄ• á¸·andÄ• ti evaá¹ƒ
gocaragÄ• maá¹ƒ katvÄ• . __pÄ• vÄ• rikambavane_ti dussapÄ• vÄ• rikaseá¹-á¹-hino ambav
uyyÄ• naá¹ƒ ahosi. so bhagavato dhammadesanaá¹ƒ sutvÄ• bhagavati pasanno tasmiá¹ƒ u
kuá¹-ileá¹‡amaá¹‡á¸• apÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ bhagavato vihÄ• raá¹ƒ katvÄ• niyyÄ• te

jÄ«vakambavanaá¹ƒ viya ``pÄ• vÄ• rikambavanaâ€™â€™ ntveva saá¹…khyaá¹ƒ gato, tasm
viharatÄ«ti attho. bhagavantaá¹ƒ etadavoca --- ``evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavatÄ
evaá¹ƒ avoca? attano uppannasomanassapavedanatthaá¹ƒ.

tatrÄ• yamanupubbikathÄ• --- thero kira taá¹ƒdivasaá¹ƒ kÄ• lasseva sarÄ«rappaá¹-ijaggan
sunivatthanivÄ• sano pattacÄ«varamÄ• dÄ• ya pÄ• sÄ• dikehi abhikkantÄ• dÄ«hi devaman
nÄ• á¸·andavÄ• sÄ«naá¹ƒ hitasukhamanubrÅ«hayanto piá¹‡á¸• Ä• ya pavisitvÄ• pacchÄ• I
piá¹‡á¸• apÄ• tapaá¹-ikkanto vihÄ• raá¹ƒ gantvÄ• satthu vattaá¹ƒ dassetvÄ• satthari gandh
satthÄ• raá¹ƒ vanditvÄ• attano divÄ• á¹-á¹-hÄ• naá¹ƒ agamÄ• si. tattha saddhivihÄ• rikante
dassetvÄ• paá¹-ikkantesu divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• cammakkhaá¹‡á¸• aá¹ƒ paÃ
udakena hatthapÄ• de sÄ«tale katvÄ• tisandhipallaá¹…kaá¹ƒ Ä• bhujitvÄ• kÄ• laparicched
phalasamÄ• pattiá¹ƒ samÄ• pajji.

so yathÄ• paricchinnakÄ• lavasena samÄ• pattito vuá¹-á¹-hÄ• ya attano guá¹‡e anussaritu
anussarato sÄ«laá¹ƒ Ä• pÄ• thamÄ• gataá¹ƒ. tato paá¹-ipÄ• á¹-iyÄ• va samÄ• dhi paÃ±Ã±Ä
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ tatiyaá¹ƒ jhÄ• n
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti viÃ±Ã±Ä• naÃ±cÄ• yatanasamÄ• patti Ä• kiÃ±caÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti \Ne III 52/ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ mar
iddhividhaÃ±Ä• á¹‡aá¹ƒ dibbasotaÃ±Ä• á¹‡aá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ pubbenivÄ• sÄ• n
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ ... pe ... sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ ... pe ... arahattam
atthapaá¹-isambhidÄ• dhammapaá¹-isambhidÄ• niruttipaá¹-isambhidÄ• paá¹-ibhÄ• napaá
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ. ito paá¹-á¹-hÄ• ya kappasatasahassÄ• dhikassa asaá¹…
anomadassÄ«buddhassa pÄ• damÅ«le kataá¹ƒ abhinÄ«hÄ• raá¹ƒ Ä• diá¹ƒ katvÄ• attano g
nisinnapallaá¹…kÄ• guá¹‡Ä• upaá¹-á¹-hahiá¹ƒsu.

evaá¹ƒ \Be III 58/ thero attano guá¹‡e anussaramÄ• no guá¹‡Ä• naá¹ƒ pamÄ• á¹‡aá¹ƒ vÄ•
daá¹-á¹-huá¹ƒ nÄ• sakkhi. so cintesi --- ``mayhaá¹ƒ tÄ• va padesaÃ±Ä• á¹‡e á¹-hitassa sÄ•
pamÄ• á¹‡aá¹ƒ vÄ• paricchedo vÄ• natthi. ahaá¹ƒ pana yaá¹ƒ satthÄ• raá¹ƒ uddissa pabb
tassa guá¹‡Ä• â€™â€™ ti dasabalassa guá¹‡e anussarituá¹ƒ Ä• raddho. so bhagavato sÄ«
paÃ±Ã±aá¹ƒ vimuttiá¹ƒ vimuttiÃ±Ä• á¹‡adassanaá¹ƒ nissÄ• ya, cattÄ• ro satipaá¹-á¹-hÄ• ne
sammappadhÄ• ne cattÄ• ro iddhipÄ• de cattÄ• ro magge cattÄ• ri phalÄ• ni catasso paá¹-i
catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ cattÄ• ro ariyavaá¹ƒse nissÄ• ya dasabalassa guá¹‡e a

tathÄ• paÃ±ca padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…gikaá¹ƒsammÄ• samÄ• dhiá¹ƒ, paÃ±ci
nissaraá¹‡iyÄ• dhÄ• tuyo, paÃ±ca vimuttÄ• yatanÄ• ni, paÃ±ca vimuttiparipÄ• caniyÄ• paÃ
dhamme, cha anussatiá¹-á¹-hÄ• nÄ• ni, cha gÄ• rave, cha nissaraá¹‡iyÄ• dhÄ• tuyo, cha s
anuttariyÄ• ni, cha nibbedhabhÄ• giyÄ• paÃ±Ã±Ä• , cha abhiÃ±Ã±Ä• , cha asÄ• dhÄ• raá¹
aparihÄ• niye dhamme, satta ariyadhanÄ• ni, satta bojjhaá¹…ge, satta sappurisadhamme, s

satta paÃ±Ã±Ä• , satta dakkhiá¹‡eyyapuggale, satta khÄ«á¹‡Ä• savabalÄ• ni, aá¹-á¹-ha paÁ
aá¹-á¹-ha sammattÄ• ni, aá¹-á¹-ha lokadhammÄ• tikkame, aá¹-á¹-ha Ä• rambhavatthÅ«ni, a
aá¹-á¹-ha mahÄ• purisavitakke, aá¹-á¹-ha abhibhÄ• yatanÄ• ni, aá¹-á¹-ha vimokkhe, nava yo
dhamme, nava pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, nava sattÄ• vÄ• sadesanÄ• , nava Ä• g
paÃ±Ã±Ä• , nava nÄ• nattÄ• ni, nava anupubbavihÄ• re, dasa nÄ• thakaraá¹‡e dhamme, da
kusalakammapathe, dasa tathÄ• gatabalÄ• ni, dasa sammattÄ• ni, dasa ariyavÄ• se, dasa a
mettÄ• nisaá¹ƒse, dvÄ• dasa dhammacakkÄ• kÄ• re, terasa dhutaá¹…gaguá¹‡e \Ee III 875/
paÃ±cadasa vimuttiparipÄ• caniye dhamme, soá¸·asavidhaá¹ƒ Ä• nÄ• pÄ• nassatiá¹ƒ, aá¹-á
ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catucattÄ• lÄ«sa Ã±Ä• á¹‡avatthÅ«ni, paro
sattasattati Ã±Ä• á¹‡avatthÅ«ni, catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±caramahÄ•
53/ nissÄ• ya dasabalassa guá¹‡e anussarituá¹ƒ Ä• rabhi.

tasmiá¹ƒyeva \Be III 59/ ca divÄ• á¹-á¹-hÄ• ne nisinnoyeva upari ``aparaá¹ƒ pana, bhante, e
nti Ä• gamissanti soá¸·asa aparampariyadhammÄ• , tepi nissÄ• ya anussarituá¹ƒ Ä• rabhi. s
anuttaro mayhaá¹ƒ satthÄ• , Ä• yatanapaÃ±Ã±attiyaá¹ƒ anuttaro, gabbhÄ• vakkantiyaá¹ƒ an
anuttaro, dassanasamÄ• pattiyaá¹ƒ anuttaro, puggalapaÃ±Ã±attiyaá¹ƒ anuttaro, padhÄ• ne
anuttaro, bhassasamÄ• cÄ• re anuttaro, purisasÄ«lasamÄ• cÄ• re anuttaro, anusÄ• sanÄ«v
parapuggalavimuttiÃ±Ä• á¹‡e anuttaro, sassatavÄ• desu anuttaro, pubbenivÄ• saÃ±Ä• á¹‡e
dibbacakkhuÃ±Ä• á¹‡e anuttaro, iddhividhe anuttaro, iminÄ• ca iminÄ• ca anuttaroâ€™â€™
guá¹‡e anussaranto bhagavato guá¹‡Ä• naá¹ƒ neva antaá¹ƒ, na pamÄ• á¹‡aá¹ƒ passi. there
guá¹‡Ä• naá¹ƒ antaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• nÄ• ddasa, bhagavato guá¹‡Ä• naá¹ƒ kiá¹
paÃ±Ã±Ä• mahatÄ« Ã±Ä• á¹‡aá¹ƒ visadaá¹ƒ, so so buddhaguá¹‡e mahantato saddahati. lo
khipitvÄ• pi ``namo buddhÄ• naâ€™â€™ nti attano attano upanissaye á¹-hatvÄ• buddhÄ• n
sabbalokiyamahÄ• janato eko sotÄ• panno buddhaguá¹‡e mahantato saddahati. sotÄ• pann
eko sakadÄ• gÄ• mÄ«. sakadÄ• gÄ• mÄ«naá¹ƒ satatopi sahassatopi eko anÄ• gÄ• mÄ«. a
sahassatopi eko arahÄ• buddhaguá¹‡e mahantato saddahati. avasesaarahantehi asÄ«ti ma
mahantato saddahanti. asÄ«timahÄ• therehi cattÄ• ro mahÄ• therÄ• . catÅ«hi mahÄ• therel
sÄ• riputtatthero, sÄ• riputtattheratopi eko paccekabuddho buddhaguá¹‡e mahantato sadda
sakalacakkavÄ• á¸·agabbhe saá¹…ghÄ• á¹-ikaá¹‡á¹‡ena saá¹…ghÄ• á¹-ikaá¹‡á¹‡aá¹ƒ \Ee
nisinnÄ• paccekabuddhÄ• buddhaguá¹‡e anussareyyuá¹ƒ, tehi sabbehipi eko sabbaÃ±Ã±u
mahantato saddahati.

seyyathÄ• pi nÄ• ma mahÄ• jano ``mahÄ• samuddo gambhÄ«ro uttÄ• noâ€™â€™ ti jÄ• na
tattha koci byÄ• mappamÄ• á¹‡aá¹ƒ yottaá¹ƒ vaá¹-á¹-eyya, koci dve byÄ• maá¹ƒ, koci dasa
vÄ«satibyÄ• maá¹ƒ, koci tiá¹ƒsabyÄ• maá¹ƒ, koci cattÄ• lÄ«sabyÄ• maá¹ƒ, koci paÃ±Ã±Ä•
satabyÄ• maá¹ƒ, koci sahassabyÄ• maá¹ƒ \Be III 60/, koci caturÄ• sÄ«tibyÄ• masahassaá¹ƒ
samuddamajjhe uggatapabbatÄ• dimhi vÄ• á¹-hatvÄ• attano attano yottaá¹ƒ otÄ• reyyuá¹ƒ
byÄ• mamattaá¹ƒ, so byÄ• mamattaá¹-á¹-hÄ• neyeva udakaá¹ƒ jÄ• nÄ• ti ... pe ... yassa cat

so caturÄ• sÄ«tibyÄ• masahassaá¹-á¹-hÄ• neyeva udakaá¹ƒ jÄ• nÄ• ti. parato udakaá¹ƒ ett
mahÄ• samudde \Ne III 54/ pana na tattakaá¹ƒyeva udakaá¹ƒ, atha kho anantamaparimÄ• a
caturÄ• sÄ«tiyojanasahassaá¹ƒ gambhÄ«ro hi mahÄ• samuddo, evameva ekabyÄ• mayotta
navabyÄ• mayottena Ã±Ä• taudakaá¹ƒ viya lokiyamahÄ• janena diá¹-á¹-habuddhaguá¹‡Ä•
dasabyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya sotÄ• pannena diá¹-á¹-habuddhaguá¹‡Ä• .
vÄ«satibyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya sakadÄ• gÄ• minÄ• diá¹-á¹-habuddhag
tiá¹ƒsabyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya anÄ• gÄ• minÄ• diá¹-á¹-habuddhaguá¹‡
cattÄ• lÄ«sabyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya arahatÄ• diá¹-á¹-habuddhaguá¹‡Ä
paÃ±Ã±Ä• sabyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya asÄ«timahÄ• therehi diá¹-á¹-habu
satabyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya catÅ«hi mahÄ• therehi diá¹-á¹-habuddhagu
sahassabyÄ• maá¹-á¹-hÄ• ne Ã±Ä• taudakaá¹ƒ viya mahÄ• moggallÄ• nattherena diá¹-á¹-h
caturÄ• sÄ«tibyÄ• masahassayottena caturÄ• sÄ«tibyÄ• masahassaá¹-á¹-hÄ• ne Ã±Ä• tau
sÄ• riputtattherena diá¹-á¹-habuddhaguá¹‡Ä• . tattha yathÄ• so puriso mahÄ• samudde ud
ettakaá¹ƒyeva, anantamaparimÄ• á¹‡anti gaá¹‡hÄ• ti, evameva Ä• yasmÄ• sÄ• riputto dha
anumÄ• nena nayaggÄ• hena sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e á¹-hatvÄ• dasabalassa \Ee II
``buddhaguá¹‡Ä• anantÄ• aparimÄ• á¹‡Ä• â€™â€™ ti saddahi.

therena hi diá¹-á¹-habuddhaguá¹‡ehi dhammanvayena gahetabbabuddhaguá¹‡Ä• yeva bal
yathÄ• ito nava ito navÄ• ti aá¹-á¹-hÄ• rasa yojanÄ• ni avattharitvÄ• gacchantiyÄ• candab
puriso sÅ«cipÄ• sena udakaá¹ƒ gaá¹‡heyya, sÅ«cipÄ• sena gahitaudakato aggahitameva b
puriso mahÄ• pathavito aá¹…guliyÄ• paá¹ƒsuá¹ƒ gaá¹‡heyya, aá¹…guliyÄ• gahitapaá¹ƒsu
hoti. yathÄ• vÄ• pana puriso mahÄ• samuddÄ• bhimukhiá¹ƒ aá¹…guliá¹ƒ kareyya, aá¹…gu
61/ avasesaá¹ƒ udakaá¹ƒyeva bahu hoti. yathÄ• ca puriso Ä• kÄ• sÄ• bhimukhiá¹ƒ aá¹…gu
aá¹…guliabhimukhaÄ• kÄ• sato sesaÄ• kÄ• sappadesova bahu hoti. evaá¹ƒ therena diá¹-á¹
adiá¹-á¹-hÄ• guá¹‡Ä• va bahÅ«ti veditabbÄ• . vuttampi cetaá¹ƒ ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ||

evaá¹ƒ therassa attano ca satthu ca guá¹‡e anussarato yamakamahÄ• nadÄ«mahogho viy
pÄ«tisomanassaá¹ƒ avattharamÄ• naá¹ƒ vÄ• to viya bhastaá¹ƒ, ubbhijjitvÄ• uggataudakaá
sakalasarÄ«raá¹ƒ pÅ«reti. tato therassa ``supatthitÄ• vata me patthanÄ• , suladdhÄ• me p
evaá¹ƒvidhassa satthu santike pabbajitoâ€™â€™ ti Ä• vajjantassa balavataraá¹ƒ pÄ«tisoma

atha thero ``kassÄ• haá¹ƒ imaá¹ƒ pÄ«tisomanassaá¹ƒ Ä• roceyyaâ€™â€™ nti cintento aÃ±
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• mama imaá¹ƒ pasÄ• daá¹ƒ anucc
na sakkhissati, ahaá¹ƒ imaá¹ƒ somanassaá¹ƒ satthunoyeva pavedeyyÄ• mi, satthÄ• va me
sakkhissati, so hi tiá¹-á¹-hatu mama pÄ«tisomanassaá¹ƒ, mÄ• disassa samaá¹‡asatassa vÄ
samaá¹‡asatasahassassa vÄ• somanassaá¹ƒ pavedentassa sabbesaá¹ƒ manaá¹ƒ gaá¹‡ha
878/ sakkoti. seyyathÄ• pi nÄ• ma aá¹-á¹-hÄ• rasa yojanÄ• ni avattharamÄ• naá¹ƒ gacchan
candabhÄ• gamahÄ• nadiá¹ƒ kusumbhÄ• vÄ• kandarÄ• vÄ• sampaá¹-icchituá¹ƒ na sakk
sampaá¹-icchati. mahÄ• samuddo hi tiá¹-á¹-hatu candabhÄ• gÄ• , evarÅ«pÄ• naá¹ƒ nadÄ«n
satasahassampi sampaá¹-icchati, na cassa tena Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä
mÄ• disassa samaá¹‡asatassa samaá¹‡asahassassa samaá¹‡asatasahassassa vÄ• pÄ«ti
sabbesaá¹ƒ manaá¹ƒ gaá¹‡hanto paá¹-iggahetuá¹ƒ sakkoti. sesÄ• samaá¹‡abrÄ• hmaá¹‡Ä
kusumbhakandarÄ• viya mama somanassaá¹ƒ sampaá¹-icchituá¹ƒ na sakkonti \Be III 62/. h
pÄ«tisomanassaá¹ƒ satthunova Ä• rocemÄ«ti pallaá¹…kaá¹ƒ vinibbhujitvÄ• cammakkhaá¹‡
Ä• dÄ• ya sÄ• yanhasamaye pupphÄ• naá¹ƒ vaá¹‡á¹-ato chijjitvÄ• paggharaá¹‡akÄ• le sat
attano somanassaá¹ƒ pavedento __evaá¹ƒpasanno ahaá¹ƒ, bhante_tiÄ• dimÄ• ha. tattha __
uppannasaddho, evaá¹ƒ saddahÄ• mÄ«ti attho. __bhiyyobhiÃ±Ã±ataro_ti bhiyyataro abhiÃ±
bhiyyatarÄ• bhiÃ±Ã±o vÄ• , uttaritaraÃ±Ä• á¹‡oti attho. __sambodhiya_nti sabbaÃ±Ã±utaÃ±
arahattamaggaÃ±Ä• á¹‡e vÄ• , arahattamaggeneva hi buddhaguá¹‡Ä• nippadesÄ• gahitÄ
arahattamaggeneva sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ paá¹-ilabhanti. paccekabuddhÄ• pa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ceva sakale ca buddhaguá¹‡e. sabbaÃ±hi nesaá¹ƒ arahattan
arahattamaggaÃ±Ä• á¹‡aá¹ƒ sambodhi nÄ• ma hoti. tena uttaritaro bhagavatÄ• natthi. tenÄ
bhiyyobhiÃ±Ã±ataro yadidaá¹ƒ sambodhiyaâ€™â€™ nti.

<142> __uá¸·Ä• rÄ• _ti seá¹-á¹-hÄ• . ayaÃ±hi uá¸·Ä• rasaddo ``uá¸·Ä• rÄ• ni khÄ• danÄ«yÄ
tiÄ• dÄ«su (MN I 366) madhure Ä• gacchati. ``uá¸·Ä• rÄ• ya khalu bhavaá¹ƒ, vacchÄ• yano
gotamaá¹ƒ pasaá¹ƒsÄ• ya pasaá¹ƒsatÄ«â€™â€™ tiÄ• dÄ«su (MN III 280) seá¹-á¹-he. ``app
obhÄ• soâ€™â€™ tiÄ• dÄ«su (DN II 32) vipule. svÄ• yamidha seá¹-á¹-he Ä• gato. tena vutt
seá¹-á¹-hÄ• â€™â€™ ti. __Ä• sabhÄ«_ti usabhassa vÄ• cÄ• sadisÄ« acalÄ• asampavedhÄ
anussavena vÄ• Ä• cariyaparamparÄ• ya vÄ• itikirÄ• ya \Ee III 879/ vÄ• piá¹-akasampadÄ
Ä• kÄ• raparivitakkena vÄ• diá¹-á¹-hinijjhÄ• nakkhantiyÄ• vÄ• takkahetu vÄ• nayahetu vÄ
Ã±Ä• á¹‡ena paá¹-ivijjhitvÄ• viya ekaá¹ƒso gahito, sanniá¹-á¹-hÄ• nakathÄ• va kathitÄ• ti at

__sÄ«hanÄ• do_ti seá¹-á¹-hanÄ• do, neva dandhÄ• yantena na gaggarÄ• yantena sÄ«hen
attho. __kiá¹ƒ te sÄ• riputtÄ• _ti imaá¹ƒ desanaá¹ƒ kasmÄ• Ä• rabhÄ«ti? anuyogadÄ• pana
sÄ«hanÄ• daá¹ƒ naditvÄ• attano sÄ«hanÄ• de anuyogaá¹ƒ dÄ• tuá¹ƒ na sakkoti, nighaá¹ƒs
patitamakkaá¹-o viya hoti. yathÄ• dhamamÄ• naá¹ƒ aparisuddhalohaá¹ƒ jhÄ• yitvÄ• jhÄ• n
jhÄ• maá¹…gÄ• ro viya hoti \Be III 63/. eko sÄ«hanÄ• de anuyogaá¹ƒ dÄ• piyamÄ• no dÄ• t

khamati, dhamamÄ• naá¹ƒ niddosajÄ• tarÅ«paá¹ƒ viya adhikataraá¹ƒ sobhati, tÄ• diso thero
``anuyogakkhamo ayaâ€™â€™ nti Ã±atvÄ• sÄ«hanÄ• de anuyogadÄ• panatthaá¹ƒ imamp

tattha __sabbe te_ti sabbe te tayÄ• . __evaá¹ƒsÄ«lÄ• _tiÄ• dÄ«su lokiyalokuttaravasena sÄ
tesaá¹ƒ vitthÄ• rakathÄ• mahÄ• padÄ• ne kathitÄ• va.

__kiá¹ƒ pana te, sÄ• riputta, ye te bhavissantÄ«_ti atÄ«tÄ• ca tÄ• va niruddhÄ• , apaá¹‡á¹
dÄ«pasikhÄ• viya nibbutÄ• , evaá¹ƒ niruddhe apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gate tvaá¹ƒ katha
anÄ• gatabuddhÄ• naá¹ƒ pana guá¹‡Ä• kinti tayÄ• attano cittena paricchinditvÄ• viditÄ• ti
__kiá¹ƒ pana te, sÄ• riputta, ahaá¹ƒ etarahÄ«_ti anÄ• gatÄ• pi buddhÄ• ajÄ• tÄ• anibbattÄ
kathaá¹ƒ tvaá¹ƒ jÄ• nissasi? tesÃ±hi jÄ• nanaá¹ƒ apade Ä• kÄ• se padadassanaá¹ƒ viya h
ekavihÄ• re vasasi, ekato bhikkhÄ• ya carasi, dhammadesanÄ• kÄ• le dakkhiá¹‡apasse nis
guá¹‡Ä• attano cetasÄ• paricchinditvÄ• viditÄ• tayÄ• ti anuyuÃ±janto evamÄ• ha.

thero pana pucchite pucchite ``no hetaá¹ƒ, bhanteâ€™â€™ ti paá¹-ikkhipati. therassa ca vi
III 57/ aviditampi atthi, kiá¹ƒ so attano viditaá¹-á¹-hÄ• ne paá¹-ikkhepaá¹ƒ karoti, aviditaá¹-á¹
viditaá¹-á¹-hÄ• ne na karoti, aviditaá¹-á¹-hÄ• neyeva karotÄ«ti. thero kira anuyoge Ä• raddh
ayaá¹ƒ anuyogo sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e ayaá¹ƒ anuyo
paá¹-ikkhepaá¹ƒ akatvÄ• aviditaá¹-á¹-hÄ• ne \Ee III 880/ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e paá¹-
idampi dÄ«peti ``bhagavÄ• mayhaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ buddhÄ• naá
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttikÄ• raá¹‡ajÄ• nanasamatthaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á

__etthÄ• _ti etesu atÄ«tÄ• dibhedesu buddhesu. __atha kiÃ±carahÄ«_ti atha kasmÄ• eva
evaá¹ƒ kathitanti vadati.

<143> __dhammanvayo_ti dhammassa paccakkhato Ã±Ä• á¹‡assa anuyogaá¹ƒ anugantvÄ
nayaggÄ• ho vidito. sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e á¹-hatvÄ• va iminÄ• va \Be III 64/ Ä• kÄ
vadati. therassa hi nayaggÄ• ho appamÄ• á¹‡o apariyanto. yathÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• a
pariyanto vÄ• natthi, evaá¹ƒ dhammasenÄ• patino nayaggÄ• hassa. tena so ``iminÄ• evaá
satthÄ• â€™â€™ ti jÄ• nÄ• ti. therassa hi nayaggÄ• ho sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatiko e
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ upamÄ• ya dassento __seyyathÄ• pi, bhante_tiÄ• dimÄ• ha. tattha
nagarassa uddhÄ• papÄ• kÄ• rÄ• dÄ«ni thirÄ• ni vÄ• hontu, dubbalÄ• ni vÄ• , sabbaso vÄ
na hoti, tasmÄ• taá¹ƒ aggahetvÄ• paccantimanagaranti Ä• ha. __daá¸·huddhÄ• pa_nti thir
__daá¸·hapÄ• kÄ• ratoraá¹‡a_nti thirapÄ• kÄ• raÃ±ceva thirapiá¹-á¹-hasaá¹…ghÄ• á¹-aÃ±c
Ä• ha? bahudvÄ• re hi nagare bahÅ«hi paá¹‡á¸• itadovÄ• rikehi bhavitabbaá¹ƒ. ekadvÄ• re
ca paÃ±Ã±Ä• ya sadiso aÃ±Ã±o natthi. tasmÄ• attano paá¹‡á¸• itabhÄ• vassa opammattha
dassetuá¹ƒ ekadvÄ• raâ€™â€™ nti Ä• ha. __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gat
samannÄ• gato visadaÃ±Ä• á¹‡o. __medhÄ• vÄ«_ti á¹-hÄ• nuppattikapaÃ±Ã±Ä• saá¹…khÄ

__anupariyÄ• yapatha_nti anupariyÄ• yanÄ• makaá¹ƒ pÄ• kÄ• ramaggaá¹ƒ. __pÄ• kÄ• ras
iá¹-á¹-hakÄ• naá¹ƒ apagataá¹-á¹-hÄ• naá¹ƒ. __pÄ• kÄ• ravivara_nti pÄ• kÄ• rassa chinnaá¹

__cetaso upakkilese_ti paÃ±ca nÄ«varaá¹‡Ä• ni cittaá¹ƒ upakkilesenti kiliá¹-á¹-haá¹ƒ \Ee III
upatÄ• penti vibÄ• dhenti, tasmÄ• ``cetaso upakkilesÄ• â€™â€™ ti vuccanti. __paÃ±Ã±Ä•
nÄ«varaá¹‡Ä• uppajjamÄ• nÄ• anuppannÄ• ya paÃ±Ã±Ä• ya uppajjituá¹ƒ na denti, uppan
vaá¸• á¸• hituá¹ƒ na \Ne III 58/ denti, tasmÄ• ``paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• â€™â€™
__suppatiá¹-á¹-hitacittÄ• _ti catÅ«su satipaá¹-á¹-hÄ• nesu suá¹-á¹-hu á¹-hapitacittÄ• hutvÄ•
bojjhaá¹…ge yathÄ• bhÅ«ta_nti satta bojjhaá¹…ge yathÄ• sabhÄ• vena bhÄ• vetvÄ• . __an
arahattaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• paá¹-ivijjhiá¹ƒsÅ«ti dasseti.

apicettha satipaá¹-á¹-hÄ• nÄ• ti vipassanÄ• . sambojjhaá¹…gÄ• maggo. anuttarÄ• sammÄ
satipaá¹-á¹-hÄ• nÄ• ti vÄ• maggÄ• ti vÄ• bojjhaá¹…gamissakÄ• . sammÄ• sambodhi arah
dÄ«ghabhÄ• á¹‡akamahÄ• sÄ«vatthero panÄ• ha ``satipaá¹-á¹-hÄ• ne \Be III 65/ vipassanÄ
maggo ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• ti gahite sundaro paÃ±ho bhaveyya, na panev
thero sabbaÃ±Ã±ubuddhÄ• naá¹ƒ nÄ«varaá¹‡appahÄ• ne satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya
bhinnasuvaá¹‡á¹‡arajatÄ• naá¹ƒ viya nÄ• nattÄ• bhÄ• vaá¹ƒ dasseti.

idha á¹-hatvÄ• upamÄ• saá¹ƒsandetabbÄ• --- Ä• yasmÄ• hi sÄ• riputto paccantanagara
dassesi, pariyÄ• yapathaá¹ƒ dassesi, dvÄ• raá¹ƒ dassesi, paá¹‡á¸• itadovÄ• rikaá¹ƒ dasses
pavesanakanikkhamanake oá¸·Ä• rike pÄ• á¹‡e dassesi, paá¹‡á¸• itadovÄ• rikassa tesaá¹ƒ
pÄ• kaá¹-abhÄ• vaÃ±ca dassesi. tattha kiá¹ƒ kena sadisanti ce. nagaraá¹ƒ viya hi nibbÄ• na
sÄ«laá¹ƒ, pariyÄ• yapatho viya hirÄ«, dvÄ• raá¹ƒ viya ariyamaggo, paá¹‡á¸• itadovÄ• riko v
nagarappavisanakanikkhamanakaoá¸·Ä• rikapÄ• á¹‡Ä• viya atÄ«tÄ• nÄ• gatapaccuppannÄ
pÄ• á¹‡Ä• naá¹ƒ pÄ• kaá¹-abhÄ• vo viya Ä• yasmato sÄ• riputtassa atÄ«tÄ• nÄ• gatapaccu
sÄ«lasamathÄ• dÄ«hi pÄ• kaá¹-abhÄ• vo. ettÄ• vatÄ• therena bhagavÄ• evamahaá¹ƒ sÄ•
dhammanvayena nayaggÄ• hena jÄ• nÄ• mÄ«ti attano sÄ«hanÄ• dassa anuyogo dinno hot

<144> __idhÄ• haá¹ƒ, bhante, yena bhagavÄ• _ti imaá¹ƒ desanaá¹ƒ kasmÄ• Ä• rabhi \Ee
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa nipphattidassanatthaá¹ƒ. ayaÃ±hettha adhippÄ• yo, bhag
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ paá¹-ilabhanto paÃ±canavutipÄ• saá¹‡á¸• e na aÃ±Ã±aá
brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitvÄ• sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡ampi paá¹-ilabhiá¹
tumhe payirupÄ• santo paá¹-ilabhinti. tattha __idhÄ• _ti nipÄ• tamattaá¹ƒ. __upasaá¹…kami
tumhe upasaá¹…kamanto panÄ• haá¹ƒ na cÄ«varÄ• dihetu upasaá¹…kamanto, dhammasa
evaá¹ƒ upasaá¹…kamitvÄ• sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ paá¹-ilabhiá¹ƒ. kadÄ• pana t
upasaá¹…kamantoti. sÅ«karakhataleá¹‡e bhÄ• gineyyadÄ«ghanakhaparibbÄ• jakassa
vedanÄ• pariggahasuttantakathanadivase (MN II 205) \Ne III 59/ upasaá¹…kamanto, tadÄ•
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ paá¹-ilabhÄ«ti. taá¹ƒdivasaÃ±hi thero tÄ• lavaá¹‡á¹-aá¹ƒ

bÄ«jamÄ• no á¹-hito taá¹ƒ desanaá¹ƒ sutvÄ• tattheva sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ \B
akÄ• si. __uttaruttaraá¹ƒ paá¹‡Ä«tapaá¹‡Ä«ta_nti uttaruttaraÃ±ceva paá¹‡Ä«tapaá¹‡Ä«taÃ±
__kaá¹‡hasukkasappaá¹-ibhÄ• ga_nti kaá¹‡haÃ±ceva sukkaÃ±ca. taÃ±ca kho sappaá¹-ibhÄ
kaá¹‡haá¹ƒ paá¹-ibÄ• hitvÄ• sukkaá¹ƒ, sukkaá¹ƒ paá¹-ibÄ• hitvÄ• kaá¹‡hanti evaá¹ƒ sappa
kaá¹‡hasukkaá¹ƒ desesi, kaá¹‡haá¹ƒ desentopi ca saussÄ• haá¹ƒ savipÄ• kaá¹ƒ desesi, su
saussÄ• haá¹ƒ savipÄ• kaá¹ƒ desesi.

__tasmiá¹ƒ dhamme abhiÃ±Ã±Ä• idhekaccaá¹ƒ dhammaá¹ƒ dhammesu niá¹-á¹-hamagama
ekaccaá¹ƒ dhammaá¹ƒ nÄ• ma sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ saÃ±jÄ• nitvÄ• dhamme
dhammesÅ«ti? catusaccadhammesu. etthÄ• yaá¹ƒ therasallÄ• po, kÄ• á¸·avallavÄ• sÄ« su
``catusaccadhammesu idÄ• ni niá¹-á¹-hagamanakÄ• raá¹‡aá¹ƒ natthi. assajimahÄ• sÄ• vak
so paá¹-hamamaggena catusaccadhammesu niá¹-á¹-haá¹ƒ gato, aparabhÄ• ge sÅ«karakha
maggehi catusaccadhammesu niá¹-á¹-haá¹ƒ gato, imasmiá¹ƒ pana á¹-hÄ• ne \Ee III 883/ `dh
buddhaguá¹‡esu niá¹-á¹-haá¹ƒ gatoâ€™â€™ ti. lokantaravÄ• sÄ« cÅ«á¸·asÄ«vatthero pana
imasmiá¹ƒ pana á¹-hÄ• ne `dhammesÅ«â€™ ti arahatte niá¹-á¹-haá¹ƒ gatoâ€™â€™ ti Ä• ha
dÄ«ghabhÄ• á¹‡akatipiá¹-akamahÄ• sÄ«vatthero pana ``tatheva purimavÄ• daá¹ƒ vatvÄ• i
`dhammesÅ«â€™ ti sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e niá¹-á¹-haá¹ƒ gatoâ€™â€™ ti vatvÄ• ``
Ä• gatÄ• â€™â€™ ti Ä• ha.

__satthari pasÄ«di_nti evaá¹ƒ sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡adhammesu niá¹-á¹-haá¹ƒ gant
``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti satthari pasÄ«diá¹ƒ. __svÄ• kkhÄ• to
akkhÄ• to sukathito niyyÄ• niko maggo phalatthÄ• ya niyyÄ• ti rÄ• gadosamohanimmadana

__suppaá¹-ipanno saá¹…gho_ti buddhassa bhagavato sÄ• vakasaá¹…ghopi vaá¹…kÄ• did
sammÄ• paá¹-ipadaá¹ƒ paá¹-ipannattÄ• suppaá¹-ipannoti pasannomhi bhagavatÄ«ti dasse

kusaladhammadesanÄ• vaá¹‡á¹‡anÄ•

<145> idÄ• ni divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• samÄ• pajjite soá¸·asa aparÄ• pariyadhamm
bhante etadÄ• nuttariya_nti desanaá¹ƒ Ä• rabhi. tattha \Be III 67/ __anuttariya_nti anuttarab
bhagavÄ• _ \Ne III 60/ __dhammaá¹ƒ desetÄ«_ti yathÄ• yenÄ• kÄ• rena yÄ• ya desanÄ• y
sÄ• tumhÄ• kaá¹ƒ desanÄ• anuttarÄ• ti vadati. __kusalesu dhammesÅ«_ti tÄ• ya desanÄ•
dhammesupi bhagavÄ• va anuttaroti dÄ«peti. yÄ• vÄ• sÄ• desanÄ• , tassÄ• bhÅ«miá¹ƒ
dhammesÅ«â€™â€™ ti Ä• ha. __tatrime kusalÄ• dhammÄ• _ti tatra kusalesu dhammesÅ«
nÄ• mÄ• ti veditabbÄ• . tattha Ä• rogyaá¹-á¹-hena, anavajjaá¹-á¹-hena, kosallasambhÅ«taá¹
niddarathaá¹-á¹-hena, sukhavipÄ• kaá¹-á¹-henÄ• ti paÃ±cadhÄ• kusalaá¹ƒ veditabbaá¹ƒ. te
patvÄ• Ä• rogyaá¹-á¹-hena kusalaá¹ƒ vaá¹-á¹-ati. suttantapariyÄ• yaá¹ƒ patvÄ• anavajjaá¹-
abhidhammapariyÄ• yaá¹ƒ patvÄ• kosallasambhÅ«taniddarathasukhavipÄ• kaá¹-á¹-hena. i

bÄ• hitikasuttantapariyÄ• yena (MN II 358) anavajjaá¹-á¹-hena kusalaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__cattÄ• ro satipaá¹-á¹-hÄ• nÄ• _ti cuddasavidhena kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• r
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ \Ee III 884/, soá¸·asavidhena cittÄ• nupassanÄ
paÃ±cavidhena dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nanti evaá¹ƒ nÄ• nÄ• nayehi vibhaji
samathavipassanÄ• maggavasena lokiyalokuttaramissakÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
phalasatipaá¹-á¹-hÄ• naá¹ƒ pana idha anadhippetaá¹ƒ. __cattÄ• ro sammappadhÄ• nÄ• _ti
ekalakkhaá¹‡Ä• , kiccavasena nÄ• nÄ• kiccÄ• . ``idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ
dhammÄ• naá¹ƒ anuppÄ• dÄ• yÄ• â€™â€™ tiÄ• dinÄ• nayena samathavipassanÄ• magga
cattÄ• ro sammappadhÄ• nÄ• desitÄ• . __cattÄ• ro iddhipÄ• dÄ• _ti ijjhanaá¹-á¹-hena ekas
nÄ• nÄ• sabhÄ• vÄ• . ``idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ•
tiÄ• dinÄ• nayena samathavipassanÄ• maggavasena lokiyalokuttaramissakÄ• va cattÄ• ro

__paÃ±cindriyÄ• nÄ«_ti Ä• dhipateyyaá¹-á¹-hena ekalakkhaá¹‡Ä• ni, adhimokkhÄ• disabhÄ
samathavipassanÄ• maggavaseneva ca lokiyalokuttaramissakÄ• ni saddhÄ• dÄ«ni paÃ±cin
balÄ• nÄ«_ti upatthambhanaá¹-á¹-hena akampiyaá¹-á¹-hena vÄ• ekasaá¹…gahÄ• ni, salak
\Be III 68/. samathavipassanÄ• maggavaseneva lokiyalokuttaramissakÄ• ni saddhÄ• dÄ«ni
__satta bojjhaá¹…gÄ• _ti niyyÄ• naá¹-á¹-hena ekasaá¹…gahÄ• , upaá¹-á¹-hÄ• nÄ• dinÄ• s
samathavipassanÄ• maggavaseneva lokiyalokuttaramissakÄ• satta bojjhaá¹…gÄ• desitÄ•

__ariyo aá¹-á¹-haá¹…giko maggo_ti hetuá¹-á¹-hena ekasaá¹…gaho, dassanÄ• dinÄ• salak
samathavipassanÄ• maggavaseneva \Ne III 61/ lokiyalokuttaramissako ariyo aá¹-á¹-haá¹…g

__idha, bhante, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• _ti idaá¹ƒ kimatthaá¹ƒ Ä• raddhaá¹ƒ? sÄ•
pariyosÄ• nadassanatthaá¹ƒ. sÄ• sanassa hi na kevalaá¹ƒ maggeneva pariyosÄ• naá¹ƒ hot
hoti. tasmÄ• taá¹ƒ dassetuá¹ƒ idamÄ• raddhanti veditabbaá¹ƒ. __etadÄ• nuttariyaá¹ƒ, bhar
dhammesÅ«_ti bhante yÄ• ayaá¹ƒ kusalesu dhammesu evaá¹ƒdesanÄ• , etadÄ• nuttariyaá
__bhagavÄ• _ti taá¹ƒ desanaá¹ƒ bhagavÄ• asesaá¹ƒ sakalaá¹ƒ abhijÄ• nÄ• ti. __taá¹ƒ bha
bhagavato asesaá¹ƒ abhijÄ• nato. __uttari abhiÃ±Ã±eyyaá¹ƒ natthÄ«_ti taduttari abhijÄ• nita
nÄ• ma ito aÃ±Ã±o dhammo vÄ• puggalo vÄ• yaá¹ƒ bhagavÄ• na jÄ• nÄ• tÄ«ti idaá¹ƒ nat
samaá¹‡o vÄ• _ti yaá¹ƒ tumhehi anabhiÃ±Ã±Ä• taá¹ƒ, taá¹ƒ aÃ±Ã±o samaá¹‡o vÄ• brÄ• hi
bhagavatÄ• bhiyyobhiÃ±Ã±ataro assa, adhikatarapaÃ±Ã±o bhaveyya. __yadidaá¹ƒ kusales
__yadida_nti nipÄ• tamattaá¹ƒ, kusalesu dhammesu bhagavatÄ• uttaritaro natthÄ«ti ayame
kusalesu dhammesu anuttaroti dassento ``iminÄ• pi kÄ• raá¹‡ena evaá¹ƒpasanno ahaá¹ƒ, b
dÄ«peti. ito paresu __aparaá¹ƒ panÄ• _tiÄ• dÄ«su visesamattameva vaá¹‡á¹‡ayissÄ• ma. p
vuttanayeneva veditabbaá¹ƒ.

Ä• yatanapaá¹‡á¹‡attidesanÄ• vaá¹‡á¹‡anÄ•

<146> __Ä• yatanapaá¹‡á¹‡attÄ«sÅ«_ti Ä• yatanapaÃ±Ã±Ä• panÄ• su. idÄ• ni tÄ• Ä• yata
__chayimÄ• ni, bhante_tiÄ• dimÄ• ha. Ä• yatanakathÄ• panesÄ• visuddhimagge vitthÄ• re
vitthÄ• rayissÄ• ma, tasmÄ• tattha vuttanayeneva sÄ• vitthÄ• rato veditabbÄ• .

__etadÄ• nuttariyaá¹ƒ_ \Be III 69/, __bhante, Ä• yatanapaá¹‡á¹‡attÄ«sÅ«_ti yÄ• yaá¹ƒ Ä• y
ajjhattikabÄ• hiravavatthÄ• nÄ• divasena evaá¹ƒ desanÄ• , etadÄ• nuttariyaá¹ƒ. sesaá¹ƒ vu

gabbhÄ• vakkantidesanÄ• vaá¹‡á¹‡anÄ•

<147> __gabbhÄ• vakkantÄ«sÅ«_ti gabbhokkamanesu. tÄ• gabbhÄ• vakkantiyo dassento
bhante_tiÄ• dimÄ• ha. tattha __asampajÄ• no_ti ajÄ• nanto sammÅ«á¸·ho hutvÄ• . __mÄ•
III 62/ paá¹-isandhivasena pavisati. __á¹-hÄ• tÄ«_ti vasati. __nikkhamatÄ«_ti nikkhamantop
sammÅ«á¸·hova nikkhamati. __ayaá¹ƒ paá¹-hamÄ• _ti ayaá¹ƒ pakatilokiyamanussÄ• naá¹ƒ

__sampajÄ• no mÄ• tukucchiá¹ƒ okkamatÄ«_ti okkamanto sampajÄ• no asammÅ«á¸·ho hu

__ayaá¹ƒ_ \Ee III 886/ __dutiyÄ• _ti ayaá¹ƒ asÄ«timahÄ• therÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ du
hi pavisantÄ• va jÄ• nanti, vasantÄ• ca nikkhamantÄ• ca na jÄ• nanti.

__ayaá¹ƒ tatiyÄ• _ti ayaá¹ƒ dvinnaÃ±ca aggasÄ• vakÄ• naá¹ƒ paccekabodhisattÄ• naÃ±ca
kira kammajehi vÄ• tehi adhosirÄ• uddhaá¹ƒpÄ• dÄ• anekasataporise papÄ• te viya yonim
tÄ• á¸·acchiggaá¸·ena hatthÄ« viya sambÄ• dhena yonimukhena nikkhamamÄ• nÄ• ananta
tena nesaá¹ƒ ``mayaá¹ƒ nikkhamamhÄ• â€™â€™ ti sampajÄ• natÄ• na hoti. evaá¹ƒ pÅ«rit
evarÅ«pe á¹-hÄ• ne mahantaá¹ƒ dukkhaá¹ƒ uppajjatÄ«ti alameva gabbhÄ• vÄ• se nibbindit

__ayaá¹ƒ catutthÄ• _ti ayaá¹ƒ sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ vasena catutthÄ• gabbhÄ• v
sabbaÃ±Ã±ubodhisattÄ• hi mÄ• tukucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hantÄ• pi jÄ• nanti, t
nikkhamantÄ• pi jÄ• nanti, nikkhamanakÄ• lepi ca te kammajavÄ• tÄ• uddhaá¹ƒpÄ• de adh
sakkonti, dve hatthe pasÄ• retvÄ• akkhÄ«ni ummÄ«letvÄ• á¹-hitakÄ• va nikkhamanti. bhav
avÄ«ciantare aÃ±Ã±o tÄ«su kÄ• lesu sampajÄ• no nÄ• ma natthi á¹-hapetvÄ• sabbaÃ±Ã±u
mÄ• tukucchiá¹ƒ okkamanakÄ• le ca nikkhamanakÄ• le \Be III 70/ ca dasasahassilokadhÄ•
vuttanayeneva veditabbaá¹ƒ.

Ä• desanavidhÄ• desanÄ• vaá¹‡á¹‡anÄ•

<148> __Ä• desanavidhÄ• sÅ«_ti Ä• desanakoá¹-á¹-hÄ• sesu. idÄ• ni tÄ• Ä• desanavidhÄ

imÄ• _tiÄ• dimÄ• ha. __nimittena Ä• disatÄ«_ti Ä• gatanimittena gatanimittena á¹-hitanimitte
bhavissatÄ«ti katheti.

tatridaá¹ƒ \Ne III 63/ vatthu --- eko rÄ• jÄ• tisso muttÄ• gahetvÄ• purohitaá¹ƒ pucchi ``kiá¹
hattheâ€™â€™ ti? so ito cito ca olokesi. tena ca samayena ekÄ• sarabÅ« ``makkhikaá¹ƒ g
pakkhandi, gahaá¹‡akÄ• le makkhikÄ• palÄ• tÄ• , so makkhikÄ• ya muttattÄ• ``muttÄ• ma
muttÄ• tÄ• va hotu, kati muttÄ• ti? so puna nimittaá¹ƒ olokesi. atha avidÅ«re kukkuá¹-o tikk
nicchÄ• resi. brÄ• hmaá¹‡o ``tisso mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. evaá¹ƒ ekacco Ä• gata
etenupÄ• yena gataá¹-hitani mittehipi kathanaá¹ƒ veditabbaá¹ƒ.

__amanussÄ• na_nti yakkhapisÄ• cÄ• dÄ«naá¹ƒ. __devatÄ• na_nti \Ee III 887/ cÄ• tumahÄ
sutvÄ• _ti aÃ±Ã±assa cittaá¹ƒ Ã±atvÄ• kathentÄ• naá¹ƒ saddaá¹ƒ sutvÄ• . __vitakkavipphÄ
vitakkavipphÄ• ravasena uppannaá¹ƒ vippalapantÄ• naá¹ƒ suttapamattÄ• dÄ«naá¹ƒ saddaá
saddaá¹ƒ sutvÄ• . yaá¹ƒ vitakkayato tassa so saddo uppanno, tassa vasena ``evampi te ma
__manosaá¹…khÄ• rÄ• paá¹‡ihitÄ• _ti cittasaá¹…khÄ• rÄ• suá¹-á¹-hapitÄ• . __vitakkessat
pavattessatÄ«ti pajÄ• nÄ• ti. jÄ• nanto ca Ä• gamanena jÄ• nÄ• ti, pubbabhÄ• gena jÄ• nÄ•
cittaá¹ƒ oloketvÄ• jÄ• nÄ• ti. __Ä• gamanena jÄ• nÄ• ti_ nÄ• ma kasiá¹‡aparikammakÄ• le
kasiá¹‡abhÄ• vanaá¹ƒ Ä• raddho paá¹-hamajjhÄ• naá¹ƒ vÄ• ... pe ... catutthajjhÄ• naá¹ƒ vÄ
vÄ• nibbattessatÄ«ti jÄ• nÄ• ti. __pubbabhÄ• gena jÄ• nÄ• ti_ nÄ• ma samathavipassanÄ•
yenÄ• kÄ• rena esa vipassanaá¹ƒ Ä• raddho sotÄ• pattimaggaá¹ƒ vÄ• nibbattessati, sakad
nibbattessati, anÄ• gÄ• mimaggaá¹ƒ vÄ• nibbattessati, arahattamaggaá¹ƒ vÄ• nibbattessa
__antosamÄ• pattiyaá¹ƒ cittaá¹ƒ oloketvÄ• jÄ• nÄ• ti_ nÄ• ma yenÄ• kÄ• rena imassa man
imassa nÄ• ma cittassa anantarÄ• \Be III 71/ imaá¹ƒ nÄ• ma vitakkaá¹ƒ vitakkessati. ito vua
hÄ• nabhÄ• giyo vÄ• samÄ• dhi bhavissati, á¹-hitibhÄ• giyo vÄ• visesabhÄ• giyo vÄ• nibb
abhiÃ±Ã±Ä• yo vÄ• nibbattessatÄ«ti jÄ• nÄ• ti.

tattha puthujjano cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« puthujjanÄ• naá¹ƒyeva cittaá¹ƒ jÄ• nÄ• ti, n
heá¹-á¹-himo heá¹-á¹-himo uparimassa uparimassa cittaá¹ƒ na jÄ• nÄ• ti, uparimo pana heá
etesu ca sotÄ• panno sotÄ• pattiphalasamÄ• pattiá¹ƒ samÄ• pajjati. sakadÄ• gÄ• mÄ«, anÄ
arahattaphalasamÄ• pattiá¹ƒ samÄ• pajjati. uparimo heá¹-á¹-himaá¹ƒ na samÄ• pajjati. tesa
heá¹-á¹-himÄ• samÄ• patti tatrupapattiyeva hoti. __tatheva taá¹ƒ hotÄ«_ti idaá¹ƒ ekaá¹ƒsen
cetopariyaÃ±Ä• á¹‡avasena Ã±Ä• taÃ±hi aÃ±Ã±athÄ• bhÄ• vÄ« nÄ• ma natthi. sesaá¹ƒ pu

dassanasamÄ• pattidesanÄ• vaá¹‡á¹‡anÄ•

<149> __Ä• tappamanvÄ• yÄ• _tiÄ• di \Ne III 64/ brahmajÄ• le vitthÄ• ritameva. ayaá¹ƒ pa
saá¹…khepo, __Ä• tappa_nti vÄ«riyaá¹ƒ. tadeva padahitabbato __padhÄ• naá¹ƒ. _ anuyuÃ
__appamÄ• da_nti satiavippavÄ• saá¹ƒ. __sammÄ• manasikÄ• ra_nti anicce aniccantiÄ• di

upÄ• yamanasikÄ• raá¹ƒ. __cetosamÄ• dhi_nti paá¹-hamajjhÄ• nasamÄ• dhiá¹ƒ. __ayaá¹ƒ
dassanasamÄ• pattÄ«_ti ayaá¹ƒ dvattiá¹ƒ sÄ• kÄ• raá¹ƒ paá¹-ikÅ«lato manasikatvÄ• paá¹-
uppÄ• ditÄ• paá¹-hamajjhÄ• nasamÄ• patti paá¹-hamÄ• dassanasamÄ• patti nÄ• ma, sac
katvÄ• sotÄ• panno hoti, ayaá¹ƒ nippariyÄ• yeneva paá¹-hamÄ• dassanasamÄ• patti.

__atikkamma cÄ• _ti atikkamitvÄ• ca. __chavimaá¹ƒsalohita_nti chaviÃ±ca maá¹ƒsaÃ±ca
paccavekkhatÄ«_ti aá¹-á¹-hi aá¹-á¹-hÄ«ti paccavekkhati. aá¹-á¹-hi aá¹-á¹-hÄ«ti paccavekkhit
aá¹-á¹-hiÄ• rammaá¹‡Ä• dibbacakkhupÄ• dakajjhÄ• nasamÄ• patti dutiyÄ• dassanasamÄ
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• sakadÄ• gÄ• mimaggaá¹ƒ nibbatteti. ayaá¹ƒ nippariyÄ• ye
kÄ• á¸·avallavÄ• sÄ« sumatthero pana ``yÄ• va tatiyamaggÄ• vaá¹-á¹-atÄ«â€™â€™ ti Ä• h

__viÃ±Ã±Ä• á¹‡asota_nti \Be III 72/ viÃ±Ã±Ä• á¹‡ameva. __ubhayato abbocchinna_nti dvÄ
acchinnaá¹ƒ. __idha loke patiá¹-á¹-hitaÃ±cÄ• _ti chandarÄ• gavasena imasmiÃ±ca loke pati
dutiyapadepi eseva nayo. kammaá¹ƒ vÄ• kammato upagacchantaá¹ƒ idha loke patiá¹-á¹-hit
Ä• kaá¸• á¸• hantaá¹ƒ paraloke patiá¹-á¹-hitaá¹ƒ nÄ• ma. iminÄ• kiá¹ƒ kathitaá¹ƒ? sekkhapu
cetopariyaÃ±Ä• á¹‡aá¹ƒ kathitaá¹ƒ. sekkhaputhujjanÄ• naÃ±hi cetopariyaÃ±Ä• á¹‡aá¹ƒ tati
nÄ• ma.

__idha loke appatiá¹-á¹-hitaÃ±cÄ• _ti nicchandarÄ• gattÄ• idhaloke ca appatiá¹-á¹-hitaá¹ƒ.
nayo. kammaá¹ƒ vÄ• kammato na upagacchantaá¹ƒ idha loke appatiá¹-á¹-hitaá¹ƒ nÄ• ma.
anÄ• kaá¸• á¸• hantaá¹ƒ paraloke appatiá¹-á¹-hitaá¹ƒ nÄ• ma. iminÄ• kiá¹ƒ kathitaá¹ƒ? khÄ
cetopariyaÃ±Ä• á¹‡aá¹ƒ kathitaá¹ƒ. khÄ«á¹‡Ä• savassa hi cetopariyaÃ±Ä• á¹‡aá¹ƒ catutthÄ

apica dvattiá¹ƒsÄ• kÄ• re Ä• raddhavipassanÄ• pi \Ee III 889/ paá¹-hamÄ• dassanasamÄ•
Ä• raddhavipassanÄ• dutiyÄ• dassanasamÄ• patti. sekkhaputhujjanÄ• naá¹ƒ cetopariyaÃ±
cetopariyaÃ±Ä• á¹‡anti idaá¹ƒ padadvayaá¹ƒ niccalameva. aparo nayo paá¹-hamajjhÄ• naá
dassanasamÄ• patti \Ne III 65/. dutiyajjhÄ• naá¹ƒ dutiyÄ• . tatiyajjhÄ• naá¹ƒ tatiyÄ• . catutth
catutthÄ• dassanasamÄ• patti. tathÄ• paá¹-hamamaggo paá¹-hamÄ• dassanasamÄ• patt
tatiyamaggo tatiyÄ• . catutthamaggo catutthÄ• dassanasamÄ• pattÄ«ti. sesamettha purima

puggalapaá¹‡á¹‡attidesanÄ• vaá¹‡á¹‡anÄ•

<150> __puggalapaá¹‡á¹‡attÄ«sÅ«_ti lokavohÄ• ravasena ``satto puggalo naro posoâ€™â
paÃ±Ã±Ä• petabbÄ• su lokapaÃ±Ã±attÄ«su. buddhÄ• naÃ±hi dve kathÄ• sammutikathÄ• ,
poá¹-á¹-hapÄ• dasutte (Sv I 439-443) vitthÄ• ritÄ• .

tattha puggalapaá¹‡á¹‡attÄ«sÅ«ti ayaá¹ƒ sammutikathÄ• . idÄ• ni ye puggale paÃ±Ã±apen

bhagavÄ• anuttaro hoti, te dassento __sattime bhante puggalÄ• . ubhatobhÄ• gavimutto_ti
__ubhatobhÄ• gavimutto_ti dvÄ«hi bhÄ• gehi vimutto, arÅ«pasamÄ• pattiyÄ• rÅ«pakÄ• ya
maggena nÄ• makÄ• yato. so catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ekekato vuá¹-á¹-hÄ• y
arahattappattÄ• naá¹ƒ, catunnaá¹ƒ, nirodhÄ• vuá¹-á¹-hÄ• ya arahattappattaanÄ• gÄ• mino

pÄ• á¸·i panettha ``katamo ca puggalo ubhatobhÄ• gavimutto? idhekacco puggalo aá¹-á¹-h
phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™
aá¹-á¹-havimokkhalÄ• bhino vasena Ä• gatÄ• . paÃ±Ã±Ä• ya vimuttoti __paÃ±Ã±Ä• vimutto
catÅ«hi jhÄ• nehi vuá¹-á¹-hÄ• ya arahattaá¹ƒ pattÄ• cattÄ• ro cÄ• ti imesaá¹ƒ vasena paÃ±

pÄ• á¸·i panettha aá¹-á¹-havimokkhapaá¹-ikkhepavaseneva Ä• gatÄ• . yathÄ• ha ``na heva
kÄ• yena phusitvÄ• viharati. paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti.
paÃ±Ã±Ä• vimuttoâ€™â€™ ti (DhÄ• tuk 25).

phuá¹-á¹-hantaá¹ƒ sacchi karotÄ«ti __kÄ• yasakkhi. _ so jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ
nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikaroti, so sotÄ• pattiphalaá¹-á¹-haá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• v
\Ee III 890/ chabbidho hotÄ«ti veditabbo. tenevÄ• ha ``idhekacco puggalo aá¹-á¹-ha vimokkh
viharati, paÃ±Ã±Ä• ya \Ne III 66/ cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ay
kÄ• yasakkhÄ«â€™â€™ ti (DhÄ• tuk 26).

diá¹-á¹-hantaá¹ƒ pattoti __diá¹-á¹-hippatto. _ tatridaá¹ƒ saá¹…khepalakkhaá¹‡aá¹ƒ, dukkhÄ
nirodhoti Ã±Ä• taá¹ƒ hoti diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ passitaá¹ƒ paÃ±Ã±Ä• yÄ• ti
vitthÄ• rato panesopi kÄ• yasakkhi viya chabbidho hoti. tenevÄ• ha --- ``idhekacco puggalo
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yath
tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocaritÄ• , paÃ
Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati puggalo diá¹-á¹-hippattoâ€™â€™ ti (DhÄ•

saddhÄ• ya \Be III 74/ vimuttoti __saddhÄ• vimutto. _ sopi vuttanayeneva chabbidho hoti. t
``idhekacco puggalo idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dukkhasamud
pajÄ• nÄ• ti, ayaá¹ƒ dukkhanirodhoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dukkhanirodhag
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodi
paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti no ca kho yathÄ• diá¹
vuccati puggalo saddhÄ• vimuttoâ€™â€™ ti (DhÄ• tuk 28). etesu hi saddhÄ• vimuttassa pu
saddahantassa viya, okappentassa viya, adhimuccantassa viya ca kilesakkhayo hoti. diá¹-á¹
pubbabhÄ• gamaggakkhaá¹‡e kilesacchedakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ adandhaá¹ƒ tikhiá¹‡aá¹ƒ s
yathÄ• nÄ• ma nÄ• titikhiá¹‡ena asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ na
sÄ«ghaá¹ƒ vahati, saddo suyyati, balavataro vÄ• yÄ• mo kÄ• tabbo hoti, evarÅ«pÄ• saddh

pubbabhÄ• gamaggabhÄ• vanÄ• . yathÄ• pana atinisitena asinÄ• kadaliá¹ƒ chindantassa
maá¹-á¹-haá¹ƒ hoti, asi sÄ«ghaá¹ƒ vahati, saddo na suyyati, balavataraá¹ƒ vÄ• yÄ• makicca
paÃ±Ã±Ä• vimuttassa pubbabhÄ• gamaggabhÄ• vanÄ• veditabbÄ• .

dhammaá¹ƒ anussaratÄ«ti __dhammÄ• nusÄ• rÄ«. dhammo_ti paÃ±Ã±Ä• , paÃ±Ã±Ä• pub
attho. __saddhÄ• nusÄ• rimhipi_ eseva nayo, ubhopete sotÄ• pattimaggaá¹-á¹-hÄ• yeva. vu
puggalassa sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa paÃ±Ã±indriyaá¹ƒ adhimattaá¹
paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• veti. ayaá¹ƒ vuccati puggalo dhammÄ•

tathÄ• \Ee III 891/ ``yassa puggalassa sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa sa
adhimattaá¹ƒ hoti \Ne III 67/, saddhÄ• vÄ• hiá¹ƒ saddhÄ• pubbaá¹…gamaá¹ƒ ariyamaggaá¹
puggalo saddhÄ• nusÄ• rÄ«â€™â€™ ti. ayamettha saá¹…khepo, vitthÄ• rato panesÄ• ubh
visuddhimagge paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re vuttÄ• . tasmÄ• tattha vuttanayeneva ved
purimanayeneva yojetabbaá¹ƒ.

padhÄ• nadesanÄ• vaá¹‡á¹‡anÄ•

<151> __padhÄ• nesÅ«_ti idha padahanavasena ``satta bojjhaá¹…gÄ• padhÄ• nÄ• â€™â
vitthÄ• rakathÄ• mahÄ• satipaá¹-á¹-hÄ• ne vuttanayeneva veditabbÄ• . sesamidhÄ• pi puri

paá¹-ipadÄ• desanÄ• vaá¹‡á¹‡anÄ•

<152> __dukkhapaá¹-ipadÄ• _dÄ«su \Be III 75/ ayaá¹ƒ vitthÄ• ranayo --- ``tattha katamÄ•
dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? dukkhena kasirena samÄ• dhiá¹ƒ uppÄ• dentassa dandh
abhijÄ• nantassa yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• dia
dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• . tattha katamÄ• dukkhapaá¹-ipadÄ•
dukkhena kasirena samÄ• dhiá¹ƒ uppÄ• dentassa khippaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• na
pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹-hi, ayaá¹ƒ vuccati dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±
katamÄ• sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? akicchena akasirena samÄ
taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹
sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• . tattha katamÄ• sukhapaá¹-ipadÄ• kh
akicchena akasirena samÄ• dhiá¹ƒ uppÄ• dentassa khippaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• n
pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹-hi, ayaá¹ƒ vuccati sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã
(Vibh 801). ayamettha saá¹…khepo, vitthÄ• ro pana visuddhimagge vutto. sesamidhÄ• pi pu
yojetabbaá¹ƒ.

bhassasamÄ• cÄ• rÄ• divaá¹‡á¹‡anÄ•

<153> __na ceva musÄ• vÄ• dÅ«pasaÃ±hita_nti bhassasamÄ• cÄ• re á¹-hitopi kathÄ• ma
kathentopi idhekacco bhikkhu na ceva musÄ• vÄ• dÅ«pasaÃ±hitaá¹ƒ bhÄ• sati. aá¹-á¹-ha a
aá¹-á¹-ha ariyavohÄ• rayuttameva bhÄ• sati. __na_ \Ee III 892/ __ca vebhÅ«tiya_nti bhassa
bhedakaravÄ• caá¹ƒ \Ne III 68/ na bhÄ• sati. __na ca pesuá¹‡iya_nti tassÄ• yevetaá¹ƒ veva
vebhÅ«tiyavÄ• cÄ• hi piyabhÄ• vassa suÃ±Ã±akaraá¹‡ato ``pesuá¹‡iyaâ€™â€™ nti vucca
mahÄ• sÄ«vatthero avoca. __na ca sÄ• rambhaja_nti sÄ• rambhajÄ• ca yÄ• vÄ• cÄ• , taÃ
dussÄ«loâ€™â€™ ti vutte, ``tvaá¹ƒ dussÄ«lo tavÄ• cariyo dussÄ«loâ€™â€™ ti vÄ• , ``tuyha
vutte, ``ahaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pÄ• á¹-aliputtaá¹ƒ gatoâ€™â€™ tiÄ• dinÄ• nayena
vikkhepakathÄ• pavattaá¹ƒ vÄ• karaá¹‡uttariyavÄ• caá¹ƒ na bhÄ• sati. __jayÄ• pekkho_ti j
yathÄ• hatthako sakyaputto titthiyÄ• nÄ• ma dhammenapi adhammenapi jetabbÄ• ti saccÄ
bhÄ• sati, evaá¹ƒ \Be III 76/ jayÄ• pekkho jayapurekkhÄ• ro hutvÄ• na bhÄ• satÄ«ti attho. _
vÄ• caá¹ƒ bhÄ• satÄ«_ti ettha mantÄ• ti vuccati paÃ±Ã±Ä• , mantÄ• ya paÃ±Ã±Ä• ya. puna
idaá¹ƒ vuttaá¹ƒ hoti, bhassasamÄ• cÄ• re á¹-hito divasabhÄ• gampi kathento paÃ±Ã±Ä• ya
yuttakathameva kathetÄ«ti. __nidhÄ• navati_nti hadayepi nidahitabbayuttaá¹ƒ. __kÄ• lenÄ•

evaá¹ƒ bhÄ• sitÄ• hi vÄ• cÄ• amusÄ• ceva hoti apisuá¹‡Ä• ca apharusÄ• ca asaá¹-hÄ•
evarÅ«pÄ• ca ayaá¹ƒ vÄ• cÄ• catusaccanissitÄ• tipi sikkhattayanissitÄ• tipi dasakathÄ• va
terasadhutaá¹…ganissitÄ• tipi sattattiá¹ƒsabodhipakkhiyadhammanissitÄ• tipi magganissitÄ
__etadÄ• nuttariyaá¹ƒ, bhante, bhassasamÄ• cÄ• re_ti taá¹ƒ purimanayeneva yojetabbaá¹ƒ

__sacco cassa saddho cÄ• _ti sÄ«lÄ• cÄ• re á¹-hito bhikkhu sacco ca bhaveyya saccakath
saddhÄ• sampanno. nanu heá¹-á¹-hÄ• saccaá¹ƒ kathitameva, idha kasmÄ• puna vuttanti?
kathitaá¹ƒ. sÄ«lÄ• cÄ• re á¹-hito pana bhikkhu antamaso hasanakathÄ• yapi musÄ• vÄ• da
idha vuttaá¹ƒ. idÄ• ni so dhammena samena jÄ«vitaá¹ƒ kappetÄ«ti dassanatthaá¹ƒ __na ca
tattha ``kuhakoâ€™â€™ tiÄ• dÄ«ni brahmajÄ• le vitthÄ• ritÄ• ni.

__indriyesu guttadvÄ• ro, bhojane mattaÃ±Ã±Å«_ti chasu indriyesu guttadvÄ• ro bhojanepi
__samakÄ• rÄ«_ti \Ee III 893/ samacÄ• rÄ«, kÄ• yena vÄ• cÄ• ya manasÄ• ca kÄ• yavaá¹
caratÄ«ti attho. __jÄ• gariyÄ• nuyogamanuyutto_ti rattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ•
nisajjÄ• yÄ• â€™â€™ ti vuttanayeneva jÄ• gariyÄ• nuyogaá¹ƒ yuttappayutto viharati. __ata
kÄ• yÄ• lasiyavirahito. __Ä• raddhavÄ«riyo_ti kÄ• yikavÄ«riyenÄ• pi Ä• raddhavÄ«riyo hoti,
vinodetvÄ• catÅ«su iriyÄ• pathesu aá¹-á¹-haÄ• rabbhavatthuvasena ekavihÄ• rÄ«. cetasika
Ä• raddhavÄ«riyo \Ne III 69/ hoti, kilesasaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vinodetvÄ• aá¹-á¹-has
ekavihÄ• rÄ«. api ca yathÄ• tathÄ• kilesuppattiá¹ƒ nivÄ• rento cetasikavÄ«riyena Ä• raddh
__jhÄ• yÄ«_ti Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• navasena \Be III 77/ jhÄ• yÄ«. __satimÄ
cirakatÄ• dianussaraá¹‡asamatthÄ• ya satiyÄ• samannÄ• gato.

__kalyÄ• á¹‡apaá¹-ibhÄ• no_ti vÄ• kkaraá¹‡asampanno ceva hoti paá¹-ibhÄ• nasampanno

pana hoti no muttapaá¹-ibhÄ• no. sÄ«lasamÄ• cÄ• rasmiÃ±hi á¹-hitabhikkhu muttapaá¹-ibhÄ
yuttapaá¹-ibhÄ• no pana hoti vaá¹…gÄ«satthero viya. __gatimÄ• _ti gamanasamatthÄ• ya p
__dhitimÄ• _ti dhÄ• raá¹‡asamatthÄ• ya paÃ±Ã±Ä• ya samannÄ• gato. __matimÄ• _ti ettha
nÄ• mameva, tasmÄ• paÃ±Ã±avÄ• ti attho. iti tÄ«hipi imehi padehi paÃ±Ã±Ä• va kathitÄ• .
samaá¹‡adhammakaraá¹‡avÄ«riyaá¹ƒ kathitaá¹ƒ, idha buddhavacanagaá¹‡hanavÄ«riyaá¹ƒ
vipassanÄ• paÃ±Ã±Ä• kathitÄ• , idha buddhavacanagaá¹‡hanapaÃ±Ã±Ä• . __na ca kÄ• m
vatthukÄ• makilesakÄ• mesu agiddho. __sato ca nipako cÄ• _ti abhikkantapaá¹-ikkantÄ• dÄ
satiyÄ• ceva Ã±Ä• á¹‡ena ca samannÄ• gato caratÄ«ti attho. nepakkanti paÃ±Ã±Ä• , tÄ• y
vutto. sesamidhÄ• pi purimanayeneva yojetabbaá¹ƒ.

anusÄ• sanavidhÄ• divaá¹‡á¹‡anÄ•

<154> __paccattaá¹ƒ yoniso manasikÄ• rÄ• _ti attano upÄ• yamanasikÄ• rena. __yathÄ• n
paá¹-ipajjamÄ• no_ti yathÄ• mayÄ• anusiá¹-á¹-haá¹ƒ anusÄ• sanÄ« dinnÄ• , tathÄ• paá¹-
\Ee III 894/ __saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• _tiÄ• di vuttatthameva. sesamidhÄ• pi purim

<155> __parapuggalavimuttiÃ±Ä• á¹‡e_ti sotÄ• pannÄ• dÄ«naá¹ƒ parapuggalÄ• naá¹ƒ ten
kilesavimuttiÃ±Ä• á¹‡e. sesamidhÄ• pi purimanayeneva yojetabbaá¹ƒ.

<156> __amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo_ti eko pubbenivÄ• saá¹ƒ anussaranto nÄ• magottaá
eko suddhakhandheyeva anussarati, eko hi sakkoti, eko na sakkoti. tattha yo sakkoti, tassa
asakkontassa vasena gahitaá¹ƒ. asakkonto pana kiá¹ƒ karoti? suddhakhandheyeva anussar
anekajÄ• tisatasahassamatthake á¹-hatvÄ• nÄ• magottaá¹ƒ pariyÄ• diyamÄ• no otarati. taá
__evaá¹ƒnÄ• mo_tiÄ• dimÄ• ha \Ne III 70/ \Be III 78/. __so evamÄ• hÄ• _ti so diá¹-á¹-higati
kiÃ±cÄ• pi sassatoti vatvÄ• ``te ca sattÄ• saá¹ƒsarantÄ«â€™â€™ ti vadantassa vacanaá¹
hoti. diá¹-á¹-higatikattÄ• panesa etaá¹ƒ na sallakkhesi. diá¹-á¹-higatikassa hi á¹-hÄ• naá¹ƒ v
natthi. imaá¹ƒ gahetvÄ• imaá¹ƒ vissajjeti, imaá¹ƒ vissajjetvÄ• imaá¹ƒ gaá¹‡hÄ• tÄ«ti brahm
vitthÄ• ritamevetaá¹ƒ. __ayaá¹ƒ tatiyo sassatavÄ• do_ti thero lÄ• bhisseva vasena tayo sas
bhagavatÄ• pana takkÄ«vÄ• dampi gahetvÄ• brahmajÄ• le cattÄ• ro vuttÄ• . etesaá¹ƒ par
vitthÄ• rakathÄ• brahmajÄ• le (Sv I 30) vuttanayeneva veditabbÄ• . sesamidhÄ• pi purimar

<157> __gaá¹‡anÄ• ya vÄ• _ti piá¹‡á¸• agaá¹‡anÄ• ya. __saá¹…khÄ• nenÄ• _ti acchiddak
ubhayathÄ• pi piá¹‡á¸• agaá¹‡anameva dasseti. idaá¹ƒ vuttaá¹ƒ hoti, vassÄ• naá¹ƒ satavas
satasahassavasena koá¹-ivasena piá¹‡á¸• aá¹ƒ katvÄ• pi ettakÄ• ni vassasatÄ• nÄ«ti vÄ• e
evaá¹ƒ saá¹…khÄ• tuá¹ƒ na sakkÄ• . tumhe pana attano dasannaá¹ƒ pÄ• ramÄ«naá¹ƒ pÅ«
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa suppaá¹-ividdhattÄ• yasmÄ• vo anÄ• varaá¹‡aÃ±Ä• á¹‡aá
desanÄ• Ã±Ä• á¹‡akusalataá¹ƒ purakkhatvÄ• vassagaá¹‡anÄ• yapi pariyantikaá¹ƒ katvÄ•

paricchinditvÄ• ettakanti \Ee III 895/ dassethÄ• ti dÄ«peti. pÄ• á¸·iyattho panettha vuttanay
purimanayeneva yojetabbaá¹ƒ.

<158> __etadÄ• nuttariyaá¹ƒ, bhante, sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡e_ti bhante yÄ•
cutipaá¹-isandhivasena Ã±Ä• á¹‡adesanÄ• , sÄ• pi tumhÄ• kaá¹ƒyeva anuttarÄ• . atÄ«tabu
anÄ• gatÄ• pi evameva desessanti. tumhe tesaá¹ƒ atÄ«tÄ• nÄ• gatabuddhÄ• naá¹ƒ Ã±Ä• á
desayittha. ``iminÄ• pi kÄ• raá¹‡ena evaá¹ƒpasanno ahaá¹ƒ bhante bhagavatÄ«â€™â€™ ti
panettha vitthÄ• ritoyeva.

<159> __sÄ• savÄ• saupadhikÄ• _ti sadosÄ• saupÄ• rambhÄ• . __no ariyÄ• ti vuccatÄ«_
__anÄ• savÄ• anupadhikÄ• _ti niddosÄ• anupÄ• rambhÄ• . __ariyÄ• ti vuccatÄ«_ti ariyido
__appaá¹-ikÅ«lasaÃ±Ã±Ä«_ \Be III 79/ __tattha viharatÄ«_ti kathaá¹ƒ appaá¹-ikÅ«lasaÃ±Ã±
paá¹-ikÅ«le satte mettaá¹ƒ pharati, saá¹…khÄ• re dhÄ• tusaÃ±Ã±aá¹ƒ upasaá¹ƒharati. yath
paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati (Paá¹-is III 97) ? aniá¹-á¹-hasmiá¹ƒ vatthusmiá
pharati, dhÄ• tuto vÄ• upasaá¹ƒharatÄ«â€™â€™ ti. __paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharat
asubhasaÃ±Ã±aá¹ƒ pharati, saá¹…khÄ• re aniccasaÃ±Ã±aá¹ƒ upasaá¹ƒharati. yathÄ• ha ``
paá¹-ikÅ«lasaÃ±Ã±Ä« \Ne III 71/ viharati? iá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ asubhÄ• ya vÄ• ph
upasaá¹ƒharatÄ«â€™â€™ ti. evaá¹ƒ sesapadesupi attho veditabbo.

__upekkhako tattha viharatÄ«_ti iá¹-á¹-he arajjanto aniá¹-á¹-he adussanto yathÄ• aÃ±Ã±e
mohaá¹ƒ uppÄ• denti, evaá¹ƒ anuppÄ• dento chasu Ä• rammaá¹‡esu chaá¸·aá¹…gupekkhÄ
__etadÄ• nuttariyaá¹ƒ, bhante, iddhividhÄ• sÅ«_ti, bhante, yÄ• ayaá¹ƒ dvÄ«su iddhÄ«su ev
etadÄ• nuttariyaá¹ƒ. __taá¹ƒ bhagavÄ• _ti taá¹ƒ desanaá¹ƒ bhagavÄ• asesaá¹ƒ sakalaá¹ƒ
bhagavato_ti taá¹ƒ desanaá¹ƒ bhagavato asesaá¹ƒ abhijÄ• nato. __uttari abhiÃ±Ã±eyyaá¹ƒ
abhijÄ• nitabbaá¹ƒ natthi. ayaá¹ƒ nÄ• ma ito aÃ±Ã±o dhammo vÄ• puggalo vÄ• yaá¹ƒ bha
natthi. __yadabhijÄ• naá¹ƒ aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• _ti yaá¹ƒ tumhehi ana
samaá¹‡o vÄ• \Ee III 896/ brÄ• hmaá¹‡o vÄ• abhijÄ• nanto bhagavatÄ• bhiyyobhiÃ±Ã±ata
bhaveyya. __yadidaá¹ƒ iddhividhÄ• sÅ«_ti ettha __yadida_nti nipÄ• tamattaá¹ƒ. iddhividhÄ•
uttaritaro natthi. atÄ«tabuddhÄ• pi hi imÄ• dve iddhiyo desesuá¹ƒ, anÄ• gatÄ• pi imÄ• va d
tesaá¹ƒ Ã±Ä• á¹‡ena saá¹ƒsanditvÄ• imÄ• va desayittha. iti bhagavÄ• iddhividhÄ• su anut
kÄ• raá¹‡ena evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavatÄ«â€™â€™ ti dÄ«peti. ettÄ• vatÄ•
divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• soá¸·asa aparampariyadhamme sammasi, teva dassitÄ• ho

aÃ±Ã±athÄ• satthuguá¹‡adassanÄ• divaá¹‡á¹‡anÄ•

<160> idÄ• ni aparenapi Ä• kÄ• rena bhagavato guá¹‡e dassento __yaá¹ƒ taá¹ƒ bhante_tiÄ
__saddhena kulaputtenÄ• _ti saddhÄ• kulaputtÄ• \Be III 80/ nÄ• ma atÄ«tÄ• nÄ• gatapaco
yaá¹ƒ sabbaÃ±Ã±ubodhisattena pattabbanti vuttaá¹ƒ hoti. kiá¹ƒ pana tena pattabbaá¹ƒ? nav

__Ä• raddhavÄ«riyenÄ• _tiÄ• dÄ«su ``vÄ«riyaá¹ƒ thÄ• moâ€™â€™ tiÄ• dÄ«ni sabbÄ• neva
__Ä• raddhavÄ«riyenÄ• _ti paggahitavÄ«riyena. __thÄ• mavatÄ• _ti thÄ• masampannena t
__purisathÄ• menÄ• _ti tena thÄ• mavatÄ• yaá¹ƒ purisathÄ• mena pattabbanti vuttaá¹ƒ ho
eseva nayo. __purisadhorayhenÄ• _ti yÄ• asamadhurehi buddhehi vahitabbÄ• dhurÄ• , ta
vahanasamatthena mahÄ• purisena. __anuppattaá¹ƒ taá¹ƒ bhagavatÄ• _ti taá¹ƒ sabbaá¹ƒ a
pattabbaá¹ƒ, sabbameva anuppattaá¹ƒ, bhagavato ekaguá¹‡opi Å«no natthÄ«ti dasseti. __k
kÄ• masukhallikÄ• nuyoga_nti vatthukÄ• mesu kÄ• masukhallikÄ• nuyogaá¹ƒ. yathÄ• aÃ±
samaá¹‡abrÄ• hmaá¹‡Ä• ``ko jÄ• nÄ• ti paralokaá¹ƒ \Ne III 72/. sukho imissÄ• paribbÄ• jik
bÄ• hÄ• ya samphassoâ€™â€™ ti moá¸·ibandhÄ• hi paribbÄ• jikÄ• hi paricÄ• renti sampat
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ anubhavamÄ• nÄ• kÄ• masukhamanuyuttÄ• , na evamanuyutt

__hÄ«na_nti lÄ• makaá¹ƒ. __gamma_nti gÄ• mavÄ• sÄ«naá¹ƒ dhammaá¹ƒ. __pothujjanika
__anariya_nti na niddosaá¹ƒ. na vÄ• ariyehi sevitabbaá¹ƒ. __anatthasaÃ±hita_nti anatthasa
__attakilamathÄ• nuyoga_nti \Ee III 897/ attano Ä• tÄ• panaparitÄ• panÄ• nuyogaá¹ƒ. __du
dukkhamaá¹ƒ vÄ• . yathÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• kÄ• masukhallikÄ• nuyogaá¹ƒ pa
kÄ• yakilamathaá¹ƒ anudhÄ• vanti, tato muÃ±cissÄ• mÄ• ti kÄ• masukhaá¹ƒ anudhÄ• vanti
pana ubho ete ante vajjetvÄ• yÄ• sÄ• ``atthi, bhikkhave, majjhimÄ• paá¹-ipadÄ• tathÄ• g
cakkhukaraá¹‡Ä«â€™â€™ ti evaá¹ƒ vuttÄ• sammÄ• paá¹-ipatti, tameva paá¹-ipanno. tasm
attakilamathÄ• nuyogaâ€™â€™ ntiÄ• dimÄ• ha.

__Ä• bhicetasikÄ• na_nti abhicetasikÄ• naá¹ƒ, kÄ• mÄ• vacaracittÄ• ni atikkamitvÄ• á¹-hit
__diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti imasmiá¹ƒyeva attabhÄ• ve sukhavihÄ• rÄ• naá
__poá¹-á¹-hapÄ• dasuttanta_smiÃ±hi sappÄ«tikadutiyajjhÄ• naphalasamÄ• patti kathitÄ• (D
__pÄ• sÄ• dikasuttante_ saha maggena vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ. dasuttarasuttante
catutthajjhÄ• nikaphalasamÄ• patti. imasmiá¹ƒ sampasÄ• danÄ«ye diá¹-á¹-hadhammasukha
__nikÄ• malÄ• bhÄ«_ti yathÄ• kÄ• malÄ• bhÄ«. __akicchalÄ• bhÄ«_ti adukkhalÄ• bhÄ«. __

anuyogadÄ• nappakÄ• ravaá¹‡á¹‡anÄ•

<161> __ekissÄ• lokadhÄ• tuyÄ• _ti dasasahassilokadhÄ• tuyÄ• . tÄ«á¹‡i hi khettÄ• ni ---
Ä• á¹‡Ä• khettaá¹ƒ visayakhettaá¹ƒ. tattha __jÄ• tikhettaá¹ƒ_ nÄ• ma dasasahassÄ« lokadh
mÄ• tukucchiá¹ƒ okkamanakÄ• le nikkhamanakÄ• le sambodhikÄ• le dhammacakkappavatt
parinibbÄ• ne ca kampati. koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ pana __Ä• á¹‡Ä• khettaá¹ƒ_
Ä• á¹-Ä• nÄ• á¹-iyamoraparittadhajaggaparittaratanaparittÄ• dÄ«naÃ±hi ettha Ä• á¹‡Ä• vat
pana parimÄ• á¹‡aá¹ƒ natthi, buddhÄ• naÃ±hi ``yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ
Ã±eyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyaá¹ƒ, Ã±eyyapariya
(Nidd I 55) vacanato avisayo nÄ• ma natthi.

imesu \Ne III 73/ pana tÄ«su khettesu á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·aá¹ƒ aÃ±Ã±asmiá¹
uppajjantÄ«ti suttaá¹ƒ natthi, nuppaÃ±jantÄ«ti pana atthi. tÄ«á¹‡i piá¹-akÄ• ni \Ee III 898/ vi
suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akaá¹ƒ. tisso saá¹…gÄ«tiyo mahÄ• kassapattherassa
saá¹…gÄ«ti, moggaliputtatissattherassa saá¹…gÄ«tÄ«ti. imÄ• tisso saá¹…gÄ«tiyo Ä• ruá¸·
buddhavacane ``imaá¹ƒ cakkavÄ• á¸·aá¹ƒ muÃ±citvÄ• aÃ±Ã±attha buddhÄ• uppajjantÄ«â
nuppajjantÄ«ti pana atthi.

__apubbaá¹ƒ acarima_nti apure apacchÄ• ekato nuppajjanti, pure vÄ• pacchÄ• vÄ• upp
tattha bodhipallaá¹…ke ``bodhiá¹ƒ apatvÄ• na uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti nisinnakÄ•
mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ, tÄ• va pubbeti na veditabbaá¹ƒ. bodhisatta
paá¹-isandhiggahaá¹‡e dasasahassacakkavÄ• á¸·akampaneneva khettapariggaho kato. aÃ
nivÄ• ritÄ• hoti. parinibbÄ• nato paá¹-á¹-hÄ• ya ca yÄ• va sÄ• sapamattÄ• pi dhÄ• tuyo tiá¹
na veditabbaá¹ƒ. dhÄ• tÅ«su hi á¹-hitÄ• su \Be III 82/ buddhÄ• pi á¹-hitÄ• va honti. tasmÄ•
buddhassa uppatti nivÄ• ritÄ• va hoti. dhÄ• tuparinibbÄ• ne pana jÄ• te aÃ±Ã±assa buddha

tipiá¹-akaantaradhÄ• nakathÄ•

__tÄ«á¹‡i antaradhÄ• nÄ• ni_ nÄ• ma pariyattiantaradhÄ• naá¹ƒ, paá¹-ivedhaantaradhÄ• n
paá¹-ipattiantaradhÄ• nanti. tattha __pariyattÄ«_ti tÄ«á¹‡i piá¹-akÄ• ni. __paá¹-ivedho_ti sa
__paá¹-ipattÄ«_ti paá¹-ipadÄ• . tattha paá¹-ivedho ca paá¹-ipatti ca hotipi na hotipi. ekasmiÃ
paá¹-ivedhakarÄ• bhikkhÅ« bahÅ« honti, esa bhikkhu puthujjanoti aá¹…guliá¹ƒ pasÄ• retvÄ
imasmiá¹ƒyeva dÄ«pe ekavÄ• raá¹ƒ puthujjanabhikkhu nÄ• ma nÄ• hosi. paá¹-ipattipÅ«rak
kadÄ• ci appÄ• . iti paá¹-ivedho ca paá¹-ipatti ca hotipi na hotipi. sÄ• sanaá¹-á¹-hitiyÄ• pana
pamÄ• á¹‡aá¹ƒ. paá¹‡á¸• ito hi tepiá¹-akaá¹ƒ sutvÄ• dvepi pÅ«reti.

yathÄ• amhÄ• kaá¹ƒ bodhisatto Ä• á¸·Ä• rassa santike paÃ±cÄ• bhiÃ±Ã±Ä• satta ca sam
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• parikammaá¹ƒ pucchi, so na jÄ• nÄ•
santikaá¹ƒ gantvÄ• adhigatavisesaá¹ƒ saá¹ƒsanditvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
Ä• cikkhi, tassa vacanasamanantarameva mahÄ• satto taá¹ƒ jhÄ• naá¹ƒ sampÄ• desi, evar
bhikkhu pariyattiá¹ƒ sutvÄ• dvepi pÅ«reti. tasmÄ• pariyattiyÄ• á¹-hitÄ• ya sÄ• sanaá¹ƒ á¹-
pana sÄ• antaradhÄ• yati, tadÄ• paá¹-hamaá¹ƒ abhidhammapiá¹-akaá¹ƒ nassati. tattha pa
sabbapaá¹-hamaá¹ƒ antaradhÄ• yati. anukkamena pacchÄ• dhammasaá¹…gaho \Ee III 89
dvÄ«su piá¹-akesu á¹-hitesupi sÄ• sanaá¹ƒ á¹-hitameva hoti.

tattha suttantapiá¹-ake antaradhÄ• yamÄ• ne paá¹-hamaá¹ƒ aá¹…guttaranikÄ• yo ekÄ• das
ekakÄ• antaradhÄ• yati, tadanantaraá¹ƒ saá¹ƒyuttanikÄ• yo cakkapeyyÄ• lato paá¹-á¹-hÄ•
antaradhÄ• yati. tadanantaraá¹ƒ majjhimanikÄ• yo indriyabhÄ• vanato paá¹-á¹-hÄ• ya yÄ• v

antaradhÄ• yati. tadanantaraá¹ƒ dÄ«ghanikÄ• yo dasuttarato paá¹-á¹-hÄ• ya yÄ• va brahma
ekissÄ• pi dvinnampi gÄ• thÄ• naá¹ƒ pucchÄ• addhÄ• naá¹ƒ \Be III 83/ gacchati, sÄ• sana
sabhiyapucchÄ• Ä• á¸·avakapucchÄ• viya ca. etÄ• kira kassapabuddhakÄ• likÄ• antarÄ•
nÄ• sakkhiá¹ƒsu.

dvÄ«su pana piá¹-akesu antarahitesupi vinayapiá¹-ake á¹-hite sÄ• sanaá¹ƒ tiá¹-á¹-hati. pari
antarahitesu ubhatovibhaá¹…ge á¹-hite á¹-hitameva hoti. ubhatovibhaá¹…ge antarahite mÄ•
á¹-hitameva hoti. mÄ• tikÄ• ya antarahitÄ• ya pÄ• timokkhapabbajjÄ• upasampadÄ• su á¹-h
tiá¹-á¹-hati. liá¹…gaá¹ƒ addhÄ• naá¹ƒ gacchati. setavatthasamaá¹‡avaá¹ƒso pana kassapab
paá¹-á¹-hÄ• ya sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi. __paá¹-isambhidÄ• pattehi_ vassasah
__chaá¸·abhiÃ±Ã±ehi_ vassasahassaá¹ƒ. __tevijjehi_ vassasahassaá¹ƒ. __sukkhavipassak
__pÄ• timokkhehi_ vassasahassaá¹ƒ aá¹-á¹-hÄ• si. pacchimakassa pana saccappaá¹-ivedh
sÄ«labhedato paá¹-á¹-hÄ• ya sÄ• sanaá¹ƒ osakkitaá¹ƒ nÄ• ma hoti. tato paá¹-á¹-hÄ• ya aÃ±
na nivÄ• ritÄ• .

sÄ• sanaantarahitavaá¹‡á¹‡anÄ•

__tÄ«á¹‡i parinibbÄ• nÄ• ni_ nÄ• ma kilesaparinibbÄ• naá¹ƒ khandhaparinibbÄ• naá¹ƒ dhÄ
kilesaparinibbÄ• naá¹ƒ bodhipallaá¹…ke ahosi. khandhaparinibbÄ• naá¹ƒ kusinÄ• rÄ• yaá¹ƒ
anÄ• gate bhavissati. sÄ• sanassa kira osakkanakÄ• le imasmiá¹ƒ tambapaá¹‡á¹‡idÄ«pe d
mahÄ• cetiyaá¹ƒ gamissanti. mahÄ• cetiyato nÄ• gadÄ«pe rÄ• jÄ• yatanacetiyaá¹ƒ. tato ma
gamissanti. nÄ• gabhavanatopi devalokatopi brahmalokatopi dhÄ• tuyo mahÄ• bodhipallaá¹
gamissanti. sÄ• sapamattÄ• pi dhÄ• tuyo na antarÄ• nassissanti. sabbadhÄ• tuyo mahÄ• b
suvaá¹‡á¹‡akkhandho viya ekagghanÄ• hutvÄ• chabbaá¹‡á¹‡arasmiyo vissajjessanti.

tÄ• dasasahassilokadhÄ• tuá¹ƒ \Ee III 900/ pharissanti, tato dasasahassacakkavÄ• á¸·ade
``ajja satthÄ• parinibbÄ• ti, ajja sÄ• sanaá¹ƒ osakkati, pacchimadassanaá¹ƒ dÄ• ni idaá¹ƒ a
dasabalassa parinibbutadivasato mahantataraá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ karissanti. á¹-hapetvÄ• a
avasesÄ• \Be III 84/ sakabhÄ• vena sandhÄ• retuá¹ƒ na sakkhissanti. dhÄ• tÅ«su tejodhÄ•
brahmalokÄ• uggacchissati. sÄ• sapamattÄ• yapi dhÄ• tuyÄ• sati ekajÄ• lÄ• bhavissati. d
gatÄ• su upacchijjissati. evaá¹ƒ mahantaá¹ƒ Ä• nubhÄ• vaá¹ƒ dassetvÄ• dhÄ• tÅ«su antar
antarahitaá¹ƒ nÄ• ma hoti.

yÄ• va na evaá¹ƒ antaradhÄ• yati, tÄ• va acarimaá¹ƒ nÄ• ma hoti. evaá¹ƒ apubbaá¹ƒ acari
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kasmÄ• pana apubbaá¹ƒ acarimaá¹ƒ nuppajjantÄ«ti? anacchar
acchariyamanussÄ• . yathÄ• ha --- ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati a
ekapuggalo? tathÄ• gato arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti (AN I 1.172). yadi ca dv
vÄ• soá¸·asa vÄ• ekato uppajjeyyuá¹ƒ, anacchariyÄ• bhaveyyuá¹ƒ. ekasmiÃ±hi vihÄ• re d

lÄ• bhasakkÄ• ro uá¸·Ä• ro na hoti. bhikkhÅ«pi bahutÄ• ya na acchariyÄ• jÄ• tÄ• , evaá¹ƒ b
tasmÄ• nuppajjanti. desanÄ• ya ca visesÄ• bhÄ• vato. yaÃ±hi satipaá¹-á¹-hÄ• nÄ• dibheda
aÃ±Ã±ena uppajjitvÄ• pi sova desetabbo siyÄ• , tato anacchariyo siyÄ• . ekasmiá¹ƒ pana dh
desanÄ• pi acchariyÄ• hoti, vivÄ• dabhÄ• vato ca. bahÅ«su hi buddhesu uppannesu bahÅ«
antevÄ• sikÄ• viya amhÄ• kaá¹ƒ buddho pÄ• sÄ• diko, amhÄ• kaá¹ƒ buddho madhurassar
vivadeyyuá¹ƒ. tasmÄ• pi evaá¹ƒ nuppajjanti. api cetaá¹ƒ kÄ• raá¹‡aá¹ƒ milindaraÃ±Ã±Ä• pi
nÄ• gasenattherena vitthÄ• ritameva. vuttaÃ±hi tattha ---

bhante, nÄ• gasena, bhÄ• sitampi hetaá¹ƒ bhagavatÄ• ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave,
lokadhÄ• tuyÄ• dve arahanto sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ
vijjatÄ«â€™â€™ ti. desayantÄ• ca, bhante nÄ• gasena, sabbepi \Ee III 901/ tathÄ• gatÄ• s
bodhipakkhiye dhamme desenti, kathayamÄ• nÄ• ca cattÄ• ri ariyasaccÄ• ni kathenti, sikkh
tÄ«su sikkhÄ• su sikkhÄ• penti, anusÄ• samÄ• nÄ• ca appamÄ• dappaá¹-ipattiyaá¹ƒ anusÄ
nÄ• gasena, sabbesampi tathÄ• gatÄ• naá¹ƒ \Be III 85/ ekÄ• desanÄ• ekÄ• kathÄ• ekasi
kÄ• raá¹‡ena dve tathÄ• gatÄ• ekakkhaá¹‡e nuppajjanti. ekenapi tÄ• va buddhuppÄ• dena
yadi dutiyo buddho bhaveyya, dvinnaá¹ƒ pabhÄ• ya ayaá¹ƒ loko bhiyyosomattÄ• ya obhÄ• s
ovadamÄ• nÄ• ca dve tathÄ• gatÄ• sukhaá¹ƒ ovadeyyuá¹ƒ, anusÄ• samÄ• nÄ• ca sukha
kÄ• raá¹‡aá¹ƒ desehi, yathÄ• haá¹ƒ nissaá¹ƒsayo bhaveyyaâ€™â€™ nti.

ayaá¹ƒ, mahÄ• rÄ• ja, dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä«, ekasseva tathÄ
yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya,
oá¹‡ameyya, vinameyya, vikireyya, vidhameyya, viddhaá¹ƒseyya, na á¹-hÄ• namupagacche

yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ• ekapurisasandhÄ• raá¹‡Ä« bhaveyya, ekapurise abhirÅ«á¸
bhaveyya, atha dutiyo puriso Ä• gaccheyya tÄ• diso Ä• yunÄ• vaá¹‡á¹‡ena vayena pamÄ•
sabbaá¹…gapaccaá¹…gena, so taá¹ƒ nÄ• vaá¹ƒ abhirÅ«heyya, api nu sÄ• , mahÄ• rÄ• ja, n
na hi, bhante, caleyya, kampeyya, nameyya, oá¹‡ameyya, vinameyya, vikireyya, vidhameyy
á¹-hÄ• namupagaccheyya osÄ«deyya udaketi. evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ dasasah
ekabuddhadhÄ• raá¹‡Ä«, ekasseva tathÄ• gatassa guá¹‡aá¹ƒ dhÄ• reti, yadi dutiyo buddho
dasasahassÄ« lokadhÄ• tu dhÄ• reyya ... pe ... na á¹-hÄ• namupagaccheyya.

yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso yÄ• vadatthaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya chÄ• dent
kaá¹‡á¹-hamabhipÅ«rayitvÄ• , so dhÄ• to pÄ«á¹‡ito paripuá¹‡á¹‡o nirantaro tandÄ«kato an
punadeva tÄ• vatakaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya, api nu kho so, mahÄ• rÄ• ja, puriso sukhit
bhante \Be III 86/, sakiá¹ƒ bhuttova mareyyÄ• ti; evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ dasas
ekabuddhadhÄ• raá¹‡Ä« \Ee III 902/ ... pe ... na á¹-hÄ• namupagaccheyyÄ• ti.

kiá¹ƒ nu kho, bhante nÄ• gasena, atidhammabhÄ• rena pathavÄ« calatÄ«ti? idha, mahÄ• rÄ

sakaá¹-Ä• ratanapÅ«ritÄ• bhaveyyuá¹ƒ yÄ• va mukhasamÄ• , ekasmÄ• sakaá¹-ato ratana
sakaá¹-e Ä• kireyyuá¹ƒ, api nu kho taá¹ƒ, mahÄ• rÄ• ja, sakaá¹-aá¹ƒ dvinnampi sakaá¹-Ä• r
dhÄ• reyyÄ• ti? na hi, bhante, nÄ• bhipi tassa phaleyya, arÄ• pi tassa bhijjeyyuá¹ƒ, nemipi t
akkhopi tassa bhijjeyyÄ• ti. kiá¹ƒ nu kho, mahÄ• rÄ• ja, atiratanabhÄ• rena sakaá¹-aá¹ƒ bhij
ti. evameva kho, mahÄ• rÄ• ja, atidhammabhÄ• rena pathavÄ« calati.

apica, mahÄ• rÄ• ja, imaá¹ƒ kÄ• raá¹‡aá¹ƒ buddhabalaparidÄ«panÄ• ya osÄ• ritaá¹ƒ aÃ±Ã±
kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakkhaá¹‡e nuppa
sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, tesaá¹ƒ parisÄ• ya vivÄ• do uppajjeyya
amhÄ• kaá¹ƒ buddhoâ€™â€™ ti, ubhato pakkhajÄ• tÄ• bhaveyyuá¹ƒ. yathÄ• , mahÄ• rÄ• j
parisÄ• ya vivÄ• do uppajjeyya ``tumhÄ• kaá¹ƒ amacco amhÄ• kaá¹ƒ amaccoâ€™â€™ ti, u
evameva kho, mahÄ• rÄ• ja, yadi dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, t
uppajjeyya ``tumhÄ• kaá¹ƒ buddho, amhÄ• kaá¹ƒ buddhoâ€™â€™ ti, ubhato pakkhajÄ• tÄ•
mahÄ• rÄ• ja, ekaá¹ƒ kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakkh

aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ•
nuppajjanti. yadi, mahÄ• rÄ• ja, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, ``a
vacanaá¹ƒ, taá¹ƒ micchÄ• bhaveyya, ``jeá¹-á¹-ho buddhoâ€™â€™ ti, seá¹-á¹-ho buddhoti, v
uttamo buddhoti, pavaro buddhoti, asamo buddhoti \Be III 87/, asamasamo buddhoti, appaá
appaá¹-ibhÄ• go buddhoti, appaá¹-ipuggalo \Ee III 903/ buddhoti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ mi
kho tvaá¹ƒ, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ atthato sampaá¹-iccha, yena kÄ• raá¹‡ena dve sam
nuppajjanti.

apica kho, mahÄ• rÄ• ja, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sabhÄ• vapakati esÄ• , yaá¹ƒ
kasmÄ• kÄ• raá¹‡Ä• ? mahantatÄ• ya sabbaÃ±Ã±ubuddhaguá¹‡Ä• naá¹ƒ, yaá¹ƒ aÃ±Ã±am
taá¹ƒ ekaá¹ƒyeva hoti. pathavÄ«, mahÄ• rÄ• ja, mahantÄ«, sÄ• ekÄ• yeva. sÄ• garo maha
girirÄ• jÄ• mahanto, so ekoyeva. Ä• kÄ• so mahanto, so ekoyeva. sakko mahanto, so ekoy
78/, so ekoyeva. mahÄ• brahmÄ• mahanto, so ekoyeva. tathÄ• gato arahaá¹ƒ sammÄ• sam
lokasmiá¹ƒ. yattha te uppajjanti, tattha aÃ±Ã±esaá¹ƒ okÄ• so na hoti. tasmÄ• , mahÄ• rÄ• ja
sammÄ• sambuddho ekoyeva loke uppajjatÄ«ti. sukathito, bhante nÄ• gasena, paÃ±ho opa
1.1).

__dhammassa cÄ• nudhamma_nti navavidhassa lokuttaradhammassa anudhammaá¹ƒ pub
__sahadhammiko_ti sakÄ• raá¹‡o. __vÄ• dÄ• nuvÄ• do_ti vÄ• doyeva.

acchariyaabbhutavaá¹‡á¹‡anÄ•

<162> __Ä• yasmÄ• udÄ• yÄ«_ti tayo therÄ• udÄ• yÄ« nÄ• ma --- lÄ• á¸·udÄ• yÄ«, kÄ• â

mahÄ• udÄ• yÄ« adhippeto. tassa kira imaá¹ƒ suttaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyo
abbhantare paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajjitvÄ• pÄ• dapiá¹-á¹-hito sÄ«samatthakaá¹ƒ gac
pÄ• dapiá¹-á¹-hiá¹ƒ Ä• gacchati, ubhato paá¹-á¹-hÄ• ya majjhaá¹ƒ otarati, majjhato paá¹-á¹-h
so nirantaraá¹ƒ pÄ«tiyÄ• phuá¹-asarÄ«ro balavasomanassena dasabalassa guá¹‡aá¹ƒ kath
bhante_tiÄ• dimÄ• ha. __appicchatÄ• _ti nittaá¹‡hatÄ• . __santuá¹-á¹-hitÄ• _ti catÅ«su pac
III 88/ santoso. __sallekhatÄ• _ti sabbakilesÄ• naá¹ƒ sallikhitabhÄ• vo. __yatra hi nÄ• mÄ• ,
attÄ• naá¹ƒ pÄ• tukarissatÄ«_ti attano guá¹‡e na Ä• vi karissati. __paá¹-Ä• kaá¹ƒ pariharey
sadiso atthÄ«â€™â€™ ti vadantÄ• paá¹-Ä• kaá¹ƒ ukkhipitvÄ• nÄ• á¸·andaá¹ƒ vicareyyuá¹

__passa_ \Ee III 904/ __kho tvaá¹ƒ, udÄ• yi, tathÄ• gatassa appicchatÄ• _ti passa udÄ• yi
appicchatÄ• ti therassa vacanaá¹ƒ sampaá¹-icchanto Ä• ha. kiá¹ƒ pana bhagavÄ• neva att
attano guá¹‡aá¹ƒ kathetÄ«ti ce? na, na katheti. appicchatÄ• dÄ«hi kathetabbaá¹ƒ, cÄ«varÄ•
tenevÄ• ha --- ``passa kho tvaá¹ƒ, udÄ• yi, tathÄ• gatassa appicchatÄ• â€™â€™ tiÄ• di. bu
Ä• gamma veneyyavasena katheti. yathÄ• ha ---

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™â€™ ti || (Vin I 11).

evaá¹ƒ \Ne III 79/ tathÄ• gatassa guá¹‡adÄ«pikÄ• bahÅ« gÄ• thÄ• pi suttantÄ• pi vitthÄ• r

<163> __abhikkhaá¹‡aá¹ƒ bhÄ• seyyÄ• sÄ«_ti punappunaá¹ƒ bhÄ• seyyÄ• si. pubbaá¹‡ha
majjhanhikÄ• dÄ«su na kathayittha. ajja vÄ• me kathitanti mÄ• paradivasÄ• dÄ«su na kath
__pavedesÄ«_ti kathesi. __imassa veyyÄ• karaá¹‡assÄ• _ti niggÄ• thakattÄ• idaá¹ƒ suttaá
nti vuttaá¹ƒ. __adhivacana_nti nÄ• maá¹ƒ. idaá¹ƒ pana ``iti hidaâ€™â€™ nti paá¹-á¹-hÄ• ya
saá¹…gÄ«tikÄ• rehi á¹-hapitaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

sampasÄ• danÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pÄ• sÄ• dikasuttavaá¹‡á¹‡anÄ•

nigaá¹‡á¹-hanÄ• á¹-aputtakÄ• laá¹…kiriyavaá¹‡á¹‡anÄ•

<164> __evaá¹ƒ_ \Ne III 80/ \Be III 89/ \Ee III 905/ __me suta_nti pÄ• sÄ• dikasuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• --- __vedhaÃ±Ã±Ä• nÄ• ma sakyÄ• _ti dhanumhi
eke sakyÄ• . __tesaá¹ƒ ambavane pÄ• sÄ• de_ti tesaá¹ƒ ambavane sippaá¹ƒ uggaá¹‡hatth

atthi, tattha viharati. __adhunÄ• kÄ• laá¹…kato_ti sampati kÄ• laá¹…kato. __dvedhikajÄ• tÄ
dvebhÄ• gÄ• jÄ• tÄ• . __bhaá¹‡á¸• anÄ• dÄ«su_ bhaá¹‡á¸• anaá¹ƒ pubbabhÄ• gakalaho, t
paá¹‡á¹‡attivÄ«tikkamavasena ca vaá¸• á¸• hitaá¹ƒ __kalaho. _ ``na tvaá¹ƒ imaá¹ƒ dhamma
Ä• jÄ• nÄ• sÄ«â€™â€™ tiÄ• dinÄ• nayena viruddhavacanaá¹ƒ __vivÄ• do. vitudantÄ• _ti v
mama vacanaá¹ƒ atthasaÃ±hitaá¹ƒ. __adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti yaá¹ƒ tava adhi
cirakÄ• lÄ• sevanavasena paguá¹‡aá¹ƒ, taá¹ƒ mama vÄ• daá¹ƒ Ä• gamma nivattaá¹ƒ. __Ä•
upari mayÄ• doso Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _ti bhattapuá¹-aá¹ƒ Ä• dÄ• ya
vÄ• dappamokkhatthÄ• ya uttari pariyesamÄ• no vicara. __nibbeá¹-hehi vÄ• _ti atha vÄ• m
attÄ• naá¹ƒ mocehi. __sace pahosÄ«_ti sace sakkosi. __vadhoyevÄ• _ti maraá¹‡ameva. __
nÄ• á¹-aputtassa antevÄ• sikesu. __nibbinnarÅ«pÄ• _ti ukkaá¹‡á¹-hitasabhÄ• vÄ• abhivÄ•
__virattarÅ«pÄ• _ti \Ee III 906/ vigatapemÄ• . __paá¹-ivÄ• narÅ«pÄ• _ti tesaá¹ƒ sakkaccaki
nivattanasabhÄ• vÄ• . __yathÄ• ta_nti yathÄ• durakkhÄ• tÄ• disabhÄ• ve dhammavinaye
nibbinnavirattappaá¹-ivÄ• narÅ«pehi bhavitabbaá¹ƒ, tatheva jÄ• tÄ• ti attho. __durakkhÄ• te
__duppavedite_ti duviÃ±Ã±Ä• pite. __anupasamasaá¹ƒvattanike_ti rÄ• gÄ• dÄ«naá¹ƒ upas
__bhinnathÅ«pe_ti bhindappatiá¹-á¹-he. ettha hi nÄ• á¹-aputtova nesaá¹ƒ patiá¹-á¹-haá¹-á¹-h
bhinno mato. tena vuttaá¹ƒ ``bhinnathÅ«peâ€™â€™ ti. __appaá¹-isaraá¹‡e_ti tasseva abhÄ
paá¹-isaraá¹‡avirahite.

nanu cÄ• yaá¹ƒ nÄ• á¹-aputto nÄ• á¸·andavÄ• siko, so kasmÄ• pÄ• vÄ• yaá¹ƒ kÄ• laá¹…k
81/ gahapatinÄ• paá¹-ividdhasaccena dasahi \Be III 90/ gÄ• thÄ• hi bhÄ• site buddhaguá¹‡
lohitaá¹ƒ chaá¸• á¸• esi. atha naá¹ƒ aphÄ• sukaá¹ƒ gahetvÄ• pÄ• vaá¹ƒ agamaá¹ƒsu. so ta
kurumÄ• no ca cintesi --- ``mama laddhi aniyyÄ• nikÄ• sÄ• ravirahitÄ• , mayaá¹ƒ tÄ• va na
mÄ• apÄ• yapÅ«rako ahosi, sace panÄ• haá¹ƒ `mama sÄ• sanaá¹ƒ aniyyÄ• nikaâ€™ nti va
yaá¹ƒnÅ«nÄ• haá¹ƒ dvepi jane na ekanÄ«hÄ• rena uggaá¹‡hÄ• peyyaá¹ƒ, te mamaccayena
satthÄ• taá¹ƒ vivÄ• daá¹ƒ paá¹-icca ekaá¹ƒ dhammakathaá¹ƒ kathessati, tato te sÄ• sanass
jÄ• nissantÄ«â€™â€™ ti.

atha naá¹ƒ eko antevÄ• siko upasaá¹…kamitvÄ• Ä• ha --- ``bhante tumhe dubbalÄ• , mayh
sÄ• raá¹ƒ Ä• cikkhatha, Ä• cariyappamÄ• á¹‡aâ€™â€™ nti. ``Ä• vuso, tvaá¹ƒ mamaccayen
gaá¹‡heyyÄ• sÄ«â€™â€™ ti. aparopi upasaá¹…kami, taá¹ƒ ucchedaá¹ƒ gaá¹‡hÄ• pesi. eva
akatvÄ• bahÅ« nÄ• nÄ• nÄ«hÄ• rena uggaá¹‡hÄ• petvÄ• kÄ• lamakÄ• si. te tassa sarÄ«r
aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchiá¹ƒsu --- ``kassÄ• vuso, Ä• cariyo sÄ• raá¹ƒ Ä• cikkhÄ«â€™â€
mayhanti Ä• ha. kiá¹ƒ Ä• cikkhÄ«ti? sassatanti. aparo taá¹ƒ paá¹-ibÄ• hitvÄ• ``mayhaá¹ƒ sÄ
ti Ä• ha. evaá¹ƒ sabbe ``mayhaá¹ƒ sÄ• raá¹ƒ Ä• cikkhi, ahaá¹ƒ jeá¹-á¹-hakoâ€™â€™ ti aÃ±Ã
vaá¸• á¸• hetvÄ• akkose ceva paribhÄ• se ca hatthapÄ• dappahÄ• rÄ• dÄ«ni \Ee III 907/ ca
agacchantÄ• nÄ• nÄ• disÄ• su pakkamiá¹ƒsu.

<165> __atha kho cundo samaá¹‡uddeso_ti ayaá¹ƒ thero dhammasenÄ• patissa kaniá¹-á¹-

anupasampannakÄ• le ``cundo samaá¹‡uddesoâ€™â€™ ti samudÄ• caritvÄ• therakÄ• lep
vuttaá¹ƒ --- ``cundo samaá¹‡uddesoâ€™â€™ ti.

``pÄ• vÄ• yaá¹ƒ vassaá¹ƒvuá¹-á¹-ho yena sÄ• magÄ• mo, yenÄ• yasmÄ• Ä• nando tenupa
upasaá¹…kami? nÄ• á¹-aputte kira kÄ• laá¹…kate jambudÄ«pe manussÄ• tattha tattha kat
``nigaá¹‡á¹-ho nÄ• á¹-aputto eko satthÄ• ti paÃ±Ã±Ä• yittha, tassa kÄ• laá¹…kiriyÄ• ya sÄ•
vivÄ• do jÄ• to. samaá¹‡o pana gotamo jambudÄ«pe cando viya sÅ«riyo viya ca pÄ• kaá¹-c
pÄ• kaá¹-Ä• yeva. kÄ«diso nu kho samaá¹‡e gotame parinibbute sÄ• vakÄ• naá¹ƒ vivÄ• do
91/. thero taá¹ƒ kathaá¹ƒ sutvÄ• cintesi --- ``imaá¹ƒ kathaá¹ƒ gahetvÄ• dasabalassa Ä• roc
etaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• ekaá¹ƒ desanaá¹ƒ kathessatÄ«â€™â€™ ti. so nikkhamitv
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami.

__sÄ• magÄ• mo_ti \Ne III 82/ sÄ• mÄ• kÄ• naá¹ƒ ussannattÄ• tassa gÄ• massa nÄ• maá
ujumeva bhagavato santikaá¹ƒ agantvÄ• yenassa upajjhÄ• yo Ä• yasmÄ• Ä• nando tenup

buddhakÄ• le kira sÄ• riputtatthero ca Ä• nandatthero ca aÃ±Ã±amaÃ±Ã±aá¹ƒ mamÄ• yiá¹
kÄ• tabbaá¹ƒ satthu upaá¹-á¹-hÄ• naá¹ƒ karotÄ«â€™â€™ ti Ä• nandattheraá¹ƒ mamÄ• yi. Ä
sÄ• vakÄ• naá¹ƒ aggoâ€™â€™ ti sÄ• riputtattheraá¹ƒ mamÄ• yi. kuladÄ• rake ca pabbÄ• je
santike upajjhaá¹ƒ gaá¹‡hÄ• pesi. sÄ• riputtattheropi tatheva akÄ• si. evaá¹ƒ ekamekena at
datvÄ• pabbÄ• jetvÄ• upajjhaá¹ƒ gaá¹‡hÄ• pitÄ• ni paÃ±ca paÃ±ca bhikkhusatÄ• ni ahesu
paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«nipi labhitvÄ• therassa adÄ• si.

dhammaratanapÅ«jÄ•

eko kira brÄ• hmaá¹‡o cintesi --- ``buddharatanassa ca saá¹…gharatanassa ca pÅ«jÄ• pa
kho dhammaratanaá¹ƒ pÅ«jitaá¹ƒ hotÄ«â€™â€™ ti? so bhagavantaá¹ƒ upasaá¹…kamitvÄ•
Ä• ha --- ``sacepi brÄ• hmaá¹‡a dhammaratanaá¹ƒ pÅ«jetukÄ• mo, ekaá¹ƒ \Ee III 908/ bahu
ti. bahussutaá¹ƒ, bhante, Ä• cikkhathÄ• ti. bhikkhusaá¹…ghaá¹ƒ pucchÄ• ti. so bhikkhusaá¹
``bahussutaá¹ƒ, bhante, Ä• cikkhathÄ• â€™â€™ ti Ä• ha. Ä• nandatthero brÄ• hmaá¹‡Ä• ti
sahassagghanikena ticÄ«varena pÅ«jesi. thero taá¹ƒ gahetvÄ• bhagavato santikaá¹ƒ agam
Ä• nanda, laddhaâ€™â€™ nti Ä• ha? ekena, bhante, brÄ• hmaá¹‡ena dinnaá¹ƒ, idaá¹ƒ pan
sÄ• riputtassa dÄ• tukÄ• moti. dehi, Ä• nandÄ• ti. cÄ• rikaá¹ƒ pakkanto bhanteti. Ä• gatakÄ
sikkhÄ• padaá¹ƒ bhante, paÃ±Ã±attanti. kadÄ• pana sÄ• riputto Ä• gamissatÄ«ti? dasÄ• ha
``anujÄ• nÄ• mi, Ä• nanda, dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ nikkhipituâ€™â€™ nti s

sÄ• riputtattheropi \Be III 92/ tatheva yaá¹ƒkiÃ±ci manÄ• paá¹ƒ labhati, taá¹ƒ Ä• nandather
attano kaniá¹-á¹-habhÄ• tikaá¹ƒ therasseva saddhivihÄ• rikaá¹ƒ adÄ• si. tena vuttaá¹ƒ --- ``y
Ä• yasmÄ• Ä• nando tenupasaá¹…kamÄ«â€™â€™ ti. evaá¹ƒ kirassa ahosi --- ``upajjhÄ• y

kathaá¹ƒ satthu Ä• rocessati, atha satthÄ• tadanurÅ«paá¹ƒ dhammaá¹ƒ desessatÄ«â€™â€
kathÄ• ya mÅ«laá¹ƒ. mÅ«laÃ±hi ``pÄ• bhataâ€™â€™ nti vuccati. yathÄ• ha ---

``appakenÄ• pi \Ne III 83/ medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4).

__bhagavantaá¹ƒ dassanÄ• yÄ• _ti bhagavantaá¹ƒ dassanatthÄ• ya. kiá¹ƒ panÄ• nena bha
no na diá¹-á¹-hapubbo. ayaÃ±hi Ä• yasmÄ• divÄ• nava vÄ• re, rattiá¹ƒ nava vÄ• reti ekÄ•
upaá¹-á¹-hÄ• nameva gacchati. divasassa pana satavÄ• raá¹ƒ vÄ• sahassavÄ• raá¹ƒ vÄ•
akÄ• raá¹‡Ä• gacchati, ekaá¹ƒ paÃ±huddhÄ• raá¹ƒ gahetvÄ• va gacchati. so taá¹ƒ divasaá
gantukÄ• mo evamÄ• ha.

asammÄ• sambuddhappaveditadhammavinayavaá¹‡á¹‡anÄ•

<166> __evaÃ±hetaá¹ƒ, cunda, hotÄ«_ti bhagavÄ• Ä• nandattherena Ä• rocitepi yasmÄ•
kathÄ• ya sÄ• miko, cundatthero pana sÄ• miko. sova tassÄ• Ä• dimajjhapariyosÄ• naá¹ƒ
tena saddhiá¹ƒ kathento ``evaÃ±hetaá¹ƒ, cunda, hotÄ«â€™â€™ tiÄ• dimÄ• ha \Ee III 909/.
evaÃ±hetaá¹ƒ hoti durakkhÄ• tÄ• disabhÄ• ve dhammavinaye sÄ• vakÄ• dvedhikajÄ• tÄ•
mukhasattÄ«hi vitudantÄ• viharanti.

idÄ• ni yasmÄ• aniyyÄ• nikasÄ• saneneva niyyÄ• nikasÄ• sanaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, tas
aniyyÄ• nikasÄ• sanameva dassento __idha cunda satthÄ• ca hoti asammÄ• sambuddho_
ca tamhÄ• dhammÄ• vattatÄ«_ti na nirantaraá¹ƒ pÅ«reti, okkamitvÄ• okkamitvÄ• antaran
attho. __tassa te, Ä• vuso, lÄ• bhÄ• _ti tassa tuyhaá¹ƒ ete \Be III 93/ dhammÄ• nudhammap
lÄ• bhÄ• . __suladdha_nti manussattampi te suladdhaá¹ƒ. __tathÄ• paá¹-ipajjatÅ«_ti evaá¹
__yathÄ• te satthÄ• rÄ• dhammo desito_ti yena te Ä• kÄ• rena satthÄ• rÄ• dhammo kathi
yo ca Ä• cariyo samÄ• dapeti. __yaÃ±ca samÄ• dapetÄ«_ti yaá¹ƒ antevÄ• siá¹ƒ samÄ• dap
ca evaá¹ƒ samÄ• dapito antevÄ• siko. yathÄ• Ä• cariyena samÄ• dapitaá¹ƒ, tathatthÄ• ya
tayopi te. ettha hi Ä• cariyo samÄ• dapitattÄ• apuÃ±Ã±aá¹ƒ pasavati, samÄ• dinnantevÄ• s
paá¹-ipannako paá¹-ipannattÄ• . tena vuttaá¹ƒ --- ``sabbe te bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavan
etenupÄ• yena sabbavÄ• resu attho veditabbo.

<167> apicettha \Ne III 84/ __Ã±Ä• yappaá¹-ipanno_ti kÄ• raá¹‡appaá¹-ipanno. __Ã±Ä• ya
kÄ• raá¹‡aá¹ƒ nipphÄ• dessati. __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti attano dukkhanibbattakaá¹ƒ vÄ
vuttaÃ±hetaá¹ƒ ``durakkhÄ• te, bhikkhave, dhammavinaye yo Ä• raddhavÄ«riyo, so dukkha
so sukhaá¹ƒ viharatÄ«â€™â€™ ti (AN I 1.318).

sammÄ• sambuddhappaveditadhammavinayÄ• divaá¹‡á¹‡anÄ•

<168> evaá¹ƒ aniyyÄ• nikasÄ• sanaá¹ƒ dassetvÄ• idÄ• ni niyyÄ• nikasÄ• sanaá¹ƒ dassen
ca hoti sammÄ• sambuddho_tiÄ• dimÄ• ha. tattha __niyyÄ• niko_ti maggatthÄ• ya phalatth

<169> __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti attano sukhanipphÄ• dakaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhati. v
``svÄ• kkhÄ• te, bhikkhave, dhammavinaye yo kusÄ«to, so dukkhaá¹ƒ viharati. yo Ä• raddh
viharatÄ«â€™â€™ ti (AN I 1.319).

<170> iti bhagavÄ• niyyÄ• nikasÄ• sane sammÄ• paá¹-ipannassa \Ee III 910/ kulaputtass
puna desanaá¹ƒ vaá¸• á¸• hento __idha, cunda, satthÄ• ca loke udapÄ• dÄ«_tiÄ• dimÄ• ha
__aviÃ±Ã±Ä• pitatthÄ• _ti abodhitatthÄ• . __sabbasaá¹…gÄ• hapadakata_nti sabbasaá¹…g
sabbasaá¹…gÄ• hikaá¹ƒ kataá¹ƒ na hotÄ«ti attho. ``sabbasaá¹…gÄ• hapadagataâ€™â€™
sabbasaá¹…gÄ• hapadesu gataá¹ƒ, na ekasaá¹…gahajÄ• tanti attho. __sappÄ• á¹-ihÄ«rak
__yÄ• va_ \Be III 94/ __devamanussehÄ«_ti devalokato yÄ• va manussalokÄ• suppakÄ• s
anutÄ• pakaro hoti. __satthÄ• ca no loke_ti idaá¹ƒ tesaá¹ƒ anutÄ• pakÄ• radassanatthaá¹ƒ
hotÄ«_ti satthÄ• raá¹ƒ Ä• gamma sÄ• vakehi yaá¹ƒ pattabbaá¹ƒ, tassa pattattÄ• anutÄ• pa

<172> __thero_ti thiro therakÄ• rakehi dhammehi samannÄ• gato. ``rattaÃ±Ã±Å«â€™â€™
__etehi ce pÄ«_ti etehi heá¹-á¹-hÄ• vuttehi.

<173> __pattayogakkhemÄ• _ti catÅ«hi yogehi khemattÄ• arahattaá¹ƒ idha yogakkhemaá
attho. __alaá¹ƒ samakkhÄ• tuá¹ƒ saddhammassÄ• _ti sammukhÄ• gahitattÄ• assa saddh
samatthÄ• .

<174> __brahmacÄ• rino_ti \Ne III 85/ brahmacariyavÄ• saá¹ƒ vasamÄ• nÄ• ariyasÄ• vak
gihisotÄ• pannÄ• . ``iddhaÃ±cevÄ• â€™â€™ tiÄ• dÄ«ni mahÄ• parinibbÄ• ne vitthÄ• ritÄ• r
__lÄ• bhaggayasaggapatta_nti lÄ• bhaggaÃ±ceva yasaggaÃ±ca pattaá¹ƒ.

<175> __santi kho pana me, cunda, etarahi therÄ• bhikkhÅ« sÄ• vakÄ• _ti sÄ• riputtamog
__bhikkhuniyo_ti khemÄ• therÄ«uppalavaá¹‡á¹‡atherÄ«Ä• dayo. __upÄ• sakÄ• sÄ• vakÄ•
brahmacÄ• rino_ti cittagahapatihatthakaÄ• á¸·avakÄ• dayo. __kÄ• mabhogino_ti
cÅ«á¸·aanÄ• thapiá¹‡á¸• ikamahÄ• anÄ• thapiá¹‡á¸• ikÄ• dayo. __brahmacÄ• riniyo_ti nan
__kÄ• mabhoginiyo_ti khujjuttarÄ• dayo.

<176> __sabbÄ• kÄ• rasampanna_nti sabbakÄ• raá¹‡asampannaá¹ƒ. __idameva_ \Ee III 9
brahmacariyaá¹ƒ, imameva dhammaá¹ƒ sammÄ• hetunÄ• nayena vadamÄ• no vadeyya. _
passaá¹ƒ na passatÄ«_ti passanto na passati. so kira imaá¹ƒ paÃ±haá¹ƒ mahÄ• janaá¹ƒ pu

Ä• cariya, kathehi noâ€™â€™ ti vutto so Ä• ha --- ``gambhÄ«ro ayaá¹ƒ paÃ±ho Ä• hÄ• rasa
cintetvÄ• sakkÄ• kathetuâ€™â€™ nti. tato tehi cattÄ• ro mÄ• se \Be III 95/ mahÄ• sakkÄ•
kathento __kiÃ±ca passaá¹ƒ na passatÄ«_tiÄ• dimÄ• ha. tattha __sÄ• dhunisitassÄ• _ti suá
tikhiá¹‡assa, sunisitakhurassa kira talaá¹ƒ paÃ±Ã±Ä• yati, dhÄ• rÄ• na paÃ±Ã±Ä• yatÄ«ti a

saá¹…gÄ• yitabbadhammÄ• divaá¹‡á¹‡anÄ•

<177> __saá¹…gamma samÄ• gammÄ• _ti saá¹…gantvÄ• samÄ• gantvÄ• . __atthena att
atthena saha atthaá¹ƒ, byaÃ±janenapi saha byaÃ±janaá¹ƒ samÄ• nentehÄ«ti attho. __saá¹.
vÄ• cetabbaá¹ƒ sajjhÄ• yitabbaá¹ƒ. __yathayidaá¹ƒ brahmacariya_nti yathÄ• idaá¹ƒ sakala
sÄ• sanabrahmacariyaá¹ƒ.

<178> __tatra ce_ti tatra saá¹…ghamajjhe, tassa vÄ• bhÄ• site. __atthaÃ±ceva micchÄ• g
ca micchÄ• ropetÄ«_ti ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti ettha Ä• rammaá¹‡aá¹ƒ
nti atthaá¹ƒ gaá¹‡hÄ• ti. ``satipaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti byaÃ±janaá¹ƒ ropeti. __imass
atthassÄ• _ti ``satiyeva satipaá¹-á¹-hÄ• naâ€™â€™ nti. atthassa ``cattÄ• ro satipaá¹-á¹-hÄ•
kho imÄ• ni byaÃ±janÄ• ni, udÄ• hu cattÄ• ri satipaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti etÄ• ni vÄ
opÄ• yikatarÄ• nÄ«_ti imassa atthassa katamÄ• ni byaÃ±janÄ• ni upapannatarÄ• ni allÄ«na
III 86/ __byaÃ±janÄ• na_nti ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti byaÃ±janÄ• naá¹ƒ ``
satipaá¹-á¹-hÄ• naâ€™â€™ nti kiá¹ƒ nu kho ayaá¹ƒ attho, udÄ• hu ``Ä• rammaá¹‡aá¹ƒ satip
atthoti? __imassa kho, Ä• vuso, atthassÄ• _ti ``Ä• rammaá¹‡aá¹ƒ satipaá¹-á¹-hÄ• naâ€™â€
__yÄ• ceva etÄ• nÄ«_ti yÄ• ni ceva etÄ• ni mayÄ• vuttÄ• ni. __yÄ• ceva eso_ti yo ceva e
ussÄ• detabbo_ti tumhehi tÄ• va sammÄ• atthe ca sammÄ• byaÃ±jane \Ee III 912/ ca á¹-h
ussÄ• detabbo, na apasÄ• detabbo. __saÃ±Ã±Ä• petabbo_ti jÄ• nÄ• petabbo. __tassa ca a
satipaá¹-á¹-hÄ• naâ€™â€™ nti atthassa ca. __tesaÃ±ca byaÃ±janÄ• na_nti ``satipaá¹-á¹-hÄ
byaÃ±janÄ• naá¹ƒ. __nisantiyÄ• _ti nisÄ• manatthaá¹ƒ dhÄ• raá¹‡atthaá¹ƒ. iminÄ• nayena
veditabbo.

<181> __tÄ• disa_nti tumhÄ• disaá¹ƒ. __atthupeta_nti atthena upetaá¹ƒ atthassa viÃ±Ã±Ä•
__byaÃ±janupeta_nti byaÃ±janehi upetaá¹ƒ byaÃ±janÄ• naá¹ƒ viÃ±Ã±Ä• tÄ• raá¹ƒ. evaá¹ƒ
96/ pasaá¹ƒsatha. eso hi bhikkhu na tumhÄ• kaá¹ƒ sÄ• vako nÄ• ma, buddho nÄ• ma esa c
bahussutaá¹ƒ bhikkhuá¹ƒ attano á¹-hÄ• ne á¹-hapesi.

paccayÄ• nuÃ±Ã±Ä• takÄ• raá¹‡Ä• divaá¹‡á¹‡anÄ•

<182> idÄ• ni tatopi uttaritaraá¹ƒ desanaá¹ƒ vaá¸• á¸• hento __na vo ahaá¹ƒ, cundÄ• _tiÄ•
diá¹-á¹-hadhammikÄ• Ä• savÄ• nÄ• ma idhaloke paccayahetu uppajjanakÄ• Ä• savÄ• . sa
paraloke bhaá¹‡á¸• anahetu uppajjanakÄ• Ä• savÄ• . __saá¹ƒvarÄ• yÄ• _ti yathÄ• te na p

__paá¹-ighÄ• tÄ• yÄ• _ti mÅ«laghÄ• tena paá¹-ihananÄ• ya. __alaá¹ƒ vo taá¹ƒ yÄ• vadeva
taá¹ƒ tumhÄ• kaá¹ƒ sÄ«tassa paá¹-ighÄ• tÄ• ya samatthaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti, yaá¹ƒ vo
anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ pÄ• rupitvÄ• dappaá¹ƒ vÄ• mÄ• naá¹ƒ vÄ• kurumÄ• nÄ• viharis
taá¹ƒ pana pÄ• rupitvÄ• sÄ«tappaá¹-ighÄ• tÄ• dÄ«ni katvÄ• sukhaá¹ƒ samaá¹‡adhammaá
karissathÄ• ti anuÃ±Ã±Ä• taá¹ƒ. yathÄ• ca cÄ«varaá¹ƒ, evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dayopi. a
panettha visuddhimagge vuttanayeneva veditabbÄ• .

sukhallikÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<183> __sukhallikÄ• nuyoga_nti sukhalliyanÄ• nuyogaá¹ƒ, sukhasevanÄ• dhimuttanti attho
karoti. __pÄ«á¹‡etÄ«_ti pÄ«á¹‡itaá¹ƒ thÅ«laá¹ƒ karoti.

<186> __aá¹-á¹-hitadhammÄ• _ti \Ne III 87/ naá¹-á¹-hitasabhÄ• vÄ• . jivhÄ• no atthÄ«ti yaá
taá¹ƒ taá¹ƒ kathenti, kadÄ• ci maggaá¹ƒ kathenti, kadÄ• ci phalaá¹ƒ kadÄ• ci nibbÄ• nanti a
__jÄ• natÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nantena. __passatÄ• _ti paÃ±cahi cakkhA
__gambhÄ«ranemo_ti \Ee III 913/ gambhÄ«rabhÅ«miá¹ƒ anupaviá¹-á¹-ho. __sunikhÄ• to_ti
__evameva kho, Ä• vuso_ti evaá¹ƒ khÄ«á¹‡Ä• savo abhabbo nava á¹-hÄ• nÄ• ni ajjhÄ• car
acalo asampavedhÄ«. tattha saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropanÄ• dÄ«su sotÄ• pann
__sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jitu_nti vatthukÄ• me ca kilesakÄ• me \Be III 97/ c
paribhuÃ±jituá¹ƒ. __seyyathÄ• pi pubbe agÄ• rikabhÅ«to_ti yathÄ• pubbe gihibhÅ«to paribh
paribhuÃ±jituá¹ƒ abhabbo.

paÃ±habyÄ• karaá¹‡avaá¹‡á¹‡anÄ•

<187> agÄ• ramajjhe vasantÄ• hi sotÄ• pannÄ• dayo yÄ• vajÄ«vaá¹ƒ gihibyaÃ±janena tiá
pana arahattaá¹ƒ patvÄ• va manussabhÅ«to parinibbÄ• ti vÄ• pabbajati vÄ• . cÄ• tumahÄ•
kÄ• mÄ• vacaradevesu muhuttampi na tiá¹-á¹-hati. kasmÄ• ? vivekaá¹-á¹-hÄ• nassa abhÄ•
á¹-hito arahattaá¹ƒ patvÄ• pi tiá¹-á¹-hati. tassa vasena ayaá¹ƒ paÃ±ho Ä• gato. bhinnadosat
bhikkhubhÄ• vo veditabbo. __atÄ«raka_nti atÄ«raá¹ƒ aparicchedaá¹ƒ mahantaá¹ƒ. __no ca
anÄ• gataá¹ƒ pana addhÄ• naá¹ƒ Ä• rabbha evaá¹ƒ na paÃ±Ã±apeti, atÄ«tameva maÃ±Ã±
anÄ• gataá¹ƒ. tathÄ• hissa atÄ«te aá¸• á¸• hachaá¹-á¹-hasatajÄ• takÄ• nussaraá¹‡aá¹ƒ pa
bahuá¹ƒ anussaraá¹‡aá¹ƒ na paÃ±Ã±Ä• yatÄ«ti imamatthaá¹ƒ maÃ±Ã±amÄ• nÄ• evaá¹ƒ v
sÅ«_ti anÄ• gate apaÃ±Ã±Ä• panaá¹ƒ kiá¹ƒ nu kho? __kathaá¹ƒsÅ«_ti kena nu kho kÄ• raá
anÄ• gataá¹ƒ nÄ• nussarati, ananussaritukÄ• matÄ• ya nÄ• nussaratÄ«ti. __aÃ±Ã±avihitak
paccakkhaá¹ƒ viya katvÄ• dassanasamatthatÄ• ya dassanabhÅ«tena Ã±Ä• á¹‡ena aÃ±Ã±a
aÃ±Ã±aá¹ƒ Ä• rabbha pavattena, aÃ±Ã±avihitakaá¹ƒ aÃ±Ã±aá¹ƒ Ä• rabbha pavattamÄ• naa
saá¹…gÄ• hetabbaá¹ƒ paÃ±Ã±Ä• petabbaá¹ƒ maÃ±Ã±anti. te hi carato ca tiá¹-á¹-hato ca su
satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ maÃ±Ã±anti, tÄ• disaÃ±ca

tasmÄ• yathariva bÄ• lÄ• abyattÄ• , evaá¹ƒ maÃ±Ã±antÄ«ti veditabbo.

__satÄ• nusÄ• rÄ«_ti \Ee III 914/ pubbenivÄ• sÄ• nussatisampayuttakaá¹ƒ. __yÄ• vatakaá
yattakaá¹ƒ Ã±Ä• tuá¹ƒ icchati, tattakaá¹ƒ jÄ• nissÄ• mÄ«ti Ã±Ä• á¹‡aá¹ƒ pesesi. athassa du
pakkhandanÄ• rÄ• co viya appaá¹-ihataá¹ƒ \Ne III 88/ anivÄ• ritaá¹ƒ Ã±Ä• á¹‡aá¹ƒ gacchati
Ä• kaá¹…khati tÄ• vatakaá¹ƒ anussarati. __bodhija_nti bodhimÅ«le jÄ• taá¹ƒ. __Ã±Ä• á¹‡aá
catumaggaÃ±Ä• á¹‡aá¹ƒ uppajjati. __ayamantimÄ• jÄ• tÄ«_ti \Be III 98/ tena Ã±Ä• á¹‡ena
puna ayamantimÄ• jÄ• ti. __natthidÄ• ni punabbhavo_ti aparampi Ã±Ä• á¹‡aá¹ƒ uppajjati.
idhalokatthaá¹ƒ vÄ• paralokatthaá¹ƒ vÄ• nissitaá¹ƒ. __na taá¹ƒ tathÄ• gato byÄ• karotÄ«_
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡asadisaá¹ƒ aniyyÄ• nikakathaá¹ƒ tathÄ• gato na katheti. __
anatthasaá¹ƒhita_nti rÄ• jakathÄ• ditiracchÄ• nakathaá¹ƒ. __kÄ• laÃ±Ã±Å« tathÄ• gato hot
sahetukaá¹ƒ sakÄ• raá¹‡aá¹ƒ katvÄ• yuttapattakÄ• leyeva katheti.

<188> __tasmÄ• tathÄ• gatoti vuccatÄ«_ti yathÄ• yathÄ• gaditabbaá¹ƒ, tathÄ• tatheva g
takÄ• raá¹ƒ katvÄ• tathÄ• gatoti vuccatÄ«ti attho. __diá¹-á¹-ha_nti rÅ«pÄ• yatanaá¹ƒ. __su
__muta_nti mutvÄ• patvÄ• gahetabbato gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-hab
__viÃ±Ã±Ä• ta_nti sukhadukkhÄ• didhammÄ• yatanaá¹ƒ. __patta_nti pariyesitvÄ• vÄ• apa
__pariyesita_nti pattaá¹ƒ vÄ• apattaá¹ƒ vÄ• pariyesitaá¹ƒ. __anuvicaritaá¹ƒ manasÄ• _ti ci
anusaÃ±caritaá¹ƒ. ``tathÄ• gatena abhisambuddhaâ€™â€™ nti iminÄ• etaá¹ƒ dasseti, yaÃ
lokadhÄ• tÅ«su imassa sadevakassa lokassa nÄ«laá¹ƒ pÄ«takantiÄ• di rÅ«pÄ• rammaá¹‡a
Ä• pÄ• thamÄ• gacchati, ``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma rÅ«pÄ• rammaá
dummano vÄ• majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ taá¹ƒ tathÄ• gatassa evaá¹ƒ abhis
tathÄ• yaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su imassa sadevakassa lokassa bherisaddo
saddÄ• rammaá¹‡aá¹ƒ sotadvÄ• re Ä• pÄ• thamÄ• gacchati. mÅ«lagandho tacagandhotiÄ•
ghÄ• nadvÄ• re Ä• pÄ• thamÄ• gacchati. mÅ«laraso khandharasotiÄ• di rasÄ• rammaá¹‡aá
Ä• pÄ• thamÄ• gacchati. kakkhaá¸·aá¹ƒ mudukantiÄ• di pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yo
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ kÄ• yadvÄ• re Ä• pÄ• thamÄ• gacchati. ``ayaá¹ƒ satto ima
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ phusitvÄ• sumano vÄ• dummano vÄ• majjhatto vÄ• jÄ•
tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ. tathÄ• yaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«s
sukhadukkhÄ• dibhedaá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ manodvÄ• rassa Ä• pÄ• thamÄ• gacc
idaá¹ƒ nÄ• ma dhammÄ• rammaá¹‡aá¹ƒ vijÄ• nitvÄ• sumano vÄ• dummano vÄ• majjhatto
taá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ.

yaÃ±hi \Be III 99/, cunda, imesaá¹ƒ sattÄ• naá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• t
tathÄ• gatena adiá¹-á¹-haá¹ƒ vÄ• asutaá¹ƒ vÄ• amutaá¹ƒ vÄ• aviÃ±Ã±Ä• taá¹ƒ vÄ• natthi
pariyesitvÄ• pattampi atthi, pariyesitvÄ• appattampi atthi. apariyesitvÄ• pattampi atthi, apa
appattampi \Ne III 89/ atthi. sabbampi taá¹ƒ tathÄ• gatassa appattaá¹ƒ nÄ• ma natthi, Ã±Ä•
nÄ• ma. ``tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti. yaá¹ƒ yathÄ• lokena gataá¹ƒ tassa ta

``tathÄ• gatoâ€™â€™ ti vuccati. pÄ• á¸·iyaá¹ƒ pana abhisambuddhanti vuttaá¹ƒ, taá¹ƒ gata
iminÄ• nayena sabbavÄ• resu ``tathÄ• gatoâ€™â€™ ti nigamanassa attho veditabbo, tass
tathÄ• gatasaddavitthÄ• re vuttÄ• yeva.

abyÄ• kataá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<189> evaá¹ƒ attano asamataá¹ƒ anuttarataá¹ƒ sabbaÃ±Ã±utaá¹ƒ dhammarÄ• jabhÄ• vaá
``puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ laddhÄ«su mayÄ• aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ n
Ã±Ä• á¹‡assa antoyeva parivattatÄ«â€™â€™ ti sÄ«hanÄ• daá¹ƒ nadanto __á¹-hÄ• naá¹ƒ k
vijjatÄ«_tiÄ• dimÄ• ha. tattha __tathÄ• gato_ti satto. __na hetaá¹ƒ, Ä• vuso, atthasaá¹ƒhita_
idhalokaparalokaatthasaá¹ƒhitaá¹ƒ na hoti. __na ca dhammasaá¹ƒhita_nti navalokuttaradha
__na_ \Ee III 916/ __Ä• dibrahmacariyaka_nti sikkhattayasaá¹…gahitassa sakalasÄ• sanab
Ä• dibhÅ«taá¹ƒ na hoti.

<190> __idaá¹ƒ dukkhanti kho_tiÄ• dÄ«su taá¹‡haá¹ƒ á¹-hapetvÄ• avasesÄ• tebhummak
byÄ• kataá¹ƒ. tasseva dukkhassa pabhÄ• vikÄ• janikÄ• taá¹‡hÄ• __dukkhasamudayo_ti b
appavatti __dukkhanirodho_ti byÄ• kataá¹ƒ. dukkhaparijÄ• nano samudayapajahano nirodh
__dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• _ti byÄ• kataá¹ƒ. ``etaÃ±hi, Ä• vuso, atthasaá¹ƒhit
idhalokaparalokaatthanissitaá¹ƒ navalokuttaradhammanissitaá¹ƒ sakalasÄ• sanabrahmacar
pubbaá¹…gamanti ayamattho.

pubbantasahagatadiá¹-á¹-hinissayavaá¹‡á¹‡anÄ•

<191> idÄ• ni yaá¹ƒ taá¹ƒ mayÄ• na byÄ• kataá¹ƒ, taá¹ƒ ajÄ• nantena na byÄ• katanti mÄ
jÄ• nantova ahaá¹ƒ evaá¹ƒ ``etasmiá¹ƒ byÄ• katepi attho natthÄ«â€™â€™ ti \Be III 100/ na
yathÄ• byÄ• kÄ• tabbaá¹ƒ, taá¹ƒ mayÄ• byÄ• katamevÄ• ti sÄ«hanÄ• daá¹ƒ nadanto puna
tattha diá¹-á¹-hiyova __diá¹-á¹-hinissayÄ• , _ diá¹-á¹-hinissitakÄ• diá¹-á¹-higatikÄ• ti attho. _
sacca_nti idameva dassanaá¹ƒ saccaá¹ƒ. __moghamaÃ±Ã±a_nti aÃ±Ã±esaá¹ƒ vacanaá¹ƒ
asayaá¹ƒ kato.

<192> __tatrÄ• _ti \Ne III 90/ tesu samaá¹‡abrÄ• hmaá¹‡esu. __atthi nu kho idaá¹ƒ Ä• vus
yaá¹ƒ tumhehi sassato attÄ• ca loko cÄ• ti vuccati, idamatthi nu kho udÄ• hu natthÄ«ti eva
pucchÄ• mÄ«ti attho. __yaÃ±ca kho te evamÄ• haá¹ƒsÅ«_ti yaá¹ƒ pana te ``idameva sacca
vadanti, taá¹ƒ tesaá¹ƒ nÄ• nujÄ• nÄ• mi. __paÃ±Ã±attiyÄ• _ti diá¹-á¹-hipaÃ±Ã±attiyÄ• . __s
Ã±Ä• á¹‡ena samaá¹ƒ. __yadidaá¹ƒ adhipaÃ±Ã±attÄ«_ti yÄ• ayaá¹ƒ adhipaÃ±Ã±atti nÄ• m
uttaritaro na mayÄ• samo atthi. tattha yaÃ±ca vuttaá¹ƒ ``paÃ±Ã±attiyÄ• ti yaÃ±ca adhipaÃ±
ubhayametaá¹ƒ atthato ekaá¹ƒ. bhedato hi paÃ±Ã±atti adhipaÃ±Ã±attÄ«ti dvayaá¹ƒ hoti. tat
diá¹-á¹-hipaÃ±Ã±atti. adhipaÃ±Ã±atti nÄ• ma khandhapaÃ±Ã±atti dhÄ• tupaÃ±Ã±atti Ä• yat

indriyapaÃ±Ã±atti saccapaÃ±Ã±atti puggalapaÃ±Ã±attÄ«ti evaá¹ƒ vuttÄ• cha paÃ±Ã±attiyo
paÃ±Ã±attiyÄ• ti etthÄ• pi \Ee III 917/ paÃ±Ã±atti ceva adhipaÃ±Ã±atti ca adhippetÄ• , adhi
etthÄ• pi. bhagavÄ• hi paÃ±Ã±attiyÄ• pi anuttaro, adhipaÃ±Ã±attiyÄ• pi anuttaro. tenÄ• ha
bhiyyo yadidaá¹ƒ adhipaÃ±Ã±attÄ«â€™â€™ ti.

<196> __pahÄ• nÄ• yÄ• _ti pajahanatthaá¹ƒ. __samatikkamÄ• yÄ• _ti tasseva vevacanaá¹
__paÃ±Ã±attÄ• _ti á¹-hapitÄ• . satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya hi ghanavinibbhogaá¹ƒ ka
yÄ• thÄ• vato diá¹-á¹-hesu ``suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ nayidha sattÅ«palabbhatÄ«
sabbadiá¹-á¹-hinissayÄ• naá¹ƒ pahÄ• naá¹ƒ hotÄ«ti. tena vuttaá¹ƒ. diá¹-á¹-hinissayÄ• naá¹ƒ
samatikkamÄ• ya evaá¹ƒ mayÄ• ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• desitÄ• paÃ±Ã±attÄ•
uttÄ• natthamevÄ• ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

pÄ• sÄ• dikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. lakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avaá¹‡á¹‡anÄ•

<199> __evaá¹ƒ_ \Ne III 91/ \Be III 101/ \Ee III 918/ __me suta_nti lakkhaá¹‡asuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• . __dvattiá¹ƒsimÄ• nÄ«_ti dvattiá¹ƒsa imÄ• ni. __m
mahÄ• purisabyaÃ±janÄ• ni mahÄ• purisanimittÄ• ni ``ayaá¹ƒ mahÄ• purisoâ€™â€™ ti saÃ
samannÄ• gatassa mahÄ• purisassÄ• â€™â€™ tiÄ• di mahÄ• padÄ• ne vitthÄ• ritanayene

``bÄ• hirakÄ• pi isayo dhÄ• renti, no ca kho jÄ• nanti `imassa kammassa katattÄ• imaá¹ƒ l
paá¹-ilabhatÄ«â€™ tiâ€™â€™ kasmÄ• Ä• ha? aá¹-á¹-huppattiyÄ• anurÅ«pattÄ• . idaÃ±hi
saaá¹-á¹-huppattikaá¹ƒ. sÄ• panassa aá¹-á¹-huppatti kattha samuá¹-á¹-hitÄ• ? antogÄ• me
tadÄ• kira sÄ• vatthivÄ• sino attano attano gehesu ca gehadvÄ• resu ca santhÄ• gÄ• rÄ• c
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``bhagavato asÄ«tianubyaÃ±janÄ• ni byÄ• mappabhÄ• dvattiá¹
yehi ca bhagavato kÄ• yo, sabbaphÄ• liphullo viya pÄ• ricchattako, vikasitamiva kamalavan
nÄ• nÄ• ratanavicittaá¹ƒ viya suvaá¹‡á¹‡atoraá¹‡aá¹ƒ, tÄ• rÄ• maricivirocamiva gaganatala
vidhÄ• vamÄ• nÄ• vipphandamÄ• nÄ• chabbaá¹‡á¹‡arasmiyo muÃ±canto ativiya sobhati.
kammena idaá¹ƒ lakkhaá¹‡aá¹ƒ nibbattanti kathitaá¹ƒ natthi, yÄ• guuá¸·uá¹…kamattampi pa
kaá¹-acchubhattamattaá¹ƒ vÄ• pubbe dinnapaccayÄ• evaá¹ƒ uppajjatÄ«ti bhagavatÄ• vut
kammaá¹ƒ akÄ• si, yenassa imÄ• ni lakkhaá¹‡Ä• ni nibbattantÄ«â€™â€™ ti.

athÄ• yasmÄ• Ä• nando antogÄ• me caranto imaá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• katabhat

satthu vattaá¹ƒ katvÄ• vanditvÄ• á¹-hito ``mayÄ• , bhante, antogÄ• me ekÄ• kathÄ• sutÄ
III 919/ bhagavatÄ• ``kiá¹ƒ te, Ä• nanda, sutaâ€™â€™ nti vutte sabbaá¹ƒ Ä• rocesi. satthÄ
\Ne III 92/ sutvÄ• parivÄ• retvÄ• nisinne bhikkhÅ« Ä• mantetvÄ• ``dvattiá¹ƒsimÄ• ni, bhikk
mahÄ• purisalakkhaá¹‡Ä• nÄ«â€™â€™ ti paá¹-ipÄ• á¹-iyÄ• lakkhaá¹‡Ä• ni dassetvÄ• yen
tassa dassanatthaá¹ƒ evamÄ• ha.

suppatiá¹-á¹-hitapÄ• datÄ• lakkhaá¹‡avaá¹‡á¹‡anÄ•

<201> __purimaá¹ƒ_ \Be III 102/ __jÄ• ti_ntiÄ• dÄ«su pubbe nivutthakkhandhÄ• jÄ• tavas
vuttÄ• . tathÄ• bhavanavasena ``bhavoâ€™â€™ ti, nivutthavasena Ä• layaá¹-á¹-hena vÄ•
tiá¹‡á¹‡ampi padÄ• naá¹ƒ pubbe nivutthakkhandhasantÄ• ne á¹-hitoti attho. idÄ• ni yasmÄ•
devalokÄ• dÄ«supi vattati. lakkhaá¹‡anibbattanasamatthaá¹ƒ pana kusalakammaá¹ƒ tattha
manussabhÅ«tasseva sukaraá¹ƒ. tasmÄ• yathÄ• bhÅ«tena yaá¹ƒ kammaá¹ƒ kataá¹ƒ, taá¹
manussabhÅ«to samÄ• no_ti Ä• ha. akÄ• raá¹‡aá¹ƒ vÄ• etaá¹ƒ. hatthiassamigamahiá¹ƒsa
pÄ• ramiyo pÅ«retiyeva. yasmÄ• pana evarÅ«pe attabhÄ• ve á¹-hitena katakammaá¹ƒ na s
manussabhÄ• ve á¹-hitena katakammaá¹ƒ pana sakkÄ• sukhena dÄ«petuá¹ƒ. tasmÄ• ``pu
samÄ• noâ€™â€™ ti Ä• ha.

__daá¸·hasamÄ• dÄ• no_ti thiragahaá¹‡o. __kusalesu dhammesÅ«_ti dasakusalakammap
__avatthitasamÄ• dÄ• no_ti niccalagahaá¹‡o anivattitagahaá¹‡o. mahÄ• sattassa hi akusala
kukkuá¹-apattaá¹ƒ viya cittaá¹ƒ paá¹-ikuá¹-ati, kusalaá¹ƒ patvÄ• vitÄ• naá¹ƒ viya pasÄ• riya
daá¸·hasamÄ• dÄ• no hoti avatthitasamÄ• dÄ• no. na sakkÄ• kenaci samaá¹‡ena vÄ• brÄ
mÄ• rena vÄ• brahmunÄ• vÄ• kusalasamÄ• dÄ• naá¹ƒ vissajjÄ• petuá¹ƒ.

tatrimÄ• ni vatthÅ«ni --- pubbe kira mahÄ• puriso kalandakayoniyaá¹ƒ nibbatti. atha deve vu
Ä• gantvÄ• kulÄ• vakaá¹ƒ gahetvÄ• samuddameva pavesesi. mahÄ• puriso ``puttake nÄ«
naá¹…guá¹-á¹-haá¹ƒ temetvÄ• temetvÄ• samuddato udakaá¹ƒ bahi khipi. sattame divase s
Ä• gamma ``kiá¹ƒ karosÄ«â€™â€™ ti pucchi? so tassa Ä• rocesi. sakko mahÄ• samuddato
dunnÄ«haraá¹‡Ä«yabhÄ• vaá¹ƒ kathesi. bodhisatto \Ee III 920/ tÄ• disena kusÄ«tena saddh
vaá¹-á¹-ati. ``mÄ• idha tiá¹-á¹-hÄ• â€™â€™ ti apasÄ• resi. sakko ``anomapurisena gahitag
vissajjÄ• petuâ€™â€™ nti tuá¹-á¹-ho tassa puttake Ä• netvÄ• adÄ• si. mahÄ• janakakÄ• le
``kasmÄ• mahÄ• samuddaá¹ƒ tarasÄ«â€™â€™ ti devatÄ• ya puá¹-á¹-ho ``pÄ• raá¹ƒ gantv
rajjaá¹ƒ gahetvÄ• dÄ• naá¹ƒ dÄ• tuá¹ƒ tarÄ• mÄ«â€™â€™ ti Ä• ha. tato devatÄ• ya --- ``ay
\Ne III 93/ \Be III 103/ ceva puthulo ca, kadÄ• naá¹ƒ tarissatÄ«â€™â€™ ti vutte so Ä• ha ``
mahÄ• samuddasadiso, mayhaá¹ƒ pana ajjhÄ• sayaá¹ƒ Ä• gamma khuddakamÄ• tikÄ• viy
dakkhissasi samuddaá¹ƒ taritvÄ• samuddapÄ• rato dhanaá¹ƒ Ä• haritvÄ• kulasantakaá¹ƒ
dadamÄ• naâ€™â€™ nti. devatÄ• ``anomapurisena gahitagahaá¹‡aá¹ƒ na sakkÄ• vissajjÄ
Ä• liá¹…getvÄ• haritvÄ• uyyÄ• ne nipajjÄ• pesi. so chattaá¹ƒ ussÄ• petvÄ• divase divase

paÃ±casatasahassapariccÄ• gaá¹ƒ katvÄ• aparabhÄ• ge nikkhamma pabbajito. evaá¹ƒ ma
samaá¹‡ena vÄ• ... pe ... brahmunÄ• vÄ• kusalasamÄ• dÄ• naá¹ƒ vissajjÄ• petuá¹ƒ. tena
``daá¸·hasamÄ• dÄ• no ahosi kusalesu dhammesu avatthitasamÄ• dÄ• noâ€™â€™ ti.

idÄ• ni yesu kusalesu dhammesu avatthitasamÄ• dÄ• no ahosi, te dassetuá¹ƒ __kÄ• yasuc
__dÄ• nasaá¹ƒvibhÄ• ge_ti ettha ca dÄ• nameva diyyanavasena dÄ• naá¹ƒ, saá¹ƒvibhÄ• ga
__sÄ«lasamÄ• dÄ• ne_ti paÃ±casÄ«ladasasÄ«lacatupÄ• risuddhisÄ«lapÅ«raá¹‡akÄ• le. __
cÄ• tuddasikÄ• dibhedassa uposathassa upavasanakÄ• le. __matteyyatÄ• yÄ• _ti mÄ• tukÄ
nayo. __aÃ±Ã±ataraÃ±Ã±ataresu cÄ• _ti aÃ±Ã±esu ca evarÅ«pesu. __adhikusalesÅ«_ti ett
adhikusalÄ• . sabbepi kÄ• mÄ• vacarÄ• kusalÄ• kusalÄ• nÄ• ma, rÅ«pÄ• vacarÄ• adhiku
arÅ«pÄ• vacarÄ• adhikusalÄ• . sabbepi te kusalÄ• \Ee III 921/ nÄ• ma, sÄ• vakapÄ• ramÄ
adhikusalÄ• nÄ• ma. tepi kusalÄ• nÄ• ma, paccekabodhipaá¹-ilÄ• bhapaccayÄ• kusalÄ•
nÄ• ma, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhapaccayÄ• pana kusalÄ• idha ``adhikusa
adhikusalesu dhammesu daá¸·hasamÄ• dÄ• no ahosi avatthitasamÄ• dÄ• no.

__kaá¹-attÄ• upacitattÄ• _ti ettha sakimpi kataá¹ƒ katameva, abhiá¹‡hakaraá¹‡ena pana u
__ussannattÄ• _ti piá¹‡á¸• Ä«kataá¹ƒ rÄ• sÄ«kataá¹ƒ kammaá¹ƒ ussannanti vuccati. tasmÄ
vadanto mayÄ• katakammassa cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ, bhavaggaá¹ƒ atinÄ«c
kammanti dasseti. __vipulattÄ• _ti appamÄ• á¹‡attÄ• . iminÄ• ``anantaá¹ƒ aparimÄ• á¹‡aá¹
kammaâ€™â€™ nti dasseti. __adhiggaá¹‡hÄ• tÄ«_ti \Be III 104/ adhibhavati, aÃ±Ã±ehi dev
attho. __paá¹-ilabhatÄ«_ti adhigacchati.

__sabbÄ• vantehi pÄ• datalehÄ«_ti idaá¹ƒ ``samaá¹ƒ pÄ• daá¹ƒ bhÅ«miyaá¹ƒ nikkhipatÄ«â
vitthÄ• ravacanaá¹ƒ. tattha sabbÄ• vantehÄ«ti sabbapadesavantehi, na ekena padesena pa
ekena \Ne III 94/ pacchÄ• , sabbeheva pÄ• datalehi samaá¹ƒ phusati, samaá¹ƒ uddharati. s
``anekasataporisaá¹ƒ narakaá¹ƒ akkamissÄ• mÄ«â€™â€™ ti pÄ• daá¹ƒ abhinÄ«harati. tÄ•
vÄ• tapÅ«ritÄ• viya kammÄ• rabhastÄ• unnamitvÄ• pathavisamaá¹ƒ hoti. unnataá¹-á¹-hÄ•
akkamissÄ• mÄ«â€™â€™ ti abhinÄ«harantassa sineruppamÄ• á¹‡opi pabbato suseditavet
pÄ• dasamÄ«paá¹ƒ Ä• gacchati. tathÄ• hissa yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• ``yugandh
akkamissÄ• mÄ«â€™â€™ ti pÄ• de abhinÄ«haá¹-e pabbato onamitvÄ• pÄ• dasamÄ«paá¹
dutiyapÄ• dena tÄ• vatiá¹ƒsabhavanaá¹ƒ akkami. na hi cakkalakkhaá¹‡ena patiá¹-á¹-hÄ• tal
visamaá¹ƒ bhavituá¹ƒ sakkoti. khÄ• á¹‡u vÄ• kaá¹‡á¹-ako vÄ• sakkharÄ• vÄ• kathalÄ• v
uccÄ• rapassÄ• vakheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni vÄ• purimataraá¹ƒ vÄ• apagacchanti,
pavisanti. tathÄ• gatassa hi sÄ«latejena puÃ±Ã±atejena dhammatejena dasannaá¹ƒ pÄ• ran
Ä• nubhÄ• vena ayaá¹ƒ mahÄ• pathavÄ« sammÄ• mudupupphÄ• bhikiá¹‡á¹‡Ä• hoti.

<202> __sÄ• garapariyanta_nti sÄ• garasÄ«maá¹ƒ. na hi tassa rajjaá¹ƒ karontassa antarÄ•
nadÄ« vÄ• sÄ«mÄ• hoti mahÄ• samuddova sÄ«mÄ• . tena vuttaá¹ƒ ``sÄ• garapariyantaâ€

__akhilamanimittamakaá¹‡á¹-aka_nti niccoraá¹ƒ. corÄ• hi kharasamphassaá¹-á¹-hena khilÄ
upaddavapaccayaá¹-á¹-hena nimittÄ• , vijjhanaá¹-á¹-hena kaá¹‡á¹-akÄ• ti vuccanti. __iddha
__phÄ«ta_nti sabbasampattiphÄ• liphullaá¹ƒ. __khema_nti nibbhayaá¹ƒ. __siva_nti nirupad
abbudavirahitaá¹ƒ, gumbaá¹ƒ gumbaá¹ƒ hutvÄ• carantehi corehi virahitanti attho. __akkhar
avikkhambhanÄ«yo. na naá¹ƒ koci á¹-hÄ• nato cÄ• letuá¹ƒ sakkoti. __paccatthikenÄ• _ti pa
__paccÄ• mittenÄ• _ti paá¹-iviruddhena amittena. ubhayampetaá¹ƒ sapattavevacanaá¹ƒ. __
uá¹-á¹-hitehi rÄ• gÄ• dÄ«hi.

__bÄ• hirehÄ«_ti \Be III 105/ samaá¹‡Ä• dÄ«hi. tathÄ• hi naá¹ƒ bÄ• hirÄ• devadattakokÄ•
soá¹‡adaá¹‡á¸• akÅ«á¹-adaá¹‡á¸• Ä• dayo brÄ• hmaá¹‡Ä• pi sakkasadisÄ• devatÄ• pi sat
mÄ• ropi bakÄ• dayo brahmÄ• nopi vikkhambhetuá¹ƒ nÄ• sakkhiá¹ƒsu.

ettÄ• vatÄ• bhagavatÄ• kammaÃ±ca kammasarikkhakaÃ±ca lakkhaá¹‡aÃ±ca lakkhaá¹‡Ä
__kammaá¹ƒ_ nÄ• ma satasahassakappÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni daá¸·hav
kammaá¹ƒ. __kammasarikkhakaá¹ƒ_ nÄ• ma daá¸·hena hutvÄ• katabhÄ• vaá¹ƒ sadevako
suppatiá¹-á¹-hitapÄ• damahÄ• purisalakkhaá¹‡aá¹ƒ. __lakkhaá¹‡aá¹ƒ_ nÄ• ma suppatiá¹-á¹
__lakkhaá¹‡Ä• nisaá¹ƒso_ nÄ• ma paccatthikehi avikkhambhanÄ«yatÄ• .

<203> __tatthetaá¹ƒ_ \Ne III 95/ __vuccatÄ«_ti tattha vutte kammÄ• dibhede aparampi idaá
gÄ• thÄ• bandhaá¹ƒ sandhÄ• ya vuttaá¹ƒ. etÄ• pana gÄ• thÄ• porÄ• á¹‡akattherÄ• ``Ä• n
vaá¹‡á¹‡anÄ• gÄ• thÄ• â€™â€™ ti vatvÄ• gatÄ• . aparabhÄ• ge therÄ• ``ekapadiko atthu

tattha \Ee III 923/ __sacce_ti vacÄ«sacce. __dhamme_ti dasakusalakammapathadhamme.
__saá¹ƒyame_ti sÄ«lasaá¹ƒyame. __ ``soceyyasÄ«lÄ• layuposathesu cÄ• â€™â€™ _ti etth
__soceyyaá¹ƒ. _ Ä• layabhÅ«taá¹ƒ sÄ«lameva __sÄ«lÄ• layo. _ uposathakammaá¹ƒ __upo
avihiá¹ƒsÄ• ya. __samattamÄ• carÄ«_ti sakalaá¹ƒ acari.

__anvabhÄ«_ti anubhavi. __veyyaÃ±janikÄ• _ti lakkhaá¹‡apÄ• á¹-hakÄ• . __parÄ• bhibhÅ«
abhibhavanasamattho. __sattubhÄ«_ti sapattehi akkhambhiyo hoti.

__na so gacchati jÄ• tu khambhana_nti so ekaá¹ƒseneva aggapuggalo vikkhambhetabbata
tassa dhammatÄ• _ti tassa hi esÄ• dhammatÄ• ayaá¹ƒ sabhÄ• vo.

pÄ• datalacakkalakkhaá¹‡avaá¹‡á¹‡anÄ•

<204> __ubbegauttÄ• sabhaya_nti ubbegabhayaÃ±ceva uttÄ• sabhayaÃ±ca. tattha corato
paccatthikato vÄ• vilopanabandhanÄ• dinissayaá¹ƒ bhayaá¹ƒ __ubbego_ nÄ• ma, taá¹ƒmu
caá¹‡á¸• ahatthiassÄ• dÄ«ni vÄ• ahiyakkhÄ• dayo vÄ• paá¹-icca lomahaá¹ƒsanakaraá¹ƒ b

nÄ• ma. taá¹ƒ sabbaá¹ƒ apanuditÄ• \Be III 106/ vÅ«pasametÄ• . __saá¹ƒvidhÄ• tÄ• _ti saá
saá¹ƒvidahati? aá¹-aviyaá¹ƒ sÄ• saá¹…kaá¹-á¹-hÄ• nesu dÄ• nasÄ• laá¹ƒ kÄ• retvÄ• tattha
datvÄ• ativÄ• heti, taá¹ƒ á¹-hÄ• naá¹ƒ pavisituá¹ƒ asakkontÄ• naá¹ƒ manusse pesetvÄ• pa
tesu tesu á¹-hÄ• nesu Ä• rakkhaá¹ƒ á¹-hapeti, evaá¹ƒ saá¹ƒvidahati. __saparivÄ• raÃ±ca dÄ
annaá¹ƒ pÄ• nanti dasavidhaá¹ƒ dÄ• navatthuá¹ƒ.

tattha __anna_nti yÄ• gubhattaá¹ƒ. taá¹ƒ dadanto na dvÄ• re á¹-hapetvÄ• adÄ• si, atha kh
haritupalittaá¹-á¹-hÄ• ne lÄ• jÄ• ceva pupphÄ• ni ca vikiritvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ•
gandhadhÅ«mÄ• dÄ«hi sakkÄ• raá¹ƒ katvÄ• bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• yÄ• g
sabyaÃ±janaá¹ƒ adÄ• si. yÄ• gupÄ• nÄ• vasÄ• ne pÄ• de dhovitvÄ• telena makkhetvÄ• nA
khajjakaá¹ƒ datvÄ• pariyosÄ• ne anekasÅ«paá¹ƒ anekabyaÃ±janaá¹ƒ paá¹‡Ä«tabhojanaá¹
pÄ• naá¹ƒ dento ambapÄ• nÄ• diaá¹-á¹-havidhaá¹ƒ \Ne III 96/ pÄ• naá¹ƒ adÄ• si, tampi yÄ•
vatthaá¹ƒ dento na suddhavatthameva adÄ• si, ekapaá¹-á¹-adupaá¹-á¹-Ä• dipahonakaá¹ƒ pa
suttampi adÄ• si, suttaá¹ƒ vaá¹-á¹-esi, sÅ«cikammakaraá¹‡aá¹-á¹-hÄ• ne bhikkhÅ«naá¹ƒ Ä•
pÄ• damakkhanaá¹ƒ, piá¹-á¹-himakkhanaá¹ƒ, rajanaá¹ƒ, paá¹‡á¸• upalÄ• saá¹ƒ, rajanadoá¹
cÄ«vararajanakaá¹ƒ kappiyakÄ• rakampi adÄ• si.

__yÄ• na_nti upÄ• hanaá¹ƒ. taá¹ƒ dadantopi upÄ• hanatthavikaá¹ƒ upÄ• hanadaá¹‡á¸• aka
heá¹-á¹-hÄ• vuttÄ• ni ca annÄ• dÄ«ni tasseva parivÄ• raá¹ƒ katvÄ• adÄ• si. __mÄ• laá¹ƒ_
adÄ• si, atha kho naá¹ƒ gandhehi missetvÄ• heá¹-á¹-himÄ• ni cattÄ• ri tasseva parivÄ• raá
bodhicetiyaÄ• sanapotthakÄ• dipÅ«janatthÄ• ya ceva cetiyagharadhÅ«panatthÄ• ya ca __g
suddhagandhameva adÄ• si, gandhapisanakanisadÄ• ya ceva pakkhipanakabhÄ• janena c
paÃ±ca tassa parivÄ• raá¹ƒ katvÄ• adÄ• si. cetiyapÅ«jÄ• dÄ«naá¹ƒ atthÄ• ya
haritÄ• lamanosilÄ• cÄ«napiá¹-á¹-hÄ• di__vilepanaá¹ƒ_ dentopi na suddhavilepanameva ad
saddhiá¹ƒ heá¹-á¹-himÄ• ni cha tassa parivÄ• raá¹ƒ katvÄ• adÄ• si. __seyyÄ• _ti maÃ±cap
na suddhakameva adÄ• si, kojavakambalapaccattharaá¹‡amaÃ±cappaá¹-ipÄ• dakehi saddh
maá¹…gulasodhanadaá¹‡á¸• akaá¹ƒ heá¹-á¹-himÄ• ni ca satta tassa parivÄ• raá¹ƒ katvÄ• a
III 107/ dentopi na gehamattameva adÄ• si, atha kho naá¹ƒ mÄ• lÄ• kammalatÄ• kammapa
supaÃ±Ã±attaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ kÄ• retvÄ• heá¹-á¹-himÄ• ni aá¹-á¹-ha tassa parivÄ•
__padÄ«peyya_nti padÄ«patelaá¹ƒ. taá¹ƒ dento cetiyaá¹…gaá¹‡e bodhiyaá¹…gaá¹‡e dham
potthakavÄ• canaá¹-á¹-hÄ• ne iminÄ• dÄ«paá¹ƒ jÄ• lÄ• pethÄ• ti na suddhatelameva adÄ•
kapallakatelabhÄ• janÄ• dÄ«hi saddhiá¹ƒ heá¹-á¹-himÄ• ni nava tassa parivÄ• raá¹ƒ katvÄ•
__suvibhattantarÄ• nÄ«_ti suvibhattaantarÄ• ni.

__rÄ• jÄ• no_ti abhisittÄ• . __bhogiyÄ• _ti bhojakÄ• __kumÄ• rÄ• _ti rÄ• jakumÄ• rÄ• . idh
nÄ• ma saparivÄ• raá¹ƒ dÄ• naá¹ƒ. __kammasarikkhakaá¹ƒ_ nÄ• ma saparivÄ• raá¹ƒ katvÄ
kÄ• raá¹‡ena sadevako loko jÄ• nÄ• tÅ«ti nibbattaá¹ƒ cakkalakkhaá¹‡aá¹ƒ. __lakkhaá¹‡aá¹
cakkalakkhaá¹‡aá¹ƒ. __Ä• nisaá¹ƒso_ mahÄ• parivÄ• ratÄ• .

<205> __tatthetaá¹ƒ vuccatÄ«_ti imÄ• tadatthaparidÄ«panÄ• gÄ• thÄ• vuccanti. duvidhÄ
tadatthaparidÄ«panÄ• ca visesatthaparidÄ«panÄ• ca. tattha pÄ• á¸·iÄ• gatameva atthaá¹ƒ
__tadatthaparidÄ«panÄ• _ nÄ• ma. pÄ• á¸·iyaá¹ƒ anÄ• gataá¹ƒ paridÄ«panÄ• __visesattha
pana tadatthaparidÄ«panÄ• . tattha __pure_ti pubbe. __puratthÄ• _ti tasseva vevacanaá¹ƒ.
jÄ• tÄ«sÅ«_ti imissÄ• jÄ• tiyÄ• \Ne III 97/ pubbekatakammapaá¹-ikkhepadÄ«panaá¹ƒ.
__ubbegauttÄ• sabhayÄ• panÅ«dano_ti ubbegabhayassa ca uttÄ• sabhayassa ca apanÅ«d

__satapuÃ±Ã±alakkhaá¹‡a_nti satena satena puÃ±Ã±akammena nibbattaá¹ƒ ekekaá¹ƒ lak
koci buddho bhaveyyÄ• ti na rocayiá¹ƒsu, anantesu pana cakkavÄ• á¸·esu sabbe sattÄ• ek
satakkhattuá¹ƒ kareyyuá¹ƒ, ettakehi janehi kataá¹ƒ kammaá¹ƒ bodhisatto ekova ekekaá¹ƒ s
nibbatto. tasmÄ• ``satapuÃ±Ã±alakkhaá¹‡oâ€™â€™ ti imamatthaá¹ƒ rocayiá¹ƒsu. __manu
manussÄ• ca asurÄ• ca sakkÄ• ca rakkhasÄ• ca.

Ä• yatapaá¹‡hitÄ• ditilakkhaá¹‡avaá¹‡á¹‡anÄ•

<206> __antarÄ• _ti paá¹-isandhito sarasacutiyÄ• antare. idha __kammaá¹ƒ_ nÄ• ma pÄ•
__kammasarikkhakaá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• taá¹ƒ karonto padasaddasavanabhayÄ•
akkamantÄ• gantvÄ• paraá¹ƒ pÄ• tenti. atha te iminÄ• kÄ• raá¹‡ena tesaá¹ƒ taá¹ƒ kamma
antovaá¹…kapÄ• dÄ• vÄ• bahivaá¹…kapÄ• dÄ• vÄ• ukkuá¹-ikapÄ• dÄ• vÄ• aggakoá¹‡
bhavanti. aggapÄ• dehi gantvÄ• parassa amÄ• ritabhÄ• vaá¹ƒ pana tathÄ• gatassa sadeva
jÄ• nÄ• tÅ«ti __Ä• yatapaá¹‡hi_ mahÄ• purisalakkhaá¹‡aá¹ƒ nibbattati \Ee III 926/. tathÄ• p
unnatakÄ• yena gacchantÄ• aÃ±Ã±e passissantÄ«ti onatÄ• gantvÄ• paraá¹ƒ ghÄ• tenti. a
paraá¹ƒ ghÄ• tayiá¹ƒsÅ«ti nesaá¹ƒ taá¹ƒ kammaá¹ƒ iminÄ• kÄ• raá¹‡ena paro jÄ• nÄ• tÅ«t
pÄ«á¹-hasappi vÄ• bhavanti. tathÄ• gatassa pana evaá¹ƒ gantvÄ• paresaá¹ƒ aghÄ• titabh
sadevako loko jÄ• nÄ• tÅ«ti __brahmujugatta_mahÄ• purisalakkhaá¹‡aá¹ƒ nibbattati. tathÄ•
Ä• vudhaá¹ƒ vÄ• muggaraá¹ƒ vÄ• gaá¹‡hitvÄ• muá¹-á¹-hikatahatthÄ• paraá¹ƒ ghÄ• tenti.
ghÄ• titabhÄ• vaá¹ƒ iminÄ• kÄ• raá¹‡ena jano jÄ• nÄ• tÅ«ti rassaá¹…gulÄ« vÄ• rassahatt
phaá¹‡ahatthakÄ• vÄ• bhavanti. tathÄ• gatassa pana evaá¹ƒ paresaá¹ƒ aghÄ• titabhÄ• va
kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti __dÄ«ghaá¹…guli_mahÄ• purisalakkhaá¹‡aá¹ƒ nibbattati. idame
idameva pana lakkhaá¹‡attayaá¹ƒ __lakkhaá¹‡aá¹ƒ_ nÄ• ma. dÄ«ghÄ• yukabhÄ• vo __lakk

<207> __maraá¹‡avadhabhayattano_ti ettha maraá¹‡asaá¹…khÄ• to vadho maraá¹‡avadh
__maraá¹‡avadhabhayaá¹ƒ, _ taá¹ƒ attano jÄ• nitvÄ• . __paá¹-ivirato paraá¹ƒmÄ• raá¹‡Ä• y
maraá¹‡ato bhayaá¹ƒ mama jÄ«vitaá¹ƒ \Ne III 98/ piyaá¹ƒ, evaá¹ƒ paresampÄ«ti Ã±atvÄ• p
paá¹-ivirato ahosi. __sucaritenÄ• _ti suciá¹‡á¹‡ena. __saggamagamÄ• _ti saggaá¹ƒ gato.

__caviya punaridhÄ• gato_ti cavitvÄ• puna idhÄ• gato. __dÄ«ghapÄ• saá¹‡hiko_ti dÄ«gha

sujÅ«_ti brahmÄ• viya suá¹-á¹-hu uju.

__subhujo_ti sundarabhujo. __susÅ«_ti mahallakakÄ• lepi taruá¹‡arÅ«po. __susaá¹‡á¹-hito
susaá¹‡á¹-hÄ• nasampanno. __mudutalunaá¹…guliyassÄ• _ti mudÅ« ca talunÄ• ca aá¹…g
__purisavaraggalakkhaá¹‡ehÄ«_ti purisavarassa \Be III 109/ aggalakkhaá¹‡ehi. __cirayapa
yÄ• panÄ• ya, dÄ«ghÄ• yukabhÄ• vÄ• ya.

__ciraá¹ƒ yapetÄ«_ti ciraá¹ƒ yÄ• peti. __cirataraá¹ƒ pabbajati yadi tato_ti tato cirataraá¹ƒ yÄ
pabbajatÄ«ti attho. __yÄ• payati_ \Ee III 927/ __ca vasiddhibhÄ• vanÄ• yÄ• _ti vasippatto h
yÄ• peti.

sattussadatÄ• lakkhaá¹‡avaá¹‡á¹‡anÄ•

<208> __rasitÄ• na_nti rasasampannÄ• naá¹ƒ. ``khÄ• danÄ«yÄ• naâ€™â€™ ntiÄ• dÄ«su
piá¹-á¹-hakhajjakÄ• dÄ«ni. __bhojanÄ«yÄ• nÄ«_ti paÃ±ca bhojanÄ• ni. __sÄ• yanÄ«yÄ• nÄ
sappinavanÄ«tÄ• dÄ«ni. __lehanÄ«yÄ• nÄ«_ti nillehitabbÄ• ni piá¹-á¹-hapÄ• yÄ• sÄ• dÄ«ni
pÄ• nakÄ• ni.

idha __kammaá¹ƒ_ nÄ• ma kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni din
paá¹‡Ä«tabhojanadÄ• naá¹ƒ. __kammasarikkhakaá¹ƒ_ nÄ• ma lÅ«khabhojane kucchigate l
milÄ• yati. tasmÄ• lÅ«khadÄ• yakÄ• sattÄ• iminÄ• kÄ• raá¹‡ena nesaá¹ƒ lÅ«khabhojana
jÄ• nÄ• tÅ«ti appamaá¹ƒsÄ• appalohitÄ• manussapetÄ• viya dullabhannapÄ• nÄ• bhava
kucchigate maá¹ƒsalohitaá¹ƒ vaá¸• á¸• hati, paripuá¹‡á¹‡akÄ• yÄ• pÄ• sÄ• dikÄ• abhirÅ«p
tathÄ• gatassa dÄ«gharattaá¹ƒ paá¹‡Ä«tabhojanadÄ• yakattaá¹ƒ sadevako loko iminÄ• kÄ
sattussadamahÄ• purisalakkhaá¹‡aá¹ƒ nibbattati. __lakkhaá¹‡aá¹ƒ_ nÄ• ma sattussadalakk
paá¹‡Ä«talÄ• bhitÄ• __Ä• nisaá¹ƒso. _

<209> __khajjabhojjamathaleyyasÄ• yita_nti \Ne III 99/ khajjakaÃ±ca bhojanaÃ±ca lehanÄ«
__uttamaggarasadÄ• yako_ti uttamo aggarasadÄ• yako, uttamÄ• naá¹ƒ vÄ• aggarasÄ• na

__satta cussade_ti satta ca ussade. __tadatthajotaka_nti khajjabhojjÄ• dijotakaá¹ƒ, tesaá¹ƒ
lÄ• bhasaá¹ƒvattanikanti attho. __pabbajampi cÄ• _ti pabbajamÄ• nopi ca. __tadÄ• dhigacc
adhigacchati. __lÄ• bhiruttama_nti lÄ• bhi uttamaá¹ƒ.

karacaraá¹‡Ä• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<210> __dÄ• nenÄ• _tiÄ• dÄ«su \Be III 110/ ekacco dÄ• neneva saá¹…gaá¹‡hitabbo hoti,
pabbajitÄ• naá¹ƒ pabbajitaparikkhÄ• raá¹ƒ, gihÄ«naá¹ƒ gihiparikkhÄ• raá¹ƒ adÄ• si.

__peyyavajjenÄ• _ti ekacco hi ``ayaá¹ƒ dÄ• tabbaá¹ƒ nÄ• ma deti, ekena pana vacanena s
nÄ• seti, kiá¹ƒ etassa dÄ• naâ€™â€™ nti vattÄ• hoti. ekacco ``ayaá¹ƒ kiÃ±cÄ• pi dÄ• naá¹
telena viya makkheti. eso detu vÄ• mÄ• vÄ• , vacanameva \Ee III 928/ tassa sahassaá¹ƒ a
hoti. evarÅ«po puggalo dÄ• naá¹ƒ na paccÄ• sÄ«sati, piyavacanameva paccÄ• sÄ«sati. taá
saá¹…gahesi.

__atthacariyÄ• yÄ• _ti atthasaá¹ƒvaá¸• á¸• hanakathÄ• ya. ekacco hi neva dÄ• naá¹ƒ, na p
attano hitakathaá¹ƒ vaá¸• á¸• hitakathameva paccÄ• sÄ«sati. evarÅ«paá¹ƒ puggalaá¹ƒ ``ida
idaá¹ƒ te na kÄ• tabbaá¹ƒ. evarÅ«po puggalo sevitabbo, evarÅ«po puggalo na sevitabboâ€
atthacariyÄ• ya saá¹…gahesi.

__samÄ• nattatÄ• yÄ• _ti samÄ• nasukhadukkhabhÄ• vena. ekacco hi dÄ• nÄ• dÄ«su eka
nisajjaá¹ƒ, ekapallaá¹…ke sayanaá¹ƒ, ekato bhojananti evaá¹ƒ samÄ• nasukhadukkhataá¹ƒ
jÄ• tiyÄ• hÄ«no bhogena adhiko dussaá¹…gaho hoti. na hi sakkÄ• tena saddhiá¹ƒ ekapari
akariyamÄ• ne ca so kujjhati. bhogena hÄ«no jÄ• tiyÄ• adhikopi dussaá¹…gaho hoti. so hi
ti bhogasampannena saddhiá¹ƒ ekaparibhogaá¹ƒ na icchati, tasmiá¹ƒ akariyamÄ• ne kujjha
susaá¹…gaho hoti. na hi so itarena saddhiá¹ƒ ekaparibhogaá¹ƒ icchati, na akariyamÄ• ne c
III 100/ sadisopi susaá¹…gahoyeva. bhikkhÅ«su dussÄ«lo dussaá¹…gaho hoti. na hi sakkÄ
ekaparibhogo kÄ• tuá¹ƒ, tathÄ• akariyamÄ• ne ca kujjhati. sÄ«lavÄ• susaá¹…gaho hoti. sÄ
akariyamÄ• nepi na kujjhati. aÃ±Ã±aá¹ƒ attanÄ• \Be III 111/ saddhiá¹ƒ paribhogaá¹ƒ akaro
cittena passati. paribhogopi tena saddhiá¹ƒ sukaro hoti. tasmÄ• evarÅ«paá¹ƒ puggalaá¹ƒ e
saá¹…gahesi.

__susaá¹…gahitÄ• ssa hontÄ«_ti susaá¹…gahitÄ• assa honti. detu vÄ• mÄ• vÄ• detu, k
susaá¹…gahitÄ• va honti, na bhijjanti. ``yadÄ• ssa dÄ• tabbaá¹ƒ hoti, tadÄ• deti. idÄ• ni ma
deti. kiá¹ƒ mayaá¹ƒ dadamÄ• nameva upaá¹-á¹-hahÄ• ma? adentaá¹ƒ akarontaá¹ƒ na upaá
cintenti.

idha __kammaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ kataá¹ƒ dÄ• nÄ• disaá¹…gahakammaá¹ƒ. __k
evaá¹ƒ asaá¹…gÄ• hako hoti, so iminÄ• kÄ• raá¹‡enassa asaá¹…gÄ• hakabhÄ• vaá¹ƒ jan
ceva hoti, visamaá¹-á¹-hitÄ• vayavalakkhaá¹‡o ca. tathÄ• gatassa pana dÄ«gharattaá¹ƒ saá
sadevako loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti imÄ• ni dve \Ee III 929/ lakkhaá¹‡Ä• ni ni
__lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡advayaá¹ƒ. susaá¹…gahitaparijanatÄ• __Ä• n

<211> __kariyÄ• _ti karitvÄ• . __cariyÄ• _ti caritvÄ• . __anavamatenÄ• _ti anavaÃ±Ã±Ä• te
tipi pÄ• á¹-ho, na appamodena, na dÄ«nena na gabbhitenÄ• ti attho.

__caviyÄ• _ti cavitvÄ• . __atirucira suvaggu dassaneyya_nti atiruciraÃ±ca supÄ• sÄ• dikaá
chekaá¹ƒ dassaneyyaÃ±ca daá¹-á¹-habbayuttaá¹ƒ. __susu kumÄ• ro_ti suá¹-á¹-hu sukumÄ•

__parijanassavo_ti parijano assavo vacanakaro. __vidheyyo_ti kattabbÄ• kattabbesu yathÄ
__mahima_nti mahiá¹ƒ imaá¹ƒ. __piyavadÅ« hitasukhataá¹ƒ jigÄ«samÄ• no_ti piyavado hut
pariyesamÄ• no. __vacanapaá¹-ikarassÄ• bhippasannÄ• _ti vacanapaá¹-ikarÄ• assa abhip
__dhammÄ• nudhamma_nti dhammaÃ±ca anudhammaÃ±ca.

ussaá¹…khapÄ• dÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<212> __atthÅ«pasaá¹ƒhita_nti \Ne III 101/ \Be III 112/ idhalokaparalokatthanissitaá¹ƒ.
__dhammÅ«pasaá¹ƒhita_nti dasakusalakammapathanissitaá¹ƒ. __bahujanaá¹ƒ nidaá¹ƒsesÄ
nidaá¹ƒsanakathaá¹ƒ kathesi. __pÄ• á¹‡Ä«na_nti sattÄ• naá¹ƒ. ``aggoâ€™â€™ tiÄ• dÄ«ni
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. idha __kammaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ bhÄ• sitÄ• udd
atthÅ«pasaá¹ƒhitÄ• vÄ• cÄ• . __kammasarikkhakaá¹ƒ_ nÄ• ma yo evarÅ«paá¹ƒ uggatavÄ•
kÄ• raá¹‡ena uggatavÄ• cÄ• ya abhÄ• sanaá¹ƒ jano jÄ• nÄ• tÅ«ti adhosaá¹…khapÄ• do ca
tathÄ• gatassa pana dÄ«gharattaá¹ƒ evarÅ«pÄ• ya uggatavÄ• cÄ• ya bhÄ• sitabhÄ• vaá¹ƒ
kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti __ussaá¹…khapÄ• dalakkhaá¹‡aÃ±ca uddhaggalomalakkhaá¹‡a
__lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡advayaá¹ƒ. uttamabhÄ• vo __Ä• nisaá¹ƒso. _

<213> __eraya_nti \Ee III 930/ bhaá¹‡anto. __bahujanaá¹ƒ nidaá¹ƒsayÄ«_ti bahujanassa h
__dhammayÄ• ga_nti dhammadÄ• nayaÃ±Ã±aá¹ƒ.

__ubbhamuppatitalomavÄ• saso_ti so esa uddhaggatalomavÄ• hoti. __pÄ• dagaá¹‡á¹-hir
ahesuá¹ƒ. __sÄ• dhusaá¹‡á¹-hitÄ• _ti suá¹-á¹-hu saá¹‡á¹-hitÄ• . __maá¹ƒsalohitÄ• citÄ• _ti
Ä• citÄ• . __tacotthatÄ• _ti tacena pariyonaddhÄ• niguá¸·hÄ• . __vajatÄ«_ti gacchati. __an
anomavihÄ• rÄ« seá¹-á¹-havihÄ• rÄ«.

eá¹‡ijaá¹…ghalakkhaá¹‡avaá¹‡á¹‡anÄ•

<214> __sippaá¹ƒ vÄ• _tiÄ• dÄ«su sippaá¹ƒ nÄ• ma dve sippÄ• ni --- hÄ«naÃ±ca sippaá¹ƒ
hÄ«naá¹ƒ nÄ• ma sippaá¹ƒ naá¸·akÄ• rasippaá¹ƒ, kumbhakÄ• rasippaá¹ƒ pesakÄ• rasippaa
ukkaá¹-á¹-haá¹ƒ nÄ• ma sippaá¹ƒ lekhÄ• muddÄ• gaá¹‡anÄ• . __vijjÄ• _ti ahivijjÄ• dianek
paÃ±casÄ«laá¹ƒ dasasÄ«laá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ. __kamma_nti kammassak
__kilisseyyu_nti kilameyyuá¹ƒ. antevÄ• sikavattaá¹ƒ nÄ• ma dukkhaá¹ƒ, taá¹ƒ nesaá¹ƒ mÄ•

__rÄ• jÄ• rahÄ• nÄ«_ti raÃ±Ã±o anurÅ«pÄ• ni hatthiassÄ• dÄ«ni, tÄ• niyeva raÃ±Ã±o senÄ
__rÄ• jaá¹…gÄ• nÄ«_ti vuccanti. __rÄ• jÅ«pabhogÄ• nÄ«_ti raÃ±Ã±o \Be III 113/ upabhoga

tÄ• ni ceva sattaratanÄ• ni ca. __rÄ• jÄ• nucchavikÄ• nÄ«_ti raÃ±Ã±o anucchavikÄ• ni. tesa
gahaá¹‡aá¹ƒ. __samaá¹‡Ä• rahÄ• nÄ«_ti \Ne III 102/ samaá¹‡Ä• naá¹ƒ anurÅ«pÄ• ni cÄ«va
__samaá¹‡aá¹…gÄ• nÄ«_ti samaá¹‡Ä• naá¹ƒ koá¹-á¹-hÄ• sabhÅ«tÄ• catasso parisÄ• . __
samaá¹‡Ä• naá¹ƒ upabhogaparikkhÄ• rÄ• . __samaá¹‡Ä• nucchavikÄ• nÄ«_ti tesaá¹ƒyeva

idha pana __kammaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ sakkaccaá¹ƒ sippÄ• divÄ• canaá¹ƒ. __ka
evaá¹ƒ sakkaccaá¹ƒ sippaá¹ƒ avÄ• cento antevÄ• sike ukkuá¹-ikÄ• sanajaá¹…ghapesanikÄ
jaá¹…ghamaá¹ƒsaá¹ƒ likhitvÄ• pÄ• titaá¹ƒ viya hoti. tathÄ• gatassa pana sakkaccaá¹ƒ vÄ•
loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti anupubbauggatavaá¹-á¹-itaá¹ƒ __eá¹‡ijaá¹…ghalak
nibbattati. __lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡aá¹ƒ. anucchavikalÄ• bhitÄ• __Ä•

<215> __yadÅ«paghÄ• tÄ• yÄ• _ti yaá¹ƒ sippaá¹ƒ kassaci upaghÄ• tÄ• ya na hoti. __kiliss
__sukhumattacotthatÄ• _ti sukhumattacena pariyonaddhÄ• . kiá¹ƒ pana aÃ±Ã±ena kammen
nibbattatÄ«ti? na nibbattati. yaá¹ƒ pana nibbattati, taá¹ƒ anubyaÃ±janaá¹ƒ hoti, tasmÄ• idha

sukhumacchavilakkhaá¹‡avaá¹‡á¹‡anÄ•

<216> __samaá¹‡aá¹ƒ vÄ• _ti samitapÄ• paá¹-á¹-hena samaá¹‡aá¹ƒ. __brÄ• hmaá¹‡aá¹ƒ
brÄ• hmaá¹‡aá¹ƒ.

__mahÄ• paÃ±Ã±o_tiÄ• dÄ«su mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gato hotÄ«ti attho. tatri
nÄ• nattaá¹ƒ.

tattha katamÄ• __mahÄ• paÃ±Ã±Ä• ? _ mahante sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti __m
samÄ• dhikkhandhe paÃ±Ã±Ä• kkhandhe vimuttikkhandhe vimuttiÃ±Ä• á¹‡adassanakkhand
mahÄ• paÃ±Ã±Ä• . mahantÄ• ni á¹-hÄ• nÄ• á¹-hÄ• nÄ• ni mahantÄ• vihÄ• rasamÄ• pattiyo
satipaá¹-á¹-hÄ• ne sammappadhÄ• ne iddhipÄ• de mahantÄ• ni indriyÄ• ni balÄ• ni mahant
ariyamagge mahantÄ• ni sÄ• maÃ±Ã±aphalÄ• ni mahantÄ• abhiÃ±Ã±Ä• yo mahantaá¹ƒ pa
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• .

katamÄ• \Be III 114/ __puthupaÃ±Ã±Ä• ? _ puthunÄ• nÄ• khandhesu Ã±Ä• á¹‡aá¹ƒ pavatt
puthunÄ• nÄ• dhÄ• tÅ«su puthunÄ• nÄ• Ä• yatanesu \Ne III 103/ puthunÄ• nÄ• paá¹-iccasa
puthunÄ• nÄ• suÃ±Ã±atamanupalabbhesu puthunÄ• nÄ• atthesu dhammesu niruttÄ«su paa
puthunÄ• nÄ• sÄ«lakkhandhesu puthunÄ• nÄ• samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• das
puthunÄ• nÄ• á¹-hÄ• nÄ• á¹-hÄ• nesu puthunÄ• nÄ• vihÄ• rasamÄ• pattÄ«su puthunÄ• nÄ
puthunÄ• nÄ• satipaá¹-á¹-hÄ• nesu sammappadhÄ• nesu iddhipÄ• desu indriyesu balesu b
puthunÄ• nÄ• ariyamaggesu sÄ• maÃ±Ã±aphalesu abhiÃ±Ã±Ä• su puthujjanasÄ• dhÄ• raá
nibbÄ• ne Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• .

katamÄ• __hÄ• sapaÃ±Ã±Ä• ? _ idhekacco hÄ• sabahulo vedabahulo tuá¹-á¹-hibahulo pÄ
paripÅ«reti indriyasaá¹ƒvaraá¹ƒ paripÅ«reti bhojane mattaÃ±Ã±utaá¹ƒ jÄ• gariyÄ• nuyogaá¹
samÄ• dhikkhandhaá¹ƒ paÃ±Ã±Ä• kkhandhaá¹ƒ vimuttikkhandhaá¹ƒ \Ee III 932/ vimuttiÃ±Ä
paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo ... pe ... pÄ• mojjabahulo á¹-hÄ• nÄ• á¹-hÄ•
hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo vihÄ• rasamÄ• pattiyo paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• . h
paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• . satipaá¹-á¹-hÄ• ne sammappadhÄ• ne iddhipÄ• de indri
ariyamaggaá¹ƒ bhÄ• vetÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo sÄ• maÃ±Ã±aphalÄ• ni sacch
abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo vedatuá¹-á¹-hipÄ• mojjaba
nibbÄ• naá¹ƒ sacchikarotÄ«ti hÄ• sapaÃ±Ã±Ä• .

katamÄ• __javanapaÃ±Ã±Ä• ? _ yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ
sabbaá¹ƒ taá¹ƒ rÅ«paá¹ƒ aniccato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . dukkhato khippaá
javatÄ«ti javanapaÃ±Ã±Ä• . yÄ• kÄ• ci vedanÄ• ... pe ... yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ, sabbaá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato dukkhato an
javanapaÃ±Ã±Ä• . cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ an
khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá
bhayaá¹-á¹-hena anattÄ• asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• v
rÅ«panirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . vedanÄ• saÃ±Ã±Ä• saá¹…
... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena ...
katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ a
\Be III 115/. cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamu
khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti tulayitvÄ• tÄ«ra
vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä•

katamÄ• \Ne III 104/ __tikkhapaÃ±Ã±Ä• ? _ khippaá¹ƒ kilese chindatÄ«ti tikkhapaÃ±Ã±Ä•
kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti, uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ, uppannaá¹ƒ vihiá¹ƒs
pÄ• pake akusale dhamme uppannaá¹ƒ rÄ• gaá¹ƒ dosaá¹ƒ mohaá¹ƒ kodhaá¹ƒ upanÄ• haá¹
macchariyaá¹ƒ mÄ• yaá¹ƒ sÄ• á¹-heyyaá¹ƒ thambhaá¹ƒ sÄ• rambhaá¹ƒ \Ee III 933/ mÄ• na
pamÄ• daá¹ƒ sabbe kilese sabbe duccarite sabbe abhisaá¹…khÄ• re sabbe bhavagÄ• mika
vinodeti byantÄ« karoti anabhÄ• vaá¹ƒ gametÄ«ti tikkhapaÃ±Ã±Ä• . ekasmiá¹ƒ Ä• sane catt
sÄ• maÃ±Ã±aphalÄ• ni catasso paá¹-isambhidÄ• yo cha abhiÃ±Ã±Ä• yo adhigatÄ• honti sa
paÃ±Ã±Ä• yÄ• ti tikkhapaÃ±Ã±Ä• .

katamÄ• __nibbedhikapaÃ±Ã±Ä• ? _ idhekacco sabbasaá¹…khÄ• resu ubbegabahulo hoti
ukkaá¹‡á¹-hanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaá¹…khÄ•
apadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• . anib
apadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ mohakkhandhaá¹ƒ kodhaá¹ƒ upanÄ• haá¹ƒ ... pe ...

nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• ti (Paá¹-is III 3).

<217> __pabbajitaá¹ƒ upÄ• sitÄ• _ti paá¹‡á¸• itaá¹ƒ pabbajitaá¹ƒ upasaá¹…kamitvÄ• payi
__atthantaro_ti yathÄ• eke randhagavesino upÄ• rambhacittatÄ• ya dosaá¹ƒ abbhantaraá¹
evaá¹ƒ anisÄ• metvÄ• atthaá¹ƒ abbhantaraá¹ƒ katvÄ• atthayuttaá¹ƒ kathaá¹ƒ nisÄ• mayi u

__paá¹-ilÄ• bhagatenÄ• _ti paá¹-ilÄ• bhatthÄ• ya gatena. __uppÄ• danimittakovidÄ• _ti upp
__avecca dakkhitÄ«_ti Ã±atvÄ• passissati.

__atthÄ• nusiá¹-á¹-hÄ«su pariggahesu cÄ• _ti ye atthÄ• nusÄ• sanesu pariggahÄ• atthÄ•
Ã±Ä• á¹‡Ä• ni, tesÅ«ti attho.

suvaá¹‡á¹‡avaá¹‡á¹‡alakkhaá¹‡avaá¹‡á¹‡anÄ•

<218> __akkodhano_ti \Be III 116/ na anÄ• gÄ• mimaggena kodhassa pahÄ«nattÄ• , atha
uppajjeyya, khippameva naá¹ƒ paá¹-ivinodeyyanti evaá¹ƒ akkodhavasikattÄ• . __nÄ• bhisaj
kuá¹-ilakaá¹‡á¹-ako viya tattha tattha mammaá¹ƒ tudanto viya na laggi. __na kuppi na byÄ•
III 105/ pubbuppattiko __kopo. _ tato balavataro __byÄ• pÄ• do. _ tato balavatarÄ• __patitt
sabbaá¹ƒ akaronto na kuppi na byÄ• pajji na patitthiyi. __appaccaya_nti domanassaá¹ƒ. __
kÄ• yavikÄ• rena vÄ• vacÄ«vikÄ• rena vÄ• pÄ• kaá¹-amakÄ• si.

idha kammaá¹ƒ nÄ• ma dÄ«gharattaá¹ƒ akkodhanatÄ• ceva \Ee III 934/ sukhumattharaá¹‡
__kammasarikkhakaá¹ƒ_ nÄ• ma kodhanassa chavivaá¹‡á¹‡o Ä• vilo hoti mukhaá¹ƒ dudda
vatthacchÄ• danasadisaÃ±ca maá¹‡á¸• anaá¹ƒ nÄ• ma natthi. tasmÄ• yo kodhano ceva va
so iminÄ• kÄ• raá¹‡enassa jano kodhanÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• tÅ«ti dubbaá¹‡á¹‡o hoti d
pana mukhaá¹ƒ virocati, chavivaá¹‡á¹‡o vippasÄ«dati. sattÄ• hi catÅ«hi kÄ• raá¹‡ehi pÄ• s
Ä• misadÄ• nena vÄ• vatthadÄ• nena vÄ• sammajjanena vÄ• akkodhanatÄ• ya vÄ• . imÄ
dÄ«gharattaá¹ƒ tathÄ• gatena katÄ• neva. tenassa imesaá¹ƒ katabhÄ• vaá¹ƒ sadevako lok
jÄ• nÄ• tÅ«ti suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ nibbattati. __lakkhaá¹‡
lakkhaá¹‡aá¹ƒ. sukhumattharaá¹‡Ä• dilÄ• bhitÄ• __Ä• nisaá¹ƒso. _

<219> __abhivissajÄ«_ti abhivissajjesi. __mahimiva suro abhivassa_nti suro vuccati devo,
abhivassanto devo viya.

__suravarataroriva indo_ti surÄ• naá¹ƒ varataro indo viya.

__apabbajjamiccha_nti apabbajjaá¹ƒ gihibhÄ• vaá¹ƒ icchanto. __mahatimahi_nti mahantiá¹

__acchÄ• danavatthamokkhapÄ• vuraá¹‡Ä• na_nti acchÄ• danÄ• naÃ±ceva vatthÄ• naÃ±
__panÄ• so_ti vinÄ• so.

kosohitavatthaguyhalakkhaá¹‡avaá¹‡á¹‡anÄ•

<220> __mÄ• tarampi_ \Be III 117/ __puttena samÄ• netÄ• ahosÄ«_ti imaá¹ƒ kammaá¹ƒ
kÄ• tuá¹ƒ. tasmÄ• bodhisattopi rajjaá¹ƒ kÄ• rayamÄ• no antonagare catukkÄ• dÄ«su catÅ«
catÅ«su disÄ• su imaá¹ƒ kammaá¹ƒ karothÄ• ti manusse á¹-hapesi. te mÄ• taraá¹ƒ kuhiá¹ƒ
106/ na passÄ• mÄ«ti vilapantiá¹ƒ pariyesamÄ• naá¹ƒ disvÄ• ehi, amma, puttaá¹ƒ dakkhas
nahÄ• petvÄ• bhojetvÄ• puttamassÄ• pariyesitvÄ• dassenti. esa nayo sabbattha.

idha __kammaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ Ã±Ä• tÄ«naá¹ƒ samaá¹…gibhÄ• vakaraá¹‡aá¹
Ã±Ä• tayo hi samaá¹…gÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±assa vajjaá¹ƒ paá¹-icchÄ• denti. kiÃ±c
kalahaá¹ƒ karonti, ekassa pana dose uppanne aÃ±Ã±aá¹ƒ jÄ• nÄ• petuá¹ƒ na icchanti. ayaá
vutte sabbe uá¹-á¹-hahitvÄ• \Ee III 935/ kena diá¹-á¹-haá¹ƒ kena sutaá¹ƒ, amhÄ• kaá¹ƒ Ã±Ä
kattÄ• nÄ• ma natthÄ«ti. tathÄ• gatena ca taá¹ƒ Ã±Ä• tisaá¹…gahaá¹ƒ karontena dÄ«ghara
vajjappaá¹-icchÄ• danakammaá¹ƒ nÄ• ma kataá¹ƒ hoti. athassa sadevako loko iminÄ• kÄ•
kammassa katabhÄ• vaá¹ƒ jÄ• nÄ• tÅ«ti kosohitavatthaguyhalakkhaá¹‡aá¹ƒ nibbattati. __la
lakkhaá¹‡aá¹ƒ. pahÅ«taputtatÄ• __Ä• nisaá¹ƒso. _

<221> __vatthachÄ• diya_nti vatthena chÄ• detabbaá¹ƒ vatthaguyhaá¹ƒ.

__amittatÄ• panÄ• _ti amittÄ• naá¹ƒ patÄ• panÄ• . __gihissa pÄ«tiá¹ƒ jananÄ• _ti gihibhÅ«

parimaá¹‡á¸• alÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<222> __samaá¹ƒ jÄ• nÄ• tÄ«_ti ``ayaá¹ƒ tÄ• rukkhasamo ayaá¹ƒ pokkharasÄ• tisamoâ€™
samaá¹ƒ jÄ• nÄ• ti. __sÄ• maá¹ƒ jÄ• nÄ• tÄ«_ti sayaá¹ƒ jÄ• nÄ• ti. __purisaá¹ƒ jÄ• nÄ• tÄ«
seá¹-á¹-hasammatoâ€™â€™ ti purisaá¹ƒ jÄ• nÄ• ti. __purisavisesaá¹ƒ jÄ• nÄ• tÄ«_ti mugg
guá¹‡avisiá¹-á¹-hassa visesaá¹ƒ jÄ• nÄ• ti. __ayamidamarahatÄ«_ti ayaá¹ƒ puriso idaá¹ƒ nÄ
arahati \Be III 118/. __purisavisesakaro ahosÄ«_ti purisavisesaá¹ƒ Ã±atvÄ• kÄ• rako ahosi
tasseva taá¹ƒ adÄ• si. yo hi kahÄ• paá¹‡Ä• rahassa aá¸• á¸• haá¹ƒ deti, so parassa aá¸• á¸
kahÄ• paá¹‡e deti, so attano kahÄ• paá¹‡aá¹ƒ nÄ• seti. tasmÄ• idaá¹ƒ ubhayampi akatvÄ•
tadeva adÄ• si. __saddhÄ• dhana_ntiÄ• dÄ«su sampattipaá¹-ilÄ• bhaá¹-á¹-hena saddhÄ• d

idha __kammaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ purisavisesaá¹ƒ Ã±atvÄ• kataá¹ƒ samasaá¹…
__kammasarikkhakaá¹ƒ_ nÄ• ma tadassa \Ne III 107/ kammaá¹ƒ sadevako loko iminÄ• kÄ•

dve lakkhaá¹‡Ä• ni nibbattanti. __lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡advayaá¹ƒ. dh
_

<223> __tuliyÄ• _ti tulayitvÄ• . __paá¹-ivicayÄ• _ti paá¹-ivicinitvÄ• . __mahÄ• janasaá¹…gÄ
mahÄ• janasaá¹…gahaá¹‡aá¹ƒ. __samekkhamÄ• no_ti samaá¹ƒ pekkhamÄ• no. __atinipuá
atinipuá¹‡Ä• sukhumapaÃ±Ã±Ä• lakkhaá¹‡apÄ• á¹-hakamanussÄ• . __bahuvividhÄ• gihÄ
vividhÄ• ni gihÄ«naá¹ƒ anucchavikÄ• ni paá¹-ilabhati. __daharo susu kumÄ• ro_ ``ayaá¹ƒ d
paá¹-ilabhissatÄ«â€™â€™ ti byÄ• kaá¹ƒsu __mahÄ«patissÄ• _ti raÃ±Ã±o.

sÄ«hapubbaddhakÄ• yÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<224> __yogakkhemakÄ• mo_ti yogato khemakÄ• mo. __paÃ±Ã±Ä• yÄ• _ti kammassakat
mahÄ• janassa atthakÄ• matÄ• . __kammasarikkhakaá¹ƒ_ nÄ• ma taá¹ƒ mahÄ• janassa at
paccÄ• sÄ«sitabhÄ• vaá¹ƒ sadevako loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti imÄ• ni sama
tÄ«á¹‡i lakkhaá¹‡Ä• ni nibbattanti. __lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡attayaá¹ƒ.
saddhÄ• dÄ«hi ca aparihÄ• ni __Ä• nisaá¹ƒso. _

<225> __saddhÄ• yÄ• _ti okappanasaddhÄ• ya pasÄ• dasaddhÄ• ya. __sÄ«lenÄ• _ti paÃ±
__sutenÄ• _ti pariyattisavanena. __buddhiyÄ• _ti etesaá¹ƒ buddhiyÄ• \Be III 119/, ``kinti et
vaá¸• á¸• heyyuâ€™â€™ nti evaá¹ƒ cintesÄ«ti attho. __dhammenÄ• _ti lokiyadhammena. _
aÃ±Ã±ehipi bahÅ«hi uttamaguá¹‡ehi. __asahÄ• nadhammata_nti aparihÄ«nadhammaá¹ƒ.

rasaggasaggitÄ• lakkhaá¹‡avaá¹‡á¹‡anÄ•

<226> __samÄ• bhivÄ• hiniyo_ti yathÄ• tilaphalamattampi jivhagge á¹-hapitaá¹ƒ sabbattha
hutvÄ• vahanti. idha __kammaá¹ƒ_ nÄ• ma aviheá¹-hanakammaá¹ƒ. __kammasarikkhakaá
pahÄ• raá¹ƒ laddhassa tattha tattha lohitaá¹ƒ saá¹‡á¹-hÄ• ti, gaá¹‡á¹-hi gaá¹‡á¹-hi hutvÄ• a
gaá¹‡hÄ• ti, antova bhijjati, evaá¹ƒ so bahurogo hoti. tathÄ• gatena pana dÄ«gharattaá¹ƒ im
Ä• rogyakaraá¹‡akammaá¹ƒ kataá¹ƒ. tadassa sadevako loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ•
rasaggasaggilakkhaá¹‡aá¹ƒ nibbattati. __lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡aá¹ƒ. a
__Ä• nisaá¹ƒso. _

<227> __maraá¹‡avadhenÄ• _ti \Ne III 108/ ``etaá¹ƒ mÄ• retha etaá¹ƒ ghÄ• tethÄ• â€™â€
maraá¹‡avadhena. __ubbÄ• dhanÄ• yÄ• _ti \Ee III 937/ bandhanÄ• gÄ• rappavesanena.

abhinÄ«lanettÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<228> __na ca visaá¹-a_nti kakkaá¹-ako viya akkhÄ«ni nÄ«haritvÄ• na kodhavasena pekk

visÄ• cÄ«_ti vaá¹…kakkhikoá¹-iyÄ• pekkhitÄ• pi nÄ• hosi. __na ca pana viceyya pekkhitÄ•
nÄ• ma yo kujjhitvÄ• yadÄ• naá¹ƒ paro oloketi, tadÄ• nimmÄ«leti na oloketi, puna gaccha
oloketi, evarÅ«po nÄ• hosi. ``vineyyapekkhitÄ• â€™â€™ tipi pÄ• á¹-ho, ayamevattho. __uju
pasaá¹-amujumano_ti ujumano hutvÄ• uju pekkhitÄ• hoti, yathÄ• ca ujuá¹ƒ, tathÄ• pasaá
vitthataá¹ƒ pekkhitÄ• hoti. __piyadassano_ti piyÄ• yamÄ• nehi passitabbo.

idha __kammaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ mahÄ• janassa piyacakkhunÄ• olokanakamm
kujjhitvÄ• olokento kÄ• á¹‡o viya kÄ• kakkhi viya hoti, vaá¹…kakkhi pana Ä• vilakkhi ca hot
pana olokayato \Be III 120/ akkhÄ«naá¹ƒ paÃ±cavaá¹‡á¹‡o pasÄ• do paÃ±Ã±Ä• yati. tathÄ•
athassa taá¹ƒ dÄ«gharattaá¹ƒ piyacakkhunÄ• olokitabhÄ• vaá¹ƒ sadevako loko iminÄ• kÄ•
imÄ• ni nettasampattikarÄ• ni dve mahÄ• purisalakkhaá¹‡Ä• ni nibbattanti. __lakkhaá¹‡aá¹ƒ
lakkhaá¹‡advayaá¹ƒ. piyadassanatÄ• __Ä• nisaá¹ƒso. abhiyogino_ti lakkhaá¹‡asatthe yuttÄ

uá¹‡hÄ«sasÄ«salakkhaá¹‡avaá¹‡á¹‡anÄ•

<230> __bahujanapubbaá¹…gamo ahosÄ«_ti bahujanassa pubbaá¹…gamo ahosi gaá¹‡aje
diá¹-á¹-hÄ• nugatiá¹ƒ aÃ±Ã±e Ä• pajjiá¹ƒsu. idha __kammaá¹ƒ_ nÄ• ma pubbaá¹…gamatÄ•
yo pubbaá¹…gamo hutvÄ• dÄ• nÄ• dÄ«ni kusalakammÄ• ni karoti, so amaá¹…kubhÅ«to sÄ
pÄ«tipÄ• mojjena paripuá¹‡á¹‡asÄ«so vicarati, mahÄ• puriso ca hoti. tathÄ• gato ca tathÄ•
sadevako loko iminÄ• kÄ• raá¹‡ena idaá¹ƒ pubbaá¹…gamakammaá¹ƒ jÄ• nÄ• tÅ«ti uá¹‡hÄ
nibbattati. __lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡aá¹ƒ. mahÄ• janÄ• nuvattanatÄ• _

<231> __bahujanaá¹ƒ_ \Ne III 109/ __hessatÄ«_ti bahujanassa bhavissati. __paá¹-ibhogiyÄ
veyyÄ• vaccakarÄ• , etassa bahÅ« veyyÄ• vaccakarÄ• bhavissantÄ«ti attho. __abhiharanti
tadÄ• evaá¹ƒ byÄ• karonti. __paá¹-ihÄ• raka_nti veyyÄ• vaccakarabhÄ• vaá¹ƒ. __visavÄ«_

ekekalomatÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<232> __upavattatÄ«_ti ajjhÄ• sayaá¹ƒ anuvattati, idha __kammaá¹ƒ_ nÄ• ma dÄ«gharatta
__kammasarikkhakaá¹ƒ_ nÄ• ma dÄ«gharattaá¹ƒ advejjhakathÄ• ya parisuddhakathÄ• ya k
loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti ekekalomalakkhaá¹‡aÃ±ca uá¹‡á¹‡Ä• lakkhaá¹‡aÃ±
__lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡advayaá¹ƒ. mahÄ• janassa ajjhÄ• sayÄ• nukÅ
__Ä• nisaá¹ƒso. ekekalomÅ«pacitaá¹…gavÄ• _ti ekekehi lomehi upacitasarÄ«ro.

cattÄ• lÄ«sÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<234> __abhejjapariso_ti \Be III 121/ abhinditabbapariso. idha __kammaá¹ƒ_ nÄ• ma dÄ«g
apisuá¹‡avÄ• cÄ• ya kathanaá¹ƒ. __kammasarikkhakaá¹ƒ_ nÄ• ma pisuá¹‡avÄ• cassa kira

dantÄ• aparipuá¹‡á¹‡Ä• ceva honti viraá¸·Ä• ca. tathÄ• gatassa pana dÄ«gharattaá¹ƒ apis
loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti idaá¹ƒ lakkhaá¹‡advayaá¹ƒ nibbattati. __lakkhaá¹‡a
lakkhaá¹‡advayaá¹ƒ. abhejjaparisatÄ• __Ä• nisaá¹ƒso. caturo dasÄ• _ti cattÄ• ro dasa catt

pahÅ«tajivhÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<236> __Ä• deyyavÄ• co hotÄ«_ti gahetabbavacano hoti. idha __kammaá¹ƒ_ nÄ• ma dÄ«
__kammasarikkhakaá¹ƒ_ nÄ• ma ye pharusavÄ• cÄ• honti, te iminÄ• kÄ• raá¹‡ena nesaá
parivattetvÄ• pharusavÄ• cÄ• ya kathitabhÄ• vaá¹ƒ jano jÄ• nÄ• tÅ«ti baddhajivhÄ• vÄ• h
dvijivhÄ• vÄ• mammanÄ• vÄ• . ye pana jivhaá¹ƒ parivattetvÄ• parivattetvÄ• pharusavÄ•
baddhajivhÄ• gÅ«á¸·hajivhÄ• dvijivhÄ• na honti. mudu nesaá¹ƒ jivhÄ• hoti rattakambalav
tathÄ• gatassa dÄ«gharattaá¹ƒ jivhaá¹ƒ parivattetvÄ• pharusÄ• ya vÄ• cÄ• ya akathitabhÄ•
kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti pahÅ«tajivhÄ• lakkhaá¹‡aá¹ƒ nibbattati. pharusavÄ• caá¹ƒ kathe
te saddabhedaá¹ƒ katvÄ• pharusavÄ• cÄ• ya kathitabhÄ• vaá¹ƒ jano jÄ• nÄ• tÅ«ti \Ee III 9
chinnassarÄ• vÄ• honti bhinnassarÄ• vÄ• kÄ• kassarÄ• vÄ• . ye pana sarabhedakaraá¹
tesaá¹ƒ saddo madhuro ca hoti pemanÄ«yo. tasmÄ• tathÄ• gatassa dÄ«gharattaá¹ƒ sarabh
akathitabhÄ• vaá¹ƒ sadevako loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti brahmassaralakkhaá
__lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡advayaá¹ƒ. Ä• deyyavacanatÄ• __Ä• nisaá¹ƒ

<237> __ubbÄ• dhika_nti akkosayuttattÄ• Ä• bÄ• dhakariá¹ƒ __bahujanappamaddana_nti
__abÄ• á¸·haá¹ƒ giraá¹ƒ so na bhaá¹‡i pharusa_nti ettha akÄ• ro parato bhaá¹‡isaddena yo
balavaá¹ƒ atipharusaá¹ƒ. __bÄ• á¸·haá¹ƒ giraá¹ƒ so na abhaá¹‡Ä«_ti ayamettha attho. __su
suá¹-á¹-hu pemasaÃ±hitaá¹ƒ. __sakhila_nti \Be III 122/ mudukaá¹ƒ. __vÄ• cÄ• _ti vÄ• cÄ• y
kaá¹‡á¹‡asukhÄ• yo. ``kaá¹‡á¹‡asukhaâ€™â€™ ntipi pÄ• á¹-ho, yathÄ• kaá¹‡á¹‡Ä• naá¹ƒ
erayatÄ«ti attho. __vedayathÄ• _ti vedayittha. __brahmassaratta_nti brahmassarataá¹ƒ. __b
bahujanassa bahuá¹ƒ. ``bahÅ«naá¹ƒ bahuntiâ€™â€™ pi pÄ• á¹-ho, bahujanÄ• naá¹ƒ bahun

sÄ«hahanulakkhaá¹‡avaá¹‡á¹‡anÄ•

<238> __appadhaá¹ƒsiko hotÄ«_ti guá¹‡ato vÄ• á¹-hÄ• nato vÄ• padhaá¹ƒsetuá¹ƒ cÄ• ve
__kammaá¹ƒ_ nÄ• ma palÄ• pakathÄ• ya akathanaá¹ƒ. __kammasarikkhakaá¹ƒ_ nÄ• ma y
kÄ• raá¹‡ena nesaá¹ƒ hanukaá¹ƒ cÄ• letvÄ• cÄ• letvÄ• palÄ• pakathÄ• ya kathitabhÄ• va
antopaviá¹-á¹-hahanukÄ• vÄ• vaá¹…kahanukÄ• vÄ• pabbhÄ• rahanukÄ• vÄ• honti. tath
tenassa hanukaá¹ƒ cÄ• letvÄ• cÄ• letvÄ• dÄ«gharattaá¹ƒ palÄ• pakathÄ• ya akathitabhÄ•
kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti sÄ«hahanulakkhaá¹‡aá¹ƒ nibbattati. __lakkhaá¹‡aá¹ƒ_ nÄ• ma i
appadhaá¹ƒsikatÄ• __Ä• nisaá¹ƒso. _

<239> __avikiá¹‡á¹‡avacanabyappatho cÄ• _ti avikiá¹‡á¹‡avacanÄ• naá¹ƒ viya purimabod

assÄ• ti avikiá¹‡á¹‡avacanabyappatho. __dvidugamavaratarahanuttamalatthÄ• _ti dvÄ«hi d
940/ dvidugamo, dvÄ«hi dvÄ«hÄ«ti catÅ«hi, catuppadÄ• naá¹ƒ varatarassa sÄ«hasseva ha
attho. __manujÄ• dhipatÄ«_ti manujÄ• naá¹ƒ adhipati. __tathatto_ti tathasabhÄ• vo.

samadantÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<240> __suciparivÄ• ro_ti \Ne III 111/ parisuddhaparivÄ• ro. idha __kammaá¹ƒ_ nÄ• ma sa
__kammasarikkhakaá¹ƒ_ nÄ• ma yo visamena saá¹ƒkiliá¹-á¹-hÄ• jÄ«vena jÄ«vitaá¹ƒ kappet
honti dÄ• á¹-hÄ• pi kiliá¹-á¹-hÄ• . tathÄ• gatassa pana samena suddhÄ• jÄ«vena jÄ«vitaá¹ƒ
loko iminÄ• kÄ• raá¹‡ena jÄ• nÄ• tÅ«ti samadantalakkhaá¹‡aÃ±ca susukkadÄ• á¹-hÄ• lakk
__lakkhaá¹‡aá¹ƒ_ nÄ• ma idameva lakkhaá¹‡advayaá¹ƒ. suciparivÄ• ratÄ• __Ä• nisaá¹ƒso

<241> __avassajÄ«_ti \Be III 123/ pahÄ• si __tidivapuravarasamo_ti tidivapuravarena sakk
__lapanaja_nti mukhajaá¹ƒ, dantanti attho. __dijasamasukkasucisobhanadanto_ti dve vÄ• r
sukkÄ• suci sobhanÄ• ca dantÄ• assÄ• ti dijasamasukkasucisobhanadanto. __na ca jana
cakkavÄ• á¸·apariccchinno janapado, tassa aÃ±Ã±ena tudanaá¹ƒ pÄ«á¸·Ä• vÄ• Ä• bÄ• dho
bahujana sukhaÃ±ca carantÄ«_ti bahujanÄ• samÄ• nasukhadukkhÄ• hutvÄ• tasmiá¹ƒ jan
hitaÃ±ceva sukhaÃ±ca caranti. __vipÄ• po_ti vigatapÄ• po. __vigatadarathakilamatho_ti
vigatakÄ• yikadarathakilamatho. __malakhilakalikilese panudehÄ«_ti rÄ• gÄ• dimalÄ• naÃ±
dosakalÄ«naÃ±ca sabbakilesÄ• naÃ±ca apanudehi. sesaá¹ƒ sabbattha uttÄ• natthamevÄ•

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

lakkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<242> __evaá¹ƒ_ \Ne III 112/ \Be III 124/ \Ee III 941/ __me suta_nti siá¹…gÄ• lasuttaá¹ƒ.
tatrÄ• yamanuttÄ• napadavaá¹‡á¹‡anÄ• --- __veá¸·uvane kalandakanivÄ• pe_ti veá¸·uvana
nÄ• maá¹ƒ. taá¹ƒ kira veá¸·Å«hi parikkhittaá¹ƒ ahosi aá¹-á¹-hÄ• rasahatthena ca pÄ• kÄ• re
gopuraá¹-á¹-Ä• lakayuttaá¹ƒ nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ, tena veá¸·uvananti vuccati. ka
nivÄ• paá¹ƒ adaá¹ƒsu, tena kalandakanivÄ• poti vuccati.

pubbe kira aÃ±Ã±ataro rÄ• jÄ• tattha uyyÄ• nakÄ«á¸·anatthaá¹ƒ Ä• gato surÄ• madena m
parijanopissa ``sutto rÄ• jÄ• â€™â€™ ti pupphaphalÄ• dÄ«hi palobhiyamÄ• no ito cito ca pa
surÄ• gandhena aÃ±Ã±atarasmÄ• susirarukkhÄ• kaá¹‡hasappo nikkhamitvÄ• raÃ±Ã±o al

disvÄ• rukkhadevatÄ• ``raÃ±Ã±o jÄ«vitaá¹ƒ dammÄ«â€™â€™ ti kÄ• á¸·akavesena Ä• gar
saddamakÄ• si. rÄ• jÄ• paá¹-ibujjhi. kaá¹‡hasappo nivatto. so taá¹ƒ disvÄ• ``imÄ• ya kÄ• a
dinnaâ€™â€™ nti kÄ• á¸·akÄ• naá¹ƒ tattha nivÄ• paá¹ƒ paá¹-á¹-hapesi, abhayaghosaÃ±ca
tato pabhuti ``kalandakanivÄ• poâ€™â€™ ti saá¹…khyaá¹ƒ gataá¹ƒ. __kalandakÄ• _ti hi kÄ
nÄ• maá¹ƒ.

__tena kho pana samayenÄ• _ti yasmiá¹ƒ samaye bhagavÄ• rÄ• jagahaá¹ƒ gocaragÄ• ma
kalandakanivÄ• pe viharati, tena samayena. __siá¹…gÄ• lako gahapatiputto_ti siá¹…gÄ• lak
__gahapatiputto_ti gahapatissa putto gahapatiputto. tassa kira pitÄ• gahapatimahÄ• sÄ• lo
cassa gehe cattÄ• lÄ«sa dhanakoá¹-iyo \Ee III 942/ atthi. so bhagavati niá¹-á¹-haá¹…gato up
bhariyÄ• pissa sotÄ• pannÄ• yeva. putto panassa assaddho appasanno. atha naá¹ƒ mÄ• tÄ
evaá¹ƒ ovadanti --- ``tÄ• ta satthÄ• raá¹ƒ upasaá¹…kama, dhammasenÄ• patiá¹ƒ mahÄ• m
mahÄ• kassapaá¹ƒ asÄ«timahÄ• sÄ• vake upasaá¹…kamÄ• â€™â€™ ti. so evamÄ• ha ---
samaá¹‡Ä• naá¹ƒ upasaá¹…kamanakiccaá¹ƒ, samaá¹‡Ä• naá¹ƒ santikaá¹ƒ gantvÄ• vandit
vandantassa piá¹-á¹-hi rujjati, jÄ• á¹‡ukÄ• ni kharÄ• ni honti, bhÅ«miyaá¹ƒ nisÄ«ditabbaá¹ƒ
tattha nisinnassa vatthÄ• ni kilissanti jÄ«ranti, samÄ«pe nisinnakÄ• lato paá¹-á¹-hÄ• ya kath
tasmiá¹ƒ sati vissÄ• so uppajjati, tato nimantetvÄ• cÄ«varapiá¹‡á¸• apÄ• tÄ• dÄ«ni dÄ• tab
attho parihÄ• yati, natthi mayhaá¹ƒ tumhÄ• kaá¹ƒ samaá¹‡Ä• naá¹ƒ upasaá¹…kamanakicca
yÄ• vajÄ«vaá¹ƒ ovadantÄ• pi mÄ• tÄ• pitaro sÄ• sane upanetuá¹ƒ nÄ• sakkhiá¹ƒsu.

athassa pitÄ• maraá¹‡amaÃ±ce nipanno ``mama puttassa ovÄ• daá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-a
cintesi --- ``disÄ• tÄ• ta namassÄ• hÄ«â€™â€™ ti evamassa ovÄ• daá¹ƒ dassÄ• mi, so att
namassissati, atha naá¹ƒ satthÄ• vÄ• sÄ• vakÄ• vÄ• passitvÄ• ``kiá¹ƒ karosÄ«â€™â€™
``mayhaá¹ƒ pitÄ• disÄ• namassanaá¹ƒ karohÄ«ti maá¹ƒ ovadÄ«â€™â€™ ti vakkhati. atha
etÄ• disÄ• namassÄ• peti, imÄ• pana disÄ• namassÄ• petÄ«â€™â€™ ti dhammaá¹ƒ des
guá¹‡aá¹ƒ Ã±atvÄ• ``puÃ±Ã±akammaá¹ƒ karissatÄ«â€™â€™ ti. atha naá¹ƒ Ä• mantÄ• pet
uá¹-á¹-hÄ• ya cha disÄ• namasseyyÄ• sÄ«â€™â€™ ti Ä• ha. maraá¹‡amaÃ±ce nipannass
anussaraá¹‡Ä«yÄ• hoti. tasmÄ• so gahapatiputto taá¹ƒ pituvacanaá¹ƒ anussaranto tathÄ•
``kÄ• lasseva uá¹-á¹-hÄ• ya rÄ• jagahÄ• nikkhamitvÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

<243> __puthudisÄ• _ti bahudisÄ• . idÄ• ni tÄ• dassento __puratthimaá¹ƒ disa_ntiÄ• dimÄ
tÄ• va paviá¹-á¹-ho, pavisissÄ• mÄ«ti nikkhantattÄ• pana antarÄ• magge vattamÄ• nopi ev
bhagavÄ• _ti na idÄ• neva addasa, paccÅ«sasamayepi buddhacakkhunÄ• lokaá¹ƒ voloken
namassamÄ• naá¹ƒ disvÄ• ``ajja ahaá¹ƒ siá¹…gÄ• lassa gahapatiputtassa gihivinayaá¹ƒ si
kathessÄ• mi, mahÄ• janassa sÄ• kathÄ• saphalÄ• bhavissati, gantabbaá¹ƒ mayÄ• etthÄ
943/ pÄ• tova nikkhamitvÄ• rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi, pavisanto ca naá¹ƒ tathe
--- ``addasÄ• kho bhagavÄ• â€™â€™ ti. __etadavocÄ• _ti so kira avidÅ«re á¹-hitampi satth
disÄ• yeva namassati. athaá¹ƒ naá¹ƒ bhagavÄ• sÅ«riyarasmisamphassena vikasamÄ• naá

mukhaá¹ƒ vivaritvÄ• ``kiá¹ƒ nu kho tvaá¹ƒ, gahapatiputtÄ• â€™â€™ tiÄ• dikaá¹ƒ etadavoca

chadisÄ• divaá¹‡á¹‡anÄ•

<244> __yathÄ• _ \Ne III 114/ \Be III 126/ __kathaá¹ƒ pana, bhante_ti so kira taá¹ƒ bhagava
sutvÄ• va cintesi ``yÄ• kira mama pitarÄ• cha disÄ• namassitabbÄ• â€™â€™ ti vuttÄ• , n
kira ariyasÄ• vakena cha disÄ• namassitabbÄ• . handÄ• haá¹ƒ ariyasÄ• vakena namassita
namassÄ• mÄ«ti. so tÄ• pucchanto __yathÄ• kathaá¹ƒ pana, bhante_tiÄ• dimÄ• ha. tattha
nipÄ• tamattaá¹ƒ. __kathaá¹ƒ panÄ• _ti idameva pucchÄ• padaá¹ƒ. __kammakilesÄ• _ti teh
tasmÄ• kammakilesÄ• ti vuccanti. __á¹-hÄ• nehÄ«_ti kÄ• raá¹‡ehi. __apÄ• yamukhÄ• nÄ«
sotÄ• panno ariyasÄ• vako. __cuddasa pÄ• pakÄ• pagato_ti etehi cuddasahi pÄ• pakehi lÄ
__chaddisÄ• paá¹-icchÄ• dÄ«_ti cha disÄ• paá¹-icchÄ• dento. __ubholokavijayÄ• yÄ• _ti u
idhalokaparalokÄ• naá¹ƒ vijinanatthÄ• ya. __ayaÃ±ceva loko Ä• raddho hotÄ«_ti evarÅ«pas
verÄ• ni na honti, tenassa ayaÃ±ceva loko Ä• raddho hoti paritosito ceva nipphÄ• dito ca. p
verÄ• ni na honti, tenassa paro ca loko Ä• rÄ• dhito hoti. tasmÄ• so kÄ• yassa bhedÄ• par
saggaá¹ƒ lokaá¹ƒ upapajjati.

<245> iti bhagavÄ• saá¹…khepena mÄ• tikaá¹ƒ á¹-hapetvÄ• idÄ• ni tameva vitthÄ• rento
kammakilesÄ• _tiÄ• dimÄ• ha. __kammakileso_ti kammaÃ±ca taá¹ƒ kilesasampayuttattÄ•
sakilesoyeva hi pÄ• á¹‡aá¹ƒ hanati, nikkileso na hanati, tasmÄ• pÄ• á¹‡Ä• tipÄ• to ``kamm
__adinnÄ• dÄ• nÄ• dÄ«su_pi eseva nayo. __athÄ• para_nti aparampi etadatthaparidÄ«pak
avocÄ• ti attho.

catuá¹-hÄ• nÄ• divaá¹‡á¹‡anÄ•

<246> __pÄ• pakammaá¹ƒ_ \Ee III 944/ __karotÄ«_ti idaá¹ƒ bhagavÄ• yasmÄ• kÄ• rake
hoti, tasmÄ• ``pÄ• pakammaá¹ƒ na karotÄ«â€™â€™ ti mÄ• tikaá¹ƒ á¹-hapetvÄ• pi desanÄ
kÄ• rakaá¹ƒ dassento Ä• ha \Be III 127/. tattha __chandÄ• gatiá¹ƒ gacchanto_ti chandena p
akattabbaá¹ƒ karonto. parapadesupi eseva nayo. tattha yo ``ayaá¹ƒ me mitto vÄ• sambhatt
Ã±Ä• tako vÄ• laÃ±jaá¹ƒ vÄ• pana me detÄ«â€™â€™ ti chandavasena assÄ• mikaá¹ƒ sÄ
chandÄ• gatiá¹ƒ gacchanto pÄ• pakammaá¹ƒ karoti nÄ• ma. yo ``ayaá¹ƒ me verÄ«â€™â€™
taá¹…khaá¹‡uppannakodhavasena \Ne III 115/ vÄ• sÄ• mikaá¹ƒ assÄ• mikaá¹ƒ karoti, aya
pÄ• pakammaá¹ƒ karoti nÄ• ma. yo pana mandattÄ• momÅ«hattÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ•
karoti, ayaá¹ƒ mohÄ• gatiá¹ƒ gacchanto pÄ• pakammaá¹ƒ karoti nÄ• ma. yo pana ``ayaá¹ƒ
visamanissito vÄ• anatthampi me kareyyÄ• â€™â€™ ti bhÄ«to assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ
gacchanto pÄ• pakammaá¹ƒ karoti nÄ• ma. yo pana yaá¹ƒkiÃ±ci bhÄ• jento ``ayaá¹ƒ me sa
vÄ• â€™â€™ ti pemavasena atirekaá¹ƒ deti, ``ayaá¹ƒ me verÄ«â€™â€™ ti dosavasena Å«
dinnÄ• dinnaá¹ƒ ajÄ• namÄ• no kassaci Å«naá¹ƒ kassaci adhikaá¹ƒ deti, ``ayaá¹ƒ imasmiá¹

anatthampi kareyyÄ• â€™â€™ ti bhÄ«to kassaci atirekaá¹ƒ deti, so catubbidhopi yathÄ• nu
chandÄ• gatiÄ• dÄ«ni gacchanto pÄ• pakammaá¹ƒ karoti nÄ• ma.

ariyasÄ• vako pana jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡antopi chandÄ• gatiÄ• dÄ«ni na gacchati. t
catÅ«hi á¹-hÄ• nehi pÄ• pakammaá¹ƒ na karotÄ«â€™â€™ ti.

__nihÄ«yati yaso tassÄ• _ti tassa agatigÄ• mino kittiyasopi parivÄ• rayasopi nihÄ«yati paril

chaapÄ• yamukhÄ• divaá¹‡á¹‡anÄ•

<247> __surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• nuyogo_ti ettha __surÄ• _ti piá¹-á¹-h
kiá¹‡á¹‡apakkhittÄ• sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±ca surÄ• . __meraya_nti pupphÄ• savo
guá¸·Ä• savo sambhÄ• rasaá¹ƒyuttoti paÃ±ca Ä• savÄ• . taá¹ƒ sabbampi madakaraá¹‡avas
pamÄ• daá¹-á¹-hÄ• na_nti pamÄ• dakÄ• raá¹‡aá¹ƒ. yÄ• ya cetanÄ• ya taá¹ƒ majjaá¹ƒ pivati
__anuyogo_ti tassa surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nassa anuanuyogo punappuna
panetaá¹ƒ anuyuttassa uppannÄ• ceva \Ee III 945/ bhogÄ• parihÄ• yanti, anuppannÄ• ca
``bhogÄ• naá¹ƒ apÄ• yamukhaâ€™â€™ nti \Be III 128/ vuttaá¹ƒ. __vikÄ• lavisikhÄ• cariyÄ•
visikhÄ• su cariyÄ• nuyuttatÄ• .

__samajjÄ• bhicaraá¹‡a_nti naccÄ• didassanavasena samajjÄ• gamanaá¹ƒ. __Ä• lasyÄ• n
yuttappayuttatÄ• .

surÄ• merayassa chaÄ• dÄ«navÄ• divaá¹‡á¹‡anÄ•

<248> evaá¹ƒ \Ne III 116/ channaá¹ƒ apÄ• yamukhÄ• naá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• idÄ•
kho me, gahapatiputta Ä• dÄ«navÄ• _tiÄ• dimÄ• ha. tattha __sandiá¹-á¹-hikÄ• _ti sÄ• maá¹
idhalokabhÄ• vinÄ«. __dhanajÄ• nÄ«_ti dhanahÄ• ni. __kalahappavaá¸• á¸• hanÄ«_ti vÄ• c
hatthaparÄ• mÄ• sÄ• dikÄ• yakalahassa ca vaá¸• á¸• hanÄ«. __rogÄ• naá¹ƒ Ä• yatana_nti
akkhirogÄ• dÄ«naá¹ƒ khettaá¹ƒ. __akittisaÃ±jananÄ«_ti suraá¹ƒ pivitvÄ• hi mÄ• tarampi pa
aÃ±Ã±aá¹ƒ bahumpi avattabbaá¹ƒ vadanti, akattabbaá¹ƒ karonti. tena garahampi daá¹‡á¸• a
hatthapÄ• dÄ• dichedampi pÄ• puá¹‡anti, idhalokepi paralokepi akittiá¹ƒ pÄ• puá¹‡anti, iti te
akittisaÃ±jananÄ« nÄ• ma hoti. __kopÄ«nanidaá¹ƒsanÄ«_ti guyhaá¹-á¹-hÄ• naÃ±hi vivariya
vinÄ• seti, tasmÄ• ``kopÄ«naâ€™â€™ nti vuccati, surÄ• madamattÄ• ca taá¹ƒ taá¹ƒ aá¹…
tena nesaá¹ƒ sÄ• surÄ• kopÄ«nassa nidaá¹ƒsanato ``kopÄ«nanidaá¹ƒsanÄ«â€™â€™ ti vu
dubbalikaraá¹‡Ä«_ti sÄ• gatattherassa viya kammassakatapaÃ±Ã±aá¹ƒ dubbalaá¹ƒ karoti, t
dubbalikaraá¹‡Ä«â€™â€™ ti vuccati. maggapaÃ±Ã±aá¹ƒ pana dubbalaá¹ƒ kÄ• tuá¹ƒ na sal
sÄ• antomukhameva na pavisati. __chaá¹-á¹-haá¹ƒ pada_nti chaá¹-á¹-haá¹ƒ kÄ• raá¹‡aá¹ƒ

<249> __attÄ• pissa agutto arakkhito hotÄ«_ti avelÄ• ya caranto hi khÄ• á¹‡ukaá¹‡á¹-akÄ•
ahinÄ• pi yakkhÄ• dÄ«hipi samÄ• gacchati, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ gacchatÄ«ti Ã±atvÄ•
gaá¹‡hanti vÄ• hananti vÄ• . evaá¹ƒ attÄ• pissa agutto hoti arakkhito. puttadÄ• rÄ• pi ``amh
amhÄ• kaá¹ƒ sÄ• mi rattiá¹ƒ vicarati, kimaá¹…gaá¹ƒ pana mayaâ€™â€™ nti itissa puttadhÄ
946/ bahi patthanaá¹ƒ katvÄ• rattiá¹ƒ carantÄ• anayabyasanaá¹ƒ pÄ• puá¹‡anti. evaá¹ƒ __
arakkhito hoti. sÄ• pateyya_nti tassa puttadÄ• raparijanassa rattiá¹ƒ caraá¹‡akabhÄ• vaá¹ƒ
suÃ±Ã±aá¹ƒ \Be III 129/ gehaá¹ƒ pavisitvÄ• yaá¹ƒ icchanti, taá¹ƒ haranti. evaá¹ƒ __sÄ• pat
arakkhitaá¹ƒ hoti. saá¹…kiyo ca hotÄ«_ti aÃ±Ã±ehi katapÄ• pakammesupi ``iminÄ• kataá¹ƒ
saá¹…kitabbo hoti. yassa yassa gharadvÄ• rena yÄ• ti, tattha yaá¹ƒ aÃ±Ã±ena corakammaâ
kataá¹ƒ, taá¹ƒ ``iminÄ• kataâ€™â€™ nti vutte abhÅ«taá¹ƒ asantampi tasmiá¹ƒ rÅ«hati patiâ
__bahÅ«naÃ±ca dukkhadhammÄ• na_nti ettakaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ domanassanti vat
puggale asati sabbaá¹ƒ vikÄ• lacÄ• rimhi Ä• haritabbaá¹ƒ hoti, iti so bahÅ«naá¹ƒ dukkhadha
puregÄ• mÄ« hoti.

<250> __kva_ \Ne III 117/ __nacca_nti ``kasmiá¹ƒ á¹-hÄ• ne naá¹-anÄ• á¹-akÄ• dinaccaá¹ƒ
pucchitvÄ• yasmiá¹ƒ gÄ• me vÄ• nigame vÄ• taá¹ƒ atthi, tattha gantabbaá¹ƒ hoti, tassa ``
gamissÄ• mÄ«â€™â€™ ti ajja vatthagandhamÄ• lÄ• dÄ«ni paá¹-iyÄ• dentasseva sakaladiv
naccadassanena ekÄ• hampi dvÄ«hampi tÄ«hampi tattheva hoti, atha vuá¹-á¹-hisampattiyÄ
vappÄ• dikÄ• le vappÄ• dÄ«ni akarontassa anuppannÄ• bhogÄ• nuppajjanti, tassa bahi gâ
anÄ• rakkhe gehe corÄ• yaá¹ƒ icchanti, taá¹ƒ karonti, tenassa uppannÄ• pi bhogÄ• vinass
gÄ«ta_ntiÄ• dÄ«supi eseva nayo. tesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ brahmajÄ• le vuttameva.

<251> __jayaá¹ƒ vera_nti ``jitaá¹ƒ mayÄ• â€™â€™ ti parisamajjhe parassa sÄ• á¹-akaá¹ƒ
gaá¹‡hÄ• ti, so ``parisamajjhe me avamÄ• naá¹ƒ karosi, hotu, sikkhÄ• pessÄ• mi naâ€™â€
bandhati, evaá¹ƒ jinanto sayaá¹ƒ veraá¹ƒ pasavati. __jino_ti aÃ±Ã±ena jito samÄ• no yaá¹ƒ
veá¹-hanaá¹ƒ vÄ• sÄ• á¹-ako vÄ• aÃ±Ã±aá¹ƒ vÄ• pana hiraÃ±Ã±asuvaá¹‡á¹‡Ä• divittaá¹ƒ
``ahosi vata me, taá¹ƒ taá¹ƒ vata me natthÄ«â€™â€™ ti tappaccayÄ• socati. evaá¹ƒ so jinc
__sabhÄ• gatassa vacanaá¹ƒ na rÅ«hatÄ«_ti vinicchayaá¹-á¹-hÄ• ne sakkhipuá¹-á¹-hassa s
na patiá¹-á¹-hÄ• ti, ``ayaá¹ƒ akkhasoá¹‡á¸• o jÅ«takaro, mÄ• tassa vacanaá¹ƒ gaá¹‡hitthÄ•
bhavanti. __mittÄ• maccÄ• naá¹ƒ_ \Ee III 947/ __paribhÅ«to hotÄ«_ti taÃ±hi mitÄ• maccÄ•
``samma, tvampi nÄ• ma kulaputto jÅ«takaro chinnabhinnako hutvÄ• vicarasi, na te idaá¹ƒ
anurÅ«paá¹ƒ, ito paá¹-á¹-hÄ• ya mÄ• evaá¹ƒ kareyyÄ• sÄ«â€™â€™ ti. so evaá¹ƒ vuttopi te
tato tena saddhiá¹ƒ ekato na tiá¹-á¹-hanti \Be III 130/ na nisÄ«danti. tassa kÄ• raá¹‡Ä• sakk
kathenti. evaá¹ƒ mittÄ• maccÄ• naá¹ƒ paribhÅ«to hoti.

__Ä• vÄ• havivÄ• hakÄ• na_nti Ä• vÄ• hakÄ• nÄ• ma ye tassa gharato dÄ• rikaá¹ƒ gahetu
tassa gehe dÄ• rikaá¹ƒ dÄ• tukÄ• mÄ• . __apatthito hotÄ«_ti anicchito hoti. __nÄ• laá¹ƒ dÄ•
dÄ• rabharaá¹‡Ä• ya na samattho. etassa gehe dÄ• rikÄ• dinnÄ• pi etassa gehato Ä• gatÄ

bhavissatiyeva.

pÄ• pamittatÄ• ya chaÄ• dÄ«navÄ• divaá¹‡á¹‡anÄ•

<252> __dhuttÄ• _ti akkhadhuttÄ• . __soá¹‡á¸• Ä• _ti itthisoá¹‡á¸• Ä• bhattasoá¹‡á¸• Ä• p
mÅ«lakasoá¹‡á¸• Ä• . __pipÄ• sÄ• _ti pÄ• nasoá¹‡á¸• Ä• . __nekatikÄ• _ti patirÅ«pakena v
sammukhÄ• vaÃ±canÄ• hi \Ne III 118/ vaÃ±canikÄ• . __sÄ• hasikÄ• _ti ekÄ• gÄ• rikÄ• disÄ
mittÄ• hontÄ«_ti te assa mittÄ• honti. aÃ±Ã±ehi sappurisehi saddhiá¹ƒ na ramati gandham
alaá¹…karitvÄ• varasayanaá¹ƒ Ä• ropitasÅ«karo gÅ«thakÅ«pamiva, te pÄ• pamitteyeva up
diá¹-á¹-he ceva dhamme samparÄ• yaÃ±ca bahuá¹ƒ anatthaá¹ƒ nigacchati.

<253> __atisÄ«tanti kammaá¹ƒ na karotÄ«_ti manussehi kÄ• lasseva vuá¹-á¹-hÄ• ya ``etha
gacchÄ• mÄ• â€™â€™ ti vutto ``atisÄ«taá¹ƒ tÄ• va, aá¹-á¹-hÄ«ni bhijjanti viya, gacchatha tu
jÄ• nissÄ• mÄ«â€™â€™ ti aggiá¹ƒ tapanto nisÄ«dati. te gantvÄ• kammaá¹ƒ karonti. itarass
__atiuá¹‡ha_ntiÄ• dÄ«supi eseva nayo.

__hoti pÄ• nasakhÄ• nÄ• mÄ• _ti ekacco pÄ• naá¹-á¹-hÄ• ne surÄ• geheyeva sahÄ• yo ho
pÄ• á¹-ho, ayamevattho. __sammiyasammiyo_ti samma sammÄ• ti vadanto sammukheyeva
verÄ«sadiso otÄ• rameva gavesati. __atthesu_ \Ee III 948/ __jÄ• tesÅ«_ti tathÄ• rÅ«pesu k
__verappasavo_ti verabahulatÄ• . __anatthatÄ• _ti anatthakÄ• ritÄ• . __sukadariyatÄ• _ti su
thaddhamacchariyabhÄ• vo \Be III 131/. __udakamiva iá¹‡aá¹ƒ vigÄ• hatÄ«_ti pÄ• sÄ• á¹‡o
saá¹ƒsÄ«danto iá¹‡aá¹ƒ vigÄ• hati.

__rattinuá¹-á¹-hÄ• nadessinÄ• _ti rattiá¹ƒ anuá¹-á¹-hÄ• nasÄ«lena. __atisÄ• yamidaá¹ƒ ahÄ
jÄ• tanti ye evaá¹ƒ vatvÄ• kammaá¹ƒ na karonti. __iti vissaá¹-á¹-hakammante_ti evaá¹ƒ vat
pariccattakammante. __atthÄ• accenti mÄ• á¹‡ave_ti evarÅ«pe puggale atthÄ• atikkaman

__tiá¹‡Ä• bhiyyo_ti tiá¹‡atopi uttari. __so sukhaá¹ƒ na vihÄ• yatÄ«_ti so puriso sukhaá¹ƒ n
sukhasamaá¹…gÄ«yeva hoti. iminÄ• kathÄ• maggena imamatthaá¹ƒ dasseti ``gihibhÅ«tena
kÄ• tabbaá¹ƒ, karontassa vaá¸• á¸• hi nÄ• ma natthi. idhaloke paraloke garahameva pÄ• pu

mittapatirÅ«pakÄ• divaá¹‡á¹‡anÄ•

<254> idÄ• ni \Ne III 119/ yo evaá¹ƒ karoto anattho uppajjati, aÃ±Ã±Ä• ni vÄ• pana yÄ• ni
yekeci upaddavÄ• yekeci upasaggÄ• , sabbe te bÄ• laá¹ƒ nissÄ• ya uppajjanti. tasmÄ• ``e
sevitabbÄ• â€™â€™ ti bÄ• le mittapatirÅ«pake amitte dassetuá¹ƒ __cattÄ• rome, gahapatip
tattha __aÃ±Ã±adatthuharo_ti sayaá¹ƒ tucchahattho Ä• gantvÄ• ekaá¹ƒsena yaá¹ƒkiÃ±ci h
__vacÄ«paramo_ti vacanaparamo vacanamatteneva dÄ• yako kÄ• rako viya hoti. __anuppi

bhaá¹‡ati. __apÄ• yasahÄ• yo_ti bhogÄ• naá¹ƒ apÄ• yesu sahÄ• yo hoti.

<255> evaá¹ƒ cattÄ• ro amitte dassetvÄ• puna tattha ekekaá¹ƒ catÅ«hi kÄ• raá¹‡ehi vibha
gahapatiputtÄ• _tiÄ• dimÄ• ha. tattha __aÃ±Ã±adatthuharo hotÄ«_ti ekaá¹ƒsena hÄ• rakoy
rittahattho Ä• gantvÄ• nivatthasÄ• á¹-akÄ• dÄ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• sati, so ``ativiya tv
vaá¹‡á¹‡aá¹ƒ bhÄ• sasÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ nivÄ• setvÄ• taá¹ƒ deti. __appena bahum
appakaá¹ƒ datvÄ• tassa santikÄ• bahuá¹ƒ pattheti. __bhayassa_ \Ee III 949/ __kiccaá¹ƒ ka
uppanne tassa dÄ• so viya hutvÄ• taá¹ƒ taá¹ƒ kiccaá¹ƒ karoti, ayaá¹ƒ sabbadÄ• na karoti,
uppanne karoti, na pemenÄ• ti amitto nÄ• ma jÄ• to. __sevati atthakÄ• raá¹‡Ä• _ti mittasan
attano atthameva paccÄ• sÄ«santo sevati.

<256> __atÄ«tena paá¹-isantharatÄ«_ti sahÄ• ye Ä• gate ``hiyyo vÄ• pare vÄ• na Ä• gato
vÄ• re sassaá¹ƒ ativiya nipphannaá¹ƒ, bahÅ«ni sÄ• liyavabÄ«jÄ• dÄ«ni á¹-hapetvÄ• magga
ajja pana sabbaá¹ƒ khÄ«á¹‡aâ€™â€™ nti evaá¹ƒ atÄ«tena saá¹…gaá¹‡hÄ• ti. __anÄ• gate
amhÄ• kaá¹ƒ sassaá¹ƒ manÄ• paá¹ƒ bhavissati, phalabhÄ• rabharitÄ• sÄ• liÄ• dayo, sassa
saá¹…gahaá¹ƒ kÄ• tuá¹ƒ samatthÄ• bhavissÄ• mÄ• â€™â€™ ti evaá¹ƒ anÄ• gatena saá¹.
hatthikkhandhe vÄ• assapiá¹-á¹-he vÄ• nisinno sahÄ• yaá¹ƒ disvÄ• ``ehi, bho, idha nisÄ«d
manÄ• paá¹ƒ sÄ• á¹-akaá¹ƒ nivÄ• setvÄ• ``sahÄ• yakassa vata me anucchaviko aÃ±Ã±o p
vadati, evaá¹ƒ niratthakena saá¹…gaá¹‡hÄ• ti nÄ• ma. __paccuppannesu kiccesu byasanaâ
me atthoâ€™â€™ ti vutte ``cakkamassa bhinnaá¹ƒ, akkho chinnoâ€™â€™ tiÄ• dÄ«ni vadat

<257> __pÄ• pakampissa anujÄ• nÄ• tÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su yaá¹ƒkiÃ±ci karom
III 120/ karomÄ• â€™â€™ ti anujÄ• nÄ• ti. kalyÄ• á¹‡epi eseva nayo. __sahÄ• yo hotÄ«_ti
pivanti, ehi tattha gacchÄ• mÄ• â€™â€™ ti vutte sÄ• dhÅ«ti gacchati. esa nayo sabbattha.
``mittapatirÅ«pakÄ• eteâ€™â€™ ti evaá¹ƒ jÄ• nitvÄ• .

suhadamittÄ• divaá¹‡á¹‡anÄ•

<260> evaá¹ƒ na sevitabbe pÄ• pamitte dassetvÄ• idÄ• ni sevitabbe kalyÄ• á¹‡amitte dass
gahapatiputtÄ• _tiÄ• dimÄ• ha. tattha __suhadÄ• _ti sundarahadayÄ• .

<261> __pamattaá¹ƒ rakkhatÄ«_ti majjaá¹ƒ pivitvÄ• gÄ• mamajjhe vÄ• gÄ• madvÄ• re vÄ
``evaá¹ƒnipannassa kocideva nivÄ• sanapÄ• rupanampi hareyyÄ• â€™â€™ ti samÄ«pe nis
gacchati. __pamattassa_ \Ee III 950/ __sÄ• pateyya_nti sahÄ• yo \Be III 133/ bahigato vÄ•
vÄ• pamatto, gehaá¹ƒ anÄ• rakkhaá¹ƒ ``kocideva yaá¹ƒkiÃ±ci hareyyÄ• â€™â€™ ti gehaá¹
rakkhati. __bhÄ«tassÄ• _ti kismiÃ±cideva bhaye uppanne ``mÄ• bhÄ• yi, mÄ• dise sahÄ• y
bhÄ• yasÄ«â€™â€™ ti taá¹ƒ bhayaá¹ƒ haranto paá¹-isaraá¹‡aá¹ƒ hoti. __taddiguá¹‡aá¹ƒ bh
uppanne sahÄ• yaá¹ƒ attano santikaá¹ƒ Ä• gataá¹ƒ disvÄ• vadati ``kasmÄ• Ä• gatosÄ«â€™

atthÄ«ti. kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«ti? eko kahÄ• paá¹‡oti. ``nagare kammaá¹ƒ nÄ• ma na
nipphajjati, dve gaá¹‡hÄ• hÄ«â€™â€™ ti evaá¹ƒ yattakaá¹ƒ vadati, tato diguá¹‡aá¹ƒ deti.

<262> __guyhamassa Ä• cikkhatÄ«_ti attano guyhaá¹ƒ nigÅ«hituá¹ƒ yuttakathaá¹ƒ aÃ±Ã±a
Ä• cikkhati. __guyhamassa parigÅ«hatÄ«_ti tena kathitaá¹ƒ guyhaá¹ƒ yathÄ• aÃ±Ã±o na jÄ
__Ä• padÄ• su na vijahatÄ«_ti uppanne bhaye na pariccajati. __jÄ«vitampissa atthÄ• yÄ• _
sahÄ• yassa atthÄ• ya pariccattameva hoti, attano jÄ«vitaá¹ƒ agaá¹‡etvÄ• pi tassa kammaá

<263> __pÄ• pÄ• nivÄ• retÄ«_ti amhesu passantesu passantesu tvaá¹ƒ evaá¹ƒ kÄ• tuá¹ƒ
dasa akusalakammapathe mÄ• karohÄ«ti nivÄ• reti. __kalyÄ• á¹‡e nivesetÄ«_ti kalyÄ• á¹‡
paÃ±casÄ«lesu dasakusalakammapathesu vattassu, dÄ• naá¹ƒ dehi puÃ±Ã±aá¹ƒ karohi dh
kalyÄ• á¹‡e niyojeti. __assutaá¹ƒ sÄ• vetÄ«_ti assutapubbaá¹ƒ sukhumaá¹ƒ nipuá¹‡aá¹ƒ \N
sÄ• veti. __saggassa magga_nti idaá¹ƒ kammaá¹ƒ katvÄ• sagge nibbattantÄ«ti evaá¹ƒ sag

<264> __abhavenassa na nandatÄ«_ti tassa abhavena avuá¸• á¸• hiyÄ• puttadÄ• rassa vA
tathÄ• rÅ«paá¹ƒ pÄ• rijuÃ±Ã±aá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• na nandati, anattamano hoti. __
tathÄ• rÅ«passa sampattiá¹ƒ vÄ• \Ee III 951/ issariyappaá¹-ilÄ• bhaá¹ƒ vÄ• disvÄ• vÄ• su
attamano hoti. __avaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ nivÄ• retÄ«_ti ``asuko virÅ«po na pÄ• s
dussÄ«loâ€™â€™ ti vÄ• vutte ``evaá¹ƒ mÄ• bhaá¹‡i, rÅ«pavÄ• ca so pÄ• sÄ• diko \Be III
sÄ«lasampanno cÄ• â€™â€™ tiÄ• dÄ«hi vacanehi paraá¹ƒ attano sahÄ• yassa avaá¹‡á¹‡a
__vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ pasaá¹ƒsatÄ«_ti ``asuko rÅ«pavÄ• pÄ• sÄ• diko sujÄ•
vutte ``aho suá¹-á¹-hu vadasi, subhÄ• sitaá¹ƒ tayÄ• , evametaá¹ƒ, esa puriso rÅ«pavÄ• pÄ•
sÄ«lasampannoâ€™â€™ ti evaá¹ƒ attano sahÄ• yakassa paraá¹ƒ vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ

<265> __jalaá¹ƒ aggÄ«va bhÄ• satÄ«_ti rattiá¹ƒ pabbatamatthake jalamÄ• no aggi viya viro

__bhoge saá¹ƒharamÄ• nassÄ• _ti attÄ• nampi parampi apÄ«á¸·etvÄ• dhammena samena
rÄ• siá¹ƒ karontassa. __bhamarasseva irÄ«yato_ti yathÄ• bhamaro pupphÄ• naá¹ƒ vaá¹‡á
tuá¹‡á¸• enapi pakkhehipi rasaá¹ƒ Ä• haritvÄ• anupubbena cakkappamÄ• á¹‡aá¹ƒ madhup
anupubbena mahantaá¹ƒ bhogarÄ• siá¹ƒ karontassa. __bhogÄ• sannicayaá¹ƒ yantÄ«_ti ta
gacchanti. kathaá¹ƒ? anupubbena upacikÄ• hi saá¹ƒvaá¸• á¸• hiyamÄ• no vammiko viya. te
``vammikovupacÄ«yatÄ«â€™â€™ ti. yathÄ• vammiko upaciyati, evaá¹ƒ nicayaá¹ƒ yantÄ«ti

__samÄ• hatvÄ• _ti samÄ• haritvÄ• . __alamattho_ti yuttasabhÄ• vo samattho vÄ• pariyat
saá¹‡á¹-hÄ• petuá¹ƒ.

idÄ• ni yathÄ• vÄ• gharÄ• vÄ• so saá¹‡á¹-hapetabbo, tathÄ• ovadanto __catudhÄ• vibha

__sa ve mittÄ• ni ganthatÄ«_ti so evaá¹ƒ vibhajanto mittÄ• ni ganthati nÄ• ma abhejjamÄ• n
bhogÄ• santi, so eva mitte á¹-hapetuá¹ƒ sakkoti, na itaro.

__ekena_ \Ne III 122/ __bhoge bhuÃ±jeyyÄ• _ti ekena koá¹-á¹-hÄ• sena bhoge bhuÃ±jeyya
payojaye_ti dvÄ«hi koá¹-á¹-hÄ• sehi kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ payojeyya. __catutthaÃ±c
catutthaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ nidhÄ• petvÄ• á¹-hapeyya. __Ä• padÄ• su bhavissatÄ«_ti ku
ekasadisaá¹ƒ vattati, kadÄ• ci rÄ• jÄ• divasena Ä• padÄ• pi uppajjanti, tasmÄ• \Ee III 952/
uppannÄ• su bhavissatÄ«ti ``ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ nidhÄ• peyyÄ• â€™â€™ ti Ä• ha \Be
koá¹-á¹-hÄ• sesu katarakoá¹-á¹-hÄ• saá¹ƒ gahetvÄ• kusalaá¹ƒ kÄ• tabbanti? ``bhoge bhuÃ
vuttakoá¹-á¹-hÄ• saá¹ƒ. tato gaá¹‡hitvÄ• bhikkhÅ«nampi kapaá¹‡addhikÄ• dÄ«nampi dÄ• t
pesakÄ• ranhÄ• pitÄ• dÄ«nampi vetanaá¹ƒ dÄ• tabbaá¹ƒ.

chaddisÄ• paá¹-icchÄ• danakaá¹‡á¸• avaá¹‡á¹‡anÄ•

<266> iti bhagavÄ• ettakena kathÄ• maggena evaá¹ƒ gahapatiputtassa ariyasÄ• vako catÄ
pahÄ• ya chahi kÄ• raá¹‡ehi bhogÄ• naá¹ƒ apÄ• yamukhaá¹ƒ vajjetvÄ• soá¸·asa mittÄ• ni
saá¹‡á¹-hapetvÄ• dÄ• rabharaá¹‡aá¹ƒ karonto dhammikena Ä• jÄ«vena jÄ«vati, devamanu
aggikkhandho viya virocatÄ«ti vajjanÄ«yadhammavajjanatthaá¹ƒ sevitabbadhammasevanat
idÄ• ni namassitabbÄ• cha disÄ• dassento __kathaÃ±ca gahapatiputtÄ• _tiÄ• dimÄ• ha.

tattha __chaddisÄ• paá¹-icchÄ• dÄ«_ti yathÄ• chahi disÄ• hi Ä• gamanabhayaá¹ƒ na Ä• g
nibbhayaá¹ƒ evaá¹ƒ viharanto ``chaddisÄ• paá¹-icchÄ• dÄ«â€™â€™ ti vuccati. ``puratthimÄ
veditabbÄ• â€™â€™ tiÄ• dÄ«su __mÄ• tÄ• pitaro_ pubbupakÄ• ritÄ• ya __puratthimÄ• dis
dakkhiá¹‡eyyatÄ• ya __dakkhiá¹‡Ä• disÄ• _ti. __puttadÄ• rÄ• _ piá¹-á¹-hito anubandhanav
__mittÄ• maccÄ• _ yasmÄ• so mittÄ• macce nissÄ• ya te te dukkhavisese uttarati, tasmÄ•
__dÄ• sakammakarÄ• _ pÄ• damÅ«le patiá¹-á¹-hÄ• navasena __heá¹-á¹-himÄ• disÄ• _ti. _
upari á¹-hitabhÄ• vena __uparimÄ• disÄ• _ti veditabbÄ• .

<267> __bhato ne bharissÄ• mÄ«_ti ahaá¹ƒ mÄ• tÄ• pitÅ«hi thaÃ±Ã±aá¹ƒ pÄ• yetvÄ• hatt
mukhena siá¹…ghÄ• á¹‡ikaá¹ƒ apanetvÄ• nahÄ• petvÄ• maá¹‡á¸• etvÄ• bhato bharito jag
mahallake pÄ• dadhovananhÄ• panayÄ• gubhattadÄ• nÄ• dÄ«hi bharissÄ• mi.

__kiccaá¹ƒ nesaá¹ƒ karissÄ• mÄ«_ti attano kammaá¹ƒ á¹-hapetvÄ• mÄ• tÄ• pitÅ«naá¹ƒ rÄ
kiccaá¹ƒ \Ne III 123/ gantvÄ• karissÄ• mi. __kulavaá¹ƒsaá¹ƒ saá¹‡á¹-hapessÄ• mÄ«_ti mÄ
khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡Ä• diá¹ƒ avinÄ• setvÄ• rakkhantopi \Ee III 953/ kulavaá¹ƒ
nÄ• ma. mÄ• tÄ• pitaro adhammikavaá¹ƒsato hÄ• retvÄ• \Be III 136/ dhammikavaá¹ƒse á¹-
Ä• gatÄ• ni salÄ• kabhattÄ• dÄ«ni anupacchinditvÄ• pavattentopi kulavaá¹ƒsaá¹ƒ saá¹‡á¹-
sandhÄ• ya vuttaá¹ƒ --- ``kulavaá¹ƒsaá¹ƒ saá¹‡á¹-hapessÄ• mÄ«â€™â€™ ti.

__dÄ• yajjaá¹ƒ paá¹-ipajjÄ• mÄ«_ti mÄ• tÄ• pitaro attano ovÄ• de avattamÄ• ne micchÄ• p
vinicchayaá¹ƒ patvÄ• aputte karonti, te dÄ• yajjÄ• rahÄ• na honti. ovÄ• de vattamÄ• ne pa
karonti, ahaá¹ƒ evaá¹ƒ vattissÄ• mÄ«ti adhippÄ• yena ``dÄ• yajjaá¹ƒ paá¹-ipajjÄ• mÄ«â€™â

__dakkhiá¹‡aá¹ƒ anuppadassÄ• mÄ«_ti tesaá¹ƒ pattidÄ• naá¹ƒ katvÄ• tatiyadivasato paá¹
anuppadassÄ• mi. __pÄ• pÄ• nivÄ• rentÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ diá¹-á¹-hadha
Ä• dÄ«navaá¹ƒ vatvÄ• , ``tÄ• ta, mÄ• evarÅ«paá¹ƒ karÄ«â€™â€™ ti nivÄ• renti, katampi g
nivesentÄ«_ti anÄ• thapiá¹‡á¸• iko viya laÃ±jaá¹ƒ datvÄ• pi sÄ«lasamÄ• dÄ• nÄ• dÄ«su niv
sikkhÄ• pentÄ«_ti attano ovÄ• de á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• vaá¹ƒsÄ• nugataá¹ƒ muddÄ•
sikkhÄ• penti. __patirÅ«penÄ• _ti kulasÄ«larÅ«pÄ• dÄ«hi anurÅ«pena.

__samaye dÄ• yajjaá¹ƒ niyyÄ• dentÄ«_ti samaye dhanaá¹ƒ denti. tattha niccasamayo kÄ•
__niccasamaye_ denti nÄ• ma ``uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya imaá¹ƒ gaá¹‡hitabbaá¹ƒ g
hotu, iminÄ• kusalaá¹ƒ karohÄ«â€™â€™ ti denti. __kÄ• lasamaye_ denti nÄ• ma
sikhÄ• á¹-hapanaÄ• vÄ• havivÄ• hÄ• disamaye denti. apica pacchime kÄ• le maraá¹‡amaÃ
kusalaá¹ƒ karohÄ«â€™â€™ ti dentÄ• pi samaye denti nÄ• ma. __paá¹-icchannÄ• hotÄ«_ti
bhayaá¹ƒ Ä• gaccheyya, yathÄ• taá¹ƒ nÄ• gacchati, evaá¹ƒ pihitÄ• hoti. sace hi puttÄ• vip
mÄ• tÄ• pitaro daharakÄ• lato paá¹-á¹-hÄ• ya jagganÄ• dÄ«hi sammÄ• paá¹-ipannÄ• , ete
appatirÅ«pÄ• ti etaá¹ƒ bhayaá¹ƒ Ä• gaccheyya. puttÄ• sammÄ• paá¹-ipannÄ• , mÄ• tÄ• pi
mÄ• tÄ• pitaro puttÄ• naá¹ƒ nÄ• nurÅ«pÄ• ti etaá¹ƒ bhayaá¹ƒ Ä• gaccheyya. ubhosu vippaa
bhayaá¹ƒ hoti. sammÄ• \Ee III 954/ paá¹-ipannesu sabbaá¹ƒ na hoti. tena vuttaá¹ƒ --- ``paá
khemÄ• appaá¹-ibhayÄ• â€™â€™ ti.

evaÃ±ca \Ne III 124/ pana vatvÄ• bhagavÄ• siá¹…gÄ• lakaá¹ƒ etadavoca --- ``na kho te, g
lokasammataá¹ƒ puratthimaá¹ƒ disaá¹ƒ namassÄ• peti. mÄ• tÄ• pitaro pana \Be III 137/ pur
namassÄ• peti. ayaÃ±hi te pitarÄ• puratthimÄ• disÄ• akkhÄ• tÄ• , no aÃ±Ã±Ä• â€™â€™

<268> __uá¹-á¹-hÄ• nenÄ• _ti Ä• sanÄ• uá¹-á¹-hÄ• nena. antevÄ• sikena hi Ä• cariyaá¹ƒ c
disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya paccuggamanaá¹ƒ katvÄ• hatthato bhaá¹‡á¸• akaá¹ƒ gah
nisÄ«dÄ• petvÄ• bÄ«janapÄ• dadhovanapÄ• damakkhanÄ• ni kÄ• tabbÄ• ni. taá¹ƒ sandhÄ
``uá¹-á¹-hÄ• nenÄ• â€™â€™ ti. __upaá¹-á¹-hÄ• nenÄ• _ti divasassa tikkhattuá¹ƒ upaá¹-á¹-h
sippuggahaá¹‡akÄ• le pana avassakameva gantabbaá¹ƒ hoti. __sussÅ«sÄ• yÄ• _ti saddah
suá¹‡anto hi visesaá¹ƒ nÄ• dhigacchati. __pÄ• ricariyÄ• yÄ• _ti avasesakhuddakapÄ• ricari
Ä• cariyassa pÄ• tova vuá¹-á¹-hÄ• ya mukhodakadantakaá¹-á¹-haá¹ƒ datvÄ• bhattakiccakÄ
paccupaá¹-á¹-hÄ• nÄ• dÄ«ni katvÄ• vanditvÄ• gantabbaá¹ƒ. kiliá¹-á¹-havatthÄ• dÄ«ni dho
nahÄ• nodakaá¹ƒ paccupaá¹-á¹-hapetabbaá¹ƒ. aphÄ• sukÄ• le upaá¹-á¹-hÄ• tabbaá¹ƒ. pab
antevÄ• sikavattaá¹ƒ kÄ• tabbaá¹ƒ. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``pÄ• ricariyÄ• yÄ• â€™â

sippapaá¹-iggahaá¹‡enÄ• _ti sakkaccaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ nÄ• ma thokaá¹ƒ gahetvÄ• sajjhÄ• yakaraá¹‡aá¹ƒ, ekapadampi visuddhameva gahetabbaá¹ƒ.

__suvinÄ«taá¹ƒ vinentÄ«_ti ``evaá¹ƒ te nisÄ«ditabbaá¹ƒ, evaá¹ƒ á¹-hÄ• tabbaá¹ƒ, evaá¹ƒ k bhuÃ±jitabbaá¹ƒ, pÄ• pamittÄ• vajjetabbÄ• , kalyÄ• á¹‡amittÄ• sevitabbÄ• â€™â€™ ti eva vinenti. __suggahitaá¹ƒ gÄ• hÄ• pentÄ«_ti yathÄ• suggahitaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ atthaÃ sodhetvÄ• payogaá¹ƒ dassetvÄ• gaá¹‡hÄ• penti. __mittÄ• maccesu paá¹-iyÄ• dentÄ«_ti `` antevÄ• siko byatto bahussuto mayÄ• samasamo, etaá¹ƒ sallakkheyyÄ• thÄ• â€™â€™ ti e mittÄ• maccesu patiá¹-á¹-hapenti.

__disÄ• su parittÄ• á¹‡aá¹ƒ karontÄ«_ti sippasikkhÄ• panenevassa sabbadisÄ• su \Ee III 9 uggahitasippo hi yaá¹ƒ yaá¹ƒ disaá¹ƒ gantvÄ• sippaá¹ƒ dasseti, tattha tatthassa lÄ• bhasak Ä• cariyena kato nÄ• ma hoti, guá¹‡aá¹ƒ kathentopissa mahÄ• jano Ä• cariyapÄ• de dhovit III 138/ vata ayanti paá¹-hamaá¹ƒ Ä• cariyasseva guá¹‡aá¹ƒ kathenti, brahmalokappamÄ• á uppajjamÄ• no Ä• cariyasantakova hoti. apica yaá¹ƒ vijjaá¹ƒ parijappitvÄ• gacchantaá¹ƒ aá passanti, amanussÄ• vÄ• dÄ«ghajÄ• tiÄ• dayo vÄ• na viheá¹-henti, taá¹ƒ sikkhÄ• pentÄ• karonti. yaá¹ƒ vÄ• so disaá¹ƒ gato hoti, tato \Ne III 125/ kaá¹…khaá¹ƒ uppÄ• detvÄ• attano Ä• gatamanusse ``etissaá¹ƒ disÄ• yaá¹ƒ amhÄ• kaá¹ƒ antevÄ• siko vasati, tassa ca mayha nÄ• nÄ• karaá¹‡aá¹ƒ natthi, gacchatha tameva pucchathÄ• â€™â€™ ti evaá¹ƒ antevÄ• sika tattha lÄ• bhasakkÄ• ruppattiyÄ• parittÄ• á¹‡aá¹ƒ karonti nÄ• ma, patiá¹-á¹-haá¹ƒ karontÄ« purimanayeneva yojetabbaá¹ƒ.

<269> tatiyadisÄ• vÄ• re __sammÄ• nanÄ• yÄ• _ti devamÄ• te tissamÄ• teti evaá¹ƒ sambl __anavamÄ• nanÄ• yÄ• _ti yathÄ• dÄ• sakammakarÄ• dayo pothetvÄ• viheá¹-hetvÄ• kat vimÄ• netvÄ• akathanena. __anaticariyÄ• yÄ• _ti taá¹ƒ atikkamitvÄ• bahi aÃ±Ã±Ä• ya itthi taá¹ƒ aticarati nÄ• ma, tathÄ• akaraá¹‡ena. __issariyavossaggenÄ• _ti itthiyo hi mahÄ• latÄ Ä• bharaá¹‡aá¹ƒ labhitvÄ• bhattaá¹ƒ vicÄ• retuá¹ƒ alabhamÄ• nÄ• kujjhanti, kaá¹-acchuá¹ ruciyÄ• karohÄ«ti bhattagehe vissaá¹-á¹-he sabbaá¹ƒ issariyaá¹ƒ vissaá¹-á¹-haá¹ƒ nÄ• ma karaá¹‡enÄ• ti attho. __alaá¹…kÄ• rÄ• nuppadÄ• nenÄ• _ti attano vibhavÄ• nurÅ«pena ala __susaá¹ƒvihitakammantÄ• _ti yÄ• gubhattapacanakÄ• lÄ• dÄ«ni anatikkamitvÄ• tassa tas suá¹-á¹-hu saá¹ƒvihitakammantÄ• . __saá¹…gahitaparijanÄ• _ti sammÄ• nanÄ• dÄ«hi ceva saá¹…gahitaparijanÄ• . idha parijano nÄ• ma sÄ• mikassa ceva attano ca Ã±Ä• tijano. __ar muÃ±citvÄ• aÃ±Ã±aá¹ƒ manasÄ• pi na pattheti. __sambhata_nti kasivÄ• á¹‡ijjÄ• dÄ«ni kat __dakkhÄ• _ \Ee III 956/ __ca hotÄ«_ti yÄ• gubhattasampÄ• danÄ• dÄ«su chekÄ• nipuá¹‡ nikkosajjÄ• . yathÄ• aÃ±Ã±Ä• kusÄ«tÄ• nisinnaá¹-á¹-hÄ• ne nisinnÄ• va honti á¹-hitaá¹-á¹ ahutvÄ• vipphÄ• ritena cittena sabbakiccÄ• ni nipphÄ• deti. sesamidhÄ• pi purimanayenev

<270> catutthadisÄ• vÄ• re \Be III 139/ __avisaá¹ƒvÄ• danatÄ• yÄ• _ti yassa yassa nÄ• ma

avisaá¹ƒvÄ• detvÄ• idampi amhÄ• kaá¹ƒ gehe atthi, idampi atthi, gahetvÄ• gacchÄ• hÄ«ti
dÄ• nena. __aparapajÄ• cassa paá¹-ipÅ«jentÄ«_ti sahÄ• yassa puttadhÄ«taro pajÄ• nÄ• n
puttadhÄ«taro ca nattupanattakÄ• ca aparapajÄ• nÄ• ma. te paá¹-ipÅ«jenti keá¸·Ä• yanti n
maá¹…galakÄ• lÄ• dÄ«su tesaá¹ƒ maá¹…galÄ• dÄ«ni karonti. sesamidhÄ• pi purimanayene

<271> __yathÄ• balaá¹ƒ kammantasaá¹ƒvidhÄ• nenÄ• _ti daharehi kÄ• tabbaá¹ƒ mahallak
kÄ• tabbaá¹ƒ daharehi, itthÄ«hi kÄ• tabbaá¹ƒ purisehi, purisehi vÄ• kÄ• tabbaá¹ƒ itthÄ«hi a
balÄ• nurÅ«peneva kammantasaá¹ƒvidhÄ• nena. __bhattavetanÄ• nuppadÄ• nenÄ• _ti aya
ekavihÄ• rÄ«ti \Ne III 126/ tassa tassa anurÅ«paá¹ƒ sallakkhetvÄ• bhattadÄ• nena ceva pa
__gilÄ• nupaá¹-á¹-hÄ• nenÄ• _ti aphÄ• sukakÄ• le kammaá¹ƒ akÄ• retvÄ• sappÄ• yabhesa
__acchariyÄ• naá¹ƒ rasÄ• naá¹ƒ saá¹ƒvibhÄ• genÄ• _ti acchariye madhurarase labhitvÄ• s
tato saá¹ƒvibhÄ• gakaraá¹‡ena. __samaye vossaggenÄ• _ti niccasamaye ca kÄ• lasamaye
__niccasamaye_ vossajjanaá¹ƒ nÄ• ma sakaladivasaá¹ƒ kammaá¹ƒ karontÄ• kilamanti. tas
evaá¹ƒ velaá¹ƒ Ã±atvÄ• vissajjanaá¹ƒ. __kÄ• lasamaye_ vossaggo nÄ• ma chaá¹‡anakkha
alaá¹…kÄ• rabhaá¹‡á¸• akhÄ• danÄ«yabhojanÄ«yÄ• dÄ«ni datvÄ• vissajjanaá¹ƒ. __dinnÄ•
agahetvÄ• sÄ• mikehi dinnasseva Ä• dÄ• yino. __sukatakammakarÄ• _ti ``kiá¹ƒ etassa kar
III 957/ kiÃ±ci labhÄ• mÄ• â€™â€™ ti anujjhÄ• yitvÄ• tuá¹-á¹-hahadayÄ• yathÄ• taá¹ƒ kar
evaá¹ƒ kÄ• rakÄ• . __kittivaá¹‡á¹‡aharÄ• _ti parisamajjhe kathÄ• ya sampattÄ• ya ``ko amh
atthi, mayaá¹ƒ attano dÄ• sabhÄ• vampi na jÄ• nÄ• ma, tesaá¹ƒ sÄ• mikabhÄ• vampi na jÄ
anukampantÄ«â€™â€™ ti guá¹‡akathÄ• hÄ• rakÄ• . sesamidhÄ• pi purimanayeneva yojeta

<272> __mettena kÄ• yakammenÄ• _tiÄ• dÄ«su mettacittaá¹ƒ paccupaá¹-á¹-hapetvÄ• kat
nÄ• ma vuccanti. tattha bhikkhÅ« nimantessÄ• mÄ«ti vihÄ• ragamanaá¹ƒ \Be III 140/, dham
udakaparissÄ• vanaá¹ƒ, piá¹-á¹-hiparikammapÄ• daparikammÄ• dikaraá¹‡aÃ±ca mettaá¹ƒ _
bhikkhÅ« piá¹‡á¸• Ä• ya paviá¹-á¹-he disvÄ• ``sakkaccaá¹ƒ yÄ• guá¹ƒ detha, bhattaá¹ƒ det
tiÄ• divacanaÃ±ceva, sÄ• dhukÄ• raá¹ƒ datvÄ• dhammasavanaÃ±ca sakkaccaá¹ƒ paá¹-isa
mettaá¹ƒ __vacÄ«kammaá¹ƒ_ nÄ• ma. ``amhÄ• kaá¹ƒ kulÅ«pakattherÄ• averÄ• hontu aby
cintanaá¹ƒ mettaá¹ƒ __manokammaá¹ƒ_ nÄ• ma. __anÄ• vaá¹-advÄ• ratÄ• yÄ• _ti apihitad
sabbadvÄ• rÄ• ni vivaritvÄ• pi sÄ«lavantÄ• naá¹ƒ adÄ• yako akÄ• rako pihitadvÄ• royeva. s
pidahitvÄ• pi tesaá¹ƒ dÄ• yako kÄ• rako vivaá¹-advÄ• royeva. iti sÄ«lavantesu gehadvÄ• ra
natthÄ«ti avatvÄ• dÄ• tabbaá¹ƒ. evaá¹ƒ anÄ• vaá¹-advÄ• ratÄ• nÄ• ma hoti.

__Ä• misÄ• nuppadÄ• nenÄ• _ti purebhattaá¹ƒ paribhuÃ±jitabbakaá¹ƒ Ä• misaá¹ƒ nÄ• ma,
yÄ• gubhattasampadÄ• nenÄ• ti attho. __kalyÄ• á¹‡ena manasÄ• anukampantÄ«_ti ``sabb
arogÄ• abyÄ• pajjÄ• â€™â€™ ti evaá¹ƒ hitapharaá¹‡ena. apica upaá¹-á¹-hÄ• kÄ• naá¹ƒ ge
sabrahmacÄ• rÄ« gahetvÄ• pavisantÄ• pi kalyÄ• á¹‡ena cetasÄ• anukampanti nÄ• ma. __
yaá¹ƒ tesaá¹ƒ pakatiyÄ• sutaá¹ƒ atthi, tassa atthaá¹ƒ kathetvÄ• kaá¹…khaá¹ƒ vinodenti, ta
paá¹-ipajjÄ• penti. sesamidhÄ• pi purimanayeneva yojetabbaá¹ƒ.

<273> __alamatto_ti \Ne III 127/ puttadÄ• rabharaá¹‡aá¹ƒ katvÄ• agÄ• raá¹ƒ ajjhÄ• vasan
__paá¹‡á¸• ito_ti disÄ• namassanaá¹-á¹-hÄ• ne paá¹‡á¸• ito hutvÄ• . __saá¹‡ho_ti \Ee III 95
saá¹‡havÄ• cÄ• bhaá¹‡anena vÄ• saá¹‡ho hutvÄ• . __paá¹-ibhÄ• navÄ• _ti disÄ• namassa
hutvÄ• __nivÄ• tavuttÄ«_ti nÄ«cavutti. __atthaddho_ti thambharahito. __uá¹-á¹-hÄ• nako_t
uá¹-á¹-hÄ• navÄ«riyasampanno. __analaso_ti nikkosajjo. __acchinnavuttÄ«_ti nirantarakara
akhaá¹‡á¸• avutti. __medhÄ• vÄ«_ti á¹-hÄ• nuppattiyÄ• paÃ±Ã±Ä• ya samannÄ• gato.

__saá¹…gÄ• hako_ti catÅ«hi saá¹…gahavatthÅ«hi saá¹…gahakaro. __mittakaro_ti mittaga
pubbakÄ• rinÄ• , vuttavacanaá¹ƒ jÄ• nÄ• ti. sahÄ• yakassa gharaá¹ƒ gatakÄ• le ``mayhaá¹ƒ
detha, sÄ• á¹-akaá¹ƒ detha, manussÄ• naá¹ƒ bhattavetanaá¹ƒ dethÄ• â€™â€™ ti vuttavaca
gehaá¹ƒ \Be III 141/ Ä• gatassa tattakaá¹ƒ vÄ• tato atirekaá¹ƒ vÄ• paá¹-ikattÄ• ti attho. api
gharaá¹ƒ gantvÄ• imaá¹ƒ nÄ• ma gaá¹‡hissÄ• mÄ«ti Ä• gataá¹ƒ sahÄ• yakaá¹ƒ lajjÄ• ya g
anicchÄ• ritampi tassa vÄ• caá¹ƒ Ã±atvÄ• yena atthena so Ä• gato, taá¹ƒ nipphÄ• dento va
vÄ• pana sahÄ• yakassa Å«naá¹ƒ hoti, oloketvÄ• taá¹ƒ taá¹ƒ dentopi vadaÃ±Ã±Å«yeva. _
atthaá¹ƒ dassento paÃ±Ã±Ä• ya netÄ• . vividhÄ• ni kÄ• raá¹‡Ä• ni dassento netÄ«ti __vinet
__anunetÄ• . _

__tattha tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ puggale. __rathassÄ• á¹‡Ä«va yÄ• yato_ti yathÄ• Ä
yÄ• ti, asati na yÄ• ti, evaá¹ƒ imesu saá¹…gahesu satiyeva loko vattati, asati na vattati. tena
``ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yatoâ€™â€™ ti.

__na mÄ• tÄ• puttakÄ• raá¹‡Ä• _ti yadi mÄ• tÄ• ete saá¹…gahe puttassa na kareyya, put
pÅ«jaá¹ƒ vÄ• na labheyya.

__saá¹…gahÄ• ete_ti upayogavacane paccattaá¹ƒ. ``saá¹…gahe eteâ€™â€™ ti vÄ• pÄ•
sammÄ• pekkhanti. __pÄ• saá¹ƒsÄ• ca bhavantÄ«_ti pasaá¹ƒsanÄ«yÄ• ca bhavanti.

<274> iti bhagavÄ• yÄ• disÄ• sandhÄ• ya te gahapatiputta pitÄ• Ä• ha ``disÄ• namasse
cha disÄ• . yadi tvaá¹ƒ pitu vacanaá¹ƒ karosi, imÄ• disÄ• namassÄ• ti dassento siá¹…gÄ•
desanaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya \Ee III 959/ pÄ• visi \Ne I
saraá¹‡esu patiá¹-á¹-hÄ• ya cattÄ• lÄ«sakoá¹-idhanaá¹ƒ buddhasÄ• sane vikiritvÄ• puÃ±Ã±
saggaparÄ• yaá¹‡o ahosi. imasmiÃ±ca pana sutte yaá¹ƒ gihÄ«hi kattabbaá¹ƒ kammaá¹ƒ nÄ
natthi, __gihivinayo nÄ• mÄ• yaá¹ƒ suttanto. _ tasmÄ• imaá¹ƒ sutvÄ• yathÄ• nusiá¹-á¹-haá
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• , no parihÄ• nÄ«ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. Ä• á¹-Ä• nÄ• á¹-iyasuttavaá¹‡á¹‡anÄ•

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<275> __evaá¹ƒ_ \Ne III 129/ \Be III 142/ \Ee III 960/ __me suta_nti Ä• á¹-Ä• nÄ• á¹-iyasutt
tatrÄ• yamapubbapadavaá¹‡á¹‡anÄ• --- __catuddisaá¹ƒ rakkhaá¹ƒ á¹-hapetvÄ• _ti asurase
sakkassa devÄ• namindassa catÅ«su disÄ• su Ä• rakkhaá¹ƒ á¹-hapetvÄ• . __gumbaá¹ƒ á¹-
á¹-hapetvÄ• . __ovaraá¹‡aá¹ƒ á¹-hapetvÄ• _ti catÅ«su disÄ• su Ä• rakkhake á¹-hapetvÄ• .
devÄ• namindassa Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ katvÄ• Ä• á¹-Ä• nÄ• á¹-anagare nisinnÄ
parittaá¹ƒ bandhitvÄ• ``ye satthu dhammaÄ• á¹‡aá¹ƒ amhÄ• kaÃ±ca rÄ• jaÄ• á¹‡aá¹ƒ na s
idaÃ±cidaÃ±ca karissÄ• mÄ• â€™â€™ ti sÄ• vanaá¹ƒ katvÄ• attanopi catÅ«su disÄ• su m
yakkhasenÄ• yÄ• tiÄ• dÄ«hi catÅ«hi senÄ• hi Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• abhikkantÄ• y
ekamantaá¹ƒ nisÄ«diá¹ƒsu.

__abhikkantÄ• ya rattiyÄ• _ti ettha abhikkantasaddo khayasundarÄ• bhirÅ«paabbhanumod
``abhikkantÄ• , bhante ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…gho ud
bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti (AN III 8.20) evamÄ• dÄ«su khaye dissati. ``ayaá
puggalÄ• naá¹ƒ abhikkantataro paá¹‡Ä«tataro cÄ• â€™â€™ ti (AN I 4.100) evamÄ• dÄ«su

``ko \Ee III 961/ me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || (Vv 857).

evamÄ• dÄ«su abhirÅ«pe. ``abhikkantaá¹ƒ, bho gotamÄ• ti (Vin III 15) evamÄ• dÄ«su abbh
idha pana khaye. tena abhikkantÄ• ya rattiyÄ• , parikkhÄ«á¹‡Ä• ya rattiyÄ• ti vuttaá¹ƒ hoti.

__abhikkantavaá¹‡á¹‡Ä• _ti idha abhikkantasaddo abhirÅ«pe. vaá¹‡á¹‡asaddo pana
chavithutikulavaggakÄ• raá¹‡asaá¹‡á¹-hÄ• napamÄ• á¹‡arÅ«pÄ• yatanÄ• dÄ«su dissati. ta
bhagavÄ• â€™â€™ ti (MN II 399) evamÄ• dÄ«su chaviyaá¹ƒ. ``kadÄ• saÃ±Ã±Å«á¸·hÄ• pa
samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ ti (MN II 77) evamÄ• dÄ«su thutiyaá¹ƒ. ``ca
gotama, vaá¹‡á¹‡Ä• â€™â€™ ti (DN I 266) evamÄ• dÄ«su kulavagge. ``atha kena nu vaá¹‡
vuccatÄ«â€™â€™ tiÄ• dÄ«su (SN I 234) kÄ• raá¹‡e. ``mahantaá¹ƒ hatthirÄ• javaá¹‡á¹‡aá¹
(SN I 1.138) evamÄ• dÄ«su saá¹‡á¹-hÄ• ne. ``tayo pattassa vaá¹‡á¹‡Ä• â€™â€™ ti (Vin III
pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™ ti evamÄ• dÄ«su rÅ«pÄ• yatane. so id
tena ``abhikkantavaá¹‡á¹‡Ä• abhirÅ«pacchavÄ«â€™â€™ ti vuttaá¹ƒ hoti.

__kevalakappa_nti ettha kevalasaddo anavasesayebhuyyaabyÄ• missÄ• natirekadaá¸·hatth
tathÄ• hissa ``kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaâ€™â€™ nti (Vin III 1) e
anavasesatÄ• attho. ``kevalakappÄ• ca aá¹…gamÄ• gadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá
abhikkamitukÄ• mÄ• hontÄ«â€™â€™ ti (Vin I 43) evamÄ• dÄ«su yebhuyyatÄ• . ``kevalass
hotÄ«â€™â€™ ti (Vin I 1) evamÄ• dÄ«su abyÄ• missatÄ• . ``kevalaá¹ƒ saddhÄ• mattakaá¹
(AN II 6.55) evamÄ• dÄ«su anatirekatÄ• . ``Ä• yasmato, bhante, anuruddhassa bÄ• hiko nÄ
kevalakappaá¹ƒ saá¹…ghabhedÄ• ya á¹-hitoâ€™â€™ ti (AN I 4.243) evamÄ• dÄ«su daá¸·h
uttamapurisoti vuccatÄ«â€™â€™ ti (AN III 10.12) evamÄ• dÄ«su visaá¹ƒyogo. idha panass

kappasaddo panÄ• yaá¹ƒ abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±attichedanavikappalesasan
hissa ``okappaniyametaá¹ƒ bhoto gotamassa. yathÄ• taá¹ƒ arahato sammÄ• sambuddhass
evamÄ• dÄ«su abhisaddahanamattho. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akap
paribhuÃ±jituâ€™â€™ nti (Vin II 250) evamÄ• dÄ«su vohÄ• ro. ``yena sudaá¹ƒ niccakappaa
I 387) evamÄ• dÄ«su kÄ• lo. ``iccÄ• yasmÄ• kappoâ€™â€™ ti (Sn 1098) \Ne III 131/ evam
``alaá¹…kato kappitakesamassÅ«â€™â€™ ti (Vv 1094) evamÄ• dÄ«su chedanaá¹ƒ. ``kapp
(Vin II 446) evamÄ• dÄ«su vikappo, atthi kappo nipajjituâ€™â€™ nti (AN III 8.80) evamÄ• d
``kevalakappaá¹ƒ veá¸·uvanaá¹ƒ obhÄ• setvÄ• â€™â€™ ti (SN I 1.94) evamÄ• dÄ«su \Be I
pana samantabhÄ• vo attho adhippeto. tasmÄ• ``kevalakappaá¹ƒ gijjhakÅ«á¹-aâ€™â€™ nt
samantato gijjhakÅ«á¹-anti evamattho daá¹-á¹-habbo.

__obhÄ• setvÄ• _ti vatthamÄ• lÄ• laá¹…kÄ• rasarÄ«rasamuá¹-á¹-hitÄ• ya Ä• bhÄ• ya phan
viya ca ekobhÄ• saá¹ƒ ekapajjotaá¹ƒ karitvÄ• ti attho. __ekamantaá¹ƒ nisÄ«diá¹ƒsÅ«_ti dev
santike nisinnaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na bahu, imasmiá¹ƒ pana sutte parittagÄ• ravavasen

<276> __vessavaá¹‡o_ti kiÃ±cÄ• pi cattÄ• ro mahÄ• rÄ• jÄ• no Ä• gatÄ• , vessavaá¹‡o pa
kathÄ• pavattane byatto susikkhito, tasmÄ• vessavaá¹‡o mahÄ• rÄ• jÄ• bhagavantaá¹ƒ et
mahesakkhÄ• nubhÄ• vasampannÄ• . __pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• _ti pÄ• á¹‡Ä•
diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ Ä• dÄ«navaá¹ƒ dassetvÄ• tato veramaá¹‡iyÄ• dhan
nayo. __tattha santi uá¸·Ä• rÄ• yakkhÄ• nivÄ• sino_ti tesu senÄ• sanesu santi uá¸·Ä• rÄ•
__Ä• á¹-Ä• nÄ• á¹-iya_nti Ä• á¹-Ä• nÄ• á¹-anagare baddhattÄ• evaá¹ƒnÄ• maá¹ƒ. kiá¹ƒ pan
nÄ• ma atthÄ«ti, natthi. atha kasmÄ• vessavaá¹‡o ``uggaá¹‡hÄ• tu, bhante, bhagavÄ• â€™
okÄ• sakaraá¹‡atthaá¹ƒ. so hi bhagavantaá¹ƒ imaá¹ƒ parittaá¹ƒ sÄ• vetuá¹ƒ okÄ• saá¹ƒ kÄ•
kathite imaá¹ƒ parittaá¹ƒ garu bhavissatÄ«tipi Ä• ha. __phÄ• suvihÄ• rÄ• yÄ• _ti gamanaá¹-
iriyÄ• pathesu sukhavihÄ• rÄ• ya.

<277> __cakkhumantassÄ• _ti na vipassÄ«yeva cakkhumÄ• , sattapi buddhÄ• cakkhuman
etÄ• ni satta satta nÄ• mÄ• ni honti. sabbepi buddhÄ• cakkhumanto, sabbe sabbabhÅ«tÄ•

nhÄ• takilesattÄ• nhÄ• takÄ• . sabbe \Ee III 963/ mÄ• rasenÄ• pamaddino, sabbe vusitava
aá¹…gato rasmÄ«naá¹ƒ nikkhantattÄ• aá¹…gÄ«rasÄ• . na kevalaÃ±ca buddhÄ• naá¹ƒ etÄ
asaá¹…khyeyyÄ• ni nÄ• mÄ• ni saguá¹‡ena mahesinoti vuttaá¹ƒ.

vessavaá¹‡o pana attano pÄ• kaá¹-anÄ• mavasena evamÄ• ha. __te janÄ• _ti idha khÄ«á¹
__apisuá¹‡Ä• thÄ• _ti desanÄ• sÄ«samattametaá¹ƒ, amusÄ• apisuá¹‡Ä• apharusÄ• man
132/. __mahattÄ• _ti \Be III 145/ mahantabhÄ• vaá¹ƒ pattÄ• . ``mahantÄ• â€™â€™ tipi pÄ•
__vÄ«tasÄ• radÄ• _ti nissÄ• radÄ• vigatalomahaá¹ƒsÄ• .

__hita_nti mettÄ• pharaá¹‡ena hitaá¹ƒ. __yaá¹ƒ namassantÄ«_ti ettha yanti nipÄ• tamattaá
mahantaá¹ƒ. ayameva vÄ• pÄ• á¹-ho, idaá¹ƒ vuttaá¹ƒ hoti ``ye cÄ• pi loke kilesanibbÄ• ner
yathÄ• bhÅ«taá¹ƒ vipassisuá¹ƒ, vijjÄ• diguá¹‡asampannaÃ±ca hitaá¹ƒ devamanussÄ• naá¹
janÄ• apisuá¹‡Ä• , tesampi namatthÅ«â€™â€™ ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana te janÄ• ap
apisuá¹‡Ä• ti evaá¹ƒ paá¹-hamagÄ• thÄ• ya buddhÄ• naá¹ƒyeva vaá¹‡á¹‡o kathito, tasmÄ•
buddhÄ• naá¹ƒ vasena vuttÄ• . dutiyagÄ• thÄ• ya ``gotamaâ€™â€™ nti desanÄ• mukhama
sattannaá¹ƒyeva vasena vuttÄ• ti veditabbÄ• . ayaÃ±hettha attho --- loke paá¹‡á¸• itÄ• dev
namassanti gotamaá¹ƒ, tassa ca tato purimÄ• naÃ±ca buddhÄ• naá¹ƒ namatthÅ«ti.

<278> __yato uggacchatÄ«_ti yato á¹-hÄ• nato udeti. __Ä• dicco_ti aditiyÄ• putto, vevacan
sÅ«riyasaddassa. mahantaá¹ƒ maá¹‡á¸• alaá¹ƒ assÄ• ti __maá¹‡á¸• alÄ«mahÄ• . yassa cu
uggacchamÄ• ne. __saá¹ƒvarÄ«pi nirujjhatÄ«_ti ratti antaradhÄ• yati. __yassa cuggate_ti ya

__rahado_ti udakarahado. __tatthÄ• _ti yato uggacchati sÅ«riyo, tasmiá¹ƒ á¹-hÄ• ne. __sar
vutto, so na aÃ±Ã±o, atha kho samuddo. __saritodako_ti visaá¹-odako, saritÄ• nÄ• nappak
paviá¹-á¹-hÄ• ti vÄ• __saritodako. evaá¹ƒ taá¹ƒ tattha jÄ• nantÄ«_ti taá¹ƒ rahadaá¹ƒ tattha
III 964/. kinti jÄ• nanti? samuddo saritodakoti evaá¹ƒ jÄ• nanti.

__ito_ti sineruto vÄ• tesaá¹ƒ nisinnaá¹-á¹-hÄ• nato vÄ• . __jano_ti ayaá¹ƒ mahÄ• jano. __e
indanÄ• mena ekanÄ• mÄ• . sabbesaá¹ƒ kira tesaá¹ƒ sakkassa devaraÃ±Ã±o nÄ• mameva
eko cÄ• _ti ekanavutijanÄ• . __indanÄ• mÄ• _ti indoti evaá¹ƒnÄ• mÄ• . __buddhaá¹ƒ Ä• dic
kilesaniddÄ• pagamanenÄ• pi buddhaá¹ƒ. Ä• diccena samÄ• nagottatÄ• yapi Ä• diccaband
samekkhasÄ«_ti anavajjena nipuá¹‡ena vÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena mahÄ• janaá¹ƒ
vandantÄ«_ti amanussÄ• pi taá¹ƒ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena \Be III 146/ mahÄ• janaá
vandanti. __sutaá¹ƒ netaá¹ƒ abhiá¹‡haso_ti etaá¹ƒ amhehi abhikkhaá¹‡aá¹ƒ sutaá¹ƒ. __jina
gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotama_nti amhehi puá¹-á¹-hÄ• jinaá¹ƒ vandÄ• ma gotaman

<279> __yena_ \Ne III 133/ __petÄ• pavuccantÄ«_ti petÄ• nÄ• ma kÄ• laá¹…katÄ• , te ye
nÄ«hariyantÅ«ti vuccanti. __pisuá¹‡Ä• piá¹-á¹-himaá¹ƒsikÄ• _ti pisuá¹‡Ä• vÄ• cÄ• ceva pi

khÄ• dantÄ• viya parammukhÄ• garahakÄ• ca. ete ca yena nÄ«hariyantÅ«ti vuccanti, sab
dakkhiá¹‡advÄ• rena nÄ«haritvÄ• dakkhiá¹‡ato nagarassa á¸• ayhantu vÄ• chijjantu vÄ• h
vuccanti. __ito sÄ• dakkhiá¹‡Ä• disÄ• _ti yena disÄ• bhÄ• gena te petÄ• ca pisuá¹‡Ä• dik
vuccanti, ito sÄ• dakkhiá¹‡Ä• disÄ• . __ito_ti sineruto vÄ• tesaá¹ƒ nisinnaá¹-á¹-hÄ• nato v
__kumbhaá¹‡á¸• Ä• na_nti te kira devÄ• mahodarÄ• honti, rahassaá¹…gampi ca nesaá¹ƒ
tasmÄ• kumbhaá¹‡á¸• Ä• ti vuccanti.

<280> __yattha coggacchati sÅ«riyo_ti yasmiá¹ƒ disÄ• bhÄ• ge sÅ«riyo atthaá¹ƒ gacchati.

<281> __yenÄ• _ti yena disÄ• bhÄ• gena. __mahÄ• nerÅ«_ti mahÄ• sineru pabbatarÄ• jÄ
sovaá¹‡á¹‡amayattÄ• sundaradassano. sinerussa hi pÄ• cÄ«napassaá¹ƒ rajatamayaá¹ƒ, d
maá¹‡imayaá¹ƒ \Ee III 965/, pacchimapassaá¹ƒ phalikamayaá¹ƒ, uttarapassaá¹ƒ sovaá¹‡á¹
manuÃ±Ã±adassanaá¹ƒ hoti. tasmÄ• yena disÄ• bhÄ• gena sineru sudassanoti ayamettha
jÄ• yantÄ«_ti tattha uttarakurumhi manussÄ• jÄ• yanti. __amamÄ• _ti vatthÄ• bharaá¹‡apÄ
mamattavirahitÄ• . __apariggahÄ• _ti itthipariggahena apariggahÄ• . tesaá¹ƒ kira ``ayaá¹ƒ n
ti mamattaá¹ƒ na hoti, mÄ• taraá¹ƒ vÄ• bhaginiá¹ƒ vÄ• disvÄ• chandarÄ• go nuppajjati.

__napi nÄ«yanti naá¹…galÄ• _ti naá¹…galÄ• nipi tattha ``kasikammaá¹ƒ karissÄ• mÄ• â€™
nÄ«yanti. __akaá¹-á¹-hapÄ• kima_nti akaá¹-á¹-he bhÅ«mibhÄ• ge araÃ±Ã±e sayameva jÄ•
__taá¹‡á¸• ulapphala_nti taá¹‡á¸• ulÄ• va tassa phalaá¹ƒ hoti.

__tuá¹‡á¸• ikÄ«re pacitvÄ• nÄ• _ti ukkhaliyaá¹ƒ Ä• kiritvÄ• niddhumaá¹…gÄ• rena agginÄ
jotikapÄ• sÄ• á¹‡Ä• nÄ• ma honti. atha \Be III 147/ kho te tayo pÄ• sÄ• á¹‡e á¹-hapetvÄ• t
Ä• ropenti. pÄ• sÄ• á¹‡ehi tejo samuá¹-á¹-hahitvÄ• taá¹ƒ pacati. __tato bhuÃ±janti bhojana
bhojanameva bhuÃ±janti, aÃ±Ã±o sÅ«po vÄ• byaÃ±janaá¹ƒ vÄ• na hoti, bhuÃ±jantÄ• naá
hoti. te taá¹ƒ á¹-hÄ• naá¹ƒ sampattÄ• naá¹ƒ dentiyeva, macchariyacittaá¹ƒ nÄ• ma na hoti.
buddhapaccekabuddhÄ• dayopi mahiddhikÄ• tattha gantvÄ• piá¹‡á¸• apÄ• taá¹ƒ gaá¹‡han

__gÄ• viá¹ƒ_ \Ne III 134/ __ekakhuraá¹ƒ katvÄ• _ti gÄ• viá¹ƒ gahetvÄ• ekakhuraá¹ƒ vÄ• h
abhiruyha vessavaá¹‡assa paricÄ• rakÄ• yakkhÄ• . __anuyanti disodisa_nti tÄ• ya tÄ• ya d
ekakhuraá¹ƒ katvÄ• _ti á¹-hapetvÄ• gÄ• viá¹ƒ avasesacatuppadajÄ• tikaá¹ƒ pasuá¹ƒ ekakh
disodisaá¹ƒ anuyanti.

__itthiá¹ƒ vÄ• vÄ• hanaá¹ƒ katvÄ• _ti yebhuyyena gabbhiniá¹ƒ mÄ• tugÄ• maá¹ƒ vÄ• hana
piá¹-á¹-hiyÄ• nisÄ«ditvÄ• caranti. tassÄ• kira piá¹-á¹-hi onamituá¹ƒ sahati. itarÄ• pana itth
yojenti. __purisaá¹ƒ vÄ• hanaá¹ƒ katvÄ• _ti purise gahetvÄ• yÄ• ne yojenti. gaá¹‡hantÄ• d
gahetuá¹ƒ na sakkonti. yebhuyyena paccantimamilakkhuvÄ• sike gaá¹‡hanti. aÃ±Ã±ataro ki
jÄ• napado ekassa therassa samÄ«pe nisÄ«ditvÄ• niddÄ• yati, thero ``upÄ• saka ativiya ni

pucchi. ``ajja, bhante, sabbarattiá¹ƒ vessavaá¹‡adÄ• sehi kilamitomhÄ«â€™â€™ ti Ä• ha.

__kumÄ• riá¹ƒ vÄ• hanaá¹ƒ katvÄ• _ti kumÄ• riyo gahetvÄ• ekakhuraá¹ƒ vÄ• hanaá¹ƒ katv
__kumÄ• ravÄ• hanepi_ eseva nayo. __pacÄ• rÄ• tassa rÄ• jino_ti tassa raÃ±Ã±o paricÄ•
assayÄ• na_nti na kevalaá¹ƒ goyÄ• nÄ• dÄ«niyeva, hatthiassayÄ• nÄ• dÄ«nipi abhiruhitvÄ•
yÄ• na_nti aÃ±Ã±ampi nesaá¹ƒ bahuvidhaá¹ƒ dibbayÄ• naá¹ƒ upaá¹-á¹-hitameva hoti, etÄ•
upakappanayÄ• nÄ• ni. te pana pÄ• sÄ• de varasayanamhi nipannÄ• pi pÄ«á¹-hasivikÄ• dÄ
tena vuttaá¹ƒ ``pÄ• sÄ• dÄ• sivikÄ• cevÄ• â€™â€™ ti. __mahÄ• rÄ• jassa yasassino_ti ev
yasassino mahÄ• rÄ• jassa etÄ• ni yÄ• nÄ• ni nibbattanti.

__tassa_ \Be III 148/ __ca nagarÄ• ahu antalikkhe sumÄ• pitÄ• _ti tassa raÃ±Ã±o Ä• kÄ•
Ä• á¹-Ä• nÄ• á¹-Ä• dikÄ• nagarÄ• ahesuá¹ƒ, nagarÄ• ni bhaviá¹ƒsÅ«ti attho. ekaÃ±hissa n
nÄ• ma Ä• si, ekaá¹ƒ kusinÄ• á¹-Ä• nÄ• ma, ekaá¹ƒ parakusinÄ• á¹-Ä• nÄ• ma, ekaá¹ƒ nÄ
parakusiá¹-anÄ• á¹-Ä• nÄ• ma.

__uttarena kasivanto_ti tasmiá¹ƒ á¹-hatvÄ• ujuá¹ƒ uttaradisÄ• ya kasivanto nÄ• ma aÃ±Ã±
__janoghamaparena cÄ• _ti etassa aparabhÄ• ge janoghaá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ nagaraá¹
navanavatiyo nÄ• ma ekaá¹ƒ nagaraá¹ƒ. aparaá¹ƒ ambaraambaravatiyo nÄ• ma. __Ä• á¸·a
Ä• á¸·akamandÄ• nÄ• ma rÄ• jadhÄ• nÄ«.

__tasmÄ• _ \Ne III 135/ __kuvero mahÄ• rÄ• jÄ• _ti ayaá¹ƒ kira anuppanne buddhe kuvero
ucchuvappaá¹ƒ kÄ• retvÄ• satta yantÄ• ni yojesi. ekissÄ• ya yantasÄ• lÄ• ya uá¹-á¹-hitaá¹ƒ
mahÄ• janassa datvÄ• puÃ±Ã±aá¹ƒ akÄ• si. avasesasÄ• lÄ• hi tattheva bahutaro Ä• yo uá
pasÄ«ditvÄ• avasesasÄ• lÄ• supi uppajjanakaá¹ƒ gahetvÄ• vÄ«sati vassasahassÄ• ni dÄ•
katvÄ• cÄ• tumahÄ• rÄ• jikesu kuvero nÄ• ma devaputto jÄ• to. aparabhÄ• ge visÄ• á¹‡Ä•
kÄ• resi. tato paá¹-á¹-hÄ• ya vessavaá¹‡oti vuccati.

__paccesanto pakÄ• sentÄ«_ti paá¹-iesanto visuá¹ƒ visuá¹ƒ atthe upaparikkhamÄ• nÄ• \E
aÃ±Ã±e dvÄ• dasa yakkharaá¹-á¹-hikÄ• pakÄ• senti. te kira yakkharaá¹-á¹-hikÄ• sÄ• sana
yakkhadovÄ• rikÄ• naá¹ƒ nivedenti. yakkhadovÄ• rikÄ• taá¹ƒ sÄ• sanaá¹ƒ mahÄ• rÄ• jassa
yakkharaá¹-á¹-hikÄ• naá¹ƒ nÄ• maá¹ƒ dassento __tatolÄ• _tiÄ• dimÄ• ha. tesu kira eko tato
nÄ• ma, eko tatotalÄ• nÄ• ma, eko ojasi nÄ• ma, eko tejasi nÄ• ma, eko tatojasÄ« nÄ• ma
sÅ«ro nÄ• ma, eko rÄ• jÄ• nÄ• ma, eko sÅ«rorÄ• jÄ• nÄ• ma, __ariá¹-á¹-ho nemÄ«_ti eko
nÄ• ma, eko ariá¹-á¹-hanemi nÄ• ma.

__rahadopi_ \Be III 149/ __tattha dharaá¹‡Ä« nÄ• mÄ• _ti tattha paneko nÄ• mena dharaá
atthi, paá¹‡á¹‡Ä• sayojanÄ• mahÄ• pokkharaá¹‡Ä« atthÄ«ti vuttaá¹ƒ hoti. __yato meghÄ•
pokkharaá¹‡ito udakaá¹ƒ gahetvÄ• meghÄ• pavassanti. __vassÄ• yato patÄ• yantÄ«_ti ya

avattharamÄ• nÄ• nigacchanti. meghesu kira uá¹-á¹-hitesu tato pokkharaá¹‡ito purÄ• á¹‡au
megho uá¹-á¹-hahitvÄ• taá¹ƒ pokkharaá¹‡iá¹ƒ navodakena pÅ«reti. purÄ• á¹‡odakaá¹ƒ heá
nikkhamati. paripuá¹‡á¹‡Ä• ya pokkharaá¹‡iyÄ• valÄ• hakÄ• vigacchanti. __sabhÄ• pÄ«_t
pokkharaá¹‡iyÄ• tÄ«re sÄ• lavatiyÄ• nÄ• ma latÄ• ya parikkhitto dvÄ• dasayojaniko ratana
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__payirupÄ• santÄ«_ti nisÄ«danti. __tattha niccaphalÄ• rukkhÄ• _ti tasmiá¹ƒ á¹-hÄ• ne taa
parivÄ• retvÄ• sadÄ• phalitÄ• ambajambuÄ• dayo rukkhÄ• niccapupphitÄ• ca campakan
__nÄ• nÄ• dijagaá¹‡Ä• yutÄ• _ti vividhapakkhisaá¹…ghasamÄ• kulÄ• . __mayÅ«rakoÃ±cÄ
koÃ±casakuá¹‡ehi ca abhirudÄ• upagÄ«tÄ• .

__jÄ«vaÃ±jÄ«vakasaddetthÄ• _ti ``jÄ«va jÄ«vÄ• â€™â€™ ti evaá¹ƒ viravantÄ• naá¹ƒ jÄ«va
ettha saddo \Ne III 136/ atthi. __oá¹-á¹-havacittakÄ• _ti ``uá¹-á¹-hehi, citta, uá¹-á¹-hehi cittÄ•
evaá¹ƒ vassamÄ• nÄ• uá¹-á¹-havacittakasakuá¹‡Ä• pi tattha vicaranti. __kukkuá¹-akÄ• _ti
__kuá¸·Ä«rakÄ• _ti \Ee III 968/ suvaá¹‡á¹‡akakkaá¹-akÄ• . __vane_ti padumavane. __pokk
pokkharasÄ• takÄ• nÄ• ma sakuá¹‡Ä• .

__sukasÄ• á¸·ikasaddetthÄ• _ti sukÄ• naÃ±ca sÄ• á¸·ikÄ• naÃ±ca saddo ettha. __daá¹‡á¸·
manussamukhasakuá¹‡Ä• . te kira dvÄ«hi hatthehi suvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ gahetvÄ• ek
akkamitvÄ• anantare pokkharapatte suvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ nikkhipantÄ• vicaranti. __s
sÄ• _ti sÄ• pokkharaá¹‡Ä« sabbakÄ• laá¹ƒ sobhati. __kuveranaá¸·inÄ«_ti kuverassa naá¸·i
sÄ• dharaá¹‡Ä« nÄ• ma pokkharaá¹‡Ä« sadÄ• nirantaraá¹ƒ sobhati.

<282> __yassa kassacÄ«_ti idaá¹ƒ vessavaá¹‡o Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ niá¹-á¹-h
parikammaá¹ƒ dassento Ä• ha. tattha __suggahitÄ• _ti atthaÃ±ca byaÃ±janaÃ±ca parisodh
__samattÄ• pariyÄ• putÄ• _ti padabyaÃ±janÄ• ni ahÄ• petvÄ• \Be III 150/ paripuá¹‡á¹‡aá
pÄ• á¸·impi visaá¹ƒvÄ• detvÄ• sabbaso vÄ• pana appaguá¹‡aá¹ƒ katvÄ• bhaá¹‡antassa h
hoti, sabbaso paguá¹‡aá¹ƒ katvÄ• bhaá¹‡antasseva tejavantaá¹ƒ hoti. lÄ• bhahetu uggahe
atthaá¹ƒ na sÄ• dheti, nissaraá¹‡apakkhe á¹-hatvÄ• mettaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• bhaá
hotÄ«ti dasseti. __yakkhapacÄ• ro_ti yakkhaparicÄ• rako.

__vatthuá¹ƒ vÄ• _ti gharavatthuá¹ƒ vÄ• . __vÄ• saá¹ƒ vÄ• _ti tattha nibaddhavÄ• saá¹ƒ vÄ
samÄ• gamaá¹ƒ. __anÄ• vayha_nti na Ä• vÄ• hayuttaá¹ƒ. __avivayha_nti na vivÄ• hayuttaá
Ä• vÄ• havivÄ• haá¹ƒ na kareyyunti attho. __attÄ• hipi paripuá¹‡á¹‡Ä• hÄ«_ti ``kaá¸·Ä• rak
ti evaá¹ƒ etesaá¹ƒ attabhÄ• vaá¹ƒ upanetvÄ• vuttÄ• hi paripuá¹‡á¹‡abyaÃ±janÄ• hi paribh
yakkhaakkosehi nÄ• ma akkoseyyunti attho. __rittampissa patta_nti bhikkhÅ«naá¹ƒ pattasa
hoti. taá¹ƒ sÄ«se nikkujjitaá¹ƒ yÄ• va galavÄ• á¹-akÄ• bhassati. atha naá¹ƒ majjhe ayokhÄ«

__caá¹‡á¸• Ä• _ti \Ee III 969/ kodhanÄ• . __ruddhÄ• _ti viruddhÄ• . __rabhasÄ• _ti karaá¹‡
mahÄ• rÄ• jÄ• naá¹ƒ Ä• diyantÄ«_ti vacanaá¹ƒ na gaá¹‡hanti, Ä• á¹‡aá¹ƒ na karonti. __ma
purisakÄ• na_nti aá¹-á¹-havÄ«satiyakkhasenÄ• patÄ«naá¹ƒ. __purisakÄ• na_nti yakkhasen
tesaá¹ƒ. __avaruddhÄ• nÄ• mÄ• _ti paccÄ• mittÄ• verino. __ujjhÄ• petabba_nti parittaá¹ƒ
paá¹-ikkamÄ• petuá¹ƒ asakkontena etesaá¹ƒ yakkhÄ• naá¹ƒ ujjhÄ• petabbaá¹ƒ, ete jÄ• nÄ•

parittaparikammakathÄ•

idha \Ne III 137/ pana á¹-hatvÄ• parittassa parikammaá¹ƒ kathetabbaá¹ƒ. paá¹-hamameva
Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ na bhaá¹‡itabbaá¹ƒ, mettasuttaá¹ƒ dhajaggasuttaá¹ƒ ratanasutt
bhaá¹‡itabbÄ• ni. sace muÃ±cati, sundaraá¹ƒ. no ce muÃ±cati, Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ
bhaá¹‡antena bhikkhunÄ• piá¹-á¹-haá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• na khÄ• ditabbaá¹ƒ, susÄ• n
amanussÄ• okÄ• saá¹ƒ labhanti. parittakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ haritupalittaá¹ƒ kÄ• retvÄ•
Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• nisÄ«ditabbaá¹ƒ.

parittakÄ• rako \Be III 151/ bhikkhu vihÄ• rato gharaá¹ƒ nentehi phalakÄ• vudhehi parivÄ• n
abbhokÄ• se nisÄ«ditvÄ• na vattabbaá¹ƒ, dvÄ• ravÄ• tapÄ• nÄ• ni pidahitvÄ• nisinnena Ä
saá¹ƒparivÄ• ritena mettacittaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• vattabbaá¹ƒ. paá¹-hamaá¹ƒ sikkh
sÄ«le patiá¹-á¹-hitassa parittaá¹ƒ kÄ• tabbaá¹ƒ. evampi mocetuá¹ƒ asakkontena vihÄ• raá¹ƒ
cetiyaá¹…gaá¹‡e nipajjÄ• petvÄ• Ä• sanapÅ«jaá¹ƒ kÄ• retvÄ• dÄ«pe jÄ• lÄ• petvÄ• cetiy
maá¹…galakathÄ• vattabbÄ• . sabbasannipÄ• to ghosetabbo. vihÄ• rassa upavane jeá¹-á¹
tattha bhikkhusaá¹…gho tumhÄ• kaá¹ƒ Ä• gamanaá¹ƒ paá¹-imÄ• netÄ«ti pahiá¹‡itabbaá¹ƒ.
anÄ• gantuá¹ƒ nÄ• ma na labbhati. tato amanussagahitako ``tvaá¹ƒ ko nÄ• mÄ• â€™â€™ t
nÄ• meneva Ä• lapitabbo. itthannÄ• ma tuyhaá¹ƒ mÄ• lÄ• gandhÄ• dÄ«su patti Ä• sanapÅ«
patti, bhikkhusaá¹…ghena tuyhaá¹ƒ paá¹‡á¹‡Ä• kÄ• ratthÄ• ya mahÄ• maá¹…galakathÄ• v
970/ gÄ• ravena etaá¹ƒ muÃ±cÄ• hÄ«ti mocetabbo. sace na muÃ±cati, devatÄ• naá¹ƒ Ä• ro
ayaá¹ƒ amanusso amhÄ• kaá¹ƒ vacanaá¹ƒ na karoti, mayaá¹ƒ buddhaÄ• á¹‡aá¹ƒ karissÄ• n
kÄ• tabbaá¹ƒ. etaá¹ƒ tÄ• va gihÄ«naá¹ƒ parikammaá¹ƒ. sace pana bhikkhu amanussena ga
dhovitvÄ• sabbasannipÄ• taá¹ƒ ghosÄ• petvÄ• gandhamÄ• lÄ• dÄ«su pattiá¹ƒ datvÄ• par
bhikkhÅ«naá¹ƒ parikammaá¹ƒ.

__vikkanditabba_nti sabbasannipÄ• taá¹ƒ ghosÄ• petvÄ• aá¹-á¹-havÄ«sati yakkhasenÄ• p
__viravitabba_nti ``ayaá¹ƒ yakkho gaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dÄ«ni bhaá¹‡antena tehi sad
tattha __gaá¹‡hÄ• tÄ«_ti sarÄ«re adhimuccati. __Ä• visatÄ«_ti tasseva vevacanaá¹ƒ. atha v
vuttaá¹ƒ hoti. __heá¹-hetÄ«_ti uppannaá¹ƒ rogaá¹ƒ vaá¸• á¸• hento bÄ• dhati. __viheá¹-hetÄ
vevacanaá¹ƒ. __hiá¹ƒsatÄ«_ti appamaá¹ƒsalohitaá¹ƒ karonto dukkhÄ• peti. __vihiá¹ƒsatÄ«_
__na muÃ±catÄ«_ti appamÄ• dagÄ• ho hutvÄ• muÃ±cituá¹ƒ na icchati, evaá¹ƒ etesaá¹ƒ vi

<283> idÄ• ni \Ne III 138/ yesaá¹ƒ evaá¹ƒ viravitabbaá¹ƒ, te dassetuá¹ƒ __katamesaá¹ƒ yal
tattha __indo somo_tiÄ• dÄ«ni tesaá¹ƒ nÄ• mÄ• ni. tesu __vessÄ• mitto_ti \Be III 152/ vessA
yakkho. __yugandharopi_ yugandharapabbatavÄ• sÄ«yeva. __hiri netti ca mandiyo_ti hiri ca
__maá¹‡i mÄ• á¹‡i varo dÄ«gho_ti maá¹‡i ca mÄ• á¹‡i ca varo ca dÄ«gho ca. __atho serÄ«
aÃ±Ã±o serÄ«sako nÄ• ma. ``imesaá¹ƒ yakkhÄ• naá¹ƒ ... pe ... ujjhÄ• petabbaâ€™â€™ nti
heá¹-heti viheá¹-heti na muÃ±catÄ«ti evaá¹ƒ etesaá¹ƒ yakkhasenÄ• patÄ«naá¹ƒ Ä• rocetabl
bhikkhusaá¹…gho attano dhammaÄ• á¹‡aá¹ƒ karoti, mayampi amhÄ• kaá¹ƒ yakkharÄ• jaÄ•
karissanti. evaá¹ƒ amanussÄ• naá¹ƒ okÄ• so na bhavissati, buddhasÄ• vakÄ• naá¹ƒ phÄ• s
dassento ``ayaá¹ƒ kho sÄ• , mÄ• risa, Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• â€™â€™ tiÄ• dimÄ• h
uttÄ• natthamevÄ• ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

Ä• á¹-Ä• nÄ• á¹-iyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ•

<296> __evaá¹ƒ_ \Ne III 139/ \Be III 153/ \Ee III 971/ __me suta_nti saá¹…gÄ«tisuttaá¹ƒ.
tatrÄ• yamapubbapadavaá¹‡á¹‡anÄ• --- __cÄ• rikaá¹ƒ caramÄ• no_ti nibaddhacÄ• rikaá¹ƒ
dasasahassacakkavÄ• á¸·e Ã±Ä• á¹‡ajÄ• laá¹ƒ pattharitvÄ• lokaá¹ƒ volokayamÄ• no pÄ• v
disvÄ• ime rÄ• jÄ• no mayhaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ajÄ• lassa anto paÃ±Ã±Ä• yant
``rÄ• jÄ• no ekaá¹ƒ sandhÄ• gÄ• raá¹ƒ kÄ• resuá¹ƒ, mayi gate maá¹…galaá¹ƒ bhaá¹‡Ä• pe
maá¹…galaá¹ƒ vatvÄ• uyyojetvÄ• `bhikkhusaá¹…ghassa dhammakathaá¹ƒ kathehÄ«â€™
sÄ• riputto tÄ«hi piá¹-akehi sammasitvÄ• cuddasapaÃ±hÄ• dhikena paÃ±hasahassena paá
bhikkhusaá¹…ghassa saá¹…gÄ«tisuttaá¹ƒ nÄ• ma kathessati, suttantaá¹ƒ Ä• vajjetvÄ• paÃ
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡issantÄ«â€™â€™ ti imamatthaá¹ƒ disvÄ• cÄ• rik
--- ``mallesu cÄ• rikaá¹ƒ caramÄ• noâ€™â€™ ti.

ubbhatakanavasandhÄ• gÄ• ravaá¹‡á¹‡anÄ•

<297> __ubbhataka_nti tassa nÄ• maá¹ƒ, uccattÄ• vÄ• evaá¹ƒ vuttaá¹ƒ. __sandhÄ• gÄ• r
sandhÄ• gÄ• rasÄ• lÄ• . __samaá¹‡ena vÄ• _ti ettha yasmÄ• gharavatthupariggahakÄ• ley
vasanaá¹-á¹-hÄ• naá¹ƒ gaá¹‡hanti. tasmÄ• devena vÄ• ti avatvÄ• ``samaá¹‡ena vÄ• brÄ•
manussabhÅ«tenÄ• â€™â€™ ti vuttaá¹ƒ. __yena bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti bl
``amhehi gantvÄ• pi na bhagavÄ• Ä• nÄ«to, dÅ«taá¹ƒ pesetvÄ• pi na pakkosÄ• pito, sayan
mahÄ• bhikkhusaá¹…ghaparivÄ• ro amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ sampatto, amheh
ettha mayaá¹ƒ dasabalaá¹ƒ Ä• netvÄ• maá¹…galaá¹ƒ bhaá¹‡Ä• pessÄ• mÄ• â€™â€™ ti c

<298> __yena sandhÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒsÅ«_ti taá¹ƒ divasaá¹ƒ kira \Ee III 9
cittakammaá¹ƒ niá¹-á¹-hapetvÄ• aá¹-á¹-akÄ• muttamattÄ• honti, buddhÄ• ca nÄ• ma araÅ
araÃ±Ã±Ä• rÄ• mÄ• , antogÄ• me vaseyyuá¹ƒ vÄ• \Ne III 140/ no vÄ• . tasmÄ• bhagavato
paá¹-ijaggissÄ• mÄ• ti cintetvÄ• te bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu. idÄ• ni pana mana
paá¹-ijaggitukÄ• mÄ• yena sandhÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒsu \Be III 154/. __sabb
sabbaá¹ƒ santhataá¹ƒ hoti, evaá¹ƒ. __yena bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti ettha pa
sandhÄ• gÄ• raá¹ƒ paá¹-ijaggitvÄ• nagaravÄ«thiyopi sammajjÄ• petvÄ• dhaje ussÄ• petvÄ
puá¹‡á¹‡aghaá¹-e ca kadaliyo ca á¹-hapÄ• petvÄ• sakalanagaraá¹ƒ dÄ«pamÄ• lÄ• dÄ«hi v
katvÄ• khÄ«rapÄ• yake dÄ• rake khÄ«raá¹ƒ pÄ• yyetha, dahare kumÄ• re lahuá¹ƒ lahuá¹ƒ
uccÄ• saddaá¹ƒ mÄ• karittha, ajja ekarattiá¹ƒ satthÄ• antogÄ• me vasissati, buddhÄ• nÄ•
hontÄ«ti bheriá¹ƒ carÄ• petvÄ• sayaá¹ƒ daá¹‡á¸• adÄ«pikaá¹ƒ Ä• dÄ• ya yena bhagavÄ• t

<299> __bhagavantaá¹ƒyeva purakkhatvÄ• _ti bhagavantaá¹ƒ purato katvÄ• . tattha bhaga
upÄ• sakÄ• naÃ±ca majjhe nisinno ativiya virocati, samantapÄ• sÄ• diko suvaá¹‡á¹‡avaá¹‡
purimakÄ• yato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹ƒ á¹-hÄ• naá
pacchimakÄ• yato. dakkhiá¹‡ahatthato. vÄ• mahatthato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmi uá¹-
á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti. upari kesantato paá¹-á¹-hÄ• ya sabbakesÄ• vaá¹-á¹-ehi moragÄ«
uá¹-á¹-hahitvÄ• gaganatale asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti. heá¹-á¹-hÄ• pÄ• dat
rasmi uá¹-á¹-hahitvÄ• ghanapathaviyaá¹ƒ asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti. evaá¹ƒ
hatthamattaá¹ƒ á¹-hÄ• naá¹ƒ chabbaá¹‡á¹‡Ä• buddharasmiyo vijjotamÄ• nÄ• vipphandam
disÄ• bhÄ• gÄ• suvaá¹‡á¹‡acampakapupphehi vikiriyamÄ• nÄ• viya suvaá¹‡á¹‡aghaá¹-at
nikkhantasuvaá¹‡á¹‡arasadhÄ• rÄ• hi siÃ±camÄ• nÄ• viya pasÄ• ritasuvaá¹‡á¹‡apaá¹-apa
verambhavÄ• tasamuá¹-á¹-hitakiá¹ƒsukakaá¹‡ikÄ• rapupphacuá¹‡á¹‡asamÄ• kiá¹‡á¹‡Ä• v

bhagavatopi asÄ«tianubyaÃ±janabyÄ• mappabhÄ• dvattiá¹ƒsavaralakkhaá¹‡asamujjalaá¹ƒ
samuggatatÄ• rakaá¹ƒ viya gaganatalaá¹ƒ, vikasitamiva padumavanaá¹ƒ \Ee III 973/, sabba
yojanasatiko pÄ• ricchattako paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• naá¹ƒ dvattiá¹ƒsacandÄ• naá¹ƒ d
dvattiá¹ƒsacakkavattirÄ• jÄ• naá¹ƒ dvattiá¹ƒsadevarÄ• jÄ• naá¹ƒ dvattiá¹ƒsamahÄ• brahmÄ
abhibhavamÄ• naá¹ƒ viya virocati. parivÄ• retvÄ• nisinnÄ• bhikkhÅ«pi sabbeva appicchÄ•
asaá¹ƒsaá¹-á¹-hÄ• Ä• raddhavÄ«riyÄ• vattÄ• ro vacanakkhamÄ• codakÄ• pÄ• pagarahin
samÄ• dhisampannÄ• \Be III 155/ paÃ±Ã±Ä• vimutti vimuttiÃ±Ä• á¹‡adassanasampannÄ•
rattakambalaparikkhitto viya suvaá¹‡á¹‡akkhandho \Ne III 141/, rattapadumavanasaá¹‡á¸• a
suvaá¹‡á¹‡anÄ• vÄ• , pavÄ• á¸·avedikÄ• parikkhitto viya suvaá¹‡á¹‡apÄ• sÄ• do virocittha.

asÄ«timahÄ• therÄ• pi naá¹ƒ meghavaá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• maá¹‡iva
parivÄ• rayiá¹ƒsu vantarÄ• gÄ• bhinnakilesÄ• vijaá¹-itajaá¹-Ä• chinnabandhanÄ• kule vÄ•
bhagavÄ• sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi, vÄ«tadoso vÄ«tadosehi, vÄ«tamoho vÄ«tar
nittaá¹‡hehi, nikkileso nikkilesehi, sayaá¹ƒ buddho bahussutabuddhehi parivÄ• rito pattapar

kesaraá¹ƒ, kesaraparivÄ• ritÄ• viya kaá¹‡á¹‡ikÄ• , aá¹-á¹-hanÄ• gasahassaparivÄ• rito viya
navutihaá¹ƒsasahassaparivÄ• rito viya dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , senaá¹…gaparivÄ•
cakkavattirÄ• jÄ• , marugaá¹‡aparivÄ• rito viya sakko devarÄ• jÄ• , brahmagaá¹‡aparivÄ• r
mahÄ• brahmÄ• , asamena buddhavesena aparimÄ• á¹‡ena buddhavilÄ• sena tassaá¹ƒ pa
bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• uyyojesi.

ettha ca __dhammikathÄ• _ nÄ• ma sandhÄ• gÄ• raanumodanappaá¹-isaá¹ƒyuttÄ• pakiá¹
hi bhagavÄ• Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya pathavojaá¹ƒ Ä• kaá¸• á¸• hanto viya m
cÄ• lento viya yojaniyamadhugaá¹‡á¸• aá¹ƒ cakkayantena pÄ«á¸·etvÄ• madhupÄ• naá¹ƒ p
pÄ• veyyakÄ• naá¹ƒ mallÄ• naá¹ƒ hitasukhÄ• vahaá¹ƒ pakiá¹‡á¹‡akakathaá¹ƒ kathesi.

<300> __tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti yaá¹ƒ yaá¹ƒ disaá¹ƒ anuviloketi, tattha ta
tuá¹‡hÄ«bhÅ«tameva. __anuviloketvÄ• _ti \Ee III 974/ maá¹ƒsacakkhunÄ• dibbacakkhunÄ
tato viloketvÄ• . maá¹ƒsacakkhunÄ• hi nesaá¹ƒ bahiddhÄ• iriyÄ• pathaá¹ƒ pariggahesi. tat
neva hatthakukkuccaá¹ƒ na pÄ• dakukkuccaá¹ƒ ahosi, na koci sÄ«samukkhipi, na kathaá¹ƒ
nisÄ«di. sabbepi tÄ«hi sikkhÄ• hi sikkhitÄ• nivÄ• te padÄ«pasikhÄ• viya niccalÄ• nisÄ«dia
imaá¹ƒ iriyÄ• pathaá¹ƒ maá¹ƒsacakkhunÄ• pariggahesi. Ä• lokaá¹ƒ pana \Be III 156/ vaá¸•
dibbacakkhunÄ• hadayarÅ«paá¹ƒ disvÄ• abbhantaragataá¹ƒ sÄ«laá¹ƒ olokesi. so anekasa
antokumbhiyaá¹ƒ jalamÄ• naá¹ƒ padÄ«paá¹ƒ viya arahattupagaá¹ƒ sÄ«laá¹ƒ addasa. Ä• ra
bhikkhÅ«. iti nesaá¹ƒ sÄ«laá¹ƒ disvÄ• ``imepi bhikkhÅ« mayhaá¹ƒ anucchavikÄ• , ahampi i
anucchavikoâ€™â€™ ti cakkhutalesu nimittaá¹ƒ á¹-hapetvÄ• bhikkhusaá¹…ghaá¹ƒ oloketv
sÄ• riputtaá¹ƒ Ä• mantesi ``piá¹-á¹-hi me Ä• gilÄ• yatÄ«â€™â€™ ti. kasmÄ• Ä• gilÄ• yati?
mahÄ• padhÄ• naá¹ƒ \Ne III 142/ padahantassa mahantaá¹ƒ kÄ• yadukkhaá¹ƒ ahosi. athas
piá¹-á¹-hivÄ• to uppajji.

__saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• _ti sandhÄ• gÄ• rassa kira ekapasse te rÄ• jÄ• no
paÃ±Ã±apesuá¹ƒ ``appeva nÄ• ma satthÄ• nipajjeyyÄ• â€™â€™ ti. satthÄ• pi catÅ«hi iriyÄ
imesaá¹ƒ mahapphalaá¹ƒ bhavissatÄ«ti tattha saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• nipajji.

bhinnanigaá¹‡á¹-havatthuvaá¹‡á¹‡anÄ•

<301> __tassa kÄ• laá¹…kiriyÄ• yÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ heá¹-

<302> __Ä• mantesÄ«_ti bhaá¹‡á¸• anÄ• divÅ«pasamakaraá¹ƒ svÄ• khyÄ• taá¹ƒ dhamma

ekakavaá¹‡á¹‡anÄ•

<303> __tatthÄ• _ti tasmiá¹ƒ dhamme. __saá¹…gÄ• yitabba_nti samaggehi gÄ• yitabbaá¹ƒ

aviruddhavacanehi bhaá¹‡itabbaá¹ƒ. __na vivaditabba_nti atthe vÄ• byaÃ±jane vÄ• vivÄ•
dhammo_ti ekakadukatikÄ• divasena bahudhÄ• sÄ• maggirasaá¹ƒ dassetukÄ• mo paá¹-ha
ti Ä• ha. __sabbe sattÄ• _ti kÄ• mabhavÄ• dÄ«su saÃ±Ã±Ä• bhavÄ• dÄ«su ekavokÄ• rabh
sattÄ• . __Ä• hÄ• raá¹-á¹-hitikÄ• _ti Ä• hÄ• rato á¹-hiti etesanti Ä• hÄ• raá¹-á¹-hitikÄ• . iti sa
á¹-hiti hetu Ä• hÄ• ro nÄ• ma eko dhammo amhÄ• kaá¹ƒ \Ee III 975/ satthÄ• rÄ• yÄ• thÄ•
Ä• vusoti dÄ«peti.

nanu \Be III 157/ ca evaá¹ƒ sante yaá¹ƒ vuttaá¹ƒ ``asaÃ±Ã±asattÄ• devÄ• ahetukÄ• anÄ
tiÄ• di, (Vibh 1017) taá¹ƒ vacanaá¹ƒ virujjhatÄ«ti, na virujjhati. tesaÃ±hi jhÄ• naá¹ƒ Ä• hÄ• r
santepi ``cattÄ• rome, bhikkhave, Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• s
anuggahÄ• ya. katame cattÄ• ro? kabaá¸·Ä«kÄ• ro Ä• hÄ• ro oá¸·Ä• riko vÄ• sukhumo vÄ
manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaâ€™â€™ nti (SN I 2.11) idampi viruj
virujjhati. etasmiÃ±hi sutte nippariyÄ• yena Ä• hÄ• ralakkhaá¹‡Ä• va dhammÄ• Ä• hÄ• rÄ•
pariyÄ• yena paccayo Ä• hÄ• roti vutto. sabbadhammÄ• naÃ±hi \Ne III 143/ paccayo laddhu
yaá¹ƒ yaá¹ƒ phalaá¹ƒ janeti, taá¹ƒ taá¹ƒ Ä• harati nÄ• ma, tasmÄ• Ä• hÄ• roti vuccati. tene
``avijjampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko ca, bhikkhav
paÃ±canÄ«varaá¹‡Ä• tissa vacanÄ«yaá¹ƒ. paÃ±canÄ«varaá¹‡epÄ• haá¹ƒ, bhikkhave, sÄ•
ca, bhikkhave, paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ Ä• hÄ• ro? ayonisomanasikÄ• rotissa va
10.61). ayaá¹ƒ idha adhippeto.

etasmiÃ±hi paccayÄ• hÄ• re gahite pariyÄ• yÄ• hÄ• ropi nippariyÄ• yÄ• hÄ• ropi sabbo ga
asaÃ±Ã±abhave paccayÄ• hÄ• ro labbhati. anuppanne hi buddhe titthÄ• yatane pabbajitÄ•
katvÄ• catutthajjhÄ• naá¹ƒ nibbattetvÄ• tato vuá¹-á¹-hÄ• ya dhÄ« cittaá¹ƒ, dhibbatetaá¹ƒ c
abhÄ• voyeva sÄ• dhu, cittaÃ±hi nissÄ• yeva vadhabandhÄ• dipaccayaá¹ƒ dukkhaá¹ƒ uppa
khantiá¹ƒ ruciá¹ƒ uppÄ• detvÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹…katvÄ• asaÃ±Ã±abhave n
iriyÄ• patho manussaloke paá¹‡ihito ahosi, so tena iriyÄ• pathena nibbattitvÄ• paÃ±ca kap
nisinno vÄ• nipanno vÄ• hoti. evarÅ«pÄ• nampi sattÄ• naá¹ƒ paccayÄ• hÄ• ro labbhati. te
bhÄ• vetvÄ• nibbattÄ• , tadeva nesaá¹ƒ paccayo hoti. yathÄ• jiyÄ• vegena khittasaro yÄ•
gacchati, evaá¹ƒ yÄ• va jhÄ• napaccayo atthi, tÄ• va tiá¹-á¹-hanti. tasmiá¹ƒ niá¹-á¹-hite khÄ«
patanti. ye pana te nerayikÄ• neva uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« na puÃ±Ã±aphalÅ«pajÄ«
Ä• hÄ• roti \Be III 158/? tesaá¹ƒ kammameva Ä• hÄ• ro. kiá¹ƒ paÃ±ca Ä• hÄ• rÄ• atthÄ«ti
paÃ±cÄ• ti idaá¹ƒ na vattabbaá¹ƒ. nanu paccayo Ä• hÄ• roti vuttametaá¹ƒ. tasmÄ• yena ka
tadeva tesaá¹ƒ á¹-hitipaccayattÄ• Ä• hÄ• ro hoti. yaá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``na ca
yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ« hotÄ«â€™â€™ ti (MN III 250).

kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• rabbha cettha vivÄ• do na kÄ• tabbo. mukhe uppanno
Ä• hÄ• rakiccaá¹ƒ sÄ• dheti. kheá¸·opi hi niraye dukkhavedaniyo hutvÄ• paccayo hoti, sagg
kÄ• mabhave nippariyÄ• yena cattÄ• ro Ä• hÄ• rÄ• . rÅ«pÄ• rÅ«pabhavesu á¹-hapetvÄ• as

asaÃ±Ã±Ä• naÃ±ceva avasesÄ• naÃ±ca paccayÄ• hÄ• roti iminÄ• Ä• hÄ• rena ``sabbe sa
etaá¹ƒ paÃ±haá¹ƒ kathetvÄ• ``ayaá¹ƒ kho Ä• vusoâ€™â€™ ti evaá¹ƒ niyyÄ• tanampi ``atth
uddharaá¹‡ampi akatvÄ• ``sabbe sattÄ• saá¹…khÄ• raá¹-á¹-hitikÄ• â€™â€™ ti dutiyapaÃ±

kasmÄ• \Ne III 144/ pana na niyyÄ• tesi na uddharittha? tattha tattha niyyÄ• tiyamÄ• nepi
pariyÄ• puá¹‡ituá¹ƒ vÄ• cetuá¹ƒ dukkhaá¹ƒ hoti, tasmÄ• dve ekÄ• baddhe katvÄ• vissajjes
heá¹-á¹-hÄ• vuttapaccayova attano phalassa saá¹…kharaá¹‡ato saá¹…khÄ• roti vutto. iti he
Ä• hÄ• rapaccayo kathito, idha saá¹…khÄ• rapaccayoti ayamettha heá¹-á¹-himato viseso. ``
nippariyÄ• yÄ• hÄ• ro gahito, idha pariyÄ• yÄ• hÄ• roti evaá¹ƒ gahite viseso pÄ• kaá¹-o bha
gaá¹‡hiá¹ƒsÅ«â€™ ti mahÄ• sÄ«vatthero Ä• ha. indriyabaddhassapi hi anindriyabaddhassa
vaá¹-á¹-ati. vinÄ• paccayena dhammo nÄ• ma natthi. tattha anindriyabaddhassa tiá¹‡arukk
Ä• poraso ca paccayo hoti. deve avassante hi tiá¹‡Ä• dÄ«ni milÄ• yanti, vassante ca pana h
tesaá¹ƒ pathavÄ«raso Ä• poraso ca paccayo hoti. indriyabaddhassa avijjÄ• taá¹‡hÄ• kam
paccayÄ• , iti heá¹-á¹-hÄ• paccayoyeva Ä• hÄ• roti kathito, idha saá¹…khÄ• roti. ayamevet

__ayaá¹ƒ_ \Be III 159/ __kho, Ä• vuso_ti Ä• vuso amhÄ• kaá¹ƒ satthÄ• rÄ• mahÄ• bodhim
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena sacchikatvÄ• ayaá¹ƒ ekadhammo desito. tattha ekadhamme
saá¹…gÄ• yitabbaá¹ƒ na vivaditabbaá¹ƒ. __yathayidaá¹ƒ brahmacariya_nti yathÄ• saá¹…g
idaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ addhaniyaá¹ƒ assa. ekena hi bhikkhunÄ• \Ee III 977/ ``att
dhammo sammadakkhÄ• to. katamo eko dhammo? sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . sa
saá¹…khÄ• raá¹-á¹-hitikÄ• â€™â€™ ti kathite tassa kathaá¹ƒ sutvÄ• aÃ±Ã±o kathessati. ta
paramparakathÄ• niyamena idaá¹ƒ brahmacariyaá¹ƒ ciraá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ sadevakas
bhavissatÄ«ti ekakavasena dhammasenÄ• pati sÄ• riputtatthero sÄ• maggirasaá¹ƒ dasses

ekakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukavaá¹‡á¹‡anÄ•

<304> iti ekakavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni dukavasena dassetuá¹ƒ puna
nÄ• marÅ«paduke __nÄ• ma_nti cattÄ• ro arÅ«pino khandhÄ• nibbÄ• naÃ±ca. tattha cattÄ
__nÄ• maá¹ƒ. _ nÄ• manaá¹-á¹-henÄ• ti nÄ• makaraá¹‡aá¹-á¹-hena. yathÄ• hi mahÄ• jana
III 145/ ``mahÄ• sammatoâ€™â€™ ti nÄ• maá¹ƒ ahosi, yathÄ•  mÄ• tÄ• pitaro ``ayaá¹ƒ tiss
hotÅ«â€™â€™ ti evaá¹ƒ puttassa kittimanÄ• maá¹ƒ karonti, yathÄ• vÄ• ``dhammakathiko
guá¹‡ato nÄ• maá¹ƒ Ä• gacchati, na evaá¹ƒ vedanÄ• dÄ«naá¹ƒ. vedanÄ• dayo hi mahÄ• pa
nÄ• maá¹ƒ karontÄ• va uppajjanti. tesu uppannesu tesaá¹ƒ nÄ• maá¹ƒ uppannameva hoti.
``tvaá¹ƒ vedanÄ• nÄ• ma hohÄ«â€™â€™ ti, koci bhaá¹‡ati, na cassÄ• yena kenaci kÄ• ra
nÄ• maggahaá¹‡akiccaá¹ƒ atthi, yathÄ• pathaviyÄ• uppannÄ• ya ``tvaá¹ƒ pathavÄ« nÄ• m
nÄ• maggahaá¹‡akiccaá¹ƒ natthi, cakkavÄ• á¸·asinerumhi candimasÅ«riyanakkhattesu upp

cakkavÄ• á¸·aá¹ƒ nÄ• ma, tvaá¹ƒ nakkhattaá¹ƒ nÄ• ma hohÄ«â€™â€™ ti nÄ• maggahaá¹‡
uppannameva hoti, opapÄ• tikÄ• paÃ±Ã±atti nipatati, evaá¹ƒ vedanÄ• ya uppannÄ• ya ``tv
hohÄ«â€™â€™ ti nÄ• maggahaá¹‡akiccaá¹ƒ natthi, tÄ• ya uppannÄ• ya vedanÄ• ti \Be III 1
hoti. saÃ±Ã±Ä• dÄ«supi eseva nayo atÄ«tepi hi vedanÄ• vedanÄ• yeva. saÃ±Ã±Ä• . saá¹…
viÃ±Ã±Ä• á¹‡ameva. anÄ• gatepi. paccuppannepi. nibbÄ• naá¹ƒ pana sadÄ• pi nibbÄ• nam
nÄ• maá¹ƒ. namanaá¹-á¹-henÄ• pi cettha cattÄ• ro khandhÄ• nÄ• maá¹ƒ. te hi Ä• rammaá¹
nÄ• manaá¹-á¹-hena sabbampi nÄ• maá¹ƒ. cattÄ• ro hi khandhÄ• Ä• rammaá¹‡e aÃ±Ã±am
nibbÄ• naá¹ƒ Ä• rammaá¹‡Ä• dhipatipaccayatÄ• ya attani anavajjadhamme nÄ• meti.

__rÅ«pa_nti cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
ruppanaá¹-á¹-hena __rÅ«paá¹ƒ. _ tassa vitthÄ• rakathÄ• visuddhimagge vuttanayeneva ve

__avijjÄ• _ti dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ. ayampi vitthÄ• rato visuddhimagge kathitÄ•
bhavapatthanÄ• . yathÄ• ha ``tattha katamÄ• bhavataá¹‡hÄ• ? yo bhavesu bhavacchando

__bhavadiá¹-á¹-hÄ«_ti bhavo vuccati sassataá¹ƒ, sassatavasena uppajjanakadiá¹-á¹-hi. sÄ•
bhavadiá¹-á¹-hi? `bhavissati attÄ• ca loko cÄ• â€™ ti yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-hig
(Dhs 1320) nayena abhidhamme vitthÄ• ritÄ• . __vibhavadiá¹-á¹-hÄ«_ti vibhavo vuccati ucc
uppajjanakadiá¹-á¹-hi. sÄ• pi ``tattha katamÄ• vibhavadiá¹-á¹-hi? `na bhavissati attÄ• ca lo
285). yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataâ€™â€™ ntiÄ• dinÄ• (Dhs 1321) nayena tat

__ahirika_nti \Ne III 146/ ``yaá¹ƒ na hirÄ«yati hirÄ«yitabbenÄ• â€™â€™ ti (Dhs 1328) evá
nillajjatÄ• . __anottappa_nti ``yaá¹ƒ na ottappati ottappitabbenÄ• â€™â€™ ti (Dhs 1329) ev
abhÄ• yanakaÄ• kÄ• ro.

__hirÄ« ca ottappaÃ±cÄ• _ti ``yaá¹ƒ hirÄ«yati hirÄ«yitabbena, ottappati ottappitabbenÄ• â€
evaá¹ƒ vitthÄ• ritÄ• ni hiriottappÄ• ni. api cettha ajjhattasamuá¹-á¹-hÄ• nÄ• __hirÄ«, _
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ __ottappaá¹ƒ. _ attÄ• dhipateyyÄ• hirÄ«, lokÄ• dhipateyy
lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. vitthÄ• ra
sabbÄ• kÄ• rena visuddhimagge vuttÄ• .

__dovacassatÄ• _ti \Be III 161/ dukkhaá¹ƒ vaco etasmiá¹ƒ vippaá¹-ikÅ«lagÄ• himhi vipacca
puggaleti dubbaco, tassa kammaá¹ƒ dovacassaá¹ƒ, tassa bhÄ• vo __dovacassatÄ• . _ vitth
katamÄ• dovacassatÄ• ? sahadhammike vuccamÄ• ne dovacassÄ• yaâ€™â€™ nti (Dhs 1
atthato saá¹…khÄ• rakkhandho hoti. ``catunnaÃ±ca khandhÄ• naá¹ƒ etenÄ• kÄ• rena pava
adhivacanaâ€™â€™ nti vadanti. __pÄ• pamittatÄ• _ti \Ee III 979/ pÄ• pÄ• assaddhÄ• dayo
pÄ• pamitto, tassa bhÄ• vo pÄ• pamittatÄ• . vitthÄ• rato panesÄ• --- ``tattha katamÄ• pÄ•
assaddhÄ• dussÄ«lÄ• appassutÄ• maccharino duppaÃ±Ã±Ä• . yÄ• tesaá¹ƒ sevanÄ• nis

saá¹ƒbhajanÄ• bhatti saá¹ƒbhatti taá¹ƒsampavaá¹…katÄ• â€™â€™ ti (Dhs 1333) evaá¹ƒ Ä
dovacassatÄ• viya daá¹-á¹-habbÄ• .

__sovacassatÄ• ca kalyÄ• á¹‡amittatÄ• _ ca vuttappaá¹-ipakkhanayena veditabbÄ• . ubho
lokiyalokuttaramissakÄ• kathitÄ• .

__Ä• pattikusalatÄ• _ti ``paÃ±capi Ä• pattikkhandhÄ• Ä• pattiyo, sattapi Ä• pattikkhandhÄ
Ä• pattÄ«naá¹ƒ Ä• pattikusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti (Dhs 1336) evaá¹ƒ v

__Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• _ti ``yÄ• tÄ• hi Ä• pattÄ«hi vuá¹-á¹-hÄ• nakusalatÄ• pa
(Dhs 1337) evaá¹ƒ vuttÄ• saha kammavÄ• cÄ• ya Ä• pattÄ«hi vuá¹-á¹-hÄ• naparicchedajÄ

__samÄ• pattikusalatÄ• _ti \Ne III 147/ ``atthi savitakkasavicÄ• rÄ• samÄ• patti, atthi avital
samÄ• patti, atthi avitakkaavicÄ• rÄ• samÄ• patti. yÄ• tÄ• saá¹ƒ samÄ• pattÄ«naá¹ƒ kusal
pajÄ• nanÄ• â€™â€™ ti (Dhs 1338) evaá¹ƒ vuttÄ• saha parikammena appanÄ• pariccheda
__samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• _ti ``yÄ• tÄ• hi samÄ• pattÄ«hi vuá¹-á¹-hÄ• nakusal
pajÄ• nanÄ• â€™â€™ ti (Dhs 1339) evaá¹ƒ vuttÄ• yathÄ• paricchinnasamayavaseneva sa
vuá¹-á¹-hÄ• nasamatthÄ• ``ettakaá¹ƒ gate sÅ«riye uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti vuá¹-á¹
paÃ±Ã±Ä• .

__dhÄ• tukusalatÄ• _ti ``aá¹-á¹-hÄ• rasa dhÄ• tuyo cakkhudhÄ• tu ... pe ... manoviÃ±Ã±Ä•
dhÄ• tÅ«naá¹ƒ kusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti (Dhs 1340) evaá¹ƒ vuttÄ• a
dhÄ• tÅ«naá¹ƒ sabhÄ• vaparicchedakÄ• savanadhÄ• raá¹‡asammasanapaá¹-ivedhapaÃ±Ã
``yÄ• tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ manasikÄ• rakusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™
tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ sammasanapaá¹-ivedhapaccavekkhaá¹‡apaÃ±Ã±Ä• .

__Ä• yatanakusalatÄ• _ti ``dvÄ• dasÄ• yatanÄ• ni cakkhÄ• yatanaá¹ƒ ... pe ... dhammÄ• y
Ä• yatanÄ• naá¹ƒ Ä• yatanakusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti (Dhs 1342) eva
Ä• yatanÄ• naá¹ƒ uggahamanasikÄ• rapajÄ• nanÄ• paÃ±Ã±Ä• . apica dhÄ• tukusalatÄ• pi
uggahamanasikÄ• rasavanasammasanapaá¹-ivedhapaccavekkhaá¹‡esu \Ee III 980/ vattati
Ä• yatanakusalatÄ• pi. ayaá¹ƒ panettha viseso, savanauggahapaccavekkhaá¹‡Ä• lokiyÄ• ,
sammasanamanasikÄ• rÄ• lokiyalokuttaramissakÄ• . __paá¹-iccasamuppÄ• dakusalatÄ• _
saá¹…khÄ• rÄ• ... pe ... samudayo hotÄ«ti yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti
dvÄ• dasannaá¹ƒ paccayÄ• kÄ• rÄ• naá¹ƒ uggahÄ• divasena pavattÄ• paÃ±Ã±Ä• .

__á¹-hÄ• nakusalatÄ• _ti ``ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetupaccay
á¹-hÄ• nanti yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti (Dhs 1344) evaá¹ƒ vuttÄ• ``ca
rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppannassa cakkhuviÃ±Ã±Ä• á¹‡assa cakkhurÅ«paá¹ƒ

kÄ• raá¹‡aÃ±cÄ• â€™â€™ ti evaá¹ƒ á¹-hÄ• naparicchindanasamatthÄ• paÃ±Ã±Ä• . __aá¹
dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya taá¹ƒ ta
paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti (Dhs 1345) evaá¹ƒ vuttÄ• ``cakkhuá¹ƒ vatthuá¹ƒ katvÄ
katvÄ• sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni nuppajjanti, tasmÄ• tesaá¹ƒ cakkhurÅ«paá¹ƒ na á¹-hÄ•
evaá¹ƒ aá¹-á¹-hÄ• naparicchindanasamatthÄ• paÃ±Ã±Ä• apica etasmiá¹ƒ duke ``kittÄ• vat
á¹-hÄ• nÄ• á¹-hÄ• nakusalo \Ne III 148/ bhikkhÅ«ti alaá¹ƒ vacanÄ• yÄ• ti. idhÄ• nanda, bhik
anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccl
vijjatÄ«ti pajÄ• nÄ• ti. á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati, yaá¹ƒ puthujjano kaÃ±ci saá¹…khÄ•
upagaccheyyÄ• â€™â€™ ti (MN III 127) iminÄ• pi suttena attho veditabbo.

__ajjava_nti \Be III 163/ gomuttavaá¹…katÄ• candavaá¹…katÄ• naá¹…galakoá¹-ivaá¹…ka
ekacco hi bhikkhu paá¹-hamavaye ekavÄ«satiyÄ• anesanÄ• su chasu ca agocaresu carati,
lajjÄ« kukkuccako sikkhÄ• kÄ• mo hoti, ayaá¹ƒ gomuttavaá¹…katÄ• nÄ• ma. eko paá¹-ham
catupÄ• risuddhisÄ«laá¹ƒ pÅ«reti, lajjÄ« kukkuccako sikkhÄ• kÄ• mo hoti, majjhimavaye pu
candavaá¹…katÄ• nÄ• ma. eko paá¹-hamavayepi majjhimavayepi catupÄ• risuddhisÄ«laá¹
sikkhÄ• kÄ• mo hoti, pacchimavaye purimasadiso ayaá¹ƒ naá¹…galakoá¹-ivaá¹…katÄ• nÄ•
vaá¹…kataá¹ƒ pahÄ• ya tÄ«supi vayesu pesalo lajjÄ« \Ee III 981/ kukkuccako sikkhÄ• kÄ• r
ujubhÄ• vo, idaá¹ƒ ajjavaá¹ƒ nÄ• ma. abhidhammepi vuttaá¹ƒ --- ``tattha katamo ajjavo. yÄ•
avaá¹…katÄ• akuá¹-ilatÄ• , ayaá¹ƒ vuccati ajjavoâ€™â€™ ti (Dhs 1346). __lajjava_nti ``tatt
hirÄ«yati hirÄ«yitabbena hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ
lajjavoâ€™â€™ ti evaá¹ƒ vutto lajjÄ«bhÄ• vo.

__khantÄ«_ti ``tattha katamÄ• khanti? yÄ• khanti khamanatÄ• adhivÄ• sanatÄ• acaá¹‡á
attamanatÄ• cittassÄ• â€™â€™ ti (Dhs 1348) evaá¹ƒ vuttÄ• adhivÄ• sanakhanti. __soracc
soraccaá¹ƒ? yo kÄ• yiko avÄ«tikkamo, vÄ• casiko avÄ«tikkamo, kÄ• yikavÄ• casiko avÄ«tik
soraccaá¹ƒ. sabbopi sÄ«lasaá¹ƒvaro soraccaâ€™â€™ nti (Dhs 1349) evaá¹ƒ vutto suratabh

__sÄ• khalya_nti ``tattha katamaá¹ƒ sÄ• khalyaá¹ƒ? yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• kakk
parÄ• bhisajjanÄ« kodhasÄ• mantÄ• asamÄ• dhisaá¹ƒvattanikÄ• , tathÄ• rÅ«piá¹ƒ vÄ• caá
neá¸·Ä• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahu
vÄ• caá¹ƒ bhÄ• sitÄ• hoti. yÄ• tattha saá¹‡havÄ• catÄ• sakhilavÄ• catÄ• apharusavÄ• ca
sÄ• khalyaâ€™â€™ nti (Dhs 1350) evaá¹ƒ vutto sammodakamudukabhÄ• vo. __paá¹-isanth
Ä• misena dhammena cÄ• ti dvÄ«hi chiddo, tassa taá¹ƒ chiddaá¹ƒ yathÄ• na paÃ±Ã±Ä• ya
\Ne III 149/ paccattharaá¹‡ena Ä• misena dhammena ca paá¹-isantharaá¹‡aá¹ƒ. abhidhamm
katamo paá¹-isanthÄ• ro \Be III 164/? Ä• misapaá¹-isanthÄ• ro ca dhammapaá¹-isanthÄ• ro
paá¹-isanthÄ• rako hoti Ä• misapaá¹-isanthÄ• rena vÄ• dhammapaá¹-isanthÄ• rena vÄ• . a
paá¹-isanthÄ• roâ€™â€™ ti (Dhs 1351). ettha ca Ä• misena saá¹…gaho Ä• misapaá¹-isanth
mÄ• tÄ• pitÅ«naá¹ƒ bhikkhugatikassa veyyÄ• vaccakarassa raÃ±Ã±o corÄ• naÃ±ca aggaá¹

vaá¹-á¹-ati. Ä• masitvÄ• dinne hi rÄ• jÄ• no ca corÄ• ca anatthampi karonti jÄ«vitakkhayan
anÄ• masitvÄ• dinne attamanÄ• honti. coranÄ• gavatthuÄ• dÄ«ni cettha vatthÅ«ni katheta
samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• yaá¹ƒ \Ee III 982/ (Sp (to Vin IV) 185-7) vitt
uddesadÄ• naá¹ƒ pÄ• á¸·ivaá¹‡á¹‡anÄ• dhammakathÄ• kathananti evaá¹ƒ dhammena saá
nÄ• ma.

__avihiá¹ƒsÄ• _ti karuá¹‡Ä• pi karuá¹‡Ä• pubbabhÄ• gopi. vuttampi cetaá¹ƒ --- ``tattha kata
sattesu karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti, ayaá¹ƒ vu
ti. __soceyya_nti mettÄ• ya ca mettÄ• pubbabhÄ• gassa ca vasena sucibhÄ• vo. vuttampi c
katamaá¹ƒ soceyyaá¹ƒ? yÄ• sattesu metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cetovimu
soceyyaâ€™â€™ nti.

__muá¹-á¹-hassacca_nti sativippavÄ• so, yathÄ• ha ``tattha katamaá¹ƒ muá¹-á¹-hassaccaá
appaá¹-issati assaraá¹‡atÄ• adhÄ• raá¹‡atÄ• pilÄ• panatÄ• sammussanatÄ• , idaá¹ƒ vuc
muá¹-á¹-hassaccaá¹ƒâ€™â€™ (Dhs 1356). __asampajaÃ±Ã±a_nti, ``tattha katamaá¹ƒ asan
aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ avijjÄ• laá¹…gÄ« moho akusalamÅ«laâ€™â€™ nti evaá¹ƒ v
satiyeva. __sampajaÃ±Ã±aá¹ƒ_ Ã±Ä• á¹‡aá¹ƒ.

__indriyesu aguttadvÄ• ratÄ• _ti ``tattha katamÄ• indriyesu aguttadvÄ• ratÄ• ? idhekacco
disvÄ• nimittaggÄ• hÄ« hotÄ«â€™â€™ tiÄ• dinÄ• (Dhs 1352) nayena vitthÄ• rito indriyasa
amattaÃ±Ã±utÄ• _ti ``tattha katamÄ• bhojane amattaÃ±Ã±utÄ• ? idhekacco appaá¹-isaá¹…
Ä• hÄ• reti davÄ• ya madÄ• ya maá¹‡á¸• anÄ• ya vibhÅ«sanÄ• ya. yÄ• tattha asantuá¹-á¹-
appaá¹-isaá¹…khÄ• bhojaneâ€™â€™ ti evaá¹ƒ Ä• gato bhojane amattaÃ±Ã±ubhÄ• vo. ana
vuttappaá¹-ipakkhanayena veditabbo.

__paá¹-isaá¹…khÄ• nabala_nti \Be III 165/ ``tattha katamaá¹ƒ paá¹-isaá¹…khÄ• nabalaá¹ƒ?
pajÄ• nanÄ• â€™â€™ ti evaá¹ƒ vitthÄ• ritaá¹ƒ \Ne III 150/ appaá¹-isaá¹…khÄ• ya akampan
__bhÄ• vanÄ• bala_nti bhÄ• ventassa uppannaá¹ƒ balaá¹ƒ. atthato vÄ«riyasambojjhaá¹…g
honti. vuttampi cetaá¹ƒ --- ``tattha katamaá¹ƒ bhÄ• vanÄ• balaá¹ƒ? yÄ• kusalÄ• naá¹ƒ dhan
bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, idaá¹ƒ vuccati bhÄ• vanÄ• balaá¹ƒ. sattabojjhaá¹…gÄ• bh

__satibala_nti assatiyÄ• akampanavasena satiyeva. __samÄ• dhibala_nti uddhacce akam
__samatho_ \Ee III 983/ samÄ• dhi. __vipassanÄ• _ paÃ±Ã±Ä• . samathova taá¹ƒ Ä• kÄ• ra
pavattetabbassa samathassa nimittavasena __samathanimittaá¹ƒ paggÄ• hanimittepi_ esev
vÄ«riyaá¹ƒ. __avikkhepo_ ekaggatÄ• . imehi pana sati ca sampajaÃ±Ã±aÃ±ca paá¹-isaá¹…
bhÄ• vanÄ• balaÃ±ca satibalaÃ±ca samÄ• dhibalaÃ±ca samatho ca vippassanÄ• ca sama
paggÄ• hanimittaÃ±ca paggÄ• ho ca avikkhepo cÄ• ti chahi dukehi parato sÄ«ladiá¹-á¹-hisa
lokiyalokuttaramissakÄ• dhammÄ• kathitÄ• .

__sÄ«lavipattÄ«_ti ``tattha katamÄ• sÄ«lavipatti? kÄ• yiko vÄ«tikkamo ... pe ... sabbampi c
sÄ«lavipattÄ«â€™â€™ ti evaá¹ƒ vutto sÄ«lavinÄ• sako asaá¹ƒvaro. __diá¹-á¹-hivipattÄ«_ti
diá¹-á¹-hivipatti? natthi dinnaá¹ƒ natthi yiá¹-á¹-haâ€™â€™ nti evaá¹ƒ Ä• gatÄ• sammÄ• diá
micchÄ• diá¹-á¹-hi.

__sÄ«lasampadÄ• _ti ``tattha katamÄ• sÄ«lasampadÄ• ? kÄ• yiko avÄ«tikkamoâ€™â€™
sÄ«lassa sampÄ• danato paripÅ«raá¹‡ato ``sÄ«lasampadÄ• â€™â€™ ti vuttaá¹ƒ. ettha ca
sÄ«lasampadÄ• â€™â€™ ti idaá¹ƒ mÄ• nasikapariyÄ• dÄ• natthaá¹ƒ vuttaá¹ƒ. __diá¹-á¹-his
diá¹-á¹-hisampadÄ• ? atthi dinnaá¹ƒ atthi yiá¹-á¹-haá¹ƒ ... pe ... sacchikatvÄ• pavedentÄ«ti
paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti evaá¹ƒ Ä• gataá¹ƒ diá¹-á¹-hipÄ• ripÅ«ribhÅ«taá¹ƒ Ã±Ä

__sÄ«lavisuddhÄ«_ti visuddhiá¹ƒ pÄ• petuá¹ƒ samatthaá¹ƒ sÄ«laá¹ƒ. abhidhamme panÄ•
sÄ«lavisuddhi? kÄ• yiko avÄ«tikkamo vÄ• casiko avÄ«tikkamo kÄ• yikavÄ• casiko avÄ«tikk
sÄ«lavisuddhÄ«â€™â€™ ti evaá¹ƒ vibhattÄ• . __diá¹-á¹-hivisuddhÄ«_ti visuddhiá¹ƒ pÄ• pet
dassanaá¹ƒ. abhidhamme panÄ• yaá¹ƒ ``tattha katamÄ• diá¹-á¹-hivisuddhi? kammassakata
saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ maggasamaá¹…gissaÃ±Ä• á¹‡aá¹ƒ phalasamaá¹…gissaÃ±Ä
ettha ca tividhaá¹ƒ duccaritaá¹ƒ attanÄ• \Be III 166/ katampi parena katampi sakaá¹ƒ nÄ• m
atthabhaÃ±janato. sucaritaá¹ƒ sakaá¹ƒ nÄ• ma atthajananatoti evaá¹ƒ jÄ• nanaá¹ƒ kammas
984/ nÄ• ma. tasmiá¹ƒ á¹-hatvÄ• bahuá¹ƒ vaá¹-á¹-agÄ• mikammaá¹ƒ Ä• yÅ«hitvÄ• \Ne III
arahattaá¹ƒ pattÄ• gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . __vipassanÄ• Ã±Ä• á¹‡aá¹ƒ_ pana vac
paramatthasaccaÃ±ca na vilometÄ«ti saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡anti vuttaá¹ƒ.

``diá¹-á¹-hivisuddhi kho pana yathÄ• diá¹-á¹-hissa ca padhÄ• naâ€™â€™ nti ettha __diá¹-á
Ã±Ä• á¹‡adassanaá¹ƒ kathitaá¹ƒ. __yathÄ• diá¹-á¹-hissa ca padhÄ• na_nti taá¹ƒsampayutta
purimapadena catumaggaÃ±Ä• á¹‡aá¹ƒ. pacchimapadena taá¹ƒsampayuttaá¹ƒ vÄ«riyaá¹ƒ.
``diá¹-á¹-hivisuddhi kho panÄ• ti yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• amoho dhammavicayo samm
yathÄ• diá¹-á¹-hissa ca padhÄ• nanti yo cetasiko vÄ«riyÄ• rambho sammÄ• vÄ• yÄ• moâ€™
vibhatto.

``saá¹ƒvego ca saá¹ƒvejanÄ«yesu á¹-hÄ• nesÅ«â€™â€™ ti ettha __ ``saá¹ƒvego_ti jÄ• tibh
byÄ• dhibhayaá¹ƒ maraá¹‡abhayaâ€™â€™ nti evaá¹ƒ jÄ• tiÄ• dÄ«ni bhayato dassanaÃ±Ä
á¹-hÄ• nanti jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ. etÄ• ni hi cattÄ• ri jÄ• ti dukkhÄ• , jarÄ• dukk
maraá¹‡aá¹ƒ dukkhanti evaá¹ƒ saá¹ƒveguppattikÄ• raá¹‡attÄ• __saá¹ƒvejanÄ«yaá¹ƒ á¹-hÄ
__saá¹ƒviggassa ca yoniso padhÄ• na_nti evaá¹ƒ saá¹ƒvegajÄ• tassa upÄ• yapadhÄ• naá¹
anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya char
Ä• gatavÄ«riyassetaá¹ƒ adhivacanaá¹ƒ.

__asantuá¹-á¹-hitÄ• ca kusalesu dhammesÅ«_ti yÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ•
bhiyyokamyatÄ• , tÄ• ya hi samaá¹…gÄ«bhÅ«to puggalo sÄ«laá¹ƒ pÅ«retvÄ• jhÄ• naá¹ƒ u
vipassanaá¹ƒ Ä• rabhati. Ä• raddhavipassako arahattaá¹ƒ agahetvÄ• antarÄ• vosÄ• naá¹ƒ
__appaá¹-ivÄ• nitÄ• ca padhÄ• nasmi_nti ``kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya
sÄ• taccakiriyatÄ• aá¹-á¹-hitakiriyatÄ• anolÄ«navuttitÄ• anikkhittachandatÄ• anikkhittadhu
bhÄ• vanÄ• bahulÄ«kammaâ€™â€™ nti evaá¹ƒ vuttÄ• rattindivaá¹ƒ cha koá¹-á¹-hÄ• se ka
Ä• raddhe padhÄ• nasmiá¹ƒ arahattaá¹ƒ apatvÄ• anivattanatÄ• .

__vijjÄ• _ti \Be III 167/ tisso vijjÄ• . __vimuttÄ«_ti dve vimuttiyo, cittassa ca adhimutti, nibbÄ
ettha ca aá¹-á¹-ha samÄ• pattiyo nÄ«varaá¹‡Ä• dÄ«hi suá¹-á¹-hu muttattÄ• adhimutti \Ee II
nibbÄ• naá¹ƒ sabbasaá¹…khatato muttattÄ• vimuttÄ«ti veditabbaá¹ƒ.

__khaye Ã±Ä• á¹‡a_nti kilesakkhayakare ariyamagge Ã±Ä• á¹‡aá¹ƒ. __anuppÄ• de Ã±Ä• á
anuppÄ• dabhÅ«te taá¹ƒtaá¹ƒmaggavajjhakilesÄ• naá¹ƒ vÄ• anuppÄ• dapariyosÄ• ne uppa
tenevÄ• ha \Ne III 152/ ``khaye Ã±Ä• á¹‡anti maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ. anuppÄ•
phalasamaá¹…gissa Ã±Ä• á¹‡aâ€™â€™ nti. __ime kho, Ä• vuso_tiÄ• di ekake vuttanayene
paÃ±catiá¹ƒsÄ• ya dukÄ• naá¹ƒ vasena thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

dukavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikavaá¹‡á¹‡anÄ•

<305> iti dukavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni tikavasena dassetuá¹ƒ puna Ä•
__lobho. _ akusalaÃ±ca taá¹ƒ mÅ«laÃ±ca, akusalÄ• naá¹ƒ vÄ• mÅ«lanti __akusalamÅ«laá
muyhatÄ«ti __moho. _ tesaá¹ƒ paá¹-ipakkhanayena alobhÄ• dayo veditabbÄ• .

duá¹-á¹-hu caritÄ• ni, virÅ«pÄ• ni vÄ• caritÄ• nÄ«ti __duccaritÄ• ni. _ kÄ• yena duccaritaá
pavattaá¹ƒ duccaritanti __kÄ• yaduccaritaá¹ƒ. _ sesesupi eseva nayo. suá¹-á¹-hu caritÄ• ni,
caritÄ• nÄ«ti __sucaritÄ• ni. _ dvepi cete tikÄ• paá¹‡á¹‡attiyÄ• vÄ• kammapathehi vÄ• ka
tÄ• va kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padassa vÄ«tikkamo __kÄ• yaduccaritaá¹ƒ. _ avÄ
vacÄ«dvÄ• re paÃ±Ã±attasikkhÄ• padassa vÄ«tikkamo __vacÄ«duccaritaá¹ƒ, _ avÄ«tikkam
ubhayattha paÃ±Ã±attassa sikkhÄ• padassa vÄ«tikkamova __manoduccaritaá¹ƒ, _ avÄ«tikk
ayaá¹ƒ paá¹‡á¹‡attikathÄ• . pÄ• á¹‡Ä• tipÄ• tÄ• dayo pana tisso cetanÄ• kÄ• yadvÄ• repi v
__kÄ• yaduccaritaá¹ƒ. _ catasso musÄ• vÄ• dÄ• dicetanÄ• __vacÄ«duccaritaá¹ƒ. _ abhijjh
micchÄ• diá¹-á¹-hÄ«ti tayo cetanÄ• sampayuttadhammÄ• __manoduccaritaá¹ƒ. _ pÄ• á¹‡Ä
uppannÄ• tisso \Be III 168/ cetanÄ• pi viratiyopi kÄ• yasucaritaá¹ƒ. musÄ• vÄ• dÄ• dÄ«hi v
cetanÄ• pi viratiyopi vacÄ«sucaritaá¹ƒ. anabhijjhÄ• abyÄ• pÄ• do sammÄ• diá¹-á¹-hÄ«ti tay
cetanÄ• sampayuttadhammÄ• \Ee III 986/ manosucaritanti ayaá¹ƒ kammapathakathÄ• .

kÄ• mapaá¹-isaá¹ƒyutto vitakko __kÄ• mavitakko. _ byÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko _
vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko __vihiá¹ƒsÄ• vitakko. _ tesu dve sattesupi saá¹…khÄ• re
kÄ• mavitakko hi piye manÄ• pe satte vÄ• saá¹…khÄ• re vÄ• vitakkentassa uppajjati. byÄ•
appiye amanÄ• pe satte vÄ• saá¹…khÄ• re vÄ• kujjhitvÄ• olokanakÄ• lato paá¹-á¹-hÄ• ya
vihiá¹ƒsÄ• vitakko saá¹…khÄ• resu nuppajjati. saá¹…khÄ• ro hi dukkhÄ• petabbo nÄ• ma n
vÄ• ucchijjantu vÄ• vinassantu vÄ• mÄ• vÄ• ahesunti cintanakÄ• le pana sattesu uppajja

nekkhammapaá¹-isaá¹ƒyutto vitakko __nekkhammavitakko. _ so asubhapubbabhÄ• ge kÄ•
rÅ«pÄ• vacaro. taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggaphalakÄ• le lokuttaro.
vitakko __abyÄ• pÄ• davitakko. _ so mettÄ• pubbabhÄ• ge kÄ• mÄ• vacaro hoti. mettÄ• jhÄ
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggaphalakÄ• le lokuttaro. avihiá¹ƒsÄ• paá¹-isaá
__avihiá¹ƒsÄ• vitakko. _ so karuá¹‡Ä• pubbabhÄ• ge kÄ• mÄ• vacaro. karuá¹‡Ä• jhÄ• ne rÅ
pÄ• dakaá¹ƒ katvÄ• uppannamaggaphalakÄ• le lokuttaro. yadÄ• alobho sÄ«saá¹ƒ hoti, tad
bhavanti. yadÄ• mettÄ• sÄ«saá¹ƒ hoti, tadÄ• itare dve tadanvÄ• yikÄ• bhavanti. yadÄ• k
tadÄ• itare dve tadanvÄ• yikÄ• bhavantÄ«ti. kÄ• masaá¹…kappÄ• dayo vuttanayeneva ve
hetaá¹ƒ. atthato pana kÄ• mavitakkÄ• dÄ«naÃ±ca kÄ• masaá¹…kappÄ• dÄ«naÃ±ca nÄ• nÅ

kÄ• mapaá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä• __kÄ• masaÃ±Ã±Ä• . _ byÄ• pÄ• dapaá¹-isaá¹ƒyuttÄ
vihiá¹ƒsÄ• paá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä• __vihiá¹ƒsÄ• saÃ±Ã±Ä• . _ tÄ• sampi kÄ• mavitak
uppajjanÄ• kÄ• ro veditabbo. taá¹ƒsampayuttÄ• yeva hi etÄ• . __nekkhammasaÃ±Ã±Ä• day
nekkhammavitakkÄ• disampayuttÄ• yeva. tasmÄ• tÄ• sampi tatheva kÄ• mÄ• vacarÄ• dibh

kÄ• madhÄ• tuÄ• dÄ«su ``kÄ• mapaá¹-isaá¹ƒyutto takko vitakko micchÄ• saá¹…kappo. aya
sabbepi akusalÄ• \Ee III 987/ dhammÄ• kÄ• madhÄ• tÅ«â€™â€™ ti ayaá¹ƒ __kÄ• madhÄ
``byÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitakko micchÄ• saá¹…kappo. ayaá¹ƒ vuccati byÄ• pÄ
Ä• ghÄ• tavatthÅ«su cittassa Ä• ghÄ• to paá¹-ighÄ• to anattamanatÄ• cittassÄ• â€™â€™
``vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko micchÄ• saá¹…kappo. ayaá¹ƒ vuccati vihiá¹ƒsÄ
pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• rajjuyÄ• vÄ• aÃ±Ã
viheá¹-hetÄ«â€™â€™ ti ayaá¹ƒ __vihiá¹ƒsÄ• dhÄ• tu. _ tattha dve kathÄ• sabbasaá¹…gÄ•
tattha kÄ• madhÄ• tuyÄ• gahitÄ• ya itarÄ• dve gahitÄ• va honti, tato pana nÄ«haritvÄ• ay
ayaá¹ƒ vihiá¹ƒsÄ• dhÄ• tÅ«ti dassetÄ«ti ayaá¹ƒ sabbasaá¹…gÄ• hikakathÄ• nÄ• ma. kÄ• n
bhagavÄ• byÄ• pÄ• dadhÄ• tuá¹ƒ byÄ• pÄ• dadhÄ• tuá¹-á¹-hÄ• ne \Ne III 154/, vihiá¹ƒsÄ•
vihiá¹ƒsÄ• dhÄ• tuá¹-á¹-hÄ• ne á¹-hapetvÄ• avasesaá¹ƒ kÄ• madhÄ• tu nÄ• mÄ• ti kathesÄ
nÄ• ma.

nekkhammadhÄ• tuÄ• dÄ«su ``nekkhammapaá¹-isaá¹ƒyutto takko vitakko sammÄ• saá¹…k
nekkhammadhÄ• tu. sabbepi kusalÄ• dhammÄ• nekkhammadhÄ• tÅ«â€™â€™ ti ayaá¹ƒ _

``abyÄ• pÄ• dapaá¹-isaá¹ƒyutto takko ... pe ... ayaá¹ƒ vuccati abyÄ• pÄ• dadhÄ• tu. yÄ• sa
mettÄ• cetovimuttÄ«â€™â€™ ti ayaá¹ƒ __abyÄ• pÄ• dadhÄ• tu. _ ``avihiá¹ƒsÄ• paá¹-isaá¹
vuccati avihiá¹ƒsÄ• dhÄ• tu. yÄ• sattesu karuá¹‡Ä• ... pe ... karuá¹‡Ä• cetovimuttÄ«â€™â€
__avihiá¹ƒsÄ• dhÄ• tu. _ idhÄ• pi vuttanayeneva dve kathÄ• veditabbÄ• .

__aparÄ• pi tisso dhÄ• tuyo_ti aÃ±Ã±Ä• pi suÃ±Ã±ataá¹-á¹-hena tisso dhÄ• tuyo. tÄ• su ``t
kÄ• madhÄ• tu? heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• â€™â€™ ti evaá¹ƒ vitth
__kÄ• madhÄ• tu_ nÄ• ma. ``heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ karitvÄ• Ä• kÄ• sÄ
pariyantaá¹ƒ karitvÄ• â€™â€™ ti evaá¹ƒ vitthÄ• ritÄ• pana rÅ«pÄ• rÅ«pabhavÄ• itarÄ• dv
Ä• gataá¹-á¹-hÄ• namhi hi bhavena paricchinditabbÄ• . bhavassa Ä• gataá¹-á¹-hÄ• ne dhÄ•
idha bhavena paricchedo kathito. rÅ«padhÄ• tuÄ• dÄ«su \Be III 170/ rÅ«pÄ• rÅ«padhÄ• tuy
nirodhadhÄ• tuyÄ• nibbÄ• naá¹ƒ kathitaá¹ƒ.

__hÄ«nÄ• _dÄ«su hÄ«nÄ• dhÄ• tÅ«ti dvÄ• dasa akusalacittuppÄ• dÄ• . avasesÄ• tebhÅ
__majjhimadhÄ• tu. _ nava lokuttaradhammÄ• __paá¹‡Ä«tadhÄ• tu. _

__kÄ• mataá¹‡hÄ• _ti paÃ±cakÄ• maguá¹‡iko rÄ• go. rÅ«pÄ• rÅ«pabhavesu pana rÄ• go
jhÄ• nanikantisassatadiá¹-á¹-hisahagato rÄ• go bhavavasena patthanÄ• __bhavataá¹‡hÄ•
ucchedadiá¹-á¹-hisahagato rÄ• go __vibhavataá¹‡hÄ• . _ apica á¹-hapetvÄ• pacchimaá¹ƒ t
sesataá¹‡hÄ• kÄ• mataá¹‡hÄ• nÄ• ma. yathÄ• ha ``tattha katamÄ• bhavataá¹‡hÄ• ? bhav
sÄ• rÄ• go cittassa sÄ• rÄ• go. ayaá¹ƒ vuccati bhavataá¹‡hÄ• . tattha katamÄ• vibhavataá
ucchedadiá¹-á¹-hisahagato rÄ• go sÄ• rÄ• go cittassa sÄ• rÄ• go, ayaá¹ƒ vuccati vibhavataa
kÄ• mataá¹‡hÄ• â€™â€™ ti. puna kÄ• mataá¹‡hÄ• dÄ«su paÃ±cakÄ• maguá¹‡iko rÄ• go k
chandarÄ• go itarÄ• dve taá¹‡hÄ• . abhidhamme panetÄ• ``kÄ• madhÄ• tupaá¹-isaá¹ƒyutt
arÅ«padhÄ• tupaá¹-isaá¹ƒyuttoâ€™â€™ ti evaá¹ƒ vitthÄ• ritÄ• . iminÄ• vÄ• rena kiá¹ƒ dass
dhammÄ• rajanÄ«yaá¹-á¹-hena taá¹‡hÄ• vatthukÄ• ti sabbataá¹‡hÄ• kÄ• mataá¹‡hÄ• ya p
itarÄ• dve taá¹‡hÄ• dasseti. rÅ«pataá¹‡hÄ• dÄ«su rÅ«pabhave \Ne III 155/ chandarÄ• go
arÅ«pabhave chandarÄ• go __arÅ«pataá¹‡hÄ• . _ ucchedadiá¹-á¹-hisahagato rÄ• go __niro

saá¹ƒyojanattike vaá¹-á¹-asmiá¹ƒ saá¹ƒyojayanti bandhantÄ«ti __saá¹ƒyojanÄ• ni. _ sati rÅ
diá¹-á¹-hi, vijjamÄ• nÄ• vÄ• kÄ• ye diá¹-á¹-hÄ«ti __sakkÄ• yadiá¹-á¹-hi. _ vicinanto etÄ• ya
sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tunti __vicikicchÄ• . _ sÄ«laÃ±ca vataÃ±ca parÄ• masatÄ«ti __sÄ
atthato pana ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dinÄ• nayena Ä• gatÄ• vÄ«
__sakkÄ• yadiá¹-á¹-hi_ nÄ• ma. ``satthari kaá¹…khatÄ«â€™â€™ tiÄ• dinÄ• nayena Ä• gat
__vicikicchÄ• _ nÄ• ma. ``idhekacco sÄ«lena suddhi vatena suddhi sÄ«labbatena suddhÄ«
vataá¹ƒ parÄ• masati, sÄ«labbataá¹ƒ parÄ• masati. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higata
nayena Ä• gato vipariyesaggÄ• ho __sÄ«labbataparÄ• mÄ• so_ nÄ• ma.

__tayo_ \Be III 171/ __Ä• savÄ• _ti ettha cirapÄ• rivÄ• siyaá¹-á¹-hena vÄ• Ä• savanaá¹-á¹-
tattha ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, ito pubbe avijjÄ• nÄ• hosi,
samabhavÄ«â€™â€™ ti, ``purimÄ• \Ee III 989/, bhikkhave, koá¹-i na paÃ±Ã±Ä• yati bhavat
bhavadiá¹-á¹-hiyÄ• , ito pubbe bhavadiá¹-á¹-hi nÄ• hosi, atha pacchÄ• samabhavÄ«â€™â€
cirapÄ• rivÄ• siyaá¹-á¹-hena Ä• savÄ• veditabbÄ• . cakkhuto rÅ«pe savati Ä• savati sandat
ghÄ• nato gandhe. jivhÄ• to rase. kÄ• yato phoá¹-á¹-habbe. manato dhamme savati Ä• sava
evaá¹ƒ Ä• savanaá¹-á¹-hena Ä• savÄ• ti veditabbÄ• .

pÄ• á¸·iyaá¹ƒ pana katthaci dve Ä• savÄ• Ä• gatÄ• ``diá¹-á¹-hadhammikÄ• ca Ä• savÄ•
Ä• savÄ• â€™â€™ ti, katthaci ``tayome, bhikkhave, Ä• savÄ• . kÄ• mÄ• savo bhavÄ• savo
abhidhamme teyeva diá¹-á¹-hÄ• savena saddhiá¹ƒ cattÄ• ro. nibbedhikapariyÄ• ye ``atthi, b
nirayagÄ• miniyÄ• , atthi Ä• savÄ• tiracchÄ• nayonigÄ• miniyÄ• , atthi Ä• savÄ• pettivisay
manussalokagÄ• miniyÄ• atthi Ä• savÄ• devalokagÄ• miniyÄ• â€™â€™ ti evaá¹ƒ paÃ±ca
``atthi, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• paá¹-isevanÄ• pah
parivajjanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ•
Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• â€™â€™ ti evaá¹ƒ cha. sabbÄ• savapariyÄ• ye teyev
satta. imasmiá¹ƒ pana saá¹…gÄ«tisutte tayo. tattha ``yo kÄ• mesu kÄ• macchandoâ€™â€™
paÃ±cakÄ• maguá¹‡iko \Ne III 156/ rÄ• go __kÄ• mÄ• savo_ nÄ• ma. ``yo bhavesu bhavac
sassatadiá¹-á¹-hisahagato rÄ• go, bhavavasena vÄ• patthanÄ• __bhavÄ• savo_ nÄ• ma. `
ntiÄ• dinÄ• nayena Ä• gatÄ• avijjÄ• __avijjÄ• savo_ nÄ• mÄ• ti. kÄ• mabhavÄ• dayo kÄ•

kÄ• mesanÄ• dÄ«su ``tattha katamÄ• kÄ• mesanÄ• ? yo kÄ• mesu kÄ• macchando kÄ• m
kÄ• mesanÄ• â€™â€™ ti evaá¹ƒ vutto kÄ• magavesanarÄ• go __kÄ• mesanÄ• _ nÄ• ma. `
bhavesu \Be III 172/ bhavacchando bhavajjhosÄ• naá¹ƒ, ayaá¹ƒ vuccati bhavesanÄ• â€™â
bhavagavesanarÄ• go __bhavesanÄ• _ nÄ• ma. ``tattha katamÄ• brahmacariyesanÄ• ? sa
hoti na nahoti tathÄ• gato parammaraá¹‡Ä• ti vÄ• , yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higata
\Ee III 990/, ayaá¹ƒ vuccati brahmacariyesanÄ• â€™â€™ ti evaá¹ƒ vuttÄ• diá¹-á¹-higatikasa
brahmacariyassa gavesanadiá¹-á¹-hi __brahmacariyesanÄ• _ nÄ• ma. na kevalaÃ±ca bhav
tadekaá¹-á¹-haá¹ƒ kammampi esanÄ• yeva. vuttaÃ±hetaá¹ƒ ``tattha katamÄ• kÄ• mesanÄ•
tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ, ayaá¹ƒ v
katamÄ• bhavesanÄ• ? bhavarÄ• go tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ
vuccati bhavesanÄ• . tattha katamÄ• brahmacariyesanÄ• ? antaggÄ• hikÄ• diá¹-á¹-hi tade
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ, ayaá¹ƒ vuccati brahmacariyesanÄ• â€

vidhÄ• su ``kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ±Ã±avantaá¹ƒ v
(SN I 1.95) Ä• kÄ• rasaá¹‡á¹-hÄ• naá¹ƒ vidhÄ• nÄ• ma. ``ekavidhena Ã±Ä• á¹‡avatthu duv
tiÄ• dÄ«su (Vibh 751) koá¹-á¹-hÄ• so. ``seyyohamasmÄ«ti vidhÄ• â€™â€™ tiÄ• dÄ«su (Vib
idha so adhippeto. mÄ• no hi seyyÄ• divasena vidahanato __vidhÄ• _ti vuccati. __seyyohan

seyyasadisahÄ«nÄ• naá¹ƒ vasena tayo mÄ• nÄ• vuttÄ• . sadisahÄ«nesupi eseva nayo.

ayaÃ±hi __mÄ• no_ nÄ• ma seyyassa tividho, sadisassa tividho, hÄ«nassa tividhoti __nava
``seyyassa seyyohamasmÄ«â€™â€™ ti mÄ• no rÄ• jÅ«naÃ±ceva pabbajitÄ• naÃ±ca uppaj

rÄ• jÄ• hi raá¹-á¹-hena vÄ• dhanavÄ• hanehi vÄ• ``ko mayÄ• sadiso atthÄ«â€™â€™ ti e
III 157/. pabbajitopi sÄ«ladhutaá¹…gÄ• dÄ«hi ``ko mayÄ• sadiso atthÄ«â€™â€™ ti etaá¹ƒ
``seyyassa sadisohamasmÄ«â€™â€™ ti mÄ• nopi etesaá¹ƒyeva uppajjati. rÄ• jÄ• hi raá¹-á
vÄ• aÃ±Ã±arÄ• jÅ«hi saddhiá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡anti etaá¹ƒ mÄ• naá¹ƒ kar
sÄ«ladhutaá¹…gÄ• dÄ«hipi aÃ±Ã±ena bhikkhunÄ• mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡anti eta
``seyyassa hÄ«nohamasmÄ«â€™â€™ ti mÄ• nopi etesaá¹ƒyeva uppajjati. yassa \Be III 173
vÄ• dhanavÄ• hanÄ• dÄ«ni vÄ• nÄ• tisampannÄ• ni honti, so mayhaá¹ƒ rÄ• jÄ• ti vohÄ• ra
nÄ• ma ahanti etaá¹ƒ mÄ• naá¹ƒ karoti. pabbajitopi appalÄ• bhasakkÄ• ro ahaá¹ƒ dhammal
mahÄ• theroti kathÄ• mattakameva, kiá¹ƒ dhammakathiko nÄ• mÄ• haá¹ƒ kiá¹ƒ bahussuto
lÄ• bhasakkÄ• ro natthÄ«ti \Ee III 991/ etaá¹ƒ mÄ• naá¹ƒ karoti.

``sadisassa seyyohamasmÄ«â€™â€™ ti mÄ• nÄ• dayo amaccÄ• dÄ«naá¹ƒ uppajjanti. am
bhogayÄ• navÄ• hanÄ• dÄ«hi ko mayÄ• sadiso aÃ±Ã±o rÄ• japuriso atthÄ«ti vÄ• mayhaá
nÄ• nÄ• karaá¹‡anti vÄ• amaccoti nÄ• mameva mayhaá¹ƒ, ghÄ• sacchÄ• danamattampi m
vÄ• ete mÄ• ne karoti.

``hÄ«nassa seyyohamasmÄ«â€™â€™ ti mÄ• nÄ• dayo dÄ• sÄ• dÄ«naá¹ƒ uppajjanti. dÄ•
mayÄ• sadiso aÃ±Ã±o dÄ• so nÄ• ma atthi, aÃ±Ã±e jÄ«vituá¹ƒ asakkontÄ• kucchihetu dÄ
paveá¹‡Ä«Ä• gatattÄ• seyyoti vÄ• paveá¹‡Ä«Ä• gatabhÄ• vena ubhatosuddhikadÄ• satte
kiá¹ƒ mayhaá¹ƒ nÄ• nÄ• karaá¹‡anti vÄ• kucchivasenÄ• haá¹ƒ dÄ• sabya upagato, mÄ• tÄ
dÄ• saá¹-á¹-hÄ• naá¹ƒ natthi, kiá¹ƒ dÄ• so nÄ• ma ahanti vÄ• ete mÄ• ne karoti. yathÄ• ca
pukkusacaá¹‡á¸• Ä• lÄ• dayopi ete mÄ• ne karontiyeva.

ettha ca seyyassa seyyohamasmÄ«ti, ca sadisassa sadisohamasmÄ«ti ca hÄ«nassa hÄ«n
mÄ• nÄ• yÄ• thÄ• vamÄ• nÄ• nÄ• ma arahattamaggavajjhÄ• . sesÄ• cha mÄ• nÄ• ayÄ•
paá¹-hamamaggavajjhÄ• .

__tayo addhÄ• _ti tayo kÄ• lÄ• . __atÄ«to addhÄ• _tiÄ• dÄ«su dvepariyÄ• yÄ• suttantapar
abhidhammapariyÄ• yo ca. suttantapariyÄ• yena paá¹-isandhito pubbe __atÄ«to addhÄ• _ n
__anÄ• gato addhÄ• _ nÄ• ma. saha cutipaá¹-isandhÄ«hi tadantaraá¹ƒ __paccuppanno add
abhidhammapariyÄ• yena tÄ«su khaá¹‡esu bhaá¹…gato uddhaá¹ƒ __atÄ«to addhÄ• _ nÄ•
\Ne III 158/ __addhÄ• _ nÄ• ma. khaá¹‡attaye __paccuppanno addhÄ• _ nÄ• ma. atÄ«tÄ• d
dhammÄ• naá¹ƒ hoti, na kÄ• lassa. atÄ«tÄ• dibhede \Be III 174/ pana dhamme upÄ• dÄ• ya

avijjamÄ• nopi kÄ• lo teneva vohÄ• rena vuttoti veditabbo.

__tayo antÄ• _ti tayo koá¹-á¹-hÄ• sÄ• . ``kÄ• yabandhanassa anto jÄ«ratÄ«â€™â€™ tiÄ• d
antoyeva anto. ``esevanto dukkhassÄ• â€™â€™ tiÄ• dÄ«su (SN I 2.51) parabhÄ• go anto.
jÄ«vikÄ• naâ€™â€™ nti (SN II 3.80) ettha lÄ• makabhÄ• vo anto. ``sakkÄ• yo kho, Ä• vuso
tiÄ• dÄ«su (AN II 6.61) koá¹-á¹-hÄ• so anto. idha koá¹-á¹-hÄ• so adhippeto. __sakkÄ• yo_ti
paÃ±cupÄ• dÄ• nakkhandhÄ• . __sakkÄ• yasamudayo_ti \Ee III 992/ tesaá¹ƒ nibbattikÄ• p
__sakkÄ• yanirodho_ti ubhinnaá¹ƒ appavattibhÅ«taá¹ƒ nibbÄ• naá¹ƒ. maggo pana nirodhÄ•
nirodhe gahite gahitovÄ• ti veditabbo.

__dukkhadukkhatÄ• _ti dukkhabhÅ«tÄ• dukkhatÄ• . dukkhavedanÄ• yetaá¹ƒ nÄ• maá¹ƒ. _
saá¹…khÄ• rabhÄ• vena dukkhatÄ• . adukkhamasukhÄ• vedanÄ• yetaá¹ƒ nÄ• maá¹ƒ. sÄ•
uppÄ• dajarÄ• bhaá¹…gapÄ«á¸·itÄ• , tasmÄ• aÃ±Ã±adukkhasabhÄ• vavirahato saá¹…khÄ
__vipariá¹‡Ä• madukkhatÄ• _ti vipariá¹‡Ä• me dukkhatÄ• . sukhavedanÄ• yetaá¹ƒ nÄ• maá
dukkhaá¹ƒ uppajjati, tasmÄ• sukhaá¹ƒ vipariá¹‡Ä• madukkhatÄ• ti vuttaá¹ƒ. apica á¹-hapet
sukhavedanaÃ±ca sabbepi tebhÅ«makÄ• dhammÄ• ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€
saá¹…khÄ• radukkhatÄ• ti veditabbÄ• .

__micchattaniyato_ti micchÄ• sabhÄ• vo hutvÄ• niyato. niyatamicchÄ• diá¹-á¹-hiyÄ• sadd
Ä• nantariyakammassetaá¹ƒ nÄ• maá¹ƒ. sammÄ• sabhÄ• ve niyato __sammattaniyato. _ ca
nÄ• maá¹ƒ. na niyatoti __aniyato. _ avasesÄ• naá¹ƒ dhammÄ• nametaá¹ƒ nÄ• maá¹ƒ.

tayo tamÄ• ti ``tamandhakÄ• ro sammoho avijjogho mahÄ• bhayoâ€™â€™ ti vacanato avij
avijjÄ• sÄ«sena vicikicchÄ• vuttÄ• . __Ä• rabbhÄ• _ti Ä• gamma. __kaá¹…khatÄ«_ti kaá¹…
__vicikicchatÄ«_ti vicinanto kicchaá¹ƒ Ä• pajjati, sanniá¹-á¹-hÄ• tuá¹ƒ na sakkoti. __nÄ• dhi
adhimucchituá¹ƒ na sakkoti. __na sampasÄ«datÄ«_ti taá¹ƒ Ä• rabbha pasÄ• daá¹ƒ Ä• rope

__arakkheyyÄ• nÄ«_ti \Ne III 159/ \Be III 175/ na rakkhitabbÄ• ni. tÄ«su dvÄ• resu paccek
natthi, sabbÄ• ni satiyÄ• eva rakkhitÄ• nÄ«ti dÄ«peti. __natthi tathÄ• gatassÄ• _ti. ``idaá¹ƒ
uppannaá¹ƒ kÄ• yaduccaritaá¹ƒ, imÄ• haá¹ƒ yathÄ• me paro na jÄ• nÄ• ti \Ee III 993/, tath
paá¹-icchÄ• demÄ«â€™â€™ ti evaá¹ƒ rakkhitabbaá¹ƒ natthi tathÄ• gatassa kÄ• yaduccarita
kiá¹ƒ pana sesakhÄ«á¹‡Ä• savÄ• naá¹ƒ kÄ• yasamÄ• cÄ• rÄ• dayo aparisuddhÄ• ti? no ap
viya parisuddhÄ• . appassutakhÄ«á¹‡Ä• savo hi kiÃ±cÄ• pi lokavajjaá¹ƒ nÄ• pajjati, paá¹‡á¹
akovidattÄ• vihÄ• rakÄ• raá¹ƒ kuá¹-ikÄ• raá¹ƒ sahagÄ• raá¹ƒ sahaseyyanti evarÅ«pÄ• kÄ•
Ä• pajjati. saÃ±carittaá¹ƒ padasodhammaá¹ƒ uttarichappaÃ±cavÄ• caá¹ƒ bhÅ«tÄ• rocanant
Ä• pattiyo Ä• pajjati. upanikkhittasÄ• diyanavasena manodvÄ• re rÅ«piyappaá¹-iggÄ• haá¹‡
dhammasenÄ• patisadisassÄ• pi hi khÄ«á¹‡Ä• savassa manodvÄ• re saupÄ• rambhavasen

cÄ• tumavatthusmiÃ±hi paÃ±cahi bhikkhusatehi saddhiá¹ƒ sÄ• riputtamoggallÄ• nÄ• naá¹ƒ
atthÄ• ya cÄ• tumeyyakehi sakyehi bhagavati khamÄ• pite thero bhagavatÄ• ``kinti te sÄ• n
bhikkhusaá¹…ghe paá¹‡Ä• miteâ€™â€™ ti puá¹-á¹-ho ahaá¹ƒ parisÄ• ya abyattabhÄ• vena
dÄ• ni paá¹-á¹-hÄ• ya paraá¹ƒ na ovadissÄ• mÄ«ti cittaá¹ƒ uppÄ• detvÄ• Ä• ha ``evaá¹ƒ kh
bhagavatÄ• bhikkhusaá¹…gho paá¹‡Ä• mito, appossukko dÄ• ni bhagavÄ• diá¹-á¹-hadhar
viharissati, mayampi dÄ• ni appossukkÄ• diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyuttÄ• v

athassa tasmiá¹ƒ manoduccarite upÄ• rambhaá¹ƒ Ä• ropento satthÄ• Ä• ha --- ``Ä• gameh
te, sÄ• riputta, punapi evarÅ«paá¹ƒ cittaá¹ƒ uppÄ• detabbaâ€™â€™ nti. evaá¹ƒ paraá¹ƒ na
nÄ• nusÄ• sissÄ• mÄ«ti vitakkitamattampi therassa manoduccaritaá¹ƒ nÄ• ma jÄ• taá¹ƒ. bh
natthi, anacchariyaÃ±cetaá¹ƒ. sabbaÃ±Ã±utaá¹ƒ pattassa duccaritaá¹ƒ na bhaveyya. bodhis
á¹-hitassa chabbassÄ• ni padhÄ• naá¹ƒ anuyuÃ±jantassÄ• pi panassa nÄ• hosi. udaraccha
piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ allÄ«nÄ• ya ``kÄ• laá¹…kato samaá¹‡o gotamoâ€™â€™ ti devatÄ
uppajjamÄ• nÄ• yapi ``siddhattha kasmÄ• kilamasi? sakkÄ• bhoge \Be III 176/ ca bhuÃ±jit
kÄ• tuâ€™â€™ nti mÄ• rena pÄ• pimatÄ• vuccamÄ• nassa ``bhoge bhuÃ±jissÄ• mÄ«â€™
atha naá¹ƒ mÄ• ro bodhisattakÄ• le chabbassÄ• ni buddhakÄ• le ekaá¹ƒ vassaá¹ƒ \Ee III 99
vajjaá¹ƒ apassitvÄ• idaá¹ƒ vatvÄ• pakkÄ• mi ---

``sattavassÄ• ni \Ne III 160/ bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448).

apica aá¹-á¹-hÄ• rasannaá¹ƒ buddhadhammÄ• naá¹ƒ vasenÄ• pi bhagavato duccaritÄ• bhÄ
__aá¹-á¹-hÄ• rasa buddhadhammÄ• _ nÄ• ma natthi tathÄ• gatassa kÄ• yaduccaritaá¹ƒ, na
manoduccaritaá¹ƒ, atÄ«te buddhassa appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ, anÄ• gate, paccuppanne
appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ, sabbaá¹ƒ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• n
vacÄ«kammaá¹ƒ, sabbaá¹ƒ manokammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti,
vÄ«riyassa hÄ• ni, natthi satiyÄ• hÄ• ni, natthi davÄ• , natthi ravÄ• , natthi calitaá¹ƒ natthi s
abyÄ• vaá¹-o mano, natthi akusalacittanti.

__kiÃ±canÄ• _ti palibodhÄ• . __rÄ• go kiÃ±cana_nti rÄ• go uppajjamÄ• no satte bandhati p
kiÃ±cananti vuccati. itaresupi dvÄ«su eseva nayo.

__aggÄ«_ti anudahanaá¹-á¹-hena __aggi. rÄ• gaggÄ«_ti rÄ• go uppajjamÄ• no satte anuda
aggÄ«ti vuccati. itaresupi eseva nayo. tattha vatthÅ«ni ekÄ• daharabhikkhunÄ« cittalapabb
uposathÄ• gÄ• raá¹ƒ gantvÄ• dvÄ• rapÄ• larÅ«pakaá¹ƒ olokayamÄ• nÄ• á¹-hitÄ• . athassA
teneva jhÄ• yitvÄ• kÄ• lamakÄ• si. bhikkhuniyo gacchamÄ• nÄ• ``ayaá¹ƒ daharÄ• á¹-hitÄ
Ä• haá¹ƒsu. ekÄ• gantvÄ• kasmÄ• á¹-hitÄ• sÄ«ti hatthe gaá¹‡hi. gahitamattÄ• parivattitvÄ

rÄ• gassa anudahanatÄ• ya vatthu. dosassa pana anudahanatÄ• ya __manopadosikÄ• _ d
__khiá¸• á¸• Ä• padosikÄ• _ devÄ• daá¹-á¹-habbÄ• . mohavasena hi tÄ• saá¹ƒ satisammos
khiá¸• á¸• Ä• vasena Ä• hÄ• rakÄ• laá¹ƒ ativattitvÄ• kÄ• laá¹…karonti.

__Ä• huneyyaggÄ«_tiÄ• dÄ«su \Be III 177/ Ä• hunaá¹ƒ vuccati sakkÄ• ro, Ä• hunaá¹ƒ arah
mÄ• tÄ• pitaro hi puttÄ• naá¹ƒ bahÅ«pakÄ• ratÄ• ya Ä• hunaá¹ƒ \Ee III 995/ arahanti. tesu
puttÄ• nirayÄ• dÄ«su nibbattanti. tasmÄ• kiÃ±cÄ• pi mÄ• tÄ• pitaro nÄ• nudahanti, anuda
iti anudahanaá¹-á¹-hena Ä• huneyyaggÄ«ti vuccanti. svÄ• yamattho mittavindakavatthunÄ•

mittavindako hi mÄ• tarÄ• ``tÄ• ta, ajja uposathiko hutvÄ• vihÄ• re sabbarattiá¹ƒ dhamma
suá¹‡a, sahassaá¹ƒ te dassÄ• mÄ«â€™â€™ ti vutto dhanalobhena uposathaá¹ƒ samÄ• dÄ
á¹-hÄ• naá¹ƒ akutobhayanti sallakkhetvÄ• dhammÄ• sanassa heá¹-á¹-hÄ• nipanno sabbar
agamÄ• si. mÄ• tÄ• pÄ• tova yÄ• guá¹ƒ pacitvÄ• upanÄ• mesi. so sahassaá¹ƒ gahetvÄ• v
``dhanaá¹ƒ saá¹ƒharissÄ• mÄ«â€™â€™ ti. so nÄ• vÄ• ya samuddaá¹ƒ pakkhanditukÄ• mo
``tÄ• ta, imasmiá¹ƒ kule cattÄ• lÄ«sakoá¹-idhanaá¹ƒ atthi, alaá¹ƒ gamanenÄ• â€™â€™ ti ni
vacanaá¹ƒ anÄ• diyitvÄ• gacchati eva. mÄ• tÄ• purato aá¹-á¹-hÄ• si. atha naá¹ƒ kujjhitvÄ•
purato tiá¹-á¹-hatÄ«â€™â€™ ti pÄ• dena paharitvÄ• patitaá¹ƒ antaraá¹ƒ katvÄ• agamÄ• si

mÄ• tÄ• uá¹-á¹-hahitvÄ• ``mÄ• disÄ• ya mÄ• tari evarÅ«paá¹ƒ kammaá¹ƒ katvÄ• gatassa
bhavissatÄ«ti evaá¹ƒsaÃ±Ã±Ä« nÄ• ma tvaá¹ƒ puttÄ• â€™â€™ ti Ä• ha. tassa nÄ• vaá¹ƒ Ä
nÄ• vÄ• aá¹-á¹-hÄ• si. atha te manussÄ• ``addhÄ• ettha pÄ• papuriso atthi salÄ• kaá¹ƒ de
salÄ• kÄ• diyyamÄ• nÄ• tasseva tikkhattuá¹ƒ pÄ• puá¹‡Ä• ti. te tassa uá¸·umpaá¹ƒ datvÄ•
pakkhipiá¹ƒsu. so ekaá¹ƒ dÄ«paá¹ƒ gantvÄ• vimÄ• napetÄ«hi saddhiá¹ƒ sampattiá¹ƒ anubh
purato mÄ• agamÄ• sÄ«â€™â€™ ti vuccamÄ• nopi taddiguá¹‡aá¹ƒ taddiguá¹‡aá¹ƒ sampa
khuracakkadharaá¹ƒ ekaá¹ƒ addasa. tassa taá¹ƒ cakkaá¹ƒ padumapupphaá¹ƒ viya upaá¹-á¹
``ambho, idaá¹ƒ tayÄ• piá¸·andhitaá¹ƒ padumaá¹ƒ mayhaá¹ƒ dehÄ«â€™â€™ ti. ``na idaá¹ƒ
khuracakkaá¹ƒ etaâ€™â€™ nti. so ``vaÃ±cesi maá¹ƒ, tvaá¹ƒ kiá¹ƒ mayÄ• padumaá¹ƒ adiá¹
vatvÄ• tvaá¹ƒ lohitacandanaá¹ƒ vilimpitvÄ• piá¸·andhanaá¹ƒ padumapupphaá¹ƒ mayhaá¹ƒ
cintesi ``ayampi mayÄ• katasadisaá¹ƒ kammaá¹ƒ katvÄ• tassa phalaá¹ƒ \Be III 178/ anubh
atha naá¹ƒ ``handa reâ€™â€™ ti vatvÄ• tassa matthake cakkaá¹ƒ pakkhipi. tena vuttaá¹ƒ -

``catubbhi \Ee III 996/ aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti || (J I 1.104).

__gahapatÄ«_ti pana gehasÄ• miko vuccati. so mÄ• tugÄ• massa sayanavatthÄ• laá¹…kÄ

bahÅ«pakÄ• ro. taá¹ƒ aticaranto mÄ• tugÄ• mo nirayÄ• dÄ«su nibbattati, tasmÄ• sopi purim
anudahanaá¹-á¹-hena gahapataggÄ«ti vutto.

tattha vatthu --- kassapabuddhassa kÄ• le sotÄ• pannassa upÄ• sakassa bhariyÄ• aticÄ•
so taá¹ƒ paccakkhato disvÄ• ``kasmÄ• tvaá¹ƒ evaá¹ƒ karosÄ«â€™â€™ ti Ä• ha. sÄ• ``sa
ayaá¹ƒ me sunakho viluppamÄ• no khÄ• datÅ«â€™â€™ ti vatvÄ• kÄ• laá¹…katvÄ• kaá¹‡
vemÄ• nikapetÄ« hutvÄ• nibbattÄ• . divÄ• sampattiá¹ƒ anubhavati, rattiá¹ƒ dukkhaá¹ƒ. tad
migavaá¹ƒ caranto araÃ±Ã±aá¹ƒ pavisitvÄ• anupubbena kaá¹‡á¹‡amuá¹‡á¸• akadahaá¹ƒ s
sampattiá¹ƒ anubhavati. sÄ• taá¹ƒ vaÃ±cetvÄ• rattiá¹ƒ dukkhaá¹ƒ anubhavati. so Ã±atvÄ•
gacchatÄ«â€™â€™ ti piá¹-á¹-hito piá¹-á¹-hito gantvÄ• avidÅ«re á¹-hito kaá¹‡á¹‡amuá¹‡á¸•
taá¹ƒ ``paá¹-apaá¹-aâ€™â€™ nti khÄ• damÄ• naá¹ƒ ekaá¹ƒ sunakhaá¹ƒ disvÄ• asinÄ• dvi
puna chinne cattÄ• ro. puna chinne aá¹-á¹-ha. puna chinne soá¸·asa ahesuá¹ƒ. sÄ• ``kiá¹ƒ
Ä• ha. so ``kiá¹ƒ idaâ€™â€™ nti Ä• ha. sÄ• ``evaá¹ƒ akatvÄ• kheá¸·apiá¹‡á¸• aá¹ƒ bhÅ«m
pÄ• dena ghaá¹ƒsÄ• hÄ«â€™â€™ ti Ä• ha. so tathÄ• akÄ• si. sunakhÄ• antaradhÄ• yiá¹ƒ
kammaá¹ƒ khÄ«á¹‡aá¹ƒ. rÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• gantuá¹ƒ Ä• raddho. sÄ• ``mayh
khÄ«á¹‡aá¹ƒ mÄ• agamÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• asutvÄ• va gato.

__dakkhiá¹‡eyyaggÄ«_ti ettha pana __dakkhiá¹‡Ä• _ti cattÄ• ro paccayÄ• , bhikkhusaá¹…
gihÄ«naá¹ƒ tÄ«su saraá¹‡esu paÃ±casu sÄ«lesu dasasu sÄ«lesu mÄ• tÄ• pituupaá¹-á¹-hÄ•
dhammikasamaá¹‡abrÄ• hmaá¹‡aupaá¹-á¹-hÄ• neti evamÄ• dÄ«su kalyÄ• á¹‡adhammesu
micchÄ• paá¹-ipannÄ• gihÄ« bhikkhusaá¹…ghaá¹ƒ \Be III 179/ akkositvÄ• paribhÄ• sitvÄ•
tasmÄ• sopi purimanayeneva anudahanaá¹-á¹-hena dakkhiá¹‡eyyaggÄ«ti \Ee III 997/ vutto
vibhÄ• vanatthaá¹ƒ vimÄ• navatthusmiá¹ƒ revatÄ«vatthu vitthÄ• retabbaá¹ƒ.

``tividhena rÅ«pasaá¹…gahoâ€™â€™ ti ettha __tividhenÄ• _ti tÄ«hi koá¹-á¹-hÄ• sehi. __sa
jÄ• tisaÃ±jÄ• tikiriyagaá¹‡anavasena catubbidho saá¹…gaho. tattha sabbe khattiyÄ• Ä• ga
462) jÄ• tisaá¹…gaho. sabbe kosalakÄ• tiÄ• diko saÃ±jÄ• tisaá¹…gaho. sabbe hatthÄ• rohÄ
cakkhÄ• yatanaá¹ƒ katamaá¹ƒ khandhagaá¹‡anaá¹ƒ gacchatÄ«ti? cakkhÄ• yatanaá¹ƒ rÅ«p
gacchatÄ«ti. haÃ±ci cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitanti ayaá¹ƒ gaá¹‡ana
adhippeto. tasmÄ• tividhena rÅ«pasaá¹…gahoti tÄ«hi koá¹-á¹-hÄ• sehi rÅ«pagaá¹‡anÄ• ti

__sanidassanÄ• _dÄ«su attÄ• naá¹ƒ Ä• rabbha pavattena cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ
__sanidassanaá¹ƒ. _ cakkhupaá¹-ihananasamatthato saha paá¹-ighenÄ• ti __sappaá¹-ighaá
rÅ«pÄ• yatanameva. cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ nÄ• ssa nidassananti __anida
sotÄ• dipaá¹-ihananasamatthato saha paá¹-ighenÄ• ti \Ne III 163/ __sappaá¹-ighaá¹ƒ. _ taá
cakkhÄ• yatanÄ• dÄ«ni nava Ä• yatanÄ• ni. vuttappakÄ• raá¹ƒ nÄ• ssa nidassananti __anid
paá¹-ighoti __appaá¹-ighaá¹ƒ. _ taá¹ƒ atthato á¹-hapetvÄ• dasÄ• yatanÄ• ni avasesaá¹ƒ su

__tayo saá¹…khÄ• rÄ• _ti sahajÄ• tadhamme ceva samparÄ• ye phaladhamme ca saá¹…k
saá¹…khÄ• rÄ• . abhisaá¹…kharotÄ«ti abhisaá¹…khÄ• ro. puÃ±Ã±o abhisaá¹…khÄ• ro __p

``tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• rÅ«pÄ•
bhÄ• vanÄ• mayÄ• â€™â€™ ti evaá¹ƒ vuttÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ kÄ• mÄ• vacarakusala
paÃ±cannaá¹ƒ rÅ«pÄ• vacarakusalacetanÄ• naÃ±cetaá¹ƒ adhivacanaá¹ƒ. ettha ca dÄ• nas
honti. bhÄ• vanÄ• mayÄ• terasÄ• pi. yathÄ• hi paguá¹‡aá¹ƒ dhammaá¹ƒ sajjhÄ• yamÄ• n
na jÄ• nÄ• ti, pacchÄ• Ä• vajjanto jÄ• nÄ• ti, evameva kasiá¹‡aparikammaá¹ƒ \Be III 180/ k
paguá¹‡ajjhÄ• naá¹ƒ paccavekkhantassa Ã±Ä• á¹‡avippayuttÄ• pi bhÄ• vanÄ• hoti. tena v
terasÄ• pÄ«â€™â€™ ti.

tattha dÄ• namayÄ• dÄ«su ``dÄ• naá¹ƒ Ä• rabbha dÄ• namadhikicca yÄ• uppajjati \Ee III 9
cetayitattaá¹ƒ, ayaá¹ƒ vuccati dÄ• namayo puÃ±Ã±Ä• bhisaá¹…khÄ• ro. sÄ«laá¹ƒ Ä• rabbh
bhÄ• vanamadhikicca yÄ• uppajjati cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ, ayaá¹ƒ vuccati b
puÃ±Ã±Ä• bhisaá¹…khÄ• roâ€™â€™ ti ayaá¹ƒ saá¹…khepadesanÄ• .

cÄ«varÄ• dÄ«su pana catÅ«su paccayesu rÅ«pÄ• dÄ«su vÄ• chasu Ä• rammaá¹‡esu ann
taá¹ƒ taá¹ƒ dentassa tesaá¹ƒ uppÄ• danato paá¹-á¹-hÄ• ya pubbabhÄ• ge, pariccÄ• gakÄ•
anussaraá¹‡e cÄ• ti tÄ«su kÄ• lesu pavattÄ• cetanÄ• dÄ• namayÄ• nÄ• ma. sÄ«lapÅ«raá
pabbajissÄ• mÄ«ti vihÄ• raá¹ƒ gacchantassa, pabbajantassa manorathaá¹ƒ matthakaá¹ƒ pÄ
sÄ• dhu sÄ• dhÅ«ti Ä• vajjantassa, pÄ• timokkhaá¹ƒ saá¹ƒvarantassa, cÄ«varÄ• dayo pacc
Ä• pÄ• thagatesu rÅ«pÄ• dÄ«su cakkhudvÄ• rÄ• dÄ«ni saá¹ƒvarantassa, Ä• jÄ«vaá¹ƒ sodh
sÄ«lamayÄ• nÄ• ma.

paá¹-isambhidÄ• yaá¹ƒ vuttena vipassanÄ• maggena ``cakkhuá¹ƒ aniccato dukkhato anatta
manaá¹ƒ. rÅ«pe. dhamme. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ. cakk
manosamphassaá¹ƒ. cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... pe ... manosamphassajaá¹ƒ ved
III 164/, jarÄ• maraá¹‡aá¹ƒ aniccato dukkhato anattato bhÄ• ventassa pavattÄ• cetanÄ• bh
nÄ• mÄ• â€™â€™ ti ayaá¹ƒ vitthÄ• rakathÄ• .

apuÃ±Ã±o ca so abhisaá¹…khÄ• ro cÄ• ti __apuÃ±Ã±Ä• bhisaá¹…khÄ• ro. _ dvÄ• dasaak
cetanÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. vuttampi cetaá¹ƒ ``tattha katamo apuÃ±Ã±Ä• bhisaá¹
kÄ• mÄ• vacarÄ• , ayaá¹ƒ vuccati apuÃ±Ã±Ä• bhisaá¹…khÄ• roâ€™â€™ ti. Ä• neÃ±jaá¹ƒ n
vipÄ• kabhÅ«taá¹ƒ arÅ«pameva abhisaá¹…kharotÄ«ti __Ä• neÃ±jÄ• bhisaá¹…khÄ• ro. _ ca
arÅ«pÄ• vacarakusalacetanÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. yathÄ• ha ``tattha katamo Ä• n
kusalacetanÄ• arÅ«pÄ• vacarÄ• , ayaá¹ƒ vuccati Ä• neÃ±jÄ• bhisaá¹…khÄ• roâ€™â€™ ti.

__puggalattike_ \Be III 181/ sattavidho purisapuggalo, tisso sikkhÄ• sikkhatÄ«ti __sekkho.

sikkhitasikkhattÄ• puna na sikkhissatÄ«ti __asekkho. _ puthujjano sikkhÄ• hi paribÄ• hiyatt
nÄ• sekkho. _

therattike \Ee III 999/ jÄ• timahallako gihÄ« __jÄ• titthero_ nÄ• ma. ``cattÄ• rome, bhikkhav
dhammÄ• . idha, bhikkhave, thero sÄ«lavÄ• hoti, bahussuto hoti, catunnaá¹ƒ jhÄ• nÄ• naá
Ä• savÄ• naá¹ƒ khayÄ• bahussuto hoti, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ lÄ• bhÄ« hoti, Ä• savÄ
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ime kho, bhikkhave, cattÄ• ro therakaraá¹‡Ä• dhammÄ• â€™â€™ ti (AN I 4.22). evaá¹ƒ vu
anekehi vÄ• samannÄ• gato __dhammathero_ nÄ• ma. aÃ±Ã±ataro theranÄ• mako bhikkh
yaá¹ƒ vÄ• pana mahallakakÄ• le pabbajitaá¹ƒ sÄ• maá¹‡erÄ• dayo disvÄ• thero theroti va
__sammutithero_ nÄ• ma.

__puÃ±Ã±akiriyavatthÅ«su_ dÄ• nameva __dÄ• namayaá¹ƒ. _ puÃ±Ã±akiriyÄ• ca sÄ• tes
vatthu cÄ• ti __puÃ±Ã±akiriyavatthu. _ itaresupi dvÄ«su eseva nayo. atthato pana pubbe
vuttadÄ• namayacetanÄ• divaseneva saddhiá¹ƒ pubbabhÄ• gaaparabhÄ• gacetanÄ• hi imÄ
puÃ±Ã±akiriyavatthÅ«ni veditabbÄ• ni. ekamekaÃ±cettha pubbabhÄ• gato paá¹-á¹-hÄ• ya k
kÄ• yakammaá¹ƒ hoti. tadatthaá¹ƒ vÄ• caá¹ƒ nicchÄ• rentassa vacÄ«kammaá¹ƒ. kÄ• yaá¹…
manasÄ• cintentassa manokammaá¹ƒ. annÄ• dÄ«ni dentassa cÄ• pi annadÄ• nÄ• dÄ«ni d
Ä• vajjetvÄ• \Ne III 165/ vÄ• dÄ• nakÄ• le dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu hoti. vattas
sÄ«lamayaá¹ƒ. khayato vayato sammasanaá¹ƒ paá¹-á¹-hapetvÄ• dadato bhÄ• vanÄ• maya

aparÄ• nipi satta puÃ±Ã±akiriyavatthÅ«ni apacitisahagataá¹ƒ puÃ±Ã±akiriyavatthu, veyyÄ•
pattÄ• nuppadÄ• naá¹ƒ, pattabbhanumodanaá¹ƒ, desanÄ• mayaá¹ƒ, savanamayaá¹ƒ, diá¹-á
puÃ±Ã±akiriyavatthÅ«ti. tattha mahallakaá¹ƒ disvÄ•
paccuggamanapattacÄ«varappaá¹-iggahaá¹‡aabhivÄ• danamaggasampadÄ• nÄ• divasena
vuá¸• á¸• hatarÄ• naá¹ƒ vattappaá¹-ipattikaraá¹‡avasena, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-
pattaá¹ƒ gahetvÄ• gÄ• me bhikkhaá¹ƒ samÄ• dapetvÄ• upasaá¹ƒharaá¹‡avasena, ``gacch
Ä• harÄ• â€™â€™ ti sutvÄ• vegena gantvÄ• pattÄ• haraá¹‡Ä• divasena ca veyyÄ• vaccas
veditabbaá¹ƒ. cattÄ• ro paccaye datvÄ• sabbasattÄ• naá¹ƒ patti hotÅ«ti pavattanavasena p
veditabbaá¹ƒ. parehi dinnÄ• ya pattiyÄ• sÄ• dhu suá¹-á¹-hÅ«ti anumodanÄ• vasena \Ee III
pattabbhanumodanaá¹ƒ veditabbaá¹ƒ. eko ``evaá¹ƒ maá¹ƒ `dhammakathikoâ€™ ti jÄ• nissa
á¹-hatvÄ• lÄ• bhagaruko hutvÄ• deseti, taá¹ƒ na mahapphalaá¹ƒ. eko attano paguá¹‡adha
paresaá¹ƒ deseti, idaá¹ƒ desanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu nÄ• ma. eko suá¹‡anto ``it
jÄ• nissantÄ«â€™â€™ ti suá¹‡Ä• ti, taá¹ƒ na mahapphalaá¹ƒ. eko ``evaá¹ƒ me mahapphala
hitappharaá¹‡ena muducittena dhammaá¹ƒ suá¹‡Ä• ti, idaá¹ƒ savanamayaá¹ƒ puÃ±Ã±akiriy
diá¹-á¹-hijugataá¹ƒ pana sabbesaá¹ƒ niyamalakkhaá¹‡aá¹ƒ. yaá¹ƒkiÃ±ci puÃ±Ã±aá¹ƒ karont
ujubhÄ• veneva mahapphalaá¹ƒ hoti.

iti imesaá¹ƒ sattannaá¹ƒ puÃ±Ã±akiriyavatthÅ«naá¹ƒ purimeheva tÄ«hi saá¹…gaho veditab
apacitiveyyÄ• vaccÄ• ni sÄ«lamaye. pattidÄ• napattabbhanumodanÄ• ni dÄ• namaye. desa
diá¹-á¹-hijugataá¹ƒ tÄ«supi saá¹…gahaá¹ƒ gacchati.

__codanÄ• vatthÅ«nÄ«_ti codanÄ• kÄ• raá¹‡Ä• ni. __diá¹-á¹-henÄ• _ti maá¹ƒsacakkhunÄ•
vÄ«tikkamaá¹ƒ disvÄ• codeti. __sutenÄ• _ti pakatisotena vÄ• dibbasotena vÄ• parassa sa
__parisaá¹…kÄ• ya vÄ• _ti diá¹-á¹-haparisaá¹…kitena vÄ• sutaparisaá¹…kitena vÄ• mutap
ayamettha saá¹…khepo, vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttanayeneva vedita

__kÄ• mÅ«papattiyo_ti kÄ• mÅ«pasevanÄ• kÄ• mappaá¹-ilÄ• bhÄ• vÄ• . __paccupaá¹-á¹
nibaddhÄ• rammaá¹‡Ä• . __seyyathÄ• pi manussÄ• _ti yathÄ• manussÄ• . manussÄ• hi n
vattenti \Ne III 166/. yattha paá¹-ibaddhacittÄ• honti, satampi sahassampi datvÄ• mÄ• tugÄ
nibaddhabhogaá¹ƒ bhuÃ±janti. __ekacce devÄ• _ nÄ• ma catudevalokavÄ• sino. tepi nibad
vattenti. __ekacce vinipÄ• tikÄ• _ nÄ• ma nerayike á¹-hapetvÄ• avasesÄ• macchakacchap
nibaddhavatthusmiá¹ƒyeva vasaá¹ƒ vattenti. maccho attano macchiyÄ• kacchapo kacchapi
__nimminitvÄ• nimminitvÄ• _ti nÄ«lapÄ«tÄ• divasena yÄ• disaá¹ƒ yÄ• disaá¹ƒ attano \Ee II
tÄ• disaá¹ƒ tÄ• disaá¹ƒ nimminitvÄ• Ä• yasmato anuruddhassa purato manÄ• pakÄ• yikÄ•
__nimmÄ• naratÄ«_ti evaá¹ƒ sayaá¹ƒ nimmite nimmite nimmÄ• ne rati etesanti nimmÄ• nar
parehi nimmitakÄ• mÄ• . tesaÃ±hi manaá¹ƒ Ã±atvÄ• pare yathÄ• rucitaá¹ƒ kÄ• mabhogaá¹
vasaá¹ƒ vattenti. kathaá¹ƒ parassa manaá¹ƒ jÄ• nantÄ«ti? pakatisevanavasena. yathÄ• hi k
bhuÃ±jantassa yaá¹ƒ yaá¹ƒ so bahuá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ taá¹ƒ tassa ruccatÄ«ti jÄ• nÄ• ti,
abhirucitÄ• rammaá¹‡aá¹ƒ Ã±atvÄ• tÄ• disakaá¹ƒyeva nimminanti. te tattha vasaá¹ƒ vatten
keci pana therÄ• ``hasitamattena olokitamattena Ä• liá¹…gitamattena ca tesaá¹ƒ kÄ• makic
vadanti, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``etaá¹ƒ pana natthÄ«â€™â€™ ti paá¹-ikkhittaá¹ƒ. na k
aphusantassa phoá¹-á¹-habbaá¹ƒ kÄ• makiccaá¹ƒ sÄ• dheti. channampi hi kÄ• mÄ• vacarÄ
vuttampi cetaá¹ƒ ---

``cha ete kÄ• mÄ• vacarÄ• , sabbakÄ• masamiddhino.

sabbesaá¹ƒ ekasaá¹…khÄ• taá¹ƒ, Ä• yu bhavati kittakaâ€™â€™ nti || (Vibh 1023).

__sukhÅ«papattiyo_ti sukhappaá¹-ilÄ• bhÄ• . __uppÄ• detvÄ• uppÄ• detvÄ• sukhaá¹ƒ vih
paá¹-hamajjhÄ• nasukhaá¹ƒ nibbattetvÄ• upari vipÄ• kajjhÄ• nasukhaá¹ƒ anubhavantÄ«ti a
abhisannÄ• _ti dutiyajjhÄ• nasukhena tintÄ• . __parisannÄ• _ti samantato tintÄ• . __paripÅ«
__paripphuá¹-Ä• _ti tasseva vevacanaá¹ƒ. idampi vipÄ• kajjhÄ• nasukhameva sandhÄ• ya v
ahosukha_nti tesaá¹ƒ kira bhavalobho mahÄ• uppajjati. tasmÄ• kadÄ• ci karahaci evaá¹ƒ u
__santamevÄ• _ti paá¹‡Ä«tameva. __tusitÄ• _ti tato uttariá¹ƒ sukhassa apatthanato santuá
__sukhaá¹ƒ paá¹-ivedentÄ«_ti tatiyajjhÄ• nasukhaá¹ƒ anubhavanti.

__sekkhÄ• paÃ±Ã±Ä• _ti satta ariyapaÃ±Ã±Ä• . arahato paÃ±Ã±Ä• __asekkhÄ• . _ avase
__nevasekkhÄ• nÄ• sekkhÄ• . _

__cintÄ• mayÄ• _dÄ«su \Ne III 167/ \Be III 184/ \Ee III 1002/ ayaá¹ƒ vitthÄ• ro --- ``tattha ka
paÃ±Ã±Ä• ? yogavihitesu vÄ• kammÄ• yatanesu yogavihitesu vÄ• sippÄ• yatanesu yogav
kammassakataá¹ƒ vÄ• saccÄ• nulomikaá¹ƒ vÄ• rÅ«paá¹ƒ aniccanti vÄ• ... pe ... viÃ±Ã±Ä•
yaá¹ƒ evarÅ«paá¹ƒ anulomikaá¹ƒ khantiá¹ƒ diá¹-á¹-hiá¹ƒ ruciá¹ƒ muttiá¹ƒ pekkhaá¹ƒ dhamm
parato asutvÄ• paá¹-ilabhati, ayaá¹ƒ vuccati __cintÄ• mayÄ• paÃ±Ã±Ä• . _ tattha katamÄ•
yogavihitesu vÄ• kammÄ• yatanesu ... pe ... dhammanijjhÄ• nakkhantiá¹ƒ parato sutvÄ• pa
vuccati __sutamayÄ• paÃ±Ã±Ä• . _ (tattha katamÄ• bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• ?) sa
__bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• _â€™â€™ ti (Vibh 768-69).

__sutÄ• vudha_nti sutameva Ä• vudhaá¹ƒ. taá¹ƒ atthato tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ. ta
paÃ±Ã±Ä• vudhaá¹ƒ nissÄ• ya sÅ«ro yodho avikampamÄ• no mahÄ• kantÄ• raá¹ƒ viya saá
avihaÃ±Ã±amÄ• no. teneva vuttaá¹ƒ --- ``sutÄ• vudho, bhikkhave, ariyasÄ• vako akusalaá¹ƒ
bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharatÄ«â€™

__pavivekÄ• vudha_nti ``kÄ• yaviveko cittaviveko upadhivivekoâ€™â€™ ti ayaá¹ƒ tividhopi
tassa nÄ• nÄ• karaá¹‡aá¹ƒ kÄ• yaviveko vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ
parisuddhacittÄ• naá¹ƒ paramavodÄ• nappattÄ• naá¹ƒ. upadhiviveko ca nirupadhÄ«naá¹ƒ p
tividhe viveke abhirato, na kutoci bhÄ• yati. tasmÄ• ayampi avassayaá¹-á¹-hena Ä• vudhan
lokiyalokuttarapaÃ±Ã±Ä• va Ä• vudhaá¹ƒ __paÃ±Ã±Ä• vudhaá¹ƒ. _ yassa sÄ• atthi, so na
koci bhÄ• yati. tasmÄ• sÄ• pi avassayaá¹-á¹-heneva Ä• vudhanti vuttÄ• .

__anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya_nti ito pubbe anaÃ±Ã±Ä• taá¹ƒ aviditaá¹ƒ dhamm
paá¹-ipannassa uppannaá¹ƒ indriyaá¹ƒ. sotÄ• pattimaggaÃ±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ
aÃ±Ã±Ä• bhÅ«taá¹ƒ Ä• jÄ• nanabhÅ«taá¹ƒ indriyaá¹ƒ. sotÄ• pattiphalato paá¹-á¹-hÄ• ya ch
Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ. __aÃ±Ã±Ä• tÄ• vindriya_nti aÃ±Ã±Ä• tÄ• vÄ«su jÄ• nan
dhammesu indriyaá¹ƒ. arahattaphalaÃ±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ.

__maá¹ƒsacakkhu_ \Be III 185/ \Ee III 1003/ cakkhupasÄ• do. __dibbacakkhu_ Ä• lokaniss
__paÃ±Ã±Ä• cakkhu_ lokiyalokuttarapaÃ±Ã±Ä• .

__adhisÄ«lasikkhÄ• _dÄ«su \Ne III 168/ adhisÄ«laÃ±ca taá¹ƒ sikkhitabbato sikkhÄ• cÄ• ti
itarasmiá¹ƒ dvayepi eseva nayo. tattha sÄ«laá¹ƒ adhisÄ«laá¹ƒ, cittaá¹ƒ adhicittaá¹ƒ, paÃ±Ã±
ayaá¹ƒ pabhedo veditabbo ---

__sÄ«laá¹ƒ_ nÄ• ma paÃ±casÄ«ladasasÄ«lÄ• ni, pÄ• timokkhasaá¹ƒvaro __adhisÄ«laá¹ƒ_
cittaá¹ƒ, vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ __adhicittaá¹ƒ. _ kammassakataÃ±Ä• á¹‡aá¹ƒ pa
__adhipaÃ±Ã±Ä• . _ anuppannepi hi buddhuppÄ• de pavattatÄ«ti paÃ±casÄ«ladasasÄ«lÄ•
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ buddhuppÄ• deyeva pavattatÄ«ti adhisÄ«laá¹ƒ. cittapaÃ±Ã
nibbÄ• naá¹ƒ patthayantena samÄ• dinnaá¹ƒ paÃ±casÄ«lampi dasasÄ«lampi adhisÄ«lamev
samÄ• pattiyopi adhicittameva. sabbaá¹ƒ vÄ• lokiyaá¹ƒ sÄ«lameva, lokuttaraá¹ƒ adhisÄ«la
eseva nayo.

__bhÄ• vanÄ• su_ khÄ«á¹‡Ä• savassa paÃ±cadvÄ• rikakÄ• yo __kÄ• yabhÄ• vanÄ• _ nÄ•
__cittabhÄ• vanÄ• _ nÄ• ma. arahattaphalapaÃ±Ã±Ä• __paÃ±Ã±Ä• bhÄ• vanÄ• _ nÄ• ma
paÃ±cadvÄ• rikakÄ• yo subhÄ• vito hoti. aá¹-á¹-ha samÄ• pattiyo cassa na aÃ±Ã±esaá¹ƒ vi
paÃ±Ã±Ä• bhÄ• vitÄ• nÄ• ma hoti paÃ±Ã±Ä• vepullapattiyÄ• . tasmÄ• evaá¹ƒ vuttaá¹ƒ.

__anuttariyesu_ vipassanÄ• __dassanÄ• nuttariyaá¹ƒ_ maggo __paá¹-ipadÄ• nussariyaá¹
__vimuttÄ• nuttariyaá¹ƒ. _ phalaá¹ƒ vÄ• dassanÄ• nuttariyaá¹ƒ. maggo paá¹-ipadÄ• nuttari
vimuttÄ• nuttariyaá¹ƒ. nibbÄ• naá¹ƒ vÄ• dassanÄ• nuttariyaá¹ƒ, tato uttariÃ±hi daá¹-á¹-habl
maggo paá¹-ipadÄ• nuttariyaá¹ƒ. phalaá¹ƒ vimuttÄ• nuttariyaá¹ƒ. __anuttariya_nti uttamaá¹ƒ

__samÄ• dhÄ«su_ paá¹-hamajjhÄ• nasamÄ• dhi __savitakkasavicÄ• ro. _ paÃ±cakanayen
__avitakkavicÄ• ramatto. _ seso __avitakkaavicÄ• ro. _

__suÃ±Ã±atÄ• _dÄ«su tividhÄ• kathÄ• Ä• gamanato, saguá¹‡ato, Ä• rammaá¹‡atoti. Ä• g
anattato abhinivisitvÄ• anattato disvÄ• anattato vuá¹-á¹-hÄ• ti, tassa vipassanÄ• __suÃ±Ã
kasmÄ• ? asuÃ±Ã±atattakÄ• rakÄ• naá¹ƒ kilesÄ• naá¹ƒ \Ee III 1004/ abhÄ• vÄ• . vipassanÄ
maggasamÄ• dhi suÃ±Ã±ato nÄ• ma hoti. maggÄ• gamanena phalasamÄ• dhi suÃ±Ã±ato n
abhinivisitvÄ• aniccato disvÄ• aniccato vuá¹-á¹-hÄ• ti. tassa vipassanÄ• animittÄ• \Ne III
kasmÄ• ? nimittakÄ• rakakilesÄ• bhÄ• vÄ• . vipassanÄ• gamanena maggasamÄ• dhi __ani
phalaá¹ƒ animittaá¹ƒ nÄ• ma. aparo dukkhato abhinivisitvÄ• dukkhato disvÄ• dukkhato vuá
vipassanÄ• __appaá¹‡ihitÄ• _ nÄ• ma hoti. kasmÄ• ? paá¹‡idhikÄ• rakakilesÄ• bhÄ• vÄ• .
maggasamÄ• dhi appaá¹‡ihito nÄ• ma. maggÄ• gamanena phalaá¹ƒ appaá¹‡ihitaá¹ƒ nÄ• m
kathÄ• . maggasamÄ• dhi pana rÄ• gÄ• dÄ«hi suÃ±Ã±atattÄ• suÃ±Ã±ato, rÄ• ganimittÄ• c
rÄ• gapaá¹‡idhiÄ• dÄ«naá¹ƒ abhÄ• vÄ• appaá¹‡ihitoti ayaá¹ƒ __saguá¹‡ato_ kathÄ• . nibb
suÃ±Ã±atattÄ• rÄ• gÄ• dinimittapaá¹‡idhÄ«naÃ±ca abhÄ• vÄ• suÃ±Ã±ataÃ±ceva animitta
tadÄ• rammaá¹‡o maggasamÄ• dhi suÃ±Ã±ato animitto appaá¹‡ihito. ayaá¹ƒ __Ä• rammaá

__soceyyÄ• nÄ«_ti sucibhÄ• vakarÄ• soceyyappaá¹-ipadÄ• dhammÄ• . vitthÄ• ro panetth
__kÄ• yasoceyyaá¹ƒ? _ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ tiÄ• dinÄ• nayena vut
sucaritÄ• naá¹ƒ vasena veditabbo.

__moneyyÄ• nÄ«_ti munibhÄ• vakarÄ• moneyyappaá¹-ipadÄ• dhammÄ• . tesaá¹ƒ vitthÄ•
__kÄ• yamoneyyaá¹ƒ? _ tividhakÄ• yaduccaritassa pahÄ• naá¹ƒ kÄ• yamoneyyaá¹ƒ, tividha
kÄ• yamoneyyaá¹ƒ, kÄ• yÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ kÄ• yamoneyyaá¹ƒ, kÄ• yapariÃ±Ã±
kÄ• yapariÃ±Ã±Ä• sahagato maggo kÄ• yamoneyyaá¹ƒ, kÄ• yasmiá¹ƒ chandarÄ• gappahÄ
kÄ• yasaá¹…khÄ• ranirodhÄ• catutthajjhÄ• nasamÄ• patti kÄ• yamoneyyaá¹ƒ. tattha katam
catubbidhavacÄ«duccaritassa pahÄ• naá¹ƒ vacÄ«moneyyaá¹ƒ, catubbidhaá¹ƒ vacÄ«sucarit
vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ vacÄ«moneyyaá¹ƒ vÄ• cÄ• pariÃ±Ã±Ä• vacÄ«moneyya
vÄ• cÄ• ya chandarÄ• gappahÄ• naá¹ƒ, vacÄ«saá¹…khÄ• ranirodhÄ• dutiyajjhÄ• nasamÄ•
katamaá¹ƒ __manomoneyyaá¹ƒ? _ tividhamanoduccaritassa pahÄ• naá¹ƒ manomoneyyaá¹
manosucaritaá¹ƒ manomoneyyaá¹ƒ, manÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ manomoneyyaá¹ƒ, m
pariÃ±Ã±Ä• sahagato maggo, manasmiá¹ƒ chandarÄ• gappahÄ• naá¹ƒ \Be III 187/, cittasaá
saÃ±Ã±Ä• vedayitanirodhasamÄ• patti manomoneyyaâ€™â€™ nti (Nidd I 14).

kosallesu __Ä• yo_ti vuá¸• á¸• hi. __apÄ• yo_ti avuá¸• á¸• hi. tassa tassa kÄ• raá¹‡aá¹ƒ __
pajÄ• nanÄ• kosallaá¹ƒ. vitthÄ• ro pana vibhaá¹…ge vuttoyeva.

vuttaÃ±hetaá¹ƒ --- ``tattha katamaá¹ƒ Ä• yakosallaá¹ƒ? ime dhamme manasikaroto anuppa
III 170/ dhammÄ• nuppajjanti, uppannÄ• ca akusalÄ• dhammÄ• nirujjhanti. ime vÄ• pana
anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti, uppannÄ• ca kusalÄ• dhammÄ• bhiyyo
pÄ• ripÅ«riyÄ• saá¹ƒvattantÄ«ti, yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... sammÄ• diá¹
Ä• yakosallaá¹ƒ. tattha katamaá¹ƒ apÄ• yakosallaá¹ƒ? ime dhamme manasikaroto anuppan
uppajjanti, uppannÄ• ca kusalÄ• dhammÄ• nirujjhanti. ime vÄ• pana me dhamme manas
akusalÄ• dhammÄ• uppajjanti, uppannÄ• ca akusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vep
saá¹ƒvattantÄ«ti, yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹-hi. idaá¹ƒ vu
sabbÄ• pi tatrupÄ• yÄ• paÃ±Ã±Ä• upÄ• yakosallaâ€™â€™ nti (Vibh 771). idaá¹ƒ pana ac
uppanne tassa tikicchanatthaá¹ƒ á¹-hÄ• nuppattiyÄ• kÄ• raá¹‡ajÄ• nanavaseneva veditabb

__madÄ• _ti majjanÄ• kÄ• ravasena pavattamÄ• nÄ• . tesu ``ahaá¹ƒ nirogo saá¹-á¹-hi vÄ•
atikkantÄ• ni, na me harÄ«takÄ«khaá¹‡á¸• ampi khÄ• ditapubbaá¹ƒ, ime panaÃ±Ã±e asuka
rujjati, bhesajjaá¹ƒ khÄ• dÄ• mÄ• ti vicaranti, ko aÃ±Ã±o mÄ• diso nirogo nÄ• mÄ• â€™â€™
__Ä• rogyamado. _ ``mahallakakÄ• le puÃ±Ã±aá¹ƒ karissÄ• ma, daharamha tÄ• vÄ• â€™â
mÄ• nakaraá¹‡aá¹ƒ __yobbanamado. _ ``ciraá¹ƒ jÄ«viá¹ƒ, ciraá¹ƒ jÄ«vÄ• mi, ciraá¹ƒ jÄ«viss
jÄ«viá¹ƒ, sukhaá¹ƒ jÄ«vÄ• mi, sukhaá¹ƒ jÄ«vissÄ• mÄ«â€™â€™ ti evaá¹ƒ mÄ• nakaraá¹‡a

__Ä• dhipateyyesu_ adhipatito Ä• gataá¹ƒ Ä• dhipateyyaá¹ƒ. ``ettakomhi sÄ«lena samÄ• d
vimuttiyÄ• , na me etaá¹ƒ patirÅ«paâ€™â€™ nti evaá¹ƒ attÄ• naá¹ƒ adhipattiá¹ƒ \Be III 188/
katvÄ• pÄ• passa akaraá¹‡aá¹ƒ \Ee III 1006/ __attÄ• dhipateyyaá¹ƒ_ nÄ• ma. lokaá¹ƒ adhi

akaraá¹‡aá¹ƒ __lokÄ• dhipateyyaá¹ƒ_ nÄ• ma. lokuttaradhammaá¹ƒ adhipatiá¹ƒ katvÄ• aka
__dhammÄ• dhipateyyaá¹ƒ_ nÄ• ma.

__kathÄ• vatthÅ«nÄ«_ti kathÄ• kÄ• raá¹‡Ä• ni. __atÄ«taá¹ƒ vÄ• addhÄ• na_nti atÄ«taá¹ƒ
attho. apica ``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ, `ahosÄ«â€
saá¹…khÄ• , `ahosÄ«â€™ ti tassa paÃ±Ã±atti `ahosÄ«â€™ ti tassa samaÃ±Ã±Ä• , na tassa
tassa saá¹…khÄ• `bhavissatÄ«â€™ ti (SN II 3.62) evaá¹ƒ Ä• gatena niruttipathasuttenapet

__vijjÄ• _ti tamavijjhanaá¹-á¹-hena vijjÄ• . viditakaraá¹‡aá¹-á¹-henÄ• pi vijjÄ• .
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aÃ±hi \Ne III 171/ uppajjamÄ• naá¹ƒ pubbenivÄ• saá¹ƒ chÄ
vijjhati, pubbenivÄ• saÃ±ca viditaá¹ƒ karotÄ«ti vijjÄ• . cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ cutipaá¹-
tamaá¹ƒ vijjhati, taÃ±ca viditaá¹ƒ karotÄ«ti vijjÄ• . Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ catu
tamaá¹ƒ vijjhati, catusaccadhammaÃ±ca viditaá¹ƒ karotÄ«ti vijjÄ• .

__vihÄ• resu_ aá¹-á¹-ha samÄ• pattiyo __dibbo vihÄ• ro. _ catasso appamaÃ±Ã±Ä• __bra
phalasamÄ• patti __ariyo vihÄ• ro. _

pÄ• á¹-ihÄ• riyÄ• ni kevaá¹-á¹-asutte vitthÄ• ritÄ• neva.

``ime kho, Ä• vusoâ€™â€™ tiÄ• dÄ«su vuttanayeneva yojetabbaá¹ƒ. iti samasaá¹-á¹-hiyÄ•
asÄ«tisatapaÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

tikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkavaá¹‡á¹‡anÄ•

<306> iti tikavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni catukkavasena dassetuá¹ƒ puna
``satipaá¹-á¹-hÄ• nacatukkaá¹ƒâ€™â€™ pubbe vitthÄ• ritameva.

sammappadhÄ• nacatukke \Be III 189/ __chandaá¹ƒ janetÄ«_ti ``yo chando chandikatÄ• k
dhammacchandoâ€™â€™ ti evaá¹ƒ vuttaá¹ƒ kattukamyataá¹ƒ janeti. __vÄ• yamatÄ«_ti vÄ•
__vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti vÄ«riyaá¹ƒ janeti. __cittaá¹ƒ paggaá¹‡hÄ• tÄ«_ti cittaá¹ƒ upatt
saá¹…khepo \Ee III 1007/. vitthÄ• ro pana sammappadhÄ• navibhaá¹…ge Ä• gatoyeva.

iddhipÄ• desu chandaá¹ƒ nissÄ• ya pavatto samÄ• dhi __chandasamÄ• dhi. _ padhÄ• nab
__padhÄ• nasaá¹…khÄ• rÄ• . samannÄ• gata_nti tehi dhammehi upetaá¹ƒ. iddhiyÄ• pÄ• d
pÄ• danti __iddhipÄ• daá¹ƒ_ \Ne III 172/. sesesupi eseva nayo. ayamettha saá¹…khepo, vit
iddhipÄ• davibhaá¹…ge Ä• gato eva. visuddhimagge panassa attho dÄ«pito. jhÄ• nakathÄ•

vitthÄ• ritÄ• va.

<307> __diá¹-á¹-hadhammasukhavihÄ• rÄ• yÄ• _ti imasmiá¹ƒyeva attabhÄ• ve sukhavihÄ•
phalasamÄ• pattijhÄ• nÄ• ni, khÄ«á¹‡Ä• savassa aparabhÄ• ge nibbattitajhÄ• nÄ• ni ca kat

__Ä• lokasaÃ±Ã±aá¹ƒ manasikarotÄ«_ti divÄ• vÄ• rattiá¹ƒ vÄ• sÅ«riyacandapajjotamaá¹
Ä• lokoti manasikaroti. __divÄ• saÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti evaá¹ƒ manasi katvÄ• div
__yathÄ• divÄ• tathÄ• ratti_nti yathÄ• divÄ• diá¹-á¹-ho Ä• loko, tatheva taá¹ƒ rattiá¹ƒ ma
rattiá¹ƒ tathÄ• divÄ• _ti yathÄ• rattiá¹ƒ Ä• loko diá¹-á¹-ho, evameva divÄ• manasikaroti. __
cetasÄ• _ti evaá¹ƒ apihitena cittena. __apariyonaddhenÄ• _ti samantato anaddhena. __sap
saobhÄ• saá¹ƒ. __Ã±Ä• á¹‡adassanapaá¹-ilÄ• bhÄ• yÄ• _ti Ã±Ä• á¹‡adassanapaá¹-ilÄ• bh
kathitaá¹ƒ? middhavinodanaÄ• loko kathito parikammaÄ• loko vÄ• . iminÄ• kiá¹ƒ kathitaá¹ƒ
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ. tasmiá¹ƒ vÄ• Ä• gatepi anÄ• gatepi pÄ• dakajjhÄ• nasamÄ• pa
``sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• vetÄ«â€™â€™ ti vuttaá¹ƒ.

__satisampajaÃ±Ã±Ä• yÄ• _ti sattaá¹-á¹-hÄ• nikassa satisampajaÃ±Ã±assa atthÄ• ya. __v
uppajjantÄ«_tiÄ• dÄ«su khÄ«á¹‡Ä• savassa vatthu viditaá¹ƒ hoti Ä• rammaá¹‡aá¹ƒ viditaá¹
viditaá¹ƒ. vatthÄ• rammaá¹‡aviditatÄ• ya evaá¹ƒ vedanÄ• uppajjanti, evaá¹ƒ tiá¹-á¹-hanti, e
kevalaÃ±ca vedanÄ• eva idha vuttÄ• \Ee III 1008/ saÃ±Ã±Ä• dayopi \Be III 190/, avuttÄ• c
ca uppajjanti ceva tiá¹-á¹-hanti ca nirujjhanti ca. api ca vedanÄ• ya uppÄ• do vidito hoti, upa
viditaá¹ƒ hoti. avijjÄ• samudayÄ• vedanÄ• samudayo, taá¹‡hÄ• samudayÄ• kammasamuc
vedanÄ• yasamudayo. nibbattilakkhaá¹‡aá¹ƒ passantopi vedanÄ• kkhandhassa samudayaá
uppÄ• do vidito hoti. kathaá¹ƒ vedanÄ• ya upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti? aniccato mana
khayatÅ«paá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. dukkhato manasikaroto bhayatÅ«paá¹-á¹-hÄ• naá
anattato manasikaroto suÃ±Ã±atÅ«paá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. evaá¹ƒ vedanÄ• ya upa
hoti, khayato bhayato suÃ±Ã±ato jÄ• nÄ• ti. kathaá¹ƒ vedanÄ• ya atthaá¹…gamo vidito hoti
vedanÄ• nirodho. ... pe ... evaá¹ƒ vedanÄ• ya atthaá¹…gamo vidito hoti. iminÄ• pi nayenett

__iti_ \Ne III 173/ __rÅ«pa_ntiÄ• di vuttanayameva. __ayaá¹ƒ Ä• vuso samÄ• dhibhÄ• van
khayaÃ±Ä• á¹‡assa pÄ• dakajjhÄ• nasamÄ• dhibhÄ• vanÄ• .

<308> __appamaÃ±Ã±Ä• _ti pamÄ• á¹‡aá¹ƒ agahetvÄ• anavasesapharaá¹‡avasena appa
pana bhÄ• vanÄ• samÄ• dhividhÄ• naÃ±ca etÄ• saá¹ƒ visuddhimagge vitthÄ• ritameva. arÅ
vitthÄ• ritÄ• va.

__apassenÄ• nÄ«_ti apassayÄ• ni. __saá¹…khÄ• yÄ• _ti Ã±Ä• á¹‡ena Ã±atvÄ• . __paá¹-is
sevitabbayuttakameva sevati. tassa ca vitthÄ• ro ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ pa
tiÄ• dinÄ• nayena veditabbo. __saá¹…khÄ• yekaá¹ƒ adhivÄ• setÄ«_ti Ã±Ä• á¹‡ena Ã±atvÄ

adhivÄ• seti. vitthÄ• ro panettha ``paá¹-isaá¹…khÄ• yoniso khamo hoti sÄ«tassÄ• â€™â€™
veditabbo. __parivajjetÄ«_ti Ã±Ä• á¹‡ena Ã±atvÄ• parivajjetuá¹ƒ yuttameva parivajjeti. tass
``paá¹-isaá¹…khÄ• yoniso caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjetÄ«â€™â€™ tiÄ• dinÄ• nayena
Ã±Ä• á¹‡ena Ã±atvÄ• vinodetabbameva vinodeti, nudati nÄ«harati anto pavisituá¹ƒ na deti.
``uppannaá¹ƒ \Ee III 1009/ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• nayena

ariyavaá¹ƒsacatukkavaá¹‡á¹‡anÄ•

<309> __ariyavaá¹ƒsÄ• _ti \Be III 191/ ariyÄ• naá¹ƒ vaá¹ƒsÄ• . yathÄ• hi khattiyavaá¹ƒso,
vessavaá¹ƒso, suddavaá¹ƒso, samaá¹‡avaá¹ƒso, kulavaá¹ƒso, rÄ• javaá¹ƒso, evaá¹ƒ ayam
ariyatanti ariyapaveá¹‡Ä« nÄ• ma hoti. so kho panÄ• yaá¹ƒ ariyavaá¹ƒso imesaá¹ƒ vaá¹ƒsÄ
mÅ«lagandhÄ• dÄ«naá¹ƒ kÄ• á¸·Ä• nusÄ• ritagandhÄ• dayo viya aggamakkhÄ• yati. ke pa
vaá¹ƒsÄ• ti? ariyÄ• vuccanti buddhÄ• ca paccekabuddhÄ• ca tathÄ• gatasÄ• vakÄ• ca, e
vaá¹ƒsÄ• ti __ariyavaá¹ƒsÄ• . _ ito pubbe hi satasahassakappÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ a
matthake taá¹‡haá¹…karo medhaá¹…karo saraá¹‡aá¹…karo dÄ«paá¹…karoti cattÄ• ro bud
tesaá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsÄ• ti ariyavaá¹ƒsÄ• . tesaá¹ƒ buddhÄ• naá¹ƒ parinibbÄ• nato ap
atikkamitvÄ• koá¹‡á¸• aÃ±Ã±o nÄ• ma buddho uppanno ... pe ... imasmiá¹ƒ kappe kakusan
kassapo, amhÄ• kaá¹ƒ bhagavÄ• gotamoti cattÄ• ro buddhÄ• uppannÄ• . tesaá¹ƒ ariyÄ• n
apica atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ sabbabuddhapaccekabuddhabuddhasÄ• vakÄ
ariyavaá¹ƒsÄ• . te kho \Ne III 174/ panete __aggaÃ±Ã±Ä• _ aggÄ• ti jÄ• nitabbÄ• . __rattaÃ
pavattÄ• ti jÄ• nitabbÄ• . __vaá¹ƒsaÃ±Ã±Ä• _ vaá¹ƒsÄ• ti jÄ• nitabbÄ• .

__porÄ• á¹‡Ä• _ti na adhunuppattikÄ• . __asaá¹ƒkiá¹‡á¹‡Ä• _ avikiá¹‡á¹‡Ä• anapanÄ«tÄ•
atÄ«tabuddhehi na saá¹ƒkiá¹‡á¹‡apubbÄ• . ``kiá¹ƒ imehÄ«â€™â€™ ti na apanÄ«tapubbÄ•
idÄ• nipi na apanÄ«yanti. __na saá¹…kÄ«yissantÄ«_ti anÄ• gatabuddhehipi na apanÄ«yiss
samaá¹‡abrÄ• hmaá¹‡Ä• , tehi appaá¹-ikuá¹-á¹-hÄ• , samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«

__santuá¹-á¹-ho hotÄ«_ti paccayasantosavasena santuá¹-á¹-ho hoti. __itarÄ«tarena cÄ«var
thÅ«lasukhumalÅ«khapaá¹‡Ä«tathirajiá¹‡á¹‡Ä• naá¹ƒ yena kenaci. atha kho yathÄ• laddhÄ
kenaci santuá¹-á¹-ho hotÄ«ti attho. cÄ«varasmiÃ±hi tayo santosÄ• --- yathÄ• lÄ• bhasantos
yathÄ• sÄ• ruppasantosoti. piá¹‡á¸• apÄ• tÄ• dÄ«supi eseva nayo. tesaá¹ƒ vitthÄ• rakathÄ•
vuttanayeneva veditabbÄ• . ime tayo santose sandhÄ• ya ``santuá¹-á¹-ho hoti, itarÄ«tarena
yena kenaci cÄ«varena santuá¹-á¹-ho hotÄ«â€™â€™ ti vuttaá¹ƒ.

ettha \Be III 192/ \Ee III 1010/ ca cÄ«varaá¹ƒ jÄ• nitabbaá¹ƒ, cÄ«varakkhettaá¹ƒ jÄ• nitabba
paá¹ƒsukÅ«laá¹ƒ jÄ• nitabbaá¹ƒ, cÄ«varasantoso jÄ• nitabbo, cÄ«varapaá¹-isaá¹ƒyuttÄ• ni
jÄ• nitabbÄ• ni. tattha __cÄ«varaá¹ƒ jÄ• nitabba_nti khomÄ• dÄ«ni cha cÄ«varÄ• ni dukÅ«l
anulomacÄ«varÄ• ni jÄ• nitabbÄ• ni. imÄ• ni dvÄ• dasa kappiyacÄ«varÄ• ni. kusacÄ«raá¹ƒ

kesakambalaá¹ƒ vÄ• á¸·akambalaá¹ƒ potthako cammaá¹ƒ ulÅ«kapakkhaá¹ƒ rukkhadussaá¹
kadalidussaá¹ƒ veá¸·udussanti evamÄ• dÄ«ni pana akappiyacÄ«varÄ• ni. __cÄ«varakkhetta
gaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ• attano vÄ• dhanena paá¹ƒsukÅ«laá¹ƒ vÄ• â€™â€
khettÄ• ni, aá¹-á¹-hannaÃ±ca mÄ• tikÄ• naá¹ƒ vasena __aá¹-á¹-ha khettÄ• ni_ jÄ• nitabbÄ•
sosÄ• nikaá¹ƒ, pÄ• paá¹‡ikaá¹ƒ, rathiyaá¹ƒ saá¹…kÄ• rakÅ«á¹-akaá¹ƒ, sotthiyaá¹ƒ, sinÄ• na
gatapaccÄ• gataá¹ƒ, aggidaá¸• á¸• haá¹ƒ, gokhÄ• yitaá¹ƒ upacikakhÄ• yitaá¹ƒ, undÅ«rakhÄ
dasÄ• cchinnaá¹ƒ, dhajÄ• haá¹-aá¹ƒ, thÅ«paá¹ƒ, samaá¹‡acÄ«varaá¹ƒ, sÄ• muddiyaá¹ƒ, Ä•
vÄ• tÄ• haá¹-aá¹ƒ, iddhimayaá¹ƒ, devadattiyanti tevÄ«sati paá¹ƒsukÅ«lÄ• ni veditabbÄ• ni.

ettha ca __sotthiya_nti gabbhamalaharaá¹‡aá¹ƒ. __gatapaccÄ• gata_nti matakasarÄ«raá¹ƒ
netvÄ• Ä• nÄ«tacÄ«varaá¹ƒ. __dhajÄ• haá¹-a_nti dhajaá¹ƒ ussÄ• petvÄ• tato Ä• nÄ«taá¹ƒ
pÅ«jitacÄ«varaá¹ƒ \Ne III 175/. __sÄ• muddiya_nti samuddavÄ«cÄ«hi thalaá¹ƒ pÄ• pitaá¹ƒ.
gacchantehi corabhayena pÄ• sÄ• á¹‡ehi koá¹-á¹-etvÄ• pÄ• rutacÄ«varaá¹ƒ. __iddhimaya_
sesaá¹ƒ pÄ• kaá¹-ameva.

__cÄ«varasantoso_ti vÄ«sati cÄ«varasantosÄ• , vitakkasantoso, gamanasantoso, pariyesa
paá¹-ilÄ• bhasantoso, mattappaá¹-iggahaá¹‡asantoso, loluppavivajjanasantoso, yathÄ• lÄ•
yathÄ• balasantoso, yathÄ• sÄ• ruppasantoso, udakasantoso, dhovanasantoso, karaá¹‡asa
suttasantoso, sibbanasantoso, rajanasantoso, kappasantoso, paribhogasantoso, sannidhipa
vissajjanasantosoti.

tattha sÄ• dakabhikkhunÄ• temÄ• saá¹ƒ nibaddhavÄ• saá¹ƒ vasitvÄ• ekamÄ• samattaá¹ƒ
hi pavÄ• retvÄ• cÄ«varamÄ• se cÄ«varaá¹ƒ karoti. paá¹ƒsukÅ«liko \Be III 193/ aá¸• á¸• ha
mÄ• saá¸• á¸• hamÄ• samattaá¹ƒ vitakkanaá¹ƒ vitakkasantoso. vitakkasantosena pana san
pÄ• cÄ«nakkhaá¹‡á¸• arÄ• jivÄ• sikapaá¹ƒsukÅ«likattherasadisena \Ee III 1011/ bhavitabba

__thero_ kira cetiyapabbatavihÄ• re cetiyaá¹ƒ vandissÄ• mÄ«ti Ä• gato cetiyaá¹ƒ vanditvÄ•
cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ bahÅ«naá¹ƒ vasanaá¹-á¹-hÄ• ne labhissÄ• mÄ«â€™â€™ ti. so ma
saá¹…ghattheraá¹ƒ disvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• tattha vuttho punadivase cÄ
theraá¹ƒ vandi. thero kiá¹ƒ Ä• vusoti Ä• ha. gÄ• madvÄ• raá¹ƒ, bhante, gamissÄ• mÄ«ti. ah
sÄ• dhu, bhanteti gacchanto mahÄ• bodhidvÄ• rakoá¹-á¹-hake á¹-hatvÄ• puÃ±Ã±avantÄ• r
manÄ• paá¹ƒ labhissÄ• mÄ«ti cintetvÄ• aparisuddho me vitakkoti tatova paá¹-inivatti. puna
ambaá¹…gaá¹‡asamÄ«pato, punadivase mahÄ• cetiyassa uttaradvÄ• rato, tatheva paá¹-ini
therassa santikaá¹ƒ agamÄ• si. thero imassa bhikkhuno vitakko na parisuddho bhavissatÄ«
tena saddhiá¹ƒyeva paÃ±haá¹ƒ pucchamÄ• no gÄ• maá¹ƒ pÄ• visi. taÃ±ca rattiá¹ƒ eko mar
sÄ• á¹-akeyeva vaccaá¹ƒ katvÄ• taá¹ƒ saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• esi. __paá¹ƒsu
nÄ«lamakkhikÄ• hi samparikiá¹‡á¹‡aá¹ƒ disvÄ• aÃ±jaliá¹ƒ paggahesi. mahÄ• thero ``kiá¹ƒ,
saá¹…kÄ• raá¹-á¹-hÄ• nassa aÃ±jaliá¹ƒ paggaá¹‡hÄ• sÄ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhante,

aÃ±jaliá¹ƒ paggaá¹‡hÄ• mi, mayhaá¹ƒ pitu dasabalassa paggaá¹‡hÄ• mi, puá¹‡á¹‡adÄ• siy
chaá¸• á¸• itaá¹ƒ paá¹ƒsukÅ«laá¹ƒ tumbamatte pÄ• á¹‡ake vidhunitvÄ• susÄ• nato gaá¹‡ha
bhanteâ€™â€™ ti. mahÄ• thero ``parisuddho vitakko paá¹ƒsukÅ«likassÄ• â€™â€™ ti cinte
tasmiá¹ƒyeva á¹-hÄ• ne á¹-hito vipassanaá¹ƒ vaá¸• á¸• hetvÄ• \Ne III 176/ tÄ«á¹‡i phalÄ• n
sÄ• á¹-akaá¹ƒ gahetvÄ• cÄ«varaá¹ƒ katvÄ• pÄ• rupitvÄ• pÄ• cÄ«nakkhaá¹‡á¸• arÄ• jiá¹ƒ
arahattaá¹ƒ pÄ• puá¹‡i.

cÄ«varatthÄ• ya gacchantassa pana ``kattha labhissÄ• mÄ«â€™â€™ ti acintetvÄ• kamma
gamanaá¹ƒ __gamanasantoso_ nÄ• ma.

pariyesantassa pana yena vÄ• tena vÄ• saddhiá¹ƒ apariyesitvÄ• lajjiá¹ƒ pesalaá¹ƒ bhikkh
pariyesanaá¹ƒ __pariyesanasantoso_ nÄ• ma.

evaá¹ƒ \Be III 194/ pariyesantassa Ä• hariyamÄ• naá¹ƒ cÄ«varaá¹ƒ dÅ«rato disvÄ• ``etaá¹
etaá¹ƒ amanÄ• paâ€™â€™ nti evaá¹ƒ avitakketvÄ• thÅ«lasukhumÄ• dÄ«su yathÄ• laddhe
__paá¹-ilÄ• bhasantoso_ nÄ• ma.

evaá¹ƒ laddhaá¹ƒ gaá¹‡hantassÄ• pi ``ettakaá¹ƒ dupaá¹-á¹-assa bhavissati, ettakaá¹ƒ ekap
attano pahonakamatteneva santussanaá¹ƒ __mattappaá¹-iggahaá¹‡asantoso_ nÄ• ma.

cÄ«varaá¹ƒ pariyesantassa pana ``asukassa gharadvÄ• re manÄ• paá¹ƒ labhissÄ• mÄ«â€
dvÄ• rapaá¹-ipÄ• á¹-iyÄ• caraá¹‡aá¹ƒ __loluppavivajjanasantoso_ nÄ• ma.

lÅ«khapaá¹‡Ä«tesu yena kenaci yÄ• petuá¹ƒ sakkontassa yathÄ• laddheneva yÄ• panaá¹ƒ
nÄ• ma.

attano thÄ• maá¹ƒ jÄ• nitvÄ• yena yÄ• petuá¹ƒ sakkoti, tena yÄ• panaá¹ƒ __yathÄ• balasa

manÄ• paá¹ƒ aÃ±Ã±assa datvÄ• attano yena kenaci yÄ• panaá¹ƒ __yathÄ• sÄ• ruppasan

``kattha udakaá¹ƒ manÄ• paá¹ƒ, kattha amanÄ• paâ€™â€™ nti avicÄ• retvÄ• yena kenaci
dhovanaá¹ƒ __udakasantoso_ nÄ• ma. paá¹‡á¸• umattikagerukapÅ«tipaá¹‡á¹‡arasakiliá¹-á
vajjetuá¹ƒ vaá¹-á¹-ati.

dhovantassa \Ne III 177/ pana muggarÄ• dÄ«hi apaharitvÄ• hatthehi madditvÄ• dhovanaá
nÄ• ma. tathÄ• asujjhantaá¹ƒ paá¹‡á¹‡Ä• ni pakkhipitvÄ• tÄ• pitaudakenÄ• pi dhovituá¹ƒ v

evaá¹ƒ dhovitvÄ• karontassa idaá¹ƒ thÅ«laá¹ƒ, idaá¹ƒ sukhumanti akopetvÄ• pahonakanÄ

__karaá¹‡asantoso_ nÄ• ma.

timaá¹‡á¸• alappaá¹-icchÄ• danamattasseva karaá¹‡aá¹ƒ __parimÄ• á¹‡asantoso_ nÄ• ma

cÄ«varakaraá¹‡atthÄ• ya pana manÄ• pasuttaá¹ƒ pariyesissÄ• mÄ«ti avicÄ• retvÄ• rathik
vÄ• Ä• haritvÄ• pÄ• damÅ«le vÄ• á¹-hapitaá¹ƒ yaá¹ƒkiÃ±cideva suttaá¹ƒ gahetvÄ• karaá
nÄ• ma.

kusibandhanakÄ• le \Be III 195/ pana aá¹…gulamatte sattavÄ• re na vijjhitabbaá¹ƒ, evaá¹ƒ
bhikkhu sahÄ• yo na hoti, tassa vattabhedopi natthi. tivaá¹…gulamatte pana sattavÄ• re vijj
karontassa maggapaá¹-ipannenÄ• pi sahÄ• yena bhavitabbaá¹ƒ. yo na hoti, tassa vattabhe
__sibbanasantoso_ nÄ• ma.

rajantena pana kÄ• á¸·akacchakÄ• dÄ«ni pariyesantena na rajitabbaá¹ƒ. somavakkalÄ• dÄ
rajitabbaá¹ƒ. alabhantena pana manussehi araÃ±Ã±e vÄ• kaá¹ƒ gahetvÄ• chaá¸• á¸• itaraj
pacitvÄ• chaá¸• á¸• itakasaá¹-aá¹ƒ vÄ• gahetvÄ• rajitabbaá¹ƒ, ayaá¹ƒ __rajanasantoso_ n

nÄ«lakaddamakÄ• á¸·asÄ• mesu \Ee III 1013/ yaá¹ƒkiÃ±ci gahetvÄ• hatthipiá¹-á¹-he nisin
paÃ±Ã±Ä• yamÄ• nakapakaraá¹‡aá¹ƒ __kappasantoso_ nÄ• ma.

hirikopÄ«napaá¹-icchÄ• danamattavasena paribhuÃ±janaá¹ƒ __paribhogasantoso_ nÄ• ma

dussaá¹ƒ pana labhitvÄ• suttaá¹ƒ vÄ• sÅ«ciá¹ƒ vÄ• kÄ• rakaá¹ƒ vÄ• alabhantena á¹-hap
labhantena na vaá¹-á¹-ati. katampi sace antevÄ• sikÄ• dÄ«naá¹ƒ dÄ• tukÄ• mo hoti, te ca a
Ä• gamanÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. Ä• gatamattesu dÄ• tabbaá¹ƒ. dÄ• tuá¹ƒ asakkonten
aÃ±Ã±asmiá¹ƒ \Ne III 178/ cÄ«vare sati paccattharaá¹‡ampi adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati.
hi sannidhi hoti. adhiá¹-á¹-hitaá¹ƒ na hotÄ«ti __mahÄ• sÄ«vatthero_ Ä• ha. ayaá¹ƒ __sannid
nÄ• ma.

vissajjantena pana na mukhaá¹ƒ oloketvÄ• dÄ• tabbaá¹ƒ. sÄ• raá¹‡Ä«yadhamme á¹-hatvÄ
__vissajjanasantoso_ nÄ• ma.

__cÄ«varapaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni_ nÄ• ma paá¹ƒsukÅ«likaá¹…gaÃ±ceva tec
vitthÄ• rakathÄ• __visuddhimaggato_ veditabbÄ• . iti cÄ«varasantosamahÄ• ariyavaá¹ƒsaá
imÄ• ni dve dhutaá¹…gÄ• ni gopeti. imÄ• ni gopento cÄ«varasantosamahÄ• ariyavaá¹ƒsena

__vaá¹‡á¹‡avÄ• dÄ«_ti eko santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ na katheti, eko na
santosassa vaá¹‡á¹‡aá¹ƒ katheti, eko \Be III 196/ neva santuá¹-á¹-ho hoti, na santosassa va

eko santuá¹-á¹-ho ceva hoti, santosassa ca vaá¹‡á¹‡aá¹ƒ katheti, taá¹ƒ dassetuá¹ƒ ``itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti vuttaá¹ƒ.

__anesana_nti dÅ«teyyapahinagamanÄ• nuyogappabhedaá¹ƒ nÄ• nappakÄ• raá¹ƒ anesan ayuttaá¹ƒ. __aladdhÄ• cÄ• _ti alabhitvÄ• . yathÄ• ekacco ``kathaá¹ƒ nu kho cÄ«varaá¹ƒ la puÃ±Ã±avantehi bhikkhÅ«hi saddhiá¹ƒ ekato hutvÄ• kohaÃ±Ã±aá¹ƒ karonto uttasati paritas bhikkhu evaá¹ƒ aladdhÄ• cÄ«varaá¹ƒ na paritasati. __laddhÄ• cÄ• _ti dhammena samena vigatalobhagiddho. __amucchito_ti adhimattataá¹‡hÄ• ya mucchaá¹ƒ anÄ• panno. __anajjh anotthato apariyonaddho. __Ä• dÄ«navadassÄ• vÄ«_ti anesanÄ• pattiyaÃ±ca gedhitaparib passamÄ• no. __nissaraá¹‡apaÃ±Ã±o_ti ``yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€ pajÄ• nanto.

__itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• _ti \Ee III 1014/ yena kenaci cÄ«varena santuá¹-á¹-hiy __nevattÄ• nukkaá¹ƒsetÄ«_ti ``ahaá¹ƒ paá¹ƒsukÅ«liko mayÄ• upasampadamÄ• á¸·eyeva p gahitaá¹ƒ, ko mayÄ• sadiso atthÄ«â€™â€™ ti attukkaá¹ƒsanaá¹ƒ na karoti. __na paraá¹ƒ v panaÃ±Ã±e bhikkhÅ« na paá¹ƒsukÅ«likÄ• â€™â€™ ti vÄ• ``paá¹ƒsukÅ«likaá¹…gamattamp evaá¹ƒ paraá¹ƒ na vambheti. __yo hi tattha dakkho_ti yo tasmiá¹ƒ cÄ«varasantose, vaá¹‡á¹ dakkho cheko byatto. __analaso_ti sÄ• taccakiriyÄ• ya \Ne III 179/ Ä• lasiyavirahito. __sam sampajÄ• napaÃ±Ã±Ä• ya ceva satiyÄ• ca yutto. __ariyavaá¹ƒse á¹-hito_ti ariyavaá¹ƒse pa

__itarÄ«tarena piá¹‡á¸• apÄ• tenÄ• _ti yena kenaci piá¹‡á¸• apÄ• tena. etthÄ• pi piá¹‡á¸• a piá¹‡á¸• apÄ• takkhettaá¹ƒ jÄ• nitabbaá¹ƒ, piá¹‡á¸• apÄ• tasantoso jÄ• nitabbo, piá¹‡á¸• ap dhutaá¹…gaá¹ƒ jÄ• nitabbaá¹ƒ. tattha __piá¹‡á¸• apÄ• to_ti ``odano, kummÄ• so, sattu, ma khÄ«raá¹ƒ, dadhi, sappi, navanÄ«taá¹ƒ, telaá¹ƒ, madhu, phÄ• á¹‡itaá¹ƒ, yÄ• gu, khÄ• danÄ lehanÄ«yaâ€™â€™ nti soá¸·asa piá¹‡á¸• apÄ• tÄ• .

__piá¹‡á¸• apÄ• takkhetta_nti \Be III 197/ saá¹…ghabhattaá¹ƒ, uddesabhattaá¹ƒ, nimantan pakkhikaá¹ƒ, uposathikaá¹ƒ, pÄ• á¹-ipadikaá¹ƒ, Ä• gantukabhattaá¹ƒ, gamikabhattaá¹ƒ, gilÄ gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ, dhurabhattaá¹ƒ, kuá¹-ibhattaá¹ƒ, vÄ• rabhattaá¹ƒ, vihÄ• ra piá¹‡á¸• apÄ• takkhettÄ• ni.

__piá¹‡á¸• apÄ• tasantoso_ti piá¹‡á¸• apÄ• te vitakkasantoso, gamanasantoso, pariyesana paá¹-ilÄ• bhasantoso, paá¹-iggahaá¹‡asantoso, mattappaá¹-iggahaá¹‡asantoso, loluppaviva yathÄ• lÄ• bhasantoso, yathÄ• balasantoso, yathÄ• sÄ• ruppasantoso, upakÄ• rasantoso, p paribhogasantoso, sannidhiparivajjanasantoso, vissajjanasantosoti pannarasa santosÄ• .

tattha sÄ• dako bhikkhu mukhaá¹ƒ dhovitvÄ• vitakketi. piá¹‡á¸• apÄ• tikena pana gaá¹‡en sÄ• yaá¹ƒ therÅ«paá¹-á¹-hÄ• nakÄ• le ``sve kattha piá¹‡á¸• Ä• ya carissÄ• mÄ• ti asukagÄ

ettakaá¹ƒ cintetvÄ• tato paá¹-á¹-hÄ• ya na vitakketabbaá¹ƒ. ekacÄ• rikena vitakkamÄ• á¸·a
vitakketabbaá¹ƒ. tato paraá¹ƒ vitakkento ariyavaá¹ƒsÄ• cuto hoti paribÄ• hiro. ayaá¹ƒ __vita

piá¹‡á¸• Ä• ya pavisantena ``kuhiá¹ƒ labhissÄ• mÄ«â€™â€™ ti acintetvÄ• \Ee III 1015/ ka
gantabbaá¹ƒ. ayaá¹ƒ __gamanasantoso_ nÄ• ma.

pariyesantena yaá¹ƒ vÄ• taá¹ƒ vÄ• agahetvÄ• lajjiá¹ƒ pesalameva gahetvÄ• pariyesitabb
__pariyesanasantoso_ nÄ• ma.

dÅ«ratova \Ne III 180/ Ä• hariyamÄ• naá¹ƒ disvÄ• ``etaá¹ƒ manÄ• paá¹ƒ, etaá¹ƒ amanÄ• p
uppÄ• detabbaá¹ƒ. ayaá¹ƒ __paá¹-ilÄ• bhasantoso_ nÄ• ma.

``imaá¹ƒ manÄ• paá¹ƒ gaá¹‡hissÄ• mi, imaá¹ƒ amanÄ• paá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™
yÄ• panamattaá¹ƒ gahetabbameva, ayaá¹ƒ __paá¹-iggahaá¹‡asantoso_ nÄ• ma.

ettha pana deyyadhammo bahu, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, appaá¹ƒ gahetabbaá¹ƒ.
bahuá¹ƒ dÄ• tukÄ• mo, pamÄ• á¹‡eneva gahetabbaá¹ƒ. deyyadhammo na bahu, dÄ• yakop
gahetabbaá¹ƒ. deyyadhammo na bahu, dÄ• yako pana bahuá¹ƒ dÄ• tukÄ• mo, pamÄ• á¹‡e
paá¹-iggahaá¹‡asmiÃ±hi \Be III 198/ mattaá¹ƒ ajÄ• nanto manussÄ• naá¹ƒ pasÄ• daá¹ƒ ma
vinipÄ• teti, sÄ• sanaá¹ƒ na karoti, vijÄ• tamÄ• tuyÄ• pi cittaá¹ƒ gahetuá¹ƒ na sakkoti. iti ma
paá¹-iggahetabbanti ayaá¹ƒ __mattappaá¹-iggahaá¹‡asantoso_ nÄ• ma.

saddhakulÄ• niyeva agantvÄ• dvÄ• rappaá¹-ipÄ• á¹-iyÄ• gantabbaá¹ƒ. ayaá¹ƒ __loluppav
__yathÄ• lÄ• bhasantosÄ• _dayo cÄ«vare vuttanayÄ• eva.

piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ anupÄ• lessÄ• mÄ«ti evaá¹ƒ up
paribhuÃ±janaá¹ƒ __upakÄ• rasantoso_ nÄ• ma.

pattaá¹ƒ pÅ«retvÄ• Ä• nÄ«taá¹ƒ na paá¹-iggahetabbaá¹ƒ, anupasampanne sati tena gÄ• h
harÄ• petvÄ• paá¹-iggahaá¹‡amattaá¹ƒ gahetabbaá¹ƒ. ayaá¹ƒ __parimÄ• á¹‡asantoso_ nÄ

``jighacchÄ• ya paá¹-ivinodanaá¹ƒ idamettha nissaraá¹‡aâ€™â€™ nti evaá¹ƒ paribhuÃ±jan
nÄ• ma.

nidahitvÄ• na paribhuÃ±jitabbanti ayaá¹ƒ __sannidhiparivajjanasantoso_ nÄ• ma.

mukhaá¹ƒ anoloketvÄ• sÄ• raá¹‡Ä«yadhamme á¹-hitena vissajjetabbaá¹ƒ. ayaá¹ƒ __vissaj

__piá¹‡á¸• apÄ• tapaá¹-isaá¹ƒyuttÄ• ni_ pana paÃ±ca dhutaá¹…gÄ• ni --- piá¹‡á¸• apÄ• tik
sapadÄ• nacÄ• rikaá¹…gaá¹ƒ, ekÄ• sanikaá¹…gaá¹ƒ \Ne III 181/, pattapiá¹‡á¸• ikaá¹…gaá¹
khalupacchÄ• bhattikaá¹…ganti. tesaá¹ƒ vitthÄ• rakathÄ• visuddhimagge vuttÄ• . iti
piá¹‡á¸• apÄ• tasantosamahÄ• ariyavaá¹ƒsaá¹ƒ pÅ«rayamÄ• no bhikkhu imÄ• ni paÃ±ca dl
gopento piá¹‡á¸• apÄ• tasantosamahÄ• ariyavaá¹ƒsena santuá¹-á¹-ho hoti. ``vaá¹‡á¹‡avÄ•
vuttanayeneva veditabbÄ• ni.

__senÄ• sanenÄ• _ti idha senÄ• sanaá¹ƒ jÄ• nitabbaá¹ƒ, senÄ• sanakkhettaá¹ƒ \Ee III 101
senÄ• sanasantoso jÄ• nitabbo, senÄ• sanapaá¹-isaá¹ƒyuttaá¹ƒ dhutaá¹…gaá¹ƒ jÄ• nitabba
maÃ±co, pÄ«á¹-haá¹ƒ, bhisi, bimbohanaá¹ƒ, vihÄ• ro, aá¸• á¸• hayogo, pÄ• sÄ• do, hammiy
aá¹-á¹-o, mÄ• á¸·o \Be III 199/, veá¸·ugumbo, rukkhamÅ«laá¹ƒ, yattha vÄ• pana bhikkhÅ« p
pannarasa senÄ• sanÄ• ni.

__senÄ• sanakkhetta_nti ``saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ• attan
paá¹ƒsukÅ«laá¹ƒ vÄ• â€™â€™ ti cha khettÄ• ni.

__senÄ• sanasantoso_ti senÄ• sane vitakkasantosÄ• dayo pannarasa santosÄ• . te piá¹‡á
veditabbÄ• . __senÄ• sanapaá¹-isaá¹ƒyuttÄ• ni_ pana paÃ±ca dhutaá¹…gÄ• ni --- Ä• raÃ±Ã
rukkhamÅ«likaá¹…gaá¹ƒ, abbhokÄ• sikaá¹…gaá¹ƒ, sosÄ• nikaá¹…gaá¹ƒ, yathÄ• santatikaá
vitthÄ• rakathÄ• visuddhimagge vuttÄ• . iti senÄ• sanasantosamahÄ• ariyavaá¹ƒsaá¹ƒ pÅ«
paÃ±ca dhutaá¹…gÄ• ni gopeti. imÄ• ni gopento senÄ• sanasantosamahÄ• ariyavaá¹ƒsena

gilÄ• napaccayo pana piá¹‡á¸• apÄ• teyeva paviá¹-á¹-ho. tattha yathÄ• lÄ• bhayathÄ• bala
santussitabbaá¹ƒ. nesajjikaá¹…gaá¹ƒ bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajati. vuttampi

``paÃ±ca senÄ• sane vuttÄ• , paÃ±ca Ä• hÄ• ranissitÄ• .

eko vÄ«riyasaá¹ƒyutto, dve ca cÄ«varanissitÄ• â€™â€™ ti ||

iti Ä• yasmÄ• dhammasenÄ• pati sÄ• riputtatthero pathaviá¹ƒ pattharamÄ• no viya sÄ• ga
viya Ä• kÄ• saá¹ƒ vitthÄ• rayamÄ• no viya ca paá¹-hamaá¹ƒ cÄ«varasantosaá¹ƒ ariyavaá¹ƒ
uá¹-á¹-hÄ• pento viya sÅ«riyaá¹ƒ ullaá¹…ghento viya ca dutiyaá¹ƒ piá¹‡á¸• apÄ• tasantosaá
ukkhipento viya tatiyaá¹ƒ senÄ• sanasantosaá¹ƒ ariyavaá¹ƒsaá¹ƒ kathetvÄ• idÄ• ni
sahassanayappaá¹-imaá¹‡á¸• itaá¹ƒ catutthaá¹ƒ \Ne III 182/ bhÄ• vanÄ• rÄ• maá¹ƒ ariyava
caparaá¹ƒ Ä• vuso bhikkhu pahÄ• nÄ• rÄ• mo hotÄ«_ti desanaá¹ƒ Ä• rabhi.

tattha Ä• ramanaá¹ƒ Ä• rÄ• mo, abhiratÄ«ti attho. paÃ±cavidhe pahÄ• ne Ä• rÄ• mo assÄ•
kÄ• macchandaá¹ƒ pajahanto ramati, nekkhammaá¹ƒ bhÄ• vento ramati, byÄ• pÄ• daá¹ƒ pa

sabbakilese pajahanto ramati, arahattamaggaá¹ƒ bhÄ• vento ramatÄ«ti evaá¹ƒ pahÄ• ne ra
III 200/. vuttanayeneva \Ee III 1017/ bhÄ• vanÄ• ya Ä• rÄ• mo assÄ• ti __bhÄ• vanÄ• rÄ• m
__bhÄ• vanÄ• rato. _

imesu pana catÅ«su ariyavaá¹ƒsesu purimehi tÄ«hi terasannaá¹ƒ dhutaá¹…gÄ• naá¹ƒ catu
vasena sakalaá¹ƒ vinayapiá¹-akaá¹ƒ kathitaá¹ƒ hoti. bhÄ• vanÄ• rÄ• mena avasesaá¹ƒ piá¹-
bhÄ• vanÄ• rÄ• mataá¹ƒ ariyavaá¹ƒsaá¹ƒ kathentena bhikkhunÄ• paá¹-isambhidÄ• magge
dÄ«ghanikÄ• ye dasuttarasuttantapariyÄ• yena kathetabbo. majjhimanikÄ• ye satipaá¹-á¹-h
kathetabbo. abhidhamme niddesapariyÄ• yena kathetabbo.

tattha __paá¹-isambhidÄ• magge nekkhammapÄ• á¸·iyÄ• _ti so nekkhammaá¹ƒ bhÄ• vento
pajahanto ramati. abyÄ• pÄ• daá¹ƒ byÄ• pÄ• daá¹ƒ. Ä• lokasaÃ±Ã±aá¹ƒ, thinamiddhaá¹ƒ. a
dhammavavatthÄ• naá¹ƒ, vicikicchaá¹ƒ. Ã±Ä• á¹‡aá¹ƒ, avijjaá¹ƒ. pÄ• mojjaá¹ƒ, aratiá¹ƒ. paá
paÃ±ca nÄ«varaá¹‡e. dutiyaá¹ƒ jhÄ• naá¹ƒ, vitakkavicÄ• re. tatiyaá¹ƒ jhÄ• naá¹ƒ, pÄ«tiá¹ƒ.
sukhadukkhe. Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ bhÄ• vento ramati, rÅ«pasaÃ±Ã±
nÄ• nattasaÃ±Ã±aá¹ƒ pajahanto ramati. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ ... pe ..
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ bhÄ• vento ramati, Ä• kiÃ±caÃ±Ã±Ä•

aniccÄ• nupassanaá¹ƒ bhÄ• vento ramati, niccasaÃ±Ã±aá¹ƒ pajahanto ramati. dukkhÄ• nu
anattÄ• nupassanaá¹ƒ, attasaÃ±Ã±aá¹ƒ. nibbidÄ• nupassanaá¹ƒ, nandiá¹ƒ. virÄ• gÄ• nupas
nirodhÄ• nupassanaá¹ƒ, samudayaá¹ƒ. paá¹-inissaggÄ• nupassanaá¹ƒ, Ä• dÄ• naá¹ƒ. khay
ghanasaÃ±Ã±aá¹ƒ. vayÄ• nupassanaá¹ƒ, Ä• yÅ«hanaá¹ƒ. vipariá¹‡Ä• mÄ• nupassanaá¹ƒ,
animittÄ• nupassanaá¹ƒ, nimittaá¹ƒ. apaá¹‡ihitÄ• nupassanaá¹ƒ, paá¹‡idhiá¹ƒ. suÃ±Ã±atÄ•
abhinivesaá¹ƒ. adhipaÃ±Ã±Ä• dhammavipassanaá¹ƒ, sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ. yathÄ•
sammohÄ• bhinivesaá¹ƒ. Ä• dÄ«navÄ• nupassanaá¹ƒ, Ä• layÄ• bhinivesaá¹ƒ. paá¹-isaá¹…
appaá¹-isaá¹…khaá¹ƒ. vivaá¹-á¹-Ä• nupassanaá¹ƒ, saá¹ƒyogÄ• bhinivesaá¹ƒ. sotÄ• pattima
diá¹-á¹-hekaá¹-á¹-he kilese. sakadÄ• gÄ• mimaggaá¹ƒ, oá¸·Ä• rike kilese. anÄ• gÄ• mimagg
arahattamaggaá¹ƒ bhÄ• vento ramati, sabbakilese pajahanto ramatÄ«ti evaá¹ƒ \Ee III 1018/
__paá¹-isambhidÄ• magge_ nekkhammapÄ• á¸·iyÄ• kathetabbo.

__dÄ«ghanikÄ• ye_ \Be III 201/ __dasuttarasuttantapariyÄ• yenÄ• _ti ekaá¹ƒ dhammaá¹ƒ b
dhammaá¹ƒ pajahanto ramati ... pe ... dasa dhamme bhÄ• vento ramati, dasa dhamme paja
ekaá¹ƒ dhammaá¹ƒ bhÄ• vento ramati? kÄ• yagatÄ• satiá¹ƒ sÄ• tasahagataá¹ƒ. imaá¹ƒ eka
ramati. katamaá¹ƒ ekaá¹ƒ dhammaá¹ƒ pajahanto ramati? asmimÄ• naá¹ƒ. imaá¹ƒ ekaá¹ƒ dh
katame dve dhamme ... pe ... katame dasa dhamme bhÄ• vento ramati? dasa kasiá¹‡Ä• yat
bhÄ• vento ramati. katame dasa dhamme pajahanto ramati? dasa micchatte. ime dasa dhar
evaá¹ƒ kho, bhikkhave, bhikkhu bhÄ• vanÄ• rÄ• mo hotÄ«ti evaá¹ƒ dÄ«ghanikÄ• ye dasutta
kathetabbo.

__majjhimanikÄ• ye satipaá¹-á¹-hÄ• nasuttantapariyÄ• yenÄ• _ti ekÄ• yano, bhikkhave, ma
visuddhiyÄ• , sokaparidevÄ• naá¹ƒ samatikkamÄ• ya, dukkhadomanassÄ• naá¹ƒ atthaá¹…g
nibbÄ• nassa sacchikiriyÄ• ya yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? i
kÄ• ye kÄ• yÄ• nupassÄ« viharati ... vedanÄ• su vedanÄ• nupassÄ« ... citte cittÄ• nupassÄ
dhammÄ• nupassÄ« ... `atthi dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti y
paá¹-issatimattÄ• ya anissito ca viharati na ca kiÃ±ci loke upÄ• diyati. evampi, bhikkhave, bh
bhÄ• vanÄ• rÄ• mo hoti bhÄ• vanÄ• rato, pahÄ• nÄ• rÄ• mo hoti pahÄ• narato. puna capar
gacchanto vÄ• gacchÄ• mÄ«ti pajÄ• nÄ• ti ... pe ... puna caparaá¹ƒ, bhikkhave, bhikkhu se
sarÄ«raá¹ƒ sivathikÄ• ya chaá¸• á¸• itaá¹ƒ ... pe ... pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• ni. so iman
upasaá¹ƒharati, ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toti. iti aj
kÄ• yÄ• nupassÄ« viharati ... pe ... evampi kho, bhikkhave, bhikkhu bhÄ• vanÄ• rÄ• mo hot
majjhimanikÄ• ye satipaá¹-á¹-hÄ• nasuttantapariyÄ• yena kathetabbo.

__abhidhamme niddesapariyÄ• yenÄ• _ti sabbepi saá¹…khate aniccato dukkhato rogato ga
saá¹ƒkilesikadhammato passanto ramati. ayaá¹ƒ, bhikkhave, bhikkhu bhÄ• vanÄ• rÄ• mo h
niddesapariyÄ• yena kathetabbo.

__neva_ \Ne III 184/ __attÄ• nukkaá¹ƒsetÄ«_ti ajja me saá¹-á¹-hi vÄ• sattati vÄ• vassÄ• n
anattÄ• ti vipassanÄ• ya kammaá¹ƒ karontassa, ko mayÄ• sadiso atthÄ«ti evaá¹ƒ attukkaá
paraá¹ƒ vambhetÄ«_ti aniccaá¹ƒ dukkhanti vipassanÄ• mattakampi natthi, kiá¹ƒ ime vissaá
carantÄ«ti \Ee III 1019/ evaá¹ƒ paraá¹ƒ vambhanaá¹ƒ na karoti. sesaá¹ƒ vuttanayameva.

<310> __padhÄ• nÄ• nÄ«_ti \Be III 202/ uttamavÄ«riyÄ• ni. __saá¹ƒvarapadhÄ• na_nti cak
uppannavÄ«riyaá¹ƒ. __pahÄ• napadhÄ• na_nti kÄ• mavitakkÄ• dayo pajahantassa uppann
__bhÄ• vanÄ• padhÄ• na_nti bojjhaá¹…ge bhÄ• ventassa uppannavÄ«riyaá¹ƒ. __anurakkh
samÄ• dhinimittaá¹ƒ anurakkhantassa uppannavÄ«riyaá¹ƒ.

__vivekanissita_ntiÄ• dÄ«su viveko virÄ• go nirodhoti tÄ«á¹‡ipi nibbÄ• nassa nÄ• mÄ• ni. n
upadhivivekattÄ• __viveko. _ taá¹ƒ Ä• gamma rÄ• gÄ• dayo virajjantÄ«ti __virÄ• go. _ niruj
tasmÄ• ``vivekanissitaâ€™â€™ ntiÄ• dÄ«su Ä• rammaá¹‡avasena adhigantabbavasena v
__vossaggapariá¹‡Ä• mi_nti ettha dve vossaggÄ• pariccÄ• gavossaggo ca pakkhandanavo
tadaá¹…gavasena kilese ca khandhe ca pariccajatÄ«ti pariccÄ• gavossaggo. maggo Ä• ram
pakkhandatÄ«ti pakkhandanavossaggo. tasmÄ• vossaggapariá¹‡Ä• minti yathÄ• bhÄ• viy
vossaggatthÄ• ya pariá¹‡amati, vipassanÄ• bhÄ• vaÃ±ca maggabhÄ• vaÃ±ca pÄ• puá¹‡Ä•
attho. sesapadesupi eseva nayo.

__bhadraka_nti bhaddakaá¹ƒ. __samÄ• dhinimittaá¹ƒ_ vuccati aá¹-á¹-hikasaÃ±Ã±Ä• divase

__anurakkhatÄ«_ti samÄ• dhiparibandhakadhamme rÄ• gadosamohe sodhento rakkhati. et
aá¹-á¹-hikasaÃ±Ã±Ä• dikÄ• paÃ±ceva saÃ±Ã±Ä• vuttÄ• . imasmiá¹ƒ pana á¹-hÄ• ne dasa
kathetabbÄ• ni. tesaá¹ƒ vitthÄ• ro visuddhimagge vuttoyeva.

__dhamme Ã±Ä• á¹‡a_nti ekapaá¹-ivedhavasena catusaccadhamme Ã±Ä• á¹‡aá¹ƒ catusa
Ã±Ä• á¹‡aÃ±ca \Ee III 1020/. yathÄ• ha --- ``tattha katamaá¹ƒ dhamme Ã±Ä• á¹‡aá¹ƒ? catÅ
phalesu Ã±Ä• á¹‡aâ€™â€™ nti (Vibh 796). __anvaye Ã±Ä• á¹‡a_nti cattÄ• ri saccÄ• ni pac
idÄ• ni, evaá¹ƒ atÄ«tepi anÄ• gatepi imeva paÃ±cakkhandhÄ• dukkhasaccaá¹ƒ, ayameva t
ayameva nirodho nirodhasaccaá¹ƒ, ayameva maggo maggasaccanti evaá¹ƒ tassa Ã±Ä• á¹‡
Ã±Ä• á¹‡aá¹ƒ. tenÄ• ha \Ne III 185/ --- ``so iminÄ• dhammena Ã±Ä• tena diá¹-á¹-hena patte
pariyogÄ• á¸·hena atÄ«tÄ• nÄ• gatena nayaá¹ƒ netÄ«â€™â€™ ti. __pariye Ã±Ä• á¹‡a_nti p
III 203/ Ã±Ä• á¹‡aá¹ƒ. yathÄ• ha --- ``tattha katamaá¹ƒ pariye Ã±Ä• á¹‡aá¹ƒ? idha bhikkhu p
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca jÄ• nÄ• tÄ«â€™â€™ ti (Vibh 796) vitthÄ• retabba
imÄ• ni tÄ«á¹‡i Ã±Ä• á¹‡Ä• ni avasesaá¹ƒ __sammutiÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. yathÄ• ha ---
sammutiÃ±Ä• á¹‡aá¹ƒ? á¹-hapetvÄ• dhamme Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• anvaye Ã±Ä• á¹‡
Ã±Ä• á¹‡aá¹ƒ avasesaá¹ƒ sammutiÃ±Ä• á¹‡aâ€™â€™ nti (Vibh 796).

__dukkhe Ã±Ä• á¹‡Ä• _dÄ«hi arahattaá¹ƒ pÄ• petvÄ• ekassa bhikkhuno niggamanaá¹ƒ ca
kathitaá¹ƒ. tattha dve saccÄ• ni vaá¹-á¹-aá¹ƒ, dve vivaá¹-á¹-aá¹ƒ, vaá¹-á¹-e abhiniveso hoti,
dvÄ«su saccesu Ä• cariyasantike pariyattiá¹ƒ uggahetvÄ• kammaá¹ƒ karoti, dvÄ«su sacces
iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ, maggasaccaá¹ƒ nÄ• ma iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• p
kammaá¹ƒ karoti. dvÄ«su saccesu uggahaparipucchÄ• savanadhÄ• raá¹‡asammasanapaá
savanapaá¹-ivedho vaá¹-á¹-ati. tÄ«á¹‡i kiccavasena paá¹-ivijjhati, ekaá¹ƒ Ä• rammaá¹‡avas
duddasattÄ• gambhÄ«rÄ• ni, dve gambhÄ«rattÄ• duddasÄ• ni.

sotÄ• pattiyaá¹…gÄ• dicatukkavaá¹‡á¹‡anÄ•

<311> __sotÄ• pattiyaá¹…gÄ• nÄ«_ti sotÄ• pattiyÄ• aá¹…gÄ• ni, sotÄ• pattimaggassa pa
attho. __sappurisasaá¹ƒsevo_ti buddhÄ• dÄ«naá¹ƒ sappurisÄ• naá¹ƒ upasaá¹…kamitvÄ• s
__saddhammassavana_nti sappÄ• yassa tepiá¹-akadhammassa savanaá¹ƒ. __yonisomana
manasikÄ• ro. __dhammÄ• nudhammappaá¹-ipattÄ«_ti lokuttaradhammassa anudhammab
paá¹-ipajjanaá¹ƒ.

__aveccappasÄ• denÄ• _ti \Ee III 1021/ acalappasÄ• dena. ``itipi so bhagavÄ• â€™â€™ ti
vitthÄ• ritÄ• ni. phaladhÄ• tuÄ• hÄ• racatukkÄ• ni uttÄ• natthÄ• neva. apicettha lÅ«khapaá
oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

__viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti viÃ±Ã±Ä• á¹‡aá¹ƒ etÄ• su tiá¹-á¹-hatÄ«ti viÃ±Ã±Ä• á¹‡aá¹-á

Ä• rammaá¹‡aá¹-á¹-hitivasenetaá¹ƒ vuttaá¹ƒ. __rÅ«pÅ«pÄ• ya_nti rÅ«paá¹ƒ upagataá¹ƒ hut
paÃ±cavokÄ• rabhavasmiÃ±hi abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pakkhandhaá¹ƒ niss
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __rÅ«pÄ• rammaá¹‡a_nti rÅ«pakkhandhagocaraá¹ƒ rÅ«papatiá¹
__nandÅ«pasecana_nti \Ne III 186/ \Be III 204/ lobhasahagataá¹ƒ sampayuttanandiyÄ• va u
itaraá¹ƒ upanissayakoá¹-iyÄ• . __vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjatÄ«_ti saá¹-á¹-h
vassÄ• ni evaá¹ƒ pavattamÄ• naá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjati. __vedanÅ
nayo. imehi pana tÄ«hi padehi catuvokÄ• rabhave abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ vutt
pavattanavasena vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanÄ• veditabbÄ• . catukkavase
Ä• gatattÄ• viÃ±Ã±Ä• á¹‡Å«pÄ• yanti na vuttaá¹ƒ. evaá¹ƒ vuccamÄ• ne ca ``katamaá¹ƒ nu
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ, katamaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡aâ€™â€™ nti sammoho bhave
__agatigamanÄ• ni_ vitthÄ• ritÄ• neva.

__cÄ«varahetÅ«_ti tattha manÄ• paá¹ƒ cÄ«varaá¹ƒ labhissÄ• mÄ«ti cÄ«varakÄ• raá¹‡Ä• u
bhavÄ• bhavahetÅ«_ti ettha __itÄ«_ti nidassanatthe nipÄ• to. yathÄ• cÄ«varÄ• dihetu, eva
attho. __bhavÄ• bhavo_ti cettha paá¹‡Ä«tapaá¹‡Ä«tatarÄ• ni telamadhuphÄ• á¹‡itÄ• dÄ«ni
catunnaá¹ƒ taá¹‡huppÄ• dÄ• naá¹ƒ pahÄ• natthÄ• ya paá¹-ipÄ• á¹-iyÄ• va cattÄ• ro ariyava
__paá¹-ipadÄ• catukkaá¹ƒ_ heá¹-á¹-hÄ• vuttameva. akkhamÄ• dÄ«su padhÄ• nakaraá¹‡ak
__akkhamÄ• . _ khamatÄ«ti __khamÄ• . _ indriyadamanaá¹ƒ __damÄ• . _ ``uppannaá¹ƒ kÄ
nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• nayena vitakkasamanaá¹ƒ __samÄ• . _

__dhammapadÄ• nÄ«_ti \Ee III 1022/ dhammakoá¹-á¹-hÄ• sÄ• ni. anabhijjhÄ• dhammapa
alobhasÄ«sena adhigatajjhÄ• navipassanÄ• maggaphalanibbÄ• nÄ• ni vÄ• . abyÄ• pÄ• do
mettÄ• sÄ«sena adhigatajjhÄ• nÄ• dÄ«ni vÄ• . sammÄ• sati dhammapadaá¹ƒ nÄ• ma supp
adhigatajjhÄ• nÄ• dÄ«ni vÄ• . sammÄ• samÄ• dhi dhammapadaá¹ƒ nÄ• ma samÄ• patti vÄ
adhigatajjhÄ• navipassanÄ• maggaphalanibbÄ• nÄ• ni vÄ• . dasÄ• subhavasena vÄ• adhig
dhammapadaá¹ƒ. catubrahmavihÄ• ravasena adhigatÄ• ni abyÄ• pÄ• do dhammapadaá¹ƒ.
dasÄ• nussatiÄ• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• vasena adhigatÄ• ni sammÄ• sati dhammapa
dasakasiá¹‡aÄ• nÄ• pÄ• navasena adhigatÄ• ni sammÄ• samÄ• dhi dhammapadanti.

dhammasamÄ• dÄ• nesu paá¹-hamaá¹ƒ acelakapaá¹-ipadÄ• . dutiyaá¹ƒ tibbakilesassa ara
asakkontassa assumukhassÄ• pi rudato parisuddhabrahmacariyacaraá¹‡aá¹ƒ. tatiyaá¹ƒ kÄ
catutthaá¹ƒ cattÄ• ro paccaye alabhamÄ• nassÄ• pi \Be III 205/ jhÄ• navipassanÄ• vasena
sÄ• sanabrahmacariyaá¹ƒ.

__dhammakkhandhÄ• _ti \Ne III 187/ ettha guá¹‡aá¹-á¹-ho khandhaá¹-á¹-ho. __sÄ«lakkhan
ca phalasÄ«laá¹ƒ adhippetaá¹ƒ. sesapadesupi eseva nayo. iti catÅ«supi á¹-hÄ• nesu phalan

__balÄ• nÄ«_ti upatthambhanaá¹-á¹-hena akampiyaá¹-á¹-hena ca balÄ• ni. tesaá¹ƒ paá¹-ip

akampaniyatÄ• veditabbÄ• . sabbÄ• nipi samathavipassanÄ• maggavasena lokiyalokuttarÄ

__adhiá¹-á¹-hÄ• nÄ• nÄ«_ti ettha __adhÄ«_ti upasaggamattaá¹ƒ. atthato pana tena vÄ• tiá
tiá¹-á¹-hanti, á¹-hÄ• nameva vÄ• taá¹ƒtaá¹ƒguá¹‡Ä• dhikÄ• naá¹ƒ purisÄ• naá¹ƒ adhiá¹-á¹-h
adhiá¹-á¹-hÄ• naá¹ƒ __paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ. _ ettha ca paá¹-hamena aggaphalapa
vacÄ«saccaá¹ƒ. tatiyena Ä• misapariccÄ• go. catutthena kilesÅ«pasamo kathitoti veditabbo
kammassakatapaÃ±Ã±aá¹ƒ vipassanÄ• paÃ±Ã±aá¹ƒ vÄ• Ä• diá¹ƒ katvÄ• phalapaÃ±Ã±Ä•
Ä• diá¹ƒ katvÄ• paramatthasaccaá¹ƒ nibbÄ• naá¹ƒ. tatiyena Ä• misapariccÄ• gaá¹ƒ Ä• diá¹
kilesapariccÄ• go. catutthena samÄ• pattivikkhambhite \Ee III 1023/ kilese Ä• diá¹ƒ katvÄ•
kilesavÅ«pasamo. paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nena vÄ• ekena arahattaphalapaÃ±Ã±Ä• kathit
saccÄ• dhiá¹-á¹-hÄ• nena vÄ• ekena paramatthasaccaá¹ƒ kathitaá¹ƒ. sesehi arahattapaÃ±
__mÅ«sikÄ• bhayatthero_ Ä• ha.

paÃ±habyÄ• karaá¹‡Ä• dicatukkavaá¹‡á¹‡anÄ•

<312> __paÃ±habyÄ• karaá¹‡Ä• ni_ mahÄ• padesakathÄ• ya vitthÄ• ritÄ• neva.

__kaá¹‡ha_nti kÄ• á¸·akaá¹ƒ dasaakusalakammapathakammaá¹ƒ. __kaá¹‡havipÄ• ka_nti
kÄ• á¸·akavipÄ• kaá¹ƒ. __sukka_nti paá¹‡á¸• araá¹ƒ kusalakammapathakammaá¹ƒ. __sukk
nibbattanato paá¹‡á¸• aravipÄ• kaá¹ƒ. __kaá¹‡hasukka_nti missakakammaá¹ƒ. __kaá¹‡has
sukhadukkhavipÄ• kaá¹ƒ. missakakammaÃ±hi katvÄ• akusalena tiracchÄ• nayoniyaá¹ƒ ma
uppanno kusalena pavatte sukhaá¹ƒ vedayati. kusalena rÄ• jakulepi nibbatto akusalena pav
vedayati. __akaá¹‡haasukka_nti kammakkhayakaraá¹ƒ catumaggaÃ±Ä• á¹‡aá¹ƒ adhippeta
kaá¹‡haá¹ƒ bhaveyya, kaá¹‡havipÄ• kaá¹ƒ dadeyya. yadi sukkaá¹ƒ bhaveyya, sukkavipÄ• k
ubhayavipÄ• kassa pana adÄ• nato akaá¹‡hÄ• sukkavipÄ• kattÄ• akaá¹‡haá¹ƒ asukkanti a

__sacchikaraá¹‡Ä«yÄ• _ti \Ne III 188/ paccakkhakaraá¹‡ena ceva paá¹-ilÄ• bhena ca sacch
__cakkhunÄ• _ti dibbacakkhunÄ• . __kÄ• yenÄ• _ti sahajÄ• tanÄ• makÄ• yena. __paÃ±Ã±

__oghÄ• _ti vaá¹-á¹-asmiá¹ƒ satte ohananti osÄ«dÄ• pentÄ«ti oghÄ• . tattha paÃ±cakÄ• m
_ rÅ«pÄ• rÅ«pabhavesu chandarÄ• go __bhavogho. _ tathÄ• jhÄ• nanikanti sassatadiá¹-á¹
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo __diá¹-á¹-hogho. _

vaá¹-á¹-asmiá¹ƒ yojentÄ«ti __yogÄ• . _ te oghÄ• viya veditabbÄ• .

visaá¹ƒyojentÄ«ti __visaÃ±Ã±ogÄ• . _ tattha asubhajjhÄ• naá¹ƒ kÄ• mayogavisaá¹ƒyogo. t
adhigato anÄ• gÄ• mimaggo ekanteneva __kÄ• mayogavisaÃ±Ã±ogo_ nÄ• ma. arahattama
sotÄ• pattimaggo __diá¹-á¹-hiyogavisaÃ±Ã±ogo_ nÄ• ma. arahattamaggo __avijjÄ• yogavis

ganthanavasena \Ee III 1024/ __ganthÄ• . _ vaá¹-á¹-asmiá¹ƒ nÄ• makÄ• yaÃ±ceva rÅ«pak
palibundhatÄ«ti __kÄ• yagantho. _ __idaá¹ƒsaccÄ• bhiniveso_ti idameva saccaá¹ƒ, mogha
diá¹-á¹-hÄ• bhiniveso.

__upÄ• dÄ• nÄ• nÄ«_ti Ä• dÄ• naggahaá¹‡Ä• ni. kÄ• moti rÄ• go, soyeva gahaá¹‡aá¹-á¹-h
__kÄ• mupÄ• dÄ• naá¹ƒ. _ diá¹-á¹-hÄ«ti micchÄ• diá¹-á¹-hi, sÄ• pi gahaá¹‡aá¹-á¹-hena upÄ
__diá¹-á¹-hupÄ• dÄ• naá¹ƒ. _ iminÄ• suddhÄ«ti evaá¹ƒ sÄ«lavatÄ• naá¹ƒ gahaá¹‡aá¹ƒ __s
attÄ• ti etena vadati ceva upÄ• diyati cÄ• ti __attavÄ• dupÄ• dÄ• naá¹ƒ. _

__yoniyo_ti koá¹-á¹-hÄ• sÄ• . aá¹‡á¸• e jÄ• tÄ• ti __aá¹‡á¸• ajÄ• . _ jalÄ• bumhi jÄ• tÄ• ti _
jÄ• tÄ• ti __saá¹ƒsedajÄ• . _ sayanasmiá¹ƒ pÅ«timacchÄ• dÄ«su ca nibbattÄ• nametaá¹ƒ a
Ä• gantvÄ• upapatitÄ• viyÄ• ti __opapÄ• tikÄ• . _ tattha devamanussesu saá¹ƒsedajaopap
207/ viseso. saá¹ƒsedajÄ• mandÄ• daharÄ• hutvÄ• nibbattanti. opapÄ• tikÄ• soá¸·asava
manussesu hi bhummadevesu ca imÄ• catassopi yoniyo labbhanti. tathÄ• tiracchÄ• nesu s
vuttaÃ±hetaá¹ƒ --- ``tattha, bhikkhave, aá¹‡á¸• ajÄ• supaá¹‡á¹‡Ä• aá¹‡á¸• ajeva nÄ• ge ha
saá¹ƒsedaje na opapÄ• tikeâ€™â€™ ti (SN II 3.393). cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya
\Ne III 189/. tathÄ• nerayikÄ• . petesu catassopi labbhanti. __gabbhÄ• vakkantiyo_ sampas

__attabhÄ• vapaá¹-ilÄ• bhesu_ paá¹-hamo khiá¸• á¸• Ä• padosikavasena veditabbo. dutiyo
ghÄ• tiyamÄ• naurabbhÄ• divasena. tatiyo manopadosikÄ• vasena. catuttho cÄ• tumahÄ• r
uparisesadevatÄ• vasena. te hi devÄ• neva attasaÃ±cetanÄ• ya maranti, na parasaÃ±ceta

dakkhiá¹‡Ä• visuddhÄ• dicatukkavaá¹‡á¹‡anÄ•

<313> __dakkhiá¹‡Ä• visuddhiyo_ti dÄ• nasaá¹…khÄ• tÄ• dakkhiá¹‡Ä• visujjhanti mahap
__dakkhiá¹‡Ä• visuddhiyo. _

__dÄ• yakato visujjhati, no paá¹-iggÄ• hakato_ti yattha dÄ• yako sÄ«lavÄ• hoti, dhammen
deti, paá¹-iggÄ• hako dussÄ«lo. ayaá¹ƒ dakkhiá¹‡Ä• vessantaramahÄ• rÄ• jassa dakkhiá¹‡
__paá¹-iggÄ• hakato_ \Ee III 1025/ __visujjhati, no dÄ• yakato_ti yattha paá¹-iggÄ• hako sÄ
dussÄ«lo, adhammenuppannaá¹ƒ deti, ayaá¹ƒ dakkhiá¹‡Ä• coraghÄ• takassa dakkhiá¹‡Ä•
visujjhati, no paá¹-iggÄ• hakato_ti yattha ubhopi dussÄ«lÄ• deyyadhammopi adhammena r
catutthÄ• veditabbÄ• .

__saá¹…gahavatthÅ«nÄ«_ti saá¹…gahakÄ• raá¹‡Ä• ni. tÄ• ni heá¹-á¹-hÄ• vibhattÄ• neva.

__anariyavohÄ• rÄ• _ti anariyÄ• naá¹ƒ lÄ• makÄ• naá¹ƒ vohÄ• rÄ• .

__ariyavohÄ• rÄ• _ti ariyÄ• naá¹ƒ sappurisÄ• naá¹ƒ vohÄ• rÄ• .

__diá¹-á¹-havÄ• ditÄ• _ti \Be III 208/ diá¹-á¹-haá¹ƒ mayÄ• ti evaá¹ƒ vÄ• ditÄ• . ettha ca taá¹ƒtaá¹ƒsamuá¹-á¹-hÄ• pakacetanÄ• vasena attho veditabbo.

attantapÄ• dicatukkavaá¹‡á¹‡anÄ•

<314> __attantapÄ• _dÄ«su \Ne III 190/ paá¹-hamo acelako. dutiyo orabbhikÄ• dÄ«su aÃ±
yaÃ±Ã±ayÄ• jako. catuttho sÄ• sane sammÄ• paá¹-ipanno.

__attahitÄ• ya paá¹-ipannÄ• _dÄ«su paá¹-hamo yo sayaá¹ƒ sÄ«lÄ• disampanno, paraá¹ƒ s
Ä• yasmÄ• vakkalitthero viya. dutiyo yo attanÄ• na sÄ«lÄ• disampanno, paraá¹ƒ sÄ«lÄ• dÄ
upanando viya. tatiyo yo nevattanÄ• sÄ«lÄ• disampanno, paraá¹ƒ sÄ«lÄ• dÄ«su na samÄ•
catuttho yo attanÄ• ca sÄ«lÄ• disampanno paraÃ±ca sÄ«lÄ• dÄ«su samÄ• dapeti Ä• yasm

tamÄ• dÄ«su __tamo_ti andhakÄ• rabhÅ«to. __tamaparÄ• yaá¹‡o_ti tamameva paraá¹ƒ ay
tamaparÄ• yaá¹‡o. evaá¹ƒ sabbapadesu attho veditabbo. ettha ca paá¹-hamo nÄ«ce caá¹‡á
hÄ«nattabhÄ• ve nibbattitvÄ• tÄ«á¹‡i duccaritÄ• ni paripÅ«reti. dutiyo tathÄ• vidho hutvÄ•
paripÅ«reti. tatiyo uá¸·Ä• re khattiyakule bahuannapÄ• ne sampannattabhÄ• ve nibbattitvÄ•
paripÅ«reti. catuttho tÄ• disova hutvÄ• tÄ«á¹‡i sucaritÄ• ni paripÅ«reti.

__samaá¹‡amacalo_ti samaá¹‡aacalo. ma-kÄ• ro padasandhimattaá¹ƒ. so sotÄ• panno ve
catÅ«hi vÄ• tehi indakhÄ«lo viya parappavÄ• dehi akampiyo. acalasaddhÄ• ya samannÄ• g
vuttampi cetaá¹ƒ --- ``katamo ca puggalo samaá¹‡amacalo? idhekacco puggalo tiá¹‡á¹‡aá¹
parikkhayÄ• â€™â€™ ti (Pp 190) vitthÄ• ro. rÄ• gadosÄ• naá¹ƒ pana tanubhÅ«tattÄ• saka
\Ee III 1026/ nÄ• ma. tenÄ• ha --- ``katamo pana puggalo samaá¹‡apadumo? idhekacco pu
lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ vuccati puggalo \Be III 209/ samaá¹‡ap
190). rÄ• gadosÄ• naá¹ƒ abhÄ• vÄ• khippameva pupphissatÄ«ti anÄ• gÄ• mÄ« __samaá¹‡
--- ``katamo ca puggalo samaá¹‡apuá¹‡á¸• arÄ«ko? idhekacco puggalo paÃ±cannaá¹ƒ oran
ayaá¹ƒ vuccati puggalo samaá¹‡apuá¹‡á¸• arÄ«koâ€™â€™ ti (Pp 190). arahÄ• pana sabb
ganthakÄ• rakilesÄ• naá¹ƒ abhÄ• vÄ• samaá¹‡esu __samaá¹‡asukhumÄ• lo_ nÄ• ma. ten
samaá¹‡esu samaá¹‡asukhumÄ• lo? idhekacco Ä• savÄ• naá¹ƒ khayÄ• ... pe ... upasampa
puggalo samaá¹‡esu samaá¹‡asukhumÄ• loâ€™â€™ ti.

``ime kho \Ne III 191/, Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti samapaÃ±Ã
vasena dvepaÃ±hasatÄ• ni kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

catukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakavaá¹‡á¹‡anÄ•

<315> iti catukkavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni paÃ±cakavasena dassetuá¹
tattha paÃ±casu khandhesu __rÅ«pakkhandho_ lokiyo. sesÄ• __lokiyalokuttarÄ• . upÄ• dÄ
vitthÄ• rato pana khandhakathÄ• visuddhimagge vuttÄ• . __kÄ• maguá¹‡Ä• _ heá¹-á¹-hÄ•

sukatadukkaá¹-Ä• dÄ«hi gantabbÄ• ti __gatiyo. nirayo_ti nirassÄ• do. sahokÄ• sena khand
tÄ«su nibbattÄ• khandhÄ• va vuttÄ• . catutthe okÄ• sopi.

Ä• vÄ• se macchariyaá¹ƒ __Ä• vÄ• samacchariyaá¹ƒ. _ tena samannÄ• gato bhikkhu Ä• ga
cetiyassa vÄ• saá¹…ghassa vÄ• parikkhÄ• ro á¹-hapitoâ€™â€™ tiÄ• dÄ«ni vatvÄ• saá¹…
so kÄ• laá¹…katvÄ• peto vÄ• ajagaro vÄ• hutvÄ• nibbattati. kule macchariyaá¹ƒ __kulam
samannÄ• gato bhikkhu tehi kÄ• raá¹‡ehi attano upaá¹-á¹-hÄ• kakule aÃ±Ã±esaá¹ƒ \Be III 2
nivÄ• reti. lÄ• bhe macchariyaá¹ƒ __lÄ• bhamacchariyaá¹ƒ. _ tena samannÄ• gato \Ee III 10
lÄ• bhaá¹ƒ maccharÄ• yanto yathÄ• aÃ±Ã±e na labhanti, evaá¹ƒ karoti. vaá¹‡á¹‡e maccha
__vaá¹‡á¹‡amacchariyaá¹ƒ. vaá¹‡á¹‡o_ti cettha sarÄ«ravaá¹‡á¹‡opi guá¹‡avaá¹‡á¹‡opi ve
macchariyaá¹ƒ __dhammamacchariyaá¹ƒ. _ tena samannÄ• gato bhikkhu ``imaá¹ƒ dhamma
maá¹ƒ abhibhavissatÄ«â€™â€™ ti aÃ±Ã±assa na deti. yo pana dhammÄ• nuggahena vÄ•
na taá¹ƒ macchariyaá¹ƒ.

cittaá¹ƒ nivÄ• renti pariyonandhantÄ«ti __nÄ«varaá¹‡Ä• ni. _ kÄ• macchando nÄ«varaá¹‡a
kÄ• marÄ• gÄ• nusayo kÄ• marÄ• gasaá¹ƒyojanapatto anÄ• gÄ• mimaggavajjho. thinaá¹ƒ
middhaá¹ƒ khandhattayagelaÃ±Ã±aá¹ƒ. ubhayampi arahattamaggavajjhaá¹ƒ. tathÄ• uddha
anÄ• gÄ• mimaggavajjhaá¹ƒ. vicikicchÄ• paá¹-hamamaggavajjhÄ• .

__saá¹ƒyojanÄ• nÄ«_ti bandhanÄ• ni. tehi pana baddhesu puggalesu rÅ«pÄ• rÅ«pabhave
sotÄ• pannasakadÄ• gÄ• mino antobaddhÄ• bahisayitÄ• nÄ• ma. tesaÃ±hi kÄ• mabhave
anÄ• gÄ• mino bahibaddhÄ• antosayitÄ• nÄ• ma. tesaÃ±hi rÅ«pÄ• rÅ«pabhave bandhana
sotÄ• pannasakadÄ• gÄ• mino antobaddhÄ• antosayitÄ• nÄ• ma. rÅ«pÄ• rÅ«pabhave an
nÄ• ma. khÄ«á¹‡Ä• savo sabbattha abandhano.

sikkhitabbaá¹ƒ padaá¹ƒ __sikkhÄ• padaá¹ƒ, _ sikkhÄ• koá¹-á¹-hÄ• soti attho. sikkhÄ• ya vÄ
sikkhÄ• padaá¹ƒ, adhicittaadhipaÃ±Ã±Ä• sikkhÄ• ya adhigamupÄ• yoti attho. ayamettha sa
sikkhÄ• padakathÄ• vibhaá¹…gappakaraá¹‡e sikkhÄ• padavibhaá¹…ge Ä• gatÄ• eva.

abhabbaá¹-á¹-hÄ• nÄ• dipaÃ±cakavaá¹‡á¹‡anÄ•

<316> ``abhabbo, Ä• vuso, khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca pÄ• á¹‡aâ€™â€™ ntiÄ• di
sotÄ• pannÄ• dayopi pana abhabbÄ• . puthujjanakhÄ«á¹‡Ä• savÄ• naá¹ƒ nindÄ• pasaá¹ƒs
puthujjano nÄ• ma gÄ• rayho, mÄ• tughÄ• tÄ• dÄ«nipi karoti \Be III 211/. khÄ«á¹‡Ä• savo p
kunthakipillikaghÄ• tÄ• dÄ«nipi na karotÄ«ti.

byasanesu viyassatÄ«ti byasanaá¹ƒ, hitasukhaá¹ƒ khipati viddhaá¹ƒsetÄ«ti attho. Ã±Ä• tÄ«
__Ã±Ä• tibyasanaá¹ƒ, _ corarogabhayÄ• dÄ«hi Ã±Ä• tivinÄ• soti attho. bhogÄ• naá¹ƒ byasa
__bhogabyasanaá¹ƒ, _ rÄ• jacorÄ• divasena bhogavinÄ• soti attho. rogo eva byasanaá¹ƒ _
Ä• rogyaá¹ƒ byasati vinÄ• setÄ«ti byasanaá¹ƒ, sÄ«lassa byasanaá¹ƒ __sÄ«labyasanaá¹ƒ. _
nÄ• maá¹ƒ. sammÄ• diá¹-á¹-hiá¹ƒ vinÄ• sayamÄ• nÄ• uppannÄ• diá¹-á¹-hi eva byasanaá¹
ettha ca Ã±Ä• tibyasanÄ• dÄ«ni tÄ«á¹‡i neva akusalÄ• ni na tilakkhaá¹‡Ä• hatÄ• ni. sÄ«lad
akusalaá¹ƒ tilakkhaá¹‡Ä• hataá¹ƒ. teneva ``nÄ• vuso, sattÄ• Ã±Ä• tibyasanahetu vÄ• â€™

__Ã±Ä• tisampadÄ• _ti Ã±Ä• tÄ«naá¹ƒ sampadÄ• pÄ• ripÅ«rÄ« bahubhÄ• vo. __bhogasa
sampadÄ• __Ä• rogyasampadÄ• . _ pÄ• ripÅ«rÄ« dÄ«gharattaá¹ƒ arogatÄ• . __sÄ«ladiá¹-
\Ne III 193/. idhÄ• pi Ã±Ä• tisampadÄ• dayo no kusalÄ• , na tilakkhaá¹‡Ä• hatÄ• . sÄ«ladiá¹
tilakkhaá¹‡Ä• hatÄ• . teneva ``nÄ• vuso, sattÄ• Ã±Ä• tisampadÄ• hetu vÄ• â€™â€™ tiÄ• c

sÄ«lavipattisÄ«lasampattikathÄ• mahÄ• parinibbÄ• ne vitthÄ• ritÄ• va.

__codakenÄ• _ti vatthusaá¹ƒsandassanÄ• , Ä• pattisaá¹ƒsandassanÄ• , saá¹ƒvÄ• sappaá¹
sÄ• mÄ«cippaá¹-ikkhepoti catÅ«hi codanÄ• vatthÅ«hi codayamÄ• nena. __kÄ• lena vakkhÄ
cuditakassa kÄ• lo kathito, na codakassa. paraá¹ƒ codentena hi parisamajjhe vÄ• uposatha
Ä• sanasÄ• lÄ• bhojanasÄ• lÄ• dÄ«su vÄ• na codetabbaá¹ƒ. divÄ• á¹-á¹-hÄ• ne nisinnakÄ
ahaá¹ƒ Ä• yasmantaá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ• codetabbaá
upaparikkhitvÄ• yo lolapuggalo abhÅ«taá¹ƒ vatvÄ• bhikkhÅ«naá¹ƒ ayasaá¹ƒ Ä• ropeti, so
codetabbo. __bhÅ«tenÄ• _ti tacchena sabhÄ• vena. __saá¹‡henÄ• _ti maá¹-á¹-hena mudu
atthakÄ• matÄ• ya hitakÄ• matÄ• ya upetena.

padhÄ• niyaá¹…gapaÃ±cakavaá¹‡á¹‡anÄ•

<317> __padhÄ• niyaá¹…gÄ• nÄ«_ti \Be III 212/ padhÄ• naá¹ƒ vuccati padahanaá¹ƒ, padh
padhÄ• niyo, padhÄ• niyassa bhikkhuno aá¹…gÄ• ni __padhÄ• niyaá¹…gÄ• ni. saddho_ti s
panesÄ• Ä• gamanasaddhÄ• , adhigamanasaddhÄ• , okappanasaddhÄ• , pasÄ• dasaddh
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ saddhÄ• abhinÄ«hÄ• rato Ä• gatattÄ• __Ä• gamanasaddh
III 1029/ paá¹-ivedhena adhigatattÄ• __adhigamanasaddhÄ• _ nÄ• ma. buddho dhammo s

okappanaá¹ƒ __okappanasaddhÄ• _ nÄ• ma. pasÄ• duppatti __pasÄ• dasaddhÄ• _ nÄ• ma
__bodhi_nti catutthamaggaÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ suppaá¹-ividdhaá¹ƒ tathÄ• gatenÄ• ti sadda
cetaá¹ƒ, iminÄ• pana aá¹…gena tÄ«supi ratanesu saddhÄ• adhippetÄ• . yassa hi buddhÄ•
tassa padhÄ• navÄ«riyaá¹ƒ ijjhati. __appÄ• bÄ• dho_ti arogo. __appÄ• taá¹…ko_ti niddukk
samavipÄ• canÄ«yÄ• . __gahaá¹‡iyÄ• _ti kammajatejodhÄ• tuyÄ• . __nÄ• tisÄ«tÄ• ya nÄ•
atisÄ«tagahaá¹‡iko sÄ«tabhÄ«rÅ« hoti, accuá¹‡hagahaá¹‡iko uá¹‡habhÄ«rÅ« hoti, tesaá¹ƒ
majjhimagahaá¹‡ikassa ijjhati. tenÄ• ha --- ``majjhimÄ• ya padhÄ• nakkhamÄ• yÄ• â€™â€™
attÄ• naá¹ƒ Ä• vikattÄ• _ti yathÄ• bhÅ«taá¹ƒ attano aguá¹‡aá¹ƒ pakÄ• setÄ• . __udayatthag
atthaá¹…gamaÃ±ca gantuá¹ƒ paricchindituá¹ƒ samatthÄ• ya, etena paÃ±Ã±Ä• salakkhaá¹‡
udayabbayaÃ±Ä• á¹‡aá¹ƒ vuttaá¹ƒ \Ne III 194/. __ariyÄ• yÄ• _ti parisuddhÄ• ya. __nibbedh
lobhakkhandhÄ• dayo nibbijjhituá¹ƒ samatthÄ• ya. __sammÄ• dukkhakkhayagÄ• miniyÄ• _
pahÄ«nattÄ• yaá¹ƒ yaá¹ƒ dukkhaá¹ƒ khÄ«yati, tassa tassa dukkhassa khayagÄ• miniyÄ• .
vipassanÄ• paÃ±Ã±Ä• va kathitÄ• . duppaÃ±Ã±assa hi padhÄ• naá¹ƒ na ijjhati.

suddhÄ• vÄ• sÄ• dipaÃ±cakavaá¹‡á¹‡anÄ•

<318> __suddhÄ• vÄ• sÄ• _ti suddhÄ• idha Ä• vasiá¹ƒsu Ä• vasanti Ä• vasissanti vÄ• ti s
kilesamalarahitÄ• anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• . __avihÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ

__anÄ• gÄ• mÄ«su_ \Be III 213/ Ä• yuno majjhaá¹ƒ anatikkamitvÄ• antarÄ• va kilesaparin
patto __antarÄ• parinibbÄ• yÄ«_ nÄ• ma. majjhaá¹ƒ upahacca atikkamitvÄ• patto __upaha
1030/ nÄ• ma. asaá¹…khÄ• rena appayogena akilamanto sukhena patto __asaá¹…khÄ• ra
sasaá¹…khÄ• rena sappayogena kilamanto dukkhena patto __sasaá¹…khÄ• raparinibbÄ• y
paÃ±casupi suddhÄ• vÄ• sesu labbhanti. __uddhaá¹ƒsotoakaniá¹-á¹-hagÄ• mÄ«_ti ettha pa
yo hi avihÄ• to paá¹-á¹-hÄ• ya cattÄ• ro devaloke sodhetvÄ• akaniá¹-á¹-haá¹ƒ gantvÄ• par
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo avihÄ• to dutiyaá¹ƒ vÄ• tatiyaá¹ƒ vÄ• cat
gantvÄ• parinibbÄ• yati, ayaá¹ƒ uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo kÄ• m
nibbattitvÄ• parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo he
devalokesu tattha tattheva nibbattitvÄ• parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto na akaniá¹
nÄ• mÄ• ti.

cetokhilapaÃ±cakavaá¹‡á¹‡anÄ•

<319> __cetokhilÄ• _ti cittassa thaddhabhÄ• vÄ• . __satthari kaá¹…khatÄ«_ti satthu sarÄ«
kaá¹…khati. sarÄ«re kaá¹…khamÄ• no ``dvattiá¹ƒsamahÄ• purisavaralakkhaá¹‡apaá¹-imaá
atthi nu kho natthÄ«â€™â€™ ti kaá¹…khati. guá¹‡e kaá¹…khamÄ• no ``atÄ«tÄ• nÄ• gatapa
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ atthi nu kho natthÄ«â€™â€™ ti kaá¹…khati. __Ä• tappÄ• yÄ•

__anuyogÄ• yÄ• _ti punappunaá¹ƒ yogÄ• ya. sÄ• taccÄ• yÄ• ti __satatakiriyÄ• ya. padhÄ•
__ayaá¹ƒ paá¹-hamo cetokhilo_ti ayaá¹ƒ satthari \Ne III 195/ vicikicchÄ• saá¹…khÄ• to paá¹
thaddhabhÄ• vo. __dhamme_ti pariyattidhamme ca paá¹-ivedhadhamme ca. pariyattidhamm
``tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«ti vadanti, a
natthÄ«â€™â€™ ti kaá¹…khati. paá¹-ivedhadhamme kaá¹…khamÄ• no ``vipassanÄ• nissar
phalaá¹ƒ nÄ• ma, sabbasaá¹…khÄ• rapaá¹-inissaggo nibbÄ• naá¹ƒ nÄ• mÄ• ti vadanti, taá¹
ti kaá¹…khati. __saá¹…ghe kaá¹…khatÄ«_ti ``ujuppaá¹-ipannotiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ v
paá¹-ipadaá¹ƒ paá¹-ipanno cattÄ• ro maggaá¹-á¹-hÄ• cattÄ• ro \Ee III 1031/ phalaá¹-á¹-hÄ•
puggalÄ• naá¹ƒ samÅ«habhÅ«to saá¹…gho nÄ• ma atthi nu kho natthÄ«â€™â€™ ti kaá¹…
kaá¹…khamÄ• no_ ``adhisÄ«lasikkhÄ• nÄ• ma, adhicittaadhipaÃ±Ã±Ä• sikkhÄ• nÄ• mÄ•
nu kho natthÄ«â€™â€™ ti kaá¹…khati. __ayaá¹ƒ paÃ±camo_ti ayaá¹ƒ sabrahmacÄ• rÄ«su
cittassa thaddhabhÄ• vo kacavarabhÄ• vo khÄ• á¹‡ukabhÄ• vo.

cetasovinibandhÄ• dipaÃ±cakavaá¹‡á¹‡anÄ•

<320> __cetasovinibandhÄ• _ti cittaá¹ƒ bandhitvÄ• muá¹-á¹-hiyaá¹ƒ katvÄ• viya gaá¹‡har
__kÄ• me_ti vatthukÄ• mepi kilesakÄ• mepi. __kÄ• ye_ti attano kÄ• ye. __rÅ«pe_ti bahiddh
yattakaá¹ƒ icchati, tattakaá¹ƒ. __udarÄ• vadehaka_nti udarapÅ«raá¹ƒ. taÃ±hi udaraá¹ƒ avad
``udarÄ• vadehakaâ€™â€™ nti vuccati. __seyyasukha_nti maÃ±capÄ«á¹-hasukhaá¹ƒ. __pa
samparivattakaá¹ƒ sayantassa dakkhiá¹‡apassavÄ• mapassÄ• naá¹ƒ sukhaá¹ƒ hoti, evaá¹ƒ
__middhasukha_nti niddÄ• sukhaá¹ƒ. __anuyutto_ti yuttappayutto viharati. __paá¹‡idhÄ• yÄ
__brahmacariyenÄ• _ti methunaviratibrahmacariyena. __devo vÄ• bhavissÄ• mÄ«_ti mahe
__devaÃ±Ã±ataro vÄ• _ti appesakkhadevesu vÄ• aÃ±Ã±ataro.

__indriyesu_ paá¹-hamapaÃ±cake lokiyÄ• neva kathitÄ• ni. dutiyapaÃ±cake paá¹-hamaduti
tatiyapaÃ±camÄ• ni lokiyalokuttarÄ• ni. tatiyapaÃ±cake samathavipassanÄ• maggavasena

nissaraá¹‡iyapaÃ±cakavaá¹‡á¹‡anÄ•

<321> __nissaraá¹‡iyÄ• _ti nissaá¹-Ä• visaÃ±Ã±uttÄ• . __dhÄ• tuyo_ti attasuÃ±Ã±asabhÄ
manasikaroto_ti kÄ• me manasikarontassa, asubhajjhÄ• nato vuá¹-á¹-hÄ• ya agadaá¹ƒ gah
\Ne III 196/ viya vÄ«maá¹ƒsanatthaá¹ƒ kÄ• mÄ• bhimukhaá¹ƒ cittaá¹ƒ pesentassÄ• ti attho.
pavisati. __na pasÄ«datÄ«_ti pasÄ• daá¹ƒ nÄ• pajjati. __na_ \Ee III 1032/ __santiá¹-á¹-hatÄ
patiá¹-á¹-hati. __na vimuccatÄ«_ti nÄ• dhimuccati. yathÄ• pana kukkuá¹-apattaá¹ƒ vÄ• nhÄ
aggimhi pakkhittaá¹ƒ patilÄ«yati patikuá¹-ati pativattati na sampasÄ• riyati; evaá¹ƒ patilÄ«ya
pasÄ• riyati. __nekkhammaá¹ƒ kho panÄ• _ti idha nekkhammaá¹ƒ nÄ• ma dasasu asubhes
manasikaroto cittaá¹ƒ pakkhandati. __tassa taá¹ƒ citta_nti tassa taá¹ƒ \Be III 215/ asubhajjh
__sugata_nti gocare gatattÄ• suá¹-á¹-hu gataá¹ƒ. __subhÄ• vita_nti ahÄ• nabhÄ• giyattÄ•

__suvuá¹-á¹-hita_nti kÄ• mato suá¹-á¹-hu vuá¹-á¹-hitaá¹ƒ. __suvimutta_nti kÄ• mehi suá¹-á¹-
kÄ• mapaccayÄ• Ä• savÄ• nÄ• ma kÄ• mahetukÄ• cattÄ• ro Ä• savÄ• . __vighÄ• tÄ• _ti
kÄ• marÄ• gapariá¸·Ä• hÄ• . __na so taá¹ƒ vedanaá¹ƒ vedetÄ«_ti so taá¹ƒ kÄ• mavedanaá
vighÄ• tapariá¸·Ä• havedanaÃ±ca na vedayati. __idamakkhÄ• taá¹ƒ kÄ• mÄ• naá¹ƒ nissara
asubhajjhÄ• naá¹ƒ kÄ• mehi nissaá¹-attÄ• kÄ• mÄ• naá¹ƒ nissaraá¹‡anti akkhÄ• taá¹ƒ. yo
pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasanto tatiyaá¹ƒ maggaá¹ƒ patvÄ• anÄ• gÄ• mip
kÄ• mÄ• nÄ• ma natthÄ«ti jÄ• nÄ• ti, tassa cittaá¹ƒ accantanissaraá¹‡ameva. sesapadesu

ayaá¹ƒ pana viseso, dutiyavÄ• re mettÄ• jhÄ• nÄ• ni byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ nÄ• n
karuá¹‡Ä• jhÄ• nÄ• ni vihiá¹ƒsÄ• ya nissaraá¹‡aá¹ƒ nÄ• ma. catutthavÄ• re arÅ«pajjhÄ• nÄ
nissaraá¹‡aá¹ƒ nÄ• ma. accantanissaraá¹‡e cettha arahattaphalaá¹ƒ yojetabbaá¹ƒ.

paÃ±camavÄ• re __sakkÄ• yaá¹ƒ manasikaroto_ti suddhasaá¹…khÄ• re pariggaá¹‡hitvÄ•
sukkhavipassakassa phalasamÄ• pattito vuá¹-á¹-hÄ• ya vÄ«maá¹ƒsanatthaá¹ƒ paÃ±cupÄ•
cittaá¹ƒ pesentassa. __idamakkhÄ• taá¹ƒ sakkÄ• yanissaraá¹‡a_nti idaá¹ƒ arahattamaggen
nibbÄ• naá¹ƒ disvÄ• á¹-hitassa bhikkhuno puna sakkÄ• yo natthÄ«ti uppannaá¹ƒ arahattap
sakkÄ• yassa nissaraá¹‡anti akkhÄ• taá¹ƒ.

vimuttÄ• yatanapaÃ±cakavaá¹‡á¹‡anÄ•

<322> __vimuttÄ• yatanÄ• nÄ«_ti vimuccanakÄ• raá¹‡Ä• ni. __atthapaá¹-isaá¹ƒvedino_ti p
__dhammapaá¹-isaá¹ƒvedino_ti \Ee III 1033/ pÄ• á¸·iá¹ƒ jÄ• nantassa. __pÄ• mojja_nti taru
tuá¹-á¹-hÄ• kÄ• rabhÅ«tÄ• balavapÄ«ti. __kÄ• yo_ti nÄ• makÄ• yo paá¹-ipassambhati. __s
paá¹-ilabhati. __cittaá¹ƒ samÄ• dhiyatÄ«_ti arahattaphalasamÄ• dhinÄ• samÄ• dhiyati. aya
suá¹‡anto Ä• gatÄ• gataá¹-á¹-hÄ• ne \Ne III 197/ jhÄ• navipassanÄ• maggaphalÄ• ni jÄ• nÄ
pÄ«ti uppajjati. so tassÄ• pÄ«tiyÄ• antarÄ• osakkituá¹ƒ na dento upacÄ• rakammaá¹-á¹-h
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``
samÄ• dhiyatÄ«â€™â€™ ti. sesesupi eseva nayo \Be III 216/. ayaá¹ƒ pana viseso, __samÄ
aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu aÃ±Ã±ataro samÄ• dhiyeva samÄ• dhinimittaá¹ƒ. __
Ä• cariyasantike kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hantena suá¹-á¹-hu gahitaá¹ƒ hoti. __suá¹-
suá¹-á¹-hu upadhÄ• ritaá¹ƒ. __suppaá¹-ividdhaá¹ƒ paÃ±Ã±Ä• yÄ• _ti paÃ±Ã±Ä• ya suá¹-á¹-
__tasmiá¹ƒ dhamme_ti tasmiá¹ƒ kammaá¹-á¹-hÄ• napÄ• á¸·idhamme.

__vimuttiparipÄ• canÄ«yÄ• _ti vimutti vuccati arahattaá¹ƒ, taá¹ƒ paripÄ• centÄ«ti __vimutti
aniccasaÃ±Ã±Ä• _ti aniccÄ• nupassanÄ• Ã±Ä• á¹‡e uppannasaÃ±Ã±Ä• . __anicce dukkha
dukkhÄ• nupassanÄ• Ã±Ä• á¹‡e uppannasaÃ±Ã±Ä• . __dukkhe anattasaÃ±Ã±Ä• _ti anattÄ
uppannasaÃ±Ã±Ä• . __pahÄ• nasaÃ±Ã±Ä• _ti pahÄ• nÄ• nupassanÄ• Ã±Ä• á¹‡e uppanna
virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡e uppannasaÃ±Ã±Ä• .

``ime kho Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti chabbÄ«satiyÄ• paÃ±ca
tiá¹ƒsasatapaÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

paÃ±cakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkavaá¹‡á¹‡anÄ•

<323> iti paÃ±cakavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni chakkavasena dassetuá¹ƒ
tattha __ajjhattikÄ• nÄ«_ti ajjhattajjhattikÄ• ni. __bÄ• hirÄ• nÄ«_ti \Ee III 1034/ tato ajjhattaj
bahibhÅ«tÄ• ni. vitthÄ• rato pana Ä• yatanakathÄ• __visuddhimagge_ kathitÄ• va. __viÃ±Ã
viÃ±Ã±Ä• á¹‡asamÅ«hÄ• . __cakkhuviÃ±Ã±Ä• á¹‡a_nti cakkhupasÄ• danissitaá¹ƒ kusalÄ•
esa nayo sabbattha. __cakkhusamphasso_ti cakkhunissito samphasso. __sotasamphassÄ•
__manosamphasso_ti ime dasa samphasse á¹-hapetvÄ• seso sabbo manosamphasso nÄ•
nayena veditabbaá¹ƒ. __rÅ«pasaÃ±Ã±Ä• _ti rÅ«paá¹ƒ \Ne III 198/ Ä• rammaá¹‡aá¹ƒ katvÄ•
etenupÄ• yena sesÄ• pi veditabbÄ• . cetanÄ• chakkepi eseva nayo. tathÄ• taá¹‡hÄ• chakk

__agÄ• ravo_ti \Be III 217/ gÄ• ravavirahito. __appatisso_ti appatissayo anÄ«cavutti. ettha
satthari dharamÄ• ne tÄ«su kÄ• lesu upaá¹-á¹-hÄ• naá¹ƒ na yÄ• ti. satthari anupÄ• hane ca
caá¹…kamati, nÄ«ce caá¹…kamante ucce caá¹…kamati, heá¹-á¹-hÄ• vasante upari vasati,
ubho aá¹ƒse pÄ• rupati, chattaá¹ƒ dhÄ• reti, upÄ• hanaá¹ƒ dhÄ• reti, nahÄ• yati, uccÄ• raá¹
karoti. parinibbute pana cetiyaá¹ƒ vandituá¹ƒ na gacchati, cetiyassa paÃ±Ã±Ä• yanaá¹-á¹-hÄ
satthudassanaá¹-á¹-hÄ• ne vuttaá¹ƒ sabbaá¹ƒ karoti, ayaá¹ƒ __satthari agÄ• ravo_ nÄ• ma.
saá¹ƒghuá¹-á¹-he sakkaccaá¹ƒ na gacchati, sakkaccaá¹ƒ dhammaá¹ƒ na suá¹‡Ä• ti, samulla
sakkaccaá¹ƒ na gaá¹‡hÄ• ti, na vÄ• ceti, ayaá¹ƒ __dhamme agÄ• ravo_ nÄ• ma. yo pana th
anajjhiá¹-á¹-ho dhammaá¹ƒ deseti, nisÄ«dati, paÃ±haá¹ƒ katheti, vuá¸• á¸• he bhikkhÅ« gha
tiá¹-á¹-hati, nisÄ«dati, dussapallatthikaá¹ƒ vÄ• hatthapallatthikaá¹ƒ vÄ• karoti, saá¹…gham
pÄ• rupati, chattupÄ• hanaá¹ƒ dhÄ• reti, ayaá¹ƒ __saá¹…ghe agÄ• ravo_ nÄ• ma. ekabhikk
saá¹…ghe agÄ• ravo katova hoti. tisso sikkhÄ• pana apÅ«rayamÄ• nova __sikkhÄ• ya agÄ
appamÄ• dalakkhaá¹‡aá¹ƒ ananubrÅ«hayamÄ• no __appamÄ• de agÄ• ravo_ nÄ• ma. duv
akaronto __paá¹-isanthÄ• re agÄ• ravo_ nÄ• ma. cha gÄ• ravÄ• vuttappaá¹-ipakkhavasena

__somanassÅ«pavicÄ• rÄ• _ti \Ee III 1035/ somanassasampayuttÄ• vicÄ• rÄ• . __somana
somanassakÄ• raá¹‡abhÅ«taá¹ƒ. __upavicaratÄ«_ti vitakkena vitakketvÄ• vicÄ• rena paric
sabbattha. __domanassÅ«pavicÄ• rÄ• _pi evameva veditabbÄ• . tathÄ• __upekkhÅ«pavic
heá¹-á¹-hÄ• vitthÄ• ritÄ• . __diá¹-á¹-hisÄ• maÃ±Ã±agato_ti iminÄ• pana padena kosambak
kathito. idha cattÄ• ropi maggÄ• .

vivÄ• damÅ«lachakkavaá¹‡á¹‡anÄ•

<325> __vivÄ• damÅ«lÄ• nÄ«_ti vivÄ• dassa mÅ«lÄ• ni. __kodhano_ti kujjhanalakkhaá¹‡e
__upanÄ• hÄ«_ti veraappaá¹-inissaggalakkhaá¹‡ena upanÄ• hena samannÄ• gato. __ahitÄ
devamanussÄ• na_nti dvinnaá¹ƒ bhikkhÅ«naá¹ƒ vivÄ• do kathaá¹ƒ devamanussÄ• naá¹ƒ ah
kosambakakkhandhake viya dvÄ«su bhikkhÅ«su vivÄ• daá¹ƒ Ä• pannesu tasmiá¹ƒ vihÄ• re
antevÄ• sikÄ• \Ne III 199/ vivadanti. tesaá¹ƒ ovÄ• daá¹ƒ gaá¹‡hanto bhikkhunisaá¹…gho vi
upaá¹-á¹-hÄ• kÄ• vivadanti. atha manussÄ• naá¹ƒ Ä• rakkhadevatÄ• dve koá¹-á¹-hÄ• sÄ•
dhammavÄ• dÄ«naá¹ƒ Ä• rakkhadevatÄ• dhammavÄ• diniyo honti adhammavÄ• dÄ«naá¹ƒ
Ä• rakkhadevatÄ• naá¹ƒ mittÄ• bhummÄ• devatÄ• bhijjanti. evaá¹ƒ paramparÄ• yÄ• va b
ariyasÄ• vake sabbe devamanussÄ• dve koá¹-á¹-hÄ• sÄ• honti. dhammavÄ• dÄ«hi pana a
honti. tato ``yaá¹ƒ bahukehi gahitaá¹ƒ, taá¹ƒ tacchaâ€™â€™ nti dhammaá¹ƒ vissajjetvÄ• b
gaá¹‡hanti. te adhammaá¹ƒ purakkhatvÄ• vadantÄ• apÄ• yesu nibbattanti. evaá¹ƒ dvinnaá
devamanussÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya hoti.

__ajjhattaá¹ƒ vÄ• _ti tumhÄ• kaá¹ƒ abbhantaraparisÄ• ya. __bahiddhÄ• vÄ• _ti paresaá¹ƒ

__makkhÄ«_ti paresaá¹ƒ guá¹‡amakkhanalakkhaá¹‡ena makkhena samannÄ• gato. __paá
yugaggÄ• halakkhaá¹‡ena paá¸·Ä• sena samannÄ• gato. __issukÄ«_ti parasakkÄ• rÄ• dÄ«
issÄ• ya samannÄ• gato. __maccharÄ«_ti Ä• vÄ• samacchariyÄ• dÄ«hi samannÄ• gato. __
__mÄ• yÄ• vÄ«_ti \Ee III 1036/ katapÄ• papaá¹-icchÄ• dako. __pÄ• piccho_ti asantasambh
__micchÄ• diá¹-á¹-hÄ«_ti natthikavÄ• dÄ« ahetukavÄ• dÄ« akiriyavÄ• dÄ«. __sandiá¹-á¹-hip
diá¹-á¹-himeva parÄ• masati. __Ä• dhÄ• naggÄ• hÄ«_ti daá¸·haggÄ• hÄ«. __duppaá¹-inissa
gahitaá¹ƒ vissajjÄ• petuá¹ƒ.

__pathavÄ«dhÄ• tÅ«_ti patiá¹-á¹-hÄ• dhÄ• tu. __Ä• podhÄ• tÅ«_ti Ä• bandhanadhÄ• tu. __
paripÄ• canadhÄ• tu. __vÄ• yodhÄ• tÅ«_ti vitthambhanadhÄ• tu. __Ä• kÄ• sadhÄ• tÅ«_ti a
__viÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti vijÄ• nanadhÄ• tu.

nissaraá¹‡iyachakkavaá¹‡á¹‡anÄ•

<326> __nissaraá¹‡iyÄ• dhÄ• tuyo_ti nissaá¹-adhÄ• tuyova. __pariyÄ• dÄ• ya tiá¹-á¹-hatÄ
hÄ• petvÄ• tiá¹-á¹-hati. __ `mÄ• hevantissa vacanÄ«yoâ€™ _ti yasmÄ• abhÅ«taá¹ƒ byÄ•
tasmÄ• mÄ• evaá¹ƒ bhaá¹‡Ä«ti \Be III 219/ vattabbo. __yadidaá¹ƒ mettÄ• cetovimuttÄ«_ti
mettÄ• cetovimutti, idaá¹ƒ nissaraá¹‡aá¹ƒ byÄ• pÄ• dassa, byÄ• pÄ• dato nissaá¹-Ä• ti atth
tikacatukkajjhÄ• nato vuá¹-á¹-hito saá¹…khÄ• re sammasitvÄ• tatiyamaggaá¹ƒ patvÄ• ``pu
ti tatiyaphalena nibbÄ• naá¹ƒ passati, tassa cittaá¹ƒ accantaá¹ƒ nissaraá¹‡aá¹ƒ byÄ• pÄ• da
sabbattha attho veditabbo.

__animittÄ• _ \Ne III 200/ __cetovimuttÄ«_ti arahattaphalasamÄ• patti. sÄ• hi rÄ• ganimitt
rÅ«panimittÄ• dÄ«naÃ±ca niccanimittÄ• dÄ«naÃ±ca abhÄ• vÄ• ``animittÄ• â€™â€™ ti vut
vuttappabhedaá¹ƒ nimittaá¹ƒ anusaratÄ«ti nimittÄ• nusÄ• rÄ«.

__asmÄ«_ti asmimÄ• no. __ayamahamasmÄ«_ti paÃ±casu khandhesu ayaá¹ƒ nÄ• ma aha
arahattaá¹ƒ byÄ• kataá¹ƒ hoti. __vicikicchÄ• kathaá¹ƒkathÄ• salla_nti vicikicchÄ• bhÅ«taá¹ƒ
kathaá¹ƒkathÄ• sallaá¹ƒ. __ `mÄ• hevantissa vacanÄ«yoâ€™ _ti sace te paá¹-hamamagga
uppajjati, arahattabyÄ• karaá¹‡aá¹ƒ micchÄ• hoti, tasmÄ• mÄ• abhÅ«taá¹ƒ bhaá¹‡Ä«ti vÄ
__asmimÄ• nasamugghÄ• to_ti arahattamaggo. arahattamaggaphalavasena hi nibbÄ• ne d
natthÄ«ti arahattamaggo asmimÄ• nasamugghÄ• toti vutto.

anuttariyÄ• dichakkavaá¹‡á¹‡anÄ•

<327> __anuttariyÄ• nÄ«_ti \Ee III 1037/ anuttarÄ• ni jeá¹-á¹-hakÄ• ni. dassanesu anuttariy
__dassanÄ• nuttariyaá¹ƒ. _ sesapadesupi eseva nayo. tattha hatthiratanÄ• dÄ«naá¹ƒ dassa
dassanÄ• nuttariyaá¹ƒ, niviá¹-á¹-hasaddhassa pana niviá¹-á¹-hapemavasena dasabalassa v
kasiá¹‡Ä• subhanimittÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarassa dassanaá¹ƒ __dassanÄ• nuttariyaá
guá¹‡akathÄ• savanaá¹ƒ na savanÄ• nuttariyaá¹ƒ, niviá¹-á¹-hasaddhassa pana niviá¹-á¹-hap
vÄ• ratanÄ• naá¹ƒ guá¹‡akathÄ• savanaá¹ƒ tepiá¹-akabuddhavacanasavanaá¹ƒ vÄ• __sav
maá¹‡iratanÄ• dilÄ• bho na lÄ• bhÄ• nuttariyaá¹ƒ, sattavidhaariyadhanalÄ• bho pana __lÄ•
hatthisippÄ• disikkhanaá¹ƒ na sikkhÄ• nuttariyaá¹ƒ, sikkhattayapÅ«raá¹‡aá¹ƒ pana __sikkhA
khattiyÄ• dÄ«naá¹ƒ pÄ• ricariyÄ• na pÄ• ricariyÄ• nuttariyaá¹ƒ, tiá¹‡á¹‡aá¹ƒ pana ratanÄ• n
__pÄ• ricariyÄ• nuttariyaá¹ƒ_ nÄ• ma. khattiyÄ• dÄ«naá¹ƒ guá¹‡Ä• nussaraá¹‡aá¹ƒ nÄ• nu
tiá¹‡á¹‡aá¹ƒ pana ratanÄ• naá¹ƒ guá¹‡Ä• nussaraá¹‡aá¹ƒ __anussatÄ• nuttariyaá¹ƒ_ nÄ• m

anussatiyova \Be III 220/ __anussatiá¹-á¹-hÄ• nÄ• ni_ nÄ• ma. __buddhÄ• nussatÄ«_ti buc
guá¹‡Ä• nussaraá¹‡aá¹ƒ. evaá¹ƒ anussarato hi pÄ«ti uppajjati. so taá¹ƒ pÄ«tiá¹ƒ khayato va
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. upacÄ• rakammaá¹-á¹-hÄ• naá¹ƒ nÄ• metaá¹ƒ gihÄ«nampi labb
vitthÄ• rakathÄ• panettha visuddhimagge vuttanayeneva veditabbÄ• .

satatavihÄ• rachakkavaá¹‡á¹‡anÄ•

<328> __satatavihÄ• rÄ• _ti \Ne III 201/ khÄ«á¹‡Ä• savassa niccavihÄ• rÄ• . __cakkhunÄ•
cakkhudvÄ• rÄ• rammaá¹‡e Ä• pÄ• thagate taá¹ƒ rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ena disvÄ•
arajjanto __neva sumano hoti, _ aniá¹-á¹-he adussanto __na dummano. _ asamapekkhane
__upekkhako viharati_ majjhatto, satiyÄ• yuttattÄ• __sato, _ sampajaÃ±Ã±ena yuttattÄ• _
sesapadesupi eseva nayo. iti chasupi dvÄ• resu upekkhako viharatÄ«ti iminÄ• chaá¸·aá¹…

__sampajÄ• no_ti vacanato pana cattÄ• ri Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti. __satata
aá¹-á¹-hapi mahÄ• cittÄ• ni labbhanti __arajjanto adussanto_ti vacanato dasapi cittÄ• ni lab
kathaá¹ƒ labbhatÄ«ti ce Ä• sevanato labbhati.

abhijÄ• tichakkavaá¹‡á¹‡anÄ•

<329> __abhijÄ• tiyo_ti \Ee III 1038/ jÄ• tiyo. __kaá¹‡hÄ• bhijÄ• tiko samÄ• no_ti kaá¹‡he
__kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yatÄ«_ti kÄ• á¸·akaá¹ƒ dasadussÄ«lyadhammaá¹ƒ pasa
abhijÄ• yitvÄ• niraye nibbattati. __sukkaá¹ƒ dhamma_nti ahaá¹ƒ pubbepi puÃ±Ã±Ä• naá¹ƒ
nibbatto. idÄ• ni puÃ±Ã±aá¹ƒ karomÄ«ti puÃ±Ã±asaá¹…khÄ• taá¹ƒ paá¹‡á¸• araá¹ƒ dhamm
sagge nibbattati. __akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• na_nti nibbÄ• naÃ±hi sace kaá¹‡haá¹ƒ b
kaá¹‡havipÄ• kaá¹ƒ dadeyya. sace sukkaá¹ƒ, sukkavipÄ• kaá¹ƒ dadeyya. dvinnampi appad
asukkaâ€™â€™ nti vuttaá¹ƒ. nibbÄ• naÃ±ca nÄ• ma imasmiá¹ƒ atthe arahattaá¹ƒ adhippeta
kilesanibbÄ• nante jÄ• tattÄ• nibbÄ• naá¹ƒ nÄ• ma. taá¹ƒ esa abhijÄ• yati pasavati karoti. _
samÄ• no_ti sukke uccakule jÄ• to hutvÄ• . sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

nibbedhabhÄ• giyachakkavaá¹‡á¹‡anÄ•

__nibbedhabhÄ• giyÄ• _ti \Be III 221/ nibbedho vuccati nibbÄ• naá¹ƒ, taá¹ƒ bhajanti upaga
__nibbedhabhÄ• giyÄ• . _ aniccasaÃ±Ã±Ä• dayo paÃ±cake vuttÄ• . nirodhÄ• nupassanÄ• A
__nirodhasaÃ±Ã±Ä• _ nÄ• ma.

``ime \Ne III 202/ kho, Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti dvÄ• vÄ«sa
vasena bÄ• ttiá¹ƒsasatapaÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

chakkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattakavaá¹‡á¹‡anÄ•

<330> iti chakkavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni sattakavasena dassetuá¹ƒ pu

tattha sampattipaá¹-ilÄ• bhaá¹-á¹-hena saddhÄ• va dhanaá¹ƒ __saddhÄ• dhanaá¹ƒ. _ esa
__paÃ±Ã±Ä• dhanaá¹ƒ_ panettha sabbaseá¹-á¹-haá¹ƒ. paÃ±Ã±Ä• ya hi á¹-hatvÄ• tÄ«á¹‡i s
dasasÄ«lÄ• ni pÅ«retvÄ• saggÅ«pagÄ• honti, sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ, pacceka
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca paá¹-ivijjhanti. imÄ• saá¹ƒ sampattÄ«naá¹ƒ paá¹-ilÄ• bhak
``dhanaâ€™â€™ nti vuttÄ• . sattapi cetÄ• ni lokiyalokuttaramissakÄ• neva kathitÄ• ni. __bo
kathitÄ• va.

__samÄ• dhiparikkhÄ• rÄ• _ti \Ee III 1039/ samÄ• dhiparivÄ• rÄ• . sammÄ• diá¹-á¹-hÄ• dÄ
satta parikkhÄ• rÄ• lokiyalokuttarÄ• va kathitÄ• .

asataá¹ƒ dhammÄ• asantÄ• vÄ• dhammÄ• lÄ• makÄ• dhammÄ• ti __asaddhammÄ• . _
veditabbÄ• . sesamettha uttÄ• natthameva. __saddhammesu_ pana saddhÄ• dayo sabbepi
tesupi paÃ±Ã±Ä• lokiyalokuttarÄ• . ayaá¹ƒ viseso.

sappurisÄ• naá¹ƒ dhammÄ• ti __sappurisadhammÄ• . _ tattha suttageyyÄ• dikaá¹ƒ dhamm
__dhammaÃ±Ã±Å«. _ tassa tasseva bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• tÄ«ti __atthaÃ±Ã±Å«. _
samÄ• dhinÄ• paÃ±Ã±Ä• yÄ• â€™â€™ ti evaá¹ƒ attÄ• naá¹ƒ jÄ• nÄ• tÄ«ti __attaÃ±Ã±Å«.
mattaá¹ƒ jÄ• nÄ• tÄ«ti __mattaÃ±Ã±Å«. _ ayaá¹ƒ \Be III 222/ kÄ• lo uddesassa, ayaá¹ƒ kÄ•
kÄ• lo yogassa adhigamÄ• yÄ• ti evaá¹ƒ kÄ• laá¹ƒ jÄ• nÄ• tÄ«ti __kÄ• laÃ±Ã±Å«. _ ettha ca
kÄ• lo. dasa \Ne III 203/ paripucchÄ• ya. idaá¹ƒ atisambÄ• dhaá¹ƒ. dasa vassÄ• ni pana ud
paripucchÄ• ya. tato paraá¹ƒ yoge kammaá¹ƒ kÄ• tabbaá¹ƒ. aá¹-á¹-havidhaá¹ƒ parisaá¹ƒ jÄ
_ sevitabbÄ• sevitabbaá¹ƒ puggalaá¹ƒ jÄ• nÄ• tÄ«ti __puggalaÃ±Ã±Å«. _

<331> __niddasavatthÅ«nÄ«_ti niddasÄ• divatthÅ«ni. niddaso bhikkhu, nibbÄ«so, nittiá¹ƒso
nippaÃ±Ã±Ä• so bhikkhÅ«ti evaá¹ƒ vacanakÄ• raá¹‡Ä• ni. ayaá¹ƒ kira paÃ±ho titthiyasamay
dasavassakÄ• le mataá¹ƒ nigaá¹‡á¹-haá¹ƒ niddasoti vadanti. so kira puna dasavasso na hot
dasavassova. navavassopi ... pe ... ekavassopi na hoti. eteneva nayena vÄ«sativassÄ• dikÄ
nibbÄ«so, nittiá¹ƒso, niccattÄ• lÄ«so, nippaÃ±Ã±Ä• soti vadanti. Ä• yasmÄ• Ä• nando gÄ•
sutvÄ• vihÄ• raá¹ƒ gantvÄ• bhagavato Ä• rocesi. bhagavÄ• Ä• ha ---

``na idaá¹ƒ, Ä• nanda, titthiyÄ• naá¹ƒ adhivacanaá¹ƒ mama sÄ• sane khÄ«á¹‡Ä• savasseta
khÄ«á¹‡Ä• savo hi dasavassakÄ• le parinibbuto puna dasavasso na hoti. na kevalaÃ±ca da
pe ... ekavassopi. na kevalaÃ±ca ekavassova, dasamÄ• sikopi ... pe ... ekamÄ• sikopi. ekad
ekamuhuttopi na hoti eva. kasmÄ• ? puna paá¹-isandhiyÄ• abhÄ• vÄ• . nibbÄ«sÄ• dÄ«sup
mama sÄ• sane khÄ«á¹‡Ä• savassetaá¹ƒ adhivacanaâ€™â€™ nti \Ee III 1040/ ---

vatvÄ• yehi kÄ• raá¹‡ehi so niddaso hoti, tÄ• ni dassetuá¹ƒ satta niddasavatthÅ«ni deseti.
desanaá¹ƒ uddharitvÄ• satta niddasavatthÅ«ni __idhÄ• vuso, bhikkhu, sikkhÄ• samÄ• dÄ•
__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __sikkhÄ• samÄ• dÄ• ne tibbacchando hotÄ«_ti sikkhattay
hoti. __Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo_ti \Be III 223/ anÄ• gate punadivas
avigatapemena samannÄ• gato hoti. __dhammanisantiyÄ• _ti dhammanisÄ• manÄ• ya. vip
__icchÄ• vinaye_ti taá¹‡hÄ• vinayane. __paá¹-isallÄ• ne_ti ekÄ«bhÄ• ve. __vÄ«riyÄ• rambh
vÄ«riyassa pÅ«raá¹‡e. __satinepakke_ti satiyaÃ±ceva nepakkabhÄ• ve ca. __diá¹-á¹-hipaá¹
sesaá¹ƒ sabbattha vuttanayeneva veditabbaá¹ƒ.

__saÃ±Ã±Ä• su_ asubhÄ• nupassanÄ• Ã±Ä• á¹‡e saÃ±Ã±Ä• __asubhasaÃ±Ã±Ä• . _ Ä• d
__Ä• dÄ«navasaÃ±Ã±Ä• _ nÄ• ma. sesÄ• heá¹-á¹-hÄ• vuttÄ• eva.
balasattakaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattakapuggalasattakÄ• ni vuttanayÄ• neva \Ne III 204/. a
anusayantÄ«ti __anusayÄ• . _ thÄ• magato kÄ• marÄ• go kÄ• marÄ• gÄ• nusayo. esa nayo
uttÄ• natthameva.

adhikaraá¹‡asamathasattakavaá¹‡á¹‡anÄ•

adhikaraá¹‡asamathesu adhikaraá¹‡Ä• ni samenti vÅ«pasamentÄ«ti __adhikaraá¹‡asamat
uppannÄ• naá¹ƒ uppannÄ• naá¹ƒ. __adhikaraá¹‡Ä• na_nti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡anti imesaá¹ƒ catunnaá¹ƒ. __samathÄ• ya vÅ«p
samathatthaÃ±ceva vÅ«pasamanatthaÃ±ca. __sammukhÄ• vinayo dÄ• tabbo ... pe ... tiá¹‡a
samathÄ• dÄ• tabbÄ• .

tatrÄ• yaá¹ƒ vinicchayanayo. adhikaraá¹‡esu tÄ• va dhammoti vÄ• adhammoti vÄ• aá¹-á¹
vivadantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yo vivÄ• do, idaá¹ƒ __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma.
1041/ vÄ• Ä• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattiyÄ• vÄ• anuvadantÄ• naá¹ƒ anuvÄ• do upava
__anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. mÄ• tikÄ• ya Ä• gatÄ• paÃ±ca, vibhaá¹…ge dveti
__Ä• pattÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. saá¹…ghassa apalokanÄ• dÄ«naá¹ƒ catunnaá¹ƒ kam
__kiccÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma.

tattha vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sammati sammukhÄ• vinayena ca yebh
sammukhÄ• vinayeneva sammamÄ• naá¹ƒ yasmiá¹ƒ vihÄ• re uppannaá¹ƒ tasmiá¹ƒyeva vÄ
gacchantÄ• naá¹ƒ antarÄ• magge vÄ• yattha gantvÄ• saá¹…ghassa niyyÄ• titaá¹ƒ tattha s
vÅ«pasametuá¹ƒ asakkonte tattheva \Be III 224/ ubbÄ• hikÄ• ya sammatapuggalehi vÄ• vi
sammamÄ• ne ca panetasmiá¹ƒ yÄ• saá¹…ghasammukhatÄ• dhammasammukhatÄ• vina
ayaá¹ƒ __sammukhÄ• vinayo_ nÄ• ma.

tattha ca kÄ• rakasaá¹…ghassa saá¹…ghasÄ• maggivasena sammukhÄ«bhÄ• vo __saá¹…
vatthuno bhÅ«tatÄ• __dhammasammukhatÄ• . _ yathÄ• taá¹ƒ sametabbaá¹ƒ, tatheva sam
yo ca vivadati, yena ca vivadati, tesaá¹ƒ ubhinnaá¹ƒ atthapaccatthikÄ• naá¹ƒ sammukhÄ«bh
__puggalasammukhatÄ• . _ ubbÄ• hikÄ• ya vÅ«pasame panettha saá¹…ghasammukhatÄ•
sammukhÄ• vinayeneva sammati.

sace \Ne III 205/ panevampi na sammati, atha naá¹ƒ ubbÄ• hikÄ• ya sammatÄ• bhikkhÅ«
vÅ«pasametuâ€™â€™ nti saá¹…ghasseva niyyÄ• tenti, tato saá¹…gho paÃ±caá¹…gasama
salÄ• kaggÄ• hÄ• pakaá¹ƒ sammannati. tena guá¸·hakavivaá¹-akasakaá¹‡á¹‡ajappakesu tÄ
aÃ±Ã±ataravasena salÄ• kaá¹ƒ gÄ• hÄ• petvÄ• sannipatitaparisÄ• ya dhammavÄ• dÄ«naá

dhammavÄ• dino vadanti, evaá¹ƒ vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca
vÅ«pasantaá¹ƒ hoti.

tattha sammukhÄ• vinayo vuttanayo eva. yaá¹ƒ pana yebhuyyasikÄ• kammassa karaá¹‡aá
nÄ• ma. evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sammati. __anuvÄ• dÄ• dhika
sammati --- sammukhÄ• vinayena \Ee III 1042/ ca sativinayena ca amÅ«á¸·havinayena ca t
__sammukhÄ• vinayeneva_ sammamÄ• naá¹ƒ yo ca anuvadati, yaÃ±ca anuvadati, tesaá¹ƒ
Ä• patti natthi, ubho khamÄ• petvÄ• , sace atthi, ayaá¹ƒ nÄ• mettha Ä• pattÄ«ti evaá¹ƒ vini
tattha sammukhÄ• vinayalakkhaá¹‡aá¹ƒ vuttanayameva. yadÄ• pana khÄ«á¹‡Ä• savassa
sÄ«lavipattiyÄ• anuddhaá¹ƒsitassa sativinayaá¹ƒ yÄ• camÄ• nassa saá¹…gho Ã±atticatutt
deti, tadÄ• sammukhÄ• vinayena ca sativinayena ca vÅ«pasantaá¹ƒ hoti. dinne pana sativi
puggale kassaci anuvÄ• do na ruhati.

yadÄ• ummattako bhikkhu ummÄ• davasena assÄ• maá¹‡ake ajjhÄ• cÄ• re ``saratÄ• yas
bhikkhÅ«hi codiyamÄ• no ``ummattakena me \Be III 225/, Ä• vuso, etaá¹ƒ kataá¹ƒ, nÄ• haá
bhaá¹‡antopi bhikkhÅ«hi codiyamÄ• nova puna acodanatthÄ• ya amÅ«á¸·havinayaá¹ƒ yÄ•
Ã±atticatutthena kammena amÅ«á¸·havinayaá¹ƒ deti, tadÄ• sammukhÄ• vinayena ca amÅ«
vÅ«pasantaá¹ƒ hoti. dinne pana amÅ«á¸·havinaye puna tasmiá¹ƒ puggale kassaci tappacca

yadÄ• pana pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena vÄ• codiyamÄ• nassa aÃ±Ã±en
pÄ• pussannatÄ• ya pÄ• piyassa puggalassa ``sacÄ• yaá¹ƒ acchinnamÅ«lo bhavissati, sam
labhissati. sace chinnamÅ«lo ayamevassa nÄ• sanÄ• bhavissatÄ«â€™â€™ ti maÃ±Ã±amÅ
kammena tassapÄ• piyasikaá¹ƒ karoti, tadÄ• sammukhÄ• vinayena ca tassapÄ• piyasikÄ•
evaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati. __Ä• pattÄ• dhikaraá¹‡aá¹
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca. tassa sam
natthi. yadÄ• pana ekassa vÄ• bhikkhuno \Ne III 206/ santike saá¹…ghagaá¹‡amajjhesu v
Ä• pattiá¹ƒ deseti, tadÄ• __Ä• pattÄ• dhikaraá¹‡aá¹ƒ_ sammukhÄ• vinayena ca paá¹-iÃ±Ã±
vÅ«pasammati.

tattha sammukhÄ• vinaye tÄ• va yo ca deseti, yassa ca deseti, tesaá¹ƒ sammukhÄ«bhÄ• v
sesaá¹ƒ vuttanayameva.

puggalassa gaá¹‡assa ca desanÄ• kÄ• le saá¹…ghasammukhatÄ• parihÄ• yati. yÄ• pane
itthannÄ• maá¹ƒ Ä• pattiá¹ƒ \Ee III 1043/ Ä• pannoti ca Ä• ma, passÄ• mÄ«ti ca paá¹-iÃ±Ã±
``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€™â€™ ti karaá¹‡aá¹ƒ, taá¹ƒ __paá¹-iÃ±Ã±Ä• takaraá¹‡aá
hi parivÄ• sÄ• diyÄ• canÄ• paá¹-iÃ±Ã±Ä• . parivÄ• sÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ paá¹-iÃ±Ã±Ä•
pakkhajÄ• tÄ• pana bhaá¹‡á¸• anakÄ• rakÄ• bhikkhÅ« bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ
uppanne sace mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi t

kakkhaá¸·attÄ• ya saá¹ƒvatteyyÄ• ti aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• pattiyÄ• kÄ• rÄ• pane dosaá¹
tiá¹‡avatthÄ• rakakammaá¹ƒ karonti, tadÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ sammukhÄ• vinayena
sammati.

tattha hi yattakÄ• hatthapÄ• sÅ«pagatÄ• ``na metaá¹ƒ khamatÄ«â€™â€™ ti evaá¹ƒ diá¹-á
niddampi okkantÄ• honti, sabbesaá¹ƒ á¹-hapetvÄ• thullavajjaÃ±ca gihipaá¹-isaá¹ƒyuttaÃ±c
sabbÄ• pattiyo vuá¹-á¹-hahanti, evaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ tÄ«hi samathehi sammati.
ekena samathena sammati sammukhÄ• vinayeneva. imÄ• ni cattÄ• ri adhikaraá¹‡Ä• ni yath
samathehi sammanti. tena vuttaá¹ƒ --- uppannuppannÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ samath
sammukhÄ• vinayo dÄ• tabbo ... pe ... tiá¹‡avatthÄ• rakoti. ayamettha vinicchayanayo. vitth
samathakkhandhake Ä• gatoyeva. vinicchayopissa samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto.

``ime kho, Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti cuddasannaá¹ƒ sattakÄ
aá¹-á¹-hanavuti paÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

sattakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hakavaá¹‡á¹‡anÄ•

<333> iti \Ne III 207/ sattakavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni aá¹-á¹-hakavasen
desanaá¹ƒ Ä• rabhi. tattha __micchattÄ• _ti ayÄ• thÄ• vÄ• micchÄ• sabhÄ• vÄ• . __samma
sammÄ• sabhÄ• vÄ• .

<334> __kusÄ«tavatthÅ«nÄ«_ti kusÄ«tassa alasassa vatthÅ«ni patiá¹-á¹-hÄ• kosajjakÄ• ra
__kammaá¹ƒ kattabbaá¹ƒ hotÄ«_ti cÄ«varavicÄ• raá¹‡Ä• dikammaá¹ƒ kÄ• tabbaá¹ƒ hoti. __
duvidhampi vÄ«riyaá¹ƒ nÄ• rabhati. __appattassÄ• _ti jhÄ• navipassanÄ• maggaphaladhan
__anadhigatassÄ• _ti \Ee III 1044/ tasseva anadhigatassa adhigamatthÄ• ya. __asacchikata
apaccakkhakatassa sacchikaraá¹‡atthÄ• ya. __idaá¹ƒ paá¹-hama_nti idaá¹ƒ handÄ• haá¹ƒ
osÄ«danaá¹ƒ paá¹-hamaá¹ƒ kusÄ«tavatthu. iminÄ• nayena sabbattha attho veditabbo. ``mA
ti ettha pana __mÄ• sÄ• citaá¹ƒ_ nÄ• ma tintamÄ• so. yathÄ• tintamÄ• so garuko hoti, eva
__gilÄ• nÄ• vuá¹-á¹-hito hotÄ«_ti gilÄ• no hutvÄ• pacchÄ• vuá¹-á¹-hito hoti.

<335> __Ä• rambhavatthÅ«nÄ«_ti vÄ«riyakÄ• raá¹‡Ä• ni. tesampi iminÄ• va nayena attho

<336> __dÄ• navatthÅ«nÄ«_ti \Be III 227/ dÄ• nakÄ• raá¹‡Ä• ni. __Ä• sajja dÄ• naá¹ƒ det
Ä• gataá¹ƒ disvÄ• va muhuttaá¹ƒyeva nisÄ«dÄ• petvÄ• sakkÄ• raá¹ƒ katvÄ• dÄ• naá¹ƒ de
kilameti. iti ettha Ä• sÄ• danaá¹ƒ dÄ• nakÄ• raá¹‡aá¹ƒ nÄ• ma hoti. __bhayÄ• dÄ• naá¹ƒ d
dÄ• nakÄ• raá¹‡Ä• nÄ«ti veditabbÄ• ni. tattha __bhayaá¹ƒ_ nÄ• ma ayaá¹ƒ adÄ• yako akÄ•

apÄ• yabhayaá¹ƒ vÄ• . __adÄ• si me_ti mayhaá¹ƒ pubbe esa idaá¹ƒ nÄ• ma adÄ• sÄ«ti det
idaá¹ƒ nÄ• ma dassatÄ«ti deti. __sÄ• hu dÄ• na_nti dÄ• naá¹ƒ nÄ• ma sÄ• dhu sundaraá¹ƒ
pasatthanti deti. __cittÄ• laá¹…kÄ• racittaparikkhÄ• ratthaá¹ƒ dÄ• naá¹ƒ detÄ«_ti samathav
alaá¹…kÄ• ratthaÃ±ceva parivÄ• ratthaÃ±ca deti. dÄ• naÃ±hi cittaá¹ƒ mudukaá¹ƒ karoti. ye
laddhaá¹ƒ meti muducitto hoti, yena dinnaá¹ƒ, sopi dinnaá¹ƒ mayÄ• ti muducitto hoti, iti ubhi
mudukaá¹ƒ karoti, teneva ``adantadamanaá¹ƒ dÄ• naâ€™â€™ nti vuccati. yathÄ• ha ---

``adantadamanaá¹ƒ dÄ• naá¹ƒ, adÄ• naá¹ƒ dantadÅ«sakaá¹ƒ.

dÄ• nena piyavÄ• cÄ• ya, unnamanti namanti cÄ• â€™â€™ ti ||

imesu \Ne III 208/ \Ee III 1045/ pana aá¹-á¹-hasu dÄ• nesu cittÄ• laá¹…kÄ• radÄ• nameva

<337> __dÄ• nÅ«papattiyo_ti dÄ• napaccayÄ• upapattiyo. __dahatÄ«_ti á¹-hapeti. __adhi
vevacanaá¹ƒ. __bhÄ• vetÄ«_ti vaá¸• á¸• heti. __hÄ«ne vimutta_nti hÄ«nesu paÃ±cakÄ• ma
abhÄ• vita_nti tato uttari maggaphalatthÄ• ya abhÄ• vitaá¹ƒ. __tatrÅ«papattiyÄ• saá¹ƒvatta
kusalaá¹ƒ kataá¹ƒ, tattha tattha nibbattanatthÄ• ya saá¹ƒvattati.

__vÄ«tarÄ• gassÄ• _ti maggena vÄ• samucchinnarÄ• gassa samÄ• pattiyÄ• vÄ• vikkhar
brahmaloke nibbattituá¹ƒ na sakkÄ• . dÄ• naá¹ƒ pana samÄ• dhivipassanÄ• cittassa alaá¹…
dÄ• nena muducitto brahmavihÄ• re bhÄ• vetvÄ• brahmaloke nibbattati. tena vuttaá¹ƒ ``vÄ
sarÄ• gassÄ• â€™â€™ ti.

khattiyÄ• naá¹ƒ parisÄ• __khattiyaparisÄ• , _ samÅ«hoti attho. esa nayo sabbattha.

lokassa \Be III 228/ dhammÄ• __lokadhammÄ• . _ etehi mutto nÄ• ma natthi, buddhÄ• nar
cetaá¹ƒ --- ``aá¹-á¹-hime, bhikkhave, lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca aá¹-á¹-h
anuparivattatÄ«â€™â€™ ti (AN III 8.5). __lÄ• bho alÄ• bho_ti lÄ• bhe Ä• gate alÄ• bho Ä• g
__yasÄ• _dÄ«supi eseva nayo.

<338> abhibhÄ• yatanavimokkhakathÄ• heá¹-á¹-hÄ• kathitÄ• eva.

``ime kho, Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti ekÄ• dasannaá¹ƒ aá¹-á
aá¹-á¹-hÄ• sÄ«ti paÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

aá¹-á¹-hakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakavaá¹‡á¹‡anÄ•

<340> iti \Ne III 209/ aá¹-á¹-hakavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni navakavasen desanaá¹ƒ Ä• rabhi. tattha __Ä• ghÄ• tavatthÅ«nÄ«_ti Ä• ghÄ• takÄ• raá¹‡Ä• ni. __Ä• ghÄ bandhati karoti uppÄ• deti.

__taá¹ƒ kutettha labbhÄ• _ti taá¹ƒ anatthacaraá¹‡aá¹ƒ mÄ• ahosÄ«ti etasmiá¹ƒ puggale ku kÄ• raá¹‡ena sakkÄ• laddhuá¹ƒ \Ee III 1046/? paro nÄ• ma parassa attano cittaruciyÄ• an cintetvÄ• Ä• ghÄ• taá¹ƒ paá¹-ivinodeti. atha vÄ• sacÄ• haá¹ƒ paá¹-ikopaá¹ƒ kareyyaá¹ƒ, ta ettha puggale kuto labbhÄ• , kena kÄ• raá¹‡ena laddhabbanti attho. kuto lÄ• bhÄ• tipi pÄ• á kopaá¹ƒ kareyyaá¹ƒ, tasmiá¹ƒ me kopakaraá¹‡e kuto lÄ• bhÄ• , lÄ• bhÄ• nÄ• ma ke siyunt __ta_nti nipÄ• tamattameva hoti.

<341> __sattÄ• vÄ• sÄ• _ti sattÄ• naá¹ƒ Ä• vÄ• sÄ• , vasanaá¹-á¹-hÄ• nÄ• nÄ«ti attho. tat sattÄ• vÄ• sova, asabbakÄ• likattÄ• pana na gahitÄ• . suddhÄ• vÄ• sÄ• hi buddhÄ• naá¹ƒ asaá¹…khyeyyakappe buddhesu anibbattantesu \Be III 229/ taá¹ƒ á¹-hÄ• naá¹ƒ suÃ±Ã±aá¹ƒ na gahitÄ• . sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

<342> akkhaá¹‡esu __dhammo ca desiyatÄ«_ti catusaccadhammo desiyati. __opasamiko_ __parinibbÄ• niko_ti kilesaparinibbÄ• nena parinibbÄ• nÄ• vaho. __sambodhagÄ• mÄ«_ti catumaggaÃ±Ä• á¹‡apaá¹-ivedhagÄ• mÄ«. __aÃ±Ã±atara_nti asaÃ±Ã±abhavaá¹ƒ vÄ• arÅ

<343> __anupubbavihÄ• rÄ• _ti anupaá¹-ipÄ• á¹-iyÄ• samÄ• pajjitabbavihÄ• rÄ• .

<344> __anupubbanirodhÄ• _ti anupaá¹-ipÄ• á¹-iyÄ• nirodhÄ• .

``ime, kho Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti channaá¹ƒ navakÄ• naa paÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

navakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasakavaá¹‡á¹‡anÄ•

<345> iti \Ne III 210/ navakavasena sÄ• maggirasaá¹ƒ dassetvÄ• idÄ• ni dasakavasena da Ä• rabhi. tattha __nÄ• thakaraá¹‡Ä• _ti ``sanÄ• thÄ• , bhikkhave, viharatha mÄ• anÄ• thÄ• dhammÄ• nÄ• thakaraá¹‡Ä• â€™â€™ ti (AN III 10.18) evaá¹ƒ akkhÄ• tÄ• attano patiá¹-á¹-

__kalyÄ• á¹‡amitto_tiÄ• dÄ«su sÄ«lÄ• diguá¹‡asampannÄ• kalyÄ• á¹‡Ä• assa mittÄ• ti _ á¹-hÄ• nanisajjÄ• dÄ«su saha ayanato sahÄ• yÄ• ti __kalyÄ• á¹‡asahÄ• yo. _ cittena ceva

eva sampavaá¹…ko onatoti __kalyÄ• á¹‡asampavaá¹…ko. suvaco_ \Ee III 1047/ __hotÄ«_t
sukhena anusÄ• sitabbo. __khamo_ti gÄ• á¸·hena pharusena kakkhaá¸·ena vuccamÄ• no k
__padakkhiá¹‡aggÄ• hÄ« anusÄ• sani_nti yathÄ• ekacco ovadiyamÄ• no vÄ• mato gaá¹‡h
asuá¹‡anto vÄ• gacchati, evaá¹ƒ akatvÄ• ``ovadatha, bhante \Be III 230/, anusÄ• satha, tu
aÃ±Ã±o ovadissatÄ«â€™â€™ ti padakkhiá¹‡aá¹ƒ gaá¹‡hÄ• ti.

__uccÄ• vacÄ• nÄ«_ti uccÄ• ni ca avacÄ• ni ca. __kiá¹ƒ karaá¹‡Ä«yÄ• nÄ«_ti kiá¹ƒ karom
kattabbakammÄ• ni. tattha __uccakammÄ• ni_ nÄ• ma cÄ«varassa karaá¹‡aá¹ƒ rajanaá¹ƒ
uposathÄ• gÄ• racetiyagharabodhiyagharesu kattabbanti evamÄ• di. __avacakammaá¹ƒ_ n
pÄ• dadhovanamakkhanÄ• dikhuddakakammaá¹ƒ. __tatrupÄ• yÄ• yÄ• _ti tatrupagamanÄ«
samattho hoti. __alaá¹ƒ saá¹ƒvidhÄ• tu_nti vicÄ• retuá¹ƒ samattho.

dhamme assa kÄ• mo sinehoti __dhammakÄ• mo, _ tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ piyÄ•
__piyasamudÄ• hÄ• ro_ti parasmiá¹ƒ kathente sakkaccaá¹ƒ suá¹‡Ä• ti, sayaÃ±ca paresaá¹
``abhidhamme abhivinayeâ€™â€™ ti ettha dhammo abhidhammo, vinayo abhivinayoti catu
__dhammo_ti suttantapiá¹-akaá¹ƒ. __abhidhammo_ti satta pakaraá¹‡Ä• ni. __vinayo_ti ubh
__abhivinayo_ti khandhakaparivÄ• rÄ• . atha vÄ• suttantapiá¹-akampi abhidhammapiá¹-aka
maggaphalÄ• ni __abhidhammo. _ sakalaá¹ƒ vinayapiá¹-akaá¹ƒ __vinayo. _ kilesavÅ«pasa
__abhivinayo. _ iti sabbasmimpi ettha dhamme abhidhamme vinaye abhivinaye ca. __uá¸·Ä
bahulapÄ• mojjo hotÄ«ti attho.

__kusalesu_ \Ne III 211/ __dhammesÅ«_ti kÄ• raá¹‡atthe bhummaá¹ƒ, catubhÅ«makakusa
adhigamatthÄ• ya anikkhittadhuro hotÄ«ti attho.

<346> kasiá¹‡adasake sakalaá¹-á¹-hena __kasiá¹‡Ä• ni. _ tadÄ• rammaá¹‡Ä• naá¹ƒ dham
adhiá¹-á¹-hÄ• naá¹-á¹-hena vÄ• __Ä• yatanÄ• ni. uddha_nti upari gaganatalÄ• bhimukhaá¹
heá¹-á¹-hÄ• bhÅ«mitalÄ• bhimukhaá¹ƒ. __tiriya_nti khettamaá¹‡á¸• alamiva samantÄ• par
uddhameva kasiá¹‡aá¹ƒ vaá¸• á¸• heti, ekacco adho, ekacco samantato. tena tena vÄ• kÄ•
Ä• lokamiva rÅ«padassanakÄ• mo. tena vuttaá¹ƒ ``pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• ti u
nti. __advaya_nti idaá¹ƒ pana ekassa aÃ±Ã±abhÄ• vÄ• nupagamanatthaá¹ƒ vuttaá¹ƒ. yathÄ
paviá¹-á¹-hassa sabbadisÄ• su udakameva hoti, na aÃ±Ã±aá¹ƒ, evameva pathavÄ«kasiá¹‡a
hoti \Be III 231/, natthi tassa aÃ±Ã±o kasiá¹‡asambhedoti. esa nayo sabbattha. __appamÄ•
tassa pharaá¹‡aappamÄ• á¹‡avasena vuttaá¹ƒ. taÃ±hi cetasÄ• pharanto sakalameva phara
idaá¹ƒ majjhaâ€™â€™ nti pamÄ• á¹‡aá¹ƒ gaá¹‡hÄ• tÄ«ti. __viÃ±Ã±Ä• á¹‡akasiá¹‡a_nti ce
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ. tattha kasiá¹‡avasena kasiá¹‡ugg
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• savasena tattha pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒ adho tiriyatÄ•
saá¹…khepo. kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayena panetÄ• ni pathavÄ«kasiá¹‡Ä• dÄ«ni
vuttÄ• neva.

akusalakammapathadasakavaá¹‡á¹‡anÄ•

<347> kammapathesu kammÄ• neva sugatiduggatÄ«naá¹ƒ pathabhÅ«tattÄ• __kammapat
adinnÄ• dÄ• naá¹ƒ musÄ• vÄ• dÄ• dayo ca cattÄ• ro brahmajÄ• le vitthÄ• ritÄ• eva. __kÄ•
__kÄ• mesÅ«_ti methunasamÄ• cÄ• resu methunavatthÅ«su vÄ• . __micchÄ• cÄ• ro_ti eka
lakkhaá¹‡ato pana asaddhammÄ• dhippÄ• yena kÄ• yadvÄ• rappavattÄ• agamanÄ«yaá¹-á
__kÄ• mesumicchÄ• cÄ• ro. _

tattha __agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• , pitu
mÄ• tÄ• piturakkhitÄ• , bhÄ• turakkhitÄ• , bhaginirakkhitÄ• , Ã±Ä• tirakkhitÄ• , gottarakkhitÄ
sÄ• rakkhÄ• , saparidaá¹‡á¸• Ä• ti mÄ• turakkhitÄ• dayo dasa. dhanakkÄ«tÄ• , chandavÄ•
paá¹-avÄ• sinÄ«, odapattakinÄ«, obhatacumbaá¹-Ä• , dÄ• sÄ« ca bhariyÄ• ca, kammakÄ•
dhajÄ• haá¹-Ä• , muhuttikÄ• ti etÄ• dhanakkÄ«tÄ• dayo dasÄ• ti vÄ«sati. itthÄ«su pana dvi
sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ dasannaÃ±ca dhanakkÄ«tÄ• dÄ«nanti dvÄ• dasannaá¹
idaá¹ƒ agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. so panesa micchÄ• cÄ• ro sÄ«lÄ• diguá¹‡arah
appasÄ• vajjo. sÄ«lÄ• diguá¹‡asampanne \Ee III 1049/ mahÄ• sÄ• vajjo. tassa cattÄ• ro sa
tasmiá¹ƒ sevanacittaá¹ƒ, sevanappayogo, maggenamaggappaá¹-ipattiadhivÄ• sananti. eko

abhijjhÄ• yatÄ«ti __abhijjhÄ• , _ parabhaá¹‡á¸• Ä• bhimukhÄ« hutvÄ• tanninnatÄ• ya pava
vata idaá¹ƒ mamassÄ• â€™â€™ ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡Ä• adi
mahÄ• sÄ• vajjÄ• ca. tassÄ• dve sambhÄ• rÄ• parabhaá¹‡á¸• aá¹ƒ, attano pariá¹‡Ä• mar
hi \Be III 232/ lobhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va ``aho vatÄ«daá¹ƒ
na pariá¹‡Ä• meti.

hitasukhaá¹ƒ byÄ• pÄ• dayatÄ«ti __byÄ• pÄ• do. _ so paraá¹ƒ vinÄ• sÄ• ya manopadosala
appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• parasatto ca, tassa vinÄ• sacint
kodhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va ``aho vatÄ• yaá¹ƒ ucchijjheyya
vinÄ• saá¹ƒ na cinteti.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena micchÄ• passatÄ«ti __micchÄ• diá¹-á¹-hi. _ sÄ• ``na
nayena viparÄ«tadassanalakkhaá¹‡Ä• . samphappalÄ• po viya appasÄ• vajjÄ• mahÄ• sÄ•
appasÄ• vajjÄ• , niyatÄ• mahÄ• sÄ• vajjÄ• . tassÄ• dve sambhÄ• rÄ• vatthuno ca gahitÄ•
taá¹ƒ gaá¹‡hÄ• ti, tathÄ• bhÄ• vena tassÅ«paá¹-á¹-hÄ• nanti.

imesaá¹ƒ pana dasannaá¹ƒ akusalakammapathÄ• naá¹ƒ dhammato koá¹-á¹-hÄ• sato Ä• ra
paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo.

tattha __dhammato_ti etesu hi paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• dhammÄ• va honti. abhijjhÄ
cetanÄ• sampayuttÄ• .

__koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• satta, micchÄ• diá¹-á¹-hi cÄ• ti ime aá¹-á¹-ha kamm
\Ne III 213/ mÅ«lÄ• ni. abhijjhÄ• byÄ• pÄ• dÄ• kammapathÄ• ceva mÅ«lÄ• ni ca. abhijjhÄ
akusalamÅ«laá¹ƒ hoti. byÄ• pÄ• do doso akusalamÅ«laá¹ƒ hoti.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡ato saá¹…khÄ• rÄ• ramm
sattÄ• rammaá¹‡aá¹ƒ vÄ• saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• , micchÄ• cÄ• ro phoá¹-á¹-ha
``sattÄ• rammaá¹‡oâ€™â€™ tipi eke. musÄ• vÄ• do sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ
pisuá¹‡avÄ• cÄ• . pharusavÄ• cÄ• sattÄ• rammaá¹‡Ä• va. samphappalÄ• po diá¹-á¹-hasut
sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ• rammaá¹‡o \Ee III 1050/ vÄ• . tathÄ• abhijjhÄ• . by
micchÄ• diá¹-á¹-hi tebhÅ«makadhammavasena saá¹…khÄ• rÄ• rammaá¹‡Ä• .

__vedanÄ• to_ti \Be III 233/ pÄ• á¹‡Ä• tipÄ• to dukkhavedano hoti. kiÃ±cÄ• pi hi rÄ• jÄ• no
hasamÄ• nÄ• pi ``gacchatha naá¹ƒ ghÄ• tethÄ• â€™â€™ ti vadanti, sanniá¹-á¹-hÄ• pakace
hoti. adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ. micchÄ• cÄ• ro sukhamajjhattavasena dvivedano. sam
majjhattavedano na hoti. musÄ• vÄ• do tivedano. tathÄ• pisuá¹‡avÄ• cÄ• . pharusavÄ• cÄ
samphappalÄ• po tivedano. abhijjhÄ• sukhamajjhattavasena dvivedanÄ• tathÄ• micchÄ•
dukkhavedano.

__mÅ«lato_ti pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako hoti. adinnÄ• dÄ• naá¹ƒ dos
lobhamohavasena vÄ• . micchÄ• cÄ• ro lobhamohavasena. musÄ• vÄ• do dosamohavasen
pisuá¹‡avÄ• cÄ• samphappalÄ• po ca. pharusavÄ• cÄ• dosamohavasena. abhijjhÄ• moh
byÄ• pÄ• do. micchÄ• diá¹-á¹-hi lobhamohavasena dvimÅ«lÄ• ti.

kusalakammapathadasakavaá¹‡á¹‡anÄ•

__pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i_Ä• dÄ«ni samÄ• dÄ• nasampattasamucchedaviratívase

__dhammato_ pana etesupi paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• pi vattanti viratiyopi. ante tayo
cetanÄ• sampayuttÄ• va.

__koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• eva, no mÅ«lÄ• ni. ante tayo
\Ne III 214/ ca. anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• alobho kusalamÅ«laá¹ƒ hoti. abyÄ• pÄ• do
sammÄ• diá¹-á¹-hi amoho kusalamÅ«laá¹ƒ.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• neva etesaá¹ƒ Ä• ram

hi veramaá¹‡Ä« nÄ• ma hoti. yathÄ• pana nibbÄ• nÄ• rammaá¹‡o ariyamaggo kilese pajah
jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• pete kammapathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni dussÄ«lyÄ•

__vedanÄ• to_ti \Be III 234/ sabbe sukhavedanÄ• honti majjhattavedanÄ• vÄ• . kusalaá¹ƒ
nÄ• ma natthi.

__mÅ«lato_ti paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡asampayuttacittena viramantassa alobhaad
honti, Ã±Ä• á¹‡avippayuttacittena viramantassa dvimÅ«lÄ• ni. anabhijjhÄ• Ã±Ä• á¹‡asamp
dvimÅ«lÄ• , Ã±Ä• á¹‡avippayuttacittena ekamÅ«lÄ• . alobho pana attanÄ• va attano mÅ«la
\Ee III 1051/ eseva nayo. sammÄ• diá¹-á¹-hi alobhÄ• dosavasena dvimÅ«lÄ• evÄ• ti.

ariyavÄ• sadasakavaá¹‡á¹‡anÄ•

<348> __ariyavÄ• sÄ• _ti ariyÄ• eva vasiá¹ƒsu vasanti vasissanti etesÅ«ti ariyavÄ• sÄ• .
__paÃ±caá¹…gavippahÄ«no_ti paÃ±cahi aá¹…gehi vippayuttova hutvÄ• khÄ«á¹‡Ä• savo a
tasmÄ• ayaá¹ƒ paÃ±caá¹…gavippahÄ«natÄ• , ariyassa vÄ• sattÄ• ariyavÄ• soti vutto. esa

__evaá¹ƒ kho, Ä• vuso, bhikkhu chaá¸·aá¹…gasamannÄ• gato hotÄ«_ti chaá¸·aá¹…gupekk
chaá¸·aá¹…gupekkhÄ• nÄ• ma keti? Ã±Ä• á¹‡Ä• dayo. ``Ã±Ä• á¹‡aâ€™â€™ nti vutte kiriya
Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti. ``satatavihÄ• roâ€™â€™ ti vutte aá¹-á¹-ha mahÄ•
``rajjanadussanaá¹ƒ natthÄ«â€™â€™ ti vutte dasa cittÄ• ni labbhanti. somanassaá¹ƒ Ä• se

__satÄ• rakkhena cetasÄ• _ti khÄ«á¹‡Ä• savassa hi tÄ«su dvÄ• resu sabbakÄ• laá¹ƒ sati
\Ne III 215/. tenevassa ``carato ca tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ sami
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hotÄ«â€™â€™ ti vuccati.

__puthusamaá¹‡abrÄ• hmaá¹‡Ä• na_nti bahÅ«naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. etth
pabbajjupagatÄ• . __brÄ• hmaá¹‡Ä• _ti bhovÄ• dino. __puthupaccekasaccÄ• nÄ«_ti bahÅ«
dassanaá¹ƒ saccaá¹ƒ, idameva dassanaá¹ƒ saccanti evaá¹ƒ pÄ• á¹-iyekkaá¹ƒ gahitÄ• ni ba
__nunnÄ• nÄ«_ti nihatÄ• ni. __paá¹‡unnÄ• nÄ«_ti suá¹-á¹-hu nihatÄ• ni. __cattÄ• nÄ«_ti vi
__vantÄ• nÄ«_ti vamitÄ• ni. __muttÄ• nÄ«_ti chinnabandhanÄ• ni \Be III 235/ katÄ• ni. __p
__paá¹-inissaá¹-á¹-hÄ• nÄ«_ti yathÄ• na puna cittaá¹ƒ Ä• ruhanti, evaá¹ƒ paá¹-inissajjitÄ• n
gahitaggahaá¹‡assa vissaá¹-á¹-habhÄ• vavevacanÄ• ni.

__samavayasaá¹-á¹-hesano_ti ettha __avayÄ• _ti anÅ«nÄ• . __saá¹-á¹-hÄ• _ti vissaá¹-á¹-h
saá¹-á¹-hÄ• esanÄ• assÄ• ti __samavayasaá¹-á¹-hesano. _ sammÄ• vissaá¹-á¹-hasabbae
cittaá¹ƒ vimutta_ntiÄ• dÄ«hi maggassa kiccanipphatti kathitÄ• .

__rÄ• go_ \Ee III 1052/ __me pahÄ«no_tiÄ• dÄ«hi paccavekkhaá¹‡Ä• ya phalaá¹ƒ kathitaá

asekkhadhammadasakavaá¹‡á¹‡anÄ•

__asekkhÄ• sammÄ• diá¹-á¹-hÄ«_tiÄ• dayo sabbepi phalasampayuttadhammÄ• eva. etth
sammÄ• Ã±Ä• á¹‡anti dvÄ«su á¹-hÄ• nesu paÃ±Ã±Ä• va kathitÄ• . __sammÄ• vimuttÄ«_ti
phalasamÄ• pattidhammÄ• saá¹…gahitÄ• ti veditabbÄ• .

``ime kho, Ä• vusoâ€™â€™ tiÄ• di vuttanayeneva yojetabbaá¹ƒ. iti channaá¹ƒ dasakÄ• naá
paÃ±he kathento thero sÄ• maggirasaá¹ƒ dassesÄ«ti.

dasakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±hasamodhÄ• navaá¹‡á¹‡anÄ•

<349> idha \Ne III 216/ pana á¹-hatvÄ• paÃ±hÄ• samodhÄ• netabbÄ• . imasmiÃ±hi sutte
kathitÄ• . dukavasena sattati. tikavasena asÄ«tisataá¹ƒ. catukkavasena dvesatÄ• ni. paÃ±c
tiá¹ƒsasataá¹ƒ. chakkavasena bÄ• ttiá¹ƒsasataá¹ƒ. sattakavasena aá¹-á¹-hanavuti. aá¹-á¹-ha
aá¹-á¹-hÄ• sÄ«ti. navakavasena catupaá¹‡á¹‡Ä• sa. dasakavasena samasaá¹-á¹-hÄ«ti evaá
paÃ±hÄ• kathitÄ• .

imaÃ±hi suttantaá¹ƒ á¹-hapetvÄ• tepiá¹-ake buddhavacane aÃ±Ã±o suttanto evaá¹ƒ bahup
natthi. bhagavÄ• imaá¹ƒ suttantaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya sakalaá¹ƒ \Be III 236/ sutvÄ• c
``dhammasenÄ• pati sÄ• riputto buddhabalaá¹ƒ dÄ«petvÄ• appaá¹-ivattiyaá¹ƒ sÄ«hanÄ• da
sÄ• vakabhÄ• sitoti vutte okappanÄ• na hoti, jinabhÄ• sitoti vutte hoti, tasmÄ• jinabhÄ• sita
devamanussÄ• naá¹ƒ okappanaá¹ƒ imasmiá¹ƒ suttante uppÄ• dessÄ• mÄ«â€™â€™ ti. tato
adÄ• si. tena vuttaá¹ƒ ``atha kho bhagavÄ• vuá¹-á¹-hahitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹
sÄ• dhu, sÄ• riputta, sÄ• dhu kho tvaá¹ƒ sÄ• riputta, bhikkhÅ«naá¹ƒ saá¹…gÄ«tipariyÄ• yaá

tattha __saá¹…gÄ«tipariyÄ• ya_nti sÄ• maggiyÄ• kÄ• raá¹‡aá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``s
sÄ• riputta, mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saá¹ƒsanditvÄ• bhikkhÅ«naá¹ƒ sÄ• magg
__samanuÃ±Ã±o satthÄ• ahosÄ«_ti anumodanena samanuÃ±Ã±o ahosi. ettakena ayaá¹ƒ s
jÄ• to. desanÄ• pariyosÄ• ne imaá¹ƒ suttantaá¹ƒ manasikarontÄ• te bhikkhÅ« arahattaá¹ƒ p

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dasuttarasuttavaá¹‡á¹‡anÄ•

<350> __evaá¹ƒ_ \Ne III 217/ \Be III 237/ \Ee III 1053/ __me suta_nti dasuttarasuttaá¹ƒ. tat
apubbapadavaá¹‡á¹‡anÄ• --- __Ä• vuso bhikkhave_ti sÄ• vakÄ• naá¹ƒ Ä• lapanametaá¹ƒ.
Ä• mantayamÄ• nÄ• `bhikkhaveâ€™ ti vadanti. sÄ• vakÄ• satthÄ• raá¹ƒ uccaá¹-á¹-hÄ• ne
Ä• lapanena anÄ• lapitvÄ• Ä• vusoti Ä• lapanti. __te bhikkhÅ«_ti te dhammasenÄ• patiá¹ƒ
bhikkhÅ«. ke pana te bhikkhÅ«ti? anibaddhavÄ• sÄ• disÄ• gamanÄ«yÄ• bhikkhÅ«. buddh
sannipatanti --- upakaá¹-á¹-havassÅ«panÄ• yikakÄ• le ca pavÄ• raá¹‡akÄ• le ca. upakaá¹-á
dasapi vÄ«satipi tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi bhikkhÅ« vaggÄ• vaggÄ• k
Ä• gacchanti. bhagavÄ• tehi saddhiá¹ƒ sammoditvÄ• kasmÄ• , bhikkhave, upakaá¹-á¹-hÄ•
vicarathÄ• ti pucchati. atha te ``bhagavÄ• kammaá¹-á¹-hÄ• natthaá¹ƒ Ä• gatamha, kammaa
dethÄ• â€™â€™ ti yÄ• canti.

satthÄ• tesaá¹ƒ cariyavasena rÄ• gacaritassa asubhakammaá¹-á¹-hÄ• naá¹ƒ deti. dosacar
mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ, mohacaritassa uddeso paripucchÄ• --- `kÄ• lena dhammas
dhammasÄ• kacchÄ• , idaá¹ƒ tuyhaá¹ƒ sappÄ• yaâ€™ nti Ä• cikkhati. vitakkacaritassa
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ deti. saddhÄ• caritassa pasÄ• danÄ«yasuttante
dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipattiÃ±ca pakÄ• seti. Ã±Ä• á¹‡acaritassa anic
gambhÄ«re suttante katheti. te kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sace sappÄ• yaá¹ƒ hoti, ta
hoti, sappÄ• yaá¹ƒ senÄ• sanaá¹ƒ pucchitvÄ• gacchanti. te tattha vasantÄ• temÄ• sikaá¹ƒ
ghaá¹-etvÄ• vÄ• yamantÄ• sotÄ• pannÄ• pi honti sakadÄ• gÄ• minopi anÄ• gÄ• minopi an

tato vutthavassÄ• pavÄ• retvÄ• satthu santikaá¹ƒ gantvÄ• ``bhagavÄ• \Ee III 1054/ ahaá
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sotÄ• pattiphalaá¹ƒ patto ... pe ... ahaá¹ƒ aggaphalaá¹ƒ a
paá¹-iladdhaguá¹‡aá¹ƒ Ä• rocenti. tattha ime bhikkhÅ« upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yik
Ä• gantvÄ• gacchante pana \Ne III 218/ bhikkhÅ« \Be III 238/ bhagavÄ• aggasÄ• vakÄ• na
yathÄ• ha ``apaloketha pana, bhikkhave, sÄ• riputtamoggallÄ• neâ€™â€™ ti. bhikkhÅ« ca
mayaá¹ƒ, bhante, apalokema sÄ• riputtamoggallÄ• neâ€™â€™ ti (SN II 3.2). atha ne bhaga
uyyojesi. ``sevatha, bhikkhave, sÄ• riputtamoggallÄ• ne; bhajatha, bhikkhave, sÄ• riputtamo
paá¹‡á¸• itÄ• bhikkhÅ« anuggÄ• hakÄ• sabrahmacÄ• rÄ«naá¹ƒ. seyyathÄ• pi, bhikkhave,
seyyathÄ• pi jÄ• tassa Ä• pÄ• detÄ• evaá¹ƒ moggallÄ• no. sÄ• riputto, bhikkhave, sotÄ• pa
uttamattheâ€™â€™ ti (MN III 371).

tadÄ• pi bhagavÄ• imehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• tesaá¹ƒ bhikkh
upaparikkhanto ``ime bhikkhÅ« sÄ• vakavineyyÄ• â€™â€™ ti addasa. __sÄ• vakavineyyÄ•
dhammadesanÄ• ya bujjhanti sÄ• vakÄ• nampi. __buddhavineyyÄ• _ pana sÄ• vakÄ• bodh
sÄ• vakavineyyabhÄ• vaá¹ƒ pana etesaá¹ƒ Ã±atvÄ• katarassa bhikkhuno desanÄ• ya bujjh
sÄ• riputtassÄ• ti disvÄ• therassa santikaá¹ƒ pesesi. thero te bhikkhÅ« pucchi ``satthu sant

Ä• vusoâ€™â€™ ti. ``Ä• ma, gatamha satthÄ• rÄ• pana amhe tumhÄ• kaá¹ƒ santikaá¹ƒ pe
``ime bhikkhÅ« mayhaá¹ƒ desanÄ• ya bujjhissanti, kÄ«disÄ« nu kho tesaá¹ƒ desanÄ• vaá¹-
``ime bhikkhÅ« samaggÄ• rÄ• mÄ• , sÄ• maggirasassa dÄ«pikÄ• nesaá¹ƒ desanÄ• vaá¹-á
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• tathÄ• rÅ«paá¹ƒ desanaá¹ƒ desetukÄ• mo __dasuttaraá¹ƒ pav
tattha dasadhÄ• mÄ• tikaá¹ƒ á¹-hapetvÄ• vibhattoti dasuttaro, ekakato paá¹-á¹-hÄ• ya yÄ•
dasuttaro, ekekasmiá¹ƒ pabbe dasa dasa paÃ±hÄ• visesitÄ• tipi dasuttaro, taá¹ƒ __dasutta
kathessÄ• mi. __dhamma_nti suttaá¹ƒ. __nibbÄ• napattiyÄ• _ti nibbÄ• napaá¹-ilÄ• bhatthÄ•
__dukkhassantakiriyÄ• yÄ• _ti sakalassa vaá¹-á¹-adukkhassa pariyantakaraá¹‡atthaá¹ƒ. __
abhijjhÄ• kÄ• yaganthÄ• dÄ«naá¹ƒ sabbaganthÄ• naá¹ƒ pamocanaá¹ƒ.

iti thero desanaá¹ƒ uccaá¹ƒ karonto \Ee III 1055/ bhikkhÅ«naá¹ƒ tattha pemaá¹ƒ janento ev
uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ dhÄ• retabbaá¹ƒ vÄ• cetabbaá¹ƒ maÃ±Ã±issantÄ«
kathesi, ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggoâ€™â€™ tiÄ• dinÄ• nayena tesaá¹ƒ tesaá¹

ekadhammavaá¹‡á¹‡anÄ•

<351> (ka) tattha \Be III 239/ __bahukÄ• ro_ti bahÅ«pakÄ• ro.

(kha) __bhÄ• vetabbo_ti \Ne III 219/ vaá¸• á¸• hetabbo.

(ga) __pariÃ±Ã±eyyo_ti tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitabbo.

(gha) __pahÄ• tabbo_ti pahÄ• nÄ• nupassanÄ• ya pajahitabbo.

(á¹…a) __hÄ• nabhÄ• giyo_ti apÄ• yagÄ• miparihÄ• nÄ• ya saá¹ƒvattanako.

(ca) __visesabhÄ• giyo_ti visesagÄ• mivisesÄ• ya saá¹ƒvattanako.

(cha) __duppaá¹-ivijjho_ti duppaccakkhakaro.

(ja) __uppÄ• detabbo_ti nipphÄ• detabbo.

(jha) __abhiÃ±Ã±eyyo_ti Ã±Ä• tapariÃ±Ã±Ä• ya abhijÄ• nitabbo.

(Ã±a) __sacchikÄ• tabbo_ti paccakkhaá¹ƒ kÄ• tabbo.

evaá¹ƒ sabbattha mÄ• tikÄ• su attho veditabbo. iti Ä• yasmÄ• sÄ• riputto yathÄ• nÄ• ma

sammukhÄ«bhÅ«taá¹ƒ veá¸·uá¹ƒ chetvÄ• niggaá¹‡á¹-hiá¹ƒ katvÄ• dasadhÄ• khaá¹‡á¸• e
khaá¹‡á¸• aá¹ƒ hÄ«raá¹ƒ hÄ«raá¹ƒ karonto phÄ• leti, evameva tesaá¹ƒ bhikkhÅ«naá¹ƒ sapp
upaparikkhitvÄ• dasadhÄ• mÄ• tikaá¹ƒ á¹-hapetvÄ• ekekakoá¹-á¹-hÄ• se ekekapadaá¹ƒ v
bahukÄ• ro, appamÄ• do kusalesu dhammesÅ«tiâ€™â€™ tiÄ• dinÄ• nayena desanaá¹ƒ vi

tattha __appamÄ• do kusalesu dhammesÅ«_ti sabbatthakaá¹ƒ upakÄ• rakaá¹ƒ appamÄ• da
nÄ• ma sÄ«lapÅ«raá¹‡e, indriyasaá¹ƒvare, bhojane mattaÃ±Ã±utÄ• ya, jÄ• gariyÄ• nuyoge
vipassanÄ• gabbhaá¹ƒ gaá¹‡hÄ• pane, atthapaá¹-isambhidÄ• dÄ«su, sÄ«lakkhandhÄ• dipa
á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu, mahÄ• vihÄ• rasamÄ• pattiyaá¹ƒ, ariyasaccesu, satipaá¹-á¹-hÄ•
vipassanÄ• Ã±Ä• á¹‡Ä• dÄ«su aá¹-á¹-hasu vijjÄ• sÅ«ti sabbesu anavajjaá¹-á¹-hena kusales

teneva \Ne III 220/ \Be III 240/ naá¹ƒ bhagavÄ• ``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vA
tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati. evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ
appamÄ• dasamosaraá¹‡Ä• , appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yatÄ«â€
hatthipadÄ• dÄ«hi opammehi opamento __saá¹ƒyuttanikÄ• ye_ \Ee III 1056/ __appamÄ• da
thometi. taá¹ƒ sabbaá¹ƒ ekapadeneva saá¹…gahetvÄ• thero appamÄ• do kusalesu dhamm
appamÄ• davaggenÄ• pissa bahÅ«pakÄ• ratÄ• dÄ«petabbÄ• . asokavatthunÄ• pi dÄ«peta

(ka) asokarÄ• jÄ• hi nigrodhasÄ• maá¹‡erassa ``appamÄ• do amatapadaâ€™â€™ nti gÄ•
tÄ• ta, mayhaá¹ƒ tayÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ kathitaâ€™â€™ nti sÄ• maá¹‡ere
caturÄ• sÄ«tivihÄ• rasahassÄ• ni kÄ• resi. iti thÄ• masampannena bhikkhunÄ• appamÄ• d
piá¹-akehi dÄ«petvÄ• kathetabbÄ• . yaá¹ƒkiÃ±ci suttaá¹ƒ vÄ• gÄ• thaá¹ƒ vÄ• appamÄ• da
``aá¹-á¹-hÄ• ne á¹-hatvÄ• Ä• harasi, atitthena pakkhandoâ€™â€™ ti na vattabbo. dhamma
balaÃ±ca pamÄ• á¹‡aá¹ƒ.

(kha) __kÄ• yagatÄ• satÄ«_ti Ä• nÄ• pÄ• naá¹ƒ catuiriyÄ• patho satisampajaÃ±Ã±aá¹ƒ dva
catudhÄ• tuvavatthÄ• naá¹ƒ dasa asubhÄ• nava sivathikÄ• cuá¹‡á¹‡ikamanasikÄ• ro kesÄ
rÅ«pajjhÄ• nÄ• nÄ«ti ettha uppannasatiyÄ• etaá¹ƒ adhivacanaá¹ƒ. __sÄ• tasahagatÄ• _ti á
catutthajjhÄ• naá¹ƒ aÃ±Ã±attha sÄ• tasahagatÄ• hoti sukhasampayuttÄ• , taá¹ƒ sandhÄ• y

(ga) __sÄ• savo upÄ• dÄ• niyo_ti Ä• savÄ• naÃ±ceva upÄ• dÄ• nÄ• naÃ±ca paccayabhÅ«
niyameti.

(gha) __asmimÄ• no_ti rÅ«pÄ• dÄ«su asmÄ«ti mÄ• no.

(á¹…a) __ayoniso manasikÄ• ro_ti anicce niccantiÄ• dinÄ• nayena pavatto uppathamanas

(ca) vipariyÄ• yena __yoniso manasikÄ• ro_ veditabbo.

(cha) __Ä• nantariko_ \Be III 241/ __cetosamÄ• dhÄ«_ti aÃ±Ã±attha maggÄ• nantaraá¹ƒ p
cetosamÄ• dhi nÄ• ma \Ne III 221/. idha pana vipassanÄ• nantaro maggo vipassanÄ• ya vÄ
anantaraá¹ƒ phaladÄ• yakattÄ• Ä• nantariko cetosamÄ• dhÄ«ti adhippeto.

(ja) __akuppaá¹ƒ Ã±Ä• á¹‡a_nti aÃ±Ã±attha phalapaÃ±Ã±Ä• akuppaÃ±Ä• á¹‡aá¹ƒ nÄ• ma
adhippetÄ• .

(jha) __Ä• hÄ• raá¹-á¹-hitikÄ• _ti paccayaá¹-á¹-hitikÄ• . __ayaá¹ƒ eko dhammo_ti yena pac
ayaá¹ƒ eko dhammo Ã±Ä• tapariÃ±Ã±Ä• ya abhiÃ±Ã±eyyo.

(Ã±a) __akuppÄ• _ \Ee III 1057/ __cetovimuttÄ«_ti arahattaphalavimutti.

imasmiá¹ƒ vÄ• re abhiÃ±Ã±Ä• ya Ã±Ä• tapariÃ±Ã±Ä• kathitÄ• . pariÃ±Ã±Ä• ya tÄ«raá¹‡ap
pahÄ• tabbasacchikÄ• tabbehi pahÄ• napariÃ±Ã±Ä• . __duppaá¹-ivijjho_ti ettha pana magg
__sacchikÄ• tabbo_ti phalaá¹ƒ kathitaá¹ƒ, maggo ekasmiá¹ƒyeva pade labbhati. phalaá¹ƒ p
labbhatiyeva.

__bhÅ«tÄ• _ti sabhÄ• vato vijjamÄ• nÄ• . __tacchÄ• _ti yÄ• thÄ• vÄ• . __tathÄ• _ti yathÄ•
__avitathÄ• _ti yathÄ• vuttÄ• na tathÄ• na honti. __anaÃ±Ã±athÄ• _ti vuttappakÄ• rato na
tathÄ• gatena abhisambuddhÄ• _ti tathÄ• gatena bodhipallaá¹…ke nisÄ«ditvÄ• hetunÄ• kA
abhisambuddhÄ• Ã±Ä• tÄ• viditÄ• sacchikatÄ• . iminÄ• thero ``ime dhammÄ• tathÄ• gat
pana tumhÄ• kaá¹ƒ raÃ±Ã±o lekhavÄ• cakasadisoâ€™â€™ ti jinasuttaá¹ƒ dassento okappa

ekadhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvedhammavaá¹‡á¹‡anÄ•

<352> (ka) __ime dve dhammÄ• bahukÄ• rÄ• _ti ime dve satisampajaÃ±Ã±Ä• dhammÄ•
viya sabbattha upakÄ• rakÄ• hitÄ• vahÄ• .

(kha) __samatho_ \Ne III 222/ \Be III 242/ __ca vipassanÄ• cÄ• _ti ime dve saá¹…gÄ«tisut
kathitÄ• . imasmiá¹ƒ dasuttarasutte pubbabhÄ• gÄ• kathitÄ• .

(cha) __sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya sattÄ• naá¹ƒ visuddhiyÄ• _ti ayoniso manasikÄ• ro h
sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya, yoniso manasikÄ• ro visuddhiyÄ• . tathÄ• dovacassatÄ• pÄ•
sovacassatÄ• kalyÄ• á¹‡amittatÄ• visuddhiyÄ• . tathÄ• tÄ«á¹‡i akusalamÅ«lÄ• ni; tÄ«á¹‡i
yogÄ• cattÄ• ro visaá¹ƒyogÄ• . paÃ±ca cetokhilÄ• paÃ±cindriyÄ• ni. cha agÄ• ravÄ• cha

satta saddhammÄ• . aá¹-á¹-ha kusÄ«tavatthÅ«ni aá¹-á¹-ha Ä• rambhavatthÅ«ni. nava Ä• gh
Ä• ghÄ• tappaá¹-ivinayÄ• . dasa akusalakammapathÄ• dasa kusalakammapathÄ• ti evaá¹ƒ
duppaá¹-ivijjhÄ• ti veditabbÄ• .

(jha) __saá¹…khatÄ• dhÄ• tÅ«_ti paccayehi katÄ• paÃ±cakkhandhÄ• . asaá¹…khatÄ• dh
nibbÄ• naá¹ƒ.

(Ã±a) __vijjÄ• ca vimutti cÄ• _ti ettha __vijjÄ• _ti tisso vijjÄ• . __vimuttÄ«_ti arahattaphalaá

imasmiá¹ƒ vÄ• re abhiÃ±Ã±Ä• dÄ«ni ekakasadisÄ• neva, uppÄ• detabbapade \Ee III 1058/
sacchikÄ• tabbapade phalaá¹ƒ.

dvedhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tayodhammavaá¹‡á¹‡anÄ•

<353> (cha) __kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ nekkhamma_nti ettha __nek
adhippeto. so hi sabbaso kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ. __rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ y
Ä• ruppepi arahattamaggo. puna uppattinivÄ• raá¹‡ato sabbaso rÅ«pÄ• naá¹ƒ nissaraá¹‡aá
\Ne III 223/ __nissaraá¹‡a_nti idha arahattaphalaá¹ƒ nirodhoti \Be III 243/ adhippetaá¹ƒ. ara
nibbÄ• ne diá¹-á¹-he puna Ä• yatiá¹ƒ sabbasaá¹…khÄ• rÄ• na hontÄ«ti arahattaá¹ƒ saá¹…
nirodhoti vuttaá¹ƒ.

(ja) __atÄ«taá¹ƒse Ã±Ä• á¹‡a_nti atÄ«taá¹ƒsÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ itaresupi ese

imasmimpi vÄ• re abhiÃ±Ã±Ä• dayo ekakasadisÄ• va. duppaá¹-ivijjhapade pana maggo ka
phalaá¹ƒ.

tayodhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cattÄ• rodhammavaá¹‡á¹‡anÄ•

<354> (ka) __cattÄ• ri cakkÄ• nÄ«_ti ettha __cakkaá¹ƒ_ nÄ• ma dÄ• rucakkaá¹ƒ, ratanaca
iriyÄ• pathacakkaá¹ƒ, sampatticakkanti paÃ±cavidhaá¹ƒ. tattha ``yaá¹ƒ panidaá¹ƒ samma, r
chahi mÄ• sehi niá¹-á¹-hitaá¹ƒ, chÄ• rattÅ«nehÄ«â€™â€™ ti (AN I 3.15) idaá¹ƒ dÄ• rucakka
pavattitaá¹ƒ cakkaá¹ƒ anuppavattetÄ«â€™â€™ ti (AN II 5.132) idaá¹ƒ ratanacakkaá¹ƒ. ``pa
nti (MN II 399) idaá¹ƒ dhammacakkaá¹ƒ. ``catucakkaá¹ƒ navadvÄ• raâ€™â€™ nti (SN I 1.2
iriyÄ• pathacakkaá¹ƒ. ``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ c

catucakkaá¹ƒ pavattatÄ«â€™â€™ ti (AN I 4.31) idaá¹ƒ sampatticakkaá¹ƒ. idhÄ• pi etadeva

__patirÅ«padesavÄ• so_ti yattha catasso parisÄ• sandissanti, evarÅ«pe anucchavike dese
__sappurisÅ«panissayo_ti buddhÄ• dÄ«naá¹ƒ sappurisÄ• naá¹ƒ avassayanaá¹ƒ sevanaá¹ƒ
__attasammÄ• paá¹‡idhÄ«_ti attano sammÄ• á¹-hapanaá¹ƒ, sace pana pubbe assaddhÄ•
pahÄ• ya saddhÄ• dÄ«su patiá¹-á¹-hÄ• panaá¹ƒ. __pubbe ca katapuÃ±Ã±atÄ• _ti pubbe up
pamÄ• á¹‡aá¹ƒ. yena hi Ã±Ä• á¹‡asampayuttacittena kusalaá¹ƒ kataá¹ƒ hoti, tadeva kusala
patirÅ«padese \Ee III 1059/ upaneti, sappurise bhajÄ• pesi \Be III 244/. so eva ca puggalo a
á¹-hapeti. catÅ«su \Ne III 224/ Ä• hÄ• resu paá¹-hamo lokiyova. sesÄ• pana tayo saá¹…gÄ
lokiyalokuttaramissakÄ• kathitÄ• . idha pubbabhÄ• ge lokiyÄ• .

(ca) __kÄ• mayogavisaá¹ƒyogÄ• _dayo anÄ• gÄ• mimaggÄ• divasena veditabbÄ• .

(cha) __hÄ• nabhÄ• giyÄ• _dÄ«su paá¹-hamassa jhÄ• nassa lÄ• bhÄ« kÄ• masahagatÄ•
samudÄ• caranti __hÄ• nabhÄ• giyo_ samÄ• dhi. tadanudhammatÄ• sati santiá¹-á¹-hati __
vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti __visesabhÄ• giyo_ samÄ•
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti virÄ• gÅ«pasaÃ±hito __nibbedhabhÄ• giyo_ sa
sabbasamÄ• pattiyo vitthÄ• retvÄ• attho veditabbo. visuddhimagge panassa vinicchayakath

imasmimpi vÄ• re abhiÃ±Ã±Ä• dÄ«ni ekakasadisÄ• neva. abhiÃ±Ã±Ä• pade panettha mag
phalaá¹ƒ.

cattÄ• rodhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cadhammavaá¹‡á¹‡anÄ•

<355> (kha) pÄ«tipharaá¹‡atÄ• dÄ«su pÄ«tiá¹ƒ pharamÄ• nÄ• uppajjatÄ«ti dvÄ«su jhÄ• n
__pÄ«tipharaá¹‡atÄ• _ nÄ• ma. sukhaá¹ƒ pharamÄ• naá¹ƒ uppajjatÄ«ti tÄ«su jhÄ• nesu pa
nÄ• ma. paresaá¹ƒ ceto pharamÄ• nÄ• uppajjatÄ«ti cetopariyapaÃ±Ã±Ä• __cetopharaá¹‡a
uppajjatÄ«ti dibbacakkhupaÃ±Ã±Ä• __Ä• lokapharaá¹‡atÄ• _ nÄ• ma. paccavekkhaá¹‡aÃ±
__paccavekkhaá¹‡animittaá¹ƒ_ nÄ• ma. vuttampi cetaá¹ƒ ``dvÄ«su jhÄ• nesu paÃ±Ã±Ä• p
jhÄ• nesu paÃ±Ã±Ä• sukhapharaá¹‡atÄ• . paracitte paÃ±Ã±Ä• cetopharaá¹‡atÄ• , dibbaca
tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hitassa paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ paccavek
804).

tattha pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• dve pÄ• dÄ• viya. cetopharaá¹‡atÄ• Ä• lok
\Ne III 225/ viya. abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ majjhimakÄ• yo viya \Be III 245/. paccav
sÄ«saá¹ƒ viya. iti Ä• yasmÄ• sÄ• riputtatthero paÃ±caá¹…gikaá¹ƒ sammÄ• samÄ• dhiá¹ƒ a

purisaá¹ƒ katvÄ• dassesi.

(ja) __ayaá¹ƒ samÄ• dhi paccuppannasukho ce vÄ• _tiÄ• dÄ«su arahattaphalasamÄ• dhi a
appitappitakkhaá¹‡e sukhattÄ• __paccuppannasukho. _ purimo purimo pacchimassa \Ee II
samÄ• dhisukhassa paccayattÄ• Ä• yatiá¹ƒ __sukhavipÄ• ko. _

kilesehi Ä• rakattÄ• __ariyo. _ kÄ• mÄ• misavaá¹-á¹-Ä• misalokÄ• misÄ• naá¹ƒ abhÄ• vÄ•
mahÄ• purisehi sevitattÄ• __akÄ• purisasevito. _ aá¹…gasantatÄ• ya Ä• rammaá¹‡asantat
sabbakilesadarathasantatÄ• ya ca __santo. _ atappanÄ«yaá¹-á¹-hena __paá¹‡Ä«to. _ kilesa
laddhattÄ• kilesapaá¹-ippassaddhibhÄ• vaá¹ƒ vÄ• laddhattÄ• __paá¹-ippassaddhaladdho.
paá¹-ippassaddhÄ«ti hi idaá¹ƒ atthato ekaá¹ƒ. paá¹-ippassaddhakilesena vÄ• arahatÄ• lad
paá¹-ippassaddhaladdho. ekodibhÄ• vena adhigatattÄ• ekodibhÄ• vameva vÄ• adhigatattÄ
appaguá¹‡asÄ• savasamÄ• dhi viya sasaá¹…khÄ• rena sappayogena cittena paccanÄ«kad
anadhigatattÄ• __nasasaá¹…khÄ• raniggayhavÄ• ritagato. _ taÃ±ca samÄ• dhiá¹ƒ samÄ•
vuá¹-á¹-hahanto sativepullapattattÄ• . __satova samÄ• pajjati sato vuá¹-á¹-hahati. _
yathÄ• paricchinnakÄ• lavasena vÄ• sato samÄ• pajjati sato vuá¹-á¹-hahati. tasmÄ• yadet
paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• koâ€™â€™ ti evaá¹ƒ paccavekkhamÄ• n
aparappaccayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati, taá¹ƒ ekamaá¹…gaá¹ƒ. esa nayo sesesupi. evan
paccavekkhaá¹‡aÃ±Ä• á¹‡ehi ayaá¹ƒ samÄ• dhi ``paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhÄ

imasmiá¹ƒ vÄ• re visesabhÄ• giyapade maggo kathito. sacchikÄ• tabbapade phalaá¹ƒ. ses

chadhammavaá¹‡á¹‡anÄ•

<356> chakkesu sabbaá¹ƒ uttÄ• natthameva. duppaá¹-ivijjhapade panettha maggo kathito.

sattadhammavaá¹‡á¹‡anÄ•

<357> (Ã±a) __sammappaÃ±Ã±Ä• ya_ \Ne III 226/ \Be III 246/ __sudiá¹-á¹-hÄ• hontÄ«_ti h
vipassanÄ• Ã±Ä• á¹‡ena sudiá¹-á¹-hÄ• honti. __kÄ• mÄ• _ti vatthukÄ• mÄ• ca kilesakÄ• n
sapariá¸·Ä• haá¹-á¹-hena aá¹…gÄ• rakÄ• su viya sudiá¹-á¹-hÄ• honti. __vivekaninna_nti nib
__poá¹‡aá¹ƒ pabbhÄ• ra_nti ninnassetaá¹ƒ vevacanaá¹ƒ. __byantÄ«bhÅ«ta_nti niyatibhÅ«t
kuto? sabbaso Ä• savaá¹-á¹-hÄ• nÄ«yehi dhammehi tebhÅ«makadhammehÄ«ti attho. idha
sesaá¹ƒ purimasadisameva.

aá¹-á¹-hadhammavaá¹‡á¹‡anÄ•

<358> (ka) __Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• yÄ• _ti sikkhattayasaá¹…gahassa magga
pubbabhÄ• ge taruá¹‡asamathavipassanÄ• paÃ±Ã±Ä• ya \Ee III 1061/. aá¹-á¹-haá¹…gikass
sammÄ• diá¹-á¹-hipaÃ±Ã±Ä• ya. __tibba_nti balavaá¹ƒ. __hirottappa_nti hirÄ« ca ottappaÃ±
gehassitapemaá¹ƒ. __gÄ• ravo_ti garucittabhÄ• vo. garubhÄ• vanÄ«yaÃ±hi upanissÄ• ya v
ovÄ• dÄ• nusÄ• saniá¹ƒ labhati. tasmÄ• taá¹ƒ nissÄ• ya vihÄ• ro paÃ±Ã±Ä• paá¹-ilÄ• bhas

(cha) akkhaá¹‡esu yasmÄ• petÄ• asurÄ• naá¹ƒ Ä• vÄ• hanaá¹ƒ gacchanti, vivÄ• hanaá¹ƒ
pettivisayeneva asurakÄ• yo gahitoti veditabbo.

(ja) __appicchassÄ• _ti ettha paccayaappiccho, adhigamaappiccho, pariyattiappiccho, dhut
cattÄ• ro appicchÄ• . tattha paccayaappiccho bahuá¹ƒ dente appaá¹ƒ gaá¹‡hÄ• ti, appaá¹ƒ
gaá¹‡hÄ• ti, na vÄ• gaá¹‡hÄ• ti, na anavasesagÄ• hÄ« hoti. adhigamaappiccho majjhantika
adhigamaá¹ƒ aÃ±Ã±esaá¹ƒ jÄ• nituá¹ƒ na deti. pariyattiappiccho tepiá¹-akopi samÄ• no na l
jÄ• nÄ• petukÄ• mo hoti sÄ• ketatissatthero viya. dhutaá¹…gaappiccho dhutaá¹…gaparihar
jÄ• nituá¹ƒ na deti dvebhÄ• tikattheresu jeá¹-á¹-hakatthero viya. vatthu visuddhimagge kathi
dhammo_ti evaá¹ƒ santaguá¹‡anigÅ«hanena ca paccayapaá¹-iggahaá¹‡e \Be III 247/ matta
puggalassa ayaá¹ƒ navalokuttaradhammo sampajjati, no mahicchassa. evaá¹ƒ sabbattha yo

__santuá¹-á¹-hassÄ• _ti \Ne III 227/ catÅ«su paccayesu tÄ«hi santosehi santuá¹-á¹-hassa.
kÄ• yacittaupadhivivekehi vivittassa. tattha __kÄ• yaviveko_ nÄ• ma gaá¹‡asaá¹…gaá¹‡ika
aá¹-á¹-haÄ• rambhavatthuvasena ekÄ«bhÄ• vo. ekÄ«bhÄ• vamattena pana kammaá¹ƒ na r
kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo nibbatteti, ayaá¹ƒ __cittaviveko_ nÄ
samÄ• pattimatteneva kammaá¹ƒ na nipphajjatÄ«ti jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• saá¹…k
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ayaá¹ƒ __upadhiviveko_ nÄ• ma. tenÄ• ha
ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ. cittaviveko ca parisuddhacittÄ
paramavodÄ• nappattÄ• naá¹ƒ. upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
I 49).

__saá¹…gaá¹‡ikÄ• rÄ• massÄ• _ti \Ee III 1062/ gaá¹‡asaá¹…gaá¹‡ikÄ• ya ceva kilesasaá¹
__Ä• raddhavÄ«riyassÄ• _ti kÄ• yikacetasikavÄ«riyavasena Ä• raddhavÄ«riyassa. __upaá¹
catusatipaá¹-á¹-hÄ• navasena upaá¹-á¹-hitasatissa. __samÄ• hitassÄ• _ti ekaggacittassa. _
kammassakatapaÃ±Ã±Ä• ya paÃ±Ã±avato. __nippapaÃ±cassÄ• _ti vigatamÄ• nataá¹‡hÄ•

idha bhÄ• vetabbapade maggo kathito. sesaá¹ƒ purimasadisameva.

navadhammavaá¹‡á¹‡anÄ•

<359> (kha) __sÄ«lavisuddhÄ«_ti visuddhiá¹ƒ pÄ• petuá¹ƒ samatthaá¹ƒ catupÄ• risuddhisÄ

__pÄ• risuddhipadhÄ• niyaá¹…ga_nti parisuddhabhÄ• vassa padhÄ• naá¹…gaá¹ƒ. __cittav
padaá¹-á¹-hÄ• nabhÅ«tÄ• aá¹-á¹-ha paguá¹‡asamÄ• pattiyo. __diá¹-á¹-hivisuddhÄ«_ti sapa
__kaá¹…khÄ• vitaraá¹‡avisuddhÄ«_ti paccayÄ• kÄ• raÃ±Ä• á¹‡aá¹ƒ. addhattayepi hi pacca
pavattantÄ«ti passato kaá¹…khaá¹ƒ vitarati. __maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhÄ«
vÄ«thippaá¹-ipannaá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ maggoti evaá¹ƒ maggÄ• magge Ã±Ä• á¹‡
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«_ti rathavinÄ«te vuá¹-á¹-hÄ• nagÄ• minivipassa
taruá¹‡avipassanÄ• . __Ã±Ä• á¹‡adassanavisuddhÄ«_ti rathavinÄ«te maggo kathito, idha
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• . etÄ• pana sattapi visuddhiyo vitthÄ• rena \Be III 248/ v
__paÃ±Ã±Ä• _ti arahattaphalapaÃ±Ã±Ä• . __vimuttipi_ arahattaphalavimuttiyeva.

(cha) __dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• natta_nti cakkhÄ• didhÄ• tunÄ
cakkhusamphassÄ• dinÄ• nattaá¹ƒ uppajjatÄ«ti attho. __phassanÄ• nattaá¹ƒ paá¹-iccÄ• _ti
cakkhusamphassÄ• dinÄ• nattaá¹ƒ paá¹-icca \Ne III 228/. __vedanÄ• nÄ• natta_nti \Ee III 1
cakkhusamphassajÄ• divedanÄ• nÄ• nattaá¹ƒ. __saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-iccÄ• _ti kÄ
paá¹-icca. __saá¹…kappanÄ• natta_nti kÄ• masaá¹…kappÄ• dinÄ• nattaá¹ƒ. __saá¹…kapp
chandanÄ• natta_nti saá¹…kappanÄ• nattatÄ• ya rÅ«pe chando sadde chandoti evaá¹ƒ cha
__pariá¸·Ä• hanÄ• natta_nti chandanÄ• nattatÄ• ya rÅ«papariá¸·Ä• ho saddapariá¸·Ä• hoti
pariá¸·Ä• hanÄ• nattaá¹ƒ uppajjati. __pariyesanÄ• nÄ• natta_nti pariá¸·Ä• hanÄ• nattatÄ• y
rÅ«papariyesanÄ• dinÄ• nattaá¹ƒ uppajjati. __lÄ• bhanÄ• natta_nti pariyesanÄ• nÄ• nattatÄ
rÅ«papaá¹-ilÄ• bhÄ• dinÄ• nattaá¹ƒ uppajjati.

(ja) saÃ±Ã±Ä• su __maraá¹‡asaÃ±Ã±Ä• _ti maraá¹‡Ä• nupassanÄ• Ã±Ä• á¹‡e saÃ±Ã±Ä•
Ä• hÄ• raá¹ƒ pariggaá¹‡hantassa uppannasaÃ±Ã±Ä• . __sabbalokeanabhiratisaÃ±Ã±Ä• _ti
ukkaá¹‡á¹-hantassa uppannasaÃ±Ã±Ä• . sesÄ• heá¹-á¹-hÄ• kathitÄ• eva. idha bahukÄ• r
purimasadisameva.

dasadhammavaá¹‡á¹‡anÄ•

<360> (jha) __nijjaravatthÅ«nÄ«_ti nijjarakÄ• raá¹‡Ä• ni. __micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä•
heá¹-á¹-hÄ• vipassanÄ• yapi nijjiá¹‡á¹‡Ä• eva pahÄ«nÄ• . kasmÄ• puna gahitÄ• ti asamu
kiÃ±cÄ• pi jiá¹‡á¹‡Ä• , na pana samucchinnÄ• , maggo pana uppajjitvÄ• taá¹ƒ samucchind
vuá¹-á¹-hÄ• tuá¹ƒ deti. tasmÄ• puna gahitÄ• . evaá¹ƒ sabbapadesu nayo netabbo.

ettha ca sammÄ• diá¹-á¹-hipaccayÄ• catusaá¹-á¹-hi dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ
catusaá¹-á¹-hi? sotÄ• pattimaggakkhaá¹‡e adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ paripÅ«r
vÄ«riyindriyaá¹ƒ paripÅ«reti, anussaraá¹‡aá¹-á¹-hena satindriyaá¹ƒ paripÅ«reti, avikkhepaá¹
samÄ• dhindriyaá¹ƒ paripÅ«reti, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ paripÅ«reti, vijÄ• nan
249/ manindriyaá¹ƒ, abhinandanaá¹-á¹-hena somanassindriyaá¹ƒ, pavattasantatiadhipateyya

jÄ«vitindriyaá¹ƒ paripÅ«reti ... pe ... arahattaphalakkhaá¹‡e adhimokkhaá¹-á¹-hena saddhinc
pavattasantatiadhipateyyaá¹-á¹-hena jÄ«vitindriyaá¹ƒ paripÅ«retÄ«ti evaá¹ƒ catÅ«su \Ee III
catÅ«su phalesu aá¹-á¹-ha aá¹-á¹-ha hutvÄ• catusaá¹-á¹-hi dhammÄ• pÄ• ripÅ«riá¹ƒ gacch
abhiÃ±Ã±eyyapade maggo kathito. sesaá¹ƒ purimasadisameva.

idha á¹-hatvÄ• paÃ±hÄ• samodhÄ• netabbÄ• . dasake sataá¹ƒ paÃ±hÄ• kathitÄ• . ekake
229/, duke ca aá¹-á¹-hake ca sataá¹ƒ, tike ca sattake ca sataá¹ƒ, catukke ca chakke ca sata
paÃ±Ã±Ä• sÄ• ti aá¸• á¸• hachaá¹-á¹-hÄ• ni paÃ±hasatÄ• ni kathitÄ• ni honti.

``idamavoca Ä• yasmÄ• sÄ• riputto, attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bh
nti sÄ• dhu, sÄ• dhÅ«ti abhinandantÄ• sirasÄ• sampaá¹-icchiá¹ƒsu. tÄ• ya ca pana attama
Ä• vajjamÄ• nÄ• paÃ±casatÄ• pi te bhikkhÅ« saha paá¹-isambhidÄ• hi aggaphale arahatte

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

dasuttarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca pÄ• thikavaggassa vaá¹‡á¹‡anÄ• ti.

pÄ• thikavaggaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Ne III 230/ \Be III 250/ ca ---

Ä• yÄ• cito __sumaá¹…gala, pariveá¹‡a_nivÄ• sinÄ• thiraguá¹‡ena.

__dÄ• á¹-hÄ• nÄ• gasaá¹…ghattherena, _ theravaá¹ƒsanvayena ||

__dÄ«ghÄ• gamavarassa_ dasabala, guá¹‡agaá¹‡aparidÄ«panassa aá¹-á¹-hakathaá¹ƒ.

yaá¹ƒ Ä• rabhiá¹ƒ __sumaá¹…gala, vilÄ• siniá¹ƒ_ nÄ• ma nÄ• mena ||

sÄ• hi mahÄ• á¹-á¹-hakathÄ• ya, sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• .

esÄ• ekÄ• sÄ«tipamÄ• á¹‡Ä• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

ekÅ«nasaá¹-á¹-himatto, __visuddhimaggopi_ bhÄ• á¹‡avÄ• rehi.

atthappakÄ• sanatthÄ• ya, Ä• gamÄ• naá¹ƒ kato yasmÄ• ||

tasmÄ• tena sahÄ• â€™ yaá¹ƒ, aá¹-á¹-hakathÄ• bhÄ• á¹‡avÄ• ragaá¹‡anÄ• ya.

suparimitaparicchinnaá¹ƒ, cattÄ• lÄ«sasataá¹ƒ hoti ||

sabbaá¹ƒ cattÄ• lÄ«sÄ• dhikasata, parimÄ• á¹‡aá¹ƒ bhÄ• á¹‡avÄ• rato evaá¹ƒ.

samayaá¹ƒ pakÄ• sayantiá¹ƒ, mahÄ• vihÄ• re nivÄ• sinaá¹ƒ ||

mÅ«lakaá¹-á¹-hakathÄ• sÄ• ra, mÄ• dÄ• ya mayÄ• imaá¹ƒ karontena.

yaá¹ƒ puÃ±Ã±amupacitaá¹ƒ tena, hotu sabbo sukhÄ« lokoti ||

paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ•
sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ
tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabh
mahÄ• veyyÄ• karaá¹‡ena karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ•
yuttamuttavÄ• dinÄ• vÄ• dÄ«varena mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re
chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡apaá¹-imaá¹‡á¸• ite uttarimanussadhamme suppatiá¹-á
231/ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• la
vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahitanÄ• madheyyena therena katÄ
__sumaá¹…galavilÄ• sinÄ«_ nÄ• ma dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ---

tÄ• va \Be III 251/ tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ diá¹-á¹-hivisuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

sumaá¹…galavilÄ• sinÄ« nÄ• ma

dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• ye

pÄ• thikavaggaá¹-Ä«kÄ•

1. pÄ• thikasuttavaá¹‡á¹‡anÄ•

sunakkhattavatthuvaá¹‡á¹‡anÄ•

<1> __apubbapadavaá¹‡á¹‡anÄ• _ti \Be III 1/ \Ne III 1/ \Ee III 1/ atthasaá¹ƒvaá¹‡á¹‡anÄ• v
aggahitatÄ• ya apubbassa abhinavassa padassa vaá¹‡á¹‡anÄ• atthavibhÄ• vanÄ• . ``hitvÄ
nti (Sv I ganthÄ• rambhakathÄ•) hi vuttaá¹ƒ. __mallesÅ«_ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ l
vuttanayameva. __chÄ• yÅ«dakasampanne vanasaá¹‡á¸• e viharatÄ«_ti anupiyasÄ• mantÄ
yadi na tÄ• va paviá¹-á¹-ho, kasmÄ• ``pÄ• visÄ«â€™â€™ ti vuttanti Ä• ha __ ``pavisissÄ• n
avassaá¹ƒ bhÄ• vini bhÅ«te viya upacÄ• rÄ• hontÄ«ti dasseti. idÄ• ni tamatthaá¹ƒ upamÄ•
kiâ€™â€™ _ntiÄ• dimÄ• ha. __eta_nti etaá¹ƒ ``atippago khoâ€™â€™ tiÄ• dikaá¹ƒ cintanaá
2/ __pago kho_ti ativiya pÄ• tova. channakopÄ«natÄ• ya, paribbÄ• jakapabbajjupagamena
_ na naggaparibbÄ• jakaá¹ƒ.

<2> yasmÄ• bhagavato uccÄ• kulappasutataá¹ƒ, mahÄ• bhinikkhamananikkhantataá¹ƒ,
anaÃ±Ã±asÄ• dhÄ• raá¹‡adukkaracaraá¹‡aá¹ƒ, vivekavÄ• saá¹ƒ, lokasambhÄ• vitataá¹ƒ, o
bahupakÄ• rataá¹ƒ, parappavÄ• damaddanaá¹ƒ, mahiddhikataá¹ƒ \Ee III 2/, mahÄ• nubhÄ•
taá¹ƒtaá¹ƒattapaccakkhaguá¹‡avisesaá¹ƒ nissÄ• ya yebhuyyena \Be III 2/ aÃ±Ã±atitthiyÄ• p
Ä• daragÄ• ravabahumÄ• naá¹ƒ dassentiyeva, tasmÄ• vuttaá¹ƒ __ ``bhagavantaá¹ƒ disvÄ•
akatvÄ• â€™â€™ _tiÄ• di. __lokasamudÄ• cÄ• ravasenÄ• _ti lokopacÄ• ravasena. __ciras
vadanti_ upacÄ• ravasena. __tassÄ• _ti bhaggavagottassa paribbÄ• jakassa. __gihisahÄ• y
paá¹-á¹-hÄ• ya sahÄ• yo. __paccakkhÄ• to_ti yenÄ• kÄ• rena paccakkhÄ• nÄ• , taá¹ƒ dass
_tiÄ• di vuttaá¹ƒ.

<3> __uddissÄ• _ti satthukÄ• rabhÄ• vena uddissÄ• ti ayamettha adhippÄ• yoti taá¹ƒ dass
_tiÄ• dimÄ• ha. yadÄ• sunakkhattassa ``bhagavantaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti cittaá
tadÄ• evassa bhagavatÄ• saddhiá¹ƒ koci sambandho natthi asakyaputtiyabhÄ• vato sÄ• s
ayaá¹ƒ tÄ• vettha sÄ• sanayutti, sÄ• panÄ• yaá¹ƒ á¹-hapetvÄ• sÄ• sanayuttikovide aÃ±Ã±
bhagavÄ• sabbasÄ• dhÄ• raá¹‡avasenassa attanÄ• sambandhÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ
vatvÄ• sunakkhattaá¹ƒ __ ``ko santo kaá¹ƒ paccÄ• cikkhasÄ«â€™â€™ _ti Ä• ha. yasmÄ•
pÅ«jÄ• gatÄ• diko, yo ca yÄ• cakayÄ• citabbatÄ• vasena hoti, tadubhayaÃ±cettha natthÄ«t
sunakkhattaá¹ƒ ``ko santo kaá¹ƒ paccÄ• cikkhasÄ«â€™â€™ ti avoca, tasmÄ• tamatthaá¹ƒ

vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yÄ• citako vÄ• yÄ• cakaá¹ƒ paccÄ• cikkheyyÄ• ti samband
``ahaá¹ƒ bhante bhagavantaá¹ƒ uddissa viharissÄ• mÄ«â€™â€™ ti evaá¹ƒ mama santikaá
yÄ• citako_ ``ehi tvaá¹ƒ sunakkhatta mamaá¹ƒ uddissa viharÄ• hÄ«â€™â€™ ti evaá¹ƒ may

__ko samÄ• no_ti yÄ• cakayÄ• citakesu ko nÄ• ma honto. __ka_nti yÄ• cakayÄ• citakesu
__paccÄ• cikkhasi. tucchapurisÄ• _ti \Ee III 3/ jhÄ• namaggÄ• diuttarimanussadhammesu k
rittapurisÄ• . nanu cÄ• yaá¹ƒ sunakkhatto lokiyajjhÄ• nÄ• ni, ekaccÄ• bhiÃ±Ã±aÃ±ca uppÄ•
uppÄ• desi, tato pana bhagavati Ä• ghÄ• tuppÄ• danena saheva parihÄ«no ahosi. aparÄ• c
virajjhanahetubhÅ«to kilesuppÄ• doti Ä• ha __ ``yattako te aparÄ• dho, _ \Ne III 3/ __tattako
__yÄ• vaÃ±cÄ• _ti avadhipariccheda bhÄ• vadassanaá¹ƒ ``yÄ• vaÃ±ca \Be III 3/ tena bhaga
3) viya. __te_ti tayÄ• . __ida_nti nipÄ• tamattaá¹ƒ. __aparaddha_nti aparajjhitaá¹ƒ. idaá¹ƒ v
``paccÄ• cikkhÄ• midÄ• nÄ• haá¹ƒ bhante bhagavantaâ€™â€™ ntiÄ• dÄ«ni vadantena tuc
aparaddhaá¹ƒ, na tassa aparÄ• dhassa pamÄ• á¹‡aá¹ƒ atthÄ«ti.

<4> __manussadhammÄ• _ti bhÄ• vanÄ• nuyogena vinÄ• manussehi anuá¹-á¹-hÄ• tabba
cittÄ• dhiá¹-á¹-hÄ• namattena ijjhanato tesaá¹ƒ sambhÄ• vitadhammo viya á¹-hito tathÄ• vu
manussaggahaá¹‡aÃ±cettha tesu bahulaá¹ƒ pavattanato. __iddhibhÅ«taá¹ƒ pÄ• á¹-ihÄ• riya
Ä• desanÄ• nusÄ• sanÄ«pÄ• á¹-ihÄ• riyanti adhippÄ• yo. __kate_ti pavattite. __niyyÄ• tÄ«_
vaá¹-á¹-adukkhato niggamanavasena pavattatÄ«ti attho. dhamme hi niggacchante taá¹ƒsam
``niggacchatÄ«â€™â€™ ti vuccati, aá¹-á¹-hakathÄ• yaá¹ƒ pana ni-saddo upasaggamattaá¹ƒ
dassetuá¹ƒ __gacchatÄ«_ti attho vutto. __tatrÄ• _ti padhÄ• nabhÄ• vena vuttassa atthassa
paá¹-iniddesoti tasmiá¹ƒ dhamme sammÄ• dukkhakkhayÄ• ya niyyanteti ayamettha atthoti
``tasmiá¹ƒ ... pe ... saá¹ƒvattamÄ• neâ€™â€™ _ti.

<5> agganti Ã±Ä• yatÄ«ti __aggaÃ±Ã±aá¹ƒ. lokapaÃ±Ã±atti_nti lokassa paÃ±Ã±Ä• panaá¹
lokuppattisamaye __ ``idaá¹ƒ nÄ• ma lokassa aggaâ€™â€™ nti evaá¹ƒ jÄ• nitabbaá¹ƒ_ bujj
__aggamariyÄ• da_nti Ä• dimariyÄ• daá¹ƒ.

<6> __ettakaá¹ƒ vippalapitvÄ• _ti ``na dÄ• nÄ• haá¹ƒ bhante bhagavantaá¹ƒ uddissa vihari
hi pana me bhante bhagavÄ• uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karotÄ«â€™
bhante bhagavÄ• aggaÃ±Ã±aá¹ƒ paÃ±Ã±apetÄ«â€™â€™ ti ca ettakaá¹ƒ vippalapitvÄ• . id
satthukiccaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ, aggaÃ±Ã±apaÃ±Ã±Ä• panaÃ±ca kÄ• tuá¹ƒ na sakk
tenÄ• ha __ ``sunakkhatto kirÄ• â€™â€™ _tiÄ• di. uttaravacanavasena patiá¹-á¹-hÄ• bhÄ•
tato eva __niravo_ nissaddo.

__Ä• dÄ«navadassanattha_nti diá¹-á¹-hadhammikassa Ä• dÄ«navassa dassanatthaá¹ƒ. ter
pÄ• puá¹‡issasÄ«â€™â€™ _ti. samparÄ• yikÄ• pana Ä• dÄ«navÄ• anekavidhÄ• , te dass
diá¹-á¹-hadhammikasseva gahaá¹‡aá¹ƒ \Be III 4/. __anekakÄ• raá¹‡enÄ• _ti ``itipi so bhaga

ntiÄ• dinÄ• (DN I 157, 255) anekavidhena vaá¹‡á¹‡akÄ• raá¹‡ena. evaá¹ƒ me avaá¹‡á¹‡o
ajjhÄ• sayena __attano bÄ• latÄ• ya_ vaá¹‡á¹‡Ä• rahÄ• naá¹ƒ __avaá¹‡á¹‡aá¹ƒ kathetvÄ•
makkhibhÄ• ve Ä• dÄ«navaá¹ƒ dassetvÄ• puna tassa kathane kÄ• raá¹‡aá¹ƒ vibhÄ• vetuá
tiÄ• dimÄ• hÄ• ti taá¹ƒ dassetuá¹ƒ __ ``tatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. evaÃ±hi sunakkhatta
na bhavissatÄ«ti. __apakkamÄ«_ti \Ee III 5/ attanÄ• yathÄ• á¹-hitÄ• vuá¹-á¹-hÄ• ya apasal
sÄ• sanato bhaá¹-á¹-ho. tenÄ• ha __ ``cutoâ€™â€™ _ti. __evamevÄ• _ti apakkamanto ca r
yathÄ• pana kÄ• yassa bhedÄ• apÄ• ye nibbatteyya, evameva __apakkami. _

korakhattiyavatthuvaá¹‡á¹‡anÄ•

<7> __dvÄ«hi padehÄ«_ti dvÄ«hi vÄ• kyehi __Ä• raddhaá¹ƒ_ byatirekavasena tadubhayatt
uparidesanÄ• ya pavattattÄ• . __anusandhidassanavasenÄ• _ti yathÄ• nusandhisaá¹…khÄ

__ekaá¹ƒ samaya_nti ca bhummatthe upayogavacananti Ä• ha __ ``ekasmiá¹ƒ samayeâ€™
janapado_ti janapadÄ«naá¹ƒ rÄ• jakumÄ• rÄ• naá¹ƒ vasena tathÄ• laddhanÄ• mo. kukkura
etasmiá¹ƒ atthÄ«ti __kukkuravatiko_ti Ä• ha __ ``samÄ• dinnakukkuravatoâ€™â€™ _ti. __a
``catukkoá¹‡á¸• ikasseva vicaraá¹‡aá¹ƒ, tathÄ• katvÄ• va khÄ• danaá¹ƒ, bhuÃ±janaá¹ƒ, vÄ
muttassa vissajjanaâ€™â€™ nti evamÄ• dikaá¹ƒ aÃ±Ã±ampi sunakhehi kÄ• tabbakiriyaá¹ƒ
kuá¹‡á¸• anaá¹ƒ gamanaá¹ƒ __catukkoá¹‡á¸• o, _ so etasmiá¹ƒ atthÄ«ti __catukkoá¹‡á¸• ik
catÅ«hi sarÄ«rÄ• vayavehi saá¹…ghaá¹-á¹-itagamano hoti, tasmÄ• vuttaá¹ƒ __ ``catusaá¹…
tenevÄ• ha __ ``dve jaá¹‡á¹‡Å«nÄ«â€™â€™ _tiÄ• di. __bhakkhasa_nti vÄ• bhakkhitabbaá
__ ``yaá¹ƒ kiÃ±ci khÄ• danÄ«yaá¹ƒ bhojanÄ«yaâ€™â€™ _nti. kÄ• maá¹ƒ khÄ• danaÃ±ca r
hatthena pana tattha upanÄ• manaá¹ƒ nivÄ• retuá¹ƒ avadhÄ• raá¹‡aá¹ƒ katanti Ä• ha __ ``h
aparÄ• masitvÄ• â€™â€™ _ti, aggahetvÄ• ti attho. __sundararÅ«po_ti \Ee III 6/ sundarabhA
patthanatthe nipÄ• to_ ``aho vatÄ• haá¹ƒ lÄ• bhÄ« assaâ€™â€™ ntiÄ• dÄ«su viya. ``samaa
bhavitabbaá¹ƒ aho vatÄ• haá¹ƒ ediso bhaveyyaâ€™â€™ nti evaá¹ƒ tassa patthanÄ• ahosi.
kirÄ• â€™â€™ _tiÄ• di.

__garahatthe_ \Be III 5/ __api-kÄ• ro_ ``api siÃ±ce palaá¹‡á¸• akaâ€™â€™ ntiÄ• dÄ«su viy
buddhe, buddhasÄ• vake ``arahanto khÄ«á¹‡Ä• savÄ• na hontÄ«â€™â€™ ti __evaá¹ƒ tas
yathÄ• ha __mahÄ• sÄ«hanÄ• dasutte_ ``natthi samaá¹‡assa gotamassa uttarimanussadha
alamariyaÃ±Ä• á¹‡adassanavisesÄ• â€™â€™ ti (MN I 146). __sattamaá¹ƒ_ \Ne III 5/ __diva
upayogavacanaá¹ƒ. __alasakenÄ• _ti ajÄ«raá¹‡ena Ä• marogena.

aá¹-á¹-hitacamattatÄ• ya __purÄ• á¹‡apaá¹‡á¹‡asadiso. _ __bÄ«raá¹‡atthambaka_nti bÄ«

mattÄ• etassa atthÄ«ti __mattaá¹ƒ, _ bhojanamattavantanti attho. tenÄ• ha __ ``pamÄ• á¹
__mantÄ• mantÄ• _ti mantÄ• ya mantÄ• ya.

<8> __ekadvÄ«hikÄ• ya_ gaá¹‡anÄ• ya. __nirÄ• hÄ• rova ahosi_ bhagavato vacanaá¹ƒ aÃ
tathÄ• bhÅ«topi sattame divase upaá¹-á¹-hÄ• kena upanÄ«taá¹ƒ bhakkhasaá¹ƒ disvÄ• ``dh
upaá¹-á¹-hÄ• petuá¹ƒ asakkonto bhojanataá¹‡hÄ• ya Ä• kaá¸• á¸• hiyamÄ• nahadayo taá¹ƒ
III 7/ bhagavatÄ• vuttaniyÄ• meneva kÄ• lamakÄ• si. tena vuttaá¹ƒ __ ``athassÄ• â€™â€™
... cinteyyÄ• _ti yadi eso acelo ``dhÄ«â€™â€™ ti paccupaá¹-á¹-hapetvÄ• ``ajjapi ahaá¹ƒ na
cinteyya, tathÄ• cintane satipi devatÄ• viggahena __taá¹ƒ divasaá¹ƒ ... pe ... kareyya. _ kas
__advejjhavacanÄ• hi tathÄ• gatÄ• , _ na tesaá¹ƒ vacanaá¹ƒ vitathaá¹ƒ hoti.

__gatagataá¹-á¹-hÄ• naá¹ƒ aá¹…gaá¹‡ameva hotÄ«_ti tehi taá¹ƒ kaá¸• á¸• hitvÄ• gacchan
uttarakasÄ• mantÄ• vivaá¹-aá¹…gaá¹‡ameva hutvÄ• upaá¹-á¹-hÄ• ti. __te_ti titthiyÄ• . __s
``bÄ«raá¹‡atthambakaá¹ƒ atikkamissÄ• mÄ• â€™â€™ ti gacchantÄ• pi anekavÄ• raá¹ƒ taá
taá¹ƒyeva susÄ• naá¹ƒ upagantvÄ• .

<9> __ida_nti idaá¹ƒ matasarÄ«raá¹ƒ. __ ``tameva vÄ• sarÄ«raá¹ƒ kathÄ• pesÄ«_ti taá¹ƒ
adhiá¹-á¹-hahitvÄ• á¹-hitapetena kathÄ• pesÄ«â€™â€™ ti keci. korakhattiyaá¹ƒ vÄ• asura
kathÄ• petu aÃ±Ã±aá¹ƒ vÄ• petaá¹ƒ, ko ettha viseso. __ ``acinteyyo hi buddhavisayoâ€™â
tadeva sarÄ«raá¹ƒ sunakkhattena pahatamattaá¹ƒ buddhÄ• nubhÄ• vena uá¹-á¹-hÄ• ya tam
daá¹-á¹-habbaá¹ƒ. purimoyeva pana attho aá¹-á¹-hakathÄ• su vinicchito. tathÄ• hi vakkhati
``nibbattaá¹-á¹-hÄ• natoâ€™â€™ tiÄ• di (Sv III 10).

<10> __vipÄ• ka_nti \Be III 6/ phalaá¹ƒ, atthanibbattÄ«ti attho.

__samÄ• netabbÄ• nÄ«_ti \Ne III 6/ sammÄ• Ä• netabbÄ• ni, sarÅ«pato Ä• netvÄ• dasse
pÄ• á¹-ihÄ• riyÄ• naá¹ƒ paá¹-hamÄ• ditÄ• bhagavatÄ• vuttÄ• nupubbiyÄ• veditabbÄ• . ke
``paracittavibhÄ• vanaá¹ƒ, Ä• yuparicchedavibhÄ• vanaá¹ƒ, byÄ• dhivibhÄ• vanaá¹ƒ, gativib
sarÄ«ranikkhepavibhÄ• vanaá¹ƒ, sunakkhattena saddhiá¹ƒ kathÄ• vibhÄ• vanaÃ±cÄ• ti cha
vadanti, taá¹ƒ yadi sunakkhattassa cittavibhÄ• vanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, evaá¹ƒ sati ``s
vattabbaá¹ƒ tassa bhÄ• viavaá¹‡á¹‡avibhÄ• vanÄ• ya saddhiá¹ƒ. atha acelassa \Ee III 8/
maraá¹‡acittavibhÄ• vanaá¹ƒ, taá¹ƒ ``sattamaá¹ƒ divasaá¹ƒ kÄ• laá¹ƒ karissatÄ«â€™â€™ t
visuá¹ƒ na vattabbaá¹ƒ, tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva gahetabbaá¹ƒ.

acelakaá¸·Ä• ramaá¹-á¹-akavatthuvaá¹‡á¹‡anÄ•

<11> __nikkhantadantamaá¹-á¹-ako_ti nikkhantadanto maá¹-á¹-ako. so kira acelakabhÄ• va
hutvÄ• vicari vivaradanto ca, tena naá¹ƒ ``koramaá¹-á¹-akoâ€™â€™ ti saÃ±jÄ• nanti. yaá¹ƒ
``sÄ• dhurÅ«po ayaá¹ƒ samaá¹‡oâ€™â€™ ti sambhÄ• vento aggaá¹ƒ seá¹-á¹-haá¹ƒyeva de
``lÄ• bhaggaá¹ƒ patto, aggalÄ• bhaá¹ƒ pattoâ€™â€™ _ti. bahÅ« acelakÄ• taá¹ƒ parivÄ• re

gahaá¹-á¹-hÄ• ca taá¹ƒ bahÅ« aá¸• á¸• hÄ• vibhavasampannÄ• kÄ• lena kÄ• laá¹ƒ upasa
tena vuttaá¹ƒ __ ``yasaggaá¹ƒ aggaparivÄ• raá¹ƒ pattoâ€™â€™ _ti. __vatÄ• niyeva_ pajjita
aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato __vatakoá¹-á¹-hÄ• sÄ• vÄ• . _ __samattÄ• nÄ«_ti sam
__puratthimenÄ• _ti __ena_-saddasambandhena ``vesÄ• liâ€™â€™ nti upayogavacanaá¹ƒ
paÃ±camyantoti Ä• ha __ ``vesÄ• lito avidÅ«reâ€™â€™ _ti.

<12> sÄ• sane paricayavasena __tilakkhaá¹‡Ä• hataá¹ƒ paÃ±haá¹ƒ pucchi. _ __na sampÄ
sampÄ• desi. tenÄ• ha __ ``sammÄ• Ã±Ä• á¹‡agatiyÄ• â€™â€™ _tiÄ• di. __sampÄ• yana
puá¹-á¹-hassa ca __sampÄ• danaá¹ƒ_ nÄ• ma sammadeva kathananti tadabhÄ• vaá¹ƒ das
_tiÄ• dimÄ• ha. kopavasena tassa akkhÄ«ni kampanabhÄ• vaá¹ƒ \Ee III 9/ Ä• pajjiá¹ƒsÅ«ti
parivattetvÄ• â€™â€™ _ti. __kopa_nti kodhaá¹ƒ, so pana cittassa pakuppanavasena pavat
``kuppanÄ• kÄ• raâ€™â€™ _nti \Be III 7/. __dosa_nti Ä• ghÄ• taá¹ƒ, so pana Ä• rammaá¹‡
Ä• ha __ ``dussanÄ• kÄ• raâ€™â€™ _nti. __atuá¹-á¹-hÄ• kÄ• ra_nti tuá¹-á¹-hiyÄ• pÄ«tiyÄ
paá¹-ipakkhabhÅ«tappavattiÄ• kÄ• raá¹ƒ. kÄ• yavacÄ«vikÄ• rehi __pÄ• kaá¹-amakÄ• si. m
paá¹-ikkhepo, __no_ti mayhanti atthoti Ä• ha __ ``aho vata me na bhaveyyÄ• â€™â€™ _ti.
pana __no_ti saá¹ƒsayeti Ä• ha __ ``ahosi vata nu mamÄ• â€™â€™ _ti.

<14> __pari_pubbo \Ne III 7/ __dahita_-saddo vatthanivÄ• sanaá¹ƒ vadatÄ«ti Ä• ha __ ``pa
nivatthavatthoâ€™â€™ _ti. yasanimittakatÄ• ya lÄ• bhassa yasaparihÄ• niyÄ• va lÄ• bhapa
pÄ• á¸·iyaá¹ƒ __ ``yasÄ• nihÄ«noâ€™â€™ _ti vuttaá¹ƒ.

acelapÄ• thikaputtavatthuvaá¹‡á¹‡anÄ•

<15> ``ahaá¹ƒ sabbaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti evaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ va
Ã±Ä• á¹‡avÄ• do, tena mayÄ• __Ã±Ä• á¹‡avÄ• dena saddhiá¹ƒ. _ __atikkamma gacchato_
paricchinnaá¹ƒ padesaá¹ƒ atikkamitvÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ gacchato. kiá¹ƒ
pÄ• thikaputto attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• tÄ«ti? no na jÄ• nÄ• ti. yadi evaá¹ƒ, kasmÄ
gajjÄ«ti? ``evÄ• haá¹ƒ loke pÄ• saá¹ƒso bhavissÄ• mÄ«â€™â€™ ti kohaÃ±Ã±e katvÄ• suk
vuttaá¹ƒ __ ``nagaravÄ• sinoâ€™â€™ _tiÄ• di. __paá¹-á¹-hapetvÄ• _ti yugaggÄ• haá¹ƒ Ä•

<16> __hÄ«najjhÄ• sayattÄ• ... pe ... udapÄ• di. _ vuttaÃ±hetaá¹ƒ ``hÄ«nÄ• dhimuttikÄ• s
eva satte sevanti bhajanti payirupÄ• santÄ«â€™â€™ ti (SN a II 98).

yasmÄ• \Ee III 10/ tathÄ• vuttÄ• vÄ• cÄ• tathÄ• rÅ«pacittahetukÄ• , taÃ±ca cittaá¹ƒ
tathÄ• rÅ«padiá¹-á¹-hicittahetukaá¹ƒ, tasmÄ• ``taá¹ƒ vÄ• caá¹ƒ appahÄ• yÄ• â€™â€™ ti va
appahÄ• naá¹ƒ hoti, taá¹ƒ dassento ``taá¹ƒ cittaá¹ƒ appahÄ• yÄ• â€™â€™ ti Ä• ha, tassa c
hoti, taá¹ƒ dassetuá¹ƒ ``taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• â€™â€™ ti avoca. yasmÄ• v
vÄ• cÄ• mahÄ• sÄ• vajjÄ• , cittaá¹ƒ tato mahÄ• sÄ• vajjataraá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• paka

mahÄ• sÄ• vajjatamÄ• tadubhayassa mÅ«labhÄ• vato, tasmÄ• tesaá¹ƒ mahÄ• sÄ• vajjatÄ
ayaá¹ƒ anukkamo á¹-hapitoti veditabbo. tesaá¹ƒ pana \Be III 8/ yathÄ• pahÄ• naá¹ƒ hoti, ta
``ahaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __ ``nÄ• haá¹ƒ buddhoâ€™â€™ ti vadanto_ti sÄ• á¹-heyy
buddho na homÄ«â€™â€™ ti vadanto. __cittadiá¹-á¹-hippahÄ• ne_pi eseva nayo. __vipatey
paá¹-hame vikappe upasaggamattaá¹ƒ, dutiye pana visaraá¹‡atthoti Ä• ha __ ``sattadhÄ• v
_ti.

<17> __ekaá¹ƒsenÄ• _ti ekantena, ekantikaá¹ƒ pana vacanapariyÄ• yavinimuttaá¹ƒ hotÄ«t
``nippariyÄ• yenÄ• â€™â€™ _ti. __odhÄ• ritÄ• _ti avadhÄ• ritÄ• niyametvÄ• bhÄ• sitÄ• . _
apagatasabhÄ• vena \Ne III 8/. tenÄ• ha __ ``vigacchitasabhÄ• venÄ• â€™â€™ _ti, iddhÄ•
apanÄ«tasakabhÄ• vena. tena vuttaá¹ƒ __ ``attanoâ€™â€™ _tiÄ• di.

<18> dvayaá¹ƒ gacchatÄ«ti __dvayagÄ• minÄ«. _ kÄ«disaá¹ƒ dvayanti Ä• ha __ ``sarÅ«pe
so gaá¹‡á¸• assupariphoá¹-á¹-habbÄ• dosaá¹ƒ.

<19> ajitassa licchavisenÄ• patissa mahÄ• niraye nibbattitvÄ• tato Ä• gantvÄ• acelassa p
parodanaá¹ƒ. __abhÄ• vÄ• _ti \Ee III 11/ pubbe vuttappakÄ• rassa pÄ• á¹-ihÄ• riyakaraá¹‡a
pana sannipatitaparisÄ• yaá¹ƒ pasÄ• dajananatthaá¹ƒ tadanurÅ«paá¹ƒ pÄ• á¹-ihÄ• riyamak
``tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• â€™â€™ _tiÄ• di.

iddhipÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ•

<20> nicayanaá¹ƒ dhanadhaÃ±Ã±Ä• naá¹ƒ saÃ±cayanaá¹ƒ __nicayo, _ tattha niyuttÄ• ti __
necayikÄ• __gahapatinecayikÄ• . _ ettakÄ• ni jaá¹…ghasahassÄ• nÄ«ti parimÄ• á¹‡Ä• bhÄ
aparimÄ• á¹‡agaá¹‡anÄ• . tenevÄ• _ti imassa vasena sannipatitÄ• ya evaá¹ƒ mahatiyÄ• pa
kÄ• tuá¹ƒ labbhati, eteneva kÄ• raá¹‡ena.

<21> __cittutrÄ• sabhaya_nti cittassa utrÄ• sanÄ• kÄ• rena pavattabhayaá¹ƒ, na Ã±Ä• á¹‡a
etasmÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ Ä• rammaá¹‡abhayaá¹ƒ. __chambhitatta_nti teneva ci
sakalasarÄ«rassa chambhitabhÄ• vo. __lomahaá¹ƒso_ti teneva bhayena, tena ca chambhit
lomÄ• naá¹ƒ \Be III 9/ haá¹-á¹-habhÄ• vo, so pana tesaá¹ƒ bhittiyaá¹ƒ nÄ• gadantÄ• naá¹ƒ v
Ä• ha __ ``lomÄ• naá¹ƒ uddhaggabhÄ• voâ€™â€™ _ti. __antantena Ä• vijjhitvÄ• _ti attano
nigÅ«á¸·haá¹-á¹-hÄ• naá¹ƒ upaparikkhanto paribbÄ• jakÄ• rÄ• maá¹ƒ pariyantena anusaá¹ƒ
sunakkhattassa vÄ• sunakkhattasadisassa vÄ• sabbaÃ±Ã±upaá¹-iÃ±Ã±aá¹ƒ appahÄ• ya s
sattadhÄ• tassa muddhÄ• phalanaá¹ƒ dhammatÄ• . tena vuttaá¹ƒ __ ``mÄ• nassatu bÄ• lo

<22> __saá¹ƒsappatÄ«_ti tattheva pÄ• sÄ• á¹‡aphalake bÄ• ladÄ• rako viya uá¹-á¹-hÄ• tua
avasÄ«danavasena ito \Ee III 12/ cito ca saá¹ƒsappati. tenÄ• ha __ ``osÄ«datÄ«â€™â€™ _

saÃ±caratÄ«_ti tasmiá¹ƒyeva pÄ• sÄ• á¹‡e Ä• nisadupaá¹-á¹-hino saÃ±calanaá¹ƒ nisajjavas
uá¹-á¹-hÄ• ya padasÄ• .

<23> __vinaá¹-á¹-harÅ«po_ti \Ne III 9/ sambhÄ• vanÄ• ya vinÄ• sena, lÄ• bhassa vinÄ• se

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<25> __goyuttehÄ«_ti balavantabalÄ«baddayojitehi.

<26> __tassÄ• _ti jÄ• liyassa. ayaÃ±hi maá¹‡á¸• isena paribbÄ• jakena saddhiá¹ƒ bhagava
dhammaá¹ƒ suá¹‡i, tato puretaraá¹ƒ bhagavato guá¹‡Ä• naá¹ƒ ajÄ• nanakÄ• le ayaá¹ƒ pava
``tiá¹-á¹-hatu tÄ• va pÄ• á¹-ihÄ• riyaá¹ƒ ... pe ... parÄ• jayo bhavissatÄ«â€™â€™ _ti.

<27> __tiá¹‡asÄ«ho_ti tiá¹‡asadisaharitavaá¹‡á¹‡o sÄ«ho. __kÄ• á¸·asÄ«ho_ti kÄ• á¸·ava
__paá¹‡á¸• usÄ«ho_ti paá¹‡á¸• uvaá¹‡á¹‡o sÄ«ho. __kesarasÄ«ho_ti kesaravanto setavaá
sÄ«ho. __migaraÃ±Ã±o_ti ettha __miga_-saddo kiÃ±cÄ• pi pasadakuruá¹…gÄ• dÄ«su kesu
idha pana sabbasÄ• dhÄ• raá¹‡avasenÄ• ti dassento __ ``migaraÃ±Ã±oti sabbacatuppadÄ•
vuttaá¹ƒ. Ä• gantvÄ• seti etthÄ• ti __Ä• sayo, _ nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ. __sÄ«hanÄ• da
sahanato, paá¹-ipakkhassa ca hananato ``sÄ«hoâ€™â€™ ti laddhanÄ• massa migÄ• dhipa
yasmÄ• kutocipi abhÄ«tabhÄ• vena pavattÄ«yati, tasmÄ• vuttaá¹ƒ __ ``abhÄ«tanÄ• daâ€™
tÄ• su tÄ• su disÄ• su gantvÄ• caritabbatÄ• ya \Be III 10/ bhakkhitabbatÄ• ya __gocaro_ g
``gocarÄ• yÄ• ti Ä• hÄ• ratthÄ• yÄ• â€™â€™ _ti. __varaá¹ƒ_ \Ee III 13/ __vara_nti migasaá
mudumaá¹ƒsatÄ• ya varaá¹ƒ varaá¹ƒ mahiá¹ƒsavanavarÄ• hÄ• diá¹ƒ vadhitvÄ• ti yojanÄ• .
thÅ«laâ€™â€™ _nti. varavarabhÄ• vena hi tassa varabhÄ• vo icchito. sÅ«rabhÄ• vaá¹ƒ sar
__sÅ«rabhÄ• vasannissitaá¹ƒ, _ tena. sÅ«rabhÄ• venÄ• pi hi ``kiá¹ƒ ime pÄ• á¹‡ake dubba
appathÄ• mesu pÄ• á¹‡esu kÄ• ruÃ±Ã±aá¹ƒ upatiá¹-á¹-hati.

<28> __vighÄ• so_ti parassa bhakkhitasesatÄ• ya virÅ«po ghÄ• so vighÄ• so, ucchiá¹-á¹-h
``bhakkhitÄ• tirittamaá¹ƒsaâ€™â€™ nti, tasmiá¹ƒ __vighÄ• se, _ vighÄ• sanimittanti attho. _
asmimÄ• nadosahetu, ahaá¹ƒkÄ• ranimittanti attho. so panassa asmimÄ• no yathÄ• uppajj
``tatrÄ• yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

``segÄ• lakaá¹ƒyevÄ• â€™â€™ tipi pÄ• á¹-ho, yathÄ• vuttova attho. __bheraá¹‡á¸• akaá¹ƒ
bheraá¹‡á¸• asakuá¹‡aravasadisaá¹ƒyeva, __bheraá¹‡á¸• o_ nÄ• ma eko pakkhÄ« dvimukh
virÅ«po \Ne III 10/ amanÄ• po. tenÄ• ha __ ``appiyaamanÄ• pasaddamevÄ• â€™â€™ _ti. s
suá¹-á¹-hu gatÄ• ti __sugatÄ• , _ sammÄ• sambuddhÄ• . te apadÄ• yanti sodhenti sattasan
__sugatÄ• padÄ• nÄ• ni, _ tisso sikkhÄ• . yasmÄ• tÄ• hi te ``sugatÄ• â€™â€™ ti lakkhÄ«y

ovÄ• dabhÅ«tÄ• , tasmÄ• __ ``sugatalakkhaá¹‡esÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yadi tÄ• s
sÄ• sanabhÅ«tÄ• ca, kathaá¹ƒ panesa pÄ• thikaputto tattha tÄ• su sikkhÄ• su jÄ«vati, ko ta
Ä• ha __ ``etassa hÄ«â€™â€™ _tiÄ• di. __sambuddhÄ• naá¹ƒ demÄ• ti dentÄ«_ti buddhas
tena __esa ... pe ... jÄ«vati nÄ• ma_ na sugatanvayaajjhupagamanato. __ ``tathÄ• gateâ€™
ekatte puthuvacananti Ä• ha __ ``tathÄ• gataâ€™â€™ _ntiÄ• di. __bahuvacanaá¹ƒ eva_ ga
bahuvacanappayogato __ekavacanaá¹ƒ viya vuttaá¹ƒ_ vacanavipallÄ• sena.

<29> __samekkhitvÄ• _ti samaá¹ƒ katvÄ• micchÄ• dassanena apekkhitvÄ• , taá¹ƒ pana ap
maÃ±Ã±anamevÄ• ti Ä• ha __ ``maÃ±Ã±itvÄ• â€™â€™ _ti. pubbe vuttaá¹ƒ samekkhanamp
``amaÃ±Ã±Ä«ti puna amaÃ±Ã±itthÄ• â€™â€™ _ti, tena aparÄ• paraá¹ƒ tassa maÃ±Ã±anap
bheraá¹‡á¸• akaravaá¹ƒ kosati vikkosatÄ«ti __kotthu. _

<30> te \Be III 11/ te pÄ• á¹‡e byÄ• pÄ• dento ghasatÄ«ti byagghoti iminÄ• nibbacanena `
migarÄ• jassapi siyÄ• nÄ• manti Ä• ha __ ``byagghoti maÃ±Ã±atÄ«ti sÄ«hohamasmÄ«ti m
yathÄ• vuttanibbacanavasena sÄ«hopi ``byagghoâ€™â€™ ti vattabbataá¹ƒ arahati, byaggh
niruá¸·hoti dassento __ ``sÄ«hena vÄ• â€™â€™ _tiÄ• dimÄ• ha.

<31> sÄ«hena vicaritavane saá¹ƒvaá¸• á¸• hattÄ• vuttaá¹ƒ ``mahÄ• vane suÃ±Ã±avane vi

<34> __kilesabandhanÄ• _ti \Ne III 11/ taá¹‡hÄ• bandhanato. taá¹‡hÄ• bandhanaÃ±hi thira
dummocanÄ«yaá¹ƒ. yathÄ• ha ---

``sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu,

puttesu dÄ• resu ca yÄ• apekkhÄ• .

etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• ,

ohÄ• rinaá¹ƒ sithilaá¹ƒ duppamuÃ±caâ€™â€™ nti || (Dhp 346; J I 2.102).

__kilesabandhanÄ• _ti vÄ• dasavidhasaá¹ƒyojanato. __mahÄ• viduggaá¹ƒ nÄ• ma cattÄ•
jalaviduggaá¹ƒ \Ee III 15/ viya anupacitakusalasambhÄ• rehi duggamaá¹-á¹-hena.

aggaÃ±Ã±apaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ•

<36> __imassa_ padassa. idaá¹ƒ nÄ• ma lokassa agganti jÄ• nitabbaá¹ƒ, taá¹ƒ __aggaÃ±Ã
uppattikkamo pavatti paveá¹‡Ä« cÄ• ti Ä• ha __ ``lokuppatticariyavaá¹ƒsaâ€™â€™ _nti. sa
uttaritaraá¹ƒ nÄ• ma kiÃ±ci natthi pajÄ• nitabbesu, taá¹ƒ pana koá¹-iá¹ƒ katvÄ• dassento __

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• pajÄ• nÄ• mÄ«â€™â€™ _ti Ä• ha. ``mama pajÄ• nanÄ• â€™
``ahaá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ ti abhinivisanto diá¹-á¹-hivasena, ``suá¹-á¹-hu pajÄ• nÄ• n
ti paggaá¹‡hanto mÄ• navasena na parÄ• masÄ• mÄ«ti yojanÄ• . ``paccattaÃ±Ã±evÄ• â€™
viditÄ• â€™â€™ ti padadvayenÄ• pi yojetabbaá¹ƒ ``paccattaá¹ƒyeva uppÄ• ditÄ• nibbuti ca
viditÄ• â€™â€™ ti, sayambhuÃ±Ä• á¹‡ena nibbattitÄ• nibbuti sayameva viditÄ• ti attho. aá
``paccattaâ€™â€™ nti padaá¹ƒ vividhavibhattikaá¹ƒ hutvÄ• Ä• vuttinayena \Be III 12/ Ä• va
``attanÄ• yeva attanÄ«â€™â€™ _ti vuttaá¹ƒ. __aviditanibbÄ• nÄ• _ti appaá¹-iladdhanibbÄ•
micchÄ• paá¹-ipannattÄ• . pajÄ• nanampi hi tadadhigamavaseneva veditabbaá¹ƒ. eti iá¹-á¹-
__ayo, _ sukhaá¹ƒ. tappaá¹-ikkhepena __anayo, _ dukkhaá¹ƒ. tadeva hitasukhassa byasana

<37> __taá¹ƒ dassento_ti bhagavÄ• pi ``aÃ±Ã±atitthiyo tattha sÄ• rasaÃ±Ã±Ä«â€™â€™ ti
__Ä• dhipaccabhÄ• venÄ• _ti Ä• dhipaccasabhÄ• vena. yassa Ä• cariyavÄ• dassa vasena
vuccati, so Ä• cariyavÄ• do Ä• cariyabhÄ• voti Ä• ha __ ``Ä• cariyabhÄ• vaá¹ƒ Ä• cariyavÄ•
Ä• cariyavÄ• de. __iti katvÄ• _ti iminÄ• kÄ• raá¹‡ena. __so_ti Ä• cariyavÄ• do. __ ``aggaÃ
aggaÃ±Ã±avisayattÄ• . __kena vihita_nti kena pakÄ• rena vihitaá¹ƒ. tenÄ• ha __ ``kena vihi
vihitaâ€™â€™ _nti. __brahmajÄ• le_ti brahmajÄ• lasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ \Ee III 16/ (Sv
vitthÄ• rato vuttavidhiá¹ƒ idha atidisati, pÄ• á¸·i pana tattha ceva idha ca ekasadisÄ• vÄ• ti.

<41> khiá¸• á¸• Ä• padosikÄ• mÅ«labhÅ«tÄ• ettha santÄ«ti __khiá¸• á¸• Ä• padosikaá¹ƒ,
__ ``khiá¸• á¸• Ä• padosikamÅ«lakaâ€™â€™ _nti. __manopadosika_nti etthÄ• pi eseva nay

<47> yena \Ne III 12/ vacanena abbhÄ• cikkhanti, tassa avijjamÄ• natÄ• nÄ• ma atthavase
``asaá¹ƒvijjamÄ• naá¹-á¹-henÄ• â€™â€™ _ti. __tucchÄ• , musÄ• _ti ca karaá¹‡atthe paccat
``tucchena, musÄ• vÄ• denÄ• â€™â€™ _ti. vacanassa antosÄ• raá¹ƒ nÄ• ma aviparÄ«to a
``antosÄ• ravirahitenÄ• â€™â€™ _ti. __abhiÄ• cikkhantÄ«_ti abhibhavitvÄ• ghaá¹-á¹-entÄ•
attho. __viparÄ«tasaÃ±Ã±o_ti ayÄ• thÄ• vasaÃ±Ã±o. __subhaá¹ƒ vimokkha_nti ``subhaâ€™
__vaá¹‡á¹‡akasiá¹‡a_nti sunÄ«lakasupÄ«takÄ• divaá¹‡á¹‡akasiá¹‡aá¹ƒ. __sabba_nti yaá¹ƒ
vaá¹‡á¹‡akasiá¹‡aá¹ƒ, taÃ±ca sabbaá¹ƒ. __na asubha_nti asubhampi ``asubhaâ€™â€™ nt
saÃ±jÄ• nÄ• ti, atha kho ``subhaá¹ƒâ€™â€™ tveva saÃ±jÄ• nÄ• tÄ«ti attho. __viparÄ«tÄ• _
ayÄ• thÄ• vavÄ• ditÄ• ya ca.

<48> yasmÄ• \Be III 13/ so paribbÄ• jako avissaá¹-á¹-hamicchÄ• gÄ• hitÄ• ya sammÄ• ap
sammÄ• paá¹-ipannaá¹ƒ viya maá¹ƒ samaá¹‡o gotamo, bhikkhavo ca saÃ±jÄ• nantÅ«ti adh
dhammaá¹ƒ desetuâ€™â€™ _ntiÄ• dimÄ• ha, tasmÄ• vuttaá¹ƒ __ ``mayÄ• etassa ... pe ..
__mamma_nti mammappadesaá¹ƒ pÄ«á¸·Ä• jananaá¹-á¹-hÄ• naá¹ƒ. __suá¹-á¹-hÅ«_ti sakk
evaá¹ƒ __anurakkha. _

__vÄ• sanÄ• yÄ• _ti kilesakkhayÄ• vahÄ• ya paá¹-ipattiyÄ• vÄ• sanÄ• ya. sesaá¹ƒ suviÃ±

pÄ• thikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

2. udumbarikasuttavaá¹‡á¹‡anÄ•

nigrodhaparibbÄ• jakavatthuvaá¹‡á¹‡anÄ•

<49> __udumbarikÄ• yÄ• _ti \Be III 14/ \Ne III 13/ \Ee III 17/ sambandhe sÄ• mivacananti Ä
deviyÄ• santake paribbÄ• jakÄ• rÄ• meâ€™â€™ _ti. ``udumbarikÄ• yaâ€™â€™ nti vÄ• p
etaá¹ƒ bhummaá¹ƒ. ayaÃ±hettha attho udumbarikÄ• ya raÃ±Ã±o deviyÄ• nibbattito Ä• rÄ•
udumbarikÄ• yaá¹ƒ. tenÄ• ha __ ``udumbarikÄ• ya deviyÄ• santakeâ€™â€™ _ti. tÄ• ya hi
varaá¹‡Ä• dipÄ• á¹-havasena cettha nibbattatthabodhakassa saddassa adassanaá¹ƒ. __sa
tesaá¹ƒ sandhÄ• panena ``sandhÄ• noâ€™â€™ ti evaá¹ƒ laddhanÄ• mo. __saá¹ƒvaá¹‡á¹‡
__iriyatÄ«_ti pavattati. __ariyena Ã±Ä• á¹‡enÄ• _ti kilesehi Ä• rakattÄ• ariyena lokuttarena
__ariyÄ• ya vimuttiyÄ• _ti suvisuddhÄ• ya lokuttaraphalavimuttiyÄ• .

__divÄ• _-saddo dina-saddo viya divasapariyÄ• yo, tassa visesanabhÄ• vena vuccamÄ• n
divasabhÄ• gaá¹ƒ dÄ«petÄ«ti Ä• ha __ ``divasassa divÄ• â€™â€™ _tiÄ• di. yasmÄ• samÄ
nÄ• nÄ• rammaá¹‡ato paá¹-isaá¹ƒhataá¹ƒ hoti, jhÄ• nasamaá¹…gÄ« ca pavivekÅ«pagaman
ekÄ• kiyÄ• ya nilÄ«no viya hoti, tasmÄ• vuttaá¹ƒ __ ``tato tato ... pe ... gatoâ€™â€™ _ti. m
vivaá¹-á¹-anissitaá¹ƒ vaá¸• á¸• hiá¹ƒ Ä• vahantÄ«ti __manobhÄ• vaniyÄ• _ti Ä• ha __ ``man
_ntiÄ• di. __unnamati_ na saá¹…kucati, alÄ«naÃ±ca hotÄ«ti attho.

<51> __yÄ• vatÄ• _ti \Ee III 18/ yÄ• vantoti ayamettha atthoti Ä• ha __ ``yattakÄ• â€™â€™
niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. niddhÄ• raá¹‡aÃ±ca kenaci visesena icchitabbaá¹ƒ. yehi
samannÄ• gatÄ• bhagavato sÄ• vakÄ• upÄ• sakÄ• rÄ• jagahe paá¹-ivasanti, ayaÃ±ca teh
visesaá¹ƒ dÄ«petuá¹ƒ __ ``tesaá¹ƒ abbhantaroâ€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``bhagava

<52> __tesa_nti \Ne III 14/ paribbÄ• jakÄ• naá¹ƒ. __kathÄ• yÄ• _ti tiracchÄ• nakathÄ• ya.
diá¹-á¹-hidassanena. __Ä• kappenÄ• _ti vesena. __kuttenÄ• _ti kiriyÄ• ya. __Ä• cÄ• renÄ•
Ä• caritabbaÄ• cÄ• rena. __vihÄ• renÄ• _ti rattindivaá¹ƒ \Be III 15/ viharitabbaviharaá¹‡ena
á¹-hÄ• nÄ• diiriyÄ• pathena. aÃ±Ã±Ä• kÄ• ratÄ• ya aÃ±Ã±atitthe niyuttÄ• ti __aÃ±Ã±atitthiy
samÄ• gantvÄ• __rÄ• sÄ« hutvÄ• _ parehi __nisinnaá¹-á¹-hÄ• ne. _ araÃ±Ã±Ä• ni ca tÄ• n
__araÃ±Ã±avanapatthÄ• ni. _ tattha yaá¹ƒ araÃ±Ã±akaá¹…ganipphÄ• dakaá¹ƒ Ä• raÃ±Ã±a
``araÃ±Ã±aâ€™â€™ nti veditabbaá¹ƒ. __vanapattha_nti gÄ• mantaá¹ƒ atikkamitvÄ• manus
anupacÄ• raá¹-á¹-hÄ• naá¹ƒ, yattha na kasÄ«yati na vappÄ«yati. vuttaÃ±hetaá¹ƒ ``vanapatt
senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ nti ``vanapatthanti vanasaá¹‡á¸• Ä• nametaá¹ƒ se
bhÄ«sanakÄ• nametaá¹ƒ, vanapatthanti salomahaá¹ƒsÄ• nametaá¹ƒ, vanapatthanti pariyan

na manussÅ«pacÄ• rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ nti (Vibh 531)
``gÄ• mÅ«pacÄ• rato muttÄ• nÄ«â€™â€™ _tiÄ• di. __pantÄ• nÄ«_ti pariyantÄ• ni atidÅ«rÄ
``dÅ«ratarÄ• nÄ«â€™â€™ _tiÄ• di. __vihÄ• rÅ«pacÄ• renÄ• _ti vihÄ• rassa upacÄ• rappac
III 19/ maggagÄ• mino janassa. __mandasaddÄ• nÄ«_ti uccÄ• saddamahÄ• saddÄ• bhÄ• v
samÄ• gamma ekajjhaá¹ƒ pavattitasaddo __nigghoso, _ tassa yasmÄ• attho dubbibhÄ• vite
``avibhÄ• vitatthena nigghosenÄ• â€™â€™ _ti. __vigatavÄ• tÄ• nÄ«_ti vigatasaddÄ• ni. __
yuttÄ• nÄ«â€™â€™ _ti iminÄ• pi tesaá¹ƒ á¹-hÄ• nÄ• naá¹ƒ araÃ±Ã±alakkhaá¹‡ayuttataá¹ƒ,
vanavivittameva ca vibhÄ• veti, tathÄ• __ ``ekÄ«bhÄ• vassa anurÅ«pÄ• nÄ«â€™â€™ _ti in

<53> __kenÄ• _ti hetumhi, sahayoge ca karaá¹‡avacananti Ä• ha __ ``kena kÄ• raá¹‡ena l
_nti. ekopi hi vibhattiniddeso anekatthavibhÄ• vano hoti, tathÄ• taddhitatthapadasamÄ• hÄ

__saá¹ƒsandana_nti Ä• lÄ• pasallÄ• pavasena kathÄ• saá¹ƒsandanaá¹ƒ. __Ã±Ä• á¹‡abyat
byattaÃ±Ä• á¹‡abhÄ• vaá¹ƒ, so pana parassa vacane uttaradÄ• navasena, parena vÄ• vut
paccuttaradÄ• navasena siyÄ• ti Ä• ha __ ``uttarapaccuttaranayenÄ• â€™â€™ _ti. yo hi pa
tipukkhalena nayena rÅ«peti, tathÄ• parassa rÅ«panavacanaá¹ƒ jÄ• tibhÄ• vaá¹ƒ Ä• pÄ• d
vacanasabhÄ• vaá¹ƒ Ã±Ä• á¹‡aveyyattiyaá¹ƒ vibhÄ• veti pÄ• kaá¹-aá¹ƒ karotÄ«ti. __suÃ±Ã
suÃ±Ã±Ä• gÄ• resu nivÄ• sesu naá¹-á¹-hÄ• vinaá¹-á¹-hÄ• \Be III 16/ abhÄ• vaá¹ƒ gatÄ• . _
tehi tehi katapucchanapaá¹-ipucchananimittaá¹ƒ nÄ• nÄ• paá¹-ibhÄ• nuppattiyÄ• \Ee III 20/
pucchitaá¹ƒ paÃ±haá¹ƒ vissajjetuá¹ƒ asamatthatÄ• ya. __orodheyyÄ• mÄ• _ti nirussÄ• haá¹
avarodheyyÄ• ma, taá¹ƒ parassa orodhanaá¹ƒ vÄ• dajÄ• lena vinandhanaá¹ƒ viya hotÄ«ti Ä
``vinandheyyÄ• mÄ• â€™â€™ _ti \Ne III 15/. tadatthaá¹ƒ tena tucchakumbhinidassanaá¹ƒ k
byatirekamukhena dassetuá¹ƒ __ ``pÅ«ritaghaá¹-o hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__balaá¹ƒ dÄ«pento_ti abhÅ«tameva attano Ã±Ä• á¹‡abalaá¹ƒ pakÄ• sento. __asambhinna
asambhinnaá¹ƒ. aÃ±Ã±ajÄ• tisambhede sati assatarassa assassa jÄ• tabhÄ• vo viya sÄ«ha
siyÄ• ti Ä• ha __ ``asambhinnakesarasÄ«haâ€™â€™ _nti. __á¹-hÄ• naso vÄ• _ti taá¹…kha

<54> ``sumÄ• gadhÄ• nÄ• ma nadÄ«â€™â€™ ti keci, taá¹ƒ micchÄ• ti dassento ``sumÄ•
pokkharaá¹‡Ä«â€™â€™ ti vatvÄ• tassÄ• pokkharaá¹‡ibhÄ• vassa suttantare Ä• gatataá¹ƒ
tÄ«reâ€™â€™ _tiÄ• di vuttaá¹ƒ. morÄ• naá¹ƒ nivÄ• po etthÄ• ti __moranivÄ• po. _ byadhik
bÄ• hiratthasamÄ• so hotiyeva yathÄ• ``urasilomoâ€™â€™ ti. atha vÄ• nivutthaá¹ƒ etthÄ•
nivÄ• po __moranivÄ• po, _ morÄ• naá¹ƒ nivÄ• padinnaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``yatth
yasmÄ• nigrodho tapojigucchavÄ• do, sÄ• sane ca bhikkhÅ« attakilamathÄ• nuyogaá¹ƒ vaj
paramassÄ• sappatte viharante passati, tasmÄ• ``kathaá¹ƒ nu kho samaá¹‡o gotamo kÄ• y
sÄ• vake vinetÄ«â€™â€™ ti saÃ±jÄ• tasandeho ``ko nÄ• ma soâ€™â€™ tiÄ• dinÄ• bhaga
anusaá¹…kitaparisaá¹…kito hoti etenÄ• ti __assÄ• so, _ pÄ«tisomanassanti \Ee III 21/ Ä• h
tuá¹-á¹-hippattÄ• somanassappattÄ• â€™â€™ _ti. adhiko seá¹-á¹-ho Ä• sayo nissayo __ajj

``uttamanissayabhÅ«taâ€™â€™ _nti. Ä• dibhÅ«taá¹ƒ purÄ• tanaá¹ƒ seá¹-á¹-hacariyaá¹ƒ __
lokuttaramagganti attho. tathÄ• hesa sabbabuddhapaccekabuddhasÄ• vakehi teneva Ä• kÄ
``purÄ• á¹‡a ... pe ... ariyamaggaâ€™â€™ _nti. tathÄ• hi taá¹ƒ bhagavÄ• ``addasa purÄ• a
purÄ• á¹‡amaÃ±jasaâ€™â€™ nti avoca. __pÅ«retvÄ• _ bhÄ• vanÄ• pÄ• ripÅ«rivasena. ``p
``ajjhÄ• sayaá¹ƒ Ä• dibrahmacariyaâ€™â€™ nti ettha pÄ• á¹-hasesoti \Be III 17/ vadanti. ``a
Ä• dibrahmacariyaá¹ƒ paá¹-ijÄ• nanti assÄ• sappattÄ• â€™â€™ ti evaá¹ƒ vÄ• ettha yojanÄ

tapojigucchÄ• vÄ• davaá¹‡á¹‡anÄ•

<55> pakatÄ• hutvÄ• vicchinnÄ• __vippakatÄ• _ti Ä• ha __ ``aniá¹-á¹-hitÄ• va hutvÄ• á¹-

<56> __vÄ«riyena pÄ• pajigucchanavÄ• do_ti lÅ«khapaá¹-ipattisÄ• dhanena vÄ«riyena atta
III 16/ pÄ• pakassa jigucchanavÄ• do. jigucchatÄ«ti __jiguccho, _ tabbhÄ• vo __jegucchaá¹
jegucchaá¹ƒ adhijegucchaá¹ƒ, ativiya pÄ• pajigucchanaá¹ƒ, tasmiá¹ƒ __adhijegucche. _ kÄ•
tapatÄ«ti __tapo, _ attakilamathÄ• nuyogavasena pavattaá¹ƒ vÄ«riyaá¹ƒ, tena kÄ• yadaá¸·h
pÄ• passa jigucchanaá¹ƒ, virajjanampi __tapojigucchÄ• _ti Ä• ha __ ``vÄ«riyena pÄ• pajigu
ghÄ• sacchÄ• danasenÄ• sanataá¹‡hÄ• vinodanamukhena attasnehavirajjananti attho. upa
acelakÄ• divatesu ekajjhaá¹ƒ samÄ• dinnÄ• naá¹ƒ parisodhanamevettha __pÄ• ripÅ«raá¹‡a
sabbesaá¹ƒ anavasesato samÄ• dÄ• naá¹ƒ tassa asambhavatoti Ä• ha __ ``paripuá¹‡á¹‡Ä•
__parisodhana_Ã±ca nesaá¹ƒ sakasamayasiddhena nayena paá¹-ipajjanameva. vipariyÄ• y
veditabbÄ• .

<57> __ ``ekaá¹ƒ paÃ±hampi na kathetÄ«â€™â€™ _ti paá¹-hamaá¹ƒ attanÄ• pucchitapaÃ
vuttaá¹ƒ.

__tapanissitako_ti attakilamathÄ• nuyogasaá¹…khÄ• taá¹ƒ tapaá¹ƒ nissÄ• ya samÄ• dÄ• y
sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• yaá¹ƒ. yasmÄ• tattha vitthÄ• ritanayena veditabbÄ• ni, tas
atthappakÄ• sanÄ• ya vuttanayenapi veditabbÄ• ni.

upakkilesavaá¹‡á¹‡anÄ•

<58> ``sammÄ• Ä• diyatÄ«â€™â€™ ti vatvÄ• __sammÄ• Ä• diyana_Ã±cassa daá¸·hagg
gaá¹‡hÄ• tÄ«â€™â€™ _ti. ``sÄ• sanÄ• vacarenÄ• pi dÄ«petabbaâ€™â€™ nti vatvÄ• \Be I
``ekacco hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, tena dhutaá¹…gadharatÄ• mattena attamanatÄ• , p
sammÄ• paá¹-ipattiyÄ• upakkilesoti imamatthaá¹ƒ dasseti, na yathÄ• vuttatapasamÄ• dÄ•
satipi aniyyÄ• nikatte sadisatanti daá¹-á¹-habbaá¹ƒ.

__ ``duvidhassÄ• pÄ«_ti `attamano hoti paripuá¹‡á¹‡asaá¹…kappoâ€™ ti ca evaá¹ƒ upakk

duvidhassÄ• pi tapassinoâ€™â€™ ti keci. yasmÄ• pana aá¹-á¹-hakathÄ• yaá¹ƒ sÄ• sanika
tasmÄ• bÄ• hirakassa, sÄ• sanikassa cÄ• ti evaá¹ƒ duvidhassÄ• pi tapassinoti attho vedita
uparipi atthavaá¹‡á¹‡anaá¹ƒ vakkhatÄ«ti. __ettÄ• vatÄ• _ti yadidaá¹ƒ ``ko aÃ±Ã±o mayÄ• s
atimÄ• nassa, aniá¹-á¹-hitakiccasseva ca ``alamettÄ• vatÄ• â€™â€™ ti evaá¹ƒ atimÄ• nass
ettÄ• vatÄ• .

__ukkaá¹ƒsatÄ«_ti \Ne III 17/ ukkaá¹-á¹-haá¹ƒ karoti. __ukkhipatÄ«_ti aÃ±Ã±esaá¹ƒ upari k
paggaá¹‡hÄ• tÄ«ti attho. __paraá¹ƒ saá¹ƒhÄ• retÄ«_ti paraá¹ƒ saá¹ƒharaá¹ƒ nihÄ«naá¹ƒ ka
adho khipati, avamaÃ±Ã±atÄ«ti attho.

__mÄ• namadakaraá¹‡enÄ• _ti mÄ• nasaá¹…khÄ• tassa madassa karaá¹‡ena uppÄ• dan
__hotÄ«_ti mucchÄ• panno hoti, sÄ• pana mucchÄ• patti abhijjhÄ• sÄ«labbataparÄ• mÄ• s
gadhitacittatÄ• , tattha ca atilaggabhÄ• voti Ä• ha __ ``gadhito ajjhosannoâ€™â€™ _ti. __pa
pamajjanamevÄ• ti Ä• ha __ ``pamÄ• damÄ• pajjatÄ«â€™â€™ _ti. kevalaá¹ƒ dhutaá¹…gas
kammaá¹-á¹-hÄ• naá¹ƒ ananuyuÃ±janto tÄ• ya eva dhutaá¹…gasuddhikatÄ• ya attukkaá¹ƒs
dassetuá¹ƒ __ ``sÄ• saneâ€™â€™ _tiÄ• di vuttaá¹ƒ. tenÄ• ha __ ``dhutaá¹…gameva ... pe

<59> __teyeva_ paccayÄ• . __suá¹-á¹-hu katvÄ• paá¹-isaá¹…kharitvÄ• laddhÄ• _ti Ä• dan
abhisaá¹…kharitvÄ• dÄ• navasena upanayavasena laddhÄ• . __vaá¹‡á¹‡abhaá¹‡ana_nti g
tapassino.

<60> __vodÄ• sa_nti byÄ• sanaá¹ƒ, vibhajjananti attho. taá¹ƒ panettha vibhajjanaá¹ƒ dvidh
``dvebhÄ• gaá¹ƒ Ä• pajjatÄ«â€™â€™ _ti. __dve bhÄ• ge karoti_ ruccanÄ• ruccanavasena
saÃ±jÄ• tagedho. __mucchanaá¹ƒ_ nÄ• ma sativippavÄ• seneva hoti, na satiyÄ• satÄ«ti Ä
``samuá¹-á¹-hassatÄ«â€™â€™ _ti. __Ä• dÄ«navamattampÄ«_ti gadhitÄ• dibhÄ• vena parib
passati. mattaÃ±Ã±utÄ• _ti paribhoge mattaÃ±Ã±utÄ• . __paccavekkhaá¹‡aparibhogamatta
paccavekkhaá¹‡amattena paribhogampi ekavÄ• raá¹ƒ paccavekkhitvÄ• pi paribhuÃ±janamp

<61> __vicakkasaá¹‡á¹-hÄ• nÄ• _ti vipulatamacakkasaá¹‡á¹-hÄ• nÄ• . sabbassa bhuÃ±jan
eva __dantakÅ«á¹-aá¹ƒ. _ __apasÄ• detÄ«_ti pasÄ• deti. __acelakÄ• divasenÄ• _ti \Ee III 2
__lÅ«khÄ• jÄ«vi_nti sallekhapaá¹-ipattiyÄ• lÅ«khajÄ«vikaá¹ƒ.

<62> __tapaá¹ƒ karotÄ«_ti bhÄ• vanÄ• manasikÄ• ralakkhaá¹‡aá¹ƒ tapaá¹ƒ carati caranto
otarati_ bhÄ• vanaá¹ƒ anuyuÃ±janto viya. __vihÄ• raá¹…gaá¹‡aá¹ƒ sammajjati_ vattapaá¹-i

``Ä• dassayamÄ• noâ€™â€™ ti vÄ• pÄ• á¹-ho.

__kiÃ±ci_ \Ne III 18/ __vajja_nti kiÃ±ci kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• dosaá¹ƒ. __diá

viparÄ«tadassanaá¹ƒ. __aruccamÄ• na_nti attano siddhante paá¹-ikkhittabhÄ• vena arucca
``kappati meâ€™â€™ ti __vadati. anujÄ• nitabba_nti tacchÄ• viparÄ«tabhÅ«tabhÄ• vena ``
anujÄ• nitabbaá¹ƒ. savanamanohÄ• ritÄ• ya ``sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti __anumodita

<63> kujjhanasÄ«latÄ• ya __kodhano. _ vuttalakkhaá¹‡o upanÄ• ho etassa atthÄ«ti __upa
taá¹ƒsamaá¹…gÄ« hotÄ«ti __ ``samannÄ• gato hotÄ«â€™â€™ _ti vuttaá¹ƒ. esa nayo ito pa

ayaá¹ƒ pana viseso --- issati usÅ«yatÄ«ti __ussukÄ«. _ saá¹-hanaá¹ƒ asantaguá¹‡asambhÄ
so etassa atthÄ«ti __saá¹-ho. _ santadosapaá¹-icchÄ• danasabhÄ• vÄ• __mÄ• yÄ• , _ mÄ
__mÄ• yÄ• vÄ«. _ garuá¹-á¹-hÄ• niyÄ• nampi paá¹‡ipÄ• tÄ• karaá¹‡alakkhaá¹‡aá¹ƒ thambh
atthÄ«ti __thaddho. _ guá¹‡ehi samÄ• naá¹ƒ, adhikaÃ±ca atikkamitvÄ• nihÄ«naá¹ƒ katvÄ•
__atimÄ• nÄ«. _ asantaguá¹‡asambhÄ• vanatthikatÄ• saá¹…khÄ• tÄ• pÄ• pÄ• lÄ• makÄ•
micchÄ• viparÄ«tÄ• diá¹-á¹-hi etassÄ• ti __micchÄ• diá¹-á¹-hiko. _ ``idameva saccaá¹ƒ, mo
\Be III 20/ (MN 187, 202, 427; III 27, 29; Ud 55; Nidd I 20; Nett 58) evaá¹ƒ \Ee III 25/ attanÄ•
attÄ• bhiniviá¹-á¹-hatÄ• ya satÄ• diá¹-á¹-hi __sandiá¹-á¹-hi, _ tameva parÄ• masatÄ«ti
__sandiá¹-á¹-hiparÄ• mÄ• sÄ«. _ aá¹-á¹-hakathÄ• yaá¹ƒ pana ``sayaá¹ƒ diá¹-á¹-hi sandiá¹-á
vatthuvasena attho vutto. Ä• bÄ• á¸·haá¹ƒ viya dhÄ«yatÄ«ti __Ä• dhÄ• na_nti Ä• ha __ ``da
á¹-hapitaâ€™â€™ _nti. yathÄ• gahitaá¹ƒ gÄ• haá¹ƒ paá¹-inissajjanasÄ«lo __paá¹-inissaggÄ
__duppaá¹-inissaggÄ«. _ paá¹-isedhattho hi ayaá¹ƒ __du_-saddo yathÄ• ``duppaÃ±Ã±o, (M
ti (AN b V 213; c 10.75; Vin III 195; Dhp 308) ca.

parisuddhapapaá¹-ikappattakathÄ• vaá¹‡á¹‡anÄ•

<64> __idha nigrodha tapassÄ«_ti yathÄ• nukkantaá¹ƒ purimapÄ• á¸·iá¹ƒ nigamanavasena
__ ``evaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di. __gahitaladdhi_nti ``acelakÄ• dibhÄ• vo seyyo, ten
hotÄ«â€™â€™ ti evaá¹ƒ gahitaladdhiá¹ƒ. __rakkhitaá¹ƒ tapa_nti tÄ• ya laddhiyÄ• samÄ• d
acelakavatÄ• ditapaá¹ƒ. __ ``sabbameva saá¹ƒkiliá¹-á¹-haâ€™â€™ _nti iminÄ• yaá¹ƒ vakk
__parisuddhapÄ• á¸·ivaá¹‡á¹‡anÄ• yaá¹ƒ_ ``lÅ«khatapassino ceva dhutaá¹…gadharassa ca
veditabbÄ• â€™â€™ ti (Sv III 64), tassa parikappitarÅ«passa lÅ«khassa tapassinoti ayamet
III 19/ dasseti. __ ``parisuddhapÄ• á¸·idassanatthaâ€™â€™ _nti ca iminÄ• titthiyÄ• naá¹ƒ v
labbhati, na pana tadatthoti dasseti. __vuttavipakkhavasenÄ• _ti vuttassa atthassa paá¹-ipa
paá¹-ikkhepavasenÄ• ti attho. __tasmiá¹ƒ á¹-hÄ• ne_ti hetuatthe bhummanti tassa hetuatthe
atthaá¹ƒ dassento __ ``evaá¹ƒ so tenÄ• â€™â€™ _tiÄ• dimÄ• ha. __uttari vÄ• yamamÄ• no
dhutadhammehi aparituá¹-á¹-ho, apariyositasaá¹…kappo ca hutvÄ• upari bhÄ• vanÄ• nuyo
karonto.

<69> __ito para_nti ito yathÄ• vuttanayato paraá¹ƒ. __aggabhÄ• vaá¹ƒ vÄ• sÄ• rabhÄ• va
aggabhÄ• vaá¹ƒ vÄ• sÄ• rabhÄ• vaá¹ƒ vÄ• __ajÄ• nanto. _ ``ayamevassa aggabhÄ• vo sÄ

maÃ±Ã±amÄ• no __ ``aggappattÄ• , sÄ• rappattÄ• cÄ• â€™â€™ ti Ä• ha. _

parisuddhatacappattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<70> yamanaá¹ƒ \Be III 21/ saá¹ƒyamanaá¹ƒ __yÄ• mo, _ hiá¹ƒsÄ• dÄ«naá¹ƒ akaraá¹‡ava
__cÄ• tuyÄ• mo, _ so eva saá¹ƒvaro, tena saá¹ƒvuto guttasabbadvÄ• ro __cÄ• tuyÄ• masa
``catubbidhena saá¹ƒvarena pihitoâ€™â€™ _ti. __atipÄ• tanaá¹ƒ_ hiá¹ƒsananti Ä• ha __ ``p
hanatÄ«â€™â€™ _ti. lobhacittena bhÄ• vitaá¹ƒ sambhÄ• vitanti katvÄ• __bhÄ• vitaá¹ƒ nÄ•
ayaÃ±ca tesu tesaá¹ƒyeva samudÄ• cÄ• ro maggoá¹-á¹-hÄ• pakaá¹ƒ viyÄ• ti Ä• ha __ ``tes

__eta_nti abhiharaá¹‡aá¹ƒ, hÄ«nÄ• ya anÄ• vattanaÃ±ca. tenÄ• ha __ ``so abhiharatÄ«ti Ä
__abhiharatÄ«_ti abhibuddhiá¹ƒ neti. tenÄ• ha __ ``uparÅ«pari vaá¸• á¸• hetÄ«â€™â€™ _ti
pabbajitassa abhivÄ• danÄ• di karÄ«yatevÄ• ti pabbajjÄ• seá¹-á¹-hÄ• guá¹‡avisesayogato
sÄ• paá¹‡á¸• itapaÃ±Ã±attÄ• vuttÄ• . gihibhÄ• vo pana nihÄ«no tadubhayÄ• bhÄ• vatoti Ä
gihibhÄ• vatthÄ• yÄ• â€™â€™ _ti.

<71> __tacappattÄ• _ti tacaá¹ƒ pattÄ• , tacasadisÄ• hotÄ«ti attho.

<74>__ titthiyÄ• naá¹ƒ vasenÄ• _ti titthiyÄ• naá¹ƒ samayavasena. __nesa_nti titthiyÄ• naá
dibbacakkhuá¹ƒ. __sÄ«lasampadÄ• _ti sabbÄ• kÄ• rasampannaá¹ƒ catupÄ• risuddhisÄ«laá
tacatapojigucchÄ• yÄ• sÄ• rasampattito. __visesabhÄ• va_nti visesasabhÄ• vaá¹ƒ.

__acelakapÄ• á¸·imattampÄ«_ti \Ee III 27/ \Ne III 20/ acelakapÄ• á¸·iÄ• gatatthamattampi _
mayaá¹ƒ anassÄ• ma vinaá¹-á¹-hÄ• ti attho. __a_-kÄ• ro vÄ• nipÄ• tamattaá¹ƒ, __nassÄ• n
parisuddhapÄ• á¸·Ä«_ti kuto eva amhesu parisuddhapÄ• á¸·iÄ• gatapaá¹-ipatti. esa nayo se
__sutivasenÄ• pÄ«_ti sotapathÄ• gamanamattenÄ• pi __na jÄ• nÄ• ma. _

nigrodhassapajjhÄ• yanavaá¹‡á¹‡anÄ•

<75> __assÄ• _ti \Be III 22/ sandhÄ• nassa gahapatissa. __kakkhaá¸·a_nti pharusaá¹ƒ. __
avattabbavacanaá¹ƒ. yasmÄ• pharusavacanaá¹ƒ yaá¹ƒ uddissa payuttaá¹ƒ, tasmiá¹ƒ kham
paá¹-ipÄ• katikaá¹ƒ hoti, tasmÄ• __ ``ayaá¹ƒ mayÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<76> __bodhatthÄ• ya dhammaá¹ƒ deseti, _ na attano buddhabhÄ• vaghosanatthÄ• ya. __
paravÄ• dabhaÃ±janavÄ• datthÄ• ya. __rÄ• gÄ• disamanatthÄ• ya dhammaá¹ƒ deseti, _ na
__oghanittharaá¹‡atthÄ• yÄ• _ti caturoghanittharaá¹‡atthÄ• ya dhammaá¹ƒ deseti sabbaso
orapÄ• rÄ• tiá¹‡á¹‡amÄ• vahattÄ• desanÄ• ya. __sabbakilesaparinibbÄ• natthÄ• ya dham
lesenapi desanÄ• ya aparÄ• maá¹-á¹-habhÄ• vato.

brahmacariyapariyosÄ• nÄ• divaá¹‡á¹‡anÄ•

<77> __idaá¹ƒ sabbampÄ«_ti sattavassato paá¹-á¹-hÄ• ya yÄ• va ``sattÄ• haâ€™â€™ nti p
vacanaá¹ƒ. __asaá¹-ho pana amÄ• yÄ• vÄ« ujujÄ• tiko_ tikkhapaÃ±Ã±o ugghaá¹-itaÃ±Ã±Å«
taá¹ƒmuhutteneva arahattaá¹ƒ pattuá¹ƒ sakkhissatÄ«ti. __vaá¹…kavaá¹…ko_ti kÄ• yavaá¹…
vaá¹…ko jimho kuá¹-ilo. __ ``saá¹-haá¹ƒ panÄ• haá¹ƒ anusÄ• situá¹ƒ na sakkomÄ«â€™â€™
kilÄ• subhÄ• veneva vadati, atha kho tassa abhÄ• janabhÄ• veneva.

<78> __pakatiyÄ• Ä• cariyo_ti yo eva tumhÄ• kaá¹ƒ ito pubbe pakatiyÄ• Ä• cariyo ahosi,
pubbÄ• ciá¹‡á¹‡avasena Ä• cariyo hotu, na mayaá¹ƒ tumhe antevÄ• sike kÄ• tukÄ• mÄ• ti
__mayaá¹ƒ tumhÄ• kaá¹ƒ uddesena atthikÄ• , _ dhammatanti meva pana tumhe Ã±Ä• petu
__Ä• jÄ«vato_ti jÄ«vikÄ• ya vuttito. __akusalÄ• ti koá¹-á¹-hÄ• saá¹ƒ pattÄ• _ti akusalÄ• ti ta
koá¹-á¹-hÄ• sataá¹ƒyeva upagatÄ• . __kilesadarathasampayuttÄ• _ti kilesadarathasahitÄ•
21/. jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ hitÄ• ti __jÄ• tijarÄ• maraá¹‡iyÄ• . _ saá¹ƒkileso ettha atthi
niyuttÄ• ti __saá¹ƒkilesikÄ• . vodÄ• naá¹ƒ_ vuccati visuddhi, tassa paccayabhÅ«tattÄ• __v
tathÄ• bhÅ«tÄ• cete vodÄ• pentÄ«ti Ä• ha __ ``satte vodÄ• pentÄ«â€™â€™ _ti. sikhÄ• pp
pÄ• ripÅ«rivepullatÄ• maggaphalavaseneva icchitabbÄ• ti \Be III 23/ Ä• ha __ ``maggapaÃ
vepullataâ€™â€™ _nti. __ubhopi vÄ• etÄ• ni_ pÄ• ripÅ«rivepullÄ• ni. yÄ• hi tassa pÄ• rip
vepullatÄ• ti. __tato_ti saá¹ƒkilesadhammappahÄ• navodÄ• nadhammÄ• bhibuddhihetu.

<79> __ ``yathÄ• mÄ• renÄ• â€™â€™ _ti nayidaá¹ƒ nidassanavasena vuttaá¹ƒ, atha kho
dassetuá¹ƒ __ ``mÄ• ro kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __athÄ• _ti mÄ• rena tesaá¹ƒ pari
pacchÄ• aÃ±Ã±Ä• sÄ«ti yojanÄ• . kasmÄ• pana bhagavÄ• pageva na aÃ±Ã±Ä• sÄ«ti? ar
paá¹-ibÄ• hitvÄ• _ti mÄ• rena tesu kataá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ vidhametvÄ• , na tesaá¹ƒ
buddhÄ• naá¹ƒ dukkaraá¹ƒ. __so_ti maggaphaluppattihetu. __tesaá¹ƒ_ paribbÄ• jakÄ• naá

__phuá¹-á¹-hÄ• _ti pariyuá¹-á¹-hÄ• navasena phuá¹-á¹-hÄ• . __yatrÄ• _ti niddhÄ• raá¹‡e b
``yesÅ«â€™â€™ _ti. __aÃ±Ã±Ä• á¹‡attha_nti Ä• jÄ• nanatthaá¹ƒ, upasaggamattaÃ±cettha
Ä• ha __ ``jÄ• nanatthaâ€™â€™ _nti, vÄ«maá¹ƒsanatthanti attho. __cittaá¹ƒ nuppanna_nti
dhammaâ€™â€™ nti Ä• jÄ• nanatthaá¹ƒ ``brahmacariyaá¹ƒ carissÄ• mÄ• â€™â€™ ti ekas
cittaá¹ƒ nuppannaá¹ƒ. sattÄ• ho pana vuccamÄ• no etesaá¹ƒ kiá¹ƒ karissatÄ«ti yojanÄ• . __
sattÄ• haá¹ƒ brahmacariyaá¹ƒ pÅ«retuá¹ƒ, brahmacariyavasena vÄ• sattÄ• haá¹ƒ pÅ«retu
__paravÄ• dabhindana_nti paravÄ• damaddanaá¹ƒ. __sakavÄ• dasamussÄ• pana_nti saka
__vÄ• sanÄ• yÄ• _ti saccasampaá¹-ivedhavÄ• sanÄ• ya. __nesa_nti ca pakaraá¹‡avasena
bhagavato sammukhÄ• , paramparÄ• ya ca devamanussÄ• naá¹ƒ suá¹‡antÄ• naá¹ƒ vÄ• sa
panettha atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

udumbarikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

3. cakkavattisuttavaá¹‡á¹‡anÄ•

attadÄ«pasaraá¹‡atÄ• vaá¹‡á¹‡anÄ•

<80> __uttÄ• naá¹ƒ_ \Be III 24/ \Ne III 22/ \Ee III 30/ vuccati pÄ• kaá¹-aá¹ƒ, tappaá¹-ikkhep
__anuttÄ• naá¹ƒ_ apÄ• kaá¹-aá¹ƒ, paá¹-icchannaá¹ƒ, apacuraá¹ƒ, duviÃ±Ã±eyyaÃ±ca. anut
vaá¹‡á¹‡anÄ• __anuttÄ• napadavaá¹‡á¹‡anÄ• . _ uttÄ• napadavaá¹‡á¹‡anÄ• ya payojanÄ
__anuttÄ• na_ggahaá¹‡aá¹ƒ. __ ``mÄ• tulÄ• â€™â€™ _ti itthiliá¹…gavasena laddhanÄ• mo
Ä• sannappadese mÄ• pitattÄ• nagarampi ``mÄ• tulÄ• â€™â€™ tveva paÃ±Ã±Ä• yittha. te
evaá¹ƒ nÄ• make nagareâ€™â€™ _ti. __avidÅ«re_ti tassa nagarassa avidÅ«re.

kÄ• maÃ±cettha sutte ``bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ• daá¸·hanemi nÄ• ma ahosÄ«
atÄ«tavaá¹ƒsadÄ«pikÄ• kathÄ• Ä• dito paá¹-á¹-hÄ• ya Ä• gatÄ• , ``aá¸• á¸• hateyyavassas
vassasatÄ• yukÄ• puttÄ• bhavissantÄ«â€™â€™ tiÄ• dinÄ• pana savisesaá¹ƒ anÄ• gatatt
Ä• gatÄ• ti vuttaá¹ƒ __ ``anÄ• gatavaá¹ƒsadÄ«pikÄ• ya suttantakathÄ• yÄ• â€™â€™ _ti. an
acchariyaá¹ƒ, tatthÄ• pi anÄ• gatassa sammÄ• sambuddhassa paá¹-ipattikittanaá¹ƒ acchari
__samÄ• gamenÄ• _ti sannipÄ• tena.

__ ``bhattaggaá¹ƒ amanÄ• paâ€™â€™ _ntiÄ• di kevalaá¹ƒ tesaá¹ƒ parivitakkamattaá¹ƒ. __
amanuÃ±Ã±aá¹ƒ. buddhesu kato appakopi aparÄ• dho appako kÄ• ro viya garutaravipÄ• ko
saddhiá¹ƒ ... pe ... sadisaá¹ƒ hotÄ«â€™â€™ _ti. __tatrÄ• _ti tasmiá¹ƒ mÄ• tulanagarassa sa
parisÄ• yaá¹ƒ.

__attadÄ«pÄ• _ti ettha kÄ• maá¹ƒ yo paro na hoti, so attÄ• ti sasantÄ• no ``attÄ• â€™â€™
hitasukhesibhÄ• vena pana attanibbisesattÄ• dhammo idha __ ``attÄ• â€™â€™ _ti adhipp
nÄ• ma lokiyalokuttaro dhammoâ€™â€™ _ti. dvidhÄ• Ä• po gato etthÄ• ti __dÄ«po, _ oghe
bhÅ«mibhÄ• go. idha \Ee III 31/ pana kÄ• moghÄ• dÄ«hi anajjhottharaá¹‡Ä«yattÄ• dÄ«po
dÄ«po patiá¹-á¹-hÄ• etesanti __attadÄ«pÄ• . _ tenÄ• ha __ ``attÄ• naá¹ƒ dÄ«paâ€™â€™ _
paá¹-isaraá¹‡atÄ• ti Ä• ha __ ``idaá¹ƒ tasseva vevacanaâ€™â€™ _nti. __aÃ±Ã±asaraá¹‡ap
aÃ±Ã±asaraá¹‡abhÄ• vapaá¹-ikkhepavacanaá¹ƒ. idaÃ±hi na aÃ±Ã±aá¹ƒ saraá¹‡aá¹ƒ katvÄ
paá¹-ikkhepavacanaá¹ƒ, atha kho aÃ±Ã±assa saraá¹‡asabhÄ• vasseva paá¹-ikkhepavacana
itarassÄ• pi paá¹-ikkhepasiddhito. tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di. idÄ• ni tamevatth
sÄ• dhetuá¹ƒ __ ``vuttampi cetaâ€™â€™ _ntiÄ• di. yadi ettha pÄ• katiko attÄ• icchito, kath
dÄ«pasaraá¹‡abhÄ• vo, tasmÄ• adhippÄ• yiko ettha attÄ• bhaveyyÄ• ti pucchati __ ``ko p
_ti. itaro yathÄ• dhippetaá¹ƒ attÄ• naá¹ƒ dassento __ ``lokiyalokuttaro dhammoâ€™â€™ _ti
paá¹-hamavÄ• rasseva pariyÄ• yabhÄ• vena desitoti dassetuá¹ƒ __ ``tenÄ• hÄ• â€™â€™ _

__gocare_ti bhikkhÅ«naá¹ƒ gocaraá¹-á¹-hÄ• nabhÅ«te. tenÄ• ha __ ``carituá¹ƒ yuttaá¹-á¹-h
__sake_ti kathaá¹ƒ panÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ sakoti Ä• ha __ ``pettike visayeâ€™â€™ _t
sammÄ• sambuddhato Ä• gatattÄ• ``ayaá¹ƒ tumhÄ• kaá¹ƒ gocaroâ€™â€™ ti tena uddiá¹-á
__caranta_nti sÄ• miatthe upayogavacananti Ä• ha __ ``ayamevatthoâ€™â€™ _ti, carantÄ•
vibhattivipallÄ• senapi vacanavipallÄ• senapÄ«ti dasseti. kilesamÄ• rassa otÄ• rÄ• lÄ• bher
otÄ• rÄ• lÄ• bho veditabbo. __ayaá¹ƒ panattho_ti gocare caraá¹‡aá¹ƒ sandhÄ• yÄ• ha, vatt
Ä• gataá¹ƒ.

sakuá¹‡e hantÄ«ti __sakuá¹‡agghi, _ mahÄ• senasakuá¹‡o. __ajjhappattÄ• _ti abhibhavan
__na myÄ• ya_nti me ayaá¹ƒ sakuá¹‡agghi nÄ• laá¹ƒ __abhavissa. naá¹…galakaá¹-á¹-haka
kasitappadeso. __leá¸• á¸• uá¹-á¹-hÄ• na_nti leá¸• á¸• Å«naá¹ƒ \Ee III 32/ uá¹-á¹-hapitaá¹-á¹
bale_ti attano balahetu. __apatthaddhÄ• _ti avagÄ• á¸·hatthambhÄ• saÃ±jÄ• tatthambhÄ•
avhÄ• yantÄ«.

__mahantaá¹ƒ leá¸• á¸• u_nti naá¹…galena bhinnaá¹-á¹-hÄ• ne sukkhatÄ• ya tikhiá¹‡asiá¹.
mahantaá¹ƒ leá¸• á¸• uá¹ƒ. __abhiruhitvÄ• _ti tassa adhobhÄ• gena attanÄ• pavisitvÄ• nil
sallakkhetvÄ• tassupari caá¹…kamanto __assaramÄ• no aá¹-á¹-hÄ• si. ``ehi khoâ€™â€™
assaramÄ• nÄ• kÄ• radassanaá¹ƒ. __sannayhÄ• _ti vÄ• taggahaá¹‡avasena __ubho pakkh
__paccupÄ• dÄ«_ti pÄ• visi. __tatthevÄ• _ti yattha pubbe lÄ• po á¹-hito, tattheva leá¸• á¸• u
__ura_nti attano urappadesaá¹ƒ. __paccatÄ• á¸·esÄ«_ti pati atÄ• á¸·esi sÄ• rambhavasena
paharaá¹‡ato vidhÄ• rentÄ« patÄ• á¸·esi. __Ä• rammaá¹‡a_nti paccayaá¹ƒ. ``avasaraâ€™â

``kusalÄ• naâ€™â€™ nti \Ne III 24/ evaá¹ƒ pavattÄ• ya desanÄ• ya ko anusandhi? yathÄ•
``attadÄ«pÄ• , bhikkhave, viharathÄ• â€™â€™ tiÄ• dinÄ• (DN III 80) yeva attadhammapari
lokiyalokuttaradhammÄ• gahitÄ• , te yevettha kusalaggahaá¹‡ena gahitÄ• ti. __anavajjalak
avajjapaá¹-ipakkhasabhÄ• vÄ• naá¹ƒ. ``avajjarahitasabhÄ• vÄ• naâ€™â€™ nti keci. tattha
vipÄ• kadhammadhammÄ• eva gahitÄ• , dutiye pana vipÄ• kadhammÄ• pi. yadi evaá¹ƒ, ka
vattananti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ ``vipÄ• kadhammÄ• sÄ«lÄ• di viya
vattitabbÄ• â€™â€™ ti. __samÄ• dÄ• na_nti pana attano santÄ• ne sammÄ• Ä• dÄ• naá¹ƒ
daá¹-á¹-habbaá¹ƒ. vipÄ• kadhammÄ• hi paccayavisesehi sattasantÄ• ne sammadeva Ä• hi
Ä• yuÄ• disampattivisesabhÅ«tÄ• \Ee III 33/ uparÅ«parikusalavisesuppattiyÄ• upanissayÄ
__puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti ettha __puÃ±Ã±a_nti uttarapadalopenÄ• yaá¹ƒ niddesa
vaá¸• á¸• hatÄ«â€™â€™ _ti. __puÃ±Ã±aphala_nti ca ekadesasarÅ«pekasesena vuttaá¹ƒ ``
puÃ±Ã±aphalaâ€™â€™ nti Ä• ha __ ``uparÅ«pari puÃ±Ã±ampi puÃ±Ã±avipÄ• kopi veditab

__ ``mÄ• tÄ• pitÅ«naâ€™â€™ _ntiÄ• di nidassanamattaá¹ƒ, tasmÄ• aÃ±Ã±ampi evarÅ«pa
daá¹-á¹-habbaá¹ƒ. __sinehavasenÄ• _ti upanissayabhÅ«tassa sinehassa vasena, na sampa

sinehasampayuttaá¹ƒ nÄ• ma kusalaá¹ƒ atthi. __mudumaddavacitta_nti mettÄ• vasena ativi
yathÄ• matthakappattaá¹ƒ vaá¹-á¹-agÄ• mikusalaá¹ƒ dassetuá¹ƒ ``mÄ• tÄ• pitÅ«naá¹ƒ ... p
mudumaddavacittaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ matthakappattameva vivaá¹-á¹-agÄ• mikus
``cattÄ• ro sati ... pe ... bodhipakkhiyadhammÄ• â€™â€™ _ti vuttaá¹ƒ. tadaÃ±Ã±epi pana d
vaá¹-á¹-assa upanissayabhÅ«tÄ• __vaá¹-á¹-agÄ• mikusalaá¹ƒ_ vivaá¹-á¹-assa upanissayab
__vivaá¹-á¹-agÄ• mikusala_nti veditabbÄ• . __pariyosÄ• na_nti phalavisesÄ• vahatÄ• ya ph
sikhÄ• ppatti, devaloke ca pavattisirivibhavoti pariyosÄ• naá¹ƒ __ ``manussalokeâ€™â€™ _
manussalokavaseneva cÄ• yaá¹ƒ \Be III 27/ desanÄ• Ä• gatÄ• ti. maggaphalanibbÄ• nasan
__vivaá¹-á¹-agÄ• mikusalassa vipÄ• kaá¹ƒ suttapariyosÄ• ne dassissati_ ``atha kho, bhikkh
rÄ• jÄ• â€™â€™ tiÄ• dinÄ• (DN III 108).

daá¸·hanemicakkavattirÄ• jakathÄ• vaá¹‡á¹‡anÄ•

<81> __idhÄ• _ti imasmiá¹ƒ ``kusalÄ• naá¹ƒ, bhikkhave, dhammÄ• naâ€™â€™ ntiÄ• dinÄ•
Ä• raddhaá¹-á¹-hÄ• ne vaá¹-á¹-avivaá¹-á¹-agÄ• mibhÄ• vena sÄ• dhÄ• raá¹‡e kusalaggaha
__vaá¹-á¹-agÄ• mikusalÄ• nusandhivasena ``bhÅ«tapubbaá¹ƒ bhikkhaveâ€™â€™ ti \Ee III
Ä• rabhanto ca desiyamÄ• namattaá¹ƒ \Ne III 25/. dhammapaá¹-iggÄ• hakÄ• naá¹ƒ bhikkhÅ
dÄ«petvÄ• Ä• rabhÄ«ti dassetuá¹ƒ __ ``bhikkhaveâ€™â€™ _tiÄ• di vuttaá¹ƒ, paá¹-hamaá¹
bhagavÄ• atthato dÄ«peti viyÄ• ti adhippÄ• yo.

<82> __Ä«sakampÄ«_ti appamattakampi. __avasakkita_nti ogatabhaá¹-á¹-haá¹ƒ. __nemia
sammukhÄ• . __bandhiá¹ƒsu_ cakkaratanassa osakkitÄ• nosakkitabhÄ• vaá¹ƒ jÄ• nituá¹ƒ. _
yathÄ• vuttaá¹-á¹-hÄ• nÄ• cavanaá¹ƒ. __atibalavadose_ti raÃ±Ã±o balavati anatthe upaá¹-

__appamatto_ti raÃ±Ã±o Ä• á¹‡Ä• ya pamÄ• daá¹ƒ akaronto.

__ekasamuddapariyantamevÄ• _ti jambudÄ«pameva sandhÄ• ya vadati. so uttarato assak
paricchinnaá¹ƒ hutvÄ• attÄ• naá¹ƒ parikkhipitvÄ• á¹-hitaekasamuddapariyanto. __puÃ±Ã±i
cakkavattibhÄ• vÄ• vahÄ• ya puÃ±Ã±iddhiyÄ• vasena.

<83> __evaá¹ƒ katvÄ• _ti kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• . __sukataá¹ƒ kamma_n
vadati.

__ ``dasavidhaá¹ƒ, dvÄ• dasavidhaâ€™â€™ _nti ca vuttavibhÄ• go parato Ä• gamissati. __
á¹-hiteneva. __niddose_ti cakkavattivattassa paá¹-ipakkhabhÅ«tÄ• naá¹ƒ dosÄ• naá¹ƒ apag
__cakkavattÄ«naá¹ƒ vatte_ti cakkavattirÄ• jÅ«hi vattitabbavatte. bhÄ• vini bhÅ«te viya hi up
``agamÄ• rÄ• jagahaá¹ƒ buddhoâ€™â€™ ti (Sn 410). adhigatacakkavattibhÄ• vÄ• pi hi te t
vuttaá¹ƒ.

cakkavattiariyavattavaá¹‡á¹‡anÄ•

<84> aÃ±Ã±athÄ• \Be III 28/ vattituá¹ƒ adento so dhammo adhiá¹-á¹-hÄ• naá¹ƒ etassÄ• ti
tena __tadadhiá¹-á¹-hÄ• nena cetasÄ• . sakkaronto_ti \Ee III 35/ Ä• darakiriyÄ• vasena karo
``yathÄ• â€™â€™ _tiÄ• di. __garuá¹ƒ karonto_ti pÄ• sÄ• á¹‡acchattaá¹ƒ viya garukaraá¹‡a
tenevÄ• ha __ ``tasmiá¹ƒ gÄ• ravuppattiyÄ• â€™â€™ _ti. __mÄ• nento_ti sambhÄ• vanÄ•
tenÄ• ha __ ``tamevÄ• â€™â€™ _tiÄ• di. evaá¹ƒ pÅ«jayato apacÄ• yato evaÃ±ca yathÄ• v
dassetuá¹ƒ __ ``taá¹ƒ apadisitvÄ• â€™â€™ _tiÄ• di \Ne III 26/ vuttaá¹ƒ. __ ``dhammÄ• dhip
Ä• gatabhÄ• venÄ• â€™â€™ _ti iminÄ• yathÄ• vuttadhammassa jeá¹-á¹-hakabhÄ• vena pu
sakkacca samupacitabhÄ• vaá¹ƒ dasseti. __ ``dhammavaseneva sabbakiriyÄ• naá¹ƒ karaá¹
á¹-hÄ• nanisajjÄ• dÄ«su yathÄ• vuttadhammaninnapoá¹‡apabbhÄ• rabhÄ• vaá¹ƒ dasseti. _
rakkhÄ• varaá¹‡aguttiyÄ• . __paraá¹ƒ rakkhanto_ aÃ±Ã±aá¹ƒ diá¹-á¹-hadhammikÄ• dianatth
paratthasÄ• dhanena khantiÄ• diguá¹‡ena __attÄ• naá¹ƒ_ tato eva __rakkhati. mettacittatÄ•
__nivÄ• sanapÄ• rupanagehÄ• dÄ«naá¹ƒ_ sÄ«tuá¹‡hÄ• dipaá¹-ibÄ• hanena __Ä• varaá¹‡a
abbhantarabhÅ«te puttadÄ• rÄ• dijane.

__ ``sÄ«lasaá¹ƒvare patiá¹-á¹-hÄ• pehÄ«â€™â€™ _ti iminÄ• rakkhaá¹ƒ dasseti, __ ``vatth
dehÄ«â€™â€™ _ti iminÄ• Ä• varaá¹‡aá¹ƒ, itarena guttiá¹ƒ. __bhattavetanasampadÄ• nena
sÄ«lasaá¹ƒvare patiá¹-á¹-hÄ• panÄ• dÄ«ni sampiá¹‡á¸• eti. eseva nayo ito paresupi __pi_-s
nivÄ• so etesanti __negamÄ• , _ evaá¹ƒ __jÄ• napadÄ• _ti Ä• ha __ ``nigamavÄ• sinoâ€™a

__navavidhÄ• mÄ• namadÄ• _ti ``seyyohamasmÄ«â€™â€™ tiÄ• di (SN b IV 108; Dhs 11
nayappavattiyÄ• \Ee III 36/ navavidhÄ• mÄ• nasaá¹…khÄ• tÄ• madÄ• . mÄ• no eva hetth
mÄ• namado. sobhane kÄ• yikavÄ• casikakamme ratoti __sÅ«rato_ u-kÄ• rassa dÄ«ghaá¹ƒ
__soraccaá¹ƒ, _ kÄ• yikavÄ• casiko avÄ«tikkamo, sabbaá¹ƒ vÄ• kÄ• yavacÄ«sucaritaá¹ƒ. s
_ tassa bhÄ• vo __soraccaá¹ƒ, _ yathÄ• vuttameva sucaritaá¹ƒ. __rÄ• gÄ• dÄ«na_nti rÄ• g
__damanÄ• dÄ«hÄ«_ti damanasamanaparinibbÄ• panehi. __ekamattÄ• na_nti \Be III 29/ el
attano cittanti attho. rÄ• gÄ• dÄ«naÃ±hi pubbabhÄ• giyaá¹ƒ damanÄ• dipaccekaá¹ƒ icchitab
viya ekajjhaá¹ƒ paá¹-isaá¹…khÄ• namukhena pajahanato. __ekamattÄ• na_nti vÄ• vivekav
attÄ• naá¹ƒ. __kÄ• le kÄ• le_ti tesaá¹ƒ santikaá¹ƒ upasaá¹…kamitabbe kÄ• le kÄ• le.

__idha á¹-hatvÄ• _ti ``idaá¹ƒ kho, tÄ• ta, taâ€™â€™ nti evaá¹ƒ nigamanavasena vuttaá¹-á¹
__vatta_nti ariyacakkavattivattaá¹ƒ. __samÄ• netabba_nti ``dasavidhaá¹ƒ, dvÄ• dasavidhaâ
vuttagaá¹‡anÄ• ya ca samÄ• naá¹ƒ kÄ• tabbaá¹ƒ anÅ«naá¹ƒ anadhikaá¹ƒ katvÄ• dassetab
ayuttaá¹-á¹-hÄ• ne rÄ• gassa. __visamalobhassÄ• _ti yuttaá¹-á¹-hÄ• nepi ativiya balavabhÄ•

cakkaratanapÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<85> __vattamÄ• nassÄ• _ti \Ne III 27/ paripuá¹‡á¹‡e cakkavattivatte vattamÄ• nassa, no a
``pÅ«retvÄ• vattamÄ• nassÄ• â€™â€™ _ti. kittÄ• vatÄ• panassa pÄ• ripÅ«rÄ« hotÄ«ti? ta
heá¹-á¹-himaparicchedena dvÄ• dasahipi saá¹ƒvaccharehi pÅ«rati, paÃ±cavÄ«satiyÄ• , paÃ
saá¹ƒvaccharehi. ayaÃ±ca bhedo dhammacchandassapi tikkhamajjhamudutÄ• vasena, itara
vadanti.

dutiyÄ• dicakkavattikathÄ• vaá¹‡á¹‡anÄ•

<90> __attano matiyÄ• _ti paramparÄ• gataá¹ƒ purÄ• á¹‡aá¹ƒ tantiá¹ƒ paveá¹‡iá¹ƒ laá¹…g
icchitÄ• kÄ• rena. tenÄ• ha __ ``porÄ• á¹‡akaâ€™â€™ _ntiÄ• di.

__na_ \Ee III 37/ __pabbantÄ«_ti samiddhiyÄ• na pÅ«renti, phÄ«tÄ• na hontÄ«ti attho. ten
vaá¸• á¸• hantÄ«â€™â€™ _ti. tathÄ• cÄ• ha __ ``katthaci suÃ±Ã±Ä• hontÄ«â€™â€™ _ti.
raÃ±Ã±Ä• amÄ• saha vattantÄ«ti __amaccÄ• , _ yehi vinÄ• rÄ• jakiccaá¹ƒ nappavattati. p
raÃ±Ã±o parisÄ• ya bhavÄ• ti __pÄ• risajjÄ• . _ tenÄ• ha __ ``parisÄ• vacarÄ• â€™â€™ _ti
á¹-hapitÄ• hutvÄ• raÃ±Ã±o Ä• yaá¹ƒ, vayaÃ±ca yÄ• thÄ• vato gaá¹‡entÄ«ti __gaá¹‡akÄ• .
jÄ• tikulasutÄ• cÄ• rÄ• divasena puthuttaá¹ƒ gatattÄ• mahatÄ« mattÄ• etesanti __mahÄ• n
mahÄ• nubhÄ• vÄ• amaccÄ• evÄ• ti Ä• ha __ ``mahÄ• amaccÄ• â€™â€™ _ti. ye raÃ±Ã±
te __anÄ«kaá¹-á¹-hÄ• _ti Ä• ha __ ``hatthiÄ• cariyÄ• dayoâ€™â€™ _ti \Be III 30/. mantaá¹ƒ
jÄ«vantÄ«ti __mantassÄ• jÄ«vino, _ matisajÄ«vÄ• ti attho, ye tattha tattha rÄ• jakicce upade
``mantÄ• vuccati paÃ±Ã±Ä• â€™â€™ _tiÄ• di.

Ä• yuvaá¹‡á¹‡Ä• diparihÄ• nikathÄ• vaá¹‡á¹‡anÄ•

<91> __balavalobhattÄ• _ti ``imasmiá¹ƒ loke idÄ• ni daliddamanussÄ• nÄ• ma bahÅ«, tesa
anuppadiyamÄ• ne mayhaá¹ƒ kosassa parikkhayo hotÄ«â€™â€™ ti evaá¹ƒ uppannabalava
__uparÅ«paribhÅ«mÄ«sÅ«_ti chakÄ• masaggasaá¹…khÄ• tÄ• su uparÅ«parikÄ• mabhÅ«m
nÄ• ma, taá¹ƒ panettha uddhagÄ• mÄ«ti Ä• ha __ ``uddhaá¹ƒ aggaá¹ƒ assÄ• â€™â€™ _ti.
saggappayojanÄ• ti vÄ• __sovaggikÄ• . dasannaá¹ƒ visesÄ• na_nti dibbaÄ• yuvaá¹‡á¹‡aya
dibbarÅ«pÄ• dÄ«naÃ±ca phalavisesÄ• naá¹ƒ \Ne III 28/. __vaá¹‡á¹‡a_ggahaá¹‡ena cettha
gahito, __rÅ«pa_ggahaá¹‡ena bahiddhÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ.

<92> __suá¹-á¹-hu_ \Ee III 38/ __nisiddha_nti yathÄ• yaá¹ƒ iminÄ• attabhÄ• vena adinnaá
sakkoti, evaá¹ƒ sammadeva tato nisedhitaá¹ƒ katvÄ• . __mÅ«lahata_nti jÄ«vitÄ• voropaner

<96> rÄ• gavasena caraá¹‡aá¹ƒ __carittaá¹ƒ, _ carittameva __cÄ• rittaá¹ƒ, _ methunanti ad
``paresaá¹ƒ dÄ• resÅ«â€™â€™ ti vuttattÄ• __ ``micchÄ• cÄ• raâ€™â€™ _nti Ä• ha.

<100> __paccanÄ«kadiá¹-á¹-hÄ«_ti ``atthi dinnaâ€™â€™ ntiÄ• dikÄ• ya (MN I 441; II 94; V
sammÄ• diá¹-á¹-hiyÄ• paá¹-ipakkhabhÅ«tÄ• diá¹-á¹-hi.

<101> __mÄ• tucchÄ• dikÄ• _ upari sayameva vakkhati. __atibalavalobho_ti ativiya balavÄ
akÄ• le, adese ca pavattati. __micchÄ• dhammo_ti micchÄ• viparÄ«to avisabhÄ• gavatthul
``purisÄ• naâ€™â€™ _ntiÄ• di.

__tassa bhÄ• vo_ti yena mettÄ• karuá¹‡Ä• pubbaá¹…gamena cittena puggalo ``matteyyoâ
yathÄ• vuttacittuppÄ• do, taá¹ƒsamuá¹-á¹-hÄ• nÄ• ca kiriyÄ• __matteyyatÄ• . _ tenÄ• ha _
paá¹-ipattiyÄ• etaá¹ƒ nÄ• maâ€™â€™ _nti \Be III 31/. yÄ• sammÄ• pajjitabbe sammÄ• a
agÄ• ravakiriyÄ• dibhÄ• vato. vippaá¹-ipattiyaá¹ƒ pana vattabbameva natthÄ«ti Ä• ha __ ``ta
tappaá¹-ipakkhatÄ• ca amatteyyatÄ• â€™â€™ _ti. __kule jeá¹-á¹-hÄ• na_nti attano kule vu
mahÄ• pitucÅ«á¸·apitujeá¹-á¹-hakabhÄ• tikÄ• dÄ«naá¹ƒ.

dasavassÄ• yukasamayavaá¹‡á¹‡anÄ•

<103> __ ``yaâ€™â€™ _nti iminÄ• samayo Ä• maá¹-á¹-ho, bhummatthe cetaá¹ƒ paccattav
samayeâ€™â€™ _ti. alaá¹ƒ patinoti __alaá¹ƒpateyyÄ• . _ tassÄ• pariyattatÄ• bhariyÄ• bh
``dÄ• tuá¹ƒ yuttÄ• â€™â€™ _ti. __aggarasÄ• nÄ«_ti madhurabhÄ• vena, bhesajjabhÄ• ven

__dippissantÄ«_ti \Ee III 39/ paá¹-ipakkhabhÄ• vena samujjalissanti. tenÄ• ha ``kusalantipi
bhavissatÄ«â€™â€™ ti \Ne III 29/. __aho puriso_ti mÄ• tÄ• dÄ«supi Ä«diso, aÃ±Ã±esaá¹ƒ
vissajjessati, aho tejavapurisoti.

__gehe mÄ• tugÄ• maá¹ƒ viyÄ• _ti attano gehe dÄ• sibhariyÄ• bhÅ«tamÄ• tugÄ• maá¹ƒ vi
mÄ• tÄ• dÄ«su bhariyÄ• ya viya cÄ• rittasaá¹…karaá¹ƒ.

__balavakopo_ti hantukÄ• matÄ• vasena uppattiyÄ• balavakopo. __Ä• ghÄ• tetÄ«_ti Ä• ha
kakkhaá¸·apharusabhÄ• vena cittaá¹ƒ vibÄ• dhatÄ«ti attho. nissayadahanaraso hi doso. __
vinÄ• seti, __manopadÅ«sanato_ manassa pakopanato. __tibba_nti tikkhaá¹ƒ, sÄ• panass
avahantepi sinehavatthuá¹ƒ laá¹…ghitvÄ• pi pavattiyÄ• veditabbÄ• ti Ä• ha __ ``piyamÄ• n

<104> kappavinÄ• so __kappo_ uttarapadalopena, antarÄ• va kappo __antarakappo. _ taá
atthÄ«ti __kappo, _ sattalokoti Ä• ha __ ``antarÄ• va lokavinÄ• soâ€™â€™ _ti. svÄ• yaá¹ƒ
kathaÃ±cassa sambhavo, kiá¹ƒ gatikoti antogadhaá¹ƒ codanaá¹ƒ sandhÄ• yÄ• ha __ ``anta
_tiÄ• di. __lobhussadÄ• yÄ• _ti lobhÄ• dhikÄ• ya __pajÄ• ya_ vattamÄ• nÄ• ya.

__evaá¹ƒ cintayiá¹ƒsÅ«_ti pubbe yathÄ• nussavÄ• nussaraá¹‡ena, attano ca Ä• yuvisesas
__gumbalatÄ• dÄ«hi gahanaá¹ƒ á¹-hÄ• na_nti gumbalatÄ• dÄ«hi saÃ±channatÄ• ya gahan
__rukkhehi_ \Ee III 40/ __gahana_nti rukkhehi nirantaranicitehi gahanabhÅ«taá¹ƒ \Be III 32/
__nadÄ«vidugga_nti chinnataá¹-Ä• hi nadÄ«hi orato, pÄ• rato ca viduggaá¹ƒ. tenÄ• ha __ ``
__pabbatehi visamaá¹ƒ_ pabbatantaraá¹ƒ. __pabbatesu vÄ• _ chinnataá¹-esu durÄ• rohaá¹
sabhÄ• ge_ti jÄ«vanavasena samÄ• nabhÄ• ge sadise __karissanti. _

Ä• yuvaá¹‡á¹‡Ä• divaá¸• á¸• hanakathÄ• vaá¹‡á¹‡anÄ•

<105> __Ä• yata_nti vÄ• dÄ«ghaá¹ƒ cirakÄ• likaá¹ƒ. maraá¹‡avasena hi Ã±Ä• tikkhayo Ä•
rÄ• jabhayÄ• dinÄ• ukkamanavasena punarÄ• vattiyÄ• pi tassa labbhanato. __osakkeyyÄ•
viramaá¹‡ampi atthato pajahanameva pariccajanabhÄ• vatoti Ä• ha __ ``pajaheyyÄ• mÄ• ti
__sÄ«lagabbhe vaá¸• á¸• hitattÄ• _ti mÄ• tu, pitu ca sÄ«lavantatÄ• ya tadavayavabhÅ«te g
``sÄ«lagabbhe vaá¸• á¸• hitÄ• â€™â€™ ti vuttÄ• , etena utuÄ• hÄ• rassa viya tadaÃ±Ã±ass
vasena sattasantÄ• nassa visesÄ• dhÄ• naá¹ƒ hotÄ«ti dasseti. yaá¹ƒ panettha vattabbaá¹ƒ,
__brahmajÄ• laá¹-Ä«kÄ• yaá¹ƒ_ \Ne III 30/ (Sv-pá¹- I 7) vuttameva. __khettavisuddhiyÄ• _ti
adhiá¹-á¹-hÄ• nabhÅ«tavatthuvisuddhiyÄ• . nanu ca taá¹ƒ visesÄ• dhÄ• naá¹ƒ jÄ• yamÄ• n
bhaveyyÄ• ti? saccametaá¹ƒ, rÅ«pasantatiyÄ• pana tathÄ• Ä• hitavisesÄ• ya arÅ«pasanta
hoti tappaá¹-ibaddhavuttibhÄ• vato. yathÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• rena upatthambhite rÅ«p
anuggahito eva nÄ• ma hoti, yathÄ• pana raÃ±Ã±o cakkavattino puÃ±Ã±avisesaá¹ƒ upanis
itthiratanÄ• dÄ«naá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• te te visesÄ• sambhavanti tabbhÄ• ve
abhÄ• vato, evameva \Ee III 41/ tasmiá¹ƒ kÄ• le mÄ• tÄ• pitÅ«naá¹ƒ yathÄ• vuttapuÃ±Ã±av
puttÄ• naá¹ƒ jÄ• yamÄ• nÄ• naá¹ƒ dÄ«ghÄ• yukatÄ• khettavisuddhiyÄ• va hotÄ«ti veditab
saá¹ƒvegadhammachandÄ• disamupabrÅ«hitÄ• ya tadÄ• tesaá¹ƒ kusalacetanÄ• ya tathÄ•
samuppajjanato. __etthÄ• _ti imasmiá¹ƒ manussaloke, __tatthÄ• _ti yathÄ• vuttaá¹ƒ kusala
vattamÄ• ne sattanikÄ• ye. __tatthevÄ• _ti tasmiá¹ƒyeva sattanikÄ• ye. __ ``attanova sÄ«la
vuttaá¹ƒ sasantatipariyÄ• pannassa dhammassa tattha visesappaccayabhÄ• vato. khettavis
paá¹-ikkhipituá¹ƒ na sakkÄ• .

__koá¹-á¹-hÄ• sÄ• _ti \Be III 33/ cattÄ• rÄ«savassÄ• yukÄ• tiÄ• dayo asÄ«tivassasahassÄ•
koá¹-á¹-hÄ• sÄ• . __adinnÄ• dÄ• nÄ• dÄ«hÄ«_ti __Ä• di_-saddena kule jeá¹-á¹-hÄ• pacÄ•
dasannaá¹ƒ pÄ• pakoá¹-á¹-hÄ• sÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

saá¹…kharÄ• jauppattivaá¹‡á¹‡anÄ•

<106> __evaá¹ƒ uppajjanakataá¹‡hÄ• _ti evaá¹ƒ vacÄ«bhedaá¹ƒ pÄ• panavasena pavattÄ
__anasana_nti kÄ• yikakiriyÄ• asamatthatÄ• hetubhÅ«to sarÄ«rasaá¹…koco. tenÄ• ha __ ``
_tiÄ• di. __ghananivÄ• sata_nti gÄ• manigamarÄ• jadhÄ• nÄ«naá¹ƒ ghananiviá¹-á¹-hataá¹ƒ

nÄ• tidÅ«ravattitaá¹ƒ. __nirantarapÅ«rito_ti nirantaraá¹ƒ viya puá¹‡á¹‡o tatrupagÄ• naá¹ƒ sa
bahubhÄ• vato.

metteyyabuddhuppÄ• davaá¹‡á¹‡anÄ•

<107> kiÃ±cÄ• pi pubbe vaá¸• á¸• hamÄ• nakavasena desanÄ• Ä• gataá¹ƒ, idaá¹ƒ pana n
vuttaá¹ƒ. kasmÄ• ti ce Ä• ha __ ``na hÄ«â€™â€™ _tiÄ• di. sattÄ• naá¹ƒ vaá¸• á¸• hamÄ• n
nibbattanti saá¹ƒsÄ• re saá¹ƒvegassa dubbibhÄ• vanÄ«yattÄ• \Ee III 42/. tato vassasatasa
buddhuppÄ• dakÄ• lo.

<108> samussitaá¹-á¹-hena \Ne III 31/ yÅ«po viyÄ• ti __yÅ«po, _ yÅ«panti ettha sattÄ•
anekabhÅ«mikÅ«á¹-Ä• gÄ• rovarakÄ• divantatÄ• yÄ• ti __yÅ«po, _ pÄ• sÄ• do. __raÃ±Ã±c
karaá¹‡avacanantidassetiussÄ• hasampattiÄ• dinÄ• . mahatÄ• rÄ• jÄ• nubhÄ• vena, maha
samannÄ• gatattÄ• catÅ«hi saá¹…gahavatthÅ«hi mahÄ• janassa raÃ±janato __mahÄ• par
jÄ• take_ti mahÄ• panÄ• dajÄ• take (J I 3.40 mahÄ• panÄ• dajÄ• take).

__panÄ• do nÄ• ma so rÄ• jÄ• _ti ``atÄ«te panÄ• do nÄ• ma so rÄ• jÄ• assosÄ«â€™â€™
attÄ• naá¹ƒ paraá¹ƒ viya niddisati. Ä• yasmÄ• hi bhaddajitthero attanÄ• ajjhÄ• vutthapubba
suvaá¹‡á¹‡apÄ• sÄ• daá¹ƒ dassetvÄ• evamÄ• ha. __yassa yÅ«po suvaá¹‡á¹‡ayo_ti yassa
suvaá¹‡á¹‡ayo suvaá¹‡á¹‡amayo. __tiriyaá¹ƒ soá¸·asubbedho_ti vitthÄ• rato soá¸·asasarap
aá¸• á¸• hayojanappamÄ• á¹‡o hoti. __ubbhamÄ• hu_ \Be III 34/ __sahassadhÄ• _ti ubbhaa
pÄ• sÄ• dassa sahassadhÄ• sahassakaá¹‡á¸• appamÄ• á¹‡aá¹ƒ Ä• hu, so pana yojanato p
hoti. keci panettha gÄ• thÄ• sukhatthaá¹ƒ ``Ä• hÅ«â€™â€™ ti dÄ«ghaá¹ƒ kataá¹ƒ, ahu aho

__sahassakaá¹‡á¸• o_ti sahassabhÅ«miko, ``sahassakhaá¹‡á¸• oâ€™â€™ tipi pÄ• á¹-ho, s
__satageá¹‡á¸• Å«_ti anekasataniyÅ«hako. __dhajÄ• lÅ«_ti tattha tattha niyÅ«hasikharÄ• d
sattidhajavÄ«raá¹…gadhajÄ• dÄ«hi dhajehi sampanno. __haritÄ• mayo_ti cÄ• mÄ«karasuv
__haritÄ• mayo_ti ``haritamaá¹‡iparikkhaá¹-oâ€™â€™ ti vadanti. __gandhabbÄ• _ti naá¹-Ä•
sattadhÄ• _ti chamattÄ• ni gandhabbasahassÄ• ni sattadhÄ• tassa pÄ• sÄ• dassa sattasu
abhiramÄ• panatthaá¹ƒ nacciá¹ƒsÅ«ti attho. te \Ee III 43/ evaá¹ƒ naccantÄ• pi kira rÄ• jÄ• n
nÄ• sakkhiá¹ƒsu. atha sakko devarÄ• jÄ• devanaá¹-aá¹ƒ pesetvÄ• samajjaá¹ƒ kÄ• resi, tad

__koá¹-igÄ• mo nÄ• ma_ mÄ• pito. __vatthÅ«_ti bhaddajittherassa vatthu. taá¹ƒ __theragÄ•
(Th-a bhaddajittheragÄ• thÄ• vaá¹‡á¹‡anÄ• ya) vitthÄ• rato Ä• gatameva. __itarassÄ• _ti na
__Ä• nubhÄ• vÄ• _ti puÃ±Ã±Ä• nubhÄ• vanimittaá¹ƒ.

__dÄ• navasena datvÄ• _ti taá¹ƒ pÄ• sÄ• daá¹ƒ attano pariggahabhÄ• vaviyojanena dÄ• na
__vissajjetvÄ• _ti citteneva pariccajanavasena datvÄ• puna dakkhiá¹‡eyyÄ• naá¹ƒ santaka

nirapekkhapariccÄ• gavasena vissajjetvÄ• . __ettakenÄ• _ti ``bhÅ«tapubbaá¹ƒ bhikkhaveâ€
yÄ• va ``pabbajissatÄ«â€™â€™ ti padaá¹ƒ ettakena desanÄ• maggena.

bhikkhuno Ä• yuvaá¹‡á¹‡Ä• divaá¸• á¸• hanakathÄ• vaá¹‡á¹‡anÄ•

<110> __idaá¹ƒ_ \Ne III 32/ __bhikkhuno Ä• yusmi_nti Ä• yusmiá¹ƒ sÄ• dhetabbe idaá¹ƒ bh
cirajÄ«vitÄ• ya hetubhÄ• vatoti. tenÄ• ha __ ``idaá¹ƒ Ä• yukÄ• raá¹‡aâ€™â€™ _nti.

sampannasÄ«lassa avippaá¹-isÄ• rapÄ• mojjapÄ«tipassaddhisukhasamÄ• dhiyathÄ• bhÅ«t
taá¹ƒsamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«pehi kÄ• yassa phuá¹-attÄ• sarÄ«re vaá¹‡á¹‡adhÄ• tu
hoti, kalyÄ• á¹‡o ca kittisaddo abbhuggacchatÄ«ti Ä• ha __ ``sÄ«lavato hÄ«â€™â€™ _tiÄ•

__vivekajaá¹ƒ pÄ«tisukhÄ• dÄ«_ti __Ä• di_-saddena samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ, apÄ«ti
satipÄ• risuddhijaá¹ƒ upekkhÄ• sukhaÃ±ca saá¹…gaá¹‡hÄ• ti.

__appaá¹-ikkÅ«latÄ• vaho_ti appamÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ, attano ca tesu appaá¹-ikk
hitÅ«pasaá¹ƒhÄ• rÄ• divasena pavattiyÄ• sabbadisÄ• su pharaá¹‡aappamÄ• á¹‡avasena s

__ ``arahattaphalasaá¹…khÄ• taá¹ƒ balaâ€™â€™ _nti vuttaá¹ƒ tassa akuppadhammatÄ• ya
anabhibhavanÄ«yabhÄ• vato.

__ ``lokeâ€™â€™ _ti idaá¹ƒ yathÄ• __ ``ekabalampÄ«â€™â€™ _ti iminÄ• sambandhÄ«ya
``duppasahaá¹ƒ durabhisambhavaâ€™â€™ nti imehipi sambandhitabbaá¹ƒ. lokapariyÄ• pa
balassa duppasahatÄ• , durabhisambhavatÄ• , na lokuttarehÄ«ti. __etthevÄ• _ti etasmiá¹ƒ
tadatthanti attho.

__lokuttarapuÃ±Ã±ampÄ«_ti lokuttarapuÃ±Ã±ampi puÃ±Ã±aphalampi. __yÄ• va Ä• savakk
vivaá¹-á¹-agÄ• mikusaladhammÄ• naá¹ƒ samÄ• dÄ• nahetÅ«ti yojanÄ• . __amatapÄ• naá¹ƒ
heá¹-á¹-himamaggaphalasamadhigamavasenÄ• ti adhippÄ• yo.

cakkavattisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

4. aggaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

vÄ• seá¹-á¹-habhÄ• radvÄ• javaá¹‡á¹‡anÄ•

<111> __etthÄ• _ti \Be III 36/ \Ne III 33/ \Ee III 45/ ``pubbÄ• rÄ• me, migÄ• ramÄ• tupÄ• sÄ
padadvaye. koyaá¹ƒ pubbÄ• rÄ• mo, kathaÃ±ca pubbÄ• rÄ• mo, kÄ• ca migÄ• ramÄ• tÄ• ,

etasmiá¹ƒ antolÄ«ne anuyoge. __ayaá¹ƒ_ idÄ• ni vuccamÄ• nÄ• __anupubbikathÄ• _ Ä• d
saá¹…khepeneva anupubbikathÄ• . __padumuttaraá¹ƒ bhagavantaá¹ƒ_ ekaá¹ƒ upÄ• sikaá¹
aggupaá¹-á¹-hÄ• yikaá¹-á¹-hÄ• ne á¹-hapentiá¹ƒ disvÄ• na tattha saÃ±jÄ• tagÄ• ravabahum
purakkhatvÄ• bhagavantaá¹ƒ __nimantetvÄ• . meá¹‡á¸• akaputtassÄ• _ti meá¹‡á¸• akaseá
ahosi_ tathÄ• katÄ• dhikÄ• rattÄ• .

__mÄ• tuá¹-á¹-hÄ• ne á¹-hapesi_ attano sÄ«lÄ• cÄ• rasampattiyÄ• garuá¹-á¹-hÄ• niyattÄ•
tattha appetabbaá¹-á¹-hÄ• ne appanÄ• vasena viniyogaá¹ƒ agamaá¹ƒsu. __aÃ±Ã±ehi ca_
veá¸·uriyalohitaá¹…kamasÄ• ragallÄ• dÄ«hi. __bhassatÄ«_ti otarati. __suddhapÄ• sÄ• dov
ekapÄ• sÄ• do eva vihÄ• ro na sobhati. niyÅ«hÄ• ni bahÅ«ni nÄ«haritvÄ• kattabbasenÄ• s
``duvaá¸• á¸• hagehÄ• nÄ«â€™â€™ ti vadanti. majjhe gabbho samantato anupariyÄ• yatoti
vaá¸• á¸• hetvÄ• katasenÄ• sanÄ• ni __duvaá¸• á¸• hagehÄ• ni. cÅ«á¸·apÄ• sÄ• dÄ• _ti kh

__uttaradevÄ«vihÄ• ro_ nÄ• ma nagarassa pÄ• cÄ«nadvÄ• rasamÄ«pe katavihÄ• ro.

titthiyaliá¹…gassa aggahitattÄ• __neva titthiyaparivÄ• saá¹ƒ vasanti. _ anupasampannabh
Ä• pannÄ• ya abhÄ• vato __na Ä• pattiparivÄ• saá¹ƒ vasanti. bhikkhubhÄ• va_nti upasamp
imasmiá¹ƒ dÄ«ghanikÄ• ye tevijjasuttaá¹ƒ __sutvÄ• . _

<113> __anuvattamÄ• nÄ• _ \Ne III 34/ \Ee III 46/ __caá¹…kamiá¹ƒsu_ ananucaá¹…kamar
pucchanÄ• dÄ«naá¹ƒ asakkuá¹‡eyyattÄ• . __tesa_nti tesaá¹ƒ dvinnaá¹ƒ. tenÄ• ha __ ``paá
__atthÄ• _ti bhavattha. __kulasampannÄ• _ti sampannakulÄ• uditodite brÄ• hmaá¹‡akule u
__brÄ• hmaá¹‡akulÄ• _ti kenaci pÄ• rijuÃ±Ã±ena anupaddutÄ• \Be III 37/ eva brÄ• hmaá¹‡
``bhogÄ• disampannaâ€™â€™ _ntiÄ• di. __ime brÄ• hmaá¹‡Ä• _ uccÄ• hutvÄ• ``imaá¹ƒ
pabbajiá¹ƒsÅ«â€™â€™ tiÄ• dinÄ• jÄ• tiÄ• dÄ«ni ghaá¹-á¹-entÄ• __akkosanti. paribhÄ• sa
bhÄ• santi. __attano anurÅ«pÄ• yÄ• _ti attano ajjhÄ• sayassa anurÅ«pÄ• ya. antarantarÄ•
paribhÄ• sÄ• paripuá¹‡á¹‡Ä• nÄ• ma na hoti khaá¹‡á¸• abhÄ• vato, tabbipariyÄ• yato pari
Ä• ha __ ``antarÄ• â€™â€™ _tiÄ• di.

__appatiá¹-á¹-hatÄ• yÄ• _ti apassayarahitattÄ• . __vibhinno_ti vinaá¹-á¹-ho.

__itare tayo vaá¹‡á¹‡Ä• _ti khattiyÄ• dayo vaá¹‡á¹‡Ä• __hÄ«nÄ• . _ nanu khattiyÄ• va sea
yathÄ• buddhÄ• etarahi khattiyakule eva uppannÄ• ti? saccametaá¹ƒ, te pana attano micc
micchÄ• gÄ• hena ca ``brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡oâ€™â€™ ti vadanti, taá¹ƒ tes
``sujjhantÄ«_ti suddhÄ• honti, na nindaá¹ƒ garahaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti vadanti.
saá¹ƒsÄ• rato sujjhanti, na sesÄ• vaá¹‡á¹‡Ä• asukkajÄ• tikattÄ• , mantajjhenÄ• bhÄ• vato
jÄ• tÄ• _ vedavacanato jÄ• tÄ• ti mukhato jÄ• tÄ• . tato eva brahmuno mahÄ• brahmuno ve
__brahmajÄ• . _ tena \Ee III 47/ duvidhenÄ• pi nimmitÄ• ti __brahmanimmitÄ• . _ vedaveda

arahantÄ«ti __brahmadÄ• yÄ• dÄ• . muá¹‡á¸• ake samaá¹‡ake_ti ettha __ka_-kÄ• ro garah
jigucchantÄ• vadantÄ«â€™â€™ _ti. __ibbhe_ti sudde, te pana gharabandhanena baddhÄ•
``gahapatikeâ€™â€™ _ti. __kaá¹‡he_ti kaá¹‡hajÄ• tike. bandhanaá¹-á¹-hena __bandhu, _ b
__ ``mÄ• rassa bandhubhÅ«teâ€™â€™ _ti. __pÄ• dÄ• pacce_ti pÄ• dato jÄ• tÄ• pacce. ay
laddhi ``brÄ• hmaá¹‡Ä• brahmuno mukhato jÄ• tÄ• , khattiyÄ• urato, Å«rÅ«hi vessÄ• , pÄ•

<114> yasmÄ• paá¹-hamakappikakÄ• le catuvaá¹‡á¹‡avavatthÄ• naá¹ƒ natthi, sabbeva sa
pana tesaá¹ƒ payogabhedavasena ahosi, tasmÄ• vuttaá¹ƒ __ ``porÄ• á¹‡aá¹ƒ ... pe ... ajÄ•
__laddhibhindanatthÄ• yÄ• _ti ``brÄ• hmaá¹‡Ä• brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ•
laddhiyÄ• viniveá¹-hanatthaá¹ƒ. __puttappaá¹-ilÄ• bhatthÄ• yÄ• _ti ``evaá¹ƒ mayaá¹ƒ pettik
38/ sodhessÄ• mÄ• â€™â€™ ti laddhiyaá¹ƒ á¹-hatvÄ• puttappaá¹-ilÄ• bhÄ• ya. ayaÃ±hetth
brÄ• hmaá¹‡Ä• naá¹ƒ ajjhÄ• sayo. __saÃ±jÄ• tapupphÄ• _ti rajassalÄ• . itthÄ«naÃ±hi kumÄ
paá¹-á¹-hÄ• ya pacchimavayato oraá¹ƒ asati vibandhe aá¹-á¹-hame aá¹-á¹-hame \Ne III 35/
gabbhÄ• sayasaÃ±Ã±ite tatiye Ä• vatte katipayÄ• lohitapÄ«á¸·akÄ• saá¹‡á¹-hahitvÄ• agg
tato lohitaá¹ƒ paggharati, tattha utusamaÃ±Ã±Ä• , pupphasamaÃ±Ã±Ä• ca. __nesa_nti brÄ
__saccavacanaá¹ƒ siyÄ• _ti ``brahmuno puttÄ• â€™â€™ tiÄ• divacanaá¹ƒ saccaá¹ƒ yadi si
pe ... mukhaá¹ƒ bhaveyya, _ na cetaá¹ƒ atthi.

catuvaá¹‡á¹‡asuddhivaá¹‡á¹‡anÄ•

<115> __mukhacchedakavÄ• da_nti \Ee III 48/ ``brÄ• hmaá¹‡Ä• mahÄ• brahmuno mukha
chedakavÄ• daá¹ƒ. __ariyabhÄ• ve asamatthÄ• _ti anariyabhÄ• vÄ• vahÄ• . __pakatikÄ• á¸
suddhÄ• . __kaá¹‡ho_ti kiliá¹-á¹-ho upatÄ• pako. tenÄ• ha __ ``dukkhoti atthoâ€™â€™ _ti.

__sukkabhÄ• vo_ nÄ• ma parisuddhatÄ• ti Ä• ha __ ``nikkilesabhÄ• vena paá¹‡á¸• arÄ• â€
kiliá¹-á¹-ho anupatÄ• pakoti vuttaá¹ƒ __ ``sukhoti atthoâ€™â€™ _ti.

<116> __ubhayavokiá¹‡á¹‡e_ti vacanavipallÄ• sena vuttanti Ä• ha __ ``ubhayesu vokiá¹‡á
__missÄ«bhÅ«tesÅ«_ti ``kadÄ• ci kaá¹‡hÄ• dhammÄ• , kadÄ• ci sukkÄ• dhammÄ• â€™â
ekasmiá¹ƒyeva ca attabhÄ• ve pavattiyÄ• missÄ«bhÅ«tesu, na pana ekajjhaá¹ƒ pavattiyÄ•
anantaravuttadhammÄ• va anvÄ• dhiá¹-á¹-hÄ• ti Ä• ha __ ``kaá¹‡hasukkadhammesÅ«â€™
brÄ• hmaá¹‡Ä• na ceva te dhamme atikkantÄ• , yÄ• ya ca paá¹-ipadÄ• ya atikkameyyuá¹ƒ
natthi, tasmÄ• vuttaá¹ƒ __ ``vattamÄ• nÄ• pÄ«â€™â€™ _ti. __nÄ• nujÄ• nanti_ ayathÄ• bh
__anujÄ• nana_Ã±ca nÄ• ma abbhanumodananti tadabhÄ• vaá¹ƒ dassentena __ ``nÄ• nun
_ti vuttaá¹ƒ. __catunnaá¹ƒ vaá¹‡á¹‡Ä• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. __tesa_nti
sÄ• mivacanaá¹ƒ. __te ca_ brÄ• hmaá¹‡Ä• __na evarÅ«pÄ• _ na edisÄ• , yÄ• diso arahÄ•
sadisatÄ• bhÄ• vato, __tasmÄ• _ tena kÄ• raá¹‡ena __nesaá¹ƒ_ brÄ• hmaá¹‡Ä• naá¹ƒ ``br
seá¹-á¹-ho vaá¹‡á¹‡oâ€™â€™ ti vÄ• daá¹ƒ __viÃ±Ã±Å«_ yathÄ• bhÅ«tavÄ• dino buddhÄ•

__Ä• rakattÄ• dÄ«hÄ«_ti \Ee III 49/ ettha kilesÄ• naá¹ƒ Ä• rakattÄ• pahÄ«nabhÄ• vato dÅ
kilesÄ• rÄ«naá¹ƒ hatattÄ• __arahaá¹ƒ, _ saá¹ƒsÄ• racakkassa arÄ• naá¹ƒ hatattÄ• __arah
arahattÄ• __arahaá¹ƒ, _ pÄ• pakaraá¹‡e rahÄ• bhÄ• vena __araha_nti evamattho veditabb
vitthÄ• ro pana visuddhimagge (Vism I 125 Ä• dayo), taá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• su (Vism-mh
veditabbo \Ne III 36/. __Ä• savÄ• naá¹ƒ khÄ«á¹‡attÄ• _ti catunnampi Ä• savÄ• naá¹ƒ anava
__brahmacariyavÄ• sa_nti maggabrahmacariyavÄ• saá¹ƒ. tassa vÄ• sassa pariyositattÄ• _
vÄ• ariyavÄ• sÄ• naá¹ƒ vutthattÄ• __vutthavÄ• so. _ vuttaÃ±hetaá¹ƒ ---

``dasayime, bhikkhave, ariyÄ• vÄ• sÄ• , yadariyÄ• Ä• vasiá¹ƒsu vÄ• Ä• vasanti vÄ• Ä• va
idha, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti chaá¸·aá¹…gasamannÄ• gato ekÄ•
panuá¹‡á¹‡apaccekasacco samavayasaá¹-hesano anÄ• vilasaá¹…kappo passaddhakÄ• ya
suvimuttapaÃ±Ã±o. ime kho, bhikkhave, dasa ariyÄ• vÄ• sÄ• â€™â€™ ti (AN c 10.19).

vussatÄ«ti vÄ• __vusitaá¹ƒ, _ ariyamaggo, ariyaphalaÃ±ca, taá¹ƒ etassa atthÄ«ti atisayava
arahÄ• __ ``vusitavÄ• â€™â€™ _ti vutto. __karaá¹‡Ä«yaá¹ƒ_ nÄ• ma pariÃ±Ã±Ä• pahÄ• n
dukkhassantaá¹ƒ kÄ• tukÄ• mehi ekantato kattabbattÄ• , taá¹ƒ pana yasmÄ• catÅ«hi magg
saccesu kÄ• tabbaá¹ƒ kataá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``catÅ«hi ... pe ... katakaraá¹‡Ä«yoâ€™
osÄ«dÄ• panaá¹-á¹-hena bhÄ• rÄ• viyÄ• ti __bhÄ• rÄ• , _ kilesÄ• , khandhÄ• ca. vuttaÃ±h
paÃ±cakkhandhÄ• â€™â€™ ti (SN b III 22) __ohÄ• rito_ti apanÄ«to. __sako attho sadattho
padasandhikaro. kÄ• maá¹ƒ diá¹-á¹-hiÄ• dayopi saá¹ƒyojanÄ• ni eva, tathÄ• pi taá¹‡hÄ• ya
sÄ• tisayo. yathÄ• ha ``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ \Ee III 50/ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy
II 125, 126, 127, 132, 134, 136, 142; III 5.520; Kv 75) tato sÄ• eva sutte (DN II 400; MN I 93
SN III 1081; Paá¹-is I 34 Ä• dayo) samudayasaccabhÄ• vena vuttÄ• , tasmÄ• vuttaá¹ƒ __ ``
vuccati taá¹‡hÄ• â€™â€™ _ti. __sammadaÃ±Ã±Ä• vimutto_ti sammÄ• aÃ±Ã±Ä• ya jÄ• na
\Be III 40/ sammÄ• yathÄ• bhÅ«taá¹ƒ yaá¹ƒ yathÄ• jÄ• nitabbaá¹ƒ, taá¹ƒ tathÄ• jÄ• nitvÄ•
loke_ti imasmiá¹ƒ sattaloke. __idhattabhÄ• ve_ti imasmiá¹ƒ attabhÄ• ve, __parattabhÄ• ve_
attabhÄ• ve, idhaloke, paraloke cÄ• ti attho.

<117> __antaravirahitÄ• _ti vibhÄ• gavirahitÄ• . tenÄ• ha __ ``attano kulena sadisÄ• â€™â
anuyantÄ• , anuyantÄ• eva __Ä• nuyantÄ• , _ anuvattakÄ• . tenÄ• ha __ ``vasavattinoâ€™

<118> __niviá¹-á¹-hÄ• _ti \Ne III 37/ saddheyyavatthusmiá¹ƒ anupavisanavasena niviá¹-á¹-h
adhikaá¹ƒ nivisanato __abhiniviá¹-á¹-hÄ• . acalaá¹-á¹-hitÄ• _ti acalabhÄ• ve á¹-hitÄ• .

__ya_nti yaá¹ƒ kathetabbadhammaá¹ƒ anupadhÄ• retvÄ• , tadatthaÃ±ca appaccakkhaá¹ƒ
aá¹-á¹-hÄ• naá¹ƒ_ akÄ• raá¹‡aá¹ƒ tassa bodhimÅ«leyeva samucchinnattÄ• . __vicchindajan
ratanattayasaddhÄ• ya vicchindassa uppÄ• danatthaá¹ƒ, aÃ±Ã±athattÄ• yÄ• ti attho. __so_

kÄ• tuá¹ƒ nÄ• sakkhÄ«_ti Ä• gataphalassa ariyasÄ• vakassa purato musÄ• vattuá¹ƒ na vis
mÄ• rosmÄ«ti paá¹-ijÄ• ni. silÄ• pathaviya_nti ratanamayasilÄ• pathaviyaá¹ƒ. sineruá¹ƒ kira
bhÅ«mippadeso sattaratanamayo, ``suvaá¹‡á¹‡amayoâ€™â€™ ti keci, sÄ• vitthÄ• rato, ub
anekayojanasahassaparimÄ• á¹‡Ä• ativiya niccalÄ• . __kiá¹ƒ tvaá¹ƒ etthÄ• _ti kiá¹ƒ kÄ• raá
``á¹-hitoâ€™â€™ ti __accharaá¹ƒ pahari. á¹-hÄ• tuá¹ƒ asakkonto_ti ariyasÄ• vakassa purat
ayaÃ±hi ariyadhammÄ• dhigamassa Ä• nubhÄ• vo, yaá¹ƒ mÄ• ropi \Ee III 51/ nÄ• ma mahÄ
paá¹-ipparituá¹ƒ na sakkoti.

maggo eva mÅ«laá¹ƒ __maggamÅ«laá¹ƒ, _ tassa. __saÃ±jÄ• tattÄ• _ uppannattÄ• . __ten
patiá¹-á¹-hitasantÄ• ne laddhapatiá¹-á¹-hÄ• . bhagavato desanÄ• dhammaá¹ƒ nissÄ• ya ariy
``bhagavantaá¹ƒ nissÄ• ya ariyabhÅ«miyaá¹ƒ jÄ• toâ€™â€™ _ti vutto. __ ``ure vasitvÄ• â€
dhammaghosassa urato samuá¹-á¹-hÄ• natÄ• ya vuttaá¹ƒ. ure vÄ• yÄ• majanitÄ• bhijÄ• titÄ
jÄ• tena jÄ• to __ ``mukhato jÄ• toâ€™â€™ _ti vutto. kÄ• raá¹‡akÄ• raá¹‡epi hi kÄ• raá¹‡e
``tiá¹‡ehi bhattaá¹ƒ siddhaâ€™â€™ nti. keci pana ``vimokkhamukhassa vasena \Be III 41/ jÄ
jÄ• toâ€™â€™ ti vadanti, tatthÄ• pi vuttanayeneva attho veditabbo. purimenatthena yonijo,
tÄ«su sambandhesu mukhajena sambandhena bhagavato puttabhÄ• vo vibhÄ• vito. atthad
dÄ«pito. ariyadhammappattito laddhaviseso hutvÄ• pavatto taduttarakÄ• liko khandhasantÄ
jÄ• toâ€™â€™ ti veditabbo, ariyadhammaá¹ƒ vÄ• maggaphalaá¹ƒ nissÄ• ya, upanissÄ• ya
dhammappabandho ``ariyadhammato jÄ• toâ€™â€™ ti gahetabbo. tesaá¹ƒ pana ariyadham
ariyabhÄ• vena abhinibbattimattaá¹ƒ upÄ• dÄ• ya __ ``ariyadhammato jÄ• tattÄ• â€™â€™
pariyositakiccatÄ• ya tathÄ• nibbattipÄ• ripÅ«riá¹ƒ upÄ• dÄ• ya __ ``nimmitattÄ• â€™â€™
``dhammajo dhammanimmitoâ€™â€™ ti vuttaá¹ƒ. ``navalokuttaradhammadÄ• yaá¹ƒ Ä• diy
tipi pÄ• á¹-ho. __assÄ• _ti ``bhagavatomhiputtoâ€™â€™ tiÄ• dinÄ• vuttassa vÄ• kyassa. _
bhÄ• vatthaá¹ƒ pakÄ• sento. tathÄ• gatassa anaÃ±Ã±asÄ• dhÄ• raá¹‡asÄ«lÄ• didhammak
dhammakÄ• yatÄ• ya na \Ee III 52/ kiÃ±ci vattabbaá¹ƒ atthi, satthuá¹-á¹-hÄ• niyassa pana d
dassetuá¹ƒ ``kasmÄ• tathÄ• gato dhammakÄ• yoti \Ne III 38/ vuttoâ€™â€™ ti sayameva pu
__ ``tathÄ• gato hÄ«â€™â€™ _tiÄ• dinÄ• tamatthaá¹ƒ vissajjeti. __hadayena cintetvÄ• _ti
desessÄ• mÄ«â€™â€™ ti tassa upagatassa veneyyajanassa bodhanatthaá¹ƒ cittena cintet
abhinÄ«harÄ«_ti saddhammadesanÄ• vÄ• cÄ• ya karavÄ«karutamaÃ±junÄ• brahmassare
tadajjhÄ• sayÄ• nurÅ«paá¹ƒ hitamatthaá¹ƒ nÄ«hari upanesi. __tenÄ• _ti tena kÄ• raá¹‡ena
evaá¹ƒsaddhammÄ• dhimuttibhÄ• vena. __assÄ• _ti tathÄ• gatassa. __dhammamayattÄ• _
idhÄ• dhippetadhammo seá¹-á¹-haá¹-á¹-hena brahmabhÅ«toti Ä• ha __ ``dhammakÄ• yattÄ
sabbaso adhammaá¹ƒ pajahitvÄ• anavasesato dhammo eva bhÅ«toti __dhammabhÅ«to. _
sabhÄ• vato dhammo evÄ• ti vattabbataá¹ƒ arahatÄ«ti Ä• ha __ ``dhammasabhÄ• voâ€™â

<119> __seá¹-á¹-hacchedakavÄ• da_nti ``brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡oâ€™â€™
vuttaseá¹-á¹-habhÄ• vacchedakavÄ• daá¹ƒ. __aparenapi nayenÄ• _ti yathÄ• vuttaseá¹-á¹-h
porÄ• á¹‡akalokuppattidassananayena. __seá¹-á¹-haccheda ... pe ... dassetu_nti sopi hi ``b

seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«nÄ• aÃ±Ã±e \Be III 42/ vaá¹‡á¹‡Ä• â€™â€™ ti, ``brÄ• hmaá¹‡Ä•
mukhato jÄ• tÄ• brahmajÄ• â€™â€™ ti (DN III 114) ca evaá¹ƒ pavattÄ• ya micchÄ• diá¹-á¹
jÄ• tibrÄ• hmaá¹‡Ä• naá¹ƒ seá¹-á¹-habhÄ• vassa chedanato seá¹-á¹-hacchedanavÄ• do nÄ

__itthabhÄ• va_nti imaá¹ƒ pakÄ• rataá¹ƒ manussabhÄ• vaá¹ƒ. sÄ• maÃ±Ã±ajotanÄ• hi vis
pakaraá¹‡avasena vÄ• ayamattho avacchinno daá¹-á¹-habbo. __maneneva_ \Ee III 53/ __n
bÄ• hirapaccayena vinÄ• kevalaá¹ƒ upacÄ• rajhÄ• namanasÄ• va nibbattÄ• . yÄ• ya upacÄ
nibbattÄ• , nÄ«varaá¹‡avikkhambhanÄ• dinÄ• uá¸·Ä• ro tassÄ• pavattiviseso, tasmÄ• jhÄ
phalavisesoti Ä• ha __ ``brahmaloke viyÄ• â€™â€™ _tiÄ• di. __ ``sayaá¹ƒpabhÄ• â€™â€™
sÅ«riyÄ• lokÄ• dÄ«hi vinÄ• andhakÄ• raá¹ƒ vidhamantÄ• sayameva pabhÄ• santÄ«ti __sa
Ä• kÄ• se carantÄ«ti __antalikkhacarÄ• , _ tadaÃ±Ã±akÄ• mÄ• vacarasattÄ• naá¹ƒ viya sa
vicaraá¹‡aá¹-á¹-hÄ• nassa asubhatÄ• bhÄ• vato __subhaá¹ƒ, _ subheva tiá¹-á¹-hantÄ«ti __
attho veditabbo.

rasapathavipÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<120> __sabbaá¹ƒ cakkavÄ• á¸·a_nti anavasesaá¹ƒ koá¹-isatasahassaá¹ƒ cakkavÄ• á¸·aá
saÃ±chÄ• dentÄ« vipphari, sÄ• pana tasmiá¹ƒ udake patiá¹-á¹-hitÄ• ahosÄ«ti Ä• ha __ ``p
__vaá¹‡á¹‡ena_ \Ne III 39/ __sampannÄ• _ti sampannavaá¹‡á¹‡Ä• . __makkhikaá¹‡á¸• aka
tÄ• saá¹ƒ aá¹‡á¸• akehi ca rahitaá¹ƒ.

__atÄ«tÄ• nantarepi kappe loloyeva. _ kasmÄ• ? evaá¹ƒ ciraparicitalolatÄ• vasena sabbap
akÄ• sÄ«ti dasseti. __kimevida_nti ``vaá¹‡á¹‡ato, gandhato ca tÄ• va Ã±Ä• taá¹ƒ, rasato pa
bhavissatÄ«â€™â€™ ti saá¹ƒsayajÄ• to vadati. __tiá¹-á¹-hatÄ«_ti aá¹-á¹-hÄ• si.

candimasÅ«riyÄ• dipÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<121> __Ä• luppakÄ• raka_nti ettha Ä• lopapariyÄ• yo __Ä• luppa_-saddoti Ä• ha __ ``Ä•
paccakkhabhÅ«tÄ• nampi \Be III 43/ candimasÅ«riyÄ• naá¹ƒ pavattiyaá¹ƒ lokiyÄ• naá¹ƒ sa
vidhamituá¹ƒ __ ``ko pana tesaâ€™â€™ _ntiÄ• dinÄ• aá¹-á¹-ha paÃ±hÄ• vissajjanÄ• ni ga
candimasÅ«riyÄ• naá¹ƒ. __kasmi_nti kasmiá¹ƒ á¹-hÄ• ne. __ ``ko uparÄ«â€™â€™ _ti etene
heá¹-á¹-hÄ• ti ayamattho vuttoyeva. tathÄ• __ ``ko sÄ«ghaá¹ƒ gacchatÄ«â€™â€™ _ti imin
gacchatÄ«ti ayampi attho vuttoyeva. __vÄ«thiyo_ti gamanavÄ«thiyo. __ekato_ti ekasmiá¹ƒ
__pÄ• tubhavanti. _ sÅ«riyamaá¹‡á¸• ale pana atthaá¹…gate candamaá¹‡á¸• alaá¹ƒ paÃ±Ã
Ã±atvÄ• vÄ• _ti ruciá¹ƒ Ã±atvÄ• viya.

__ubhaya_nti anto, bahi ca.

__ujuka_nti Ä• yÄ• mato, vitthÄ• rato, ubbedhato ca. __parimaá¹‡á¸• alato_ti parikkhepato

__ujukaá¹ƒ saá¹‡ikaá¹ƒ gacchati_ amÄ• vÄ• siyaá¹ƒ sÅ«riyena saddhiá¹ƒ gacchanto divas
ohÄ«yanto puá¹‡á¹‡amÄ• siyaá¹ƒ upaá¸• á¸• hamaggameva ohÄ«yanato. __ tiriyaá¹ƒ sÄ«g
mÄ• se kadÄ• ci dakkhiá¹‡ato, kadÄ• ci uttarato dassanato. __ ``dvÄ«su passesÅ«â€™â€™
vuttaá¹ƒ. candassa purato, pacchato, samaÃ±ca tÄ• rakÄ• gacchantiyeva. __attano á¹-hÄ•
gamanaá¹-á¹-hÄ• naá¹ƒ. __na vijahanti_ attano vÄ«thiyÄ• va gacchanato. sÅ«riyassa ujuka
candassa gamanaá¹ƒ upÄ• dÄ• ya veditabbÄ• . __tiriyaá¹ƒ gamanaá¹ƒ_ dakkhiá¹‡adisato u
ca dakkhiá¹‡adisÄ• ya gamanaá¹ƒ __dandhaá¹ƒ_ chahi chahi mÄ• sehi ijjhanato. __so_ti sA
__kÄ• á¸·apakkhauposathato_ti kÄ• á¸·apakkhe uposathe candena saheva gantvÄ• tato pa
__pÄ• á¹-ipadadivase_ti sukkapakkhapÄ• á¹-ipadadivase. __ohÄ• ya gacchati_ attano sÄ«g
dandhagÄ• mitÄ• ya. __lekhÄ• _ \Ne III 40/ __viya paÃ±Ã±Ä• yati_ pacchimadisÄ• yaá¹ƒ. _
yÄ• va sukkapakkhauposathadivasÄ• . __ ``cando anukkamena vaá¸• á¸• hitvÄ• â€™â€™ _
patitasÅ«riyÄ• lokatÄ• ya heá¹-á¹-hato pavattÄ• ya sÅ«riyassa dÅ«rabhÄ• vena divase diva
parihÄ• yamÄ• nÄ• ya attano chÄ• yÄ• ya vasena anukkamena candamaá¹‡á¸• alappadesa
dissamÄ• natÄ• ya vuttaá¹ƒ, tasmÄ• anukkamena vaá¸• á¸• hitvÄ• viya. __uposathadivase
__paripuá¹‡á¹‡o hoti, _ paripuá¹‡á¹‡amaá¹‡á¸• alo hutvÄ• dissatÄ«ti attho. __dhÄ• vitvÄ•
dandhagatitÄ• ya, attano ca sÄ«ghagatitÄ• ya. __anukkamena hÄ• yitvÄ• _ti ettha ``anukka
vaá¸• á¸• hitvÄ• â€™â€™ ti ettha vuttanayena attho \Ee III 55/ veditabbo. tattha pana chÄ•
maá¹‡á¸• alaá¹ƒ vaá¸• á¸• hamÄ• naá¹ƒ viya dissati, idha chÄ• yÄ• ya vaá¸• á¸• hamÄ• nat
hÄ• yamÄ• naá¹ƒ viya dissati.

yÄ• ya vÄ«thiyÄ• sÅ«riye gacchante vassavalÄ• hakÄ• devaputtÄ• sÅ«riyÄ• bhitÄ• pasa
nikkhamanti, kÄ«á¸·Ä• pasutÄ• hutvÄ• na vicaranti, tadÄ• kira sÅ«riyassa vimÄ• naá¹ƒ pa
otaritvÄ• vicarati, tassa oruyha caraá¹‡eneva candavimÄ• nampi adho oruyha carati taggat
vÄ«thi udakÄ• bhÄ• vena ajÄ• nurÅ«patÄ• ya __ ``ajavÄ«thÄ«â€™â€™ _ti samaÃ±Ã±aá¹ƒ
sÅ«riye gacchante vassavalÄ• hakÄ• devaputtÄ• sÅ«riyÄ• bhitÄ• pÄ• bhÄ• vato abhiá¹‡h
nikkhamitvÄ• kÄ«á¸·Ä• pasutÄ• ito cito ca vicaranti, tadÄ• kira sÅ«riyavimÄ• naá¹ƒ pakati
Ä• ruhitvÄ• vicarati, tassa uddhaá¹ƒ Ä• ruyha caraá¹‡eneva candavimÄ• nampi uddhaá¹ƒ Ä
taggatikattÄ• , taggatikatÄ• ca samÄ• nagatinÄ• vÄ• tamaá¹‡á¸• alena vimÄ• nassa phelli
udakabahubhÄ• vena nÄ• gÄ• nurÅ«patÄ• ya __ ``nÄ• gavÄ«thÄ«â€™â€™ _ti samaÃ±Ã±a
uddhamanÄ• ruhanto, adho ca anotaranto pakatimaggeneva gacchati, tadÄ• vassavalÄ• ha
yathÄ• ruci ca vimÄ• nato nikkhamitvÄ• sukhena vicaranti, tena kÄ• lena kÄ• laá¹ƒ vassana
tÄ• ya utusamatÄ• ya hetubhÅ«tÄ• ya sÄ• candimasÅ«riyÄ• naá¹ƒ gati gavÄ• nurÅ«patÄ•
samaÃ±Ã±aá¹ƒ gatÄ• . tena vuttaá¹ƒ __ ``ajavÄ«thÄ«â€™â€™ _tiÄ• di.

evaá¹ƒ ``kati nesaá¹ƒ vÄ«thiyoâ€™â€™ ti paÃ±haá¹ƒ vissajjetvÄ• ``kathaá¹ƒ vicarantÄ«â€
vissajjetuá¹ƒ __ ``candimasÅ«riyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sineruto bahi nikkha

sinerusamÄ«pena taá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gacchantÄ• tato gamanavÄ«thito bahi att
tiriyagamanena cakkavÄ• á¸·Ä• bhimukhÄ• nikkhamanti. __anto vicarantÄ«_ti evaá¹ƒ cha r
sineruto apasakkanavasena tato nikkhamitvÄ• cakkavÄ• á¸·asamÄ«paá¹ƒ pattÄ• , tatopi ch
apasakkanavasena \Ne III 41/ nikkhamitvÄ• sinerusamÄ«paá¹ƒ pÄ• puá¹‡antÄ• anto vicar
saá¹…khepena vuttaá¹ƒ vivarituá¹ƒ __ ``tehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sinerussa, cakkav
á¹-hÄ• naá¹ƒ vemajjhaá¹ƒ, tassa, sinerussa ca yaá¹ƒ á¹-hÄ• naá¹ƒ vemajjhaá¹ƒ, tena gacch
``sinerusamÄ«pena_ \Be III 45/ __vicarantÄ«â€™â€™ _ti vuttÄ• , na sinerussa aggÄ• á¸·in
__cakkavÄ• á¸·asamÄ«pena caritvÄ• _ti etthÄ• pi eseva nayo. __majjhenÄ• _ti sinerussa, c
vemajjhena maggena. __citramÄ• se majjhenÄ• _ti etthÄ• pi eseva nayo.

__ekappahÄ• renÄ• _ti ekavelÄ• ya, ekeneva vÄ• attano ekappahÄ• rena. __majjhanhiko_
__hoti. _ tadÄ• hi sÅ«riyamaá¹‡á¸• alaá¹ƒ uggacchantaá¹ƒ hutvÄ• pi imasmiá¹ƒ dÄ«pe á¹-h
dissati, uttarakurÅ«su á¹-hitassa ogacchantaá¹ƒ hutvÄ• . evaÃ±hi ekavelÄ• yameva tÄ«su c
Ä• lokakaraá¹‡aá¹ƒ.

yesu kattikÄ• dinakkhattasamaÃ±Ã±Ä• , tÄ• nipi tÄ• rakarÅ«pÄ• ni yevÄ• ti vuttaá¹ƒ __ ``se
cÄ• â€™â€™ _ti, nakkhattasaÃ±Ã±itatÄ• rakarÅ«pato avasiá¹-á¹-hatÄ• rakarÅ«pÄ• nÄ«ti a
devatÄ• naá¹ƒ vasanakavimÄ• nÄ• nÄ«ti veditabbÄ• ni. rÄ• -saddo tiyati chijjati etthÄ• ti __
saddassa vÅ«pasamanakÄ• loti attho. dibbanti sattÄ• kÄ«á¸·anti jotanti etthÄ• ti __divÄ• . _
minanto viya siyati antaá¹ƒ karotÄ«ti __mÄ• so. _ taá¹ƒ taá¹ƒ kiriyaá¹ƒ arati vattetÄ«ti __utu
sattaá¹ƒ, dhammappavattiÃ±ca saá¹…gamma vadanto viya sarati vattetÄ«ti __saá¹ƒvaccha

<122> vivajjanaá¹ƒ __vivajjo, _ so eva __vevajjaá¹ƒ, _ vaá¹‡á¹‡assa vevajjaá¹ƒ \Ee III 57/
__vaá¹‡á¹‡avevajjaá¹ƒ, _ vaá¹‡á¹‡asampattiyÄ• vigamo, tassa pana atthitÄ• __ ``vaá¹‡á¹‡
vuttÄ• . tenÄ• ha __ ``vivajjabhÄ• voâ€™â€™ _ti. __tesa_nti vaá¹‡á¹‡avantÄ• naá¹ƒ sattÄ•
__atimÄ• nappaccayÄ• _ti dubbaá¹‡á¹‡avambhanavasena atikkamma attano vaá¹‡á¹‡aá¹ƒ
mÄ• nasampaggaá¹‡hananimittanti attho. sÄ• tisayo raso etissÄ• atthÄ«ti __rasÄ• ti laddha
anubhÄ• siá¹ƒsÅ«_ti anurodhavasena bhÄ• siá¹ƒsu. __lokuppattivaá¹ƒsakatha_nti lokuppat
paveá¹‡Ä«kathaá¹ƒ, Ä• dikÄ• le uppannaá¹ƒ paveá¹‡Ä«Ä• gatakathanti attho. ``anupatantÄ
evattho.

bhÅ«mipappaá¹-akapÄ• tubhÄ• vÄ• divaá¹‡á¹‡anÄ•

<123> __ediso hutvÄ• _ti ahicchattakasadiso hutvÄ• .

<124> __padÄ• latÄ• _ti \Be III 46/ \Ne III 42/ __ ``padÄ• â€™â€™ _ti evaá¹ƒnÄ• mÄ• ekÄ
sampannavaá¹‡á¹‡agandharasÄ• , tasmÄ• __ ``bhaddalatÄ• â€™â€™ _ti vuttÄ• . __nÄ• á
__ahÄ• yÄ«_ti nassi.

<125> __akaá¹-á¹-hapÄ• ko_ti akaá¹-á¹-heyeva á¹-hÄ• ne uppajjitvÄ• paccanako, nÄ«vÄ• nippajjanakoti attho. __kaá¹‡o_ ``kuá¹‡á¸• akaâ€™â€™ nti ca vuccati. __thusa_nti taá¹‡á¸• pariyonandhitvÄ• á¹-hitattaco, tadabhÄ• vato __ ``akaá¹‡o, athusoâ€™â€™ _ti sÄ• li vutto. ``paá¹-ivirÅ«á¸·haâ€™â€™ _nti idaá¹ƒ pakkabhÄ• vassa kÄ• raá¹‡avacanaá¹ƒ. paá¹-ivirÅ«á yasmiá¹ƒ á¹-hÄ• ne sÄ• yaá¹ƒ pakko sÄ• li gahito, tadeva á¹-hÄ• naá¹ƒ dutiyadivase pÄ• to paripuá¹‡á¹‡aá¹ƒ hutvÄ• tiá¹-á¹-hatÄ«ti Ä• ha __ ``sÄ• yaá¹ƒ gahitaá¹-á¹-hÄ• naá¹ƒ pÄ• to _tiÄ• di. __alÄ• yita_nti \Ee III 58/ lÄ• yitaá¹-á¹-hÄ• nampi tesaá¹ƒ kammappaccayÄ• alÄ• y anÅ«naá¹ƒ_ paripuá¹‡á¹‡ameva __paÃ±Ã±Ä• yati, _ na kevalaá¹ƒ paÃ±Ã±Ä• yanameva, at tiá¹-á¹-hati.

itthipurisaliá¹…gÄ• dipÄ• tubhÄ• vavaá¹‡á¹‡anÄ•

<126> __ ``manussakÄ• leâ€™â€™ _ti idaá¹ƒ pubbe manussabhÅ«tÄ• naá¹ƒyeva tattha id hotÄ«ti katvÄ• vuttaá¹ƒ, devatÄ• nampi purimajÄ• tiyaá¹ƒ itthibhÄ• ve á¹-hitÄ• naá¹ƒ tattha virÄ• gÄ• dipurisattappaccaye asati tadÄ• itthiliá¹…gameva pÄ• tubhavati. __purisattapacc anissaratÄ• , sabbakÄ• laá¹ƒ parÄ• yattavuttitÄ• , rajassalatÄ• vaÃ±catÄ• , gabbhadhÄ• ra pakatiyÄ• nihÄ«napakatitÄ• , sÅ«ravÄ«ratÄ• bhÄ• vo, `appakÄ• janÄ• â€™ ti `hÄ«á¸·etab Ä• dÄ«navapaccavekkhaá¹‡apubbakampi itthibhÄ• ve `alaá¹ƒ itthibhÄ• vena, na hi itthibhÄ cakkavattisiriá¹ƒ, na sakkamÄ• rabrahmasiriyo paccanubhavituá¹ƒ, na paccekabodhiá¹ƒ, na adhigantuá¹ƒ sakkÄ• â€™ ti evaá¹ƒ itthibhÄ• vavirajjanaá¹ƒ, `yathÄ• vuttaÄ• dÄ«navaviraha sampadamidaá¹ƒ purisattaá¹ƒ nÄ• ma seá¹-á¹-haá¹ƒ uttamaá¹ƒ, ettha á¹-hatvÄ• sakkÄ• et sampÄ• puá¹‡ituâ€™ nti evaá¹ƒ purisattabhÄ• ve sambhÄ• vanÄ• pubbakaá¹ƒ patthanÄ• á ninnapoá¹‡apabbhÄ• racittatÄ• â€™ tiâ€™â€™ evamÄ• dike purisabhÄ• vassa paccayabh vaá¸• á¸• hetvÄ• . paccakkhaá¹ƒ bhÅ«taá¹ƒ, sadisaÃ±ca diá¹-á¹-hadhammikaá¹ƒ, samparÄ anatthaá¹ƒ acintetvÄ• purisassa kÄ• mesu micchÄ• caraá¹‡aá¹ƒ kevalaá¹ƒ itthiyaá¹ƒ Ä• sÄ phalenevÄ• ti Ä• sÄ• Ä• patti itthibhÄ• vÄ• vahÄ• pi hotiyeva. tanninnapoá¹‡apabbhÄ• rabh nimittabhÄ• vÄ• pattitoti vuttaá¹ƒ __ ``puriso itthattabhÄ• vaá¹ƒ labhanto kÄ• mesumicchÄ• nissÄ• ya labhatÄ«â€™â€™ _ti. __tadÄ• _ti yathÄ• vutte paá¹-hamakappikakÄ• le. __pakat __mÄ• tugÄ• massÄ• _ti purimattabhÄ• ve mÄ• tugÄ• mabhÅ«tassa. __purisassÄ• _ti etth \Ne III 43/ Ä• netvÄ• sambandhitabbaá¹ƒ. __upanijjhÄ• yata_nti upecca nijjhÄ• yantÄ• naá aÃ±Ã±amaÃ±Ã±asmiá¹ƒ sÄ• rÄ• go uppajjati, evaá¹ƒ sÄ• pekkhabhÄ• vena __olokentÄ• na pariá¸·Ä• ho.

__nibbuyhamÄ• nÄ• yÄ• _ti pariá¹‡atÄ• hutvÄ• niyyamÄ• nÄ• ya.

methunadhammasamÄ• cÄ• ravaá¹‡á¹‡anÄ•

<127> __gomayapiá¹‡á¸• amattampi nÄ• latthÄ• _ti sammadeva vivÄ• hakammaá¹ƒ nÄ• la
pÄ• tabyata_nti tasmiá¹ƒ asaddhamme kilesakÄ• mena pivitabbataá¹ƒ kiÃ±ci pivitabbavatth
ativiya tosetvÄ• paribhuÃ±jitabbataá¹ƒ __Ä• pajjiá¹ƒsu, pÄ• tabyata_nti vÄ• paribhuÃ±jana
upagacchiá¹ƒsu. paribhogattho hi ayaá¹ƒ __pÄ• _-saddo, kattusÄ• dhano ca __tabya_-sadd
paribhuÃ±jiá¹ƒsÅ«ti attho.

__sannidhikÄ• raka_nti sannidhikÄ• raá¹ƒ, __ka_-kÄ• ro padavaá¸• á¸• hanamattanti Ä• ha
katvÄ• â€™â€™ _ti. __apadÄ• na_nti avakhaá¹‡á¸• anaá¹ƒ. __ekekasmiá¹ƒ á¹-hÄ• ne_ti ya
tasmiá¹ƒ tasmiá¹ƒ ekekasmiá¹ƒ á¹-hÄ• ne. __gumbagumbÄ• _ti puÃ±japuÃ±jÄ• .

sÄ• livibhÄ• gavaá¹‡á¹‡anÄ•

<128> __sÄ«maá¹ƒ á¹-hapeyyÄ• mÄ• _ti ``ayaá¹ƒ bhÅ«mibhÄ• go asukassa, ayaá¹ƒ bhÅ«
evaá¹ƒ paricchedaá¹ƒ kareyyÄ• ma. __taá¹ƒ aggaá¹ƒ katvÄ• _ti taá¹ƒ Ä• diá¹ƒ katvÄ• .

mahÄ• sammatarÄ• javaá¹‡á¹‡anÄ•

<130> __pakÄ• setabba_nti dosavasena pakÄ• setabbaá¹ƒ. __khipitabba_nti khepaá¹ƒ kÄ
``hÄ• retabbaâ€™â€™ _nti, sattanikÄ• yato nÄ«haritabbaá¹ƒ.

__nesa_nti \Be III 48/ niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ.

<131> __akkhara_nti niruttiá¹ƒ. sÄ• hi mahÄ• janena sammatoti niddhÄ• retvÄ• vattabbat
tasmiá¹ƒyeva nirÅ«á¸·habhÄ• vato \Ee III 60/, aÃ±Ã±attha asaÃ±caraá¹‡ato akkharanti ca v
saá¹…khÄ• tabbato __saá¹…khÄ• , _ samaÃ±Ã±Ä• yatÄ«ti __samaÃ±Ã±Ä• , _ paÃ±Ã±Ä• p
__vohÄ• ro. uppanno_ti pavatto. __na kevalaá¹ƒ akkharamevÄ• _ti na kevalaá¹ƒ samaÃ±Ã±
__khettasÄ• mino_ti taá¹ƒ taá¹ƒ bhÅ«mibhÄ• gaá¹ƒ pariggahetvÄ• á¹-hitasattÄ• . __tÄ«hi s
tividhakiriyÄ• bhisaá¹…khatehi tÄ«hi saá¹…khehi khattiyÄ• dÄ«hi tÄ«hi vaá¹‡á¹‡ehi parigga
``khattiyÄ• nuyantabrÄ• hmaá¹‡agahapatikanegamajÄ• napadehi tÄ«hi gahapatÄ«hi parigg
__agganti Ã±Ä• tenÄ• _ti aggaá¹ƒ kulanti Ã±Ä• tena. khattiyakulaÃ±hi loke sabbaseá¹-á¹-ha
seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rinoâ€™â€™ ti, (DN I 277; III 140; MN II 30; SN
abhedopacÄ• rena pana akkharassa khattiyasaddassapi seá¹-á¹-hatÄ• ti pÄ• á¸·iyaá¹ƒ ``agg
ti vuttaá¹ƒ. idÄ• ni abhedopacÄ• rena vinÄ• eva atthaá¹ƒ dassetuá¹ƒ __ ``agge vÄ• â€™â€

brÄ• hmaá¹‡amaá¹‡á¸• alÄ• divaá¹‡á¹‡anÄ•

<132> yena anÄ• rambhabhÄ• vena bÄ• hitÄ• kusalÄ• ``brÄ• hmaá¹‡Ä• â€™â€™ ti vuttÄ
pÄ• á¸·iyaá¹ƒ ``vÄ«taá¹…gÄ• rÄ• â€™â€™ tiÄ• di vuttanti tadatthaá¹ƒ dassento __ ``pacitv

__tamena_nti vacanavipallÄ• sena niddesoti Ä• ha __ ``te eteâ€™â€™ _ti. __abhisaá¹…kh
cittamantabhÄ• vena aÃ±Ã±amaÃ±Ã±aá¹ƒ abhivisiá¹-á¹-he karontÄ• , brÄ• hmaá¹‡Ä• kapp
__vÄ• centÄ• _ti paresaá¹ƒ kathentÄ• , ye tathÄ• ganthe kÄ• tuá¹ƒ na jÄ• nanti. __acchant
upavisantÄ«ti attho. tenÄ• ha __ ``vasantÄ«â€™â€™ _ti. __acchentÄ«_ti kÄ• laá¹ƒ khepen
jhÄ• nabhÄ• vanÄ• nuyogaá¹ƒ chaá¸• á¸• etvÄ• ganthe pasutatÄ• dÄ«panato. __seá¹-á¹-h
``vedadharÄ• sottiyÄ• subrÄ• hmaá¹‡Ä• ti evaá¹ƒ seá¹-á¹-hasammataá¹ƒ jÄ• taá¹ƒ.

<133> __methunadhammaá¹ƒ samÄ• diyitvÄ• _ti jÄ• yÄ• patikabhÄ• vena dvayaá¹ƒ dvaya
__vÄ• á¹‡ijakammÄ• dike_ti __Ä• di_-saddena kasikammÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

<134> __luddÄ• cÄ• rakammakhuddÄ• cÄ• rakammunÄ• _ti \Be III 49/ paraviheá¹-hanÄ• c
naá¸·akÄ• radÄ• rukammÄ• dikhuddÄ• cÄ• rakammunÄ• ca. __sudda_nti ettha __su_-iti s
garahaá¹‡attheti Ä• ha __ ``suddaá¹ƒ suddaá¹ƒ lahuá¹ƒ lahuá¹ƒ kucchitaá¹ƒ gacchantÄ«â€

<135> __ahÅ«_ti kÄ• lavipallÄ• savasena vuttanti dassento __ ``hoti khoâ€™â€™ _ti Ä• ha
``imehi kho, vÄ• seá¹-á¹-ha, catÅ«hi maá¹‡á¸• alehi samaá¹‡amaá¹‡á¸• alassa abhinibbatti
vacanena. __imaá¹ƒ dassetÄ«_ti samaá¹‡amaá¹‡á¸• alaá¹ƒ nÄ• ma ... pe ... suddhiá¹ƒ pÄ•
atthajÄ• taá¹ƒ dasseti. yadi imehi ... pe ... abhinibbatti hoti, evaá¹ƒ sante imÄ• neva cattÄ• r
padhÄ• nÄ• ni, samaá¹‡amaá¹‡á¸• alaá¹ƒ appadhÄ• naá¹ƒ tato abhinibbattattÄ• ti? nayidan
``imÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __samaá¹‡amaá¹‡á¸• alaá¹ƒ anuvattanti_ guá¹‡ehi v
hi viÃ±Ã±Å«naá¹ƒ anuvattanahetu, na kolaputtiyaá¹ƒ, vaá¹‡á¹‡apokkharatÄ• , vÄ• kkaraá¹‡
``dhammeneva anuvattanti, no adhammenÄ• â€™â€™ _ti. so dhammo ca lokuttarova adhip
visujjhati, tasmÄ• __samaá¹‡amaá¹‡á¸• ala_nti ca sÄ• sanikameva \Ee III 62/ samaá¹‡aga
daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``samaá¹‡amaá¹‡á¸• alaÃ±hÄ«â€™â€™ _tiÄ• di.

duccaritÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<136> __micchÄ• diá¹-á¹-hivasena samÄ• dinnakammaá¹ƒ_ nÄ• ma ``ko anubandhitabbo.
tiÄ• dinÄ• yaÃ±Ã±avidhÄ• nÄ• divasena pavattitaá¹ƒ hiá¹ƒsÄ• dipÄ• pakammaá¹ƒ. __micc
saddhÄ• dhigato devayÄ• no, yena yanti puttino visokÄ• â€™â€™ tiÄ• dinÄ• pavattitassa
micchÄ• diá¹-á¹-hisahagatakammassa. __samÄ• dÄ• naá¹ƒ_ tassa tathÄ• pavattanaá¹ƒ, ta
upagamanaá¹ƒ.

<137> __dvayakÄ• rÄ«_ti kusalÄ• kusaladvayassa kattÄ• . tayidaá¹ƒ dvayaá¹ƒ yasmÄ• ek
tasmÄ• Ä• ha __ ``kÄ• lenÄ• â€™â€™ _tiÄ• di. __ekakkhaá¹‡e ubhayavipÄ• kadÄ• naá¹-á
ekasmiá¹ƒ khaá¹‡e cittadvayÅ«pasaÃ±hitÄ• ya sattasantatiyÄ• abhÄ• vato. yathÄ• pana d
sukhadukkhapaá¹-isaá¹ƒveditÄ• sambhavati, taá¹ƒ dassetuá¹ƒ __ ``yena panÄ• â€™â€™ _
__evaá¹ƒbhÅ«to_ti vikalÄ• vayavo. dvepihi kusalÄ• kusalakammÄ• ni katÅ«pacitÄ• ni sabh

tasmÄ• maraá¹‡akÄ• le upaá¹-á¹-hahanti \Be III 50/. __tesu akusalaá¹ƒ balavataraá¹ƒ hoti_
nikantiÄ• dayo hi paccayavisesÄ• akusalasseva sabhÄ• gÄ• , na kusalassa, tasmÄ• katÅ«
samÄ• nabalesupi kusalÄ• kusalesu paccayalÄ• bhena vipaccituá¹ƒ laddhokÄ• satÄ• ya ku
balavataraá¹ƒ hotÄ«ti, tathÄ• bhÅ«tampi __taá¹ƒ_ yathÄ• vipÄ• kadÄ• ne laddhokÄ• sassa
tathÄ• laddhapaccayaá¹ƒ paá¹-isandhidÄ• nÄ• bhimukhaá¹ƒ __kusalaá¹ƒ paá¹-ibÄ• hitvÄ•
__tiracchÄ• nayoniyaá¹ƒ nibbattÄ• petÄ«_ti. ``akusalaá¹ƒ balavataraá¹ƒ hotÄ«â€™â€™ ti e
balavataraá¹ƒ hoti, taá¹ƒ kusalaá¹ƒ paá¹-ibÄ• hitvÄ• â€™â€™ ti vuttanayeneva atthaá¹ƒ vat
kusalaá¹ƒ ce balavataraá¹ƒ hoti, taÃ±ca \Ne III 46/ akusalaá¹ƒ paá¹-ibÄ• hitvÄ• manussayo
akusalaá¹ƒ pavattivedanÄ«yaá¹ƒ hoti, atha naá¹ƒ taá¹ƒ kÄ• á¹‡ampi karoti khujjampi pÄ«á¹-
kucchirogÄ• dÄ«hi vÄ• upaddutaá¹ƒ. evaá¹ƒ so pavattiyaá¹ƒ nÄ• nappakÄ• raá¹ƒ dukkhaá¹
sandhÄ• ya vuttaá¹ƒ ``sukhadukkhappaá¹-isaá¹ƒvedÄ« hotÄ«â€™â€™ ti. tatrÄ• yaá¹ƒ vinic
kÄ• rena samÄ• nabalesu kusalÄ• kusalakammesu upaá¹-á¹-hahantesu maraá¹‡assa Ä• sa
kusalajavanÄ• ni javanti, yathÄ• upaá¹-á¹-hitaá¹ƒ akusalaá¹ƒ paá¹-ibÄ• hitvÄ• kusalaá¹ƒ vu
paá¹-isandhiá¹ƒ deti. atha balavatarÄ• ni akusalajavanÄ• ni javanti, yathÄ• upaá¹-á¹-hitaá¹ƒ
paá¹-ibÄ• hitvÄ• akusalaá¹ƒ vuttanayeneva paá¹-isandhiá¹ƒ deti. taá¹ƒ kissa hetu? ubhinna
samÄ• nabalavabhÄ• vato, paccayantarasÄ• pekkhato cÄ• ti, sabbaá¹ƒ vÄ«maá¹ƒsitvÄ• ga

bodhipakkhiyabhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<138> __bodhi_ vuccati maggasammÄ• diá¹-á¹-hi, cattÄ• ri ariyasaccÄ• ni bujjhatÄ«ti katvÄ
taá¹ƒsabhÄ• vato ca tassÄ• pakkhe bhavÄ• ti bodhipakkhiyÄ• , sativÄ«riyÄ• dayo dhammÄ
__bodhipakkhiyÄ• naá¹ƒ. paá¹-ipÄ• á¹-iyÄ• _ti bodhipakkhiyadesanÄ• paá¹-ipÄ• á¹-iyÄ• . __
anukkamena pavattaá¹ƒ bhÄ• vanaá¹ƒ patvÄ• . tenÄ• ha __ ``paá¹-ipajjitvÄ• â€™â€™ _ti. s
nibbÄ• nadhÄ• tuyÄ• vasena khÄ«á¹‡Ä• savassa seá¹-á¹-habhÄ• vaá¹ƒ lokassa pÄ• kaá¹-á
na itarÄ• ya sabbaso apaÃ±Ã±attibhÄ• vÅ«pagamane tassa \Be III 51/ adassanatoti vuttaá¹
kilesaparinibbÄ• nena parinibbÄ• yatÄ«â€™â€™ _ti. __vinivattetvÄ• _ti tato catuvaá¹‡á¹‡at

<140> __tamevattha_nti ``khÄ«á¹‡Ä• savova devamanussesu seá¹-á¹-hoâ€™â€™ ti vuttan

__seá¹-á¹-hacchedakavÄ• damevÄ• _ti \Ee III 64/ jÄ• tibrÄ• hmaá¹‡Ä• naá¹ƒ seá¹-á¹-habhÄ
kathaá¹ƒ. __dassetvÄ• _ bhÄ• sitvÄ• . __suttantaá¹ƒ vinivattetvÄ• _ti pubbe lokiyadhammas
pavattaá¹ƒ aggaÃ±Ã±asuttaá¹ƒ ``sattannaá¹ƒ bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ•
tato vinivattetvÄ• nÄ«haritvÄ• tena asaá¹ƒsaá¹-á¹-haá¹ƒ katvÄ• . __Ä• vajjantÄ• _ti saman
__anumajjantÄ• _ti pubbenÄ• paraá¹ƒ atthato vicarantÄ• ti.

aggaÃ±Ã±asuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

5. sampasÄ• danÄ«yasuttavaá¹‡á¹‡anÄ•

sÄ• riputtasÄ«hanÄ• davaá¹‡á¹‡anÄ•

<141> pÄ• vÄ• renti \Ne III 47/ \Ee III 65/ \Be III 52/ saÃ±chÄ• denti sarÄ«raá¹ƒ etenÄ• ti __
vatthaá¹ƒ. pÄ• varaá¹‡aá¹ƒ vÄ• __pÄ• vÄ• ro, _ ``vatthaá¹ƒ dussaâ€™â€™ nti pariyÄ• yas
pÄ• vÄ• ro, so etassa bahuvidho anekakoá¹-ippabhedo bhaá¹‡á¸• abhÅ«to atthÄ«ti __dussa
daharakÄ• le dussapÄ• vÄ• rabhaá¹‡á¸• ameva bahuá¹ƒ pariggahetvÄ• vÄ• á¹‡ijjaá¹ƒ akÄ
seá¹-á¹-hiá¹-á¹-hÄ• ne á¹-hitampi ``pÄ• vÄ• rikoâ€™â€™ tveva saÃ±jÄ• nanti. __bhagavatÄ
Ä• diattho, pakÄ• rattho vÄ• , tena bhagavantaá¹ƒ upasaá¹…kamitvÄ• therena vuttavacana
saá¹…gaá¹‡hÄ• ti. ``kasmÄ• evaá¹ƒ avocÄ• â€™â€™ ti tathÄ• vacane kÄ• raá¹‡aá¹ƒ pucc
``somanassapavedanatthaâ€™â€™ _nti kasmÄ• payojanaá¹ƒ vissajjitaá¹ƒ, tayidaá¹ƒ amba
byÄ• karaá¹‡asadisanti? nayidamevaá¹ƒ cintetabbaá¹ƒ. yÄ• hissa therassa tadÄ• bhagava
niddhÄ• ritarÅ«pÄ• kÄ• raá¹‡abhÄ• vena coditÄ• , tasmÄ• evaá¹ƒ avocÄ• ti, sÄ• eva ca y
pavedanavasena bhagavato sammukhÄ• tathÄ• vacanaá¹ƒ payojeti, tasmÄ• ``attano
uppannasomanassapavedanatthaâ€™â€™ nti payojanabhÄ• vena vissajjitaá¹ƒ.

__tatrÄ• _ti tasmiá¹ƒ somanassapavedane. vihÄ• re nivÄ• saparivattanavasena __sunivatt
Ä• bhujitvÄ• _ti Ä• bandhitvÄ• .

__samÄ• pattito vuá¹-á¹-hÄ• ya_ ``aho santo vatÄ• yaá¹ƒ ariyavihÄ• roâ€™â€™ ti
samÄ• pattisukhapaccavekkhaá¹‡amukhena __attano guá¹‡e anussarituá¹ƒ Ä• raddho, _ Ä
taá¹ƒ sÄ• maÃ±Ã±avisesavibhÄ• gavasena anussari. tathÄ• hi ``samÄ• dhÄ«â€™â€™ ti s
``paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ ntiÄ• dinÄ• \Ee III 66/ visesavibhÄ• go, ``paÃ±Ã±Ä• â€™
gahitasseva ``vipassanÄ• Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• visesavibhÄ• go uddhaá¹-o. ``lok
dibbacakkhuÃ±Ä• á¹‡asseva gahaá¹‡aá¹ƒ therassa \Ne III 48/ itarehi sÄ• tisayanti dassetuâ
pubbenivÄ• saÃ±Ä• á¹‡ampi pana ``kappasatasahassÄ• dhikassÄ• â€™â€™ tiÄ• dinÄ• ki
lakkhaá¹‡ahÄ• ravasena vÄ• itaresaá¹ƒ pettha gahitatÄ• veditabbÄ• .

atthappabhedassa \Be III 53/ sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ• . _ tathÄ• dhammappabhedassa
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ dhamme pabhedagataá¹ƒ Ã±Ä
__dhammapaá¹-isambhidÄ• . _ niruttipabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• naka
niruttiyaá¹ƒ pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __niruttipaá¹-isambhidÄ• . _ paá¹-ibhÄ• nappabh
sallakkhaá¹‡avibhÄ• vanavavatthÄ• na karaá¹‡asamatthaá¹ƒ paá¹-ibhÄ• ne pabhedagataá¹
__paá¹-ibhÄ• napaá¹-isambhidÄ• . _ ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhima
saá¹ƒvaá¹‡á¹‡anÄ• su (Vism-mhá¹- II 428) vuttanayeneva veditabbo. sÄ• vakavisaye param
Ã±Ä• á¹‡aá¹ƒ __sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ viya sabb
visuá¹ƒ parikammaá¹ƒ nÄ• ma natthi, sÄ• vakapÄ• ramiyÄ• pana sammadeva paripÅ«ritatt

aggamaggasamadhigamenevassa samadhigamo hoti. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asseva sa
nisinnapallaá¹…kÄ• anussaratoti yojanÄ• .

bhagavato sÄ«laá¹ƒ nissÄ• ya guá¹‡e anussaritumÄ• raddhoti yojanÄ• . yasmÄ• guá¹‡Ä•
ekajjhaá¹ƒ Ä• pÄ• thÄ• gamanaá¹ƒ natthi, sati ca tasmiá¹ƒ anirÅ«pitarÅ«peneva anussaraá
tasmÄ• thero savisaye á¹-hatvÄ• te anupadaá¹ƒ sarÅ«pato anussari, anussaranto ca sabb
anussari, taá¹ƒ dassento __ ``bhagavato sÄ«laá¹ƒ nissÄ• yÄ• â€™â€™ _ti Ä• ha, sÄ«laá¹ƒ
sesapadesupi eseva nayo. yasmÄ• cettha thero ekekavasena \Ee III 67/ bhagavato guá¹‡e
paraá¹ƒ catukkapaÃ±cakÄ• divasena anussari, tasmÄ• ``cattÄ• ro iddhipÄ• deâ€™â€™ ti v
bojjhaá¹…gabhÄ• vanÄ• sÄ• maÃ±Ã±ena indriyesu vattabbesu tÄ• ni aggahetvÄ• __ ``catt
vuttaá¹ƒ. __catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ_ mahÄ• sÄ«hanÄ• dasutte (MN I 152) Ä• g
__cattÄ• ro ariyavaá¹ƒsÄ• _ ariyavaá¹ƒsasutte (AN a IV 28) Ä• gatanayeneva veditabbÄ• .

__padhÄ• niyaá¹…gÄ• _dayo saá¹…gÄ«ti (DN III 317) dasuttarasuttesu (DN III 355) Ä• gan
sÄ• raá¹‡Ä«ya dhammÄ• _ parinibbÄ• nasutte (DN II 141) Ä• gatÄ• eva. sukhaá¹ƒ supanÄ
22) __ekÄ• dasa_ mettÄ• nisaá¹ƒsÄ• \Be III 54/. ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™â€™ n
I 15, Paá¹-is II 30) catÅ«su ariyasaccesu tiparivattavasena Ä• gatÄ• __dvÄ• dasa dhamma
maggaphalesu pavattÄ• ni \Ne III 49/ aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni, cha asÄ• dhÄ• raá¹‡aÃ±Ä• a
buddhaÃ±Ä• á¹‡Ä• ni. paÃ±cadasa vimuttiparipÄ• caniyÄ• dhammÄ• _ meghiyasuttavaá¹‡
gahetabbÄ• , __soá¸·asavidhÄ• Ä• nÄ• pÄ• nassati_ Ä• nÄ• pÄ• nassatisutte (MN III 148),
buddhadhammÄ• _ (Nidd I 69, 156; Nidd II 85; Paá¹-is III 5; Sv III 305) evaá¹ƒ veditabbÄ• -

atÄ«taá¹ƒse buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gataá¹ƒse, paccup
bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ. imehi tÄ«hi dhammehi samannÄ• gatassa buddh
kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivatti, sabbaá¹ƒ vacÄ«ka
Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivatti. imehi chahi dhammehi samannÄ• ga
chandassa hÄ• ni, natthi dhammadesanÄ• ya hÄ• ni, natthi vÄ«riyassa hÄ• ni, natthi samÄ
paÃ±Ã±Ä• ya hÄ• ni, natthi vimuttiyÄ• hÄ• ni. imehi dvÄ• dasahi dhammehi samannÄ• gata
natthi davÄ• , natthi ravÄ• , natthi apphuá¹-á¹-haá¹ƒ, natthi vegÄ• yitattaá¹ƒ, natthi abyÄ• va
appaá¹-isaá¹…khÄ• nupekkhÄ• ti.

tattha \Ee III 68/ __ ``natthi davÄ• _ti khiá¸• á¸• Ä• dhippÄ• yena kiriyÄ• natthi. __natthi rav
kiriyÄ• natthÄ«â€™â€™ ti vadanti. sahasÄ• pana kiriyÄ• __davÄ• , _ ``aÃ±Ã±aá¹ƒ kariss
karaá¹‡aá¹ƒ __ravÄ• . natthi apphuá¹-a_nti Ã±Ä• á¹‡ena aphusitaá¹ƒ natthi. __natthi vegÄ•
turitakiriyÄ• natthi. __natthi abyÄ• vaá¹-amano_ti niratthakacittasamudÄ• cÄ• ro natthi. __n
appaá¹-isaá¹…khÄ• nupekkhÄ• _ti aÃ±Ã±Ä• á¹‡upekkhÄ• natthi. keci pana ``natthi dhamm
apaá¹-hitvÄ• ``natthi chandassa hÄ• ni, natthi vÄ«riyassa hÄ• ni, natthi satiyÄ• [sattiyÄ• (V
suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•)] hÄ• nÄ«â€™â€™ ti paá¹-hanti.

jarÄ• maraá¹‡Ä• dÄ«su ekÄ• dasasu paá¹-iccasamuppÄ• daá¹…gesu paccekaá¹ƒ catusac
__catucattÄ• lÄ«sa_ Ã±Ä• á¹‡Ä• niyeva (SN a II 33) sukhavisesÄ• naá¹ƒ adhiá¹-á¹-hÄ• nab
_ vuttaÃ±hetaá¹ƒ ---

``yato \Be III 55/ kho bhikkhave ariyasÄ• vako evaá¹ƒ jarÄ• maraá¹‡aá¹ƒ pajÄ• nÄ• ti, evaá
jarÄ• maraá¹‡asamudayaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá¹‡anirodhaá¹ƒ pajÄ• nÄ• ti, e
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• di (SN a II 33

__jarÄ• maraá¹‡asamudayo_ti \Ne III 50/ cettha jÄ• ti adhippetÄ• . sesapadesu bhavÄ• day

kusalacittuppÄ• desu phassÄ• dayo __paropaá¹‡á¹‡Ä• sa kusaladhammÄ• . _

``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti Ã±Ä• á¹‡aá¹ƒ, ``asati jÄ• tiyÄ• natthi jarÄ• m
Ã±Ä• á¹‡aá¹ƒ, atÄ«tampi addhÄ• naá¹ƒ ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti Ã±Ä•
natthi jarÄ• maraá¹‡aâ€™â€™ nti Ã±Ä• á¹‡aá¹ƒ, anÄ• gatampi addhÄ• naá¹ƒ ``jÄ• tipaccay
Ã±Ä• á¹‡aá¹ƒ, ``asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡aâ€™â€™ nti Ã±Ä• á¹‡aá¹ƒ. ``yampi ida
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhamma
Ã±Ä• á¹‡anti evaá¹ƒ \Ee III 69/ jarÄ• maraá¹‡Ä• dÄ«su ekÄ• dasasu paá¹-iccasamuppÄ• da
satta katvÄ• __sattasattati Ã±Ä• á¹‡avatthÅ«ni_ (SN a II 34) veditabbÄ• ni. tattha __yampÄ
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vipassanÄ• rammaá¹‡abhÄ• vena ekajjhaá¹ƒ gahetvÄ• vut
__dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti chapi Ã±Ä• á¹‡Ä• ni saá¹…khipitvÄ• vuttaá¹ƒ Ã±Ä• á¹‡a
_ntiÄ• dinÄ• pana pakÄ• rena pavattaÃ±Ä• á¹‡assa dassanaá¹ƒ, vipassanÄ• dassanato vip
paá¹-ivipassanÄ• dassanamattamevÄ• ti na taá¹ƒ ``aá¹…gaâ€™â€™ nti vadanti, pÄ• á¸·iya
sabbattha Ã±Ä• á¹‡avasena aá¹…gÄ• naá¹ƒ vuttattÄ• __ ``nirodhadhammanti Ã±Ä• á¹‡aâ€
pakÄ• setvÄ• vuttaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ sattamaá¹ƒ Ã±Ä• á¹‡anti ayamattho dissa
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi Ã±Ä• á¹‡anti sambandho hoti Ã±Ä• á¹‡aggahaá¹‡ena
Ã±Ä• á¹‡abhÄ• vadassanassa anadhippetattÄ• , ``khayadhammaá¹ƒ ... pe ... nirodhadhamm
sambandhabhÄ• vappasaá¹…go cÄ• ti. __catuvÄ«sati ... pe ... vajiraÃ±Ä• á¹‡a_nti ettha ke
devasikaá¹ƒ dvÄ• dasakoá¹-isatasahassakkhattuá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ sam
dvÄ• dasakoá¹-isatasahassakkhattumeva ca arahattaphalasamÄ• pattiá¹ƒ samÄ• pajjati, tÄ
sahavacaraÃ±ca Ã±Ä• á¹‡aá¹ƒ paá¹-ipakkhehi abhejjataá¹ƒ, mahattaÃ±ca upÄ• dÄ• ya __m
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

`tathÄ• gataá¹ƒ \Be III 56/, bhikkhave, arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dve vitakkÄ• b
--- khemo ca vitakko, paviveko ca vitakkoâ€™ ti (It 38).

khemavitakko hi bhagavato mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ pÅ«retvÄ• á¹-hito, pavivekav

arahattaphalasamÄ• pattiá¹ƒ. buddhÄ• naÃ±hi bhavaá¹…gaparivÄ• so lahuko, matthakappa
vasÄ«bhÄ• vo, tasmÄ• samÄ• pajjanavuá¹-á¹-hÄ• nÄ• ni katipayacittakkhaá¹‡eheva ijjhant
rÅ«pÄ• vacarasamÄ• pattiyo catasso arÅ«pasamÄ• pattiyo appamaÃ±Ã±Ä• samÄ• pattiyÄ•
nirodhasamÄ• patti, arahattaphalasamÄ• patti \Ne III 51/ cÄ• ti dvÄ• dasetÄ• samÄ• pattiyo
divase divase koá¹-isatasahassakkhattuá¹ƒ purebhattaá¹ƒ samÄ• pajjati, tathÄ• pacchÄ• bh
samÄ• pajjitabbasamÄ• pattisaÃ±cÄ• ritaÃ±Ä• á¹‡aá¹ƒ __mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ_ nÄ•

apare pana ``yaá¹ƒ taá¹ƒ bhagavatÄ• abhisambodhidivase pacchimayÄ• me paá¹-iccasam
paá¹-ilomanayena jarÄ• maraá¹‡ato paá¹-á¹-hÄ• ya Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• anupadadha
yathÄ• nÄ• ma puriso suviduggaá¹ƒ mahÄ• gahanaá¹ƒ mahÄ• vanaá¹ƒ chindanto antarant
pharasuá¹ƒ sunisitaá¹ƒ karoti, evameva nisÄ• nasilÄ• sadisiyo samÄ• pattiyo antarantarÄ•
Ã±Ä• á¹‡assa tikkhavisadasÅ«rabhÄ• vaá¹ƒ sampÄ• detuá¹ƒ anulomapaá¹-ilomato paccek
paá¹-iccasamuppÄ• daá¹…gavasena sammasanto divase divase lakkhakoá¹-ilakkhakoá¹-ipl
samÄ• pajjati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ `catuvÄ«sati ... pe ... mahÄ• vajiraÃ±Ä• á¹‡aá¹
_tiâ€™â€™. nanu bhagavato samÄ• pattisamÄ• pajjane parikamme payojanaá¹ƒ natthÄ«ti?
tathÄ• hi vedanÄ• paá¹-ippaá¹‡Ä• manÄ• dÄ«su savisesaá¹ƒ parikammapubbaá¹…gamen
pana ``lokiyasamÄ• pattisamÄ• pajjane parikammena payojanaá¹ƒ natthi. lokuttarasamÄ• p
parikammaá¹ƒ icchitabbamevÄ• â€™â€™ ti vadanti.

``aparamparÄ• â€™â€™ ti \Ee III 71/ padaá¹ƒ yesaá¹ƒ desanÄ• ya atthi, te __aparampariy
kusalapaÃ±Ã±attiya_nti kusaladhammÄ• naá¹ƒ paÃ±Ã±Ä• pane. __anuttaro_ti uttamo. __up
Ã±Ä• á¹‡Å«panissaye á¹-hatvÄ• yÄ• diso pubbÅ«panissayo pubbayogo, \Be III 57/ tattha p
__mahantato saddahati_ paá¹-ipakkhavigamena Ã±Ä• á¹‡assa viya saddhÄ• yapi tikkhavisa
__avasesaarahantehÄ«_ti pakatisÄ• vakehi. __asÄ«ti mahÄ• therÄ• _ paramatthadÄ«paniy
theragÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ nÄ• mato uddhaá¹-Ä• . __cattÄ• ro mahÄ• therÄ• _ti
mahÄ• kassapaanuruddhamahÄ• kaccÄ• namahÄ• koá¹-á¹-hikattherÄ• . __tesupi_ aggasÄ
paÃ±Ã±Ä• ya visiá¹-á¹-habhÄ• vato. __sÄ• riputtattheratopi eko paccekabuddho_ tikkhavisa
abhinÄ«hÄ• ramahantatÄ• ya sambhataÃ±Ä• á¹‡asambhÄ• rattÄ• . satipi paccekabodhiyÄ•
sannipatitesu pubbayogavasena lokiye visaye siyÄ• kassaci Ã±Ä• á¹‡assa visiá¹-á¹-hatÄ• t
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``sabbaÃ±Ã±ubuddhova buddhaguá¹‡e mahantato sa
heá¹-á¹-hÄ• Ä• gatadesanÄ• sotavasena vuttaá¹ƒ. buddhÄ• hi buddhaguá¹‡e mahattaá¹ƒ
saddahanavasena.

idÄ• ni yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``seyyathÄ• pi nÄ• mÄ• â€™â
__gambhÄ«ro uttÄ• no_ti \Ne III 52/ gambhÄ«ro vÄ• uttÄ• no vÄ• ti __jÄ• nanatthaá¹ƒ. ``ev
yathÄ• dassitÄ• ya upamÄ• ya upameyyena saá¹ƒsandanaá¹ƒ. buddhaguá¹‡esu appamatta
Ã±Ä• á¹‡aá¹ƒ apavattitarÅ«peneva pavattati anavattitasabhÄ• vattÄ• ti vuttaá¹ƒ __ ``ekabyÄ
veditabbÄ• â€™â€™ _ti. tattha \Ee III 72/ __Ã±Ä• taudakaá¹ƒ viyÄ• _ti pamÄ• á¹‡ato Ã±Ä•

ariyÄ• naá¹ƒ pana tattha attano visaye pavattanakaÃ±Ä• á¹‡aá¹ƒ pavattitarÅ«peneva pavat
paá¹-ivedhÄ• nurÅ«paá¹ƒ, abhinÄ«hÄ• rÄ• nurÅ«paÃ±ca avattitasabhÄ• vattÄ• ti dassento
_tiÄ• dimÄ• ha. tattha paá¹-ividdhasaccÄ• nampi paá¹-ipakkhavidhamanapubbayogavisesav
sÄ• tisayaá¹ƒ, mahÄ• nubhÄ• vaÃ±ca hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ sotÄ• pannaÃ±Ä• a
opammabhÄ• vena dassetvÄ• tato paresaá¹ƒ dasuttaradiguá¹‡adasaguá¹‡aasÄ«tiguá¹‡av
opammaá¹ƒ katvÄ• dassitaá¹ƒ. nanu evaá¹ƒ sante buddhaguá¹‡Ä• parimitaparicchinnÄ• ,
Ã±Ä• tÄ• ti Ä• pajjatÄ«ti? nÄ• pajjatÄ«ti dassento __ ``tattha yathÄ• so purisoâ€™â€™ _tiÄ
puriso_ti so caturÄ• sÄ«tibyÄ• masahassappamÄ• á¹‡ena yottena caturÄ• sÄ«tibyÄ• masa
udakaá¹ƒ minitvÄ• á¹-hito puriso. so hi therassa upamÄ• bhÄ• vena gahito. __dhammanvay
anumÄ• naÃ±Ä• á¹‡ena. taÃ±hi siddhaá¹ƒ dhammaá¹ƒ anugantvÄ• pavattanato ``dhamma
anvayavasena atthassa bujjhanato __anvayabuddhi, _ anumeyyaá¹ƒ anuminotÄ«ti __anum
diá¹-á¹-hanayena anumeyyaá¹ƒ gaá¹‡hÄ• tÄ«ti __ ``nayaggÄ• hoâ€™â€™ _ti ca vuccati. te
``dhammanvayenÄ• â€™â€™ tiÄ• di. svÄ• yaá¹ƒ dhammanvayo na yassa kassaci hoti, ath
aggasÄ• vakassevÄ• ti Ä• ha __ ``sÄ• vakapÄ• ramiÃ±Ä• á¹‡e á¹-hatvÄ• â€™â€™ _ti. yad
paccakkhe katvÄ• tadaÃ±Ã±e nayaggÄ• hena gaá¹‡hi, nanu evaá¹ƒ sante buddhaguá¹‡Ä•
Ä• pannÄ• ti? nayidaá¹ƒ evanti dassento __ ``anantÄ• aparimÄ• á¹‡Ä• â€™â€™ _ti.

``saddahatÄ«â€™â€™ ti vatvÄ• puna tamevatthaá¹ƒ vibhÄ• vento __ ``therena hi ... pe ...
Ä• ha. kathaá¹ƒ panÄ• yamattho evaá¹ƒ daá¹-á¹-habboti evaá¹ƒ adhippÄ• yabhedakaá¹ƒ up
``yathÄ• kathaá¹ƒ viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ ``upamÄ• yamidhekacce \Ee III 73/ viÃ±
atthaá¹ƒ Ä• jÄ• nantÄ«â€™â€™ ti (SN a II 67) __ito nava ito navÄ• _ti ito majjhaá¹-á¹-hÄ• n
dakkhiá¹‡atÄ«rÄ• nava ito majjhaá¹-á¹-hÄ• nato yÄ• va uttaratÄ«rÄ• nava. idÄ• ni yathÄ• v
samatthetuá¹ƒ __ ``buddhopÄ«â€™â€™ _ti gÄ• thamÄ• ha.

__yamakayugaá¸·amahÄ• nadÄ«mahogho viyÄ• _ti dvinnaá¹ƒ ekato samÄ• gatattÄ• yuga
mahogho viya.

__anucchavikaá¹ƒ_ \Ne III 53/ __katvÄ• _ti yoyaá¹ƒ mama pasÄ• do buddhaguá¹‡e Ä• rab
uppanno, taá¹ƒ anucchavikaá¹ƒ anurÅ«paá¹ƒ katvÄ• . __paá¹-iggahetuá¹ƒ_ sampaá¹-icchitu
sakkhissati_ yÄ• thÄ• vato anavabujjhanato. __paá¹-iggahetuá¹ƒ sakkoti_ tassa hetuto, pac
kiccato, phalato sammadeva paá¹-ivijjhanato. __pÅ«ratta_nti puá¹‡á¹‡abhÄ• vo. __pagghar
vikiraá¹‡akÄ• le, patanakÄ• leti attho. __ ``pasannoâ€™â€™ _ti iminÄ• pasÄ• dassa vattar
``uppannasaddhoâ€™â€™ _ti iminÄ• pi saddhÄ• ya paccuppannatÄ• pakÄ• sitÄ• ti Ä• ha
atthoâ€™â€™ _ti. abhiÃ±Ã±Ä• yatÄ«ti __abhiÃ±Ã±o, _ adhiko abhiÃ±Ã±o __bhiyyobhiÃ±Ã
atisayavacanicchÄ• vasena __ ``bhiyyobhiÃ±Ã±ataroâ€™â€™ _ti vuttoti Ä• ha __ ``bhiyyata
_ti. dutiyavikappe pana abhijÄ• nÄ• tÄ«ti __abhiÃ±Ã±Ä• , _ abhivisiá¹-á¹-hÄ• paÃ±Ã±Ä• , b
59/ etassÄ• ti __bhiyyobhiÃ±Ã±o, _ so eva atisayavacanicchÄ• vasena __bhiyyobhiÃ±Ã±ata
abhiÃ±Ã±Ä• ya bhiyyobhÄ• vakatoti Ä• ha __ ``bhiyyatarÄ• bhiÃ±Ã±o vÄ• â€™â€™ _ti. sar

_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, aggamaggaÃ±Ä• á¹‡aÃ±ca. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a
aggamaggaÃ±Ä• á¹‡aá¹ƒ, aggamaggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã
padhÄ• navasena tadatthadassane \Ee III 74/ paá¹-hamavikappo, padaá¹-á¹-hÄ• navasena
panettha arahattamaggaÃ±Ä• á¹‡asseva gahaá¹‡aá¹ƒ, nanu heá¹-á¹-himÄ• nipi bhagavato
savÄ• sanameva yathÄ• sakaá¹ƒ paá¹-ipakkhavidhamanavasena pavattÄ• ni. savÄ• sanap
Ã±eyyÄ• varaá¹‡appahÄ• nanti? saccametaá¹ƒ, taá¹ƒ pana aparipuá¹‡á¹‡aá¹ƒ paá¹-ipakkh
vippakatabhÄ• vatoti Ä• ha __ ``arahattamaggaÃ±Ä• á¹‡e vÄ• â€™â€™ _ti. aggamaggava
bodhittayapÄ• ripÅ«rÄ«ti dassetuá¹ƒ __ ``arahattamaggeneva hÄ«â€™â€™ _tiÄ• di vuttaá
anavasesÄ• . __gahitÄ• hontÄ«_ti arahattamaggena gahitena adhigatena gahitÄ• adhigat
adhigantabbaá¹ƒ. __tenÄ• _ti sambodhinÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• nen

<142> khÄ• danÄ«yÄ• naá¹ƒ uá¸·Ä• ratÄ• sÄ• tarasÄ• nubhÄ• venÄ• ti Ä• ha __ ``madhu
pasaá¹ƒsÄ• ya uá¸·Ä• ratÄ• visiá¹-á¹-habhÄ• venÄ• ti Ä• ha __ ``seá¹-á¹-heâ€™â€™ _ti, o
mahantabhÄ• venÄ• ti vuttaá¹ƒ __ ``vipuleâ€™â€™ _ti. usabhassa ayanti __Ä• sabhÄ«, _ i
__Ä• sabhÄ«. _ tenÄ• ha __ ``usabhassa vÄ• cÄ• sadisÄ«â€™â€™ _ti. yena pana guá¹‡e
dassetuá¹ƒ __ ``acalÄ• asampavedhÄ«â€™â€™ _ti vuttaá¹ƒ. yato kutoci anussavanaá¹ƒ _
vijjÄ• á¹-á¹-hÄ• nesu kataparicayÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ taá¹ƒ tamatthaá¹ƒ viÃ±Ã±Ä• pe
__Ä• cariyaparamparÄ• . _ kevalaá¹ƒ attano matiyÄ• ``itikira evaá¹ƒkirÄ• â€™â€™ ti parik
piá¹-akassa ganthassa sampadÄ• nato sayaá¹ƒ sampadÄ• nabhÄ• vena gahaá¹‡aá¹ƒ __pi
yathÄ• sutÄ• naá¹ƒ atthÄ• naá¹ƒ Ä• kÄ• rassa parivitakkanaá¹ƒ __Ä• kÄ• raparivitakko. _ t
diá¹-á¹-hiyÄ• nijjhÄ• nakkhamanaá¹ƒ __diá¹-á¹-hinijjhÄ• nakkhanti. _ Ä• gamÄ• dhigamehi
takkamaggaá¹ƒ nissÄ• ya takkanaá¹ƒ __takko. _ anumÄ• navidhiá¹ƒ nissÄ• ya __nayaggÄ•
III 75/ á¹-hatvÄ• bhagavato ayaá¹ƒ therassa codanÄ• , therassa ca so avisayo, tasmÄ• __
Ã±Ä• á¹‡ena paá¹-ivijjhitvÄ• viyÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ«hanÄ• do viyÄ• ti __sÄ«hanÄ
seá¹-á¹-habhÄ• vena, so \Be III 60/ cettha evaá¹ƒ veditabboti dassento __ ``sÄ«hanÄ• doâ€
__neva dandhÄ• yantenÄ• _ti na mandÄ• yantena. __na bhaggarÄ• yantenÄ• _ti aparisaá¹

__anuyogadÄ• panattha_nti anuyogaá¹ƒ sodhÄ• petuá¹ƒ. vimaddakkhamaÃ±hi sÄ«hanÄ•
anuyogaá¹ƒ sodheti nÄ• ma. anuyuÃ±janto ca naá¹ƒ sodhÄ• peti nÄ• ma. __dÄ• tu_nti sod
``dÄ• natthaâ€™â€™ nti atthaá¹ƒ vadanti, tadayuttaá¹ƒ. na hi yo sÄ«hanÄ• daá¹ƒ nadati, s
detÄ«ti yujjati. __nighaá¹ƒsana_nti vimaddanaá¹ƒ. __dhamamÄ• na_nti tÄ• payamÄ• naá¹ƒ
gaggariyÄ• dhamÄ• panasÄ«sena vadati. __sabbe te_ti sabbe te atÄ«te niruddhe sammÄ•
--- ye te ahesuá¹ƒ atÄ«taá¹ƒ addhÄ• naá¹ƒ tava abhinÄ«hÄ• rato oraá¹ƒ sammÄ• sambudd
sÄ• vakaÃ±Ä• á¹‡agocare dhamme paricchindanto mÄ• rÄ• dayo viya buddhÄ• naá¹ƒ lokiy
jÄ• neyyÄ• si. ye pana te abbhatÄ«tÄ• tato parato chinnavaá¹-umÄ• chinnapapaÃ±cÄ• pa
sabbadukkhavÄ«tivattÄ• sammÄ• sambuddhÄ• , tesaá¹ƒ sabbesampi sÄ• vakaÃ±Ä• á¹‡as
jÄ• nissasÄ«ti.

__anÄ• gatabuddhÄ• naá¹ƒ panÄ• _ti __pana_-saddo visesatthajotano, tena atÄ«tesu tÄ•
bhÅ«tapubbattÄ• tattha siyÄ• Ã±Ä• á¹‡assa savisaye gati, anÄ• gatesu pana sabbaso asa
imamatthaá¹ƒ joteti. tenÄ• ha ``anÄ• gatÄ• pÄ«â€™â€™ tiÄ• di \Ee III 76/. ``cittena paricch
ti kasmÄ• vuttaá¹ƒ, nanu atÄ«tÄ• nÄ• gate sattÄ• he eva pavattaá¹ƒ cittaá¹ƒ cetopariyaÃ±Ä
paranti? nayidaá¹ƒ cetopariyaÃ±Ä• á¹‡akiccavasena vuttaá¹ƒ, atha kho pubbenivÄ• saanÄ•
vuttaá¹ƒ, tasmÄ• nÄ• yaá¹ƒ doso.

__viditaá¹-á¹-hÄ• ne na karoti_ sikkhÄ• padeneva tÄ• disassa paá¹-ikkhepassa paá¹-ikkhitt
kathaá¹ƒ pana thero dvayasambhave paá¹-ikkhepameva akÄ• si, na vibhajja byÄ• kÄ• sÄ«t
kirÄ• â€™â€™ _tiÄ• di. pÄ• raá¹ƒ pariyantaá¹ƒ minotÄ«ti __pÄ• ramÄ«, _ sÄ• eva Ã±Ä• á¹
sÄ• vakÄ• naá¹ƒ pÄ• ramiÃ±Ä• á¹‡aá¹ƒ __sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ, _ tasmiá¹ƒ. sÄ•
jÄ• nane nÄ• yaá¹ƒ anuyogo, atha kho __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e_ sabbaÃ±Ã±utÄ• ya
``sÄ• vakapÄ• ramiÃ±Ä• á¹‡e_ti sÄ• vakapÄ• ramiÃ±Ä• á¹‡avisayeâ€™â€™ ti atthaá¹ƒ vac
__sÄ«la_ \Ne III 55/ __ ... pe 0 ... samattha_nti sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttisaá¹…khÄ
III 61/ jÄ• nanasamatthaá¹ƒ. buddhasÄ«lÄ• dayo hi buddhÄ• naá¹ƒ buddhakiccassa, parehi
jÄ• nanassa ca kÄ• raá¹‡aá¹ƒ.

<143> anumÄ• naÃ±Ä• á¹‡aá¹ƒ viya saá¹ƒsayapiá¹-á¹-hikaá¹ƒ ahutvÄ• ``idamidaâ€™â€™
Ã±eyyaá¹ƒ dhÄ• reti nicchinotÄ«ti __dhammo, _ paccakkhaÃ±Ä• á¹‡anti Ä• ha __ ``dhamm
Ã±Ä• á¹‡assÄ• â€™â€™ _ti. anuetÄ«ti __anvayo_ti Ä• ha __ ``anuyogaá¹ƒ anugantvÄ• â€
atthaá¹ƒ anugantvÄ• anumÄ• naÃ±Ä• á¹‡assa pavatti diá¹-á¹-hena adiá¹-á¹-hassa anumÄ•
vedakampi Ã±Ä• á¹‡aá¹ƒ atthato viditameva hotÄ«ti __ ``anumÄ• naÃ±Ä• á¹‡aá¹ƒ nayaggÄ
vuttaá¹ƒ. __vidito_ti viddho paá¹-iladdho, adhigatoti attho. __appamÄ• á¹‡o_ti aparimÄ• á¹‡
tenÄ• ha __ ``apariyantoâ€™â€™ _ti. __tenÄ• _ti apariyantattÄ• , tena vÄ• apariyantena Ã
yaá¹ƒ yaá¹ƒ anumeyyamatthaá¹ƒ Ã±Ä• tukÄ• mo \Ee III 77/ hoti, tattha tatthassa
asaá¹…gamappaá¹-ihaá¹-aanumÄ• naÃ±Ä• á¹‡aá¹ƒ pavattatÄ«ti dasseti. tenÄ• ha __ ``so i
__iminÄ• _ti iminÄ• kÄ• raá¹‡ena. pÄ• kÄ• rassa thirabhÄ• vaá¹ƒ uddhamuddhaá¹ƒ Ä• pet
pÄ• kÄ• ramÅ«laá¹ƒ. __Ä• di_-saddena pÄ• kÄ• radvÄ• rabandhaparikhÄ• dÄ«naá¹ƒ saá¹.
__paccantimaá¹ƒ. _ paá¹‡á¸• itadovÄ• rikaá¹-á¹-hÄ• niyaá¹ƒ katvÄ• thero attÄ• naá¹ƒ dass
``ekadvÄ• ranti kasmÄ• Ä• hÄ• â€™â€™ _ti codanaá¹ƒ samuá¹-á¹-hÄ• pesi. yassÄ• paÃ±
``paá¹‡á¸• itoâ€™â€™ ti vuccati, taá¹ƒ __paá¹‡á¸• icca_nti Ä• ha __ ``paá¹‡á¸• iccena sam
taá¹ƒtaá¹ƒitikattabbatÄ• su chekabhÄ• vo byattabhÄ• vo __veyyattiyaá¹ƒ. _ medhati sammo
vidhamatÄ«ti __medhÄ• , _ sÄ• etassa atthÄ«ti __medhÄ• vÄ«. _ á¹-hÄ• ne á¹-hÄ• ne upp
__á¹-hÄ• nuppattikÄ• , _ á¹-hÄ• naso uppajjanakapaÃ±Ã±Ä• . anupariyÄ• yanti etenÄ• ti __
pathoti __anupariyÄ• yapatho, _ parito pÄ• kÄ• rassa anusaá¹ƒyÄ• yanamaggo. pÄ• kÄ• ra
__pÄ• kÄ• rasandhi, _ pÄ• kÄ• rassa phullitappadeso. so pana heá¹-á¹-himantena dvinnam
vigamena evaá¹ƒ vuccatÄ«ti Ä• ha __ ``dvinnaá¹ƒ iá¹-á¹-hakÄ• naá¹ƒ apagataá¹-á¹-hÄ• naâ
__chinnaá¹-á¹-hÄ• na_nti chinnabhinnappadeso, chinnaá¹-á¹-hÄ• naá¹ƒ vÄ• . taÃ±hi ``vivar

__kiliá¹-á¹-ha_nti malÄ«naá¹ƒ. __upatÄ• pentÄ«_ti kilesapariá¸·Ä• hena santÄ• penti. __vib
pÄ«á¸·enti. uppannÄ• ya paÃ±Ã±Ä• ya nÄ«varaá¹‡ehi na kiÃ±ci kÄ• tuá¹ƒ sakkÄ• ti Ä• ha _
uppajjituá¹ƒ na dentÄ«â€™â€™ _ti. __tasmÄ• _ti paccayÅ«paghÄ• tena \Be III 62/ uppajjitu
__catÅ«su satipaá¹-á¹-hÄ• nesu suá¹-á¹-hu á¹-hapitacittÄ• _ti catubbidhÄ• yapi \Ee III 78/
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya sammadeva á¹-hapitacittÄ• . __yathÄ• sabhÄ• vena bhÄ•
yathÄ• paá¹-ipakkhÄ• samucchijjanti, evaá¹ƒ bhÄ• vetvÄ• .

purimanaye \Ne III 56/ satipaá¹-á¹-hÄ• nÄ• ni, bojjhaá¹…gÄ• ca missakÄ• adhippetÄ• ti ta
__ ``apicetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __missakÄ• _ti samathavipassanÄ• maggavase
satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• â€™â€™ tiÄ• dito vuttattÄ• __satipaá¹-á¹-hÄ•
gahetvÄ• _ ``satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• â€™â€™ ti vuttattÄ• , magg
nesaá¹ƒ nippariyÄ• yabojjhaá¹…gabhÄ• vato, tesu ca sabbaso adhigatesu lokanÄ• thena sa
adhigatameva hotÄ«ti __ ``bojjhaá¹…ge maggo, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• ti gahite
bhaveyyÄ• â€™â€™ _ti mahÄ• sivatthero Ä• ha, __na panevaá¹ƒ gahitaá¹ƒ_ porÄ• á¹‡ehÄ
vuttappakÄ• raparÄ• masanaá¹ƒ. __thero_ti sÄ• riputtatthero.

__tatthÄ• _ti tesu paccantanagarÄ• dÄ«su. __nagaraá¹ƒ viya nibbÄ• naá¹ƒ_ tadatthikehi up
upagatÄ• naÃ±ca parissayarahitasukhÄ• dhigamanaá¹-á¹-hÄ• nato. __pÄ• kÄ• ro viya sÄ«l
Ä• rakkhabhÄ• vato. __pariyÄ• yapatho viya hirÄ«_ sÄ«lapÄ• kÄ• rassa adhiá¹-á¹-hÄ• nabh
``pariyÄ• yapathoti kho bhikkhu hiriyÄ• etaá¹ƒ adhivacanaâ€™â€™ nti. __dvÄ• raá¹ƒ viya a
nibbÄ• nanagarappavesanaaÃ±jasabhÄ• vato. __paá¹‡á¸• itadovÄ• riko viya dhammasenÄ
nibbÄ• nanagarapaviá¹-á¹-hapavisanakÄ• naá¹ƒ sattÄ• naá¹ƒ sallakkhaá¹‡ato. __dinno_ti d

<144> __nipphattidassanattha_nti \Ee III 79/ siddhidassanatthaá¹ƒ, adhigamadassanatthan
``paÃ±canavutipÄ• saá¹‡á¸• eâ€™â€™ _ti idaá¹ƒ yasmÄ• thero paribbÄ• jako hutvÄ• tato
nibbÄ• napariyesanaá¹ƒ caramÄ• no te te pÄ• saá¹‡á¸• ino upasaá¹…kamitvÄ• nibbÄ• naá
Ä• rÄ• dhesuá¹ƒ, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. te pana pÄ• saá¹‡á¸• Ä• heá¹-á¹-hÄ• vuttÄ•
tassayeva bhÄ• gineyyassa desiyamÄ• nÄ• ya desanÄ• ya. parassa vaá¸• á¸• hitaá¹ƒ bhatt
__sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ hatthagataá¹ƒ akÄ• si_ adhigacchi. __uttaruttara_nti heá
heá¹-á¹-himassa uttaraá¹‡ato atikkamanato uttaruttaraá¹ƒ, tato eva padhÄ• nabhÄ• vaá¹ƒ p
__paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ. uttaruttara_nti vÄ• uparÅ«pari. __paá¹‡Ä«tapaá¹‡Ä«ta_nti paá
paá¹‡Ä«tatamaÃ±cÄ• ti attho. __kaá¹‡ha_nti kÄ• á¸·akaá¹ƒ saá¹ƒkilesadhammaá¹ƒ. __sukk
vodÄ• nadhammaá¹ƒ. __savipakkhaá¹ƒ katvÄ• _ti pahÄ• tabbapahÄ• yakabhÄ• vadassana
savipakkhaá¹ƒ katvÄ• . ``ayaá¹ƒ kaá¹‡hadhammo, imassa ayaá¹ƒ pahÄ• yakoâ€™â€™ ti ev
paá¹-ibÄ• hitvÄ• _ desanÄ• vasena nÄ«haritvÄ• __sukkaá¹ƒ, _ ``ayaá¹ƒ sukkadhammo, im
ti evaá¹ƒ __sukkaá¹ƒ paá¹-ibÄ• hitvÄ• kaá¹‡haá¹ƒ. _ __saussÄ• ha_nti phaluppÄ• danasan
sabyÄ• pÄ• raá¹ƒ. tenÄ• ha __ ``savipÄ• kaâ€™â€™ _nti. vipÄ• kadhammanti attho.

__tasmiá¹ƒ_ \Ne III 57/ __desite dhamme_ti tasmiá¹ƒ vuttanayena bhagavÄ• tumhehi desi
dhammaá¹ƒ nÄ• ma sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ jÄ• nitvÄ• _ paá¹-ivijjhitvÄ• . taá¹ƒjÄ• r
catusaccadhammajÄ• nanaá¹ƒ avuttasiddhanti. __ ``catusaccadhammesÅ«â€™â€™ _ti ida
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• kÄ• radassanaá¹ƒ. vipakkho pana parato Ä• gamiss
niá¹-á¹-haá¹ƒ agamaâ€™â€™ nti etasmiá¹ƒ pade. __therasallÄ• po_ti therÄ• naá¹ƒ sallÄ• p
\Ee III 80/. __kÄ• á¸·avallavÄ• sÄ«_ti kÄ• á¸·avallavihÄ• ravÄ• sÄ«. __idÄ• nÄ«_ti etarahi ``
tiÄ• divacanakÄ• le. __imasmiá¹ƒ pana á¹-hÄ• ne_ti ``dhammesu niá¹-á¹-haá¹ƒ agamaâ€™
imasmiá¹ƒ vÄ• niá¹-á¹-hÄ• nakÄ• raá¹‡abhÅ«te yoniso parivitakkane. ``imasmiá¹ƒ pana á¹-
niá¹-á¹-haá¹…gatoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu sÄ• vakapÄ• ramiÃ±Ä• á¹‡asamadhi
buddhaguá¹‡esu niá¹-á¹-haá¹…gatoti? saccametaá¹ƒ, idÄ• ni pana taá¹ƒ pÄ• kaá¹-aá¹ƒ jÄ•
__sabba_nti ``catusaccadhammesÅ«â€™â€™ tiÄ• di sumattherena vuttaá¹ƒ sabbaá¹ƒ. __a
etthÄ• pi vuttanayeneva anuyogaparihÄ• rÄ• veditabbÄ• . yadipi dhammasenÄ• pati ``sÄ•
samadhigataâ€™â€™ nti ito pubbepi jÄ• nÄ• tiyeva, idÄ• ni pana asaá¹…khyeyyÄ• parimey
nayaggÄ• havasena pariggahetvÄ• kiccasiddhiyÄ• tasmiá¹ƒ Ã±Ä• á¹‡e niá¹-á¹-haá¹…gato
``mahÄ• sivatthero ... pe ... dhammesÅ«ti sÄ• vakapÄ• ramiÃ±Ä• á¹‡e niá¹-á¹-haá¹…gatoâ€

buddhaguá¹‡Ä• pana nayato Ä• gatÄ• , te nayaggÄ• hato yÄ• thÄ• vato jÄ• nanto sÄ• vak
tathÄ• jÄ• nanavasena niá¹-á¹-haá¹…gatattÄ• sÄ• vakapÄ• ramiÃ±Ä• á¹‡ameva tassa apa
bhÄ• vetabbakiccabahutÄ• vasena ca __ ``dhammesÅ«â€™â€™ _ti puthuvacanena vuttaá
anaÃ±Ã±avisayÄ• naá¹ƒ \Be III 64/ buddhaguá¹‡Ä• naá¹ƒ nayato pariggaá¹‡hanena theras
pasÄ• do uppajjatÄ«ti Ä• ha __ ``bhiyyosomattÄ• yÄ• â€™â€™ _tiÄ• di. ``suá¹-á¹-hu akkhÄ
evassa suá¹-á¹-hu akkhÄ• tataá¹ƒ dassetuá¹ƒ __ ``niyyÄ• niko maggoâ€™â€™ _ti vuttaá¹ƒ.
dhammassa yadatthaá¹ƒ desito, tadatthasÄ• dhanena veditabbÄ• . __phalatthÄ• ya niyyÄ•
attano uppattisamanantarameva phalanipphÄ• danavasena pavattatÄ«ti attho. vaá¹-á¹-acÄ•
__niyyÄ• niko, _ niyyÄ• nasÄ«loti vÄ• . __rÄ• gadosamohanimmadanasamattho_ti idhÄ• pi
bhagavatÄ«ti dassetÄ«â€™â€™ ti Ä• netvÄ• sambandho. __vaá¹…kÄ• dÄ«_ti __Ä• di_-sa
paá¹-ipattidose saá¹…gaá¹‡hÄ• ti. bhagavÄ• tumhÄ• kaá¹ƒ buddhasubuddhatÄ• viya dhar
saá¹…ghasuppaá¹-ipatti ca dhammesu niá¹-á¹-haá¹…gamanena sÄ• vakapÄ• ramiÃ±Ä• á¹‡
suá¹-á¹-hu vibhÅ«tÄ• supÄ• kaá¹-Ä• jÄ• tÄ• ti dassento thero ``svÄ• kkhÄ• to bhagavatÄ•
saá¹…ghoti pasÄ«diâ€™â€™ nti avoca.

kusaladhammadesanÄ• vaá¹‡á¹‡anÄ•

<145> __anuttarabhÄ• vo_ti \Ne III 58/ seá¹-á¹-habhÄ• vo. anuttaro bhagavÄ• yena guá¹‡
taá¹ƒ __anuttariyaá¹ƒ. _ yasmÄ• tassÄ• pi guá¹‡assa kiÃ±ci uttaritaraá¹ƒ natthi eva, tasmÄ
tumhÄ• kaá¹ƒ desanÄ• anuttarÄ• ti vadatÄ«â€™â€™ ti. __kusalesu dhammesÅ«_ti kusala
hi etaá¹ƒ bhummaá¹ƒ, tasmÄ• kusaladhammadesanÄ• hetupi bhagavÄ• va anuttaroti attho

visayaá¹ƒ dassento. kusaladhammadesanÄ• ya hi kusalÄ• dhammÄ• visayo. __vuttapade
ti evaá¹ƒ vuttavÄ• kye, evaá¹ƒ vÄ• vuttadhammakoá¹-á¹-hÄ• se. ``paÃ±cadhÄ• â€™â€™ ti
chekaá¹-á¹-henapi kusalaá¹ƒ icchitabbaá¹ƒ ``kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ•
II 87) ? saccametaá¹ƒ, so pana chekaá¹-á¹-ho kosallasambhÅ«taá¹-á¹-heneva saá¹…gahito
``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaâ€™â€™ nti (J I 15.146; II 22.2008) __jÄ
``jÄ• takapariyÄ• yaá¹ƒ patvÄ• Ä• rogyaá¹-á¹-hena kusalaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vutt
kiá¹ƒ maÃ±Ã±atha, gahapatayo, ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• sÄ• vajjÄ• vÄ
suttapadesesu ``kusalÄ• â€™â€™ ti vuttadhammÄ• eva ``anavajjÄ• â€™â€™ ti vuttÄ• ti \E
``suttantapariyÄ• yaá¹ƒ patvÄ• anavajjaá¹-á¹-hena kusalaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti. __a
``kosallaâ€™â€™ nti paÃ±Ã±Ä• Ä• gatÄ• ti yonisomanasikÄ• rahetukassa kusalassa __ko
darathÄ• bhÄ• vadÄ«panato __niddarathaá¹-á¹-ho, _ ``kusalassa katattÄ• upacitattÄ• â€™
iá¹-á¹-havipÄ• kaniddisanato __sukhavipÄ• kaá¹-á¹-ho_ ca abhidhammanayasiddhoti Ä• ha
vipÄ• kaá¹-á¹-henÄ• â€™â€™ _ti. __bÄ• hitikasutte_ (MN II 358) bhagavato kÄ• yasamÄ•
dhammabhaá¹‡á¸• Ä• gÄ• rikena ``yo kho mahÄ• rÄ• ja kÄ• yasamÄ• cÄ• ro anavajjoâ€™â
raÃ±Ã±o pasenadissa vutto. na hi bhagavato sukhavipÄ• kakammaá¹ƒ atthÄ«ti sabbasÄ• va
kÄ• yasamÄ• cÄ• rÄ• dayo ``kusalÄ• â€™â€™ ti vuttÄ• , idha pana ``kusalesu dhammesÅ«
``kusalÄ• â€™â€™ ti vuttÄ• , te ca samathavipassanÄ• maggasampayuttÄ• ekantena suk
avajjarahitatÄ• mattaá¹ƒ upÄ• dÄ• ya anavajjattho kusala-saddoti Ä• ha __ ``imasmiá¹ƒ pan
daá¹-á¹-habbaâ€™â€™ _nti. evaÃ±ca katvÄ• ``phalasatipaá¹-á¹-hÄ• naá¹ƒ pana idha anad
vacanaá¹ƒ samatthitaá¹ƒ hoti savipÄ• kasseva gahaá¹‡anti katvÄ• .

__ ``cuddasavidhenÄ• â€™â€™ _tiÄ• di satipaá¹-á¹-hÄ• ne (DN II 376; MN I 109) vuttanay
__paggahaá¹-á¹-henÄ• _ti kusalapakkhassa paggaá¹‡hanasabhÄ• vena. __kiccavasenÄ• _
anuppannÄ• kusalÄ• nuppÄ• danÄ• dikiccavasena. tato eva cassa catubbidhatÄ• . __ijjhan
nippajjanasabhÄ• vena. \Ne III 59/ chandÄ• dayo eva iddhipÄ• desu visiá¹-á¹-hasabhÄ• vÄ•
tesampi viseso chandÄ• dikatoti Ä• ha __ ``chandÄ• divasena nÄ• nÄ• sabhÄ• vÄ• â€™â€

__adhimokkhÄ• disabhÄ• vavasenÄ• _ti \Ee III 83/ pasÄ• dÄ• dhimokkhÄ• disalakkhaá¹‡av
__upatthambhanaá¹-á¹-henÄ• _ti sampayuttadhammÄ• naá¹ƒ upatthambhanakabhÄ• vena.
paá¹-ipakkhehi akampiyasabhÄ• vena. __salakkhaá¹‡enÄ• _ti adhimokkhÄ• disabhÄ• vena
saá¹ƒkilesapakkhato, vaá¹-á¹-acÄ• rakato ca niggamanaá¹-á¹-hena. __upaá¹-á¹-hÄ• nÄ• dir
upaá¹-á¹-hÄ• nadhammavicayapaggahasampiyÄ• yanapassambhanasamÄ• dhÄ• naajjhup
sabhÄ• vena. __hetuá¹-á¹-henÄ• _ti nibbÄ• nassa sampÄ• pakahetubhÄ• vena. __dassanÄ
dassanÄ• bhiniropanapariggahasamuá¹-á¹-hÄ• panavodÄ• panapaggahupaá¹-á¹-hÄ• nasan
sabhÄ• vena.

__sÄ• sanassa_ \Be III 66/ __pariyosÄ• nadassanattha_nti sÄ• sanaá¹ƒ nÄ• ma nippariyÄ•
bodhipakkhiyadhammÄ• . tattha ye samathavipassanÄ• sahagatÄ• , te sÄ• sanassa Ä• di,

phalabhÅ«tÄ• pariyosÄ• naá¹ƒ, taá¹ƒdassanatthaá¹ƒ. tenÄ• ha __ ``sÄ• sanassa hÄ«â€™â

puna __etadÄ• nuttariyaá¹ƒ bhante_ti yathÄ• raddhÄ• ya desanÄ• ya nigamanaá¹ƒ. vuttass
vacanaÃ±hi nigamanaá¹ƒ vuttaá¹ƒ. __taá¹ƒ desana_nti taá¹ƒ kusalesu dhammesu desanÄ•
desanÄ• vidhiá¹ƒ, desetabbaÃ±ca, __sakalaá¹ƒ_ vÄ• sampuá¹‡á¹‡aá¹ƒ anavasesaá¹ƒ __a
abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena jÄ• nÄ• ti, __asesaá¹ƒ abhijÄ• nanato_ eva __uttari_ upari
natthi. ito_ti bhagavatÄ• abhiÃ±Ã±Ä• tato. __aÃ±Ã±o_ paramatthavasena __dhammo vÄ•
vÄ• _ ayaá¹ƒ nÄ• ma yaá¹ƒ bhagavÄ• na jÄ• nÄ• tÄ«ti idaá¹ƒ natthi na upalabbhati sabbas
abhiÃ±Ã±Ä• tattÄ• . __kusalesu dhammesu_ abhijÄ• nane, desanÄ• yaÃ±ca __bhagavato u

Ä• yatanapaá¹‡á¹‡attidesanÄ• vaá¹‡á¹‡anÄ•

<146> __Ä• yatanapaÃ±Ã±Ä• panÄ• sÅ«_ti cakkhÄ• dÄ«naá¹ƒ, rÅ«pÄ• dÄ«naÃ±ca Ä• yat
tesaá¹ƒ ajjhattikabÄ• hiravibhÄ• gato, sabhÄ• gavibhÄ• gato, samudayato, atthaá¹…gamato
nissaraá¹‡ato ca desanÄ• yanti attho.

gabbhÄ• vakkantidesanÄ• vaá¹‡á¹‡anÄ•

<147> __gabbhokkamanesÅ«_ti \Ne III 60/ gabbhabhÄ• vena mÄ• tukucchiyaá¹ƒ avakkam
mÄ• tukucchismiá¹ƒ avakkamanesu. __pavisatÄ«_ti paccayavasena tattha nibbattento pavis
vuttaá¹ƒ. __á¹-hÄ• tÄ«_ti santÄ• naá¹-á¹-hitiyÄ• pavattati, tathÄ• bhÅ«to ca tattha vasanto
``vasatÄ«â€™â€™ _ti. __pakatilokiyamanussÄ• naá¹ƒ paá¹-hamÄ• gabbhÄ• vakkantÄ«_ti
gabbhÄ• vakkanti desanÄ• vasena idha paá¹-hamÄ• . __ ``dutiyÄ• gabbhÄ• vakkantÄ«â€™
veditabbÄ• .

__alamevÄ• _ti yuttameva.

__khipituá¹ƒ_ \Be III 67/ __na sakkontÄ«_ti tathÄ• vÄ• tÄ• naá¹ƒ anuppajjanameva vadati.
``etadÄ• nuttariyaâ€™â€™ tiÄ• di pÄ• á¹-happadesaá¹ƒ vadati.

Ä• desanavidhÄ• desanÄ• vaá¹‡á¹‡anÄ•

<148> parassa cittaá¹ƒ Ä• disati etehÄ«ti __Ä• desanÄ• ni, _ yathÄ• upaá¹-á¹-hitanimittÄ•
aÃ±Ã±amaÃ±Ã±assa asaá¹ƒkiá¹‡á¹‡arÅ«pena á¹-hitattÄ• __Ä• desanavidhÄ• , _ Ä• desan
__Ä• desanavidhÄ• su. _ tenÄ• ha __ ``Ä• desanakoá¹-á¹-hÄ• sesÅ«â€™â€™ _ti. __Ä• ga
tassa, attano ca upagatanimittena, nimittappattassa lÄ• bhÄ• lÄ• bhÄ• diÄ• disanavidhidass
``idaá¹ƒ nÄ• ma bhavissatÄ«â€™â€™ _ti vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``evampi te manoâ€™
cittÄ• disanameva Ä• gataá¹ƒ, taá¹ƒ nidassanamattaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. tathÄ• h

bhavissatÄ«â€™â€™ ti vuttasseva atthassa vibhÄ• vanavasena vatthu Ä• gataá¹ƒ. __gatan
gamananimittaá¹ƒ. __á¹-hitanimittaá¹ƒ_ \Ee III 85/ nÄ• ma attano samÄ«pe á¹-hÄ• nanimitta
gamanavasena, á¹-hÄ• navasena ca gahetabbanimittaá¹ƒ. __manussÄ• naá¹ƒ_ paracittavid
savanavasena parassa cittaá¹ƒ Ã±atvÄ• kathentÄ• naá¹ƒ __saddaá¹ƒ sutvÄ• . yakkhapisÄ•
hiá¹…kÄ• rayakkhÄ• naÃ±ceva kaá¹‡á¹‡apisÄ• cÄ• dipisÄ• cÄ• naá¹ƒ, kumbhaá¹‡á¸• anÄ•

__vitakkavipphÄ• ravasenÄ• _ti vipphÄ• rikabhÄ• vena pavattavitakkassa vasena. __uppan
samuá¹-á¹-hitaá¹ƒ. __vippalapantÄ• na_nti kassaci atthassa abodhanato virÅ«paá¹ƒ, vividha
palapantÄ• naá¹ƒ. __suttapamattÄ• dÄ«na_nti \Ne III 61/ __Ä• di_-saddena vedanÄ• á¹-á¹-
saá¹…gaho. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``idaá¹ƒ vakkhÄ• mi, evaá¹ƒ vakkhÄ• m
vitakkavipphÄ• rasaddo nÄ• ma uppajjatÄ«â€™â€™ ti (abhi0-a I vacÄ«kammadvÄ• rakathÄ
jÄ• garantÄ• naá¹ƒ pakatiyaá¹ƒ á¹-hitÄ• naá¹ƒ avippalapantÄ• naá¹ƒ vitakkavipphÄ• rasadd
viÃ±Ã±Ä• yati, yo loke ``mantajappoâ€™â€™ ti vuccati. yassa mahÄ• aá¹-á¹-hakathÄ• yaá¹
vuttÄ• . tÄ• disaÃ±hi sandhÄ• ya viÃ±Ã±attisahajameva ``jivhÄ• tÄ• lucalanÄ• dikaravitakka
sukhumasaddaá¹ƒ dibbasotena sutvÄ• Ä• disatÄ«ti sutte vuttaâ€™â€™ nti (Dhs-má¹-
vacÄ«kammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•) __Ä• nandÄ• cariyo_ avoca. vuttalakkhaá¹‡o e
accÄ• sannappadese á¹-hitassa ca maá¹ƒsasotassÄ• pi Ä• pÄ• thaá¹ƒ gacchatÄ«ti sakkÄ•
\Be III 68/ tassa puggalassa. __tassa vasenÄ• _ti tassa vitakkassa vasena. evaá¹ƒ ayampi
cetopariyaÃ±Ä• á¹‡avaseneva Ä• gatÄ• ti veditabbÄ• \Ee III 86/. keci pana __ ``tassa vase
vasenÄ• â€™â€™ ti atthaá¹ƒ vadanti, taá¹ƒ ayuttaá¹ƒ. na hi saddaggahaá¹‡ena taá¹ƒsamu
gayhati, saddaggahaá¹‡Ä• nusÄ• renapi tadatthasseva gahaá¹‡aá¹ƒ hoti, na cittassa. etene
vitakkayato_ti yamatthaá¹ƒ vitakkayatoâ€™â€™ ti vatvÄ• __ ``tassa vasenÄ• _ti tassa atth
vaá¹‡á¹‡enti, tampi paá¹-ikkhittaá¹ƒ.

manasÄ• saá¹…kharÄ«yantÄ«ti __manosaá¹…khÄ• rÄ• , _ vedanÄ• saÃ±Ã±Ä• . __paá¹‡
padhÄ• nabhÄ• vena nihitÄ• á¹-hapitÄ• . tenÄ• ha __ ``cittasaá¹…khÄ• rÄ• suá¹-á¹-hapitÄ
vitakkanaá¹ƒ nÄ• ma uppÄ• danamevÄ• ti Ä• ha __ ``pavattessatÄ«â€™â€™ _ti. ``pajÄ• nÄ
vuttapadasambandhadassanavasena Ä• neti. __Ä• gamanenÄ• _ti jhÄ• nassa Ä• gamanaá
__pubbabhÄ• genÄ• _ti maggassa sabbapubbabhÄ• gena vipassanÄ• rambhena. ubhayaá
jhÄ• nalÄ• bhÄ«, adhigatamaggo ca aÃ±Ã±aá¹ƒ tadatthÄ• ya paá¹-ipajjantaá¹ƒ disvÄ• ``aya
paá¹-ipajjanto addhÄ• jhÄ• naá¹ƒ labhissati, maggaá¹ƒ adhigamissatÄ«â€™â€™ ti abhiÃ±Ã
jÄ• nÄ• ti, taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tenÄ• ha __ ``Ä• gamanena jÄ• nÄ• ti nÄ• mÄ• â€™â
vuá¹-á¹-hitakÄ• laá¹ƒ sandhÄ• yÄ• ha. tadÄ• hi pavattavitakkapajÄ• naneneva jhÄ• nassa
hÄ• nabhÄ• giyatÄ• divisesapajÄ• nanaá¹ƒ.

kiá¹ƒ panidaá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ parassa cittaá¹ƒ paricchijja jÄ• nantaá¹ƒ iddhicittal
sabbesampi cittaá¹ƒ jÄ• nÄ• tÄ«ti? noti dassento __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. __n
te ariyÄ• nÄ• ma jÄ• tÄ• , taá¹ƒ lokuttaracittaá¹ƒ na jÄ• nÄ• ti appaá¹-ividdhabhÄ• vato \Ee

puthujjano sabbesampi ariyÄ• naá¹ƒ lokuttaracittaá¹ƒ na jÄ• nÄ• ti appaá¹-ividdhattÄ• , evaá
heá¹-á¹-himo uparimassa lokuttaracittaá¹ƒ na jÄ• nÄ• ti appaá¹-ividdhattÄ• eva \Ne III 62/. y
heá¹-á¹-himaá¹ƒ phalasamÄ• pattiá¹ƒ na samÄ• pajjati, kiá¹ƒ evaá¹ƒ so tassa lokuttaracittaá
codanaá¹ƒ sandhÄ• yÄ• ha __ ``uparimo pana heá¹-á¹-himassa jÄ• nÄ• tÄ«â€™â€™ _ti, pa
``uparimo heá¹-á¹-himaá¹ƒ na samÄ• pajjatÄ«â€™â€™ ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha _
__tesa_nti ariyÄ• naá¹ƒ. __heá¹-á¹-himÄ• heá¹-á¹-himÄ• samÄ• patti_ bhÅ«mantarappattiy
tenÄ• ha __ ``tatrupapattiyeva hotÄ«â€™â€™ _ti, na \Be III 69/ uparibhÅ«mipatti. nimittÄ• c
kadÄ• ci byabhicÄ• ropi siyÄ• , na pana abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena Ã±Ä• tassÄ• ti Ä• ha __
_ti. ``taá¹ƒ bhagavÄ• â€™â€™ tiÄ• di __sesaá¹ƒ_ nÄ• ma.

dassanasamÄ• pattidesanÄ• vaá¹‡á¹‡anÄ•

<149> __brahmajÄ• le_ti brahmajÄ• lasuttavaá¹‡á¹‡anÄ• yaá¹ƒ. uttarapadalopena hesa ni
vÄ«riyaá¹ƒ_ Ä• tappati kosajjaá¹ƒ sabbampi saá¹ƒkilesapakkhanti. kusalavÄ«riyasseva hett
appamÄ• dÄ• dipadantarasannidhÄ• nato. __padahitabbato_ti padahanato, bhÄ• vanaá¹ƒ u
__anuyuÃ±jitabbato_ti anuyuÃ±janato. Ä«disÄ• naá¹ƒ padÄ• naá¹ƒ bahulaá¹ƒkattuvisayatÄ
Ä• tappapadassa viya itaresampi kattusÄ• dhanatÄ• daá¹-á¹-habbÄ• . paá¹-ipattiyaá¹ƒ nap
__appamÄ• do, _ satiavippavÄ• so. sammÄ• manasi karoti etenÄ• ti __sammÄ• manasikÄ
kusalacittuppÄ• do. bhÄ• vanÄ• nuyogameva tathÄ• vadati. desanÄ• kkamena __paá¹-han
karajakÄ• ye paá¹-ikkÅ«lÄ• kÄ• rassa sammadeva dassanavasena pavattasamÄ• pattibhÄ•
vuttalakkhaá¹‡adassanasamÄ• pattisannissayattÄ• , dassanamaggaphalabhÄ• vato \Ee III
paá¹-hamasÄ• maÃ±Ã±aphalaá¹ƒ pariyÄ• yena vinÄ• __dassanasamÄ• patti. _

__atikkamma chavimaá¹ƒsalohitaá¹ƒ aá¹-á¹-hiá¹ƒ paccavekkhatÄ«_ti tÄ• ni apaccavekkhitv
paccavekkhati. __aá¹-á¹-hiÄ• rammaá¹‡Ä• dibbacakkhupÄ• dakajjhÄ• nasamÄ• pattÄ«_ti v
aá¹-á¹-hiÄ• rammaá¹‡Ä• dibbacakkhuadhiá¹-á¹-hÄ• nÄ• paá¹-hamajjhÄ• nasamÄ• patti. yo
catutthajjhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ pÄ• dakaá¹ƒ katvÄ• adhigatadibbacakkhuÃ±Ä• á¹‡c
kÄ• ye aá¹-á¹-hiá¹ƒ pariggahetvÄ• tattha paá¹-ikkÅ«lamanasikÄ• ravasena paá¹-hamaá¹ƒ jh
tassÄ• yaá¹ƒ paá¹-hamajjhÄ• nasamÄ• patti __dutiyÄ• dassanasamÄ• patti. _ tena vuttaá¹
aá¹-á¹-hÄ«â€™â€™ tiÄ• di. yo panettha pÄ• á¸·iyaá¹ƒ dvattiá¹ƒsÄ• kÄ• ramanasikÄ• ro vut
vutto. tattha vÄ• kataparicayassa sukheneva vuttanayÄ• aá¹-á¹-hipaccavekkhaá¹‡Ä• sam
``imaá¹ƒ cevÄ• â€™â€™ ti __ ``atikkamma cÄ• â€™â€™ _ti __ca_-saddo samuccayattho v
yathÄ• vuttaá¹ƒ \Be III 70/ paá¹-hamajjhÄ• naá¹ƒ. __aya_nti ayaá¹ƒ sakadÄ• gÄ• miphalasa
sÄ• tisayaá¹ƒ catusaccadassanÄ• gamanato pariyÄ• yena vinÄ• mukhyÄ• __dutiyÄ• dass
tatiyamaggÄ• vattatÄ«ti Ä• ha_ ``khÄ«á¹‡Ä• savassa vasena catutthÄ• dassanasamÄ• pa

pÄ• á¸·iyaá¹ƒ __purisassa cÄ• _ti __ca_-saddo byatireke, tena yathÄ• vuttasamÄ• pattidva
imassa visesaá¹ƒ joteti. avicchedena pavattiyÄ• sotasadisatÄ• ya viÃ±Ã±Ä• á¹‡ameva __vi

tadetaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ purimato anantarapaccayaá¹ƒ labhitvÄ• pacchimassa anantar
pavattatÄ«ti ayaá¹ƒ assa sotÄ• gatatÄ• ya sotasadisatÄ• , tasmÄ• pajÄ• nitabbabhÄ• vena
viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee III 89/, tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ __ ``viÃ±Ã±Ä• á¹‡asotanti viÃ
vuttaá¹ƒ. __dvÄ«hipi bhÄ• gehÄ«_ti orabhÄ• gaparabhÄ• gehi. idhaloko hissa orabhÄ• go,
dvinnampi vasenetaá¹ƒ sambandhanti. tenÄ• ha __ ``idhaloke patiá¹-á¹-hitaâ€™â€™ _ntiÄ•
khaá¹‡e khaá¹‡e bhijjantassa kÄ• maá¹ƒ natthi kassaci patiá¹-á¹-hitatÄ• , taá¹‡hÄ• vasena
``patiá¹-á¹-hitaâ€™â€™ nti vuccatÄ«ti Ä• ha __ ``chandarÄ• gavasenÄ• â€™â€™ _ti. vutta

``kabaá¸·Ä«kÄ• re ce bhikkhave Ä• hÄ• re atthi rÄ• go, atthi nandÄ«, atthi taá¹‡hÄ• , patiá¹-
viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haá¹ƒ ... pe
Ä• yatiá¹ƒ punabbhavÄ• bhinibbattÄ«â€™â€™ tiÄ• di (SN a II 64; Kv 296; Nidd I 7).

__kamma_nti kusalÄ• kusalakammaá¹ƒ, upayogavacanametaá¹ƒ. __kammato upagacchan
upagacchantaá¹ƒ, viÃ±Ã±Ä• á¹‡anti adhippÄ• yo. abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aÃ±hi yen
aÃ±Ã±adatthu tabbhÄ• vameva upagataá¹ƒ hutvÄ• pavattati. __idhaloke patiá¹-á¹-hitaá¹ƒ n
katÅ«pacitakammabhÄ• vÅ«pagamanato. __kammabhavaá¹ƒ Ä• kaá¸• á¸• hanta_nti kamm
sampayuttakammaá¹ƒ javÄ• petvÄ• paá¹-isandhinibbattanena tadabhimukhaá¹ƒ Ä• kaá¸• á
paá¹-isandhinibbattanasÄ• matthiyena __paraloke patiá¹-á¹-hitaá¹ƒ nÄ• ma_ attano phalass
patiá¹-á¹-hÄ• panena. keci pana ``abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ parato vipÄ• kaá¹ƒ c
idhaloke patiá¹-á¹-hitaá¹ƒ nÄ• ma, dÄ• tuá¹ƒ samatthaá¹ƒ pana paraloke patiá¹-á¹-hitaá¹ƒ \B
nÄ• mÄ• â€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ ``ubhayato abbocchinnaâ€™â€™
``paraloke patiá¹-á¹-hitaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ idhalokepi patiá¹-á¹-hitameva. na hi tass
patiá¹-á¹-hitabhÄ• vena vinÄ• paraloke patiá¹-á¹-hitabhÄ• vo sambhavati. __sekkhaputhujja
__cetopariyaÃ±Ä• á¹‡a_nti sekkhÄ• naá¹ƒ \Ne III 64/, puthujjanÄ• naÃ±ca cetaso paricchin
__kathitaá¹ƒ_ paricchinditabbassa cetaso chandarÄ• gavasena patiá¹-á¹-hitabhÄ• vajotanat

catutthÄ• ya dassanasamÄ• pattiyÄ• tatiyadassanasamÄ• pattiyaá¹ƒ vuttappaá¹-ikkhepena

purimÄ• naá¹ƒ dvinnaá¹ƒ samÄ• pattÄ«naá¹ƒ pubbe samathavasena atthassa vuttattÄ• idÄ
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __niccalameva_ pubbe vuttassa atthass
atthantaratthatÄ• ya dassiyamÄ• nÄ• ya padaá¹ƒ calitaá¹ƒ nÄ• ma hoti. __aparo nayo_ti ett
paá¹-hamadassanasamÄ• pattibhÄ• ve apubbaá¹ƒ natthi. __dutiyajjhÄ• naá¹ƒ dutiyÄ• _ti et
``aá¹-á¹-hikavaá¹‡á¹‡akasiá¹‡avasena paá¹-iladdhadutiyajjhÄ• naá¹ƒ dutiyÄ• dassanasamÄ
tatiyajjhÄ• nampi tatheva paá¹-iladdhaá¹ƒ. dassanasamÄ• pattibhÄ• vo pana yo bhikkhu Ä•
catutthajjhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ pÄ• dakaá¹ƒ katvÄ• adhigatadibbacakkhuko hutvÄ•
aá¹-á¹-hiá¹ƒ pariggahetvÄ• tattha vaá¹‡á¹‡akasiá¹‡avasena heá¹-á¹-himÄ• ni tÄ«á¹‡i jhÄ• n
__tatiyajjhÄ• naá¹ƒ tatiyÄ• _ dassanasamÄ• patti adhiá¹-á¹-hÄ• nabhÅ«tassa dibbacakkhuÃ
__catutthajjhÄ• naá¹ƒ catutthÄ• _ti rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ pÄ

adhigatadibbacakkhuÃ±Ä• á¹‡assa taá¹ƒ catutthajjhÄ• naá¹ƒ catutthÄ• dassanasamÄ• pat
sekkhaputhujjanÄ• naá¹ƒ cetaso paricchindanena tatiyÄ• dassanasamÄ• patti, arahato citta
catutthÄ• dassanasamÄ• patti veditabbÄ• . evaÃ±hesÄ• atthavaá¹‡á¹‡anÄ• pÄ• á¸·iyÄ•
``paá¹-hamamaggoâ€™â€™ _tiÄ• dÄ«su aá¹-á¹-hiÄ• rammaá¹‡apaá¹-hamajjhÄ• napÄ• dal
dassanasamÄ• patti. _ aá¹-á¹-hiÄ• rammaá¹‡adutiyajjhÄ• napÄ• dako __dutiyamaggo dutiy
paracittaÃ±Ä• á¹‡asahagatÄ• catutthajjhÄ• napÄ• dakÄ• __tatiyacatutthamaggÄ• tatiyaca
\Ee III 91/. purisassa viÃ±Ã±Ä• á¹‡apajÄ• nanaá¹ƒ panettha asammohavasena daá¹-á¹-hab

puggalapaá¹‡á¹‡attidesanÄ• vaá¹‡á¹‡anÄ•

<150> __puggalapaá¹‡á¹‡attÄ«sÅ«_ti \Be III 72/ puggalÄ• naá¹ƒ paÃ±Ã±Ä• panesu. guá¹‡
aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato á¹-hapanesu. __lokavohÄ• ravasenÄ• _ti lokasammutiv
yadidaá¹ƒ ``satto puggaloâ€™â€™ tiÄ• di. rÅ«pÄ• dÄ«su sattavisattatÄ• ya __satto. _ tassa
pÅ«raá¹‡ato galanato, maraá¹‡avasena patanato ca __puggalo. _ santatiyÄ• nayanato __n
posanato __poso. evaá¹ƒ paÃ±Ã±Ä• petabbÄ• su_ voharitabbÄ• su. ``sabbametaá¹ƒ pugga
sÄ• dhÄ• raá¹‡apaÃ±Ã±attiyÄ• \Ne III 65/ vibhÄ• vanavasena vuttaá¹ƒ, na idhÄ• dhippetaa
tasmÄ• __lokapaÃ±Ã±attÄ«sÅ«_ti sattalokagatapaÃ±Ã±attÄ«su. __anuttaro hoti_ anaÃ±Ã±
paÃ±Ã±Ä• panassa.

__dvÄ«hi bhÄ• gehÄ«_ti kÄ• raá¹‡e, nissakke cetaá¹ƒ puthuvacanaá¹ƒ, Ä• vuttiÄ• divasen
Ä• ha __ ``arÅ«pasamÄ• pattiyÄ• â€™â€™ _tiÄ• di, etena ``samÄ• pattiyÄ• vikkhambhana
samucchedavimokkhena vimuttattÄ• ubhatobhÄ• gavimuttoâ€™â€™ ti evaá¹ƒ pavatto
__tipiá¹-akacÅ«á¸·anÄ• gattheravÄ• do, _ ``nÄ• makÄ• yato, rÅ«pakÄ• yato ca vimuttattÄ•
ti evaá¹ƒ pavatto __tipiá¹-akamahÄ• dhammarakkhitattheravÄ• do, _ ``samÄ• pattiyÄ• vikk
ekavÄ• raá¹ƒ vimuttova maggena samucchedavimokkhena ekavÄ• raá¹ƒ vimuttattÄ• ubhat
pavatto __tipiá¹-akacÅ«á¸·Ä• bhayattheravÄ• do_ cÄ• ti imesaá¹ƒ tiá¹‡á¹‡ampi theravÄ• dÄ
saá¹…gaho katoti daá¹-á¹-habbaá¹ƒ. __vimutto_ti kilesehi vimutto, kilesavikkhambhanasamu
vÄ• kÄ• yadvayato vimuttoti attho. __arÅ«pasamÄ• pattÄ«na_nti niddhÄ• raá¹‡e sÄ• mivac
__arahattappattaanÄ• gÄ• mino_ti bhÅ«tapubbagatiyÄ• vuttaá¹ƒ. na hi arahattappatto anÄ
__pÄ• á¸·Ä«_ti puggalapaÃ±Ã±attipÄ• á¸·i. __aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• _ti aá
sahajÄ• tanÄ• makÄ• yena paá¹-ilabhitvÄ• . __paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parik
vipassanÄ• paÃ±Ã±Ä• ya saá¹…khÄ• ragataá¹ƒ, maggapaÃ±Ã±Ä• ya cattÄ• ri saccÄ• ni pa
parikkhÄ«á¹‡Ä• honti. __disvÄ• _ti dassanahetu. na hi Ä• save paÃ±Ã±Ä• ya passanti, das
III 73/ parikkhÄ«á¹‡Ä• ``disvÄ• parikkhÄ«á¹‡Ä• â€™â€™ ti vuttÄ• dassanÄ• yattaparikkh
dassanaá¹ƒ Ä• savÄ• naá¹ƒ khayassa purimakiriyÄ• bhÄ• vena vuttaá¹ƒ.

__paÃ±Ã±Ä• ya_ visesato __muttoti paÃ±Ã±Ä• vimutto_ anavasesato Ä• savÄ• naá¹ƒ pari
__aá¹-á¹-havimokkhapaá¹-ikkhepavaseneva, _ na tadekadesabhÅ«tarÅ«pajjhÄ• napaá¹-ikk

arÅ«pajjhÄ• nekadesÄ• bhÄ• vepi aá¹-á¹-havimokkhapaá¹-ikkhepo na hotÄ«ti siddhaá¹ƒ ho
hi ekasmimpi sati ubhatobhÄ• gavimuttoyeva nÄ• ma hoti, na paÃ±Ã±Ä• vimuttoti.

__phuá¹-á¹-hantaá¹ƒ sacchikarotÄ«_ti phuá¹-á¹-hÄ• naá¹ƒ anto __phuá¹-á¹-hanto, _ phuá¹-
arÅ«pajjhÄ• nÄ• naá¹ƒ anantaro kÄ• loti adhippÄ• yo, accantasaá¹ƒyoge cetaá¹ƒ upayogav
phuá¹-á¹-hÄ• nantarakÄ• lameva sacchikÄ• tabbaá¹ƒ, sacchikato sacchikaraá¹‡Å«pÄ• yenÄ
``so jhÄ• naphassaâ€™â€™ _ntiÄ• di. __ekacce Ä• savÄ• _ti heá¹-á¹-himamaggattayavajjh
arÅ«pajjhÄ• nena rÅ«pakÄ• yato, nÄ• makÄ• yekadesato \Ne III 66/ ca vikkhambhanavimol
nirodhasaá¹…khÄ• to vimokkho Ä• locito pakÄ• sito \Ee III 93/ viya hoti, na pana kÄ• yena s
pana Ä• rammaá¹‡aá¹ƒ katvÄ• ekaccesu Ä• savesu khepitesu tena sacchikato hoti, tasmÄ
nirodhaá¹ƒ yathÄ• locitaá¹ƒ nÄ• makÄ• yena sacchikarotÄ«ti __kÄ• yasakkhÄ«_ti vuccati, n
ekaccÄ• naá¹ƒ Ä• savÄ• naá¹ƒ aparikkhÄ«á¹‡attÄ• .

__diá¹-á¹-hantaá¹ƒ patto_ti dassanasaá¹…khÄ• tassa sotÄ• pattimaggaÃ±Ä• á¹‡assa anan
``diá¹-á¹-hattÄ• pattoâ€™â€™ tipi pÄ• á¹-ho, tena catusaccadassanasaá¹…khÄ• tÄ• ya diá
pattataá¹ƒ dÄ«peti. tenÄ• ha __ ``dukkhÄ• saá¹…khÄ• rÄ• â€™â€™ _tiÄ• di. paá¹-hamaph
aggamaggÄ• diá¹-á¹-hippattoti Ä• ha __ ``esopi kÄ• yasakkhÄ« viya chabbidho hotÄ«â€™â
``idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ dukkhaá¹ƒ, na ito uddhaá¹ƒ dukkhaâ€™â€™ nti __yathÄ• bh
yasmÄ• idaá¹ƒ yÄ• thÄ• vasarasato pajÄ• nÄ• ti, pajÄ• nanto ca á¹-hapetvÄ• taá¹‡haá¹ƒ p
``dukkhasaccaâ€™â€™ nti pajÄ• nÄ• ti. taá¹‡haá¹ƒ pana idaá¹ƒ dukkhaá¹ƒ ito samudeti, ta
dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. _ yasmÄ• idaá¹ƒ dukkhaÃ±ca
nirujjhanti vÅ«pasamanti appavattiá¹ƒ gacchanti, tasmÄ• taá¹ƒ __ ``ayaá¹ƒ dukkhanirodhoâ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. _ ariyo pana aá¹-á¹-haá¹…giko maggo \Be III 74/ taá¹ƒ dukk
tena taá¹ƒ __ ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ
nÄ• nakkhaá¹‡e saccavavatthÄ• naá¹ƒ dassitaá¹ƒ. idÄ• ni taá¹ƒ ekakkhaá¹‡e dassetuá¹ƒ __
``tathÄ• gatappaveditÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tathÄ• gatappaveditÄ• _ti tathÄ• gate
paá¹-ividdhÄ• viditÄ• pÄ• kaá¹-Ä• katÄ• . __dhammÄ• _ti catusaccadhammÄ• . __vodiá¹-
honti. __vocaritÄ• _ti sucaritÄ• , tesu tena paÃ±Ã±Ä• suá¹-á¹-hu carÄ• pitÄ• ti attho. __aya
__puggalo ``diá¹-á¹-hippattoâ€™â€™ ti vuccati. _

__saddhÄ• ya_ \Ee III 94/ __vimutto_ti saddahanavasena vimutto, etena sabbathÄ• avimu
vimuttabhÄ• vaá¹ƒ dasseti. __saddhÄ• vimutto_ti vÄ• saddhÄ• ya adhimuttoti attho. __vutt
kÄ• yasakkhimhi vuttanayeneva. __no ca kho yathÄ• diá¹-á¹-hippattassÄ• _ti yathÄ• diá¹-á
parikkhÄ«á¹‡Ä• , na evaá¹ƒ saddhÄ• ya vimuttassÄ• ti attho. kiá¹ƒ pana nesaá¹ƒ kilesappah
atthÄ«ti? natthi. atha kasmÄ• saddhÄ• vimutto diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti? Ä
diá¹-á¹-hippatto hi Ä• gamanamhi kilese vikkhambhento appadukkhena, akilamanto ca sakk
saddhÄ• vimutto dukkhena kilamanto vikkhambheti, tasmÄ• diá¹-á¹-hippattaá¹ƒ na pÄ• puá
hÄ«â€™â€™ _tiÄ• di.

Ä• rammaá¹‡aá¹ƒ \Ne III 67/ yÄ• thÄ• vato dhÄ• reti avadhÄ• retÄ«ti __dhammo, _ paÃ±Ã±
__paÃ±Ã±Ä• pubbaá¹…gama_nti paÃ±Ã±Ä• padhÄ• naá¹ƒ. paÃ±Ã±aá¹ƒ vÄ• hetÄ«ti __paÃ
sÄ• tisayaá¹ƒ pavattetÄ«ti attho. paÃ±Ã±Ä• vÄ• imaá¹ƒ puggalaá¹ƒ vÄ• heti, nibbÄ• nÄ• b
__saddhÄ• nusÄ• ri_niddesepi eseva nayo.

__tasmÄ• _ti __visuddhimagge_ (Vism II 770, 776) vuttattÄ• , tato eva visuddhimagge, taá¹
(Vism-mhá¹- II 776) vuttanayenettha attho veditabbo.

padhÄ• nadesanÄ• vaá¹‡á¹‡anÄ•

<151> __padahanavasenÄ• _ti bhÄ• vanÄ• nuyogavasena. __satta bojjhaá¹…gÄ• padhÄ•
vivekanissitÄ• dibhÄ• vena padahitabbato bhÄ• vetabbato.

paá¹-ipadÄ• desanÄ• vaá¹‡á¹‡anÄ•

<152> __dukkhena_ \Be III 75/ __kasirena samÄ• dhiá¹ƒ uppÄ• dentassÄ• _ti pubbabhÄ•
dukkhena sasaá¹…khÄ• rena sappayogena kilamantassa kilese vikkhambhetvÄ• lokuttaras
__dandhaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ abhijÄ• nantassÄ• _ti vikkhambhitesu kilesesu vipassanÄ•
95/ vasitvÄ• taá¹ƒ lokuttarasamÄ• dhisaá¹…khÄ• taá¹ƒ á¹-hÄ• naá¹ƒ dandhaá¹ƒ saá¹‡ikaá¹
paá¹-ivijjhantassa, sacchikarontassa pÄ• puá¹‡antassÄ• ti attho. __ayaá¹ƒ vuccatÄ«_ti yÄ•
ayaá¹ƒ kilesavikkhambhanapaá¹-ipadÄ• ya dukkhattÄ• , vipassanÄ• parivÄ• sapaÃ±Ã±Ä• y
ekacittakkhaá¹‡e uppannÄ• pi __paÃ±Ã±Ä• _ Ä• gamanavasena ``dukkhapaá¹-ipadÄ• dan
vuccati. upari tÄ«su padesupi iminÄ• va nayena attho veditabbo.

bhassasamÄ• cÄ• rÄ• didesanÄ• vaá¹‡á¹‡anÄ•

<153> __bhassasamÄ• cÄ• re_ti vacÄ«samÄ• cÄ• re. __á¹-hito_ti yathÄ• raddhaá¹ƒ taá¹ƒ
tenÄ• ha __ ``kathÄ• maggaá¹ƒ anupacchinditvÄ• kathentoâ€™â€™ _ti. __musÄ• vÄ• dÅ«
pavattena musÄ• vÄ• dena upasaá¹ƒhitaá¹ƒ. __vibhÅ«ti_ vuccati visuá¹ƒbhÄ• vo, tattha niy
tadeva __vebhÅ«tiyaá¹ƒ, _ pesuÃ±Ã±aá¹ƒ. tenÄ• ha __ ``bhedakaravÄ• caâ€™â€™ _nti. k
sÄ• rambhato jÄ• tÄ• ti __sÄ• rambhajÄ• . _ tassÄ• pavattiÄ• kÄ• radassanatthaá¹ƒ __ ``tv
vuttaá¹ƒ. bahiddhÄ• kathÄ• amanÄ• pÄ• , \Ne III 68/ manÄ• pÄ• pi parassa cittavighÄ• tÄ•
karaá¹‡uttariyapakkhiyamevÄ• ti dassento __ ``tuyhaâ€™â€™ _ntiÄ• dimÄ• ha. __vikkhepa
vikkhepakathÄ• vasena pavattaá¹ƒ. __jayapurekkhÄ• ro hutvÄ• _ti attano jayaá¹ƒ purakkha
bhÄ• satÄ«ti yojanÄ• . __ ``mantÄ• â€™â€™ ti vuccati paÃ±Ã±Ä• , _ mantanaá¹ƒ jÄ• nana
_ti idaá¹ƒ ``mantetvÄ• â€™â€™ ti iminÄ• samÄ• natthaá¹ƒ nipÄ• tapadanti Ä• ha __ ``upap
__yuttakathamevÄ• _ti attano, suá¹‡antassa ca yuttarÅ«pameva kathaá¹ƒ. __hadaye nidah

atthasampattiyÄ• , byaÃ±janasampattiyÄ• \Ee III 96/ atthavedÄ• dipaá¹-ilÄ• bhanimittattÄ• vimuttÄ• yatanabhÄ• vena manasi kÄ• tabbanti attho. sabbaá¹…gasampannÄ• pi vÄ• cÄ• bhÄ• sitÄ• viya na atthÄ• vahÄ• ti Ä• ha __ ``yuttapattakÄ• lenÄ• â€™â€™ _ti. ayaÃ±ca ca subhÄ• sitavÄ• cÄ• \Be III 76/ saccasambodhÄ• vahÄ• ditÄ• ya sattÄ• naá¹ƒ mahiddhikÄ• __ ``evaá¹ƒ bhÄ• sitÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__sÄ«lÄ• cÄ• re_ti sÄ«le ca Ä• cÄ• re ca parisuddhasÄ«le ceva parisuddhamanosamÄ• cÄ patiá¹-á¹-hahanto. saccaá¹ƒ etassa atthÄ«ti __sacco_ti Ä• ha __ ``saccakathoâ€™â€™ _ti. etthÄ• pi. tenÄ• ha __ ``saddhÄ• sampannoâ€™â€™ _ti. ``nanu ca heá¹-á¹-hÄ• saccaá¹ƒ k vuttaá¹ƒ? heá¹-á¹-hÄ• hi vacÄ«samÄ• cÄ• raá¹ƒ kathentena saccaá¹ƒ kathitaá¹ƒ, paá¹-ipak idha sÄ«laá¹ƒ kathentena taá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• dassetuá¹ƒ saccaá¹ƒ sarÅ«penev ``puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ• ya Ä• rabbhantaraÃ±cetaá¹ƒ, tathÄ• pi saccaá¹ƒ vat kathanaá¹ƒ punaruttaá¹ƒ hotÄ«ti parassa codanÄ• vasaro mÄ• hotÅ«â€™â€™ ti tattha par ``idha kasmÄ• puna vuttaâ€™â€™ _nti Ä• ha. __heá¹-á¹-hÄ• vÄ• cÄ• saccaá¹ƒ kathitaá¹ƒ subhÄ• sitavÄ• caá¹ƒ dassentena. __antamaso ... pe ... dassetuá¹ƒ idha vuttaá¹ƒ_ ``evaá¹ƒ suparisuddhaá¹ƒ hotÄ«â€™â€™ ti. imasmiá¹ƒ panatthe ``evaá¹ƒ parittakaá¹ƒ kho, rÄ• hula, yesaá¹ƒ natthi sampajÄ• namusÄ• vÄ• de lajjÄ• â€™â€™ tiÄ• di nayappavattaá¹ƒ __rÄ• hu

guttÄ• satikavÄ• á¹-ena pidahitÄ• dvÄ• rÄ• etenÄ• ti __guttadvÄ• ro_ti Ä• ha __ ``chasu \Ee III 97/. pariyesanapaá¹-iggaá¹‡hanaparibhogavissajjanavasena bhojane mattaá¹ƒ jÄ• nÄ mattaÃ±Ã±Å«. sama_nti avisamaá¹ƒ. samacÄ• ritÄ• hi kÄ• yavisamÄ• dÄ«ni pahÄ• ya kÄ• __nisajjÄ• yÄ• _ti ettha __iti_-saddo Ä• diattho, tena ``Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. bhÄ• vanÄ• ya cittaparisodhanaÃ±hi jÄ• gariyÄ• nuyogo, __nittandÄ«_ti vigatathinamiddho. sÄ• pana nittanditÄ• kÄ• yÄ• lasiyavigamane pÄ• kaá¹- ``kÄ• yÄ• lasiyavirahitoâ€™â€™ _ti. __ ``Ä• raddhavÄ«riyoâ€™â€™ _ti iminÄ• duvidhopi v taá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``kÄ• yikavÄ«riyenÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. saá¹. III 69/ sahavÄ• so __saá¹…gaá¹‡ikÄ• , _ sÄ• pana kilesehipi evaá¹ƒ hotÄ«ti tato visesetuá¹ ``gaá¹‡asaá¹…gaá¹‡ikaâ€™â€™ _nti vuttaá¹ƒ. gaá¹‡ena saá¹…gaá¹‡ikaá¹ƒ gaá¹‡asaá¹…g __Ä• rambhavatthuvasenÄ• _ti anadhigatavisesÄ• dhigamakÄ• raá¹‡avasena __ekavihÄ• r ekÄ«bhÄ• vavasena. __kilesasaá¹…gaá¹‡ika_nti \Be III 77/ kilesasahitacittataá¹ƒ. __yathÄ• vipassanÄ• vasena, paá¹-isaá¹…khÄ• navasena vÄ• . samathavasena __Ä• rammaá¹‡Å«pa __lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. _

__kalyÄ• á¹‡apaá¹-ibhÄ• no_ti sundarapaá¹-ibhÄ• no, sÄ• panassa paá¹-ibhÄ• nasampad icchitÄ• ti Ä• ha __ ``vÄ• kkaraá¹‡a ... pe ... sampanno cÄ• â€™â€™ _ti. ``paá¹-ibhÄ• naâ€ vuccati Ã±Ä• á¹‡assa upaá¹-á¹-hitavacanampi. tattha atthayuttaá¹ƒ kÄ• raá¹‡ayuttaá¹ƒ paá¹ __yuttapaá¹-ibhÄ• no. _ pucchitÄ• nantarameva sÄ«ghaá¹ƒ byÄ• kÄ• tuá¹ƒ asamatthatÄ• y

assÄ• ti __no muttapaá¹-ibhÄ• no. _ idha pana vikiá¹‡á¹‡avÄ• co muttapaá¹-ibhÄ• no adhip
``sÄ«lasamÄ• cÄ• rasmiÃ±hi á¹-hitabhikkhu muttapaá¹-ibhÄ• no na hotÄ«â€™â€™ _ti vutta
\Ee III 98/ assutaá¹ƒ dhammaá¹ƒ gametuá¹ƒ samatthÄ• ya. __dhÄ• raá¹‡asamatthÄ• yÄ• _
sativÄ«riyasahitatÄ• ya yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ dhÄ• retuá¹ƒ samat
anuminanato __mutÄ«ti_ anumÄ• na __paÃ±Ã±Ä• ya nÄ• maá¹ƒ. tÄ«hi padehÄ«_ti ``gatim
tÄ«hi padehi. __heá¹-á¹-hÄ• _ti heá¹-á¹-hÄ• ``Ä• raddhavÄ«riyoâ€™â€™ ti vuttaá¹-á¹-hÄ• n
``dhitimÄ• â€™â€™ ti vuttaá¹-á¹-hÄ• ne. vÄ«riyampi heá¹-á¹-hÄ• guá¹‡abhÅ«taá¹ƒ gahitan
__heá¹-á¹-hÄ• _ti ``jÄ• gariyÄ• nuyogamanuyutto, jhÄ• yÄ«â€™â€™ ti ettha __vipassanÄ•
``dhitimÄ• mutimÄ• â€™â€™ ti ettha __buddhavacanagaá¹‡hanapaÃ±Ã±Ä• _ kathitÄ•
karaá¹‡apubbÄ• parakosallapaÃ±Ã±Ä• dÄ«panato. kilesakÄ• mopi vatthukÄ• mo viya yathÄ
vuttaá¹ƒ __ ``vatthukÄ• makilesakÄ• mesu agiddhoâ€™â€™ _ti.

anusÄ• sanavidhÄ• desanÄ• divaá¹‡á¹‡anÄ•

<154> __attano upÄ• yamanasikÄ• renÄ• _ti attani sambhÅ«tena pathamanasikÄ• rena bh
__paá¹-ipajjamÄ• no_ti visuddhiá¹ƒ paá¹-ipajjamÄ• no.

<155> __kilesavimuttiÃ±Ä• á¹‡e_ti kilesappahÄ• najÄ• nane.

<156> __pariyÄ• diyamÄ• no_ti paricchijja gaá¹‡hantoti attho. __suddhakkhandheyeva anu
pariyÄ• diyituá¹ƒ asakkonto. vuttamevatthaá¹ƒ vivarituá¹ƒ __ ``eko hÄ«â€™â€™ _tiÄ• di vu
III 70/ pariyÄ• diyituá¹ƒ. __asakkontassa_ \Be III 78/ __vasena gahitaá¹ƒ, _ ``amutrÄ• siá¹ƒ
tiÄ• di vuttanti attho. __asakkontassÄ• _ti ca Ä• rohane asakkontassa, orohane pana Ã±Ä•
tenÄ• ha __ ``suddhakkhandheyeva anussarantoâ€™â€™ _tiÄ• di. __eta_nti pubbÄ• parav
diá¹-á¹-hÄ• bhinivesena \Ee III 99/ kuá¹‡á¹-haÃ±Ä• á¹‡attÄ• . tenÄ• ha __ ``diá¹-á¹-higatikat
__á¹-hÄ• na_nti ekasmiá¹ƒ pakkhe avaá¹-á¹-hÄ• naá¹ƒ. __niyamo_ti vÄ• daniyamo paá¹-iniy
``imaá¹ƒ gahetvÄ• â€™â€™ _tiÄ• di.

<157> __piá¹‡á¸• agaá¹‡anÄ• yÄ• _ti ``ekaá¹ƒ dveâ€™â€™ tiÄ• dinÄ• agaá¹‡etvÄ• saá¹
piá¹‡á¸• anavasena gaá¹‡anÄ• ya. __acchiddakavasenÄ• _ti avicchindakagaá¹‡anÄ• vasen
muÃ±citvÄ• ``imasmiá¹ƒ rukkhe ettakÄ• ni paá¹‡á¹‡Ä• nÄ«â€™â€™ ti vÄ• ``imasmiá¹ƒ jal
udakÄ• á¸·hakÄ• nÄ«â€™â€™ ti vÄ• evaá¹ƒ gaá¹‡etabbassa ekajjhampi piá¹‡á¸• etvÄ• ga
antarantarÄ• vicchijja pavattiyÄ• pacchindikÄ• . sÄ• panesÄ• gaá¹‡anÄ• savanantaraá¹ƒ
gaá¹‡etabbato __ ``manogaá¹‡anÄ• â€™â€™ _tipi vuccatÄ«ti Ä• ha __ ``manogaá¹‡anÄ• y
__piá¹‡á¸• agaá¹‡anameva dasseti, _ na vibhÄ• gagaá¹‡anaá¹ƒ. __saá¹…khÄ• tuá¹ƒ na sa
asaá¹…khyeyyÄ• bhÄ• vato. paÃ±Ã±Ä• pÄ• ramiyÄ• pÅ«ritabhÄ• vaá¹ƒ dassento itarÄ• sa
pÅ«raá¹‡aá¹ƒ natthÄ«ti __ ``dasannaá¹ƒ pÄ• ramÄ«naá¹ƒ pÅ«ritattÄ• â€™â€™ _ti Ä• ha. te
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa suppaá¹-ividdhattÄ• â€™â€™ _ti. __ettakanti dassethÄ• t

pÄ• á¸·iyaá¹ƒ ``sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anussaratÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ tassa an
sandhÄ• ya vuttaá¹ƒ, na Ä• yuno vassÄ• digaá¹‡anÄ• ya paricchindanaá¹ƒ tassa avisayabh

<158> __tumhÄ• kaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ yeva anuttarÄ• _ anaÃ±Ã±asÄ• dhÄ•
majjhe bhinnasuvaá¹‡á¹‡assa viya vibhÄ• gÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``atÄ«tabuddhÄ•
__iminÄ• pi kÄ• raá¹‡enÄ• _ti anuttarabhÄ• vena, aÃ±Ã±ehi buddhehi ekasadisabhÄ• vena

<159> Ä• savÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vÅ«pagamanena __sÄ• savÄ• . _ upecca \Ee I
_ dosÄ• ropanÄ• ni, saha upÄ• dhÄ«hÄ«ti __saupÄ• dhikÄ• . _ anariyiddhiyaÃ±hi attano cit
upÄ• rambhaá¹ƒ dadanti, svÄ• yamattho __kevaá¹-á¹-asuttena_ dÄ«petabbo. __no ``ariyÄ•
sÄ• savabhÄ• vato. niddosehi \Be III 79/ khÄ«á¹‡Ä• savehi pavattetabbato __niddosÄ• _ do
tato eva __anupÄ• rambhÄ• . _ ariyÄ• naá¹ƒ iddhÄ«ti __ariyiddhÄ«ti vuccati. _

__appaá¹-ikkÅ«lasaÃ±Ã±Ä«_ti iá¹-á¹-hasaÃ±Ã±Ä« iá¹-á¹-hÄ• kÄ• rena pavattacitto. __paá¹
aniá¹-á¹-he \Ne III 71/. __dhÄ• tusaÃ±Ã±a_nti ``dhÄ• tuyoâ€™â€™ ti saÃ±Ã±aá¹ƒ. __upasa
pavatteti. __aniá¹-á¹-hasmiá¹ƒ vatthusmi_nti aniá¹-á¹-he sattasaÃ±Ã±ite Ä• rammaá¹‡e. __n
pharatÄ«_ti mettaá¹ƒ hitesitaá¹ƒ upasaá¹ƒharanto sabbatthakameva taá¹ƒ tattha pharati. __
upasaá¹ƒharatÄ«_ti dhammasabhÄ• vacintanena dhÄ• tuso, paccavekkhaá¹‡Ä• ya dhÄ• tu
pavatteti. __appaá¹-ikkÅ«le satte_ Ã±Ä• timittÄ• dike yÄ• thÄ• vato dhammasabhÄ• vacinta
visabhÄ• gabhÅ«te ``kesÄ• di asucikoá¹-á¹-hÄ• samevÄ• â€™â€™ ti __asubhasaÃ±Ã±aá¹ƒ
pavatteti. __chaá¸·aá¹…gupekkhÄ• yÄ• _ti iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• t
parisuddhapakatibhÄ• vÄ• vijahanalakkhaá¹‡Ä• ya chasu dvÄ• resu pavattanato ``chaá¸·aá
laddhanÄ• mÄ• ya tatramajjhattupekkhÄ• ya.

__taá¹ƒ desana_nti taá¹ƒ dvÄ«su iddhividhÄ• su desanappakÄ• raá¹ƒ desanÄ• vidhiá¹ƒ. __
asesaá¹ƒ niravasesaá¹ƒ sampuá¹‡á¹‡aá¹ƒ abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena jÄ• nÄ• ti. __ase
__uttari abhiÃ±Ã±eyyaá¹ƒ_ \Ee III 101/ __natthi. ito_ti bhagavato abhiÃ±Ã±Ä• tato. __aÃ±Ã±
__dhammo vÄ• _ paÃ±Ã±attivasena __puggalo vÄ• ayaá¹ƒ nÄ• ma yaá¹ƒ bhagavÄ• na jÄ
upalabbhati sabbasseva sammadeva tumhehi abhiÃ±Ã±Ä• tattÄ• . dvÄ«su __iddhividhÄ• su
__bhagavato uttaritaro natthi. iminÄ• pÄ«_ti __pi_-saddo na kevalaá¹ƒ vuttatthasamuccayat
avuttatthasamuccayatthopi daá¹-á¹-habbo. yaá¹ƒ taá¹ƒ bhantetiÄ• dinÄ• pi hi bhagavato gua
pasÄ• dassa kÄ• raá¹‡avibhÄ• vanaá¹ƒ.

aÃ±Ã±athÄ• satthuguá¹‡adassanÄ• divaá¹‡á¹‡anÄ•

<160> pubbe ``etadÄ• nuttariyaá¹ƒ bhanteâ€™â€™ tiÄ• dinÄ• yathÄ• vuttabuddhaguá¹‡Ä
evÄ• yaá¹ƒ pakÄ• ro ``yaá¹ƒ taá¹ƒ bhanteâ€™â€™ tiÄ• dinÄ• Ä• raddhoti Ä• ha __ ``apare
buddhÄ• naá¹ƒ sammÄ• sambodhiyÄ• saddahanato visesato __saddhÄ• kulaputtÄ• nÄ• n

mahÄ• bodhisattÄ• ti adhippÄ• yo. te hi mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya \Be III 80/ m
Ä• sattÄ• laggÄ• niyatabhÄ• vÅ«pagamanena kenaci asaá¹ƒhÄ• riyabhÄ• vato. yato nesa
saddhÄ• ya aÃ±Ã±athattaá¹ƒ hoti, eteneva tesaá¹ƒ kammaphalaá¹ƒ saddhÄ• yapi aÃ±Ã±at
daá¹-á¹-habbo. __tasmÄ• _ti yasmÄ• atisayavacanicchÄ• vasena, ``anuppattaá¹ƒ taá¹ƒ bha
saddantarasannidhÄ• nena ca visiá¹-á¹-havisayaá¹ƒ ``saddhena kulaputtenÄ• â€™â€™ ti id
lokuttaradhammasamadhigamamÅ«lakattÄ• sabbabuddhaguá¹‡asamadhigamassa ``nava
vuttaá¹ƒ. __ ``Ä• raddhavÄ«riyenÄ• â€™â€™ tiÄ• dÄ«su_ samÄ• sapadesu __ ``vÄ«riyaá¹
avayavapadÄ• ni. __Ä• di_-saddena parakkamapadaá¹ƒ saá¹…gaá¹‡hÄ• ti, na \Ne III 72/ d
vÄ«riyavevacanaá¹ƒ, atha kho vÄ«riyavantavÄ• cakaá¹ƒ. dhurÄ• ya niyuttoti hi __dhorayho.
``taá¹ƒ dhuraá¹ƒ vahanasamatthena mahÄ• purisenÄ• â€™â€™ ti. __paggahitavÄ«riyenÄ•
__thiravÄ«riyenÄ• _ti ussoá¸·hÄ«bhÄ• vÅ«pagamanena thirabhÄ• vappattavÄ«riyena. __as
anaÃ±Ã±asÄ• dhÄ• raá¹‡adhurehi. paresaá¹ƒ asayhasahanÄ• hi lokanÄ• thÄ• . __taá¹ƒ sa
acinteyyÄ• parimeyyabhedaá¹ƒ buddhÄ• naá¹ƒ guá¹‡ajÄ• taá¹ƒ. pÄ• ramitÄ• , buddhaguá¹
idaá¹ƒ tayaá¹ƒ sabbesampi buddhÄ• naá¹ƒ samÄ• nameva, tasmÄ• Ä• ha __ ``atÄ«tÄ• nÄ
natthÄ«â€™â€™ _ti.

__kÄ• masukhallikÄ• nuyoga_nti kÄ• masukhe allÄ«nÄ• hutvÄ• anuyuÃ±janaá¹ƒ. __ko jÄ
``atthÄ«â€™â€™ ti, ettha ``ko ekavisayoyaá¹ƒ indriyagocaroâ€™â€™ ti evaá¹ƒdiá¹-á¹-hi hu
__sukho_ti iá¹-á¹-ho sukhÄ• vaho. __paribbÄ• jikÄ• yÄ• _ti tÄ• pasaparibbÄ• jikÄ• ya taruá¹
sukhumÄ• lÄ• ya. __lomasÄ• yÄ• _ti taruá¹‡amudulomavatiyÄ• . __moá¸·ibandhÄ• hÄ«_ti
__paricÄ• rentÄ«_ti attano pÄ• ricÄ• rikaá¹ƒ karonti, indriyÄ• ni vÄ• tattha parito cÄ• renti.
paá¹-ikiliá¹-á¹-haá¹ƒ. __gÄ• mavÄ• sÄ«naá¹ƒ_ bÄ• lÄ• naá¹ƒ __dhammaá¹ƒ. _ puthujjanÄ•
_ yathÄ• pana taá¹ƒ ``puthujjanÄ• namidaâ€™â€™ nti vattabbataá¹ƒ labhati, taá¹ƒ dassetu
sevitabbaâ€™â€™ _nti Ä• ha. anariyehi sevitabbanti vÄ• __anariyaá¹ƒ. _ yasmÄ• pana ni
tasmÄ• __ ``anariyanti na niddosaâ€™â€™ _nti vuttaá¹ƒ. __anatthasaá¹ƒyutta_nti
diá¹-á¹-hadhammikasamparÄ• yikÄ• divividhavipulÄ• natthasaÃ±hitaá¹ƒ. __attakilamathÄ• n
kilamathassa khedanassa anuyuÃ±janaá¹ƒ. dukkhaá¹ƒ \Ee III 103/ etassa atthÄ«ti __dukkha
etassÄ• ti __dukkhamaá¹ƒ. _

__Ä• bhicetasikÄ• na_nti \Be III 81/ __abhiceto_ vuccati abhikkantaá¹ƒ visuddhaá¹ƒ cittaá¹ƒ
tasmiá¹ƒ abhicetasi jÄ• tÄ• nÄ«ti Ä• bhicetasikÄ• ni, abhicetosannissitÄ• ni vÄ• .
__diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti diá¹-á¹-hadhamme sukhavihÄ• rÄ• naá¹ƒ, __diá
paccakkho attabhÄ• vo, tattha sukhavihÄ• rabhÅ«tÄ• nanti attho, rÅ«pÄ• vacarajhÄ• nÄ• n
hi appetvÄ• nisinnÄ• jhÄ• yino imasmiá¹ƒyeva attabhÄ• ve asaá¹ƒkiliá¹-á¹-haá¹ƒ nekkham
tasmÄ• ``diá¹-á¹-hadhammasukhavihÄ• rÄ• nÄ«â€™â€™ ti vuccantÄ«ti. __kathitÄ• _
``diá¹-á¹-hadhammasukhavihÄ• roâ€™â€™ ti sappÄ«tikattÄ• , lokuttaravipÄ• kasukhumasa
vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ_ kathitaá¹ƒ ``cattÄ• rome cunda sukhallikÄ• nuyogÄ• eka
tiÄ• dinÄ• (DN III 184) __catutthajjhÄ• nikaphalasamÄ• pattÄ«_ti catutthajjhÄ• nikÄ• phala

diá¹-á¹-hadhammasukhavihÄ• rabhÄ• vena kathitÄ• . cattÄ• ri rÅ«pÄ• vacarÄ• ni __
``diá¹-á¹-hadhammasukhavihÄ• rajjhÄ• nÄ• nÄ«â€™â€™ _ti __kathitÄ• nÄ«_ti attho. __nikA
lÄ• bhÄ« attano icchÄ• vasena lÄ• bhÄ«. icchiticchitakkhaá¹‡e samÄ• pajjituá¹ƒ samatthoti
tenÄ• ha __ ``yathÄ• kÄ• malÄ• bhÄ«â€™â€™ _ti. __adukkhalÄ• bhÄ«_ti sukheneva pacca
samucchinnattÄ• samÄ• pajjituá¹ƒ samattho. __akasiralÄ• bhÄ«_ti akasirÄ• naá¹ƒ vipulÄ•
yathÄ• paricchedeneva vuá¹-á¹-hÄ• tuá¹ƒ samattho. ekacco hi lÄ• bhÄ«yeva hoti, na pana s
icchiticchitakkhaá¹‡e samÄ• pajjituá¹ƒ. ekacco tathÄ• samÄ• pajjituá¹ƒ sakkoti, pÄ• ribandh
vikkhambheti. ekacco tathÄ• ca samÄ• pajjati, pÄ• ribandhake ca akiccheneva vikkhambhe
sakkoti nÄ• á¸·ikayantaá¹ƒ viya yathÄ• paricchede vuá¹-á¹-hÄ• tuá¹ƒ. bhagavÄ• pana sabb
samucchinnapÄ• ribandhakattÄ• vasibhÄ• vassa sammadeva samadhigatattÄ• sabbameta

anuyogadÄ• nappakÄ• ravaá¹‡á¹‡anÄ•

<161> __dasasahassilokadhÄ• tuyÄ• _ti imÄ• ya lokadhÄ• tuyÄ• saddhiá¹ƒ imaá¹ƒ lokadh
á¹-hitÄ• ya dasasahassilokadhÄ• tuyÄ• . jÄ• tikhettabhÄ• vena hi taá¹ƒ ekajjhaá¹ƒ gahetvÄ•
lokadhÄ• tuyÄ• â€™â€™ ti vuttaá¹ƒ, tattakÄ• ya eva jÄ• tikhettabhÄ• vo dhammatÄ• vasen
``pariggahavasenÄ• â€™â€™ ti keci. sabbesampi buddhÄ• naá¹ƒ tattakaá¹ƒ eva \Be III 82/
``tannivÄ• sÄ«naá¹ƒyeva ca devÄ• naá¹ƒ dhammÄ• bhisamayoâ€™â€™ ti vadanti. pakamp
jÄ• tacakkavÄ• á¸·ena samÄ• nayogakkhamaá¹-á¹-hÄ• naá¹ƒ __jÄ• tikhettaá¹ƒ. _ sarasenev
Ä• á¹‡Ä• pavattanaá¹-á¹-hÄ• naá¹ƒ __Ä• á¹‡Ä• khettaá¹ƒ. _ buddhaÃ±Ä• á¹‡assa visayabh
__visayakhettaá¹ƒ. okkamanÄ• dÄ«naá¹ƒ_ channameva gahaá¹‡aá¹ƒ nidassanamattaá¹ƒ n
tassa pakampanalabbhanato. __Ä• á¹‡Ä• khettaá¹ƒ nÄ• ma, _ yaá¹ƒ ekaccaá¹ƒ saá¹ƒvaá¹-
__Ä• á¹‡Ä• vattati_ tannivÄ• sidevatÄ• naá¹ƒ sirasÄ• sampaá¹-icchanena, taÃ±ca kho kev
Ä• nubhÄ• veneva, na adhippÄ• yavasena. ``yÄ• vatÄ• pana Ä• kaá¹…kheyyÄ• â€™â€™
parampi Ä• á¹‡Ä• pavatteyyeva.

__nuppajjantÄ«ti pana atthÄ«_ti ``na me Ä• cariyo atthi, sadiso me na vijjatÄ«â€™â€™ ti (
I 11; Kv 405) imissÄ• \Ee III 105/ lokadhÄ• tuyÄ• á¹-hatvÄ• vadantena bhagavatÄ• , imas
panÄ• vuso, sÄ• riputta, atthetarahi aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ•
nti (DN III 161) evaá¹ƒ puá¹-á¹-ho ``ahaá¹ƒ bhante noti vadeyyaâ€™â€™ nti (DN III 161) va
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tu
sammÄ• sambuddhÄ• â€™â€™ ti (DN III 161; MN III 129; AN a I 277; Nett 57; Mil V 1.1) im
\Ne III 74/ dhammasenÄ• patinÄ• ca buddhakhettabhÅ«taá¹ƒ imaá¹ƒ lokadhÄ• tuá¹ƒ á¹-hap
vuttÄ• hotÄ«ti adhippÄ• yo.

__ekato_ti saha, ekasmiá¹ƒ kÄ• leti attho. so pana kÄ• lo kathaá¹ƒ paricchinnoti? carimabh
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va dhÄ• tuparinibbÄ• nanti dassento __ ``tatth
_tiÄ• dimÄ• ha. __nisinnakÄ• lato paá¹-á¹-hÄ• yÄ• _ti paá¹-ilomakkamena vadati. __khettap

``idaá¹ƒ buddhÄ• naá¹ƒ jÄ• tikhettaâ€™â€™ nti. kena pana pariggaho kato? uppajjamÄ• ne
__parinibbÄ• nato paá¹-á¹-hÄ• yÄ• _ti anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ•
__etthantare_ti carimabhave bodhisattassa paá¹-isandhiggahaá¹‡aá¹ƒ, dhÄ• tuparinibbÄ• n
paricchinne etasmiá¹ƒ antare.

tipiá¹-akaantaradhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

``na \Be III 83/ nivÄ• ritÄ• â€™â€™ ti vatvÄ• tattha kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``tÄ«á¹‡i
vuttaá¹ƒ. paá¹-ipattiantaradhÄ• nena sÄ• sanassa osakkitattÄ• aparassa uppatti laddhÄ• va
__paá¹-ipadÄ• _ti paá¹-ivedhÄ• vahÄ• pubbabhÄ• gapaá¹-ipadÄ• .

``pariyatti pamÄ• á¹‡aâ€™â€™ nti vatvÄ• tamatthaá¹ƒ bodhisattaá¹ƒ nidassanaá¹ƒ katvÄ•
``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tayidaá¹ƒ hÄ«naá¹ƒ nidassanaá¹ƒ katanti daá¹-á¹-habb
hi á¹-hitiá¹ƒ dassento aniyyÄ• nikadhammaá¹ƒ nidasseti.

__mÄ• tikÄ• ya antarahitÄ• yÄ• _ti ``yo pana bhikkhÅ«â€™â€™ tiÄ• di (Vin III 39, 44; Vin I
\Ee III 106/ sikkhÄ• padapÄ• á¸·imÄ• tikÄ• ya antarahitÄ• ya. nidÄ• nuddesasaá¹…khÄ• te
pabbajjÄ• upasampadÄ• kammesu ca __sÄ• sanaá¹ƒ tiá¹-á¹-hati. _ yathÄ• vÄ• pÄ• timokk
upasampadÄ• ca, evaá¹ƒ sati eva tadubhaye pÄ• timokkhaá¹ƒ tadubhayÄ• bhÄ• ve pÄ• tim
tayidaá¹ƒ tayaá¹ƒ sÄ• sanassa á¹-hitihetÅ«ti Ä• ha __ ``pÄ• timokkhapabbajjÄ• upasampad
tiá¹-á¹-hatÄ«â€™â€™ _ti. yasmÄ• vÄ• upasampadÄ• dhÄ«naá¹ƒ pÄ• timokkhaá¹ƒ anupas
upasampadÄ• ca pabbajjÄ• dhÄ«nÄ• , tasmÄ• pÄ• timokkhe, taá¹ƒ siddhiyÄ• siddhÄ• su
sÄ• sanaá¹ƒ tiá¹-á¹-hati. __osakkitaá¹ƒ nÄ• mÄ• _ti pacchimakapaá¹-ivedhasÄ«labhedadva
paraá¹ƒ \Ne III 75/ vinaá¹-á¹-haá¹ƒ nÄ• ma hoti, pacchimakapaá¹-ivedhato paraá¹ƒ paá¹-ived
pacchimakasÄ«labhedato paraá¹ƒ paá¹-ipattisÄ• sanaá¹ƒ vinaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti a

sÄ• sanaantarahitavaá¹‡á¹‡anÄ•

etena kÄ• maá¹ƒ ``sÄ• sanaá¹-á¹-hitiyÄ• pariyatti pamÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ, pariya
paá¹-ipattihetukÄ• ti paá¹-ipattiyÄ• asati sÄ• appatiá¹-á¹-hÄ• hoti paá¹-ivedho viya, tasmÄ•
paá¹-ipattiantaradhÄ• naá¹ƒ sÄ• sanosakkanassa visesakÄ• raá¹‡anti dassetvÄ• tayidaá¹ƒ
dhÄ• tuparinibbÄ• nosÄ• nanti dassetuá¹ƒ __ ``tÄ«á¹‡i parinibbÄ• nÄ• nÄ«â€™â€™ _tiÄ• c
sannipÄ• tanÄ• di_ buddhÄ• naá¹ƒ adhiá¹-á¹-hÄ• nenevÄ• ti veditabbaá¹ƒ.

__tÄ• _ti \Be III 84/ rasmiyo. __kÄ• ruÃ±Ã±a_nti paridevanakÄ• ruÃ±Ã±aá¹ƒ. jambudÄ«pe,
devanÄ• gabrahmalokesu ca vippakiritvÄ• á¹-hitÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ mahÄ• bodhipalla
sannipÄ• tanaá¹ƒ, rasmivissajjanaá¹ƒ, tattha tejodhÄ• tuyÄ• uá¹-á¹-hÄ• naá¹ƒ, ekajÄ• libhÄ
satthu adhiá¹-á¹-hÄ• navasenevÄ• ti veditabbaá¹ƒ.

__anacchariyattÄ• _ti dvÄ«supi uppajjamÄ• nesu acchariyattÄ• bhÄ• vadosatoti \Ee III 107
majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya ekasadisÄ• ti tesaá¹ƒ desanÄ• pi ekarasÄ• evÄ• ti Ä• h
visesÄ• bhÄ• vatoâ€™â€™ _ti, etena ca anacchariyattameva sÄ• dheti. __ ``vivÄ• dabhÄ•
vivÄ• dÄ• bhÄ• vatthaá¹ƒ dve ekato na uppajjantÄ«ti dasseti.

__tatthÄ• _ti milindapaÃ±he (Mil V 1.1). __ekuddeso_ti eko ekavidho abhinno uddeso. sesa

ekaá¹ƒ eva buddhaá¹ƒ dhÄ• retÄ«ti __ekabuddhadhÄ• raá¹‡Ä«, _ etena evaá¹ƒsabhÄ• vÄ•
dutiyaá¹ƒ buddhaguá¹‡aá¹ƒ dhÄ• retuá¹ƒ asamatthÄ• ayaá¹ƒ lokadhÄ• tÅ«ti dasseti. pacca
dhammÄ• naá¹ƒ sabhÄ• vaviseso na sakkÄ• nivÄ• retunti. ``na dhÄ• reyyÄ• â€™â€™ ti va
pariyÄ• yehi pakÄ• sento __ ``caleyyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __caleyyÄ• _ti pari
pavedheyya. __nameyyÄ• _ti ekapassena natÄ• bhaveyya. __oá¹‡ameyyÄ• _ti osÄ«deyya
cito ca nameyya. __vikireyyÄ• _ti vÄ• tena bhusamuá¹-á¹-hi viya vippakireyya. __vidhameyy
vinasseyya. __viddhaá¹ƒseyyÄ• _ti sabbaso viddhastÄ• bhaveyya. tathÄ• bhÅ«tÄ• ca na k
Ä• ha __ ``na á¹-hÄ• naá¹ƒ upagaccheyyÄ• â€™â€™ _ti.

idÄ• ni tattha nidassanaá¹ƒ dassento __ ``yathÄ• mahÄ• rÄ• jÄ• â€™â€™ _tiÄ• dimÄ• ha
samaá¹ƒ uddhaá¹ƒ pajjati pavattatÄ«ti samupÄ• dikÄ• , udakassa upari samaá¹ƒgÄ• minÄ«
saá¹‡á¹-hÄ• nena. __pamÄ• á¹‡enÄ• _ti Ä• rohena. __kisathÅ«lenÄ• _ti kisathÅ«labhÄ• ve
__dvinnampÄ«_ti dvepi, dvinnampi vÄ• sarÄ«rabhÄ• raá¹ƒ.

__chÄ• denta_nti rocentaá¹ƒ ruciá¹ƒ uppÄ• dentaá¹ƒ. __tandÄ«kato_ti tena bhojanena tand
__anoá¹‡amitadaá¹‡á¸• ajÄ• to_ti yÄ• vadatthabhojanena oá¹‡amituá¹ƒ asamatthatÄ• ya \E
anoá¹‡amitadaá¹‡á¸• o viya jÄ• to. __sakiá¹ƒ_ \Ee III 108/ __bhuttovÄ• _ti ekaá¹ƒ vaá¸• á¸•
__mareyyÄ• _ti. __atidhammabhÄ• renÄ• _ti dhammena nÄ• ma pathavÄ« tiá¹-á¹-heyya, sa
vinassatÄ«ti adhippÄ• yena pucchati. puna thero ratanaá¹ƒ nÄ• ma loke kuá¹-umbaá¹ƒ sand
lokena; taá¹ƒ attano garusabhÄ• vatÄ• ya sakaá¹-abhaá¹…gassa kÄ• raá¹‡aá¹ƒ atibhÄ• rab
dhammo ca hitasukhavisesehi taá¹ƒsamaá¹…ginaá¹ƒ dhÄ• rento, abhimato ca viÃ±Ã±Å«na
garusabhÄ• vattÄ• atibhÄ• rabhÅ«to pathavicalanassa kÄ• raá¹‡aá¹ƒ hotÄ«ti dassento __
sakaá¹-Ä• â€™â€™ _tiÄ• dimÄ• ha, eteneva tathÄ• gatassa mÄ• tukucchiokkamanÄ• dikÄ•
saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-habbaá¹ƒ. __ekassÄ• _ti ekasmÄ• , __ekassa_ vÄ• sakaá¹-ass
__sakaá¹-ato gahetvÄ• _ti attho.

__osÄ• rita_nti uccÄ• ritaá¹ƒ, kathitanti attho.

__aggo_ti sabbasattehi aggo.

__sabhÄ• vapakatikÄ• _ti sabhÄ• vabhÅ«tÄ• akittimÄ• pakatikÄ• . __kÄ• raá¹‡amahanta
mahantatÄ• ya, mahantehi buddhakaradhammehi pÄ• ramisaá¹…khÄ• tehi kÄ• raá¹‡ehi bu
vuttaá¹ƒ hoti. __pathavi_Ä• dÄ«ni mahantÄ• ni vatthÅ«ni, mahantÄ• ca __sakka_bhÄ• vÄ•
ekekÄ• va, evaá¹ƒ __sammÄ• sambuddhopi_ mahanto attano visaye eko eva. ko ca tassa v
yÄ• vatakaá¹ƒ vÄ• Ã±eyyamevaá¹ƒ ``Ä• kÄ• so viya anantavisayo bhagavÄ• eko eva hotÄ
lokadhÄ• tuyÄ• â€™â€™ ti vuttalokadhÄ• tuto aÃ±Ã±esupi cakkavÄ• á¸·esu aparassa budd

``sammukhÄ• \Ne III 77/ metaâ€™â€™ ntiÄ• dinÄ• pavattitaá¹ƒ attano byÄ• karaá¹‡aá¹ƒ
satthari pasÄ• duppÄ• danena sammÄ• paá¹-ipajjamÄ• nassa anukkamena lokuttaradhamm
Ä• ha __ ``dhammassa ... pe ... paá¹-ipadaâ€™â€™ _nti. vÄ• dassa anupatanaá¹ƒ anuppav
Ä• ha __ ``vÄ• doyevÄ• â€™â€™ _ti.

acchariyaabbhutavaá¹‡á¹‡anÄ•

<162> __udÄ• yÄ«_ti \Be III 86/ nÄ• maá¹ƒ, mahÄ• sarÄ«ratÄ• ya pana thero __mahÄ• ud
vasena vinaye nisÄ«danassa dasÄ• anuÃ±Ã±Ä• tÄ• . __paÃ±cavaá¹‡á¹‡Ä• _ti khuddikÄ• d
pÄ«tisamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi atibyÄ• pitadeho __ ``nirantaraá¹ƒ pÄ«tiyÄ• ph
vutto, tato evassÄ• pariyÄ• yato pharaá¹‡alakkhaá¹‡ampi vuttaá¹ƒ. __appa_-saddo ``appal
tiÄ• dÄ«su (SN b I 101; c V 158; AN b 7.71) viya idha abhÄ• vatthoti Ä• ha __ ``appicchatÄ•
_ti. __tÄ«hÄ• kÄ• rehÄ«_ti yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppappakÄ• rehi.

__na na katheti_ kathetiyeva. __cÄ«varÄ• dihetu_nti cÄ«varuppÄ• dÄ• dihetubhÅ«taá¹ƒ pa
katheti. veneyyavasenÄ• _ti vinetabbapuggalavasena. __katheti_ ``evamayaá¹ƒ vinayaá¹ƒ u
``sabbÄ• bhibhÅ« sabbavidÅ«hamasmÄ«â€™â€™ tiÄ• dikÄ• (MN I 285; II 341; Vin I 11; K
``dasabalasamannÄ• gato, bhikkhave, tathÄ• gatoâ€™â€™ tiÄ• dikÄ• (SN a II 21, 22) __su

<163> __abhikkhaá¹‡a_nti abhiá¹‡haá¹ƒ. __niggÄ• thakattÄ• , _ pucchanavissajjanavasen
``veyyÄ• karaá¹‡aâ€™â€™ nti vuttaá¹ƒ_. sesaá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyaá¹ƒ evÄ• ti.

sampasÄ• danÄ«yasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

6. pÄ• sÄ• dikasuttavaá¹‡á¹‡anÄ•

nigaá¹‡á¹-hanÄ• á¹-aputtakÄ• laá¹…kiriyavaá¹‡á¹‡anÄ•

<164> lakkhassa \Be III 87/ \Ne III 78/ \Ee III 110/ saravedhaá¹ƒ avirajjhitvÄ• na vijjhanavid
jÄ• nantÄ«ti __vedhaÃ±Ã±Ä• . _ tenÄ• ha __ ``dhanumhi katasikkhÄ• â€™â€™ _ti. __sippa
dhanusippÄ• disippassa uggahaá¹‡atthÄ• ya. majjhimena pamÄ• á¹‡ena sarapÄ• tayogyat

__dÄ«ghapÄ• sÄ• do. _

__sampati kÄ• laá¹ƒ kato_ti acirakÄ• laá¹ƒ kato. __dvedhikajÄ• tÄ• _ti jÄ• tadvedhikÄ• saÁ
__dvejjhajÄ• tÄ• _ti duvidhabhÄ• vappattÄ• . bhaá¹‡á¸• anti paribhÄ• santi etenÄ• ti __bhaá
viruddhacittaá¹ƒ. __ta_nti bhaá¹‡á¸• anaá¹ƒ. ``idaá¹ƒ nahÄ• nÄ• di na kattabbaâ€™â€™ nti
__paá¹‡á¹‡atti. dhammavinaya_nti pÄ• vacanaá¹ƒ siddhantaá¹ƒ. __vijjhantÄ• _ mukhasattÄ
mayhaá¹ƒ vacanaá¹ƒ sahitaá¹ƒ siliá¹-á¹-haá¹ƒ pubbÄ• parasambandhaá¹ƒ atthayuttaá¹ƒ kÄ•
__ ``atthasaá¹ƒhitaâ€™â€™ _nti. __adhiciá¹‡á¹‡a_nti Ä• ciá¹‡á¹‡aá¹ƒ. __viparÄ• vatta_nti
parÄ• vattitaá¹ƒ, parÄ• vattaá¹ƒ dÅ«sitanti attho. tenÄ• ha __ ``cirakÄ• lavasena paguá¹‡aá
Ä• gamma nivattaâ€™â€™ _nti. __pariyesamÄ• no vicara_ tattha gantvÄ• sikkhÄ• ti attho.
idÄ• niyeva mayÄ• veá¹-hitaá¹ƒ dosaá¹ƒ nibbeá¹-hehi. __maraá¹‡amevÄ• _ti \Ee III 111/
aÃ±Ã±amaÃ±Ã±aghÄ• tanavasena maraá¹‡ameva. nÄ• á¹-aputtassa imeti __nÄ• á¹-aputtiy
Ä• ha __ ``antevÄ• sikesÅ«â€™â€™ _ti. purimapaá¹-ipattito paá¹-inivattanaá¹ƒ __paá¹-ivÄ•
sabhÄ• vo etesanti __paá¹-ivÄ• narÅ«pÄ• . _ tenÄ• ha __ ``nivattanasabhÄ• vÄ• â€™â€™
Ä• cikkhanaá¹ƒ. __pavedanaá¹ƒ_ hetudÄ• haraá¹‡Ä• ni Ä• haritvÄ• bodhanaá¹ƒ. tenÄ• ha
duviÃ±Ã±Ä• piteâ€™â€™ _ti. na upasamÄ• ya saá¹ƒvattatÄ«ti __anupasamasaá¹ƒvattanaá
__anupasamasaá¹ƒvattanikaá¹ƒ, _ tasmiá¹ƒ. samussitaá¹ƒ hutvÄ• patiá¹-á¹-hÄ• hetubhÄ•
patiá¹-á¹-hÄ• ti Ä• ha __ ``bhinnathÅ«peti bhinnapatiá¹-á¹-heâ€™â€™ _ti, __thÅ«po_ti vÄ•
niyyÄ• nabhÄ• vo veditabbo aÃ±Ã±e dhamme abhibhuyya samussitaá¹-á¹-hena, so nigaá¹‡
abhinnasammatopi bhinno vinaá¹-á¹-ho eva sabbena sabbaá¹ƒ abhÄ• vatoti so __bhinnathÅ
niyyÄ• nabhÄ• vo vaá¹-á¹-adukkhato muccitukÄ• mÄ• naá¹ƒ __paá¹-isaraá¹‡aá¹ƒ, _ tametth
__appaá¹-isaraá¹‡o_ \Be III 88/, tasmiá¹ƒ bhinnathÅ«pe appaá¹-isaraá¹‡eti evamettha attho

__Ä• cariyappamÄ• á¹‡a_nti Ä• cariyamuá¹-á¹-hi hutvÄ• pamÄ• á¹‡abhÅ«taá¹ƒ. __nÄ• nÄ

<165> __tatheva samudÄ• cariá¹ƒsu_ bhÅ«tapubbagatiyÄ• . __sÄ• mÄ• kÄ• na_nti sÄ• mÁ

``yenassa upajjhÄ• yoâ€™â€™ ti vatvÄ• yathÄ• ssa Ä• yasmato cundassa dhammabhaá¹
taá¹ƒ vitthÄ• rena dassetuá¹ƒ __ ``buddhakÄ• le kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __b
bhÅ«takathanametaá¹ƒ, na visesanaá¹ƒ. satthu parinibbÄ• nato puretarameva hi dhammas

dhammaratanapÅ«jÄ• vaá¹‡á¹‡anÄ•

__saddhivihÄ• rikaá¹ƒ_ \Ee III 112/ __adÄ• sÄ«_ti saddhivihÄ• rikaá¹ƒ katvÄ• adÄ• si.

__kathÄ• ya mÅ«la_nti bhagavato santikÄ• labhitabbadhammakathÄ• ya kÄ• raá¹‡aá¹ƒ. _
uá¹-á¹-hÄ• peti, dÄ• liddiyapaá¹…kato uddharatÄ«ti adhippÄ• yo. __sandhama_nti sammad
pahÄ• reyeva tayo tayo vÄ• re katvÄ• __divÄ• navavÄ• re rattiá¹ƒ navavÄ• re. _ __upaá¹-

buddhupaá¹-á¹-hÄ• navasena, paÃ±hÄ• pucchanÄ• divasena pana antarantarÄ• pi gacchat
... pe ... gacchati. _ Ã±Ä• tuá¹ƒ icchitassa atthassa uddharaá¹‡abhÄ• vato paÃ±hova __paÃ
__gahetvÄ• va gacchati_ attano mahÄ• paÃ±Ã±atÄ• ya, satthu ca dhammadesanÄ• yaá¹ƒ

asammÄ• sambuddhappaveditadhammavinayavaá¹‡á¹‡anÄ•

<166> __Ä• rocitepi_ tasmiá¹ƒ atthe. __sÄ• miko_ hoti, tassa sÄ• mikabhÄ• vaá¹ƒ dassetu
Ä• dimajjhapariyosÄ• naá¹ƒ jÄ• nÄ• tÄ«â€™â€™ _ti Ä• ha. __eva_nti vacanasampaá¹-icch
Ä• nÄ«taá¹ƒ kathÄ• pÄ• bhataá¹ƒ bhagavÄ• sampaá¹-icchanto __ ``evaâ€™â€™ _nti Ä• h
durakkhÄ• te dhammavinaye sÄ• vakÄ• naá¹ƒ dvedhikÄ• dibhÄ• vena viharaá¹‡akiriyÄ• pa

__yasmÄ• _ \Be III 89/ __ ... pe ... pÄ• kaá¹-aá¹ƒ hoti_ byatirekamukhena ca neyyassa atth
vibhÅ«tabhÄ• vÄ• pattito. atha \Ne III 80/ vÄ• __yasmÄ• ... pe ... pÄ• kaá¹-aá¹ƒ hoti_ dose
tappaá¹-ipakkhesu guá¹‡esu Ä• nisaá¹ƒsassa vibhÅ«tabhÄ• vÄ• pattito. __vokkammÄ• _ti a
Ä• meá¸• italopena cÄ• yaá¹ƒ niddeso, vokkamma vokkammÄ• ti vuttaá¹ƒ hoti, tena tassa v
ayamattho labbhatÄ«ti Ä• ha __ ``na nirantaraâ€™â€™ _ntiÄ• di. __dhammÄ• nudhammap
satthÄ• rÄ• vuttamuttidhammassa anudhammaá¹ƒ appaá¹-ipajjanÄ• dayo \Ee III 113/. __Ä•
Ä• gatÄ• asÄ• mÄ«cipaá¹-ipadÄ• dayo ca saá¹…gayhanti. __manussattampÄ«_ti __pi_-sa
asambhavo, dosesu anabhinivesitÄ• , asandiá¹-á¹-hiparÄ• mÄ• sitÄ• â€™â€™ ti evamÄ• d
daá¹-á¹-habbo. ``tathÄ• evaâ€™â€™ nti padehi yathÄ• kkamaá¹ƒ pakÄ• rassa kÄ• maá¹ƒ t
vuccati, tathÄ• pi yathÄ• ``tathÄ• paá¹-ipajjatÅ«â€™â€™ ti padena paá¹-ipajjanÄ• kÄ• ro r
``evaá¹ƒ paá¹-ipajjatÅ«â€™â€™ ti iminÄ• pÄ«ti idaá¹ƒ tassa atthadassanabhÄ• vena vuttaá
samÄ• dapitattÄ• _micchÄ• paá¹-ipadÄ• ya__ apuÃ±Ã±aá¹ƒ pasavati. _

<167> Ã±Ä• yati muttidhammo etenÄ• ti __Ã±Ä• yo, _ tena satthÄ• rÄ• vutto dhammÄ• nu
__Ã±Ä• yappaá¹-ipanno, _ so pana yasmÄ• tassa muttidhammassa adhigame kÄ• raá¹‡as
``kÄ• raá¹‡appaá¹-ipannoâ€™â€™ _ti. __nipphÄ• dessatÄ«_ti sÄ• dhessati, siddhiá¹ƒ gam
__dukkhanibbattaka_nti sampati, Ä• yatiÃ±ca dukkhassa nibbattakaá¹ƒ. __vÄ«riyaá¹ƒ karot
micchÄ• paá¹-ipannattÄ• .

sammÄ• sambuddhappaveditadhammavinayÄ• divaá¹‡á¹‡anÄ•

<168> __niyyÄ• tÄ«_ti vattati, saá¹ƒvattatÄ«ti vÄ• attho.

<170> idha sÄ• vakassa sammÄ• paá¹-ipattiyÄ• ekantikaapassayadassanatthaá¹ƒ satthu s
dhammassa ca svÄ• kkhÄ• tatÄ• kittitÄ• ti __ ``sammÄ• paá¹-ipannassa kulaputtassa pasa
vuttaá¹ƒ. evaÃ±hi imissÄ• desanÄ• ya saá¹ƒkilesabhÄ• giyabhÄ• vena uá¹-á¹-hitÄ• ya vodA
yathÄ• nusandhinÄ• pavatti dÄ«pitÄ• hoti. __abodhitatthÄ• _ti appaveditatthÄ• , paramatth

catutthasaccapaá¹-ivedhaá¹ƒ apÄ• pitÄ• ti attho. pÄ• á¸·iyaá¹ƒ ``assÄ• â€™â€™ ti padaá¹ƒ
saddhammeâ€™â€™ ti \Be III 90/ dvÄ«hi padehi yojetabbaá¹ƒ ``assa sammÄ• sambuddhas
saddhammeâ€™â€™ ti. __sabbasaá¹…gahapadehi kata_nti sabbassa sÄ• sanatthassa saá
kataá¹ƒ. tenÄ• ha __ ``sabbasaá¹…gÄ• hikaá¹ƒ kataá¹ƒ na hotÄ«ti atthoâ€™â€™ _ti. pubbe
sambandhatthabhÄ• vena saá¹…gahetabbatÄ• ya vÄ• saá¹…gahÄ• ni \Ne III 81/ padÄ• ni
__saá¹…gahapadakataá¹ƒ, _ brahmacariyaá¹ƒ. tappaá¹-ikkhepena na ca saá¹…gahapadak
rÄ• gÄ• dipaá¹-ipakkhaharaá¹‡aá¹ƒ, yathÄ• nusiá¹-á¹-haá¹ƒ vÄ• paá¹-ipajjamÄ• nÄ• naá¹ƒ
paá¹-iharaá¹‡aá¹ƒ nibbÄ• napÄ• panaá¹ƒ __paá¹-ihÄ• ro, _ so eva Ä• -kÄ• rassa i-kÄ• raá¹
paá¹-ihiro eva __pÄ• á¹-ihiro, _ saha pÄ• á¹-ihirenÄ• ti __sappÄ• á¹-ihiraá¹ƒ, _ tathÄ• suppa
sappÄ• á¹-ihiraá¹ƒ katanti __sappÄ• á¹-ihirakataá¹ƒ. _ tÄ• disaá¹ƒ pana vaá¹-á¹-ato niyyÄ• n
niyyÄ• nappayojanaÃ±ca hotÄ«ti Ä• ha __ ``niyyÄ• nikaâ€™â€™ _nti. __devalokato_ti deva
rÅ«pÄ«devanikÄ• yato pabhuti. __suppakÄ• sita_nti suá¹-á¹-hu pakÄ• sitaá¹ƒ. __yÄ• va dev
devamanussehi yattakÄ• devÄ• manussÄ• ca, tÄ• va te sabbe abhibyÄ• petvÄ• __suppa
hotÄ«ti __anutappo, _ so pana anutÄ• paá¹ƒ karonto viya hotÄ«ti vuttaá¹ƒ __ ``anutÄ• paka

<172> __thiro_ti á¹-hitadhammo kenaci asaá¹ƒhÄ• riyo, asekkhÄ• sÄ«lakkhandhÄ• dayo t

<173> __yogehi khemattÄ• _ti yogehi anupaddutattÄ• . __saddhammassÄ• _ti \Ee III 115/
__assÄ• _ti ca assa satthuno.

<174> upÄ• sakÄ• brahmacÄ• rino nÄ• ma visesato anÄ• gÄ• mino. sotÄ• pannasakadÄ•
vuccantÄ«ti __ ``brahmacariyavÄ• saá¹ƒ vasamÄ• nÄ• ariyasÄ• vakÄ• â€™â€™ _ icceva v

<176> __sabbakÄ• raá¹‡asampanna_nti yattakehi kÄ• raá¹‡ehi sampannaá¹ƒ nÄ• ma hoti,
sampannaá¹ƒ sampattaá¹ƒ upagataá¹ƒ paripuá¹‡á¹‡aá¹ƒ, samannÄ• gataá¹ƒ vÄ• . __imam
sÄ• sanadhammaá¹ƒ.

udakena \Be III 91/ padesaÃ±Ã±unÄ• attano paÃ±Ã±Ä• veyyattiyataá¹ƒ dassetuá¹ƒ aniyyÄ
paheá¸·ikasadisaá¹ƒ vacanaá¹ƒ, bhagavatÄ• attano sabbaÃ±Ã±utÄ• ya niyyÄ• nike atthe y
sudaâ€™â€™ ntiÄ• di vuttanti taá¹ƒ dassetuá¹ƒ __ ``so kirÄ• â€™â€™ _tiÄ• dimÄ• ha.

saá¹…gÄ• yitabbadhammÄ• divaá¹‡á¹‡anÄ•

<177> __saá¹…gamma samÄ• gammÄ• _ti tasmiá¹ƒyeva á¹-hÄ• ne labbhamÄ• nÄ• naá¹ƒ
á¹-hÄ• nantarato pakkosanena \Ne III 82/ samÄ• gatÄ• naá¹ƒ vasena samÄ• gamma. tenÄ•
samÄ• gantvÄ• â€™â€™ _ti. __atthena attha_nti padantare Ä• gataatthena saha tattha tatt
__byaÃ±janena byaÃ±jana_nti etthÄ• pi eseva nayo. __samÄ• nentehÄ«_ti samÄ• naá¹ƒ ka
Ä• nentehi. __saá¹…gÄ• yitabba_nti sammadeva gÄ• yitabbaá¹ƒ kathetabbaá¹ƒ, taá¹ƒ pana

vÄ• canÄ• maggoti Ä• ha __ ``vÄ• cetabbaâ€™â€™ _nti.

<178> __tassa vÄ• bhÄ• site_ti tassa bhikkhuno bhÄ• site atthe ceva byaÃ±jane ca. atthan
yathÄ• honti, taá¹ƒ dassetuá¹ƒ __ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di vuttaá¹
``satipaá¹-á¹-hÄ• naâ€™â€™ nti gaá¹‡hÄ• ti, _ na satiyeva ``satipaá¹-á¹-hÄ• naâ€™â€™ nt
``satipaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti_ \Ee III 116/ __byaÃ±janaá¹ƒ ropeti_ tasmiá¹ƒ atthe, n
``satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti. __upapannatarÄ• nÄ«_ti yuttatarÄ• ni. __allÄ«natarÄ• nÄ
__yÄ• cevÄ• _ti liá¹…gavipallÄ• sena vuttaá¹ƒ, vibhattilopena vÄ• . puna __yÄ• cevÄ• _ti
niddeso. __neva ussÄ• detabbo_ti na ukkaá¹ƒsetabbo virajjhitvÄ• vuttattÄ• . __na apasÄ• c
santajjetabbo vivÄ• dapariharaá¹‡atthaá¹ƒ. __dhÄ• raá¹‡attha_nti upadhÄ• raá¹‡atthaá¹ƒ sa

<181> __atthena upeta_nti aviparÄ«tena atthena upetaá¹ƒ taá¹ƒ ``ayamettha atthoâ€™â€™
paá¹-ijÄ• nitvÄ• á¹-hitaá¹ƒ. tathÄ• rÅ«po ca tassa bujjhitÄ• nÄ• ma hotÄ«ti Ä• ha __ ``attha
viÃ±Ã±Ä• tÄ• raâ€™â€™ _nti. __evametaá¹ƒ bhikkhuá¹ƒ pasaá¹ƒsathÄ• _ti vuttanayena dh
bhikkhuá¹ƒ ``evaá¹ƒ lÄ• bhÄ• no Ä• vusoâ€™â€™ tiÄ• diÄ• kÄ• rena pasaá¹ƒsatha. idÄ• n
dassetuá¹ƒ __ ``eso hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __esÄ• _ti pariyattidhammassa satthuk
cassa sammadeva avaá¹-á¹-hitabhÄ• vato __ ``buddho nÄ• ma esÄ• â€™â€™ _ti \Be III 92
tiÄ• dinÄ• cassa bhikkhÅ«naá¹ƒ piyagarubhÄ• vaá¹ƒ vibhÄ• vento satthÄ• taá¹ƒ attano á¹-

paccayÄ• nuÃ±Ã±Ä• takÄ• raá¹‡Ä• divaá¹‡á¹‡anÄ•

<182> __tatopi uttaritara_nti yÄ• pubbe sammÄ• paá¹-ipannassa bhikkhuno pasaá¹ƒsanav
satthÄ• ca hoti sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• (DN III 167, 169) pavattitadesanÄ
satthÄ• ca loke udapÄ• dÄ«â€™â€™ tiÄ• dinÄ• (DN III 170, 171) desanÄ• vaá¸• á¸• hitÄ•
savisesaá¹ƒ desanaá¹ƒ vaá¸• á¸• hento __ ``paccayahetÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha
paccayasaá¹ƒvattanahetu. __uppajjanakÄ• Ä• savÄ• _ti paccayÄ• naá¹ƒ pariyesanahetu \B
paribhogahetu ca uppajjanakÄ• kÄ• mÄ• savÄ• dayo. tesaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ
``idha, bhikkhave, ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ pahÄ• ya sammÄ• Ä• jÄ«vena jÄ«vit
8) ``idha, bhikkhave, bhikkhu paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-isevatÄ«â€™â€™
VI 58) ca sammÄ• paá¹-ipattiá¹ƒ upadisanto bhagavÄ• __paá¹-ighÄ• tÄ• ya dhammaá¹ƒ de
pÄ• á¸·iyÄ• atthabyaÃ±janÄ• ni micchÄ• gaá¹‡hÄ• ti, so neva ussÄ• detabbo, na apasÄ• c
saÃ±Ã±Ä• petabbo tasseva atthassa nisantiyÄ• â€™â€™ ti evaá¹ƒ pariyattidhamme micchÄ
sammÄ• paá¹-ipattiyaá¹ƒ bhikkhÅ« niyojento bhagavÄ• bhaá¹‡á¸• anahetu uppajjanakÄ• n
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya dhammaá¹ƒ deseti nÄ• ma. __yathÄ• te na pavisantÄ«_
cittasantÄ• naá¹ƒ yathÄ• na otaranti. __mÅ«laghÄ• tena paá¹-ihananÄ• yÄ• _ti yathÄ• mÅ
mÅ«laghÄ• tavasena pajahanÄ• ya. __ta_nti cÄ«varaá¹ƒ. __yathÄ• cÄ«varaá¹ƒ_ idamatthi
anuÃ±Ã±Ä• taá¹ƒ, __evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dayopi. _

sukhallikÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<183> __sukhita_nti saÃ±jÄ• tasukhaá¹ƒ. __pÄ«á¹‡ita_nti dhÄ• taá¹ƒ suhitaá¹ƒ. tathÄ• bhÅ
thÅ«lasarÄ«ro hoti, tasmÄ• __ ``thÅ«laá¹ƒ karotÄ«â€™â€™ _ti vuttaá¹ƒ.

<186> __naá¹-hitasabhÄ• vÄ• _ti \Be III 93/ anavaá¹-á¹-hitasabhÄ• vÄ• , evarÅ«pÄ• ya kat
anavaá¹-á¹-hÄ• nabhÄ• vato sabhÄ• vopi tesaá¹ƒ anavaá¹-á¹-hitoti adhippÄ• yo. tenÄ• ha _
_tiÄ• di. kÄ• maá¹ƒ ``paÃ±cahi cakkhÅ«hÄ«â€™â€™ ti vuttaá¹ƒ, aggahitaggahaá¹‡ena par
cakkhÅ«ni veditabbÄ• ni. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±hi samantacakkhÅ«ti. tassa vÄ• Ã±
pavattiá¹ƒ upÄ• dÄ• ya __ ``jÄ• natÄ• â€™â€™ _ti vuttaá¹ƒ. hatthÄ• malakaá¹ƒ viya paccak
pavattiá¹ƒ upÄ• dÄ• ya __ ``passatÄ• â€™â€™ _ti vuttaá¹ƒ. __nemaá¹ƒ_ vuccati thambhÄ•
anupaviá¹-á¹-habhÅ«mippedesoti Ä• ha __ ``gambhÄ«rabhÅ«miá¹ƒ anupaviá¹-á¹-hoâ€™â€
nikhÄ• to_ti bhÅ«miá¹ƒ nikhanitvÄ• sammadeva á¹-hapito. __tasmi_nti khÄ«á¹‡Ä• save. __
asampavedhÄ«, _ yasmÄ• ajjhÄ• cÄ• ro setughÄ• to khÄ«á¹‡Ä• savÄ• naá¹ƒ. __sotÄ• par
gahitesu anÄ• gÄ• mino tÄ• va navasupi á¹-hÄ• nesu khÄ«á¹‡Ä• savÄ• viya abhabbÄ• , so
``tatiyapaÃ±camaá¹-á¹-hÄ• nesu abhabbÄ• â€™â€™ ti na vattabbÄ• , itaresu sattasu á¹-hÄ

paÃ±habyÄ• karaá¹‡avaá¹‡á¹‡anÄ•

<187> __gihibyaÃ±janenÄ• _ti \Ne III 84/ gihiliá¹…gena. khÄ«á¹‡Ä• savo pana gihibyaÃ±ja
na tiá¹-á¹-hati vivekaá¹-á¹-hÄ• nassa abhÄ• vÄ• ti adhippÄ• yo. __tassa vasenÄ• _ti bhumm
arahattappattassa vasena. __ayaá¹ƒ paÃ±ho_ti ``abhabbo so nava á¹-hÄ• nÄ• ni ajjhÄ• car
paÃ±ho __Ä• gato_ itarassa pabbajjÄ• ya, parinibbÄ• nena vÄ• abhabbatÄ• ya avuttasiddh
bhikkhugahaá¹‡anti Ä• ha __ ``bhinnadosattÄ• â€™â€™ _tiÄ• di. __apariccheda_nti apariy
suvipulanti Ä• ha __ ``mahantaâ€™â€™ _nti. Ã±eyyassa hi vipulatÄ• ya Ã±Ä• á¹‡assa vipu
``aparicchedaâ€™â€™ nti vuccamÄ• nampi Ã±eyyaá¹ƒ satthu Ã±Ä• á¹‡assa vasena paricc
vuttaÃ±hetaá¹ƒ ``Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaâ€™â€™ nti (Nidd I 69, 156; Nidd II 85; Pa
__anÄ• gate_ \Ee III 119/ __apaÃ±Ã±Ä• pana_nti anÄ• gate visaye Ã±Ä• á¹‡assa apaÃ±Ã±
katvÄ• â€™â€™ ti kasmÄ• viya-saddaggahaá¹‡aá¹ƒ kataá¹ƒ, nanu buddhÄ• naá¹ƒ sabban
paccakkhameva katvÄ• pavattati ekappamÄ• á¹‡abhÄ• vatoti? saccametaá¹ƒ, __ ``akkhaâ
cakkhÄ• diindriyaá¹ƒ vuccati, taá¹ƒ akkhaá¹ƒ pati vattatÄ«ti cakkhÄ• dinissitaá¹ƒ viÃ±Ã±Ä• a
94/ ca Ä• rammaá¹‡aá¹ƒ __ ``paccakkhaâ€™â€™ _nti loke niruá¸·hametanti taá¹ƒ nidassan
``paccakkhaá¹ƒ viya katvÄ• â€™â€™ _ti avoca, na pana bhagavato Ã±Ä• á¹‡assa appacca
tathÄ• hi vadanti ---

``Ä• vibhÅ«taá¹ƒ pakÄ• sanaá¹ƒ, anupaddutacetasaá¹ƒ.

atÄ«tÄ• nÄ• gate Ã±Ä• á¹‡aá¹ƒ, paccakkhÄ• naá¹ƒ vasissatÄ«â€™â€™ ti ||

__aÃ±Ã±attha vihitakenÄ• _ti aÃ±Ã±asmiá¹ƒ visaye pavattitena. __saá¹…gÄ• hetabba_nti
kathayitabbaá¹ƒ, kathanaá¹ƒ pana paÃ±Ã±Ä• panaá¹ƒ nÄ• ma hotÄ«ti __paÃ±Ã±Ä• petabb
__tÄ• disa_nti satataá¹ƒ samitaá¹ƒ pavattakaá¹ƒ. __Ã±Ä• á¹‡aá¹ƒ nÄ• ma natthÄ«_ti Ä• vaj
Ã±Ä• á¹‡uppattiyÄ• asambhavato. ekÄ• kÄ• rena ca Ã±Ä• á¹‡e pavattamÄ• ne nÄ• nÄ• kÄ
siyÄ• . athÄ• pi siyÄ• , anirupitarÅ«peneva avabodho siyÄ• , tena ca Ã±Ä• á¹‡aá¹ƒ Ã±eyyaá
siyÄ• . na hi ``idaá¹ƒ taâ€™â€™ nti vivekena anavabuddho attho Ã±Ä• to nÄ• ma hoti, tasm
tiá¹-á¹-hato cÄ• â€™â€™ tiÄ• di bÄ• lalÄ• panamattaá¹ƒ. tenÄ• ha __ ``yathariva bÄ• lÄ• a
maÃ±Ã±antÄ«â€™â€™ _ti.

satiá¹ƒ \Ee III 120/ anussaratÄ«ti __satÄ• nusÄ• ri, _ satiyÄ• nuvattanavasena pavattaÃ±Ä
``pubbenivÄ• sÄ• nussatisampayuttakaâ€™â€™ _nti \Ne III 85/. __Ã±Ä• á¹‡aá¹ƒ pesesÄ«_
sabbatthakameva Ã±eyyÄ• varaá¹‡assa suppahÄ«nattÄ• __appaá¹-ihataá¹ƒ anivÄ• ritaá¹ƒ
pavattaticceva attho. ``bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡aâ€™â€™ nti (Nidd II 211)
catumaggaÃ±Ä• á¹‡aá¹ƒ __bodhi, _ tato tassa adhigatattÄ• uppajjanakaá¹ƒ paccavekkhaá
Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. __bodhijaá¹ƒ_ bodhimÅ«le jÄ• taá¹ƒ catumag
kho __anÄ• gataá¹ƒ Ä• rabbha_ uddissa tassa appavattiatthaá¹ƒ __tathÄ• gatassa uppajjat
Ä• yatiá¹ƒ punabbhavÄ• bhÄ• vato. kathaá¹ƒ tathÄ• gato anÄ• gatamaddhÄ• naá¹ƒ Ä• rabb
Ã±Ä• á¹‡adassanaá¹ƒ paÃ±Ã±Ä• petÄ«ti? atÄ«tassa pana addhuno mahantatÄ• ya atÄ«rak
paÃ±Ã±Ä• petÄ«ti ko ettha virodho. titthiyÄ• pana imamatthaá¹ƒ yÄ• thÄ• vato ajÄ• nantÄ•
tayidaá¹ƒ kathaá¹ƒsÅ«â€™â€™ ti attano aÃ±Ã±Ä• á¹‡ameva pÄ• kaá¹-aá¹ƒ karonti. tasmÄ
sasantatipariyÄ• pannadhammappavattiá¹ƒ sandhÄ• ya ``aÃ±Ã±avihitakaá¹ƒ Ã±Ä• á¹‡adas
itaraá¹ƒ pana sandhÄ• ya vuccamÄ• ne sati tathÄ• rÅ«pe payojane anÄ• gatampi addhÄ• n
atÄ«rakameva Ã±Ä• á¹‡adassanaá¹ƒ paÃ±Ã±Ä• peyya bhagavÄ• ti anatthasaá¹ƒhitanti aya
idhalokatthaá¹ƒ vÄ• paralokatthaá¹ƒ vÄ• nissitaâ€™â€™ _nti. yaá¹ƒ pana sattÄ• naá¹ƒ an
anatthasaá¹ƒhitaá¹ƒ, tattha setughÄ• to tathÄ• gatassa. __ ``bhÄ• ratayuddhasÄ«tÄ• haraá
III 121/ iminÄ• tassÄ• kathÄ• ya yebhuyyena abhÅ«tatthataá¹ƒ dÄ«peti. __sahetuka_nti Ã±
sahetukaá¹ƒ. so pana hetu yena nidassanena sÄ• dhÄ«yati, taá¹ƒ tassa kÄ• raá¹‡anti tena
_ yathÄ• hi paá¹-iÃ±Ã±Ä• tatthasÄ• dhanato hetu, evaá¹ƒ sÄ• dhakaá¹ƒ nidassananti. __yu
yuttÄ• naá¹ƒ pattakÄ• le eva. ye hi veneyyÄ• tassÄ• kathÄ• ya yuttÄ• anucchavikÄ• , tesa
vÄ• kathÄ• ya patto upakÄ• rÄ• vaho kÄ• lo, tadÄ• eva __kathetÄ«_ti attho.

<188> __ ``tathÄ• tatheva gadanatoâ€™â€™ _ti iminÄ• ``tathÄ• gatoâ€™â€™ ti Ä• meá¸
dasseti. __tathÄ• tathevÄ• _ti ca dhammaatthasabhÄ• vÄ• nurÅ«paá¹ƒ, veneyyajjhÄ• sayÄ
__diá¹-á¹-hanti rÅ«pÄ• yatanaá¹ƒ_ daá¹-á¹-habbato, tena yaá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ dissati,
yaá¹ƒ sati samavÄ• ye passeyyaá¹ƒ, taá¹ƒ sabbaá¹ƒ ``diá¹-á¹-haá¹ƒâ€™â€™ tveva gahitaá
anÄ• maá¹-á¹-habhÄ• vato. __ ``sutaâ€™â€™ _ntiÄ• dÄ«supi eseva nayo. __sutanti saddÄ
__muta_nti sanissayena ghÄ• nÄ• diindriyena sayaá¹ƒ patvÄ• pÄ• puá¹‡itvÄ• gahetabbaá

gahetabbatoâ€™â€™ _ti. __viÃ±Ã±Ä• ta_nti vijÄ• nitabbaá¹ƒ, taá¹ƒ pana diá¹-á¹-hÄ• divinin
Ä• ha __ ``sukhadukkhÄ• didhammÄ• yatanaâ€™â€™ _nti. __patta_nti yathÄ• tathÄ• patt
adhigatanti attho. tenÄ• ha __ ``pariyesitvÄ• vÄ• apariyesitvÄ• vÄ• â€™â€™ _ti. __pariye
pattiyÄ• matthaá¹ƒ pariyiá¹-á¹-haá¹ƒ, taá¹ƒ pana \Ee III 122/ pattaá¹ƒ vÄ• siyÄ• appattaá¹ƒ
pariyesitamevÄ• ti Ä• ha __ ``pattaá¹ƒ vÄ• appattaá¹ƒ vÄ• â€™â€™ _ti. padadvayenÄ• pi
dvippakÄ• rampi \Ne III 86/ pariyesitaá¹ƒ, tena tena pakÄ• rena tathÄ• gatena abhisambudd
anusaÃ±carita_nti copanaá¹ƒ apÄ• petvÄ• citteneva anusaá¹ƒcaritaá¹ƒ, parivitakkitanti atth
Ä• dÄ«_ti __Ä• di_-saddena lohitakaodÄ• tÄ• di sabbaá¹ƒ rÅ«pÄ• rammaá¹‡avibhÄ• gaá¹ƒ
rÄ• gavasena, lobhavasena, saddhÄ• divasena vÄ• sumano. __dummano_ti byÄ• pÄ• dav
vihiá¹ƒsÄ• vitakkavasena vÄ• dummano. __majjhatto_ti aÃ±Ã±Ä• á¹‡avasena vÄ• Ã±Ä• á
majjhatto. eseva nayo sabbattha. tattha tattha __Ä• di_-saddena saá¹…khasaddo paá¹‡ava
pupphagandho, pattaraso phalaraso, upÄ• dinnaá¹ƒ anupÄ• dinnaá¹ƒ, majjhattavedanÄ• ku
akusalakammanti evaá¹ƒ Ä• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__appatta_nti Ã±Ä• á¹‡ena asampattaá¹ƒ, aviditanti attho. tenÄ• ha __ ``Ã±Ä• á¹‡ena asac
__tatheva gatattÄ• _ti tatheva Ã±Ä• tattÄ• abhisambuddhattÄ• . __gata-saddena ekatthaá¹
``gatiatthÄ• hi dhÄ• tavo buddhiatthÄ• bhavantÄ«â€™â€™ ti akkharacintakÄ• .

abyÄ• kataá¹-á¹-hÄ• nÄ• divaá¹‡á¹‡anÄ•

<189> ``asamataá¹ƒ kathetvÄ• â€™â€™ ti vatvÄ• samopi nÄ• ma koci natthi, kuto uttarita
``anuttarataâ€™â€™ _nti vuttaá¹ƒ. sÄ• panÄ• yaá¹ƒ asamatÄ• , anuttaratÄ• ca sabbaÃ±Ã
dassetuá¹ƒ __ ``sabbaÃ±Ã±utaâ€™â€™ _nti vuttaá¹ƒ. sÄ• sabbaÃ±Ã±utÄ• saddhammava
pÄ• kaá¹-Ä• jÄ• tÄ• ti dassetuá¹ƒ __ ``dhammarÄ• jabhÄ• vaá¹ƒ kathetvÄ• â€™â€™ _ti vu
sabbaÃ±Ã±ubhÄ• vena ca satthÄ• imesu diá¹-á¹-higatavipallÄ• sesu \Ee III 123/ evaá¹ƒ pa
__ ``idÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ«hanÄ• da_nti abhÄ«tanÄ• daá¹ƒ seá¹-á
hesa, yadidaá¹ƒ á¹-hapanÄ«yassa paÃ±hassa á¹-hapanÄ«yabhÄ• vadassanaá¹ƒ. á¹-hapan
pÄ• á¸·iÄ• ruá¸·hÄ• eva ``na hetaâ€™â€™ ntiÄ• dinÄ• . yathÄ• upacitakammakilesena itth
tathÄ• naá¹ƒ Ä• gatoti __tathÄ• gato, _ satto. tathÄ• hi so rÅ«pÄ• dÄ«su satto visattoti kat
_ti ca vuccati. __itthatta_nti ca paá¹-iladdhattÄ• tathÄ• paccakkhabhÅ«to attabhÄ• voti ved

__ ``atthasaá¹ƒhitaá¹ƒ na hotÄ«â€™â€™ _ti iminÄ• ubhayattha vidhuratÄ• dassanena nira
tassa vÄ• dassa vibhÄ• veti, ubhayalokatthavidhurampi samÄ• naá¹ƒ ``kiá¹ƒ nu kho vivaá¹-
koci Ä• saá¹…keyyÄ• ti tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ __ ``na ca dhammasaá¹ƒhitaâ€™
``navalokuttaradhammanissitaá¹ƒ na hotÄ«â€™â€™ _ti. yadipi taá¹ƒ na vivaá¹-á¹-ogataá¹ƒ
pana adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ \Ne III 87/ nu khoti koci Ä• saá¹…keyyÄ• ti tadÄ• saá¹…kÄ
Ä• dibrahmacariyakaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<190> kÄ• maá¹ƒ \Be III 97/ taá¹‡hÄ• pi dukkhasabhÄ• vattÄ• ``dukkhaâ€™â€™ nti byÄ•
pana sÄ• tato visuá¹ƒ kÄ• tabbÄ• ti __ ``taá¹‡haá¹ƒ á¹-hapetvÄ• â€™â€™ _ti vuttaá¹ƒ. ten
dukkhassa pabhÄ• vikÄ• â€™â€™ _tiÄ• di. nanu ca avijjÄ• dayopi dukkhassa samudayoti?
pana kammassa vicittabhÄ• vahetuto, dukkhuppÄ• dane visesapaccayabhÄ• vato ca sÄ• ti
eva suttesu tathÄ• vuttÄ• . tenÄ• ha __ ``taá¹‡hÄ• dukkhasamudayoti_ \Ee III 124/ __byÄ•
__ubhinnaá¹ƒ appavattÄ«_ti dukkhasamudayÄ• naá¹ƒ appavattinimittaá¹ƒ. __ ``dukkhaparij
maggakiccadassanaá¹ƒ, tena maggassa bhÄ• vanatthopi atthato dassitovÄ• ti daá¹-á¹-habb
bhÄ• vanÄ• bhisamayena vinÄ• pariÃ±Ã±Ä• bhisamayÄ• dayo sambhavantÄ«ti. saccavava
appamÄ• dapaá¹-ipattibhÄ• vato asammohakalyÄ• á¹‡akittisaddÄ• dinimittatÄ• ya yathÄ• s
idhalokatthÄ• vahaá¹ƒ, evaá¹ƒ yÄ• va Ã±Ä• á¹‡assa tikkhavisadabhÄ• vappattiyÄ• abhÄ• v
navalokuttaradhammasampÄ• pakaá¹ƒ na hoti, tÄ• va tattha tattha sampattibhave abbhuda
siyÄ• ti vuttaá¹ƒ __ ``etaá¹ƒ idhalokaparalokatthanissitaâ€™â€™ _nti. __navalokuttaradham
navavidhampi lokuttaradhammaá¹ƒ nissÄ• ya pavattaá¹ƒ tadadhigamÅ«pÄ• yabhÄ• vato. ya
sÄ• sanabrahmacariyaá¹ƒ vussati, na aÃ±Ã±adatthaá¹ƒ, tasmÄ• etaá¹ƒ saccavavatthÄ• pa
nti vuttaá¹ƒ paá¹-hamataraá¹ƒ citte Ä• dÄ• tabbato.

pubbantasahagatadiá¹-á¹-hinissayavaá¹‡á¹‡anÄ•

<191> __taá¹ƒ mayÄ• byÄ• katamevÄ• _ti taá¹ƒ mayÄ• tathÄ• byÄ• katameva, byÄ• kÄ•
abyÄ• kataá¹ƒ natthÄ«ti byÄ• karaá¹‡Ä• vekallena attano dhammasudhammatÄ• ya buddha
tenÄ• ha __ ``sÄ«hanÄ• daá¹ƒ nadantoâ€™â€™ _ti. purimuppannÄ• diá¹-á¹-hiyo aparÄ• p
diá¹-á¹-hÄ«naá¹ƒ avassayÄ• hontÄ«ti __ ``diá¹-á¹-hiyova diá¹-á¹-hinissayÄ• â€™â€™ _ti vu
__diá¹-á¹-higatikÄ• _ti diá¹-á¹-higatiyo, diá¹-á¹-hippavattiyoti attho. __idameva dassanaá¹ƒ s
``sassato attÄ• ca loko cÄ• â€™â€™ ti idameva dassanaá¹ƒ saccaá¹ƒ amoghaá¹ƒ aviparÄ
vacanaá¹ƒ mogha_nti ``asassato attÄ• ca loko \Ee III 125/ cÄ• â€™â€™ ti evamÄ• dikaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vacanaá¹ƒ moghaá¹ƒ tucchaá¹ƒ, micchÄ• ti attho. na sayaá
__asayaá¹ƒkÄ• ro_ti Ä• ha __ ``asayaá¹ƒkatoâ€™â€™ _ti, yÄ• dicchikattÄ• ti adhippÄ• yo.

<192> __atthi_ \Be III 98/ __kho_ti ettha __kho_-saddo pucchÄ• yaá¹ƒ, atthi nÅ«ti ayamett
``atthi_ \Ne III 88/ __kho idaá¹ƒ Ä• vuso vuccatÄ«â€™â€™ _tiÄ• di. __Ä• vuso yaá¹ƒ tumhe
loko cÄ• â€™â€™ ti vuccati, _ idamatthi kho idaá¹ƒ vÄ• cÄ• mattaá¹ƒ, no natthi, tasmÄ• vÄ
__yaá¹ƒ kho te evamÄ• haá¹ƒsu ``idameva saccaá¹ƒ moghaá¹ƒ aÃ±Ã±aâ€™â€™ nti, taá¹ƒ
evamettha attho ca yojanÄ• ca veditabbÄ• . yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __brahmajÄ
(Sv-pá¹- I 30) vuttameva. __diá¹-á¹-hipaÃ±Ã±attiyÄ• _ti diá¹-á¹-hiyÄ• paÃ±Ã±Ä• pane ``eva
uppannÄ• â€™â€™ ti tassÄ• diá¹-á¹-hiyÄ• samudayato, atthaá¹…gamato, assÄ• dato, Ä•
yÄ• thÄ• vato paÃ±Ã±Ä• pane. aviparÄ«tavuttiyÄ• __samena Ã±Ä• á¹‡ena samaá¹ƒ_ kaÃ±
__adhipaÃ±Ã±attÄ«_ti abhiÃ±Ã±eyyadhammapaÃ±Ã±Ä• panÄ• . yaá¹ƒ ajÄ• nantÄ• bÄ• hi
allÄ«nÄ• ti taÃ±ca paÃ±Ã±attito ajÄ• nantÄ• thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voha

``diá¹-á¹-hipaÃ±Ã±atti nÄ• mÄ• â€™â€™ ti vuttÄ• diá¹-á¹-hiyÄ• diá¹-á¹-higatikehi evaá¹ƒ g
tattha ca bhagavato uttaritaro nÄ• ma koci natthi, svÄ• yamattho __brahmajÄ• le_ (Sv I 30)
``adhipaÃ±Ã±attÄ«â€™â€™ ti vuttÄ• pana vibhÄ• viyamÄ• nÄ• lokassa nibbidÄ• hetubhÄ
vasena bhagavÄ• anuttarabhÄ• vaá¹ƒ pavedento `neva attanÄ• samasamaá¹ƒ samanupas
nadÄ«â€™â€™ ti keci. aá¹-á¹-hakathÄ• yaá¹ƒ (Sv III 192) pana ``yaÃ±ca vuttaá¹ƒ `paÃ±Ã±
`adhipaÃ±Ã±attÄ«â€™ ti \Ee III 126/, ubhayametaá¹ƒ atthato ekaâ€™â€™ nti ``idha pana p
paÃ±Ã±atti ceva adhipaÃ±Ã±atti ca adhippetÄ• , adhipaÃ±Ã±attÄ«ti etthÄ• pÄ«â€™â€™ ti
vasenettha bhagavÄ• sÄ«hanÄ• daá¹ƒ nadÄ«ti viÃ±Ã±Ä• yati. __ubhayaá¹ƒ petaá¹ƒ atthat
paÃ±Ã±attibhÄ• vasÄ• maÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ, na bhedÄ• bhÄ• vato. tenÄ• ha
__khandhapaÃ±Ã±attÄ«_ti khandhÄ• naá¹ƒ ``khandhÄ• â€™â€™ ti paÃ±Ã±Ä• panÄ• dass
nikkhipanÄ• . ``Ä• cikkhati dasseti paÃ±Ã±Ä• peti paá¹-á¹-hapetÄ«â€™â€™ ti (SN a II 20, 9
paÃ±Ã±Ä• panÄ• dassanÄ• pakÄ• sanÄ• __paÃ±Ã±atti_ nÄ• ma, ``supaÃ±Ã±attaá¹ƒ ma
269) Ä• gataá¹-á¹-hÄ• ne á¹-hapanÄ• nikkhipanÄ• __paÃ±Ã±atti_ nÄ• ma, idha ubhayamp

diá¹-á¹-hinissayappahÄ• navaá¹‡á¹‡anÄ•

<196> __pajahanattha_nti \Be III 99/ accantÄ• ya paá¹-inissajjanatthaá¹ƒ. yasmÄ• tena pa
diá¹-á¹-hinissayÄ• sammadeva atikkantÄ• honti vÄ«tikkantÄ• , tasmÄ• __ ``samatikkamÄ
vevacanaâ€™â€™ _nti avoca. na kevalaá¹ƒ satipaá¹-á¹-hÄ• nÄ• kathitamattÄ• , atha kho v
patiá¹-á¹-hÄ• pitÄ• ti dassetuá¹ƒ ``desitÄ• â€™â€™ ti vatvÄ• ``paÃ±Ã±attÄ• â€™â€™ ti vu
kathitÄ• . paÃ±Ã±attÄ• ti á¹-hapitÄ• â€™â€™ _ti. idÄ• ni satipaá¹-á¹-hÄ• nadesanÄ• ya diá
ekantikaá¹ƒ pahÄ• nÄ• vahabhÄ• vaá¹ƒ \Ne III 89/ dassetuá¹ƒ __ ``satipaá¹-á¹-hÄ• nabhÄ•
vuttaá¹ƒ. tattha satipaá¹-á¹-hÄ• nabhÄ• vanÄ• yÄ• ti iminÄ• tesaá¹ƒ bhÄ• vanÄ• ya eva ne
pana tadupanissayabhÄ• vato tathÄ• vuttÄ• ti dasseti. sesaá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyame

pÄ• sÄ• dikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

7. lakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avaá¹‡á¹‡anÄ•

<199> abhinÄ«hÄ• rÄ• diguá¹‡amahattena \Be III 100/ \Ne III 90/ \Ee III 127/ mahanto puri
so lakkhÄ«yati etehÄ«ti __mahÄ• purisalakkhaá¹‡Ä• ni. _ taá¹ƒ mahÄ• purisaá¹ƒ byaÃ±jaya
__mahÄ• purisabyaÃ±janÄ• ni. _ mahÄ• puriso nimÄ«yati anumÄ«yati etehÄ«ti __mahÄ• p
``ayaá¹ƒ ... pe ... kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti.

<200> __dhÄ• rentÄ«_ti lakkhaá¹‡apÄ• á¹-haá¹ƒ dhÄ• renti, tena lakkhaá¹‡Ä• ni te sarÅ«p
samuá¹-á¹-hÄ• natoti dasseti. tenÄ• ha __ ``no ca khoâ€™â€™ _tiÄ• di, tena anaÃ±Ã±asÄ•

yadidaá¹ƒ mahÄ• purisalakkhaá¹‡Ä• naá¹ƒ kÄ• raá¹‡avibhÄ• vananti dasseti. __kasmÄ• Ä
suttassa samuá¹-á¹-hÄ• nakÄ• raá¹‡aá¹ƒ pucchati, Ä• cariyo ``aá¹-á¹-huppattiyÄ• anurÅ«pa
tamevassa aá¹-á¹-huppattiá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``sÄ• panÄ• â€™â€™ _tiÄ• dimÄ
sabbaso samantato vikasitapuppho. vikasanameva hi pupphassa nipphatti. __pÄ• ricchattak
anussavaladdhamattaá¹ƒ gahetvÄ• vadanti. __uppajjatÄ«_ti labbhati, nibbattatÄ«ti attho.

__yena kammenÄ• _ti yena kusalakammunÄ• . __yaá¹ƒ nibbatta_nti yaá¹ƒ yaá¹ƒ lakkhaá¹‡
__dassanattha_nti tassa tassa kusalakammassa sarÅ«pato, kiccato, pavattiÄ• kÄ• ravisesa
phalavisesato ca dassanatthaá¹ƒ, eteneva paá¹-ipÄ• á¹-iyÄ• uddiá¹-á¹-hÄ• naá¹ƒ lakkhaá¹‡
asamuddesakÄ• raá¹‡avibhÄ• vanÄ• ya kÄ• raá¹‡aá¹ƒ dÄ«pitaá¹ƒ hoti samÄ• nakÄ• raá¹‡Ä
ekajjhaá¹ƒ kÄ• raá¹‡adassanavasenassa pavattattÄ• . __evamÄ• hÄ• _ti ``bÄ• hirakÄ• pi is
tiÄ• dinÄ• iminÄ• iminÄ• pakÄ• rena Ä• ha.

suppatiá¹-á¹-hitapÄ• datÄ• lakkhaá¹‡avaá¹‡á¹‡anÄ•

<201> __ ``purimaá¹ƒ_ \Ne III 91/ __jÄ• ti_nti purimÄ• yaá¹ƒ jÄ• tiyaá¹ƒ, bhummatthe etaá¹
nti vadanti. ``pubbe nivutthakkhandhasantÄ• ne á¹-hitoâ€™â€™ ti vacanato accantasaá¹ƒyo
yattha yattha hi jÄ• tiyaá¹ƒ mahÄ• satto puÃ±Ã±akammaá¹ƒ \Be III 101/ kÄ• tuá¹ƒ Ä• rabha
paá¹-á¹-hÄ• ya accantameva tattha puÃ±Ã±akammappasuto hoti. tenÄ• ha ``daá¸·hasamÄ•
sesapadadvayepi eseva nayo. __nivutthakkhandhÄ• ``jÄ• tÄ«â€™â€™ ti vuttÄ• _ khandha
abhÄ• vato, nibbattilakkhaá¹‡assa ca vikÄ• rassa idha anupayujjanato. __jÄ• tavasenÄ• _ti
``tathÄ• â€™â€™ _ti iminÄ• ``pubbe nivutthakkhandhÄ• â€™â€™ ti imaá¹ƒ padaá¹ƒ upasa
__bhavanavasenÄ• _ti paccayato nibbattanavasena. __nivutthavasenÄ• _ti nivusitatÄ• vase
Ä• vasitabhÄ• vena. nivÄ• sattho hi niketattho.

__tatthÄ• _ti devalokÄ• dimhi. __Ä• di_-saddena ekaccaá¹ƒ tiracchÄ• nayoniá¹ƒ saá¹…gaá
devagatiyÄ• ekantasukhatÄ• ya, duggatiyÄ• ekantadukkhatÄ• ya, dukkhabahulatÄ• ya ca
sulabharÅ«po paccayasamavÄ• yassa dullabhabhÄ• vato, uppajjamÄ• nÄ• ca sÄ• uá¸·Ä•
gativasenÄ• pi khettavisesatÄ• icchitabbÄ• ``tiracchÄ• nagate dÄ• naá¹ƒ datvÄ• sataguá¹
pÄ• á¹-ikaá¹…khitabbÄ• , puthujjanadussÄ«le dÄ• naá¹ƒ datvÄ• sahassaguá¹‡Ä• dakkhiá¹
pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ ti (MN III 379) vacanato \Ee III 129/. manussagatiyÄ• pa
puÃ±Ã±akiriyÄ• ya okÄ• so sulabharÅ«po paccayasamavÄ• yassa ca yebhuyyena sulabhal
dukkhaá¹ƒ uppajjati, tampi visesato puÃ±Ã±akiriyÄ• ya upanissayo hoti, dukkhÅ«panisÄ• s
ayoghanena satthake nipphÄ• diyamÄ• ne tassa ekantato aggimhi tÄ• panaá¹ƒ, udakena vÄ
chedanakiriyÄ• samatthatÄ• ya na visesapaccayo, tÄ• petvÄ• pana samÄ• nayogato udaka
visesapaccayo, evameva sattasantÄ• nassa ekantadukkhasamaá¹…gitÄ• dukkhabahulatÄ•
sukhabahulatÄ• ca puÃ±Ã±akiriyÄ• samatthatÄ• ya na visesapaccayo, sati pana samÄ• na
sukhumabrÅ«hane ca laddhÅ«panissayÄ• puÃ±Ã±akiriyÄ• samatthatÄ• ya sambhavati, ta

puÃ±Ã±akiriyÄ• mahÄ• jutikÄ• mahÄ• vipphÄ• rÄ• paá¹-ipakkhacchedanasamatthÄ• hoti
puÃ±Ã±akiriyÄ• ya visesapaccayo. tena vuttaá¹ƒ __ ``tattha na sukaraá¹ƒ, manussabhÅ«tas

atha \Be III 102/ ``manussabhÅ«tassÄ• â€™â€™ ti ettha ko vacanattho? ``manassa ussan
sÅ«rabhÄ• vasatimantatÄ• brahmacariyayogyatÄ• diguá¹‡avasena \Ne III 92/ upacitamanal
ukkaá¹-á¹-haguá¹‡acittÄ• ti attho. ke pana te? jambudÄ«pavÄ• sino sattavisesÄ• . tenÄ• ha

`tÄ«hi, bhikkhave, á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke ca manusse adhig
tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• satimanto idha brahmacariyavÄ• soâ€™ ti (AN c 9.2

tathÄ• hi buddhÄ• bhagavanto, paccekabuddhÄ• , aggasÄ• vakÄ• \Ee III 130/, mahÄ• sÄ
ca mahÄ• nubhÄ• vÄ• sattÄ• tattheva uppajjanti. te hi samÄ• narÅ«pÄ• ditÄ• ya pana sad
itaramahÄ• dÄ«pavÄ• sinopi manussÄ• tveva paÃ±Ã±Ä• yiá¹ƒsÅ«â€™â€™ ti keci. apare p
alobhÄ• dÄ«hi ca sahitassa manassa ussannatÄ• ya __manussÄ• . _ ye hi sattÄ• manussa
lobhÄ• dayo, alobhÄ• dayo ca ussannÄ• , te lobhÄ• diussannatÄ• ya apÄ• yamaggaá¹ƒ, alo
sugatimaggaá¹ƒ, nibbÄ• nagÄ• mimaggaÃ±ca paripÅ«renti, tasmÄ• lobhÄ• dÄ«hi, alobhÄ•
ussannatÄ• ya parittadÄ«pavÄ• sÄ«hi saddhiá¹ƒ catudÄ«pavÄ• sino sattavisesÄ• manussÄ
lokiyÄ• pana ``manuno apaccabhÄ• vena __manussÄ• â€™â€™ _ti vadanti. __manu_ nÄ•
lokamariyÄ• dÄ• ya Ä• dibhÅ«to sattÄ• naá¹ƒ hitÄ• hitavidhÄ• yako kattabbÄ• kattabbatÄ•
pituá¹-á¹-hÄ• niyo, yo sÄ• sane ``mahÄ• sammatoâ€™â€™ ti vuccati amhÄ• kaá¹ƒ mahÄ•
paramparÄ• ca tassa ovÄ• dÄ• nusÄ• saniyaá¹ƒ á¹-hitÄ• sattÄ• puttasadisatÄ• ya ``manu
vuccanti. tato eva hi te ``mÄ• navÄ• , manujÄ• â€™â€™ ti ca voharÄ«yanti. __manussabhÅ
bhÅ«tassa jÄ• tassa, manussabhÄ• vaá¹ƒ vÄ• pattassÄ• ti attho. ayaÃ±ca nayo lokiyamah
mahÄ• bodhisattÄ• naá¹ƒ pana santÄ• nassa mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya kusala
abhisaá¹…khatattÄ• tesaá¹ƒ sugatiyaá¹ƒ, attano uppajjanaduggatiyaÃ±ca nibbattÄ• naá¹ƒ
garutaramevÄ• ti dassetuá¹ƒ __ ``akÄ• raá¹‡aá¹ƒ vÄ• etaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__evarÅ«pe_ \Be III 103/ __attabhÄ• ve_ti hatthiÄ• diattabhÄ• ve. __á¹-hitena katakammaá
dÄ«petuá¹ƒ_ loke appaÃ±Ã±Ä• tarÅ«pattÄ• . __sukhena dÄ«petuá¹ƒ_ ``asukasmiá¹ƒ dese
nÄ• ma rÄ• jÄ• , brÄ• hmaá¹‡o hutvÄ• imaá¹ƒ kusalakammaá¹ƒ akÄ• sÄ«â€™â€™ ti evaá
__thiraggahaá¹‡o_ti \Ee III 131/ asithilaggÄ• hÄ« thÄ• mappattaggahaá¹‡o. __niccalaggaha
tattha kenacipi asaá¹ƒhÄ• riyo \Ne III 93/. __paá¹-ikuá¹-atÄ«_ti saá¹ƒkuá¹-ati, jigucchanavas
vÄ• . __pasÄ• riyatÄ«_ti vitthataá¹ƒ hoti vepullaá¹ƒ pÄ• puá¹‡Ä• ti.

__taveso mahÄ• samuddasadiso_ti eso udakogho teva mahÄ• samuddasadiso.

dÄ«yati etenÄ• ti __dÄ• naá¹ƒ, _ pariccÄ• gacetanÄ• . __diyyanavasenÄ• _ti deyyadhamm
pariccajanavasena __dÄ• naá¹ƒ. saá¹ƒvibhÄ• gakaraá¹‡avasenÄ• _ti tasseva attanÄ• sad

saá¹ƒvibhajanavasena __saá¹ƒvibhÄ• go, _ tathÄ• pavattÄ• cetanÄ• . __sÄ«lasamÄ• dÄ•
Ä• dÄ• ne, gahaá¹‡e pavattaneti attho. taá¹ƒ pavattikÄ• lena dassento __ ``pÅ«raá¹‡akÄ• le
hito matteyyo, yassa pana dhammassa vasena so ``matteyyoâ€™â€™ ti vuccati, so __matt
kÄ• tabbavatteâ€™â€™ _ti. eseva nayo __ ``petteyyatÄ• yÄ• â€™â€™ _tiÄ• dÄ«su. __aÃ±
aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hesu aÃ±Ã±esu, te pana kusalabhÄ• vena vuttÄ• kusalÄ• ti Ä• h
__adhikusalesÅ«_ti abhivisiá¹-á¹-hesu kusalesu, sÄ• pana abhivisiá¹-á¹-hatÄ• upÄ• dÄ• yu
panettha ukkaá¹ƒsagataá¹ƒ adhikusalaá¹ƒ, tadukkaá¹ƒsanayena idhÄ• dhippetanti taá¹ƒ das
kusalÄ• , atthi adhikusalÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nanu paÃ±Ã±Ä• pÄ• ramisaá¹…gaha
kusalÄ• dhammÄ• nippariyÄ• yena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhapaccayÄ• ku
mahÄ• purisalakkhaá¹‡anibbattakÄ• puÃ±Ã±asambhÄ• rabhÅ«tÄ• kasmÄ• tathÄ• vuttÄ•
mahÄ• bodhisattasantÄ• nagatÄ• naá¹ƒ pÄ• ramidhammÄ• naá¹ƒ \Ee III 132/
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhapaccayabhÄ• vato. mahÄ• bhinÄ«hÄ• rato paá¹-á¹
kiÃ±ci puÃ±Ã±aá¹ƒ karoti, sabbaá¹ƒ taá¹ƒ sammÄ• sambodhisamadhigamÄ• yeva pariá¹‡Ä
sasambhÄ• rÄ• byÄ• so, dÄ«ghakÄ• lÄ• byÄ• so, nirantarÄ• byÄ• so, sakkaccÄ• byÄ• soti
caturadhiá¹-á¹-hÄ• naparipÅ«ritasambandhÄ• anupubbena mahÄ• bodhiá¹-á¹-hÄ• nÄ• sam

__sakimpÄ«_ti \Be III 104/ __pi_-saddena anekavÄ• rampi kataá¹ƒ vijÄ• tiyena antaritaá¹ƒ
__abhiá¹‡hakaraá¹‡enÄ• _ti bahulÄ«kÄ• rena. __upacita_nti uparÅ«pari vaá¸• á¸• hitaá¹ƒ. _
piá¹‡á¸• aso kataá¹ƒ. __rÄ• sÄ«kata_nti rÄ• sibhÄ• vena kataá¹ƒ. anekakkhattuÃ±hi pavatti
santÄ• ne tathÄ• laddhaparibhÄ• vanaá¹ƒ piá¹‡á¸• Ä«bhÅ«taá¹ƒ viya, rÄ• sÄ«bhÅ«taá¹ƒ viy
saá¹ƒhaccakÄ• ribhÄ• vattÄ• __cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ bhavaggaá¹ƒ atinÄ«ca
rÅ«paá¹ƒ siyÄ• ti adhippÄ• yo. __vipulattÄ• _ti mahantattÄ• . yasmÄ• pana taá¹ƒ kammaá¹
mettÄ• karuá¹‡Ä• satisampajaÃ±Ã±Ä• hi pariggahitatÄ• ya durasamussÄ• ritaá¹ƒ pamÄ• á¹
pamÄ• á¹‡arahitatÄ• ya ``appamÄ• á¹‡aâ€™â€™ nti vattabbataá¹ƒ arahati, tasmÄ• __ ``ap
vuttaá¹ƒ.

__adhibhavatÄ«_ti \Ne III 94/ phalassa uá¸·Ä• rabhÄ• vena abhibhuyya tiá¹-á¹-hati. atthato
paá¹‡Ä«tapaá¹‡Ä«tÄ• naá¹ƒ bhogÄ• naá¹ƒ paá¹-ilÄ• bho evÄ• ti Ä• ha __ ``atirekaá¹ƒ labha
__adhigacchatÄ«_ti vindati, nibbattamÄ• nova tena samannÄ• gato hotÄ«ti attho. ekadesen
sabbappadesehi phusanato sabbappadesehi \Ee III 133/ phusantiyo etesaá¹ƒ pÄ• datalÄ• n
``sabbÄ• vantehi pÄ• datalehÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• nikkhipane sabbe pÄ• datala
aninnatÄ• ya samabhÄ• vato, evaá¹ƒ uddharaá¹‡epÄ«ti vuttaá¹ƒ __ ``samaá¹ƒ phusati, sam
idÄ• ni imassa mahÄ• purisalakkhaá¹‡assa samadhigamena laddhabbanissandaphalavibhÄ
vibhÄ• vetuá¹ƒ __ ``sacepi hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __naraka_nti Ä• vÄ• á¹-aá
samabhÄ• vÄ• pattiyÄ• . __ ``cakkalakkhaá¹‡ena_ __patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• naâ€™â
bhÅ«mippadesaá¹ƒ pÄ• datalaá¹ƒ phusati, tattha cakkalakkhaá¹‡ampi phusanavasena patiá
vuttaá¹ƒ. tassa pana tathÄ• patiá¹-á¹-hÄ• naá¹ƒ suppatiá¹-á¹-hitapÄ• datÄ• ya evÄ• ti suppa
Ä• nubhÄ• vakittane ``lakkhaá¹‡antarÄ• nayanaá¹ƒ kimatthiyaâ€™â€™ nti na cintetabbaá¹ƒ

sÄ«lappabhÄ• vena. __puÃ±Ã±atejenÄ• _ti kusalappabhÄ• vena. __dhammatejenÄ• _ti Ã±
padehi bhagavato buddhabhÅ«tassa dhammÄ• gahitÄ• , __ ``dasannaá¹ƒ pÄ• ramÄ«naâ€
buddhakaradhammÄ• gahitÄ• .

<202> __mahÄ• samuddova sÄ«mÄ• _ sabbabhÅ«missarabhÄ• vato. __ ``akhilamanimitta
padehi theyyÄ• bhÄ• vova vuttoti Ä• ha __ ``niccoraâ€™â€™ _ntiÄ• di \Be III 105/. __khara
ghaá¹-á¹-anena dukkhasamphassabhÄ• vena __khilÄ• _ti. __upaddavapaccayaá¹-á¹-henÄ•
__nimittÄ• _ti. __ ``akhilaâ€™â€™ _ntiÄ• dinÄ• ekacÄ• rÄ«hi corÄ• bhÄ• vo vutto, __ ``nir
pana gaá¹‡abandhavasena vicaraá¹‡acorÄ• bhÄ• vo vuttoti dassetuá¹ƒ __ ``gumbaá¹ƒ gum
vuttaá¹ƒ. __avikkhambhanÄ«yo_ti \Ee III 134/ na vibandhanÄ«yo kenaci appaá¹-ibÄ• hanÄ«
anikkaá¸• á¸• hanÄ«yo. paá¹-ipakkhaá¹ƒ aniá¹-á¹-haá¹ƒ atthetÄ«ti __paccatthiko, _ etena pÄ
virodhaá¹ƒ akaronto veripuggalo vutto. paá¹-iviruddho amitto __paccÄ• mitto, _ etena pÄ• k
virodhaá¹ƒ karonto veripuggalo vutto. __vikkhambhetuá¹ƒ nÄ• sakkhiá¹ƒsu, _ aÃ±Ã±adatthu
vighÄ• tabyasanaá¹ƒ pÄ• puá¹‡iá¹ƒsu ceva sÄ• vakattaÃ±ca pavedesuá¹ƒ.

__ ``kammaâ€™â€™ _ntiÄ• dÄ«su __kammaá¹ƒ nÄ• ma_ buddhabhÄ• vaá¹ƒ uddissa katÄ
puÃ±Ã±asambhÄ• ro. tenÄ• ha __ ``satasahassakappÄ• dhikÄ• nÄ«â€™â€™ _tiÄ• di. __ka
puÃ±Ã±asambhÄ• rassa karaá¹‡akÄ• le kenaci akampanÄ«yassa daá¸·hÄ• vatthitabhÄ• va
suppatiá¹-á¹-hitapÄ• datÄ• saá¹…khÄ• tassa lakkhaá¹‡assa parehi avikkhambhanÄ«yatÄ• y
svÄ• yaá¹ƒ nimittabhÄ• vo tasseva lakkhaá¹‡assÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ __ ``kammasan
mahÄ• purisalakkhaá¹‡aâ€™â€™ _nti \Ne III 95/ vuttaá¹ƒ. á¹-hÄ• nagamanesu pÄ• dÄ• na
__lakkhaá¹‡aá¹ƒ nÄ• ma. _ pÄ• dÄ• naá¹ƒ bhÅ«miyaá¹ƒ samaá¹ƒ nikkhipanaá¹ƒ, pÄ• datal
phusanaá¹ƒ, samameva uddharaá¹‡aá¹ƒ, tasmÄ• suá¹-á¹-hu samaá¹ƒ sabbabhÄ• gehi pati
__suppatiá¹-á¹-hitapÄ• do, _ tassa bhÄ• vo __suppatiá¹-á¹-hitapÄ• datÄ• _ti vuccati lakkhaá
samaá¹ƒ bhÅ«miyÄ• phusaneneva hi nesaá¹ƒ tattha daá¸·hÄ• vatthitabhÄ• vo siddho, yaá¹
nti vuttaá¹ƒ. __lakkhaá¹‡Ä• nisaá¹ƒso_ti lakkhaá¹‡apaá¹-ilÄ• bhassa udrayo, lakkhaá¹‡asaá
Ä• nisaá¹ƒsaphalanti attho. nissandaphalaá¹ƒ pana heá¹-á¹-hÄ• bhÄ• vitameva.

<203> __kammÄ• dibhede_ti kammakammasarikkhakalakkhaá¹‡a lakkhaá¹‡Ä• nisaá¹ƒsav
__gÄ• thÄ• bandhaá¹ƒ sandhÄ• ya vuttaá¹ƒ, _ attho pana apubbaá¹ƒ natthÄ«ti adhippÄ• yo
aá¹-á¹-hakathÄ• cariyÄ• . __vaá¹‡á¹‡anÄ• gÄ• thÄ• _ti \Ee III 135/ thomanÄ• gÄ• thÄ• vutt
thomanÄ• vasena pavattattÄ• . __aparabhÄ• ge_ \Be III 106/ __therÄ• _ nÄ• ma pÄ• á¸·iá¹
potthakÄ• ropanavasena samÄ• gatÄ• mahÄ• therÄ• , ye sÄ• á¹-á¹-hakathaá¹ƒ piá¹-akatta
katvÄ• saddhammaá¹ƒ addhaniyaciraá¹-á¹-hitikaá¹ƒ akaá¹ƒsu. __ekapadiko_ti __ ``daá¸·ha
_tiÄ• dipÄ• á¹-he ekekapadagÄ• hÄ«. __atthuddhÄ• ro_ti tadatthassa sukhaggahaá¹‡atthaá
uddharaá¹‡ato atthuddhÄ• rabhÅ«to, tayidaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatapadÄ• ni gahetvÄ• gÄ
tadatthavicÄ• raá¹‡abhÄ• vadassanaá¹ƒ, na pana dhammabhaá¹‡á¸• Ä• gÄ• rikena á¹-hapi
daá¹-á¹-habbaá¹ƒ.

kusaladhammÄ• naá¹ƒ vacÄ«saccassa bahukÄ• rataá¹ƒ, tappaá¹-ipakkhassa ca musÄ• vÄ
dassetuá¹ƒ anantarameva kusalakammapathadhamme vadantopi tato vacÄ«saccaá¹ƒ nÄ«h
sannidhÄ• neva ``dhammeâ€™â€™ ti vuccamÄ• nÄ• kusalakammapathadhammÄ• eva yu
dasakusalakammapathadhammeâ€™â€™ _ti. gobalÄ«baddaÃ±Ä• yena vÄ• ettha attho ve
indriyasaá¹ƒvare. kusalakammapathagghaá¹‡enassa vÄ• rittasÄ«lameva gahitanti itarampi
saá¹ƒyamasseva gahaá¹‡aá¹ƒ katanti __ ``saá¹ƒyameti sÄ«lasaá¹ƒyameâ€™â€™ _ti vuttaá
yassa dhammassa vasena, taá¹ƒ __soceyyaá¹ƒ, _ kÄ• yasucaritÄ• di. etasseva hi vibhÄ• ga
vuttampi cetaá¹ƒ puna vuttaá¹ƒ, manosoceyyaggahaá¹‡ena vÄ• jhÄ• nÄ• diuttarimanussad
saá¹…gaá¹‡hanatthaá¹ƒ __soceyya_ggahaá¹‡aá¹ƒ. __Ä• layabhÅ«ta_nti samathavipassan
adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. __uposathakamma_nti uposathadivase samÄ• diyitvÄ• samÄ•
__uposatho_ sahacaraá¹‡aÃ±Ä• yena. __ ``avihiá¹ƒsÄ• yÄ• _ti sattÄ• naá¹ƒ aviheá¹-hanÄ•
pana sÄ«laggahaá¹‡eneva gahitaá¹ƒ. tasmÄ• __avihiá¹ƒsÄ• yÄ• _ti karuá¹‡Ä• yÄ• ti attho.
__avihiá¹ƒsÄ• _ggahaá¹‡eneva cettha appamaÃ±Ã±Ä• sÄ• maÃ±Ã±ena cattÄ• ropi brahma
lakkhaá¹‡ahÄ• ranayena. __sakala_nti anavasesaá¹ƒ paripuá¹‡á¹‡aá¹ƒ. evamettha
kÄ• mÄ• vacarattabhÄ• vapariyÄ• pannattÄ• lakkhaá¹‡assa taá¹ƒsaá¹ƒvattanikakÄ• mÄ• v
pÄ• ramitÄ• saá¹…gahapuÃ±Ã±asambhÄ• rabhÅ«takÄ• yasucaritÄ• dÄ«hi \Ne III 96/ dvÄ•
gÄ• thÄ• yaá¹ƒ ``sacceâ€™â€™ tiÄ• dinÄ• dasadhÄ• saá¹…gayha dassitÄ• . esa nayo se

__aá¹ƒnubhÄ«_ti gÄ• thÄ• sukhatthaá¹ƒ akÄ• raá¹ƒ sÄ• nunÄ• sikaá¹ƒ katvÄ• vuttaá¹ƒ. by
Ä• cikkhantÄ«ti __veyaÃ±janikÄ• . _ __vikkhambhetabba_nti paá¹-ibÄ• hitabbaá¹ƒ __tassÄ•
mahÄ• purisassa, __tassa_ vÄ• mahÄ• purisalakkhaá¹‡assa. lakkhaá¹‡asÄ«sena cettha
taá¹ƒsaá¹ƒvattanikapuÃ±Ã±asambhÄ• ro vuccati.

pÄ• datalacakkalakkhaá¹‡avaá¹‡á¹‡anÄ•

<204> __bhayaá¹ƒ_ nÄ• ma bhÄ«ti, taá¹ƒ pana ubbijjanÄ• kÄ• rena, uttasanÄ• kÄ• rena ca
__ ``ubbegabhayaÃ±ceva uttÄ• sabhayaÃ±cÄ• â€™â€™ _ti. tadubhayampi bhayaá¹ƒ vibhÄ
``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __apanÅ«ditÄ• _ti yathÄ• corÄ• dayo viluppanabandh
karonti, kataÃ±ca paccÄ• haraá¹‡Ä• dinÄ• paá¹-ipÄ• katikaá¹ƒ hoti, evaá¹ƒ yathÄ• ca caá¹
137/ dÅ«rato parivajjitÄ• honti, aparivajjite tassa yathÄ• á¹-hÄ• ne á¹-hitehi abhibhavo na h
apanÅ«ditÄ• . __ativÄ• hetÄ«_ti atikkÄ• meti. __taá¹ƒ á¹-hÄ• na_nti taá¹ƒ sÄ• saá¹…kaá¹-á
__asakkontÄ• na_nti upayogatthe sÄ• mivacanaá¹ƒ, asakkonteti attho. __asakkontÄ• na_nt
sÄ• mivacanaá¹ƒ. saha parivÄ• renÄ• ti __saparivÄ• raá¹ƒ. _ tattha kiÃ±ci deyyadhammaá¹
parivÄ• rabhÄ• vena aÃ±Ã±ampi deyyadhammaá¹ƒ deti, evaá¹ƒ tassa taá¹ƒ dÄ• namayaá¹ƒ
nÄ• ma hoti.

tamatthaá¹ƒ vitthÄ• rena dassetuá¹ƒ __ ``tattha annaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha yat

tassa annadÄ• nassa parivÄ• ro, evaá¹ƒ tassa sakkaccakaraá¹‡aá¹ƒ pÄ«ti dassento __ ``at
_tiÄ• dimÄ• ha. yÄ• gubhattaá¹ƒ datvÄ• va adÄ• sÄ«ti yojanÄ• . esa nayo ito paratopi. __su
cÄ«varassa sibbanasuttakaá¹ƒ duvaá¹-á¹-ativaá¹-á¹-Ä• divasena vaá¹-á¹-itaá¹ƒ akÄ• si. __ra
alliÄ• dirajanavatthuá¹ƒ. __paá¹‡á¸• upalÄ• sa_nti rajanupagameva paá¹‡á¸• uvaá¹‡á¹‡aá¹

__heá¹-á¹-himÄ• nÄ«_ti annÄ• dÄ«ni __cattÄ• ri. nisada_ggahaá¹‡eneva nisadapotopi gah
sindhurakacuá¹‡á¹‡aá¹ƒ. __kojava_nti uddalomiekantalomiÄ• dikojavattharaá¹‡a. __suvibha
suá¹-á¹-hu vibhattaantarÄ• ni, etena cakkÄ• vayavaá¹-á¹-hÄ• nÄ• naá¹ƒ supariccchinnataá¹ƒ

laddhÄ• bhisekÄ• khattiyÄ• attano vijite visavitÄ• ya brÄ• hmaá¹‡Ä• dike \Ee III 138/ catÅ
raÃ±jetuá¹ƒ \Ne III 97/ sakkonti, na itarÄ• ti Ä• ha __ ``rÄ• jÄ• noti abhisittÄ• â€™â€™ _ti. r
yathÄ• laddhagÄ• manigamÄ• diá¹ƒ issaravatÄ• ya bhuÃ±jantÄ«ti __bhojakÄ• , _ tÄ• diso b
108/, tattha vÄ• niyuttÄ• ti __bhogikÄ• , _ te eva __ ``bhogiyÄ• â€™â€™ _ti vuttÄ• . __sap
vuttanayena saparivÄ• radÄ• naá¹ƒ. __jÄ• nÄ• tÅ«_ti ``sadevako loko jÄ• nÄ• tÅ«â€™â€™
__nibbattaá¹ƒ cakkalakkhaá¹‡a_nti lakkhaá¹‡asseva kammasarikkhatÄ• dassitÄ• . evaá¹ƒ
catukkaá¹ƒ, tasmÄ• cakkalakkhaá¹‡assa mahÄ• parivÄ• ratÄ• ya Ã±Ä• pakanimittabhÄ• vo
tenevÄ• ha ``saparivÄ• raá¹ƒ ... pe ... jÄ• nÄ• tÅ«ti nibbattaâ€™â€™ nti. ``dÄ«ghÄ• yukatÄ•
nti (DN III 207) ca vakkhati, tathÄ• ``taá¹ƒ lakkhaá¹‡aá¹ƒ bhavati tadatthajotakaâ€™â€™ nt
nissandaphalaá¹ƒ pana paá¹-ipakkhÄ• bhibhavo daá¹-á¹-habbo. tenevÄ• ha gÄ• thÄ• yaá¹ƒ

<205> __eta_nti etaá¹ƒ gÄ• thÄ• bandhabhÅ«taá¹ƒ vacanaá¹ƒ, taá¹ƒ panatthato gÄ• thÄ•
tadatthaparidÄ«panÄ• gÄ• thÄ• vuccantÄ«â€™â€™ _ti.

__puratthÄ• _ti vÄ• ``pureâ€™â€™ ti vuttatopi pubbe. yasmÄ• mahÄ• puriso na atÄ«tÄ• y
katipayajÄ• tÄ«su, atha kho purimapurimatarÄ• su tathÄ• va paá¹-ipanno, tasmÄ• tattha pa
``pure puratthÄ• â€™â€™ ti vuttaá¹ƒ. imissÄ• pi jÄ• tiyaá¹ƒ atÄ«takÄ• lavasena ``purepurat
labbhÄ• ti tato visesanatthaá¹ƒ ``purimÄ• su \Ee III 139/ jÄ• tÄ«sÅ«â€™â€™ ti vuttanti Ä• h
_tiÄ• di. keci ``imissÄ• jÄ• tiyÄ• pubbe tusitadevaloke katakammapaá¹-ikkhepavacanaâ€™
tesaá¹ƒ matimattaá¹ƒ tattha tÄ• disassa katakammassa abhÄ• vato. __apanÅ«dano_ti apan
yuttapayutto.

__puÃ±Ã±akammenÄ• _ti dÄ• nÄ• dipuÃ±Ã±akammena. __evaá¹ƒ sante_ti satamattena pu
lakkhaá¹‡aá¹ƒ nibbatteyya, evaá¹ƒ sati. __na rocayiá¹ƒsÅ«_ti kevalaá¹ƒ satamattena puÃ±Ã
lakkhaá¹‡anibbattiá¹ƒ na rocayiá¹ƒsu aá¹-á¹-hakathÄ• cariyÄ• . kathaá¹ƒ pana rocayiá¹ƒsÅ«
panÄ• â€™â€™ _tiÄ• di. __ekekaá¹ƒ kamma_nti ekekaá¹ƒ dÄ• nÄ• dipubbakammaá¹ƒ. __e
anantÄ• su lokadhÄ• tÅ«su yattakÄ• sattÄ• , tehi sabbehi paccekaá¹ƒ satakkhattuá¹ƒ katÄ•
dÄ• nÄ• dipuÃ±Ã±akammÄ• ni yattakÄ• ni, tato ekekaá¹ƒ puÃ±Ã±akammaá¹ƒ mahÄ• satte
``sataâ€™â€™ nti adhippetaá¹ƒ, tasmÄ• idha __sata_-saddo bahubhÄ• vapariyÄ• yo, na s

``satagghi sataá¹ƒ devamanussÄ• â€™â€™ tiÄ• dÄ«su \Be III 109/ viya. tenÄ• ha __ ``tasm
imamatthaá¹ƒ rocayiá¹ƒsÅ«â€™â€™ _ti.

Ä• yatapaá¹‡hitÄ• ditilakkhaá¹‡avaá¹‡á¹‡anÄ•

<206> __sarasacuti_ \Ne III 98/ nÄ• ma jÄ• tassa sattassa yÄ• vajÄ«vaá¹ƒ jÄ«vitvÄ• paka
Ä• kaá¸• á¸• hajiyassa dhanudaá¹‡á¸• assa viya pÄ• dÄ• naá¹ƒ antomukhaá¹ƒ kuá¹-ilatÄ• y
bahimukhaá¹ƒ kuá¹-ilatÄ• ya __bahivaá¹…kapÄ• datÄ• . _ pÄ• datalassa majjhe Å«natÄ• y
aggapÄ• dena khaÃ±janakÄ• __aggakoá¹‡á¸• Ä• . _ paá¹‡hippadesena khaÃ±janakÄ• __
unnatakÄ• yenÄ• _ti anonatabhÄ• vena samussitasarÄ«rena \Ee III 140/. __muá¹-á¹-hikatab
gahaá¹‡atthaá¹ƒ katamuá¹-á¹-hihatthÄ• . __phaá¹‡ahatthakÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ saá
__idamettha kammasarikkhaka_nti idaá¹ƒ imesaá¹ƒ tiá¹‡á¹‡ampi lakkhaá¹‡Ä• naá¹ƒ tathÄ•
Ã±Ä• pakanimittabhÄ• vo ettha Ä• yatapaá¹‡hitÄ• , dÄ«ghaá¹…gulitÄ• brahmujugattatÄ• ti
kammasarikkhakattaá¹ƒ. nissandaphalaá¹ƒ pana anantarÄ• yatÄ• di daá¹-á¹-habbaá¹ƒ.

<207> bhÄ• yitabbavatthunimittaá¹ƒ uppajjamÄ• nampi bhayaá¹ƒ attasinehahetukaá¹ƒ pah
tadabhÄ• vatoti Ä• ha __ ``yathÄ• mayhaá¹ƒ maraá¹‡ato bhayaá¹ƒ mama jÄ«vitaá¹ƒ piyaâ€
__suciá¹‡á¹‡enÄ• _ti suá¹-á¹-hu katÅ«pacitena sucaritakammunÄ• .

__cavitvÄ• _ti saggato cavitvÄ• . __ ``sujÄ• tagatto subhujoâ€™â€™ _ti Ä• dayo sarÄ«rÄ•
lakkhaá¹‡ehi avinÄ• bhÄ• vinoti dassetuá¹ƒ vuttÄ• . __cirayapanÄ• yÄ• _ti attabhÄ• vassa
tenÄ• ha __ ``dÄ«ghÄ• yukabhÄ• vÄ• yÄ• â€™â€™ _ti. __tato_ti cakkavattÄ« hutvÄ• yÄ•
jhÄ• nÄ• dÄ«su vasÄ«bhÄ• vaÃ±ceva cetovasibhÄ• vaÃ±ca patto __hutvÄ• , _ kathaá¹ƒ id
iddhipÄ• dabhÄ• vanÄ• yÄ• ti attho. yÄ• peti cirataranti yojanÄ• .

sattussadatÄ• lakkhaá¹‡avaá¹‡á¹‡anÄ•

<208> raso jÄ• to etesanti __rasitÄ• ni, _ mahÄ• rasÄ• ni. tenÄ• ha __ ``rasasampannÄ• n
__piá¹-á¹-hakhajjakÄ• dÄ«nÄ«_ti pÅ«pasakkhalimodakÄ• dÄ«ni. __Ä• di_-saddena pana ka
saá¹…gaá¹‡hÄ• ti. piá¹-á¹-haá¹ƒ pakkhipitvÄ• pacitabbapÄ• yasaá¹ƒ __piá¹-á¹-hapÄ• yasa
tathÄ• rÅ«pabhojjayÄ• guÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

idha \Be III 110/ \Ne III 99/ \Ee III 141/ kammasarikkhakaá¹ƒ nÄ• ma sattussadatÄ• lakkhaá
paá¹‡Ä«talÄ• bhitÄ• ya Ã±Ä• pakanimittabhÄ• vo. iminÄ• nayena tattha tattha lakkhaá¹‡e
niddhÄ• retvÄ• yojetabbaá¹ƒ.

<209> __uttamo aggarasadÄ• yako_ti sabbasattÄ• naá¹ƒ uttamo lokanÄ• tho aggÄ• naá¹ƒ
dÄ• yako. __uttamÄ• naá¹ƒ aggarasÄ• na_nti paá¹‡Ä«tesupi paá¹‡Ä«tarasÄ• naá¹ƒ. __kha

khajjabhojjÄ• dilÄ• bhajotakaá¹ƒ. lÄ• bhasaá¹ƒvattanikassa kammassa phalaá¹ƒ __ ``lÄ• bh
kÄ• raá¹‡Å«pacÄ• rena vadati. __tadatthajotaka_nti vÄ• tassa paá¹‡Ä«tabhojanadÄ• yakat
jotakaá¹ƒ. __tadÄ• dhigacchatÄ«_ti ettha __Ä• _-kÄ• ro nipÄ• tamattanti Ä• ha __ ``taá¹ƒ a
__lÄ• bhiruttama_nti ra-kÄ• ro padasandhikaro.

karacaraá¹‡Ä• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<210> __pabbajitaparikkhÄ• raá¹ƒ_ pattacÄ«varÄ• diá¹ƒ __gihiparikkhÄ• raá¹ƒ_ vatthÄ• vu

__sabba_nti sabbaá¹ƒ upakÄ• raá¹ƒ. __makkhetvÄ• nÄ• seti_ makkhibhÄ• ve á¹-hatvÄ• .
satadhotatelena makkheti viya. __atthasaá¹ƒvaá¸• á¸• hanakathÄ• yÄ• _ti hitÄ• vahakathÄ•
__kathÄ• _gahaá¹‡aÃ±cettha nidassanamattaá¹ƒ. paresaá¹ƒ hitÄ• vaho kÄ• yapayogopi __
aá¹-á¹-hakathÄ• yaá¹ƒ pana vacÄ«payogavaseneva atthacariyÄ• vuttÄ• .

__samÄ• nattatÄ• yÄ• _ti sadisabhÄ• ve samÄ• naá¹-á¹-hÄ• ne á¹-hapanena, taá¹ƒ panass
á¹-hapanaá¹ƒ attasadisatÄ• karaá¹‡aá¹ƒ, sukhena ekasambhogatÄ• , attano sukhuppattiyaa
dukkhuppattiyaá¹ƒ tena attano ekasambhogatÄ• ti Ä• ha __ ``samÄ• nasukhadukkhabhÄ• v
samÄ• nasukhadukkhatÄ• ekato nisajjÄ• dinÄ• pÄ• kaá¹-Ä• hotÄ«ti taá¹ƒ dassento __ ``e
__na hi sakkÄ• ekaparibhogo kÄ• tuá¹ƒ_ jÄ• tiyÄ• hÄ«nattÄ• . __tathÄ• akariyamÄ• ne_ \
kujjhati_ bhogena adhikattÄ• , tasmÄ• __dussaá¹…gaho. na hi so ekaparibhogaá¹ƒ icchati_
__na akariyamÄ• ne ca kujjhati_ bhogena hÄ«nabhÄ• vato. __ubhohÄ«_ti jÄ• tibhogehi. __
ekasadisabhÄ• veneva \Be III 111/ itarena saha ekaparibhogassa paccÄ• sÄ«sÄ• ya, akara
kujjhanassÄ• bhÄ• vato. __adÄ«yamÄ• nepi_ kismiÃ±ci Ä• mise __akariyamÄ• nepi_ saá¹.
passati_ pesalabhÄ• vato. tato eva __paribhogopi ... pe ... hoti. _ __evarÅ«pa_nti gihÄ« ce,
pabbajito ce, sÄ«lavantanti adhippÄ• yo.

__susaá¹…gahitÄ• va_ \Ne III 100/ __hontÄ«_ti suá¹-á¹-hu saá¹…gahitÄ• eva honti daá¸·h
__ ``na bhijjantÄ«â€™â€™ _ti.

__dÄ• nÄ• disaá¹…gahakamma_nti dÄ• nÄ• dibhedaá¹ƒ parasaá¹…gaá¹‡hanavasena pav

<211> __anavaÃ±Ã±Ä• tena_ aparibhÅ«tena sambhÄ• vitena. __pamodo_ vuccati hÄ• so,
paá¹-isedhadvayena so eva vutto. so ca odagyasabhÄ• vattÄ• na dÄ«no dhammÅ«pasaÃ±
__ ``na dÄ«nena na gabbhitenÄ• ti atthoâ€™â€™ _ti. sattÄ• naá¹ƒ agaá¹‡hanaguá¹‡enÄ• t

__atirucira_nti ativiya rucirakataá¹ƒ, taá¹ƒ pana passantÄ• naá¹ƒ pasÄ• dÄ• vahanti Ä• ha
_nti. __suá¹-á¹-hu cheka_nti ativiya sundaraá¹ƒ. __vidhÄ• tabbo_ti vidhÄ• tuá¹ƒ sandisituá¹
piyaá¹ƒ vadatÄ«ti __piyavadÅ«_ yathÄ• ``sabbavidÅ«â€™â€™ ti. sukhameva sukhatÄ• , ta

dhammaÃ±ca_ \Ee III 143/ __anudhammaÃ±cÄ• _ti lokuttaradhammaÃ±ceva tassa anurÅ«

ussaá¹…khapÄ• dÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<212> __ ``atthÅ«pasaá¹ƒhitaâ€™â€™ _nti iminÄ• vaá¹-á¹-anissitÄ• dhammakathÄ• vutt
``idhalokaparalokatthanissitaâ€™â€™ _nti. __ ``dhammÅ«pasaá¹ƒhitaâ€™â€™ _nti iminÄ•
tasmÄ• dasakusalakammapathÄ• vivaá¹-á¹-asannissayÄ• veditabbÄ• . __nidaá¹ƒsesÄ«_t
paccakkhe katvÄ• pakÄ• sesi. __nidaá¹ƒsanakatha_nti pÄ• kaá¹-akaraá¹‡akathaá¹ƒ. jeá¹-á
pÄ• saá¹ƒsaá¹-á¹-hena __seá¹-á¹-ho, _ pamukhaá¹-á¹-hena __pÄ• mokkho, _ padhÄ• naá¹-
hitasukhatthikehi pakÄ• rato varaá¹‡Ä«yato rajanÄ«yato __pavaro_ti evaá¹ƒ atthavisesavÄ•
tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ bhÄ• vatthassa bhedÄ• bhÄ• vato __ ``sabbÄ• ni aÃ±Ã±amaÃ±

__uddhaá¹…gamanÄ«yÄ• _ti \Be III 112/ suá¹‡antÄ• naá¹ƒ uparÅ«pari visesaá¹ƒ gamentÄ
saá¹…khÄ• ya adho piá¹-á¹-hipÄ• dasamÄ«pe eva patiá¹-á¹-hitattÄ• adhosaá¹…khÄ• pÄ•
__adhosaá¹…khapÄ• do. saá¹…khÄ• _ti ca gopphakÄ• namidaá¹ƒ nÄ• maá¹ƒ.

<213> __dhammadÄ• nayaÃ±Ã±a_nti dhammadÄ• nasaá¹…khÄ• taá¹ƒ yaÃ±Ã±aá¹ƒ.

__suá¹-á¹-hu_ \Ne III 101/ __saá¹‡á¹-hitÄ• _ti sammadeva saá¹‡á¹-hitÄ• . piá¹-á¹-hipÄ• das
pakatiaá¹…gulena caturaá¹…gule jaá¹…ghÄ• padese __nigÅ«á¸·hÄ• _ apaÃ±Ã±Ä• yamÄ•

eá¹‡ijaá¹…ghalakkhaá¹‡avaá¹‡á¹‡anÄ•

<214> __sippa_nti sikkhitabbaá¹-á¹-hena ``sippaâ€™â€™ nti laddhanÄ• maá¹ƒ sattÄ• naá
Ä• jÄ«vavidhiá¹ƒ. jÄ«vikatthaá¹ƒ, sattÄ• naá¹ƒ upakÄ• ratthaÃ±ca veditabbaá¹-á¹-hena __vi
caranti tena sugatiá¹ƒ, sukhaÃ±ca gacchantÄ«ti __caraá¹‡aá¹ƒ. _ kammassakatÄ• Ã±Ä• á¹
uttarapadalopena __ ``kammaâ€™â€™ _nti vuttanti Ä• ha __ ``kammanti kammassakatÄ• j
__tÄ• ni cevÄ• _ti pubbe vuttahatthiÄ• dÄ«ni ceva. __satta ratanÄ• nÄ«_ti muttÄ• dÄ«ni sat
__ca_-saddena raÃ±Ã±o upabhogabhÅ«tÄ• naá¹ƒ vatthaseyyÄ• dÄ«naá¹ƒ saá¹…gaho. __r
raÃ±Ã±o paribhuÃ±janayogyÄ• ni. __sabbesa_nti ``rÄ• jÄ• rahÄ• nÄ«â€™â€™ tiÄ• dinÄ• v
ekajjhaá¹ƒ __gahaá¹‡aá¹ƒ. _ buddhÄ• naá¹ƒ parisÄ• nÄ• ma odhiso anodhiso ca samitapÄ
paá¹-ipannÄ• ca hotÄ«ti vuttaá¹ƒ __ ``samaá¹‡Ä• naá¹ƒ koá¹-á¹-hÄ• sabhÅ«tÄ• catasso pa

__sippÄ• divÄ• cana_nti sippÄ• naá¹ƒ sikkhÄ• panaá¹ƒ. pÄ• á¸·iyampi hi ``vÄ• cetÄ• â€™â
sikkhÄ• panaá¹ƒ dassitaá¹ƒ. __ukkuá¹-ikÄ• sana_nti taá¹ƒtaá¹ƒveyyÄ• vaccakaraá¹‡ena uk
payojanavasena gehato gehaá¹ƒ gÄ• mato gÄ• maá¹ƒ jaá¹…ghÄ• yo kilametvÄ• pesanaá¹
pÄ• titaá¹ƒ viya hoti_ aparipuá¹‡á¹‡abhÄ• vato. __anupubbauggatavaá¹-á¹-ita_nti gopphaka
paá¹-á¹-hÄ• ya yÄ• va jÄ• á¹‡uppadesÄ• maá¹ƒsÅ«pacayassa anukkamena samantato vaa

uggataá¹ƒ hutvÄ• suvaá¹-á¹-itaá¹ƒ. __eá¹‡ijaá¹…ghalakkhaá¹‡a_nti saá¹‡á¹-hÄ• namattena
eá¹‡imigajaá¹…ghÄ• sadisajaá¹…ghalakkhaá¹‡aá¹ƒ.

<215> __ ``yatupaghÄ• tÄ• yÄ• â€™â€™ _ti \Be III 113/ ettha __ta_-kÄ• ro padasandhikar
niddesoti Ä• ha __ ``yaâ€™â€™ _ntiÄ• di. ``uddhaggalomÄ• __sukhumattacotthatÄ• â€™â
``kiá¹ƒ pana aÃ±Ã±ena kammena aÃ±Ã±aá¹ƒ lakkhaá¹‡aá¹ƒ nibbattatÄ«â€™â€™ ti codito,
nibbattatÄ«â€™â€™ ti vatvÄ• \Ee III 145/ ``yadi evaá¹ƒ idha kasmÄ• lakkhaá¹‡antaraá¹ƒ k
antolÄ«nameva codanaá¹ƒ pariharanto __ ``yaá¹ƒ pana nibbattatÄ«ti ... pe ... idha vuttaâ€™
tattha __yaá¹ƒ pana nibbattatÄ«_ti yaá¹ƒ lakkhaá¹‡aá¹ƒ vuccamÄ• nalakkhaá¹‡anibbattake
__taá¹ƒ anubyaÃ±janaá¹ƒ hotÄ«_ti taá¹ƒ lakkhaá¹‡aá¹ƒ vuccamÄ• nassa lakkhaá¹‡assa an
hoti. __tasmÄ• _ tena kÄ• raá¹‡ena __idha_ eá¹‡ijaá¹…ghalakkhaá¹‡akathane ``uddhaggal
sukhumattacotthatÄ• â€™â€™ ti lakkhaá¹‡antaraá¹ƒ __vuttaá¹ƒ. _

sukhumacchavilakkhaá¹‡avaá¹‡á¹‡anÄ•

<216> __samitapÄ• paá¹-á¹-hena_ \Ne III 102/ __samaá¹‡aá¹ƒ, _ na pabbajjÄ• mattena. __
brÄ• hmaá¹‡aá¹ƒ, _ na jÄ• timattena.

mahantÄ• naá¹ƒ atthÄ• naá¹ƒ pariggaá¹‡hanato mahatÄ« paÃ±Ã±Ä• etassÄ• ti __mahÄ•
nayoti Ä• ha __ ``mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gatoti atthoâ€™â€™ _ti. __nÄ• natta_
samannÄ• gatattÄ• bhagavÄ• ``mahÄ• paÃ±Ã±oâ€™â€™ tiÄ• dinÄ• kittÄ«yati, tÄ• saá¹ƒ
nÄ• nattaá¹ƒ ayaá¹ƒ vemattatÄ• .

yassa kassaci visesato arÅ«padhammassa mahattaá¹ƒ nÄ• ma kiccasiddhiyÄ• veditabbant
dassento __ ``mahante sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• â€™â€™ _ti
hetumahantatÄ• ya, paccayamahantatÄ• ya, nissayamahantatÄ• ya, pabhedamahantatÄ• y
phalamahantatÄ• ya, Ä• nisaá¹ƒsamahantatÄ• ya ca sÄ«lakkhandhassa mahantabhÄ• vo v
alobhÄ• dayo. __paccayo_ hirottappasaddhÄ• sativÄ«riyÄ• dayo. __nissayo_
sÄ• vakabodhipaccekabodhisammÄ• sambodhiniyatatÄ• , taá¹ƒsamaá¹…gino ca purisavise
cÄ• rittavÄ• rittÄ• divibhÄ• go. __kiccaá¹ƒ_ tadaá¹…gÄ• divasena paá¹-ipakkhavidhamanaá
piyamanÄ• patÄ• di. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimagge, _ (Vism I 6
__Ä• kaá¹…kheyyasuttÄ• dÄ«su_ \Ee III 146/ (MN I 65) ca Ä• gatanayeneva veditabbo. imi
__samÄ• dhikkhandhÄ• _dÄ«nampi mahantatÄ• yathÄ• rahaá¹ƒ vitthÄ• retvÄ• veditabbÄ•
pana mahÄ• visayatÄ• ya, sÄ• __bahudhÄ• tukasutte_ Ä• gatanayena veditabbÄ• . __vihÄ
samÄ• dhikkhandhaniddhÄ• raá¹‡anayena veditabbÄ• . __ariyasaccÄ• naá¹ƒ_ sakalasÄ• s
saccavibhaá¹…ga- (Vibh 189) taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su (Vibh-a 189) Ä• gatanayena, __s
satipaá¹-á¹-hÄ• navibhaá¹…gÄ• dÄ«su, (Vibh 355) taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su (Vibh-a 355
__sÄ• maÃ±Ã±aphalÄ• naá¹ƒ_ mahato hitassa, mahato sukhassa, mahato atthassa, mahat

nibbattibhÄ• vato, santapaá¹‡Ä«tanipuá¹‡aatakkÄ• vacarapaá¹‡á¸• itavedanÄ«yabhÄ• vato
mahÄ• sambhÄ• rato, mahÄ• visayato, mahÄ• kiccato, mahÄ• nubhÄ• vato, mahÄ• nibbatt
madanimmadanÄ• dimahattasiddhito mahantatÄ• veditabbÄ• .

__puthupaÃ±Ã±Ä• _ti etthÄ• pi vuttanayÄ• nusÄ• rena attho veditabbo. ayaá¹ƒ pana vises
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«_ti ``ayaá¹ƒ rÅ«pakkhandho nÄ• ma ... pe ... ayaá¹ƒ viÃ±Ã±Ä• á¹‡a
\Ne III 103/ evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca Ã±Ä• á¹‡
``ekavidhena rÅ«pakkhandho, ekÄ• dasavidhena rÅ«pakkhandho. ekavidhena vedanÄ• kkh
vedanÄ• kkhandho. ekavidhena saÃ±Ã±Ä• kkhandho. ekavidhena saá¹…khÄ• rakkhandho.
bahuvidhena viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti evaá¹ƒ ekekassa khandhassa atÄ«tÄ• dib
paá¹-icca Ã±Ä• á¹‡aá¹ƒ pavattati. tathÄ• ``idaá¹ƒ cakkhÄ• yatanaá¹ƒ nÄ• ma ... pe0..idaá¹ƒ
nÄ• ma. tattha dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ• â€™â€™ ti evaá¹ƒ
paá¹-icca Ã±Ä• á¹‡aá¹ƒ pavattati. __nÄ• nÄ• dhÄ• tÅ«sÅ«_ti ``ayaá¹ƒ cakkhudhÄ• tu nÄ• m
manoviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• ma. tattha soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve dhÄ
III 147/ evaá¹ƒ nÄ• nÄ• dhÄ• tÅ«su Ã±Ä• á¹‡aá¹ƒ pavattati, tayidaá¹ƒ upÄ• dinnakadhÄ• tu
paccekabuddhÄ• nampi hi dvinnaÃ±ca aggasÄ• vakÄ• naá¹ƒ upÄ• dinnakadhÄ• tÅ«su eva
Ã±Ä• á¹‡aá¹ƒ pavattati, taÃ±ca kho ekadesatova, na nippadesato. anupÄ• dinnakadhÄ• tÅ«
lakkhaá¹‡Ä• dimattameva jÄ• nanti, na nÄ• nÄ• karaá¹‡aá¹ƒ. sabbaÃ±Ã±ubuddhÄ• nameva
ussannattÄ• imassa rukkhassa khandho seto, imassa kÄ• á¸·o, imassa maá¹-á¹-ho, imassa
imassa tanutaco. imassa pattaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«paá¹ƒ. imass
imassa pÄ«takaá¹ƒ, lohitakaá¹ƒ, odÄ• taá¹ƒ, sugandhaá¹ƒ, duggandhaá¹ƒ. phalaá¹ƒ khudda
dÄ«ghaá¹ƒ, vaá¹-á¹-aá¹ƒ, susaá¹‡á¹-hÄ• naá¹ƒ, dussaá¹‡á¹-hÄ• naá¹ƒ, maá¹-á¹-haá¹ƒ, phar
duggandhaá¹ƒ, madhuraá¹ƒ, tittakaá¹ƒ, ambilaá¹ƒ, kaá¹-ukaá¹ƒ, kasÄ• vaá¹ƒ. kaá¹‡á¹-ako ti
ujuko, kuá¹-ilo, kaá¹‡ho, nÄ«lo, odÄ• to hotÄ«â€™â€™ ti dhÄ• tunÄ• nattaá¹ƒ paá¹-icca Ã±

__nÄ• nÄ• paá¹-iccasamuppÄ• desÅ«_ti ajjhattabahiddhÄ• bhedato ca nÄ• nÄ• pabhedesu
avijjÄ• diaá¹…gÄ• ni hi paccekaá¹ƒ paá¹-iccasamuppÄ• dasaÃ±Ã±itÄ• ni. tenÄ• ha __saá¹.
paccayÄ• dvÄ• dasa paá¹-iccasamuppÄ• dÄ• â€™â€™ ti. __nÄ• nÄ• suÃ±Ã±atamanupala
niccasÄ• rÄ• divirahitesu suÃ±Ã±atabhÄ• vesu tato eva itthipurisaattattaniyÄ• divasena anu
pakÄ• resu. __ma_-kÄ• ro hettha padasandhikaro. __nÄ• nÄ• atthesÅ«_ti atthapaá¹-isambh
paccayuppannÄ• divasena nÄ• nÄ• vidhesu atthesu. __dhammesÅ«_ti dhammapaá¹-isamb
visayabhÅ«tesu paccayÄ• divasena nÄ• nÄ• vidhesu dhammesu. __niruttÄ«sÅ«_ti tesaá¹ƒy
niddhÄ• raá¹‡avacanasaá¹…khÄ• tesu nÄ• nÄ• niruttÄ«su. __paá¹-ibhÄ• nesÅ«_ti atthapaá
visayabhÅ«tesu ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti (Vibh 726, 729, 7
tathÄ• tathÄ• paá¹-ibhÄ• nato upatiá¹-á¹-hanato ``paá¹-ibhÄ• nÄ• nÄ«â€™â€™ ti laddhan
``puthunÄ• nÄ• sÄ«lakkhandhesÅ«â€™â€™ _tiÄ• dÄ«su sÄ«lassa puthuttaá¹ƒ vuttameva,
vuttanayÄ• nusÄ• rena suviÃ±Ã±eyyattÄ• pÄ• kaá¹-ameva. yaá¹ƒ pana abhinnaá¹ƒ ekame
upacÄ• ravasena \Ne III 104/ puthuttaá¹ƒ gahetabbanti Ä• ha __ ``puthujjanasÄ• dhÄ• raá¹‡

samatikkammÄ• â€™â€™ _ti, tenassa madanimmadanÄ• dipariyÄ• yena puthuttaá¹ƒ parid

evaá¹ƒ visayavasena paÃ±Ã±Ä• ya mahattaá¹ƒ, puthuttaá¹ƒ dassetvÄ• idÄ• ni sampayutta
hÄ• sabhÄ• vaá¹ƒ, pavattiÄ• kÄ• ravasena javanabhÄ• vaá¹ƒ, kiccavasena tikkhÄ• dibhÄ• v
hÄ• sapaÃ±Ã±Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __hÄ• sabahulo_ti pÄ«tibahulo. sesapa
__sÄ«laá¹ƒ paripÅ«retÄ«_ti haá¹-á¹-hapahaá¹-á¹-ho udaggudaggo hutvÄ• á¹-hapetvÄ• ind
visuá¹ƒ vuttattÄ• anavasesasÄ«laá¹ƒ paripÅ«reti. pÄ«tisomanassasahagatÄ• hi paÃ±Ã±Ä•
Ä• rammaá¹‡e phullitavikasitÄ• viya \Be III 116/ pavattati, na evaá¹ƒ upekkhÄ• sahagatÄ• .
__sÄ«lakkhandha_nti ariyasÄ«lakkhandhamÄ• ha. __ ``samÄ• dhikkhandhaâ€™â€™ _ntiÄ

__sabbaá¹ƒ taá¹ƒ rÅ«paá¹ƒ aniccato khippaá¹ƒ javatÄ«_ti yÄ• rÅ«padhamme ``aniccÄ• â€
pavattati, paá¹-ipakkhadÅ«rabhÄ• vena pubbÄ• bhisaá¹…khÄ• rassa sÄ• tisayattÄ• indena
lakkhaá¹‡aá¹ƒ avirajjhantÄ« adandhÄ• yantÄ« \Ee III 149/ rÅ«pakkhandhe aniccalakkhaá¹‡
paá¹-ivijjhati, sÄ• javanapaÃ±Ã±Ä• nÄ• mÄ• ti attho. sesapadesupi eseva nayo. evaá¹ƒ
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• vasena javanapaÃ±Ã±aá¹ƒ dassetvÄ• balavavipassa
``rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __khayaá¹-á¹-henÄ• _ti yattha yattha uppajjati, ta
bhijjanato khayasabhÄ• vattÄ• . __bhayaá¹-á¹-henÄ• _ti bhayÄ• nakabhÄ• vato. __asÄ• rak
asÄ• rakabhÄ• vato attasÄ• ravirahato, niccasÄ• rÄ• divirahato ca. __tulayitvÄ• _ti tulanabh
vipassanÄ• paÃ±Ã±Ä• ya tuletvÄ• . __tÄ«rayitvÄ• _ti tÄ• ya eva tÄ«raá¹‡abhÅ«tÄ• ya tÄ«ra
yÄ• thÄ• vato pakÄ• setvÄ• paccakkhaá¹ƒ katvÄ• . __vibhÅ«taá¹ƒ katvÄ• _ti pÄ• kaá¹-aá¹ƒ
rÅ«pakkhandhanirodhahetubhÅ«te __nibbÄ• ne_ ninnapoá¹‡apabbhÄ• rabhÄ• vena. idÄ• n
javanapaÃ±Ã±aá¹ƒ dassetuá¹ƒ puna __ ``rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
``vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• vasenÄ• â€™â€™ ti keci.

Ã±Ä• á¹‡assa tikkhabhÄ• vo nÄ• ma savisesaá¹ƒ paá¹-ipakkhapahÄ• nena veditabboti. ``kl
tikkhapaÃ±Ã±Ä• â€™â€™ ti vatvÄ• te pana kilese vibhÄ• gena dassento __ ``uppannaá¹ƒ
_ntiÄ• dimÄ• ha. tikkhapaÃ±Ã±o khippÄ• bhiÃ±Ã±o hoti, paá¹-ipadÄ• cassa na calatÄ«ti Ä•
cattÄ• ro ariyamaggÄ• ... pe ... adhigatÄ• hontÄ«â€™â€™ _tiÄ• di.

``sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , saá¹…khatÄ• paá¹-
vayadhammÄ• \Ne III 105/ virÄ• gadhammÄ• nirodhadhammÄ• â€™â€™ ti yÄ• thÄ• vato
ijjhati, na aÃ±Ã±athÄ• ti kÄ• raá¹‡amukhena nibbedhikapaÃ±Ã±aá¹ƒ dassetuá¹ƒ __ ``sabba
hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ubbegabahulo_ti vuttanayena sabbasaá¹…khÄ• n
abhiá¹‡hapavattasaá¹ƒvego. __uttÄ• sabahulo_ti Ã±Ä• á¹‡uttÄ• savasena sabbasaá¹…khÄ
\Ee III 150/, etena Ä• dÄ«navÄ• nupassanamÄ• ha. __ ``ukkaá¹‡á¹-hanabahuloâ€™â€™ _t
nibbidÄ• nupassanamÄ• ha \Be III 117/, __ ``aratibahuloâ€™â€™ _tiÄ• dinÄ• tassÄ• eva
__bahimukho_ti sabbasaá¹…khÄ• rato bahibhÅ«taá¹ƒ nibbÄ• naá¹ƒ uddissa pavattaÃ±Ä• á
pavattitavimokkhamukho. nibbijjhanaá¹ƒ __nibbedho, _ so etissÄ• atthi, nibbijjhatÄ«ti vÄ• _

eva paÃ±Ã±Ä• __nibbedhikapaÃ±Ã±Ä• . _ yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ heá¹-
uttÄ• natthattÄ• ca suviÃ±Ã±eyyameva.

<217> __pabbajitaá¹ƒ upÄ• sitÄ• _ti ettha yÄ• disaá¹ƒ pabbajitaá¹ƒ upÄ• sato paÃ±Ã±Ä• p
dassetuá¹ƒ __ ``paá¹‡á¸• itaá¹ƒ pabbajitaâ€™â€™ _nti vuttaá¹ƒ. __upÄ• sana_Ã±cettha up
icchitaá¹ƒ, na upanisÄ«danamattenÄ• ti Ä• ha __ ``payirupÄ• sitÄ• â€™â€™ _ti. __attha_n
karitvÄ• _ti abbhantaragataá¹ƒ katvÄ• . tenÄ• ha __ ``atthayuttaâ€™â€™ _nti. bhÄ• vanapu
hitÅ«pasaÃ±hitaá¹ƒ katvÄ• ti attho. __antara_-saddo vÄ• cittapariyÄ• yo ``yassantarato na
tiÄ• dÄ«su (Ud 20) viya. tasmÄ• __atthantaro_ti hitajjhÄ• sayoti attho.

__paá¹-ilÄ• bhatthÄ• ya gatenÄ• _ti paá¹-ilÄ• bhatthÄ• ya pavattena, paá¹-ilÄ• bhasaá¹ƒva
__uppÄ• de ca nimitte ca chekÄ• _ti uppÄ• davidhimhi ceva nimittavidhimhi ca kusalÄ• .
uppÄ• danimittakovidatÄ• sÄ«sena cettha lakkhaá¹‡akosallameva dasseti. atha vÄ• sesala
buddhÄ• naá¹ƒ, cakkavattÄ«naÃ±ca uppÄ• do anumÄ«yati, yÄ• ni tehi laddhabbaÄ• nisaá¹
151/, tasmiá¹ƒ __uppÄ• de ca nimitte ca_ anuminanÄ• divasena __chekÄ• _ nipuá¹‡Ä• ti at
passissatÄ«_ti Ã±Ä• á¹‡ena jÄ• nitvÄ• passissati, na cakkhuviÃ±Ã±Ä• á¹‡enÄ• ti adhippÄ•

__atthÄ• nusÄ• sanÄ«sÅ«_ti atthÄ• naá¹ƒ hitÄ• naá¹ƒ anusÄ• sanÄ«su. yasmÄ• anatthap
sattÄ• naá¹ƒ atthapaá¹-ipatti, tasmÄ• anatthopi paricchijja gahetabbo, jÄ• nitabbo cÄ• ti vut
``atthÄ• natthaá¹ƒ pariggÄ• hakÄ• ni Ã±Ä• á¹‡Ä• nÄ«â€™â€™ _ti, yato ``Ä• yupÄ• yakosal
icchitabbaâ€™â€™ nti vuttaá¹ƒ.

suvaá¹‡á¹‡avaá¹‡á¹‡alakkhaá¹‡avaá¹‡á¹‡anÄ•

<218> paá¹-isaá¹…khÄ• nabalena \Be III 118/ \Ne III 106/ kodhavinayena __akkodhano, _
dassetuá¹ƒ __ ``na anÄ• gÄ• mimaggenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __evaá¹ƒ akkodhava
maghamÄ• á¹‡avo viya na kodhavasaá¹ƒ gatattÄ• . __nÄ• bhisajjÄ«_ti kujjhanavaseneva n
uppattiá¹-á¹-hÄ• nabhÅ«te Ä• rammaá¹‡e upanÄ• hassa paccayabhÅ«taá¹ƒ kujjhanavasena
idhÄ• dhippetaá¹ƒ, na lubbhanavasena. tenÄ• ha __ ``kuá¹-ilakaá¹‡á¹-ako viyÄ• â€™â€™ _
laggati, taá¹ƒ khobhento eva laggati. __tattha tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ mammaá¹-á¹-hÄ
phuá¹-á¹-hamattepi rujjanaá¹-á¹-hÄ• naá¹ƒ. __pubbuppattiko_ti paá¹-hamuppanno. __tato ba
laddhÄ• sevanatÄ• ya cittassa byÄ• pajjanato. __tato balavatarÄ• _ \Ee III 152/ __patitthiya
laddhÄ• sevanatÄ• ya tato byÄ• pÄ• dÄ• vatthÄ• yapi balavatarÄ• patitthiyanÄ• paccatthik

__sukhumattharaá¹‡Ä• dÄ«_ti __Ä• di_-saddena paá¹‡Ä«tabhojanÄ«yÄ• dÄ«nampi saá¹…
bhojanadÄ• nassapi vaá¹‡á¹‡asampadÄ• nimittabhÄ• vato. tenÄ• ha bhagavÄ• ``bhojanaá
paá¹-iggÄ• hakÄ• naá¹ƒ ... pe ... Ä• yuá¹ƒ deti, vaá¹‡á¹‡aá¹ƒ detÄ«â€™â€™ ti (AN b V 37)
``Ä• misadÄ• nena vÄ• â€™â€™ ti.

<219> ti adÄ• si. __devo_ti megho, pajjunno eva vÄ• . __varataro_ti uttamataro. pabbajjÄ•
bhÄ• vato na pabbajjÄ• ti __apabbajjÄ• , _ gihibhÄ• vo. acchÄ• denti kopÄ«naá¹ƒ paá¹-icch
acchÄ• danÄ• ni, nivÄ• sanÄ• ni, tesaá¹ƒ __acchÄ• danÄ• naÃ±ceva_ sesa __vatthÄ• naÃ
__uttamapÄ• vuraá¹‡Ä• naÃ±ca. vinÄ• so_ti katassa kammassa avipaccitvÄ• vinÄ• so.

kosohitavatthaguyhalakkhaá¹‡avaá¹‡á¹‡anÄ•

<220> __samÄ• netÄ• _ti sammadeva Ä• netÄ• samÄ• gametÄ• . __rajje patiá¹-á¹-hitena
bahubhatikasseva ijjhanato. kattÄ• nÄ• ma natthÄ«ti vajjaá¹ƒ paá¹-icchÄ• dentÄ«ti Ä• netv
vajjapaá¹-icchÄ• danakammanti vÄ• . nanu vajjapaá¹-icchÄ• danakammaá¹ƒ nÄ• ma sÄ• va
saá¹ƒkiliá¹-á¹-hacittena \Be III 119/ paá¹-icchÄ• dentassa, idaá¹ƒ pana asaá¹ƒkiliá¹-á¹-hacitte
uppajjanakaanatthaá¹ƒ \Ne III 107/ pariharaá¹‡avasena pavattaá¹ƒ adhippetaá¹ƒ. __ ``Ã±Ä•
karontenÄ• â€™â€™ _ti \Ee III 153/ etena Ã±Ä• tatthacariyÄ• vasena taá¹ƒ kammaá¹ƒ pava

<221> __amittatÄ• panÄ• _ti amittÄ• naá¹ƒ tapanasÄ«lÄ• , amittatÄ• panaá¹ƒ hotu vÄ• m
attho. na hi cakkavattino puttÄ• naá¹ƒ amittÄ• nÄ• ma keci honti, ye te bhaveyyuá¹ƒ, cakkÄ
khattiyÄ• dayo anuvattakÄ• tesaá¹ƒ bhavanti.

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

parimaá¹‡á¸• alÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<222> __sama_nti samÄ• naá¹ƒ. __tena tena_ loke viÃ±Ã±Ä• taguá¹‡ena __samaá¹ƒ_ sa
tattha paá¹-ipajjanavidhinÄ• va itarasmiá¹ƒ paá¹-ipajjati. __sayaá¹ƒ jÄ• nÄ• tÄ«_ti aparaney
jÄ• nÄ• ti. __purisaá¹ƒ jÄ• nÄ• tÄ«_ti vÄ• ``ayaá¹ƒ seá¹-á¹-ho, ayaá¹ƒ majjhimo, ayaá¹ƒ nih
taá¹ƒ purisaá¹ƒ yÄ• thÄ• vato jÄ• nÄ• ti. __purisavisesaá¹ƒ jÄ• nÄ• tÄ«_ti tasmiá¹ƒ tasmiá¹
visesaá¹ƒ jÄ• nÄ• ti, yato tattha tattha anurÅ«padÄ• napadÄ• nÄ• dipaá¹-ipattiyÄ• yuttapat
``ayamidamarahatÄ«â€™â€™ _tiÄ• di.

__sampattipaá¹-ilÄ• bhaá¹-á¹-henÄ• _ti diá¹-á¹-hadhammikÄ• disampattÄ«naá¹ƒ paá¹-ilÄ• b
__samasaá¹…gahakamma_nti samaá¹ƒ jÄ• nitvÄ• tadanurÅ«paá¹ƒ tassa tassa saá¹…gaá¹

<223> __tulayitvÄ• _ti tÄ«rayitvÄ• . __paá¹-ivicinitvÄ• _ti vÄ«maá¹ƒsitvÄ• . nipuá¹‡ayogato
ativiya nipuá¹‡Ä• __atinipuá¹‡Ä• , _ sÄ• pana tesaá¹ƒ nipuá¹‡atÄ• saá¹‡hasukhumÄ• pa
``sukhumapaÃ±Ã±Ä• â€™â€™ _ti.

sÄ«hapubbaddhakÄ• yÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<224> __khemakÄ• mo_ti \Ee III 154/ \Ne III 108/ anupaddavakÄ• mo. kammassakatÄ• Ã±
vaá¸• á¸• hiÄ• vahaá¹ƒ sabbasampattividhÄ• yakanti Ä• ha __ ``paÃ±Ã±Ä• yÄ• ti kammass

__samantaparipÅ«rÄ• nÄ«_ti \Be III 120/ samantato sabbabhÄ• gehi paripuá¹‡á¹‡Ä• ni. tat
anÅ«nÄ• ni. __dhanÄ• dÄ«hÄ«_ti dhanadhaÃ±Ã±Ä• dÄ«hi.

<225> __okappanasaddhÄ• _ saddheyyavatthuá¹ƒ okkanditvÄ• pakkhanditvÄ• saddahan
pasÄ• danÄ«yavatthusmimpi abhippasÄ«danavasena pavattiyÄ• __pasÄ• dasaddhÄ• . _ _
sattÄ• naá¹ƒ hitasukhÄ• vahÄ• ya pariyattiyÄ• savanena. dhÄ• raá¹‡aparicayÄ• dÄ«naá¹ƒ
vuttaá¹ƒ. __etesa_nti saddhÄ• dÄ«naá¹ƒ. saha hÄ• nadhammenÄ• ti __sahÄ• nadhammo,
__asahÄ• nadhammo, _ tassa bhÄ• vo asahÄ• nadhammatÄ• , taá¹ƒ __asahÄ• nadhamma
attho.

rasaggasaggitÄ• lakkhaá¹‡avaá¹‡á¹‡anÄ•

<226> __tilaphalamattampi_ bhojanaá¹ƒ. __sabbattha pharatÄ«_ti sabbÄ• rasÄ• haraá¹‡iy
sabhÄ• vena sabbasmiá¹ƒ kÄ• ye pharati. __samÄ• hutvÄ• vahantÄ«_ti avisamÄ• ujukÄ•

__Ä• rogyakaraá¹‡akamma_nti arogabhÄ• vakaraá¹ƒ sattÄ• naá¹ƒ aviheá¹-hanakammaá¹ƒ
gasati harati etehi, sayameva vÄ• taá¹ƒ gasanti gilanti anto pavesentÄ«ti __rasaggasÄ• , _
aggÄ• __rasaggasaggÄ• , _ te ettha santÄ«ti __rasaggasaggÄ«, _ tadeva lakkhaá¹‡aá¹ƒ. b
vatthusmiá¹ƒ taggatavisesÄ• vabodhanatthaá¹ƒ bhinnaá¹ƒ viya katvÄ• vohÄ• ro yathÄ• ``s
sarÄ«raâ€™â€™ nti \Ee III 155/. rasaggasaggitÄ• saá¹…khÄ• taá¹ƒ vÄ• lakkhaá¹‡aá¹ƒ __

<227> __vadha_-saddo ``attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodatÄ«â€™â€™ tiÄ• dÄ«su (
hotÄ«ti tato visesanatthaá¹ƒ __ ``mÄ• raá¹‡avadhenÄ• â€™â€™ _ti vuttaá¹ƒ, mÄ• raá¹‡asa
attho. bÄ• dhanattho eva vÄ• __vadha_-saddo, mÄ• raá¹‡ena, bÄ• dhanena cÄ• ti attho. _
bandhanÄ• gÄ• re pakkhipitvÄ• uddhaá¹ƒ uddhaá¹ƒ bÄ• dhanena. tenÄ• ha __ ``bandhanÄ

abhinÄ«lanettÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<228> __visaá¹-a_nti \Ne III 109/ kujjhanavasena vinisaá¹-aá¹ƒ katvÄ• . tenÄ• ha __ ``kakk
_tiÄ• di. __visÄ• cÄ«_ti virÅ«paá¹ƒ sÄ• citakaá¹ƒ, vijimhanti attho. tenÄ• ha __ ``vaá¹…kakk
\Be III 121/, kuá¹-ilaakkhikoá¹-ipÄ• tenÄ• ti attho. __viceyya pekkhitÄ• _ti ujukaá¹ƒ anoloket
diá¹-á¹-hipÄ• taá¹ƒ vicÄ• retvÄ• oloketvÄ• . tenÄ• ha __ ``yo kujjhitvÄ• â€™â€™ _tiÄ• di. _
oloketi_ taá¹ƒ sammukhÄ• gacchantaá¹ƒ kujjhitvÄ• na oloketi, parammukhÄ• . __viteyyÄ•
viÃ±Ã±Å«naá¹ƒ olokanakkamaá¹ƒ vÄ«tikkamitvÄ• ti attho. jimhaá¹ƒ anoloketvÄ• ujukaá¹ƒ o

kuá¹-ilabhÄ• vakarÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ abhÄ• janaujukatacittatasseva \Ee III 15
hutvÄ• ujuá¹ƒ pekkhitÄ• â€™â€™ _ti. yathÄ• ca ujuá¹ƒ pekkhitÄ• hotÄ«ti Ä• netvÄ• sam
ummÄ«lanavasena sammadeva patthaá¹-aá¹ƒ. __vipulaá¹ƒ vitthata_nti tasseva vevacanaá¹
dassanaá¹ƒ olokanaá¹ƒ etassÄ• ti __piyadassano. _

__kÄ• á¹‡o_ti akkhÄ«ni nimmÄ«letvÄ• pekkhanako. __kÄ• kakkhÄ«_ti kekarakkho. __vaá¹
__Ä• vilakkhÄ«_ti Ä• kuladiá¹-á¹-hipÄ• to. nÄ«lapÄ«talohitasetakÄ• á¸·avaá¹‡á¹‡Ä• naá¹ƒ v
tattha pÄ«talohitavaá¹‡á¹‡Ä• setamaá¹‡á¸• alagatarÄ• jivasena, nÄ«lasetakÄ• á¸·avaá¹‡á¹
taá¹ƒtaá¹ƒmaá¹‡á¸• alavaseneva veditabbÄ• . __ ``pasÄ• do_ti pana tesaá¹ƒ vaá¹‡á¹‡Ä• na
sandhÄ• ya vuttaâ€™â€™ nti keci. __paÃ±cavaá¹‡á¹‡o pasÄ• do_ti pana yathÄ• vuttapaÃ±
vÄ• paá¹-imaá¹‡á¸• ito pasÄ• doti attho. __nettasampattikarÄ• nÄ«_ti ``paÃ±cavaá¹‡á¹‡apa
tirohitavidÅ«ragatadassanasamatthatÄ• â€™â€™ ti evamÄ• di cakkhusampadÄ• ya kÄ• raa
yuttÄ• _ti lakkhaá¹‡asatthe Ä• yuttÄ• sukusalÄ• .

uá¹‡hÄ«sasÄ«salakkhaá¹‡avaá¹‡á¹‡anÄ•

<230> __pubbaá¹…gamo_ti ettha pubbaá¹…gamatÄ• nÄ• ma pamukhatÄ• , jeá¹-á¹-haseá
anuvattanÄ«yatÄ• ti Ä• ha __ ``gaá¹‡ajeá¹-á¹-hakoâ€™â€™ _tiÄ• di.

__pubbaá¹…gamatÄ• _ti pubbaá¹…gamassa kammaá¹ƒ. yassa hi kÄ• yasucaritÄ• dikamm
bahujanassa pubbaá¹…gamo ahosi, tadassa kammaá¹ƒ ``pubbaá¹…gamatÄ• â€™â€™ ti a
pubbaá¹…gamabhÄ• vo. tenÄ• ha __ ``idha kammaá¹ƒ nÄ• ma pubbaá¹…gamatÄ• â€™â€
122/ __paripuá¹‡á¹‡asÄ«so_ti pÄ«tiyÄ• , \Ne III 110/ pÄ• mojjena ca sampuá¹‡á¹‡apaÃ±Ã±
somanassasahagataÃ±Ä• á¹‡asampayuttacittasamaá¹…gÄ« \Ee III 157/ eva hutvÄ• __vica
mahÄ• purisajÄ• tiko.

<231> __bahujana_nti sÄ• miatthe upayogavacananti Ä• ha __ ``bahujanassÄ• â€™â€™ _
__paá¹-ibhogo, _ upayogavatthu paá¹-ibhogo, tassa hitÄ• ti __paá¹-ibhogiyÄ• . _ desakÄ• la
tadupakaraá¹‡Å«paá¹-á¹-hÄ• nÄ• di __veyyÄ• vaccakarÄ• _ sattÄ• . __abhiharantÄ«_ti byÄ
veyyÄ• vaccassa paá¹-iharaá¹‡ato pavattanakaraá¹‡ato __paá¹-ihÄ• ro, _ veyyÄ• vaccakar
__paá¹-ihÄ• raka_nti Ä• ha __ ``veyyÄ• vaccakarabhÄ• vaâ€™â€™ _nti. visavanaá¹ƒ __vis
etassa atthÄ«ti __visavÄ«_ti Ä• ha __ ``ciá¹‡á¹‡avasÄ«â€™â€™ _ti.

ekekalomatÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<232> __upavattatÄ«_ti anukÅ«labhÄ• vaá¹ƒ upecca vattati. tenÄ• ha __ ``ajjhÄ• sayaá¹ƒ

__ekekalomalakkhaá¹‡a_nti ekekasmiá¹ƒ lomakÅ«pe ekekalomatÄ• lakkhaá¹‡aá¹ƒ. __ekel

sarÄ«re ekekasmimpi lomakÅ«pe anekÄ• nipi lomÄ• ni uá¹-á¹-hahanti, na tathÄ• gatassa. te
lomakÅ«pesu ekekeheva uppannehi kuá¹‡á¸• alÄ• vattehi padakkhiá¹‡Ä• vattakajÄ• tehi nic
hotÄ«ti vuttaá¹ƒ ``ekekalomÅ«pacitaá¹…gavÄ• â€™â€™ ti.

cattÄ• lÄ«sÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<234> __abhinditabbapariso_ti parehi kenaci saá¹…gahena saá¹…gahetvÄ• , yuttikÄ• raá¹
bhinditabbapariso.

__apisuá¹‡avÄ• cÄ• yÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ, pesuÃ±Ã±assa paá¹-ipakkhabh
pisuá¹‡Ä• vÄ• cÄ• etassÄ• ti pisuá¹‡avÄ• co, tassa __pisuá¹‡avÄ• cassa_ puggalassa. __
158/ cattÄ• rÄ«sato Å«nabhÄ• vena na paripuá¹‡á¹‡Ä• . __viraá¸·Ä• _ti savivarÄ• .

pahÅ«tajivhÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<236> __Ä• deyyavÄ• co_ti \Be III 123/ \Ne III 111/ Ä• daragÄ• ravavasena Ä• dÄ• tabbava
__gahetabbavacano_ sirasÄ• sampaá¹-icchitasÄ• sano.

__baddhajivhÄ• _ti yathÄ• sukhena parivattati, evaá¹ƒ sirÄ• dÄ«hi palibuddhajivhÄ• . __gÅ
rasabahalatÄ• ya gÅ«á¸·hagaá¹‡á¸• asadisajivhÄ• . __dvijivhÄ• _ti agge kappabhÄ• vena d
__mammanÄ• _ti apparippuá¹-atalÄ• pÄ• . kharapharusakakkasÄ• divasena __saddo bhijja
vicchinditvÄ• pavattassaratÄ• ya __chinnassarÄ• vÄ• . _ anekÄ• kÄ• ratÄ• ya __bhinnass
amanuÃ±Ã±assaratÄ• ya __kÄ• kassarÄ• vÄ• . madhuro_ti iá¹-á¹-he, kammaphalena vatth
__pemanÄ«yo_ti pÄ«tisaÃ±janano, piyÄ• yitabbo vÄ• .

<237> __akkosayuttattÄ• _ti akkosupasaÃ±hitattÄ• akkosavatthusahitattÄ• . __Ä• bÄ• dha
paresaá¹ƒ pÄ«á¸·Ä• vahaá¹ƒ. bahuno janassa avamaddanato, pamaddÄ• bhÄ• vakaraá¹‡at
abÄ• á¸·ha_nti vÄ• ettha __a_-kÄ• ro vuddhiattho ``asekkhÄ• dhammÄ• â€™â€™ tiÄ• dÄ
tasmÄ• ativiya bÄ• á¸·haá¹ƒ pharusaá¹ƒ __gira_nti evamettha \Ee III 159/ attho veditabbo.
cettha ``na abhaá¹‡i na bhaá¹‡Ä«â€™â€™ ti saralopena niddeso. __susaá¹ƒhita_nti suá¹-á
pana suá¹-á¹-hu saá¹ƒhitaá¹ƒ? ``madhuraâ€™â€™ nti anantarameva vuttattÄ• madhuratÄ•
panassa madhuratÄ• ti Ä• ha __ ``suá¹-á¹-hu pemasaá¹ƒhitaâ€™â€™ _nti. upayogaputhutta
__vÄ• cÄ• _-saddoti Ä• ha __ ``vÄ• cÄ• yoâ€™â€™ _ti, sÄ• cassÄ• upayogaputhuttavisay
padena samÄ• nÄ• dhikaraá¹‡atÄ• ya daá¹-á¹-habbÄ• . __ ``kaá¹‡á¹‡asukhaâ€™â€™ _nti
bhÄ• vanapuá¹ƒsakaniddesoyanti dassetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ved
kÄ• lavipallÄ• senÄ• yaá¹ƒ niddesoti Ä• ha __ ``vedayitthÄ• â€™â€™ _ti. __brahmassarata
brahmuno sarasadisassarataá¹ƒ vÄ• . __bahÅ«naá¹ƒ bahu_nti bahÅ«naá¹ƒ janÄ• naá¹ƒ ba

sÄ«hahanulakkhaá¹‡avaá¹‡á¹‡anÄ•

<238> __appadhaá¹ƒsiko_ti appadhaá¹ƒsiyo. __ya_-kÄ• rassa hi __ka_-kÄ• raá¹ƒ katvÄ• ``niyyÄ• nikÄ• dhammÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ• 97) __guá¹‡ato_ti attanÄ• adhig yathÄ• á¹-hitaá¹-á¹-hÄ• nantarato.

__palÄ• pakathÄ• yÄ• _ti \Be III 124/ \Ne III 112/ samphappalÄ• pakathÄ• ya. __antopaviá ubhato vÄ• saá¹ƒkucitavisukÄ• . __vaá¹…kahanukÄ• _ ekapassena kuá¹-ilavisukÄ• . __pal olambamÄ• navisukÄ• .

<239> __vikiá¹‡á¹‡avacanÄ• _ \Ee III 160/ nÄ• ma samphappalÄ• pino, tappaá¹-ikkhepena mahÄ• bodhisattÄ• . vÄ• cÄ• eva tadatthÄ• dhigamupÄ• yatÄ• ya __ ``byÄ• ppathoâ€™â€ ``avikiá¹‡á¹‡a ... pe ... vacanapatho assÄ• â€™â€™ _ti. __ ``dvÄ«hi dvÄ«hÄ«â€™â€™ _ti Ä• meá¸• itavacanaá¹ƒ asamÄ• nÄ• dhikaraá¹‡ato, atha kho dvÄ«hi diguá¹‡atÄ• dassanant catÅ«hÄ«â€™â€™ _ti. tasmÄ• ``dvidugamÄ• â€™â€™ ti catugamÄ• vuttÄ• ti Ä• ha __ ``d __tathÄ• sabhÄ• vo_ti yathÄ• ssa vuttanayena kenaci appadhaá¹ƒsiyatÄ• hoti guá¹‡ehi, ta

samadantÄ• dilakkhaá¹‡avaá¹‡á¹‡anÄ•

<240> visuddhasÄ«lÄ• cÄ• ratÄ• ya parisuddhÄ• samantato sabbathÄ• vÄ• suddhÄ• pu __parisuddhaparivÄ• ro. _

<241> __pahÄ• sÄ«_ti tadaá¹…gavasena, vikkhambhanavasena ca pariccaji. tidivaá¹ƒ tÄ• puraá¹ƒ nagaraá¹ƒ etesanti __tidivapurÄ• , _ tÄ• vatiá¹ƒsadevÄ• , tesaá¹ƒ varo tidivapurava __tidivapuravarena. _ tenÄ• ha __ ``sakkenÄ• â€™â€™ _ti. lapanti kathenti etenÄ• ti __lap __ ``lapanajanti mukhajaâ€™â€™ _nti. suá¹-á¹-hu dhavalatÄ• ya __sukkÄ• , _ Ä«sakampi a __suci. _ sundarasaá¹‡á¹-hÄ• natÄ• ya suá¹-á¹-hu bhÄ• vanato, vipassanato ca __sobhanÄ manussÄ• naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• nÄ• dibhÄ• vena patiá¹-á¹-hÄ• bhÅ«to desaviseso ``ja pana saparivÄ• racatumahÄ• dÄ«pasaÃ±Ã±ito sabbo padeso tathÄ• vuttoti Ä• ha __ ``cakk janapadoâ€™â€™ _ti. nanu ca yathÄ• vutto padeso samuddaparicchinno, na cakkavÄ• á¸·a padeso cakkavÄ• á¸·aparicchinnopi hotÄ«ti tathÄ• vuttaá¹ƒ \Ee III 161/. ye vÄ• samuddani cakkavÄ• á¸·apÄ• danissitÄ• ca sattÄ• , tesaá¹ƒ te te padesÄ• patiá¹-á¹-hÄ• ti tepi saá¹…g ``cakkavÄ• á¸·aparicchinnoâ€™â€™ _ti avoca. __cakkavÄ• á¸·aparicchinno_ti ca cakkavÄ• evamettha attho daá¹-á¹-habbo. __tassÄ• _ti tassa cakkavattino. puna \Be III 125/ __tassÄ• janapadassa. __bahujana sukha_nti ettha paccattabahuvacanalopena bahujanaggahaá¹‡an ``bahujanÄ• â€™â€™ _ti. yathÄ• pana te hitasukhaá¹ƒ caranti, taá¹ƒ vidhiá¹ƒ dassetuá¹ƒ _ hutvÄ• â€™â€™ _ti vuttaá¹ƒ. __vigatapÄ• po_ti sabbaso \Ne III 113/ samucchindanena vini

__daratho_ vuccati kÄ• yiko, cetasiko ca pariá¸·Ä• ho. tattha cetasikapariá¸·Ä• ho ``vigatap
iminÄ• va vuttoti Ä• ha __ ``vigatakÄ• yikadarathakilamathoâ€™â€™ _ti. rÄ• gÄ• dayo yas
tassa malÄ«nabhÄ• vakaraá¹‡ena __malÄ• . _ kacavarabhÄ• vena __khilÄ• . _ sattÄ• naá¹
doso __kalÄ«_ti vuttaá¹ƒ __ ``dosakalÄ«naÃ±cÄ• â€™â€™ _ti. __panÅ«dehÄ«_ti samucch
nÄ«hÄ• rakehi, pajahanakehÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

ettha ca yasmÄ• sabbesampi lakkhaá¹‡Ä• naá¹ƒ mahÄ• purisasantÄ• nagatapuÃ±Ã±asam
taá¹ƒ puÃ±Ã±akammaá¹ƒ sabbassa lakkhaá¹‡assa kÄ• raá¹‡aá¹ƒ visiá¹-á¹-harÅ«pattÄ• ph
abhinnarÅ«pakÄ• raá¹‡aá¹ƒ bhinnasabhÄ• vassa phalassa paccayo bhavituá¹ƒ sakkoti, tas
lakkhaá¹‡assa yaá¹ƒ yaá¹ƒ puÃ±Ã±akammaá¹ƒ visesakÄ• raá¹‡aá¹ƒ, taá¹ƒ taá¹ƒ vibhÄ• ge
pavattÄ• . tattha yathÄ• yÄ• disaá¹ƒ kÄ• yasucaritÄ• dipuÃ±Ã±akammaá¹ƒ suppatiá¹-á¹-hit
vuttaá¹ƒ, tÄ• disameva ``uá¹‡hÄ«sasÄ«satÄ• yaâ€™â€™ kÄ• raá¹‡anti na sakkÄ• vattuá¹
daá¸·hasamÄ• dÄ• natÄ• visiá¹-á¹-hassa tassa suppatiá¹-á¹-hitapÄ• datÄ• ya kÄ• raá¹‡abh
vuttattÄ• , itarassa ca pubbaá¹…gamatÄ• visiá¹-á¹-hassa vuttattÄ• , evaá¹ƒ yÄ• disaá¹ƒ Ä•
kÄ• raá¹‡aá¹ƒ, na tÄ• disameva dÄ«ghaá¹…gulitÄ• ya, brahmujugattatÄ• ya ca kÄ• raá¹‡aá
phalassa. na hi abhinnarÅ«pakÄ• raá¹‡aá¹ƒ bhinnasabhÄ• vassa phalassa paccayo bhavitu
ekeneva kammunÄ• cakkhÄ• dinÄ• nindriyuppattiyaá¹ƒ avatthÄ• bhedato, sÄ• matthiyabhe
icchitabbo. na hi yadavatthaá¹ƒ kammaá¹ƒ cakkhussa kÄ• raá¹‡aá¹ƒ, tadavatthameva sotÄ•
hoti abhinnasÄ• matthiyaá¹ƒ vÄ• , tasmÄ• paÃ±cÄ• yatanikattabhÄ• vapatthanÄ• bhÅ«tÄ•
paccayavasena visiá¹-á¹-hasabhÄ• vÄ• kammassa visiá¹-á¹-hasabhÄ• vaphalanibbattanasa
paccayo hotÄ«ti ekampi anekavidhaphalanibbattanasamatthatÄ• vasena anekarÅ«pataá¹ƒ
evamidhÄ• pi ``ekampi pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡ivasena \Be III 126/ pavattaá¹ƒ kusal
Ä• yatapaá¹‡hitÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi lakkhaá¹‡Ä• naá¹ƒ nibbattakaá¹ƒ hotÄ«â€™â€™
virodho. tena vuttaá¹ƒ ``so tassa kammassa katattÄ• ... pe ... imÄ• ni tÄ«á¹‡i mahÄ• purisa
paá¹-ilabhatÄ«â€™â€™ ti nÄ• nÄ• kammunÄ• pana tesaá¹ƒ nibbattiyaá¹ƒ vattabbameva n
``tassa kammassÄ• â€™â€™ ti ekavacananiddeso sÄ• maÃ±Ã±avasenÄ• ti daá¹-á¹-habbo
satapuÃ±Ã±alakkhaá¹‡avacanaá¹ƒ samatthitaá¹ƒ hoti. ``imÄ• ni dve mahÄ• purisalakkhaá¹
tiÄ• dÄ«supi eseva nayoti.

lakkhaá¹‡asuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

8. siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

nidÄ• navaá¹‡á¹‡anÄ•

<242> pÄ• kÄ• rena \Ne III 114/ \Be III 127/ \Ee III 163/ parikkhittanti padaá¹ƒ Ä• netvÄ• sa
__gopuraá¹-á¹-Ä• lakayutta_nti dvÄ• rapÄ• sÄ• dena ceva tattha tattha pÄ• kÄ• ramatthake
patiá¹-á¹-hÄ• pitaaá¹-á¹-Ä• lakehi ca yuttaá¹ƒ. veá¸·Å«hi parikkhittattÄ• , abbhantare

pupphÅ«pagaphalÅ«pagarukkhasaÃ±channattÄ• ca __nÄ«lobhÄ• saá¹ƒ. _ chÄ• yÅ«dakas
bhÅ«mibhÄ• gasampattiyÄ• ca __manoramaá¹ƒ. _

__kÄ• á¸·akavesenÄ• _ti kalandakarÅ«pena. __nivÄ• pa_nti bhojanaá¹ƒ. __ta_nti uyyÄ• na

__ ``kho panÄ• â€™â€™ _ti vacanÄ• laá¹…kÄ• ramattametanti __tena samayenÄ• _ti atth
__gahapati mahÄ• sÄ• lo_ti gahapatibhÅ«to mahÄ• sÄ• ro, ra-kÄ• rassa la-kÄ• raá¹ƒ katvÄ
vibhavasampattiyÄ• mahÄ• sÄ• rappatto kuá¹-umbiko. __ ``putto panassa assaddhoâ€™â€
yaá¹ƒ suttanikkhepoti taá¹ƒ aá¹-á¹-huppattiá¹ƒ dassetuá¹ƒ Ä• raddhaá¹ƒ. kammaphalasaddh
__assaddho. _ ratanattaye pasÄ• dÄ• bhÄ• vena __appasanno. evamÄ• hÄ• _ti evaá¹ƒ idÄ

__yÄ• vajÄ«vaá¹ƒ anussaraá¹‡Ä«yÄ• hoti_ hitesitÄ• ya vuttÄ• pacchimÄ• vÄ• cÄ• ti adhi
visuá¹ƒ visuá¹ƒ disÄ• , tÄ• pana anekÄ• ti Ä• ha __ ``bahudisÄ• â€™â€™ _ti.

<243> __ ``na tÄ• va paviá¹-á¹-hoâ€™â€™ _tiÄ• dÄ«su vattabbaá¹ƒ heá¹-á¹-hÄ• vuttamev
imÄ• ya eva velÄ• ya. kiá¹ƒ carahÄ«ti Ä• ha __ ``paccÅ«sasamayepÄ«â€™â€™ _tiÄ• di. _
gahaá¹-á¹-hÄ• naá¹ƒ vinayatantibhÅ«taá¹ƒ ``gihinÄ• evaá¹ƒ vattitabbaâ€™â€™ nti gahaá¹-
gahaá¹-á¹-havattassa anavasesato imasmiá¹ƒ \Ne III 115/ sutte savisesaá¹ƒ \Ee III 164/ katv
__tathevÄ• _ti yathÄ• buddhacakkhunÄ• diá¹-á¹-haá¹ƒ, tatheva passi. __namassati_ vattav
gahetvÄ• á¹-hitattÄ• .

chadisÄ• divaá¹‡á¹‡anÄ•

<244> __vacanaá¹ƒ sutvÄ• va cintesi_ buddhÄ• nubhÄ• vena attasammÄ• paá¹‡idhÄ• nam
codiyamÄ• no. __na kira tÄ• etÄ• _ti tÄ• cha \Be III 128/ disÄ• etÄ• idÄ• ni mayÄ• nama
puratthimÄ• dikÄ• na honti kirÄ• ti. __nipÄ• tamatta_nti anatthakabhÄ• vaá¹ƒ tassa vadati.
pucchÄ• vacanaá¹ƒ.

bhagavÄ• gahapatiputtena namassitabbÄ• cha disÄ• pucchito desanÄ• kusalatÄ• ya Ä• d
tÄ• va paá¹-ipattiyÄ• naá¹ƒ bhÄ• janabhÅ«taá¹ƒ kÄ• tuá¹ƒ vajjanÄ«yavajjanatthaÃ±ceva se
ovÄ• daá¹ƒ dento __ ``yato kho gahapatiputtÄ• â€™â€™ _tiÄ• dinÄ• desanaá¹ƒ Ä• rabhi. t
kammabhÅ«tÄ• saá¹ƒkilesÄ• . __kilissantÄ«_ti kiliá¹-á¹-hÄ• malÄ«nÄ• viya á¹-hitÄ• , upat
attho. __tasmÄ• _ti kilissananimittattÄ• . yadipi surÄ• pÄ• naá¹ƒ paÃ±caverabhÄ• vena upÄ
tassa pana apÄ• yamukhabhÄ• vena parato vattukÄ• matÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• dike ev
vuttaá¹ƒ, na ``paÃ±cÄ• â€™â€™ ti. ``visuá¹ƒ akammapathabhÄ• vato cÄ• â€™â€™ ti apar
`surÄ• merayapÄ• naá¹ƒ, bhikkhave, Ä• sevitaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ nirayasaá¹ƒ
8.40) vacanato visuá¹ƒ kammapathabhÄ• vena Ä• gataá¹ƒ. tathÄ• hi taá¹ƒ duccaritakamma
duggatigÄ• mipiá¹-á¹-hivattakabhÄ• vena niyataâ€™â€™ nti keci, tesaá¹ƒ matena ekÄ• das

III 165/. tasmÄ• yathÄ• vuttesveva kammapathesu upakÄ• rakattasabhÄ• gattavasena anu
``visuá¹ƒ akammapathabhÄ• vato cÄ• â€™â€™ ti suvuttametaá¹ƒ. surÄ• pÄ• nassa bhogÄ
vattukÄ• matÄ• ya ``cattÄ• roâ€™â€™ tveva avoca. tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattav
__á¹-hÄ• naá¹ƒ, _ hetÅ«ti Ä• ha __ ``á¹-hÄ• nehÄ«ti kÄ• raá¹‡ehÄ«â€™â€™ _ti. apenti apa
etehÄ«ti __apÄ• yÄ• , _ apÄ• yÄ• naá¹ƒ, apÄ• yÄ• eva vÄ• mukhÄ• ni dvÄ• rÄ• nÄ«ti __a
vinÄ• samukhÄ• nÄ«_ti etthÄ• pi eseva nayo.

kiÃ±cÄ• pi ``ariyasÄ• vakassÄ• â€™â€™ ti pubbe sÄ• dhÄ• raá¹‡ato vuttaá¹ƒ, visesato pa
á¹-hitasseva vakkhamÄ• nanayo yujjatÄ«ti __ ``soti so sotÄ• pannoâ€™â€™ _ti vuttaá¹ƒ. pA
nihÄ«napariyÄ• yoti __ ``lÄ• makehÄ«â€™â€™ _ti vuttaá¹ƒ. apÄ• yadukkhaá¹ƒ, vaá¹-á¹-ad
pÄ• pakÄ• , tehi \Ne III 116/ __pÄ• pakehi. cha disÄ• paá¹-icchÄ• dento_ti tena tena bhÄ• g
``disÄ• â€™â€™ ti saÃ±Ã±ite cha bhÄ• ge satte yathÄ• tehi saddhiá¹ƒ attano chiddaá¹ƒ na
paá¹-icchÄ• dento paá¹-isandhÄ• rento. __vijinanatthÄ• yÄ• _ti \Be III 129/ abhibhavanatthÄ
diá¹-á¹-hadhammikaá¹ƒ, samparÄ• yikaÃ±ca anatthaá¹ƒ parivajjanavasena abhibhavati, tato
sampÄ• deti, so ubhayalokavijayÄ• ya paá¹-ipanno nÄ• ma hoti paccatthikaniggaá¹‡hanato,
tenÄ• ha __ ``ayaÃ±ceva lokoâ€™â€™ _tiÄ• di. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni __paÃ±ca verÄ•
hotÄ«_ti saá¹ƒsÄ• dhito hoti, tayidaá¹ƒ saá¹ƒsÄ• dhanaá¹ƒ kittisaddena idha sattÄ• naá¹ƒ c
166/, verÄ• bhÄ• vÄ• pÄ• danena ca hotÄ«ti Ä• ha __ ``paritosito ceva nipphÄ• dito cÄ• â€
verÄ• nÄ«_ti paÃ±ca veraphalÄ• ni uttarapadalopena.

__katamassÄ• _ti katame assa. __kilesasampayuttattÄ• kileso_ti taá¹ƒyogato taá¹ƒsadisaa
``pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, (DN I 226; MN I 271, 287, 297; SN a II 152; AN a
III 11; Dhs 499; Vibh 508) nÄ«laá¹ƒ vatthaâ€™â€™ nti ca. sampayuttatÄ• cettha tadekaá¹-
na ekuppÄ• dÄ• ditÄ• ya. evaÃ±ca katvÄ• pÄ• á¹‡Ä• tipÄ• takammassa diá¹-á¹-himÄ• nalo
siddhÄ• hoti, micchÄ• cÄ• rassa dosÄ• dÄ«hi kiliá¹-á¹-hatÄ• . tenÄ• ha __ ``saá¹ƒkilesoyev
vuttaatthavasena pana sammukhenapi nesaá¹ƒ kilesapariyÄ• yo labbhateva. __etadatthapa
``pÄ• á¹‡Ä• tipÄ• to khoâ€™â€™ tiÄ• dinÄ• vutto, etassa atthassa paridÄ«pakameva. yadi
Ä• ha __ ``gÄ• thÄ• bandhaâ€™â€™ _nti, tassa atthassa sukhaggahaá¹‡atthaá¹ƒ bhagavÄ
adhippÄ• yo.

catuá¹-hÄ• nÄ• divaá¹‡á¹‡anÄ•

<246> ``pÄ• pakammaá¹ƒ karotÄ«â€™â€™ ti kasmÄ• ayaá¹ƒ uddesaniddeso pavattoti an
``idaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. sukkapakkhavasena hi uddeso kato, kaá¹‡ha
Ä• raddho. __kÄ• rake_ti pÄ• pakammassa kÄ• rake. __akÄ• rako pÄ• kaá¹-o hoti_ yathÄ•
nÄ• ma, tathÄ• appaá¹-ipajjanato. saá¹ƒkilesadhammavivajjanapubbakaá¹ƒ vodÄ• nadham
idha desanÄ• kosallaá¹ƒ. __paá¹-hamataraá¹ƒ kÄ• rakaá¹ƒ dassento Ä• ha_ yathÄ• ``vÄ• n
gaá¹‡hÄ• â€™â€™ ti (Dhs-a 498) tathÄ• \Be III 130/ \Ee III 167/ hi bhagavÄ• aá¹-á¹-hatiá¹

dassento ``asevanÄ•  ca bÄ• lÄ• naâ€™â€™ nti (Khp 5.3; Sn 262) vatvÄ•  ``paá¹‡á¸• itÄ• n
sevanÄ• â€™â€™ ti (Khp 5.3; Sn 262) avoca. __chandÄ• gati_nti ettha sandhivasena saral
``chandena pemena agatiâ€™â€™ _nti. __chandÄ• _ti hetumhi nissakkavacananti Ä• ha __
chanda-saddo cettha taá¹‡hÄ• pariyÄ• yo, na kusalacchandÄ• dipariyÄ• yoti Ä• ha __ ``per
__parapadesÅ«_ti ``dosÄ• gatiá¹ƒ gacchantoâ€™â€™ tiÄ• dÄ«su vÄ• kyesu. __ ``eseva na
kopenÄ• â€™â€™ ti evamÄ• di atthavacanaá¹ƒ atidisati. __mitto_ti daá¸·hamitto, sambhatto
__sandiá¹-á¹-ho_ti diá¹-á¹-hamattasahÄ• yo. __pakativeravasenÄ• _ti pakatiyÄ• uppannave
cirakÄ• lÄ• nubandhavirodhavasenÄ• ti attho. tenevÄ• ha __ ``taá¹…khaá¹‡uppannakodhav
vÄ• taá¹ƒ vÄ• _ ayuttaá¹ƒ akÄ• raá¹‡aá¹ƒ __vatvÄ• . _ visame corÄ• dike, visamÄ• ni vÄ•
samÄ• dÄ• ya vattanena nissito __visamanissito. _

__chandÄ• gatiÄ• dÄ«ni na gacchati_ maggeneva catunnampi agatigamanÄ• naá¹ƒ pahÄ«
tathÄ• pavattÄ• apÄ• yagamanÄ«yÄ• akusalacittuppÄ• dÄ• veditabbÄ• agati gacchati et

yassati tena kittÄ«yatÄ«ti __yaso, _ thutighoso. yassati tena purecarÄ• nucarabhÄ• vena p
__yaso, _ parivÄ• roti Ä• ha __ ``kittiyasopi parivÄ• rayasopÄ«â€™â€™ _ti. __parihÄ• yatÄ
yÄ• vatake labbhati, tato parito hÄ• yati parikkhayaá¹ƒ gacchati.

chaapÄ• yamukhÄ• divaá¹‡á¹‡anÄ•

<247> pÅ«ve bhÄ• jane pakkhipitvÄ• tajjaá¹ƒ udakaá¹ƒ datvÄ• madditvÄ• katÄ• \Ee III 1
evaá¹ƒ sesasurÄ• pi. __kiá¹‡á¹‡Ä• _ti pana tassÄ• surÄ• ya bÄ«jaá¹ƒ vuccati, ye ``surÄ• m
vuccanti, te pakkhipitvÄ• katÄ• __kiá¹‡á¹‡apakkhittÄ• . _ harÄ«takÄ«sÄ• sapÄ• dinÄ• nÄ•
__sambhÄ• rasaá¹ƒyuttÄ• . _ madhukatÄ• lanÄ• á¸·ikerÄ• dipuppharaso cirapÄ• rivÄ• siko
panasÄ• diphalaraso __phalÄ• savo. _ muddikÄ• raso __madhvÄ• savo. _ ucchuraso __gu
harÄ«takÄ• malakakaá¹-ukabhaá¹‡á¸• Ä• dinÄ• nÄ• sambhÄ• rÄ• naá¹ƒ raso cirapÄ• rivÄ•
sabbampÄ«_ti taá¹ƒ sabbaá¹ƒ dasavidhampi. __madakaraá¹‡avasena_ \Be III 131/ __majja
madayatÄ«ti katvÄ• . surÄ• merayamajje pamÄ• daá¹-á¹-hÄ• naá¹ƒ __surÄ• merayamajjapa
yogo_ti punappunaá¹ƒ taá¹ƒsamaá¹…gitÄ• . tenÄ• ha __ ``punappunaá¹ƒ karaá¹‡aâ€™â€™
pavattananti attho. __uppannÄ• ceva bhogÄ• parihÄ• yanti_ pÄ• nabyasanena byasanaka
nuppajjanti_ pamattassa kammantesu Ã±Ä• yakaraá¹‡Ä• bhÄ• vato. __bhogÄ• na_nti bhuÃ
``bhogÄ• â€™â€™ ti laddhanÄ• mÄ• naá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ. apÄ• yamukha-saddass
__avelÄ• yÄ• _ti ayuttavelÄ• ya. yadÄ• vicarato attharakkhÄ• dayo na honti. __visikhÄ• su
vicaraá¹‡aá¹ƒ.

__samajjÄ• _ vuccati maho, yattha naccÄ• nipi payojÄ«yanti, tesaá¹ƒ dassanÄ• diatthaá¹ƒ
caraá¹‡aá¹ƒ upagamanaá¹ƒ __samajjÄ• bhicaraá¹‡aá¹ƒ. naccÄ• didassanavasenÄ• _ti nac
dassanÄ• divasenÄ• ti Ä• disaddalopo daá¹-á¹-habbo, dassanena vÄ• savanampi gahitaá¹

Ä• locanasabhÄ• vatÄ• ya vÄ• paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ savanakiriyÄ• yapi dassanas
``dassanavasenaâ€™â€™ icceva vuttaá¹ƒ. idha \Ee III 169/ cittÄ• lasiyatÄ• akÄ• raá¹‡anti
``kÄ• yÄ• lasiyatÄ• â€™â€™ _ti vuttaá¹ƒ. __yuttappayuttatÄ• _ti tappasutatÄ• atirekatarat

surÄ• merayassa chaÄ• dÄ«navÄ• divaá¹‡á¹‡anÄ•

<248> sayaá¹ƒ daá¹-á¹-habbanti __sandiá¹-á¹-haá¹ƒ. _ sandiá¹-á¹-hameva __sandiá¹-á¹-hik
dhanajÄ• nisaddÄ• pekkhÄ• ya pana itthiliá¹…gavasena niddeso, diá¹-á¹-hadhammikÄ• ti a
``idhalokabhÄ• vinÄ«â€™â€™ _ti. samaá¹ƒ, sammÄ• passitabbÄ• ti vÄ• __sandiá¹-á¹-hik
pÄ• nasamakÄ• labhÄ• vinÄ«ti attho. __kalahappavaá¸• á¸• hanÄ«_ mittassa kalahe anÄ•
__khettaá¹ƒ_ uppattiá¹-á¹-hÄ• nabhÄ• vato. __Ä• yatana_nti vÄ• kÄ• raá¹‡aá¹ƒ, Ä• karo v
akittiá¹ƒ pÄ• puá¹‡anti_ akittisaá¹ƒvattaniyassa kammassa pasavanato. __kopÄ«naá¹ƒ_ vÄ
akattabbarahassakammaá¹ƒ. surÄ• madamattÄ• ca pubbe attanÄ• kataá¹ƒ tÄ• disaá¹ƒ ka
vicaritvÄ• mattakÄ• le paccatthikÄ• nampi vivaranti pÄ• kaá¹-aá¹ƒ karonti, tena tesaá¹ƒ sÄ•
kopÄ«nassa nidaá¹ƒsanato __ ``kopÄ«nanidaá¹ƒsanÄ«â€™â€™ _ti vuccatÄ«ti evamettha a
__kammassakatÄ• paÃ±Ã±a_nti nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``yaá¹ƒ kiÃ±ci lokiya
karotiyevÄ• â€™â€™ ti hi sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. tathÄ• hi byatirekamukhena tamatthaá¹
III 132/ __ ``maggapaÃ±Ã±aá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``antomukhameva na
surÄ• ya maggapaÃ±Ã±Ä• dubbalakaraá¹‡assa durasamussÄ• ritabhÄ• vamÄ• ha \Ee III 1
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e sÄ• matthiyavighÄ• to acodito hoti ariyÄ• naá¹ƒ anuppayo
nayidaá¹ƒ evaá¹ƒ upayogopi nÄ• ma sadÄ• tesaá¹ƒ natthi, kuto kiccakaraá¹‡anti imassa at
pana aá¹-á¹-hÄ• naparikappavasenassÄ• kadÄ• ci siyÄ• upayogo, tathÄ• pi so tassÄ• du
nÄ• lameva sammadeva paá¹-ipakkhadÅ«rÄ«bhÄ• vena suppatiá¹-á¹-hitabhÄ• vato. tenÄ•
dubbalaá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti. maggasÄ«sena cettha ariyÄ• naá¹ƒ sabbass
III 119/ paÃ±Ã±Ä• ya dubbalabhÄ• vÄ• pÄ• dÄ• ne asamatthatÄ• dassitÄ• ti daá¹-á¹-habba
__padaá¹ƒ, _ kÄ• raá¹‡aá¹ƒ.

<249> __attÄ• pissa_ akÄ• lacÄ• rissa __agutto_ sarasato __arakkhito_ upakkamatopi par
aparivajjanato. tenÄ• ha __ ``avelÄ• ya caranto hÄ«â€™â€™ _tiÄ• di. __kaá¹‡á¹-akÄ• dÄ«
sobbhÄ• dike saá¹…gaá¹‡hÄ• ti. __verinopÄ«_ti __pi_-saddena corÄ• dikÄ• saá¹…gayhan
puttaggahaá¹‡ena puttÄ«pi gahitÄ• ti Ä• ha __ ``puttadhÄ«taroâ€™â€™ _ti. __bahi patthan
kÄ• mapatthanÄ• vasena antogehassitato nibaddhavatthuto bahiddhÄ• patthanaá¹ƒ katvÄ•
katapÄ• pakammesÅ«_ti parehi katÄ• su pÄ• pakiriyÄ• su. __saá¹…kitabbo hoti_ akÄ• le ta
__ruhati_ yasmiá¹ƒ padese corikÄ• pavattÄ• , tattha parehi diá¹-á¹-hattÄ• . __vattuá¹ƒ na s
dukkhaá¹ƒ, ettakaá¹ƒ domanassaâ€™â€™ nti paricchinditvÄ• vattuá¹ƒ na sakkÄ• . __taá¹ƒ
puggale __Ä• haritabbaá¹ƒ_ tassa upari pakkhipitabbaá¹ƒ __hoti_. kathaá¹ƒ? __aÃ±Ã±asm
Ä• saá¹…kitabbe __asati. itÄ«_ti evaá¹ƒ. __so_ti vikÄ• lacÄ• rÄ«. __purakkhato_ \Ee III 171
Ä• saá¹…kante katvÄ• carati.

<250> __naá¹-anÄ• á¹-akÄ• dinacca_nti naá¹-ehi nÄ• á¹-akehi naccitabbanÄ• á¹-akÄ• dina
avasiá¹-á¹-haá¹ƒ sabbaá¹ƒ saá¹…gaá¹‡hÄ• ti. ``tattha gantabbaá¹ƒ hotÄ«â€™â€™ ti vatvÄ•
yathÄ• anuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ anuppÄ• do, uppannÄ• naÃ±ca vinÄ• so hoti, taá
_tiÄ• di vuttaá¹ƒ. __gÄ«ta_nti saragataá¹ƒ, pakaraá¹‡agataá¹ƒ \Be III 133/, tÄ• á¸·agataá¹ƒ,
gandhabbasatthavihitaá¹ƒ aÃ±Ã±ampi sabbaá¹ƒ gÄ«taá¹ƒ veditabbaá¹ƒ. __vÄ• dita_nti
vÄ«á¹‡Ä• veá¹‡umudiá¹…gÄ• divÄ• danaá¹ƒ. __akkhÄ• na_nti bhÄ• ratayuddhasÄ«tÄ• har
__pÄ• á¹‡issara_nti kaá¹ƒsatÄ• á¸·aá¹ƒ, ``pÄ• á¹‡itÄ• á¸·aâ€™â€™ ntipi vadanti. __kumbha
caturassaambaá¹‡akatÄ• á¸·aá¹ƒ. ``kuá¹-abherisaddoâ€™â€™ ti keci. __ ``eseva nayoâ€™
á¹-hÄ• neâ€™â€™ tiÄ• dinÄ• nacce vuttamatthaá¹ƒ gÄ«tÄ• dÄ«su atidisati.

<251> __jaya_nti jÅ«taá¹ƒ jinanto. __vera_nti jitena kÄ«á¸·akapurisena jayanimittaá¹ƒ attan
virodhaá¹ƒ __pasavati_ uppÄ• deti. taÃ±hissa verapasavanaá¹ƒ dassetuá¹ƒ __ ``jitaá¹ƒ may
vuttaá¹ƒ. __jino_ti jÅ«taparÄ• jayÄ• pannÄ• ya dhanajÄ• niyÄ• jino. tenÄ• ha __ ``aÃ±Ã±en
_tiÄ• di. __vittaá¹ƒ anusocatÄ«_ti taá¹ƒ jinaá¹ƒ vittaá¹ƒ uddissa anutthunati. __vinicchayaá¹-
yasmiá¹ƒ kismiÃ±ci aá¹-á¹-avinicchayaá¹-á¹-hÄ• ne. __sakkhipuá¹-á¹-hassÄ• _ti \Ee III 172/
puá¹-á¹-hassa. __akkhasoá¹‡á¸• o_ti akkhadhutto. __jÅ«takaro_ti jÅ«tapamÄ• daá¹-á¹-hÄ•
kulaputto_ti kulaputto nÄ• ma tvaá¹ƒ, na \Ne III 120/ mayaá¹ƒ tayi kolaputtiyaá¹ƒ idÄ• ni pas
adhippÄ• yo. __chinnabhinnako_ti chinnabhinnahirottappo, ahiriko anottappÄ«ti attho. __tas
tassa atthÄ• ya.

__anicchito_ti na icchito. __positabbÄ• bhavissati_ jÅ«taparÄ• jayena sabbakÄ• laá¹ƒ ritta

pÄ• pamittatÄ• ya chaÄ• dÄ«navÄ• divaá¹‡á¹‡anÄ•

<252> __akkhadhuttÄ• _ti akkhesu dhuttÄ• , akkhanimittaá¹ƒ atthavinÄ• sakÄ• . __itthisoá¹
soá¹‡á¸• Ä• , itthisambhoganimittaá¹ƒ Ä• tappanakÄ• . tathÄ• __bhattasoá¹‡á¸• Ä• _dayo v
uparÅ«pari surÄ• pipÄ• sÄ• . tenÄ• ha __ ``pÄ• nasoá¹‡á¸• Ä• â€™â€™ _ti. __nekatikÄ• _
mettiuppattiá¹-á¹-hÄ• natÄ• ya __mittÄ• honti. tasmÄ• _ti pÄ• pamittatÄ• ya.

<253> __kammanta_nti kammaá¹ƒ, yathÄ• suttaá¹ƒyeva suttanto, evaá¹ƒ kammaá¹ƒyeva
__gacchÄ• mÄ• ti vutto. _ kammaá¹ƒ vÄ• anto niá¹-á¹-hÄ• naá¹ƒ gacchati etthÄ• ti __kamm
kammakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ __gacchÄ• mÄ• ti vutto. _

__pannasakhÄ• _ti \Be III 134/ suraá¹ƒ pÄ• tuá¹ƒ panne paá¹-ipajjante eva sakhÄ• ti panna
``ayamevatthoâ€™â€™ _ti. ``sammiyasammiyoâ€™â€™ ti vacanamettha atthÄ«ti __samm
``sammasammÄ• ti vadantoâ€™â€™ _ti. __sahÄ• yo hotÄ«_ti sahÄ• yo viya hoti. __otÄ• ra
pariyesati anatthamassa kÄ• tukÄ• mo. __verappasavo_ti parehi attani verassa pasavanaá¹

tenÄ• ha __ ``verabahulatÄ• â€™â€™ _ti. paresaá¹ƒ kariyamÄ• no anattho ettha atthÄ«ti _
__anatthatÄ• _ti Ä• ha __ ``anatthakÄ• ritÄ• â€™â€™ _ti. yo hi paresaá¹ƒ \Ee III 173/ anatt
atthato attano anatthakÄ• ro nÄ• ma, tasmÄ• __anatthatÄ• _ti ubhayÄ• natthakÄ• ritÄ• . __
kucchito ariyo __kadariyo. _ yassa dhammassa vasena so ``kadariyoâ€™â€™ ti vuccati, so
macchariyaá¹ƒ. taá¹ƒ pana dubbisajjanÄ«yabhÄ• ve á¹-hitaá¹ƒ sandhÄ• yÄ• ha __ ``suá¹-á¹
thaddhamacchariyabhÄ• â€™â€™ vo_ti. avipaá¹‡á¹‡asabhÄ• vato uá¹-á¹-hÄ• tuá¹ƒ asakko
__saá¹ƒsÄ«dantova iá¹‡aá¹ƒ vigÄ• hati_ nÄ• ma. sÅ«riye anuggate eva kammante anÄ• ra
__anuá¹-á¹-hÄ• nasÄ«lo. _

__atthÄ• _ti dhanÄ• ni. __atikkamantÄ«_ti apagacchanti. atha vÄ• __atthÄ• _ti kiccÄ• ni. _
III 121/ atikkantakÄ• lÄ• ni honti, tesaá¹ƒ atikkamopi atthato dhanÄ• nameva atikkamo. __in
iminÄ• ``yato kho gahapatiputtÄ• â€™â€™ tiÄ• di (DN III 244) nayappavattena kathÄ• saá¹
hitÄ• dhigamÅ«pÄ• yena. __ettakaá¹ƒ kamma_nti cattÄ• ro kammakilesÄ• , cattÄ• ri agatiga
apÄ• yamukhÄ• nÄ«ti evaá¹ƒ vuttaá¹ƒ cuddasavidhaá¹ƒ pÄ• pakammaá¹ƒ.

mittapatirÅ«pakavaá¹‡á¹‡anÄ•

<254> __anattho_ti ``bhogajÄ• ni, Ä• yasakyaá¹ƒ, parisamajjhe maá¹…kubhÄ• vo, sammÅ
evaá¹ƒ Ä• diko diá¹-á¹-hadhammiko ``duggatiparikileso, sugatiyaÃ±ca appÄ• yukatÄ• , bahv
atidaliddatÄ• , appannapÄ• natÄ• â€™â€™ ti evaá¹ƒ Ä• diko ca anattho __uppajjati. yÄ• ni
attÄ• nuvÄ• dabhayaparÄ• nuvÄ• dabhayadaá¹‡á¸• abhayÄ• dÄ«ni loke labbhamÄ• nÄ• ni
__upaddavÄ• _ti antarÄ• yÄ• . __upasaggÄ• _ti sarÄ«rena saá¹ƒsaá¹-á¹-hÄ• ni viya \Be III
uppajjanakÄ• ni byasanÄ• ni. __aÃ±Ã±adatthÅ«_ti ekantenÄ• ti etasmiá¹ƒ atthe nipÄ• to ``a
tiÄ• dÄ«su (DN I 42) viyÄ• ti vuttaá¹ƒ __ ``ekaá¹ƒsenÄ• â€™â€™ _ti. __yaá¹ƒ kiÃ±ci_ gaha
__haratiyeva_ gaá¹‡hÄ• tiyeva. vÄ• cÄ• \Ee III 174/ eva paramÄ• etassa kammanti __vac
``vacanamattenevÄ• â€™â€™ _tiÄ• di. __anuppiya_nti takkanaá¹ƒ, yaá¹ƒ vÄ• ``rucÄ«â€™
surÄ• pÄ• nÄ• dÄ«hi bhogÄ• apenti vigacchanti, tesu tesaá¹ƒ __apÄ• yesu_ byasanahetÅ«

<255> __hÄ• rakoyeva hoti, _ na dÄ• yako, tamassa ekaá¹ƒsato hÄ• rakabhÄ• vaá¹ƒ dass
_tiÄ• di vuttaá¹ƒ. __yaá¹ƒ kiÃ±ci appaka_nti pupphaphalÄ• di yaá¹ƒ kiÃ±ci parittaá¹ƒ vatthua
pattheti_ bahuá¹ƒ mahagghaá¹ƒ vatthayugÄ• diá¹ƒ paccÄ• sÄ«sati. dÄ• so viya hutvÄ• mitt
karonto kathaá¹ƒ amitto nÄ• ma jÄ• toti Ä• ha __ ``ayaâ€™â€™ _ntiÄ• di. yassa kiccaá¹ƒ ka
anatthaparihÄ• ratthaá¹ƒ, attano mittabhÄ• vadassanatthaÃ±ca, taá¹ƒ __sevati. atthakÄ• ra
vaá¸• á¸• hinimittaá¹ƒ, ayametesaá¹ƒ bhedo.

<256> __pare_ti paradivase. __na Ä• gato sÄ«_ti Ä• gato nÄ• hosi. __khÄ«á¹‡a_nti tÄ• dis
dinnattÄ• . __sassasaá¹…gahe_ti sassato kÄ• tabbadhaÃ±Ã±asaá¹…gahe __kate. _

<257> ``dÄ• nÄ• dÄ«su yaá¹ƒ kiÃ±ci karomÄ• â€™â€™ ti vutte ``sÄ• dhu samma karomÄ•
imamatthaá¹ƒ __ ``kalyÄ• á¹‡epi eseva nayoâ€™â€™ _ti atidisati. nanu evaá¹ƒ anujÄ• nan
mitto eva, na amitto mittapatirÅ«pakoti? anuppiyabhÄ• á¹‡Ä«dassanamattametaá¹ƒ. sahÄ•
tasmiá¹ƒ vÄ• kate uppajjanakavirodhÄ• diá¹ƒ asallakkhetvÄ• ``karomÄ• â€™â€™ ti vutte
``sÄ• dhu samma karomÄ• â€™â€™ ti anuppiyaá¹ƒ bhaá¹‡ati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``
anujÄ• nÄ• tÄ«â€™â€™ ti. tena vuttaá¹ƒ ``kalyÄ• á¹‡epi eseva nayoâ€™â€™ ti.

<259> __mittapatirÅ«pakÄ• ete_ mittÄ• ti __evaá¹ƒ jÄ• nitvÄ• . _

suhadamittavaá¹‡á¹‡anÄ•

<260> __sundarahadayÄ• _ti \Be III 136/ pemassa atthivasena bhaddacittÄ• .

<261> __pamattaá¹ƒ rakkhatÄ«_ti ettha pamÄ• davasena kiÃ±ci \Ee III 175/ ayutte kate tÄ•
rakkhaá¹‡aá¹ƒ ``bhÄ«tassa saraá¹‡aá¹ƒ hotÄ«â€™â€™ ti iminÄ• va taá¹ƒ gahitanti tato aÃ±
rakkhaá¹‡avidhiá¹ƒ dassetuá¹ƒ __ ``majjaá¹ƒ pivitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. gehe Ä• ra
bahigamanampi pamÄ• dapakkhikamevÄ• ti __ ``sahÄ• yo bahigato vÄ• hotÄ«â€™â€™ _t
bhayaá¹ƒ paá¹-ibÄ• hanto. bhogahetutÄ• ya phalÅ«pacÄ• rena dhanaá¹ƒ __ ``bhogaâ€™â€
__kiccakaraá¹‡Ä«ye_ti khuddake, mahante ca kÄ• tabbe __uppanne. _

<262> __nigÅ«hituá¹ƒ yuttakatha_nti nigÅ«hituá¹ƒ chÄ• detuá¹ƒ yuttakathaá¹ƒ, nigÅ«hituá¹
etassÄ• ti __nigÅ«hituá¹ƒ yuttakathaá¹ƒ, _ attano kammaá¹ƒ. __rakkhatÄ«_ti anÄ• vikaront
__jÄ«vitampÄ«_ti __pi_-saddena kimaá¹…gaá¹ƒ pana aÃ±Ã±aá¹ƒ pariggahitavatthunti dass

<263> __passantesu passantesÅ«_ti Ä• meá¸• itavacanena nivÄ• riyamÄ• nassa pÄ• pass
dÄ«peti. punappunaá¹ƒ karonto hi pÄ• pato visesena nivÄ• retabbo hoti. __saraá¹‡esÅ«_ti
abhinnÄ• ni katvÄ• paá¹-ipajja, __saraá¹‡esu_ vÄ• upÄ• sakabhÄ• vena __vattassu. nipuá
__kÄ• raá¹‡a_nti kammassakatÄ• dibhedayuttaá¹ƒ. __idaá¹ƒ kamma_nti imaá¹ƒ dÄ• nÄ• di
``kammaâ€™â€™ nti sÄ• dhÄ• raá¹‡ato vuttassÄ• pi tassa ``sagge nibbattantÄ«â€™â€™ t
saddhÄ• hirottappÄ• lobhÄ• diguá¹‡adhammasamaá¹…gitÄ• viya kusalabhÄ• vo jotito hoti
saggagÄ• mimaggo. yathÄ• ha ---

``saddhÄ• \Ne III 123/ hiriyaá¹ƒ kusalaÃ±ca dÄ• naá¹ƒ,

dhammÄ• ete sappurisÄ• nuyÄ• tÄ• .

etaÃ±hi maggaá¹ƒ diviyaá¹ƒ vadanti,

etena hi gacchati devalokaâ€™â€™ nti || (AN c 8.32).

<264> bhavanaá¹ƒ \Be III 137/ \Ee III 176/ sampattivaá¸• á¸• hanaá¹ƒ __bhavo_ti attho, tap
__abhavo_ti Ä• ha __ ``abhavena avuá¸• á¸• hiyÄ• â€™â€™ _ti. __pÄ• rijuÃ±Ã±a_nti jÄ• n
attamano na hoti anukampakabhÄ• vato. aÃ±Ã±adatthu taá¹ƒ abhavaá¹ƒ attani Ä• patitaá¹ƒ
taá¹ƒ bhavaá¹ƒ sarÅ«pato dassetuá¹ƒ __ ``tathÄ• rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __virÅ
pÄ• sÄ• diko_ti tasseva vevacanaá¹ƒ. __sujÄ• to_ti sundarajÄ• tiko jÄ• tisampanno.

<265> __jala_nti jalanto. __aggÄ«vÄ• _ti aggikkhandho viya. __bhÄ• satÄ«_ti virocati. yasm
savisesaá¹ƒ virocanaá¹ƒ loke pÄ• kaá¹-abhÄ• vaÃ±ca dassetuá¹ƒ ``jalaá¹ƒ aggÄ«va bhÄ• s
tasmÄ• yadÄ• aggi savisesaá¹ƒ virocati, yattha ca á¹-hito dÅ«re á¹-hitÄ• nampi paÃ±Ã±Ä•
dassanÄ• divasena tamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``rattiâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

``bhamarasseva irÄ«yatoâ€™â€™ ti etenevassa bhogasaá¹ƒharaá¹‡aá¹ƒ dhammikaá¹ƒ Ã±
``attÄ• nampÄ«â€™â€™ _tiÄ• dimÄ• ha. __rÄ• siá¹ƒ karontassÄ• _ti yathÄ• ssa dhanadha
sampiá¹‡á¸• itaá¹ƒ rÄ• sibhÅ«taá¹ƒ hutvÄ• tiá¹-á¹-hati, evaá¹ƒ irÄ«yato Ä• yÅ«hantassa ca
rathacakkappamÄ• á¹‡aá¹ƒ. __nicaya_nti vuá¸• á¸• hiá¹ƒ parivuá¸• á¸• hiá¹ƒ. ``bhogÄ• san
keci paá¹-hanti.

__samÄ• hatvÄ• _ti saá¹ƒharitvÄ• . __alaá¹ƒ_-saddo ``alameva sabbasaá¹…khÄ• resu nib
virajjituâ€™â€™ ntiÄ• dÄ«su (DN II 272; SN a II 124, 129, 134, 143) yuttanti imamatthaá¹ƒ
``alamariyaÃ±Ä• á¹‡adassanavisesaâ€™â€™ ntiÄ• dÄ«su (MN I 328) pariyattanti. yo veá¹-
177/ (Sn 217) viya atta-saddo sabhÄ• vapariyÄ• yoti taá¹ƒ sabbaá¹ƒ dassento __ ``yuttasab
_tiÄ• dimÄ• ha. __saá¹‡á¹-hapetu_nti sammÄ• á¹-hapetuá¹ƒ, sammadeva pavattetunti atth

__evaá¹ƒ vibhajanto_ti evaá¹ƒ vuttanayena attano dhanaá¹ƒ catudhÄ• vibhajanto vibhajan
ganthati_ soá¸·asa kalyÄ• á¹‡amittÄ• ni mettÄ• ya ajÄ«rÄ• panena pabandhati. tenÄ• ha __
á¹-hapetÄ«â€™â€™ _ti \Ne III 124/. kathaá¹ƒ pana vuttanayena catudhÄ• bhogÄ• naá¹ƒ vi
ganthatÄ«ti Ä• ha __ ``yassa hÄ«â€™â€™ _tiÄ• di. tenÄ• ha bhagavÄ• ``dadaá¹ƒ mittÄ• n
246). __bhuÃ±jeyyÄ• _ti \Be III 138/ upabhuÃ±jeyya, upayuÃ±jeyya cÄ• ti attho.
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikÄ• dÄ«naá¹ƒ dÄ• navasena ceva adhivatthadevatÄ•
nhÄ• pitÄ• dÄ«naá¹ƒ vetanavasena ca viniyogopi upayogo eva. tathÄ• hi vakkhati ``imesu
nÄ• ma heá¹-á¹-himantena vayato catugguá¹‡o icchitabbo, aÃ±Ã±athÄ• vayo avicchedavas
nidheyya, bhÄ• jeyya ca asambhateti vuttaá¹ƒ __ ``dvÄ«hi kammaá¹ƒ payojayeâ€™â€™ _ti
nidahitvÄ• , bhÅ«migataá¹ƒ katvÄ• ti attho. __rÄ• jÄ• divasenÄ• _ti __Ä• di_-saddena aggiu
saá¹…gaá¹‡hÄ• ti. __nhÄ• pitÄ• dÄ«na_nti __Ä• di_-saddena kulÄ• larajakÄ• dÄ«naá¹ƒ sa

chaddisÄ• paá¹-icchÄ• danakaá¹‡á¸• avaá¹‡á¹‡anÄ•

<266> __catÅ«hi kÄ• raá¹‡ehÄ«_ti na chandagamanÄ• dÄ«hi catÅ«hi kÄ• raá¹‡ehi \Ee III
pahÄ• yÄ• _ti ``cattÄ• ro kammakilesÄ• â€™â€™ ti vuttaá¹ƒ akusalaÃ±ceva agatigamanÄ•
kÄ• raá¹‡ehÄ«_ti surÄ• pÄ• nÄ• dÄ«su Ä• dÄ«navadassanasaá¹…khÄ• tehi chahi kÄ• raá¹
chabbidhaá¹ƒ __bhogÄ• naá¹ƒ apÄ• yamukhaá¹ƒ_ vinÄ• samukhaá¹ƒ __vajjetvÄ• . soá¸·as
upakÄ• rÄ• divasena cattÄ• ro, pamattarakkhaá¹‡Ä• dikiccavisesavasena paccekaá¹ƒ cattÄ
soá¸·asavidhe kalyÄ• á¹‡amitte __sevanto_ bhajanto. satthavÄ• á¹‡ijjÄ• dimicchÄ• jÄ«vaá¹
vattanato __dhammikena Ä• jÄ«vena jÄ«vati. namassitabbÄ• _ti upakÄ• ravasena, guá¹‡av
sabbadÄ• natena hutvÄ• vattitabbÄ• . disÄ• -saddassa attho heá¹-á¹-hÄ• vutto eva. __Ä•
sammÄ• appaá¹-ipattiyÄ• , micchÄ• paá¹-ipattiyÄ• ca uppajjanakaanattho. so hi bhÄ• yant
nti vuccati. yena kÄ• raá¹‡ena mÄ• tÄ• pituÄ• dayo puratthimÄ• dibhÄ• vena apadiá¹-á¹-hÄ
``pubbupakÄ• ritÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, tena atthasarikkhatÄ• ya nesaá¹ƒ puratt
tathÄ• hi mÄ• tÄ• pitaro puttÄ• naá¹ƒ puratthimabhÄ• vena tÄ• va upakÄ• ribhÄ• vena diss
puratthimÄ• disÄ• . Ä• cariyÄ• antevÄ• sikassa dakkhiá¹‡abhÄ• vena, hitÄ• hitaá¹ƒ patiku
dakkhiá¹‡Ä• rahatÄ• ya ca vuttanayena dakkhiá¹‡Ä• disÄ• . iminÄ• nayena __ ``pacchimÄ
yathÄ• rahaá¹ƒ \Be III 139/ attho veditabbo. gharÄ• vÄ• sassa dukkhabahulatÄ• ya te te ca
yathÄ• uppatitadukkhanittharaá¹‡atthÄ• ti vuttaá¹ƒ __ ``te te dukkhavisese uttaratÄ«â€™â€
dÄ• sakammakarÄ• sÄ• mikassa pÄ• dÄ• naá¹ƒ payirupÄ• sanavasena ceva tadanucchav
yebhuyyena \Ne III 125/ santikÄ• vacarÄ• , tasmÄ• vuttaá¹ƒ __ ``pÄ• damÅ«le patiá¹-á¹-hÄ
__guá¹‡ehÄ«_ti uparibhÄ• vÄ• vahehi guá¹‡ehi. __upari á¹-hitabhÄ• venÄ• _ti \Ee III 179/ s
patiá¹-á¹-hitabhÄ• vena.

<267> __bhato_ti posito, taá¹ƒ pana bharaá¹‡aá¹ƒ jÄ• takÄ• lato paá¹-á¹-hÄ• ya sukhapac
dukkhapaccayÄ• paharaá¹‡ena ca tehi pavattitanti dassetuá¹ƒ __ ``thaÃ±Ã±aá¹ƒ pÄ• yetvÄ
__jaggito_ti paá¹-ijaggito. __te_ti mÄ• tÄ• pitaro.

mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ khettÄ• diá¹ƒ avinÄ• setvÄ• rakkhitaá¹ƒ tesaá¹ƒ parampar
kÄ• raá¹‡aá¹ƒ hotÄ«ti __ ``taá¹ƒ rakkhanto kulavaá¹ƒsaá¹ƒ saá¹‡á¹-hapeti nÄ• mÄ• â€™â€
__adhammikavaá¹ƒsato_ti ``kulappadesÄ• dinÄ• attanÄ• sadisaá¹ƒ ekaá¹ƒ purisaá¹ƒ ghaâ
hatthe vÄ• bandhamaá¹‡iyaá¹ƒ vÄ• hÄ• retabbaâ€™â€™ nti evaá¹ƒ Ä• dinÄ• pavattaadh
__hÄ• retvÄ• _ti apanetvÄ• taá¹ƒ gÄ• haá¹ƒ vissajjÄ• petvÄ• . mÄ• tÄ• pitaro tato gÄ• hato
tesaá¹ƒ paramparÄ• hÄ• rikÄ• siyÄ• . __dhammikavaá¹ƒse_ti hiá¹ƒsÄ• diviratiyÄ• dhammi
paveá¹‡iyaá¹ƒ. __á¹-hapento_ti patiá¹-á¹-hapento. __salÄ• kabhattÄ• dÄ«ni anupacchinditv
salÄ• kabhattadÄ• nÄ• dÄ«ni avicchinditvÄ• .

__dÄ• yajjaá¹ƒ paá¹-ipajjÄ• mÄ«_ti ettha yasmÄ• dÄ• yapaá¹-ilÄ• bhassa yogyabhÄ• vena
paá¹-ipajjati nÄ• ma, na itaro, tasmÄ• tamatthaá¹ƒ dassetuá¹ƒ __ ``mÄ• tÄ• pitaroâ€™â€™
__dÄ• rake_ti putte. __vinicchayaá¹ƒ patvÄ• _ti ``puttassa cajavissajjanaâ€™â€™ nti evaá¹

vinicchayaá¹ƒ Ä• gamma. __dÄ• yajjaá¹ƒ paá¹-ipajjÄ• mÄ«ti vutta_nti ``dÄ• yajjaá¹ƒ paá¹-ip
catutthaá¹ƒ vattanaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. __tesa_nti mÄ• tÄ• pitÅ«naá¹ƒ. __tatiyadivasa
matadivasato tatiyadivasato paá¹-á¹-hÄ• ya.

pÄ• pato \Ee III 180/ nivÄ• raá¹‡aá¹ƒ nÄ• ma anÄ• gatavisayaá¹ƒ. sampattavatthutopi hi niv
anÄ• gate eva siyÄ• , na vattamÄ• ne. nibbattitÄ• pana pÄ• pakiriyÄ• \Be III 140/ garahaá¹
Ä• ha __ ``katampi garahantÄ«â€™â€™ _ti. __nivesentÄ«_ti patiá¹-á¹-hapenti. vuttappakÄ•
anavajjameva sippaá¹ƒ sikkhÄ• pentÄ«ti vuttaá¹ƒ __ ``muddÄ• gaá¹‡anÄ• disippaâ€™â€™
__Ä• di_-saddena bhogaparivÄ• rÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __anurÅ«penÄ• _ti anucchav

niccabhÅ«to samayo abhiá¹‡hakaraá¹‡akÄ• lo. abhiá¹‡hattho hi ayaá¹ƒ nicca-saddo ``nicca
niccapahaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su viya. yuttapattakÄ• lo eva samayo __kÄ• lasamayo.
samuá¹-á¹-hÄ• yÄ• â€™â€™ _ti iminÄ• ssa niccameva dÄ• ne tesaá¹ƒ yuttapayuttataá¹ƒ da
dÄ• rakakÄ• le. __Ä• vÄ• havivÄ• haá¹ƒ_ puttadhÄ«tÅ«naá¹ƒ yobbanappattakÄ• le.

__taá¹ƒ_ bhayaá¹ƒ yathÄ• nÄ• gacchati, evaá¹ƒ pihitÄ• hoti ``puratthimÄ• disÄ• â€™â€™
pariá¹‡Ä• metvÄ• yojanÄ• . yathÄ• pana taá¹ƒ bhayaá¹ƒ Ä• gaccheyya, yathÄ• ca nÄ• ga
dassetuá¹ƒ __ ``sace hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __vippaá¹-ipannÄ• _ti ``bhato ne bhari
uttasammÄ• paá¹-ipattiyÄ• akÄ• raá¹‡ena ceva tappaá¹-ipakkhamicchÄ• paá¹-ipattiyÄ• ak
__puttÄ• assu. etaá¹ƒ bhaya_nti etaá¹ƒ __ ``mÄ• tÄ• pitÅ«naá¹ƒ appatirÅ«pÄ• _ti viÃ±Ã±Å
garahitabbatÄ• bhayaá¹ƒ, paravÄ• dabhayaâ€™â€™ nti evamÄ• di __Ä• gaccheyya_ putte
ettha ``puttÄ• naâ€™â€™ nti padaá¹ƒ etaá¹ƒ bhayaá¹ƒ puttÄ• naá¹ƒ Ä• gaccheyyÄ• ti evaá
sambandhitabbaá¹ƒ. tÄ• disÄ• naÃ±hi mÄ• tÄ• pitÅ«naá¹ƒ puttÄ• naá¹ƒ ovÄ• dÄ• nusÄ• sa
paá¹-á¹-hÄ• ya tÄ• tesaá¹ƒ dÄ• tabbÄ• evÄ• ti katvÄ• tathÄ• vuttaá¹ƒ. puttÄ• naÃ±hi vase
__sammÄ• paá¹-ipannesu_ ubhosu attano, mÄ• tÄ• pitÅ«naÃ±ca \Ee III 181/ vasena uppajj
bhayaá¹ƒ na hoti_ sammÄ• paá¹-ipannattÄ• . evaá¹ƒ paá¹-ipannattÄ• eva __paá¹-icchannÄ
kÄ• tabbapaá¹-isanthÄ• rassa sammadeva katattÄ• . __khemÄ• _ti anupaddavÄ• . yathÄ• v
akaraá¹‡ena hi uppajjanakaupaddavÄ• karaá¹‡ena na hontÄ«ti.

``na kho teâ€™â€™ tiÄ• dinÄ• vutto saá¹…gÄ«tianÄ• ruá¸·ho bhagavatÄ• tadÄ• tassa vu
veditabbo. tenÄ• ha __ ``bhagavÄ• siá¹…gÄ• lakaá¹ƒ etadavocÄ• â€™â€™ _ti. __ayaÃ±hA
avadhÄ• raá¹‡e. tathÄ• hi __ ``no aÃ±Ã±Ä• â€™â€™ _ti aÃ±Ã±adisaá¹ƒ nivatteti.

<268> Ä• cariyaá¹ƒ \Be III 141/ dÅ«ratova disvÄ• uá¹-á¹-hÄ• navacaneneva tassa paccugg
avuttasiddhÄ• ti taá¹ƒ dassento __ ``paccuggamanaá¹ƒ katvÄ• â€™â€™ _tiÄ• dimÄ• ha. __
payirupÄ• sanena. __tikkhattuá¹ƒupaá¹-á¹-hÄ• nagamanenÄ• _ti pÄ• to, majjhanhike, sÄ• y
upaá¹-á¹-hÄ• natthaá¹ƒ upagamanena. sippuggahaá¹‡atthaá¹ƒ pana upagamanaá¹ƒ upaá¹-
payojanavasena gamanabhÄ• vatoti Ä• ha __ ``sippuggahaá¹‡a ... pe ... hotÄ«â€™â€™ _ti

__sussÅ«sÄ• , _ sÄ• pana Ä• cariye sikkhitabbasikkhe ca Ä• daragÄ• ravapubbikÄ• icchit
sippena sikkhitena evarÅ«paá¹ƒguá¹‡aá¹ƒ paá¹-ilabhissÄ• mÄ«â€™â€™ ti. tathÄ• bhÅ«taÃ
saddhÄ• pubbaá¹…gamaá¹ƒ hotÄ«ti Ä• ha __ ``saddahitvÄ• savanenÄ• â€™â€™ _ti. vutta
dassetuá¹ƒ __ ``asaddahitvÄ• ... pe ... nÄ• dhigacchatÄ«â€™â€™ _ti vuttaá¹ƒ. tasmÄ• tas
vuttapaá¹-ipakkhanayena veditabbo. yaá¹ƒ sandhÄ• ya ``avasesakhuddakapÄ• ricariyÄ• yÄ
vibhajanaá¹ƒ anavasesato dassetuá¹ƒ __ ``antevÄ• sikena hÄ«â€™â€™ _tiÄ• di \Ne III 127
__paccupaá¹-á¹-hÄ• nÄ• dÄ«nÄ«_ti __Ä• di_-saddena Ä• sanapaÃ±Ã±Ä• panaá¹ƒ bÄ«jana
__antevÄ• sikavatta_nti \Ee III 182/ antevÄ• sikena Ä• cariyamhi sammÄ• vattitabbavattaá¹
__sippapaá¹-iggahaá¹‡enÄ• _ti sippaganthassa sakkaccaá¹ƒ uggahaá¹‡ena. tassa hi suá¹-
tadanusÄ• renassa payogopi sammadeva uggahito hotÄ«ti. tenÄ• ha __ ``thokaá¹ƒ gahetvÄ

__suvinÄ«taá¹ƒ vinentÄ«_ti idha Ä• cÄ• ravinayo adhippeto. sippasmiá¹ƒ pana sikkhÄ• par
gÄ• hÄ• pentÄ«â€™â€™ ti iminÄ• va saá¹…gahitoti vuttaá¹ƒ __ ``evaá¹ƒ te nisÄ«ditabbaâ€
nÄ• ma antevÄ• sike na diá¹-á¹-hadhammike eva vinenti, atha kho samparÄ• yikepÄ«ti Ä• h
vajjetabbÄ• â€™â€™ _ti. sippaganthassa uggaá¹‡hanaá¹ƒ nÄ• ma yÄ• vadeva payogasam
``payogaá¹ƒ dassetvÄ• gaá¹‡hÄ• pentÄ«â€™â€™ _ti. __mittÄ• maccesÅ«_ti attano mittÄ•
pariggahetvÄ• naá¹ƒ mamattavasena paá¹-iyÄ• denti. ``ayaá¹ƒ amhÄ• kaá¹ƒ antevÄ• sikoâ
pariggahitadassanamukhena ceva ``bahussutoâ€™â€™ tiÄ• dinÄ• tassa guá¹‡apariggaá¹‡
paá¹-iyÄ• denti. __sabbadisÄ• su rakkhaá¹ƒ karonti_ cÄ• tuddisabhÄ• vasampÄ• danenass
sukhajÄ«vibhÄ• vasÄ• dhanato. tenÄ• ha __ ``uggahitasippo hÄ«â€™â€™ _tiÄ• di. sattÄ• n
abbhantaraparissayapaá¹-ighÄ• tena, bÄ• hiraparissayapaá¹-ighÄ• tena ca. tattha \Be III 14
__abbhantaraparissayo_ khuppipÄ• sÄ• dibhedo, so lÄ• bhasiddhiyÄ• paá¹-ihaÃ±Ã±ati tÄ•
tajjÄ• parihÄ• rasaá¹ƒvidhÄ• nato. __bÄ• hiraparissayo_ coraamanussÄ• dihetuko, so vijjÄ•
tÄ• ya tajjÄ• parihÄ• rasaá¹ƒvidhÄ• nato. tena vuttaá¹ƒ __ ``yaá¹ƒ yaá¹ƒ disaâ€™â€™ _ntiÄ

pubbe __ ``uggahitasippo hÄ«â€™â€™ _tiÄ• dinÄ• sippasikkhÄ• paneneva lÄ• bhuppattiy
parittÄ• á¹‡akaraá¹‡aá¹ƒ dassitaá¹ƒ, idÄ• ni ``yaá¹ƒ vÄ• soâ€™â€™ tiÄ• dinÄ• tassa ugga
nipphattivasena guá¹‡akittanamukhena \Ee III 183/ paggaá¹‡hanenapi lÄ• bhuppattiyÄ• ti a
vikappÄ• naá¹ƒ bhedo. __sesa_nti ``paá¹-icchannÄ• hotÄ«â€™â€™ tiÄ• dikaá¹ƒ pÄ• á¸·iÄ
vatvÄ• â€™â€™ tiÄ• dikaá¹ƒ aá¹-á¹-hakathÄ• gataÃ±ca. __etthÄ• _ti etasmiá¹ƒ dutiyadisÄ•
pubbe paá¹-hamadisÄ• vÄ• re vuttanayeneva.

<269> __sammÄ• nanÄ• _ nÄ• ma sambhÄ• vanÄ• , sÄ• pana atthacariyÄ• lakkhaá¹‡Ä•
catutthapaÃ±camaá¹-á¹-hÄ• neheva saá¹…gahitÄ• ti piyavacanalakkhaá¹‡aá¹ƒ taá¹ƒ dasse
``sambhÄ• vitakathÄ• kathanenÄ• â€™â€™ _ti vuttaá¹ƒ. vigatamÄ• nanÄ• __vimÄ• nanÄ•
_ vimÄ• nanÄ• ya akaraá¹‡aá¹ƒ. tenÄ• ha __ ``yathÄ• dÄ• sakammakarÄ• dayoâ€™â€™ _
vimÄ• nitÄ• naá¹ƒ itthÄ«naá¹ƒ sabbo parijano vimÄ• netiyeva \Ne III 128/. __paricaranto_ti i
paricaranto. __taá¹ƒ aticarati nÄ• ma_ taá¹ƒ attano gihiniá¹ƒ atimaÃ±Ã±itvÄ• agaá¹‡etvÄ•

__issariyavossaggenÄ• _ti ettha yÄ• diso issariyavossaggo gihiniyÄ• anucchaviko, taá¹ƒ da
vissaá¹-á¹-heâ€™â€™ _ti Ä• ha. gehe eva á¹-hatvÄ• vicÄ• retabbampi hi kasivÄ• á¹‡ijjÄ• c
bhÄ• ro na hoti, sÄ• mikasseva bhÄ• ro, tato Ä• gatasÄ• pateyyaá¹ƒ pana tÄ• ya suguttaá¹ƒ
hoti. __ ``sabbaá¹ƒ issariyaá¹ƒ vissaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«â€™â€™ _ti etÄ• maÃ±Ã±an
nÄ• ma puttalÄ• bhena viya mahagghavipulÄ• laá¹…kÄ• ralÄ• bhenapi na santussantevÄ•
alaá¹…kÄ• radÄ• nanti Ä• ha __ ``attano vibhavÄ• nurÅ«penÄ• â€™â€™ _ti.

kulitthiyÄ• saá¹ƒvihitabbakammantÄ• nÄ• ma Ä• hÄ• rasampÄ• danavicÄ• rappakÄ• rÄ•
``yÄ• gubhattapacanakÄ• lÄ• dÄ«nÄ«â€™â€™ _tiÄ• di. __sammÄ• nanÄ• dÄ«hi_ yathÄ• n
ceva bhojanadÄ• nÄ• dÄ«hi ca __paheá¹‡akapesanÄ• dÄ«hi_ aÃ±Ã±ato, tattheva vÄ• upp
chaá¹‡adivasÄ• dÄ«su pesetabbapiyabhaá¹‡á¸• ehi ca __saá¹…gahitaparijanÄ• . _ gehasÄ
antogehajano niccaá¹ƒ saá¹…gahito evÄ• ti vuttaá¹ƒ __ ``idha parijano nÄ• ma ... pe ... Ã±Ä
__Ä• bhatadhana_nti bÄ• hirato antogehaá¹ƒ pavesitadhanaá¹ƒ. gihiniyÄ• nÄ• ma paá¹-ha
kosallaá¹ƒ icchitabbaá¹ƒ, tattha ca yuttapayuttatÄ• , tato sÄ• mikassa itthijanÄ• yattesu kicc
puttÄ• naá¹ƒ parijanassa kÄ• tabbakiccesÅ«ti Ä• ha __ ``yÄ• gubhattasampÄ• danÄ• dÄ«s
``nikkosajjÄ• â€™â€™ ti vatvÄ• tameva nikkosajjataá¹ƒ byatirekato, anvayato ca vibhÄ• ve
_tiÄ• di vuttaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ tatiyadisÄ• vÄ• re. __purimanayenevÄ• _ti paá¹-ha
vuttanayeneva. iti bhagavÄ• ``pacchimÄ• disÄ• puttadÄ• rÄ• â€™â€™ ti uddisitvÄ• pi dÄ
disaá¹ƒ vissajjesi, na puttavasena. kasmÄ• ? puttÄ• hi dÄ• rakakÄ• le attano mÄ• tu anugg
honti anukampitÄ• , viÃ±Ã±utaá¹ƒ pattakÄ• le pana yathÄ• tepi tadÄ• anuggahetabbÄ• , s
nivÄ• rentÄ«â€™â€™ tiÄ• dinÄ• paá¹-hamadisÄ• vÄ• re dassito evÄ• ti kiá¹ƒ puna vissajja
dÄ• nÄ• disaá¹…gahavatthÅ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamevÄ• ti.

<270> cattÄ• ripi á¹-hÄ• nÄ• ni laá¹…ghitvÄ• paÃ±camameva á¹-hÄ• naá¹ƒ vivarituá¹ƒ __
``avisaá¹ƒvÄ• danatÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yassa yassa nÄ• maá¹ƒ gaa
atthikabhÄ• vena yassa yassa vatthuno nÄ• maá¹ƒ katheti. __avisaá¹ƒvÄ• detvÄ• _ti ettha c
avisaá¹ƒvÄ• danaá¹ƒ vÄ• cÄ• ya, payogena cÄ• ti taá¹ƒ duvidhampi dassetuá¹ƒ __ ``idamp
__ ``dÄ• nenÄ• â€™â€™ _ti ca idaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ itarasaá¹…gah
avisaá¹ƒvÄ• detvÄ• saá¹…gaá¹‡hanassa labbhanato, icchitabbato \Ne III 129/ ca. aparÄ•
__aparapajÄ• , _ aparÄ• paraá¹ƒ uppannÄ• vÄ• pajÄ• __aparapajÄ• . paá¹-ipÅ«janÄ• _ n
sakkÄ• rakiriyÄ• cÄ• ti tadubhayaá¹ƒ dassetuá¹ƒ __ ``kelÄ• yantÄ«â€™â€™ _tiÄ• di vuttaá
mamattaá¹ƒ karonti.

<271> __yathÄ• balaá¹ƒ kammantasaá¹ƒvidhÄ• nenÄ• _ti dÄ• sakammakarÄ• naá¹ƒ \Ee II
balÄ• nurÅ«paá¹ƒ tesaá¹ƒ tesaá¹ƒ kammantÄ• naá¹ƒ saá¹ƒvidahanena vicÄ• raá¹‡ena, kÄ•
__ ``daharehÄ«â€™â€™ _tiÄ• di. __bhattavetanÄ• nuppadÄ• nenÄ• _ti tassa tassa dÄ• sa
bhattassa, vetanassa ca padÄ• nena \Be III 144/. tenevÄ• ha __ ``ayaá¹ƒ khuddakaputtoâ€™
__bhesajjÄ• dÄ«nÄ«_ti __Ä• di_-saddena sappÄ• yÄ• hÄ• ravasanaá¹-á¹-hÄ• nÄ• diá¹ƒ sa

rasÄ• naá¹ƒ __acchariyatÄ• _ti Ä• ha __ ``acchariye madhuraraseâ€™â€™ _ti. __tesa_nti
__vossajjanenÄ• _ti kammakaraá¹‡ato vissajjanena. __velaá¹ƒ Ã±atvÄ• _ti ``pahÄ• rÄ• vas
upaá¸• á¸• hapahÄ• rÄ• vaseso vÄ• divasoâ€™â€™ ti velaá¹ƒ jÄ• nitvÄ• . yo koci mahussa
kattikussavo, phagguá¹‡ussavoti evaá¹ƒ nakkhattasallakkhito mahussavo __nakkhattaá¹ƒ. _
pacchÄ• nipÄ• titÄ• _ ca mahÄ• sudassane vuttÄ• evÄ• ti idha anÄ• maá¹-á¹-hÄ• .

__dinnÄ• dÄ• yino_ti pubbapadÄ• vadhÄ• raá¹‡avasena sÄ• vadhÄ• raá¹‡avacananti avad
dassetuá¹ƒ __ ``corikÄ• ya kiÃ±ci aggahetvÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``sÄ• mike
Ä• dÄ• yinoâ€™â€™ _ti. __na mayaá¹ƒ kiÃ±ci labhÄ• mÄ• ti anujjhÄ• yitvÄ• _ti paá¹-isedha
lÄ• bhaá¹ƒ dasseti. __ ``kiá¹ƒ etassa kammena katenÄ• ti anujjhÄ• yitvÄ• â€™â€™ _ti idaá
kÄ• raá¹‡adassanaá¹ƒ paá¹-ipakkhadÅ«rÄ«bhÄ• vato. __tuá¹-á¹-hahadayatÄ• dassana_mp
kÄ• raá¹‡adassanaá¹ƒ. kitti eva vaá¹‡á¹‡o __kittivaá¹‡á¹‡o, _ taá¹ƒ kittivaá¹‡á¹‡aá¹ƒ guá¹‡
taá¹ƒ taá¹ƒ disaá¹ƒ upÄ• harantÄ«ti __kittivaá¹‡á¹‡aharÄ• . _ tathÄ• tathÄ• kittetabbato hi
186/, guá¹‡o, tesaá¹ƒ vaá¹‡á¹‡anaá¹ƒ kathanaá¹ƒ __vaá¹‡á¹‡o. _ tenÄ• ha __ ``guá¹‡akath

<272> kÄ• raá¹‡abhÅ«tÄ• mettÄ• etesaá¹ƒ atthÄ«ti __mettÄ• ni, _ kÄ• yakammÄ• dÄ«ni.
yathÄ• ca sambhavanti, taá¹ƒ dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``vihÄ
_ntiÄ• dÄ«su ``mettacittaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• â€™â€™ ti padaá¹ƒ Ä• haritvÄ• yoj
__anÄ• vaá¹-advÄ• ratÄ• yÄ• _ti ettha __dvÄ• raá¹ƒ_ nÄ• ma alobhajjhÄ• sayatÄ• dÄ• nas
deyyadhammassa dÄ• tukÄ• matÄ• __anÄ• vaá¹-atÄ• _ evaÃ±hi gharamÄ• vasanto kulapu
anÄ• vaá¹-advÄ• ro eva, aÃ±Ã±athÄ• apihitepi gharadvÄ• re Ä• vaá¹-advÄ• ro evÄ• ti. tena
_tiÄ• di. vivaritvÄ• pi vasantoti vacanaseso. __pidahitvÄ• pÄ«_ti etthÄ• pi eseva nayo. __ ``
_ti idaá¹ƒ paá¹-iggÄ• hakato dakkhiá¹‡avisuddhidassanatthaá¹ƒ \Ne III 130/ vuttaá¹ƒ. karuá
145/ dÄ• nena anÄ• vaá¹-advÄ• ratÄ• eva. __ ``santaÃ±Ã±evÄ• â€™â€™ _ti iminÄ• asan
pucchitapaá¹-ivacanaá¹ƒ viya icchitabbaá¹ƒ evÄ• ti dasseti viÃ±Ã±Å«naá¹ƒ atthikÄ• naá¹ƒ c
__ ``purebhattaá¹ƒ paribhuÃ±jitabbakaâ€™â€™ _nti idaá¹ƒ yÄ• vakÄ• like eva Ä• misabhÄ
vuttaá¹ƒ.

__ ``sabbe sattÄ• â€™â€™ _ti idaá¹ƒ tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajjhÄ• sayas
pakkhapÄ• tÄ• bhÄ• vadÄ«panato, odhiso pharaá¹‡Ä• yapi mettÄ• bhÄ• vanÄ• ya labbhan
kusalÄ• bhivaá¸• á¸• hiÄ• kaá¹…khÄ• ya tesaá¹ƒ upaá¹-á¹-hÄ• kÄ• naá¹ƒ, tathÄ• nesaá¹ƒ
sandhÄ• yÄ• ha __ ``pavisantÄ• pi kalyÄ• á¹‡ena cetasÄ• anukampanti nÄ• mÄ• â€™â€™
nÄ• ma tassa yÄ• thÄ• vato atthaá¹ƒ vibhÄ• vetvÄ• vicikicchÄ• tamavidhamanena visodha
kathetvÄ• kaá¹…khaá¹ƒ vinodentÄ«â€™â€™ _ti. savanaá¹ƒ nÄ• ma dhammassa yÄ• vade
tasmiá¹ƒ tassa niratthakabhÄ• vato, tasmÄ• sutassa pariyodÄ• panaá¹ƒ nÄ• ma \Ee III 187
sammÄ• paá¹-ipajjÄ• pananti Ä• ha __ ``tathattÄ• ya vÄ• paá¹-ipajjÄ• pentÄ«â€™â€™ _ti.

<273> __alamatto_ti samatthasabhÄ• vo, so ca atthato samattho evÄ• ti __ ``agÄ• raá¹ƒ aj

_ti vuttaá¹ƒ. __disÄ• namassanaá¹-á¹-hÄ• ne_ti yathÄ• vuttadisÄ• naá¹ƒ paccupaá¹-á¹-hÄ•
namassanakÄ• raá¹‡e. paá¹‡á¸• ito hutvÄ• kusalo cheko labhate yasanti yojanÄ• . saá¹‡ha
saá¹‡haguá¹‡o_ti panettha sukhumanipuá¹‡apaÃ±Ã±Ä• , muduvÄ• cÄ• ti dassento __ ``suk
vÄ• â€™â€™ _ti vuttaá¹ƒ. __disÄ• namassanaá¹-á¹-hÄ• nenÄ• _ti yena Ã±Ä• á¹‡ena yathÄ
paá¹-ipajjanto namassati nÄ• ma, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ disÄ• namassanaá¹-á¹-hÄ• naá¹ƒ, ten
hi taá¹ƒtaá¹ƒkiccayuttapattavasena paá¹-ipajjanto idha ``paá¹-ibhÄ• navÄ• â€™â€™ ti vutto
paá¹‡ipÄ• tasÄ«lo. __atthaddho_ti na thaddho __thambharahito_ti cittassa uddhumÄ• talak
thambhitabhÄ• vena virahito. __uá¹-á¹-hÄ• navÄ«riyasampanno_ti kÄ• yikena vÄ«riyena sa
__nirantarakaraá¹‡avasenÄ• _ti Ä• raddhassa kammassa satatakÄ• ritÄ• vasena. __á¹-hÄ•
tasmiá¹ƒ tasmiá¹ƒ atthakicce upaá¹-á¹-hite á¹-hÄ• naso taá¹…khaá¹‡e eva uppajjanakapaÃ±

__saá¹…gahakaro_ti yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ saá¹…gaá¹‡hanako. __mittakaro_ti mitta
atthato mitte pariyesanako nÄ• ma hotÄ«ti \Be III 146/ vuttaá¹ƒ __ ``mittagavesanoâ€™â€™
vadaá¹ƒ vacanaá¹ƒ jÄ• nÄ• tÄ«ti __vadaÃ±Ã±Å«_ti Ä• ha __ ``pubbakÄ• rinÄ• vuttavacana
idÄ• ni tamevatthaá¹ƒ saá¹…khepena vuttaá¹ƒ vitthÄ• ravasena dassetuá¹ƒ __ ``sahÄ• yaka
vuttaá¹ƒ. pubbe yathÄ• pavattÄ• ya vÄ• cÄ• ya jÄ• nane \Ee III 188/ vadaÃ±Ã±utaá¹ƒ dasse
Ä• kÄ• rasallakkhaá¹‡ena appavattÄ• ya vÄ• cÄ• ya jÄ• nanepi vadaÃ±Ã±utaá¹ƒ dassetuá¹
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``yena yena vÄ• panÄ• â€™â€™ _tiÄ• dinÄ• vaca
__vadaÃ±Ã±Å«_-saddassa dasseti. __netÄ• _ti yathÄ• dhippetamatthaá¹ƒ paccakkhato pÄ
tamatthaá¹ƒ dassento paÃ±Ã±Ä• ya netÄ• â€™â€™ _ti. neti taá¹ƒ tamatthanti Ä• netvÄ• sa
netÄ«_ti anu anu neti, taá¹ƒ tamatthanti Ä• netvÄ• yojanÄ• .

__tasmiá¹ƒ tasmi_nti tasmiá¹ƒ tasmiá¹ƒ dÄ• nÄ• dÄ«hi saá¹…gahehi saá¹…gahetabbe __p
akkhasÄ«sagatÄ• ya Ä• á¹‡iyÄ• . __yÄ• yato_ti gacchato. __puttakÄ• raá¹‡Ä• _ti puttanimi
puttena kattabbaá¹ƒ mÄ• naá¹ƒ vÄ• pÅ«jaá¹ƒ vÄ• .

__upayogavacane_ti upayogatthe. vuccatÄ«ti __vacanaá¹ƒ, _ attho. upayogavacane vÄ• v
paccattavacanaá¹ƒ. __sammÄ• pekkhantÄ«_ti sammadeva kÄ• tabbe pekkhanti. __pasaá¹
__bhavanti_ ete saá¹…gahetabbe tattha puggale yathÄ• rahaá¹ƒ pavattentÄ• ti adhippÄ• yo

<274> __ ``iti bhagavÄ• â€™â€™ _tiÄ• di nigamanaá¹ƒ. __yÄ• disÄ• _ti yÄ• mÄ• tÄ• pitu
puratthimÄ• didisÄ• . __namassÄ• _ti namasseyyÄ• sÄ«ti attho ``yathÄ• kathaá¹ƒ panÄ• â
gahapatiputtassa pucchÄ• ya vasena desanÄ• ya Ä• raddhattÄ• __ ``pucchÄ• ya á¹-hatvÄ•
__akathitaá¹ƒ natthi_ gihÄ«hi kattabbakamme appamÄ• dapaá¹-ipattiyÄ• anavasesato kath
hi tehi ca paá¹-ipajjitabbapaá¹-ipattiyÄ• niravasesato kathaneneva rÄ• jÄ• dÄ«supi paá¹-ipa
kathito eva hotÄ«ti. gihino vinÄ«yanti, vinayaá¹ƒ upenti etenÄ• ti __gihivinayo. yathÄ• nusiá
idha satthÄ• rÄ• anusiá¹-á¹-haá¹ƒ gihicÄ• rittaá¹ƒ \Ee III 189/, tathÄ• tena pakÄ• rena taá¹
__paá¹-ipajjamÄ• nassa vuddhiyeva pÄ• á¹-ikaá¹…khÄ• _ti diá¹-á¹-hadhammikasamparÄ• y

icchitabbÄ• avassambhÄ• vinÄ«ti.

siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

9. Ä• á¹-Ä• nÄ• á¹-iyasuttavaá¹‡á¹‡anÄ•

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<275> ``catuddisaá¹ƒ \Be III 147/ \Ne III 132/ \Ee III 190/ rakkhaá¹ƒ á¹-hapetvÄ• â€™â€™ t
á¹-hÄ• nesu catÅ«su disÄ• su á¹-hapitaá¹ƒ rakkhaá¹ƒ sandhÄ• ya vuttanti tadubhayaá¹ƒ da
``asurasenÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. attano hi adhikÄ• re, attano rakkhÄ• ya ca app
dvÄ«su á¹-hÄ• nesu catÅ«su disÄ• su Ä• rakkhaá¹-á¹-hapanaá¹ƒ. yaÃ±hi taá¹ƒ asurasenÄ•
devapure catÅ«su disÄ• su sakkassa devÄ• namindassa Ä• rakkhaá¹-á¹-hapanaá¹ƒ, taá¹ƒ a
appamajjanaá¹ƒ. _ yaá¹ƒ pana nesaá¹ƒ bhagavato santikaá¹ƒ upasaá¹…kamane catÅ«su d
Ä• rakkhaá¹-á¹-hapanaá¹ƒ, taá¹ƒ attano katÄ• __rakkhÄ• ya appamajjanaá¹ƒ. _ tena vuttaá
nivÄ• raá¹‡atthaâ€™â€™ _ntiÄ• di. pÄ• á¸·iyaá¹ƒ __catuddisa_nti bhummatthe upayogava
tadatthaá¹ƒ dassento __ ``catÅ«su disÄ• sÅ«â€™â€™ _ti Ä• ha. __Ä• rakkhaá¹ƒ á¹-hapetv
cattÄ• ro mahÄ• rÄ• jÄ• no attanÄ• attanÄ• rakkhitabbadisÄ• su Ä• rakkhaá¹ƒ á¹-hapetvÄ
vidahitvÄ• . __balagumbaá¹ƒ á¹-hapetvÄ• _ti yakkhasenÄ• disenÄ• balasamÅ«haá¹ƒ á¹-hap
á¹-hapetvÄ• _ti paá¹-ipakkhanisedhanasamatthaá¹ƒ Ä• varaá¹‡aá¹ƒ á¹-hapetvÄ• . iti tÄ«hi p
paccekaá¹ƒ devanagaradvÄ• rassa anto, dvÄ• rasamÄ«pe, dvÄ• rato bahi, disÄ• rakkhÄ• v
á¹-hapitabhÄ• vo vÄ• dÄ«pito. tenÄ• ha __ ``evaá¹ƒ sakkassa ... pe ... katvÄ• â€™â€™ _ti
Ä• rabbhÄ• _ti ettha satteva buddhe Ä• rabbha paribandhanakÄ• raá¹‡aá¹ƒ __mahÄ• padÄ
12) vuttanayeneva veditabbaá¹ƒ. __dhammaÄ• á¹‡a_nti dhammamayaá¹ƒ Ä• á¹‡aá¹ƒ, satth
``parisato bÄ• hirabhÄ• vo, asambhogoâ€™â€™ ti evamÄ• diá¹ƒ __idaÃ±cidaÃ±ca_ vivajja
__karissÄ• mÄ• _ti. __sÄ• vana_nti catunnampi parisÄ• naá¹ƒ tikkhattuá¹ƒ parivÄ• rena an
devÄ• namindo asurasenÄ• ya nivÄ• raá¹‡atthaá¹ƒ catÅ«su disÄ• su Ä• rakkhaá¹ƒ á¹-hapÄ
tÄ• dise kiccavisese attano Ä• rakkhaá¹ƒ á¹-hapenti. imesampi hi tato sÄ• saá¹…kaá¹ƒ sapp
vuttaá¹ƒ __ ``attanopÄ«â€™â€™ _tiÄ• di.

__abhikkantÄ• _ti \Ne III 133/ atikkantÄ• , vigatÄ• ti atthoti Ä• ha __ ``khaye dissatÄ«â€™â
``nikkhanto paá¹-hamo yÄ• moâ€™â€™ ti anantaraá¹ƒ vuttaá¹ƒ. __abhikkantataro_ti \Be III
tÄ• diso ca sundaro bhaddako nÄ• ma hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â€™ _ti.

__ko_ti devanÄ• gayakkhagandhabbÄ• dÄ«su ko katamo. __me_ti mama. __pÄ• dÄ• nÄ«
evarÅ«pÄ• ya deviddhiyÄ• . __ ``yasasÄ• â€™â€™ _ti iminÄ• edisena parivÄ• rena, parico
vijjotamÄ• no. __abhikkantenÄ• _ti ativiya kantena kamanÄ«yena abhirÅ«pena. __vaá¹‡á¹‡
sarÄ«ravaá¹‡á¹‡anibhÄ• ya. __sabbÄ• obhÄ• sayaá¹ƒ disÄ• _ti dasapi disÄ• pabhÄ• sent

ekobhÄ• saá¹ƒ ekÄ• lokaá¹ƒ karontoti gÄ• thÄ• ya attho. __abhirÅ«pe_ti uá¸·Ä• rarÅ«pe sa
__abbhanumodane_ti sampahaá¹ƒsane. __idha panÄ• _ti ``abhikkantÄ• ya rattiyÄ• â€™â€
__tenÄ• _ti khayapariyÄ• yattÄ• .

__rÅ«pÄ• yatanÄ• dÄ«sÅ«_ti __Ä• di_-saddena akkharÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-h
suvaá¹‡á¹‡acchavÄ«ti ayamettha atthoti Ä• ha __ ``chaviyaâ€™â€™ _nti. tathÄ• hi vuttaá¹
``kaÃ±canasannibhattacoâ€™â€™ ti (DN II 35; III 200, 218; MN II 386) __saÃ±Ã±Å«á¸·hÄ•
__vaá¹‡á¹‡Ä• _ti guá¹‡avaá¹‡á¹‡anÄ• ti Ä• ha __ ``thutiyaâ€™â€™ _nti, thomanÄ• yanti at
khattiyÄ• dikulakoá¹-á¹-hÄ• se. tattha ``accho vippasannoâ€™â€™ tiÄ• dinÄ• vaá¹‡á¹‡itab
_ chavi. vaá¹‡á¹‡anaá¹-á¹-hena __vaá¹‡á¹‡o, _ thuti. abhitthavanaá¹-á¹-hena __vaá¹‡á¹‡o,
aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato \Ee III 192/ vaá¹‡á¹‡itabbato á¹-hapetabbato __vaá¹‡á¹
khattiyÄ• dikulavaggo. vaá¹‡á¹‡Ä«yati Ã±Ä• pÄ«yati etenÄ• ti __vaá¹‡á¹‡o, _ Ã±Ä• pakaá¹ƒ
vaá¹‡á¹‡anato thÅ«larassÄ• dibhÄ• vena upaá¹-á¹-hÄ• nato __vaá¹‡á¹‡o, _ saá¹‡á¹-hÄ• na
khuddakaá¹ƒ, majjhimaâ€™â€™ nti vaá¹‡á¹‡etabbato pamÄ• á¹‡etabbato __vaá¹‡á¹‡o, _ p
cakkhunÄ• vivarÄ«yatÄ«ti __vaá¹‡á¹‡o, _ rÅ«pÄ• yatananti evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe
pavatti veditabbÄ• . __so_ti vaá¹‡á¹‡asaddo. __chaviyaá¹ƒ daá¹-á¹-habbo_ rÅ«pÄ• yatane
chavimukheneva gahetabbato. ``chavigatÄ• pana vaá¹‡á¹‡adhÄ• tu eva suvaá¹‡á¹‡avaá¹‡
vaá¹‡á¹‡aggahaá¹‡ena gahitÄ• â€™â€™ ti apare.

__kevalaparipuá¹‡á¹‡a_nti ekadesampi asesetvÄ• niravasesatova paripuá¹‡á¹‡anti ayame
``anavasesatÄ• atthoâ€™â€™ _ti. __kevalakappÄ• _ti __kappa_-saddo nipÄ• to padapÅ«r
icceva attho \Be III 149/. __kevala_-saddo bahulavÄ• cÄ«ti Ä• ha __ ``yebhuyyatÄ• atthoâ€
``Ä«sakaá¹ƒ asamattÄ• kevalakappÄ• â€™â€™ ti vadanti. evaá¹ƒ sati anavasesattho eva k
anatthantarena pana kappa-saddena padavaá¸• á¸• hanaá¹ƒ kataá¹ƒ kevalameva kevalakap
kappanÄ«yatÄ• , paÃ±Ã±Ä• petabbatÄ• \Ne III 134/ kevalakappÄ• . __abyÄ• missatÄ• _ vi
suddhatÄ• . __anatirekatÄ• _ taá¹ƒparamatÄ• visesÄ• bhÄ• vo. __kevalakappa_nti kevalaá
attho. __kevalaá¹ƒ_ vuccati nibbÄ• naá¹ƒ sabbasaá¹…khatavivittattÄ• . taá¹ƒ etassa adhiga
__kevalÄ«, _ sacchikatanirodho khÄ«á¹‡Ä• savo.

kappa-saddo \Ee III 193/ panÄ• yaá¹ƒ sa-upasaggo, anupasaggo cÄ• ti adhippÄ• yena oka
kappaniyasaddamattaá¹ƒ nidasseti, aÃ±Ã±athÄ• kappa-saddassa atthuddhÄ• re okappaniy
siyÄ• . __samaá¹‡akappehÄ«_ti vinayakkamasiddhehi samaá¹‡avohÄ• rehi. __niccakappa_
__paÃ±Ã±attÄ«_ti nÄ• maÃ±hetaá¹ƒ tassa Ä• yasmato, yadidaá¹ƒ kappoti. __kappitakesam
cheditakesamassu. __dvaá¹…gulakappo_ti majjhanhikavelÄ• ya vÄ«tikkantÄ• ya dvaá¹…gu
apadeso. anavasesaá¹ƒ phariuá¹ƒ samatthassa obhÄ• sassa kenaci kÄ• raá¹‡ena ekadesa
pana sabbasova pharÄ«ti dassetuá¹ƒ samantattho kappa-saddo gahitoti Ä• ha __ ``anavase
_ti.

yasmÄ• devatÄ• naá¹ƒ sarÄ«rappabhÄ• dvÄ• dasayojanamattaá¹ƒ á¹-hÄ• naá¹ƒ, tato bhi
tathÄ• vatthÄ• bharaá¹‡Ä• dÄ«hi samuá¹-á¹-hitÄ• pabhÄ• , tasmÄ• vuttaá¹ƒ __ ``candimÄ
ekobhÄ• saá¹ƒ ekaá¹ƒ pajjotaá¹ƒ karitvÄ• â€™â€™ _ti. kasmÄ• ete mahÄ• rÄ• jÄ• no bhag
nanu yebhuyyena devatÄ• bhagavato santikaá¹ƒ upagatÄ• á¹-hatvÄ• va kathetabbaá¹ƒ ka
saccametaá¹ƒ, idha pana nisÄ«dane kÄ• raá¹‡aá¹ƒ atthi, taá¹ƒ dassetuá¹ƒ __ ``devatÄ• naâ
``idaá¹ƒ parittaá¹ƒ nÄ• ma sattabuddhapaá¹-isaá¹ƒyuttaá¹ƒ garu, tasmÄ• na amhehi á¹-hatv
cintetvÄ• __parittagÄ• ravavasena nisÄ«diá¹ƒsu. _

<276> kasmÄ• panettha vessavaá¹‡o eva kathesi, na itaresu yo kocÄ«ti? tattha kÄ• raá¹‡a
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __vissÄ• siko_ \Be III 150/ abhiá¹‡haá¹ƒ upasaá¹.
visÄ• rado, taÃ±cassa veyyattiyaá¹ƒ suá¹-á¹-hu sikkhitabhÄ• venÄ• ti Ä• ha __ ``susikkhitoâ
viya hi devesupi kocideva purimajÄ• tiparicayena susikkhito hoti, tatrÄ• pi kocideva yathÄ• c
vattuá¹ƒ samattho paripuá¹‡á¹‡apadabyaÃ±janÄ• ya poriyÄ• vÄ• cÄ• ya samannÄ• gato. `
atthavacanaá¹ƒ ``Ä• nubhÄ• vasampannÄ• â€™â€™ ti, __mahesakkhÄ• _ti vÄ• mahÄ• pa
\Ee III 194/ Ä• dÄ«navadassaneneva taá¹ƒ vipariyÄ• yato tato veramaá¹‡iyaá¹ƒ Ä• nisaá¹ƒs
``Ä• dÄ«navaá¹ƒ dassetvÄ• â€™â€™ _ icceva vuttaá¹ƒ. __tesu senÄ• sanesÅ«_ti yÄ• ni ``a
tiÄ• dinÄ• (MN I 34-45) vuttÄ• ni \Ne III 135/ bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• nabhÅ«tÄ• ni
bhikkhÅ«hi sayitabbato, Ä• sitabbato ca senÄ• sanasaÃ±Ã±itesu. __nibaddhavÄ• sino_ti ru
vimÄ• nesu niccavÄ• sitÄ• ya nibaddhavÄ• sino. __baddhattÄ• _ti gÄ• thÄ• bhÄ• vena gan

``uggaá¹‡hÄ• tu bhante bhagavÄ• â€™â€™ ti attanÄ• vuccamÄ• naá¹ƒ parittaá¹ƒ bhagava
vessavaá¹‡o avocÄ• ti adhippÄ• yena codako __ ``kiá¹ƒ pana bhagavato appaccakkhadhan
codesi. Ä• cariyo sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• rassa bhagavato na kiÃ±ci appaccak
``natthÄ«â€™â€™ ti vatvÄ• ``uggaá¹‡hÄ• tu bhante bhagavÄ• â€™â€™ ti vadato vessava
vivaranto __ ``okÄ• sakaraá¹‡atthaâ€™â€™ _ntiÄ• dimÄ• ha. yathÄ• hi paÃ±casikho gand
tÄ• vatiá¹ƒsÄ• naá¹ƒ, brahmuno ca sanaá¹…kumÄ• rassa sammukhÄ• attano yathÄ• sutaá
santikaá¹ƒ upagantvÄ• pavedeti, evamayampi mahÄ• rÄ• jÄ• itarehi saddhiá¹ƒ Ä• á¹-Ä• nA
bandhitaá¹ƒ parittaá¹ƒ bhagavato pavedetuá¹ƒ __okÄ• saá¹ƒ kÄ• rento_ ``uggaá¹‡hÄ• tu bh
__Ä• ha, _ na naá¹ƒ tassa pariyÄ• puá¹‡ane niyojento. tasmÄ• __uggaá¹‡hÄ• tÅ«_ti yathic
paveditamattameva hutvÄ• catunnaá¹ƒ parisÄ• naá¹ƒ cirakÄ• laá¹ƒ hitÄ• vahaá¹ƒ hoti, eva
gaá¹‡hÄ• tu, sampaá¹-icchatÅ«ti attho. __satthu kathite_ti satthu Ä• rocite, catunnaá¹ƒ paris
kathane vÄ• ti attho. __sukhavihÄ• rÄ• yÄ• _ti \Ee III 195/ yakkhÄ• dÄ«hi avihiá¹ƒsÄ• ya lac

<277> __sattapi_ \Be III 151/ __buddhÄ• cakkhumanto_ paÃ±cahi cakkhÅ«hi cakkhumabh
__tasmÄ• _ti yasmÄ• cakkhumabhÄ• vo viya sabbabhÅ«tÄ• nukampitÄ• dayo sabbepi vise
sÄ• dhÄ• raá¹‡Ä• , tasmÄ• , guá¹‡anemittakÄ• neva vÄ• yasmÄ• buddhÄ• naá¹ƒ nÄ• mÄ
liá¹…gikÄ• vatthikayÄ• dicchakÄ• ni, tasmÄ• buddhÄ• naá¹ƒ guá¹‡avisesadÄ«panÄ• ni ``c
(DN III 277) vuttÄ• ni __etÄ• ni ekekassa satta satta nÄ• mÄ• ni honti. _ tesaá¹ƒ nÄ• mÄ• n

sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ atthavasena yojetabbÄ• ti dassetuá¹ƒ __ ``sabbepÄ«â€™â€™
__sabbabhÅ«tÄ• nukampino_ti anaÃ±Ã±asÄ• dhÄ• raá¹‡amahÄ• karuá¹‡Ä• ya sabbasattÄ
__nhÄ• takilesattÄ• _ti aá¹-á¹-haá¹…gikena ariyamaggajalena saparasantÄ• nesu niravases
__mÄ• rasenÄ• pamaddino_ti saparivÄ• re paÃ±capi mÄ• re pamadditavanto. __vusitavant
maggabrahmacariyavÄ• saá¹ƒ, dasavidhaá¹ƒ ariyavÄ• saÃ±ca vusitavanto. vusitavantatÄ•
vuttÄ• hotÄ«ti ``brÄ• hmaá¹‡assÄ• â€™â€™ ti padaá¹ƒ anÄ• maá¹-á¹-haá¹ƒ. __vimuttÄ• _
paÃ±cannampi vimuttÄ«naá¹ƒ vasena niravasesato muttÄ• . __aá¹…gato_ti sarÄ«raá¹…gat
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡a- (DN II 33; III 200; MN II 385) asÄ«tianubyaÃ±janehi nik
byÄ• mappabhÄ• , ketumÄ• lÄ• uá¹‡hÄ«sappabhÄ• \Ne III 136/ ca sarÄ«raá¹…gato nikkha
yamakamahÄ• pÄ• á¹-ihÄ• riyÄ• dÄ«su uppajjanakappabhÄ• Ã±Ä• á¹‡aá¹…gato nikkhama
``cakkhumÄ• â€™â€™ tiÄ• dinÄ• (DN III 277) vuttÄ• ni __satta nÄ• mÄ• ni, _ atha kho aÃ±
aparimitÄ• ni nÄ• mÄ• ni. kathanti Ä• ha __ ``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni saguá¹‡ena n
(Dhs-a 1313; Ud-a 53; paá¹-i0-a 76). kena vuttaá¹ƒ? dhammasenÄ• patinÄ• .

yadi evaá¹ƒ kasmÄ• vessavaá¹‡o etÄ• neva gaá¹‡hÄ«ti Ä• ha __ ``attano pÄ• kaá¹-anÄ• n
__khÄ«á¹‡Ä• savÄ• _ \Ee III 196/ __janÄ• ti adhippetÄ• . _ te hi kammakilesehi jÄ• tÄ• pi e
jÄ• yissantÄ«ti iminÄ• atthena __janÄ• . _ yathÄ• ha ``yo ca kÄ• laghaso bhÅ«toâ€™â€™
__desanÄ• sÄ«samatta_nti nidassanamattanti attho, avayavena vÄ• samudÄ• yupalakkhaa
pisuá¹‡avÄ• cappahÄ• ne \Be III 152/ pharusavÄ• cÄ• pahÄ«nÄ• va hoti, pageva ca musÄ
_ icceva vuttÄ• . __mahattÄ• _ti mahÄ• attÄ• sabhÄ• vo etesanti mahattÄ• . tenÄ• ha __ `
pattÄ• â€™â€™ _ti. __mahantÄ• _ti vÄ• mahÄ• antÄ• , parinibbÄ• napariyosÄ• nÄ• ti vutt
sÄ«lÄ• dÄ«hi samannÄ• gatÄ• . ayaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayena attho.
buddhÄ• dÄ«hi ariyehi mahanÄ«yato pÅ«janÄ«yato __mahaá¹ƒ_ nÄ• ma nibbÄ• naá¹ƒ, ma
nibbÄ• nadiá¹-á¹-hÄ• ti attho. __nissÄ• radÄ• _ti sÄ• rajjarahitÄ• , nibbhayÄ• ti attho. tenÄ•
``vigatalomahaá¹ƒsÄ• â€™â€™ _ti.

__hita_nti hitacittaá¹ƒ, sattÄ• naá¹ƒ hitesÄ«ti attho. __yathÄ• bhÅ«taá¹ƒ vipassisu_nti
paÃ±cupÄ• dÄ• nakkhandhesu samudayÄ• dito yÄ• thÄ• vato vividhenÄ• kÄ• rena passiá¹ƒ
paccattabahuvacanena aniyamato vutte __tesampÄ«_ti atthaá¹ƒ sampadÄ• nabahuvacana
``namatthÅ«â€™â€™ ti ca padaá¹ƒ Ä• netvÄ• yojeti yaá¹ƒ taá¹ƒ-saddÄ• naá¹ƒ abyabhicÄ•
vipassiá¹ƒsu namassantÄ«ti vÄ• yojanÄ• . __paá¹-hamagÄ• thÄ• yÄ• _ti ``ye cÄ• pi nibbut
197/ evaá¹ƒ vuttagÄ• thÄ• ya. __dutiyagÄ• thÄ• yÄ• _ti tadantaragÄ• thÄ• ya. tattha __desa
itaresampi buddhÄ• naá¹ƒ nÄ• maggahaá¹‡e patte imasseva bhagavato nÄ• maggahaá¹‡a
mukhamattaá¹ƒ, tasmÄ• tepi atthato gahitÄ• evÄ• ti adhippÄ• yo. tenÄ• ha __ ``ayampi hÄ
__aya_nti ayaá¹ƒ gÄ• thÄ• . purimayojanÄ• yaá¹ƒ tassÄ• ti visesitabbatÄ• ya abhÄ• vato ``y
nti vuttaá¹ƒ, idha pana ``tassa namatthÅ«â€™â€™ ti evaá¹ƒ sambandhassa ca icchitattÄ•
nÄ• mapadaá¹ƒ upayogekavacananti dassento __ ``yaá¹ƒ namassanti gotamaâ€™â€™ _nt

<278> ``yato \Ne III 137/ uggacchati sÅ«riyoâ€™â€™ tiÄ• dikaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ?
satthu dhammaÄ• á¹‡aá¹ƒ, attano ca rÄ• jÄ• á¹‡aá¹ƒ nÄ• diyanti, tesaá¹ƒ ``idaÃ±cidaÃ±ca
karissÄ• mÄ• â€™â€™ ti sÄ• vanaá¹ƒ kÄ• tukÄ• mÄ• tattha tattha dvisahassaparittadÄ«pa
mahÄ• dÄ«pesu attano Ä• á¹‡Ä• ya vattÄ• naá¹ƒ attano puttÄ• naá¹ƒ, aá¹-á¹-havÄ«satiyÄ•
satthari pasÄ• dagÄ• ravabahumÄ• naÃ±ca pavedetvÄ• niggahÄ• rahÄ• naá¹ƒ santajjanat
III 153/ ``yato uggacchatÄ«â€™â€™ tiÄ• dÄ«su __ ``yato á¹-hÄ• nato udetÄ«â€™â€™ _ti v
á¹-hÄ• nato udetÄ«ti vuccati? pubbavidehavÄ• sÄ«naá¹ƒ tÄ• va majjhanhikaá¹-á¹-hÄ• ne á¹
udetÄ«ti vuccati, uttarakurukÄ• naá¹ƒ pana oggacchatÄ«ti iminÄ• nayena sesadÄ«pesupi s
uggacchanoggacchanapariyÄ• yo veditabbo. ayaÃ±ca attho heá¹-á¹-hÄ• __aggaÃ±Ã±asutt
121) pakÄ• sito eva. __aditiyÄ• putto_ti lokasamudÄ• cÄ• ravasena vuttaá¹ƒ. lokiyÄ• hi de
asure atithiyÄ• puttÄ• ti vadanti. Ä• dippanato pana __Ä• dicco, _ ekappahÄ• reneva tÄ«su
Ä• lokavidaá¹ƒsanena samujjalanatoti attho. __maá¹‡á¸• alÄ«_ti ettha __Ä«_-kÄ• ro bhusat
``mahantaá¹ƒ maá¹‡á¸• alaá¹ƒ assÄ• ti maá¹‡á¸• alÄ«â€™â€™ _ti. mahantaá¹ƒ hissa vimÄ
paÃ±Ã±Ä• sayojanÄ• yÄ• mavitthÄ• rato. __ ``saá¹ƒvarÄ«pi_ \Ee III 198/ __nirujjhatÄ«â€™
jÄ• yatÄ«ti ayampi attho vuttoti veditabbo. __ratti antaradhÄ• yatÄ«_ti sinerupacchÄ• yÄ• la
andhakÄ• rassa vigacchanato.

__udakarahado_ti jaladhi. __ ``tasmiá¹ƒ á¹-hÄ• neâ€™â€™ _ti idaá¹ƒ puratthimasamuddas
sÅ«riyassa gamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tathÄ• hi jambudÄ«pe á¹-hitÄ• naá¹ƒ puratthi
uggacchanto viya upaá¹-á¹-hÄ• ti. tenÄ• ha __ ``yato uggacchati sÅ«riyoâ€™â€™ _ti. samu
patitassa sammadeva, sabbaso ca undanaá¹-á¹-hena kiledanaá¹-á¹-hena __samuddo. _ sar
rahado. __sÄ• ritodako_ti anekÄ• ni yojanasahassÄ• ni vitthiá¹‡á¹‡odako, saritÄ• nadiyo u
__saritodako. _

sinerupabbatarÄ• jÄ• cakkavÄ• á¸·assa vemajjhe á¹-hito, taá¹ƒ padhÄ• naá¹ƒ katvÄ• vatta
``itoti sinerutoâ€™â€™ ti vatvÄ• tathÄ• pana disÄ• vavatthÄ• naá¹ƒ anavaá¹-á¹-hitanti __
nisinnaá¹-á¹-hÄ• nato vÄ• â€™â€™ _ti vuttaá¹ƒ. __tesa_nti catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹
Ä• á¹-Ä• nÄ• á¹-anagaraá¹ƒ. tattha hi nisinnÄ• te imaá¹ƒ parittaá¹ƒ bandhiá¹ƒsu. __tesaá¹ƒ
nisinnaá¹-á¹-hÄ• nato_ti vÄ• satthu santike tesaá¹ƒ nisinnaá¹-á¹-hÄ• nato. ubhayathÄ• pi sA
udayaá¹-á¹-hÄ• nÄ• puratthimÄ• disÄ• nÄ• ma hoti. purimapakkhaá¹ƒyevettha vaá¹‡á¹‡en
purimÄ• disÄ• â€™â€™ ti. sÅ«riyo, pana candanakkhattÄ• dayo ca sineruá¹ƒ dakkhiá¹‡ato
vÄ• mato katvÄ• parivattenti. yattha \Ne III 138/ ca nesaá¹ƒ uggamanaá¹ƒ paÃ±Ã±Ä• yati, s
154/ disÄ• . yattha okkamanaá¹ƒ paÃ±Ã±Ä• yati, sÄ• pacchimÄ• disÄ• . dakkhiá¹‡apasse
vÄ• mapasse dakkhiá¹‡Ä• disÄ• ti catumahÄ• dÄ«pavÄ• sÄ«naá¹ƒ paccekaá¹ƒ sineru utta
anavaá¹-á¹-hitÄ• disÄ• vavatthÄ• ti Ä• ha ``iti naá¹ƒ Ä• cikkhati janoâ€™â€™ ti. __yaá¹ƒ di
puratthimadisaá¹ƒ __yasassÄ«_ti mahÄ• parivÄ• ro. koá¹-isatasahassaparimÄ• á¹‡Ä• hi de
parivÄ• renti. candananÄ• garukkhÄ• dÄ«su osadhitiá¹‡avanappatisugandhÄ• naá¹ƒ abban
dittabhÄ• vÅ«pagamanato ``gandhabbÄ• â€™â€™ ti laddhanÄ• mÄ• naá¹ƒ cÄ• tumahÄ• rA

__me suta_nti ettha __me_ti nipÄ• tamattaá¹ƒ. __suta_nti vissutanti attho. ayaÃ±hettha yoja
dhataraá¹-á¹-hamahÄ• rÄ• jassa puttÄ• pi bahavo. kittakÄ• ? asÄ«ti, dasa eko ca. ekanÄ• m
``mahapphalÄ• â€™â€™ ti ca sutaá¹ƒ vissutametaá¹ƒ loketi.

Ä• dicco gotamagotto, bhagavÄ• pi gotamagotto, Ä• diccena samÄ• nagottatÄ• ya Ä• dicco
Ä• diccabandhu, Ä• diccassa vÄ• bandhÅ«ti Ä• diccabandhu, taá¹ƒ __Ä• diccabandhunaá¹
avajjapaá¹-ipakkhena brahmavihÄ• rena. __samekkhasi_ odhiso, anodhiso ca pharaá¹‡ena
olokesiÄ• sayÄ• nusayacariyÄ• dhimuttiÄ• divibhÄ• gÄ• vabodhavasena. __vatvÄ• vandan
anukampakoâ€™â€™ ti kittetvÄ• vandanti. __sutaá¹ƒ neta_nti sutaá¹ƒ nanÅ«ti etasmiá¹ƒ a
aá¹-á¹-hakathÄ• yaá¹ƒ pana nokÄ• royanti adhippÄ• yena __amhehÄ«_ti attho vutto. __eta_
parikittetvÄ• amanussÄ• naá¹ƒ devatÄ• naá¹ƒ vandanaá¹ƒ. __vadanti_ dhataraá¹-á¹-hamah

<279> __yena_ \Ee III 200/ __petÄ• pavuccantÄ«_ti ettha vacanasesena attho veditabbo,
yathÄ• rutavasenevÄ• ti dassento __ ``yena disÄ• bhÄ• gena nÄ«harÄ«yantÅ«ti vuccantÄ«
vÄ• _ti pete sandhÄ• ya vadati. __chijjantu vÄ• _ hatthapÄ• dÄ• dike pisuá¹‡Ä• piá¹-á¹-him
pÄ• á¹‡Ä• tipÄ• tinotiÄ• dikÄ• . __pavuccantÄ«_ti vÄ• samuccanti, ``alaá¹ƒ tesaâ€™â€™ n
evaÃ±hi vacanasesena vinÄ• eva attho siddho hoti. __rahassaá¹…ga_nti bÄ«jaá¹ƒ sandhÄ

<280> __yasmiá¹ƒ disÄ• bhÄ• ge sÅ«riyo atthaá¹ƒ gacchatÄ«_ti ettha ``yato á¹-hÄ• nato u
vuttanayÄ• nusÄ• rena attho veditabbo.

<281> yena \Be III 155/ disÄ• bhÄ• gena uttarakuru rammo avaá¹-á¹-hito, ito sÄ• uttarÄ• d
139/. __mahÄ• nerÅ«_ti mahanto, mahanÄ«yo ca nerusaá¹…khÄ• to pabbato. tenÄ• ha __
pabbatarÄ• jÄ• â€™â€™ _ti. __rajatamayaá¹ƒ. _ tathÄ• hi tassa pabhÄ• ya ajjhotthataá¹ƒ
samuddodakaá¹ƒ khÄ«raá¹ƒ viya paÃ±Ã±Ä• yati. __maá¹‡imaya_nti indanÄ«lamayaá¹ƒ. tat
samuddodakaá¹ƒ yebhuyyena nÄ«lavaá¹‡á¹‡aá¹ƒ hutvÄ• paÃ±Ã±Ä• yati, tathÄ• Ä• kÄ• sa
kathaá¹ƒ jÄ• yanti? amamÄ• apariggahÄ• ti yojanÄ• . __mamattavirahitÄ• _ti ``idaá¹ƒ mam
mamaá¹…kÄ• ravirahitÄ• ti adhippÄ• yo. yadi tesaá¹ƒ ``ayaá¹ƒ mayhaá¹ƒ bhariyÄ• â€™â€™
``ayaá¹ƒ me mÄ• tÄ• , ayaá¹ƒ bhaginÄ«â€™â€™ ti evarÅ«pÄ• idha viya mariyÄ• dÄ• pi na
ajÄ• nanatoti codanaá¹ƒ sandhÄ• yÄ• ha __ ``mÄ• taraá¹ƒ vÄ• â€™â€™ _tiÄ• di. __chanda
``dhammatÄ• siddhassa sÄ«lassa Ä• nubhÄ• vena putte \Ee III 201/ diá¹-á¹-hamatte eva mA
paggharati, tena saÃ±Ã±Ä• á¹‡ena nesaá¹ƒ mÄ• tari puttassa mÄ• tusaÃ±Ã±Ä• , mÄ• tu ca
paccupaá¹-á¹-hitÄ• â€™â€™ ti keci.

__naá¹…galÄ• _ti liá¹…gavipallÄ• sena vuttanti Ä• ha __ ``naá¹…galÄ• nipÄ«â€™â€™ _ti.
akatakasikamme.

__taá¹‡á¸• ulÄ• va tassa phala_nti sattÄ• naá¹ƒ puÃ±Ã±Ä• nubhÄ• vahetukÄ• thusÄ• diab

sÄ• lissa phalaá¹ƒ. __tuá¹‡á¸• ikira_nti pacanabhÄ• janassa nÄ• manti vuttaá¹ƒ __ ``ukkhal
__Ä• kiritvÄ• _ti taá¹‡á¸• ulÄ• ni pakkhipitvÄ• . __niddhÅ«maá¹…gÄ• renÄ• _ti dhÅ«maá¹…
__agginÄ• . _ jotikapÄ• sÄ• á¹‡ato aggimhi uá¹-á¹-hahante kuto dhÅ«maá¹…gÄ• rÄ• naá¹ƒ
odanamevÄ• dhippetanti __ ``bhojanamevÄ• â€™â€™ _ti avadhÄ• raá¹‡aá¹ƒ katvÄ• tena
``aÃ±Ã±o sÅ«po vÄ• byaÃ±janaá¹ƒ vÄ• na hotÄ«â€™â€™ _ti Ä• ha. yadi evaá¹ƒ rasavise
hotÄ«ti? noti dassento __ ``bhuÃ±jantÄ• naá¹ƒ ... pe ... raso hotÄ«â€™â€™ _ti Ä• ha. __ma
na hotÄ«_ti dhammatÄ• siddhassa sÄ«lassa Ä• nubhÄ• vena. tathÄ• hi te katthacipi amam
vasanti.

apica \Be III 156/ tattha uttarakurukÄ• naá¹ƒ puÃ±Ã±Ä• nubhÄ• vasiddho ayampi viseso ve
tesu tesu padesesu ghanacitapattasaÃ±channasÄ• khÄ• pasÄ• khÄ• kÅ«á¹-Ä• gÄ• rÅ«par
manussÄ• naá¹ƒ nivesanakiccaá¹ƒ sÄ• dhenti, yattha sukhaá¹ƒ nivasanti, aÃ±Ã±epi tattha r
sabbadÄ• pi pupphitaggÄ• tiá¹-á¹-hanti, jalÄ• sayÄ• pi
vikasitakamalakuvalayapuá¹‡á¸• arÄ«kasogandhikÄ• dipupphasaÃ±channÄ• sabbakÄ• laá
pavÄ• yantÄ• \Ee III 202/ tiá¹-á¹-hanti. sarÄ«rampi tesaá¹ƒ atidÄ«ghatÄ• didosarahitaá¹ƒ
Ä• rohapariá¹‡Ä• hasampannaá¹ƒ jarÄ• ya anabhibhÅ«tattÄ• valipalitÄ• didosarahitaá¹ƒ yÄ
aparikkhÄ«á¹‡ajavabalaparakkamasobhameva hutvÄ• tiá¹-á¹-hati. anuá¹-á¹-hÄ• naphalÅ«p
140/ nesaá¹ƒ kasivÄ• á¹‡ijjÄ• divasena, Ä• hÄ• rapariyeá¹-á¹-hivasena dukkhaá¹ƒ atthi, tato
dÄ• sadÄ• sikammakarÄ• dipariggaho atthi, na ca tattha
sÄ«tuá¹‡haá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapavÄ• á¸·Ä• diparissayo atthi. yathÄ• nÄ
mÄ• se paccÅ«savelÄ• yaá¹ƒ samasÄ«tuá¹‡hautu hoti, evameva sabbakÄ• laá¹ƒ samasÄ«
tesaá¹ƒ koci upaghÄ• to, vihesÄ• vÄ• uppajjati. akaá¹-á¹-hapÄ• kimameva sÄ• liá¹ƒ akaá¹
sugandhaá¹ƒ taá¹‡á¸• ulaphalaá¹ƒ paribhuÃ±jantÄ• naá¹ƒ nesaá¹ƒ kuá¹-á¹-haá¹ƒ, gaá¹‡á¸•
sÄ• so, apamÄ• ro, jaroti evamÄ• diko na koci rogo uppajjati. na te khujjÄ• vÄ• vÄ• manak
kuá¹‡Ä« vÄ• khaÃ±jÄ• vÄ• pakkhahatÄ• vÄ• vikalaá¹…gÄ• vÄ• vikalindriyÄ• vÄ• hon
nÄ• tidÄ«ghÄ• nÄ• tirassÄ• nÄ• tikisÄ• nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·Ä• nÄ• ccodÄ• tÄ• so
hi dÄ«ghaá¹…gulÄ« tambanakhÄ« lambatthanÄ• tanumajjhÄ• puá¹‡á¹‡acandamukhÄ« vis
saá¹ƒhitÅ«rÅ« odÄ• tadantÄ• gambhÄ«ranÄ• bhÄ« tanujaá¹…ghÄ• dÄ«ghanÄ«lavellitakes
nÄ• tilomÄ• nÄ• lomÄ• subhagÄ• utusukhasamphassÄ• saá¹‡hÄ• sakhilasambhÄ• sÄ•
vicaranti. sabbadÄ• hi soá¸·asavassuddesikÄ• viya honti. purisÄ• ca paÃ±cavÄ«sativassu
puttadÄ• resu rajjanti. ayaá¹ƒ tattha dhammatÄ• .

sattÄ• hikameva ca tattha itthipurisÄ• kÄ• maratiyÄ• viharanti, tato vÄ«tarÄ• gÄ• yathÄ• s
tattha idha viya gabbhokkantimÅ«lakaá¹ƒ, gabbhapariharaá¹‡amÅ«lakaá¹ƒ \Ee III 203/, vijÄ
dukkhaá¹ƒ hoti. rattakaÃ±cukato kaÃ±canapaá¹-imÄ• \Be III 157/ viya dÄ• rakÄ• mÄ• tuku
semhÄ• dinÄ• sukheneva nikkhamanti, ayaá¹ƒ tattha dhammatÄ• .

mÄ• tÄ• pana puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• vijÄ• yitvÄ• tesaá¹ƒ vicaraá¹‡appadese á¹-h

yathÄ• ruci gacchati. tesaá¹ƒ tattha sayitÄ• naá¹ƒ ye passanti purisÄ• , itthiyo vÄ• , te attan
upanÄ• menti, tesaá¹ƒ kammabalena tato khÄ«raá¹ƒ pavattati, tena dÄ• rakÄ• yÄ• penti. e
katipayadivaseheva laddhabalÄ• hutvÄ• dÄ• rikÄ• itthiyo upagacchanti, dÄ• rakÄ• purise
tesaá¹ƒ tattha tattha vatthÄ• bharaá¹‡Ä• ni nippajjanti. nÄ• nÄ• virÄ• gavaá¹‡á¹‡avicittÄ• ni
mudusukhasamphassÄ• ni vatthÄ• ni tattha tattha kapparukkhesu olambantÄ• ni iá¹-á¹-hant
nÄ• nÄ• vidharaá¹ƒsijÄ• lasamujjalavividhavaá¹‡á¹‡aratanavinaddhÄ• ni
anekavidhamÄ• lÄ• kammalatÄ• kammabhittikammavicittÄ• ni sÄ«sÅ«pagagÄ«vÅ«pagahat
sovaá¹‡á¹‡amayÄ• ni Ä• bharaá¹‡Ä• ni ca kapparukkhato olambanti. tathÄ•
vÄ«á¹‡Ä• mudiá¹…gapaá¹‡avasammatÄ• á¸·asaá¹…khavaá¹ƒsavetÄ• á¸·aparivÄ• nivallakÄ
tato tato olambanti. tattha ca bahÅ« phalarukkhÄ• kumbhamattÄ• ni \Ne III 141/ phalÄ• ni p
madhurarasÄ• ni, yÄ• ni paribhuÃ±jitvÄ• te sattÄ• hampi khuppipÄ• sÄ• hi na bÄ• dhÄ«yan
suvisuddhajalÄ• supatitthÄ• ramaá¹‡Ä«yÄ• akaddamÄ• vÄ• lukatalÄ• nÄ• tisÄ«tÄ• nÄ•
jalajapupphehi saÃ±channÄ• sabbakÄ• laá¹ƒ surabhiá¹ƒ vÄ• yantiyo sandanti. na tattha
kaá¹‡á¹-akatiá¹‡akakkhaá¸·agacchalatÄ• honti, akaá¹‡á¹-akÄ• pupphaphalasampannÄ• e
candananÄ• garukkhÄ• sayameva rasaá¹ƒ paggharanti \Ee III 204/. nhÄ• yitukÄ• mÄ• ca n
vatthÄ• bharaá¹‡Ä• ni á¹-hapetvÄ• nadiá¹ƒ otaritvÄ• nhatvÄ• uttiá¹‡á¹‡uttiá¹‡á¹‡Ä• upari
vatthÄ• bharaá¹‡aá¹ƒ gaá¹‡hanti, na tesaá¹ƒ evaá¹ƒ hoti ``idaá¹ƒ mama, idaá¹ƒ parassÄ• â
tesaá¹ƒ koci viggaho vÄ• vivÄ• do vÄ• . sattÄ• hikÄ• eva ca nesaá¹ƒ kÄ• maratikÄ«á¸·Ä•
vicaranti. yattha ca rukkhe sayitukÄ• mÄ• honti, tattheva sayanaá¹ƒ upalabhanti. mate ca s
rodanti, na socanti, taÃ±ca maá¹‡á¸• ayitvÄ• nikkhipanti. tÄ• vadeva ca nesaá¹ƒ tathÄ• rÅ«
upagantvÄ• mataá¹ƒ dÄ«pantaraá¹ƒ nenti. tasmÄ• susÄ• naá¹ƒ vÄ• asuciá¹-á¹-hÄ• naá¹ƒ
tato matÄ• nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapajjanti. ``dham
paÃ±casÄ«lassa Ä• nubhÄ• vena te \Be III 158/ devaloke nibbattantÄ«â€™â€™ ti vadanti.
nesaá¹ƒ sabbakÄ• laá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. sabbametaá¹ƒ tesaá¹ƒ paÃ±casÄ«laá¹ƒ viy
veditabbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ uttarakurudÄ«pe.

__ekakhuraá¹ƒ katvÄ• _ti anekasaphampi ekasaphaá¹ƒ viya katvÄ• , assaá¹ƒ viya katvÄ• t
vatvÄ• puna ``pasuâ€™â€™ nti vuttattÄ• gÄ• vito itaro sabbo catuppado idha __ ``pasÅ«â
Ä• ha __ ``á¹-hapetvÄ• gÄ• viâ€™â€™ _nti.

__tassÄ• _ti gabbhinitthiyÄ• . __piá¹-á¹-hi onamituá¹ƒ sahatÄ«_ti kucchiyÄ• garubhÄ• ratÄ
Ä• ruá¸·hakÄ• le piá¹-á¹-hi onamati, tesaá¹ƒ nisajjaá¹ƒ sahati pallaá¹…ke nisinnÄ• viya hon
__sammÄ• diá¹-á¹-hike_ti kammapathasammÄ• diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹-hike. __etthÄ
janapadavohÄ• ro, na uttarakurumhi. tathÄ• hi __ ``paccantimamilakkhuvÄ• sikeâ€™â€™ _

__tassa raÃ±Ã±o_ti vessavaá¹‡amahÄ• rÄ• jassa. iti so attÄ• nameva paraá¹ƒ viya katvÄ•
paratopi. __bahuvidhaá¹ƒ_ \Ee III 205/ nÄ• nÄ• ratanavicittaá¹ƒ nÄ• nÄ• saá¹‡á¹-hÄ• naá¹ƒ
upaá¹-á¹-hitameva hoti_ sudantavÄ• hanayuttaá¹ƒ, na nesaá¹ƒ yÄ• nÄ• naá¹ƒ upaá¹-á¹-hÄ•

Ä• pajjitabbaá¹ƒ atthi. __etÄ• nÄ«_ti hatthiyÄ• nÄ• dÄ«ni. __nesa_nti vessavaá¹‡aparicÄ• n
hutvÄ• uá¹-á¹-hitÄ• ni Ä• ruhituá¹ƒ __upakappanayÄ• nÄ• ni. nipannÄ• pi nisinnÄ• pi vicara
yathÄ• sakaá¹ƒ vimÄ• nesu.

__nagarÄ• _ \Ne III 142/ __ahÅ«_ti liá¹…gavipallÄ• sena vuttanti Ä• ha __ ``nagarÄ• ni bha
_ti. __Ä• á¹-Ä• nÄ• á¹-Ä• nÄ• mÄ• _ti itthiliá¹…gavasena laddhanÄ• maá¹ƒ __nagaraá¹ƒ Ä

__tasmiá¹ƒ á¹-hatvÄ• _ti tasmiá¹ƒ padese parakusiá¹-anÄ• á¹-Ä• nÄ• make nagare á¹-hatv
uttaradisÄ• yaá¹ƒ. etassÄ• _ti kasivantanagarassa. __aparabhÄ• ge_ aparakoá¹-á¹-hÄ• se,

__kuvero_ti tassa purimajÄ• tisamudÄ• gataá¹ƒ nÄ• manti teneva pasaá¹…gena yenÄ• yaa
tadassa pubbakammaá¹ƒ Ä• cikkhituá¹ƒ __ ``ayaá¹ƒ kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ucc
__avasesasÄ• lÄ• hÄ«_ti avasesayantasÄ• lÄ• hi, nissakkavacanaÃ±cetaá¹ƒ. __tatthevÄ• _
dinnasÄ• lÄ• yameva.

__paá¹-iesanto_ti \Be III 159/ pati pati atthe esanto vÄ«maá¹ƒsanto. na kevalaá¹ƒ te vÄ«ma
kho tamatthaá¹ƒ patiá¹-á¹-hÄ• pentÄ«ti Ä• ha __ ``visuá¹ƒ visuá¹ƒ atthe upaparikkhamÄ• nÄ
_ti. __yakkharaá¹-á¹-hikÄ• _ti yakkharaá¹-á¹-hÄ• dhipatino. yakkhÄ• ca vessavaá¹‡assa ra
niyuttÄ• cÄ• ti yakkhadovÄ• rikÄ• , tesaá¹ƒ __yakkhadovÄ• rikÄ• naá¹ƒ. _

yasmÄ• dharaá¹‡Ä«porakkhaá¹‡ito purÄ• á¹‡odakaá¹ƒ bhassayantaá¹ƒ heá¹-á¹-hÄ• vuá¹-
tasmÄ• taá¹ƒ tato gahetvÄ• meghehi pavuá¹-á¹-haá¹ƒ viya hotÄ«ti vuttaá¹ƒ __ ``yato pokkh
gahetvÄ• meghÄ• pavassantÄ«â€™â€™ _ti. __yato_ti yato dharaá¹‡Ä«pokkharaá¹‡ito. __
yakkhÄ• naá¹ƒ upaá¹-á¹-hÄ• nasabhÄ• .

__tasmiá¹ƒ á¹-hÄ• ne_ti tassÄ• pokkharaá¹‡iyÄ• tÄ«re yakkhÄ• naá¹ƒ vasanavane. __sa
niccakÄ• laá¹ƒ saÃ±jÄ• taphalÄ• . __niccapupphitÄ• _ti niccaá¹ƒ saÃ±jÄ• tapupphÄ• . __nÄ
nÄ• nÄ• vidhehi dijagaá¹‡ehi yuttÄ• . tehi pana sakuá¹‡asaá¹…ghehi ito cito ca sampatante
yasmÄ• sÄ• pokkharaá¹‡Ä« Ä• kulÄ• viya hoti, tasmÄ• vuttaá¹ƒ __ ``vividhapakkhisaá¹…
__koÃ±casakuá¹‡ehÄ«_ti sÄ• rasasakuntehi.

__ ``evaá¹ƒ viravantÄ• naâ€™â€™ _nti iminÄ• tathÄ• vassitavasena ``jÄ«vaÃ±jÄ«vakÄ• a
samaÃ±Ã±Ä• ti dasseti. __uá¹-á¹-havacittakÄ• _ti etthÄ• pi eseva nayo. tenÄ• ha __ ``evaá¹
__pokkharasÄ• takÄ• _ti pokkharasaá¹‡á¹-hÄ• natÄ• ya ``pokkharasÄ• takÄ• â€™â€™ ti e

__sabbakÄ• laá¹ƒ_ \Ne III 143/ __sobhatÄ«_ti sabbautÅ«su sobhati, na tassÄ• hemantÄ•
atthi. evaá¹ƒbhÅ«tÄ• ca niccaá¹ƒ pupphitajalajathalajapupphatÄ• ya, phalabhÄ• rabharitaru
aá¹-á¹-haá¹…gasamannÄ• gatasalilatÄ• ya ca __nirantaraá¹ƒ sobhati. _

<282> __parikamma_nti pubbupacÄ• raá¹ƒ. __parisodhetvÄ• _ti ekakkharassÄ• pi avirÄ• c
sabbaá¹ƒ sodhetvÄ• . __suá¹-á¹-hu uggahitÄ• _ti parimaá¹‡á¸• alapadabyaÃ±janÄ• ya poriy
vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä• panÄ«yÄ• sammadeva uggahitÄ• . t
byaÃ±janaÃ±ca parisodhetvÄ• â€™â€™ _ti vuttaá¹ƒ. atthaá¹ƒ jÄ• nato eva hi byaÃ±janaá¹ƒ
ajÄ• nato. __padabyaÃ±janÄ• nÄ«_ti padaÃ±ceva byaÃ±janaÃ±ca __ahÄ• petvÄ• . _ evaÃ±
160/ hotÄ«ti. __visaá¹ƒvÄ• detvÄ• _ti aÃ±Ã±athÄ• katvÄ• . __tejavantaá¹ƒ na hoti_ virajjha
vimhayatthabhÄ• vato \Ee III 207/ ca. __sabbaso_ti anavasesato Ä• dimajjhapariyosÄ• nato
sabhÄ• vaniruttiá¹ƒ avirÄ• dhetvÄ• suppavattibhÄ• vena sÄ• dhanato. evaá¹ƒ payogavipatt
payogasampattiyÄ• sati parittassa atthasÄ• dhakataá¹ƒ dassetvÄ• idÄ• ni ajjhÄ• sayavipat
ajjhÄ• sayasampattiyÄ• atthasÄ• dhakataá¹ƒ dassetuá¹ƒ __ ``lÄ• bhahetÅ«â€™â€™ _tiÄ•
parittabhaá¹‡anaá¹ƒ sattÄ• naá¹ƒ anatthapaá¹-ibÄ• hanahetÅ«ti tassa Ã±Ä• á¹‡akaruá¹‡Ä•
__nissaraá¹‡apakkho. mettaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• _ti mettÄ• manasikÄ• rena sattesu
purakkhatvÄ• .

__ ``vatthuá¹ƒ vÄ• â€™â€™ _tiÄ• di pubbe catuparisamajjhe katÄ• ya sÄ• dhanÄ• ya bhag
__gharavatthu_nti vasanagehaá¹ƒ. __nibaddhavÄ• sa_nti paragehepi nevÄ• sikabhÄ• vena
pana mahÄ• rÄ• jÄ• naá¹ƒ, yakkhasenÄ• patÄ«naÃ±ca ajÄ• nantÄ• naá¹ƒyeva kadÄ• ci vas
appamÄ• á¹‡anti adhippÄ• yo. __samiti_nti yakkhÄ• disamÄ• gamaá¹ƒ. kÄ• maá¹ƒ pÄ• á¸·i
Ä• gataá¹ƒ, itaresampi pana mahÄ• rÄ• jÄ• namattanÄ• ekajjhÄ• sayatÄ• ya tesampi ajjhÄ
vessavaá¹‡o tathÄ• avoca. kaÃ±Ã±aá¹ƒ anu anu vahituá¹ƒ ayutto anÄ• vayho, sabbakÄ• la
ayuttoti attho, taá¹ƒ __anÄ• vayhaá¹ƒ. _ tenÄ• ha __ ``na Ä• vÄ• hayuttaâ€™â€™ _nti. na v
_ kaÃ±Ã±aá¹ƒ gahetumayuttanti attho. tenÄ• ha __ ``na vivÄ• hayuttaâ€™â€™ _nti. Ä• hito
__attÄ• , _ attabhÄ• vo. attÄ• \Ee III 208/ visayabhÅ«to etÄ• saá¹ƒ atthÄ«ti __attÄ• , _ pari
pariyattaá¹ƒ katvÄ• vacanena __paripuá¹‡á¹‡Ä• hi. _ yathÄ• yakkhÄ• akkositabbÄ• , evaá
__yakkhaakkosÄ• _ nÄ• ma, tehi. te pana ``kaá¸·Ä• rakkhi kaá¸·Ä• radantÄ• kÄ• á¸·avaá¹‡
Ä• dayo.

__viruddhÄ• _ti \Ne III 144/ virujjhanakÄ• parehi virodhino. __rabhasÄ• _ti sÄ• rambhakÄ•
__ ``karaá¹‡uttariyÄ• â€™â€™ _ti. __rabhasÄ• _ti vÄ• sÄ• hasikÄ• . sÄ• mino manaso ass
kiá¹…karÄ• . ye hi ``kiá¹ƒ karomi bhaddanteâ€™â€™ ti sÄ• mikassa vase vattanti, te evaá¹
vuttaá¹ƒ __ ``yakkhasenÄ• patÄ«naá¹ƒ ye manassÄ• , tesaâ€™â€™ _nti. Ä• á¹‡Ä• ya avar
te pana Ä• á¹‡Ä• vato paccatthikÄ• nÄ• ma hontÄ«ti __ ``paccÄ• mittÄ• verinoâ€™â€™ _
__ujjhÄ• petabba_nti heá¹-á¹-hÄ• katvÄ• cintÄ• petabbaá¹ƒ, taá¹ƒ \Be III 161/ pana __ujjhÄ
nÄ«cakiriyÄ• ya jÄ• nÄ• panaá¹ƒ hotÄ«ti Ä• ha __ ``jÄ• nÄ• petabbÄ• â€™â€™ _ti.

parittaparikammakathÄ• vaá¹‡á¹‡anÄ•

__parittassa parikammaá¹ƒ kathetabba_nti Ä• á¹-Ä• nÄ• á¹-iyaparittassa parikammaá¹ƒ pu
mettasuttÄ• di kathetabbaá¹ƒ. evaÃ±hi taá¹ƒ laddhÄ• sevanaá¹ƒ hutvÄ• tejavantaá¹ƒ hoti. t
``paá¹-hamameva hÄ«â€™â€™ _tiÄ• di. __piá¹-á¹-haá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• _ti __vÄ• _-
macchaghatasÅ«pÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __otÄ• raá¹ƒ labhanti_ attanÄ• piyÄ• yitabba
piyÄ• yitabbaá¹-á¹-hÄ• navasena ca. __ ``paritta ... pe ... nisÄ«ditabbaâ€™â€™ _nti iminÄ•
bhikkhuno parisuddhipi icchitabbÄ• ti dasseti.

__ ``parittakÄ• rako ... pe ... samparivÄ• ritenÄ• â€™â€™ _ti idaá¹ƒ parittakaraá¹‡e
bÄ• hirarakkhÄ• saá¹ƒvidhÄ• naá¹ƒ. __ ``mettacittaá¹ƒ ... pe ... kÄ• tabbaâ€™â€™ _nti idaá
ubhayato \Ee III 209/ rakkhÄ• saá¹ƒvidhÄ• naá¹ƒ. evaÃ±hi amanussÄ• parittakaraá¹‡assa
visahanti. __maá¹…galakathÄ• vattabbÄ• _ pubbupacÄ• ravasena. __sabbasannipÄ• to_ti
vÄ• gÄ• makhette sabbesaá¹ƒ bhikkhÅ«naá¹ƒ sannipÄ• to. __ghosetabbo, _ ``cetiyaá¹…ga
sannipatitabbaâ€™â€™ nti. __anÄ• gantuá¹ƒ nÄ• ma na labbhati_ amanussena buddhÄ• á
ca. gahitakÄ• padesena amanussova pucchito hotÄ«ti Ä• ha __ ``amanussaggahitako `tvaá
pucchitabboâ€™â€™ _ti. __mÄ• lÄ• gandhÄ• dÄ«su_ pÅ«janatthaá¹ƒ viniyuÃ±jiyamÄ• nes
pattidÄ• naá¹ƒ. __piá¹‡á¸• apÄ• te pattÄ«_ti piá¹‡á¸• apÄ• te diyyamÄ• ne pattidÄ• naá¹ƒ. _
yakkhasenÄ• patÄ«naá¹ƒ. __parittaá¹ƒ bhaá¹‡itabba_nti etthÄ• pi ``mettacittaá¹ƒ purecÄ• ri
ca ``maá¹…galakathÄ• vattabbÄ• â€™â€™ ti ca ``vihÄ• rassa upavaneâ€™â€™ ti evamÄ•
parittakaraá¹‡e vuttaá¹ƒ parikammaá¹ƒ kÄ• tabbameva.

__sarÄ«re adhimuccatÄ«_ti sarÄ«raá¹ƒ anupavisitvÄ• viya Ä• visanto yathÄ• gahitakassa
attano eva vasena vattati, evaá¹ƒ adhimuccati adhiá¹-á¹-hahitvÄ• tiá¹-á¹-hati. tenÄ• ha __ ``
III 145/ __tasseva vevacanaâ€™â€™ _nti. __laggatÄ«_ti tattheva laggo allÄ«no hoti. tenÄ•
apetÄ«â€™â€™ _ti. __rogaá¹ƒ_ \Be III 162/ __vaá¸• á¸• hento_ti dhÄ• tÅ«naá¹ƒ samabhÄ•
appadÄ• navasena uppannaá¹ƒ rogaá¹ƒ vaá¸• á¸• hento. dhÄ• tÅ«naá¹ƒ visamabhÄ• vÄ• p
aruccanena gahitakassa sarÄ«re lohitaá¹ƒ sussati, maá¹ƒsaá¹ƒ milÄ• yati, taá¹ƒ panassa ya
dhÄ• tukkhobhanimittatÄ• ya karonto viya hotÄ«ti vuttaá¹ƒ __ ``appamaá¹ƒsalohitaá¹ƒ karon

<283> __tesaá¹ƒ nÄ• mÄ• ni_ indÄ• dinÄ• mabhÄ• vena voharitabbato. __tato_ti \Ee III 21
__te_ti yakkhasenÄ• patayo. __okÄ• so na bhavissatÄ«_ti bhikkhubhikkhuniyo, upÄ• sakau
avasaro na bhavissati sammadeva Ä• rakkhÄ• ya vihitattÄ• ti.

Ä• á¹-Ä• nÄ• á¹-iyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

10. saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ•

<296> __dasasahassacakkavÄ• á¸·e_ti \Be III 163/ \Ne III 146/ \Ee III 211/ buddhakhettabh
dasasahassaparimÄ• á¹‡e cakkavÄ• á¸·e. tattha hi imasmiá¹ƒ cakkavÄ• á¸·e devamanussÄ

devÄ• visesabhÄ• gino. tena vuttaá¹ƒ __ ``dasasahassacakkavÄ• á¸·e Ã±Ä• á¹‡ajÄ• laá¹ƒ
__Ã±Ä• á¹‡ajÄ• lapattharaá¹‡a_nti ca tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vana
pavattanameva. tenÄ• ha __ ``lokaá¹ƒ volokayamÄ• noâ€™â€™ _ti, sattalokaá¹ƒ byavaloka
Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• dike visesato ogÄ• hetvÄ• passantoti attho. __maá¹…g
``taá¹ƒ tesaá¹ƒ Ä• yatiá¹ƒ visesÄ• dhigamassa vijjÄ• á¹-á¹-hÄ• naá¹ƒ hutvÄ• dÄ«gharattaá¹
bhavissÄ• â€™â€™ ti. __tÄ«hi piá¹-akehi sammasitvÄ• _ti tipiá¹-akato ekakadukÄ• dinÄ• s
saá¹…gaá¹‡hanavasena sammasitvÄ• vÄ«maá¹ƒsitvÄ• . Ã±Ä• tuá¹ƒ icchitÄ• atthÄ• __pa
sutte ekakÄ• divasena Ä• gatÄ• sahassaá¹ƒ, cuddasa cÄ• ti Ä• ha __ ``cuddasapaÃ±hÄ• c
paá¹-imaá¹‡á¸• etvÄ• â€™â€™ _ti. evamidha sampiá¹‡á¸• etvÄ• dassite paÃ±he parato su
dve paÃ±hÄ• kathitÄ• â€™â€™ tiÄ• dinÄ• (Sv III 349) vibhÄ• gena parigaá¹‡etvÄ• sayam

ubbhatakanavasandhÄ• gÄ• ravaá¹‡á¹‡anÄ•

<297> uccÄ• dhiá¹-á¹-hÄ• natÄ• ya taá¹ƒ sandhÄ• gÄ• raá¹ƒ bhÅ«mito ubbhataá¹ƒ viyÄ• ti
nÄ• maá¹ƒ labhati. tenÄ• ha __ ``uccattÄ• vÄ• evaá¹ƒ vuttaâ€™â€™ _nti. __sandhÄ• gÄ•
uyyogakaraá¹‡Ä• dÄ«su hi rÄ• jÄ• no tattha á¹-hatvÄ• ``ettakÄ• purato gacchantu, ettakÄ•
tattha nisÄ«ditvÄ• sandhaá¹ƒ karonti mariyÄ• daá¹ƒ \Ee III 212/ bandhanti, tasmÄ• taá¹ƒ á
``sandhÄ• gÄ• raâ€™â€™ _nti vuccati. uyyogaá¹-á¹-hÄ• nato ca Ä• gantvÄ• yÄ• va gehaá
gomayaparibhaá¹‡á¸• Ä• divasena paá¹-ijagganaá¹ƒ karonti, tÄ• va ekaá¹ƒ dve divase te rÄ
santhambhantÄ«tipi __sandhÄ• gÄ• raá¹ƒ, _ tesaá¹ƒ rÄ• jÅ«naá¹ƒ saha atthÄ• nusÄ• sana
__sandhÄ• gÄ• ra_nti. yasmÄ• vÄ• te tattha sannipatitvÄ• ``imasmiá¹ƒ \Ne III 147/ kÄ• le
imasmiá¹ƒ kÄ• levapituâ€™â€™ ntiÄ• dinÄ• gharÄ• vÄ• sakiccaá¹ƒ sandharanti, tasmÄ• c
gharÄ• vÄ• saá¹ƒ \Be III 164/ tattha sandharantÄ«tipi __sandhÄ• gÄ• raá¹ƒ, _ sÄ• eva sÄ•
__sandhÄ• gÄ• rasÄ• lÄ• . devatÄ• _ti gharadevatÄ• . nivÄ• savasena anajjhÄ• vutthattÄ•
manussabhÅ«tenÄ• â€™â€™ _ti vuttaá¹ƒ. kammakaraá¹‡avasena pana manussÄ• tattha
``sayameva pana satthu idhÄ• gamanaá¹ƒ amhÄ• kaá¹ƒ puÃ±Ã±avaseneva, aho mayaá¹ƒ p
haá¹-á¹-hatuá¹-á¹-hÄ• evaá¹ƒ sammÄ• cintesunti dassento __ ``amhehÄ«â€™â€™ _tiÄ• c

<298> __aá¹-á¹-akÄ• _ti cittakammakaraá¹‡atthaá¹ƒ baddhÄ• maÃ±cakÄ• . __muttamattÄ
navakammassa niá¹-á¹-hÄ• pitabhÄ• vamÄ• ha, tena ``acirakÄ• ritaâ€™â€™ ntiÄ• dinÄ• v
araÃ±Ã±aá¹ƒ Ä• rÄ• mo Ä• ramitabbaá¹-á¹-hÄ• naá¹ƒ etesanti __araÃ±Ã±Ä• rÄ• mÄ• . _ sa
sabbo sakalo santhari etthÄ• ti __sabbasanthari, _ bhÄ• vanapuá¹ƒsakaniddesoyaá¹ƒ. tenÄ
santhataá¹ƒ hoti, evaâ€™â€™ _nti.

<299> __samantapÄ• sÄ• diko_ti samantato sabbabhÄ• gena pasÄ• dÄ• vaho \Ee III 213/
``asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ _ti idaá¹ƒ buddhÄ• naá¹ƒ kÄ• yappa
á¹-hÄ• ne abhibyÄ• panato vuttaá¹ƒ. iddhÄ• nubhÄ• vena pana anantaá¹ƒ aparimÄ• á¹‡aá¹
nÄ«lapÄ«talohitodÄ• tamaÃ±jaá¹-á¹-hapabhassaravasena __chabbaá¹‡á¹‡Ä• . sabbe disÄ•

bÄ• hullato vuttaá¹ƒ.

abbhamahikÄ• dÄ«hi upakkiliá¹-á¹-haá¹ƒ suÃ±Ã±aá¹ƒ na sobhati, tÄ• rakÄ• citaá¹ƒ pana a
pabhÄ• hi samantato vijjotamÄ• naá¹ƒ virocatÄ«ti Ä• ha __ ``samuggatatÄ• rakaá¹ƒ viya ga
__sabbapÄ• liphullo_ti mÅ«lato paá¹-á¹-hÄ• ya yÄ• va sÄ• khaggÄ• phullo. __ ``paá¹-ipÄ•
_ntiÄ• di parikappÅ«pamÄ• . tathÄ• hi __viya_-saddaggahaá¹‡aá¹ƒ kataá¹ƒ. __siriyÄ• siri
viyÄ• _ti attano sobhÄ• ya tesaá¹ƒ sobhanti attho. __ ``bhikkhÅ«pi sabbevÄ• â€™â€™ _ti i
``appicchÄ• â€™â€™ tiÄ• dinÄ• vuttaguá¹‡esu lokiyaguá¹‡Ä• naá¹ƒ vasena yojetabbaá¹ƒ.
dasakathÄ• vatthulÄ• bhino. tena vuttaá¹ƒ ``suttantaá¹ƒ Ä• vajjetvÄ• ... pe ... arahattaá¹ƒ
pÄ• puá¹‡issantÄ«â€™â€™ ti (Sv III 296). tasmÄ• ye tattha ariyÄ• , te sabbesampi padÄ•
honti. ye pana puthujjanÄ• , te lokiyaguá¹‡adÄ«pakehi padehÄ«ti na tathÄ• heá¹-á¹-hÄ• \B
``asÄ«timahÄ• therÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. pubbe arahattabhÄ• gino gahitÄ• .

rÅ«pakÄ• yassa
asÄ«tianubyaÃ±jana-paá¹-imaá¹‡á¸• ita-dvattiá¹ƒsamahÄ• purisalakkhaá¹‡akÄ• yappabhÄ•
atÄ• va \Ne III 148/ (DN II 33; III 200; MN II 385) __buddhaveso. _ chabbaá¹‡á¹‡Ä• buddha
bhagavato kÄ• yassa Ä• lokitavilokitÄ• dÄ«su paramukkaá¹ƒsagato buddhÄ• veá¹‡iko acca
assa_nti tassaá¹ƒ.

__sandhÄ• gÄ• rÄ• numodanapaá¹-isaá¹ƒyuttÄ• _ti ``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihantÄ«â€™
(Vin II 295, 315) nayena sandhÄ• gÄ• raguá¹‡Å«pasaÃ±hitÄ• sandhÄ• gÄ• rakaraá¹‡apuÃ
__pakiá¹‡á¹‡akakathÄ• _ti saá¹…gÄ«tianÄ• ruá¸·hÄ• suá¹‡antÄ• naá¹ƒ ajjhÄ• sayÄ• nurÅ«
vividhavipulahetÅ«pamÄ• samÄ• laá¹…katÄ• nÄ• nÄ• nayavicittÄ• vitthÄ• rakathÄ• . tenÄ
_tiÄ• di. __Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya_ nirupakkilesatÄ• ya suvisuddhena, vipul
atthena suá¹‡antÄ• naá¹ƒ kÄ• yacittapariá¸·Ä• havÅ«pasamanato. __pathavojaá¹ƒ Ä• kaá¸•
sudukkaratÄ• ya, mahÄ• sÄ• ratÄ• ya vÄ• atthassa. __mahÄ• jambuá¹ƒ matthake gahetvÄ
cÄ• lanapaccayaá¹-á¹-hÄ• navasena pubbenÄ• paraá¹ƒ anusandhÄ• nato. __yojaniya ... pe
desanaá¹ƒ catusaccayante pakkhipitvÄ• atthavedadhammavedasseva labhÄ• panena
sÄ• tamadhuradhammÄ• matarasÅ«pasaá¹ƒharaá¹‡ato. __madhugaá¹‡á¸• a_nti madhupa

<300> __ ``tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«taâ€™â€™ _nti byÄ• panicchÄ• yaá¹ƒ idaá¹
dassetuá¹ƒ __ ``yaá¹ƒ yandisaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __anuviloketvÄ• _ti ettha __anu
iminÄ• samÄ• nattho, __vilokana_Ã±cettha satthu cakkhudvayenapi icchitabbanti ``maá¹ƒs
tato tato viloketvÄ• â€™â€™ ti saá¹…khepato vatvÄ• tamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. hatthena kucchitaá¹ƒ kataá¹ƒ __hatthakukkuccaá¹ƒ_ kukata
evaá¹ƒ __pÄ• dakukkuccaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. __niccalÄ• nisÄ«diá¹ƒsu_ attano suvinÄ
buddhagÄ• ravena ca. __ ``Ä• lokaá¹ƒ pana vaá¸• á¸• hayitvÄ• â€™â€™ _tiÄ• di kadÄ• ci b
III 166/ adhippÄ• yena vuttaá¹ƒ. na hi satthu sÄ• vakÄ• naá¹ƒ viya evaá¹ƒ payogasampÄ• d

tirohitavidÅ«ravattanipi rÅ«pagate maá¹ƒsacakkhuno pavattiyÄ• icchitattÄ• vÄ«maá¹ƒsitab
__arahattupagaá¹ƒ_ arahattapadaá¹-á¹-hÄ• naá¹ƒ. __cakkhutalesu nimittaá¹ƒ á¹-hapetvÄ• _
bhÄ• vanÄ• nuyogasampattiyÄ• sabbesaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ cakkhutalesu labbham
santindriyavigatathinamiddhatÄ• kÄ• rasaá¹…khÄ• taá¹ƒ nimittaá¹ƒ attano hadaye á¹-hapet
__kasmÄ• Ä• gilÄ• yati_ koá¹-isatasahassahatthinÄ• gÄ• naá¹ƒ balaá¹ƒ dhÄ• rentassÄ• ti
Ä• cariyo esa saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vo, yadidaá¹ƒ aniccatÄ• . ye pana aniccÄ• , te
udayavayapaá¹-ipÄ«á¸·itatÄ• ya dukkhÄ• eva, dukkhasabhÄ• vesu tesu satthu kÄ• ye dukk
\Ne III 149/ dassetuá¹ƒ __ ``bhagavato hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __piá¹-á¹-hivÄ• to up
pubbe katakammapaccayÄ• . svÄ• yamattho paramatthadÄ«paniyaá¹ƒ __udÄ• naá¹-á¹-hak
veditabbo.

bhinnanigaá¹‡á¹-havatthuvaá¹‡á¹‡anÄ•

<301> __heá¹-á¹-hÄ• vuttameva_ pÄ• sÄ• dikasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Sv III 164).

<302> __svÄ• khyÄ• taá¹ƒ dhammaá¹ƒ desetukÄ• mo_ti svÄ• khyÄ• taá¹ƒ katvÄ• dhamm
svÄ• khyÄ• taá¹ƒ dhammaá¹ƒ sayaá¹ƒ bhikkhÅ«naá¹ƒ kathetukÄ• mo. satthÄ• rÄ• desitadh
sÄ• vakÄ• sabrahmacÄ• rÄ«naá¹ƒ kathenti.

ekakavaá¹‡á¹‡anÄ•

<303> __samaggehi bhÄ• sitabba_nti aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggehi hutvÄ• bhÄ• sitabl
vaá¹‡á¹‡etabbaÃ±cÄ• ti attho. yathÄ• pana samaggehi saá¹…gÄ• yanaá¹ƒ hoti, tampi dass
``ekavacanehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ekavacanehÄ«_ti virodhÄ• bhÄ• vena samÄ•
``aviruddhavacanehÄ«â€™â€™ _tiÄ• di. __sÄ• maggirasaá¹ƒ dassetukÄ• mo_ti yasmiá¹ƒ
sÄ• maggirasÄ• nubhavanaá¹ƒ icchitaá¹ƒ desanÄ• kusalatÄ• ya, tattha ekakadukatikÄ• diva
sÄ• maggirasaá¹ƒ dassetukÄ• mo. __sabbe sattÄ• _ti anavasesÄ• sattÄ• \Be III 167/, te p
saá¹…khepeneva \Ee III 216/ bhinditvÄ• dassento __ ``kÄ• mabhavÄ• dÄ«sÅ«â€™â€™ _t
byadhikaraá¹‡Ä• nampi bÄ• hiratthasamÄ• so hoti yathÄ• ``urasilomoâ€™â€™ ti Ä• ha __
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ _ti. tiá¹-á¹-hati etenÄ• ti __á¹-hiti, _ Ä• hÄ• ro á¹-hiti etesant
__Ä• hÄ• raá¹-á¹-hitikÄ• _ti evaá¹ƒ vÄ• ettha samÄ• saviggaho daá¹-á¹-habbo. __Ä• hÄ• ra
paccayaá¹-á¹-hitikÄ• , paccayÄ• yattavuttikÄ• ti attho. paccayattho hettha Ä• hÄ• ra-saddo
anuppannassa vÄ• kÄ• macchandassauppÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (SN c V 183, 2
sattÄ• â€™â€™ _ti iminÄ• asaÃ±Ã±asattÄ• pi pariggahitÄ• honti. sÄ• panÄ• yaá¹ƒ Ä• hÄ
nippariyÄ• yato saá¹…khÄ• radhammo, na sattadhammo. tenevÄ• hu __aá¹-á¹-hakathÄ• ca
Ä• hÄ• raá¹-á¹-hitikÄ• ti Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko veditabboâ€™â€™ ti (Vism
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Ud-a 30; Nidd II-a 65; Ud-a 186) yadi evaá¹ƒ ``sabbe sat
kathanti? puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• ti nÄ• yaá¹ƒ doso. yathÄ• ha bhagavÄ• ``ek

sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no sammÄ• \Ne III 150/ vimuccamÄ• no sa
sammattaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti, katamasmiá¹ƒ eka
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (AN c 10.27) __eko dhammo_ti ``sabbe sattÄ• Ä• hÄ• ra
yvÄ• yaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ• ya sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ pac
Ä• hÄ• rapariyÄ• yena sÄ• maÃ±Ã±ato paccayadhammo vutto, ayaá¹ƒ Ä• hÄ• ro nÄ• ma e
yathÄ• sabhÄ• vato \Ee III 217/ abhisambujjhitvÄ• . __sammadakkhÄ• to_ti teneva abhisam
desito.

codako vuttampi atthaá¹ƒ yÄ• thÄ• vato appaá¹-ipajjamÄ• no neyyatthaá¹ƒ suttapadaá¹ƒ n
sattÄ• â€™â€™ ti vacanamatte á¹-hatvÄ• __ ``nanu cÄ• â€™â€™ _tiÄ• dinÄ• codeti. Ä• c
yathÄ• dhippetamatthaá¹ƒ pavedento ``na virujjhatÄ«â€™â€™ ti vatvÄ• __ ``tesaÃ±hi jhÄ•
_ti Ä• ha. __jhÄ• na_nti ekavokÄ• rabhavÄ• vahaá¹ƒ saÃ±Ã±Ä• ya virajjanavasena pavatta
rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``anÄ• hÄ• rÄ• â€™â€™ ti vacanaá¹
Ä• hÄ• rÄ• naá¹ƒ abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na paccayÄ• hÄ• rassa abhÄ• vato. __
idaá¹ƒ sÄ• sane yesu dhammesu visesato \Be III 168/ Ä• hÄ• ra-saddo niruá¸·ho, ``Ä• hÄ• r
ettha yadi te eva gayhanti, abyÄ• pitadoso Ä• panno. atha sabbopi paccayadhammo Ä• hÄ•
Ä• hÄ• rapÄ• á¸·iyÄ• virodho Ä• pannoti dassetuá¹ƒ Ä• raddhaá¹ƒ. ``na virujjhatÄ«â€™â€™
vuttaá¹ƒ, taá¹ƒ vivaranto __ ``etasmiÃ±hi sutteâ€™â€™ _tiÄ• dimÄ• ha. kabaá¸·Ä«kÄ• rÄ•
ojaá¹-á¹-hamakarÅ«pÄ• haraá¹‡Ä• di nippariyÄ• yena Ä• hÄ• rabhÄ• vo. yathÄ• hi kabaá¸·
ojaá¹-á¹-hamakarÅ«pÄ• haraá¹‡ena rÅ«pakÄ• yaá¹ƒ upatthambheti, evaá¹ƒ phassÄ• dayo
nÄ• makÄ• yaá¹ƒ upatthambhenti, tasmÄ• satipi janakabhÄ• ve upatthambhakabhÄ• vo oj
mukhyo Ä• hÄ• raá¹-á¹-hoti te eva nippariyÄ• yena Ä• hÄ• ralakkhaá¹‡Ä• dhammÄ• vuttÄ
saá¹…gÄ«tisutte. __pariyÄ• yena paccayo Ä• hÄ• roti vutto_ sabbo paccayo dhammo attan
imaá¹ƒ pariyÄ• yaá¹ƒ labhatÄ«ti. tenÄ• ha __ ``sabbadhammÄ• naÃ±hÄ«â€™â€™ _tiÄ• di.
sabbesaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ. idÄ• ni yathÄ• vuttamatthaá¹ƒ \Ee III 218/ suttena
__ ``tenevÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aya_nti paccayÄ• hÄ• ro.

__nippariyÄ• yÄ• hÄ• ropi gahitova hoti, _ yÄ• vatÄ• sopi paccayabhÄ• veneva janako, up
taá¹ƒ phalaá¹ƒ Ä• haratÄ«ti vattabbataá¹ƒ labhatÄ«ti. __tatthÄ• _ti pariyÄ• yÄ• hÄ• ro, nipp
Ä• hÄ• resu. asaÃ±Ã±abhave yadipi nippariyÄ• yÄ• hÄ• ro na labbhati, __paccayÄ• hÄ• ro_
pariyÄ• yÄ• hÄ• ralakkhaá¹‡o. idÄ• ni imamevatthaá¹ƒ vitthÄ• rena dassetuá¹ƒ __ ``anuppa
vuttaá¹ƒ. uppanne buddhe titthakaramatanissitÄ• naá¹ƒ jhÄ• nabhÄ• vanÄ• ya asijjhanato _
151/ __buddheâ€™â€™ _ti vuttaá¹ƒ. sÄ• sanikÄ• tÄ• disaá¹ƒ jhÄ• naá¹ƒ na nibbattentÄ«ti
pabbajitÄ• â€™â€™ _ti vuttaá¹ƒ. titthiyÄ• hi upattivisese vimuttisaÃ±Ã±ino, aÃ±Ã±Ä• virÄ•
Ä• dÄ«navÄ• nisaá¹ƒsadassino vÄ• hutvÄ• asaÃ±Ã±asamÄ• pattiá¹ƒ nibbattetvÄ• akkha
sÄ• sanikÄ• . __vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• _ti vÄ• yokasiá¹‡e paá¹-hamÄ• dÄ«n
nibbattetvÄ• tatiyajjhÄ• ne ciá¹‡á¹‡avasÄ« hutvÄ• tato vuá¹-á¹-hÄ• ya catutthajjhÄ• nÄ• d
katvÄ• . tenÄ• ha __ ``catutthajjhÄ• naá¹ƒ nibbattetvÄ• â€™â€™ _ti. kasmÄ• panettha vÄ•

vuttanti? yadettha vattabbaá¹ƒ \Be III 169/, taá¹ƒ __brahmajÄ• laá¹-Ä«kÄ• yaá¹ƒ_ (Sv-pá¹- I
__dhÄ«_ti jigucchanatthe nipÄ• to, tasmÄ• __dhÄ« citta_nti cittaá¹ƒ jigucchÄ• mÄ«ti attho.
citta_nti etaá¹ƒ mama cittaá¹ƒ jigucchitaá¹ƒ vata hotu. __vatÄ• _ti sambhÄ• vane, tena jiguc
vadati. __nÄ• mÄ• _ti ca sambhÄ• vane eva, tena cittassa abhÄ• vaá¹ƒ sambhÄ• veti. citta
Ä• dÄ«navÄ• nisaá¹ƒse dassetuá¹ƒ __ ``cittaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __khantiá¹ƒ
``cittassa abhÄ• vo eva sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti imaá¹ƒ diá¹-á¹-hinijjhÄ• nakkhantiá
uppÄ• detvÄ• .

tathÄ• bhÄ• vitassa jhÄ• nassa á¹-hitibhÄ• giyabhÄ• vappattiyÄ• aparihÄ«najjhÄ• nassa t
tathÄ• jhÄ• nabhÄ• vanÄ• hotÄ«ti Ä• ha __ ``manussalokeâ€™â€™ _ti. __paá¹‡ihito ahos
219/ Ä• sannakÄ• le á¹-hapito ahosi. yadi á¹-hÄ• nÄ• dinÄ• Ä• kÄ• rena nibbatteyya, kamm
tenevÄ• kÄ• rena tiá¹-á¹-heyya vÄ• ti Ä• ha __ ``so tena iriyÄ• pathenÄ• â€™â€™ _tiÄ• di.

__eva rÅ«pÄ• nampÄ«_ti evaá¹ƒ acetanÄ• nampi. __pi_-saddena pageva sacetanÄ• nanti
acetanÄ• naá¹ƒ nesaá¹ƒ paccayÄ• hÄ• rassa upakappananti codanaá¹ƒ sandhÄ• ya tattha
``yathÄ• â€™â€™ _tiÄ• dimÄ• ha.

ye uá¹-á¹-hÄ• navÄ«riyeneva divasaá¹ƒ vÄ«tinÄ• metvÄ• tassa nissandaphalamattaá¹ƒ kiÃ
jÄ«vikaá¹ƒ kappenti, te __uá¹-á¹-hÄ• naphalÅ«pajÄ«vino. _ ye pana attano puÃ±Ã±aphalam
__puÃ±Ã±aphalÅ«pajÄ«vino. _ nerayikÄ• naá¹ƒ pana neva uá¹-á¹-hÄ• navÄ«riyavasena jÄ«
puÃ±Ã±aphalassa pana lesopi natthÄ«ti vuttaá¹ƒ __ ``ye pana te nerayikÄ• ... pe ... na puÃ
vuttÄ• â€™â€™ _ti. paá¹-isandhiviÃ±Ã±Ä• á¹‡assa Ä• haraá¹‡ena manosaÃ±cetanÄ• hÄ•
phalassÄ• ti adhippÄ• yena __ ``kiá¹ƒ paÃ±ca Ä• hÄ• rÄ• atthÄ«â€™â€™ _ti codeti. Ä• ca
adhippete siyÄ• tava codanÄ• yÄ• vasaro, sÄ• pana ettha anavasarÄ• ti dassetuá¹ƒ ``paÃ
vattabbaâ€™â€™ nti vatvÄ• pariyÄ• yÄ• hÄ• rasseva panettha adhippetabhÄ• vaá¹ƒ dass
Ä• hÄ• roti_ \Ne III 152/ __vuttametaâ€™â€™ _nti Ä• ha. __tasmÄ• _ti yassa kassaci pacc
icchitattÄ• . idÄ• ni vuttamevatthaá¹ƒ pÄ• á¸·iyÄ• samatthento __ ``yaá¹ƒ sandhÄ• yÄ• â€™

mukhyÄ• hÄ• ravasenapi \Be III 170/ nerayikÄ• naá¹ƒ Ä• hÄ• raá¹-á¹-hitikataá¹ƒ dassetuá¹
Ä• hÄ• raá¹ƒ ... pe ... sÄ• dhetÄ«â€™â€™ _ti vuttaá¹ƒ. yadi evaá¹ƒ nerayikÄ• sukhapaá¹-is
noti dassetuá¹ƒ __ ``kheá¸·opi hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tayo_ti tayo arÅ«pÄ• hÄ• r
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa abhÄ• vato. __avasesÄ• na_nti asaÃ±Ã±asattehi avasesÄ• na
nibbattasattÄ• naá¹ƒ paccayÄ• hÄ• ro hi sabbesaá¹ƒ sÄ• dhÄ• raá¹‡oti. __etaá¹ƒ paÃ±ha_
ti \Ee III 220/ evaá¹ƒ coditametaá¹ƒ paÃ±haá¹ƒ. __kathetvÄ• _ti vissajjetvÄ• .

__ ``tattha tattha ... pe ... dukkhaá¹ƒ hotÄ«â€™â€™ _ti etena yathÄ• idha paá¹-hamassa p
niyyÄ• tanaá¹ƒ, dutiyassa uddharaá¹‡aá¹ƒ na kataá¹ƒ, evaá¹ƒ iminÄ• eva adhippÄ• yena it
dukatikÄ• dipaÃ±hesu tattha tattha Ä• dipariyosÄ• nesu eva uddharaá¹‡aniyyÄ• tanÄ• ni ka

dasseti. paá¹-icca etasmÄ• phalaá¹ƒ etÄ«ti __paccayo, _ kÄ• raá¹‡aá¹ƒ, tadeva attano pha
__saá¹…khÄ• ro_ti Ä• ha __ ``imasmimpi ... pe ... saá¹…khÄ• roti vuttoâ€™â€™ _ti. __Ä• h
Ä• haraá¹‡aá¹-á¹-havisiá¹-á¹-ho paccayo. __Ä• haraá¹‡a_Ã±cettha uppÄ• dakattappadhÄ• n
upatthambhakattappadhÄ• nanti ayametesaá¹ƒ viseso. tenÄ• ha __ ``ayamettha heá¹-á¹-hin
nippariyÄ• yÄ• hÄ• re gahite ``sabbe sattÄ• â€™â€™ ti vuttepi asaÃ±Ã±asattÄ• na gahitÄ•
padesavisayo sabba-saddo hoti yathÄ• ``sabbe tasantidaá¹‡á¸• assÄ• â€™â€™ tiÄ• dÄ«su
khÄ«á¹‡Ä• savÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ hoti. __pÄ• kaá¹-o bhaveyya_ visesasÄ• maÃ±Ã±
__no ca gaá¹‡hiá¹ƒsu_ aá¹-á¹-hakathÄ• cariyÄ• . __dhammo nÄ• ma natthi_ saá¹…khatoti a
dutiyapaÃ±he __ ``saá¹…khÄ• roâ€™â€™ _ti paccayo eva kathitoti sambandho.

yadÄ• sammÄ• sambodhisamadhigato, tadÄ• eva sabbaÃ±eyyaá¹ƒ sacchikataá¹ƒ jÄ• tan
``mahÄ• bodhimaá¹‡á¸• e nisÄ«ditvÄ• â€™â€™ _ti. __saya_nti sÄ• maá¹ƒyeva. __addhani
cirakÄ• lÄ• vaá¹-á¹-hÄ• yi pÄ• rampariyavasena. tenÄ• ha __ ``ekena hÄ«â€™â€™ _tiÄ• di
__paramparakathÄ• niyamenÄ• _ti paramparakathÄ• kathananiyamena, niyamitatthabyaÃ±
attho. __ekakavasenÄ• _ti ekaá¹ƒ ekaá¹ƒ parimÄ• á¹‡aá¹ƒ \Ee III 221/ etassÄ• ti __ekako, _
vasena. __ekakaá¹ƒ niá¹-á¹-hitaá¹ƒ_ vissajjananti adhippÄ• yoti.

ekakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukavaá¹‡á¹‡anÄ•

<304> __cattÄ• ro_ \Ne III 153/ \Be III 171/ __khandhÄ• _ti tesaá¹ƒ tÄ• va nÄ• manaá¹-á¹-h
paá¹-hamaá¹ƒ vatvÄ• pacchÄ• nibbÄ• nassa vattukÄ• mo Ä• ha. tassÄ• pi hi tathÄ• nÄ• n
``nÄ• maá¹ƒ karoti nÄ• mayatÄ«â€™â€™ ti ettha yaá¹ƒ nÄ• makaraá¹‡aá¹ƒ, taá¹ƒ nÄ• man
``nÄ• manaá¹-á¹-henÄ• ti nÄ• makaraá¹‡aá¹-á¹-henÄ• â€™â€™ _ti, attanovÄ• ti adhippÄ• y
tesaá¹ƒ nÄ• makaraá¹‡aá¹ƒ hoti. tenÄ• ha ``attano nÄ• maá¹ƒ karontÄ• va uppajjantÄ«â€™
tamatthaá¹ƒ byatirekamukhena vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.
te ``nÄ• maâ€™â€™ nti vuccanti, taá¹ƒ sÄ• maÃ±Ã±anÄ• maá¹ƒ, kittimanÄ• maá¹ƒ, guá¹‡a
opapÄ• tikanÄ• manti purimÄ• ni tÄ«á¹‡i nÄ• mÄ• ni udÄ• haraá¹‡avasena dassetvÄ• ``na
te paá¹-ikkhipitvÄ• itaranÄ• mameva nÄ• makaraá¹‡aá¹-á¹-hena nÄ• manti dassento __ ``v
_tiÄ• dimÄ• ha. ``mahÄ• pathaviÄ• dayoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu pathaviÄ• pÄ•
rÅ«panti pana adhippetÄ• ti? saccametaá¹ƒ, phassavedanÄ• dÄ«naá¹ƒ viya pana pathaviÄ•
opapÄ• tikanÄ• matÄ• sÄ• maÃ±Ã±ena ``pathaviÄ• dayo viyÄ• â€™â€™ ti nidassanaá¹ƒ ka
rÅ«padhammÄ• naá¹ƒ nÄ• masabhÄ• vattÄ• . phassavedanÄ• dÄ«naÃ±hi arÅ«padhammÄ•
phassÄ• dinÄ• makattÄ• , pathaviÄ• dÄ«naá¹ƒ kesakumbhÄ• dinÄ• mantarÄ• patti viya nÄ•
attanÄ• va katanÄ• matÄ• ya catukkhandhanibbÄ• nÄ• ni nÄ• makaraá¹‡aá¹-á¹-hena nÄ• n
adhivacanasamphasso viya adhivacananÄ• mamantarena ye anupacitasambhÄ• rÄ• naá¹ƒ
gacchanti, te nÄ• mÄ• yattaggahaá¹‡Ä• __nÄ• maá¹ƒ. _ rÅ«paá¹ƒ pana vinÄ• pi nÄ• masÄ•

ruppanasabhÄ• vena gahaá¹‡aá¹ƒ upayÄ• tÄ«ti __rÅ«paá¹ƒ. _ tenÄ• ha __ ``tesu uppanne
``yathÄ• pathaviyÄ• â€™â€™ tiÄ• dÄ«su vuttanayeneva attho veditabbo nidassanavasena
``atÄ«tepÄ«â€™â€™ _tiÄ• dinÄ• vedanÄ• dÄ«su nÄ• masaÃ±Ã±Ä• niruá¸·hÄ• , anÄ• dik

iti atÄ«tÄ• divibhÄ• gavantÄ• nampi vedanÄ• dÄ«naá¹ƒ nÄ• makaraá¹‡aá¹-á¹-hena nÄ• ma
tabbibhÄ• garahite pana ekasabhÄ• ve nicce nibbÄ• ne vattabbameva natthÄ«ti dassento _
... nÄ• manaá¹-á¹-hena nÄ• maâ€™â€™ _nti Ä• ha. __nÄ• manaá¹-á¹-henÄ• _ti nÄ• makar
ekantato sÄ• rammaá¹‡attÄ• tanninnÄ• honti, tehi vinÄ• nappavattantÄ«ti attho. __sabba
nibbÄ• naÃ±ca \Be III 172/. yasmiá¹ƒ Ä• rammaá¹‡eyeva vedanÄ• kkhandho pavattati, taá¹
saÃ±Ã±Ä• kkhandhÄ• dayopi tattha pavattantÄ«ti so ne tattha nÄ• mento viya hoti vinÄ• ap
saÃ±Ã±Ä• kkhandhÄ• dÄ«supÄ«ti vuttaá¹ƒ __ ``Ä• rammaá¹‡e aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• m
maggaphalÄ• dike \Ne III 154/. kÄ• maá¹ƒ kesuci rÅ«padhammesupi Ä• rammaá¹‡Ä• dhipa
panesa sÄ• tisayo tassa accantasantapaá¹‡Ä«tatÄ• kappabhÄ• vatoti tadeva Ä• rammaá¹‡
``attani nÄ• metÄ«â€™â€™ _ti vuttaá¹ƒ. tathÄ• hi ariyÄ• sakalampi divasabhÄ• gaá¹ƒ taá¹
vÄ«tinÄ• mentÄ• pi tittiá¹ƒ na gacchanti.

__ ``ruppanaá¹-á¹-henÄ• â€™â€™ _ti etena ruppatÄ«ti rÅ«panti dasseti. tattha sÄ«tÄ• divi
visadisuppatti __ruppanaá¹ƒ. _ nanu ca arÅ«padhammÄ• nampi virodhipaccayasamÄ• gam
saccaá¹ƒ labbhati, na pana vibhÅ«tataraá¹ƒ. vibhÅ«tataraÃ±hettha ruppanaá¹ƒ adhippetaá¹
vuttaÃ±hetaá¹ƒ ``ruppatÄ«ti \Ee III 223/ kho bhikkhave tasmÄ• `rÅ«paâ€™ nti vuccati. kena
ruppati, uá¹‡henapi ruppatÄ«â€™â€™ tiÄ• di (SN b III 79). yadi evaá¹ƒ kathaá¹ƒ brahmalok
tatthÄ• pi taá¹ƒsabhÄ• vÄ• nativattanato hotiyeva rÅ«pasamaÃ±Ã±Ä• . anuggÄ• hakapacca
visadisapaccayasannipÄ• teti evamattho veditabbo. ``yo attano santÄ• ne vijjamÄ• nassaye
visadisuppattihetubhÄ• vo, taá¹ƒ __ruppanaâ€™â€™ _nti aÃ±Ã±e. imasmiá¹ƒ pakkhe rÅ«p
__rÅ«paá¹ƒ. _ ``saá¹…ghaá¹-á¹-anena vikÄ• rÄ• pattiyaá¹ƒ __ruppana_-saddo niruá¸·hoâ€™
pakkhe arÅ«padhammesu rÅ«pasamaÃ±Ã±Ä• ya pasaá¹…go eva natthi saá¹…ghaá¹-á¹-an
__ruppanaâ€™â€™ _nti apare. __ ``tassÄ• _ti rÅ«passÄ• â€™â€™ ti vadanti, nÄ• marÅ«p
hi rÅ«passa, evaá¹ƒ nÄ• massÄ• pi vedanÄ• kkhandhÄ• divasena, madanimmadanÄ• divas
__visuddhimagge_ (Vism II 456) vuttÄ• evÄ• ti. iti ayaá¹ƒ duko kusalattikena saá¹…gahite s
pariggahetvÄ• pavattoti.

__avijjÄ• _ti avindiyaá¹ƒ ``attÄ• , jÄ«vo, itthÄ«, purisoâ€™â€™ ti evamÄ• dikaá¹ƒ vindatÄ«
vindiyaá¹ƒ ``dukkhaá¹ƒ, samudayoâ€™â€™ ti evamÄ• dikaá¹ƒ na vindatÄ«ti __avijjÄ• . _ sa
aviditakaraá¹‡aá¹-á¹-hena __avijjÄ• . _ antarahite saá¹ƒsÄ• re satte javÄ• petÄ«ti __avijjÄ•
dukkhÄ• dÄ«naá¹ƒ catunnaá¹ƒ saccÄ• naá¹ƒ sabhÄ• vacchÄ• dako sammoho hotÄ«ti Ä• ha
aÃ±Ã±Ä• á¹‡aâ€™â€™ _nti \Be III 173/. __bhavapatthanÄ• _ nÄ• ma kÄ• mabhavÄ• dÄ«n
pavattataá¹‡hÄ• . tenÄ• ha __ ``yo bhavesu bhavacchandoâ€™â€™ _tiÄ• di. iti ``ayaá¹ƒ du
vaá¹-á¹-amÅ«lasamudÄ• cÄ• radassanatthaá¹ƒ gahito.

__bhavadiá¹-á¹-hÄ«_ti khandhapaÃ±cakaá¹ƒ ``attÄ• ca loko cÄ• â€™â€™ ti gÄ• hetvÄ• ta
gaá¹‡hanavasena niviá¹-á¹-hÄ• sassatadiá¹-á¹-hÄ«ti \Ee III 224/ attho. tenÄ• ha __ ``bhavo
_tiÄ• di. bhavissatÄ«ti __bhavo, _ tiá¹-á¹-hati sabbakÄ• laá¹ƒ atthÄ«ti attho. __sassata_nti s
__vibhavadiá¹-á¹-hÄ«_ti khandhapaÃ±cakameva \Ne III 155/ ``attÄ• â€™â€™ ti ca ``lokoâ€
``na bhavissatÄ«â€™â€™ ti gaá¹‡hanavasena niviá¹-á¹-hÄ• ucchedadiá¹-á¹-hÄ«ti attho. te
vuccatÄ«â€™â€™ _tiÄ• di. vibhavissati vinassati ucchijjatÄ«ti __vibhavo, _ ucchedo.

__yaá¹ƒ na hirÄ«yatÄ«_ti yena dhammena taá¹ƒsampayuttadhammasamÅ«ho, puggalo vÄ
liá¹…gavipallÄ• saá¹ƒ vÄ• katvÄ• yo dhammoti attho veditabbo. __hirÄ«yitabbenÄ• _ti upa
karaá¹‡avacanaá¹ƒ, hirÄ«yitabbayuttakaá¹ƒ kÄ• yaduccaritÄ• didhammaá¹ƒ na jigucchatÄ«
pÄ• passa ajigucchanÄ• . __yaá¹ƒ na ottappatÄ«_ti etthÄ• pi vuttanayeneva attho veditabb
pana hetuatthe karaá¹‡avacanaá¹ƒ, ottappitabbayuttakena ottappassa hetubhÅ«tena kÄ• ya
__hirÄ«yitabbenÄ• _ti etthÄ• pi vÄ• evameva attho veditabbo. __abhÄ• yanakaÄ• kÄ• ro_t

__ ``yaá¹ƒ hirÄ«yatÄ«â€™â€™ _tiÄ• dÄ«su anantaraduke vuttanayena attho veditabbo. niy
jÄ• tiÄ• disamuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __ajjhattasamuá¹-á¹-hÄ• nÄ• . _ niyakajjhattato ba
parasantÄ• ne samuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __bahiddhÄ• samuá¹-á¹-hÄ• nÄ• . _ attÄ• e
ajjhattasamuá¹-á¹-hÄ• nattÄ• eva attÄ• dhipatito Ä• gamanato __attÄ• dhipateyyÄ• . lokÄ•
eseva nayo. __lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• _ti pÄ• pato jigucchanarÅ«pena avaá¹-á¹-hitÄ
__bhayasabhÄ• vasaá¹‡á¹-hita_nti tato uttÄ• sanarÅ«pena avaá¹-á¹-hitaá¹ƒ. ajjhattasamuá¹
hirottappÄ• naá¹ƒ tattha tattha pÄ• kaá¹-abhÄ• vena vuttÄ• , na pana tesaá¹ƒ kadÄ• cipi aÃ
na hi lajjanaá¹ƒ nibbhayaá¹ƒ, pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ atthÄ«ti.

__dukkha_nti \Ee III 225/ kicchaá¹ƒ, aniá¹-á¹-hanti vÄ• attho. __vippaá¹-ikÅ«lagÄ• himhÄ«
dhammÄ• nudhammapaá¹-ipattiyÄ• vilomagÄ• hake. tassÄ• eva vipaccanÄ«kaá¹ƒ duppaá
etassÄ• ti \Be III 174/ vipaccanÄ«kasÄ• to, tasmiá¹ƒ __vipaccanÄ«kasÄ• te. _ evaá¹ƒbhÅ«t
sÄ• sanakkame ovÄ• dake ca Ä• darabhÄ• varahito hotÄ«ti Ä• ha __ ``anÄ• dareâ€™â€™
dubbacassa puggalassa anÄ• dariyavasena pavattacetanÄ• __dovacassaá¹ƒ. tassa bhÄ• v
dovacassassa atthibhÄ• vo __dovacassatÄ• , _ atthato dovacassameva. tenevÄ• ha __ ``sÄ
saá¹…khÄ• rakkhandho hotÄ«â€™â€™ _ti. cetanÄ• ppadhÄ• natÄ• ya hi saá¹…khÄ• rakkh
__etenÄ• kÄ• renÄ• _ti appadakkhiá¹‡aggÄ• hitÄ• kÄ• rena. assaddhiyadussÄ«lyÄ• dipÄ•
nÄ• ma hontÄ«ti dassetuá¹ƒ __ ``ye te puggalÄ• assaddhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yÄ
pÄ• pasampavaá¹…ko nÄ• ma hoti, sÄ• cetanÄ• __pÄ• pamittatÄ• _ \Ne III 156/, cattÄ• ro
tadÄ• kÄ• rappavattÄ• __pÄ• pamittatÄ• _ti dassento __ ``sÄ• pi atthato dovacassatÄ• viy
Ä• ha.

``sukhaá¹ƒ vaco etasmiá¹ƒ padakkhiá¹‡aggÄ• himhi anulomasÄ• te sÄ• dare puggaleti __s

``kalyÄ• á¹‡Ä• saddhÄ• dayo puggalÄ• etassa mittÄ• ti __kalyÄ• á¹‡amittoâ€™â€™ _tiÄ•
icchitoti Ä• ha __sovacassatÄ• ... pe ... vuttapaá¹-ipakkhanayena veditabbÄ• â€™â€™ _ti.
kalyÄ• á¹‡amittatÄ• ca. tesaá¹ƒ khandhÄ• naá¹ƒ pavattiÄ• kÄ• ravisesÄ• ``sovacassatÄ• ,
ca vuccanti, te lokiyÄ• pi honti lokuttarÄ• pÄ«ti Ä• ha __ ``lokiyalokuttaramissakÄ• kathitÄ•

vatthubhedÄ• dinÄ• anekabhedabhinnÄ• taá¹ƒtaá¹ƒjÄ• tivasena ekajjhaá¹ƒ katvÄ• rÄ• si
__Ä• pattikkhandhÄ• . _ tÄ• pana antarÄ• pattÄ«naá¹ƒ aggahaá¹‡e __paÃ±capi Ä• pattikk
pana gahaá¹‡e __sattapi Ä• pattikkhandhÄ• Ä• pattiyo. _ ``imÄ• Ä• pattiyo, ettakÄ• Ä• pa
Ä• pajjanaá¹ƒ hotÄ«â€™â€™ ti jÄ• nanapaÃ±Ã±Ä• __Ä• pattikusalatÄ• _ti \Ee III 226/ Ä• h
_ntiÄ• di. __tÄ• saá¹ƒ Ä• pattÄ«na_nti tÄ• su Ä• pattÄ«su. tattha yaá¹ƒ sambhinnavatthukÄ
duviÃ±Ã±eyyavibhÄ• gÄ• su ca Ä• pattÄ«su asaá¹…karato vavatthÄ• na, ayaá¹ƒ visesato _
dassetuá¹ƒ dutiyaá¹ƒ Ä• pattiggahaá¹‡aá¹ƒ kataá¹ƒ. __saha_ \Be III 175/ __kammavÄ• cÄ•
saheva. Ä• pattito vuá¹-á¹-hÄ• panapayogatÄ• ya kammabhÅ«tÄ• vÄ• cÄ• __kammavÄ• c
anusÄ• vanavÄ• cÄ• ceva ``passissÄ• mÄ«â€™â€™ ti evaá¹ƒ pavattavÄ• cÄ• ca. tÄ• ya
samakÄ• lameva ``imÄ• ya kammavÄ• cÄ• ya ito Ä• pattito vuá¹-á¹-hÄ• naá¹ƒ hoti, hontaÃ±
anusÄ• vaneyyakÄ• rappatte, `saá¹ƒvarissÄ• mÄ«â€™ ti vÄ• pade pariyosite hotÄ«â€™â€
__Ä• pattÄ«hi vuá¹-á¹-hÄ• naparicchedaparijÄ• nanapaÃ±Ã±Ä• _ Ä• pattivuá¹-á¹-hÄ• nakus
yathÄ• pannÄ• ya Ä• pattiyÄ• yathÄ• tathÄ• anantarÄ• yatÄ• pÄ• danaá¹ƒ, evaá¹ƒ vuá¹-á
desanÄ• yapi saá¹…gaho siddho hoti.

``ito pubbe parikammaá¹ƒ pavattaá¹ƒ, ito paraá¹ƒ bhavaá¹…ga majjhe samÄ• pattÄ«â€™â
samÄ• pattÄ«naá¹ƒ __appanÄ• paricchedajÄ• nanapaÃ±Ã±Ä• _ samÄ• pattikusalatÄ• . vuá
__vuá¹-á¹-hÄ• nakusalatÄ• , _ pageva vuá¹-á¹-hÄ• na paricchedakaraá¹ƒ Ã±Ä• á¹‡aá¹ƒ. ten
``yathÄ• paricchinnasamayavasenevÄ• â€™â€™ _tiÄ• di. __vuá¹-á¹-hÄ• nasamatthÄ• _ti v

``dhÄ• tukusalatÄ• â€™â€™ ti ettha pathavÄ«dhÄ• tuÄ• dayo, sukhadhÄ• tuÄ• dayo, kÄ•
etÄ• sveva \Ne III 157/ antogadhÄ• ti etÄ• su kosalle dassite tÄ• supi kosallaá¹ƒ dassitamev
``aá¹-á¹-hÄ• rasa dhÄ• tuyo cakkhudhÄ• tu ... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™
``aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ sabhÄ• vaparicchedakÄ• â€™â€™ _ti vuttaá¹ƒ. tat
__sabhÄ• vaparicchedakÄ• _ti yathÄ• bhÅ«tasabhÄ• vÄ• vabodhinÄ«. ``savanapaÃ±Ã±Ä•
tiÄ• dinÄ• paccekaá¹ƒ paÃ±Ã±Ä• -saddo yojetabbo. dhÄ• tÅ«naá¹ƒ \Ee III 227/ savanadhÄ
_ itarÄ• __bhÄ• vanÄ• mayÄ• . _ tatthÄ• pi sammasanapaÃ±Ã±Ä• lokiyÄ• . vipassanÄ• p
lokuttarÄ• . lakkhaá¹‡Ä• divasena, aniccÄ• divasena ca manasikaraá¹‡aá¹ƒ __manasikÄ• r
__manasikÄ• rakusalatÄ• . _ taá¹ƒ pana Ä• dimajjhapariyosÄ• navasena tidhÄ• bhinditvÄ•
``sammasanapaá¹-ivedhapaccavekkhaá¹‡apaÃ±Ã±Ä• â€™â€™ _ti Ä• ha. __sammasanapa
__paá¹-ivedhapaÃ±Ã±Ä• _ majjhe, __paccavekkhaá¹‡apaÃ±Ã±Ä• _ pariyosÄ• naá¹ƒ.

Ä• yatanÄ• naá¹ƒ ganthato ca atthato ca uggaá¹‡hanavasena tesaá¹ƒ dhÄ• tulakkhaá¹‡Ä•

jÄ• nanapaÃ±Ã±Ä• __uggahajÄ• nanapaÃ±Ã±Ä• . _ sammasanapaá¹-ivedhapaccavekkhaá
__manasikÄ• rajÄ• nanapaÃ±Ã±Ä• . _ yasmÄ• Ä• yatanÄ• nipi atthato dhÄ• tuyova manas
tesameva manasikÄ• ravidhi \Be III 176/, tasmÄ• dhÄ• tukusalatÄ• dikÄ• tissopi kusalatÄ•
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. savanaá¹ƒ viya uggaá¹‡hanapaccavekkh
parittaÃ±Ä• á¹‡akattukÄ• nÄ«ti Ä• ha __ ``savana uggahaá¹‡apaccavekkhaá¹‡Ä• lokiyÄ• â
sammasanamanasikÄ• rÄ• naá¹ƒ nipphatti pariniá¹-á¹-hÄ• nanti tesaá¹ƒ lokuttaratÄ• pariyÄ
__ ``sammasanamanasikÄ• rÄ• lokiyalokuttaramissakÄ• â€™â€™ _ti. paccayadhammÄ• r
paccayuppannÄ• naá¹ƒ hetupaccayÄ• dibhÄ• vena paccayabhÄ• vo __paccayÄ• kÄ• ro, _
dvÄ• dasannaá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• naá¹ƒ vasena dvÄ• dasavidhoti Ä• ha __
paccayÄ• kÄ• rÄ• naâ€™â€™ _nti. __uggahÄ• divasenÄ• _ti
uggahamanasikÄ• rasavanasammasanapaá¹-ivedhapaccavekkhaá¹‡avasena.

__á¹-hÄ• naÃ±ceva_ tiá¹-á¹-hati phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __kÄ• raá¹‡aÃ±ca_ het
karaá¹‡ato nipphÄ• danato. __tesaá¹ƒ_ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. etasmiá¹ƒ \Ee III 22
sambandho. ye dhammÄ• yassa dhammassa kÄ• raá¹‡abhÄ• vato __á¹-hÄ• naá¹ƒ, _ teva
dhammassa akÄ• raá¹‡abhÄ• vato __aá¹-á¹-hÄ• na_nti paá¹-hamanaye phalabhedena tass
__á¹-hÄ• nÄ• á¹-á¹-hÄ• natÄ• _ dÄ«pitÄ• ; dutiyanaye pana abhinnepi phale paccayadham
__á¹-hÄ• nÄ• á¹-á¹-hÄ• natÄ• _ dÄ«pitÄ• ti ayametesaá¹ƒ viseso. na hi kadÄ• ci ariyÄ• diá
niccaggÄ• hassa kÄ• raá¹‡aá¹ƒ hoti, akiriyatÄ• pana siyÄ• tassa kÄ• raá¹‡anti.

ujuno bhÄ• vo __ajjavaá¹ƒ, _ ajimhatÄ• akuá¹-ilatÄ• avaá¹…katÄ• ti atthoti tamatthaá¹ƒ
anajjavapaá¹-ikkhepamukhena \Ne III 158/ dassetuá¹ƒ __ ``gomuttavaá¹…katÄ• â€™â€™ _
anajjavo bhikkhÅ«naá¹ƒ yebhuyyena anesanÄ• ya, agocaracÄ• ritÄ• ya ca hotÄ«ti Ä• ha __
caratÄ«â€™â€™ _ti. __ayaá¹ƒ gomuttavaá¹…katÄ• nÄ• ma_ Ä• dito paá¹-á¹-hÄ• ya yÄ• va
vaá¹…kabhÄ• vato. __purimasadiso_ti paá¹-hamaá¹ƒ vuttabhikkhusadiso. __candavaá¹…ka
majjhaá¹-á¹-hÄ• ne vaá¹…kabhÄ• vÄ• pattito. __naá¹…galakoá¹-ivaá¹…katÄ• nÄ• ma_ par
__idaá¹ƒ ajjavaá¹ƒ nÄ• ma_ sabbatthakameva ujubhÄ• vasiddhito. __ajjavatÄ• _ti Ä• kÄ• ra
ajjavo pavattati, tadÄ• kÄ• raniddesoti attho. lajjatÄ«ti __lajjÄ«, _ hirimÄ• , tassa bhÄ• vo __
hirÄ«ti attho. lajjÄ• etassa \Be III 177/ atthÄ«ti __lajjÄ«_ yathÄ• ``mÄ• lÄ«, mÄ• yÄ«â€™â
__lajjÄ«bhÄ• vo, _ sÄ• eva lajjÄ• .

parÄ• parÄ• dhÄ• dÄ«naá¹ƒ adhivÄ• sanakkhamaá¹ƒ __adhivÄ• sanakhanti. _ sucisÄ«latÄ
sobhanakammaratatÄ• , suá¹-á¹-hu vÄ• pÄ• pato oratabhÄ• vo viratatÄ• __soraccaá¹ƒ. _ t
``suratabhÄ• voâ€™â€™ _ti.

__ ``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™ _tiÄ• dÄ«su ayaá¹ƒ aparo nayo --- __nÄ• makara
anapekkhitvÄ• sayameva attano nÄ• makaraá¹‡asabhÄ• vatoti attho. yaÃ±hi parassa nÄ• r
tadapekkhattÄ• aÃ±Ã±Ä• pekkhaá¹ƒ nÄ• makaraá¹‡anti nÄ• makaraá¹‡asabhÄ• vatÄ• na

229/ Ã±Ä• tÄ«naá¹ƒ, guá¹‡Ä• naÃ±ca sÄ• maÃ±Ã±anÄ• mÄ• dikÄ• rakÄ• naá¹ƒ nÄ• mabh
nÄ• maá¹ƒ karÄ«yati, tassa ca nÄ• makaraá¹‡asabhÄ• vatÄ• natthÄ«ti, natthiyeva nÄ• ma
sabhÄ• vasiddhattÄ• vedanÄ• dinÄ• massa nÄ• makaraá¹‡asabhÄ• vato nÄ• matÄ• vuttÄ
nÄ• massa sabhÄ• vasiddhataá¹ƒyeva nidasseti, na nÄ• mabhÄ• vasÄ• maÃ±Ã±aá¹ƒ, niruá
arÅ«padhammesu eva vattati, na pathavÄ«Ä• dÄ«sÅ«ti na tesaá¹ƒ nÄ• mabhÄ• vo. na hi pa
vijahitvÄ• kesÄ• dinÄ• mehi rÅ«padhammÄ• naá¹ƒ viya vedanÄ• dinÄ• maá¹ƒ vijahitvÄ• a
arÅ«padhammÄ• naá¹ƒ voharitabbena piá¹‡á¸• Ä• kÄ• rena pavatti atthÄ«ti.

atha vÄ• rÅ«padhammÄ• cakkhÄ• dayo rÅ«pÄ• dayo ca, tesaá¹ƒ pakÄ• sakapakÄ• sitabl
pÄ• kaá¹-Ä• honti, na evaá¹ƒ arÅ«padhammÄ• ti te adhivacanasamphasso viya nÄ• mÄ• y
``nÄ• maâ€™â€™ nti vuttÄ• . paá¹-ighasamphasso ca na cakkhÄ• dÄ«ni viya nÄ• mena vir
nti vutto, arÅ«patÄ• ya vÄ• aÃ±Ã±anÄ• masabhÄ• gattÄ• saá¹…gahitoyaá¹ƒ, aÃ±Ã±aphas
vacanatthopi hi rÅ«payatÄ«ti __rÅ«paá¹ƒ, _ nÄ• mayatÄ«ti __nÄ• ma_nti idha pacchimapur
__rÅ«payatÄ«_ti vinÄ• pi nÄ• mena attÄ• naá¹ƒ pakÄ• setÄ«ti attho. __nÄ• mayatÄ«_ti \Ne
apÄ• kaá¹-abhÄ• vato attano pakÄ• sakaá¹ƒ nÄ• maá¹ƒ karotÄ«ti attho. __Ä• rammaá¹‡Ä•
rÅ«passa Ä• rammaá¹‡Ä• dhipatipaccayabhÄ• ve na taá¹ƒ paramassÄ• sabhÅ«taá¹ƒ nibbÄ
nÄ• manabhÄ• vena paccayoti nibbÄ• nameva ``nÄ• maâ€™â€™ nti vuttaá¹ƒ.

__ ``avijjÄ• _ \Be III 178/ __ca bhavataá¹‡hÄ• cÄ• â€™â€™ _ti ayaá¹ƒ duko sattÄ• naá¹ƒ
vaá¹-á¹-amÅ«lasamudÄ• cÄ• radassanattho. samudÄ• caratÄ«ti hi __samudÄ• cÄ• ro, _ va
__vaá¹-á¹-amÅ«lasamudÄ• cÄ• ro, _ vaá¹-á¹-amÅ«ladassanena vÄ• vaá¹-á¹-amÅ«lÄ• naá¹
vaá¹-á¹-amÅ«lÄ• naá¹ƒ samudÄ• cÄ• ro __vaá¹-á¹-amÅ«lasamudÄ• cÄ• ro, _ taá¹ƒdassana

ekekasmiÃ±ca ``attÄ• â€™â€™ ti ca ``lokoâ€™â€™ ti ca gahaá¹‡avisesaá¹ƒ upÄ• dÄ• ya
vuttaá¹ƒ, ekaá¹ƒ vÄ• khandhaá¹ƒ ``attÄ• â€™â€™ ti gahetvÄ• aÃ±Ã±aá¹ƒ attano upabhog
gaá¹‡hantassa, attano attÄ• naá¹ƒ ``attÄ• â€™â€™ ti gahetvÄ• parassa attÄ• naá¹ƒ ``loko
vÄ• vasena ``attÄ• ca loko cÄ• â€™â€™ ti vuttaá¹ƒ.

saha sikkhitabbo dhammo __sahadhammo, _ tattha bhavaá¹ƒ sahadhammikaá¹ƒ, tasmiá¹ƒ
dovacassa-saddato Ä• ya-saddaá¹ƒ anaÃ±Ã±attaá¹ƒ katvÄ• __ ``dovacassÄ• yaâ€™â€™ _
ayanaá¹ƒ pavatti __dovacassÄ• yaá¹ƒ. _ Ä• sevantassÄ• pi anusikkhanÄ• ajjhÄ• sayena b
... pe ... bhajanÄ• â€™â€™ _ti. sabbatobhÄ• gena bhatti __sambhatti. _

__saha kammavÄ• cÄ• yÄ• _ti abbhÄ• natiá¹‡avatthÄ• rakakammavÄ• cÄ• ya, ``ahaá¹ƒ bh
Ä• pajjiâ€™â€™ ntiÄ• dikÄ• ya ca saheva. saheva hi kammavÄ• cÄ• ya Ä• pattivuá¹-á¹-hÄ•
``paÃ±Ã±attilakkhaá¹‡Ä• ya Ä• pattiyÄ• vÄ• kÄ• raá¹‡aá¹ƒ vÄ«tikkamalakkhaá¹‡aá¹ƒ kÄ•
vÄ• , vuá¹-á¹-hÄ• nassa kÄ• raá¹‡aá¹ƒ kammavÄ• cÄ• â€™â€™ ti kÄ• raá¹‡ena saha phala
kammavÄ• cÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. ``saha kammavÄ• cÄ• yÄ• â€™â€™ ti. iminÄ• na

etthÄ• pi attho veditabbo.

dhÄ• tuvisayÄ• \Ee III 231/ sabbÄ• pi paÃ±Ã±Ä• __dhÄ• tukusalatÄ• . _ tadekadesÄ• __
adhippÄ• yena purimapadepi sammasanapaá¹-ivedhapaÃ±Ã±Ä• vuttÄ• . yasmÄ• pana nip
eva manasikÄ• rakosallaá¹ƒ, tasmÄ• __ ``tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ
sammasanapaá¹-ivedhapaccavekkhaá¹‡apaÃ±Ã±Ä• â€™â€™ _ti vuttaá¹ƒ.

Ä• yatanavisayÄ• sabbÄ• pi paÃ±Ã±Ä• __Ä• yatanakusalatÄ• _ti dassento ``dvÄ• dasann
uggahamanasikÄ• rajÄ• nanapaÃ±Ã±Ä• â€™â€™ ti \Ne III 160/ vatvÄ• puna __ ``apicÄ• â
dvÄ«supi vÄ• padesu vÄ• cuggatÄ• ya Ä• yatanapÄ• á¸·iyÄ• , dhÄ• tupÄ• á¸·iyÄ• ca mana
tathÄ• uggaá¹‡hantÄ«, manasi karontÄ« \Be III 179/, tadatthaá¹ƒ suá¹‡antÄ«, ganthato ca
``idaá¹ƒ cakkhÄ• yatanaá¹ƒ nÄ• ma, ayaá¹ƒ cakkhudhÄ• tu nÄ• mÄ• â€™â€™ tiÄ• dinÄ• s
paricchedaá¹ƒ jÄ• nantÄ« ca paÃ±Ã±Ä• __uggahapaÃ±Ã±Ä• dikÄ• _ vuttÄ• . manasikÄ• ra
uggahoti tato pavatto aniccÄ• dimanasikÄ• ro ``uggahamanasikÄ• roâ€™â€™ ti vutto. tassa
``yathÄ• pavattaá¹ƒ vÄ• uggahaá¹ƒ, evameva pavatto uggahoâ€™â€™ ti jÄ• nanaá¹ƒ __u
``manasikÄ• ro evaá¹ƒ pavattetabbo, evaÃ±ca pavattoâ€™â€™ ti jÄ• nanaá¹ƒ __manasikÄ
``manasikÄ• rakosallaâ€™â€™ nti vuttaá¹ƒ. uggahopi hi manasikÄ• rasampayogato manas
arahati. yo ca manasikÄ• tabbo, yo ca manasikaraá¹‡Å«pÄ• yo, sabbo so ``manasikÄ• roâ€
vaá¹-á¹-ati, tattha kosallaá¹ƒ __manasikÄ• rakusalatÄ• _ti. __sammasanaá¹ƒ_ paÃ±Ã±Ä• ,
aniccÄ• disammasanakiccaá¹ƒ sÄ• dheti niccasaÃ±Ã±Ä• dipajahanato. __manasikÄ• ro_ sa
aniccÄ• dimanasikÄ• rakiccaá¹ƒ maggasampayutto sÄ• dhetÄ«ti Ä• ha __ ``sammasanama
lokiyalokuttaramissakÄ• â€™â€™ _ti. ``iminÄ• \Ee III 232/ paccayenidaá¹ƒ hotÄ«â€™â€™
saá¹…khÄ• rÄ• dipaccayuppannassa paccayabhÄ• vajÄ• nanaá¹ƒ __paá¹-iccasamuppÄ• d

__adhivÄ• sanaá¹ƒ_ khamanaá¹ƒ. taÃ±hi paresaá¹ƒ dukkaá¹-aá¹ƒ duruttaÃ±ca paá¹-ivirodh
Ä• ropetvÄ• vÄ• sanaá¹ƒ ``adhivÄ• sanaâ€™â€™ nti vuccati. __acaá¹‡á¸• ikka_nti akujjha
paresaá¹ƒ akkhÄ«su assÅ«naá¹ƒ anuppÄ• danÄ• __anassuropo. attamanatÄ• _ti sakaman
manobhÄ• vo __attamanatÄ• . _ cittanti vÄ• cittappabandhaá¹ƒ ekattena gahetvÄ• tassa a
pÄ«tisahagatamanena __sakamanatÄ• . _ attamano vÄ• puggalo, tassa bhÄ• vo __attama
puggaladiá¹-á¹-hinivÄ• raá¹‡atthaá¹ƒ __ ``cittassÄ• â€™â€™ _ti vuttaá¹ƒ. adhivÄ• sanalakk
__adhivÄ• sanakhanti. _ sucisÄ«latÄ• __soraccaá¹ƒ. _ sÄ• hi sobhanakammaratatÄ• . suá
viratatÄ• soraccaá¹ƒ. tenÄ• ha __ ``suratabhÄ• voâ€™â€™ _ti.

__sakhilo_ vuccati saá¹‡havÄ• co, tassa bhÄ• vo __sÄ• khalyaá¹ƒ, _ saá¹‡havÄ• catÄ• . ta
vibhÄ• ventÄ« yÄ• pÄ• á¸·i pavattÄ• , taá¹ƒ dassento __ ``tattha katamaá¹ƒ sÄ• khalyaâ€™
__aá¹‡á¸• akÄ• _ti sadosavaá¹‡e rukkhe niyyÄ• sapiá¹‡á¸• iyo, ahicchattakÄ• dÄ«ni vÄ• u
``aá¹‡á¸• akÄ• nÄ«â€™â€™ ti vadanti \Be III 180/. phegguruk khassa pana kuthitassa aá¹‡á
cuá¹‡á¹‡apiá¹‡á¸• iyo, gaá¹‡á¹-hiyo vÄ• __aá¹‡á¸• akÄ• . _ idha pana byÄ• pajjanakakkas

aá¹‡á¸• akapakatibhÄ• vena \Ee III 233/ vÄ• cÄ• __ ``aá¹‡á¸• akÄ• â€™â€™ _ti vuttÄ• . pa
ghaá¹ƒsayamÄ• nÄ• pavisantÄ« __kakkasÄ• _ daá¹-á¹-habbÄ• . kodhena nibbattattÄ• tas
__kodhasÄ• mantÄ• . _ pure saá¹ƒvaddhanÄ• rÄ« __porÄ«, _ sÄ• viya sukumÄ• rÄ• mud
__porÄ«. tatthÄ• _ti ``bhÄ• sitÄ• hotÄ«â€™â€™ ti vuttÄ• ya kiriyÄ• yÄ• tipi yojanÄ• sambl
vÄ• cÄ• yÄ• ti vÄ• . __ ``saá¹‡havÄ• catÄ• â€™â€™ _tiÄ• dinÄ• taá¹ƒ vÄ• caá¹ƒ pavattaya
sammodakassa puggalassa mudukabhÄ• vo maddavaá¹ƒ __sammodakamudukabhÄ• vo. Ä
__dhammena cÄ• _ti __dvÄ«hi chiddo. _ Ä• misassa, dhammassa ca alÄ• bhena attano pa
hi chiddassa vivarassa bhedassa paá¹-isantharaá¹‡aá¹ƒ pidahanaá¹ƒ saá¹…gaá¹‡hanaá¹ƒ
sarÅ«pato, paá¹-ipattito ca pÄ• á¸·idassanamukhena vibhÄ• vetuá¹ƒ __ ``abhidhammepÄ«â
__aggaá¹ƒ aggahetvÄ• _ti aggaá¹ƒ attano aggahetvÄ• . __uddesadÄ• na_nti pÄ• á¸·iyÄ• , a
uddisanaá¹ƒ. __pÄ• á¸·ivaá¹‡á¹‡anÄ• _ti pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anÄ• . __dhammakathÄ
sarabhaÃ±Ã±asarabhaá¹‡anÄ• divasena dhammakathanaá¹ƒ.

__karuá¹‡Ä• _ti karuá¹‡Ä• brahmavihÄ• ramÄ• ha. __karuá¹‡Ä• pubbabhÄ• go_ti tassa pu
vadati. pÄ• á¸·ipade pana yÄ• kÄ• ci karuá¹‡Ä• ``karuá¹‡Ä• â€™â€™ ti vuttÄ• , __karuá¹‡
appanÄ• ppattÄ• va. __mettÄ• ya_pi eseva nayo. suci-saddato bhÄ• ve yya-kÄ• raá¹ƒ, i-kÄ
katvÄ• ayaá¹ƒ niddesoti Ä• ha __ ``soceyyanti sucibhÄ• voâ€™â€™ _ti. hotu tÄ• va sucibh
pana mettÄ• pubbabhÄ• gatÄ• kathanti Ä• ha __ ``vuttampi cetaâ€™â€™ _ntiÄ• di.

muá¹-á¹-hÄ• sati etassÄ• ti __muá¹-á¹-hassati, _ tassa bhÄ• vo __muá¹-á¹-hassaccaá¹ƒ, _
dhammo, na satiyÄ• abhÄ• vamattaá¹ƒ \Ee III 234/. yasmÄ• paá¹-ipakkhe sati tassa vasen
vippavutthÄ• nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``sativippavÄ• soâ€™â€™ _ti. __ ``assatÄ«
__a_-kÄ• ro paá¹-ipakkhe daá¹-á¹-habbo, na sattapaá¹-isedhe. udake lÄ• bu viya yena citta
pilavantÄ• viya tiá¹-á¹-hati, na ogÄ• hati, sÄ• __pilÄ• panatÄ• . _ yena gahitampi Ä• ramm
\Be III 181/ sarati, sÄ• __sammussanatÄ• . _ yathÄ• vijjÄ• paá¹-ipakkhÄ• avijjÄ• vijjÄ• ya
sampajaÃ±Ã±apaá¹-ipakkhaá¹ƒ __asampajaÃ±Ã±aá¹ƒ, _ avijjÄ• yeva.

__indriyasaá¹ƒvarabhedo_ti indriyasaá¹ƒvaravinÄ• so. __appaá¹-isaá¹…khÄ• _ti apaccavek
Ä• hÄ• raparibhoge Ä• dÄ«navÄ• nisaá¹ƒse avÄ«maá¹ƒsitvÄ• .

__appaá¹-isaá¹…khÄ• yÄ• _ti itikattabbatÄ• su appaccavekkhaá¹‡Ä• ya nÄ• maá¹ƒ. aÃ±Ã±
nimittaá¹ƒ \Ne III 162/. __akampanaÃ±Ä• á¹‡a_nti tÄ• ya anabhibhavanÄ«yaá¹ƒ Ã±Ä• á¹‡aa
paccavekkhaá¹‡Ä• Ã±Ä• á¹‡aÃ±ceva paccavekkhaá¹‡Ä• ya muddhabhÅ«taá¹ƒ lokuttaraÃ±
maggabhÄ• vanÄ• __bhÄ• vanÄ• _ nÄ• ma, yÄ• ca tadatthÄ• , tadubhayaÃ±ca bhÄ• vent
bhÄ• vitabhÄ• vanassÄ• ti vuttaá¹ƒ __ ``bhÄ• ventassa uppannaá¹ƒ balaâ€™â€™ _nti. tenÄ
dhammÄ• naá¹ƒ Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaâ€™â€™ _nti.

kÄ• maá¹ƒ sampayuttadhammesu thirabhÄ• vopi balaá¹-á¹-ho eva, paá¹-ipakkhehi pana ak

balaá¹-á¹-hoti vuttaá¹ƒ __ ``assatiyÄ• akampanavasenÄ• â€™â€™ _ti. paccanÄ«kadhamm
_ aniccÄ• dinÄ• vividhenÄ• kÄ• rena dassanato __vipassanÄ• paÃ±Ã±Ä• \Ee III 235/. taá
samÄ• dhÄ• nÄ• kÄ• raá¹ƒ gahetvÄ• . yenÄ• kÄ• rena pubbe alÄ«naá¹ƒ anuddhataá¹ƒ maj
bhÄ• vanÄ• vÄ«thipaá¹-ipannaá¹ƒ hutvÄ• cittaá¹ƒ samÄ• hitaá¹ƒ hoti, taá¹ƒ Ä• kÄ• raá¹ƒ g
__nimittavasenÄ• _ti kÄ• raá¹‡avasena. __ ``eseva nayoâ€™â€™ _ti iminÄ• paggahova ta
pavattetabbassa paggÄ• hassa nimittavasena paggÄ• hanimittanti imamatthaá¹ƒ atidisati, ta
vuttanayÄ• nusÄ• rena veditabbo. __paggÄ• ho vÄ«riyaá¹ƒ_ kosajjapakkhato cittassa patitu
paggaá¹‡hanato. __avikkhepo ekaggatÄ• _ vikkhepassa uddhaccassa paá¹-ipakkhabhÄ• va
paá¹-isaá¹…khÄ• nakiccanibbattibhÄ• vato lokuttaradhammÄ• naá¹ƒ paá¹-isaá¹…khÄ• naba
pavattÄ• kÄ• rasallakkhaá¹‡avasena samathapaggÄ• hÄ• naá¹ƒ upari pavattisabbhÄ• vato
missakatÄ• vuttÄ• .

yathÄ• samÄ• dinnassa sÄ«lassa bhedakaro __vÄ«tikkamo. _ sÄ«lavinÄ• sako __asaá¹ƒva
sammÄ• diá¹-á¹-hivinÄ• sikÄ• _ti ``atthi dinnaâ€™â€™ ntiÄ• di (MN I 441; II 94; Vibh 793) n
sammÄ• diá¹-á¹-hiyÄ• dÅ«sikÄ• .

__sÄ«lassa_ \Be III 182/ __sampÄ• danaá¹ƒ_ nÄ• ma sabbabhÄ• gato tassa anÅ«natÄ• pA
``sampÄ• danato paripÅ«raá¹‡atoâ€™â€™ _ti. pÄ• ripÅ«rattho hi sampadÄ• -saddoti. __mA
sÄ«lavisodhanavasena abhijjhÄ• dippahÄ• naá¹ƒ. __diá¹-á¹-hipÄ• ripÅ«ribhÅ«taá¹ƒ Ã±Ä• á
atthikadiá¹-á¹-hiÄ• disammÄ• diá¹-á¹-hiyÄ• pÄ• ripÅ«ribhÄ• vena pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ

__visuddhiá¹ƒ_ \Ee III 236/ __pÄ• petuá¹ƒ samattha_nti cittavisuddhiÄ• diuparivisuddhiyÄ•
samatthaá¹ƒ. suvisuddhameva hi sÄ«laá¹ƒ tassÄ• padaá¹-á¹-hÄ• naá¹ƒ hotÄ«ti. __visuddhi
samatthaá¹ƒ dassana_nti Ã±Ä• á¹‡adassanavisuddhiá¹ƒ, paramatthavisuddhinibbÄ• naÃ±ca
samatthaá¹ƒ kammassakatÄ• Ã±Ä• á¹‡Ä• disammÄ• dassanaá¹ƒ \Ne III 163/. tenÄ• ha __ `
ettha ca ``idaá¹ƒ akusalaá¹ƒ kammaá¹ƒ no sakaá¹ƒ, idaá¹ƒ pana kammaá¹ƒ sakaâ€™â€™ n
anvayato ca kammassakatÄ• jÄ• nanaÃ±Ä• á¹‡aá¹ƒ __kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ. _ te
_tiÄ• di. __ ``parena katampÄ«â€™â€™ _ti idaá¹ƒ nidassanavasena vuttaá¹ƒ yathÄ• paren
katampi sakakammaá¹ƒ nÄ• ma na hotÄ«ti. attanÄ• vÄ• ussÄ• hitena parena kataá¹ƒpÄ«t
daá¹-á¹-habbo. yaÃ±hi taá¹ƒ parassa ussÄ• hanavasena kataá¹ƒ, tampi sakakammaá¹ƒ nÄ•
adhippÄ• yo. __atthabhaÃ±janato_ti diá¹-á¹-hadhammikÄ• disabbaatthavinÄ• sanato. __atth
idhalokatthaparalokatthaparamatthÄ• naá¹ƒ uppÄ• danato. Ä• rabbhakÄ• le ``aniccaá¹ƒ duk
pavattampi __vacÄ«saccaÃ±ca_ lakkhaá¹‡Ä• ni paá¹-ivijjhantaá¹ƒ __vipassanÄ• Ã±Ä• á¹‡a
paá¹-ivijjhanato. __paramatthasaccaÃ±ca_ nibbÄ• naá¹ƒ __na vilometi_ na virodheti ekante

__Ã±Ä• á¹‡adassana_nti Ã±Ä• á¹‡abhÅ«taá¹ƒ dassanaá¹ƒ, tena maggaá¹ƒ vadati. __taá¹ƒ
paá¹-hamamaggasampayuttaá¹ƒ vÄ«riyamÄ• ha. sabbÄ• pi maggapaÃ±Ã±Ä• diá¹-á¹-hivisu
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayameva ca nayo abhidhammapÄ• á¸·iyÄ• (Dhs 550) s

``abhidhamme panÄ• â€™â€™ _ti Ä• diá¹ƒ avoca.

yasmÄ• saá¹ƒvego nÄ• ma sahottappaÃ±Ä• á¹‡aá¹ƒ, tasmÄ• saá¹ƒvegavatthuá¹ƒ bhayat
pavattaÃ±Ä• á¹‡aá¹ƒ \Ee III 237/. tenÄ• ha __ ``jÄ• tibhayaâ€™â€™ _ntiÄ• di. bhÄ• yanti e
jÄ• ti eva bhayaá¹ƒ __jÄ• tibhayaá¹ƒ. saá¹ƒvejanÄ«ya_nti saá¹ƒvijjitabbaá¹ƒ bhÄ• yitabbaá¹
__á¹-hÄ• na_nti kÄ• raá¹‡aá¹ƒ, vatthÅ«ti attho \Be III 183/. __saá¹ƒvegajÄ• tassÄ• _ti uppa
__upÄ• yapadhÄ• na_nti upÄ• yena pavattetabbaá¹ƒ vÄ«riyaá¹ƒ.

__kusalÄ• naá¹ƒ dhammÄ• na_nti sÄ«lÄ• dÄ«naá¹ƒ anavajjadhammÄ• naá¹ƒ. __bhÄ• van
vaá¸• á¸• hanena ca. __asantuá¹-á¹-hassÄ• _ti ``alaá¹ƒ ettÄ• vatÄ• , kathaá¹ƒ ettÄ• vatÄ• â
saá¹…kocÄ• pattivasena na santuá¹-á¹-hassa. __bhiyyokamyatÄ• _ti bhiyyo bhiyyo uppÄ• c
saá¹…kocaá¹ƒ asamatthanti. tussanaá¹ƒ tuá¹-á¹-hi __santuá¹-á¹-hi, _ natthi etassa santuá¹-
__asantuá¹-á¹-hi, _ tassa bhÄ• vo __asantuá¹-á¹-hitÄ• . _ vÄ«riyappavÄ• he vattamÄ• ne a
nivattanaá¹ƒ __paá¹-ivÄ• naá¹ƒ, _ taá¹ƒ tassa atthÄ«ti __paá¹-ivÄ• nÄ«, _ na paá¹-ivÄ• nÄ«
tassa bhÄ• vo __appaá¹-ivÄ• nitÄ• . sakkaccakiriyatÄ• _ti kusalÄ• naá¹ƒ karaá¹‡e sakkacca
__sÄ• taccakiriyatÄ• _ti satatameva karaá¹‡aá¹ƒ. __aá¹-á¹-hitakiriyatÄ• _ti antarÄ• aá¹-á¹-h
akatvÄ• karaá¹‡aá¹ƒ. __anolÄ«navuttitÄ• _ti na lÄ«nappavattitÄ• . __anikkhittachandatÄ• _
anikkhipanaá¹ƒ. __anikkhittadhuratÄ• _ti kusalakaraá¹‡e vÄ«riyadhurassa \Ne III 164/ anikk
__Ä• sevanÄ• _ti Ä• darena sevanÄ• . __bhÄ• vanÄ• _ti vaá¸• á¸• hanÄ• brÅ«hanÄ• . __b
karaá¹‡aá¹ƒ.

__tisso vijjÄ• _ti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ, dibbacakkhuÃ±Ä• á¹‡aá¹ƒ Ä• saval
vijjÄ• . paá¹-ipakkhavijjhanaá¹-á¹-hena pubbe nivutthakkhandhÄ• dÄ«naá¹ƒ viditakaraá¹‡aá
muttÄ«ti __vimutti. _ svÄ• yaá¹ƒ viseso paá¹-ipakkhavigamanena, paá¹-iyogivigamanena ca
tadubhayaá¹ƒ dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yena visesena sa
paccanÄ«kadhammehi \Ee III 238/ suá¹-á¹-hu muttÄ• , tato nirÄ• saá¹…katÄ• ya Ä• rammaa
visesaá¹ƒ upÄ• dÄ• ya tÄ• adhikaá¹ƒ muccanato, Ä• rammaá¹‡e adhimuccanato ca __adh
``cittassa ca adhimuttÄ«â€™â€™ _ti. __muttattÄ• _ti sabbasaá¹…khÄ• rehi visesena nissa

__khaye Ã±Ä• á¹‡a_nti samucchedavasena kilese khepetÄ«ti __khayo, _ ariyamaggo, tapp
__khaye Ã±Ä• á¹‡aá¹ƒ. _ __paá¹-isandhivasenÄ• _ti kilesÄ• naá¹ƒ taá¹ƒtaá¹ƒmaggavajjhÄ•
khandhasantÄ• ne puna sandahanavasena. __anuppÄ• dabhÅ«te_ti taá¹ƒtaá¹ƒphale. __an
anuppÄ• dakaro maggo __anuppÄ• do, _ tassa pariyosÄ• ne, kilesÄ• naá¹ƒ vÄ• anuppajja
bhaá¹…geti atthoti.

dukavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikavaá¹‡á¹‡anÄ•

<305> dhammato \Be III 184/ aÃ±Ã±o kattÄ• natthÄ«ti dassetuá¹ƒ kattusÄ• dhanavasena
lobhoâ€™â€™ _ti vuttaá¹ƒ. lubbhati tena, lubbhanamattametanti karaá¹‡abhÄ• vasÄ• dhan
__dussati muyhatÄ«_ti etthÄ• pi eseva nayo. __akusalaÃ±ca taá¹ƒ_ akosallasambhÅ«taá¹-
ekantÄ• kusalabhÄ• vato __mÅ«laÃ±ca_ attanÄ• sampayuttadhammÄ• naá¹ƒ suppatiá¹-á¹
akusalabhÄ• vasÄ• dhanato. na hi mÅ«lakato akusalÄ• naá¹ƒ akusalabhÄ• vo, kusalÄ• dÄ«
sati momÅ«hacittadvaye mohassa akusalabhÄ• vo na siyÄ• . __tesa_nti lobhÄ• dÄ«naá¹ƒ.
alobhoâ€™â€™ tiÄ• dinÄ• __paá¹-ipakkhanayena. _

__duá¹-á¹-hu_ \Ne III 165/ __caritÄ• nÄ«_ti paccayato, sampayuttadhammato, pavattiÄ• kÄ
suá¹-á¹-hu asammÄ• pavattitÄ• ni. __virÅ«pÄ• nÄ«_ti bÄ«bhacchÄ• ni sampati, Ä• yatiÃ±c
__kÄ• yenÄ• _ti kÄ• yadvÄ• rena karaá¹‡abhÅ«tena. __kÄ• yato_ti kÄ• yadvÄ• rato. __ ``s
_tiÄ• dÄ«su vuttavipariyÄ• yena attho veditabbo. yassa sikkhÄ• padassa vÄ«tikkame kÄ• y
hoti, taá¹ƒ __kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padaá¹ƒ. avÄ«tikkamo kÄ• yasucarita_nti v
vadati, cÄ• rittasÄ«lassapi vÄ• , yassa akaraá¹‡e Ä• patti hoti. vacÄ«duccaritasucaritaniddh
vuttanayÄ• nusÄ• rena veditabbaá¹ƒ. __ubhayattha paÃ±Ã±attassÄ• _ti kÄ• yadvÄ• re, vac
__sikkhÄ• padassa vÄ«tikkamova manoduccaritaá¹ƒ_ manodvÄ• re paÃ±Ã±attassa sikkhÄ
dvÄ• radvaye akiriyasamuá¹-á¹-hÄ• nÄ• ya Ä• pattiyÄ• vasena veditabbaá¹ƒ. __avÄ«tikkam
Ä• pattiyÄ• avÄ«tikkamo __manosucaritaá¹ƒ. _ ``sabbassÄ• pi sikkhÄ• padassa avÄ«tikkam
keci. tadubhayaÃ±hi cÄ• rittasÄ«laá¹ƒ uddissapaÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ, tassa avÄ«t
kÄ• yasucaritaá¹ƒ, siyÄ• vacÄ«sucaritanti.

pÄ• á¹‡o atipÄ• tÄ«yati etÄ• yÄ• ti __pÄ• á¹‡Ä• tipÄ• to, _ tathÄ• pavattÄ• cetanÄ• , evaá
Ä• ha __ ``pÄ• á¹‡Ä• tipÄ• tÄ• dayo pana tisso cetanÄ• â€™â€™ _ti. __vacÄ«dvÄ• repi up
III 185/ dvÄ• rantare uppannassÄ• pi kammassa sanÄ• mÄ• pariccÄ• gato yebhuyyavuttiyÄ
tenÄ• hu __aá¹-á¹-hakathÄ• cariyÄ• --- _

``dvÄ• re caranti kammÄ• ni, na dvÄ• rÄ• dvÄ• racÄ• rino.

tasmÄ• dvÄ• rehi kammÄ• ni, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• â€™â€™ ti || (Dhs-a kÄ• m

vacÄ«duccaritaá¹ƒ kÄ• yadvÄ• repi vacÄ«dvÄ• repi uppannÄ• ti Ä• netvÄ• sambandhitabb
__cetanÄ• sampayuttadhammÄ• _ti manokammabhÅ«tÄ• ya cetanÄ• ya sampayuttadham
cetanÄ• ya sampayuttÄ• abhijjhÄ• dayo taá¹ƒ taá¹ƒ pakkhikÄ• vÄ• honti abbohÄ• rikÄ• v
__cetanÄ• sampayuttadhammÄ• manosucarita_nti etthÄ• pi eseva nayo. tividhassa \Ee III
akaraá¹‡avasena pavattÄ• __tisso cetanÄ• pi viratiyopi kÄ• yasucaritaá¹ƒ_ kÄ• yikassa vÄ
akaraá¹‡avasena pavattanato, kÄ• yena pana sikkhÄ• padÄ• naá¹ƒ samÄ• diyane sÄ«lassa
vattabbameva natthi. eseva nayo __vacÄ«sucarite. _

__kÄ• mapaá¹-isaá¹ƒyutto_ti \Ne III 166/ ettha dve kÄ• mÄ• vatthukÄ• mo ca kilesakÄ• mo
vatthukÄ• mapakkhe Ä• rammaá¹‡akaraá¹‡avasena kÄ• mehi paá¹-isaá¹ƒyutto vitakko __k
kilesakÄ• mapakkhe pana sampayogavasena kÄ• mena paá¹-isaá¹ƒyuttoti yojetabbaá¹ƒ. __
``byÄ• pÄ• dapaá¹-isaá¹ƒyuttoâ€™â€™ _tiÄ• dÄ«su sampayogavaseneva attho veditabbo.
byÄ• pÄ• davatthupaá¹-isaá¹ƒyuttopi __byÄ• pÄ• dapaá¹-isaá¹ƒyutto_ti gayhamÄ• ne ubhay
__vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto_ti etthÄ• pi eseva nayo. vihiá¹ƒsanti etÄ• ya satte, vihiá¹ƒsan
sattÄ• nanti __vihiá¹ƒsÄ• , _ tÄ• ya paá¹-isaá¹ƒyutto __vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto_ti evaá¹
appiye amanÄ• pe saá¹…khÄ• re Ä• rabbha byÄ• pÄ• davitakkappavatti aá¹-á¹-hÄ• nÄ• gh
byÄ• pÄ• davitakkassa avadhiá¹ƒ dassetuá¹ƒ __ ``yÄ• va vinÄ• sanÄ• â€™â€™ _ti vuttaá¹
pÄ• á¹‡Ä• tipÄ• to evÄ• ti. ``saá¹…khÄ• roâ€™â€™ hi dukkhÄ• petabbo nÄ• ma natthÄ«â€
``dukkhÄ• petabbÄ• â€™â€™ ti icchitÄ• sattasaÃ±Ã±itÄ• , tepi atthato saá¹…khÄ• rÄ• ev
indriyabaddhÄ• saviÃ±Ã±Ä• á¹‡akatÄ• ya dukkhaá¹ƒ paá¹-isaá¹ƒvedenti, tasmÄ• te vihiá¹
icchitÄ• sattasaÃ±Ã±itÄ• . ye pana na dukkhaá¹ƒ paá¹-isaá¹ƒvedenti \Be III 186/ vuttalakkh
sandhÄ• ya ``vihiá¹ƒsÄ• vitakko saá¹…khÄ• resu nuppajjatÄ«â€™â€™ ti vuttaá¹ƒ. yattha pa
uppajjati, taá¹ƒ dassetuá¹ƒ __ ``ime sattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__nekkhammaá¹ƒ_ vuccati lobhato nikkhantattÄ• alobho, nÄ«varaá¹‡ehi nikkhantattÄ• pi p
sabbÄ• kusalehi nikkhantattÄ• sabbo kusalo dhammo, sabbasaá¹…khatehi pana \Ee III 241
nibbÄ• naá¹ƒ. upanissayato, sampayogato, Ä• rammaá¹‡akaraá¹‡ato ca nekkhammena paa
__nekkhammapaá¹-isaá¹ƒyutto. nekkhammavitakko_ sammÄ• saá¹…kappo. idÄ• ni taá¹ƒ b
``soâ€™â€™ _tiÄ• di vuttaá¹ƒ. __asubhapubbabhÄ• ge_ti asubhajjhÄ• nassa pubbabhÄ• g
kÄ• mavitakkassa ujuvipaccanÄ«kadassanatthaá¹ƒ kataá¹ƒ. kÄ• mavitakkapaá¹-ipakkho hi
katvÄ• uparivitakkadvayassa bhÅ«miá¹ƒ dassentena sapubbabhÄ• gÄ• ni mettÄ• karuá¹‡Ä
__asubhajjhÄ• ne_ti asubhÄ• rammaá¹‡e paá¹-hamajjhÄ• ne. avayave hi samudÄ• yavohÄ
``rukkhe sÄ• khÄ• â€™â€™ ti. __jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• _ti nidassanamattaá¹ƒ. taa
uppannamaggaphalakÄ• lepi hi so lokuttaroti. byÄ• pÄ• dassa paá¹-ipakkho, kiÃ±cipi na byÄ
__abyÄ• pÄ• do, _ mettÄ• , tÄ• ya paá¹-isaá¹ƒyutto __abyÄ• pÄ• dapaá¹-isaá¹ƒyutto. mettÄ
mettÄ• bhÄ• vanÄ• vasena adhigate paá¹-hamajjhÄ• ne. __karuá¹‡Ä• jhÄ• ne_ti etthÄ• pi e
paá¹-ipakkho, na vihiá¹ƒsanti vÄ• etÄ• ya satteti __avihiá¹ƒsÄ• , _ karuá¹‡Ä• .

nanu \Ne III 167/ ca alobhÄ• dosÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• virahato tesaá¹ƒ vasena uppa
nekkhammavitakkÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karaá¹‡ato vavatthÄ• naá¹ƒ na
``yadÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __alobho sÄ«saá¹ƒ hotÄ«_ti alobho padhÄ• no ho
niyamitapariá¹‡atasamudÄ• cÄ• rÄ• divasena yadÄ• alobhappadhÄ• no nekkhammagaruk
laddhÄ• vasaro nekkhammavitakko patiá¹-á¹-hahati. taá¹ƒsampayuttassa pana adosalakkha
vasena yo tasseva abyÄ• pÄ• davitakkabhÄ• vo sambhaveyya, sati ca abyÄ• pÄ• davitakka
aviheá¹-hanajÄ• tikatÄ• ya avihiá¹ƒsÄ• vitakkabhÄ• vo \Ee III 242/ ca sambhaveyya, te __ita

tasseva nekkhammavitakkassa anugÄ• mino, sarÅ«pato adissanato ``tasmiá¹ƒ sati honti \B
hontÄ«â€™â€™ ti tadanumÄ• naneyyÄ• bhavanti. sesadvayepi iminÄ• nayena attho vedit
``kÄ• mapaá¹-isaá¹ƒyutto saá¹…kappo __kÄ• masaá¹…kappoâ€™â€™ _tiÄ• dinÄ• __vitak
288) __veditabbo_ atthato abhinnattÄ• . yadi evaá¹ƒ kasmÄ• puna desanÄ• katÄ• ti? tathÄ
bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena desanÄ• mattamevetaá¹ƒ.

__kÄ• mavitakkÄ• dÄ«naá¹ƒ viya uppajjanÄ• kÄ• ro veditabbo_ ``tÄ• su dve sattesupi saá¹
uppajjantÄ«â€™â€™ tiÄ• dinÄ• . tattha kÄ• raá¹‡amÄ• ha __ ``taá¹ƒsampayuttÄ• yeva hi e
yathÄ• nekkhammavitakkÄ• dÄ«naá¹ƒ __ ``asubhapubbabhÄ• ge kÄ• mÄ• vacaro hotÄ«â€
kÄ• mÄ• vacarÄ• dibhÄ• vo vutto, tatheva __tÄ• sampi_ nekkhammasaÃ±Ã±Ä• dÄ«nampi _
_

__kÄ• mapaá¹-isaá¹ƒyutto_ti sampayogavasena kÄ• mena paá¹-isaá¹ƒyutto. takkanavasen
takkanavasena __vitakko. _ saá¹…kappanaparikappanavasena __saá¹…kappo. _ aÃ±Ã±es
dhammesu vijjamÄ• nesu vitakke eva kÄ• mopapado dhÄ• tu-saddo niruá¸·ho veditabbo vit
kÄ• masaá¹…kappappavattiyÄ• sÄ• tisayattÄ• . esa nayo __byÄ• pÄ• dadhÄ• tu_Ä• dÄ«su
kÄ• madhÄ• tÅ«_ hÄ«najjhÄ• sayehi kÄ• mitabbadhÄ• tubhÄ• vato kilesakÄ• massa Ä• ran
__viheá¹-hetÄ«_ti vibÄ• dhati. __tatthÄ• _ti tasmiá¹ƒ yathÄ• vutte kÄ• madhÄ• tuttike. sabb
kÄ• madhÄ• tuyÄ• itarÄ• __dve_ saá¹…gahetvÄ• kathanaá¹ƒ __sabbasaá¹…gÄ• hikÄ• k
aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato kathÄ• __asambhinnÄ• . itarÄ• dve gahitÄ• va hontÄ«
eva honti sabbepi akusalÄ• \Ee III 243/ dhammÄ• kÄ• madhÄ• tÅ«â€™â€™ ti vuttattÄ• sA
savisayassa atibyÄ• panena. __tato_ti itaradhÄ• tudvayasaá¹…gÄ• hikÄ• ya kÄ• madhÄ• tu
niddhÄ• retvÄ• . __dassetÄ«_ti evaá¹ƒ bhagavÄ• dassetÄ«ti vattuá¹ƒ vaá¹-á¹-ati. __byÄ• p
kathesi. _ kasmÄ• ? pageva \Ne III 168/ apavÄ• dÄ• abhinivisanti, tato paraá¹ƒ ussaggo pa
vÄ• apavÄ• davisayaá¹ƒ taá¹ƒ pariharantova ussaggo pavattatÄ«ti, Ã±Ä• yo hesa loke niru

__dve_ \Be III 188/ __kathÄ• _ti ``sabbasaá¹…gÄ• hikÄ• , asambhinnÄ• cÄ• â€™â€™ ti (S
vuttÄ• dve kathÄ• . tattha __vuttanayena_ Ä• netvÄ• kathanavasena __veditabbÄ• . _ tasm
idhÄ• pi Ä• haritvÄ• veditabbo ``nekkhammadhÄ• tuyÄ• gahitÄ• ya itarÄ• dve gahitÄ• va

__suÃ±Ã±ataá¹-á¹-henÄ• _ti attasuÃ±Ã±atÄ• ya. kÄ• mabhavo kÄ• mo uttarapadalopena s
cÄ• ti __kÄ• madhÄ• tu. brahmaloka_nti paá¹-hamajjhÄ• nabhÅ«misaÃ±Ã±itaá¹ƒ brahmalok
Ä• gataá¹-á¹-hÄ• namhÄ«_ti ``kÄ• madhÄ• tu rÅ«padhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dhÄ• tug
paricchinditabbÄ• _ti ``kÄ• mabhavo rÅ«pabhavoâ€™â€™ tiÄ• dinÄ• bhavavasena tadatth
kÄ• yaci dhÄ• tuyÄ• vasena. yadaggena ca dhÄ• tuyÄ• Ä• gataá¹-á¹-hÄ• ne bhavena pari
bhavassa Ä• gataá¹-á¹-hÄ• ne dhÄ• tuyÄ• paricchedo kÄ• tabbo bhavavasena dhÄ• tuyÄ•
kilesavaá¹-á¹-ametthÄ• ti __nirodho, _ sÄ• eva suÃ±Ã±ataá¹-á¹-hena __dhÄ• tÅ«_ti __nirod
niruddhe ca kilesavaá¹-á¹-e kammavipÄ• kavaá¹-á¹-Ä• niruddhÄ• eva honti.

hÄ«nadhÄ• tuttiko __abhidhamme_ (Dhs tikamÄ• tikÄ• 14) hÄ«nattikena paricchinditabbot
dhÄ• tÅ«ti dvÄ• dasa akusalacittuppÄ• dÄ• â€™â€™ _ti. te hi lÄ• makaá¹-á¹-hena __hÄ«na
hÄ«napaá¹‡Ä«tÄ• naá¹ƒ majjhe bhavÄ• ti __majjhimadhÄ• tu, _ avasesÄ• tebhÅ«makadha
atappakaá¹-á¹-hena \Ee III 244/ ca __paá¹‡Ä«tadhÄ• tu, _ navalokuttaradhammÄ• .

paÃ±cakÄ• maguá¹‡Ä• visayabhÅ«tÄ• etassa santÄ«ti __paÃ±cakÄ• maguá¹‡iko, _ kÄ• m
__rÅ«pÄ• rÅ«pabhavesÅ«_ti rÅ«pÄ• rÅ«pÅ«papattibhavesu yathÄ• dhigatesu. anadhigates
hotÄ«ti __bhavavasena patthanÄ• _ti iminÄ• va gahito. __jhÄ• nanikantÄ«_ti rÅ«pÄ• rÅ«pa
__bhavavasena patthanÄ• _ti bhavesu patthanÄ• ti. evaá¹ƒ catÅ«hipi padehi yathÄ• kkama
mahaggatÅ«papattibhavavisayÄ• , mahaggatakammabhavavisayÄ• , bhavadiá¹-á¹-hisahaga
taá¹‡hÄ• __ ``bhavataá¹‡hÄ• â€™â€™ _ti vuttÄ• . vibhavadiá¹-á¹-hi __vibhavo_ uttarapada
taá¹‡hÄ• __vibhavataá¹‡hÄ• . _ rÅ«pÄ• dipaÃ±cavatthu kÄ• mavisayÄ• balavarÄ• gabhÅ«
paá¹-hamanayo, ``sabbepi \Be III 189/ tebhÅ«makadhammÄ• \Ne III 169/ kÄ• manÄ«yaá¹-a
(Nidd I 1) vacanato te Ä• rabbha pavattÄ• diá¹-á¹-hivippayuttÄ• sabbÄ• pi taá¹‡hÄ• __kÄ•
dutiyanayoti ayametesaá¹ƒ viseso.

__abhidhamme panÄ• _ti __pana_-saddo visesatthajotano, tena paÃ±cakÄ• maguá¹‡ikarÄ
kÄ• mÄ• vacaradhammavisayo lobho __abhidhamme_ (Vibh 915) ``kÄ• mataá¹‡hÄ• â€™â€
joteti. tikantarampi samÄ• naá¹ƒ taá¹‡haá¹ƒyeva nissÄ• ya pavattitadesanÄ• nantaratÄ• ya
vattabbataá¹ƒ arahatÄ«ti __ ``iminÄ• vÄ• renÄ• â€™â€™ _ti vuttaá¹ƒ. __iminÄ• vÄ• renÄ•
attho. __rajanÄ«yaá¹-á¹-henÄ• _ti kÄ• manÄ«yaá¹-á¹-hena. __pariyÄ• diyitvÄ• _ti pariggahe
kÄ• mataá¹‡hÄ• ya. __nÄ«haritvÄ• _ti niddhÄ• retvÄ• . __itarÄ• dve taá¹‡hÄ• _ti rÅ«pataá
__dasseti. _ etena ``kÄ• mataá¹‡hÄ• â€™â€™ ti sÄ• dhÄ• raá¹‡avacanametaá¹ƒ sabbassa
``rÅ«pataá¹‡hÄ• \Ee III 245/ arÅ«pataá¹‡hÄ• â€™â€™ ti visesavacanaá¹ƒ yathÄ• kÄ• ma
arÅ«parÄ• goti dasseti. __nirodhataá¹‡hÄ• _ti bhavanirodhe bhavasamucchede taá¹‡hÄ• . y
manussattabhÄ• ve, kÄ• mÄ• vacaradevattabhÄ• ve, rÅ«pÄ• vacaraarÅ«pÄ• vacarattabhÄ•
samucchedo hotÄ«ti bhavanirodhaá¹ƒ Ä• rabbha pavattati, tasmÄ• taá¹ƒsahagatÄ• pi taá¹‡
pavattatÄ«ti.

__vaá¹-á¹-asmi_nti tividhepi vaá¹-á¹-e. yathÄ• te hi nissarituá¹ƒ appadÄ• navasena kamma
taá¹ƒsamaá¹…gisattaá¹ƒ tesaá¹ƒ parÄ• paruppattiyÄ• paccayabhÄ• vena __saá¹ƒyojenti, _
kilesavaá¹-á¹-epÄ«ti. __satÄ«_ti paramatthato vijjamÄ• ne. __rÅ«pÄ• dibhede_ti rÅ«paveda
__kÄ• ye_ti khandhasamÅ«he. __vijjamÄ• nÄ• _ti satÄ« paramatthato upalabbhamÄ• nÄ• .
attÄ• di paramatthato natthi, diá¹-á¹-hi pana ayaá¹ƒ atthevÄ• ti. __vicinanto_ti dhammasabh
vÄ«maá¹ƒsanto. __kicchatÄ«_ti kilamati. __parÄ• masatÄ«_ti parato Ä• masati. ``sÄ«lena s
suddhÄ«â€™â€™ ti gaá¹‡hanto hi visuddhimaggaá¹ƒ atikkamitvÄ• tassa parato Ä• masati
diá¹-á¹-hÄ«_ti rÅ«pÄ• di-dhamme, paccekaá¹ƒ te vÄ• nissitaá¹ƒ, tesaá¹ƒ vÄ• nissayabhÅ«

katvÄ• parikappanavasena pavattiyÄ• vÄ«sativatthukÄ• attadiá¹-á¹-hi vÄ«sati. __vimatÄ«
190/ sammÄ• , micchÄ• vÄ• mananÄ• bhÄ• vato saá¹ƒsayitaá¹-á¹-hena amati, appaá¹-ipa
__vipariyÄ• saggÄ• ho_ti asuddhimagge ``suddhimaggoâ€™â€™ ti viparÄ«taggÄ• ho.

__cirapÄ• rivÄ• siyaá¹-á¹-henÄ• _ti ciraparivutthatÄ• ya purÄ• á¹‡abhÄ• vena. __Ä• savan
sandanaá¹-á¹-hena, pavattanaá¹-á¹-henÄ• ti attho. __savatÄ«_ti pavattati. avadhiattho __Ä•
\Ee III 246/ ca mariyÄ• dÄ• bhividhibhedato duvidho. tattha __mariyÄ• do_ kiriyaá¹ƒ bahi ka
``Ä• pÄ• á¹-aliputtÄ• \Ne III 170/ vuá¹-á¹-ho devoâ€™â€™ ti. __abhividhi_ kiriyaá¹ƒ byÄ• p
``Ä• bhavaggÄ• bhagavato yaso pavattoâ€™â€™ ti. abhividhiattho ayaá¹ƒ Ä• -kÄ• ro vedi

__katthaci dve Ä• savÄ• Ä• gatÄ• _ti vinayapÄ• á¸·iá¹ƒ (Vin III 39) sandhÄ• yÄ• ha. tattha
``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• sav
ti (Vin III 39) dvidhÄ• Ä• savÄ• Ä• gatÄ• ti. __katthacÄ«_ti tikanipÄ• te Ä• savasutte, (It 56
aÃ±Ã±esu ca saá¸·Ä• yatanasuttÄ• dÄ«su (SN b IV 321). saá¸·Ä• yatanasuttesupi hi ``tayo
kÄ• mÄ• savo bhavÄ• savo avijjÄ• savoâ€™â€™ ti tayo eva Ä• gatÄ• ti. nirayaá¹ƒ gamentÄ
yasmÄ• idha sÄ• savaá¹ƒ kusalÄ• kusalaá¹ƒ kammaá¹ƒ Ä• savapariyÄ• yena desitaá¹ƒ, ta
paÃ±cagatisaá¹ƒvattanÄ«yabhÄ• vena Ä• savÄ• Ä• gatÄ• . __imasmiá¹ƒ saá¹…gÄ«tisutte
aÃ±Ã±esu ca Ä• bhavaggaá¹ƒ Ä• gotrabhuá¹ƒ pavattantesu mÄ• nÄ• dÄ«su vijjamÄ• nesu
abhibyÄ• panamadakaraá¹‡avasena Ä• savasadisatÄ• ca etesaá¹ƒyeva, na aÃ±Ã±esaá¹ƒ,
niruá¸·ho daá¹-á¹-habbo. na cettha ``diá¹-á¹-hÄ• savo nÄ• gatoâ€™â€™ ti cintetabbaá¹ƒ bh
bhavadiá¹-á¹-hiyÄ• pi bhavÄ• savaggahaá¹‡eneva gahitattÄ• . __kÄ• mÄ• savo nÄ• ma_ kÄ
Ä• savanaá¹-á¹-hena ca. __vuttÄ• yeva atthato ninnÄ• nÄ• karaá¹‡ato. _

kÄ• me esati gavesati etÄ• yÄ• ti __kÄ• mesanÄ• , _ kÄ• mÄ• naá¹ƒ abhipatthanÄ• vasena
paribhuÃ±janavasena vÄ• pavattarÄ• go. __bhavesanÄ• _ pana bhavapatthanÄ• , bhavÄ•
pavattarÄ• go \Ee III 247/. __diá¹-á¹-higatikasammatassÄ• _ti aÃ±Ã±atitthiyehi parikappitass
\Be III 191/ ca. __brahmacariyassÄ• _ti tapopakkamassa. __tadekaá¹-á¹-ha_nti tÄ• hi rÄ• ga
sahajekaá¹-á¹-haá¹ƒ. __kamma_nti akusalakammaá¹ƒ. tampi hi kÄ• mÄ• dike nibbattanÄ• c
pavattaá¹ƒ ``esatÄ«â€™â€™ ti vuccati. __antaggÄ• hikÄ• diá¹-á¹-hÄ«_ti nidassanamattam
micchÄ• diá¹-á¹-hi tapopakkamahetukÄ• __brahmacariyesanÄ• _ eva.

__Ä• kÄ• rasaá¹‡á¹-hÄ• na_nti visiá¹-á¹-hÄ• kÄ• rÄ• vaá¹-á¹-hÄ• naá¹ƒ __kathaá¹ƒvidha_n
saá¹‡á¹-hitaá¹ƒ, samavaá¹-á¹-hitanti attho. saddatthato pana vidahanaá¹ƒ visiá¹-á¹-hÄ• kÄ•
avaá¹-á¹-hÄ• naá¹ƒ __vidhÄ• , _ vidhÄ«yati visadisÄ• kÄ• rena á¹-hapÄ«yatÄ«ti __vidhÄ• ,
vidahanato hÄ«nÄ• divasena vividhenÄ• kÄ• rena dahanato upadhÄ• raá¹‡ato __vidhÄ• , _
__seyyasadisahÄ«nÄ• naá¹ƒ vasenÄ• _ti seyyasadisahÄ«nabhÄ• vÄ• naá¹ƒ yÄ• thÄ• vÄ• a
__tayo mÄ• nÄ• vuttÄ• _ seyyasseva uppajjanakÄ• . esa nayo sadisahÄ«nesupi. tenÄ• ha
_tiÄ• di. idÄ• ni yathÄ• uddiá¹-á¹-he navavidhepi mÄ• ne vatthuvibhÄ• gena \Ne III 171/ das

``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __rÄ• jÅ«naÃ±ceva pabbajitÄ• naÃ±ca uppajjati_ kasm
seyyato dahantÄ«ti. idÄ• ni tamatthaá¹ƒ vitthÄ• rato dassento __ ``rÄ• jÄ• hÄ«â€™â€™ _ti
sadiso atthÄ«_ti __ko_-saddo paá¹-ikkhepattho, aÃ±Ã±o sadiso natthÄ«ti adhippÄ• yo. __et
rÄ• jÅ«naá¹ƒ, pabbajitÄ• naÃ±ca. __uppajjati_ seá¹-á¹-havatthukattÄ• tassa. ``hÄ«nohama
eseva nayo.

__ ``ko mayÄ• sadiso aÃ±Ã±o rÄ• japuriso atthÄ«â€™â€™ ti vÄ• ``mayhaá¹ƒ aÃ±Ã±ehi s
nÄ• nÄ• karaá¹‡aâ€™â€™ nti vÄ• ``amacco ti nÄ• mÄ• meva ... pe ... nÄ• mÄ• haâ€™â€™
seyyamÄ• nÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ pavattiÄ• kÄ• radassanaá¹ƒ.

__dÄ• sÄ• dÄ«na_nti __Ä• di_-saddena bhatika kammakarÄ• dÄ«naá¹ƒ parÄ• dhÄ«navutt
248/. __Ä• di_-saddena vÄ• gahite eva ``pukkusacaá¹‡á¸• Ä• lÄ• dayopÄ«â€™â€™ ti saya
nÄ• mÄ• yaá¹ƒ saá¹ƒpaggaharaso, so kathaá¹ƒ omÄ• ne sambhavatÄ«ti? sopi avakaraá¹‡a
paggaá¹‡hanavaseneva pavattatÄ«ti nÄ• yaá¹ƒ virodho. tenevÄ• ha ``kiá¹ƒ dÄ• so nÄ• ma
karotÄ«â€™â€™ ti. tathÄ• hissa yÄ• thÄ• vamÄ• natÄ• vuttÄ• .

yÄ• thÄ• vamÄ• nÄ• \Be III 192/ bhavanikanti viya, attadiá¹-á¹-hi viya ca na mahÄ• sÄ• vaj
apÄ• yagamanÄ«yÄ• . yathÄ• bhÅ«tavatthukatÄ• ya hi te yÄ• thÄ• vamÄ• nÄ• . __ ``arahat
tassa anavasesappahÄ• yitÄ• ya vuttaá¹ƒ. dutiyatatiyamaggehi ca te yathÄ• kkamaá¹ƒ pahÄ
oá¸·Ä• rikatarÄ• , oá¸·Ä• rikatamÄ• ca. mÄ• no hi ``ahaá¹ƒ asmÄ«â€™â€™ ti pavattiyÄ• u
sammÄ• diá¹-á¹-hiyÄ• ujuvipaccanÄ«ko hutvÄ• pahÄ«yati. __ayÄ• thÄ• vamÄ• nÄ• nÄ• n
teneva te mahÄ• sÄ• vajjabhÄ• vena __paá¹-hamamaggavajjhÄ• _ vuttÄ• .

atati satataá¹ƒ gacchati pavattatÄ«ti __addhÄ• , _ kÄ• loti Ä• ha __ ``tayo addhÄ• ti tayo kÄ
__suttantapariyÄ• yenÄ• _ti bhaddekarattasuttÄ• dÄ«su (MN III 283) Ä• gatanayena. tattha
ca dhammÄ• , ubhayametaá¹ƒ paccuppannaá¹ƒ, tasmiá¹ƒ ce paccuppanne chandarÄ• gapa
viÃ±Ã±Ä• á¹‡aá¹ƒ, chandarÄ• gapaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati, tadab
dhammesu saá¹ƒhÄ«ratÄ«â€™â€™ ti (MN III 284) addhÄ• paccuppannaá¹ƒ sandhÄ• ya ev
``paá¹-isandhito pubbeâ€™â€™ _tiÄ• di. __tadantara_nti tesaá¹ƒ cutipaá¹-isandhÄ«naá¹ƒ v
addhÄ• , _ yo pubbantÄ• parantÄ• naá¹ƒ vemajjhatÄ• ya ``pubbantÄ• parante kaá¹…khati,
\Ne III 172/ aÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Dhs 1067, 1106, 1128) evamÄ• dÄ«su \Ee III 249/ `
ca vuccati. bhaá¹…go dhammo atÄ«taá¹ƒsena saá¹…gahitoti Ä• ha __ ``bhaá¹…gato uddha
nÄ• mÄ• â€™â€™ _ti. tathÄ• anuppanno dhammo anÄ• gataá¹ƒsena saá¹…gahitoti Ä• ha
addhÄ• nÄ• mÄ• â€™â€™ _ti. __khaá¹‡attaye_ti uppÄ• do, á¹-hiti, bhaá¹…goti tÄ«su khaá
hetupaccayassa samavÄ• ye uppajjati, yadÄ• ca veti, iti dvÄ«supi khaá¹‡esu á¹-hitikkhaá¹‡
dhammÄ• naÃ±hi pÄ• kabhÄ• vÅ«pÄ• dhikaá¹ƒ pattabbaá¹ƒ __udayo, _ viddhaá¹ƒsabhÄ• v
tadubhayavemajjhaá¹ƒ __á¹-hiti. _ yadi evaá¹ƒ addhÄ• nÄ• mÄ• yaá¹ƒ dhammo eva Ä• pan
pana avatthÄ• bhedo, taÃ±ca upÄ• dÄ• ya loke kÄ• lasamaÃ±Ã±Ä• ti dassetuá¹ƒ __ ``atÄ«

_ntiÄ• di vuttaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ loke. __teneva vohÄ• renÄ• _ti taá¹ƒ taá¹ƒ avatthÄ
dhammo ``atÄ«to anÄ• gato paccuppannoâ€™â€™ ti yena vohÄ• rena \Be III 193/ voharÄ«
dhammappavattimattatÄ• ya hi paramatthato avijjamÄ• nopi kÄ• lo tasseva dhammassa pav
upÄ• dÄ• ya teneva vohÄ• rena ``atÄ«to addhÄ• â€™â€™ tiÄ• dinÄ• vutto.

__anta_-saddo loke pariyosÄ• ne, koá¹-iyaá¹ƒ niruá¸·hoti tadatthaá¹ƒ dassento __ ``antoye
Ä• ha, koá¹-i antoti attho. __parabhÄ• go_ti pÄ• rimanto. amati gacchati bhavappabandho n
__anto, _ koá¹-i. amanaá¹ƒ niá¹-á¹-hÄ• nagamananti __anto, _ osÄ• naá¹ƒ. so pana ``eseva
(MN III 393; SN a II 51) vuttattÄ• dukkhaá¹‡á¹‡avassa pÄ• rimantoti Ä• ha __ ``parabhÄ• g
paribhuyyati hÄ«á¸·Ä«yatÄ«ti __anto, _ lÄ• mako. ammati bhÄ• gaso Ã±Ä• yatÄ«ti __anto, _
``koá¹-á¹-hÄ• so antoâ€™â€™ _ti. santo \Ee III 250/ paramatthato vijjamÄ• no kÄ• yo dham
khandhÄ• , te pana ariyasaccabhÅ«tÄ• idhÄ• dhippetÄ• ti vuttaá¹ƒ __ ``paÃ±cupÄ• dÄ• na
__purimataá¹‡hÄ• _ti yesaá¹ƒ nibbattikÄ• , tannibbattito pageva siddhÄ• taá¹‡hÄ• . __appa
nappavattati tadubhayaá¹ƒ etthÄ• ti tesaá¹ƒ appavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. yadi ``sakkÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ vibhattitÄ• ya dukkhasaccÄ• dayo gahitÄ• , atha kasmÄ• maggo na g
panÄ• â€™â€™ _tiÄ• di. tattha __upÄ• yattÄ• _ti upÄ• yabhÄ• vato, sampÄ• pakahetubhÄ

yadi pana hetumantaggahaá¹‡eneva hetu gahito hoti, nanu evaá¹ƒ sakkÄ• yaggahaá¹‡ene
sakkÄ• yasamudayo gahito hotÄ«ti? tassa gahaá¹‡e saá¹…khataduko viya, sappaccayaduk
Ä• pajjati, na tiko. yathÄ• pana sakkÄ• yaá¹ƒ gahetvÄ• sakkÄ• yasamudayopi gahito, evaá
gahetvÄ• sakkÄ• yanirodhupÄ• yo gayheyya, evaá¹ƒ sati catukko ayaá¹ƒ Ä• pajjeyya, \Ne
hetumantaggahaá¹‡ena hetuggahaá¹‡aá¹ƒ na cintetabbaá¹ƒ. ayaá¹ƒ panettha adhippÄ• yo
sakkÄ• yasakkÄ• yasamudayÄ• anÄ• dikÄ• likÄ• , asati maggabhÄ• vanÄ• yaá¹ƒ paccayÄ
nibbÄ• naá¹ƒ pana appaccayattÄ• attano niccatÄ• ya eva sabbadÄ• bhÄ• vÄ«ti anÄ• dikÄ•
imÄ• ni tÄ«á¹‡i saccÄ• ni mahÄ• thero imÄ• ya sabhÄ• gatÄ• ya ``tayo antÄ• â€™â€™ ti ti
194/. ariyamaggo pana kadÄ• ci karahaci labbhamÄ• no na tathÄ• ti tassa ativiya dullabhap
dÄ«petuá¹ƒ tikato bahikatoti ayamettha attanomati.

__dukkhatÄ• _ti dukkhabhÄ• vo, dukkhaá¹ƒyeva vÄ• yathÄ• devo eva devatÄ• . dukkha-s
adukkhasabhÄ• vesupi \Ee III 251/ sukhupekkhÄ• su kaÃ±ci aniá¹-á¹-hatÄ• visesaá¹ƒ upÄ•
nivattento sabhÄ• vadukkhavÄ• cinÄ• ekena dukkha-saddena visesetvÄ• __ ``dukkhadukk
hi ekantato taá¹ƒsabhÄ• vepi atthe aÃ±Ã±assa dhammassa yena kenaci sadisatÄ• lesena b
visesitabbatÄ• yathÄ• ``rÅ«parÅ«paá¹ƒ tilatelaâ€™â€™ nti (Vibh-a pakiá¹‡á¹‡akathÄ•) ca
__saá¹…khÄ• rabhÄ• venÄ• _ti saá¹…khatabhÄ• vena. paccayehi saá¹…kharÄ«yantÄ«ti __
adukkhamasukhavedanÄ• . saá¹…khariyamÄ• nattÄ• eva hi asÄ• rakatÄ• ya paridubbalab
bhaá¹…gabhaá¹…gÄ• bhimukhakkhaá¹‡esu viya attalÄ• bhakkhaá¹‡epi vibÄ• dhappattÄ•
pavattantÄ«ti Ä• ha __ ``saá¹…khatattÄ• uppÄ• dajarÄ• bhaá¹…gapÄ«á¸·itÄ• â€™â€™ _ti
yathÄ• vuttakÄ• raá¹‡ato. __aÃ±Ã±adukkhasabhÄ• vavirahato_ti dukkhadukkhatÄ• vipariá¹

aÃ±Ã±assa dukkhasabhÄ• vassa abhÄ• vato. __vipariá¹‡Ä• me_ti pariá¹‡Ä• me, vigameti a
__papaÃ±casÅ«daniyaá¹ƒ_ ``vipariá¹‡Ä• madukkhÄ• ti natthibhÄ• vo dukkhaâ€™â€™ nti. a
sukhavedanuparamo dukkhato upaá¹-á¹-hÄ• ti, svÄ• yamattho piyavippayogena dÄ«petabb
hÄ«â€™â€™ _tiÄ• di. pubbe vuttanayo padesanissito vedanÄ• visesamattavisayattÄ• ti ana
saá¹…khÄ• radukkhataá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _ti dutiyanayo vutto. nanu ca `
dukkhÄ• â€™â€™ ti (Dhp 278) vacanato sukhadukkhavedanÄ• nampi saá¹…khÄ• radukkha
saccametaá¹ƒ, sÄ• pana sÄ• maÃ±Ã±ajotanÄ• apavÄ• dabhÅ«tena itaradukkhatÄ• vacane
virodho. tenevÄ• ha __ ``á¹-hapetvÄ• dukkhavedanaá¹ƒ sukhavedanaÃ±cÄ• â€™â€™ _ti.

__micchÄ• sabhÄ• vo_ti ``hitasukhÄ• vaho me bhavissatÄ«â€™â€™ ti evaá¹ƒ Ä• sÄ«sitop
asubhÄ• dÄ«suyeva ``subhaâ€™â€™ ntiÄ• diviparÄ«tappavattito ca micchÄ• sabhÄ• vo, m
mÄ• tughÄ• takÄ• dÄ«su pavattamÄ• nÄ• pi hi hitasukhaá¹ƒ icchantÄ• va pavattantÄ«ti te \
``hitasukhÄ• vahÄ• me \Ne III 174/ bhavissantÄ«â€™â€™ ti Ä• sÄ«sitÄ• honti. tathÄ• asu
subhÄ• dividpariyÄ• sadaá¸·hatÄ• ya Ä• nantariyakammaniyatamicchÄ• diá¹-á¹-hÄ«su pavat
asubhÄ• dÄ«su subhÄ• diviparÄ«tappavattikÄ• honti. vipÄ• kadÄ• ne sati khandhabhedÄ•
__niyato, _ micchatto ca so niyato cÄ• ti __micchattaniyato. _ anekesu Ä• nantariyesu kates
balavaá¹ƒ, taá¹ƒ vipaccati, na itarÄ• nÄ«ti ekantavipÄ• kajanakatÄ• ya niyatatÄ• na sakkÄ•
``vipÄ• kadÄ• ne satÄ«â€™â€™ _ti vuttaá¹ƒ. __khandhabhedÄ• nantara_nti cutianantarant
maraá¹‡aniddese ``khandhÄ• naá¹ƒ bhedoâ€™â€™ ti (DN II 390; MN I 123; III 373; Vibh 19
sati phaladÄ• ne cutianantaro eva etesaá¹ƒ phalakÄ• lo, na aÃ±Ã±oti phalakÄ• laniyamena
phaladÄ• naniyamenÄ• ti niyataphalakÄ• lÄ• naá¹ƒ aÃ±Ã±esampi upapajjavedanÄ«yÄ• naá
diá¹-á¹-hadhammavedanÄ«yÄ• nampi niyatatÄ• Ä• pajjati, tasmÄ• vipÄ• kadhammadhamm
paccayantaravikalatÄ• dÄ«hi avipaccamÄ• nÄ• nampi attano sabhÄ• vena vipÄ• kadhamma
vipÄ• ke dinne avipaccamÄ• nÄ• nampi Ä• nantariyÄ• naá¹ƒ phaladÄ• ne niyatasabhÄ• vÄ•
pavattÄ«ti attano sabhÄ• vena \Ee III 253/ phaladÄ• naniyameneva niyatatÄ• , Ä• nantariya
avassaÃ±ca niyatasabhÄ• vÄ• , Ä• nantariyasabhÄ• vÄ• ca tesaá¹ƒ pavattÄ«ti sampaá¹-ic
balavato Ä• nantariyassa abhÄ• ve cutianantaraá¹ƒ ekantena phaladÄ• nato.

nanu evaá¹ƒ aÃ±Ã±esampi upapajjavedanÄ«yÄ• naá¹ƒ aÃ±Ã±asmiá¹ƒ vipÄ• kadÄ• yake a
phaladÄ• nato Ä• nantariyasabhÄ• vÄ• , niyatasabhÄ• vÄ• ca pavatti Ä• pajjatÄ«ti? nÄ• pa
cetopaá¹‡idhivasena, upaghÄ• takena ca nivattetabbavipÄ• kattÄ• anantarekantaphaladÄ•
Ä• nantariyÄ• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ dutiyajjhÄ• nÄ• dÄ«ni viya asamÄ• najÄ
atthi sabbÄ• nantariyÄ• naá¹ƒ avÄ«ciphalattÄ• , na ca heá¹-á¹-hÅ«papattiá¹ƒ icchato sÄ«lav
uparÅ«papattijanakakammabalaá¹ƒ Ä• nantariyabalaá¹ƒ nivattetuá¹ƒ samattho cetopaá¹‡idh
avÄ«cipÄ• tanato, na ca Ä• nantariyupaghÄ• takaá¹ƒ kiÃ±ci kammaá¹ƒ atthi. tasmÄ• tesaá
anantarekantavipÄ• kajanakasabhÄ• vÄ• pavattÄ«ti. anekÄ• ni \Be III 196/ ca Ä• nantariyÄ
niyatattÄ• uparatÄ• vipaccanasabhÄ• vÄ• saá¹…kattÄ• nicchitÄ• ni sabhÄ• vato niyatÄ• n
phalaá¹ƒ __anantaraá¹ƒ_ nÄ• ma, tasmiá¹ƒ anantare niyuttÄ• ni, tannibbattanena anantarak

anantarapayojanÄ• ni cÄ• ti sabhÄ• vato __Ä• nantariyÄ• neva_ ca honti. tesu pana samÄ•
dinne itarÄ• ni attanÄ• kÄ• tabbakiccassa teneva katattÄ• na dutiyaá¹ƒ tatiyaÃ±ca paá¹-isa
karonti, na samatthatÄ• vighÄ• tattÄ• ti natthi tesaá¹ƒ niyatÄ• nantariyatÄ• nivattÄ«ti. na hi
samÄ• nasabhÄ• vassa \Ee III 254/ samatthataá¹ƒ vihanatÄ«ti. ekassa pana aÃ±Ã±Ä• nipi
daá¹-á¹-habbÄ• nÄ«ti. __sammÄ• sabhÄ• ve_ti saccasabhÄ• ve. niyato ekantiko anantaram
__sammattaniyamato. _ __na niyato_ti ubhayathÄ• pi na niyato. __avasesÄ• naá¹ƒ dhamm
kilesÄ• nantariyakammaniyyÄ• nikadhammehi aÃ±Ã±esaá¹ƒ dhammÄ• naá¹ƒ.

__tamandhakÄ• ro_ti tamo andhakÄ• roti padavibhÄ• go. __avijjÄ• tamo nÄ• ma_ Ä• ram
tenevÄ• ha ``tamo vihato, Ä• loko uppanno (MN I 385; Vin III 12), tamokkhandho padÄ• litoâ
ca Ä• di. __avijjÄ• sÄ«sena vicikicchÄ• vuttÄ• _ mahatÄ• sammohena sabbakÄ• laá¹ƒ avi
patvÄ• . __kaá¹…khatÄ«_ti ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• din
kaá¹…khaá¹ƒ uppÄ• deti saá¹ƒsayaá¹ƒ Ä• pajjati. __adhimuccituá¹ƒ na sakkotÄ«_ti pasÄ• c
adhimuccituá¹ƒ na sakkoti. tenÄ• ha __ ``na sampasÄ«datÄ«â€™â€™ _ti. yÄ• vattakaÃ±hi
vicikicchÄ• na vigacchati, tÄ• va tattha saddhÄ• dhimokkho anavasarova. na kevalaá¹ƒ sac
nicchayÄ• dhimokkhopi tattha na patiá¹-á¹-hahati eva.

__na rakkhitabbÄ• nÄ«_ti ``imÄ• ni mayÄ• rakkhitabbÄ• nÄ«â€™â€™ ti evaá¹ƒ katthaci ra
rakkhitabbasseva abhÄ• vato. __satiyÄ• eva rakkhitÄ• nÄ«ti_ muá¹-á¹-hassaccassa bodhin
savÄ• sanaá¹ƒ samucchinnattÄ• satiyÄ• rakkhitabbÄ• ni nÄ• ma sabbadÄ• pi rakkhitÄ• ni
kÄ• yaduccarita_nti tathÄ• gatassa kÄ• yaduccaritaá¹ƒ nÄ• ma nattheva, yato suparisuddho
bhagavato. __no aparisuddhÄ• , _ parisuddhÄ• eva aparisuddhihetÅ«naá¹ƒ kilesÄ• naá¹ƒ
vinaye apakataÃ±Ã±utÄ• vasena siyÄ• \Be III 197/ tesaá¹ƒ apÄ• risuddhileso, na bhagavat
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __vihÄ• rakÄ• raá¹ƒ_ Ä• pattinti ekavacanavasena
Ä• patti-saddaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. abhidheyyÄ• nurÅ«paÃ±hi liá¹…gavacanÄ• ni h
``manodvÄ• reâ€™â€™ _ti idaá¹ƒ tassÄ• Ä• pattiyÄ• akiriyasamuá¹-á¹-hÄ• natÄ• ya vutta
paÃ±Ã±attÄ• Ä• patti atthÄ«ti. __saupÄ• rambhavasenÄ• _ti savattabbatÄ• vasena, na par
duccaritalakkhaá¹‡Ä• pattivasena, yato naá¹ƒ bhagavÄ• paá¹-ikkhipati. yathÄ• Ä• yasmato
``gaccheyyaá¹ƒ vÄ• haá¹ƒ uposathaá¹ƒ, na vÄ• gaccheyyaá¹ƒ. gaccheyyaá¹ƒ vÄ• haá¹ƒ sa
gaccheyyaâ€™â€™ nti (Vin I 137) parivitakkitaá¹ƒ. __manoduccarita_nti manodvÄ• rikaá¹ƒ
satthÄ• rÄ• appasatthatÄ• ya hi taá¹ƒ duccaritaá¹ƒ nÄ• ma jÄ• taá¹ƒ, na sabhÄ• vato.

yasmÄ• \Ne III 176/ mahÄ• kÄ• ruá¹‡iko bhagavÄ• sadevakassa lokassa hitasukhÄ• ya e
accantavivekajjhÄ• sayatÄ• ya tabbidhuraá¹ƒ dhammasenÄ• patino cittuppÄ• daá¹ƒ paá¹-ik
kho te ... pe ... uppÄ• detabbaâ€™â€™ nti avoca, tasmÄ• so therassa cittuppÄ• do bhagav
katvÄ• __manoduccaritaá¹ƒ_ nÄ• ma jÄ• to, tassa ca paá¹-ikkhepo upÄ• rambhoti Ä• ha __
upÄ• rambhaá¹ƒ Ä• ropentoâ€™â€™ _ti. __bhagavato pana ettakampi natthi, _ yato pavÄ•
bhikkhave, pavÄ• remi vo, na ca me kiÃ±ci garahatha kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• â

bhikkhusaá¹…gho ``na kho mayaá¹ƒ bhante bhagavato kiÃ±ci garahÄ• ma kÄ• yikaá¹ƒ vÄ•
satthu parisuddhakÄ• yasamÄ• cÄ• rÄ• dikaá¹ƒ sirasÄ• sampaá¹-icchi. ayaÃ±hi lokanÄ• th
bodhisattabhÅ«miyampi cariyÄ• cirÄ• nugato ahosi, pageva buddhabhÅ«miyanti dassento _
_ntiÄ• dimÄ• ha.

buddhÄ• naá¹ƒyeva dhammÄ• guá¹‡Ä• , na aÃ±Ã±esanti __buddhadhammÄ• . _ tathÄ• h
Ä• veá¹‡ikadhammÄ• ti vuccanti. tattha __ ``natthi tathÄ• gatassa kÄ• yaduccaritaâ€™â€™
kÄ• yavacÄ«manoduccaritÄ• bhÄ• vavacanaá¹ƒ yathÄ• dhikÄ• raá¹ƒ kÄ• yakammÄ• dÄ«na
laddhaguá¹‡akittanaá¹ƒ, na Ä• veá¹‡ikadhammantaradassanaá¹ƒ. sabbasmiÃ±hi kÄ• yakan
Ã±Ä• á¹‡Ä• nuparivattini kuto kÄ• yaduccaritÄ• dÄ«naá¹ƒ sambhavo. __ ``buddhassa appa
_ntiÄ• dinÄ• vuttÄ• ni sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato visuá¹ƒyeva \Be III 198/ tÄ«á¹‡i Ã±Ä•
catuyonipaÃ±cagatiparicchedakaÃ±Ä• á¹‡Ä• ni viyÄ• â€™â€™ ti vadanti. ekaá¹ƒyeva hutvÄ
appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ nÄ• ma sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva. __natthi chandassa h
hÄ• ni natthi. __natthi vÄ«riyassa_ \Ee III 257/ __hÄ• nÄ«_ti khemapavivekavitakkÄ• nugata
natthi. __ ``natthi davÄ• _ti khiá¸• á¸• Ä• dhippÄ• yena kiriyÄ• natthi. __natthi ravÄ• _ti sah
natthÄ«â€™â€™ ti vadanti, sahasÄ• pana kiriyÄ• __davÄ• _ ``aÃ±Ã±aá¹ƒ karissÄ• mÄ«â
__ravÄ• . khalita_nti virajjhanaá¹ƒ Ã±Ä• á¹‡ena apphuá¹-aá¹ƒ. __sahasÄ• _ti vegÄ• yitattaá
__abyÄ• vaá¹-o mano_ti niratthako cittasamudÄ• cÄ• ro. __akusalacitta_nti aÃ±Ã±Ä• á¹‡up
dÄ«ghabhÄ• á¹‡akÄ• naá¹ƒ pÄ• á¹-ho Ä• kulo viya. ayaá¹ƒ pana pÄ• á¹-ho anÄ• kulo ---

atÄ«taá¹ƒse buddhassa bhagavato appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ, anÄ• gataá¹ƒse, paccuppan
samannÄ• gatassa buddhassa bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…
sabbaá¹ƒ vacÄ«kammaá¹ƒ, sabbaá¹ƒ manokammaá¹ƒ. imehi chahi dhammehi samannÄ• g
chandassa hÄ• ni, natthi dhammadesanÄ• ya, natthi vÄ«riyassa, natthi samÄ• dhissa \Ne II
paÃ±Ã±Ä• ya, natthi vimuttiyÄ• . imehi dvÄ• dasahi dhammehi samannÄ• gatassa buddhas
natthi ravÄ• , natthi apphuá¹-aá¹ƒ, natthi vegÄ• yitattaá¹ƒ, natthi abyÄ• vaá¹-amano, natthi
appaá¹-isaá¹…khÄ• nupekkhÄ• ti.

tattha __appaá¹-isaá¹…khÄ• nupekkhÄ• _ti aÃ±Ã±Ä• á¹‡upekkhÄ• . sesaá¹ƒ vuttanayamev
Ä• jÄ«vapÄ• risuddhiá¹ƒ kÄ• yavacÄ«manosamÄ• cÄ• rapÄ• risuddhiyÄ• va saá¹…gahetvÄ
mahÄ• therena tiko desito.

__kiÃ±canÄ• _ti kiÃ±cikkhÄ• . ime pana rÄ• gÄ• dayo palibundhanaá¹-á¹-hena kiÃ±canÄ•
tenÄ• ha __ ``kiÃ±canÄ• ti palibodhÄ• â€™â€™ _ti.

__anudahanaá¹-á¹-henÄ• _ti anu anu dahanaá¹-á¹-hena. rÄ• gÄ• dayo arÅ«padhammÄ• it
anudahantÄ«ti Ä• saá¹…kaá¹ƒ nivattetuá¹ƒ __ ``tattha vatthÅ«nÄ«â€™â€™ _ti vuttaá¹ƒ, da
vacanaseso. __tatthÄ• _ti tasmiá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ anudahanaá¹-á¹-he. __vatthÅ«nÄ«_ti

pÄ• kaá¹-attÄ• paccakkhabhÅ«tÄ• ni kÄ• raá¹‡Ä• ni. __rÄ• go_ \Be III 199/ __uppanno_ tik
\Ee III 258/ taá¹ƒsamuá¹-á¹-hÄ• nÄ• tejodhÄ• tu ativiya tikhiá¹‡abhÄ• vena saddhiá¹ƒ attan
hadayappadesaá¹ƒ jhÄ• pesi yathÄ• taá¹ƒ bÄ• hirÄ• tejodhÄ• tu sanissayaá¹ƒ. tena sÄ• b
byÄ• dhi jhÄ• yitvÄ• matÄ• . tenÄ• ha __ ``teneva jhÄ• yitvÄ• kÄ• lamakÄ• sÄ«â€™â€™ _
dahanatÄ• pÄ• kaá¹-Ä• evÄ• ti itaraá¹ƒ dassetuá¹ƒ __ ``mohavasena hÄ«â€™â€™ _tiÄ• d
atikkamitvÄ• .

kÄ• maá¹ƒ Ä• huneyyaggiÄ• dayo tayo aggÄ« brÄ• hmaá¹‡ehi icchitÄ• santi, te pana tehi
sattÄ• naá¹ƒ tÄ• disÄ• atthasÄ• dhakÄ• . ye pana sattÄ• naá¹ƒ atthasÄ• dhakÄ• , te dasse
vuccatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha Ä• darena hunanaá¹ƒ pÅ«janaá¹ƒ __Ä• huna_nt
vuccati, taá¹ƒ __Ä• hunaá¹ƒ arahanti. _ tenÄ• ha bhagavÄ• ``Ä• huneyyÄ• ti bhikkhave mÄ
adhivacanaâ€™â€™ nti (It 106). yadaggena ca te puttÄ• naá¹ƒ bahukÄ• ratÄ• ya Ä• huney
nesaá¹ƒ hitasukhÄ• vahÄ• , tadaggena tesu micchÄ• paá¹-ipatti ahitadukkhÄ• vahÄ• ti Ä• h
nibbattantÄ«â€™â€™ _ti. __svÄ• yamattho_ti yo mÄ• tÄ• pitÅ«naá¹ƒ attano upari vippaá¹-i
anudahanassa paccayabhÄ• vena anudahanaá¹-á¹-ho, so ayamattho. __mittavindakavatthu
mÄ• tari vippaá¹-ipannassa purisassa tÄ• ya eva vippaá¹-ipattiyÄ• cirataraá¹ƒ kÄ• laá¹ƒ
Ä• pÄ• yikadukkhÄ• nubhavanadÄ«panena vatthunÄ• veditabbo.

idÄ• ni \Ne III 178/ tamatthaá¹ƒ kassapassa bhagavato kÄ• le pavattaá¹ƒ vibhÄ• vetuá¹ƒ __
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __dhanalobhena, _ na \Ee III 259/ dhammacchandenÄ• ti ad
kenaci anuá¹-á¹-hÄ• panÄ«yatÄ• ya. __nivÄ• resi_ samuddapayÄ• tÄ• nÄ• ma bahvantarÄ
katvÄ• _ti atikkamanavasena dvinnaá¹ƒ pÄ• dÄ• naá¹ƒ antare katvÄ• .

__nÄ• vÄ• aá¹-á¹-hÄ• si_ tassa pÄ• pakammabalena vÄ• tassa avÄ• yanato. ekadivasaá¹
rakkhitauposathakammÄ• nubhÄ• vena __sampattiá¹ƒ anubhavanto. _ yathÄ• purimÄ• hi p
evaá¹ƒ aparÄ• parÄ• hipÄ«ti Ä• ha __ ``tÄ• hi `parato parato mÄ• agamÄ• sÄ«â€™ ti vucc
__khuracakkadhara_nti khuradhÄ• rÅ«pamacakkadharaá¹ƒ __ekaá¹ƒ_ purisaá¹ƒ. __upaá¹-
balena.

__catubbhÄ«_ti \Be III 200/ catÅ«hi accharÄ• sadisÄ«hi vimÄ• napetÄ«hi, sampattiá¹ƒ anu
__aá¹-á¹-hajjhagamÄ• _ti rÅ«pÄ• dikÄ• maguá¹‡ehi tato visiá¹-á¹-hatarÄ• aá¹-á¹-ha vimÄ• r
__atriccha_nti atricchÄ• saá¹…khÄ• tena atilobhena samannÄ• gatattÄ• atra atra kÄ• magu
khuracakkaá¹ƒ. __Ä• sado_ti anatthÄ• vahabhÄ• vena Ä• sÄ• deti.

__so_ti gehasÄ• miko bhattÄ• . __purimanayenevÄ• _ti anudahanassa paccayatÄ• ya.

__aticÄ• rinÄ«_ti sÄ• mikaá¹ƒ atikkamitvÄ• cÄ• rinÄ« micchÄ• cÄ• rinÄ«. __rattiá¹ƒ dukkh
pÄ• pakammÄ• nubhÄ• vasamupaá¹-á¹-hitena sunakhena khÄ• ditabbatÄ• dukkhaá¹ƒ. __va

kÄ• raá¹‡aá¹-á¹-hÄ• nagamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __paá¹-apaá¹-antÄ«_ti paá¹-apaá¹
anuravadassanaÃ±hetaá¹ƒ. muá¹-á¹-hiyogo kirÄ• yaá¹ƒ tassa sunakhantaradhÄ• nassa, ya
bhÅ«miyaá¹ƒ niá¹-á¹-hubhitvÄ• pÄ• dena ghaá¹ƒsanaá¹ƒ. tena vuttaá¹ƒ __ ``so tathÄ• akÄ
antaradhÄ• yiá¹ƒsÅ«â€™â€™ _ti.

__dakkhiá¹‡Ä• ti_ \Ee III 260/ __cattÄ• ro paccayÄ• _ diyyamÄ• nÄ• dakkhanti etehi hitasu
dakkhiá¹‡aá¹ƒ arahatÄ«ti __dakkhiá¹‡eyyo, _ bhikkhusaá¹…gho. __revatÄ«vatthu_ vimÄ• n
861 Ä• dayo) tesaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca (Vv 977-980; Pv-a 714-736) Ä• gatanayena v

``tividhena rÅ«pasaá¹…gahoâ€™â€™ ti ettha nanu saá¹…gaho ekavidhova, so kasmÄ• ``
``saá¹…gahoâ€™â€™ ti atthaá¹ƒ avatvÄ• aniddhÄ• ritatthassa saddasseva vuttattÄ• . ``tiv
rÅ«pasaá¹…gahoâ€™â€™ tiÄ• dÄ«su (Dhs rÅ«pakaá¹‡á¸• a-tike) padesu saá¹…gaha-sadd
catubbidhoti ayaÃ±hettha attho. atthopi vÄ• aniddhÄ• ritaviseso sÄ• maÃ±Ã±ena gahetabb
rÅ«pasaá¹…gahoâ€™â€™ tiÄ• dÄ«su \Ne III 179/ (Dhs rÅ«pakaá¹‡á¸• a-tike) ``saá¹…gaho
doso. niddhÄ• rite hi visese tassa ekavidhatÄ• siyÄ• , na tato pubbeti. __ ``jÄ• tisaá¹…gaho
jÄ• ti-saddassa sÄ• pekkhasaddattÄ• attano jÄ• tiyÄ• saá¹…gahoti ayamattho viÃ±Ã±Ä• y
aÃ±Ã±assa avuttattÄ• yathÄ• ``mÄ• tÄ• pitu upaá¹-á¹-hÄ• naâ€™â€™ nti \Be III 201/ (Khp
aá¹-á¹-hakathÄ• yaá¹ƒ pana yathÄ• dhippetamatthaá¹ƒ aparipuá¹‡á¹‡aá¹ƒ katvÄ• dassetuá
``jÄ• tisaá¹…gahoâ€™â€™ _ icceva vuttaá¹ƒ. samÄ• najÄ• tikÄ• naá¹ƒ saá¹…gaho, samÄ•
sajÄ• tisaá¹…gaho. saÃ±jÄ• yati etthÄ• ti __saÃ±jÄ• ti, _ saÃ±jÄ• tiyÄ• saá¹…gaho __saÃ±
saÃ±jÄ• tidesena saá¹…gahoti attho. kiriyÄ• ya evarÅ«pÄ• ya saá¹…gaho __kiriyÄ• saá¹…g
rÅ«pakkhandhagaá¹‡ana_nti ``rÅ«pakkhandhoâ€™â€™ ti gaá¹‡anaá¹ƒ saá¹…khyaá¹ƒ __g
__tÄ«hi koá¹-á¹-hÄ• sehi rÅ«pagaá¹‡anÄ• _ti vakkhamÄ• nehi tÄ«hi bhÄ• gehi rÅ«passa sa
attho.

rÅ«pÄ• yatanaá¹ƒ nipassati paccakkhato vijÄ• nÄ• tÄ«ti __nidassanaá¹ƒ_ \Ee III 261/, cakk
nidassatÄ«ti vÄ• __nidassanaá¹ƒ, _ daá¹-á¹-habbabhÄ• vo, cakkhuviÃ±Ã±Ä• á¹‡assa goca
rÅ«pÄ• yatanato anaÃ±Ã±attepi aÃ±Ã±ehi dhammehi rÅ«pÄ• yatanaá¹ƒ visesetuá¹ƒ aÃ±Ã±
nidassanenÄ• ti sanidassanaâ€™â€™ _nti evamettha attho veditabbo. dhammasabhÄ• vas
dhammesu yo nÄ• nattakaro sabhÄ• vo, so aÃ±Ã±o viya katvÄ• upacarituá¹ƒ yutto. evaÃ±h
hotÄ«ti. __cakkhupaá¹-ihananasamatthato_ti cakkhuno ghaá¹-á¹-anasamatthatÄ• ya. ghaá¹
__ghaá¹-á¹-anaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. dutiyena atthavikappena daá¹-á¹-habbabhÄ• vasaá¹
nidassananti anidassananti yojanÄ• . ettha ca dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ yathÄ• rahaá¹
sampattÄ• naá¹ƒ, asampattÄ• naÃ±ca paá¹-imukhabhÄ• vo aÃ±Ã±amaÃ±Ã±apatanaá¹ƒ __
byÄ• pÄ• rÄ• divikÄ• rapaccayantarasannidhÄ• ne cakkhÄ• dÄ«naá¹ƒ visayesu vikÄ• ruppa
cakkhÄ• dÄ«naá¹ƒ savisayesu Ä• vicchannaá¹ƒ, rÅ«pÄ• dÄ«naá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hatÄ•
Ä• bhujananti ime Ä• disaddasaá¹…gahitÄ• . tehi vikÄ• rappattiyÄ• paccayantarabyÄ• pÄ•
anuggahÅ«paghÄ• to __vikÄ• ro. _ upanissayo pana appadhÄ• nassa paccayo idha gahito.

kÄ• raá¹‡amevÄ• ti gayhamÄ• ne siyÄ• tassÄ• pi saá¹…gahoti. __vuttappakÄ• ra_nti
``cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ• taâ€™â€™ nti vuttappakÄ• raá¹ƒ. __nÄ• ssa paá¹-igho_
``vuttappakÄ• raâ€™â€™ nti Ä• netvÄ• sambandho. __avasesaá¹ƒ_ soá¸·asavidhaá¹ƒ __s

__saá¹…kharontÄ«_ti \Ne III 180/ sampiá¹‡á¸• enti. cetanÄ• hi Ä• yÅ«hanarasatÄ• ya yath
yathÄ• sakaá¹ƒ kiccesu saá¹ƒvidahantÄ« viya abhisandahantÄ« vattamÄ• nÄ• \Be III 202/
sampiá¹‡á¸• entÄ« viya hoti, evaá¹ƒ attano vipÄ• kadhammepi paccayasamavÄ• ye saá¹…k
viya hoti. tenÄ• ha __ ``sahajÄ• ta ... pe ... rÄ• sÄ« karontÄ«â€™â€™ _ti. __abhisaá¹…kha
abhivisiá¹-á¹-haá¹ƒ katvÄ• saá¹…kharoti. puÃ±Ã±Ä• bhisaá¹…khÄ• ro hi attano phalaá¹ƒ ita
visiá¹-á¹-haá¹ƒ bhinnaá¹ƒ katvÄ• saá¹…kharoti paccayato, sabhÄ• vato, pavattiÄ• kÄ• rato
visiá¹-á¹-hasabhÄ• vattÄ• . esa nayo itarehipi. pujjabhavaphalanibbattanato, attano santÄ• n
__puÃ±Ã±o. _

__mahÄ• cittacetanÄ• na_nti asaá¹…khyeyyÄ• yunipphÄ• danÄ• dimahÄ• nubhÄ• vatÄ• y
__aá¹-á¹-heva cetanÄ• honti, _ yÄ• kÄ• mÄ• vacarÄ• kusalÄ• . ``terasapÄ«â€™â€™ ti ka
``navÄ• â€™â€™ ti vattabbaá¹ƒ. na hi bhÄ• vanÄ• Ã±Ä• á¹‡arahitÄ• yuttÄ• ti anuyogaá¹ƒ
hÄ«â€™â€™ _tiÄ• di. __kasiá¹‡aparikammaá¹ƒ karontassÄ• _ti kasiá¹‡esu jhÄ• naparikam
pathavÄ«â€™â€™ tiÄ• di bhÄ• vanÄ• hi kasiá¹‡aparikammaá¹ƒ. tassa hi parikammassa su
tattha Ä• darÄ• karaá¹‡ena siyÄ• Ã±Ä• á¹‡arahitacittaá¹ƒ. jhÄ• napaccavekkhaá¹‡Ä• yapi
maá¹‡á¸• alakaraá¹‡ampi bhÄ• vanaá¹ƒ bhajÄ• penti.

dÄ• navasena pavattacittacetasikadhammÄ• __dÄ• naá¹ƒ, _ tattha byÄ• pÄ• rabhÅ«tÄ• Ä
Ä• rabbha, dÄ• naÃ±ca adhikicca uppajjatÄ«ti vuttÄ• . evaá¹ƒ itaresupi. __ayaá¹ƒ saá¹…kh
puÃ±Ã±Ä• bhisaá¹…khÄ• re saá¹…khepato atthadesanÄ• , atthavaá¹‡á¹‡anÄ• ti attho.

__somanassacittenÄ• _ti \Ee III 263/ anumodanÄ• pavattidassanamattametaá¹ƒ daá¹-á¹-ha
upekkhÄ• sahagatenÄ• pi hi anussarati evÄ• ti. kÄ• maá¹ƒ niccasÄ«laá¹ƒ, uposathasÄ«laá¹
sÄ«lameva, paripuá¹‡á¹‡aá¹ƒ pana sabbaá¹…gasampannaá¹ƒ sÄ«laá¹ƒ dassetuá¹ƒ __ ``sÄ
_tiÄ• di vuttaá¹ƒ. nayadassanaá¹ƒ vÄ• etaá¹ƒ, tasmÄ• ``niccasÄ«laá¹ƒ, uposathasÄ«laá¹ƒ
samÄ• diyissÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gacchantassa, samÄ• diyitvÄ• samÄ• dinnasÄ
suá¹-á¹-hÅ«â€™â€™ ti Ä• vajjantassa, taá¹ƒ sÄ«laá¹ƒ sodhentassa ca pavattÄ• cetanÄ• s
yojanÄ• veditabbÄ• .

pubbe \Be III 203/ samathavasena bhÄ• vanÄ• nayo gahitoti idÄ• ni sammasananayena ta
``paá¹-isambhidÄ• yaá¹ƒ vuttenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __aniccato_ti aniccabh
anattato_ti etthÄ• pi eseva nayo.

tattha \Ne III 181/ ye paÃ±cupÄ• dÄ• nakkhandhÄ• nÄ• marÅ«pabhÄ• vena pariggahitÄ• ,

saddhiá¹ƒ dvÄ• rappavattadhammavasena vibhÄ• gaá¹ƒ labhanti, tasmÄ• dvÄ• rachakkÄ•
yasmÄ• pana lakkhaá¹‡esu anattalakkhaá¹‡aá¹ƒ dubbibhÄ• vaá¹ƒ, tasmÄ• tassa vibhÄ• v
tato yesu kasiá¹‡esu ito bÄ• hirakÄ• naá¹ƒ attÄ• bhiniveso, tÄ• ni imesaá¹ƒ jhÄ• nÄ• naá¹ƒ
upaá¹-á¹-hÄ• nÄ• kÄ• ramattÄ• ni, imÄ• ni pana tÄ• ni jhÄ• nÄ• nÄ«ti dassanatthaá¹ƒ dasa
dukkhÄ• nupassanÄ• ya parivÄ• rabhÄ• vena paá¹-ikkÅ«lÄ• kÄ• ravasena dvattiá¹ƒsa koá¹
khandhavasena saá¹…khepato ime dhammÄ• gahitÄ• , idÄ• ni nÄ• tisaá¹…khepavitthÄ• ra
dassanatthaá¹ƒ dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo ca gahitÄ• . tesu ime dh
suÃ±Ã±Ä• nirÄ«haabyÄ• pÄ• rabhÄ• ve dhammasabhÄ• vato \Ee III 264/ Ä• dhipaccabhÄ•
anattabhÄ• vavibhÄ• vanatthaá¹ƒ indriyÄ• ni gahitÄ• ni. evaá¹ƒ anekabhedabhinnÄ• pi ime
bhÅ«mittayapariyÄ• pannatÄ• ya tividhÄ• va hontÄ«ti dassanatthaá¹ƒ tisso dhÄ• tuyo gahit
dassetvÄ• pavattaá¹ƒ dassetuá¹ƒ kÄ• mabhavÄ• dayo nava bhavÄ• gahitÄ• . ettake abhiÃ
pavattamanasikÄ• rakosallena saá¹‡hasukhumesu nibbattitamahaggatadhammesu manasik
dassanatthaá¹ƒ jhÄ• naappamaÃ±Ã±Ä• rÅ«pÄ• ni gahitÄ• ni. tattha jhÄ• nÄ• ni nÄ• ma vut
rÅ«pÄ• vacarajjhÄ• nÄ• ni. puna paccayapaccayuppannavibhÄ• gato ime dhammÄ• vibhaj
dassanatthaá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• ni gahitÄ• ni. paccayÄ• kÄ• ramanasikÄ• ro
lakkhaá¹‡attayaá¹ƒ vibhÄ• veti, tasmÄ• so pacchato gahito. evaá¹ƒ ete sammasanÄ«yabhÄ
khandhÄ• divasena koá¹-á¹-hÄ• sato paÃ±cavÄ«satividhÄ• , pabhedato pana atÄ«tÄ• dibhe
gayhamÄ• nÄ• dvÄ«hi Å«nÄ• ni dvesatÄ• ni honti. idaá¹ƒ tÄ• vettha pÄ• á¸·ivavatthÄ• naá
icchantehi paramatthamaÃ±jÅ«sÄ• yaá¹ƒ __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ vutta

na \Be III 204/ puÃ±Ã±oti __apuÃ±Ã±o. _ tassa puÃ±Ã±a-sadde vuttavipariyÄ• yena attho v
iÃ±janahetÅ«naá¹ƒ nÄ«varaá¹‡Ä• dÄ«naá¹ƒ suvikkhambhanato rÅ«pataá¹‡hÄ• saá¹…khÄ•
__aniÃ±jaá¹ƒ, _ aniÃ±jameva __ ``Ä• neÃ±jaâ€™â€™ _nti vuttaá¹ƒ. tathÄ• hi rÅ«pÄ• ramn
rÅ«panimittÄ• rammaá¹‡aá¹ƒ sabbampi catutthajjhÄ• naá¹ƒ nippariyÄ• yena ``Ä• neÃ±jaâ€

cattÄ• ro maggaá¹-á¹-hÄ• , heá¹-á¹-himÄ• tayo phalaá¹-á¹-hÄ• ti evaá¹ƒ __sattavidho. ___
adhisÄ«lÄ• dikÄ• tisso sikkhÄ• . tÄ• su jÄ• toti vÄ• __sekkho, _ ariyapuggalo hi ariyÄ• ya j
sikkhÄ• su jÄ• yati, na yoniyaá¹ƒ. sikkhanasÄ«loti \Ee III 265/ vÄ• __sekkho. _ puggalÄ• dh
kathÄ• ya sekkhassa ayanti aÃ±Ã±Ä• sÄ• dhÄ• raá¹‡amaggaphalattayadhammÄ• sekkhap
__asekkho_ti ca yattha sekkhabhÄ• vÄ• saá¹…kÄ• atthi, tatthÄ• yaá¹ƒ paá¹-isedhoti lokiya
asekkhabhÄ• vanÄ• patti daá¹-á¹-habbÄ• . sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• hi si
paá¹-ipakkhakilesehivippamuttÄ• parisuddhÄ• upakkilesÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vam
``sikkhÄ• â€™â€™ ti vattuá¹ƒ yuttÄ• aá¹-á¹-hasupi maggaphalesu vijjanti, tasmÄ•
catumaggaheá¹-á¹-himaphalattayasamaá¹…gino viya arahattaphalasamaá¹…gÄ«pi tÄ• su s
taá¹ƒsamaá¹…gino arahato itaresaá¹ƒ viya sekkhatte sati sekkhassa ayanti ca sikkhÄ• sÄ«
``sekkhoâ€™â€™ ti vattabbo siyÄ• ti tannivattanatthaá¹ƒ __asekkho_ti yathÄ• vuttasekkhab
arahattaphale hi pavattamÄ• nÄ• sikkhÄ• pariniá¹-á¹-hitasikkhÄ• kiccattÄ• na sikkhÄ• kicc
sikkhÄ• phalabhÄ• veneva pavattanti, tasmÄ• na tÄ• sikkhÄ• vacanaá¹ƒ arahanti, nÄ• pi t

sekkhavacanaá¹ƒ, na ca ``sikkhanasÄ«lo, sikkhÄ• su jÄ• toâ€™â€™ ti ca vattabbataá¹ƒ ara
pana sikkhÄ• sakadÄ• gÄ• mimaggavipassanÄ• dÄ«naá¹ƒ upanissayabhÄ• vato sikkhÄ• k
sikkhÄ• vacanaá¹ƒ arahanti, taá¹ƒsamaá¹…gino ca sekkhavacanaá¹ƒ, ``sikkhanasÄ«lÄ• , si
vattabbataá¹ƒ arahanti.

``sikkhatÄ«ti sekkhoâ€™â€™ ti ca apariyositasikkho dassitoti. anantarameva ``khÄ«á¹‡Ä•
vatvÄ• ``na sikkhatÄ«ti asekkhoâ€™â€™ ti vuttattÄ• pariyositasikkho dassito, na sikkhÄ• n
tatiyapuggalabhÄ• vena gahitattÄ• . vuddhippattasikkho vÄ• asekkhoti etasmiá¹ƒ \Be III 205
\Ee III 266/ eva á¹-hitassa kassaci ariyassa asekkhabhÄ• vÄ• pattÄ«ti arahattamaggadhamm
yathÄ• vuttehi ca atthehi sekkhoti katvÄ• taá¹ƒsamaá¹…gino aggamaggaá¹-á¹-hassa asekk
taá¹ƒsadisesu tabbohÄ• rato. arahattamaggato hi ninnÄ• nÄ• karaá¹‡aá¹ƒ arahattaphalaá¹ƒ
pariÃ±Ã±Ä• dikiccakaraá¹‡aá¹ƒ, vipÄ• kabhÄ• vaÃ±ca, tasmÄ• te eva sekkhadhammÄ• ``
Ä• pannÄ• â€™â€™ ti sakkÄ• vattuá¹ƒ, kusalasukhato ca vipÄ• kasukhaá¹ƒ santataratÄ• y
vuddhippattÄ• ca te dhammÄ• hontÄ«ti taá¹ƒsamaá¹…gÄ« ``asekkhoâ€™â€™ ti vuccatÄ«

__jÄ• timahallako_ti jÄ• tiyÄ• vuá¸• á¸• hataro addhagato vayoanuppatto. so hi rattaÃ±Ã±u
jÄ• tidhammakuladhammapadesu thÄ• variyappattiyÄ• __jÄ• tithero nÄ• ma. therakaraá¹‡Ä
thirabhÄ• vakarÄ• guá¹‡Ä• paá¹-ipakkhanimmadanakÄ• . __thero_ti vakkhamÄ• nesu dha
__sÄ«lavÄ• _ti pÄ• saá¹ƒsena sÄ• tisayena sÄ«lena samannÄ• gato, sÄ«lasampannoti atth
dussÄ«lyasaá¹…khÄ• tassa \Ne III 183/ bÄ• lyassa abhÄ• vamÄ• ha. suttageyyÄ• di bahu s
_ etenÄ• ssa sutavirahasaá¹…khÄ• tassa bÄ• lyassa abhÄ• vaá¹ƒ, paá¹-isaá¹…khÄ• nabal
vadati. __ ``catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ lÄ• bhÄ«â€™â€™ _ti iminÄ• nÄ«varaá¹‡Ä• disaá¹.
abhÄ• vaá¹ƒ, bhÄ• vanÄ• balena ca patiá¹-á¹-hitabhÄ• vaá¹ƒ katheti. __ ``Ä• savÄ• naá¹ƒ k
avijjÄ• saá¹…khÄ• tassa bÄ• lyassa sabbaso abhÄ• vaá¹ƒ, khÄ«á¹‡Ä• savattherabhÄ• ven
dasseti. na cettha samudÄ• ye vÄ• kyaparisamÄ• panaá¹ƒ, atha kho paccekaá¹ƒ vÄ• kyapa
dassento __ ``evaá¹ƒ vuttesu dhammesÅ«â€™â€™ _tiÄ• dimÄ• ha. __theranÄ• mako vÄ•
vÄ• .

anuggahavasena, pÅ«jÄ• vasena vÄ• attano santakaá¹ƒ parassa dÄ«yati etenÄ• ti __dÄ•
dÄ• nameva __dÄ• namayaá¹ƒ. _ padapÅ«raá¹‡amattaá¹ƒ maya-saddo. puÃ±Ã±aÃ±ca taá
kammabhÄ• vatoti __puÃ±Ã±akiriyÄ• . _ paresaá¹ƒ piyamanÄ• patÄ• sevanÄ«yatÄ• dÄ«na
... pe ... vasenevÄ• _ti saá¹…khÄ• rattike (DN III 305; Sv III 305)
vuttadÄ• namayasÄ«lamayabhÄ• vanÄ• mayacetanÄ• vaseneva. imÄ• ni veditabbÄ• nÄ«ti
puÃ±Ã±akiriyavatthÅ«su. __kÄ• yena karontassÄ• _ti attano kÄ• yena pariccÄ• gapayogaá
pavattentassa. __tadattha_nti dÄ• natthaá¹ƒ. ``imaá¹ƒ deyyadhammaá¹ƒ dehÄ«â€™â€™ ti
dÄ• napÄ• ramiá¹ƒ Ä• vajjetvÄ• vÄ• _ti yathÄ• kevalaá¹ƒ ``annadÄ• nÄ• dÄ«ni demÄ«â€™
dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu hoti, evaá¹ƒ ``imaá¹ƒ dÄ• namayaá¹ƒ sammÄ• sambo
dÄ• napÄ• ramiá¹ƒ Ä• vajjetvÄ• __dÄ• nakÄ• lepi_ dÄ• nasÄ«seneva pavattitattÄ• . __vatt

dÄ• naá¹ƒ nÄ• ma mayhaá¹ƒ kulavaá¹ƒso kulatanti kulapaveá¹‡Ä« kulacÄ• rittaâ€™â€™ nt
__dadato cÄ• rittasÄ«lamayaá¹ƒ. _ yathÄ• deyyadhammapariccÄ• gavasena pavattamÄ• r
á¹-hatvÄ• dadato sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu hoti pubbÄ• bhisaá¹…khÄ• rassa, ap
pavattattÄ• , evaá¹ƒ deyyadhamme __khayato, vayato sammasanaá¹ƒ paá¹-á¹-hapetvÄ• da
puÃ±Ã±akiriyavatthu hoti_ pubbabhÄ• gacetanÄ• ya, deyyadhamme aparabhÄ• gacetanÄ•

apacÄ«ticetanÄ• __apacitisahagataá¹ƒ_ apacÄ«yati etÄ• yÄ• ti yathÄ• nandÄ«rÄ• go eva
yathÄ• vuttÄ• ya vÄ• apacitiyÄ• sahagataá¹ƒ sahapavattanti __apacitisahagataá¹ƒ_ \Ee III
pavattaá¹ƒ __puÃ±Ã±akiriyavatthu. _ vayasÄ• guá¹‡ehi ca vuá¸• á¸• hatarÄ• naá¹ƒ vattapa
hoti yÄ• ya cetanÄ• ya, sÄ• __veyyÄ• vaccaá¹ƒ, _ veyyÄ• vaccameva __veyyÄ• vaccasah
veyyÄ• vaccasaá¹…khÄ• tÄ• ya vÄ• vattapaá¹-ipattiyÄ• samuá¹-á¹-hÄ• panavaseneva sah
__veyyÄ• vaccasahagataá¹ƒ, _ tathÄ• pavattaá¹ƒ puÃ±Ã±akiriyavatthu. attano santÄ• ne pa
anuppadÄ«yati etenÄ• ti __pattÄ• nuppadÄ• naá¹ƒ. _ tathÄ• parena \Ne III 184/ anuppadin
abbhanumodati etenÄ• ti __pattabbhanumodanaá¹ƒ. _ ananuppadinnaá¹ƒ pana kevalaá¹ƒ a
__abbhanumodanaá¹ƒ. _ dhammaá¹ƒ deseti etÄ• yÄ• ti __desanÄ• , _ desanÄ• va __desan
__savanaá¹ƒ, _ savanameva __savanamayaá¹ƒ. _ diá¹-á¹-hiyÄ• Ã±Ä• á¹‡assa ujugamanaa
sabbattha ``puÃ±Ã±akiriyavatthÅ«â€™â€™ ti padaá¹ƒ apekkhitvÄ• napuá¹ƒsakaliá¹…gatÄ

pÅ«jÄ• vasena sÄ• mÄ«cikiriyÄ• apacÄ• yanaá¹ƒ __apaciti. _ vayasÄ• guá¹‡ehi ca jeá¹-á
taá¹ƒtaá¹ƒkiccakaraá¹‡aá¹ƒ __veyyÄ• vaccaá¹ƒ. _ ayametesaá¹ƒ visesoti Ä• ha __ ``tatthÄ•
__cattÄ• ro paccaye datvÄ• sabbasattÄ• na_nti ca ekadesato ukkaá¹-á¹-haniddeso, yaá¹ƒ
datvÄ• , puÃ±Ã±aá¹ƒ vÄ• katvÄ• ``katipayÄ• naá¹ƒ, ekasseva vÄ• patti hotÅ«â€™â€™ ti
pattÄ• nuppadÄ• nameva. taá¹ƒ na mahapphalaá¹ƒ taá¹‡hÄ• ya parÄ• maá¹-á¹-hattÄ• . par
hitapharaá¹‡ena muducittenÄ• ti Ä• netvÄ• sambandhitabbaá¹ƒ. __eva_nti evaá¹ƒ imaá¹ƒ
hutvÄ• pare dhammadesanÄ• ya anuggaá¹‡hissÄ• mÄ«ti __hitapharaá¹‡ena muducittena
evaÃ±hissa savanaá¹ƒ attano, paresaÃ±ca sammÄ• paá¹-ipattiyÄ• paccayabhÄ• vato mah
__sabbesa_nti sabbesampi dasannaá¹ƒ puÃ±Ã±akiriyavatthÅ«naá¹ƒ. __niyamalakkhaá¹‡a_
niyÄ• makasabhÄ• vaá¹ƒ \Ee III 269/. __diá¹-á¹-hiyÄ• ujubhÄ• venevÄ• _ti ``atthi, natthÄ«â
durasamussÄ• ritatÄ• ya ``atthi dinnaâ€™â€™ ntiÄ• di (MN II 94; III 136; Vibh 793) nayapp
sammÄ• diá¹-á¹-hiyÄ• ujukameva pavattiyÄ• . dÄ• nÄ• dÄ«su hi yaá¹ƒ kiÃ±ci imÄ• ya eva
parisodhitaá¹ƒ mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• raá¹ƒ bhavati.

__purimeheva tÄ«hÄ«_ti pÄ• á¸·iyaá¹ƒ Ä• gateheva tÄ«hi. __sÄ«lamaye_ puÃ±Ã±akiriyava
gacchanti_ cÄ• rittasÄ«labhÄ• vato. __dÄ• namaye_ saá¹…gahaá¹ƒ gacchanti dÄ• nasabh
kÄ• maá¹ƒ desanÄ• dhammadÄ• nasabhÄ• vato dÄ• namaye saá¹…gahaá¹ƒ gacchatÄ«ti
kusaladhammÄ• sevanabhÄ• vato pana vimuttÄ• yatanasÄ«se á¹-hatvÄ• pavattitÄ• viya s
__bhÄ• vanÄ• maye_ saá¹…gahaá¹ƒ gacchantÄ«ti vuttaá¹ƒ. ``diá¹-á¹-hijugataá¹ƒ bhÄ• van
__diá¹-á¹-hijugate_ eva ca attanÄ• katassa puÃ±Ã±assa anussaraá¹‡aá¹ƒ, tassa ca paresa

pariá¹‡Ä• manaá¹ƒ, guá¹‡apasaá¹ƒsÄ• , aÃ±Ã±ehi kariyamÄ• nÄ• ya puÃ±Ã±akiriyÄ• ya, s
anumodanaá¹ƒ saraá¹‡agamananti evaá¹ƒ Ä• dayo puÃ±Ã±avisesÄ• saá¹…gahaá¹ƒ gacch
tesaá¹ƒ ijjhanato.

parassa paá¹-ipattiyÄ• sodhanattho anuyogo __codanÄ• , _ sÄ• yÄ• ni nissÄ• ya pavattat
__codanÄ• vatthÅ«ni_ diá¹-á¹-hasutaparisaá¹…kitÄ• ni. tenÄ• ha __ ``codanÄ• kÄ• raá¹‡Ä•
__diá¹-á¹-henÄ• _ti ca hetumhi karaá¹‡avacanaá¹ƒ \Ne III 185/, diá¹-á¹-hena hetunÄ• ti atth
diá¹-á¹-hanti Ä• ha __ ``vÄ«tikkamaâ€™â€™ _nti \Ee III 270/. __disvÄ• _ti ca dassanahetÅ«
yathÄ• ``paÃ±Ã±Ä• ya cassa disvÄ• â€™â€™ ti. __ ``sutenÄ• â€™â€™ _tiÄ• dÄ«supi imi
__parassÄ• _ti parato, __parassa_ vÄ• vacanaá¹ƒ __sutvÄ• . _ __diá¹-á¹-haparisaá¹…kite
parisaá¹…kitena, tathÄ• parisaá¹…kitena vÄ• vÄ«tikkamena. sesapadadvayepi eseva nay
vatthusandassanena vÄ• saá¹ƒvÄ• sappaá¹-ikkhepena \Be III 208/ vÄ• sÄ• mÄ«cippaá¹-ik
atthe vitthÄ• riyamÄ• ne atippapaÃ±co hotÄ«ti Ä• ha __ ``ayamettha saá¹…khepoâ€™â€™
icchantÄ• naá¹ƒ tassa adhigamupÄ• yaá¹ƒ dassento __ ``vitthÄ• ro pana ... pe ... veditabbo

__kÄ• mÅ«papattiyo_ti kÄ• mehi upapannatÄ• , samannÄ• gatatÄ• ti attho. samannÄ• gan
samadhigamo cÄ• ti Ä• ha __ ``kÄ• mÅ«pasevanÄ• kÄ• mapaá¹-ilÄ• bhÄ• vÄ• â€™â€™ _
dutiyatatiyarÄ• sÄ«naá¹ƒ viya sayaá¹ƒ, parehi ca animmitÄ• . uá¹-á¹-hÄ• nakammaphalÅ«p
tadubhayavasena paccupaá¹-á¹-hitÄ• kÄ• mÄ• etesanti __paccupaá¹-á¹-hitakÄ• mÄ• . _ te
nibaddhÄ• ni hontÄ«ti __ ``nibaddhakÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. __catudevalokavÄ• sin
paá¹-á¹-hÄ• ya yÄ• va tusitÄ• devÄ• . __vinipÄ• tikÄ• _ti Ä• pÄ• yikÄ• . paranimmitÄ• kÄ•
__paranimmitakÄ• mÄ• . _

__pakatisevanavasenÄ• _ti anumÄ• nato jÄ• nanaá¹ƒ vadati, na paccakkhato. __vasaá¹ƒ v
pÄ• tabyataá¹ƒ Ä• pajjanti. __ ``methunaá¹ƒ paá¹-isevantÄ«â€™â€™ _ti idaá¹ƒ pana kecivÄ
vuttaá¹ƒ. tenÄ• ha __ ``keci panÄ• â€™â€™ _tiÄ• di. te ``yÄ• mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±a
III 271/, tusitÄ• naá¹ƒ hatthÄ• masanamattena, nimmÄ• naratÄ«naá¹ƒ __hasitamattena, _ p
__olokitamattena kÄ• makiccaá¹ƒ ijjhatÄ«â€™â€™ ti vadanti. _ ``itaresaá¹ƒ dvinnaá¹ƒ dvay
vÄ• â€™â€™ ti vadanti tÄ• disassa kÄ• mesu virajjanassa tesu abhÄ• vato, kÄ• mÄ• naÃ±
paá¹‡Ä«tapaá¹‡Ä«tatarapaá¹‡Ä«tatamabhÄ• vato. kevalaá¹ƒ pana nissandÄ• bhÄ• vo tesa
taá¹…khaá¹‡ikapariá¸·Ä• hÅ«pasamÄ• vahaá¹ƒ phassasukhaá¹ƒ. __kÄ• mÄ• _ti kÄ• mÅ«p
heá¹-á¹-himehi ekasadisÄ• eva. __ekasaá¹…khÄ• ta_nti ekarÅ«paá¹ƒ samÄ• narÅ«panti, s
samÄ• nabhÄ• vanti vÄ• attho.

__sukhapaá¹-ilÄ• bhÄ• _ti sukhasamadhigamÄ• . __heá¹-á¹-hÄ• _ti paá¹-hamajjhÄ• nabhÅ
devesu vÄ• . __paá¹-hamajjhÄ• nasukha_nti kusalapaá¹-hamajjhÄ• naá¹ƒ. bhÅ«mivasenap
labbhateva brahmakÄ• yikesu, brahmapurohitesu vÄ• kusalajjhÄ• naá¹ƒ nibbattetvÄ• brah
vÄ• vipÄ• kasukhÄ• nubhavanassa labbhanato. ettha ca dutiyatatiyajjhÄ• nabhÅ«mivasena

dutiyatatiyasukhÅ«papattÄ«naá¹ƒ \Ne III 186/ vuccamÄ• nattÄ• paá¹-hamajjhÄ• nabhÅ«mi
paá¹-hamajjhÄ• nasukhÅ«papatti \Be III 209/ vuttÄ• . __tintÄ• _ti temitÄ• , jhÄ• nasukhena
jhÄ• nasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-á¹-hakÄ• yena ca paá¹‡Ä«tÄ• vittÄ• ti atth
tintÄ• â€™â€™ _tiÄ• di. yasmÄ• kusalasukhato vipÄ• kasukhaá¹ƒ santataratÄ• ya paá¹‡Ä
pavattati, tasmÄ• vuttaá¹ƒ __ ``idampi vipÄ• kajjhÄ• nasukhaá¹ƒ eva sandhÄ• ya vuttaâ€™
Ä• bhassarÄ• naá¹ƒ. sappÄ«tikassa sukhassa ativiya uá¸·Ä• rabhÄ• vato \Ee III 272/ tena a
__bhavalobho mahÄ• uppajjati. santamevÄ• _ti vitakkavicÄ• rasaá¹…khobhapÄ«tiubbilÄ•
upasantaá¹ƒyeva. tathÄ• santabhÄ• veneva hi taá¹ƒ attano paccayehi padhÄ• nabhÄ• vaá
``paá¹‡Ä«taâ€™â€™ nti vuccati. tenÄ• ha __ ``paá¹‡Ä«tamevÄ• â€™â€™ _ti. atappakena
saá¹ƒyuttÄ• ya tusÄ• ya pÄ«tiyÄ• itÄ• pavattÄ• ti __tusitÄ• . _ yasmÄ• te tato uttari sukha
patthenti, tasmÄ• vuttaá¹ƒ __ ``tato ... pe ... santuá¹-á¹-hÄ• hutvÄ• â€™â€™ _ti. __tatiyajj
tatiyajjhÄ• navipÄ• kasukhaá¹ƒ.

__satta ariyapaÃ±Ã±Ä• _ti aá¹-á¹-hamakato paá¹-á¹-hÄ• ya sattannaá¹ƒ ariyÄ• naá¹ƒ tesaá
Ä• veá¹‡ikapaÃ±Ã±Ä• . á¹-hapetvÄ• lokuttaraá¹ƒ paÃ±Ã±aá¹ƒ __avasesÄ• paÃ±Ã±Ä• _ n
paÃ±Ã±Ä• ``sekkhÄ• â€™â€™ tipi na vattabbÄ• , ``asekkhÄ• â€™â€™ tipi na vattabbÄ• t
puthujjanapaÃ±Ã±Ä• .

__yogavihitesÅ«_ti paÃ±Ã±Ä• vihitesu paÃ±Ã±Ä• pariá¹‡Ä• mitesu upÄ• yapaÃ±Ã±Ä• ya s
__kammÄ• yatanesÅ«_ti ettha kammameva __kammÄ• yatanaá¹ƒ, _ kammaÃ±ca taá¹ƒ Ä•
__kammÄ• yatanaá¹ƒ. _ esa nayo __sippÄ• yatanesu_pi. tattha ca duvidhaá¹ƒ kammaá¹ƒ h
vaá¸• á¸• hakikammÄ• di, ukkaá¹-á¹-haÃ±ca kasivÄ• á¹‡ijjÄ• di. sippampi duvidhaá¹ƒ hÄ«na
ukkaá¹-á¹-haÃ±ca muddagaá¹‡anÄ• di. vijjÄ• va __vijjÄ• á¹-á¹-hÄ• naá¹ƒ, _ taá¹ƒ dhammika
nÄ• gamaá¹‡á¸• alaparittaphudhamanakamantasadisaá¹ƒ veditabbaá¹ƒ. tÄ• ni panetÄ• ni e
bodhisattasadisÄ• manussÄ• naá¹ƒ phÄ• suvihÄ• raá¹ƒ Ä• kaá¹…khantÄ• neva aÃ±Ã±ehi
katÄ• ni uggaá¹‡hanti. na karontÄ• naá¹ƒ suá¹‡anti, atha kho attano dhammatÄ• ya \Ee III 2
paÃ±Ã±avantehi attano dhammatÄ• ya cintÄ• ya katÄ• nipi aÃ±Ã±ehi uggaá¹‡hitvÄ• karon
__kammassakata_nti ``idaá¹ƒ kammaá¹ƒ sattÄ• naá¹ƒ sakaá¹ƒ, idaá¹ƒ no sakaâ€™â€™ nti
__saccÄ• nulomika_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. taÃ±hi saccapaá¹-ivedhassa anulomanat
vuccati. idÄ• nissa pavattanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``rÅ«paá¹ƒ aniccanti vÄ• â€™â€™
vuttaá¹ƒ. tattha __vÄ• _-saddena aniyamatthena dukkhÄ• nattalakkhaá¹‡Ä• nipi gahitÄ• ne
nÄ• nantariyakabhÄ• vato. yaÃ±hi aniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ
adhikapÄ• á¹-ho viya dissati]. __yaá¹ƒ evarÅ«pa_nti yaá¹ƒ evaá¹ƒ heá¹-á¹-hÄ• niddiá¹-á¹-h
``anulomikaá¹ƒ khantiâ€™â€™ _ntiÄ• dÄ«ni paÃ±Ã±Ä• vevacanÄ• ni \Ne III 187/. sÄ• hi h
kammÄ• yatanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ apaccanÄ«kadassanena anu
hitacariyÄ• ya maggasaccassa, paramatthasaccassa ca nibbÄ• nassa avilomanato anulome
sabbÄ• nipi etÄ• ni kÄ• raá¹‡Ä• ni khamati sahati daá¹-á¹-huá¹ƒ sakkotÄ«ti __khanti. _ pass
rocetÄ«ti __ruci. _ munÄ• tÄ«ti __muti. _ pekkhatÄ«ti __pekkhÄ• . _ te ca kammÄ• yatanÄ•

nijjhÄ• yamÄ• nÄ• etÄ• ya nijjhÄ• naá¹ƒ khamantÄ«ti __dhammanijjhÄ• nakkhanti. parato a
aÃ±Ã±assa upadesavacanaá¹ƒ asutvÄ• sayameva cintento paá¹-ilabhati. __ayaá¹ƒ vuccatÄ
paÃ±Ã±Ä• nÄ• ma vuccati. sÄ• panesÄ• abhiÃ±Ã±Ä• tÄ• naá¹ƒ bodhisattÄ• nameva uppa
saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ dvinnameva bodhisattÄ• naá¹ƒ antimabhavikÄ• naá¹ƒ, sesap
pÅ«ritapÄ• ramÄ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ uppajjati.

__parato sutvÄ• paá¹-ilabhatÄ«_ti kammÄ• yatanÄ• dÄ«ni parena kariyamÄ• nÄ• ni, paren
parassa kathayamÄ• nassa vacanaá¹ƒ sutvÄ• pi Ä• cariyasantike uggahetvÄ• pi \Ee III 274/
parato sutvÄ• paá¹-iladdhanÄ• mÄ• ti veditabbÄ• . __samÄ• pannassÄ• _ti samÄ• pattisan
nidassanamattametaá¹ƒ. vipassanÄ• maggapaÃ±Ã±Ä• hi idha ``bhÄ• vanÄ• paÃ±Ã±Ä• â€

Ä• vudhaá¹ƒ nÄ• ma paá¹-ipakkhavimathanatthaá¹ƒ icchitabbaá¹ƒ, rÄ• gÄ• disadiso ca paá
vimathanaá¹ƒ buddhavacanamevÄ• ti ``sutameva Ä• vudhaâ€™â€™ nti vatvÄ•  __ ``taá¹ƒ a
buddhavacanaâ€™â€™ _nti Ä• ha. idÄ• ni tamatthaá¹ƒ vivaranto ``taá¹ƒ hÄ«â€™â€™ ti Ä•
``sutÄ• vudhoâ€™â€™ _tiÄ• dinÄ• (AN b 7.67) suttapadena samattheti. tattha __akusalaá¹
tadaá¹…gÄ• divasena akusalaá¹ƒ pariccajati. __kusalaá¹ƒ bhÄ• vetÄ«_ti samathavipassanÄ
uppÄ• deti vaá¸• á¸• heti ca. __suddhaá¹ƒ attÄ• naá¹ƒ pariharatÄ«_ti tena akusalappahÄ• n
kusalabhÄ• vanÄ• ya rÄ• gÄ• disaá¹ƒkilesato visuddhaá¹ƒ attabhÄ• vaá¹ƒ pavatteti.

__vivekaá¹-á¹-hakÄ• yÄ• na_nti \Be III 211/ gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ vajjetvÄ• tato apaka
svÄ• yaá¹ƒ kÄ• yaviveko na kevalaá¹ƒ ekÄ• kÄ«bhÄ• vo, atha kho paá¹-hamajjhÄ• nÄ• di n
``nekkhammÄ• bhiratÄ• naâ€™â€™ _nti. __cittaviveko_ti kilesasaá¹…gaá¹‡ikaá¹ƒ pahÄ• y
sÄ• pana jhÄ• navimokkhÄ• dÄ«naá¹ƒ vasena hotÄ«ti Ä• ha __ ``parisuddhacittÄ• naá¹ƒ p
_nti. __upadhiviveko_ti nibbÄ• naá¹ƒ. tadadhigamena hi puggalassa nirupadhitÄ• . tenÄ• ha
puggalÄ• naâ€™â€™ _nti, visaá¹…khÄ• ragatÄ• naá¹ƒ adhigatanibbÄ• nÄ• naá¹ƒ, phalasa
attho. sutampi avassayaá¹-á¹-heneva Ä• vudhaá¹ƒ vuttanti Ä• ha __ ``ayampÄ«â€™â€™ _t
``taÃ±hi nissÄ• yÄ• â€™â€™ ti. kÄ• maÃ±cettha \Ne III 188/ sutapavivekÄ• pi paÃ±Ã±Ä• va
yathÄ• dhippetaÄ• vudhattasÄ• dhakÄ• \Ee III 275/, paÃ±Ã±Ä• pana sutena, ekaccapaviv
idhÄ• dhippetaÄ• vudhattasÄ• dhanÄ«ti tato paÃ±Ã±Ä• sÄ• matthiyadassanatthaá¹ƒ visuá¹
tenÄ• ha __ ``yassa sÄ• atthi, so na kutocÄ«â€™â€™ _tiÄ• di.

__nÄ• Ã±Ã±Ä• taá¹ƒ aviditaá¹ƒ dhamma_nti anamatagge saá¹ƒsÄ• ravaá¹-á¹-e na aÃ±Ã±Ä
amatadhammaá¹ƒ, catusaccadhammameva vÄ• __jÄ• nissÄ• mÄ«ti paá¹-ipannassa_ imin
indriyaá¹ƒ. _ yaá¹ƒ pÄ• á¸·iyaá¹ƒ saá¹…gahavÄ• re ``nava indriyÄ• ni hontÄ«â€™â€™ ti vu
pubbÄ• bhogasiddhaá¹ƒ pavattiÄ• kÄ• ravisesaá¹ƒ dÄ«petuá¹ƒ vuttaá¹ƒ, atthato pana magg
Ä• ha __ ``sotÄ• pattimaggaÃ±Ä• á¹‡assetaá¹ƒ adhivacanaâ€™â€™ _nti. __aÃ±Ã±indriya_
paá¹-hamamaggena Ã±Ä• tamariyÄ• daá¹ƒ anatikkamitvÄ• tesaá¹ƒyeva tena maggena Ã±
jÄ• nanakaindriyanti vuttaá¹ƒ hoti. tenÄ• ha __ ``aÃ±Ã±Ä• bhÅ«taá¹ƒ Ä• jÄ• nanabhÅ«taá¹ƒ

Ä• jÄ• nÄ• tÄ«ti __aÃ±Ã±o, _ aÃ±Ã±assa bhÅ«taá¹ƒ, Ä• jÄ• nanavasena vÄ• bhÅ«tanti __
__aÃ±Ã±Ä• tÄ• vÄ«sÅ«_ti jÄ• nitabbaá¹ƒ catuariyasaccaá¹ƒ Ä• jÄ• nitvÄ• á¹-hitesu. tenÄ•
``jÄ• nanakiccapariyosÄ• nappattesÅ«â€™â€™ _ti, pariÃ±Ã±Ä• dibhedassa jÄ• nanakiccas

__maá¹ƒsacakkhu cakkhupasÄ• do_ti maá¹ƒsacakkhu nÄ• ma catasso dhÄ• tuyo, vaá¹‡á¹
sambhavo, saá¹‡á¹-hÄ• naá¹ƒ, jÄ«vitaá¹ƒ, bhÄ• vo, kÄ• yappasÄ• do, cakkhupasÄ• doti ev
maá¹ƒsapiá¹‡á¸• o.

kasiá¹‡Ä• lokaá¹ƒ \Be III 212/ \Ee III 276/ vaá¸• á¸• hetvÄ• tattha rÅ«padassanato __ ``dibl
Ä• lokanissitaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti vuttaá¹ƒ. dibbacakkhupaÃ±Ã±Ä• vinimuttÄ• eva
__paÃ±Ã±Ä• cakkhÅ«_ti ayamattho avuttasiddho dibbacakkhussa visuá¹ƒ gahitattÄ• ti vutta
lokiyalokuttarapaÃ±Ã±Ä• â€™â€™ _ti.

adhikaá¹ƒ visiá¹-á¹-haá¹ƒ sÄ«lanti __adhisÄ«laá¹ƒ. sikkhitabbato_ti Ä• sevitabbato. __adhis
anavasesakÄ• yikavÄ• casikasaá¹ƒvarabhÄ• vato, maggasÄ«lassa padaá¹-á¹-hÄ• nabhÄ• v
maggasamÄ• dhissa adhiá¹-á¹-hÄ• nabhÄ• vato. __adhipaÃ±Ã±Ä• _ maggapaÃ±Ã±Ä• ya a
nesaá¹ƒ adhisÄ«lÄ• dibhÄ• vaá¹ƒ kÄ• raá¹‡ena paá¹-ipÄ• detuá¹ƒ __ ``anuppannepi hÄ«â€
__anuppanne_ti appavatte. __adhisÄ«lameva_ nibbÄ• nÄ• dhigamassa paccayabhÄ• vato.
``nibbÄ• naá¹ƒ patthayantenÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ.

``kalyÄ• á¹‡akÄ• rÄ« \Ne III 189/ kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

anubhoti dvayampetuá¹ƒ, anubandhaÃ±hi kÄ• rakaâ€™â€™ nti || (SN a I 256).

evaá¹ƒ atÄ«te, anÄ• gate ca vaá¹-á¹-amÅ«lakadukkhasallakkhaá¹‡avasena saá¹ƒvegavatth
vimuttiÄ• kaá¹…khÄ• ya paccayabhÅ«tÄ• kammassakatÄ• paÃ±Ã±Ä• adhipaÃ±Ã±Ä• â€™
adhisÄ«lÄ• dibhÄ• vo pariyÄ• yenÄ• ti nippariyÄ• yameva taá¹ƒ dassetuá¹ƒ __ ``sabbaá¹ƒ v

__paÃ±cadvÄ• rikakÄ• yo_ti paÃ±cadvÄ• resu kÄ• yo phassÄ• didhammasamÅ«ho. kÄ• y
cÄ• ti __kÄ• yabhÄ• vanÄ• nÄ• ma. _ yasmÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ aggamaggÄ• dhig
pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya sabbaso Ä• sevanÄ• bhÄ• vato natthi \Ee III 277/ tesaá¹ƒ
cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , pageva kÄ• á¸·akÄ• , tasmÄ• paÃ±cadvÄ• rikakÄ• yo
vuttaá¹ƒ __ ``khÄ«á¹‡Ä• savassa hi ... pe ... subhÄ• vito hotÄ«â€™â€™ _ti. __na aÃ±Ã±esa
dubbalabhÄ• vakarÄ• naá¹ƒ kilesÄ• naá¹ƒ sabbaso pahÄ«nattÄ• .

__vipassanÄ• dassanÄ• nuttariyaá¹ƒ_ aniccÄ• nupassanÄ• divasena saá¹…khÄ• rÄ• naá
paá¹-ipadÄ• nuttariyaá¹ƒ_ taduttaripaá¹-ipadÄ• ya abhÄ• vato. __phalaá¹ƒ vimuttÄ• nuttariy
__phalaá¹ƒ vÄ• dassanÄ• nuttariyaá¹ƒ_ divasampi nibbÄ• naá¹ƒ \Be III 213/ paccakkhato c

__nibbÄ• naá¹ƒ vimuttÄ• nuttariyaá¹ƒ_ sabbasaá¹…khatavinissaá¹-attÄ• . dassana-saddaá¹
nibbÄ• nassa dassanÄ• nuttariyatÄ• vuttÄ• ti dassento __ ``tato uttaraÃ±hi daá¹-á¹-habbaá
_ti Ä• ha. natthi ito uttaranti __anuttaraá¹ƒ, _ anuttarameva __anuttariya_nti Ä• ha __ ``uttar
jeá¹-á¹-hakaâ€™â€™ _nti.

__seso_ti vuttÄ• vaseso paÃ±cakanayena, catukkanayena ca tividho samÄ• dhi, iminÄ• ev
samÄ• dhittayÄ• padesena suttantesupi paÃ±cakanayo Ä• gato evÄ• ti veditabbaá¹ƒ. tattha
paramatthamaÃ±jÅ«sÄ• yaá¹ƒ __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- I 3
vuttanayeneva veditabbaá¹ƒ.

Ä• gacchati nÄ• maá¹ƒ etasmÄ• ti Ä• gamanaá¹ƒ, tato __Ä• gamanato. _ __saguá¹‡ato_ti
Ä• rammaá¹‡adhammato. __anattato abhinivisitvÄ• _ti ``sabbe saá¹…khÄ• rÄ• anattÄ• â€™
paá¹-á¹-hapetvÄ• . __anattato disvÄ• _ti paá¹-hamaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ ``anattÄ• â€™
paá¹-ivijjhitvÄ• . __anattato vuá¹-á¹-hÄ• tÄ«_ti vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya anattÄ
maggavuá¹-á¹-hÄ• naá¹ƒ \Ne III 190/ pÄ• puá¹‡Ä• ti. __asuÃ±Ã±atattakÄ• rakÄ• naá¹ƒ kiles
__abhÄ• vÄ• _ti attÄ• bhinivesapaccayÄ• naá¹ƒ diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ kilesÄ• naá¹ƒ
suÃ±Ã±atÄ• nÄ• ma attasuÃ±Ã±atÄ• ya yÄ• thÄ• vato gahaá¹‡ato. nanu evaá¹ƒ vipassanÄ
Ä• gamanatoti nippariyÄ• yato natthÄ«ti? saccametaá¹ƒ nÄ• malÄ• bhe, na pana nÄ• madÄ
suttantakathÄ• nÄ• ma pariyÄ• yakathÄ• , na abhidhammakathÄ• viya nippariyÄ• yÄ• ti bh

yasmÄ• saguá¹‡ato, Ä• rammaá¹‡ato ca nÄ• malÄ• bhe saá¹…karo hoti ekasseva nÄ• ma
Ä• gamanato pana nÄ• malÄ• bhe saá¹…karo natthi nÄ• mantaralÄ• bhÄ• bhÄ• vato, asam
``aparoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __nimittakÄ• rakakilesÄ• bhÄ• vÄ• _ti niccanimittÄ• digg
kilesÄ• naá¹ƒ vikkhambhanato. kÄ• maÃ±cÄ• yaá¹ƒ vipassanÄ• niccanimittÄ• diá¹ƒ ugghÄ
saá¹…khÄ• ranimittassa pana avissajjanato na nippariyÄ• yato animittanÄ• maá¹ƒ labhatÄ«
vuttaá¹ƒ. tathÄ• hi nippariyÄ• yadesanattÄ• abhidhamme maggassa animittanÄ• maá¹ƒ uc

``animittaÃ±ca \Be III 214/ bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«â€™â€™ ti || (Sn 344; SN a I 212).

animittapariyÄ• yo Ä• gato. __paá¹‡idhikÄ• rakakilesÄ• bhÄ• vÄ• _ti sukhapaá¹‡idhiÄ• dipa
vikkhambhanato.

__rÄ• gÄ• dÄ«hi suÃ±Ã±attÄ• _ti samucchedavasena pajahanato rÄ• gÄ• dÄ«hi vivittattÄ•
__rÄ• ganimittÄ• dÄ«ni. _ purimuppannÄ• hi rÄ• gÄ• dayo parato uppajjanakarÄ• gÄ• dÄ«
rÄ• gÄ• dayo eva tathÄ• paá¹‡idhÄ• nassa paccayabhÄ• vato __rÄ• gapaá¹‡idhiÄ• dayo. _
visaá¹…khÄ• rabhÄ• veneva sabbasaá¹…khÄ• ravinissaá¹-attÄ• rÄ• gÄ• dÄ«hi suÃ±Ã±aá¹

rÄ• gÄ• dinimittapaá¹‡idhivirahitaÃ±cÄ• ti daá¹-á¹-habbaá¹ƒ. ettha ca saá¹…khÄ• rupekkhÄ
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• , sÄ• suÃ±Ã±ato vipassantÄ« ``suÃ±Ã±atÄ• â€™â€™ t
taá¹‡hÄ• paá¹‡idhisosanato ``appaá¹‡ihitÄ• â€™â€™ ti. sÄ• maggÄ• dhigamÄ• ya Ä• gam
maggassa ``suÃ±Ã±ataá¹ƒ animittaá¹ƒ appaá¹‡ihitaâ€™â€™ nti nÄ• maá¹ƒ deti. Ä• gaman
saguá¹‡ato ca Ä• rammaá¹‡ato ca nÄ• maá¹ƒ siddhameva hoti, na pana saguá¹‡Ä• ramma
Ä• gamanato nÄ• maá¹ƒ siddhaá¹ƒ hotÄ«ti paripuá¹‡á¹‡anÄ• masiddhihetuttÄ• , ``saguá¹‡Ä
sabbesampi nÄ• mattayayogo, na Ä• gamanatoâ€™â€™ ti vavatthÄ• nakarattÄ• ca nippar
nÄ• malÄ• bho padhÄ• naá¹ƒ, na itarehi, pariyÄ• yato pana tidhÄ• nÄ• malÄ• bho icchitab
``tividhÄ• kathÄ• â€™â€™ tiÄ• dinÄ• ayaá¹ƒ vicÄ• ro katoti daá¹-á¹-habbaá¹ƒ.

__sucibhÄ• vo_ti kilesÄ• sucivigamena suddhabhÄ• vo asaá¹ƒkiliá¹-á¹-habhÄ• vo. tenÄ• ha
sucaritÄ• naá¹ƒ vasena veditabboâ€™â€™ _ti.

munino etÄ• nÄ«ti __moneyyÄ• ni. _ yehi dhammehi ubhayahitamunanato __muni_ nÄ• ma
__ ``munibhÄ• vakarÄ• moneyyapaá¹-ipadÄ• dhammÄ• â€™â€™ _ti. tattha yasmÄ• kÄ•
kattabbassa ca karaá¹‡aá¹ƒ, ``atthi imasmiá¹ƒ kÄ• ye kesÄ• â€™â€™ tiÄ• dinÄ• (DN II 37
VI 29; c 10.60; Vibh 356; Khp 3.1; Nett 47) kÄ• yasaá¹…khÄ• tassa Ä• rammaá¹‡assa jÄ• n
samudayato atthaá¹…gamato assÄ• dato Ä• dÄ«navato nissaraá¹‡ato ca yÄ• thÄ• vato par
215/ parijÄ• nanavasena pavatto vipassanÄ• maggo, tena ca kÄ• ye chandarÄ• gassa paja
nirodhetvÄ• pattabbasamÄ• patti cÄ• ti sabbe ete kÄ• yamukhena \Ee III 280/ pavattÄ• mo
kÄ• yamoneyyaá¹ƒ nÄ• ma. tasmÄ• tamatthaá¹ƒ dassetuá¹ƒ __ ``tividhakÄ• yaduccaritassa
pÄ• á¸·i Ä• gatÄ• . sesadvayepi eseva nayo. tattha copanavÄ• caÃ±ceva saddavÄ• caÃ±ca
__vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ. _ tassa vÄ• cÄ• ya samudayÄ• dito parijÄ• nanaá¹ƒ _
ekÄ• sÄ«tividhaá¹ƒ lokiyacittaá¹ƒ Ä• rabbha pavattaÃ±Ä• á¹‡aá¹ƒ __manÄ• rammaá¹‡e Ã±
samudayÄ• dito parijÄ• nanaá¹ƒ __manopariÃ±Ã±Ä• _ti ayameva viseso.

ayanti ito sampattiyoti __Ä• yo, _ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ abhibuddhÄ«ti Ä• ha __ `
_ti. apenti sampattiyo etenÄ• ti __apÄ• yo, _ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ hÄ• nÄ«ti Ä• h
avuá¸• á¸• hÄ«â€™â€™ _ti. __tassa tassÄ• _ti Ä• yassa ca apÄ• yassa ca. __kÄ• raá¹‡aá¹
etena Ä• yo, apÄ• yo cÄ• ti. tattha duvidhÄ• vuá¸• á¸• hi anatthahÄ• nito, atthuppattito ca, t
atthahÄ• nito, anatthuppattito ca. __tesaá¹ƒ pajÄ• nanÄ• _ti tesaá¹ƒ Ä• yÄ• pÄ• yasaÃ±Ã±i
yathÄ• vuttappabhedÄ• naá¹ƒ vuá¸• á¸• hiavuá¸• á¸• hÄ«naá¹ƒ yÄ• thÄ• vato pajÄ• nanÄ•
nipuá¹‡atÄ• . tadubhayampi pÄ• á¸·ivaseneva dassetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ•

tattha __idaá¹ƒ vuccatÄ«_ti yÄ• imesaá¹ƒ akusaladhammÄ• naá¹ƒ anuppattinirodhesu, kus
uppattibhiyyobhÄ• vesu \Ne III 192/ paÃ±Ã±Ä• , idaá¹ƒ __Ä• yakosallaá¹ƒ_ nÄ• ma vuccati.
pÄ• á¸·ivaseneva dassetuá¹ƒ __ ``tattha katamaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __idaá¹ƒ
imesaá¹ƒ kusaladhammÄ• naá¹ƒ anuppajjananirujjhanesu, akusaladhammÄ• naÃ±ca uppat

idaá¹ƒ __apÄ• yakosallaá¹ƒ_ nÄ• ma vuccatÄ«ti. etthÄ• haÄ• yakosallaá¹ƒ tÄ• va paÃ±Ã±Ä
kathaá¹ƒ paÃ±Ã±Ä• nÄ• ma jÄ• tÄ• ti evaá¹ƒ maÃ±Ã±ati ``apÄ• yuppÄ• danasamatthatÄ•
ti, taá¹ƒ pana tassa matimattaá¹ƒ. paÃ±Ã±avÄ• eva hi ``mayhaá¹ƒ evaá¹ƒ manasi karoto an
kusalÄ• dhammÄ• nuppajjanti, uppannÄ• nirujjhanti. anuppannÄ• akusalÄ• dhammÄ• u
vaá¸• á¸• hantÄ«â€™â€™ ti pajÄ• nÄ• ti, so evaá¹ƒ Ã±atvÄ• anuppanne akusale dhamme
anuppanne kusale dhamme uppÄ• deti, uppanne bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ pÄ• peti. evaá
\Be III 216/ evÄ• ti. __sabbÄ• pÄ«_ti Ä• yakosallapakkhikÄ• pi apÄ• yakosallapakkhikÄ• pi.
tatra karaá¹‡Ä«ye upÄ• yabhÅ«tÄ• .

__tassa tikicchanattha_nti accÄ• yikassa kiccassa, bhayassa vÄ• pariharaá¹‡atthaá¹ƒ
__á¹-hÄ• nuppattiyakÄ• raá¹‡ajÄ• nanavasenevÄ• _ti á¹-hÄ• ne taá¹…khaá¹‡e eva uppatti
á¹-hÄ• nuppattikaá¹ƒ, á¹-hÄ• naso uppajjanakakÄ• raá¹‡aá¹ƒ, tassa jÄ• nanavaseneva.

__majjanÄ• kÄ• ravasena pavattamÄ• nÄ• _ti attano vatthuno madanÄ«yatÄ• ya madassa
uá¹‡á¹‡atiyo. __nirogo_ti arogo. __mÄ• nakaraá¹‡a_nti mÄ• nassa uppÄ• danaá¹ƒ. __yobb
patiá¹-á¹-hÄ• ya, yobbanaá¹ƒ apassÄ• yÄ• ti attho. sabbesampi jÄ«vitaá¹ƒ nÄ• ma maraá¹‡
dukkhÄ• nubandhaÃ±ca, tadubhayaá¹ƒ anoloketvÄ• , pabandhaá¹-á¹-hitipaccayÄ• sulabha
uppajjanakamado __jÄ«vitamado_ti dassetuá¹ƒ __ ``ciraá¹ƒ jÄ«viâ€™â€™ _ntiÄ• di vuttaá¹

__adhipati_ vuccati jeá¹-á¹-hako, issaroti attho. tato adhipatito Ä• gataá¹ƒ __Ä• dhipateyyaa
pÄ• passa akaraá¹‡aá¹ƒ. tenÄ• ha __ ``ettakomhÄ«â€™â€™ _tiÄ• di. tattha sÄ«lÄ• dayo lo
tasmÄ• __vimuttiyÄ• _ti lokiyavimuttiyÄ• . __jeá¹-á¹-haka_nti issaraá¹ƒ, garunti attho. ettha
dhammaÃ±ca adhipatiá¹ƒ katvÄ• pÄ• passa akaraá¹‡aá¹ƒ hiriyÄ• vasena veditabbaá¹ƒ. lo
akaraá¹‡aá¹ƒ ottappassa vasena.

__kathÄ• vatthÅ«nÄ«_ti kathÄ• ya pavattiá¹-á¹-hÄ• nÄ• ni. yasmÄ• \Ee III 282/ tehi vinÄ•
tasmÄ• __ ``kathÄ• kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti vuttaá¹ƒ. addhÄ• na-saddassa attho heá
panatthato dhammappavattimattaá¹ƒ \Ne III 193/. __dhammÄ• _ cettha khandhÄ• eva, tabb
natthÄ«ti Ä• ha __ ``atÄ«taá¹ƒ dhammaá¹ƒ, atÄ«takkhandheti atthoâ€™â€™ _ti. ayaÃ±ca a
atthato dhammappavattiá¹ƒ upÄ• dÄ• ya paÃ±Ã±attimattaá¹ƒ, na upÄ• dÄ• na bhÅ«tadhan
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``tamavijjhanaá¹-á¹-hena viditakaraá¹‡aá¹-á¹-henÄ• â€™â€™ ti saá¹…khepato vuttamattha
``pubbenivÄ• sÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pubbenivÄ• sa_nti pubbe nivutthakkhandhe
__vijjhatÄ«_ti vihanati, pajahatÄ«ti attho. teneva ca paá¹-icchÄ• dakatamavijjhanena \Be III
__pubbenivÄ• saÃ±ca viditaá¹ƒ_ pÄ• kaá¹-aá¹ƒ __karotÄ«ti vijjÄ• _ti. __ta_nti cutÅ«papÄ• t

upapattidevavisesabhÄ• vÄ• vaho vihÄ• roti katvÄ• __dibbo vihÄ• ro. _ nanu evaá¹ƒ aÃ±Ã

dibbavihÄ• rabhÄ• vo Ä• pajjatÄ«ti? na tÄ• saá¹ƒ sattesu hitÅ«pasaá¹ƒhÄ• rÄ• divasena pa
niddosaá¹-á¹-hena, seá¹-á¹-haá¹-á¹-hena ca brahmavihÄ• rasamaÃ±Ã±Ä• ya niruá¸·habhÄ•
paá¹-ipakkhasamucchindanavasena araá¹‡Ä«yato pattabbato, ariyabhÄ• vappattiyÄ• vÄ•
ariyÄ• naá¹ƒ ayanti vÄ• __ariyo_ vihÄ• ro.

sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

tikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkavaá¹‡á¹‡anÄ•

<306> __pubbe_ti heá¹-á¹-hÄ• mahÄ• satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ.

__yo chando_ti yo chandiyanavasena chando. __chandikatÄ• _ti chandabhÄ• vo, chandika
__kattukamyatÄ• _ti kattukÄ• matÄ• . __kusalo_ti cheko kosallasambhÅ«to \Ee III 283/. __c
sabhÄ• vacchando. ayaÃ±hi __chando_ nÄ• ma taá¹‡hÄ• chando, diá¹-á¹-hichando, vÄ«riya
bahuvidho. idha kattukamyatÄ• kusaladhammacchando adhippeto. __chandaá¹ƒ janetÄ«_ti
taá¹ƒ pavattento hi janeti nÄ• ma. __vÄ• yÄ• maá¹ƒ karotÄ«_ti payogaá¹ƒ parakkamaá¹ƒ ka
Ä• rabhatÄ«_ti kÄ• yikacetasikavÄ«riyaá¹ƒ \Ne III 194/ pavatteti. __cittaá¹ƒ upatthambhetÄ«
sahajÄ• tavÄ«riyena cittaá¹ƒ ukkhipati. __padahatÄ«_ti padhÄ• naá¹ƒ vÄ«riyaá¹ƒ karoti. paa
panetÄ• ni padÄ• ni uppÄ• danÄ• sevanÄ• bhÄ• vanÄ• bahulÄ«kammasÄ• taccakiriyÄ• hi
pariharanto __ ``ayamettha saá¹…khepoâ€™â€™ _tiÄ• dimÄ• ha.

__chandaá¹ƒ nissÄ• yÄ• _ti ``chandavato cetosamÄ• dhi hoti, mayhaá¹ƒ evaá¹ƒ hotÄ«â€™
nissÄ• ya chandaá¹ƒ dhuraá¹ƒ jeá¹-á¹-hakaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• __pavatto samÄ
__padhÄ• nabhÅ«tÄ• _ti padhÄ• najÄ• tÄ• , padhÄ• nabhÄ• vaá¹ƒ vÄ• pattÄ• . __saá¹…kh
sammappadhÄ• navÄ«riyaá¹ƒ vadati. __tehi dhammehÄ«_ti \Be III 218/ yathÄ• vuttasamÄ•
sampayuttaá¹ƒ. __iddhiyÄ• pÄ• da_nti nipphattipariyÄ• yena ijjhanaá¹-á¹-hena, ijjhanti etÄ•
vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti iminÄ• vÄ• pariyÄ• yena ``iddhÄ«â€™â€™ ti saá¹…kh
upacÄ• rajjhÄ• nÄ• dikusalacittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ
adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«taá¹ƒ. yasmÄ• purimÄ• iddhi pacchimÄ• ya iddhiy
padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• __ ``iddhibhÅ«taá¹ƒ vÄ• pÄ• daâ€™â€™ _nti ca vuttaá¹
dutiyaiddhipÄ• dÄ• dÄ«su. kÄ• maÃ±cettha \Ee III 284/ __janavasabhasuttepi_ iddhipÄ• da
saá¹…khepato evÄ• ti Ä• ha __ ``vitthÄ• ro pana ... pe ... dÄ«pitoâ€™â€™ _ti.

<307> __diá¹-á¹-hadhammo_ vuccati paccakkhabhÅ«to attabhÄ• voti Ä• ha __ ``imasmiá¹ƒ
__sukhavihÄ• ratthÄ• yÄ• _ti nikkilesatÄ• ya nirÄ• misena sukhena viharaá¹‡atthÄ• ya. __p
cattÄ• ripi phalasamÄ• pattijhÄ• nÄ• ni. __aparabhÄ• ge_ti Ä• savakkhayÄ• dhigamato apa

__nibbattitajjhÄ• nÄ• nÄ«_ti adhigatarÅ«pÄ• rÅ«pajjhÄ• nÄ• ni.

__sÅ«riyacandapajjotamaá¹‡iÄ• dÄ«na_nti pajjotaggahaá¹‡ena padÄ«paá¹ƒ vadati. __Ä• d
ukkÄ• vijjulatÄ• dÄ«naá¹ƒ saá¹…gaho. __Ä• lokoti manasi karotÄ«_ti sÅ«riyacandÄ• lokÄ•
upaladdhaá¹ƒ yathÄ• laddhavaseneva manasi karoti citte á¹-hapeti. tathÄ• va naá¹ƒ manasi
subhÄ• vitÄ• lokakasiá¹‡assa viya kasiá¹‡Ä• loko yadicchakaá¹ƒ yÄ• vadicchakaá¹ƒ. so Ä•
upatiá¹-á¹-hati, yena tattha divÄ• saÃ±Ã±aá¹ƒ á¹-hapeti divÄ• viya vigatathinamiddho hoti. t
divÄ• tathÄ• rattiâ€™â€™ _nti. __yathÄ• rattiá¹ƒ Ä• loko diá¹-á¹-ho_ti yathÄ• rattiyÄ• ca
diá¹-á¹-ho upaladdho. __evameva divÄ• manasi karotÄ«_ti rattiá¹ƒ diá¹-á¹-hÄ• kÄ• reneva d
manasi karoti citte á¹-hapeti. __apihitenÄ• _ti thinamiddhapidhÄ• nena na pihitena. __anadd
asaÃ±chÄ• ditena. __saobhÄ• sa_nti saÃ±Ä• á¹‡obhÄ• saá¹ƒ. thinamiddhavinodanaÄ• loko
kasiá¹‡Ä• lokopi vÄ• parikammÄ• lokopi vÄ• , upakkilesÄ• loko viya sabbÄ• yaá¹ƒ Ä• loko
vÄ• ti. __Ã±Ä• á¹‡adassanapaá¹-ilÄ• bhatthÄ• yÄ• _ti dibbacakkhuÃ±Ä• á¹‡apaá¹-ilÄ• bhat
dibbacakkhuÃ±Ä• á¹‡aÃ±hi rÅ«pagatassa dibbassa, itarassa ca dassanaá¹-á¹-hena idha ``Ä
\Ee III 285/ adhippetaá¹ƒ. ``Ä• lokasaÃ±Ã±aá¹ƒ manasi karotÄ«â€™â€™ ti \Be III 219/ ettha
__thinamiddhavinodanaÄ• loko. parikammaÄ• loko_ti dibbacakkhuÃ±Ä• á¹‡Ä• ya parikamm
pavattitaÄ• loko. tattha purimassa vasena __ ``khÄ«á¹‡Ä• savassÄ• â€™â€™ _ti visesetvÄ
thinamiddhaá¹ƒ suppahÄ«naá¹ƒ hoti, na aÃ±Ã±esaá¹ƒ. dutiyassa vasena __ ``tasmiá¹ƒ vÄ•
vuttaá¹ƒ. tattha __tasmi_nti dibbacakkhuÃ±Ä• á¹‡e. __Ä• gatepÄ«_ti paá¹-iladdhepi. __anÄ
appaá¹-iladdhepi. yasmÄ• tathÄ• rÅ«passa pÄ• dakajjhÄ• nasseva vasena parikammaÄ• lo
parisuddhapariyodÄ• tatÄ• diguá¹‡avisesupasaá¹ƒhitaá¹ƒ, tasmÄ• Ä• ha __ ``pÄ• daka ... p
vuttaâ€™â€™ _nti.

__sattaá¹-á¹-hÄ• nikassÄ• _ti ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™
69; MN I 102) vuttassa sattaá¹-á¹-hÄ• nikassa. satipi sekkhÄ• naá¹ƒ pariÃ±Ã±Ä• tabhÄ• ve
pariÃ±Ã±Ä• tavatthukÄ• nÄ• ma arahanto evÄ• ti vuttaá¹ƒ __ ``khÄ«á¹‡Ä• savassa vatthu
_tiÄ• di. __vatthÄ• rammaá¹‡aviditatÄ• yÄ• _ti vatthuno, Ä• rammaá¹‡assa ca yÄ• thÄ• vat
sappapariyesanaá¹ƒ carantena tassa Ä• saye vidite sopi vidito eva ca hoti mantÄ• gadabale
sukarattÄ• , evaá¹ƒ vedanÄ• ya Ä• sayabhÅ«te vatthumhi, Ä• rammaá¹‡e ca vidite Ä• dikar
eva hoti salakkhaá¹‡ato, sÄ• maÃ±Ã±alakkhaá¹‡ato ca tassÄ• gahaá¹‡assa sukarattÄ• , p
pariÃ±Ã±Ä• tavatthukassa khÄ«á¹‡Ä• savassa. tassa hi uppÄ• dakkhaá¹‡epi á¹-hitikkhaá¹‡
vedanÄ• viditÄ• pÄ• kaá¹-Ä• honti. tenÄ• ha __ ``evaá¹ƒ vedanÄ• uppajjantÄ«â€™â€™ _
nidassanamattaÃ±cetaá¹ƒ, yadidaá¹ƒ pÄ• á¸·iyaá¹ƒ vedanÄ• saÃ±Ã±Ä• vitakkaggahaá¹‡an
kevalaâ€™â€™ _ntiÄ• dimÄ• ha \Ee III 286/, tena avasesato sabbadhammÄ• nampi uppÄ•
dasseti.

idÄ• ni na kevalaá¹ƒ khaá¹‡ato eva, atha kho paccayatopi aniccÄ• ditopi na kevalaá¹ƒ khÄ«
vasena, atha kho ekaccÄ• naá¹ƒ sekkhÄ• nampi vasena vedanÄ• dÄ«naá¹ƒ viditabhÄ• vaá

_tiÄ• di vuttaá¹ƒ. tattha __avijjÄ• samudayÄ• _ti avijjÄ• ya uppÄ• dÄ• , atthibhÄ• vÄ• ti atth
uppÄ• do atthibhÄ• vavÄ• cakopi hotÄ«ti tasmÄ• purimabhavasiddhÄ• ya avijjÄ• ya sati im
III 220/ uppÄ• do hotÄ«ti attho. avijjÄ• dÄ«hi atÄ«takÄ• likÄ• dÄ«hi \Ne III 196/ tesaá¹ƒ saha
uppÄ• dÄ• dÄ«nipi gahitÄ• nevÄ• ti veditabbaá¹ƒ. vedanÄ• ya pavattipaccayesu phassassa
__ ``phassasamudayÄ• â€™â€™ _ti. tasmiá¹ƒ pana gahite pavattipaccayatÄ• sÄ• maÃ±Ã±
gahitÄ• neva hontÄ«ti sabbassÄ• pi vedanÄ• ya anavasesato paccayato udayadassanaá¹ƒ
daá¹-á¹-habbaá¹ƒ. __ ``nibbattilakkhaá¹‡aâ€™â€™ _ntiÄ• dinÄ• khaá¹‡avasena udayadas
etasmÄ• ti __uppÄ• do, _ uppajjanaá¹ƒ __uppÄ• do_ti paccayalakkhaá¹‡aá¹ƒ, khaá¹‡alakkh
ekajjhaá¹ƒ gahetvÄ• Ä• ha __ ``evaá¹ƒ vedanÄ• ya uppÄ• do vidito hotÄ«â€™â€™ _ti.

__aniccato manasi karoto_ti vedanÄ• nÄ• mÄ• yaá¹ƒ anaccantikatÄ• ya Ä• diantavatÄ« u
khaá¹‡abhaá¹…gurÄ• tÄ• vakÄ• likÄ• , tasmÄ• ``aniccÄ• â€™â€™ ti aniccato manasi kar
__upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ_ pÄ• kaá¹-aá¹ƒ __hoti. dukkhato manasi karoto_ti aniccattÄ
udayabbayapaá¹-ipÄ«á¸·itatÄ• ya, dukkhamatÄ• ya, dukkhavatthutÄ• ya ca ``dukkhÄ• â€™
__bhayato_ bhÄ• yitabbato tassÄ• __upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ_ pÄ• kaá¹-aá¹ƒ __hotÄ«
dukkhattÄ• eva ca \Ee III 287/ vedanÄ• attarahitÄ• asÄ• rÄ• nissÄ• rÄ• avasavattinÄ« tu
__anattato manasi karoto suÃ±Ã±ato_ rittato asÄ• mikato __upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ_
``khayatoâ€™â€™ _tiÄ• di vuttasseva atthassa nigamanaá¹ƒ. tasmÄ• vedanaá¹ƒ khayato
jÄ• nÄ• tÄ«ti atthavasena vibhattipariá¹‡Ä• mo veditabbo. __avijjÄ• nirodhÄ• vedanÄ• niro
avijjÄ• ya anuppÄ• danirodhato vedanÄ• ya anuppÄ• danirodho hoti paccayÄ• bhÄ• ve abh
vuttanayÄ• nusÄ• rena veditabbaá¹ƒ. idha __samÄ• dhibhÄ• vanÄ• _ti sikhÄ• ppattÄ• ariy
vipassanÄ• samÄ• dhibhÄ• vanÄ• . tassÄ• pÄ• dakabhÅ«tÄ• jhÄ• nasamÄ• patti veditabb

__vuttanayameva_ mahÄ• padÄ• ne (DN II 62).

<308> __pamÄ• á¹‡aá¹ƒ aggahetvÄ• _ti asubhabhÄ• vanÄ• viya padesaá¹ƒ aggahetvÄ• .
pamÄ• á¹‡Ä• ggahaá¹‡ena __anavasesapharaá¹‡ena. _ natthi etÄ• saá¹ƒ \Be III 221/ gahe
__appamÄ• á¹‡Ä• , _ appamÄ• á¹‡Ä• eva __appamaÃ±Ã±Ä• . _

apassayitabbaá¹-á¹-hena __apassenÄ• ni, _ idha bhikkhu yÄ• ni apassÄ• ya tisso sikkhÄ•
hoti, tesameva adhivacanaá¹ƒ. tÄ• ni panetÄ• ni paccayÄ• naá¹ƒ saá¹…khÄ• ya sevitÄ• ad
vajjanÄ«yavajjanaá¹ƒ, vinodetabbavinodanaÃ±ca. tenÄ• ha ``saá¹…khÄ• yekaá¹ƒ adhivÄ• s
197/. tattha sammadeva khÄ• yati upaá¹-á¹-hÄ• ti paá¹-ibhÄ• tÄ«ti __saá¹…khÄ• , _ Ã±Ä• á
``saá¹…khÄ• yÄ• ti Ã±Ä• á¹‡enÄ• â€™â€™ _ti. saá¹…khÄ• ya sevitÄ• nÄ• ma yaá¹ƒ seva
kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, tassa sevanÄ• ti Ä• ha __ ``sevitabbayuttakameva
__adhivÄ• sanÄ• _dÄ«supi eseva nayo. __anto pavisitu_nti \Ee III 288/ abbhantare attano c
deti. _

ariyavaá¹ƒsacatukkavaá¹‡á¹‡anÄ•

<309> __vaá¹ƒsa_-saddo ``piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkamitvÄ• nisÄ«datÄ«â€™â€™ tiÄ• dÄ
gopÄ• nasÄ«naá¹ƒ sandhÄ• naá¹-á¹-hÄ• ne á¹-hapetabbadaá¹‡á¸• ake Ä• gato.

``vaá¹ƒso visÄ• lova yathÄ• visatto,

puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒse kaá¸·Ä«rova asajjamÄ• no,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ tiÄ• dÄ«su || (Ap I 1.94).

akaá¹‡á¸• ake. ``bherisaddo mudiá¹…gasaddo vaá¹ƒsasaddo kaá¹ƒsatÄ• á¸·asaddoâ€™â€
``veá¹‡Å«â€™â€™ tipi vuccati. ``abhinnena piá¹-á¹-hivaá¹ƒsena mato hatthÄ«â€™â€™ tiÄ•
piá¹-á¹-hivemajjhe padese. ``kulavaá¹ƒsaá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ tiÄ• dÄ«su (DN III
``vaá¹ƒsÄ• nurakkhako paveá¹‡Ä«pÄ• lakoâ€™â€™ tiÄ• dÄ«su (Vism I 42) guá¹‡Ä• nupub
pabandhappavattiyaá¹ƒ. idha pana catupaccayasantosabhÄ• vanÄ• rÄ• matÄ• saá¹…khÄ•
daá¹-á¹-habbo. tassa pana vaá¹ƒsassa kulanvayaá¹ƒ, guá¹‡anvayaÃ±ca nidassanavasena
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __khattiyavaá¹ƒso_ti khattiyakulanvayo \Ee III 289/. es
sesapadesupi. __samaá¹‡avaá¹ƒso_ pana samaá¹‡atanti samaá¹‡apaveá¹‡Ä«. __mÅ«laga
yathÄ• sÄ• ragandhÄ• dÄ«naá¹ƒ saá¹…gaho, evamettha gorasÄ• dÄ«nampi saá¹…gaho \E
dutiyena pana __Ä• di_-saddena kÄ• sikavatthasappimaá¹‡á¸• Ä• dÄ«naá¹ƒ. __ariya_-sadd
vattati, yesaá¹ƒ pana nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ ``ariyaá¹ƒ Ä• yatanaâ€™â€™ nti vuccati. y
Ä• nanda, ariyaá¹ƒ Ä• yatanaâ€™â€™ nti (DN II 152; Ud 76) lokiyasÄ• dhujanesupi ``ye hi
parisuddhakÄ• yakammantÄ• ... pe ... tesaá¹ƒ ahaá¹ƒ aÃ±Ã±ataroâ€™â€™ tiÄ• dÄ«su (MI
``Ä• rakÄ• kilesehÄ«â€™â€™ tiÄ• dinÄ• laddhanibbacanÄ• \Ne III 198/ paá¹-ividdhaariya
dassetuá¹ƒ ``ke pana te ariyÄ• â€™â€™ ti pucchaá¹ƒ katvÄ• __ ``ariyÄ• vuccantÄ«â€™â€

tattha ye mahÄ• paá¹‡idhÄ• nakappato paá¹-á¹-hÄ• ya yÄ• vÄ• yaá¹ƒ kappo, etthantare up
tÄ• va sarÅ«pato dassetvÄ• tadaÃ±Ã±epi sammÄ• sambuddhe, paccekabuddhe, buddhas
anavasesato ariye dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yÄ• va sÄ• sam
tÄ• va satthÄ• dharati eva nÄ• mÄ• ti imameva bhagavantaá¹ƒ, ye cetarahi buddhasÄ• vak
__paccuppanna_ggahaá¹‡aá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ vÄ• kÄ• le te te paccuppannÄ• ti ce, __
na kattabbaá¹ƒ siyÄ• . idÄ• ni yathÄ• bhagavÄ• ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mi
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip
brahmacariyaá¹ƒ pakÄ• sessÄ• mi, yadidaá¹ƒ chachakkÄ• nÄ«â€™â€™ ti chakkadesanÄ•
aá¹-á¹-hahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ• si, evaá¹ƒ mahÄ• ariyavaá¹ƒsadesanÄ• ya ariyÄ• n

``cattÄ• rome, bhikkhave, ariyavaá¹ƒsÄ• aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒsaÃ±Ã±Ä• porÄ
asaá¹ƒkiá¹‡á¹‡apubbÄ• na saá¹…kÄ«yanti na saá¹…kÄ«yissanti appaá¹-ikuá¹-á¹-hÄ• sam
viÃ±Ã±Å«hÄ«â€™â€™ ti (AN a IV 28) yehi navahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ• si, tÄ• ni tÄ•
thomanÄ• vaseneva vaá¹‡á¹‡ento __ ``te kho paneteâ€™â€™ _tiÄ• dimÄ• ha. __aggÄ• ti j
seá¹-á¹-habhÄ• vato, seá¹-á¹-habhÄ• vasÄ• dhanato ca. __dÄ«gharattaá¹ƒ pavattÄ• ti jÄ• n
buddhÄ• dÄ«hi tehi ca tathÄ• anuá¹-á¹-hitattÄ• . __vaá¹ƒsÄ• ti jÄ• nitabbÄ• _ buddhÄ• dÄ«
vaá¹ƒsÄ• ti jÄ• nitabbÄ• . __porÄ• á¹‡Ä• _ti purÄ• tanÄ• . __na adhunuppattikÄ• _ti na adh
__asaá¹ƒkiá¹‡á¹‡Ä• _ti na khittÄ• na chaá¸• á¸• itÄ• . tenÄ• ha __ ``anapanÄ«tÄ• â€™â€™
na \Be III 223/ chaá¸• á¸• itapubbÄ• tissannaá¹ƒ sikkhÄ• naá¹ƒ paripÅ«raá¹‡Å«pÄ• yabhÄ•
tato eva __idÄ• nipi na apanÄ«yanti, anÄ• gatepi na apanÄ«yissanti. ye_ dhammasabhÄ• v
__viÃ±Ã±Å«_ samitapÄ• pa__samaá¹‡Ä• _ ceva bÄ• hitapÄ• pa__brÄ• hmaá¹‡Ä• _ ca, __
appaá¹-ikkhittÄ• . ye hi na paá¹-ikkositabbÄ• , te aninditabbÄ• agarahitabbÄ• . apariccajitab
appaá¹-ikkhipitabbÄ• hontÄ«ti.

__santuá¹-á¹-ho_ti ettha yathÄ• dhippetasantosameva dassento __ ``paccayasantosavaser
vuttaá¹ƒ. jhÄ• navipassanÄ• divasenapi idha bhikkhuno santuá¹-á¹-hatÄ• hotÄ«ti. __itarÄ«t
itarena. itara-saddoyaá¹ƒ aniyamavacano, dvikkhattuá¹ƒ vuccamÄ• no yaá¹ƒkiÃ±ci-saddehi
vuttaá¹ƒ __ ``yena kenacÄ«â€™â€™ _ti. svÄ• yaá¹ƒ aniyamavÄ• citÄ• ya \Ee III 291/ eva y
aÃ±Ã±ataravacano, evaá¹ƒ yathÄ• laddhÄ• dÄ«nampi aÃ±Ã±ataravacanoti tattha dutiyapak
icchitabhÄ• vaá¹ƒ dassento __ ``atha khoâ€™â€™ _tiÄ• dimÄ• ha \Ne III 199/. nanu ca yat
thÅ«lÄ• dayo eva? saccametaá¹ƒ, tathÄ• pi atthi viseso. yo hi yathÄ• laddhesu thÅ«lÄ• dÄ«
__yathÄ• lÄ• bhasantoso_ eva, na itaro. na hi so paccayamattasannissayo icchito, atha kho
kÄ• yabalasÄ• ruppabhÄ• vasannissayopi. thÅ«ladukÄ• dayo ca tayopi cÄ«vare labbhanti.
catupaccayasÄ• dhÄ• raá¹‡o, pacchimo pana cÄ«vare, senÄ• sane ca labbhatÄ«ti daá¹-á¹-
santoseâ€™â€™ _ti idaá¹ƒ sabbasaá¹…gÄ• hikavasena vuttaá¹ƒ. ye hi parato gilÄ• napacc
pakkhipitvÄ• cÄ«vare vÄ«sati, piá¹‡á¸• apÄ• te pannarasa, senÄ• sane pannarasÄ• ti sam
vuccanti, te sabbepi yathÄ• rahaá¹ƒ imesu eva tÄ«su santosesu saá¹…gahaá¹ƒ samosaraá

__cÄ«varaá¹ƒ jÄ• nitabba_nti ``idaá¹ƒ nÄ• ma cÄ«varaá¹ƒ kappiyaâ€™â€™ nti jÄ• tito cÄ«
__cÄ«varakkhetta_nti cÄ«varassa uppattikkhettaá¹ƒ. __paá¹ƒsukÅ«la_nti paá¹ƒsukÅ«lacÄ«
paá¹ƒsukÅ«lalakkhaá¹‡appattaá¹ƒ cÄ«varaá¹ƒ __jÄ• nitabba_nti attho. __cÄ«varasantoso_
sabbo santoso __jÄ• nitabbo. _ __cÄ«varapaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni jÄ• nitabbÄ
cÄ«varasantosena sammadeva santuá¹-á¹-ho hotÄ«ti. khomakappÄ• sikakoseyyakambalas
__khomÄ• dÄ«ni. _ tattha __khomaá¹ƒ_ nÄ• ma khomasuttehi vÄ• yitaá¹ƒ khomapaá¹-acÄ«
sesÄ• nipi. __sÄ• á¹‡a_nti sÄ• á¹‡avÄ• kasuttehi katacÄ«varaá¹ƒ. __bhaá¹…ga_nti pana kl
ekaccÄ• ni vomissetvÄ• katacÄ«varaá¹ƒ. ``bhaá¹…gampi vÄ• kamayamevÄ• â€™â€™ ti k
gaá¹‡anaparicchedo. yadi evaá¹ƒ ito aÃ±Ã±Ä• vatthajÄ• ti natthÄ«ti? no natthi, sÄ• pana e
dassetuá¹ƒ __ ``dukÅ«lÄ• dÄ«nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• di_-saddena paá¹-á¹-uá

somÄ• rapaá¹-á¹-aá¹ƒ, cÄ«napaá¹-á¹-aá¹ƒ \Ee III 292/, iddhijaá¹ƒ, devadinnanti etesaá¹ƒ sa
__dukÅ«laá¹ƒ_ sÄ• á¹‡assa anulomaá¹ƒ vÄ• kamayattÄ• . paá¹-á¹-uá¹‡á¹‡adese saÃ±jÄ• t
__paá¹-á¹-uá¹‡á¹‡aá¹ƒ. _ ``paá¹-á¹-uá¹‡á¹‡aá¹ƒ koseyyavisesoâ€™â€™ ti hi amarakose vu
cÄ«nadese ca jÄ• tavatthÄ• ni __somÄ• racÄ«napaá¹-á¹-Ä• ni. paá¹-á¹-uá¹‡á¹‡Ä• _dÄ«ni t
pÄ• á¹‡akehi katasuttamayattÄ• . __iddhijaá¹ƒ_ ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• nibbatt
khomÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ hotÄ«ti tesameva anulomaÃ±ca. devatÄ• hi dinnaá¹ƒ cÄ«
taá¹ƒ kapparukkhe nibbattaá¹ƒ jÄ• liniyÄ• devakaÃ±Ã±Ä• ya anuruddhattherassa dinnavatt
khomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒ hoti tesu aÃ±Ã±atarabhÄ• vato. __imÄ• nÄ«_ti antogac
imÄ• ni evÄ• ti attho. buddhÄ• dÄ«naá¹ƒ paribhogayogyatÄ• ya __kappiyacÄ«varÄ• ni. _

idÄ• ni avadhÄ• raá¹‡ena nivattitÄ• ni ekadesena dassetuá¹ƒ __ ``kusacÄ«raâ€™â€™ _nti
kusatiá¹‡ehi, aÃ±Ã±ehi vÄ• tÄ• disehi tiá¹‡ehi katacÄ«varaá¹ƒ __kusacÄ«raá¹ƒ. _ potakÄ«
katacÄ«varaá¹ƒ __vÄ• kacÄ«raá¹ƒ. _ catukkoá¹‡ehi, tikoá¹‡ehi vÄ• phalakehi katacÄ«vara
manussÄ• naá¹ƒ \Ne III 200/ kesehi katakambalaá¹ƒ __kesakambalaá¹ƒ. _ cÄ• marÄ«vÄ• la
__vÄ• lakambalaá¹ƒ. _ makacitantÅ«hi vÄ• yito __potthako. camma_nti migacammÄ• di yaa
ulÅ«kapakkhehi ganthetvÄ• katacÄ«varaá¹ƒ __ulÅ«kapakkhaá¹ƒ. _ bhujatacÄ• dimayaá¹ƒ
tirÄ«á¹-akanti attho. sukhumatarÄ• hi latÄ• vÄ• kehi \Ee III 293/ vÄ• yitaá¹ƒ __latÄ• dussaá¹
kataá¹ƒ __erakadussaá¹ƒ. _ tathÄ• __kadalidussaá¹ƒ. _ sukhumehi veá¸·uvilÄ«vehi kataá¹
Ä• di_-saddena vakkalÄ• dÄ«naá¹ƒ saá¹…gaho. __akappiyacÄ«varÄ• ni_ titthiyaddhajabhÄ

__aá¹-á¹-hannaÃ±ca mÄ• tikÄ• naá¹ƒ vasenÄ• _ti ``sÄ«mÄ• ya deti, katikÄ• ya detÄ«â€™â
Ä• gatÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ cÄ«varuppattimÄ• tikÄ• naá¹ƒ vasena. cÄ«varÄ• naá¹ƒ
paá¹-ilÄ• bhakkhettadassanatthaÃ±hi \Be III 225/ bhagavatÄ• ``aá¹-á¹-himÄ• , bhikkhave, m
mÄ• tikÄ• á¹-hapitÄ• . __mÄ• tikÄ• _ti hi mÄ• taro cÄ«varuppattijanikÄ• ti. __sosÄ• nika_nt
__pÄ• paá¹‡ika_nti Ä• paá¹‡advÄ• re patitakaá¹ƒ. __rathiya_nti puÃ±Ã±atthikehi vÄ• tapÄ•
chaá¸• á¸• itacoá¸·akaá¹ƒ. __saá¹…kÄ• rakÅ«á¹-aka_nti saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á
__sinÄ• na_nti nhÄ• nacoá¸·aá¹ƒ, yaá¹ƒ bhÅ«tavejjehi sÄ«saá¹ƒ nhÄ• petvÄ• ``kÄ• á¸·akaa
chaá¸• á¸• etvÄ• gacchanti. __tittha_nti titthacoá¸·akaá¹ƒ sinÄ• natitthe chaá¸• á¸• itapilotik
__aggidaá¸• á¸• ha_nti agginÄ• daá¸• á¸• happadesaá¹ƒ. taÃ±hi manussÄ• chaá¸• á¸• ent
pÄ• kaá¹-Ä• neva. tÄ• nipi hi manussÄ• chaá¸• á¸• enti.

__dhajaá¹ƒ ussÄ• petvÄ• _ti nÄ• vaá¹ƒ Ä• rohantehi vÄ• yuddhaá¹ƒ pavisantehi vÄ• dhaj
tattha baddhaá¹ƒ pÄ• rutacÄ«varaá¹ƒ, tehi chaá¸• á¸• itanti adhippÄ• yo.

__sÄ• dakabhikkhunÄ• _ti gahapaticÄ«varassa sÄ• diyanabhikkhunÄ• . __ekamÄ• samatta
ekamÄ• samattaá¹ƒ. __vitakketuá¹ƒ vaá¹-á¹-ati, _ na tato paranti adhippÄ• yo. sabbassÄ• p
taá¹‡hÄ• niggahatthÄ• ya sÄ• sane paá¹-ipattÄ«ti. __paá¹ƒsukÅ«liko addhamÄ• seneva ka
aparapaá¹-ibaddhattÄ• \Ee III 294/ paá¹-ilÄ• bhassa. itarassa pana parapaá¹-ibaddhattÄ• n

anuÃ±Ã±Ä• taá¹ƒ. __iti mÄ• saddha ... pe ... vitakkasantoso_ vitakkanassa parimitakÄ• likat

mahÄ• theraá¹ƒ tattha attano sahÄ• yaá¹ƒ icchantopi garugÄ• ravena gÄ• madvÄ• raá¹ƒ __
iccevamÄ• ha. mahÄ• theropissa ajjhÄ• sayaá¹ƒ Ã±atvÄ• __ ``ahaá¹ƒ pÄ• vuso gamissÄ•
bhikkhuno vitakkassa avasaro mÄ• hotÅ«â€™â€™ ti __paÃ±haá¹ƒ pucchamÄ• no gÄ• ma
uccÄ• rena pÄ«á¸·ito. tadÄ• bhagavato dukkarakiriyÄ• nussaraá¹‡amukhena tathÄ• gate u
\Ne III 201/ balavabhÄ• vena kilesÄ• naá¹ƒ vikkhambhitattÄ• __tasmiá¹ƒyeva ... pe ... tÄ«á

``kattha labhissÄ• mÄ«â€™â€™ ti cintanÄ• pi lÄ• bhÄ• sÄ• pubbikÄ• ti tathÄ• __ ``acintet
``sundaraá¹ƒ labhissÄ• mi, manÄ• paá¹ƒ labhissÄ• mÄ«â€™â€™ ti evamÄ• dicintanÄ• ya k
vattabbanti Ä• ha __ ``kammaá¹-á¹-hÄ• nasÄ«seneva gamanaâ€™â€™ _nti, tena cÄ«varaâ
cintetabbaá¹ƒ evÄ• ti dasseti.

apesalo \Be III 226/ appatirÅ«pÄ• yapi pariyesanÄ• ya paccayo bhaveyyÄ• ti __ ``pesalaá¹
gahetvÄ• â€™â€™ _ti vuttaá¹ƒ.

__Ä• hariyamÄ• na_nti susÄ• nÄ• dÄ«su patitakaá¹ƒ vatthaá¹ƒ ``ime bhikkhÅ« paá¹ƒsukÅ«
carantÄ«â€™â€™ ti Ã±atvÄ• kenaci purisena tato Ä• nÄ«yamÄ• naá¹ƒ.

__evaá¹ƒ laddhaá¹ƒ gaá¹‡hantassÄ• pÄ«_ti evaá¹ƒ paá¹-ilÄ• bhasantosaá¹ƒ akopetvÄ• va
__attano pahonakamattenevÄ• _ti yathÄ• laddhÄ• naá¹ƒ paá¹ƒsukÅ«lavatthÄ• naá¹ƒ ekapa
atthÄ• ya attano pahonakapamÄ• á¹‡eneva, avadhÄ• raá¹‡ena uparipaccÄ• saá¹ƒ nivatteti.

gÄ• me bhikkhÄ• ya Ä• hiá¹‡á¸• antena sapadÄ• nacÄ• rinÄ• viya dvÄ• rapaá¹-ipÄ• á¹-iyÄ
__loluppavivajjanaá¹ƒ_ nÄ• ma cÄ«varaloluppassa dÅ«rasamussÄ• ritattÄ• .

__yÄ• petu_nti attabhÄ• vaá¹ƒ pavattetuá¹ƒ.

__dhovanupagenÄ• _ti dhovanayoggena.

__paá¹‡á¹‡Ä• nÄ«_ti ambajambÄ• dipaá¹‡á¹‡Ä• ni.

__akopetvÄ• _ti santosaá¹ƒ akopetvÄ• \Ee III 295/. __pahonakanÄ«hÄ• renevÄ• ti_ antara
kÄ• tukÄ• mo, tassa pahonakaniyÄ• meneva yathÄ• laddhaá¹ƒ thÅ«lasukhumÄ• diá¹ƒ gahe

__timaá¹‡á¸• alapaá¹-icchÄ• danamattassevÄ• _ti \Ne III 202/ ``nivÄ• sanaá¹ƒ ce nÄ• bhim
jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ, itaraá¹ƒ ce galavÄ• á¹-amaá¹‡á¸• alaá¹ƒ, jÄ• á¹‡umaá¹‡á¸• alaâ€™
timaá¹‡á¸• alapaá¹-icchÄ• danamattasseva __karaá¹‡aá¹ƒ; _ taá¹ƒ pana atthato tiá¹‡á¹‡aá¹

heá¹-á¹-himantena vuttaparimÄ• á¹‡ameva hoti.

__avicÄ• retvÄ• _ti na vicÄ• retvÄ• .

__kusibandhanakÄ• le_ti maá¹‡á¸• alÄ• ni yojetvÄ• sibbanakÄ• le. __sattavÄ• re_ti sattas

kappabinduapadesena kassaci vikÄ• rassa akaraá¹‡aá¹ƒ __kappasantoso. _

sÄ«tapaá¹-ighÄ• tÄ• di atthÄ• pattito sijjhatÄ«ti mukhyameva cÄ«varaparibhoge payojanaá
``hirikopÄ«napaá¹-icchÄ• danamattavasenÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha bhagavÄ• ``y
hirikopÄ«napaá¹-icchÄ• danatthaâ€™â€™ nti (MN I 23; AN b VI 68; Nidd I 162).

__vaá¹-á¹-ati_ \Be III 227/, na tÄ• vatÄ• santoso kuppati sambhÄ• rÄ• naá¹ƒ, dakkhiá¹‡eyy

__sÄ• raá¹‡Ä«yadhamme á¹-hatvÄ• _ti sÄ«lavantehi bhikkhÅ«hi sÄ• dhÄ• raá¹‡ato paribh

__ ``itÄ«â€™â€™ _tiÄ• dinÄ• paá¹-hamassa ariyavaá¹ƒsassa paá¹ƒsukÅ«likaá¹…gatecÄ«
tassa paccayataá¹ƒ dassento iti ime dhammÄ• aÃ±Ã±amaÃ±Ã±assa samuá¹-á¹-hÄ• pakÄ•
esa nayo ito paratopi.

``santuá¹-á¹-ho hoti vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti ettha catukkoá¹-ikaá¹ƒ sambhavati, tatth
satthÄ• rÄ• vaá¹‡á¹‡ito thomitoti mahÄ• therena tathÄ• desanÄ• katÄ• . __eko santuá¹-á¹
vaá¹‡á¹‡aá¹ƒ na katheti_ seyyathÄ• pi thero nÄ• lako (suttanipÄ• te nÄ• lakasutte vitthÄ• ro
santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡avÄ• dÄ«_ seyyathÄ• pi upanando sakyaputto (Vin
vÄ• kyakhandhesu vitthÄ• ro). __eko neva santuá¹-á¹-ho hoti, na santosassa vaá¹‡á¹‡aá¹ƒ
thero \Ee III 296/ lÄ• á¸·udÄ• yÄ« (Th-a II udÄ• yittheragÄ• thÄ• vaá¹‡á¹‡anÄ•) __eko sant
santosassa ca vaá¹‡á¹‡avÄ• dÄ«_ seyyathÄ• pi thero mahÄ• kassapo.

__anesana_nti \Ne III 203/ ayuttaá¹ƒ esanaá¹ƒ. tenÄ• ha __ ``appatirÅ«paâ€™â€™ _nti, sÄ
patirÅ«paá¹ƒ asÄ• ruppaá¹ƒ ayogyaá¹ƒ. __kohaÃ±Ã±aá¹ƒ karonto_ti cÄ«varuppÄ• danimitta
vimhÄ• panaá¹ƒ karonto. __uttasatÄ«_ti taá¹‡hÄ• santÄ• sena uparÅ«pari tasati. __paritasa
yathÄ• sabbe kÄ• yavacÄ«payogÄ• tadatthÄ• eva jÄ• yanti, evaá¹ƒ sabbabhÄ• gehi tasat
gaddho, so cettha abhijjhÄ• lakkhaá¹‡o adhippeto. gadhitaá¹ƒ etassa natthÄ«ti __agadhito_
... pe ... lobhagiddhoâ€™â€™ _ti. __muccha_nti taá¹‡hÄ• vasena muyhanaá¹ƒ, tassa vÄ• s
__anÄ• panno_ anupagato. __anotthato_ti anajjhotthato. __apariyonaddho_ti taá¹‡hÄ• chad
__Ä• dÄ«navaá¹ƒ passamÄ• no_ti diá¹-á¹-hadhammikaá¹ƒ, samparÄ• yikaÃ±ca dosaá¹ƒ pa
nissarati etenÄ• ti __nissaraá¹‡aá¹ƒ, _ idamatthikatÄ• , taá¹ƒ pajÄ• nÄ• tÄ«ti __nissaraá¹‡a
``yÄ• vadeva ... pe ... pajÄ• nantoâ€™â€™ _ti.

__nevattÄ• nukkaá¹ƒsetÄ«_ti \Be III 228/ attÄ• naá¹ƒ neva ukkaá¹ƒseti na ukkhipati na ukk
``ahaâ€™â€™ _ntiÄ• di ukkaá¹ƒsanÄ• kÄ• radassanaá¹ƒ. __na vambhetÄ«_ti na hÄ«á¸·ay
__tasmiá¹ƒ cÄ«varasantose_ti tasmiá¹ƒ yathÄ• vutte vÄ«satividhe cÄ«varasantose \Ee III 2
vuttappakÄ• rasantosaggahaá¹‡ena cÄ«varahetu anesanÄ• pajjanÄ• dipi gahitameva tasm
asati ca abhÄ• vato, vaá¹‡á¹‡avÄ• ditÄ• nattukkaá¹ƒsanÄ• paravambhanÄ• ni pana gahitÄ
``vaá¹‡á¹‡avÄ• ditÄ• dÄ«su vÄ• â€™â€™ _ti vikappo vutto. ettha ca __ ``dakkhoâ€™â€™
vasenassa yathÄ• vuttasantosÄ• di ijjhati, taá¹ƒ dassanaá¹ƒ. tattha __ ``dakkhoâ€™â€™ _t
samuá¹-á¹-hÄ• panapaÃ±Ã±aá¹ƒ dasseti, __ ``analasoâ€™â€™ _ti iminÄ• paggaá¹‡hanav
``sampajÄ• noâ€™â€™ _ti iminÄ• pÄ• á¹-ihÄ• riyapaÃ±Ã±aá¹ƒ __ ``paá¹-issatoâ€™â€™ _
asammosavuttiá¹ƒ dasseti.

__piá¹‡á¸• apÄ• to jÄ• nitabbo_ti pabhedato piá¹‡á¸• apÄ• to jÄ• nitabbo. __piá¹‡á¸• apÄ•
piá¹‡á¸• apÄ• tassa uppattiá¹-á¹-hÄ• naá¹ƒ. __piá¹‡á¸• apÄ• tasantoso jÄ• nitabbo_ti piá¹‡á
pabhedato jÄ• nitabbo. idha bhesajjampi piá¹‡á¸• apÄ• tagatikameva. Ä• haritabbato hi sap
kataá¹ƒ.

__piá¹‡á¸• apÄ• takkhettaá¹ƒ_ piá¹‡á¸• apÄ• tassa uppattiá¹-á¹-hÄ• naá¹ƒ. khettaá¹ƒ viya _
ettha, etenÄ• ti ca __uppattiá¹-á¹-hÄ• naá¹ƒ. _ saá¹…ghato vÄ• hi bhikkhuno piá¹‡á¸• apÄ•
uddesÄ• divasena vÄ• . tattha sakalassa saá¹…ghassa dÄ• tabbaá¹ƒ bhattaá¹ƒ __saá¹…gh
bhikkhÅ« uddisitvÄ• uddesena dÄ• tabbaá¹ƒ bhattaá¹ƒ __uddesabhattaá¹ƒ. _ nimantetvÄ•
__nimantanaá¹ƒ. _ salÄ• kadÄ• navasena dÄ• tabbaá¹ƒ bhattaá¹ƒ __salÄ• kabhattaá¹ƒ_ \N
ekadivasaá¹ƒ dÄ• tabbaá¹ƒ bhattaá¹ƒ __pakkhikaá¹ƒ. _ uposathe dÄ• tabbaá¹ƒ bhattaá¹ƒ _
pÄ• á¹-ipadadivase dÄ• tabbaá¹ƒ bhattaá¹ƒ __pÄ• á¹-ipadikaá¹ƒ. _ Ä• gantukÄ• naá¹ƒ dÄ•
__Ä• gantukabhattaá¹ƒ. _ dhuragehe eva á¹-hapetvÄ• dÄ• tabbaá¹ƒ bhattaá¹ƒ __dhurabha
dÄ• tabbaá¹ƒ bhattaá¹ƒ __kuá¹-ibhattaá¹ƒ. _ gÄ• mavÄ• sÄ«Ä• dÄ«hi vÄ• rena dÄ• tabbaá
_ vihÄ• raá¹ƒ uddissa dÄ• tabbaá¹ƒ bhattaá¹ƒ __vihÄ• rabhattaá¹ƒ. _ sesÄ• ni pÄ• kaá¹-Ä•

__vitakketi_ ``kattha nu kho ahaá¹ƒ ajja piá¹‡á¸• Ä• ya carissÄ• mÄ«â€™â€™ ti. ``kattha p
carissÄ• mÄ• â€™â€™ ti therena vutte ``asukagÄ• me \Ee III 298/ bhanteâ€™â€™ ti kÄ• m
\Be III 229/, yena pana cittena ``cintetvÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha __ ``e
cintetvÄ• â€™â€™ _ti. __tato paá¹-á¹-hÄ• yÄ• _ti vitakkamÄ• á¸·ake á¹-hatvÄ• vitakkitakÄ•
``tato paraá¹ƒ vitakkento ariyavaá¹ƒsÄ• cuto hotÄ«â€™â€™ _ti idaá¹ƒ tiá¹‡á¹‡ampi ariyava
gahetabbaá¹ƒ, na ekacÄ• rikasseva. sabbopi hi ariyavaá¹ƒsiko ekavÄ• rameva vitakketuá¹ƒ
paraá¹ƒ. __paribÄ• hiro_ti ariyavaá¹ƒsikabhÄ• vato bahibhÅ«to. svÄ• yaá¹ƒ vitakkasantoso
kammaá¹-á¹-hÄ• namanasikÄ• rena na kuppati, visujjhati ca. ito paresupi eseva nayo. tenev
``kammaá¹-á¹-hÄ• nasÄ«sena gantabbaâ€™â€™ _nti.

__gahetabbamevÄ• _ti aá¹-á¹-hÄ• nappayutto __eva_-saddo. yÄ• panamattameva gahetab

__etthÄ• _ti etasmiá¹ƒ piá¹‡á¸• apÄ• tapaá¹-iggahaá¹‡e. __appa_nti attano yÄ• panapamÄ
__gahetabbaá¹ƒ_ dÄ• yakassa cittÄ• rÄ• dhanatthaá¹ƒ. __pamÄ• á¹‡enevÄ• _ti attano yÄ•
__gahetabbaá¹ƒ. _ ``pamÄ• á¹‡ena gahetabbaâ€™â€™ nti ettha kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ
``paá¹-iggahaá¹‡asmiÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __makkhetÄ«_ti viddhaá¹ƒseti apan
vinÄ• seti aá¹-á¹-hÄ• naviniyogena. __sÄ• sana_nti satthu sÄ• sanaá¹ƒ anusiá¹-á¹-hiá¹ƒ. __
nappaá¹-ipajjati.

sapadÄ• nacÄ• rino viya dvÄ• rapaá¹-ipÄ• á¹-iyÄ• caraá¹‡aá¹ƒ loluppavivajjanasantosoti Ä
``dvÄ• rapaá¹-ipÄ• á¹-iyÄ• gantabbaâ€™â€™ _nti.

__harÄ• petvÄ• _ti adhikaá¹ƒ apanetvÄ• .

Ä• hÄ• ragedhato nissarati etenÄ• ti __nissaraá¹‡aá¹ƒ. _ jighacchÄ• ya paá¹-ivinodanattha
kÄ• yassaá¹-hitiÄ• dipayojanaá¹ƒ \Ne III 205/ pana atthÄ• pattito Ä• gataá¹ƒ evÄ• ti Ä• ha _
... santoso nÄ• mÄ• â€™â€™ _ti.

__nidahitvÄ• na paribhuÃ±jitabbaá¹ƒ_ tadahupÄ«ti adhippÄ• yo. itaratthÄ• pana sikkhÄ• p
__sÄ• raá¹‡Ä«yadhamme á¹-hitenÄ• _ti sÄ«lavantehi bhikkhÅ«hi sÄ• dhÄ• raá¹‡abhogibhÄ

__senÄ• sanenÄ• _ti sayanena, Ä• sanena ca. yattha yattha \Ee III 299/ hi maÃ±cÄ• dike,
taá¹ƒ __senaá¹ƒ. _ yattha yattha pÄ«á¹-hÄ• dike Ä• sati, taá¹ƒ __Ä• sanaá¹ƒ. _ tadubhayaá
``senÄ• sanaâ€™â€™ nti vuttaá¹ƒ. tenÄ• ha __ ``maÃ±coâ€™â€™ _tiÄ• di. tattha __maÃ±
__pÄ«á¹-haá¹ƒ. _ maÃ±cabhisi, pÄ«á¹-habhisÄ«ti \Be III 230/ duvidhÄ• __bhisi. vihÄ• ro_ p
sakalo Ä• vÄ• so. ``dÄ«ghamukhapÄ• sÄ• doâ€™â€™ ti keci. __aá¸• á¸• hayogo_ti dÄ«gha
``ekapassacchadanakasenÄ• sanaâ€™â€™ nti keci. __pÄ• sÄ• do_ti caturassapÄ• sÄ• do
ti keci. __hammiyaá¹ƒ_ muá¹‡á¸• acchadanapÄ• sÄ• do. __guhÄ• _ti kevalÄ• pabbataguh
dvÄ• rabandhaá¹ƒ. __aá¹-á¹-o_ bahalabhittikaá¹ƒ gehaá¹ƒ, yassa gopÄ• nasiyo aggahetvÄ•
chadanaá¹ƒ hoti. ``aá¹-á¹-Ä• lakÄ• kÄ• rena kariyatÄ«â€™â€™ tipi vadanti. __mÄ• á¸·o_ ek
anekakoá¹‡o patissayaviseso ``vaá¹-á¹-Ä• kÄ• rena katasenÄ• sanaâ€™â€™ nti keci.

__piá¹‡á¸• apÄ• te vuttanayenevÄ• _ti ``sÄ• dako bhikkhu `ajja kattha vasissÄ• mÄ«â€™ t
tiÄ• dinÄ• yathÄ• rahaá¹ƒ piá¹‡á¸• apÄ• te vuttanayena __veditabbÄ• , _ ``tato paraá¹ƒ vita
cuto hoti paribÄ• hiroâ€™â€™ ti, ``senÄ• sanaá¹ƒ gavesantenÄ• piâ€™ kuhiá¹ƒ labhissÄ• n
kammaá¹-á¹-hÄ• nasÄ«seneva gantabbaâ€™â€™ nti ca evamÄ• di sabbaá¹ƒ purimanayen

kasmÄ• panettha paccayasantosaá¹ƒ dassentena mahÄ• therena gilÄ• napaccayasantoso

evaá¹ƒ daá¹-á¹-habbanti dassento __ ``gilÄ• napaccayo pana piá¹‡á¸• apÄ• te eva paviá¹-á
Ä• haritabbatÄ• sÄ• maÃ±Ã±enÄ• ti adhippÄ• yo. yadi evaá¹ƒ tattha piá¹‡á¸• apÄ• te viya v
pannarasa santosÄ• icchitabbÄ• ti? noti dassento Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. nan
dhutaá¹…gÄ• ni viniyogaá¹ƒ gatÄ• ni, ekaá¹ƒ pana nesajjikaá¹…gaá¹ƒ na katthaci viniyuttan
``nesajjikaá¹…gaá¹ƒ bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajatÄ«â€™â€™ _ti. ayaÃ±ca at
evÄ• ti dassento __ ``vuttampi cetaâ€™â€™ _ntiÄ• dimÄ• ha.

__ ``pathaviá¹ƒ_ \Ne III 206/ __pattharamÄ• no viyÄ• â€™â€™ _tiÄ• di ariyavaá¹ƒsadesan
sudukkarabhÄ• vadassanaá¹ƒ \Ee III 300/ mahÄ• visayatÄ• ya tassÄ• desanÄ• ya. yasmÄ
hoti ariyamaggÄ• dhigamÄ• ya vitthÄ• rato pavattiyamÄ• nÄ• desanÄ• yathÄ• taá¹ƒ cittup
bhÄ• vanÄ• rÄ• maariyavaá¹ƒsakathÄ• ariyamaggÄ• dhigamÄ• ya vitthÄ• rato pavattiyamÄ
``sahassanayappaá¹-imaá¹‡á¸• itaá¹ƒ ... pe ... desanaá¹ƒ Ä• rabhÄ«â€™â€™ _ti. paá¹-ipak
abhimukhabhÄ• vena \Be III 231/ ramaá¹‡aá¹ƒ __Ä• ramaá¹‡aá¹ƒ Ä• rÄ• mo_ti Ä• ha __ ``a
byadhikaraá¹‡Ä• nampi padÄ• naá¹ƒ vasena bhavati bÄ• hiratthasamÄ• so yathÄ• ``urasilo
__ ``pahÄ• ne Ä• rÄ• mo assÄ• ti pahÄ• nÄ• rÄ• moâ€™â€™ _ti. Ä• ramitabbaá¹-á¹-hena v
Ä• rÄ• mo assÄ• ti __pahÄ• nÄ• rÄ• mo_ti evamettha samÄ• sayojanÄ• veditabbÄ• . __ ``
pahÄ• nÄ• rÄ• masaddÄ• naá¹ƒ kattusÄ• dhanataá¹ƒ, kammadhÄ• rayasamÄ• saÃ±ca das
vuttattÄ• __bhÄ• vanÄ• rÄ• mo_ti etthÄ• pi eseva nayo.

kÄ• maá¹ƒ ``nesajjikaá¹…gaá¹ƒ bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajatÄ«â€™â€™ ti v
anucchavikattÄ• , nesajjikaá¹…gavasena pana nesajjikassa bhikkhuno ekaccÄ• hi Ä• pattÄ
saá¹…gaá¹‡hanto ``terasannaá¹ƒ dhutaá¹…gÄ• naâ€™â€™ nti vatvÄ• ``vinayaá¹ƒ patvÄ•
icchitattÄ• sallekhassa apariccajanavasena paá¹-ipatti nÄ• ma vinaye á¹-hitassevÄ• ti Ä• ha
pe ... kathitaá¹ƒ hotÄ«â€™â€™ _ti. kÄ• maá¹ƒ suttÄ• bhidhammapiá¹-akesupi (DN I 7.194;
sÄ«lakathÄ• Ä• gatÄ• eva, yehi pana guá¹‡ehi sÄ«lassa vodÄ• naá¹ƒ hoti, tesu kathitesu y
sÄ«lakathÄ• bÄ• hullaá¹ƒ vinayapiá¹-akaá¹ƒ kathitaá¹ƒ hoti, evaá¹ƒ bhÄ• vanÄ• kathÄ• bÄ•
suttantapiá¹-akaá¹ƒ, abhidhammapiá¹-akaÃ±ca catutthena ariyavaá¹ƒsena kathitameva hotÄ
``bhÄ• vanÄ• rÄ• mena avasesaá¹ƒ piá¹-akadvayaá¹ƒ kathitaá¹ƒ hotÄ«â€™â€™ _ti. ``so ne
ramatÄ«â€™â€™ ti nekkhammapadaá¹ƒ Ä• diá¹ƒ katvÄ• tattha desanÄ• ya pavattattÄ• , s
samathavipassanÄ• maggadhammÄ• naá¹ƒ yathÄ• sakaá¹ƒpaá¹-ipakkhato nikkhamanena n
301/ tattha Ä• gatattÄ• so pÄ• á¹-ho __ ``nekkhammapÄ• á¸·Ä«â€™â€™ _ti vuccatÄ«ti Ä•
kathetabboâ€™â€™ _ti. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``sabbepi kusalÄ• dhammÄ• nek
(It-a 109). __dasuttarasuttanta pariyÄ• yenÄ• _ti dasuttarasuttantadhammena, dasuttarasut
Ä• gatanayenÄ• ti vÄ• attho. sesadvayepi eseva nayo.

__so_ti jÄ• gariyaá¹ƒ anuyutto bhikkhu. __nekkhamma_nti kÄ• mehi nikkhantabhÄ• vato ne
paá¹-hamajjhÄ• nÅ«pacÄ• raá¹ƒ. ``so abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Vib
207/ paá¹-hamajjhÄ• nassa pubbabhÄ• gabhÄ• vanÄ• ti idhÄ• dhippetÄ• \Be III 232/, tasm

_ntiÄ• dÄ«supi evameva attho veditabbo. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __brahmajÄ• la
vuttanayena veditabbaá¹ƒ. saupÄ• yÄ• sÄ• naÃ±hi aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ, aá
mahÄ• vipassanÄ• naá¹ƒ, catunnaá¹ƒ ariyamaggÄ• naÃ±ca vasenettha desanÄ• pavattÄ•

__ ``ekaá¹ƒ dhammaá¹ƒ bhÄ• vento ramati, ekaá¹ƒ dhammaá¹ƒ pajahanto ramatÄ«â€™â€
dasuttarasutte Ä• gataniyÄ• mena vuttaá¹ƒ, tattha pana ``eko dhammo bhÄ• vetabbo, eko d
(DN III 351) ca desanÄ• Ä• gatÄ• . evaá¹ƒ santepi yasmÄ• atthato bhedo natthi, tasmÄ• p
nekkhammapÄ• á¸·iyaá¹ƒ (Paá¹-is I 24, III 41) Ä• gatanÄ«hÄ• reneva ``ekaá¹ƒ dhammaá¹ƒ
dhammaá¹ƒ pajahanto ramatÄ«â€™â€™ ti vuttaá¹ƒ. esa nayo sesavÄ• resupi. yasmÄ• cÄ
nÄ• ma satthu paÃ±Ã±attÄ• va satthÄ• rÄ• hi desitaá¹ƒ desanaá¹ƒ Ä• yasmÄ• dhammase
saá¹…gÄ• yanavasena idhÄ• nesi \Ee III 302/, tasmÄ• mahÄ• ariyavaá¹ƒsasutte satthudes
dassento __ ``evaá¹ƒ kho, bhikkhave, bhikkhu bhÄ• vanÄ• rÄ• mo hotÄ«â€™â€™ _ti Ä• ha
__satipaá¹-á¹-hÄ• napariyÄ• yaabhidhammaniddesapariyÄ• yesupi. _ kÄ• maÃ±cettha kÄ•
saá¹…khipitvÄ• yojanÄ• katÄ• , ekavÄ«satiyÄ• pana á¹-hÄ• nÄ• naá¹ƒ vasena vitthÄ• rat
``aniccatoâ€™â€™ _ (Vism-mhá¹- II 698) tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __visuddhim
vuttanayena veditabbaá¹ƒ.

<310> saá¹ƒvarÄ• dÄ«naá¹ƒ sÄ• dhanavasena padahati ettha, etehÄ«ti ca __padhÄ• nÄ•
seá¹-á¹-havÄ«riyÄ• ni visiá¹-á¹-hassa atthassa sÄ• dhanato. __saá¹ƒvarantassa uppannavÄ
abhijjhÄ• dayo na uppajjanti, evaá¹ƒ satiyÄ• upaá¹-á¹-hÄ• pane cakkhÄ• dÄ«naá¹ƒ pidahan
uppannavÄ«riyaá¹ƒ. __pajahantassÄ• _ti vinodentassa. __uppannavÄ«riya_nti tasseva paja
pavattavÄ«riyaá¹ƒ. __bhÄ• ventassa uppannavÄ«riya_nti etthÄ• pi eseva nayo. __samÄ• d
purimuppannasamÄ• dhi hi parato uppajjanakasamÄ• dhipavivekassa kÄ• raá¹‡aá¹ƒ hotÄ«
vuttaá¹ƒ.

__upadhivivekattÄ• _ti khandhÅ«padhiÄ• diupadhÄ«hi vivittattÄ• vinissaá¹-attÄ• . __taá¹ƒ
nibbÄ• naá¹ƒ maggena adhigamahetu. rÄ• gÄ• dayo virajjanti ettha, etenÄ• ti \Be III 233/ vÄ
__nirodhopi_ daá¹-á¹-habbo. yasmÄ• idha bojjhaá¹…gÄ• missakavasena icchitÄ• , tasmÄ•
adhigantabbavasena vÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __adhigantabbavasenÄ• _ti taá¹ƒnin
__vossaggapariá¹‡Ä• mi_nti vossajjanavasena \Ne III 208/ pariá¹‡Ä• mitaá¹ƒ pariccajanava
pakkhandanavasena ca pariá¹‡amanasÄ«laá¹ƒ. tenÄ• ha __ ``dve vossaggÄ• â€™â€™ _tiÄ
pariccajanaá¹ƒ_ nÄ• ma tappaá¹-ibaddhakilesappahÄ• navasenÄ• ti yenÄ• kÄ• rena vipass
tenevÄ• kÄ• rena taá¹ƒnimittake, khandhe ca ``pajahatÄ«â€™â€™ ti vattabbataá¹ƒ \Ee III 3
``vipassanÄ• ... pe ... pariccajatÄ«â€™â€™ _ti. yasmÄ• vipassanÄ• vuá¹-á¹-hÄ• nagÄ• m
ninnapoá¹‡apabbhÄ• rabhÄ• vena ekaá¹ƒsato nibbÄ• naá¹ƒ ``pakkhandatÄ«â€™â€™ ti vat
samucchedavasena kilese, khandhe ca pariccajati, tasmÄ• yathÄ• kkamaá¹ƒ vipassanÄ• m
pakkhandanapariccÄ• gavossaggÄ• pi veditabbÄ• . __vossaggatthÄ• yÄ• _ti pariccÄ• gavo
pakkhandanavossaggatthÄ• ya ca. __pariá¹‡amatÄ«_ti paripaccati. taá¹ƒ __pariá¹‡amanaá

vuá¹-á¹-hÄ• nagÄ• minibhÄ• vappattiyÄ• ceva ariyamaggabhÄ• vappattiyÄ• ca icchitanti Ä
``vipassanÄ• bhÄ• vaÃ±ceva maggabhÄ• vaÃ±ca pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. __sesapa
``dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dÄ«su sesasambojjhaá¹…g

__bhaddaka_nti abhaddakÄ• naá¹ƒ nÄ«varaá¹‡Ä• dipÄ• padhammÄ• naá¹ƒ vikkhambhane
ekantahitattÄ• , dullabhattÄ• ca bhaddakaá¹ƒ sundaraá¹ƒ. na hi aÃ±Ã±aá¹ƒ samÄ• dhinimi
rÄ• gassa ca ujuvipaccanÄ«kabhÅ«taá¹ƒ atthi. __anurakkhatÄ«_ti ettha __anurakkhanÄ• _
yathÄ• na parihÄ• ni hoti, evaá¹ƒ paá¹-ipatti, sÄ• pana tappaá¹-ipakkhavidhamanenÄ• ti Ä
_tiÄ• di. __aá¹-á¹-hikasaÃ±Ã±Ä• dikÄ• _ti aá¹-á¹-hikajjhÄ• nÄ• dikÄ• . saÃ±Ã±Ä• sÄ«sena h

__ekapaá¹-ivedhavasena catusaccadhamme Ã±Ä• á¹‡a_nti catÅ«su ariyasaccesu ekÄ• bh
pavattaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡anti attho. catusaccantogadhattÄ• __catusaccabbha
__Ã±Ä• á¹‡aá¹ƒ, _ tena phalaÃ±Ä• á¹‡aá¹ƒ vadati. yasmÄ• maggÄ• nantarassa phalassa n
taá¹ƒsamudayapakkhiyesu dhammesu paá¹-ippassaddhippahÄ• navasena pavattati, tasmÄ
sacchikiriyÄ• bhisamayo, tadanuguá¹‡Ä• pavattÄ«ti \Ee III 304/ phalaÃ±Ä• á¹‡asseva dhar
yassa kassaci nibbÄ• nÄ• rammaá¹‡assa Ã±Ä• á¹‡assa \Be III 234/. tena vuttaá¹ƒ __ ``yath
ettha ca maggapaÃ±Ã±Ä• tÄ• va catusaccadhammassa paá¹-ivijjhanato dhammeÃ±Ä• á¹‡
pana kathanti codanÄ• sodhitÄ• hoti nirodhadhammaá¹ƒ Ä• rabbha pavattanato. duvidhÄ•
aparappaccayatÄ• ya attapaccakkhato ariyasaccadhamme kiccato ca Ä• rammaá¹‡ato ca p
``dhammeÃ±Ä• á¹‡aâ€™â€™ nti veditabbÄ• . ariyasaccesu hi ayaá¹ƒ dhamma-saddo tesa
saá¹…khatappavaro vÄ• ariyamaggo, tassa ca phaladhammo. tattha paÃ±Ã±Ä• taá¹ƒsaha

__anvayeÃ±Ä• á¹‡a_nti \Ne III 209/ anugamanaÃ±Ä• á¹‡aá¹ƒ. __paccakkhato disvÄ• _ti ca
maggaÃ±Ä• á¹‡ena paccakkhato paá¹-ivijjhitvÄ• . __yathÄ• idÄ• nÄ«_ti yathÄ• etarahi paÅ
dukkhasaccaá¹ƒ, __evaá¹ƒ atÄ«tepi anÄ• gatepi paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasac
vuttaá¹ƒ. esa nayo __samudayasacce, maggasacce ca. ayamevÄ• _ti avadhÄ• raá¹‡e. niro
sarikkhaá¹-á¹-ho natthi tassa niccattÄ• , ekasabhÄ• vattÄ• ca. __evaá¹ƒ tassa Ã±Ä• á¹‡ass
Ã±Ä• á¹‡a_nti tassa dhammeÃ±Ä• á¹‡assa ``evaá¹ƒ atÄ«tepÄ«â€™â€™ tiÄ• dinÄ• anuga
Ã±Ä• á¹‡aá¹ƒ. idaá¹ƒ anvaye Ã±Ä• á¹‡anti yojanÄ• . __ ``tenÄ• hÄ• â€™â€™ _tiÄ• dinÄ• y
vibhÄ• veti. __so_ti dhammaÃ±Ä• á¹‡aá¹ƒ patvÄ• á¹-hito bhikkhu. __iminÄ• dhammenÄ• _
gocaravohÄ• rena ``dhammoâ€™â€™ ti vuttenamaggaÃ±Ä• á¹‡ena, upayogatthe vÄ• kara
Ã±Ä• tenÄ• _ti imaá¹ƒ catusaccadhammaá¹ƒ Ã±Ä• á¹‡ena jÄ• nitvÄ• á¹-hitena maggaÃ±Ä•
__diá¹-á¹-henÄ• _ti dassanena saccadhammaá¹ƒ passitvÄ• á¹-hitena. __pattenÄ• _ti \Ee II
á¹-hitena. __viditenÄ• _ti saccÄ• ni viditvÄ• á¹-hitena. __pariyogÄ• á¸·henÄ• _ti catusaccad
pariyogÄ• hetvÄ• á¹-hitenÄ• ti evaá¹ƒ tÄ• vettha abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ (Vibh-a
duvidhampi pana maggaphalaÃ±Ä• á¹‡aá¹ƒ dhammeÃ±Ä• á¹‡aá¹ƒ. paccavekkhaá¹‡Ä• ya c
nayanayanassÄ• ti duvidhenÄ• pi tena dhammenÄ• ti na na yujjati. tathÄ• catusaccadham
maggaphalasaá¹…khÄ• tassa vÄ• dhammassa saccapaá¹-ivedhasampayogaá¹ƒ gatattÄ•

dhammena Ã±Ä• á¹‡avisayabhÄ• vena, Ã±Ä• á¹‡asampayogena vÄ• Ã±Ä• tenÄ• ti ca atth
__atÄ«tÄ• nÄ• gate nayaá¹ƒ netÄ«_ti atÄ«te, anÄ• gate ca nayaá¹ƒ neti harati \Be III 235/ p
maggaÃ±Ä• á¹‡assa kiccaá¹ƒ, paccavekkhaá¹‡aÃ±Ä• á¹‡akiccaá¹ƒ, satthÄ• rÄ• pana mag
nayanayanasadisaá¹ƒ kataá¹ƒ maggamÅ«lakattÄ• . bhÄ• vitamaggassa hi paccavekkhaá¹‡
aÃ±Ã±aá¹ƒ Ã±Ä• á¹‡uppÄ• danaá¹ƒ nayanayanaá¹ƒ, Ã±Ä• á¹‡asseva pana pavattivisesoti.

paresaá¹ƒ cetaso parito ayanaá¹ƒ paricchindanaá¹ƒ pariyo, tasmiá¹ƒ __pariye. _ tenÄ• ha _
cittaparicchedeâ€™â€™ _ti. __avasesaá¹ƒ sammutimhiÃ±Ä• á¹‡aá¹ƒ nÄ• ma_ ``Ã±Ä• á¹‡a
vacanatthato pana sammutimhi Ã±Ä• á¹‡anti __sammutimhiÃ±Ä• á¹‡aá¹ƒ. _ dhammeÃ±Ä•
sÄ• tisayassa paá¹-ivedhakiccassa abhÄ• vÄ• visayobhÄ• sanasaá¹…khÄ• tajÄ• nanasÄ•
sammatesu antogadhanti attho. sammutivasena vÄ• pavattaá¹ƒ __sammutimhiÃ±Ä• á¹‡aá
gahaá¹‡ato. __avasesaá¹ƒ_ vÄ• itaraÃ±Ä• á¹‡attayavisabhÄ• gaá¹ƒ Ã±Ä• á¹‡aá¹ƒ \Ee III 3
tabbisabhÄ• gasÄ• maÃ±Ã±ena sammutimhiÃ±Ä• á¹‡amhi paviá¹-á¹-hattÄ• __sammutimhi

kÄ• maá¹ƒ sotÄ• pattimaggaÃ±Ä• á¹‡Ä• dÄ«ni dukkhaÃ±Ä• á¹‡Ä• dÄ«niyeva, ukkaá¹-á¹-ha
``arahattaá¹ƒ_ \Ne III 210/ __pÄ• petvÄ• â€™â€™ _ti. vaá¹-á¹-ato niggacchati etenÄ• ti __n
catusaccakammaá¹-á¹-hÄ• naá¹ƒ. purimÄ• ni __dve saccÄ• ni vaá¹-á¹-aá¹ƒ_ pavattipavattih
__dve vivaá¹-á¹-aá¹ƒ_ nivattinivattihetubhÄ• vato. __abhiniveso_ti vipassanÄ• bhiniveso __
Ã±Ä• á¹‡assa visabhÄ• gÅ«pagamanato. __no vivaá¹-á¹-e_ti vivaá¹-á¹-e abhiniveso no hoti
__pariyattÄ«_ti kammaá¹-á¹-hÄ• natanti. __uggahetvÄ• _ti vÄ• cuggataá¹ƒ katvÄ• . __ugga
atthato ca yathÄ• rahaá¹ƒ savanadhÄ• raá¹‡aparipucchanamanasÄ• nupekkhanÄ• divasen
gaá¹‡hitvÄ• . __kammaá¹ƒ karotÄ«_ti nÄ• marÅ«papariggahÄ• dikkamena yogakammaá¹ƒ

yadi purimesu dvÄ«su eva vipassanÄ• bhiniveso, tesu eva uggahÄ• di, kathamidaá¹ƒ catus
jÄ• tanti Ä• ha __ ``dvÄ«sÅ«â€™â€™ _tiÄ• di. kÄ• maá¹ƒ pacchimÄ• nipi dve saccÄ• ni ab
pana tattha natthÄ«ti na vipassanÄ• byÄ• pÄ• ro. kevalaá¹ƒ pana anussavamatte á¹-hatvÄ•
__iá¹-á¹-haá¹ƒ, _ Ä• tappakanirÄ• misapÄ«tisaÃ±jananato __kantaá¹ƒ, _ uparÅ«pari abhiru
vaá¸• á¸• hanato __manÄ• pa_nti manasikÄ• raá¹ƒ pavatteti. tenÄ• ha __ ``nirodhasaccaá¹
__dvÄ«su saccesÅ«_ti dvÄ«su saccesu visayabhÅ«tesu \Be III 236/, tÄ• ni ca uddissa asan
pavattamÄ• no hi maggo te uddissa pavatto nÄ• ma hotÄ«ti. __tÄ«á¹‡i_ dukkhasamudayam
__kiccavasenÄ• _ti asammuyhanavasena. __eka_nti nirodhasaccaá¹ƒ. __Ä• rammaá¹‡avas
Ä• rammaá¹‡akaraá¹‡avasenapi asammuyhanakiccavasenapi tattha paá¹-ivedho labbhatev
dukkhasamudayasaccÄ• ni. __duddasattÄ• _ti daá¹-á¹-huá¹ƒ \Ee III 307/ asakkuá¹‡eyyattÄ•
dukkhasamudayÄ• , tiracchÄ• nagatÄ• nampi dukkhaá¹ƒ, Ä• hÄ• rÄ• dÄ«su ca abhilÄ• so p
pÄ«á¸·anÄ• diÄ• yÅ«hanÄ• divasenapi ``idaá¹ƒ dukkhaá¹ƒ, idaá¹ƒ assa kÄ• raá¹‡aâ€™â€™
ogÄ• hituá¹ƒ asakkuá¹‡eyyattÄ• tÄ• ni __gambhÄ«rÄ• ni. dve_ti nirodhamaggasaccÄ• ni. t
sabhÄ• veneva gambhÄ«ratÄ• ya yÄ• thÄ• vato Ã±Ä• á¹‡ena durogÄ• hattÄ• __ ``duddas

sotÄ• pattiyaá¹…gÄ• dicatukkavaá¹‡á¹‡anÄ•

<311> __soto_ nÄ• ma ariyasoto purimapadalopena, tassa Ä• dito sabbapaá¹-hamaá¹ƒ paj
paá¹-hamamaggapaá¹-ilÄ• bho. tassa aá¹…gÄ• ni adhigamÅ«pÄ• yabhÅ«tÄ• ni kÄ• raá¹‡Ä
tenÄ• ha __ ``sotÄ• ... pe ... atthoâ€™â€™ _ti. santakÄ• yakammÄ• ditÄ• ya santadhamma
santadhammapavedanato ca santo purisÄ• ti __sappurisÄ• . _ tattha yesaá¹ƒ vasena catus
saddhammassavanaá¹ƒ labbhati, te eva dassento __ ``buddhÄ• dÄ«naá¹ƒ sappurisÄ• naâ€
santo sataá¹ƒ vÄ• dhammoti __saddhammo. _ so hi yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ•
saá¹ƒsÄ• radukkhe ca apatante dhÄ• retÄ«ti evamÄ• di guá¹‡Ä• tisayayogavasena __santo
sundaro vÄ• dhammo, sataá¹ƒ vÄ• ariyÄ• naá¹ƒ dhammo, tesaá¹ƒ vÄ• tabbhÄ• vasÄ• dh
``idha bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ• dinÄ• (AN b V 73) vuttÄ• pa
mahÄ• visayatÄ• ya na sabbÄ• sabbassa visesÄ• vahÄ• ti tassa tassa anucchavikameva d
tepiá¹-akadhammassa savanaâ€™â€™ _nti. __yonisomanasikÄ• ro_ heá¹-á¹-hÄ• vutto eva
__pubbabhÄ• gapaá¹-ipattiyÄ• _ti vipassanÄ• nuyogassa.

__aveccappasÄ• denÄ• _ti \Ee III 308/ saccasampaá¹-ivedhavasena buddhÄ• dÄ«naá¹ƒ gu
uppannappasÄ• dena, so pana pasÄ• do devÄ• dÄ«su kenacipi akampiyatÄ• ya niccaloti \E
``acalappasÄ• denÄ• â€™â€™ _ti. __etthÄ• _ti etasmiá¹ƒ catukkattaye Ä• hÄ• racatukke.
__lÅ«khapaá¹‡Ä«tavatthuvasenÄ• _ti odanakummÄ• sÄ• dikassa lÅ«khassa ceva paá¹‡Ä«
panÄ• yaá¹ƒ Ä• hÄ• rassa oá¸·Ä• rikasukhumatÄ• ``kumbhilÄ• naá¹ƒ Ä• hÄ• raá¹ƒ upÄ• dÄ
sukhumoâ€™â€™ tiÄ• dinÄ• (Spk II 2.11) aá¹-á¹-hakathÄ• yaá¹ƒ vitthÄ• rato Ä• gatÄ• eva

__Ä• rammaá¹‡aá¹-á¹-hitivasenÄ• _ti Ä• rammaá¹‡asaá¹…khÄ• tassa pavattipaccayaá¹-á¹
etthÄ• ti __á¹-hiti, _ Ä• rammaá¹‡ameva á¹-hiti __Ä• rammaá¹‡aá¹-á¹-hiti. _ tenevÄ• ha ``rÅ
ntiÄ• di. __Ä• rammaá¹‡attho_ cettha upatthambhanattho veditabbo, na visayalakkhaá¹‡ova
rÅ«paá¹ƒ upetÄ«ti rÅ«pÅ«pÄ• yaá¹ƒ. tenÄ• ha __ ``rÅ«paá¹ƒ upagataá¹ƒ hutvÄ• â€™â€™
nissÄ• ya tiá¹-á¹-hati_ tena vinÄ• appavattanato. __ta_nti rÅ«pakkhandhaá¹ƒ nissÄ• ya á¹-h
__eta_nti ``rÅ«pÅ«pÄ• yaâ€™â€™ nti etaá¹ƒ vacanaá¹ƒ. rÅ«pakkhandho gocaro pavattiá¹-
etassÄ• ti __rÅ«pakkhandhagocaraá¹ƒ_ rÅ«paá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡abhÄ• vena patiá¹-
__rÅ«pappatiá¹-á¹-haá¹ƒ. _ iti tÄ«hi padehi abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ pati rÅ«pak
sahakÄ• rÄ«kÄ• raá¹‡abhÄ• voyevettha vutto. upasittaá¹ƒ viya __upasittaá¹ƒ, _ yathÄ• bya
sinehitaá¹ƒ odanaá¹ƒ rucitaá¹ƒ, pariá¹‡Ä• mayogyaÃ±ca, evaá¹ƒ \Ee III 309/ nandiyÄ• upas
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ abhirucitaá¹ƒ hutvÄ• vipÄ• kayogyaá¹ƒ hotÄ«ti. __itara_nti dosas
kusalaÃ±ca __upanissayakoá¹-iyÄ• _ upasittaá¹ƒ hutvÄ• ti yojanÄ• . __evaá¹ƒ pavattamÄ•
rÅ«pÅ«pÄ• yanti desanÄ• bhÄ• vena pavattamÄ• naá¹ƒ. vipÄ• kadhammatÄ• ya __vuddhiá
tatthÄ• pi nippariyÄ• yaphalanibbattanavasena __vuddhiá¹ƒ, _ pariyÄ• yaphalanibbattanava
nissandaphalanibbattanavasena __vepullaá¹ƒ. _ diá¹-á¹-hadhammavedanÄ«yaphalanibbatt
upapajjavedanÄ«yaphalanibbattanavasena __viruá¸·hiá¹ƒ, _ aparÄ• pariyÄ• yaphalanibbatt

Ä• pajjatÄ«_ti \Ne III 212/ yojanÄ• . ekantato vedanupÄ• yÄ• divasena patti nÄ• ma arÅ«pa
``imehi panÄ• â€™â€™ _tiÄ• di. evaÃ±ca katvÄ• pÄ• á¸·iyaá¹ƒ kataá¹ƒ __vÄ• _-saddagga
``rÅ«pÅ«pÄ• yaâ€™â€™ ntiÄ• dinÄ• yathÄ• abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa upaniss
evaá¹ƒ tena nibbattetabbÄ• pi te gayhantÄ«ti adhippÄ• yena __ ``catukkavasena ... pe ... na
Ä• ha. vipÄ• kopi hi dhammo \Be III 238/ vipÄ• kadhammaviÃ±Ã±Ä• á¹‡aá¹ƒ upagataá¹ƒ nÄ
upasittattÄ• . tenÄ• ha ``nandÅ«pasecanaâ€™â€™ nti. __vitthÄ• ritÄ• neva_ siá¹…gÄ• lasu

bhavati etena Ä• rogyanti __bhavo, _ gilÄ• napaccayo. parivuddho bhavo __abhavo. _ vud
yathÄ• ``saá¹ƒvarÄ• saá¹ƒvaro, (Vin III paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Sv I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• ; Dhs-a nidÄ• nakathÄ•) phalÄ• phalaá
__telamadhuphÄ• á¹‡itÄ• dÄ«nÄ«_ti __Ä• di_-saddena sappinavanÄ«tÄ• naá¹ƒ gahaá¹‡aá
gahaá¹‡aÃ±cettha nidassanamattaá¹ƒ. sabbassÄ• pi gilÄ• napaccayassa saá¹…gaho daá¹-
__bhavÄ• bhavo_ti khuddako ceva mahanto ca upapattibhavo veditabbo. evaÃ±ca sati ``im
tiÄ• divacanaá¹ƒ samatthitaá¹ƒ hoti. bhavÅ«papattipahÄ• nattho hi visesato catutthaariyava
__taá¹‡huppÄ• dÄ• na_nti taá¹‡huppattÄ«naá¹ƒ, cÄ«varÄ• dihetu uppajjanakataá¹‡hÄ• nan
__padhÄ• nakaraá¹‡akÄ• le_ti bhÄ• vanÄ• nuyogakkhaá¹‡e. __sÄ«tÄ• dÄ«ni na khamatÄ«
pubbabhÄ• gakÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ. __khamatÄ«_ti sahati abhibhavati. __vitakkas
nidassanamattaá¹ƒ. sabbesampi kilesÄ• naá¹ƒ samanavasena pavattÄ• paá¹-ipadÄ• .

samÄ• dhijhÄ• nÄ• dibhedo dhammo pajjati paá¹-ipajjÄ«yati etenÄ• ti __dhammapadaá¹ƒ.
dhammapadaá¹ƒ __anabhijjhÄ• dhammapadaá¹ƒ. _ ayaá¹ƒ tÄ• va alobhapakkhe nayo, itara
anabhijjhÄ• padhÄ• no dhammakoá¹-á¹-hÄ• so __anabhijjhÄ• dhammapadaá¹ƒ. akopo_ti a
__suppaá¹-á¹-hitasatÄ«_ti kÄ• yÄ• dÄ«su sammadeva upaá¹-á¹-hitÄ• sati. __satisÄ«senÄ•
samÄ• dhipadhÄ• nattÄ• jhÄ• nÄ• naá¹ƒ __ ``samÄ• patti vÄ• â€™â€™ _ti vuttaá¹ƒ. kÄ• m
jhÄ• nabhÄ• vanÄ• alobhappadhÄ• nÄ• hoti kÄ• yassa jigucchanena, paá¹-ikkÅ«lÄ• kÄ• r
sattavidhauggahakosallÄ• divasena panassÄ• pavatti satipadhÄ• nÄ• ti tatiyadhammapade
saá¹…gaá¹‡hitukÄ• mo __ ``dasa asubhavasena vÄ• â€™â€™ _ti Ä• ha. hitÅ«pasaá¹ƒhÄ•
brahmavihÄ• rabhÄ• vanÄ• byÄ• pÄ• davirodhinÄ« abyÄ• pÄ• dappadhÄ• nÄ• ti Ä• ha __
dhammapadaâ€™â€™ _nti. tattha adhigatÄ• ni jhÄ• nÄ• dÄ«nÄ«ti yojanÄ• . gamanÄ• dito
paá¹-ikkÅ«labhÄ• vasallakkhaá¹‡aá¹ƒ \Ee III 311/ saÃ±Ã±Ä• ya thirabhÄ• veneva hoti tassÄ
thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nattÄ• ti Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±Ä• pi \Be III 239/ \Ne
eva saá¹…gahaá¹ƒ gatÄ• . Ä• ruppasamÄ• dhiabhiÃ±Ã±Ä• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vat
sattavidhabojjhaá¹…gavijjÄ• vimuttipÄ• ripÅ«rihetuto Ä• nÄ• pÄ• nesu paá¹-hamaÄ• nÄ• pÄ
samÄ• dhipadhÄ• nÄ• ti sÄ• catutthadhammapadena saá¹…gahitÄ• . catudhÄ• tuvavatthÄ
saá¹…gahetabbÄ• ni siyuá¹ƒ, paÃ±Ã±Ä• padhÄ• natÄ• ya pana na saá¹…gahitÄ• ni.

__dhammasamÄ• dÄ• nesu paá¹-hamaá¹ƒ acelakapaá¹-ipadÄ• _ etarahi ca dukkhabhÄ• va
apÄ• yadukkhavaá¹-á¹-adukkhÄ• vahato. __acelakapaá¹-ipadÄ• _ti ca nidassanamattaá¹ƒ c

channaparibbÄ• jakÄ• nampi ubhayadukkhÄ• vahapaá¹-ipattidassanato. __dutiyaá¹ƒ ... pe .
brahmacariyacaraá¹‡aá¹ƒ_ etarahi satipi dukkhe Ä• yatiá¹ƒ sukhÄ• vahattÄ• . __kÄ• mesu
kÄ• maparibhogo. __alabhamÄ• nassÄ• pÄ«_ti __pi_-saddena ko pana vÄ• do labhamÄ• n

dussÄ«lyÄ• dipÄ• padhammÄ• naá¹ƒ khambhanaá¹ƒ paá¹-ibandhanaá¹ƒ __khandhaá¹-á¹-h
Ä• ha __ ``guá¹‡aá¹-á¹-ho khandhaá¹-á¹-hoâ€™â€™ _ti. guá¹‡avisayatÄ• ya __khandha_-s
veditabbÄ• . __vimuttikkhandho_ti paá¹-ipakkhato suá¹-á¹-hu vimuttÄ• guá¹‡adhammÄ• ad
nÄ• pi vimuccamÄ• nÄ• ti tehi saha desanaá¹ƒ Ä• ruá¸·hÄ• sÄ«lakkhandhÄ• dayopi tayoti
adhippetaá¹ƒ, catÅ«supi á¹-hÄ• nesu phalameva vuttaâ€™â€™ _nti ca. eteneva cettha __v
phalapariyÄ• pannÄ• sammÄ• saá¹…kappavÄ• yÄ• masatiyo adhippetÄ• ti veditabbaá¹ƒ.

__upatthambhanaá¹-á¹-hena_ sampayuttadhammÄ• naá¹ƒ tattha thirabhÄ• vena pavattana
ahirikaanottappÄ• nampi savisaye balaá¹-á¹-ho siddho veditabbo. na hi tesaá¹ƒ \Ee III 312/
akampiyaá¹-á¹-ho ekantiko. hirottappÄ• naÃ±hi akampiyaá¹-á¹-ho sÄ• tisayo kusaladhammÄ
akusalÄ• naÃ±ca dubbalabhÄ• vato. tenÄ• ha bhagavÄ• ``abalÄ• naá¹ƒ balÄ«yanti, madd
(Sn 776; Nidd I 5; Nett paá¹-iniddesavÄ• re 5) bodhipakkhiyadhammavasenÄ• yaá¹ƒ desanÄ
``samathavipassanÄ• maggavasenÄ• â€™â€™ _ti vuttaá¹ƒ.

__adhÄ«_ti upasaggamattaá¹ƒ, na ``adhicittaâ€™â€™ ntiÄ• dÄ«su (Dhp 185) viya adhikÄ•
karaá¹‡Ä• dhikaraá¹‡abhÄ• vasÄ• dhanavasena adhiá¹-á¹-hÄ• na-saddassa atthaá¹ƒ dasse
__vÄ• â€™â€™ _tiÄ• dimÄ• ha. __tena_ adhiá¹-á¹-hÄ• nena __tiá¹-á¹-hanti_ attano sammÄ
guá¹‡Ä• dhikÄ• purisÄ• , te eva __tattha_ adhiá¹-á¹-hÄ• ne __tiá¹-á¹-hanti_ sammÄ• pattiyÄ
adhiá¹-á¹-hÄ• nameva sammÄ• paá¹-ipattiyanti yojanÄ• . __paá¹-hamena_ adhiá¹-á¹-hÄ• ne
ukkaá¹-á¹-haniddesoyaá¹ƒ. __kilesÅ«pasamo_ti kilesÄ• naá¹ƒ accantavÅ«pasamo \Ne III 21
adhiá¹-á¹-hÄ• nÄ• ni ekadesatova gahitÄ• ni, na nippadesatoti nippadesatova tÄ• ni dassetu
cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``Ä• diá¹ƒ katvÄ• â€™â€™ _ti etena jhÄ• nÄ• bhiÃ±Ã±Ä
saá¹…gaá¹‡hÄ• ti. __vacÄ«saccaá¹ƒ Ä• diá¹ƒ katvÄ• _ti __Ä• di_-saddena viratisaccaá¹ƒ s
__Ä• di_-saddena kilesÄ• naá¹ƒ vÄ«tikkamapariccÄ• gaá¹ƒ, pariyuá¹-á¹-hÄ• napariccÄ• gaá
anusayapariccÄ• gaÃ±ca saá¹…gaá¹‡hÄ• ti. __ ``vikkhambhite kileseâ€™â€™ _ti etena sa
vikkhambhanavasena vÅ«pasamaá¹ƒ vatvÄ• __Ä• di_-saddena heá¹-á¹-himamaggehi kÄ•
samucchedavasena vÅ«pasamaá¹ƒ saá¹…gaá¹‡hÄ• ti. __arahattaphalapaÃ±Ã±Ä• kathitÄ•
aÃ±Ã±athÄ• \Ee III 313/ vacÄ«saccÄ• dÄ«nampi gahaá¹‡aá¹ƒ siyÄ• . nibbÄ• naÃ±ca asam
uttamaá¹-á¹-hena __saccaá¹ƒ, _ sabbasaá¹ƒkilesapariccÄ• ganimittatÄ• ya __cÄ• go, _
sabbasaá¹…khÄ• rÅ«pasamabhÄ• vato __upasamo_ti ca visesato vattabbataá¹ƒ arahatÄ«t
pakaá¹-á¹-hajÄ• nanaphalatÄ• ya __paÃ±Ã±Ä• , _ anavasesato kilesÄ• naÃ±cajante ca vÅ«
__cÄ• go, upasamo_ti ca visesato aggaphalaÃ±Ä• á¹‡aá¹ƒ vuccatÄ«ti thero Ä• ha __ ``sese
kathitÄ• â€™â€™ _ti.

paÃ±habyÄ• karaá¹‡Ä• dicatukkavaá¹‡á¹‡anÄ•

<312> __kÄ• á¸·aka_nti malÄ«naá¹ƒ, cittassa apabhassarabhÄ• vakaraá¹‡anti attho. taá¹ƒ
kammapathappattameva adhippetanti Ä• ha __ ``dasaakusalakammapathakammaâ€™â€™
__kaá¹‡haá¹ƒ. _ tenÄ• ha ``kaá¹‡havipÄ• kaâ€™â€™ nti. apÄ• yÅ«patti, manussesu ca do
_ ayaá¹ƒ tassa tamabhÄ• vo vutto. __nibbattanato_ti nibbattÄ• panato. __paá¹‡á¸• ara_nti c
pabhassarabhÄ• vakaraá¹‡anti attho. sukkÄ• bhijÄ• tihetuto vÄ• __sukkaá¹ƒ. _ tenÄ• ha ``
saggÅ«papatti, manussesu sobhaggiyaÃ±ca __sukkavipÄ• ko. _ ayaá¹ƒ tassa jotibhÄ• vo v
pana __ ``sagge nibbattanatoâ€™â€™ _ti vuttaá¹ƒ, nibbattÄ• panatoti attho. __missakakam
kaá¹‡haá¹ƒ, kÄ• lena sukkanti evaá¹ƒ missakavasena \Be III 241/ katakammaá¹ƒ. __ ``sukh
_nti vatvÄ• tattha sukhadukkhÄ• naá¹ƒ pavattiÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``missakakamma
vuttaá¹ƒ. kammassa kaá¹‡hasukkasamaÃ±Ã±Ä• kaá¹‡hasukkÄ• bhijÄ• tihetutÄ• yÄ• ti apa
tadubhayaviddhaá¹ƒsakassa kammakkhayakarakammassa idha sukkapariyÄ• yopi na icchit
... ayamettha atthoâ€™â€™ _ti. tattha __ubhayavipÄ• kassÄ• _ti yathÄ• dhigatassa ubhaya
sampattibhavapariyÄ• panno \Ee III 314/ hi vipÄ• ko idha ``sukkavipÄ• koâ€™â€™ ti adhipp
ariyaphalavipÄ• ko.

pubbenivÄ• so sattÄ• naá¹ƒ cutÅ«papÄ• to ca __paccakkhakaraá¹‡ena sacchikÄ• tabbÄ•
asammohapaá¹-ivedhavasena \Ne III 215/ __paccakkhakaraá¹‡ena_ ca __sacchikÄ• tabbÄ
paccavekkhaá¹‡Ä• pettha paccakkhato pavattatÄ«ti? saccaá¹ƒ paccakkhato pavattati sarÅ«
paccakkhakaraá¹‡avasena pavattati paccakkhakÄ• rÄ«naá¹ƒ piá¹-á¹-hivattanato. tenÄ• ha _
_tiÄ• di.

__ohanantÄ«_ti heá¹-á¹-hÄ• katvÄ• hananti gamenti. tathÄ• bhÅ«tÄ• ca adho sÄ«denti n
``osÄ«dÄ• pentÄ«â€™â€™ _ti. kÄ• manaá¹-á¹-hena kÄ• mo ca so yathÄ• vuttenatthena og
__kÄ• mogho. _ bhavogho nÄ• ma bhavarÄ• goti dassetuá¹ƒ __ ``rÅ«pÄ• rÅ«pabhavesÅ«â
paá¹-hamo upapattibhavesu rÄ• go, dutiyo kammabhavesu, tatiyo bhavadiá¹-á¹-hisahagato.
raÃ±janaá¹-á¹-hena rÄ• go, evaá¹ƒ ohanaá¹-á¹-hena ``oghoâ€™â€™ ti vutto.

__yojentÄ«_ti kammaá¹ƒ vipÄ• kena, bhavÄ• diá¹ƒ bhavantarÄ• dÄ«hi dukkhe satte yojent
oghÄ• viya veditabbÄ• _ atthato kÄ• mayogÄ• dibhÄ• vato.

__visaá¹ƒyojentÄ«_ti paá¹-ipannaá¹ƒ puggalaá¹ƒ kÄ• mayogÄ• dito viyojenti. saá¹ƒkilesaka
__yogo, _ ganthikaraá¹‡aá¹ƒ (ganthakaraá¹‡aá¹ƒ Dhs-má¹- 20-25), saá¹…khalikacakkalikÄ•
paá¹-ibaddhatÄ• karaá¹‡aá¹ƒ vÄ• ganthanaá¹ƒ gantho, ayaá¹ƒ etesaá¹ƒ viseso. __palibunc
appadÄ• navasena na muÃ±ceti vibandhati. __idamevÄ• _ti attano yathÄ• upaá¹-á¹-hitaá¹ƒ
vadati. __sacca_nti bhÅ«taá¹ƒ.

bhusaá¹ƒ \Be III 242/ \Ee III 315/, daá¸·haÃ±ca Ä• rammaá¹‡aá¹ƒ Ä• dÄ«yati etehÄ«ti __up
pana tesaá¹ƒ tathÄ• gahaá¹‡aá¹ƒ, tampi atthato Ä• dÄ• namevÄ• ti Ä• ha __ ``upÄ• dÄ• nÄ
Ä• dÄ• naggahaá¹‡Ä• nÄ«â€™â€™ _ti. __gahaá¹‡aá¹-á¹-henÄ• _ti kÄ• manavasena daá¸·
__gahaá¹‡aá¹-á¹-henÄ• _ti micchÄ• bhinivisanavasena daá¸·haá¹ƒ gahaá¹‡aá¹-á¹-hena. __
sÄ«lavatÄ• dinÄ• . __suddhÄ«_ti saá¹ƒsÄ• rasuddhi. __etenÄ• _ti etena diá¹-á¹-higÄ• hena
paÃ±Ã±Ä• pento __vadati ceva_ abhinivesanavasena __upÄ• diyati ca. _

yavanti tÄ• hi sattÄ• amissitÄ• pi samÄ• najÄ• titÄ• ya missitÄ• viya hontÄ«ti __yoniyo, _
aá¹‡á¸• Ä• diuppattiá¹-á¹-hÄ• navisiá¹-á¹-hÄ• khandhÄ• naá¹ƒ bhÄ• gaso pavattivisesÄ• ti
koá¹-á¹-hÄ• sÄ• â€™â€™ _ti. __sayanasmi_nti pupphasantharÄ• disayanasmiá¹ƒ. tattha vÄ
__sayana_ggahaá¹‡aá¹ƒ. tayidaá¹ƒ manussÄ• naá¹ƒ, bhummadevÄ• naÃ±ca vasena gahet
kimayo nibbattanti. __upapatitÄ• viyÄ• ti_ upapajjavasena patitÄ• viya. bÄ• hirapaccayanir
216/ vÄ• upapatane sÄ• dhukÄ• rino __opapÄ• tino, _ te eva idha __ ``opapÄ• tikÄ• â€™â
__devamanussesÅ«_ti ettha ye deve sandhÄ• ya devaggahaá¹‡aá¹ƒ, te dassento __ ``bhur

attano satisammosena Ä• hÄ• rappayogena maraá¹‡ato __ ``paá¹-hamo khiá¸• á¸• Ä• pado
vuttaá¹ƒ. attano parassa ca manopadosavasena maraá¹‡ato __ ``tatiyo manopadosikavasen
__neva attasaÃ±cetanÄ• ya maranti, na parasaÃ±cetanÄ• ya_ kevalaá¹ƒ puÃ±Ã±akkhayen
__catuttho ... pe ... veditabbo. _

dakkhiá¹‡Ä• visuddhÄ• dicatukkavaá¹‡á¹‡anÄ•

<313> dÄ• nasaá¹…khÄ• tÄ• __dakkhiá¹‡Ä• , _ na deyyadhammasaá¹…khÄ• tÄ• . __visu
mahÄ• jutikatÄ• , sÄ• pana mahÄ• phalatÄ• ya veditabbÄ• ti Ä• ha __ ``mahapphalÄ• hon

__anariyÄ• na_nti asÄ• dhÅ«naá¹ƒ. te pana nihÄ«nÄ• cÄ• rÄ• hontÄ«ti Ä• ha __ ``lÄ• mal
__vohÄ• rÄ• _ti sabbohÄ• rÄ• abhilÄ• pÄ• vÄ• , atthato tathÄ• pavattÄ• cetanÄ• . tenÄ• h
_tiÄ• di.

attantapÄ• dicatukkavaá¹‡á¹‡anÄ•

<314> tesu \Be III 243/ __acelako_ti nidassanamattaá¹ƒ channaparibbÄ• jakÄ• nampi attak
anuyuttÄ• naá¹ƒ labbhanato.

__na sÄ«lÄ• disampanno_ti sÄ«lÄ• dÄ«hi guá¹‡ehi aparipuá¹‡á¹‡o.

__tamo_ti appakÄ• sabhÄ• vena tamobhÅ«to. tenÄ• ha __ ``andhakÄ• rabhÅ«toâ€™â€™
jÄ• to appakÄ• sabhÄ• vena, andhakÄ• rattaá¹ƒ vÄ• pattoti attho. __tamamevÄ• _ti vuttala

__paraá¹ƒ_ parato __ayanaá¹ƒ gati_ niá¹-á¹-hÄ• ti attho. __ ``nÄ«ce ... pe ... nibbattitvÄ• â€
tassa tamabhÄ• vaá¹ƒ dasseti, __ ``tÄ«á¹‡i duccaritÄ• ni paripÅ«retÄ«â€™â€™ _ti etena ta
appakÄ• sabhÄ• vÄ• pattito. __tathÄ• vidho hutvÄ• _ti nÄ«ce ... pe ... nibbattetvÄ• . __ ``tÄ
paripÅ«retÄ«â€™â€™ _ti \Ne III 217/ etena tassa jotiparÄ• yanabhÄ• vaá¹ƒ dasseti pakÄ• s
itaradvaye vuttanayÄ• nusÄ• rena attho veditabbo.

__ma-kÄ• ro padasandhimattaá¹ƒ_ ``aÃ±Ã±amaÃ±Ã±aâ€™â€™ ntiÄ• dÄ«su (Sn 605) viya
disÄ• hi uá¹-á¹-hitavÄ• tehi. __parappavÄ• dehÄ«_ti paresaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ vÄ• d
vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``acalasaddhÄ• yÄ• â€™â€™ _ti, maggenÄ• gatasadd
ettha dvÄ«hi kÄ• raá¹‡ehi patanubhÄ• vo veditabbo adhiccuppattiyÄ• , pariyuá¹-á¹-hÄ• nam
sakadÄ• gÄ• missa hi vaá¹-á¹-Ä• nusÄ• rimahÄ• janassa viya kilesÄ• abhiá¹‡haá¹ƒ na upp
uppajjanti. uppajjamÄ• nÄ• ca vaá¹-á¹-Ä• nusÄ• rimahÄ• janassa viya maddantÄ• abhibha
pana maggehi pahÄ«nattÄ• mandÄ• mandÄ• tanukÄ• kÄ• rÄ• uppajjanti. iti kilesÄ• naá¹ƒ
guá¹‡asobhÄ• ya guá¹‡asoraccena __sakadÄ• gÄ• mÄ« samaá¹‡apadumo nÄ• ma. rÄ• ga
guá¹‡avikÄ• savibandhÄ• naá¹ƒ \Ee III 317/ sabbaso rÄ• gadosÄ• naá¹ƒ abhÄ• vena. __kh
aggamaggavikasanena nacirasseva anavasesaguá¹‡asobhÄ• pÄ• ripÅ«riyÄ• pupphissati. t
samaá¹‡apuá¹‡á¸• arÄ«ko nÄ• ma. ``puá¹‡á¸• arÄ«kaâ€™â€™ _nti hi rattakamalaá¹ƒ vucc
pupphissati. __ `padumaâ€™ _nti setakamalaá¹ƒ, taá¹ƒ cirena pupphissatÄ«â€™â€™ ti vac
__ganthakÄ• rakilesÄ• na_nti cittassa baddhabhÄ• vakarÄ• naá¹ƒ uddhambhÄ• giyakilesÄ•
samaá¹‡asukhumÄ• lo_ \Be III 244/ __nÄ• ma_ samaá¹‡abhÄ• vena paramasukhumÄ• lab

catukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• .

paÃ±cakavaá¹‡á¹‡anÄ•

<315> saccesu viya ariyasaccÄ• ni khandhesu upÄ• dÄ• nakkhandhÄ• antogadhÄ• ti khan
vibhÄ• gaá¹ƒ dassetvÄ• itaresu tadabhÄ• vato __ ``upÄ• dÄ• nakkhandhÄ• lokiyÄ• vÄ• â

__gantabbÄ• _ti \Ne III 218/ upapajjitabbÄ• . yathÄ• hi kammabhavo paramatthato asatipi
paccayasÄ• maggiyÄ• siddho ``taá¹ƒsamaá¹…ginÄ• santÄ• nalakkhaá¹‡ena sattena katoâ
upapattibhavalakkhaá¹‡Ä• gatiyo paramatthato asatipi gamake taá¹ƒtaá¹ƒkammavasena ye
``katÄ• nÄ«â€™â€™ ti vuccanti, tehi ``gantabbÄ• â€™â€™ ti voharÄ«yanti. yassa uppajjati
uppajjatÄ«ti __ayo, _ sukhaá¹ƒ. natthi ettha ayoti __nirayo. _ tato eva assÄ• detabbamettha
``nirassÄ• doâ€™â€™ _ti Ä• ha. avÄ«ciÄ• diokÄ• sepi nirayasaddo niruá¸·hoti Ä• ha __ ``s
kathitÄ• â€™â€™ _ti. sÅ«riyavimÄ• nÄ• di okÄ• savisesepi loke deva-saddo niruá¸·hoti Ä•
okÄ• sopÄ«â€™â€™ _ti.

__Ä• vÄ• se_ti visaye bhummaá¹ƒ. __peto vÄ• ajagaro vÄ• hutvÄ• nibbattati_ laggacittat
ca. tehi tehi \Ee III 318/ kÄ• raá¹‡ehi Ä• dÄ«navaá¹ƒ dassetvÄ• __yathÄ• aÃ±Ã±e na labha
attano visamanissitatÄ• ya, balavanissitatÄ• ya ca. vaá¹‡á¹‡amacchariyena attano eva vaá¹
paresaá¹ƒ vaá¹‡á¹‡o ``kiá¹ƒ vaá¹‡á¹‡o esoâ€™â€™ ti taá¹ƒ taá¹ƒ dosaá¹ƒ vadati. paá¹-ivec
ariyÄ• naá¹ƒyeva hoti, te ca taá¹ƒ na maccharÄ• yanti macchariyassa sabbaso pahÄ«nattÄ
Ä• ha __ ``pariyattidhammeâ€™â€™ _tiÄ• di. ``ayaá¹ƒ imaá¹ƒ dhammaá¹ƒ uggahetvÄ• aÃ
viparivattetvÄ• nassessatÄ«â€™â€™ ti __dhammÄ• nuggahena na deti. _ ``ayaá¹ƒ imaá¹ƒ
uddhato \Be III 245/ unnaá¸·o avÅ«pasantacitto apuÃ±Ã±aá¹ƒ pasavissatÄ«â€™â€™ ti __p
na taá¹ƒ_ adÄ• naá¹ƒ __macchariyaá¹ƒ_ macchariyalakkhaá¹‡asseva abhÄ• vato.

__cittaá¹ƒ nivÄ• rentÄ«_ti jhÄ• nÄ• divasena uppajjanakaá¹ƒ kusalacittaá¹ƒ nisedhenti tath
denti. __nÄ«varaá¹‡appatto_ti nÄ«varaá¹‡Ä• vattho. __ ``arahattamaggavajjhoâ€™â€™ _ti
bhavarÄ• gÄ• nusayassapi nÄ«varaá¹‡abhÄ• vaá¹ƒ anujÄ• nÄ• ti, taá¹ƒ vicÄ• retabbaá¹ƒ. k
``Ä• ruppe kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aâ€™â€™ nti
nÄ«varaá¹‡agocchake 8) Ä• divacanato na yidaá¹ƒ ``pariyÄ• yena vuttaâ€™â€™ nti sakkÄ
tebhÅ«makadhammÄ• naá¹ƒ kÄ• manÄ«yaá¹-á¹-hena kÄ• mabhÄ• vato bhavarÄ• gassapi
tasmÄ• ``kÄ• macchando nÄ«varaá¹‡appattoâ€™â€™ ti bhavarÄ• gÄ• nusayamÄ• ha. so
tasmiá¹ƒ samaye cittassa akalyatÄ• â€™â€™ ti (Dhs 1162) Ä• divacanato __thinaá¹ƒ cittag
``yÄ• tasmiá¹ƒ samaye vedanÄ• kkhandhassÄ• â€™â€™ ti (Dhs 44) Ä• divacanato __midd
_ ettha ca \Ee III 319/ cittagelaÃ±Ã±ena cittasseva akalyatÄ• , khandhattayagelaÃ±Ã±ena p
thinamiddhassa niddÄ• hetuttÄ• . __tathÄ• uddhacca_nti uddhaccassa arahattamaggavajjh
tathÄ• -saddena \Ne III 219/, na ubhayataá¹ƒ. na hi tassa tÄ• disÄ« ubhayatÄ• atthi. yaá¹ƒ
``puthujjanasantÄ• navutti sekkhasantÄ• navuttÄ«â€™â€™ ti, taá¹ƒ idha anupayogi sekkha
adhippetattÄ• .

__tehÄ«_ti saá¹ƒyojanehi. ``orambhÄ• giyÄ• ni uddhambhÄ• giyÄ• nÄ«â€™â€™ ti visesaá
``saá¹ƒyojanÄ• nÄ«â€™â€™ ti sÄ• dhÄ• raá¹‡ato paduddhÄ• ro idÄ• ni vuccamÄ• nacatuk
kilesassa avikkhambhitattÄ• kathaÃ±cipi avinipÄ• teyyatÄ• mutto kÄ• mabhavo ajjhattagga
visesapaccayattÄ• imesaá¹ƒ sattÄ• naá¹ƒ abbhantaraá¹-á¹-hena __anto_ nÄ• ma. rÅ«pÄ• n
__bahi_ nÄ• ma. tathÄ• hi yassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, so aj
yassa tÄ• ni pahÄ«nÄ• ni, so bahiddhÄ• saá¹ƒyojano, tasmÄ• anto asamucchinnabandhan
pavattamÄ• nabhavaá¹…gasantÄ• natÄ• ya __antobaddhÄ• bahisayitÄ• nÄ• ma. _
nirantarappavattabhavaá¹…gasantÄ• navasena hi sayitavohÄ• ro. kÄ• maá¹ƒ nesaá¹ƒ bahi
antobandhanassa pana thÅ«latÄ• ya evaá¹ƒ vuttaá¹ƒ \Be III 246/. tenÄ• ha __ ``tesaÃ±hi kÄ
_nti. iminÄ• nayena sesadvayepi attho veditabbo. asamucchinnesu ca orambhÄ• giyasaá¹ƒ
laddhappaccayesu uddhambhÄ• giyasaá¹ƒyojanÄ• ni agaá¹‡anÅ«pagÄ• ni hontÄ«ti. ariyÄ•
catukkassa uddhaá¹-attÄ• labbhamÄ• nÄ• pi puthujjanÄ• na uddhaá¹-Ä• .

__sikkhÄ• koá¹-á¹-hÄ• so_ti sikkhitabbabhÄ• go. pajjati sikkhÄ• etenÄ• ti __sikkhÄ• padaá
adhigamupÄ• yoti. __Ä• gatÄ• yeva, _ tasmÄ• tattha Ä• gatanayeneva veditabbÄ• ti adhip

abhabbaá¹-á¹-hÄ• nÄ• dipaÃ±cakavaá¹‡á¹‡anÄ•

<316> __desanÄ• sÄ«samevÄ• _ti \Ee III 320/ desanÄ• padeso eva, tasmÄ• __sotÄ• pan
evaá¹ƒ kasmÄ• tathÄ• desanÄ• ti Ä• ha __ ``puthujjanakhÄ«á¹‡Ä• savÄ• naâ€™â€™ _nti

__Ã±Ä• tibyasane_ yesaá¹ƒ Ã±Ä• tÄ«naá¹ƒ vinÄ• so, tesaá¹ƒ hitasukhaá¹ƒ viddhaá¹ƒseti, t
byasanaá¹ƒ. _ bhogabyasanepi eseva nayo. rogabyasanÄ• dÄ«su pana ``yassa rogoâ€™â
__neva akusalÄ• ni_ asaá¹ƒkiliá¹-á¹-hasabhÄ• vattÄ• . __na tilakkhaá¹‡Ä• hatÄ• ni_ abhÄ•
vuttavipariyÄ• yato __akusalaá¹ƒ, tilakkhaá¹‡Ä• hataÃ±ca. _

guá¹‡ehi \Ne III 220/ samiddhabhÄ• vÄ• __sampadÄ• . _

__vatthusandassanÄ• _ti yasmiá¹ƒ vatthusmiá¹ƒ tassa Ä• patti, tassa sarÅ«pato dassanÄ•
yaá¹ƒ Ä• pattiá¹ƒ so Ä• panno, tassÄ• dassanÄ• . __saá¹ƒvÄ• sapaá¹-ikkhepo_ti uposatha
paá¹-ikkhipanaá¹ƒ akaraá¹‡aá¹ƒ. __sÄ• mÄ«cipaá¹-ikkhepo_ abhivÄ• danÄ• disÄ• mÄ«cikin
__codayamÄ• nenÄ• _ti codentena. __cuditakassa kÄ• lo_ti cuditakassa puggalassa codeta
codetabbaá¹ƒ puggalaá¹ƒ. __upaparikkhitvÄ• _ti ``ayaá¹ƒ cuditakalakkhaá¹‡e tiá¹-á¹-hati, na
ti vÄ«maá¹ƒsitvÄ• . __ayasaá¹ƒ Ä• ropeti_ ``ime maá¹ƒ abhÅ«tena abbhÄ• cikkhantÄ• ana
Ä• pÄ• dentÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ ayasaá¹ƒ uppÄ• deti.

padhÄ• niyaá¹…gapaÃ±cakavaá¹‡á¹‡anÄ•

<317> padahatÄ«ti \Be III 247/ __padahano; _ bhÄ• vanaá¹ƒ anuyutto yogÄ«, tassa bhÄ• v
__padahanabhÄ• vo. _ padhÄ• naá¹ƒ assa atthÄ«ti padhÄ• niko, ka-kÄ• rassa ya-kÄ• raá¹ƒ
_ti vuttaá¹ƒ. ``abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya Ä• gatattÄ• â€™â€™ ti vuttattÄ•
paccekabodhisattasÄ• vakabodhisattÄ• nampi paá¹‡idhÄ• nato pabhuti Ä• gatÄ• saddhÄ•
ukkaá¹-á¹-haniddesena pana __ ``sabbaÃ±Ã±ubodhisattÄ• naâ€™â€™ _nti vuttaá¹ƒ. adhig
samudÄ• gatattÄ• aggamaggaphalasampayuttÄ• pi __adhigamanasaddhÄ• nÄ• ma, _ yÄ•
vuttÄ• . __acalabhÄ• venÄ• _ti paá¹-ipakkhena anabhibhavanÄ«yattÄ• niccalabhÄ• vena. _
pakkhanditvÄ• adhimuccanaá¹ƒ. __pasÄ• duppatti_ pasÄ• danÄ«ye vatthusmiá¹ƒ pasÄ«da
suá¹-á¹-hu paá¹-ividdhaá¹ƒ, yathÄ• tena paá¹-ivedhena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ hatt
paá¹-ividdhaá¹ƒ. yassa buddhasubuddhatÄ• ya saddhÄ• acalÄ• asampavedhÄ«, tassa dha
saá¹…ghasuppaá¹-ipannatÄ• ya ca saddhÄ• na tathÄ• ti aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• s
bhikkhave, buddhe pasanno, dhamme so pasanno, saá¹…ghe so pasannoâ€™â€™ tiÄ• di.

``addhÄ• imÄ• ya paá¹-ipadÄ• ya jarÄ• maraá¹‡ato muccissÄ• mÄ«â€™â€™ ti sakkaccaá

appa-saddo abhÄ• vattho ``appa-saddassa ... pe ... kho panÄ• â€™â€™ tiÄ• dÄ«su viyÄ•
_ti. __samavepÄ• kiniyÄ• _ti yathÄ• bhuttaá¹ƒ Ä• hÄ• raá¹ƒ samÄ• kÄ• reneva paccanasÄ«
paccantÄ« hi gahaá¹‡Ä« ghorabhÄ• vena pittavikÄ• rÄ• divasena rogaá¹ƒ janeti, sithilaá¹ƒ k
mandabhÄ• vena vÄ• tavikÄ• rÄ• divasena. tenÄ• ha __ ``nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• y
mandatikkhatÄ• vasena \Ne III 221/ sattÄ• naá¹ƒ yathÄ• kkamaá¹ƒ sÄ«tuá¹‡hasahagatÄ• ti
``atisÄ«tagahaá¹‡ikoâ€™â€™ _tiÄ• di. yÄ• thÄ• vato accayadesanÄ• attano Ä• vikaraá¹‡a
``yathÄ• bhÅ«taá¹ƒ attano aguá¹‡aá¹ƒ pakÄ• setÄ• â€™â€™ _ti. __udayatthagÄ• miniyÄ•
saá¹…khÄ• rÄ• naá¹ƒ udayaá¹ƒ, vayaÃ±ca paá¹-ivijjhantiyÄ• ti ayamettha atthoti Ä• ha __ `
_tiÄ• di. __parisuddhÄ• yÄ• _ti nirupakkilesÄ• ya. __nibbijjhituá¹ƒ samatthÄ• yÄ• _ti tadaá¹
pajahituá¹ƒ samatthÄ• ya. __tassa tassa dukkhassa khayagÄ• miniyÄ• _ti yaá¹ƒ dukkhaá¹ƒ
anadhigate pavattÄ• rahaá¹ƒ, adhigate na pavattati, taá¹ƒ sandhÄ• ya vadati. tathÄ• hesa y
``cÅ«á¸·asotÄ• pannoâ€™â€™ ti vuccati.

suddhÄ• vÄ• sÄ• dipaÃ±cakavaá¹‡á¹‡anÄ•

<318> __ ``suddhÄ• _ \Be III 248/ __Ä• vasiá¹ƒsÅ«â€™â€™ _tiÄ• dinÄ• addhattayepi tesa
abyabhicÄ• rÄ«ti dasseti. __kilesamalarahitÄ• _ti nÄ• makÄ• yaparisuddhiá¹ƒ vadanto eva
atthato dasseti. tenÄ• ha __ ``anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• â€™â€™ _ti.

__Ä• yuno majjha_nti avihÄ• dÄ«su yattha yattha uppanno, tattha tattha Ä• yuno majjhaá¹ƒ
antarÄ• vÄ• _ti tassa antarÄ• va orameva. __majjhaá¹ƒ upahaccÄ• _ti Ä• yuno majjhaá¹ƒ a
``atikkamitvÄ• â€™â€™ _ti. __appayogenÄ• _ti anussahanena. __akilamanto_ti akilanto. __
uddhaá¹ƒ vÄ• hibhÄ• vena uddhaá¹ƒ assa taá¹‡hÄ• sotaá¹ƒ, vaá¹-á¹-asotaÃ±cÄ• ti __uddha
gantvÄ• paá¹-ilabhitabbato uddhaá¹ƒ assa maggasotanti __uddhaá¹ƒsoto. akaniá¹-á¹-haá¹ƒ
__akaniá¹-á¹-hagÄ• mÄ«. sodhetvÄ• _ti tattha tattha uppajjanto te te devaloke sodhento viy
``cattÄ• ro devaloke sodhetvÄ• â€™â€™ _ti. tattha tattha vÄ• uppajjitvÄ• puna anuppajjan
gacchanto devÅ«papattibhavasaÃ±Ã±ite attano khandhaloke bhavarÄ• gamalaá¹ƒ visodhet
avihesu kappasahassaá¹ƒ vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• atappaá¹ƒ gacchat
kappasahassÄ• ni \Ee III 323/ vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• sudassaá¹ƒ ga
cattÄ• rikappasahassÄ• ni vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• sudassiá¹ƒ gaccha
aá¹-á¹-hakappasahassÄ• ni vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• akaniá¹-á¹-haá¹ƒ
aggamaggaá¹ƒ adhigacchati.

cetokhilapaÃ±cakavaá¹‡á¹‡anÄ•

<319> __cetokhilÄ• _ \Ne III 222/ nÄ• ma atthato vicikicchÄ• kodho ca, te pana yasmiá¹ƒ s

tassa kharabhÄ• vo kakkhaá¸·abhÄ• vo hutvÄ• upatiá¹-á¹-hanti, pageva attanÄ• sampayut
``cittassa thaddhabhÄ• voâ€™â€™ _ti. yathÄ• lakkhaá¹‡apÄ• ripÅ«riyÄ• gahitÄ• ya sabbÄ
gahitÄ• va nÄ• ma hoti, evaá¹ƒ sabbaÃ±Ã±utÄ• ya sabbÄ• dhammakÄ• yasirÄ«â€™â€™ g
tadubhayavatthukameva kaá¹…khaá¹ƒ dassento __ ``sarÄ«re kaá¹…khamÄ• noâ€™â€™ _
__Ä• tappaá¹ƒ_ \Be III 249/, sammÄ• vÄ• yÄ• moti Ä• ha __ ``Ä• tappÄ• yÄ• ti vÄ«riyakara
__punappunaá¹ƒ yogÄ• yÄ• _ti bhÄ• vanaá¹ƒ punappunaá¹ƒ yuÃ±janÄ• ya. __satatakiriyÄ•
nirantarappayogÄ• ya. ``paá¹-ivedhadhamme kaá¹…khamÄ• noâ€™â€™ ti ettha kathaá¹ƒ l
pavattatÄ«ti? na Ä• rammaá¹‡akaraá¹‡avasena, anussavÄ• kÄ• raparivitakkaladdhe parika
pavattatÄ«ti dassento Ä• ha __ ``vipassanÄ• ... pe ... vadanti, taá¹ƒ atthi nu kho natthÄ«ti k
_ti. __sikkhÄ• _ti cettha pubbabhÄ• gasikkhÄ• veditabbÄ• . ``kÄ• maÃ±cettha visesuppatti
ceva saá¹ƒvÄ• sanimittaghaá¹-á¹-anÄ• hetu abhiá¹‡huppattikatÄ• ya ca `sabrahmacÄ• rÄ«s
visesetvÄ• vutto, tato aÃ±Ã±atthÄ• pi pana kopo `na cetokhiloâ€™ ti na sakkÄ• viÃ±Ã±Ä•
evaá¹ƒ vicikicchÄ• yapi ayaá¹ƒ nayo Ä• pajjati, tasmÄ• yathÄ• rutavaseneva gahetabbaá¹ƒ

cetasovinibandhÄ• dipaÃ±cakavaá¹‡á¹‡anÄ•

<320> pavattituá¹ƒ appadÄ• navasena kusalacittaá¹ƒ vinibandhantÄ«ti __cetasovinibandhÄ
vinibandhantÄ• muá¹-á¹-higÄ• haá¹ƒ \Ee III 324/ gaá¹‡hantÄ« viya hontÄ«ti Ä• ha __ ``citta
_tiÄ• di. kÄ• magiddho puggalo vatthukÄ• me viya kilesakÄ• mepi assÄ• deti abhinandatÄ«
``vatthukÄ• mepi kilesakÄ• mepÄ«â€™â€™ _ti. __attano kÄ• ye_ti attano karajakÄ• ye, att
__bahiddhÄ• rÅ«pe_ti paresaá¹ƒ kÄ• ye, anindriyabaddharÅ«pe ca. udaraá¹ƒ avadihati upa
__udarÄ• vadehakaá¹ƒ. seyyasukha_nti seyyÄ• ya sayanavasena uppajjanakasukhaá¹ƒ. __
saá¹ƒparivattetvÄ• . __paá¹‡idhÄ• yÄ• _ti taá¹‡hÄ• vasena paá¹‡idahitvÄ• . iti paÃ±cavidho
cetovinibandho vuttoti veditabbo.

__lokiyÄ• neva kathitÄ• ni_ rÅ«pindriyÄ• naá¹ƒyeva kathitattÄ• . __paá¹-hamadutiyacatutth
parittabhÅ«makattÄ• . __tatiyapaÃ±camÄ• ni_ kÄ• marÅ«paggabhÅ«mikattÄ• , kÄ• marÅ«p
__lokiyalokuttarÄ• ni_ \Ne III 223/ kathitÄ• nÄ«ti Ä• netvÄ• yojanÄ• . ``samathavipassanÄ•
ti vattabbaá¹ƒ. __ ``samathavipassanÄ• maggavasenÄ• â€™â€™ _ti vuttaá¹ƒ.

nissaraá¹‡iyapaÃ±cakavaá¹‡á¹‡anÄ•

<321> nissarantÄ«ti \Be III 250/ __nissaraá¹‡Ä«yÄ• _ti vattabbe rassaá¹ƒ katvÄ• niddeso.
anÄ«ya-saddo yathÄ• ``niyyÄ• nikÄ• â€™â€™ ti. tenÄ• ha __ ``nissaá¹-Ä• â€™â€™ _ti. ku
yathÄ• sakaá¹ƒ paá¹-ipakkhato. nijjÄ«vaá¹-á¹-hena __dhÄ• tuyo_ti Ä• ha __ ``attasuÃ±Ã±as
atthato pana dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuvisesÄ• . tÄ• disassa bhikkhuno k
nÄ• ma natthÄ«ti Ä• ha __ ``vÄ«maá¹ƒsanatthaâ€™â€™ _nti. ``nekkhammanissitaá¹ƒ idÄ•
kÄ• mavitakkopi uppajjatÄ«â€™â€™ ti vÄ«maá¹ƒsantassÄ• ti attho. __pakkhandanaá¹ƒ_ n

tattha natthÄ«ti Ä• ha __ ``na pavisatÄ«â€™â€™ _ti. __pasÄ• daá¹ƒ_ nÄ• ma abhirucisanti
325/, vimuccanaá¹ƒ adhimuccananti taá¹ƒ sabbaá¹ƒ pakkhipanto vadati __ ``pasÄ• daá¹ƒ n
evaá¹ƒbhÅ«taá¹ƒ panassa cittaá¹ƒ tattha kathaá¹ƒ tiá¹-á¹-hatÄ«ti Ä• ha __ ``yathÄ• panÄ•
__ta_nti paá¹-hamajjhÄ• naá¹ƒ. __assÄ• _ti bhikkhuno. __cittaá¹ƒ pakkhandatÄ«_ti parikam
jhÄ• nacittaá¹ƒ ekaá¹-á¹-havasena ekajjhaá¹ƒ gahetvÄ• vadati. __gocare gatattÄ• _ti attan
pavattattÄ• . __ahÄ• nabhÄ• giyattÄ• _ti á¹-hitibhÄ• giyattÄ• , visesabhÄ• giyattÄ• vÄ• . __
vikkhambhanavimuttiyÄ• sammadeva vimuttaá¹ƒ. cittassa kÄ• yassa ca hananato __vighÄ
paridahanato __pariá¸·Ä• ho, _ kÄ• madaratho. __na vedayati_ anuppajjanato. nissaranti ta
_ ke nissaranti? kÄ• mÄ• . evaÃ±ca katvÄ• __kÄ• mÄ• na_nti kattari sÄ• mivacanaá¹ƒ suá
kÄ• mÄ• tato ``nissaá¹-Ä• â€™â€™ ti vuccanti, tadaggena jhÄ• nampi kÄ• mato ``nissaá¹-
labhatÄ«ti vuttaá¹ƒ __ ``kÄ• mehi nissaá¹-attÄ• â€™â€™ _ti. evaá¹ƒ vikkhambhanavasena
idÄ• ni samucchedavasena accantatova nissaraá¹‡aá¹ƒ dassetuá¹ƒ __ ``yo panÄ• â€™â€™

__sesapadesÅ«_ti sesakoá¹-á¹-hÄ• sesu. ayaá¹ƒ pana visesoti visesaá¹ƒ vadantena ``taá¹
katvÄ• â€™â€™ tiÄ• diko avisesoti vatvÄ• dutiyatatiyavÄ• resu sabbaso anÄ• maá¹-á¹-ho,
visesoti dassetuá¹ƒ __ ``accantanissaraá¹‡e cettha arahattaphalaá¹ƒ yojetabbaâ€™â€™ _n

yasmÄ• arÅ«pajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• aggamaggaá¹ƒ adhigantvÄ• arahatte á¹-
rÅ«pehi nissaá¹-aá¹ƒ nÄ• ma hoti. tassa hi phalasamÄ• pattito vuá¹-á¹-hÄ• ya \Be III 251/ v
rÅ«pÄ• bhimukhaá¹ƒ \Ne III 224/ cittaá¹ƒ pesentassa idamakkhÄ• tanti samathayÄ• nikÄ• n
cattÄ• ro vÄ• rÄ• kathitÄ• , idaá¹ƒ pana sukkhavipassakassa vasenÄ• ti Ä• ha __ ``suddha
__puna sakkÄ• yo natthÄ«ti uppanna_nti \Ee III 326/ idÄ• ni me sakkÄ• yappabandho natth
uppannaá¹ƒ.

vimuttÄ• yatanapaÃ±cakavaá¹‡á¹‡anÄ•

<322> vimuttiyÄ• vaá¹-á¹-adukkhato vimuccanassa Ä• yatanÄ• ni kÄ• raá¹‡Ä• ni __vimutt
``vimuccanakÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. __pÄ• á¸·iatthaá¹ƒ jÄ• nantassÄ• _ti ``idha sÄ«la
samÄ• dhi, idha paÃ±Ã±Ä• â€™â€™ tiÄ• dinÄ• taá¹ƒ taá¹ƒ pÄ• á¸·iatthaá¹ƒ yÄ• thÄ• vato
jÄ• nantassÄ• _ti tadatthajotanaá¹ƒ pÄ• á¸·iá¹ƒ yÄ• thÄ• vato upadhÄ• rentassa. __taruá¹‡a
mudukÄ• pÄ«ti jÄ• yati. kathaá¹ƒ jÄ• yati? yathÄ• desitadhammaá¹ƒ upadhÄ• rentassa tad
kÄ• yavacÄ«manosamÄ• cÄ• raá¹ƒ pariggaá¹‡hantassa somanassappattassa pamodalakk
__tuá¹-á¹-hÄ• kÄ• rabhÅ«tÄ• balavapÄ«tÄ«_ti purimuppannÄ• ya pÄ«tiyÄ• vasena laddhÄ
tuá¹-á¹-hÄ• kÄ• rabhÅ«tÄ• kÄ• yacittadarathapassambhanasamatthÄ• ya passaddhiyÄ• p
balappattÄ• pÄ«ti jÄ• yati. yasmÄ• nÄ• makÄ• ye passaddhe rÅ«pakÄ• yopi passaddho e
paá¹-ipassambhatiâ€™â€™ _ icceva vuttaá¹ƒ. __sukhaá¹ƒ paá¹-ilabhatÄ«_ti vakkhamÄ• na
paccayo bhavituá¹ƒ samatthaá¹ƒ cetasikaá¹ƒ nirÄ• misaá¹ƒ sukhaá¹ƒ paá¹-ilabhati vindati. `
ti ettha na yo koci samÄ• dhi adhippeto, atha kho anuttarasamÄ• dhÄ«ti dassento __ ``arah

samÄ• dhiyatÄ«â€™â€™ _ti Ä• ha. __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di tassÄ• desanÄ• ya tÄ
yathÄ• vuttasamÄ• dhipaá¹-ilÄ• bhassa kÄ• raá¹‡abhÄ• vavibhÄ• vanaá¹ƒ. tassa vimuttÄ• y
nayituá¹ƒ. __samÄ• dhiyeva samÄ• dhinimitta_nti kammaá¹-á¹-hÄ• napÄ• á¸·iÄ• ruá¸·ho sa
uppajjanakabhÄ• vanÄ• samÄ• dhissa kÄ• raá¹‡abhÄ• vato samÄ• dhinimittaá¹ƒ. tenÄ• ha
_tiÄ• di.

__vimutti_ \Ee III 327/ __vuccati arahattaá¹ƒ_ sabbaso kilesehi paá¹-ippassaddhivimuttÄ«ti
__paripÄ• centÄ«_ti sÄ• dhenti nipphÄ• denti. __aniccÄ• nupassanÄ• Ã±Ä• á¹‡e_ nissayap
__uppannasaÃ±Ã±Ä• , _ tena Ã±Ä• á¹‡ena sahagatÄ• ti attho. sesesupi \Be III 252/ eseva n
vattabbaá¹ƒ, taá¹ƒ __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- I 37, 306) vutta

paÃ±cakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkavaá¹‡á¹‡anÄ•

<323> attÄ• naá¹ƒ \Ne III 225/ adhi __ajjhattÄ• , _ __adhi_-saddo samÄ• savisaye adhikÄ•
pavattiatthaÃ±ca gahetvÄ• pavattatÄ«ti attÄ• naá¹ƒ adhikicca uddissa pavattÄ• __ajjhattÄ•
bhavÄ• ni __ajjhattikÄ• nÄ«_ti niyakajjhattesupi abbhantarÄ• ni cakkhÄ• dÄ«ni vuccanti, tÄ•
ajjhattabhÄ• vena ``ajjhattikÄ• nÄ«â€™â€™ ti vuccanti, tamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ•
``ajjhattikÄ• nÄ«â€™â€™ _ti Ä• ha. saddatthato pana ajjhattajjhattÄ• niyeva __ajjhattajjhatt
``venayikoâ€™â€™ ti (MN I 246; AN c 8.11; Vin III 8) daá¹-á¹-habbaá¹ƒ. __tato ajjhattato_ti
ajjhattajjhattato, yÄ• ni ajjhattikÄ• ni vuttÄ• ni. ajjhattikÄ• naÃ±hi paá¹-iyogÄ«ni bÄ• hirÄ• ni
ajjhattadhammÄ• naá¹ƒ viya bahiddhÄ• dhammÄ• . ``ajjhattikÄ• nÄ«â€™â€™ ti hi saparasa
vuccanti, tathÄ• rÅ«pÄ• dÄ«ni ``bÄ• hirÄ• nÄ«â€™â€™ ti. ajjhattÄ• ni pana sasantÄ• nikÄ•
aÃ±Ã±eva bahiddhÄ• ti. ``viÃ±Ã±Ä• á¹‡asamÅ«hÄ• â€™â€™ ti ettha yadipi tesaá¹ƒ viÃ±Ã±
natthi bhinnakÄ• likattÄ• , cittena pana ekajjhaá¹ƒ abhisaá¹ƒyÅ«hanavasena samÅ«hatÄ• v
``vedanÄ• kkhandhoâ€™â€™ ti. __cakkhupasÄ• danissita_nti cakkhupasÄ• daá¹ƒ nissÄ• y
uppannaá¹ƒ kusalÄ• kusalavipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡atÄ• sÄ• maÃ±Ã
__cakkhusannissito samphasso, _ na cakkhudvÄ• riko. __ime_ \Ee III 328/ __dasa sampha
dasa vipÄ• kasamphasse __á¹-hapetvÄ• . eteneva nayenÄ• _ti etena phasse vutteneva nay
taá¹‡haá¹ƒ Ä• rabbha pavattÄ• pi taá¹‡hÄ• __dhammataá¹‡hÄ• _ti veditabbÄ• .

__appaá¹-issayo_ti appaá¹-issavo, va-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• niddeso. garunÄ• kis
gÄ• ravavasena paá¹-issavanaá¹ƒ __paá¹-issavo, _ paá¹-issavabhÅ«taá¹ƒ, taá¹ƒsabhÄ• gaÃ
gÄ• ravaá¹ƒ, natthi etasmiá¹ƒ paá¹-issavoti __appaá¹-issavo, _ gÄ• ravarahito. tenÄ• ha __
_ti. yathÄ• cetiyaá¹ƒ uddissa kataá¹ƒ satthu \Be III 253/ katasadisaá¹ƒ, evaá¹ƒ cetiyassa pu
satthu purato katasadisaá¹ƒ evÄ• ti Ä• ha __ ``parinibbute panÄ• â€™â€™ _tiÄ• di. __sakk
Ä• daraá¹ƒ gÄ• ravaá¹ƒ uppÄ• detvÄ• na upasaá¹…kamati. yathÄ• sikkhÄ• ya ekadese ko

sikkhÄ• kuppati, sabbattha ca agÄ• ravaá¹ƒ kataá¹ƒ nÄ• ma hoti samudÄ• yato saá¹ƒvaras
bhedoti. evaá¹ƒ __ekabhikkhusmiá¹ƒpi ... pe ... agÄ• ravo katova hoti. _ anÄ• dariyamattena
aparipÅ«riyevÄ• ti Ä• ha __ ``apÅ«rayamÄ• nova sikkhÄ• ya agÄ• ravo nÄ• mÄ• â€™â€™
sammÄ• paá¹-ipatti. __duvidha_nti dhammÄ• misavasena duvidhaá¹ƒ.

__somanassÅ«pavicÄ• rÄ• _ti \Ne III 226/ somanassasahagatÄ• vicÄ• rÄ• adhippetÄ• , u
Ä• ha __ ``somanassasampayuttÄ• vicÄ• rÄ• â€™â€™ _ti. tathÄ• hissa abhidhamme (Dhs
upavicÄ• roâ€™â€™ ti niddeso pavatto. __somanassakÄ• raá¹‡abhÅ«ta_nti sabhÄ• vato, s
uppattiyÄ• paccayabhÅ«taá¹ƒ. kÄ• maá¹ƒ parittabhÅ«makÄ• vitakkavicÄ• rÄ• aÃ±Ã±ama
kiriyÄ• bhedato pana paá¹-hamÄ• bhinipÄ• tatÄ• ya vitakkassa byÄ• pÄ• ro sÄ• tisayo. tato
sandhÄ• ya ``vitakketvÄ• â€™â€™ ti pubbakÄ• lakiriyÄ• vasena vatvÄ• __ ``vicÄ• rena pa
vuttaá¹ƒ. laddhapubbÄ• sevanassa vicÄ• rassa byÄ• pÄ• ro paÃ±Ã±Ä• viya hoti. tathÄ• hi
paá¹-ipakkhoâ€™â€™ ti peá¹-ake vuttaá¹ƒ. __ ``diá¹-á¹-hisÄ• maÃ±Ã±agatoâ€™â€™ _ti et
puggalo diá¹-á¹-hisÄ• maÃ±Ã±aá¹ƒ gato vutto, sÄ• paá¹-hamamaggasammÄ• diá¹-á¹-hi kos
__ ``kosambakasutte paá¹-hamamaggo kathitoâ€™â€™ _ti. __idhÄ• _ti imasmiá¹ƒ sutte. ca
sammÄ• diá¹-á¹-hi diá¹-á¹-higgahaá¹‡ena gahitÄ• ti Ä• ha __ ``cattÄ• ropi maggÄ• kathitÄ•

vivÄ• damÅ«lachakkavaá¹‡á¹‡anÄ•

<325> __kodhano_ti kujjhanasÄ«lo. yasmÄ• so appahÄ«nakodhatÄ• ya vigatakodhano nÄ
``kodhena samannÄ• gatoâ€™â€™ _ti Ä• ha. upanÄ• ho etassa atthi, upanayhanasÄ«loti v
nÄ• ma uppajjamÄ• no yebhuyyena paá¹-hamaá¹ƒ dvinnaá¹ƒ vasena uppajjatÄ«ti \Be III 254
bhikkhÅ«naá¹ƒ vivÄ• doâ€™â€™ _ti. so pana yathÄ• bahÅ«naá¹ƒ anatthÄ• vaho hoti, taá¹
__ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha. __abbhantaraparisÄ• yÄ• _ti parisabbhantare.

paraguá¹‡amakkhanÄ• ya pavattopi attano kÄ• rakaá¹ƒ gÅ«thena paharantaá¹ƒ gÅ«tho viy
makkhetÄ«ti __makkho, _ so etassa atthÄ«ti __makkhÄ«. _ palÄ• satÄ«ti palÄ• so, parassa
viya apanetÄ«ti attho, so etassa atthÄ«ti __palÄ• sÄ«. _ palÄ• sÄ« puggalo hi dutiyassa dhu
samaá¹ƒ pasÄ• retvÄ• tiá¹-á¹-hati. tenÄ• ha __ ``yugaggÄ• halakkhaá¹‡ena palÄ• sena sam
``issukÄ«â€™â€™ _tiÄ• dÄ«naá¹ƒ padÄ• namattho heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±e
micchÄ• diá¹-á¹-hiyÄ• vasenettha micchÄ• diá¹-á¹-hi \Ee III 330/ veditabbÄ• ti Ä• ha __ ``na
ahetukavÄ• dÄ« akiriyavÄ• dÄ«â€™â€™ _ti.

nissaraá¹‡iyachakkavaá¹‡á¹‡anÄ•

<326> __hÄ• petvÄ• _ti \Ne III 227/ kusalacittaá¹ƒ parihÄ• petvÄ• pavattitumeva appadÄ•
byÄ• karaá¹‡aá¹ƒ byÄ• karoti_ ``mettÄ• hi kho me cetovimutti bhÄ• vitÄ• â€™â€™ tiÄ• din
avijjamÄ• naá¹ƒ guá¹‡abyÄ• hÄ• raá¹ƒ byÄ• harati. cetovimutti-saddaá¹ƒ apekkhitvÄ• __ ``

vuttaá¹ƒ. __puna byÄ• pÄ• do natthÄ«_ti idÄ• ni mama byÄ• pÄ• do nÄ• ma natthi sabbasc

``animittÄ• â€™â€™ ti vatvÄ• yesaá¹ƒ nimittÄ• naá¹ƒ abhÄ• vena arahattaphalasamÄ• pa
dassetuá¹ƒ __ ``sÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha rÄ• gassa nimittaá¹ƒ, rÄ• go eva
__rÄ• ganimittaá¹ƒ. Ä• di_-saddena dosanimittÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.
rÅ«pavedanÄ• disaá¹…khÄ• ranimittaá¹ƒ __rÅ«panimittÄ• di. _ tesaÃ±Ã±eva niccÄ• divase
__niccanimittÄ• di. _ tayidaá¹ƒ nimittaá¹ƒ yasmÄ• sabbena sabbaá¹ƒ arahattaphale natthi,
``sÄ• hi ... pe ... animittÄ• ti vuttÄ• â€™â€™ _ti. __nimittaá¹ƒ anusaratÄ«_ti taá¹ƒ nimittaá¹
Ä• rabbha pavattati.

__asmimÄ• no_ti ``asmÄ«â€™â€™ ti pavatto attavisayo mÄ• no. __ayaá¹ƒ nÄ• ma ahaá¹ƒ
vedanÄ• dÄ«su vÄ• aÃ±Ã±ataralakkhaá¹‡o ayaá¹ƒ nÄ• ma attÄ• \Be III 255/ ahaá¹ƒ asmi.
samugghÄ• á¹-Ä«yati etenÄ• ti __asmimÄ• nasamugghÄ• to, _ arahattamaggo. __puna asm
anuppattidhammatÄ• pÄ• danaá¹ƒ kittento samugghÄ• tattameva vibhÄ• veti.

anuttariyÄ• dichakkavaá¹‡á¹‡anÄ•

<327> natthi etesaá¹ƒ uttarÄ• ni visiá¹-á¹-hÄ• nÄ«ti __anuttarÄ• ni, _ anuttarÄ• ni eva __ar
anantameva Ä• nantariyanti Ä• ha __ ``anuttariyÄ• nÄ«ti anuttarÄ• nÄ«â€™â€™ _ti. __das
anuttaraphalavisesÄ• vahattÄ• . esa nayo sesesupi. __sattavidhaariyadhanalÄ• bho_ti
sattavidhasaddhÄ• dilokuttaradhanalÄ• bho. __sikkhattayapÅ«raá¹‡a_nti \Ee III 331/ adhisÄ
tissannaá¹ƒ sikkhÄ• naá¹ƒ paripÅ«raá¹‡aá¹ƒ. tattha paripÅ«raá¹‡aá¹ƒ nippariyÄ• yato asekh
veditabbaá¹ƒ. kalyÄ• á¹‡aputhujjanato paá¹-á¹-hÄ• ya hi satta sekkhÄ• tisso sikkhÄ• pÅ«re
paripuá¹‡á¹‡asikkhoti. iti imÄ• ni anuttariyÄ• ni lokiyalokuttarÄ• ni kathitÄ• ni.

__anussatiyo_ \Ne III 228/ __eva_ diá¹-á¹-hadhammikasamparÄ• yikÄ• dihitasukhÄ• naá¹ƒ
á¹-hÄ• nÄ• nÄ«ti __anussatiá¹-á¹-hÄ• nÄ• ni. evaá¹ƒ anussarato_ti yathÄ• buddhÄ• nussat
á¹-hÄ• naá¹ƒ hoti, evaá¹ƒ ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• (DN I 157, 255) buddhag
__upacÄ• rakammaá¹-á¹-hÄ• na_nti paccakkhato upacÄ• rajjhÄ• nÄ• vahaá¹ƒ kammaá¹-á¹-
yÄ• va arahattÄ• lokiyalokuttaravisesÄ• vahaá¹ƒ.

satatavihÄ• rachakkavaá¹‡á¹‡anÄ•

<328> __niccavihÄ• rÄ• _ti sabbadÄ• pavattanakavihÄ• rÄ• . á¹-hapetvÄ• hi samÄ• pattiv
khÄ«á¹‡Ä• savÄ• iminÄ• va chaá¸·aá¹…gupekkhÄ• vihÄ• rena sabbakÄ• laá¹ƒ viharanti. _
nissayavohÄ• rena vuttaá¹ƒ. sasambhÄ• rakathÄ• hesÄ• yathÄ• ``dhanunÄ• vijjhatÄ«â€™
nissitassa gahaá¹‡aá¹ƒ daá¹-á¹-habbanti Ä• ha __ ``cakkhuviÃ±Ã±Ä• á¹‡ena disvÄ• â€™â€™
arajjanto_ti iá¹-á¹-he Ä• rammaá¹‡e rÄ• gaá¹ƒ anuppÄ• dento maggena samucchinnattÄ• .

gehasitapemavasenapi. __na dummano_ pasÄ• daÃ±Ã±athattavasenapi. __asamapekkhan
majjhattepi Ä• rammaá¹‡e na samaá¹ƒ \Be III 256/ na sammÄ• ayoniso gahaá¹‡e. yo akhÄ
uppajjati, taá¹ƒ __anuppÄ• dento_ maggeneva tassa samugghÄ• á¹-itattÄ• . Ã±Ä• á¹‡upekk
viharati majjhatto. _ ayaÃ±cassa paá¹-ipattivepullappattiyÄ• \Ee III 332/, paÃ±Ã±Ä• vepulla
__ ``satiyÄ• â€™â€™ _tiÄ• di. __chaá¸·aá¹…gupekkhÄ• _ti chasu dvÄ• resu pavattÄ• satis
chÄ• vayavÄ• upekkhÄ• . __Ã±Ä• á¹‡asampayuttacittÄ• ni labbhanti_ tehi vinÄ• sampajÄ•
__mahÄ• cittÄ• nÄ«_ti aá¹-á¹-hapi mahÄ• kiriyacittÄ• ni __labbhanti. satatavihÄ• rÄ• _ti
Ã±Ä• á¹‡uppattipaccayarahitakÄ• lepi pavattibhedanato. __dasa cittÄ• nÄ«_ti aá¹-á¹-ha ma
hasituppÄ• davoá¹-á¹-habbanacittehi saddhiá¹ƒ dasa cittÄ• ni __labbhanti. _ arajjanÄ• duss
tesampi sÄ• dhÄ• raá¹‡Ä• ti. ``upekkhako viharatÄ«â€™â€™ ti vacanato chaá¸·aá¹…gupek
imesaá¹ƒ satatavihÄ• rÄ• naá¹ƒ ``somanassaá¹ƒ kathaá¹ƒ labbhatÄ«â€™â€™ ti codetvÄ•
labbhatÄ«â€™â€™ _ti sayameva pariharatÄ«ti. kiÃ±cÄ• pi khÄ«á¹‡Ä• savo iá¹-á¹-hÄ• niá¹-
majjhatte viya bahulaá¹ƒ upekkhako viharati attano parisuddhapakatibhÄ• vÄ• vijahanato, k
cetobhisaá¹…khÄ• rÄ• bhÄ• ve yaá¹ƒ taá¹ƒ sabhÄ• vato iá¹-á¹-haá¹ƒ Ä• rammaá¹‡aá¹ƒ, tat
yÄ• thÄ• vasabhÄ• vaggahaá¹‡avasenapi arahato cittaá¹ƒ somanassasahagataá¹ƒ hutvÄ•
pubbÄ• sevanavasena. tenÄ• ha ``Ä• sevanato labbhatÄ«â€™â€™ ti.

abhijÄ• tichakkavaá¹‡á¹‡anÄ•

<329> ``abhijÄ• tiyoâ€™â€™ ti \Ne III 229/ ettha __abhi_-saddo upasaggamattaá¹ƒ, na att
__ ``jÄ• tiyoâ€™â€™ _ti. __abhijÄ• yatÄ«_ti etthÄ• pi eseva nayo. __jÄ• yatÄ«_ti ca antoga
uppÄ• detÄ«ti attho. jÄ• tiyÄ• , taá¹ƒnibbattakakammÄ• naÃ±ca kaá¹‡hasukkapariyÄ• yatÄ•
heá¹-á¹-hÄ• vuttameva. paá¹-ippassambhanavasena kilesÄ• naá¹ƒ nibbÄ• panato __nibbÄ•
bhaveyya_ yathÄ• taá¹ƒ dasavidhaá¹ƒ dussÄ«lyakammaá¹ƒ. __sace sukkaá¹ƒ_ bhaveyya
dÄ• nasÄ«lÄ• dikusalakammaá¹ƒ. __dvinnampi_ kaá¹‡hasukkavipÄ• kÄ• naá¹ƒ. __arahatta
``abhijÄ• yatÄ«â€™â€™ ti vacanato. taá¹ƒ kilesanibbÄ• nante jÄ• tattÄ• __nibbÄ• naá¹ƒ_
III 333/ khayante jÄ• tattÄ• rÄ• gakkhayo dosakkhayo mohakkhayoti.

nibbedhabhÄ• giyachakkavaá¹‡á¹‡anÄ•

__nibbedho_ \Be III 257/ __vuccati nibbÄ• naá¹ƒ_ maggaÃ±Ä• á¹‡ena nibbijjhitabbaá¹-á¹-h
paá¹-ivijjhitabbaá¹-á¹-henÄ• ti attho. __nirodhÄ• nupassanÄ• Ã±Ä• á¹‡e_ti nirodhÄ• nupass
nissayapaccayabhÅ«te uppannÄ• __saÃ±Ã±Ä• , _ tena sahagatÄ• ti attho.

chakkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattakavaá¹‡á¹‡anÄ•

<330> __sampattipaá¹-ilÄ• bhaá¹-á¹-henÄ• _ti sÄ«lasampattiÄ• dÄ«naá¹ƒ sammÄ• sambo
sampattÄ«naá¹ƒ paá¹-ilÄ• bhÄ• panaá¹-á¹-hena, sampattÄ«naá¹ƒ vÄ• paá¹-ilÄ• bho __sam
kÄ• raá¹‡aá¹ƒ sampattipaá¹-ilÄ• bhaá¹-á¹-ho, tena __sampattipaá¹-ilÄ• bhaá¹-á¹-hena. _ ten
paá¹-ilÄ• bhakÄ• raá¹‡atoâ€™â€™ ti. __saddhÄ• va_ ubhayahitatthikehi dhanÄ• yitabbaá¹-
__saddhÄ• dhanaá¹ƒ. etthÄ• _ti etesu dhanesu. __sabbaseá¹-á¹-haá¹ƒ_ sabbesaá¹ƒ paá¹-il
tesaÃ±ca saá¹ƒkilesavisodhanena mahÄ• jutikamahÄ• vipphÄ• rabhÄ• vÄ• pÄ• danato. ten
_tiÄ• di. tattha __paÃ±Ã±Ä• ya á¹-hatvÄ• _ti kammassakatÄ• paÃ±Ã±Ä• ya patiá¹-á¹-hÄ• ya
230/ __pÅ«retvÄ• saggÅ«pagÄ• honti. _ tattha ceva pÄ• ramitÄ• paÃ±Ã±Ä• ya ca á¹-hatv
__sÄ• vakapÄ• ramiÃ±Ä• á¹‡Ä• dÄ«ni paá¹-ivijjhanti. _

samÄ• dhiá¹ƒ parikkharonti abhisaá¹…kharontÄ«ti __samÄ• dhiparikkhÄ• rÄ• , _ samÄ• dh
sammÄ• diá¹-á¹-hiÄ• dayo. idha pana sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tÄ• adhippetÄ• ti Ä• ha
_ti.

__asataá¹ƒ_ asÄ• dhÅ«naá¹ƒ __dhammÄ• _ tesaá¹ƒ asÄ• dhubhÄ• vasÄ• dhanato. __asa
tenÄ• ha __ ``lÄ• makÄ• â€™â€™ _ti. ``vipassakasseva kathitÄ• â€™â€™ ti vatvÄ• tassa
dassetuá¹ƒ __ ``tesupÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. catunnampi hi saccÄ• naá¹ƒ visesena c
sÄ• tisayaá¹ƒ ``vipassanÄ• â€™â€™ ti vattabbÄ• , taá¹ƒsamaá¹…gÄ« ca ariyo vipassanako

__sappurisÄ• naá¹ƒ dhammÄ• _ti sappurisÄ• naá¹ƒyeva dhammÄ• , na asappurisÄ• naá¹ƒ
eva hi dhammaÃ±Ã±uÄ• dibhÄ• vo \Ee III 334/, na pÄ• á¸·idhammapaá¹-hanÄ• dimattena. _
suttageyyÄ• dibhÄ• sitassa ceva tadaÃ±Ã±assa ca attatthaparatthabodhakassa padassa. at
__atthaá¹ƒ jÄ• nÄ• tÄ«ti atthaÃ±Ã±Å« \Be III 258/. attÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti yÄ• thÄ• vato
pamÄ• á¹‡ajÄ• nanavasena attÄ• naá¹ƒ jÄ• nÄ• ti. paá¹-iggahaá¹‡aparibhogamattaÃ±Ã±ut
pariyesanavissajjanamattaÃ±Ã±utÄ• pi bodhitÄ• hontÄ«ti __ ``paá¹-iggahaá¹‡aparibhogesu
evaÃ±hi tÄ• anavajjÄ• hontÄ«ti. __yogassa adhigamÄ• yÄ• _ti bhÄ• vanÄ• ya anuyuÃ±jan
atikhuddakaá¹ƒ atikkhapaÃ±Ã±assa tÄ• vatÄ• kÄ• lena tÄ«retuá¹ƒ asakkuá¹‡eyyattÄ• . __a
khattiyaparisÄ• dikaá¹ƒ aá¹-á¹-havidhaá¹ƒ parisaá¹ƒ. bhikkhuparisÄ• dikaá¹ƒ catubbidhaá¹ƒ
manussaparisaá¹ƒyeva puna catubbidhaá¹ƒ gahetvÄ• aá¹-á¹-havidhaá¹ƒ vadanti apare. ``in
akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, tasmÄ• sevital
asevitabboâ€™â€™ ti evaá¹ƒ __sevitabbÄ• sevitabbaá¹ƒ puggalaá¹ƒ jÄ• nÄ• tÄ«ti puggala
puggalÄ• nampi bodhanaá¹ƒ ukkaá¹-á¹-haá¹ƒ, nihÄ«naá¹ƒ vÄ• __jÄ• nÄ• ti_ nÄ• ma.

<331> __ ``niddasavatthÅ«nÄ«â€™â€™ _ti. ``Ä• di-saddalopenÄ• yaá¹ƒ niddesoâ€™â€™
``niddasÄ• divatthÅ«nÄ«â€™â€™ _ti. natthi dÄ• ni imassa dasÄ• ti niddaso. __paÃ±ho_ti Ã
__puna dasavasso na hotÄ«_ti tesaá¹ƒ matimattanti dassetuá¹ƒ __ ``so kirÄ• â€™â€™ _ti k
``niddasoâ€™â€™ ti cetaá¹ƒ desanÄ• mattaá¹ƒ, tassa nibbÄ«sÄ• dibhÄ• vassa viya ninnav
icchitattÄ• ti \Ne III 231/ dassetuá¹ƒ __ ``na kevalaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __gÄ•

piá¹‡á¸• Ä• ya vicaranto.

__na idaá¹ƒ titthiyÄ• naá¹ƒ adhivacanaá¹ƒ_ tesu tannimittassa abhÄ• vÄ• . sÄ• sanepi sek
adhivacanaá¹ƒ, kimaá¹…gaá¹ƒ pana puthujjanassa. yassa panetaá¹ƒ adhivacanaá¹ƒ, yena
dassetuá¹ƒ \Ee III 335/ __ ``khÄ«á¹‡Ä• savassetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. appaá¹-isand
paccakkhato kÄ• raá¹‡aá¹ƒ. paramparÄ• ya itarÄ• ni, yÄ• ni pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni.

sikkhÄ• ya sammadeva Ä• dÄ• naá¹ƒ __sikkhÄ• samÄ• dÄ• naá¹ƒ, _ taá¹ƒ panassÄ• pÄ•
``sikkhattayapÅ«raá¹‡eâ€™â€™ _ti. sikkhÄ• ya vÄ• sammadeva Ä• dito paá¹-á¹-hÄ• ya ra
__sikkhÄ• samÄ• dÄ• naá¹ƒ, _ taÃ±ca atthato pÅ«raá¹‡e paricchinnaá¹ƒ arakkhaá¹‡e sabb
rakkhaá¹‡e ca paripÅ«raá¹‡ato. __bahalacchando_ti daá¸·hacchando. __Ä• yati_nti anantar
adhippeto \Be III 259/, na anÄ• gatabhavoti Ä• ha __ ``anÄ• gate punadivasÄ• dÄ«supÄ«â€
paripÅ«rentassa tattha niviá¹-á¹-haatthitÄ• __avigatapematÄ• , _ tebhÅ«makadhammÄ• na
sammadeva nijjhÄ• naá¹ƒ __dhammanisÄ• manÄ• _ti Ä• ha __ ``vipassanÄ• yetaá¹ƒ adhiv
__taá¹‡hÄ• vinayane_ti virÄ• gÄ• nupassanÄ• divipassanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vasiddhe
__ekÄ«bhÄ• ve_ti gaá¹‡asaá¹…gaá¹‡ikÄ• kilesasaá¹…gaá¹‡ikÄ• vigamasiddhe vivekabhÄ•
sammappadhÄ• navÄ«riyassa paggaá¹‡hane, taá¹ƒ pana sabbaso vÄ«riyassa paribrÅ«han
``kÄ• yikacetasikassa vÄ«riyassa pÅ«raá¹‡eâ€™â€™ _ti. __satiyaÃ±ceva nepakkabhÄ• ve
sampajÄ• nakÄ• ritÄ• ya ca. satisampajaÃ±Ã±abaleneva vÄ«riyÄ• rambho ijjhati. __diá¹-á¹-
sammÄ• diá¹-á¹-hiyÄ• paá¹-ivijjhane. tenÄ• ha __ ``maggadassaneâ€™â€™ _ti. saccasam
maggasammÄ• diá¹-á¹-hi siddhÄ• eva hoti.

__asubhÄ• nupassanÄ• Ã±Ä• á¹‡e_ti dasavidhassa, ekÄ• dasavidhassÄ• pi vÄ• asubhas
pavattaÃ±Ä• á¹‡e. idaÃ±hi dukkhÄ• nupassanÄ• ya \Ee III 336/ paricayaÃ±Ä• á¹‡aá¹ƒ.
__Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡e_ti saá¹…khÄ• rÄ• naá¹ƒ aniccadukkhavipariá¹‡Ä•
anupassanÄ• vasena pavattaÃ±Ä• á¹‡e. __appahÄ«naá¹-á¹-henÄ• _ti maggena asamucchi
santÄ• ne anu anu sayanti. kÄ• raá¹‡alÄ• bhe hi sati uppannÄ• rahÄ• kilesÄ• santÄ• ne a
tasmÄ• te tadavatthÄ• ``anusayÄ• â€™â€™ ti vuccanti. __thÄ• magato_ti thÄ• mappatto.
asÄ• dhÄ• raá¹‡o kÄ• marÄ• gÄ• dÄ«nameva Ä• veá¹‡iko sabhÄ• vo daá¹-á¹-habbo. tathÄ•
``thÄ• magatÄ• nusayaá¹ƒ pajahatÄ«â€™â€™ ti. kÄ• marÄ• go eva anusayo __kÄ• marÄ•
``kÄ• marÄ• gassa \Ne III 232/ anusayo kÄ• marÄ• gÄ• nusayoâ€™â€™ ti vadanti, taá¹ƒ te
kÄ• marÄ• gavinimutto kÄ• marÄ• gÄ• nusayo nÄ• ma koci atthi. yadi ``tassa bÄ«jaâ€™â€™
tabbinimuttaá¹ƒ paramatthato na upalabbhatevÄ• ti. eseva nayo sesesupi.

adhikaraá¹‡asamathasattakavaá¹‡á¹‡anÄ•

adhikarÄ«yanti etthÄ• ti __adhikaraá¹‡Ä• ni. _ ke adhikarÄ«yanti? samathÄ• . kathaá¹ƒ adh
samanavasena, tasmÄ• te tesaá¹ƒ samanavasena pavattantÄ«ti Ä• ha \Be III 260/ __ ``adh

samentÄ«â€™â€™ _tiÄ• di. __uppannÄ• naá¹ƒ uppannÄ• na_nti uá¹-á¹-hitÄ• naá¹ƒ uá¹-á¹-
samanatthaá¹ƒ.

__ ``aá¹-á¹-hÄ• rasahi vatthÅ«hÄ«â€™â€™ _ti lakkhaá¹‡avacanametaá¹ƒ yathÄ• ``yadi m
dÄ• tabbamidamosadhaâ€™â€™ nti, tasmÄ• tesu aÃ±Ã±ataraÃ±Ã±atarena vivadantÄ• ``
vivadantÄ«â€™â€™ ti vuccanti. __upavadanÄ• _ti akkoso. __codanÄ• _ti anuyogo.

adhikaraá¹‡assa sammukhÄ• va vinayanato __sammukhÄ• vinayo_ \Ee III 337/. sannipatit
dhammavÄ• dÄ«naá¹ƒ yebhuyyatÄ• ya yebhuyyasikakammassa karaá¹‡aá¹ƒ __yebhuyyas
catubbidhÄ• sammukhatÄ• __sammukhÄ• vinayo nÄ• ma. _

__saá¹…ghasÄ• maggivasena sammukhÄ«bhÄ• vo, _ na yathÄ• tathÄ• kÄ• rakapuggalÄ
__bhÅ«tatÄ• _ti tacchatÄ• . saccapariyÄ• yo hi idha __dhamma_-saddo ``dhammavÄ• dÄ«
viya. vineti etenÄ• ti __vinayo, _ tassa tassa adhikaraá¹‡assa vÅ«pasamanÄ• ya bhagavat
vinayassa sammukhatÄ• __vinayasammukhatÄ• . _ tenÄ• ha __ ``yathÄ• taá¹ƒ ... pe ... sa
__yenÄ• _ti yena puggalena. vivÄ• davatthusaá¹…khÄ• te atthe paccatthikÄ• __atthapacc
saá¹…ghasammukhatÄ• parihÄ• yati_ sammatapuggaleheva vÅ«pasamanato.

__na_nti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. ``na chandÄ• gatiá¹ƒ gacchatÄ«â€™â€™ tiÄ• dinÄ• v
__paÃ±caá¹…gasamannÄ• gataá¹ƒ. guá¸·hakÄ• _dÄ«su alajjussannÄ• ya parisÄ• ya guá¸·
lajjussannÄ• ya vivaá¹-ako, bÄ• lussannÄ• ya sakaá¹‡á¹‡ajappako. yassÄ• kiriyÄ• ya dhan
__yebhuyyasikÄ• _ti Ä• ha __ ``dhammavÄ• dÄ«naá¹ƒ yebhuyyatÄ• yÄ• â€™â€™ _tiÄ• di.

__ ``catÅ«hi_ \Ne III 233/ __samathehi sammatÄ«â€™â€™ _ti idaá¹ƒ sabbasaá¹…gÄ• hik
pana dvÄ«hi dvÄ«hi eva vÅ«pasamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __evaá¹ƒ vinicchita_nti sace
khamÄ• petvÄ• , atha atthi, Ä• pattiá¹ƒ dassetvÄ• ropanavasena vinicchitaá¹ƒ. paá¹-ikamm
Ä• pattÄ• dhikaraá¹‡asamathe parato Ä• gamissati.

na samaá¹‡asÄ• ruppaá¹ƒ __assÄ• maá¹‡akaá¹ƒ, _ samaá¹‡ehi akattabbaá¹ƒ, tasmiá¹ƒ. _
sati.

__paá¹-icarato_ti \Be III 261/ paá¹-icchÄ• dentassa. pÄ• pussannatÄ• ya __pÄ• piyo, _ pug
kattabbakammaá¹ƒ __tassa pÄ• piyasikaá¹ƒ. sammukhÄ• vinayeneva vÅ«pasamo natthi_ p
khantiyÄ• vÄ• vinÄ• avÅ«pasamanato.

__etthÄ• _ti \Ee III 338/ Ä• pattidesanÄ• ya. paá¹-iÃ±Ã±Ä• te Ä• pannabhÄ• vÄ• dike karaá
saá¹ƒvareyyÄ• sÄ«â€™â€™ ti, parivÄ• sadÄ• nÄ• divasena ca pavattaá¹ƒ vacÄ«kammaá¹

__yathÄ• nurÅ«pa_nti ``dvÄ«hi samathehi catÅ«hi tÄ«hi ekenÄ• â€™â€™ ti evaá¹ƒ vuttana
__etthÄ• _ti imasmiá¹ƒ sutte, imasmiá¹ƒ vÄ• samathavicÄ• re. __vinicchayanayo_ti vinicch
tenÄ• ha __ ``vitthÄ• ro panÄ• â€™â€™ _tiÄ• di. __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ vinayaá
184-187) __vutto, _ tasmÄ• vuttanayeneva veditabboti adhippÄ• yo.

sattakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca dutiyabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• .

aá¹-á¹-hakavaá¹‡á¹‡anÄ•

<333> __ayÄ• thÄ• vÄ• _ti na yÄ• thÄ• vÄ• . aniyyÄ• nikatÄ• ya __micchÄ• sabhÄ• vÄ• . _
__yÄ• thÄ• vÄ• . _ niyyÄ• nikatÄ• ya __sammÄ• sabhÄ• vÄ• _ aviparÄ«tavuttikÄ• .

<334> kucchitaá¹ƒ \Ne III 234/ sÄ«datÄ«ti __kusÄ«to_ da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . y
puggalo ``kusÄ«toâ€™â€™ ti vuccati, so kusÄ«tabhÄ• vo idha __kusÄ«ta_-saddena vutto.
saddaá¹ƒ bhÄ• vattho viÃ±Ã±Ä• yati yathÄ• ``paá¹-assa sukkaâ€™â€™ nti, tasmÄ• kusÄ«
tenÄ• ha __ ``kosajjakÄ• raá¹‡Ä• nÄ«ti atthoâ€™â€™ _ti. __kammaá¹ƒ_ nÄ• ma samaá¹‡a
``cÄ«varavicÄ• raá¹‡Ä• dÄ«â€™â€™ _ti. __vÄ«riya_nti padhÄ• navÄ«riyaá¹ƒ, taá¹ƒ pana c
``kÄ• yikaâ€™â€™ ntipi vattabbataá¹ƒ labhatÄ«ti Ä• ha __ ``duvidhampÄ«â€™â€™ _ti. __p
pÄ• puá¹‡anatthaá¹ƒ. __osÄ«dana_nti bhÄ• vanÄ• nuyoge saá¹…koco. mÄ• sehi Ä• citaá¹ƒ
__mÄ• sÄ• citaá¹ƒ, _ taá¹ƒ __maÃ±Ã±e. _ yasmÄ• \Be III 262/ mÄ• sÄ• tintÄ• visesena ga
``yathÄ• tintamÄ• soâ€™â€™ _tiÄ• di vuttaá¹ƒ. __vuá¹-á¹-hito hoti_ gilÄ• nabhÄ• vÄ• ti ad

<335> __tesa_nti \Ee III 339/ Ä• rambhavatthÅ«naá¹ƒ. __iminÄ• va nayenÄ• _ti iminÄ• ku
nayena. ``duvidhampi vÄ«riyaá¹ƒ Ä• rabhatÄ«â€™â€™ tiÄ• dinÄ• , __ ``idaá¹ƒ paá¹-hama_
vÄ«riyaá¹ƒ Ä• rabhÄ• mÄ«ti evaá¹ƒ bhÄ• vanÄ• ya abbhussahanaá¹ƒ paá¹-hamaá¹ƒ Ä• ran
__attho veditabbo. _ yathÄ• tathÄ• paá¹-hamaá¹ƒ pavattaá¹ƒ abbhussahanaÃ±hi upari vÄ«
kÄ• raá¹‡aá¹ƒ hoti. anurÅ«papaccavekkhaá¹‡Ä• sahitÄ• ni hi abbhussahanÄ• ni, tammÅ«la
aá¹-á¹-ha Ä• rambhavatthÅ«ni veditabbÄ• ni.

<336> __Ä• sajjÄ• _ti yassa deti, tassa Ä• modanahetu tena samÄ• gamanimittaá¹ƒ. tenÄ•
dÄ• nakÄ• raá¹‡aá¹ƒ nÄ• mÄ• â€™â€™ _ti. __bhayÄ• _ti bhayahetu. nanu bhayaá¹ƒ nÄ• n
cetanÄ• ya avisuddhikaraá¹ƒ, taá¹ƒ kasmÄ• idha gahitanti? na idaá¹ƒ tÄ• disaá¹ƒ corabhay
vuttanti dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __adÄ• si me_ti yaá¹ƒ pubbe ka
cintetvÄ• dÄ«yati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. __dassati me_ti paccupakÄ• rÄ• sÄ«sÄ• ya
sandhÄ• ya vadati. __sÄ• hu dÄ• na_nti ``dÄ• naá¹ƒ nÄ• metaá¹ƒ paá¹‡á¸• itapaÃ±Ã±attaâ
á¹-hatvÄ• deti. __alaá¹…kÄ• rattha_nti upasobhanatthaá¹ƒ. __parivÄ• rattha_nti parikkhÄ•

datvÄ• taá¹ƒ paccavekkhantassa pÄ• mojjapÄ«tisomanassÄ• dayo uppajjanti, lobhadosais
bhavanti. idÄ• ni dÄ• naá¹ƒ anukÅ«ladhammaparibrÅ«hanena, paccanÄ«kadhammavidÅ«r
bhÄ• vanÄ• cittassa upasobhanÄ• ya ca parikkhÄ• rÄ• ya ca hotÄ«ti ``alaá¹…kÄ• ratthaá¹ƒ
detÄ«â€™â€™ ti vuttaá¹ƒ. tenÄ• ha __ ``dÄ• naÃ±hi cittaá¹ƒ mudukaá¹ƒ karotÄ«â€™â€™
laddhÄ• dÄ• yake ``iminÄ• mayhaá¹ƒ saá¹…gaho katoâ€™â€™ ti, dÄ• tÄ• pi laddhari. ten
cittaá¹ƒ mudukaá¹ƒ karotÄ«â€™â€™ _ti.

__adantadamana_nti \Ne III 235/ \Ee III 340/ adantÄ• anassavÄ• pissa dÄ• nena dantÄ•
vattanti. __adÄ• naá¹ƒ dantadÅ«saka_nti adÄ• naá¹ƒ pana pubbe dantÄ• naá¹ƒ assavÄ• na
cittaá¹ƒ dÅ«seti. __unnamanti_ dÄ• yakÄ• , piyaá¹ƒvadÄ• ca paresaá¹ƒ garucittÄ«kÄ• raá¹
263/. __namanti_ paá¹-iggÄ• hakÄ• __dÄ• nena, piyavÄ• cÄ• ya_ laddhasaá¹…gahÄ• saá

__cittÄ• laá¹…kÄ• radÄ• nameva uttamaá¹ƒ_ anupakkiliá¹-á¹-hatÄ• ya, suparisuddhatÄ• ya
ca.

<337> __dÄ• napaccayÄ• _ti dÄ• nakÄ• raá¹‡Ä• , dÄ• namayapuÃ±Ã±assa katattÄ• upac
manussesu, devesu ca nibbattiyo. __á¹-hapetÄ«_ti ekavÄ• rameva anuppajjitvÄ• yathÄ• u
pavattati, evaá¹ƒ á¹-hapeti. tadeva casa __adhiá¹-á¹-hÄ• na_nti Ä• ha __ ``tasseva vevacan
__vaá¸• á¸• hetÄ«_ti brÅ«heti, na hÄ• peti. __vimutta_nti adhimuttaá¹ƒ, ninnaá¹ƒ poá¹‡aá¹ƒ
__vimutta_nti vÄ• visiá¹-á¹-haá¹ƒ. nippariyÄ• yato __uttari_ nÄ• ma paá¹‡Ä«taá¹ƒ majjhepi
hÄ«namajjhimavibhÄ• gassa labbhanatoti vuttaá¹ƒ __ ``uttari abhÄ• vitanti tato upari magga
abhÄ• vitaâ€™â€™ _nti. __saá¹ƒvattati_ tathÄ• paá¹‡ihitaá¹ƒ dÄ• namayacittaá¹ƒ. yaá¹ƒ p
khoâ€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ tatrÅ«papattiyÄ• vibandhakÄ• radussÄ«lyÄ• bhÄ• vada
daá¹-á¹-habbaá¹ƒ, na dÄ• namayassa puÃ±Ã±assa kevalassa taá¹ƒsaá¹ƒvattanatÄ• dassan

__samucchinnarÄ• gassÄ• _ti samucchinnakÄ• marÄ• gassa. tassa hi siyÄ• brahmaloke u
samucchinnabhavarÄ• gassa. __vÄ«tarÄ• ga_ggahaá¹‡ena cettha kÄ• mesu vÄ«tarÄ• gatÄ
brahmalokÅ«papatti siyÄ• . tenÄ• ha __ ``dÄ• namattenevÄ• â€™â€™ _tiÄ• di. yadi evaá¹ƒ
atthiyanti Ä• ha \Ee III 341/ __ ``dÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. __dÄ• nena muducitto_
verÄ«puggalepi attano dÄ• nasampaá¹-icchanena mudubhÅ«tacitto.

parisÄ«dati parito ito cito ca samÄ• gacchatÄ«ti __parisÄ• , _ samÅ«ho.

__lokassa dhammÄ• _ti sattalokassa avassambhÄ• vÄ« dhammÄ• . tenÄ• ha __ ``etehi mu
_tiÄ• di. yasmÄ• te lokadhammÄ• aparÄ• paraá¹ƒ kadÄ• ci lokaá¹ƒ anupatanti, kadÄ• ci te
atthaá¹ƒ dassento ``aá¹-á¹-himeâ€™â€™ ti suttapadaá¹ƒ (AN c 8.6) Ä• hari. ghÄ• sacchÄ•
__lÄ• bho, _ tÄ• ni eva vÄ• laddhabbato __lÄ• bho. _ tadabhÄ• vo __alÄ• bho. lÄ• bha_gg
III 264/ cettha tabbisayo anurodho gahito, __alÄ• bha_ggahaá¹‡ena virodho. yasmÄ• lohite

tadupaghÄ• tavasena pubbo viya anurodhe sati virodho laddhÄ• vasaro eva hoti, tasmÄ• v
alÄ• bho Ä• gato evÄ• â€™â€™ _ti. esa nayo yasÄ• dÄ«supi.

aá¹-á¹-hakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakavaá¹‡á¹‡anÄ•

<340> vasati tattha phalaá¹ƒ tannimittakatÄ• ya pavattatÄ«ti __vatthu, _ kÄ• raá¹‡anti vutto
tenÄ• ha __ ``Ä• ghÄ• tavatthÅ«nÄ«ti Ä• ghÄ• takÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. kopo nÄ• m
uppajjati, na tattha ekavÄ• rameva uppajjati, atha kho punapi uppajjatevÄ• ti vuttaá¹ƒ __ ``b
atha vÄ• yo paccayavisesena uppajjamÄ• no Ä• ghÄ• to savisaye baddho viya na vigaccha
taá¹ƒ sandhÄ• yÄ• ha __ ``Ä• ghÄ• taá¹ƒ bandhatÄ«â€™â€™ _ti. taá¹ƒ panassa paccayava
uppÄ• danamevÄ• ti vuttaá¹ƒ __ ``karoti uppÄ• detÄ«â€™â€™ _ti.

__taá¹ƒ kutettha labbhÄ• _ti ettha __ta_nti kiriyÄ• parÄ• masanaá¹ƒ, padajjhÄ• hÄ• rena ca
dassento __ ``taá¹ƒ anatthacaraá¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ _tiÄ• dimÄ• ha. __kena kÄ•
niratthakabhÄ• vato. kammassakÄ• hi sattÄ• , te kassa ruciyÄ• dukkhitÄ• , sukhitÄ• vÄ•
tasmiá¹ƒ \Ee III 342/ mayhaá¹ƒ kujjhanamattaá¹ƒ evÄ• ti adhippÄ• yo. __atha vÄ• taá¹ƒ kop
kuto labbhÄ• _ paramatthato kujjhitabbassa, kujjhanakassa ca abhÄ• vato. saá¹…khÄ• ram
khandhapaÃ±cakaá¹ƒ. yaá¹ƒ ``sattoâ€™â€™ ti vuccati, te saá¹…khÄ• rÄ• ittarakÄ• lÄ• kh
kujjhatÄ«ti attho. __lÄ• bhÄ• nÄ• ma ke siyuá¹ƒ_ aÃ±Ã±atra anuppattito.

<341> sattÄ• Ä• vasanti etesÅ«ti __sattÄ• vÄ• sÄ• . _ nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±
yasmÄ• te te sattanikÄ• yÄ• tappariyÄ• pannÄ• naá¹ƒ sattÄ• naá¹ƒ tÄ• ya eva tappariyÄ•
vattabbataá¹ƒ arahanti samudÄ• yÄ• dhÄ• ratÄ• ya avayavassa yathÄ• ``rukkhe sÄ• khÄ•
__ ``sattÄ• naá¹ƒ Ä• vÄ• sÄ• , vasanaá¹-á¹-hÄ• nÄ• nÄ«ti atthoâ€™â€™ _ti vuttaá¹ƒ. __suc
``na so, bhikkhave, sattÄ• vÄ• so sulabharÅ«po, yo mayÄ• anÄ• vutthapubbo iminÄ• dÄ«g
III 237/ suddhÄ• vÄ• sehi devehÄ«â€™â€™ ti vacanato. yadi evaá¹ƒ kasmÄ• idha na gahit
__ ``asabbakÄ• likattÄ• â€™â€™ _tiÄ• di. vehapphalo pana catutthaá¹ƒyeva sattÄ• vÄ• saa
daá¹-á¹-habbaá¹ƒ.

<342> __opasamiko_ti vaá¹-á¹-adukkhassa upasamÄ• vaho, taá¹ƒ pana vaá¹-á¹-adukkhaá¹
upasamati, na aÃ±Ã±athÄ• , tasmÄ• __ ``kilesÅ«pasamakaroâ€™â€™ _ti vuttaá¹ƒ. takkara
__sambodhagÄ• mÄ«. _

yasmiá¹ƒ devanikÄ• ye dhammadesanÄ• na viyujjati savanasseva abhÄ• vato, so pÄ• á¸·i
devanikÄ• yoâ€™â€™ ti adhippetoti Ä• ha __ ``asaÃ±Ã±abhavaá¹ƒ vÄ• arÅ«pabhavaá¹ƒ v

<343> anupubbato viharitabbÄ• ti __anupubbavihÄ• rÄ• . anupaá¹-ipÄ• á¹-iyÄ• _ti anukkar
__samÄ• pajjitabbavihÄ• rÄ• _ti samÄ• pajjitvÄ• samaá¹…gino hutvÄ• viharitabbavihÄ• rÄ

<344> __anupubbanirodhÄ• _ti anupubbena anukkamena pavattetabbanirodhÄ• . tenÄ• ha
nirodhÄ• â€™â€™ _ti.

navakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasakavaá¹‡á¹‡anÄ•

<345> yehi \Ee III 343/ sÄ«lÄ• dÄ«hi samannÄ• gato bhikkhu dhammasaraá¹‡atÄ• ya dhar
abhibhavatÄ«ti __nÄ• tho_ti vuccati, te tassa nÄ• thabhÄ• vakarÄ• dhammÄ• __ ``nÄ• tha
Ä• ha __ ``sanÄ• thÄ• ... pe ... patiá¹-á¹-hÄ• karÄ• dhammÄ• â€™â€™ _ti. tattha __attano
yassa nÄ• thabhÄ• vakarÄ• , tassa attano patiá¹-á¹-hÄ• vidhÄ• yino. appatiá¹-á¹-ho anÄ• th
sanÄ• thoti patiá¹-á¹-hattho nÄ• thattho.

kalyÄ• á¹‡aguá¹‡ayogato \Be III 266/ __kalyÄ• á¹‡Ä• _ti dassento __ ``sÄ«lÄ• diguá¹‡asar
mijjanalakkhaá¹‡Ä• \Ne III 238/ mittÄ• etassa atthÄ«ti __mitto, _ so vuttanayena kalyÄ• á¹‡
tassa atthitÄ• mattaá¹ƒ kalyÄ• á¹‡amittapadena vuttaá¹ƒ. assa tena sabbakÄ• laá¹ƒ avijahit
dassetuá¹ƒ ``kalyÄ• á¹‡asahÄ• yoâ€™â€™ ti vuttanti Ä• ha __ ``tevassÄ• â€™â€™ _tiÄ• d
kalyÄ• á¹‡amittÄ• assa bhikkhuno. __saha ayanato_ti saha vattanato. asamodhÄ• ne __cit
__cittena ceva kÄ• yena ca sampavaá¹…ko. _

sukhaá¹ƒ vaco etasmiá¹ƒ anukÅ«lagÄ• himhi Ä• daragÄ• ravavati puggaleti __suvaco. _ te
vattabboâ€™â€™ _tiÄ• di. __khamo_ti khantÄ• , tamevassa khamabhÄ• vaá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. __vÄ• mato_ti micchÄ• , ayoniso vÄ• __gaá¹‡hÄ• ti. paá¹-ippharatÄ«_ti paá¹-Ä• á
tiá¹-á¹-hati. __padakkhiá¹‡aá¹ƒ gaá¹‡hÄ• tÄ«_ti sammÄ• yoniso vÄ• gaá¹‡hÄ• ti.

__uccÄ• vacÄ• nÄ«_ti vipulakhuddakÄ• ni. __tatrupagamanÄ«yÄ• _ti tatra tatra mahante, l
sÄ• dhanavasena upÄ• yena upagacchantiyÄ• , tassa tassa kammassa nipphÄ• danena sa
__tatrupÄ• yÄ• yÄ• _ti vÄ• tatra tatra kamme sÄ• dhetabbe upÄ• yabhÅ«tÄ• ya.

__dhamme assa kÄ• moti dhammakÄ• mo_ti byadhikaraá¹‡Ä• naá¹ƒpi bÄ• hirattho samÄ•
kÄ• metabbato vÄ• piyÄ• yitabbato __kÄ• mo, _ dhammo; dhammo kÄ• mo \Ee III 344/ ass
pariyattidhammo adhippetoti Ä• ha __ ``tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ piyÄ• yatÄ«ti attho
samudÄ• haraá¹‡aá¹ƒ kathanaá¹ƒ __samudÄ• hÄ• ro, _ piyo samudÄ• hÄ• ro etassÄ• ti __
ettha __ca_-saddena ``sakkaccaâ€™â€™ nti padaá¹ƒ anukaá¸• á¸• hati, tena sayaÃ±ca sa
hotÄ«ti yojanÄ• . __abhidhammo sattappakaraá¹‡Ä• ni_ adhiko abhivisiá¹-á¹-ho ca pariyatti

__vinayo ubhatovibhaá¹…gÄ• _ vinayanato kÄ• yavÄ• cÄ• naá¹ƒ. __abhivinayo khandhaka
Ä• bhisamÄ• cÄ• rikadhammakittanato. Ä• bhisamÄ• cÄ• rikadhammapÄ• ripÅ«rivaseneva
Ä• dibrahmacariyakadhammapÄ• ripÅ«rÄ«. __dhammo eva_ piá¹-akadvayassÄ• pi pariyatti
__maggaphalÄ• ni abhidhammo_ nibbÄ• nadhammassa abhimukhoti katvÄ• . __kilesavÅ«p
pubbabhÄ• giyÄ• tisso sikkhÄ• saá¹…khepato vivaá¹-á¹-anissito \Be III 267/ samatho vipas
__bahulapÄ• mojjo_ti balavapÄ• mojjo.

__kÄ• raá¹‡atthe_ti nimittatthe. kusaladhammanimittaá¹ƒ hissa vÄ«riyÄ• rambho. tenÄ• ha
adhigamatthÄ• yÄ• â€™â€™ _ti. __kusalesu dhammesÅ«_ti vÄ• nipphÄ• detabbe bhumm
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naâ€™â€™ nti.

<346> __sakalaá¹-á¹-henÄ• _ti \Ne III 239/ nissesaá¹-á¹-hena, anavasesapharaá¹‡avasena
veditabbo, asubhanimittÄ• dÄ«su viya ekadese aá¹-á¹-hatvÄ• anavasesato gahetabbaá¹-á¹
__tadÄ• rammaá¹‡Ä• naá¹ƒ dhammÄ• na_nti taá¹ƒ kasiá¹‡aá¹ƒ Ä• rabbha pavattanakadha
__khettaá¹-á¹-henÄ• _ti uppattiá¹-á¹-hÄ• naá¹-á¹-hena. __adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti
pavattiá¹-á¹-hÄ• nabhÄ• vena. yathÄ• khettaá¹ƒ sassÄ• naá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ vaá¸•
III 345/, evametaá¹ƒ jhÄ• naá¹ƒ taá¹ƒsampayuttÄ• naá¹ƒ dhammÄ• nanti, yogino vÄ• sukha
kÄ• raá¹‡abhÄ• vena. __ ``paricchinditvÄ• â€™â€™ _ ti idaá¹ƒ __uddhaá¹ƒ adho_ti etthÄ•
paricchinditvÄ• eva hi sabbattha kasiá¹‡aá¹ƒ vaá¸• á¸• hetabbaá¹ƒ. __tena tena vÄ• kÄ• ra
upariÄ• dÄ«su kasiá¹‡avaá¸• á¸• hanakÄ• raá¹‡ena. yathÄ• kinti Ä• ha __ ``Ä• lokamiva rÅ
yathÄ• dibbacakkhunÄ• uddhaá¹ƒ ce rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo, uddhaá¹ƒ Ä• lokaá¹ƒ pa
samantato ce rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo samantato Ä• lokaá¹ƒ pasÄ• reti; evamayaá¹ƒ ka

__ekassÄ• _ti pathavÄ«kasiá¹‡Ä• dÄ«su ekekassa. __aÃ±Ã±abhÄ• vÄ• nupagamanattha_
aÃ±Ã±akasiá¹‡abhÄ• vÄ• nupagamanadÄ«panatthaá¹ƒ, aÃ±Ã±assa vÄ• kasiá¹‡abhÄ• vÄ•
aÃ±Ã±ena pasÄ• ritakasiá¹‡aá¹ƒ tato aÃ±Ã±ena pasÄ• ritakasiá¹‡abhÄ• vaá¹ƒ upagacchati
aÃ±Ã±akasiá¹‡asambhedÄ• bhÄ• vo veditabbo. __na aÃ±Ã±aá¹ƒ_ pathavÄ«Ä• di. na hi ud
sasambhÄ• rapathavÄ« atthi. __aÃ±Ã±o kasiá¹‡asambhedo_ti Ä• pokasiá¹‡Ä• dinÄ• saá¹.
sesakasiá¹‡esu. ekadese aá¹-á¹-hatvÄ• anavasesapharaá¹‡aá¹ƒ pamÄ• á¹‡assa aggahaá¹
teneva hi nesaá¹ƒ kasiá¹‡asamaÃ±Ã±Ä• . tathÄ• cÄ• ha __ ``taÃ±hÄ«â€™â€™ _tiÄ• di. __
bhÄ• vanÄ• cittena Ä• rammaá¹‡aá¹ƒ karonto. bhÄ• vanÄ• cittaÃ±hi kasiá¹‡aá¹ƒ parittaá¹ƒ
sakalameva manasi karoti, na ekadesaá¹ƒ.

__kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se_ \Be III 268/ __pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ_ pharaá¹‡aappa
``viÃ±Ã±Ä• á¹‡akasiá¹‡aâ€™â€™ _nti vuttaá¹ƒ. tathÄ• hi taá¹ƒ ``viÃ±Ã±Ä• á¹‡aÃ±caâ€™â
__kasiá¹‡avasenÄ• _ti yathÄ• ugghÄ• á¹-itakasiá¹‡avasena. __kasiá¹‡ugghÄ• á¹-imÄ• kÄ•
veditabbÄ• . _ yattakaÃ±hi á¹-hÄ• naá¹ƒ kasiá¹‡aá¹ƒ pasÄ• ritaá¹ƒ, tattakaá¹ƒ Ä• kÄ• sabhÄ
hotÄ«ti; evaá¹ƒ yattakaá¹ƒ á¹-hÄ• naá¹ƒ Ä• kÄ• saá¹ƒ hutvÄ• upaá¹-á¹-hitaá¹ƒ, tattakaá¹ƒ s

viÃ±Ã±Ä• á¹‡assa pavattanato Ä• gamanavasena \Ee III 346/ viÃ±Ã±Ä• á¹‡akasiá¹‡epi udd
Ä• ha ``kasiá¹‡ugghÄ• á¹-iá¹ƒ Ä• kÄ• savasena tattha pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒadho
ti.

akusalakammapathadasakavaá¹‡á¹‡anÄ•

<347> __pathabhÅ«tattÄ• _ti \Ne III 240/ tesaá¹ƒ pavattanupÄ• yattÄ• maggabhÅ«tattÄ• .
sadÄ• rasantosaparadÄ• ragamanavasena duvidhesu methunasamÄ• cÄ• resu. tepi hi kÄ•
__methunavatthÅ«sÅ«_ti methunassa vatthÅ«su tesu sattesu. __micchÄ• cÄ• ro_ti gÄ• ray
cassa ekantanihÄ«natÄ• ya evÄ• ti Ä• ha __ ``ekantanindito lÄ• makÄ• cÄ• roâ€™â€™ _ti.
asaddhammasevanÄ• dhippÄ• yena.

sagottehi rakkhitÄ• __gottarakkhitÄ• . _ sahadhammikehi rakkhitÄ• __dhammarakkhitÄ• .
__sÄ• rakkhÄ• . _ yassÄ• gamane raÃ±Ã±Ä• daá¹‡á¸• o á¹-hapito, sÄ• __saparidaá¹‡á¸•
dhanena kÄ«tÄ• __dhanakkÄ«tÄ• . _ chandena vasantÄ« __chandavÄ• sinÄ«. _ bhogattha
_ paá¹-atthaá¹ƒ vasantÄ« __paá¹-avÄ• sinÄ«. _ udakapattaá¹ƒ Ä• masitvÄ• gahitÄ• __oda
apanetvÄ• gahitÄ• __obhatacumbaá¹-Ä• . _ karamarÄ• nÄ«tÄ• __dhajÄ• haá¹-Ä• . _ taá¹
abhibhavitvÄ• vÄ«tikkame micchÄ• cÄ• ro mahÄ• sÄ• vajjo, na tathÄ• dvinnaá¹ƒ samÄ• n
vÄ«tikkamane satipi maggenamaggapaá¹-ipattiadhivÄ• sane purimuppannasevanÄ• bhisan
micchÄ• cÄ• ro na hoti abhibhuyyamÄ• nassÄ• â€™â€™ ti vadanti. sevanacitte sati payogÄ
yebhuyyena itthiyÄ• sevanapayogassa abhÄ• vato. tasmiá¹ƒ asati puretaraá¹ƒ sevanacittas
tassÄ• micchÄ• cÄ• ro na siyÄ• , tathÄ• purisassapi sevanapayogÄ• bhÄ• veti. tasmÄ• at
III 269/ vasena tayo balakkÄ• rena pavattitassa vasena tayoti sabbepi aggahitaggahaá¹‡ena
sambhÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ.

upasaggavasena atthavisesavÄ• cino dhÄ• tusaddÄ• ti __ ``abhijjhÄ• yatÄ«â€™â€™ _ti \E
``parabhaá¹‡á¸• Ä• bhimukhÄ«â€™â€™ _tiÄ• dinÄ• attho vutto. tattha __tanninnatÄ• yÄ• _
lubbhanavasena ninnatÄ• yÄ• ti ayamettha adhippÄ• yo veditabbo. __abhi_pubbo vÄ• __jh
daá¹-á¹-habbo. upasaggavasena atthavisesavÄ• cino eva dhÄ• tusaddÄ• . adinnÄ• dÄ• nas
appasÄ• vajjamahÄ• sÄ• vajjatÄ• __brahmajÄ• lavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sv cÅ«á¸·asÄ«lav
``adinnÄ• dÄ• naá¹ƒ viya appasÄ• vajjÄ• , mahÄ• sÄ• vajjÄ• cÄ• â€™â€™ _ti. tasmÄ• ``y
abhijjhÄ• yati, tassa appaguá¹‡atÄ• ya appasÄ• vajjatÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ•
appasÄ• vajjamahÄ• sÄ• vajjavibhÄ• go veditabbo. __attano pariá¹‡Ä• manaá¹ƒ_ cittenevÄ

__hitasukhaá¹ƒ_ \Ne III 241/ __byÄ• pÄ• dayatÄ«_ti yo naá¹ƒ uppÄ• deti, tassa yaá¹ƒ pati
tassa tassa sati samavÄ• ye hitasukhaá¹ƒ vinÄ• seti. pharusavÄ• cÄ• ya appasÄ• vajjamah
brahmajÄ• lavaá¹‡á¹‡anÄ• yaá¹ƒ vibhÄ• vitÄ• ti Ä• ha __ ``pharusavÄ• cÄ• viyÄ• â€™â€™
cittaá¹ƒ byÄ• pÄ• deti, tassa appaguá¹‡atÄ• ya appasÄ• vajjo, mahÄ• guá¹‡atÄ• ya mahÄ•

tadubhayavibhÄ• go veditabbo. __ ``aho vatÄ• â€™â€™ _ti iminÄ• parassa accantÄ• ya vi
evaÃ±hi ssa dÄ• ruá¹‡appavattiyÄ• kammapathappavatti.

__yathÄ• bhuccagahaá¹‡Ä• bhÄ• venÄ• _ti yÄ• thÄ• vagahaá¹‡assa abhÄ• vena aniccÄ•
gahaá¹‡ena. __micchÄ• passatÄ«_ti vitathaá¹ƒ passati. __ ``samphappalÄ• po viyÄ• â€™â
mandatÄ• ya appasÄ• vajjataá¹ƒ, mahantatÄ• ya mahÄ• sÄ• vajjataá¹ƒ dasseti. __gahitÄ•
micchÄ• diá¹-á¹-hiyÄ• gahitÄ• kÄ• raviparÄ«tabhÄ• vo. __vatthuno_ti tassa ayathÄ• bhÅ«t
__tathÄ• bhÄ• venÄ• _ti gahitÄ• kÄ• reneva viparÄ«tÄ• kÄ• reneva. __tassa_ diá¹-á¹-higati
__upaá¹-á¹-hÄ• naá¹ƒ, _ ``evametaá¹ƒ na ito aÃ±Ã±athÄ• â€™â€™ ti.

__dhammato_ti \Be III 270/ sabhÄ• vato. __koá¹-á¹-hÄ• sato_ti phassapaÃ±camakÄ• dÄ«s
ye koá¹-á¹-hÄ• sÄ• honti, tatoti attho.

__cetanÄ• dhammÄ• _ti cetanÄ• sabhÄ• vÄ• .

``paá¹-ipÄ• á¹-iyÄ• sattÄ• â€™â€™ ti ettha nanu cetanÄ• abhidhamme kammapathesu \E
paá¹-ipÄ• á¹-iyÄ• sattannaá¹ƒ kammapathabhÄ• vo na yuttoti? na, avacanassa aÃ±Ã±ahet
cetanÄ• ya akammapathappattattÄ• (Dhs-má¹- akusalakammapathakathÄ• vaá¹‡á¹‡anÄ•)
kadÄ• ci pana kammapatho hoti, na sabbadÄ• ti kammapathabhÄ• vassa aniyatattÄ• avaca
hoti, tadÄ• kammapatharÄ• sisaá¹…gaho na nivÄ• rito.

etthÄ• ha --- yadi cetanÄ• ya sabbadÄ• kammapathabhÄ• vÄ• bhÄ• vato aniyato kammap
avacanaá¹ƒ, nanu abhijjhÄ• dÄ«nampi kammapathabhÄ• vaá¹ƒ appattÄ• naá¹ƒ atthitÄ• ya
tesampi kammapatharÄ• simhi avacanaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati kammapathatÄ• taá¹ƒ
vuttattÄ• . yadi evaá¹ƒ cetanÄ• pi tattha vattabbÄ• siyÄ• ti? saccametaá¹ƒ, sÄ• pana pÄ• a
pÄ• kaá¹-o tassÄ• kammapathabhÄ• voti na vuttaá¹ƒ siyÄ• . cetanÄ• ya \Ne III 242/ hi ``cet
kammaá¹ƒ vadÄ• mi (AN b VI 63; Kv 539), tividhÄ• , bhikkhave, kÄ• yasaÃ±cetanÄ• akusa
(Kv 539) vacanato kammabhÄ• vo pÄ• kaá¹-o; kammaá¹ƒyeva ca sugatiduggatÄ«naá¹ƒ, tad
pathabhÄ• vena pavattaá¹ƒ ``kammapathoâ€™â€™ ti vuccatÄ«ti pÄ• kaá¹-o tassÄ• kamma
pana cetanÄ• samÄ«hanabhÄ• vena sucaritaduccaritabhÄ• vo, cetanÄ• janitabhÄ• vena
[cetanÄ• janitataá¹ƒbandhatibhÄ• vena (Dhs anuá¹-Ä«0 akusalakammapathÄ• vaá¹‡á¹‡anÄ
sugatiduggatitaduppajjanasukhadukkhÄ• naá¹ƒ pathabhÄ• vo cÄ• ti na tathÄ• pÄ• kaá¹-o k
tena sabhÄ• vena dassetuá¹ƒ abhidhamme cetanÄ• kammapathabhÄ• ve na vuttÄ• , atath
saddhiá¹ƒ na vuttÄ• ti daá¹-á¹-habbaá¹ƒ. __mÅ«laá¹ƒ patvÄ• _ti mÅ«ladesanaá¹ƒ patvÄ• , n
\Ee III 349/ desiyamÄ• nesÅ«ti attho.

__ ``adinnÄ• dÄ• naá¹ƒ sattÄ• rammaá¹‡aâ€™â€™ _nti idaá¹ƒ ``paÃ±casikkhÄ• padÄ• pa
imÄ• ya paÃ±hapucchakapÄ• á¸·iyÄ• (Vibh 715) virujjhati. yaÃ±hi pÄ• á¹‡Ä• tipÄ• tÄ• didu

\Be III 271/, tadeva taá¹ƒveramaá¹‡iyÄ• Ä• rammaá¹‡aá¹ƒ. vÄ«tikkamitabbavatthuto eva hi
__sattÄ• rammaá¹‡a_nti vÄ• sattasaá¹…khÄ• tasaá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ, tameva up
tathÄ• hi vuttaá¹ƒ __sammohavinodaniyaá¹ƒ_ ``yÄ• ni sikkhÄ• padÄ• ni ettha `sattÄ• ramm
tÄ• ni yasmÄ• sattoti saá¹…khaá¹ƒ gate saá¹…khÄ• reyeva Ä• rammaá¹‡aá¹ƒ karontÄ«â€
ito paresupi. visabhÄ• gavatthuno ``itthÄ« purisoâ€™â€™ ti gahetabbato __ ``sattÄ• ramma
``eko diá¹-á¹-ho, dve sutÄ• â€™â€™ tiÄ• dinÄ• samphappalÄ• pena __diá¹-á¹-hasutamuta
abhijjhÄ• _ti ettha __tathÄ• _-saddo ``diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasenÄ• â€™â€™ tid
sattasaá¹…khÄ• rÄ• rammaá¹‡atameva dassanÄ• divasena abhijjhÄ• yanato. ``natthi sattÄ
171) pavattamÄ• nÄ• pi micchÄ• diá¹-á¹-hi tebhÅ«makadhammavisayÄ• evÄ• ti adhippÄ• y
saá¹…khÄ• rÄ• rammaá¹‡atÄ• vuttÄ• . kathaá¹ƒ pana micchÄ• diá¹-á¹-hiyÄ• sabbe tebhÅ
hotÄ«ti? sÄ• dhÄ• raá¹‡ato. ``natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ•
II 94) pavattamÄ• nÄ• ya atthato rÅ«pÄ• rÅ«pÄ• vacaradhammÄ• pi gahitÄ• eva hontÄ«ti.

sukhabahulatÄ• ya rÄ• jÄ• no hasamÄ• nÄ• pi ``ghÄ• tethÄ• â€™â€™ ti vadanti \Ee III 350
attavÅ«pasamÄ• diaÃ±Ã±avisayoti Ä• ha __ ``sanniá¹-á¹-hÄ• paka ... pe ... hotÄ«â€™â€™
hoti, _ sukhavedanova ettha sambhavatÄ«ti. musÄ• vÄ• do lobhasamuá¹-á¹-hÄ• no sukhave
majjhattavedano vÄ• , dosasamuá¹-á¹-hÄ• no dukkhavedano vÄ• ti __musÄ• vÄ• do tiveda
yathÄ• rahaá¹ƒ vedanÄ• bhedo veditabbo.

__dosamohavasena_ \Ne III 243/ __dvimÅ«lako_ti sampayuttamÅ«lameva sandhÄ• ya vut
mÅ«laá¹-á¹-hena upakÄ• rakabhÄ• vo. nidÄ• namÅ«le pana gayhamÄ• ne ``lobhamohavas
siyÄ• . Ä• misakiÃ±jakkhahetupi pÄ• á¹‡aá¹ƒ hananti. tenevÄ• ha --- ``lobho nidÄ• naá¹ƒ ka
samudayÄ• yÄ• â€™â€™ tiÄ• di (AN a III 34). sesesupi eseva nayo.

kusalakammapathadasakavaá¹‡á¹‡anÄ•

__pÄ• á¹‡Ä• tipÄ• tÄ• _ \Be III 272/ __ ... pe ... veditabbÄ• ni_lokiyalokuttaramissakavasen
kusalakammapathÄ• naá¹ƒ desitattÄ• . verahetutÄ• ya verasaÃ±Ã±itaá¹ƒ pÄ• á¹‡Ä• tipÄ• t
``mayi idha á¹-hitÄ• ya kathaá¹ƒ Ä• gacchasÄ«â€™â€™ ti tajjantÄ« viya nÄ«haratÄ«ti __ve
etÄ• yÄ• ti vÄ• ``viramaá¹‡Ä«â€™â€™ ti vattabbe niruttinayena __ ``veramaá¹‡Ä«â€™â€™
samÄ• dÄ• navasena uppannÄ• virati __samÄ• dÄ• navirati. _ asamÄ• dinnasÄ«lassa sam
yathÄ• upaá¹-á¹-hitavÄ«tikkamitabbavatthuto virati __sampattavirati. _ kilesÄ• naá¹ƒ samuc
pavattÄ• maggasampayuttÄ• virati __samucchedavirati. _ kÄ• maÃ±cettha pÄ• á¸·iyaá¹ƒ v
__sikkhÄ• padavibhaá¹…ge_ (Vibh 703) pana cetanÄ• pi Ä• haritvÄ• dassitÄ• ti tadubhaya
``cetanÄ• pi vattanti viratiyopÄ«â€™â€™ _ti Ä• ha. __anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• _ti k
``anabhijjhÄ• â€™â€™ ti vuttadhammo mÅ«lato __alobho kusalamÅ«laá¹ƒ hotÄ«_ti evame
sesapadadvayepi eseva nayo.

dussÄ«lyÄ• rammaá¹‡Ä• tadÄ• rammaá¹‡ajÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• \Ee III 351/ ka
pajahantÄ«ti taá¹ƒ dassetuá¹ƒ __ ``yathÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pajahantÄ«
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramaá¹‡avaseneva pavattanato. atha tadÄ• rammaá¹‡abhÄ• v
tadeva Ä• rabbha taá¹ƒ pajahituá¹ƒ sakkÄ• tato avinissaá¹-abhÄ• vato.

__anabhijjhÄ• ... pe ... viramantassÄ• _ti abhijjhaá¹ƒ pajahantassÄ• ti attho. na hi manodu
atthi anabhijjhÄ• dÄ«heva tappahÄ• nasiddhito.

ariyavÄ• sadasakavaá¹‡á¹‡anÄ•

<348> ariyÄ• nameva vÄ• sÄ• ti __ariyavÄ• sÄ• _ anariyÄ• naá¹ƒ tÄ• disÄ• naá¹ƒ asambh
ukkaá¹-á¹-haniddesena khÄ«á¹‡Ä• savÄ• gahitÄ• , te ca yasmÄ• tehi sabbakÄ• laá¹ƒ avira
eva, tasmÄ• vuttaá¹ƒ __ ``ariyÄ• eva vasiá¹ƒsu vasanti vasissantÄ«â€™â€™ _ti. tattha __
vasiá¹ƒsu. paÃ±caá¹…gavippahÄ«nattÄ• dayo hi ariyÄ• naá¹ƒ apassayÄ• . tesu
paÃ±caá¹…gavippahÄ• napaccekasaccapanodanaesanÄ• samavayavissajjanÄ• ni \Be III 2
paá¹-isevati, adhivÄ• seti, parivajjeti, vinodetÄ«â€™â€™ ti vuttesu apassenesu vinodanaÃ±
itare maggeneva samijjhanti.

__Ã±Ä• á¹‡Ä• dayo_ti Ã±Ä• á¹‡aÃ±ceva taá¹ƒsampayuttadhammÄ• ca. tenÄ• ha __ ``Ã±Ä
tattha vattabbaá¹ƒ heá¹-á¹-hÄ• vuttameva.

__Ä• rakkhakiccaá¹ƒ sÄ• dheti_ sativepullappattattÄ• . __ ``caratoâ€™â€™ _tiÄ• dinÄ• ni
taá¹ƒ vikkhepÄ• bhÄ• vena daá¹-á¹-habbaá¹ƒ.

__pabbajjupagatÄ• _ti yaá¹ƒ kiÃ±ci pabbajjaá¹ƒ upagatÄ• , na samitapÄ• pÄ• . __bhovÄ• d
jÄ• timattabrÄ• hmaá¹‡e vadati. __pÄ• á¹-ekkasaccÄ• nÄ«_ti tehi tehi diá¹-á¹-higatikehi pÄ•
``idameva \Ee III 352/ saccaâ€™â€™ nti (MN II 187, 203, 427; III 27; Ud 55; Nett 59) abhini
diá¹-á¹-hisaccÄ• dÄ«ni. diá¹-á¹-higatÄ• nipi hi ``idameva saccaâ€™â€™ nti (MN II 187, 202,
59) gahaá¹‡aá¹ƒ upÄ• dÄ• ya ``saccÄ• nÄ«â€™â€™ ti voharÄ«yanti. tenÄ• ha __ ``idamev
__nÄ«haá¹-Ä• nÄ«_ti attano santÄ• nato nÄ«haritÄ• ni apanÄ«tÄ• ni. __gahitaggahaá¹‡ass
pubbe gahitassa diá¹-á¹-higÄ• hassa. __vissaá¹-á¹-habhÄ• vavevacanÄ• nÄ«_ti ariyamagge
pariccÄ• gabhÄ• vassa adhivacanÄ• ni.

natthi etÄ• saá¹ƒ vayo vekalyanti __avayÄ• _ti Ä• ha __ ``anÅ«nÄ• â€™â€™ _ti, anavases
heá¹-á¹-hÄ• vuttakÄ• mesanÄ• dayo.

__maggassa kiccanipphatti kathitÄ• _ rÄ• gÄ• dÄ«naá¹ƒ pahÄ«nabhÄ• vadÄ«panato.

__paccavekkhaá¹‡Ä• ya phalaá¹ƒ kathita_nti paccavekkhaá¹‡amukhena ariyaphalaá¹ƒ kath
aggaphale sabbaso rÄ• gÄ• dÄ«naá¹ƒ anuppÄ• dadhammataá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡anti.

asekkhadhammadasakavaá¹‡á¹‡anÄ•

phalaÃ±ca \Ne III 245/ te sampayuttadhammÄ• cÄ• ti __phalasampayuttadhammÄ• , _ ari
dhammÄ• ti attho. __phalasampayuttadhammÄ• _ti phaladhammÄ• ceva taá¹ƒsampayutta
veditabbo. __dvÄ«supi á¹-hÄ• nesu paÃ±Ã±Ä• va kathitÄ• _ sammÄ• dassanaá¹-á¹-hena _
jÄ• nanaá¹-á¹-hena __sammÄ• Ã±Ä• á¹‡a_nti ca. atthi hi dassanajÄ• nanÄ• naá¹ƒ savisaye
svÄ• yaá¹ƒ \Be III 274/ heá¹-á¹-hÄ• dassito eva. __phalasamÄ• pattidhammÄ• _ti phalasam
phalasamÄ• pattisahagatadhammÄ• ti attho. ariyaphalasampayuttadhammÄ• pi hi sabbaso
upÄ• dÄ• ya ``vimuttÄ«â€™â€™ ti vattabbataá¹ƒ labhanti. kenaci pana yathÄ• asekkhÄ• p
dassanakiccaá¹ƒ upÄ• dÄ• ya ``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti \Ee III 353/ vuttÄ• , jÄ• nan
``sammÄ• Ã±Ä• á¹‡aâ€™â€™ ntipi vuttÄ• eva; evaá¹ƒ ariyaphalasamÄ• dhi samÄ• dÄ• na
``sammÄ• samÄ• dhÄ«â€™â€™ ti vutto, vimuccanaá¹-á¹-haá¹ƒ upÄ• dÄ• ya ``sammÄ• vim
katvÄ• ``anÄ• savaá¹ƒ cetovimuttiâ€™â€™ nti dutiyavimuttiggahaá¹‡aÃ±ca samatthitaá¹ƒ

dasakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±hasamodhÄ• navaá¹‡á¹‡anÄ•

__samodhÄ• netabbÄ• _ti samÄ• haritabbÄ• .

<349> __okappanÄ• _ti balavasaddhÄ• . Ä• yatiá¹ƒ bhikkhÅ«naá¹ƒ avivÄ• dahetubhÅ«taá
desitÄ• naá¹ƒ atthÄ• naá¹ƒ saá¹…gÄ• yanaá¹ƒ __saá¹…gÄ«ti, _ tassa ca kÄ• raá¹‡aá¹ƒ ay
pavattattÄ• ti vuttaá¹ƒ __ ``saá¹…gÄ«tipariyÄ• yanti sÄ• maggiyÄ• kÄ• raá¹‡aâ€™â€™ _n
ahosi_ ``paá¹-ibhÄ• tu ta, á¹ƒ sÄ• riputta, bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathÄ• â€™â€™ ti uss
paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• suá¹‡anto, sÄ• panettha bhagavato samanuÃ±Ã±atÄ
sÄ• dhÅ«â€™â€™ ti anumodanena pÄ• kaá¹-Ä• jÄ• tÄ• ti vuttaá¹ƒ __ ``anumodanena sam
__jinabhÄ• sito nÄ• ma jÄ• to, _ na sÄ• vakabhÄ• sito. yathÄ• hi rÄ• jayuttehi likhitapaá¹‡á
rÄ• jamuddikÄ• ya na laÃ±jitaá¹ƒ hoti, na tÄ• va ``rÄ• japaá¹‡á¹‡aâ€™â€™ nti saá¹…khyaá
laÃ±jitamattaá¹ƒ pana rÄ• japaá¹‡á¹‡aá¹ƒ nÄ• ma hoti. evameva ``sÄ• dhu, sÄ• dhu sÄ• rip
anumodanavacanasaá¹ƒsÅ«citÄ• ya samanuÃ±Ã±Ä• saá¹…khÄ• tÄ• ya jinavacanamuddÄ•
jinabhÄ• sito nÄ• ma jÄ• to Ä• haccavacano. yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ s

saá¹…gÄ«tisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

11. dasuttarasuttavaá¹‡á¹‡anÄ•

<350> __Ä• vuso_ \Be III 275/ \Ne III 247/ \Ee III 354/ __bhikkhaveti sÄ• vakÄ• naá¹ƒ Ä• la
Ä• mantanavasena Ä• lapanasamudÄ• cÄ• ro, na kevalaá¹ƒ ``bhikkhaveâ€™â€™ ti, so par
tenÄ• ha __ ``buddhÄ• hÄ«â€™â€™ _tiÄ• di. satthusamudÄ• cÄ• ravasena asamudÄ• cÄ
á¹-hapanaá¹ƒ. sampati Ä• gatattÄ• katthaci na nibaddho vÄ• so etesanti __anibaddhavÄ• s
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sappÄ• yasenÄ• sanaá¹ƒ gavesantÄ• yaá¹ƒ kiÃ±ci disaá
__disÄ• gamanÄ«yÄ• . _ idÄ• ni tamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``buddhakÄ• leâ€™

__asubhakammaá¹-á¹-hÄ• na_nti ekÄ• dasavidhaá¹ƒ asubhakammaá¹-á¹-hÄ• naá¹ƒ. tatthÄ
Ã±atvÄ• tadanurÅ«paá¹ƒ tadanurÅ«pameva deti. mohacaritassapi kÄ• maá¹ƒ Ä• nÄ• pÄ• n
sappÄ• yaá¹ƒ, kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya pana bhÄ• janabhÅ«taá¹ƒ kÄ• tuá¹ƒ sam
uddesaparipucchÄ• dhammassavanadhammasÄ• kacchÄ• su niyojetabboti vuttaá¹ƒ __ ``m
Ä• cikkhatÄ«â€™â€™ _ti. saddhÄ• caritassa visesato purimÄ• cha anussatiyo sappÄ• yÄ•
ayaá¹ƒ pubbabhÄ• gapaá¹-ipattÄ«ti dassetuá¹ƒ __ ``pasÄ• danÄ«yasuttanteâ€™â€™ _tiÄ•
__Ã±Ä• á¹‡acaritassÄ• _ti buddhicaritassa, tassa pana maraá¹‡assati, upasamÄ• nussati, c
Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• visesato sappÄ• yÄ• , tesaá¹ƒ pana upakÄ• radhammadas
pe ... kathetÄ«â€™â€™ _ti vuttaá¹ƒ. __tatthevÄ• _ti satthu santike eva. __temÄ• sikaá¹ƒ pa
mÄ• sehi sanniá¹-á¹-hÄ• petabbaá¹ƒ paá¹-ipadaá¹ƒ.

__ime bhikkhÅ«_ti imissÄ• dhammadesanÄ• ya bhÄ• janabhÅ«tÄ• bhikkhÅ«. __ ``evaá¹ƒ
355/ __pana bhikkhÅ«â€™â€™ _ti idaá¹ƒ ``buddhakÄ• leâ€™â€™ tiÄ• dinÄ• taduddesikav
vuttaá¹ƒ, na ``ime bhikkhÅ«â€™â€™ ti anantaraá¹ƒ vuttabhikkhÅ«. tenÄ• ha __ ``pesetÄ«â
__apalokethÄ• _ti Ä• pucchatha. __ ``paá¹‡á¸• itÄ• â€™â€™ _tiÄ• di sevanabhajanesu kÄ•
``sotÄ• pattiphale vinetÄ«â€™â€™ _tiÄ• di yebhuyyavasena \Ne III 248/ vuttaá¹ƒ. Ä• yasmÄ
bhikkhÅ« yebhuyyena sotÄ• pattiphalaá¹ƒ pÄ• petvÄ• vissajjeti ``evamete niyatÄ• sambod
Ä• yasmÄ• pana mahÄ• moggallÄ• no ``sabbÄ• pi bhavÅ«papatti jigucchitabbÄ• vÄ• â€™â
uttamatthaá¹ƒyeva pÄ• peti.

sÄ• vakehi \Be III 276/ vinetuá¹ƒ sakkuá¹‡eyyÄ• sÄ• vakaveneyyÄ• nÄ• ma na sÄ• vakeh
Ä• ha __ ``sÄ• vakaveneyyÄ• nÄ• mÄ• â€™â€™ _tiÄ• di. __dasadhÄ• mÄ• tikaá¹ƒ á¹-hap
yÄ• va dasakÄ• dasadhÄ• dasadhÄ• mÄ• tikaá¹ƒ á¹-hapetvÄ• __vibhattoti dasuttaro. das
ekakato paá¹-á¹-hÄ• ya yÄ• va dasakÄ• dasahi uttaro adhiko hutvÄ• gato pavattotipi dasut
pabbe_ti ekakato paá¹-á¹-hÄ• ya yÄ• va dasakÄ• dasasu pabbesu ekekasmiá¹ƒ pabbe. __
dhammo bahukÄ• ro appamÄ• do kusalesu dhammesÅ«â€™â€™ tiÄ• dinÄ• dasa dasa pa
__dasuttaraá¹ƒ pavakkhÄ• mÄ«_ti desiyamÄ• naá¹ƒ desanaá¹ƒ nÄ• makittanamukhena paa
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ. __pavakkhÄ• mÄ«_ti pakÄ• rehi vakkhÄ• mi. tathÄ• hettha pa
paÃ±cannaá¹ƒ paÃ±hasatÄ• naá¹ƒ vasena desanÄ• pavattÄ• . __dhamma_nti idha __dhar

``idha bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ• dÄ«su (AN b V 73) viya. sutta
__dhammo_ti Ä• ha __ ``dhammanti_ \Ee III 356/ __suttaâ€™â€™ _nti. svÄ• yaá¹ƒ dhamm
paá¹-ipajjamÄ• nassa nibbÄ• nÄ• vaho. tato eva vaá¹-á¹-adukkhasamucchedÄ• ya hoti, sa
sabbesaá¹ƒ khandhÄ• naá¹ƒ pamocanupÄ• yabhÄ• vatoti dassento ``nibbÄ• nappattiyÄ• â€
__ ``nibbÄ• nappattiyÄ• â€™â€™ _tiÄ• di.

__uccaá¹ƒ karonto_ti udaggaá¹ƒ uá¸·Ä• raá¹ƒ paá¹‡Ä«taá¹ƒ katvÄ• dassento, paggaá¹‡ha
janento_ti bhattiá¹ƒ uppÄ• dento. idaÃ±ca desanÄ• ya paggaá¹‡hanaá¹ƒ buddhÄ• nampi Ä•
__ ``ekÄ• yanoâ€™â€™ _tiÄ• dimÄ• ha.

ekadhammavaá¹‡á¹‡anÄ•

<351> (ka) __kÄ• ra_-saddo upa-saddena vinÄ• pi upakÄ• ratthaá¹ƒ vadati, ``bahukÄ• rÄ•
puttÄ• naâ€™â€™ ntiÄ• dÄ«su (AN a II 34) viyÄ• ti Ä• ha __ ``bahukÄ• roti bahÅ«pakÄ• ro

(kha) vaá¸• á¸• hane vutte nÄ• nantariyatÄ• ya uppÄ• danaá¹ƒ vuttameva hotÄ«ti __ ``bhÄ•
vaá¸• á¸• hetabboâ€™â€™ _ti \Ne III 249/ vutto. uppÄ• danapubbikÄ• hi vaá¸• á¸• hanÄ• ti
``eko dhammo uppÄ• detabboâ€™â€™ _ti uppÄ• danaá¹ƒ pettha visuá¹ƒ gahitaá¹ƒ evÄ• ti?
nÄ• yaá¹ƒ virodho. tathÄ• hi __ ``eko dhammo pariÃ±Ã±eyyoâ€™â€™ _ti tÄ«hipi pariÃ±Ã±
vatvÄ• pi __ ``eko dhammo pahÄ• tabboâ€™â€™ _ti pahÄ• tabbatÄ• vuttÄ• .

(ga) __tÄ«hi pariÃ±Ã±Ä• hÄ«_ti Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• hi.

(gha) __pahÄ• nÄ• nupassanÄ• yÄ• _ti pajahanavasena pavattÄ• ya anupassanÄ• ya. mis
anupassanÄ• gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

(á¹…a) sÄ«lasampadÄ• dÄ«naá¹ƒ parihÄ• nÄ• vaho __parihÄ• nÄ• ya saá¹ƒvattanako. _

(ca) jhÄ• nÄ• divisesaá¹ƒ gametÄ«ti __visesagÄ• mÄ«. _

(cha) __duppaccakkhakaro_ti anupacitaÃ±Ä• á¹‡asambhÄ• rehi paccakkhaá¹ƒ kÄ• tuá¹ƒ a

(jha) __abhijÄ• nitabbo_ti \Ee III 357/ abhimukhaá¹ƒ Ã±Ä• á¹‡ena jÄ• nitabbo.

__sabbattha mÄ• tikÄ• sÅ«_ti dukÄ• divasena vuttÄ• su sabbÄ• su mÄ• tikÄ• su. ettha ca
bhikkhÅ« bhÄ• vanÄ• ya niyojetvÄ• uttamatthe patiá¹-á¹-hÄ• petukÄ• mo paá¹-hamaá¹ƒ tÄ•
upakÄ• radhammaá¹ƒ uddesavasena dassento ``eko dhammo bahukÄ• roâ€™â€™ ti vatvÄ
upakattabbaá¹ƒ dassento ``eko dhammo bhÄ• vetabboâ€™â€™ ti Ä• ha. ayaÃ±ca bhÄ• va

Ä• ha ``eko dhammo pariÃ±Ã±eyyoâ€™â€™ ti. pariÃ±Ã±Ä• ca nÄ• ma yÄ• vadeva pahÄ•
dhammo pahÄ• tabboâ€™â€™ ti. pajahantena ca hÄ• nabhÄ• giyaá¹ƒ nÄ«haritvÄ• visesal
Ä• ha ``eko dhammo hÄ• nabhÄ• giyo, eko dhammo visesabhÄ• giyoâ€™â€™ ti. visesabhÄ
duppaá¹-ivijjhanena, duppaá¹-ivijjhapaá¹-ivijjhanaÃ±ce ijjhati, nipphÄ• detabbanipphÄ• dana
hotÄ«ti Ä• ha ``eko dhammo duppaá¹-ivijjho, eko dhammo uppÄ• detabboâ€™â€™ ti. tayida
abhiÃ±Ã±eyyÄ• dijÄ• nanena hotÄ«ti Ä• ha ``eko dhammo abhiÃ±Ã±eyyoâ€™â€™ ti. abhiÃ
sacchikÄ• tabbaá¹ƒ sacchikatameva hotÄ«ti. ettÄ• vatÄ• ca niá¹-á¹-hitakiccova hoti, nÄ• ss
karaá¹‡Ä«yanti evaá¹ƒ tÄ• va mahÄ• thero ekakavasena \Ne III 250/ tesaá¹ƒ bhikkhÅ«naá¹
uddisanto imÄ• ni dasa padÄ• ni iminÄ• anukkamena uddisi.

(ka) evaá¹ƒ \Be III 278/ aniyamato uddiá¹-á¹-hadhamme sarÅ«pato niyametvÄ• dassetuá¹ƒ
dhammoâ€™â€™ tiÄ• dinÄ• desanaá¹ƒ Ä• rabhi. tena vuttaá¹ƒ __ ``iti Ä• yasmÄ• sÄ• ripu
dukÄ• dÄ«su. __veá¸·ukÄ• ro_ti veno. so hi veá¸·uvikÄ• rehi kilaÃ±jÄ• dikaraá¹‡ena ``veá¸·
anto, bahi ca sabbagatagaá¹‡á¹-hiá¹ƒ nÄ«haraá¹‡ena __niggaá¹‡á¹-hiá¹ƒ katvÄ• . ekekakoa
ekakÄ• dÄ«su dasasu koá¹-á¹-hÄ• sesu ekekasmiá¹ƒ koá¹-á¹-hÄ• se.

__sabbatthakaá¹ƒ upakÄ• raka_nti sabbatthakameva sammÄ• paá¹-ipattiyÄ• \Ee III 358/ u
tamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __vipassanÄ
yathÄ• upari vipassanÄ• paripaccati tikkhÄ• visadÄ• hutvÄ• maggena ghaá¹-eti, evaá¹ƒ
pubbabhÄ• gavipassanÄ• vaá¸• á¸• hane. __atthapaá¹-isambhidÄ• dÄ«sÅ«_ti atthapaá¹-isa
tesaá¹ƒ sambhÄ• rasambharaá¹‡anti attho. esa nayo ito paresupi. __á¹-hÄ• nÄ• á¹-á¹-hÄ• n
aá¹-á¹-hÄ• ne ca jÄ• nitabbe. __mahÄ• vihÄ• rasamÄ• pattiya_nti mahatiyaá¹ƒ jhÄ• nÄ• div
__vipassanÄ• Ã±Ä• á¹‡Ä• dÄ«sÅ«_ti __Ä• di_-saddena manomayiddhi Ä• dikÄ• ni saá¹…g
vijjÄ• sÅ«_ti __ambaá¹-á¹-hasutte_ (DN I 279) Ä• gatanayÄ• su aá¹-á¹-hasu vijjÄ• su.

teneva bhagavÄ• thometÄ«ti yojanÄ• . __na_nti appamÄ• daá¹ƒ.

__thÄ• masampannenÄ• _ti Ã±Ä• á¹‡abalasamannÄ• gatena. __dÄ«petvÄ• _ti ``evampi ap
dhammÄ• naá¹ƒ sampÄ• dane bahupakÄ• roâ€™â€™ ti pakÄ• setvÄ• . yaá¹ƒ kiÃ±ci anava
pakkhipitvÄ• kathetuá¹ƒ yuttanti dassetuá¹ƒ __ ``yaá¹ƒ kiÃ±cÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

(kha) __kÄ• yagatÄ• satÄ«_ti rassaá¹ƒ akatvÄ• niddeso, niddesena vÄ• etaá¹ƒ samÄ• sa
``aá¹-á¹-hikÄ• ni puÃ±jakitÄ• ni terovassikÄ• ni ... pe ... pÅ«tÄ«ni cuá¹‡á¹‡ikajÄ• tÄ• nÄ«â€™
evaá¹ƒ pavattamanasikÄ• ro __ ``cuá¹‡á¹‡ikamanasikÄ• roâ€™â€™ _ti vadanti. apare pana
``cuá¹‡á¹‡ikairiyÄ• pathesu pavattamanasikÄ• roâ€™â€™ ti. __ettha uppannasatiyÄ• _ti et
ekÅ«natiá¹ƒsavidhe á¹-hÄ• ne uppannÄ• ya satiyÄ• . __sukhasampayuttÄ• _ti nippariyÄ• ya
pariyÄ• yato pana catutthajjhÄ• ne upekkhÄ• pi ``sukhaâ€™â€™ nti vattabbataá¹ƒ labhati s

(ga) paccayabhÅ«to \Be III 279/ \Ne III 251/ \Ee III 359/ Ä• rammaá¹‡Ä• divisayopi Ä• ramm
viya Ä• save paggharati, so sampayogasambhavÄ• bhÄ• vepi saha Ä• savehÄ«ti __sÄ• sav
hitoti __upÄ• dÄ• niyo. _ itarathÄ• pana paccayabhÄ• vena vidhi paá¹-ikkhepo.

(gha) __asmÄ«ti mÄ• no_ti ``asmÄ«â€™â€™ ti pavatto mÄ• no.

(ca) __vipariyÄ• yenÄ• _ti ``anicce aniccaâ€™â€™ ntiÄ• dinÄ• nayena pavatto pathamana

(cha) __idha pana vipassanÄ• nantaro maggo ``Ä• nantariko cetosamÄ• dhÄ«â€™â€™ ti a
__vipassanÄ• ya anantarattÄ• , attano vÄ• _ pavattiyÄ• __anantaraá¹ƒ phaladÄ• yakattÄ•
anantaraá¹ƒ phalaá¹ƒ __anantaraá¹ƒ, _ tasmiá¹ƒ anantare niyuttÄ• , taá¹ƒ vÄ• arahati, ana
__Ä• nantariko. _

(ja) __phala_nti phalapaÃ±Ã±Ä• . __paccavekkhaá¹‡apaÃ±Ã±Ä• adhippetÄ• _ akuppÄ• ra

(jha) attano phalaá¹ƒ Ä• haratÄ«ti __Ä• hÄ• ro, _ paccayoti Ä• ha __ ``Ä• hÄ• raá¹-á¹-hitikÄ
paccayaá¹-á¹-hitikÄ• â€™â€™ _ti. __ayaá¹ƒ eko dhammo_ti ayaá¹ƒ paccayasaá¹…khÄ• to
paccayatÄ• samaÃ±Ã±ena ekaá¹ƒ katvÄ• vadati. __Ã±Ä• tapariÃ±Ã±Ä• ya abhiÃ±Ã±Ä• yÄ
Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya abhiÃ±Ã±Ä• ya.

(Ã±a) __akuppÄ• cetovimuttÄ«ti arahattaphalavimutti_ akuppabhÄ• vena ukkaá¹ƒsagatattÄ
phalasamÄ• pattiyo akuppÄ• eva paá¹-ipakkhehi akopanÄ«yattÄ• .

__abhiÃ±Ã±Ä• yÄ• _ti ``abhiÃ±Ã±eyyoâ€™â€™ ti ettha laddhaabhiÃ±Ã±Ä• ya. __pariÃ±Ã±
__pahÄ• tabbasacchikÄ• tabbehÄ«_ti pahÄ• tabbasacchikÄ• tabbapadehi. __pahÄ• napari
pahÄ• nasacchikiriyÄ• naá¹ƒ ekÄ• vÄ• ratÄ• ya pariÃ±Ã±Ä• ya saheva ijjhanato. __sacchik
__phalaá¹ƒ kathitaá¹ƒ. ekasmiá¹ƒyeva_ \Ee III 360/ sattame eva __pade labbhati. _ __phala
padesu labbhati_ paá¹-hamaá¹-á¹-hamanavamadasamesu labbhanato. yasmÄ• \Be III 280/
eva labbhati, itaresu pariyÄ• yato tasmÄ• __ ``labbhati evÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ

__sabhÄ• vato vijjamÄ• nÄ• _ti yena bahukÄ• rÄ• disabhÄ• vena desitÄ• , tena sabhÄ• ve
\Ne III 252/. __yÄ• thÄ• vÄ• _ti aviparÄ«tÄ• . __tathÄ• sabhÄ• vÄ• _ti taá¹ƒsabhÄ• vÄ• . __
avitathattÄ• tathÄ• va honti. tato eva __vuttappakÄ• rato aÃ±Ã±athÄ• na_ hontÄ«ti paÃ±ca
dhammÄ• naá¹ƒ yathÄ• bhÅ«tameva vadati. __sammÄ• _ti Ã±Ä• yena. yaá¹ƒ pana Ã±Ä• ta
kÄ• raá¹‡ayuttameva hotÄ«ti Ä• ha __ ``hetunÄ• kÄ• raá¹‡enÄ• â€™â€™ _ti. __okappana
jinavacanabhÄ• vena abhippasÄ• daá¹ƒ uppÄ• desi.

ekadhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvedhammavaá¹‡á¹‡anÄ•

<352> (ka) ``sabbatthÄ• â€™â€™ ti idaá¹ƒ ``sÄ«lapÅ«raá¹‡Ä• dÄ«sÅ«â€™â€™ ti etena s
__ ``sÄ«lapÅ«raá¹‡Ä• dÄ«su sabbattha appamÄ• do viya upakÄ• rakÄ• â€™â€™ _ti etena
appamÄ• dassa viya sabbattha upakÄ• rakatÄ• pakÄ• sitÄ• hoti atthato nÄ• tivilakkhaá¹‡a
satiavippavÄ• so hi appamÄ• do, so ca atthato sabbattha avijahitÄ• sati eva, sÄ• ca kho Ã
daá¹-á¹-habbÄ• , itarÄ• ya tathÄ• rÅ«pasamatthatÄ• bhÄ• vato.

(kha) tesaá¹ƒ paÃ±casatamattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pubbabhÄ• gapaá¹-ipattivasena des
kathitÄ• . _

(cha) __ayonisomanasikÄ• ro_ saá¹ƒkilesassa mÅ«lakÄ• raá¹‡abhÄ• vena pavatto __hetu,
pavatto __paccayo. yonisomanasikÄ• re_pi eseva nayo. yathÄ• ca sattÄ• naá¹ƒ saá¹ƒkiles
paccayabhÅ«tÄ• ayonisomanasikÄ• ro, yonisomanasikÄ• roti ``ime dve dhammÄ• duppaá
361/ ettha nÄ«haritvÄ• vuttÄ• , evaá¹ƒ imehi dhammÄ• nÄ«haritvÄ• vattabbÄ• ti dassento
_tiÄ• dimÄ• ha. tattha asubhajjhÄ• nÄ• dayo cattÄ• ro __visaá¹ƒyogÄ• _ nÄ• ma kÄ• mayo
III 281/. __ ``evaá¹ƒ pabhedÄ• â€™â€™ _ti iminÄ• ``avijjÄ• bhÄ• gino dhammÄ• , vijjÄ• bh
dhammÄ• , sukkÄ• dhammÄ• â€™â€™ ti (Dhs 101, 104) evamÄ• dÄ«naá¹ƒ saá¹…gaho d

(jha) paccayehi \Ne III 253/ samecca sambhuyya katattÄ• paÃ±cakkhandhÄ• __saá¹…kha
anabhisaá¹…khatattÄ• nibbÄ• naá¹ƒ __asaá¹…khatÄ• dhÄ• tu. _

(Ã±a) tisso vijjÄ• vijjanaá¹-á¹-hena, viditakaraá¹‡aá¹-á¹-hena ca __vijjÄ• . vimuttÄ«ti arahat
paá¹-ipakkhato sabbaso vimuttattÄ• .

__abhiÃ±Ã±Ä• dÄ«nÄ«_ti abhiÃ±Ã±Ä• paÃ±Ã±Ä• dÄ«ni. __ekakasadisÄ• neva_ purimavÄ
__maggo kathito_ti ettha ``maggova kathitoâ€™â€™ ti evamatthaá¹ƒ aggahetvÄ• ``maggo
evamattho gahetabbo ``anuppÄ• de Ã±Ä• á¹‡aâ€™â€™ nti iminÄ• phalassa gahitattÄ• . __
kathita_nti etthÄ• pi ``phalameva kathitaâ€™â€™ nti aggahetvÄ• ``phalaá¹ƒ kathitamevÄ•
vijjÄ• ggahaá¹‡ena tadaÃ±Ã±assa saá¹…gahitattÄ• . esa nayo ito paresupi evarÅ«pesu á¹-

dvedhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tayodhammavaá¹‡á¹‡anÄ•

353. (cha) __so_ti anÄ• gÄ• mimaggo. __sabbaso kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ_ samuc
__Ä• ruppe arahattamaggo_ nÄ• ma arÅ«pajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppanno agga

uppattinivÄ• raá¹‡ato_ti rÅ«pÄ• naá¹ƒ uppattiyÄ• sabbaso nivÄ• raá¹‡ato. nirujjhanti saá¹…
__nirodho, _ aggamaggo. tena hi kilesavaá¹-á¹-e nirodhite itarampi vaá¹-á¹-advayaá¹ƒ nirod
pana nirodhassa pariyosÄ• nattÄ• aggaphalaá¹ƒ ``nirodhoâ€™â€™ ti vattabbataá¹ƒ labbha
``arahattaphalaá¹ƒ_ \Ee III 362/ __nirodhoti adhippetaâ€™â€™ _nti. __ ``arahattaphalena h
diá¹-á¹-heâ€™â€™ _ ti idaá¹ƒ arahattamaggena nibbÄ• nadassanassÄ• yaá¹ƒ nibbattÄ«ti k
katvÄ• ``arahattasaá¹…khÄ• tanirodhassa paccayattÄ• â€™â€™ ti idampi vacanaá¹ƒ sama

(ja) __atÄ«taá¹ƒ_ \Be III 282/ __sÄ• rammaá¹‡a_nti atÄ«takoá¹-á¹-hÄ• sÄ• rammaá¹‡aá¹ƒ
khandhÄ• yatanadhÄ• tuyo Ä• rabbha \Ne III 254/ pavattanakaÃ±Ä• á¹‡anti attho. ``maggo
avadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, tathÄ• ``sacchikÄ• tabbe phalaá¹ƒ kathitamevÄ• â€™

(Ã±a) __Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡a_nti ca Ä• savÄ• naá¹ƒ khayante Ã±Ä• á¹‡anti ad
kathito siyÄ• .

tayodhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catudhammavaá¹‡á¹‡anÄ•

<354> (ka) dÄ• rumayaá¹ƒ cakkaá¹ƒ __dÄ• rucakkaá¹ƒ, _ tathÄ• __ratanacakkaá¹ƒ. _ Ä• a
__dhammacakkaá¹ƒ. _ iriyÄ• pathÄ• naá¹ƒ aparÄ• parappavattito __iriyÄ• pathacakkaá¹ƒ, _
veditabbaá¹ƒ.

__anucchavike dese_ti puÃ±Ã±akiriyÄ• ya, sammÄ• paá¹-ipattiyÄ• anurÅ«padese. __seva
upasaá¹…kamanaá¹ƒ. __bhajanaá¹ƒ_ bhattivasena payirupÄ• sanaá¹ƒ. __attano sammÄ•
cittasantÄ• nassa yoniso á¹-hapanaá¹ƒ saddhÄ• dÄ«su nivesananti Ä• ha __ ``saceâ€™â€™
pamÄ• á¹‡a_nti idameva pubbekatapuÃ±Ã±atÄ• saá¹…khÄ• taá¹ƒ sampatticakkamettha ete
pamÄ• á¹‡abhÅ«taá¹ƒ itaresaá¹ƒ kÄ• raá¹‡abhÄ• vato. tenÄ• ha__ ``yena hÄ«â€™â€™ _ti
__puggalo_ attÄ• naá¹ƒ __sammÄ• á¹-hapeti_ akatapuÃ±Ã±assa tadabhÄ• vato. __paá¹-h
kÄ• mÄ• vacarova. __idhÄ• _ti imasmiá¹ƒ dasuttarasutte. __pubbabhÄ• ge lokiyÄ• vÄ• _ti n
pavattanakÄ• lokiyÄ• eva. tattha kÄ• raá¹‡aá¹ƒ vuttameva.

(ca) kÄ• mayogavisaá¹ƒyogo anÄ• gÄ• mimaggo, diá¹-á¹-hiyogavisaá¹ƒyogo sotÄ• pattima
arahattamaggoti evaá¹ƒ __anÄ• gÄ• mimaggÄ• divasena veditabbÄ• . _

(cha) __paá¹-hamassa_ \Ee III 363/ __jhÄ• nassa lÄ• bhi_nti yvÄ• yaá¹ƒ appaguá¹‡assa pa
lÄ• bhÄ«, taá¹ƒ. __kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• carantÄ«_ti tato
Ä• rammaá¹‡avasena kÄ• masahagatÄ• hutvÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• cara
kÄ• mÄ• nupakkhandÄ• naá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ \Ne III 255/ vasena so paá¹

parihÄ• yati, tasmÄ• __ ``hÄ• nabhÄ• giyo samÄ• dhÄ«â€™â€™ _ti vutto. __tadanudhamm
``sati santiá¹-á¹-hatÄ«â€™â€™ _ti idaá¹ƒ micchÄ• satiá¹ƒ sandhÄ• ya vuttaá¹ƒ. yassa hi
paá¹-hamajjhÄ• nÄ• nurÅ«pasabhÄ• vÄ• paá¹-hamajjhÄ• naá¹ƒ santato paá¹‡Ä«tato disvÄ
abhinandamÄ• nÄ• nikanti hoti, tassa nikantivasena so paá¹-hamajjhÄ• nasamÄ• dhi neva
á¹-hitikoá¹-á¹-hÄ• siko hoti, tena vuttaá¹ƒ __ ``á¹-hitibhÄ• giyo samÄ• dhÄ«â€™â€™ _ti.

__avitakkasahagatÄ• _ti avitakkaá¹ƒ dutiyajjhÄ• naá¹ƒ santato paá¹‡Ä«tato manasi karoto
avitakkasahagatÄ• __saÃ±Ã±Ä• manasikÄ• rÄ• . samudÄ• carantÄ«_ti paguá¹‡apaá¹-ham
dutiyajjhÄ• nÄ• dhigamatthÄ• ya codenti tudenti, tassa upari dutiyajjhÄ• nupakkhandÄ• naá
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena so paá¹-hamajjhÄ• nasamÄ• dhi visesabhÅ«tassa
uppattipadaá¹-á¹-hÄ• natÄ• ya __ ``visesabhÄ• giyo samÄ• dhÄ«â€™â€™ _ti vutto. __nibb
paá¹-hamajjhÄ• nalÄ• bhiá¹ƒ jhÄ• nato vuá¹-á¹-hitaá¹ƒ nibbidÄ• saá¹…khÄ• tena vipassanÄ
vipassanÄ• Ã±Ä• á¹‡aÃ±hi jhÄ• naá¹…gesu pabhedena upaá¹-á¹-hahantesu nibbindati ukk
``nibbidÄ• â€™â€™ _ti vuccati. __samudÄ• carantÄ«_ti nibbÄ• nasacchikaraá¹‡atthÄ• ya c
__virÄ• gÅ«pasaÃ±hito_ti virÄ• gasaá¹…khÄ• tena nibbÄ• nena upasaÃ±hito. vipassanÄ• Ã
maggena virÄ• gaá¹ƒ nibbÄ• naá¹ƒ sacchikÄ• tuâ€™â€™ nti pavattito __ ``virÄ• gÅ«pasaÃ
taá¹ƒsampayuttÄ• saÃ±Ã±Ä• manasikÄ• rÄ• pi virÄ• gÅ«pasaÃ±hitÄ• eva nÄ• ma. tassa t
vasena so paá¹-hamajjhÄ• nasamÄ• dhi ariyamaggapaá¹-ivedhassa \Ee III 364/ padaá¹-á¹-h
``nibbedhabhÄ• giyo samÄ• dhÄ«â€™â€™ _ti vutto. __sabbasamÄ• pattiyo_ti dutiyajjhÄ• n
__attho veditabbo_ti hÄ• nabhÄ• giyÄ• diattho tÄ• va vitthÄ• retvÄ• veditabbo.

__maggo kathito_ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ uddhaá¹-attÄ• . __phalaá¹ƒ_ kathitaá¹ƒ sa

catudhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cadhammavaá¹‡á¹‡anÄ•

<355> (kha) __ ``paÃ±caá¹…giko_ \Be III 284/ \Ne III 256/ __sammÄ• samÄ• dhÄ«â€™â€™
paÃ±Ã±Ä• uddiá¹-á¹-hÄ• ti pÄ«tipharaá¹‡atÄ• divacanena hi tameva vibhajati. tenÄ• ha __
uppajjatÄ«â€™â€™ _tiÄ• di. ``so imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandetÄ
427) nayena pÄ«tiyÄ• , sukhassa ca pharaá¹‡aá¹ƒ veditabbaá¹ƒ. sarÄ• gavirÄ• gatÄ• divib
__paresaá¹ƒ ceto pharamÄ• nÄ• . Ä• lokapharaá¹‡e_ti kasiá¹‡Ä• lokassa pharaá¹‡e sati te
pharitappadese. tassa samÄ• dhissa rÅ«padassanapaccayattÄ• __paccavekkhaá¹‡aÃ±Ä•
paccavekkhaá¹‡animittaá¹ƒ. _

__pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• _ti Ä• rammaá¹‡e á¹-hatvÄ• catutthajjhÄ• nassa
viyÄ• â€™â€™ _ti vuttÄ• . __cetopharaá¹‡atÄ• Ä• lokapharaá¹‡atÄ• _ti taá¹ƒtaá¹ƒkiccasÄ
viyÄ• â€™â€™ _ti vuttÄ• . __abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ_ samÄ• dhÄ• nassa sarÄ«r

viyÄ• â€™â€™ _ti vuttaá¹ƒ. __paccavekkhaá¹‡animittaá¹ƒ_ uttamaá¹…gabhÄ• vato __ ``sÄ
vuttaá¹ƒ.

(ja) sabbaso kilesadukkhadarathapariá¸·Ä• hÄ• naá¹ƒ vigatattÄ• lokiyasamÄ• dhissa sÄ• t
vuttaá¹ƒ __ ``appitappitakkhaá¹‡e sukhattÄ• paccuppannasukhoâ€™â€™ _ti. purimassa pu
pacchimaá¹ƒ laddhÄ• sevanatÄ• ya santatarapaá¹‡Ä«tatarabhÄ• vappatti hotÄ«ti Ä• ha __
sukhavipÄ• koâ€™â€™ _ti.

__kilesapaá¹-ippassaddhiyÄ• _ti kilesÄ• naá¹ƒ paá¹-ippassambhanena \Ee III 365/ laddhatt
__kilesapaá¹-ippassaddhibhÄ• va_nti kilesÄ• naá¹ƒ paá¹-ippassambhanabhÄ• vaá¹ƒ. __lad
tabbhÄ• vaá¹ƒ upagatattÄ• . lokiyasamÄ• dhissa paccanÄ«kÄ• ni nÄ«varaá¹‡apaá¹-hamajjh
niggahetabbÄ• ni, aÃ±Ã±e kilesÄ• vÄ• retabbÄ• , imassa pana arahattasamÄ• dhissa paá¹
na niggahetabbaá¹ƒ, vÄ• retabbaÃ±ca atthÄ«ti maggÄ• nantaraá¹ƒ samÄ• pattikkhaá¹‡e ca
á¹-hapitattÄ• ca aparihÄ• navasena vÄ• á¹-hapitattÄ• __nasaá¹…khÄ• raniggayhavÄ• rivÄ
``sativepullappattattÄ• â€™â€™ _ti etena appavattamÄ• nÄ• yapi satiyÄ• \Be III 285/ satib
nÄ• mÄ• ti dasseti, __ ``yathÄ• paricchinnakÄ• lavasenÄ• â€™â€™ _ti etena paricchindana
__sesesu_ Ã±Ä• á¹‡aá¹…gesu. __paÃ±caÃ±Ä• á¹‡iko_ti ettha vuttasamÄ• dhimukhena paÄ
uddiá¹-á¹-hÄ• ni, niddiá¹-á¹-hÄ• ni ca.

__maggo_ \Ne III 257/ __kathito_ indriyasÄ«sena sammÄ• vÄ• yÄ• mÄ• dÄ«naá¹ƒ kathitat
asekkhÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ kathitattÄ• .

paÃ±cadhammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chadhammavaá¹‡á¹‡anÄ•

<356> __maggo kathito_ti ettha vattabbaá¹ƒ heá¹-á¹-hÄ• vuttameva.

sattadhammavaá¹‡á¹‡anÄ•

<357> (Ã±a) __hetunÄ• _ti Ä• diantavantato, anaccantikato, tÄ• vakÄ• likato, niccapaá¹-ikk
hetunÄ• . __nayenÄ• _ti ``yathÄ• ime saá¹…khÄ• rÄ• etarahi, evaá¹ƒ atÄ«te, anÄ• gate ca
paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ• nirodhadhamm
nayananayena. kÄ• maá¹ƒ khÄ«á¹‡Ä• savassa sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ
suppaá¹-ividdhÄ• , taá¹ƒ pana asammohanavasena kiccato, vipassanÄ• ya pana Ä• ramma
Ä• ha __ ``vipassanÄ• Ã±Ä• á¹‡ena sudiá¹-á¹-hÄ• hontÄ«â€™â€™ _ti. kilesavasena uppaj
vatthukÄ• masannissayo \Ee III 366/, vatthukÄ• mÄ• vassayo cÄ• ti vuttaá¹ƒ __ ``dvepi sap
aá¹…gÄ• rakÄ• su viyÄ• â€™â€™ _ti. __ninnassevÄ• _ti [ninnassa (aá¹-á¹-hakathÄ• yaá¹ƒ

vuccati lÄ• makaá¹-á¹-hena taá¹‡hÄ• . byantaá¹ƒ vigatantaá¹ƒ bhÅ«tanti __byantÄ«bhÅ«ta_
``niratibhÅ«taá¹ƒ, _ [niyatibhÅ«taá¹ƒ (aá¹-á¹-hakathÄ• yaá¹ƒ) vigatantibhÅ«taá¹ƒ (?)] __nitt
atthoâ€™â€™ _ti. __idha_ sattake. __bhÄ• vetabbapade maggo kathito_ bojjhaá¹…gÄ• naá

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hadhammavaá¹‡á¹‡anÄ•

<358> (ka) __Ä• dibrahmacariyikÄ• yÄ• _ti \Be III 286/ \Ne III 258/ Ä• dibrahmacariyÄ• eva
yathÄ• ``vinayo eva venayikoâ€™â€™ ti, tassÄ• Ä• dibrahmacariyikÄ• ya. kÄ• pana sÄ• t
``paÃ±Ã±Ä• yÄ• â€™â€™ _ti. __sikkhattayasaá¹…gahassÄ• _ti adhisÄ«lasikkhÄ• disikkhat
upacÄ• rajjhÄ• nasahagatÄ• taruá¹‡asamathapaÃ±Ã±Ä• va udayabbayÄ• nupassanÄ• vas
__taruá¹‡avipassanÄ• paÃ±Ã±Ä• _ [taruá¹‡asamathavipassanÄ• paÃ±Ã±Ä• (aá¹-á¹-hakath
paá¹-hamÄ• vayavabhÅ«tÄ• ya, desanÄ• vasena cetaá¹ƒ vuttaá¹ƒ. uppattikÄ• le pana natth
Ä• dimajjhapariyosÄ• natÄ• ekacittuppÄ• dapariyÄ• pannattÄ• ekajjhaá¹ƒyeva uppajjanato
taá¹ƒ pana vallabhavasena pavattamÄ• naá¹ƒ gehasitasadisaá¹ƒ hotÄ«ti __ ``gehasitapema
garukaraá¹‡avasena pavattiyÄ• garu cittaá¹ƒ etassÄ• ti __garucitto, _ tassa bhÄ• vo __gar
garukÄ• ro. ``kilesÄ• na uppajjantÄ«â€™â€™ ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``ovÄ•
labhatÄ«â€™â€™ _ti. garÅ«naÃ±hi santike ovÄ• dÄ• nusÄ• saniá¹ƒ labhitvÄ• yathÄ• nusi
kilesÄ• na uppajjanti. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

(cha) __petÄ• _ti petamahiddhikÄ• . __asurÄ• na_nti devÄ• surÄ• naá¹ƒ. petÄ• surÄ• pan
saá¹…gaho \Ee III 367/ avuttasiddhova. __Ä• vÄ• hanaá¹ƒ gacchantÄ«_ti sambhogasaá¹ƒs
asurÄ• naá¹ƒ saá¹…gahaá¹‡e kÄ• raá¹‡aá¹ƒ dasseti.

(ja) __appicchassÄ• _ti niicchassa. abhÄ• vattho hettha appa-saddo ``appaá¸• aá¹ƒsamaka
tiÄ• dÄ«su (AN c 10.11) viya. paccayesu appiccho __paccayaappiccho, _ cÄ«varÄ• dipacca
__adhigamaappiccho_ti jhÄ• nÄ• diadhigamavibhÄ• vane icchÄ• rahito. __pariyattiappiccho
bÄ• husaccavibhÄ• vane icchÄ• rahito. __dhutaá¹…gaappiccho_ti dhutaá¹…gesu appiccho
icchÄ• rahito. __santaguá¹‡anigÅ«hanenÄ• _ti attani saá¹ƒvijjamÄ• nÄ• naá¹ƒ jhÄ• nÄ• dig
bÄ• husaccaguá¹‡assa ca dhutaá¹…gaguá¹‡assa ca nigÅ«hanena chÄ• danena. __sampaj
__no mahicchassÄ• _ti mahatiyÄ• icchÄ• ya samannÄ• gatassa, icchaá¹ƒ vÄ• mahantass
anicchanato.

__pavivittassÄ• _ti \Be III 287/ pakÄ• rehi vivittassa. tenÄ• ha __ ``kÄ• yacittaupadhiviveke
_ti. __ ``aá¹-á¹-haÄ• rambhavatthuvasenÄ• â€™â€™ _ti \Ne III 259/ etena bhÄ• vanÄ• bhiy
``kÄ• yavivekoâ€™â€™ ti adhippeto, na gaá¹‡asaá¹…gaá¹‡ikÄ• bhÄ• vamattanti dasseti. _

sattehi kilesehi ca saá¹…gaá¹‡anaá¹ƒ samodhÄ• naá¹ƒ __saá¹…gaá¹‡ikÄ• , _ sÄ• Ä• ram
etassÄ• ti __saá¹…gaá¹‡ikÄ• rÄ• mo, _ tassa. tenÄ• ha __ ``gaá¹‡asaá¹…gaá¹‡ikÄ• ya cev
__Ä• raddhavÄ«riyassÄ• _ti paggahitavÄ«riyassa, taÃ±ca kho upadhiviveke ninnatÄ• vaser
vacanato. esa nayo ito paresupi. vivaá¹-á¹-asannissitaá¹ƒyeva hi samÄ• dhÄ• naá¹ƒ idhÄ• c
paÃ±Ã±Ä• pi. kammassakatÄ• paÃ±Ã±Ä• ya hi patiá¹-á¹-hato kammavasena ``bhavesu nÄ•
III 368/ jÄ• nanto kammakkhayakaraÃ±Ä• á¹‡aá¹ƒ abhipattheti, tadatthaÃ±ca ussÄ• haá¹ƒ k
sattasantÄ• naá¹ƒ saá¹ƒsÄ• re papaÃ±centi vitthÄ• rentÄ«ti __papaÃ±cÄ• _ti Ä• ha __ ``nip
vigatamÄ• nataá¹‡hÄ• diá¹-á¹-hipapaÃ±cassÄ• â€™â€™ _ti.

__maggo kathito_ sarÅ«peneva.

navadhammavaá¹‡á¹‡anÄ•

<359> (kha) __visuddhi_nti Ã±Ä• á¹‡adassanavisuddhiá¹ƒ, accantavisuddhimeva vÄ• . __c
pÄ• timokkhasaá¹ƒvarÄ• dinirupakkiliá¹-á¹-hatÄ• ya catubbidhaparisuddhivantaá¹ƒ sÄ«laá¹ƒ
__pÄ• risuddhipadhÄ• niyaá¹…ga_nti puggalassa parisuddhiyÄ• padhÄ• nabhÅ«taá¹ƒ aá¹.
``parisuddhabhÄ• vassa padhÄ• naá¹…gaâ€™â€™ _nti. samathassa visuddhibhÄ• vo vodÄ
paricchinnanti Ä• ha __ ``aá¹-á¹-ha paguá¹‡asamÄ• pattiyoâ€™â€™ _ti. vigatupakkilesaÃ±h
vattabbataá¹ƒ labbhati, na saupakkilesaá¹ƒ hÄ• nabhÄ• giyÄ• dibhÄ• vappattito. sattadiá¹-á
nÄ• marÅ«paparicchedo __diá¹-á¹-hivisuddhi. _ paccayapariggaho addhattayakaá¹…khÄ• n
__kaá¹…khÄ• vitaraá¹‡avisuddhi. _ yasmÄ• __nÄ• marÅ«paá¹ƒ_ nÄ• ma sappaccayameva
atthato tassa sappaccayatÄ• pi pariggahitÄ• eva hotÄ«ti vuttaá¹ƒ __ ``diá¹-á¹-hivisuddhÄ«ti
nÄ• marÅ«padassanaâ€™â€™ _nti. yasmÄ• pana nÄ• marÅ«passa paccayaá¹ƒ pariggaá¹
kaá¹…khÄ• malavitaraá¹‡apaccayÄ• kÄ• rÄ• vabodhavaseneva hoti, tasmÄ• __ ``paccayÄ
vuttaá¹ƒ yathÄ• kaá¹…khÄ• vitaraá¹‡avisuddhi ``dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti v
Ã±Ä• á¹‡a_nti maggÄ• magge vavatthapetvÄ• á¹-hitaÃ±Ä• á¹‡aá¹ƒ. __Ã±Ä• á¹‡a_nti \Be II
taruá¹‡avipassanÄ• kathitÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ ajjhÄ• sayavasena ``Ã±Ä• á¹‡adassa
vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya vuccamÄ• nattÄ• . yadi ``Ã±Ä• á¹‡adassanavisu
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• adhippetÄ• , ``paÃ±Ã±Ä• â€™â€™ ti ca \Ne III 260/ ara
pana kathanti \Ee III 369/? maggo bahukÄ• rapade virÄ• gaggahaá¹‡ena gahito. vakkhati hi
maggo kathitoâ€™â€™ ti (Sv III 359).

(cha) __cakkhÄ• didhÄ• tunÄ• natta_nti cakkhÄ• dirÅ«pÄ• dicakkhuviÃ±Ã±Ä• á¹‡Ä• didhÄ
__cakkhusamphassÄ• dinÄ• natta_nti cakkhusamphassasotasamphassaghÄ• nasamphass
__saÃ±Ã±Ä• nÄ• natta_nti ettha rÅ«pasaÃ±Ã±Ä• disaÃ±Ã±Ä• nÄ• nattampi labbhateva, taá
kÄ• masaÃ±Ã±Ä• diggahaá¹‡eneva gayhati. __kÄ• masaÃ±Ã±Ä• dÄ«_ti __Ä• di_-saddena
gahaá¹‡aá¹ƒ. saÃ±Ã±Ä• nidÄ• nattÄ• papaÃ±casaá¹…khÄ• naá¹ƒ ``saÃ±Ã±Ä• nÄ• nattaá
saá¹…kappanÄ• nattaâ€™â€™ nti vuttaá¹ƒ, ``yaá¹ƒ saá¹…kappeti, taá¹ƒ papaÃ±cetÄ«â€™

``saá¹…kappanÄ• nattaá¹ƒ paá¹-icca chandanÄ• nattaâ€™â€™ nti vuttaá¹ƒ. __chandanÄ•
nÄ• nattaá¹ƒ. __rÅ«papariá¸·Ä• ho_ti rÅ«pavisayo rÅ«pÄ• bhipatthanÄ• vasena pavatto kile
__saddapariá¸·Ä• ho_ti etthÄ• pi eseva nayo. kileso hi uppajjamÄ• no appattepi Ä• rammaá
pariá¸·Ä• hova uppajjati. tathÄ• bhÅ«tassa pana kilesachandassa vasena rÅ«pÄ• dipariyesa
``pariá¸·Ä• hanÄ• nattatÄ• ya rÅ«papariyesanÄ• dinÄ• nattaá¹ƒ uppajjatÄ«â€™â€™ _ti. tat
taá¹ƒ rÅ«pÄ• di labbheyya, taá¹ƒ sandhÄ• yÄ• ha __ ``pariyesanÄ• dinÄ• nattatÄ• ya rÅ«pa
uppajjatÄ«â€™â€™ _ti.

(ja) __maraá¹‡Ä• nupassanÄ• Ã±Ä• á¹‡e_ti maraá¹‡assa anupassanÄ• vasena pavattaÃ±
maraá¹‡Ä• nussatisahagatapaÃ±Ã±Ä• yÄ• ti attho. __Ä• hÄ• raá¹ƒ pariggaá¹‡hantassÄ• _t
paá¹-ikkÅ«lato pariggaá¹‡hantassa. __ukkaá¹‡á¹-hantassÄ• _ti nibbindantassa katthacipi as

dasadhammavaá¹‡á¹‡anÄ•

<360> (jha) __nijjarakÄ• raá¹‡Ä• nÄ«_ti \Ee III 370/ pajahanakÄ• raá¹‡Ä• ni. imasmiá¹ƒ __
kathÄ«yatÄ«ti katvÄ• __ ``ayaá¹ƒ heá¹-á¹-hÄ• ... pe 0 ... puna gahitÄ• â€™â€™ _ti vuttaá
``idha abhiÃ±Ã±Ä• pade maggo kathitoâ€™â€™ (Sv III 360) kiÃ±cÄ• pi nijjiá¹‡á¹‡Ä• micch
289/ Ä• netvÄ• sambandhitabbaá¹ƒ. yathÄ• micchÄ• diá¹-á¹-hi vipassanÄ• ya nijjiá¹‡á¹‡Ä•
samucchedappahÄ• nadassanatthaá¹ƒ puna gahitÄ• , evaá¹ƒ micchÄ• saá¹…kappÄ• dayo
asamucchinnatÄ• ya idha puna gahitÄ• ti ayamattho ``micchÄ• saá¹…kappoâ€™â€™ tiÄ• d
dasseti __ ``evaá¹ƒ sabbapadesu nayo netabboâ€™â€™ _ti iminÄ• .

__ettha_ \Ne III 261/ __cÄ• _ti ``sammÄ• vimuttipaccayÄ• ca aneke kusalÄ• dhammÄ• b
gacchantÄ«â€™â€™ ti etasmiá¹ƒ pÄ• á¸·ipade. ettha ca samucchedavasena, paá¹-ippassa
paá¹-ipakkhadhammÄ• sammadeva vimuccanaá¹ƒ __sammÄ• vimutti, _ tappaccayÄ• ca n
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ upagacchantÄ«ti maggasampayuttÄ• nipi saddhÄ• dÄ«ni indriyÄ
hi phalesu bhÄ• vanÄ• pÄ• ripÅ«rÄ« nÄ• mÄ• ti. __abhinandanaá¹-á¹-henÄ• _ti ativiya sine
somanassindriyaá¹ƒ ukkaá¹ƒsagatasÄ• tasabhÄ• vaá¹ƒ sampayuttadhamme sinehantaá¹ƒ t
__pavattasantatiÄ• dhipateyyaá¹-á¹-henÄ• _ti vipÄ• kasantÄ• nassa jÄ«vane adhipatibhÄ• v
_ntiÄ• di vuttasseva atthassa nigamanaá¹ƒ.

addhena saha chaá¹-á¹-hÄ• ni paÃ±hasatÄ• ni, paÃ±Ã±Ä• sÄ• dhikÄ• ni saha paÃ±hasatÄ

ettha ca Ä• yasmÄ• dhammasenÄ• pati ``dasasu nÄ• thakaraá¹‡adhammesu \Ee III 371/ p
dasakasiá¹‡Ä• yatanÄ• ni bhÄ• vento dasaÄ• yatanamukhena pariÃ±Ã±aá¹ƒ paá¹-á¹-hapet
parijÄ• nanto dasamicchatte, dasaakusalakammapathe ca pahÄ• ya dasakusalakammapath
ariyÄ• vÄ• sesu Ä• vasitukÄ• mo dasasaÃ±Ã±Ä• uppÄ• dento dasanijjaravatthÅ«ni abhiÃ±
adhigacchatÄ«â€™â€™ ti tesaá¹ƒ bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ matthakaá¹ƒ pÄ• pento desa

pamodavasena paá¹-iggaá¹‡hanaá¹ƒ __abhinandana_nti Ä• ha __ ``sÄ• dhu sÄ• dhÅ«ti abh
sampaá¹-icchiá¹ƒsÅ«â€™â€™ _ti. __tÄ• ya attamanatÄ• yÄ• _ti tÄ• ya yathÄ• desitadesan
pahaá¹-á¹-hacittatÄ• ya, tattha yathÄ• laddhaatthavedadhammavedehÄ«ti attho. __imameva
imasmiá¹ƒ sutte tattha tattha Ä• gate abhiÃ±Ã±eyyÄ• dibhede dhamme abhijÄ• nanÄ• divas
paá¹-isambhidÄ• hi ... pe ... patiá¹-á¹-hahiá¹ƒsÅ«_ti attano upanissayasampannatÄ• ya, ther
desanÄ• nubhÄ• vena yathÄ• raddhaá¹ƒ \Be III 290/ vipassanaá¹ƒ ussukketvÄ• paá¹-isamb
abhiÃ±Ã±Ä• ya saá¹‡á¹-hahiá¹ƒsÅ«ti.

sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya

dasuttarasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• .

niá¹-á¹-hitÄ• ca pÄ• thikavaggaá¹-á¹-hakathÄ• ya lÄ«natthappakÄ• sanÄ• .

pÄ• thikavaggaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

therÄ• naá¹ƒ \Be III 291/ \Ne III 262/ \Ee III 372/ mahÄ• kassapÄ• dÄ«naá¹ƒ vaá¹ƒso paveá
__theravaá¹ƒsanvayo, _ tena; catumahÄ• nikÄ• yesu theriyenÄ• ti attho.

dasabalassa sammÄ• sambuddhassa guá¹‡agaá¹‡Ä• naá¹ƒ paridÄ«panato __dasabalagua
ayaÃ±hi Ä• gamo brahmajÄ• lÄ• dÄ«su, mahÄ• padÄ• nÄ• dÄ«su, sampasÄ• danÄ«yÄ• dÄ
buddhaguá¹‡Ä• naá¹ƒ pakÄ• sanavasena pavattoti. tathÄ• hi vuttaá¹ƒ Ä• dito ``saddhÄ• va
ganthÄ• rambhakathÄ•).

__mahÄ• á¹-á¹-hakathÄ• ya sÄ• ra_nti dÄ«ghanikÄ• yamahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ attha

__ekÅ«nasaá¹-á¹-himatto_ti thokaá¹ƒ Å«nabhÄ• vato __matta_-saddaggahaá¹‡aá¹ƒ.

__mÅ«lakaá¹-á¹-hakathÄ• sÄ• ra_nti pubbe vuttaá¹ƒ dÄ«ghanikÄ• yamahÄ• aá¹-á¹-hakathÄ
nigamanavasena vadati. atha vÄ• __mÅ«lakaá¹-á¹-hakathÄ• sÄ• ra_nti porÄ• á¹‡aá¹-á¹-ha
tenetaá¹ƒ dasseti ``dÄ«ghanikÄ• yamahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ atthasÄ• raá¹ƒ Ä• dÄ• ya
sumaá¹…galavilÄ• siniá¹ƒ karonto sesamahÄ• nikÄ• yÄ• nampi mÅ«lakaá¹-á¹-hakathÄ• su
atthasÄ• raá¹ƒ Ä• dÄ• yayeva akÄ• siâ€™â€™ nti.

__ ``mahÄ• vihÄ• ravÄ• sÄ«naâ€™â€™ _nti [mahÄ• vihÄ• re nivÄ• sinaá¹ƒ (aá¹-á¹-hakath
purimapacchimapadehi saddhiá¹ƒ sambandhitabbaá¹ƒ ``mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ sama

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ mÅ«lakaá¹-á¹-hakathÄ• sÄ• raá¹ƒ Ä• dÄ• yÄ• â€™â€™ ti ca.
sukhÄ« loko_ti kÄ• mÄ• vacarÄ• divibhÄ• go sabbopi sattaloko yathÄ• rahaá¹ƒ bodhittayÄ•
nibbÄ• nasukhena sukhito hotÅ«ti sadevakassa lokassa accantasukhÄ• dhigamÄ• ya attan

parimÄ• á¹‡ato sÄ• dhikaá¹-á¹-havÄ«sasahassanavutibhÄ• á¹‡avÄ• rÄ• niá¹-á¹-hitÄ• ti. pa
sÄ• dhikaá¹-á¹-havÄ«sasahassamattaganthena dÄ«ghanikÄ• yaá¹-Ä«kÄ• racitÄ• cariyadha

micchÄ• diá¹-á¹-hÄ• dicorehi \Be III 292/ \Ne III 263/, sÄ«lÄ• didhanasaÃ±cayaá¹ƒ.

rakkhaá¹‡atthÄ• ya sakkaccaá¹ƒ, maÃ±jÅ«saá¹ƒ viya kÄ• ritanti || (etthantare pÄ• á¹-ho pac

niá¹-á¹-hitÄ• sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya lÄ«natthappakÄ

dÄ«ghanikÄ• yaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dÄ«ghanikÄ• yo

pÄ• thikavaggapÄ• á¸·i

1. pÄ• thikasuttaá¹ƒ

sunakkhattavatthu

<1> evaá¹ƒ \Be III 1/ \Ee III 1/ \Ne III 1/ \Se III 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ
viharati anupiyaá¹ƒ nÄ• ma {anuppiyaá¹ƒ nÄ• ma (Se) } mallÄ• naá¹ƒ nigamo. atha kho bha
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya anupiyaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho bhagav
kho tÄ• va anupiyÄ• yaá¹ƒ {anupiyaá¹ƒ (Katthaci) } piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«nÄ• h
bhaggavagottassa paribbÄ• jakassa Ä• rÄ• mo, yena bhaggavagotto paribbÄ• jako tenupas

<2> atha \Ee III 2/ \Ne III 2/ kho bhagavÄ• yena bhaggavagottassa paribbÄ• jakassa Ä• rÄ
paribbÄ• jako tenupasaá¹…kami. atha kho bhaggavagotto paribbÄ• jako bhagavantaá¹ƒ eta
bhante, bhagavÄ• . svÄ• gataá¹ƒ, bhante, bhagavato. cirassaá¹ƒ kho, bhante, bhagavÄ• im
yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«datu, bhante, bhagavÄ• , idamÄ• sanaá¹ƒ paÃ±Ã±attaâ
paÃ±Ã±atte Ä• sane. bhaggavagottopi kho paribbÄ• jako aÃ±Ã±ataraá¹ƒ \Se III 2/ nÄ«caá¹ƒ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho bhaggavagotto paribbÄ• jako bhagavantaá¹
``purimÄ• ni, bhante, divasÄ• ni \Be III 2/ purimatarÄ• ni sunakkhatto licchaviputto yenÄ• ha
upasaá¹…kamitvÄ• maá¹ƒ etadavoca --- `paccakkhÄ• to dÄ• ni mayÄ• , bhaggava, bhagav
bhagavantaá¹ƒ uddissa viharÄ• mÄ«â€™ ti. kaccetaá¹ƒ, bhante, tatheva, yathÄ• sunakkha
avacÄ• â€™â€™ ti? ``tatheva kho etaá¹ƒ, bhaggava, yathÄ• sunakkhatto licchaviputto ava

<3> purimÄ• ni, bhaggava, divasÄ• ni purimatarÄ• ni sunakkhatto licchaviputto yenÄ• haá¹
upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho
licchaviputto maá¹ƒ etadavoca --- `paccakkhÄ• mi dÄ• nÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ. n
bhagavantaá¹ƒ uddissa viharissÄ• mÄ«â€™ ti. `evaá¹ƒ vutte, ahaá¹ƒ, bhaggava, sunakkhat
etadavocaá¹ƒ --- `api nu tÄ• haá¹ƒ, sunakkhatta, evaá¹ƒ avacaá¹ƒ, ehi tvaá¹ƒ, sunakkhatta,
viharÄ• hÄ«â€™ ti? `no hetaá¹ƒ, bhanteâ€™. `tvaá¹ƒ \Ee III 3/ vÄ• pana maá¹ƒ evaá¹ƒ ava
bhagavantaá¹ƒ uddissa viharissÄ• mÄ«â€™ ti? `no hetaá¹ƒ, bhanteâ€™. `iti kira, sunakkhat
vadÄ• mi --- ehi tvaá¹ƒ, sunakkhatta, mamaá¹ƒ uddissa viharÄ• hÄ«ti. napi kira maá¹ƒ tvaá¹
bhante, bhagavantaá¹ƒ uddissa viharissÄ• mÄ«ti. evaá¹ƒ sante, moghapurisa, ko santo kaá
passa, moghapurisa, yÄ• vaÃ±ca \Se III 3/ {yÄ• va ca (Katthaci) } te idaá¹ƒ aparaddhaâ€™

<4> `na hi pana me, bhante, bhagavÄ• uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ k
tÄ• haá¹ƒ, sunakkhatta, evaá¹ƒ avacaá¹ƒ --- ehi tvaá¹ƒ, sunakkhatta, mamaá¹ƒ uddissa viha
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ«â€™ ti? `no hetaá¹ƒ, bhante
evaá¹ƒ avaca --- ahaá¹ƒ, bhante, bhagavantaá¹ƒ uddissa viharissÄ• mi, bhagavÄ• me uttar
iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissatÄ«â€™ ti? `no hetaá¹ƒ, bhanteâ€™. `iti kira, sunakkhatta, n
vadÄ• mi --- ehi tvaá¹ƒ, sunakkhatta, mamaá¹ƒ uddissa viharÄ• hi, ahaá¹ƒ te uttarimanussa
iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ«â€™ ti; napi kira maá¹ƒ tvaá¹ƒ vadesi --- ahaá¹ƒ, bhar
uddissa viharissÄ• mi, bhagavÄ• me uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ kari
moghapurisa \Ne III 3/, ko santo kaá¹ƒ paccÄ• cikkhasi? taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatt
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riye akate vÄ• uttarimanussadhammÄ• \Be III 3/
yassatthÄ• ya mayÄ• dhammo desito so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ•
bhante, uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riye akate vÄ• uttarimanussadhammÄ•
yassatthÄ• ya bhagavatÄ• dhammo desito so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ
sunakkhatta, kate vÄ• uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riye, akate vÄ• uttarimanu
iddhipÄ• á¹-ihÄ• riye, yassatthÄ• ya mayÄ• dhammo desito, so niyyÄ• ti takkarassa \Se III 4
dukkhakkhayÄ• ya. tatra, sunakkhatta, kiá¹ƒ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá
passa, moghapurisa, yÄ• vaÃ±ca te idaá¹ƒ aparaddhaâ€™ nti.

<5> `na hi pana me, bhante, bhagavÄ• aggaÃ±Ã±aá¹ƒ paÃ±Ã±apetÄ«â€™ ti {paÃ±Ã±Ä• p
tÄ• haá¹ƒ, sunakkhatta, evaá¹ƒ avacaá¹ƒ --- ehi tvaá¹ƒ, sunakkhatta, mamaá¹ƒ uddissa viha
aggaÃ±Ã±aá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™ ti? `no hetaá¹ƒ, bhanteâ€™. `tvaá¹ƒ vÄ• pana m
bhante, bhagavantaá¹ƒ uddissa viharissÄ• mi, bhagavÄ• me aggaÃ±Ã±aá¹ƒ paÃ±Ã±apess
bhanteâ€™. `iti kira, sunakkhatta, nevÄ• haá¹ƒ taá¹ƒ vadÄ• mi --- ehi tvaá¹ƒ, sunakkhatta, n
viharÄ• hi, ahaá¹ƒ te aggaÃ±Ã±aá¹ƒ paÃ±Ã±apessÄ• mÄ«ti. napi kira maá¹ƒ tvaá¹ƒ vadesi
bhagavantaá¹ƒ uddissa viharissÄ• mi, bhagavÄ• me aggaÃ±Ã±aá¹ƒ paÃ±Ã±apessatÄ«â€™
ko santo kaá¹ƒ paccÄ• cikkhasi? taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, paÃ±Ã±atte vÄ• agg
aggaÃ±Ã±e, yassatthÄ• ya mayÄ• dhammo desito, so niyyÄ• ti takkarassa sammÄ• dukkh
vÄ• , bhante, aggaÃ±Ã±e, apaÃ±Ã±atte vÄ• aggaÃ±Ã±e, yassatthÄ• ya bhagavatÄ• dham
takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™ ti. `iti \Ee III 5/ kira, sunakkhatta, paÃ±Ã±atte
apaÃ±Ã±atte vÄ• aggaÃ±Ã±e, yassatthÄ• ya mayÄ• dhammo desito, so niyyÄ• ti takkaras
tatra, sunakkhatta, kiá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±attaá¹ƒ \Se III 5/ karissati? passa, moghapu
idaá¹ƒ aparaddhaá¹ƒâ€™.

<6> `anekapariyÄ• yena kho te, sunakkhatta, mama vaá¹‡á¹‡o bhÄ• sito vajjigÄ• me --- itip
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato \Be III 4/ lokavidÅ« anuttaro purisada
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. iti kho te, sunakkhatta, anekapariyÄ• yena mam
vajjigÄ• me.

`anekapariyÄ• yena \Ne III 4/ kho te, sunakkhatta, dhammassa vaá¹‡á¹‡o bhÄ• sito vajjigÄ
bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabb
te, sunakkhatta, anekapariyÄ• yena dhammassa vaá¹‡á¹‡o bhÄ• sito vajjigÄ• me.

`anekapariyÄ• yena kho te, sunakkhatta, saá¹…ghassa vaá¹‡á¹‡o bhÄ• sito vajjigÄ• me ---
sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno
sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni a
bhagavato sÄ• vakasaá¹…gho, Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«y
lokassÄ• ti. iti kho te, sunakkhatta, anekapariyÄ• yena saá¹…ghassa vaá¹‡á¹‡o bhÄ• sito va

`Ä• rocayÄ• mi kho te, sunakkhatta, paá¹-ivedayÄ• mi kho te, sunakkhatta. bhavissanti kho
vattÄ• ro, no visahi sunakkhatto licchaviputto samaá¹‡e gotame brahmacariyaá¹ƒ carituá¹ƒ,
6/ sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattoti. iti kho te, sunakkhatta, bhavissanti vattÄ• r

evaá¹ƒ pi \Ee III 6/ kho, bhaggava, sunakkhatto licchaviputto mayÄ• vuccamÄ• no apakkan
dhammavinayÄ• , yathÄ• taá¹ƒ Ä• pÄ• yiko nerayiko.

korakkhattiyavatthu

<7> ``ekamidÄ• haá¹ƒ, bhaggava, samayaá¹ƒ thÅ«lÅ«su {bumÅ«su (Ce Ee) } viharÄ• mi ut
nigamo. atha khvÄ• haá¹ƒ, bhaggava, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
licchaviputtena pacchÄ• samaá¹‡ena uttarakaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ. tena kho pana
korakkhattiyo kukkuravatiko catukkuá¹‡á¸• iko {catukuá¹‡á¸• iko (Ce Ee) catukoá¹‡á¸• iko (S
chamÄ• nikiá¹‡á¹‡aá¹ƒ bhakkhasaá¹ƒ mukheneva khÄ• dati, mukheneva bhuÃ±jati. addasÄ
licchaviputto acelaá¹ƒ korakkhattiyaá¹ƒ kukkuravatikaá¹ƒ \Be III 5/ catukkuá¹‡á¸• ikaá¹ƒ cha
bhakkhasaá¹ƒ mukheneva khÄ• dantaá¹ƒ mukheneva bhuÃ±jantaá¹ƒ. disvÄ• nassa etadaho
ayaá¹ƒ {arahaá¹ƒ (Ce Se Ee) } samaá¹‡o catukkuá¹‡á¸• iko chamÄ• nikiá¹‡á¹‡aá¹ƒ bhakkha
mukheneva bhuÃ±jatÄ«â€™ ti.

``atha khvÄ• haá¹ƒ, bhaggava, sunakkhattassa licchaviputtassa cetasÄ• cetoparivitakkama
\Ne III 5/ licchaviputtaá¹ƒ etadavocaá¹ƒ --- `tvampi nÄ• ma, moghapurisa, samaá¹‡o sakyap
sakyaputtiyo (Ce Se Ee) } paá¹-ijÄ• nissasÄ«â€™ ti! `kiá¹ƒ pana maá¹ƒ, bhante, bhagavÄ•
\Ee III 7/ nÄ• ma, moghapurisa, samaá¹‡o sakyaputtiyo {moghapurisa sakyaputtiyo (Ce Se
paá¹-ijÄ• nissasÄ«â€™ ti? `nanu te, sunakkhatta, imaá¹ƒ acelaá¹ƒ korakkhattiyaá¹ƒ kukkura
catukkuá¹‡á¸• ikaá¹ƒ chamÄ• nikiá¹‡á¹‡aá¹ƒ bhakkhasaá¹ƒ mukheneva khÄ• dantaá¹ƒ muk
bhuÃ±jantaá¹ƒ disvÄ• na etadahosi --- sÄ• dhurÅ«po vata, bho, ayaá¹ƒ samaá¹‡o catukkuá
chamÄ• nikiá¹‡á¹‡aá¹ƒ bhakkhasaá¹ƒ mukheneva khÄ• dati, mukheneva bhuÃ±jatÄ«â€™ t
bhante, bhagavÄ• arahattassa maccharÄ• yatÄ«â€™ ti? `na kho ahaá¹ƒ, moghapurisa, ara

api ca, tuyhevetaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ, taá¹ƒ pajaha. mÄ• te ahos
ahitÄ• ya dukkhÄ• ya. yaá¹ƒ kho panetaá¹ƒ, sunakkhatta, maÃ±Ã±asi acelaá¹ƒ korakkhattiy
ayaá¹ƒ samaá¹‡oti {maÃ±Ã±asi ``acelo korakhattiyo sÄ• dhurÅ«po arahaá¹ƒ samaá¹‡otiâ€™
divasaá¹ƒ alasakena kÄ• laá¹…karissati. kÄ• laá¹…kato {kÄ• lakato (Ce Se Ee) } ca kÄ• lak
(Ce Ee), kÄ• lakaÃ±jikÄ• (Se) } nÄ• ma asurÄ• sabbanihÄ«no asurakÄ• yo, tatra upapajjis
naá¹ƒ bÄ«raá¹‡atthambake susÄ• ne chaá¸• á¸• essanti. Ä• kaá¹…khamÄ• no ca tvaá¹ƒ, su
korakkhattiyaá¹ƒ upasaá¹…kamitvÄ• puccheyyÄ• si --- jÄ• nÄ• si, Ä• vuso korakkhattiya {a
(Katthaci) }, attano gatinti? á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ te acelo k
byÄ• karissati --- jÄ• nÄ• mi, Ä• vuso sunakkhatta, attano gatiá¹ƒ; kÄ• lakaÃ±cikÄ• nÄ• ma
asurakÄ• yo, tatrÄ• mhi upapannoti.

``atha kho, bhaggava, sunakkhatto licchaviputto yena acelo korakkhattiyo tenupasaá¹…kam
acelaá¹ƒ korakkhattiyaá¹ƒ etadavoca \Be III 6/ --- `byÄ• kato khosi, Ä• vuso korakkhattiya, s
--- acelo korakkhattiyo sattamaá¹ƒ divasaá¹ƒ alasakena kÄ• laá¹…karissati. kÄ• laá¹…kato
kÄ• lakaÃ±cikÄ• nÄ• ma asurÄ• sabbanihÄ«no asurakÄ• yo \Se III 8/, tatra upapajjissati. k
bÄ«raá¹‡atthambake susÄ• ne chaá¸• á¸• essantÄ«â€™ ti. yena tvaá¹ƒ, Ä• vuso korakkhatt
bhattaá¹ƒ bhuÃ±jeyyÄ• si, mattaá¹ƒ mattaÃ±ca pÄ• nÄ«yaá¹ƒ piveyyÄ• si. yathÄ• samaá¹‡
vacanaâ€™ nti.

<8> ``atha kho, bhaggava, sunakkhatto licchaviputto ekadvÄ«hikÄ• ya sattarattindivÄ• ni ga
tathÄ• gatassa asaddahamÄ• no. atha kho, bhaggava, acelo korakkhattiyo sattamaá¹ƒ diva
kÄ• lamakÄ• si. kÄ• laá¹…kato ca kÄ• lakaÃ±cikÄ• nÄ• ma asurÄ• sabbanihÄ«no asurakÄ
kÄ• laá¹…kataÃ±ca naá¹ƒ bÄ«raá¹‡atthambake susÄ• ne chaá¸• á¸• esuá¹ƒ.

<9> ``assosi \Ne III 6/ kho, bhaggava, sunakkhatto licchaviputto --- `acelo kira korakkhattiyo
kÄ• laá¹…kato bÄ«raá¹‡atthambake susÄ• ne chaá¸• á¸• itoâ€™ ti. atha kho, bhaggava, su
bÄ«raá¹‡atthambakaá¹ƒ susÄ• naá¹ƒ, yena acelo korakkhattiyo tenupasaá¹…kami; upasaá¹
korakkhattiyaá¹ƒ tikkhattuá¹ƒ pÄ• á¹‡inÄ• Ä• koá¹-esi --- `jÄ• nÄ• si, Ä• vuso korakkhattiya
atha kho, bhaggava, acelo korakkhattiyo pÄ• á¹‡inÄ• piá¹-á¹-hiá¹ƒ paripuÃ±chanto vuá¹-á¹-
Ä• vuso sunakkhatta, attano gatiá¹ƒ. kÄ• lakaÃ±cikÄ• nÄ• ma asurÄ• sabbanihÄ«no asura
ti vatvÄ• tattheva uttÄ• no papati {paripati (Se Katthaci) }.

<10> ``atha kho, bhaggava, sunakkhatto licchaviputto yenÄ• haá¹ƒ tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho ahaá¹ƒ, bhaggava \Se
licchaviputtaá¹ƒ etadavocaá¹ƒ --- `taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, yatheva te ahaá¹ƒ a
korakkhattiyaá¹ƒ Ä• rabbha byÄ• kÄ• siá¹ƒ, tatheva taá¹ƒ vipÄ• kaá¹ƒ, aÃ±Ã±athÄ• vÄ• â€
bhagavÄ• acelaá¹ƒ korakkhattiyaá¹ƒ Ä• rabbha byÄ• kÄ• si, tatheva taá¹ƒ vipÄ• kaá¹ƒ, no
\Be III 7/ \Ee III 9/ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, yadi evaá¹ƒ sante kataá¹ƒ vÄ• hoti uttari

iddhipÄ• á¹-ihÄ• riyaá¹ƒ, akataá¹ƒ vÄ• ti? `addhÄ• kho, bhante, evaá¹ƒ sante kataá¹ƒ hoti u
iddhipÄ• á¹-ihÄ• riyaá¹ƒ, no akataâ€™ nti. `evampi kho maá¹ƒ tvaá¹ƒ, moghapurisa, uttarim
iddhipÄ• á¹-ihÄ• riyaá¹ƒ karontaá¹ƒ evaá¹ƒ vadesi --- na hi pana me, bhante, bhagavÄ• utta
iddhipÄ• á¹-ihÄ• riyaá¹ƒ karotÄ«ti. passa, moghapurisa, yÄ• vaÃ±ca te idaá¹ƒ aparaddhaâ€
bhaggava, sunakkhatto licchaviputto mayÄ• vuccamÄ• no apakkameva imasmÄ• dhamma
nerayiko.

acelakaá¸·Ä• ramaá¹-á¹-akavatthu

<11> ``ekamidÄ• haá¹ƒ, bhaggava, samayaá¹ƒ vesÄ• liyaá¹ƒ viharÄ• mi mahÄ• vane kÅ«á
pana samayena acelo kaá¸·Ä• ramaá¹-á¹-ako vesÄ• liyaá¹ƒ paá¹-ivasati lÄ• bhaggappatto c
vajjigÄ• me. tassa sattavatapadÄ• ni {sattavattapadÄ• ni (Se Ee) } samattÄ• ni samÄ• dinnÄ
`yÄ• vajÄ«vaá¹ƒ acelako assaá¹ƒ, na vatthaá¹ƒ paridaheyyaá¹ƒ, yÄ• vajÄ«vaá¹ƒ brahmacÄ
dhammaá¹ƒ paá¹-iseveyyaá¹ƒ, yÄ• vajÄ«vaá¹ƒ surÄ• maá¹ƒseneva yÄ• peyyaá¹ƒ, na odana
bhuÃ±jeyyaá¹ƒ. puratthimena vesÄ• liá¹ƒ udenaá¹ƒ nÄ• ma cetiyaá¹ƒ, taá¹ƒ nÄ• tikkameyya
vesÄ• liá¹ƒ gotamakaá¹ƒ nÄ• ma cetiyaá¹ƒ, taá¹ƒ nÄ• tikkameyyaá¹ƒ, pacchimena vesÄ• liá
cetiyaá¹ƒ, taá¹ƒ \Ee III 10/ nÄ• tikkameyyaá¹ƒ, uttarena vesÄ• liá¹ƒ bahuputtaá¹ƒ \Ne III 7/ n
{bahuputtakaá¹ƒ nÄ• ma (Se) } cetiyaá¹ƒ taá¹ƒ nÄ• tikkameyyaâ€™ nti. so imesaá¹ƒ sattanr
samÄ• dÄ• nahetu lÄ• bhaggappatto ceva yasaggappatto ca vajjigÄ• me.

<12> ``atha kho, bhaggava, sunakkhatto licchaviputto yena acelo kaá¸·Ä• ramaá¹-á¹-ako te
upasaá¹…kamitvÄ• acelaá¹ƒ kaá¸·Ä• ramaá¹-á¹-akaá¹ƒ paÃ±haá¹ƒ apucchi. tassa acelo ka
paÃ±haá¹ƒ puá¹-á¹-ho na sampÄ• yÄ• si. asampÄ• yanto kopaÃ±ca dosaÃ±ca appaccayaÃ
bhaggava, sunakkhattassa licchaviputtassa etadahosi --- `sÄ• dhurÅ«paá¹ƒ vata bho arahar
Ä• sÄ• dimhase {asÄ• diyimhase (Se) }. mÄ• vata no ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukk

<13> ``atha \Be III 8/ kho, bhaggava, sunakkhatto licchaviputto yenÄ• haá¹ƒ tenupasaá¹…k
maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho ahaá¹ƒ, bhaggav
licchaviputtaá¹ƒ etadavocaá¹ƒ --- `tvampi nÄ• ma, moghapurisa, samaá¹‡o sakyaputtiyo paa
`kiá¹ƒ pana maá¹ƒ, bhante, bhagavÄ• evamÄ• ha --- tvampi nÄ• ma, moghapurisa, samaá¹
paá¹-ijÄ• nissasÄ«â€™ ti? `nanu tvaá¹ƒ, sunakkhatta, acelaá¹ƒ kaá¸·Ä• ramaá¹-á¹-akaá¹ƒ u
paÃ±haá¹ƒ apucchi. tassa te acelo kaá¸·Ä• ramaá¹-á¹-ako paÃ±haá¹ƒ puá¹-á¹-ho na sampÄ
kopaÃ±ca dosaÃ±ca \Se III 11/ appaccayaÃ±ca pÄ• tvÄ• kÄ• si. tassa te etadahosi --- ``sÄ•
arahantaá¹ƒ samaá¹‡aá¹ƒ Ä• sÄ• dimhase. mÄ• vata no ahosi dÄ«gharattaá¹ƒ ahitÄ• ya du
bhante. kiá¹ƒ pana, bhante, bhagavÄ• arahattassa maccharÄ• yatÄ«â€™ ti? `na \Ee III 11/
moghapurisa, arahattassa maccharÄ• yÄ• mi, api ca tuyhevetaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higa
pajaha. mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. yaá¹ƒ kho panetaá¹ƒ, sunakkh
kaá¸·Ä• ramaá¹-á¹-akaá¹ƒ --- sÄ• dhurÅ«po ayaá¹ƒ {arahaá¹ƒ (Se) } samaá¹‡oti, so naciras

sÄ• nucÄ• riko vicaranto odanakummÄ• saá¹ƒ bhuÃ±jamÄ• no sabbÄ• neva vesÄ• liyÄ• ni
nihÄ«no {yasÄ• nikiá¹‡á¹‡o (Katthaci) } kÄ• laá¹ƒ karissatÄ«â€™ ti.

`` `atha kho, bhaggava, acelo kaá¸·Ä• ramaá¹-á¹-ako nacirasseva parihito sÄ• nucÄ• riko vi
odanakummÄ• saá¹ƒ bhuÃ±jamÄ• no sabbÄ• neva vesÄ• liyÄ• ni cetiyÄ• ni samatikkamitvÄ

<14> ``assosi kho, bhaggava, sunakkhatto licchaviputto --- `acelo kira kaá¸·Ä• ramaá¹-á¹-ak
sÄ• nucÄ• riko vicaranto odanakummÄ• saá¹ƒ bhuÃ±jamÄ• no sabbÄ• neva vesÄ• liyÄ• ni
nihÄ«no kÄ• laá¹…katoâ€™ ti. atha kho, bhaggava, sunakkhatto \Ne III 8/ licchaviputto yenÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekam
bhaggava, sunakkhattaá¹ƒ licchaviputtaá¹ƒ etadavocaá¹ƒ --- `taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunak
ahaá¹ƒ acelaá¹ƒ kaá¸·Ä• ramaá¹-á¹-akaá¹ƒ Ä• rabbha byÄ• kÄ• siá¹ƒ, tatheva taá¹ƒ vipÄ• k
`yatheva \Se III 12/ me, bhante, bhagavÄ• acelaá¹ƒ kaá¸·Ä• ramaá¹-á¹-akaá¹ƒ Ä• rabbha b
vipÄ• kaá¹ƒ, no \Be III 9/ aÃ±Ã±athÄ• â€™ ti. `taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, yadi ev
III 12/ vÄ• hoti uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ akataá¹ƒ vÄ• â€™ ti? `add
sante kataá¹ƒ hoti uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ, no akataâ€™ nti. `eva
moghapurisa, uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karontaá¹ƒ evaá¹ƒ vadesi --
bhagavÄ• uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karotÄ«â€™â€™ ti. passa, mo
aparaddhaâ€™ nti. ``evaâ€™ mpi kho, bhaggava, sunakkhatto licchaviputto mayÄ• vuccam
dhammavinayÄ• , yathÄ• taá¹ƒ Ä• pÄ• yiko nerayiko.

acelapÄ• thikaputtavatthu

<15> ``ekamidÄ• haá¹ƒ, bhaggava, samayaá¹ƒ tattheva vesÄ• liyaá¹ƒ viharÄ• mi mahÄ• va
tena kho pana samayena acelo pÄ• thikaputto {pÄ• á¹-ikaputto (Ce Se Ee) } vesÄ• liyaá¹ƒ p
lÄ• bhaggappatto ceva yasaggappatto ca vajjigÄ• me. so vesÄ• liyaá¹ƒ parisati evaá¹ƒ vÄ•
`samaá¹‡opi gotamo Ã±Ä• á¹‡avÄ• do, ahampi Ã±Ä• á¹‡avÄ• do. Ã±Ä• á¹‡avÄ• do kho pa
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetuá¹ƒ. samaá¹‡o gotamo upaá¸• á¸•
ahampi upaá¸• á¸• hapathaá¹ƒ gaccheyyaá¹ƒ. te tattha ubhopi uttarimanussadhammÄ• idd
kareyyÄ• ma. ekaá¹ƒ ce samaá¹‡o gotamo uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹
karissÄ• mi. dve ce samaá¹‡o gotamo uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyÄ• ni \S
cattÄ• rÄ• haá¹ƒ karissÄ• mi \Ee III 13/. cattÄ• ri ce samaá¹‡o gotamo uttarimanussadhamm
karissati, aá¹-á¹-hÄ• haá¹ƒ karissÄ• mi. iti yÄ• vatakaá¹ƒ yÄ• vatakaá¹ƒ samaá¹‡o gotamo u
iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati, taddiguá¹‡aá¹ƒ taddiguá¹‡Ä• haá¹ƒ karissÄ• mÄ«â€™ ti.

<16> ``atha kho, bhaggava, sunakkhatto licchaviputto yenÄ• haá¹ƒ tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho, bhaggava, sunakkhatto lic
etadavoca --- `acelo, bhante, pÄ• thikaputto vesÄ• liyaá¹ƒ paá¹-ivasati lÄ• bhaggappatto ce

vajjigÄ• me. so vesÄ• liyaá¹ƒ parisati evaá¹ƒ vÄ• caá¹ƒ bhÄ• sati --- samaá¹‡opi \Ne III 9/ g
Ã±Ä• á¹‡avÄ• do, ahampi Ã±Ä• á¹‡avÄ• do. Ã±Ä• á¹‡avÄ• do kho pana Ã±Ä• á¹‡avÄ• den
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetuá¹ƒ. samaá¹‡o gotamo upaá¸• á¸• hapathaá¹ƒ Ä• gaccheyy
gaccheyyaá¹ƒ. te tattha ubhopi uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ kareyyÄ•
gotamo uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati, dvÄ• haá¹ƒ karissÄ• mi.
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyÄ• ni karissati, cattÄ• rÄ• haá¹ƒ karissÄ• mi. ca
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyÄ• ni karissati, aá¹-á¹-hÄ• haá¹ƒ karissÄ• mi. it
yÄ• vatakaá¹ƒ samaá¹‡o gotamo uttari manussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissa
taddiguá¹‡Ä• haá¹ƒ karissÄ• mÄ«â€™â€™ ti.

``evaá¹ƒ vutte, ahaá¹ƒ, bhaggava, sunakkhattaá¹ƒ licchaviputtaá¹ƒ etadavocaá¹ƒ --- `abhabl
acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá
mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«b
muddhÄ• pi \Se III 14/ tassa vipateyyÄ• â€™ ti.

<17> `rakkhatetaá¹ƒ, bhante, bhagavÄ• vÄ• caá¹ƒ, rakkhatetaá¹ƒ sugato vÄ• caâ€™ nti. `
maá¹ƒ tvaá¹ƒ, sunakkhatta, evaá¹ƒ vadesi --- rakkhatetaá¹ƒ, bhante, bhagavÄ• vÄ• caá¹ƒ,
vÄ• caâ€™ nti? `bhagavatÄ• cassa, bhante, esÄ• vÄ• cÄ• ekaá¹ƒsena odhÄ• ritÄ• {ovÄ•
acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá
mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«b
muddhÄ• pi tassa vipateyyÄ• ti. acelo ca, bhante, pÄ• thikaputto virÅ«parÅ«pena bhagavat
Ä• gaccheyya, tadassa bhagavato musÄ• â€™ ti.

<18> `api nu, sunakkhatta, tathÄ• gato taá¹ƒ vÄ• caá¹ƒ bhÄ• seyya yÄ• sÄ• vÄ• cÄ• dva
pana, bhante, bhagavatÄ• acelo pÄ• thikaputto cetasÄ• \Be III 11/ ceto paricca vidito --- ab
pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ ap
sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appa
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ ga
tassa vipateyyÄ• â€™ ti?

`udÄ• hu \Ne III 10/, devatÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- abhabbo, bhante, a
taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ
sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appa
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ ga
tassa vipateyyÄ• â€™ ti?

<19> `cetasÄ• ceto paricca vidito ceva me, sunakkhatta \Se III 15/, acelo pÄ• thikaputto ab
pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ ap
sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appa
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ ga
tassa vipateyyÄ• â€™ ti.

`devatÄ• pi me etamatthaá¹ƒ Ä• rocesuá¹ƒ --- abhabbo \Ee III 15/, bhante, acelo pÄ• thikap
appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• bhagavato sa
Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ app
diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ gacche
vipateyyÄ• â€™ ti.

`ajitopi nÄ• ma licchavÄ«naá¹ƒ senÄ• pati adhunÄ• kÄ• laá¹…kato tÄ• vatiá¹ƒsakÄ• yaá¹ƒ
upasaá¹…kamitvÄ• evamÄ• rocesi --- alajjÄ«, bhante, acelo pÄ• thikaputto; musÄ• vÄ• dÄ
pÄ• thikaputto. mampi, bhante, acelo pÄ• thikaputto byÄ• kÄ• si vajjigÄ• me --- ajito licchav
mahÄ• nirayaá¹ƒ upapannoti. na kho panÄ• haá¹ƒ, bhante, mahÄ• nirayaá¹ƒ upapanno; tÄ•
alajjÄ«, bhante, acelo pÄ• thikaputto; musÄ• vÄ• dÄ«, bhante, acelo pÄ• thikaputto; abhabb
pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ ap
bhagavato sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa \Be III 12/ evamassa --- ahaá¹ƒ
taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa
gaccheyyanti, muddhÄ• pi tassa vipateyyÄ• â€™ ti.

`iti kho, sunakkhatta, cetasÄ• ceto paricca vidito ceva me acelo pÄ• thikaputto abhabbo ac
taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ
sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appa
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ ga
tassa vipateyyÄ• ti. devatÄ• pi me etamatthaá¹ƒ Ä• rocesuá¹ƒ --- abhabbo, bhante \Se III 16
taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ
sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appa
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ ga
tassa vipateyyÄ• â€™ ti.

`so kho panÄ• haá¹ƒ, sunakkhatta, vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹
piá¹‡á¸• apÄ• tappaá¹-ikkanto yena acelassa pÄ• thikaputtassa Ä• rÄ• mo tenupasaá¹…kam
yassadÄ• ni tvaá¹ƒ, sunakkhatta, icchasi, tassa Ä• rocehÄ«â€™ ti.

iddhipÄ• á¹-ihÄ• riyakathÄ•

<20> ``atha \Ee III 16/ khvÄ• haá¹ƒ {atha kho svÄ• haá¹ƒ (Se) }, bhaggava, pubbaá¹‡hasan
pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ. vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• y
piá¹‡á¸• apÄ• tappaá¹-ikkanto yena acelassa pÄ• thikaputtassa Ä• rÄ• mo tenupasaá¹…kam
kho, bhaggava, sunakkhatto licchaviputto taramÄ• narÅ«po vesÄ• liá¹ƒ pavisitvÄ• yena abh
licchavÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• abhiÃ±Ã±Ä• te abhiÃ±Ã±Ä• te licchavÄ«
bhagavÄ• vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-
pÄ• thikaputtassa Ä• rÄ• mo tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. abhikkamathÄ• yasman
sÄ• dhurÅ«pÄ• naá¹ƒ samaá¹‡Ä• naá¹ƒ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ b
atha kho, bhaggava, abhiÃ±Ã±Ä• tÄ• naá¹ƒ abhiÃ±Ã±Ä• tÄ• naá¹ƒ licchavÄ«naá¹ƒ etadaho
kira, bho, samaá¹‡Ä• naá¹ƒ uttarimanussadhammÄ• \Se III 17/ iddhipÄ• á¹-ihÄ• riyaá¹ƒ bha
gacchÄ• mÄ• â€™ ti. yena ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• brÄ• hmaá¹‡amahÄ• sÄ•
{nÄ• nÄ• titthiya (Se) } samaá¹‡abrÄ• hmaá¹‡Ä• tenupasaá¹…kami. upasaá¹…kamitvÄ• a
nÄ• nÄ• titthiye {nÄ• nÄ• titthiya (Se) } samaá¹‡abrÄ• hmaá¹‡e etadavoca --- `esÄ• vuso, b
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto yena acelassa pÄ
tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. abhikkamathÄ• yasmanto abhikkamathÄ• yasmanto,
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ bhavissatÄ«â€™ ti. atha \Ne III 12/ kho, b
abhiÃ±Ã±Ä• tÄ• naá¹ƒ abhiÃ±Ã±Ä• tÄ• naá¹ƒ nÄ• nÄ• titthiyÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹
`sÄ• dhurÅ«pÄ• naá¹ƒ kira, bho, samaá¹‡Ä• naá¹ƒ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ
vata, bho, gacchÄ• mÄ• â€™ ti.

``atha \Ee III 17/ kho, bhaggava, abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ«, abhiÃ±Ã±Ä•
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• gahapatinecayikÄ• nÄ• nÄ• titthiyÄ• samaá¹‡abrÄ• hmaá¹‡
Ä• rÄ• mo tenupasaá¹…kamiá¹ƒsu. sÄ• esÄ• , bhaggava, parisÄ• mahÄ• hoti {parisÄ• ho
anekasahassÄ• .

<21> ``assosi kho, bhaggava, acelo pÄ• thikaputto --- `abhikkantÄ• kira abhiÃ±Ã±Ä• tÄ• a
abhikkantÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• ca brÄ• hmaá¹‡amahÄ• sÄ• lÄ• gahapatin
samaá¹‡abrÄ• hmaá¹‡Ä• . samaá¹‡opi gotamo mayhaá¹ƒ Ä• rÄ• me divÄ• vihÄ• raá¹ƒ nisin
chambhitattaá¹ƒ lomahaá¹ƒso udapÄ• di. atha kho, bhaggava, acelo pÄ• thikaputto \Se III 1
lomahaá¹-á¹-hajÄ• to yena tindukakhÄ• á¹‡uparibbÄ• jakÄ• rÄ• mo tenupasaá¹…kami.

``assosi kho, bhaggava, sÄ• parisÄ• --- `acelo kira pÄ• thikaputto bhÄ«to saá¹ƒviggo loma
tindukakhÄ• á¹‡uparibbÄ• jakÄ• rÄ• mo \Be III 14/ tenupasaá¹…kantoâ€™ ti {tenupasaá¹…
atha kho, bhaggava, sÄ• parisÄ• aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi ---

`ehi tvaá¹ƒ, bho purisa, yena tindukakhÄ• á¹‡uparibbÄ• jakÄ• rÄ• mo, yena acelo pÄ• thika
upasaá¹…kamitvÄ• acelaá¹ƒ pÄ• thikaputtaá¹ƒ evaá¹ƒ vadehi --- abhikkamÄ• vuso, pÄ• thi
abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ«, abhikkantÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ

gahapatinecayikÄ• nÄ• nÄ• titthiyÄ• samaá¹‡abrÄ• hmaá¹‡Ä• , samaá¹‡opi gotamo Ä• ya
nisinno; bhÄ• sitÄ• kho pana te esÄ• , Ä• vuso pÄ• thikaputta, vesÄ• liyaá¹ƒ parisati vÄ• cÄ
Ã±Ä• á¹‡avÄ• do, ahampi Ã±Ä• á¹‡avÄ• do. Ã±Ä• á¹‡avÄ• do kho pana Ã±Ä• á¹‡avÄ• den
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetuá¹ƒ. samaá¹‡o \Ee III 18/ gotamo upaá¸• á¸• hapathaá¹ƒ Ä•
upaá¸• á¸• hapathaá¹ƒ gaccheyyaá¹ƒ. te tattha ubhopi uttarimanussadhammÄ• iddhipÄ• á¹
ekaá¹ƒ ce samaá¹‡o gotamo uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati, dv
samaá¹‡o gotamo uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyÄ• ni karissati, cattÄ• rÄ• ha
samaá¹‡o gotamo \Se III 19/ uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyÄ• ni karissati \Ne
karissÄ• mi. iti yÄ• vatakaá¹ƒ yÄ• vatakaá¹ƒ samaá¹‡o gotamo uttarimanussadhammÄ• idd
karissati, taddiguá¹‡aá¹ƒ taddiguá¹‡Ä• haá¹ƒ karissÄ• mÄ«â€™ ti abhikkamasseva {abhikk
Ä• vuso pÄ• thikaputta, upaá¸• á¸• hapathaá¹ƒ. sabbapaá¹-hamaá¹ƒyeva Ä• gantvÄ• sama
divÄ• vihÄ• raá¹ƒ nisinnoâ€™ ti.

<22> ``evaá¹ƒ, bhoti kho, bhaggava, so puriso tassÄ• parisÄ• ya paá¹-issutvÄ• yena
tindukakhÄ• á¹‡uparibbÄ• jakÄ• rÄ• mo, yena acelo pÄ• thikaputto tenupasaá¹…kami. upas
pÄ• thikaputtaá¹ƒ etadavoca --- `abhikkamÄ• vuso pÄ• thikaputta, abhikkantÄ• abhiÃ±Ã±Ä
licchavÄ«, abhikkantÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• ca brÄ• hmaá¹‡amahÄ• sÄ• lÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• . samaá¹‡opi gotamo Ä• yasmato Ä• rÄ• me divÄ• vihÄ• raá¹ƒ nis
pana te esÄ• , Ä• vuso pÄ• thikaputta, vesÄ• liyaá¹ƒ parisati vÄ• cÄ• --- samaá¹‡opi gotam
Ã±Ä• á¹‡avÄ• do. Ã±Ä• á¹‡avÄ• do kho pana Ã±Ä• á¹‡avÄ• dena arahati uttarimanussadha
dassetuá¹ƒ ... pe ... taddiguá¹‡aá¹ƒ taddiguá¹‡Ä• haá¹ƒ karissÄ• mÄ«ti. abhikkamasseva kh
pÄ• thikaputta, upaá¸• á¸• hapathaá¹ƒ. sabbapaá¹-hamaá¹ƒyeva Ä• gantvÄ• samaá¹‡o got
divÄ• vihÄ• raá¹ƒ nisinnoâ€™ ti.

``evaá¹ƒ vutte, bhaggava, acelo pÄ• thikaputto `Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi \Ee III 19/ Ä•
tattheva saá¹ƒsappati {saá¹ƒsabbati (Katthaci) }, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tuá¹ƒ. a
bhaggava, puriso acelaá¹ƒ pÄ• thikaputtaá¹ƒ etadavoca --- `kiá¹ƒ su nÄ• ma te, Ä• vuso pÄ
su nÄ• ma te pÄ«á¹-hakasmiá¹ƒ allÄ«nÄ• , pÄ«á¹-hakaá¹ƒ su nÄ• ma te pÄ• vaá¸·Ä• su allÄ
Ä• yÄ• mi Ä• vusoti vatvÄ• tattheva saá¹ƒsappasi, na sakkosi Ä• sanÄ• pi vuá¹-á¹-hÄ• tuâ€
bhaggava, vuccamÄ• no acelo pÄ• thikaputto `Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä• vusoâ€™ ti
\Se III 20/, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tuá¹ƒ.

<23> ``yadÄ• kho so, bhaggava, puriso aÃ±Ã±Ä• si --- `parÄ• bhÅ«tarÅ«po ayaá¹ƒ acelo p
Ä• vuso, Ä• yÄ• mi Ä• vusoti vatvÄ• tattheva saá¹ƒsappati, na sakkoti Ä• sanÄ• pi vuá¹-á¹-
parisaá¹ƒ Ä• gantvÄ• evamÄ• rocesi --- `parÄ• bhÅ«tarÅ«po, bho {parÄ• bhÅ«tarÅ«po bho
parÄ• bhÅ«tarÅ«po (Ce Ee) }, acelo pÄ• thikaputto. Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä• vusoti
saá¹ƒsappati, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tuâ€™ nti. evaá¹ƒ vutte, ahaá¹ƒ, bhaggav
etadavocaá¹ƒ --- `abhabbo kho, Ä• vuso, acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya

taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• \Ne III 14/ mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá
--- `ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá
samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ gaccheyyaâ€™ nti, muddhÄ• pi tassa vip

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

<24> ``atha \Be III 16/ kho, bhaggava, aÃ±Ã±ataro licchavimahÄ• matto uá¹-á¹-hÄ• yÄ• sa
etadavoca --- `tena hi, bho, muhuttaá¹ƒ tÄ• va Ä• gametha, yÄ• vÄ• haá¹ƒ gacchÄ• mi \Ee
) }. appeva nÄ• ma ahampi sakkuá¹‡eyyaá¹ƒ acelaá¹ƒ pÄ• thikaputtaá¹ƒ imaá¹ƒ parisaá¹ƒ Ä

``atha kho so, bhaggava, licchavimahÄ• matto yena tindukakhÄ• á¹‡uparibbÄ• jakÄ• rÄ• m
tenupasaá¹…kami. upasaá¹…kamitvÄ• acelaá¹ƒ pÄ• thikaputtaá¹ƒ etadavoca --- `abhikkam
abhikkantaá¹ƒ te seyyo, abhikkantÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• \Se III 21/ licchavÄ
abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• ca brÄ• hmaá¹‡amahÄ• sÄ• lÄ• gahapatinecayikÄ• nÄ
samaá¹‡opi gotamo Ä• yasmato Ä• rÄ• me divÄ• vihÄ• raá¹ƒ nisinno. bhÄ• sitÄ• kho pana
vesÄ• liyaá¹ƒ parisati vÄ• cÄ• --- samaá¹‡opi gotamo Ã±Ä• á¹‡avÄ• do ... pe ... taddiguá¹‡
karissÄ• mÄ«ti. abhikkamasseva kho, Ä• vuso pÄ• thikaputta, upaá¸• á¸• hapathaá¹ƒ. sabb
samaá¹‡o gotamo Ä• yasmato Ä• rÄ• me divÄ• vihÄ• raá¹ƒ nisinno. bhÄ• sitÄ• kho panesÄ
samaá¹‡ena gotamena parisati vÄ• cÄ• --- abhabbo kho acelo pÄ• thikaputto taá¹ƒ vÄ• caá
cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• mama sammukhÄ«bhÄ• vaá¹ƒ
evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hi
samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ gaccheyyanti, muddhÄ• pi tassa vipateyy
pÄ• thikaputta, abhikkamaneneva te jayaá¹ƒ karissÄ• ma, samaá¹‡assa gotamassa parÄ• j

``evaá¹ƒ vutte, bhaggava, acelo pÄ• thikaputto `Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä• vusoâ€™
saá¹ƒsappati, na sakkoti \Ee III 21/ Ä• sanÄ• pi vuá¹-á¹-hÄ• tuá¹ƒ. atha kho so, bhaggava, li
acelaá¹ƒ pÄ• thikaputtaá¹ƒ etadavoca --- `kiá¹ƒ su nÄ• ma te, Ä• vuso pÄ• thikaputta, pÄ• v
pÄ«á¹-hakasmiá¹ƒ allÄ«nÄ• , pÄ«á¹-hakaá¹ƒ su nÄ• ma te pÄ• vaá¸·Ä• su allÄ«naá¹ƒ \Be II
Ä• yÄ• mi Ä• vusoti vatvÄ• tattheva saá¹ƒsappasi, na sakkosi Ä• sanÄ• pi vuá¹-á¹-hÄ• tuâ€
kho, bhaggava, vuccamÄ• no acelo pÄ• thikaputto `Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä• vusoâ
saá¹ƒsappati, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tuá¹ƒ.

<25> ``yadÄ• kho so, bhaggava, licchavimahÄ• matto aÃ±Ã±Ä• si --- `parÄ• bhÅ«tarÅ«po
Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi \Se III 22/ Ä• vusoti vatvÄ• tattheva saá¹ƒsappati, na sakkoti
vuá¹-á¹-hÄ• tuâ€™ nti. atha taá¹ƒ parisaá¹ƒ Ä• gantvÄ• evamÄ• rocesi --- `parÄ• bhÅ«tarÅ
(Ce Ee), parÄ• bhÅ«tarÅ«po ayaá¹ƒ (Se) }, acelo pÄ• thikaputto Ä• yÄ• mi Ä• vuso, Ä• yÄ•
saá¹ƒsappati, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tuâ€™ nti. evaá¹ƒ vutte, ahaá¹ƒ, bhaggav
etadavocaá¹ƒ --- `abhabbo kho, Ä• vuso, acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya

taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepis
taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ
gotamassa sammukhÄ«bhÄ• vaá¹ƒ gaccheyyanti, muddhÄ• pi tassa vipateyya. sace pÄ• ya
evamassa --- mayaá¹ƒ acelaá¹ƒ pÄ• thikaputtaá¹ƒ varattÄ• hi {yÄ• hi varattÄ• hi (Se Kattha
goyugehi Ä• viÃ±cheyyÄ• mÄ• ti {Ä• viÃ±jeyyÄ• mÄ• ti (Se), Ä• vijjheyyÄ• mÄ• ti (Ce Ee) },
pÄ• thikaputto vÄ• . abhabbo pana acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ
diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa \E
ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-ini
gotamassa sammukhÄ«bhÄ• vaá¹ƒ gaccheyyanti, muddhÄ• pi tassa vipateyyÄ• â€™ ti.

<26> ``atha kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« uá¹-á¹-hÄ• yÄ• sanÄ• taá¹ƒ p
`tena hi, bho, muhuttaá¹ƒ tÄ• va Ä• gametha, yÄ• vÄ• haá¹ƒ gacchÄ• mi; appeva nÄ• ma a
pÄ• thikaputtaá¹ƒ imaá¹ƒ parisaá¹ƒ Ä• netuâ€™â€™ nti.

``atha \Be III 18/ kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« yena tindukakhÄ• á¹‡upa
acelo pÄ• thikaputto tenupasaá¹…kami. upasaá¹…kamitvÄ• acelaá¹ƒ pÄ• thikaputtaá¹ƒ \Se
`abhikkamÄ• vuso pÄ• thikaputta, abhikkantaá¹ƒ te seyyo. abhikkantÄ• abhiÃ±Ã±Ä• tÄ• a
abhikkantÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• ca brÄ• hmaá¹‡amahÄ• sÄ• lÄ• gahapatin
samaá¹‡abrÄ• hmaá¹‡Ä• . samaá¹‡opi gotamo Ä• yasmato Ä• rÄ• me divÄ• vihÄ• raá¹ƒ nis
Ä• vuso pÄ• thikaputta, vesÄ• liyaá¹ƒ parisati vÄ• cÄ• --- samaá¹‡opi gotamo Ã±Ä• á¹‡avÄ
taddiguá¹‡aá¹ƒ taddiguá¹‡Ä• haá¹ƒ karissÄ• mÄ«ti. abhikkamasseva, kho Ä• vuso pÄ• thika
sabbapaá¹-hamaá¹ƒyeva Ä• gantvÄ• samaá¹‡o gotamo Ä• yasmato Ä• rÄ• me divÄ• vihÄ•
bhÄ• sitÄ• kho panesÄ• , Ä• vuso pÄ• thikaputta, samaá¹‡ena gotamena parisati vÄ• cÄ•
pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ ap
sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appa
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ ga
tassa vipateyya. sace pÄ• yasmantÄ• naá¹ƒ licchavÄ«naá¹ƒ evamassa --- mayaá¹ƒ acelaá¹
varattÄ• hi bandhitvÄ• goyugehi Ä• viÃ±cheyyÄ• mÄ• ti. tÄ• varattÄ• chijjeyyuá¹ƒ pÄ• thik
acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá
mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«b
muddhÄ• pi tassa vipateyyÄ• ti. abhikkamÄ• vuso pÄ• thikaputta, abhikkamaneneva te jaya
gotamassa parÄ• jayaâ€™ nti.

``evaá¹ƒ \Ee III 23/ vutte, bhaggava, acelo pÄ• thikaputto \Se III 24/ `Ä• yÄ• mi Ä• vuso, Ä•
vatvÄ• tattheva saá¹ƒsappati, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tuá¹ƒ. atha kho, bhaggav
dÄ• rupattikantevÄ• sÄ« acelaá¹ƒ pÄ• thikaputtaá¹ƒ etadavoca --- `kiá¹ƒ su nÄ• ma te, Ä• v
pÄ• vaá¸·Ä• su nÄ• ma te pÄ«á¹-hakasmiá¹ƒ allÄ«nÄ• , pÄ«á¹-hakaá¹ƒ su nÄ• ma te pÄ• v

Ä• vuso, Ä• yÄ• mi Ä• vusoti vatvÄ• tattheva \Be III 19/ saá¹ƒsappasi, na sakkosi Ä• sanÄ•
evampi kho, bhaggava, vuccamÄ• no acelo pÄ• thikaputto ``Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä
saá¹ƒsappati, na sakkoti Ä• sanÄ• pi vuá¹-á¹-hÄ• tunti.

<27> ``yadÄ• kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« aÃ±Ã±Ä• si --- `parÄ• bhÅ«
pÄ• thikaputto `Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä• vusoti vatvÄ• tattheva saá¹ƒsappati, na sa
vuá¹-á¹-hÄ• tuâ€™ nti, atha naá¹ƒ etadavoca ---

`bhÅ«tapubbaá¹ƒ, Ä• vuso pÄ• thikaputta, sÄ«hassa migaraÃ±Ã±o etadahosi --- yaá¹ƒnÅ«
vanasaá¹‡á¸• aá¹ƒ nissÄ• ya Ä• sayaá¹ƒ kappeyyaá¹ƒ. tatrÄ• sayaá¹ƒ kappetvÄ• sÄ• yanh
nikkhameyyaá¹ƒ, Ä• sayÄ• nikkhamitvÄ• vijambheyyaá¹ƒ, vijambhitvÄ• samantÄ• catudd
samantÄ• catuddisÄ• anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadeyyaá¹ƒ, tikkhattuá
gocarÄ• ya pakkameyyaá¹ƒ. so varaá¹ƒ varaá¹ƒ migasaá¹ƒghe {migasaá¹ƒghaá¹ƒ (Se Katth
mudumaá¹ƒsÄ• ni mudumaá¹ƒsÄ• ni bhakkhayitvÄ• tameva Ä• sayaá¹ƒ ajjhupeyyaâ€™ nti

`atha \Ne III 17/ kho, Ä• vuso, so sÄ«ho migarÄ• jÄ• aÃ±Ã±ataraá¹ƒ vanasaá¹‡á¸• aá¹ƒ nis
tatrÄ• sayaá¹ƒ kappetvÄ• sÄ• yanhasamayaá¹ƒ \Se III 25/ Ä• sayÄ• nikkhami, Ä• sayÄ• n
vijambhitvÄ• samantÄ• catuddisÄ• anuvilokesi, samantÄ• catuddisÄ• anuviloketvÄ• tikk
nadi, tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkÄ• mi. so varaá¹ƒ varaá¹ƒ mig
mudumaá¹ƒsÄ• ni mudumaá¹ƒsÄ• ni bhakkhayitvÄ• tameva Ä• sayaá¹ƒ ajjhupesi.

<28> `tasseva \Ee III 24/ kho, Ä• vuso pÄ• thikaputta, sÄ«hassa migaraÃ±Ã±o vighÄ• sasa
jarasiá¹…gÄ• lo {jarasigÄ• lo (Ce Se Ee) } ditto ceva balavÄ• ca. atha kho, Ä• vuso, tassa j
etadahosi --- ko cÄ• haá¹ƒ, ko sÄ«ho migarÄ• jÄ• . yaá¹ƒnÅ«nÄ• hampi aÃ±Ã±ataraá¹ƒ van
Ä• sayaá¹ƒ kappeyyaá¹ƒ. tatrÄ• sayaá¹ƒ kappetvÄ• sÄ• yanhasamayaá¹ƒ Ä• sayÄ• nikkha
nikkhamitvÄ• vijambheyyaá¹ƒ, vijambhitvÄ• samantÄ• catuddisÄ• anuvilokeyyaá¹ƒ, sama
anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadeyyaá¹ƒ, tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadi
pakkameyyaá¹ƒ. so varaá¹ƒ varaá¹ƒ migasaá¹…ghe vadhitvÄ• mudumaá¹ƒsÄ• ni mudumaa
Ä• sayaá¹ƒ ajjhupeyyaâ€™ nti.

`atha kho so, Ä• vuso, jarasiá¹…gÄ• lo aÃ±Ã±ataraá¹ƒ vanasaá¹‡á¸• aá¹ƒ nissÄ• ya Ä• say
kappetvÄ• sÄ• yanhasamayaá¹ƒ Ä• sayÄ• nikkhami, Ä• sayÄ• nikkhamitvÄ• vijambhi, vij
anuvilokesi, samantÄ• catuddisÄ• anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadissÄ• m
anadi bheraá¹‡á¸• akaá¹ƒyeva {bhedaá¹‡á¸• akaá¹ƒyeva (Katthaci) } anadi, ke ca chave siá
sÄ«hanÄ• deti {sÄ«hanÄ• de (?) }.

`evameva kho tvaá¹ƒ, Ä• vuso pÄ• thikaputta, sugatÄ• padÄ• nesu jÄ«vamÄ• no sugatÄ• t
tathÄ• gate \Se III 26/ arahante sammÄ• sambuddhe Ä• sÄ• detabbaá¹ƒ maÃ±Ã±asi. ke ca

tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ Ä• sÄ• danÄ• â€™ ti.

<29> ``yato kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« iminÄ• opammena neva asak
pÄ• thikaputtaá¹ƒ tamhÄ• Ä• sanÄ• cÄ• vetuá¹ƒ. atha naá¹ƒ etadavoca ---

`sÄ«hoti \Ee III 25/ attÄ• naá¹ƒ samekkhiyÄ• na,

amaÃ±Ã±i kotthu migarÄ• jÄ• hamasmi.

tatheva {tameva (Se) } so siá¹…gÄ• lakaá¹ƒ anadi,

ke ca chave siá¹…gÄ• le ke pana sÄ«hanÄ• deâ€™ ti ||

`evameva \Ne III 18/ kho tvaá¹ƒ, Ä• vuso pÄ• thikaputta, sugatÄ• padÄ• nesu jÄ«vamÄ• no
bhuÃ±jamÄ• no tathÄ• gate arahante sammÄ• sambuddhe Ä• sÄ• detabbaá¹ƒ maÃ±Ã±asi.
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ Ä• sÄ• danÄ• â€™ ti.

<30> ``yato kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« iminÄ• pi opammena neva as
pÄ• thikaputtaá¹ƒ tamhÄ• Ä• sanÄ• cÄ• vetuá¹ƒ. atha naá¹ƒ etadavoca ---

`aÃ±Ã±aá¹ƒ \Be III 21/ anucaá¹…kamanaá¹ƒ, attÄ• naá¹ƒ vighÄ• se samekkhiya.

yÄ• va attÄ• naá¹ƒ na passati, kotthu tÄ• va byagghoti maÃ±Ã±ati ||

tatheva \Se III 27/ so siá¹…gÄ• lakaá¹ƒ anadi.

ke ca chave siá¹…gÄ• le ke pana sÄ«hanÄ• deâ€™ ti ||

`evameva kho tvaá¹ƒ, Ä• vuso pÄ• thikaputta, sugatÄ• padÄ• nesu jÄ«vamÄ• no sugatÄ• t
tathÄ• gate arahante sammÄ• sambuddhe Ä• sÄ• detabbaá¹ƒ maÃ±Ã±asi. ke ca chave pÄ•
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ Ä• sÄ• danÄ• â€™ ti.

<31> ``yato kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« iminÄ• pi \Ee III 26/ opammen
pÄ• thikaputtaá¹ƒ tamhÄ• Ä• sanÄ• cÄ• vetuá¹ƒ. atha naá¹ƒ etadavoca ---

`bhutvÄ• na bheke {bhiá¹…ge (Katthaci) } khalamÅ«sikÄ• yo,

kaá¹-asÄ«su khittÄ• ni ca koá¹‡apÄ• ni {kÅ«á¹‡apÄ• ni (Se) }.

mahÄ• vane suÃ±Ã±avane vivaá¸• á¸• ho,

amaÃ±Ã±i kotthu migarÄ• jÄ• hamasmi ||

tatheva so siá¹…gÄ• lakaá¹ƒ anadi.

ke ca chave siá¹…gÄ• le ke pana sÄ«hanÄ• deâ€™ ti ||

`evameva kho tvaá¹ƒ, Ä• vuso pÄ• thikaputta, sugatÄ• padÄ• nesu jÄ«vamÄ• no sugatÄ• t
19/ tathÄ• gate arahante sammÄ• sambuddhe Ä• sÄ• detabbaá¹ƒ maÃ±Ã±asi. ke ca chave
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ Ä• sÄ• danÄ• â€™ ti.

<32> ``yato kho, bhaggava, jÄ• liyo dÄ• rupattikantevÄ• sÄ« iminÄ• pi opammena neva asa
pÄ• thikaputtaá¹ƒ tamhÄ• Ä• sanÄ• cÄ• vetuá¹ƒ. atha taá¹ƒ parisaá¹ƒ Ä• gantvÄ• evamÄ
bho, acelo pÄ• thikaputto Ä• yÄ• mi Ä• vuso, Ä• yÄ• mi Ä• vusoti vatvÄ• tattheva saá¹ƒsap
vuá¹-á¹-hÄ• tuâ€™ nti.

<33> ``evaá¹ƒ \Be III 22/ vutte, ahaá¹ƒ, bhaggava, taá¹ƒ parisaá¹ƒ etadavocaá¹ƒ --- `abhab
acelo pÄ• thikaputto taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá
mama sammukhÄ«bhÄ• vaá¹ƒ Ä• gantuá¹ƒ. sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«b
muddhÄ• pi tassa vipateyya. sacepÄ• yasmantÄ• naá¹ƒ licchavÄ«naá¹ƒ evamassa --- maya
varattÄ• hi bandhitvÄ• nÄ• gehi {goyugehi (sabbattha) aá¹-á¹-hakathÄ• passitabbÄ• } Ä• v
27/. tÄ• varattÄ• chijjeyyuá¹ƒ pÄ• thikaputto vÄ• . abhabbo pana acelo pÄ• thikaputto taá¹
taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• mama sammukhÄ«bhÄ• v
sacepissa evamassa --- ahaá¹ƒ taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹
appaá¹-inissajjitvÄ• samaá¹‡assa gotamassa sammukhÄ«bhÄ• vaá¹ƒ gaccheyyanti, muddh

<34> ``atha khvÄ• haá¹ƒ, bhaggava, taá¹ƒ parisaá¹ƒ dhammiyÄ• kathÄ• ya sandassesiá¹ƒ
samuttejesiá¹ƒ sampahaá¹ƒsesiá¹ƒ, taá¹ƒ parisaá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• s
sampahaá¹ƒsetvÄ• mahÄ• bandhanÄ• mokkhaá¹ƒ karitvÄ• caturÄ• sÄ«tipÄ• á¹‡asahass
tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• sattatÄ• laá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• aÃ±Ã±aá¹ƒ sat
(Se) } abhinimminitvÄ• pajjalitvÄ• dhÅ«mÄ• yitvÄ• \Se III 29/ {dhÅ«pÄ• yitvÄ• (Ce Ee) } n
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ paccuá¹-á¹-hÄ• siá¹ƒ.

<35> ``atha kho, bhaggava, sunakkhatto licchaviputto yenÄ• haá¹ƒ tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho ahaá¹ƒ, bhaggava, sun

licchaviputtaá¹ƒ etadavocaá¹ƒ --- `taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, yatheva te ahaá¹ƒ a
pÄ• thikaputtaá¹ƒ Ä• rabbha byÄ• kÄ• siá¹ƒ, tatheva taá¹ƒ vipÄ• kaá¹ƒ aÃ±Ã±athÄ• vÄ• â€
bhagavÄ• acelaá¹ƒ pÄ• thikaputtaá¹ƒ Ä• rabbha byÄ• kÄ• si, tatheva taá¹ƒ vipÄ• kaá¹ƒ, no

`taá¹ƒ \Ne III 20/ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, yadi evaá¹ƒ sante kataá¹ƒ vÄ• hoti uttarim
iddhipÄ• á¹-ihÄ• riyaá¹ƒ, akataá¹ƒ vÄ• â€™ ti? `addhÄ• kho, bhante, evaá¹ƒ sante kataá¹ƒ
uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ, no akataâ€™ nti. `evampi kho \Be III 23/
moghapurisa, uttarimanussadhammÄ• \Ee III 28/ iddhipÄ• á¹-ihÄ• riyaá¹ƒ karontaá¹ƒ evaá¹
me, bhante, bhagavÄ• uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ karotÄ«ti. passa,
idaá¹ƒ aparaddhaá¹ƒâ€™ ti.

``evampi kho, bhaggava, sunakkhatto licchaviputto mayÄ• vuccamÄ• no apakkameva imas
taá¹ƒ Ä• pÄ• yiko nerayiko.

aggaÃ±Ã±apaÃ±Ã±attikathÄ•

<36> ``aggaÃ±Ã±aÃ±cÄ• haá¹ƒ, bhaggava, pajÄ• nÄ• mi. taÃ±ca pajÄ• nÄ• mi { ``taÃ±cap
syÄ• potthakenatthi}, tato ca uttaritaraá¹ƒ pajÄ• nÄ• mi, taÃ±ca pajÄ• naá¹ƒ {pajÄ• nanaá¹ƒ
aá¹-á¹-hakathÄ• saá¹ƒvaá¹‡á¹‡anÄ• passitabbÄ• } na parÄ• masÄ• mi, aparÄ• masato ca
viditÄ• , yadabhijÄ• naá¹ƒ tathÄ• gato no anayaá¹ƒ Ä• pajjati \Se III 30/.

<37> ``santi, bhaggava, eke samaá¹‡abrÄ• hmaá¹‡Ä• issarakuttaá¹ƒ brahmakuttaá¹ƒ Ä• c
paÃ±Ã±apenti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá¹ƒ kira tumhe Ä•
brahmakuttaá¹ƒ Ä• cariyakaá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti? te ca me evaá¹ƒ pu
{Ä• mÄ• ti (Se) } paá¹-ijÄ• nanti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `kathaá¹ƒvihitakaá¹ƒ pana {
pana (Katthaci) } tumhe Ä• yasmanto issarakuttaá¹ƒ brahmakuttaá¹ƒ Ä• cariyakaá¹ƒ aggaÃ±
ti? te mayÄ• puá¹-á¹-hÄ• na sampÄ• yanti, asampÄ• yantÄ• mamaÃ±Ã±eva paá¹-ipuccha
byÄ• karomi ---

<38> `hoti kho so, Ä• vuso, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayen
saá¹ƒvaá¹-á¹-ati. saá¹ƒvaá¹-á¹-amÄ• ne loke yebhuyyena sattÄ• Ä• bhassarasaá¹ƒvattanik
manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• subhaá¹-á¹-hÄ• yino ciraá¹ƒ
tiá¹-á¹-hanti.

`hoti kho so, Ä• vuso, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena ayaá
vivaá¹-á¹-amÄ• ne loke suÃ±Ã±aá¹ƒ brahmavimÄ• naá¹ƒ pÄ• tubhavati. atha kho {atha (Ce
29/ satto Ä• yukkhayÄ• vÄ• puÃ±Ã±akkhayÄ• vÄ• Ä• bhassarakÄ• yÄ• cavitvÄ• suÃ±Ã
\Ne III 21/. so \Be III 24/ tattha hoti manomayo pÄ«tibhakkho sayaá¹ƒpabho antalikkhacaro s

ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-hati.

`tassa tattha ekakassa dÄ«gharattaá¹ƒ nivusitattÄ• anabhirati paritassanÄ• uppajjati --- ah
sattÄ• itthattaá¹ƒ Ä• gaccheyyunti. atha aÃ±Ã±epi sattÄ• Ä• yukkhayÄ• vÄ• puÃ±Ã±akkh
Ä• bhassarakÄ• yÄ• cavitvÄ• brahmavimÄ• naá¹ƒ upapajjanti tassa sattassa sahabyataá¹
manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• subhaá¹-á¹-hÄ• yino, ciraá¹
tiá¹-á¹-hanti.

<39> `tatrÄ• vuso, yo so satto paá¹-hamaá¹ƒ upapanno, tassa evaá¹ƒ hoti --- ahamasmi bra
abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-
Ee), sajjitÄ• (Se Ke) } vasÄ« pitÄ• bhÅ«tabhabyÄ• naá¹ƒ, mayÄ• ime sattÄ• nimmitÄ• . ta
pubbe etadahosi --- aho vata aÃ±Ã±epi sattÄ• itthattaá¹ƒ Ä• gaccheyyunti; iti mama ca mar
sattÄ• itthattaá¹ƒ Ä• gatÄ• ti.

`yepi te sattÄ• pacchÄ• upapannÄ• , tesampi evaá¹ƒ hoti --- ayaá¹ƒ kho bhavaá¹ƒ brahmÄ
anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ•
bhÅ«tabhabyÄ• naá¹ƒ; iminÄ• mayaá¹ƒ bhotÄ• brahmunÄ• nimmitÄ• . taá¹ƒ kissa hetu? i
paá¹-hamaá¹ƒ upapannaá¹ƒ; mayaá¹ƒ panÄ• mha pacchÄ• upapannÄ• ti.

<40> `tatrÄ• vuso \Ee III 30/, yo so satto paá¹-hamaá¹ƒ upapanno, so dÄ«ghÄ• yukataro ca
vaá¹‡á¹‡avantataro ca mahesakkhataro ca. ye pana te sattÄ• pacchÄ• upapannÄ• , te app
dubbaá¹‡á¹‡atarÄ• ca appesakkhatarÄ• ca.

`á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati, yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ• yÄ• cav
Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. agÄ• ras
samÄ• no \Be III 25/ Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya \Se III 32/ anuyogamanvÄ•
sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ
anussarati; tato paraá¹ƒ nÄ• nussarati.

`so \Ne III 22/ evamÄ• ha --- yo kho so bhavaá¹ƒ brahmÄ• mahÄ• brahmÄ• abhibhÅ« ana
vasavattÄ« issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-ho sajitÄ• vasÄ« pitÄ• bhÅ«tabhabyÄ• naá
brahmunÄ• nimmitÄ• . so nicco dhuvo {sassato dÄ«ghÄ• yuko (Se Katthaci) } sassato avip
sassatisamaá¹ƒ tatheva á¹-hassati. ye pana mayaá¹ƒ ahumhÄ• tena bhotÄ• brahmunÄ• n
addhuvÄ• {addhuvÄ• asassatÄ• (Se Katthaci) } appÄ• yukÄ• cavanadhammÄ• itthattaá¹
evaá¹ƒvihitakaá¹ƒ no tumhe Ä• yasmanto issarakuttaá¹ƒ brahmakuttaá¹ƒ Ä• cariyakaá¹ƒ ag
paÃ±Ã±apethÄ• ti. `te evamÄ• haá¹ƒsu --- evaá¹ƒ kho no, Ä• vuso gotama, sutaá¹ƒ, yathev
ti. ``aggaÃ±Ã±aÃ±cÄ• haá¹ƒ, bhaggava, pajÄ• nÄ• mi. taÃ±ca pajÄ• nÄ• mi, tato ca uttarita
pajÄ• naá¹ƒ na parÄ• masÄ• mi, aparÄ• masato ca me paccattaÃ±Ã±eva nibbuti viditÄ• . ya

anayaá¹ƒ Ä• pajjati.

<41> ``santi, bhaggava, eke samaá¹‡abrÄ• hmaá¹‡Ä• khiá¸• á¸• Ä• padosikaá¹ƒ Ä• cariya
paÃ±Ã±apenti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá¹ƒ kira tumhe Ä•
khiá¸• á¸• Ä• padosikaá¹ƒ Ä• cariyakaá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti? te ca me
paá¹-ijÄ• nanti. tyÄ• haá¹ƒ \Ee III 31/ evaá¹ƒ vadÄ• mi --- `kathaá¹ƒvihitakaá¹ƒ pana tumhe
khiá¸• á¸• Ä• padosikaá¹ƒ Ä• cariyakaá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti? te mayÄ•
asampÄ• yantÄ• mamaÃ±Ã±eva paá¹-ipucchanti, tesÄ• haá¹ƒ puá¹-á¹-ho byÄ• karomi \Se

<42> `santÄ• vuso, khiá¸• á¸• Ä• padosikÄ• nÄ• ma devÄ• . te ativelaá¹ƒ hassakhiá¸• á¸•
{hasakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• (Katthaci) } viharanti. tesaá¹ƒ ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• naá¹ƒ viharataá¹ƒ sati sammussati, satiyÄ•
(Se) } te devÄ• tamhÄ• kÄ• yÄ• cavanti.

`á¹-hÄ• naá¹ƒ \Be III 26/ kho panetaá¹ƒ, Ä• vuso, vijjati, yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ
itthattaá¹ƒ Ä• gacchati, itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaja
anagÄ• riyaá¹ƒ pabbajito samÄ• no Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogaman
sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ
anussarati; tato paraá¹ƒ nÄ• nussarati.

`so evamÄ• ha --- ye kho te bhonto devÄ• na khiá¸• á¸• Ä• padosikÄ• te na ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• viharanti. tesaá¹ƒ nÄ• tivelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• naá¹ƒ viharataá¹ƒ sati na sammussati, satiyÄ
kÄ• yÄ• na cavanti, niccÄ• dhuvÄ• sassatÄ• \Ne III 23/ avipariá¹‡Ä• madhammÄ• sassa
á¹-hassanti. ye pana mayaá¹ƒ ahumhÄ• khiá¸• á¸• Ä• padosikÄ• te mayaá¹ƒ ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• viharimhÄ• , tesaá¹ƒ no ativelaá¹ƒ
hassakhiá¸• á¸• Ä• ratidhammasamÄ• pannÄ• naá¹ƒ viharataá¹ƒ sati sammussati, satiyÄ•
(Ce Ee) sammosÄ• te (Se Katthaci) } mayaá¹ƒ tamhÄ• kÄ• yÄ• cutÄ• , aniccÄ• addhuvÄ
itthattaá¹ƒ Ä• gatÄ• ti. evaá¹ƒvihitakaá¹ƒ no \Ee III 32/ tumhe Ä• yasmanto khiá¸• á¸• Ä• pad
aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti. `te \Se III 34/ evamÄ• haá¹ƒsu --- evaá¹ƒ kho no, Ä
yathevÄ• yasmÄ• gotamo Ä• hÄ• â€™ ti. ``aggaÃ±Ã±aÃ±cÄ• haá¹ƒ, bhaggava, pajÄ• nÄ•
tathÄ• gato no anayaá¹ƒ Ä• pajjati.

<43> ``santi, bhaggava, eke samaá¹‡abrÄ• hmaá¹‡Ä• manopadosikaá¹ƒ Ä• cariyakaá¹ƒ a
tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá¹ƒ kira tumhe Ä• yasmanto man
aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti? te ca me evaá¹ƒ puá¹-á¹-hÄ• `Ä• moâ€™ ti paá¹-ij
vadÄ• mi --- `kathaá¹ƒvihitakaá¹ƒ pana tumhe Ä• yasmanto manopadosikaá¹ƒ Ä• cariyakaá
paÃ±Ã±apethÄ• â€™ ti? te mayÄ• puá¹-á¹-hÄ• na sampÄ• yanti, asampÄ• yantÄ• mama

tesÄ• haá¹ƒ puá¹-á¹-ho byÄ• karomi ---

<44> `santÄ• vuso, manopadosikÄ• nÄ• ma devÄ• . te ativelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ up
aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yantÄ• aÃ±Ã±amaÃ±Ã±amhi cittÄ• ni \Be III 27/ padÅ«ser
paduá¹-á¹-hacittÄ• kilantakÄ• yÄ• kilantacittÄ• . te devÄ• tamhÄ• kÄ• yÄ• cavanti.

`á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati, yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ• yÄ• cav
Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. agÄ• ras
samÄ• no Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanv
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte taá¹ƒ pubbenivÄ• saá¹ƒ
nÄ• nussarati.

`so evamÄ• ha --- ye kho te bhonto devÄ• na manopadosikÄ• te nÄ• tivelaá¹ƒ \Se III 35/ a
upanijjhÄ• yanti. te nÄ• tivelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yantÄ• aÃ±Ã±amaÃ±Ã±a
aÃ±Ã±amaÃ±Ã±aá¹ƒ appaduá¹-á¹-hacittÄ• akilantakÄ• yÄ• akilantacittÄ• . te devÄ• tamhÄ
{akilantacittÄ• tamhÄ• (Katthaci) } kÄ• yÄ• \Ne III 24/ na cavanti, niccÄ• dhuvÄ• sassatÄ
avipariá¹‡Ä• madhammÄ• sassatisamaá¹ƒ tatheva á¹-hassanti. ye pana mayaá¹ƒ ahumhÄ•
ativelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yimhÄ• . te mayaá¹ƒ ativelaá¹ƒ aÃ±Ã±amaÃ±Ã±
aÃ±Ã±amaÃ±Ã±amhi cittÄ• ni padÅ«simhÄ• {padosiyimhÄ• (Se), padÅ«sayimhÄ• (?) }. t
paduá¹-á¹-hacittÄ• kilantakÄ• yÄ• kilantacittÄ• . evaá¹ƒ mayaá¹ƒ {kilantacittÄ• eva mayaá¹
kilantacittÄ• (Katthaci) } tamhÄ• kÄ• yÄ• cutÄ• , aniccÄ• addhuvÄ• appÄ• yukÄ• cavana
Ä• gatÄ• ti. evaá¹ƒvihitakaá¹ƒ no tumhe Ä• yasmanto manopadosikaá¹ƒ Ä• cariyakaá¹ƒ agg
ti. `te evamÄ• haá¹ƒsu --- evaá¹ƒ kho no, Ä• vuso gotama, sutaá¹ƒ, yathevÄ• yasmÄ• gotam
``aggaÃ±Ã±aÃ±cÄ• haá¹ƒ, bhaggava, pajÄ• nÄ• mi ... pe ... yadabhijÄ• naá¹ƒ tathÄ• gato n

<45> ``santi, bhaggava, eke samaá¹‡abrÄ• hmaá¹‡Ä• adhiccasamuppannaá¹ƒ Ä• cariyaka
paÃ±Ã±apenti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `saccaá¹ƒ kira tumhe Ä•
adhiccasamuppannaá¹ƒ Ä• cariyakaá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti? te ca me e
paá¹-ijÄ• nanti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `kathaá¹ƒvihitakaá¹ƒ pana tumhe Ä• yasman
Ä• cariyakaá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±apethÄ• â€™ ti? te \Be III 28/ mayÄ• puá¹-á¹-hÄ• n
asampÄ• yantÄ• mamaÃ±Ã±eva paá¹-ipucchanti. tesÄ• haá¹ƒ puá¹-á¹-ho byÄ• karomi ---

<46> `santÄ• vuso, asaÃ±Ã±asattÄ• nÄ• ma devÄ• . saÃ±Ã±uppÄ• dÄ• ca pana te devÄ•

`á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati. yaá¹ƒ aÃ±Ã±ataro satto tamhÄ• kÄ• yÄ• cav
Ä• gacchati. itthattaá¹ƒ Ä• gato samÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. agÄ• ras
samÄ• no Ä• tappamanvÄ• ya padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanv
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte taá¹ƒ {idaá¹ƒ padaá¹ƒ b

dissati. evaá¹ƒ (Ee Katthaci) } saÃ±Ã±uppÄ• daá¹ƒ anussarati, tato paraá¹ƒ nÄ• nussarati.

`so evamÄ• ha --- adhiccasamuppanno attÄ• ca loko ca. taá¹ƒ kissa hetu? ahaÃ±hi \Ee III somhi etarahi ahutvÄ• santatÄ• ya {sattakÄ• ya (Ce Ee), sattÄ• ya (Katthaci Ce) } pariá¹‡at no tumhe Ä• yasmanto adhiccasamuppannaá¹ƒ Ä• cariyakaá¹ƒ aggaÃ±Ã±aá¹ƒ paÃ±Ã±ape evaá¹ƒ kho no, Ä• vuso gotama, sutaá¹ƒ yathevÄ• yasmÄ• gotamo Ä• hÄ• â€™ ti. ``aggaÃ pajÄ• nÄ• mi taÃ±ca \Ne III 25/ pajÄ• nÄ• mi, tato ca uttaritaraá¹ƒ pajÄ• nÄ• mi, taÃ±ca paj aparÄ• masato ca me paccattaÃ±Ã±eva nibbuti viditÄ• . yadabhijÄ• naá¹ƒ tathÄ• gato no ar

<47> ``evaá¹ƒvÄ• diá¹ƒ kho maá¹ƒ, bhaggava, evamakkhÄ• yiá¹ƒ eke samaá¹‡abrÄ• hmaá abhÅ«tena abbhÄ• cikkhanti --- `viparÄ«to samaá¹‡o gotamo bhikkhavo ca. samaá¹‡o gota samaye subhaá¹ƒ vimokkhaá¹ƒ upasampajja viharati, sabbaá¹ƒ tasmiá¹ƒ samaye asubhant Ee) } pajÄ• nÄ• tÄ«â€™ ti {saÃ±jÄ• nÄ• tÄ«ti (Ce Ee) }. na \Se III 37/ kho panÄ• haá¹ƒ, bha --- `yasmiá¹ƒ samaye subhaá¹ƒ vimokkhaá¹ƒ upasampajja viharati, sabbaá¹ƒ tasmiá¹ƒ sama pajÄ• nÄ• tÄ«â€™ ti. evaÃ±ca khvÄ• haá¹ƒ, bhaggava, vadÄ• mi --- `yasmiá¹ƒ samaye sub viharati, subhantveva tasmiá¹ƒ samaye pajÄ• nÄ• tÄ«â€™ ti.

``te \Be III 29/ ca, bhante, viparÄ«tÄ• , ye bhagavantaá¹ƒ viparÄ«tato dahanti bhikkhavo ca ahaá¹ƒ, bhante, bhagavati. pahoti \Ee III 35/ me bhagavÄ• tathÄ• dhammaá¹ƒ desetuá¹ƒ, y vimokkhaá¹ƒ upasampajja vihareyyaâ€™â€™ nti.

<48> ``dukkaraá¹ƒ kho etaá¹ƒ, bhaggava, tayÄ• aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena aÃ±Ã±atrÄ• yogena aÃ±Ã±atrÄ• cariyakena subhaá¹ƒ vimokkhaá¹ƒ upasampajja viharituá¹ƒ yo ca te ayaá¹ƒ mayi pasÄ• do, tameva tvaá¹ƒ sÄ• dhukamanurakkhÄ• â€™â€™ ti. ``sace t dukkaraá¹ƒ aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena aÃ±Ã±arucikena aÃ±Ã±atrÄ• yogena vimokkhaá¹ƒ upasampajja viharituá¹ƒ. yo ca me ayaá¹ƒ, bhante, bhagavati pasÄ• do, tamev sÄ• dhukamanurakkhissÄ• mÄ«â€™â€™ ti. idamavoca bhagavÄ• . attamano bhaggavagot bhÄ• sitaá¹ƒ abhinandÄ«ti.

pÄ• thikasuttaá¹ƒ {pÄ• á¹-ikasuttantaá¹ƒ (Ce Se Ke Ee) } niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. udumbarikasuttaá¹ƒ

nigrodhaparibbÄ• jakavatthu

<49> evaá¹ƒ \Be III 30/ \Ee III 36/ \Ne III 26/ \Se III 38/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bh rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. tena kho pana samayena nigrodho paribbÄ• jako paribbÄ• jakÄ• rÄ• me paá¹-ivasati mahatiyÄ• paribbÄ• jakaparisÄ• ya saddhiá¹ƒ tiá¹ƒsam

atha kho sandhÄ• no gahapati divÄ• divassa {divÄ• divasseva (Ce Se Ee) } rÄ• jagahÄ• n
dassanÄ• ya. atha kho sandhÄ• nassa gahapatissa etadahosi --- ``akÄ• lo kho bhagavantaa
paá¹-isallÄ«no bhagavÄ• . manobhÄ• vanÄ«yÄ• nampi bhikkhÅ«naá¹ƒ asamayo dassanÄ•
manobhÄ• vanÄ«yÄ• bhikkhÅ«. yaá¹ƒnÅ«nÄ• haá¹ƒ yena udumbarikÄ• ya paribbÄ• jakÄ•
tenupasaá¹…kameyyaâ€™â€™ nti. atha kho sandhÄ• no gahapati yena udumbarikÄ• ya pa
tenupasaá¹…kami.

<50> tena kho pana samayena nigrodho paribbÄ• jako mahatiyÄ• paribbÄ• jakaparisÄ• ya
unnÄ• diniyÄ• uccÄ• saddamahÄ• saddÄ• ya anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathent
rÄ• jakathaá¹ƒ corakathaá¹ƒ \Ee III 37/ mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhayakathaá¹
annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakat
yÄ• nakathaá¹ƒ gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarakathaá¹ƒ janapadakathaá¹ƒ itthikat
visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ loka
samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ \Se III 39/ iti vÄ• .

<51> addasÄ• kho nigrodho paribbÄ• jako sandhÄ• naá¹ƒ gahapatiá¹ƒ dÅ«ratova Ä• gacc
parisaá¹ƒ saá¹‡á¹-hÄ• pesi --- ``appasaddÄ• bhonto hontu, mÄ• bhonto saddamakattha. a
gotamassa sÄ• vako Ä• gacchati sandhÄ• no gahapati. yÄ• vatÄ• kho pana samaá¹‡assa
odÄ• tavasanÄ• rÄ• jagahe paá¹-ivasanti, ayaá¹ƒ tesaá¹ƒ aÃ±Ã±ataro sandhÄ• no gahapat
27/ kho panete Ä• yasmanto appasaddavinÄ«tÄ• \Be III 31/, appasaddassa vaá¹‡á¹‡avÄ•
appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti. evaá
tuá¹‡hÄ« ahesuá¹ƒ.

<52> atha kho sandhÄ• no gahapati yena nigrodho paribbÄ• jako tenupasaá¹…kami, upasa
paribbÄ• jakena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tis
ekamantaá¹ƒ nisinno kho sandhÄ• no gahapati nigrodhaá¹ƒ paribbÄ• jakaá¹ƒ etadavoca ---
bhonto aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• saá¹…gamma samÄ• gamma unnÄ• dino uccÄ• sa
III 38/ tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ ... pe ...
itibhavÄ• bhavakathaá¹ƒ iti vÄ• . aÃ±Ã±athÄ• kho {ca (Ce Ee) } pana so bhagavÄ• araÃ±Ã
senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ•
paá¹-isallÄ• nasÄ• ruppÄ• nÄ«â€™â€™ ti.

<53> evaá¹ƒ vutte nigrodho paribbÄ• jako sandhÄ• naá¹ƒ gahapatiá¹ƒ etadavoca --- ``yagg
jÄ• neyyÄ• si, kena samaá¹‡o gotamo saddhiá¹ƒ sallapati, kena sÄ• kacchaá¹ƒ samÄ• pajja
paÃ±Ã±Ä• veyyattiyaá¹ƒ samÄ• pajjati? suÃ±Ã±Ä• gÄ• rahatÄ• samaá¹‡assa gotamassa p
gotamo nÄ• laá¹ƒ sallÄ• pÄ• ya. so antamantÄ• neva sevati {antapantÄ• neva (Se) }. seyya
pariyantacÄ• rinÄ« antamantÄ• neva sevati. evameva suÃ±Ã±Ä• gÄ• rahatÄ• samaá¹‡ass
aparisÄ• vacaro samaá¹‡o gotamo; nÄ• laá¹ƒ sallÄ• pÄ• ya. so antamantÄ• neva sevati. iá¹

gotamo imaá¹ƒ parisaá¹ƒ Ä• gaccheyya, ekapaÃ±heneva naá¹ƒ saá¹ƒsÄ• deyyÄ• ma {saá¹
tucchakumbhÄ«va naá¹ƒ maÃ±Ã±e orodheyyÄ• mÄ• â€™â€™ ti.

<54> assosi kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ
nigrodhena paribbÄ• jakena saddhiá¹ƒ imaá¹ƒ kathÄ• sallÄ• paá¹ƒ. atha kho bhagavÄ• gijj
orohitvÄ• yena sumÄ• gadhÄ• ya \Ee III 39/ tÄ«re moranivÄ• po tenupasaá¹…kami; upasa
sumÄ• gadhÄ• ya tÄ«re moranivÄ• pe abbhokÄ• se caá¹…kami. addasÄ• kho nigrodho pa
sumÄ• gadhÄ• ya tÄ«re moranivÄ• pe abbhokÄ• se caá¹…kamantaá¹ƒ. disvÄ• na sakaá¹ƒ
``appasaddÄ• bhonto hontu, mÄ• bhonto saddamakattha, ayaá¹ƒ samaá¹‡o gotamo sumÄ
abbhokÄ• se caá¹…kamati. appasaddakÄ• mo kho pana so Ä• yasmÄ• , appasaddassa va
nÄ• ma appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyya. sace sam
parisaá¹ƒ Ä• gaccheyya, imaá¹ƒ taá¹ƒ paÃ±haá¹ƒ puccheyyÄ• ma --- `ko nÄ• ma so, bhante
bhagavÄ• sÄ• vake vineti, yena bhagavatÄ• sÄ• vakÄ• vinÄ«tÄ• assÄ• sappattÄ• paá¹-i
Ä• dibrahmacariyaâ€™ nti? evaá¹ƒ vutte te paribbÄ• jakÄ• tuá¹‡hÄ« ahesuá¹ƒ.

tapojigucchÄ• vÄ• do

<55> atha kho bhagavÄ• yena nigrodho paribbÄ• jako tenupasaá¹…kami. atha kho nigrod
bhagavantaá¹ƒ etadavoca --- ``etu kho, bhante, bhagavÄ• , svÄ• gataá¹ƒ, bhante, bhagavat
bhante, bhagavÄ• imaá¹ƒ pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«datu, bh
paÃ±Ã±attaâ€™â€™ nti. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nigrodhopi kho paribbÄ•
nÄ«cÄ• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho nigrodhaá¹ƒ
etadavoca --- ``kÄ• ya nuttha, nigrodha, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo an
vippakatÄ• â€™â€™ ti? evaá¹ƒ vutte, nigrodho paribbÄ• jako bhagavantaá¹ƒ etadavoca, ``i
addasÄ• ma bhagavantaá¹ƒ sumÄ• gadhÄ• ya tÄ«re moranivÄ• pe abbhokÄ• se caá¹…kan
40/ avocumhÄ• --- `sace samaá¹‡o gotamo imaá¹ƒ parisaá¹ƒ Ä• gaccheyya, imaá¹ƒ taá¹ƒ p
ko nÄ• ma so, bhante, bhagavato dhammo, yena bhagavÄ• sÄ• vake vineti, yena bhagava
assÄ• sappattÄ• \Se III 42/ paá¹-ijÄ• nanti ajjhÄ• sayaá¹ƒ Ä• dibrahmacariyaâ€™ nti? ayaá
antarÄ• kathÄ• vippakatÄ• ; atha bhagavÄ• anuppattoâ€™â€™ ti.

<56> ``dujjÄ• naá¹ƒ kho etaá¹ƒ, nigrodha, tayÄ• aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena
aÃ±Ã±atrÄ• yogena aÃ±Ã±atrÄ• cariyakena, yenÄ• haá¹ƒ sÄ• vake vinemi \Be III 33/, yena
assÄ• sappattÄ• paá¹-ijÄ• nanti ajjhÄ• sayaá¹ƒ Ä• dibrahmacariyaá¹ƒ. iá¹…gha tvaá¹ƒ maá
Ä• cariyake adhijegucche paÃ±haá¹ƒ puccha --- `kathaá¹ƒ santÄ• nu kho, bhante, tapojiguc
hoti, kathaá¹ƒ aparipuá¹‡á¹‡Ä• â€™ ti? evaá¹ƒ vutte te paribbÄ• jakÄ• unnÄ• dino uccÄ• s
--- ``acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho, samaá¹‡assa gotamassa mahiddhikatÄ•
hi nÄ• ma sakavÄ• daá¹ƒ á¹-hapessati, paravÄ• dena pavÄ• ressatÄ«â€™â€™ ti.

<57> atha kho nigrodho paribbÄ• jako te paribbÄ• jake appasadde katvÄ• bhagavantaá¹ƒ
kho, bhante, tapojigucchÄ• vÄ• dÄ• {tarojigucchaá¹ƒsÄ• rodÄ• (Katthaci) } tapojigucchÄ• s
tapojigucchÄ• allÄ«nÄ• viharÄ• ma \Ne III 29/. kathaá¹ƒ santÄ• nu kho, bhante, tapojiguc
hoti, kathaá¹ƒ aparipuá¹‡á¹‡Ä• â€™â€™ ti?

``idha, nigrodha, tapassÄ« acelako hoti muttÄ• cÄ• ro, hatthÄ• palekhano {hatthÄ• valekha
ehibhaddantiko, na tiá¹-á¹-habhaddantiko, nÄ• bhihaá¹-aá¹ƒ \Ee III 41/, na uddissakataá¹ƒ,
sÄ• diyati, so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• ti, na kaá¸·opimukhÄ• paá¹-iggaá¹‡hÄ• t
daá¹‡á¸• amantaraá¹ƒ, na musalamantaraá¹ƒ, na dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, na gab
na \Se III 43/ purisantaragatÄ• ya, na saá¹…kittÄ«su, na yattha sÄ• upaá¹-á¹-hito hoti, na y
saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ«, na macchaá¹ƒ, na maá¹ƒsaá¹ƒ, na suraá¹ƒ, na merayaá¹ƒ,
ekÄ• gÄ• riko vÄ• hoti ekÄ• lopiko, dvÄ• gÄ• riko vÄ• hoti dvÄ• lopiko, sattÄ• gÄ• riko vÄ•
ekissÄ• pi dattiyÄ• yÄ• peti, dvÄ«hipi dattÄ«hi yÄ• peti, sattahipi dattÄ«hi yÄ• peti; ekÄ• hi
Ä• hÄ• reti, dvÄ«hikampi {dvÄ• hikaá¹ƒpi (Ce Se) } Ä• hÄ• raá¹ƒ Ä• hÄ• reti, sattÄ• hikampi
evarÅ«paá¹ƒ addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. so sÄ
sÄ• mÄ• kabhakkho vÄ• hoti, nÄ«vÄ• rabhakkho vÄ• hoti, daddulabhakkho vÄ• hoti, haá¹
kaá¹‡abhakkho vÄ• hoti, Ä• cÄ• mabhakkho vÄ• hoti, piÃ±Ã±Ä• kabhakkho vÄ• hoti, tiá¹‡
gomayabhakkho vÄ• hoti; vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavattaphalabhojÄ«. so sÄ• á
masÄ• á¹‡Ä• nipi dhÄ• reti, chavadussÄ• nipi dhÄ• reti, paá¹ƒsukÅ«lÄ• nipi dhÄ• reti, tirÄ«
ajinampi dhÄ• reti, ajinakkhipampi dhÄ• reti, kusacÄ«rampi dhÄ• reti, vÄ• kacÄ«rampi dhÄ•
dhÄ• reti, kesakambalampi dhÄ• reti, vÄ• á¸·akambalampi dhÄ• reti, ulÅ«kapakkhampi dhÄ
hoti kesamassulocanÄ• nuyogamanuyutto \Ee III 42/, ubbhaá¹-á¹-hakopi {ubhaá¹-á¹-hakopi
(Katthaci) } hoti Ä• sanapaá¹-ikkhitto, ukkuá¹-ikopi hoti ukkuá¹-ikappadhÄ• namanuyutto, ka
hoti kaá¹‡á¹-akÄ• passaye seyyaá¹ƒ kappeti, phalakaseyyampi kappeti, thaá¹‡á¸• ilaseyyan
ekapassayikopi hoti rajojalladharo, abbhokÄ• sikopi \Se III 44/ hoti yathÄ• santhatiko, vekaá
vikaá¹-abhojanÄ• nuyogamanuyutto, apÄ• nakopi hoti apÄ• nakattamanuyutto, sÄ• yatatiya
udakorohanÄ• nuyogamanuyutto viharati. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, nigrodha, yadi evaá¹ƒ sa
paripuá¹‡á¹‡Ä• vÄ• hoti aparipuá¹‡á¹‡Ä• vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ
paripuá¹‡á¹‡Ä• hoti, no aparipuá¹‡á¹‡Ä• â€™â€™ ti. ``evaá¹ƒ paripuá¹‡á¹‡Ä• yapi kho aha
tapojigucchÄ• ya anekavihite upakkilese vadÄ• mÄ«â€™â€™ ti.

upakkileso

<58> ``yathÄ• \Ne III 30/ kathaá¹ƒ pana, bhante, bhagavÄ• evaá¹ƒ paripuá¹‡á¹‡Ä• ya tap
upakkilese vadatÄ«â€™â€™ ti? ``idha, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena ta
paripuá¹‡á¹‡asaá¹…kappo. yampi, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapas
paripuá¹‡á¹‡asaá¹…kappo. ayampi kho, nigrodha, tapassino upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• attÄ• nukkaá
yampi, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• attÄ• nukkaá¹ƒseti paraá
nigrodha, tapassino upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• majjati mucc
{madamÄ• pajjati (Se) }. yampi, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so \Be III 35/ tena
mucchati \Ee III 43/ pamÄ• damÄ• pajjati. ayampi kho, nigrodha, tapassino upakkileso hoti.

<59> ``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bha
III 45/ abhinibbatteti, so tena lÄ• bhasakkÄ• rasilokena attamano hoti paripuá¹‡á¹‡asaá¹…k
tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti,
lÄ• bhasakkÄ• rasilokena attamano hoti paripuá¹‡á¹‡asaá¹…kappo. ayampi kho, nigrodha,

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakk
abhinibbatteti, so tena lÄ• bhasakkÄ• rasilokena attÄ• nukkaá¹ƒseti paraá¹ƒ vambheti. yam
tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti, so tena lÄ
attÄ• nukkaá¹ƒseti paraá¹ƒ vambheti. ayampi kho, nigrodha, tapassino upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakk
abhinibbatteti, so tena lÄ• bhasakkÄ• rasilokena majjati mucchati pamÄ• damÄ• pajjati. yam
tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti, so tena \N
lÄ• bhasakkÄ• rasilokena majjati mucchati pamÄ• damÄ• pajjati. ayampi kho, nigrodha, tap

<60> ``puna caparaá¹ƒ, nigrodha, tapassÄ« bhojanesu vodÄ• saá¹ƒ Ä• pajjati --- `idaá¹ƒ m
nakkhamatÄ«â€™ ti. so yaÃ±ca {yaá¹ƒ hi (Ce Ee) } khvassa nakkhamati, taá¹ƒ sÄ• pekkho
khamati, taá¹ƒ gadhito {gathito (Ce Ee) } mucchito ajjhÄ• panno anÄ• dÄ«navadassÄ• vÄ«
paribhuÃ±jati ... pe ... ayampi kho, nigrodha, tapassino upakkileso hoti.

``puna \Ee III 44/ \Se III 46/ caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati
lÄ• bhasakkÄ• rasilokanikantihetu --- `sakkarissanti maá¹ƒ rÄ• jÄ• no rÄ• jamahÄ• mattÄ•
III 36/ gahapatikÄ• titthiyÄ• â€™ ti ... pe ... ayampi kho, nigrodha, tapassino upakkileso hoti

<61> ``puna caparaá¹ƒ, nigrodha, tapassÄ« aÃ±Ã±ataraá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹
{apasÄ• retÄ• (Katthaci) } hoti --- `kiá¹ƒ panÄ• yaá¹ƒ sambahulÄ• jÄ«vo {bahulÄ• jÄ«vo (Ce
saá¹ƒbhakkheti. seyyathidaá¹ƒ --- mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ aggab
paÃ±camaá¹ƒ, asanivicakkaá¹ƒ dantakÅ«á¹-aá¹ƒ, samaá¹‡appavÄ• denÄ• â€™ ti ... pe ... a
tapassino upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« passati aÃ±Ã±ataraá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hma
sakkariyamÄ• naá¹ƒ garukariyamÄ• naá¹ƒ mÄ• niyamÄ• naá¹ƒ pÅ«jiyamÄ• naá¹ƒ. disvÄ• t
nÄ• ma sambahulÄ• jÄ«vaá¹ƒ kulesu sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti. maá¹ƒ
lÅ«khÄ• jÄ«viá¹ƒ kulesu na sakkaronti na garuá¹ƒ karonti na mÄ• nenti na pÅ«jentÄ«â€™ ti
issÄ• macchariyaá¹ƒ kulesu uppÄ• detÄ• hoti ... pe ... ayampi kho, nigrodha, tapassino upa

<62> ``puna caparaá¹ƒ, nigrodha, tapassÄ« Ä• pÄ• thakanisÄ• dÄ« hoti ... pe ... ayampi kh
upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« attÄ• naá¹ƒ adassayamÄ• no kulesu carati --- `idam
me tapasmiâ€™ nti ... pe ... ayampi kho, nigrodha, tapassino upakkileso hoti.

``puna \Ne III 32/ \Ee III 45/ caparaá¹ƒ, nigrodha, tapassÄ« kiÃ±cideva paá¹-icchannaá¹ƒ se
te idaâ€™ nti puá¹-á¹-ho samÄ• no akkhamamÄ• naá¹ƒ Ä• ha --- `khamatÄ«â€™ ti. khaman
`nakkhamatÄ«â€™ ti. iti so sampajÄ• namusÄ• bhÄ• sitÄ• hoti ... pe ... ayampi kho, nigrod
upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tathÄ• gatassa vÄ• tathÄ• gatasÄ• vakassa vÄ• dh
santaá¹ƒyeva pariyÄ• yaá¹ƒ anuÃ±Ã±eyyaá¹ƒ nÄ• nujÄ• nÄ• ti ... pe ... ayampi kho, nigrodh
hoti.

<63> ``puna \Be III 37/ caparaá¹ƒ, nigrodha, tapassÄ« kodhano hoti upanÄ• hÄ«. yampi, ni
kodhano hoti upanÄ• hÄ«. ayampi kho, nigrodha, tapassino upakkileso hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« makkhÄ« hoti paá¸·Ä• sÄ« {palÄ• sÄ« (Ce Se Ee) }
maccharÄ« ... saá¹-ho hoti mÄ• yÄ• vÄ« ... thaddho hoti atimÄ• nÄ« ... pÄ• piccho hoti pÄ•
vasaá¹ƒ gato ... micchÄ• diá¹-á¹-hiko hoti antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato
sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«. yampi, nigrodha
sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«. ayampi kho, nig
hoti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, nigrodha, yadime tapojigucchÄ• {tapojigucchÄ• ya (?) } upakkile
vÄ• â€™â€™ ti? ``addhÄ• kho ime, bhante, tapojigucchÄ• {tapojigucchÄ• ya (?) } upakkil
(Katthaci) }, no anupakkilesÄ• . á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhante, vijjati yaá¹ƒ idhekacco
imehi upakkilesehi samannÄ• gato assa; ko pana vÄ• do aÃ±Ã±ataraÃ±Ã±atarenÄ• â€™â€

parisuddhapapaá¹-ikappattakathÄ•

<64> ``idha, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• na attamano hoti n
paripuá¹‡á¹‡asaá¹…kappo. yampi, nigrodha, tapassÄ« tapaá¹ƒ \Se III 48/ samÄ• diyati, so t
attamano \Ee III 46/ hoti na paripuá¹‡á¹‡asaá¹…kappo. evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisu

``puna \Ne III 33/ caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• na
paraá¹ƒ vambheti ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• na majjati na
pamÄ• damÄ• pajjati ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

<65> ``puna \Be III 38/ caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapas
lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti, so tena lÄ• bhasakkÄ• rasilokena na attamano ho
paripuá¹‡á¹‡asaá¹…kappo ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakk
abhinibbatteti, so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti na paraá¹ƒ vambhet
tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« tapaá¹ƒ samÄ• diyati, so tena tapasÄ• lÄ• bhasakk
abhinibbatteti, so tena lÄ• bhasakkÄ• rasilokena na majjati na mucchati na pamÄ• damÄ• p
so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

<66> ``puna caparaá¹ƒ, nigrodha, tapassÄ« bhojanesu na vodÄ• saá¹ƒ Ä• pajjati --- `idaá¹ƒ
nakkhamatÄ«â€™ ti. so yaÃ±ca khvassa nakkhamati, taá¹ƒ anapekkho pajahati. yaá¹ƒ pana
taá¹ƒ agadhito amucchito anajjhÄ• panno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o par
so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« na tapaá¹ƒ samÄ• diyati lÄ• bhasakkÄ• rasilokanika
`sakkarissanti maá¹ƒ rÄ• jÄ• no rÄ• jamahÄ• mattÄ• khattiyÄ• brÄ• hmaá¹‡Ä• gahapatikÄ
evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

<67> ``puna caparaá¹ƒ, nigrodha, tapassÄ« aÃ±Ã±ataraá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹
--- `kiá¹ƒ panÄ• yaá¹ƒ sambahulÄ• jÄ«vo \Ee III 47/ sabbaá¹ƒ saá¹ƒbhakkheti. seyyathidaá¹
khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ \Ne III 34/ aggabÄ«jaá¹ƒ bÄ«jabÄ«jameva paÃ±camaá¹
dantakÅ«á¹-aá¹ƒ, samaá¹‡appavÄ• denÄ• â€™ ti ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne par

``puna caparaá¹ƒ, nigrodha, tapassÄ« passati aÃ±Ã±ataraá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hma

sakkariyamÄ• naá¹ƒ garu kariyamÄ• naá¹ƒ mÄ• niyamÄ• naá¹ƒ pÅ«jiyamÄ• naá¹ƒ. disvÄ•
--- `imaÃ±hi nÄ• ma sambahulÄ• jÄ«vaá¹ƒ kulesu sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«
tapassiá¹ƒ lÅ«khÄ• jÄ«viá¹ƒ kulesu na sakkaronti na garuá¹ƒ karonti na mÄ• nenti na pÅ«je
issÄ• macchariyaá¹ƒ kulesu nuppÄ• detÄ• hoti ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne paris

<68> ``puna caparaá¹ƒ, nigrodha, tapassÄ« na Ä• pÄ• thakanisÄ• dÄ« hoti ... pe ... evaá¹ƒ
parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« na attÄ• naá¹ƒ adassayamÄ• no kulesu carati --- `ida
idampi me tapasmiâ€™ nti ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« na \Se III 50/ kaÃ±cideva paá¹-icchannaá¹ƒ sevati, s
idaâ€™ nti puá¹-á¹-ho samÄ• no akkhamamÄ• naá¹ƒ Ä• ha --- `nakkhamatÄ«â€™ ti. khama
ti. iti so sampajÄ• namusÄ• na bhÄ• sitÄ• hoti ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne paris

``puna caparaá¹ƒ, nigrodha, tapassÄ« tathÄ• gatassa vÄ• tathÄ• gatasÄ• vakassa vÄ• dh
santaá¹ƒyeva pariyÄ• yaá¹ƒ anuÃ±Ã±eyyaá¹ƒ anujÄ• nÄ• ti ... pe ... evaá¹ƒ so tasmiá¹ƒ á¹-h

<69> ``puna caparaá¹ƒ, nigrodha, tapassÄ« akkodhano hoti anupanÄ• hÄ«. yampi, nigrodh
hoti anupanÄ• hÄ« evaá¹ƒ so tasmiá¹ƒ á¹-hÄ• ne parisuddho hoti.

``puna caparaá¹ƒ, nigrodha, tapassÄ« amakkhÄ« hoti apaá¸·Ä• sÄ« ... pe ... anissukÄ« hot
asaá¹-ho hoti amÄ• yÄ• vÄ« ... atthaddho hoti anatimÄ• nÄ« ... \Ee III 48/ na pÄ• piccho hot
icchÄ• naá¹ƒ vasaá¹ƒ gato ... na micchÄ• diá¹-á¹-hiko hoti na antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ
sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti na Ä• dhÄ• naggÄ• hÄ« suppaá¹-inissaggÄ«. yampi, nigro
sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti na Ä• dhÄ• naggÄ• hÄ« suppaá¹-inissaggÄ«. evaá¹ƒ so ta
hoti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, nigrodha, yadi evaá¹ƒ sante tapojigucchÄ• parisuddhÄ• vÄ• hot
vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tapojigucchÄ• parisuddhÄ• \Be III 4
aggappattÄ• ca sÄ• rappattÄ• cÄ• â€™â€™ ti. ``na kho, nigrodha, ettÄ• vatÄ• tapojiguc
sÄ• rappattÄ• ca; api ca kho papaá¹-ikappattÄ• {pappaá¹-ikapattÄ• (Katthaci) } hotÄ«â€™

parisuddhatacappattakathÄ•

<70> ``kittÄ• vatÄ• \Se III 51/ pana, bhante, tapojigucchÄ• aggappattÄ• ca hoti sÄ• rappa
bhante, bhagavÄ• tapojigucchÄ• ya aggaÃ±Ã±eva pÄ• petu, sÄ• raÃ±Ã±eva pÄ• petÅ«â€™
tapassÄ« cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti. kathaÃ±ca, nigrodha, tapassÄ« cÄ• tuyÄ•

idha, nigrodha, tapassÄ« na pÄ• á¹‡aá¹ƒ atipÄ• teti {atipÄ• peti (Katthaci Ce Ee Katthaci) }, atipÄ• tayati, na pÄ• á¹‡amatipÄ• tayato samanuÃ±Ã±o hoti \Ee III 49/. na adinnaá¹ƒ Ä• diy Ä• diyÄ• peti, na adinnaá¹ƒ Ä• diyato samanuÃ±Ã±o hoti. na musÄ• bhaá¹‡ati, na musÄ• bhaá¹‡ato samanuÃ±Ã±o hoti. na bhÄ• vitamÄ• sÄ«sati {na bhÄ• vitamÄ• siá¹ƒ sati (Ce Se bhÄ• vitamÄ• sÄ«sÄ• peti, na bhÄ• vitamÄ• sÄ«sato samanuÃ±Ã±o hoti. evaá¹ƒ kho, nigro cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti.

``yato kho, nigrodha, tapassÄ« cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti, aduá¹ƒ cassa hoti ta abhiharati no hÄ«nÄ• yÄ• vattati. so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkham kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so piá¹‡á¸• apÄ• tappaá¹-ikkanto nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati parisodheti. byÄ• pÄ• dappadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ byÄ• pÄ• dappadosÄ• cittaá¹ƒ parisodheti. thinamiddhaá¹ƒ {thÄ«namiddhaá¹ƒ (Ce Se Ee) viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thinamiddhÄ• cittaá¹ƒ parisodheti. uddhaccak pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto, uddhaccakukkuccÄ• cittaá¹ƒ paris pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya

<71> ``so \Be III 41/ \Ne III 36/ ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ± dubbalÄ«karaá¹‡e mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati. tathÄ• c tatiyaá¹ƒ. tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• van mettÄ• sahagatena cetasÄ• vipulena mahaggatena \Ee III 50/ appamÄ• á¹‡ena averena ab viharati. karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upe cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati. tathÄ• dutiyaá¹ƒ. tathÄ• tatiyaá¹ƒ. tathÄ• catu uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagat mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, nigrodha. yadi evaá¹ƒ sante tapojigucchÄ• parisuddhÄ• vÄ• hot vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tapojigucchÄ• parisuddhÄ• hoti no a ca sÄ• rappattÄ• cÄ• â€™â€™ ti. ``na kho, nigrodha, ettÄ• vatÄ• tapojigucchÄ• aggappat ca; api ca kho tacappattÄ• hotÄ«â€™â€™ ti.

parisuddhaphegguppattakathÄ•

<72> ``kittÄ• vatÄ• pana, bhante, tapojigucchÄ• aggappattÄ• ca hoti sÄ• rappattÄ• ca? s bhagavÄ• tapojigucchÄ• ya aggaÃ±Ã±eva \Se III 53/ pÄ• petu, sÄ• raÃ±Ã±eva pÄ• petÅ«â tapassÄ« cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti. kathaÃ±ca, nigrodha, tapassÄ« cÄ• tuyÄ• ... pe ... yato kho, nigrodha, tapassÄ« cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti, aduá¹ƒ cassa

abhiharati no hÄ«nÄ• yÄ• vattati. so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati ... pe ... so ime paÃ±ca
pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e mettÄ• sahagatena cetasÄ• .
cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• vipu
appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. so anekavihitaá¹ƒ pubbenivÄ• s
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi j
jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi \Be III 42/ jÄ• tiyo paÃ±Ã±Ä• s
jÄ• tisatampi jÄ• tisahassampi \Ee III 51/ jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe
vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ, tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo \Ne III 37/ evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evam
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, nigrodha, yadi evaá¹ƒ sante tapojigucchÄ• parisuddhÄ• vÄ• hot
vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tapojigucchÄ• parisuddhÄ• \Se III 5
aggappattÄ• ca sÄ• rappattÄ• cÄ• â€™â€™ ti. ``na kho, nigrodha, ettÄ• vatÄ• tapojiguc
sÄ• rappattÄ• ca; api ca kho phegguppattÄ• hotÄ«â€™â€™ ti.

parisuddhaaggappattasÄ• rappattakathÄ•

<73> ``kittÄ• vatÄ• pana, bhante, tapojigucchÄ• aggappattÄ• ca hoti sÄ• rappattÄ• ca? s
bhagavÄ• tapojigucchÄ• ya aggaÃ±Ã±eva pÄ• petu, sÄ• raÃ±Ã±eva pÄ• petÅ«â€™â€™ ti
cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti. kathaÃ±ca, nigrodha, tapassÄ« cÄ• tuyÄ• masaá¹ƒv
yato kho, nigrodha, tapassÄ« cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto hoti, aduá¹ƒ cassa hoti tapa
no hÄ«nÄ• yÄ• vattati. so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati ... pe ... so ime paÃ±ca nÄ«varaá
upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e mettÄ• sahagatena cetasÄ• ... pe ... upekkhÄ•
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. so anekavihitaá¹
anussarati. seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo
... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ \Ee III 52/ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussara
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne
dubbaá¹‡á¹‡e sugate duggate, yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime vata bhonto
\Be III 43/ samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samann
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• \Se
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• k
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ari
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satt
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate, yathÄ• kam

``taá¹ƒ \Ne III 38/ kiá¹ƒ maÃ±Ã±asi, nigrodha, yadi evaá¹ƒ sante tapojigucchÄ• parisuddhÄ
aparisuddhÄ• vÄ• â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tapojigucchÄ• parisu
aggappattÄ• ca sÄ• rappattÄ• cÄ• â€™â€™ ti.

<74> ``ettÄ• vatÄ• kho, nigrodha, tapojigucchÄ• aggappattÄ• ca hoti sÄ• rappattÄ• ca. it
nigrodha (Se) }, yaá¹ƒ maá¹ƒ tvaá¹ƒ avacÄ• si --- `ko nÄ• ma so, bhante, bhagavato dhamm
vineti, yena bhagavatÄ• sÄ• vakÄ• vinÄ«tÄ• assÄ• sappattÄ• paá¹-ijÄ• nanti ajjhÄ• saya
iti kho taá¹ƒ, nigrodha, á¹-hÄ• naá¹ƒ uttaritaraÃ±ca paá¹‡Ä«tataraÃ±ca, yenÄ• haá¹ƒ sÄ• va
sÄ• vakÄ• vinÄ«tÄ• assÄ• sappattÄ• paá¹-ijÄ• nanti ajjhÄ• sayaá¹ƒ Ä• dibrahmacariyaâ€

evaá¹ƒ vutte, te paribbÄ• jakÄ• unnÄ• dino uccÄ• saddamahÄ• saddÄ• ahesuá¹ƒ --- ``ett
sÄ• cariyakÄ• , na mayaá¹ƒ ito bhiyyo uttaritaraá¹ƒ pajÄ• nÄ• mÄ• â€™â€™ ti.

nigrodhassa pajjhÄ• yanaá¹ƒ

<75> yadÄ• \Se III 56/ \Ee III 53/ aÃ±Ã±Ä• si sandhÄ• no gahapati --- ``aÃ±Ã±adatthu kho
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• bhagavato bhÄ• sitaá¹ƒ sussÅ«santi, sotaá¹ƒ odahanti, aÃ
upaá¹-á¹-hÄ• pentÄ«â€™â€™ ti. atha {atha naá¹ƒ (Katthaci) } nigrodhaá¹ƒ paribbÄ• jakaá¹ƒ
--- ``iti kho, bhante nigrodha, yaá¹ƒ maá¹ƒ tvaá¹ƒ avacÄ• si --- `yagghe, gahapati, jÄ• neyyÄ
gotamo saddhiá¹ƒ sallapati, kena sÄ• kacchaá¹ƒ samÄ• pajjati, kena paÃ±Ã±Ä• veyyattiyaá
suÃ±Ã±Ä• gÄ• rahatÄ• samaá¹‡assa gotamassa paÃ±Ã±Ä• , aparisÄ• vacaro samaá¹‡o g
antamantÄ• neva sevati; seyyathÄ• pi nÄ• ma gokÄ• á¹‡Ä• pariyantacÄ• rinÄ« antamantÄ
suÃ±Ã±Ä• gÄ• rahatÄ• samaá¹‡assa gotamassa paÃ±Ã±Ä• , aparisÄ• vacaro samaá¹‡o g
antamantÄ• neva sevati; iá¹…gha, gahapati, samaá¹‡o gotamo imaá¹ƒ parisaá¹ƒ Ä• gacche
saá¹ƒsÄ• deyyÄ• ma, tucchakumbhÄ«va naá¹ƒ maÃ±Ã±e orodheyyÄ• mÄ• â€™ ti. ayaá¹ƒ
sammÄ• sambuddho idhÄ• nuppatto, aparisÄ• vacaraá¹ƒ pana naá¹ƒ karotha, gokÄ• á¹‡aá
ekapaÃ±heneva naá¹ƒ saá¹ƒsÄ• detha, tucchakumbhÄ«va naá¹ƒ orodhethÄ• â€™â€™ ti. e
paribbÄ• jako tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yanto \
nisÄ«di.

<76> atha kho bhagavÄ• nigrodhaá¹ƒ paribbÄ• jakaá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ maá¹…kubhÅ
adhomukhaá¹ƒ pajjhÄ• yantaá¹ƒ appaá¹-ibhÄ• naá¹ƒ viditvÄ• nigrodhaá¹ƒ paribbÄ• jakaá¹ƒ
``saccaá¹ƒ kira, nigrodha, bhÄ• sitÄ• te esÄ• vÄ• cÄ• â€™â€™ ti? ``saccaá¹ƒ \Ee III 54/, b
esÄ• vÄ• cÄ• , yathÄ• bÄ• lena yathÄ• mÅ«á¸·hena yathÄ• akusalenÄ• â€™â€™ ti. ``taá¹
kinti te sutaá¹ƒ paribbÄ• jakÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariyapÄ• c
--- `ye te ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , evaá¹ƒ su te bh
samÄ• gamma unnÄ• dino uccÄ• saddamahÄ• saddÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá

seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ iti vÄ• . sey
etarahi sÄ• cariyako. udÄ• hu, evaá¹ƒ su te bhagavanto araÃ±Ã±avanapatthÄ• ni pantÄ• ni
appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• hasseyyakÄ• ni paá¹-isallÄ•
seyyathÄ• pÄ• haá¹ƒ etarahÄ«â€™ ti.

``sutaá¹ƒ metaá¹ƒ, bhante. paribbÄ• jakÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä•
bhÄ• samÄ• nÄ• naá¹ƒ --- `ye te ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambu
{nÄ• ssu (Ce Ee) } te bhagavanto saá¹ƒgamma samÄ• gamma unnÄ• dino uccÄ• saddama
tiracchÄ• nakathaá¹ƒ anuyuttÄ• viharanti. seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ...
itibhavÄ• bhavakathaá¹ƒ iti vÄ• , seyyathÄ• pÄ• haá¹ƒ etarahi sÄ• cariyako. evaá¹ƒ su te bh
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti appasaddÄ• ni appanigghe
manussarÄ• hasseyyakÄ• ni paá¹-isallÄ• nasÄ• ruppÄ• ni, seyyathÄ• pi bhagavÄ• etarahÄ

``tassa te, nigrodha, viÃ±Ã±ussa sato mahallakassa na etadahosi --- `buddho so bhagavÄ•
dhammaá¹ƒ deseti, danto so bhagavÄ• damathÄ• ya dhammaá¹ƒ deseti, santo so bhagavÄ
deseti, tiá¹‡á¹‡o so bhagavÄ• taraá¹‡Ä• ya \Ee III 55/ dhammaá¹ƒ deseti, parinibbuto so bh
parinibbÄ• nÄ• ya dhammaá¹ƒ desetÄ«â€™â€™ â€™ ti?

brahmacariyapariyosÄ• nasacchikiriyÄ•

<77> evaá¹ƒ vutte, nigrodho paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``accayo maá¹ƒ, b
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yvÄ• haá¹ƒ evaá¹ƒ bhagavantaá¹
bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• â€™
(Ce Se Ee) }, nigrodha, accayo \Ne III 40/ accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹
maá¹ƒ tvaá¹ƒ evaá¹ƒ avacÄ• si. yato ca kho tvaá¹ƒ, nigrodha, accayaá¹ƒ accayato disvÄ• y
paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuddhi hesÄ• , nigrodha, ariyassa vinay
accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjati. ahaá¹ƒ
evaá¹ƒ vadÄ• mi ---

`etu viÃ±Ã±Å« puriso asaá¹-ho amÄ• yÄ• vÄ« ujujÄ• tiko, ahamanusÄ• sÄ• mi ahaá¹ƒ dhar
yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• {yathÄ• nusiá¹-á¹-haá¹ƒ (?) } paá¹-ipajjamÄ• no, yassatthÄ•
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissati sattavassÄ• ni. tiá¹-á¹-hantu, nigrodha,
viÃ±Ã±Å« puriso asaá¹-ho amÄ• yÄ• vÄ« ujujÄ• tiko, ahamanusÄ• sÄ• mi ahaá¹ƒ dhammaa
tathÄ• paá¹-ipajjamÄ• no, yassatthÄ• ya kulaputtÄ• \Be III 46/ sammadeva agÄ• rasmÄ• a
pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abh
upasampajja viharissati cha vassÄ• ni. paÃ±ca vassÄ• ni ... cattÄ• ri vassÄ• ni ... tÄ«á¹‡i va
vassÄ• ni ... ekaá¹ƒ vassaá¹ƒ. tiá¹-á¹-hatu, nigrodha, ekaá¹ƒ vassaá¹ƒ. etu viÃ±Ã±Å« puriso

ujujÄ• tiko ahamanusÄ• sÄ• mi ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ•
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttar
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
mÄ• sÄ• ni. tiá¹-á¹-hantu, nigrodha, satta mÄ• sÄ• ni ... cha mÄ• sÄ• ni ... paÃ±ca mÄ• sÄ•
cattÄ• ri mÄ• sÄ• ni ... tÄ«á¹‡i mÄ• sÄ• ni ... dve mÄ• sÄ• ni ... ekaá¹ƒ mÄ• saá¹ƒ ... aá¸• á
tiá¹-á¹-hatu, nigrodha, aá¸• á¸• hamÄ• so. etu viÃ±Ã±Å« puriso asaá¹-ho amÄ• yÄ• vÄ« ujuj
ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no, yassatthÄ• y
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissati sattÄ• haá¹ƒâ€™.

paribbÄ• jakÄ• naá¹ƒ pajjhÄ• yanaá¹ƒ

<78> ``siyÄ• kho pana te, nigrodha, evamassa --- `antevÄ• sikamyatÄ• no samaá¹‡o gota
kho panetaá¹ƒ, nigrodha, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. yo eva vo {te (Ce Se) } Ä• cariyo, so eva
siyÄ• kho pana te, nigrodha, evamassa --- `uddesÄ• no cÄ• vetukÄ• mo samaá¹‡o gotamo
panetaá¹ƒ, nigrodha \Se III 60/, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. yo eva vo uddeso so eva vo udde
pana te, nigrodha, evamassa --- `Ä• jÄ«vÄ• no cÄ• vetukÄ• mo \Ne III 41/ samaá¹‡o gotam
panetaá¹ƒ, nigrodha, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. yo eva vo Ä• jÄ«vo, so eva vo Ä• jÄ«vo hotu
nigrodha, evamassa --- `ye no dhammÄ• akusalÄ• akusalasaá¹…khÄ• tÄ• sÄ• cariyakÄ•
patiá¹-á¹-hÄ• petukÄ• mo samaá¹‡o gotamo evamÄ• hÄ• â€™ ti. na kho panetaá¹ƒ, nigrodh
akusalÄ• ceva vo te dhammÄ• {vodhammÄ• (Katthaci), te dhammÄ• (Se) } hontu akusala
sÄ• cariyakÄ• naá¹ƒ. siyÄ• kho pana te \Be III 47/, nigrodha, evamassa --- `ye no dhammÄ
kusalasaá¹…khÄ• tÄ• sÄ• cariyakÄ• naá¹ƒ, tehi vivecetukÄ• mo samaá¹‡o gotamo evamÄ
nigrodha, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. kusalÄ• ceva vo te dhammÄ• hontu kusalasaá¹…khÄ•
iti khvÄ• haá¹ƒ, nigrodha, neva antevÄ• sikamyatÄ• evaá¹ƒ vadÄ• mi, napi uddesÄ• cÄ• v
vadÄ• mi, napi Ä• jÄ«vÄ• cÄ• vetukÄ• mo evaá¹ƒ vadÄ• mi, napi ye vo dhammÄ• {napi ye
dhammÄ• (Se), napi ye ca vo dhammÄ• (Katthaci) } akusalÄ• akusalasaá¹…khÄ• tÄ• sÄ•
patiá¹-á¹-hÄ• petukÄ• mo evaá¹ƒ vadÄ• mi, napi ye vo dhammÄ• {napi ye kho dhammÄ• (
napi ye ca vo dhammÄ• (Katthaci) } kusalÄ• kusalasaá¹…khÄ• tÄ• sÄ• cariyakÄ• naá¹ƒ, t
vadÄ• mi. santi ca kho, nigrodha, akusalÄ• dhammÄ• appahÄ«nÄ• saá¹ƒkilesikÄ• ponob
(Katthaci) } sadarÄ• {saddarÄ• (Ee Katthaci), sadarathÄ• (Se Katthaci) } dukkhavipÄ• kÄ•
jÄ• tijarÄ• maraá¹‡iyÄ• , yesÄ• haá¹ƒ pahÄ• nÄ• ya dhammaá¹ƒ desemi. yathÄ• paá¹-ipann
dhammÄ• pahÄ«yissanti, vodÄ• nÄ«yÄ• dhammÄ• abhivaá¸• á¸• hissanti, paÃ±Ã±Ä• pÄ•
diá¹-á¹-heva dhamme \Se III 61/ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissa

<79> evaá¹ƒ vutte, te paribbÄ• jakÄ• tuá¹‡hÄ«bhÅ«tÄ• maá¹…kubhÅ«tÄ• pattakkhandhÄ
appaá¹-ibhÄ• nÄ• nisÄ«diá¹ƒsu yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacittÄ• . atha kho bh
``sabbe pime moghapurisÄ• phuá¹-á¹-hÄ• pÄ• pimatÄ• . yatra hi nÄ• ma ekassapi na evaá

mayaá¹ƒ aÃ±Ã±Ä• á¹‡atthampi samaá¹‡e gotame brahmacariyaá¹ƒ carÄ• ma, kiá¹ƒ karissa
atha kho bhagavÄ• udumbarikÄ• ya paribbÄ• jakÄ• rÄ• me sÄ«hanÄ• daá¹ƒ naditvÄ• veh
gijjhakÅ«á¹-e pabbate paccupaá¹-á¹-hÄ• si {paccuá¹-á¹-hÄ• si (Ce Se Ee) }. sandhÄ• no pa
rÄ• jagahaá¹ƒ pÄ• visÄ«ti.

udumbarikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. cakkavattisuttaá¹ƒ

attadÄ«pasaraá¹‡atÄ•

<80> evaá¹ƒ \Be III 48/ \Ee III 58/ \Ne III 42/ \Se III 62/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bh
magadhesu viharati mÄ• tulÄ• yaá¹ƒ. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkh
``bhaddanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``a
viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , dhammadÄ«pÄ• dhammasaraá¹‡Ä• anaÃ
bhikkhave, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammadÄ«po dh
anaÃ±Ã±asaraá¹‡o? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ
loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ« ... pe ... citte cittÄ• nupassÄ
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• dom
bhikkhave, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammadÄ«po dh
anaÃ±Ã±asaraá¹‡o.

``gocare, bhikkhave, caratha sake pettike visaye. gocare, bhikkhave, carataá¹ƒ sake pettike
lacchati mÄ• ro otÄ• raá¹ƒ, na lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ {Ä• ramaá¹‡aá¹ƒ (?) }. ku
dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

daá¸·hanemicakkavattirÄ• jÄ•

<81> ``bhÅ«tapubbaá¹ƒ \Ee III 59/, bhikkhave, rÄ• jÄ• daá¸·hanemi nÄ• ma ahosi cakkava
} dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratana
satta ratanÄ• ni \Ne III 43/ ahesuá¹ƒ seyyathidaá¹ƒ --- cakkaratanaá¹ƒu \Se III 63/ hatthirata
assaratanaá¹ƒ maá¹‡iratanaá¹ƒ itthiratanaá¹ƒ gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva
parosahassaá¹ƒ kho panassa puttÄ• ahesuá¹ƒ sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• parasenappar
sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asatthena dhammena {dhammena samena (Se Kattha

<82> ``atha \Be III 49/ kho, bhikkhave, rÄ• jÄ• daá¸·hanemi bahunnaá¹ƒ vassÄ• naá¹ƒ bah
bahunnaá¹ƒ vassasahassÄ• naá¹ƒ accayena aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- `yadÄ
passeyyÄ• si dibbaá¹ƒ cakkaratanaá¹ƒ osakkitaá¹ƒ á¹-hÄ• nÄ• cutaá¹ƒ, atha me Ä• roceyy

devÄ• â€™ ti kho, bhikkhave, so puriso raÃ±Ã±o daá¸·hanemissa paccassosi. addasÄ• kh
bahunnaá¹ƒ vassÄ• naá¹ƒ bahunnaá¹ƒ vassasatÄ• naá¹ƒ bahunnaá¹ƒ vassasahassÄ• naá¹
cakkaratanaá¹ƒ osakkitaá¹ƒ á¹-hÄ• nÄ• cutaá¹ƒ, disvÄ• na yena rÄ• jÄ• daá¸·hanemi tenu
upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ daá¸·hanemiá¹ƒ etadavoca --- `yagghe, deva, jÄ• neyyÄ•
cakkaratanaá¹ƒ osakkitaá¹ƒ á¹-hÄ• nÄ• cutaâ€™ nti. atha kho, bhikkhave, rÄ• jÄ• daá¸·ha
kumÄ• raá¹ƒ Ä• mantÄ• petvÄ• {Ä• mantetvÄ• (Se Katthaci) } etadavoca --- `dibbaá¹ƒ kira
cakkaratanaá¹ƒ osakkitaá¹ƒ á¹-hÄ• nÄ• cutaá¹ƒ. sutaá¹ƒ kho pana metaá¹ƒ --- yassa raÃ±Ã
dibbaá¹ƒ cakkaratanaá¹ƒ osakkati á¹-hÄ• nÄ• cavati, na dÄ• ni tena raÃ±Ã±Ä• ciraá¹ƒ jÄ«v
bhuttÄ• kho pana \Ee III 60/ me mÄ• nusakÄ• kÄ• mÄ• , samayo dÄ• ni me dibbe kÄ• me
tÄ• ta kumÄ• ra, imaá¹ƒ samuddapariyantaá¹ƒ pathaviá¹ƒ paá¹-ipajja. ahaá¹ƒ pana kesamas
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• \Se III 64/ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajiss

<83> ``atha kho, bhikkhave, rÄ• jÄ• daá¸·hanemi jeá¹-á¹-haputtaá¹ƒ kumÄ• raá¹ƒ sÄ• dhuk
samanusÄ• sitvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• a
sattÄ• hapabbajite kho pana, bhikkhave, rÄ• jisimhi dibbaá¹ƒ cakkaratanaá¹ƒ antaradhÄ• yi

``atha kho, bhikkhave, aÃ±Ã±ataro puriso yena rÄ• jÄ• khattiyo muddhÄ• bhisitto {muddhÄ
evamuparipi} tenupasaá¹…kami; upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ khattiyaá¹ƒ muddhÄ• bh
`yagghe, deva, jÄ• neyyÄ• si, dibbaá¹ƒ cakkaratanaá¹ƒ antarahitaâ€™ nti. atha kho, bhikkha
muddhÄ• bhisitto dibbe cakkaratane antarahite anattamano ahosi, anattamanataÃ±ca paá¹-
rÄ• jisi tenupasaá¹…kami; upasaá¹…kamitvÄ• rÄ• jisiá¹ƒ etadavoca --- `yagghe, deva, jÄ• n
cakkaratanaá¹ƒ antarahitaâ€™ nti. evaá¹ƒ vutte, bhikkhave, rÄ• jisi rÄ• jÄ• naá¹ƒ khattiyaá¹
muddhÄ• bhisittaá¹ƒ etadavoca --- `mÄ• kho tvaá¹ƒ, tÄ• ta, dibbe \Be III 50/ cakkaratane an
ahosi, mÄ• anattamanataÃ±ca paá¹-isaá¹ƒvedesi, na hi te, tÄ• ta, dibbaá¹ƒ cakkaratanaá¹ƒ
dÄ• yajjaá¹ƒ. iá¹…gha tvaá¹ƒ, tÄ• ta, ariye cakkavattivatte vattÄ• hi. á¹-hÄ• naá¹ƒ kho panet
te ariye cakkavattivatte vattamÄ• nassa tadahuposathe pannarase sÄ«saá¹ƒnhÄ• tassa {sÄ
sÄ«sanhÄ• tassa (Se) } uposathikassa uparipÄ• sÄ• davaragatassa dibbaá¹ƒ cakkaratanaá
sahassÄ• raá¹ƒ sanemikaá¹ƒ sanÄ• bhikaá¹ƒ sabbÄ• kÄ• raparipÅ«raâ€™ nti.

cakkavattiariyavattaá¹ƒ

<84> `` `katamaá¹ƒ \Ee III 61/ pana taá¹ƒ, deva, ariyaá¹ƒ cakkavattivattaâ€™ nti \Se III 65/
tvaá¹ƒ, tÄ• ta, dhammaá¹ƒyeva nissÄ• ya dhammaá¹ƒ sakkaronto dhammaá¹ƒ garuá¹ƒ karo
dhammaá¹ƒ mÄ• nento dhammaá¹ƒ pÅ«jento dhammaá¹ƒ apacÄ• yamÄ• no dhammaddha
dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidahassu antojanasmiá¹ƒ balakÄ• yasmiá¹ƒ k
{anuyuttesu (Ce Ee) } brÄ• hmaá¹‡agahapatikesu negamajÄ• napadesu samaá¹‡abrÄ• hma
te, tÄ• ta, vijite adhammakÄ• ro pavattittha. ye ca te, tÄ• ta, vijite adhanÄ• assu, tesaÃ±ca
dhanamanuppadeyyÄ• si {dhanamanuppadajjeyyÄ• si (Ce Se Ee) }. ye ca te, tÄ• ta, vijite sa

madappamÄ• dÄ• paá¹-iviratÄ• khantisoracce niviá¹-á¹-hÄ• ekamattÄ• naá¹ƒ damenti, ek
ekamattÄ• naá¹ƒ parinibbÄ• penti, te kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripuccheyyÄ
``kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ, kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaá¹ƒ, kiá¹ƒ sevi
na sevitabbaá¹ƒ, kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya assa, k
karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya assÄ• â€™â€™ ti? tesaá¹ƒ sutvÄ•
abhinivajjeyyÄ• si, yaá¹ƒ kusalaá¹ƒ taá¹ƒ samÄ• dÄ• ya vatteyyÄ• si. idaá¹ƒ kho, tÄ• ta, taá
cakkavattivattaâ€™ nti.

cakkaratanapÄ• tubhÄ• vo

<85> `` `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• bhisitto rÄ• jisiss
cakkavattivatte {ariyaá¹ƒ cakkavattivattaá¹ƒ (Katthaci) } vatti. tassa ariye cakkavattivatte vatt
tadahuposathe pannarase sÄ«saá¹ƒnhÄ• tassa uposathikassa \Be III 51/ uparipÄ• sÄ• dava
cakkaratanaá¹ƒ pÄ• turahosi sahassÄ• raá¹ƒ sanemikaá¹ƒ sanÄ• bhikaá¹ƒ sabbÄ• kÄ• rapa
66/ raÃ±Ã±o khattiyassa muddhÄ• bhisittassa etadahosi --- `sutaá¹ƒ kho pana metaá¹ƒ --- y
khattiyassa muddhÄ• bhisittassa tadahuposathe \Ne III 45/ pannarase sÄ«saá¹ƒnhÄ• tassa
uparipÄ• sÄ• davaragatassa dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavati sahassÄ• raá¹ƒ sanem
sabbÄ• kÄ• raparipÅ«raá¹ƒ \Ee III 62/, so hoti rÄ• jÄ• cakkavattÄ«â€™ ti. assaá¹ƒ nu kho a
cakkavattÄ«ti.

``atha kho, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• bhisitto uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá
karitvÄ• vÄ• mena hatthena bhiá¹…kÄ• raá¹ƒ gahetvÄ• dakkhiá¹‡ena hatthena cakkaratan
`pavattatu bhavaá¹ƒ cakkaratanaá¹ƒ, abhivijinÄ• tu bhavaá¹ƒ cakkaratanaâ€™ nti.

``atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ puratthimaá¹ƒ disaá¹ƒ pavatti, anvadeva rÄ• jÄ
saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. yasmiá¹ƒ kho pana, bhikkhave, padese cakkaratana
tattha rÄ• jÄ• cakkavattÄ« vÄ• saá¹ƒ upagacchi saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. ye
puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ upasaá¹…kamitvÄ•
kho, mahÄ• rÄ• ja, svÄ• gataá¹ƒ te {sÄ• gataá¹ƒ (Ce Ee) } mahÄ• rÄ• ja, sakaá¹ƒ te, mahÄ•
mahÄ• rÄ• jÄ• â€™ ti. rÄ• jÄ• cakkavattÄ« evamÄ• ha --- `pÄ• á¹‡o na hantabbo, adinnaá¹
kÄ• mesumicchÄ• na caritabbÄ• , musÄ• na bhÄ• sitabbÄ• , majjaá¹ƒ na pÄ• tabbaá¹ƒ, ya
ti. ye \Se III 67/ kho pana, bhikkhave, puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no, te raÃ±Ã±o
anuyantÄ• {anuyuttÄ• (Ce Ee) } ahesuá¹ƒ.

<86> ``atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ puratthimaá¹ƒ samuddaá¹ƒ ajjhogÄ• hetv
Se Ee) } paccuttaritvÄ• dakkhiá¹‡aá¹ƒ disaá¹ƒ pavatti ... pe ... dakkhiá¹‡aá¹ƒ samuddaá¹ƒ a
paccuttaritvÄ• pacchimaá¹ƒ disaá¹ƒ pavatti, anvadeva rÄ• jÄ• cakkavattÄ« saddhiá¹ƒ catu
yasmiá¹ƒ kho pana, bhikkhave, padese cakkaratanaá¹ƒ patiá¹-á¹-hÄ• si, tattha rÄ• jÄ• cakk

upagacchi saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. ye kho pana, bhikkhave, pacchimÄ• ya d
rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `ehi kho, mahÄ• rÄ• ja
sakaá¹ƒ te, mahÄ• rÄ• ja, anusÄ• sa, mahÄ• rÄ• jÄ• â€™ ti. rÄ• jÄ• cakkavattÄ« \Be III 52
hantabbo, adinnaá¹ƒ nÄ• dÄ• tabbaá¹ƒ, kÄ• mesumicchÄ• na caritabbÄ• , musÄ• na bhÄ•
pÄ• tabbaá¹ƒ, yathÄ• bhuttaÃ±ca bhuÃ±jathÄ• â€™ ti. ye kho pana, bhikkhave, pacchimÄ•
te raÃ±Ã±o cakkavattissa anuyantÄ• \Ee III 63/ ahesuá¹ƒ.

<87> ``atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ pacchimaá¹ƒ samuddaá¹ƒ ajjhogÄ• hetv
uttaraá¹ƒ disaá¹ƒ pavatti, anvadeva rÄ• jÄ• cakkavattÄ« saddhiá¹ƒ caturaá¹…giniyÄ• senÄ
46/ kho pana, bhikkhave, padese cakkaratanaá¹ƒ patiá¹-á¹-hÄ• si, tattha rÄ• jÄ• cakkavattÄ
saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. ye kho pana, bhikkhave, uttarÄ• ya disÄ• ya paá¹-ir
cakkavattiá¹ƒ upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `ehi kho, mahÄ• rÄ• ja, svÄ• gataá¹ƒ
sakaá¹ƒ te, mahÄ• rÄ• ja, anusÄ• sa, mahÄ• rÄ• jÄ• â€™ ti. rÄ• jÄ• cakkavattÄ« evamÄ• h
adinnaá¹ƒ nÄ• dÄ• tabbaá¹ƒ, kÄ• mesumicchÄ• na caritabbÄ• , musÄ• na bhÄ• sitabbÄ• ,
yathÄ• bhuttaÃ±ca bhuÃ±jathÄ• â€™ ti. ye kho pana, bhikkhave, uttarÄ• ya disÄ• ya paá¹-i
cakkavattissa anuyantÄ• ahesuá¹ƒ.

``atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ samuddapariyantaá¹ƒ pathaviá¹ƒ abhivijinitvÄ•
rÄ• jadhÄ• niá¹ƒ paccÄ• gantvÄ• raÃ±Ã±o cakkavattissa antepuradvÄ• re atthakaraá¹‡apa
{aá¸• á¸• akaraá¹‡apamukhe (Katthaci) } akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• si raÃ±Ã±o c
upasobhayamÄ• naá¹ƒ.

dutiyÄ• dicakkavattikathÄ•

<88> ``dutiyopi kho, bhikkhave, rÄ• jÄ• cakkavattÄ« ... pe ... tatiyopi kho, bhikkhave, rÄ• jÄ
catutthopi kho, bhikkhave, rÄ• jÄ• cakkavattÄ« ... paÃ±camopi kho, bhikkhave, rÄ• jÄ• cak
chaá¹-á¹-hopi kho, bhikkhave, rÄ• jÄ• cakkavattÄ« ... sattamopi kho, bhikkhave, rÄ• jÄ• ca
vassÄ• naá¹ƒ bahunnaá¹ƒ vassasatÄ• naá¹ƒ bahunnaá¹ƒ vassasahassÄ• naá¹ƒ accayena a
Ä• mantesi --- `yadÄ• tvaá¹ƒ, ambho purisa, passeyyÄ• si dibbaá¹ƒ cakkaratanaá¹ƒ osakkit
atha me Ä• roceyyÄ• sÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, so puriso raÃ±Ã±o
addasÄ• kho \Be III 53/, bhikkhave, so puriso bahunnaá¹ƒ vassÄ• naá¹ƒ bahunnaá¹ƒ vassa
vassasahassÄ• naá¹ƒ accayena dibbaá¹ƒ cakkaratanaá¹ƒ osakkitaá¹ƒ \Se III 69/ á¹-hÄ• nÄ•
rÄ• jÄ• cakkavattÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ et
64/, deva, jÄ• neyyÄ• si, dibbaá¹ƒ te cakkaratanaá¹ƒ osakkitaá¹ƒ á¹-hÄ• nÄ• cutaâ€™ nti?

<89> ``atha kho, bhikkhave, rÄ• jÄ• cakkavattÄ« jeá¹-á¹-haputtaá¹ƒ kumÄ• raá¹ƒ Ä• mantÄ
`dibbaá¹ƒ kira me, tÄ• ta kumÄ• ra, cakkaratanaá¹ƒ osakkitaá¹ƒ, á¹-hÄ• nÄ• cutaá¹ƒ, sutaá
yassa raÃ±Ã±o cakkavattissa dibbaá¹ƒ cakkaratanaá¹ƒ osakkati, á¹-hÄ• nÄ• cavati, na dÄ•

jÄ«vitabbaá¹ƒ hotÄ«ti. bhuttÄ• kho pana me mÄ• nusakÄ• kÄ• mÄ• , samayo dÄ• ni me di
tvaá¹ƒ, tÄ• ta kumÄ• ra, imaá¹ƒ samuddapariyantaá¹ƒ pathaviá¹ƒ paá¹-ipajja \Ne III 47/. aha
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

``atha kho, bhikkhave, rÄ• jÄ• cakkavattÄ« jeá¹-á¹-haputtaá¹ƒ kumÄ• raá¹ƒ sÄ• dhukaá¹ƒ
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
kho pana, bhikkhave, rÄ• jisimhi dibbaá¹ƒ cakkaratanaá¹ƒ antaradhÄ• yi.

<90> ``atha kho, bhikkhave, aÃ±Ã±ataro puriso yena rÄ• jÄ• khattiyo muddhÄ• bhisitto ten
upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ khattiyaá¹ƒ muddhÄ• bhisittaá¹ƒ etadavoca --- `yagghe, d
cakkaratanaá¹ƒ antarahitaâ€™ nti? atha kho, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• bhisitto
antarahite anattamano ahosi. anattamanataÃ±ca paá¹-isaá¹ƒvedesi; no ca kho rÄ• jisiá¹ƒ up
ariyaá¹ƒ cakkavattivattaá¹ƒ pucchi. so samateneva sudaá¹ƒ janapadaá¹ƒ pasÄ• sati. tassa s
pasÄ• sato pubbenÄ• paraá¹ƒ \Se III 70/ janapadÄ• na pabbanti, yathÄ• taá¹ƒ pubbakÄ• n
cakkavattivatte vattamÄ• nÄ• naá¹ƒ.

``atha kho, bhikkhave, amaccÄ• pÄ• risajjÄ• gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• d
sannipatitvÄ• rÄ• jÄ• naá¹ƒ khattiyaá¹ƒ muddhÄ• bhisittaá¹ƒ etadavocuá¹ƒ --- `na \Ee III 65
samatena (sudaá¹ƒ) janapadaá¹ƒ pasÄ• sato pubbenÄ• paraá¹ƒ \Be III 54/ janapadÄ• pabb
pubbakÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ ariye cakkavattivatte vattamÄ• nÄ• naá¹ƒ. saá¹ƒvijjanti kho te
pÄ• risajjÄ• gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• mantassÄ• jÄ«vino ma
paá¹‡á¸• ite samaá¹‡abrÄ• hmaá¹‡e puccheyyÄ• si (Katthaci) } ye mayaá¹ƒ ariyaá¹ƒ cakkav
iá¹…gha tvaá¹ƒ, deva, amhe ariyaá¹ƒ cakkavattivattaá¹ƒ puccha. tassa te mayaá¹ƒ ariyaá¹ƒ
puá¹-á¹-hÄ• byÄ• karissÄ• mÄ• â€™ ti.

Ä• yuvaá¹‡á¹‡Ä• dipariyÄ• nikathÄ•

<91> ``atha kho, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• bhisitto amacce pÄ• risajje gaá¹‡ak
anÄ«kaá¹-á¹-he dovÄ• rike mantassÄ• jÄ«vino sannipÄ• tetvÄ• ariyaá¹ƒ cakkavattivattaá¹ƒ
cakkavattivattaá¹ƒ puá¹-á¹-hÄ• byÄ• kariá¹ƒsu. tesaá¹ƒ sutvÄ• dhammikaÃ±hi kho rakkhÄ•
saá¹ƒvidahi, no ca kho adhanÄ• naá¹ƒ dhanamanuppadÄ• si. adhanÄ• naá¹ƒ dhane ananu
vepullamagamÄ• si. dÄ• liddiye vepullaá¹ƒ gate aÃ±Ã±ataro puriso paresaá¹ƒ adinnaá¹ƒ \N
theyyasaá¹…khÄ• taá¹ƒ Ä• diyi. tamenaá¹ƒ aggahesuá¹ƒ. gahetvÄ• raÃ±Ã±o khattiyassa m
--- `ayaá¹ƒ, deva, puriso paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti. evaa
rÄ• jÄ• khattiyo muddhÄ• bhisitto \Se III 71/ taá¹ƒ purisaá¹ƒ etadavoca --- `saccaá¹ƒ kira tva
paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti {Ä• diyasÄ«ti (Se) }? `saccaá
kÄ• raá¹‡Ä• â€™ ti? `na hi, deva, jÄ«vÄ• mÄ«â€™ ti. atha \Ee III 66/ kho, bhikkhave, rÄ• jÄ
muddhÄ• bhisitto tassa purisassa dhanamanuppadÄ• si --- `iminÄ• tvaá¹ƒ, ambho purisa, d

jÄ«vÄ• hi, mÄ• tÄ• pitaro ca posehi, puttadÄ• raÃ±ca posehi, kammante ca payojehi, samaá
{samaá¹‡esu brÄ• hmaá¹‡esu (bahÅ«su) } uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• pehi
sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaâ€™ nti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, so p
muddhÄ• bhisittassa paccassosi.

``aÃ±Ã±ataropi kho, bhikkhave, puriso paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diy
gahetvÄ• raÃ±Ã±o khattiyassa muddhÄ• bhisittassa dassesuá¹ƒ --- `ayaá¹ƒ, deva, puriso p
theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti. evaá¹ƒ vutte, bhikkhave, rÄ• jÄ• khattiyo muddhÄ
etadavoca --- `saccaá¹ƒ \Be III 55/ kira tvaá¹ƒ, ambho purisa, paresaá¹ƒ adinnaá¹ƒ theyyasa
Ä• diyÄ«â€™ ti? `saccaá¹ƒ, devÄ• â€™ ti. `kiá¹ƒ kÄ• raá¹‡Ä• â€™ ti? `na hi, deva, jÄ«vÄ• m
bhikkhave, rÄ• jÄ• khattiyo muddhÄ• bhisitto tassa purisassa dhanamanuppadÄ• si --- `imi
dhanena attanÄ• ca jÄ«vÄ• hi, mÄ• tÄ• pitaro ca posehi, puttadÄ• raÃ±ca posehi, kamman
samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• pehi sovaggikaá¹ƒ s
saggasaá¹ƒvattanikaâ€™ nti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, so puriso raÃ±Ã±o kha
muddhÄ• bhisittassa paccassosi \Se III 72/.

<92> ``assosuá¹ƒ kho, bhikkhave, manussÄ• --- `ye kira, bho, paresaá¹ƒ adinnaá¹ƒ theyya
Ä• diyanti, tesaá¹ƒ rÄ• jÄ• dhanamanuppadetÄ«â€™ ti. sutvÄ• na tesaá¹ƒ etadahosi --- `ya
paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyyÄ• mÄ• â€™ ti. atha kho, bhikkhave
adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyi. tamenaá¹ƒ aggahesuá¹ƒ. gahetvÄ• raÃ±Ã±o kh
dassesuá¹ƒ --- `ayaá¹ƒ, deva, puriso paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«
67/ vutte, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• bhisitto taá¹ƒ purisaá¹ƒ etadavoca --- `sacca
ambho purisa, paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti? `saccaá¹ƒ, de
kÄ• raá¹‡Ä• â€™ ti? `na hi, deva, jÄ«vÄ• mÄ«â€™ ti. atha kho, bhikkhave, raÃ±Ã±o khattiy
etadahosi --- `sace kho ahaá¹ƒ yo yo paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyis
dhanamanuppadassÄ• mi, evamidaá¹ƒ \Ne III 49/ adinnÄ• dÄ• naá¹ƒ pavaá¸• á¸• hissati. ya
purisaá¹ƒ sunisedhaá¹ƒ nisedheyyaá¹ƒ, mÅ«laghaccaá¹ƒ {mÅ«laghacchaá¹ƒ (Se), mÅ«lach
kareyyaá¹ƒ, sÄ«samassa chindeyyaâ€™ nti. atha kho, bhikkhave, rÄ• jÄ• khattiyo muddhÄ
Ä• á¹‡Ä• pesi --- `tena hi, bhaá¹‡e, imaá¹ƒ purisaá¹ƒ daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• ha
} gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡ave
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena dvÄ• rena nikkhamitvÄ
sunisedhaá¹ƒ nisedhetha, mÅ«laghaccaá¹ƒ karotha, sÄ«samassa chindathÄ• â€™ ti. `evaá
kho, bhikkhave, te purisÄ• raÃ±Ã±o khattiyassa muddhÄ• bhisittassa paá¹-issutvÄ• taá¹ƒ p
rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitv
rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• \Be III 56/ dakk
nikkhamitvÄ• dakkhiá¹‡ato nagarassa sunisedhaá¹ƒ nisedhesuá¹ƒ, mÅ«laghaccaá¹ƒ akaá¹
chindiá¹ƒsu.

<93> ``assosuá¹ƒ kho, bhikkhave, manussÄ• --- `ye kira, bho, paresaá¹ƒ adinnaá¹ƒ theyya
Ä• diyanti, te rÄ• jÄ• sunisedhaá¹ƒ nisedheti, mÅ«laghaccaá¹ƒ karoti, sÄ«sÄ• ni tesaá¹ƒ ch
tesaá¹ƒ etadahosi --- `yaá¹ƒnÅ«na mayampi tiá¹‡hÄ• ni satthÄ• ni kÄ• rÄ• pessÄ• ma {kÄ•
kÄ• rÄ• peyyÄ• mÄ• ti (Katthaci Ce) }, tiá¹‡hÄ• ni satthÄ• ni kÄ• rÄ• petvÄ• yesaá¹ƒ adinna
Ä• diyissÄ• ma, te sunisedhaá¹ƒ \Ee III 68/ nisedhessÄ• ma, mÅ«laghaccaá¹ƒ karissÄ• ma,
chindissÄ• mÄ• â€™ ti. te tiá¹‡hÄ• ni satthÄ• ni kÄ• rÄ• pesuá¹ƒ, tiá¹‡hÄ• ni satthÄ• ni kÄ•
upakkamiá¹ƒsu kÄ• tuá¹ƒ, nigamaghÄ• tampi upakkamiá¹ƒsu kÄ• tuá¹ƒ, nagaraghÄ• tampi
panthaduhanampi {panthadÅ«hanaá¹ƒpi (Ce Se Ee) } upakkamiá¹ƒsu kÄ• tuá¹ƒ. yesaá¹ƒ te
theyyasaá¹…khÄ• taá¹ƒ Ä• diyanti, te sunisedhaá¹ƒ nisedhenti, mÅ«laghaccaá¹ƒ karonti, sÄ
chindanti.

<94> ``iti kho, bhikkhave, adhanÄ• naá¹ƒ dhane ananuppadiyamÄ• ne dÄ• liddiyaá¹ƒ vepu
vepullaá¹ƒ gate adinnÄ• dÄ• naá¹ƒ vepullamagamÄ• si, adinnÄ• dÄ• ne vepullaá¹ƒ gate sat
satthe \Se III 74/ vepullaá¹ƒ gate pÄ• á¹‡Ä• tipÄ• to vepullamagamÄ• si, pÄ• á¹‡Ä• tipÄ• te
sattÄ• naá¹ƒ Ä• yupi parihÄ• yi, vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ Ä• yunÄ• pi parihÄ• yamÄ•
parihÄ• yamÄ• nÄ• naá¹ƒ asÄ«tivassasahassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ cattÄ• rÄ«sa
ahesuá¹ƒ.

``cattÄ• rÄ«savassasahassÄ• yukesu, bhikkhave, manussesu aÃ±Ã±ataro puriso paresaá¹
theyyasaá¹…khÄ• taá¹ƒ Ä• diyi. tamenaá¹ƒ aggahesuá¹ƒ. gahetvÄ• raÃ±Ã±o khattiyassa m
--- `ayaá¹ƒ, deva, puriso paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti. evaa
rÄ• jÄ• khattiyo \Ne III 50/ muddhÄ• bhisitto taá¹ƒ purisaá¹ƒ etadavoca --- `saccaá¹ƒ kira tva
paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti? `na hi, devÄ• â€™ ti sampaj

<95> ``iti \Be III 57/ kho, bhikkhave, adhanÄ• naá¹ƒ dhane ananuppadiyamÄ• ne dÄ• liddiy
dÄ• liddiye vepullaá¹ƒ gate adinnÄ• dÄ• naá¹ƒ vepullamagamÄ• si, adinnÄ• dÄ• ne vepulla
vepullamagamÄ• si. satthe vepullaá¹ƒ gate pÄ• á¹‡Ä• tipÄ• to vepullamagamÄ• si, pÄ• á¹‡Ä
musÄ• vÄ• do vepullamagamÄ• si \Ee III 69/, musÄ• vÄ• de vepullaá¹ƒ gate tesaá¹ƒ sattÄ•
vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ Ä• yunÄ• pi parihÄ• yamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi parihÄ
cattÄ• rÄ«savassasahassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ vÄ«sativassasahassÄ• yukÄ• p

``vÄ«sativassasahassÄ• yukesu \Se III 75/, bhikkhave, manussesu aÃ±Ã±ataro puriso pare
theyyasaá¹…khÄ• taá¹ƒ Ä• diyi. tamenaá¹ƒ aÃ±Ã±ataro puriso raÃ±Ã±o khattiyassa muddh
`itthannÄ• mo, deva, puriso paresaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyÄ«â€™ ti p

<96> ``iti kho, bhikkhave, adhanÄ• naá¹ƒ dhane ananuppadiyamÄ• ne dÄ• liddiyaá¹ƒ vepu
vepullaá¹ƒ gate adinnÄ• dÄ• naá¹ƒ vepullamagamÄ• si, adinnÄ• dÄ• ne vepullaá¹ƒ gate sat
satthe vepullaá¹ƒ gate pÄ• á¹‡Ä• tipÄ• to vepullamagamÄ• si, pÄ• á¹‡Ä• tipÄ• te vepullaá¹ƒ

vepullamagamÄ• si, musÄ• vÄ• de vepullaá¹ƒ gate pisuá¹‡Ä• vÄ• cÄ• vepullamagamÄ• si
vepullaá¹ƒ gatÄ• ya tesaá¹ƒ sattÄ• naá¹ƒ Ä• yupi parihÄ• yi, vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ
parihÄ• yamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi parihÄ• yamÄ• nÄ• naá¹ƒ vÄ«sativassasahassÄ•
dasavassasahassÄ• yukÄ• puttÄ• ahesuá¹ƒ.

``dasavassasahassÄ• yukesu, bhikkhave, manussesu ekidaá¹ƒ sattÄ• vaá¹‡á¹‡avanto hon
dubbaá¹‡á¹‡Ä• . tattha ye te sattÄ• dubbaá¹‡á¹‡Ä• , te vaá¹‡á¹‡avante satte abhijjhÄ• yan
cÄ• rittaá¹ƒ Ä• pajjiá¹ƒsu.

<97> ``iti kho, bhikkhave, adhanÄ• naá¹ƒ dhane ananuppadiyamÄ• ne dÄ• liddiyaá¹ƒ vepu
vepullaá¹ƒ gate ... pe ... kÄ• mesumicchÄ• cÄ• ro vepullamagamÄ• si, kÄ• mesumicchÄ• cÄ
sattÄ• naá¹ƒ Ä• yupi parihÄ• yi, vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ Ä• yunÄ• pi \Ne III 51/ parih
vaá¹‡á¹‡enapi \Be III 58/ parihÄ• yamÄ• nÄ• naá¹ƒ dasavassasahassÄ• yukÄ• naá¹ƒ manu
paÃ±cavassasahassÄ• yukÄ• puttÄ• ahesuá¹ƒ.

<98> ``paÃ±cavassasahassÄ• yukesu, bhikkhave \Se III 76/, manussesu dve dhammÄ• ve
pharusÄ• vÄ• cÄ• samphappalÄ• po ca. dvÄ«su dhammesu vepullaá¹ƒ gatesu tesaá¹ƒ satt
vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ Ä• yunÄ• pi parihÄ• yamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi parihÄ
paÃ±cavassasahassÄ• yukÄ• naá¹ƒ \Ee III 70/ manussÄ• naá¹ƒ appekacce aá¸• á¸• hateyy
dvevassasahassÄ• yukÄ• puttÄ• ahesuá¹ƒ.

<99> ``aá¸• á¸• hateyyavassasahassÄ• yukesu, bhikkhave, manussesu abhijjhÄ• byÄ• pÄ•
abhijjhÄ• byÄ• pÄ• desu vepullaá¹ƒ gatesu tesaá¹ƒ sattÄ• naá¹ƒ Ä• yupi parihÄ• yi, vaá¹‡á¹
Ä• yunÄ• pi parihÄ• yamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi parihÄ• yamÄ• nÄ• naá¹ƒ aá¸• á¸• ha
manussÄ• naá¹ƒ vassasahassÄ• yukÄ• puttÄ• ahesuá¹ƒ.

<100> ``vassasahassÄ• yukesu, bhikkhave, manussesu micchÄ• diá¹-á¹-hi vepullamagamÄ
vepullaá¹ƒ gatÄ• ya tesaá¹ƒ sattÄ• naá¹ƒ Ä• yupi parihÄ• yi, vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ
parihÄ• yamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi parihÄ• yamÄ• nÄ• naá¹ƒ vassasahassÄ• yukÄ• n
paÃ±cavassasatÄ• yukÄ• puttÄ• ahesuá¹ƒ.

<101> ``paÃ±cavassasatÄ• yukesu, bhikkhave, manussesu tayo dhammÄ• vepullamagam
visamalobho micchÄ• dhammo. tÄ«su dhammesu vepullaá¹ƒ gatesu tesaá¹ƒ sattÄ• naá¹ƒ Ä
parihÄ• yi. tesaá¹ƒ Ä• yunÄ• pi parihÄ• yamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi parihÄ• yamÄ• nÄ
paÃ±cavassasatÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ appekacce aá¸• á¸• hateyyavassasatÄ• y
puttÄ• ahesuá¹ƒ.

``aá¸• á¸• hateyyavassasatÄ• yukesu, bhikkhave \Se III 77/, manussesu ime dhammÄ• vep

amatteyyatÄ• apetteyyatÄ• asÄ• maÃ±Ã±atÄ• abrahmaÃ±Ã±atÄ• na kule jeá¹-á¹-hÄ• pa

<102> ``iti \Be III 59/ kho, bhikkhave, adhanÄ• naá¹ƒ dhane ananuppadiyamÄ• ne dÄ• liddi
dÄ• liddiye vepullaá¹ƒ gate adinnÄ• dÄ• naá¹ƒ vepullamagamÄ• si. adinnÄ• dÄ• ne vepulla
satthaá¹ƒ vepullamagamÄ• si. satthe vepullaá¹ƒ gate pÄ• á¹‡Ä• tipÄ• to vepullamagamÄ• s
vepullaá¹ƒ gate musÄ• vÄ• do vepullamagamÄ• si. musÄ• vÄ• de vepullaá¹ƒ gate pisuá¹‡Ä
pisuá¹‡Ä• ya vÄ• cÄ• ya vepullaá¹ƒ gatÄ• ya kÄ• mesumicchÄ• cÄ• ro vepullamagamÄ• si.
gate \Ee III 71/ dve dhammÄ• vepullamagamaá¹ƒsu, pharusÄ• vÄ• cÄ• samphappalÄ• pc
gatesu abhijjhÄ• byÄ• pÄ• dÄ• vepullamagamaá¹ƒsu. abhijjhÄ• byÄ• pÄ• desu vepullaá¹ƒ
vepullamagamÄ• si. micchÄ• diá¹-á¹-hiyÄ• vepullaá¹ƒ gatÄ• ya tayo dhammÄ• vepullamag
visamalobho micchÄ• dhammo. tÄ«su dhammesu vepullaá¹ƒ gatesu ime dhammÄ• vepulla
apetteyyatÄ• asÄ• maÃ±Ã±atÄ• abrahmaÃ±Ã±atÄ• na kule jeá¹-á¹-hÄ• pacÄ• yitÄ• . imes
tesaá¹ƒ sattÄ• naá¹ƒ Ä• yupi parihÄ• yi, vaá¹‡á¹‡opi parihÄ• yi. tesaá¹ƒ Ä• yunÄ• pi parihÄ
vaá¹‡á¹‡enapi parihÄ• yamÄ• nÄ• naá¹ƒ aá¸• á¸• hateyyavassasatÄ• yukÄ• naá¹ƒ manuss
ahesuá¹ƒ.

dasavassÄ• yukasamayo

<103> ``bhavissati \Se III 78/, bhikkhave, so samayo, yaá¹ƒ imesaá¹ƒ manussÄ• naá¹ƒ das
bhavissanti. dasavassÄ• yukesu, bhikkhave, manussesu paÃ±cavassikÄ• {paÃ±camÄ• sik
alaá¹ƒpateyyÄ• bhavissanti. dasavassÄ• yukesu, bhikkhave, manussesu imÄ• ni rasÄ• ni a
seyyathidaá¹ƒ, sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ loá¹‡aá¹ƒ. dasavassÄ• yu
manussesu kudrÅ«sako aggaá¹ƒ bhojanÄ• naá¹ƒ {aggabhojanaá¹ƒ (Se) } bhavissati. seyyat
sÄ• limaá¹ƒsodano aggaá¹ƒ bhojanÄ• naá¹ƒ; evameva kho, bhikkhave, dasavassÄ• yukesu
bhojanÄ• naá¹ƒ bhavissati.

``dasavassÄ• yukesu, bhikkhave, manussesu dasa kusalakammapathÄ• sabbena sabbaá
akusalakammapathÄ• atibyÄ• dippissanti {ativiya dippissanti (Se Ee), ativyÄ• dippissanti (C
dasavassÄ• yukesu \Be III 60/, bhikkhave, manussesu kusalantipi na bhavissati, kuto pana
dasavassÄ• yukesu, bhikkhave, manussesu ye te bhavissanti amatteyyÄ• \Ee III 72/ apette
abrahmaÃ±Ã±Ä• na kule jeá¹-á¹-hÄ• pacÄ• yino, te pujjÄ• ca bhavissanti pÄ• saá¹ƒsÄ• ca
etarahi matteyyÄ• petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hÄ• pacÄ• yino
evameva kho, bhikkhave, dasavassÄ• yukesu manussesu ye te bhavissanti amatteyyÄ• ap
abrahmaÃ±Ã±Ä• na kule jeá¹-á¹-hÄ• pacÄ• yino, te pujjÄ• ca bhavissanti pÄ• saá¹ƒsÄ• ca

``dasavassÄ• yukesu \Ne III 53/, bhikkhave, manussesu na bhavissati mÄ• tÄ• ti \Se III 79/
mÄ• tulÄ• nÄ«ti vÄ• Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• . sambhedaá¹ƒ lok
kukkuá¹-asÅ«karÄ• soá¹‡asiá¹…gÄ• lÄ• {soá¹‡asigÄ• lÄ• (Ce Ee) }.

``dasavassÄ• yukesu, bhikkhave, manussesu tesaá¹ƒ sattÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±amhi ti
paccupaá¹-á¹-hito bhavissati tibbo byÄ• pÄ• do tibbo manopadoso tibbaá¹ƒ vadhakacittaá¹ƒ
puttassapi mÄ• tari; pitupi puttamhi puttassapi pitari; bhÄ• tupi bhaginiyÄ• bhaginiyÄ• pi bh
Ä• ghÄ• to paccupaá¹-á¹-hito bhavissati tibbo byÄ• pÄ• do tibbo manopadoso tibbaá¹ƒ vadh
bhikkhave, mÄ• gavikassa migaá¹ƒ disvÄ• tibbo Ä• ghÄ• to paccupaá¹-á¹-hito hoti tibbo by
tibbaá¹ƒ vadhakacittaá¹ƒ; evameva kho, bhikkhave, dasavassÄ• yukesu manussesu tesaá¹
aÃ±Ã±amaÃ±Ã±amhi tibbo Ä• ghÄ• to paccupaá¹-á¹-hito bhavissati tibbo byÄ• pÄ• do tibbo
vadhakacittaá¹ƒ. mÄ• tupi puttamhi puttassapi mÄ• tari; pitupi puttamhi puttassapi pitari; bh
bhaginiyÄ• pi bhÄ• tari tibbo Ä• ghÄ• to \Ee III 73/ paccupaá¹-á¹-hito bhavissati tibbo byÄ• p
tibbaá¹ƒ vadhakacittaá¹ƒ.

<104> ``dasavassÄ• yukesu, bhikkhave, manussesu sattÄ• haá¹ƒ satthantarakappo bhavis
migasaÃ±Ã±aá¹ƒ paá¹-ilabhissanti. tesaá¹ƒ tiá¹‡hÄ• ni \Se III 80/ satthÄ• ni \Be III 61/ hatthe
pÄ• tubhavissanti. te tiá¹‡hena satthena `esa migo esa migoâ€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ

``atha kho tesaá¹ƒ, bhikkhave, sattÄ• naá¹ƒ ekaccÄ• naá¹ƒ evaá¹ƒ bhavissati --- `mÄ• ca n
(Katthaci) }, mÄ• ca amhe koci, yaá¹ƒnÅ«na mayaá¹ƒ tiá¹‡agahanaá¹ƒ vÄ• vanagahanaá¹
nadÄ«viduggaá¹ƒ vÄ• pabbatavisamaá¹ƒ vÄ• pavisitvÄ• vanamÅ«laphalÄ• hÄ• rÄ• yÄ• p
tiá¹‡agahanaá¹ƒ vÄ• vanagahanaá¹ƒ vÄ• rukkhagahanaá¹ƒ vÄ• nadÄ«viduggaá¹ƒ vÄ• pa
tiá¹‡agahanaá¹ƒ vanagahanaá¹ƒ rukkhagahanaá¹ƒ nadÄ«viduggaá¹ƒ pabbatavisamaá¹ƒ (C
sattÄ• haá¹ƒ vanamÅ«laphalÄ• hÄ• rÄ• yÄ• pessanti. te tassa sattÄ• hassa accayena tiá¹‡
rukkhagahanÄ• nadÄ«viduggÄ• pabbatavisamÄ• nikkhamitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• k
samassÄ• sissanti --- `diá¹-á¹-hÄ• , bho, sattÄ• jÄ«vasi, diá¹-á¹-hÄ• , bho, sattÄ• jÄ«vasÄ«

Ä• yuvaá¹‡á¹‡Ä• divaá¸• á¸• hanakathÄ•

<105> ``atha \Ne III 54/ kho tesaá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ bhavissati --- `mayaá¹
dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evarÅ«paá¹ƒ Ä• yataá¹ƒ Ã±Ä• tikkhayaá¹ƒ pattÄ• . yaá
kareyyÄ• ma. kiá¹ƒ kusalaá¹ƒ kareyyÄ• ma? yaá¹ƒnÅ«na mayaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• vira
dhammaá¹ƒ samÄ• dÄ• ya vatteyyÄ• mÄ• â€™ ti. te pÄ• á¹‡Ä• tipÄ• tÄ• viramissanti, idaá
samÄ• dÄ• ya vattissanti. te kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• dÄ• nahetu Ä• yunÄ• p
vaá¸• á¸• hissanti \Ee III 74/. tesaá¹ƒ Ä• yunÄ• pi vaá¸• á¸• hamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enap
dasavassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ vÄ«sativassÄ• yukÄ• puttÄ• bhavissanti.

``atha kho tesaá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ bhavissati --- `mayaá¹ƒ kho kusalÄ• na
III 81/ samÄ• dÄ• nahetu Ä• yunÄ• pi vaá¸• á¸• hÄ• ma, vaá¹‡á¹‡enapi vaá¸• á¸• hÄ• ma. y
bhiyyosomattÄ• ya kusalaá¹ƒ kareyyÄ• ma. kiá¹ƒ kusalaá¹ƒ kareyyÄ• ma? yaá¹ƒnÅ«na may

virameyyÄ• ma ... kÄ• mesumicchÄ• cÄ• rÄ• virameyyÄ• ma ... musÄ• vÄ• dÄ• virameyyÄ
virameyyÄ• ma ... pharusÄ• ya vÄ• cÄ• ya virameyyÄ• ma ... samphappalÄ• pÄ• virameyy
pajaheyyÄ• ma ... byÄ• pÄ• daá¹ƒ pajaheyyÄ• ma ... micchÄ• diá¹-á¹-hiá¹ƒ pajaheyyÄ• ma
--- adhammarÄ• gaá¹ƒ visamalobhaá¹ƒ micchÄ• dhammaá¹ƒ ... yaá¹ƒnÅ«na mayaá¹ƒ matte
sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hÄ• pacÄ• yino, idaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ
te matteyyÄ• bhavissanti petteyyÄ• sÄ• maÃ±Ã±Ä• \Be III 62/ brahmaÃ±Ã±Ä• kule jeá¹-á
kusalaá¹ƒ dhammaá¹ƒ samÄ• dÄ• ya vattissanti.

``te kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• dÄ• nahetu Ä• yunÄ• pi vaá¸• á¸• hissanti, vaá¹
tesaá¹ƒ Ä• yunÄ• pi vaá¸• á¸• hamÄ• nÄ• naá¹ƒ vaá¹‡á¹‡enapi vaá¸• á¸• hamÄ• nÄ• naá¹ƒ
manussÄ• naá¹ƒ cattÄ• rÄ«savassÄ• yukÄ• puttÄ• bhavissanti ... cattÄ• rÄ«savassÄ• yuk
asÄ«tivassÄ• yukÄ• puttÄ• bhavissanti ... asÄ«tivassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ saá
bhavissanti ... saá¹-á¹-hivassasatÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ vÄ«satitivassasatÄ• yukÄ
vÄ«satitivassasatÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ cattÄ• rÄ«sachabbassasatÄ• yukÄ• put
cattÄ• rÄ«sachabbassasatÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ dvevassasahassÄ• yukÄ• putt
dvevassasahassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ cattÄ• rivassasahassÄ• yukÄ• \Se III 82/
cattÄ• rivassasahassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ aá¹-á¹-havassasahassÄ• yukÄ• putt
aá¹-á¹-havassasahassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ vÄ«sativassasahassÄ• yukÄ• puttÄ
vÄ«sativassasahassÄ• yukÄ• naá¹ƒ \Ne III 55/ manussÄ• naá¹ƒ cattÄ• rÄ«savassasahassÄ
bhavissanti ... cattÄ• rÄ«savassasahassÄ• yukÄ• naá¹ƒ manussÄ• naá¹ƒ asÄ«tivassasahas
... asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu paÃ±cavassasatikÄ• kumÄ• rikÄ•

saá¹…kharÄ• jauppatti

<106> ``asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu tayo Ä• bÄ• dhÄ• bhavissa
jarÄ• . asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu ayaá¹ƒ jambudÄ«po iddho cev
kukkuá¹-asampÄ• tikÄ• gÄ• manigamarÄ• jadhÄ• niyo {gÄ• manigamajanapadÄ• rÄ• jadh
asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu ayaá¹ƒ jambudÄ«po avÄ«ci maÃ±Ã±
seyyathÄ• pi naá¸·avanaá¹ƒ vÄ• saravanaá¹ƒ {sÄ• ravanaá¹ƒ (Se) } vÄ• . asÄ«tivassasaha
manussesu ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« ketumatÄ« nÄ• ma rÄ• jadhÄ• nÄ« bhavissati iddhÄ•
Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca. asÄ«tivassasahassÄ• yukesu, bhikkhave, manu
jambudÄ«pe caturÄ• sÄ«tinagarasahassÄ• ni bhavissanti ketumatÄ«rÄ• jadhÄ• nÄ«pamukh
asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu ketumatiyÄ• rÄ• jadhÄ• niyÄ• saá¹.
cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto \Se III 83/ vijitÄ• vÄ« janapadatthÄ• va
sattaratanasamannÄ• gato. tassimÄ• ni satta ratanÄ• ni bhavissanti, seyyathidaá¹ƒ, cakkara
assaratanaá¹ƒ maá¹‡iratanaá¹ƒ itthiratanaá¹ƒ gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva
parosahassaá¹ƒ kho panassa puttÄ• bhavissanti sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• parasenapp
pathaviá¹ƒ sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asatthena dhammena abhivijiya ajjhÄ• vasi

metteyyabuddhuppÄ• do

<107> ``asÄ«tivassasahassÄ• yukesu, bhikkhave, manussesu metteyyo \Ee III 76/ nÄ• ma
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• . seyyathÄ• pÄ• hametarahi loke uppanno arahaá¹
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ \Ne III 56/ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sass
pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedessati, seyyathÄ• pÄ
sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadeva
sacchikatvÄ• pavedemi. so dhammaá¹ƒ desessati Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ•
seyyathÄ• pÄ• hametarahi dhammaá¹ƒ desemi Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ p
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ•
{anekasatasahassaá¹ƒ (Katthaci) } bhikkhusaá¹ƒghaá¹ƒ \Se III 84/ pariharissati, seyyathÄ• p
anekasataá¹ƒ bhikkhusaá¹ƒghaá¹ƒ pariharÄ• mi.

<108> ``atha kho, bhikkhave, saá¹…kho nÄ• ma rÄ• jÄ• yo so yÅ«po raÃ±Ã±Ä• mahÄ• pa
yÅ«paá¹ƒ ussÄ• petvÄ• ajjhÄ• vasitvÄ• taá¹ƒ datvÄ• \Be III 64/ vissajjitvÄ•
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ dÄ• naá¹ƒ datvÄ• me
sammÄ• sambuddhassa santike kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acch
pabbajissati. so evaá¹ƒ pabbajito samÄ• no eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pa
nacirasseva yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• \Ee III 77/ anagÄ• riyaá¹ƒ
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up

<109> ``attadÄ«pÄ• , bhikkhave, viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , dhammad
anaÃ±Ã±asaraá¹‡Ä• . kathaÃ±ca, bhikkhave, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ
dhammasaraá¹‡o anaÃ±Ã±asaraá¹‡o? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ«
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ« ... pe ... citt
... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke a
\Se III 85/ kho, bhikkhave, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o dhar
dhammasaraá¹‡o anaÃ±Ã±asaraá¹‡o.

bhikkhunoÄ• yuvaá¹‡á¹‡Ä• divaá¸• á¸• hanakathÄ•

<110> ``gocare, bhikkhave, caratha sake pettike visaye. gocare, bhikkhave, carantÄ• sake
Ä• yunÄ• pi vaá¸• á¸• hissatha, vaá¹‡á¹‡enapi vaá¸• á¸• hissatha, sukhenapi vaá¸• á¸• hissa
vaá¸• á¸• hissatha, balenapi vaá¸• á¸• hissatha.

``kiÃ±ca \Ne III 57/, bhikkhave, bhikkhuno Ä• yusmiá¹ƒ? idha, bhikkhave, bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹ idaá¹ƒ kho, bhikkhave, bhikkhuno Ä• yusmiá¹ƒ.

``kiÃ±ca, bhikkhave, bhikkhuno vaá¹‡á¹‡asmiá¹ƒ? idha, bhikkhave, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto \Ee III 78/ viharati Ä• cÄ• ragocarasampanno, aá¹‡umatte bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. idaá¹ƒ kho, bhikkhave, bhikkhun

``kiÃ±ca, bhikkhave, bhikkhuno sukhasmiá¹ƒ? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• na catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ kho, bhikkhave, bhikkhuno, sukhasmiá¹

``kiÃ±ca, bhikkhave, bhikkhuno bhogasmiá¹ƒ? idha, bhikkhave, bhikkhu mettÄ• sahagatena pharitvÄ• \Se III 86/ viharati tathÄ• dutiyaá¹ƒ. tathÄ• tatiyaá¹ƒ. tathÄ• catutthaá¹ƒ. iti uddh tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vip appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. karuá¹‡Ä• sahagatena cetasÄ• muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ phari dutiyaá¹ƒ. tathÄ• tatiyaá¹ƒ. tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• pharitvÄ• viharati. idaá¹ƒ kho, bhikkhave, bhikkhuno bhogasmiá¹ƒ.

``kiÃ±ca \Ne III 58/, bhikkhave, bhikkhuno balasmiá¹ƒ? idha, bhikkhave, bhikkhu Ä• savÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã± viharati. idaá¹ƒ kho, bhikkhave, bhikkhuno balasmiá¹ƒ.

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekabalampi samanupassÄ• mi yaá¹ƒ evaá¹ƒ duppasah bhikkhave, mÄ• rabalaá¹ƒ. kusalÄ• naá¹ƒ \Ee III 79/, bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti. idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« abhinandunti.

cakkavattisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. aggaÃ±Ã±asuttaá¹ƒ

vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ•

<111> evaá¹ƒ \Ee III 80/ \Be III 66/ \Ne III 59/ \Se III 87/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayen
bhikkhÅ«su parivasanti bhikkhubhÄ• vaá¹ƒ Ä• kaá¹…khamÄ• nÄ• . atha kho bhagavÄ• sÄ•
vuá¹-á¹-hito pÄ• sÄ• dÄ• orohitvÄ• pÄ• sÄ• dapacchÄ• yÄ• yaá¹ƒ {pÄ• sÄ• dacchÄ• yÄ• y
caá¹…kamati.

<112> addasÄ• kho vÄ• seá¹-á¹-ho bhagavantaá¹ƒ sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ•
orohitvÄ• pÄ• sÄ• dapacchÄ• yÄ• yaá¹ƒ abbhokÄ• se caá¹…kamantaá¹ƒ. disvÄ• na bhÄ• n
Ä• vuso bhÄ• radvÄ• ja, bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito pÄ•
pÄ• sÄ• dapacchÄ• yÄ• yaá¹ƒ abbhokÄ• se caá¹…kamati. Ä• yÄ• mÄ• vuso bhÄ• radvÄ• ja
tenupasaá¹…kamissÄ• ma; appeva nÄ• ma labheyyÄ• ma bhagavato santikÄ• {sammukhÄ
kathaá¹ƒ savanÄ• yÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho bhÄ• radvÄ• jo vÄ• seá¹-

<113> atha kho vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu;
abhivÄ• detvÄ• bhagavantaá¹ƒ caá¹…kamantaá¹ƒ anucaá¹…kamiá¹ƒsu. atha kho bhagavÄ
--- ``tumhe \Ee III 81/ khvattha, vÄ• seá¹-á¹-ha, brÄ• hmaá¹‡ajaccÄ• brÄ• hmaá¹‡akulÄ«nÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , kacci vo, vÄ• seá¹-á¹-ha, brÄ• hmaá¹‡Ä• na akk
paribhÄ• santÄ«â€™â€™ ti? ``taggha no, bhante, brÄ• hmaá¹‡Ä• akkosanti paribhÄ• santi
\Se III 88/ paripuá¹‡á¹‡Ä• ya, no aparipuá¹‡á¹‡Ä• yÄ• â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana
brÄ• hmaá¹‡Ä• akkosanti paribhÄ• santi attarÅ«pÄ• ya paribhÄ• sÄ• ya paripuá¹‡á¹‡Ä• ya
ti? ``brÄ• hmaá¹‡Ä• , bhante, evamÄ• haá¹ƒsu --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, h
{hÄ«no aÃ±Ã±o vaá¹‡á¹‡o (Ce Ee MN 2 madhurasutta) }. brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o
III 60/ aÃ±Ã±e vaá¹‡á¹‡Ä• {kaá¹‡ho aÃ±Ã±o vaá¹‡á¹‡o (Ce Ee MN 2 madhurasutta) }. brÄ•
abrÄ• hmaá¹‡Ä• . brÄ• hmaá¹‡Ä• va {brÄ• hmaá¹‡Ä• (Se) } brahmuno puttÄ• orasÄ• mul
brahmanimmitÄ• brahmadÄ• yÄ• dÄ• . te tumhe seá¹-á¹-haá¹ƒ vaá¹‡á¹‡aá¹ƒ hitvÄ• hÄ«na
ajjhupagatÄ• , yadidaá¹ƒ muá¹‡á¸• ake samaá¹‡ake ibbhe kaá¹‡he bandhupÄ• dÄ• pacce.
nappatirÅ«paá¹ƒ, yaá¹ƒ tumhe seá¹-á¹-haá¹ƒ vaá¹‡á¹‡aá¹ƒ hitvÄ• hÄ«namattha vaá¹‡á¹‡aá
muá¹‡á¸• ake samaá¹‡ake ibbhe kaá¹‡he bandhupÄ• dÄ• pacceâ€™ ti. evaá¹ƒ kho no, bha
paribhÄ• santi attarÅ«pÄ• ya paribhÄ• sÄ• ya paripuá¹‡á¹‡Ä• ya, no aparipuá¹‡á¹‡Ä• yÄ• â

<114> ``taggha vo, vÄ• seá¹-á¹-ha, brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ assarantÄ• evamÄ• ha
seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«nÄ• aÃ±Ã±e vaá¹‡á¹‡Ä• ; brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaa
brÄ• hmaá¹‡Ä• va sujjhanti, no abrÄ• hmaá¹‡Ä• ; brÄ• hmaá¹‡Ä• va brahmuno puttÄ• oras
brahmanimmitÄ• brahmadÄ• yÄ• dÄ• â€™ ti. dissanti kho pana, vÄ• seá¹-á¹-ha, brÄ• hmaá

utuniyopi gabbhiniyopi vijÄ• yamÄ• nÄ• pi \Ee III 82/ pÄ• yamÄ• nÄ• pi. te ca brÄ• hmaá¹‡Ä
evamÄ• haá¹ƒsu \Se III 89/ --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«nÄ• aÃ±Ã±e vaá
sukko vaá¹‡á¹‡o, kaá¹‡hÄ• aÃ±Ã±e vaá¹‡á¹‡Ä• ; brÄ• hmaá¹‡Ä• va sujjhanti, no abrÄ• hm
brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ• brahmajÄ• brahmanimmitÄ• brahmadÄ• yÄ• c
} brahmÄ• naÃ±ceva abbhÄ• cikkhanti, musÄ• ca bhÄ• santi, bahuÃ±ca apuÃ±Ã±aá¹ƒ pas

catuvaá¹‡á¹‡asuddhi

<115> ``cattÄ• rome, vÄ• seá¹-á¹-ha, vaá¹‡á¹‡Ä• --- khattiyÄ• , brÄ• hmaá¹‡Ä• , vessÄ• ,
vÄ• seá¹-á¹-ha, idhekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ•
pharusavÄ• co samphappalÄ• pÄ« abhijjhÄ• lu byÄ• pannacitto micchÄ• diá¹-á¹-hÄ«. iti kho
dhammÄ• akusalÄ• akusalasaá¹…khÄ• tÄ• sÄ• vajjÄ• sÄ• vajjasaá¹…khÄ• tÄ• asevitab
naalamariyÄ• naalamariyasaá¹…khÄ• tÄ• kaá¹‡hÄ• kaá¹‡havipÄ• kÄ• viÃ±Ã±ugarahitÄ•
vÄ• seá¹-á¹-ha (Katthaci) } idhekacce sandissanti. brÄ• hmaá¹‡opi kho, vÄ• seá¹-á¹-ha ... pe
vÄ• seá¹-á¹-ha ... pe ... suddopi kho, vÄ• seá¹-á¹-ha, idhekacco \Be III 68/ pÄ• á¹‡Ä• tipÄ• t
kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• p
micchÄ• diá¹-á¹-hÄ«. iti kho, vÄ• seá¹-á¹-ha, yeme dhammÄ• akusalÄ• akusalasaá¹…khÄ•
kaá¹‡havipÄ• kÄ• viÃ±Ã±ugarahitÄ• ; suddepi te idhekacce sandissanti.

``khattiyopi \Ne III 61/ kho, vÄ• seá¹-á¹-ha, idhekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti,
paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato, musÄ• vÄ• dÄ• paá¹-ivirato, pisuá¹‡Ä
pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato, samphappalÄ• pÄ• paá¹-ivirato, anabhijjhÄ• lu abyÄ•
sammÄ• diá¹-á¹-hÄ«. iti kho, vÄ• seá¹-á¹-ha, yeme dhammÄ• kusalÄ• kusalasaá¹…khÄ• t
anavajjasaá¹…khÄ• tÄ• sevitabbÄ• sevitabbasaá¹…khÄ• tÄ• alamariyÄ• alamariyasaá¹…
viÃ±Ã±uppasatthÄ• , khattiyepi te idhekacce sandissanti. brÄ• hmaá¹‡opi kho, vÄ• seá¹-á¹-
kho, vÄ• seá¹-á¹-ha ... pe ... suddopi kho, vÄ• seá¹-á¹-ha, idhekacco pÄ• á¹‡Ä• tipÄ• tÄ• pa
... anabhijjhÄ• lu \Ee III 83/, abyÄ• pannacitto, sammÄ• diá¹-á¹-hÄ«. iti kho, vÄ• seá¹-á¹-ha,
kusalÄ• kusalasaá¹…khÄ• tÄ• anavajjÄ• anavajjasaá¹…khÄ• tÄ• sevitabbÄ• sevitabbas
alamariyasaá¹…khÄ• tÄ• sukkÄ• sukkavipÄ• kÄ• viÃ±Ã±uppasatthÄ• ; suddepi te idheka

<116> ``imesu kho, vÄ• seá¹-á¹-ha, catÅ«su vaá¹‡á¹‡esu evaá¹ƒ ubhayavokiá¹‡á¹‡esu vat
dhammesu viÃ±Ã±ugarahitesu ceva viÃ±Ã±uppasatthesu ca yadettha brÄ• hmaá¹‡Ä• evan
seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«nÄ• aÃ±Ã±e vaá¹‡á¹‡Ä• ; brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá
brÄ• hmaá¹‡Ä• va sujjhanti, no abrÄ• hmaá¹‡Ä• ; brÄ• hmaá¹‡Ä• va brahmuno puttÄ• oras
brahmanimmitÄ• brahmadÄ• yÄ• dÄ• â€™ ti. taá¹ƒ tesaá¹ƒ viÃ±Ã±Å« nÄ• nujÄ• nanti. taá
vÄ• seá¹-á¹-ha, catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ yo hoti bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vus
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto
dhammeneva, no adhammena. dhammo hi, vÄ• seá¹-á¹-ha, seá¹-á¹-ho janetasmiá¹ƒ, diá¹-á

abhisamparÄ• yaÃ±ca \Se III 91/.

<117> ``tadaminÄ• petaá¹ƒ, vÄ• seá¹-á¹-ha, pariyÄ• yena veditabbaá¹ƒ, yathÄ• dhammova
diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca.

``jÄ• nÄ• ti \Be III 69/ kho {kho pana (Katthaci) }, vÄ• seá¹-á¹-ha, rÄ• jÄ• pasenadi kosalo -
anantarÄ• {anuttaro (bahÅ«su) } sakyakulÄ• pabbajitoâ€™ ti. sakyÄ• kho pana, vÄ• seá¹-
pasenadissa kosalassa anuyuttÄ• {anantarÄ• anuyantÄ• (Se), anantarÄ• anuyuttÄ• (Kat
kho, vÄ• seá¹-á¹-ha, sakyÄ• raÃ±Ã±e pasenadimhi kosale nipaccakÄ• raá¹ƒ abhivÄ• danaá
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ. iti kho, vÄ• seá¹-á¹-ha, yaá¹ƒ karonti sakyÄ• raÃ±Ã
nipaccakÄ• raá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikamm
\Ne III 62/ rÄ• jÄ• pasenadi kosalo tathÄ• gate nipaccakÄ• raá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ, na naá¹ƒ {nanu (bahÅ«su) } `sujÄ• to samaá¹‡o go
balavÄ• samaá¹‡o gotamo, dubbalohamasmi. pÄ• sÄ• diko samaá¹‡o gotamo, dubbaá¹‡á¹
gotamo, appesakkhohamasmÄ«â€™ ti. atha kho naá¹ƒ dhammaá¹ƒyeva sakkaronto dhamm
mÄ• nento dhammaá¹ƒ pÅ«jento dhammaá¹ƒ apacÄ• yamÄ• no evaá¹ƒ rÄ• jÄ• pasenadi k
karoti, abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ. imin
vÄ• seá¹-á¹-ha, pariyÄ• yena veditabbaá¹ƒ, yathÄ• dhammova seá¹-á¹-ho janetasmiá¹ƒ, diá
abhisamparÄ• yaÃ±ca.

<118> ``tumhe khvattha, vÄ• seá¹-á¹-ha, nÄ• nÄ• jaccÄ• nÄ• nÄ• nÄ• mÄ• nÄ• nÄ• gottÄ
anagÄ• riyaá¹ƒ pabbajitÄ• . `ke tumheâ€™ ti --- puá¹-á¹-hÄ• \Se III 92/ samÄ• nÄ• `samaá
ti --- paá¹-ijÄ• nÄ• tha. yassa kho panassa, vÄ• seá¹-á¹-ha, tathÄ• gate saddhÄ• niviá¹-á¹-h
patiá¹-á¹-hitÄ• daá¸·hÄ• asaá¹ƒhÄ• riyÄ• samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena
kenaci vÄ• lokasmiá¹ƒ, tassetaá¹ƒ kallaá¹ƒ vacanÄ• ya --- `bhagavatomhi putto oraso mukh
dhammanimmito dhammadÄ• yÄ• doâ€™ ti. taá¹ƒ kissa hetu? tathÄ• gatassa hetaá¹ƒ, vÄ•
`dhammakÄ• yoâ€™ itipi, `brahmakÄ• yoâ€™ itipi, `dhammabhÅ«toâ€™ itipi, `brahmabhÅ«

<119> ``hoti kho so, vÄ• seá¹-á¹-ha, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno
saá¹ƒvaá¹-á¹-ati. saá¹ƒvaá¹-á¹-amÄ• ne loke yebhuyyena sattÄ• Ä• bhassarasaá¹ƒvattanik
\Be III 70/ manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• subhaá¹-á¹-hÄ• y
dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-hanti.

``hoti kho so, vÄ• seá¹-á¹-ha, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accaye
vivaá¹-á¹-ati. vivaá¹-á¹-amÄ• ne loke yebhuyyena sattÄ• Ä• bhassarakÄ• yÄ• \Ee III 85/ ca
Ä• gacchanti. tedha honti manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpabhÄ• antalikkhacarÄ• su
dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-hanti.

rasapathavipÄ• tubhÄ• vo

<120> ``ekodakÄ«bhÅ«taá¹ƒ kho pana, vÄ• seá¹-á¹-ha, tena samayena hoti andhakÄ• ro a
63/. na candimasÅ«riyÄ• paÃ±Ã±Ä• yanti, na nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni paÃ±Ã±Ä• y
paÃ±Ã±Ä• yanti, na mÄ• saá¸• á¸• hamÄ• sÄ• paÃ±Ã±Ä• yanti, na utusaá¹ƒvaccharÄ• pa
itthipumÄ• paÃ±Ã±Ä• yanti, sattÄ• sattÄ• tveva saá¹…khyaá¹ƒ gacchanti. atha kho tesaá¹
sattÄ• naá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena rasapathavÄ« udakasmiá¹ƒ
}; seyyathÄ• pi nÄ• ma payaso tattassa {payatattassa (Se) } nibbÄ• yamÄ• nassa upari san
pÄ• turahosi. sÄ• ahosi vaá¹‡á¹‡asampannÄ• gandhasampannÄ• rasasampannÄ• , seyy
sappi sampannaá¹ƒ vÄ• navanÄ«taá¹ƒ evaá¹ƒvaá¹‡á¹‡Ä• ahosi. seyyathÄ• pi nÄ• ma khu
madhuá¹ƒ (Katthaci Ce) } aneá¸·akaá¹ƒ {anelakaá¹ƒ (Ce Ee) }, evamassÄ• dÄ• ahosi. atha
aÃ±Ã±ataro satto lolajÄ• tiko --- `ambho, kimevidaá¹ƒ bhavissatÄ«â€™ ti rasapathaviá¹ƒ aá
rasapathaviá¹ƒ aá¹…guliyÄ• sÄ• yato acchÄ• desi, taá¹‡hÄ• cassa okkami. aÃ±Ã±epi kho
tassa sattassa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjamÄ• nÄ• rasapathaviá¹ƒ aá¹…guliyÄ• sÄ• yiá
rasapathaviá¹ƒ aá¹…guliyÄ• sÄ• yataá¹ƒ acchÄ• desi, taá¹‡hÄ• ca tesaá¹ƒ okkami.

candimasÅ«riyÄ• dipÄ• tubhÄ• vo

<121> ``atha kho te, vÄ• seá¹-á¹-ha, sattÄ• rasapathaviá¹ƒ hatthehi Ä• luppakÄ• rakaá¹ƒ u
paribhuÃ±jituá¹ƒ. yato kho \Ee III 86/ te {yato kho (Ce Se Ee) }, vÄ• seá¹-á¹-ha, sattÄ• rasap
71/ hatthehi Ä• luppakÄ• rakaá¹ƒ upakkamiá¹ƒsu paribhuÃ±jituá¹ƒ. atha tesaá¹ƒ sattÄ• naá¹
antaradhÄ• yi. sayaá¹ƒpabhÄ• ya antarahitÄ• ya candimasÅ«riyÄ• pÄ• turahesuá¹ƒ. candi
nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni pÄ• turahesuá¹ƒ. nakkhattesu tÄ• rakarÅ«pesu pÄ• tubhÅ«
paÃ±Ã±Ä• yiá¹ƒsu. rattindivesu paÃ±Ã±Ä• yamÄ• nesu mÄ• saá¸• á¸• hamÄ• sÄ• paÃ±Ã±
paÃ±Ã±Ä• yamÄ• nesu utusaá¹ƒvaccharÄ• paÃ±Ã±Ä• yiá¹ƒsu. ettÄ• vatÄ• kho \Se III 94/,
puna vivaá¹-á¹-o hoti.

<122> ``atha kho te, vÄ• seá¹-á¹-ha, sattÄ• rasapathaviá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ
tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-haá¹ƒsu. yathÄ• yathÄ• kho te, vÄ• s
rasapathaviá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• n
tathÄ• tesaá¹ƒ sattÄ• naá¹ƒ (rasapathaviá¹ƒ paribhuÃ±jantÄ• naá¹ƒ) { ( ) Ce Se Ee potthak
kharattaÃ±ceva kÄ• yasmiá¹ƒ okkami, vaá¹‡á¹‡avevaá¹‡á¹‡atÄ• {vaá¹‡á¹‡avevajjatÄ• (á¹
paÃ±Ã±Ä• yittha. ekidaá¹ƒ sattÄ• vaá¹‡á¹‡avanto honti, ekidaá¹ƒ sattÄ• dubbaá¹‡á¹‡Ä• . t
vaá¹‡á¹‡avanto, te dubbaá¹‡á¹‡e satte atimaÃ±Ã±anti --- `mayametehi vaá¹‡á¹‡avantatarÄ«
dubbaá¹‡á¹‡atarÄ• â€™ ti. tesaá¹ƒ vaá¹‡á¹‡Ä• timÄ• napaccayÄ• mÄ• nÄ• timÄ• najÄ• tik
antaradhÄ• yi. rasÄ• ya pathaviyÄ• antarahitÄ• ya sannipatiá¹ƒsu. sannipatitvÄ• anutthuni
aho rasaâ€™ nti! tadetarahipi \Ne III 64/ manussÄ• kaÃ±cideva surasaá¹ƒ {sÄ• dhurasaá¹ƒ
evamÄ• haá¹ƒsu --- `aho rasaá¹ƒ, aho rasaâ€™ nti! tadeva porÄ• á¹‡aá¹ƒ aggaÃ±Ã±aá¹ƒ a

tvevassa atthaá¹ƒ Ä• jÄ• nanti.

bhÅ«mipappaá¹-akapÄ• tubhÄ• vo

<123> ``atha kho tesaá¹ƒ, vÄ• seá¹-á¹-ha, sattÄ• naá¹ƒ rasÄ• ya pathaviyÄ• \Ee III 87/ ant
bhÅ«mipappaá¹-ako pÄ• turahosi. seyyathÄ• pi nÄ• ma ahicchattako, evameva pÄ• turahos
gandhasampanno rasasampanno, seyyathÄ• pi nÄ• ma sampannaá¹ƒ vÄ• sappi sampanna
evaá¹ƒvaá¹‡á¹‡o ahosi. seyyathÄ• pi nÄ• ma khuddamadhuá¹ƒ aneá¸·akaá¹ƒ, evamassÄ• d

``atha \Be III 72/ kho te, vÄ• seá¹-á¹-ha, sattÄ• bhÅ«mipappaá¹-akaá¹ƒ upakkamiá¹ƒsu par
taá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á
te, vÄ• seá¹-á¹-ha, sattÄ• bhÅ«mipappaá¹-akaá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• h
dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-haá¹ƒsu, tathÄ• tathÄ• tesaá¹ƒ sattÄ• naá¹ƒ bhiyyoso mattÄ
kÄ• yasmiá¹ƒ okkami, vaá¹‡á¹‡avevaá¹‡á¹‡atÄ• ca paÃ±Ã±Ä• yittha. ekidaá¹ƒ sattÄ• vaá¹
sattÄ• dubbaá¹‡á¹‡Ä• . tattha ye te sattÄ• vaá¹‡á¹‡avanto, te dubbaá¹‡á¹‡e satte atimaÃ±
vaá¹‡á¹‡avantatarÄ• , amhehete dubbaá¹‡á¹‡atarÄ• â€™ ti. tesaá¹ƒ vaá¹‡á¹‡Ä• timÄ• nap
mÄ• nÄ• timÄ• najÄ• tikÄ• naá¹ƒ bhÅ«mipappaá¹-ako antaradhÄ• yi.

padÄ• latÄ• pÄ• tubhÄ• vo

<124> ``bhÅ«mipappaá¹-ake antarahite padÄ• latÄ• {saddÄ• latÄ• (Ce) } pÄ• turahosi, se
{kalambakÄ• (Se) }, evameva pÄ• turahosi. sÄ• ahosi vaá¹‡á¹‡asampannÄ• gandhasamp
seyyathÄ• pi nÄ• ma sampannaá¹ƒ vÄ• sappi sampannaá¹ƒ vÄ• navanÄ«taá¹ƒ evaá¹ƒvaá
khuddamadhuá¹ƒ aneá¸·akaá¹ƒ, evamassÄ• dÄ• ahosi.

``atha kho te, vÄ• seá¹-á¹-ha, sattÄ• padÄ• lataá¹ƒ upakkamiá¹ƒsu paribhuÃ±jituá¹ƒ. te taá
taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-haá¹ƒsu. yathÄ• yath
sattÄ• padÄ• lataá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamadd
tathÄ• tathÄ• tesaá¹ƒ sattÄ• naá¹ƒ bhiyyosomattÄ• ya kharattaÃ±ceva kÄ• yasmiá¹ƒ okka
ca paÃ±Ã±Ä• yittha. ekidaá¹ƒ \Ee III 88/ sattÄ• \Se III 96/ vaá¹‡á¹‡avanto honti, ekidaá¹ƒ sa
dubbaá¹‡á¹‡Ä• . tattha ye te sattÄ• vaá¹‡á¹‡avanto, te dubbaá¹‡á¹‡e satte \Ne III 65/ atima
`mayametehi vaá¹‡á¹‡avantatarÄ• , amhehete dubbaá¹‡á¹‡atarÄ• â€™ ti. tesaá¹ƒ vaá¹‡á¹‡
mÄ• nÄ• timÄ• najÄ• tikÄ• naá¹ƒ padÄ• latÄ• antaradhÄ• yi.

``padÄ• latÄ• ya antarahitÄ• ya sannipatiá¹ƒsu. sannipatitvÄ• anutthuniá¹ƒsu --- `ahu vata
padÄ• latÄ• â€™ ti! tadetarahipi manussÄ• kenaci {kenacideva (Ce Se Ee) } dukkhadhamm
evamÄ• haá¹ƒsu --- `ahu vata no, ahÄ• yi \Be III 73/ vata noâ€™ ti! tadeva porÄ• á¹‡aá¹ƒ a
anusaranti, na tvevassa atthaá¹ƒ Ä• jÄ• nanti.

akaá¹-á¹-hapÄ• kasÄ• lipÄ• tubhÄ• vo

<125> ``atha kho tesaá¹ƒ, vÄ• seá¹-á¹-ha, sattÄ• naá¹ƒ padÄ• latÄ• ya antarahitÄ• ya akaá
pÄ• turahosi akaá¹‡o athuso suddho sugandho taá¹‡á¸• ulapphalo. yaá¹ƒ taá¹ƒ sÄ• yaá¹ƒ s
pÄ• to taá¹ƒ hoti pakkaá¹ƒ paá¹-ivirÅ«á¸·haá¹ƒ. yaá¹ƒ taá¹ƒ pÄ• to pÄ• tarÄ• sÄ• ya Ä• hara
pakkaá¹ƒ paá¹-ivirÅ«á¸·haá¹ƒ; nÄ• padÄ• naá¹ƒ paÃ±Ã±Ä• yati. atha kho te, vÄ• seá¹-á¹-ha
akaá¹-á¹-hapÄ• kaá¹ƒ sÄ• liá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ
aá¹-á¹-haá¹ƒsu.

itthipurisaliá¹…gapÄ• tubhÄ• vo

<126> ``yathÄ• yathÄ• kho te, vÄ• seá¹-á¹-ha, sattÄ• akaá¹-á¹-hapÄ• kaá¹ƒ sÄ• liá¹ƒ pari
taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-haá¹ƒsu, tathÄ• tath
bhiyyosomattÄ• ya kharattaÃ±ceva kÄ• yasmiá¹ƒ okkami, vaá¹‡á¹‡avevaá¹‡á¹‡atÄ• ca pa
itthiliá¹…gaá¹ƒ pÄ• turahosi purisassa ca purisaliá¹…gaá¹ƒ. itthÄ« \Se III 97/ ca purisaá¹ƒ at
upanijjhÄ• yati puriso ca itthiá¹ƒ. tesaá¹ƒ ativelaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upanijjhÄ• yataá¹ƒ
pariá¸·Ä• ho kÄ• yasmiá¹ƒ okkami. te pariá¸·Ä• hapaccayÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-

``ye kho pana te, vÄ• seá¹-á¹-ha, tena samayena sattÄ• passanti methunaá¹ƒ dhammaá¹ƒ
paá¹ƒsuá¹ƒ khipanti, aÃ±Ã±e seá¹-á¹-hiá¹ƒ khipanti \Ee III 89/, aÃ±Ã±e gomayaá¹ƒ khipanti
{vasali (Se), vasalÄ« (Katthaci) }, nassa asucÄ«â€™ ti. `kathaÃ±hi nÄ• ma satto sattassa ev
karissatÄ«â€™ ti! tadetarahipi manussÄ• ekaccesu janapadesu vadhuyÄ• nibbuyhamÄ• n
niggayhamÄ• nÄ• ya (Katthaci) } aÃ±Ã±e paá¹ƒsuá¹ƒ khipanti, aÃ±Ã±e seá¹-á¹-hiá¹ƒ khipan
gomayaá¹ƒ khipanti. tadeva porÄ• á¹‡aá¹ƒ aggaÃ±Ã±aá¹ƒ akkharaá¹ƒ anusaranti, na tveva

methunadhammasamÄ• cÄ• ro

<127> ``adhammasammataá¹ƒ \Be III 74/ kho pana {adhammasammataá¹ƒ taá¹ƒ kho pana
pana taá¹ƒ (?) }, vÄ• seá¹-á¹-ha, tena samayena hoti, tadetarahi dhammasammataá¹ƒ. ye k
tena samayena sattÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevanti, te mÄ• sampi dvemÄ• samp
nigamaá¹ƒ vÄ• pavisituá¹ƒ. yato kho te, vÄ• seá¹-á¹-ha, sattÄ• tasmiá¹ƒ asaddhamme ativ
Ä• pajjiá¹ƒsu. atha agÄ• rÄ• ni upakkamiá¹ƒsu kÄ• tuá¹ƒ tasseva asaddhammassa paá¹-icc
vÄ• seá¹-á¹-ha, aÃ±Ã±atarassa sattassa alasajÄ• tikassa etadahosi --- `ambho, kimevÄ• ha
Ä• haranto sÄ• yaá¹ƒ sÄ• yamÄ• sÄ• ya pÄ• to pÄ• tarÄ• sÄ• ya! yaá¹ƒnÅ«nÄ• haá¹ƒ sÄ• l
{sakiá¹ƒdeva (Katthaci) } sÄ• yapÄ• tarÄ• sÄ• yÄ• â€™ ti \Se III 98/!

``atha kho so, vÄ• seá¹-á¹-ha, satto sÄ• liá¹ƒ Ä• hÄ• si sakiá¹ƒdeva sÄ• yapÄ• tarÄ• sÄ• ya

aÃ±Ã±ataro satto yena so satto tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ sattaá¹ƒ etad
sÄ• lÄ• hÄ• raá¹ƒ gamissÄ• mÄ• â€™ ti. `alaá¹ƒ, bho satta, Ä• hato {Ä• haá¹-o (Se) } me sÄ
sÄ• yapÄ• tarÄ• sÄ• yÄ• â€™ ti. atha kho so, vÄ• seá¹-á¹-ha, satto tassa sattassa diá¹-á¹-h
sÄ• liá¹ƒ Ä• hÄ• si sakiá¹ƒdeva dvÄ«hÄ• ya. `evampi kira, bho, sÄ• dhÅ«â€™ ti.

``atha kho, vÄ• seá¹-á¹-ha, aÃ±Ã±ataro satto yena so satto tenupasaá¹…kami; upasaá¹…k
sattaá¹ƒ etadavoca --- `ehi, bho satta, sÄ• lÄ• hÄ• raá¹ƒ gamissÄ• mÄ• â€™ ti. `alaá¹ƒ, bho
sakiá¹ƒdeva dvÄ«hÄ• yÄ• â€™ ti. atha kho so, vÄ• seá¹-á¹-ha, satto tassa sattassa diá¹-á¹-
Ä• pajjamÄ• no sÄ• liá¹ƒ Ä• hÄ• si sakiá¹ƒdeva catÅ«hÄ• ya, `evampi kira, bho, sÄ• dhÅ«â

``atha kho, vÄ• seá¹-á¹-ha, aÃ±Ã±ataro satto yena so satto tenupasaá¹…kami; upasaá¹…k
etadavoca --- `ehi, bho satta, sÄ• lÄ• hÄ• raá¹ƒ gamissÄ• mÄ• â€™ ti. `alaá¹ƒ, bho satta, Ä
catÅ«hÄ• yÄ• â€™ ti. atha kho so, vÄ• seá¹-á¹-ha, satto tassa sattassa \Be III 75/ diá¹-á¹-hÄ
Ä• pajjamÄ• no sÄ• liá¹ƒ Ä• hÄ• si sakideva aá¹-á¹-hÄ• hÄ• ya, `evampi kira, bho, sÄ• dhÅ«

``yato kho te, vÄ• seá¹-á¹-ha, sattÄ• sannidhikÄ• rakaá¹ƒ sÄ• liá¹ƒ upakkamiá¹ƒsu paribhu
kaá¹‡opi \Ne III 67/ taá¹‡á¸• ulaá¹ƒ pariyonandhi, thusopi taá¹‡á¸• ulaá¹ƒ pariyonandhi; lÅ«r
nappaá¹-ivirÅ«á¸·haá¹ƒ \Se III 99/, apadÄ• naá¹ƒ paÃ±Ã±Ä• yittha, saá¹‡á¸• asaá¹‡á¸• Ä• s

sÄ• livibhÄ• go

<128> ``atha kho te, vÄ• seá¹-á¹-ha, sattÄ• sannipatiá¹ƒsu, sannipatitvÄ• anutthuniá¹ƒsu
bho, dhammÄ• sattesu pÄ• tubhÅ«tÄ• . mayaÃ±hi pubbe manomayÄ• ahumhÄ• pÄ«tibha
antalikkhacarÄ• subhaá¹-á¹-hÄ• yino, ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-hamhÄ• . tesa
karahaci dÄ«ghassa addhuno accayena rasapathavÄ« udakasmiá¹ƒ samatani. sÄ• ahosi v
gandhasampannÄ• rasasampannÄ• . te mayaá¹ƒ rasapathaviá¹ƒ hatthehi Ä• luppakÄ• raka
paribhuÃ±jituá¹ƒ, tesaá¹ƒ no rasapathaviá¹ƒ hatthehi Ä• luppakÄ• rakaá¹ƒ upakkamataá¹ƒ p
sayaá¹ƒpabhÄ• antaradhÄ• yi. sayaá¹ƒpabhÄ• ya antarahitÄ• ya candimasÅ«riyÄ• pÄ• tu
pÄ• tubhÅ«tesu nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni \Ee III 91/ pÄ• turahesuá¹ƒ, nakkhattesu tÄ
pÄ• tubhÅ«tesu rattindivÄ• paÃ±Ã±Ä• yiá¹ƒsu, rattindivesu paÃ±Ã±Ä• yamÄ• nesu mÄ• sa
mÄ• saá¸• á¸• hamÄ• sesu paÃ±Ã±Ä• yamÄ• nesu utusaá¹ƒvaccharÄ• paÃ±Ã±Ä• yiá¹ƒsu.
paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-han
pÄ• pakÄ• naá¹ƒyeva akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• tubhÄ• vÄ• rasapathavÄ« anta
antarahitÄ• ya bhÅ«mipappaá¹-ako pÄ• turahosi. so ahosi vaá¹‡á¹‡asampanno gandhasam
mayaá¹ƒ bhÅ«mipappaá¹-akaá¹ƒ upakkamimha paribhuÃ±jituá¹ƒ. te mayaá¹ƒ taá¹ƒ paribhuÃ
tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-hamhÄ• . tesaá¹ƒ no pÄ• pakÄ• naá¹
pÄ• tubhÄ• vÄ• \Se III 100/ bhÅ«mipappaá¹-ako antaradhÄ• yi. bhÅ«mipappaá¹-ake antara
sÄ• ahosi vaá¹‡á¹‡asampannÄ• gandhasampannÄ• rasasampannÄ• . te mayaá¹ƒ padÄ•

paribhuÃ±jituá¹ƒ. te mayaá¹ƒ taá¹ƒ paribhuÃ±jantÄ• taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ
aá¹-á¹-hamhÄ• . tesaá¹ƒ no pÄ• pakÄ• naá¹ƒyeva akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• tub
antaradhÄ• yi. padÄ• latÄ• ya antarahitÄ• ya akaá¹-á¹-hapÄ• ko sÄ• li pÄ• turahosi akaá¹‡c
taá¹‡á¸• ulapphalo. yaá¹ƒ taá¹ƒ sÄ• yaá¹ƒ sÄ• yamÄ• sÄ• ya Ä• harÄ• ma, pÄ• to taá¹ƒ hot
paá¹-ivirÅ«á¸·haá¹ƒ. yaá¹ƒ taá¹ƒ pÄ• to pÄ• tarÄ• sÄ• ya Ä• harÄ• ma, sÄ• yaá¹ƒ taá¹ƒ hoti
paá¹-ivirÅ«á¸·haá¹ƒ. nÄ• padÄ• naá¹ƒ paÃ±Ã±Ä• yittha. te mayaá¹ƒ akaá¹-á¹-hapÄ• kaá¹ƒ s
taá¹ƒbhakkhÄ• tadÄ• hÄ• rÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ aá¹-á¹-hamhÄ• . tesaá¹ƒ no
dhammÄ• naá¹ƒ pÄ• tubhÄ• vÄ• kaá¹‡opi taá¹‡á¸• ulaá¹ƒ pariyonandhi, thusopi taá¹‡á¸• u
nappaá¹-ivirÅ«á¸·haá¹ƒ, apadÄ• naá¹ƒ paÃ±Ã±Ä• yittha, saá¹‡á¸• asaá¹‡á¸• Ä• \Ee III 92/ s
yaá¹ƒnÅ«na mayaá¹ƒ \Ne III 68/ sÄ• liá¹ƒ vibhajeyyÄ• ma, mariyÄ• daá¹ƒ á¹-hapeyyÄ• mÄ•
vÄ• seá¹-á¹-ha, sattÄ• sÄ• liá¹ƒ vibhajiá¹ƒsu, mariyÄ• daá¹ƒ á¹-hapesuá¹ƒ.

<129> ``atha kho, vÄ• seá¹-á¹-ha, aÃ±Ã±ataro satto lolajÄ• tiko sakaá¹ƒ bhÄ• gaá¹ƒ parirak
{aÃ±Ã±assa (?) } bhÄ• gaá¹ƒ adinnaá¹ƒ Ä• diyitvÄ• paribhuÃ±ji. tamenaá¹ƒ aggahesuá¹ƒ,
`pÄ• pakaá¹ƒ vata, bho satta, karosi, yatra hi nÄ• ma sakaá¹ƒ bhÄ• gaá¹ƒ parirakkhanto aÃ
adinnaá¹ƒ Ä• diyitvÄ• paribhuÃ±jasi. mÄ• ssu, bho satta, punapi evarÅ«pamakÄ• sÄ«â€™
vÄ• seá¹-á¹-ha, so satto tesaá¹ƒ sattÄ• naá¹ƒ paccassosi. dutiyampi kho, vÄ• seá¹-á¹-ha, so
tatiyampi kho, vÄ• seá¹-á¹-ha, so satto sakaá¹ƒ bhÄ• gaá¹ƒ parirakkhanto aÃ±Ã±ataraá¹ƒ b
Ä• diyitvÄ• paribhuÃ±ji. tamenaá¹ƒ aggahesuá¹ƒ, gahetvÄ• etadavocuá¹ƒ --- `pÄ• pakaá¹ƒ
yatra hi nÄ• ma sakaá¹ƒ bhÄ• gaá¹ƒ parirakkhanto aÃ±Ã±ataraá¹ƒ bhÄ• gaá¹ƒ adinnaá¹ƒ \S
paribhuÃ±jasi. mÄ• ssu, bho satta, punapi evarÅ«pamakÄ• sÄ«â€™ ti. aÃ±Ã±e pÄ• á¹‡inÄ•
leá¸• á¸• unÄ• pahariá¹ƒsu, aÃ±Ã±e daá¹‡á¸• ena pahariá¹ƒsu. tadagge kho, vÄ• seá¹-á¹-h
paÃ±Ã±Ä• yati, garahÄ• paÃ±Ã±Ä• yati, musÄ• vÄ• do paÃ±Ã±Ä• yati, daá¹‡á¸• Ä• dÄ• na

mahÄ• sammatarÄ• jÄ•

<130> ``atha kho te, vÄ• seá¹-á¹-ha, sattÄ• sannipatiá¹ƒsu, sannipatitvÄ• anutthuniá¹ƒsu
bho dhammÄ• sattesu pÄ• tubhÅ«tÄ• , yatra hi nÄ• ma \Be III 77/ adinnÄ• dÄ• naá¹ƒ paÃ±
paÃ±Ã±Ä• yissati, musÄ• vÄ• do paÃ±Ã±Ä• yissati, daá¹‡á¸• Ä• dÄ• naá¹ƒ paÃ±Ã±Ä• yissa
sattaá¹ƒ sammanneyyÄ• ma, yo no sammÄ• khÄ«yitabbaá¹ƒ khÄ«yeyya, sammÄ• garahit
pabbÄ• jetabbaá¹ƒ pabbÄ• jeyya. mayaá¹ƒ panassa sÄ• lÄ«naá¹ƒ bhÄ• gaá¹ƒ anuppadass

``atha \Ee III 93/ kho te, vÄ• seá¹-á¹-ha, sattÄ• yo nesaá¹ƒ satto abhirÅ«pataro ca dassanÄ
pÄ• sÄ• dikataro ca mahesakkhataro ca taá¹ƒ sattaá¹ƒ upasaá¹…kamitvÄ• etadavocuá¹ƒ --
khÄ«yitabbaá¹ƒ khÄ«ya, sammÄ• garahitabbaá¹ƒ garaha, sammÄ• pabbÄ• jetabbaá¹ƒ \Se
pana te sÄ• lÄ«naá¹ƒ bhÄ• gaá¹ƒ anuppadassÄ• mÄ• â€™ ti. `evaá¹ƒ, bhoâ€™ ti kho, vÄ•
sattÄ• naá¹ƒ paá¹-issuá¹‡itvÄ• sammÄ• khÄ«yitabbaá¹ƒ khÄ«yi, sammÄ• garahitabbaá¹ƒ
pabbÄ• jetabbaá¹ƒ pabbÄ• jesi. te panassa sÄ• lÄ«naá¹ƒ bhÄ• gaá¹ƒ anuppadaá¹ƒsu.

<131> ``mahÄ• janasammatoti \Ne III 69/ kho, vÄ• seá¹-á¹-ha, `mahÄ• sammato, mahÄ• sa
akkharaá¹ƒ upanibbattaá¹ƒ. khettÄ• naá¹ƒ adhipatÄ«ti kho, vÄ• seá¹-á¹-ha, `khattiyo, khattiy
akkharaá¹ƒ upanibbattaá¹ƒ. dhammena pare raÃ±jetÄ«ti kho, vÄ• seá¹-á¹-ha, `rÄ• jÄ• , rÄ•
akkharaá¹ƒ upanibbattaá¹ƒ. iti kho, vÄ• seá¹-á¹-ha, evametassa khattiyamaá¹‡á¸• alassa po
akkharena abhinibbatti ahosi tesaá¹ƒyeva sattÄ• naá¹ƒ, anaÃ±Ã±esaá¹ƒ. sadisÄ• naá¹ƒyev
dhammeneva, no adhammena. dhammo hi, vÄ• seá¹-á¹-ha, seá¹-á¹-ho janetasmiá¹ƒ diá¹-á¹
abhisamparÄ• yaÃ±ca.

brÄ• hmaá¹‡amaá¹‡á¸• alaá¹ƒ

<132> ``atha kho tesaá¹ƒ, vÄ• seá¹-á¹-ha, sattÄ• naá¹ƒyeva {tesaá¹ƒ yeva kho vÄ• seá¹-á¹
} ekaccÄ• naá¹ƒ etadahosi --- `pÄ• pakÄ• vata, bho, dhammÄ• sattesu pÄ• tubhÅ«tÄ• , ya
paÃ±Ã±Ä• yissati, garahÄ• paÃ±Ã±Ä• yissati, musÄ• vÄ• do paÃ±Ã±Ä• yissati, daá¹‡á¸• Ä
pabbÄ• janaá¹ƒ paÃ±Ã±Ä• yissati. yaá¹ƒnÅ«na mayaá¹ƒ pÄ• pake akusale dhamme vÄ• he
akusale dhamme vÄ• hesuá¹ƒ \Ee III 94/. pÄ• pake akusale dhamme vÄ• hentÄ«ti kho, vÄ•
brÄ• hmaá¹‡Ä• â€™ tveva paá¹-hamaá¹ƒ akkharaá¹ƒ upanibbattaá¹ƒ. te araÃ±Ã±Ä• yatane
karitvÄ• paá¹‡á¹‡akuá¹-Ä«su jhÄ• yanti vÄ«taá¹…gÄ• rÄ• vÄ«tadhÅ«mÄ• pannamusalÄ•
sÄ• yamÄ• sÄ• ya pÄ• to pÄ• tarÄ• sÄ• ya gÄ• manigamarÄ• jadhÄ• niyo osaranti ghÄ• sa
}. te ghÄ• saá¹ƒ paá¹-ilabhitvÄ• punadeva araÃ±Ã±Ä• yatane paá¹‡á¹‡akuá¹-Ä«su jhÄ• yan
disvÄ• evamÄ• haá¹ƒsu --- `ime kho, bho, sattÄ• araÃ±Ã±Ä• yatane paá¹‡á¹‡akuá¹-iyo ka
jhÄ• yanti, vÄ«taá¹…gÄ• rÄ• vÄ«tadhÅ«mÄ• pannamusalÄ• sÄ• yaá¹ƒ sÄ• yamÄ• sÄ• ya
gÄ• manigamarÄ• jadhÄ• niyo osaranti ghÄ• samesamÄ• nÄ• . te ghÄ• saá¹ƒ paá¹-ilabhitv
paá¹‡á¹‡akuá¹-Ä«su jhÄ• yantÄ«â€™ ti, jhÄ• yantÄ«ti kho {paá¹‡á¹‡akuá¹-Ä«su jhÄ• yanti
paá¹‡á¹‡akuá¹-Ä«su jhÄ• yantÄ«ti kho (Katthaci) }, vÄ• seá¹-á¹-ha, `jhÄ• yakÄ• , jhÄ• yakÄ
akkharaá¹ƒ upanibbattaá¹ƒ. tesaá¹ƒyeva kho, vÄ• seá¹-á¹-ha, sattÄ• naá¹ƒ ekacce sattÄ• a
paá¹‡á¹‡akuá¹-Ä«su taá¹ƒ jhÄ• naá¹ƒ anabhisambhuá¹‡amÄ• nÄ• {anabhisaá¹ƒbhÅ«namÄ
gÄ• masÄ• mantaá¹ƒ nigamasÄ• mantaá¹ƒ osaritvÄ• ganthe karontÄ• acchanti. tamenaá¹
--- `ime kho, bho, sattÄ• araÃ±Ã±Ä• yatane paá¹‡á¹‡akuá¹-Ä«su taá¹ƒ jhÄ• naá¹ƒ anabhisa
gÄ• masÄ• mantaá¹ƒ nigamasÄ• mantaá¹ƒ osaritvÄ• ganthe karontÄ• acchanti, na dÄ• ni
{na dÄ• nime jhÄ• yantÄ« na dÄ• nime (Ce Ee Katthaci) } jhÄ• yantÄ«ti kho, vÄ• seá¹-á¹-ha
ajjhÄ• yakÄ• â€™ tveva tatiyaá¹ƒ akkharaá¹ƒ upanibbattaá¹ƒ. hÄ«nasammataá¹ƒ kho pana
samayena hoti, tadetarahi seá¹-á¹-hasammataá¹ƒ. iti kho, vÄ• seá¹-á¹-ha, evametassa brÄ•
porÄ• á¹‡ena aggaÃ±Ã±ena akkharena abhinibbatti ahosi tesaá¹ƒyeva sattÄ• naá¹ƒ \Ee III 9
sadisÄ• naá¹ƒyeva no asadisÄ• naá¹ƒ dhammeneva \Ne III 70/, no adhammena. dhammo h
janetasmiá¹ƒ diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca.

vessamaá¹‡á¸• alaá¹ƒ

<133> ``tesaá¹ƒyeva \Se III 104/ kho, vÄ• seá¹-á¹-ha, sattÄ• naá¹ƒ ekacce sattÄ• methuna
samÄ• dÄ• ya visukammante {vissutakammante (Ce Ee), vissukammante (Katthaci Ce), vis
} payojesuá¹ƒ. methunaá¹ƒ dhammaá¹ƒ samÄ• dÄ• ya visukammante payojentÄ«ti kho, vÄ•
vessÄ• â€™ tveva akkharaá¹ƒ upanibbattaá¹ƒ. iti kho, vÄ• seá¹-á¹-ha, evametassa vessama
aggaÃ±Ã±ena akkharena abhinibbatti ahosi tesaÃ±Ã±eva sattÄ• naá¹ƒ anaÃ±Ã±esaá¹ƒ sad
no asadisÄ• naá¹ƒ, dhammeneva no adhammena. dhammo hi, vÄ• seá¹-á¹-ha, seá¹-á¹-ho ja
dhamme abhisamparÄ• yaÃ±ca.

suddamaá¹‡á¸• alaá¹ƒ

<134> ``tesaÃ±Ã±eva kho, vÄ• seá¹-á¹-ha, sattÄ• naá¹ƒ ye te sattÄ• avasesÄ• te luddÄ•
ahesuá¹ƒ. luddÄ• cÄ• rÄ• khuddÄ• cÄ• rÄ• ti kho, vÄ• seá¹-á¹-ha, `suddÄ• , suddÄ• â€™ t
iti kho, vÄ• seá¹-á¹-ha, evametassa suddamaá¹‡á¸• alassa porÄ• á¹‡ena aggaÃ±Ã±ena akk
tesaá¹ƒyeva sattÄ• naá¹ƒ anaÃ±Ã±esaá¹ƒ, sadisÄ• naá¹ƒyeva no asadisÄ• naá¹ƒ, dhamme
vÄ• seá¹-á¹-ha, seá¹-á¹-ho janetasmiá¹ƒ diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca.

<135> ``ahu kho so, vÄ• seá¹-á¹-ha, samayo, yaá¹ƒ khattiyopi sakaá¹ƒ dhammaá¹ƒ garaha
anagÄ• riyaá¹ƒ pabbajati --- `samaá¹‡o bhavissÄ• mÄ«â€™ ti. brÄ• hmaá¹‡opi kho, vÄ• sea
kho, vÄ• seá¹-á¹-ha ... pe ... suddopi kho, vÄ• seá¹-á¹-ha, sakaá¹ƒ dhammaá¹ƒ garahamÄ•
anagÄ• riyaá¹ƒ pabbajati --- `samaá¹‡o bhavissÄ• mÄ«â€™ ti. imehi kho, vÄ• seá¹-á¹-ha, ca
samaá¹‡amaá¹‡á¸• alassa abhinibbatti ahosi, tesaá¹ƒyeva sattÄ• naá¹ƒ anaÃ±Ã±esaá¹ƒ, sa
asadisÄ• naá¹ƒ, dhammeneva no adhammena. dhammo hi, vÄ• seá¹-á¹-ha, seá¹-á¹-ho jane
dhamme abhisamparÄ• yaÃ±ca.

duccaritÄ• dikathÄ•

<136> ``khattiyopi \Ne III 71/ kho, vÄ• seá¹-á¹-ha, kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ•
III 105/ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• micchÄ• diá¹-á¹-hiko micchÄ• diá¹-á¹-hika
padaá¹ƒ Ce ipotthakesu natthi} micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nahetu kÄ• yassa bhe
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. brÄ• hmaá¹‡opi kho, vÄ• seá¹-á¹-
kho, vÄ• seá¹-á¹-ha ... suddopi kho, vÄ• seá¹-á¹-ha ... samaá¹‡opi kho, vÄ• seá¹-á¹-ha, kÄ•
caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• micchÄ• diá¹-á¹
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• no micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nahetu kÄ• ya
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``khattiyopi \Be III 80/ kho, vÄ• seá¹-á¹-ha, kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ• ya sucar
manasÄ• sucaritaá¹ƒ caritvÄ• sammÄ• diá¹-á¹-hiko sammÄ• diá¹-á¹-hikammasamÄ• dÄ• n

potthakesu natthi} sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nahetu kÄ• yassa bhedÄ• paraá¹ƒ
lokaá¹ƒ upapajjati. brÄ• hmaá¹‡opi kho, vÄ• seá¹-á¹-ha ... pe ... vessopi kho, vÄ• seá¹-á¹-ha
vÄ• seá¹-á¹-ha ... samaá¹‡opi kho, vÄ• seá¹-á¹-ha, kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ• y
manasÄ• sucaritaá¹ƒ caritvÄ• sammÄ• diá¹-á¹-hiko sammÄ• diá¹-á¹-hikammasamÄ• dÄ• r
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nahetu kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati

<137> ``khattiyopi kho, vÄ• seá¹-á¹-ha, kÄ• yena dvayakÄ• rÄ«, vÄ• cÄ• ya dvayakÄ• rÄ«,
vimissadiá¹-á¹-hiko vimissadiá¹-á¹-hikammasamÄ• dÄ• no vimissadiá¹-á¹-hikammasamÄ• d
vimissakammasamÄ• dÄ• no vimissakammasamÄ• dÄ• nahetu (Se), vÄ«timissadiá¹-á¹-hik
vÄ«timissadiá¹-á¹-hikammasamÄ• dÄ• nahetu (Ce Ee) } kÄ• yassa bhedÄ• paraá¹ƒ maraá
sukhadukkhappaá¹-isaá¹ƒvedÄ« hoti. brÄ• hmaá¹‡opi kho, vÄ• seá¹-á¹-ha \Ee III 97/ ... pe .
vÄ• seá¹-á¹-ha ... suddopi kho, vÄ• seá¹-á¹-ha ... samaá¹‡opi kho, vÄ• seá¹-á¹-ha, kÄ• yena
106/, vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• dvayakÄ• rÄ«, vimissadiá¹-á¹-hiko vimissadiá¹-á
vimissadiá¹-á¹-hikammasamÄ• dÄ• nahetu kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sukhadu

bodhipakkhiyabhÄ• vanÄ•

<138> ``khattiyopi kho, vÄ• seá¹-á¹-ha, kÄ• yena saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ
bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanamanvÄ• ya diá¹-á¹-heva dhamme parinib
}. brÄ• hmaá¹‡opi kho, vÄ• seá¹-á¹-ha ... pe ... vessopi kho vÄ• seá¹-á¹-ha ... suddopi kho, v
III 72/ ... samaá¹‡opi kho, vÄ• seá¹-á¹-ha, kÄ• yena saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto \Se III
sattannaá¹ƒ bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanamanvÄ• ya diá¹-á¹-heva dha

<139> ``imesaÃ±hi, vÄ• seá¹-á¹-ha, catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ yo hoti bhikkhu arahaá¹
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano \Be III 8
so nesaá¹ƒ aggamakkhÄ• yati dhammeneva. no adhammena. dhammo hi, vÄ• seá¹-á¹-ha,
diá¹-á¹-he ceva dhamme abhisamparÄ• yaÃ±ca.

<140> ``brahmunÄ• pesÄ• , vÄ• seá¹-á¹-ha, sanaá¹…kumÄ• rena gÄ• thÄ• bhÄ• sitÄ• --

`khattiyo seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™ ti ||

``sÄ• kho panesÄ• , vÄ• seá¹-á¹-ha, brahmunÄ• sanaá¹…kumÄ• rena gÄ• thÄ• sugÄ«tÄ
dubbhÄ• sitÄ• . atthasaá¹ƒhitÄ• , no anatthasaá¹ƒhitÄ• . anumatÄ• mayÄ• . ahampi, vÄ• se

`khattiyo \Ee III 98/ seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™ ti ||

idamavoca bhagavÄ• . attamanÄ• vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• bhagavato bhÄ• sitaá¹ƒ

aggaÃ±Ã±asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. sampasÄ• danÄ«yasuttaá¹ƒ

sÄ• riputtasÄ«hanÄ• do

<141> evaá¹ƒ \Be III 82/ \Ee III 99/ \Ne III 73/ \Se III 108/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ
nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane. atha kho Ä• yasmÄ• sÄ• riputto yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavati, na cÄ• hu na ca
vijjati aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro yadidaá

<142> ``uá¸·Ä• rÄ• kho te ayaá¹ƒ, sÄ• riputta, Ä• sabhÄ« vÄ• cÄ• bhÄ• sitÄ• , ekaá¹ƒso g
--- `evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavati; na cÄ• hu na ca bhavissati na cetarahi vijjati
vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro yadidaá¹ƒ sambodhiyaâ€™ nti. k
kiá¹ƒ nu kho te (Se) }, sÄ• riputta, ye te ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ•
bhagavanto cetasÄ• ceto paricca viditÄ• --- `evaá¹ƒsÄ«lÄ• te bhagavanto ahesuá¹ƒ itipi, e
bhagavanto ahesuá¹ƒ itipi \Ee III 100/, evaá¹ƒpaÃ±Ã±Ä• te bhagavanto ahesuá¹ƒ itipi, evaâ
bhagavanto ahesuá¹ƒ itipi, evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™â€™ â€™ ti
bhanteâ€™â€™.

``kiá¹ƒ pana te {kiá¹ƒ pana (Ce Ee) }, sÄ• riputta, ye te bhavissanti anÄ• gatamaddhÄ• naá
sammÄ• sambuddhÄ• \Se III 109/, sabbe te bhagavanto cetasÄ• ceto paricca viditÄ• , `eva
bhavissanti itipi, evaá¹ƒdhammÄ• ... pe ... evaá¹ƒpaÃ±Ã±Ä• ... evaá¹ƒvihÄ• rÄ« ... evaá¹ƒv
bhavissanti itipÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``kiá¹ƒ \Ne III 74/ pana te {kiá¹ƒ pana (Ce Ee) }, sÄ• riputta, ahaá¹ƒ etarahi arahaá¹ƒ samm
cetasÄ• ceto paricca vidito --- `evaá¹ƒsÄ«lo bhagavÄ• itipi, evaá¹ƒdhammo ... pe ... evaá¹ƒ
... evaá¹ƒvihÄ• rÄ« ... evaá¹ƒvimutto bhagavÄ• itipÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhant

``ettha ca hi te, sÄ• riputta, atÄ«tÄ• nÄ• gatapaccuppannesu arahantesu sammÄ• sambud
natthi. atha kiá¹ƒ carahi te ayaá¹ƒ, sÄ• riputta, uá¸·Ä• rÄ• Ä• sabhÄ« vÄ• cÄ• bhÄ• sitÄ• ,

sÄ«hanÄ• do nadito --- `evaá¹ƒpasanno ahaá¹ƒ, bhante, bhagavati, na cÄ• hu na ca bhavis
aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro yadidaá¹ƒ sar

<143> ``na kho me {na kho panetaá¹ƒ (Se Katthaci) }, bhante, atÄ«tÄ• nÄ• gatapaccuppan
sammÄ• sambuddhesu cetopariyaÃ±Ä• á¹‡aá¹ƒ atthi. api ca, me {me bhante (Ce Ee Kattha
seyyathÄ• pi, bhante \Ee III 101/, raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ daá¸·huddhÄ• paá¹ƒ {
Katthaci) } daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ ekadvÄ• raá¹ƒ. tatrassa dovÄ• riko paá¹‡á¸• ito by
aÃ±Ã±Ä• tÄ• naá¹ƒ nivÄ• retÄ• , Ã±Ä• tÄ• naá¹ƒ pavesetÄ• . so tassa nagarassa samantÄ•
anukkamamÄ• no na passeyya pÄ• kÄ• rasandhiá¹ƒ vÄ• pÄ• kÄ• ravivaraá¹ƒ vÄ• antama
tassa evamassa --- `ye kho keci oá¸·Ä• rikÄ• pÄ• á¹‡Ä• imaá¹ƒ nagaraá¹ƒ \Se III 110/ pavi
vÄ• , sabbe te iminÄ• va dvÄ• rena pavisanti vÄ• nikkhamanti vÄ• â€™ ti. evameva kho m
vidito. ye te, bhante, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , sab
nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e catÅ«su satipaá
suppatiá¹-á¹-hitacittÄ• , satta sambojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• anuttaraá¹ƒ
abhisambujjhiá¹ƒsu. yepi te, bhante, bhavissanti anÄ• gatamaddhÄ• naá¹ƒ arahanto samm
bhagavanto paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá
satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• , satta sambojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ•
sammÄ• sambodhiá¹ƒ abhisambujjhissanti. bhagavÄ• pi, bhante, etarahi arahaá¹ƒ sammÄ•
pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e catÅ«su satipaá¹-á¹-hÄ• nesu
III 84/ satta sambojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• anuttaraá¹ƒ sammÄ• sambod

<144> ``idhÄ• haá¹ƒ, bhante, yena bhagavÄ• \Ee III 102/ tenupasaá¹…kamiá¹ƒ dhammas
bhagavÄ• dhammaá¹ƒ deseti uttaruttaraá¹ƒ paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ kaá¹‡hasukkasappaá
me, bhante, bhagavÄ• dhammaá¹ƒ desesi uttaruttaraá¹ƒ paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ kaá¹‡has
tathÄ• tathÄ• haá¹ƒ tasmiá¹ƒ dhamme abhiÃ±Ã±Ä• \Ne III 75/ idhekaccaá¹ƒ dhammaá¹ƒ d
satthari pasÄ«diá¹ƒ --- `sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhamm
sÄ• vakasaá¹…ghoâ€™ ti.

kusaladhammadesanÄ•

<145> ``aparaá¹ƒ \Se III 111/ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhamm
dhammesu. tatrime kusalÄ• dhammÄ• seyyathidaá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ
cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á
bhante, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. etadÄ• nuttariyaá¹ƒ, bhante, kusalesu dha
asesamabhijÄ• nÄ• ti, taá¹ƒ bhagavato asesamabhijÄ• nato uttari abhiÃ±Ã±eyyaá¹ƒ natthi,
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro assa, yadidaá¹ƒ kusal

Ä• yatanapaá¹‡á¹‡attidesanÄ•

<146> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
chayimÄ• ni, bhante, ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. cakkhuÃ±ceva rÅ«pÄ• {rÅ«pÄ• n
sotaÃ±ceva saddÄ• ca, ghÄ• naÃ±ceva gandhÄ• ca, jivhÄ• ceva rasÄ• ca, kÄ• yo ceva p
dhammÄ• ca. etadÄ• nuttariyaá¹ƒ, bhante, Ä• yatanapaá¹‡á¹‡attÄ«su. taá¹ƒ bhagavÄ• as
bhagavato asesamabhijÄ• nato uttari abhiÃ±Ã±eyyaá¹ƒ natthi, yadabhijÄ• naá¹ƒ \Ee III 103/
brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro assa yadidaá¹ƒ Ä• yatanapaá¹‡á¹‡att

gabbhÄ• vakkantidesanÄ•

<147> ``aparaá¹ƒ \Be III 85/ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhamma
gabbhÄ• vakkantÄ«su. catasso imÄ• , bhante, gabbhÄ• vakkantiyo. idha \Se III 112/, bhante
mÄ• tukucchiá¹ƒ okkamati; asampajÄ• no mÄ• tukucchismiá¹ƒ á¹-hÄ• ti; asampajÄ• no mÄ•
ayaá¹ƒ paá¹-hamÄ• gabbhÄ• vakkanti.

``puna \Ne III 76/ caparaá¹ƒ, bhante, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati; as
mÄ• tukucchismiá¹ƒ á¹-hÄ• ti; asampajÄ• no mÄ• tukucchimhÄ• nikkhamati. ayaá¹ƒ dutiyÄ

``puna caparaá¹ƒ, bhante, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati; sampajÄ• no
á¹-hÄ• ti; asampajÄ• no mÄ• tukucchimhÄ• nikkhamati. ayaá¹ƒ tatiyÄ• gabbhÄ• vakkanti.

``puna caparaá¹ƒ, bhante, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati; sampajÄ• no
á¹-hÄ• ti; sampajÄ• no mÄ• tukucchimhÄ• nikkhamati. ayaá¹ƒ catutthÄ• gabbhÄ• vakkanti
gabbhÄ• vakkantÄ«su.

Ä• desanavidhÄ• desanÄ•

<148> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
imÄ• , bhante, Ä• desanavidhÄ• . idha, bhante, ekacco nimittena Ä• disati --- `evampi te ma
itipi te cittaâ€™ nti. so \Se III 113/ bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ•
paá¹-hamÄ• Ä• desanavidhÄ• .

``puna caparaá¹ƒ, bhante, idhekacco na heva kho nimittena Ä• disati. api ca kho manussÄ•
amanussÄ• naá¹ƒ vÄ• devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati --- `evampi te mano,
cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• . ayaá¹ƒ dutiyÄ•

``puna caparaá¹ƒ, bhante, idhekacco na heva kho nimittena Ä• disati, nÄ• pi manussÄ• naa

vÄ• devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati. api \Ee III 104/ ca kho vitakkayato vicÄ
vitakkavipphÄ• rasaddaá¹ƒ sutvÄ• Ä• disati \Be III 86/ --- `evampi te mano, itthampi te man
nti. so bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• . ayaá¹ƒ tatiyÄ• Ä• desana

``puna caparaá¹ƒ, bhante, idhekacco na heva kho nimittena Ä• disati, nÄ• pi manussÄ• naá
vÄ• devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati, nÄ• pi vitakkayato vicÄ• rayato vitakka
77/ sutvÄ• Ä• disati. api ca kho avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhiá¹ƒ samÄ• pannassa
{vitakkavicÄ• rasamÄ• dhisamÄ• pannassa (Se Katthaci) AN a III 61 passitabbaá¹ƒ} cetasÄ
--- `yathÄ• imassa bhoto manosaá¹…khÄ• rÄ• paá¹‡ihitÄ• . tathÄ• imassa cittassa ananta
vitakkaá¹ƒ vitakkessatÄ«â€™ ti. so bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ
Ä• desanavidhÄ• . etadÄ• nuttariyaá¹ƒ, bhante, Ä• desanavidhÄ• su.

dassanasamÄ• pattidesanÄ•

<149> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
catasso imÄ• , bhante, dassanasamÄ• pattiyo. idha, bhante, ekacco samaá¹‡o vÄ• brÄ• hm
padhÄ• namanvÄ• ya anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ram
phusati, yathÄ• samÄ• hite citte imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• \Se III 114/ adh
tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati --- `atthi imasmiá¹ƒ
dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakkaá¹ƒ hadayaá¹ƒ yakanaa
papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ pittaá¹ƒ semhaá¹ƒ pubbo loh
vasÄ• kheá¸·o siá¹…ghÄ• nikÄ• lasikÄ• muttaâ€™ nti. ayaá¹ƒ paá¹-hamÄ• dassanasamÄ

``puna caparaá¹ƒ \Ee III 105/, bhante, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tap
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte imameva kÄ• yaá¹ƒ udd
kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati ---
kesÄ• \Be III 87/ lomÄ• ... pe ... lasikÄ• muttaâ€™ nti. atikkamma ca purisassa chavimaá¹
aá¹-á¹-hiá¹ƒ paccavekkhati. ayaá¹ƒ dutiyÄ• dassanasamÄ• patti.

``puna caparaá¹ƒ, bhante, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• y
cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ
tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati --- `atthi imasmiá¹ƒ
... lasikÄ• muttaâ€™ nti. atikkamma ca purisassa chavimaá¹ƒsalohitaá¹ƒ aá¹-á¹-hiá¹ƒ pacca
ca viÃ±Ã±Ä• á¹‡asotaá¹ƒ pajÄ• nÄ• ti, ubhayato abbocchinnaá¹ƒ idha loke patiá¹-á¹-hitaÃ±ca
patiá¹-á¹-hitaÃ±ca. ayaá¹ƒ tatiyÄ• dassanasamÄ• patti.

``puna \Ne III 78/ caparaá¹ƒ, bhante, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tapp
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte imameva kÄ• yaá¹ƒ udd

kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati ---
kesÄ• lomÄ• ... pe ... lasikÄ• muttaâ€™ nti. atikkamma ca purisassa \Se III 115/ chavimaá
aá¹-á¹-hiá¹ƒ paccavekkhati. purisassa ca viÃ±Ã±Ä• á¹‡asotaá¹ƒ pajÄ• nÄ• ti, ubhayato abbo
appatiá¹-á¹-hitaÃ±ca paraloke appatiá¹-á¹-hitaÃ±ca. ayaá¹ƒ catutthÄ• dassanasamÄ• patti.
bhante, dassanasamÄ• pattÄ«su.

puggalapaá¹‡á¹‡attidesanÄ•

<150> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
sattime, bhante, puggalÄ• . ubhatobhÄ• gavimutto paÃ±Ã±Ä• vimutto kÄ• yasakkhÄ« diá¹-á
dhammÄ• nusÄ• rÄ« saddhÄ• nusÄ• rÄ«. etadÄ• nuttariyaá¹ƒ, bhante, puggalapaá¹‡á¹‡att

padhÄ• nadesanÄ•

<151> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ \Ee II
sattime, bhante sambojjhaá¹…gÄ• satisambojjhaá¹…go dhammavicayasambojjhaá¹…go vÄ
pÄ«tisambojjhaá¹…go passaddhisambojjhaá¹…go samÄ• dhisambojjhaá¹…go \Be III 88/ up
etadÄ• nuttariyaá¹ƒ, bhante, padhÄ• nesu.

paá¹-ipadÄ• desanÄ•

<152> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
imÄ• , bhante, paá¹-ipadÄ• dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , dukkhÄ• paá¹-ipa
paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ti. tatra, bhant
dukkhÄ• dandhÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ, bhante, paá¹-ipadÄ• ubhayeneva hÄ«nÄ• akkhÄ•
ca. tatra, bhante, yÄ• yaá¹ƒ paá¹-ipadÄ• dukkhÄ• khippÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ pana, bhan
hÄ«nÄ• \Ne III 79/ akkhÄ• yati \Se III 116/. tatra, bhante, yÄ• yaá¹ƒ paá¹-ipadÄ• sukhÄ• d
ayaá¹ƒ pana, bhante, paá¹-ipadÄ• dandhattÄ• hÄ«nÄ• akkhÄ• yati. tatra, bhante, yÄ• yaá
khippÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ pana, bhante, paá¹-ipadÄ• ubhayeneva paá¹‡Ä«tÄ• akkhÄ• y
ca. etadÄ• nuttariyaá¹ƒ, bhante, paá¹-ipadÄ• su.

bhassasamÄ• cÄ• rÄ• didesanÄ•

<153> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
bhante, ekacco na ceva musÄ• vÄ• dupasaÃ±hitaá¹ƒ vÄ• caá¹ƒ bhÄ• sati na ca vebhÅ«tiya
sÄ• rambhajaá¹ƒ jayÄ• pekkho; mantÄ• mantÄ• ca vÄ• caá¹ƒ bhÄ• sati nidhÄ• navatiá¹ƒ k
bhante, bhassasamÄ• cÄ• re.

``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deseti purisa
bhante, ekacco sacco cassa saddho ca, na ca kuhako, na ca lapako, na ca nemittiko, na ca
lÄ• bhena \Ee III 107/ lÄ• bhaá¹ƒ nijigÄ«sanako {jijigiá¹ƒsanako (Se), nijigiá¹ƒsitÄ• (Ce Ee)
guttadvÄ• ro, bhojane mattaÃ±Ã±Å«, samakÄ• rÄ«, jÄ• gariyÄ• nuyogamanuyutto, atandito
satimÄ• , kalyÄ• á¹‡apaá¹-ibhÄ• no, gatimÄ• , dhitimÄ• , matimÄ• , na ca kÄ• mesu giddho
etadÄ• nuttariyaá¹ƒ, bhante, purisasÄ«lasamÄ• cÄ• re.

anusÄ• sanavidhÄ• desanÄ•

<154> ``aparaá¹ƒ \Be III 89/ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhamma
anusÄ• sanavidhÄ• su. catasso imÄ• bhante anusÄ• sanavidhÄ• --- jÄ• nÄ• ti \Se III 117/,
puggalaá¹ƒ paccattaá¹ƒ yonisomanasikÄ• rÄ• `ayaá¹ƒ puggalo yathÄ• nusiá¹-á¹-haá¹ƒ tath
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno bhavissati avinipÄ• tadhammo
sambodhiparÄ• yaá¹‡oâ€™ ti. jÄ• nÄ• ti, bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá
`ayaá¹ƒ puggalo yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« bhavissati, sakideva imaá¹ƒ lokaá¹ƒ Ä
karissatÄ«â€™ ti. jÄ• nÄ• ti, bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá¹ƒ yonisoman
puggalo yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no paÃ±cannaá¹ƒ orambhÄ• giyÄ•
parikkhayÄ• opapÄ• tiko bhavissati tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• \Ne I
jÄ• nÄ• ti, bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá¹ƒ yonisomanasikÄ• rÄ• --- `ay
yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ ce
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
etadÄ• nuttariyaá¹ƒ, bhante, anusÄ• sanavidhÄ• su.

parapuggalavimuttiÃ±Ä• á¹‡adesanÄ•

<155> ``aparaá¹ƒ \Ee III 108/ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhamm
parapuggalavimuttiÃ±Ä• á¹‡e. jÄ• nÄ• ti, bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá
`ayaá¹ƒ puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno bhavissati avin
sambodhiparÄ• yaá¹‡oâ€™ ti. jÄ• nÄ• ti, bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá
III 118/ --- `ayaá¹ƒ puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ
sakadÄ• gÄ• mÄ« bhavissati, sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ kariss
bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá¹ƒ yonisomanasikÄ• rÄ• --- `ayaá¹ƒ pugga
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko bhavissati tattha parin
tasmÄ• lokÄ• â€™ ti. jÄ• nÄ• ti, bhante, bhagavÄ• paraá¹ƒ puggalaá¹ƒ paccattaá¹ƒ yonis
puggalo Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Be III 9
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissatÄ«â€™ ti. etadÄ• nuttariyaá¹ƒ, b
parapuggalavimuttiÃ±Ä• á¹‡e.

sassatavÄ• dadesanÄ•

<156> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
bhante, sassatavÄ• dÄ• . idha, bhante, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappa
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubbeni
seyyathidaá¹ƒ, ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ•
vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• t
jÄ• tisatasahassampi anekÄ• nipi jÄ• tisatÄ• ni anekÄ• nipi jÄ• tisahassÄ• ni anekÄ• nipi jÄ
`amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadu
119/ \Ee III 109/ evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ ev
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro \Ne III 81/ evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ•
idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
`atÄ«taá¹ƒpÄ• haá¹ƒ addhÄ• naá¹ƒ jÄ• nÄ• mi --- saá¹ƒvaá¹-á¹-i vÄ• loko vivaá¹-á¹-i vÄ• ti.
addhÄ• naá¹ƒ jÄ• nÄ• mi --- saá¹ƒvaá¹-á¹-issati vÄ• loko vivaá¹-á¹-issati vÄ• ti. sassato attÄ
kÅ«á¹-aá¹-á¹-ho esikaá¹-á¹-hÄ• yiá¹-á¹-hito. te ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti
atthitveva sassatisamaâ€™ nti. ayaá¹ƒ paá¹-hamo sassatavÄ• do.

``puna caparaá¹ƒ, bhante, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• y
cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussa
ekampi saá¹ƒvaá¹-á¹-avivaá¹-á¹-aá¹ƒ dvepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni tÄ«á¹‡ipi saá¹ƒvaá
cattÄ• ripi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni paÃ±capi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni dasapi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni, `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto \Be III 91/ evaá¹ƒv
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
evamÄ• ha --- `atÄ«taá¹ƒpÄ• haá¹ƒ addhÄ• naá¹ƒ jÄ• nÄ• mi saá¹ƒvaá¹-á¹-i vÄ• loko vivaá
anÄ• gataá¹ƒpÄ• haá¹ƒ addhÄ• naá¹ƒ jÄ• nÄ• mi \Ee III 110/ saá¹ƒvaá¹-á¹-issati vÄ• loko v
sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹-ho esikaá¹-á¹-hÄ• yiá¹-á¹-hito. te ca sattÄ• s
saá¹ƒsaranti cavanti upapajjanti, atthitveva sassatisamaâ€™ nti. ayaá¹ƒ dutiyo sassatavÄ• d

``puna caparaá¹ƒ, bhante, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• y
cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussa
dasapi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni vÄ«sampi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni tiá¹ƒsampi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni cattÄ• lÄ«sampi saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• ni, `amutrÄ• siá¹ƒ
evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evam
amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ•
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™

sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. so evamÄ• ha --- `atÄ«taá¹ƒpÄ•
saá¹ƒvaá¹-á¹-ipi loko vivaá¹-á¹-ipÄ«ti; anÄ• gataá¹ƒpÄ• haá¹ƒ addhÄ• naá¹ƒ jÄ• nÄ• mi saá
vivaá¹-á¹-issatipÄ«ti. sassato attÄ• ca loko ca vaÃ±jho kÅ«á¹-aá¹-á¹-ho \Ne III 82/
esikaá¹-á¹-hÄ• yiá¹-á¹-hito. te ca sattÄ• sandhÄ• vanti saá¹ƒsaranti cavanti upapajjanti, atth
sassatisamaâ€™ nti. ayaá¹ƒ tatiyo sassatavÄ• do, etadÄ• nuttariyaá¹ƒ, bhante, sassatavÄ•

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡adesanÄ•

<157> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡e. idha, bhante, ekacco samaá¹‡o vÄ• \Se III 121/ brÄ• hm
... pe ... tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte anekavihitaá¹ƒ
anussarati. seyyathidaá¹ƒ, ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo p
dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi \Be III 92/ jÄ• tiyo paÃ±
jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi
111/ anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe, `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto ev
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
bhante, devÄ• {sattÄ• (Se) }, yesaá¹ƒ na sakkÄ• gaá¹‡anÄ• ya vÄ• saá¹…khÄ• nena vÄ
yasmiá¹ƒ yasmiá¹ƒ attabhÄ• ve abhinivuá¹-á¹-hapubbo {abhinivutthapubbo (Ce Se Ee) } hot
vÄ• arÅ«pÄ«su yadi vÄ• saÃ±Ã±Ä«su yadi vÄ• asaÃ±Ã±Ä«su yadi vÄ• nevasaÃ±Ã±Ä«n
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. etadÄ• nuttariyaá¹ƒ, bhante,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡e.

cutÅ«papÄ• taÃ±Ä• á¹‡adesanÄ•

<158> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
cutÅ«papÄ• taÃ±Ä• á¹‡e. idha, bhante, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappa
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte dibbena cakkhunÄ• vis
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime \Se III 122/ vata bhonto sattÄ• kÄ•
samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• a
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• par
duggatiá¹ƒ vinipÄ• taá¹ƒ \Ne III 83/ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ•
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariy
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• pa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkanta
passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te \Be III 93/ suvaá¹‡á¹‡e dubbaá¹‡á¹‡

yathÄ• kammÅ«page satte pajÄ• nÄ• ti. etadÄ• nuttariyaá¹ƒ, bhante, sattÄ• naá¹ƒ cutÅ«pa

iddhividhadesanÄ•

<159> ``aparaá¹ƒ pana, bhante, etadÄ• nuttariyaá¹ƒ, yathÄ• bhagavÄ• dhammaá¹ƒ deset
bhante, iddhividhÄ• yo --- atthi, bhante, iddhi sÄ• savÄ• saupadhikÄ• , `no ariyÄ• â€™ ti vu
iddhi anÄ• savÄ• anupadhikÄ• `ariyÄ• â€™ ti vuccati. ``katamÄ• ca, bhante, iddhi sÄ• sav
ariyÄ• â€™ ti vuccati? idha, bhante, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappama
tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá¹ƒ phusati, yathÄ• samÄ• hite citte anekavihitaá¹ƒ iddhividh
hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ \Se I
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati seyyathÄ• pi Ä• kÄ• se. pathaviyÄ•
karoti, seyyathÄ• pi udake. udakepi abhijjamÄ• ne gacchati, seyyathÄ• pi pathaviyaá¹ƒ. Ä• k
kamati, seyyathÄ• pi pakkhÄ« sakuá¹‡o. imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒm
parÄ• masati parimajjati. yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. ayaá¹ƒ, bhante, i
saupadhikÄ• , `no ariyÄ• â€™ ti vuccati.

``katamÄ• pana, bhante, iddhi anÄ• savÄ• anupadhikÄ• , `ariyÄ• â€™ ti vuccati? idha, bh
Ä• kaá¹…khati --- `paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasa
sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« \Ee III 113/ vihareyyaâ€™ nti,
tattha viharati. sace Ä• kaá¹…khati --- `paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã
nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati --- `paá¹-ikÅ«le ca appaá¹-i
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹
`paá¹-ikÅ«laÃ±ca appaá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹
upekkhako tattha viharati sato sampajÄ• no. ayaá¹ƒ, bhante, iddhi anÄ• savÄ• anupadhikÄ
etadÄ• nuttariyaá¹ƒ, bhante, iddhividhÄ• su \Ne III 84/. taá¹ƒ bhagavÄ• asesamabhijÄ• nÄ•
asesamabhijÄ• nato uttari abhiÃ±Ã±eyyaá¹ƒ natthi, yadabhijÄ• naá¹ƒ aÃ±Ã±o samaá¹‡o \B
vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro assa yadidaá¹ƒ iddhividhÄ• su.

aÃ±Ã±athÄ• satthuguá¹‡adassanaá¹ƒ

<160> ``yaá¹ƒ \Se III 124/ taá¹ƒ, bhante, saddhena kulaputtena pattabbaá¹ƒ Ä• raddhavÄ«
purisathÄ• mena purisavÄ«riyena purisaparakkamena purisadhorayhena, anuppattaá¹ƒ taá¹
bhante, bhagavÄ• kÄ• mesu kÄ• masukhallikÄ• nuyogamanuyutto hÄ«naá¹ƒ gammaá¹ƒ p
anatthasaá¹ƒhitaá¹ƒ, na ca attakilamathÄ• nuyogamanuyutto dukkhaá¹ƒ anariyaá¹ƒ anattha
bhagavÄ• jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akasiralÄ• bhÄ«.

anuyogadÄ• nappakÄ• ro

<161> ``sace maá¹ƒ, bhante, evaá¹ƒ puccheyya --- `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, ahes
atÄ«tamaddhÄ• naá¹ƒ aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• bhiyyob
evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ, bhante, `noâ€™ ti vadeyyaá¹ƒ. `kiá¹ƒ panÄ• vuso sÄ• riputta, bh
anÄ• gatamaddhÄ• naá¹ƒ aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• bhiy
evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ, bhante, `noâ€™ ti vadeyyaá¹ƒ \Ee III 114/. `kiá¹ƒ panÄ• vuso sÄ
aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro sambodhiyaâ
bhante, `noâ€™ ti vadeyyaá¹ƒ.

``sace pana maá¹ƒ, bhante, evaá¹ƒ puccheyya --- `kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, ahesu
aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• samasamÄ• sambodhiyaâ€™
bhante, `evaâ€™ nti vadeyyaá¹ƒ. `kiá¹ƒ panÄ• vuso sÄ• riputta, bhavissanti anÄ• gatamadd
vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• samasamÄ• sambodhiyaâ€™ nti, evaá¹ƒ puá¹-á¹-h
vadeyyaá¹ƒ III 0125. `kiá¹ƒ panÄ• vuso sÄ• riputta, atthetarahi aÃ±Ã±e samaá¹‡Ä• vÄ• br
samasamÄ• sambodhiyaâ€™ nti, evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ bhante `noâ€™ ti vadeyyaá¹ƒ.

``sace pana maá¹ƒ, bhante, evaá¹ƒ puccheyya --- `kiá¹ƒ panÄ• yasmÄ• sÄ• riputto ekacca
III 85/, ekaccaá¹ƒ na abbhanujÄ• nÄ• tÄ«â€™ ti, evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ, bhante, evaá¹ƒ
95/ --- `sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --
atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• mayÄ• samasamÄ• sambodhiyaâ
bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- ``bhavissanti anÄ• gatamaddhÄ• naá¹
mayÄ• samasamÄ• sambodhiyaâ€™â€™ nti. sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato s
--- ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto samm
acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ â€™ ti.

``kaccÄ• haá¹ƒ, bhante, evaá¹ƒ \Ee III 115/ puá¹-á¹-ho evaá¹ƒ byÄ• karamÄ• no vuttavÄ• d
na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhÄ• mi, dhammassa cÄ• nudhammaá¹ƒ byÄ•
vÄ• dÄ• nuvÄ• do {vÄ• dÄ• nupÄ• to (Ce) } gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â
evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karamÄ• no vuttavÄ• dÄ« ceva me hosi, na ca maá¹ƒ abhÅ
dhammassa cÄ• nudhammaá¹ƒ byÄ• karosi, na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do g
Ä• gacchatÄ«â€™â€™ ti.

acchariyaabbhutaá¹ƒ

<162> evaá¹ƒ \Se III 126/ vutte, Ä• yasmÄ• udÄ• yÄ« bhagavantaá¹ƒ etadavoca --- ``acch
abbhutaá¹ƒ, bhante, tathÄ• gatassa appicchatÄ• santuá¹-á¹-hitÄ• sallekhatÄ• . yatra hi nÄ
evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo, atha ca pana nevattÄ• naá¹ƒ pÄ• tukarissati! e
dhammaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• attani samanupasseyyuá¹ƒ, te tÄ• vatakeneva

parihareyyuá¹ƒ. acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante, tathÄ• gatassa appicchatÄ• san
sallekhatÄ• . yatra hi nÄ• ma tathÄ• gato evaá¹ƒ mahiddhiko evaá¹ƒmahÄ• nubhÄ• vo. atha
pÄ• tukarissatÄ«â€™â€™ ti!

``passa kho tvaá¹ƒ, udÄ• yi, `tathÄ• gatassa appicchatÄ• santuá¹-á¹-hitÄ• sallekhatÄ• . ya
tathÄ• gato evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo, atha ca pana nevattÄ• naá¹ƒ pÄ• t
ito, udÄ• yi, dhammaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• attani samanupasseyyuá¹ƒ, te tÄ•
\Be III 96/ parihareyyuá¹ƒ. passa kho tvaá¹ƒ, udÄ• yi, `tathÄ• gatassa appicchatÄ• santuá¹-
yatra hi nÄ• ma tathÄ• gato evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo, atha ca pana neva
pÄ• tukarissatÄ«â€™â€™ â€™ ti!

<163> atha \Ee III 116/ \Ne III 86/ kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantes
tvaá¹ƒ, sÄ• riputta, imaá¹ƒ dhammapariyÄ• yaá¹ƒ abhikkhaá¹‡aá¹ƒ bhÄ• seyyÄ• si bhikkhÅ
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ. yesampi hi, sÄ• riputta, moghapurisÄ• naá¹ƒ bhavissa
vimati vÄ• , tesamimaá¹ƒ dhammapariyÄ• yaá¹ƒ sutvÄ• tathÄ• gate kaá¹…khÄ• vÄ• vima
ti. iti hidaá¹ƒ Ä• yasmÄ• sÄ• riputto \Se III 127/ bhagavato sammukhÄ• sampasÄ• daá¹ƒ p
veyyÄ• karaá¹‡assa sampasÄ• danÄ«yaá¹ƒ tveva adhivacananti.

sampasÄ• danÄ«yasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. pÄ• sÄ• dikasuttaá¹ƒ

<164> evaá¹ƒ \Ee III 117/ \Be III 97/ \Ne III 87/ \Se III 128/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹
sakkesu viharati vedhaÃ±Ã±Ä• nÄ• ma sakyÄ• , tesaá¹ƒ ambavane pÄ• sÄ• de.

nigaá¹‡á¹-hanÄ• á¹-aputtakÄ• laá¹…kiriyÄ•

tena kho pana samayena nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• thaputto (Ce Ee) } pÄ• vÄ• yaá¹
tassa kÄ• laá¹…kiriyÄ• ya bhinnÄ• nigaá¹‡á¹-hÄ• dvedhikajÄ• tÄ• bhaá¹‡á¸• anajÄ• tÄ• l
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti --- ``na tvaá¹ƒ imaá¹ƒ dhammavin
imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi, kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• niss
tvamasi, ahamasmi sammÄ• paá¹-ipanno. sahitaá¹ƒ me, asahitaá¹ƒ te. purevacanÄ«yaá¹ƒ p
pacchÄ• vacanÄ«yaá¹ƒ pure avaca. adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• c
cara vÄ• dappamokkhÄ• ya, nibbeá¹-hehi vÄ• sace pahosÄ«â€™â€™ ti. vadhoyeva kho {v
maÃ±Ã±e nigaá¹‡á¹-hesu nÄ• á¹-aputtiyesu vattati {anuvattati (Se Katthaci) }. yepi nigaá¹‡á
nÄ• á¹-aputtassa sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• \Ee III 118/, tepi {te tesu (Katthaci) } ni
nÄ• á¹-aputtiyesu nibbinnarÅ«pÄ• {nibbindarÅ«pÄ• (Katthaci) } virattarÅ«pÄ• paá¹-ivÄ• na
durakkhÄ• te dhammavinaye duppavedite aniyyÄ• nike anupasamasaá¹ƒvattanike asammÄ

bhinnathÅ«pe appaá¹-isaraá¹‡e.

<165> atha kho cundo samaá¹‡uddeso pÄ• vÄ• yaá¹ƒ vassaá¹ƒvuá¹-á¹-ho {vassaá¹ƒvuttho
sÄ• magÄ• mo, yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasm
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno \Se III 129/ kho cundo samaá¹‡uddeso Ä• yasm
etadavoca --- ``nigaá¹‡á¹-ho, bhante, nÄ• á¹-aputto pÄ• vÄ• yaá¹ƒ adhunÄ• kÄ• laá¹…kato.
bhinnÄ• nigaá¹‡á¹-hÄ• dvedhikajÄ• tÄ• ... pe ... bhinnathÅ«pe appaá¹-isaraá¹‡eâ€™â€™

evaá¹ƒ \Ne III 88/ vutte, Ä• yasmÄ• Ä• nando cundaá¹ƒ samaá¹‡uddesaá¹ƒ etadavoca ---
cunda, kathÄ• pÄ• bhataá¹ƒ bhagavantaá¹ƒ dassanÄ• ya. Ä• yÄ• mÄ• vuso \Be III 98/ cund
tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• etamatthaá¹ƒ bhagavato Ä• rocessÄ• mÄ•
``evaá¹ƒ, bhanteâ€™â€™ ti kho cundo samaá¹‡uddeso Ä• yasmato Ä• nandassa paccasso

atha kho Ä• yasmÄ• ca Ä• nando cundo ca samaá¹‡uddeso yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• ya
etadavoca --- ``ayaá¹ƒ, bhante, cundo samaá¹‡uddeso evamÄ• ha, `nigaá¹‡á¹-ho, bhante, n
adhunÄ• kÄ• laá¹…kato, tassa kÄ• laá¹…kiriyÄ• ya bhinnÄ• nigaá¹‡á¹-hÄ• ... pe ... bhinna
appaá¹-isaraá¹‡eâ€™â€™ â€™ ti.

asammÄ• sambuddhappaveditadhammavinayo

<166> ``evaá¹ƒ hetaá¹ƒ, cunda, hoti durakkhÄ• te dhammavinaye duppavedite \Ee III 119/
anupasamasaá¹ƒvattanike asammÄ• sambuddhappavedite. idha, cunda, satthÄ• ca hoti as
durakkhÄ• to duppavedito aniyyÄ• niko anupasamasaá¹ƒvattaniko asammÄ• sambuddhapp
dhamme na dhammÄ• nudhammappaá¹-ipanno viharati na sÄ• mÄ«cippaá¹-ipanno na anud
dhammÄ• vattati. so \Se III 130/ evamassa vacanÄ«yo --- `tassa te, Ä• vuso, lÄ• bhÄ• , tas
satthÄ• ca te asammÄ• sambuddho, dhammo ca durakkhÄ• to duppavedito aniyyÄ• niko a
asammÄ• sambuddhappavedito. tvaÃ±ca tasmiá¹ƒ dhamme na dhammÄ• nudhammappaá¹
sÄ• mÄ«cippaá¹-ipanno, na anudhammacÄ• rÄ«, vokkamma ca tamhÄ• dhammÄ• vattasÄ
tattha gÄ• rayho, dhammopi tattha gÄ• rayho, sÄ• vako ca tattha evaá¹ƒ pÄ• saá¹ƒso. yo kh
sÄ• vakaá¹ƒ evaá¹ƒ vadeyya --- `etÄ• yasmÄ• tathÄ• paá¹-ipajjatu, yathÄ• te satthÄ• rÄ•
paÃ±Ã±attoâ€™ ti. yo ca samÄ• dapeti {samÄ• dÄ• peti (Ce á¹-á¹-ha0) }, yaÃ±ca samÄ• da
{samÄ• dÄ• pito (Ce á¹-á¹-ha0) } tathattÄ• ya paá¹-ipajjati. sabbe te bahuá¹ƒ apuÃ±Ã±aá¹ƒ
hetu? evaá¹ƒ hetaá¹ƒ, cunda, hoti durakkhÄ• te dhammavinaye duppavedite aniyyÄ• nike a
asammÄ• sambuddhappavedite.

<167> ``idha \Be III 99/ pana, cunda, satthÄ• ca hoti asammÄ• sambuddho, dhammo ca d
aniyyÄ• niko anupasamasaá¹ƒvattaniko asammÄ• sambuddhappavedito, sÄ• vako ca tasm

dhammÄ• nudhammappaá¹-ipanno viharati sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, sa
so evamassa vacanÄ«yo --- `tassa te, Ä• vuso, alÄ• bhÄ• , tassa te dulladdhaá¹ƒ, satthÄ•
\Ee III 120/, dhammo ca durakkhÄ• to duppavedito aniyyÄ• niko anupasamasaá¹ƒvattaniko
tvaÃ±ca \Se III 131/ tasmiá¹ƒ dhamme dhammÄ• nudhammappaá¹-ipanno viharasi sÄ• mÄ«
anudhammacÄ• rÄ«, samÄ• dÄ• ya taá¹ƒ dhammaá¹ƒ vattasÄ«â€™ ti. iti kho, cunda, satthÄ
dhammopi tattha gÄ• rayho, sÄ• vakopi tattha evaá¹ƒ gÄ• rayho. yo kho, cunda, evarÅ«paá
vadeyya --- `addhÄ• yasmÄ• Ã±Ä• yappaá¹-ipanno Ã±Ä• yamÄ• rÄ• dhessatÄ«â€™ ti. yo
pasaá¹ƒsati, yo ca pasaá¹ƒsito bhiyyoso mattÄ• ya vÄ«riyaá¹ƒ Ä• rabhati. sabbe te bahuá¹ƒ
taá¹ƒ kissa hetu? evaÃ±hetaá¹ƒ, cunda, hoti durakkhÄ• te dhammavinaye duppavedite aniy
anupasamasaá¹ƒvattanike asammÄ• sambuddhappavedite.

sammÄ• sambuddhappaveditadhammavinayo

<168> ``idha pana, cunda, satthÄ• ca hoti sammÄ• sambuddho, dhammo ca svÄ• kkhÄ• t
upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito, sÄ• vako ca tasmiá¹ƒ dhamme na
viharati, na sÄ• mÄ«cippaá¹-ipanno, na anudhammacÄ• rÄ«, vokkamma ca tamhÄ• dhamm
vacanÄ«yo --- `tassa te, Ä• vuso, alÄ• bhÄ• , tassa te dulladdhaá¹ƒ, satthÄ• ca te sammÄ•
svÄ• kkhÄ• to suppavedito niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappave
dhammÄ• nudhammappaá¹-ipanno viharasi, na sÄ• mÄ«cippaá¹-ipanno, na anudhammacÄ
vattasÄ«â€™ ti. iti kho, cunda, satthÄ• pi tattha pÄ• saá¹ƒso, dhammopi tattha pÄ• saá¹ƒso
evaá¹ƒ gÄ• rayho. yo kho, cunda, evarÅ«paá¹ƒ \Se III 132/ sÄ• vakaá¹ƒ evaá¹ƒ vadeyya ---
paá¹-ipajjatu yathÄ• te satthÄ• rÄ• dhammo desito paÃ±Ã±attoâ€™ ti. yo ca samÄ• dapeti
ca samÄ• dapito tathattÄ• ya paá¹-ipajjati. sabbe te bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti. taá¹ƒ k
evaÃ±hetaá¹ƒ \Be III 100/, cunda, hoti svÄ• kkhÄ• te dhammavinaye suppavedite niyyÄ• nik
sammÄ• sambuddhappavedite.

<169> ``idha \Ee III 121/ pana, cunda, satthÄ• ca hoti sammÄ• sambuddho, dhammo ca s
niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito, sÄ• vako ca tasmiá¹ƒ d
dhammÄ• nudhammappaá¹-ipanno viharati sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, sa
so evamassa vacanÄ«yo --- `tassa te, Ä• vuso, lÄ• bhÄ• , tassa te suladdhaá¹ƒ, satthÄ• ca
arahaá¹ƒ (Se) } sammÄ• sambuddho \Ne III 90/, dhammo ca svÄ• kkhÄ• to suppavedito niy
upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito. tvaÃ±ca tasmiá¹ƒ dhamme dhamm
sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, samÄ• dÄ• ya taá¹ƒ dhammaá¹ƒ vattasÄ«â€™
tattha pÄ• saá¹ƒso, dhammopi tattha pÄ• saá¹ƒso, sÄ• vakopi tattha evaá¹ƒ pÄ• saá¹ƒso. y
sÄ• vakaá¹ƒ evaá¹ƒ vadeyya --- `addhÄ• yasmÄ• Ã±Ä• yappaá¹-ipanno Ã±Ä• yamÄ• rÄ• d
yaÃ±ca pasaá¹ƒsati, yo ca pasaá¹ƒsito {pasattho (Se) } bhiyyoso mattÄ• ya vÄ«riyaá¹ƒ Ä• r
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti. taá¹ƒ kissa hetu? evaÃ±hetaá¹ƒ, cunda, hoti svÄ• kkhÄ• te
dhammavinaye suppavedite niyyÄ• nike upasamasaá¹ƒvattanike sammÄ• sambuddhappav

sÄ• vakÄ• nutappasatthu

<170> ``idha pana, cunda, satthÄ• ca loke udapÄ• di arahaá¹ƒ sammÄ• sambuddho, dhar
suppavedito niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito, aviÃ±Ã±Ä
saddhamme, na ca tesaá¹ƒ kevalaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ Ä• vikataá¹ƒ hoti uttÄ•
sabbasaá¹…gÄ• hapadakataá¹ƒ sappÄ• á¹-ihÄ«rakataá¹ƒ \Ee III 122/ yÄ• va devamanusse
nesaá¹ƒ satthuno antaradhÄ• naá¹ƒ hoti. evarÅ«po kho, cunda, satthÄ• sÄ• vakÄ• naá¹ƒ k
taá¹ƒ kissa hetu? satthÄ• ca no loke udapÄ• di arahaá¹ƒ sammÄ• sambuddho, dhammo ca
niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito, aviÃ±Ã±Ä• pitatthÄ• c
kevalaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ Ä• vikataá¹ƒ hoti \Be III 101/ uttÄ• nÄ«kataá¹ƒ
sabbasaá¹…gÄ• hapadakataá¹ƒ sappÄ• á¹-ihÄ«rakataá¹ƒ yÄ• va devamanussehi suppakÄ•
antaradhÄ• naá¹ƒ hotÄ«ti. evarÅ«po kho, cunda, satthÄ• sÄ• vakÄ• naá¹ƒ kÄ• laá¹…kato a

sÄ• vakÄ• nanutappasatthu

<171> ``idha pana, cunda, satthÄ• ca loke udapÄ• di arahaá¹ƒ sammÄ• sambuddho. dhar
suppavedito niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito. viÃ±Ã±Ä•
134/ sÄ• vakÄ• saddhamme, kevalaÃ±ca tesaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ Ä• vikataá
sabbasaá¹…gÄ• hapadakataá¹ƒ sappÄ• á¹-ihÄ«rakataá¹ƒ yÄ• va devamanussehi suppakÄ•
antaradhÄ• naá¹ƒ hoti. evarÅ«po kho, cunda, satthÄ• sÄ• vakÄ• naá¹ƒ kÄ• laá¹…kato anan
taá¹ƒ kissa hetu? satthÄ• ca no loke udapÄ• di arahaá¹ƒ sammÄ• sambuddho. dhammo ca
niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito. viÃ±Ã±Ä• pitatthÄ• ca
paripÅ«raá¹ƒ brahmacariyaá¹ƒ Ä• vikataá¹ƒ hoti uttÄ• nÄ«kataá¹ƒ sabbasaá¹…gÄ• hapadal
sappÄ• á¹-ihÄ«rakataá¹ƒ yÄ• va devamanussehi suppakÄ• sitaá¹ƒ \Ee III 123/. atha no satt
hotÄ«ti. evarÅ«po kho, cunda, satthÄ• sÄ• vakÄ• naá¹ƒ kÄ• laá¹…kato ananutappo hoti.

brahmacariyaaparipÅ«rÄ• dikathÄ•

<172> ``etehi cepi, cunda, aá¹…gehi samannÄ• gataá¹ƒ brahmacariyaá¹ƒ hoti, no ca kho s
rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto. evaá¹ƒ taá¹ƒ brahmacariyaá¹ƒ aparip
tenaá¹…gena.

``yato ca kho, cunda, etehi ceva aá¹…gehi samannÄ• gataá¹ƒ brahmacariyaá¹ƒ hoti, satthÄ
rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto. evaá¹ƒ taá¹ƒ brahmacariyaá¹ƒ paripÅ

<173> ``etehi cepi, cunda, aá¹…gehi samannÄ• gataá¹ƒ brahmacariyaá¹ƒ hoti, satthÄ• ca

cirapabbajito addhagato vayoanuppatto \Se III 135/, no ca khvassa therÄ• bhikkhÅ« sÄ• va
vinÄ«tÄ• visÄ• radÄ• pattayogakkhemÄ• . alaá¹ƒ samakkhÄ• tuá¹ƒ saddhammassa, alaá¹
parappavÄ• daá¹ƒ sahadhammehi suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dha
brahmacariyaá¹ƒ aparipÅ«raá¹ƒ hoti tenaá¹…gena.

``yato ca kho, cunda, etehi ceva aá¹…gehi samannÄ• gataá¹ƒ brahmacariyaá¹ƒ hoti, satthÄ
rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto, therÄ• cassa bhikkhÅ« sÄ• vakÄ• h
visÄ• radÄ• pattayogakkhemÄ• . alaá¹ƒ samakkhÄ• tuá¹ƒ saddhammassa, alaá¹ƒ uppanna
sahadhammehi suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desetuá¹ƒ
paripÅ«raá¹ƒ hoti tenaá¹…gena.

<174> ``etehi cepi, cunda, aá¹…gehi samannÄ• gataá¹ƒ brahmacariyaá¹ƒ hoti, satthÄ• ca
cirapabbajito addhagato vayoanuppatto, therÄ• cassa bhikkhÅ« sÄ• vakÄ• honti viyattÄ•
visÄ• radÄ• pattayogakkhemÄ• . alaá¹ƒ samakkhÄ• tuá¹ƒ saddhammassa, alaá¹ƒ uppanna
sahadhammehi suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desetuá¹ƒ
bhikkhÅ« sÄ• vakÄ• honti ... pe ... majjhimÄ• cassa bhikkhÅ« sÄ• vakÄ• honti, no ca khva
sÄ• vakÄ• honti ... pe ... navÄ• cassa bhikkhÅ« sÄ• vakÄ• honti, no ca khvassa therÄ• bh
... pe ... therÄ• cassa bhikkhuniyo sÄ• vikÄ• honti, no ca khvassa majjhimÄ• \Ee III 124/ b
honti ... pe ... majjhimÄ• cassa bhikkhuniyo sÄ• vikÄ• honti \Se III 136/, no ca khvassa nav
sÄ• vikÄ• honti ... pe ... navÄ• cassa bhikkhuniyo sÄ• vikÄ• honti, no ca khvassa upÄ• sa
odÄ• tavasanÄ• brahmacÄ• rino ... pe ... upÄ• sakÄ• cassa sÄ• vakÄ• honti gihÄ« odÄ• t
khvassa upÄ• sakÄ• sÄ• vakÄ• honti gihÄ« odÄ• tavasanÄ• kÄ• mabhogino ... pe ... upÄ
gihÄ« odÄ• tavasanÄ• kÄ• mabhogino, no ca khvassa upÄ• sikÄ• sÄ• vikÄ• honti gihiniyo
brahmacÄ• riniyo ... pe ... upÄ• sikÄ• cassa sÄ• vikÄ• honti gihiniyo odÄ• tavasanÄ• brah
khvassa upÄ• sikÄ• sÄ• vikÄ• honti gihiniyo odÄ• tavasanÄ• kÄ• mabhoginiyo ... pe ... up
honti gihiniyo odÄ• tavasanÄ• kÄ• mabhoginiyo, no ca khvassa brahmacariyaá¹ƒ hoti iddha
vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaá¹ƒ
brahmacariyaÃ±cassa hoti iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ put
103/ devamanussehi suppakÄ• sitaá¹ƒ, no ca kho lÄ• bhaggayasaggappattaá¹ƒ. evaá¹ƒ taá
aparipÅ«raá¹ƒ hoti tenaá¹…gena.

``yato ca kho, cunda, etehi ceva aá¹…gehi samannÄ• gataá¹ƒ brahmacariyaá¹ƒ hoti, satthÄ
rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto, therÄ• cassa bhikkhÅ« sÄ• vakÄ• h
visÄ• radÄ• pattayogakkhemÄ• . alaá¹ƒ samakkhÄ• tuá¹ƒ saddhammassa, alaá¹ƒ uppanna
sahadhammehi suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desetuá¹ƒ
sÄ• vakÄ• honti ... pe ... navÄ• cassa bhikkhÅ« sÄ• vakÄ• honti ... pe ... therÄ• cassa bh
III 137/ honti ... pe ... majjhimÄ• cassa bhikkhuniyo sÄ• vikÄ• honti ... pe ... navÄ• cassa b
sÄ• vikÄ• honti ... pe ... upÄ• sakÄ• cassa sÄ• vakÄ• honti ... pe ... gihÄ« odÄ• tavasanÄ

125/. upÄ• sakÄ• cassa sÄ• vakÄ• honti gihÄ« odÄ• tavasanÄ• kÄ• mabhogino ... pe ... u
honti gihiniyo odÄ• tavasanÄ• brahmacÄ• riniyo ... pe ... upÄ• sikÄ• cassa sÄ• vikÄ• hont
kÄ• mabhoginiyo ... pe ... brahmacariyaÃ±cassa hoti iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá
bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaá¹ƒ, lÄ• bhaggapp
evaá¹ƒ taá¹ƒ brahmacariyaá¹ƒ paripÅ«raá¹ƒ hoti tenaá¹…gena.

<175> ``ahaá¹ƒ kho pana, cunda, etarahi satthÄ• loke uppanno arahaá¹ƒ sammÄ• sambud
suppavedito niyyÄ• niko upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito. viÃ±Ã±Ä•
saddhamme, kevalaÃ±ca tesaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ Ä• vikataá¹ƒ uttÄ• nÄ«kata
sabbasaá¹…gÄ• hapadakataá¹ƒ sappÄ• á¹-ihÄ«rakataá¹ƒ yÄ• va devamanussehi suppakÄ•
etarahi satthÄ• thero rattaÃ±Ã±Å« cirapabbajito addhagato vayoanuppatto.

``santi kho pana me, cunda, etarahi therÄ• bhikkhÅ« sÄ• vakÄ• honti viyattÄ• vinÄ«tÄ• v
pattayogakkhemÄ• . alaá¹ƒ samakkhÄ• tuá¹ƒ saddhammassa, alaá¹ƒ uppannaá¹ƒ parappav
suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desetuá¹ƒ. santi kho pana
etarahi majjhimÄ• bhikkhÅ« sÄ• vakÄ• ... pe ... santi kho pana me, cunda, etarahi navÄ• b
pe ... santi kho pana me, cunda, etarahi therÄ• bhikkhuniyo sÄ• vikÄ• ... pe ... santi kho \B
me, cunda, etarahi majjhimÄ• bhikkhuniyo sÄ• vikÄ• ... pe ... santi kho pana me, cunda, et
bhikkhuniyo sÄ• vikÄ• ... pe ... santi kho pana me, cunda, etarahi upÄ• sakÄ• sÄ• vakÄ• g
brahmacÄ• rino ... pe ... santi kho pana me, cunda, etarahi upÄ• sakÄ• sÄ• vakÄ• gihÄ« o
... pe ... santi kho pana me, cunda, etarahi upÄ• sikÄ• sÄ• vikÄ• gihiniyo odÄ• tavasanÄ•
... santi kho pana \Ee III 126/ me, cunda, etarahi upÄ• sikÄ• sÄ• vikÄ• gihiniyo odÄ• tavas
... pe ... etarahi kho pana me, cunda, brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rik
puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaá¹ƒ.

<176> ``yÄ• vatÄ• kho, cunda, etarahi satthÄ• ro loke uppannÄ• , nÄ• haá¹ƒ, cunda, aÃ±Ã
samanupassÄ• mi evaá¹ƒlÄ• bhaggayasaggappattaá¹ƒ yatharivÄ• haá¹ƒ. yÄ• vatÄ• kho pa
gaá¹‡o vÄ• loke uppanno; nÄ• haá¹ƒ, cunda, aÃ±Ã±aá¹ƒ ekaá¹ƒ saá¹ƒghampi samanupass
evaá¹ƒlÄ• bhaggayasaggappattaá¹ƒ yatharivÄ• yaá¹ƒ, cunda, bhikkhusaá¹…gho. yaá¹ƒ kho
vadamÄ• no vadeyya --- `sabbÄ• kÄ• rasampannaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ anÅ«nan
kevalaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ suppakÄ• sitaâ€™ nti. idameva taá¹ƒ sammÄ• va
`sabbÄ• kÄ• rasampannaá¹ƒ ... pe ... suppakÄ• sitaâ€™ nti.

``udako \Ne III 94/ {uddako (Ce Se Ee) } sudaá¹ƒ, cunda, rÄ• maputto evaá¹ƒ vÄ• caá¹ƒ bh
passatÄ«â€™ ti. kiÃ±ca \Se III 139/ passaá¹ƒ na passatÄ«ti? khurassa sÄ• dhunisitassa tal
dhÄ• raÃ±ca khvassa na passati. idaá¹ƒ vuccati --- `passaá¹ƒ na passatÄ«â€™ ti. yaá¹ƒ kho
udakena rÄ• maputtena bhÄ• sitaá¹ƒ hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹ƒ anariyaá¹ƒ anatt
sandhÄ• ya. yaÃ±ca taá¹ƒ {yaÃ±cetaá¹ƒ (Se Katthaci) }, cunda, sammÄ• vadamÄ• no vade

127/ na passatÄ«â€™ ti, idameva taá¹ƒ {idamevetaá¹ƒ (Katthaci) } sammÄ• vadamÄ• no va
passatÄ«â€™ ti. kiÃ±ca passaá¹ƒ na passatÄ«ti? evaá¹ƒ sabbÄ• kÄ• rasampannaá¹ƒ sabb
anÅ«namanadhikaá¹ƒ svÄ• kkhÄ• taá¹ƒ kevalaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ suppakÄ
{suppakÄ• sitaá¹ƒ, iti hetaá¹ƒ na passatÄ«ti (Se Katthaci) }. idamettha apakaá¸• á¸• heyya,
parisuddhataraá¹ƒ assÄ• ti, iti hetaá¹ƒ na passati {na passatÄ«ti (Se Katthaci) }. idamettha u
evaá¹ƒ taá¹ƒ paripÅ«raá¹ƒ {parisuddhataraá¹ƒ (Se Katthaci), paripÅ«rataraá¹ƒ (?) } assÄ• t
hetaá¹ƒ na passati. idaá¹ƒ vuccati cunda --- `passaá¹ƒ na passatÄ«â€™ ti. yaá¹ƒ kho taá¹ƒ,
vadamÄ• no vadeyya --- `sabbÄ• kÄ• rasampannaá¹ƒ ... pe ... brahmacariyaá¹ƒ suppakÄ• s
sammÄ• vadamÄ• no vadeyya --- `sabbÄ• kÄ• rasampannaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹
kevalaá¹ƒ paripÅ«raá¹ƒ brahmacariyaá¹ƒ suppakÄ• sitaâ€™ nti.

saá¹…gÄ• yitabbadhammo

<177> tasmÄ• tiha, cunda, ye vo mayÄ• dhammÄ• abhiÃ±Ã±Ä• desitÄ• , tattha sabbehe
atthena atthaá¹ƒ byaÃ±janena byaÃ±janaá¹ƒ saá¹…gÄ• yitabbaá¹ƒ na vivaditabbaá¹ƒ, yatha
addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ•
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katame ca te, cunda \Se III 140/, dhammÄ• may
sabbeheva saá¹…gamma samÄ• gamma atthena atthaá¹ƒ byaÃ±janena byaÃ±janaá¹ƒ saá
vivaditabbaá¹ƒ, yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadas
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• \Ee III 128/, ariyo aá¹-á¹-haá¹…giko maggo. ime kho te, cunda, dhammÄ• m
yattha sabbeheva saá¹…gamma samÄ• gamma atthena atthaá¹ƒ byaÃ±janena byaÃ±janaá
vivaditabbaá¹ƒ, yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadas
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ

saÃ±Ã±Ä• petabbavidhi

<178> ``tesaÃ±ca \Ne III 95/ vo, cunda, samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ avivada
{sikkhitabbaá¹ƒ (bahÅ«su) } aÃ±Ã±ataro sabrahmacÄ• rÄ« saá¹…ghe dhammaá¹ƒ bhÄ• se
evamassa --- `ayaá¹ƒ kho Ä• yasmÄ• atthaÃ±ceva micchÄ• gaá¹‡hÄ• ti, byaÃ±janÄ• ni ca
neva abhinanditabbaá¹ƒ na paá¹-ikkositabbaá¹ƒ, anabhinanditvÄ• appaá¹-ikkositvÄ• so ev
`imassa nu kho, Ä• vuso, atthassa imÄ• ni vÄ• byaÃ±janÄ• ni etÄ• ni vÄ• byaÃ±janÄ• ni k
imesaÃ±ca {imesaá¹ƒ vÄ• (Se Ee Katthaci), imesaá¹ƒ (Ce) } byaÃ±janÄ• naá¹ƒ ayaá¹ƒ vÄ•
III 106/ katamo opÄ• yikataroâ€™ ti \Se III 141/? so ce evaá¹ƒ vadeyya --- `imassa kho, Ä• v
imÄ• neva byaÃ±janÄ• ni opÄ• yikatarÄ• ni, yÄ• ceva {yaÃ±ceva (Ce Katthaci), á¹-Ä«kÄ•
imesaÃ±ca {imedaá¹ƒ (sabbattha) } byaÃ±janÄ• naá¹ƒ ayameva attho opÄ• yikataro, yÄ• c
Katthaci), á¹-Ä«kÄ• oloketabbÄ• } esoâ€™ ti. so neva ussÄ• detabbo na apasÄ• detabbo, a

anapasÄ• detvÄ• sveva sÄ• dhukaá¹ƒ saÃ±Ã±Ä• petabbo tassa ca atthassa tesaÃ±ca bya

<179> ``aparopi ce, cunda, sabrahmacÄ• rÄ« saá¹…ghe dhammaá¹ƒ bhÄ• seyya. tatra ce
`ayaá¹ƒ kho Ä• yasmÄ• atthaÃ±hi kho micchÄ• gaá¹‡hÄ• ti byaÃ±janÄ• ni sammÄ• \Ee II
neva abhinanditabbaá¹ƒ na paá¹-ikkositabbaá¹ƒ, anabhinanditvÄ• appaá¹-ikkositvÄ• so ev
`imesaá¹ƒ nu kho, Ä• vuso, byaÃ±janÄ• naá¹ƒ ayaá¹ƒ vÄ• attho eso vÄ• attho katamo opÄ
evaá¹ƒ vadeyya --- `imesaá¹ƒ kho, Ä• vuso, byaÃ±janÄ• naá¹ƒ ayameva attho opÄ• yikatar
neva ussÄ• detabbo na apasÄ• detabbo, anussÄ• detvÄ• anapasÄ• detvÄ• sveva sÄ• dh
atthassa nisantiyÄ• .

<180> ``aparopi ce, cunda, sabrahmacÄ• rÄ« saá¹…ghe dhammaá¹ƒ bhÄ• seyya. tatra ce
`ayaá¹ƒ kho Ä• yasmÄ• atthaÃ±hi kho sammÄ• gaá¹‡hÄ• ti byaÃ±janÄ• ni micchÄ• ropet
abhinanditabbaá¹ƒ na paá¹-ikkositabbaá¹ƒ; anabhinanditvÄ• appaá¹-ikkositvÄ• so \Se III 1
--- `imassa nu kho, Ä• vuso, atthassa imÄ• ni vÄ• byaÃ±janÄ• ni etÄ• ni vÄ• byaÃ±janÄ• n
opÄ• yikatarÄ• nÄ«â€™ ti? so ce evaá¹ƒ vadeyya --- `imassa kho, Ä• vuso, atthassa imÄ• n
opayikatarÄ• ni, yÄ• ni ceva etÄ• nÄ«â€™ ti \Ne III 96/. so neva ussÄ• detabbo na apasÄ•
anapasÄ• detvÄ• sveva sÄ• dhukaá¹ƒ saÃ±Ã±Ä• petabbo tesaÃ±Ã±eva byaÃ±janÄ• naá¹ƒ

<181> ``aparopi ce, cunda, sabrahmacÄ• rÄ« saá¹…ghe dhammaá¹ƒ bhÄ• seyya. tatra ce
`ayaá¹ƒ kho Ä• yasmÄ• atthaÃ±ceva sammÄ• gaá¹‡hÄ• ti byaÃ±janÄ• ni \Be III 107/ ca sa
`sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditabbaá¹ƒ anumoditabbaá¹ƒ; tassa `sÄ• dhÅ«â€™ t
anumoditvÄ• so evamassa vacanÄ«yo --- `lÄ• bhÄ• no Ä• vuso, suladdhaá¹ƒ no Ä• vuso,
tÄ• disaá¹ƒ sabrahmacÄ• riá¹ƒ passÄ• ma evaá¹ƒ atthupetaá¹ƒ byaÃ±janupetaâ€™ nti.

paccayÄ• nuÃ±Ã±Ä• takÄ• raá¹‡aá¹ƒ

<182> ``na vo ahaá¹ƒ, cunda, diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ \Ee III 130/
desemi. na panÄ• haá¹ƒ, cunda, samparÄ• yikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ•
diá¹-á¹-hadhammikÄ• naá¹ƒ cevÄ• haá¹ƒ, cunda, Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dhammaá¹
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. tasmÄ• tiha, cunda, yaá¹ƒ vo mayÄ• cÄ«varaá¹ƒ anuÃ±
yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• ya, uá¹‡hassa paá¹-ighÄ• tÄ• ya, á¸• aá¹ƒsamakasavÄ
(Se) } samphassÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, yÄ• vadeva hirikopÄ«napaá¹-icchÄ• danatthaá
piá¹‡á¸• apÄ• to anuÃ±Ã±Ä• to, alaá¹ƒ vo so yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• yÄ•
brahmacariyÄ• nuggahÄ• ya, iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi, navaÃ±ca
yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro ca {cÄ• ti (bahÅ«su) }. yaá¹ƒ vo
anuÃ±Ã±Ä• taá¹ƒ, alaá¹ƒ vo taá¹ƒ yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• ya, uá¹‡hassa paá¹
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, yÄ• vadeva
paá¹-isallÄ• nÄ• rÄ• matthaá¹ƒ. yo vo mayÄ• gilÄ• napaccayabhesajja parikkhÄ• ro anuÃ±

yÄ• vadeva uppannÄ• naá¹ƒ veyyÄ• bÄ• dhikÄ• naá¹ƒ vedanÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ab
{abyÄ• pajjhaparamatÄ• yÄ• ti (Ce Se Ee), abyÄ• bajjhaparamatÄ• ya (?) }.

sukhallikÄ• nuyogo

<183> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• e
`sukhallikÄ• nuyogamanuyuttÄ• samaá¹‡Ä• sakyaputtiyÄ• viharantÄ«â€™ ti. evaá¹ƒvÄ• c
cunda, aÃ±Ã±atitthiyÄ• \Ne III 97/ paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `katamo so \N
sukhallikÄ• nuyogo? sukhallikÄ• nuyogÄ• hi bahÅ« anekavihitÄ• nÄ• nappakÄ• rakÄ• â€™

``cattÄ• rome, cunda, sukhallikÄ• nuyogÄ• hÄ«nÄ• gammÄ• pothujjanikÄ• anariyÄ• ana
na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na n
cattÄ• ro?

``idha, cunda, ekacco bÄ• lo pÄ• á¹‡e vadhitvÄ• vadhitvÄ• attÄ• naá¹ƒ sukheti pÄ«á¹‡eti.
sukhallikÄ• nuyogo.

``puna caparaá¹ƒ, cunda, idhekacco \Se III 144/ \Ee III 131/ adinnaá¹ƒ Ä• diyitvÄ• Ä• diyitv
sukheti pÄ«á¹‡eti. ayaá¹ƒ dutiyo sukhallikÄ• nuyogo.

``puna caparaá¹ƒ, cunda, idhekacco musÄ• bhaá¹‡itvÄ• bhaá¹‡itvÄ• attÄ• naá¹ƒ sukheti
sukhallikÄ• nuyogo.

``puna caparaá¹ƒ, cunda, idhekacco paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bh
catuttho sukhallikÄ• nuyogo.

``ime kho, cunda, cattÄ• ro sukhallikÄ• nuyogÄ• hÄ«nÄ• gammÄ• pothujjanikÄ• anariyÄ
nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambod
saá¹ƒvattanti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
cattÄ• ro sukhallikÄ• nuyoge anuyuttÄ• samaá¹‡Ä• sakyaputtiyÄ• viharantÄ«â€™ ti. te vo
`mÄ• hevaá¹ƒâ€™ tissu vacanÄ«yÄ• . na te vo sammÄ• vadamÄ• nÄ• vadeyyuá¹ƒ, abbhÄ

<184> ``cattÄ• rome, cunda, sukhallikÄ• nuyogÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti. katame cattÄ• ro?

``idha \Ne III 98/, cunda, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakka

vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ paá¹-han

``puna \Be III 109/ caparaá¹ƒ, cunda, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ..
upasampajja viharati. ayaá¹ƒ dutiyo sukhallikÄ• nuyogo.

``puna caparaá¹ƒ, cunda, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ \Se III 145/ jhÄ•
viharati. ayaá¹ƒ tatiyo sukhallikÄ• nuyogo.

``puna caparaá¹ƒ, cunda, bhikkhu sukhassa ca pahÄ• nÄ• \Ee III 132/ dukkhassa ca pahÄ
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ catuttho sukhallikÄ• nuyogo.

``ime kho, cunda, cattÄ• ro sukhallikÄ• nuyogÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ•
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
cattÄ• ro sukhallikÄ• nuyoge anuyuttÄ• samaá¹‡Ä• sakyaputtiyÄ• viharantÄ«â€™ ti. te vo
vacanÄ«yÄ• . sammÄ• te vo vadamÄ• nÄ• vadeyyuá¹ƒ, na te vo abbhÄ• cikkheyyuá¹ƒ asa

sukhallikÄ• nuyogÄ• nisaá¹ƒso

<185> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ•
`ime panÄ• vuso, cattÄ• ro sukhallikÄ• nuyoge anuyuttÄ• naá¹ƒ viharataá¹ƒ kati phalÄ• ni k
pÄ• á¹-ikaá¹…khÄ• â€™ ti? evaá¹ƒvÄ• dino, cunda, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evam
Ä• vuso, cattÄ• ro sukhallikÄ• nuyoge anuyuttÄ• naá¹ƒ viharataá¹ƒ cattÄ• ri phalÄ• ni cattÄ
Ä• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . katame cattÄ• ro? idhÄ• vuso, bhikkhu tiá¹‡á¹‡aá¹ƒ sa
sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o. idaá¹ƒ paá¹-hamaá¹ƒ p
Ä• nisaá¹ƒso. puna caparaá¹ƒ, Ä• vuso, bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhay
tanuttÄ• sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ \Se
dutiyaá¹ƒ phalaá¹ƒ, dutiyo Ä• nisaá¹ƒso. puna caparaá¹ƒ, Ä• vuso, bhikkhu paÃ±cannaá¹ƒ c
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vattidhammo
tatiyaá¹ƒ phalaá¹ƒ, tatiyo Ä• nisaá¹ƒso. puna caparaá¹ƒ, Ä• vuso, bhikkhu Ä• savÄ• naá¹ƒ k
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
idaá¹ƒ catutthaá¹ƒ phalaá¹ƒ catuttho Ä• nisaá¹ƒso. ime \Be III 110/ kho, Ä• vuso, cattÄ• ro s
anuyuttÄ• naá¹ƒ viharataá¹ƒ imÄ• ni cattÄ• ri phalÄ• ni, cattÄ• ro Ä• nisaá¹ƒsÄ• pÄ• á¹-ikaá

khÄ«á¹‡Ä• savaabhabbaá¹-hÄ• naá¹ƒ

<186> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• \Ee III 133/ parib

vadeyyuá¹ƒ --- `aá¹-á¹-hitadhammÄ• samaá¹‡Ä• sakyaputtiyÄ• viharantÄ«â€™ ti. evaá¹ƒ
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `atthi kho, Ä• vuso, tena bhaga
arahatÄ• sammÄ• sambuddhena sÄ• vakÄ• naá¹ƒ dhammÄ• desitÄ• paÃ±Ã±attÄ• yÄ• v
seyyathÄ• pi, Ä• vuso, indakhÄ«lo vÄ• ayokhÄ«lo vÄ• gambhÄ«ranemo sunikhÄ• to acalo
Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena sÄ• vakÄ
yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yÄ• . yo so, Ä• vuso, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vus
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt
ajjhÄ• carituá¹ƒ. abhabbo, Ä• vuso, khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca \Se III 147/ pÄ• á¹‡
voropetuá¹ƒ; abhabbo khÄ«á¹‡Ä• savo bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyitu
bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevituá¹ƒ; abhabbo khÄ«á¹‡Ä• savo bhikkhu sampa
abhabbo khÄ«á¹‡Ä• savo bhikkhu sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jituá¹ƒ seyyathÄ•
abhabbo khÄ«á¹‡Ä• savo bhikkhu chandÄ• gatiá¹ƒ gantuá¹ƒ; abhabbo khÄ«á¹‡Ä• savo bhi
abhabbo khÄ«á¹‡Ä• savo bhikkhu mohÄ• gatiá¹ƒ gantuá¹ƒ; abhabbo khÄ«á¹‡Ä• savo bhikk
so, Ä• vuso, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro ar
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, abhabbo so imÄ• ni nava á¹-h
nti.

paÃ±hÄ• byÄ• karaá¹‡aá¹ƒ

<187> ``á¹-hÄ• naá¹ƒ \Ne III 100/ \Ee III 134/ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atit
paribbÄ• jakÄ• evaá¹ƒ vadeyyuá¹ƒ --- `atÄ«taá¹ƒ kho addhÄ• naá¹ƒ Ä• rabbha samaá¹‡o g
Ã±Ä• á¹‡adassanaá¹ƒ paÃ±Ã±apeti, no ca kho anÄ• gataá¹ƒ addhÄ• naá¹ƒ Ä• rabbha atÄ«
paÃ±Ã±apeti, tayidaá¹ƒ kiá¹ƒsu tayidaá¹ƒ kathaá¹ƒsÅ«â€™ ti? te ca aÃ±Ã±atitthiyÄ• \Be III
aÃ±Ã±avihitakena Ã±Ä• á¹‡adassanena aÃ±Ã±avihitakaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paÃ±Ã±
bÄ• lÄ• abyattÄ• . atÄ«taá¹ƒ kho, cunda, addhÄ• naá¹ƒ Ä• rabbha tathÄ• gatassa satÄ• nu
yÄ• vatakaá¹ƒ Ä• kaá¹…khati tÄ• vatakaá¹ƒ anussarati. anÄ• gataÃ±ca kho addhÄ• naá¹ƒ
bodhijaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati --- `ayamantimÄ• \Se III 148/ jÄ• ti, natthidÄ• ni punabbh
cepi, cunda, hoti abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, na taá¹ƒ tathÄ• gato byÄ• ka
cunda, hoti bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, tampi tathÄ• gato na byÄ• karoti. atÄ
hoti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ, tatra kÄ• laÃ±Ã±Å« tathÄ• gato hoti tassa paÃ±
veyyÄ• karaá¹‡Ä• ya. anÄ• gataá¹ƒ cepi, cunda, hoti abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaá¹ƒh
tathÄ• gato byÄ• karoti ... pe ... tassa paÃ±hassa veyyÄ• karaá¹‡Ä• ya. paccuppannaá¹ƒ ce
abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, na taá¹ƒ tathÄ• gato byÄ• karoti. paccuppanna
bhÅ«taá¹ƒ tacchaá¹ƒ \Ee III 135/ anatthasaá¹ƒhitaá¹ƒ, tampi tathÄ• gato na byÄ• karoti. pac
cunda, hoti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ, tatra kÄ• laÃ±Ã±Å« tathÄ• gato hoti tas
veyyÄ• karaá¹‡Ä• ya.

<188> ``iti kho, cunda, atÄ«tÄ• nÄ• gatapaccuppannesu dhammesu tathÄ• gato kÄ• lavÄ•

(Se) } bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«, tasmÄ• `tathÄ• gatoâ
cunda, sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ• hmaá¹‡iyÄ
diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ
tathÄ• gatena abhisambuddhaá¹ƒ, tasmÄ• `tathÄ• gatoâ€™ ti vuccati. yaÃ±ca, cunda, ratti
anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, yaÃ±ca rattiá¹ƒ anupÄ• disesÄ• ya nibb
parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati \Se III 149/ lapati niddisati. sabbaá¹ƒ taá¹ƒ
aÃ±Ã±athÄ• , tasmÄ• `tathÄ• gatoâ€™ ti vuccati. yathÄ• vÄ• dÄ«, cunda, tathÄ• gato tathÄ
tathÄ• vÄ• dÄ«. iti yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«, tasmÄ•
sadevake loke, cunda, samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sa
abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ«, tasmÄ• `tathÄ• gatoâ€™ ti vuccat

abyÄ• kataá¹-á¹-hÄ• naá¹ƒ

<189> ``á¹-hÄ• naá¹ƒ \Be III 112/ \Ne III 101/ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ aÃ±Ã±atitt
paribbÄ• jakÄ• evaá¹ƒ vadeyyuá¹ƒ --- `kiá¹ƒ nu kho, Ä• vuso, hoti tathÄ• gato paraá¹ƒ mara
moghamaÃ±Ã±aâ€™ nti? evaá¹ƒvÄ• dino, cunda, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamas
kho, Ä• vuso, bhagavatÄ• \Ee III 136/ --- ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva sa
moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
panÄ• vuso, na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `etampi kho, Ä• vuso, bhagava
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
panÄ• vuso, hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mogham
evaá¹ƒvÄ• dino, cunda, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `abyÄ•
etaá¹ƒ, Ä• vuso, bhagavatÄ• --- ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idame
moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
panÄ• vuso, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mogha
evaá¹ƒvÄ• dino, cunda, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `etamp
abyÄ• kataá¹ƒ --- ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ
nti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
`kasmÄ• panetaá¹ƒ, Ä• vuso, samaá¹‡ena gotamena abyÄ• kataâ€™ nti? evaá¹ƒvÄ• dino,

paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `na hetaá¹ƒ, Ä• vuso, atthasaá¹ƒhitaá¹ƒ na dhar
102/ na Ä• dibrahmacariyakaá¹ƒ na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasam
sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati, tasmÄ• taá¹ƒ bhagavatÄ• abyÄ• kataâ€™ n

byÄ• kataá¹-á¹-hÄ• naá¹ƒ

<190> ``á¹-hÄ• naá¹ƒ \Be III 113/ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• parib
vadeyyuá¹ƒ --- `kiá¹ƒ panÄ• vuso, samaá¹‡ena gotamena byÄ• kataâ€™ nti? evaá¹ƒvÄ• dir
paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `idaá¹ƒ dukkhanti kho, Ä• vuso, bhagavatÄ• by
dukkhasamudayoti kho, Ä• vuso, bhagavatÄ• byÄ• kataá¹ƒ, ayaá¹ƒ dukkhanirodhoti kho, Ä
byÄ• kataá¹ƒ, ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti \Se III 151/ kho, Ä• vuso, bha

``á¹-hÄ• naá¹ƒ \Ee III 137/ kho panetaá¹ƒ, cunda, vijjati, yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• ja
vadeyyuá¹ƒ --- `kasmÄ• panetaá¹ƒ, Ä• vuso, samaá¹‡ena gotamena byÄ• kataâ€™ nti? ev
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `etaÃ±hi, Ä• vuso, atthasaá¹ƒh
dhammasaá¹ƒhitaá¹ƒ, etaá¹ƒ Ä• dibrahmacariyakaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya nirod
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. tasmÄ• taá¹ƒ bhagavatÄ• byÄ•

pubbantasahagatadiá¹-á¹-hinissayÄ•

<191> ``yepi te, cunda, pubbantasahagatÄ• diá¹-á¹-hinissayÄ• , tepi vo mayÄ• byÄ• katÄ•
byÄ• kÄ• tabbÄ• . yathÄ• ca te na byÄ• kÄ• tabbÄ• , kiá¹ƒ vo ahaá¹ƒ te tathÄ• {tattha (Se
byÄ• karissÄ• mi? yepi te, cunda, aparantasahagatÄ• diá¹-á¹-hinissayÄ• , tepi vo mayÄ• b
byÄ• kÄ• tabbÄ• . yathÄ• ca te na byÄ• kÄ• tabbÄ• , kiá¹ƒ vo ahaá¹ƒ te tathÄ• byÄ• kariss
pubbantasahagatÄ• diá¹-á¹-hinissayÄ• , ye vo mayÄ• byÄ• katÄ• , yathÄ• te byÄ• kÄ• tab
byÄ• kÄ• tabbÄ• , kiá¹ƒ vo ahaá¹ƒ te tathÄ• byÄ• karissÄ• mi) { (yathÄ• ca te na byÄ• kÄ•
kho, cunda, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `sassato a
saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. santi pana, cunda, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹
`asassato attÄ• ca loko ca ... pe ... sassato ca asassato ca attÄ• ca loko ca ... neva sassat
attÄ• ca loko ca ... sayaá¹ƒkato \Se III 152/ attÄ• ca loko ca ... paraá¹ƒkato attÄ• \Ne III 10
... sayaá¹ƒkato ca \Be III 114/ paraá¹ƒkato ca attÄ• ca loko ca ... asayaá¹ƒkÄ• ro \Ee III 138
adhiccasamuppanno attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. sassata
asassataá¹ƒ sukhadukkhaá¹ƒ ... sassataÃ±ca asassataÃ±ca sukhadukkhaá¹ƒ ... nevasassa
sukhadukkhaá¹ƒ ... sayaá¹ƒkataá¹ƒ sukhadukkhaá¹ƒ ... paraá¹ƒkataá¹ƒ sukhadukkhaá¹ƒ ...
paraá¹ƒkataÃ±ca sukhadukkhaá¹ƒ ... asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamupp
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti.

<192> ``tatra, cunda, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --

ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vad
Ä• vuso, vuccati --- ``sassato attÄ• ca loko cÄ• â€™â€™ ti? yaÃ±ca kho te evamÄ• haá¹ƒs
moghamaÃ±Ã±aâ€™ nti. taá¹ƒ tesaá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? aÃ±Ã±athÄ• sa
santeke sattÄ• . imÄ• yapi kho ahaá¹ƒ, cunda, paÃ±Ã±attiyÄ• neva attanÄ• samasamaá¹ƒ
atha kho ahameva tattha bhiyyo yadidaá¹ƒ adhipaÃ±Ã±atti.

<193> ``tatra, cunda, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino ---
ca ... pe ... sassato ca asassato ca attÄ• ca loko ca ... nevasassato nÄ• sassato attÄ• \Se
... sayaá¹ƒkato attÄ• ca loko ca ... paraá¹ƒkato attÄ• ca loko ca ... sayaá¹ƒkato ca paraá¹ƒk
loko ca ... asayaá¹ƒkÄ• ro aparaá¹ƒkÄ• ro adhiccasamuppanno attÄ• ca loko ca ... sassata
asassataá¹ƒ \Ee III 139/ sukhadukkhaá¹ƒ ... sassataÃ±ca asassataÃ±ca sukhadukkhaá¹ƒ ...
nÄ• sassataá¹ƒ sukhadukkhaá¹ƒ ... sayaá¹ƒkataá¹ƒ sukhadukkhaá¹ƒ ... paraá¹ƒkataá¹ƒ sukh
sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca sukhadukkhaá¹ƒ ... asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá
sukhadukkhaá¹ƒ, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ
kho idaá¹ƒ, Ä• vuso, vuccati --- ``asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppann
nti? yaÃ±ca kho te evamÄ• haá¹ƒsu --- `idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. taá¹ƒ t
kissa hetu? aÃ±Ã±athÄ• saÃ±Ã±inopi hettha, cunda, santeke sattÄ• . imÄ• yapi kho ahaá¹ƒ
neva attanÄ• samasamaá¹ƒ samanupassÄ• mi kuto bhiyyo. atha kho ahameva tattha bhiyy
ime kho te, cunda, pubbantasahagatÄ• diá¹-á¹-hinissayÄ• , ye vo mayÄ• byÄ• katÄ• , yath
III 115/. yathÄ• ca te na byÄ• kÄ• tabbÄ• , kiá¹ƒ vo ahaá¹ƒ te tathÄ• byÄ• karissÄ• mÄ«ti {
Katthaci) }?

aparantasahagatadiá¹-á¹-hinissayÄ•

<194> ``katame \Ne III 104/ ca te, cunda, aparantasahagatÄ• diá¹-á¹-hinissayÄ• , ye vo ma
te byÄ• kÄ• tabbÄ• . (yathÄ• ca te na byÄ• kÄ• tabbÄ• , kiá¹ƒ vo ahaá¹ƒ te tathÄ• byÄ• ka
pÄ• á¹-ho sabbatthapi paripuá¹‡á¹‡o dissati}? santi, cunda, eke \Se III 154/ samaá¹‡abrÄ• h
evaá¹ƒdiá¹-á¹-hino --- `rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mo
pana, cunda, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `arÅ«pÄ«
rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti ... nevarÅ«pÄ« nÄ• rÅ«pÄ« attÄ• hoti ... saÃ±Ã±Ä« \Ee I
asaÃ±Ã±Ä« attÄ• hoti ... nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« attÄ• hoti ... attÄ• ucchijjati vinass
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. tatra, cunda, ye te samaá¹‡abrÄ•
evaá¹ƒdiá¹-á¹-hino --- `rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mo
tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `atthi nu kho idaá¹ƒ, Ä• vuso, vuccati --
arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? yaÃ±ca kho te evamÄ• haá¹ƒsu --- `idameva s
taá¹ƒ tesaá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? aÃ±Ã±athÄ• saÃ±Ã±inopi hettha, cunda,
kho ahaá¹ƒ, cunda, paÃ±Ã±attiyÄ• neva attanÄ• samasamaá¹ƒ samanupassÄ• mi kuto bh
bhiyyo yadidaá¹ƒ adhipaÃ±Ã±atti.

<195> ``tatra, cunda, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino ---
pe ... rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti ... nevarÅ«pÄ«nÄ• rÅ«pÄ« attÄ• hoti ... saÃ±Ã±Ä«
asaÃ±Ã±Ä« attÄ• hoti ... nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« \Se III 155/ attÄ• hoti ... attÄ• ucc
hoti paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. tyÄ• haá¹ƒ upasaá¹..
`atthi nu kho idaá¹ƒ, Ä• vuso, vuccati --- ``attÄ• ucchijjati vinassati na hoti paraá¹ƒ maraá¹‡
yaÃ±ca kho te, cunda, evamÄ• haá¹ƒsu --- `idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti. taá
taá¹ƒ kissa hetu? aÃ±Ã±athÄ• saÃ±Ã±inopi hettha, cunda, santeke sattÄ• . imÄ• yapi kho a
paÃ±Ã±attiyÄ• neva attanÄ• \Be III 116/ samasamaá¹ƒ samanupassÄ• mi, kuto bhiyyo. ath
bhiyyo yadidaá¹ƒ adhipaÃ±Ã±atti. ime kho te, cunda, aparantasahagatÄ• diá¹-á¹-hinissayÄ•
byÄ• katÄ• \Ee III 141/, yathÄ• te byÄ• kÄ• tabbÄ• . yathÄ• ca te na byÄ• kÄ• tabbÄ• , ki
byÄ• karissÄ• mÄ«ti {byÄ• karissÄ• mÄ«ti (Ce Katthaci) }?

<196> ``imesaÃ±ca, cunda, pubbantasahagatÄ• naá¹ƒ diá¹-á¹-hinissayÄ• naá¹ƒ imesaÃ±ca
diá¹-á¹-hinissayÄ• naá¹ƒ \Ne III 105/ pahÄ• nÄ• ya samatikkamÄ• ya evaá¹ƒ mayÄ• cattÄ•
desitÄ• paÃ±Ã±attÄ• . katame cattÄ• ro? idha, cunda, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« v
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ« ... pe ... citt
dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke ab
cunda, pubbantasahagatÄ• naá¹ƒ diá¹-á¹-hinissayÄ• naá¹ƒ imesaÃ±ca aparantasahagatÄ•
\Se III 156/ pahÄ• nÄ• ya samatikkamÄ• ya. evaá¹ƒ mayÄ• ime cattÄ• ro satipaá¹-á¹-hÄ• n
ti.

<197> tena kho pana samayena Ä• yasmÄ• upavÄ• á¹‡o bhagavato piá¹-á¹-hito á¹-hito ho
bÄ«jayamÄ• no. atha kho Ä• yasmÄ• upavÄ• á¹‡o bhagavantaá¹ƒ etadavoca --- ``acchariy
bhante! pÄ• sÄ• diko vatÄ• yaá¹ƒ, bhante, dhammapariyÄ• yo; supÄ• sÄ• diko vatÄ• yaá¹ƒ
nÄ• mÄ• yaá¹ƒ bhante dhammapariyÄ• yoâ€™â€™ ti? ``tasmÄ• tiha tvaá¹ƒ, upavÄ• á¹‡a, i
`pÄ• sÄ• dikoâ€™ tveva naá¹ƒ dhÄ• rehÄ«â€™â€™ ti. idamavoca bhagavÄ• . attamano Ä•
bhÄ• sitaá¹ƒ abhinandÄ«ti.

pÄ• sÄ• dikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. lakkhaá¹‡asuttaá¹ƒ

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni

<198> evaá¹ƒ \Ee III 142/ \Be III 117/ \Ne III 106/ \Se III 157/ me sutaá¹ƒ --- ekaá¹ƒ samaya
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• b
``bhikkhavoâ€™â€™ ti. ``bhaddanteâ€™â€™ ti {bhadanteti (Ce Se Ee) } te bhikkhÅ« bhaga

bhagavÄ• etadavoca ---

<199> ``dvattiá¹ƒsimÄ• ni, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá¹‡Ä• ni, yehi
mahÄ• purisassa dveva gatiyo bhavanti anaÃ±Ã±Ä• . sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ•
dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• g
ratanÄ• ni bhavanti; seyyathidaá¹ƒ, cakkaratanaá¹ƒ hatthiratanaá¹ƒ assaratanaá¹ƒ maá¹‡ira
gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kho panassa pu
vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ a
abhivijiya ajjhÄ• vasati. sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ ho
vivaá¹-á¹-acchado {vivaá¹-acchado (Se Katthaci), vivattacchado (Ce Ee) }.

<200> ``katamÄ• ni ca tÄ• ni, bhikkhave, dvattiá¹ƒsa mahÄ• purisassa mahÄ• purisalakkha
samannÄ• gatassa mahÄ• purisassa \Ee III 143/ dveva gatiyo bhavanti anaÃ±Ã±Ä• ? sace
rÄ• jÄ• hoti cakkavattÄ« ... pe ... sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, ar
sammÄ• sambuddho \Se III 158/ loke vivaá¹-á¹-acchado.

``idha, bhikkhave, mahÄ• puriso suppatiá¹-á¹-hitapÄ• do hoti. yampi, bhikkhave, mahÄ• pur
suppatiá¹-á¹-hitapÄ• do hoti, idampi, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá

``puna \Ne III 107/ caparaá¹ƒ, bhikkhave, mahÄ• purisassa heá¹-á¹-hÄ• pÄ• datalesu cakkÄ
sahassÄ• rÄ• ni sanemikÄ• ni sanÄ• bhikÄ• ni sabbÄ• kÄ• raparipÅ«rÄ• ni {sabbÄ• kÄ• rap
(Ce Ee) }. yampi \Be III 118/, bhikkhave, mahÄ• purisassa heá¹-á¹-hÄ• pÄ• datalesu cakkÄ•
sahassÄ• rÄ• ni sanemikÄ• ni sanÄ• bhikÄ• ni sabbÄ• kÄ• raparipÅ«rÄ• ni, idampi, bhikkha
mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

``puna caparaá¹ƒ, bhikkhave, mahÄ• puriso Ä• yatapaá¹‡hi hoti ... pe ... dÄ«ghaá¹…guli ho
mudutalunahatthapÄ• do hoti ... jÄ• lahatthapÄ• do hoti ... ussaá¹…khapÄ• do hoti ... eá¹‡ija
á¹-hitakova anonamanto ubhohi pÄ• á¹‡italehi jaá¹‡á¹‡ukÄ• ni parimasati parimajjati ... kosc
... suvaá¹‡á¹‡avaá¹‡á¹‡o hoti kaÃ±canasannibhattaco ... sukhumacchavi hoti, sukhumattÄ•
kÄ• ye na upalimpati ... ekekalomo \Ee III 144/ hoti, ekekÄ• ni lomÄ• ni lomakÅ«pesu jÄ• tÄ
hoti, uddhaggÄ• ni lomÄ• ni jÄ• tÄ• ni nÄ«lÄ• ni aÃ±janavaá¹‡á¹‡Ä• ni kuá¹‡á¸• alÄ• vaá¹-á
(bahÅ«su) } dakkhiá¹‡Ä• vaá¹-á¹-akajÄ• tÄ• ni {dakkhiá¹‡Ä• vattakajÄ• tÄ• ni (Ce Se Ee) } .
sattussado hoti ... sÄ«hapubbaddhakÄ• yo hoti ... citantaraá¹ƒso {pitantaraá¹ƒso (Se) } hoti
nigrodhaparimaá¹‡á¸• alo hoti, yÄ• vatakvassa kÄ• yo tÄ• vatakvassa byÄ• mo yÄ• vatakva
kÄ• yo ... samavaá¹-á¹-akkhandho hoti ... rasaggasaggÄ« hoti ... sÄ«hahanu hoti ... cattÄ• l
III 159/ ... samadanto hoti ... aviraá¸·adanto hoti ... susukkadÄ• á¹-ho hoti ... pahÅ«tajivho ho
brahmassaro hoti karavÄ«kabhÄ• á¹‡Ä« ... abhinÄ«lanetto hoti ... gopakhumo hoti ... uá¹‡á¹
jÄ• tÄ• hoti, odÄ• tÄ• mudutÅ«lasannibhÄ• . yampi, bhikkhave, mahÄ• purisassa uá¹‡á¹‡Ä

odÄ• tÄ• mudutÅ«lasannibhÄ• , idampi, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá

``puna \Ee III 145/ caparaá¹ƒ, bhikkhave, mahÄ• puriso uá¹‡hÄ«sasÄ«so hoti. yampi, bhikk
uá¹‡hÄ«sasÄ«so hoti, idampi, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá¹ƒ bha

``imÄ• ni kho tÄ• ni, bhikkhave, dvattiá¹ƒsa mahÄ• purisassa mahÄ• purisalakkhaá¹‡Ä• ni,
mahÄ• purisassa dveva gatiyo bhavanti anaÃ±Ã±Ä• . sace \Be III 119/ agÄ• raá¹ƒ ajjhÄ• va
cakkavattÄ« ... pe ... sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ hoti s
vivaá¹-á¹-acchado.

``imÄ• ni kho, bhikkhave, dvattiá¹ƒsa mahÄ• purisassa mahÄ• purisalakkhaá¹‡Ä• ni bÄ• hi
dhÄ• renti, no ca kho te jÄ• nanti --- `imassa kammassa kaá¹-attÄ• idaá¹ƒ lakkhaá¹‡aá¹ƒ pa

(1) suppatiá¹-á¹-hitapÄ• datÄ• lakkhaá¹‡aá¹ƒ

<201> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no daá¸·hasamÄ• dÄ• no ahosi kusalesu dhammesu, avatthitasam
vacÄ«sucarite manosucarite dÄ• nasaá¹ƒvibhÄ• ge sÄ«lasamÄ• dÄ• ne uposathupavÄ• se
sÄ• maÃ±Ã±atÄ• ya \Se III 160/ brahmaÃ±Ã±atÄ• ya kule jeá¹-á¹-hÄ• pacÄ• yitÄ• ya aÃ±Ã
adhikusalesu dhammesu \Ee III 146/. so tassa kammassa kaá¹-attÄ• upacitattÄ• ussannat
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. so tattha aÃ±Ã±e deve
adhiggaá¹‡hÄ• ti dibbena Ä• yunÄ• dibbena vaá¹‡á¹‡ena dibbena sukhena dibbena yasen
dibbehi rÅ«pehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoá¹-á¹-habbehi.
itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhati. suppatiá¹-á¹
pÄ• daá¹ƒ bhÅ«miyaá¹ƒ nikkhipati, samaá¹ƒ uddharati, samaá¹ƒ sabbÄ• vantehi pÄ• datale

<202> ``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti
dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• g
ratanÄ• ni bhavanti; seyyathidaá¹ƒ, cakkaratanaá¹ƒ hatthiratanaá¹ƒ assaratanaá¹ƒ maá¹‡ira
gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kho panassa pu
vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ a
iddhaá¹ƒ phÄ«taá¹ƒ khemaá¹ƒ sivaá¹ƒ nirabbudaá¹ƒ adaá¹‡á¸• ena asatthena dhammena a
III 120/. rÄ• jÄ• samÄ• no kiá¹ƒ labhati? akkhambhiyo {avikkhambhiyo (Ce Ee) } hoti kenac
III 161/ paccatthikena paccÄ• mittena. rÄ• jÄ• samÄ• no idaá¹ƒ labhati. ``sace kho pana ag
pabbajati, arahaá¹ƒ hoti sammÄ• sambuddho loke vivaá¹-á¹-acchado. buddho samÄ• no kiá
hoti abbhantarehi vÄ• bÄ• hirehi vÄ• paccatthikehi paccÄ• mittehi rÄ• gena vÄ• dosena v
vÄ• \Ee III 147/ brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci
idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<203> tatthetaá¹ƒ \Ne III 109/ vuccati ---

``sacce ca dhamme ca dame ca saá¹ƒyame,

soceyyasÄ«lÄ• layuposathesu ca.

dÄ• ne ahiá¹ƒsÄ• ya asÄ• hase rato,

daá¸·haá¹ƒ samÄ• dÄ• ya samattamÄ• cari {samantamÄ• cari (Se Katthaci) } ||

``so tena kammena divaá¹ƒ samakkami {apakkami (Se Katthaci) },

sukhaÃ±ca khiá¸• á¸• Ä• ratiyo ca anvabhi {aá¹ƒnvabhi (á¹-Ä«kÄ•) }.

tato cavitvÄ• punarÄ• gato idha,

samehi pÄ• dehi phusÄ« vasundharaá¹ƒ ||

``byÄ• kaá¹ƒsu veyyaÃ±janikÄ• samÄ• gatÄ• ,

samappatiá¹-á¹-hassa na hoti khambhanÄ• .

gihissa vÄ• pabbajitassa vÄ• puna {pana (Se) },

taá¹ƒ lakkhaá¹‡aá¹ƒ bhavati tadatthajotakaá¹ƒ ||

``akkhambhiyo \Se III 162/ hoti agÄ• ramÄ• vasaá¹ƒ,

parÄ• bhibhÅ« sattubhi nappamaddano.

manussabhÅ«tenidha hoti kenaci,

akkhambhiyo tassa phalena kammuno ||

``sace \Be III 121/ ca pabbajjamupeti tÄ• diso,

nekkhammachandÄ• bhirato vicakkhaá¹‡o.

aggo na so gacchati jÄ• tu khambhanaá¹ƒ,

naruttamo esa hi tassa dhammatÄ• â€™â€™ ti ||

(2) pÄ• datalacakkalakkhaá¹‡aá¹ƒ

<204> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to \Ne III 110/ samÄ• no bahujanassa \Ee III 148/ sukhÄ• vaho ahosi, ubbega
apanuditÄ• , dhammikaÃ±ca rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidhÄ• tÄ• , saparivÄ• raÃ±ca
kammassa kaá¹-attÄ• upacitattÄ• ussannattÄ• vipulattÄ• kÄ• yassa bhedÄ• paraá¹ƒ ma
lokaá¹ƒ upapajjati ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisala
paá¹-ilabhati. heá¹-á¹-hÄ• pÄ• datalesu cakkÄ• ni jÄ• tÄ• ni honti sahassÄ• rÄ• ni sanemikÄ
sabbÄ• kÄ• raparipÅ«rÄ• ni suvibhattantarÄ• ni.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? mahÄ• parivÄ• ro hoti; mahÄ• ssa honti parivÄ• rÄ• brÄ• hmaá¹‡a
negamajÄ• napadÄ• gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• amaccÄ• pÄ
kumÄ• rÄ• . rÄ• jÄ• samÄ• no idaá¹ƒ labhati. sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ
sammÄ• sambuddho loke vivaá¹-á¹-acchado. buddho samÄ• no kiá¹ƒ labhati? mahÄ• pariv
parivÄ• rÄ• bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manussÄ• asurÄ• n
idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<205> tatthetaá¹ƒ vuccati ---

``pure puratthÄ• purimÄ• su jÄ• tisu,

manussabhÅ«to bahunaá¹ƒ sukhÄ• vaho.

ubbhegauttÄ• sabhayÄ• panÅ«dano,

guttÄ«su rakkhÄ• varaá¹‡esu ussuko ||

``so \Be III 122/ \Ee III 149/ tena kammena divaá¹ƒ samakkami,

sukhaÃ±ca khiá¸• á¸• Ä• ratiyo ca anvabhi.

tato cavitvÄ• punarÄ• gato idha,

cakkÄ• ni pÄ• desu duvesu vindati ||

``samantanemÄ«ni sahassarÄ• ni ca,

byÄ• kaá¹ƒsu veyyaÃ±janikÄ• samÄ• gatÄ• .

disvÄ• \Ne III 111/ kumÄ• raá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ,

parivÄ• ravÄ• hessati sattumaddano ||

tathÄ• hÄ« cakkÄ• ni samantanemini,

sace \Se III 164/ na pabbajjamupeti tÄ• diso.

vatteti cakkaá¹ƒ pathaviá¹ƒ pasÄ• sati,

tassÄ• nuyantÄ• dha {tassÄ• nuyuttÄ• idha (Ce Ee), tassÄ• nuyantÄ• idha (Se Katthaci) }

``mahÄ• yasaá¹ƒ saá¹ƒparivÄ• rayanti naá¹ƒ,

sace ca pabbajjamupeti tÄ• diso.

nekkhammachandÄ• bhirato vicakkhaá¹‡o,

devÄ• manussÄ• surasakkarakkhasÄ• {sattarakkhasÄ• (Katthaci) Ce syÄ• aá¹-á¹-hakathÄ

``gandhabbanÄ• gÄ• vihagÄ• catuppadÄ• ,

anuttaraá¹ƒ devamanussapÅ«jitaá¹ƒ.

mahÄ• yasaá¹ƒ saá¹ƒparivÄ• rayanti naâ€™â€™ nti ||

(3-5) Ä• yatapaá¹‡hitÄ• ditilakkhaá¹‡aá¹ƒ

<206> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ r
manussabhÅ«to samÄ• no pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
nihitasattho lajjÄ« dayÄ• panno, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« vihÄ• si. so tassa ka

upacitattÄ• ussannattÄ• vipulattÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ•
mahÄ• purisalakkhaá¹‡Ä• ni \Ee III 150/ paá¹-ilabhati. Ä• yatapaá¹‡hi ca hoti, dÄ«ghaá¹…gu

``so \Be III 123/ tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• ho
... rÄ• jÄ• samÄ• no kiá¹ƒ labhati? dÄ«ghÄ• yuko hoti ciraá¹-á¹-hitiko, dÄ«ghamÄ• yuá¹ƒ pÄ
antarÄ• jÄ«vitÄ• voropetuá¹ƒ kenaci manussabhÅ«tena paccatthikena paccÄ• mittena \Se
idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? dÄ«ghÄ• yuko hoti \Ne III 112/ ciraá¹-á¹-hi
dÄ«ghamÄ• yuá¹ƒ pÄ• leti, na sakkÄ• hoti antarÄ• jÄ«vitÄ• voropetuá¹ƒ paccatthikehi pac
brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ
labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<207> tatthetaá¹ƒ vuccati ---

``mÄ• raá¹‡avadhabhayattano {maraá¹‡avadhabhayattano (Ce Ee Katthaci), maraá¹‡avadh
viditvÄ• ,

paá¹-ivirato paraá¹ƒ mÄ• raá¹‡Ä• yahosi.

tena sucaritena saggamagamÄ• {tena so sucaritena saggamagamÄ• si (Se) },

sukataphalavipÄ• kamanubhosi ||

``caviya punaridhÄ• gato samÄ• no,

paá¹-ilabhati idha tÄ«á¹‡i lakkhaá¹‡Ä• ni.

bhavati vipuladÄ«ghapÄ• saá¹‡hiko,

brahmÄ• va suju subho sujÄ• tagatto ||

``subhujo susu susaá¹‡á¹-hito sujÄ• to,

mudutalunaá¹…guliyassa honti.

dÄ«ghÄ• tÄ«bhi \Ee III 151/ purisavaraggalakkhaá¹‡ehi,

cirayapanÄ• ya {cirayÄ• panÄ• ya (Se) } kumÄ• ramÄ• disanti ||

``bhavati yadi gihÄ« ciraá¹ƒ yapeti,

cirataraá¹ƒ pabbajati yadi tato hi.

yÄ• payati \Se III 166/ ca vasiddhibhÄ• vanÄ• ya,

iti dÄ«ghÄ• yukatÄ• ya taá¹ƒ nimittaâ€™â€™ nti ||

(6) sattussadatÄ• lakkhaá¹‡aá¹ƒ

<208> ``yampi \Be III 124/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ
pubbe manussabhÅ«to samÄ• no dÄ• tÄ• ahosi paá¹‡Ä«tÄ• naá¹ƒ rasitÄ• naá¹ƒ khÄ• dan
sÄ• yanÄ«yÄ• naá¹ƒ lehanÄ«yÄ• naá¹ƒ \Ne III 113/ pÄ• nÄ• naá¹ƒ. so tassa kammassa ka
cuto itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhati, sattuss
ussadÄ• honti; ubhosu hatthesu ussadÄ• honti, ubhosu pÄ• desu ussadÄ• honti, ubhosu
honti, khandhe ussado hoti.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? lÄ• bhÄ« hoti paá¹‡Ä«tÄ• naá¹ƒ rasitÄ• naá¹ƒ khÄ• danÄ«yÄ• naá
sÄ• yanÄ«yÄ• naá¹ƒ lehanÄ«yÄ• naá¹ƒ pÄ• nÄ• naá¹ƒ. rÄ• jÄ• samÄ• no idaá¹ƒ labhati ...
lÄ• bhÄ« hoti paá¹‡Ä«tÄ• naá¹ƒ rasitÄ• naá¹ƒ khÄ• danÄ«yÄ• naá¹ƒ bhojanÄ«yÄ• naá¹ƒ sÄ
pÄ• nÄ• naá¹ƒ. buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ \Ee III 152/ bhagav

<209> tatthetaá¹ƒ vuccati ---

``khajjabhojjamatha leyya sÄ• yiyaá¹ƒ,

uttamaggarasadÄ• yako ahu.

tena so sucaritena kammunÄ• ,

nandane ciramabhippamodati ||

``satta \Se III 167/ cussade idhÄ• dhigacchati,

hatthapÄ• damudutaÃ±ca vindati.

Ä• hu byaÃ±jananimittakovidÄ• ,

khajjabhojjarasalÄ• bhitÄ• ya naá¹ƒ ||

``yaá¹ƒ gihissapi {na taá¹ƒ gihissÄ• pi (Se) } tadatthajotakaá¹ƒ,

pabbajjampi ca tadÄ• dhigacchati.

khajjabhojjarasalÄ• bhiruttamaá¹ƒ,

Ä• hu sabbagihibandhanacchidaâ€™â€™ nti ||

(7-8) karacaraá¹‡amudujÄ• latÄ• lakkhaá¹‡Ä• ni

<210> ``yampi \Be III 125/ \Ne III 114/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹
purimaá¹ƒ niketaá¹ƒ pubbe manussabhÅ«to samÄ• no catÅ«hi saá¹…gahavatthÅ«hi janaá¹
dÄ• nena peyyavajjena {piyavÄ• cena (Se Katthaci) } atthacariyÄ• ya samÄ• nattatÄ• ya. so
... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni dve mahÄ• purisalakkhaá¹‡Ä• ni
paá¹-ilabhati. mudutalunahatthapÄ• do ca hoti jÄ• lahatthapÄ• do ca.

``so tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavat
samÄ• no kiá¹ƒ labhati? susaá¹…gahitaparijano hoti, susaá¹…gahitÄ• ssa honti brÄ• hmaá¹
negamajÄ• napadÄ• \Se III 168/ gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• a
bhogiyÄ• kumÄ• rÄ• . rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati?
susaá¹…gahitÄ• ssa honti bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manus
buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<211> tatthetaá¹ƒ vuccati ---

``dÄ• nampi catthacariyataÃ±ca {dÄ• nampi ca atthacariyatampi ca (Ce Ee) },

piyavÄ• ditaÃ±ca samÄ• nattataÃ±ca {piyavadataÃ±ca samÄ• nachandataÃ±ca (Ce Ee) }.

kariyacariyasusaá¹…gahaá¹ƒ bahÅ«naá¹ƒ,

anavamatena guá¹‡ena yÄ• ti saggaá¹ƒ ||

``caviya punaridhÄ• gato samÄ• no,

karacaraá¹‡amudutaÃ±ca jÄ• lino ca.

atirucirasuvaggudassaneyyaá¹ƒ,

paá¹-ilabhati daharo susu kumÄ• ro ||

``bhavati \Be III 126/ \Ee III 154/ parijanassavo vidheyyo,

mahimaá¹ƒ Ä• vasito susaá¹…gahito.

piyavadÅ« \Ne III 115/ hitasukhataá¹ƒ jigÄ«samÄ• no {jigiá¹ƒ samÄ• no (Ce Se Ee) },

abhirucitÄ• ni guá¹‡Ä• ni Ä• carati ||

``yadi ca jahati sabbakÄ• mabhogaá¹ƒ,

kathayati dhammakathaá¹ƒ jino janassa.

vacanapaá¹-ikarassÄ• bhippasannÄ• \Se III 169/,

sutvÄ• na dhammÄ• nudhammamÄ• carantÄ«â€™â€™ ti ||

(9-10) ussaá¹…khapÄ• dauddhaggalomatÄ• lakkhaá¹‡Ä• ni

<212> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no {samÄ• no bahuno janassa (Ce Ee) } atthÅ«pasaá¹ƒhitaá¹ƒ dha
bhÄ• sitÄ• ahosi, bahujanaá¹ƒ nidaá¹ƒsesi, pÄ• á¹‡Ä«naá¹ƒ hitasukhÄ• vaho dhammayÄ•
kaá¹-attÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni dve mahÄ• purisalakk
paá¹-ilabhati. ussaá¹…khapÄ• do ca hoti, uddhaggalomo ca.

``so tehi lakkhaá¹‡ehi samannÄ• gato, sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? aggo ca hoti seá¹-á¹-ho ca pÄ• mokkho ca uttamo ca pavaro ca kÄ
samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? aggo ca hoti seá¹-á¹-ho ca pÄ•
pavaro ca sabbasattÄ• naá¹ƒ. buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bha

<213> tatthetaá¹ƒ vuccati ---

``atthadhammasahitaá¹ƒ \Ee III 155/ {atthadhammasaá¹ƒhitaá¹ƒ (Katthaci Ce Ee), atthadhar
(Katthaci) } pure giraá¹ƒ,

erayaá¹ƒ bahujanaá¹ƒ nidaá¹ƒsayi.

pÄ• á¹‡inaá¹ƒ hitasukhÄ• vaho ahu,

dhammayÄ• gamayajÄ« {dhammayÄ• gaá¹ƒ assaji (Katthaci) } amaccharÄ« ||

``tena \Be III 127/ \Ne III 116/ so sucaritena kammunÄ• ,

suggatiá¹ƒ \Se III 170/ vajati tattha modati.

lakkhaá¹‡Ä• ni ca duve idhÄ• gato,

uttamappamukhatÄ• ya {uttamasukhatÄ• ya (Se), uttamapamukkhatÄ• ya (Katthaci) } vinda

``ubbhamuppatitalomavÄ• saso,

pÄ• dagaá¹‡á¹-hirahu sÄ• dhusaá¹‡á¹-hitÄ• .

maá¹ƒsalohitÄ• citÄ• tacotthatÄ• ,

uparicaraá¹‡asobhanÄ• {uparijÄ• nusobhanÄ• (Se), upari ca pana sobhanÄ• (Ce Ee) } ah

``gehamÄ• vasati ce tathÄ• vidho,

aggataá¹ƒ vajati kÄ• mabhoginaá¹ƒ.

tena uttaritaro na vijjati,

jambudÄ«pamabhibhuyya iriyati ||

``pabbajampi \Ee III 156/ ca anomanikkamo,

aggataá¹ƒ vajati sabbapÄ• á¹‡inaá¹ƒ.

tena uttaritaro na vijjati,

sabbalokamabhibhuyya viharatÄ«â€™â€™ ti ||

(11) eá¹‡ijaá¹…ghalakkhaá¹‡aá¹ƒ

<214> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ m
manussabhÅ«to samÄ• no sakkaccaá¹ƒ vÄ• cetÄ• ahosi sippaá¹ƒ vÄ• vijjaá¹ƒ vÄ• caraá¹
`kiá¹ƒ time khippaá¹ƒ vijÄ• neyyuá¹ƒ, khippaá¹ƒ paá¹-ipajjeyyuá¹ƒ, na ciraá¹ƒ kilisseyyuâ€™
kammassa kaá¹-attÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no \Se III 171/ imaá¹ƒ
mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhati. eá¹‡ijaá¹…gho hoti.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? yÄ• ni tÄ• ni rÄ• jÄ• rahÄ• ni rÄ• jaá¹…gÄ• ni rÄ• jÅ«pabhogÄ• ni
rÄ• jÄ• nucchavikÄ• ni tÄ• ni khippaá¹ƒ paá¹-ilabhati. rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... bu
labhati? yÄ• ni \Be III 128/ tÄ• ni samaá¹‡Ä• rahÄ• ni samaá¹‡aá¹…gÄ• ni samaá¹‡Å«pabh
samaá¹‡Ä• nucchavikÄ• ni, tÄ• ni khippaá¹ƒ paá¹-ilabhati. buddho samÄ• no idaá¹ƒ labhati
bhagavÄ• avoca.

<215> tatthetaá¹ƒ vuccati ---

``sippesu vijjÄ• caraá¹‡esu kammesu {kammasu (Ce Ee) },

kathaá¹ƒ vijÄ• neyyuá¹ƒ {vijÄ• neyya (Ce Ee), vijÄ• neyyu (Se) } lahunti icchati.

yadÅ«paghÄ• tÄ• ya \Ee III 157/ na hoti kassaci,

vÄ• ceti khippaá¹ƒ na ciraá¹ƒ kilissati ||

``taá¹ƒ kammaá¹ƒ katvÄ• kusalaá¹ƒ sukhudrayaá¹ƒ {sukhindriyaá¹ƒ (Katthaci) },

jaá¹…ghÄ• manuÃ±Ã±Ä• labhate susaá¹‡á¹-hitÄ• .

vaá¹-á¹-Ä• sujÄ• tÄ• anupubbamuggatÄ• ,

uddhaggalomÄ• sukhumattacotthatÄ• ||

``eá¹‡eyyajaá¹…ghoti tamÄ• hu puggalaá¹ƒ,

sampattiyÄ• khippamidhÄ• hu {khippamidÄ• hu (?) } lakkhaá¹‡aá¹ƒ.

gehÄ• nulomÄ• ni yadÄ• bhikaá¹…khati,

apabbajaá¹ƒ khippamidhÄ• dhigacchati {khippamidÄ• dhigacchati (?) } ||

``sace \Se III 172/ ca pabbajjamupeti tÄ• diso,

nekkhammachandÄ• bhirato vicakkhaá¹‡o.

anucchavikassa yadÄ• nulomikaá¹ƒ,

taá¹ƒ vindati khippamanomavikkamo {nikkamo (Ce Se Ee) }â€™â€™ ti ||

(12) sukhumacchavilakkhaá¹‡aá¹ƒ

<216> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ m
manussabhÅ«to \Ne III 118/ samÄ• no samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…
``kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ, kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaá¹ƒ, kiá¹ƒ sevi
na sevitabbaá¹ƒ, kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya assa, k
karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya \Be III 129/ assÄ• â€™â€™ ti. so tas
pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilal
\Ee III 158/ hoti, sukhumattÄ• chaviyÄ• rajojallaá¹ƒ kÄ• ye na upalimpati.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? mahÄ• paÃ±Ã±o hoti, nÄ• ssa hoti koci paÃ±Ã±Ä• ya sadiso vÄ• s
kÄ• mabhogÄ«naá¹ƒ. rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? n
puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o {hÄ• supaÃ±Ã±o (Ce Ee) } javanapaÃ±Ã±o tikkhapaÃ±Ã±o
koci paÃ±Ã±Ä• ya sadiso vÄ• seá¹-á¹-ho vÄ• sabbasattÄ• naá¹ƒ. buddho samÄ• no idaá¹ƒ
bhagavÄ• avoca.

<217> tatthetaá¹ƒ \Se III 173/ vuccati ---

``pure puratthÄ• purimÄ• su jÄ• tisu,

aÃ±Ã±Ä• tukÄ• mo paripucchitÄ• ahu.

sussÅ«sitÄ• pabbajitaá¹ƒ upÄ• sitÄ• ,

atthantaro atthakathaá¹ƒ nisÄ• mayi ||

``paÃ±Ã±Ä• paá¹-ilÄ• bhagatena {paÃ±Ã±Ä• paá¹-ilÄ• bhakatena (Ce Ee) á¹-Ä«kÄ• oloketa

manussabhÅ«to sukhumacchavÄ« ahu.

byÄ• kaá¹ƒsu uppÄ• danimittakovidÄ• ,

sukhumÄ• ni atthÄ• ni avecca dakkhiti ||

``sace na pabbajjamupeti tÄ• diso,

vatteti cakkaá¹ƒ pathaviá¹ƒ pasÄ• sati.

atthÄ• nusiá¹-á¹-hÄ«su pariggahesu ca,

na tena seyyo sadiso ca vijjati ||

``sace \Ee III 159/ \Ne III 119/ ca pabbajjamupeti tÄ• diso,

nekkhammachandÄ• bhirato vicakkhaá¹‡o.

paÃ±Ã±Ä• visiá¹-á¹-haá¹ƒ labhate anuttaraá¹ƒ,

pappoti bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti ||

(13) suvaá¹‡á¹‡avaá¹‡á¹‡alakkhaá¹‡aá¹ƒ

<218> ``yampi \Be III 130/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ pubbe manussabhÅ«to samÄ• no akkodhano ahosi anupÄ• yÄ• sabahulo, bahumpi vutto sa byÄ• pajji na \Se III 174/ patitthÄ«yi, na kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• sukhumÄ• naá¹ƒ mudukÄ• naá¹ƒ attharaá¹‡Ä• naá¹ƒ pÄ• vuraá¹‡Ä• naá¹ƒ {pÄ• puraá¹‡Ä• khomasukhumÄ• naá¹ƒ kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ kambalasuk kaá¹-attÄ• upacitattÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• pu paá¹-ilabhati. suvaá¹‡á¹‡avaá¹‡á¹‡o hoti kaÃ±canasannibhattaco.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava

samÄ• no kiá¹ƒ labhati? lÄ• bhÄ« hoti sukhumÄ• naá¹ƒ mudukÄ• naá¹ƒ attharaá¹‡Ä• naá¹ƒ
khomasukhumÄ• naá¹ƒ kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhumÄ• naá¹ƒ kambalasuk
labhati ... buddho samÄ• no kiá¹ƒ labhati? lÄ• bhÄ« hoti sukhumÄ• naá¹ƒ mudukÄ• naá¹ƒ a
pÄ• vuraá¹‡Ä• naá¹ƒ khomasukhumÄ• naá¹ƒ kappÄ• sikasukhumÄ• naá¹ƒ koseyyasukhum
samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<219> tatthetaá¹ƒ vuccati ---

``akkodhaÃ±ca adhiá¹-á¹-hahi adÄ• si {adÄ• si ca (Ce Ee) },

dÄ• naÃ±ca vatthÄ• ni sukhumÄ• ni succhavÄ«ni.

purimatarabhave \Ee III 160/ á¹-hito abhivissaji,

mahimiva suro abhivassaá¹ƒ ||

``taá¹ƒ \Ne III 120/ katvÄ• na ito cuto dibbaá¹ƒ,

upapajji {upapajja (Ce Ee) } sukataphalavipÄ• kamanubhutvÄ• .

kanakatanusannibho idhÄ• bhibhavati,

suravarataroriva indo ||

``gehaÃ±cÄ• vasati \Se III 175/ \Be III 131/ naro apabbajja,

micchaá¹ƒ mahatimahiá¹ƒ anusÄ• sati {pasÄ• sati (Se) }.

pasayha sahidha sattaratanaá¹ƒ {pasayha abhivasana-varataraá¹ƒ (Ce Ee) },

paá¹-ilabhati vimala {vipula (Se), vipulaá¹ƒ (Ce Ee) } sukhumacchaviá¹ƒ suciÃ±ca ||

``lÄ• bhÄ« acchÄ• danavatthamokkhapÄ• vuraá¹‡Ä• naá¹ƒ,

bhavati yadi anÄ• gÄ• riyataá¹ƒ upeti.

sahito {suhita (Se), sa hi (Ce Ee) } purimakataphalaá¹ƒ anubhavati,

na bhavati katassa panÄ• soâ€™â€™ ti ||

(14) kosohitavatthaguyhalakkhaá¹‡aá¹ƒ

<220> yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ ni
manussabhÅ«to samÄ• no cirappanaá¹-á¹-he sucirappavÄ• sino Ã±Ä• timitte suhajje sakhin
mÄ• tarampi puttena samÄ• netÄ• ahosi, puttampi mÄ• tarÄ• samÄ• netÄ• ahosi, pitaram
samÄ• netÄ• ahosi, puttampi pitarÄ• samÄ• netÄ• ahosi, bhÄ• tarampi bhÄ• tarÄ• samÄ
bhaginiyÄ• samÄ• netÄ• ahosi, bhaginimpi bhÄ• tarÄ• samÄ• netÄ• ahosi, bhaginimpi bh
samaá¹…gÄ«katvÄ• {samaggiá¹ƒ katvÄ• (Ce Se Ee) } ca abbhanumoditÄ• ahosi. so tassa
... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabha
kosohitavatthaguyho hoti.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? pahÅ«taputto hoti, parosahassaá¹ƒ kho panassa puttÄ• bhavanti \
vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho s
labhati? pahÅ«taputto hoti, anekasahassaá¹ƒ kho panassa puttÄ• bhavanti sÅ«rÄ• vÄ«raá
parasenappamaddanÄ• . buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ

<221> tatthetaá¹ƒ \Be III 132/ vuccati ---

``pure puratthÄ• purimÄ• su jÄ• tisu,

cirappanaá¹-á¹-he sucirappavÄ• sino.

Ã±Ä• tÄ« suhajje sakhino samÄ• nayi,

samaá¹…gikatvÄ• anumoditÄ• ahu ||

``so tena {sa tena (Katthaci) } kammena divaá¹ƒ samakkami,

sukhaÃ±ca khiá¸• á¸• Ä• ratiyo ca anvabhi.

tato cavitvÄ• punarÄ• gato idha,

kosohitaá¹ƒ vindati vatthachÄ• diyaá¹ƒ ||

``pahÅ«taputto \Ee III 162/ bhavatÄ« tathÄ• vidho,

parosahassaÃ±ca {parosahassassa (Ce Ee) } bhavanti atrajÄ• .

sÅ«rÄ• ca vÄ«rÄ• ca {sÅ«rÄ• ca vÄ«raá¹…garÅ«pÄ• (Katthaci) } amittatÄ• panÄ• ,

gihissa pÄ«tiá¹ƒjananÄ• piyaá¹ƒvadÄ• ||

``bahÅ«tarÄ• pabbajitassa iriyato,

bhavanti puttÄ• vacanÄ• nusÄ• rino.

gihissa vÄ• pabbajitassa vÄ• puna,

taá¹ƒ lakkhaá¹‡aá¹ƒ jÄ• yati tadatthajotakaâ€™â€™ nti ||

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

(15-16) parimaá¹‡á¸• alaanonamajaá¹‡á¹‡uparimasanalakkhaá¹‡Ä• ni

<222> ``yampi \Se III 177/ \Ne III 122/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹
purimaá¹ƒ niketaá¹ƒ pubbe manussabhÅ«to samÄ• no mahÄ• janasaá¹…gahaá¹ƒ {mahÄ• j
samekkhamÄ• no {samapekkhamÄ• no (Katthaci) } samaá¹ƒ jÄ• nÄ• ti sÄ• maá¹ƒ jÄ• nÄ• t
purisavisesaá¹ƒ jÄ• nÄ• ti --- `ayamidamarahati ayamidamarahatÄ«â€™ ti tattha tattha puris
tassa kammassa kaá¹-attÄ• ... pe ... so tato cuto itthattaá¹ƒ \Be III 133/ Ä• gato samÄ• no i
mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati. nigrodha parimaá¹‡á¸• alo ca hoti, á¹-hitakoyeva
pÄ• á¹‡italehi jaá¹‡á¹‡ukÄ• ni parimasati parimajjati.

``so tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavat
samÄ• no kiá¹ƒ labhati \Ee III 163/? aá¸• á¸• ho hoti mahaddhano mahÄ• bhogo pahÅ«tajÄ•
pahÅ«tavittÅ«pakaraá¹‡o pahÅ«tadhanadhaÃ±Ã±o paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro. r
... pe ... buddho samÄ• no kiá¹ƒ labhati? aá¸• á¸• ho hoti mahaddhano mahÄ• bhogo. tassi
seyyathidaá¹ƒ, saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ottappadhanaá¹ƒ sutadhana
paÃ±Ã±Ä• dhanaá¹ƒ. buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• a

<223> tatthetaá¹ƒ vuccati ---

``tuliya paá¹-ivicaya cintayitvÄ• ,

mahÄ• janasaá¹…gahanaá¹ƒ {mahÄ• janaá¹ƒ saá¹…gÄ• hakaá¹ƒ (Katthaci) } samekkhamÄ

ayamidamarahati tattha tattha,

purisavisesakaro pure ahosi ||

``mahiÃ±ca \Se III 178/ pana {samÄ• ca pana (Se), sa hi ca pana (Ce Ee) } á¹-hito anonam

phusati karehi ubhohi jaá¹‡á¹‡ukÄ• ni.

mahiruhaparimaá¹‡á¸• alo ahosi,

sucaritakammavipÄ• kasesakena ||

``bahuvividhanimittalakkhaá¹‡aÃ±Ã±Å«,

atinipuá¹‡Ä• manujÄ• byÄ• kariá¹ƒsu.

bahuvividhÄ• \Ne III 123/ gihÄ«naá¹ƒ arahÄ• ni,

paá¹-ilabhati daharo susu kumÄ• ro ||

``idha \Ee III 164/ ca mahÄ«patissa kÄ• mabhogÄ«,

gihipatirÅ«pakÄ• bahÅ« bhavanti.

yadi ca jahati sabbakÄ• mabhogaá¹ƒ,

labhati anuttaraá¹ƒ uttamadhanaggaâ€™â€™ nti ||

(17-19) sÄ«hapubbaddhakÄ• yÄ• ditilakkhaá¹‡aá¹ƒ

<224> ``yampi \Be III 134/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ
pubbe manussabhÅ«to samÄ• no bahujanassa atthakÄ• mo ahosi hitakÄ• mo phÄ• sukÄ• m
saddhÄ• ya vaá¸• á¸• heyyuá¹ƒ, sÄ«lena vaá¸• á¸• heyyuá¹ƒ, sutena vaá¸• á¸• heyyuá¹ƒ {su
buddhiyÄ• vaá¸• á¸• heyyuá¹ƒ (Se) }, cÄ• gena vaá¸• á¸• heyyuá¹ƒ, dhammena vaá¸• á¸• h
vaá¸• á¸• heyyuá¹ƒ, dhanadhaÃ±Ã±ena vaá¸• á¸• heyyuá¹ƒ, khettavatthunÄ• vaá¸• á¸• hey
vaá¸• á¸• heyyuá¹ƒ, puttadÄ• rehi vaá¸• á¸• heyyuá¹ƒ, dÄ• sakammakaraporisehi vaá¸• á¸•

vaá¸• á¸• heyyuá¹ƒ, mittehi vaá¸• á¸• heyyuá¹ƒ, bandhavehi vaá¸• á¸• heyyuâ€™ nti. so tass
kaá¹-attÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni tÄ«á¹‡i mahÄ• purisal
paá¹-ilabhati. sÄ«hapubbaddhakÄ• yo ca hoti citantaraá¹ƒso ca samavaá¹-á¹-akkhandho ca

``so tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavat
samÄ• no kiá¹ƒ labhati? aparihÄ• nadhammo \Ee III 165/ hoti, na parihÄ• yati dhanadhaÃ±Ã
dvipadacatuppadehi puttadÄ• rehi dÄ• sakammakaraporisehi Ã±Ä• tÄ«hi mittehi bandhaveh
sabbasampattiyÄ• . rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? apa
parihÄ• yati saddhÄ• ya sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya, na parihÄ• yati sabbasam
idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<225> tatthetaá¹ƒ vuccati ---

``saddhÄ• ya sÄ«lena sutena buddhiyÄ• ,

cÄ• gena dhammena bahÅ«hi sÄ• dhuhi.

dhanena \Ne III 124/ dhaÃ±Ã±ena ca khettavatthunÄ• ,

puttehi dÄ• rehi catuppadehi ca ||

``Ã±Ä• tÄ«hi mittehi ca bandhavehi ca,

balena vaá¹‡á¹‡ena sukhena cÅ«bhayaá¹ƒ.

kathaá¹ƒ na hÄ• yeyyuá¹ƒ pareti icchati,

atthassa middhÄ« ca {idaá¹ƒ samiddhaÃ±ca (Katthaci), addhaá¹ƒ samiddhaÃ±ca (Se) } pan

``sa \Be III 135/ sÄ«hapubbaddhasusaá¹‡á¹-hito ahu,

samavaá¹-á¹-akkhandho \Se III 180/ ca citantaraá¹ƒso.

pubbe suciá¹‡á¹‡ena katena kammunÄ• ,

ahÄ• niyaá¹ƒ pubbanimittamassa taá¹ƒ ||

``gihÄ«pi dhaÃ±Ã±ena dhanena vaá¸• á¸• hati,

puttehi dÄ• rehi catuppadehi ca.

akiÃ±cano pabbajito anuttaraá¹ƒ,

pappoti bodhiá¹ƒ asahÄ• nadhammataâ€™â€™ nti {sambodhimahÄ• nadhammatanti (Se K

(20) rasaggasaggitÄ• lakkhaá¹‡aá¹ƒ

<226> ``yampi \Ee III 166/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ pubbe manussabhÅ«to samÄ• no sattÄ• naá¹ƒ aviheá¹-hakajÄ• tiko ahosi pÄ• á¹‡inÄ• vÄ• vÄ• satthena vÄ• . so tassa kammassa kaá¹-attÄ• upacitattÄ• ... pe ... so tato cuto itthatta imaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhati, rasaggasaggÄ« hoti, uddhaggÄ• ssa rasa jÄ• tÄ• honti samÄ• bhivÄ• hiniyo {samavÄ• harasaharaá¹‡iyo (Se) }.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava samÄ• no kiá¹ƒ labhati? appÄ• bÄ• dho hoti appÄ• taá¹…ko, samavepÄ• kiniyÄ• gahaá¹‡iy nÄ• ccuá¹‡hÄ• ya. rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? app samavepÄ• kiniyÄ• gahaá¹‡iyÄ• \Ne III 125/ samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ padhÄ• nakkhamÄ• ya. buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ•

<227> tatthetaá¹ƒ vuccati ---

``na \Se III 181/ pÄ• á¹‡idaá¹‡á¸• ehi panÄ• tha leá¸• á¸• unÄ• ,

satthena vÄ• maraá¹‡avadhena {mÄ• raá¹‡avadhena (Katthaci) } vÄ• pana.

ubbÄ• dhanÄ• ya paritajjanÄ• ya vÄ• ,

na heá¹-hayÄ« janatamaheá¹-hako ahu ||

``teneva \Be III 136/ so sugatimupecca modati,

sukhapphalaá¹ƒ kariya sukhÄ• ni vindati.

samojasÄ• \Ee III 167/ {sampajjasÄ• (Ce Ee), pÄ• muÃ±jasÄ• (Se), sÄ• maÃ±ca sÄ• (Ka susaá¹‡á¹-hitÄ• ,

idhÄ• gato labhati rasaggasaggitaá¹ƒ ||

``tenÄ• hu naá¹ƒ atinipuá¹‡Ä• vicakkhaá¹‡Ä• ,

ayaá¹ƒ naro sukhabahulo bhavissati.

gihissa vÄ• pabbajitassa vÄ• puna {pana (Se) },

taá¹ƒ lakkhaá¹‡aá¹ƒ bhavati tadatthajotakaâ€™â€™ nti ||

(21-22) abhinÄ«lanettagopakhumalakkhaá¹‡Ä• ni

<228> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no na ca visaá¹-aá¹ƒ, na ca visÄ• ci {na ca visÄ• citaá¹ƒ (Ce Ee), na
ca pana viceyya pekkhitÄ• , ujuá¹ƒ tathÄ• pasaá¹-amujumano, piyacakkhunÄ• bahujanaá¹
tassa kammassa kaá¹-attÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni dve
mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati. abhinÄ«lanetto ca \Se III 182/ hoti gopakhumo ca

``so tehi lakkhaá¹‡ehi samannÄ• gato, sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? piyadassano hoti bahuno janassa, piyo hoti \Ne III 126/ manÄ• po
brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ negamajÄ• napadÄ• naá¹ƒ gaá¹‡akamahÄ• mattÄ• naá¹ƒ
dovÄ• rikÄ• naá¹ƒ amaccÄ• naá¹ƒ pÄ• risajjÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ bhogiyÄ• naá¹ƒ kumÄ• n
labhati ... pe ... buddho samÄ• no kiá¹ƒ labhati? piyadassano hoti bahuno janassa, piyo hoti
bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ devÄ• naá¹ƒ manuss
gandhabbÄ• naá¹ƒ. buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avo

<229> tatthetaá¹ƒ vuccati ---

``na ca visaá¹-aá¹ƒ na ca visÄ• ci {visÄ• citaá¹ƒ (Ce Ee), visÄ• vi (Se) }, na ca pana viceyya

ujuá¹ƒ tathÄ• pasaá¹-amujumano, piyacakkhunÄ• bahujanaá¹ƒ udikkhitÄ• ||

``sugatÄ«su \Be III 137/ so phalavipÄ• kaá¹ƒ,

anubhavati tattha modati.

idha ca pana bhavati gopakhumo,

abhinÄ«lanettanayano sudassano ||

``abhiyogino ca nipuá¹‡Ä• ,

bahÅ« pana nimittakovidÄ• .

sukhumanayanakusalÄ• manujÄ• ,

piyadassanoti \Se III 183/ abhiniddisanti naá¹ƒ ||

``piyadassano gihÄ«pi santo ca,

bhavati bahujanapiyÄ• yito.

yadi \Ee III 169/ ca na bhavati gihÄ« samaá¹‡o hoti,

piyo bahÅ«naá¹ƒ sokanÄ• sanoâ€™â€™ ti ||

(23) uá¹‡hÄ«sasÄ«salakkhaá¹‡aá¹ƒ

<230> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no bahujanapubbaá¹…gamo ahosi kusalesu dhammesu bahujanap
vacÄ«sucarite \Ne III 127/ manosucarite dÄ• nasaá¹ƒvibhÄ• ge sÄ«lasamÄ• dÄ• ne uposat
petteyyatÄ• ya sÄ• maÃ±Ã±atÄ• ya brahmaÃ±Ã±atÄ• ya kule jeá¹-á¹-hÄ• pacÄ• yitÄ• ya aÃ
adhikusalesu dhammesu. so tassa kammassa kaá¹-attÄ• ... pe ... so tato cuto itthattaá¹ƒ Ä•
mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhati --- uá¹‡hÄ«sasÄ«so hoti.

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? mahÄ• ssa jano anvÄ• yiko hoti, brÄ• hmaá¹‡agahapatikÄ• negan
gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• amaccÄ• pÄ• risajjÄ• rÄ• jÄ• no b
idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? mahÄ• ssa jano anvÄ• yiko hoti, bhikkhÅ«
upÄ• sikÄ• yo devÄ• manussÄ• asurÄ• nÄ• gÄ• gandhabbÄ• . buddho samÄ• no idaá¹ƒ
184/ bhagavÄ• avoca.

<231> tatthetaá¹ƒ \Be III 138/ vuccati ---

``pubbaá¹…gamo sucaritesu ahu,

dhammesu dhammacariyÄ• bhirato.

anvÄ• yiko bahujanassa ahu,

saggesu vedayittha puÃ±Ã±aphalaá¹ƒ ||

``veditvÄ• \Ee III 170/ so sucaritassa phalaá¹ƒ,

uá¹‡hÄ«sasÄ«sattamidhajjhagamÄ• .

byÄ• kaá¹ƒsu byaÃ±jananimittadharÄ• ,

pubbaá¹…gamo bahujanaá¹ƒ hessati ||

``paá¹-ibhogiyÄ• manujesu idha,

pubbeva tassa abhiharanti tadÄ• .

yadi khattiyo bhavati bhÅ«mipati,

paá¹-ihÄ• rakaá¹ƒ bahujane labhati ||

``atha \Ne III 128/ cepi pabbajati so manujo,

dhammesu hoti paguá¹‡o visavÄ«.

tassÄ• nusÄ• saniguá¹‡Ä• bhirato,

anvÄ• yiko bahujano bhavatÄ«â€™â€™ ti ||

(24-25) ekekalomatÄ• uá¹‡á¹‡Ä• lakkhaá¹‡Ä• ni

<232> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato ahosi, s
paccayiko avisaá¹ƒvÄ• dako lokassa \Se III 185/. so tassa kammassa kaá¹-attÄ• upacitattÄ
cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni dve mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati. ek
uá¹‡á¹‡Ä• ca bhamukantare jÄ• tÄ• hoti odÄ• tÄ• mudutÅ«lasannibhÄ• .

``so tehi lakkhaá¹‡ehi samannÄ• gato, sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava
samÄ• no kiá¹ƒ labhati? mahÄ• ssa jano upavattati, brÄ• hmaá¹‡agahapatikÄ• negamajÄ•
gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• amaccÄ• pÄ• risajjÄ• rÄ• jÄ• no b
139/ samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? mahÄ• ssa jano upavattati
upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manussÄ• asurÄ• nÄ• gÄ• gandhabbÄ• . buddho sam
etamatthaá¹ƒ bhagavÄ• avoca.

<233> tatthetaá¹ƒ vuccati ---

``saccappaá¹-iÃ±Ã±o purimÄ• su jÄ• tisu,

advejjhavÄ• co alikaá¹ƒ vivajjayi.

na so visaá¹ƒvÄ• dayitÄ• pi kassaci,

bhÅ«tena tacchena tathena bhÄ• sayi {tosayi (Ce Ee) } ||

``setÄ• susukkÄ• mudutÅ«lasannibhÄ• ,

uá¹‡á¹‡Ä• sujÄ• tÄ• {uá¹‡á¹‡Ä• ssa jÄ• tÄ• (Katthaci Ce) } bhamukantare ahu.

na \Ne III 129/ lomakÅ«pesu duve ajÄ• yisuá¹ƒ,

ekekalomÅ«pacitaá¹…gavÄ• ahu ||

``taá¹ƒ lakkhaá¹‡aÃ±Ã±Å« bahavo samÄ• gatÄ• ,

byÄ• kaá¹ƒsu \Se III 186/ uppÄ• danimittakovidÄ• .

uá¹‡á¹‡Ä• ca lomÄ• ca yathÄ• susaá¹‡á¹-hitÄ• ,

upavattatÄ« Ä«disakaá¹ƒ bahujjano ||

``gihimpi santaá¹ƒ upavattatÄ« jano,

bahu puratthÄ• pakatena kammunÄ• .

akiÃ±canaá¹ƒ pabbajitaá¹ƒ anuttaraá¹ƒ,

buddhampi santaá¹ƒ upavattati janoâ€™â€™ ti ||

(26-27) cattÄ• lÄ«saaviraá¸·adantalakkhaá¹‡Ä• ni

<234> ``yampi, bhikkhave tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-i
amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amA
iti bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• , sahitÄ• naá¹ƒ \Ee III 172/ vÄ• anuppadÄ• tÄ• , samag
samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• ahosi. so tassa kammassa kaa
cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni dve mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati. ca
aviraá¸·adanto ca.

``so tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavat
samÄ• no kiá¹ƒ labhati? abhejjapariso hoti, abhejjÄ• ssa honti parisÄ• , brÄ• hmaá¹‡agahap
gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• amaccÄ• pÄ• risajjÄ• rÄ• jÄ• no b
idaá¹ƒ labhati \Se III 187/ ... buddho samÄ• no kiá¹ƒ labhati? abhejjapariso hoti, abhejjÄ• ss
bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manussÄ• asurÄ• nÄ• gÄ• gand
labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<235> tatthetaá¹ƒ \Ne III 130/ vuccati ---

``vebhÅ«tiyaá¹ƒ sahitabhedakÄ• riá¹ƒ,

bhedappavaá¸• á¸• hanavivÄ• dakÄ• riá¹ƒ.

kalahappavaá¸• á¸• hanaÄ• kiccakÄ• riá¹ƒ,

sahitÄ• naá¹ƒ bhedajananiá¹ƒ na bhaá¹‡i ||

``avivÄ• davaá¸• á¸• hanakariá¹ƒ sugiraá¹ƒ,

bhinnÄ• nusandhijananiá¹ƒ abhaá¹‡i.

kalahaá¹ƒ \Ee III 173/ janassa panudÄ« samaá¹…gÄ«,

sahitehi nandati pamodati ca ||

``sugatÄ«su so phalavipÄ• kaá¹ƒ,

anubhavati tattha modati.

dantÄ• idha honti aviraá¸·Ä• sahitÄ• ,

caturo dasassa mukhajÄ• susaá¹‡á¹-hitÄ• ||

``yadi \Be III 141/ khattiyo bhavati bhÅ«mipati,

avibhediyÄ• ssa parisÄ• bhavati.

samaá¹‡o ca hoti virajo vimalo,

parisÄ• ssa hoti anugatÄ• acalÄ• â€™â€™ ti ||

(28-29) pahÅ«tajivhÄ• brahmassaralakkhaá¹‡Ä• ni

<236> ``yampi \Se III 188/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ
pubbe manussabhÅ«to samÄ• no pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya
nelÄ• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujan
bhÄ• sitÄ• ahosi. so tassa kammassa kaá¹-attÄ• upacitattÄ• ... pe ... so tato cuto itthattaá
imÄ• ni dve mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati. pahÅ«tajivho ca hoti brahmassaro ca

``so \Ne III 131/ tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• h
... rÄ• jÄ• samÄ• no kiá¹ƒ labhati? Ä• deyyavÄ• co hoti, Ä• diyantissa vacanaá¹ƒ brÄ• hma
negamajÄ• napadÄ• gaá¹‡akamahÄ• mattÄ• anÄ«kaá¹-á¹-hÄ• dovÄ• rikÄ• amaccÄ• pÄ
kumÄ• rÄ• . rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? Ä• deyyav
Ä• diyantissa vacanaá¹ƒ bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manussÄ
buddho samÄ• no idaá¹ƒ labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<237> tatthetaá¹ƒ vuccati ---

``akkosabhaá¹‡á¸• anavihesakÄ• riá¹ƒ,

ubbÄ• dhikaá¹ƒ {ubbÄ• dhakaraá¹ƒ (Se) } bahujanappamaddanaá¹ƒ.

abÄ• á¸·haá¹ƒ giraá¹ƒ so na bhaá¹‡i pharusaá¹ƒ,

madhuraá¹ƒ bhaá¹‡i susaá¹ƒhitaá¹ƒ {susahitaá¹ƒ (Se) } sakhilaá¹ƒ ||

``manaso \Se III 189/ \Be III 142/ piyÄ• hadayagÄ• miniyo,

vÄ• cÄ• so erayati kaá¹‡á¹‡asukhÄ• .

vÄ• cÄ• suciá¹‡á¹‡aphalamanubhavi,

saggesu vedayatha {vedayati (?) á¹-Ä«kÄ• oloketabbÄ• } puÃ±Ã±aphalaá¹ƒ ||

``veditvÄ• so sucaritassa phalaá¹ƒ,

brahmassarattamidhamajjhagamÄ• .

jivhÄ• ssa hoti vipulÄ• puthulÄ• ,

Ä• deyyavÄ• kyavacano bhavati ||

``gihinopi ijjhati yathÄ• bhaá¹‡ato,

atha ce pabbajati so manujo.

Ä• diyantissa \Ee III 175/ vacanaá¹ƒ janatÄ• ,

bahuno bahuá¹ƒ subhaá¹‡itaá¹ƒ bhaá¹‡atoâ€™â€™ ti ||

(30) sÄ«hahanulakkhaá¹‡aá¹ƒ

<238> ``yampi \Ne III 132/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ pubbe manussabhÅ«to samÄ• no samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹ bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ. so tassa kammassa kaá¹-attÄ• ... pe ... itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhati, sÄ«hahanu

``so tena lakkhaá¹‡ena samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkava samÄ• no kiá¹ƒ \Se III 190/ labhati? appadhaá¹ƒsiyo hoti kenaci manussabhÅ«tena paccatth rÄ• jÄ• samÄ• no idaá¹ƒ labhati ... buddho samÄ• no kiá¹ƒ labhati? appadhaá¹ƒsiyo hoti ab

vÄ• paccatthikehi paccÄ• mittehi, rÄ• gena vÄ• dosena vÄ• mohena vÄ• samaá¹‡ena vÄ
mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ. buddho samÄ• no idaá¹ƒ labhatiâ€
avoca.

<239> tatthetaá¹ƒ \Be III 143/ vuccati ---

``na samphappalÄ• paá¹ƒ na muddhataá¹ƒ {buddhatanti (Katthaci) },

avikiá¹‡á¹‡avacanabyappatho ahosi.

ahitamapi ca apanudi,

hitamapi ca bahujanasukhaÃ±ca abhaá¹‡i ||

``taá¹ƒ \Ee III 176/ katvÄ• ito cuto divamupapajji,

sukataphalavipÄ• kamanubhosi.

caviya punaridhÄ• gato samÄ• no,

dvidugamavaratarahanuttamalattha ||

``rÄ• jÄ• hoti suduppadhaá¹ƒsiyo,

manujindo manujÄ• dhipati mahÄ• nubhÄ• vo.

tidivapuravarasamo \Ne III 133/ bhavati,

suravarataroriva indo ||

``gandhabbÄ• surayakkharakkhasebhi {surasakkarakkhasebhi (Se) },

surehi na \Se III 191/ hi bhavati suppadhaá¹ƒsiyo.

tathatto yadi bhavati tathÄ• vidho,

idha disÄ• ca paá¹-idisÄ• ca vidisÄ• cÄ• â€™â€™ ti ||

(31-32) samadantasusukkadÄ• á¹-hÄ• lakkhaá¹‡Ä• ni

<240> ``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ purimaá¹ƒ bhavaá¹ƒ purimaá¹ƒ n
manussabhÅ«to samÄ• no micchÄ• jÄ«vaá¹ƒ pahÄ• ya sammÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ kap
mÄ• nakÅ«á¹-a ukkoá¹-ana vaÃ±cana nikati sÄ• ciyoga chedana vadha bandhana viparÄ• n
{sÄ• hasÄ• kÄ• rÄ• (Ce Se Ee) } paá¹-ivirato ahosi. so tassa kammassa \Ee III 177/ kaá¹-at
ussannattÄ• vipulattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hÄ• ti dibbena Ä• yunÄ• dibbena vaá¹‡á¹‡ena c
yasena dibbena Ä• dhipateyyena dibbehi rÅ«pehi dibbehi saddehi dibbehi gandhehi dibbehi
dibbehi phoá¹-á¹-habbehi. so tato cuto itthattaá¹ƒ Ä• gato samÄ• no imÄ• ni dve mahÄ• pur
paá¹-ilabhati, samadanto ca hoti susukkadÄ• á¹-ho ca.

``so tehi lakkhaá¹‡ehi samannÄ• gato sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavat
dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• g
ratanÄ• ni bhavanti, seyyathidaá¹ƒ --- cakkaratanaá¹ƒ hatthiratanaá¹ƒ assaratanaá¹ƒ maá¹‡
itthiratanaá¹ƒ gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kh
bhavanti sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• g
akhilamanimittamakaá¹‡á¹-akaá¹ƒ \Se III 192/ iddhaá¹ƒ phÄ«taá¹ƒ khemaá¹ƒ sivaá¹ƒ nirabb
asatthena dhammena abhivijiya ajjhÄ• vasati. rÄ• jÄ• samÄ• no kiá¹ƒ labhati? suciparivÄ• n
parivÄ• rÄ• brÄ• hmaá¹‡agahapatikÄ• negamajÄ• napadÄ• gaá¹‡akamahÄ• mattÄ• anÄ
pÄ• risajjÄ• rÄ• jÄ• no bhogiyÄ• kumÄ• rÄ• . rÄ• jÄ• samÄ• no idaá¹ƒ labhati.

``sace \Ne III 134/ kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ hoti sammÄ
vivaá¹-á¹-acchado. buddho samÄ• no kiá¹ƒ labhati? suciparivÄ• ro hoti, sucissa honti parivÄ
bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manussÄ• asurÄ• nÄ• gÄ• gandhabbÄ• .
labhatiâ€™â€™. etamatthaá¹ƒ bhagavÄ• avoca.

<241> tatthetaá¹ƒ vuccati ---

``micchÄ• jÄ«vaÃ±ca avassaji samena vuttiá¹ƒ,

sucinÄ• so janayittha dhammikena.

ahitamapi \Ee III 178/ ca apanudi,

hitamapi ca bahujanasukhaÃ±ca acari ||

``sagge vedayati naro sukhapphalÄ• ni,

karitvÄ• nipuá¹‡ebhi vidÅ«hi sabbhi.

vaá¹‡á¹‡itÄ• ni tidivapuravarasamo,

abhiramati ratikhiá¸• á¸• Ä• samaá¹…gÄ« ||

``laddhÄ• naá¹ƒ \Be III 145/ mÄ• nusakaá¹ƒ bhavaá¹ƒ tato,

cavitvÄ• na sukataphalavipÄ• kaá¹ƒ.

sesakena paá¹-ilabhati lapanajaá¹ƒ,

samamapi sucisusukkaá¹ƒ \Se III 193/ {laddhÄ• na manussakaá¹ƒ bhavaá¹ƒ tato caviya, pu
sukataphalavipÄ• kasesakena. paá¹-ilabhati lapanajaá¹ƒ samamapi, suci ca suvisuddhasus

``taá¹ƒ veyyaÃ±janikÄ• samÄ• gatÄ• bahavo,

byÄ• kaá¹ƒsu nipuá¹‡asammatÄ• manujÄ• .

sucijanaparivÄ• ragaá¹‡o bhavati,

dijasamasukkasucisobhanadanto ||

``raÃ±Ã±o hoti bahujano,

suciparivÄ• ro mahatiá¹ƒ mahiá¹ƒ anusÄ• sato.

pasayha \Ne III 135/ \Ee III 179/ na ca janapadatudanaá¹ƒ,

hitamapi ca bahujanasukhaÃ±ca caranti ||

``atha ce pabbajati bhavati vipÄ• po,

samaá¹‡o samitarajo vivaá¹-á¹-acchado.

vigatadarathakilamatho,

imamapi ca paramapi ca {imampi ca parampi ca (Ee), paraá¹ƒpi paramaá¹ƒpi ca (Se) } pass

``tassovÄ• dakarÄ• bahugihÄ« ca pabbajitÄ• ca,

asuciá¹ƒ garahitaá¹ƒ dhunanti pÄ• paá¹ƒ.

sa hi sucibhi parivuto bhavati,

malakhilakalikilese panudehÄ«â€™â€™ ti {tassovÄ• dakarÄ• bahugihÄ« ca, pabbajitÄ• ca
panudipÄ• passa hi sucibhiparivuto, bhavati malakhilakakilese panudeti (Se) } ||

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

lakkhaá¹‡asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. siá¹…gÄ• lasuttaá¹ƒ

<242> evaá¹ƒ \Be III 146/ \Ee III 180/ \Ne III 136/ \Se III 194/ me sutaá¹ƒ --- ekaá¹ƒ samaya
rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena siá¹…gÄ• lako
gahapatiputto kÄ• lasseva uá¹-á¹-hÄ• ya rÄ• jagahÄ• nikkhamitvÄ• allavattho allakeso paÃ
{puthuddisÄ• (Ce Se Ee) } namassati --- puratthimaá¹ƒ disaá¹ƒ dakkhiá¹‡aá¹ƒ disaá¹ƒ pacc
uttaraá¹ƒ disaá¹ƒ heá¹-á¹-himaá¹ƒ disaá¹ƒ uparimaá¹ƒ disaá¹ƒ.

<243> atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
pÄ• visi. addasÄ• kho bhagavÄ• siá¹…gÄ• lakaá¹ƒ gahapatiputtaá¹ƒ kÄ• lasseva vuá¹-á¹-h
nikkhamitvÄ• allavatthaá¹ƒ allakesaá¹ƒ paÃ±jalikaá¹ƒ puthudisÄ• namassantaá¹ƒ --- puratt
dakkhiá¹‡aá¹ƒ disaá¹ƒ pacchimaá¹ƒ disaá¹ƒ uttaraá¹ƒ disaá¹ƒ heá¹-á¹-himaá¹ƒ disaá¹ƒ upar
siá¹…gÄ• lakaá¹ƒ gahapatiputtaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho tvaá¹ƒ, gahapatiputta, kÄ• l
rÄ• jagahÄ• nikkhamitvÄ• allavattho allakeso paÃ±jaliko puthudisÄ• \Ee III 181/ namassas
disaá¹ƒ dakkhiá¹‡aá¹ƒ disaá¹ƒ pacchimaá¹ƒ disaá¹ƒ uttaraá¹ƒ disaá¹ƒ heá¹-á¹-himaá¹ƒ disa
disaâ€™â€™ nti? ``pitÄ• maá¹ƒ, bhante, kÄ• laá¹ƒ karonto evaá¹ƒ avaca --- `disÄ• , tÄ• ta,
so kho ahaá¹ƒ, bhante, pituvacanaá¹ƒ sakkaronto garuá¹ƒ karonto mÄ• nento pÅ«jento kÄ•
rÄ• jagahÄ• nikkhamitvÄ• allavattho allakeso paÃ±jaliko puthudisÄ• namassÄ• mi --- pura
dakkhiá¹‡aá¹ƒ disaá¹ƒ pacchimaá¹ƒ disaá¹ƒ uttaraá¹ƒ disaá¹ƒ heá¹-á¹-himaá¹ƒ disaá¹ƒ upar
disaâ€™â€™ nti.

cha disÄ•

<244> ``na kho, gahapatiputta, ariyassa vinaye evaá¹ƒ cha disÄ• {chaddisÄ• (Ce Ee) } na
``yathÄ• kathaá¹ƒ pana, bhante, ariyassa vinaye cha disÄ• {chaddisÄ• (Ce Ee) } namassit
bhante, bhagavÄ• tathÄ• dhammaá¹ƒ desetu, yathÄ• ariyassa vinaye cha disÄ• {chaddis
namassitabbÄ• â€™â€™ ti.

``tena \Ne III 137/ hi, gahapatiputta suá¹‡ohi sÄ• dhukaá¹ƒ manasikarohi bhÄ• sissÄ• mÄ«
bhanteâ€™â€™ ti kho siá¹…gÄ• lako gahapatiputto bhagavato paccassosi. bhagavÄ• etad

``yato \Be III 147/ kho, gahapatiputta, ariyasÄ• vakassa cattÄ• ro kammakilesÄ• pahÄ«nÄ•
á¹-hÄ• nehi pÄ• pakammaá¹ƒ na karoti, cha ca bhogÄ• naá¹ƒ apÄ• yamukhÄ• ni na sevati,
pÄ• pakÄ• pagato chaddisÄ• paá¹-icchÄ• dÄ« {paá¹-icchÄ• dÄ« hoti (Se) } ubholokavijayÄ•
ayaÃ±ceva loko Ä• raddho hoti paro ca loko. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjati.

cattÄ• rokammakilesÄ•

<245> ``katamassa cattÄ• ro kammakilesÄ• pahÄ«nÄ• honti? pÄ• á¹‡Ä• tipÄ• to kho, gah
adinnÄ• dÄ• naá¹ƒ kammakileso, kÄ• mesumicchÄ• cÄ• ro kammakileso, musÄ• vÄ• do ka
kammakilesÄ• pahÄ«nÄ• hontÄ«â€™â€™ ti. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na {ida
á¹-hÄ• nesu} sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``pÄ• á¹‡Ä• tipÄ• to \Ee III 182/ adinnÄ• dÄ• naá¹ƒ, musÄ• vÄ• do ca vuccati.

paradÄ• ragamanaÃ±ceva, nappasaá¹ƒsanti paá¹‡á¸• itÄ• â€™â€™ ti ||

catuá¹-á¹-hÄ• naá¹ƒ

<246> ``katamehi catÅ«hi á¹-hÄ• nehi pÄ• pakammaá¹ƒ na karoti? chandÄ• gatiá¹ƒ gaccha
pÄ• pakammaá¹ƒ karoti, dosÄ• gatiá¹ƒ gacchanto pÄ• pakammaá¹ƒ karoti, mohÄ• gatiá¹ƒ g
karoti, bhayÄ• gatiá¹ƒ gacchanto pÄ• pakammaá¹ƒ karoti. yato kho, gahapatiputta, ariyasÄ•
chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ•
catÅ«hi á¹-hÄ• nehi pÄ• pakammaá¹ƒ na karotÄ«â€™â€™ ti. idamavoca bhagavÄ• , idaá¹ƒ
etadavoca satthÄ• ---

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati yaso tassa {tassa yeso (bahÅ«su, vinayepi) }, kÄ• á¸·apakkheva candimÄ• ||

``chandÄ• \Ne III 138/ dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ nÄ• tivattati.

Ä• pÅ«rati yaso tassa {tassa yeso (bahÅ«su, vinayepi) }, sukkapakkheva {juá¹‡hapakkheva
candimÄ• â€™â€™ ti ||

cha apÄ• yamukhÄ• ni

<247> ``katamÄ• ni \Be III 148/ cha bhogÄ• naá¹ƒ apÄ• yamukhÄ• ni na sevati?
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• nuyogo kho, gahapatiputta, bhogÄ• naá¹ƒ apÄ
vikÄ• lavisikhÄ• cariyÄ• nuyogo bhogÄ• naá¹ƒ apÄ• yamukhaá¹ƒ, samajjÄ• bhicaraá¹‡aá¹ƒ
jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyogo bhogÄ• naá¹ƒ apÄ• yamukhaá¹ƒ, pÄ• pamittÄ• nuyo
Ä• lasyÄ• nuyogo {Ä• lasÄ• nuyogo (Ce Se Ee) } bhogÄ• naá¹ƒ apÄ• yamukhaá¹ƒ.

surÄ• merayassa cha Ä• dÄ«navÄ•

<248> ``cha khome, gahapatiputta, Ä• dÄ«navÄ• surÄ• merayamajjappamÄ• daá¹-á¹-hÄ•
dhanajÄ• ni {dhanaÃ±jÄ• ni (Ce Ee) }, kalahappavaá¸• á¸• hanÄ«, rogÄ• naá¹ƒ Ä• yatanaá¹
kopÄ«nanidaá¹ƒsanÄ« \Ee III 183/, paÃ±Ã±Ä• ya dubbalikaraá¹‡Ä«tveva chaá¹-á¹-haá¹ƒ pa
gahapatiputta, cha Ä• dÄ«navÄ• surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• nuyoge.

vikÄ• lacariyÄ• ya cha Ä• dÄ«navÄ•

<249> ``cha Å«Ì†III 0197 khome, gahapatiputta, Ä• dÄ«navÄ• vikÄ• lavisikhÄ• cariyÄ• nuy
arakkhito hoti, puttadÄ• ropissa agutto arakkhito hoti, sÄ• pateyyaá¹ƒpissa aguttaá¹ƒ arakkh
saá¹…kiyo ca hoti pÄ• pakesu á¹-hÄ• nesu {tesu tesu á¹-hÄ• nesu (Se) }, abhÅ«tavacanaÃ±
bahÅ«naÃ±ca dukkhadhammÄ• naá¹ƒ purakkhato hoti. ime kho, gahapatiputta, cha Ä• dÄ«
vikÄ• lavisikhÄ• cariyÄ• nuyoge.

samajjÄ• bhicaraá¹‡assa cha Ä• dÄ«navÄ•

<250> ``cha khome, gahapatiputta, Ä• dÄ«navÄ• samajjÄ• bhicaraá¹‡e. kva {kuvaá¹ƒ (Kat
kva gÄ«taá¹ƒ, kva vÄ• ditaá¹ƒ, kva akkhÄ• naá¹ƒ, kva pÄ• á¹‡issaraá¹ƒ, kva kumbhathunan
gahapatiputta, cha Ä• dÄ«navÄ• samajjÄ• bhicaraá¹‡e.

jÅ«tappamÄ• dassa cha Ä• dÄ«navÄ•

<251> ``cha \Be III 149/ \Ne III 139/ khome, gahapatiputta, Ä• dÄ«navÄ• jÅ«tappamÄ• daá
jayaá¹ƒ veraá¹ƒ pasavati, jino vittamanusocati, sandiá¹-á¹-hikÄ• dhanajÄ• ni, sabhÄ• gatas

(Katthaci) } vacanaá¹ƒ na rÅ«hati, mittÄ• maccÄ• naá¹ƒ paribhÅ«to hoti, Ä• vÄ• havivÄ• hal
--- `akkhadhutto ayaá¹ƒ purisapuggalo nÄ• laá¹ƒ dÄ• rabharaá¹‡Ä• yÄ• â€™ ti. ime kho, ga
Ä• dÄ«navÄ• jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyoge.

pÄ• pamittatÄ• ya cha Ä• dÄ«navÄ•

<252> ``cha khome, gahapatiputta, Ä• dÄ«navÄ• pÄ• pamittÄ• nuyoge. ye dhuttÄ• , ye so
nekatikÄ• , ye vaÃ±canikÄ• , ye sÄ• hasikÄ• . tyÄ• ssa mittÄ• honti te sahÄ• yÄ• . ime \Ee
gahapatiputta, cha Ä• dÄ«navÄ• pÄ• pamittÄ• nuyoge.

Ä• lasyassa cha Ä• dÄ«navÄ•

<253> ``cha khome, gahapatiputta, Ä• dÄ«navÄ• Ä• lasyÄ• nuyoge. atisÄ«tanti \Se III 198
atiuá¹‡hanti kammaá¹ƒ na karoti, atisÄ• yanti kammaá¹ƒ na karoti, atipÄ• toti kammaá¹ƒ na
atichÄ• tosmÄ«ti kammaá¹ƒ na karoti, atidhÄ• tosmÄ«ti kammaá¹ƒ na karoti. tassa evaá¹ƒ k
viharato anuppannÄ• ceva bhogÄ• nuppajjanti, uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacc
gahapatiputta, cha Ä• dÄ«navÄ• Ä• lasyÄ• nuyogeâ€™â€™ ti. idamavoca bhagavÄ• , idaá
etadavoca satthÄ• ---

``hoti pÄ• nasakhÄ• nÄ• ma,

hoti sammiyasammiyo.

yo ca atthesu jÄ• tesu,

sahÄ• yo hoti so sakhÄ• ||

``ussÅ«raseyyÄ• \Be III 150/ paradÄ• rasevanÄ• ,

verappasavo {verappasaá¹…go (Ce Se Ee) } ca anatthatÄ• ca.

pÄ• pÄ• \Ne III 140/ ca mittÄ• sukadariyatÄ• ca,

ete cha á¹-hÄ• nÄ• purisaá¹ƒ dhaá¹ƒsayanti ||

``pÄ• pamitto pÄ• pasakho,

pÄ• paÄ• cÄ• ragocaro.

asmÄ• lokÄ• paramhÄ• ca,

ubhayÄ• dhaá¹ƒsate naro ||

``akkhitthiyo vÄ• ruá¹‡Ä« naccagÄ«taá¹ƒ,

divÄ• soppaá¹ƒ pÄ• ricariyÄ• akÄ• le.

pÄ• pÄ• ca mittÄ• sukadariyatÄ• ca,

ete cha á¹-hÄ• nÄ• purisaá¹ƒ dhaá¹ƒsayanti ||

``akkhehi dibbanti suraá¹ƒ pivanti,

yantitthiyo \Se III 199/ pÄ• á¹‡asamÄ• paresaá¹ƒ.

nihÄ«nasevÄ« \Ee III 185/ na ca vuddhasevÄ« {vuddhisevÄ« (Se), buddhisevÄ« (Katthaci) }

nihÄ«yate kÄ• á¸·apakkheva cando ||

``yo vÄ• ruá¹‡Ä« addhano akiÃ±cano,

pipÄ• so pivaá¹ƒ papÄ• gato {pipÄ• sosi atthapÄ• gato (Se), pipÄ• sopi samappapÄ• gato (

udakamiva iá¹‡aá¹ƒ vigÄ• hati,

akulaá¹ƒ {Ä• kulaá¹ƒ (Se Katthaci) } kÄ• hiti khippamattano ||

``na divÄ• soppasÄ«lena, rattimuá¹-á¹-hÄ• nadessinÄ• {rattinuá¹-á¹-hÄ• nadassinÄ• (Ce E
rattinuá¹-á¹-hÄ• nasÄ«linÄ• (?) }.

niccaá¹ƒ mattena soá¹‡á¸• ena, sakkÄ• Ä• vasituá¹ƒ gharaá¹ƒ ||

``atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, atthÄ• accenti mÄ• á¹‡ave ||

``yodha \Be III 151/ \Ne III 141/ sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisakiccÄ• ni, so sukhaá¹ƒ {sukhÄ• (sabbattha) aá¹-á¹-hakathÄ• oloketabbÄ• } n

mittapatirÅ«pakÄ•

<254> ``cattÄ• rome, gahapatiputta, amittÄ• mittapatirÅ«pakÄ• veditabbÄ• . aÃ±Ã±adatth
mittapatirÅ«pako veditabbo, vacÄ«paramo amitto mittapatirÅ«pako veditabbo, anuppiyabhÄ
mittapatirÅ«pako veditabbo, apÄ• yasahÄ• yo amitto mittapatirÅ«pako veditabbo.

<255> ``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi aÃ±Ã±adatthuharo amitto \Ee III 186/ mitta
veditabbo.

``aÃ±Ã±adatthuharo hoti, appena bahumicchati \Se III 200/.

bhayassa kiccaá¹ƒ karoti, sevati atthakÄ• raá¹‡Ä• ||

``imehi kho, gahapatiputta, catÅ«hi á¹-hÄ• nehi aÃ±Ã±adatthuharo amitto mittapatirÅ«pako

<256> ``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi vacÄ«paramo amitto mittapatirÅ«pako ved
paá¹-isantharati {paá¹-isandharati (Katthaci) }, anÄ• gatena paá¹-isantharati, niratthakena sa
paccuppannesu kiccesu byasanaá¹ƒ dasseti. imehi kho, gahapatiputta, catÅ«hi á¹-hÄ• nehi
mittapatirÅ«pako veditabbo.

<257> ``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi anuppiyabhÄ• á¹‡Ä« amitto mittapatirÅ«pa
pÄ• pakaá¹ƒpissa {pÄ• pakammaá¹ƒpissa (Se) } anujÄ• nÄ• ti, kalyÄ• á¹‡aá¹ƒpissa anujÄ•
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, parammukhÄ• ssa avaá¹‡á¹‡aá¹ƒ bhÄ• sati. imehi kho, gahapatipu
anuppiyabhÄ• á¹‡Ä« amitto mittapatirÅ«pako veditabbo.

<258> ``catÅ«hi \Be III 152/ kho, gahapatiputta, á¹-hÄ• nehi apÄ• yasahÄ• yo amitto mittap
\Ne III 142/. surÄ• meraya majjappamÄ• daá¹-á¹-hÄ• nÄ• nuyoge sahÄ• yo hoti, vikÄ• la vis
hoti, samajjÄ• bhicaraá¹‡e sahÄ• yo hoti, jÅ«tappamÄ• daá¹-á¹-hÄ• nÄ• nuyoge sahÄ• yo h
gahapatiputta, catÅ«hi á¹-hÄ• nehi apÄ• yasahÄ• yo amitto mittapatirÅ«pako veditabboâ€™

<259> idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• --

``aÃ±Ã±adatthuharo \Se III 201/ mitto, yo ca mitto vacÄ«paro {vacÄ«paramo (Se) }.

anuppiyaÃ±ca yo Ä• ha, apÄ• yesu ca yo sakhÄ• ||

ete amitte cattÄ• ro, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ paá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti ||

suhadamitto

<260> ``cattÄ• rome \Ee III 187/, gahapatiputta, mittÄ• suhadÄ• veditabbÄ• . upakÄ• ro {u
suhado veditabbo, samÄ• nasukhadukkho mitto suhado veditabbo, atthakkhÄ• yÄ« mitto su
mitto suhado veditabbo.

<261> ``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi upakÄ• ro mitto suhado veditabbo. pamatt
pamattassa sÄ• pateyyaá¹ƒ rakkhati, bhÄ«tassa saraá¹‡aá¹ƒ hoti, uppannesu kiccakaraá¹‡A
bhogaá¹ƒ anuppadeti. imehi kho, gahapatiputta, catÅ«hi á¹-hÄ• nehi upakÄ• ro mitto suhado

<262> ``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi samÄ• nasukhadukkho mitto suhado vedit
Ä• cikkhati, guyhamassa parigÅ«hati, Ä• padÄ• su na vijahati, jÄ«vitaá¹ƒpissa atthÄ• ya par
kho, gahapatiputta, catÅ«hi á¹-hÄ• nehi samÄ• nasukhadukkho mitto suhado veditabbo.

<263> ``catÅ«hi \Be III 153/ kho, gahapatiputta, á¹-hÄ• nehi atthakkhÄ• yÄ« mitto suhado v
nivÄ• reti, kalyÄ• á¹‡e niveseti, assutaá¹ƒ sÄ• veti, saggassa \Se III 202/ maggaá¹ƒ Ä• cikkh
gahapatiputta, catÅ«hi á¹-hÄ• nehi atthakkhÄ• yÄ« mitto suhado veditabbo.

<264> ``catÅ«hi \Ne III 143/ kho, gahapatiputta, á¹-hÄ• nehi anukampako mitto suhado ved
nandati, bhavenassa nandati, avaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ nivÄ• reti, vaá¹‡á¹‡aá¹ƒ bh
pasaá¹ƒsati. imehi kho, gahapatiputta, catÅ«hi á¹-hÄ• nehi anukampako mitto suhado vedita

<265> idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• --

``upakÄ• ro \Ee III 188/ ca yo mitto, sukhe dukkhe {sukhadukkho (Se Katthaci) } ca yo sakhA
dukkhe (Ce Ee) }.

atthakkhÄ• yÄ« ca yo mitto, yo ca mittÄ• nukampako ||

``etepi mitte cattÄ• ro, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

sakkaccaá¹ƒ payirupÄ• seyya, mÄ• tÄ• puttaá¹ƒ va orasaá¹ƒ.

paá¹‡á¸• ito sÄ«lasampanno, jalaá¹ƒ aggÄ«va bhÄ• sati ||

``bhoge saá¹ƒharamÄ• nassa, bhamarasseva irÄ«yato.

bhogÄ• sannicayaá¹ƒ yanti, vammikovupacÄ«yati ||

``evaá¹ƒ bhoge samÄ• hatvÄ• {samÄ• haritvÄ• (Se) }, alamatto kule gihÄ«.

catudhÄ• vibhaje bhoge, sa ve mittÄ• ni ganthati ||

``ekena bhoge bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«â€™â€™ ti ||

chaddisÄ• paá¹-icchÄ• danakaá¹‡á¸• aá¹ƒ

<266> ``kathaÃ±ca, gahapatiputta, ariyasÄ• vako chaddisÄ• paá¹-icchÄ• dÄ« hoti? cha \Se
gahapatiputta, disÄ• veditabbÄ• . puratthimÄ• disÄ• mÄ• tÄ• pitaro veditabbÄ• , dakkhiá¹
Ä• cariyÄ• veditabbÄ• , pacchimÄ• disÄ• \Be III 154/ puttadÄ• rÄ• veditabbÄ• , uttarÄ• c
veditabbÄ• , heá¹-á¹-himÄ• disÄ• dÄ• sakammakarÄ• veditabbÄ• , uparimÄ• disÄ• sama

<267> ``paÃ±cahi \Ne III 144/ kho, gahapatiputta, á¹-hÄ• nehi puttena puratthimÄ• disÄ• n
paccupaá¹-á¹-hÄ• tabbÄ• --- bhato ne {nesaá¹ƒ (bahÅ«su) } bharissÄ• mi, kiccaá¹ƒ nesaá¹
kulavaá¹ƒsaá¹ƒ á¹-hapessÄ• mi, dÄ• yajjaá¹ƒ paá¹-ipajjÄ• mi, atha vÄ• pana petÄ• naá¹ƒ k
dakkhiá¹‡aá¹ƒ anuppadassÄ• mÄ«ti. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi putten
mÄ• tÄ• pitaro paccupaá¹-á¹-hitÄ• paÃ±cahi á¹-hÄ• nehi puttaá¹ƒ anukampanti. pÄ• pÄ• n
nivesenti, sippaá¹ƒ sikkhÄ• penti, patirÅ«pena dÄ• rena saá¹ƒyojenti, samaye dÄ• yajjaá¹ƒ
{niyyÄ• tenti (Katthaci Ce) }. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi puttena puratth
mÄ• tÄ• pitaro paccupaá¹-á¹-hitÄ• imehi paÃ±cahi á¹-hÄ• nehi puttaá¹ƒ anukampanti. evam
disÄ• paá¹-icchannÄ• hoti khemÄ• appaá¹-ibhayÄ• .

<268> ``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi antevÄ• sinÄ• dakkhiá¹‡Ä• disÄ• Ä• ca
paccupaá¹-á¹-hÄ• tabbÄ• --- uá¹-á¹-hÄ• nena upaá¹-á¹-hÄ• nena sussusÄ• ya pÄ• ricariyÄ
sippapaá¹-iggahaá¹‡ena {sippaá¹ƒ paá¹-iggahaá¹‡ena (Se), sippauggahaá¹‡ena (Katthaci) }
gahapatiputta, paÃ±cahi á¹-hÄ• nehi antevÄ• sinÄ• dakkhiá¹‡Ä• disÄ• Ä• cariyÄ• paccup
III 204/ á¹-hÄ• nehi antevÄ• siá¹ƒ anukampanti --- suvinÄ«taá¹ƒ vinenti, suggahitaá¹ƒ gÄ• h
sabbasippassutaá¹ƒ samakkhÄ• yino bhavanti, mittÄ• maccesu paá¹-iyÄ• denti {paá¹-iveden

parittÄ• á¹‡aá¹ƒ karonti. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi antevÄ• sinÄ• \Ee
disÄ• Ä• cariyÄ• paccupaá¹-á¹-hitÄ• imehi paÃ±cahi á¹-hÄ• nehi antevÄ• siá¹ƒ anukampa
dakkhiá¹‡Ä• disÄ• paá¹-icchannÄ• hoti khemÄ• appaá¹-ibhayÄ• .

<269> ``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi sÄ• mikena pacchimÄ• disÄ• bhariyÄ•
sammÄ• nanÄ• ya anavamÄ• nanÄ• ya {avimÄ• nanÄ• ya (Se Ee) } anaticariyÄ• ya issariy
alaá¹…kÄ• rÄ• nuppadÄ• nena. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi sÄ• mikena
paccupaá¹-á¹-hitÄ• paÃ±cahi á¹-hÄ• nehi \Be III 155/ sÄ• mikaá¹ƒ anukampati --- susaá¹ƒvi
saá¹…gahitaparijanÄ• {susaá¹…gahitaparijanÄ• (Ce Se Ee) } ca, anaticÄ• rinÄ« ca, sambh
dakkhÄ• ca hoti analasÄ• sabbakiccesu. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi s
bhariyÄ• paccupaá¹-á¹-hitÄ• imehi paÃ±cahi á¹-hÄ• nehi sÄ• mikaá¹ƒ anukampati. evamas
paá¹-icchannÄ• hoti khemÄ• appaá¹-ibhayÄ• .

<270> ``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi kulaputtena uttarÄ• disÄ• mittÄ• maccÄ
--- dÄ• nena peyyavajjena {viyavajjena (Se Katthaci) } atthacariyÄ• ya samÄ• nattatÄ• ya av
imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi kulaputtena uttarÄ• disÄ• mittÄ• maccÄ•
paÃ±cahi \Se III 205/ á¹-hÄ• nehi \Ne III 145/ kulaputtaá¹ƒ anukampanti --- pamattaá¹ƒ rakkh
sÄ• pateyyaá¹ƒ rakkhanti, bhÄ«tassa saraá¹‡aá¹ƒ honti, Ä• padÄ• su na vijahanti, aparapaj
imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi kulaputtena uttarÄ• disÄ• mittÄ• maccÄ•
paÃ±cahi á¹-hÄ• nehi kulaputtaá¹ƒ anukampanti. evamassa esÄ• uttarÄ• disÄ• paá¹-iccha
appaá¹-ibhayÄ• .

<271> ``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi ayyirakena {ayirakena (Ce Se Ee) } heá¹
disÄ• dÄ• sakammakarÄ• paccupaá¹-á¹-hÄ• tabbÄ• --- yathÄ• balaá¹ƒ kammantasaá¹ƒvi
bhattavetanÄ• nuppadÄ• nena gilÄ• nupaá¹-á¹-hÄ• nena acchariyÄ• naá¹ƒ rasÄ• naá¹ƒ saá
imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi ayyirakena heá¹-á¹-himÄ• disÄ• dÄ• sakam
paccupaá¹-á¹-hitÄ• paÃ±cahi á¹-hÄ• nehi ayyirakaá¹ƒ anukampanti --- pubbuá¹-á¹-hÄ• yino
nipÄ• tino ca, dinnÄ• dÄ• yino ca, sukatakammakarÄ• ca, kittivaá¹‡á¹‡aharÄ• ca. imehi kh
paÃ±cahi á¹-hÄ• nehi ayyirakena heá¹-á¹-himÄ• disÄ• dÄ• sakammakarÄ• paccupaá¹-á¹-
á¹-hÄ• nehi ayyirakaá¹ƒ anukampanti. evamassa esÄ• heá¹-á¹-himÄ• disÄ• paá¹-icchann
appaá¹-ibhayÄ• .

<272> ``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi kulaputtena uparimÄ• disÄ• samaá¹‡ab
paccupaá¹-á¹-hÄ• tabbÄ• --- mettena kÄ• yakammena mettena vacÄ«kammena mettena \E
anÄ• vaá¹-advÄ• ratÄ• ya Ä• misÄ• nuppadÄ• nena. imehi kho, gahapatiputta, paÃ±cahi á¹
\Se III 206/ disÄ• samaá¹‡abrÄ• hmaá¹‡Ä• paccupaá¹-á¹-hitÄ• chahi á¹-hÄ• nehi kulaputt
pÄ• pÄ• nivÄ• renti, kalyÄ• á¹‡e nivesenti, kalyÄ• á¹‡ena manasÄ• anukampanti, assutaá
pariyodÄ• penti, saggassa maggaá¹ƒ Ä• cikkhanti. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ

uparimÄ• disÄ• samaá¹‡abrÄ• hmaá¹‡Ä• paccupaá¹-á¹-hitÄ• imehi chahi á¹-hÄ• nehi kul
evamassa esÄ• uparimÄ• disÄ• paá¹-icchannÄ• hoti khemÄ• appaá¹-ibhayÄ• â€™â€™

<273> idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• --

``mÄ• tÄ• pitÄ• disÄ• pubbÄ• , Ä• cariyÄ• dakkhiá¹‡Ä• disÄ• .

puttadÄ• rÄ• \Ee III 192/ disÄ• pacchÄ• , mittÄ• maccÄ• ca uttarÄ• ||

``dÄ• sakammakarÄ• \Ne III 146/ heá¹-á¹-hÄ• , uddhaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

etÄ• disÄ• namasseyya, alamatto kule gihÄ« ||

``paá¹‡á¸• ito sÄ«lasampanno, saá¹‡ho ca paá¹-ibhÄ• navÄ• .

nivÄ• tavutti atthaddho, tÄ• diso labhate yasaá¹ƒ ||

``uá¹-á¹-hÄ• nako analaso, Ä• padÄ• su na vedhati.

acchinnavutti medhÄ• vÄ«, tÄ• diso labhate yasaá¹ƒ ||

``saá¹…gÄ• hako mittakaro, vadaÃ±Ã±Å« vÄ«tamaccharo.

netÄ• vinetÄ• anunetÄ• , tÄ• diso labhate yasaá¹ƒ ||

``dÄ• naÃ±ca peyyavajjaÃ±ca, atthacariyÄ• ca yÄ• idha.

samÄ• nattatÄ• ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete \Se III 207/ kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

``ete ca saá¹…gahÄ• nÄ• ssu, na mÄ• tÄ• puttakÄ• raá¹‡Ä• .

labhetha mÄ• naá¹ƒ pÅ«jaá¹ƒ vÄ• , pitÄ• vÄ• puttakÄ• raá¹‡Ä• ||

``yasmÄ• ca saá¹…gahÄ• {saá¹…gahe (Katthaci) aá¹-á¹-hakathÄ• yaá¹ƒ icchitapÄ• á¹-ho}
{samavekkhanti (Ce Ee Katthaci) } paá¹‡á¸• itÄ• .

tasmÄ• \Ee III 193/ mahattaá¹ƒ papponti, pÄ• saá¹ƒsÄ• ca bhavanti teâ€™â€™ ti ||

<274> evaá¹ƒ \Be III 157/ vutte, siá¹…gÄ• lako gahapatiputto bhagavantaá¹ƒ etadavoca ---
bhante! abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icc
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«â€™ ti. evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ•
saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹ƒghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhagav
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

siá¹…gÄ• lasuttaá¹ƒ {siá¹…gÄ• lovÄ• dasuttantaá¹ƒ (Ee) } niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ

paá¹-hamabhÄ• á¹‡avÄ• ro

<275> evaá¹ƒ \Ee III 194/ \Be III 158/ \Ne III 147/ \Se III 208/ me sutaá¹ƒ --- ekaá¹ƒ samaya
rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho cattÄ• ro mahÄ• rÄ• jÄ• {mahÄ• rÄ• jÄ
ca yakkhasenÄ• ya mahatiyÄ• ca gandhabbasenÄ• ya mahatiyÄ• ca kumbhaá¹‡á¸• asenÄ
catuddisaá¹ƒ rakkhaá¹ƒ á¹-hapetvÄ• catuddisaá¹ƒ gumbaá¹ƒ á¹-hapetvÄ• catuddisaá¹ƒ ova
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ gijjhakÅ«á¹-aá¹ƒ pabbataá
{gijjhakÅ«á¹-aá¹ƒ obhÄ• setvÄ• (Ce Se Ee) } yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. tepi kho yakkhÄ• appekacce bhagavantaá¹ƒ a
nisÄ«diá¹ƒsu, appekacce bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu, sammodanÄ«yaá¹ƒ katha
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹
nisÄ«diá¹ƒsu, appekacce nÄ• magottaá¹ƒ sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekac
ekamantaá¹ƒ nisÄ«diá¹ƒsu.

<276> ekamantaá¹ƒ nisinno kho vessavaá¹‡o mahÄ• rÄ• jÄ• bhagavantaá¹ƒ etadavoca ---
uá¸·Ä• rÄ• yakkhÄ• bhagavato appasannÄ• . santi hi, bhante, uá¸·Ä• rÄ• yakkhÄ• bhaga
III 195/, bhante, majjhimÄ• yakkhÄ• bhagavato appasannÄ• . santi hi, bhante, majjhimÄ•
pasannÄ• . santi hi, bhante, nÄ«cÄ• yakkhÄ• bhagavato appasannÄ• . santi hi, bhante, nÄ
pasannÄ• . yebhuyyena \Se III 209/ kho pana, bhante, yakkhÄ• appasannÄ• yeva bhagava
bhagavÄ• hi, bhante, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• dhammaá¹ƒ deseti, adinnÄ• dÄ•
deseti, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• dhammaá¹ƒ deseti, musÄ• vÄ• dÄ• ver
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iyÄ• dhammaá¹ƒ deseti. yebhuyye
appaá¹-iviratÄ• yeva pÄ• á¹‡Ä• tipÄ• tÄ• , appaá¹-iviratÄ• adinnÄ• dÄ• nÄ• , appaá¹-iviratÄ
appaá¹-iviratÄ• musÄ• vÄ• dÄ• , appaá¹-iviratÄ• surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• n
hoti appiyaá¹ƒ amanÄ• paá¹ƒ. santi hi, bhante, bhagavato sÄ• vakÄ• araÃ±Ã±avanapatthÄ

senÄ• sanÄ• ni paá¹-isevanti appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ
{manussarÄ• haseyyakÄ• ni (Ce Se Ee) } paá¹-isallÄ• nasÄ• ruppÄ• ni. tattha santi uá¸·Ä• n
imasmiá¹ƒ bhagavato pÄ• vacane appasannÄ• . tesaá¹ƒ pasÄ• dÄ• ya uggaá¹‡hÄ• tu, bhar
Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ•
avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• ve

atha kho vessavaá¹‡o mahÄ• rÄ• jÄ• bhagavato adhivÄ• sanaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ
Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ abhÄ• si ---

<277> ``vipassissa ca {ime cakÄ• rÄ• porÄ• á¹‡apotthakesu natthi} namatthu, cakkhuman

sikhissapi ca {ime cakÄ• rÄ• porÄ• á¹‡apotthakesu natthi} namatthu, sabbabhÅ«tÄ• nukam

``vessabhussa ca {ime cakÄ• rÄ• porÄ• á¹‡apotthakesu natthi} namatthu, nhÄ• takassa tap

namatthu \Se III 210/ \Ee III 196/ kakusandhassa, mÄ• rasenÄ• pamaddino ||

``koá¹‡Ä• gamanassa namatthu, brÄ• hmaá¹‡assa vusÄ«mato.

kassapassa ca {ime cakÄ• rÄ• porÄ• á¹‡apotthakesu natthi} namatthu, vippamuttassa sabb

``aá¹…gÄ«rasassa namatthu, sakyaputtassa sirÄ«mato.

yo imaá¹ƒ dhammaá¹ƒ desesi {dhammamadesesi (Ce Se Ee), dhammaá¹ƒ deseti (?) }, sab

``ye cÄ• pi nibbutÄ• loke, yathÄ• bhÅ«taá¹ƒ vipassisuá¹ƒ.

te janÄ• apisuá¹‡Ä• tha {apisuá¹‡Ä• (Ce Se Ee) }, mahantÄ• vÄ«tasÄ• radÄ• ||

``hitaá¹ƒ devamanussÄ• naá¹ƒ, yaá¹ƒ namassanti gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

<278> ``yato \Ne III 149/ uggacchati sÅ«riyo {suriyo (Ce Se Ee) }, Ä• dicco maá¹‡á¸• alÄ« n

yassa cuggacchamÄ• nassa, saá¹ƒvarÄ«pi nirujjhati.

yassa cuggate sÅ«riye, `divasoâ€™ ti pavuccati ||

``rahadopi \Be III 160/ tattha gambhÄ«ro, samuddo saritodako.

evaá¹ƒ taá¹ƒ tattha jÄ• nanti, `samuddo saritodakoâ€™ ||

``ito \Ee III 197/ `sÄ• purimÄ• disÄ• â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

``gandhabbÄ• naá¹ƒ adhipati {Ä• dhipati (Ce Se Ee) evamuparipi}, `dhataraá¹-á¹-hoâ€™ ti r

ramatÄ« naccagÄ«tehi, gandhabbehi purakkhato ||

``puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

te \Se III 211/ cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

`` `jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaá¹ƒâ€™ ||

<279> ``yena petÄ• pavuccanti, pisuá¹‡Ä• piá¹-á¹-himaá¹ƒsikÄ• .

pÄ• á¹‡Ä• tipÄ• tino luddÄ• {luddhÄ• (Ee Katthaci) }, corÄ• nekatikÄ• janÄ• ||

``ito \Ne III 150/ \Ee III 198/ `sÄ• dakkhiá¹‡Ä• disÄ• â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

``kumbhaá¹‡á¸• Ä• naá¹ƒ adhipati, `virÅ«á¸·hoâ€™ iti nÄ• maso.

ramatÄ« naccagÄ«tehi, kumbhaá¹‡á¸• ehi purakkhato ||

``puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``namo \Be III 161/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

`` `jinaá¹ƒ \Se III 212/ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaá¹ƒâ€™ ||

<280> ``yattha coggacchati sÅ«riyo, Ä• dicco maá¹‡á¸• alÄ« mahÄ• .

yassa coggacchamÄ• nassa, divasopi nirujjhati.

yassa coggate sÅ«riye, `saá¹ƒvarÄ«â€™ ti pavuccati ||

``rahadopi tattha gambhÄ«ro, samuddo saritodako.

evaá¹ƒ taá¹ƒ tattha jÄ• nanti, `samuddo saritodakoâ€™ ||

``ito `sÄ• pacchimÄ• disÄ• â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ \Ee III 199/ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

``nÄ• gÄ• naÃ±ca \Ne III 151/ adhipati, `virÅ«pakkhoâ€™ ti nÄ• maso.

ramatÄ« naccagÄ«tehi, nÄ• geheva purakkhato ||

``puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

`` `jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaá¹ƒâ€™ ||

<281> ``yena \Se III 213/ uttarakuruvho {uttarakurÅ« rammÄ• (Ce Se Ee) }, mahÄ• neru su

manussÄ• tattha jÄ• yanti, amamÄ• apariggahÄ• ||

``na \Be III 162/ te bÄ«jaá¹ƒ pavapanti, napi nÄ«yanti naá¹…galÄ• .

akaá¹-á¹-hapÄ• kimaá¹ƒ sÄ• liá¹ƒ, paribhuÃ±janti mÄ• nusÄ• ||

``akaá¹‡aá¹ƒ athusaá¹ƒ suddhaá¹ƒ, sugandhaá¹ƒ taá¹‡á¸• ulapphalaá¹ƒ.

tuá¹‡á¸• ikÄ«re \Ee III 200/ pacitvÄ• na, tato bhuÃ±janti bhojanaá¹ƒ ||

``gÄ• viá¹ƒ ekakhuraá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ.

pasuá¹ƒ ekakhuraá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ ||

``itthiá¹ƒ vÄ• vÄ• hanaá¹ƒ {itthÄ«-vÄ• hanaá¹ƒ (Ce Ee), itthÄ«á¹ƒ vÄ• hanaá¹ƒ (Se) } katvÄ

disodisaá¹ƒ.

purisaá¹ƒ vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ ||

``kumÄ• riá¹ƒ \Ne III 152/ vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ.

kumÄ• raá¹ƒ vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ ||

``te yÄ• ne abhiruhitvÄ• ,

sabbÄ• disÄ• anupariyÄ• yanti {anupariyanti (Se) }.

pacÄ• rÄ• tassa rÄ• jino ||

``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, dibbaá¹ƒ yÄ• naá¹ƒ upaá¹-á¹-hitaá¹ƒ.

pÄ• sÄ• dÄ• sivikÄ• ceva, mahÄ• rÄ• jassa yasassino ||

``tassa ca nagarÄ• ahu,

antalikkhe sumÄ• pitÄ• .

Ä• á¹-Ä• nÄ• á¹-Ä• kusinÄ• á¹-Ä• parakusinÄ• á¹-Ä• ,

nÄ• á¹-asuriyÄ• {nÄ• á¹-apuriyÄ• (Ce Ee), nÄ• á¹-apariyÄ• (Se) } parakusiá¹-anÄ• á¹-Ä• |

``uttarena \Ee III 201/ kasivanto {kapivanto (Ce Se pÄ«) },

janoghamaparena ca.

navanavutiyo ambaraambaravatiyo,

Ä• á¸·akamandÄ• nÄ• ma rÄ• jadhÄ• nÄ« ||

``kuverassa \Se III 214/ kho pana, mÄ• risa, mahÄ• rÄ• jassa visÄ• á¹‡Ä• nÄ• ma rÄ• jadh

tasmÄ• kuvero mahÄ• rÄ• jÄ• , `vessavaá¹‡oâ€™ ti pavuccati ||

``paccesanto \Be III 163/ pakÄ• senti, tatolÄ• tattalÄ• tatotalÄ• .

ojasi tejasi tatojasÄ«, sÅ«ro rÄ• jÄ• ariá¹-á¹-ho nemi ||

``rahadopi tattha dharaá¹‡Ä« nÄ• ma, yato meghÄ• pavassanti.

vassÄ• yato patÄ• yanti, sabhÄ• pi tattha sÄ• lavatÄ« {bhagalavatÄ« (Ce Se Ee) } nÄ• ma

``yattha \Ne III 153/ yakkhÄ• payirupÄ• santi, tattha niccaphalÄ• rukkhÄ• .

nÄ• nÄ• dijagaá¹‡Ä• yutÄ• , mayÅ«rakoÃ±cÄ• bhirudÄ• .

kokilÄ• dÄ«hi vagguhi ||

``jÄ«vaÃ±jÄ«vakasaddettha, atho oá¹-á¹-havacittakÄ• .

kukkuá¹-akÄ• \Ee III 202/ {kukutthakÄ• (Ce Ee) } kuá¸·Ä«rakÄ• , vane pokkharasÄ• takÄ•

``sukasÄ• á¸·ikasaddettha, daá¹‡á¸• amÄ• á¹‡avakÄ• ni ca.

sobhati sabbakÄ• laá¹ƒ sÄ• , kuveranaá¸·inÄ« sadÄ• ||

``ito `sÄ• uttarÄ• disÄ• â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

``yakkhÄ• naÃ±ca adhipati, `kuveroâ€™ iti nÄ• maso.

ramatÄ« naccagÄ«tehi, yakkheheva purakkhato ||

``puttÄ• pi \Se III 215/ tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

``te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

`` `jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaâ€™â€™ â€™ nti ||

``ayaá¹ƒ \Ee III 203/ \Ne III 154/ kho sÄ• , mÄ• risa, Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• bhikkhÅ
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• y

<282> ``yassa \Be III 164/ kassaci, mÄ• risa, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• upÄ• sak
ayaá¹ƒ Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• suggahitÄ• bhavissati samattÄ• pariyÄ• putÄ• {par
taá¹ƒ ce amanusso yakkho vÄ• yakkhinÄ« vÄ• yakkhapotako vÄ• yakkhapotikÄ• vÄ• yal
yakkhapÄ• risajjo vÄ• yakkhapacÄ• ro vÄ• , gandhabbo vÄ• gandhabbÄ« vÄ• gandhabba
gandhabbamahÄ• matto vÄ• gandhabbapÄ• risajjo vÄ• gandhabbapacÄ• ro vÄ• , kumbha
kumbhaá¹‡á¸• apotako vÄ• kumbhaá¹‡á¸• apotikÄ• vÄ• kumbhaá¹‡á¸• amahÄ• matto vÄ•
kumbhaá¹‡á¸• apacÄ• ro vÄ• , nÄ• go vÄ• nÄ• gÄ« vÄ• nÄ• gapotako vÄ• nÄ• gapotikÄ•
vÄ• nÄ• gapÄ• risajjo vÄ• nÄ• gapacÄ• ro vÄ• , paduá¹-á¹-hacitto bhikkhuá¹ƒ vÄ• bhikkhu
upÄ• sikaá¹ƒ vÄ• gacchantaá¹ƒ vÄ• anugaccheyya, á¹-hitaá¹ƒ vÄ• upatiá¹-á¹-heyya, nisin
nipannaá¹ƒ vÄ• upanipajjeyya. na me so, mÄ• risa, amanusso labheyya gÄ• mesu vÄ• nig
garukÄ• raá¹ƒ vÄ• . na me so, mÄ• risa, amanusso labheyya Ä• á¸·akamandÄ• ya nÄ• ma
vÄ• saá¹ƒ vÄ• . na me so, mÄ• risa, amanusso labheyya yakkhÄ• naá¹ƒ samitiá¹ƒ gantuá¹ƒ
amanussÄ• anÄ• vayhampi naá¹ƒ kareyyuá¹ƒ avivayhaá¹ƒ. apissu naá¹ƒ, mÄ• risa, amanu
paripuá¹‡á¹‡Ä• hi paribhÄ• sÄ• hi paribhÄ• seyyuá¹ƒ. apissu naá¹ƒ, mÄ• risa, amanussÄ•
nikkujjeyyuá¹ƒ. apissu naá¹ƒ, mÄ• risa, amanussÄ• sattadhÄ• pissa muddhaá¹ƒ phÄ• leyyu

``santi hi, mÄ• risa, amanussÄ• caá¹‡á¸• Ä• ruddhÄ• {ruddÄ• (Ce Ee) } rabhasÄ• , te ne
Ä• diyanti, na mahÄ• rÄ• jÄ• naá¹ƒ purisakÄ• naá¹ƒ Ä• diyanti, na mahÄ• rÄ• jÄ• naá¹ƒ pur
Ä• diyanti. te kho te, mÄ• risa, amanussÄ• mahÄ• rÄ• jÄ• naá¹ƒ \Ee III 204/ avaruddhÄ• n
mÄ• risa, raÃ±Ã±o mÄ• gadhassa vijite mahÄ• corÄ• . te neva raÃ±Ã±o mÄ• gadhassa Ä•
purisakÄ• naá¹ƒ Ä• diyanti, na raÃ±Ã±o mÄ• gadhassa purisakÄ• naá¹ƒ purisakÄ• naá¹ƒ Ä•
mahÄ• corÄ• raÃ±Ã±o mÄ• gadhassa avaruddhÄ• nÄ• ma vuccanti. evameva kho, mÄ• ri
ruddhÄ• rabhasÄ• , te neva mahÄ• rÄ• jÄ• naá¹ƒ \Se III 217/ Ä• diyanti, na mahÄ• rÄ• jÄ•
Ä• diyanti, na mahÄ• rÄ• jÄ• naá¹ƒ purisakÄ• naá¹ƒ purisakÄ• naá¹ƒ Ä• diyanti. te \Be III 16
amanussÄ• mahÄ• rÄ• jÄ• naá¹ƒ avaruddhÄ• nÄ• ma vuccanti. yo hi koci, mÄ• risa, amar

... pe ... gandhabbo vÄ• gandhabbÄ« vÄ• \Ne III 155/ ... kumbhaá¹‡á¸• o vÄ• kumbhaá¹‡á
nÄ• gÄ« vÄ• nÄ• gapotako vÄ• nÄ• gapotikÄ• vÄ• nÄ• gamahÄ• matto vÄ• nÄ• gapÄ• n
paduá¹-á¹-hacitto bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒ vÄ• upÄ• sakaá¹ƒ vÄ• upÄ• sikaá¹ƒ vÄ• g
anugaccheyya, á¹-hitaá¹ƒ vÄ• upatiá¹-á¹-heyya, nisinnaá¹ƒ vÄ• upanisÄ«deyya, nipannaá¹
imesaá¹ƒ yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ mahÄ• senÄ• patÄ«naá
viravitabbaá¹ƒ --- `ayaá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ yakkho Ä• visati, ayaá¹ƒ yakkho heá¹-
viheá¹-heti, ayaá¹ƒ yakkho hiá¹ƒsati, ayaá¹ƒ yakkho vihiá¹ƒsati, ayaá¹ƒ yakkho na muÃ±catÄ

<283> ``katamesaá¹ƒ yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ mahÄ• sen

``indo somo varuá¹‡o ca, bhÄ• radvÄ• jo pajÄ• pati.

candano kÄ• maseá¹-á¹-ho ca, kinnughaá¹‡á¸• u nighaá¹‡á¸• u ca ||

``panÄ• do \Se III 218/ opamaÃ±Ã±o ca, devasÅ«to ca mÄ• tali.

cittaseno ca gandhabbo, naá¸·o rÄ• jÄ• janesabho {janosabho (Se) } ||

``sÄ• tÄ• giro hemavato, puá¹‡á¹‡ako karatiyo guá¸·o.

sivako \Ee III 205/ mucalindo ca, vessÄ• mitto yugandharo ||

``gopÄ• lo supparodho ca {suppagedho ca (Ce Se Ee) }, hiri netti {hirÄ« nettÄ« (Ce Ee) } ca

paÃ±cÄ• lacaá¹‡á¸• o Ä• á¸·avako, pajjunno sumano sumukho.

dadhimukho maá¹‡i mÄ• á¹‡ivaro {maá¹‡i mÄ• nicaro (Se Ee) } dÄ«gho, atho serÄ«sako sa

``imesaá¹ƒ yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ mahÄ• senÄ• patÄ«n
vikkanditabbaá¹ƒ viravitabbaá¹ƒ --- `ayaá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ yakkho Ä• visati, ay
heá¹-heti, ayaá¹ƒ yakkho viheá¹-heti, ayaá¹ƒ yakkho hiá¹ƒsati, ayaá¹ƒ yakkho vihiá¹ƒsati, ay
muÃ±catÄ«â€™ ti.

``ayaá¹ƒ \Be III 166/ kho sÄ• , mÄ• risa, Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• bhikkhÅ«naá¹ƒ bhik
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• y
mÄ• risa, gacchÄ• ma \Ne III 156/ bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``y
kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti.

<284> atha kho cattÄ• ro mahÄ• rÄ• jÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• de
tatthevantaradhÄ• yiá¹ƒsu. tepi kho yakkhÄ• uá¹-á¹-hÄ• yÄ• sanÄ• appekacce bhagavanta
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yiá¹ƒsu. appekacce bhagavatÄ• saddhiá¹ƒ san
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• tatthevantaradhÄ• yiá¹ƒsu \Ee III 206/. appeka
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tatthevantaradhÄ• yiá¹ƒsu. appekacce nÄ• mago
tatthevantaradhÄ• yiá¹ƒsu. appekacce tuá¹‡hÄ«bhÅ«tÄ• tatthevantaradhÄ• yiá¹ƒsÅ«ti.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

dutiyabhÄ• á¹‡avÄ• ro

<285> atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bh
cattÄ• ro mahÄ• rÄ• jÄ• mahatiyÄ• ca yakkhasenÄ• ya mahatiyÄ• ca gandhabbasenÄ• ya
kumbhaá¹‡á¸• asenÄ• ya mahatiyÄ• ca nÄ• gasenÄ• ya catuddisaá¹ƒ rakkhaá¹ƒ á¹-hapetv
á¹-hapetvÄ• catuddisaá¹ƒ ovaraá¹‡aá¹ƒ á¹-hapetvÄ• abhikkantÄ• ya rattiyÄ• abhikkantava
gijjhakÅ«á¹-aá¹ƒ pabbataá¹ƒ obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹.
ekamantaá¹ƒ nisÄ«diá¹ƒsu. tepi kho, bhikkhave, yakkhÄ• appekacce maá¹ƒ abhivÄ• detvÄ
appekacce mayÄ• saddhiá¹ƒ sammodiá¹ƒsu, sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá
nisÄ«diá¹ƒsu. appekacce yenÄ• haá¹ƒ tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«di
nÄ• magottaá¹ƒ sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce tuá¹‡hÄ«bhÅ«tÄ• ekan

<286> ``ekamantaá¹ƒ nisinno kho, bhikkhave, vessavaá¹‡o mahÄ• rÄ• jÄ• maá¹ƒ etadavo
uá¸·Ä• rÄ• yakkhÄ• bhagavato appasannÄ• ... pe ... santi hi \Be III 167/, bhante nÄ«cÄ• \
bhagavato pasannÄ• . yebhuyyena kho pana, bhante, yakkhÄ• appasannÄ• yeva bhagava
hi, bhante, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• dhammaá¹ƒ deseti ... surÄ• merayamajjapp
157/ veramaá¹‡iyÄ• dhammaá¹ƒ deseti. yebhuyyena kho pana, bhante, yakkhÄ• appaá¹-iv
... appaá¹-iviratÄ• surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• . tesaá¹ƒ taá¹ƒ hoti appiyaá
bhante, bhagavato sÄ• vakÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isev
appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• hasseyyakÄ• ni paá¹-isallÄ• nasÄ• ruppÄ• n
yakkhÄ• nivÄ• sino, ye imasmiá¹ƒ bhagavato pÄ• vacane appasannÄ• , tesaá¹ƒ pasÄ• dÄ•
bhagavÄ• Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ•
rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• yÄ• â€™ ti. adhivÄ• sesiá¹ƒ kho ahaá¹ƒ, bhikk
kho, bhikkhave, vessavaá¹‡o mahÄ• rÄ• jÄ• me adhivÄ• sanaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ•
Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ abhÄ• si ---

<287> `vipassissa ca namatthu, cakkhumantassa sirÄ«mato.

sikhissapi ca namatthu, sabbabhÅ«tÄ• nukampino ||

`vessabhussa ca namatthu, nhÄ• takassa tapassino.

namatthu kakusandhassa, mÄ• rasenÄ• pamaddino ||

`koá¹‡Ä• gamanassa namatthu, brÄ• hmaá¹‡assa vusÄ«mato.

kassapassa ca namatthu, vippamuttassa sabbadhi ||

`aá¹…gÄ«rasassa namatthu, sakyaputtassa sirÄ«mato.

yo imaá¹ƒ dhammaá¹ƒ desesi, sabbadukkhÄ• panÅ«danaá¹ƒ ||

`ye cÄ• pi nibbutÄ• loke, yathÄ• bhÅ«taá¹ƒ vipassisuá¹ƒ.

te janÄ• apisuá¹‡Ä• tha, mahantÄ• vÄ«tasÄ• radÄ• ||

`hitaá¹ƒ devamanussÄ• naá¹ƒ, yaá¹ƒ namassanti gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

<288> `yato \Ne III 158/ uggacchati sÅ«riyo, Ä• dicco maá¹‡á¸• alÄ« mahÄ• .

yassa cuggacchamÄ• nassa, saá¹ƒvarÄ«pi nirujjhati.

yassa cuggate sÅ«riye, ``divasoâ€™â€™ ti pavuccati ||

`rahadopi \Be III 168/ tattha gambhÄ«ro, samuddo saritodako.

evaá¹ƒ taá¹ƒ tattha jÄ• nanti, ``samuddo saritodakoâ€™â€™ ||

`ito ``sÄ• purimÄ• disÄ• â€™â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

`gandhabbÄ• naá¹ƒ adhipati, ``dhataraá¹-á¹-hoâ€™â€™ ti nÄ• maso.

ramatÄ« naccagÄ«tehi, gandhabbehi purakkhato ||

`puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

`te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

`namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tassÄ• evaá¹ƒ vademase ||

``jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaá¹ƒâ€™â€™ ||

<289> `yena petÄ• pavuccanti, pisuá¹‡Ä• piá¹-á¹-himaá¹ƒsikÄ• .

pÄ• á¹‡Ä• tipÄ• tino luddÄ• , corÄ• nekatikÄ• janÄ• ||

`ito \Ne III 159/ ``sÄ• dakkhiá¹‡Ä• disÄ• â€™â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

`kumbhaá¹‡á¸• Ä• naá¹ƒ adhipati, ``virÅ«á¸·hoâ€™â€™ iti nÄ• maso.

ramatÄ« naccagÄ«tehi, kumbhaá¹‡á¸• ehi purakkhato ||

`puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

`te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

`namo \Be III 169/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

``jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaá¹ƒâ€™â€™ ||

<290> `yattha coggacchati sÅ«riyo, Ä• dicco maá¹‡á¸• alÄ« mahÄ• .

yassa coggacchamÄ• nassa, divasopi nirujjhati.

yassa coggate sÅ«riye, ``saá¹ƒvarÄ«â€™â€™ ti pavuccati ||

`rahadopi tattha gambhÄ«ro, samuddo saritodako.

evaá¹ƒ taá¹ƒ tattha jÄ• nanti, samuddo saritodako ||

`ito ``sÄ• pacchimÄ• disÄ• â€™â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

`nÄ• gÄ• naÃ±ca \Ne III 160/ adhipati, ``virÅ«pakkhoâ€™â€™ ti nÄ• maso.

ramatÄ« naccagÄ«tehi, nÄ• geheva purakkhato ||

`puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

`te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

`namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

``jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaá¹ƒâ€™â€™ ||

<291> `yena uttarakuruvho, mahÄ• neru sudassano.

manussÄ• tattha jÄ• yanti, amamÄ• apariggahÄ• ||

`na \Be III 170/ te bÄ«jaá¹ƒ pavapanti, nÄ• pi nÄ«yanti naá¹…galÄ• .

akaá¹-á¹-hapÄ• kimaá¹ƒ sÄ• liá¹ƒ, paribhuÃ±janti mÄ• nusÄ• ||

`akaá¹‡aá¹ƒ athusaá¹ƒ suddhaá¹ƒ, sugandhaá¹ƒ taá¹‡á¸• ulapphalaá¹ƒ.

tuá¹‡á¸• ikÄ«re pacitvÄ• na, tato bhuÃ±janti bhojanaá¹ƒ ||

`gÄ• viá¹ƒ ekakhuraá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ.

pasuá¹ƒ ekakhuraá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ ||

`itthiá¹ƒ vÄ• vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ.

purisaá¹ƒ vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ ||

`kumÄ• riá¹ƒ \Ne III 161/ vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ.

kumÄ• raá¹ƒ vÄ• hanaá¹ƒ katvÄ• , anuyanti disodisaá¹ƒ ||

`te yÄ• ne abhiruhitvÄ• ,

sabbÄ• disÄ• anupariyÄ• yanti.

pacÄ• rÄ• tassa rÄ• jino ||

`hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ,

dibbaá¹ƒ yÄ• naá¹ƒ upaá¹-á¹-hitaá¹ƒ.

pÄ• sÄ• dÄ• sivikÄ• ceva,

mahÄ• rÄ• jassa yasassino ||

`tassa ca nagarÄ• ahu,

antalikkhe sumÄ• pitÄ• .

Ä• á¹-Ä• nÄ• á¹-Ä• kusinÄ• á¹-Ä• parakusinÄ• á¹-Ä• ,

nÄ• á¹-asuriyÄ• parakusiá¹-anÄ• á¹-Ä• ||

`uttarena kasivanto,

janoghamaparena ca.

navanavutiyo ambaraambaravatiyo,

Ä• á¸·akamandÄ• nÄ• ma rÄ• jadhÄ• nÄ« ||

`kuverassa kho pana, mÄ• risa, mahÄ• rÄ• jassa visÄ• á¹‡Ä• nÄ• ma rÄ• jadhÄ• nÄ«.

tasmÄ• kuvero mahÄ• rÄ• jÄ• , ``vessavaá¹‡oâ€™â€™ ti pavuccati ||

`paccesanto \Be III 171/ pakÄ• senti, tatolÄ• tattalÄ• tatotalÄ• .

ojasi tejasi tatojasÄ«, sÅ«ro rÄ• jÄ• ariá¹-á¹-ho nemi ||

`rahadopi tattha dharaá¹‡Ä« nÄ• ma, yato meghÄ• pavassanti.

vassÄ• yato patÄ• yanti, sabhÄ• pi tattha sÄ• lavatÄ« nÄ• ma ||

`yattha \Ne III 162/ yakkhÄ• payirupÄ• santi, tattha niccaphalÄ• rukkhÄ• .

nÄ• nÄ• dijagaá¹‡Ä• yutÄ• , mayÅ«rakoÃ±cÄ• bhirudÄ• .

kokilÄ• dÄ«hi vagguhi ||

`jÄ«vaÃ±jÄ«vakasaddettha, atho oá¹-á¹-havacittakÄ• .

kukkuá¹-akÄ• kuá¸·Ä«rakÄ• , vane pokkharasÄ• takÄ• ||

`sukasÄ• á¸·ika saddettha, daá¹‡á¸• amÄ• á¹‡avakÄ• ni ca.

sobhati sabbakÄ• laá¹ƒ sÄ• , kuveranaá¸·inÄ« sadÄ• ||

`ito ``sÄ• uttarÄ• disÄ• â€™â€™, iti naá¹ƒ Ä• cikkhatÄ« jano.

yaá¹ƒ disaá¹ƒ abhipÄ• leti, mahÄ• rÄ• jÄ• yasassi so ||

`yakkhÄ• naÃ±ca adhipati, ``kuveroâ€™â€™ iti nÄ• maso.

ramatÄ« naccagÄ«tehi, yakkheheva purakkhato ||

`puttÄ• pi tassa bahavo, ekanÄ• mÄ• ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• ||

`te cÄ• pi buddhaá¹ƒ disvÄ• na, buddhaá¹ƒ Ä• diccabandhunaá¹ƒ.

dÅ«ratova namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

`namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

kusalena samekkhasi, amanussÄ• pi taá¹ƒ vandanti.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademase ||

``jinaá¹ƒ vandatha gotamaá¹ƒ, jinaá¹ƒ vandÄ• ma gotamaá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaâ€™â€™ nti ||

<292> `ayaá¹ƒ kho sÄ• , mÄ• risa \Se III 221/, Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• bhikkhÅ«naá
upÄ• sakÄ• naá¹ƒ \Ne III 163/ upÄ• sikÄ• naá¹ƒ guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• s
mÄ• risa, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• upÄ• sakassa vÄ• upÄ• sikÄ• ya \Be III 172/
rakkhÄ• suggahitÄ• bhavissati samattÄ• pariyÄ• putÄ• taá¹ƒ ce amanusso yakkho vÄ• y
gandhabbo vÄ• gandhabbÄ« vÄ• ... pe ... kumbhaá¹‡á¸• o vÄ• kumbhaá¹‡á¸• Ä« vÄ• ... p
nÄ• gapotako vÄ• nÄ• gapotikÄ• vÄ• nÄ• gamahÄ• matto vÄ• nÄ• gapÄ• risajjo vÄ• nÄ
bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒ vÄ• upÄ• sakaá¹ƒ vÄ• upÄ• sikaá¹ƒ vÄ• gacchantaá¹ƒ vÄ•
upatiá¹-á¹-heyya, nisinnaá¹ƒ vÄ• upanisÄ«deyya, nipannaá¹ƒ vÄ• upanipajjeyya. na me so
labheyya gÄ• mesu vÄ• nigamesu vÄ• sakkÄ• raá¹ƒ vÄ• garukÄ• raá¹ƒ vÄ• . na me so, m
Ä• á¸·akamandÄ• ya nÄ• ma rÄ• jadhÄ• niyÄ• vatthuá¹ƒ vÄ• vÄ• saá¹ƒ vÄ• . na me so, m
yakkhÄ• naá¹ƒ samitiá¹ƒ gantuá¹ƒ. apissu naá¹ƒ, mÄ• risa, amanussÄ• anÄ• vayhampi naá
apissu naá¹ƒ, mÄ• risa, amanussÄ• attÄ• hi paripuá¹‡á¹‡Ä• hi paribhÄ• sÄ• hi paribhÄ• se
mÄ• risa, amanussÄ• rittaá¹ƒpissa pattaá¹ƒ sÄ«se nikkujjeyyuá¹ƒ. apissu naá¹ƒ, mÄ• risa,
sattadhÄ• pissa muddhaá¹ƒ phÄ• leyyuá¹ƒ. santi hi, mÄ• risa, amanussÄ• caá¹‡á¸• Ä• ruc
mahÄ• rÄ• jÄ• naá¹ƒ Ä• diyanti, na mahÄ• rÄ• jÄ• naá¹ƒ purisakÄ• naá¹ƒ Ä• diyanti, na ma
purisakÄ• naá¹ƒ Ä• diyanti. te kho te, mÄ• risa, amanussÄ• mahÄ• rÄ• jÄ• naá¹ƒ avaruddh
seyyathÄ• pi, mÄ• risa, raÃ±Ã±o mÄ• gadhassa vijite mahÄ• corÄ• . te neva raÃ±Ã±o mÄ•
mÄ• gadhassa purisakÄ• naá¹ƒ Ä• diyanti, na raÃ±Ã±o mÄ• gadhassa purisakÄ• naá¹ƒ pur
te, mÄ• risa, mahÄ• corÄ• raÃ±Ã±o mÄ• gadhassa avaruddhÄ• nÄ• ma vuccanti. evamev
caá¹‡á¸• Ä• ruddhÄ• rabhasÄ• , te neva mahÄ• rÄ• jÄ• naá¹ƒ Ä• diyanti, na mahÄ• rÄ• jÄ
na mahÄ• rÄ• jÄ• naá¹ƒ purisakÄ• naá¹ƒ purisakÄ• naá¹ƒ Ä• diyanti. te kho te, mÄ• risa, an
avaruddhÄ• nÄ• ma vuccanti. yo hi koci, mÄ• risa, amanusso yakkho vÄ• yakkhinÄ« vÄ•
gandhabbÄ« vÄ• ... pe ... kumbhaá¹‡á¸• o vÄ• kumbhaá¹‡á¸• Ä« vÄ• ... pe ... nÄ• go vÄ•
paduá¹-á¹-hacitto bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒ vÄ• upÄ• sakaá¹ƒ vÄ• upÄ• sikaá¹ƒ vÄ• g
upagaccheyya, á¹-hitaá¹ƒ vÄ• upatiá¹-á¹-heyya, nisinnaá¹ƒ vÄ• upanisÄ«deyya, nipannaá¹
imesaá¹ƒ yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ mahÄ• senÄ• patÄ«naá
viravitabbaá¹ƒ --- `ayaá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ yakkho Ä• visati, ayaá¹ƒ yakkho \Be I
ayaá¹ƒ yakkho viheá¹-heti, ayaá¹ƒ yakkho hiá¹ƒsati, ayaá¹ƒ yakkho vihiá¹ƒsati, ayaá¹ƒ yakk
ti.

<293> `katamesaá¹ƒ \Ne III 164/ yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ

`indo somo varuá¹‡o ca, bhÄ• radvÄ• jo pajÄ• pati.

candano kÄ• maseá¹-á¹-ho ca, kinnughaá¹‡á¸• u nighaá¹‡á¸• u ca ||

`panÄ• do opamaÃ±Ã±o ca, devasÅ«to ca mÄ• tali.

cittaseno ca gandhabbo, naá¸·o rÄ• jÄ• janesabho ||

`sÄ• tÄ• giro hevamato, puá¹‡á¹‡ako karatiyo guá¸·o.

sivako mucalindo ca, vessÄ• mitto yugandharo ||

`gopÄ• lo supparodho ca, hiri netti ca mandiyo.

paÃ±cÄ• lacaá¹‡á¸• o Ä• á¸·avako, pajjunno sumano sumukho.

dadhimukho maá¹‡i mÄ• á¹‡ivaro dÄ«gho, atho serÄ«sako saha ||

`imesaá¹ƒ yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ mahÄ• senÄ• patÄ«na
vikkanditabbaá¹ƒ viravitabbaá¹ƒ --- ``ayaá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ yakkho Ä• visati, ay
heá¹-heti, ayaá¹ƒ yakkho viheá¹-heti, ayaá¹ƒ yakkho hiá¹ƒsati, ayaá¹ƒ yakkho vihiá¹ƒsati, ay
muÃ±catÄ«â€™â€™ ti. ayaá¹ƒ kho, mÄ• risa, Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• bhikkhÅ«naá¹
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• y
mÄ• risa, gacchÄ• ma, bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ â€™ ti. `` `yassa
kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ â€™ ti.

<294> ``atha kho, bhikkhave, cattÄ• ro mahÄ• rÄ• jÄ• uá¹-á¹-hÄ• yÄ• sanÄ• maá¹ƒ abhiv
katvÄ• tatthevantaradhÄ• yiá¹ƒsu. tepi kho, bhikkhave, yakkhÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ap
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yiá¹ƒsu. appekacce mayÄ• saddhiá¹ƒ sammod
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• tatthevantaradhÄ• yiá¹ƒsu. appekacce yenÄ• h
paá¹‡Ä• metvÄ• tatthevantaradhÄ• yiá¹ƒsu. appekacce nÄ• magottaá¹ƒ \Be III 174/ sÄ• ve
tatthevantaradhÄ• yiá¹ƒsu. appekacce tuá¹‡hÄ«bhÅ«tÄ• tatthevantaradhÄ• yiá¹ƒsu.

<295> ``uggaá¹‡hÄ• tha \Ne III 165/, bhikkhave, Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ. pariyÄ•
Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ. dhÄ• retha, bhikkhave, Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ.
{atthasaá¹ƒhitÄ• yaá¹ƒ (Se) }, bhikkhave, Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• bhikkhÅ«naá¹ƒ bhi
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• y
attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. saá¹…gÄ«tisuttaá¹ƒ

<296> evaá¹ƒ \Ee III 207/ \Be III 175/ \Ne III 166/ \Se III 222/ me sutaá¹ƒ --- ekaá¹ƒ samaya
mallesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi b
mallÄ• naá¹ƒ nagaraá¹ƒ tadavasari. tatra sudaá¹ƒ bhagavÄ• pÄ• vÄ• yaá¹ƒ viharati cundas
ambavane.

ubbhatakanavasandhÄ• gÄ• raá¹ƒ

<297> tena kho pana samayena pÄ• veyyakÄ• naá¹ƒ mallÄ• naá¹ƒ ubbhatakaá¹ƒ nÄ• ma
{santhÄ• gÄ• raá¹ƒ (Ce Ee), saá¹‡á¹-hÄ• gÄ• raá¹ƒ (Se Ke) } acirakÄ• ritaá¹ƒ hoti anajjhÄ•
{anajjhÄ• vutthaá¹ƒ (Ce Se Ee Katthaci) } samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• kenaci vÄ
assosuá¹ƒ kho pÄ• veyyakÄ• mallÄ• --- ``bhagavÄ• kira mallesu cÄ• rikaá¹ƒ caramÄ• no
saddhiá¹ƒ paÃ±camattehi bhikkhusatehi pÄ• vaá¹ƒ anuppatto pÄ• vÄ• yaá¹ƒ viharati cundas
ambavaneâ€™â€™ ti. atha kho pÄ• veyyakÄ• mallÄ• yena bhagavÄ• tenupasaá¹…kamiá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho pÄ•
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, pÄ• veyyakÄ• naá¹ƒ mallÄ• naá¹ƒ ubbhatak
sandhÄ• gÄ• raá¹ƒ acirakÄ• ritaá¹ƒ hoti anajjhÄ• vuá¹-á¹-haá¹ƒ samaá¹‡ena vÄ• brÄ• hma
manussabhÅ«tena. taÃ±ca \Ee III 208/ kho, bhante, bhagavÄ• paá¹-hamaá¹ƒ paribhuÃ±jatu
paribhuttaá¹ƒ pacchÄ• pÄ• veyyakÄ• mallÄ• paribhuÃ±jissanti. tadassa pÄ• veyyakÄ• naá
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. adhivÄ• sesi kho bhagavÄ• tuá¹‡hÄ«bhÄ

<298> atha kho pÄ• veyyakÄ• mallÄ• \Se III 223/ bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena sandhÄ• gÄ• raá¹ƒ tenupasa
sabbasanthariá¹ƒ {sabbasanthariá¹ƒ santhataá¹ƒ (Katthaci) } sandhÄ• gÄ• raá¹ƒ santharitvÄ
paÃ±Ã±Ä• petvÄ• udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hapetvÄ• telapadÄ«paá¹ƒ Ä• ropetvÄ• yen
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
ekamantaá¹ƒ á¹-hitÄ• kho te pÄ• veyyakÄ• mallÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sabb
{sabbasanthariá¹ƒ santhataá¹ƒ (Ce Ee Katthaci) }, bhante, sandhÄ• gÄ• raá¹ƒ, bhagavato Ä
paÃ±Ã±attÄ• ni, udakamaá¹‡iko patiá¹-á¹-hÄ• pito, telapadÄ«po Ä• ropito. yassadÄ• ni, bha
maÃ±Ã±atÄ«â€™â€™ ti.

<299> atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹.
tenupasaá¹…kami; upasaá¹…kamitvÄ• pÄ• de pakkhÄ• letvÄ• sandhÄ• gÄ• raá¹ƒ pavisitv
nissÄ• ya puratthÄ• bhimukho nisÄ«di. bhikkhusaá¹…ghopi kho pÄ• de pakkhÄ• letvÄ• sa
pacchimaá¹ƒ bhittiá¹ƒ nissÄ• ya puratthÄ• bhimukho \Ee III 209/ nisÄ«di bhagavantaá¹ƒyeva
pÄ• veyyakÄ• pi kho mallÄ• pÄ• de pakkhÄ• letvÄ• sandhÄ• gÄ• raá¹ƒ pavisitvÄ• puratth
pacchimÄ• bhimukhÄ• nisÄ«diá¹ƒsu bhagavantaá¹ƒyeva purakkhatvÄ• . atha kho bhagavÄ
rattiá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹
``abhikkantÄ• kho, vÄ• seá¹-á¹-hÄ• , ratti. yassadÄ• ni tumhe kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™

bhanteâ€™â€™ ti kho pÄ• veyyakÄ• mallÄ• bhagavato paá¹-issutvÄ• \Se III 224/ uá¹-á¹-h
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu.

<300> atha kho bhagavÄ• acirapakkantesu pÄ• veyyakesu mallesu tuá¹‡hÄ«bhÅ«taá¹ƒ tu
bhikkhusaá¹ƒghaá¹ƒ anuviloketvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``vigatath
{vigatathÄ«namiddho (Ce Se Ke Ee) } kho, sÄ• riputta, bhikkhusaá¹…gho. paá¹-ibhÄ• tu taá
bhikkhÅ«naá¹ƒ dhammÄ«kathÄ• . piá¹-á¹-hi me Ä• gilÄ• yati. tamahaá¹ƒ Ä• yamissÄ• mÄ«
Ke) }. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• sÄ• riputto bhagavato paccassosi. atha
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• dakkhiá¹‡ena passena sÄ«haseyyaá¹
accÄ• dhÄ• ya, sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• .

bhinnanigaá¹‡á¹-havatthu

<301> tena kho pana samayena nigaá¹‡á¹-ho nÄ• á¹-aputto pÄ• vÄ• yaá¹ƒ \Ee III 210/ adh
tassa kÄ• laá¹…kiriyÄ• ya bhinnÄ• nigaá¹‡á¹-hÄ• dvedhikajÄ• tÄ• {ddheá¸·hakajÄ• tÄ• (
kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be III 177/ mukhasattÄ«hi vitudant
Ke) } --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammavinaya
tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi! micchÄ• paá¹-ipanno tvamasi, ahamasmi s
me, asahitaá¹ƒ te. purevacanÄ«yaá¹ƒ pacchÄ• avaca, pacchÄ• vacanÄ«yaá¹ƒ pure avaca.
viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• do, niggahito tvamasi, cara vÄ• dappamokkhÄ• ya, nibbe
pahosÄ«â€™â€™ ti. vadhoyeva kho maÃ±Ã±e nigaá¹‡á¹-hesu \Ne III 168/ nÄ• á¹-aputtiyes
(Ce Ee) } nigaá¹‡á¹-hassa nÄ• á¹-aputtassa sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• \Se III 225/,
nÄ• á¹-aputtiyesu nibbinnarÅ«pÄ• virattarÅ«pÄ• paá¹-ivÄ• narÅ«pÄ• , yathÄ• taá¹ƒ durak
duppavedite aniyyÄ• nike anupasamasaá¹ƒvattanike asammÄ• sambuddhappavedite bhinn

<302> atha kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``nigaá¹‡á¹-ho, Ä• vuso, n
adhunÄ• kÄ• laá¹…kato, tassa kÄ• laá¹…kiriyÄ• ya bhinnÄ• nigaá¹‡á¹-hÄ• dvedhikajÄ• tÄ
appaá¹-isaraá¹‡eâ€™â€™. ``evaÃ±hetaá¹ƒ, Ä• vuso, hoti durakkhÄ• te dhammavinaye dup
anupasamasaá¹ƒvattanike asammÄ• sambuddhappavedite. ayaá¹ƒ \Ee III 211/ kho panÄ• v
(Ee) } bhagavatÄ• {bhagavato (Katthaci Ce) } dhammo svÄ• kkhÄ• to suppavedito niyyÄ• n
sammÄ• sambuddhappavedito. tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ, na vivaditabbaá¹ƒ,
addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ•
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ.

``katamo cÄ• vuso, amhÄ• kaá¹ƒ bhagavatÄ• {bhagavato (Katthaci Ce) } dhammo svÄ• kk
upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito; yattha sabbeheva saá¹…gÄ• yitabl
yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ?

ekakaá¹ƒ

<303> ``atthi \Be III 178/ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa
dhammo sammadakkhÄ• to. tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ, na vivaditabbaá¹ƒ, ya
addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ \Se III 226/, tadassa bahujanahitÄ• ya bahujanasukhÄ
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katamo eko dhammo? sabbe sattÄ• Ä
sattÄ• saá¹…khÄ• raá¹-á¹-hitikÄ• . ayaá¹ƒ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passa
sammÄ• sambuddhena eko dhammo sammadakkhÄ• to. tattha sabbeheva saá¹…gÄ• yitab
212/, yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujan
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ

dukaá¹ƒ

<304> ``atthi \Ne III 169/ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa
dhammÄ• sammadakkhÄ• tÄ• . tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ, na vivaditabbaá¹ƒ
addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ•
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katame dve {dve dhammo (Se Ke) evamuparipi}?

``nÄ• maÃ±ca rÅ«paÃ±ca.

``avijjÄ• ca bhavataá¹‡hÄ• ca.

``bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca.

``ahirikaÃ±ca {ahirÄ«kaÃ±ca (katthaci) } anottappaÃ±ca.

``hirÄ« ca ottappaÃ±ca.

``dovacassatÄ• ca pÄ• pamittatÄ• ca.

``sovacassatÄ• ca kalyÄ• á¹‡amittatÄ• ca.

``Ä• pattikusalatÄ• ca Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• ca.

``samÄ• pattikusalatÄ• ca samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• ca.

``dhÄ• tukusalatÄ• \Be III 179/ ca manasikÄ• rakusalatÄ• ca.

``Ä• yatanakusalatÄ• ca paá¹-iccasamuppÄ• dakusalatÄ• ca.

``á¹-hÄ• nakusalatÄ• ca aá¹-á¹-hÄ• nakusalatÄ• ca.

``ajjavaÃ±ca \Ee III 213/ \Ne III 170/ lajjavaÃ±ca.

``khanti ca soraccaÃ±ca.

``sÄ• khalyaÃ±ca paá¹-isanthÄ• ro ca.

``avihiá¹ƒsÄ• ca soceyyaÃ±ca.

``muá¹-á¹-hassaccaÃ±ca asampajaÃ±Ã±aÃ±ca.

``sati ca sampajaÃ±Ã±aÃ±ca \Se III 227/.

``indriyesu aguttadvÄ• ratÄ• ca bhojane amattaÃ±Ã±utÄ• ca.

``indriyesu guttadvÄ• ratÄ• ca bhojane mattaÃ±Ã±utÄ• ca.

``paá¹-isaá¹…khÄ• nabalaÃ±ca {paá¹-isandhÄ• nabalaÃ±ca (Se) } bhÄ• vanÄ• balaÃ±ca.

``satibalaÃ±ca samÄ• dhibalaÃ±ca.

``samatho ca vipassanÄ• ca.

``samathanimittaÃ±ca paggahanimittaÃ±ca.

``paggaho ca avikkhepo ca.

``sÄ«lavipatti ca diá¹-á¹-hivipatti ca.

``sÄ«lasampadÄ• ca diá¹-á¹-hisampadÄ• ca.

``sÄ«lavisuddhi \Ne III 171/ \Ee III 214/ ca diá¹-á¹-hivisuddhi ca.

``diá¹-á¹-hivisuddhi kho pana yathÄ• diá¹-á¹-hissa ca padhÄ• naá¹ƒ.

``saá¹ƒvego ca saá¹ƒvejanÄ«yesu á¹-hÄ• nesu saá¹ƒviggassa ca yoniso padhÄ• naá¹ƒ.

``asantuá¹-á¹-hitÄ• ca kusalesu dhammesu appaá¹-ivÄ• nitÄ• ca padhÄ• nasmiá¹ƒ.

``vijjÄ• \Be III 180/ ca vimutti ca.

``khayeÃ±Ä• á¹‡aá¹ƒ anuppÄ• deÃ±Ä• á¹‡aá¹ƒ.

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ, na vivaditabbaá¹ƒ, yathayidaá¹ƒ brahmacariyaá¹ƒ a
ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ
devamanussÄ• naá¹ƒ.

tikaá¹ƒ

<305> ``atthi kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sam
sammadakkhÄ• tÄ• . tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya su
katame tayo?

``tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho akus

``tÄ«á¹‡i kusalamÅ«lÄ• ni --- alobho kusalamÅ«laá¹ƒ, adoso kusalamÅ«laá¹ƒ, amoho kusa

``tÄ«á¹‡i duccaritÄ• ni --- kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ, manoduccaritaá¹ƒ.

``tÄ«á¹‡i \Ne III 172/ \Ee III 215/ sucaritÄ• ni --- kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ \Se III
manosucaritaá¹ƒ.

``tayo akusalavitakkÄ• --- kÄ• mavitakko, byÄ• pÄ• davitakko, vihiá¹ƒsÄ• vitakko.

``tayo kusalavitakkÄ• --- nekkhammavitakko, abyÄ• pÄ• davitakko, avihiá¹ƒsÄ• vitakko.

``tayo akusalasaá¹…kappÄ• --- kÄ• masaá¹…kappo, byÄ• pÄ• dasaá¹…kappo, vihiá¹ƒsÄ•

``tayo kusalasaá¹…kappÄ• --- nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá¹…kappo, avihiá

``tisso \Be III 181/ akusalasaÃ±Ã±Ä• --- kÄ• masaÃ±Ã±Ä• , byÄ• pÄ• dasaÃ±Ã±Ä• , vihiá¹

``tisso kusalasaÃ±Ã±Ä• --- nekkhammasaÃ±Ã±Ä• , abyÄ• pÄ• dasaÃ±Ã±Ä• , avihiá¹ƒsÄ•

``tisso akusaladhÄ• tuyo --- kÄ• madhÄ• tu, byÄ• pÄ• dadhÄ• tu, vihiá¹ƒsÄ• dhÄ• tu.

``tisso kusaladhÄ• tuyo --- nekkhammadhÄ• tu, abyÄ• pÄ• dadhÄ• tu, avihiá¹ƒsÄ• dhÄ• tu.

``aparÄ• pi tisso dhÄ• tuyo --- kÄ• madhÄ• tu, rÅ«padhÄ• tu, arÅ«padhÄ• tu.

``aparÄ• pi tisso dhÄ• tuyo --- rÅ«padhÄ• tu, arÅ«padhÄ• tu, nirodhadhÄ• tu.

``aparÄ• pi tisso dhÄ• tuyo --- hÄ«nadhÄ• tu, majjhimadhÄ• tu, paá¹‡Ä«tadhÄ• tu.

``tisso \Ee III 216/ taá¹‡hÄ• --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• .

``aparÄ• pi tisso taá¹‡hÄ• --- kÄ• mataá¹‡hÄ• , rÅ«pataá¹‡hÄ• , arÅ«pataá¹‡hÄ• .

``aparÄ• pi tisso taá¹‡hÄ• --- rÅ«pataá¹‡hÄ• , arÅ«pataá¹‡hÄ• , nirodhataá¹‡hÄ• .

``tÄ«á¹‡i \Ne III 173/ saá¹ƒyojanÄ• ni --- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ•

``tayo Ä• savÄ• --- kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savo.

``tayo bhavÄ• --- kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo.

``tisso esanÄ• --- kÄ• mesanÄ• , bhavesanÄ• , brahmacariyesanÄ• .

``tisso vidhÄ• --- seyyohamasmÄ«ti vidhÄ• , sadisohamasmÄ«ti vidhÄ• , hÄ«nohamasmÄ«

``tayo addhÄ• --- atÄ«to addhÄ• , anÄ• gato addhÄ• , paccuppanno \Se III 229/ addhÄ• .

``tayo antÄ• --- sakkÄ• yo anto, sakkÄ• yasamudayo anto, sakkÄ• yanirodho anto.

``tisso vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• .

``tisso dukkhatÄ• --- dukkhadukkhatÄ• , saá¹…khÄ• radukkhatÄ• , vipariá¹‡Ä• madukkhat

``tayo \Ee III 217/ rÄ• sÄ« \Be III 182/ --- micchattaniyato rÄ• si, sammattaniyato rÄ• si, aniy

``tayo tamÄ• {tisso kaá¹…khÄ• (bahÅ«su) aá¹-á¹-hakathÄ• oloketabbÄ• } --- atÄ«taá¹ƒ vÄ
kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati, anÄ• gataá¹ƒ vÄ• addhÄ• naá¹ƒ
vicikicchati nÄ• dhimuccati na sampasÄ«dati, etarahi vÄ• paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä
vicikicchati nÄ• dhimuccati na sampasÄ«dati.

``tÄ«á¹‡i tathÄ• gatassa arakkheyyÄ• ni --- parisuddhakÄ• yasamÄ• cÄ• ro Ä• vuso tathÄ•
kÄ• yaduccaritaá¹ƒ, yaá¹ƒ tathÄ• gato rakkheyya --- `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€
parisuddhavacÄ«samÄ• cÄ• ro Ä• vuso, tathÄ• gato, natthi tathÄ• gatassa vacÄ«duccaritaá
rakkheyya --- `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. parisuddhamanosamÄ• cÄ• ro, Ä•
tathÄ• gatassa manoduccaritaá¹ƒ yaá¹ƒ tathÄ• gato rakkheyya --- `mÄ• me idaá¹ƒ paro aÃ

``tayo \Ne III 174/ kiÃ±canÄ• --- rÄ• go kiÃ±canaá¹ƒ, doso kiÃ±canaá¹ƒ, moho kiÃ±canaá¹

``tayo aggÄ« --- rÄ• gaggi, dosaggi, mohaggi.

``aparepi tayo aggÄ« --- Ä• huneyyaggi, gahapataggi, dakkhiá¹‡eyyaggi.

``tividhena rÅ«pasaá¹…gaho --- sanidassanasappaá¹-ighaá¹ƒ rÅ«paá¹ƒ {sanidassanasappa
evamitaradvayepi}, anidassanasappaá¹-ighaá¹ƒ rÅ«paá¹ƒ, anidassanaappaá¹-ighaá¹ƒ rÅ«pa

``tayo saá¹…khÄ• rÄ• --- puÃ±Ã±Ä• bhisaá¹…khÄ• ro, apuÃ±Ã±Ä• bhisaá¹…khÄ• ro \Se I
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro.

``tayo \Ee III 218/ puggalÄ• --- sekkho puggalo, asekkho puggalo, nevasekkhonÄ• sekkho

``tayo therÄ• --- jÄ• tithero, dhammathero, sammutithero {sammatithero (Se Ke) }.

``tÄ«á¹‡i puÃ±Ã±akiriyavatthÅ«ni --- dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu, sÄ«lamayaá¹ƒ p
bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu.

``tÄ«á¹‡i codanÄ• vatthÅ«ni --- diá¹-á¹-hena, sutena, parisaá¹…kÄ• ya.

``tisso \Be III 183/ kÄ• mÅ«papattiyo {kÄ• muppattiyo (Ce), kÄ• mupapattiyo (Se Ee Kattha
sattÄ• paccupaá¹-á¹-hitakÄ• mÄ• , te paccupaá¹-á¹-hitesu kÄ• mesu vasaá¹ƒ vattenti, seyy
ca devÄ• ekacce ca vinipÄ• tikÄ• . ayaá¹ƒ paá¹-hamÄ• kÄ• mÅ«papatti. santÄ• vuso, sattÄ
nimminitvÄ• nimminitvÄ• kÄ• mesu vasaá¹ƒ vattenti, seyyathÄ• pi devÄ• nimmÄ• naratÄ«
kÄ• mÅ«papatti. santÄ• vuso sattÄ• paranimmitakÄ• mÄ• , te paranimmitesu kÄ• mesu vas

devÄ• paranimmitavasavattÄ«. ayaá¹ƒ tatiyÄ• kÄ• mÅ«papatti.

``tisso sukhÅ«papattiyo {sukhupapattiyo (Se Ee Katthaci) } --- santÄ• vuso sattÄ• {sattÄ• s
uppÄ• detvÄ• uppÄ• detvÄ• sukhaá¹ƒ viharanti, seyyathÄ• pi devÄ• brahmakÄ• yikÄ• . ay
santÄ• vuso, sattÄ• sukhena abhisannÄ• parisannÄ• paripÅ«rÄ• paripphuá¹-Ä• . te kadÄ
udÄ• nenti --- `aho sukhaá¹ƒ, aho sukhaâ€™ nti \Ne III 175/, seyyathÄ• pi devÄ• Ä• bhassa
sukhÅ«papatti. santÄ• vuso, sattÄ• sukhena abhisannÄ• parisannÄ• paripÅ«rÄ• paripphu
tusitÄ• {santusitÄ• (Se Ke) } sukhaá¹ƒ \Ee III 219/ {cittasukhaá¹ƒ (Se Katthaci) } paá¹-isaá¹
seyyathÄ• pi devÄ• subhakiá¹‡hÄ• . ayaá¹ƒ tatiyÄ• sukhÅ«papatti \Se III 231/.

``tisso paÃ±Ã±Ä• --- sekkhÄ• paÃ±Ã±Ä• , asekkhÄ• paÃ±Ã±Ä• , nevasekkhÄ• nÄ• sekkh

``aparÄ• pi tisso paÃ±Ã±Ä• --- cintÄ• mayÄ• paÃ±Ã±Ä• , sutamayÄ• paÃ±Ã±Ä• , bhÄ• va

``tÄ«á¹‡Ä• vudhÄ• ni --- sutÄ• vudhaá¹ƒ, pavivekÄ• vudhaá¹ƒ, paÃ±Ã±Ä• vudhaá¹ƒ.

``tÄ«á¹‡indriyÄ• ni --- anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä

``tÄ«á¹‡i cakkhÅ«ni --- maá¹ƒsacakkhu, dibbacakkhu, paÃ±Ã±Ä• cakkhu.

``tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• .

``tisso bhÄ• vanÄ• --- kÄ• yabhÄ• vanÄ• , cittabhÄ• vanÄ• , paÃ±Ã±Ä• bhÄ• vanÄ• .

``tÄ«á¹‡i \Be III 184/ anuttariyÄ• ni --- dassanÄ• nuttariyaá¹ƒ, paá¹-ipadÄ• nuttariyaá¹ƒ, vim

``tayo samÄ• dhÄ« --- savitakkasavicÄ• ro samÄ• dhi, avitakkavicÄ• ramatto samÄ• dhi, av

``aparepi tayo samÄ• dhÄ« --- suÃ±Ã±ato samÄ• dhi, animitto samÄ• dhi, appaá¹‡ihito sam

``tÄ«á¹‡i soceyyÄ• ni --- kÄ• yasoceyyaá¹ƒ, vacÄ«soceyyaá¹ƒ, manosoceyyaá¹ƒ.

``tÄ«á¹‡i \Ee III 220/ moneyyÄ• ni --- kÄ• yamoneyyaá¹ƒ, vacÄ«moneyyaá¹ƒ, manomoneyy

``tÄ«á¹‡i \Ne III 176/ kosallÄ• ni --- Ä• yakosallaá¹ƒ, apÄ• yakosallaá¹ƒ, upÄ• yakosallaá¹ƒ.

``tayo madÄ• --- Ä• rogyamado, yobbanamado, jÄ«vitamado.

``tÄ«á¹‡i Ä• dhipateyyÄ• ni --- attÄ• dhipateyyaá¹ƒ, lokÄ• dhipateyyaá¹ƒ, dhammÄ• dhipate

``tÄ«á¹‡i kathÄ• vatthÅ«ni --- atÄ«taá¹ƒ vÄ• addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒ katheyya --
atÄ«tamaddhÄ• naâ€™ nti; anÄ• gataá¹ƒ vÄ• addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒ katheyya
anÄ• gatamaddhÄ• naâ€™ nti; etarahi vÄ• paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kath
etarahi paccuppannaá¹ƒ addhÄ• naâ€™ nti.

``tisso vijjÄ• \Se III 232/ --- pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ vijjÄ• , sattÄ• naá¹ƒ cutÅ
vijjÄ• , Ä• savÄ• naá¹ƒ khayeÃ±Ä• á¹‡aá¹ƒ vijjÄ• .

``tayo vihÄ• rÄ• --- dibbo vihÄ• ro, brahmÄ• vihÄ• ro, ariyo vihÄ• ro.

``tÄ«á¹‡i pÄ• á¹-ihÄ• riyÄ• ni --- iddhipÄ• á¹-ihÄ• riyaá¹ƒ, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ,
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ

catukkaá¹ƒ

<306> ``atthi \Be III 185/ \Ee III 221/ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• a
sammÄ• sambuddhena cattÄ• ro dhammÄ• sammadakkhÄ• tÄ• . tattha sabbeheva saá¹…
pe ... atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katame cattÄ• ro?

``cattÄ• ro __satipaá¹-á¹-hÄ• nÄ• . _ idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharat
III 177/ satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ« ...
cittÄ• nupassÄ« ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no
abhijjhÄ• domanassaá¹ƒ.

``cattÄ• ro __sammappadhÄ• nÄ• . _ idhÄ• vuso, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• n
anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yam
\Se III 233/ paggaá¹‡hÄ• ti padahati. anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ up
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. uppannÄ• naá¹ƒ kusalÄ
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

``cattÄ• ro __iddhipÄ• dÄ• . _ idhÄ• vuso, bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ•
bhÄ• veti. cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Ee III 222/ iddhipÄ• daá¹ƒ bh
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v

``cattÄ• ri __jhÄ• nÄ• ni. _ idhÄ• vuso, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhamm
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ {paá¹-hamajjhÄ• naá¹ƒ (
viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ {dutiyajjhÄ• naá¹ƒ (Se Ke)
pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no, sukhaÃ±ca \Be III 186/
paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â
jhÄ• naá¹ƒ {tatiyajjhÄ• naá¹ƒ (Se Ke) } upasampajja viharati. sukhassa ca pahÄ• nÄ• dukkh
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ {catutthajjhÄ• naá¹ƒ (Se Ke) } upasampajja viharati.

<307> ``catasso __samÄ• dhibhÄ• vanÄ• . _ atthÄ• vuso, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ
diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati. atthÄ• vuso, samÄ• dhibhÄ• vanÄ• bhÄ•
Ã±Ä• á¹‡adassanapaá¹-ilÄ• bhÄ• ya saá¹ƒvattati. atthÄ• vuso samÄ• dhibhÄ• vanÄ• bhÄ•
satisampajaÃ±Ã±Ä• ya saá¹ƒvattati. atthÄ• vuso samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ
saá¹ƒvattati.

``katamÄ• \Ne III 178/ cÄ• vuso, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• diá¹-á¹
saá¹ƒvattati? idhÄ• vuso, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakka
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ, Ä• vuso \Ee III 223/, samÄ• dhibhÄ• v
bahulÄ«katÄ• diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati.

``katamÄ• cÄ• vuso, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ã±Ä• á¹‡adassana
idhÄ• vuso, bhikkhu Ä• lokasaÃ±Ã±aá¹ƒ manasi karoti, divÄ• saÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• ti y
rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ•
bhÄ• veti. ayaá¹ƒ, Ä• vuso samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ã±Ä• á¹‡adas

``katamÄ• cÄ• vuso, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• satisampajaÃ±Ã±Ä
bhikkhuno viditÄ• vedanÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacc
saÃ±Ã±Ä• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. viditÄ• vita
viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. ayaá¹ƒ, Ä• vuso, samÄ• dhibhÄ•
bahulÄ«katÄ• satisampajaÃ±Ã±Ä• ya saá¹ƒvattati.

``katamÄ• \Se III 235/ \Be III 187/ cÄ• vuso, samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«ka
saá¹ƒvattati? idhÄ• vuso, bhikkhu paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupass
rÅ«passa samudayo, iti rÅ«passa atthaá¹…gamo. iti vedanÄ• ... pe ... iti saÃ±Ã±Ä• ... iti sa
viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamo. ay
samÄ• dhibhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«katÄ• Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvattati.

<308> ``catasso \Ne III 179/ __appamaÃ±Ã±Ä• . _ idhÄ• vuso, bhikkhu mettÄ• sahagatena
pharitvÄ• viharati. tathÄ• dutiyaá¹ƒ. tathÄ• tatiyaá¹ƒ. tathÄ• catutthaá¹ƒ. iti uddhamadho \
tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vip
appamÄ• á¹‡ena averena abyÄ• pajjena {abyÄ• pajjhena (Ce Se Ke Ee) } pharitvÄ• vihara
cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• eka
viharati. tathÄ• dutiyaá¹ƒ. tathÄ• tatiyaá¹ƒ. tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sa
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahagga
abyÄ• pajjena pharitvÄ• viharati.

``cattÄ• ro __Ä• ruppÄ• . _ {arÅ«pÄ• (Se Ke Ee) } idhÄ• vuso, bhikkhu sabbaso rÅ«pasaÃ
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatana
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Se III 236/ upasampajja viharati. sa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• ya
sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan

``cattÄ• ri __apassenÄ• ni. _ idhÄ• vuso, bhikkhu saá¹…khÄ• yekaá¹ƒ paá¹-isevati, saá¹…k
saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinodeti.

<309> ``cattÄ• ro \Be III 188/ __ariyavaá¹ƒsÄ• . _ idhÄ• vuso, bhikkhu santuá¹-á¹-ho hoti ita
cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca cÄ«varahetu a
Ä• pajjati; aladdhÄ• ca cÄ«varaá¹ƒ na paritassati, laddhÄ• ca cÄ«varaá¹ƒ agadhito {agathi
anajjhÄ• panno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ• ya ca pana
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti na paraá¹ƒ vambheti. yo hi tattha
sampajÄ• no paá¹-issato, ayaá¹ƒ vuccatÄ• vuso \Ee III 225/ --- `bhikkhu porÄ• á¹‡e aggaÃ±
á¹-hitoâ€™.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena piá¹‡á¸• apÄ• tena,
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca piá¹‡á¸• apÄ• tahe
appatirÅ«paá¹ƒ Ä• pajjati; aladdhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ na paritassati, laddhÄ• ca piá¹‡
amucchito anajjhÄ• panno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ•
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• \Ne III 180/ nevattÄ• nukkaá¹ƒseti na paraá¹ƒ va

dakkho analaso sampajÄ• no paá¹-issato \Se III 237/, ayaá¹ƒ vuccatÄ• vuso --- `bhikkhu por
ariyavaá¹ƒse á¹-hitoâ€™.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena senÄ• sanena,
itarÄ«tarasenÄ• sanasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca senÄ• sanahetu anesan
Ä• pajjati; aladdhÄ• ca senÄ• sanaá¹ƒ na paritassati, laddhÄ• ca senÄ• sanaá¹ƒ agadhito
Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ• ya ca pana itarÄ«tarasenÄ•
nevattÄ• nukkaá¹ƒseti na paraá¹ƒ vambheti. yo hi tattha dakkho analaso sampajÄ• no paá¹-
vuccatÄ• vuso --- `bhikkhu porÄ• á¹‡e aggaÃ±Ã±e ariyavaá¹ƒse á¹-hitoâ€™.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu pahÄ• nÄ• rÄ• mo hoti pahÄ• narato, bhÄ• vanÄ• rÄ•
pana pahÄ• nÄ• rÄ• matÄ• ya pahÄ• naratiyÄ• bhÄ• vanÄ• rÄ• matÄ• ya bhÄ• vanÄ• ratiy
vambheti. yo hi tattha dakkho analaso sampajÄ• no paá¹-issato ayaá¹ƒ vuccatÄ• vuso --- `b
aggaÃ±Ã±e ariyavaá¹ƒse á¹-hitoâ€™.

<310> ``cattÄ• ri \Be III 189/ __padhÄ• nÄ• ni. _ saá¹ƒvarapadhÄ• naá¹ƒ pahÄ• napadhÄ•
{bhÄ• vanÄ• ppadhÄ• naá¹ƒ (Se) } anurakkhaá¹‡Ä• padhÄ• naá¹ƒ {anurakkhanÄ• ppadhÄ•
saá¹ƒvarapadhÄ• naá¹ƒ? idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ•
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ \E
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... ghÄ• ne
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena \Se III 238/ phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... ma
viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. idaá¹ƒ vuccatÄ• vuso, saá¹ƒvar

``katamaÃ±cÄ• vuso, pahÄ• napadhÄ• naá¹ƒ? idhÄ• vuso, bhikkhu uppannaá¹ƒ kÄ• mavita
vinodeti byantiá¹ƒ karoti {byantÄ« karoti (Se Ke) } anabhÄ• vaá¹ƒ gameti. uppannaá¹ƒ byÄ•
... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... uppannuppanne pÄ• pake akusale dhamme nÄ• dh
byantiá¹ƒ karoti anabhÄ• vaá¹ƒ gameti. idaá¹ƒ vuccatÄ• vuso, pahÄ• napadhÄ• naá¹ƒ.

``katamaÃ±cÄ• vuso \Ne III 181/, bhÄ• vanÄ• padhÄ• naá¹ƒ? idhÄ• vuso, bhikkhu satisamb
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. dhammavica
bhÄ• veti ... vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ...
passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upek
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ida
bhÄ• vanÄ• padhÄ• naá¹ƒ.

``katamaÃ±cÄ• vuso, anurakkhaá¹‡Ä• padhÄ• naá¹ƒ? idhÄ• vuso, bhikkhu uppannaá¹ƒ bh
Ee) } samÄ• dhinimittaá¹ƒ anurakkhati --- aá¹-á¹-hikasaÃ±Ã±aá¹ƒ, puá¸·uvakasaÃ±Ã±aá¹ƒ {
Ee) }, vinÄ«lakasaÃ±Ã±aá¹ƒ, vicchiddakasaÃ±Ã±aá¹ƒ, uddhumÄ• takasaÃ±Ã±aá¹ƒ. idaá¹ƒ
anurakkhaá¹‡Ä• padhÄ• naá¹ƒ.

``cattÄ• ri \Se III 239/ __Ã±Ä• á¹‡Ä• ni --- _ dhamme Ã±Ä• á¹‡aá¹ƒ, anvaye Ã±Ä• á¹‡aá¹ƒ,
Katthaci), paricchede (Se Ee Katthaci) á¹-Ä«kÄ• oloketabbÄ• } Ã±Ä• á¹‡aá¹ƒ, sammutiyÄ•
{sammatiÃ±Ä• á¹‡aá¹ƒ (Se Ke) }.

``aparÄ• nipi \Be III 190/ \Ee III 227/ cattÄ• ri Ã±Ä• á¹‡Ä• ni --- dukkhe Ã±Ä• á¹‡aá¹ƒ, dukk
Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±

<311> ``cattÄ• ri __sotÄ• pattiyaá¹…gÄ• ni --- _ sappurisasaá¹ƒsevo, saddhammassavana
dhammÄ• nudhammappaá¹-ipatti.

``cattÄ• ri __sotÄ• pannassa aá¹…gÄ• ni. _ idhÄ• vuso, ariyasÄ• vako buddhe aveccappas
`itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho, bhagavÄ• â€™ ti. dhamme a
hoti --- `svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyik
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. saá¹…ghe aveccappasÄ• dena samannÄ• gato
bhagavato sÄ• vakasaá¹…gho ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho Ã±Ä• yappa
sÄ• vakasaá¹…gho sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho yadidaá¹ƒ cattÄ
purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡ey
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. ariyakantehi sÄ«lehi samannÄ• gato hoti
asabalehi akammÄ• sehi bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá

``cattÄ• ri \Se III 240/ \Ne III 182/ __sÄ• maÃ±Ã±aphalÄ• ni --- _ sotÄ• pattiphalaá¹ƒ, sakad
anÄ• gÄ• miphalaá¹ƒ, arahattaphalaá¹ƒ.

``catasso \Ee III 228/ __dhÄ• tuyo --- _ pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yo

``cattÄ• ro __Ä• hÄ• rÄ• --- _ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro oá¸·Ä• riko vÄ• sukhumo vÄ• , p
tatiyÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ.

``catasso __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. _ rÅ«pÅ«pÄ• yaá¹ƒ vÄ• , Ä• vuso, viÃ±Ã±Ä• á¹‡aá¹
tiá¹-á¹-hati rÅ«pÄ• rammaá¹‡aá¹ƒ {rÅ«pÄ• ramaá¹‡aá¹ƒ (?) } rÅ«pappatiá¹-á¹-haá¹ƒ nandÅ
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjati; vedanÅ«pÄ• yaá¹ƒ \Be III 191/ vÄ• Ä• vuso ... pe ... saÃ
Ä• vuso ... pe ... saá¹…khÄ• rÅ«pÄ• yaá¹ƒ vÄ• , Ä• vuso, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• n

saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ saá¹…khÄ• rappatiá¹-á¹-haá¹ƒ nandÅ«pasecanaá¹ƒ vuddhiá
Ä• pajjati.

``cattÄ• ri __agatigamanÄ• ni --- _ chandÄ• gatiá¹ƒ gacchati, dosÄ• gati gacchati, mohÄ• g
bhayÄ• gatiá¹ƒ gacchati.

``cattÄ• ro __taá¹‡huppÄ• dÄ• --- _ cÄ«varahetu vÄ• , Ä• vuso, bhikkhuno taá¹‡hÄ• uppa
piá¹‡á¸• apÄ• tahetu vÄ• , Ä• vuso, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati; senÄ• s
bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati; itibhavÄ• bhavahetu vÄ• , Ä• vuso, bhikkhu
uppajjati.

``catasso \Se III 241/ __paá¹-ipadÄ• --- _ dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , duk
khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• khip

``aparÄ• pi \Ee III 229/ catasso __paá¹-ipadÄ• --- _ akkhamÄ• paá¹-ipadÄ• , khamÄ• paá
paá¹-ipadÄ• , samÄ• paá¹-ipadÄ• .

``cattÄ• ri \Ne III 183/ __dhammapadÄ• ni --- _ anabhijjhÄ• dhammapadaá¹ƒ, abyÄ• pÄ• d
dhammapadaá¹ƒ, sammÄ• samÄ• dhi dhammapadaá¹ƒ.

``cattÄ• ri __dhammasamÄ• dÄ• nÄ• ni --- _ atthÄ• vuso, dhammasamÄ• dÄ• naá¹ƒ paccu
dukkhavipÄ• kaá¹ƒ. atthÄ• vuso, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä• yati
dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä• yatiá¹ƒ dukkhavipÄ• kaá¹ƒ. atthÄ• vus
paccuppannasukhaÃ±ceva Ä• yatiÃ±ca sukhavipÄ• kaá¹ƒ.

``cattÄ• ro __dhammakkhandhÄ• --- _ sÄ«lakkhandho, samÄ• dhikkhandho, paÃ±Ã±Ä• kk

``cattÄ• ri __balÄ• ni --- _ vÄ«riyabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá

``cattÄ• ri __adhiá¹-á¹-hÄ• nÄ• ni --- _ paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ, saccÄ• dhiá¹-á¹-hÄ• n
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

<312> ``cattÄ• ri \Be III 192/ __paÃ±habyÄ• karaá¹‡Ä• ni --- _ {cattÄ• ro paÃ±hÄ• byÄ• ka
ekaá¹ƒsabyÄ• karaá¹‡Ä«yo paÃ±ho, paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo paÃ±ho, vibhajjabyÄ
á¹-hapanÄ«yo paÃ±ho.

``cattÄ• ri \Se III 242/ \Ee III 330/ __kammÄ• ni --- _ atthÄ• vuso, kammaá¹ƒ kaá¹‡haá¹ƒ ka
atthÄ• vuso, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ; atthÄ• vuso, kammaá¹ƒ kaá¹‡hasukka

atthÄ• vuso, kammaá¹ƒ akaá¹‡haasukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• y

``cattÄ• ro __sacchikaraá¹‡Ä«yÄ• dhammÄ• --- _ pubbenivÄ• so satiyÄ• sacchikaraá¹‡Ä
cutÅ«papÄ• to cakkhunÄ• sacchikaraá¹‡Ä«yo; aá¹-á¹-ha vimokkhÄ• kÄ• yena sacchikaraá
paÃ±Ã±Ä• ya sacchikaraá¹‡Ä«yo.

``cattÄ• ro __oghÄ• --- _ kÄ• mogho, bhavogho, diá¹-á¹-hogho, avijjogho.

``cattÄ• ro __yogÄ• --- _ kÄ• mayogo, bhavayogo, diá¹-á¹-hiyogo, avijjÄ• yogo.

``cattÄ• ro \Ne III 184/ __visaÃ±Ã±ogÄ• --- _ kÄ• mayogavisaÃ±Ã±ogo, bhavayogavisaÃ±
diá¹-á¹-hiyogavisaÃ±Ã±ogo, avijjÄ• yogavisaÃ±Ã±ogo.

``cattÄ• ro __ganthÄ• --- _ abhijjhÄ• kÄ• yagantho, byÄ• pÄ• do kÄ• yagantho, sÄ«labbat
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho.

``cattÄ• ri __upÄ• dÄ• nÄ• ni --- _ kÄ• mupÄ• dÄ• naá¹ƒ {kÄ• mÅ«pÄ• dÄ• naá¹ƒ (Ce Ee)
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ.

``catasso __yoniyo --- _ aá¹‡á¸• ajayoni, jalÄ• bujayoni, saá¹ƒsedajayoni, opapÄ• tikayoni.

``catasso \Se III 243/ \Ee III 231/ __gabbhÄ• vakkantiyo. _ idhÄ• vuso, ekacco asampajÄ•
okkamati, asampajÄ• no mÄ• tukucchismiá¹ƒ á¹-hÄ• ti, asampajÄ• no mÄ• tukucchimhÄ•
gabbhÄ• vakkanti. puna caparaá¹ƒ, Ä• vuso, idhekacco \Be III 193/ sampajÄ• no mÄ• tukuc
asampajÄ• no mÄ• tukucchismiá¹ƒ á¹-hÄ• ti, asampajÄ• no mÄ• tukucchimhÄ• nikkhamati
gabbhÄ• vakkanti. puna caparaá¹ƒ, Ä• vuso, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okka
mÄ• tukucchismiá¹ƒ á¹-hÄ• ti, asampajÄ• no mÄ• tukucchimhÄ• nikkhamati, ayaá¹ƒ tatiyÄ•
caparaá¹ƒ, Ä• vuso, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati, sampajÄ• no mÄ•
sampajÄ• no mÄ• tukucchimhÄ• nikkhamati, ayaá¹ƒ catutthÄ• gabbhÄ• vakkanti.

``cattÄ• ro __attabhÄ• vapaá¹-ilÄ• bhÄ• . _ atthÄ• vuso, attabhÄ• vapaá¹-ilÄ• bho, yasmiá¹
attasaÃ±cetanÄ• yeva kamati, no parasaÃ±cetanÄ• . atthÄ• vuso, attabhÄ• vapaá¹-ilÄ• bho
attabhÄ• vapaá¹-ilÄ• bhe parasaÃ±cetanÄ• yeva kamati, no attasaÃ±cetanÄ• . atthÄ• vuso,
yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe attasaÃ±cetanÄ• ceva kamati parasaÃ±cetanÄ• ca. att
attabhÄ• vapaá¹-ilÄ• bho, yasmiá¹ƒ attabhÄ• vapaá¹-ilÄ• bhe neva attasaÃ±cetanÄ• kamat

<313> ``catasso __dakkhiá¹‡Ä• visuddhiyo. _ atthÄ• vuso, dakkhiá¹‡Ä• dÄ• yakato visujjh
atthÄ• vuso, dakkhiá¹‡Ä• paá¹-iggÄ• hakato \Se III 244/ visujjhati no dÄ• yakato. atthÄ• vus

dÄ• yakato visujjhati no \Ee III 232/ paá¹-iggÄ• hakato. atthÄ• vuso, dakkhiá¹‡Ä• dÄ• yakat
paá¹-iggÄ• hakato ca.

``cattÄ• ri \Ne III 185/ __saá¹…gahavatthÅ«ni --- _ dÄ• naá¹ƒ, peyyavajjaá¹ƒ {piyavajjaá¹ƒ (
atthacariyÄ• , samÄ• nattatÄ• .

``cattÄ• ro __anariyavohÄ• rÄ• --- _ musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ•

``cattÄ• ro __ariyavohÄ• rÄ• --- _ musÄ• vÄ• dÄ• veramaá¹‡Ä« {veramaá¹‡i (Katthaci) }, p
veramaá¹‡Ä«, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä«.

``aparepi cattÄ• ro __anariyavohÄ• rÄ• --- _ adiá¹-á¹-he diá¹-á¹-havÄ• ditÄ• , assute sutav
mutavÄ• ditÄ• , aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• .

``aparepi \Be III 194/ cattÄ• ro __ariyavohÄ• rÄ• --- _ adiá¹-á¹-he adiá¹-á¹-havÄ• ditÄ• , ass
amute amutavÄ• ditÄ• , aviÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• .

``aparepi cattÄ• ro __anariyavohÄ• rÄ• --- _ diá¹-á¹-he adiá¹-á¹-havÄ• ditÄ• , sute assutav
amutavÄ• ditÄ• , viÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• .

``aparepi cattÄ• ro __ariyavohÄ• rÄ• --- _ diá¹-á¹-he diá¹-á¹-havÄ• ditÄ• , sute sutavÄ• ditÄ
viÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• .

<314> ``cattÄ• ro __puggalÄ• . _ idhÄ• vuso, ekacco puggalo attantapo hoti attaparitÄ• pa
idhÄ• vuso, ekacco puggalo parantapo \Se III 245/ hoti paraparitÄ• panÄ• nuyogamanuyutto
puggalo attantapo ca hoti attaparitÄ• panÄ• nuyogamanuyutto, parantapo ca paraparitÄ• pa
idhÄ• vuso, ekacco puggalo neva attantapo hoti na attaparitÄ• panÄ• nuyogamanuyutto na
paraparitÄ• panÄ• nuyogamanuyutto. so anattantapo aparantapo \Ee III 233/ diá¹-á¹-heva d
sÄ«tÄ«bhÅ«to {sÄ«tibhÅ«to (Katthaci) } sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ•

``aparepi cattÄ• ro __puggalÄ• . _ idhÄ• vuso, ekacco puggalo attahitÄ• ya paá¹-ipanno ho
idhÄ• vuso, ekacco puggalo parahitÄ• ya paá¹-ipanno hoti no attahitÄ• ya. idhÄ• vuso \Ne I
neva attahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya. idhÄ• vuso, ekacco puggalo attahitÄ• ya
parahitÄ• ya ca.

``aparepi cattÄ• ro __puggalÄ• --- _ tamo tamaparÄ• yano, tamo jotiparÄ• yano, joti tamap
jotiparÄ• yano.

``aparepi cattÄ• ro __puggalÄ• --- _ samaá¹‡amacalo, samaá¹‡apadumo, samaá¹‡apuá¹‡
samaá¹‡asukhumÄ• lo.

``ime \Be III 195/ kho, Ä• vuso, tena bhagavatÄ• __jÄ• natÄ• passatÄ• _ arahatÄ• samm
dhammÄ• sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya
devamanussÄ• naá¹ƒ.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

paÃ±cakaá¹ƒ

<315> ``atthi \Se III 246/ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa
dhammÄ• sammadakkhÄ• tÄ• . tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya
devamanussÄ• naá¹ƒ. katame paÃ±ca?

__ ``paÃ±cakkhandhÄ• . _ rÅ«pakkhandho vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…
viÃ±Ã±Ä• á¹‡akkhandho.

__ ``paÃ±cupÄ• dÄ• nakkhandhÄ• . _ rÅ«pupÄ• dÄ• nakkhandho {rÅ«pÅ«pÄ• dÄ• nakkha
vedanupÄ• dÄ• nakkhandho \Ee III 234/ saÃ±Ã±upÄ• dÄ• nakkhandho saá¹…khÄ• rupÄ• d
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho.

``paÃ±ca __kÄ• maguá¹‡Ä• . _ cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ
rajanÄ«yÄ• \Ne III 187/, sotaviÃ±Ã±eyyÄ• saddÄ• ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... ji
kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ

``paÃ±ca __gatiyo --- _ nirayo, tiracchÄ• nayoni, pettivisayo, manussÄ• , devÄ• .

``paÃ±ca __macchariyÄ• ni --- _ Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamac
vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ.

``paÃ±ca __nÄ«varaá¹‡Ä• ni --- _ kÄ• macchandanÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• danÄ«varaá¹
thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá

``paÃ±ca __orambhÄ• giyÄ• ni saÃ±Ã±ojanÄ• ni --- _ sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«
kÄ• macchando, byÄ• pÄ• do.

``paÃ±ca \Se III 247/ \Be III 196/ __uddhambhÄ• giyÄ• ni saÃ±Ã±ojanÄ• ni --- _ rÅ«parÄ• g

uddhaccaá¹ƒ, avijjÄ• .

``paÃ±ca \Ee III 235/ __sikkhÄ• padÄ• ni --- _ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, musÄ• vÄ• dÄ• veramaá¹‡Ä«, surÄ• merayama

<316> ``paÃ±ca __abhabbaá¹-á¹-hÄ• nÄ• ni. _ abhabbo, Ä• vuso, khÄ«á¹‡Ä• savo bhikkhu jÄ«vitÄ• voropetuá¹ƒ. abhabbo khÄ«á¹‡Ä• savo bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ Ke Ee) }. abhabbo khÄ«á¹‡Ä• savo bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevituá¹ƒ. abhab sampajÄ• namusÄ• bhÄ• situá¹ƒ. abhabbo khÄ«á¹‡Ä• savo bhikkhu sannidhikÄ• rakaá¹ƒ k seyyathÄ• pi pubbe Ä• gÄ• rikabhÅ«to.

``paÃ±ca __byasanÄ• ni --- _ Ã±Ä• tibyasanaá¹ƒ, bhogabyasanaá¹ƒ, rogabyasanaá¹ƒ, sÄ« diá¹-á¹-hibyasanaá¹ƒ. nÄ• vuso, sattÄ• Ã±Ä• tibyasanahetu vÄ• bhogabyasanahetu vÄ• r bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. sÄ« Ä• vuso, sattÄ• diá¹-á¹-hibyasanahetu \Ne III 188/ vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

``paÃ±ca __sampadÄ• --- _ Ã±Ä• tisampadÄ• , bhogasampadÄ• , Ä• rogyasampadÄ• , sÄ nÄ• vuso, sattÄ• Ã±Ä• tisampadÄ• hetu vÄ• bhogasampadÄ• hetu vÄ• Ä• rogyasampadÄ 248/ paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. sÄ«lasampadÄ• hetu vÄ• diá¹-á¹-hisampadÄ• hetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ l

``paÃ±ca __Ä• dÄ«navÄ• dussÄ«lassa sÄ«lavipattiyÄ• . _ idhÄ• vuso \Ee III 236/, dussÄ« pamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahatiá¹ƒ bhogajÄ• niá¹ƒ nigacchati, ayaá¹ƒ paá¹-hamo Ä• dÄ« sÄ«lavipattiyÄ• . puna caparaá¹ƒ, Ä• vuso, dussÄ«lassa sÄ«lavipannassa pÄ• pako kittisad dutiyo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• . puna caparaá¹ƒ, Ä• vuso, dussÄ«lo sÄ«la yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…kamati yadi khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá yadi samaá¹‡aparisaá¹ƒ, avisÄ• rado upasaá¹…kamati maá¹…kubhÅ«to, ayaá¹ƒ tatiyo Ä• d sÄ«lavipattiyÄ• . puna caparaá¹ƒ, Ä• vuso, dussÄ«lo sÄ«lavipanno sammÅ«á¸·ho kÄ• laá¹ƒ Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• . puna caparaá¹ƒ, Ä• vuso, dussÄ«lo sÄ«lavipann maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, ayaá¹ƒ paÃ±camo Ä• sÄ«lavipattiyÄ• .

``paÃ±ca __Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• ya. _ idhÄ• vuso, sÄ«lavÄ• sÄ«lasa appamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahantaá¹ƒ bhogakkhandhaá¹ƒ adhigacchati, ayaá¹ƒ paá¹-ha sÄ«lasampadÄ• ya. puna caparaá¹ƒ, Ä• vuso, sÄ«lavato sÄ«lasampannassa kalyÄ• á¹‡o ki ayaá¹ƒ dutiyo \Se III 249/ Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya. puna caparaá¹ƒ, Ä• v sÄ«lasampanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…kamati yadi khattiyaparisaá¹ƒ yadi brÄ•

gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ, visÄ• rado upasaá¹…kamati amaá¹…kubhÅ«to,
sÄ«lavato sÄ«lasampadÄ• ya. puna caparaá¹ƒ, Ä• vuso, sÄ«lavÄ• sÄ«lasampanno asamm
catuttho Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya. puna caparaá¹ƒ, Ä• vuso, sÄ«lavÄ• s
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati, ayaá¹ƒ paÃ±camo Ä• nisaá¹ƒso
sÄ«lasampadÄ• ya.

``codakena \Ne III 189/, Ä• vuso, bhikkhunÄ• paraá¹ƒ codetukÄ• mena paÃ±ca dhamme a
paro codetabbo. kÄ• lena vakkhÄ• mi no akÄ• lena, bhÅ«tena vakkhÄ• mi no abhÅ«tena, s
pharusena, atthasaá¹ƒhitena \Ee III 237/ vakkhÄ• mi no anatthasaá¹ƒhitena, mettacittena {n
(katthaci) } vakkhÄ• mi no dosantarenÄ• ti. codakena, Ä• vuso, bhikkhunÄ• paraá¹ƒ codetu
ajjhattaá¹ƒ upaá¹-á¹-hapetvÄ• paro codetabbo.

<317> ``paÃ±ca \Be III 198/ __padhÄ• niyaá¹…gÄ• ni. _ idhÄ• vuso, bhikkhu saddho hoti, s
bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sug
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. appÄ• bÄ•
samavepÄ• kiniyÄ• \Se III 250/ gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ
padhÄ• nakkhamÄ• ya. asaá¹-ho hoti amÄ• yÄ• vÄ«, yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vika
sabrahmacÄ• rÄ«su. Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ•
upasampadÄ• ya thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu. paÄ
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du

<318> ``paÃ±ca __suddhÄ• vÄ• sÄ• --- _ avihÄ• , atappÄ• , sudassÄ• , sudassÄ«, akaniá

``paÃ±ca __anÄ• gÄ• mino --- _ antarÄ• parinibbÄ• yÄ«, upahaccaparinibbÄ• yÄ«, asaá¹…
sasaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒsotoakaniá¹-á¹-hagÄ• mÄ«.

<319> ``paÃ±ca __cetokhilÄ• . _ idhÄ• vuso, bhikkhu satthari kaá¹…khati \Ee III 238/ vicikic
na sampasÄ«dati. yo so, Ä• vuso, bhikkhu satthari kaá¹…khati vicikicchati nÄ• dhimuccati n
cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, yassa cittaá¹ƒ
anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, ayaá¹ƒ paá¹-hamo cetokhilo. puna caparaá¹ƒ, Ä
kaá¹…khati vicikicchati ... pe ... saá¹…ghe kaá¹…khati vicikicchati ... sikkhÄ• ya kaá¹…khati
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to. yo so, Ä• vuso, bhikkhu
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to, tassa cittaá¹ƒ na namat
sÄ• taccÄ• ya padhÄ• nÄ• ya, yassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• tacc
paÃ±camo cetokhilo.

<320> ``paÃ±ca \Ne III 190/ __cetasovinibandhÄ• . _ idhÄ• vuso, bhikkhu kÄ• mesu avÄ«ta
avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho \Be III 199/ avigatataá¹‡ho. yo so, Ä• vus

avÄ«tarÄ• go hoti avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigata
na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na nama
sÄ• taccÄ• ya padhÄ• nÄ• ya. ayaá¹ƒ paá¹-hamo cetaso vinibandho. puna caparaá¹ƒ, Ä• vu
hoti ... pe ... rÅ«pe avÄ«tarÄ• go hoti ... pe ... puna caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• vadatth
udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto
caparaá¹ƒ, Ä• vuso, bhikkhu \Ee III 239/ aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya bra
`iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavis
ti. yo so, Ä• vuso, bhikkhu aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ
sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±
cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ
anuyogÄ• ya sÄ• taccÄ• ya \Se III 252/ padhÄ• nÄ• ya. ayaá¹ƒ paÃ±camo cetaso vinibandh

__ ``paÃ±cindriyÄ• ni --- _ cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ,

``aparÄ• nipi __paÃ±cindriyÄ• ni --- _ sukhindriyaá¹ƒ, dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ
upekkhindriyaá¹ƒ.

``aparÄ• nipi __paÃ±cindriyÄ• ni --- _ saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, sam
paÃ±Ã±indriyaá¹ƒ.

<321> ``paÃ±ca __nissaraá¹‡iyÄ• _ {nissÄ• raá¹‡Ä«yÄ• (Ce Se Ke Ee) á¹-Ä«kÄ• oloketal
idhÄ• vuso, bhikkhuno kÄ• me manasikaroto kÄ• mesu cittaá¹ƒ na pakkhandati na pasÄ«da
vimuccati. nekkhammaá¹ƒ kho panassa manasikaroto nekkhamme cittaá¹ƒ pakkhandati pas
vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ \Ee III 240/ subhÄ• vitaá¹ƒ suvuá¹-á¹-hitaá¹ƒ suvim
visaá¹ƒyuttaá¹ƒ kÄ• mehi. ye ca kÄ• mapaccayÄ• uppajjanti Ä• savÄ• vighÄ• tÄ• pariá¸·Ä
(Se Ke) }, mutto so tehi, na so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ kÄ• mÄ• naá¹ƒ nis

``puna \Be III 200/ caparaá¹ƒ, Ä• vuso, bhikkhuno byÄ• pÄ• daá¹ƒ manasikaroto byÄ• pÄ•
na \Ne III 191/ pasÄ«dati na santiá¹-á¹-hati na vimuccati. abyÄ• pÄ• daá¹ƒ kho panassa ma
cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subh
suvuá¹-á¹-hitaá¹ƒ suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ byÄ• pÄ• dena. ye ca byÄ• pÄ• dapaccayÄ•
vighÄ• tÄ• pariá¸·Ä• hÄ• , mutto so tehi, na so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ b
nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno vihesaá¹ƒ manasikaroto vihesÄ• ya cittaá¹ƒ na pakk
santiá¹-á¹-hati na vimuccati. avihesaá¹ƒ kho panassa manasikaroto avihesÄ• ya cittaá¹ƒ pak
santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹-hitaá¹ƒ su
visaá¹ƒyuttaá¹ƒ vihesÄ• ya. ye ca vihesÄ• paccayÄ• uppajjanti Ä• savÄ• vighÄ• tÄ• pariá

so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ vihesÄ• ya nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno rÅ«pe manasikaroto rÅ«pesu cittaá¹ƒ na pakkhanda
santiá¹-á¹-hati na vimuccati. arÅ«paá¹ƒ kho panassa manasikaroto arÅ«pe cittaá¹ƒ pakkhan
santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹-hitaá¹ƒ su
visaá¹ƒyuttaá¹ƒ rÅ«pehi. ye ca rÅ«papaccayÄ• uppajjanti Ä• savÄ• vighÄ• tÄ• pariá¸·Ä• h
taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno sakkÄ• yaá¹ƒ manasikaroto sakkÄ• ye cittaá¹ƒ na pa
santiá¹-á¹-hati na vimuccati. sakkÄ• yanirodhaá¹ƒ kho panassa manasikaroto sakkÄ• yaniro
pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹
suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ sakkÄ• yena. ye ca sakkÄ• yapaccayÄ• uppajjanti Ä• savÄ•
mutto so \Ee III 241/ tehi, na so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ sakkÄ• yassa nis

<322> ``paÃ±ca \Se III 254/ __vimuttÄ• yatanÄ• ni. _ idhÄ• vuso, bhikkhuno satthÄ• dham
vÄ• garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ«. yathÄ• yathÄ• , Ä• vuso, bhikkhuno satthÄ• dh
garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ« \Be III 201/. tathÄ• tathÄ• so tasmiá¹ƒ dhamme attha
dhammapaá¹-isaá¹ƒvedÄ« ca. tassa atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ•
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. idaá¹ƒ paá¹-hamaá¹ƒ vimuttÄ• yatanaá¹ƒ.

``puna \Ne III 192/ caparaá¹ƒ, Ä• vuso, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti
garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ«, api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhamm
deseti ... pe ... api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjh
... api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ
... pe ... \Ee III 242/ api ca khvassa aÃ±Ã±ataraá¹ƒ samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti su
sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdhaá¹ƒ paÃ±Ã±Ä• ya. yathÄ• yathÄ• , Ä• vuso, bhikkhuno a
samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdha
tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒvedÄ« ca. t
atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«t
kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti \Ee III 243/, sukhino cittaá¹ƒ samÄ•
paÃ±camaá¹ƒ vimuttÄ• yatanaá¹ƒ.

``paÃ±ca \Se III 255/ __vimuttiparipÄ• canÄ«yÄ• saÃ±Ã±Ä• --- _ aniccasaÃ±Ã±Ä• , anicc
anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• .

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya su

{saá¹…gitiyapaÃ±cakaá¹ƒ niá¹-á¹-hitaá¹ƒ (Se Ke) }.

chakkaá¹ƒ

<323> ``atthi kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sam
sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya suk
katame cha?

``cha __ajjhattikÄ• ni_ \Be III 202/ __Ä• yatanÄ• ni --- _ cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ.

``cha __bÄ• hirÄ• ni Ä• yatanÄ• ni --- _ rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yat
phoá¹-á¹-habbÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ.

``cha \Ne III 193/ __viÃ±Ã±Ä• á¹‡akÄ• yÄ• --- _ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã

``cha __phassakÄ• yÄ• --- _ cakkhusamphasso, sotasamphasso, ghÄ• nasamphasso, jivh
manosamphasso.

``cha __vedanÄ• kÄ• yÄ• --- _ cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• \Ee II
ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• v

``cha __saÃ±Ã±Ä• kÄ• yÄ• --- _ rÅ«pasaÃ±Ã±Ä• , saddasaÃ±Ã±Ä• , gandhasaÃ±Ã±Ä• , r
phoá¹-á¹-habbasaÃ±Ã±Ä• , dhammasaÃ±Ã±Ä• .

``cha __saÃ±cetanÄ• kÄ• yÄ• --- _ rÅ«pasaÃ±cetanÄ• , saddasaÃ±cetanÄ• , gandhasaÃ±
phoá¹-á¹-habbasaÃ±cetanÄ• , dhammasaÃ±cetanÄ• .

``cha \Se III 256/ __taá¹‡hÄ• kÄ• yÄ• --- _ rÅ«pataá¹‡hÄ• , saddataá¹‡hÄ• , gandhataá¹‡h
phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡hÄ• .

<324> ``cha __agÄ• ravÄ• . _ idhÄ• vuso, bhikkhu satthari agÄ• ravo viharati appatisso; dh
appatisso; saá¹…ghe agÄ• ravo viharati appatisso; sikkhÄ• ya agÄ• ravo viharati appatisso;
viharati appatisso; paá¹-isanthÄ• re {paá¹-isandhÄ• re (Katthaci) } agÄ• ravo viharati appatis

``cha __gÄ• ravÄ• . _ idhÄ• vuso, bhikkhu satthari sagÄ• ravo viharati sappatisso; dhamme
sappatisso; saá¹…ghe sagÄ• ravo viharati sappatisso; sikkhÄ• ya sagÄ• ravo viharati sappa

sagÄ• ravo viharati sappatisso; paá¹-isanthÄ• re sagÄ• ravo viharati sappatisso.

``cha __somanassÅ«pavicÄ• rÄ• _ \Be III 203/. cakkhunÄ• rÅ«paá¹ƒ disvÄ• somanassaá
upavicarati; sotena \Ne III 194/ saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... ji
sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• . manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya
dhammaá¹ƒ upavicarati.

``cha \Se III 257/ \Ee III 245/ __domanassÅ«pavicÄ• rÄ• . _ cakkhunÄ• rÅ«paá¹ƒ disvÄ• d
rÅ«paá¹ƒ upavicarati ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya domanassaá¹-á¹-hÄ• niya

``cha __upekkhÅ«pavicÄ• rÄ• . _ cakkhunÄ• rÅ«paá¹ƒ disvÄ• upekkhÄ• á¹-á¹-hÄ• niyaá¹
(Katthaci) } rÅ«paá¹ƒ upavicarati ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya upekkhÄ• á¹-
upavicarati.

``cha __sÄ• raá¹‡Ä«yÄ• dhammÄ• . _ idhÄ• vuso, bhikkhuno mettaá¹ƒ kÄ• yakammaá¹ƒ p
sabrahmacÄ• rÄ«su Ä• vi {Ä• vÄ« (Katthaci Ce Ee Katthaci) } ceva raho ca. ayampi dhamm
garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti
ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo ... pe ... ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti
ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo ... pe ... ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• antamas
tathÄ• rÅ«pehi lÄ• bhehi appaá¹-ivibhattabhogÄ« hoti sÄ«lavantehi sabrahmacÄ• rÄ«hi sÄ•
dhammo sÄ• raá¹‡Ä«yo ... pe ... ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• ni a
bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni, tath
sÄ«lasÄ• maÃ±Ã±agato viharati \Ee III 246/ sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca. ayampi
pe ... ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna \Be III 204/ caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• n
sammÄ• dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya \Se III 258/ diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ
sabrahmacÄ• rÄ«hi Ä• vi ceva \Ne III 195/ raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakar
saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

<325> cha __vivÄ• damÅ«lÄ• ni. _ idhÄ• vuso, bhikkhu kodhano hoti upanÄ• hÄ«. yo so, Ä
upanÄ• hÄ«, so sattharipi agÄ• ravo viharati appatisso, dhammepi agÄ• ravo viharati appat
agÄ• ravo viharati appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« {paripÅ«rÄ«kÄ• rÄ« (Se Ke
bhikkhu satthari agÄ• ravo viharati appatisso, dhamme agÄ• ravo viharati appatisso, saá¹…
appatisso, sikkhÄ• ya na paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ• daá¹ƒ janeti. yo hoti vivÄ• c
bahujanaasukhÄ• ya anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. evarÅ«paá¹ƒ
vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha. tatra tumhe, Ä•
vivÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe, Ä• vuso, vivÄ•
bahiddhÄ• vÄ• na samanupasseyyÄ• tha. tatra tumhe, Ä• vuso, tasseva pÄ• pakassa vivÄ
anavassavÄ• ya paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• na
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ« ... pe ... issukÄ« hoti macch
saá¹-ho hoti mÄ• yÄ• vÄ« ... pÄ• piccho hoti micchÄ• diá¹-á¹-hÄ« ... sandiá¹-á¹-hiparÄ• mÄ•
247/ hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« ... pe ... yo so, Ä• vuso, bhikkhu sandiá¹
Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«, so sattharipi agÄ• ravo viharati appatisso, dham
appatisso, saá¹…ghepi agÄ• ravo viharati appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti
satthari agÄ• ravo viharati appatisso, dhamme agÄ• ravo viharati appatisso, saá¹…ghe agÄ
\Be III 205/, sikkhÄ• ya na paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ• daá¹ƒ janeti. yo hoti vivÄ•
bahujanaasukhÄ• ya anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. evarÅ«paá¹ƒ
vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha. tatra tumhe, Ä•
vivÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe, Ä• vuso, vivÄ•
bahiddhÄ• vÄ• na samanupasseyyÄ• tha. tatra tumhe, Ä• vuso, tasseva pÄ• pakassa vivÄ
anavassavÄ• ya paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• na
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti.

``cha __dhÄ• tuyo_ \Ne III 196/ --- pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ
viÃ±Ã±Ä• á¹‡adhÄ• tu.

<326> ``cha __nissaraá¹‡iyÄ• dhÄ• tuyo. _ idhÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `mettÄ
bhÄ• vitÄ• bahulÄ«katÄ• \Ee III 248/ yÄ• nÄ«katÄ• vatthukatÄ• \Se III 260/ anuá¹-á¹-hitÄ
susamÄ• raddhÄ• , atha ca pana me byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™
vacanÄ«yo, `mÄ• yasmÄ• evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dh
hi bhagavÄ• evaá¹ƒ vadeyya. aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so, yaá¹ƒ mettÄ•
bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• r
byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aá¹ƒ
byÄ• pÄ• dassa, yadidaá¹ƒ mettÄ• cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `karuá¹‡Ä• hi kho me cetovimutti bhÄ• vitÄ
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . atha ca pana me v
tiá¹-á¹-hatÄ«â€™ ti, so `mÄ• hevaá¹ƒâ€™ tissa vacanÄ«yo `mÄ• yasmÄ• evaá¹ƒ avaca, m
abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyy
Ä• vuso, anavakÄ• so, yaá¹ƒ karuá¹‡Ä• ya cetovimuttiyÄ• bhÄ• vitÄ• ya bahulÄ«katÄ• ya y
\Be III 206/ anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya, atha ca panassa vihesÄ• c
á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, vihesÄ• ya, yadida
cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `muditÄ• hi kho me cetovimutti bhÄ• vitÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . atha ca pana me \
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti, so `mÄ• hevaá¹ƒâ€™ tissa vacanÄ«yo ``mÄ• yasmÄ•
bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ•
aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so, yaá¹ƒ muditÄ• ya cetovimuttiyÄ• bhÄ• vitÄ•
yÄ• nÄ«katÄ• ya vatthukatÄ• ya \Ee III 249/ anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ
cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• v
yadidaá¹ƒ muditÄ• cetovimuttÄ«â€™ ti.

``idha \Ne III 197/ panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `upekkhÄ• hi kho me cetovimut
bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . ath
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so `mÄ• hevaá¹ƒâ€™ tissa vacanÄ«yo `mÄ• yasmÄ• e
bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ•
aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so, yaá¹ƒ upekkhÄ• ya cetovimuttiyÄ• bhÄ• vitÄ
yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya, atha c
pariyÄ• dÄ• ya á¹-hassati netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, rÄ•
upekkhÄ• cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `animittÄ• hi kho me cetovimutti bhÄ• vitÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . atha ca pana me n
viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™ ti. so `mÄ• hevaá¹ƒâ€™ tissa \Se III 262/ vacanÄ«yo `mÄ• ya
bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ•
aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so, yaá¹ƒ animittÄ• ya cetovimuttiyÄ• bhÄ• vitÄ•
yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya, atha c
III 207/ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä
sabbanimittÄ• naá¹ƒ, yadidaá¹ƒ animittÄ• cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `asmÄ«ti kho me vigataá¹ƒ {vighÄ• taá¹ƒ (C
Katthaci) }, ayamahamasmÄ«ti na samanupassÄ• mi, atha ca pana me vicikicchÄ• kathaá¹.

pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so `mÄ• hevaá¹ƒâ€™ tissa vacanÄ«yo `mÄ• yasmÄ• e
bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu \Ee III 250/ bhagavato abbhakkhÄ• naá¹ƒ, na h
vadeyya. aá¹-á¹-hÄ• nametaá¹ƒ, Ä• vuso, anavakÄ• so, yaá¹ƒ asmÄ«ti vigate {vighÄ• te (Ce
asamanupassato, atha ca panassa vicikicchÄ• kathaá¹…kathÄ• sallaá¹ƒ cittaá¹ƒ pariyÄ• dÄ
á¹-hÄ• naá¹ƒ vijjati. nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, vicikicchÄ• kathaá¹…kathÄ• sallassa,
asmimÄ• nasamugghÄ• toâ€™ ti.

<327> ``cha __anuttariyÄ• ni --- _ dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• n
sikkhÄ• nuttariyaá¹ƒ, pÄ• ricariyÄ• nuttariyaá¹ƒ, anussatÄ• nuttariyaá¹ƒ.

``cha __anussatiá¹-á¹-hÄ• nÄ• ni_ \Ne III 198/ --- buddhÄ• nussati, dhammÄ• nussati, saá¹
sÄ«lÄ• nussati, cÄ• gÄ• nussati, devatÄ• nussati.

<328> ``cha \Se III 263/ __satatavihÄ• rÄ• . _ idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ di
dummano, upekkhako {upekkhako ca (Se Katthaci) } viharati sato sampajÄ• no. sotena sad
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sa

<329> __ ``chaá¸·Ä• bhijÄ• tiyo. _ idhÄ• vuso, ekacco kaá¹‡hÄ• bhijÄ• tiko \Ee III 251/ sam
dhammaá¹ƒ abhijÄ• yati. idha panÄ• vuso, ekacco kaá¹‡hÄ• bhijÄ• tiko samÄ• no sukkaá¹ƒ
panÄ• vuso, ekacco kaá¹‡hÄ• bhijÄ• tiko samÄ• no akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ a
ekacco sukkÄ• bhijÄ• tiko samÄ• no sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati. idha panÄ• vuso, e
samÄ• no kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati. idha panÄ• vuso, ekacco sukkÄ• bhijÄ• tiko
akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• naá¹ƒ abhijÄ• yati.

``cha __nibbedhabhÄ• giyÄ• _ saÃ±Ã±Ä• {nibbedhabhÄ• giyasaÃ±Ã±Ä• (Se Ke) } --- anic
dukkhasaÃ±Ã±Ä• dukkhe, anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirc

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhen
tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ

sattakaá¹ƒ

<330> ``atthi kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• \Se III 264/ sa
dhammÄ• sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya
devamanussÄ• naá¹ƒ. katame satta?

``satta \Ne III 199/ __ariyadhanÄ• ni --- _ saddhÄ• dhanaá¹ƒ, sÄ«ladhanaá¹ƒ, hiridhanaá¹ƒ
sutadhanaá¹ƒ, cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ.

``satta __bojjhaá¹…gÄ• --- _ satisambojjhaá¹…go, dhammavicayasambojjhaá¹…go \Ee III
vÄ«riyasambojjhaá¹…go, pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisam
upekkhÄ• sambojjhaá¹…go.

``satta __samÄ• dhiparikkhÄ• rÄ• --- _ sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ•
sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati.

``satta __asaddhammÄ• --- _ idhÄ• vuso, bhikkhu assaddho hoti, ahiriko hoti, anottappÄ«
kusÄ«to hoti, muá¹-á¹-hassati hoti, duppaÃ±Ã±o hoti.

``satta __saddhammÄ• --- _ idhÄ• vuso, bhikkhu saddho hoti, hirimÄ• hoti, ottappÄ« hoti,
Ä• raddhavÄ«riyo hoti, upaá¹-á¹-hitassati hoti, paÃ±Ã±avÄ• hoti.

``satta __sappurisadhammÄ• --- _ idhÄ• vuso, bhikkhu dhammaÃ±Ã±Å« ca hoti atthaÃ±Ã±
mattaÃ±Ã±Å« ca kÄ• laÃ±Ã±Å« ca parisaÃ±Ã±Å« ca puggalaÃ±Ã±Å« ca.

<331> ``satta \Be III 209/ __niddasavatthÅ«ni. _ idhÄ• vuso, bhikkhu sikkhÄ• samÄ• dÄ• n
Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo. dhammanisantiyÄ• \Se III 265/ tibbaccha
dhammanisantiyÄ• avigatapemo. icchÄ• vinaye tibbacchando hoti, Ä• yatiÃ±ca icchÄ• vina
paá¹-isallÄ• ne tibbacchando hoti, Ä• yatiÃ±ca paá¹-isallÄ• ne avigatapemo. vÄ«riyÄ• rambh
Ä• yatiÃ±ca vÄ«riyÄ• rambhe avigatapemo. satinepakke tibbacchando hoti, Ä• yatiÃ±ca sat
III 253/. diá¹-á¹-hipaá¹-ivedhe tibbacchando hoti, Ä• yatiÃ±ca diá¹-á¹-hipaá¹-ivedhe avigatap

__ ``satta saÃ±Ã±Ä• --- _ aniccasaÃ±Ã±Ä• , anattasaÃ±Ã±Ä• , asubhasaÃ±Ã±Ä• , Ä• dÄ«
virÄ• gasaÃ±Ã±Ä• , nirodhasaÃ±Ã±Ä• .

__ ``satta_ \Ne III 200/ __balÄ• ni --- _ saddhÄ• balaá¹ƒ, vÄ«riyabalaá¹ƒ, hiribalaá¹ƒ, ottapp
satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ.

<332> ``satta __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. _ santÄ• vuso, sattÄ• nÄ• nattakÄ• yÄ• nÄ• n
manussÄ• ekacce ca devÄ• ekacce ca vinipÄ• tikÄ• . ayaá¹ƒ paá¹-hamÄ• viÃ±Ã±Ä• á¹‡aá

``santÄ• vuso, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino seyyathÄ• pi devÄ• brahmakÄ•
ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino seyyathÄ• pi devÄ• Ä• bhassar
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino seyyathÄ• pi devÄ• subhakiá¹‡hÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti \Se III 266/ Ä• kÄ• sÄ• paÃ±camÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ chaá¹-á¹-hÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso \Be III 210/, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ sattamÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``satta __puggalÄ• dakkhiá¹‡eyyÄ• --- _ ubhatobhÄ• gavimutto \Ee III 254/, paÃ±Ã±Ä• vim diá¹-á¹-hippatto, saddhÄ• vimutto, dhammÄ• nusÄ• rÄ«, saddhÄ• nusÄ• rÄ«.

``satta __anusayÄ• --- _ kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo, diá¹-á¹-hÄ• nusayo, v mÄ• nÄ• nusayo, bhavarÄ• gÄ• nusayo, avijjÄ• nusayo.

``satta \Ne III 201/ __saÃ±Ã±ojanÄ• ni --- _ anunayasaÃ±Ã±ojanaá¹ƒ {kÄ• masaÃ±Ã±ojana paá¹-ighasaÃ±Ã±ojanaá¹ƒ, diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ, vicikicchÄ• saÃ±Ã±ojanaá¹ƒ, mÄ• na bhavarÄ• gasaÃ±Ã±ojanaá¹ƒ, avijjÄ• saÃ±Ã±ojanaá¹ƒ.

``satta __adhikaraá¹‡asamathÄ• --- _ uppannuppannÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ samat sammukhÄ• vinayo dÄ• tabbo, sativinayo dÄ• tabbo, amÅ«á¸·havinayo dÄ• tabbo, paá¹-iÃ± yebhuyyasikÄ• , tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako.

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhen sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya sub

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

aá¹-á¹-hakaá¹ƒ

<333> ``atthi \Se III 267/ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa aá¹-á¹-ha dhammÄ• sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... devamanussÄ• naá¹ƒ. katame aá¹-á¹-ha?

``aá¹-á¹-ha __micchattÄ• --- _ micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kappo, micchÄ• vÄ• cÄ• micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo micchÄ• sati, micchÄ• samÄ• dhi.

``aá¹-á¹-ha \Be III 211/ \Ee III 255/ __sammattÄ• --- _ sammÄ• diá¹-á¹-hi, sammÄ• saá¹…k sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ

``aá¹-á¹-ha __puggalÄ• dakkhiá¹‡eyyÄ• --- _ sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• y sakadÄ• gÄ• mÄ«, sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno; anÄ• gÄ• mÄ«, anÄ• paá¹-ipanno; arahÄ• , arahattaphalasacchikiriyÄ• ya paá¹-ipanno.

<334> ``aá¹-á¹-ha \Ne III 202/ __kusÄ«tavatthÅ«ni. _ idhÄ• vuso, bhikkhunÄ• kammaá¹ƒ k evaá¹ƒ hoti --- `kammaá¹ƒ kho me kÄ• tabbaá¹ƒ bhavissati, kammaá¹ƒ kho pana me karonta handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti! so nipajjati na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ paá¹-hamaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• kammaá¹ƒ kataá¹ƒ hoti. tassa evaá¹ƒ hoti --- `ahaá akÄ• siá¹ƒ, kammaá¹ƒ kho pana me karontassa \Se III 268/ kÄ• yo kilanto, handÄ• haá¹ƒ ni nipajjati na vÄ«riyaá¹ƒ Ä• rabhati ... pe ... idaá¹ƒ dutiyaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ hoti --- `maggo bhavissati, maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilamissati, handÄ• haá¹ƒ nipajjÄ• na vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ tatiyaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gato hoti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilanto, handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti! so Ä• rabhati ... idaá¹ƒ catutthaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- `ahaá¹ nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya \Ee III 256/ caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tas yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo kilanto akammaÃ±Ã±o, handÄ• haá¹ƒ nipa na vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ paÃ±camaá¹ƒ kusÄ«tavatthu.

``puna \Be III 212/ caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«t yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo garuko akammaÃ±Ã±o, mÄ• sÄ• citaá¹ƒ m

handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti! so nipajjati na vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ chaá¹-á¹-h

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno uppanno hoti appamattako Ä• bÄ• dho. tassa evaá¹ƒ
`uppanno kho me ayaá¹ƒ appamattako Ä• bÄ• dho; atthi kappo nipajjituá¹ƒ, handÄ• haá¹ƒ n
nipajjati na vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ sattamaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gilÄ• nÄ• vuá¹-á¹-hito {gilÄ• navuá¹-á¹-hito (saddanÄ«
nakulapitusuttaá¹-Ä«kÄ• passitabbÄ• } hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tassa evaá¹ƒ ho
gilÄ• nÄ• vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• , tassa me kÄ• yo dubbalo akammaÃ±
nipajjÄ• mÄ«â€™ ti! so nipajjati na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatass
asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ aá¹-á¹-hamaá¹ƒ kusÄ«tavatthu.

<335> ``aá¹-á¹-ha __Ä• rambhavatthÅ«ni. _ idhÄ• vuso, bhikkhunÄ• kammaá¹ƒ kÄ• tabba
--- `kammaá¹ƒ kho me kÄ• tabbaá¹ƒ bhavissati, kammaá¹ƒ kho pana me karontena na suka
sÄ• sanaá¹ƒ manasi kÄ• tuá¹ƒ, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ•
asacchikatassa sacchikiriyÄ• yÄ• â€™ ti! so vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , ana
asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ paá¹-hamaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• kammaá¹ƒ \Ee III 257/ kataá¹ƒ hoti. tassa evaá¹ƒ h
kammaá¹ƒ akÄ• siá¹ƒ, kammaá¹ƒ kho panÄ• haá¹ƒ karonto nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ s
handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... so \Se III 270/ vÄ«riyaá¹ƒ Ä• rabhati ... idaá
Ä• rambhavatthu.

``puna \Be III 213/ caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ ho
gantabbo bhavissati, maggaá¹ƒ kho pana me gacchantena na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ
handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... so vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ tatiyaá¹ƒ

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gato hoti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho
maggaá¹ƒ kho panÄ• haá¹ƒ gacchanto nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi k
Ä• rabhÄ• mi ... pe ... so vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ catutthaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto
paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ \Ne III 204/. tassa evaá¹ƒ ho
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo lahuko kammaÃ±Ã±o, handÄ• haá¹ƒ vÄ«r
so vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ paÃ±camaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto

paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- `ahaá¹
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojan
pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo balavÄ• kammaÃ±Ã±o, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ
Ä• rabhati ... idaá¹ƒ chaá¹-á¹-haá¹ƒ Ä• rambhavatthu \Se III 271/.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno uppanno hoti appamattako Ä• bÄ• dho. tassa evaá¹ƒ
ayaá¹ƒ appamattako Ä• bÄ• dho, á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ me Ä• bÄ• dho p
vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... so vÄ«riyaá¹ƒ Ä• rabhati ... idaá¹ƒ \Ee III 258/ sattamaá¹ƒ

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gilÄ• nÄ• vuá¹-á¹-hito hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä
--- `ahaá¹ƒ kho gilÄ• nÄ• vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• , á¹-hÄ• naá¹ƒ kho pan
Ä• bÄ• dho paccudÄ• vatteyya, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ•
asacchikatassa sacchikiriyÄ• yÄ• â€™â€™ ti! so vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ•
anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ aá¹-á¹-hamaá¹ƒ Ä• ra

<336> ``aá¹-á¹-ha __dÄ• navatthÅ«ni. _ Ä• sajja dÄ• naá¹ƒ deti, bhayÄ• dÄ• naá¹ƒ deti, `a
deti, `dassati meâ€™ ti dÄ• naá¹ƒ deti, `sÄ• hu dÄ• naâ€™ nti dÄ• naá¹ƒ deti, `ahaá¹ƒ pacÄ
nÄ• rahÄ• mi pacanto apacantÄ• naá¹ƒ dÄ• naá¹ƒ na dÄ• tuâ€™ nti dÄ• naá¹ƒ deti, `idaá¹ƒ
kalyÄ• á¹‡o kittisaddo abbhuggacchatÄ«â€™ ti dÄ• naá¹ƒ deti. cittÄ• laá¹…kÄ• ra-cittaparik
deti.

<337> ``aá¹-á¹-ha __dÄ• nÅ«papattiyo_. idhÄ• vuso, ekacco dÄ• naá¹ƒ deti samaá¹‡assa v
annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«
paccÄ• sÄ«sati {paccÄ• siá¹ƒsati (Ce Se Ke Ee) }. so passati \Se III 272/ khattiyamahÄ• sÄ
brÄ• hmaá¹‡amahÄ• sÄ• laá¹ƒ vÄ• gahapatimahÄ• sÄ• laá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹‡
paricÄ• rayamÄ• naá¹ƒ. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa \Ne III 205/ bhedÄ
khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ•
upapajjeyyaâ€™ nti! so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bh
taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ uttari abhÄ• vitaá¹ƒ tatrÅ«papattiyÄ• saá¹ƒvattati \Ee III 25
sÄ«lavato vadÄ• mi no dussÄ«lassa. ijjhatÄ• vuso, sÄ«lavato cetopaá¹‡idhi visuddhattÄ• .

``puna caparaá¹ƒ, Ä• vuso, idhekacco dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa
... seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ deti taá¹ƒ paccÄ• sÄ«sati. tassa sutaá¹ƒ hoti --
{cÄ• tummahÄ• rÄ• jikÄ• (Ce Se Ee) } devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahu
--- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ d
upapajjeyyaâ€™â€™ nti! so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá
tassa taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ uttari abhÄ• vitaá¹ƒ tatrÅ«papattiyÄ• saá¹ƒvattati. taÃ
vadÄ• mi no dussÄ«lassa. ijjhatÄ• vuso, sÄ«lavato cetopaá¹‡idhi visuddhattÄ• .

``puna \Be III 215/ caparaá¹ƒ, Ä• vuso, idhekacco dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• h
pÄ• naá¹ƒ ... pe ... seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ deti taá¹ƒ paccÄ• sÄ«sati. tass
`tÄ• vatiá¹ƒsÄ• devÄ• ... pe ... yÄ• mÄ• devÄ• ... pe ... tusitÄ• devÄ• \Se III 273/ ... pe ..
devÄ• ... pe ... paranimmitavasavattÄ« devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahu
--- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ d
upapajjeyyaâ€™â€™ nti! so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá
tassa taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ uttari abhÄ• vitaá¹ƒ tatrÅ«papattiyÄ• saá¹ƒvattati. taÃ
vadÄ• mi no dussÄ«lassa. ijjhatÄ• vuso, sÄ«lavato cetopaá¹‡idhi visuddhattÄ• .

``puna caparaá¹ƒ, Ä• vuso, idhekacco dÄ• naá¹ƒ deti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa
vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. so yaá¹ƒ
tassa sutaá¹ƒ hoti --- `brahmakÄ• yikÄ• devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabah
--- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahmakÄ• yikÄ• naá¹ƒ devÄ•
upapajjeyyaâ€™ nti! so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bh
taá¹ƒ cittaá¹ƒ hÄ«ne vimuttaá¹ƒ uttari abhÄ• vitaá¹ƒ tatrÅ«papattiyÄ• saá¹ƒvattati. taÃ±ca k
III 260/ vadÄ• mi no dussÄ«lassa; vÄ«tarÄ• gassa no sarÄ• gassa. ijjhatÄ• vuso, sÄ«lavato
vÄ«tarÄ• gattÄ• .

``aá¹-á¹-ha \Ne III 206/ __parisÄ• --- _ khattiyaparisÄ• , brÄ• hmaá¹‡aparisÄ• , gahapatipa
samaá¹‡aparisÄ• , cÄ• tumahÄ• rÄ• jikaparisÄ• , tÄ• vatiá¹ƒsaparisÄ• , mÄ• raparisÄ• , bra

``aá¹-á¹-ha __lokadhammÄ• --- _ lÄ• bho ca, alÄ• bho ca, yaso ca, ayaso ca, nindÄ• ca, p
sukhaÃ±ca, dukkhaÃ±ca.

<338> ``aá¹-á¹-ha __abhibhÄ• yatanÄ• ni. _ ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ
paá¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ \Be III 216/ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä•
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti --- evaá¹ƒ
dutiyaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adu
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ tatiyaá¹ƒ abhibhÄ•

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ catutthaá¹ƒ abhibh

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä
nÄ«lanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma umÄ• pupphaá¹ƒ nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ
nÄ«lanibhÄ• saá¹ƒ, seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatob
nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«lanidassanaá¹ƒ nÄ«lanibhÄ• saá¹ƒ. evameva {evamevaá¹ƒ (Katthac
arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni \Ee III 261/ nÄ«lavaá¹‡á¹‡Ä•
nÄ«lanibhÄ• sÄ• ni, `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hot
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä
pÄ«tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma kaá¹‡ikÄ• rapupphaá¹ƒ \Se III 275/ {kaá¹‡á¹‡ikÄ•
pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡aá¹ƒ \Ne III 207/ pÄ«tanidassanaá¹ƒ pÄ«tanibhÄ• saá¹ƒ, seyyathÄ•
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡aá¹ƒ pÄ«t
pÄ«tanibhÄ• saá¹ƒ. evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passa
pÄ«tanidassanÄ• ni pÄ«tanibhÄ• sÄ• ni, `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti
chaá¹-á¹-haá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lohitakÄ• ni lohitakavaá¹‡
lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma bandhujÄ«vakapupphaá¹
lohitakavaá¹‡á¹‡aá¹ƒ lohitakanidassanaá¹ƒ lohitakanibhÄ• saá¹ƒ, seyyathÄ• vÄ• pana taá
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ lohitakaá¹ƒ lohitakavaá¹‡á¹‡aá¹ƒ lo
lohitakanibhÄ• saá¹ƒ. evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko \Be III 217/ bahiddhÄ• rÅ
lohitakÄ• ni lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni, `tÄ• ni abhib
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á
odÄ• tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma osadhitÄ• rakÄ• odÄ• tÄ• odÄ• tavaá¹‡á¹‡Ä•
seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá
odÄ• tavaá¹‡á¹‡aá¹ƒ odÄ• tanidassanaá¹ƒ odÄ• tanibhÄ• saá¹ƒ. evameva ajjhattaá¹ƒ arÅ«p
rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ aá¹-á¹-hamaá¹ƒ ab

<339> ``aá¹-á¹-ha __vimokkhÄ• . _ rÅ«pÄ« rÅ«pÄ• ni passati. ayaá¹ƒ paá¹-hamo vimokkho

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• \Ee III 262/ rÅ«pÄ• ni passati. ayaá¹ƒ dutiyo vim

``subhanteva adhimutto hoti. ayaá¹ƒ tatiyo vimokkho.

``sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gam
amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viha

``sabbaso \Ne III 208/ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ paÃ±camo vimokkho.

``sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±ca
viharati. ayaá¹ƒ chaá¹-á¹-ho vimokkho.

``sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
sattamo vimokkho.

``sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayita nir
ayaá¹ƒ aá¹-á¹-hamo vimokkho.

``ime \Be III 218/ kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• s
dhammÄ• sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya
devamanussÄ• naá¹ƒ.

navakaá¹ƒ

<340> ``atthi kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• \Se III 277/ sa
dhammÄ• sammadakkhÄ• tÄ• ; tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya
devamanussÄ• naá¹ƒ. katame nava?

``nava __Ä• ghÄ• tavatthÅ«ni. _ `anatthaá¹ƒ me acarÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `an
Ä• ghÄ• taá¹ƒ bandhati; `anatthaá¹ƒ me carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `piyassa
acarÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati ... pe ... anatthaá¹ƒ caratÄ«ti Ä• ghÄ• taá¹ƒ bandhati
carissatÄ«ti Ä• ghÄ• taá¹ƒ bandhati; `appiyassa me amanÄ• passa atthaá¹ƒ acarÄ«â€™ ti Ä
... atthaá¹ƒ caratÄ«ti Ä• ghÄ• taá¹ƒ bandhati ... pe ... atthaá¹ƒ carissatÄ«ti Ä• ghÄ• taá¹ƒ ba

``nava __Ä• ghÄ• tapaá¹-ivinayÄ• . _ `anatthaá¹ƒ me acari {acarÄ«ti (Se Katthaci) evaá¹ƒ `
carissatiâ€™â€™ padesupi}, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti \Ne II
\Ee III 263/ carati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti; `anatthaá¹ƒ me
kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti; `piyassa me manÄ• passa anatthaá¹ƒ a
carati ... pe ... anatthaá¹ƒ carissati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti
amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá¹ƒ carati ... pe ... atthaá¹ƒ carissati, taá¹ƒ kutett
ti Ä• ghÄ• taá¹ƒ paá¹-ivineti.

<341> ``nava __sattÄ• vÄ• sÄ• . _ santÄ• vuso, sattÄ• nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã
ekacce ca devÄ• ekacce ca vinipÄ• tikÄ• . ayaá¹ƒ paá¹-hamo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• brahmakÄ
ayaá¹ƒ dutiyo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi devÄ• Ä• bhassa
278/ sattÄ• vÄ• so.

``santÄ• vuso \Be III 219/, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• su
catuttho sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• asaÃ±Ã±ino appaá¹-isaá¹ƒvedino, seyyathÄ• pi devÄ• asaÃ±Ã±asa
}. ayaá¹ƒ paÃ±camo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä•
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ sattamo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±
Ä• kiÃ±cÄ• Ã±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ aá¹-á¹-hamo sattÄ• vÄ• so.

``santÄ• vuso \Ne III 210/, sattÄ• sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma {sa
paá¹‡Ä«tametanti (Se Ke) } nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ navamo

<342> ``nava __akkhaá¹‡Ä• asamayÄ• brahmacariyavÄ• sÄ• ya. _ idhÄ• vuso \Ee III 264
hoti arahaá¹ƒ sammÄ• sambuddho, dhammo ca desiyati opasamiko parinibbÄ• niko sambo
ayaÃ±ca puggalo nirayaá¹ƒ upapanno hoti. ayaá¹ƒ paá¹-hamo akkhaá¹‡o asamayo brahma

``puna caparaá¹ƒ, Ä• vuso, tathÄ• gato ca loke uppanno hoti arahaá¹ƒ sammÄ• sambuddh
opasamiko parinibbÄ• niko sambodhagÄ• mÄ« sugatappavedito. ayaÃ±ca puggalo \Se III 2
upapanno hoti. ayaá¹ƒ dutiyo akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... pettivisayaá¹ƒ upapanno hoti. ayaá¹ƒ tatiyo akkhaá¹‡o asamayo

brahmacariyavÄ• sÄ• ya.

``puna \Be III 220/ caparaá¹ƒ ... pe ... asurakÄ• yaá¹ƒ upapanno hoti. ayaá¹ƒ catuttho akkha
brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... aÃ±Ã±ataraá¹ƒ dÄ«ghÄ• yukaá¹ƒ devanikÄ• yaá¹ƒ upapanno ho
akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... paccantimesu janapadesu paccÄ• jÄ• to hoti milakkhesu {milakk
milakkhÅ«su (Katthaci) } aviÃ±Ã±Ä• tÄ• resu, yattha natthi gati bhikkhÅ«naá¹ƒ bhikkhunÄ«
upÄ• sikÄ• naá¹ƒ. ayaá¹ƒ chaá¹-á¹-ho akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... majjhimesu janapadesu paccÄ• jÄ• to hoti. so ca hoti micchÄ• di
viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukk
{sukaá¹-a dukkaá¹-Ä• naá¹ƒ (Ce Ee) } kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko,
\Ee III 265/ mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hr
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ \Ne III 211/ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã
pavedentÄ«â€™ ti. ayaá¹ƒ sattamo akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... majjhimesu janapadesu paccÄ• jÄ• to hoti. so ca hoti duppaÃ±Ã
nappaá¹-ibalo subhÄ• sitadubbhÄ• sitÄ• namatthamaÃ±Ã±Ä• tuá¹ƒ. ayaá¹ƒ aá¹-á¹-hamo ak
brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, tathÄ• gato ca loke na {katthaci nakÄ• ro na dissati} uppanno h
sammÄ• sambuddho, dhammo ca na desiyati opasamiko parinibbÄ• niko sambodhagÄ• mÄ
puggalo majjhimesu janapadesu paccÄ• jÄ• to hoti, so ca hoti paÃ±Ã±avÄ• ajaá¸·o aneá¸·a
subhÄ• sita-dubbhÄ• sitÄ• namatthamaÃ±Ã±Ä• tuá¹ƒ. ayaá¹ƒ navamo akkhaá¹‡o asamayo

<343> ``nava __anupubbavihÄ• rÄ• . _ idhÄ• vuso, bhikkhu vivicceva kÄ• mehi vivicca aku
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ
pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pahÄ• nÄ• \Be III 221/ ... pe .
jhÄ• naá¹ƒ upasampajja viharati. sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• ... pe ... Ä
upasampajja viharati. sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ v
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana
`natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. sabbaso Ä• kiÃ±c
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. sabbaso ne
samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati.

<344> ``nava __anupubbanirodhÄ• . _ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa kÄ• ma
dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rÄ• niruddhÄ• honti. tatiyaá¹ƒ jhÄ• naá
niruddhÄ• hoti. catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa assÄ• sapassÄ• ssÄ• niruddhÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Se III 281/ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• niruddhÄ• h
samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti. Ä• kiÃ±caÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• niruddhÄ• hoti. saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ•
niruddhÄ• honti.

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhen
tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ

dasakaá¹ƒ

<345> ``atthi kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sam
sammadakkhÄ• tÄ• . tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ ... pe ... atthÄ• ya hitÄ• ya suk
katame dasa?

``dasa __nÄ• thakaraá¹‡Ä• dhammÄ• . _ idhÄ• vuso, bhikkhu sÄ«lavÄ• hoti. pÄ• timokkh
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati
bhikkhu \Be III 222/ sÄ«lavÄ• \Ee III 267/ hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati,
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati
nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. ye \Se III 282
Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthÄ• sabyaÃ±janÄ
Se Ee) } kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ
honti {dhatÄ• (Katthaci Ce Se Ke) } dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• di
suppaá¹-ividdhÄ• , yaá¹ƒpÄ• vuso, bhikkhu bahussuto hoti ... pe ... diá¹-á¹-hiyÄ• suppaá¹-iv
dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡a
yaá¹ƒpÄ• vuso, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹.
nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu suvaco hoti sovacassakaraá¹‡ehi dhammehi samannÄ
padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ. yaá¹ƒpÄ• vuso, bhikkhu suvaco hoti ... pe ... padak

anusÄ• saniá¹ƒ. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni ki
dakkho hoti analaso tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ• tuá¹ƒ ala
yaá¹ƒpÄ• vuso, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ ... pe ... alaá¹ƒ saá¹ƒvidhÄ• tu
nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro, abhidhamm
{uá¸·Ä• rapÄ• mujjo (Ce Ee), oá¸·Ä• rapÄ• mojjo (Se Ke) }. yaá¹ƒpÄ• vuso, bhikkhu dhamm
uá¸·Ä• rapÄ• mojjo {uá¸·Ä• rapÄ• mujjo (Ce Ee), oá¸·Ä• rapÄ• mojjo (Se Ke) }. ayampi dhar

``puna \Be III 223/ caparaá¹ƒ, Ä• vuso \Ee III 268/, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarehi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi \Se III 283/. ya
santuá¹-á¹-ho hoti ... pe ... parikkhÄ• rehi. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• na
dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusales
bhikkhu Ä• raddhavÄ«riyo viharati ... pe ... anikkhittadhuro kusalesu dhammesu. ayampi dha

``puna caparaá¹ƒ, Ä• vuso, bhikkhu satimÄ• hoti paramena satinepakkena samannÄ• gato
cirabhÄ• sitampi saritÄ• anussaritÄ• . yaá¹ƒpÄ• vuso, bhikkhu satimÄ• hoti ... pe ... saritÄ•
dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu paÃ±Ã±avÄ• hoti, udayatthagÄ• miniyÄ• paÃ±Ã±Ä• y
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . yaá¹ƒpÄ• vuso, bhikkhu paÃ±Ã±avÄ•
sammÄ• dukkhakkhayagÄ• miniyÄ• . ayampi dhammo nÄ• thakaraá¹‡o.

<346> dasa __kasiá¹‡Ä• yatanÄ• ni. _ pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• ti, uddhaá¹ƒ a
III 214/ appamÄ• á¹‡aá¹ƒ. Ä• pokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... tejokasiá¹‡ameko saÃ
vÄ• yokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... nÄ«lakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pÄ«takasiá¹‡a
III 284/ lohitakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... odÄ• takasiá¹‡ameko saÃ±jÄ• nÄ• ti ... Ä• kÄ•
saÃ±jÄ• nÄ• ti ... viÃ±Ã±Ä• á¹‡akasiá¹‡ameko saÃ±jÄ• nÄ• ti, uddhaá¹ƒ adho tiriyaá¹ƒ adva

<347> ``dasa \Ee III 269/ __akusalakammapathÄ• --- _ pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• na
musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po, abhijjhÄ• , byÄ

``dasa \Be III 224/ __kusalakammapathÄ• --- _ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ•

vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä«, anabhijjhÄ• , abyÄ• pÄ• do, s

<348> ``dasa __ariyavÄ• sÄ• . _ idhÄ• vuso, bhikkhu paÃ±caá¹…gavippahÄ«no hoti, chaá
ekÄ• rakkho, caturÄ• passeno, paá¹‡unnapaccekasacco, samavayasaá¹-á¹-hesano, anÄ• v
passaddhakÄ• yasaá¹…khÄ• ro, suvimuttacitto, suvimuttapaÃ±Ã±o.

``kathaÃ±cÄ• vuso, bhikkhu paÃ±caá¹…gavippahÄ«no hoti? idhÄ• vuso, bhikkhuno kÄ• ma
byÄ• pÄ• do pahÄ«no hoti, thinamiddhaá¹ƒ pahÄ«naá¹ƒ hoti, uddhaccakukuccaá¹ƒ pahÄ«n
pahÄ«nÄ• hoti. evaá¹ƒ kho, Ä• vuso, bhikkhu paÃ±caá¹…gavippahÄ«no hoti.

``kathaÃ±cÄ• vuso, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti? idhÄ• vuso, bhikkhu cakkh
sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. sotena saddaá¹ƒ \Se III 28
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sa
Ä• vuso, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti.

``kathaÃ±cÄ• vuso \Ne III 215/, bhikkhu ekÄ• rakkho hoti? idhÄ• vuso, bhikkhu satÄ• rakkh
hoti. evaá¹ƒ kho, Ä• vuso, bhikkhu ekÄ• rakkho hoti \Ee III 270/.

``kathaÃ±cÄ• vuso, bhikkhu caturÄ• passeno hoti? idhÄ• vuso, bhikkhu saá¹…khÄ• yekaá¹
saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinod
bhikkhu caturÄ• passeno hoti.

``kathaÃ±cÄ• vuso, bhikkhu paá¹‡unnapaccekasacco hoti? idhÄ• vuso, bhikkhuno yÄ• ni tÄ
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ puthupaccekasaccÄ• ni, sabbÄ• ni tÄ• ni nunnÄ• ni h
vantÄ• ni muttÄ• ni pahÄ«nÄ• ni paá¹-inissaá¹-á¹-hÄ• ni. evaá¹ƒ kho, Ä• vuso, bhikkhu paá¹

``kathaÃ±cÄ• vuso \Be III 225/, bhikkhu samavayasaá¹-á¹-hesano hoti? idhÄ• vuso, bhikkhu
hoti, bhavesanÄ• pahÄ«nÄ• hoti, brahmacariyesanÄ• paá¹-ippassaddhÄ• . evaá¹ƒ kho, Ä
samavayasaá¹-á¹-hesano hoti.

``kathaÃ±cÄ• vuso, bhikkhu anÄ• vilasaá¹…kappo hoti? idhÄ• vuso, bhikkhuno kÄ• masaá
byÄ• pÄ• dasaá¹…kappo pahÄ«no hoti, vihiá¹ƒsÄ• saá¹…kappo pahÄ«no hoti. evaá¹ƒ kho,
anÄ• vilasaá¹…kappo hoti.

``kathaÃ±cÄ• vuso, bhikkhu passaddhakÄ• yasaá¹…khÄ• ro hoti \Se III 286/? idhÄ• vuso, b
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gam
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, Ä• v
passaddhakÄ• yasaá¹…khÄ• ro hoti.

``kathaÃ±cÄ• vuso, bhikkhu suvimuttacitto hoti? idhÄ• vuso, bhikkhuno rÄ• gÄ• cittaá¹ƒ vi
cittaá¹ƒ vimuttaá¹ƒ hoti, mohÄ• cittaá¹ƒ vimuttaá¹ƒ hoti. evaá¹ƒ kho, Ä• vuso, bhikkhu suvim

``kathaÃ±cÄ• vuso, bhikkhu suvimuttapaÃ±Ã±o hoti? idhÄ• vuso, bhikkhu `rÄ• go me pahÄ
216/ tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato \Ee III 271/ Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™
pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhan
pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhan
kho, Ä• vuso, bhikkhu suvimuttapaÃ±Ã±o hoti.

``dasa __asekkhÄ• dhammÄ• --- _ asekkhÄ• sammÄ• diá¹-á¹-hi, asekkho sammÄ• saá¹.
asekkho sammÄ• kammanto, asekkho sammÄ• Ä• jÄ«vo, asekkho sammÄ• vÄ• yÄ• mo, a
sammÄ• samÄ• dhi, asekkhaá¹ƒ sammÄ• Ã±Ä• á¹‡aá¹ƒ, asekkhÄ• sammÄ• vimutti.

``ime kho, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
tattha sabbeheva saá¹…gÄ• yitabbaá¹ƒ na \Be III 226/ vivaditabbaá¹ƒ, yathayidaá¹ƒ brahma
assa \Se III 287/ ciraá¹-á¹-hitikaá¹ƒ, tadassa bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nu
hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti.

<349> atha kho bhagavÄ• uá¹-á¹-hahitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- `
sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, bhikkhÅ«naá¹ƒ saá¹…gÄ«tipariyÄ• yaá¹ƒ abhÄ• sÄ«â€™ ti
sÄ• riputto, samanuÃ±Ã±o satthÄ• ahosi. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtas

saá¹…gÄ«tisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

11. dasuttarasuttaá¹ƒ

<350> evaá¹ƒ \Ee III 272/ \Be III 227/ \Ne III 217/ \Se III 288/ me sutaá¹ƒ --- ekaá¹ƒ samaya
campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re mahatÄ• bhikkhusaá¹…ghena
bhikkhusatehi. tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso bhikkhav
``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ

``dasuttaraá¹ƒ pavakkhÄ• mi, dhammaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sabbaganthappamocanaá¹ƒâ€™â€™ ||

eko dhammo

<351> ``eko, Ä• vuso, dhammo bahukÄ• ro, eko dhammo bhÄ• vetabbo, eko dhammo pari
pahÄ• tabbo, eko dhammo hÄ• nabhÄ• giyo, eko dhammo visesabhÄ• giyo, eko dhammo d
uppÄ• detabbo, eko dhammo abhiÃ±Ã±eyyo, eko dhammo sacchikÄ• tabbo.

(ka) ``katamo eko dhammo __bahukÄ• ro? _ appamÄ• do kusalesu dhammesu. ayaá¹ƒ ek

(kha) ``katamo eko dhammo __bhÄ• vetabbo? _ kÄ• yagatÄ• sati sÄ• tasahagatÄ• . ayaá¹

(ga) ``katamo \Ne III 218/ eko dhammo __pariÃ±Ã±eyyo? _ phasso sÄ• savo upÄ• dÄ• niy
pariÃ±Ã±eyyo.

(gha) ``katamo \Se III 289/ \Ee III 273/ eko dhammo __pahÄ• tabbo? _ asmimÄ• no. ayaá¹

(á¹…a) ``katamo eko dhammo __hÄ• nabhÄ• giyo? _ ayoniso manasikÄ• ro. ayaá¹ƒ eko dh

(ca) ``katamo eko dhammo __visesabhÄ• giyo? _ yoniso manasikÄ• ro. ayaá¹ƒ eko dhamm

(cha) ``katamo \Be III 228/ eko dhammo __duppaá¹-ivijjho? _ Ä• nantariko cetosamÄ• dhi.
duppaá¹-ivijjho.

(ja) ``katamo eko dhammo __uppÄ• detabbo? _ akuppaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. ayaá¹ƒ eko dha

(jha) ``katamo eko dhammo __abhiÃ±Ã±eyyo? _ sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . aya
abhiÃ±Ã±eyyo.

(Ã±a) ``katamo eko dhammo __sacchikÄ• tabbo? _ akuppÄ• cetovimutti. ayaá¹ƒ eko dham

``iti ime dasa dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sammÄ• tat

dve dhammÄ•

<352> ``dve dhammÄ• bahukÄ• rÄ• , dve dhammÄ• bhÄ• vetabbÄ• , dve dhammÄ• pari
\Ne III 219/, dve dhammÄ• hÄ• nabhÄ• giyÄ• , dve dhammÄ• visesabhÄ• giyÄ• , dve dha
dhammÄ• uppÄ• detabbÄ• , dve dhammÄ• abhiÃ±Ã±eyyÄ• , dve dhammÄ• \Se III 290/ s

(ka) ``katame dve dhammÄ• __bahukÄ• rÄ• ? _ sati ca sampajaÃ±Ã±aÃ±ca. ime dve dha

(kha) ``katame dve dhammÄ• __bhÄ• vetabbÄ• ? _ samatho ca vipassanÄ• ca. ime dve d

(ga) ``katame dve dhammÄ• __pariÃ±Ã±eyyÄ• ? _ nÄ• maÃ±ca rÅ«paÃ±ca. ime dve dhar

(gha) ``katame \Ee III 274/ dve dhammÄ• __pahÄ• tabbÄ• ? _ avijjÄ• ca bhavataá¹‡hÄ• d
pahÄ• tabbÄ• .

(á¹…a) ``katame dve dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ dovacassatÄ• ca pÄ• pamittatÄ•
hÄ• nabhÄ• giyÄ• .

(ca) ``katame dve dhammÄ• __visesabhÄ• giyÄ• ? _ sovacassatÄ• ca kalyÄ• á¹‡amittatÄ
visesabhÄ• giyÄ• .

(cha) ``katame \Be III 229/ dve dhammÄ• __duppaá¹-ivijjhÄ• ? _ yo ca hetu yo ca paccayo
saá¹ƒkilesÄ• ya, yo ca hetu yo ca paccayo sattÄ• naá¹ƒ visuddhiyÄ• . ime dve dhammÄ• d

(ja) ``katame dve dhammÄ• __uppÄ• detabbÄ• ? _ dve Ã±Ä• á¹‡Ä• ni --- khaye Ã±Ä• á¹‡a
ime dve dhammÄ• uppÄ• detabbÄ• .

(jha) ``katame dve dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ dve dhÄ• tuyo --- saá¹…khatÄ• ca dh
ime dve dhammÄ• abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame \Se III 291/ dve dhammÄ• __sacchikÄ• tabbÄ• ? _ vijjÄ• ca vimutti ca. ime
sacchikÄ• tabbÄ• .

``iti \Ne III 220/ ime vÄ«sati dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ•
abhisambuddhÄ• .

tayo dhammÄ•

<353> ``tayo dhammÄ• bahukÄ• rÄ• , tayo dhammÄ• bhÄ• vetabbÄ• ... pe ... tayo dham

(ka) ``katame tayo dhammÄ• __bahukÄ• rÄ• ? _ sappurisasaá¹ƒsevo, saddhammassavan
dhammÄ• nudhammappaá¹-ipatti. ime tayo dhammÄ• bahukÄ• rÄ• .

(kha) ``katame tayo dhammÄ• __bhÄ• vetabbÄ• ? _ tayo samÄ• dhÄ« --- savitakko savicÄ
vicÄ• ramatto samÄ• dhi, avitakko avicÄ• ro samÄ• dhi. ime tayo dhammÄ• bhÄ• vetabbÄ•

(ga) ``katame \Ee III 275/ tayo dhammÄ• __pariÃ±Ã±eyyÄ• ? _ tisso vedanÄ• --- sukhÄ• adukkhamasukhÄ• vedanÄ• . ime tayo dhammÄ• pariÃ±Ã±eyyÄ• .

(gha) ``katame tayo dhammÄ• __pahÄ• tabbÄ• ? _ tisso taá¹‡hÄ• --- kÄ• mataá¹‡hÄ• , bl vibhavataá¹‡hÄ• . ime tayo dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame tayo dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ tÄ«á¹‡i akusalamÅ«lÄ• ni --- lob akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho akusalamÅ«laá¹ƒ. ime tayo dhammÄ• hÄ•

(ca) ``katame \Be III 230/ tayo dhammÄ• __visesabhÄ• giyÄ• ? _ tÄ«á¹‡i kusalamÅ«lÄ• ni kusalamÅ«laá¹ƒ, adoso kusalamÅ«laá¹ƒ, amoho kusalamÅ«laá¹ƒ. ime tayo dhammÄ• vises

(cha) ``katame tayo dhammÄ• __duppaá¹-ivijjhÄ• ? _ tisso nissaraá¹‡iyÄ• dhÄ• tuyo --- kÅ nissaraá¹‡aá¹ƒ yadidaá¹ƒ nekkhammaá¹ƒ, rÅ«pÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ arÅ kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ, nirodho tassa nissaraá¹‡aá¹ƒ. i duppaá¹-ivijjhÄ• .

(ja) ``katame \Ne III 221/ tayo dhammÄ• __uppÄ• detabbÄ• ? _ tÄ«á¹‡i Ã±Ä• á¹‡Ä• ni --- a anÄ• gataá¹ƒse Ã±Ä• á¹‡aá¹ƒ, paccuppannaá¹ƒse Ã±Ä• á¹‡aá¹ƒ. ime tayo dhammÄ• uppÄ

(jha) ``katame tayo dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ tisso dhÄ• tuyo --- kÄ• madhÄ• tu, rÅ tayo dhammÄ• abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame tayo dhammÄ• __sacchikÄ• tabbÄ• ? _ tisso vijjÄ• --- pubbenivÄ• sÄ• nus sattÄ• naá¹ƒ cutÅ«papÄ• te Ã±Ä• á¹‡aá¹ƒ vijjÄ• , Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ vijjÄ sacchikÄ• tabbÄ• .

``iti \Ee III 276/ ime tiá¹ƒsa dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• abhisambuddhÄ• .

cattÄ• ro dhammÄ•

<354> ``cattÄ• ro \Se III 293/ dhammÄ• bahukÄ• rÄ• , cattÄ• ro dhammÄ• bhÄ• vetabbÄ• sacchikÄ• tabbÄ• .

(ka) ``katame cattÄ• ro dhammÄ• __bahukÄ• rÄ• ? _ cattÄ• ri cakkÄ• ni --- patirÅ«padesa {sappurisupassayo (Se Ke) }, attasammÄ• paá¹‡idhi, pubbe ca katapuÃ±Ã±atÄ• . ime cattÄ

(kha) ``katame cattÄ• ro dhammÄ• __bhÄ• vetabbÄ• ? _ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ---
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doman
citte ... dhammesu \Be III 231/ dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ. ime cattÄ• ro dhammÄ• bhÄ• vetabbÄ• .

(ga) ``katame cattÄ• ro dhammÄ• __pariÃ±Ã±eyyÄ• ? _ cattÄ• ro Ä• hÄ• rÄ• --- kabaá¸·Ä
Ke) } Ä• hÄ• ro oá¸·Ä• riko \Ne III 222/ vÄ• sukhumo vÄ• , phasso dutiyo, manosaÃ±cetanÄ
catutthaá¹ƒ. ime cattÄ• ro dhammÄ• pariÃ±Ã±eyyÄ• .

(gha) ``katame cattÄ• ro dhammÄ• __pahÄ• tabbÄ• ? _ cattÄ• ro oghÄ• \Se III 294/ --- kÄ
diá¹-á¹-hogho, avijjogho. ime cattÄ• ro dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame cattÄ• ro dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ cattÄ• ro yogÄ• --- kÄ• may
avijjÄ• yogo. ime cattÄ• ro dhammÄ• hÄ• nabhÄ• giyÄ• .

(ca) ``katame cattÄ• ro dhammÄ• __visesabhÄ• giyÄ• ? _ cattÄ• ro visaÃ±Ã±ogÄ• --- kÄ•
bhavayogavisaá¹ƒyogo, diá¹-á¹-hiyogavisaá¹ƒyogo, avijjÄ• yogavisaá¹ƒyogo. ime cattÄ• ro d

(cha) ``katame \Ee III 277/ cattÄ• ro dhammÄ• __duppaá¹-ivijjhÄ• ? _ cattÄ• ro samÄ• dhÄ
samÄ• dhi, á¹-hitibhÄ• giyo samÄ• dhi, visesabhÄ• giyo samÄ• dhi, nibbedhabhÄ• giyo sam
duppaá¹-ivijjhÄ• .

(ja) ``katame cattÄ• ro dhammÄ• __uppÄ• detabbÄ• ? _ cattÄ• ri Ã±Ä• á¹‡Ä• ni --- dhamm
Ã±Ä• á¹‡aá¹ƒ, pariye Ã±Ä• á¹‡aá¹ƒ, sammutiyÄ• Ã±Ä• á¹‡aá¹ƒ. ime cattÄ• ro dhammÄ• u

(jha) ``katame cattÄ• ro dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ cattÄ• ri ariyasaccÄ• ni --- dukkh
dukkhasamudayaá¹ƒ {dukkhasamudayo (Se Ke) } ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ {dukkha
ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ. ime cattÄ• ro dhamm

(Ã±a) ``katame cattÄ• ro dhammÄ• __sacchikÄ• tabbÄ• ? _ cattÄ• ri sÄ• maÃ±Ã±aphalÄ•
sakadÄ• gÄ• miphalaá¹ƒ, anÄ• gÄ• miphalaá¹ƒ, arahattaphalaá¹ƒ \Se III 295/. ime cattÄ• ro

``iti \Be III 232/ ime cattÄ• rÄ«sadhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±a
abhisambuddhÄ• .

paÃ±ca dhammÄ•

<355> ``paÃ±ca \Ne III 223/ dhammÄ• bahukÄ• rÄ• ... pe ... paÃ±ca dhammÄ• sacchikÄ

(ka) ``katame paÃ±ca dhammÄ• __bahukÄ• rÄ• ? _ paÃ±ca padhÄ• niyaá¹…gÄ• ni --- idh
saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
appÄ• taá¹…ko samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccu
padhÄ• nakkhamÄ• ya. asaá¹-ho hoti amÄ• yÄ• vÄ« yathÄ• bhÅ«tamattÄ• naá¹ƒ Ä• vÄ«ka
sabrahmacÄ• rÄ«su. Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ•
upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu. pa
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
dhammÄ• bahukÄ• rÄ• .

(kha) ``katame \Se III 296/ paÃ±ca dhammÄ• __bhÄ• vetabbÄ• ? _ paÃ±caá¹…giko samm
pÄ«tipharaá¹‡atÄ• , sukhapharaá¹‡atÄ• , cetopharaá¹‡atÄ• \Ee III 278/, Ä• lokapharaá¹‡at
paccavekkhaá¹‡animittaá¹ƒ {paccavekkhaá¹‡Ä• nimittaá¹ƒ (Se Ke) }. ime paÃ±ca dhammÄ•

(ga) ``katame paÃ±ca dhammÄ• __pariÃ±Ã±eyyÄ• ? _ paÃ±cupÄ• dÄ• nakkhandhÄ• {se
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, s
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime paÃ±ca dhammÄ• pariÃ±Ã±eyyÄ• .

(gha) ``katame paÃ±ca dhammÄ• __pahÄ• tabbÄ• ? _ paÃ±ca nÄ«varaá¹‡Ä• ni --- kÄ• m
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukuccanÄ«varaá¹‡aá
ime paÃ±ca dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame paÃ±ca dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ paÃ±ca cetokhilÄ• --- idhÄ•
kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati. yo so, Ä• vuso, bhikkhu satthari k
nÄ• dhimuccati na sampasÄ«dati, tassa \Be III 233/ cittaá¹ƒ na namati Ä• tappÄ• ya anuyog
padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ•
paá¹-hamo cetokhilo. puna caparaá¹ƒ, Ä• vuso, bhikkhu dhamme kaá¹…khati vicikicchati ...
kaá¹…khati vicikicchati ... pe ... sikkhÄ• ya kaá¹…khati vicikicchati ... pe ... sabrahmacÄ• rÄ
anattamano Ä• hatacitto khilajÄ• to, yo so, Ä• vuso, bhikkhu sabrahmacÄ• rÄ«su \Se III 297
Ä• hatacitto khilajÄ• to, tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya p
na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. ayaá¹ƒ paÃ±camo cet
hÄ• nabhÄ• giyÄ• .

(ca) ``katame paÃ±ca dhammÄ• __visesabhÄ• giyÄ• ? _ paÃ±cindriyÄ• ni --- saddhindriya
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. ime paÃ±ca dhammÄ• visesabhÄ• g

(cha) ``katame paÃ±ca dhammÄ• __duppaá¹-ivijjhÄ• ? _ paÃ±ca nissaraá¹‡iyÄ• dhÄ• tuy
kÄ• me manasikaroto kÄ• mesu cittaá¹ƒ na pakkhandati na pasÄ«dati na santiá¹-á¹-hati na
kho panassa manasikaroto nekkhamme cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimu
cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹-hitaá¹ƒ suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ kÄ• mehi.
uppajjanti Ä• savÄ• vighÄ• tÄ• pariá¸·Ä• hÄ• , mutto so tehi. na so taá¹ƒ vedanaá¹ƒ vedeti
kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno byÄ• pÄ• daá¹ƒ manasikaroto byÄ• pÄ• de cittaá¹ƒ
na santiá¹-á¹-hati na vimuccati. abyÄ• pÄ• daá¹ƒ kho panassa manasikaroto abyÄ• pÄ• de
pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹
suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ byÄ• pÄ• dena. ye ca byÄ• pÄ• dapaccayÄ• uppajjanti Ä• sa
mutto so tehi. na \Se III 298/ so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ byÄ• pÄ• dassa

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno vihesaá¹ƒ manasikaroto vihesÄ• ya cittaá¹ƒ na pakk
santiá¹-á¹-hati na vimuccati. avihesaá¹ƒ kho panassa manasikaroto avihesÄ• ya cittaá¹ƒ pak
santiá¹-á¹-hati vimuccati \Be III 234/. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á
suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ vihesÄ• ya. ye ca vihesÄ• paccayÄ• uppajjanti Ä• savÄ• vigh
so tehi. na so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ vihesÄ• ya nissaraá¹‡aá¹ƒ.

``puna \Ne III 225/ caparaá¹ƒ, Ä• vuso, bhikkhuno rÅ«pe manasikaroto rÅ«pesu cittaá¹ƒ na
pasÄ«dati na santiá¹-á¹-hati na vimuccati. arÅ«paá¹ƒ kho panassa manasikaroto arÅ«pe cit
pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹
suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ rÅ«pehi. ye ca rÅ«papaccayÄ• uppajjanti Ä• savÄ• vighÄ• tÄ
tehi. na so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno sakkÄ• yaá¹ƒ manasikaroto sakkÄ• ye cittaá¹ƒ na pa
santiá¹-á¹-hati na vimuccati. sakkÄ• yanirodhaá¹ƒ kho panassa manasikaroto sakkÄ• yaniro
pasÄ«dati santiá¹-á¹-hati vimuccati. tassa taá¹ƒ cittaá¹ƒ sugataá¹ƒ subhÄ• vitaá¹ƒ suvuá¹-á¹
suvimuttaá¹ƒ visaá¹ƒyuttaá¹ƒ sakkÄ• yena. ye ca sakkÄ• yapaccayÄ• uppajjanti Ä• savÄ•
mutto so tehi. na so taá¹ƒ vedanaá¹ƒ vedeti. idamakkhÄ• taá¹ƒ sakkÄ• yassa nissaraá¹‡aá¹
\Se III 299/ duppaá¹-ivijjhÄ• .

(ja) ``katame paÃ±ca dhammÄ• __uppÄ• detabbÄ• ? _ paÃ±ca Ã±Ä• á¹‡iko sammÄ• sam
paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• koâ€™ ti paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ
ariyo nirÄ• misoâ€™ ti paccattaÃ±Ã±eva \Ee III 279/ Ã±Ä• á¹‡aá¹ƒ uppajjati. `ayaá¹ƒ samÄ
ti paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ uppajjati. `ayaá¹ƒ samÄ• dhi santo paá¹‡Ä«to paá¹-ippass
ekodibhÄ• vÄ• dhigato, na sasaá¹…khÄ• raniggayhavÄ• ritagatoâ€™ ti {na ca sasaá¹…khÄ
Se Ke Ee), na sasaá¹…khÄ• raniggayhavÄ• rivÄ• vato (Katthaci), na sasaá¹…khÄ• ranigga

paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ uppajjati. `so kho panÄ• haá¹ƒ imaá¹ƒ samÄ• dhiá¹ƒ satova
vuá¹-á¹-hahÄ• mÄ«â€™ ti paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ uppajjati. ime paÃ±ca dhammÄ•

(jha) ``katame paÃ±ca dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ paÃ±ca vimuttÄ• yatanÄ• ni --- idh
dhammaá¹ƒ deseti aÃ±Ã±ataro vÄ• garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ«. yathÄ• \Be III 23
bhikkhuno satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±ataro vÄ• garuá¹-á¹-hÄ• niyo sabrahmacÄ• r
(Se Ke) } tasmiá¹ƒ dhamme atthappaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒvedÄ« ca. t
atthappaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«
kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati. ida
vimuttÄ• yatanaá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±atar
sabrahmacÄ• rÄ«, api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ \Se III 300/ vi
deseti yathÄ• \Ne III 226/ yathÄ• , Ä• vuso, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dha
paresaá¹ƒ deseti. tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthappaá¹-isaá¹ƒvedÄ« ca hoti dhar
tassa atthappaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati, pamuditass
pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ sar
dutiyaá¹ƒ vimuttÄ• yatanaá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±atar
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pares
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti. yathÄ• ya
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti tathÄ• tat
atthappaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒvedÄ« ca. tassa atthappaá¹-isaá¹ƒvedin
dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa
passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati. idaá¹ƒ tatiyaá¹ƒ vimuttÄ•

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±atar
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pares
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti. api ca kho
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati. ya
Ä• vuso \Se III 301/, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuv
manasÄ• nupekkhati tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthappaá¹-isaá¹ƒvedÄ« ca hoti d
tassa atthappaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati, pamuditass
pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ sar
catutthaá¹ƒ vimuttÄ• yatanaá¹ƒ.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti, aÃ±Ã±atar

sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pare
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti, nÄ• pi yat
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati; a
samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdha
yathÄ• , Ä• vuso, bhikkhuno aÃ±Ã±ataraá¹ƒ samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti sumana
suppaá¹-ividdhaá¹ƒ \Ne III 227/ paÃ±Ã±Ä• ya tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthappa
dhammappaá¹-isaá¹ƒvedÄ« ca. tassa atthappaá¹-isaá¹ƒvedino dhammappaá¹-isaá¹ƒvedino
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. idaá¹ƒ paÃ±camaá¹ƒ vimuttÄ• yatanaá¹ƒ. ime paÃ±ca dhammÄ• abhiÃ±Ã±e

(Ã±a) ``katame paÃ±ca dhammÄ• __sacchikÄ• tabbÄ• ? _ paÃ±ca dhammakkhandhÄ• --
samÄ• dhikkhandho, paÃ±Ã±Ä• kkhandho, vimuttikkhandho, vimuttiÃ±Ä• á¹‡adassanakkha
sacchikÄ• tabbÄ• .

``iti ime paÃ±Ã±Ä• sa dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sam
abhisambuddhÄ• .

cha dhammÄ•

<356> ``cha dhammÄ• bahukÄ• rÄ• ... pe ... cha dhammÄ• sacchikÄ• tabbÄ• .

(ka) ``katame cha dhammÄ• __bahukÄ• rÄ• ? _ cha sÄ• raá¹‡Ä«yÄ• dhammÄ• . idhÄ• vu
kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ \Ee III 280/ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho
dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• ma

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno mettaá¹ƒ vacÄ«kammaá¹ƒ ... pe ... ekÄ«bhÄ• vÄ• ya

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno mettaá¹ƒ manokammaá¹ƒ ... pe ... ekÄ«bhÄ• vÄ• ya

``puna caparaá¹ƒ, Ä• vuso, bhikkhu ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• antamas
tathÄ• rÅ«pehi lÄ• bhehi appaá¹-ivibhattabhogÄ« hoti sÄ«lavantehi sabrahmacÄ• rÄ«hi sÄ•
dhammo sÄ• raá¹‡Ä«yo ... pe ... ekÄ«bhÄ• vÄ• ya \Se III 303/ saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu, yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• ni a
bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni, tath
sÄ«lesu sÄ«lasÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca, ayampi dh
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takk
dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hi sÄ• maÃ±Ã±agato viharati sal
raho ca, ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o, saá¹…gahÄ• ya avivÄ
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati. ime cha dhammÄ• bahukÄ• rÄ• .

(kha) ``katame cha dhammÄ• __bhÄ• vetabbÄ• ? _ cha anussatiá¹-á¹-hÄ• nÄ• ni --- buddh
saá¹…ghÄ• nussati, sÄ«lÄ• nussati, cÄ• gÄ• nussati, devatÄ• nussati. ime cha dhammÄ• b

(ga) ``katame cha dhammÄ• __pariÃ±Ã±eyyÄ• ? _ cha ajjhattikÄ• ni Ä• yatanÄ• ni --- cakk
sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá
pariÃ±Ã±eyyÄ• .

(gha) ``katame cha dhammÄ• __pahÄ• tabbÄ• ? _ cha taá¹‡hÄ• kÄ• yÄ• --- rÅ«pataá¹‡hÄ
gandhataá¹‡hÄ• , rasataá¹‡hÄ• , phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡hÄ• . ime cha dha

(á¹…a) ``katame \Se III 304/ \Be III 238/ cha dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ cha agÄ•
bhikkhu satthari agÄ• ravo viharati appatisso. dhamme ... pe ... saá¹…ghe ... sikkhÄ• ya ... a
paá¹-isanthÄ• re agÄ• ravo viharati appatisso. ime cha dhammÄ• hÄ• nabhÄ• giyÄ• .

(ca) ``katame cha dhammÄ• __visesabhÄ• giyÄ• ? _ cha gÄ• ravÄ• --- idhÄ• vuso, bhikkh
viharati sappatisso dhamme ... pe ... saá¹…ghe ... sikkhÄ• ya ... appamÄ• de ... paá¹-isanth
viharati sappatisso. ime cha dhammÄ• visesabhÄ• giyÄ• .

(cha) ``katame cha dhammÄ• __duppaá¹-ivijjhÄ• ? _ cha nissaraá¹‡iyÄ• dhÄ• tuyo --- idh
vadeyya --- `mettÄ• hi kho me, cetovimutti bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthu
paricitÄ• susamÄ• raddhÄ• , atha ca pana me byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-h
hevaá¹ƒâ€™ tissa vacanÄ«yo `mÄ• yasmÄ• evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abbhÄ• ci
bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya. aá¹-á¹-hÄ• nametaá¹ƒ Ä• v
cetovimuttiyÄ• bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hi
susamÄ• raddhÄ• ya. atha ca panassa byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«ti, n
nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, byÄ• pÄ• dassa, yadidaá¹ƒ mettÄ• cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `karuá¹‡Ä• \Se III 305/ hi kho me cetovimut
bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . ath
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so --- `mÄ• hevaá¹ƒâ€™ tissa vacanÄ«yo, `mÄ• yasmÄ
bhagavantaá¹ƒ abbhÄ• cikkhi ... pe ... nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, vihesÄ• ya, yadidaá
karuá¹‡Ä• cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `muditÄ• hi kho me cetovimutti bhÄ• vitÄ• me arati cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so --- `mÄ• hevaá¹ƒâ€™ tissa vacanÄ avaca ... pe ... nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso aratiyÄ• , yadidaá¹ƒ muditÄ• cetovimuttÄ«â

``idha \Be III 239/ panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `upekkhÄ• hi kho me cetovimut bhÄ• vitÄ• ... pe ... atha ca pana me rÄ• go cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™ ti. so tissa vacanÄ«yo `mÄ• yasmÄ• evaá¹ƒ avaca ... pe ... nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, rÄ• upekkhÄ• cetovimuttÄ«â€™ ti.

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `animittÄ• hi kho me cetovimutti bhÄ• vitÄ• pana me nimittÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™ ti. so --- `mÄ• hevaá¹ƒâ€™ tissa v avaca ... pe ... nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, sabbanimittÄ• naá¹ƒ yadidaá¹ƒ animittÄ• c

``idha panÄ• vuso, bhikkhu evaá¹ƒ vadeyya --- `asmÄ«ti kho me vigataá¹ƒ, ayamahamasmÄ samanupassÄ• mi, atha ca pana me vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ cittaá¹ƒ pariyÄ• dÄ so --- `mÄ• hevaá¹ƒâ€™ tissa vacanÄ«yo `mÄ• yasmÄ• evaá¹ƒ avaca, mÄ• bhagavantaá 230/ hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya. aá¹-á¹-hÄ• anavakÄ• so yaá¹ƒ asmÄ«ti vigate ayamahamasmÄ«ti asamanupassato. atha ca panassa vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassati, netaá¹ƒ á¹-hÄ• naá¹ nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä• vuso, vicikicchÄ• kathaá¹ƒkathÄ• sallassa, yadidaá¹ƒ asmimÄ• cha dhammÄ• duppaá¹-ivijjhÄ• .

(ja) ``katame \Ee III 281/ cha dhammÄ• __uppÄ• detabbÄ• ? _ cha satatavihÄ• rÄ• . idhÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. so ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹ manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sa uppÄ• detabbÄ• .

(jha) ``katame cha dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ cha anuttariyÄ• ni --- dassanÄ• nuttar savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ, pÄ• ricariyÄ• nuttariyaá¹ƒ anussatÄ• nuttariyaá¹ƒ. ime cha dhammÄ• abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame cha dhammÄ• __sacchikÄ• tabbÄ• ? _ cha abhiÃ±Ã±Ä• --- idhÄ• vuso, bh iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti \Se III 308/, bahudhÄ• pi hutvÄ Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ. tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• Ä• kÄ• se \Be III 240/. pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti seyyathÄ• pi udake. udakepi seyyathÄ• pi pathaviyaá¹ƒ. Ä• kÄ• sepi pallaá¹…kena kamati seyyathÄ• pi pakkhÄ« sakuá¹

evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• masati parimajjati. yÄ• va b
vatteti.

``dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti
santike ca.

``parasattÄ• naá¹ƒ \Ne III 231/ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti {jÄ•
sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• ti \Se III 309/ ... pe ... avimuttaá¹ƒ v
avimuttaá¹ƒ cittanti pajÄ• nÄ• ti.

``so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ ekampi jÄ• tiá¹ƒ ... pe ... it
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapa
suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti \Se III 3

``Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva d
sacchikatvÄ• upasampajja viharati. ime cha dhammÄ• sacchikÄ• tabbÄ• .

``iti ime saá¹-á¹-hi dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sammÄ
abhisambuddhÄ• .

satta dhammÄ•

<357> ``satta \Ee III 282/ dhammÄ• bahukÄ• rÄ• ... pe ... satta dhammÄ• sacchikÄ• tabb

(ka) ``katame satta dhammÄ• __bahukÄ• rÄ• ? _ satta ariyadhanÄ• ni --- saddhÄ• dhanaá
hiridhanaá¹ƒ, ottappadhanaá¹ƒ, sutadhanaá¹ƒ, cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ. ime s

(kha) ``katame \Be III 241/ satta dhammÄ• __bhÄ• vetabbÄ• ? _ satta sambojjhaá¹…gÄ•
dhammavicayasambojjhaá¹…go, vÄ«riyasambojjhaá¹…go, pÄ«tisambojjhaá¹…go, passadd
samÄ• dhisambojjhaá¹…go, upekkhÄ• sambojjhaá¹…go \Se III 311/. ime satta dhammÄ• b

(ga) ``katame satta dhammÄ• __pariÃ±Ã±eyyÄ• ? _ satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo --- sar
nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce
paá¹-hamÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso \Ne III 232/, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ•

paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi devÄ• Ä• bhassa
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• subhakiá¹‡hÄ
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• ... pe ... `ananto Ä• l
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ paÃ±camÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ chaá¹-á¹-hÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santÄ• vuso, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ sattamÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. ime satta dhar

(gha) ``katame satta dhammÄ• __pahÄ• tabbÄ• ? _ sattÄ• nusayÄ• --- kÄ• marÄ• gÄ• nu
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo, mÄ• nÄ• nusayo, bhavarÄ• gÄ• nusayo \Se III 312/
dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame satta dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ satta asaddhammÄ• --- idhÄ• v
ahiriko hoti, anottappÄ« hoti, appassuto \Be III 242/ hoti, kusÄ«to hoti, muá¹-á¹-hassati hoti,
hoti. ime satta dhammÄ• hÄ• nabhÄ• giyÄ• .

(ca) ``katame satta dhammÄ• __visesabhÄ• giyÄ• ? _ satta saddhammÄ• --- idhÄ• vuso,
{hiriko (Se Ke) } hoti, ottappÄ« hoti, bahussuto hoti, Ä• raddhavÄ«riyo hoti, upaá¹-á¹-hitassa
paÃ±Ã±avÄ• hoti. ime satta dhammÄ• visesabhÄ• giyÄ• .

(cha) ``katame \Ne III 233/ \Ee III 283/ satta dhammÄ• __duppaá¹-ivijjhÄ• ? _ satta sappur
idhÄ• vuso, bhikkhu dhammaÃ±Ã±Å« ca hoti atthaÃ±Ã±Å« ca attaÃ±Ã±Å« ca mattaÃ±Ã±Å«
parisaÃ±Ã±Å« ca puggalaÃ±Ã±Å« ca. ime satta dhammÄ• duppaá¹-ivijjhÄ• .

(ja) ``katame satta dhammÄ• __uppÄ• detabbÄ• ? _ satta saÃ±Ã±Ä• --- aniccasaÃ±Ã±Ä•
asubhasaÃ±Ã±Ä• , Ä• dÄ«navasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirod
uppÄ• detabbÄ• .

(jha) ``katame satta dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ satta niddasavatthÅ«ni --- idhÄ• vuso

sikkhÄ• samÄ• dÄ• ne tibbacchando hoti, Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo.
hoti, Ä• yatiÃ±ca \Se III 313/ dhammanisantiyÄ• avigatapemo. icchÄ• vinaye tibbacchando
icchÄ• vinaye avigatapemo. paá¹-isallÄ• ne tibbacchando hoti, Ä• yatiÃ±ca paá¹-isallÄ• ne a
vÄ«riyÄ• ramme tibbacchando hoti, Ä• yatiÃ±ca vÄ«riyÄ• ramme avigatapemo. satinepakke
Ä• yatiÃ±ca satinepakke avigatapemo. diá¹-á¹-hipaá¹-ivedhe tibbacchando hoti, Ä• yatiÃ±ca
avigatapemo. ime satta dhammÄ• abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame satta dhammÄ• __sacchikÄ• tabbÄ• ? _ satta khÄ«á¹‡Ä• savabalÄ• ni --- i
bhikkhuno aniccato sabbe saá¹…khÄ• rÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-
khÄ«á¹‡Ä• savassa bhikkhuno aniccato sabbe saá¹…khÄ• rÄ• yathÄ• bhÅ«taá¹ƒ sammapp
idampi khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• sa
khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti.

``puna \Be III 243/ caparaá¹ƒ, Ä• vuso, khÄ«á¹‡Ä• savassa bhikkhuno aá¹…gÄ• rakÄ• sÅ«
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. yaá¹ƒpÄ• vuso ... pe ... `khÄ«á¹‡Ä• me Ä• savÄ

``puna caparaá¹ƒ, Ä• vuso, khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ cittaá¹ƒ hoti vive
vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantÄ«bhÅ«taá¹ƒ sabbas
III 314/ dhammehi. yaá¹ƒpÄ• vuso ... pe ... `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti.

``puna \Ne III 234/ caparaá¹ƒ, Ä• vuso, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹
subhÄ• vitÄ• \Ee III 284/. yaá¹ƒpÄ• vuso ... pe ... `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti.

``puna caparaá¹ƒ, Ä• vuso, khÄ«á¹‡Ä• savassa bhikkhuno paÃ±cindriyÄ• ni bhÄ• vitÄ• ni h
yaá¹ƒpÄ• vuso ... pe ... `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti.

``puna caparaá¹ƒ, Ä• vuso, khÄ«á¹‡Ä• savassa bhikkhuno satta bojjhaá¹…gÄ• bhÄ• vitÄ•
yaá¹ƒpÄ• vuso ... pe ... `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti.

``puna caparaá¹ƒ, Ä• vuso, khÄ«á¹‡Ä• savassa bhikkhuno ariyo aá¹-á¹-haá¹…giko maggo
yaá¹ƒpÄ• vuso, khÄ«á¹‡Ä• savassa bhikkhuno ariyo aá¹-á¹-haá¹…giko \Se III 315/ maggo b
idampi khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• sa
khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- `khÄ«á¹‡Ä• me Ä• savÄ• â€™ ti. ime satta dhammÄ• sacchik

``itime sattati dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sammÄ• tat

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

aá¹-á¹-ha dhammÄ•

<358> ``aá¹-á¹-ha dhammÄ• bahukÄ• rÄ• ... pe ... aá¹-á¹-ha dhammÄ• sacchikÄ• tabbÄ•

(ka) ``katame aá¹-á¹-ha dhammÄ• __bahukÄ• rÄ• ? _ aá¹-á¹-ha hetÅ« aá¹-á¹-ha paccayÄ•
paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya \B
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattanti. katame aá¹-á¹-ha? idhÄ• vuso, bhikkhu satthÄ
(Se Katthaci) } upanissÄ• ya viharati aÃ±Ã±ataraá¹ƒ vÄ• garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmac
tibbaá¹ƒ hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti pemaÃ±ca gÄ• ravo \Ne III 235/ ca. ayaá¹ƒ
paá¹-hamo paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bh
paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattat

``taá¹ƒ kho pana satthÄ• raá¹ƒ upanissÄ• ya viharati aÃ±Ã±ataraá¹ƒ vÄ• garuá¹-á¹-hÄ• niy
\Se III 316/, yatthassa tibbaá¹ƒ hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti pemaÃ±ca gÄ• ravo
kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ? imas
tassa te Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ« {anuttÄ• r
(Katthaci) } karonti, anekavihitesu ca kaá¹…khÄ• á¹-á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ
dutiyo hetu dutiyo paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-
bhiyyobhÄ• vÄ• ya, vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``taá¹ƒ kho pana dhammaá¹ƒ sutvÄ• dvayena vÅ«pakÄ• sena sampÄ• deti --- kÄ• yavÅ«p
ca. ayaá¹ƒ tatiyo hetu tatiyo paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ
paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattat

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihar
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati
hetu catuttho paccayo Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ•
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. ye te dhamm
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthÄ• sabyaÃ±janÄ• kevalaparipuá¹‡á
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• \S
245/ paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . ayaá¹ƒ paÃ±camo h
Ä• dibrahmacariyikÄ• ya paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ•
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• na
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt

chaá¹-á¹-ho \Ee III 286/ \Ne III 236/ hetu chaá¹-á¹-ho paccayo Ä• dibrahmacariyikÄ• ya paÃ±
appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ
saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu satimÄ• hoti paramena satinepakkena samannÄ• gato
cirabhÄ• sitampi saritÄ• anussaritÄ• . ayaá¹ƒ sattamo hetu sattamo paccayo Ä• dibrahmac
appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, paá¹-iladdhÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ
saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu paÃ±casu upÄ• dÄ• nakkhandhesu, udayabbayÄ• nup
rÅ«paá¹ƒ iti rÅ«passa samudayo iti rÅ«passa atthaá¹…gamo; iti vedanÄ• iti vedanÄ• ya sa
atthaá¹…gamo; iti saÃ±Ã±Ä• iti saÃ±Ã±Ä• ya samudayo iti saÃ±Ã±Ä• ya atthaá¹…gamo; iti
saá¹…khÄ• rÄ• naá¹ƒ samudayo iti saá¹…khÄ• rÄ• naá¹ƒ atthaá¹…gamo; iti viÃ±Ã±Ä• á¹‡a
samudayo iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. ayaá¹ƒ aá¹-á¹-hamo hetu aá¹-á¹-ham
Ä• dibrahmacariyikÄ• ya \Se III 318/ paÃ±Ã±Ä• ya appaá¹-iladdhÄ• ya paá¹-ilÄ• bhÄ• ya, pa
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati. ime aá¹-á¹-ha d

(kha) ``katame aá¹-á¹-ha dhammÄ• __bhÄ• vetabbÄ• ? _ ariyo aá¹-á¹-haá¹…giko maggo s
sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ•
sammÄ• samÄ• dhi. ime aá¹-á¹-ha dhammÄ• bhÄ• vetabbÄ• .

(ga) ``katame aá¹-á¹-ha dhammÄ• __pariÃ±Ã±eyyÄ• ? _ aá¹-á¹-ha lokadhammÄ• --- lÄ• b
ayaso ca, nindÄ• ca, pasaá¹ƒsÄ• ca, sukhaÃ±ca, dukkhaÃ±ca. ime aá¹-á¹-ha dhammÄ• p

(gha) ``katame \Be III 246/ aá¹-á¹-ha dhammÄ• __pahÄ• tabbÄ• ? _ aá¹-á¹-ha micchattÄ•
micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kappo, micchÄ• vÄ• cÄ• , micchÄ• kammanto, micchÄ•
micchÄ• sati, micchÄ• samÄ• dhi. ime aá¹-á¹-ha dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame aá¹-á¹-ha dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ aá¹-á¹-ha kusÄ«tavatthÅ«ni
kammaá¹ƒ kÄ• tabbaá¹ƒ hoti, tassa evaá¹ƒ hoti --- `kammaá¹ƒ kho me kÄ• tabbaá¹ƒ bhavis
\Ne III 237/ me karontassa kÄ• yo kilamissati, handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti. so nipajjat
Ä• rabhati appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ•
kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• kammaá¹ƒ kataá¹ƒ hoti \Se III 319/. tassa evaá¹ƒ h
kammaá¹ƒ akÄ• siá¹ƒ, kammaá¹ƒ kho pana me karontassa kÄ• yo kilanto, handÄ• haá¹ƒ ni
nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati ... pe ... idaá¹ƒ dutiyaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ hoti --- `maggo bhavissati, maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilamissati, handÄ• haá¹ƒ nipajjÄ• na vÄ«riyaá¹ƒ Ä• rabhati ... pe ... idaá¹ƒ tatiyaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gato hoti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilanto, handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti. so Ä• rabhati ... pe ... idaá¹ƒ catutthaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- `ahaá¹ƒ nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bho pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo kilanto akammaÃ±Ã±o, handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- `ahaá¹ƒ nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa \Be III 247/ vÄ• paá¹‡Ä«tassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ \Se III 320/, tassa me kÄ• yo garuko akammaÃ±Ã±o, mÄ• so handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti. so nipajjati ... pe ... idaá¹ƒ chaá¹-á¹-haá¹ƒ kusÄ«tavatthu

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno uppanno hoti appamattako Ä• bÄ• dho, tassa evaá¹ƒ `uppanno kho me ayaá¹ƒ appamattako Ä• bÄ• dho atthi kappo nipajjituá¹ƒ, handÄ• haá¹ƒ ni nipajjati ... pe ... idaá¹ƒ sattamaá¹ƒ kusÄ«tavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gilÄ• nÄ• vuá¹-á¹-hito hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä --- `ahaá¹ƒ kho gilÄ• nÄ• vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tassa me kÄ• yo dubba handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti. so nipajjati ... pe ... idaá¹ƒ aá¹-á¹-hamaá¹ƒ kusÄ«tavatthu dhammÄ• hÄ• nabhÄ• giyÄ• .

(ca) ``katame aá¹-á¹-ha dhammÄ• __visesabhÄ• giyÄ• ? _ aá¹-á¹-ha Ä• rambhavatthÅ«ni. kammaá¹ƒ kÄ• tabbaá¹ƒ hoti, tassa evaá¹ƒ hoti --- `kammaá¹ƒ kho me kÄ• tabbaá¹ƒ bhavis karontena na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasikÄ• tuá¹ƒ, handÄ• haá¹ƒ vÄ«ri pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa \Se III 321/ sacchikiriyÄ• yÄ• â€™ ti appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• kammaá¹ƒ kataá¹ƒ hoti. tassa evaá¹ƒ hoti --- `ahaá akÄ• siá¹ƒ, kammaá¹ƒ kho panÄ• haá¹ƒ karonto nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ

vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... idaá¹ƒ dutiyaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ hoti --- `maggo bhavissati, maggaá¹ƒ kho pana me gacchantena na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... idaá¹ƒ tatiyaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• maggo gato hoti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho maggaá¹ƒ kho panÄ• haá¹ƒ gacchanto nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasik Ä• rabhÄ• mi ... pe ... idaá¹ƒ catutthaá¹ƒ Ä• rambhavatthu.

``puna \Be III 248/ caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä 322/ labhati lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. `ahaá¹ƒ kho gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khass bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ \Ne III 239/, tassa me kÄ• yo lahuko kammaÃ±Ã Ä• rabhÄ• mi ... pe ... idaá¹ƒ paÃ±camaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- `ahaá¹ nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojan pÄ• ripÅ«riá¹ƒ. tassa me kÄ• yo balavÄ• kammaÃ±Ã±o, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ chaá¹-á¹-haá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno uppanno hoti appamattako Ä• bÄ• dho. tassa evaá¹ƒ ayaá¹ƒ appamattako Ä• bÄ• dho á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ me Ä• bÄ• dho p vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... idaá¹ƒ \Se III 323/ sattamaá¹ƒ Ä• rambhavatthu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu gilÄ• nÄ• vuá¹-á¹-hito hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä --- `ahaá¹ƒ kho gilÄ• nÄ• vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• , á¹-hÄ• naá¹ƒ kho pan me Ä• bÄ• dho paccudÄ• vatteyya, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa patt asacchikatassa sacchikiriyÄ• yÄ• â€™ ti. so vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• ana asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ aá¹-á¹-hamaá¹ƒ Ä• rambhavatthu. ime aá¹-á¹-ha dh

(cha) ``katame aá¹-á¹-ha dhammÄ• __duppaá¹-ivijjhÄ• ? _ aá¹-á¹-ha akkhaá¹‡Ä• asamay idhÄ• vuso, tathÄ• gato ca loke uppanno hoti arahaá¹ƒ sammÄ• sambuddho, dhammo ca d parinibbÄ• niko sambodhagÄ• mÄ« sugatappavedito. ayaÃ±ca puggalo nirayaá¹ƒ upapann akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ, Ä• vuso, tathÄ• gato ca loke uppanno hoti arahaá¹ƒ sammÄ• sambuddh

opasamiko parinibbÄ• niko sambodhagÄ• mÄ« \Be III 249/ sugatappavedito, ayaÃ±ca pugg
upapanno hoti. ayaá¹ƒ dutiyo akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna \Ne III 240/ caparaá¹ƒ ... pe ... pettivisayaá¹ƒ \Se III 324/ upapanno hoti. ayaá¹ƒ tatiy
asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... aÃ±Ã±ataraá¹ƒ dÄ«ghÄ• yukaá¹ƒ devanikÄ• yaá¹ƒ upapanno ho
akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... paccantimesu janapadesu paccÄ• jÄ• to hoti milakkhesu aviÃ±Ã±
natthi gati bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ. ayaá¹ƒ pa
brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... ayaÃ±ca puggalo majjhimesu janapadesu paccÄ• jÄ• to hoti, so
micchÄ• diá¹-á¹-hiko viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro lo
natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggat
imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti.
akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... ayaÃ±ca puggalo majjhimesu janapadesu paccÄ• jÄ• to hoti \Se
duppaÃ±Ã±o jaá¸·o eá¸·amÅ«go, nappaá¹-ibalo subhÄ• sitadubbhÄ• sitÄ• namatthamaÃ±Ã
akkhaá¹‡o asamayo brahmacariyavÄ• sÄ• ya.

``puna caparaá¹ƒ ... pe ... ayaÃ±ca puggalo majjhimesu janapadesu paccÄ• jÄ• to hoti, so
ajaá¸·o aneá¸·amÅ«go, paá¹-ibalo subhÄ• sitadubbhÄ• sitÄ• namatthamaÃ±Ã±Ä• tuá¹ƒ. aya
asamayo brahmacariyavÄ• sÄ• ya. ime aá¹-á¹-ha dhammÄ• duppaá¹-ivijjhÄ• .

(ja) ``katame aá¹-á¹-ha dhammÄ• __uppÄ• detabbÄ• ? _ aá¹-á¹-ha mahÄ• purisavitakkÄ•
dhammo, nÄ• yaá¹ƒ dhammo mahicchassa. santuá¹-á¹-hassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ d
pavivittassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo saá¹…gaá¹‡ikÄ• rÄ• massa. Ä• raddhavÄ
dhammo kusÄ«tassa. upaá¹-á¹-hitasatissÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo muá¹-á¹-ha
dhammo, nÄ• yaá¹ƒ dhammo asamÄ• hitassa \Be III 250/ \Ne III 241/. paÃ±Ã±avato {paÃ±Ã
dhammo, nÄ• yaá¹ƒ dhammo duppaÃ±Ã±assa. nippapaÃ±cassÄ• yaá¹ƒ dhammo, nÄ• yaá¹
{nippapaÃ±cÄ• rÄ• massa ayaá¹ƒ dhammo nippapaÃ±caratino, nÄ• yaá¹ƒ dhammo papaÃ±
Se Ee) aá¹…guttarepi tatheva dissati. aá¹-á¹-hakathÄ• á¹-Ä«kÄ• pana oloketabbÄ• } ime aá
uppÄ• detabbÄ• .

(jha) ``katame aá¹-á¹-ha dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ aá¹-á¹-ha abhibhÄ• yatanÄ• ni --
eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni \Se III 326/, `tÄ•
passÄ• mÄ«â€™ ti --- evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paá¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti --- evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ dutiyaá¹ƒ abhib

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adu
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ tatiyaá¹ƒ abhibhÄ•

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ catutthaá¹ƒ abhibh

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡
nÄ«lanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma umÄ• pupphaá¹ƒ nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ
nÄ«lanibhÄ• saá¹ƒ. seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatob
nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«lanidassanaá¹ƒ nÄ«lanibhÄ• saá¹ƒ, evameva ajjhattaá¹ƒ arÅ«pasaÃ
rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni, `tÄ
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paÃ±camaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡
pÄ«tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma kaá¹‡ikÄ• rapupphaá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡a
pÄ«tanibhÄ• saá¹ƒ. seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ \Be III 25
ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡aá¹ƒ pÄ«tanidassanaá¹ƒ pÄ«tanibh
evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tava
pÄ«tanibhÄ• sÄ• ni, `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« ho
abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ \Ne III 242/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lohitakÄ• ni lo
lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma bandhujÄ«vakapupphaá¹
lohitakavaá¹‡á¹‡aá¹ƒ lohitakanidassanaá¹ƒ lohitakanibhÄ• saá¹ƒ, seyyathÄ• vÄ• pana taá
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ lohitakaá¹ƒ lohitakavaá¹‡á¹‡aá¹ƒ lo
lohitakanibhÄ• saá¹ƒ, evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni pas
lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni, `tÄ• ni abhibhuyya jÄ• n
evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á
odÄ• tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma osadhitÄ• rakÄ• odÄ• tÄ• odÄ• tavaá¹‡á¹‡Ä•

seyyathÄ• vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá
odÄ• tavaá¹‡á¹‡aá¹ƒ odÄ• tanidassanaá¹ƒ odÄ• tanibhÄ• saá¹ƒ, evameva ajjhattaá¹ƒ arÅ«p
rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ aá¹-á¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ. ime
abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame \Se III 328/ \Ee III 288/ aá¹-á¹-ha dhammÄ• __sacchikÄ• tabbÄ• ? _ aá¹-á¹
rÅ«pÄ« rÅ«pÄ• ni passati. ayaá¹ƒ paá¹-hamo vimokkho.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati. ayaá¹ƒ dutiyo vimokkho.

``subhanteva adhimutto hoti. ayaá¹ƒ tatiyo vimokkho.

``sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gam
amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viha

``sabbaso \Be III 252/ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ paÃ±camo vimokkho.

``sabbaso \Ne III 243/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™
upasampajja viharati. ayaá¹ƒ chaá¹-á¹-ho vimokkho.

``sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
sattamo vimokkho.

``sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanir
ayaá¹ƒ aá¹-á¹-hamo vimokkho. ime aá¹-á¹-ha dhammÄ• sacchikÄ• tabbÄ• .

``iti ime asÄ«ti dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sammÄ• ta

nava dhammÄ•

<359> ``nava dhammÄ• bahukÄ• rÄ• ... pe ... nava dhammÄ• sacchikÄ• tabbÄ• .

(ka) ``katame \Se III 329/ nava dhammÄ• __bahukÄ• rÄ• ? _ nava yonisomanasikÄ• ramÅ
yonisomanasikaroto pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo
passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• hite citte yathÄ•
passati, yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá¹ƒ nibbindati, nibbindaá¹ƒ virajjati, virÄ• gÄ• vir

dhammÄ• bahukÄ• rÄ• .

(kha) ``katame nava dhammÄ• __bhÄ• vetabbÄ• ? _ nava pÄ• risuddhipadhÄ• niyaá¹…gÄ
pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, cittavisuddhi pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, diá¹-á¹
pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, kaá¹…khÄ• vitaraá¹‡avisuddhi pÄ• risuddhipadhÄ• niya
maggÄ• maggaÃ±Ä• á¹‡adassana --- visuddhi pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, paá¹-ipa
pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, Ã±Ä• á¹‡adassanavisuddhi pÄ• risuddhipadhÄ• niyaá¹.
pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, vimuttivisuddhi pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ. ime

(ga) ``katame nava dhammÄ• __pariÃ±Ã±eyyÄ• ? _ nava sattÄ• vÄ• sÄ• --- santÄ• vuso,
244/ nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce ca vinipÄ• tikÄ
sattÄ• vÄ• so.

``santÄ• vuso \Be III 253/, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ•
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• \Se III 330/ nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi devÄ•
tatiyo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• subhakiá¹‡hÄ
sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• asaÃ±Ã±ino appaá¹-isaá¹ƒvedino, seyyathÄ• pi devÄ• asaÃ±Ã±asa
sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä•
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ•
sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ sattamo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ aá¹-á¹-hamo sattÄ• vÄ• so.

``santÄ• vuso, sattÄ• sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä
navamo sattÄ• vÄ• so. ime nava dhammÄ• pariÃ±Ã±eyyÄ• .

(gha) ``katame nava dhammÄ• __pahÄ• tabbÄ• ? _ nava taá¹‡hÄ• mÅ«lakÄ• \Ee III 289/
paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ paá¹-icca lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca vinicchayo, v
chandarÄ• go \Ne III 245/, chandarÄ• gaá¹ƒ paá¹-icca ajjhosÄ• naá¹ƒ, ajjhosÄ• naá¹ƒ paá¹-
pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ, macchariyaá¹ƒ paá¹-icca Ä• rakkho, Ä• rakkhÄ• dhi
{Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ paá¹-icca (Se Ee Katthaci) }
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhavanti. ime nava dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame \Se III 331/ \Be III 254/ nava dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ nava Ä•
`anatthaá¹ƒ me acarÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati, `anatthaá¹ƒ me caratÄ«â€™ ti Ä• gh
`anatthaá¹ƒ me carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `piyassa me manÄ• passa anatth
Ä• ghÄ• taá¹ƒ bandhati ... pe ... `anatthaá¹ƒ caratÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati ... pe ...
carissatÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati; `appiyassa me amanÄ• passa atthaá¹ƒ acarÄ«â€
... pe ... `atthaá¹ƒ caratÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati ... pe ... `atthaá¹ƒ carissatÄ«â€™ ti
bandhati. ime nava dhammÄ• hÄ• nabhÄ• giyÄ• .

(ca) ``katame nava dhammÄ• __visesabhÄ• giyÄ• ? _ nava Ä• ghÄ• tapaá¹-ivinayÄ• --- `a
kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti; `anatthaá¹ƒ me carati, taá¹ƒ kutettha lab
Ä• ghÄ• taá¹ƒ paá¹-ivineti; `anatthaá¹ƒ me carissati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ•
`piyassa me manÄ• passa anatthaá¹ƒ acari ... pe ... anatthaá¹ƒ carati ... pe ... anatthaá¹ƒ ca
kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ paá¹-ivineti; `appiyassa me amanÄ• passa atthaá¹ƒ a
carati ... pe ... atthaá¹ƒ carissati, taá¹ƒ kutettha labbhÄ• â€™ ti Ä• ghÄ• taá¹ƒ \Se III 332/ pa
nava dhammÄ• visesabhÄ• giyÄ• .

(cha) ``katame nava dhammÄ• __duppaá¹-ivijjhÄ• ? _ nava nÄ• nattÄ• --- dhÄ• tunÄ• nat
phassanÄ• nattaá¹ƒ, phassanÄ• nattaá¹ƒ paá¹-icca uppajjati vedanÄ• nÄ• nattaá¹ƒ, vedanÄ
uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappan
saá¹…kappanÄ• nattaá¹ƒ paá¹-icca uppajjati chandanÄ• nattaá¹ƒ, chandanÄ• nattaá¹ƒ paá¹
pariá¸·Ä• hanÄ• nattaá¹ƒ, pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjati pariyesanÄ• nÄ• nat
pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati lÄ• bhanÄ• nattaá¹ƒ. ime nava dhammÄ• dup

(ja) ``katame nava dhammÄ• __uppÄ• detabbÄ• ? _ nava saÃ±Ã±Ä• --- asubhasaÃ±Ã±Ä
Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• \Ne III 246/, sabbalokeanabhiratisaÃ±Ã±Ä• {anabhiratasaÃ
aniccasaÃ±Ã±Ä• , anicce dukkhasaÃ±Ã±Ä• , dukkhe \Ee III 290/ anattasaÃ±Ã±Ä• , pahÄ• n
ime nava dhammÄ• uppÄ• detabbÄ• .

(jha) ``katame nava dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ nava anupubbavihÄ• rÄ• --- idhÄ• v
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ \Be III 255/ pÄ«tisukhaa

jhÄ• naá¹ƒ upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ
viharati. pÄ«tiyÄ• ca virÄ• gÄ• \Se III 333/ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihara
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sabbaso rÅ«pasaÃ±Ã±Ä•
... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yata
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sabbaso viÃ±
samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. sa
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upas
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
dhammÄ• abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame nava dhammÄ• __sacchikÄ• tabbÄ• ? _ nava anupubbanirodhÄ• --- paá¹-
samÄ• pannassa kÄ• masaÃ±Ã±Ä• niruddhÄ• hoti, dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa
tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa pÄ«ti niruddhÄ• hoti, catutthaá¹ƒ jhÄ• naá¹ƒ samÄ•
niruddhÄ• honti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• nirudd
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• n
samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• \Se III 334/ niruddhÄ• hoti, nevas
samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• niruddhÄ• hoti, saÃ±Ã±Ä• vedayitan
ca vedanÄ• ca niruddhÄ• honti. ime nava dhammÄ• sacchikÄ• tabbÄ• .

``iti ime navuti dhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sammÄ• ta

dasa dhammÄ•

<360> ``dasa \Ne III 247/ dhammÄ• bahukÄ• rÄ• ... pe ... dasa dhammÄ• sacchikÄ• tabb

(ka) ``katame dasa dhammÄ• __bahukÄ• rÄ• ? _ dasa nÄ• thakaraá¹‡Ä• dhammÄ• --- idh
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu, yaá¹ƒpÄ• vuso, bhikkhu sÄ«lavÄ• hoti ... pe ... sikkhati sikkhÄ• pa
nÄ• thakaraá¹‡o.

``puna \Be III 256/ caparaá¹ƒ, Ä• vuso, bhikkhu bahussuto \Se III 335/ ... pe ... diá¹-á¹-hiyÄ•
suppaá¹-ividdhÄ• , yaá¹ƒpÄ• vuso, bhikkhu bahussuto ... pe ... ayampi dhammo nÄ• thakara

``puna caparaá¹ƒ, Ä• vuso, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡a
yaá¹ƒpÄ• vuso, bhikkhu ... pe ... kalyÄ• á¹‡asampavaá¹…ko. ayampi dhammo nÄ• thakaraá

``puna caparaá¹ƒ, Ä• vuso, bhikkhu suvaco hoti sovacassakaraá¹‡ehi dhammehi samannÄ
padakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ. yaá¹ƒpÄ• vuso, bhikkhu ... pe ... anusÄ• saniá¹ƒ. a

nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni ki
dakkho hoti analaso tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ• tuá¹ƒ, ala
yaá¹ƒpÄ• vuso, bhikkhu ... pe ... alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ. ayampi dhammo nÄ• thakaraá¹‡

``puna caparaá¹ƒ, Ä• vuso, bhikkhu dhammakÄ• mo hoti piyasamudÄ• hÄ• ro abhidhamme
yaá¹ƒpÄ• vuso, bhikkhu ... pe ... uá¸·Ä• rapÄ• mojjo. ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu santuá¹-á¹-ho hoti itarÄ«tarehi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi. yaá¹ƒpÄ• vus
... ayampi dhammo nÄ• thakaraá¹‡o.

``puna \Ne III 248/ caparaá¹ƒ, Ä• vuso, bhikkhu Ä• raddhavÄ«riyo viharati ... pe ... kusalesu
yaá¹ƒpÄ• vuso, bhikkhu ... pe ... ayampi dhammo nÄ• thakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu satimÄ• hoti, paramena satinepakkena samannÄ• gat
cirabhÄ• sitampi saritÄ• anussaritÄ• . yaá¹ƒpÄ• vuso, bhikkhu ... pe ... ayampi dhammo nÄ

``puna caparaá¹ƒ, Ä• vuso, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . yaá¹ƒpÄ• vuso, bhikkhu ... pe ... ayam
ime dasa dhammÄ• bahukÄ• rÄ• .

(kha) ``katame \Be III 257/ dasa dhammÄ• __bhÄ• vetabbÄ• ? _ dasa kasiá¹‡Ä• yatanÄ• n
saÃ±jÄ• nÄ• ti uddhaá¹ƒ adho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡aá¹ƒ. Ä• pokasiá¹‡ameko s
tejokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... vÄ• yokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... nÄ«lakasiá¹‡ame
pÄ«takasiá¹‡ameko saÃ±jÄ• nÄ• ti ... lohitakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... odÄ• takasiá¹‡a
Ä• kÄ• sakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... viÃ±Ã±Ä• á¹‡akasiá¹‡ameko saÃ±jÄ• nÄ• ti uddh
appamÄ• á¹‡aá¹ƒ \Se III 337/. ime dasa dhammÄ• bhÄ• vetabbÄ• .

(ga) ``katame dasa dhammÄ• __pariÃ±Ã±eyyÄ• ? _ dasÄ• yatanÄ• ni --- cakkhÄ• yatanaá
sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatana
kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ. ime dasa dhammÄ• pariÃ±Ã±eyyÄ• .

(gha) ``katame dasa dhammÄ• __pahÄ• tabbÄ• ? _ dasa micchattÄ• --- micchÄ• diá¹-á¹-h
micchÄ• vÄ• cÄ• , micchÄ• kammanto, micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• s
micchÄ• Ã±Ä• á¹‡aá¹ƒ, micchÄ• vimutti. ime dasa dhammÄ• pahÄ• tabbÄ• .

(á¹…a) ``katame dasa dhammÄ• __hÄ• nabhÄ• giyÄ• ? _ dasa akusalakammapathÄ• ---
adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• ro, musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ
abhijjhÄ• , byÄ• pÄ• do, micchÄ• diá¹-á¹-hi. ime dasa dhammÄ• hÄ• nabhÄ• giyÄ• .

(ca) ``katame \Ne III 249/ \Ee III 291/ dasa dhammÄ• __visesabhÄ• giyÄ• ? _ dasa kusala
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«, kÄ• mesumicchÄ• cÄ•
veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä«, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä
anabhijjhÄ• , abyÄ• pÄ• do, sammÄ• diá¹-á¹-hi. ime dasa dhammÄ• visesabhÄ• giyÄ• .

(cha) ``katame dasa dhammÄ• __duppaá¹-ivijjhÄ• ? _ dasa ariyavÄ• sÄ• --- idhÄ• vuso \S
paÃ±caá¹…gavippahÄ«no hoti, chaá¸·aá¹…gasamannÄ• gato, ekÄ• rakkho, caturÄ• passen
samavayasaá¹-á¹-hesano, anÄ• vilasaá¹…kappo, passaddhakÄ• yasaá¹…khÄ• ro, suvimutt

``kathaÃ±cÄ• vuso \Be III 258/, bhikkhu __paÃ±caá¹…gavippahÄ«no_ hoti? idhÄ• vuso, bh
pahÄ«no hoti, byÄ• pÄ• do pahÄ«no hoti, thinamiddhaá¹ƒ pahÄ«naá¹ƒ hoti, uddhaccakukku
vicikicchÄ• pahÄ«nÄ• hoti. evaá¹ƒ kho, Ä• vuso, bhikkhu paÃ±caá¹…gavippahÄ«no hoti.

``kathaÃ±cÄ• vuso, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti? idhÄ• vuso, bhikkhu cakkh
sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. sotena saddaá¹ƒ sutvÄ•
gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sato sampajÄ
bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti.

``kathaÃ±cÄ• vuso, bhikkhu ekÄ• rakkho hoti? idhÄ• vuso, bhikkhu satÄ• rakkhena cetasÄ
kho, Ä• vuso, bhikkhu ekÄ• rakkho hoti.

``kathaÃ±cÄ• vuso, bhikkhu caturÄ• passeno hoti? idhÄ• vuso, bhikkhu saá¹…khÄ• yekaá¹
saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinod
bhikkhu caturÄ• passeno hoti.

``kathaÃ±cÄ• vuso, bhikkhu paá¹‡unnapaccekasacco hoti? idhÄ• vuso, bhikkhuno yÄ• ni \S
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ \Ne III 250/ puthupaccekasaccÄ• ni, sabbÄ• ni tÄ• ni
cattÄ• ni vantÄ• ni muttÄ• ni pahÄ«nÄ• ni paá¹-inissaá¹-á¹-hÄ• ni. evaá¹ƒ kho, Ä• vuso, bhi
paá¹‡unnapaccekasacco hoti.

``kathaÃ±cÄ• vuso, bhikkhu samavayasaá¹-á¹-hesano hoti? idhÄ• vuso, bhikkhuno kÄ• me
bhavesanÄ• pahÄ«nÄ• hoti, brahmacariyesanÄ• paá¹-ippassaddhÄ• . evaá¹ƒ kho, Ä• vus
samavayasaá¹-á¹-hesano hoti.

``kathaÃ±cÄ• vuso \Be III 259/, bhikkhu __anÄ• vilasaá¹…kappÄ• _ hoti? idhÄ• vuso, bhikk
pahÄ«no hoti, byÄ• pÄ• dasaá¹…kappo pahÄ«no hoti, vihiá¹ƒsÄ• saá¹…kappo pahÄ«no ho
anÄ• vilasaá¹…kappo hoti.

``kathaÃ±cÄ• vuso, bhikkhu passaddhakÄ• yasaá¹…khÄ• ro hoti? idhÄ• vuso, bhikkhu suk
ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaa
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, Ä• vuso, bhikkhu passaddhakÄ• y

``kathaÃ±cÄ• vuso, bhikkhu suvimuttacitto hoti? idhÄ• vuso, bhikkhuno rÄ• gÄ• cittaá¹ƒ vi
cittaá¹ƒ vimuttaá¹ƒ hoti, mohÄ• cittaá¹ƒ vimuttaá¹ƒ hoti. evaá¹ƒ kho, Ä• vuso, bhikkhu suvim

``kathaÃ±cÄ• vuso, bhikkhu suvimuttapaÃ±Ã±o hoti? idhÄ• vuso, bhikkhu `rÄ• go me pahÄ
tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™ ti pajÄ• nÄ• ti. `c
Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™ ti pajÄ• nÄ• ti. `moho me pahÄ«no \Se III 340/ ... pe ...
anuppÄ• dadhammoâ€™ ti pajÄ• nÄ• ti. evaá¹ƒ kho, Ä• vuso, bhikkhu suvimuttapaÃ±Ã±o h
duppaá¹-ivijjhÄ• .

(ja) ``katame dasa dhammÄ• __uppÄ• detabbÄ• ? _ dasa saÃ±Ã±Ä• --- asubhasaÃ±Ã±Ä•
Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• , sabbalokeanabhiratisaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , anicce
anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirodhasaÃ±Ã±Ä• . ime dasa d

(jha) ``katame \Ne III 251/ dasa dhammÄ• __abhiÃ±Ã±eyyÄ• ? _ dasa nijjaravatthÅ«ni --- s
micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hoti. ye ca micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• a
sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti. sammÄ• saá¹…kappassa micchÄ• saá¹…kappo
micchÄ• vÄ• cÄ• ... sammÄ• kammantassa micchÄ• kammanto ... sammÄ• Ä• jÄ«vassa m
sammÄ• vÄ• yÄ• massa micchÄ• vÄ• yÄ• mo ... sammÄ• satissa micchÄ• sati ... sammÄ•
sammÄ• Ã±Ä• á¹‡assa micchÄ• Ã±Ä• á¹‡aá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti. sammÄ• vimuttissa \Se
III 260/ nijjiá¹‡á¹‡Ä• hoti. ye ca micchÄ• vimuttipaccayÄ• aneke pÄ• pakÄ• akusalÄ• dha
cassa nijjiá¹‡á¹‡Ä• honti. ime dasa dhammÄ• abhiÃ±Ã±eyyÄ• .

(Ã±a) ``katame \Ee III 292/ dasa dhammÄ• __sacchikÄ• tabbÄ• ? _ dasa asekkhÄ• dham
sammÄ• diá¹-á¹-hi, asekkho sammÄ• saá¹…kappo, asekkhÄ• sammÄ• vÄ• cÄ• , asekkho
sammÄ• Ä• jÄ«vo, asekkho sammÄ• vÄ• yÄ• mo, asekkhÄ• sammÄ• sati, asekkho samm
sammÄ• Ã±Ä• á¹‡aá¹ƒ, asekkhÄ• sammÄ• vimutti. ime dasa dhammÄ• sacchikÄ• tabbÄ•

``iti ime satadhammÄ• bhÅ«tÄ• tacchÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• sammÄ• tath
ti. idamavocÄ• yasmÄ• sÄ• riputto. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ

dasuttarasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ ekÄ• dasamaá¹ƒ.

pÄ• thikavaggo {pÄ• á¹-ikavaggo (Ce Se Ee) } niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

pÄ• thiko \Ne III 252/ ca {pÄ• á¹-ikaÃ±ca (Se Ke) } udumbaraá¹ƒ {pÄ• á¹-ikodumbarÄ«ceva aggaÃ±Ã±akaá¹ƒ.

sampasÄ• danapÄ• sÄ• daá¹ƒ \Ee III 293/ {sampasÄ• daÃ±ca pÄ• sÄ• daá¹ƒ (Ce Se Ke Ee

siá¹…gÄ• lÄ• á¹-Ä• nÄ• á¹-iyakaá¹ƒ \Se III 343/, saá¹…gÄ«ti ca dasuttaraá¹ƒ.

ekÄ• dasahi suttehi, pÄ• thikavaggoti vuccati ||

pÄ• thikavaggapÄ• á¸·i niá¹-á¹-hitÄ• .

tÄ«hi vaggehi paá¹-imaá¹‡á¸• ito sakalo

dÄ«ghanikÄ• yo samatto.

WORDS LEADING TO DISENCHANTMENT
&
SAMSARA

Two Essays

by
Soma Thera

Bodhi Leaves No. B 79

Copyright 1978 Buddhist Publication Society
PO Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

Electronic edition 1995

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WORDS LEADING TO DISENCHANTMENT

"Truly it will be not long before this body lies in the earth, bereft of consciousness, like a useless piece of wood, which is thrown away."

Usually, uninstructed worldly minded people do not think of death and do not like any pointed reference made to it by others. Such unreflecting, uninstructed people often shut their minds deliberately to the fact that death is waiting for them. They reject the possibility of a future life, and occupying themselves only with things of this life immerse themselves in the ephemeral joys of the five strands of sense desire. To make such people think seriously on what is perhaps the most decisive event of life they have to reckon with -- an event that will determine their future lives in no uncertain way -- the Blessed One said, "Every householder and every one who has gone forth, should constantly reflect, 'I am subject to death.'"

The uninstructed worldly-minded man sees others dying around him but through intoxication with the pride of life he acts as if he were immortal. He sees the victims of disease around him but due to intoxication with the pride of health he acts as if he were immune from disease. Enjoying the first flush of life's springtime, he sees many an old man in the last stages of decrepitude but owing to his pride of youth, through becoming intoxicated with it, he acts as if he may never grow old. And he sees many people losing their wealth and becoming paupers suddenly, but through his being intoxicated with the pride of power or position, he does not pity them, does not sympathize with them, and does not think that he too might be overtaken by similar misfortune. Thus intoxicated by these, and many other intoxicants, he behaves like a man beside himself, heedless of right and wrong, heedless of this world and the world beyond, enjoying fleeting pleasures, like a crab in a cooking pot before the water heats up. Even in his dreams he does not suspect that evil might befall him, but when he actually does, he loses control of himself, weeps, and bewails his lot.

Reflection on death if rightly practiced by a man opens his eyes to the individual essence of every form of being, its true nature, and removes the poison of pride, which makes him heedless of his welfare. He sees them according to the words of the Buddha, "Uncertain is life, certain is death; it is necessary that I should die; at the close of my life there is death. Life is indeed unsure but death is sure, death is sure."

He who thinks often of death becomes ardent in the fulfillment of his duties. Therefore it is said, "The //bhikkhu// who is given to the practice of contemplating death becomes diligent." Visnusarman says, "In the wise man who thinks again and again of death, the terrible penalty, all activity, becomes lax like leather bindings soaked with rain." [*]

[*] Elsewhere Soma Thera has translated this verse thus:

"In him who ever and again
Reflects on death's hard hand of pain
The drive for gross material gain
Grows limp like hide snaked through with rain"

Thus, in those who seek immortality, all kinds of endeavor, exertion, to acquire worldly power and possessions become slack, through the perception of death, but they do all that has to be done for attaining the deathless state. In the teaching of the Buddha the contemplation on death is intended to turn the mind away from the accumulation of mundane power and treasure and to increase the energy of the aspirant for highest freedom. Even at the moment of death one has to do one's duty well. Reflection on death quickens the mind and makes it develop unremitting ardor for the extinction of ill. Such reflection can never make one negligent of actions leading to freedom from craving. Who thinks often of death thinks thus: "Now is the time to endeavor to realize the goal. Who knows that Death will not come till tomorrow? What covenant have I with Death and his hosts to keep them at bay?"

Those who frequently entertain the thought of death become convinced of the impermanence of all formations and the futility of emotion in the face of death. Here it is good to remember how our Buddha acted as a //bodhisatta// and as a Buddha when death assailed him as well as those near and dear to him. In his //bodhisatta// days, long before he became the Enlightened one, he developed the mindfulness on death and urged the members of his household too to develop it. And when his son died suddenly bitten by a snake while he was working in the field he did not wail or lament. He thought that the destructible had been destroyed, and Death had claimed what was his, and reflecting thus he went on working. Then seeing a neighbor passing he sent a message to his wife, which she understood, and she and the rest of the household came to the field and all of them together made a pyre just in that field and burned what was the remains of one who was dear to all of them without any one of them shedding a single tear (Jataka III, 164-168).

When the Buddha was told of the passing away of the venerable Sariputta Thera, who was considered the Commander of the Army of Righteousness, the Blessed One said this to the venerable Ananda Thera, who was upset, "Tell me Ananda, did Sariputta take the aggregate of virtue along with him and become extinct? Or did he take the aggregate of concentration along with him and become extinct? Or did he take along with him the aggregate of wisdom and become extinct? Or did he take along with him the aggregate of freedom and become extinct? Or did he take along with him the aggregate of knowledge and insight of freedom and become extinct?" -- "No venerable sir." -- "Have I not indeed told you before that with all that is dear, pleasing, involved are change, separation, and variation?"

The Buddha shows that it is not possible to stop the breaking up of what is born, produced and put together, and what has the nature of breaking, and compares the venerable Sariputta Thera to one of the greater branches of the mighty tree of the community of bhikkhus. Comparable to the breaking of a bigger branch of a mighty tree, says the Buddha, is the venerable Sariputta Thera's passing away and no one can stop the breaking of what is breakable by ordering that thing not

to break.

The Blessed One taught many persons such as Kisagotami the nature of death and led them through the gateway of the perception of death to immortality, by making them follow the path of virtue, concentration, and wisdom (//sila//, //samadhi//, //panna//), in due order. That is to say, by making them first establish themselves in virtue, and with virtue as the powerful condition making them bring about concentration, and then with concentration as the powerful condition making them bring in to being wisdom. The Buddha himself and every one of his disciples, passed through the seven purifications, and the four stages of sanctitude to the ending of ill.

What is death? It is the vanishing, the passing away, the dissolution, the disappearance, the dying commonly called death, the action of time, the break up of the aggregates, the laying down of the body of a being. Or it is what takes place when vitality, action-produced heat, and consciousness leave the body, and the body is fit to be abandoned as useless for work, activity. "This body," says the Buddha, "is abandoned when life, warmth, and consciousness, leave it; and this body which is bereft of sense, becomes the food of others."

Once when the Blessed One was staying at Ayodhya on the Ganges he spoke thus:

> "Bhikkhus, if in any manner, this river Ganges were to bring a great ball of foam, and an intelligent man were to see it, reflect on it, and thoroughly examine it, then, to that man who sees, reflects on and thoroughly examines it, worthless would that ball of foam appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a ball of foam? In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly examines form of any kind, past, future, or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on and thoroughly examines it, worthless would form appear, empty and without essence. Indeed, bhikkhus how can there be essence in form?

"If, in any manner, bhikkhus, when, in the heavy rain of autumn a bubble rises in water and passes away, and an intelligent man were to see it, reflect on it, and thoroughly examine it, then, to that man who sees, reflects on, and thoroughly examines it, worthless would that bubble appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a bubble? In the same way, bhikkhus, a bhikkhu, sees, reflects on, and thoroughly examines feeling of any kind, past, future, or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on, and thoroughly examines it, worthless would feeling appear, empty and without essence. Indeed, bhikkhus, how can there be essence in feeling?

"If, in any manner, bhikkhus, when a mirage quivers, at midday, in the last month of the hot season, and an intelligent man were to see it, reflect on it, and thoroughly examine it, then, to that man who sees, reflects on, and examines it, worthless would that mirage appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a mirage? In the same way, bhikkhus, a bhikkhu sees, reflects on, and thoroughly examines perception of any kind, past, future, or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on, and thoroughly examines it, worthless would perception appear, empty, and without essence. Indeed, bhikkhus, how can there be essence in perception?

"If, in any manner, bhikkhus, a man who moves about having need of heartwood, in search of, looking for it, were to enter with a sharp axe, a forest, see a giant young banana tree grown faultlessly, cut it at the root, cut off its top, and strip the rind from the stalk, he by stripping the rind from the stalk, should not come even to sapwood; how to heartwood? Were an intelligent man to see it, reflect on it, and thoroughly examine it, then, to that man who sees, reflects on, and thoroughly examines it, worthless would that banana stalk appear, empty and without essence. Indeed, bhikkhus, how can there be essence in a banana stalk? In the same way, bhikkhus, a bhikkhu sees, reflects

on, and thoroughly examines formations of any kind, past, future, or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on, and thoroughly examines those, worthless would formations appear, empty and without essence. Indeed, bhikkhus, how can there be essence in formations?

"If, in any manner, bhikkhus, an illusionist or his apprentice were to produce an illusion, at a junction of four great roads and an intelligent man were to see it, reflect on it, and thoroughly examine it, then, to that man who sees, reflects on, and thoroughly examines it, worthless would that illusion appear, empty and without essence. Indeed, bhikkhus, how can these be essence in an illusion? In the same way, bhikkhus, a bhikkhu sees, reflects on and thoroughly examines consciousness of any kind, past, future, or present, internal or external, coarse or fine, low or high, far or near. To the bhikkhu who sees, reflects on, and thoroughly examines it, worthless would consciousness appear, empty and without essence. Indeed, bhikkhus, how can there be essence in consciousness?

"The instructed noble disciple who sees thus, turns away from form, and also from feeling, perception, formations, and consciousness. Turning away he detaches himself. With detachment he becomes free. When freed he knows, 'I am freed,' and understands, 'Birth has been exhausted, the excellent life has been lived, what ought to be done has been done, and there will be nothing more to come of this.'"

Further, the Buddha said that one whose turban is on fire should be one who aspires to the deathless act. There is no excuse for delay in working for deliverance from ill; Death is trying to take us always.

On a certain occasion the Blessed One went to a certain house set apart for sick bhikkhus and, having sat down on a seat prepared for him, said this: "Mindfully and with complete awareness should a bhikkhu meet his end. This is the advice I give you."

Again and again, the seeds of corn are sown;
Again and again, the deities send down rain;
Again and again, the farmers plow the fields;
Again and again, the country is enriched.
Again and again, the almsmen beg for alms;
Again and again, the kindly givers give;
And giving repeatedly, the givers make;
Again and again, for happy worlds above.
Again and again, the milk is drawn from cows;
Again and again, the calf goes to its dam;
Again and again, a being tires and quakes;
Again and again, the fool goes to the womb.
Again and again, comes birth and death to you;
Again and again, men bear you to the grave.
But he who sees clearly, having known the path;
Which leads not to birth, does not rise again.

* * *

SAMSARA

Vibrant with compassion for suffering humanity, the wise being bent on supreme enlightenment, the //Sambodhisatta// thought, "My forbears accumulated much wealth and passed away taking nothing of their wealth with them; nor did they return to enjoy their treasure. Alas! they have been destroyed; they have missed the luck of getting the best out of a good rebirth" (Jataka I, 2). Thus do the great beings in search of liberation from ill look upon life, and they having made a gift of their possessions to the world go forth to endeavor for self-mastery that leads to final enlightenment.

Penetrating into the centuries, the millennia, and the aeons with his unclouded knowledge, the Master saw by means of his clear insight to the limits of the knowable and declared thus:

"In this wandering on, this journeying in incalculable time, the suffering by man is unimaginably, inconceivably vast. How can one reckon all one's sorrows life after life, through partings from the loved, through union with the unloved, through death of dear ones, and through the loss of one's own health and wealth, limbs and life?

"In this sweeping on of life's stream, hard it is, to find another who has not been a person's own father, mother, brother, sister, son, or daughter. Truly every living being might well have been associated closely with every other in this long trail of woe." (Samy. 11, 180)

"Where in the whole wide earth could be found a spot unpolluted of the dead? Sometime in Being's endless flux a living being has died wherever life manifested itself" (Jataka II, 5-6)

To a brahmin who was searching for virgin ground where no corpse had been burnt, the Master said that 14,000 corpses of that brahmin's clan had been burnt on that very spot on which he stood and that there is not any place on earth that is not a cemetery.

Every brand of suffering does one undergo through rebirth in diverse planes of becoming. And there is nothing in the world that arises that is fully pleasant. Everything is mixed with suffering in such a way that for the thoughtful all pleasure appears as menaced with suffering or moving on to it because of impermanence.

Therefore the Foremost Speaker of Mankind, the greatest teacher of the world, the Buddha, taught that all that is felt, is embedded, sunk, planted, immersed in suffering, pain, grief, misery, disappointment, dissatisfaction. And in view of the pain-laden character of being the Master set forth the wisdom of renunciation, giving up, detachment, thus, "Not to be known is the start of beings enmeshed in ignorance and fettered by craving, running on, speeding

on, through interminable births and deaths. Nor can it be said of the running on and speeding on of ignorant craving beings that they are tending to an end. And in this interminable process for long have you all experienced grief bitter and sharp and made the graveyards bigger and bigger. Because of that you should turn away from the formations(//sankharas//) cut them off, and become free of them."

During a long process of wayfaring in //samsara// very rarely does one gain the state of a human being. "It is," says the Buddha, "as if a man should cast into the wide ocean a yoke with a single opening in it, and that yoke should be carried hither and thither on the water by the wind's impetuosity -- westward, eastward, northward, and southward. Suppose a turtle blind of one eye should come to the surface of the sea once in a century.

"What do you think, bhikkhus? Will that one-eyed turtle shoot its head through that yoke with the single hole every time it surfaced once in one hundred years?" -- "Venerable sir, how may it be known should it succeed after a long time?" -- "Well, bhikkhus, a one-eyed turtle surfacing once in one hundred years should shoot its head through that yoke with the single hole before a man who has fallen into a state of regress (//apaya//) returns to the human plane."

Fully hard it is to accumulate merit when experiencing great suffering in states of loss or regress (//apaya//), that is to say, in the state of an animal trembling with fear of death at the time of seizure by net, snare and the like, as a draught animal painfully driven to work with various kinds of cruel punishment, as a ghost tearful of face subject to insatiable hunger and unquenchable thirst, with skin-and-bone body, and exclaiming from time to time, "Alas! What woe!"

Thus owing to extreme suffering in states of regress (//apaya//) and owing to self-indulgence and intoxication with delight in the happy worlds of the shining ones, the so-called gods, //devas//, a person does not accomplish much merit in such states of being. But in the human state through the combination of a fair measure of pleasant living and the fellowship of the virtuous, the door of merit is open.

If one suffers as a human there is every chance of that very suffering becoming a supportive condition for growth in right understanding, and for gaining confidence in the truth. In the fashioning of the sword of spiritual science which destroys ignorance and the passions, the alternation of suffering and pleasure may be compared to the action of the smith who plunges the blade he is making alternately in fire and water to temper it by heating and cooling in turn.

Human life with its tolerableness becomes a suitable ground for producing skill. Yet if human beings have the nature of the denizens of the states of regress, that is, of those tormented in hell, the ghost plane, or the animal plane, then such human beings though in human guise do not accumulate merit. Three are the kinds of unfortunate beings in human guise and they may be known thus: the first kind by their readiness to take life and commit all kinds of violence, theft, lying, impurity; the second, by their energilessness and consequent depression and misery; the third, by their extreme proneness to self-indulgence, their lack of independence of character, and their transgression of all codes of decency. Then to which kind of human being is it possible to acquire merit, wholesome states of mind, and a noble store of virtue? Only to that kind which has established itself firm in human righteousness. And what is that? It is the state of being endowed with modesty and the fear to do evil. It is settled reliance on the fact of //kammavipaka//, action and the result of action, stretching beyond this life to lives after this, until craving is destroyed through the consummate state, //arahatta//, the knowing of what is and what is not conducive to weal of self and society, compassion, plenitude of mental quickening (//samvega//) to realize the good and the true according to actuality, the rejection of wrong courses of action, and the practice of the meritorious courses of action. One established thus enters the place of merit; for him the way to the acquisition of worth is open; he grows in good; he becomes pure and a true servant of the world and thereby one who pays homage to the Blessed One, the Supremely Enlightened One, the Teacher of the Path to Immortality.

But all this can, according to the Buddha's principles of perfection, become accessible only through one way, the way of

friendliness, of amity, loving-kindness, which is the precursor of all good. Only through the way of friendly feeling, //mettayana magga//, does one approach perfection; no Buddhist can consider any one as his enemy. A Buddhist is a follower of the Enlightened One, one who has put the idea of enmity far from him. He has to eliminate the hate in his heart before he does anything else. And when he gets rid of hate he has also canceled, obliterated, expunged, all thought of another as his enemy. Really the ill mannered, the evil ones, the undisciplined ones, may be as vast as space. If a person regards all the bad people in the world as his enemies how many of them is he able to destroy? But when the thought of hate in his heart is destroyed then all enemies become non-existent for him and in that sense they are destroyed for him, through his becoming full of friendliness to them. So the poet says:

> "How many of the evil folk, who are measureless as space, can I slay?
> But when the thought of hate is slain, all my foes are slain."

-- Bodhicariyavatara of Santideva

* * * * * * * *

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This praise of His Holiness Dilgo Khyentse Rinpoche was originally published in the Rigpa Tibetan Calendar for the year 1992 - 1993.
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HIS HOLINESS DILGO KHYENTSE RINPOCHE
(1910- 1991)

His Holiness Dilgo Khyentse Rinpoche, Head of the Nyingma School of Tibetan Buddhism,passed away in Bhutan on September 28, 1991. Universally revered as the most outstanding master of the Dzogchen teachings and foremost upholder of the unbiased (Rime) spirit within the Buddhist tradition of Tibet, he was one of the principal lineage holders of the Dzogchen Longchen Nyingtik tradition and a highly acclaimed "terton", a discoverer of spiritual treasures concealed by Padmasambhava. As such, he became the teacher of many of the important Lamas of today, and for several years had been giving teachings from the Nyingma and Dzogchen tradition to His Holiness the Dalai Lama. He was spiritual adviser to the royal family of Bhutan, and has thousands of disciples in India, the Himalayas, Tibet and the West.

Born in l910 in Kham Derge, Eastern Tibet, Dilgo Khyentse Rinpoche was recognised as an incarnation whilst still in his mother's womb by the great master, Mipham Rinpoche, who foresaw his exceptional destiny. At the age of eleven he entered Shechen Monastery, one of the six principal monasteries of the Nyingma tradition, and was formally recognised and enthroned by his teacher, Shechen Gyaltsap Rinpoche, as the wisdom-mind emanation of Jamyang Khyentse Wangpo (1820-92), the extraordinary visionary master who, alongside Jamgon Kongtrul and Chogyur Lingpa, spearheaded the spiritual and cultural renaissance in Tibet which became known as the Rime movement.

Khyentse Rinpoche spent many years at Shechen with his teacher, Shechen Gyaltsap, who imparted to him all the essential instructions and empowerments of the Nyingma tradition. Studying with over fifty great masters and scholars, including the renowned Khenpo Shyenga, and practising for years in remote caves and solitary

hermitages, his understanding and realisation matured and blossomed. From an early age, Khyentse Rinpoche had received visions of Guru Rinpoche and he began now to reveal his terma teachings. He became on of the closest disciples of Jamyang Khyentse Chokyi Lodro (1896-1959), the activity emanation of Jamyang Khyentse Wangpo, who granted him a vast number of teachings, and prepared him to be his lineage holder in a period when he knew the survival of the teaching of Buddha, and especially the Dzogchen teachings, would be in jeopardy.

Khyentse Rinpoche devoted his entire life to worhng for the benefit of others. He travelled tirelessly throughout India, the Himalayas, South East Asia and the West, transmitting the pure essence of the teachings to his countless disciples. He composed many commentaries, meditation texts and poems, and became famous for his outstanding scholarship and wisdom. He played an enormous part in preserving Tibet's rich spintual heritage by collffting and publishing many rare Buddhist texts which otherwise would have been lost forever in the systematic destruction of the monastic universtities and libraries in Tibet during the Chinese occupation.

Khyentse Rinpoche established the great living tradition of Shechen in Baudhanath, Nepal, constructing a new monastery, Shechen Tennyi Dargyeling, which looks out onto the great stupa, and personally supervising the education and training of the young Lamas destined to continue the tradition there. The abbot of the monastery is Khyentse Rinpoche's grandson and spiritual heir, the VII Rabjam Rinpoche. In India, he built a new stupa at Bodhgaya, the site of Buddha Shaykamuni's enlightenment beneath the Bodhi tree, and prepared plans for the construction of seven other stupas in each of the great pilgrimage places associated with the life of the Buddha, according to the prediction of Jamyang Khyentse Chokyi Lodro. This project carries immense significance for the continuity of the Buddhist teachings in the East, the aversion of war and famine, and promotion of world peace and harmony.

In this way, Khyentse Rinpoche spent his whole life in complete and selfless dedication helping others and continuing the unbroken transmission of the teachings. Not a single minute in his day was

wasted from the moment he woke, early before dawn, to perform his prayers and meditation practice, until late at night in an uninterrupted stream of teachings, empowerments, instructions, interviews, and supervision of Dharma projects, all of which were accomplished with his charactenstic sense of spaciousness, humour and ease.

Khyentse Rinpoche was a master who was larger than life, in a category entirely of his own. It would be no exaggeration to say that within recent times in the Buddhist tradition of Tibet, there was no other meditation master or scholar of his calibre. With more that twenty years in retreat, his poetic and inspired writings, his vast learning, his tremendous achievements in the fields of building and publishing, his inexhaustible energy and the unique and effortless manner in which he continuously taught and passed on the transmission, he epitomised the image of the greatest Lamas of the past

Over the years, Khyentse Rinpoche has shown tremendous kindness to Sogyal Rinpoche and the RIGPA sangha, confernng teachings and empowerments on numerous occasions, both in the East and the West. He was the principal 'object of refuge' for the whole sangha and inspired in them all a natural devotion and a heartfelt conviction that he was none other than Padmasambhava himself. It was in August 1990 during Rigpa's summer retreat in the French Alps that this long and deep connection matured in a glorious way when Khyentse Rinpoche bestowed the most profound transmissions from the Dzogchen Longchen Nyintik cycle. Radiant and in excellent health, day after day the blessings of his wisdom mind flowed effortlessly in an unbroken stream of empowerments, teachings and transmissions which created a foundation and sowed the seeds for the complete practice of the Nyingma path and Dzogpachenpo . This was to be one of his last major teachings and one of the very rare occasions he gave a complete transmission of the Dzogchen teachings to a large group. The significance of this unprecedented and auspicious meeting is apparent now more than ever, and will remain a constant source of inspiration in our hearts and in our practice.

The passing away of Dilgo Khyentse Rinpoche marks the end of an

era, and is a tremendous loss both for the Nyingma tradition and Tibetan Buddhism as a whole. It is impossible to express in words the full measure of our sadness and how greatly we will miss him. He has given us now the ultimate teaching on impermanence to urge us to spiritual practice. As His Holiness the Dalai Lama said recently,"We all, his disciples, should repay his kindness with our practice."

****

The Rigpa Calendar is a wonderful pocket size calendar Tibetan/Western calendar which includes Buddhist Anniversaries & Special Practice Days.

It begins with the first day of Losar - Tibetan New Year, with each day cross referenced to it's western counterpart.

All the Buddha days, the Great Festival Days, the Dakini days, Dharmapala days, New moon and Full moon days are clearly noted.

You can obtain it from RIGPA centers, or many stores which cary Buddhist texts.

[This document can be acquired from a sub-directory coombspapers via anonymousFTP on
COOMBS.ANU.EDU.AUThe document's ftp filename and the full directory path are given in
level INDEX file][Last updated: 18 May
1993]----------BUDDHISM IN PRACTICEb
H. the Dalai Lama---------- [This text was kindly
supplied on 17th May 1993 by Phil Calvert<PNCSPPC%NCSUVAX.BITNET@ULKYVM.LO
permission, from the Spring 1993 issue of Snow Lion Newsletter and Catalog.Rinchen Dhar
representative of H.H. the Dalai Lama in N. America asked tohave the following article printe
relevant for Westerners toconsider these thoughts carefully and for all of us to do what we c
happy today to communicate with all of you American Buddhists from[the Tibetan Buddhist L
oldest of the Tibetan Buddhistmonastic centers in America. It is encouraging to note the pres
ofTibetan Buddhism, some 1000 centers around the world with over 250 in the UnitedStates
say, Buddhism has a special gift for helping peoplecalm their minds and learn to live more h
midst of what canaccurately be called "the Buddhist holocaust" of the 20th century, we Tibet
into exile by the Chinese invasion of our homeland. Since then, wehave been privileged to s
Buddhism with fellow beings of othernations, who all must face the countless difficulties of li
restless,anxious, modern world. Perhaps the only good thing that has come from ourtragedy
the teaching and practice of Tibetan Buddhism.Of course, it would have been much better fo
could have happenedwithout such an unspeakable toll of human suffering. Imagine, Tibetan
come out to teach in different countries, travelling with their visasstamped on Tibetan passp
Dharma students could have freely comeinto Tibet's peaceful mountains to enjoy her fresh a
monasticuniversities, and meditate in her inspiring solitudes.I say this not just to complain ab
ordeal but because I have noticed thatpeople tend to adopt a sort of fatalism about the histo
of Tibet;"Well, it had to happen that way - otherwise Tibetans would not have come out ofisc
world." Thinking this way can make them slow to take actionto try to improve the real Tibeta
solve the Tibetan problem, thehuman problem of six million Tibetan human persons.Now, it
practice to reflect on one's own suffering, to think of itas the "return of one's own karma," an
the benefit of cultivatingpatience with one's difficulties. But it is not useful, nor compassionat
bepatient about the sufferings of others. In fact, as Shantideva says, thebodhisattva should
intolerant of the sufferings of others, shouldfind them utterly unbearable.To give a personal
have said that I myself have actually benefittedfrom the hardships of losing my homeland an
exile - and I meantit. Not having a sheltered life and having to suffer and struggle has helpe
Worldly difficulty can lead to faster spiritual growth and greaterstrength of mind, and I perso
content with my lot. I have beengiven the inspiration to take the Buddha Dharma seriously a
towork hard to put it into practice. I cannot complain. Yet the plight of mypeople, the six milli
who look to me to help them, is different - Icannot forget their cries. How can I pray and recit
bodhisattva vow to saveall beings from suffering and the cause of suffering, and at the same
leaveanything undone that could actually help these suffering people who are myimmediate

I am always trying to do as much as I can.Perhaps my example can help other Buddhists wh
their spiritualpractice and also want to work for the good of society. In the past, scholarshave
Buddhism was single-minded in its focus on Nirvana, giving up themundane world as a hope
preconception, they thought thatBuddhism made very little contribution to civilization, letting
problemsgo their own way. Now, it may be true that Buddhist persons and institutionscould
job of helping people in different periods anddifferent countries. But I believe that from the ti
until today allforms of Buddhism have been continuously trying to help people, whether inso
individually. It has never been the case that Buddhism did notcare about the world. The free
of all living beings have alwaysbeen the ultimate ideal and the working goal.Tibetan civilizati
much a product of the socially transformative powerof Buddhism. Brought from India by the
Songsten Gampo in the 7thcentury, Buddhist wisdom began its slow but steady work of mak
gentle, happy and peaceful. After a few centuries, Tibetans had become sofond of the Budd
made great efforts to make it the center oftheir lives, even without the support of a royal dyn
after onethousand years, Tibetans succeeded in expressing Buddhist ideals in the nationalg
established as the integration of the sacred and the secularby the Fifth Dalai Lama in the 17
believed that the Buddha'steaching was the indispensable key to achieving national as well
individualhappiness. So our whole social system - our culture, arts and life style - wascenter
spiritual development according to the Dharma. Though wenever achieved perfection, we di
unique teachings and traditions,some of them long lost to other Buddhist countries. But I do
toomuch about this, as I know many of you have come to realize the preciousness ofTibetan
cherish it just as we do.I have been very moved on this trip because so many people have e
actions as well as words, their respect, not only for the teachings ofTibetan Buddhism, but a
source, namely, Tibetan culture andcivilization, which itself is ultimately rooted nowhere else
livinghearts of the Tibetan people. Tibetan culture belongs to all humanity, and itsextinction
just affect Tibetans, but all humanity. We, therefore,appeal to the members of all other cultu
Tibetans preserve ourunique and rich cultural heritage.Our friends in the Congress of the Un
have acted powerfully toexpress their support for our cause, urging China to cease her atter
the Tibetan race, erase the Tibetan nation from history, and eradicatethe Tibetan culture. Th
representatives will increasingly needyour help and the help of all Buddhists, all religious pe
humanists,and all friends of Tibet, to make an even stronger push to get China to changehe
push is urgent and essential to save our people and culturebefore it is too late. For China, to
emergency because if her leadersdo not change their present course, it will eventually rebou
themselvesin a negative way. But I do not wish to elaborate on this, as I am basically anopti
have great hope that sanity will prevail and that good andtruth will triumph.You might be sur
think such optimism is quite practical. For, yousee, everyone just wants happiness. If we inv
human heart, not justto follow religious teaching, but to analyze carefully what is really there
that what everyone wants, what gives satisfaction, is the warm heart, thegood heart, compas
These give calmness, tranquillity, and realcontentment; and that gives inner strength. On the

hatred, anger,and greed simply produce uneasiness and always more dissatisfaction. Evenr
control and minimize anger and hatred; it is the only way theycan avoid suffering and bring t
happiness. So nations will eventuallydo the right thing, because it is in the ultimate best inter
people.Goodness is finally the most practical, the most realistic solution.Perhaps most of yo
the importance of compassion and love. Thepractice of compassion is what gives me greate
matter whatthe circumstances, no matter what kind of tragedy I am facing, I practicecompas
me inner strength ad happiness. This gives me the feelingthat my life is useful. So you see,
57 years of age going on 58- I have tried my best to practice these things, and will continue
my last breath, my last day. I myself, you see, am the devoted servent ofcompassion. That i
feel.We need public support, the active expression of your goodwill towards us.Please keep
and whenever the occasion arises express your deepsympathy towards the Tibetan cause.
practitioners, you shouldunderstand the necessity of preserving Tibetan Buddhism. For this
thephysical country of Tibet, is crucial. We have tried our best to preserve theTibetan traditic
Tibet for almost thirty years, and we have beencomparatively successful. But eventually, aft
there is a real dangerthat they will change, that they will not survive away from the protective
our homeland. So, for the sake of preserving Tibetan Buddhism, whichcan be seen as a con
Buddha Dharma, the sacred land of Tibet isvitally important. It is very unlikely that it can surv
cultural andspiritual entity if its physical reality is smothered under Chinese occupation.So w
avoid taking responsibility in trying to improve its politicalsituation.Clearly, in this light, active
support for the Tibetan cause is not just amatter of politics. It is the work of Dharma. We are
the Chinese;we, in fact, have a deep admiration for the Chinese civilization. We are onlytryin
rights, to save our people, and to preserve our BuddhaDharma.I dream of a new Tibet - a fre
of peace - where my six millionpeople can restore our spiritual way of life while becoming att
bestaspects of the modern world. I see it as a place where all people - notexcluding our east
can visit and enjoy the fresh air and brilliantmountain light, can find inspiration in a peaceful,
way of life, andperhaps can learn to understand their own worlds better by getting away for a
meditate at our high altitude. With your help we can returnthere. Now is the time when your
practice.Thank you very
much.----------end of file

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files][This version: 4 May
1994]----------Date: Wed, 4 May 1994
01:53:57 +0100Reply-To: Tibet Interest List <TIBET-L%IUBVM.BITNET@UGA.CC.UGA.ED
<TIBET-L%IUBVM.BITNET@UGA.CC.UGA.EDU>From: Michael Farmer <mfarmer@CLUS
Karmapa/SharmapaThe Press Release below (which was printed on Rumteck Monasterysta
to me by Namgyal Tsering, a monk in SituRinpoche. He tells me that Situ Rinpoche wishes t
widelycirculated. It was published following some disturbances in Delhi atthe time of Tenzin
"enthronement" ceremony.(Note: spelling and line breaks are as in original
document)==========N
Release THE DALAI LAMA REAFFIRMS THAT THERE IS ONLY ONE KARMAP
THRONEThe entire Tibetan community were greatly preturbed when a smallfaction of the K
Tibetan Buddhists, on 17March 1994, suddenly performed a welcome ceremony at Delhi for
named Tenzin Chentse who they claim on the basisof some vague credentials to be the sev
indignation and consequent scuffles that followed are amatter of sorrow and regret to a com
believesin truth, peace and harmony.His Holiness the Dalai Lama, on 29th March 1994 rece
representing almost all the heads of the Kagyu orderand was appraised of these unfortunate
stronglyreaffirmed that there can only be one Karmapa on the throne andthe he is Ugyen Tr
already been enthroned atTsurphu in Tibet. The Dalai Lama reiterated that this decision isfir
impossible to change.The Dalai Lama was distressed by some media and other reportsconc
and instructed his cabinet to write toall Tibetan Buddhists, The Home minister of india and th
Chiefminister of the State of Sikkim affirming his satisfactionconcerning the enthronement of
Karmapa and dismissed asbaseless some mischevous allegations concerning any Chinese
capacities as the leaders of the Kagyu order of TibetanBuddhists, we are making our offici
clear that therecan be no other Karmapa than Ugyen Trinley Dorji. Today, theKagyu order
four major Tibetan Mahayana Buddhistorders and accounts for about 20% of the Tibetan fol
third to a half of the followers in Sikkim, Ladakh,Bhutan and Nepal. This order also has a la
amongsome 100,00 foreigners from, South East Asia, Europe andNorth America. It has nea
in Tibet, 30 inIndia and Nepal and over 200 meditation centres around the world. 1Th
supreme head of the Karma Kagyu order has always been theKarmapa in a succession of in
eleventhcentury. His Holiness the Sixteenth Karmapa passed away onNovember 5, 1981 at
four regents agreed, inwriting, to administer the affairs of the sect by rotation. The'letter of
prediction' was discovered in a brocade talisman whichthe Karmapa had given to Tai Situ Ri
before hispassing away on November 5, 1981. This discovery was shown to allthe regents c
was initially greeted byuniversal joy. However, soon thereafter, Shamar Rimpoche and hisfo
behave strangely and threaten the solidarityof the Kagyu community.Details concerning all t

circumstances of thediscovery of the seventeenth Karmapa on the basis of the 'letterof pred
formal approval by the Dalai Lama, hisenthronement at Tsurphu in Tibet and the unfortunate
17, 1994 are noted in the attached background note.On behalf of all members of the Kagyu
collectivelyappeal to all followers and especially the followers of our dearand respected colle
Rimpoche to honour the sacredtradition of Tibetan incarnation where there can only be onei
revered Karmapa. We earnestly appeal to allfollowers of the Kagyu order so that we can sta
andensure that no external interests can break our unity and we canall work together for trut
harmony which is ourmessage to the world in these troubled times.The 12th Tai Situ Rimpo
Karmapa.The 12th Gyaltsab Rimpoche. Regent of the Karmapa.Ponlop Rimpoche. Senior R
Lama.Trangu Rimpoche. Supreme Abbot of the Karma Kargyu order.Bokar Rimpoche. Supr
the Kagyu liniage.Drupon Rimpoche. Senior Rumtek High LamaKhenpolodoe Dhonyu. Abbo
liniage.Lama Gyaltsen. General Secretary of the Dhaksang Kagyu liniage.Tenzin Namgyal.
Kagyu International headQuarters of the Gyalwa Karmapa at Rumtek.For further informatior
Murad Ali Baig.R-8 Hauz Khas, New Delhi, 11006. Tel 665512, 6854751
2==========Attach
was another document, alsodated April 4th, 1994 and titled "A Background note concerning
Tibetan Buddhism and issues relating to the Karmapaincarnation."As several people in this
have already read theso-called "Karmapa Papers" -(apparently representing the views ofSh
his followers) - I will also be posting thisbackground note here once I have re-typed it from th
as itrepresents the case as stated by the followers of Situ Rinpoche andthe Karmapa enthro
Tsurphu.-Chris FynnChris
<mfarmer@clus1.ulcc.ac.uk>----------end of
file

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on the node COOMBS.ANU.EDU.AU]The document's ftp filename and the full directory path
thecoombspapers top level INDEX file][This version: 28 July
1993]----------TITLE: The Buddha's
essential functioningAUTHOR: Eihei DOGENSOURCE: The Ten Directions, Vol 2, No 2, Ju
poem by Eihei Dogen Zenji, written approx. 1242, translated by Taizan MAEZUMI, Roshi an
complements an earlier poem byHung-chih Cheng-chueh [T'ien-t'ung Hung-chih] (J.Tendo
essential functioning,the partriarchs' functioning essence,manifest without deliberationand a
without hindrance.Manifesting without deliberation,its manifestation is intimate of itself.Accor
without hindrance,its accomplishement is realized of itself.Its manifestation, intimate of itself
been defiled.Its accomplishement, realized of itself,is neither absolute nor relative.The intima
never defileddrops away without dependence.The realization that is neither absolute nor rela
without intent.Clear water soaks into the earth;the fish swims like a fish.The sky is vast abd
the heavens;the bird flies like a
bird.----------end of file

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files][Last updated: 15 July
1994]----------"THAT GREAT SLEEPING
DRAGON OF JOY"a teisho by John Tarrant, RoshiOriginally published in: Mind Moon Circle
pp.1-4.This text addresses some of the most fundamental and delicate religious issues.Ther
be read, quoted and analysed in a mindful way.All copyrights to this document belong to Jo
CaliforniaDiamond Sangha, Santa Rosa, Cal., USAEnquiries: The Editor, "Mind Moon Circle
Centre, 251Young St., Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2
6602993----------THAT GREAT SLEEPIN
DRAGON OF JOYJohn Tarrant, RoshiSomeone asked Lin-chi, What is the Buddha-devil?
a previous talk he gave about thrusting Buddhas and devils aside.As people will, someone r
one part of this talk andasked, Whats the Buddha-devil? So he said,If you have doubts in y
instant, thats theBuddha-devil. If you can understand that the ten thousand phenomenawer
the mind is like a conjurors trick, then not onespeck of dust, not one phenomenon, will exist.
will beclean and pure and this will be Buddha. Buddha and devil just referto two states, one
pure. As I see it, there is noBuddha, no living beings, no long ago, no now. If you want to g
already got it. Its not something that requires time. Theresno religious practice, no enlighte
getting anything, nomissing out on anything; at no time is there any other dharma thanthis.
claims there is a dharma superior to this, I say itmust be a dream.All I have to say to you is s
followers of the Way, thislone brightness before my eyes now, this person plainly listening t
person is unimpeded at any point, but penetrates the tendirections, free to do as he or she p
threefold world.No matter what environment you may encounter, with its peculiaritiesand diff
cannot be swayed or pulled awry. In the space ofan instant you make your way into the dha
meet aBuddha, you preach to the Buddha; if you meet an ancestor, you preachto the ancest
arhat, you preach to the arhat; if youmeet a hungry ghost, you preach to the hungry ghost.
goeverywhere, wandering through many lands, teaching and convertingliving beings and ne
separated from this single thought.Each place for such a one is clean and pure; the light pie
tendirections, the ten thousand phenomena; a single thusness.Followers of the Way, the rea
person knows right nowthat from the first theres never been anything that needed doing. Its
have enough faith that you rush around moment bymoment looking for something. You thro
hunt foryour head, and you cant seem to stop yourselves. You are like thebodhisattva of pe
immediate enlightenment, who manifests hisbody in the dharma realm but who, in the midst
stillhates the state of common mortal and prays to become a sage. Peoplelike that have yet
choices; their minds are stilloccupied with thoughts about purity and impurity. But the Chan
see things that way. What counts is this present moment;theres nothing that requires a lot o
Everything I say to youis for the moment only, medicine to cure the disease. Ultimately ithas

reality. If you can see things in this way you will betrue people who have left the household,
ten thousandpieces of gold every day.Followers of the Way, dont let just anyone put their sta
approvalon your face; dont say, I understand Zen; I understand the Way,spouting off like a v
that sort of thing is karma,leading to hell. If you are a person who honestly wants to learn th
go looking for the worlds mistakes, but set about as fast asyou can looking for true and prop
understanding. If you can acquiretrue and proper understanding thats clear and complete, t
about calling it quits.Lin-chi speaks about as plainly as anybody does, I think. He saysthat w
raised for an instant in your mind, thats theconsciousness of hell, thats the demons world. E
justrefer to two states, one stained, one pure. Well, we know when werein hell; we know wh
like and tastes like and smells like.We know how thick it is and how close to us it is. And we
other kinds of states are like too. And its best not to chasedifferent states, just to be one rig
you are, in whatevercondition you are in.One of the interesting things that we notice in a retr
howquickly states succeed each other. We normally have the idea that ifwe are in hell this i
and well have to spend a long timewith a shovel, digging our way out. But this is not so. So
Nanao Sakaki, the fine poet who saw Hiroshima, How do we survivenuclear catastrophe? H
survive. No need to survivehell either. Wherever you are, that can be the pure land. I have
Buddhist paintings in the esoteric tradition that showthe sufferings of the hell realmsthey are
medievalChristian paintings, with flames and pitchforks and horns and so on.But there is alw
Buddha sitting in the hell realm, lookingexactly like all the other demons, with horns and a bi
.So if you are in hell, perhaps you can be one of those demons, aBuddha demon.One of the
problems with human beings is the forgetting. I think ifyouve passed the first gate in the Wa
to rest doubt inyour heart. But you have not necessarily set to rest forgetting. Andwe forget
And when we forget we do not realise that thishell realm too is pure and beautiful. So we sta
hell,and we start calling it an obstacle and a problem. And then anythingcan become an atta
be a distraction instead of anopening; pain somehow seems very thick and unassailable. W
to do zazen deeply enough so that we are pulled back almostinvoluntarily to the Way when
Walking the Way issometimes called falling out of the Way.Aitken Roshi came to visit recent
and I asked him,"What are you teaching these days?""Well, at the beginning I teach people
counting," he said."You do?" I said. And he said, "I teach them to try not to get toten." I th
will take up that path myself."Always, this is it. If you think you have turned away from it, tha
true: it is still here; it is always here. Lin-chi calls it thissolitary light, this lone light, before my
eyes. It cant go anywhere;it cant dim; you cant dispose of it down the sink; a disease cant t
from you; even losing your mind, even dementia, cant depriveyou of it. It is always here. In
see that, and itlooks bright. If it does not look bright, then we just notice what itdoes look lik
if we go into that, well sooner or later find itis the brightness. If it is foggy and unclear, go int
andunclear, and youll find it is there. If you have a pain in the bodyor a tightness in the body
go into the pain or the tightness,youll find something begins to shift and happen. Probably y
Then youll have panic. One thing is always arising afteranotherand we get stuck on trying to

thing. If we go intothe body, fear comes upwhich is just the ego having a thrillso then wenot
we keep trying to say, No, no, I want to get back tothe body. But how can we do that?Its fea
distraction,but we want to have the fear there for a while.A lot of teachers speak about fear.
of the common states,one way or another, in Buddhism. Fear arises because when thingss
us we really cant believe it. So we have to keepcoming up to the gate again and again, till w
Its thatsimple. Again and again we walk to the gate, and if we really observethat path itself,
walking, the sheer joy, theres nothing wrongwith walking that for the rest of our lives. Still w
thegatefortunately. Thank you very much, I have no complaints.So wherever we are, we jus
the road; and it unfolds ingreat beauty. We get many different glimpses, and some glimpses
irreversibility about them, and we give them fancy names,like kensho or whatever. But reall
another foot on theroad. When Yamada Roshi received his final transmission from Yasutan
Roshi said, Now your practice can begin. Yamada Roshithen said this to Aitken Roshi. Aitk
to me. And hemeant it! Just in case I thought I had started Zen, he was going toclear up an
had. The point is quite serious. Now itbegins. Each moment: Now it begins. And thats the
wehave entered something that can go on deepening and opening for aslong as we are still
breathing. It is good to havesomething that will be with you for as long as your are here. W
Many things will pass away and be taken from you, many thingsyou will become disgusted w
be taken from you: younever tire of the love of the Way.If you want to get it, youve already g
Lin-chi. Its notsomething that requires time. Its hard to conceive that: Its notsomething that
time. We are so used to patient cultivationand careful development. Or even running full sp
stillrequires time. But it is already here, and everything we do reallyjust keeps us coming tow
circling towards, that truth. There isnothing we need to do to fill the space in our lives, becau
isno space in our lives. It is here; eternity is already here. Thereis nothing we need to do to
the karma that we have broughtwith us: everything is already here; we dont need to extingui
There is no particular way we need to hold our mouths in orderto get enlightened, there is no
state of mind we need, noparticular kind of automobile; its already here. This person, saysL
unimpeded at any point, but penetrates the ten directions,free to do as she or he pleases in
matter whatenvironment you may encounter with its peculiarities and differencesyou cannot
pulled awry.Sometimes we do well when things are going badly because it gets ourattention
dangerous way to live, because the Tao willarrange our lives to go badly for us so that we ca
 Wecan relax: we dont need to break our legs in order to walk the Tao.We need to attend. S
are going well, so at that momentwe go to sleep. Its sometimes quite hard when deep in se
to wake up the Way, because everything is so peaceful. Andthat is fine, but peacefulness is
another state, so it isalways good when you are deep, deep, deep, to find a way to stay dee
walking. You dont have to wrench yourself out in order tokeep walking, but find a way to ha
and the continuityof the journey. So that you dont just become a wooden Buddha sittingther
blissful but rather stupidwhich we can do. The depth isgood and has a very healing force in
your heart aswell, but it is very important to keep going at this time. It is easyjust to forget.It

very important to realise that walking is Zen, just as sittingis Zen. Everything is Zen. Falling
breaking your leg isZen. Its right here always. When you have a wonderful moment ofraptu
is the Buddha land and that is Zen. When yourzazen goes all to hell and you are absorbed
thoughts, thatis the Buddha land and that is zazen. So we dont refuse one andchoose the c
that we start living in heaven and hell,and it takes a lot of effort to stay in hellwhich is what w
choosewhen we have that choice, always. So we keep always aware that it isthis, right now
first-rate person knows right now thatfrom the first theres never been anything that needed c
Itsbecause you dont have sufficient faith that you rush around moment bymoment looking fo
throw away your head and hunt foryour head, and you cant seem to stop yourself. There is
compulsivequality to the way we look for our heads, isnt there? We could starta twelve-step
with No Heads. Because it is a sort ofaddiction that fills the void we have created with our s
have created this game that we are deluded and then we look forenlightenment. But if we o
we can cut out themiddleman entirely and we can go directly to the source.Compassion is a
the Way and is very mysterious anddeeply important. I think we know very little about love
why we talk about it all the time. Its healing powers are verygreat. It is a natural thing that c
awakening; it comes outof the heart. A moment of awakening in sesshin, even if it doesntsti
open the heart a little and some of that will stay.And yet it is easy to fight with each other in
It is easy tobe right and have other people wrong. It is a tiresome game, and atthe bottom w
not true. When I consider the virtue ofabusive words, as Torei Zenji says. Torei did not say
hehad no experience of the difficulty of life: he just used everythingas a door. He was a very
customer. He was the founder ofRyutakuji temple, which has an association with our lineag
Roshis temple and Gempo Roshis temple.Compassion can not only open things in the body
Wayfor you. If you remember the basic rule that ninety percent ofeverything everybody says
then ninety percent of whatyou say is projection, so if you do not have compassion with som
problem in you, theres a shrivelling in your own heart; insome way youve closed yourself off
virtue and your ownlight. Its important to remember this. If compassion is not there,then tha
too, that too is the Buddha land; but then if we goinside and notice it, if we reflect, suddenly
again. Itslike when were going deep in zazen and fear arises: if we say, Get outof the way,
bigger. We notice, Ah, fear; then that toois golden. The same with any pain we can have.
allabout respect for Buddha-nature, for your own Buddha-nature: if youcan respect your own
can respect others, because itis the same damn thing! So its not a great effort to stretch acr
golden chain.So in your zazen, if you get out of the way, Buddha-nature willawaken, becaus
aspect of it so so bright, its so vividthat we cant not see it. If we try to flee from it, it will chas
us.Everywhere we look, there it is. If you run into a dark room, thereit is. And everywhere w
it is too; its always there, itsalways in front of us. And this is the most ordinary thing in thewo
This is the other truth that is very obvious now. Its wearingclothes, its eating, its hearing a h
hearing a child playinga game while youre trying to listen to a profound talk on the dharma.W
rather listen to? Which is the true dharma? Sonothing is a distraction; everything that come

there.The other point is the gratitude for the Way. Over and over againthat comes up. It co
tears; it comes with joy; it comes withlaughter. It is a great healing force. We were given life
weare not even sure that we asked for it. We were given the dharma, andIm not sure we de
Fortunately, there was nothing we coulddo to deserve it! It just came upon us; it inflicted itse
usin the guise of some catastrophe that sent us running here. It isgood to be grateful in that
grateful for the things that wehave and for the things that we dont have. As Yun-men said, i
have nothing than to have something good. Out of thatnothing, everything comes; that one
become a prison. Wehave that gratitude for everything that comes by, and that goes on and
the Way. And whatever comes up, it doesnt reallymatter; we cant complain that this is not th
plainly theWay. We can say we dont like itbut so what? Its plainly the Way.And if our hearts
been broken, we cant walk the Way; werestill too innocent. And thats no excuse. The Tao
ourhearts for us, so that we can walk the Way. So whatever comes up,thats it. Walking is it
disappointment is it, joy is it, andunderneath it all you will find that great sleeping dragon of j
always there, snoring away underneath your life, making everythinggolden.NOTE: The quota
Teisho, given on Day 6 of the EasterSesshin at Gorricks Run, 1994 are taken from "The Zen
Lin-chi", translated by Burton Watson, Shambhala,
1993.----------end of file

BRIEF HISTOY OF THE DRIKUNG KAGYU ORDER OF TIBETAN BUDDHISM

The Drikung Kayu Order of Tibetan Buddhism is a unique tradition of study and practice transmitted through an unbroken line of enlightened teachers. As the precious teachings of Lord Shakyamuni Buddha were brought into Tibet from the sacred land of India, countless saints and yogis were realized by the perfect understanding and meditation of the precious teachings.

From these innumerable saints, there gradually developed eight great lineages: Nyingma, Kadam, Lamdre, Kagyupa, Shenpa Dhege, Jordru, and Choeyul. From these, the Dhagpo Kagyupa lineage arose from the great Indian saint Tilopa (988-1069 C.E.) who received a direct transmission of the teachings from Vajradhara (Dorje Chang). Tilopa also received the teachings of Mahamudra and the Six Doctrines from Arya Nagarjuna, Charyapa, Lawapa, and Khelwa Sangpo. This particular transmission is known as the Kagyupa Lineage.

The chief disciple of Tilopa was Pandita Naropa (1016-ll00 C.E.) head of the illustrious Nalanda University. Marpa the Translator (1012-1097 C.E.) was Naropa's leading disciple. Maria journeyed extensively, going three times to India and four times to Nepal to bring back the teachings to Tibet. All in all, Marpa received instruction from 108 tantric masters as well as Naropa and Maitreya. Pandita Naropa designated Marpa as his Vajra Regent in Tibet and prophesized that the Mahamudra teachings would greatly flourish there.

Marpa's foremost disciple was Milarepa (1052-1135 CUE.) who is considered the greatest yogi of Tibet. Jetsun Milarepa attained enlightenment in one lifetime. His life's story and 100,000 songs are high points of Tibetan literature and spiritual thought. Milarepa's chief disciple was Gampopa (1079-1153 C.E.). In the Samadhi and Nyinge Pema Karpa Sutras are prophecies concerning Gampopa's coming by Lord Shakyamuni himself. Gampopa embodied the three great lineages of Nagarjuna (Profound View Lineage), Asanga (All-Encompassing Action Lineage) and Tilopa (Blessed Meditation Lineage.) As a result of this phenomenal achievement, the Dhagpo Kagyu Lineage came into being as well as the Phagdru Kagyu, Kamtsang Kagyu, and Barong Kagyu Lineages.

From among Gampopa's numerous disciples, there came forth Phagdru Dorje Gyalpo.

From him came the eight Kagyu lineages: Drikung Kagyu, Talung Kagyu, Trubo, Lingre, Maerpa, Yelpa, Yasang, and Shugsib. Among Phagdru Dorje Gyalpo's disciples. the chief disciple was Kyobpa Jigten Sumgon Ratnashri (1143-1217 C.E.), known also as "Drikung Kyobpa." Kyobpa Jigten Sumgon Ratnashri was the Vajra Regent of the Buddha himself in the Northern Hemisphere. Of him the Buddha once said:

> "In the Northern Hemisphere, amongst the snowy ranges, a Ratnashri will come forth. This extraordinary being. acquiring world-wide fame, will greatly further my Teachings." (Yeshe Yongsukyepa Sutra)
>
> "The fountain-head place of Dharma names Drikung will produce Ratnashri born in the hog year. He will be surrounded by a million-strong host of disciples and upon his death he will enter the Ngongai Buddha Fields. There he will be called the "Perfect White Buddha." (Ghongdhu Sutra)

In twenty Sutras and Tantras there occur similar prophecies about Kyobpa Jigten Sumgon Ratnashri. Among Lord Buddha Shakyamuni's contemporaries was Letsabe who incarnated four hundred years later as Arya Nagarjuna and later still as Kyobpa Jigten Sumgon Ratnashri. The Singalese Arahata Bhikshu and Green Tara told Mahapandita Sakya Shri Bapara that Ratnashri was the reincarnation of Arya Nagarjuna.

So it came to pass that in Eastern Tibet in the 12th century (C.E.) Ratnashri was born to Naljor Dorje and Rakshesatsun. At the age of 25 he met Phagmo Drupa and received all the teachings of Sutras and Tantras. At the time of Phagmo Drupa's death, a congregation of disciples witnessed a miraculous transference of a golden dorje of light from the heart of Phagmo Drupa to the heart of Ratnashri. After 7 years meditation in the Achung cave in central Tibet, Ratnashri attained enlightenment at the age of 35. He then received the Bhikshu ordination and his fame began to spread throughout Tibet.

At the age of 37 he established the main seat of Drikung, which he named Changchubling . Here he emphasized the importance of moral discipline and Bodhicitta as the basis of Buddha's teachings. Since his mind was one with the mind of all Buddhas, he was able to guide all Bodhisattvas and sentient beings according to the degree of their receptivity and understanding.

When the first Karmapa, Dusum Khenpa, visited Drikung, he saw Kyobpa Jigten Sumgon Ratnashri as the Buddha himself and, developing great faith in him, received his teachings. The kings of India, China. and Tibet all recognized him and Maldrozichen, a king of the Nagas, offered to maintain the growing number of disciples at Drikung. Thus Drikung reached to the heights of spiritual and academic excellence. Kyobpa Jigten Sumgon sent many disciples to the sacred places such as Mount Kailas, Lache (near Nepal), and Tsari (near Arunachal Pradesh). Thus the Drikung Kagyu became the keepers of these holy places. It was in his 76th year that he experienced Mahaparinirana.

Now over eight hundred years have passed since the establishment of the Drikung Kagyu order. From the great Abbot, Khenchen Gurawa Tsultrim Dorje until the present, there have been 37 successive teachers who comprise the golden chain of the Drikung Kagyu lamas.

BUDDHISM IN OUR DAILY LIFE

China Academic Lectures
Sponsored by
China Institute in America, N.Y. USA

By Dr. C. T. Shen

LECTURE 1:

THE CONCEPT OF BIRTH AND DEATH

In the Christian Bible, in the Book of John, Chapter XVI, Verse 12, Jesus Christ tells his disciples, "I have yet many things to say unto ye, but ye cannot bear them now." That is to say, what Christ did teach his disciples was only a small part of what he knew, because the level of understanding of his disciples at that time was such that they could only absorb so much. Unfortunately, Jesus died at the age of 33. Time did not allow him to give his disciples a complete course of teaching. What Christ knew and did not say remains an unanswerable question.

On the other hand, Buddha lived for 80 years. He had 45 full years from the time of his enlightenment to teach his disciples: long enough to gradually lead his disciples to learn and practice various stages of teaching, from a self-centered liberation from human suffering to the most profound supramundane doctrine.

If we assume that these founders of two of the greatest religions on earth were both persons possessed of profound wisdom, then many teachings expounded by Buddha could be those which Christ knew but did not have time to teach.

With this view in mind, it seems to me that the study of Buddhism by Christians can have a special significance, that is, the search for what Christ knew but did not say.

The Buddhist concept of birth and death could be a good example of just such an area of thought. That is why I have said these few words first.

Now, let me go to the mysterious question which has hung over the

human mind for thousands of years. The question is, "What happens to one after death?" Practically all systems of political thought and philosophical ideas, such as Confucianism, deal in their teaching only with the living. Confucius said, "eve do not even know the living, how can we know the dead?" From a practical point of view, it is true that problems concerning the living are more important and intimate to us, but such an approach evades the search for a real answer to the question. The fact of death, and the question as to what happens afterward, remain. Furthermore, it could very well be that the attitude toward the living could be very much changed if we knew what happen ed to one after death.

It should be noted that Confucius did not say that death is extinctions nor did he say that there is no future life after death. He meant that to live as a decent person on earth is more important than to search for the answer to life after death.

Most religions, however, have a teaching about life after death. Two teachings predominate among world religions: one is the one-life theory and the other is the multi-life theory. The one-life theory says that birth begins the life of a physical body, wherein a spiritual entity called the "soul" abides, and death is the destruction of that body, but of the soul. After death, the soul, depending upon the judgment of the creator, will ascend to heaven or descend to hell. Christianity represents this theory. This teaching ends here, somehow,- and goes no further. The implication is that each person has only this one life on earth and will thereafter remain eternally either in heaven, in bliss, or suffering in hell with no chance of ever leaving. Whether or not this implication represents a complete understanding of Christ's teaching is unclear. It could be that Christ had much more to teach about birth and death, but, in his time, even this limited concept of birth and death was not easy for people to understand. He did not have time to teach them more and to bring them to a higher level understanding.

The multi-life theory says that the birth and death of a being is only one segment of a chain of infinite lives of a being, who wanders among five major kinds of existence. The five existences are: heaven-dweller, human being, animal, ghost, and hell-dweller. After death a human being is reborn into another existence. He or she could again be a human being or perhaps would be a heaven-dweller, or an animal, or a

ghost, or a hell-dwelIer. by extension, a dweller in hell can also be reborn as an animal, a human beings etc., and a heaven-dweller can also die and be reborn as a human being, hell dweller, and so forth. This change of life form, or existence, goes on indefinitely until and unless the chain breaks, which occurs when this concept of birth and death becomes no longer significant to a being.

Hinduism and Buddhism hold this multi-life theory, but with a major difference in their views, Hinduism sustains the belief that the concept of birth and death becomes insignificant when the being is merged with the Brahman--Almighty God. Buddhism says that it becomes insignificant upon enlightenment, because the concept of birth and death is no longer applicable. To understand this Buddhist concept, we must first understand that Buddhism explains world phenomena at two levels: one is called the enlightened level, that is, realization of the ultimate truth by the enlightened ones, and the other is called the mundane level. which can be further divided into the intellectual level, where most of us here find ourselves, and the common level, to which the majority of the people on earth belong.

At the enlightened level, the concept of birth and death is no longer applicable. I shall explain this later. At the mundane level, however, Buddhism holds the multi-life theory and recognizes the individuality of a being, which can then be compared with the "soul" as taught in Christianity and Hinduism. The soul can therefore maintain its individuality and appear in the form of a human being, or heaven-dweller, some kind of animal, a ghost, or a hell-dweller in consecutive lives.

I should point out, however, that the continuation of individuality does not mean that a physical body will be transported into the next life, or that everything stored in one's brain, which is a part of the physical body, will pass into the next life. As a matter of fact, the physical body changes from moment to moment. Just look at photographs taken some time ago and you will agree with me. What do pass into the next life or future lives, and constitute the continuation of individuality, are the effects of what one's actions in this present life. This is called, in Buddhism and Hinduism, the law of karma, which I shall explain in my next talk.

At this point you might like to say, "That is fine, but (1) please show me the heaven and hell where dwellers in those

existences may be found, and
(2) please prove to me that I existed before my birth and will still be in existence after my death."

To answer the first question, may I ask, "Do you believe that your own eyes are capable of seeing heaven or hell?" If someone did show us heaven or hell, would we not say that it was just an hallucination, or magic, and therefore not believe it? If you have studied the electromagnetic spectrum, you may agree with me that our human eyes can only see an infinitesimal part of the universe. and that there are so many things our eyes cannot see. A few hundred years ago, no one could see the whole bone structure of a living human body, but now we can see it by means of x-rays. We are advancing very rapidly in the investigation into the microscopic universe and also into outer space. Who knows? Maybe a number of years from now, some new detective instrument will be invented that will enable human beings to see a different wave length from the presently visible light wave, and human beings may discover that the so-called hell is right here on earth; or, space instruments will send back some picture of outer space that could turn out to be one of the heavens or worlds postulated by Buddha.

With respect to the second question, sporadic records all over the world have reported that someone, an ordinary person, remembered his past life, or that others. like certain Tibetan high lamas. could tell where they would be reborn. But all of these reports do not have enough scientific proof to convince us conclusively that rebirth does exist.

I am, therefore, using another approach to see if there are some phenomena in the universe in which we live that can explain the concept of birth and death and that may give some clues to this mysterious question. The ample reason that convinced me that this approach has merit is that we human beings are no more than a product of nature and are entirely governed by all the natural laws such as gravitational force. Therefore, the phenomena that apply to other natural creations may very well be applicable to human beings.

As I studied the question, interestingly enough, I found a number of phenomena in the universe which provide good analogies to the multi-life theory of human existence. The simplest and easiest for us

to comprehend is the multi-form of H2O.

Do we all know. H2O? Yes.

H2O is the chemical formula for water, signifying two parts of hydrogen to one part of oxygen. The chemical formula H2O does not change when water turns into vapor - at the boiling point or into ice - at the freezing point. Nor is H2O different when it appears in a beautiful, white, crystallized form, which people give the name of snow, or in minute liquid particles suspended in the air, called fog.

Now a very interesting concept arises. When water disappears and is changed into vapor or ice, would you not say that at that very moment, when the concept of birth and death is applied, that water is dead and vapor or ice is born? Or when snow or ice melts and becomes water, would you not say that at that instant, snow or ice is dead and water is born? This is not only true from your point of view, as an outside observer; it is also true from the point of view of water, if water is identified only as water. However, if water is not identified only as water, but also as H2O, then the concept of birth and death does not apply. H2O remains unchanged when its appearance changes from water to vapor or ice or vice versa. H2O has not really undergone "death and rebirth," although its appearance and physical characteristics may have changed an infinite number of times and people may have given it many different names. H2O will not undergo death and rebirth in the future, although its appearance and physical characteristics will change numerous times until H2O disintegrates into hydrogen and oxygen, which phenomenon I will explain later.

From this analogy we can see that the multi-life theory as suggested by Hinduism and Buddhism makes more sense and could be closer to the truth than might have been apparent at first. I therefore draw the following conclusions:

1) Equivalent to H2O and its manifestations, such as water, vapor, snow, fog, or ice, there is something in the universe, which I refer to as "X', which is manifested in the five forms of heaven-dweller, human being, animal, ghost, and hell-dweller. In Christianity and Hinduism, "X" is called the soul. In Buddhism, at the mundane level, "X" can also be called the soul.

2) The five forms of existence are interchangeable. Thus, a human

being can be reborn as a heaven-dweller, or a ghost, or a hell-dweller. A heaven dweller can also be reborn as a human being, or an animal, or a ghost, or a hell-dweller. By the same token, a hell-dweller can also be reborn into other forms, --including that of a human being.

3) According to Buddhism, one cannot live in heaven eternally, nor will one stay in hell indefinitely. Life goes on, with its form changing continuously. This phenomenon of the continuous flow of death and rebirth among the five existences is called 'samsara'.

4) The concept of birth and death is only meaningful if one refers to a specific object. If the reference is shifted to a more fundamental nature of that object, the concept of birth and death is not applicable. Water and H2O are an example: water is the specific object, H2O the more fundamental nature. A golden ring, which is a specific object, and the raw gold, which is a more basic material, constitute another good example.

5.) This is important: If one identifies oneself as a human being, then one does undergo death and rebirth. The same applies to water if water is identified as water or a golden ring if it is identified as a golden ring. But, if one identifies oneself as "X", then here is no death, even when the form of "X" appearing as a human being is destroyed. From the point of view of "X", there is only a continuous change of form, while "X' remains unchanged. Again, the same applies if water is identified as H2O or a golden ring as gold. Therefore, if we wish to be rid of death; or samsara, the first thing we should avoid is to identify ourselves as human beings. Unfortunately, this goes entirely against our will. We are strongly attached to our identity as human beings, and that is why we are in samsara.

Now the basic purpose of Buddhist teaching is to enable one to remove oneself from samsara. Therefore, the essence of Buddhism is to teach how one can identify oneself with "X'. Furthermore, Buddhism does not teach us to treat "X" as the soul. because the soul is not the ultimate and is still subject to death and rebirth, just as H2O is subject to disintegration into hydrogen and oxygen and reintegration. Buddhism teaches us to identify ourselves with "X" as interpreted at the enlightened level. At the enlightened level we are told that "X"

is something incomprehensible to the human mind and that it can only be realized and recognized by the enlightened ones. If that is so, then how can we comprehend and explain it? Luckily, in modern science I do find something that can probably help us immensely to understand the interpretation of "X" at the enlightened level. This is energy.

In modern science we learn that everything in the universe is a manifested form of energy. Electricity. heat, light, fire, sound, chemical reaction, matter, all are different manifested forms of energy. Energy itself cannot be seen, heard, smelled, tasted, or touched, but all over the universe its manifested forms, infinite in number, can be seen, heard, smelled, tasted, touched, or otherwise detected by human organs. Energy, therefore, can be considered as the ultimate existence of the universe. It should be noted, however, that energy is only a name arbitrarily chosen by human beings. The definition of energy has, in fact, been modified since the word was first used. So please do not adhere strictly to the dictionary definition of the word. I may interpret the word differently than do some scientists. The word energy, as I use it here, is given to something in the universe that comprises the entire universe and that cannot be seen, heard, smelled, tasted, or touched by human organs, but that can manifest itself in numerous forms that can be detected by the senses. Since it fully comprises the entire universe. it cannot be increased or decreased, it has no motion. In short, energy is the universe and the universe is energy.

If you are able to comprehend what I have described above as energy, then you should have less difficulty in understanding "X" as explained in Buddhism at the enlightened level. Upon enlightenment, according to Buddhism, one realizes that one's "X", and only that "X", comprises the entire universe; that "X" is the universe and the universe is "X"; that "X" cannot be increased or decreased; that "X" has no motion, and that "X" can be neither defiled nor purified. Because "X" is so difficult to explain and to comprehend, Buddhists, for over 2500 years, have given it many different names, in the attempt to clarify the concept. The simplest term, in my opinion, is Original Nature. The word "original" signifies that all world phenomena are derived from Original Nature, rather than being separate from it. Unlike the concept of "soul", Original Nature implies no isolation of the individual. There can be no other entity. This "X"

therefore, is I, myself, is you, is everyone, and is everything. If "X" is like that, then how can "X" die? How can the concept of death and rebirth be applicable to "X"? This Original Nature, therefore, is what one should identify with.

On the other hand, Buddhism males it clear that unless one is enlightened and becomes Original Nature, one is always subject to the chain of multi-life and undergoes the endless death and rebirth that is samsara. Buddhism, therefore, is a teaching that we should look into seriously because it provides ways and means for us as human beings to realize and recognize our Original Nature, whereby we can rid ourselves of the endless and uncontrollable death and rebirth, which in most cases is the source of suffering.

At the same time I wish to emphasize that in our daily life the multi-life theory is even more important than the enlightened vision of "X", because we are not all enlightened and are still subject to samsara. It can be a terrible mistake if we neglect this multi-life theory and simply think, "I am the universe and there is no death," for when death comes, one will still be horrified.

As a conclusion to today's talk, I wish to introduce the following views of two of the most important sociological phenomena in our daily lives. They are:

1) Killing does not mean the elimination of an opponent or enemy, and the achievement of victory, as one usually thinks. On the contrary, since only the physical human form is destroyed, the victim still exists. It is therefore not one's victory, and it could be the beginning of one's troubles.

2) Suicide does not mean the end of suffering. The physical human form may be destroyed, but life goes on. The problem could become much more complicated and serious as a result of this self-killing.

That is why I said in the beginning of this talk that the attitude of the living could be very much changed if we knew what happened after the so-called death that we observe. Political scientists, politicians, and philosophers who ignore this important question could be making a serious error out of shortsightedness. We look into this subject more penetratingly in my second talk, The Truth of Karma.

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BUDDHISM IN OUR DAILY LIFE

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By Dr. C. T. Shen

LECTURE 2:

THE TRUTH OF KARMA

In last week's discussion of the concept of birth and death, the one-life theory and the multi-life theory were introduced. I also used a familiar natural phenomenon, the multi-form of H2O, to illustrate my belief that the multi-life theory taught by Hinduism and Buddhisn is closer to the truth than the one-life theory. We found that H2O is a good analogy for the human soul.

Then, we observed that H2O is not the ultimate substance of the universe. Modern science is gradually concluding that energy could be that ultimate. This agrees with Buddha's teaching that the soul is not the ultimate nature of a human being and the Ultimate is something which is incomprehensible: without duaity, without boundary, without birth and death, and with no difference from the universe. Original Nature and Buddha-Nature are two popular names given to this Ultimate. The famous statement made by Buddha upon his enlightenment was "Every sentient being has Buddha-Nature".

The vast, boundless, and empty space is usually used as an analogy to Original Nature to signify the lack of duality and discrimination of the latter, its limitlessness in both time and space. Since the ultimate existence of a human being is of such a nature, then when one is enlightened or recognizes one's Original Nature, the concept of birth and death becomes inapplicable. Since most of us have not been enlightened it does not help us too much to discuss Original Nature at this stage. We first have to establish a clear understanding of the multi- life theory at the mundane !evel,

which directly affects our daily lives.

To appreciate thoroughly the multi-life theory, one must first answer an important question which is: what causes such changes from one form of existence, say, a human being, to another form, say, an animal?

To help us understand the answer to this question, it is useful to refer to H2O again. Let us first examine the causes of changes in the forms of H2O say, from water to vapor or ice to water.

From physics we learn the following chain of causation:

physical or chemical action -> intangible form of energyc -> change of activity of H2O molecules -> changes in forms of H2O

This illustration is quite obvious and needs no explanation. I will just give you a few examples of physical and chemical actions and you will instantly know that these actions are the causes of water, vapor, snow, ice, or other forms of H2O. Such actions as radiation from the sun, setting a fire, passing electricity through certain metallic wires and dissolving certain chemicals in water are all familiar exanples of processes that produce heat in differing intensities and that ultimately change the form of H2O;

According to Buddhism, a similar natural phenomenon is going on in the universe: that is, various actions carried out by a being in the past and present, cause a certain kind of intangible force comparable to heat that causes the being to change from one form of existence to another. That is why we have the different forms of heaven-dweller, human being, animal, ghost, and hell-dweller, which constitute samsara, or continuous life and death.

In Hinduism and Buddhism, these actions bear a common name -- karma. Karma means an action, or combination of actions, by a being or beings, which produces effects. Those effects, which could be good, bad, or neutral, determine the future of that being or those beings.

Karmic actions..therefore, are the heart of the multi-life theory, just as physical and chemical actions are the basic causes of the multi-form nature of H2O.

I would like to draw this.. comparison to the above mentioned chain of causation:

Karma -> intangilble force called the karmic force -> effects, good, bad, or neutral upon activities of beings -> change in the forms of the being: samsara

This concept of karma plays a very important role throughout Asia. Asian religions have established a famous universal moral code, based upon this law, that good deeds produce good effects and bad deeds produce bad effects.

It should be pointed out that Buddhism gives this moral code additional qualifications.. According to Buddhism:

(1) The so-called good effect or bad effect is not a judgment nor is it given as a reward or a punishment by a supramundane authority, such as God. The good or bad effect produced by good or bad karma is purely and simply a natural phenomenon governed by natural laws that act automatically, with complete justice. If God has anything to do with it, then God must also act according to the natural law or path. This cause produces this effect. That cause produces that effect. God would not change the natural path by his like or dislike of a person.

(2) The "good" and "bad" referred to here are not defined by any code or law created by human beings, unless such a code or law follows the natural path. For example, when democracy was first devised, women did not have the right to vote. At that time, women who complied with that status were considered "good" 'and those who fought against it were considered "bad." that judgment was incorrect, however. The "natural path" is that human beings are all' equal, and thus, the system which gives women equal voting rights with men is the truly just one. Therefore, those who

opposed the unequal voting system were actually the good ones.

This law of karma, or cause and effect, is so powerful that it governs everything in the universe except, according to Buddhism, the one who is enlightened or recognizes Original Nature. Upon enlightenment, this cause and effect loses its significance, just as samara, or recurring birth and death, ceases with enlightenment. Since Original Nature is the Ultimate, there is no one to receive the effect, whether it is good or bad, and no one to whom any effect can apply. This unique explanation, taught by Buddha, of the nullification of the law of karma is very important. I will explain it later.

With this brief explanation of karma as background, let us now go a step further to see how karma works.

(1) Karmic effects determine rebirth:
In Buddhist texts one may find numerous examples telling what cause produces what effect. The karma of present and past lives determines the form of existence in the next life. Generally speaking, we may outline these karmic effects as follows:

(A) Such karma as honesty, generosity, kindness, compassion, the relieving of others' suffering, or the creation of major benefits for others may produce the effect or result of being reborn in heaven.
(B) Karma such as giving generously to the needy, aiding those in difficulty, making offerings to the Buddha, Dharma, and Sangha or saints in other religions, or giving others knowledge or skills that will improve their way of life, may cause one to be reborn as a human being with a wealthy and bright future.
(C) Karma such a saving others' lives, refraining from killing, relieving others' worries, curing others' illnesses, generously helping hospitals and medical research, or aiding environmental improvement may cause one to be reborn as a human being with a long life and good health, a person to be liked and supported by many people!
(D) The karma of studying and introducing Dharma and the right knowledge to others by means of teaching or writing, giving

sincere respect to Buddha, Dharma, and Sangha and the saints in other religions, or meditating to concentrate on the mind can produce the effect of being reborn as a human being with wisdom, intelligence, eloquence in speech, and the qualities of a good scholar.

(E) Despite such karma as killing, hunting, fishing, doing harm to others, endangering others' lives, manufacturing or trading weapons, or robbing, one may be born as a human being again; but he will have the possibility of a short lifespan, accidental death, frightening insanity, disastrous illness, etc. However, if those karmic activities were dominant in the being's life, then the rebirth will be in the form of an animal or ghost or even a hell-dweller.

In one of the Buddhist texts it is recorded that someone asked Buddha:

Why are some women ugly-looking but rich?
Why are some women beautiful but poor?
Why are some people poor but with good health and long life?
Why are some rich yet ill and short-lived?

The Buddha's answers were:

The woman who is ugly-looking but rich was. short-tempered in her past lives--easily irritated and angered but was also very generous and gave offerings to the Buddha, Dharma, and Sangha and offered things to many sentient beings.

The woman who is beautiful but poor was, in her past lives, very kind, always smiling and softspoken, but was stingy and reluctant to make offerings or help other people.

The person who is poor but in good health and enjoying a long life was in his or her past lives, very stingy or reluctant to make donations, but was kind to all sentient beings, did not harm or kill others, and also saved many other sentient beings' lives .

The person who is rich but often ill, or who is short-lived, was, in his or her past lives,' very generous in helping others but loved hunting and killing and caused sentient beings to feel worried, insecure, and frightened.

The above examples give us some idea why people on earth, although all human beings, vary so much in appearance, character, lifespan, health, mental ability, and fate. It is even more interesting to note how much the circumstances in which a person is born can influence his or her destiny. Which race, which nation, which skin color, which era--all these factors make a great difference. Would it not be more logical to think that something was going on before one's birth that caused all those effects than to say that it is purely accidental or even to say that it is God's will? If a baby has no past life, then on what grounds does God judge whether to reward or punish that baby by causing him or her to reborn under different circumstances?

(2) Karma also affects others and produces effects in the present lifetime as well as in future lives.

"Karmic effect is incomprehensible!" This statement of Buddha suggests not only the complexity of karmic effects but also the difficulty of predicting when a karmic effect will mature.

Generally speaking, however, karma is like the action of lighting a candle. The candle will light the whole room immediately and will last until it is consumed. Similarly, karma has the following characteristics:

A) Karma not only affects the doer but also affects others. The magnitude of the karma determines the sphere of its effect.

B) Most of the karma produces an immediate effect and the effect will last until it is "consumed." The nature and magnitude of a karmic action determine the duration of the effect, which may last many years or may not be felt until some other karmic conditions mature.

(C) Karmic effects can combine and accumulate.

These three points are rather condensed. I do not have time to give you a detailed description of them. The following examples, however, might assist you to understand better.

(A) The discovery of electricity by Benjamin Franklin and the conversion of electricity into light by Thomas Edison changed the lives of human beings tremendously and the effect is still growing.

B) An action taken by the U.S. Congress to change the tax law will immediately affect millions of American pockets. The effect can be seen by many Americans in their lifetime, and it could also be felt by them in the next life if any of them happened to be reborn as Americans.

C) The combined and cumulative karma of the system of slavery used by many Americans over a long period of time has produced effects which constitute a major domestic problem in the U.S.

D) The theoretical discovery of atomic energy by Albert Einstein and the joint effort of all the participants in the Manhattan Project produced such complicated effects, good and bad, that we are probably just beginning to realize the significance of these developments.

3) Comparison of the magnitude of effects of various kinds of karma:

Such comparisons are recorded in many Buddhist scriptures. I would like to give you some examples to enable you to form your own ideas as to how you may create karmic effects of greater magnitude.

(A) One day, while walking on the street, Buddha met a beggar who was a so-called untouchable in the strict caste society of India during his time. Not only was Buddha friendly with him, but he accepted the beggar as a disciple in the ho!y Sangha. This action had a tremendous effect, which was infinitely greater than the acceptance of a prince as his disciple.

(B) When the monk Bodhidharma went from India to China he was welcomed by the emperor Lang. The emperor asked him, "What merit do I have, since I have built so many temples, erected so many pagodas,

made so many offerings to Buddha, Dharma, and Sangha, and have done numerous other virtuous deeds?" Bodhidharma's reply greatly disappointed emperor Lang. Bodhidharma said, "Your Majesty, there is none. You have gained no merit. What you have done produces only wordly rewards, that is, good fortune, great power, or great wealth in your future lives, but you will still wander around in samara."

C) In many of Buddha's teachings, he emphasized that to study and explain to others even a few sentences of his teachings that show how one can be rid of samsara creates infinitely greater merit than the effect even of making tremendous offerings to Buddhas all over the universe in a number equal to the number of grains of sand in the great Ganges River.

(D) Buddha also taught:

One who makes numerous offerings to Buddha, Dharma, and Sangha, helps many other sentient beings and does many other good deeds, and dedicates all the merit accumulated thereby to a purpose of one's own interest or to the benefit of one's own children or relatives--such as making more money or enjoying a longer or better present life or future lives--produces limited effects.

One who does the same good deeds mentioned above but dedicates all the merit produced to helping and saving all sentient beings from suffering in samsara receives much greater merit than the one with selfish purposes.

One who does the same above-mentioned good deeds with no specific purpose or desire receives infinitely greater merit than the two cases mentioned above.

4) Karma and free will:

This topic has been often discussed. The question is, "Is there any room for free will under the law of karma?" A more penetrating question is, "Might not so-called free will be simply subjective opinion? Free will is still an effect of certain karma." For example, suppose a daughter goes against her parents' wishes and decides to marry a younger man. The daughter might think that that decision was

made by her free will, but under the law of karma that decision could very well be an effect of her past karmic relations with this young man and her parents. That she acts with a free will is only her subjective opinion.

In the United States, people have the freedom to vote or not to vote. Is this freedom obtained by a kind of free will or is it still predetermined by karmic effect?

We could find many examples. all of which seem to indicate that there is no room for free will under the law of karma. Does this mean that the fate of a person is predetermined by his or her past karma, that that person has no way to change it? Is this correct? Buddha said it is not correct. Why and how, then, can one change one's fate?

To help you to understand that one's fate is not entirely predetermined by one' past karma, I must ask you to recall what I said before about Original Nature. I said that cause and effect, just like birth and death, loses its significance at the enlightened level, because with Original Nature there is no one to receive the effect of karma, whether it is good or bad. Therefore, at the extreme, when one is enlightened, the law of karma is not applicable, so all that the enlightened one does, say, or thinks is from free will or is a manifestation of Original Nature and is not the effect of past karma.

All of Buddha's teachings aim at this one goal: that is, to identify oneself with Original Nature. All methods are therefore designed to enable one to be gradually in harmony with Original Nature.

Now, Original Nature possesses all kinds of good human qualities, such as loving-kindness, compassion, joy, and equanimity. All these good qualities could be good karma, which produces good effects. Therefore, during the process ' of cultivating harmony with Original Nature, these good qualities will be revealed bit by bit, like an occasional ray of sunshine penetrating through a heavy cloud. These revelations are the true products of a person's free will. Because such free will creates good karma and good karma produces good

effects, which, in turn, are good karma for the next effect, and so on, a person has the potential to become enlightened, to recognize Original Nature, and to become a Buddha.

One will thus not only be rid of samsara, but will also gain the perfect wisdom and compassion necessary to teach other sentient beings to follow the same path.

Karma is such a vast subject that I could talk for hours without exhausting the material. Topics like the following could be very interesting:

(1) Can good karma and bad karma offset each other?

(2) Can karma be erased?

(3) Can the effects of bad karma be minimized by confession or other kinds of repentance?

With the general idea of karma I have presented to you today, you may be able to find the answers to those questions.

In conclusion, I wish to emphasize two points:

(1) Good or bad karma will inevitably produce its respective effect. Our daily doings, speech, and thoughts will affect our future. A wise person knows, therefore, how to live properly.

(2) Remember that the law of karma stops operating and you become rid of samsara only by identifying yourself with Original Nature. How you may gradually identify yourself with Original Nature, and realize that Original Nature is you, is therefore the essence of Buddha's teaching, and I sincerely recommend that you study and practice it.

Among all the hindrances in our cultivation, the greatest one is our concept of self, which is the core of all our ignorance and suffering. Next week, we shall attack that core, and, let me tell you, that

core is indeed very, very hard.

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BUDDHISM IN OUR DAILY LIFE

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LECTURE 3:

THE TRUTH OF SELF (EMPTINESS)

Someone asked me why in the title of this talk I used the word "emptiness" in parenthesis after the word "self." According to Buddhism the answer is that "self is emptiness and emptiness is self." This answer, however, is too simple to comprehend. So before I explain the subject matter of this title, let me make two remarks:

1) Emptiness or void, as used in Buddhism, does not mean nothingness, as in "the room was empty after all the people left." It means, actually, that the Original Nature of everything is emptiness, or even if the room is packed with people, it should still be envisioned as empty. Because human language is not adequate to convey such precise expression, the word "emptiness," which appeared to be closest in meaning, was chosen by the English-speaking scholars who first came into contact with Buddhism. The word does create confusion, but there is no other suitable term in the English vocabulary.

2) Because the truth discovered by the Buddha upon his enlightenment was incomprehensible by ordinary human minds, he had to rely on the language understandable to the people to explain what is incomprehensible. Buddha's teaching was therefore delivered at two different levels: the mundane level and the enlightened level. At the mundane level, the concept of self means there is an individual. At the enlightened level, however, individual or no individual, self or no self, phenomenon or no phenomenon, name or no name, are all merely sophisms. At the enlightened level, one

envisions all people, including oneself, as those "seen" in a dream or who appear on a television screen. Such visions are therefore emptiness. Even the term "emptiness" is unnecessary and carries no real meaning. "Emptiness" is just a term arbitrarily chosen for the convenience of discussion among people at the mundane level.

The concept of self at the mundane level, nevertheless, is the biggest hindrance to ordinary people in achieving enlightenment, or, to put it another way, one cannot achieve enlightenment and identify with Original Nature without first achieving the realization that the concept of self is not only an invalid concept, but also a dangerous concept, because with the concept of self the concept of "that is mine" is established, and then the attachment of both self and "that is mine" becomes firmly planted in one's mind; in this way one can never be in harmony with Original Nature, one can never achieve enlightenment and be rid of samsara, or recurring birth and-death, which is the source of suffering.

In today's talk, I will first explain how the concept of self is formed and strengthened. Next, I shall try to explain, using several different approaches, how the concept of self is invalid. By destruction of the concept of self, the concept of emptiness will be formed. The concept of emptiness is also an attachment. Finally, we should destroy the concept of emptiness to enable Original Nature to be revealed. This concept of self has been so deeply rooted in our minds for so long that it is unrealistic to expect that it can be eliminated by the time we walk out of this room. It is my hope that after listening to this lecture your concept of self will not be strengthened further, and that this lecture will provide you with some leads that you may find useful in your future cultivation of Buddhism.

According to Buddhism, the concept of self has two major components: one is the desire for unending life or continuous existence, and the other is the attachment to one's own view, usually expressed as "my view." The desire for continuous existence is present even before birth. The attachment to one's own view is gradually built up during one's lifetime, although such views are largely influenced by one's past karma. This concept of self is first conceived through

one's sensory organs. Through them one establishes oneself, even at birth, as a physical body which is separate from the so-caled outside world. This concept of self becomes stronger and more and more important as one grows up. As a result, one finds that one has established within one's physical body a center of awareness, the self, with respect to the outside world.

Secondly, because everyone establishes his or her own center of activity, the perception that the world is composed of different entities becomes sharpened. Because each enity seeks its own satisfaction, conflicts of interest develop. This feeling of separation is further compounded when views differ and each entity asserts the importance or "rightness" of its own view. This is a brief explanation of the concept of self. Voluminous Buddhist commentaries have been written on this subject. What I've just said here is comparable to a drop of water in the vast ocean. However, the ocean, as vast as it is, is basically water. So, if we study this drop of water thoroughly, a good foundation can be built for more advanced study of the ocean.

We see, therefore, that the physical body of a person is the core in which the concept of self originates. This concept of self is further strengthened by all kinds of identifications one encounters in daily life that increase the separation and isolation of one from others in the outside world. Some of the most common phenomena by which one identifies oneself or people distinguish one person from another are:

1) identification by name
2) identification by appearance
3) identification by voice
4) identification by fingerprint
5) identification by sensation
6) identification by ideology
7) identification by fame

By examining these factors closely, we discover one interesting fact: that is, they are all related to the physical human body.

These identifications are like the branches and leaves of a tree with the physical human body as its root. If the root is dug out, then all the leaves and branches will automatically pass out of existence.

The above statement has, nevertheless, been challenged by a friend of mine who is a forester. He said to me, "Since you have not had the experience of taking down a big tree, you do not know that the branches should be cut off first, then the trunk cut down, and then the root dug out or pulverized." I certainly could not argue with him; however, I told him that according to Buddhism there are three major paths that lead human beings to dig out the root of the concept of self. These three paths are:

Path 1- Vigorous practice; having the goal of destroying all kinds of habits one has accumulated, not only during this life since birth, but also during past lives. The habits referred to include knowledge, faith, love and hatred, and all kinds of human activities. Ch'an (pronounced Zen in Japanese) and the example set by the Tibetan enlightened one, Milerapa, belong to this path. This path is analogous with the idea of concentrating one's efforts on digging out the root without cutting off the branches first.

Path 2- Reliance upon the law of karma, whereby the concept of self can be gradually eliminated and Original Nature revealed through an accumulation of merit gained by practicing the six perfections (paramitas), namely, perfection of living (dana paramita), perfection of moral discipline (sila paramita), perfection of patience (ksanti paramita), perfection of energetic perseverance (virya paralrlita), perfection of meditation (dhyana pramita), and perfection of wisdom (prajna paramita). This path is analogous to the standard method in forestry of first cutting off the branches and trunk and finally removing the root.

Paths 1 and 2 are methods of cultivation, but without a sound theoretical foundation, people can go astray upon reaching an advanced stage, as in Path 1, and may lose enthusiasm after a certain period of time, as in Path 2. We therefore need Path 3.

Path 3- Establishment of a theoretical foundation for Paths 1 and 2 through ample learning and penetrative reasoning. In this lecture, however, I regret to say that I will be able to introduce to you only very little from each path. Today let us follow Path 3 to see how the concept of self can be theoretically destroyed so that Original Nature can be revealed. The next talk will be devoted to Paths 1 and 2, but also-very briefly and on a very selective basis.

Now let us first examine the seven means of identification that I mentioned before, to see whether these branches of the tree of "self" can be removed first.

1) A name is probably the most common identification of a person, but it is obvious that a name is a poor means of identification. Not only can a name be changed, but many people can have the same name, so that branch can easily be cut off. A name cannot really separate one person from the other.

2) Appearance, including the form of the body, complexion, color, etc., is also commonly used to identify a person. But not only does appearance change with age, it can also be changed by surgery. It may serve a temporary purpose, but it cannot really be used to establish the concept of self.

3) Scientific experiments demonstrate that each person has a different voice pattern. An instrument a even been devised by which a court may identify a person according to a vocal pattern. But physical damage to the vocal apparatus could change that pattern, and certainly this means of identification is not applicable to mutes. Voice, therefore, also cannot permanently separate one person from another so that each person could be justified in being called a "self".

4) Fingerprints are commonly used to identify a person but, like the voice, are not perfect. One does not lose one's concept of self even by cutting off both one's hands.

5) It is true that sensation, such as pain, delight, and the apprehension of danger, does alert one to the existence of a self, but such alertness is usually temporary and simply affirms the concept of self which one has already in the first place.

6) Ideology is a strong identification of self. It is, in fact, part of the premise of one's so-called view, which is one of the two components that form "self." Historians have recorded that many religious defenders and revolutionaries even put their ideas, faith, or principles above their lives. Although in those cases the concept of self as an individual is usually surrendered to the concept of self as a group, the concept of self is, nevertheless, strengthened. But ideology can be changed, and a change in one's ideology does not mean a change in the individual. The concept of self remains. Thus it is proven that ideology is still not the core of the concept of self.

7) Fame is also a strong identification of self. Fame represents accomplishments, which distinguish one from other persons. Fame can be very deeply planted in one's mind. It is not surprising to learn that one of the presidents of the United States heard people call him "Mr. President" in his dreams. Ego is a term which represents the strong attachment of a person to such identification by fame. Pride and arrogance are usually the by-products. Just like ideology, fame can change overnight. However, destruction of one's reputation does not, unfortunately, mean the destruction of the concept of self. This branch, fame, therefore does not last.

With all branches cut off we are now facing the root of the tree of "self", that is, the reality of the human body.

More than 2,000 years ago a famous Chinese philosopher, Lao-Tze, remarked, "My biggest problem is that I have a body." Buddha also emphasized that the body is the source of all human suffering. So, we go to the core of the problem. Can the human body justifiably be called a "self"?

To study this important and fundamental question, let me employ three analytical methods taught by Buddha. Each method leads to the conclusion that the physical human body is a manifestation of "emptiness" (sunyata) and that the term "self" is just a name arbitrarily chosen by human beings for the convenience of the living in this world.

1) The first analytical method is by disintegration.

Now please follow my imagination. I am now taking my left arm off my body. Would you call that left arm C.T. Shen? No. It is simply an arm. I am now taking my right arm off my body. Would you call that right arm C.T. Shen? Again, no. I am now taking my heart out. Would you call that heart C.T. Shen? Again, the answer is no. It is a heart which can be transplantet into another person and that transplantation of my heart does not make the other person C.T. Shen.

Now, I am taking of my head. Would you call that head C.T. Shen? No. It is simply a head. I can take every part of my body apart and none of the parts can be called C.T. Shen. Finally, after every part is removed, please tell me where C.T. Shen is. This human body is simply a temporary assemblage of many parts. It is an aggregate without permanent nature. It is, therefore, called emptiness (sunyata). C.T. Shen, or "self", is simply a name arbitrarily chosen for the convenience of those at the mundane level.

2) The second analytical method is by integration.

Here in this room we have many different individuals. Each one will say that this physical body is himself or herself; but way back, even in Buddha's time, philosophers in India and Greece stated that a human body is no more than a combination of four basic elements, namely, solid, liquid, gas, and heat. Buddha, using the insights of his enlightenment, went further to declare that these four elements can be integrated into one element, which he called sunyata. According to his description, sunyata is something that is incomprehensible to the human mind and that is without duality and without discrimination,

and limitless both in time and space, yet is not nothingness. Now, in the twentieth century, scientists also tell us that solid, liquid, gas, and heat are all different manifestations of energy, which, by my definition, as I suggested during mr first talk on the concept of birth and death, is quite the same as sunyata (emptiness) as taught by Buddha.

Therefore, not only those who sit here, but also other human beings, no matter how different they are in form, sex, color, etc., can all be integrated into one, that is, sunyata or energy. All individuals are the same at this enlightened level. "Self" is therefore simply a concept arbitrarily created for the convenience of people at the mundane level.

3) The third analytical method is by penetration.

No one will deny that the physical body of any one of us is solid, or at least appears to be solid; but if we examine it penetratively we find that this concept of a solid physical body is primarily established through our visual organ--the eyes. Unfortunately, our eyes are such poor instruments that they mislead us terribly. Let us assume that you are seeing a handsome, young man. This is precisely the information your naked eyes give you in your daily life.

Now what if your eyes are opened to the view perceived by infrared rays. Here the young man loses his shape as a solid body and becomes instead a mixture of red, yellow, and green colors in the approximate shape of a human body. Whether you can still recognize him as male, young, and handsome is now subject to question.

Now what if you could see the same young man through X-ray vision. Most likely you do not like looking at him. I certainly do not expect you to still have the impression that he is young and handsome.

Or what if you could see the same young man examined microscopically, so that the body is in the form of a molecular structure. The structure may look beautiful, but you certainly do not see a handsome, young man.

Undifferentited space represents this young man in formless form, which is invisible to the human eyes. You may call this form Original Nature.

May I now call your attention to this important fact: these five forms are not different entities. They are the same man in the same spot and at the same instant, but to your eyes they appear to be very different.

Now, visible light, infrared light, and X-ray vision are only a few wave lengths among the infinite number of wave lengths in the universe represented by the electromagnetic spectrum. This young man can, therefore, appear in an infinite number of different forms at different wave lengths. That is to say, if we assume that your eyes are capable of seeing things at any wave length, and not only at the wave length called visible light, then, as you scan the spectrum, you are really becoming Alice in Wonderland. The form of this young man changes momentarily and continuously; there is no one form that is permanent, nor can any form be considered as real.

Not only can this young man appear in so many different forms, including the formless form which is emptiness in the ordinary sense; but every one of us can also appear in all those forms, including the formless form, or emptiness. At this point, you should note that all the formless forms of all of us are the same. Now, if the truth is such, is it not foolish that we adhere so much to the physical body, which is just one of the infinite forms manifested by Original Nature and which is used to create this concept of self?

These three analytical methods lead to the conclusion that the physical human body is impermanent and is a momentarily changeable form seen by human eyes in a very narrow range of wave lengths. Since this is the reality of a human body, how is it justifiable to call it a self, an individual entity? Therefore, there is no self, only emptiness.

Once, I introduced this doctrine of "no self, only emptiness" to some of my friends. One friend cried, "If I lose myself and become emptiness, how can I sell! be alive?" To this question I answered, "The Buddha achieved this realization that there is no self, only emptiness, upon his enlightenment at the age of 35 and he lived a

happy life until he was 80 years old." Therefore, the destruction of the concept of "self," and the realization of emptiness, do not mean the end of life; on the contrary, this stage is the beginning of the happy life. I will discuss this more fully in the next talk.

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LECTURE 4:

THE SOURCE OF JOY

Let me make it clear, first of all, that the joy I refer to here is not the kind of temporary joy that can be the cause or source of later suffering. For example, one does have a sensation of joy and being carefree when one i drunk, but the actions one might commit while intoxicated could be so foolish that one might feel deep regret afterward, or they could cause such irreparable consequences that the suffering created thereby would be much greater and longer lasting than the temporary joy that accompanied the drinking. That kind of joy, if you still wish to call it joy, is classified in Buddhism as suffering--it is not joy, because it is the beginning of suffering.

The joy I refer to here can be better defined as the opposite of suffering, or the cessation of suffering: for example, the kind of feeling one enjoys when one can fall asleep quickly and soundly, without drugs, after suffering insomnia for many years, or when one is able to rest after a number of hectic days in a political campaign or a demanding day in the business world. One might find oneself enjoying that relaxation in a mountain-lake region. As one gazes at the high, snowcapped mountains and the huge pine trees, the world and its worries seem a thousand miles away; one feels so very small yet at the same time so great that one feels alone in the universe.

In Buddhism, there are several ways to classify human suffering. The most common is a listing of eight categories of suffering as follows:

1. Suffering because of birth

Although no one remembers the Pain experienced upon leaving the mother's womb, the very fact that a newborn baby cries rather than smiles indicates that there is no bliss at birth.

2. Suffering because of age

Although aging is a slow process that takes place over a number of years, the sometimes sudden realization of the reduction of youthful strengths and ability is a painful experience for most people past the age of sixty. Evidence of this feeling could be found on a visit to a home for the aged, or simply in speaking to any older person on the subject.

3. Suffering because of sickness

Very few people can claim immunity to sickness or injury. I do not have to elaborate on the painful experience of being sick. This kind of suffering is particularly prevalent among people who live in places where nutrition and medical care are inadequate.

4. Suffering because of death

The majority of human beings suffer painfully because of their awareness of the inevitability of death. Such suffering is particularly severe for those who have a strong ego, great power, or great wealth, as it is very difficult for them to contemplate giving up these things.

5. Suffering because of separation from loved ones

Death is considered by most to constitute permanent separation. One who has had the experience of losing a loved one knows how painful that experience can be, and the suffering it brings can hardly be remedied. Heartbreak, worry, the expectation of bad news--all these kinds of suffering are expressed through grief and tears by those

whose loved-one have been kidnapped, or imprisoned in concentration camps; who have faced the danger of death, been sent to war, or been forced into an indefinite period of separation because of political circumstances.

6. Suffering because of an undesirable confrontation with another person or thing

Some examples of this kind of suffering might be an unexpected meeting between two people who hate each other; a beautiful girl being chased by a man she does not like; suddenly coming face to face with a robber or maniac; turning a corner and finding a rabid dog or other animal on the attack--all these encounters can be sources of great suffering.

7. Suffering caused by denial of one's desires

A child will cry when-he or she wants a piece of candy and the mother says "no." Other examples are failure to win the heart of the one you love or failure in business. One can also suffer a great deal if one needs money desperately and is unable to get it.

8. Suffering because of the burning characteristics of the human body and mind

In Buddhism, this refers to the five aggregates which form the human body. These five aggregates are form, sensation, perception, conditioned function, and consciousness. Examples of the burning characteristics of these five aggregates, or, as I put it in simple terms, body and mind are anger, anxiety, excessive sexual desire, hatred, jealousy--all these can be sources of suffering.

Since the joy I refer to is defined as the cessation of suffering, it becomes clear, after the description of the eight categories of suffering, that the root of suffering is, again, our concept of body and mind. If we do not have body and mind, there is no birth and therefore no suffering because of birth. Without body and mind, aging, sickness, death, and the other four kinds of suffering

have no base from which to operate. Therefore, the root of all human suffering is the human's concept of and attachment to a body and mind. As in the case of the concept of birth and death and the concept of karma, the complete cessation of suffering can only be achieved by the realization of Original Nature, which means the realization that the body and mind, which appear to our sensory organs to exist, are changing from moment to moment, are impermanent and unreal, as if one saw oneself in a dream, or were an actor playing a part - all is therefore defined as emptiness, or sunyata.

Therefore, the realization of Original Nature means complete cessation of suffering, means ultimate joy. The conclusion of this theoretical analysis, which I have earlier referred to as Path 3, is that our own Original Nature is the source of true joy. May I repeat that: Our own Original Nature is the source of joy.

Now, this sounds great, but it is just like saying the clear autumn sky is the source of cheer at a time when the sky is heavier overcast and it is raining, if not storming. Buddhism is not just philosophical study. One who knows everything in theory about swimming but has never practiced in water will still face the possibility of drowning if he or she falls into deep water. So, Buddhism places emphasis on practice. To realize Original Nature one must practice according to those methods that I have called Path 1 and Path 2.

Path 1 is designed for the person who is able to divorce himself or herself entirely from worldly affairs and to practice vigorously the concentration of the mind on one point. This method is analogous to launching a rocket from crowded Times Square in New York City on a stormy day with thick clouds. Now just imagine how difficult it would be to fire a rocket under such conditions. Many rockets, even when launched successfully, probably fall back to earth without ever having reached the upper level of clouds. Only the ones that have enough strength to ascend non-stop can penetrate the heavy cloud cover. The instruments in those rockets that do make it will suddenly detect bright sunshine and the endless deep blue sky in all directions. At that time, what the instruments detect is vast space, quietness, clearness, and emptiness. Crowded and noisy Times Square in New York

City, and even the whole earth, become so small by comparison that they lose their significance entirely.

A similar breakthrough in the human mind, according to Buddhism, is called enlightenment. At the moment of enlightenment, Original Nature reveals vastness, limitlessness, and incomprehensible nature beyond description. All the habits, desires, discriminations, and attachments of human beings become insignificant. The concepts of birth and death, karma, and suffering are therefore inapplicable. One who achieves this status is called an "enlightened one." Buddha Sakyamuni - was a human being born about 2,500 years ago in the land known today as Nepal who achieved enlightenment at the age of 35. He set an excellent example for all human beings.

As I said before, Path 1 is designed for one who is able to divorce himself or herself entirely from worldly affairs and to practice vigorously just like Buddha, who gave up the king's throne that awaited him and went to the mountains to take up many kinds of difficult ascetic practices. This is like attempting to dig out the root of a big tree without first cutting down the branches. It should be considered as the highest standard set by Buddha that a human being can possibly achieve. Path 1, however, is not for everyone. Buddha therefore taught many other methods to enable human beings to realize Original Nature. I consider that these methods belong to Path 2.

All the methods in Path 2 can be described as aiming at one principle, that is, "harmony with Original Nature." Here we should note that the concept of self is still in existence. It is "I" who am in harmony with Original Nature. In other words, at the stage of cultivation which I have called Path 2, "I" and Original Nature are, mentally, still two separate entities. All the methods therefore lead to a goal of identifying "I" with Original Nature and, finally, "I am Original Nature and Original Nature is I." There is only Original Nature. And Original Nature is a term chosen for the convenience of people at the mundane level.

With this Principle, "harmony with Original Nature," clear in our minds, every action and every thought in our daily life could offer us

abundant opportunities to practice harmony with Original Nature. At the mundane level, Original Nature can be more clearly specified as nonduality, nondiscrimination, and no self; or even more condensed, as no attachment. Therefore, in our daily life, those actions and thoughts which can be qualified as nonduality, nondiscrimination, and no self--or non attachment--are those in harmony with Original Nature. On the other hand, actions and thoughts that possess duality, discrimination, and concept of self, and are attached in one way or another, are not in harmony with Original Nature.

Now I wish to give you a few examples of how to practice in harmony with Original Nature; They have been useful in my personal practice. But, since each person has different karma, you may find another method more effective.

1. Fifteen minutes of meditation on vast space every day

You may look at the open sky on a clear day. Concentrate your effort to see as far out as you can. If a bird, an airplane, a wisp of cloud, or any kind of object comes into view, ignore it and don't let it distract you. If your eyes become tired, close them, but your mind should continuously "look" at the vast sky without wavering. The key to this practice can be found in the following verse taken from The One Hundred Thousand Songs of Milarepa, by Professor Garma C.C. Chang:

"Like the sky devote of edge or center,
Meditate on vastness and infinity."

That is the teaching Milarepa gave to his woman disciple, Sahle-Aiu. It clearly emphasizes nonduality, nondiscrimination, and no self.

2. Fifteen minutes of meditation on energy every day

First, think of the outer skin of your entire body. The skin is matter and is therefore a form of energy. Then, think of your flesh. Flesh is also matter and therefore also a form of energy. The bones are also a form of energy The lungs, heart, stomach -- every part,

from the outside to the inside and then from the inside to the outside, is a form of energy.

When you first begin this practice, repeat this process several times. You will reach the conclusion that everything in your body, and your body as a whole, is energy and nothing else.

Then, whatever you are sitting on is matter and thus energy. The air is energy. The warmth of the air is energy. Light is energy. People and animals are energy. The room, the house, the village, the city, the earth, then, the moon, the sun -- everything in the boundless space you can think of they are all energy. All are characterized by non duality and nondiscrimination.

Whenever your mind wavers and cannot keep expanding your vision of energy, then retreat to the point where your vision of energy is clear.

Since energy is a good analogy for Original Nature, this practice can be very effective. It is simple yet in harmony with Original Nature.

I presume that you all know how to sit for meditation, so I shall not describe it here. My booklet, "What We Can Learn From Buddhism," gives a brief yet complete description of how to sit. You might like to use it as a reference.

3. Practicing the perfection of giving (dana paramita)

Giving means to help or benefit others. Twenty-five years ago, when I first came to this country, I had the distinct impression that the people of this great nation have, in general, a warm generosity and willingness to help other people. I must admit, however, that that good impression has been gradually fading in recent years. I sincerely hope that this trend will be reversed. It is entirely up to each of you. Don't forget that the social environment is the effect of our common karma. According to Buddhism, there are three kinds of giving:

A) To help or benefit others by giving them the things they need. Food, clothing, shelter, vehicles, money, and many other items of a material nature are included in this category.

B) To help or benefit others by giving them right knowledge and

correct view. In Buddhism the reference is especially to Dharma, i.e., the Buddha's teachings because according to Buddhism, Dharma is the most important knowledge that can help people to rid themselves of suffering. Broadly speaking, the teaching of proper knowledge and skill to people to enable them to be productive members of society is also giving under this category.

C) To help or benefit others by protecting them from various kinds of danger or alleviating their fears. This is called the giving of fearlessness. People who contribute to keeping a place, say, Central Park in New York City, secure and peaceful day and night for the citizens are, indeed, giving in this category. To save people from a ship in distress or from places hit by earthquakes, hurricanes, tidal waves, or other disasters, are good examples of this kind of giving. A good doctor or nurse who comforts a patient who has great fear is doing meritorious giving.

All of the above is giving, but it may not be the perfection of giving. You may remember that when we talked about karma, I said at one point that one who does good deeds with selfish motive receives limited merit, while one who does the same good deeds with no specific purpose or desire receive infinitely greater merit. Let me now describe the perfection of giving, which is one of the six Paramitas or perfections, taught by Buddha.

Perfection of giving means giving without duality, without discrimination, and without concept of self. Or, to put it another way, perfection of giving is giving without any idea as to who is the recipient, what is being given, or who the donor is. Therefore, giving conditionally, or with string attached, is a kind of giving but it is not the perfection of giving.

Giving with an expectation of reward is giving, but not the perfection of giving.

Giving with discrimination regarding the recipients, such as, 'I only donate to the church but not to the school,' is giving, but not

the perfection of giving.

Giving for selfish reasons is giving; but it is not the perfection of giving.

The perfection of giving demands a mind of equality, non duality, nondiscrimination, and no self. Such giving is therefore in harmony with Original Nature.

For those who have not achieved the ability to be in harmony with Original Nature, intensive prayer to a more tangible supramundane authority, such as the gods of different religions, the Holy Mother Mary, Jesus Christ, and in Buddhism, Buddha Amitabha and Bodhisattva Khan Yin the two most popular names, all serve effective purposes when one is seriously ill, in danger, desperate, approaching death, and so forth. Such prayer, particularly for those who have had faith in one or more of the foregoing in their lives, could quickly bring back their concentration. The unwavering tranquility of one's mind is itself a process in harmony with Original Nature--the source of joy.

I thank you for your patience in listening so intently during these four sessions. You have probably noted that the key expression in these lectures has been Original Nature. It may be helpful to offer you, as my conclusion, the following quotation from Chapter 9 of The Holy teaching of Vimalakirti, by Dr. Robert A.F. Thurman, entitled, "The Dharma-Door of Nonduality":

Then, the Licchavi Vimalakirti asked those bodhisattvas, "Good Sirs, please explain how the bodhisattvas enter the Dharma-door of nonduality!"

Thereupon, thirty-one bodhisattvas expressed their views of nonduality. I quote three expressions as examples:

The bodhisattva Srigandha declared, "I' and 'mine' are two. If there is no presumption of a self, there will be no possessiveness. Thus the absence of presumption is the entrance into nonduality."

The bodhisattva Tisya declared, "'Good' and 'evil' are two. Seeking neither good nor evil, the understanding of the nonduality of the significant and the meaningless is the entrance into non duality."

The bodhisattva Suddhadhimukti declared, "To say, 'This is happiness,' and 'That is misery' is dualism. One who is free of all calculations, through the extreme purity of gnosis--his mind is aloof, like empty space; and thus he enters into nonduality."

Near the end we read:

When the bodhisattvas had given their explanations, they all addressed the crown prince Manjushri: "Manjushri, what is the bodhisattva's entrance into nonduality?"

Manjushri replied, "Good sirs, you have all spoken well. Nevertheless, all your explanations are themselves dualistic. To know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing, and to designate nothing--that is the entrance into nonduality."

Then the crown prince Manjushri said to the Licchavi Vimalakirti, "We have all given our own teachings, noble sir. Now, may you elucidate the teaching of the entrance into the principle of nonduality! "

Thereupon, the Licchavi Vimalakirti kept his silence, saying nothing at all.

The crown prince Manjushri applauded the Licchavi Vimalakirti: "Excellent! Excellent, noble sir! This is indeed the entrance into the nonduality of the bodhisattvas. Here there is no use for syllables, sounds, and ideas."

Dear friends, why have I used so many words?

(the following lines were added after the lecture was delivered on November 22, 1976)

(At this point, Dr. Shen suddenly raised his voice.)

NOW, ANSWER MY QUESTION, QUICK! QUICK !
(The audience kept silent.)

Excellent! Excellent! We have so many vimalakirtis here.
(The audience then burst into laughter.)

Now you have experienced it. The very moment that you burst into laughter was the moment that you were in harmony with Original Nature. Perhaps you would all like to go home now and practice your harmony with Original Nature.

I thank you very much.

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Buddhist Philosophy
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** ** **

"Life is uncertain - Death is certain": This is a well known saying in Buddhism. Knowing very well that death is certain and it is a natural phenomenon that everyone has to face, we should not be afraid of death. Yet, instinctively, all of us fear death because we do not know how to think of its inevitability. We like to cling to our life and body and so develop too much craving and attachment.

A child comes into this world bringing joy and happiness unto all near and dear ones. Even the mother who had to bear extreme labour pains is pleased and delighted to behold her new-born child. She feels that all the trouble and pain borne by her were well worth it. However, by crying, the child seems to suggest it too has its share of suffering for coming into this world. The child grows into an adolescent and later into an adult, performing all sorts of good and bad deeds. He

eventually grows old and finally bids farewell to this world leaving his kith and kin in deep sorrow. Such is the nature of existence of a human being. People try to evade and escape from the clutches of death but no one is able to do so. At the moment of death, they have their minds hovering over their hoard of acquired wealth, unduly worrying about their dear children surrounding them. Last but not least, they keep evincing much concern over their own precious bodies, which, despite the tender care and attention lavished by them are now worn out, decaying and exhausted. It grieves one's heart to separate oneself from the body. It is unbearable though unavoidable. This is the way most people take leave of this world - with moans and groans. The pangs of death are considered dreadful, an attitude fed by ignorance.

Fear of Death

Men are disturbed not by external things, but by beliefs and imaginations they conjure up in their minds with regard to the form of their future lives. Death, for example, is not by itself dreadful: the dread or terror exists only in our minds. It is not often that we are brave enough to come face to face with the thought of our own mortality. Insistence upon the truth of suffering may seem horrible and unacceptable to the mind which is unable to face realities, but it certainly helps to reduce or eliminate the dread of fear by knowing how to face death. Once life is launched, like a bullet it rushes to its destination - death. Realizing thus, we must bravely face that natural occurrence. To be considered free in life, we must also be free from the fear of death. Fear only comes to those who are not able to comprehend the laws of Nature. "Wheresoever fear arises, it arises in the fool, not in the wise man," says the Buddha in the Anguttara Nikaya. Fears are

nothing more than states of mind. Remember what science teaches us about the process of dying? It is only a physiological erosion of the human body. We needlessly frighten ourselves with imagined or anticipated horrors which never come to pass. As a famous physician, Sir William Osler puts it:- "In my wide clinical experience, most human beings die really without pain or fear."

A veteran nurse once said: "It has always seemed to me a major tragedy that so many people go through life haunted by the fear of death - only to find when it comes that it's as natural as life itself. For few are afraid to die when they get to the very end. In all my experience only one seemed to feel any terror - a woman who had done her sister a wicked thing which it was too late to put right."

"Something strange and beautiful happens to men and women when they come to the end of the road. All fear, all horror disappears. I have often watched a look of happy wonder dawn in their eyes when they realise this is true. It is all part of the goodness of Nature."

Attachment to life on earth creates the unnatural fear of death. It creates strong anxiety on life; the man who will never take risks even for what is right. He lives in fear worrying that some illness or accident might snuff out the precious little life he cherishes. Realizing that death is inevitable, the one who loves life on earth will go into a devout prayer expressing the hope that his soul will survive in heaven. No man can be happy in such a tempest of fear and hope. Yet it is hard to despise or ignore these manifestations of the instinct for self-preservation. There is however a method of overcoming this fear. Forget the concept of self; turn one's love of the inward outwards, i.e. provide humanitarian service and to shower love on others. Whoever constantly keeps in mind the fact that

he would someday be subjected to death and that death is inevitable, would be eager to fulfil his duties to his fellow human beings before death, and this would certainly make him heedful in respect of this world and the next. Being engrossed in service to others, you will soon release yourself from the heavy selfish attachments, hopes, vanity, pride and self-righteousness.

Illness and Death

Both illness and death are natural happenings in our lives and must be accepted as such with understanding. According to modern psychological theory, undue mental stress is caused by our refusal to face and accept life's realities. This undue stress, unless overcome or subdued, actually causes grave physical illness. Maintaining a sense of undue worry and despair over an illness will certainly make it worse. As for death, it must never be feared by those who are pure in heart and action. We are all a combination of mind and matter and as such there is actually no individual self to die. The kammic reactions arising from past evil deeds may linger with us on our rebirth thus causing us to shoulder the kammic sufferings in a new life. Such an eventuality can be obviated if we make every effort to acquire merit by leading a virtuous life and doing meritorious deeds wherever and whenever possible. By doing so we can face death bravely and realistically since in accordance with the teachings of Buddhism there is no 'saviour' upon whom we could entrust our burdens in order to relieve ourselves from the consequences of our wrong actions. We should constantly remind ourselves of the Buddha's advice: "Be ye refuges and islands unto yourselves; labour on with diligence." Buddhists should not go into grief and deep mourning over the deaths of relatives and friends. There can be no halting of the wheel of

circumstance. When a man dies, the kammic sequence of his conduct passes on into a new being. Kith and kin, friends and relatives can accompany the dead body up to the grave, but not further. Only a man's deeds, good or bad, go forth with him. Those left behind should bear their bereavement with calmness and understanding. Death is an inevitable process of this world. That is the one thing which is certain in this universe. Forests may be turned into cities and cities into sand dunes. Where mountains exist, a lake may be formed. Uncertainty exists everywhere but death is certain. All else is momentary. We had our forefathers, and they in turn had their own, but where are they all now? They have all passed away.

Let not the sophisticated assume that a pessimistic view of life is being presented here. This is the most realistic view of all realisms. Why should we be unrealistic and blind our eyes to real facts? For does not death consume everything? It certainly does. Let this not be forgotten. The role of death is to make every man aware of his destiny; that however high he may be placed, whatever advanced aid in technology or medical science he may have, his end is all the same, either in a coffin or merely reduced to a handful of ashes. The sequence of birth and death is a continuing process until we become perfect.

Man's Influence Persists

The Buddha said: "Man's body turns to dust, but his name or influence persists." The influence of a past life is sometimes more far-reaching, more potent than that held by the living body with certain limitations. We occasionally act on thoughts inspired by personalities whose mortal remains have turned to dust. In our accomplishments, such thoughts also play an important

role. Every living person is deemed a composite of all his ancestors who have gone before him. In this sense, we may assume that the past heroes, great philosophers, sages, poets and musicians of every race are still with us. As we link our selves to the past martyrs and thinkers, we are able to share their wise thoughts, their noble ideals and even the imperishable music of the ages. Even though their bodies are dead, their influence lives on. The body is nothing but an abstract generalisation for a constantly changing combination of chemical constituents. Man must realize that his life is but a drop in an ever-flowing river and must be happy to contribute his part to the great stream which is called life.

Not knowing the nature of his life, man is sunk in the mud of ignorance of this world. He weeps and wails. But when he realises what his true nature is, he renounces all transient things and seeks the Eternal state. Prior to achieving the Eternal state he will have to face death again and again. Since death itself is meaningless, man should not try to overcome the continuous repeated births and deaths.

According to Buddhism, this is not the first and last life we have in this world. If you do good with confidence, you can have a better future life. On the other hand, if you feel that you do not want to be reborn again and again, you should work towards this end by making every effort to develop the mind by eradicating all craving and other mental impurities.

Buddhist Philosophy

The Noble saint who has attained the stage of highest perfection does not weep at the passing away of those dear and near to him as he has completely eradicated his

emotional feelings. Ven. Anuruddha, who was an Arahant, did not weep at the passing away of the Buddha. However, Ven. Ananda, who was at that time only a Sotapanna, having attained only the first stage of sainthood, could not but express his deep sorrow. The weeping bhikkhu had to be reminded of the Buddha's view on situations of this nature, as follows:-

"Has not the Buddha told us, Ananda, that what is born, what comes to being, and what is put together, is subject to dissolution? That is the nature of all conditioned formations; to arise and pass away - Having once arisen they must pass away - And when such formations cease completely, then comes Peace Supreme."

These words describe the foundation on which the structure of Buddhist philosophy is built.

Cause of Sorrow

The cause of our grief and sorrow is Attachment in all its various forms. If we want to overcome sorrow, we have to give up attachment - attachment not only to persons but also to possessions. This is the ultimate truth; this is the lesson that death signifies. Attachment provides us many things to satisfy our emotion and to lead a worldly life. But the same attachment becomes in the end the cause of all our sorrows. Unless we learn this lesson, death can strike us and fill us with terror. The fact is beautifully illustrated by the Buddha, who said: - "Death will take away a man though he is attached to his children and his possessions, just as a great flood takes away a sleeping village."

This saying implies that if the village had not been asleep but remained awake and alert, the havoc created

by the flood could have been avoided.

Death is Universal

Let us now examine how the Buddha solved this problem for two persons who, through attachment, were both deeply grieved by death. One person was Kisagotami. Her only child had died after being attacked by a serpent. She went to the Buddha carrying the dead child in her arms to ask for help. The Buddha asked her to bring a few mustard seeds from a family where no one had died. But she could not find such a family. Every house she visited was either in mourning or had mourned over a death at one time or another. Then she realized the bitter truth; that death is universal. Death strikes all and spares none. Sorrow is the heritage of everyone.

The other person whom the Buddha advised was Patacara. Her case was sadder. Within a short period she lost her two children, husband, brother, parents, and all her possessions. Losing her senses, she ran naked and wild in the streets until she met the Buddha. The Buddha brought her back to sanity by explaining that death is to be expected as a natural phenomenon in all living beings.

"You have suffered from similar situations, not once, Patacara, but many times during your previous existences. For a long time you suffered due to the deaths of a father, a mother, children or relatives. While you were thus suffering, you indeed shed more tears than there is water in the ocean."

At the end of the talk, Patacara realised the uncertainty of life. Both Patacara and Kisagotami comprehended suffering and each learned through their tragic experiences. By deeply understanding the First

Noble Truth of "suffering," the other three Noble Truths were also understood. "Whoso monks, comprehends suffering," said the Buddha, "also comprehends the arising of suffering, the cessation of suffering, and the path leading to the cessation of suffering."

The Five Aggregates

Death is the dissolution of //Khandhas//. The Khandhas are the five aggregates of perception, sensation, mental formations, consciousness and corporeality or matter. The first four are mental aggregates or //nama//, forming the unit of consciousness. The fifth, //rupa// is the material or physical aggregate. This psycho-physical combination is conventionally named an individual, person or ego. Therefore what entities that exist are not individuals as such, but the two primary constituents of mind and matter, which are rare phenomena. We do not see the five aggregates as phenomena but as an entity because of our deluded minds, and our innate desire to treat these as a self in order to pander to our self-importance.

We will be able to see things as they truly are if we only have patience and the will to do so. If we turn inwards to the recesses of our own minds and note with just that bare attention, note objectively without projecting an ego in the process, and then cultivate this practice for a sufficient length of time, as laid down by the Buddha in the Sati Patthana Sutta, then we will see these five aggregates, not as an entity, but as a series of physical and mental processes. Then we will not mistake the superficial for the real. We will then see that these aggregates arise and disappear in rapid succession, never being the same for two consecutive moments, never static but always in flux, never //being// but always //becoming//.

Rebirth

The four mental aggregates, viz., consciousness and the three other groups of mental factors forming Nama or the unit of consciousness, go on uninterruptedly, arising and disappearing as before, but not in the same setting, because that setting is no more. They have to find immediately a fresh physical base as it were, with which to function - a fresh material layer appropriate and suitable for all the aggregates to function in harmony. Kamma acts as a law and this law operates to re-set the aggregates after death. The result is "re-birth".

A Bundle of Elements and Energies

In brief, the combination of the five aggregates is called birth. Existence of these aggregates as a bundle is called life. Dissolution of these things is called death. And recombination of these aggregates is called rebirth. However, it is not easy for an ordinary man to understand how these so called aggregates could recombine. A proper understanding of the nature of elements, mental energies and the law of Kamma and co-operation of cosmic energies is important in this respect. To some, this is a simple and natural occurrence. To them death means the separation of the five elements and thereafter nothing remains. To some, it means transmigration of the soul from one body to another; and to others, it means indefinite suspension of the soul; in other words, waiting for the Day of Judgment. To Buddhists, however, death is nothing but a temporary end of a temporary phenomenon. It is not the complete annihilation of this so-called being.

Causes of Death

According to Buddhism, Death can occur in any one of these four ways.

i. it can be due to the exhaustion of the life span assigned to beings of that particular species. This type of death is called Ayukkhaya;

ii. it can be due to the exhaustion of the Kammic energy that caused the birth of the deceased. This is called Kamma-kkhaya;

iii. it can be due to the simultaneous exhaustion of the above mentioned two causes - Ubhayakkhaya; and

iv. Lastly, it can be due to external circumstances, viz, accidents, untimely happenings - working of natural phenomena or due to a Kamma of a previous existence not referred to in (ii). This is called Upacchedake.

There is an excellent analogy to explain these four types of death. It is the analogy of the oil lamp. The light in the oil lamp can be extinguished due to any one of four causes:-

i. The wick in the lamp burns up. This is likened to death through the exhaustion of the life span;

ii. The consummation of the oil in the lamp is likened to death through exhaustion of the Kammic energy;

iii. The consummation of the oil in the lamp and the burning off of the wick at the same time - is likened to death occurring through the combination of causes described in (i) and (ii) occurring simultaneously; and

iv. The effect of external factors such as the wind blowing out the light - is likened to death caused through external factors.

Therefore, Kamma alone is not the cause of death. There are external contributory causes also. The Buddha's teaching categorically states that Kamma does not explain all happenings in our lives.

Face Facts

How should one best face this unavoidable occurrence? By being forewarned - that is, by reflecting that death will, and must come sooner or later. This does not mean that Buddhists should view life with gloom. Death is real, and has to be faced - and Buddhism is a religion or reason that trains its followers to face facts, however unpleasant they may be. The Founder of the Sikh religion Guru Nanak said "The world is afraid of death, to me it brings bliss." It clearly shows that great and noble people are not afraid of death but are prepared to accept it. Many great people have sacrificed their lives for the welfare of others. Their names are recorded in the history of the world in golden letters for posterity.

Death is Inevitable

It is rather paradoxical that although we so often see death taking its toll of lives, we seldom pause to reflect that we too can similarly sooner or later be victims of death. With our strong attachment to life, we are disinclined to carry with us the morbid thought, although a reality, that death is an absolute certainty. We prefer to put off this awful thought behind us as far

away as possible - deluding ourselves that death is a far-away phenomenon, something not to be worried about. We should be courageous enough to face facts. We must be prepared to face stark reality. Death is a factual happening. If we appreciate such eventualities and equip ourselves with the realisation that death is inevitable; even that has to be accepted as a normal occurrence and not as a dreaded event which we should be able to face when it eventually comes, with calmness, courage and confidence.

Our Duties and Responsibilities

With the certain knowledge that death will ultimately overtake us one day, we should decide, with the same calmness, courage and confidence, to discharge our duties and responsibilities towards our immediate dependants. We should not procrastinate our responsible duties. We should not leave things for tomorrow when they can be done today. We should make good use of time and spend our lives usefully. Our duties to our wives, husbands and children deserve priority and should be performed in due time. We should execute our last will and testament, without waiting for the last moment, so that we may not cause undue distress, difficulties and problems to our families due to our neglect. Death may call at any time - it is no respecter of person or time. We should be able to face this ultimate event bravely with hope and confidence if we prepare for the next existence.

Craving and Ignorance

Can death be overcome? The answer is - Yes! Death exists because of birth. This repetition of countless births is called Samsara. If this cycle of existence is to be

stopped, it can be cut off only at the stage of Avijja (Ignorance) and Tanha (Craving) - These are the roots in this cycle of births and have to be exterminated. Therefore, if we cut off Craving and Ignorance - birth is overcome, death conquered, Samsara is transcended and Nibbana attained.

We should try to understand that everything in this universe is uncertain. Existence is only a vision. When we analyse everything either scientifically or philosophically, in the end we find nothing but void.

"To be afraid of dying is like being afraid of discarding an old worn-out garment". (Gandhi)

It is hard to bear the loss of people whom we love because of our attachment to them. This happened to Visakha a well-known lady devotee during the time of the Buddha. When she lost her beloved grand-daughter she visited the Buddha to seek advice in her sorrow.

"Visakha, would you like to have as many sons and grandsons as there are children in this town?" asked the Buddha. 'Yes, Sir, I would indeed!'

'Then, Visakha, in such a case would you cry for all of them when they die? Visakha, those who have a hundred things beloved, they have a hundred sorrows. He who has nothing beloved, has no sorrow. Such persons are free from sorrow.'

When we develop attachment, we also must be prepared to pay the price of sorrow when separation takes place.

The love of life can sometimes develop into a morbid fear of death. We will not take any risks even for a rightful cause. We live in fear that an illness or accident will put an end to our seemingly precious life.

Realising that death is a certainty, we hope and pray for the survival of the soul in heaven for our own security and preservation. Such beliefs are based on strong craving for continued existence.

Each and every individual should be aware of the role of death in his or her destiny. Whether royalty or commoner, rich or poor, strong or weak, a man's final resting place for his body is either in a coffin lying buried six feet underground or in an urn or in the water.

All human beings face and share the same fate. Due to ignorance of the true nature of life, we often weep and wail. When once we realise the true nature of life, we can face the impermanence of all component things and seek liberation. Until and unless we achieve our liberation from worldly conditions, we will have to face death over and over again. And in this respect, too, the role of death is very clear. If a person finds death to be unbearable, then he should make every endeavour to overcome this cycle of birth and death.

Contemplation on Death

Why should we think about death? Why should we contemplate it? Not only did the Buddha encourage us to speak about death, he also encouraged us to contemplate it and reflect on it regularly. That which is born will die. The mind and body which arise at the time of conception develop, grow and mature. In other words, they follow the process of ageing. We call it growing up at first, then growing old, but it is just a single process of maturing, developing, and evolving ultimately towards inevitable death.

Today, according to a world record, about 200,000 people

die, on the average, everyday. Apparently about 70 million people die every year.

We are not used to contemplate death or come to terms with it. What we usually do is to avoid it and live as if we were never going to die. As long as there is fear of death, life itself is not being lived to its fullest and at its best. So one of the very fundamental reasons for contemplating death, for making this reality fully conscious, is that of overcoming fear. The contemplation of death is not for making us depressed or morbid; it is rather for the purpose of helping to free ourselves from fear. The second reason is that contemplation of death will change the way we live and our attitudes towards life. The values that we have in life will change quite drastically once we stop living as if we are going to live forever, and we will start living in a quite different way.

The third reason is to develop the ability to approach and face death in the right and peaceful way.

The contemplation of death has three-fold benefits:

- relieving fear;
- bringing a new quality to our lives, enabling us to live our lives with proper values; and
- enabling us to die in dignity.

It enables us to live a good life and die a good death. What else do we need?

The contemplation on the following factors are encouraged in Buddhism:
- I am of the nature to age, I have not gone beyond ageing;
- I am of the nature to sicken, I have not gone beyond sickness;
- I am subjected to my own kamma and I am not free from

kammic effects;
- I am of the nature to die, I have not gone beyond dying; and
- All that is mine, beloved and pleasing, will change, will become otherwise, will become separated from me.

When we contemplate this reality with a peaceful mind and bring it into consciousness, it has a powerful effect in overcoming the fear of old age, sickness, death and separation. It is not for making us morbid, rather it is for freeing ourselves from fear. That is why we contemplate death; it is not that we are eagerly looking forward to dying, but that we want to live and die without fear.

Death is Part of Life

Death comes to all and is part of our life cycle. Some die in their prime, others in old age, but all must inevitably die. Uninvited we came into this world and unbidden we leave it. Inevitably I am going to die - so does everybody, every plant, every form, every living being, which follows the same path. Soon it will be autumn, the leaves will fall off the trees. We do not cry, it is natural, that is what the leaves are supposed to do at the end of the season. Human beings experience the same thing.

Religious people usually have less fear of death than very materialistic people, because materialists are particularly interested only in this life to satisfy their five-fold senses.

But from the Buddhist perspective, death is not the end and each birth too is not the beginning of a life. In fact death is the beginning of life and conversely birth is the ending of life. It is just one part of a whole

process, a whole cyclic process of birth, death, rebirth and dying again. If one has some understanding of this on-going process, death begins to lose its ability to create morbid terror, because it is not so final after all. It is only the end of a cycle; just one cycle along the way and then the way continues ad infinitum with other cycles. The leaves fall off the trees, but it is not the end. They go back to the soil and nourish the roots; next year the tree has new leaves. The same can be said of human life. Conditioned by the moment of death is rebirth. An understanding of this basic principle helps to relieve ourselves of the fear about death.

Living Consciously

We live our lives in many foolish ways without even considering how much time we waste for nothing. How much time have we wasted today worrying about next year, about the next twenty years, thinking about the future, to the extent that we have not been fully living even this very day?

And our values in life will change. What is important in life? What is motivating us? What is the driving factor in our lives? If we really contemplate death it may cause us to reconsider our values. It does not matter how much money we have for we cannot take any of it with us. Even our own body has to be left behind for others to dispose of in one way or another; it is just a heap of refuse left behind. We cannot take our precious body with us when we leave this world.

The quality of life is more important than mere material acquisitions. The quality of life is primarily the quality of our minds. How we are living today may be more important to us than many other external things.

But the condition for rebirth, and that of rebirth is conditioned by death and the quality of the mind. This is one thing we take with us. This is the one inheritance that we do not leave behind for others:

I am the owner of my kamma, heir to my kamma,

Born of my kamma, related to my kamma,
abide supported by my kamma,

Whatever kamma I shall do, for good or for ill,
of that I will be the heir.

All that which will follow us will be the qualities that we develop within us, the qualities of mind, the spiritual qualities and the good or bad qualities. These are all what we inherit. These are the conditions which will determine our rebirth and shape the future. These in turn will give rise to a new value in our lives. We may enjoy the millions we have already gained but it is more important that we live more peacefully and start to build up some virtuous qualities. It can have a very good effect on the way we live our lives and on the values we develop. It is not just a matter of being successful; it is how we become successful.

Dying a Good Death

Having considered all of these, if dying becomes no longer an alarming event but an actual experience, we can with confidence face it. Not only that we can also do a lot towards dying a good death. If we have led a good life, dying is easier. But regardless of how we have lived, we can still endeavour to die a good death. To help in the dying process, we stress very much the development of the same quality of fearlessness.

For many people, it's more the fear of pain and the fear of separation from all their loved ones, more than anything else, that is fearsome. At the time of dying, encouragement and reassurance are most essential. For a start you need to reassure yourself. The pain indeed will be excruciating and will be difficult to bear, but we are fortunate in that advances in modern medicines make it possible to reduce the amount of physical pain a human being has to experience before death. Pain need not be such an overwhelming object of fear.

I usually reassure a dying person, such as someone who is terminally ill, for example with cancer, that he will not needlessly be allowed to suffer and, that prompt treatment will be given to alleviate his pain. An important result of this is that the patient can relax and die more peacefully.

The other worry is the inevitable separation from one's possessions. Of course, if we've contemplated this before, it's a lot easier. We know that to come together implies separation. If a dying person hasn't done this kind of contemplation, then you need to gently encourage and reassure him or her that the children and those left behind will be well taken care of. They need to be reassured that it's all right, that there are friends to take care of them; they need to be encouraged to relax and be peaceful, not to worry about other things, that they'll all be taken care of.

The whole emphasis is on trying to encourage the dying person to become more peaceful. How can one die a good death? The Buddhist way is to maintain an atmosphere of peace in the room where someone is dying. It's not very conducive to have people shouting, screaming and crying. What does that do to the poor person who has this very important thing to do, to die? They make it very

difficult for the dying person to die peacefully. It's good if friends and relatives who are present, show by their presence that they care, that they love, that they are willing to contribute something to support.

"Religious symbols are very useful and come in handy in such situations. If the dying person is a Buddhist, then a small Buddha statue, and possibly the presence of Buddhist monks with soothing words of chanting will be very beneficial so as to allow the dying person to pass away with the greatest peace and dignity. It's a wonderful thing for them to move into their new life in the best possible way."

(Ajahn Jagaro)

Peaceful Death

Everyone hopes and desires to have a peaceful death after having fulfilled his lifetime duties and obligations. But how many have actually prepared themselves for such an eventuality? How many, for instance, have taken the trouble to fulfil their obligations to their families, loved ones, friends, country, religion and their own destiny? It will be difficult for them to die peacefully if they have not fulfilled any of these obligations.

We must learn to overcome the fear of death by realising that the gods are also subjected to it. Those who have allowed fleeting time to pass away frivolously will have good cause to lament later on when they themselves are nearing the end of their lives.

When people see their own lives as being only a drop in an ever-flowing river, they will be moved to contribute even their little part to the great stream of life. The wise know that to live they have to work for their

liberation by avoiding evil, doing good and purifying their minds. People who understand life according to the Teachings of the Buddha never worry about death. Death is no cause for sorrow, but it would indeed be sorrowful if one dies without having done something for oneself and for the world.

I Died Today

David Morris was a well known Western Buddhist scholar who died at the age of 85. Soon after his death the writer of this booklet received a letter from him (obviously he had written it earlier with instructions for it to be posted on his death.) It went like this, 'You will be happy to know that I died today. There are two reasons for this. Firstly, you will be relieved to know that my suffering from the sickness has finally ended. And secondly, since I became a Buddhist I have faithfully observed the five precepts. As a result you know that my next life cannot be a miserable one'. Life is like a dream. Death is a factual happening and rebirth a natural occurrence. In preparing for that eventuality one would either have to continue or to end the repeated cycle of births and deaths so as to be free from suffering and this is what human intelligence is all about.

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DUTIES OF THE SANGHA

by
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Translated from the Thai
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Transcription: Greg Smith
Proofreading: Thanissaro Bhikkhu
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PREFACE

This year a large number of monks and novices came to be ordained and to live together here at Wat Asokaram for the Rains -- some of them planning eventually to leave the monkhood, some of them to stay. This being the case, I wrote down a piece explaining and analyzing our duties for their information, so that they would have something of religious value to keep and take with them for the progress of the community of monks and novices in the days to come.

After the piece was written and read aloud to the group, it seemed appropriate for use in the area of administering the Sangha at large, and so it has been printed for free distribution as a gift of Dhamma, in order that Buddhism may prosper and thrive for the well-being of us all.

-- Phra Suddhidhammaransi Gambhiramedhacariya (Ajaan Lee)

Wat Asokaram
Samut Prakaan
October 6, 1960

* * *

I would like to explain to the community spending the Rains at Wat Asokaram this year what our duties are, so that our sense of our responsibilities in our practice will be in line with the aims and directives of those who have been placed in charge.

The administration of the Sangha, as set out by the ecclesiastical authorities of Thailand, is divided into four departments:

I. The Department of Internal Governance.
II. The Department of Education.
III. The Department of Building and Development.
IV. The Department of Spreading the Dhamma.

Each of these departments, if its activities were in line with its aims, would cause the religion to prosper. But I have come to see that each of them is so deficient as to be destructive -- bringing about, to a great extent, the corruption of monks and novices. This is why I would like to give the monks and novices here some sense of their duties and of the true aims of each of these departments. Otherwise,

governance will turn into 'covernance' -- covering up what we don't want to be seen.

Each of these departments is divided into two sections: the central office and the offices in the out-lying regions. In the central office, the responsibility of the ecclesiastical authorities of both sects, Dhammayutika and Mahanikaya, is to co-operate in firmly carrying out the duties of each department in the area of central administration. As for the out-lying regions, the responsibility of the ecclesiastical authorities on the regional, provincial, district, and township levels, and of the abbots of all temples, is to train the officers of each department in their respective jurisdictions to be firm in carrying out their stated duties. Any individual who proves incompetent in a particular area should not be placed in charge of the corresponding department.

Thus I would now like to explain the duties of each department in a way that will bring about order, in line not only with the laws and regulations of the Sangha, but also with the disciplinary standards (Vinaya) and with rectitude (Dhamma) -- because all of these laws and regulations need to be both right and up to standard if they are to lead to the well-being of the religion.

* * *

I. THE DEPARTMENT OF INTERNAL GOVERNANCE

Governance is of three sorts:

A. Governing by regulations of the Sangha.
B. Governing by Vinaya (Discipline).
C. Governing by Dhamma (Rectitude).

A. //Governing by regulations of the Sangha// is as follows: The

ecclesiastical chief of each region has the right, the authority, and the responsibility to administer his jurisdiction in accordance with all of his stipulated duties, including the procedures to be followed in appointing officials on the regional, provincial, district, and township levels; in appointing the abbots of temples, preceptors, and minor officials; and in delegating responsibilities on each level. This being the case, each of these officials should use his powers strictly in accordance with the regulations and guidelines set down by the Sangha authorities. Anyone who sees that he is unqualified in a particular area should not accept appointment in that area. At the same time, those who make the appointments, if they see that a particular individual is unqualified, should not appoint him to a position of responsibility. If he is appointed, it will be damaging to that area and destructive to the religion.

B. //Governing by Vinaya//: One should explain to those who come under one's authority the various procedures connected with the Vinaya so that they will understand how to follow them.

1. Point out, for example, how an //apalokana-kamma// is to be performed so as to be in line with the Vinaya. If there are discrepancies from the norm, point them out and correct them.

2. Point out how and in what sort of places a //natti-kamma// is to be performed.

3. Point out what sorts of acts should be performed as //natti-dutiya-kamma//, how they are to be performed, where, when, and with how large a chapter of monks.

4. Point out what sorts of acts should be performed as //natti-catuttha-kamma//, on what sorts of occasions, and with how large a chapter of monks so as to be correct according to procedure.

On the whole, there are still great discrepancies in following

these procedures even within the individual sects. When we compare the different sects, the differences are even greater. This being the case, whose responsibility is it to govern the Sangha so that there is uniformity throughout?

To have standards means to weld discipline to justice -- or in other words, Dhamma and Vinaya. For example, we should have standards in the way we worship and chant -- how the words are to be pronounced according to the Magadha and Sanyoga traditions, and which tradition to use on which occasions. There should be guidelines concerning this that are consistently followed everywhere, and similar guidelines concerning the way we dress and use the necessities of life, so that we will all be orderly and in proper line with one another. Otherwise, there will be discrepancies, high and low. If there is order, however, even the differences of high and low will present an acceptable appearance. Having standards is thus an important part of governance. If the authorities were really sincere about carrying out their duties, instead of simply letting things slide, it would help lead to the growth and prosperity of the religion. On the whole, though, there is a tendency in the area of governance not to look after things and simply to let them be. This has led to factions and splits within the monkhood, each group taking offense at the way other groups behave.

Thus close adherence to the Vinaya and to the standards of order would lead to concord with no need for force or compulsion: concord that would come of its own from the good and noble standards of the religion.

> When the lotuses are gathered unbruised,
> the water stays clear:
> This is where the virtues
> of those who can govern appear.

Every official -- and every monk and novice as well -- should be strict in keeping his personal conduct within the bounds of the Vinaya, so as not to abolish any of the training rules by means of his behavior. In other words, whatever has been set down by the Buddha should not be abolished through not observing it; and at the same

time, whatever was not set down by the Buddha should not be established as a new observance through the example of one's behavior.

There are many kinds of standards and procedures related to the Vinaya that must be studied, practiced and observed. Taken together, they are called //vinaya-kamma//. Some //vinaya-kamma// are our own personal responsibility in training ourselves. For example --

1. //Kaya-kamma//: Act only in ways that are correct in light of the Vinaya and that are called '//karaniya-kicca//,' things to be done (such as observing the precepts of the Patimokkha). Whatever goes against the Buddha's ordinances should be renounced. Such things are termed '//akaraniya-kicca//,' things not to be done.

2. //Vaci-kamma//: Any words whose purpose would be incorrect in light of the Vinaya should not be spoken in any circumstances. Speak only those words that would be classed as Right Speech.

3. //Mano-kamma//: We are bound to have thoughts that tend toward the accumulation of defilement and lead to transgressions of the training rules, such as //abhijjha//: greed focused on the four necessities of life (food, clothing, shelter, and medicine); //byapada//: ill will and malevolence; //miccha-ditthi//: wrong views that would draw the mind into ways running counter to the standards of the Vinaya.

If we don't correct such mental states, we are bound to break the training rules. For this reason, we should establish ourselves in all four of the Principles of Purity (//parisuddhisila//) --

a. //Patimokkha-sanvara-sila//: Restraining our thoughts, words, and deeds so as to show respect for all of the major and minor rules of the basic monastic code.

b. //Indriya-sanvara-sila//: Keeping watch over our senses of sight, hearing, smell, taste, feeling, and ideation, so as to keep them quiet and restrained, and to do away with any defilements pertaining to the training rules.

c. //Ajiva-parisuddhi-sila//: Maintaining our livelihood in an honest and above-board manner, not asking for anything, by word or deed, in circumstances ruled out by the Vinaya; training ourselves to have few wants; keeping our conduct in line with the standards of the Vinaya; searching for the necessities of life with the proper attitude in each stage of the search --

(1) //Pubba-cetana//: When the thought first occurs to the mind, keep it in line so as not to deviate from the Vinaya.

(2) //Muncaya-cetana//: When going through the actions of searching, maintain purity in thought and deed.

(3) //Aparapara-cetana//: Once the desired item has been obtained, use it in line with the regulations laid down in the Vinaya. This is called --

d. //Paccavekkhana-sila//: Reflecting carefully before using things. The act of reflection gives results on many levels:

-- We should first reflect on our thoughts, words, and deeds while using the item to see if they are in line with the Vinaya.

-- Then we should reflect further on the fact that all things are made up of impersonal elements or properties, foul and repugnant; that they are inconstant, stressful and not-self -- not beings, not individuals, not 'my self' or anyone else's.

//sunno sabbo//:
All things are empty, with no one in charge.

When we consider things correctly in accordance with the standards of the Vinaya, we are genuinely exercising good internal governance over ourselves. The ultimate standards for judging clearly whether or not we are governing ourselves well are as follows:

(1) Whatever maxim or rule leads one to behave with a mind tinged

by sensual desire is neither Dhamma nor Vinaya.

(2) Whatever behavior aims at the creation of suffering for oneself or for others is neither Dhamma nor Vinaya.

(3) Whatever behavior leads to the accumulation of defilement is neither Dhamma nor Vinaya.

(4) Whatever behavior aims at status and prestige is neither Dhamma nor Vinaya.

(5) Whatever behavior leads away from having few wants is neither Dhamma nor Vinaya.

(6) Whatever behavior aims at entanglement with others is neither Dhamma nor Vinaya.

(7) Whatever behavior leads to laziness and carelessness is neither Dhamma nor Vinaya.

(8) Whatever behavior makes one a burden to others is neither Dhamma nor Vinaya.

A person who behaves in any of the above ways has not truly taken the Buddha as his teacher, for as the Buddha said, the Dhamma and Vinaya are our teachers in his place. Any behavior that does not follow the Buddha's teachings should be regarded as something not to be done. We should restrict our behavior to those things that should be done in our own areas of responsibility. For example, behave so as to extract yourself from sensual desires; so as to gain release from suffering; so as not to accumulate defilements within yourself; so as to have few wants: If you happen to receive many possessions, share them with others. Behave so as to be satisfied with what you already have, and know how to care for and repair what you have so that it will become better. Behave in a way that leads to physical and mental solitude. Be persistent and energetic in doing good in line with your duties. Behave so as not to be a burden to others -- so as to be light in body and mind. To behave in these ways is truly to be established in the Dhamma and Vinaya.

To be able to conduct yourself in this manner means that you are able to govern yourself. And when a person can govern himself, he develops authority from within, through the disciplinary standards, enabling him to govern others well.

This is what is meant by 'governing by Vinaya.'

C. //Governing by Dhamma//: This means to govern with one's own inner quality as a person, i.e., having rectitude constantly in the heart; keeping the mind firmly established in Right View by fostering discernment through the practice of meditation; developing Right Concentration so as to wipe out the fetters of sexual lust -- which include, for example, sensual desire (//Kama-chanda//), a willingness to give in to sensual moods, which tends toward mental pain and stress. When a person's mind falls under the power of such fetters, it means that there is no quality to him. For the mind to lack quality means that it has fallen in with the mental Hindrances (//Nivarana//):

1. //Kama-chanda// (sensual desire) or sexual lust: indulging in sensual moods, taking pleasure in sensual desires that arise within and lead one to take pleasure in sensual objects -- a sign that the heart isn't centered in the proper way. This then leads to //patigha//: The mind is 'struck,' sometimes to its satisfaction, sometimes not, which is the basis for:

2. //Byapada//: ill will and malevolence.

3. //Thina-middha//: discouragement, apathy, laziness; not making the effort to center the mind in the factors of //jhana//; not developing a theme of meditation in the mind. The mind thus surrenders to lethargy and discouragement, abandoning its duties and responsibilities. This makes it restless and a prey to distraction, unable to put a halt to its train of thought. This is called --

4. //Uddhacca-kukkucca//. When this is the case, then no matter how much Dhamma one may study, the heart is still dark and blinded. Whatever one knows or sees is unclear. One's conduct is lax and lacking, unable to progress to anything of higher value. For the heart to be caught on a snag like this is termed --

5. //Vicikiccha//: doubt, uncertainty, indecision, an inability to

go forward or turn back. When this is the case, the mind is classed as having no quality. In other words, it lacks the concentration that will give rise to discernment and the skill of release.

Those, however, who can escape from the Hindrances and center the mind into //jhana// or concentration will give rise to discernment: the power to keep their defilements within the bounds of rectitude and to unbind their goodness so that it can govern others effortlessly, achieving their own well-being and that of others through the power of their governance. They will awaken from the mundane world, and the supreme good -- Dhamma -- will appear within them. This is what it means for the heart to have quality.

Most of us, by and large, have no constant quality in our hearts. Instead, we go looking for quality in things outside and so can never succeed or find security. When this is the case, we're unfit to govern ourselves -- and if we're unfit to govern ourselves, then to govern others for the sake of their betterment will be extremely difficult.

This concludes our discussion of the Department of Internal Governance and the duties of those who accept responsibility in this area.

This is all there is to the Department of Internal Governance. Whoever has responsibilities in this area must constantly bear his duties in mind if he is to contribute to the true prosperity of the religion. Otherwise, the establishment of this department will be empty and in vain, yielding no full-fledged benefits.

The point to remember is that the governance of the Sangha in Thailand is of three sorts:

A. Governance by regulation and law -- the legislative act setting up the constitution of the Sangha; the Sangha directives and by-laws.
B. Governance by Vinaya.
C. Governance by Dhamma.

This is all it comes down to. If we were to discuss this point in detail, there would be much more to say.

Now, however, we will go on to discuss Part II.

* * *

II. THE DEPARTMENT OF EDUCATION

Education in Buddhism -- of the kind that gives knowledge conducive to the prosperity of the religion -- is of three sorts, as follows:

A. Sutamaya-panna: Discernment acquired through study.

People who are learned (//bahusuta//) -- who have studied and memorized a great deal -- fall into two groups. The first group contains those who have studied in line with the curriculum of the Department, i.e., the official textbooks known as 'Nak Dhamma' (literally, Dhamma expert) levels l, 2, and 3; or the Pali courses, levels 3-9. Whether or not one passes the examinations is not important. What is important is the knowledge gained. This sort of education gives rise to one level of understanding, termed //sutamaya-panna// -- discernment acquired through study.

The second group contains those who study on their own -- listening to sermons, reading textbooks, studying the Vinaya, Suttas, and Abhidhamma; discussing questions with one another (//dhamma-sakaccha//), which can lead to understanding on a higher level, so that one may apply one's knowledge to training oneself.

Both groups are classed as being on the elementary level of education in the study of Buddhism.

The study of memorized doctrine (//pariyatti dhamma//) is of three sorts --

I. Studying like a snake (//alagaddupama-pariyatti//): This refers to a person who has studied and is thoroughly knowledgeable, but who makes himself poisonous to others. The deadly venom of a monk is sensual defilement, which includes //raga// -- infatuation and delight in sensual objects; //dosa// -- irritation, displeasure, a strong mental poison that darkens the heart, annihilating whatever merit is there, destroying its own goodness. When this happens, the really deadly poisons appear: //kodha// -- anger; and //moha// -- delusion, confusion about one's own good and evil, seeing right as wrong and wrong as right, being unreasonable and misguided in one's views. All of this is classed as delusion, a poison buried deep in the heart.

Thus to gain an education without then conducting oneself in line with the Dhamma can be called studying like a snake. Such a person makes himself into a cobra's head, spreading his venom into anyone who comes near. To consort with such a person is to consort with a fool and can poison the mind, drawing it into evil and unskillful ways, such as searching for well-being with reference only to this lifetime, without looking for what is more worthwhile -- one's well-being in future lifetimes -- or for what is most worthwhile: the liberation of //nibbana//.

2. Studying for the sake of emancipation (//nissaranattha-pariyatti//): When we have studied the Dhamma and Vinaya and learned what is good and evil, right and wrong, skillful and unskillful, we shouldn't do whatever we see as wrong or harmful to ourselves and others. Instead, we should develop whatever is gracious and good, benefiting ourselves and others in any of the following three ways: Having learned the factors that promote well-being in the present life, we should give rise to them for ourselves and others. Having learned what is necessary to bring about our well-being in future lifetimes -- going to a good bourn or the heavenly realms in

the next life -- we should conduct ourselves accordingly. As for the ultimate well-being -- //nibbana// -- when we have learned what sort of person it will appear in and how to behave so as to be worthy of it, we should then foster the qualities within ourselves necessary to bring it about.

The qualities leading to these sorts of benefits are four --

a. //Chanda//: a willingness and readiness to abandon all unskillful mental qualities. Whether or not we can actually abandon them in line with our intentions, we should always show a willingness to abandon them, to follow the practice and to develop our strength of character step by step. This is //chanda//, a factor that lures and propels us into making future progress.

b. //Viriya//: persistence in making the effort to relinquish the evil within ourselves; an unwillingness to lie wallowing in our evils; persistence in fostering virtue within ourselves, in maintaining and developing the virtues we already have, and in using them for the well-being of others. This is termed //viriyiddhipada// -- persistence as a factor leading to success.

c. //Citta//: Whatever task we undertake, we should be fully intent on it and not shirk our duties. We should try to develop our virtuous actions so that they reach the goal, the supreme well-being to which we all aspire. Whatever happiness is appropriate to us in this life, we should bring it about through our own intentness of purpose. Whatever happiness should arise in future lifetimes, we should set our hearts on striving to cultivate it. As for the happiness unrelated to worldly baits (//niramisa-sukha//), we should focus our whole attention on correctly developing the path to reach it. We will then be able to attain our goal without a doubt.

d. //Vimansa//: circumspection. The discernment gained from our studies should be put into practice in line with the factors of the Noble Path. Before doing anything in thought, word, or deed, we should first run things through carefully in the mind, from beginning to end, and only then go ahead and act. We should give rise to the mental

virtue termed Right Concentration. Concentration gives rise to discernment, and when the discernment of liberating insight arises within us it leads to the happiness that lies beyond the world. To be circumspect and thoroughly aware that whatever will not be beneficial to ourselves or others should not be done, and that whatever will lead to our own well-being and that of others -- in this life, in the next, or in the ultimate sense -- should be fostered within ourselves through our own circumspection and discernment: This is //vimansiddhipada// -- circumspection as a factor leading to success.

When we do this, we will reap two sorts of results: //iddhiriddhi// -- the power that arises from being established in these four qualities; and //punnariddhi// -- the influence that arises from our own inner virtue. //Iddhiriddhi// is authority, //punnariddhi// is kindness. To have these two qualities is to be a person with two eyes, two ears, two nostrils, two arms, two legs -- //'puriso//,' a complete human being, who can help others become complete in their hearts as well.

This is what it means to be a person who studies for the sake of emancipation.

3. Studying to be a treasurer (//Bhandagarika-pariyatti//): This refers to the education of a person who has already finished the training -- i.e., an arahant, one who has gained release from all defilements. Why does such a person have to study? For the sake of the work of the religion, so as to be of assistance in helping Buddhism to prosper. When was it ever the case that a person had to be thoroughly acquainted with all aspects of formulated Dhamma and customs before doing away with defilement? Some people are born in lower-class families, others in upper-class families. Some have a great deal of social sophistication, others don't. Still they are able to free their minds from defilement by means of the practice, for in practice it isn't necessary to know a great deal of formulated Dhamma. Even a person who knows only a fair amount can still put an end to defilement. So when such a person sees that he can be of help to others, he must educate himself. His study is for the sake of gaining a sense of the differences in societies, in communities, and in types

of individuals; to gain a sense of time and place; to know the varieties of beliefs and customs that people adhere to. When he becomes thoroughly and properly acquainted with all customs and conventions, he can then deal effectively with other people for their benefit. This is why he must study and take an interest in such things. Education of this sort is thus called studying to be a treasurer, and is an aspect of the Department of Education.

These, then, are the three forms of studying memorized Dhamma.

B. Cintamaya-panna:
Discernment acquired through reflection.

When we have studied -- in whichever way -- we mustn't stop there. We should take all the Dhamma we have learned and chew it over with our own discernment. To chew things over in this way -- thinking and evaluating -- may give rise to a flavor different from that of our previous education. We think things through on our own, instead of simply believing what other people say or what is written in books. We believe our own sense of reason, discovered within ourselves and termed '//paccattam//' -- individual and personal. This sort of education grows out of the earlier sort, in the same way that a person who has learned how to read the letters of the alphabet can then go on to use that knowledge to read textbooks and gain knowledge more valuable than the alphabet on its own.

To make a comparison with food, this second form of education has more flavor than the first. The first sort of education is like taking food, arranging it according to type -- main-course dishes in one group, desserts in another -- and then finding delight simply in seeing it arranged. The second form of education -- thinking, evaluating, reasoning things through -- is like taking the food and tasting it. The person who does this gets much more use out of the food than the person who simply sits and looks at it: He can nourish his body and know whether or not the food tastes good, whether it's

sour or sweet, very sweet or just a little sweet -- all on his own. This is what it means to pursue this second form of education properly. To study in this way gives rise to the flavor of the Dhamma, which can then be used to nourish the heart. When the heart is fed on what is truly nourishing, it gains strength in the area of the Dhamma, termed --

1. //Saddha-bala//: conviction in the worth of inner virtue. Our conviction in the right actions we perform and in the results they will bring us becomes a dominant force in the heart.

2. //Viriya-bala//: The quality of perseverance becomes dominant. We become resolute and courageous in practicing what is good.

3. //Sati-bala//: Our powers of mindfulness become all-encompassing in the great frame of reference.

4. //Samadhi-bala//: The mind develops the steadiness and strength termed 'heightened consciousness' (//adhi-citta//), beyond the power of the Hindrances.

5. //Panna-bala//: Right Understanding, which comes from the sense of reason fostered in the heart through circumspection. Understanding is strength that can make the mind energetic, competent, and powerful.

Discernment acquired through reflection can give rise to the flavor of the Dhamma through the act of thinking, but for thought to be truly nourishing and energizing, we must go on to develop discernment through meditation so as to be complete in our practice.

C. Bhavanamaya-panna:
Discernment acquired through meditation.

//Coming to know ourselves//: We should study and investigate ourselves so as to gain knowledge exclusively within by centering the

heart in concentration. To study ourselves by ourselves means to study by means of our own inner alphabet -- the various parts put together out of the four properties (//dhatu//) within the body; the five //khandhas//, and the six sense media (//ayatana//). To study on this level means to study with and within the mind, investigating the inner alphabet:

A = //Kesa//, the hair on the head.
B = //Loma//, the hair on the body.
C = //Nakha//, the nails that grow from the ends of the fingers and toes.
D = //Danta//, the teeth that grow in the mouth along the upper and lower jaws.
E = //Taco//, the skin that enwraps the various parts of the body.

All five are things that a contemplative should study. Usually, before we become ordained, we don't even know our own inner ABC's, much less how to spell. So our preceptors, out of concern for us as their sons in the monkhood, teach us these five things even before we become monks and novices. But if we neglect them after our ordination, it shows that we have no respect for education and no reverence for the teachings of the Lord Buddha. This is the cause for degeneracy in the Department of Education. To be able to read all 32 of the parts in one's body, and to teach others to do the same, is to qualify as a member of the Sangha, or as a true disciple of the Lord Buddha.

We should study all four or all six of the properties within us -- earth, water, wind, and fire -- as a basis for tranquillity meditation, giving rise to //jhana// by thinking about and evaluating the parts of the body until we gain an understanding of earth, water, wind, and fire, together with space and cognizance, the overseer of the house. Study the five //khandhas// -- body, feelings, labels, mental constructs, and cognizance. Keep careful restraint over the six sense media -- eye and visual objects, ear and sounds, nose and smells, tongue and tastes, body and tactile sensations, intellect and thoughts. The mind will then enter the first level of //jhana//, composed of thinking, evaluating, rapture, ease, and singleness of

preoccupation. Such a person thus goes on to a higher level of education, comparable to high school or secondary education. When the heart becomes quiet, a cool and refreshing sense of pleasure called '//rasa//,' the flavor and nourishment of the Dhamma, will appear in it. //Attha//: We will realize the aims of the Dhamma and our own aspirations as well.

Studying on this level will give rise to a higher level of knowledge termed liberating insight (//Vipassana-nana//) -- clear comprehension in terms of the four Noble Truths -- enabling us to go beyond suffering and stress. This is termed the awareness of release. We will gain a special knowledge that is apart from all of the mundane things we may have learned: This is transcendent knowledge that, beginning with liberating insight, enables us to escape one after another the fortress walls of the citadel of Death.

The citadel of Death has ten walls --

1. Self-identification (//sakkaya-ditthi//): assuming the truth of our views; assuming that the body is our self or belongs to us.
2. Doubt (//vicikiccha//): uncertainty about the paths and fruitions leading to //nibbana//.
3. Attachment to precepts and practices (//silabbata-paramasa//): groping about, i.e., undependability in our behavior, which leads us to clutch at various beliefs, searching for absolute standards of good outside of the acts of our own heart and mind.
4. Sensual passion (//kama-raga//): desire caused by the power of defilement.
5. Irritation (//patigha//): annoyance coming from the mind's sense of being 'struck' or disturbed.
6. Passion for form (//rupa-raga//): attachment to certain kinds of physical phenomena.
7. Passion for formless phenomena (//arupa-raga//): attachment to mental phenomena, such as feelings of pleasure.
8. Conceit (//mana//): construing ourselves to be this or that.
9. Restlessness (//uddhacca//): distraction, the mind's tendency

to get engrossed or carried away.

10. Unawareness (//avijja//): delusion; ignorance; being unacquainted with cause and effect, and out of touch with what is true.

All ten of these factors are walls in the citadel of Death. No one who lacks discernment will be able to destroy them, which is why the Buddha was especially insistent on this level of education, teaching his followers to study it from the very day of their ordination so that their education would be complete.

To summarize, there are three aspects to this third level of education --

1. Learning the alphabet: Studying in line with the labels we have for the various parts of the body, such as hair of the head, etc.

2. Learning to spell: Taking the consonants -- such as the four properties of earth, water, wind, and fire -- and then adding the vowels -- feelings, labels, mental constructs, and cognizance -- so that there is awareness of the six sense media, enabling us to know that there are good sights, good sounds, good smells, good tastes, good tactile sensations, and good ideas in the world, and that sometimes things that are not so good can also come in through the six sense media. The awareness that enters in and interacts in this way can be called //patisandhi-vinnana// -- cognizance connected with physical phenomena, interacting with physical phenomena, enabling us to know all levels of good and bad. When we are able to evaluate and choose what is good and bad within ourselves, we qualify as being able to 'read,',knowing thoroughly all the ways our inner alphabet works in practice.

3. Learning to make sense of it all: The word 'sense' (//attha//) here has two meanings:

a. Realizing the results our education is aimed at.

b. Comprehending all the various parts into which we are analyzed

-- the 32 parts of the body, the properties, the //khandhas//, and the six sense media -- or, what it all comes down to, the body and mind, plus the activity of thought, word, and deed. To put it briefly, all things are achieved through the heart.

//mano-pubbangama dhamma//:

The heart comes before all else. All things are excelled by the heart and made from the heart. A trained heart is the most superlative thing there is.

When we have tasted within ourselves the flavor and nourishment of all dhammas -- mundane and transcendent (the flavor of deathlessness, which surpasses all flavors of the world) -- then,

//kevala paripunnam parisuddham brahmacariyam//:

We have performed the entirety of the holy life. Our training in the holy life is perfect and pure.

This is what it means to graduate, to finish our higher education in the Buddha's teachings.

Whoever has duties in the area of education, then, should attend to them. Otherwise, Buddhism is sure to degenerate because of our own lack of education. If this happens, the Department of Education established by the Sangha authorities will be futile and worthless, due to our own misunderstanding of its meaning and aims.

* * *

III. THE DEPARTMENT OF BUILDING AND DEVELOPMENT

This department is another important area, in that it works for the convenience of the Sangha through improving, repairing, and maintaining the physical surroundings in which we live. To be specific, its duties are to build and repair, inspect and maintain our dwellings or monasteries so that they will qualify as //senasana-sappaya// -- comfortable, amenable places for contemplatives to stay.

Meditating monks by and large tend to have fixed notions about this area, believing that to sponsor or do construction work for the sake of Buddhists at large is to devote oneself to merely material concerns, and that such work thus shouldn't be done. Some even believe that work of this sort closes off the paths and fruitions leading to //nibbana//. Nevertheless, these people have not gone beyond the material benefits they criticize. For this reason, we should examine the area of building and development to see whether or not it is appropriate and accords with the Vinaya.

I would like to divide the duties in this area into two sorts, in line with the two major duties of those who are ordained --

A. The duty of study (//gantha-dhura//): Those monks who are //gamavasi//, or village dwellers, are responsible for improving, repairing, and developing the places in which they live, for the sake of the common good of Buddhists at large. When building, they should have a sense of scale, order, and beauty so that their buildings will fit in with their physical surroundings. For example, monks' quarters, restrooms, meeting halls, and ordination halls should be arranged, in so far as possible, in an orderly way, in keeping with their functions. Once built, they should be kept clean and in repair so as to contribute to the beauty of their surroundings. If anything is lacking, and one is in a position to search for it by proper means, then obtain and maintain it in a righteous manner for the sake of one's own convenience and that of the group. All of these activities form a part of the duty of study: improving and developing the place in which we live.

B. The duty of meditation (//vipassana-dhura//): This refers to those monks termed //arannavasi//, or forest dwellers, who search for secluded areas appropriate for meditation, such as those mentioned in the Pali: under the shade of a tree; in a secluded dwelling; under a lean-to, far from settled areas; in a quiet tower; under an over-hanging rock; in a cave; in a forest; in a cemetery; or in a deserted building. One should learn how to select such a place and how to keep it clean and neat for the sake of one's convenience as a meditator while living there. This is 'building and development' in the forest: Observing one's duties in caring for one's dwelling, improving and maintaining order in one's surroundings, and improving oneself while living there. This is building and development on the external level, one sign of a person who knows how to maintain himself in physical seclusion.

As for internal building and development, one should build a shelter for the mind: //vihara-dhamma//, a home for the heart. One should foster //magga//, the path to one's home; and //phala//, the goodness that arises in the heart as a result. The shelter along the way is Right Concentration: the four levels of //jhana//. This is the true shelter for those who are ordained.

Once we have been ordained as contemplatives, we should realize that we come under this particular department and so should perform our duties properly. But by and large we don't understand the true aims of the various departments and so grope around in external matters, without building or developing any internal qualities that can give the heart shelter. When the heart has no internal quality as its shelter, it will go living outside, building and helping only other people. If the heart is entangled with external matters, then after death it will be reborn attached to physical objects and possessions. Those who are attached to their monasteries will be reborn there as guardian spirits. Those who are attached to their quarters, their ordination halls, their meeting halls, their bodies, will be reborn right there. This is called sensual clinging: Whatever object we cling to, there we will be reborn. For example, there is a story told in the Dhammapada Commentary of a monk who received a robe

that gave him great satisfaction and of which he became very possessive. When he died he was reborn as a louse right there in the robe, all because he had no inner quality as a dwelling for the heart.

So for our building and development to go beyond physical objects, we should build and repair a shelter for the heart. Only then will we be qualified to take on external duties -- and in performing our duties, we should be careful not to let our inner home become overgrown with the weeds of defilement, or to let the termites of the Hindrances eat into it. Don't let vermin, lizards, or lice -- character flaws (//mala//) -- take up residence inside. Roof the home of the heart -- //jhana// -- with restraint of the senses so that the fires of passion, aversion, and delusion don't burn it down.

To purify the principles of our conduct (//sila//) is to clear and grade our property. To give rise to //jhana// is to build a home for ourselves. To develop discernment within the mind is to light our home. We will then be safe both while we stay and when we go. When we are able to do this, it will lead to the true prosperity of the religion.

This is what it means to observe our duties in the area of building and development.

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IV. THE DEPARTMENT OF SPREADING THE DHAMMA

Ways of spreading the Dhamma fall into three categories:

A. The first category: Study (//pariyatti//)

This refers to the appointment of monks in the various divisions to

teach and train the populace at large. In addition, the establishment of syllabi such as the Nak Dhamma courses, and the appointment of teachers to instruct in accordance with them, can also be classed as a means of spreading the Dhamma.

Spreading the Dhamma can give rise to many sorts of benefits -- welfare in this life, welfare in lives to come, and acquaintance with the ultimate welfare -- //nibbana//. These are the aims of spreading the Dhamma by means of the written and spoken word, which is one aspect of the good that Buddhism has to offer.

I. Here, for those of us who are interested in welfare with regard only to this life, I would like to point out the way, which has four factors --

a. Initiative (//utthana-sampada//): We should be persistent and diligent in our work and our duties, making our living by means that are moral and upright, in line with the principles of Right Action.

b. Maintenance (//arakkha-sampada//): We should take good care of the possessions we have earned, and take good care of ourselves -- which we have also worked hard to earn -- so as not to fall into ways that are evil or wrong.

c. Having admirable friends (//kalyana-mittata//): We should associate with good people and avoid associating with immoral people who would lead us astray and cause our possessions to be squandered away.

d. An appropriate life style (//samajivita//): We should spend our earnings wisely and provide for our needs in a proper way. We should avoid spending our earnings in wrong ways that would soil how we live.

These four principles form the way to well-being in this lifetime, but we shouldn't be short-sighted or unrealistic. The truth of the matter is that each and every human being born will have to die and be parted from the happiness found in this world.

2. This being the case, we must provide for our welfare in the lives to come. The way to happiness in the lives to come, as taught by the religion, is as follows --

a. Conviction (//saddha-sampada//): Our convictions should be well-founded and well-informed, firm in the belief that there is good and evil, that there is merit (//punna//) and that our actions bear fruit we will receive. We should then avoid doing evil, and cultivate goodness as far as we are able.

b. Virtue (//sila-sampada//): We should be true to our moral principles and train ourselves to be full-fledged human beings in thought, word, and deed. Whatever we do should be done with honesty and rectitude.

c. Generosity (//caga-sampada//): We should be mature in our generosity, making donations to others, for instance, as we are able. To be giving in this way, the Buddha teaches, is a Noble Treasure, bearing dividends both in this life and in lives to come. If we are not giving of our possessions, they will bear us fruit only in this lifetime. At death, they will vanish. We won't be able to transfer them for use in the next life, just as Thai currency can't be used outside the boundaries of our country. When a person travels abroad, he won't be able to use his native currency at all unless he is sensible enough to exchange his money beforehand and deposit it in an appropriate bank. Only then will it be of use to him when he goes abroad. In the same way, sensible people deposit their possessions in the bank called the field of merit (//punnakkheta//): When they sacrifice their wealth in this way, it becomes a Noble Treasure, bearing dividends on the road ahead. And this doesn't apply only to possessions: When a person crosses the border from one country into another, even his native language won't be of any use. The Buddha thus taught us a foreign language -- chanting and the meditative practice of developing good will and loving-kindness -- to serve us as language in the world to come.

d. Discernment (//panna-sampada//): We should be circumspect and

judicious in all our actions. Otherwise, we will act under the influence of such forms of delusion as //chandagati// -- being prejudiced by affection, with no reasonable thought for right or wrong; //bhayagati// -- being prejudiced by fear, with no thought for what is reasonable; //dosagati// -- being prejudiced by anger and dislike, with no thought for right or wrong; and //mohagati// -- being prejudiced by delusion, mistaking right for wrong, and wrong for right. To act in any of these ways means that we have no discernment. For this reason, whatever we may do in the area of making merit, we should first weigh things carefully and properly before acting. Only then will we qualify as being mature in our discernment.

These four practices open the way to a good bourn in the next life, i.e., in heaven, but even then we will still have to go whirling along the cycle of death and rebirth.

3. If we have strong conviction, we will be able to develop ourselves so as to go beyond this to the level of the ultimate welfare (//paramattha//), attaining the levels of transcendent virtue. This sort of virtue is something that all Buddhists should aim for. The prerequisites are two:

//conviction and perseverance//.

When we possess these qualities, they will serve as our tools -- regardless of whether we are sharp-witted or dull, men or women, people with many defilements or with only a few. Once we have set our sights, we should then develop two practices that form the path to //nibbana// --

a. tranquillity meditation: developing stillness in the mind;

b. insight meditation: developing discernment in the mind; gaining internal insight, seeing through to the natural condition of the Dhamma that lies within us.

The natural condition of the Dhamma is this: birth, momentary existence, disbanding -- like a wave on the sea. When the wind blows,

great waves rise on the ocean. The same holds true with human life: The natural condition of the //khandhas// within us behaves like a wave. This is called the natural condition of the Dhamma.

Another condition, though, stays as it is, whether or not there are waves -- just as the water of the sea, when there is no wind, is smooth, level, and clear. This natural condition in the heart -- a condition that does not take birth, does not change, is not annihilated, and does not die, but simply stays as it is -- lies within each and every one of us.

These two practices -- tranquillity and insight meditation -- lead to the ultimate welfare, //nibbana//. The two natural conditions lie within each of us. Those who know how to spread the Dhamma into themselves, teaching and counseling themselves, will attain well-being without a doubt.

B. The second category: Practice (//patipatti//)

Spreading the Dhamma by practicing it, without having to use words, simply behaving well so as to be an example to others through one's behavior: This is an important factor in spreading the Dhamma. Our Lord Buddha, for example, was once staying in a forest with a following of 500 monks. As twilight fell, he rested, inclining on his right side, while the monks all did walking or sitting meditation. No one was talking. Everything was perfectly still. Just then, a group of wandering ascetics came into the forest and, seeing this, were completely won over. They felt so inspired by the virtues of the Buddha, Dhamma, and Sangha that they were willing to become disciples. Later, they were of great help in spreading the religion. This shows that good and proper practice is an extremely important force in spreading the Dhamma.

Not only human beings, but even animals are able to follow the example of others' behavior, as when a man with a crippled leg leads a

horse with sound legs around on a tether: In no time at all, the horse will learn to walk with a limp. As the leader goes, so go his followers; as the mould is shaped, so are the items moulded. Good behavior is thus a way of spreading the religion that has a deep and telling influence on the hearts of those who come after. This is one of our true duties within the religion. Even if our defilements may be heavy and thick, we can still be of service to others in this way.

Thus in spreading the Buddha's teachings, it's not enough simply to get up and deliver a sermon. A person with discretion in teaching the Dhamma can convince others of its value in a variety of ways: by his manners, as already mentioned; or by //adesana-patihariya// -- the marvel of knowing another person's thoughts; or by //anusasani-patihariya// -- the marvel of teaching that, when put into practice, gives the promised results. All of these are means of spreading the Buddha's teachings.

C. The third category: Psychic Marvels (//iddhi-patihariya//)

In some areas of religious work, spreading the Dhamma is done via the mind -- as, for example, when the Venerable Culapanthaka performed a psychic marvel that astounded those who saw, inspiring conviction, reverence, and awe in their hearts. Those who had never before felt inspired by the Buddha's teachings suddenly became inspired because of those events.

Other instances were performed by the Buddha himself, as when he went to break the pride of the three Kassapa brothers. He went out in the rain without getting wet, did walking meditation in the flood without getting wet, which led the elder Kassapa to abandon his stiff-necked pride -- and when he had abandoned his pride, the Buddha was able to teach him the Dhamma. Kassapa and his followers saw the Dhamma appear within themselves, experienced the paths, fruitions, and //nibbana//, and proclaimed themselves followers of the Buddha. They were then of great help in spreading the religion.

Another example is when the Buddha subdued the bandit, Angulimala. As Angulimala ran chasing after him, the Buddha radiated good will through the power of //jhana//, causing the earth between them to rise and fall in great waves until Angulimala, tired from his running, called out in surrender. The Buddha then instructed him to the point where he was so impressed and convinced that he was eventually able to make his heart attain the Dhamma.

There are many other examples of this sort by which the Buddha was able to proclaim the religion so that it has lasted into the present day. If we take spreading the Dhamma to be simply a matter of words, it wouldn't have been -- and won't be -- enough.

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Thus, spreading the Dhamma is done in three ways:

A. By deed -- showing others the Dhamma through the example of one's behavior; being correct and gracious in one's words and deeds; keeping restraint over one's senses of sight, hearing, smell, taste, feeling, and ideation so as to be an inspiring example to those who see.

B. By word -- teaching and explaining the Dhamma out loud, giving rise to understanding and inspiration in those who hear.

C. By thought (psychic feats, //manomayiddhi//). When one has seen with the power of intuitive understanding that a person is ready to receive the Dhamma, one should spread thoughts of good will, dedicating the fruits of one's merit to that person. This way of spreading the Dhamma can be done both in public and in private, with those who are near and those who are far away. It can help certain human and divine beings, and inspire conviction in those whose dispositions lie within the net of the Dhamma, all without having to say a word.

This has been termed 'anointing with the waters of benevolence.'

The good will that lies in the heart is like a cooling current. Wherever this current is directed through the power of a radiant heart, it can draw other beings, both human and divine, to become inspired to develop the qualities of their hearts in line with their varying dispositions. Even if we have yet to meet them, and have simply heard news, we can still cause their hearts to become cool and refreshed, contributing to their welfare and happiness. Spreading the Dhamma in this way is beneficial both to us and to others. To be able to do this, though, we must first give rise to sufficient quality in our own hearts. If the quality isn't yet there, then build it and dedicate it first of all to those to whom you owe 'kamma debts.' Spread this goodness to fill the body. Spread this goodness to fill the mind. This sense of fullness is what is meant by rapture (//piti//) -- i.e., full of what is skillful. Goodness fills the heart, refreshing it with what is skillful. When goodness fills the body and mind, it is like water filling a tank or saturating the earth. Wherever the earth is saturated with water, there the trees and vegetation flourish. But if we don't have enough goodness within, we're like a tank without any water: No matter how far the faucet is opened, only wind will come out. The coolness of wind and the coolness of water are two very different things. The coolness of wind can cause trees to wither and can send dust clouds flying, but the coolness of water is useful in many ways: It can be used to wash clothes, to bathe the body, to drink, or to sprinkle on the ground, nourishing plants and softening the earth. Not only that, it can also give a deep sense of refreshment. In the same way, people who practice the Dhamma, even if they don't speak a word but simply spread thoughts of good will, can be of great benefit to people at large. This is termed '//metta-parami//' -- the perfection of benevolence.

So when goodness arises within us, we can work for the welfare of others even when we sit with our eyes closed, perfectly still. But it's the nature of ignorant people to believe that such a person is simply saving his own skin. They haven't looked deep inside.

The teachers of the past thus made a comparison with thunder and rain. Some people can teach others, but they themselves have no inner goodness. Such people are called //thunder without rain//. They can

cause others to feel awe and respect, but can give no sense of cooling refreshment. Some people are like //rain without thunder//. They rarely speak, but spread thoughts of good will, dedicating their merit to others. They have received their own full measure of inner goodness and so can give goodness and inspire conviction in the hearts of others even when simply sitting still. Those who find peace and calm in the shelter of such an influence will, in turn, feel the highest form of respect. Some people are like //rain with thunder//, and others, //rain with thunder and wind to boot//: This, for those who are able, is the best of all. Such people, after having developed their own inner goodness, are able to teach others, spreading the Dhamma by thought, word, and deed, giving results in many ways: People who are stubborn and fixed in their opinions will be able to soften in an instant, just as giant trees bend before the wind. At the same time, teachers of this sort can be an example to others through their behavior and the kindness of their hearts, feeling no envy for the goodness of others, but only compassion, providing the shelter of mental peace to all sorts of people. This is the way to spread the Dhamma fully and completely, causing the religion to prosper in the true and proper way.

The field of spreading the Dhamma is extremely important. Those who practice it will get results in two ways:

1. By knowing how to use authority -- the power of the mind -- so as to be of benefit.

2. By knowing how to use compassion -- the goodness of the heart -- so as to benefit their fellow human beings, with no need for power of any sort whatsoever.

Only those who can act in this manner are qualified for the Department of Spreading the Dhamma.

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When the duties of all these departments are fully observed by a community, a group, or an individual, they will help the religion to

prosper and thrive. But as long as we are unable to fulfill these duties, the establishment of directives for each of the various departments is meaningless and can lead, I'm afraid, only to the disappearance of the Buddha's teachings, as happened in India. This is why I have asked to explain our organization and duties so that we will all be thoroughly acquainted with them.

It will be ideal if each individual can observe the duties of all four departments; and, to be true to the Dhamma, each of us should regard all of these duties as his own personal responsibility. If we pay attention only to the directives and rules, we will be deficient in our duties, and the establishment of the various departments will be a waste of time. All the thought and consideration devoted to our welfare will be fruitless .

Thus we should use our authority and inner virtues in observing our duties firmly and properly for the sake of the good order of the religion.

If I were to explain things at length, there would be much more to say; but I will stop for the time being with this condensed discussion of the main points at issue, which should be enough to serve us as an adequate guide.

If there is anything in any way wrong or defective in what I have written here, I ask the reader's forgiveness.

Peace.

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GLOSSARY

APALOKANA-KAMMA: A procedure to use in conducting communal business

of the Sangha, in which certain non-controversial issues are settled simply with an informal announcement. The following terms -- natti-kamma, natti-dutiya-kamma, and natti-catuttha-kamma -- refer to procedures where the issue must be settled by a formal motion stated once, twice, or four times, giving all the monks present the opportunity to object to the motion before it is carried.

ATTHA: Meaning, sense, aim, result.

AVIJJA; Unawareness; counterfeit knowledge.

AYATANA: Sense medium. The six inner sense media are the eye, ear, nose, tongue, body and intellect. The six outer sense media are their respective objects.

BHAGAVANT: An epithet for the Buddha, commonly translated as 'Blessed One' or 'Exalted One.' Some commentators, though, have traced the word etymologically to the Pali root meaning 'to divide' and, by extension, 'to analyze', and so translate it as 'Analyst'.

DHAMMA: Event; phenomenon; the way things are in and of themselves; their inherent qualities; the basic principles underlying their behavior. Also, principles of behavior that human beings should follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, 'dhamma' is used also to refer to any doctrine that teaches such things. Thus the Dhamma of the Buddha refers both to his teachings and to the direct experience of the quality of nibbana at which those teachings are aimed.

DHATU: Element; property; the elementary properties that make up the inner sense of the body and mind: earth (solidity), water (liquidity), fire (heat), wind (energy or motion), space and cognizance.

JHANA: Meditative absorption in a single object, notion or sensation.

KAMMA: Acts of intention that result in states of being and birth. 'Kamma debts' are the moral debts one has to others either through having been a burden to them (the primary example being one's debt to one's parents) or from having wronged them.

KHANDHA: Component parts of sensory perception: rupa (sense data, appearances); vedana (feelings of pleasure, pain or indifference); sanna (labels, concepts, allusions); sankhara (mental constructs or fabrications); and vinnana (cognizance, the act of attention that 'spotlights' objects so as to know them distinctly and pass judgment on them).

MAGGA: The path to the cessation of suffering and stress. The four transcendent paths -- or rather, one path with four levels of refinement -- are the path to stream entry (entering the stream to nibbana, which ensures that one will be reborn at most only seven more times), the path to once-returning, the path to non-returning and the path to arahantship. Phala -- fruition -- refers to the mental state immediately following the attainment of any of these paths.

MALA: Stains on the character, traditionally listed as nine: anger, hypocrisy, envy, stinginess, deceit, treachery, lying, evil desires and wrong views.

NIBBANA (NIRVANA): Liberation; the unbinding of the mind from greed, anger and delusion, from physical sensations and mental acts. As this term is used to refer also to the extinguishing of fire, it carries connotations of stilling, cooling and peace. (According to the physics taught at the time of the Buddha, the property of fire exists in a latent state to a greater or lesser degree in all objects. When activated, it clings and is bound to its fuel. As long as it remains latent or is extinguished, it is 'unbound'.)

PATIMOKKHA: The basic monastic code, composed of 227 training rules.

PUNNA: Inner worth; merit; the inner sense of well-being that comes from having acted rightly or well, and that enables one to continue acting well.

PUNNAKKHETTA: Field of merit -- an epithet for the Sangha.

SANGHA: The community of the Buddha's disciples. On the ideal level, this refers to all those, whether lay or ordained, who have reached at least the path to stream entry (see magga). On the conventional level, it refers to the Buddhist monkhood. In Thai, it also refers to the central administration of the Thai monkhood and to any individual monk. Traditionally, Sangha does NOT refer to all Buddhists. The traditional term for the entire "assembly" of the Buddha's followers -- ordained or not, awakened or not -- is buddha-parisa. The reason for this distinction is that Sangha is one of a Buddhist's three refuges, and not all members of the buddha-parisa can be taken as refuge.

SANKHARA: Fashioning -- the forces that fashion things, the process of fashioning, and the fashioned things -- mental or physical -- that result. In some contexts this term refers specifically to the fashioning of thoughts in the mind. In others, it refers to all five khandhas (see above).

VINAYA: The monastic discipline. The Buddha's own name for the religion he founded was 'this Dhamma-Vinaya,' this doctrine and discipline.

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If anything in this translation is inaccurate or misleading, I ask forgiveness of the author and reader for having unwittingly stood in their way. As for whatever may be accurate, I hope the reader will make the best use of it, translating it a few steps further, into the heart, so as to attain the truth at which it points.

The translator

Sabbe satta sada hontu
avera sukha-jivino

katam punna-phalam mayham
sabbe bhagi bhavantu te

May all beings always live happily,
free from animosity.

May all share in the blessings
springing from the good I have done.

[end]

THE SPIRITUAL NEEDS OF THE DYING:
A BUDDHIST PERSPECTIVE

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Introduction

In discussing the spiritual needs of the dying from the Buddhist perspective, we firstly need to look at several key points, namely:

gaining an understanding of the shortness and preciousness of life.
considering what can help ourselves and others at the same time of death.
considering what goes on after death.
the Buddhist concept of mind.

Reflections On Death

In order to gain an understanding of the shortness and preciousness of life and how to make it meaningful we need to reflect on the fact that death is certain and that the time of death is uncertain. These points may seem obvious but we rarely stop to consider the truth of them. For example, when we consider that death is certain we can reflect on several points:

1) there is no possible way to escape death (nobody ever has),
2) life has a definite, inflexible limit and each moment brings us closer to the end of this life, and

3) death comes in a moment and it's time is unexpected (and even while alive we devote very little of our life to spiritual practice).

When reflecting on the fact that the time of death in uncertain we can analyse this further by recognising that:

1) the duration of our lifespan is uncertain - young people can die before old people, the healthy before the sick, etc.

2) there are many causes and circumstances that lead to death but few that favour the sustenance of life - in fact even the things that sustain life and make it comfortable can kill us e.g. food, our house, our car.

3) the weakness and fragility of our body contributes to life's uncertainty - our body can be easily destroyed by disease or accident.

Reflecting on these points can help us to realise that life is short and precious and that there is no time to lose. It is good to remind ourselves of these points each day. It can be very helpful when first getting up each day to say to ourselves "today may be the last day of my life, let me live it therefore by making it as meaningful as possible, being of benefit to others, etc.".

It can also be very helpful to consider how we would react if we were told, for example, that we only had 3 or 6 months to live, to ask ourselves questions like:
am I ready to die?
what unfinished business do I have?
what do I want to do or achieve in the time I have left?
will my priorities change?
what can help me at the time of death?
or as somebody put it "Live each day as though it were your last and one day you'll be right!"

The other critical point is to consider what will help us at the time of death. Reflection here reveals that:

1) worldly possessions such as wealth, position or money can't

help us

2) relatives and friends can neither prevent death nor go with us

3) even our own precious body is of no help to us and we have to leave it behind.

So ultimately the only thing that can help us is the state of our mind, the state of our mental or spiritual development.

Karma and the mind

How is this so? The Buddhist belief is that every action of body, speech and mind that we create lays down a subtle imprint in our mind which has the potential to ripen as future happiness or suffering, depending on whether the action was positive or negative. These imprints remain in the mind until they ripen or until they are purified or cleansed by spiritual practices. This process in known as the law of karma.

The mind itself is formless, shapeless, colourless, genderless, and has the ability to know or cognize all phenomena. It's basic nature is luminous and knowing. The mind also has different levels - gross, subtle, and very subtle. The very subtle mind is very clear and is usually only experienced at the time of death or during advanced meditation practices. The imprints of our actions (karmic imprints) are stored in the very subtle mind.

Death, intermediate state and rebirth

At the time of death, the body and mind go through a process of dissolution, where the 25 psycho-physical constituents that we are comprised of gradually absorb and lose their ability to function.1 This process of dissolution is associated with external and internal signs. This process continues even after the breathing ceases, for up to 3 days.

During this process the mind becomes more and more subtle and clear

until it eventually reaches the point of the 'clear light of death', where it is said to be approximately 9 times more clear than in the normal waking state. At this point the mind separates from the body, taking with it all of the subtle imprints from that life and previous ones.

This very subtle mind or consciousness and the very subtle wind upon which it rides then arises into an intermediate state (bardo) being which has a subtle (non-physical) body that can move through solid objects, travel anywhere just by thinking of that place, and so on. The intermediate state being stays in that state for up to 7 weeks, by which time a suitable place of rebirth is usually found. This place of rebirth is determined by the force of karma, whereby the intermediate state being dies and the consciousness is propelled without control towards the place of rebirth. The consciousness enters the fertilized egg at or near the moment of conception and the new life begins.

Crucial in this whole process is the state of mind at the time of death, because it is this that determines the situation a person will be reborn into. If the mind is calm and peaceful and imbued with positive thoughts at the time of death, this will augur well for a happy rebirth. However, if the mind is in a state of anger or has strong desire or is fearful etc, this will predispose to an unhappy or lower type of rebirth.

The mind that arises at the time of death is usually the one that the person is most habituated to. People tend to die in character, although this is not always so. So in the Buddhist tradition it is emphasised strongly that the time to prepare for death is now, because if we develop and gain control over our mind now and create many positive causes we will have a calm and controlled mind at the time of death and be free of fear. In effect, our whole life is a preparation for death and it is said that the mark of a spiritual practitioner is to have no regrets at the time of death. As a friend of mine said recently on hearing about these concepts, "Perhaps it's time I started swotting for the finals!"

The spiritual needs of the dying

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When considering the spiritual needs of the dying, the basic principle is to do whatever you can do to help the person die with a calm and peaceful mind, with spiritual/positive thoughts uppermost. This is because it is believed that the state of mind at the time of death is vitally important and plays an important role in determining what will happen to the person after death.

So whether we are a doctor or nurse relieving pain and other distressing symptoms and reassuring the family, a counsellor helping to resolve emotional issues, a minister of religion offering spiritual counsel, or a volunteer who offers companionship and support for the dying person and their loved ones, we are all contributing significantly towards obtaining this calm and peaceful state of mind.

Within this basic principle, there are several ways we can categorise people which will help to determine the type of spiritual support that they need, namely:

Is the person conscious or unconscious?

- if conscious, you can do the practices with them or get them to do them
- if unconscious, you have to do the practices for them

Does the person have specific religious beliefs or not?

- if religious, remind them of their religious practices
- if not religious, encourage them to have positive thoughts, or remind them of positive things they have done

For a person with a spiritual faith it is beneficial to have spiritual objects around them e.g. an altar, a rosary, photos of their spiritual teacher, or to play spiritual music, or to burn incense, and so on - whatever reminds them of their spiritual practice. It is good also to talk to them about their spiritual practices, recite prayers with them and so forth. For an unconscious person it is said to be good to recite prayers, mantras etc into their ear.

If a person does not have a spiritual faith, it is helpful to remind them of positive things they have done in their life, or of positive

qualities such as love and compassion and kindness.

It is important to avoid religious activities that are inappropriate or unwanted by the dying person. Someone standing at the end of the bed reciting prayers may be an annoyance, and I have seen a case of an attempted deathbed salvation which greatly angered the dying person.

The basic aim is to avoid any objects or people that generate strong attachment or anger in the mind of the dying person. From the spiritual viewpoint it is desirable to avoid loud shows of emotion in the presence of the dying person. We have to remind ourselves that the dying process is of great spiritual importance and we don't want to disturb the mind of the dying person, which is in an increasingly clear and subtle state. We have to do whatever we can to allow the person to die in a calm/happy/peaceful state of mind.

Meditations for sick and dying people

For those who have advanced illness but are still conscious there are a number of simple meditation techniques or visualisations that can be very helpful.

For those who are anxious or fearful of dying, teaching them relaxation or guiding them through a simple relaxation technique can be very beneficial. I will usually leave them a relaxation tape that they can use any time of day or night, whenever the need arises. When appropriate, touch, massage, reflexology and similar techniques can also be very soothing and stress-relieving, especially as the person may be somewhat starved of touch due to the fears and awkwardness of people who visit them.

A simple meditation technique that is very effective is awareness of the breath. The person becomes aware of the movement of the breath inwards and outwards at the level of the nostrils, breathing naturally and easily, not forcing or exaggerating the breath. At the same time, any thoughts that arise are let go of, constantly bringing the mind back to the breath. This technique, although simple, can generate very

calm states of mind and relieve anxiety.

When the awareness of breath is then combined with the recitation of certain words or mantras or prayer it becomes very powerful. Just to say "Let...go...let...go..." in time with the in and out breaths can be soothing and relaxing. A person with a spiritual belief can use a prayer or mantra with the breath. For example, one lady whom I was visiting who was an ex-Catholic nun chose the prayer "not mine, Lord, but thy will be done". She shortened this by reciting "Not my will" on the in-breath and "but yours" on the out-breath, repeating this over and over again.

The beauty of this technique is that 1) it can be done for short periods of time and requires little concentration, which is often reduced by the effects of disease and medication, 2) it helps to calm the mind and reduce anxiety, 3) it utilizes and strengthens the person's spiritual refuge, 4) it does not require anything other than the breath.

For both a religious and a non-religious person a white light 'healing' meditation can bring a lot of comfort and benefit. The person visualizes a brilliant ball of white light above their head, with the light streaming down through their bodies, removing sickness, pain, fear, anxiety and filling the body with blissful healing light energy. Depending on the person's belief system, they can see the light as being in the nature of Jesus, or Buddha or some other spiritual figure, or they can just visualise it as a source of universal healing energy. This meditation combines very well with the breath awareness technique and is also good to have on tape to leave with the person, to be used whenever needed day or night. When a person is close to death they can also be encouraged to let go into the light, into the heart of Jesus or Buddha seated above their head, whatever is appropriate for that person.

The use of guided imagery or gentle music can also be soothing and relaxing and help the person to have a calm and peaceful mind as they approach death.

A person in pain can also be guided through a pain meditation, a technique whereby the pain is explored in detail, often leading to a reduction or eradication of the pain.2A very profound meditative technique is to actually use the illness or pain as a way of developing compassion. For those who can use this technique the results can be very great. The person is encouraged to think that "by me experiencing this cancer/AIDS/pain etc, may all other beings in the world be free of this, and may they have good health, happiness and long life". The person uses their sickness or pain as a way of opening their heart to others who are in a similar situation. People who have used this technique have often gone from being totally caught up in their own misery to a state of open-heartedness and peace.

An even more advanced technique is the meditation on "taking and giving on the breath" as described in the Tibetan Buddhist scriptures. In this meditation, one visualises taking on the suffering of all other living beings (or this could be restricted to those with cancer or AIDS etc) in the form of black smoke, which is taken in on the in-breath. Then on the out-breath all of our health and happiness and all positive qualities are sent out to other living beings in the form of white light, and we visualise them receiving everything that they want. At our heart we visualise a black rock of selfishness, and as the black smoke is inhaled we visualise it hitting the black rock and smashing it completely, thus eradicating all trace of selfishness from our minds.

This meditation is a profound method for developing compassion quickly but there will only be a minority of patients who will be able to use this method. The usual way to progress in these meditations is to start with small problems such as a headache or tiredness etc, then gradually train our minds to transform bigger and bigger problems.

Conclusion
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The aim of all these methods is to help the dying person die with a calm, happy and positive mind. Anything that we can do to achieve this

will benefit the person, whether that be good nursing care and pain relief, massage, the presence of a loving family, or whatever. It is said that the best thing we can bring to a dying person is our own quiet and peaceful mind.

In this way we will help the dying person make the transition from this life to the next as smooth and as meaningful as possible, recognising the vital spiritual importance of this transition.

My wish is that this short paper may in some way be of benefit to those who read it and reflect on it, and hence to the sick or suffering people that you serve.

Last revised August 1995

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1 see "Death, Intermediate State and Rebirth" by Lati Rinbochay and Jeffrey Hopkins or my paper on "Death and Dying in the Tibetan Buddhist Tradition" for full details of this process.

2 for full details of this technique, refer to "You Can Conquer Cancer" by Ian Gawler, pp 177-180 or to my paper "Relaxation Therapy and Meditation in Pain Control".

The following piece is a composite of two interviews with Surya Das, one conducted by Fred von Allmen (copyright 1989), and one by Wes Nisker with Catherine Ingram. Additional portions of the interviews also appear in the Fall 1992 issue of Inquiring Mind. This piece was provided to Mt. Kailas BBS by Ann Parker, Boston area coordinator of The Dzogchen Foundation.

Q: We would like to talk about your practice in the Tibetan tradition of Dzogchen or the Great Practice.

Surya Das: Dzogchen basically deals with the innate intelligence or intrinsic awareness which all beings possess. It means seeing non-dualistically rather than in the usual dualistic object-subject dichotomy. By definition, delusion is dualistic, while non-duality is ultimate wisdom. Dzogchen doesn't necessarily have anything to do with Buddhism. It is the and perfect nature of all things.

Q: It is said that in Dzogchen "the view" is of ultimate importance. Explain what is meant by view.

Surya Das: In Dzogchen the view comes first, and is crucial. The view is the outlook that everything is primordially pure and perfect just as it is. One might also say that the view is like vast space, without center or periphery, infinite and open. It's the big view, the overview of overviews. We call it the view from above. Dzogchen is like swooping down from above. The Dalai Lama once said that Dzogchen is the practice of Buddhas, not the practice of beings.

Q: How does Dzogchen enable people to recognize their true nature?

SD: It is said that a practice like Dzogchen depends upon someone being "introduced" to the ultimate nature. The word "ngotrod" in Tibetan means "to be introduced" but it also means "to identify". So introduction doesn't just mean somebody tells you about it; it means you've recognized it yourself. You've seen the sun break through the clouds, for a moment at least. The clouds might obscure the sun again, just as the mind obscures the innate awareness, but the important point is that we have recognized the ultimate nature with certainty; we have actually come to see how things are.

Q: And this practice of Dzogchen is for Buddhas, not for ordinary beings?

SD: Remember we are all Buddhas. There is a great story about a cook in Adzum Trungpa's tent camp. Adzum Trungpa was a great master, and one day his cook, who was unlettered and untrained, burned his hand in the fire and "woke up". He came running to the master and told him what he had realized. Everything fell apart in that moment of burning his hand; he had a total satori breakthrough and non-dual experience. He realized who he was and the nature of all things. The master said, "That's it!" And the cook said, "Now what?" And the master said, "Keep cooking."

That cook became a great yogi, and he just kept cooking. But he had that big view, which is not intellectual. it's not a philosophical view. It's your intuitive highest wisdom. It's your gestalt, your overview, which is prethought, really. It's how you see the world.

Q: So Dzogchen has nothing to do with knowledge or sophistication, or with this or that school or tradition?

SD: That's right. If you want to entitle this interview "We are all Buddhas" I think it might be appropriate, because Dzogchen is beyond "isms" and "schisms." It's beyond Buddhism. We're all Buddhas, some asleep and some awakened. A sleeping Buddha and an awakened Buddha are both Buddhas by nature. And our only task is to awaken to our true nature. That's Dzogchen teaching, in my own words.

Dilgo Khyentse Rinpoche: Dzogchen Practice in Everyday Life

A UNIÃO DAS ANTIGAS E DAS NOVAS ESCOLAS DE TRADUÇÃO

UMA, Boonesville, Virgínia Este é um relato mais ou menos pessoal.

Já tenho há muito tempo a crença unidirecional de que Nying-ma (rNying-ma), Sa-gya (Sa-s
(bKa'rgyud), e Ge-luk (dGe-lugs) referem-se, todos, à união do sutra e do mantra e que per
Prãsangika, em termos da perspectiva do vazio. Portanto, tive a esperança e o interesse d
diversos estilos de explicação da perspectiva da meditação e do comportamento nessas es
esforçando para isso.

Embora não tenha havido na Índia qualquer referência relativa a sistemas novos ou antigos
apresentações do Mantra se dividiram nas Antigas e nas Novas Escolas de Tradução do M
períodos de tradução das escrituras. Nying-ma é a Antiga; Sa-gya, Ga-gyu e Ge-luk inclue
tendo surgido depois das traduções de Rin-chen-sang-bo (Rin-chen-bzang-po, 958-1055).2
não diferem uma da outra num grau significativo no que diz respeito aos sistemas do sutra,
porém, ligeiras diferenças com relação ao mantra [também chamado de tantra]. Quando nã
investigação detalhada, as diferenças de terminologia e coisas afins podem fazer-nos pens
grandes diferenças entre as Novas Escolas de Tradução quanto à prática do mantra; contu
básica é a mesma.

A linhagem Ga-gyu se origina de Dak-bo-hlar-jay (Dag-po-lha-rje, 1079-1153), do seu lama
(Mi-la-ras-pa, 1040-1123), e do lama deste último, Mar-ba (Mar-pa, 1012-1096). A principal
de Mar-ba era Guhyasa-maja numa linhagem transmitida de Naropa. De modo semelhante
ensinamento de Dzong-ka-ba (Tsong-kha-pa, 1357-1419) sobre as cindo etapas do estágio
Tantra da loga Superior tem como origem os ensinamentos da transmissão de Mar-ba das i
quintessenciais de Naropa sobre o Guhyasamãja Tantra. Além disso, há muitos outros ass
escolas Ga-gyu e na Ge-luk, como o Chakrasamvara Tantra, a obtenção de uma longa vida
transferência do eixo da consciência de Mar-ba. Assim, a base e a estrutura global das apr
Ge-luk do Tantra são basicamente as mesmas, embora a clareza e a extensão da explicaçã

Com relação ao ponto de vista filosófico, o tradutor Mar-ba explorou a perspectiva do vazio
Maitrfpãda, que em seu Ten Stanzas on Suchness (Dez estrofes sobre a qüididade) (Tattva
bcu pa), diz:24

Não defensores da Aparência,
não defensores da não-Aparência,
Até os Madhyamikas a quem não enriquece
As palavras do guru são apenas medíocres.

Ele diz que tanto os Verdadeiros como os Falsos Proponentes da Aparência da escola Chit
perspectiva final, e que mesmo na escola Madhyamika, aqueles não enriquecidos pelas ins
do guru, são medíocres. Num comentário a respeito disso, o aluno de Maitripãda, Sahajava
"guru" como o glorioso Chandrakírti, deixando claro que Maitripãda considera as instruções
Chandrakírti como fundamentais se a perspectiva pretende ser suprema. Assim, a posição
conseqüentemente, a de Mar-ba é a da escola Prasangika-Madhyamika de Chandra-kírti.

Além disso, o aluno de Mar-ba, Mi-la-re-ba, em sua Song to the Five Long Life Sisters (Can
irmãs de vida longa) (Tshe ring mched lnga)2s diz que, embora os Budas, o Corpo da Verda
caminhos, e assim por diante - até mesmo o vazio -, não existam de forma definitiva, no esc
não-análise e pela não-in-vestigação, o onisciente Buda afirmou que tudo existe para uma c
convencional. Assim, Mi-la-re-ba defendia uma não-confusão de manifestações dependent
verdades convencionais bem como a não-possibili-dade de encontrar até mesmo o vazio de
Diferenciando assim as duas verdades, Mi-la-re-ba apresentou a visão verdadeira, inequívo
Prãsangika-Mã-dhyamika. Como a perspectiva dos Ge-luk-ba também é a dessa escola, G
quanto a seu ponto de vista filosófico.

A escola Sa-gya difere ligeiramente na ênfase e na escolha da terminologia, porém a estrut
desenvolvimento sistemático são os mesmos. Por exemplo, Kay-drup [um dos principais al
fundador da linhagem Ge-luk] observa em seu Miscellaneous Works (Obras variadas) que,
explicação da perspectiva da escola do Caminho do Meio (Madhyamika) por Dzong-ka-ba e
1349-1412) e -pelo mestre Sa-gya de Dzong-ka-ba, sejam divergentes, eles estão falando s
Difere o modo de expressão, mas não o pensamento fundamental. Assim, em sua maior pa
o pensamento básico da Ga-gyu, da Sa-gya e da Ge-luk é o mesmo sob o ponto de vista fil
que todos pertencem à escola Prãsangi-ka-Mãdhyamika.

A escola na qual é difícil verificar essa semelhança é a Antiga Escola de Tradução do sister
termos superficiais, as práticas podem ser divididas nas de visão, de comportamento, e de
Antigas e nas Novas Escolas de Tradução não há muita diferença no que diz respeito às pr
comportamento e meditação, com pequenas e insignificantes diferenças na maneira de ens
rituais e a apresentação do caminho. Contudo, os pontos de vista filosóficos, quando obser
superficialmente, podem parecer discordantes, em grau mais acentuado, devido ao empreg
diferente.

Mesmo Dzong-ka-ba [fundador do Ge-luk] reconheceu que as raízes do Nying-ma são válid
a realidade; ele recebeu do grande adepto de Hlo-drak, Nam-ka-gyel-tsen (Lho-brag Grub-c
Nam-mkha'-rgyal-mtshan), ensinamentos sobre a doutrina Nying-ma da Grande Perfeição.

mestre Nying-ma como um dos seus lamas e louvou-lhe o ensinamento; em vez de ir para a
pontos de vista, Dzong-ka-ba gerou uma grande determinação com relação à perspectiva a
biografias de Dzong-ka-ba atestam claramente que ele o fez.26

De fato, antes do desenvolvimento nas Novas Escolas de Tradução, havia muitos grandes
os 25 discípulos do magnífico mestre Padmasambhava - o rei Tri-song-day-dzen (Khri-sron
e outros - que ascenderam ao nível de adeptos durante suas vidas seguindo apenas o cam
Escolas da Tradução não tinham nem sido formadas nessa ocasião. Além disso, nos dias
pessoas que dão sinal de terem alcançado grandes alturas espirituais seguindo o caminho
pode ser determinado que a Grande Perfeição da linhagem Nying-ma é, de modo categóric
prática profunda do Mantra da Ioga Superior.

No Miscellaneous Works de Kay-drup há uma pergunta sobre a contestação da doutrina da
Nying-ma, querendo, a pessoa que a formulou, saber se ela é uma doutrina pura. Em resp
que a contestação da doutrina da Antiga Tradução da Grande Perfeição surgiu a partir do c
de alguns mãntrikas [tantristas] que praticam a Grande Perfeição. Ele assinala que a Gran
prática de níveis elevados do Mantra da loga Superior e que acompanhando essa perspecti
alcançaram, sem dúvida alguma, estados elevados da condição de Adepto. Acrescenta qu
que visitaram a Índia viram em Magadha os manuscritos originais sânscritos do Secret Ess
essência secreta) (Guhyagarbha, gSang snying) e coisas afins, e conclui dizendo que a co
doutrina acarretaria o renascimento numa má migração. Lê-se na passagem do Miscellane

Pergunta - Essa Antiga Escola de Tradução do Mantra Secreto foi refutada por antigos eru
dia há muitos que a contestam. Como o senhor explica isso?

Resposta - As traduções dos ensinamentos do Mantra Secreto durante a antiga propagaçã
(rNying ma), e as versões de propagação posterior são chamadas de Novas (gSar ma). O
contestação das Antigas é que durante o intervalo [período em que o budismo foi perseguid
ensinamento enfraqueceu por causa do [rei] Lang-dar-ma (gLang-dar-ma, c. 803-842), os
apresentar um comportamento impróprio, como matrimônio e liberalidade. Hoje em dia tam
chefes de família [praticantes] que usam o cabelo enrolado em espiral sobre a cabeça [no e
leigo]. A ridicularização da doutrina [Nying-ma] parece ter ocorrido por influência do compo
pessoas.

A verdadeira situação referente a essa Antiga Escola de Tradução pertencente ao mantra é
No início, os excelentes reis religiosos enviavam à Índia, portando conchas de ouro à guisa
tradutores que eram seres fidedignos, como Vairochana e Ma-nyek (rMa-snyegs), os cinco

terra indiana receberam doutrinas de insuperáveis mantras secretos como a Grande Perfeiç
indiscutível renome como eruditos e adeptos; a seguir, os traduziram. Além disso, Padmas
Buddhaguhya e outros foram convidados para irem ao Tibete onde transmitiram ensinamen
doutrinas pertencentes ao veículo superior. Determinou-se com base na cognição válida qu
desses sistemas um enorme número de pessoas fosse liberado [da existência cíclica] e alca
Adepto.

No mosteiro de Sam-yay (bSam yas) ainda restam muitas cópias dos textos indianos da An
e tradutores tibetanos que foram para a índia informaram que existem em Magadha edições
Essen-ce Tantra (Tantra da essência secreta), do Five Scriptural Sütra (Cinco sütras das es
gi mdo Inga) e outras correlatas. Conseqüentemente, aqueles que contestam essas profun
Veículo Superior estão apenas [acumulando] causas de [renascimento em] um inferno.

Desse modo, Day-drup identifica a Grande Perfeição como o mais profundo e inigualável m
Tantra da loga Superior. De onde podemos, de fato, concluir tratar-se de uma doutrina pura

Várias pessoas nas quatro principais escolas do budismo tibetano - - Nying-ma, Sa-gya, Ga
disseram que todas as quatro possuem o mesmo pensamento básico. Na escola Ge-luk, o
Lo-sang-chõ-gyi-gyel-tsen (bLo-bzang-chos-kyi-rgyal-mtshan, 1567[?]-1662), declara no tex
seu Great Seal (Grande Selo) que, embora as escolas se utilizem de diferentes definições v
analisadas por um iogue experimentado, todas se reduzem ao mesmo pensamento. Diz o

Embora existam muitas e diferentes designações nominais
[Nos sistemas] de união inata, o pequeno invólucro,
O quíntuplo, gosto igual, as quatro letras,
Pacificação, exorcismo, grande perfeição,
Instruções sobre a visão da escola Madhyamika e o mais;
Quando tais coisas são analisadas por um iogue experiente,
Versado em escritura e argumentação conclusiva,
Reduzem-se [todas] ao mesmo pensamento.

Contudo, alguns lamas Ge-luk, como o terceiro Panchen-Lama, Lo-sang-bel-den-ye-shay
(bLo-bzang-dpal-ldan-ye-shes, 1737-1780), declararam que o primeiro Panchen-Lama visav
ao afirmar o que foi anteriormente citado e que na realidade não acreditava que o pensame
escolas fosse basicamente o mesmo. O motivo para que suspeitassem disso é que na Nyin
Grande Perfeição é uma negativa afirmativa (paryu-dãsapratishedha, ma yin dgag) ao pass
negativa não-afirmativa (prasajyapratishedha, med dgag); assim, acreditam não ser possíve
estar querendo dizer a mesma coisa. Essa questão suscitou muitas divergências, com eruc

mutuamente e defendendo suas próprias posições.

Na Ga-gyu e na Sa-gya há muitas contestações específicas referentes ao sistema da Gran
nas obras posteriores da Ge-luk também encontremos diversas delas, nos escritos de Dzor
a Ge-luk se baseia, as expressões "Nying-ma" ou "Grande Perfeição" não são nem sequer
que levantaram objeções estavam contestando pontos específicos explicados por determina
estilo poderá dar a infeliz impcessão de que a Grande Perfeição está sendo refutada como
situação muito triste.

Na minha opinião, não há dúvida de que o primeiro Panchen-Lama quis realmente dizer qu
escolas sustentam a mesma coisa; também é inegável que muitos praticantes tornaram-se
desenvolvidos apoiados nos ensinamentos da Grande Perfeição da Nying-ma. Se um iogu
percepção totalmente qualificada com base num determinado caminho, então esse caminh
ponderei atentamente sobre como essas duas posições poderiam estar se referindo à mes
formado algumas idéias a respeito disso, não me será possível explicá-las com total definiç
necessário efetuar uma análise mais profunda, contudo quero apresentar-lhes meu pensam
fundamentado na obra do mestre da Nying-ma, Do-drup-chen Jik-may-den-bay-nyi-ma (rDo
'Jigs-med-bstan-pa'i-nyi-ma, 1865-1926), cujos escritos são a chave para minha análise.

Em que o primeiro Panchen-Lama se baseou para dizer que todos esses sistemas se reduz
Seria muito simplificador afirmar que o pensamento da escola Madhyamika e o da Grande
o mesmo. Afinal, a perspectiva da primeira é compartilhada até por praticantes do Pequen
com a interpretação da escola Prasangika-Madhyamika de Chan-drakirti; enquanto que a G
encontrada nem no Grande Veículo do Sutra, e muito menos no Pequeno Veículo. Na divis
Nying-ma, existem três veículos sütra - o dos Ouvintes, dos Sábios Solitários e o dos Bodhi
sistemas tântricos exteriores - Kriyã, Upa e Yoga; e três sistemas tântricos interiores - Mahã
Atiyoga. Considerando-se os seis veículos do tantra, não encontramos a Grande Perfeição
exteriores e nem mesmo nas divisões Mahãyoga e Anuyoga dos interiores; ela é praticada
dos veículos, no grande Atiyoga. Não poderíamos possivelmente afirmar que o sistema da
ponto culminante de todos esses nove veículos, é o mesmo sistema da escola Mãdhyamika
pois a perspectiva desta escola é partilhada até pelos Ouvintes e pelos Sábios Solitários qu
nível D'Aqueles que Entraram na Corrente [ou seja, que perceberam diretamente a verdade
inerente]. Assim, não podemos comparar o ponto de vista da Grande Perfeição com o da M
Grande Perfeição com o cultivo da perspectiva desta última escola é uma generalização qu

Então, se o ponto de união desse sistema, que é o mais elevado dos sistemas tântricos na
perspectiva das Novas Escolas de Tradução não pode ser verificado em termos da explicaç
Madhyamika, o que pode ser comparado com o ponto de vista da Grande Perfeição? Nos

como o Guhyasamaja Tantra, como é praticado nas Escolas Novas de Tradução, existe um
ponto de vista da escola Madhyamika por meio de uma mente especial, a sabedoria inata d
bem-aventurança. Quando esse modo de desenvolvimento e o da Grande Perfeição das A
da Nying-ma são considerados paralelos, a comparação está sendo realizada no nível corre

Na explicação do Guhyasamaja Tantra realizada pelas Novas Escolas de Tradução, o estu
divide-se em duas partes - perspectiva objetiva e perspectiva subjetiva. O ponto de vista ob
à visão do objeto, ou seja, ao vazio da existência inerente que é o objeto da consciência de
a isso, o Guhyasamaja Tantra não difere em nada do sistema Madhyamika de Nãgãr-juna.
enormemente sob o aspecto da perspectiva subjetiva, isto é, a consciência que compreend
com o sistema do Guhyasamaja, durante a etapa de conclusão o vazio deve ser percebido
intensa, mais sutil, chamada de mente inata fundamental de clara luz; ao passo que na esc
compreendido por uma consciência que é grosseira em relação à mente de clara luz.

De acordo com Dam-tsik-dor-jay (Dam-tshig-rdo-rje), um mongol de Kalka, quando o ponto
Perfeição é ensinado, ele também é dividido em duas categorias: a objetiva e a subjetiva. A
entendida através do vocabulário das Novas Escolas de Tradução já descritas como a clara
seja, como o vazio que é o objeto de uma consciência de sabedoria; a visão subjetiva é um
sabedoria sutil, a mente básica, e não uma consciência comum e grosseira. Na Grande Pe
não se refere na maioria das vezes ao objeto vazio, e sim ao sujeito, à consciência de sabe
menos, à união do objeto - o vazio - com o sujei- to - a consciência de sabedoria que o perc
inata fundamental de clara luz é enfatizada igualmente nos sistemas do Tantra da loga Sup
Escolas de Tradução e no sistema da Grande Perfeição da Nying-ma, e é o ponto adequad
novas e antigas escolas.

A maneira de tratar o objeto - o vazio - como visão, e também o sujeito - a consciência de s
visão, não é uma característica exclusiva do tantra; pelo contrário, assemelha-se à apresen
Svãtantrika-Mã-dhyamika, onde o vazio aparece como sendo a verdade final, e a mente qu
convergência final [o que é aceito tanto pelas Novas Escolas de Tradução como pelas Antig
Perfeição, contudo, a visão subjetiva, ou seja, a mente que toma o vazio como seu objeto, n
ou grosseira descrita no Veículo da Perfeição do Grande Veículo e sim uma mente sutil. É
fundamental (rig pa), a clara luz ('od gsal), a mente inata fundamental de clara luz (gnyug m
pa'i 'od gsal) que é a condição final (gnas lugs) das coisas.

A partir da perspectiva das duas verdades, como é postulado pela escola Madhyamika, ess
clara luz seria considerada como uma convergência final e uma convencionalidade verdade
genuína verdade final, pois, na escola Madhyamika, uma genuína verdade final é um objeto
consciência que distingue o modo final de existência dos objetos - o vazio - ao passo que u

por uma consciência que distingue um objeto convencional [ou seja, qualquer coisa, exceto
verdade convencional. Entretanto, as duas verdades, tal como aparecem nos textos da Gra
as da escola Madhyamika, pois estas não se baseiam numa distinção entre objeto e sujeito
realidade; ao contrário, harmonizam-se com o entendimento ímpar das duas verdades do T

O mestre Do-drup-chen da Nying-ma refere-se às "duas verdades especiais" logo no início
of the "Secret Essence Tantra" (Significado geral do "Tan-tra da essência secreta") (gSang
Descreve sete verdades finais especiais - as bases, o caminho e o fruto, sendo este ainda d
categorias. O princípio fundamental dessa doutrina é a mente-vajra, base de todos os fenô
cíclica e do nirvana. Na interpretação do Mantra da Ioga Superior realizada pelas Novas Es
isso é conhecido como a clara luz inata e fundamental, denominada "verdade final". Na Gra
Nying-ma essa mente ou conhecimento básico é a verdade suprema e suas manifestações
puros são consideradas como verdades convencionais. As verdades convencionais são fen
fortuitos, ao passo que a verdade final se refere ao que é fundamental e inato, a mente-va/r
sempre. Essa é a apresentação ímpar das duas verdades de acordo com a Grande Perfeiç

Apesar dos termos - final e convencional -- serem os mesmos que os empregados na escol
significado é diferente e devemos tomar cuidado para não confundi-los. Essa diferença de
inédita, pois mesmo na escola Mãdhyamika, o termo "final" é usado de maneiras distintas.
Sublime Continuum o f the Great Vehicle (O sublime continuum do Grande Veículo, Uttarata
de Maitreya, fala do refúgio final e convencional, e, em seu Discrimination of the Middle and
(Discernimento do meio e dos extremos, Madhyãnta-vibhanga, dbUs mtha' rnam 'byed), des
modos: o final objetivo é o vazio; o final prático é a consciência de sabedoria do equilíbrio m
final realizado é o nirvana.

Além disso, até. as Novas Escolas de Tradução usam os termos "final" e "convencional" de
por exemplo, na sua interpretação das cinco etapas do Tantra da loga Superior elas falam d
conclusão da verdade final e da verdade convencional com um significado diferente daquel
termos pela escola Mãdhyamika. Tal como se expõe na Grande Perfeição, essa doutrina e
invulgar das duas verdades. A clara luz subjetiva [a mente muito sutil de clara luz, que é a
etapas do estágio de conclusão] é chamada de "verdade final"; contudo, de acordo com a d
verdades na escola Madhyamika, ela seria uma verdade convencional - apenas uma verdad
não uma verdade real.

Desse modo, o sistema do Tantra da loga Superior das Novas Escolas de Tradução postula
serve como base para todos os fenômenos da existência cíclica e do nirvana como a verda
(dharmatã, chos nyid); também é algumas vezes chamada de "clara luz" (abhasvara, 'od gs
(asamskrta, 'dus ma byas). Na Nying-ma é chamada de "men-te-vajra": não é a mente que

efetuamos a divisão em conhecimento básico (rig pa) e mente (sems), e sim o fator de simp
conhecimento, cog-nição básica em si. Essa é a origem final de todas as mentes, para sem
imutável, um continuam inque-brantável como um vajra [ou diamante]. Assim como as Nov
postulam uma mente sem início e sem fim, a Nying-ma define uma mente-vajra sem fim ner
prossegue sem interrupção através da etapa de efeito do Estado de Buda. Ela é considera
sentido de que continua para sempre; conseqüentemente é apresentada como uma mente
sentido de não desintegrar-se de momento a momento e sim no de que seu coníinuum não
análogo à declaração de Maitreya no Ornament for Clear Realization (Abhisamayãlamkara,
que as atividades sublimes de um Buda são consideradas permanentes por serem inexaurí
não-pro-duzida, isto é, não é produzida fortuitamente e de maneira nova por meio de causa
vez que seu continuum sempre existiu].

Seguindo o mesmo raciocínio, o erudito e adepto Ge-luk, Nor-sang-gya-tso (Nor-bzang-rgya
que tudo o que existe é necessariamente composto (samskrta. 'dus byas), embora sua refe
do que o significado costumeiro de "composto". Não se está afirmando que todos os fenôm
permanentes, são formados pela agregação de causas e condições, e sim que todos existe
em função tanto das suas partes como de uma consciência conceituai que os define. Igual
básica, segundo a linhagem Nying-ma, não é criada de maneira nova em função de causas
chamada de "não-criada", e a referência relaciona-se a um sentido mais amplo do termo.

Na Nying-ma, considera-se a mente-vajra como a verdade final. Tal verdade não é definida
encontrado por uma consciência que distingue o vazio, como na escola Madhyamika; em ve
fundamental de clara luz que não possui começo nem fim, base de todos os fenômenos da
nirvana. Possui a natureza de ser o Verdadeiro Corpo da etapa de efeito do Estado de Buc
todos os fenômenos fortuitos, é chamada de verdade final. O "passatempo", as manifestaç
grosseiras são verdades convencionais.

A natureza essencial (ngo bo) dessa mente básica é fundamentalmente pura (ka dag) ou, n
Madhyamika, naturalmente destituída de existência inerente desde o início. Na esfera dess
simples luminosidade e conhecimento, todos os fenômenos puros e impuros aparecem com
manifestação de sua natureza espontânea. Todos esses fenômenos são caracterizados po
bzhin) de espontaneidade (lhun grub). O livre esplendor da mente fundamental é chamado
rje) porque seu efeito são as atividades compassivas de um Buda, baseadas na natureza e
fundamentalmente pura e na natureza espontânea da mente-vajra.

Naturalmente pura desde o início e contemplada com uma natureza espontânea, a mente-v
fenômenos que ocorrem na existência cíclica e no nirvana. Mesmo quando ainda somos un
de gerarmos muitas concepções boas e más como o desejo, o ódio, e a indecisão, a mente

da influência dessas contaminações. A água pode estar extremamente suja; contudo, sua
clara - a sujeira não a altera. Igualmente, não importa quais emoções perturbadoras tenhar
o "passatempo" da men-te-vajra, e nem quão poderosas sejam elas: a mente fundamental
aparência desse artifício, permanece intocada pela contaminação; é total e eternamente ínt
kun tu bzang po).

Todas as qualidades sublimes da etapa de efeito do Estado de Buda, como os dez poderes
estão presentes em essência na mente-vajra; apenas a presença de determinadas condiçõ
manifestem. Assim, considera-se que somos iluminados desde o início, e que fomos conte
fundamental completamente íntegra.

Se identificarmos essa qüididade, essa verdade final, ou mente fundamental e verificarmos
fenômenos da existência cíclica são seus "passatempos", então, avançando no caminho, c
os fenômenos puros e impuros existem, como afirmam os textos da escola Mãdhyamika, a
Entenderemos que todos os objetos de conhecimento que surgem e ocorrem são fortuitos
essência, e que embora tais fenômenos não tenham sido determinados desde o início pelo
parecem para nós possuir uma natureza autônoma; por isso apegamo-nos a essa percepçâ
existência inerente. Compreenderemos, ainda, que essa má interpretação fará com que no
diversas ações boas e más e na acumulação dessas predisposições, o que conduz a um e
na existência cíclica. Contudo, se pudermos fazer com que todos esses fenômenos se afig
mente fundamental sem desviar-se da esfera desta, não seremos influenciados pelas conc
Quando nós mesmos identificamos a nossa natureza essencial básica e constatamos conti
seu significado de modo direto através do equilíbrio meditativo, então, embora atuemos no
Budas.

De modo semelhante, nas Novas Escolas de Tradução, diz-se que quando a clara luz é tor
iogue descansa. No vocabulário das Novas Escolas de Tradução, todas as elaborações co
ações que resultam na acumulação de predisposições, são consciências mais grosseiras a
aparição ou manifestação, a mente de crescimento e a mente próxima-do-fim,31 que deven
a mente de clara luz possa surgir. Depois de manifestarmos a mente de clara luz, se não c
permanecer nela, serão geradas as mentes próximas-do-fim, de crescimento e de aparição
nascerão as oitenta concepções;32 a partir delas ocorrerão novamente ações contaminada
se acumularão. É isso que causa o mal. Contudo, quando se extinguem as oitenta concep
mentes já descritas, enquanto permanecemos firmemente na clara luz, emoções e concepç
podem ser geradas. Se permanecermos nesse estado, estaremos além do escopo da conc
mais forte das emoções perturbadoras poderá introduzir-se nessa etapa. Trata-se de um d

Essa é a apresentação das Novas Escolas de Tradução. No vocabulário da Nying-ma, se

realidade da mente-vajra e seu modo de subsistência, entenderemos que todas as manifes
cíclica e do nirvana surgem através de sua força, como sendo seus "passatempos"; em dec
que tais fenômenos não existem por si mesmos e sim através da força dessa mente básica
Precious Garland (Grinalda preciosa) de Nãgãrjuna,33 mostra a existência cíclica como fals
uma causa falsa: a ignorância. Portanto, embora a mente básica não seja falsa em si, os fe
existência cíclica e do nirvana são os seus "passatempos", embora não apareçam como tal
de vista são considerados como falsos. Ao percebermos isso, forçosamente compreendem
existem de forma nominal. Do-drup-chen afirma que quando somos capazes de perceber c
conhecimento surgem e ocorrem como o "passatempo" da mente básica, necessariamente
a posição da escola Prãsangika, que afirma que esses objetos existem somente através do
conceitualidade.

A Grande Perfeição apresenta uma prática que encara todos os fenômenos da existência c
"passatempo" e auto-resplendor da mente, enquanto sustenta a percepção consciente da n
mente. Embora haja poucas explicações a respeito da eliminação do objeto de negação (is
inerente) e da percepção dos fenômenos como definidos de forma nominal, isso é compree
do entendimento de que todos esses fenômenos são apenas as manifestações, ou "passat
de clara luz. Conseqüentemente, todos os pontos da perspectiva do vazio, tal como encont
das Novas Escolas de Tradução da escola Mãdhyamika estão contidos nessa prática.

A escola Prísangika-Mãdhyamika descreve essa percepção como decorrência da compreen
existem apenas através da força de convenções nominais e não de forma inerente. De aco
da linhagem Ge-luk, e de outras, durante a meditação a ausência da existência inerente é t
modo de percepção, e nada mais. O objeto de negação é apenas a mera negativa da exist
praticante procura permanecer em meditação sem perder esse objeto. A consciência que c
significado deve perceber uma negativa não-afirmativa, uma negação que não implique ner
seu lugar. Um dogma fundamental do sistema Mãdhyamika é que o vazio é uma negativa n
Bhãvaviveka, por exemplo, explica esse ponto muito claramente em seu comentário sobre a
primeiro capítulo do Treatise on the Middle Way (Tratado sobre o Caminho do Meio) de Nãg
coisas não são criadas a partir de um si-próprio, de um outro, de ambos, ou de um modo se
Buddhapalita e Chandrakirti também afirmam a mesma coisa.

Na Grande Perfeição, contudo, meditamos sobre a mente básica de clara luz, e observamo
fator de mera luminosidade e conhecimento; essa mente meditativa não possui a percepção
negativa não-afirmativa. Todavia, antes dessa etapa, ao ser apresentado à mente fundame
chamada de "penetração", o praticante da Grande Perfeição analisa de onde surge a mente
onde ela vai. No decorrer dessa prática, tal como nos textos da escola Madhyamika, deterr
está destituída dos extremos da elaboração conceituai; essa é a percepção ou cognição da

existência inerente. Mais tarde, ao meditar sobre a mente fundamental ou de clara luz, que
surgir, residir e partir, o praticante estará meditando sobre uma negativa afirmativa, na qual
básica, sendo, porém, compreendida como vazia de existência inerente.

No sistema Nying-ma, na prática de penetração, o vazio é explicado principalmente em rela
que na escola Madhyamika é explicado com relação à pessoa, fundamentalmente, dividind
em pessoas - usuárias dos objetos - e em objetos usados. A prática do vazio no sistema de
associada à mente devido à ênfase que a linhagem Nying-ma dá à mente em si, à cognição
Aryadeva faz, em seu Lamp Compendium for Practice (Compêndio esclarecedor para a prá
as cinco etapas do Guhyasamaja Tantra - um Tantra da loga Superior muito importante, das
Tradução e especialmente da Ge-luk. Nesse compêndio, ao estudar a terceira das três eta
"isolamento mental", o autor diz que é impossível atingir a libertação se não se conhece a n
É importante reparar que ele não afirma que se não conhecemos a natureza da pessoa ou
externa não poderemos nos libertar. Na verdade, não existe diferença entre o vazio da men
pessoa ou de qualquer manifestação sob o aspecto de ser ele simplesmente a eliminação d
mas, como Aryadeva está explicando o tantra e, nele, a etapa do isolamento mental no Tan
enfatiza a diferença que surge na forma da_ consciência que percebe o vazio. Do mesmo m
enfatiza a natureza da mente, a prática de penetração da Nying-ma também o faz; nessa pr
a mente compreendendo-a como caracterizada por uma ausência de existência inerente.

Na Nying-ma não há uma explicação clara e detalhada sobre se essa combinação da mente
negativa afirmativa ou não-afirmativa; contudo, alguns eruditos da Nying-ma asseveraram t
negativa afirmativa. Por isso, algumas pessoas dizem que não há maneira segundo a qual
perspectiva de uma negativa não-afirmativa possam concordar com os que advogam a pers
afirmativa. Entretanto, o assunto é mais complexo que isso.

Mesmo na explicação do sutra verificamos que existem dois tipos básicos de meditação: (1)
aspecto objetivo, por exemplo sobre a impermanência; (2) a meditação, ou a transformação
num tipo diferente de sujeito, como no caso do cultivo do amor. Quando no sistema Nying-
a mente profunda, a própria mente está identificando a natureza profunda da mente e suste
- à maneira do segundo tipo que acabamos de mencionar. Quando essa mente profunda id
ela se manifesta. Uma vez que, antes de entrarmos em contato com essa mente profunda
natureza essencial, já havíamos verificado o vazio de existência inerente da mente através
penetração - ao observar de onde surge a mente, onde reside e para onde vai - aparece en
considera como caracterizada por um vazio de existência inerente. Embora isso possa ser
sobre uma negativa afirmativa", não se trata da negativa afirmativa da manifestação daquilo
um composto de manifestação e de vazio - sobre o qual meditamos com um nível mais suti
escola Mãdhyamika. Em vez disso, a meditação continua com uma mente mais sutil. À me

familiarizamos mais com a mente básica, o complexo de concepções decresce gradualmen
cada vez mais sutil, e a clara luz se manifesta.

Mesmo nas Novas Escolas de Tradução, ao manifestar-se a clara luz surge o vazio da exis
acordo com a interpretação de Nor-sang-gya-tso, erudito e adepto do sistema Ge-luk, quan
aparece na hora da morte, mesmo a uma pessoa comum, o vazio se manifesta mas não é
porque quando qualquer ser, até um inseto, morre, há o desaparecimento da manifestação
Não que a manifestação da existência inerente ou das manifestações convencionais desap
sim, as manifestações convencionais mais grosseiras. Assim, diz-se que ao se dar a clara
vazio, mas a pessoa, a não ser que se trate de um iogue altamente desenvolvido, não pode
ele não aparece devido à eliminação do objeto de negação, a existência inerente. Contudo
identifica a si própria - por uma pessoa que percebeu o vazio - no momento em que desapa
pessoa, a manifestação dualista, não há dúvida de que essa mente é uma entidade indistin
o desaparecimento da manifestação dualista no vazio está sendo percebido em sua totalida

Na Grande Perfeição, à medida que um iogue mais se familiariza com a meditação sobre o
manifestação com relação a uma mente sutil - a manifestação enquanto vazio dessa mente
esta última como caracterizada por um vazio de existência inerente -, a manifestação das e
conceituais diminui gradualmente na esfera da mente básica, permitindo que a muito sutil c
manifeste. Torna-se então evidente que todos os fatores envolvidos no cultivo da perspecti
apresentada nos textos comuns ao sütra e ao mantra nas Novas Escolas de Tradução são
Grande Perfeição.

E assim que meditamos sobre a verdade final, a mente fundamental, na doutrina da Grande
Nas Novas Escolas de Tradução, a efetivação da mente fundamental simultaneamente à m
consciências atuantes (consciência visual, auditiva, do paladar, do tato e a mental) é impos
necessário dissolver, em primeiro lugar, todas as consciências grosseiras, rendê-las como s
impotentes; apenas aí a mente fundamental aparecerá de modo evidente. E impossível a c
das consciências grosseiras e sutis, atuando para compreender os objetos.

Entretanto, para a Antiga Escola de Tradução da Grande Perfeição, é possível depararmo-n
a extinção das seis consciências atuantes. Mesmo quando uma emoção perturbadora é ge
objeto ao qual sobrepomos de modo falso um bem ou um mal localizado além daquilo que
emoção perturbadora em si possui a natureza de entidade de mera luminosidade e conheci
mente de clara luz tem o caráter geral mental de uma entidade de mera luminosidade e con
geral da clara luz pode ser identificado mesmo numa consciência perturbadora grosseira co
ódio. Conforme palavras de Do-drup-chen, o fator de simples luminosidade e conhecimento
consciências, podendo ser identificado até durante a geração de uma forte emoção perturba

necessitem extinguir-se as consciências atuantes.

Da mesma forma, o Kalachakra Tantra refere-se à possibilidade de ser gerada uma forma v
da mente fundamental, sem a efetivação da mente fundamental em si. Diz-se que uma cria
doutrinas budistas pode conseguir gerar uma forma vazia enquanto apenas brinca. Embora
necessariamente uma manifestação da mente sutil fundamental, não é necessário que cess
atuantes e que se manifeste essa mente mais sutil para que tal manifestação ocorra. Isso s
doutrina da Grande Perfeição, na qual, para identificar-se o fator de mera luminosidade e co
preciso que cessem as seis consciências e que se manifeste a mente mais sutil de clara luz
quando um iogue praticante da Grande Perfeição ou do Kalachakra Tantra alcança um alto
seis consciências atuantes se extinguem, e a mente mais sutil se manifesta, como no camin
das Novas Escolas de Tradução. A diferença é que, para o sistema da Grande Perfeição, n
identificação da mente básica, essa extinção das seis consciências atuantes não é necessá
ao deixar as consciências grosseiras como são, o iogue percebe a clara luz.

Depois que isso ocorre, não é preciso eliminar delibe-radamente as concepções de bem e n
importa que tipo de concepção surja, ela não terá poder de ilusão sobre o praticante, que se
permanecer concentrado unidirecionalmente no fator de mera luminosidade e conhecimento
diminui o poder das condições que geram a atuação mental incorreta, isto é, diminui o pode
imputações falsas sobre os fenômenos, e a conceitualidade não pode efetivamente ter iníci
força vem sendo gradualmente reduzida. Assim, a doutrina da Grande Perfeição leva a ter
apresentar a visão, a meditação e o comportamento àquele que tenha entrado em contato c
tenha identificado bem.

Existem, portanto, três formas de praticar a mente fundamental, de acordo com: (1) a interp
Guhyasamãja Tantra das Novas Escolas de Tradução; (2) a doutrina do vazio (e outras) da
doutrina da Grande Perfeição da Nying-ma. Conforme as Novas Escolas de Tradução, em
prática do Mantra Secreto, o mantrika se dedica a práticas especiais que prevêem, por exe
um parceiro sexual, a caça de animais, e assim por diante. Embora seja fácil explicar o obj
um parceiro como meio de trazer o desejo para o caminho, induzindo consciências mais su
vazio, a caça aos animais não pode ser explicada assim. Sua finalidade incomum limita-se
conduziram a familiarização com a mente fundamental a tal nível, tão alto, que possuam en
prática; o âmbito da conceitualidade já foi ultrapassado por esses praticantes. Para as pess
natureza, nenhuma concepção é exclusivamente boa ou exclusivamente má; nessa situaçã
empregada no caminho com uma motivação piedosa. A base dessa prática nas Novas Esc
que a da Grande Perfeição.

Essa importante doutrina unificadora é iluminada por reunir as explicações dos pontos de vi

Mãdhya-mika, da Guhyasamãja, da Kãlachakra, dos Tantras Mães como o Chakrasamvara interpretação elucidativa de Do-drup-chen. Contudo, também é importante encontrar e con experimentado. O fundamento para a minha explicação advém dos ensinamentos do erudi qualificado da Nying-ma, Do-drup-chen Jik-may-den-bay-nyi-ma. Esse ser venerável foi dis Jam-yang-kyen-dzay-wang-bo ('Jam-dbyangs-khyen-brtse-dbang pó, 1820-1892), que, por encarnação do rei Tri-song-day-dzen (Khri-srong-lde-brtsan), e também um notável lama, li relacionados aos pontos de vista da Nying-ma, Sa-gya, Ga-gyu e Ge-luk. Nos últimos anos Do-drup-chen já era versado em muitos textos da escola Madhyamika, da Perfeição da Sab Válida e das interpretações do Kãlachakra Tantra e do Guhyasamãja Tantra realizadas pela Tradução, bem como da Grande Perfeição - sua especialidade.

Eu havia percebido anteriormente na explicação de Dzong-ka-ba a respeito do significado c quarenta sílabas da introdução ao Guhyasamãja Tantra, uma citação do The Five Stages (A Panchakrama, Rim pa Inga): "Tudo é como a estabilização meditativa da ilusão". Ao fazer Dzong-ka-ba estabelece que tudo quanto nos rodeia e todos os seres são o "passatempo" energia) e da mente. Encontrando nessa declaração a essência de uma profunda doutrina, fundamento e explorei-lhe os diversos ensinamentos correlativos. Enquanto lia Do-drup-ch ele estivesse afagando minha cabeça em sinal de assentimento, transmitindo-me a confian intuitiva tinha fundamento. Contudo, não posso reivindicar um conhecimento definitivo; est avaliação de como deve ser. É preciso que nos tornemos versados na escola Madhya-mik e no Kalachakra Tantra, e examinemos o General Meaning of the "Secret Essence Tantra" "Tantra da essência secreta") de Do-drup-chen.

É claro que a argumentação dos Epistemologistas (Prãmãnika)35 e dos Proponentes do Ca (Mãdhyamika) não é suficiente para explicar a metodologia do procedimento dos altos níve Mantra Secreto, tanto nas Antigas como nas Novas Escolas de Tradução. No sistema Guh certas formas são propostas como caminhos,36 e a sabedoria sublime da clara e verdadeir [no estágio de conclusão] pode atuar como um antídoto instantâneo para os impedimentos artificiais e inatos.37 E impossível explicar tais pontos sem um conhecimento dos ventos m consciências assentadas sobre eles, como descreve o Tantra da loga mais Elevada; apena Epistemologistas e dos Proponentes da escola Mãdhyamika, por si sós, não são suficiente mesmo nas Novas Escolas de Tradução é difícil. que alguém que tenha estudado apenas acredite na estrutura dos canais e dos ventos (ou energias) como é apresentada no sistem modo de estabelecer, em função deles, uma forma vazia que sirva como causa geradora d e inalterável; depois disso, os 21.600 fatores materiais do corpo são consumidos pelas 21.6 brancas e vermelhas, fazendo com que os 21.600 estados latentes de emissão o sejam su efetivação do Estado de Buda. Somente com base na explicação decisiva de um lama qua de que esse é um caminho válido veiculado por determinados tantras e que através dele ge

percepções, é que alguém que se tenha restringido ao estudo de outro sistema pode vir a a
descrito.

De modo semelhante, a maneira como o sistema da Grande Perfeição apresenta os caminh
exemplo, no Treasury o f the Supreme Vehicle (O Tesouro do Veículo Supremo) (Theg pa'i
mdzod) de Long-chen-ba (KLong-chen-pa Dri-med-'od-zer, 1308-63), difere muito pouco da
Escolas de Tradução o fazem. Uma vez que se trata de apresentações transmitidas por pe
baseando-se todas no fundamento budista geral das duas verdades, as diferenças que pod
ensinamentos são apenas o reflexo das características diferentes das pessoas que os trans
apresentação específica não pode ser criticada apenas por discordar daquela com a qual e

Igualmente, devido a diferenças nos corpos dos iogues, a estrutura dos canais e a ordem d
ocorrem em função deles, são explicadas de modo diverso nos sistemas da Guhyasamãja,
Perfeição. Por exemplo, segundo o sistema do Guhyasamãja há 32 pé-talas-canais ou raio
localizados no topo da cabeça e dezesseis na garganta, ao passo que o sistema Kãlachakr
Além disso, segundo o sistema Guhyasamãja, nas etapas de dissolução a miragem aparec
passo que ocorre exatamente o oposto no Kãlachakra, sendo que no primeiro sistema há u
no último de dez. Existem diferenças semelhantes com relação ao sistema da Grande Perf

O que os vários sistemas apresentam são apenas técnicas diferentes para a manifestação
O sistema Guhyasamãja tem uma ioga dos ventos internos [ou correntes de energia]. No s
a geração das quatro bem-aventuranças. O sistema Hevajra enfatiza o calor interno, cham
(chandali, gtum mo). O Kãlachakra prevê a prática da concentração sobre uma forma vazia
particular da Grande Perfeição é que um iogue pode causar o surgimento da mente fundam
por se envolver no raciocínio ou coisas semelhantes, mas apenas sustentando um estado d
combinado a várias condições externas e internas. Existe também uma prática parecida no
Grande Selo (Mahãmudrã, Phyag rgya chen pó).

Falemos agora sobre corno identificar a clara luz na Grande Perfeição: quando, por exempl
barulho, entre o momento em que o ouvimos e o momento em que o concei-tualizamos com
mente desprovido de conceitualidade, não sendo, contudo, como a do sono ou da estabiliza
qual o objeto é um reflexo dessa entidade de mera luminosidade e conhecimento. Nesse p
essencial da mente é identificada. Aqueles que estudam filosofia nas Novas Escolas de Tra
com freqüência a definição de consciência "Aquilo que é luminoso e que conhece", precisar
experimentalmente. Não basta apenas proferir definições, discriminações e exemplificaçõe
necessária, e para isso o sistema da Grande Perfeição é extremamente valioso. Ele nos põ
realidade dessa natureza essencial de mera luminosidade e conhecimento.

Nos ensinamentos da Grande Perfeição diz-se que não podemos nos tornar iluminados atra
artifi-ciosa, não-natural; precisamos, ao contrário, identificar a mente básica, devendo, porta
fenômenos, ser compreendidos como o "passatempo" dessa mente; para tanto, induz-se ur
verificação contínua. Nessa prática não é necessário repetirmos mantras, recitarmos textos
diante, porque há algo maior. As outras práticas são elaboradas; elas exigem um esforço, a
identificamos a mente básica e sustentamos a prática nesse contexto, ela não requer esforç
práticas que exigem tal exercício são realizadas pela mente, mas as práticas espontâneas e
são realizadas pela mente básica.

Para fazermos isso, não é suficiente lermos os livros; precisamos da prática preparatória co
Nying-ma e, além disso, do ensinamento especial de um mestre qualificado que o transmita
bênçãos. Ainda assim, o estudante deve ter acumulado um grande mérito. O próprio grand
('Jigs-med-gling-pa, 1729/ 30-1798) passou três anos e três fases da lua38 num árduo retiro
a esfera da mente fundamental se manifestou. Ela não o fez facilmente. Do-drup-chen tam
empenho total; em seus escritos, enfatiza que alguém que se dedique espontaneamente a
deve trabalhar arduamente em todas as práticas preliminares. É necessário que um lama c
coloque em contato com a mente básica, sobre a qual ele meditará unidirecionalmente, com
vida. Ele afirma que só podemos identificar a esfera da mente básica através desse proced
outro. Algumas pessoas, contudo, interpretam mal a doutrina quanto à não-necessi-dade d
meditar sobre uma divindade, e assim por diante, e acreditam que o sistema da Grande Per
Trata-se de uma tolice; o processo não é absolutamente fácil. Alguém que não conheça o p
escola Madhyamika e que não tenha vivenciado a intenção altruísta de se tornar iluminado
provavelmente, impossível. Com tal experiência prévia, contudo, um grande progresso pod

Como resultado dessa prática completa, alcançamos uma união dos Corpos da Verdade e d
Segundo o sistema Guhyasamâja, isso é atingido através da prática da união do corpo ilusó
a clara luz final. No sistema Kãlachakra alcança-se o mesmo através da união da forma va
bem-aventurança. Na Grande Perfeição ela é alcançada pela unificação da visão e da med
penetração e do salto transcendente - salto além-de.39 A essência de todos esses caminho
mente inata fundamental de clara luz. Mesmo os sütras que fundamentam o comentário de
Continuum of the Great Vehicle têm como base de seu pensamento essa mesma mente fun
da natureza do Buda, ou da essência d'Aquele que chegou à Verdade (Tatha-gatagarbha, D
snying pó), embora essa prática não seja descrita de modo completo, como o é nos sistema
Superior.

Esse é o ponto onde, se comparados, os vários sistemas se unem. Transcendendo o secta
muita coisa que evoca a realização profunda, por constatarmos como essas escolas conflue
pensamento fundamental.

Notas

23. As datas foram extraídas do Cultural History of Tibet de Snellgrove and Ri- chardson, N
1968, ou dos verbetes de E. Gene Smith no fi- chário da Library of Congress card catalogue

24. P3080, Vol. 68 275.3.1. O comentário de Sahajavajra é o Tattvadashakatikã (De kho na
cher 'grel pá), P3099, vol. 68 297.4.6ff. A alusão de "Nàgãrjuna, Ãryadeva, Chardrakírti, e a
está no 299.1.6 e a identificação específica de instruções quintessenciais no 299.2.2, 299.5
passagem é citada e as mesmas observações são feitas no The Presentation of Tenets (Gr
por Jang-gya Rol-bay-dor-jay (ICang-skya Rol-pa 'i-rdo-rje, nascido em 1717), 297.20, Sarn
Elegant Sayings Press, 1970.

25. Essa é uma canção para cinco fêmeas sedutoras não-humanas. Com relação ao tibeta
Biography of Milarepa frJe btsun mi Ia rãs pá 'i rnam thar rgyas par phye pá mgur 'bum), n.c
347.15-8.11. Para a tra dução inglesa de Garma C. C. Chang, veja The Hundred Thousan
Hyde Park, University Books, 1962, p. 325.

26. Para uma breve biografia de Hlo-drak Ken-chen Nam-ka-gyel-tsen (Lho-brag mKhan-ch
'-rgyal-mtshan, 1326-1401) veja Lives of the Teachers of the Lam-Rim Precepts (também ch
eminent gurus in the transmission lineages of the teachings of the Graduated Path) (Byang
'irgyan mchog phul byung nor bu 'iphreng ba) por Tsay-chok-ling Yong-dzin Ye-shay-gyel-ts
Yongs-'dzin Ye-shes-rgyal--mtshan, 1713-1793), 640.5-9.2, com uma menção posterior na
Dzong-ka-ba recebeu de Nam-ka-gyel-tsen numa visão com Vajrapãhi e foi traduzido por R
and Teachings of Tsong Khapa, Dharmsala, Library of Tibetan Works and Archives, 1982, p
completas foram publicadas em dois volumes como Collected Writings of Lho-brag Grub-ch
Nam-mkha'-rgyal-mtshan, Nova Delhi, Tshering Dargye, 1972. Nam ka-gyel-tsen é alguma
Ga-dam-ba fbKa' gdams-pa), e está claro que os ensinamentos sobre a visão que Dzong-ka
no vocabulário inigualável do Sistema da Grande Perfeição da Nying-ma.

27. mKhas grub dge legs dpal bzang pó 'i gsung thor bu 'i gras rnams phyogs gcig tu bsdeb
Works of the Lord Mkhas-grub r Je dGe-legs-dpal-bzan-po, Nova Delhi, 1980, 125.1.6.3.

28. 2b.2. O Primeiro Lama Panchen (1567(?)-!662) fornece curtas descrições desses sisten
Very Brílliant Lamp, Extensive Explanation ofthe Root Text of the Great Seal in the Tradition
Ge-luk Ga-gyu (dGe Idan bka' brgyud rin pó che 'ibka' srolphyag rgya chen pó 'i rtsa ba rgya
páyanggsal sgron me), 12a2-llb.2 no Gangtok 1968 edition.

29. A referência neste caso é à prática dos Hearers e dos Solitary Realizers como é descrita
Consequence School, e não à prática como é descrita nas chamadas escolas do Veículo M
que são as Escolas da Grande Exposição " do Sütra.

30. O primeiro verbete no Volume Ga das suas Obras Completas.

31. Para um estudo sobre esses níveis mais básicos e progressivamente mais sutis que tar
hora da morte, veja o Death, fntermediate State, and Rebirth in Tibetan Buddhism, Londres.
38-46, publicado pela Editora Pensamento com o título Morte, estado intermediário e reen-
tibetano.

32. Essas são oitenta variedades de consciências conceituais, divididas em três gru pos, qu
das três consciências mais profundas correspondentes à radiant white appearance, radiant
radiant black near attainment, anteriormente mencionadas. Veja Death, Intermediate State,
Tibetan Buddhism, Londres, Rider, 1979, pp. 38-42.

33. Capítulo 1.29:
Os agregados mentais e físicos surgem
Da concepção que é na verdade falsa.
Como poderia o que cresce
De uma falsa semente ser verdadeiro?
Veja o Precious Garland and the Song o f the Four Mindfulnesses de Ná~gá"rjuna e Kaysar
George Allen and Unwin, 1975, p. 21.

34. A luz mãe pura é a própria mente da luz clara da morte; a luz filho pura é aquela que se
do cultivo do caminho iogue. Um iogue experimentado pode empregar a mãe luz pura da m
vazio da existência ine rente, e isso é chamado de encontro das luzes puras mãe e filho. V

Intermediate State, and Rebirth in Tibetan Buddhism, Londres, Rider, 1979, pp. 47-8.

35. Os Prãrnãhikas (Tshad ma pá) são fundamentalmente aqueles que seguem Dignàga e
o raciocínio de Sautrãhtika e de Chitta- mãtrin. Eles podem ser chamados de "Epistemolog
sua preo cupação com a cognição válida (pramãna, tshad mu), sendo essa a origem de seu

36. Nos sistemas do sütra os caminhos são principalmente consciências que, quando gerad
conduzem a pessoa a um estado mais elevado; contudo, a linguagem correta, que é a form
também é considerada um caminho. Aqui na Guhyasamãja, o corpo ilusório em si é consi
das cinco etapas no estágio de conclusão e desse modo é um caminho. Em nenhum siste
corpo é considerado como um caminho.

37. No sistema do Grande Veículo do Sütra (chamado de Veículo da Perfeição), é necessá
número incontável de aions para que um Bodhi- sattva supere as inatas obstruções aflitivas
concepção habitual de que os fenômenos existem inerentemente assim como os outros est
induz. No Tantra da loga Superior esses obstáculos são superados num único instante de
a mente muito sutil de luz clara, e isso é possível devido à sua tremenda força.

38. A fase da Lua ou é crescente ou é minguante; assim, isso significa três anos e um mês
pessoas interpretaram erroneamente Io gsum phyogs gsum como sendo três anos e três m

39. Saltar por cima refere-se a um modo de progresso no caminho que avança atra vés dos
espontâneos e positivos. Veja Tantríc Practice in Nyingma de Khetsun Sangpo, Londres, R

Coming Down from the Zen Clouds
A Critique of the Current State of American Zen

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form without the written permission of the author.] Web Address:
http://www.human.toyogakuen-u.ac.jp/~acmuller/articles/USZEN3.htm

Zen Buddhism became widely known in America through D. T. Suzuki's writings, which pron
modernist interpretation of Zen. Suzuki was a Japanese writer and intellectual who had expe
training as a layman, and who, writing in the nationalistic intellectual climate of early twentie
Japan, emphasized a Zen freed from its Mahayana Buddhist context, centered on a special

experience and without the traditional Buddhist concern for morality 1. This view, represente
Masao and the "Kyoto School" of religious philosophy, accentuated those aspects of Buddhi
different from Western traditions and most distinctively Japanese. This view has fostered in
widespread conception of Zen Buddhism as a tradition of exclusively cognitive import, inordi
with the ideas of Sunyata, non-duality, and absolute nothingness but with little talk of karma,
path), compassion or even the "marvelous qualities" of Buddhahood. Such a view fails to giv
attention to the positive disciplines, including morality, that comprised the actual lives of Bud
easily leads one to think that Buddhists are unable to treat the ordinary world of human activ
This view has also placed extreme emphasis on the suddenness of enlightenment with the a
to cultivate "correct views" is considered as self-improvement, i.e. gradualism.

Zen Buddhism was received in the West by a largely university-trained community who acce
uncritically, the modernist view presented by Suzuki. Perhaps the greatest attraction of Zen
this period (post-WWII) was to the notion of pure, enlightened experience with its promise of
certainty, attainable through systematic meditation training.3 Unlike psychologically-based m
personal transformation whose leaders appeared as seekers themselves, Zen Buddhism pro
the teacher, a master who had actually realized the Buddhist goal of Enlightenment and mar
qualities continuously in his daily life.

American Zen students have tended to hold these teachers in awe, to the point of regarding
as pure and selfless. This tendency to idealize the teacher comes in part from the students'
is strongly encouraged by the Zen organization and the teacher himself. Recently I heard an
the radio promoting his book. He emphasized the uniqueness in zen of the lineage of "mind
transmission" from Shakyamuni to the present and how the roshi speaks for or stands in pla
Having been attracted to Zen Buddhism by the presence of an "enlightened person," the stu
the teacher's behavior as beyond criticism, an unrealistic attitude that had unfortunate conse

Beginning in 1975 and continuing to this day, a series of scandals has erupted at one Zen c
revealing that many Zen teachers have exploited students sexually and financially. This list
various times, the head teachers at The Zen Studies Society in New York City, the San Fran
the Zen Center of Los Angeles, the Cimarron Zen Center in Los Angeles, the now-defunct K
Bar Harbor, Maine, the Morgan Bay Zendo in Surry, Maine, the Providence Zen Center and
These are some of the largest and most influential centers. In most cases the scandals have
continually for years, or seemed to end only to arise again. At one center, for example, sex
recurred for approximately twenty-five years with the same teacher involving many women.
been pervasive as well as persistent, affecting almost all major American Zen Centers.

It should be emphasized that the source of the problem lies not in sexual activity per se, but

teachers' abuse of authority and the deceptive (and exploitative) nature of these affairs. The
carried on in secret and even publicly denied. The students involved were often lied to by th
the nature of the liaison. In some cases the teacher claimed the sexual experience would ac
s spiritual development. One teacher justified his multiple sexual affairs after their discovery
for strengthening the Zen center. Presumably, this was because the women involved were r
centers of his and having a secret affair with the "master" would deepen their understanding

The abuse of power that these men practiced has had far reaching effects in almost every c
involved were often devastated by the knowledge that they had been used by the very perso
Some required psychotherapy for years afterward. There were mental breakdowns and brok
centers were torn into factions of those who deplored the teacher's behavior and those who
it. The apologists, when they did not flatly deny what had occurred, would explain it away as
"crazy wisdom" or more commonly, they would blame the victim or dismiss it by commenting
isn't perfect. Another explanation was that the student did not yet truly understand the teach
Disciplining of Zen teachers in America has been rare. Usually, those who objected to the go
left voluntarily or were pushed out of the center by those loyal to the teacher or by the teach
Some of the students who left eventually resumed their practice while others were so disillus
embittered that they abandoned Buddhism altogether.

American Zen teachers who have been exposed in their abuse of power have seldom been
their behavior by other Zen teachers, either here or in Japan. In one case, members of the J
hierarchy threatened to cut off the training of one student who had wanted an abusive Japan
The complaining student did in fact keep quiet, finished his training, and is today a well-know
monk in question is the roshi already described who has been exploiting his position for twe

Reflecting on these problems has led me to investigate Zen history more closely, especially
that have come to characterize Zen Buddhism. What, for instance, do the terms "dharma tra
"roshi" mean which so pepper the conversations of American Zen students and bestow so m
teacher? Is dharma transmission infallible? What does the tradition itself say about regulatin
of monastics? Is Zen alone among religions, in having no moral or ethical dimension as mar
believe? Are these matters unique to permissive American culture? Do we have an overly id
Ch'an/Zen history? Is there something in our practice that is "lacking" if the supposed exemp
training cannot deal responsibly with the people and situations around them? We should kee
the Zen view truth cannot be expressed in words but rather alluded to only in the spontaneo
activities of daily life.4 Is koan training in particular being done in a way that does not carry o
one lives one's life in the real world? Or, more fundamentally, is koan training mistakenly reg
fulfilling the Buddha's path in itself? Has it become an end in itself? Is zen training and koan
particular not about liberation, but more a unique training in spontaneity and learning to perf

stylized manners? Are there some aspects of the teacher/student relationship that need to b
weight, if any, should be accorded the subsequent dharma transmissions of a disreputable t
does the term "monk" itself have? How much of Zen, as practiced in the West, is really East
Japanese culture with its special authoritarian and ritualized character?

A full treatment of these questions goes beyond the scope of this paper, but I believe these
examination and thoughtful discussion. The crux of the matter comes to this: how does the i
Buddhism actually operate in the world as opposed to how we expect it to function based on
idealized view that we have accepted uncritically.

What, then, is the content of this idealized view? First, let us consider the meaning of the ter
transmission." According to the widely held view, dharma transmission is the recognition by
the student has attained the "mind of the Buddha" and that his understanding is equal to tha
It is the continuity of this chain of enlightened minds supposedly unique to Zen and going ba
historical Buddha that is the conceptual basis for the present teacher's considerable authorit
point of the Zen tradition it is dharma transmission that justifies regarding the teacher as the
is what the Ch'an tradition has done since the Tang dynasty.5 It is this use of a spiritual linea
basis for authenticity ("a separate transmission outside of the scriptures")6 rather than a pa
that distinguishes the Ch'an school from other Chinese Buddhist sects of the period. This int
imply that dharma transmission is given solely on the basis of the spiritual attainment of the
investigation, the term "dharma transmission" turns out to be a much more flexible and ambi
in the West suppose. To be sure, it is given in recognition that the student has attained as de
realization of mind as the teacher himself. This view, and correctly only this one, is sometim
"mind-to-mind transmission." Mind-to-mind transmission logically implies the enlightenment
However, Dharma transmission has been given for other reasons. According to some schola
has actually been construed as membership in a teaching lineage, awarded for any of the fo
legitimate, reasons: to establish proper political contacts vital to the well-being of the monas
cement a personal connection with a student, to enhance the authority of missionaries7 spre
foreign countries, or to provide salvation (posthumously, in medieval Japan) by allowing the
recipient to join the "blood line" of the Buddha. In the later Sung Dynasty (AD 960-1280), at
transmission was routinely given to senior monastic officers, presumably so that their way to
not be blocked.8 Clearly, enlightenment was not always regarded as essential for dharma tr
Dohaku (1636-1714), a Soto reformer, supported this last view citing as authority the towerin
Japanese Zen, Dogen (1200-1253).9 This became and continues to this day to be the officia

Philip Kapleau relates the story that Nakagawa Soen Roshi, of the Rinzai sect, had told him
Roshi) did not have kensho when Gempo Roshi appointed him his successor.10 According
interpretation, formal transmission actually constituted no more than the ritual investiture of a

an institutionally certified genealogy.11

As a lesson in the significance of institutional history, let us look at the present-day Soto sec
This sect strives to match the institutional structures of Dogen's time when every Soto templ
abbot and every abbot had to have dharma transmission. In 1984 there were 14,718 Soto Z
15,528 Soto priests. Since every abbot has to be a priest, it follows that almost every Soto p
dharma transmission. It should be noted that a majority of these priests will spend less than
monastery. Most interestingly, while there is much written in Soto texts on the ritual of dharm
there is almost nothing on the qualifications for it.12

The term "roshi" has also been used in a variety of ways. Once again, a rather idealized inte
prevails among Zen students who take "roshi" to mean "master," i.e. someone who is fully e
point that his every gesture manifests the Absolute. Historically in Japan, "roshi" has indeed
understood to indicate rank based on spiritual development while at other times it is used as
address connoting no more than respect. There seem to be occasions in Japanese (especia
merely denotes an administrative rank. There is no central authority in China or Japan or an
certifies anyone's official passage into roshihood based on any criteria and certainly not on s
attainment. It is not a misstatement to say, as Soko Morinaga Roshi, the former President of
College, once remarked, "A roshi is anyone who calls himself by the term and can get other
same."

An interesting example can be seen in the person of Philip Kapleau. Mr. Kapleau uses the ti
his students, as do most Zen students, address him as such. Mr. Kapleau has been extreme
through his personal teaching and his writing of books and articles, in spreading Zen in Ame
If nothing else, he has taught for many years and remained free of scandal, something that a
with officially sanctioned dharma transmission and titles cannot say. However Mr. Kapleau h
explicitly stated that he is not a dharma heir of his teacher, Yasutani Roshi, and did not rece
roshi from him or anyone else.13 Essentially, he took the title himself. This is not to say he is
any more or less qualified than anyone else. Interestingly, Mr. Kapleau has " transmitted " to
disciples. This is essentially a line beginning with himself, contrary to all other Zen lines, whi
rhetorically maintain the myth of an unbroken lineage dating back to Shakyamuni Buddha.14

"In Korean Zen, the equivalent of roshi/Zen master, the pangjang, is surprisingly an elected
carries an initial ten-year term... If the master does not perform adequately, a petition by fifty
be enough to have a recall vote... A monk's affinities are more with his fellow meditation mon
specific master".15 This is extremely different from the Japanese model which is commonly
to be the only authentic form.

The term "monk" is another word that calls for some scrutiny. The Chinese term means "left applied exclusively to individuals who have left their families and follow the rules for monks, celibacy among other requirements. The Japanese use the same word (obosan) for both "m permit marriage as do some Korean sects.16 In America when used by Zen people who are originating in Japan, the term "monk" has no well-defined meaning. Celibacy is seldom impli usage of the term. A man who calls himself a monk may be married, may live with someone similar situation prevails for nuns. It may even be the case that a "monk" may date a "nun." S refer to themselves as a monk or a nun may in fact be celibate, but they would be a minority Zen world. Nor do American Zen monks appear to follow the other requirements of rules for avoiding entertainment, liquor, and socializing with members of the opposite sex. One Amer gone so far as to institute a new ritual, "spiritual union," to recognize and legitimize a sexual between members who otherwise view themselves as a celibate monk and a nun.17

The idealization inherent in the terms "dharma transmission," "roshi" and "monk," has contrib problems we have experienced in American Zen. By the very nature of the roles the student titles, he routinely gives trust to the teacher that he would not give to anyone else. This trust quite complete and natural, because the wearing of the robes traditionally signifies the turnin selfish motivations, the vow to save all sentient beings and not to inflict harm. To an observe with this type of religious practice, the extent to which a student surrenders can appear asto people accept this kind of trust in spiritual practice, but it leads to problems when the teache emotionally mature or disciplined enough to assume the responsibility for guiding students. T may have some level of attainment, it is too often far from the idealized view of the student c promoted by the Zen institutions. "In the Ch'an tradition, the rhetoric maintains that each tran perfect, each successor is the spiritual equivalent of his predecessor... the primary feature is participatory nature; to receive certification of enlightenment from a Ch'an/Zen master is to jo succession of patriarchs and enter into dynamic communion with the sages of ancient times within the lineage of enlightened masters or not; there is no in-between category i.e. 'almost 'rather like a master'".18

In Zen, one can identify a two-fold process, looking-in and looking-out. Looking-in includes th meditation; looking-out includes taking the teacher as a model for living and as an inspiration As is common in Gnostic-type religious practice, the teacher in Zen is the final arbiter of real does the teacher judge the student's level of insight/wisdom, but, for closer students at the le often comment and judge on every aspect of the disciple's daily life. However, as we have s a serious disparity between the student ' s view of the teacher and the teacher's actual life. T don't hold the teacher to any standard of conduct not merely because they feel they themsel authority to make such judgments about the teacher. They also fear that criticisms which un teacher's authority would cast doubts on the value of their years of practice under that teach

also come to feel protective of immature Zen institutions in the United States, and hesitate to the damage that public scandal could cause. Others fear their own rise to a position of teach jeopardized.

As noted earlier, while D. T. Suzuki and others have led people to believe that there was no morality, a different picture emerges if we look at the historical beginnings of Zen. In China, began, Zen monasteries became distinct from other Buddhist monasteries with the famous (749-814) who supposedly prescribed a strict code of behavior for members of the monastic penalties for improper behavior. All of the classical accounts of Pai-chang's founding of an in system of Ch'an monastic training, it turns out, may be traced back to a single source, "Regu Ch'an Approach" (Ch'an-men Kuei-shih) written in approximately 960 A.D.19 According to th offender had committed a serious offense he was beaten with his own staff. His robe and bo implements were burned in front of the assembled community, and he was [thereby] expelle Buddhist monks]. He was then thrown out [of the monastery] through a side gate as a sign o rules applied to everyone. P'ai-chang further recommended that "a spiritually perceptive and praiseworthy person was to be named as abbot." This definitely implies a moral and social a life. This is the logic of Zen from its earliest formulation as a distinct Buddhist sect.

If students have offered excessive power to teachers, that does not tell us why so many Zen taken advantage of the opportunity to abuse their power. Not all of them have, after all. The which does not often get asked in America Zen circles, what is the connection between attai What are we to make of the evident disparity in someone with institutional sanction, i.e. dhar supposedly having deep insight but behaving irresponsibly? It is difficult to understand why t exalted titles and long years of meditation practice behave in such selfish, self-serving, dishe destructive ways? The Platform Sutra itself states that, "If we do not put it (wisdom) into prac amounts to an illusion and a phantom."20 One partial explanation could be that of Chih-i (53 of T'ien-t'ai Buddhism and author of the most comprehensive guide to Chinese meditation, w the very effort of intense concentration may agitate the klesas (afflictions and illusions) gene feelings and desires that would not occur during normal consciousness, tempting the practiti practice.21 In any case, rarely does one question the teacher's level of attainment.

Could the problem have something to do with the description and view of enlightenment as s of seeing only what is, rather than a more dynamic view which also involves that which funct Buddhist attainment that also focuses on function, rather than objectifying an experience, wo primary emphasis on context and connections, i.e. relationships with other people and socie

The question of the relationship between enlightenment and cultivation has persisted in the the end of the eighth century onward. Enlightenment in this context refers to the experience

into the true nature of reality. Cultivation may be taken as living one's day to day life from the point of view which includes an awareness of other people's full humanity and our connecte Ma-tsu (709-788), a major and influential Ch'an teacher, claimed that the sudden enlightenm inherently so thorough that the whole of the Buddha's path was realized and completed in th view came to be known as "sudden enlightenment/sudden cultivation." Other major Zen tea Tsung-mi24 (780-841), Yen-shou (901-975), and the Korean, Chinul (1158-1210) took the v enlightenment might bring full attainment, but perhaps only for exceptionally endowed indivi Sixth Patriarch Hui-neng and Ma-tsu. For the more ordinary run of mankind, who are less sp the enlightenment experience indeed offers a true view of one's self-nature, but without exha selfishness. Some delusions, such as existential bewilderment, may be overcome by a deep more deep-seated delusions such as craving, hatred and conceitedness can only be overco which we have seen a living experience and molding our life accordingly."25 The Buddhist i ethical life is comprised of not only exercising restraint and self-control, but also of positively manifesting compassion in our dealings with other people. Ch'an master Yen-shou put the n

If the manifesting formations are not yet severed and the defilements and habit energies per you see leads to passion and whatever you encounter produces impediments, then although the meaning of the non-arising state, your power is still insufficient. You should not grasp at understanding and say, "I have already awakened to the fact that the nature of the defileme later when you decide to cultivate, your practice will, on the contrary, become inverted. ... He be clear that if words and actions are contradictory, the correctness or incorrectness of one's be verified. Measure the strength of your faculties; you cannot afford to deceive yourself.26

As a matter of historical fact Ma-tsu's line survived and has dominated the Zen tradition from dynasty (960-1280) to this day while Tsung-mi's line, for instance, died out. The result is tha sudden enlightenment entailed sudden cultivation became the official rhetoric of Zen Buddhi but still orthodox, Zen view that sudden enlightenment had to be followed by gradual cultivat been de-emphasized. In Tsung-mi's words, "Awakening from delusion is sudden; transformi a saint is gradual."27 Most teachers are hardly fully enlightened Buddhas, but are people wh cultivate themselves further. We need to keep this in mind when we interact with them. Thou we must focus on our own shortcomings, there remains a place for common sense in viewin others, even those of our teachers. The Dalai Lama has written concerning the student's vie ". . . too much faith and imputed purity of perception can quite easily turn things rotten."28

Endnotes

1. According to Suzuki, Zen is "extremely flexible in adapting itself to almost any philosophy doctrine as long as its intuitive teaching is not interfered with. It may be found wedded to ana fascism, communism or democracy, atheism or idealism, or any political or economic dogma Japanese Culture, Princeton University Press, 1959, p. 63. For a fuller discussion of the sou

nationalistic motivations of D.T. Suzuki's presentation of Zen Buddhism see the article by Ro
"The Zen of Japanese Nationalism, " History of Religions, August, 1993. Bernard Faure also
some of Suzuki ' s thought in Ch'an Insights and Oversights, Princeton Press, 1993, pp. 52-

2. Paths To Liberation; the Marga and Its Transformations in Buddhist Thought ed. by Robe
and Robert Gimello 1992, U. of Hawaii Press, p27.

3. see "Buddhism and the Rhetoric of Religious Experience." delivered at the annual meetin
Academy of Religion, 1992, p. 37, Sharf.

4. "Encounter Dialogue and Transformation in Ch'an" by John R. McRae in Paths to Liberati
Buswell and Robert Gimello, U. of Hawaii Press, 1992, p. 354.

5. p 195 "On the Ritual Use of Ch'an Portraiture in Medieval China, " T. Griffith Foulk and Ro
Cahiers D'Extrême Asie 7

6. For an interesting discussion of the rather late and even controversial acceptance of this s
idea in Ch ' an see " Ch ' an Slogans and the Creation of Ch ' an Ideology: ' A Special Trans
the Scriptures, " a paper presented at the Annual Meeting of the American Academy of Relig
Welter, November, 1995.

7. Holmes Welch, Buddhism in China: 1900 to 1950, Harvard University Press, 1967, p. 315
interesting case of one Chinese monk in the twentieth century who gave dharma transmissio
monk then in Burma, "without ever having met him, and indeed, without even finding out wh
the dharma."

8. "Myth, Ritual, and Monastic Practice," by T. Griffith Foulk in Religion and Society in Tang
ed. by Patricia Buckley Ebrey and Peter N. Gregory, U. of Hawaii Press, 1993, p. 160.

9. Soto Zen in Mediaeval Japan, William M. Bodiford, U. of Hawaii Press, 1993, p. 215. "Zen
transmission between master and disciple could occur whether or not the disciple had realiz
just so long as the ritual of personal initiation had been performed." For a further discussion
surprising usages of dharma transmission see: Welch previously cited, The Rhetoric of Imm
Faure, Princeton University Press, 1991, and Foulk. See also "On the Ritual Use of Ch'an P
Medieval China, " T. Griffith Foulk and Robert H. Sharf, Cahiers d'Extrême Asie, 7, 1993 pp.

10. Letter from Philip Kapleau to Koun Yamada, Feb. 17, 1986.

11. See Sharf[2], footnote 20, p. 44

12. The Zen Institute in Modern Japan" by T. Griffith Foulk, P. 157-177 in Zen:Tradition and
Kenneth Kraft ed., NY: Grove Press, 1988.

13. Public letter from Yamada Roshi 1/16/86. Koun Yamada Roshi was Yasutani Roshi's he
of the Sanbokyodan school of Zen started by Yasutani Roshi and also gave dharma transmi
Also , letter from Mr. Kapleau to Koun Yamada 2/17/86

14. It is also true that almost no modern scholar of Zen, Eastern or Western, takes seriously
unbroken Zen lineage going back to Shakyamuni Buddha.

15. The Zen Monastic Experience, " Robert E. Buswell, Princeton University Press, 1992, pp

16. From 1910-1945 Korea was under the military occupation of Japan. Under the pressure
married Japanese Zen priests, some Korean monks took wives and started families. This ca
traditional, celibate monks in the Korean Sangha that became so severe that in 1954 Presid
called in to resolve the dispute. see pp. 30-31, The Way of Korean Zen by Kusan Sunim, We

17. Mountain Record Magazine, vol. XII, number 1, Fall, 1993, p. 59, a publication of Zen M
Woodstock, NY.

18. "Encounter Dialogue and Transformation in Ch'an" by John R. McRae in Paths to Libera
Buswell and Robert Gimello, U. of Hawaii Press, 1992, p. 353,354.

19. The Ch'an "School" and its Place in the Buddhist Monastic Tradition, Ph.D. dissertation
Griffith Foulk, University of Michigan, 1987, available from UMI Dissertation Information Serv
telephone number: (800) 521-0600, p. 348

20. The Platform Scripture, trans. by W. T. Chan (New York, 1963), p. 69.

21. Paths to Liberation, "Encounter Dialogue and the Transformation of the Spiritual Path in
McRae, p. 347

22. In relation to the famous verse of Bodhidharma: A separate transmission outside of scrip
Not founded on words or letters,
Point directly to one ' s mind
See one ' s nature and become Buddha. (Jpn. kensho jobutsu)

In the Rinzai koan curriculum, " ...kensho is something that one does [a verb, not a noun], it primarily something that one has. " from " Koan and Kensho in the Rinzai Zen Curriculum, " paper presented at the Annual Meeting of the American Academy of Religion by G. Victor S 1994. Permission to quote granted by the author.

23. For an interesting discussion of essence/function and " integral practice, " the idea that t integration into one ' s behavior was the criterion for achievement of the teachings of the sag Charles Muller, The Composition of Self-Transformation Thought in Classical East Asian Ph Religion. " Toyo Gakuen Kiyo, March, 1993.(Also available on the World Wide Web at http://www2.gol.com/users/acmuller/index.html)

24. Tsung-mi was a patriarch in both a Ch'an line and the Hua-yen sect of Buddhism. He wr analysis of Ch'an Buddhist sects in ninth century China. For a full treatment of this important personality see Tsung-mi and the Sinification of Buddhism, Peter N. Gregory, Princeton Univ

25. see The Jewel Ornament of Liberation by SGam.Po.Pa, trans. by Herbert Guenther, Sha 1959, footnote 1, p. 252.

26. The Collected Works of Chinul, Robert Buswell, U. of Hawaii Press, 1983, p. 305. This e treasure for Zen students. Of special interest is the chapter entitled, "Excerpts from the Dhar and Special Practice Record with Personal Notes," written one year before Chinul's death in on varieties of enlightenment experience and how careful one must be in one's practice. Mo still bears the strong imprint of Chinul.

27. The Collected Works of Chinul, Buswell, p. 278

28. Snow Lion Magazine, Winter Supplement 1995, p. 1.

A Critical Review of the International Zen Association

I. The foundation of the International Zen Association

The "Association Zen International" (AZI), a French organisation with its seat in Paris, was fo
Deshimaru (1918-1982) in the early 80s. Many more than its approximately 2000 official me
the association's dojos. The AZI is the biggest and most widespread Zen-organisation in Eu
"branches" in U.K. (IZAUK), Belgium (AZB) and the U.S. (AZA). In its Temple "La Gendronn
Blois in France sesshins are organised on an ongoing basis.

Deshimaru was a Japanese Zen-priest who arrived in France in 1967 in order to bring "the s
fertile and fresh soil of Europe. He always understood his coming as a "mission". Today, afte

Deshimaru, the AZI is run by his former disciples who see their task in continuing this missio
stems from the Soto-Zen lineage and claimed to be a disciple and successor of the famous
Sawaki (1880-1965). This, however, is contested today by some of Kodo Sawaki's disciples
receive Sawaki's religious habit (Kesa), he did not receive a formal shiho (i.e. an official ackn
of Dharma-succession) from him, which would have constituted a bona fide transmission. Ac
came from master Yamada Reirin.
The recent publication of Brian Victoria's book "Zen at War" has provided historical facts tha
appraisal of Kodo Sawaki, a man who has hitherto been praised as an "enlightened" Zen-Ma
abroad, but who apparently was an atrocious Buddhist war-monger. He boasted openly abo
had killed during the Russo-Japanese war (1905) and incited Buddhist students to sacrifice
battlefield during World War II. He claimed, for example, that throwing an bomb was equatib
of not-killing. Because of his myopia Deshimaru did not fight in the war but was send to Indo
Mitsubishi, Japan's largest weapons manufacturer. After the war he plied his labours in road
bridge-building as well as in many other odd and sundry areas, yet always without much suc
was confronted on several occasions with insolvency. According to his autobiography he foll
but opted not to live in a monastery. In 1967, an invitation from a group of macrobiotics prac
him the chance to leave his homeland and set off for France.
Once in Europe, Deshimaru suddenly presented himself as the only true Zen-Master among
trace their lineages back to the Buddha. He interpreted his failure in society as a "deep expe
or impermanence which gave him the feeling of being called to a "higher task". Afterwards, h
did not speak much about his wife and children who he left behind in Japan; one has the imp
deliberately expunged them from his autobiography. When speaking of himself, Deshimaru
modest language. In the foreword to his book "Za-Zen - La Pratique du Zen", he asserts: "M
teachings of all Buddhas, all masters and sages and the spiritual experience of Asia". In all
books, one cannot find even the slightest indication of self-criticism or uncertainty. Quite the
of his teachings have the air of brazen authority: as the enlightened, omniscient master he s
criticism. It was clear to those around him, however, that he had a dangerous weakness for
retrospect we know he did not tell the truth to his students. Although he knew about Sawaki'
excessives, Deshimaru never mentioned anything negative. On the contrary, he praised his
enlightened master and himself as the true disciple.

II. Present structure of the AZI

Today, the internal structure of the AZI is hierarchical with the Committee and the "Masters"
work together. After Deshimarus early death in 1982 (he died at the age of 68 from pancreas
his disciples without appointing any heir. Like in his own case, the "Shiho" has been given to
closest disciples by someone else acting as representative, namely by Niwa Zenji, the forme
Eihei-ji. Interestingly, both Niwa Zenji and Yamada Reirin have, according to Brian Victoria's
rather dark record of behaviour during war times and afterwards, too. Of course, this has be

concealed to the western followers until today. From the three appointed successors one die
left the AZI in 1995 because of internal quarrels. The latter one founded the European Zen A
Amsterdam. Apparently, he left because he could not accept another "Godo" (=master or dis
responsibilities) at his side and felt that he was not duly revered by everyone as he expected
ancient disciples travelled to Japan and received a formal "Shiho", too. So, at present, there
persons who call themselves "master" and claim to be "in the line of the Buddhas and Patria
mentioned is that, historically regarded, the "lineage theory" is more than fragile and obvious
functions as legitimation for the principle of unchallengeable leadership.
Another important factor of power within the AZI is the committee, which is responsible for th
the AZI. They administrate the money and the premises and thus have the real power. It con
so former disciples around master Deshimaru. The three present "masters" are members of
One of them functions as president of the AZI thus uniting the "spiritual" and the administrati
one hand. The committee itself is "elected" in a fairly obscure and undemocratic procedure.
the general meeting where each was presented with a list of about 20 persons standing as c
committee. From this list, so was explained to us, we could scratch out 2 names. The remain
be automatically elected. That was the "election". In general, the results of the "election" are
perhaps from one person, always fixed even before any voting takes place. The reason for t
proxy-system. The leaders and old disciples presented in the committee hold enough proxie
adherents at home that they can elect themselves no matter how the general meeting would
impossible for new candidates to be elected without "borrowing" proxies from the old commi
having their previous consent. Also, it is impossible to get rid of the "clique" of disciples hold
power. The function of the members being present at the general meeting and giving their vo
only to fulfil the quota of present members required by the statute. In reality, their votes do n
meaning. One of the leaders overtly admitted this during a meeting of directors at which I pa
persons in the general meeting, however, do not know this when faithfully passing their vote
The structure does not admit any balancing of power that would include the interests of all m
committee is an absolute "in-group" deriving its legitimation only from the fact that they were
disciples of master Deshimaru and therefore "know" what is best for others. Apart from the m
committee, no one really knows what is going on inside. The members are very carefully not
outside or tell more that one already knows. It is obvious that transparency would undermine
because their authority is solely based on the assumption that they dispose of a "superior" k
experience. What can be seen from the outside, is that committee and "masters" apparently
order to respect the "spheres of interest" of the others. That means that, at present, each me
certain preferred geographic region where to "fish" for new adherents. Each "Godo" directs c
summer training periods so that they commonly "share the cake". This sort of co-operation h
today, but it does not seem to be a love-marriage at all. At the present time, an increasing pr
regionalisation is undeniable so that a breaking apart of one or more leaders seems to be th
consequence in future.

Among all of the elderly disciples today, particularly among those who claim to have been cl
Deshimaru, can be found the same belief in unquestionable authority as in their predecesso
lifetime Deshimaru used to promise to them: "Even if you now are only disciple, but after you
master for eternal. During Zazen you everybody become same Buddha or God". All of them
disciples who hold a higher function within the organisation, never tire to insist and to teach
true Zazen would solely be based on the principle of "transmission" from master to disciple.
and therefore the "correct" practice require a total submission to the leader. Of course, this d
in the first place a "physical submission", for example following all the orders that the leader
What is meant, is in the first line an acceptance of the teachings and the position of the lead
master who knows better what is best for you. This is described with "following" the master.
is someone who leaves his critical mind aside and "follows" without any ifs and buts. That m
disciple moves when the master would move, he eats when the master would eat, he drinks
drink and so on. Finally he is supposed to become the spitting image or an imprint of his cho
is the underlying idea of the principle of "transmission" as described in the "San Do Kai" by t
Sekito Kisen. Any other behaviour would be regarded and criticised as a "wrong practice" an
stemming from one's ego. As Deshimaru himself, some of the higher rank disciples explicitly
Taiko Ho", a chapter from Dogen's "Eihei Shingi", which demands from "lower rank" disciple
quasi-militaristic respect and obsequiousness towards higher rank monks. That this ancient
inadequate and atavistic for today's society, which is greatly different from that of medieval J
however, not seem a matter of any concern. Until now, there are no discussions about this s
willingness for critical self-reflection.

III. Methods of mind control

The following list of things I have experienced within the AZI is not exhaustive. I have just wr
what came first into my mind and what I find most remarkable after reading some critical boo
techniques of mind control used within cults (e.g. "Combatting Cult Mind Control" by Steven
Guru Papers - Masks of authoritarian power" by Joel Kramer & Diana Alstad). I have therefo
up what is "officially" said but also added my ideas about what really happens.

1. During initiations and information events, when explaining Zen to an interested audience,
is laid on the beneficial aspects of Zen-Meditation on body and mind. Masters or leaders ofte
scientific examinations that prove the positive and healthy effects of Zazen. It is pointed out
practice is exactly what led the historical Buddha to enlightenment and that it can put an end
suffering. Furthermore, it is stressed that Zen itself is neither Buddhism and nor a religion or
Anyone could practise it regardless of one's denomination. Some leaders can be brilliant at
responding to questions posed from the relative, everyday-life perspective with answers ster
absolute point of view of Buddhism and vice versa. Thus, they undermine the seemingly limi
the questioners and often leave them deeply impressed and stupefied.

However, what is not mentioned is the fact that it is not about simple meditation at all, but th

practice offered by the AZI is charged with and framed by an ideological system. That mean
ceremonies are held twice every day before breakfast and lunch, Japanese sutras are being
dark clothing is predominant (Kimono or Kolomo), lots of religious symbols are used, ordinat
"Bodhisattva" and monks/nuns take place, "Dharma-names" are being given and people sha
lots of teachings are held on the base of the Deshimaru-sect with Dogen's "Shobogenzo" se
"bible" of correct Zen. If one looks close, there is actually no substantial difference to a religi
whole daily routine is reigned by a meticulous time-schedule not allowing any breakouts or r
Also, it is not allowed that one leaves the "Dojo" (meditation hall; place dedicated for Zazen)
meditation or to skip the meditation except for illness. Developing the purported freedom and
within an environment of total control, however, is only possible through internalising the wh
Persons who want to acquire this freedom would therefore tend to adopt this system or leav
Thus, developing the desired mind of "letting go" is actually linked to the precondition of ado
system, too.
2. Another deceiving explanation is what I would call equating a unique emotional experienc
for a complex system of beliefs. To understand this, it is important to know, that the intense
meditation ("Zazen") usually sets off very strong and unique emotions, especially when it is
large group and under circumstances, which do not allow them to ventilate. Most of the pers
Zazen know this feeling because that is probably the reason why they continue. We sometim
"sesshin-high" and it is possible that persons can become a sort of "energy-junkies" by Zaze
emotional experience is however labelled and sold as "return to the original state of body an
"highest state of mind" or as the "mind of Buddha". For lack of other, more rational explanati
practitioners tend to buy this explanation and thus take on the complex ideology linked with
experience. Moreover, this experience is regarded as "proof" for the correctness of the ideol
foisted onto it ("proof through reframing"). Although a unique emotional experience is only a
experience, not more and not less, upholding one's own system of beliefs under this conditio
impossible. The energy and the group dynamics exert a very strong pressure towards confo
sooner or later to a full conversion. This sort of meditation therefore tends to "swallow" the p
especially the younger ones who are seeking some certainty or group experience. Often peo
unique emotional state ask for the ordination as "bodhisattva" or monk and nun. Usually, this
happily granted to them, although it is fairly obvious that these persons are somehow "drunk
away by the group dynamics. They are far from being in a "normal" state of mind. Once they
would be confronted with higher expectations to take on more responsibilities and engage th
intensively for the aim of spreading Zazen. These, in my view typical facts are totally concea
diminished towards newcomers and most ordinary members.
3. The creation of a hidden dualism: The energy this practise usually sets off together with th
that Zazen would be the highest state of mind one could ever reach ("in Zazen you are Budd
other consequences, too. Most of the members usually develop the attitude that the affairs o
like family, friends, work and career are inferior to this practice. It is always maintained that a

daily life are very important. The fact is, however, that members are praised and acknowledg
according to their engagement for Zazen. The more a member would cut off his social bindi
spending all of his spare time for visiting weekend-sesshins, the more he would be rewarde
master. Also, the more one focuses on Zazen the more one receives "responsibilities". This,
being permanently occupied and thus having no more time to reflect one's own position in lif
message is very clear that it is good to leave the worldly affairs behind and focus all one's a
following the master. Although egolessness, self-abandon and non-discrimination are preac
ideology contains a hidden dualistic judgement itself that is even more dangerous because
character.
One of the problems this leads to is that many persons have, after returning from weekend S
difficulties in adapting to social life again. To escape the presumed "inferior" social world wit
difficulties, people are tempted to visit weekend Sesshins more and more often, finally devo
spare time and money for it. They believe that the sesshin-life has a purifying effect and wou
"perfect world". They are explained that because of practising Zazen they would develop an
non-dualistic mind, but in reality, a dualistic worldview is upheld and strengthened. It is only
shifted towards another object, but certainly not abandoned. Critically thinking, the desired s
egolessness cannot possibly be reached by anyone. For some moments during meditation i
immediately after meditation the ego reappears and manifests itself. Up to today there is no
been seen having permanently reached this state. The historical Buddha asserted it for hims
be proved anymore. Again, a matter of belief is sold as a given and provable fact. Because
discrepancy, that means that he is far from being egoless, he tends to blame himself and co
for an even harder practice. With only the "master" being able to certify any progress on the
practitioners become more and more dependant instead of developing independence and fr
However, taking a look at those "masters" or elder disciples who practise Zazen for many ye
decades, one cannot remark by no means that they would be any better than any other norm
behaviour, it is often much worse than that of beginners. The higher people climb within the
more they suspend themselves from the rules that are, at the same time, imposed with strict
E.g., among elder disciples and those who call themselves "masters" excessive consumptio
than frequent. Without being moralistic one can remark many overt discrepancies between w
is actually done. E.g., as to the daily work called "Samu" (that means service), it is very rare
could see a master or elder leader taking part in it. Although the importance of Samu is parti
stressed, they do not participate saying that they would have "more important" things to do.
the practitioners are taught that all tasks would be of the same importance and that the diffe
between important and unimportant would be an erroneous view due to a "wrong" practice.
4. One of the most powerful instruments to influence the participants is the teaching ("Kuser
during the meditation itself. That means that people sit face to the wall and meditate, wherea
sits in their back, face to the room, and gives an oral "teaching". This speech usually lasts fr
min or longer for each Zazen period. For most of the beginners this represents a nice "enter

Zazen is long, usually painful for the knees and may seem dull or boring. What they do not r
this method a very complex ideology is directly induced into their minds. During Zazen one i
admonished to concentrate on one's posture and not to follow one's own thoughts. Whether
"teachings" or not, after a while, one will usually give up all possible resistance to it. During a
lasting meditation period, concentrating on one's posture, it is simply impossible to uphold o
conscience. So finally, one resigns and lets it wash over oneself. Deshimaru used to justify t
saying that he would implant "seeds of wisdom" into the minds of his disciples and that his te
better than his disciples' thoughts. Today, when questioned, the role of the Kusen during Za
played down and diminished. The leaders usually maintain that the Kusen simply serves to u
concentration, to interrupt the flow of one's personal thoughts during Zazen or to help to bett
and arrange one's thoughts.
This is however not true at all: The Kusen has the effect of a straightforward replacement of
and one's system of values. It is a sort of a "guided meditation" and a method to introduce m
others in a situation where others cannot decide whether to accept them or not nor pose any
questions. It penetrates deeply into the unconsciousness where it continues to work and thu
"oversampling" effect. The leaders themselves sometimes refer to it as "the power of Kusen
adherents take it for granted that the Kusen is an expression of the "true Dharma" and there
"swallow" the teachings and forget any critical thoughts. At the Zen-temple "La Gendronnière
300 to 450 persons participate at the summer training-periods. In the dojo they are subjecte
indoctrination and replacement of their thinking up to four times a day. They are actually con
doing so they would only develop their own selfs. They think they are advancing on the Way
open for manipulation on a large scale. An impressive example of how the indoctrination wo
the fact that most of the old disciples today still act as if master Deshimaru actually stood be
were in their heads giving the instructions. For any action or question they refer to what mas
presumably would have said or not said, thus having at the same time a justification, which c
questioned by anyone. Although it is now more than 15 years that Deshimaru is already dea
present everywhere. Pictures of him hang everywhere. Every morning after Zazen a process
grave where people bow before his picture. The omnipresent veneration of master Deshima
the measure of respect one usually and reasonably would feel for his ancestors. In my view,
signs of a personality cult. Sometimes newcomers complain about this, too. It is astonishing
and effectively Deshimaru managed to "implant" himself into his followers' minds.
In contrast to the alleged insignificance of the Kusen, when explaining its purpose to others
themselves put great emphasis on their teachings. They want them to be written down corre
translated meticulously, sold and, afterwards, disseminated. Usually two persons are design
and record the Kusen being held during Zazen, one for the French language and one for an
which the Kusen would be translated simultaneously. I have already seen three persons wri
during the meditation. The scenery resembled more a press conference than a "meaningles
or intentions. Also, the overseers of the Dojos are strongly encouraged to read the teachings

hold them as a Kusen in their Dojos. It is one of their main tasks to encourage newcomers to
the AZI and visit the sesshins. The results of proselytising are generally seen as a yardstick
and righteousness of the practice and are rewarded with expressive approval, for example,
the "Godo's table" during the meals.
5. The magical "key-word" used in nearly every second sentence is "ego". It is the personal
overcome. The egolessness and the total abandon of oneself is regarded as the highest rea
spiritual path. This has as a consequence that any expression of one's free will that deviates
of the master or leaders would be judged as egoistic and not in accordance with the Way. O
masters' and leaders' wills are not egoistic because they claim to express the "Dharma" and
dualistic and self-tainted conceptions. Nearly always, the very complex personal, social or fa
of a person who does not seem to be "in line" with the ideology is reduced to the simple stat
persons would only be following his "ego".
6. Whereas joining the AZI or one of its affiliated Dojos is a free decision, there is no legitima
acknowledged to leave. The wish to leave or to join another group is always criticised as "se
"egoistic". During my 9-year membership within the AZI I have never heard any other comm
leaving a Dojo other than that he or she was impelled by "severe personal problems" or by t
workings of "ego". It is never respected as an expression of the leaving member's free will. N
stopping Zazen is described as the worst solution at all, since this would exacerbate one's K
7. The teachings given are absolutely unassailable. Critical questions are always turned dov
questioner. It is always his "ego" and his lack of understanding which makes him pose that c
master never commits any mistakes. The ideology is always right. Although questions are al
formalised way, where the questioner comes forward in front of the group, inclines himself a
of the master, it is impossible to subdue the ideology to a rational critique. For example, a ra
question would be answered with the statement that one should not read so much. Or, the q
asked to clarify where his concrete problem lies. Other questions are disregarded as being t
usual answer to someone who, after all, is not convinced would be: "Continue Zazen and yo
Zazen is built up into being the ultimate solution for all possible problems one could ever hav
a problem that means that there is a "mistake" in the practice. A rational question is always t
sign of non-enlightenment or delusion. The masters masterfully undermine the self-confiden
questioner. These sort of "answers", together with the group pressure, cause the questioner
understanding rather than the teachings of the master.
What is not admitted or said is that it is highly unfair and not compassionate at all always to
problem to the questioner and place oneself beyond all inquiry. The masters assert that thei
not "opinions" and are not a result of their rational thinking but expressions of the "true Dhar
proclaimed words of "true Dharma" are alleged to come directly from the "sphere beyond thi
most cases the masters read a text that they have carefully prepared and written down befo
not forget that their sayings are being recorded and written down. If one nevertheless dares
the commentaries given by the leaders in their Kusen to the original Buddhist texts, one can

that the original texts are being distorted and doctored, in that they are only interpreted in fa
and the AZI's ideology. This applies particularly to Deshimaru's commentaries of Dogen's Sh
Historically, many of the teachings are more than questionable and well worthy of a nearer s
refers not only to their usefulness for daily life today but also to their accuracy. Development
example, such as the "Critical Buddhism", which have started for many years in Japan have
Europe. When I spoke with one of the French masters about this his reply was that the Japa
understand Dogen at all! Leaving the arrogance of such statement aside, it shows that the d
Japan, clearly express the "Dogen-centric mini-world of Soto-Zen sectarianism" (cf. W. Bodi
Art of Religious Prejudice, Japanese Journal of Religious Studies 1996 23/1-2, p. 22).
8. The masters perfectly understand to play with group dynamics and with emotions, too. Be
focused on what the master says or does the master often does not need to criticise himself
always seem liberal, open and gentle to anyone. However, a confused look, an astonished r
of discontent are enough to trigger off harsh criticism and reactions among his devoted follo
subsequently do the job for the master. A simple and not important "mistake" can thus lead t
that one is being told off or reprimanded by up to ten or more different persons. The creating
pressure nearly always happens with knowledge and tacit approval of the master. He does n
as long as things happen in the desired way. If there is a problem he can appear as a "detac
"uninvolved" friend. Same tactics function well in the other direction too. An expressive prais
would lead immediately to a higher reputation among the disciples. Interestingly, many of th
and ambitious persons in everyday life get into the highest functions. Instead of being freed
attachments, their same old behaviour patterns are reinforced and skilfully used for the aims
organisation. Many of those in positions of authority put in this way into position finally becom
and overloaded with the obligation to play a role that does not fit to them. They are unknowin
instruments without having their real problems addressed.
Of course, this behaviour is interpreted as an advancement on the way because one does n
any more. What really happens is, in my view, that one follows another the ego of another p
regarded as being totally selfless, is still playing a role. The described mechanisms also star
contrast to so-called unconditional love and compassion. There is a very subtle system of re
punishments all having to do with giving and withdrawing love and attention. Criticising the n
ideology would lead to an immediate withdrawal of the other group members or even to over
fact, the alleged deep spiritual friendship which one may feel is very fragile because it is sole
the fact of a commonly shared ideology. It immediately stops as soon as ones overtly differs
leaving the organisation all contact with the hundreds of persons I had known immediately s
term friendships even turned into enmity and aggressiveness.
This list, of course, could be continued further. The enumeration of critical issues is, howeve
primary purpose. What I wanted to show is, that even in Buddhist groups, methods are appli
the classical methods of "mind control", e.g. as known from Steven Hassan's book (see abo
to see that these methods work perfectly no matter if they are applied by a destructive cult o

with seemingly good and honourable intentions. The reprehensibility of these methods does
the intentions they are used for, but in the fact that they aim to change a persons without the
previous consent, thus leading to create an artificial or fake identity of the persons involved.
methods inherently contradict the idea of an authentic spiritual development and should be a
least revealed so that they are liberated of their detrimental effects.

IV. How I got involved and how I finally left

Before I encountered Zen I had already some experience of meditation, yoga and other met
had always been interested in going somehow beyond the usual limits of my mind or person
books I read about Zen it was highly praised as the purest, the fastest, the most direct and t
uncompromising way to attain Satori, liberation and true "Buddhahood". So, I wanted to find
might be. After my first experience of Zazen I was fairly impressed by the strange atmosphe
the rigidity of the posture. I believed it as natural that the harder the practice was the better t
must be. Although Zazen was very painful for the knees I felt a big relief afterwards. Zazen c
experience, which I had never previously known. I decided to deepen my practice and visite
often. Right from my first Zazen-experience the meditation period was loaded with the oral te
given by the instructor sitting behind me. I became used to it and regarded it as normal. Sinc
inculcated into us in an open manner, that all the teachings could - and ought to be - verified
first-hand experience, I tended not to examine them too suspiciously. Furthermore, reading c
Zen it seemed to be that Zen is absolutely exempt from any reproaches of being a cult. So,
and more involved into the organisation, unwittingly taking on its ideology. By equating the u
experience of Zen with a proof for a complex system of beliefs, I have accepted this ideology
truth. And to repeat this experience, which I believed to be the "true Way", I have taken into
above mentioned discrepancies and contradictions. I did see them for many years but, comp
of Buddha", I didn't attach the due importance to them. Looking back, I can only explain this
efficiently mind-control techniques can work to stun the critical mind.

The breaking-point came when I accidentally read the book "Zen at War" of B. Victoria and f
many of the highly admired masters of our Zen-lineage apparently were murderers and warm
whom I had presented the book tried to play it all down with some ridiculous arguments, lyin
others. Starting from this fairly sobering experience I began to do my own inquiries and not s
what others said. And the more I searched the more I found. For example, I found out that m
have been told either were simply untrue or based on very dubious beliefs. I suddenly becam
I departed from what I had originally wanted to do with Zen. I actually did not want to adapt a
did not want to become more rigid instead of more open. I did not want to sacrifice all of my
private life, my friends, my work, my money, for the sake of Zazen. And I didn't want to beco
myself either. That was not what I had been looking for. Realising the extent of the fake iden
been built up I decided to quit. Afterwards I felt an enormous and lasting relief. Perhaps I ha
understood the "correct Zen", but I am nonetheless feeling much better now. For me that is

made the right decision in going. I am enjoying my regained freedom but I also feel sorry for
still involved in the AZI and perhaps moving in a direction that they have not chosen.

V. Some conclusions

The practice of Zen within the AZI is far more than a simple practice of sitting meditation. Th
offered is loaded with and embedded into a complex ideological and authoritarian system of
insidiously implanted into the participants while labelling it as "true Dharma". I do not want to
either Zen or Buddhism in general. Although, I think that the problems I have tried to describ
concern other Zen-groups in the West as well. In my view, meditation is a good thing to do a
recommend it. The problems arise when an ideology or a belief system is added to it by usin
control and without making it clear from the start. This is all the more important since the AZ
belief-system is supposedly beyond rational criticism. Not being a buddhologist, I am unable
critique from the religious point of view. I have, however, serious doubts that the uncritical be
ultimate authority that is unassailable by rational arguments would really help oneself or othe
rely on an all-mastering father who, in return for total abandon and submission, guarantees a
is, in my view, a regression into childhood desires. It is regressive in that the master would t
intensify and strengthen the bindings between him and his disciples, thus keeping up and ev
state of dependency, whereas caring parents would educate their children to become totally
independent from them.

It is not my intention to undermine the confidence which practitioners have in others and par
their teachers. I believe that confidence in oneself and others is important for any personal g
uncritical confidence in others, mixed with a lack of confidence in oneself is not a basis for tr
but is, in my view, doomed to failure. The AZI's internal structure of functioning and of intera
described above, can be held as an example of a totalitarian society in miniature. This beco
when one imagines to apply its ways of functioning to real society. What it offers is therefore
new and not a model for a new social order that could solve the world's problems. I can ther
recommend the AZI or its affiliated Dojos. For beginners interested in Zazen and keeping in
have tried to outline, it is well worth a visit to learn about the posture and the method of sittin
breathing, etc. But for those who are looking for a personal, self-responsible spiritual practic
teaching of Buddha: "Don't believe what others say to you, prove it for yourself", the AZI is n
place. I regret to say this because the practise of Zazen itself is not to blame. Neither do I wa
that all the persons actively involved in this organisation would be malicious in that they knew
really going on. I believe that even most of the directors unknowingly play their part in the sy
simply continue to do to others what has been previously done to them. Unfortunately, those
inside the system have only little chances to see through it.

I do not want this report to be regarded as an "objective truth" either. It is simply a short sum
own personal and therefore subjective experiences and should be understood as such. Ther
things I would like to point out: Firstly, I am not the only one to have left with such sentiment
talked to other ex-members, and their experiences are similar to mine. Secondly, the crucial

to finally break away was a free access and a free flow of third-party information. I believe th
mind-control techniques within the AZI stand and fall with the possibility of controlling inform
finally one of the reasons why I have decided to write this report. I would like to encourage o
especially those who are involved in the AZI or similar organisations, to assess their situatio
the basis of all available information. I hope my report can at least to some extent contribute
purpose.

March 1999

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ÉÍÍÍ

When Burma became independent in 1948 the new government sponsored a revival of Buddhism. This included creating a centre in Rangoon to teach meditation practice, especially to laypeople. Teaching meditation to laypeople was an innovation, as in traditional Buddhist societies meditation is generally practised only by monks and nuns. Mahasi Sayadaw was invited to be in charge of the new centre.
The Mahasi Sasana Yeiktha (or Mahasi Centre, as it is generally referred to in English) now teaches thousands of students every year and has over 300 branch centres inside and outside Burma. It remains one of the most important centres of Theravada Buddhism in the world today, and the source of one of the most influential meditation lineages in Theravada Buddhism.

The Buddha talked about meditation in terms of two aspects: calm and wisdom. Depending on how we goes about our meditation practice, we can practice with a focus on developing either calm or wisdom. Satipatthana vipassana is a wisdom practice, and is essentially about understanding the real nature of ourselves and our world.

Satipatthana is a compound word derived from sati and upatthana. Sati means "awareness"; upatthana means "foundation"; so satipatthana means "the foundation of awareness". Vipassana comes from the root pas, meaning "to see"; passana means "seeing", and the prefix vi denotes separation. Vipassana means seeing separately, seeing distinctly, and therefore seeing with penetration. Satipatthana vipassana is the penetrating vision which is founded on awareness. Usually this kind of meditation is called vipassana meditation, or insight meditation,

but strictly speaking, vipassana or insight is not something that we do. Insight is what happens as a result of what we do. What we do is develop awareness; the development of awareness is the entirety of the practice.

Buddhism is a wisdom tradition. The word buddha comes from the root budh, meaning "wake", or "know". A buddha is an awakened one, one who knows. The English word "enlightenment" is a bit misleading. This word was used by early translators of Buddhist scriptures, but it comes from a European tradition which upholds the supremacy of reason. Enlightenment in the European sense refers to the light of reason. Enlightenment in the Buddhist sense has got nothing to do with the thinking mind. The Pali equivalent is bodhi, "awakenment". We are concerned here with awakenment; this is the essential goal of meditation practice.

The Buddha began his teaching with the simple statement that we have a problem; everyone has a problem. If we who are gathered here tonight did not have a problem, none of us would have come. This universal problem, or rather the fact that everyone has a problem, the Buddha called dukkha. Dukkha is usually translated as "suffering", but can more accurately be translated as "unsatisfactoriness". Dukkha is a technical term which refers to the fact that every aspect of our experience is not quite perfect; every aspect of our experience is unsatisfactory. Dukkha ranges from the most gross physical pain on one extreme through to the slightest imperfection on the other. An experience of exquisite pleasure is, from the Buddhist point of view, dukkha, unsatisfactory, because even as we enjoy this pleasure, at the back of our minds a shadow lurks - the knowledge that this too will end.

If an experience was perfect it would not end - it would just go on forever. Hence, people have the ideal of heaven as the goal of the religious life - the place in which there is happiness, permanently. In other words, a place where there is no dukkha. We haven't actually met anybody who has been to heaven, because in terms of human experience permanent happiness never occurs. There is no situation, no aspect of our experience, which is perfect.

The body is unsatisfactory; the body is uncomfortable. This can be tested. Try going home and adopting the most comfortable position that you can, so you are at your most relaxed and most comfortable. Then see how long you can remain still before you must move. As soon as you move, check yourself and ask: "Why do I want to move?" The answer will be it's because I'm not comfortable, I want to get comfortable. That's why we move. And if we want to get comfortable, that means we are un-comfortable.

The same applies for the mind. If the mind was comfortable, we could rest the mind on any experience and just leave it there; but we can't. The mind is incredibly restless, moving from one thing to another, to another, to another, to another. It does this for the same reason that the body moves - because it's always looking for satisfaction and never quite getting it.

We have a problem, and the way to resolve the problem is to understand the problem. Satipatthana, the development of awareness, is all about learning how to look. If we look, then it's possible we may see; if we see, in that seeing there is understanding. To see is to understand. Further,

when there is understanding, the problem dissolves. Understanding is the cessation of suffering.

This is a pretty radical statement. Why the Buddha saw things this way is something we will talk about as the weeks go by. But the basic principle guiding our practice is this: to see is to understand; and to understand is to solve the problem.

The kind of understanding we are talking about is not intellectual. It has nothing to do with philosophy. The looking and seeing in meditation practice is extraordinarily simple, and the reason why it is so difficult is precisely because it is so simple. We are constantly trying to make things complicated. As soon as we start to think about things we complicate them. Meditation practice is the simplicity of direct experience, rather than the complexity of thinking about experience. What we do is look at our experience, the experience of the body and of the mind; the mind-body process.

The Buddha called his way to awakenment the noble eightfold way, the way which has eight aspects. Of these eight aspects, three deal directly with meditation, and we will be working with these three aspects each night we are here. They are: vayama; sati; and samadhi. Vayama is usually translated as "effort", but is really "energy/effort"; sati is "awareness"; and samadhi, usually translated as "concentration", is "calm". We are developing these three aspects - energy, awareness, calm - and the central one is awareness.
Awareness is that which knows what is happening as it is happening; that which knows what is happening, now. The first thing to notice about awareness is that awareness always refers to what is happening right now. I cannot be aware of what will happen;

it's impossible. I cannot be aware of what did happen; that also is impossible. I can only be aware of what is happening, right now. The field of our investigation is right now.

Awareness requires energy. If there is no energy there can't be any awareness. When we are asleep we are not aware, except in dream images. This is because the energy levels of the body and mind are very low. When we full of energy the mind is clear. The energy which is required in the meditation practice is purely and simply the energy necessary to turn the attention to some specific experience.

Awareness is always awareness of some specific experience. There is no such thing as awareness in a vacuum; awareness always has an object. "I'm aware" means that "I'm aware of some thing". Awareness is specific. The energy involved in the meditation practice is the effort necessary to deliberately turn and aim the mind to "What is it that I'm aware of right now?"; "What is this, right now?"

Imagine I'm walking down the street with a friend and my friend says, "Look at that!", giving no indication of what he is referring to. There is a lot going on in my field of vision, so how can I know what he is talking about? If he points and says, "Look at that over there!", then I can turn my attention and look at that specific thing there. This is the energy involved in meditation practice: the energy necessary to turn the attention and look at that thing there. In walking down the street physical energy is involved as I turn my head; in meditation the energy is not physical, but purely mental. Just turning the attention to that something.

So energy and awareness always go together. The energy, the effort involved, is to turn the attention to what is happening, right now; what is happening, now; what is it, now?; what is it, now? If awareness is continuous over a period of time, then spontaneously and quite naturally the mind will calm down. We then have our third factor, calm.

Samadhi, or calm, is usually translated as "concentration" Samadhi comes from the root dha, "to put" or "to place"; the prefix a, which means "toward"; and the prefix sam, which here means "together" or "with". It means "to put together" or "to bring together". Samadhi is defined in the Buddhist scriptures as the "unification of the mind". Bringing everything together into one.

Samadhi is the capacity of the mind to rest upon a single experience. Note the use of the word "rest". When I started practising meditation I was confused by the use of the word "concentration", because for me concentration was something which I had to do in school, when sitting hunched over a desk with a worried frown on my face. But that is not concentration, it is strain. Samadhi is calm. It is the capacity of the mind to rest and be still.

Normally the mind is rushing from one thing to another. We can compare the movement of mind with the movement of steam. The steam molecules are rushing all over the place. When the steam cools and becomes water, the molecules are sliding around but they are not moving so violently. The temperature drops further and ice forms. The molecules are still moving but their movement is very restricted. The more the temperature drops, the more restricted the movement of the molecules, until we reach absolute zero temperature. Here the molecules are completely

still. Just as there is absolute zero temperature, so there is absolute samadhi, where the mind is completely motionless.

Tranquillity practice, where the aim of the practice is simply to make the mind motionless, is samatha. There are various benefits which arise from calm. The most obvious is bliss. The more still the mind is, the more blissful the experience. You could say that the mind is naturally blissful, and this bliss manifests, quite spontaneously, to the degree that the mind calms down. That is one of the major attractions of this kind of practice. If we go through a period each day when we still the mind and experience a bliss which is not dependent upon external circumstances, then obviously this is going to be very beneficial, very therapeutic.
There are these three aspects of mind: energy/effort; awareness; calm. We must have balance between these three aspects. If there is not enough energy and too much calm, then the mind is very peaceful, still, and having a good time; but heavy, dull, not knowing. We may even fall asleep. If there's too much energy and not enough calm, then the mind becomes very tense, very restless, and although it's working very hard, trying to concentrate, it can't actually penetrate the experience. It can't get below the surface of things. The mind just becomes very agitated; controlled, but agitated.

Energy on the one hand and calm on the other must be balanced; the balancing factor is awareness. You can have too much energy; you can have too much calm; you can not have too much awareness. Awareness brings energy and calm into balance. When they are in balance then you find that the whole practice opens. Awareness functions as a balancing factor for

all mental factors, for all aspects of the mind, not just these two. If we have a balanced mind, we have a balanced life. What brings balance to the mind is awareness.

When there is a great deal of awareness in the mind upekkha manifests. Upekkha means "equanimity". In early translations upekkha was grossly mistranslated as "indifference". Enlightened people are supposedly indifferent to what's going on. Equanimity, however, is not indifference. Indifference is a dull state of mind and presupposes a lack of awareness. Where there is strong awareness, there is balance. A mind which is balanced is completely alive, intimate with every experience and interested in what's going on. Indeed, one thing we discover in the practice is that when there is strong awareness everything becomes interesting.
If you walk into a meditation hall and look at what people are doing, you see them sitting still or doing slow walks up and down, 30 minutes or 60 minutes at a time. You wouldn't have to stand there very long before thinking: "This is incredibly boring! How can they do this?" But as one actually practises, as awareness develops, it becomes endlessly fascinating. Doing the walking meditation we discover that every step is uniquely different. When we are indifferent, or bored, everything is the same. Every day is the same. But when there's awareness, every moment is totally unique, and because it's totally unique, it's endlessly fascinating. The extraordinary thing is that every moment is totally unique; this moment is unique. This is the way things are. But we don't see it. Where there is strong awareness, we actually begin to see it. We begin to see things as they are.

We are developing energy, awareness and calm, and to

do this we give the mind something to be aware of, calling it the primary object. We make this primary object the breathing as sensed in the abdomen. As I breathe in the abdomen moves, it swells, or as they say in Burma, the abdomen "rises". As I breathe out, again there is movement in the abdomen, the abdomen "falls". There is a "rising" and a "falling". The rising and the falling of the abdomen are the primary object. Here, "rising" and "falling" are code for the actual physical sensations experienced in the body when I breathe in and when I breathe out.

We focus attention on the abdomen because for most people most of the time the sensations involved with breathing are the most gross and obvious in this area. However, as you look for these sensations that occur in the body as the result of breathing - movement, pressure, tension, and so on - focus on wherever they are most predominant in this moment. They may be in the abdomen, they may be in the chest, they may be moving around. It doesn't matter where the sensations occur, what is important is that you examine them where they are most obvious and distinct. If you are in any doubt, focus on the abdomen. Don't spend time thinking about "What am I supposed to be looking at?" That's one of the reasons why we have this primary object, it eliminates the need for internal discussion.

We are looking at the breathing process and discover that, directly experienced, the in-breath is a series of sensations - movement, pressure, tension and so on - within the body. The out-breath is a series of changing physical sensations. It is these actual sensations that we are looking at. And just as when walking down the street my friend indicates something by pointing to it, in the same way we use

a pointing technique; we use labels. As we look at some experience we stick a label on it. While breathing in we use the label "rising; rising", mentally repeating the words. While breathing out we use the label "falling; falling". If a different label spontaneously arises, one which describes the sensation more appropriately, then feel free to use it, but if you have no particular objection to them, just use "rising" and "falling".

These are simply labels; they are not what we are looking at. When someone points to something to indicate it to us, we look at the thing indicated, not the finger that points. The attention is not on the label, the attention is on the actual sensation, the actual experience, of breathing in and breathing out.

So, I'm looking at my breathing. Inevitably, at some point I realise that my mind has gone off somewhere; I realise I am "distracted". As soon as I realise that, I am faced with a choice. I could, for example, begin to think: "I'm not doing it! I'm supposed to be looking at my breath. I was doing it a moment ago, but now I've lost it."

When we do this we abandon the practice. The secret of this practice is the continuity of awareness. If I react to my loss of attention and then return to the breath I have deliberately and knowingly created a gap in the awareness. But what I want to do is to narrow the gaps as much as possible, to ensure that awareness is continuous. To do this I make the distraction itself the practice, and call it the secondary object.

This brings us to our alternative. I'm sitting here observing the breath. I start off watching the

inhalation, the exhalation, and as I'm doing this
I'm making the label "rising; falling". Pretty soon
I fall into a dream state, until I suddenly awaken
with the realisation, "I'm dreaming". At this moment
I look at the experience - "dreaming; dreaming" -
and I stick the label on it. I identify it. Right
now, this is what I'm doing: "dreaming; dreaming";
"thinking; thinking". Awareness is that which knows
what is happening now. If what is happening now is a
distraction, then my awareness can only be awareness
of this distraction itself. If I fail to grasp this,
and seek to drop my "distraction" in order to return
to my "meditation", then in fact I deliberately
postpone the meditation in order to pick it up again
some time in the future. But awareness postponed is
awareness denied.

The complete instruction for the practice is: "Be
aware!". How can I be aware all the time? I can't.
But what I can do is be aware now. I can be aware of
anything, including the fact that I am no longer
aware. To be clearly aware of my distraction is
awareness; it is the practice itself.

Note that what I am not doing as I investigate my
distractions is looking at the content of the mind;
what I am doing is looking at the process of the
mind. If I realise that I'm daydreaming about
something, I am not interested in what the daydream
is about. That is completely and utterly irrelevant.
What I am interested in is simply the fact of
daydreaming.

The mind is like a television on the information
superhighway, with ten thousand channels available
twentyfour hours a day, seven days a week. I have a
remote control device, and can instantly switch from
any one of these ten thousand channels to any other.

Every channel plays a single soap opera, and the star of every soap opera is me! All of these soap operas are endlessly fascinating, and none of them come to an end.

I do not want to get caught up in the soap opera. It's the difference between someone sitting in a room watching television and being absorbed in the drama, and someone who comes into the room, sees that person is watching the television, simply observes, "George is watching the soap opera", and leaves. Both of these people are seeing exactly the same thing, they are both seeing the same television and the same soap opera. But there is a difference in attitude between the two. One is absorbed in the drama; the other is simply observing - "Television is on; soap opera". That's all. And that's the kind of looking we are developing in this practice.

When there is thinking, just make the label "thinking; thinking", and try to watch simply the fact of thinking. "Dreaming; dreaming". An emotion will come, a feeling will arise. Identify it. "Boredom; boredom". "Worry"; "sorrow"; "pleasure"; "anticipation"; whatever it is. Watch it. Know what it is. Feel it, taste it, investigate it.
Investigate it not by thinking about it, wondering "What's going on here? Why am I feeling this? I was feeling differently a moment ago. What happened to me ten years ago that I should be feeling like this now?" The investigation of the feeling is simply observing the feeling, now, with penetrating attention.
I realise I'm feeling irritated. What does it feel like? What does irritation actually feel like? What does it feel like in the mind? What does it feel like in the body? The Buddha said "Anger burns". Does it? Is there any heat, any change in the body,

when I'm feeling angry? Where is it? Is there any tightness? Do I get tight in the belly? In the neck? In the head?

I sit watching the sensations in the abdomen, when suddenly I realise I'm thinking of something. I watch "thinking; thinking", and go back to the primary object. But then I realise I'm thinking about the same thing again, and it becomes clear there is something else going on here - "anxiety; anxiety". The thoughts are motivated. Underneath those thoughts there is a feeling, "anxiety; anxiety", and I watch anxiety. What does it feel like? I might discover that the stomach is tense - "tension; tension". Then I feel hardness in the back - "hard; hard". It is a continuous and everchanging investigation. Whatever is happening now, that's what I'm looking at.

Please remember: it doesn't matter what the object of awareness is; what matters is the quality of the awareness. We can be looking at anything, and the meditation will work. When we are not looking, the meditation is not working. Beginners must be careful, however. It's easier to look at physical experiences. Physical experiences are fairly gross and obvious. They stick around for a while. The mind is incredibly slippery, incredibly fast. It's very difficult to catch. Also we are much more likely to identify with the mind. If a thought arises we see it as my thought; if a feeling arises we see it as my feeling; and we get caught up with them. We also identify with physical sensations, but they not quite as gripping. In the beginning it's better to stay in the body as much as possible.

We sit here and we start to hurt. I'm sure some of you are feeling a bit achey already, sitting in this

unusual posture. What does it feel like in the buttocks? If I put my attention to the buttocks I feel: hardness; sharpness; the touch of the foot against the thigh - warmth; pressure. There are all sorts of sensations going on, and they become uncomfortable. Pretty soon I can observe "pain; pain".

Pain is very interesting, partly because it compels our attention, and partly because if we actually look at it, it breaks up. There is the physical sensation and the mental response to the physical sensation, the response of "I don't like this". Both of these can be investigated. But when we look at some aspect of experience, we must be clear about what aspect we are looking at. When I look at physical sensation, just sensation; when I look at the mental response, just "dislike; dislike"; "aversion; aversion". Awareness is precise; it is awareness of this specific experience and not any other.

In brief, we are looking at the body and mind as they manifest from moment to moment; the body and mind as they manifest, now. Our central reference point is the breath. We keep coming back to the breath when we are in any doubt about what's happening, if we don't know if we're doing it right, or if we have any questions or whatever. Whenever the mind goes somewhere else, as soon as I know that the mind has gone I identify that experience: "thinking"; "seeing"; "touching"; "feeling"; "hard"; "soft"; whatever it is. And in both cases, whether it's the breath, or whether it's anything else, I'm really looking at it closely. I want to know what it is. What exactly is this? Don't take anything for granted. The way of awareness presupposes an absolute refusal to take anything for granted.

The attitude of the meditator is rather like the attitude of a certain rabbi who lived in a town in eastern Europe. Every morning before dawn he would get up and cross town to the synagogue. His route always took him across the town square. Every day, just as the sun was beginning to rise, the rabbi would appear in one street on the side of the square, walk right across and disappear down the opposite street. In the town square was a policeman, who was on that particular beat. And every day, at dawn, the policeman would see this particular rabbi appear out of one street, cross the square and disappear down the other street.

One night the policeman went out on the town drinking, got home late and was severely scolded by his wife. Then he had to get up very early in the morning and stagger off to work. So that particular dawn he was standing in the square and feeling in a very bad mood. When the rabbi appeared at his usual place something snapped in the policeman.

He called out, "Hey you!"

"Me?", replied the rabbi.

"Get over here!", the policeman said.

The rabbi came up to him. The policeman demanded, "Where do you think you're going?"

"I don't know."

The policeman was furious. "Don't give me cheek! Where are you going?"
"I don't know."

This infuriated the policeman even further, and he grabbed the rabbi and shook him and said, "For the last time, where are you going?"

The rabbi just looked him in the eyes and said, "I don't know."

This was enough for the policeman. He dragged the rabbi off to the police station, thinking of the innumerable charges he would throw at him. He was in the very act of hurling him into a cell when the rabbi looked up and said, "You see! You never do know, do you?"

This is the way it is. In actual fact we never do know. We take things for granted and switch into habit mode. We sleepwalk through our lives. As John Lennon says, "Life is what happens while we're busy making other plans." That is how we live most of the time. We take things for granted, we drop into habit. Taking things for granted, this habitual half-awake half-asleep state, is the norm. Here we are practising paying very close attention to what it is, right now. So don't take anything for granted. Look. Investigate. What is this inbreath? What does it actually feel like? Where is it? How long does it last? Look at it. Look at it. What about this outbreath? What is this? What's happening? Suddenly I'm distracted. What is it? What is this distraction? Come back to the breath. What is this breath? And do it now; do it now; do it now.

Suddenly I realise I'm not doing it. "Thinking; thinking". Come back now; come back now. Don't postpone! Just do it now. The doing itself is incredibly simple. Just turn the attention to what is happening, right now. It could not be simpler. Just look - now!

If we are looking, now; if we are simply observing what is happening, right now, then regardless of what is happening, regardless of what actually is, that's it. That's all we have to do. The path unfolds. If we are not doing it now, we're gone. Nothing is happening. There is a Zen expression: if you miss by a hair's breath, you are off by ten thousand miles. Ten thousand is the traditional Chinese number for infinity. If we miss by a hair's breath, we are off by an infinite distance. On the other hand, if we are here, we're right here! So simple. So difficult.

(end of file)

Ã*$Ã• ”DHAMMA NOTESœ•ƒ

”Our Situation•

We live in this world and we think that we know a lot about it. We have material bodies and we know that they are made of the same sort of things as rock and mud, wood and water. There is also a strong tendency to think that these materials are ultimate, real, that apart from them there is nothing.

This is the basic materialistic view. It is a strange view, exactly how strange I hope to show further on. But to start with it is well to see where it came from.

If we leave aside all ideas of previous lives for the time being, we may suppose that at birth we started off clear of all views and were only replete with a lot of "instincts"(But I will not go into the vexed question of where they came from).

Amongst these instincts, the instinct of survival is one of the strongest, and the young baby does everything it can to survive. It grabs at food, it grabs at its parents for safety and it is full of fears of unknown dangers. As it grows up it learns more and more about its immediate environment, steadily expanding out into the world.

It is important to see in this, how the earliest experiences in life involved materials of this world, so it is not too surprising that materials should be looked on as "real". Yet when we consider what has happened, we should be able to see that this view of materialism has been "programmed" into us by the circumstances of our upbringing.

I think that the majority of people are very firmly grounded in this "materialistic programme" and they view everything from this ground. For example, if the Buddhist idea of rebirth is considered, people tend to ask, what was I in the past? What will I be in the future? But these are questions which are asked from the basic understanding of the world view that most people have. Questions such as, "what is the true meaning of 'past' and 'future'?", are not even thought of, nor such questions as, "what is it in fact that came from the last life, lives in this life and will go to the next one ?"

These firmly grounded ideas that people have, are what the Buddha called 'Samutti'© supposition. In other words, we suppose that the world is like this that we think it is; we suppose that what we sense in the world is really there in some ultimate way. We suppose, but we do not • knowœ. We suppose because we find that everyone else is supposing the same thing, which gives us confidence in our own supposing, even though the whole lot may be false © and in fact there is a fair amount of evidence for the faslsity of a lot of what we suppose.

• ”Analysis of our Situation

œ•It is quite possible for us to analyse our situation in life by using plain reason, up to quite a high level. But only provided that we are ready to accept, or at least seriously consider whatever our reasoning leads us to. If we have fixed and rigid views, opinions, beliefs or faiths, then it may beÜjÜ quite impossible for us to question and see through this 'world of supposition'.

The most effective way to analyse our situation is to start externally with the world, which we think we know. But in fact, how do we know the world ? The only way that is normally available to us is by the use of our senses © sight, hearing, smell, taste, and touch. This suggests where our investigation should start.

All the five senses work in much the same way in that they are stimulated by appropriate external objects which react on special receptors. They in turn set up a train of electroªchemical pulses that travel down the nerves, generally

terminating in the brain. This is, in brief, the regular scientific view, and it is convenient for us to accept it as a suitable starting point.

Let us take a specific sense, the sense of sight, as typical of all of them. Say an object is seen, such as a tree. Light reflects off all the relevant parts of the tree and a small part of this light enters ones eyes. Due to the geometry of optics, this light displays a small image of the tree, upside down, on the retina. Much as a camera acts in taking a photo. The image selectively excites the retinal cells, which transmit

nerve impulses down the optic nerve to the brain. What happens in the brain then, is either poorly understood, or not yet understood at all. But the significant thing is that from all this one experiences the seeing of a tree. But where does the experience of seeing a tree take place ? Is the tree that we see, in fact out there in the world? Or is that image on the retina what we see? Or is there some coded image in the brain that we see? In fact, as the whole of our experience of sight is of the same sort as our seeing of the tree, our ideas of visual space and location cannot be defined except in terms of visual objects. Therefore, the best that we can say is that, the tree is seen in the realm of seeing; and it has little meaning to ask where the realm of seeing is located.

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(96:101/33)==========
(Ben Lawrence)Date: Mon, 20 Sep 93 08:47:25
JST_____/* T
following is the third Dhamma talk in a meditationretreat on 11th December 1992 conducted
Mahinda, aTheravadan Malaysian monk, whilst in Malaysia. It wasnot meant to be transcrib
not contain thefull meaning as conveyed by the spoken word. The followingprint was transc
tape without the Venerable'spermission. Any errors and misrepresentations are the soleres
transcriber. Pali spellings are mostprobably incorrect. Transcriber's notes are in /* */. T
deals with right effort and right concentration2 of the 8 links in the path to one's liberation. I
allretreats conducted by the Venerable, the devotee receivespersonal instruction on practici
Absorptions (Jhanas) so asto develop the mind to see the true nature of impermanence, so,
Stream... The attainment of Absorptions should be,as was in Lord Buddha's time, under the
such asthe Venerable.Dhamma is of a nature of ehi-passiko: come and see!
*/_____Namo
SambuddhassaNamo Tassa Bhagavato Arahato Samma SambuddhassaNamo Tassa Bhag
This evening, I will talk a little bit about mentalhindrances, for it is only when you are abl
overcomemental hindrances that you are able to develop the Samadhi.Without overcoming
is not possible toattain to the Jhanas. There are 5 mental hindrances which by now you
aware. Those of you who are still struggling to sitfor a longer period of time, you will find tha
arecertain obstacles. And what are these hindrances? We talkedabout 5 mental hindrance
ni virana. The first is karmachunda or sensual desire. When thereis craving, sensual de
the sensual desire arise inthe mind, it becomes a hindrance and obstructs furtherdevelopme
In the same manner, anger, aversion,also obstructs. Then, sloth and torpor of the mind: thie
is something very common. The fourth one:restlessness, many thoughts, cannot control the
thefifth is doubts: viccikicca. These are the 5 mental hindrances. If we want to developo
we must first become aware of these hindrances andthen after that, take the necessary step
andovercome these hindrances. That is why from the very start ofyour practice, we have pr
the contemplation onthe body: 32 parts of the body. This contemplation on thebody will redu
tendencies of craving, especially withregards to the body. Then, the practice of Metta, of lov
or compassionate-love. That helps to reduce thetendency of anger. So, you must watch the
defilingtendencies that arise. Although we say:"Practice this once in the morning andon
night", anytime you feel anger arising, then youshould very quickly free your mind and tell yo
befree from this anger!" Because, during the course of the dayin your activities, while eating
walking, whilepracticing, you may get some disturbances from others.Sometimes, you are n
food, aversion can arisein the mind, becoming a bit angry. Now all this becomes a ment
That is whythere are some good qualities to cultivate. You'll find inthis training the qualities
living, which leads tocontentment. You are given a very simple form ofaccommodation and

and it is not veryexpensive to maintain you, so that, you are able to developthe contentment
are one who likes to nag, notsatisfied with anything, everything, then you will find itvery diffic
concentrate. Contentment is something thatwe have to learn how to develop. Also, to d
patience. We say: khunti, paramang,tupoh, tipikah. This word: khunti does not mean onlyp
you will think that patience is somethingso that you don't get angry when others abuse you.
a little bit further: the endurance, the ability toendure certain hardships. Hunger too. The ab
endurehunger. The ability to endure hot and cold. When one hasdeveloped these qualities
become an asset anda support to your practice. Also, when you are here, you are temp
fromduties and responsibilities, so don't take up in your mind,don't think too much. Free you
the duties andresponsibilities. This is how you will be able to have thefree time to practice.
for the third: sloth and torpor of the mind, we needeffort to overcome. It's a mental effort to
slothand torpor of the mind. Usually, you observe for yourself whenyou normally feel drowsy
after breakfast,after meal and perhaps at night too. You feel that kind ofdrowsiness which h
conditioned by sloth and torpor ofthe mind. There are various ways and practical methods w
has prescribed to overcome sloth and torpor. Inthe first instance when you are sitting and if
drowsyand sleepy, then don't close your eyes, just half-open youreyes. Keep your body upr
will have maximumair cavity and take deep breaths. If by taking these deep breaths you
overcomethis drowsiness, then you change your posture. So, except ingroup sittings where
for you to walk out, whenyou are practicing on you own and you feel drowsy, walk. Ifyou fee
walk fast, to and fro, until thedrowsiness goes away, then you can slower the movement of y
If in spite of that effort, that changing of posture, youstill cannot overcome that drowsiness, t
wash yourface. And if you still cannot overcome it, then go and takesome rest. Very practic
must be sincere. If youfeel a little bit tired, drowsy, and you go and sleep... thenif you sleep
the mind becomes very heavy and veryinert, you see? So that is why in some places, th
practiceand develop their minds, they will develop this patience andendurance. Sometimes
night vigil, that is,stay awake all night, until you know the way, until you areaware of how to c
this sloth and torpor. After all,this sloth and torpor is just a state of your mind. When youcon
it goes away and you mind becomes very alertagain. That is how you overcome sloth an
slothand torpor that is due to eating, over-eating: it is naturalwhen you eat, the blood will gu
abdomen and then youfind there is less circulation in the upper part of your body,in the head
That's why you experience thedrowsiness. When you are drowsy, you should get out of the
try to meditate, don't try to concentrate ona drowsy mind. When you concentrate on a drows
mayresult in dizziness and something... because there is a lackof oxygen or circulation. So
is littleexercise, bending and stretching. The Hindu practice ofHartha/*sp?*/ yoga compleme
of developingconcentration. Also, it depends on what you eat. In a meditationretreat, if
very tasty food, very oily, starchy food,then you will tend to get drowsy very easily. So those
practice Samadhi, you should become mindful of whatyou consume: not too oily, not too sta
soyou will be light. That is how you can overcome and preventdrowsiness from arising, thie

developing in yourmind. Now: restlessness, udacca kukucca. Restlessness isconditione
of factors. Largely, when the mindhas a lot of craving and you have certain expectations: "I
such-and-such". When you have alot of cravingand also aversion, these can condition restl
themind. The other things are with regard to worries, sometimesremorse, anxiety, all condit
in the mind. That is why Buddha prescribed the basis of mental cultureas Sila, virtues, g
qualities. Sila does not mean only the5 precepts or the 8 precepts. Sila refers to certainres
restrained in body and restrained in speech, andvirtues: certain wholesome qualities like rev
humility,truthfulness, honesty. When you have these good qualities,you will find that it is eas
to concentrate. Inparallel, if these qualities are something you have notdeveloped, then you
them. Try to develop thesewholesome qualities. When you have humility and reverence
bemore ready to take instructions. If you have alot of pride,and a lot of views in your mind, c
Different peoplecome to a retreat for different reasons... that is why somepeople develop ve
people cannot develop, somepeople go off the way. Some people have the strong confiden
come to practice, to develop the mind and tosow the seeds of a noble way of life. For these
a very clear motive, a very clear aspiration: you'll findthat it is this aspiration that motivates y
don'twaste time. Also, those of you have been contemplating the nature oflife: old age, s
death... When you contemplate birthand any being born in this world subject to birth, old ag
when you contemplate this more and more, your mindbecomes mature. That mature mind w
topractice. Of course, some of you come and say:"because some friendscome, I follow
what meditation is about." Thereare some people who come just to test whether this metho
them and if they have doubts in their mind,they will begin to look for loop-holes. That is why
see very clearly. You have to have that sincerity to practice, that clearaspiration... how c
have this clear aspiration? That iswhy we tell you to make your aspiration again and again.
of one sitting to another sitting, you make youraspiration. This aspiration will guide the direc
thetraining will take you. There is a subtle difference betweenaspiration or determination, an
Once you have madethe determination to concentrate, and focus your mind on thebreath, th
You don't have the kind of cravingin your mind to want to see this... want to see that...want t
want to feel that... or you have in your mind:"Myconcentration, is it sufficient to get into Jhan
toget into Jhana", you try to LOOK for it. That kind of anxietybecomes a hindrance. Also
see others able to develop, able to sitwhile you cannot, you get some restlessness from that
those thoughts, you must know how to overcome them.Have a spirit of Mohditah! Wish thos
todevelop, wish them success! Wish them that they may progress!In so doing, your mind wi
wholesome qualities andwith those qualities your mind will be able to develop. If you ha
of mind that when you see othersprogressing, you are not so happy and then you are not ha
First: you are not happy with yourself, afterthat, you will not be happy with that person. That
youcall jealousy, envy. It is actually in the process ofmeditation that's what meditation is abo
say: Bhavana.Bhavana means to develop and culture the mind. It does notmean only to dev
But while you aredeveloping this concentration, you begin to see all thesedefilements. Slow

steps, you try to check thesedefiling tendencies. In so doing, your mind becomes veryfertile
sow the seeds and it will grow but youwill have to be mindful and look after that. Restles
the mind: the Buddha says the only way toovercome your restlessness is to develop your Sa
if the mind is of a nature to run here and there, it ISpossible for you to concentrate on one ol
means theway to overcome restlessness is to keep your mind on oneobject. On the other h
that if you aredrowsy, you should not force your concentration, you shouldfirst get out of that
But if you haverestlessness in the mind, then you can determine to keep yourattention on or
goes out, you bring it back, itgoes out, bring it back. That is how you overcome thisrestlessn
mind. Doubts. There are various kinds of doubts. Those whocome with strong faith in t
the Dhamma, the Sangha,then of course these doubts become less strong. But those whoh
the Buddha Dhamma Sangha, then you doubtabout your practice or you doubt about your a
various kinds of doubts. Later, as you develop yourmind, more subtle doubts may arise: dou
were inthe past, what will you be in the future and what you are inthe present. These are do
are a hindrance. Theonly way to overcome doubts is, when you have opportunity,study som
wisdom. Develop wisdom and you canovercome doubts. If you take those who have th
withlittle views in their mind, they can practice and develop muchfaster. Those who are simp
not so much of thisintellect of thinking, thinking, with all those views in themind... the clevere
the more difficult it is for youto develop because your mind starts. But the advantage isthis:
develop your mind, you will be more usefulbecause you have the ability to analyze clearer.
follow instructions, they realize: Peace, Calm. Havingnot gone through various difficulties an
do nothave the skills to help others, understand? So don't worry! When you have certai
anycrisis, any obstacle, confront it! Use that obstacle as ameans for you to strengthen your
you will see howyour mind becomes stronger. As you overcome obstacle afterobstacle, you
stronger and stronger. These are how you overcome mental hindrances. Sometimes,yo
different ways and adapt certain ways to overcomethem. What are the mental hindrances a
iskarmachundah: sensual desire. Second is vihapadda: anger oraversion. Thien midtha: sl
the mind.Udhachakukucca: restlessness and viccikicca: doubts. How do you overcome
By developingfaculties of your mind. We talk about 5 mental faculties.What are they?We tal
sadtha: faith, confidence. Of coursefor a Buddhist it is faith and confidence in the Buddha D
otherwise, we interpret faith and confidence in moralspiritual values. Then viriaya: effort, en
Satti:mindfulness. Samadhi: concentration. Punna: wisdom. Theseare the 5 mental faculti
faculties, you havethe mental power to confront and overcome any obstacle orhindrance tha
  Faith, confidence, is a very important quality, whichmany of you have developed to a varyin
yourconfidence in the Buddha Dhamma Sangha that motivates you topractice. So when you
faith conditionsenergy to arise. You direct this mental energy to developright effort; the effo
prevent unwholesome thoughtsarising in the mind, the effort to overcome any unwholesome
already arisen in the mind. Make aneffort! If you see at any time anger in you or some kind
you, overcome that. That's how you use thateffort. Then, your mindfulness will grow, Satti:

fourfoundations of mindfulness with regards to body, feeling, mindand mental objects. T
are also four. First the effort to preventany unwholesome thought from arising, the effort to o
unwholesome thought that has arisen, and to maintain thegood that is already there. When
someconcentration, you need effort to maintain it. So don't goaround declaring:"Oh, now my
I have thisexperience and that experience..." you lose that. You mustlearn how to maintain
mindfulness. Acquire effort tomaintain the goodness... If there are certain good qualitiestha
you, then learn how to develop them. Contentment, for example, if you don't have, learn
content. The simple life. That is why some of you feelvery uncomfortable for the first few da
you havebeen so used to the luxuries of your own home, when you comehere, you find it ve
mind just doesn't wantto adjust. But those who have got used to retreats: you cansleep any
down and they just lie down and goto sleep; they don't worry about anything, whether there
blankets... That is the sign of contentment. Whenyou see that kind of person, you know:"Ah
hascontentment." Whatever food he gets, he's contented. Socontentment is a very great vi
cultivate this,little by little, little by little. Mindfulness is another mental faculty. When
mindfulnessarises, concentration arises. We give you the object ofmeditation: breathing in a
out. So, don't try toestablish the point first. Observe and be mindful of yourbreathing in and
out. Once you're mindful ofbreathing in and breathing out, your concentration develops.The
becomes concentrated at that one area.Understand? So, be mindful of the breath: breathing
out. Sometimes, you'll find, your mind tends tocling to calmness and when you get some ca
justdoze off. Its because your mind is not alert, not active.That is why the Buddha prescribe
of watching thebreath. While you are observing the breath, in and out, you areaware an
is alert, watching the nature of thebreath. Whether the breath is long or short or fast or slow.
has something to do. In that way, your mind becomesalert, sharp, clear. There is no need t
beaware your breath is sometimes long and sometimes short. But,you do that from one are
and out. As youdevelop your mindfulness of breathing in and breathing out, itcomes more n
you cannot observe it clearly,don't force it, go on developing your mindfulness of breathingin
out. Then you become more aware. Then, that mindfulness will condition concentration
mindful of the breath, you focus your attentionon the breath, then as soon as other distractin
thoughtsarise, you bring it back again. Using effort, bring it back,again and again. Those th
all the defilements inyour mind, this restless mind. These are hindrances. Bringyour mind b
again to the object of the breath.That's how you begin to develop your concentration. An
observe there is a kind of a concentrationbeginning to build up around your upper lips and n
develop more and more, a concentrated mind will naturallydevelop. You observe it as it mov
direction.If your mind is clear, if you focus your mind there, then itbecomes clear. Don't allow
distractions! If there is,observe it as anicca /* impermanence */ and it goes away.Bring your
back again. That's how you conditionyour mind. Concentration. When you develop
concentration, youbegin to see an upward movement of the mind. Now, some peoplesee th
it is not so clear. But they canexperience the qualities of concentration, Samadhi. When we

samma Samadhi or right concentration, we talk aboutthe different Jhanas: first Jhana, secon
Jhana,fourth Jhana. /* Their Pali names follow */ They constitutewhat you call right concent
If you are to observe the vertical development of yourmind... when you make the determina
will riseand then feel a stillness, a quietness, a peace. Then youmake another determinatio
for 5 minutes andthen slowly bring down your mind again. That's how youcontrol the Samad
you do not, if you are notaware, if your mindfulness is not strong, as you watch yourbreath y
concentration and your mind goes ondeveloping developing up up up and suddenly become
feel anything. You experience calm,quietness. But because you have developed the mind i
awareness, you are not able to use it. You getup there and you feel very calm and very pea
that'sabout it. That is why we don't allow the mind to develop; wecontrol the development o
After you have hadseveral good sittings... a good sitting means you are able tofocus on your
out, and keep your attentionthere for at least 40 minutes with no distractions... theremay be
distractions, but your mind easily comes back.You have to train and develop this foundation
After you are able to train, you gain this concentrationfor longer and longer periods of time.
thisconcentration, you must make purposeful determination; eachtime you sit, you must hav
will bettermyself, I will be able to concentrate better and I will fix myattention here for so long
Sometimes you may start withjust a few minutes, 5 or 10 minutes, you can keep your mindth
goes out. When you observe that, you makethe determination in your next sitting or in the s
determine:"For the rest of the time I will keep myattention there!" That's how you condition y
staythere, again and again, again and again, until your mindbecomes trained and tamed. Th
control of the mind. Once you have gained the concentration and you feel nowthat you r
matured to get into the Absorption or Jhana,then you take the resolution. You make the det
have sufficient concentration, then may I enter the firstAbsorption". It is a thought, it is a
determination. Thisthought conditions the mind. If you have already thisconcentration, your
develop and get into a mentalstate, a calm and peaceful mental state. As soon as you s
calmness and stillness, you makeanother determination to stay there for 5 minutes. Then,at
minutes, your mind begins to waver and so bringyour mind down to the normal functioning m
normalfunctioning mind, you find some grossness, some tension, butstay there for a few min
know how todistinguish the Absorption from the normal functioning mind.After you stay for 2
another determination:"May I enter the first Absorption." Of course in the beginning, you
is this firstAbsorption?" You do not know what is this first Absorption.And if you ask me: wha
cannot tell you too! Ihave a drink here.../********** SIDE ONE ENDS
**********/... its quite sweet, I say. What is the meaning of 'quitesweet' to you? Y
to taste it for yourself. In the same manner, this Absorption you develop, thefirst Jhana,
determine it, it goes up, you get thecalmness, the peace, the stillness. Then it comes down.
again and again, 5 or 6 times. You only stay for 5minutes at first. So in one sitting of 50 min
canenter 5 or 6 times easily. Right? Now you begin to know: "Ahh when the mind enter
similar pattern of events." You feel as if the mindrises and then the stillness. Sometimes, yo

observethe movement but suddenly after a little while... still. Yourmind becomes still. As yo
stillness, the painand tension that you have been having in the legs and otherparts of the bo
to ease out. You are able tocontrol now. Your body is now under control. That is how youe

Those who able to develop it again and again will be ableto experience the qualities of th
Absorption. Thatis how you can check this Absorption. Because we only tellyou to enter int
5 of 10 minutes, sometimesthe qualities may not be so strongly manifested. If you can s
minutes, you later on practiceagain and again and then go in for 10 minutes, for 5 or 6times,
10 minutes, after that go in for 15minutes, 3 or 4 times... then you know your mind now. You
still in this Absorption. That's how youdevelop your concentration. You perfect your concen
the control. Then, when you are able to do that, after you are able tosit and concentrate
for 15 minutes, you have thecontrol of the first Absorption, then after that time you makethe
to go into the second Absorption. Your mindgoes up and comes to another plateau, another
andyou determine to stay there for five minutes. After that,bring your mind down to first Abs
for fiveminutes and then to normal functioning mind for 2 to 3minutes. and then again up to f
minutes, second 5minutes, down to first 5 minutes and down to normalfunctioning mind...an
you know thedifference between the first and the second. In the same manner, you do t
third and for thefourth. Once you make the break-through of entering the first andperhap
second, you will have the strong confidence. It isin these Absorptions that you experience th
peace.And what are the qualities of the Absorptions? In the firstAbsorption, the theory is tha
Jhana factors.What are they? /* Pali follows */ Vitakka is the initialapplication of thought. Y
your thought. When youthink to bring your attention to your breath that means youapply you
It is a thought. Then after that,you sustain, you keep your attention there. That is what youc
viccara, sustained attention. You focus it in that onearea and when you can stay there for s
sukkhanarises. Pitii is a rapturous feeling, there are differentdegrees of Pitii. We cannot rea
describe it. There aremany different expressions of Pitii... But, if you do notknow your state
then you get fear, understand? Pitii may come to you, but because you only enter for 5m
may not be so obvious. That is how we can judgewhether or not you have got into Absorpti
Pitiiarises, you feel enthusiastic in your practice, like you don'twant to get up, you want to sit
get that kind offeeling, and your body becomes more straight, naturally. Ifyou don't have Pit
sitting half hour, you feelpainful and you want to get up already. For those who want tofast...
understand...when you start to develop Pitii,then you have the good feeling and you don't fe
eatingalot. Ahh, that's the time when you can fast, you see,because now you have this cond
can take lessfood because now your mind dwells in that state of mind. Pitii conditions S
arise. Sukkhan you maytranslate as happiness or bliss, but Sukkhan is the ease thatyou fee
the tension in various parts of yourbody become eased out. That means that you feel very
at-ease,understand? Its not a kind of elation or anything. If youcan sit for longer period of ti
pain, and you canmaintain that, then you have got into Absorptions but you donot know it. S
how to develop little bylittle, making that aspiration, be aware until you can get inand out, in

the Absorptions. When we talk about concentration, we talk about thedifferent levels of
concentration: first, second, third andfourth Absorption and these four constitute rightconcen
Beyond this four, there are four others:arupha, and some speak of another: the ninth one. E
four are just conditioned by a thought whilst in thefourth Jhana. The basis are the four Jhan
why wedevelop up to the four Jhanas. When concentration arises, you condition wisdon
arise,Panna. Because your mind is concentrated, it is steady andyou can turn it to develop
Wisdom withregards to what? Wisdom with regards to the true nature ofyour mind and bod
change, anicca, that takesplace in the body... if you sincerely contemplate the 32 partsof the
have a quite few people who have done thatand are able to see the changes that take place
to see the change, that impermanent aspect of the body,that means you have developed su
anicca.Once you are able to see anicca, then you are able to see thequalities of anicca: duk
unsatisfactoriness and anatta,non-self. There is no real substance! You go on developi
mental faculties, what arethey? First you must have the confidence, the confidence inthe Bu
Sangha, confidence that you have enoughvirtues to develop your mind. Then you go on. Y
your mind which you direct to develop mindfulness. Wherethere's mindfulness, concentratio
concentrationarises, wisdom begins to arise. That's how these mentalfaculties develop. Th
faculties in the sensethat your mind has the ability to develop them, understand?Your mind
potentiality of developing these phenomena,hence you say mental faculties. When you
mental faculties and your mindbecomes stronger, you can confront and at least temporarilys
mental hindrances. The hindrance with regardsto sensual desire, to anger, to sloth and torp
torestlessness and doubts. When these 5 mental hindrances areat least temporarily suppre
Jhana factors arise.The 5 Jhana factors: you be able to apply your mind, initialapplication, y
able to sustain your mind there forlonger period, and at one point, and if you do these things
Sukkhan are the results, the rapturous feeling andthe ease that you experience. As you go
higherlevels of concentration, then these Jhana factors becomereduced more and more. As
Absorption, youdon't have to purposefully apply and sustain your thought, itsalready there.
people who use some aids, some assistance toconcentrate on the breath, sometimes they u
orverbalization... as you verbalize you create a habit in yourmind. If you create a habit of ve
in your mind andyou cling on to that, what happens is you are constantlylooking for the brea
in and out. When youbreath becomes subtle, you cannot let go of it. That is whyyou remain
of mind. When you develop, youshould let go, then you allow the mind to concentratenatura
cannot feel the breath, let go butkeep your attention there. Sometimes the breath will return
observe it there. But if its not there, just keepyour attention focused there. That's how you
developconcentration around that point. Your mind becomes more andmore subtle, more co
This is the way we develop concentration by developingthese qualities. Whatever you do no
to yourfuture practice. So don't give up! Strengthen your mind andovercome those hindran
overcome thosehindrances, it will much easier when you go back home. Butthere are a lot o
home too! That is why the Buddha said if you want to develop yourmind, seriously, then

to some quiet places./*Pali follows*/ As you develop and your mind becomes moreconcentr
want to talk much. But to developthat Samadhi, you must purposefully talk less, maintain N
you talk, you activate your mind. What isspeech? Activity of the mind. Even though you do
sound, your mind still talks to you. There's an in-built radio: complaining about this and that.
bycontrolling this that you begin to hear the sound in yourmind. That also you must silence;
will able todevelop concentration. So, step by step, step by step... The path that theBud
realized is a very clear path... Dhamma. Thenature of Dhamma is that it is well-expounded:
svakkhato.Svakkhato is 'well-expounded'. It expounds, you canunderstand it and when you
sanditthiko: youexperience it by yourself. You know it for yourself!Akaliko: its timeless. The
time, there is no timewhen you cannot practice. Some people say that in certainperiods of y
cannot come to a retreat and so on,but you can practice anytime. And when you practice, y
You sit, focus the attention on the breath, youexperience the calmness and quietness in you
That'sthe result. Opanayiko: there is progress, you feel theprogress, step by step you make
Paccattam veditabbovinnuhi: to be realized by the wise. Ahh, those who have somewisdom
clear, they can appreciate this pathmore. When you realize you become wise. These are th
Dhamma. So, make effort, determine to make progress!/* What follows are details parti
retreat andnot relevant to the main theme.
*/==========
Origin: BODY DHARMA * Berkeley CA 510/836-4717 * DharmaNet (96:101/33)

dÄ• á¹-hÄ• vaá¹ƒso á¹ƒ0.0001

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> visÄ• radaá¹ƒ vÄ• dapathÄ• ti vattinaá¹ƒ,

tilokapajjotamasayhasÄ• hinaá¹ƒ.

asesa Ã±eyyÄ• varaá¹‡appahÄ• yinaá¹ƒ,

namÄ• mi satthÄ• ramanantagocaraá¹ƒ ||

<2> á¹ƒ0.0002 tiloka nÄ• thappabhavaá¹ƒ bhayÄ• pahaá¹ƒ,

visuddhavijjÄ• caraá¹‡ehi sevitaá¹ƒ.

papaÃ±ca saá¹ƒyojanabandhanacchidaá¹ƒ,

namÄ• mi dhammaá¹ƒ nipuá¹‡aá¹ƒ sududdasaá¹ƒ ||

<3> pasÄ• damattenaâ€™ pi yattha pÄ• á¹‡ino,

phÅ«santi dukkhakkhayamaccutaá¹ƒ padaá¹ƒ.

tamÄ• huá¹‡eyyaá¹ƒ susamÄ• hitindriyaá¹ƒ,

namÄ• mi saá¹…ghaá¹ƒ munirÄ• jasÄ• vakaá¹ƒ ||

<4> vibhusayaá¹ƒ kÄ• á¸·akanÄ• garanva yaá¹ƒ,

parakkamo kÄ• ruá¹‡iko camÅ«pati.

gavesamÄ• no jinasÄ• sanassa yo,

virÅ«á¸·himatthaÃ±ca janassa patthayaá¹ƒ ||

<5> á¹ƒ0.0003 sudhÄ• mayÅ«khÄ• mala paá¹‡á¸• uvaá¹ƒsajaá¹ƒ,

virÅ«á¸·hasaddhaá¹ƒ munirÄ• jasÄ• sane.

piyaá¹ƒ vadaá¹ƒ nÄ«tipathÄ• nuvattiniá¹ƒ,

sadÄ• pajÄ• naá¹ƒ janikaá¹ƒâ€™ va mÄ• taraá¹ƒ ||

<6> piyaá¹ƒ parakkantibhujassa rÄ• jino,

mahesi maccunnatakhuddhisampadaá¹ƒ.

vidhÄ• ya lÄ«lÄ• vatimicchitatthadaá¹ƒ,

asesa laá¹…kÄ• talarajjalakkhiyaá¹ƒ ||

<7> kumÄ• ramÄ• rÄ• dhitasÄ• dhumantinaá¹ƒ,

mahÄ• dayaá¹ƒ paá¹‡á¸• unarinda vaá¹ƒsajaá¹ƒ.

vidhÄ• ya saddhaá¹ƒ madhurindanÄ• makaá¹ƒ,

susikkhÄ«taá¹ƒ pÄ• vacane kalÄ• su ca ||

<8> á¹ƒ0.0004 narindasuÃ±Ã±aá¹ƒ suciraá¹ƒ tisÄ«haá¸·aá¹ƒ,

itippatÄ«taá¹ƒ ayasaá¹ƒ apÄ• nudi.

ciraá¹ƒ paá¹‡Ä«tena ca civarÄ• dinÄ• ,

susaÃ±Ã±ate saá¹ƒyamino atappayi ||

<9> ciraá¹-á¹-hitiá¹ƒ pÄ• vacanassa icchatÄ• ,

kataÃ±Ã±unÄ• vikkama buddisÄ• linÄ• .

satÄ«matÄ• candima bandhukittinÄ• ,

sagÄ• ravaá¹ƒ tenaâ€™ bhÄ«yÄ• cito ahaá¹ƒ ||

<10> sadesa bhÄ• sÄ• ya kavÄ«hi sÄ«haá¸·e,

katampi vaá¹ƒsaá¹ƒ jinadantadhÄ• tuyÄ• .

niruttiyÄ• mÄ• gadhikÄ• ya vuddhiyÄ• ,

karomi dÄ«pantaravÄ• sinaá¹ƒ api ||

<11> á¹ƒ0.0005 jÄ«noâ€™ yamiddhe amaravhaye pure,

kadÄ• ci hutvÄ• na sumedhanÄ• mako.

savedavedaá¹…gavibhÄ• gakovido,

mahaddhane vippakulamhi mÄ• á¹‡avo ||

<12> ahaÃ±hi jÄ• tibyasanena pÄ«á¸·ito,

jarÄ• bhibhuto maraá¹‡ena otthaá¹-o.

sivaá¹ƒ padaá¹ƒ jÄ• tijarÄ• dinissaá¹-aá¹ƒ,

gavesayissaá¹ƒâ€™ ti raho vicintiya ||

<13> anekasaá¹…khaá¹ƒ dhanadhaÃ±Ã±asampadaá¹ƒ,

patiá¹-á¹-hapetvÄ• kapaá¹‡esi duccajaá¹ƒ.

anappake pemabharÄ• nubandhino,

vihÄ• ya mitte ca suteca bandhave ||

<14> á¹ƒ0.0006 pahÄ• ya kÄ• me nikhile manorame,

gharÄ• bhinikkhamma himÄ• calantike.

mahÄ«dharaá¹ƒ dhammikanÄ• ma vissutaá¹ƒ,

upecca nÄ• nÄ• tarurÄ• jibhusitaá¹ƒ ||

<15> manonukÅ«le surarÄ• janimmÄ«te,

asammigÄ• naá¹ƒ agatimhi assame.

nivattacÄ«ro ajinakkhipaá¹ƒ vahaá¹ƒ,

jaá¹-Ä• dharo tÄ• pasa vesamaggahÄ« ||

<16> susaÃ±Ã±atattoparivÄ• ri tindriyo,

phalÄ• phalÄ• dÄ«hi pavattayaá¹ƒ tanuá¹ƒ.

gato abhiÃ±gÃ±Ä• su ca pÄ• ramiá¹ƒ vasÄ«,

tahiá¹ƒ samÄ• patti sukhaá¹ƒ avindi so ||

<17> á¹ƒ0.0007 susajjite rammapurÄ• dhivÄ• sinÄ• ,

mahÄ• janenaâ€™ ttamanena aÃ±jase.

pathappadese abhiyantamattano,

aniá¹-á¹-hiteyeva sumedha tÄ• paso ||

<18> agÄ• dhaÃ±eyyodadhÄ«pÄ• radassinaá¹ƒ,

bhavantaguá¹ƒ nibbanathaá¹ƒ vinÄ• yakaá¹ƒ.

anekakhÄ«á¹‡Ä• savalakkhasevitaá¹ƒ,

kadÄ• ci dÄ«paá¹…karabuddhamaddasa ||

<19> tato sasaá¹…ghassa tilokabhattuno,

pariccajitvÄ• na tanumpi jÄ«vitaá¹ƒ.

pasÄ• rayitvÄ• na jaá¹-Ä• jinÄ• dikaá¹ƒ,

vidhÄ• ya setuá¹ƒ tanumeva pallale ||

<20> á¹ƒ0.0008 anakkamitvÄ• kalalaá¹ƒ mahÄ• daye,

sabhikkhuko gaccatu piá¹-á¹-hiyÄ• iti.

adhiá¹-á¹-hahitvÄ• na nipannako tahiá¹ƒ,

anÄ• tha metaá¹ƒ tibhavaá¹ƒ samekkhiya ||

<21> dayÄ• ya saÃ±coditamÄ• naso jane,

bhavaá¹‡á¹‡avÄ• uddharituá¹ƒ dukhaddite.

akÄ• si sambodhipadassa pattiyÄ• ,

mahÄ• bhinÄ«hÄ• ramudaggavikkamo ||

<22> á¹ƒ0.0009 atho viditvÄ• vasino tamÄ• sayaá¹ƒ,

adÄ• si so vyÄ• karaá¹‡aá¹ƒ mahÄ• muni.

tato puraá¹ƒ tamhi tathÄ• gate gate,

sayaá¹ƒvasÄ« sammasi pÄ• ramiguá¹‡e ||

<23> tato ca kappÄ• namalÄ«navikkamo,

asaá¹ƒkhiye so caturo salakkhake.

tahiá¹ƒ tahiá¹ƒ jÄ• tisu bodhipÄ• cane,

visuddhasambhÄ• raguá¹‡e apÅ«rayi.

athÄ• bhijÄ• to tusite mahÄ• yaso,

visuddhasambodhipadopaladdhiyÄ• .

udikkhamÄ• no samayaá¹ƒ dayÄ• dhano,

ciraá¹ƒ vibhutiá¹ƒ anubhosi sabbaso ||

<25> á¹ƒ0.0010 sahassasaá¹…khÄ• dasacakkavÄ• lato,

samÄ• gatÄ• nekasurÄ• dhipÄ• dihi.

udaggudaggehi jinattapattiyÄ• ,

sagÄ• ravaá¹ƒ so abhigamma yÄ• cito ||

<26> tato cavitvÄ• kapiá¸·avhaye pure,

sadÄ• sato sakyakulekaketuno.

ahosi suddhodanabhumibhattuno,

mahÄ• dimÄ• yÄ• ya mahesiyÄ• suto ||

<27> á¹ƒ0.0011 vijÄ• tamattoâ€™ va vasundharÄ• ya so,

patiá¹-á¹-hahitvÄ• na disÄ• vilokayÄ«.

tadÄ• ahesuá¹ƒ vivaá¹-aá¹…ganÄ• disÄ• ,

apÅ«jayuá¹ƒ tattha ca devamÄ• nusÄ• ||

<28> Ä• dhÄ• rayuá¹ƒ Ä• tapavÄ• raá¹‡Ä• dikaá¹ƒ,

adissamÄ• nÄ• va nabhambhi devatÄ• .

padÄ• ni so satta ca uttarÄ• mukho,

upecca nicchÄ• rayi vÄ• camÄ• sabhiá¹ƒ ||

<29> yathatthasiddhattakumÄ• ranÄ• mako,

mahabbalo yobbanahÄ• riviggaho.

ututtayÄ• nucchavikesu tÄ«su so,

nubhosi pÄ• sÄ• davaresu sampadaá¹ƒ ||

<30> á¹ƒ0.0012 kadÄ• ci uyyÄ• napathe jarÄ• hataá¹ƒ,

tathÄ• turaá¹ƒ kÄ• lakataÃ±ca saá¹ƒyamiá¹ƒ.

kamena disvÄ• na virattamÄ• naso,

bhavesu so pabbajituá¹ƒ akÄ• mayi ||

<31> sapupphadÄ«pÄ• dÄ«karehi rattiyaá¹ƒ,

purakkhato so tidivÄ• dhivÄ• sihi.

sachannako kantakavÄ• jiyÄ• nato,

tato mahÄ• kÄ• ruá¹‡ikoâ€™ bhinikkhami ||

<32> kamena patvÄ• na anomamÄ• pagaá¹ƒ,

sudhotamuttÄ• phalahÄ• risekate.

patiá¹-á¹-hahitvÄ• varamoá¸·ibandhanaá¹ƒ,

sitÄ• silÅ«naá¹ƒ gagane samukkhipÄ« ||

<33> á¹ƒ0.0013 paá¹-iggahetvÄ• tidasÄ• namissaro,

suvaá¹‡nacaá¹…goá¹-avarena taá¹ƒ tadÄ• .

tiyojanaá¹ƒ nÄ«lamaá¹‡Ä«hi cetiyaá¹ƒ,

akÄ• si cÅ«á¸·Ä• maá¹‡imattano pure ||

<34> tato ghaá¹-Ä«kÄ• rasarojayoninÄ• ,

samÄ• haá¹-aá¹ƒ dhÄ• rayÄ« cÄ«varÄ• dikaá¹ƒ.

atho sakaá¹ƒ vatthayugaá¹ƒ nabhatthale,

pasatthavesaggahaá¹‡o samukkhipÄ« ||

<35> paá¹-iggahetvÄ• na tamambujÄ• sano,

mahiddhiko bhattibharena codito.

sake bhave dvÄ• dasayojanaá¹ƒ akÄ• ,

maá¹‡Ä«hi nÄ«lÄ• dihi dussacetiyaá¹ƒ ||

<36> á¹ƒ0.0014 susaÃ±Ã±atatto satimÄ• jitindriyo,

vinÄ«taveso rasagedhavajjito.

chahÄ• yanÄ• neva anomavikkamo,

mahÄ• padhÄ• naá¹ƒ padahittha dukkaraá¹ƒ ||

<37> visÄ• khamÄ• sassatha puá¹‡á¹‡amÄ• siyaá¹ƒ,

upecca mÅ«laá¹ƒ sahajÄ• ya bodhiyÄ• .

tiá¹‡Ä• sane cuddasahatthasammite,

adhiá¹-á¹-hahitvÄ• vÄ«riyaá¹ƒ nisajji so ||

<38> avattharantiá¹ƒ vasudhaá¹ƒca ambaraá¹ƒ,

virÅ«pavesaggahaá¹‡ena bhiá¹ƒsanaá¹ƒ.

pakampayanto sadharÄ• dharaá¹ƒ mahiá¹ƒ,

jino padoseâ€™ jini mÄ• ravÄ• hiá¹‡iá¹ƒ ||

<39> á¹ƒ0.0015 surÄ• surabrahmagaá¹‡ehi sajjite,

jagattaye pupphamayagaghikÄ• dinÄ• .

pavattamÄ• ne suradundubhissare,

abujjhibodhiá¹ƒ rajanÄ«parikkhaye ||

<40> tadÄ• pakampiá¹ƒsu saselakÄ• nanÄ• ,

sahassasaá¹ƒkhÄ• dasalokadhÄ• tuyo.

agaÃ±ji so loá¹‡apayodhi sÄ• dhutaá¹ƒ,

mahÄ• vabhÄ• so bhuvanesu pattharÄ« ||

<41> labhiá¹ƒsu andhÄ• vimale vilocane,

suá¹‡iá¹ƒsu sadde badhirÄ• pi jÄ• tiyÄ• .

lapiá¹ƒsu mÅ«gÄ• vacanena vaggunÄ• ,

cariá¹ƒsu khelaá¹ƒ padasÄ• â€™ va paá¹…gulÄ• ||

<42> bhaviá¹ƒsu khujjÄ• ujusommaviggahÄ• ,

sikhÄ«â€™ pi nibbÄ• yi avÄ«ciÄ• disu.

apÄ• gamuá¹ƒ bandhanatoâ€™ pi jantavo,

khudÄ• dikaá¹ƒ petabhavÄ• apakkamÄ« ||

<43> á¹ƒ0.0016 samiá¹ƒsu rogavyasanÄ• ni pÄ• á¹‡inaá¹ƒ,

bhayaá¹ƒ tiraccÄ• nagate na pÄ«á¸·ayÄ«.

janÄ• ahesuá¹ƒ sakhilÄ• piyaá¹ƒvadÄ• ,

pavattayuá¹ƒ koÃ±canadaá¹ƒ mataá¹…gajÄ• ||

<44> hayÄ• ca hesiá¹ƒsu pahaá¹-á¹-hamÄ• nasÄ• ,

nadiá¹ƒsu sabbÄ• sayameva dundubhÄ«.

raviá¹ƒsu dehÄ• bharaá¹‡Ä• ni pÄ• á¹‡inaá¹ƒ,

disÄ• pasÄ«diá¹ƒsu samÄ• samantato ||

<45> pavÄ• yi mando sukhasÄ«tamÄ• ruto,

pavassi meghoâ€™ pi akÄ• lasambavo.

jahiá¹ƒsu Ä• kÄ• sagatiá¹ƒ vihaá¹…gamÄ• ,

mahiá¹ƒ samubhijjajalaá¹ƒ samuá¹-á¹-hahÄ« ||

<46> asandamÄ• nÄ• â€™ va á¹-hitÄ• savantiyo,

nabhe virociá¹ƒsu asesajotiyo.

bhavÄ• ahesuá¹ƒ vivaá¹-Ä• samantato,

janassa nÄ• suá¹ƒ vacanÅ«papattiyo ||

<47> á¹ƒ0.0017 samekkhataá¹ƒ nÄ• varaá¹‡Ä• nagÄ• dayo,

pavÄ• yi gandho api dibbasammato.

dumÄ• ahesuá¹ƒ phalapuppha dhÄ• rino,

ahosi channo kamalehi aá¹‡á¹‡avo ||

<48> thalesu toyesu ca pupphamÄ• nakÄ• ,

vicittapupphÄ• vikasiá¹ƒsu sabbathÄ• .

nirantaraá¹ƒ pupphasugandhavuá¹-á¹-hiyÄ• ,

ahosi sabbaá¹ƒ vasudhambarannaraá¹ƒ ||

<49> nisajja pallaá¹…kavare tahiá¹ƒ jino,

sukhaá¹ƒ samÄ• pattivihÄ• rasambhavaá¹ƒ.

tatoâ€™ nubhonto sucirÄ• bhipatthitaá¹ƒ,

dinÄ• ni satteva atikkamÄ• payÄ« ||

<50> á¹ƒ0.0018 samuppatitvÄ• gagaá¹‡aá¹…ganaá¹ƒ tato,

padassayitvÄ• yamakaá¹ƒ mahÄ• muni.

sapÄ• á¹-ihÄ«raá¹ƒ tidivÄ• dhivÄ• sinaá¹ƒ,

jinattane saá¹ƒsayitaá¹ƒ nirÄ• kari ||

<51> athotaritvÄ• na jayÄ• sanassa so,

á¹-hitoâ€™ va pubbuttarakaá¹‡á¹‡anissito.

dinÄ• ni sattÄ• nimisena cakkhunÄ• ,

tamÄ• sanaá¹ƒ bodhitaruá¹ƒcaâ€™ pÅ«jayi ||

<52> athaâ€™ ntarÄ• á¸·e maá¹‡icaá¹…kame jino,

á¹-hitappadesassa ca Ä• sanassa ca.

mahÄ• rahe devavarÄ• bhinimmite,

dinÄ• ni satteva akÄ• si vaá¹…kamaá¹ƒ ||

<53> á¹ƒ0.0019 tato disÄ• yaá¹ƒ aparÄ• ya bodhiyÄ• ,

upÄ• visitvÄ• ratanÄ• laye jino.

samantapaá¹-á¹-hÄ• nanayaá¹ƒ vicintayaá¹ƒ,

dinÄ• ni satteva savÄ«tinÄ• mayi ||

<54> viniggato satthusarÄ«rato tadÄ• ,

jutippabandho paá¹-ibandhavajjito.

pamÄ• á¹‡asuÃ±Ã±Ä• su ca lokadhÄ• tusu,

samantato uddhamadho ca pattharÄ« ||

<55> vaá¹-assa mÅ«le ajapÄ• lasaÃ±Ã±ino,

sukhaá¹ƒ phusanto pavivekasambhavaá¹ƒ.

vinÄ• yako satta vihÄ• si vÄ• sare,

anantadassÄ« surarÄ• japÅ«jito ||

<56> á¹ƒ0.0020 vihÄ• si mÅ«le mucalindasÄ• khino,

nisajja bhogÄ• valimandirodare.

vikiá¹‡á¹‡apupphe mucalindabhogino,

samÄ• dhinÄ• vÄ• sarasattakaá¹ƒ jino ||

<57> dumeâ€™ pi rÄ• jÄ• yatane samÄ• dhinÄ• ,

vihÄ• si rattindiva sattakaá¹ƒ muni.

sahassanetto atha dantapoá¹‡akaá¹ƒ,

mukhodakaÃ±cÄ• pi adÄ• si satthuno ||

<58> tato mahÄ• rÄ• javarehi Ä• bhataá¹ƒ,

silÄ• mayaá¹ƒ patta catukkamekakaá¹ƒ.

vidhÄ• ya matthaá¹ƒ madhupiá¹‡á¸• ikaá¹ƒ tahiá¹ƒ,

paá¹-iggahetvÄ• na savÄ• á¹‡ijÄ• haá¹-Ä• ||

<59> á¹ƒ0.0021 katannakicco saraá¹‡esu te ubho,

patiá¹-á¹-hapetvÄ• na tapassubhallike.

adÄ• si tesaá¹ƒ abhipÅ«jituá¹ƒ sakaá¹ƒ,

parÄ• masitvÄ• na siraá¹ƒ siroruhe ||

<60> vaá¹-assamule ajapÄ• lasaÃ±Ã±ino,

sahampatÄ«brahmavarena yÄ• cito.

janassa kÄ• tuá¹ƒ varadhammasaá¹…gahaá¹ƒ,

agaÃ±chi bÄ• rÄ• á¹‡asimekako muni ||

<61> á¹ƒ0.0022 gantvÄ• so dhammarÄ• jÄ• vanamisipatanaá¹ƒ saÃ±Ã±atÄ• naá¹ƒ niketaa

pallaá¹…kasmiá¹ƒ nisinno tahimavicalitaá¹-á¹-hÄ• nasampÄ• ditamhi.

Ä• sÄ• á¸·he puá¹‡á¹‡amÄ• yaá¹ƒ sitaruciruciyÄ• jotite cakkavÄ• á¸·e,

devabrahmÄ• dikÄ• naá¹ƒ duritamalaharaá¹ƒ vattayi dhammacakkaá¹ƒ ||

<62> sutvÄ• saddhammamaggaá¹ƒ tibhÅ«vanakuharÄ• bhogavitthÄ• rikaá¹ƒ taá¹ƒ,

aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±anÄ• madvijamunipamukhÄ• á¹-á¹-hÄ• rasabrahmakoá¹-Ä«.

aÃ±Ã±Ä• suá¹ƒ maggadhammaá¹ƒ parimitarahite cakkavÄ• á¸·e uá¸·Ä• ro,

obhÄ• so pÄ• tubhuto sapadi bahuvidhaá¹ƒ Ä• si accherakaÃ±ca ||

paá¹-hamo paricchedo.

<63> á¹ƒ0.0023 tato paá¹-á¹-hÄ• ya so satthÄ• vinento devamÄ• nuse,

bodhito phussamÄ• samhi navame puá¹‡á¹‡amÄ• siyaá¹ƒ ||

<64> laá¹…kamÄ• gamma gaá¹…gÄ• ya tÄ«re yojanavitthate,

mahÄ• nÄ• gavanuyyÄ• ne Ä• yÄ• mena tiyojane ||

<65> yakkhÄ• naá¹ƒ samitiá¹ƒ gantvÄ• á¹-hatvÄ• na gagane tahiá¹ƒ.

vÄ• tandhakÄ• ravuá¹-á¹-hihi katvÄ• yakkhe bhayaddite ||

<66> laddhÄ• bhayehi yakkhehi tehi dinnÄ• ya bhumiyÄ• .

cammakhaá¹‡á¸• aá¹ƒ pasÄ• retvÄ• nisÄ«ditvÄ• na taá¹…khaá¹‡e ||

<67> cammakhaá¹‡á¸• aá¹ƒ padittaggi jÄ• lÄ• mÄ• lÄ• samÄ• kulaá¹ƒ.

iddhiyÄ• vaá¸• á¸• hayitvÄ• na yÄ• va sindhuá¹ƒ samantato ||

<68> á¹ƒ0.0024 javena sindhuvelÄ• ya rÄ• sibhute nisÄ• care.

giridÄ«pamidhÄ• netvÄ• patiá¹-á¹-hÄ• pesi te tahiá¹ƒ ||

<69> desayitvÄ• jino dhammaá¹ƒ tadÄ• devasamÄ• game.

bahunnaá¹ƒ pÄ• á¹‡akoá¹-Ä«naá¹ƒ dhammÄ• bhisamayaá¹ƒ akÄ• ||

<70> mahÄ• sumanadevassa sele sumanakÅ«á¹-ake.

datvÄ• namassituá¹ƒ kese agÄ• jetavanaá¹ƒ jino ||

<71> patiá¹-á¹-hapetvÄ• te satthu nisinnÄ• sanabhumiyaá¹ƒ.

indanÄ«lamayaá¹ƒ thÅ«paá¹ƒ karitvÄ• so apÅ«jayi ||

<72> nissÄ• ya maá¹‡ipallaá¹…kaá¹ƒ pabbataá¹‡á¹‡avavÄ• sino.

disvÄ• yuddhatthike nÄ• ge cÅ«á¸·odara mahodare ||

<73> bodhito paÃ±came vasse cittamÄ• se mahÄ• muni.

uposathe kÄ• lapakkhe nÄ• gadÄ«pamupÄ• gamÄ« ||

<74> á¹ƒ0.0025 tadÄ• samiddhisumano devo jetavane á¹-hitaá¹ƒ.

attano bhavanaá¹ƒyeva rÄ• jÄ• yatanapÄ• dapaá¹ƒ ||

<75> indanÄ«laddikÅ«á¹-aá¹ƒâ€™ va gahetvÄ• tuá¹-á¹-hamÄ• naso.

dhÄ• rayitvÄ• sahÄ• gaÃ±chi chattaá¹ƒ katvÄ• na satthuno ||

<76> ubhinnaá¹ƒ nÄ• garÄ• jÅ«naá¹ƒ vattamÄ• ne mahÄ• have.

nisinno gagane nÄ• tho mÄ• payittha mahÄ• tamaá¹ƒ ||

<77> Ä• lokaá¹ƒ dassayitvÄ• tha assÄ• setvÄ• na bhogino.

sÄ• maggikaraá¹‡aá¹ƒ dhammaá¹ƒ abhÄ• si purisÄ• sabho ||

<78> asÄ«tikoá¹-iyo nÄ• gÄ• acalambudhivÄ• sino.

patiá¹-á¹-hahiá¹ƒsu muditÄ• sÄ«lesu saraá¹‡esu ca ||

<79> á¹ƒ0.0026 datvÄ• na maá¹‡ipallaá¹…kaá¹ƒ satthuno bhujagÄ• dhipÄ• .

tatthÄ• sÄ«naá¹ƒ mahÄ• vÄ«raá¹ƒ annapÄ• nehi tappayuá¹ƒ ||

<80> patiá¹-á¹-hapetvÄ• so tattha rÄ• jÄ• yatanapÄ• dapaá¹ƒ.

pallaá¹…kaá¹ƒ taÃ±ca nÄ• gÄ• naá¹ƒ adÄ• si abhipÅ«jituá¹ƒ ||

<81> bodhito aá¹-á¹-hame vasse vesÄ• khe puá¹‡á¹‡amÄ• siyaá¹ƒ.

maá¹‡iakkhikanÄ• mena nÄ• gindena nimantito ||

<82> nÄ• garÄ• jassa tasseva bhavanaá¹ƒ sÄ• dhu sajjÄ«taá¹ƒ.

kalyÄ• á¹‡iyaá¹ƒ paÃ±cabhikkhÅ« satehi saha Ä• gami ||

<83> kalyÄ• á¹‡icetiyaá¹-á¹-hÄ• ne kate ratana maá¹‡á¸• ape.

mahÄ• rahamhi pallaá¹…ke upÄ• visi narÄ• sabho ||

<84> dibbehi khajjabhojjehi sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

santappesi phaá¹‡indo so bhujaá¹…gehi purakkhato ||

<85> á¹ƒ0.0027 desayitvÄ• na saddhammaá¹ƒ saggamokkhasukhÄ• vahaá¹ƒ.

so satthÄ• sumane kÅ«á¹-e dassesi padalaÃ±chanaá¹ƒ ||

<86> tato pabbatapÄ• damhi sasaá¹…gho so vinÄ• yako.

divÄ• vihÄ• raá¹ƒ katvÄ• na dÄ«ghavÄ• piá¹ƒ upÄ• gami ||

<87> thÅ«paá¹-á¹-hÄ• ne tahiá¹ƒ buddho sasaá¹…ghoâ€™ bhinisÄ«diya.

samÄ• patti samubabhutaá¹ƒ avindi asamaá¹ƒ sukhaá¹ƒ ||

<88> mahÄ• bodhitaruá¹-á¹-hÄ• ne samÄ• dhiá¹ƒ appayi jino.

mahÄ• thÅ«pappadese ca viharittha samÄ• dhinÄ• ||

<89> thÅ«pÄ• rÄ• mamhi thÅ«passa á¹-hÄ• ne jhÄ• nasukhena so.

sabhikkhusaá¹…gho sambuddho muhuttaá¹ƒ vÄ«tinÄ• mayÄ« ||

<90> á¹ƒ0.0028 silÄ• thupappadesamhi á¹-hatvÄ• kÄ• lÄ• vidÅ« muni.

deve samanusÄ• sitvÄ• tato jetavanaá¹ƒ agÄ• ||

<91> agiddho lÄ• bhasakkÄ• re asayhamavamÄ• nanaá¹ƒ.

sahanto kevalaá¹ƒ sabba lokanittharaá¹‡atthiko ||

<92> saá¹ƒvaccharÄ• ni á¹-hatvÄ• na cattÄ• á¸·Ä«saÃ±ca paÃ±ca ca.

desayitvÄ• na suttÄ• di navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ ||

<93> tÄ• retvÄ• bhavakantÄ• rÄ• jane saá¹…khyÄ• tivattino.

buddhakiccÄ• ni sabbÄ• ni niá¹-á¹-hÄ• petvÄ• na cakkhumÄ• ||

<94> á¹ƒ0.0029 kusinÄ• rÄ• pure raÃ±Ã±aá¹ƒ mallÄ• namupavattane.

sÄ• lavanamhi yamakasÄ• larukkhÄ• namantare ||

<95> mahÄ• rahe supaÃ±Ã±atte maÃ±ce uttarasÄ«sakaá¹ƒ.

nipanno sÄ«haseyyÄ• ya vesÄ• khe puá¹‡á¹‡amÄ• siyaá¹ƒ ||

<96> desetvÄ• paá¹-hame yÄ• me mallÄ• naá¹ƒ dhammamuttamaá¹ƒ.

subhaddaá¹ƒ majjhime yÄ• me pÄ• petvÄ• amataá¹ƒ padaá¹ƒ ||

<97> bhikkhu pacchimayÄ• mamhi dhammakkhandhe asesake.

saá¹…gayha ovaditvÄ• na appamÄ• da padena ca ||

<98> paccusasamaye jhÄ• nasamÄ• pattivihÄ• rato.

uá¹-á¹-hÄ• ya parinibbÄ• yi sesopÄ• divivajjito ||

<99> á¹ƒ0.0030 mahÄ«kampÄ• dayo Ä• suá¹ƒ tadÄ• acchariyÄ• vahÄ• .

pÅ«jÄ• visesÄ• vattiá¹ƒsu devamÄ• nusakÄ• bahÅ« ||

<100> parinibbÄ• á¹‡asuttante vuttÄ• nukkamato pana.

pÅ«jÄ• viseso viÃ±Ã±eyyo icchantehi asesato ||

<101> ahatehi ca vatthehi veá¹-hetvÄ• paá¹-hamaá¹ƒ jinaá¹ƒ.

veá¹-hayitvÄ• na kappÄ• sapicunÄ• vihatena ca ||

<102> evaá¹ƒ paÃ±casatakkhattuá¹ƒ veá¹-hayitvÄ• na sÄ• dhukaá¹ƒ.

pakkhipitvÄ• suvaá¹‡á¹‡Ä• ya telapuá¹‡á¹‡Ä• ya doá¹‡iyÄ• ||

<103> vÄ«saá¹ƒhatthasatubbedhaá¹ƒ gandhadÄ• rÅ«hi saá¹…khataá¹ƒ.

Ä• ropayiá¹ƒsu citakaá¹ƒ mallÄ• naá¹ƒ pamukhÄ• tadÄ• ||

<104> mahÄ• kassapatherena dhammarÄ• je avandite.

citakaá¹ƒ mÄ• jalitthÄ• ti devadhiá¹-á¹-hÄ• nato pana ||

<105> á¹ƒ0.0031 pÄ• mokkhÄ• mallarÄ• jÅ«naá¹ƒ vÄ• yamantopaâ€™ nekadhÄ• .

citakaá¹ƒ taá¹ƒ na sakkhiá¹ƒsu gÄ• hÄ• petuá¹ƒ hutÄ• sanaá¹ƒ ||

<106> mahÄ• kassapatherena adhiá¹-á¹-hÄ• nena attano.

vatthÄ• dÄ«ni mahÄ• doá¹‡iá¹ƒ citakaÃ±ca mahÄ• rahaá¹ƒ ||

<107> dvidhÄ• katvÄ• na nikkhamma sakasÄ«se patiá¹-á¹-hitÄ• .

vanditÄ• satthuno pÄ• dÄ• yathÄ• á¹-á¹-hÄ• ne patiá¹-á¹-hitÄ• ||

<108> tato devÄ• nubhÄ• vena pajjalittha citÄ• nalo.

na masi satthudehassa daá¸• á¸• hassÄ• si na chÄ• rikÄ• ||

<109> dhÄ• tuyo avasissiá¹ƒsu muttÄ• bhÄ• kaÃ±canappabhÄ• .

adiá¹-á¹-hÄ• nena buddhassa vippakiná¹‡Ä• anekadhÄ• ||

<110> á¹ƒ0.0032 uá¹‡hÄ«saá¹ƒ akkhakÄ• dve ca catasso dantadhÄ• tuyo.

iccetÄ• dhÄ• tuyo satta vippakiá¹‡á¹‡Ä• na satthuno ||

<111> Ä• kÄ• sato patitvÄ• pi uggantvÄ• pi mahÄ«talÄ• .

samantÄ• jaladhÄ• rÄ• yo nibbÄ• pesuá¹ƒ citÄ• nalaá¹ƒ ||

<112> therassa sÄ• riputtassa antevÄ• si mahiddhiko.

sarabhunÄ• mako thero pabhinna paá¹-isambhido ||

<113> gÄ«vÄ• dhÄ• tuá¹ƒ gahetvÄ• na citato mahiyaá¹…gaá¹‡e.

patiá¹-á¹-hapetvÄ• thÅ«pamhi akÄ• kaÃ±cukacetiyaá¹ƒ ||

<114> khemavhayo kÄ• ruá¹‡iko khÄ«á¹‡asaá¹ƒyojano muni.

citakÄ• to tato vÄ• madÄ• á¹-hÄ• dhÄ• tuá¹ƒ samaggahi ||

<115> aá¹-á¹-hannamatha rÄ• junaá¹ƒ dhÄ• tuatthÄ• ya satthuno.

uppannaá¹ƒ viggahaá¹ƒ doá¹‡o sametvÄ• na dvijuttamo ||

<116> á¹ƒ0.0033 katvÄ• na aá¹-á¹-ha koá¹-á¹-hÄ• se bhÄ• jetvÄ• sesadhÄ• tuyo.

adÄ• si aá¹-á¹-harÄ• jÅ«naá¹ƒ taá¹ƒ taá¹ƒ nagaravÄ• sinaá¹ƒ ||

<117> haá¹-á¹-hatuá¹-á¹-hÄ• gahetvÄ• na dhÄ• tuyo tÄ• narÄ• dhipÄ• .

gantvÄ• sake sake raá¹-á¹-he cetiyÄ• ni akÄ• rayuá¹ƒ ||

<118> ekÄ• dÄ• á¹-hÄ• surindena ekÄ• gandhÄ• ravÄ• sihi.

ekÄ• bhujaá¹…garÄ• jÅ«hi Ä• si sakkatapÅ«jitÄ• ||

<119> dantadhÄ• tuá¹ƒ tato khemo attanÄ• gahitaá¹ƒ adÄ• .

dantapure kaliá¹…gassa brahmadattassa rÄ• jino ||

<120> desayitvÄ• na so dhammaá¹ƒ bhetvÄ• sabbÄ• kudiá¹-á¹-hiyo.

rÄ• jÄ• naá¹ƒ taá¹ƒ pasÄ• desi aggambhÄ« ratanattaye ||

<121> á¹ƒ0.0034 ajjhogÄ• á¸·ho munindassa dhammÄ• matamahaá¹‡á¹‡avaá¹ƒ.

so narindopavÄ• hesi malaá¹ƒ macchariyÄ• dikaá¹ƒ ||

<122> pÄ• vussako yathÄ• megho nÄ• nÄ• ratanavassato.

dÄ• á¸·iddiyanidÄ• ghaá¹ƒ so nibbÄ• pesi naruttamo ||

<123> suvaá¹‡á¹‡akhacitÄ• lamba muttÄ• jÄ• lehi sobhitaá¹ƒ.

kÅ«á¹-Ä• gÄ• rasatÄ• kÄ«á¹‡á¹‡aá¹ƒ taruá¹‡Ä• diccasannibhaá¹ƒ ||

<124> nÄ• nÄ• ratanasobhÄ• ya dudikkhaá¹ƒ cakkhumÅ«sanaá¹ƒ.

yÄ• naá¹ƒ saggÄ• pavaggassa pasÄ• dÄ• tisayÄ• vahaá¹ƒ ||

<125> kÄ• rayitvÄ• na so rÄ• jÄ• dÄ• á¹-hÄ• dhÄ• tunivesanaá¹ƒ.

dhÄ• tupÄ«á¹-haÃ±ca tattheva kÄ• retvÄ• ratanujjalaá¹ƒ ||

<126> tahiá¹ƒ samappayitvÄ• na dÄ• á¹-hÄ• dhÄ• tuá¹ƒ mahesino.

pÅ«jÄ• vatthÅ«hi pÅ«jesi rattindivamatandito ||

<127> á¹ƒ0.0035 iti so saÃ±cinitvÄ• na puÃ±Ã±asambhÄ• ra sampadaá¹ƒ.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ saggakÄ• yamalaá¹…kari ||

<128> anujÄ• to tato tassa kÄ• sirÄ• javhayo suto.

rajjaá¹ƒ laddhÄ• amaccÄ• naá¹ƒ sokasallamapÄ• nudÄ« ||

<129> pupphagandhÄ• dinÄ• dantadhÄ• tuá¹ƒ tamabhipÅ«jiya.

niccaá¹ƒ maá¹‡ippadÄ«pehi jotayi dhÄ• tumandiraá¹ƒ ||

<130> iccevamÄ• diá¹ƒ so rÄ• jÄ• katvÄ• kusalasaÃ±cayaá¹ƒ.

jahitvÄ• na nijaá¹ƒ dehaá¹ƒ devindapuramajjhagÄ• ||

<131> sunando nÄ• ma rÄ• jindo Ä• nandajanano sataá¹ƒ.

tassaâ€™ trajo tato Ä• si buddhasÄ• sanamÄ• mako ||

<132> sammÄ• netvÄ• na so dantadhÄ• tuá¹ƒ Ã±eyyantadassino.

mahatÄ• bhattiyogena agÄ• devasahavyataá¹ƒ ||

<133> á¹ƒ0.0036 tato paraÃ±ca aÃ±Ã±eâ€™ pi bahavo vasudhÄ• dhipÄ• .

dantadhÄ• tuá¹ƒ munindassa kamena abhipÅ«jayuá¹ƒ ||

<134> guhasÄ«vavhayo rÄ• jÄ• duratikkama sÄ• sano.

tato rajjasiriá¹ƒ patvÄ• anugaá¹‡hi mahÄ• janaá¹ƒ ||

<135> saparatthÄ• nabhiÃ±Ã±e so lÄ• bhasakkÄ• ralolupe.

mÄ• yÄ• vino avijjandhe niganá¹-he samupaá¹-á¹-hahi ||

<136> vassÄ• ratte yathÄ• cando mohakkhandhena Ä• vaá¹-o.

nÄ• sakkhÄ« guá¹‡araá¹ƒsÄ«hi jalituá¹ƒ so narÄ• sabho ||

<137> dhammamaggÄ• apeteâ€™ pi paviá¹-á¹-he diá¹-á¹-hikÄ• nanaá¹ƒ.

tasmiá¹ƒ sÄ• dhupathaá¹ƒ aÃ±Ã±e nÄ• tivattiá¹ƒsu pÄ• á¹‡ino

<138> á¹ƒ0.0037 hematoraá¹‡amÄ• lÄ• hi dhajehi kadalihi ca.

pupphagaghiyehiâ€™ nekehi sajjetvÄ• nÄ• garÄ• puraá¹ƒ

<139> maá¹…galatthuti ghosehi naccagÄ«tÄ• dikehi ca.

hemarÅ«piyapupphehi gandhacuá¹‡á¹‡Ä• dikehi ca ||

<140> pÅ«jentÄ• munirÄ• jassa dÄ• á¹-hÄ• dhÄ• tuá¹ƒ kudÄ• canaá¹ƒ.

akaá¹ƒsu ekanigghosaá¹ƒ saá¹ƒvaá¹-á¹-ambudhisannibhaá¹ƒ ||

<141> ugghÄ• á¹-etvÄ• narindo so pÄ• sÄ• de sihapaÃ±jaraá¹ƒ.

passanto janamaddakkhÄ« pÅ«jÄ• vidhiparÄ• yaá¹‡aá¹ƒ ||

<142> athÄ• maccasabhÄ• majetdha rÄ• jÄ• vimbhÄ«ta mÄ• naso.

kotuhalÄ• kulo hutvÄ• idaá¹ƒ vacanamabravÄ« ||

<143> accherakaá¹ƒ kimetannu kÄ«disaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

mametaá¹ƒ nagaraá¹ƒ kasmÄ• chaá¹‡anissitakaá¹ƒ iti ||

<144> á¹ƒ0.0038 tato amacco Ä• cikkhi medhÄ• vÄ« buddhamÄ• mako.

rÄ• jino tassa sambuddhÄ• nubhÄ• vamavijÄ• nato ||

<145> sabbÄ• bhibhussabuddassa tanhÄ• saá¹…kayadassino.

esÄ• dhÄ• tu mahÄ• rÄ• ja khemattherena Ä• haá¹-Ä• ||

<146> taá¹ƒ dhÄ• tuá¹ƒ pÅ«jayitvÄ• na rÄ• jÄ• no pubbakÄ• idha.

kalyÄ• á¹‡amitte nissÄ• ya devakÄ• yamupÄ• gamuá¹ƒ ||

<147> nÄ• garÄ• pi ime sabbe samparÄ• ya sukatthikÄ• .

pÅ«jayanti samÄ• gamma dhÄ• tuá¹ƒ taá¹ƒ satthuno iti ||

<148> tassÄ• maccassa so rÄ• jÄ• sutvÄ• dhammaá¹ƒ subhÄ• sitaá¹ƒ.

dulladdhÄ«malamujjhitvÄ• pasÄ«di ratanattaye ||

<149> á¹ƒ0.0039 dhÄ• tupÅ«jaá¹ƒ karonto so rÄ• jÄ• acchariyÄ• vahaá¹ƒ.

titthiye dummaneâ€™ kÄ• si sumane cetare jane ||

<150> ime ahirikÄ• sabbe saddhÄ• diguá¹‡avajjitÄ• .

thaddhÄ• saá¹-hÄ• ca duppaÃ±Ã±Ä• saggamokkhavibandhakÄ• ||

<151> iti so cintayitvÄ• na guhasÄ«vo narÄ• dhipo.

pabbÄ• jesi sakÄ• raá¹-á¹-hÄ• nigaá¹‡á¹-he te asesake ||

<152> tato nigá¹‡á¹-hÄ• sabbeâ€™ pi ghatasittÄ• nalÄ• yathÄ• .

kodhaggijalitÄ• â€™ gaÃ±chuá¹ƒ puraá¹ƒ pÄ• á¹-aliputtakaá¹ƒ ||

<153> tattha rÄ• jÄ• mahÄ• tejo jambudÄ«passa issaro.

paá¹‡á¸• unÄ• mo tadÄ• Ä• si anantabalavÄ• haá¹‡o ||

<154> á¹ƒ0.0040 kodhandhÄ• tha nigaá¹‡á¹-hÄ• te sabbe pesuÃ±Ã±akÄ• rakÄ• .

upasaá¹…kamma rÄ• jÄ• naá¹ƒ idaá¹ƒ vacanamabravÅ«á¹ƒ ||

<155> sabbadevamanussehi vandanÄ«ye mahiddhike.

sivabrahmÄ• dayo deve niccaá¹ƒ tumhe namassatha ||

<156> tuyhaá¹ƒ sÄ• mantabhupÄ• lo guhasÄ«vo panÄ• dhunÄ• .

nindanno tÄ• dise deve chavaá¹-á¹-hiá¹ƒ vandate iti ||

<157> sutvÄ• na vacanaá¹ƒ tesaá¹ƒ rÄ• jÄ• kodhavasÄ• nugo.

sÅ«raá¹ƒ sÄ• mantabhÅ«pÄ• laá¹ƒ cittayÄ• namathaâ€™ bravÄ« ||

<158> kaliá¹…garaá¹-á¹-haá¹ƒ gantvÄ• na guhasÄ«vamidhÄ• naya.

pÅ«jitaá¹ƒ taá¹ƒ chavaá¹-á¹-hiÃ±ca tena rattindivaá¹ƒ iti ||

<159> cittayÄ• no tato rÄ• jÄ• mahatiá¹ƒ caturaá¹…giniá¹ƒ.

sannayahitvÄ• sakaá¹ƒ senaá¹ƒ purÄ• tamhÄ• bhinikkhami ||

<160> á¹ƒ0.0041 gantvÄ• na so mahÄ«pÄ• lo senaá¹…gehi purakkhato.

dantapurassÄ• vidÅ«re khandhÄ• vÄ• raá¹ƒ nivesayi ||

<161> sutvÄ• Ä• gamanaá¹ƒ tassa kaliá¹…go so mahipati.

gajindapÄ• bhatÄ• dihi taá¹ƒ tosesi narÄ• dhipaá¹ƒ ||

<162> hitajjhÄ• sayataá¹ƒ Ã±atvÄ• guhasÄ«vassa rÄ• jino.

dantapuraá¹ƒ cittayÄ• no saddhiá¹ƒ senÄ• ya pÄ• visi ||

<163> pÄ• kÄ• ragopuraá¹-á¹-Ä• lapÄ• sÄ• dagaghikacittitaá¹ƒ.

dÄ• nasÄ• lÄ• hi so rÄ• jÄ• samiddhaá¹ƒ puramaddasa ||

<164> tato so sumano gantvÄ• paviá¹-á¹-ho rÄ• jamandiraá¹ƒ.

guhasÄ«vassa Ä• cikkhi paá¹‡á¸• urÄ• jassa sÄ• sanaá¹ƒ ||

<165> á¹ƒ0.0042 sutvÄ• na sÄ• sanaá¹ƒ tassa dÄ• ruá¹‡aá¹ƒ duratikkamaá¹ƒ.

pasannamukhavaá¹‡á¹‡oâ€™ va cittayÄ• naá¹ƒ samabravÄ« ||

<166> sabbalokahitatthÄ• ya maá¹ƒsanettÄ• didÄ• nato.

anappakappe sambhÄ• re sambharitvÄ• atandito ||

<167> jetvÄ• namucino senaá¹ƒ patvÄ• sabbÄ• savakkhayaá¹ƒ.

anÄ• varaá¹‡aÃ±Ä• á¹‡ena sabbadhammesu pÄ• ragu ||

<168> diá¹-á¹-hadhammasukassÄ• daá¹ƒ agaá¹‡etvÄ• na attano.

dhammanÄ• vÄ• ya tÄ• resi janataá¹ƒ yo bhavaá¹‡á¹‡avÄ• ||

<169> devÄ• tidevaá¹ƒ taá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ sabbapÄ• á¹‡inaá¹ƒ.

jano hi avajÄ• nanto addhÄ• so vaÃ±cito iti ||

<170> á¹ƒ0.0043 iccevamÄ• diá¹ƒ sutvÄ• na so rÄ• jÄ• satthuvaá¹‡á¹‡anaá¹ƒ.

Ä• nandassuppabandhehi pavedesi pasannataá¹ƒ ||

<171> guhasÄ«vo pasannaá¹ƒ taá¹ƒ cittayÄ• naá¹ƒ udikkhiya.

tena saddhiá¹ƒ mahagghaá¹ƒ taá¹ƒ agamÄ• dhÄ• tumandiraá¹ƒ ||

<172> haricandanasambhutaá¹ƒ dvÄ• rabÄ• hÄ• dikehi ca.

pavÄ• á¸·avÄ• á¸·amÄ• lÄ• hi lambamuttÄ• latÄ• hi ca ||

<173> indanÄ«lakavÄ• á¹-ehi maá¹‡ikiá¹…kiá¹‡ikÄ• hi ca.

sovaá¹‡á¹‡akaá¹‡á¹‡amÄ• lÄ• hi sobhitaá¹ƒ maá¹‡ithÅ«pikaá¹ƒ ||

<174> uccaá¹ƒ veluriyubbhÄ• si chadanaá¹ƒ makarÄ• kulaá¹ƒ.

dhÄ• tumandiramaddakkhi ratanujjala pÄ«á¹-hakaá¹ƒ ||

<175> tato setÄ• tapattassa heá¹-á¹-hÄ• ratanacittitaá¹ƒ.

disvÄ• dhÄ• tukaraná¸• aÃ±ca tuá¹-á¹-ho vimbhayamajjhagÄ• ||

<176> á¹ƒ0.0044 tato kaliá¹…ganÄ• tho so vivaritvÄ• karaá¹‡á¸• akaá¹ƒ.

mahÄ«tale nihantvÄ• na dakkhiá¹‡aá¹ƒ jÄ• numaá¹‡á¸• alaá¹ƒ ||

<177> aÃ±jaliá¹ƒ paggahetvÄ• na guá¹‡e dasabalÄ• dike.

saritvÄ• buddhaseá¹-á¹-hassa akÄ• si abhiyÄ• canaá¹ƒ ||

<178> gaá¹‡á¸• ambarukkhamÅ«lamhi tayÄ• titthÄ«yamaddane.

yamakaá¹ƒ dassayantena pÄ• á¹-ihÄ• riyamabbhutaá¹ƒ ||

<179> pubbakÄ• yÄ• dinikkhantajalÄ• nalasamÄ• kulaá¹ƒ.

cakkavÄ• á¸·aá¹…gaá¹‡aá¹ƒ katvÄ• janÄ• sabbe pasÄ• ditÄ• ||

<180> desetvÄ• na tayo mÄ• se abhidhammaá¹ƒ sudhÄ• sinaá¹ƒ.

nagaraá¹ƒ otarantena saá¹…kassaá¹ƒ tÄ• vatiá¹ƒsato ||

<181> á¹ƒ0.0045 chattavÄ• marasaá¹…khÄ• digÄ• hakehi anekadhÄ• .

brahmadevÄ• surÄ• dÄ«hi pÅ«jitena tayÄ• pana ||

<182> á¹-hatvÄ• na maá¹‡isopÄ• á¹‡e vissakammÄ• bhinimmite.

lokavivaraá¹‡aá¹ƒ nÄ• ma dassitaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ ||

<183> tathÄ• nekesu á¹-hÄ• nesu munirÄ• ja tayÄ• puna.

bahÅ«ni pÄ• á¹-ihirÄ• ni dassitÄ• ni sayambhunÄ• ||

<184> pÄ• á¹-ihÄ• riyamajjÄ• pi saggamokkhasukhÄ• vahaá¹ƒ.

passantÄ• naá¹ƒ manussÄ• naá¹ƒ dassanÄ«yaá¹ƒ tayÄ• iti ||

<185> á¹ƒ0.0046 abbhuggantvÄ• gagaá¹‡a kuharaá¹ƒ candalekhÄ• bhirÄ• mÄ• ,

vissajjenti rajata dhavalÄ• raá¹ƒsiyo dantadhÄ• tu.

dhÅ«pÄ• yanti sapadi bahudhÄ• pajjalantÄ« muhuttaá¹ƒ,

nibbÄ• yantÄ« nayanasubhagaá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ akÄ• si ||

<186> accheraá¹ƒ taá¹ƒ parama ruciraá¹ƒ cittayÄ• no narindo,

disvÄ• haá¹-á¹-ho ciraparicitaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ jahitvÄ• .

gantvÄ• buddhaá¹ƒ saraá¹‡amasamaá¹ƒ sabbaseá¹‡Ä«hi saddhiá¹ƒ,

aggaá¹ƒ puÃ±Ã±aá¹ƒ pasavi bahudhÄ• dhÄ• tusammÄ• nanÄ• ya ||

dutiyo paricchedo

<187> á¹ƒ0.0047 tato kaliá¹…gÄ• dhipatissa tassasocittayÄ• noparamappatÄ«to.

taá¹ƒ sÄ• sanaá¹ƒ paá¹‡á¸• unarÄ• dhipassa Ã±Ä• pesi dhÄ«ro duratikkamaá¹ƒâ€™ ti ||

<188> rÄ• jÄ• tato dantapuraá¹ƒ dhajehi pupphehi dhÅ«pehi ca toraá¹‡ehi.

alaá¹…karitvÄ• na mahÄ• vitÄ• na nivÄ• ritÄ• diccamarÄ«cijÄ• laá¹ƒ ||

<189> assuppabandhÄ• vutalocanehi purakkhato negama nÄ• garehi.

samubbahanto sirasÄ• nijena mahÄ• rahaá¹ƒ dhÄ• tukaraá¹‡á¸• akaá¹ƒ taá¹ƒ ||

<190> samussitodÄ• ra sitÄ• tapattaá¹ƒ saá¹…khodarodÄ• ta turaá¹…gayuttaá¹ƒ.

rathaá¹ƒ navÄ• diccasamÄ• navaá¹‡á¹‡a mÄ• ruyha cittattharaá¹‡Ä• bhirÄ• maá¹ƒ ||

<191> anekasaá¹…khehi balehi saddhiá¹ƒ velÄ• tivattambudhisannibhehÄ«.

nivattamÄ• nassa bahujjanassa vinÄ• pi dehaá¹ƒ manasÄ• nuyÄ• to

<192> á¹ƒ0.0048 susanthataá¹ƒ sabbadhivÄ• lukÄ• hi susajjitaá¹ƒ puá¹‡á¹‡a ghaá¹-Ä• dike

pupphÄ• bhikiá¹‡á¹‡aá¹ƒ paá¹-ipajji dÄ«ghaá¹ƒ suvitthataá¹ƒ pÄ• á¹-aliputtamaggaá¹ƒ ||

<193> kaliá¹…ghanÄ• tho kusumÄ• dikehi naccehi gÄ«tehi ca vÄ• ditehi.

dine dine addhani dantadhÄ• tuá¹ƒ pÅ«jesi saddhiá¹ƒ vanadevatÄ• hi ||

<194> suduggamaá¹ƒ sindhumahÄ«dharehi kamena maddhÄ• namatikkamitvÄ• .

Ä• dÄ• ya dhÄ• tuá¹ƒ manujÄ• dhinÄ• tho agÄ• puraá¹ƒ pÄ• á¹-ali puttanÄ• maá¹ƒ ||

<195> rÄ• jÄ• dhirÄ• joâ€™ tha sabhÄ• ya majjhe disvÄ• na taá¹ƒ vÄ«tabhayaá¹ƒ visaá¹…

kaliá¹…garÄ• jaá¹ƒ paá¹-ighÄ• bhibhuto abhÄ• si pesuÃ±Ã±akare nigaá¹‡á¹-he

<196> deve jahitvÄ• na namassanÄ«ye chavaá¹-á¹-himetena namassitaá¹ƒâ€™ taá¹ƒ.

aá¹…gÄ• rarÄ• simhi sajotibhÅ«te nikkhippa khippaá¹ƒ dahathÄ• dhuneti ||

<197> á¹ƒ0.0049 pahaá¹-á¹-hacittÄ• â€™ vatato nigaá¹‡á¹-hÄ• rÄ• jaá¹…gaá¹‡e te mahatiá

vÄ«taccikaá¹…gÄ• raka rÄ• si puá¹‡á¹‡aá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ abhisaá¹…khariá¹ƒsu ||

<198> samantato pajjalitÄ• ya tÄ• ya sajotiyÄ• roruvabheravÄ• ya.

mohandhabhutÄ• atha titthiyÄ• te taá¹ƒ dantadhÄ• tuá¹ƒ abhinikkhipiá¹ƒsu ||

<199> tassÄ• nubhÄ• vena tamaggÄ«rÄ• siá¹ƒ hetvÄ• sarojaá¹ƒ rathacakkamattaá¹ƒ.

samantato uggatareá¹‡ujÄ• la muá¹-á¹-hÄ• si kiÃ±jakkha bharÄ• bhirÄ• maá¹ƒ ||

<200> tasmiá¹ƒ khaá¹‡e paá¹…kaja kaá¹‡á¹‡ikÄ• ya patiá¹-á¹-hahitvÄ• jinadantadhÄ• tu.

kundÄ• vadÄ• tÄ• hi pabhÄ• hi sabbÄ• disÄ• pabhÄ• sesi pabhassarÄ• hi ||

<201> á¹ƒ0.0050 disvÄ• na taá¹ƒ acchariyaá¹ƒ manussÄ• pasannacittÄ• ratanÄ• dikehi.

sampÅ«jayitvÄ• jinadantadhÄ• tuá¹ƒ sakaá¹ƒ sakaá¹ƒ diá¹-á¹-himavossajiá¹ƒsu ||

<202> so paá¹‡á¸• urÄ• jÄ• pana diá¹-á¹-hijÄ• laá¹ƒ cirÄ• nubaddhaá¹ƒ apariccajanto.

patiá¹-á¹-hapetvÄ• â€™ dhikaraÃ±Ã±ametaá¹ƒ kuá¹-ena ghÄ• tÄ• payi dantadhÄ• tuá¹ƒ ||

<203> tassaá¹ƒ nimuggÄ• â€™ dhikaraÃ±Ã±amesÄ• upaá¸• á¸• habhÄ• ge naca dissamÄ

pubbÄ• calaá¹-á¹-hoâ€™ va sudhÄ• marÄ«ci jotesi raá¹ƒsÄ«hi disÄ• samantÄ• ||

<204> disvÄ• nubhÄ• vaá¹ƒ jinadantadhÄ• tu yÄ• pajji so vimbhaya maggarÄ• jÄ• .

ekoâ€™ tha issÄ• pasuto nigaá¹‡á¹-ho taá¹ƒ rÄ• jarÄ• jÄ• namidaá¹ƒ avoca ||

<205> rÄ• mÄ• dayo deva janaddanassa nÄ• nÄ• vatÄ• rÄ• bhuvane ahesuá¹ƒ.

tassekadesoâ€™ ca idaá¹ƒ chavaá¹-á¹-hinoceâ€™ nubhÄ• vokathamÄ«disoti ||

<206> á¹ƒ0.0051 addhÄ• manussattamupÄ• gatassa devassa pacchÄ• tidivaá¹ƒ gatassa.

dehekadeso á¹-hapito hitatthametanti saccaá¹ƒvacanaá¹ƒbhaveyya ||

<207> saá¹ƒvaá¹‡á¹‡ayitvÄ• na guá¹‡e pahÅ«te nÄ• rÄ• yaá¹‡assaâ€™ ssamahiddhikassa

nimuggamettÄ• â€™ dhikaraÃ±Ã±ametaá¹ƒsampassato mebahinÄ«haritvÄ• ||

<208> sampÄ• dayitvÄ• na mahÄ• janÄ• naá¹ƒ mukhÄ• ni paá¹…keruhasundarÄ• ni.

yaá¹-icchitaá¹ƒ gaá¹‡hatha vatthujÄ• taá¹ƒ iccÄ• ha rÄ• jÄ• mukhare nigaá¹‡á¹-he ||

<209> te titthiyÄ• viá¹‡ahusuraá¹ƒ guá¹‡ehi vicitta rÅ«pehi abhitthavitvÄ• .

toyena siÃ±ciá¹ƒsu saá¹-hÄ• tathÄ• pi á¹-hitappadesÄ• na calittha dhÄ• tu ||

<210> jigucchamÄ• no atha te nigaá¹‡á¹-he so dhÄ• tuyÄ• nÄ«haraá¹‡e upÄ• yaá¹ƒ.

anvesamÄ• no vasudhÄ• dhinÄ• tho bheriá¹ƒ carÄ• pesi sake puramhi ||

<211> á¹ƒ0.0052 nimuggametthÄ• â€™ dhikaraÃ±Ã±amajji yo dhÄ• tumetaá¹ƒ bahi nÄ«ha

laddhÄ• na so issariyaá¹ƒ mahantaá¹ƒ raÃ±Ã±osakÄ• sÄ• sukhamessatÄ«ti

<212> sutvÄ• na taá¹ƒ bheriravaá¹ƒuá¸·Ä• raá¹ƒpuÃ±aÃ±Ã±atthikobuddhabalepasanno.

tasmiá¹ƒ pure seá¹-á¹-hisuto subhaddo pÄ• vekkhiraÃ±Ã±o samitiá¹ƒ pagabbho ||

<213> tamaggarÄ• jaá¹ƒ atha so namitvÄ• sÄ• mÄ• jikÄ• naá¹ƒ hadayaá¹…gamÄ• ya.

bhÄ• sÄ• ya sabbaÃ±Ã±uguá¹‡appabhÄ• vaá¹ƒ vaá¹‡á¹‡esi sÄ• rajjavimutta citto ||

<214> bhumiá¹ƒ kiá¹‡itvÄ• mahatÄ• dhanena manoramaá¹ƒ jetavanaá¹ƒ vihÄ• raá¹ƒ.

yo kÄ• rayitvÄ• na jinassa datvÄ• upaá¹-á¹-hahi taá¹ƒ catupaccayehi ||

<215> á¹ƒ0.0053 anÄ• thapiá¹‡á¸• ippadaseá¹-á¹-hiseá¹-á¹-hosodiá¹-á¹-hadhammopapitÄ•

tilokanÄ• the mama dhammarÄ• je tumheâ€™ dhunÄ• passathabhattibhÄ• raá¹ƒ ||

<216> itthaá¹ƒ naditvÄ• na pahÅ«tapaÃ±eÃ±Ã±Ä• katvÄ• na ekaá¹ƒsamathuttarÄ«yaá¹ƒ.

mahÄ«talaá¹ƒ dakkhiá¹‡ajÄ• nukena Ä• hacca baddhaÃ±jaliko avoca ||

<217> chaddantanÄ• go savisena viddho sallena yo lohitamakkhi taá¹…go.

chabbaá¹‡á¹‡araá¹ƒsÄ«hi samujjalante chetvÄ• na luddÄ• ya adÄ• si dante ||

<218> sasoâ€™ pi hutvÄ• na visuddhasÄ«lo ajjhattadÄ• nÄ• bhirato dvijÄ• ya.

yoâ€™ dajjidehampi sakaá¹ƒ nipacca aá¹…gÄ• rarÄ• simhi bubhukkhitÄ• ya ||

<219> á¹ƒ0.0054 yo bodhiyÄ• bÄ• hiravatthudÄ• nÄ• atittarÅ«po sivirÄ• ja seá¹-á¹-ho.

adÄ• si cakkhÅ«ni pabhassarÄ• ni dvijÄ• ya jiá¹‡á¹‡Ä• ya acakkhukÄ• ya ||

<220> yokhantivÄ• dÄ«â€™ pi kalÄ• burÄ• je chedÄ• payanteâ€™ pi sahatthapÄ• daá¹ƒ.

pariplutaá¹…gorudhire titikkhimettÄ• yamÄ• no yasadÄ• yakeâ€™ va ||

<221> yo dhammapÄ• lo api sattamÄ• sa jÄ• topaduá¹-á¹-he janakesakamhi.

kÄ• rÄ• payante asimÄ• lakammaá¹ƒ cittaá¹ƒ na dÅ«sesi patÄ• parÄ• je ||

<222> sÄ• khÄ• migo yo asatÄ• pumena vane papÄ• tÄ• sayamuddhaá¹-ena.

silÄ• ya bhinneâ€™ pi sake lalÄ• á¹-e taá¹ƒ khemabhumiá¹ƒ anayitthamÅ«á¸·haá¹ƒ ||

<223> ruá¹-á¹-hena mÄ• renaâ€™ bhinimmitampi aá¹…gÄ• rakÄ• suá¹ƒ jalitaá¹ƒ vihijja.

samuá¹-á¹-hite sajjumahÄ• ravinde á¹-hatvÄ• na yo seá¹-á¹-hi adÄ• si dÄ• naá¹ƒ ||

<224> á¹ƒ0.0055 migena yenÄ• pevijaÃ±Ã±amekaá¹ƒ bhÄ«taá¹ƒvadhÄ• mocayituá¹ƒkuraá¹

Ä• ghÄ• tane attasiraá¹ƒá¹-hapetvÄ• pamocitÄ• â€™ Ã±Ã±Ã±apipÄ• á¹‡isaá¹…ghÄ• ||

<225> yo sattavasso visikhÄ• ya paá¹ƒsu kÄ«á¸·Ä• paro sambhavanÄ• makoâ€™ pi.

sabbaÃ±Ã±ulÄ«á¸·hÄ• ya niguá¸·hapaÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si sucÄ«ratena ||

<226> hitvÄ• nikantiá¹ƒ sakajÄ«viteâ€™ pi baddhÄ• sakucchimhi ca vettavalliá¹ƒ.

sÄ• khÄ• mige nekasahassasaá¹…khe vadhÄ• pamocesi kapissaroyo ||

<227> santappayaá¹ƒ dhammasudhÄ• rasena yo mÄ• nuse tuá¹‡á¸• ilasÅ«karoâ€™ pi.

isÄ«â€™ va katvÄ• atha Ã±Ä• yaganthaá¹ƒ nijaá¹ƒ pavattesi cirÄ• ya dhammaá¹ƒ ||

<228> á¹ƒ0.0056 paccatthikaá¹ƒ puá¹‡á¹‡akayakkhamuggaá¹ƒ mahiddhikaá¹ƒ kÄ• maguá¹

yo tikkhapaÃ±Ã±ovidhurÄ• bhidhÄ• nodamesi kÄ• á¸·Ä• girimattakamhi ||

<229> kulÄ• vasÄ• yi avirÅ«á¸·hapakkho yo buddhimÄ• vaá¹-á¹-akapotakoâ€™ pi.

saccena dÄ• vaggimabhijjalantaá¹ƒ vassena nibbÄ• payi vÄ• ridoâ€™ va ||

<230> yo maccharÄ• jÄ• pi avuá¹-á¹-hikÄ• ledisvÄ• namacche tasitekilante.

saccenavÄ• kyenamahoghapuá¹‡á¹‡aá¹ƒmuhuttamattenaakÄ• siraá¹-á¹-haá¹ƒ ||

<231> vicittahatthassa rathÄ• dikÄ• ni vasundharÄ• kampana kÄ• raá¹‡Ä• ni.

putteâ€™ nujÄ• te sadisecadÄ• reyoâ€™ dajjivessantarajÄ• tiyampi ||

<232> á¹ƒ0.0057 buddho bhavitvÄ• api diá¹-á¹-hadhamma sukhÄ• napekkho karuá¹‡Ä• nu

sabbaá¹ƒ sahanto avamÄ• nanÄ• diá¹ƒ yodukkaraá¹ƒ lokahitaá¹ƒakÄ• si ||

<233> balena saddhiá¹ƒ caturaá¹…gikena abhiddavantaá¹ƒ atibhiá¹ƒsanena.

ajeyyasatthaá¹ƒ paramiddhipattaá¹ƒ damesi yo Ä• lavakampÄ« yakkhaá¹ƒ ||

<234> dehÄ• bhinikkhanta hutÄ• sanacci mÄ• lÄ• kulaá¹ƒ brahmabhavaá¹ƒ karitvÄ• .

bhetvÄ• na diá¹-á¹-hiá¹ƒ sucirÄ• nubaddhaá¹ƒ damesi yo brahmavaraá¹ƒ munindo ||

<235> accaá¹…kusaá¹ƒ dÄ• nasudhota gaá¹‡á¸• aá¹ƒ nipÄ• titaá¹-á¹-hÄ• laka gopurÄ• diá¹

dhÄ• vantamagge dhanapÄ• lahatthiá¹ƒ damesi yo dÄ• ruá¹‡amantakaá¹ƒâ€™ va ||

<236> á¹ƒ0.0058 manussarattÄ• ruá¹‡apÄ• á¹‡ipÄ• damukkhippa khaggaá¹ƒ anubandham

mahÄ• dayo duppasahaá¹ƒ parehi damesi yo aá¹…gulimÄ• lacoraá¹ƒ ||

<237> yo dhammarÄ• jÄ• vijitÄ• risaá¹…gho pavattayanto varadhammacakkaá¹ƒ.

saddhamma saÃ±Ã±aá¹ƒ ratanÄ• karaÃ±ca ogÄ• hayÄ« saá¹ƒ parisaá¹ƒ samaggaá¹ƒ ||

<238> tasseva saddhamma varÄ• dhipassatathÄ• gatassaâ€™ ppaá¹-ipuggalassa.

anantaÃ±Ä• á¹‡assa visÄ• radassa esÄ• mahÄ• kÄ• ruá¹‡ikassa dhÄ• tu ||

<239> anena saccena jinassa dhÄ• tu khippaá¹ƒ samÄ• ruyha nabhantarÄ• á¸·aá¹ƒ.

sudhaá¹ƒsulekheva samujjalanti kaá¹…khaá¹ƒ vinodetu mahÄ• janassa ||

<240> á¹ƒ0.0059 tasmiá¹ƒ khaá¹‡e sÄ• jinadantadhÄ• tu nabhaá¹ƒ samuggamma pabhÄ•

sabbÄ• disÄ• osadhitÄ• rakÄ• â€™ va janaá¹ƒ pasÄ• desi vtiá¹‡á¹‡akaá¹…khaá¹ƒ ||

<241> athotaritvÄ• gaganaá¹…gaá¹‡amhÄ• sÄ• matthake seá¹-á¹-hisutassa tassa.

patiá¹-á¹-hahitvÄ• na sudhÄ• bhisittagattaá¹ƒâ€™ va taá¹ƒ pÄ«á¹‡ayi bhattitinnaá¹ƒ ||

<242> dasvÄ• na taá¹ƒ acchariyaá¹ƒ nigaá¹‡á¹-hÄ• iccabravuá¹ƒ paá¹‡á¸• unarÄ• dhipaá¹

vijjÄ• balaá¹ƒ seá¹-á¹-hisutassa etaá¹ƒ na dhÄ• tuyÄ• deva ayampabhÄ• vo ||

<243> nisamma tesaá¹ƒ vacanaá¹ƒ narindo iccabravÄ« seá¹-á¹-hisutaá¹ƒ subhaddaá¹ƒ.

yathÄ• ca ete abhisaddaheyyuá¹ƒ tathÄ• vidhaá¹ƒ dassaya iddhimaÃ±Ã±aá¹ƒ ||

<244> tato subhaddo tapanÄ«yapatte sugandhisÄ«todakapÅ«ritamhi.

vaá¸• á¸• hesi dhÄ• tuá¹ƒ munipuá¹…gavassa anussaranto caritabbhutÄ• ni ||

<245> á¹ƒ0.060 sÄ• rÄ• jahaá¹ƒ sÄ«â€™ va vidhÄ• vamÄ• nÄ• sugandhitoyamhi padakkh

ummujjamÄ• nÄ• ca nimujjamÄ• nÄ• jane pamodassudhare akÄ• si ||

<246> tato ca kÄ• suá¹ƒ visikhÄ• yamajjhe katvÄ• tahiá¹ƒ dhÄ• tumabhikkhipitvÄ• .

paá¹ƒsÅ«hi sammÄ• abhipÅ«rayitvÄ• bahÅ«hi maddÄ• payi kuÃ±jarehi ||

<247> bhetvÄ• mahiá¹ƒuá¹-á¹-hahi cakkamattaá¹ƒ virÄ• jamÄ• naá¹ƒ maá¹‡ikaá¹‡á¹‡ikÄ• y

pabhassaraá¹ƒ rÅ«piyakesarehi saroruhaá¹ƒ kaÃ±canapattapÄ• á¸·iá¹ƒ ||

<248> patiá¹-á¹-habhitvÄ• na tahiá¹ƒ saroje mandÄ• nilÄ• vattitareá¹‡u jÄ• le.

obhÄ• sayantiâ€™ va disÄ• pabhÄ• hi diá¹-á¹-hÄ• muhuttena jinassadhÄ• tu ||

<249> khipiá¹ƒsu vatthÄ• bharaá¹‡Ä• ni maccÄ• pavassayuá¹ƒ pupphamayaÃ±ca vassaá¹

ukkuá¹-á¹-hisaddehi ca sadhukÄ• ranÄ• dehi puá¹‡á¹‡aá¹ƒ nagaraá¹ƒ akaá¹ƒsu ||

<250> á¹ƒ0.0061 te titthiyÄ• taá¹ƒ abhivaÃ±canaá¹ƒâ€™ ti rÄ• jÄ• dhirÄ• jaá¹ƒ atha saÃ±Ã

jigucchanÄ«ye kuá¹‡apÄ• dikehi khipiá¹ƒsu dhÄ• tuá¹ƒ parikhÄ• ya piá¹-á¹-he ||

<251> tasmiá¹ƒ khaá¹‡e paÃ±cavidhambujehisaÃ±chÄ• ditÄ• haá¹ƒsagaá¹‡opabhuttÄ• .

madhubbatÄ• lÄ« virutÄ• bhirÄ• mÄ• ahosi sÄ• pokkharaá¹‡Ä«â€™ va nandÄ• ||

<252> gajÄ• dhipÄ• koÃ±Ã±caravaá¹ƒ raviá¹ƒsu kariá¹ƒsu hesÄ• ninadaá¹ƒ turaá¹…gÄ• .

ukkuá¹-á¹-hinÄ• daá¹ƒ akariá¹ƒsu maccÄ• suvÄ• ditÄ• dundubhiÄ• dayoâ€™ pi ||

<253> thomiá¹ƒsu maccÄ• thutigÄ«takehi nacciá¹ƒsu ottappavibhusanÄ• â€™ pi.

vatthÄ• ni sÄ«se bhamayiá¹ƒsu mattÄ• bhujÄ• ni poá¹-hesumudaggacittÄ• ||

<254> á¹ƒ0.0062 dhÅ«pehi kÄ• lÄ• garusambhavehi ghanÄ• vanaddhaá¹ƒâ€™ va nabhaá¹

samussitÄ• nekadhajÄ• valÄ«hi puraá¹ƒ tadÄ• vatthamayaá¹ƒâ€™ va Ä• si ||

<255> disvÄ• tamaccheramacintanÄ«yaá¹ƒ Ä• moditÄ• maccagaá¹‡Ä• samaggÄ• .

atthe niyojetu mupecca tassa vadiá¹ƒsu paá¹‡á¸• ussa narÄ• dhipassa ||

<256> disvÄ• na yo Ä«disakampi rÄ• ja iddhÄ• nubhÄ• vaá¹ƒ munipuá¹…gavassa.

pasÄ• damattampi kareyya noce kimatthiyÄ• tassa bhaveyya paÃ±Ã±Ä• ||

<257> pasÄ• danÄ«yesu guá¹‡esu rÄ• ja pasÄ• danaá¹ƒ sÄ• dhujanassa dhammo.

pupphanti sabbe sayameva vande samuggate komudakÄ• nanÄ• ni ||

<258> á¹ƒ0.0063 vÄ• cÄ• ya tesaá¹ƒ pana dummatÄ«naá¹ƒ mÄ• saggamaggaá¹ƒ pajahitth

andhe gahetvÄ• vicareyya ko hi anvesamÄ• no supathaá¹ƒ amÅ«á¸·ho ||

<259> narÄ• dhipÄ• kappiá¹‡a bimbisÄ• ra suddhodanÄ• di api tejavantÄ• .

taá¹ƒ dhammarÄ• jaá¹ƒ saraá¹‡aá¹ƒ upecca piviá¹ƒsu dhammÄ• matamÄ• darena ||

<260> sahassanetto tidasÄ• dhipoâ€™ pi khÄ«á¹‡Ä• yuko khiá¹‡abhavaá¹ƒ munindaá¹ƒ.

upecca dhammaá¹ƒ vimalaá¹ƒ nisamma alattha Ä• yuá¹ƒ api diá¹-á¹-hadhammo ||

<261> tuvampi tasmiá¹ƒ jitapaÃ±camÄ• re devÄ• tideve varadhammarÄ• je.

saggÄ• pavaggÄ• dhigamÄ• ya khippaá¹ƒ cittaá¹ƒ pasÄ• dehi narÄ• dhirÄ• ja ||

<262> á¹ƒ0.0064 sutvÄ• natesaá¹ƒ vacanaá¹ƒ narindo vikiá¹‡á¹‡akaá¸• kho ratanattayamhi

senÄ• patiá¹ƒ atthavaraá¹ƒ avoca pahaá¹-á¹-habhÄ• vo parisÄ• ya majjhe ||

<263> asaddahÄ• no ratanattayassa guá¹‡e bhavacchedanakÄ• raá¹‡assa.

cirÄ• ya dulladdhipathe caranto á¹-hito sarajje api vaÃ±citohaá¹ƒ ||

<264> mohena khajjopanakaá¹ƒ dhamesiá¹ƒ sÄ«taddito dhumasikhe jalante.

pipÄ• sito sindhujalaá¹ƒ pahÄ• ya piviá¹ƒ pamÄ• dena marÄ«citoyaá¹ƒ ||

<265> pariccajitvÄ• amataá¹ƒ cirÄ• ya jivatthiko tikkhavisaá¹ƒ akhÄ• diá¹ƒ.

vihÄ• yaâ€™ haá¹ƒ campakapupphadÄ• maá¹ƒ adhÄ• rayiá¹ƒ jattusu nÄ• gabhÄ• raá¹ƒ ||

<266> á¹ƒ0.0065 gantvÄ• na khippaá¹ƒ parikhÄ• samÄ«paá¹ƒ Ä• rÄ• dhayitvÄ• jinadantad

Ä• nehi pÅ«jÄ• vidhinÄ• karissaá¹ƒ puÃ±Ã±Ä• ni sabbattha sukhÄ• vahÄ• ni ||

<267> gantvÄ• tatesoparikhÄ• samÄ«paá¹ƒ senÄ• dhinÄ• tho paramappatÄ«to.

dhÄ• tuá¹ƒ munindassa namassamÄ• no ajjhesi raÃ±Ã±o hitamÄ• caranto

<268> cirÄ• gataá¹ƒ diá¹-á¹-himalaá¹ƒ pahÄ• ya alattha saddhaá¹ƒ sugate narindo.

pÄ• sÄ• damÄ• gamma pasÄ• damassa vaá¸• á¸• hehi raÃ±Ã±o ratanattayamhi ||

<269> tasmiá¹ƒ khaá¹‡e pokkharaá¹‡Ä« vicittÄ• phullehi sovaá¹‡á¹‡asaroruhehi.

alaá¹…karontÄ« gaganaá¹ƒ ahosi mandÄ• kinÄ«vÄ• bhinavÄ• vatÄ• rÄ• ||

<270> haá¹ƒsaá¹…gaá¹‡evÄ• tha munindadhÄ• tu sÄ• paá¹…kajÄ• paá¹…kajamokkaman

kundÄ• vadÄ• tÄ• hi pabhÄ• hi sabbaá¹ƒ khirodakucchiá¹ƒâ€™ va puraá¹ƒ akÄ• si ||

<271> á¹ƒ0.0066 tato surattaÃ±jalipaá¹…kajamhi patiá¹-á¹-hahitvÄ• na camupatissa.

sandissamÄ• nÄ• mahatÄ• janena mahapphalaá¹ƒ mÄ• nusakaá¹ƒ akattha ||

<272> sutvÄ• na vuttantamimaá¹ƒ narindo pahaá¹-á¹-habhÄ• vopadasÄ• â€™ va gantvÄ• .

saá¹ƒsÅ«cayanto diguá¹‡aá¹ƒ pasÄ• daá¹ƒ suvimhitopaÃ±jalikoavoca ||

<273> vohÄ• radakkhÄ• manujÄ• muninda saá¹…ghaá¹-á¹-ayitvÄ• nikasopalamhi.

karontiagghaá¹ƒ varakaÃ±canassa esohi dhammo caritopurÄ• á¹‡o ||

<274> maá¹‡iá¹ƒ pasatthÄ• karasambhavampi hutÄ• sakammehabhÄ«saá¹…kharitvÄ• .

pÄ• pentirÄ• jaÃ±Ã±akirÄ«á¹-akoá¹-iá¹ƒ vibhusanattaá¹ƒ vidunomanussÄ• ||

<275> á¹ƒ0.0067 vÄ«maá¹ƒsanatthÄ• ya tavÄ• dhunÄ• pi mayÄ• kataá¹ƒ sabbamidaá¹ƒ m

Ä• guá¹ƒ mahantaá¹ƒ khama bhuripaÃ±Ã±a khippaá¹ƒ mamÄ• laá¹…kuru uttamaá¹…gaá¹ƒ

<276> patiá¹-á¹-hitÄ• tassa tato kirÄ«á¹-e maá¹‡ippabhÄ• bhÄ• sini dantadhÄ• tu.

amuÃ±ci raá¹ƒsÄ« dhavalÄ• pajÄ• su sinehajÄ• tÄ• iva khÄ«radhÄ• rÄ• ||

<277> so dantadhÄ• tuá¹ƒ sirasÄ• vahanto padakkhiá¹‡aá¹ƒtaá¹ƒnagaraá¹ƒ karitvÄ• .

sampÅ«jayanto kusumÄ• dikehi susajjitante puramÄ• harittha ||

<278> samussitodÄ• rasitÄ• tapatte pallaá¹…kaseá¹-á¹-he ratanujjalamhi.

patiá¹-á¹-hapetvÄ• na jinassa dhÄ• tuá¹ƒ pÅ«jesi rÄ• jÄ• ratanÄ• dikehi ||

<279> buddhÄ• divatthuttayameva rÄ• jÄ• Ä• pÄ• á¹‡akoá¹-iá¹ƒ saraá¹‡aá¹ƒ upecca.

hitvÄ• vihiá¹ƒsaá¹ƒ karuá¹‡Ä• dhivÄ• so Ä• rÄ• dhayÄ« sabbajanaá¹ƒ guá¹‡ehi ||

<280> á¹ƒ0.0068 kÄ• resi nÄ• nÄ• ratanappabhÄ• hi sahassaraá¹ƒsÄ«á¹ƒâ€™ va virocamÄ

narÄ• dhipo bhattibharÄ• nurÅ«paá¹ƒ sucittitaá¹ƒ dhÄ• tunivesanampi ||

<281> vaá¸• á¸• hesi so dhÄ• tugharamhi dhÄ• tuá¹ƒ alaá¹…karitvÄ• sakalaá¹ƒ purampi.

sesena pÅ«jÄ• vidhinÄ• atitto pÅ«jesi raá¹-á¹-haá¹ƒ sadhanaá¹ƒ sabhoggaá¹ƒ ||

<282> Ä• mantayitvÄ• guhasÄ«varÄ• jaá¹ƒ sammÄ• nitaá¹ƒ attasamaá¹ƒ karitvÄ• .

dÄ• nÄ• dikaá¹ƒ puÃ±Ã±amanekarÅ«paá¹ƒ saddhÄ• dhano saÃ±ciá¹‡irÄ• jaseá¹-á¹-ho ||

<283> tato so bhupÄ• lo kumatijanasaá¹ƒsaggamanayaá¹ƒ,

nirÄ• katvÄ• magge sugatavacanujjotasugame.

padhÄ• vanto sammÄ• saparahitasampatticaturo,

pasatthaá¹ƒ lokatthaá¹ƒ acari caritÄ• vajjitajano ||

tatiyo paricchedo.

<284> á¹ƒ0.0069 carati dharaá¹‡i pÄ• le rÄ• jadhammesu tasmiá¹ƒ,

samaracaturaseno khÄ«radhÄ• ro narindo.

nijabhujabalalÄ«lÄ• â€™ rÄ• tidappappamÄ• thÄ«,

vibhavajanitamÄ• no yuddhasajjoâ€™ bhigaÃ±chi ||

<285> karivaramatha disvÄ• so guhÄ• dvÄ• rayÄ• taá¹ƒ,

paá¹-ibhayarahitatto sÄ«harÄ• jÄ• â€™ va rÄ• jÄ• .

nijanagarasamÄ«pÄ• yÄ• tametaá¹ƒ narindaá¹ƒ,

amitabalamamahoghenottharantÄ• â€™ bhiyÄ• yi ||

<286> uditabahaá¸·adhÅ«lÄ«pÄ• á¸·iruddhantaá¸·ikkho,

samadavividhayodhÄ• rÄ• vasaá¹ƒrambhabhÄ«me.

nisitasarasatÄ• lÄ«vassadhÄ• rÄ• karÄ• á¸·e,

ajini mahati yuddhe paá¹‡á¸• uko khÄ«radhÄ• raá¹ƒ ||

<287> á¹ƒ0.0070 atha narapatiseá¹-á¹-ho saá¹…gahetvÄ• na raá¹-á¹-haá¹ƒ,

nija tanuja varasmiá¹ƒ rajjabhÄ• raá¹ƒ nidhÄ• ya.

sugata dasana dhÄ• tuá¹ƒ sampaá¹-icchÄ• payitvÄ• ,

pahiá¹‡i ca guhasÄ«vaá¹ƒ sakkaritvÄ• saraá¹-á¹-haá¹ƒ ||

<288> suviramavanÄ«pÄ• lo saÃ±Ã±amaá¹ƒ ajjhupeto,

vividha vibhava dÄ• nÄ• yÄ• cake tappayitvÄ• .

tidasapura samÄ• jaá¹ƒ dehabhedÄ• payÄ• to,

kusala phalamanappaá¹ƒ patthitaá¹ƒ paccalattha ||

<289> narapati guhasÄ«vo taá¹ƒ munindassa dhÄ• tuá¹ƒ,

sakapuramupanetvÄ• sÄ• dhu sammÄ• nayanto.

sugati gamana magge pÄ• á¹‡ino yojayanto,

sucarita mabhirÅ«paá¹ƒ saÃ±ciá¹‡anto vihÄ• si ||

<290> á¹ƒ0.0071 agaá¹‡itamahimassujje niraÃ±Ã±o tanÅ«jo,

purima vayasi yevÄ• raddhasaddhÄ• bhiyogo.

dasabala tanudhÄ• tuá¹ƒ pÅ«jituá¹ƒ tassa raÃ±Ã±o,

puravara mupÄ• yÄ• to dantanÄ• mo kumÄ• ro ||

<291> guá¹‡ajanita pasÄ• daá¹ƒ taá¹ƒ kaliá¹…gÄ• dhinÄ• thaá¹ƒ,

nikhila guá¹‡a nivÄ• so so kumÄ• ro karitvÄ• .

vividha mahavidhÄ• naá¹ƒ sÄ• dhusampÄ• dayanto,

avasi sugatadhÄ• tuá¹ƒ anvahaá¹ƒ vandamÄ• no ||

<292> abhavi ca guhasÄ«vassÄ• vanÄ«sassa dhitÄ• ,

vikaca kuvalayakkhÄ« haá¹ƒsakantÄ• bhiyÄ• tÄ• .

vadana jita sarojÄ• hÄ• ridhammillabhÄ• rÄ• ,

kucabharanamitaá¹…gi hema mÄ• lÄ• bhidhÄ• nÄ• ||

<293> á¹ƒ0.072 akhilaguá¹‡anidhÄ• naá¹ƒ bandhubhÄ• vÄ• nurÅ«paá¹ƒ,

suvimalakulajÄ• taá¹ƒ taá¹ƒ kumÄ• raá¹ƒ viditvÄ• .

narapati guhasÄ«vo attano dhÄ«taraá¹ƒ taá¹ƒ,

adadi sabahumÄ• naá¹ƒ rÄ• japuttassa tassa ||

<294> manujapati kumÄ• raá¹ƒ dhÄ• turakkhÄ• dhikÄ• re,

pacuraparijanaá¹ƒ taá¹ƒ sabbathÄ• yojayitvÄ• .

gava mahisa sahassÄ• dÄ«hi sampÄ«á¹‡ayitvÄ• ,

saka vibhava sarikkhe issaratte á¹-hapesi ||

<295> samarabhuvi vinaá¹-á¹-he khÄ«radhÄ• re narinde,

malayavanamupetÄ• bhÄ• gineyyÄ• kumÄ• rÄ• .

pabala mati mahantaá¹ƒ saá¹ƒharitvÄ• balaggaá¹ƒ,

upapuramupagaÃ±chuá¹ƒ dhÄ• tuyÄ• gaá¹‡hanatthaá¹ƒ ||

<296> atha nagarasamÄ«pe te nivesaá¹ƒ karitvÄ• ,

savaá¹‡akaá¹-ukametaá¹ƒ sÄ• sanaá¹ƒ pesayiá¹ƒsu.

sugatadasanadhÄ• tuá¹ƒ dehi vÄ• khippamamhaá¹ƒ,

yasasirijananiá¹ƒ vÄ• kÄ«á¸·a saá¹…gÄ• makeá¸·iá¹ƒ ||

<297> á¹ƒ0.0073 sapadi dharaá¹‡ipÄ• lo sÄ• sanaá¹ƒ taá¹ƒ suá¹‡itvÄ• ,

avadi rahasi vÄ• caá¹ƒ rÄ• japuttassa tassa.

nahi sati mama dehe dhÄ• tumaÃ±Ã±assa dassaá¹ƒ,

ahamapi yadi jetuá¹ƒ neva te sakkuá¹‡eyyaá¹ƒ ||

<298> suranara namitaá¹ƒ taá¹ƒ dantadhÄ• tuá¹ƒ gahetvÄ• ,

gahita dijavilÄ• so sÄ«haá¸·aá¹ƒ yÄ• hi dÄ«paá¹ƒ.

iti vacanamudÄ• raá¹ƒ mÄ• tulassÄ• tha sutvÄ• ,

tamavaca guhasÄ«vaá¹ƒ dantanÄ• mo kumÄ• ro ||

<299> tavaca mamaca ko vÄ• sÄ«haá¸·e bandhubhÅ«to,

jinavaraá¹‡asaroje bhattiyutto ca kovÄ• .

jalanÄ«dhiparatÄ«re sÄ«haá¸·aá¹ƒ khuddadesaá¹ƒ,

kathamahamatinessaá¹ƒ dantadhÄ• tuá¹ƒ jinassa ||

<300> á¹ƒ0.0074 tamavadi guhasÄ«vo bhÄ• gineyyaá¹ƒ kumÄ• raá¹ƒ,

dasabalatanudhÄ• tu saá¹‡á¹-hitÄ• sÄ«haá¸·asmiá¹ƒ.

bhavabhayahatidakkho vattate satthudhammo,

gaá¹‡anapathamatÄ«tÄ• bhikkhavo cÄ• vasiá¹ƒsu ||

<301> mama ca piyasahÄ• yo so mahÄ• sena rÄ• jÄ• ,

jinacaraá¹‡asarojadvandasevÄ• bhiyutto.

salilamapi ca phuá¹-á¹-haá¹ƒ dhÄ• tuyÄ• patthayanto,

vividharatanajÄ• taá¹ƒ pÄ• bhataá¹ƒ pesayittha ||

<302> pabhavati manujindo sabbadÄ• buddhimÄ• so,

sugatadasanadhÄ• tuá¹ƒ pÅ«jituá¹ƒ pÅ«janeyyaá¹ƒ.

paricitavisayamhÄ• vippavutthaá¹ƒ bhavantaá¹ƒ,

vividhavibhavadÄ• nÄ• sÄ• dhu saá¹…gaá¹‡hituÃ±ca ||

<303> á¹ƒ0.0075 nija duhitupatiá¹ƒ taá¹ƒ itthamÄ• rÄ• dhayitvÄ• ,

narapati guhasÄ«vo saá¹…gahetvÄ• na senaá¹ƒ.

raá¹‡adharaá¹‡imupeto so kumÄ• rehi saddhiá¹ƒ,

maraá¹‡aparavasattaá¹ƒ ajjhagÄ• yujjhamÄ• no ||

<304> atha narapati putto dantanÄ• mo suá¹‡itvÄ• ,

savaá¹‡a kaá¹-ukametaá¹ƒ mÄ• tulassappavattiá¹ƒ.

gahita dijavilÄ• so dantadhÄ• tuá¹ƒ gahetvÄ• ,

turita turita bhÅ«to so puramhÄ• paá¸·Ä• yi ||

<305> sarabhasa mupagantvÄ• dakkhiá¹‡aá¹ƒ cÄ• tha desaá¹ƒ,

avicalitasabhÄ• vo iddhiyÄ• devatÄ• naá¹ƒ.

nadimatimahatiá¹ƒ so uttaritvÄ• na puá¹‡á¹‡aá¹ƒ,

nidahi dasanadhÄ• tuá¹ƒ vÄ• lukÄ• rÄ• simajjhe ||

<306> puna puramupagantvÄ• taá¹ƒ gahÄ«taÃ±Ã±avesaá¹ƒ,

bhariyamapi gahetvÄ• Ä• gato tattha khippaá¹ƒ.

sugatadasanadhÄ• tuá¹ƒ vÄ• lukÄ• thupakucchiá¹ƒ,

á¹-hapitamupacaranto acchi gumbantarasmiá¹ƒ ||

<307> á¹ƒ0.0076 sapadi nabhasi thero gacchamÄ• no paneko,

vividhakiraá¹‡ajÄ• laá¹ƒ vÄ• lukÄ• rÄ• sithÅ«pÄ• .

aviraá¸·itamudentaá¹ƒ dhÄ• tuyÄ• tÄ• ya disvÄ• ,

paá¹‡ami sugatadhÄ• tuá¹ƒ otaritvÄ• na tattha ||

<308> munisutamatha disvÄ• jampatÄ« te patÄ«tÄ• ,

nijagamanavidhÄ• naá¹ƒ sabbamÄ• rocayiá¹ƒsu.

dasabalatanujo so dhÄ• turakkhÄ• niyutto,

parahitaniratatto te ubho ajjhabhÄ• si ||

<309> dasabalatanudhÄ• tuá¹ƒ sÄ«haá¸·aá¹ƒ netha tumhe,

agaá¹‡ita tanukhedÄ• vÄ«tasÄ• rajjametaá¹ƒ.

api ca gamanamagge jÄ• tamatte vighÄ• te,

saratha mamamanekopaddavacchedadakkhaá¹ƒ ||

<310> á¹ƒ0.0077 iti sugatananÅ«jo jampatÄ«naá¹ƒ kathetvÄ• ,

punaâ€™ pi tadanurÅ«paá¹ƒ desayitvÄ• na dhammaá¹ƒ.

puthutaramapanetvÄ• sokasallaÃ±ca gÄ• á¸·haá¹ƒ,

sakavasatimupeto antalikkhena dhÄ«ro ||

<311> bhujagabhavanavÄ• sÄ« ninnagÄ• yÄ• tha tassÄ• ,

bhujagapati mahiddhi paá¹‡á¸• uhÄ• rÄ• bhidhÄ• no.

sakapurapavaramhÄ• nikkhamitvÄ• caranto,

samupagami tadÄ• taá¹ƒ á¹-hÄ• namicchÄ• vasena ||

<312> vimalapulinathÅ«pÄ• so samuggacchamÄ• naá¹ƒ,

sasiruciramarÄ«cijjÄ• lamÄ• lokayitvÄ• .

á¹-hitamatha munidhÄ• tuá¹ƒ vÄ• lukÄ• rasigabbhe,

kimidamiti sakaá¹…khaá¹ƒ pekkhamÄ• no avedi ||

<313> á¹ƒ0.0078 sapadi sabahumÄ• no so asandissamÄ• no,

ratanamayakaraá¹‡á¸• aá¹ƒ dhÄ• tuyuttaá¹ƒ gilitvÄ• .

vitataputhuladeho bhogamÄ• lÄ• hi tuá¹…gaá¹ƒ,

kaá¹‡akasikharirÄ• jaá¹ƒ veá¹-hayitvÄ• sayittha ||

<314> salilanidhisamÄ«paá¹ƒ jampatÄ« gantukÄ• mÄ• ,

pulinatalagataá¹ƒ taá¹ƒ dantadhÄ• tuá¹ƒ adisvÄ• .

nayanasaliladhÄ• raá¹ƒ sokajÄ• taá¹ƒ kirantÄ• ,

sugatasutavaraá¹ƒ taá¹ƒ taá¹…khaá¹‡eâ€™ nussariá¹ƒsu ||

<315> atha sugatasuto so cintitaá¹ƒ saá¹ƒviditvÄ• ,

agami savidhamesaá¹ƒ sokadinÄ• nanÄ• naá¹ƒ.

asuá¹‡i ca jinadhÄ• tuá¹ƒ vÄ• lukÄ• rÄ• simajjhe,

nÄ«hitamapi adiá¹-á¹-haá¹ƒ pÅ«jitaá¹ƒ jampatÄ«hi ||

<316> sayitamatha yatÄ«so dibbacakkhuppabhÄ• vÄ• ,

ratanagirinikuÃ±je nÄ• garÄ• jaá¹ƒ apassi.

vihagapatisarÄ«raá¹ƒ mÄ• payi tammuhutte,

vitataputhulapakkhenaâ€™ ntaá¸·ikkhaá¹ƒ thakentaá¹ƒ ||

<317> á¹ƒ0.0079 jaladhimatigabhÄ«raá¹ƒ taá¹ƒ dvidhÄ• so karitvÄ• ,

pabalapavanavegenaâ€™ ttano pakkhajena.

sarabhasa mahidhÄ• vaá¹ƒ bhÄ«masaá¹ƒrambhayogÄ• ,

abhigami bhujagindaá¹ƒ merupÄ• de nipannaá¹ƒ ||

<318> jahitabhujagaveso taá¹…khaá¹‡e so phaá¹‡indo,

paá¹-ibhayacakitatto saá¹ƒkhipitvÄ• na bhoge.

sarabhasa mupagantvÄ• tassa pÄ• de namitvÄ• ,

vinayamadhuramitthaá¹ƒ taá¹ƒ munÄ«saá¹ƒ avoca ||

<319> sakalajanahitatthaá¹ƒ eva jÄ• yanti buddhÄ• ,

bhavati janahitatthaá¹ƒ dhÄ• tumattassa pÅ«jÄ• .

ahamapi jinadhÄ• tuá¹ƒ pÅ«jayitvÄ• mahagghaá¹ƒ,

kusalaphalamanappaá¹ƒ saÃ±ciá¹‡issaá¹ƒâ€™ ti gaá¹‡hiá¹ƒ ||

<320> á¹ƒ0.0080 atha manujagaá¹‡Ä• naá¹ƒ saccabodhÄ• rahÄ• naá¹ƒ,

vasatibhavanamesÄ• nÄ«yyate sÄ«haá¸·aá¹ƒ taá¹ƒ.

munivaratanudhÄ• tuá¹ƒ tena dehÄ«ti vutto,

bhujagapati karaá¹‡á¸• aá¹ƒ dhÄ• tugabbhaá¹ƒ adajji ||

<321> vihagapatitanuá¹ƒ taá¹ƒ saá¹ƒharitvÄ• na thero,

jalacarasatabhÄ«mÄ• aá¹‡á¹‡avÄ• uppatitvÄ• .

sakalapathavicakke rajjalakkhiá¹ƒâ€™ va dhÄ• tuá¹ƒ,

narapatitanujÄ• naá¹ƒ jampatÄ«naá¹ƒ adÄ• si ||

<322> iti katabahukÄ• re saá¹ƒyaminde payÄ• te,

sugatadasanadhÄ• tuá¹ƒ muddhanÄ• ubbahantÄ• .

mahati vipinadevÄ• dÄ«hi magge payutte,

vividhamahavidhÄ• ne te tato nikkhamiá¹ƒsu ||

<323> á¹ƒ0.0081 mudusurabhÄ«samÄ«ro kaá¹‡á¹-akÄ• divyapeto,

vimalapulinahÄ• rÄ« Ä• sÄ« sabbattha maggo.

ayanamupagate te dantadhÄ• tuppabhÄ• vÄ• ,

nigamanagaravÄ• sÄ« sÄ• dhu sammÄ• nayiá¹ƒsu ||

<324> kusumasurabhicuá¹‡á¹‡Ä• kiá¹‡á¹‡ahatthÄ• hi niccÄ• ,

sakutukamanuyÄ• tÄ• kÄ• nane devatÄ• hÄ«.

acalagahaá¹‡aduggaá¹ƒ khepayitvÄ• na maggaá¹ƒ,

agamumaturitÄ• te paá¹-á¹-anaá¹ƒ tÄ• malittiá¹ƒ ||

<325> acalapadarabaddhaá¹ƒ suá¹-á¹-hitodÄ• rakÅ«paá¹ƒ,

uditaputhulakÄ• raá¹ƒ dakkhanÄ«yÄ• makaÃ±ca.

sayamabhimatalaá¹…kÄ• gÄ• miniá¹ƒ nÄ• vamete,

sapadi samuparÅ«á¸·haá¹ƒ addasuá¹ƒ vÄ• á¹‡ijehi ||

<326> á¹ƒ0.0082 atha dijapavarÄ• te sÄ«haá¸·aá¹ƒ gantumicchaá¹ƒ,

sarabhasa mupagantvÄ• nÄ• vikassÄ• vadiá¹ƒsu.

sutisukhavacasÄ• so sÄ• dhuvuttena cesaá¹ƒ,

pamuditahadayo te nÄ• vamÄ• ropayittha ||

<327> jalanidhimabhirÅ«á¸·hesvesu Ä• dÄ• ya dhÄ• tuá¹ƒ,

samabhavumupasannÄ• lolakallolamÄ• lÄ• .

samasurabhimanuÃ±Ã±o uttaro vÄ• yi vÄ• to,

vimalarucirasobhÄ• sabbathÄ• â€™ suá¹ƒ disÄ• â€™ pi ||

<328> nabhasi asitasobhe venateyyoâ€™ va nÄ• vÄ• ,

pabalapavanavegÄ• sattataá¹ƒ dhÄ• vamÄ• nÄ• .

nayanavisayabhÄ• vÄ• tÄ«tatÄ«rÄ• calÄ• diá¹ƒ,

pavisi jaladhimajjhaá¹ƒ pheá¹‡apupphÄ• bhikiá¹‡á¹‡aá¹ƒ ||

<329> á¹ƒ0.0083 atha abhavi samuddo bhÄ«masaá¹ƒvaá¹-á¹-avÄ• tÄ• ,

bhÄ«hatasikharikÅ«á¹-Ä• kÄ• ravÄ«cippabandho.

savanabhiduraghorÄ• rÄ• varundhantalikkho,

bhayacakitamanussakkandito sabbarattiá¹ƒ ||

<330> udayasikharisÄ«saá¹ƒ nÅ«tanÄ• diccabimbe,

upagatavati tassÄ• rattiyÄ• accayamhi.

salilanidhijalaá¹ƒ taá¹ƒ santakallolamÄ• laá¹ƒ,

asitamaá¹‡ivicittaá¹ƒ koá¹-á¹-imaá¹ƒâ€™ vÄ• vabhÄ• si ||

<331> atha vitataphaá¹‡Ä• lÄ« bhiá¹ƒsanÄ• keci nÄ• gÄ• ,

surabhikusumahatthÄ• keci dibbattabhÄ• vÄ• .

ruciramaá¹‡ipadÄ«pe keci sandhÄ• rayantÄ• ,

nijasirasi karontÄ• keci kaá¹‡á¸• uppalÄ• nÄ« ||

<332> á¹ƒ0.0084 phuá¹-akumudakalÄ• pe jattuneke vahantÄ• ,

kaá¹‡akakalasamÄ• lÄ• ukkhipattÄ• ca keci.

pavanacalitaketuggÄ• hakÄ• keci eke,

rucira kaá¹‡aka cuá¹‡á¹‡Ä• puá¹‡á¹‡acaá¹…goá¹-ahatthÄ• ||

<333> salaá¸·itaramaá¹‡iyaá¹ƒ keci naccaá¹ƒ karontÄ• ,

salayamadhuragÄ«taá¹ƒ gÄ• yamÄ• nÄ• â€™ va keci.

pacuraturiyabhaá¹‡á¸• e Ä• hanantÄ• â€™ va eke,

munivaratanudhÄ• tuá¹ƒ pÅ«jituá¹ƒ uá¹-á¹-hahiá¹ƒsu ||

<334> rucirakacakalÄ• pÄ• rÄ• jakaÃ±Ã±Ä• ya tassÄ• ,

munivaradasanaá¹ƒ taá¹ƒ niggatevindulekhÄ• .

ujurajatasalÄ• kÄ• sannibhe muÃ±ci raá¹ƒsÄ« ||

<335> á¹ƒ0.0085 atulitamanubhÄ• vaá¹ƒ dhÄ• tuyÄ• pekkhataá¹ƒ taá¹ƒ,

pamuditahadayÄ• naá¹ƒ taá¹…khaá¹‡e pannagÄ• naá¹ƒ.

paá¹-iravaharitÄ• naá¹ƒ sÄ• dhuvÄ• dÄ• dikÄ• naá¹ƒ,

gaganamapariyantaá¹ƒâ€™ vÄ• si vitthÄ• ritÄ• naá¹ƒ ||

<336> pavisi sugata dÄ• á¹-hÄ• dhÄ• tu sÄ• moá¸·igabbhaá¹ƒ,

puna gaganatalamhÄ• otaritvÄ• na tassÄ• .

phaá¹‡adharanivahÄ• te taá¹ƒ tariá¹ƒ vÄ• rayitvÄ• ,

mahamakarumudÄ• raá¹ƒ sattarattindivaá¹ƒhi ||

<337> acalamiva vimÄ• naá¹ƒ antalikkhamhi nÄ• vaá¹ƒ,

gativirahitamamhorÄ• simajjhamhi disvÄ• .

bhayavilulitacittÄ• jampatÄ« te samaggÄ• ,

dasabalatanujaá¹ƒ taá¹ƒ iddhimantaá¹ƒ sariá¹ƒsu ||

<338> sapadi munisuto so cittamesaá¹ƒ viditvÄ• ,

nabhasi jaladharÄ• lÄ« maddamÄ• noâ€™ bhigantvÄ• .

vihagapatisarÄ«raá¹ƒ mÄ• payitvÄ• mahantaá¹ƒ,

bhayacakitabhujaá¹…ge te paá¸·Ä• pesi khippaá¹ƒ ||

<339> á¹ƒ0.0086 itthaá¹ƒ buddhisute bhujaá¹…gajanitaá¹ƒ bhÄ«tiá¹ƒ sametvÄ• gate,

sÄ• nÄ• vÄ• pavanÄ• pakampitadhajÄ• tuá¹…gaá¹ƒ taraá¹…gÄ• valiá¹ƒ.

bhÄ«ndantÄ« gativegasÄ• puthutaraá¹ƒ meghÄ• valÄ«sannibhaá¹ƒ,

laá¹…kÄ• paá¹-á¹-anamotarittha sahasÄ• therassa tassiddhiyÄ• ||

catuttho paricchedo.

<340> saá¹ƒvaccharamhi navamamhi mahÄ• disena,

puttassa kittisirimeghanarÄ• dhipassa.

te jampatÄ« tamatha paá¹-á¹-anamotaritvÄ• ,

devÄ• laye paá¹-ivasiá¹ƒsu manobhirÄ• me ||

<341> á¹ƒ0.0087 disvÄ• na te dvijavaro pathike nisÄ• yaá¹ƒ,

santappayittha madhurÄ• sanapÄ• nakehi.

rattikkhaye ca anurÄ• dhapurassa maggaá¹ƒ,

chÄ• yÄ• patÄ«namatha so abhivedayittha ||

<342> Ä• dÄ• ya te dasanadhÄ• tuvaraá¹ƒ jinassa,

sammÄ• nitÄ• dvijavarenaâ€™ tha paá¹-á¹-anamhÄ• .

nikkhamma dÅ«rataramaggamatikkamitvÄ• ,

padvÄ• ragÄ• mamanurÄ• dhapurassaâ€™ gaÃ±chuá¹ƒ ||

<343> yaá¹ƒ dhammikaá¹ƒ naravaraá¹ƒ abhitakkayitvÄ• ,

jÄ• yÄ• patÄ« visayametamupÄ• gamiá¹ƒsu.

taá¹ƒ vyÄ• dhinÄ• samuditena mahÄ• disena,

laá¹…kissaraá¹ƒsucirakÄ• lakataá¹ƒ suá¹‡iá¹ƒsu ||

<344> sokena te sikharineva samuggatena,

ajjhotthaá¹-Ä• bahutaraá¹ƒ vilapÄ«á¹ƒsu muá¸·hÄ• .

kÄ• yiá¹ƒsu tesamatha mucchitamÄ• nasÄ• naá¹ƒ,

sabbÄ• disÄ• ca vidisÄ• ca ghanandhakÄ• rÄ•

<345> á¹ƒ0.0088 sutvÄ• na kittisirimeghanarÄ• dhipassa,

rajjeá¹-hitassa ratanattayamÄ• makattaá¹ƒ.

vassena nibbutamahÄ• dahanÄ• â€™ va kacchÄ• ,

te jampatÄ« samabhavuá¹ƒ hatasokatÄ• pÄ• ||

<346> sutvÄ• na meghagirinÄ• mamahÄ• vihÄ• re,

bhikkhussa kassaci narÄ• dhipavallabhattaá¹ƒ.

tassaâ€™ ntikaá¹ƒ samupagamma katÄ• titheyyÄ• ,

dhÄ• tuppavattimavadiá¹ƒsu ubho samecca ||

<347> sutvÄ• na so munivaro dasanappavattiá¹ƒ,

haá¹-á¹-ho yathÄ• matarasenaâ€™ hisittagatto.

gehe sake sapadi paá¹-á¹-avitÄ• nakehi,

vaá¸• á¸• hesi dhÄ• tumamalaá¹ƒ samalaá¹…katamhi ||

<348> á¹ƒ0.0089 tesaÃ±ca jÄ• nipatikÄ• namubhinnameso,

katvÄ• na saá¹…gahamuá¸·Ä• rataraá¹ƒ yathicchaá¹ƒ.

vuttantametamabhivedayituá¹ƒ pasatthaá¹ƒ,

laá¹…kÄ• dhipassa savidhaá¹ƒ pahiá¹‡ittha bhikkhuá¹ƒ ||

<349> rÄ• jÄ• vasantasamaye saha kÄ• minÄ«hi,

uyyÄ• nakeá¸·isukha mekadineâ€™ nubhonto.

Ä• gacchamÄ• namatha tattha suduratoâ€™ ca,

taá¹ƒ vippasannamukhavaá¹‡á¹‡amapassi bhikkhuá¹ƒ ||

<350> so saá¹ƒyami samupagamma narÄ• dhipaá¹ƒ taá¹ƒ,

vuttantametamabhivedayi tuá¹-á¹-hacitto.

sutvÄ• na taá¹ƒ paramapÄ«tibharaá¹ƒ vahanto,

sampattacakkaratanoâ€™ va ahosi rÄ• jÄ• ||

<351> á¹ƒ0.0090 laá¹…kissaro dvijavarÄ• jinadantadhÄ• tu,

mÄ• dÄ• ya jÄ• nipatayo ubhaye samecca.

essanti laá¹…kamacirena itÄ«ritaá¹ƒ taá¹ƒ,

nemittikassa vacanaÃ±ca tathaá¹ƒ amaÃ±Ã±i ||

<352> rÄ• jÄ• tato mahatiyÄ• parisÄ• ya saddhiá¹ƒ,

tassÄ• nurÄ• dhanagarassa puruttarÄ• ya.

Ä• sÄ• ya taá¹ƒ sapadi meghagiriá¹ƒ vihÄ• raá¹ƒ,

saddho agaÃ±chi padasÄ• â€™ va pasannacitto ||

<353> disvÄ• tato sugatadhÄ• tumalabbhaneyyaá¹ƒ,

Ä• nandajassunivahehi ca tÄ• rahÄ• raá¹ƒ.

siÃ±caá¹ƒ vidhÄ• ya paá¹‡idhiá¹ƒ bahumÄ• napubbaá¹ƒ,

romaÃ±cakaÃ±cukadharo iti cintayittha ||

<354> á¹ƒ0.0091 soâ€™ haá¹ƒ anekaratanujjalamoá¸·idhÄ• riá¹ƒ,

pÅ«jeyyamajja yadi duccajamuttamaá¹…gaá¹ƒ.

lokattayekasaraá¹‡assa tathÄ• gatassa,

no dhÄ• tuyÄ• mahamanucchavikaá¹ƒ kareyyaá¹ƒ ||

<355> etaá¹ƒ pahÅ«taratanaá¹ƒ sadhanaá¹ƒ sabhoggaá¹ƒ,

sampÅ«jayaá¹ƒ api dharÄ• valayaá¹ƒ asesaá¹ƒ.

pÅ«jaá¹ƒ karomi tadanucchavikaá¹ƒ ahaá¹ƒâ€™ ti,

cinteyya kohi bhuvanesu amÅ«á¸·hatitto ||

<356> laá¹…kÄ• dhipaccamidamappataraá¹ƒ mamÄ• si,

buddho guá¹‡ehi vividhehi pamÄ• á¹‡a suÃ±Ã±o.

soâ€™ haá¹ƒ parittavibhavo tibhavekanÄ• thaá¹ƒ,

taá¹ƒ tÄ• disaá¹ƒ dasabalaá¹ƒ kathamaccayissaá¹ƒ ||

<357> á¹ƒ0.0092 itthaá¹ƒ punappuna tadeva vicintayanto,

Ä• pajji so dhitiyutoâ€™ pi visaÃ±Ã±ibhÄ• vaá¹ƒ.

saá¹ƒvÄ«jito sapadi cÄ• maramÄ• rutena,

khinnena sevakajanena alattha saÃ±Ã±aá¹ƒ ||

<358> thokampi bÄ«jamatha vÄ• abhiropayantÄ• ,

medhÄ• vino mahatiyÄ• â€™ pi masundharÄ• ya.

kÄ• lena patta tava pupphaphaladikÄ• ni,

vindanti patthitaphalÄ• ni anappakÄ• ni ||

<359> evaá¹ƒ guá¹‡ehi vividhehiâ€™ pi appameyya,

dhammissaramhi mahamappatarampi katvÄ• .

kÄ• laccayena pariá¹‡Ä• ma visesarammaá¹ƒ,

saggÄ• pavaggasukhamappaá¹-imaá¹ƒ labhissaá¹ƒ ||

<360> á¹ƒ0.0093 itthaá¹ƒ vicintiya pamodabharÄ• tireka,

sampuá¹‡á¹‡acandimasarikkhamukho narindo.

sabbaÃ±Ã±uno dasanadhÄ• tuvarassa tassa,

pÅ«jesi sabbamapi sÄ«haá¸·adÄ«pametaá¹ƒ ||

<361> bhikkhÅ«â€™ pi tepiá¹-aka jÄ• takabhÄ• á¹‡akÄ• di,

takkagamÄ• di kusalÄ• api buddhimanto.

vatthuttayekasaraá¹‡Ä• api poravaggÄ• ,

kotuhalÄ• sapadi sannipatiá¹ƒsu tattha ||

<362> rÄ• jÄ• tato mahatiya parisÄ• ya majjhe,

iccabruvÄ« munivaro hi susukkadÄ• á¹-ho.

dÄ• á¹-hÄ• jinassa yadi osadhitÄ• rakÄ• â€™ va,

setÄ• bhaveyya kimayaá¹ƒ malinÄ• vabhÄ• sÄ• ||

<363> á¹ƒ0.0094 tasmiá¹ƒ khaá¹‡e dasanadhÄ• tu munissarassa,

pakkhe pasÄ• riya duve viya rÄ• jahaá¹ƒsÄ«.

vitthÄ• ritaá¹ƒâ€™ suni vahÄ• gaganaá¹…ganamhi,

Ä• vaá¹-á¹-ato chavi javena muhuttamattaá¹ƒ ||

<364> paccagghamattharaá¹‡akaá¹ƒ sitamattharitvÄ• ,

bhaddÄ• sanamhi vinidhÄ• ya munindadhÄ• tuá¹ƒ.

taá¹ƒ jÄ• tipupphanikarena thakesi rÄ• jÄ• ,

vassaccayambudharakÅ«á¹-asamappabhena ||

<365> uggamma khippamatha dhÄ• tu munissarassa,

sÄ• puppharÄ• sisikharamhi patiá¹-á¹-hahitvÄ• .

raá¹ƒsÄ«hi duddhadhavalehi virocamÄ• nÄ• ,

sampassataá¹ƒ animise nayane akÄ• si ||

<366> á¹ƒ0.0095 taá¹ƒ dhÄ• tumÄ• sanagatamhi patiá¹-á¹-hapetvÄ• ,

khÄ«rodaeá¹‡epaá¹-alappaá¹-ime dukuá¸·e.

chÄ• desi sÄ• á¹-akasatehi mahÄ• rahehi,

bhiyyoâ€™ pi so upaparikkhitukÄ• matÄ• ya ||

<367> abbhuggatÄ• sapadi vatthasatÄ• ni bhetvÄ• ,

setambudodaraviniggatacandimÄ• â€™ va.

á¹-hatvÄ• na sÄ• upari tesamabhÄ• sayittha,

raá¹ƒsÄ«hi kundavisadehi disÄ• samantÄ•

<368> tasmiá¹ƒ khaá¹‡e vasumatÄ« saha bhÅ«dharehi,

gajjittha sÄ• dhuvacanaá¹ƒâ€™ va samuggirantÄ«.

taá¹ƒ abbhÅ«taá¹ƒ viya samekkhitumamburÄ• si,

so niccalo abhavi santataraá¹…gabÄ• hu ||

<369> á¹ƒ0.0096 mattebhakampitasupupaphitasÄ• latoâ€™ va,

bhassiá¹ƒsu dibbakusumÄ• niâ€™ pi antaá¸·ikkhÄ• .

naccesu cÄ• turiyayamacchariyaá¹ƒ janassa,

sandassayiá¹ƒsu gagane surasundarÄ«â€™ pi ||

<370> Ä• nandasaÃ±janitatÄ• raravÄ• bhirÄ• maá¹ƒ,

gÄ• yiá¹ƒsu gÄ«tamamatÄ• sanagÄ• yakÄ• â€™ pi.

muÃ±ciá¹ƒsu dibbaturiyÄ• niâ€™ pi vÄ• ditÄ• ni,

gambhÄ«ramuccamadhuraá¹ƒ dviguá¹‡aá¹ƒ ninÄ• daá¹ƒ ||

<371> saá¹ƒsibbitaá¹ƒ rajatarajjusatÄ• nukÄ• rÄ«,

dhÄ• rÄ• satehi vasudhambaramambudena.

sabbÄ• disÄ• jaladakuá¹-amahagaghiyesu,

dittÄ• cirajjutipadÄ«pasatÄ• vabhÄ• sÄ• ||

<372> á¹ƒ0.0097 Ä• dhuyamÄ• na malayÄ• vala kÄ• nananto,

samathulla pupphaja parÄ• gaharÄ• bhihÄ• ri.

sedoda bindugaá¹‡a saá¹ƒharaá¹‡appavÄ«á¹‡o,

mandaá¹ƒ avÄ• si sisiro api gandhavÄ• ho ||

<373> rÄ• jÄ• tamabbhutamavekkhiya pÄ• á¹-ihÄ«raá¹ƒ,

lokussavaá¹ƒ bahutaraÃ±ca adiá¹-á¹-hapubbaá¹ƒ.

cipphÄ• ritakkhiyugalo paramappamodÄ• ,

pÅ«jaá¹ƒ karittha mahatiá¹ƒ ratanÄ• dikehi ||

<374> so dhÄ• tumattasirasÄ• â€™ tha samubbahanto,

á¹-hatvÄ• samussita sitÄ• tapavÄ• raá¹‡amhi.

cittatthare rathavare sitavÄ• jiyutte,

lakkhinidhÄ• nanurÄ• dhapuraá¹ƒ pavekkhi ||

<375> á¹ƒ0.0098 devinda mandira same samalaá¹…katamhi,

rÄ• jÄ• sakamhi bhavane atulÄ• nubhÄ• vo.

sÄ«hÄ• sane paá¹-ika kojava santhatamhi,

dhÄ• tuá¹ƒ á¹-hapesi munino sasitÄ• tapatte ||

<376> antoâ€™ va bhumipati dhÄ• tugharaá¹ƒ mahagghaá¹ƒ,

katvÄ• na tattha vinidhÄ• ya munindadhÄ• tuá¹ƒ.

sampÅ«jayittha vividhehi upÄ• yanehi,

rattÄ«ndivaá¹ƒ tidivamokkha sukhÄ• bhikaá¹…khÄ« ||

<377> tesaÃ±ca jÄ• nipatikÄ• namubhinnameva,

tuá¹-á¹-ho bahÅ«ni ratanÄ• bharaá¹‡Ä• dikÄ• ni.

gÄ• meca issarakuleka nÄ«vÄ• sabhute,

datvÄ• na saá¹…gahamakÄ• si tisÄ«haá¸·indo ||

<378> á¹ƒ0.0099 saá¹…gamma jÄ• napada negama nÄ• garÄ• dÄ«,

ukkaá¹‡á¹-hitÄ• sugatadhÄ• tumapassamÄ• nÄ• .

lokuttamassa caritÄ• ni abhitthavantÄ• ,

ugghosayiá¹ƒsu dharaá¹‡Ä«patisannidhÄ• ni.

dhammissaro sakalalokahitÄ• ya loke,

jÄ• yittha sabbajanatÄ• hitamÄ• carittha.

vitthÄ• ritÄ• bahujanassa hitÄ• ya dhÄ• tu,

icchÄ• ma dhÄ• tumabhipÅ«jayituá¹ƒ mayampi ||

<380> so sannipÄ• tiya mahÄ«pati bhikkhusaá¹…gha,

mÄ• rÄ• mavÄ• simanurÄ• dhapuropakaá¹‡á¹-he.

ajjhÄ• sayaá¹ƒ tamabhivedayi satthudhÄ• tu,

pÅ«jÄ• ya sannipatitassa mahÄ• janassa ||

<381> á¹ƒ0.0100 thero tahiá¹ƒ mahati bhikkhugaá¹‡e paneko,

medhÄ• balena asamo karuá¹‡Ä• dhivÄ• so.

evaá¹ƒ tisÄ«haá¸·apatissa mahÄ• matissa,

lokatthacÄ• racaturassa nivedayittha ||

<382> yo Ä• careyya anujÄ«vijanassa atthaá¹ƒ,

eso bhaveâ€™ nucarito mahataá¹ƒ sabhÄ• vo.

dhÄ• tuá¹ƒ vasantasamaye bahi nÄ«haritvÄ• ,

dassehi puÃ±Ã±amabhipatthayataá¹ƒ janÄ• naá¹ƒ ||

<383> sutvÄ• na saá¹ƒyamivarassa subhÄ• sitÄ• ni,

pucchittha so naravaro puna bhikkhusaá¹…ghaá¹ƒ.

dhÄ• tuá¹ƒ namassitumanena mahÄ• janena,

á¹-hÄ• naá¹ƒ kimettha ramaá¹‡Ä«yataraá¹ƒ siyÄ• â€™ ti ||

<384> á¹ƒ0.0101 sabbeâ€™ pi te atha nikÄ• ya nivÄ• si bhikkhÅ«,

á¹-hÄ• naá¹ƒ sakaá¹ƒ sakama vaá¹‡á¹‡ayumÄ• darena.

aÃ±Ã±oÃ±Ã±abhinnavacanesu ca tesu rÄ• jÄ• ,

nevÄ• bhinandi na paá¹-ikkhipi kiÃ±civÄ• kyaá¹ƒ ||

<385> majjhattatÄ• nugatamÄ• nasatÄ• ya kintu,

rÄ• jÄ• avo ca puna bhikkhugaá¹‡assa majjhe.

attÄ• nurÅ«pamayameva munindadhÄ• tu,

á¹-hÄ• naá¹ƒ khaá¹‡ena sayameva gamissatÄ«ti ||

<386> rÄ• jÄ• tato bhavanameva sakaá¹ƒ upecca,

dhÄ• tuppaá¹‡Ä• mamabhipatthayataá¹ƒ janÄ• naá¹ƒ.

khippaá¹ƒmukhambujavanÄ• nÄ« vikÄ• sayanto,

sajjetumÄ• ha nagaraÃ±ca vihÄ• ramaggaá¹ƒ ||

<387> sammajjitÄ• salila sevana santadhÅ«lÄ«,

racchÄ• tadÄ• â€™ si pulinattharaá¹‡Ä• bhirÄ• mÄ• .

ussÄ• pitÄ• ni kaá¹‡akÄ• divicittitÄ• ni,

vyagghÄ• di rÅ«pakhacitÄ• ni ca toraá¹‡Ä• ni ||

<388> á¹ƒ0.0102 chÄ• yÄ• nivÄ• rita virocana raá¹ƒsitÄ• pÄ• ,

naccaá¹ƒâ€™ va dassayati vÄ• tadhÅ«tÄ• dhajÄ• li.

vÄ«thi vasantavanarÄ• ji samÄ• navaá¹‡á¹‡Ä• ,

jÄ• tÄ• sujÄ• takadalÄ«tarumÄ• likÄ• hi ||

<389> saá¹ƒsÅ«cayanti ca sataá¹ƒ navapuá¹‡á¹‡akumbhÄ• ,

saggÄ• pavaggasukhamicchitamijjhatÄ«ti.

kappurasÄ• ratagarÄ• garusambhavehi,

dhÅ«pehi duddinamatho sudinaá¹ƒ ahosi ||

<390> olambamÄ• nasitamuttakajÄ• lakÄ• ni,

sajjÄ• pitÄ• ni vividhÄ• ni ca maá¹‡á¸• apÄ• ni.

sampÄ• ditÄ• ni ca tahiá¹ƒ kusumagaghikÄ• ni,

Ä• moda luddha madhupÄ• vali kujitÄ• ni ||

<391> á¹ƒ0.0103 gacchiá¹ƒsu keci gahitussava vesasobhÄ• ,

eke samuggaparipuritapupphahatthÄ• .

aÃ±Ã±e janÄ• surabhicuá¹‡á¹‡abharaá¹ƒ vahantÄ• ,

tatthetare dhatavicittamahÄ• tapattÄ• ||

<392> laá¹…kissaroâ€™ tha sasipaá¹‡á¸• aravÄ• jiyutte,

ujjotite rathavare ratanappabhÄ• hi.

dhÄ• tuá¹ƒ tilokatilakassa patiá¹-á¹-hapetvÄ• ,

etaá¹ƒ avoca vacanaá¹ƒ paá¹‡ipÄ• tapubbaá¹ƒ ||

<393> sambodhiyÄ• iva munissara bodhimaá¹‡á¸• aá¹ƒ,

gaá¹‡á¸• ambarukkhamiva titthiyamaddanÄ• ya.

dhammaÃ±ca saá¹ƒvibhajituá¹ƒ migadÄ• yamajja,

pÅ«jÄ• nurÅ«pamupagaccha sayaá¹ƒ padesaá¹ƒ ||

<394> á¹ƒ0.0104 rÄ• jÄ• tato samucitÄ• caraá¹‡esu dakkho,

vissajji phussarathamaá¹-á¹-hitasÄ• rathiá¹ƒ taá¹ƒ.

pacchÄ• sayaá¹ƒ mahatiyÄ• parisÄ• ya saddhiá¹ƒ,

pÅ«jÄ• visesamasamaá¹ƒ agamÄ• karonto ||

<395> ukkuá¹-á¹-hinÄ• davisarena mahÄ• janassa,

hesÄ• ravena visaá¹-ena turaá¹…gamÄ• naá¹ƒ.

bherÄ«ravena mahatÄ• kari gajjitena,

uddÄ• masÄ• gara samaá¹ƒ nagaraá¹ƒ ahosi ||

<396> Ä• moditÄ• ubhayavÄ«thigatÄ• kulitthi,

vÄ• tÄ• yanehi kanakÄ• bharaá¹‡e khipiá¹ƒsu.

sabbatthakaá¹ƒ kusumavassamavassayiá¹ƒsu,

celÄ• niceva bhamayiá¹ƒsunijuttamaá¹…ge ||

<397> á¹ƒ0.0105 pÄ• cÄ«nagopurasamÄ«pamupÄ• gatamhi,

tasmiá¹ƒ rathe jaladhipiá¹-á¹-higateâ€™ va pote.

tuá¹-á¹-hÄ• tahiá¹ƒ yatigaá¹‡Ä• manujÄ• ca sabbe,

sampujayiá¹ƒsu vividhehi upÄ• yanehi ||

<398> katvÄ• padakkhiá¹‡amatho puramuttarena,

dvÄ• rena so rathavaro bahi nikkhamitvÄ• .

á¹-hÄ• ne mahindaminudhammakathÄ• pavitte,

aá¹-á¹-hÄ• si titthagamitÄ• iva bhaá¹‡á¸• anÄ• vÄ• ||

<399> á¹-hÄ• ne tahiá¹ƒ dasanadhÄ• tuvaraá¹ƒ jinassa,

laá¹…kissaro ratanavittakaraá¹‡á¸• agabbhÄ• .

saÃ±jhÄ• ghanÄ• iva vidhuá¹ƒ bahinÄ«haritvÄ• ,

dassesi jÄ• napada negama nÄ• garÄ• naá¹ƒ ||

<400> á¹ƒ0.0106 tasmiá¹ƒ jane sapadi Ä• bharaá¹‡Ä• divassa,

maccantapÄ«tibharite abhivassayante.

sÄ• nandivandijanamaá¹…galagÄ«takehi,

sampÄ• ditesu mukharesu disÄ• mukhesu ||

<401> hatthÄ• ravindanivahesu mahÄ• janassa,

candodayeâ€™ ca mukulattanamÄ• gatesu.

brahmÄ• marÄ• dijanitÄ• mita sÄ• dhuvÄ• de,

tÄ• rÄ• pathamhi bhuvanodara mottharante ||

<402> sÄ• dantadhÄ• tu sasikhaá¹‡á¸• a samÄ• navaá¹‡á¹‡Ä• ,

raá¹ƒsÄ«hi kunda navacandana paá¹‡á¸• arehi.

pÄ• sÄ• da gopura siluccaya pÄ• dapÄ• diá¹ƒ,

niddhota rÅ«piyamayaá¹ƒâ€™ va akÄ• khaá¹‡ena ||

<403> taá¹ƒ pÄ• á¹-ihÄ• riya macintiya maccuá¸·Ä• raá¹ƒ,

disvÄ• na ke tahÄ«mahesu mahaá¹-á¹-halomÄ• .

kevÄ• â€™ nayuá¹ƒ sakasakÄ• bharaá¹‡Ä• ni gehaá¹ƒ,

kevÄ• na attapaá¹-ilÄ• bhamavaá¹‡á¹‡ayiá¹ƒsu ||

<404> á¹ƒ0.0107 ke nojahiá¹ƒsu sakadiá¹-á¹-himalÄ• nubaddhaá¹ƒ,

ke vÄ• na buddhamahimaá¹ƒ abhipatthayiá¹ƒsu.

ke nÄ• ma macchariyapÄ• savasÄ• ahesuá¹ƒ,

vatthuttayaÃ±ca saraá¹‡aá¹ƒ nagamiá¹ƒsu kevÄ• ||

<405> laá¹…kissaroâ€™ pi navalakkha paribbayena,

sabbaÃ±Ã±udhÄ• tumatulaá¹ƒ abhipÅ«jayitvÄ• .

taá¹ƒ dantadhÄ• tubhavanaá¹ƒ puna vaá¸• á¸• hayitvÄ• ,

antepuramhi paá¹-ivÄ• saramaccayittha ||

<406> dhÄ• tuá¹ƒ vihÄ• ramahayuttarameva netvÄ• ,

pÅ«jaá¹ƒ vidhÄ• tumanuvaccharamevarÅ«paá¹ƒ.

rÄ• jÄ• â€™ tha kittisirimeghasamavhayo so,

vÄ• rittalekha mabhilekhayi saccasandho ||

<407> á¹ƒ0.0108 vÄ• rittametamitareâ€™ pi pavattayantÄ• ,

te buddhadÄ• sapamukhÄ• vasudhÄ• dhinÄ• thÄ• .

saddhÄ• dayÄ• dhikaguá¹‡Ä• bharaá¹‡Ä• bhirÄ• mÄ• ,

taá¹ƒ sakkariá¹ƒsu bahudhÄ• jinadantadhÄ• tuá¹ƒ ||

<408> satthÄ• rÄ• sambhatatthaá¹ƒ purimatarabhave sampajÄ• naá¹ƒ pajÄ• naá¹ƒ,

sambodhiá¹ƒ tassa sabbÄ• savavigamakariá¹ƒ saddahantoâ€™ dahanto.

sotaá¹ƒ tassaâ€™ ggadhamme nipuá¹‡amati sataá¹ƒ saá¹…gamesaá¹…gamesaá¹ƒ,

nibbÄ• á¹‡aá¹ƒ santamicche tibhavabhayapariccÄ• gahetuá¹ƒ gahetuá¹ƒ ||

paÃ±camo paricchedo.

<409> á¹ƒ0.0109 yo candagomi racitevarasaddasatthe,

á¹-Ä«kaá¹ƒ pasatthamakarittha ca paÃ±cikÄ• ya.

buddhappabhÄ• vajana niá¹ƒca akÄ• samanta,

pÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya á¹-Ä«kaá¹ƒ ||

<410> aá¹…guttarÄ• gamavaraá¹-á¹-hakathÄ• ya á¹-Ä«kaá¹ƒ,

sammobhavibbhama vighÄ• takariá¹ƒ akÄ• si.

atthÄ• ya saá¹ƒyamigaá¹‡assa padhÄ• nikassa,

ganthaá¹ƒ akÄ• vinayasaá¹…gahanÄ• madheyyaá¹ƒ ||

<411> santindriyassapaá¹-ipatti parÄ• yaá¹‡assa,

sallekha vutti niratassa samÄ• hitassa.

appicchatÄ• di guá¹‡ayoga vibhusanassa,

sambuddhasÄ• sanamahodayakÄ• raá¹‡assa ||

<412> á¹ƒ0.0110 sabbesuÄ• cariyataá¹ƒ paramaá¹ƒ gatassa,

satthesu sabbasamayantara kovidassa.

sissenasÄ• ritanujassa mahÄ• disÄ• mi ||

<413> suddhanvayena karuá¹‡Ä• diguá¹‡odayena,

takkÄ• gamÄ• di kusalena visÄ• radena.

sabbattha patthaá¹-a sudhÄ• kararaá¹ƒsijÄ• la,

saá¹…kÄ• sakittivisarena parikkhakena ||

<414> á¹ƒ0.0111 saddhÄ• dhanena sakhilena ca dhammakitti,

nÄ• mena rÄ• jagarunÄ• cariyena eso.

sotuppasÄ• dajanano jinadantadhÄ• tu,

vaá¹ƒso kato nikhiladassipabhÄ• vadÄ«po ||

<415> dhammo pavattatu cirÄ• ya munissarassa,

dhamme á¹-hitÄ• vasumatÄ«patayo bhavantu.

kÄ• le pavassatu ghano nikhilÄ• pajÄ• â€™ pi,

aÃ±Ã±oÃ±Ã±amettipaá¹-ilÄ• bhasukhaá¹ƒ labhantu ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paÃ±capakaraá¹‡a-aá¹-á¹-hakathÄ•

dhÄ• tukathÄ• -aá¹-á¹-hakathÄ•

aá¹-á¹-hÄ• rasahi \Ee 114/ \Be 1/ \Ne 1/ bhedehi, vibhaá¹…gaá¹ƒ mÄ• rabhaÃ±jano.

desayitvÄ• mahÄ• vÄ«ro, yaá¹ƒ tasseva anantaraá¹ƒ ||

adesayi dhÄ• tukathaá¹ƒ, dhÄ• tubhedappakÄ• sano.

tassatthaá¹ƒ dÄ«payissÄ• mi, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

1. mÄ• tikÄ• vaá¹‡á¹‡anÄ•

1. nayamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<1> __saá¹…gaho_ \Ne 2/ __asaá¹…gaho_tiÄ• dÄ«naÃ±hi vasena idaá¹ƒ pakaraá¹‡aá¹ƒ c
vuttaá¹ƒ. taá¹ƒ sabbampi uddesaniddesato dvidhÄ• á¹-hitaá¹ƒ. tattha mÄ• tikÄ• __uddeso_
nayamÄ• tikÄ• , abbhantaramÄ• tikÄ• , nayamukhamÄ• tikÄ• , lakkhaá¹‡amÄ• tikÄ• , bÄ• h
asaá¹…gaho ... pe ... vippayuttena saá¹…gahitaá¹ƒ asaá¹…gahita_nti --- ayaá¹ƒ cuddasahi
__nayamÄ• tikÄ• _ nÄ• ma. ayaÃ±hi iminÄ• saá¹…gahÄ• dikena nayena dhÄ• tukathÄ• d
á¹-hapitattÄ• nayamÄ• tikÄ• ti vuccati. etesaá¹ƒ padÄ• naá¹ƒ mÅ«labhÅ«tattÄ• __mÅ«lam
vaá¹-á¹-ati.

2. abbhantaramÄ• tikÄ• vaá¹‡á¹‡anÄ•

<2> __paÃ±cakkhandhÄ• _ \Be 2/ __ ... pe ... manasikÄ• ro_ti ayaá¹ƒ paÃ±cavÄ«sÄ• dhike
__abbhantaramÄ• tikÄ• _ nÄ• ma. ayaÃ±hi ``sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukat
avatvÄ• saá¹…gahÄ• dinÄ• nayena vibhajitabbe khandhÄ• didhamme sarÅ«pato dassetvÄ
á¹-hapitattÄ• abbhantaramÄ• tikÄ• ti vuccati. khandhÄ• dipadÄ• naá¹ƒ dhammasaá¹…gaá¹
asaá¹…gahitattÄ• __pakiá¹‡á¹‡akamÄ• tikÄ• _tipi vattuá¹ƒ vaá¹-á¹-ati.

3. nayamukhamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<3> __tÄ«hi saá¹…gaho, tÄ«hi asaá¹…gaho; catÅ«hi sampayogo, catÅ«hi vippayogo_ti aya
nikkhittÄ• __nayamukhamÄ• tikÄ• _ nÄ• ma. ayaÃ±hi sabbesupi paÃ±cakkhandhÄ• dÄ«su
mÄ• tikÄ• dhammesu, tÄ«hi khandhÄ• yatanadhÄ• tupadeheva saá¹…gaho ca asaá¹…gaho
arÅ«pakkhandhehi sampayogo ca vippayogo ca. etÄ• ni imesaá¹ƒ saá¹…gahÄ• saá¹…gahÄ
mukhÄ• nÄ«ti dassetuá¹ƒ á¹-hapitattÄ• nayamukhamÄ• tikÄ• ti vuccati.

4. lakkhaá¹‡amÄ• tikÄ• vaá¹‡á¹‡anÄ•

<4> __sabhÄ• go_ \Ne 3/, __visabhÄ• go_ti ayaá¹ƒ dvÄ«hi padehi nikkhittÄ• __lakkhaá¹‡a
sabhÄ• galakkhaá¹‡ehi dhammehi saá¹…gahanayo, visabhÄ• galakkhaá¹‡ehi asaá¹…gaha
sampayogavippayoganayo yojetabboti sabhÄ• gavisabhÄ• galakkhaá¹‡avasena saá¹…gahÄ
á¹-hapitattÄ• lakkhaá¹‡amÄ• tikÄ• ti vuccati.

5. bÄ• hiramÄ• tikÄ• vaá¹‡á¹‡anÄ•

<5> __sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ• tikÄ• _ti ayaá¹ƒ chasaá¹-á
dukapadasatÄ• ni saá¹…khipitvÄ• nikkhittÄ• __bÄ• hiramÄ• tikÄ• _ nÄ• ma. ayaÃ±hi ``paÅ
manasikÄ• roâ€™â€™ ti evaá¹ƒ dhÄ• tukathÄ• ya abbhantare avatvÄ• ``sabbÄ• pi dhamm
dhÄ• tukathÄ• ya mÄ• tikato bahi á¹-hapitattÄ• bÄ• hiramÄ• tikÄ• ti vuccati.

evaá¹ƒ \Be 3/ mÄ• tikÄ• ya paÃ±cadhÄ• á¹-hitabhÄ• vaá¹ƒ viditvÄ• idÄ• ni `saá¹…gaho as
saá¹…gaho tÄ• va jÄ• tisaÃ±jÄ• tikiriyÄ• gaá¹‡anavasena catubbidho. tattha --- ``sabbe kha
sabbe brÄ• hmaá¹‡Ä• , sabbe vessÄ• , sabbe suddÄ• Ä• gacchantuâ€™â€™, ``yÄ• cÄ• v
sammÄ• kammanto, yo ca sammÄ• Ä• jÄ«vo, ime dhammÄ• sÄ«lakkhandhe saá¹…gahitÄ•
nÄ• ma. ``ekajÄ• tikÄ• Ä• gacchantÅ«â€™â€™ ti vuttaá¹-á¹-hÄ• ne viya hi idha sabbepi jÄ•
gatÄ• . ``sabbe kosalakÄ• Ä• gacchantu, sabbe mÄ• gadhakÄ• , sabbe bhÄ• rukacchakÄ•
visÄ• kha, sammÄ• vÄ• yÄ• mo; yÄ• ca sammÄ• sati, yo ca sammÄ• samÄ• dhi, ime dhan
saá¹…gahitÄ• â€™â€™ ti (MN I 462) ayaá¹ƒ __saÃ±jÄ• tisaá¹…gaho_ nÄ• ma. ``ekaá¹-á¹-h
Ä• gacchantÅ«â€™â€™ ti vuttaá¹-á¹-hÄ• ne viya hi idha sabbepi saÃ±jÄ• tiá¹-hÄ• nena nivu
ekasaá¹…gahaá¹ƒ gatÄ• . ``sabbe hatthÄ• rohÄ• Ä• gacchantu, sabbe assÄ• rohÄ• , sabb
``yÄ• cÄ• vuso visÄ• kha, sammÄ• diá¹-á¹-hi, yo ca sammÄ• saá¹…kappo, ime dhammÄ•
saá¹…gahitÄ• â€™â€™ ti (MN I 462) ayaá¹ƒ __kiriyÄ• saá¹…gaho_ nÄ• ma. sabbeva hete
ekasaá¹…gahaá¹ƒ gatÄ• . ``cakkhÄ• yatanaá¹ƒ katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti?
gacchatÄ«â€™â€™ ti. haÃ±ci cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchati, te
`cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitaâ€™â€™ nti (Kv 471), ayaá¹ƒ \Ne 4/ __
ayamidha adhippeto. tappaá¹-ipakkhena asaá¹…gaho veditabbo. tesaá¹ƒ vikappato saá¹…g
asaá¹…gahitÄ• dÄ«ni. ekuppÄ• dekanirodhaekavatthukaekÄ• rammaá¹‡atÄ• vasena samp
vippayogo. tesaá¹ƒ vikappato sampayuttena vippayuttÄ• dÄ«ni. tadubhayasaá¹ƒsaggavikap

sampayuttaá¹ƒ vippayuttantiÄ• dÄ«ni. paÃ±cakkhandhÄ• tiÄ• dÄ«ni pana khandhavibhaá¹…
veditabbÄ• ni. __phassÄ• _dayo panettha sanniá¹-á¹-hÄ• navasena vuttasabbacittuppÄ• da

mÄ• tikÄ• vaá¹‡á¹‡anÄ• .

2. niddesavaá¹‡á¹‡anÄ•

1. paá¹-hamanayo saá¹…gahÄ• saá¹…gahapadavaá¹‡á¹‡anÄ•

1. khandhapadavaá¹‡á¹‡anÄ•

<6> idÄ• ni \Be 4/ paÃ±cakkhandhÄ• divasena nikkhittamÄ• tikaá¹ƒ `saá¹…gaho asaá¹…ga
nayamÄ• tikÄ• padehi saddhiá¹ƒ yojetvÄ• dassetuá¹ƒ __rÅ«pakkhandho katihi khandhehÄ«
niddesavÄ• ro Ä• raddho. tattha yasmÄ• ``saá¹…gaho asaá¹…gahotiÄ• dikÄ• ya nayamÄ•
asaá¹…gahoâ€™â€™ ti nayamukhamÄ• tikÄ• á¹-hapitÄ• , tasmÄ• rÅ«pakkhandhÄ• dÄ«n
__katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hÄ«_ti tÄ«á¹‡i khandhÄ• yatanadhÄ• tu
`cattÄ• ri saccÄ• nÄ«â€™ tiÄ• dÄ«su ekampi na parÄ• maá¹-á¹-haá¹ƒ. yasmÄ• ca ``sabhÄ
lakkhaá¹‡amÄ• tikÄ• á¹-hapitÄ• , tasmÄ• imassa paÃ±hassa vissajjane __rÅ«pakkhandho
vuttaá¹ƒ. sabhÄ• gÄ• hi tassa ete khandhÄ• dayoti. tattha __ekena khandhenÄ• _ti rÅ«pak
rÅ«paá¹ƒ rÅ«pakkhandhasabhÄ• gattÄ• rÅ«pakkhandhotveva saá¹…gahaá¹ƒ gacchatÄ«ti
taá¹ƒ rÅ«pakkhandheneva paricchinnaá¹ƒ. __ekÄ• dasahÄ• yatanehÄ«_ti manÄ• yatanavaj
dasÄ• yatanÄ• ni dhammÄ• yatanekadeso ca hoti, tasmÄ• ekÄ• dasahÄ• yatanehi gaá¹‡ito
__ekÄ• dasahi dhÄ• tÅ«hÄ«_ti sattaviÃ±Ã±Ä• á¹‡adhÄ• tuvajjÄ• hi ekÄ• dasahi etÄ• su hi a
nÄ• ma natthi.

asaá¹…gahanayaniddese __katihi asaá¹…gahito_ti saá¹…khepeneva pucchÄ• katÄ• . viss
rÅ«pakkhandhassa visabhÄ• gÄ• cattÄ• ro arÅ«pakkhandhÄ• , ekaá¹ƒ manÄ• yatanaá¹ƒ, s
tasmÄ• __catÅ«hi khandhehÄ«_tiÄ• di vuttaá¹ƒ. iminÄ• nayena sabbapadesu saá¹…gahÄ
imasmiá¹ƒ pana khandhaniddese --- ``rÅ«pakkhandho katihi khandhehÄ«â€™â€™ tiÄ• dim
saá¹…gahanaye sarÅ«peneva dassitÄ• paÃ±ca pucchÄ• , paÃ±ca vissajjanÄ• ni. asaá¹…g
paÃ±ca pucchÄ• , paÃ±ca vissajjanÄ• ni. iminÄ• upÄ• yena dukamÅ«lakÄ• dÄ«supi pucch
veditabbÄ• ni. rÅ«pakkhandhamÅ«lakÄ• yeva cettha dukatikacatukkÄ• dassitÄ• . paÃ±cak
ca ... pe ... viÃ±Ã±Ä• á¹‡akkhandho cÄ• â€™â€™ ti evaá¹ƒ bhedato ca, ``paÃ±cakkhandhÄ
ti evaá¹ƒ abhedato cÄ• ti dvidhÄ• pucchÄ• vissajjanÄ• ni katÄ• ni. evaá¹ƒ pÄ• á¸·inayo ved

2. Ä• yatanapadÄ• divaá¹‡á¹‡anÄ•

<22> Ä• yatanapadaniddesÄ• dÄ«su Ä• yatanapadaniddese tÄ• va __cakkhÄ• yatanaá¹ƒ e

rÅ«pakkhandheneva, ekena cakkhÄ• yataneneva ekÄ• ya cakkhudhÄ• tuyÄ• va saá¹…gahi
__sotÄ• yatanÄ• _dÄ«supi iminÄ• va nayena saá¹…gahÄ• saá¹…gaho veditabbo. __asaá¹.
á¹-hapetvÄ• _ti ettha pana yasmÄ• asaá¹…khataá¹ƒ dhammÄ• yatanaá¹ƒ nÄ• ma nibbÄ• r
na gacchati; tasmÄ• `khandhato á¹-hapetvÄ• â€™ ti vuttaá¹ƒ. __catÅ«hi khandhehÄ«_ti
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhehi. nibbÄ• navajjaÃ±hi dhammÄ• yatanaá
viÃ±Ã±Ä• á¹‡akkhandhena pana á¹-hapetvÄ• dhammÄ• yatanadhammadhÄ• tuyo sesÄ• y
saá¹…gayhati. tena vuttaá¹ƒ --- ``ekena khandhena, ekÄ• dasahÄ• yatanehi, sattarasahi dh
asaá¹…gahitaâ€™â€™ nti. yathÄ• ca te heá¹-á¹-hÄ• rÅ«pakkhandhamÅ«lakÄ• , evamidhÄ
nayÄ• veditabbÄ• . dukamattameva pana pÄ• á¸·iyaá¹ƒ dassetvÄ• ``dvÄ• dasÄ• yatanÄ• r
pucchÄ• vissajjanaá¹ƒ kataá¹ƒ. dhÄ• tuniddesepi eseva nayo.

<40> saccaniddese \Ne 6/ --- sabbepi dukatikacatukkÄ• pÄ• á¸·iyaá¹ƒ dassitÄ• . yasmÄ• c
samudayasaccasadisameva maggasaccepi vissajjanaá¹ƒ, tasmÄ• taá¹ƒ samudayÄ• nantar

<50> indriyaniddese --- __jÄ«vitindriyaá¹ƒ dvÄ«hi khandhehÄ«_ti rÅ«pajÄ«vitindriyaá¹ƒ rÅ«
arÅ«pajÄ«vitindriyaá¹ƒ \Ee 119/ saá¹…khÄ• rakkhandhena saá¹…gahitaá¹ƒ. sesaá¹ƒ vuttan
veditabbaá¹ƒ. pÄ• á¸·ivavatthÄ• naá¹ƒ panettha Ä• yatanadhÄ• tuniddesasadisameva.

6. paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ•

<61> paá¹-iccasamuppÄ• daniddese --- ``avijjÄ• katihi khandhehÄ«â€™â€™ ti pucchaá¹ƒ
ekena khandhenÄ• _ti evaá¹ƒ vissajjanameva dassitaá¹ƒ. tattha __saá¹…khÄ• rapaccayÄ•
paá¹-isandhiyaá¹ƒ pavatte ca sabbampi vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ. tenevÄ• ha \Be 6/ --- ``s
saá¹…gahitaâ€™â€™ nti. nÄ• marÅ«pampi paá¹-isandhipavattivaseneva veditabbaá¹ƒ. ten
saá¹…gahetvÄ• ekÄ• dasahÄ• yatanehi saá¹…gaho dassito. __phassÄ• _dÄ«su khandhab
ekena khandhena phasso saá¹…gahito, aÃ±Ã±ena vedanÄ• , taá¹‡hÄ• upÄ• dÄ• nakamma
saá¹…khÄ• rakkhandheneva saá¹…gahitÄ• . bhavapadaÃ±cettha kammabhavÄ• dÄ«naá¹ƒ
tattha kammabhavo phassÄ• dÄ«hi sadisavisajjanattÄ• tehi saddhiá¹ƒ ekato dassito.
upapattibhavakÄ• mabhavasaÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• aÃ±Ã±amaÃ±Ã±asad
yasmÄ• cete upÄ• dinnakadhammÄ• va tasmÄ• ``ekÄ• dasahÄ• yatanehi sattarasahi dhÄ
saddÄ• yatanaÃ±hi anupÄ• dinnaá¹ƒ, taá¹ƒ ettha na gahitaá¹ƒ.

<68> rÅ«pabhavaniddese --- __paÃ±cahÄ• yatanehÄ«_ti cakkhusotamanarÅ«padhammÄ•
dhÄ• tÅ«hÄ«_ti cakkhusotacakkhuviÃ±Ã±Ä• á¹‡asotaviÃ±Ã±Ä• á¹‡arÅ«padhammamanodh
arÅ«pabhavÄ• dayopi tayo sadisavissajjanattÄ• va ekato dassitÄ• . tathÄ• asaÃ±Ã±Ä• bha
__dvÄ«hÄ• yatanehÄ«_ti rÅ«pÄ• yatanadhammÄ• yatanehi. dhÄ• tÅ«supi eseva nayo. eka
sesabrahmÄ• naá¹ƒ cakkhusabbhÄ• vato tassÄ• rammaá¹‡attÄ• tattha rÅ«pÄ• yatanaá¹ƒ u

<71> __jÄ• ti dvÄ«hi khandhehÄ«_ti rÅ«pajÄ• ti rÅ«pakkhandhena, arÅ«pajÄ• ti saá¹…khÄ
jarÄ• maraá¹‡esupi \Ne 7/ eseva nayo. sokÄ• dÄ«supi \Ee 120/ __ekena khandhenÄ• _ti so
vedanÄ• kkhandhena, paridevo rÅ«pakkhandhena, upÄ• yÄ• sÄ• dayo saá¹…khÄ• rakkhan
veditabbo.

<73> __iddhipÄ• do dvÄ«hÄ«_ti saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhehi, manÄ• yatanadh
dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi ca. __jhÄ• naá¹ƒ dvÄ«hÄ«_ti vedanÄ• kkha
appamaÃ±Ã±Ä• dayo sadisavissajjanattÄ• ekato niddiá¹-á¹-hÄ• . cittaá¹ƒ pana cetanÄ• nan
asadisavissajjanattÄ• pacchÄ• gahitaá¹ƒ. tattha appamaÃ±Ã±Ä• dÄ«su __ekena khandhe
vedanÄ• kkhandhena, saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhena, sesÄ• saá¹…khÄ• rakkhandhen
khandhaviseso veditabbo.

7. tikapadavaá¹‡á¹‡anÄ•

<77> evaá¹ƒ \Be 7/ abbhantaramÄ• tikÄ• ya saá¹…gahaá¹ƒ dassetvÄ• idÄ• ni bÄ• hiramÄ
dassetuá¹ƒ __kusalÄ• dhammÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha vedanÄ• ttike __tÄ«hi dhÄ• t
kÄ• yaviÃ±Ã±Ä• á¹‡amanoviÃ±Ã±Ä• á¹‡adhammadhÄ• tÅ«hi. __sattahi dhÄ• tÅ«hÄ«_ti
cakkhusotaghÄ• najivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi ceva manodhÄ• tudhammadhÄ• tuman
vipÄ• kattike __aá¹-á¹-hahi dhÄ• tÅ«hÄ«_ti kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• saddhiá¹ƒ tÄ•
pana saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikehi saddhiá¹ƒ sadisavissajjanattÄ• ekato gahitÄ• . yathÄ•
sabbatikadukapadesu yaá¹ƒ yaá¹ƒ padaá¹ƒ yena yena padena saddhiá¹ƒ sadisavissajjanaá
uppaá¹-ipÄ• á¹-iyÄ• pi tena tena saddhiá¹ƒ gahetvÄ• vissajjitaá¹ƒ. tattha vuttÄ• nusÄ• rene
saá¹…gahÄ• saá¹…gahanayo veditabboti.

saá¹…gahÄ• saá¹…gahapadavaá¹‡á¹‡anÄ• .

2. dutiyanayo saá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<171> idÄ• ni \Ee 121/ saá¹…gahitena asaá¹…gahitapadaá¹ƒ bhÄ• jetuá¹ƒ __cakkhÄ• yata
tatridaá¹ƒ \Ne 8/ lakkhaá¹‡aá¹ƒ --- imasmiÃ±hi vÄ• re yaá¹ƒ khandhapadena saá¹…gahitaá¹
Ä• yatanadhÄ• tupadehi asaá¹…gahitaá¹ƒ, khandhÄ• yatanapadehi vÄ• saá¹…gahitaá¹ƒ hu
asaá¹…gahitaá¹ƒ, tassa khandhÄ• dÄ«hi asaá¹…gahaá¹ƒ pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ
rÅ«pakkhandhÄ• dÄ«su na yujjati. rÅ«pakkhandhena hi rÅ«pakkhandhova saá¹…gahito. so
Ä• yatanadhÄ• tÅ«hi asaá¹…gahito nÄ• ma natthi. vedanÄ• kkhandhena ca vedanÄ• kkhan
dhammÄ• yatanadhammadhÄ• tÅ«hi asaá¹…gahito nÄ• ma natthi. evaá¹ƒ asaá¹…gahitatÄ•
evarÅ«pÄ• ni manÄ• yatanadhammÄ• yatanÄ• dÄ«ni padÄ• ni imasmiá¹ƒ vÄ• re na gahitÄ•
rÅ«pekadesaá¹ƒ arÅ«pena asammissaá¹ƒ, viÃ±Ã±Ä• á¹‡ekadesaÃ±ca aÃ±Ã±ena asammis
gahitÄ• ni. pariyosÄ• ne ca ---

``dasÄ• yatanÄ• \Be 8/ sattarasa dhÄ• tuyo,

sattindriyÄ• asaÃ±Ã±Ä• bhavo ekavokÄ• rabhavo.

paridevo sanidassanasappaá¹-ighaá¹ƒ,

anidassanaá¹ƒ punadeva sappaá¹-ighaá¹ƒ upÄ• dÄ• â€™â€™ ti ||

evaá¹ƒ __uddÄ• nagÄ• thÄ• ya_ dassitÄ• neva. tasmÄ• tesaá¹ƒ vaseneva saá¹…gahÄ• sa
hi imasmiá¹ƒ vÄ• re Ä• yatanadhÄ• tuvaseneva sadisavissajjane vÄ«sati dhamme samodhÄ
satta viÃ±Ã±Ä• á¹‡adhÄ• tuyo samodhÄ• netvÄ• eko, sattindriyÄ• ni samodhÄ• netvÄ• ek
eko, paridevena ca sanidassanasappaá¹-ighehi ca eko, anidassanasappaá¹-ighehi eko, san
sappaá¹-ighehi ca upÄ• dÄ• dhammehi ca ekoti aá¹-á¹-ha paÃ±hÄ• katÄ• . tesu khandhÄ•
veditabbo seyyathidaá¹ƒ --- paá¹-hamapaÃ±he tÄ• va __catÅ«hi khandhehÄ«_ti arÅ«pakkha
__dvÄ«hÄ• yatanehÄ«_ti cakkhÄ• yatanÄ• dÄ«su ekekena saddhiá¹ƒ manÄ• yatanena, __a
cakkhudhÄ• tuÄ• dÄ«su ekekÄ• ya saddhiá¹ƒ sattahi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi.

tatrÄ• yaá¹ƒ nayo --- cakkhÄ• yatanena hi khandhasaá¹…gahena rÅ«pakkhandho saá¹…ga
rÅ«pakkhandhe Ä• yatanasaá¹…gahena cakkhÄ• yatanamevekaá¹ƒ saá¹…gahitaá¹ƒ. sesÄ•
asaá¹…gahitÄ• ni. dhÄ• tusaá¹…gahenapi tena cakkhudhÄ• tuyevekÄ• saá¹…gahitÄ• . ses
iti yÄ• ni tena asaá¹…gahitÄ• ni dasÄ• yatanÄ• ni, tÄ• ni cakkhÄ• yatanamanÄ• yatanehi dv
yÄ• pi tena asaá¹…gahitÄ• dasa dhÄ• tuyo, tÄ• cakkhudhÄ• tuyÄ• ceva sattahi ca viÃ±Ã±
asaá¹…gahitÄ• ti. rÅ«pÄ• yatanÄ• dÄ«supi eseva nayo.

<172> dutiyapaÃ±he --- yasmÄ• yÄ• ya kÄ• yaci viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• saá¹…gahito
manÄ• yatanena asaá¹…gahito nÄ• ma natthi, tasmÄ• __Ä• yatanasaá¹…gahena saá¹…ga
__catÅ«hi khandhehÄ«_ti rÅ«pÄ• dÄ«hi catÅ«hi. __ekÄ• dasahÄ• yatanehÄ«_ti manÄ• yat
dhÄ• tÅ«hÄ«_ti yathÄ• nurÅ«pÄ• cha viÃ±Ã±Ä• á¹‡adhÄ• tuyo apanetvÄ• sesÄ• hi dvÄ• c
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• hi cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyeva saá¹…gahitÄ• , itar
sotaviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«supi eseva nayo.

<173> tatiyapaÃ±he \Be 9/ --- cakkhundriyÄ• dÄ«naá¹ƒ vissajjanaá¹ƒ cakkhÄ• yatanÄ• disa
itthindriyapurisindriyesu pana dhammÄ• yatanena saddhiá¹ƒ dve Ä• yatanÄ• ni, dhammadh
aá¹-á¹-ha dhÄ• tuyo veditabbÄ• .

<174> catutthapaÃ±he --- __tÄ«hÄ• yatanehÄ«_ti rÅ«pÄ• yatanadhammÄ• yatanamanÄ• y
rÅ«pÄ• yatanadhammÄ• yatanavasena dveva Ä• yatanÄ• ni tehi saá¹…gahitÄ• ni \Ee 123/.

teheva ca dvÄ«hi, manÄ• yatanena cÄ• ti tÄ«hi asaá¹…gahitÄ• ni nÄ• ma honti. __navahi d
rÅ«padhÄ• tudhammadhÄ• tÅ«hi saddhiá¹ƒ sattahi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi.

<175> paÃ±camapaÃ±he --- __dvÄ«hÄ• yatanehÄ«_ti paá¹-hamapadaá¹ƒ sandhÄ• ya sad
dutiyapadaá¹ƒ sandhÄ• ya rÅ«pÄ• yatanamanÄ• yatanehi. dhÄ• tuyopi tesaá¹ƒyeva ekeken
viÃ±Ã±Ä• á¹‡adhÄ• tuyo veditabbÄ• .

<176> chaá¹-á¹-hapaÃ±he --- __dasahÄ• yatanehÄ«_ti rÅ«pÄ• yatanadhammÄ• yatanavaj
dhÄ• tÅ«hÄ«_ti rÅ«padhÄ• tudhammadhÄ• tuvajjeheva. kathaá¹ƒ? anidassanasappaá¹-ighA
oá¸·Ä• rikÄ• yatanÄ• ni. tehi khandhasaá¹…gahena saá¹…gahite rÅ«pakkhandhe, Ä• yatan
navÄ• yatanÄ• ni saá¹…gahitÄ• ni. rÅ«pÄ• yatanadhammÄ• yatanÄ• ni asaá¹…gahitÄ• ni. (
dhÄ• tuyo saá¹…gahitÄ• . rÅ«padhÄ• tudhammadhÄ• tuyo asaá¹…gahitÄ• . iti yÄ• ni tehi a
\Ne 10/, tÄ• ni rÅ«pÄ• yatanavajjehi navahi oá¸·Ä• rikÄ• yatanehi, manÄ• yatanena cÄ• ti da
yÄ• pi tehi asaá¹…gahitÄ• dve dhÄ• tuyo, tÄ• rÅ«padhÄ• tuvajjÄ• hi navahi oá¸·Ä• rikadhÄ
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hÄ«ti soá¸·asahi asaá¹…gahitÄ• ti veditabbÄ• .

<177> sattamapaÃ±he --- __dvÄ«hÄ• yatanehÄ«_ti rÅ«pÄ• yatanamanÄ• yatanehi. __aá¹-
rÅ«padhÄ• tuyÄ• saddhiá¹ƒ sattahi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi.

<178> aá¹-á¹-hamapaÃ±he --- __ekÄ• dasahÄ• yatanehÄ«_ti sappaá¹-ighadhamme sandhA
upÄ• dÄ• dhamme sandhÄ• ya phoá¹-á¹-habbÄ• yatanavajjehi. dhÄ• tÅ«supi eseva nayo. a
heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• ti.

saá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ• .

3. tatiyanayo asaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<179> idÄ• ni \Be 10/ \Ee 124/ asaá¹…gahitenasaá¹…gahitapadaá¹ƒ bhÄ• jetuá¹ƒ __vedan
Ä• raddhaá¹ƒ. tatridaá¹ƒ lakkhaá¹‡aá¹ƒ --- imasmiÃ±hi vÄ• re yaá¹ƒ khandhapadena asaá¹.
Ä• yatanadhÄ• tupadehi saá¹…gahitaá¹ƒ, tassa khandhÄ• dÄ«hi saá¹…gahaá¹ƒ pucchitvÄ•
pana rÅ«pakkhandhaviÃ±Ã±Ä• á¹‡akkhandhacakkhÄ• yatanÄ• dÄ«su na yujjati. rÅ«pakkha
khandhasaá¹…gahena asaá¹…gahitÄ• . tesu tena ekadhammopi Ä• yatanadhÄ• tusaá¹…ga
nanu ca vedanÄ• dayo dhammÄ• yatanena saá¹…gahitÄ• ti? saá¹…gahitÄ• . na pana rÅ«p
rÅ«pakkhandhato hi sukhumarÅ«pamattaá¹ƒ dhammÄ• yatanaá¹ƒ bhajati. tasmÄ• ye dham
te rÅ«pakkhandhena saá¹…gahitÄ• nÄ• ma. viÃ±Ã±Ä• á¹‡akkhandhenapi itare cattÄ• ro kh
tena ekopi Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahito nÄ• ma natthi. evaá¹ƒ saá¹…gahita
aÃ±Ã±Ä• ni ca evarÅ«pÄ• ni cakkhÄ• yatanÄ• dÄ«ni padÄ• ni imasmiá¹ƒ vÄ• re na gahitÄ•
viÃ±Ã±Ä• á¹‡ena vÄ• oá¸·Ä• rikarÅ«pena vÄ• asammissaá¹ƒ dhammÄ• yatanekadesaá¹ƒ

tesaá¹ƒ idamuddÄ• naá¹ƒ ---

``tayo khandhÄ• tathÄ• saccÄ• , indriyÄ• ni ca soá¸·asa.

padÄ• ni paccayÄ• kÄ• re, cuddasÅ«pari cuddasa ||

``samatiá¹ƒsa padÄ• honti, gocchakesu dasasvatha.

duve cÅ«á¸·antaradukÄ• , aá¹-á¹-ha honti mahantarÄ• â€™â€™ ti ||

etesu pana padesu sadisavissajjanÄ• ni padÄ• ni ekato katvÄ• sabbepi dvÄ• dasa paÃ±hÄ
khandhavibhÄ• go veditabbo. Ä• yatanadhÄ• tÅ«su pana bhedo natthi. tattha paá¹-hamapa
khandhehÄ«_ti rÅ«pasaÃ±Ã±Ä• saá¹…khÄ• rakkhandhehi. Ä• yatanadhÄ• tuyo pana dham
veditabbÄ• .

tatrÄ• yaá¹ƒ nayo --- vedanÄ• kkhandhena hi nibbÄ• naÃ±ca sukhumarÅ«pasaÃ±Ã±Ä• saá
khandhasaá¹…gahena asaá¹…gahitÄ• hutvÄ• Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahi
khandhasaá¹…gahaá¹ƒ na gacchati, sesÄ• rÅ«pasaÃ±Ã±Ä• saá¹…khÄ• rakkhandhehi saá
Ä• yatanadhÄ• tusaá¹…gahaá¹ƒ pana nibbÄ• nampi gacchateva. tena vuttaá¹ƒ \Be 11/ --- ``
á¹-hapetvÄ• tÄ«hi khandhehi, ekenÄ• yatanena, ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• â€™â
panettha saÃ±Ã±aá¹ƒ apanetvÄ• vedanÄ• ya saddhiá¹ƒ tayo khandhÄ• saá¹…khÄ• rÄ• dÄ
apanetvÄ• rÅ«pavedanÄ• saÃ±Ã±Ä• vasena tayo khandhÄ• veditabbÄ• .

<180> dutiye --- __catÅ«hi khandhehÄ«_ti viÃ±Ã±Ä• á¹‡avajjehi. te hi nirodhena khandhas
asaá¹…gahitÄ• hutvÄ• Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahitÄ• .

<181> tatiye --- __dvÄ«hÄ«_ti vedanÄ• saÃ±Ã±Ä• kkhandhehi. rÅ«pÄ• rÅ«pajÄ«vitindriyen
vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhÄ• ca khandhasaá¹…gahena asaá¹…gahitÄ• .
Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahitÄ• . tena vuttaá¹ƒ --- ``vedanÄ• saÃ±Ã±Ä• kkha
upÄ• yena sabbattha khandhabhedo veditabbo. ito paraÃ±hi khandhÄ• naá¹ƒ nÄ• mamatta

<182> catutthe \Ne 12/ --- __tÄ«hi khandhehÄ«_ti itthindriyapurisindriyesu vedanÄ• saÃ±Ã
vedanÄ• paÃ±cake rÅ«pasaÃ±Ã±Ä• saá¹…khÄ• rehi; saddhindriyÄ• dÄ«su phassapariyosÄ
rÅ«pavedanÄ• saÃ±Ã±Ä• kkhandhehi. vedanÄ• ya vedanÄ• kkhandhasadisova taá¹‡hupÄ•
saá¹…khÄ• rakkhandhasadisova vinicchayo.

<183> paÃ±came --- jÄ• tijarÄ• maraá¹‡esu jÄ«vitindriyasadisova. jhÄ• nena pana nibbÄ• n
saÃ±Ã±Ä• ca khandhasaá¹…gahena asaá¹…gahitÄ• hutvÄ• Ä• yatanadhÄ• tusaá¹…gahe

sandhÄ• ya rÅ«pakkhandhasaÃ±Ã±Ä• kkhandhÄ• naá¹ƒ vasena dve khandhÄ• veditabbÄ•

<184> chaá¹-á¹-he --- sokÄ• dittaye vedanÄ• ya sadiso. upÄ• yÄ• sÄ• dÄ«su saá¹…khÄ• r
vedanÄ• kkhandhasadiso, saÃ±Ã±Ä• ya saÃ±Ã±Ä• kkhandhasadiso, cetanÄ• dÄ«su saá¹…
vinicchayo. iminÄ• upÄ• yena sattamapaÃ±hÄ• dÄ«supi saá¹…gahÄ• saá¹…gaho veditabb

asaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ• .

4. catutthanayo saá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<191> idÄ• ni \Be 12/ saá¹…gahitenasaá¹…gahitapadaá¹ƒ bhÄ• jetuá¹ƒ __samudayasacce
tattha yaá¹ƒ khandhÄ• dÄ«hi saá¹…gahitena khandhÄ• divasena saá¹…gahitaá¹ƒ, puna tas
saá¹…gahaá¹ƒ pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ. taá¹ƒ khandhÄ• yatanadhÄ• tÅ«su ekamp
gahetvÄ• á¹-hitapadesu na yujjati. sakalena hi khandhÄ• dipadena aÃ±Ã±aá¹ƒ khandhÄ• d
nÄ• ma natthi, yaá¹ƒ attano saá¹…gÄ• hakaá¹ƒ saá¹…gaá¹‡hitvÄ• puna teneva saá¹…gah
tathÄ• rÅ«pÄ• ni padÄ• ni imasmiá¹ƒ vÄ• re na gahitÄ• ni. yÄ• ni pana padÄ• ni saá¹…khÄ
asammissaá¹ƒ dÄ«penti --- vedanekadesaá¹ƒ vÄ• sukhumarÅ«paá¹ƒ vÄ• saddekadesaá¹ƒ
tesaá¹ƒ idamuddÄ• naá¹ƒ ---

``dve saccÄ• pannarasindriyÄ• , ekÄ• dasa paá¹-iccapadÄ• .

uddhaá¹ƒ puna ekÄ• dasa, gocchakapadamettha tiá¹ƒsavidhaâ€™â€™ nti ||

paÃ±hÄ• \Ne 13/ panettha dveyeva honti. tattha yaá¹ƒ pucchÄ• ya uddhaá¹-aá¹ƒ padaá¹ƒ,
khandhÄ• divasena saá¹…gahitaá¹ƒ, te dhamme sandhÄ• ya sabbattha __ekena khandhen
nayo --- samudayasaccena hi taá¹‡hÄ• vajjÄ• sesÄ• saá¹…khÄ• rÄ• khandhÄ• disaá¹…g
taá¹‡hÄ• va saá¹…gahitÄ• . sÄ• \Ee 127/ taá¹‡hÄ• puna saá¹…khÄ• reheva khandhÄ• dis
eseva nayo sabbattha. arÅ«padhammapucchÄ• su panettha saá¹…khÄ• rakkhandho vÄ• v
nÄ• ma. rÅ«padhammapucchÄ• su rÅ«pakkhandho. paridevapucchÄ• ya saddÄ• yatanaá¹ƒ
saddadhÄ• tu ekÄ• dhÄ• tu nÄ• ma, sesaá¹-á¹-hÄ• nesu dhammÄ• yatanadhammadhÄ• tu

saá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ• .

5. paÃ±camanayo asaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<193> idÄ• ni asaá¹…gahitena asaá¹…gahitapadaá¹ƒ bhÄ• jetuá¹ƒ __rÅ«pakkhandhenÄ• j
yaá¹ƒ khandhÄ• dÄ«hi asaá¹…gahitena khandhÄ• divasena asaá¹…gahitaá¹ƒ, puna tassev
pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ. taá¹ƒ paÃ±cakkhandhaggÄ• hakesu dukkhasaccÄ• dÄ«s

saddhiá¹ƒ sukhumarÅ«paggÄ• hakesu anidassanaappaá¹-ighÄ• dÄ«su ca padesu na yujjat
nibbÄ• naá¹ƒ khandhasaá¹…gahamattaá¹ƒ na gaccheyya. sesÄ• khandhÄ• dÄ«hi asaá¹…
tasmÄ• tathÄ• rÅ«pÄ• ni padÄ• ni imasmiá¹ƒ vÄ• re na gahitÄ• ni. yÄ• ni pana paÃ±cakkha
sukhumarÅ«pena saddhiá¹ƒ ekato na dÄ«penti, tÄ• ni idha gahitÄ• ni. tesaá¹ƒ idamuddÄ• n

``sabbe khandhÄ• tathÄ• yatanadhÄ• tuyo saccato tayo.

indriyÄ• nipi sabbÄ• ni, tevÄ«sati paá¹-iccato ||

``parato soá¸·asa padÄ• , tecattÄ• lÄ«sakaá¹ƒ tike.

gocchake sattati dve ca, satta cÅ«á¸·antare padÄ• ||

``mahantare \Ne 14/ padÄ• vuttÄ• , aá¹-á¹-hÄ• rasa tato paraá¹ƒ.

aá¹-á¹-hÄ• raseva Ã±Ä• tabbÄ• , sesÄ• idha na bhÄ• sitÄ• â€™â€™ ti ||

paÃ±hÄ• panettha sadisavissajjanÄ• naá¹ƒ vasena samodhÄ• netvÄ• katihi saddhiá¹ƒ sa
tattha yaá¹ƒ \Ee 128/ pucchÄ• ya uddhaá¹-aá¹ƒ padaá¹ƒ, tadeva yehi khandhÄ• dÄ«hi asaá
sandhÄ• ya __ekena khandhenÄ• _tiÄ• di vuttaá¹ƒ.

tatrÄ• yaá¹ƒ nayo --- rÅ«pakkhandhena hi cattÄ• ro khandhÄ• nibbÄ• naÃ±ca khandhasaá
Ä• yatanadhÄ• tusaá¹…gahena pana á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ avasesÄ• saá¹…gah
khandhasaá¹…gahÄ• dÄ«hi asaá¹…gahitaá¹ƒ nÄ• ma. puna tena viÃ±Ã±Ä• á¹‡ena saddhiá
khandhÄ• disaá¹…gahena asaá¹…gahitÄ• . te sabbepi puna viÃ±Ã±Ä• á¹‡eneva khandhÄ•
ekena khandhena, ekenÄ• yatanena, sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• nÄ• ma honti. atha
rÅ«pakkhandhena viÃ±Ã±Ä• á¹‡ameva tÄ«hi khandhÄ• disaá¹…gahehi asaá¹…gahitaá¹ƒ, t
rÅ«padhammÄ• va tÄ«hi saá¹…gahehi asaá¹…gahitÄ• . puna te rÅ«padhammÄ• viÃ±Ã±Ä
asaá¹…gahitÄ• . viÃ±Ã±Ä• á¹‡aÃ±ca khandhato eko viÃ±Ã±Ä• á¹‡akkhandho hoti, Ä• yatan
dhÄ• tuto satta viÃ±Ã±Ä• á¹‡adhÄ• tuyo. tasmÄ• ``ekena khandhenÄ• â€™â€™ tiÄ• di vut
sabbattha yaá¹ƒ pucchÄ• ya uddhaá¹-aá¹ƒ padaá¹ƒ, tadeva yehi dhammehi khandhÄ• divas
dhammÄ• naá¹ƒ vasena khandhÄ• dayo veditabbÄ• . tattha dutiyapaÃ±he tÄ• va --- rÅ«pav
14/ veditabbÄ• . vedanÄ• dayo hi rÅ«paviÃ±Ã±Ä• á¹‡eheva khandhÄ• disaá¹…gahena asaá
ekÄ• dasÄ• yatanÄ• ni sattarasa dhÄ• tuyo honti.

<195> tatiyapaÃ±he --- viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pÄ• dÄ«hi catÅ«hi asaá¹…gahitanti tesaá¹ƒ v
veditabbÄ• .

<196> catutthapaÃ±he --- cakkhÄ• yatanaá¹ƒ vedanÄ• dÄ«hi catÅ«hÄ«ti iminÄ• nayena sa
veditabbÄ• . pariyosÄ• ne --- rÅ«paÃ±ca dhammÄ• yatananti uddÄ• nagÄ• thÄ• ya dassitad
saá¹…khipitvÄ• dassitÄ• ti.

asaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ• .

6. chaá¹-á¹-hanayo sampayogavippayogapadavaá¹‡á¹‡anÄ•

<228> idÄ• ni \Ee 129/ \Ne 15/ sampayogavippayogapadaá¹ƒ bhÄ• jetuá¹ƒ __rÅ«pakkhand
tattha yaá¹ƒ labbhati yaÃ±ca na labbhati taá¹ƒ sabbaá¹ƒ pucchÄ• ya gahitaá¹ƒ. vissajjane p
labbhati, taá¹ƒ natthÄ«ti paá¹-ikkhittaá¹ƒ. catÅ«hi sampayogo, catÅ«hi vippayogo; sabhÄ• g
vacanato catÅ«hi arÅ«pakkhandheheva sabhÄ• gÄ• naá¹ƒ ekasantÄ• nasmiá¹ƒ ekakkhaá¹‡
arÅ«pakkhandhÄ• naá¹ƒyeva aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayogo labbhati. rÅ«padhammÄ• n
nibbÄ• nassa ca rÅ«pena saddhiá¹ƒ sampayogo nÄ• ma natthi. tathÄ• rÅ«panibbÄ• nÄ• na
visabhÄ• gÄ• hi te tesaá¹ƒ. yathÄ• ca arÅ«pakkhandhÄ• naá¹ƒ rÅ«panibbÄ• nehi, evaá¹ƒ
nÄ• nÄ• kkhaá¹‡ikehi arÅ«padhammehipi saddhiá¹ƒ natthiyeva. tepi hi tesaá¹ƒ santÄ• nakk
visabhÄ• gÄ• yeva. ayaá¹ƒ pana visabhÄ• gatÄ• saá¹…gahaá¹-á¹-hena virujjhanato saá¹…
gaá¹‡anÅ«pagamattaÃ±hi saá¹…gahaá¹-á¹-ho. sampayoganaye pana atthi, ekuppÄ• datÄ•
sampayogaá¹-á¹-hoti. evamettha yassa ekadhammenapi sampayogalakkhaá¹‡aá¹ƒ na yujjh
saá¹…gahaá¹ƒ katvÄ• pi __natthÄ«_ti paá¹-ikkhepo kato. yassa vippayogalakkhaá¹‡aá¹ƒ yu
dassito. yÄ• ni pana padÄ• ni sattasu viÃ±Ã±Ä• á¹‡adhÄ• tÅ«su ekÄ• yapi avippayutte rÅ«p
missakadhamme dÄ«penti, tÄ• ni sabbathÄ• pi idha na yujjantÄ«ti na gahitÄ• ni. tesaá¹ƒ ida

``dhammÄ• yatanaá¹ƒ \Be 15/ dhammadhÄ• tu, dukkhasaccaÃ±ca jÄ«vitaá¹ƒ.

saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«paá¹ƒ, cattÄ• ro ca mahÄ• bhavÄ• ||

``jÄ• tijarÄ• ca maraá¹‡aá¹ƒ, tikesvekÅ«navÄ«sati.

gocchakesu ca paÃ±Ã±Ä• sa, aá¹-á¹-ha cÅ«á¸·antare padÄ• ||

``mahantare pannarasa, aá¹-á¹-hÄ• rasa tato pare.

tevÄ«sa padasataá¹ƒ etaá¹ƒ, sampayoge na labbhatÄ«â€™â€™ ti ||

dhammÄ• yatanaÃ±hi \Ee 130/ rÅ«panibbÄ• namissakattÄ• tasmiá¹ƒ apariyÄ• pannena vi
sampayuttanti \Ne 16/ vattuá¹ƒ. yasmÄ• panettha vedanÄ• dayo viÃ±Ã±Ä• á¹‡ena sampay
na sakkÄ• vattuá¹ƒ. sesesupi eseva nayo. evaá¹ƒ sabbatthÄ• pi etÄ• ni na yujjantÄ«ti idha

khandhÄ• dÄ«ni yujjantÄ«ti tÄ• ni gahetvÄ• ekekavasena ca samodhÄ• nena ca paÃ±havis
paÃ±hesu, paá¹-hame --- __ekenÄ• yatanenÄ• _ti manÄ• yatanena. __kehicÄ«_ti
dhammÄ• yatanadhammadhÄ• tupariyÄ• pannehi vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rehi.

<229> dutiye --- __tÄ«hÄ«_ti pucchitaá¹ƒ pucchitaá¹ƒ á¹-hapetvÄ• sesehi. __kehici sampa
vedanÄ• kkhandho saÃ±Ã±Ä• saá¹…khÄ• rehi. itarepi attÄ• naá¹ƒ á¹-hapetvÄ• itarehi. __k
rÅ«panibbÄ• nehi. evaá¹ƒ sabbattha rÅ«passa vippayoge dhammÄ• yatanadhammadhÄ• tÅ
vippayoge rÅ«paá¹ƒ daá¹-á¹-habbaá¹ƒ. tatiyapaÃ±ho uttÄ• natthova.

<231> catutthe --- `katihi khandhehÄ«â€™ tiÄ• diá¹ƒ avatvÄ• __sampayuttanti natthÄ«_ti
khandhÄ• dÄ«naá¹ƒyeva vasena veditabbaá¹ƒ. paratopi evarÅ«pesu paÃ±hesu eseva nayo
dassetvÄ• parato pÄ• á¸·i saá¹ƒkhittÄ• . iminÄ• nayena sabbattha atthayojanÄ• veditabbÄ
nÄ• tipÄ• kaá¹-Ä• bhavissati, tattha naá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• va gamissÄ• ma.

<234> __soá¸·asahi dhÄ• tÅ«hÄ«_ti cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu tÄ• va attÄ• naá¹ƒ á¹-ha
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi, dasahi ca rÅ«padhÄ• tÅ«hi. sesÄ• supi eseva nayo.

<235> __tÄ«hi_ \Be 16/ __khandhehÄ«_ti saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• sesehi.
__manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• . _ samudayamaggÄ• naÃ±hi aÃ±Ã±Ä• ya dhÄ• tuyÄ• s
khandhenÄ• _ti saá¹…khÄ• rakkhandhena. __ekenÄ• yatanenÄ• _ti dhammÄ• yatanena. _
dhammadhÄ• tuyÄ• . etesu hi taá¹ƒ saccadvayaá¹ƒ kehici sampayuttaá¹ƒ.

<238> sukhindriyÄ• dipaÃ±he --- __tÄ«hÄ«_ti saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡ehi. _
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca. __chahi dhÄ• tÅ«hÄ
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuvajjÄ• hi.

<245> rÅ«pabhavapaÃ±he --- sabbesampi arÅ«pakkhandhÄ• naá¹ƒ arÅ«pÄ• yatanÄ• naÃ
\Ne 17/ vuttaá¹ƒ. ghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ pana natthitÄ• ya __tÄ
vuttaá¹ƒ.

<256> adhimokkhapaÃ±he --- __dvÄ«hi dhÄ• tÅ«hÄ«_ti manodhÄ• tumanoviÃ±Ã±Ä• á¹‡ad
sesÄ• hi dasahi rÅ«padhÄ• tÅ«hi, paÃ±cahi ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi.

<257> kusalapaÃ±he --- kusalehi catunnampi khandhÄ• naá¹ƒ gahitattÄ• sampayogo paá¹

<258> vedanÄ• ttikapaÃ±he --- __ekena khandhenÄ• _ti vedanÄ• kkhandheneva. __panna
cakkhusotaghÄ• najivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tÅ«hi ceva rÅ«padhÄ• tÅ«hi ca.
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• saddhiá¹ƒ rÅ«padhÄ• tÅ«hi.

<262> nevavipÄ• kanavipÄ• kadhammadhammapaÃ±he --- __paÃ±cahÄ«_ti cakkhuviÃ±Ã±
anupÄ• dinnaanupÄ• dÄ• niyapaÃ±he --- __chahÄ«_ti manoviÃ±Ã±Ä• á¹‡adhÄ• tuvajjÄ• hi
__pannarasahÄ«_ti paÃ±cahi viÃ±Ã±Ä• á¹‡ehi saddhiá¹ƒ rÅ«padhÄ• tÅ«hi. avitakkavicÄ• ra
khandhenÄ• _tiÄ• di saá¹…khÄ• rakkhandhavaseneva veditabbaá¹ƒ. dutiyajjhÄ• navicÄ• ra
__avitakkavicÄ• ramattÄ• _ nÄ• ma. pÄ«tiá¹ƒ á¹-hapetvÄ• sesÄ• __pÄ«tisahagatÄ• _. tatt
ca pÄ«tiyÄ• na sampayuttÄ• ti saá¹…khÄ• rakkhandhadhammÄ• yatanadhammadhÄ• tÅ«s
__soá¸·asahÄ«_ti dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuvajjÄ• heva. avitakkaavicÄ• r
__ekÄ• ya dhÄ• tuyÄ• _ti manodhÄ• tuyÄ• . __sukhasahagatÄ• upekkhÄ• sahagatÄ• _ ca
__dassanenapahÄ• tabbÄ• _dayo kusalasadisÄ• va.

<271> __parittÄ• rammaá¹‡aá¹ƒ_ vipÄ• kadhammasadisaá¹ƒ. __ekÄ• ya dhÄ• tuyÄ• _ti dh
tattha parittÄ• rammaá¹‡Ä• na honti, tehi. dhammadhÄ• tu pana parittÄ• rammaá¹‡Ä• naá¹
cittuppÄ• dÄ• naá¹ƒ vasena catÅ«hi khandhehi saá¹…gahitattÄ• paá¹-hamapaá¹-ikkhepam
__mahaggatÄ• rammaá¹‡Ä• _dayo kusalasadisÄ• va.

<273> anuppannesu --- __paÃ±cahi dhÄ• tÅ«hÄ«_ti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi. tÄ• ni h
uppÄ• didhammabhÅ«tÄ• neva, uppannakoá¹-á¹-hÄ• sampi pana bhajanti. __paccuppannÄ
parittÄ• rammaá¹‡asadisÄ• va \Ne 18/. __hetu_Ä• dayo samudayasadisÄ• va. __sahetukÄ•
pÄ«tisahagatasadisÄ• va. tathÄ• __parÄ• mÄ• sasampayuttÄ• . anupÄ• dinnÄ• _ anuppan
uttÄ• natthamevÄ• ti.

sampayogavippayogapadavaá¹‡á¹‡anÄ• .

7. sattamanayo sampayuttenavippayuttapadavaá¹‡á¹‡anÄ•

<306> idÄ• ni sampayuttenavippayuttapadaá¹ƒ bhÄ• jetuá¹ƒ __vedanÄ• kkhandhenÄ• _tiÄ
lakkhaá¹‡aá¹ƒ --- imasmiÃ±hi vÄ• re pucchÄ• ya uddhaá¹-apadena ye dhammÄ• sampayu
vippayuttÄ• , tesaá¹ƒ khandhÄ• dÄ«hi vippayogaá¹ƒ pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ. taá¹
rÅ«pakkhandhÄ• dÄ«su na yujjati. rÅ«pakkhandhena hi sampayuttÄ• nÄ• ma natthi. tasmÄ
evarÅ«pÄ• ni padÄ• ni imasmiá¹ƒ vÄ• re na gahitÄ• ni. yÄ• ni pana padÄ• ni dhammadhÄ•
dhamme viÃ±Ã±Ä• á¹‡aÃ±ca aÃ±Ã±ena asammissaá¹ƒ dÄ«penti, tÄ• ni idha gahitÄ• ni. tes

``cattÄ• ro \Be 18/ khandhÄ• yatanaÃ±ca ekaá¹ƒ,

dve indriyÄ• dhÄ• tupadÄ• ni satta.

tayo paá¹-iccÄ• atha phassasattakaá¹ƒ,

tike tayo satta mahantare ca ||

``ekaá¹ƒ savitakkaá¹ƒ, savicÄ• ramekaá¹ƒ.

yuttaá¹ƒ upekkhÄ• ya ca ekamevÄ• â€™â€™ ti ||

pariyosÄ• ne --- khandhÄ• caturotiÄ• dinÄ• pi ayamevattho saá¹…gahito. tattha yÄ• ni pac
tÄ• ni uppaá¹-ipÄ• á¹-iyÄ• pi samodhÄ• netvÄ• tattha vedanÄ• kkhandhÄ• dikÄ• paÃ±hÄ•
khandhÄ• divibhÄ• go veditabbo. vedanÄ• kkhandhÄ• dipaÃ±he tÄ• va --- __ekenÄ• _ti ma
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi. __kehicÄ«_ti dhammÄ• yatane vedanÄ• dÄ«hi. viÃ±Ã±Ä• á¹‡adh
dhammÄ• na kehicÄ«_ti te pucchÄ• ya uddhaá¹-apadaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ á¹-hap
viÃ±Ã±Ä• á¹‡adhÄ• tudhammÄ• , rÅ«paá¹ƒ, nibbÄ• naÃ±ca. tehi sabbesaá¹ƒ khandhÄ• yat
kehici khandhehi Ä• yatanehi vÄ• vippayuttÄ• . __ekÄ• ya dhÄ• tuyÄ• _ti yÄ• yÄ• pucchÄ
tÄ• ya.

<309> upekkhindriyapaÃ±he --- __paÃ±cahÄ«_ti upekkhÄ• sampayuttÄ• hi cakkhuviÃ±Ã±Ä
nayena sabbattha pucchÄ• ya uddhaá¹-apadeneva saddhiá¹ƒ vippayuttÄ• naá¹ƒ vasena att

sampayuttenavippayuttapadavaá¹‡á¹‡anÄ• .

8. aá¹-á¹-hamanayo vippayuttenasampayuttapadavaá¹‡á¹‡anÄ•

<317> idÄ• ni vippayuttenasampayuttapadaá¹ƒ bhÄ• jetuá¹ƒ __rÅ«pakkhandhenÄ• _tiÄ• di
pucchÄ• moghapucchÄ• va \Ee 134/. rÅ«pakkhandhena hi vippayuttÄ• nÄ• ma cattÄ• ro k
sampayogo natthi. vedanÄ• kkhandhena vippayuttaá¹ƒ rÅ«paá¹ƒ nibbÄ• naÃ±ca, tassa ca k
evaá¹ƒ sabbapadesu. vippayuttÄ• naá¹ƒ pana sampayogÄ• bhÄ• vo veditabbo. iti pucchÄ•
sabbavissajjanesu __natthi natthi_icceva vuttanti.

vippayuttenasampayuttapadavaá¹‡á¹‡anÄ• .

9. navamanayo sampayuttenasampayuttapadavaá¹‡á¹‡anÄ•

<319> idÄ• ni \Be 19/ sampayuttenasampayuttapadaá¹ƒ bhÄ• jetuá¹ƒ __vedanÄ• kkhandh
tattha yaá¹ƒ \Ne 20/ khandhÄ• divasena sampayuttaá¹ƒ, puna tasseva khandhÄ• dÄ«hi sam
vissajjanaá¹ƒ kataá¹ƒ. taá¹ƒ rÅ«pena vÄ• rÅ«pamissakehi vÄ• sabbarÅ«pakkhandhasaá¹.
saddhiá¹ƒ na yujjati. rÅ«pena hi rÅ«pamissakena vÄ• aÃ±Ã±esaá¹ƒ sampayogo natthi.
sabbarÅ«pakkhandhasaá¹…gÄ• hakehi sabbesaá¹ƒ sampayogÄ• rahÄ• naá¹ƒ khandhÄ• dÄ

natthi, yaá¹ƒ tena saha sampayogaá¹ƒ gaccheyya. tasmÄ• tathÄ• rÅ«pÄ• ni padÄ• ni idha
padÄ• ni rÅ«pena asammissaá¹ƒ arÅ«pekadesaá¹ƒ dÄ«penti, tÄ• ni idha gahitÄ• ni. tesaá¹ƒ

``arÅ«pakkhandhÄ• cattÄ• ro, manÄ• yatanameva ca.

viÃ±Ã±Ä• á¹‡adhÄ• tuyo satta, dve saccÄ• cuddasindriyÄ• ||

``paccaye dvÄ• dasa padÄ• , tato upari soá¸·asa.

tikesu aá¹-á¹-ha gocchake, tecattÄ• lÄ«sameva ca ||

``mahantaraduke satta, padÄ• piá¹-á¹-hidukesu cha.

navamassa padassete, niddese saá¹…gahaá¹ƒ gatÄ• â€™â€™ ti ||

sabbapaÃ±hesu pana ye dhammÄ• pucchÄ• ya uddhaá¹-Ä• , te yehi sampayuttÄ• honti, t
veditabbo \Ee 135/. vedanÄ• kkhandhena hi itare tayo khandhÄ• sampayuttÄ• , puna tehi v
sampayutto. so tehi saÃ±Ã±Ä• dÄ«hi tÄ«hi khandhehi, ekena manÄ• yatanena, sattahi viÃ±
ekasmiá¹ƒ dhammÄ• yatane, dhammadhÄ• tuyÄ• ca, kehici saÃ±Ã±Ä• saá¹…khÄ• reheva
sabbatthÄ• ti.

sampayuttenasampayuttapadavaá¹‡á¹‡anÄ• .

10. dasamanayo vippayuttenavippayuttapadavaá¹‡á¹‡anÄ•

<353> idÄ• ni \Ne 21/ vippayuttenavippayuttapadaá¹ƒ bhÄ• jetuá¹ƒ __rÅ«pakkhandhenÄ• _
ye sampayogavippayogapadaniddese rÅ«pakkhandhÄ• dayo dhammÄ• uddhaá¹-Ä• , sabb
sadisavissajjanÄ• naá¹ƒ pana ekato gahitattÄ• \Be 20/ padÄ• ni aÃ±Ã±Ä• ya paá¹-ipÄ• á¹-i
yaá¹ƒ padaá¹ƒ pucchÄ• ya uddhaá¹-aá¹ƒ, taá¹ƒ yehi dhammehi vippayuttaá¹ƒ, tesaá¹ƒ vase
veditabbo. rÅ«pakkhandhena hi vedanÄ• dayo vippayuttÄ• , tehi ca rÅ«pakkhandho vippayu
sukhumarÅ«pagatikameva. so rÅ«pakkhandho catÅ«hi khandhehi, ekena manÄ• yatanena
dhammÄ• yatanadhammadhÄ• tÅ«su, kehici vedanÄ• dÄ«hi dhammeheva vippayutto. esev

vippayuttenavippayuttapadavaá¹‡á¹‡anÄ• .

11. ekÄ• dasamanayo saá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ•

<409> idÄ• ni saá¹…gahitenasampayuttavippayuttapadaá¹ƒ bhÄ• jetuá¹ƒ __samudayasacc

tattha ye saá¹…gahitenasaá¹…gahitapadaniddese samudayasaccÄ• dayova dhammÄ• udd
uddhaá¹-Ä• . sadisavissajjanÄ• naá¹ƒ pana ekato gahitattÄ• padÄ• ni aÃ±Ã±Ä• ya paá¹-ipÄ
ye dhammÄ• pucchÄ• ya uddhaá¹-apadena khandhÄ• disaá¹…gahena saá¹…gahitÄ• , tesa
vÄ• hoti, tesaá¹ƒ vasena \Ee 136/ khandhÄ• divibhÄ• go veditabbo.

tatrÄ• yaá¹ƒ nayo --- samudayasaccena tÄ• va saá¹…khÄ• rakkhandhapariyÄ• pannÄ• dh
saá¹…gahitÄ• . te ca sesehi tÄ«hi khandhehi, ekena manÄ• yatanena, sattahi viÃ±Ã±Ä• á¹‡
saá¹…khÄ• rakkhandhe dhammÄ• yatanadhammadhÄ• tÅ«su ca á¹-hapetvÄ• taá¹‡haá¹ƒ s
sampayuttÄ• nÄ• ma. ekena pana rÅ«pakkhandhena, dasahi rÅ«pÄ• yatanehi, rÅ«padhÄ•
dhammÄ• yatane \Ne 22/ dhammadhÄ• tuyÄ• ca, rÅ«panibbÄ• nehi vippayuttattÄ• kehici
upÄ• yena sabbattha attho veditabboti.

saá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ• .

12. dvÄ• dasamanayo sampayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ•

<417> idÄ• ni \Be 21/ sampayuttenasaá¹…gahitÄ• saá¹…gahitapadaá¹ƒ bhÄ• jetuá¹ƒ __ve
Ä• raddhaá¹ƒ. tattha ye sampayuttenasampayuttapadaniddese vedanÄ• kkhandhÄ• dayo d
sabbapucchÄ• su teyeva uddhaá¹-Ä• . tattha ye dhammÄ• pucchÄ• ya uddhaá¹-apadena s
saá¹…gaho vÄ• asaá¹…gaho vÄ• hoti, tesaá¹ƒ vasena khandhÄ• dibhedo veditabbo.

tatrÄ• yaá¹ƒ nayo --- vedanÄ• kkhandho hi saÃ±Ã±Ä• dÄ«hi sampayutto. te saÃ±Ã±Ä• day
dvÄ«hi dhammÄ• yatanamanÄ• yatanehi, dhammadhÄ• tuyÄ• ceva, sattahi ca viÃ±Ã±Ä• á
dhÄ• tÅ«hi saá¹…gahitÄ• , sesÄ• hi khandhÄ• yatanadhÄ• tÅ«hi asaá¹…gahitÄ• . iminÄ• u
veditabboti.

sampayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ• .

13. terasamanayo asaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ•

<448> idÄ• ni asaá¹…gahitenasampayuttavippayuttapadaá¹ƒ \Ee 137/ bhÄ• jetuá¹ƒ __rÅ«p
Ä• raddhaá¹ƒ. tattha ye paÃ±came asaá¹…gahitenaasaá¹…gahitapadaniddese rÅ«pakkhan
ye ca arÅ«pabhavena sadisÄ• , teyeva uddhaá¹-Ä• . sesÄ• pana na ruhantÄ«ti na uddhaá¹
\Ne 23/ khandhÄ• divasena pana rÅ«pÄ• rÅ«padhammÄ• asaá¹…gahitÄ• honti. tesaÃ±ca
yÄ• ni padÄ• ni ruhanti, tÄ• neva sadisavissajjanehi saddhiá¹ƒ samodhÄ• netvÄ• uddhaá¹-
pucchÄ• ya uddhaá¹-adhammehi khandhÄ• divasena asaá¹…gahitÄ• , te yehi sampayuttÄ•
vasena khandhÄ• divibhÄ• go veditabbo.

tatrÄ• yaá¹ƒ nayo --- rÅ«pakkhandhena tÄ• va viÃ±Ã±Ä• á¹‡ameva tÄ«hi saá¹…gahehi asa
vedanÄ• dÄ«hi tÄ«hi khandhehi, dhammÄ• yatanadhammadhÄ• tÅ«su ca vedanÄ• dÄ«hev
rÅ«pakkhandhena, dasahi rÅ«pÄ• yatanarÅ«padhÄ• tÅ«hi, dhammÄ• yatanadhammadhÄ•
rÅ«panibbÄ• nadhammehi vippayuttaá¹ƒ. taá¹ƒ sandhÄ• ya __te dhammÄ• tÄ«hi khandheh
nayena sabbattha attho veditabboti.

asaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ• .

14. cuddasamanayo vippayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ•

<456> idÄ• ni vippayuttenasaá¹…gahitÄ• saá¹…gahitapadaá¹ƒ bhÄ• jetuá¹ƒ __rÅ«pakkhan
tattha yesaá¹ƒ padÄ• naá¹ƒ vippayogo na ruhati, tÄ• ni imasmiá¹ƒ vÄ• re na gahitÄ• ni. kÄ•
dhammÄ• yatanÄ• dÄ«ni. dhammÄ• yatanassa hi khandhÄ• dÄ«su ekenÄ• pi vippayogo na
eseva nayo. tesaá¹ƒ idamuddÄ• naá¹ƒ ---

``dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, jÄ«vitindriyameva ca.

nÄ• marÅ«papadaÃ±ceva, saá¸·Ä• yatanameva ca ||

``jÄ• tiÄ• dittayaá¹ƒ ekaá¹ƒ, padaá¹ƒ vÄ«satime tike.

tikÄ• vasÄ• nikaá¹ƒ ekaá¹ƒ, satta cÅ«á¸·antare padÄ• ||

``daseva \Ne 24/ gocchake honti, mahantaramhi cuddasa.

cha padÄ• ni tato uddhaá¹ƒ sabbÄ• nipi samÄ• sato.

padÄ• ni ca na labbhanti, cattÄ• lÄ«saÃ±ca satta cÄ• â€™â€™ ti ||

pariyosÄ• ne \Ee 138/ ca --- dhammÄ• yatanaá¹ƒ dhammadhÄ• tÅ«ti gÄ• thÄ• pi imameva
imÄ• ni pana á¹-hapetvÄ• sesÄ• ni sabbÄ• nipi labbhanti. tesu khandhÄ• divibhÄ• go vutta
veditabboti.

vippayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 23/ ca ---

dhÄ• tuppabhedakusalo, yaá¹ƒ dhÄ• tukathaá¹ƒ tathÄ• gato Ä• ha.

tassÄ• nayamukhabheda-ppakÄ• sanaá¹ƒ niá¹-á¹-hitaá¹ƒ hoti ||

iminÄ• nayamukhabheda-ppakÄ• sanena hi vibhÄ• vinÄ• sakkÄ• .

Ã±Ä• tuá¹ƒ sabbepi nayÄ• , saá¹…khepakathÄ• va iti vuttÄ• ||

ekekassa pana sace, padassa vitthÄ• rameva bhÄ• seyyaá¹ƒ.

vacanaÃ±ca ativiya bahuá¹ƒ, bhaveyya attho ca aviseso ||

iti Å«nabhÄ• á¹‡avÄ• radvayÄ• ya, yaá¹ƒ tantiyÄ• mayÄ• etaá¹ƒ.

kurunÄ• pattaá¹ƒ puÃ±Ã±aá¹ƒ, sukhÄ• ya taá¹ƒ hotu lokassÄ• ti ||

dhÄ• tukathÄ• -aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

puggalapaÃ±Ã±atti-aá¹-á¹-hakathÄ•

nipuá¹‡atthaá¹ƒ \Ee 171/ \Be 25/ \Ne 25/ pakaraá¹‡aá¹ƒ, dhÄ• tubhedappakÄ• sano.

satthÄ• dhÄ• tukathaá¹ƒ nÄ• ma, desayitvÄ• surÄ• laye ||

anantaraá¹ƒ tassa jino, paÃ±Ã±attibhedadÄ«panaá¹ƒ.

Ä• ha puggalapaÃ±Ã±attiá¹ƒ, yaá¹ƒ loke aggapuggalo ||

tassÄ• saá¹ƒvaá¹‡á¹‡anokÄ• so, yasmÄ• dÄ• ni upÄ• gato.

tasmÄ• naá¹ƒ vaá¹‡á¹‡ayissÄ• mi, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

1. mÄ• tikÄ• vaá¹‡á¹‡anÄ•

<1> __cha_ \Ne 26/ __paÃ±Ã±attiyo --- khandhapaÃ±Ã±atti ... pe ... puggalapaÃ±Ã±attÄ«_
puggalapaÃ±Ã±attiyÄ• uddeso. tattha __chÄ• _ti gaá¹‡anapariccheda. tena ye dhamme idh
gaá¹‡anavasena saá¹ƒkhepato paÃ±Ã±attipariccheda á¹ƒ dasseti. __paÃ±Ã±attiyo_ti parice
tattha ``Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapetÄ«â€™â€™ ti (SN a II 20) Ä• gataá¹-á
dassanÄ• pakÄ• sanÄ• paÃ±Ã±atti nÄ• ma. ``supaÃ±Ã±attá¹ƒ maÃ±capÄ«á¹-haâ€™â€™
Ä• gataá¹-á¹-hÄ• ne á¹-hapanÄ• nikkhipanÄ• paÃ±Ã±atti nÄ• ma. idha ubhayampi vá¹-á¹
cha paÃ±Ã±Ä• panÄ• , cha dassanÄ• pakÄ• sanÄ• tipi; cha á¹-hapanÄ• nikkhipanÄ• tipi i
nÄ• mapaÃ±Ã±atti hi te te dhamme dassetipi, tena tena koá¹-á¹-hÄ• sena á¹-hapetipi.

__khandhapaÃ±Ã±attÄ«_tiÄ• di pana saá¹ƒkhepato tÄ• saá¹ƒ paÃ±Ã±attÄ«naá¹ƒ sarÅ«pa
khandhÄ• naá¹ƒ `khandhÄ• â€™ ti paÃ±Ã±Ä• panÄ• dassanÄ• pakÄ• sanÄ• á¹-hapanÄ•
nÄ• ma. Ä• yatanÄ• naá¹ƒ Ä• yatanÄ• nÄ«ti, dhÄ• tÅ«naá¹ƒ dhÄ• tuyoti, saccÄ• naá¹ƒ sac
indriyÄ• nÄ«ti, puggalÄ• naá¹ƒ puggalÄ• ti paÃ±Ã±Ä• panÄ• dassanÄ• pakÄ• sanÄ• á¹-h
__puggalapaÃ±Ã±atti_ nÄ• ma.

pÄ• á¸·imuttakena \Be 26/ pana aá¹-á¹-hakathÄ• nayena aparÄ• pi cha paÃ±Ã±attiyo --- vij
avijjamÄ• napaÃ±Ã±atti, vijjamÄ• nena \Ee 172/ avijjamÄ• napaÃ±Ã±atti, avijjamÄ• nena vi
vijjamÄ• nena vijjamÄ• napaÃ±Ã±atti, avijjamÄ• nena avijjamÄ• napaÃ±Ã±attÄ«ti. tattha ku
saccikaá¹-á¹-haparamatthavasena vijjamÄ• nassa sato sambhÅ«tassa dhammassa paÃ±Ã±
__vijjamÄ• napaÃ±Ã±atti_ nÄ• ma. tathÄ• avijjamÄ• nassa lokaniruttimattasiddhassa itthip
paÃ±Ã±Ä• panÄ• __avijjamÄ• napaÃ±Ã±atti_ nÄ• ma. sabbÄ• kÄ• renapi anupalabbhaney
paÃ±camasaccÄ• dikassa titthiyÄ• naá¹ƒ aá¹‡upakatipurisÄ• dikassa vÄ• paÃ±Ã±Ä• panÄ
sÄ• pana sÄ• sanÄ• vacarÄ• na hotÄ«ti idha na gahitÄ• . iti imesaá¹ƒ vijjamÄ• nÄ• vijjam
sesÄ• veditabbÄ• . `tevijjoâ€™, `chaá¸·abhiÃ±Ã±oâ€™ tiÄ• dÄ«su hi tisso vijjÄ• cha abhiÃ
puggalo avijjamÄ• no. tasmÄ• tisso vijjÄ• assÄ• ti tevijjo, cha abhiÃ±Ã±Ä• assÄ• ti chaá¸·
vijjamÄ• nena avijjamÄ• nassa paÃ±Ã±Ä• panato evarÅ«pÄ• __vijjamÄ• nena avijjamÄ• n
`itthirÅ«paá¹ƒâ€™, `purisarÅ«paâ€™ ntiÄ• dÄ«su \Ne 27/ pana itthipurisÄ• avijjamÄ• nÄ• ,
tasmÄ• itthiyÄ• rÅ«paá¹ƒ itthirÅ«paá¹ƒ, purisassa rÅ«paá¹ƒ purisarÅ«panti evaá¹ƒ avijjam
paÃ±Ã±Ä• panato evarÅ«pÄ• __avijjamÄ• nena vijjamÄ• napaÃ±Ã±atti_ nÄ• ma. cakkhus
cakkhusotÄ• dayopi phassopi vijjamÄ• noyeva. tasmÄ• cakkhumhi samphasso, cakkhuto j
phalabhÅ«to samphasso cakkhusamphassoti evaá¹ƒ vijjamÄ• nena vijjamÄ• nassa paÃ±Ã±
__vijjamÄ• nena vijjamÄ• napaÃ±Ã±atti_ nÄ• ma. khattiyaputto, brÄ• hmaá¹‡aputto, seá¹-á
khattiyÄ• dayopi avijjamÄ• nÄ• , puttopi. tasmÄ• khattiyassa putto khattiyaputtoti evaá¹ƒ a
avijjamÄ• nassa paÃ±Ã±Ä• panato evarÅ«pÄ• __avijjamÄ• nena avijjamÄ• napaÃ±Ã±atti_
pakaraá¹‡e purimÄ• tissova paÃ±Ã±attiyo labbhanti. ``khandhapaÃ±Ã±atti ... pe ... indriyap
imasmiÃ±hi \Ee 173/ á¹-hÄ• ne vijjamÄ• nasseva paÃ±Ã±Ä• pitattÄ• vijjamÄ• napaÃ±Ã±att
``puggalapaÃ±Ã±attÄ«â€™â€™ ti pade avijjamÄ• napaÃ±Ã±atti. parato pana `tevijjoâ€™, `

tiÄ• dÄ«su vijjamÄ• nena avijjamÄ• napaÃ±Ã±atti labbhatÄ«ti.

aá¹-á¹-hakathÄ• muttakena pana Ä• cariyanayena aparÄ• pi cha paÃ±Ã±attiyo --- upÄ• dÄ
upanidhÄ• paÃ±Ã±atti, samodhÄ• napaÃ±Ã±atti, upanikkhittapaÃ±Ã±atti, tajjÄ• paÃ±Ã±atti,
27/. tattha yo rÅ«pavedanÄ• dÄ«hi ekattena vÄ• aÃ±Ã±attena vÄ• rÅ«pavedanÄ• dayo viy
saccikaá¹-á¹-haparamatthena anupalabbhasabhÄ• vopi rÅ«pavedanÄ• dibhede khandhe up
katvÄ• sammato satto. tÄ• ni tÄ• ni aá¹…gÄ• ni upÄ• dÄ• ya ratho gehaá¹ƒ muá¹-á¹-hi udd
rÅ«pÄ• dayo upÄ• dÄ• ya ghaá¹-o paá¹-o; candasÅ«riyaparivattÄ• dayo upÄ• dÄ• ya kÄ• lo
bhÅ«tanimittaÃ±ceva bhÄ• vanÄ• nisaá¹ƒsaÃ±ca upÄ• dÄ• ya nissÄ• ya kÄ• raá¹‡aá¹ƒ kat
upaá¹-á¹-hitaá¹ƒ uggahanimittaá¹ƒ paá¹-ibhÄ• ganimittanti ayaá¹ƒ evarÅ«pÄ• __upÄ• dÄ• p
paÃ±Ã±apetabbaá¹-á¹-hena cesÄ• paÃ±Ã±atti nÄ• ma, na paÃ±Ã±Ä• panaá¹-á¹-hena. yÄ•
paÃ±Ã±Ä• panÄ• , ayaá¹ƒ avijjamÄ• napaÃ±Ã±attiyeva.

yÄ• paá¹-hamadutiyÄ• dÄ«ni upanidhÄ• ya dutiyaá¹ƒ tatiyantiÄ• dikÄ• , aÃ±Ã±amaÃ±Ã±a
rassaá¹ƒ, dÅ«raá¹ƒ, santikantiÄ• dikÄ• paÃ±Ã±Ä• panÄ• ; ayaá¹ƒ __upanidhÄ• paÃ±Ã±atti
upanidhÄ• paÃ±Ã±atti --- tadaÃ±Ã±Ä• pekkhÅ«panidhÄ• , hatthagatÅ«panidhÄ• , sampayu
samÄ• ropitÅ«panidhÄ• , avidÅ«ragatÅ«panidhÄ• \Ne 28/, paá¹-ibhÄ• gÅ«panidhÄ• , tabba
tabbisiá¹-á¹-hÅ«panidhÄ• tiÄ• dinÄ• bhedena anekappakÄ• rÄ• .

tattha dutiyaá¹ƒ tatiyantiÄ• dikÄ• va tadaÃ±Ã±aá¹ƒ apekkhitvÄ• vuttatÄ• ya __tadaÃ±Ã±Ä•
chattapÄ• á¹‡i, satthapÄ• á¹‡Ä«tiÄ• dikÄ• hatthagataá¹ƒ upanidhÄ• ya vuttatÄ• ya \Ee 174
nÄ• ma. kuá¹‡á¸• alÄ«, sikharÄ«, kiriá¹-Ä«tiÄ• dikÄ• sampayuttaá¹ƒ upanidhÄ• ya vuttatÄ•
nÄ• ma. dhaÃ±Ã±asakaá¹-aá¹ƒ, sappikumbhotiÄ• dikÄ• samÄ• ropitaá¹ƒ upanidhÄ• ya vut
nÄ• ma. indasÄ• laguhÄ• , piyaá¹…guguhÄ• , serÄ«sakantiÄ• dikÄ• avidÅ«ragataá¹ƒ upan
__avidÅ«ragatÅ«panidhÄ• _ nÄ• ma. suvaá¹‡á¹‡avaá¹‡á¹‡o, usabhagÄ• mÄ«tiÄ• dikÄ• pa
vuttatÄ• ya __paá¹-ibhÄ• gÅ«panidhÄ• _ nÄ• ma. padumassaro, brÄ• hmaá¹‡agÄ• motiÄ•
vuttatÄ• ya __tabbahulÅ«panidhÄ• _ nÄ• ma. maá¹‡ikaá¹-akaá¹ƒ, vajirakaá¹-akantiÄ• dikÄ•
upanidhÄ• ya vuttatÄ• ya __tabbisiá¹-á¹-hÅ«panidhÄ• _ nÄ• ma.

yÄ• pana tesaá¹ƒ tesaá¹ƒ samodhÄ• namapekkhitvÄ• tidaá¹‡á¸• aá¹ƒ, aá¹-á¹-hapadaá¹ƒ,
puppharÄ• sÄ«tiÄ• dikÄ• paÃ±Ã±Ä• panÄ• , ayaá¹ƒ __samodhÄ• napaÃ±Ã±atti_ nÄ• ma.
upanikkhipitvÄ• dve, tÄ«á¹‡i, cattÄ• rÄ«tiÄ• dikÄ• paÃ±Ã±Ä• panÄ• , ayaá¹ƒ \Be 28/ __up
nÄ• ma. yÄ• taá¹ƒ taá¹ƒ dhammasabhÄ• vaá¹ƒ apekkhitvÄ• pathavÄ«, tejo, kakkhaá¸·atÄ•
paÃ±Ã±Ä• panÄ• , ayaá¹ƒ __tajjÄ• paÃ±Ã±atti_ nÄ• ma. yÄ• pana santativicchedÄ• bhÄ• v
nÄ• vutikotiÄ• dikÄ• paÃ±Ã±Ä• panÄ• , ayaá¹ƒ __santatipaÃ±Ã±atti_ nÄ• ma. etÄ• su pana
vijjamÄ• napaÃ±Ã±attiyeva. sesÄ• avijjamÄ• napakkhaÃ±ceva, avijjamÄ• nena avijjamÄ• n

aá¹-á¹-hakathÄ• muttakena Ä• cariyanayeneva aparÄ• pi cha paÃ±Ã±attiyo --- kiccapaÃ±Ã

saá¹‡á¹-hÄ• napaÃ±Ã±atti, liá¹…gapaÃ±Ã±atti, bhÅ«mipaÃ±Ã±atti, paccattapaÃ±Ã±atti, asa
tattha bhÄ• á¹‡ako, dhammakathikotiÄ• dikÄ• kiccavasena paÃ±Ã±Ä• panÄ• __kiccapaÃ±
parimaá¹‡á¸• alo, caturassotiÄ• dikÄ• saá¹‡á¹-hÄ• navasena paÃ±Ã±Ä• panÄ• __saá¹‡á¹
nÄ• ma. itthÄ«, purisotiÄ• dikÄ• liá¹…gavasena paÃ±Ã±Ä• panÄ• __liá¹…gapaÃ±Ã±ati_ n
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , kosalakÄ• , mÄ• dhurÄ• tiÄ• dikÄ• bhÅ«mivasena pa
nÄ• ma. tisso \Ne 29/, nÄ• go, sumanotiÄ• dikÄ• paccattanÄ• makaraá¹‡amattavasena pa
__paccattapaÃ±Ã±atti_ nÄ• ma. nirodho, nibbÄ• nantiÄ• dikÄ• asaá¹…khatadhammassa p
__asaá¹…khatapaÃ±Ã±atti_ nÄ• ma. tattha ekaccÄ• bhÅ«mipaÃ±Ã±atti asaá¹…khatapaÃ±
vijjamÄ• napaÃ±Ã±attiyeva, kiccapaÃ±Ã±atti vijjamÄ• nena avijjamÄ• napakkhaá¹ƒ bhajati.
avijjamÄ• napaÃ±Ã±attiyo nÄ• ma.

<2> idÄ• ni yÄ• saá¹ƒ paÃ±Ã±attÄ«naá¹ƒ uddesavÄ• re saá¹…khepato sarÅ«padassanaá¹
tÄ• va tÄ• saá¹ƒ vatthuá¹ƒ vibhajitvÄ• dassanavasena tÄ• dassetuá¹ƒ __kittÄ• vatÄ• _tiÄ•
tÄ• va evamattho veditabbo --- yÄ• ayaá¹ƒ khandhÄ• naá¹ƒ `khandhÄ• â€™ ti paÃ±Ã±Ä• p
sÄ• kittakena hotÄ«ti kathetukamyatÄ• pucchÄ• . parato __kittÄ• vatÄ• Ä• yatanÄ• na_nti
vissajjanepi evamattho veditabbo --- yattakena paÃ±Ã±Ä• panena saá¹…khepato paÃ±cakk
``rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti vÄ• ; tatrÄ• pi rÅ«pakkhandh
catubhÅ«mikÄ• ti vÄ• evarÅ«paá¹ƒ paÃ±Ã±Ä• panaá¹ƒ hoti; ettakena khandhÄ• naá¹ƒ `kha

<3> tathÄ• yattakena paÃ±Ã±Ä• panena saá¹…khepato dvÄ• dasÄ• yatanÄ• nÄ«ti vÄ• , p
pe ... dhammÄ• yatanaâ€™â€™ nti vÄ• ; tatrÄ• pi dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• \Be 29
vÄ• , evarÅ«paá¹ƒ paÃ±Ã±Ä• panaá¹ƒ hoti; ettakena Ä• yatanÄ• naá¹ƒ Ä• yatanÄ• nÄ«ti pa

<4> yattakena paÃ±Ã±Ä• panena saá¹…khepato aá¹-á¹-hÄ• rasa dhÄ• tuyoti vÄ• \Ee 176/
... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti vÄ• ; tatrÄ• pi soá¸·asa dhÄ• tuyo kÄ• mÄ
catubhÅ«mikÄ• ti vÄ• evarÅ«paá¹ƒ paÃ±Ã±Ä• panaá¹ƒ hoti; ettakena dhÄ• tÅ«naá¹ƒ dhÄ•

<5> yattakena paÃ±Ã±Ä• panena saá¹…khepato cattÄ• ri saccÄ• nÄ«ti vÄ• , pabhedato ``d
nirodhasaccaâ€™â€™ nti vÄ• ; tatrÄ• pi dve saccÄ• lokiyÄ• , dve saccÄ• lokuttarÄ• ti vÄ•
paÃ±Ã±Ä• panaá¹ƒ hoti; ettakena saccÄ• naá¹ƒ `saccÄ• nÄ«â€™ ti paÃ±Ã±atti hoti.

<6> yattakena paÃ±Ã±Ä• panena saá¹…khepato bÄ• vÄ«satindriyÄ• nÄ«ti vÄ• , pabhedato
aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti vÄ• ; tatrÄ• pi dasindriyÄ• ni kÄ• mÄ• vacarÄ• ni, navind
tÄ«á¹‡i indriyÄ• ni lokuttarÄ• nÄ«ti vÄ• evarÅ«paá¹ƒ paÃ±Ã±Ä• panaá¹ƒ hoti; ettakena indr
paÃ±Ã±atti hoti. ettÄ• vatÄ• saá¹…khepato vatthuá¹ƒ vibhajitvÄ• dassanavasena paÃ±ca p
honti.

<7> idÄ• ni vitthÄ• rato vatthuá¹ƒ vibhajitvÄ• dassanavasena puggalapaÃ±Ã±attiá¹ƒ dasse

asamayavimutto_tiÄ• dimÄ• ha. sammÄ• sambuddhena hi tile visÄ• rayamÄ• nena viya, vÄ
heá¹-á¹-hÄ• vibhaá¹…gappakaraá¹‡e imÄ• saá¹ƒ paÃ±cannaá¹ƒ paÃ±Ã±attÄ«naá¹ƒ vatthu
nippadesena kathitÄ• ti tena te idha ekadeseneva kathesi. chaá¹-á¹-hÄ• puggalapaÃ±Ã±att
akathitÄ• va. idhÄ• pi uddesavÄ• re ekadeseneva kathitÄ• ; tasmÄ• taá¹ƒ vitthÄ• rato kathe
asamayavimuttoti ekakato paá¹-á¹-hÄ• ya yÄ• va dasakÄ• mÄ• tikaá¹ƒ á¹-hapesÄ«ti.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• .

2. niddesavaá¹‡á¹‡anÄ•

1. ekakaniddesavaá¹‡á¹‡anÄ•

<1> idÄ• ni \Be 30/ \Ee 177/ yathÄ• á¹-hapitaá¹ƒ mÄ• tikaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya vibhaji
__katamo ca puggalo samayavimutto_tiÄ• dimÄ• ha. tattha __idhÄ• _ti imasmiá¹ƒ sattaloke
puggalo. __kÄ• lena kÄ• la_nti ettha bhummavasena attho veditabbo. ekekasmiá¹ƒ kÄ• leti
samaya_nti idaá¹ƒ purimasseva vevacanaá¹ƒ. __aá¹-á¹-ha vimokkhe_ti
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraaá¹-á¹-hasamÄ• pattiyo. tÄ• saÃ±hi paccanÄ«kadhammehi v
__kÄ• yenÄ• _ti vimokkhasahajÄ• tena nÄ• makÄ• yena. __phusitvÄ• viharatÄ«_ti paá¹-ila
panesa kÄ• le vimokkhe phusitvÄ• viharatÄ«ti? samÄ• pattiá¹ƒ samÄ• pajjitukÄ• massa hi
nÄ• ma atthi. tattha pÄ• tova sarÄ«rapaá¹-ijagganakÄ• lo, vattakaraá¹‡akÄ• lo ca samÄ• pa
sarÄ«raá¹ƒ pana paá¹-ijaggitvÄ• vattaá¹ƒ katvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ \Ne 31/ pavisitvÄ•
piá¹‡á¸• Ä• ya gamanakÄ• lo nÄ• gacchati, etasmiá¹ƒ antare samÄ• pajjanassa kÄ• lo nÄ•

piá¹‡á¸• Ä• ya gamanakÄ• laá¹ƒ pana sallakkhetvÄ• nikkhantassa cetiyavandanakÄ• lo, b
vitakkamÄ• á¸·ake á¹-hÄ• nakÄ• lo piá¹‡á¸• Ä• ya gamanakÄ• lo gÄ• me caraá¹‡akÄ• lo; Ä
vattakaraá¹‡akÄ• loti ayampi samÄ• pajjanassa akÄ• lo nÄ• ma. Ä• sanasÄ• lÄ• ya pana vi
bhattakÄ• lo nÄ• gacchati, etasmimpi antare samÄ• pajjanassa kÄ• lo nÄ• ma. bhattaá¹ƒ pa
vihÄ• ragamanakÄ• lo, pattacÄ«varapaá¹-isÄ• manakÄ• lo, divÄ• vattakaraá¹‡akÄ• lo, parip
samÄ• pajjanassa akÄ• lo nÄ• ma. yo akÄ• lo, sveva asamayo. taá¹ƒ sabbampi á¹-hapetvÄ
samaye vuttappakÄ• re aá¹-á¹-ha \Ee 178/ vimokkhe sahajÄ• tanÄ• makÄ• yena paá¹-ilabhi
puggalo ... pe ... viharatÄ«â€™â€™ ti vuccati.

apicesa \Be 31/ saphassakehi sahajÄ• tanÄ• madhammehi sahajÄ• tadhamme phusatiyeva
phusatiyeva nÄ• ma. purimÄ• ya appanÄ• ya aparaá¹ƒ appanaá¹ƒ phusatiyeva. yena hi sad
sahajÄ• tÄ• , tena te paá¹-iladdhÄ• nÄ• ma honti. phassenÄ• pi phuá¹-á¹-hÄ• yeva nÄ• ma
paá¹-ilÄ• bhakÄ• raá¹‡ameva, tathÄ• purimÄ• appanÄ• aparaappanÄ• ya. tatrÄ• ssa evaa
phusanÄ• veditabbÄ• --- paá¹-hamajjhÄ• naÃ±hi vitakkÄ• dÄ«hi paÃ±caá¹…gikaá¹ƒ. tasm
aá¹…gÄ• ni sesÄ• atirekapaá¹‡á¹‡Ä• sadhammÄ• cattÄ• ro khandhÄ• nÄ• ma honti. tena

paá¹-hamajjhÄ• nasamÄ• pattivimokkhaá¹ƒ phusitvÄ• paá¹-ilabhitvÄ• viharati. dutiyaá¹ƒ jh
pÄ«tisukhacittekaggatÄ• hi tivaá¹…gikaá¹ƒ, tatiyaá¹ƒ sukhacittekaggatÄ• hi duvaá¹…gikaá¹
upekkhÄ• cittekaggatÄ• hi duvaá¹…gikaá¹ƒ, tathÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ..
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaÃ±ca. tattha á¹-hapetvÄ• tÄ• ni aá¹…gÄ• ni sesÄ• a
cattÄ• ro khandhÄ• nÄ• ma honti. tena nÄ• makÄ• yena nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
paá¹-ilabhitvÄ• viharati.

__paÃ±Ã±Ä• ya cassa disvÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya saá¹…khÄ• ragataá¹ƒ, maggap
passitvÄ• . __ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti upaá¸• á¸• hupaá¸• á¸• hÄ• paá
parikkhÄ«á¹‡Ä• honti. __ayaá¹ƒ vuccati puggalo samayavimutto_ti ettha aá¹-á¹-hasamÄ• p
tena \Ne 32/ nÄ• makÄ• yena phusitvÄ• viharatÄ«ti \Ee 179/ vattuá¹ƒ vaá¹-á¹-ati. pÄ• á¸·iya
Ä• savÄ• parikkhÄ«á¹‡Ä• â€™â€™ ti vuttaá¹ƒ. puthujjanassa ca khÄ«á¹‡Ä• Ä• savÄ• nÄ
gahito. aá¹-á¹-hasamÄ• pattilÄ• bhÄ« khÄ«á¹‡Ä• savopi tena nÄ• makÄ• yena phusitvÄ• v
vaá¹-á¹-ati. tassa pana aparikkhÄ«á¹‡Ä• savÄ• nÄ• ma natthi, tasmÄ• sopi na gahito. __sa
tiá¹‡á¹‡aá¹ƒ sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«naá¹ƒyevetaá¹ƒ nÄ• manti veditabb

<2> asamayavimuttaniddese --- purimasadisaá¹ƒ vuttanayeneva veditabbaá¹ƒ. __asamaya
sukkhavipassakakhÄ«á¹‡Ä• savassetaá¹ƒ nÄ• maá¹ƒ. sukkhavipassakÄ• pana sotÄ• pann
aá¹-á¹-hasamÄ• pattilÄ• bhino ca khÄ«á¹‡Ä• savÄ• puthujjanÄ• ca imasmiá¹ƒ duke na lab
\Be 32/ nÄ• ma honti. tasmÄ• satthÄ• attano buddhasubuddhatÄ• ya heá¹-á¹-hÄ• gahite c
saá¹…kaá¸• á¸• hitvÄ• saddhiá¹ƒ piá¹-á¹-hivaá¹-á¹-akehi tantiá¹ƒ Ä• ropento __sabbepi ariy
tattha __ariye vimokkhe_ti kilesehi Ä• rakattÄ• ariyeti saá¹…khaá¹ƒ gate lokuttaravimokkhe
hoti --- bÄ• hirÄ• naÃ±hi aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ samÄ• pajjantassa samayopi
maggavimokkhena vimuccanassa samayo vÄ• asamayo vÄ• natthi. yassa saddhÄ• balav
tassa gacchantassa tiá¹-á¹-hantassa nisÄ«dantassa nipajjantassa khÄ• dantassa bhuÃ±jant
maggaphalapaá¹-ivedho nÄ• ma na hotÄ«ti natthi. iti maggavimokkhena vimuccanassa sam
natthÄ«ti heá¹-á¹-hÄ• gahite ca aggahite ca saá¹…kaá¸• á¸• hitvÄ• imaá¹ƒ piá¹-á¹-hivaá¹-á
Ä• ropesi dhammarÄ• jÄ• . samÄ• pattilÄ• bhÄ« puthujjano imÄ• yapi tantiyÄ• aggahitova.
180/ samÄ• pattivikkhambhitÄ• naá¹ƒ kilesÄ• naá¹ƒ vasena samayavimuttabhÄ• vaá¹ƒ bhaj

<3> kuppadhammÄ• kuppadhammaniddesesu --- yassa adhigato samÄ• pattidhammo kup
rÅ«pasahagatÄ• na_nti rÅ«panimittasaá¹…khÄ• tena rÅ«pena sahagatÄ• naá¹ƒ. tena sadd
rÅ«pÄ• rammaá¹‡Ä• naá¹ƒ catunnaá¹ƒ rÅ«pÄ• vacarajjhÄ• nÄ• nanti attho. __arÅ«pasahag
na rÅ«panti arÅ«paá¹ƒ. arÅ«pena sahagatÄ• naá¹ƒ tena saddhiá¹ƒ pavattÄ• naá¹ƒ na vinÄ•
catunnaá¹ƒ arÅ«pÄ• vacarajjhÄ• nÄ• nanti attho. __na nikÄ• malÄ• bhÄ«_ti paÃ±cahÄ• kÄ
icchitÄ• kÄ• rena aladdhattÄ• na nikÄ• malÄ• bhÄ«. appaguá¹‡asamÄ• pattikoti attho. __n
kicchalÄ• bhÄ« dukkhalÄ• bhÄ«. yo Ä• gamanamhi kilese vikkhambhento upacÄ• raá¹ƒ pÄ•
pÄ• pento cittamaÃ±jÅ«saá¹ƒ labhanto dukkhena kicchena sasaá¹…khÄ• rena sappayogen

pÄ• puá¹‡ituá¹ƒ sakkoti, so na akicchalÄ• bhÄ« nÄ• ma. __na akasiralÄ• bhÄ«_ti avipulalÄ•
appetvÄ• addhÄ• naá¹ƒ phariituá¹ƒ na sakkoti. ekaá¹ƒ dve cittavÄ• re vattetvÄ• sahasÄ• va

__yatthicchaka_nti yasmiá¹ƒ okÄ• se samÄ• pattiá¹ƒ appetvÄ• nisÄ«dituá¹ƒ icchati. __yad
kasiá¹‡ajjhÄ• naá¹ƒ vÄ• Ä• nÄ• pÄ• najjhÄ• naá¹ƒ vÄ• brahmavihÄ• rajjhÄ• naá¹ƒ vÄ• as
yaá¹ƒ yaá¹ƒ samÄ• pattiá¹ƒ appetvÄ• nisÄ«dituá¹ƒ icchati. __yÄ• vaticchaka_nti addhÄ• na
kÄ• laá¹ƒ icchati. idaá¹ƒ vuttaá¹ƒ hoti --- yattha yattha yaá¹ƒ yaá¹ƒ samÄ• pattiá¹ƒ yattakaá¹
samÄ• pajjitumpi vuá¹-á¹-hÄ• tumpi icchati, tattha tattha taá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ tattakaá
samÄ• pajjitumpi vuá¹-á¹-hÄ• tumpi na sakkoti. candaá¹ƒ vÄ• sÅ«riyaá¹ƒ vÄ• ulloketvÄ• `i
vÄ• sÅ«riye vÄ• ettakaá¹ƒ á¹-hÄ• naá¹ƒ gate vuá¹-á¹-hahissÄ• mÄ«â€™ ti paricchinditvÄ•
yathÄ• paricchedena vuá¹-á¹-hÄ• tuá¹ƒ na sakkoti, antarÄ• va vuá¹-á¹-hÄ• ti; samÄ• pattiyÄ

__pamÄ• damÄ• gammÄ• _ti pamÄ• daá¹ƒ paá¹-icca. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evaá¹ƒ
vuccati. idaá¹ƒ pana aá¹-á¹-hasamÄ• pattilÄ• bhino puthujjanassa sotÄ• pannassa sakadÄ•
puggalÄ• naá¹ƒ nÄ• maá¹ƒ. etesaÃ±hi samÄ• dhipÄ• ribandhakÄ• vipassanÄ• pÄ• ribandh
suvikkhambhitÄ• , na suvikkhÄ• litÄ• , tena tesaá¹ƒ samÄ• patti nassati parihÄ• yati. sÄ• ca
nÄ• pattivÄ«tikkamena. na garukamokkhadhammo panesa appamattakenapi kiccakaraá¹‡Ä
vÄ• nassati.

tatridaá¹ƒ vatthu --- eko kira thero samÄ• pattiá¹ƒ vaá¸·aÃ±jeti. tasmiá¹ƒ piá¹‡á¸• Ä• ya gÄ•
dÄ• rakÄ• pariveá¹‡e kÄ«á¸·itvÄ• pakkamiá¹ƒsu. thero Ä• gantvÄ• `pariveá¹‡aá¹ƒ samma
asammajjitvÄ• vihÄ• raá¹ƒ pavisitvÄ• `samÄ• pattiá¹ƒ appessÄ• mÄ«â€™ ti nisÄ«di. so ap
nu kho Ä• varaá¹‡aâ€™ nti sÄ«laá¹ƒ Ä• vajjanto appamattakampi vÄ«tikkamaá¹ƒ adisvÄ• `
ti olokento pariveá¹‡assa asammaá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• sammajjitvÄ• pavisitvÄ• ni
appentova nisÄ«di.

<4> akuppadhammaniddeso \Ne 34/ vuttapaá¹-ipakkhavaseneva veditabbo. __akuppadhar
aá¹-á¹-hasamÄ• pattilÄ• bhino anÄ• gÄ• missa ceva khÄ«á¹‡Ä• savassa cÄ• ti dvinnaá¹ƒ p
tesaÃ±hi samÄ• dhipÄ• ribandhakÄ• vipassanÄ• pÄ• ribandhakÄ• ca dhammÄ• suvikkha
tesaá¹ƒ \Ee 182/ bhassasaá¹…gaá¹‡ikÄ• rÄ• mÄ• dikiccena vÄ• aÃ±Ã±ena vÄ• yena kena
vÄ«tinÄ• mentÄ• nampi samÄ• patti na kuppati, na nassati. sukkhavipassakÄ• pana
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• imasmiá¹ƒ duke \Be 34/ na labb
honti. tasmÄ• satthÄ• attano buddhasubuddhatÄ• ya heá¹-á¹-hÄ• gahite ca aggahite ca sa
imasmimpi duke saddhiá¹ƒ piá¹-á¹-hivaá¹-á¹-akehi tantiá¹ƒ Ä• ropento __sabbepi ariyapugga
aá¹-á¹-hannaÃ±hi samÄ• pattÄ«naá¹ƒ kuppanaá¹ƒ nassanaá¹ƒ bhaveyya, lokuttaradhamma
paá¹-ividdhassa kuppanaá¹ƒ nassanaá¹ƒ nÄ• ma natthi, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

<5> parihÄ• nadhammÄ• parihÄ• nadhammaniddesÄ• pi kuppadhammÄ• kuppadhamman

idha puggalassa pamÄ• daá¹ƒ paá¹-icca dhammÄ• naá¹ƒ parihÄ• nampi aparihÄ• nampi ga
pariyÄ• yadesanÄ• mattameva nÄ• naá¹ƒ. sesaá¹ƒ sabbattha tÄ• disameva.

<7> cetanÄ• bhabbaniddese --- __cetanÄ• bhabbo_ti cetanÄ• ya aparihÄ• niá¹ƒ Ä• pajjituá
anusaÃ±cetetÄ«_ti, sace samÄ• pajjati. samÄ• pattiÃ±hi samÄ• pajjanto anusaÃ±ceteti nÄ•
itaro parihÄ• yati.

<8> anurakkhaá¹‡Ä• bhabbaniddese --- __anurakkhaá¹‡Ä• bhabbo_ti anurakkhaá¹‡Ä• ya
bhabbo. __sace anurakkhatÄ«_ti sace anupakÄ• radhamme pahÄ• ya upakÄ• radhamme s
paá¹-ipajjanto anurakkhati nÄ• ma. so na parihÄ• yati, itaro parihÄ• yati.

ime dvepi samÄ• pattiá¹ƒ á¹-hapetuá¹ƒ thÄ• varaá¹ƒ kÄ• tuá¹ƒ paá¹-ibalÄ• . cetanÄ• bhabb
anurakkhaá¹‡Ä• bhabbova balavataro. cetanÄ• bhabbo hi upakÄ• rÄ• nupakÄ• re dhamme
upakÄ• radhamme nudati nÄ«harati, anupakÄ• radhamme sevati. so te sevanto samÄ• patt
anurakkhaá¹‡Ä• bhabbo upakÄ• rÄ• nupakÄ• re dhamme jÄ• nÄ• ti. jÄ• nanto anupakÄ• ra
upakÄ• radhamme sevati. so te sevanto samÄ• pattito na parihÄ• yati.

yathÄ• hi dve khettapÄ• lÄ• eko paá¹‡á¸• urogena sarogo akkhamo sÄ«tÄ• dÄ«naá¹ƒ, ek
sarogo heá¹-á¹-hÄ• kuá¹-iá¹ƒ na otarati, rattÄ• rakkhaá¹ƒ divÄ• rakkhaá¹ƒ vijahati. tassa div
khettaá¹ƒ otaritvÄ• sÄ• lisÄ«saá¹ƒ khÄ• danti, rattiá¹ƒ migasÅ«karÄ• dayo pavisitvÄ• khal
taá¹ƒ viya chetvÄ• gacchanti. so attano pamattakÄ• raá¹‡Ä• puna bÄ«jamattampi na labha
divÄ• rakkhaá¹ƒ na vijahati. so attano appamattakÄ• raá¹‡Ä• ekakarÄ«sato cattÄ• ripi aá¹-
labhati.

tattha sarogakhettapÄ• lo viya cetanÄ• bhabbo, arogo viya anurakkhaá¹‡Ä• bhabbo daá¹-á
pamÄ• dena puna bÄ«jamattassapi alabhanaá¹ƒ viya cetanÄ• bhabbassa upakÄ• rÄ• nupa
pahÄ• ya anupakÄ• re sevantassa samÄ• pattiyÄ• parihÄ• naá¹ƒ. itarassa attano appamÄ•
catuaá¹-á¹-hasakaá¹-auddharaá¹‡aá¹ƒ viya anurakkhaá¹‡Ä• bhabbassa upakÄ• rÄ• nupakÄ
anupakÄ• re pahÄ• ya upakÄ• re sevantassa samÄ• pattiyÄ• aparihÄ• naá¹ƒ veditabbaá¹ƒ
anurakkhaá¹‡Ä• bhabbova samÄ• pattiá¹ƒ thÄ• varaá¹ƒ kÄ• tuá¹ƒ balavataroti veditabbo.

<9> puthujjananiddese --- __tÄ«á¹‡i saá¹ƒyojanÄ• nÄ«_ti
diá¹-á¹-hisaá¹ƒyojanasÄ«labbataparÄ• mÄ• sasaá¹ƒyojanavicikicchÄ• saá¹ƒyojanÄ• ni. etÄ•
pahÄ«nÄ• ni nÄ• ma honti. ayaá¹ƒ pana phalakkhaá¹‡epi na hotÄ«ti dasseti. __tesaá¹ƒ dha
saá¹ƒyojanadhammÄ• naá¹ƒ. maggakkhaá¹‡asmiÃ±hi tesaá¹ƒ pahÄ• nÄ• ya paá¹-ipanno n
maggakkhaá¹‡epi na hoti. ettÄ• vatÄ• vissaá¹-á¹-hakammaá¹-á¹-hÄ• no thÅ«labÄ• laputhu
veditabbo.

<10> gotrabhuniddese \Ee 184/ --- __yesaá¹ƒ dhammÄ• na_nti yesaá¹ƒ gotrabhuÃ±Ä• á¹‡
paropaá¹‡á¹‡Ä• sakusaladhammÄ• naá¹ƒ. __ariyadhammassÄ• _ti lokuttaramaggassa. __a
nibbatti pÄ• tubhÄ• vo hoti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ nibbÄ• nÄ• rammaá¹‡ena Ã±Ä• á
puthujjanasaá¹…khaá¹ƒ puthujjanagottaá¹ƒ \Ne 36/ puthujjanamaá¹‡á¸• alaá¹ƒ puthujjanapa
ariyasaá¹…khaá¹ƒ ariyagottaá¹ƒ ariyamaá¹‡á¸• alaá¹ƒ ariyapaÃ±Ã±attiá¹ƒ okkamanato gotr
vuccati.

<11> bhayÅ«paratanidde se --- bhayena uparatoti __bhayÅ«parato_. sattapi sekkhÄ• puthu
pÄ• pato oramanti pÄ• paá¹ƒ na karonti \Be 36/. tattha puthujjanÄ• duggatibhayaá¹ƒ, vaá¹-
kilesabhayaá¹ƒ, upavÄ• dabhayanti cattÄ• ri bhayÄ• ni bhÄ• yanti. tesu bhÄ• yitabbaá¹-á¹-h
__duggatibhayaá¹ƒ_. sesesupi eseva nayo. tattha puthujjano `sace tvaá¹ƒ pÄ• paá¹ƒ kariss
mukhaá¹ƒ vivaritvÄ• á¹-hitacchÄ• taajagarasadisÄ• , tesu dukkhaá¹ƒ anubhavanto kathaá¹
duggatibhayaá¹ƒ bhÄ• yitvÄ• pÄ• paá¹ƒ na karoti. anamataggasaá¹ƒsÄ• ravaá¹-á¹-aá¹ƒyev
nÄ• ma. sabbampi akusalaá¹ƒ __kilesabhayaá¹ƒ_ nÄ• ma. garahÄ• pana __upavÄ• dabha
puthujjano pÄ• paá¹ƒ na karoti. sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mino pana tayo sekk
sesÄ• ni tÄ«á¹‡i bhayÄ• ni bhÄ• yitvÄ• pÄ• paá¹ƒ na karonti. maggaá¹-á¹-hakasekkhÄ• Ä•
asamucchinnabhayattÄ• vÄ• __bhayÅ«paratÄ• _ nÄ• ma honti. khÄ«á¹‡Ä• savo imesu ca
bhÄ• yati. so hi sabbaso samucchinnabhayo; tasmÄ• __abhayÅ«parato_ti vuccati. kiá¹ƒ pa
bhÄ• yatÄ«ti? na bhÄ• yati. upavÄ• daá¹ƒ pana rakkhatÄ«ti vattuá¹ƒ vaá¹-á¹-ati. doá¹‡uppa
khÄ«á¹‡Ä• savatthero viya.

<12> abhabbÄ• gamananiddese \Ee 185/ --- sammattaniyÄ• mÄ• gamanassa abhabboti __
kammÄ• varaá¹‡enÄ• _ti paÃ±cavidhena Ä• nantariyakammena. __kilesÄ• varaá¹‡enÄ• _ti
__vipÄ• kÄ• varaá¹‡enÄ• _ti ahetukaduhetukapaá¹-isandhiyÄ• . __assaddhÄ• _ti buddhadh
__acchandikÄ• _ti kattukamyatÄ• kusalacchandarahitÄ• . te á¹-hapetvÄ• jambudÄ«paá¹ƒ it
veditabbÄ• . tesu hi manussÄ• acchandikabhÄ• vaá¹ƒ paviá¹-á¹-hÄ• nÄ• ma. __duppaÃ±Ã
bhavaá¹…gapaÃ±Ã±Ä• rahitÄ• . __abhabbÄ• _ti appaá¹-iladdhamaggaphalÅ«panissayÄ• .
sammattaniyÄ• maá¹ƒ. __okkamitu_nti etaá¹ƒ kusalesu dhammesu sammattasaá¹…khÄ• ta
pavisituá¹ƒ tattha patiá¹-á¹-hÄ• tuá¹ƒ abhabbÄ• .

<13> bhabbÄ• gamananiddeso vuttapaá¹-ipakkhanayena veditabbo. evamimasmiá¹ƒ duke
paÃ±cÄ• nantariyakÄ• , ye ca niyatamicchÄ• diá¹-á¹-hikÄ• , yehi ca ahetukaduhetukapaá¹-is
ca buddhÄ• dÄ«naá¹ƒ na saddahanti, yesaÃ±ca kattukamyatÄ• chando natthi, ye ca aparip
yesaÃ±ca maggaphalÄ• naá¹ƒ upanissayo natthi, te sabbepi sammattaniyÄ• maá¹ƒ okkami
bhabbÄ• ti vuttÄ• .

<14> niyatÄ• niyataniddese \Be 37/ --- __Ä• nantarikÄ• _ti Ä• ntarikakammasamaá¹…gino.
niyatamicchÄ• diá¹-á¹-hisamaá¹…gino. sabbepi hete nirayassa atthÄ• ya niyatattÄ• __niyat

pana ariyapuggalÄ• sammÄ• bhÄ• vÄ• ya uparÅ«parimaggaphalatthÄ• ya ceva anupÄ• dÄ
__niyatÄ• _ nÄ• ma. avasesapuggalÄ• pana anibaddhagatikÄ• . yathÄ• Ä• kÄ• se khittada
`aggena vÄ• majjhena vÄ• mÅ«lena vÄ• patissatÄ«â€™ ti na Ã±Ä• yati; evameva `asukag
nibbattissantÄ«â€™ ti niyamÄ• bhÄ• vÄ• __aniyatÄ• _ nÄ• mÄ• ti veditabbÄ• . yÄ• pana u
niyatagatikatÄ• \Ee 186/ vuttÄ• , na sÄ• niyatadhammavasena. micchattasammattaniyatad
nÄ• ma. tesaÃ±ca vasenÄ• yaá¹ƒ puggalaniyamo kathitoti.

<15> paá¹-ipannakaniddese --- __maggasamaá¹…gino_ti maggaá¹-á¹-hakapuggalÄ• . te hi
paá¹-ipannattÄ• __paá¹-ipannakÄ• _ nÄ• ma. __phalasamaá¹…gino_ti phalapaá¹-ilÄ• bhas
phalasamaá¹…gino. phalapaá¹-ilÄ• bhato paá¹-á¹-hÄ• ya hi te phalasamÄ• pattiá¹ƒ asamÄ•
nÄ• ma.

<16> samasÄ«sÄ«niddese --- __apubbaá¹ƒ acarima_nti apure apacchÄ• , ekappahÄ• rene
__pariyÄ• dÄ• na_nti parikkhayo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ puggalo __samasÄ«sÄ«_ n
tividho hoti --- iriyÄ• pathasamasÄ«sÄ«, rogasamasÄ«sÄ«, jÄ«vitasamasÄ«sÄ«ti. tattha yo
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• caá¹…kamantova parinibbÄ• ti __padu
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• á¹-hitakova parinibbÄ• ti
__koá¹-apabbatavihÄ• ravÄ• sÄ«tissatthero_ viya; nisinnova vipassanaá¹ƒ paá¹-á¹-hapetvÄ
nisinnova parinibbÄ• ti, nipannova vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• nipa
ayaá¹ƒ __iriyÄ• pathasamasÄ«sÄ«_ nÄ• ma.

yo pana ekaá¹ƒ rogaá¹ƒ patvÄ• antorogeyeva vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ
parinibbÄ• ti --- ayaá¹ƒ __rogasamasÄ«sÄ«_ nÄ• ma.

kataro \Be 38/ \Ne 38/ jÄ«vitasamasÄ«sÄ« nÄ• ma? ``sÄ«santi terasa sÄ«sÄ• ni --- paliboc
vinibandhanasÄ«saÃ±ca mÄ• no, parÄ• mÄ• sasÄ«saÃ±ca diá¹-á¹-hi, vikkhepasÄ«saÃ±ca
saá¹ƒkilesasÄ«saÃ±ca avijjÄ• , adhimokkhasÄ«saÃ±ca saddhÄ• , paggahasÄ«saÃ±ca vÄ«
upaá¹-á¹-hÄ• nasÄ«saÃ±ca sati, avikkhepasÄ«saÃ±ca samÄ• dhi, dassanasÄ«saÃ±ca paÃ
jÄ«vitindriyaá¹ƒ, gocarasÄ«saÃ±ca vimokkho, saá¹…khÄ• rasÄ«saÃ±ca nirodhoâ€™â€™ ti
kilesasÄ«saá¹ƒ avijjaá¹ƒ arahattamaggo pariyÄ• diyati. pavattasÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cu
pariyÄ• diyati. avijjÄ• pariyÄ• dÄ• yakaá¹ƒ \Ee 187/ cittaá¹ƒ jÄ«vitindriyaá¹ƒ pariyÄ• dÄ• tuá
jÄ«vitindriyapariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ avijjaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti. avijjÄ• pariy
cittaá¹ƒ aÃ±Ã±aá¹ƒ, jÄ«vitindriyapariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ aÃ±Ã±aá¹ƒ. yassa cetaá¹ƒ sÄ
pariyÄ• dÄ• naá¹ƒ gacchati, so __jÄ«vitasamasÄ«sÄ«_ nÄ• ma.

kathamidaá¹ƒ samaá¹ƒ hotÄ«ti? vÄ• rasamatÄ• ya. yasmiÃ±hi vÄ• re maggavuá¹-á¹-hÄ• na
paÃ±ca paccavekkhaá¹‡Ä• ni, sakadÄ• gÄ• mimagge paÃ±ca, anÄ• gÄ• mimagge paÃ±ca,
ekÅ«navÄ«satiyÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡e patiá¹-á¹-hÄ• ya bhavaá¹…gaá¹ƒ otaritvÄ•

vÄ• rasamatÄ• ya idaá¹ƒ ubhayasÄ«sapariyÄ• dÄ• naá¹ƒ samaá¹ƒ hoti nÄ• ma. tenÄ• yaá¹
vuccati. ayameva ca idha adhippeto.

<17> á¹-hitakappÄ«niddese --- á¹-hito kappoti á¹-hitakappo, á¹-hitakappo assa atthÄ«ti __á
kappaá¹ƒ á¹-hapetuá¹ƒ samatthoti attho. __uá¸• á¸• ayhanavelÄ• assÄ• _ti jhÄ• yanakÄ• lo
yÄ• va esa maggasamaá¹…gÄ« puggalo sotÄ• pattiphalaá¹ƒ na sacchikaroti, neva tÄ• va k
jhÄ• yamÄ• nopi ajjhÄ• yitvÄ• va tiá¹-á¹-heyya. kappavinÄ• so hi nÄ• ma mahÄ• vikÄ• ro m
koá¹-isatasahassacakkavÄ• á¸·assa jhÄ• yanavasena mahÄ• lokavinÄ• so. ayampi evaá¹ƒ
vÄ• ti vadati. sÄ• sane pana dharamÄ• ne ayaá¹ƒ kappavinÄ• so nÄ• ma natthi. kappavinÄ
gatakoá¹-ike hi kÄ• le kappavinÄ• so nÄ• ma hoti. evaá¹ƒ santepi satthÄ• antarÄ• yÄ• bhÄ
kÄ• raá¹‡aá¹ƒ Ä• hari --- ``idampi bhaveyya, maggasamaá¹…gino pana phalassa antarÄ• y
ayaá¹ƒ pana puggalo kappaá¹ƒ á¹-hapento kittakaá¹ƒ kÄ• laá¹ƒ á¹-hapeyyÄ• ti? yasmiá¹ƒ \E
maggavuá¹-á¹-hÄ• naá¹ƒ hoti, atha bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-entaá¹ƒ manodvÄ• rÄ• vajja
anulomÄ• ni, ekaá¹ƒ gotrabhucittaá¹ƒ, ekaá¹ƒ maggacittaá¹ƒ, dve phalacittÄ• ni, paÃ±ca \N
paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• nÄ«ti \Ee 188/ ettakaá¹ƒ kÄ• laá¹ƒ á¹-hapeyya. imaá¹ƒ panatt
Ä• gantukÅ«pamÄ• yapi evaá¹ƒ dÄ«payiá¹ƒsu. sace hi sotÄ• pattimaggasamaá¹…gissa ma
ekagghanaselaá¹ƒ tivaá¹-á¹-Ä• ya rajjuyÄ• bandhitvÄ• olambeyya, ekasmiá¹ƒ vaá¹-á¹-e ch
dvÄ«su chinnesu ekena olambeyyeva, tasmimpi chinne abbhakÅ«á¹-aá¹ƒ viya Ä• kÄ• se tiá
puggalassa maggÄ• nantaraphalassa antarÄ• yaá¹ƒ kareyyÄ• ti. ayaá¹ƒ pana dÄ«panÄ• p
na kevalaá¹ƒ pana sotÄ• pattimaggaá¹-á¹-hova kappaá¹ƒ á¹-hapeti, itare maggasamaá¹…gi
bhagavÄ• heá¹-á¹-hÄ• gahitaÃ±ca aggahitaÃ±ca sabbaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• saddhi
piá¹-á¹-hivaá¹-á¹-akapuggalehi imaá¹ƒ tantiá¹ƒ Ä• ropesi --- ``sabbepi maggasamaá¹…gino
á¹-hitakappinoâ€™â€™ ti.

<18> ariyaniddese --- kilesehi Ä• rakattÄ• __ariyÄ• _. sadevakena lokena araá¹‡Ä«yattÄ•
nÄ• ma parisuddhaá¹-á¹-hoti parisuddhattÄ• pi ariyÄ• . sesÄ• aparisuddhatÄ• ya __anariyÄ

<19> sekkhaniddese --- maggasamaá¹…gino maggakkhaá¹‡e, phalasamaá¹…gino ca phal
adhisÄ«lasikkhÄ• dikÄ• tissopi sikkhÄ• sikkhantiyevÄ• ti __sekkhÄ• _. arahatÄ• pana ara
sikkhÄ• sikkhitÄ• . puna tassa sikkhanakiccaá¹ƒ natthÄ«ti __asekkhÄ• _. iti satta ariyÄ• si
khÄ«á¹‡Ä• savÄ• aÃ±Ã±assa santike sÄ«lÄ• dÄ«naá¹ƒ sikkhitattÄ• sikkhitaasekkhÄ• nÄ•
sayambhÅ«tatÄ• ya asikkhitaasekkhÄ• nÄ• ma. sesapuggalÄ• neva sikkhanti na sikkhitÄ•

<20> tevijjaniddese --- paá¹-hamaá¹ƒ pubbenivÄ• sadibbacakkhuÃ±Ä• á¹‡Ä• ni nibbattetvÄ
pattopi, paá¹-hamaá¹ƒ arahattaá¹ƒ \Ee 189/ patvÄ• pacchÄ• pubbenivÄ• sadibbacakkhuÃ±
__tevijjo_yeva nÄ• ma. suttantakathÄ• pana pariyÄ• yadesanÄ• abhidhammakathÄ• nipp
á¹-hÄ• ne Ä• gamanÄ«yameva dhuraá¹ƒ. tasmÄ• paá¹-hamaá¹ƒ dve vijjÄ• nibbattetvÄ• p

idha adhippeto. __chaá¸·abhiÃ±Ã±e_pi eseva nayo.

<22> sammÄ• sambuddhaniddese \Be 40/ --- __pubbe ananussutesÅ«_ti pacchimabhave s
aÃ±Ã±assa \Ne 40/ kassaci santike assutapubbesu. tato purimapurimesu pana bhavesu sab
buddhasÄ• sane pabbajitvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ• gatapaccÄ• gatavattaá¹ƒ Ä•
anulomaá¹ƒ gotrabhuá¹ƒ Ä• hacca á¹-hapenti. tasmÄ• pacchimabhavasmiá¹ƒyeva anÄ• ca
vuttaá¹ƒ. tadÄ• hi tathÄ• gato pÅ«ritapÄ• ramittÄ• aÃ±Ã±assa santike sÄ• maá¹ƒ ananuss
saá¹…khatÄ• saá¹…khatadhammesu ``idaá¹ƒ dukkhaá¹ƒ ... pe ... ayaá¹ƒ dukkhanirodhagÄ•
attapaccakkhena Ã±Ä• á¹‡ena cattÄ• ri saccÄ• ni abhisambujjhati.

__tattha cÄ• _ti tasmiÃ±ca catusaccasambodhisaá¹…khÄ• te arahattamagge. __sabbaÃ±Ã
ca vasÄ«bhÄ• va_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ceva balesu ca ciá¹‡á¹‡avasÄ«bhÄ• va
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa ceva dasabalaÃ±Ä• á¹‡assa ca adhigamanato paá¹-á¹-hÄ•
natthi. yathÄ• pana ubhatosujÄ• tassa khattiyakumÄ• rassa abhisekappattito paá¹-á¹-hÄ• y
issariyaá¹ƒ anÄ• gataâ€™ nti na vattabbaá¹ƒ, sabbaá¹ƒ Ä• gatameva hoti. evameva buddhA
Ä• gamanato paá¹-á¹-hÄ• ya `ayaá¹ƒ nÄ• ma guá¹‡o na Ä• gato, na paá¹-ividdho, na pacca
sabbepi sabbaÃ±Ã±uguá¹‡Ä• Ä• gatÄ• paá¹-ividdhÄ• paccakkhakatÄ• va honti. __ayaá¹ƒ
pÄ• ramÄ«pÅ«raá¹‡asiddhÄ• nubhÄ• vena ariyamaggena paá¹-ividdhasabbaÃ±Ã±uguá¹‡o
vuccati.

<23> paccekabuddhaniddesepi \Ee 190/ --- __pubbe ananussutesÅ«_ti pade pubbe vuttana
paccekabuddhopi hi pacchimabhave anÄ• cariyako attukkaá¹ƒsikaÃ±Ä• á¹‡eneva paá¹-ivid
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ceva balesu ca ciá¹‡á¹‡avasÄ«bhÄ• vaá¹ƒ na pÄ• puá¹‡Ä• t

<24> ubhatobhÄ• gavimuttaniddese --- __aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharatÄ
samÄ• pattiyo sahajÄ• tanÄ• makÄ• yena paá¹-ilabhitvÄ• viharati. __paÃ±Ã±Ä• ya cassa c
saá¹…khÄ• ragataá¹ƒ, maggapaÃ±Ã±Ä• ya cattÄ• ri saccÄ• ni passitvÄ• cattÄ• ropi Ä• sav
vuccatÄ«_ti \Be 41/ ayaá¹ƒ evarÅ«po puggalo __ubhatobhÄ• gavimutto_ nÄ• mÄ• ti vuccati
dve vÄ• re vimuttoti ubhatobhÄ• gavimutto. tatrÄ• yaá¹ƒ theravÄ• do --- __tipiá¹-akacÅ«á¸·a
--- ``samÄ• pattiyÄ• vikkhambhanavimokkhena, maggena samucchedavimokkhena \Ne 41/
vÄ• re vimuttoâ€™â€™ ti. __tipiá¹-akamahÄ• dhammarakkhitatthero_ ``nÄ• manissitako es

``accÄ« yathÄ• vÄ• tavegena khittÄ• , (upasÄ«vÄ• ti bhagavÄ• .)

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto,

atthaá¹ƒ paleti na upeti saá¹…khaâ€™â€™ nti || (Sn 1080).

vatvÄ• suttaá¹ƒ Ä• haritvÄ• ``nÄ• makÄ• yato ca rÅ«pakÄ• yato ca suvimuttattÄ• ubhatob
__tipiá¹-akacÅ«á¸·Ä• bhayatthero_ panÄ• ha --- ``samÄ• pattiyÄ• vikkhambhanavimokkher
maggena samucchedavimokkhena ekavÄ• raá¹ƒ vimuttoti ubhatobhÄ• gavimuttoâ€™â€™ t
paá¹‡á¸• itÄ• , `tiá¹‡á¹‡ampi vÄ• de kÄ• raá¹‡aá¹ƒ dissatÄ«â€™ ti tiá¹‡á¹‡ampi \Ee 191/ vÄ
á¹-hapayiá¹ƒsu.

saá¹…khepato pana arÅ«pasamÄ• pattiyÄ• rÅ«pakÄ• yato vimutto, maggena nÄ• makÄ• y
vimuttattÄ• ubhatobhÄ• gavimutto. so catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ekekato vuá¹
sammasitvÄ• arahattaá¹ƒ pattÄ• naá¹ƒ catunnaá¹ƒ, nirodhÄ• vuá¹-á¹-hÄ• ya arahattaá¹ƒ p
vasena paÃ±cavidho hoti. tattha purimÄ• cattÄ• ro samÄ• pattisÄ«saá¹ƒ nirodhaá¹ƒ na sam
ubhatobhÄ• gavimuttÄ• nÄ• ma. aá¹-á¹-hasamÄ• pattilÄ• bhÄ« anÄ• gÄ• mÄ« taá¹ƒ samÄ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattoti nippariyÄ• yena ubhatobhÄ• gavimuttase
arÅ«pÄ• vacarajjhÄ• nampi upekkhÄ• cittekaggatÄ• hi duvaá¹…gikaá¹ƒ rÅ«pÄ• vacaracatu
padaá¹-á¹-hÄ• naá¹ƒ katvÄ• arahattaá¹ƒ pattena ubhatobhÄ• gavimuttena bhavitabbanti? n
rÅ«pakÄ• yato avimuttattÄ• . taÃ±hi kilesakÄ• yatova vimuttaá¹ƒ, na rÅ«pakÄ• yato; tasmÄ•
arahattaá¹ƒ patto ubhatobhÄ• gavimutto nÄ• ma na hoti \Be 42/. arÅ«pÄ• vacaraá¹ƒ pana n
rÅ«pakÄ• yato cÄ• ti tadeva pÄ• dakaá¹ƒ katvÄ• arahattaá¹ƒ patto ubhatobhÄ• gavimutto h

<25> paÃ±Ã±Ä• vimuttaniddese --- paÃ±Ã±Ä• ya vimuttoti __paÃ±Ã±Ä• vimutto_. so sukkh
jhÄ• nehi vuá¹-á¹-hÄ• ya arahattaá¹ƒ pattÄ• cattÄ• ro cÄ• ti paÃ±cavidho hoti. etesu hi eko
aá¹-á¹-havimokkhalÄ• bhÄ« na hoti. teneva __na heva kho aá¹-á¹-ha vimokkhe_tiÄ• dimÄ• h
pana ekasmiá¹ƒ sati ubhatobhÄ• gavimuttoyeva nÄ• ma hotÄ«ti.

<26> kÄ• yasakkhiniddese --- __ekacce Ä• savÄ• _ti heá¹-á¹-himamaggattayavajjhÄ• . __a
evarÅ«po puggalo __kÄ• yasakkhÄ«_ti vuccati. so hi phuá¹-á¹-hantaá¹ƒ sacchikarotÄ«ti kÄ•
jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ phusati, pacchÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«
sotÄ• pattiphalaá¹-á¹-haá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va arahattamaggaá¹-á¹-hÄ• chabbidho ho

<27> diá¹-á¹-hippattaniddese \Ee 192/ --- __idaá¹ƒ dukkha_nti idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ
uddhaá¹ƒ dukkhaá¹ƒ. __dukkhasamudayÄ• _dÄ«supi eseva nayo. __yathÄ• bhÅ«taá¹ƒ paj
taá¹‡haá¹ƒ paÃ±cupÄ• dÄ• nakkhandhe `dukkhasaccaâ€™ nti yÄ• thÄ• vasarasato pajÄ• n
janeti nibbatteti, pabhÄ• veti, tato taá¹ƒ dukkhaá¹ƒ samudeti; tasmÄ• naá¹ƒ ayaá¹ƒ `dukkha
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yasmÄ• pana idaá¹ƒ dukkhaÃ±ca samudayo ca nibbÄ• naá
vÅ«pasammanti appavattiá¹ƒ gacchanti; tasmÄ• naá¹ƒ `ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ
ariyo pana aá¹-á¹-haá¹…giko maggo, taá¹ƒ dukkhanirodhaá¹ƒ gacchati; tena taá¹ƒ `ayaá¹ƒ c
paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ettÄ• vatÄ• nÄ• nÄ• kkhaá¹‡e saccavav

ekakkhaá¹‡e dassetuá¹ƒ __tathÄ• gatappaveditÄ• _tiÄ• dimÄ• ha. tattha __tathÄ• gatappav
mahÄ• bodhimaá¹‡á¸• e nisÄ«datvÄ• tathÄ• gatena paá¹-ividdhÄ• viditÄ• pÄ• kaá¹-Ä«kat
catusaccadhammÄ• . __vodiá¹-á¹-hÄ• hontÄ«_ti sudiá¹-á¹-hÄ• honti. __vocaritÄ• _ti sucar
suá¹-á¹-hu carÄ• pitÄ• hotÄ«ti attho. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo diá¹-á
ayaÃ±hi diá¹-á¹-hantaá¹ƒ patto. ``dukkhÄ• saá¹…khÄ• rÄ• , sukho nirodhoâ€™â€™ ti Ã±Ä•
diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ passitaá¹ƒ paÃ±Ã±Ä• yÄ• ti __diá¹-á¹-happatto_. ayan
chabbidhova hoti.

<28> saddhÄ• vimuttaniddese --- __no ca kho yathÄ• diá¹-á¹-hippattassÄ• _ti yathÄ• diá¹-
parikkhÄ«á¹‡Ä• , na evaá¹ƒ saddhÄ• vimuttassÄ• ti attho. kiá¹ƒ pana nesaá¹ƒ kilesappahÄ•
natthi. atha kasmÄ• saddhÄ• vimutto diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti? Ä• gamanÄ
diá¹-á¹-hippato hi Ä• gamanamhi kilese vikkhambhento appadukkhena appakasirena akilam
vikkhambhetuá¹ƒ sakkoti. saddhÄ• vimutto \Ee 193/ pana dukkhena kasirena kilamanto hutv
sakkoti, tasmÄ• diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• ti. apica nesaá¹ƒ paÃ±Ã±Ä• yapi nÄ• n
diá¹-á¹-hippattassa hi upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ tikkhaá¹ƒ
hutvÄ• vahati. saddhÄ• vimuttassa vipassanÄ• Ã±Ä• á¹‡aá¹ƒ no tikkhaá¹ƒ sÅ«raá¹ƒ pasan
tasmÄ• pi so diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• ti.

yathÄ• hi dvÄ«su taruá¹‡esu sippaá¹ƒ dassentesu ekassa hatthe tikhiá¹‡o asi, ekassa kuá
asinÄ• kadalÄ« chijjamÄ• nÄ• saddaá¹ƒ na karoti. kuá¹‡á¹-hena asinÄ• chijjamÄ• nÄ• `ka
karoti. tattha tikhiá¹‡ena asinÄ• saddaá¹ƒ akarontiyÄ• eva kadaliyÄ• chedanaá¹ƒ viya diá¹
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• Ã±Ä• á¹‡assa tikhiá¹‡asÅ«ravippasannabhÄ• vo. ku
karontiyÄ• pi kadaliyÄ• chedanaá¹ƒ viya saddhÄ• vimuttassa tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ v
atikhiá¹‡aasÅ«raappasannabhÄ• vo veditabbo. imaá¹ƒ pana nayaá¹ƒ `noâ€™ ti paá¹-ikkhip
Ä• gamanÄ«yanÄ• natteneva saddhÄ• vimutto diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti sar

Ä• gamaá¹-á¹-hakathÄ• su pana vuttaá¹ƒ --- ``etesu hi saddhÄ• vimuttassa pubbabhÄ• gam
viya okappentassa viya adhimuccantassa viya ca kilesakkhayo hoti. diá¹-á¹-hippattassa pub
kilesacchedakaÃ±Ä• á¹‡aá¹ƒ adandhaá¹ƒ tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ hutvÄ• vahati. tasmÄ• yat
asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ na maá¹-á¹-haá¹ƒ hoti, asi na sÄ«gha
suyyati, balavataro vÄ• yÄ• mo kÄ• tabbo hoti \Be 44/; evarÅ«pÄ• saddhÄ• vimuttassa pub
yathÄ• pana sunisiteneva asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ maá¹-á¹-h
vahati, saddo na suyyati, balavavÄ• yÄ• makiccaá¹ƒ na hoti; evarÅ«pÄ• \Ee 194/ diá¹-á¹-hi
pubbabhÄ• gamaggabhÄ• vanÄ• veditabbÄ• â€™â€™ ti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ eva
__saddhÄ• vimutto_ti vuccati. ayaÃ±hi saddahanto vimuttoti saddhÄ• vimutto. ayampi kÄ• y
hoti.

<29> dhammÄ• nusÄ• rÄ«niddese --- __paá¹-ipannassÄ• _ti iminÄ• sotÄ• pattimaggaá¹-á

balavaá¹ƒ. paÃ±Ã±aá¹ƒ vÄ• hetÄ«ti __paÃ±Ã±Ä• vÄ• hÄ«_. paÃ±Ã±Ä• imaá¹ƒ puggalaá¹ƒ
\Ne 44/ vuttaá¹ƒ hoti. __paÃ±Ã±Ä• pubbaá¹…gama_nti paÃ±Ã±aá¹ƒ purecÄ• rikaá¹ƒ katvÄ•
ayaá¹ƒ evarÅ«po puggalo __dhammÄ• nusÄ• rÄ«_ti vuccati. so hi paÃ±Ã±Ä• saá¹…khÄ• te
anussaratÄ«ti dhammÄ• nusÄ• rÄ«. sotÄ• pattimaggaá¹-á¹-hassevetaá¹ƒ nÄ• maá¹ƒ. phale
nÄ• ma hoti.

<30> saddhÄ• nusÄ• rÄ«niddesepi --- saddhaá¹ƒ vÄ• hetÄ«ti __saddhÄ• vÄ• hÄ«_. saddh
saddhÄ• vÄ• hÄ«tipi vuttameva. __saddhÄ• pubbaá¹…gama_nti saddhaá¹ƒ purecÄ• rikaá¹ƒ
ayaá¹ƒ evarÅ«po puggalo __saddhÄ• nusÄ• rÄ«_ti vuccati. so hi saddhÄ• ya sarati. anussa
sotÄ• pattimaggaá¹-á¹-hassevetaá¹ƒ nÄ• maá¹ƒ. phale pana patte saddhÄ• vimutto nÄ• ma
nibbattentÄ• naá¹ƒ dve dhurÄ• ni nÄ• ma, dve abhinivesÄ• nÄ• ma, dve sÄ«sÄ• ni nÄ• ma
paÃ±Ã±Ä• dhuranti --- dve dhurÄ• ni nÄ• ma. eko pana bhikkhu samathÄ• bhinivesena abh
vipassanÄ• bhinivesenÄ• ti --- ime dve abhinivesÄ• nÄ• ma. eko ca matthakaá¹ƒ pÄ• puá¹‡
hoti, eko paÃ±Ã±Ä• vimuttoti --- imÄ• ni dve sÄ«sÄ• ni nÄ• ma. ye keci hi lokuttaradhamma
ime dve dhamme dhuraá¹ƒ katvÄ• imesu dvÄ«su á¹-hÄ• nesu abhinivisitvÄ• imehi dvÄ«hi
yo bhikkhu aá¹-á¹-hasamÄ• pattilÄ• bhÄ« paÃ±Ã±aá¹ƒ dhuraá¹ƒ katvÄ• samathavasena ab
arÅ«pasamÄ• pattiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahat
sotÄ• pattimaggakkhaá¹‡e dhammÄ• nusÄ• rÄ« nÄ• ma. parato pana chasu á¹-hÄ• nesu k
patte ubhatobhÄ• gavimutto nÄ• ma.

aparo \Be 45/ paÃ±Ã±ameva \Ee 195/ dhuraá¹ƒ katvÄ• vipassanÄ• vasena abhiniviá¹-á¹-h
rÅ«pÄ• vacarajjhÄ• nesu vÄ• aÃ±Ã±ataraá¹ƒ sammasitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ay
sotÄ• pattimaggakkhaá¹‡eyeva dhammÄ• nusÄ• rÄ« nÄ• ma. parato pana chasu á¹-hÄ• ne
arahatte patte paÃ±Ã±Ä• vimutto nÄ• ma. idha dve nÄ• mÄ• ni apubbÄ• ni, tÄ• ni purimehi
aparo aá¹-á¹-hasamÄ• pattilÄ• bhÄ« saddhaá¹ƒ dhuraá¹ƒ katvÄ• samÄ• dhivasena abhiniv
arÅ«pasamÄ• pattiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahat
ayaá¹ƒ sotÄ• pattimaggakkhaá¹‡e saddhÄ• nusÄ• rÄ« nÄ• ma. parato chasu á¹-hÄ• nesu k
patte ubhatobhÄ• gavimuttoyeva nÄ• ma. idha ekameva nÄ• maá¹ƒ apubbaá¹ƒ. tena saddh
honti. aparo saddhameva dhuraá¹ƒ katvÄ• vipassanÄ• vasena abhiniviá¹-á¹-ho suddhasaá¹
rÅ«pÄ• vacarajjhÄ• nesu vÄ• aÃ±Ã±ataraá¹ƒ sammasitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. ay
saddhÄ• nusÄ• rÄ« \Ne 45/ nÄ• ma. parato chasu á¹-hÄ• nesu saddhÄ• vimutto nÄ• ma. ar
nÄ• ma. idhÄ• pi ekameva nÄ• maá¹ƒ apubbaá¹ƒ. tena saddhiá¹ƒ purimÄ• ni cha satta hont
aggadakkhiá¹‡eyyÄ• nÄ• mÄ• ti.

<31> sattakkhattuparamaniddese --- __sattakkhattu_nti sattavÄ• re. sattakkhattuparamÄ•
attabhÄ• vaggahaá¹‡aá¹ƒ assa, tato paraá¹ƒ aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nÄ• diyatÄ«ti __satt
sotÄ• panno hotÄ«_ti ettha __soto_ti ariyamaggo, tena samannÄ• gato __sotÄ• panno_ nÄ

``soto sototi hidaá¹ƒ, sÄ• riputta, vuccati. katamo nu kho, sÄ• riputta, sototi? ayameva hi, bh
aá¹-á¹-haá¹…giko maggo soto, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ
sotÄ• pannoti, hidaá¹ƒ, sÄ• riputta, vuccati. katamo nu kho, sÄ• riputta, sotÄ• pannoti? yo h
ariyena aá¹-á¹-haá¹…gikena maggena samannÄ• gato ayaá¹ƒ vuccati sotÄ• panno, svÄ• ya
evaá¹ƒgotto iti vÄ• â€™â€™ ti (SN c V 1001).

evaá¹ƒ \Be 46/ maggakkhaá¹‡epi sotÄ• panno nÄ• ma hoti. idha \Ee 196/ pana maggena p
phalakkhaá¹‡e sotÄ• panno adhippeto.

__avinipÄ• tadhammo_ti vinipÄ• tasaá¹…khÄ• taá¹ƒ apÄ• yaá¹ƒ upapattivasena anÄ• gam
magganiyÄ• mena niyato. __sambodhiparÄ• yaá¹‡o_ti bujjhanakabhÄ• vaparÄ• yaá¹‡o. so
bujjhatÄ«ti sambodhiparÄ• yaá¹‡o. upari tÄ«hi maggehi avassaá¹ƒ bujjhissatÄ«ti sambodhip
manusse cÄ• _ti devalokaÃ±ca manussalokaÃ±ca. __sandhÄ• vitvÄ• saá¹ƒsaritvÄ• _ti paá
gantvÄ• . __dukkhassantaá¹ƒ karotÄ«_ti vaá¹-á¹-adukkhassa pariyantaá¹ƒ parivaá¹-umaá¹ƒ
vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo sattakkhattuparamo nÄ• ma vuccati. ayaá¹ƒ pana kÄ
manussalokassa vasena missakabhavena kathitoti veditabbo.

<32> kolaá¹ƒkolaniddese --- kulato kulaá¹ƒ gacchatÄ«ti __kolaá¹ƒkolo_. sotÄ• pattiphalasa
paá¹-á¹-hÄ• ya nÄ«ce kule upapatti nÄ• ma natthi, mahÄ• bhogakulesuyeva nibbattatÄ«ti \N
tÄ«á¹‡i vÄ• kulÄ• nÄ«_ti devamanussavasena dve vÄ• tayo vÄ• bhave. iti ayampi missak
desanÄ• mattameva cetaá¹ƒ --- `dve vÄ• tÄ«á¹‡i vÄ• â€™ ti. yÄ• va chaá¹-á¹-habhavÄ• sa
kolaá¹ƒkolova hoti.

<33> ekabÄ«jiniddese --- khandhabÄ«jaá¹ƒ nÄ• ma kathitaá¹ƒ. yassa hi sotÄ• pannassa ek
atthi, ekaá¹ƒ attabhÄ• vaggahaá¹‡aá¹ƒ, so __ekabÄ«jÄ«_ nÄ• ma. __mÄ• nusakaá¹ƒ bhava
desanÄ• mattameva. devabhavaá¹ƒ nibbattetÄ«tipi pana vattuá¹ƒ vaá¹-á¹-atiyeva. bhagavat
cetÄ• ni etesaá¹ƒ nÄ• mÄ• ni. ettakaá¹ƒ á¹-hÄ• naá¹ƒ gato sattakkhattuparamo nÄ• ma hoti
ettakaá¹ƒ ekabÄ«jÄ«ti bhagavatÄ• etesaá¹ƒ nÄ• maá¹ƒ gahitaá¹ƒ. niyamato pana ayaá¹ƒ s
kolaá¹ƒkolo, ayaá¹ƒ ekabÄ«jÄ«ti natthi.

ko \Be 47/ pana tesaá¹ƒ etaá¹ƒ pabhedaá¹ƒ niyametÄ«ti? keci tÄ• va therÄ• `pubbahetu ni
keci `paá¹-hamamaggoâ€™, keci `upari tayo maggÄ• â€™, keci `tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹
`pubbahetu niyametÄ«â€™ ti vÄ• de `paá¹-hamamaggassa upanissayo kato nÄ• ma hoti, u
nirupanissayÄ• uppannÄ• â€™ ti vacanaá¹ƒ Ä• pajjati. `paá¹-hamamaggo niyametÄ«â€™ t
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ niratthakatÄ• Ä• pajjati. `upari tayo maggÄ• niyamentÄ«â€™ t
anuppanneyeva upari tayo maggÄ• uppannÄ• â€™ ti Ä• pajjati. `tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹
vÄ• do pana yujjati. sace hi upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• balavatÄ« hoti, e
tato mandatarÄ• ya kolaá¹ƒkolo; tato mandatarÄ• ya sattakkhattuparamoti.

ekacco hi sotÄ• panno vaá¹-á¹-ajjhÄ• sayo hoti, vaá¹-á¹-Ä• bhirato, punappunaá¹ƒ vaá¹-á¹-
sandissati. anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi, visÄ• khÄ• upÄ• sikÄ• , cÅ«á¸·arathamahÄ• rat
anekavaá¹‡á¹‡o devaputto, sakko devarÄ• jÄ• , nÄ• gadatto devaputtoti ime hi ettakÄ• jan
vaá¹-á¹-Ä• bhiratÄ• Ä• dito paá¹-á¹-hÄ• ya cha devaloke sodhetvÄ• akaniá¹-á¹-he á¹-hatvÄ
idha na gahitÄ• . na kevalaÃ±cime; yopi manussesuyeva sattakkhattuá¹ƒ saá¹ƒsaritvÄ• ara
yopi devaloke nibbatto devesuyeva sattakkhattuá¹ƒ aparÄ• paraá¹ƒ saá¹ƒsaritvÄ• arahatta
idha na gahitÄ• . missakabhavavaseneva panettha sattakkhattuparamakolaá¹ƒkolÄ• \Ne 47
mÄ• nusakabhavanibbattakoyeva ca ekabÄ«jÄ« gahitoti veditabbo. tattha ekeko dukkhÄ• p
catubbidhabhÄ• vaá¹ƒ Ä• pajjati. saddhÄ• dhureneva cattÄ• ro sattakkhattuparamÄ• , cattÄ
ekabÄ«jinoti dvÄ• dasa honti. sace paÃ±Ã±Ä• ya sakkÄ• nibbattetuá¹ƒ, `ahaá¹ƒ lokuttaraá
nibbattessÄ• mÄ«â€™ ti evaá¹ƒ paÃ±Ã±aá¹ƒ dhuraá¹ƒ katvÄ• sattakkhattuparamÄ• dibhÄ
paá¹-ipadÄ• vasena dvÄ• dasevÄ• ti ime catuvÄ«sati sotÄ• pannÄ• ihaá¹-á¹-hakanijjhÄ• ni
á¹-hÄ• ne kathitÄ• ti veditabbÄ• .

<34> sakadÄ• gÄ• miniddese --- paá¹-isandhivasena sakiá¹ƒ Ä• gacchatÄ«ti __sakadÄ• gÄ
ekavÄ• raá¹ƒyeva. __imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• _ti iminÄ• paÃ±casu \Be 48/ sakadÄ• gÄ•
ekova gahito. ekacco hi idha sakadÄ• gÄ• miphalaá¹ƒ patvÄ• idheva parinibbÄ• yati, ekacc
parinibbÄ• yati, ekacco devaloke patvÄ• tattheva parinibbÄ• yati, ekacco devaloke \Ee 198
idhÅ«papajjitvÄ• parinibbÄ• yati --- ime cattÄ• ropi idha na gahitÄ• . yo pana idha patvÄ• c
yÄ• vatÄ• yukaá¹ƒ vasitvÄ• puna idhÅ«papajjitvÄ• parinibbÄ• yati --- ayaá¹ƒ ekova idha ga
sesamettha yaá¹ƒ vattabbaá¹ƒ siyÄ• taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• dhammasaá¹…gahaá¹-á
lokuttarakusalaniddese vuttameva. imassa pana sakadÄ• gÄ• mino ekabÄ«jinÄ• saddhiá¹ƒ
ekabÄ«jissa ekÄ• va paá¹-isandhi, sakadÄ• gÄ• missa dve paá¹-isandhiyo --- idaá¹ƒ nesaá

<35> anÄ• gÄ• miniddese --- __orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• na_nti oraá¹ƒ vuccati
paÃ±ca bandhanÄ• ni appahÄ«nÄ• ni honti, so bhavagge nibbattopi gilitabaá¸·iso maccho v
baddhakÄ• ko viya tehi bandhanehi Ä• kaá¸• á¸• hiyamÄ• no kÄ• madhÄ• tuyaá¹ƒyeva pav
__orambhÄ• giyÄ• nÄ«_ti vuccanti. heá¹-á¹-hÄ• bhÄ• giyÄ• ni heá¹-á¹-hÄ• koá¹-á¹-hÄ• sikÄ
__parikkhayÄ• _ti tesaá¹ƒ bandhanÄ• naá¹ƒ parikkhayena. __opapÄ• tiko_ti upapÄ• tayonil
paá¹-ikkhittÄ• . __tattha parinibbÄ• yÄ«_ti tattha suddhÄ• vÄ• saloke parinibbÄ• yitÄ• . __a
lokÄ• _ti paá¹-isandhiggahaá¹‡avasena tasmÄ• lokÄ• idha anÄ• vattanasabhÄ• vo.
buddhadassanatheradassanadhammassavanÄ• naá¹ƒ panatthÄ• yassa Ä• gamanaá¹ƒ aniv
ayaá¹ƒ evaá¹ƒvidho puggalo paá¹-isandhivasena puna anÄ• gamanato __anÄ• gÄ• mÄ«_ n

<36> antarÄ• parinibbÄ• yiniddese \Ne 48/ --- __upapannaá¹ƒ vÄ• samanantarÄ• _ti upap
hutvÄ• . __appattaá¹ƒ vÄ• vemajjhaá¹ƒ Ä• yuppamÄ• á¹‡a_nti Ä• yuppamÄ• á¹‡aá¹ƒ vema
ariyamaggaá¹ƒ saÃ±janetÄ«ti attho. vÄ• saddavikappato pana vemajjhaá¹ƒ pattantipi attho

antarÄ• parinibbÄ• yino siddhÄ• honti. __upariá¹-á¹-himÄ• naá¹ƒ saá¹ƒyojanÄ• na_nti upar
uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ vÄ• kilesÄ• naá¹ƒ. __pahÄ• nÄ• yÄ
\Be 49/ maggaá¹ƒ saÃ±janeti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo Ä• yuvemajj
parinibbÄ• yanato __antarÄ• parinibbÄ• yÄ«_ti vuccati.

<37> upahaccaparinibbÄ• yiniddese \Ee 199/ --- __atikkamitvÄ• vemajjhaá¹ƒ Ä• yuppamÄ
vemajjhaá¹ƒ atikkamitvÄ• . __upahacca vÄ• kÄ• lakiriya_nti upagantvÄ• kÄ• lakiriyaá¹ƒ. Ä
á¹-hatvÄ• ti attho. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo avihesu tÄ• va kappasah
paÃ±cakappasatasaá¹…khÄ• taá¹ƒ vemajjhaá¹ƒ atikkamitvÄ• chaá¹-á¹-he vÄ• kappasate s
vÄ• aÃ±Ã±atarasmiá¹ƒ dasameyeva vÄ• kappasate á¹-hatvÄ• arahattaá¹ƒ patvÄ• kilesap
parinibbÄ• yanato __upahaccaparinibbÄ• yÄ«_ti vuccati.

<38> asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yiniddesesu --- asaá¹…khÄ• rena appadu
akatvÄ• va kilesaparinibbÄ• nena parinibbÄ• nadhammoti __asaá¹…khÄ• raparinibbÄ• yÄ«
kasirena adhimattapayogaá¹ƒ katvÄ• va kilesaparinibbÄ• nena parinibbÄ• yanadhammoti
__sasaá¹…khÄ• raparinibbÄ• yÄ«_.

<40> uddhaá¹ƒsotaniddese --- uddhaá¹ƒ vÄ• hibhÄ• vena uddhamassa taá¹‡hÄ• sotaá¹ƒ v
__uddhaá¹ƒsoto_. uddhaá¹ƒ vÄ• gantvÄ• paá¹-ilabhitabbato uddhamassa maggasotanti ud
akaniá¹-á¹-haá¹ƒ gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«. avihÄ• cuto atappaá¹ƒ gacchatÄ«_
kappasahassaá¹ƒ vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• atappaá¹ƒ gacchati. tatrÄ•
vasanto arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• sudassaá¹ƒ gacchati. tatrÄ• pi cattÄ• ri kappa
arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• sudassiá¹ƒ gacchati. tatrÄ• pi aá¹-á¹-ha kappasahassÄ
arahattaá¹ƒ pattuá¹ƒ asakkuá¹‡itvÄ• akaniá¹-á¹-haá¹ƒ gacchati. tattha vasanto ariyamaggaá
attho.

imesaá¹ƒ \Ne 49/ pana anÄ• gÄ• mÄ«naá¹ƒ pabhedajÄ• nanatthaá¹ƒ uddhaá¹ƒsoto akaniá
veditabbaá¹ƒ. tattha yo avihato paá¹-á¹-hÄ• ya cattÄ• ro devaloke sodhetvÄ• akaniá¹-á¹-ha
parinibbÄ• yati ayaá¹ƒ uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo pana heá¹-á¹-hÄ• t
sudassÄ«devaloke á¹-hatvÄ• parinibbÄ• yati --- ayaá¹ƒ uddhaá¹ƒsoto, na akaniá¹-á¹-hagÄ•
pana ito akaniá¹-á¹-hameva gantvÄ• parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto, akaniá¹-á¹-h
yo pana heá¹-á¹-hÄ• catÅ«su devalokesu tattha tattheva parinibbÄ• yati, ayaá¹ƒ na uddhaá
akaniá¹-á¹-hagÄ• mÄ« nÄ• mÄ• ti. evamete aá¹-á¹-hacattÄ• lÄ«sa anÄ• gÄ• mino honti.

kathaá¹ƒ? avihe tÄ• va tayo antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• yÄ«, eko ud
asaá¹…khÄ• raparinibbÄ• yino paÃ±ca, sasaá¹…khÄ• raparinibbÄ• yino paÃ±cÄ• ti dasa h
atappÄ• sudassÄ• sudassÄ«sÅ«ti cattÄ• ro dasakÄ• cattÄ• lÄ«saá¹ƒ. akaniá¹-á¹-he pana u
pana antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• yÄ«. te asaá¹…khÄ• raparinibbÄ• y

sasaá¹…khÄ• raparinibbÄ• yino cattÄ• roti aá¹-á¹-ha. evaá¹ƒ aá¹-á¹-hacattÄ• lÄ«saá¹ƒ hont

te sabbepi papaá¹-ikopamÄ• ya dÄ«pitÄ• --- divasaá¹ƒ santattÄ• nampi hi
Ä• rakaá¹‡á¹-akavipphalikanakhacchedanÄ• naá¹ƒ ayomukhe haÃ±Ã±amÄ• ne papaá¹-ikÄ•
evarÅ«po paá¹-hamo antarÄ• parinibbÄ• yÄ« veditabbo. kasmÄ• ? uppannasamanantarÄ•
parinibbÄ• yanato. tato mahantatare ayomukhe haÃ±Ã±amÄ• ne papaá¹-ikÄ• Ä• kÄ• saá¹ƒ
evarÅ«po dutiyo antarÄ• parinibbÄ• yÄ« daá¹-á¹-habbo. kasmÄ• ? vemajjhaá¹ƒ appatvÄ• p
mahantatare ayomukhe haÃ±Ã±amÄ• ne papaá¹-ikÄ• Ä• kÄ• saá¹ƒ ullaá¹…ghitvÄ• nivatta
anupahaccatalÄ• hutvÄ• parinibbÄ• yati --- evarÅ«po tatiyo antarÄ• parinibbÄ• yÄ« daá¹-á
vemajjhaá¹ƒ patvÄ• anupahacca parinibbÄ• yanato. tato mahantatare ayomukhe haÃ±Ã±a
ullaá¹…ghitvÄ• pathaviyaá¹ƒ patitvÄ• upahaccatalÄ• hutvÄ• nibbÄ• yati --- evarÅ«po upa
veditabbo. kasmÄ• ? kÄ• lakiriyaá¹ƒ upagantvÄ• Ä• yugatiá¹ƒ khepetvÄ• parinibbÄ• yanat
haÃ±Ã±amÄ• ne papaá¹-ikÄ• paritte tiá¹‡akaá¹-á¹-he patitvÄ• taá¹ƒ parittaá¹ƒ tiá¹‡akaá¹-á
nibbÄ• yati --- evarÅ«po asaá¹…khÄ• raparinibbÄ• yÄ« veditabbo. kasmÄ• ? appayogena la
parinibbÄ• yanato. tato mahantatare ayomukhe haÃ±Ã±amÄ• ne papaá¹-ikÄ• vipule tiá¹‡ak
patitvÄ• taá¹ƒ vipulaá¹ƒ tiá¹‡akaá¹-á¹-hapuÃ±jaá¹ƒ \Ne 50/ jhÄ• petvÄ• nibbÄ• yati --- evar
sasaá¹…khÄ• raparinibbÄ• yÄ« veditabbo. kasmÄ• ? sappayogena alahusÄ• ya \Be 51/ gat
mahantesu tiá¹‡akaá¹-á¹-hapuÃ±jesu patati, tattha mahantesu tiá¹‡akaá¹-á¹-hapuÃ±jesu jhÄ
vÄ«taccitaá¹…gÄ• ro vÄ• jÄ• lÄ• vÄ• uppatitvÄ• kammÄ• rasÄ• laá¹ƒ jhÄ• petvÄ• gÄ• m
jhÄ• petvÄ• samuddantaá¹ƒ patvÄ• nibbÄ• yati --- evarÅ«po uddhaá¹ƒsoto akaniá¹-á¹-hag
kasmÄ• ? anekabhavabÄ«javipphÄ• raá¹ƒ phussa phussa byantÄ«katvÄ• parinibbÄ• yanat
Ä• rakaá¹‡á¹-akÄ• dibhedaá¹ƒ khuddakampi mahantampi ayokapÄ• lameva, tasmÄ• sutte
vuttaá¹ƒ (AN b 7.55). yathÄ• ha ---

``idha, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- `no cassa, no ca me siyÄ• , na bhavis
bhavissati, yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahÄ• mÄ«â€™â€™ â€™ ti upekkhaá¹ƒ paá¹-
rajjati, sambhave na rajjati, atthuttari padaá¹ƒ santaá¹ƒ sammappaÃ±Ã±Ä• ya passati. taÃ±
sabbena sabbaá¹ƒ sacchikataá¹ƒ hoti. tassa na sabbena sabbaá¹ƒ mÄ• nÄ• nusayo pahÄ«
bhavarÄ• gÄ• nusayo pahÄ«no hoti, na sabbena sabbaá¹ƒ avijjÄ• nusayo pahÄ«no hoti. so
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ• yÄ« hoti. seyya
santatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibbattitvÄ• nibbÄ• yeyya; evameva kh
evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... antarÄ• parinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... antarÄ• parini
seyyathÄ• pi, bhikkhave, divasaá¹ƒ santatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibl
nibbÄ• yeyya; evameva kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe
antarÄ• parinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... antarÄ• parini
hoti. seyyathÄ• pi, bhikkhave, divasaá¹ƒ santatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ•
anupahacca \Be 52/ talaá¹ƒ nibbÄ• yeyya; evameva kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ip
... pe ... antarÄ• parinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... upahaccapari
seyyathÄ• pi, bhikkhave, divasaá¹ƒ santatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ• nibl
upahacca talaá¹ƒ nibbÄ• yeyya; evameva kho, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti
upahaccaparinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... parikkhayÄ•
asaá¹…khÄ• raparinibbÄ• yÄ« hoti. seyyathÄ• pi, bhikkhave, divasaá¹ƒ santatte ayokapÄ• l
nibbattitvÄ• uppatitvÄ• paritte tiá¹‡apuÃ±je vÄ• kaá¹-á¹-hapuÃ±je vÄ• nipateyya, sÄ• tat
dhÅ«mampi janeyya, aggimpi janetvÄ• dhÅ«mampi janetvÄ• tameva parittaá¹ƒ tiá¹‡apuÃ±
kaá¹-á¹-hapuÃ±jaá¹ƒ vÄ• pariyÄ• diyitvÄ• anÄ• hÄ• rÄ• nibbÄ• yeyya; evameva kho, bhik
paá¹-ipanno hoti --- no cassa ... pe ... parikkhayÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... sasaá¹…khÄ•
hoti. seyyathÄ• pi, bhikkhave, divasaá¹ƒ santatte ayokapÄ• le haÃ±Ã±amÄ• ne papaá¹-ikÄ•
vipule tiá¹‡apuÃ±je vÄ• kaá¹-á¹-hapuÃ±je vÄ• nipateyya, sÄ• tattha aggimpi janeyya ... pe
tiá¹‡apuÃ±jaá¹ƒ vÄ• kaá¹-á¹-hapuÃ±jaá¹ƒ vÄ• pariyÄ• diyitvÄ• anÄ• hÄ• rÄ• nibbÄ• yeyy
bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... sasaá¹…khÄ• raparinibbÄ• yÄ« hoti.

``idha pana, bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... parikkhayÄ•
akaniá¹-á¹-hagÄ• mÄ«. seyyathÄ• pi, bhikkhave, divasaá¹ƒ santatte ayokapÄ• le haÃ±Ã±an
nibbattitvÄ• uppatitvÄ• mahante tiá¹‡apuÃ±je vÄ• kaá¹-á¹-hapuÃ±je vÄ• nipateyya, sÄ• t
... pe ... tameva mahantaá¹ƒ tiá¹‡apuÃ±jaá¹ƒ vÄ• kaá¹-á¹-hapuÃ±jaá¹ƒ vÄ• pariyÄ• diyitvÄ
dÄ• yampi daheyya \Be 53/, gacchampi dahitvÄ• dÄ• yampi \Ee 203/ dahitvÄ• haritantaá¹ƒ
selantaá¹ƒ vÄ• udakantaá¹ƒ vÄ• ramaá¹‡Ä«yaá¹ƒ vÄ• bhÅ«mibhÄ• gaá¹ƒ Ä• gamma anÄ
bhikkhave, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- no cassa ... pe ... parikkhayÄ• uddhaá¹ƒsot
akaniá¹-á¹-hagÄ• mÄ«â€™â€™ ti (AN b 7.55).

41-44__._ sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannÄ• diniddesÄ• uttÄ• natthÄ• va. __a
arahÄ• _ti ettha pana dvÄ• dasa arahanto veditabbÄ• . kathaá¹ƒ? tayo hi vimokkhÄ• --- su
appaá¹‡ihitoti. tattha suÃ±Ã±atavimokkhena vimuttakhÄ«á¹‡Ä• savo paá¹-ipadÄ• vasena ca
animittaappaá¹‡ihitavimokkhehÄ«ti --- evaá¹ƒ dvÄ• dasa arahanto veditabbÄ• . iti ime dvÄ•
dvÄ• daseva sakadÄ• gÄ• mino, catuvÄ«sati sotÄ• pannÄ• , aá¹-á¹-hacattÄ• lÄ«sa anÄ• gÄ
muccitvÄ• bahiddhÄ• nuppajjanti, imasmiÃ±Ã±eva sabbaÃ±Ã±ubuddhasÄ• sane uppajjant

ekakaniddesavaá¹‡á¹‡anÄ• .

2. dukaniddesavaá¹‡á¹‡anÄ•

<45> dukaniddese __kodhano_ti kujjhanasÄ«lo mahÄ• kodho. evaá¹ƒ puggalaá¹ƒ pucchitv
dassetuá¹ƒ __tattha katamo kodho_tiÄ• dimÄ• ha. __upanÄ• hÄ«_niddesÄ• dÄ«supi eseva
kujjhanÄ• _tiÄ• dÄ«ni heá¹-á¹-hÄ• vuttatthÄ• neva. tathÄ• upanÄ• hÄ«niddesÄ• dÄ«su __
__ayaá¹ƒ kodho appahÄ«no_ti ayaá¹ƒ ettako kodho vikkhambhanappahÄ• nena vÄ• tadaá
samucchedappahÄ• nena vÄ• appahÄ«no. parato __upanÄ• hÄ• _dÄ«supi eseva nayo.

<53> ahirikaniddesÄ• dÄ«su --- __iminÄ• ahirikenÄ• _ti iminÄ• evaá¹ƒpakÄ• rena ahirikad
__iminÄ• anottappenÄ• _tiÄ• dÄ«supi eseva nayo.

<63> __ajjhattasaá¹ƒyojano_ti \Be 54/ \Ne 53/ ajjhattabandhano. __bahiddhÄ• saá¹ƒyojano
te ubhopi vacchakasÄ• lÅ«pamÄ• ya dÄ«petabbÄ• . vacchakasÄ• lÄ• ya hi anto baddho an
viya idhaá¹-á¹-hakasotÄ• pannasakadÄ• gÄ• mino. tesaÃ±hi bandhanampi idheva, sayampi
bahi sayitavacchako viya rÅ«pÄ• rÅ«pabhave sotÄ• pannasakadÄ• gÄ• mino. tesaÃ±hi ban
brahmaloke á¹-hitÄ• . bahi baddho bahi sayitavacchako viya rÅ«pÄ• rÅ«pabhave anÄ• gÄ•
bahiddhÄ• , sayampi bahiddhÄ• va. bahi baddho pana antosayitavacchako viya idhaá¹-á¹-ha
bandhanaá¹ƒ rÅ«pÄ• rÅ«pabhavesu, sayaá¹ƒ pana idha á¹-hito.

<65> akkodhananiddesÄ• dÄ«su --- __pahÄ«no_ti vikkhambhanappahÄ• nena vÄ• , tadaá
samucchedappahÄ• nena vÄ• pahÄ«no.

<83> dullabhaniddese --- __dullabhÄ• _ti na sulabhÄ• . __pubbakÄ• rÄ«_ti paá¹-hamamev
kataá¹ƒ vedeti, viditaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti. te agÄ• riyÄ• nagÄ• riyehi dÄ«petabbÄ• . agÄ
pubbakÄ• rino nÄ• ma. puttadhÄ«taro pana mÄ• tÄ• pitaro paá¹-ijaggantÄ• abhivÄ• danÄ•
katavedino nÄ• ma. anagÄ• riyesu Ä• cariyupajjhÄ• yÄ• pubbakÄ• rino nÄ• ma. antevÄ• si
Ä• cariyupajjhÄ• ye paá¹-ijaggantÄ• abhivÄ• danÄ• dÄ«ni tesaá¹ƒ kurumÄ• nÄ• katavedin
Ä• vibhÄ• vatthÄ• ya upajjhÄ• yaposakasoá¹‡attherÄ• dÄ«naá¹ƒ vatthÅ«ni kathetabbÄ• ni.

aparo nayo --- parena akateyeva upakÄ• re attani kataá¹ƒ upakÄ• raá¹ƒ anapekkhitvÄ• kÄ
seyyathÄ• pi mÄ• tÄ• pitaro ceva Ä• cariyupajjhÄ• yÄ• ca. so dullabho; sattÄ• naá¹ƒ taá¹‡h
katassa upakÄ• rassa anurÅ«pappavattiá¹ƒ attani kataá¹ƒ upakÄ• raá¹ƒ upakÄ• rato jÄ• na
kataÃ±Ã±ukatavedÄ«. seyyathÄ• pi mÄ• tÄ• pituÄ• cariyupajjhÄ• yesu sammÄ• paá¹-ipann
avijjÄ• bhibhÅ«tattÄ• .

apica --- akÄ• raá¹‡avacchalo pubbakÄ• rÄ«, sakÄ• raá¹‡avacchalo kataÃ±Ã±ukatavedÄ«.
evamÄ• dikÄ• raá¹‡anirapekkhakiriyo \Ne 54/ pubbakÄ• rÄ«. `karissati \Be 55/ meâ€™ ti
evamÄ• dikÄ• raá¹‡asÄ• pekkhakiriyo kataÃ±Ã±ukatavedÄ«. tamojotiparÄ• yaá¹‡o pubbak
kataÃ±Ã±ukatavedÄ«. desetÄ• pubbakÄ• rÄ«, paá¹-ipajjitÄ• kataÃ±Ã±ukatavedÄ«. sadeva
sammÄ• sambuddho \Ee 205/ pubbakÄ• rÄ«, ariyasÄ• vako kataÃ±Ã±ukatavedÄ«ti. dukani
2.120) pana --- `` `pubbakÄ• rÄ«â€™ ti paá¹-hamaá¹ƒ upakÄ• rassa kÄ• rako, `kataÃ±Ã±uk
Ã±atvÄ• pacchÄ• kÄ• rako. tesu pubbakÄ• rÄ« iá¹‡aá¹ƒ demÄ«ti saÃ±Ã±aá¹ƒ karoti, pacc
jÄ«rÄ• pemÄ«â€™ ti saÃ±Ã±aá¹ƒ karotÄ«â€™â€™ ti ettakameva vuttaá¹ƒ.

<84> duttappayaniddese --- __duttappayÄ• _ti atappayÄ• , na sakkÄ• kenaci tappetuá¹ƒ. y
upaá¹-á¹-hÄ• kakulaá¹ƒ vÄ• Ã±Ä• tikulaá¹ƒ vÄ• nissÄ• ya vasamÄ• no cÄ«vare jiá¹‡á¹‡e t
nikkhipati, na paribhuÃ±jati. punappunaá¹ƒ dinnampi gahetvÄ• nikkhipateva. yo ca teneva n
laddhaá¹ƒ vissajjeti parassa deti. punappunaá¹ƒ laddhampi tatheva karoti. ime dve puggalÄ
paccaye upanentena tappetuá¹ƒ na sakkÄ• ti duttappayÄ• nÄ• ma.

<85> sutappayaniddese --- __na vissajjetÄ«_ti attano akatvÄ• parassa na deti. atireke pan
parassa deti. idaá¹ƒ vuttaá¹ƒ hoti --- yo pana bhikkhu upaá¹-á¹-hÄ• kakulÄ• vÄ• Ã±Ä• tikul
jiá¹‡á¹‡acÄ«varo sÄ• á¹-akaá¹ƒ labhitvÄ• cÄ«varaá¹ƒ katvÄ• paribhuÃ±jati, na nikkhipati; a
pÄ• rupantopi puna diyyamÄ• ne sahasÄ• na paá¹-iggaá¹‡hÄ• ti. yo ca laddhaá¹ƒ laddhaá
paresaá¹ƒ na deti. ime dvepi sukhena sakkÄ• tappetunti sutappayÄ• nÄ• mÄ• ti.

<86> __Ä• savÄ• _ti kilesÄ• . __na kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yatÄ«_ti na kukkuccÄ
kukkuccÄ• yati. sÅ«karamaá¹ƒsaá¹ƒ labhitvÄ• acchamaá¹ƒsanti kukkuccÄ• yati, migamaá
dÄ«pimaá¹ƒsanti kukkuccÄ• yati. kÄ• le santeyeva `kÄ• lo natthÄ«â€™ ti, appavÄ• retvÄ• v
patte rajasmiá¹ƒ apatiteyeva `patitaâ€™ nti, attÄ• naá¹ƒ uddissa macchamaá¹ƒse akateyeva
nti kukkuccÄ• yati. __kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yatÄ«_ti kukkuccÄ• yitabbayuttak
acchamaá¹ƒsaá¹ƒ labhitvÄ• sÅ«karamaá¹ƒsanti na \Be 56/ kukkuccÄ• yati ... pe ... attÄ• na
macchamaá¹ƒse kate `maá¹ƒ uddissa kataâ€™ nti na kukkuccÄ• yati \Ne 55/. aá¹…guttaraá
--- `` `na kukkuccÄ• yitabbaâ€™ nti saá¹…ghabhogassa apaá¹-á¹-hapanaá¹ƒ avicÄ• raá¹‡aa
\Ee 206/ nÄ• ma, taá¹ƒ kukkuccÄ• yati. `kukkuccÄ• yitabbaâ€™ nti tasseva paá¹-á¹-hapana
na kukkuccÄ• yatÄ«â€™â€™ ti ettakameva vuttaá¹ƒ. __imesa_nti imesaá¹ƒ dvinnaá¹ƒ pugg
tiá¹‡alatÄ• dÄ«ni viya rattimpi divÄ• pi Ä• savÄ• vaá¸• á¸• hantiyeva. sukkapakkhe kappiya
kappiyamaá¹ƒsantveva gaá¹‡hanto na kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yati nÄ• mÄ• ti
veditabbo.

<88> __hÄ«nÄ• dhimutto_ti hÄ«najjhÄ• sayo. __dussÄ«lo_ti nissÄ«lo. __pÄ• padhammo_t

<89> __paá¹‡Ä«tÄ• dhimutto_ti paá¹‡Ä«tajjhÄ• sayo. __kalyÄ• á¹‡adhammo_ti bhaddakad

sundaradhammo.

<90> __titto_ti suhito pariyosito. __tappetÄ• _ti aÃ±Ã±esampi tittikaro. __paccekasambudd
tathÄ• gatasÄ• vakÄ• _ti ettha paccekabuddhÄ• navahi lokuttaradhammehi sayaá¹ƒ tittÄ•
tappetuá¹ƒ na sakkonti. tesaÃ±hi dhammakathÄ• ya abhisamayo na hoti. sÄ• vakÄ• naá¹ƒ p
aparimÄ• á¹‡Ä• nampi devamanussÄ• naá¹ƒ abhisamayo hoti. evaá¹ƒ santepi yasmÄ• pan
attano vacanaá¹ƒ katvÄ• kathenti, buddhÄ• naá¹ƒ vacanaá¹ƒ katvÄ• kathenti. sotuá¹ƒ nisin
bhikkhu na attanÄ• paá¹-ividdhadhammaá¹ƒ katheti, buddhehi paá¹-ividdhadhammaá¹ƒ kat
karoti. iti so cittÄ«kÄ• ro buddhÄ• naá¹ƒyeva hoti. evaá¹ƒ tattha sammÄ• sambuddhova __t
`asukassa nÄ• ma idaÃ±cidaÃ±ca dethÄ• â€™ ti raÃ±Ã±Ä• Ä• á¹‡attÄ• kiÃ±cÄ• pi Ä• netv
tattha dÄ• yako. yehipi laddhaá¹ƒ hoti, te `raÃ±Ã±Ä• amhÄ• kaá¹ƒ á¹-hÄ• nantaraá¹ƒ dinna
dinnoâ€™ tveva gaá¹‡hanti, na rÄ• japurisehÄ«ti. evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. se
uttÄ• natthamevÄ• ti.

dukaniddesavaá¹‡á¹‡anÄ• .

3. tikaniddesavaá¹‡á¹‡anÄ•

<91> tikaniddese \Be 57/ \Ne 56/ --- __dussÄ«lo_ti nissÄ«lo. __pÄ• padhammo_ti lÄ• maka
vÄ• dussÄ«lo, diá¹-á¹-hivipattiyÄ• pÄ• padhammo \Ee 207/. kÄ• yavacÄ«saá¹ƒvarabheden
sesasaá¹ƒvarabhedena pÄ• padhammo. asuddhapayogatÄ• ya dussÄ«lo, asuddhÄ• sayatÄ
kusalasÄ«lavirahena dussÄ«lo; akusalasÄ«lasamannÄ• gamena pÄ• padhammo. __asucÄ•
samannÄ• gato. __saá¹…kassarasamÄ• cÄ• ro_ti saá¹…kÄ• ya parehi saritabbasamÄ• cÄ•
disvÄ• `idaá¹ƒ iminÄ• kataá¹ƒ bhavissatÄ«â€™ ti evaá¹ƒ parehi Ä• saá¹…kanÄ«yasamÄ•
saá¹…kÄ• ya saritabbasamÄ• cÄ• ro --- sÄ• saá¹…kasamÄ• cÄ• roti attho. tassa hi divÄ• á
kiÃ±cideva mantayante bhikkhÅ« disvÄ• `ime ekato hutvÄ• mantenti, kacci nu kho mayÄ•
mantentÄ«â€™ ti evaá¹ƒ sÄ• saá¹…kasamÄ• cÄ• ro hoti.

__paá¹-icchannakammanto_ti paá¹-icchÄ• detabbayuttakena pÄ• pakammena samannÄ• g
samaá¹‡apaá¹-iÃ±Ã±o_ti assamaá¹‡o hutvÄ• va samaá¹‡apatirÅ«pakatÄ• ya `samaá¹‡o ah
__abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o_ti aÃ±Ã±e brahmacÄ• rino sunivatthe supÄ•
gÄ• manigamajanapadarÄ• jadhÄ• nÄ«su piá¹‡á¸• Ä• ya caritvÄ• jÄ«vikaá¹ƒ kappente disv
tathÄ• paá¹-ipajjanato `ahaá¹ƒ brahmacÄ• rÄ«â€™ ti paá¹-iÃ±Ã±aá¹ƒ dento viya hoti. `ahaá
vatvÄ• uposathaggÄ• dÄ«ni pavisanto pana brahmacÄ• ripaá¹-iÃ±Ã±o hotiyeva, tathÄ• sa
gaá¹‡hanto. __antopÅ«tÄ«_ti pÅ«tinÄ• kammena anto anupaviá¹-á¹-ho, nigguá¹‡atÄ• ya vÄ
antopÅ«ti. __avassuto_ti rÄ• gÄ• dÄ«hi tinto. __kasambujÄ• to_ti saÃ±jÄ• tarÄ• gÄ• dikaca
vuccati tintakuá¹‡apagataá¹ƒ kasaá¹-audakaá¹ƒ. imasmiÃ±ca sÄ• sane dussÄ«lo nÄ• ma jig
tintakuá¹‡apakasaá¹-audakasadiso. tasmÄ• kasambu viya jÄ• toti kasambujÄ• to.

__tassa na evaá¹ƒ hotÄ«_ti kasmÄ• na hoti? yattha patiá¹-á¹-hitena sakkÄ• bhaveyya ara
tassÄ• patiá¹-á¹-hÄ• ya bhinnattÄ• . yathÄ• hi caá¹‡á¸• Ä• lakumÄ• rakassa \Be 58/ `asuk
208/ rajje abhisittoâ€™ ti sutvÄ• pi, yasmiá¹ƒ kule paccÄ• jÄ• tÄ• abhisekaá¹ƒ pÄ• puá¹‡ar
apaccÄ• jÄ• tattÄ• na evaá¹ƒ hoti --- `kudÄ• ssu nÄ• mÄ• hampi so khattiyakumÄ• ro viya
pÄ• puá¹‡eyyaâ€™ nti; evameva dussÄ«lassa `asuko nÄ• ma bhikkhu arahattaá¹ƒ pattoâ€™
patiá¹-á¹-hitena arahattaá¹ƒ pattabbaá¹ƒ, tassa abhÄ• vato `kudÄ• ssu nÄ• mÄ• hampi so s
pÄ• puá¹‡eyaâ€™ nti na evaá¹ƒ hoti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo araha
__nirÄ• so_ti vuccati.

<92> __tassa evaá¹ƒ hotÄ«_ti kasmÄ• hoti? yasmiá¹ƒ patiá¹-á¹-hitena sakkÄ• bhaveyya a
pÄ• puá¹‡ituá¹ƒ, tassÄ• patiá¹-á¹-hÄ• ya thirattÄ• . yathÄ• hi sujÄ• tassa khattiyakumÄ• ra
khattiyakumÄ• ro rajje abhisittoâ€™ ti sutvÄ• va yasmiá¹ƒ kule paccÄ• jÄ• tÄ• abhisekaá¹ƒ
paccÄ• jÄ• tassa evaá¹ƒ hoti --- `kudÄ• ssu nÄ• mÄ• hampi, so kumÄ• ro viya abhisekaá¹ƒ
sÄ«lavato `asuko nÄ• ma bhikkhu arahattaá¹ƒ pattoâ€™ ti sutvÄ• va yasmiá¹ƒ sÄ«le patiá¹-
pattabbaá¹ƒ, tassÄ• patiá¹-á¹-hÄ• ya thirattÄ• --- `kudÄ• ssu nÄ• mÄ• hampi so bhikkhu vi
pÄ• puá¹‡eyyaâ€™ nti evaá¹ƒ hoti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo __Ä• s
hi arahattaá¹ƒ Ä• saá¹ƒsati patthetÄ«ti Ä• saá¹ƒso.

<93> __yÄ• hissa pubbe avimuttassÄ• _ti yÄ• tassa khÄ«á¹‡Ä• savassa pubbe arahattav
vimuttÄ• sÄ• ahosi, sÄ• paá¹-ippassaddhÄ• , tasmÄ• na evaá¹ƒ hoti. yathÄ• hi abhisittas
nÄ• ma khattiyakumÄ• ro rajje abhisittoâ€™ ti sutvÄ• ekassa raÃ±Ã±o dvinnaá¹ƒ rajjÄ• bhi
setacchattÄ• naá¹ƒ abhÄ• vÄ• na evaá¹ƒ hoti --- ``kudÄ• ssu nÄ• mÄ• hampi so kumÄ• ro
pÄ• puá¹‡eyyaâ€™â€™ nti; evameva khÄ«á¹‡Ä• savassa `asuko nÄ• ma bhikkhu arahatta
dvinnaá¹ƒ arahattÄ• naá¹ƒ abhÄ• vÄ• --- `kudÄ• ssu nÄ• mÄ• hampi so bhikkhu viya araha
\Be 59/ na evaá¹ƒ hoti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo arahattÄ• sÄ• ya vi
vuccati.

<94> gilÄ• nÅ«pamaniddese --- yÄ• ya upamÄ• ya te gilÄ• nÅ«pamÄ• ti vuccanti, taá¹ƒ tÄ•
__tayo gilÄ• nÄ• _tiÄ• di vuttaá¹ƒ. __tattha sappÄ• yÄ• nÄ«_ti hitÄ• ni vuddhikarÄ• ni. __pa
anucchavikaá¹ƒ. __neva vuá¹-á¹-hÄ• ti tamhÄ• Ä• bÄ• dhÄ• _ti iminÄ• atekicchena vÄ• tÄ
samannÄ• gato niá¹-á¹-happatto gilÄ• no kathito. __vuá¹-á¹-hÄ• ti tamhÄ• Ä• bÄ• dhÄ• _ti
khipitakacchutiá¹‡apupphakajarÄ• dippabhedo appamattakÄ• bÄ• dho kathito.

__labhanto_ \Ne 58/ __sappÄ• yÄ• ni bhojanÄ• ni no alabhanto_ti iminÄ• pana yesaá¹ƒ pa
hoti, sabbepi te Ä• bÄ• dhÄ• kathitÄ• . ettha ca patirÅ«po upaá¹-á¹-hÄ• ko nÄ• ma gilÄ• nu
samannÄ• gato paá¹‡á¸• ito dakkho analaso veditabbo.

__gilÄ• nupaá¹-á¹-hÄ• ko anuÃ±Ã±Ä• to_ti `bhikkhusaá¹…ghena dÄ• tabboâ€™ ti anuÃ±Ã
dhammatÄ• ya yÄ• petuá¹ƒ asakkonte bhikkhusaá¹…ghena tassa bhikkhuno `eko bhikkhu
paá¹-ijaggathÄ• â€™ ti apaloketvÄ• dÄ• tabbÄ• . yÄ• va pana te taá¹ƒ paá¹-ijagganti, tÄ• v
dvinnaá¹ƒ yenattho sabbaá¹ƒ bhikkhusaá¹…ghasseva bhÄ• ro. __aÃ±Ã±epi gilÄ• nÄ• upaá
gilÄ• nÄ• upaá¹-á¹-hÄ• tabbÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? yopi hi niá¹-á¹-happattagilÄ• no, so an
maá¹ƒ paá¹-ijaggeyyuá¹ƒ, phÄ• sukaá¹ƒ me bhaveyya, na kho pana maá¹ƒ paá¹-ijaggantÄ«
apÄ• ye nibbatteyya. paá¹-ijaggiyamÄ• nassa pana evaá¹ƒ hoti --- `bhikkhusaá¹…ghena ya
sabbaá¹ƒ kataá¹ƒ, mayhaá¹ƒ pana kammavipÄ• ko Ä«disoâ€™ ti so bhikkhusaá¹…ghe met
sagge nibbattati. yo pana appamattakena byÄ• dhinÄ• samannÄ• gato labhantopi alabhant
tassa vinÄ• pi bhesajjena vÅ«pasamanakabyÄ• dhi bhesajje kate khippataraá¹ƒ vÅ«pasam
buddhavacanaá¹ƒ \Be 60/ vÄ• uggaá¹‡hituá¹ƒ samaá¹‡adhammaá¹ƒ vÄ• kÄ• tuá¹ƒ sakkhi
aÃ±Ã±epi gilÄ• nÄ• upaá¹-á¹-hÄ• tabbÄ• ti vuttaá¹ƒ.

__neva okkamatÄ«_ti neva pavisati. __niyÄ• maá¹ƒ kusalesu dhammesu sammatta_nti kus
magganiyÄ• masaá¹…khÄ• taá¹ƒ sammattaá¹ƒ. iminÄ• padaparamo puggalo kathito. dutiy
gahito sÄ• sane nÄ• á¸·akattherasadiso \Ee 210/. buddhantare ekavÄ• raá¹ƒ paccekabuddh
labhitvÄ• paá¹-ividdhapaccekabodhiÃ±Ä• á¹‡o ca. tatiyavÄ• rena vipaÃ±citaÃ±Ã±Å« pugga
tannissitova hoti.

__dhammadesanÄ• anuÃ±Ã±Ä• tÄ• _ti mÄ• sassa aá¹-á¹-ha vÄ• re dhammakathÄ• anuÃ
desetabbo_ti itaresampi dhammo kathetabbo. kiá¹ƒ kÄ• raá¹‡Ä• ? padaparamassa hi imasm
paá¹-ivijjhituá¹ƒ asakkontassÄ• pi anÄ• gate paccayo bhavissati. yo pana tathÄ• gatassa rÅ
labhantopi alabhantopi dhammavinayaÃ±ca savanÄ• ya labhantopi alabhantopi dhammaá¹
tÄ• va abhisameti, labhanto pana khippameva abhisamessatÄ«ti iminÄ• \Ne 59/ kÄ• raá¹‡e
desetabbo. tatiyassa pana punappunaá¹ƒ desetabbova. kÄ• yasakkhidiá¹-á¹-happattasaddh
kathitÄ• yeva.

<98> gÅ«thabhÄ• á¹‡Ä«Ä• dÄ«su --- __sabhaggato_ti sabhÄ• yaá¹ƒ á¹-hito. __parisaggato
__Ã±Ä• timajjhagato_ti dÄ• yÄ• dÄ• naá¹ƒ majjhe á¹-hito. __pÅ«gamajjhagato_ti seá¹‡Ä«na
__rÄ• jakulamajjhagato_ti rÄ• jakulassa majjhe mahÄ• vinicchaye á¹-hito. __abhinÄ«to_ti pu
__sakkhipuá¹-á¹-hoti_ sakkhiá¹ƒ katvÄ• pucchito. __ehambho purisÄ• _ti Ä• lapanametaá¹
parahetu_ vÄ• ti attano vÄ• parassa vÄ• hatthapÄ• dÄ• dihetu vÄ• dhanahetu vÄ• . __Ä•
ettha __Ä• misa_nti lÄ• bho adhippeto. __kiÃ±cikkha_nti yaá¹ƒ vÄ• taá¹ƒ vÄ• appamattaka
tittiravaá¹-á¹-akasappipiá¹‡á¸• anavanÄ«tapiá¹‡á¸• Ä• diappamattakassÄ• pi laÃ±jassa hetÅ
__sampajÄ• namusÄ• bhÄ• sitÄ• hotÄ«_ti jÄ• nantoyeva musÄ• vÄ• daá¹ƒ kattÄ• hoti. __
evarÅ«po puggalo gÅ«thasadisavacanattÄ• __gÅ«thabhÄ• á¹‡Ä«_ti vuccati. yathÄ• hi gÅ«
aniá¹-á¹-haá¹ƒ \Be 61/ hoti akantaá¹ƒ; evameva imassa puggalassa vacanaá¹ƒ devamanuss
hoti akantaá¹ƒ.

<99> __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo pupphasadisavacanattÄ• __puppha
hi phullÄ• ni vassikÄ• ni vÄ• adhimuttakÄ• ni vÄ• mahÄ• janassa iá¹-á¹-hÄ• ni kantÄ• ni h
puggalassa vacanaá¹ƒ devamanussÄ• naá¹ƒ iá¹-á¹-haá¹ƒ \Ee 211/ hoti kantaá¹ƒ.

<100> __nelÄ• _ti elaá¹ƒ vuccati doso. nÄ• ssÄ• elanti nelÄ• . niddosÄ• ti attho, ``nelaá¹..
ti (Ud 65) ettha vuttanelaá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±janamadhuratÄ• ya kaá¹‡á¹
sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. atthamadhuratÄ• ya sakalasarÄ«re kopa
janetÄ«ti __pemanÄ«yÄ• _. hadayaá¹ƒ gacchati appaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaá¹
__hadayaá¹…gamÄ• _. guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«_. pure saá¹ƒva
sukumÄ• rÄ• tipi porÄ«. purassa esÄ• tipi porÄ«. nagaravÄ• sÄ«naá¹ƒ kathÄ• ti attho. naga
honti. pitimattaá¹ƒ pitÄ• ti, mÄ• timattaá¹ƒ mÄ• tÄ• ti, bhÄ• timattaá¹ƒ bhÄ• tÄ• ti vadanti. ev
janassa kantÄ• hotÄ«ti __bahujanakantÄ• _. bahujanassa kantabhÄ• veneva bahuno janas
cittavuddhikarÄ• ti __bahujanamanÄ• pÄ• . ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo _
vuccati. mudubhÄ• á¹‡Ä«tipi pÄ• á¹-ho. ubhayatthÄ• pi madhuravacanoti attho. yathÄ• hi c
madhuraá¹ƒ paá¹‡Ä«taá¹ƒ; evameva imassa puggalassa vacanaá¹ƒ devamanussÄ• naá¹ƒ

<101> arukÅ«pamacittÄ• dÄ«su --- __abhisajjatÄ«_ti laggati. __kuppatÄ«_ti kopavasena k
__byÄ• pajjatÄ«_ti pakatibhÄ• vaá¹ƒ pajahati, pÅ«tiko hoti. __patitthÄ«yatÄ«_ti thinabhÄ• v
Ä• pajjati. __kopa_nti dubbalakodhaá¹ƒ. __dosa_nti dussanavasena tato balavataraá¹ƒ. __a
atuá¹-á¹-hÄ• kÄ• raá¹ƒ domanassaá¹ƒ. __duá¹-á¹-hÄ• ruko_ti purÄ• á¹‡avaá¹‡o. __kaá¹-á¹-
daá¹‡á¸• akakoá¹-iyÄ• . __kaá¹-halÄ• yÄ• _ti kapÄ• lena. __Ä• savaá¹ƒ detÄ«_ti aparÄ• pa
hi attano dhammatÄ• ya eva pubbaá¹ƒ lohitaá¹ƒ yÅ«santi imÄ• ni tÄ«á¹‡i savati \Be 62/, gha
adhikataraá¹ƒ savati. __evamevaá¹ƒ kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ, duá¹-á¹
puggalo. tassa attano dhammatÄ• ya savanaá¹ƒ viya kodhanassapi attano dhammatÄ• ya u
caá¹‡á¸• ikatassa caraá¹‡aá¹ƒ. kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ• ghaá¹-á¹-anaá¹ƒ viya a
vacanaá¹ƒ bhiyyoso mattÄ• ya savanaá¹ƒ viya `mÄ• disaá¹ƒ nÄ• ma esa evaá¹ƒ vadatÄ«â€
uddhumÄ• yanabhÄ• vo daá¹-á¹-habbo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo __
purÄ• á¹‡avaá¹‡asadisacittoti attho.

<102> __rattandhakÄ• ratimisÄ• yÄ• _ti rattiá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ena
bahalatame. __vijjantarikÄ• yÄ• _ti vijjuppattikkhaá¹‡e. idhÄ• pi idaá¹ƒ opammasaá¹ƒsanda
puriso viya hi yogÄ• vacaro daá¹-á¹-habbo. andhakÄ• raá¹ƒ viya sotÄ• pattimaggavajjhÄ• k
vijjusaÃ±caraá¹‡aá¹ƒ viya sotÄ• pattimaggaÃ±Ä• á¹‡assa uppattikÄ• lo. vijjantarikÄ• ya cak
sÄ• mantÄ• rÅ«padassanaá¹ƒ viya sotÄ• pattimaggakkhaá¹‡e nibbÄ• nadassanaá¹ƒ. puna
viya sakadÄ• gÄ• mimaggavajjhÄ• kilesÄ• . puna vijjusaÃ±caraá¹‡aá¹ƒ viya sakadÄ• gÄ• m
vijjantarikÄ• ya cakkhumato purisassa sÄ• mantÄ• rÅ«padassanaá¹ƒ viya sakadÄ• gÄ• mi
nibbÄ• nadassanaá¹ƒ. puna andhakÄ• rÄ• vattharaá¹‡aá¹ƒ viya anÄ• gÄ• mimaggavajjhÄ•

vijjusaÃ±caraá¹‡aá¹ƒ viya anÄ• gÄ• mimaggaÃ±Ä• á¹‡assa uppÄ• do. vijjantarikÄ• ya cakk
rÅ«padassanaá¹ƒ viya anÄ• gÄ• mimaggakkhaá¹‡e nibbÄ• nadassanaá¹ƒ veditabbaá¹ƒ. __
evarÅ«po puggalo __vijjÅ«pamacitto_ti vuccati. ittarakÄ• lobhÄ• sena vijjusadisacittoti attho

<103> vajirÅ«pamacittatÄ• yapi \Ne 61/ idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- vajiraá¹ƒ viya
arahattamaggaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. maá¹‡igaá¹‡á¹-hipÄ• sÄ• á¹‡agaá¹‡á¹-hi vi
kilesÄ• . vajirassa maá¹‡igaá¹‡á¹-hiá¹ƒ vÄ• pÄ• sÄ• á¹‡agaá¹‡á¹-hiá¹ƒ vÄ• vinivijjhitvÄ• a
natthibhÄ• vo viya arahattamaggaÃ±Ä• á¹‡ena acchejjÄ• naá¹ƒ kilesÄ• naá¹ƒ natthibhÄ• vo
puna apaá¹-ipÅ«raá¹‡aá¹ƒ viya arahattamaggena chinnÄ• naá¹ƒ kilesÄ• naá¹ƒ puna anupp
vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo \Be 63/ __vajirÅ«pamacitto_ti vuccati. kilesÄ• naá¹ƒ
mÅ«laghÄ• takaraá¹‡asamatthatÄ• ya vajirena sadisacittoti attho.

<104> andhÄ• dÄ«su __tathÄ• rÅ«paá¹ƒ cakkhu na hotÄ«_ti tathÄ• jÄ• tikaá¹ƒ tathÄ• sabh
paÃ±Ã±Ä• cakkhu na hoti. __phÄ• tiá¹ƒ kareyyÄ• _ti phÄ«taá¹ƒ vaá¸• á¸• hitaá¹ƒ kareyya. _
sadosaniddose. __hÄ«nappaá¹‡Ä«te_ti adhamuttame. __kaá¹‡hasukkasappaá¹-ibhÄ• ge_t
aÃ±Ã±amaÃ±Ã±apaá¹-ibÄ• hanato paá¹-ipakkhavasena sappaá¹-ibhÄ• gÄ• ti vuccanti. ayaá
kusale dhamme `kusalÄ• dhammÄ• â€™ ti yena paÃ±Ã±Ä• cakkhunÄ• jÄ• neyya, akusale
sÄ• vajjÄ• dÄ«supi eseva nayo. kaá¹‡hasukkasappaá¹-ibhÄ• gesu pana kaá¹‡hadhamme `s
sukkadhamme `kaá¹‡hasappaá¹-ibhÄ• gÄ• â€™ ti yena paÃ±Ã±Ä• cakkhunÄ• jÄ• neyya. _
hotÄ«_ti iminÄ• nayena sesaá¹-á¹-hÄ• nesupi attho veditabbo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹
diá¹-á¹-hadhammikabhogasaá¹ƒharaá¹‡apaÃ±Ã±Ä• cakkhuno ca samparÄ• yikatthasodhan
__andho_ti vuccati. dutiyo diá¹-á¹-hadhammikabhogasaá¹ƒharaá¹‡apaÃ±Ã±Ä• cakkhuno bh
samparÄ• yikatthasodhanapaÃ±Ã±Ä• cakkhuno pana abhÄ• vÄ• __ekacakkhÅ«_ti vuccati.
__dvicakkhÅ«_ti vuccati.

<107> avakujjapaÃ±Ã±Ä• dÄ«su __dhammaá¹ƒ desentÄ«_ti upÄ• sako dhammassavanatt
pahÄ• ya dhammaá¹ƒ desenti. __Ä• dikalyÄ• á¹‡a_nti Ä• dimhi kalyÄ• á¹‡aá¹ƒ bhaddakaá¹
katvÄ• desenti. sesapadesupi eseva nayo. ettha pana __Ä• dÄ«_ti pubbapaá¹-á¹-hapanÄ•
kathÄ• vemajjhaá¹ƒ. __pariyosÄ• na_nti sanniá¹-á¹-hÄ• naá¹ƒ. itissa dhammaá¹ƒ kathentÄ•
kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajjameva katvÄ• kathenti, vemajjhepi, pariyosÄ• nepi. ett
Ä• dimajjhapariyosÄ• nÄ• ni, atthi sÄ• sanassa. tattha desanÄ• ya tÄ• va --- catuppadikagÄ
Ä• di, dve padÄ• ni majjhaá¹ƒ, avasÄ• napadaá¹ƒ pariyosÄ• naá¹ƒ. ekÄ• nusandhikasuttass
anusandhi majjhaá¹ƒ, idamavocÄ• ti appanÄ• pariyosÄ• naá¹ƒ. anekÄ• nusandhikassa --- p
62/, tato paraá¹ƒ eko vÄ• anekÄ• vÄ• majjhaá¹ƒ, pacchimo pariyosÄ• naá¹ƒ. ayaá¹ƒ tÄ• v

sÄ• sanassa \Be 64/ pana sÄ«laá¹ƒ Ä• di, samÄ• dhi majjhaá¹ƒ, vipassanÄ• pariyosÄ• naá
vipassanÄ• majjhaá¹ƒ, maggo pariyosÄ• naá¹ƒ. vipassanÄ• vÄ• Ä• di, maggo majjhaá¹ƒ,
maggo vÄ• Ä• di, phalaá¹ƒ majjhaá¹ƒ, nibbÄ• naá¹ƒ pariyosÄ• naá¹ƒ \Ee 214/. dve dve vÄ•

sÄ«lasamÄ• dhayo Ä• di, vipassanÄ• maggÄ• majjhaá¹ƒ, phalanibbÄ• nÄ• ni pariyosÄ• na
katvÄ• desenti. __sabyaÃ±jana_nti akkharapÄ• ripÅ«riá¹ƒ katvÄ• desenti. __kevalaparipua
sakalaparipuá¹‡á¹‡aá¹ƒ anÅ«naá¹ƒ katvÄ• desenti. __parisuddha_nti parisuddhaá¹ƒ nijjaá¹
katvÄ• desenti. __brahmacariyaá¹ƒ pakÄ• sentÄ«_ti evaá¹ƒ desentÄ• ca seá¹-á¹-hacariyab
sikkhattayasaá¹…gahitaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ pakÄ• senti. __neva Ä
neva pubbapaá¹-á¹-hapanaá¹ƒ manasi karoti. __kumbho_ti ghaá¹-o. __nikkujjo_ti adhomukh
__evameva_nti ettha kumbho nikkujjo viya avakujjapaÃ±Ã±o puggalo daá¹-á¹-habbo. udakÄ
dhammadesanÄ• ya laddhakÄ• lo. udakassa vivaá¹-á¹-anakÄ• lo viya tasmiá¹ƒ Ä• sane nisi
asamatthakÄ• lo. udakassa asaá¹‡á¹-hÄ• nakÄ• lo viya uá¹-á¹-hahitvÄ• asallakkhaá¹‡akÄ•
vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo __avakujjapaÃ±Ã±o_ti vuccati. adhomukhapaÃ±Ã±ot

<108> __Ä• kiá¹‡á¹‡Ä• nÄ«_ti pakkhittÄ• ni. __satisammosÄ• pakireyyÄ• _ti muá¹-á¹-hass
__evameva_nti ettha ucchaá¹…go viya ucchaá¹…gapaÃ±Ã±o puggalo daá¹-á¹-habbo. nÄ• n
nÄ• nappakÄ• raá¹ƒ buddhavacanaá¹ƒ. ucchaá¹…ge nÄ• nÄ• khajjakÄ• ni khÄ• dantassa n
nisinnassa uggahaá¹‡akÄ• lo. vuá¹-á¹-hahantassa satisammosÄ• vikiraá¹‡akÄ• lo viya tasm
gacchantassa asallakkhaá¹‡akÄ• lo veditabbo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po pug
__ucchaá¹…gapaÃ±Ã±o_ti vuccati. ucchaá¹…gasadisapaÃ±Ã±oti attho.

<109> __ukkujjo_ti uparimukho á¹-hapito. __saá¹‡á¹-hÄ• tÄ«_ti patiá¹-á¹-hahati. __evamev
uparimukho á¹-hapito kumbho viya puthupaÃ±Ã±o puggalo daá¹-á¹-habbo. udakassa Ä• sitt
laddhakÄ• lo. udakassa saá¹‡á¹-hÄ• nakÄ• lo viya tattha nisinnassa uggahaá¹‡akÄ• lo. no v
\Ne 63/ viya uá¹-á¹-hÄ• ya gacchantassa sallakkhaá¹‡akÄ• lo veditabbo. __ayaá¹ƒ vuccatÄ«
puggalo __puthupaÃ±Ã±o_ti vuccati. vitthÄ• rikapaÃ±Ã±oti attho.

<110> avÄ«tarÄ• gÄ• dÄ«su --- yathÄ• sotÄ• pannasakadÄ• gÄ• mino, evaá¹ƒ puthujjano
kÄ• maguá¹‡esu, tÄ«su ca bhavesu __avÄ«tarÄ• go_. adabbatÄ• ya pana na gahito. yathÄ
dabbasambhÄ• ratthaá¹ƒ vanaá¹ƒ paviá¹-á¹-ho na Ä• dito paá¹-á¹-hÄ• ya sampattasampatta
dabbasambhÄ• rÅ«pagÄ• honti, teyeva chindati; evamidhÄ• pi bhagavatÄ• dabbajÄ• tikÄ•
puthujjanÄ• pana adabbatÄ• ya na gahitÄ• ti veditabbÄ• . __kÄ• mesu vÄ«tarÄ• go_ti paÃ±
vÄ«tarÄ• go. __bhavesu avÄ«tarÄ• go_ti rÅ«pÄ• rÅ«pabhavesu avÄ«tarÄ• go.

<113> pÄ• sÄ• á¹‡alekhÅ«pamÄ• dÄ«su --- __anusetÄ«_ti appahÄ«natÄ• ya anuseti. __na
antarÄ• nassati, kappuá¹-á¹-hÄ• neneva nassati. __evameva_nti evaá¹ƒ tassÄ• pi puggalas
punadivase vÄ• aparadivase vÄ• nibbÄ• ti, addhaniyo pana hoti. maraá¹‡eneva nibbÄ• tÄ«
vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo pÄ• sÄ• á¹‡alekhÄ• viya kujjhanabhÄ• vena ciraá¹-á
__pÄ• sÄ• á¹‡alekhÅ«pamo_ti vuccati.

<114> __so ca khvassa kodho_ti so appamattakepi kÄ• raá¹‡e sahasÄ• kuddhassa kodho

appahÄ«natÄ• ya nÄ• nuseti. yathÄ• pana pathaviyaá¹ƒ Ä• kaá¸• á¸• hitvÄ• katalekhÄ• v
evamassa sahasÄ• uppannopi kodho khippameva nibbÄ• tÄ«ti attho. __ayaá¹ƒ vuccatÄ«_t
pathaviyaá¹ƒ lekhÄ• viya kujjhanabhÄ• vena aciraá¹-á¹-hitikato __pathavÄ«lekhÅ«pamo_ti

<115> __Ä• gÄ• á¸·henÄ• _ti atigÄ• á¸·hena mammacchedakena thaddhavacanena. __pha
__amanÄ• penÄ• _ti na cittasukhena. __saá¹ƒsandatÄ«_ti ekÄ«bhavati. __sandhiyatÄ«_ti g
__sammodatÄ«_ti nirantaro hoti. atha vÄ• --- __saá¹ƒsandatÄ«_ti cittakiriyÄ• dÄ«su cittena
gacchati. khÄ«rodakaá¹ƒ viya ekÄ«bhÄ• vaá¹ƒ upetÄ«ti attho. __sandhiyatÄ«_ti á¹-hÄ• nag
kÄ• yakiriyÄ• dÄ«su \Be 66/ kÄ• yena samodhÄ• naá¹ƒ gacchati. tilataá¹‡á¸• ulÄ• viya mis
attho. __sammodatÄ«_ti uddesaparipucchÄ• dÄ«su vacÄ«kiriyÄ• su vÄ• cÄ• ya samodhÄ•
\Ne 64/ piyasahÄ• yako viya piyatarabhÄ• vaá¹ƒ upetÄ«ti attho. apica --- kiccakaraá¹‡Ä«yes
Ä• ditova ekakiriyabhÄ• vaá¹ƒ upagacchanto saá¹ƒsandati. yÄ• va majjhÄ• pavattanto sand
anivattanto sammodatÄ«tipi veditabbo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo uda
khippaá¹ƒ saá¹ƒsandanato __udakalekhÅ«pamo_ti vuccati.

<116> potthakÅ«pamesu --- yÄ• ya upamÄ• ya te __potthakÅ«pamÄ• _ti vuccanti, taá¹ƒ tÄ
__tayo potthakÄ• _tiÄ• di vuttaá¹ƒ. tattha __navo_ti navavÄ• yimo. __potthako_ti sÄ• á¹‡av
__dubbaá¹‡á¹‡o_ti vivaá¹‡á¹‡o. __dukkhasamphasso_ti kharasamphasso. __appaggho_ti a
kahÄ• paá¹‡agghanako hoti. __majjhimo_ti paribhogamajjhimo. so hi navabhÄ• vaá¹ƒ atikka
appatto majjhe paribhogakÄ• lepi dubbaá¹‡á¹‡o ca dukkhasamphasso ca appagghoyeva ca
aá¸• á¸• haá¹ƒ agghati. jiá¹‡á¹‡akÄ• le pana aá¸• á¸• hamÄ• sakaá¹ƒ vÄ• kÄ• kaá¹‡ikaá¹ƒ
__ukkhaliparimajjana_nti kÄ• á¸·ukkhaliparipuÃ±chanaá¹ƒ.

__navo_ti upasampadÄ• ya paÃ±cavassakÄ• lato heá¹-á¹-hÄ• jÄ• tiyÄ• saá¹-á¹-hivassopi
__dubbaá¹‡á¹‡atÄ• yÄ• _ti sarÄ«ravaá¹‡á¹‡enapi guá¹‡avaá¹‡á¹‡enapi dubbaá¹‡á¹‡atÄ• y
parisamajjhe nisinnassa nittejatÄ• ya sarÄ«ravaá¹‡á¹‡opi na sampajjati, guá¹‡avaá¹‡á¹‡e v
__ye kho panassÄ• _ti ye kho pana tassa upaá¹-á¹-hÄ• kÄ• vÄ• Ã±Ä• timittÄ• dayo vÄ• e
__tesaá¹ƒ ta_nti tesaá¹ƒ puggalÄ• naá¹ƒ cha satthÄ• re sevantÄ• naá¹ƒ micchÄ• diá¹-á¹-hik
devadattaá¹ƒ sevantÄ• naá¹ƒ kokÄ• likÄ• dÄ«naá¹ƒ viya ca taá¹ƒ sevanaá¹ƒ dÄ«gharattaá¹
__majjhimo_ti paÃ±cavassakÄ• lato paá¹-á¹-hÄ• ya yÄ• va navavassakÄ• lÄ• majjhimo nÄ
dasavassakÄ• lato paá¹-á¹-hÄ• ya thero nÄ• ma. __evamÄ• haá¹ƒsÅ«_ti evaá¹ƒ vadanti. __
tuyhaá¹ƒ bÄ• lassa bhaá¹‡itena ko atthoti vuttaá¹ƒ hoti. __tathÄ• rÅ«pa_nti tathÄ• jÄ• tikaá¹
ukkhepanÄ«yakammassa kÄ• raá¹‡abhÅ«taá¹ƒ.

<117> kÄ• sikavatthÅ«pamesu \Be 67/ --- __kÄ• sikavatthaá¹ƒ_ nÄ• ma tayo kappÄ• saá¹ƒ
vÄ• yitaá¹ƒ sukhumavatthaá¹ƒ. taá¹ƒ navavÄ• yimaá¹ƒ anagghaá¹ƒ hoti. paribhogamajjhima
sahassÄ• ni agghati. jiá¹‡á¹‡akÄ• le pana aá¹-á¹-hapi dasapi sahassÄ• ni agghati.

__tesaá¹ƒ_ \Ne 65/ __taá¹ƒ hotÄ«_ti tesaá¹ƒ sammÄ• sambuddhÄ• dayo sevantÄ• naá¹ƒ v
dÄ«gharattaá¹ƒ \Ee 217/ hitÄ• ya sukhÄ• ya hoti. sammÄ• sambuddhaÃ±hi ekaá¹ƒ nissÄ• y
muccanakasattÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi. tathÄ• sÄ• riputtattheramahÄ• moggallÄ• n
asÄ«timahÄ• sÄ• vake nissÄ• ya saggaá¹ƒ gatasattÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi. yÄ• vaj
diá¹-á¹-hÄ• nugatiá¹ƒ paá¹-ipannasattÄ• nampi pamÄ• á¹‡aá¹ƒ natthiyeva. __Ä• dheyyaá¹ƒ
mahÄ• therassa taá¹ƒ atthanissitaá¹ƒ vacanaá¹ƒ yathÄ• gandhakaraá¹‡á¸• ake kÄ• sikavat
á¹-hapetabbataá¹ƒ gacchati, evaá¹ƒ uttamaá¹…ge sirasmiá¹ƒ hadaye ca Ä• dhÄ• tabbataá¹
gacchati. sesamettha heá¹-á¹-hÄ• vuttÄ• nusÄ• reneva veditabbaá¹ƒ.

<118> suppameyyÄ• dÄ«su --- sukhena pametabboti __suppameyyo. idhÄ• _ti imasmiá¹ƒ
uddhaccena samannÄ• gato. __unnaá¸·o_ti uggatanaá¸·o; tucchamÄ• naá¹ƒ ukkhipitvÄ• á¹
pattamaá¹‡á¸• anÄ• dinÄ• cÄ• pallena samannÄ• gato. __mukharo_ti mukhakharo. __vikiá
asaá¹ƒyatavacano. __asamÄ• hito_ti cittekaggatÄ• rahito. __vibbhantacitto_ti bhantacitto,
bhantagÄ• vÄ«bhantamigÄ«sappaá¹-ibhÄ• go. __pÄ• kaá¹-indriyo_ti vivaá¹-indriyo. __ayaá
evarÅ«po puggalo `suppameyyoâ€™ ti vuccati. yathÄ• hi parittassa udakassa sukhena par
evameva imehi aguá¹‡aá¹…gehi samannÄ• gatassa sukhena pamÄ• á¹‡aá¹ƒ gayhati. tenes

<119> dukkhena pametabboti __duppameyyo. anuddhatÄ• _dÄ«ni vuttapaá¹-ipakkhavasen
vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo `duppameyyoâ€™ ti vuccati. yathÄ• hi mahÄ• samu
gayhati; evameva imehi guá¹‡aá¹…gehi samannÄ• gatassa dukkhena pamÄ• á¹‡aá¹ƒ gayh
kho, khÄ«á¹‡Ä• savo nu khoâ€™ ti vattabbataá¹ƒ gacchati, tenesa `duppameyyoâ€™ ti vutt

<120> na \Be 68/ sakkÄ• pametunti __appameyyo_. yathÄ• hi Ä• kÄ• sassa na sakkÄ• p
khÄ«á¹‡Ä• savassa. tenesa `appameyyoâ€™ ti vutto.

<121> na sevitabbÄ• dÄ«su --- __na sevitabbo_ti na upasaá¹…kamitabbo. __na bhajitabbo
payirupÄ• sitabbo_ti na santike nisÄ«danavasena punappunaá¹ƒ upÄ• sitabbo. __hÄ«no_ \
sÄ«lenÄ• _tiÄ• dÄ«su upÄ• dÄ• yupÄ• dÄ• ya hÄ«natÄ• veditabbÄ• \Ee 218/. yo hi paÃ±c
sÄ«lÄ• ni rakkhantena na sevitabbo. yo pana dasa sÄ«lÄ• ni rakkhati, so catupÄ• risuddhis
sevitabbo. __aÃ±Ã±atra anuddayÄ• aÃ±Ã±atra anukampÄ• _ti á¹-hapetvÄ• anuddayaÃ±ca
eva hi evarÅ«po puggalo na sevitabbo. anuddayÄ• nukampÄ• vasena pana taá¹ƒ upasaá¹…

<122> __sadiso hotÄ«_ti samÄ• no hoti. __sÄ«lasÄ• maÃ±Ã±agatÄ• naá¹ƒ sata_nti sÄ«len
gatÄ• naá¹ƒ santÄ• naá¹ƒ. __sÄ«lakathÄ• ca no bhavissatÄ«_ti evaá¹ƒ samÄ• nasÄ«lÄ• n
Ä• rabbha kathÄ• bhavissati. __sÄ• ca no phÄ• su bhavissatÄ«_ti sÄ• ca sÄ«lakathÄ• an
sukhavihÄ• ro bhavissati. __sÄ• ca no pavattinÄ« bhavissatÄ«_ti sÄ• ca amhÄ• kaá¹ƒ kath
kathentÄ• naá¹ƒ pavattinÄ« bhavissati, na paá¹-ihaÃ±Ã±issati. dvÄ«su hi sÄ«lavantesu eken
kathite itaro anumodati; tena tesaá¹ƒ kathÄ• phÄ• su ceva hoti, pavattinÄ« ca. ekasmiá¹ƒ p

dussÄ«lassa sÄ«lakathÄ• dukkathÄ• ti neva sÄ«lakathÄ• hoti, na phÄ• su hoti, na pavattin
__samÄ• dhipaÃ±Ã±Ä• kathÄ• su_pi eseva nayo. dve hi samÄ• dhilÄ• bhino samÄ• dhikath
paÃ±Ã±Ä• kathaá¹ƒ kathentÄ• , rattiá¹ƒ vÄ• divasaá¹ƒ vÄ• atikkantampi na jÄ• nanti.

<123> __sakkatvÄ• garuá¹ƒ katvÄ• _ti sakkÄ• raÃ±ceva garukÄ• raÃ±ca karitvÄ• . __adhi
__sÄ«lakkhandha_nti sÄ«larÄ• siá¹ƒ. __paripÅ«ressÄ• mÄ«_ti taá¹ƒ atirekasÄ«laá¹ƒ pugga
aparipÅ«raá¹ƒ sÄ«larÄ• siá¹ƒ paripÅ«raá¹ƒ karissÄ• mi. __tattha tattha paÃ±Ã±Ä• ya anugg
sÄ«lassa \Be 69/ asappÄ• ye anupakÄ• radhamme vajjetvÄ• sappÄ• ye upakÄ• radhamme
á¹-hÄ• ne sÄ«lakkhandhaá¹ƒ paÃ±Ã±Ä• ya anuggaá¹‡hÄ• ti nÄ• ma. __samÄ• dhipaÃ±Ã±Ä

<124> jigucchitabbÄ• dÄ«su --- __jigucchitabbo_ti gÅ«thaá¹ƒ viya jigucchitabbo. __atha kh
assa. __kittisaddo_ti kathÄ• saddo. __evameva_nti ettha gÅ«thakÅ«po viya dussÄ«lyaá¹ƒ c
gÅ«thakÅ«pe patitvÄ• á¹-hito dhamanÄ«ahi viya dussÄ«lapuggalo. guthakÅ«pato uddhariy
purisassa sarÄ«raá¹ƒ Ä• ruá¸·henÄ• pi adaá¹-á¹-habhÄ• vo viya dussÄ«laá¹ƒ sevamÄ• nass
kiriyÄ• ya \Ne 67/ kÄ• raá¹‡abhÄ• vo sarÄ«raá¹ƒ gÅ«thena makkhetvÄ• ahino gatakÄ• lo v
pÄ• pakittisaddassa abbhuggamanakÄ• lo veditabbo.

<125> __tindukÄ• lÄ• ta_nti tindukarukkhaalÄ• taá¹ƒ. __bhiyyoso mattÄ• ya cicciá¹-Ä• yatÄ
jhÄ• yamÄ• naá¹ƒ pakatiyÄ• pi papaá¹-ikÄ• yo muÃ±cantaá¹ƒ cicciá¹-Ä• yati ciá¹-iciá¹-Ä• ti s
ghaá¹-á¹-itaá¹ƒ pana adhimattaá¹ƒ karotÄ«ti attho. __evameva_nti evamevaá¹ƒ kodhano att
uddhato caá¹‡á¸• ikato hutvÄ• carati. appamattakaá¹ƒ pana vacanaá¹ƒ vuttakÄ• le `mÄ• di
vadatÄ«â€™ ti atirekataraá¹ƒ uddhato caá¹‡á¸• ikato hutvÄ• carati. __gÅ«thakÅ«po_ti gÅ«
gÅ«tharÄ• siyeva vÄ• . opammasaá¹ƒsandanaá¹ƒ panettha purimanayeneva veditabbaá¹ƒ.
ajjhupekkhitabbo, na sevitabbo_ti yasmÄ• kodhano atiseviyamÄ• nopi atiupasaá¹…kamiyan
`kiá¹ƒ iminÄ• â€™ ti paá¹-ikkamantopi kujjhatiyeva, tasmÄ• palÄ• laggi viya ajjhupekkhitabb
kiá¹ƒ vuttaá¹ƒ hoti? yo hi palÄ• laggiá¹ƒ atiupasaá¹…kamitvÄ• tappati, tassa sarÄ«raá¹ƒ jhÄ
atipaá¹-ikkamitvÄ• tappati, tassa sÄ«taá¹ƒ na vÅ«pasammati. anupasaá¹…kamitvÄ• apaá¹
majjhattabhÄ• vena tappentassa sÄ«taá¹ƒ vÅ«pasammati, kÄ• yopi na á¸• ayhati. tasmÄ• p
puggalo majjhattabhÄ• vena ajjhupekkhitabbo, na sevitabbo, na bhajitabbo, na payirupÄ• si

<126> __kalyÄ• á¹‡amitto_ti sucimitto. __kalyÄ• á¹‡asahÄ• yo_ti sucisahÄ• yo. __sahÄ• y
saddhiá¹ƒcaro. __kalyÄ• á¹‡asampavaá¹…ko_ti kalyÄ• á¹‡esu \Be 70/ sucipuggalesu samp
tanninnatappoá¹‡atappabbhÄ• ramÄ• nasoti attho.

<127> sÄ«lesu paripÅ«rakÄ• rÄ«tiÄ• dÄ«su --- __sÄ«lesu paripÅ«rakÄ• rino_ti ete ariyasÄ
maggabrahmacariyassa Ä• dibhÅ«tÄ• ni, Ä• dibrahmacariyakÄ• ni, pÄ• rÄ• jikasaá¹…khÄ•
mahÄ• sÄ«lasikkhÄ• padÄ• ni, tesaá¹ƒ avÄ«tikkamanato yÄ• ni khuddÄ• nukhuddakÄ• ni Ä
vuá¹-á¹-hÄ• nato sÄ«lesu yaá¹ƒ kattabbaá¹ƒ, taá¹ƒ paripÅ«raá¹ƒ samattaá¹ƒ karontÄ«ti `sÄ«

paripÅ«rakÄ• rinoâ€™ ti vuccanti. samÄ• dhipÄ• ribandhakÄ• naá¹ƒ pana kÄ• marÄ• gaby
paÃ±Ã±Ä• pÄ• ribandhakassa ca saccapaá¹-icchÄ• dakassa mohassa \Ee 220/ asamÅ«hat
bhÄ• ventÄ• pi samÄ• dhipaÃ±Ã±Ä• su yaá¹ƒ \Ne 68/ kattabbaá¹ƒ taá¹ƒ mattaso pamÄ• á¹
__samÄ• dhismiá¹ƒ paÃ±Ã±Ä• ya ca mattaso kÄ• rino_ti vuccanti. iminÄ• upÄ• yena itares
veditabbo.

tatrÄ• yaá¹ƒ aparopi suttantanayo ---

``idha, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ mattaso kÄ• rÄ
kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni tÄ• ni Ä• pajjatipi, vuá¹
hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ• ni Ä
brahmacariyasÄ• ruppÄ• ni, tattha dhuvasÄ«lo ca hoti, á¹-hitasÄ«lo ca, samÄ• dÄ• ya sikkh
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hoti, avinipÄ• tadhammo niyato
pana, bhikkhave, bhikkhu sÄ«lesu ... pe ... so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ•
tanuttÄ• , sakadÄ• gÄ• mÄ« hoti; sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ ka
bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ«, paÃ±Ã±Ä• ya
tÄ• ni ... pe ... sikkhati sikkhÄ• padesu. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ ... pe ... an
lokÄ• . idha pana, bhikkhave \Be 71/, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ«, samÄ• dhismiá¹ƒ
paÃ±Ã±Ä• ya paripÅ«rakÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni ... pe ... sikkhati
Ä• savÄ• naá¹ƒ khayÄ• ... pe ... upasampajja viharatÄ«â€™â€™ ti (AN a III 87).

<130> satthÄ• raniddese --- __pariÃ±Ã±aá¹ƒ paÃ±Ã±apetÄ«_ti pahÄ• naá¹ƒ samatikkamaá
tesu tÄ«su janesu. __tena daá¹-á¹-habbo_ti tena paÃ±Ã±Ä• panena so satthÄ• __rÅ«pÄ• v
lÄ• bhÄ«_ti daá¹-á¹-habboti attho. dutiyavÄ• repi eseva nayo. __sammÄ• sambuddho satth
tena titthiyehi asÄ• dhÄ• raá¹‡ena paÃ±Ã±Ä• panena ayaá¹ƒ tatiyo satthÄ• sabbaÃ±Ã±ubu
titthiyÄ• hi kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apentÄ• rÅ«pabhavaá¹ƒ vakkhanti. rÅ«pÄ
paÃ±Ã±apentÄ• \Ee 221/ arÅ«pabhavaá¹ƒ vakkhanti. vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã
vakkhanti. sammÄ• paÃ±Ã±apentÄ• `evaá¹ƒ paÃ±Ã±apeyyuá¹ƒâ€™, no ca sammÄ• paÃ
sammÄ• sambuddho pana kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ pahÄ• naá¹ƒ anÄ• gÄ• mimaggen
rÅ«pavedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ pahÄ• naá¹ƒ arahattamaggena paÃ±Ã±apeti. __ime tay
bÄ• hirakÄ• , eko sammÄ• sambuddhoti --- imasmiá¹ƒ loke tayo satthÄ• ro nÄ• ma.

<131> dutiye satthÄ• raniddese --- __diá¹-á¹-he ceva dhamme_ti imasmiá¹ƒ attabhÄ• ve. _
thetato paÃ±Ã±apetÄ«_ti ``attÄ• nÄ• meko atthi nicco dhuvo sassatoâ€™â€™ ti bhÅ«tato t
__abhisamparÄ• yaÃ±cÄ• _ti aparasmiá¹ƒ attabhÄ• ve evameva paÃ±Ã±apeti. sesamettha

tikaniddesavaá¹‡á¹‡anÄ• .

4. catukkaniddesavaá¹‡á¹‡anÄ•

<132> catukkaniddese --- __asappuriso_ti lÄ• makapuriso. pÄ• á¹‡aá¹ƒ atipÄ• tetÄ«ti __pÄ
adinnaá¹ƒ Ä• diyatÄ«ti __adinnÄ• dÄ• yÄ«_. kÄ• mesu micchÄ• caratÄ«ti __kÄ• mesumicc
__musÄ• vÄ• dÄ«_. surÄ• merayamajjapamÄ• de tiá¹-á¹-hatÄ«ti __surÄ• merayamajjapam

<133> __pÄ• á¹‡Ä• tipÄ• te_ \Be 72/__ samÄ• dapetÄ«_ti yathÄ• pÄ• á¹‡aá¹ƒ atipÄ• teti,
gahaá¹‡aá¹ƒ gaá¹‡hÄ• peti. sesesupi eseva nayo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po
katena ca dussÄ«lyena samannÄ• gato yaÃ±ca samÄ• dapitena kataá¹ƒ, tato upaá¸• á¸• ha
__asappurisena asappurisataro_ti vuccati. __sappuriso_ti uttamapuriso.

<135> __sappurisena sappurisataro_ti attanÄ• katena susÄ«lyena samannÄ• gatattÄ• ya
tato upaá¸• á¸• hassa dÄ• yÄ• dattÄ• uttamapurisena uttamapurisataro.

<136> __pÄ• po_ti akusalakammapathasaá¹…khÄ• tena dasavidhena pÄ• pena samannÄ

<138> __kalyÄ• á¹‡o_ti \Ne 70/ kusalakammapathasaá¹…khÄ• tena dasavidhena kalyÄ• á
suddhako \Ee 222/ bhadrako. sesamettha heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthameva.

<140> pÄ• padhammÄ• dÄ«su --- pÄ• po dhammo assÄ• ti __pÄ• padhammo_. kalyÄ• á¹‡
__kalyÄ• á¹‡adhammo_. sesamettha uttÄ• natthameva.

<144> sÄ• vajjÄ• dÄ«su --- __sÄ• vajjo_ti sadoso. __sÄ• vajjena kÄ• yakammenÄ• _ti sad
kÄ• yakammena. itaresupi eseva nayo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo tÄ«
Ä• yÅ«hanakammassa sadosattÄ• , gÅ«thakuá¹‡apÄ• dibharito padeso viya sÄ• vajjoti vuc

<145> __sÄ• vajjena bahula_nti yassa sÄ• vajjameva kÄ• yakammaá¹ƒ bahu hoti, appaá¹ƒ
bahulaá¹ƒ kÄ• yakammena samannÄ• gato, appaá¹ƒ anavajjenÄ• ti vuccati. itaresupi eseva
hotÄ«ti? yo gÄ• madhammatÄ• ya vÄ• nigamadhammatÄ• ya vÄ• kadÄ• ci karahaci upos
pÅ«reti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ evarÅ«po puggalo \Be 73/ tÄ«hi dvÄ• rehi Ä• yÅ«han
bahulatÄ• ya anavajjassa appatÄ• ya __vajjabahulo_ti vuccati.

yathÄ• hi ekasmiá¹ƒ padese dubbaá¹‡á¹‡Ä• ni duggandhÄ• ni pupphÄ• ni rÄ• sikatÄ• nas
tahaá¹ƒ atimuttakavassikapÄ• á¹-alÄ• ni patitÄ• ni bhaveyyuá¹ƒ. evarÅ«po ayaá¹ƒ puggalo
ekasmiá¹ƒ padese atimuttakavassikapÄ• á¹-alÄ• ni rÄ• sikatÄ• nassu, tesaá¹ƒ upari tahaá¹ƒ
dubbaá¹‡á¹‡aduggandhÄ• ni badarapupphÄ• dÄ«ni patitÄ• ni bhaveyyuá¹ƒ. evarÅ«po tatiy
pana tÄ«hipi dvÄ• rehi Ä• yÅ«hanakammassa niddosattÄ• , catumadhurabharitasuvaá¹‡á¹‡
tesu paá¹-hamo andhabÄ• laputhujjano. dutiyo antarantarÄ• kusalassa kÄ• rako lokiyaputh

sakadÄ• gÄ• mianÄ• gÄ• minopi eteneva saá¹…gahitÄ• . catuttho khÄ«á¹‡Ä• savo. so hi el
aá¹…guttaraá¹-á¹-hakathÄ• yo.

<148> ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«su --- __ugghaá¹-itaÃ±Ã±Å«_ti ettha __ugghaá¹-itaá¹ƒ_ n
Ã±Ä• á¹‡ugghÄ• á¹-anaá¹ƒ, Ã±Ä• á¹‡e ugghaá¹-itamatteyeva \Ne 71/ jÄ• nÄ• tÄ«ti attho. __
udÄ• hÄ• re udÄ• haá¹-amatteyeva. __dhammÄ• bhisamayo_ti catusaccadhammassa Ã±Ä
__ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ `cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™ tiÄ• dinÄ• nayena saá¹ƒk
á¹-hapiyamÄ• nÄ• ya desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• arahattaá¹ƒ gaá¹‡hituá¹
ugghaá¹-itaÃ±Ã±Å«ti vuccati.

<149> vipaÃ±citaá¹ƒ vitthÄ• ritameva atthaá¹ƒ jÄ• nÄ• tÄ«ti __vipaÃ±citaÃ±Ã±Å«. ayaá¹ƒ v
saá¹…khittena mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• rena atthe bhÄ• jiyamÄ• ne arahattaá¹ƒ pÄ
puggalo vipaÃ±citaÃ±Ã±Å«ti vuccati.

<150> uddesÄ• dÄ«hi netabboti __neyyo. anupubbena dhammÄ• bhisamayo hotÄ«_ti anu

<151> byaÃ±janapadameva \Be 74/ paramaá¹ƒ assÄ• ti __padaparamo. na tÄ• ya jÄ• tiyÄ
na tena attabhÄ• vena jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• nib

<152> yuttapaá¹-ibhÄ• nÄ• dÄ«su --- paá¹-ibhÄ• naá¹ƒ vuccati Ã±Ä• á¹‡ampi, Ã±Ä• á¹‡ass
taá¹ƒ idha adhippetaá¹ƒ. atthayuttaá¹ƒ kÄ• raá¹‡ayuttaÃ±ca paá¹-ibhÄ• namassÄ• ti __yutta
pucchitÄ• nantarameva sÄ«ghaá¹ƒ byÄ• kÄ• tuá¹ƒ asamatthatÄ• ya no muttaá¹ƒ paá¹-ibhÄ
muttappaá¹-ibhÄ• no_. iminÄ• nayena sesÄ• veditabbÄ• . ettha pana paá¹-hamo --- kiÃ±ci
yuttameva pekkhati, __tipiá¹-akacÅ«á¸·anÄ• gatthero_ viya. so kira paÃ±haá¹ƒ puá¹-á¹-ho p
yuttapayuttakÄ• raá¹‡ameva katheti.

dutiyo --- pucchÄ• nantarameva yena vÄ• tena vÄ• vacanena paá¹-ibÄ• hati, vÄ«maá¹ƒsit
pekkhati __catunikÄ• yikapaá¹‡á¸• itatissatthero_ viya. so kira paÃ±haá¹ƒ puá¹-á¹-ho paÃ±h
nÄ• gameti, yaá¹ƒ vÄ• taá¹ƒ vÄ• kathetiyeva. vacanatthaá¹ƒ panassa vÄ«maá¹ƒsiyamÄ• n

tatiyo --- pucchÄ• samakÄ• lameva yuttaá¹ƒ pekkhati, taá¹…khaá¹‡aÃ±Ã±eva vacanaá¹ƒ b
__tipiá¹-akacÅ«á¸·Ä• bhayatthero_ \Ne 72/ viya. so kira paÃ±haá¹ƒ puá¹-á¹-ho sÄ«ghameva
yuttapayuttakÄ• raá¹‡o ca hoti.

catuttho --- puá¹-á¹-ho samÄ• no neva yuttaá¹ƒ pekkhati \Ee 224/, na yena vÄ• tena vÄ• p
sakkoti tibbandhakÄ• ranimuggo viya hoti __lÄ• á¸·udÄ• yitthero_ viya.

<156> dhammakathikesu --- __appaÃ±ca bhÄ• satÄ«_ti sampattaparisÄ• ya thokameva ka

kathento ca pana na atthayuttaá¹ƒ kÄ• raá¹‡ayuttaá¹ƒ katheti. __parisÄ• cassa na kusalÄ•
nisinnaparisÄ• cassa yuttÄ• yuttaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ siliá¹-á¹-hÄ• siliá¹-á¹-haá¹ƒ
__evarÅ«po_ti ayaá¹ƒ evaá¹ƒjÄ• tiko bÄ• ladhammakathiko. evaá¹ƒjÄ• tikÄ• ya bÄ• laparis
nÄ• maá¹ƒ labhati. iminÄ• nayena sabbattha attho veditabbo. ettha ca dveyeva janÄ• sabh
itare pana dhammakathikÄ• naá¹ƒ antare paviá¹-á¹-hattÄ• evaá¹ƒ vuttÄ• .

<157> valÄ• hakÅ«pamesu \Be 75/ __valÄ• hakÄ• _ti meghÄ• . __gajjitÄ• _ti thanitÄ• . tatt
vassanabhÄ• vo nÄ• ma pÄ• pako. manussÄ• hi yathÄ• devo gajjati `suvuá¹-á¹-hikÄ• bha
nÄ«haritvÄ• vapanti. atha deve avassante khette bÄ«jÄ• ni khetteyeva nassanti, gehe bÄ«j
nassantÄ«ti dubbhikkhaá¹ƒ hoti. no gajjitvÄ• vassanabhÄ• vopi pÄ• pakova. manussÄ• hi
dubbuá¹-á¹-hikÄ• bhavissatÄ«â€™ ti ninnaá¹-á¹-hÄ• nesuyeva vappaá¹ƒ karonti. atha devo
mahÄ• samuddaá¹ƒ pÄ• peti, dubbhikkhameva hoti. gajjitvÄ• vassanabhÄ• vo pana bhadd
hoti. no gajjitvÄ• no vassanabhÄ• vo ekantapÄ• pakova.

__bhÄ• sitÄ• hoti no kattÄ• _ti `idÄ• ni ganthadhuraá¹ƒ pÅ«ressÄ• mi, vÄ• sadhuraá¹ƒ pÅ«
kathetiyeva, na pana uddesaá¹ƒ gaá¹‡hÄ• ti, na kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti.

__kattÄ• hoti no bhÄ• sitÄ• _ti `ganthadhuraá¹ƒ vÄ• pÅ«ressÄ• mi vÄ• sadhuraá¹ƒ vÄ• â€
pana kÄ• le tamatthaá¹ƒ sampÄ• deti. iminÄ• nayena itarepi veditabbÄ• . sabbaá¹ƒ paneta
kathitaá¹ƒ. eko hi `asukadivase nÄ• ma dÄ• naá¹ƒ dassÄ• mÄ«â€™ ti saá¹…ghaá¹ƒ nimant
ayaá¹ƒ puggalo puÃ±Ã±ena parihÄ• yati, bhikkhusaá¹…ghopi lÄ• bhena parihÄ• yati \Ne 73
animantetvÄ• va sakkÄ• raá¹ƒ katvÄ• `bhikkhÅ« Ä• nessÄ• mÄ«â€™ ti na labhati, sabbe a
ayampi puÃ±Ã±ena parihÄ• yati \Ee 225/, saá¹…ghopi tena lÄ• bhena parihÄ• yati. aparo p
nimantetvÄ• , pacchÄ• sakkÄ• raá¹ƒ katvÄ• dÄ• naá¹ƒ deti, ayaá¹ƒ kiccakÄ• rÄ« hoti. apa
nimanteti, na dÄ• naá¹ƒ deti, ayaá¹ƒ `pÄ• papuggaloâ€™ ti veditabbo.

<158> mÅ«sikÅ«pamesu --- __gÄ• dhaá¹ƒ kattÄ• no vasitÄ• _ti attano Ä• sayaá¹ƒ bilaá¹ƒ
tattha vasati, kismiÃ±cideva á¹-hÄ• ne vasati, evaá¹ƒ biá¸·Ä• rÄ• diamittavasaá¹ƒ gacchati.
__vasitÄ• no gÄ• dhaá¹ƒ kattÄ• _ti sayaá¹ƒ na khaá¹‡ati, parena khate bile vasati, evaá¹ƒ j
tatiyÄ• dvepi karontÄ«, jÄ«vitaá¹ƒ rakkhati. catutthÄ• dvepi akarontÄ« amittavasaá¹ƒ gacch
upamÄ• ya upamitesu puggalesu \Be 76/ paá¹-hamo yathÄ• sÄ• mÅ«sikÄ• gÄ• dhaá¹ƒ kh
satthusÄ• sanaá¹ƒ uggaá¹‡hÄ• ti. yathÄ• pana sÄ• tattha na vasati, kismiÃ±cideva á¹-hÄ•
amittavasaá¹ƒ gacchati; tathÄ• ayampi pariyattivasena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• catusaccac
paá¹-ivijjhati, lokÄ• misaá¹-á¹-hÄ• nesuyeva caranto maccumÄ• rakilesamÄ• radevaputtam
amittÄ• naá¹ƒ vasaá¹ƒ gacchati. dutiyo yathÄ• sÄ• mÅ«sikÄ• gÄ• dhaá¹ƒ na khaá¹‡ati, ev
satthusÄ• sanaá¹ƒ na uggaá¹‡hÄ• ti. yathÄ• pana parena khatabile vasantÄ« jÄ«vitaá¹ƒ ra
kathaá¹ƒ sutvÄ• catusaccadhammaá¹ƒ paá¹-ivijjhitvÄ• tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ vasaá¹ƒ
tatiyacatutthesupi opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

<159> ambÅ«pamesu --- __Ä• maá¹ƒ pakkavaá¹‡á¹‡Ä«_ti anto Ä• maá¹ƒ bahi pakkasadisa
Ä• mavaá¹‡á¹‡Ä«_ti anto pakkaá¹ƒ bahi Ä• masadisaá¹ƒ. sesadvayesupi eseva nayo. tattha
Ä• matÄ• hoti, evaá¹ƒ puggalepi puthujjanabhÄ• vo Ä• matÄ• , ariyabhÄ• vo pakkatÄ• . ya
pakkavaá¹‡á¹‡itÄ• ; evaá¹ƒ puggalepi ariyÄ• naá¹ƒ abhikkamanÄ• disadisatÄ• pakkavaá¹‡
upamitapuggalesu opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

<160> kumbhÅ«pamesu \Ee 226/ --- __kumbho_ti ghaá¹-o. __tuccho_ti anto ritto. __pihito_
á¹-hapito. __puro_ti anto puá¹‡á¹‡o. __vivaá¹-o_ti vivaritvÄ• á¹-hapito. upamitapuggalesu p
guá¹‡asÄ• ravirahito \Ne 74/ tuccho bÄ• hirasobhanatÄ• ya pihito puggalo veditabbo. seses

<161> udakarahadÅ«pamesu --- __udakarahado_ tÄ• va jaá¹‡á¹‡umattepi udake sati
paá¹‡á¹‡arasasambhinnavaá¹‡á¹‡attÄ• vÄ• bahalattÄ• vÄ• udakassa apaÃ±Ã±Ä• yamÄ
gambhÄ«robhÄ• so_ nÄ• ma hoti. tiporisa catuporisepi pana udake sati acchattÄ• udakass
__gambhÄ«ro uttÄ• nobhÄ• so_ nÄ• ma hoti. ubhayakÄ• raá¹‡asambhÄ• vato pana itare d
kilesussadabhÄ• vato guá¹‡agambhÄ«ratÄ• ya ca abhÄ• vato guá¹‡agambhÄ«rÄ• naá¹ƒ sa
__uttÄ• no gambhÄ«robhÄ• so_ nÄ• ma. iminÄ• nayena sesÄ• pi veditabbÄ• .

<162> balÄ«baddÅ«pamesu \Be 77/ --- __balÄ«baddo_ tÄ• va yo attano gogaá¹‡aá¹ƒ ghaá
paragogaá¹‡e pana sorato sukhasÄ«lo hoti --- ayaá¹ƒ __sakagavacaá¹‡á¸• o no paragavac
attano parisaá¹ƒ ghaá¹-á¹-ento vijjhanto pharusena samudÄ• caranto, paraparisÄ• ya pana
nivÄ• tavuttitaá¹ƒ Ä• pajjanto __sakagavacaá¹‡á¸• o hoti no paragavacaá¹‡á¸• o_ nÄ• mÄ•
veditabbÄ• . niddesavÄ• re panettha __ubbejitÄ• hotÄ«_ti ghaá¹-á¹-etvÄ• vijjhitvÄ• ubbeg
attho.

<163> Ä• sÄ«visÅ«pamesu --- __Ä• sÄ«viso_ tÄ• va yassa visaá¹ƒ Ä• suá¹ƒ Ä• gacchati s
pana na hoti, cirakÄ• laá¹ƒ na pÄ«á¸·eti --- ayaá¹ƒ __Ä• gataviso no ghoraviso_. sesapades
puggalavibhÄ• janaá¹ƒ pana uttÄ• natthameva.

<164> __ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• h
__ananuviccÄ• _ti atulayitvÄ• , apariggaá¹‡hitvÄ• . __apariyogÄ• hetvÄ• _ti paÃ±Ã±Ä• ya g

<166> __bhÅ«taá¹ƒ taccha_nti vijjamÄ• nato bhÅ«taá¹ƒ, aviparÄ«tato __tacchaá¹ƒ. kÄ• len
yuttapayuttakÄ• lena. __tatra kÄ• laÃ±Ã±Å« hotÄ«_ti yamidaá¹ƒ \Ee 227/ kÄ• lenÄ• ti vuttaa
kÄ• laÃ±Ã±Å« hoti, kÄ• laá¹ƒ jÄ• nÄ• ti, tassa paÃ±hassa veyyÄ• karaá¹‡atthÄ• ya ``imasm
mayÄ• \Ne 75/ na kathetabbÄ• , imasmiá¹ƒ kÄ• le kathetabbÄ• â€™â€™ ti --- ayaá¹ƒ kÄ• l
__upekkhako viharatÄ«_ti majjhattabhÅ«tÄ• ya upekkhÄ• ya á¹-hito hutvÄ• viharati. sesaá¹
uttÄ• natthameva.

<167> uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ«tiÄ• dÄ«su --- yo uá¹-á¹-hÄ• navÄ«riyeneva divasaá¹ƒ nissandaphalamattaá¹ƒ kiÃ±cideva labhitvÄ• jÄ«vikaá¹ƒ kappeti, taá¹ƒ pana uá¹-á¹-hÄ• naá puÃ±Ã±aphalaá¹ƒ na paá¹-ilabhati, taá¹ƒ sandhÄ• ya __yassa puggalassa uá¹-á¹-hahato_tiÄ __tatÅ«pari devÄ• _ti tato upari brahmakÄ• yikÄ• dayo devÄ• . tesaÃ±hi uá¹-á¹-hÄ• navÄ«r natthi. puÃ±Ã±aphalameva upajÄ«vanti. __puÃ±Ã±avato cÄ• _ti idaá¹ƒ puÃ±Ã±avante khat bhummadeve Ä• diá¹ƒ katvÄ• nimmÄ• naratipariyosÄ• ne deve ca sandhÄ• ya \Be 78/ vutt vÄ• yÄ• maphalaÃ±ceva puÃ±Ã±aphalaÃ±ca anubhavanti. nerayikÄ• pana neva uá¹-á¹-hÄ sakkonti, nÄ• pi nesaá¹ƒ puÃ±Ã±aphalena koci Ä• jÄ«vo uppajjati.

<168> tamÄ• dÄ«su --- ``nÄ«ce kule paccÄ• jÄ• toâ€™â€™ tiÄ• dikena tamena yuttoti __ta puna nirayatamÅ«pagamanato __tamaparÄ• yaá¹‡o. nesÄ• dakule_ti migaluddakÄ• dÄ«na vilÄ«vakÄ• rakule. __rathakÄ• rakule_ti cammakÄ• rakule. __pukkusakule_ti pupphachaá¸• __kasiravuttike_ti dukkhavuttike. __dubbaá¹‡á¹‡o_ti paá¹ƒsupisÄ• cako viya jhÄ• makhÄ• á __duddasiko_ti vijÄ• tamÄ• tuyÄ• pi amanÄ• padassano. __okoá¹-imako_ti lakuá¹‡á¸• ako. vÄ• ubhayakkhikÄ• á¹‡o vÄ• . __kuá¹‡Ä«_ti ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« ekapÄ• dakhaÃ±jo vÄ• ubhayapÄ• dakhaÃ±jo vÄ• . __pakkhahato_ti hatapakkho pÄ«á¹-ha telakapallakÄ• dino padÄ«pÅ«pakaraá¹‡assa. __evaá¹ƒ puggalo tamo hoti tamaparÄ• yaá¹‡ bahiddhÄ• Ä• lokaá¹ƒ adisvÄ• mÄ• tukucchismiÃ±Ã±eva kÄ• laá¹ƒ katvÄ• apÄ• yesu nibb saá¹ƒsarati. sopi tamo tamaparÄ• yaá¹‡ova. so pana kuhakapuggalo bhaveyya. kuhakassa hotÄ«ti vuttaá¹ƒ.

ettha ca __nÄ«ce kule paccÄ• jÄ• to_ \Ee 228/__ hoti caá¹‡á¸• Ä• lakule vÄ• _tiÄ• dÄ«hi Ä pubbuppannapaccayavipatti ca dassitÄ• . __dalidde_tiÄ• dÄ«hi pavattipaccayavipatti. __kas Ä• jÄ«vupÄ• yavipatti. __dubbaá¹‡á¹‡o_tiÄ• dÄ«hi rÅ«pavipatti. __bahvÄ• bÄ• dho_tiÄ• dÄ __na lÄ• bhÄ«_tiÄ• dÄ«hi sukhakÄ• raá¹‡avipatti ceva upabhogavipatti \Ne 76/ ca. __kÄ• y tamaparÄ• yaá¹‡abhÄ• vassa kÄ• raá¹‡asamÄ• yogo. __kÄ• yassa bhedÄ• _tiÄ• dÄ«hi sam vuttapaá¹-ipakkhanayena veditabbo.

apicettha tividhÄ• ya kulasampattiyÄ• paccÄ• jÄ• tiÄ• dikena jotinÄ• yuttato __joti, _ Ä• lo hoti. kÄ• yasucaritÄ• dÄ«hi pana saggÅ«papattijotibhÄ• vÅ«pagamanato __jotiparÄ• yaá¹‡ vÄ• _tiÄ• dÄ«su __khattiyamahÄ• sÄ• lÄ• _ti khattiyÄ• mahÄ• sÄ• rÄ• \Be 79/ mahÄ• sÄ• khattiyÄ• naá¹ƒ heá¹-á¹-himantena koá¹-isataá¹ƒ nidhÄ• nagataá¹ƒ hoti, tayo kahÄ• paá¹‡ak vaá¸·aÃ±janatthÄ• ya gehamajjhe rÄ• siá¹ƒ katvÄ• á¹-hapitÄ• honti, te khattiyamahÄ• sÄ• brÄ• hmaá¹‡Ä• naá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ nihitaá¹ƒ hoti, diyaá¸• á¸• ho kahÄ• paá¹‡akum gehamajjhe rÄ• siá¹ƒ katvÄ• á¹-hapito hoti, te __brÄ• hmaá¹‡amahÄ• sÄ• lÄ• _ nÄ• ma. ye cattÄ• lÄ«sakoá¹-idhanaá¹ƒ nihitaá¹ƒ hoti, kahÄ• paá¹‡akumbho vaá¸·aÃ±jatthÄ• ya geham á¹-hapito hoti, te __gahapatimahÄ• sÄ• lÄ• _ nÄ• ma. tesaá¹ƒ kuleti attho. __aá¸• á¸• he_ti

nidhÄ• nagatadhanassa mahantatÄ• ya __mahaddhane_. suvaá¹‡á¹‡arajatabhÄ• janÄ• dÄ
mahantatÄ• ya __mahÄ• bhoge_. nidhÄ• nagatassa jÄ• tarÅ«parajatassa pahÅ«tatÄ• ya __
vittÅ«pakaraá¹‡assa tuá¹-á¹-hikaraá¹‡assa pahÅ«tatÄ• ya __pahÅ«tavittÅ«pakaraá¹‡e_. go
sattavidhadhaÃ±Ã±Ä• naÃ±ca pahÅ«tatÄ• ya __pahÅ«tadhanadhaÃ±Ã±e. abhirÅ«po_ti sur
aÃ±Ã±aá¹ƒ kammaá¹ƒ pahÄ• ya divasampi passitabbayutto. __pÄ• sÄ• diko_ti dassanenev
__paramÄ• yÄ• _ti uttamÄ• ya. __vaá¹‡á¹‡apokkharatÄ• yÄ• _ti pokkharavaá¹‡á¹‡atÄ• ya.
sarÄ«raá¹ƒ. tassa vaá¹‡á¹‡asampattiyÄ• ti attho. __samannÄ• gato_ti upeto.

<169> oá¹‡atoá¹‡atÄ• dÄ«su \Ee 229/ --- diá¹-á¹-hadhammikÄ• ya vÄ• samparÄ• yikÄ• ya
__oá¹‡ato_. nÄ«co, lÄ• makoti attho. tabbipakkhato __uá¹‡á¹‡ato_. ucco, uggatoti attho. se
vuttanayeneva veditabbaá¹ƒ. apica --- __oá¹‡atoá¹‡ato_ti idÄ• ni nÄ«co, Ä• yatimpi nÄ«cov
__oá¹‡atuá¹‡á¹‡ato_ti idÄ• ni nÄ«co, Ä• yatiá¹ƒ ucco bhavissati. __uá¹‡á¹‡atoá¹‡ato_ti idÄ
nÄ«co bhavissati. __uá¹‡á¹‡atuá¹‡á¹‡ato_ti idÄ• ni ucco, Ä• yatimpi uccova bhavissatÄ«ti.

<170> rukkhÅ«pamesu --- rukkho tÄ• va __pheggusÄ• raparivÄ• ro_ti vanajeá¹-á¹-hakaruk
77/, parivÄ• rarukkhÄ• panassa sÄ• rÄ• honti. iminÄ• nayena sesÄ• veditabbÄ• . puggal
pheggutÄ• , sÄ«lÄ• cÄ• rasamannÄ• gamena ca sÄ• ratÄ• veditabbÄ• .

<171> rÅ«pappamÄ• á¹‡Ä• dÄ«su \Be 80/ --- sampattiyuttaá¹ƒ rÅ«paá¹ƒ pamÄ• á¹‡aá¹ƒ ka
tattha pasÄ• daá¹ƒ janetÄ«ti __rÅ«pappasanno_. kittisaddabhÅ«taá¹ƒ ghosaá¹ƒ pamÄ• á¹‡
__ghosappamÄ• á¹‡o_. Ä• rohaá¹ƒ vÄ• tiÄ• dÄ«su pana --- __Ä• roha_nti uccattanaá¹ƒ. __
kisathÅ«labhÄ• vÄ• pagataá¹ƒ parikkhepasampattiá¹ƒ. __saá¹‡á¹-hÄ• na_nti aá¹…gapacca
dÄ«gharassavaá¹-á¹-atÄ• diyuttaá¹-á¹-hÄ• nesu tathÄ• bhÄ• vaá¹ƒ. __pÄ• ripÅ«ri_nti yathÄ
anÅ«nataá¹ƒ, lakkhaá¹‡aparipuá¹‡á¹‡abhÄ• vaá¹ƒ vÄ• . __paravaá¹‡á¹‡anÄ• yÄ• _ti pareh
guá¹‡avaá¹‡á¹‡anÄ• ya. __parathomanÄ• yÄ• _ti parehi thutivasena gÄ• thÄ• diupaniband
__parapasaá¹ƒsanÄ• yÄ• _ti parehi sammukhÄ• vuttÄ• ya pasaá¹ƒsÄ• ya. __paravaá¹‡á¹‡
paramparathutivasena parehi pavattitÄ• ya vaá¹‡á¹‡aharaá¹‡Ä• ya.

<172> __cÄ«varalÅ«kha_nti cÄ«varassa dubbaá¹‡á¹‡Ä• dibhÄ• vena lÅ«khataá¹ƒ. __patta
vaá¹‡á¹‡asaá¹‡á¹-hÄ• navatthÅ«hi lÅ«khataá¹ƒ. __senÄ• sanalÅ«kha_nti nÄ• á¹-akÄ• disa
lÅ«khataá¹ƒ. __vividha_nti acelakÄ• dibhÄ• vena anekappakÄ• raá¹ƒ. __dukkarakÄ• rika_n

aparo nayo --- imesu hi catÅ«su puggalesu rÅ«pe pamÄ• á¹‡aá¹ƒ gahetvÄ• pasanno rÅ«p
rÅ«pappasannoti tasseva atthavacanaá¹ƒ. ghose pamÄ• á¹‡aá¹ƒ gahetvÄ• pasanno ghosa
cÄ«varalÅ«khapattalÅ«khesu pamÄ• á¹‡aá¹ƒ gahetvÄ• pasanno lÅ«khappamÄ• á¹‡o nÄ•
pasanno dhammappamÄ• á¹‡o nÄ• ma. itarÄ• ni tesaá¹ƒyeva atthavacanÄ• ni. sabbasatte
dve koá¹-á¹-hÄ• sÄ• rÅ«pappamÄ• á¹‡Ä• , eko na rÅ«pappamÄ• á¹‡o. paÃ±ca koá¹-á¹-hÄ
koá¹-á¹-hÄ• sÄ• ghosappamÄ• á¹‡Ä• , eko na ghosappamÄ• á¹‡o. dasa koá¹-á¹-hÄ• se ka

lÅ«khappamÄ• á¹‡Ä• , eko na lÅ«khappamÄ• á¹‡o. satasahassaá¹ƒ koá¹-á¹-hÄ• se katvÄ•
dhammappamÄ• á¹‡o, sesÄ• na dhammappamÄ• á¹‡Ä• . evamayaá¹ƒ catuppamÄ• á¹‡o l

etasmiá¹ƒ catuppamÄ• á¹‡e lokasannivÄ• se buddhesu appasannÄ• mandÄ• , pasannÄ•
buddharÅ«pato uttari pasÄ• dÄ• vahaá¹ƒ rÅ«paá¹ƒ nÄ• ma natthi. ghosappamÄ• á¹‡assa b
uttari pasÄ• dÄ• vaho ghoso nÄ• ma natthi. lÅ«khappamÄ• á¹‡assa kÄ• sikÄ• ni vatthÄ• ni
kaÃ±canabhÄ• janÄ• ni tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavike sabbasampattiyutte pÄ• sÄ• d
paá¹ƒsukÅ«lacÄ«varaselamayapattarukkhamÅ«lÄ• disenÄ• sanasevino buddhassa bhagav
pasÄ• dÄ• vahaá¹ƒ aÃ±Ã±aá¹ƒ lÅ«khaá¹ƒ nÄ• ma natthi. dhammappamÄ• á¹‡assa sadeva
asÄ• dhÄ• raá¹‡asÄ«lÄ• diguá¹‡assa tathÄ• gatassa sÄ«lÄ• diguá¹‡ato uttari pasÄ• dÄ• va
natthi. iti bhagavÄ• imaá¹ƒ catuppamÄ• á¹‡ikaá¹ƒ lokasannivÄ• saá¹ƒ muá¹-á¹-hinÄ• gahe

<173> attahitÄ• ya paá¹-ipannÄ• dÄ«su --- __sÄ«lasampanno_ti sÄ«lena sampanno samar
__samÄ• dhisampanno_tiÄ• dÄ«supi eseva nayo. ettha ca sÄ«laá¹ƒ lokiyalokuttaraá¹ƒ kath
samÄ• dhipaÃ±Ã±Ä• ca. __vimutti_ arahattaphalavimuttiyeva. __Ã±Ä• á¹‡adassanaá¹ƒ_ el
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __no para_ntiÄ• dÄ«su --- parapuggalaá¹ƒ ``tayÄ• pi sÄ«la
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• yathÄ• sÄ«laá¹ƒ samÄ• diyati, evaá¹ƒ na samÄ• dapeti, na
sabbattha. etesu pana catÅ«su paá¹-hamo vakkalittherasadiso hoti. dutiyo upanandasakyap
tatiyo sÄ• riputtamoggallÄ• nattherasadiso. catuttho devadattasadisoti veditabbo.

<174> attantapÄ• dÄ«su --- attÄ• naá¹ƒ tapati dukkhÄ• petÄ«ti __attantapo_. attano paritÄ
__attaparitÄ• panÄ• nuyogaá¹ƒ. acelako_ti niccelo, naggo. __muttÄ• cÄ• ro_ti visaá¹-á¹-hÄ
uccÄ• rakammÄ• dÄ«su lokiyakulaputtÄ• cÄ• rena virahito á¹-hitakova uccÄ• raá¹ƒ karoti, p
khÄ• dati, bhuÃ±jati ca. __hatthÄ• palekhano_ti hatthe piá¹‡á¸• amhi niá¹-á¹-hite jivhÄ• ya h
uccÄ• raá¹ƒ vÄ• katvÄ• hatthasmiÃ±Ã±eva daá¹‡á¸• akasaÃ±Ã±Ä« hutvÄ• hatthena apal
daá¹‡á¸• akaá¹ƒ sattoti paÃ±Ã±apenti. tasmÄ• tesaá¹ƒ paá¹-ipadaá¹ƒ pÅ«rento evaá¹ƒ karo
bhikkhÄ• gahaá¹‡atthaá¹ƒ `ehi bhaddanteâ€™ ti vutto, na etÄ«ti __naehibhaddantiko_. tena
bhaddanteâ€™ ti vuttopi na tiá¹-á¹-hatÄ«ti __natiá¹-á¹-habhaddantiko_. tadubhayampi hetaá
vacanaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti na karonti. __abhihaá¹-a_nti puretaraá¹ƒ gahetv
bhikkhaá¹ƒ. __uddissakata_nti ``imaá¹ƒ tumhe uddissa kataâ€™â€™ nti evaá¹ƒ Ä• rocitabh
nimantana_nti ``asukaá¹ƒ nÄ• ma kulaá¹ƒ vÄ• vÄ«thiá¹ƒ vÄ• gÄ• maá¹ƒ vÄ• paviseyyÄ• t
nimantitabhikkhampi na sÄ• diyati, na gaá¹‡hÄ• ti.

__na_ \Be 82/ __kumbhimukhÄ• _ti kumbhito uddharitvÄ• diyyamÄ• naá¹ƒ bhikkhaá¹ƒ na
kaá¸·opimukhÄ• _ti \Ne 79/ __kaá¸·opÄ«_ti ukkhali, pacchi vÄ• . tatopi na gaá¹‡hÄ• ti. kasm
kaá¹-acchunÄ• pahÄ• raá¹ƒ labhantÄ«ti. __na eá¸·akamantara_nti ummÄ• raá¹ƒ antaraá¹ƒ
gaá¹‡hÄ• ti. kasmÄ• ? ayaá¹ƒ maá¹ƒ nissÄ• ya antarakaraá¹‡aá¹ƒ labhatÄ«ti. __daá¹‡á¸• a
__dvinna_nti dvÄ«su bhuÃ±jamÄ• nesu ekasmiá¹ƒ uá¹-á¹-hÄ• ya dente na gaá¹‡hati. kasm

hotÄ«ti. __na gabbhiniyÄ• _tiÄ• dÄ«su pana gabbhiniyÄ• kucchiyaá¹ƒ dÄ• rako kilamati. __
khÄ«rantarÄ• yo hoti. __purisantaragatÄ• ya_ ratiantarÄ• yo hotÄ«ti na gaá¹‡hÄ• ti __na sa
saá¹…kittetvÄ• katabhattesu. dubbhikkhasamaye kira acelakasÄ• vakÄ• acelakÄ• naá¹ƒ a
taá¹‡á¸• ulÄ• dÄ«ni samÄ• dapetvÄ• \Ee 232/ bhattaá¹ƒ pacanti, ukkaá¹-á¹-hÄ• celako tato
__na yattha sÄ• _ti yattha sunakho `piá¹‡á¸• aá¹ƒ labhissÄ• mÄ«â€™ ti upaá¹-á¹-hito hoti, t
Ä• haá¹-aá¹ƒ na gaá¹‡hÄ• ti. kasmÄ• ? etassa piá¹‡á¸• antarÄ• yo hotÄ«ti.

__saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ«_ti samÅ«hasamÅ«hacÄ• rinÄ«. sace hi acelakaá¹ƒ disvÄ
dassÄ• mÄ• â€™ ti mÄ• nussakÄ• bhattagehaá¹ƒ pavisanti, tesu ca pavisantesu kaá¸·opim
makkhikÄ• uppatitvÄ• saá¹‡á¸• asaá¹‡á¸• Ä• caranti, tato Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ na gaa
nissÄ• ya makkhikÄ• naá¹ƒ gocarantarÄ• yo jÄ• toti. __thusodaka_nti sabbasassasambhÄ•
ettha ca surÄ• pÄ• nameva sÄ• vajjaá¹ƒ. ayaá¹ƒ pana etasmimpi sÄ• vajjasaÃ±Ã±Ä«. __ek
gehe bhikkhaá¹ƒ labhitvÄ• nivattati. __ekÄ• lopiko_ti yo ekeneva Ä• lopena yÄ• peti. __dvÄ
nayo. __ekissÄ• pi dattiyÄ• _ti ekÄ• ya dattiyÄ• . datti nÄ• ma ekÄ• khuddakapÄ• ti hoti, ya
pakkhipitvÄ• á¹-hapenti.

__ekÄ• hika_nti ekadivasantarikaá¹ƒ. __aá¸• á¸• hamÄ• sika_nti aá¸• á¸• hamÄ• santarikaa
__pariyÄ• yabhattabhojana_nti vÄ• rabhattabhojanaá¹ƒ. ekÄ• havÄ• rena dvÄ«havÄ• rena
aá¸• á¸• hamÄ• savÄ• renÄ• ti --- evaá¹ƒ divasavÄ• rena Ä• bhatabhattabhojanaá¹ƒ. __sÄ•
__sÄ• mÄ• kabhakkho_ti sÄ• mÄ• kataá¹‡á¸• ulabhakkho. nÄ«vÄ• rÄ• dÄ«su --- __nÄ«vÄ•
jÄ• tÄ• vÄ«hijÄ• ti. __daddula_nti cammakÄ• rehi cammaá¹ƒ vilikhitvÄ• chaá¸• á¸• itakasa
vuccati \Be 83/ silesopi, sevÄ• lopi kaá¹‡ikÄ• rÄ• dirukkhaniyyÄ• sopi. __kaá¹‡a_nti kuá¹‡á¸
bhattaukkhalikÄ• ya laggo jhÄ• modano. taá¹ƒ chaá¸• á¸• itaá¹-á¹-hÄ• ne gahetvÄ• khÄ• da
ntipi vadanti. __piÃ±Ã±Ä• kÄ• _dayo pÄ• kaá¹-Ä• eva. __pavattaphalabhojÄ«_ti patitaphala

__sÄ• á¹‡Ä• nÄ«_ti \Ne 80/ sÄ• á¹‡avÄ• kacelÄ• ni. __masÄ• á¹‡Ä• nÄ«_ti missakacelÄ•
matasarÄ«rato chaá¸• á¸• itavatthÄ• ni. erakatiá¹‡Ä• dÄ«ni vÄ• ganthetvÄ• katanivÄ• sanA
pathaviyaá¹ƒ chaá¸• á¸• itanantakÄ• ni. __tirÄ«á¹-Ä• nÄ«_ti rukkhattacavatthÄ• ni. __ajina_
ajinamigacammaá¹ƒ. __ajinakkhipa_nti tadeva majjhe phÄ• litaá¹ƒ. sakhurakantipi vadanti.
kusatiá¹‡Ä• ni ganthetvÄ• katacÄ«rakaá¹ƒ. __vÄ• kacÄ«raphalakacÄ«resu_pi eseva nayo.
manussakesehi katakambalaá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``seyyathÄ• pi, bhikkhave, y
tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ kesakambalo tesaá¹ƒ patikuá¹-á¹-ho akkhÄ• yatÄ«â€™â€
__vÄ• á¸·akambala_nti assavÄ• á¸·Ä• dÄ«hi katakambalaá¹ƒ. __ulÅ«kapakkha_nti ulÅ«kap
katanivÄ• sanaá¹ƒ. __ubbhaá¹-á¹-hako_ti uddhaá¹ƒ á¹-hitako.

__ukkuá¹-ikappadhÄ• namanuyutto_ti ukkuá¹-ikavÄ«riyaá¹ƒ anuyutto. gacchantopi ukkuá¹-i
uppatitvÄ• gacchati. __kaá¹‡á¹-akÄ• passayiko_ti ayakaá¹‡á¹-ake vÄ• pakatikaá¹‡á¹-ake v
koá¹-á¹-etvÄ• tattha cammaá¹ƒ attharitvÄ• á¹-hÄ• nacaá¹…kamÄ• dÄ«ni karoti. __seyya_n

seyyaá¹ƒ kappeti. sÄ• yaá¹ƒ tatiyamassÄ• ti __sÄ• yatatiyakaá¹ƒ_. ``pÄ• to, majjhanhike, sÄ
tikkhattuá¹ƒ pÄ• paá¹ƒ pavÄ• hessÄ• mÄ«â€™â€™ ti udakorohanÄ• nuyogaá¹ƒ anuyutto v

<175> paraá¹ƒ tapatÄ«ti __parantapo_. paresaá¹ƒ paritÄ• panÄ• nuyogaá¹ƒ __paraparitÄ•
orabbhikÄ• dÄ«su --- urabbhÄ• vuccanti eá¸·akÄ• . urabbhe hanatÄ«ti __orabbhiko. sÅ«ka
nayo. __luddo_ti dÄ• ruá¹‡o kakkhaá¸·o. __macchaghÄ• tako_ti macchabandho kevaá¹-á¹-
bandhanÄ• gÄ• ragopako. __kurÅ«rakammantÄ• _ti dÄ• ruá¹‡akammantÄ• .

<176> __muddhÄ• vasitto_ti khattiyÄ• bhisekena muddhani abhisitto. __puratthimena naga
puratthimadisÄ• ya. __sandhÄ• gÄ• ra_nti yaÃ±Ã±asÄ• laá¹ƒ \Be 84/. __kharÄ• jinaá¹ƒ nivÄ
ajinacammaá¹ƒ nivÄ• setvÄ• . __sappitelenÄ• _ti sappinÄ• ca telena ca. á¹-hapetvÄ• hi sa
sneho telanti vuccati. __kaá¹‡á¸• uvamÄ• no_ti nakhÄ• naá¹ƒ chinnattÄ• kaá¹‡á¸• uvitabba
kaá¹‡á¸• uvamÄ• no. __anantarahitÄ• yÄ• _ti asanthatÄ• ya. __sarÅ«pavacchÄ• yÄ• _ti sa
setÄ• hoti, vacchopi setakova sace kabarÄ• vÄ• , rattÄ• vÄ• , vacchopi tÄ• disovÄ• ti --- e
__so evamÄ• hÄ• _ti \Ee 234/ so rÄ• jÄ• evaá¹ƒ vadeti. __vacchatarÄ• _ti taruá¹‡avacchak
81/ balavavacchÄ• . __vacchatarÄ«su_pi eseva nayo. __barihisatthÄ• yÄ• _ti parikkhepaka
yaÃ±Ã±abhÅ«miyaá¹ƒ attharaá¹‡atthÄ• ya ca.

<177> __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __nicchÄ• to_ti chÄ• taá¹ƒ v
natthÄ«ti nicchÄ• to. sabbakilesÄ• naá¹ƒ nibbutattÄ• __nibbuto_. anto tÄ• panakilesÄ• naá
jÄ• toti __sÄ«tÄ«bhÅ«to_. jhÄ• namaggaphalanibbÄ• nasukhÄ• ni paá¹-isaá¹ƒvedetÄ«ti __s
__brahmabhÅ«tena attanÄ• _ti seá¹-á¹-habhÅ«tena attanÄ• .

imaá¹ƒ pana puggalaá¹ƒ buddhuppÄ• dato paá¹-á¹-hÄ• ya dassetuá¹ƒ --- __idha tathÄ• gat
__tathÄ• gato_ti aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato --- tathÄ• Ä• gatoti tathÄ•
tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisam
tathadassitÄ• ya tathÄ• gato, tathÄ• vÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gat
tathÄ• gatoti. __arahaá¹ƒ sammÄ• sambuddho_tiÄ• dÄ«ni __visuddhimagge_ vitthÄ• ritÄ• n
vuttappakÄ• rasampadaá¹ƒ dhammaá¹ƒ. __suá¹‡Ä• ti gahapati vÄ• _ti kasmÄ• paá¹-hama
nihatamÄ• nattÄ• ussannattÄ• ca. yebhuyyena hi khattiyakulato pabbajitÄ• jÄ• tiá¹ƒ nissÄ
brÄ• hmaá¹‡akulÄ• pabbajitÄ• mante nissÄ• ya mÄ• naá¹ƒ karonti. hÄ«najaccakulÄ• pab
patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti. gahapatidÄ• rakÄ• pana kacchehi sedaá¹ƒ muÃ±cantehi pi
pupphamÄ• nÄ• ya bhÅ«miá¹ƒ kasitvÄ• tÄ• disassa mÄ• nassa abhÄ• vato nihatamÄ• nac
mÄ• naá¹ƒ vÄ• dappaá¹ƒ vÄ• akatvÄ• yathÄ• balaá¹ƒ buddhavacanaá¹ƒ \Be 85/ uggahetv
karontÄ• sakkonti arahatte patiá¹-á¹-hÄ• tuá¹ƒ. itarehi ca kulehi nikkhamitvÄ• pabbajitÄ• n
gahapatikÄ• va bahukÄ• . iti nihatamÄ• nattÄ• ussannattÄ• ca paá¹-hamaá¹ƒ gahapatiá¹ƒ

__aÃ±Ã±atarasmiá¹ƒ vÄ• _ti itaresaá¹ƒ vÄ• kulÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __paccÄ• jÄ•

__tathÄ• gate saddhaá¹ƒ paá¹-ilabhatÄ«_ti parisuddhaá¹ƒ \Ee 235/ dhammaá¹ƒ sutvÄ• dha
``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti saddhaá¹ƒ paá¹-ilabhati. __iti paá¹-isa
paccavekkhati. __sambÄ• dho gharÄ• vÄ• so_ti sacepi saá¹-á¹-hihatthe ghare yojanasatant
jÄ• yampatikÄ• vasanti, tathÄ• pi nesaá¹ƒ sakiÃ±canasapalibodhaá¹-á¹-hena gharÄ• vÄ• s
__rajopatho_ti rÄ• garajÄ• dÄ«naá¹ƒ uá¹-á¹-hÄ• naá¹-á¹-hÄ• nanti mahÄ• aá¹-á¹-hakathÄ• y
Ä• gamanapathotipi vattuá¹ƒ vaá¹-á¹-ati. alagganaá¹-á¹-hena abbhokÄ• so viyÄ• ti __abbho
kÅ«á¹-Ä• gÄ• raratanapÄ• sÄ• de ca devavimÄ• nÄ• dÄ«su ca supihitadvÄ• ravÄ• tapÄ• ne
laggati, na sajjati, na bajjhati. tena vuttaá¹ƒ --- ``abbhokÄ• so pabbajjÄ• â€™â€™ ti.

apica --- sambÄ• dho gharÄ• vÄ• so kusalakiriyÄ• ya okÄ• sÄ• bhÄ• vato. rajopatho asaá¹
viya rajÄ• naá¹ƒ kilesarajÄ• naá¹ƒ sannipÄ• taá¹-á¹-hÄ• nato. abbhokÄ• so pabbajjÄ• kusa
okÄ• sasambhÄ• vato. __nayidaá¹ƒ sukaraá¹ƒ ... pe ... pabbajeyya_nti ettha ayaá¹ƒ saá¹…k
sikkhattayabrahmacariyaá¹ƒ ekampi divasaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ
__ekantaparipuá¹‡á¹‡aá¹ƒ_. ekadivasampi ca kilesamalena amalinaá¹ƒ katvÄ• carimakacit
__ekantaparisuddhaá¹ƒ. saá¹…khalikhitaá¹ƒ_ likhitasaá¹…khasadisaá¹ƒ dhotasaá¹…khasap
caritabbaá¹ƒ. idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• agÄ• ramajjhe vasantena eka
... carituá¹ƒ --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ kese ca massuÃ±ca ohÄ• retvÄ• kasÄ• yarasapÄ«tat
brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni vatthÄ• ni acchÄ• detvÄ• paridahitvÄ• a
anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€™ nti. ettha ca yasmÄ• agÄ• rassa hitaá¹ƒ kasivÄ• á¹‡ijj
``agÄ• riyaâ€™â€™ nti vuccati, taÃ±ca pabbajjÄ• ya natthi, tasmÄ• pabbajjÄ• ``anagÄ• riy
__taá¹ƒ anagÄ• riyaá¹ƒ. pabbajeyya_nti \Be 86/ paá¹-ipajjeyyaá¹ƒ. __appaá¹ƒ vÄ• _ti sahas
bhogakkhandho appo nÄ• ma hoti, sahassato paá¹-á¹-hÄ• ya \Ee 236/ mahÄ• . abandhanaa
__Ã±Ä• tiparivaá¹-á¹-o_. sopi vÄ«satiyÄ• heá¹-á¹-hÄ• appo hoti, vÄ«satiyÄ• paá¹-á¹-hÄ• y

<178> __bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno_ti yÄ• bhikkhÅ«naá¹ƒ adhisÄ«la
yattha cete saha jÄ«vanti, ekajÄ«vikÄ• sabhÄ• gavuttino honti, taá¹ƒ bhagavatÄ•
paÃ±Ã±attasikkhÄ• padasaá¹…khÄ• taá¹ƒ sÄ• jÄ«vaÃ±ca. tattha sikkhanabhÄ• vena samÄ
sikkhÄ• sÄ• jÄ«vasamÄ• panno. samÄ• panno_ti sikkhaá¹ƒ paripÅ«rento sÄ• jÄ«vaÃ±ca av
tadubhayaá¹ƒ upagatoti attho. __pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«su pÄ• á¹‡Ä• ti
vitthÄ• ritÄ• eva. __pahÄ• yÄ• _ti imaá¹ƒ pÄ• á¹‡Ä• tipÄ• tacetanÄ• saá¹…khÄ• taá¹ƒ duss
__paá¹-ivirato hotÄ«_ti pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya tato dussÄ«lyato orato viratova hoti
nihitasattho_ti parÅ«paghÄ• tatthÄ• ya daá¹‡á¸• aá¹ƒ vÄ• satthaá¹ƒ vÄ• Ä• dÄ• ya avattan
nikkhittasattho cÄ• ti \Ne 83/ attho. ettha ca á¹-hapetvÄ• daá¹‡á¸• aá¹ƒ, sabbampi avasesa
sattÄ• naá¹ƒ vinÄ• sanabhÄ• vato `satthaâ€™ nti veditabbaá¹ƒ. yaá¹ƒ pana bhikkhÅ« kattan
dantakaá¹-á¹-havÄ• siá¹ƒ vÄ• pipphalikaá¹ƒ vÄ• gahetvÄ• vicaranti, na taá¹ƒ parÅ«paghÄ
nihitadaá¹‡á¸• Ä• nihitasatthÄ• tveva saá¹…khaá¹ƒ gacchanti. __lajjÄ«_ti pÄ• pajigucchana
samannÄ• gato. __dayÄ• panno_ti dayaá¹ƒ mettacittataá¹ƒ Ä• panno. __sabbapÄ• á¹‡abhÅ
pÄ• á¹‡abhÅ«te hitena anukampako. tÄ• ya dayÄ• pannatÄ• ya sabbesaá¹ƒ pÄ• á¹‡abhÅ«

__viharatÄ«_ti iriyati, pÄ• leti.

dinnameva Ä• diyatÄ«ti __dinnÄ• dÄ• yÄ«_. cittenapi dinnameva paá¹-ikaá¹…khatÄ«ti __d
thenetÄ«ti theno. na thenena __athenena_. athenattÄ• yeva __sucibhÅ«tena. attanÄ• _ti at
sucibhÅ«taá¹ƒ attabhÄ• vaá¹ƒ katvÄ• viharatÄ«ti vuttaá¹ƒ hoti.

__abrahmacariya_nti \Be 87/ aseá¹-á¹-hacariyaá¹ƒ. brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• raá¹ƒ
__brahmacÄ• rÄ«_. __Ä• rÄ• cÄ• rÄ«_ti abrahmacariyato dÅ«racÄ• rÄ«. __methunÄ• _ti rÄ
sadisattÄ• methunakÄ• ti laddhavohÄ• rehi paá¹-isevitabbato methunÄ• ti saá¹…khaá¹ƒ ga
__gÄ• madhammÄ• _ti gÄ• mavÄ• sÄ«naá¹ƒ dhammÄ• .

saccaá¹ƒ \Ee 237/ vadatÄ«ti __saccavÄ• dÄ«_. saccena saccaá¹ƒ sandahati ghaá¹-etÄ«ti _
antarantarÄ• musÄ• vadatÄ«ti attho. yo hi puriso kadÄ• ci musÄ• vadati, kadÄ• ci saccaá
antaritattÄ• saccaá¹ƒ saccena na ghaá¹-Ä«yati, tasmÄ• na so saccasandho. ayaá¹ƒ pana
musÄ• avatvÄ• saccena saccaá¹ƒ sandahatiyevÄ• ti saccasandho. __theto_ti thiro, thiraka
puggalo haliddirÄ• go viya, thusarÄ• simhi nikhÄ• takhÄ• á¹‡uko viya, assapiá¹-á¹-he á¹-hap
ca, na thirakatho hoti. eko pÄ• sÄ• á¹‡alekhÄ• viya, indakhÄ«lo viya ca thirakatho hoti. asin
chindantepi dve kathÄ• na katheti. ayaá¹ƒ vuccati theto. __paccayiko_ti pattiyÄ• yitabbako,
attho. ekacco hi puggalo na paccayiko hoti. `idaá¹ƒ kena vuttaá¹ƒ? asukenÄ• â€™ ti vutte `n
saddahathÄ• â€™ ti vattabbataá¹ƒ Ä• pajjati. eko paccayiko hoti. `idaá¹ƒ kena vuttaá¹ƒ? asu
`yadi tena vuttaá¹ƒ, idameva pamÄ• á¹‡aá¹ƒ, idÄ• ni upaparikkhitabbaá¹ƒ natthi, evameva i
Ä• pajjati. ayaá¹ƒ vuccati paccayiko. __avisaá¹ƒvÄ• dako lokassÄ• _ti tÄ• ya saccavÄ• ditÄ
visaá¹ƒvÄ• detÄ«ti attho.

__imesaá¹ƒ_ \Ne 84/ __bhedÄ• yÄ• _ti yesaá¹ƒ ito sutvÄ• ti vuttÄ• naá¹ƒ santike sutaá¹ƒ, t
__bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• _ti dvinnaá¹ƒ mittÄ• naá¹ƒ vÄ• samÄ• nupajjhÄ• yakÄ•
kÄ• raá¹‡ena bhinnÄ• naá¹ƒ ekamekaá¹ƒ upasaá¹…kamitvÄ• --- `tumhÄ• kaá¹ƒ Ä«dise kul
bahussutÄ• naá¹ƒ idaá¹ƒ na yuttaâ€™ ntiÄ• dÄ«ni vatvÄ• sandhÄ• naá¹ƒ kattÄ• . __anupp
sandhÄ• nÄ• nuppadÄ• tÄ• . dve jane samagge disvÄ• --- `tumhÄ• kaá¹ƒ evarÅ«pe kule jÄ
samannÄ• gatÄ• naá¹ƒ \Be 88/ anucchavikametaâ€™ ntiÄ• dÄ«ni vatvÄ• daá¸·hÄ«kamma
Ä• rÄ• mo assÄ• ti __samaggÄ• rÄ• mo_. yattha samaggÄ• natthi, tattha vasitumpi na icch
samaggarÄ• motipi pÄ• á¸·i. ayameva attho. __samaggarato_ti samaggesu rato. te pahÄ• y
icchatÄ«ti attho. samagge disvÄ• pi sutvÄ• pi nandatÄ«ti __samagganandÄ«. samaggakara
bhÄ• sitÄ• _ti yÄ• vÄ• cÄ• satte samaggeyeva karoti, taá¹ƒ sÄ• maggÄ«guá¹‡aparidÄ«pal
bhÄ• sati, na itaranti.

kÄ• lena vadatÄ«ti __kÄ• lavÄ• dÄ«_. vattabbayuttakÄ• laá¹ƒ sallakkhetvÄ• vadatÄ«ti atth
tacchaá¹ƒ sabhÄ• vameva vadatÄ«ti __bhÅ«tavÄ• dÄ«. _ diá¹-á¹-hadhammikasamparÄ• yik

vadatÄ«ti __atthavÄ• dÄ«_. navalokuttaradhammasannissitaá¹ƒ katvÄ• vadatÄ«ti __dhamm
saá¹ƒvaravinayapahÄ• navinayasannissitaá¹ƒ katvÄ• vadatÄ«ti __vinayavÄ• dÄ«_. nidhÄ•
á¹-hapanokÄ• so. nidhÄ• namassa atthÄ«ti __nidhÄ• navatÄ«_. hadaye nidhÄ• tabbayuttak
attho. __kÄ• lenÄ• _ti evarÅ«piá¹ƒ bhÄ• samÄ• nopi ca ``ahaá¹ƒ nidhÄ• navatiá¹ƒ vÄ• caá¹
akÄ• lena bhÄ• sati. yuttakÄ• laá¹ƒ pana sallakkhetvÄ• va bhÄ• satÄ«ti attho. __sÄ• pades
sakÄ• raá¹‡anti attho. __pariyantavati_nti paricchedaá¹ƒ dassetvÄ• . yathÄ• ssÄ• paricche
bhÄ• satÄ«ti attho. __atthasaá¹ƒhita_nti anekehipi nayehi vibhajantena pariyÄ• dÄ• tuá¹ƒ as
atthasampannaá¹ƒ bhÄ• sati. yaá¹ƒ vÄ• so atthavÄ• dÄ« atthaá¹ƒ vadati, tena atthena saá¹
atthasaá¹ƒhitaá¹ƒ vÄ• caá¹ƒ bhÄ• sati. na aÃ±Ã±aá¹ƒ nikkhipitvÄ• aÃ±Ã±aá¹ƒ bhÄ• satÄ«t

<179> __bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• _ti mÅ«labÄ«jaá¹ƒ, khandhabÄ«jaá¹
bÄ«jabÄ«janti paÃ±cavidhassa bÄ«jagÄ• massa ceva yassa kassaci nÄ«latiá¹‡arukkhÄ• dib
samÄ• rambhÄ• . chedanabhedanapacanÄ• dibhÄ• vena vikopanÄ• paá¹-iviratoti attho. __
pÄ• tarÄ• sabhattaá¹ƒ, sÄ• yamÄ• sabhattanti dve bhattÄ• ni. tesu pÄ• tarÄ• sabhattaá¹ƒ a
paricchinnaá¹ƒ. itaraá¹ƒ majjhanhikato uddhaá¹ƒ antoaruá¹‡ena. tasmÄ• antomajjhanhike \
\Be 89/ bhuÃ±jamÄ• nopi ekabhattikova hoti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ekabhattikoti. rat
ratti, tato uparatoti __rattÅ«parato_. atikkante majjhanhike yÄ• va sÅ«riyasatthaá¹…gamanÄ
vikÄ• labhojanaá¹ƒ nÄ• ma, tato viratattÄ• __virato vikÄ• labhojanÄ• _. sÄ• sanassa ananu
paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒ dassananti visÅ«kadassanaá¹ƒ. attanÄ• naccananaccÄ• panÄ• d
vÄ• ditÄ• ca antamaso mayÅ«ranaccanÄ• panÄ• divasenapi pavattÄ• naá¹ƒ naccÄ• dÄ«na
__naccagÄ«tavÄ• ditavisÅ«kadassanÄ• _. naccÄ• dÄ«ni \Ee 239/ hi attanÄ• payojetuá¹ƒ v
yuttÄ• ni passituá¹ƒ vÄ• neva bhikkhÅ«naá¹ƒ na bhikkhunÄ«naá¹ƒ vaá¹-á¹-anti. mÄ• lÄ• dÄ
yaá¹ƒkiÃ±ci pupphaá¹ƒ. __gandha_nti yaá¹ƒkiÃ±ci gandhajÄ• taá¹ƒ. __vilepana_nti chavirÄ
piá¸·andhanto dhÄ• reti nÄ• ma. Å«naá¹-á¹-hÄ• naá¹ƒ pÅ«rento maá¹‡á¸• eti nÄ• ma. gandh
sÄ• diyanto vibhÅ«seti nÄ• ma. __á¹-hÄ• naá¹ƒ_ vuccati kÄ• raá¹‡aá¹ƒ. tasmÄ• yÄ• ya dus
mÄ• lÄ• dhÄ• raá¹‡Ä• dÄ«ni mahÄ• jano karoti, tato paá¹-iviratoti attho. __uccÄ• sayanaá¹ƒ
pamÄ• á¹‡Ä• tikkantaá¹ƒ. __mahÄ• sayanaá¹ƒ_ akappiyasanthataá¹ƒ, tato paá¹-iviratoti atth
suvaá¹‡á¹‡aá¹ƒ. __rajata_nti kahÄ• paá¹‡o, lohamÄ• sako, jatumÄ• sako, dÄ• rumÄ• sakot
tassa ubhayassÄ• pi paá¹-iggahaá¹‡Ä• paá¹-ivirato, neva naá¹ƒ uggaá¹‡hÄ• ti, na uggaá¹‡
upanikkhittaá¹ƒ sÄ• diyatÄ«ti attho.

__Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• _ti sÄ• livÄ«hiyavagodhumakaá¹…guvarakakudrÅ«
sattavidhassÄ• pi Ä• makadhaÃ±Ã±assa paá¹-iggahaá¹‡Ä• . na kevalaÃ±ca etesaá¹ƒ paá¹-
bhikkhÅ«naá¹ƒ na vaá¹-á¹-atiyeva. __Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• _ti ettha aÃ±Ã±atr
Ä• makamacchamaá¹ƒsÄ• naá¹ƒ paá¹-iggahaá¹‡ameva bhikkhÅ«naá¹ƒ na vaá¹-á¹-ati, no Ä
__itthikumÄ• rikapaá¹-iggahaá¹‡Ä• _ti ettha __itthÄ«_ti purisantaragatÄ• . itarÄ• kumÄ• rik
paá¹-iggahaá¹‡ampi Ä• masanampi akappiyameva. __dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• _ti ett
paá¹-iggahaá¹‡aá¹ƒ na vaá¹-á¹-ati. `kappiyakÄ• rakaá¹ƒ dammiâ€™, `Ä• rÄ• mikaá¹ƒ damm

vaá¹-á¹-ati. __ajeá¸·akÄ• _dÄ«supi __khettavatthu_pariyosÄ• nesu kappiyÄ• kappiyanayo v
upaparikkhitabbo. tattha __khettaá¹ƒ_ nÄ• ma yasmiá¹ƒ pubbaá¹‡á¹‡aá¹ƒ ruhati. __vatthu_
aparaá¹‡á¹‡aá¹ƒ ruhati. yattha vÄ• ubhayampi \Be 90/ ruhati taá¹ƒ khettaá¹ƒ. tadatthÄ• ya
vatthu. khettavatthusÄ«sena cettha vÄ• pitaá¸·Ä• kÄ• dÄ«nipi saá¹…gahitÄ• neva.

__dÅ«teyyaá¹ƒ_ vuccati dÅ«takammaá¹ƒ. gihÄ«naá¹ƒ pahitaá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sa
tattha gamanaá¹ƒ \Ne 86/. __pahÄ«á¹‡agamanaá¹ƒ_ vuccati paragharaá¹ƒ pesitassa khudd
nÄ• ma tadubhayakaraá¹‡aá¹ƒ. tasmÄ• dÅ«teyyapahÄ«á¹‡agamanÄ• naá¹ƒ anugoti \Ee 2
daá¹-á¹-habbo. __kayavikkayÄ• _ti kayÄ• ca vikkayÄ• ca. tulÄ• kÅ«á¹-Ä• dÄ«su --- __kÅ«
tattha tulÄ• kÅ«á¹-aá¹ƒ nÄ• ma rÅ«pakÅ«á¹-aá¹ƒ, aá¹…gakÅ«á¹-aá¹ƒ gahaá¹‡akÅ«á¹-aá¹ƒ,
catubbidhaá¹ƒ hoti. tattha __rÅ«pakÅ«á¹-aá¹ƒ_ nÄ• ma dve tulÄ• samarÅ«pÄ• katvÄ• gaa
gaá¹‡hÄ• ti, dadanto khuddikÄ• ya deti. __aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ
akkamati, dadanto pubbabhÄ• ge. __gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajju
__paá¹-icchannakÅ«á¹-aá¹ƒ_ nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹‡á¹‡aá¹ƒ pakkh
pacchÄ• bhÄ• ge karoti, dadanto aggabhÄ• ge.

__kaá¹ƒso_ vuccati suvaá¹‡á¹‡apÄ• ti. tÄ• ya vaÃ±canaá¹ƒ __kaá¹ƒsakÅ«á¹-aá¹ƒ_. kathaá
suvaá¹‡á¹‡apÄ• tiá¹ƒ katvÄ• aÃ±Ã±Ä• dve tisso lohapÄ• tiyo suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kar
gantvÄ• kiÃ±cideva aá¸• á¸• hakulaá¹ƒ pavisitvÄ• suvaá¹‡á¹‡abhÄ• janÄ• ni kiá¹‡athÄ• â€
samagghataraá¹ƒ dÄ• tukÄ• mÄ• honti. tato tehi `kathaá¹ƒ imesaá¹ƒ suvaá¹‡á¹‡abhÄ• vo j
`vÄ«maá¹ƒsitvÄ• gaá¹‡hathÄ• â€™ ti suvaá¹‡á¹‡apÄ• tiá¹ƒ pÄ• sÄ• á¹‡e ghaá¹ƒsitvÄ• sa

__mÄ• nakÅ«á¹-aá¹ƒ_ nÄ• ma hadayabhedasikhÄ• bhedarajjubhedavasena tividhaá¹ƒ hoti
sappitelÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto heá¹-á¹-hÄ• chiddena mÄ• nena `s
ti vatvÄ• antobhÄ• jane bahuá¹ƒ paggharÄ• petvÄ• gaá¹‡hÄ• ti. dadanto chiddaá¹ƒ pidhÄ•
deti. __sikhÄ• bhedo_ tilataá¹‡á¸• ulÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto saá¹‡i
ussÄ• petvÄ• gaá¹‡hÄ• ti. dadanto vegena pÅ«retvÄ• sikhaá¹ƒ chindanto deti. __rajjubhed
khettavatthuminanakÄ• le labbhati. laÃ±jaá¹ƒ alabhantÄ• hi khettaá¹ƒ amahantampi mahan

ukkoá¹-anÄ• dÄ«su \Be 91/ --- __ukkoá¹-ana_nti assÄ• mike sÄ• mike kÄ• tuá¹ƒ laÃ±jagga
tehi tehi upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒ vatthu --- eko kira luddako miga
gahetvÄ• Ä• gacchati. tameko dhutto --- ``kiá¹ƒ bho migo agghati, kiá¹ƒ migapotakoâ€™â€
kahÄ• paá¹‡e, migapotako ekaâ€™â€™ nti ca vutte kahÄ• paá¹‡aá¹ƒ datvÄ• migapotakaá
nivatto \Ee 241/, ``na me bho migapotakena attho, migaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. ten
dehÄ«â€™â€™ ti. so Ä• ha --- ``nanu te, bho, mayÄ• paá¹-hamaá¹ƒ \Ne 87/ eko kahÄ• paa
dinnoâ€™â€™ ti. idampi migapotakaá¹ƒ gaá¹‡ha, evaá¹ƒ so ca kahÄ• paá¹‡o ayaÃ±ca kah
migapotakoti dve kahÄ• paá¹‡Ä• bhavissantÄ«ti. so ``kÄ• raá¹‡aá¹ƒ vadatÄ«â€™â€™ ti sa
gahetvÄ• migaá¹ƒ adÄ• sÄ«ti.

__nikatÄ«_ti yogavasena vÄ• mÄ• yÄ• vasena vÄ• apÄ• maá¹…gaá¹ƒ pÄ• maá¹…ganti, a
asuvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡anti katvÄ• patirÅ«pakena vaÃ±canaá¹ƒ. __sÄ• ciyogo_ti kuá¹
ukkoá¹-anÄ• dÄ«nametaá¹ƒ nÄ• maá¹ƒ. tasmÄ• ukkoá¹-anasÄ• ciyogo vaÃ±canasÄ• ciyog
attho daá¹-á¹-habbo. keci aÃ±Ã±aá¹ƒ dassetvÄ• aÃ±Ã±assa parivattanaá¹ƒ `sÄ• ciyogoâ€™
vaÃ±caneneva saá¹…gahitaá¹ƒ.

chedanÄ• dÄ«su --- __chedana_nti hatthacchedanÄ• di. __vadho_ti mÄ• raá¹‡aá¹ƒ. __ban
bandhanaá¹ƒ. __viparÄ• moso_ti himaviparÄ• moso, gumbaviparÄ• mosoti duvidho. yaÃ±hi
paá¹-icchannÄ• hutvÄ• maggappaá¹-ipannaá¹ƒ janaá¹ƒ musanti, ayaá¹ƒ __himaviparÄ• m
paá¹-icchannÄ• musanti, ayaá¹ƒ __gumbaviparÄ• moso. Ä• lopo_ vuccati gÄ• manigamÄ•
__sahasÄ• kÄ• ro_ti sÄ• hasikakiriyÄ• . gehaá¹ƒ pavisitvÄ• manussÄ• naá¹ƒ ure satthaá¹ƒ
icchitabhaá¹‡á¸• aggahaá¹‡aá¹ƒ. evametasmÄ• chedana ... pe ... sahasÄ• kÄ• rÄ• paá¹-iv

<180> __so santuá¹-á¹-ho hotÄ«_ti so catÅ«su paccayesu dvÄ• dasavidhena itarÄ«tarapac
samannÄ• gato hoti. __kÄ• yaparihÄ• rikenÄ• _ti kÄ• yaá¹ƒ pariharaá¹‡amattakena. __kucc
kucchipariharaá¹‡amattakena. __samÄ• dÄ• yeva pakkamatÄ«_ti aá¹-á¹-havidhaá¹ƒ bhikkh
sabbaá¹ƒ gahetvÄ• va kÄ• yapaá¹-ibaddhaá¹ƒ katvÄ• va gacchati. ``mama \Be 92/ vihÄ• ro
upaá¹-á¹-hÄ• koâ€™â€™ ti saá¹…go vÄ• baddho vÄ• na hoti. so jiyÄ• muttasaro viya yÅ«
viya icchiticchitaá¹ƒ senÄ• sanaá¹ƒ vanasaá¹‡á¸• aá¹ƒ rukkhamÅ«laá¹ƒ vanapatthaá¹ƒ pabb
ekova tiá¹-á¹-hati, ekova nisÄ«dati. sabbiriyÄ• pathesu ekova adutiyo.

``cÄ• tuddiso \Ee 242/ appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ \Ne 88/ sahitÄ• achambhÄ«,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 42).

evaá¹ƒ vaá¹‡á¹‡itaá¹ƒ khaggavisÄ• á¹‡akappataá¹ƒ Ä• pajjati.

idÄ• ni tamatthaá¹ƒ upamÄ• ya sÄ• dhento, __ ``seyyathÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha. t
pakkhayutto sakuá¹‡o. __á¸• etÄ«_ti uppatati. ayaá¹ƒ panettha saá¹…khepattho --- sakuá¹‡
padese rukkho paripakkaphaloâ€™â€™ ti Ã±atvÄ• nÄ• nÄ• disÄ• hi Ä• gantvÄ• nakhapak
phalÄ• ni vijjhantÄ• vidhunantÄ• khÄ• danti. ``idaá¹ƒ ajjatanÄ• ya, idaá¹ƒ svÄ• tanÄ• ya bh
tesaá¹ƒ na hoti. phale pana khÄ«á¹‡e neva rukkhassa Ä• rakkhaá¹ƒ á¹-hapenti, na tattha pa
vÄ• tuá¹‡á¸• aá¹ƒ vÄ• á¹-hapenti. atha kho tasmiá¹ƒ rukkhe anapekkho hutvÄ• yo yaá¹ƒ d

tena sapattabhÄ• rova uppatitvÄ• gacchati. evameva __ayaá¹ƒ bhikkhu nissaá¹…go_ nirap
vuttaá¹ƒ samÄ• dÄ• yeva pakkamatÄ«ti. __ariyenÄ• _ti niddosena. __ajjhatta_nti sake attab
__anavajjasukha_nti niddosasukhaá¹ƒ.

<181> __so cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti so iminÄ• ariyena sÄ«lakkhandhena samannA
cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ passitvÄ• ti attho. sesapadesupi yaá¹ƒ vattabbaá¹ƒ, taá¹
vuttameva. __abyÄ• sekasukha_nti kilesehi anavasittasukhaá¹ƒ. avikiá¹‡á¹‡asukhantipi vutt
indriyasaá¹ƒvarasukhaÃ±hi diá¹-á¹-hÄ• dÄ«su diá¹-á¹-hamattÄ• divasena pavattatÄ• ya avik

<182> __so_ \Be 93/ __abhikkante paá¹-ikkante_ti so manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• n
samannÄ• gato bhikkhu imesu abhikkantapaá¹-ikkantÄ• dÄ«su sattasu á¹-hÄ• nesu satisam
sampajÄ• nakÄ• rÄ« hoti. tattha yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ __jhÄ• navibhaá¹…ge_ vut

__so iminÄ• cÄ• _tiÄ• dinÄ• kiá¹ƒ dasseti? araÃ±Ã±avÄ• sassa paccayasampattiá¹ƒ dass
paccayÄ• natthi \Ee 243/, tassa araÃ±Ã±avÄ• so na ijjhati, tiracchÄ• nagatehi vÄ• vanacar
vattabbataá¹ƒ Ä• pajjati. araÃ±Ã±e adhivatthÄ• devatÄ• ``kiá¹ƒ evarÅ«passa pÄ• pabhikkh
araÃ±Ã±avÄ• senÄ• â€™â€™ ti bheravaá¹ƒ saddaá¹ƒ sÄ• venti. hatthehi sÄ«saá¹ƒ paharit
karonti \Ne 89/. ``asuko bhikkhu araÃ±Ã±aá¹ƒ pavisitvÄ• idaÃ±cidaÃ±ca pÄ• pakammaá¹ƒ
pattharati. yassa panete cattÄ• ro paccayÄ• atthi, tassa araÃ±Ã±avÄ• so ijjhati. so hi attano
paccavekkhanto kiÃ±ci kÄ• á¸·akaá¹ƒ vÄ• tilakaá¹ƒ vÄ• apassanto pÄ«tiá¹ƒ uppÄ• detvÄ•
sammasanto ariyabhÅ«miá¹ƒ okkamati. araÃ±Ã±e adhivatthÄ• devatÄ• attamanÄ• vaá¹‡á
udake pakkhittatelabindu viya yaso vitthÄ• riko hoti. __vivitta_ntiÄ• dÄ«ni heá¹-á¹-hÄ• vutta
evaá¹ƒ samÄ• hite citte ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• tÄ«_ti ettake á¹-hÄ• n
siyÄ• , taá¹ƒ sabbaá¹ƒ __visuddhimagge_ vuttameva.

<185> tatiyavijjÄ• ya __so evaá¹ƒ samÄ• hite citte_ti vipassanÄ• pÄ• dakaá¹ƒ catutthajjhÄ•
veditabbaá¹ƒ. __Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti arahattamaggaÃ±Ä• á¹‡atthÄ• y
vinÄ• sanato Ä• savÄ• naá¹ƒ khayoti vuccati. tatra cetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tappariyÄ• pannat
abhininnÄ• metÄ«_ti vipassanÄ• cittaá¹ƒ abhinÄ«harati. __so idaá¹ƒ dukkha_nti evamÄ• dÄ
dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti sabbampi dukkhasaccaá¹ƒ sarasalakkhaá¹‡appaá¹-ived
pajÄ• nÄ• ti, paá¹-ivijjhati. tassa ca dukkhassa nibbattikaá¹ƒ taá¹‡haá¹ƒ --- ayaá¹ƒ dukkhasa
tadubhayampi yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• nirujjhati, taá¹ƒ tesaá¹ƒ appavattiá¹ƒ nibbÄ• naá¹
dukkhanirodhoti; tassa ca sampÄ• pakaá¹ƒ ariyamaggaá¹ƒ --- ayaá¹ƒ dukkhanirodhagÄ• mi
sarasalakkhaá¹‡apaá¹-ivedhena yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, paá¹-ivijjhatÄ«ti --- evamatt

evaá¹ƒ \Be 94/ sarÅ«pato saccÄ• ni dassetvÄ• idÄ• ni kilesavasena pariyÄ• yato dassento
Ä• savÄ• _tiÄ• dimÄ• ha. __tassa evaá¹ƒ jÄ• nato evaá¹ƒ_ \Ee 244/ __passato_ti tassa eva
passantassa saha vipassanÄ• ya koá¹-ippattaá¹ƒ maggaá¹ƒ katheti. __kÄ• mÄ• savÄ• _ti kA

iminÄ• maggakkhaá¹‡aá¹ƒ dasseti. __vimuttasmi_nti iminÄ• phalakkhaá¹‡aá¹ƒ dasseti. ma
vimuccati, phalakkhaá¹‡e vimuttaá¹ƒ hoti. __vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡a_nti iminÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ dasseti. __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dÄ«hi tassa bhÅ«miá¹ƒ
paccavekkhanto `khÄ«á¹‡Ä• jÄ• tÄ«â€™ tiÄ• dÄ«ni pajÄ• nÄ• ti. __vusita_nti vuá¹-á¹-haá¹
caritaá¹ƒ niá¹-á¹-hitanti attho. __brahmacariya_nti maggabrahmacariyaá¹ƒ. puthujjanakalyÄ•
saddhiá¹ƒ satta sekkhÄ• brahmacariyavÄ• saá¹ƒ vasanti nÄ• ma. khÄ«á¹‡Ä• savo vuá¹-á¹-
brahmacariyavÄ• saá¹ƒ paccavekkhanto __vusitaá¹ƒ brahmacariya_nti pajÄ• nÄ• ti. __kata
saccesu catÅ«hi maggehi \Ne 90/ pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasena s
niá¹-á¹-hÄ• pitanti attho. puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti; khÄ«á¹‡Ä
katakaraá¹‡Ä«yo. tasmÄ• so attano karaá¹‡Ä«yaá¹ƒ paccavekkhanto. ``kataá¹ƒ karaá¹‡Ä«
__nÄ• paraá¹ƒ itthattÄ• yÄ• _ti ``idÄ• ni puna etthabhÄ• vÄ• ya evaá¹ƒ soá¸·asakiccabhÄ•
maggabhÄ• vanÄ• kiccaá¹ƒ natthÄ«â€™â€™ ti pajÄ• nÄ• ti.

<186> sarÄ• gÄ• dÄ«su --- __appahÄ«no_ti vikkhambhanappahÄ• nena vÄ• tadaá¹…gap
samucchedappahÄ• nena vÄ• appahÄ«no.

<187> __lÄ• bhÄ« hotÄ«_tiÄ• dÄ«su --- __lÄ• bhÄ«_ti lÄ• bhavÄ• paá¹-ilabhitvÄ• á¹-hito.
cetosamathassÄ• _ti niyakajjhattasaá¹…khÄ• te attano citte uppannassa cetosamathassa.
__adhipaÃ±Ã±Ä• dhammavipassanÄ• yÄ• _ti adhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya khandhadh
vipassanÄ• ya. __rÅ«pasahagatÄ• na_nti rÅ«panimittÄ• rammaá¹‡Ä• naá¹ƒ rÅ«pÄ• vacara
__arÅ«pasahagatÄ• na_nti na rÅ«panimittÄ• rammaá¹‡Ä• naá¹ƒ arÅ«pasamÄ• pattÄ«naá¹
aá¹-á¹-hasamÄ• pattilÄ• bhÄ« puthujjano. dutiyo sukkhavipassakaariyasÄ• vako. tatiyo aá¹-
\Ee 245/ ariyasÄ• vako. catuttho lokiyamahÄ• jano veditabbo.

<188> anusotagÄ• mÄ«Ä• dÄ«su --- __anusotagÄ• mÄ«_ti vaá¹-á¹-asotaá¹ƒ anugato, vaá¹
veditabbo. __paá¹-isotagÄ• mÄ«_ti paá¹-isotagamano \Be 95/. anusotaá¹ƒ agantvÄ• paá¹-i
adhivacanaá¹ƒ. __pÄ• paÃ±ca kammaá¹ƒ na karotÄ«_ti paÃ±Ã±attaá¹ƒ vÄ«tikkamanto na k
sahÄ• pi domanassenÄ• _ti kilesapariyuá¹-á¹-hÄ• ne sati uppannena dukkhadomanassena
__paripuá¹‡á¹‡a_nti tissannaá¹ƒ sikkhÄ• naá¹ƒ ekÄ• yapi anÅ«naá¹ƒ. __parisuddha_nti niru
__brahmacariya_nti seá¹-á¹-hacariyaá¹ƒ. iminÄ• vÄ• rena sotÄ• pannasakadÄ• gÄ• mino k
rudantÄ• brahmacariyaá¹ƒ carantÄ«ti? Ä• ma. kilesarodanena rudantÄ• caranti nÄ• ma. sÄ
puthujjanabhikkhupi ettheva saá¹…gahito.

__á¹-hitatto_ti á¹-hitasabhÄ• vo. __anÄ• gÄ• mÄ«_ti kÄ• marÄ• gabyÄ• pÄ• dehi akampan
anÄ• vattidhammatÄ• ya ca á¹-hitasabhÄ• vo nÄ• ma. __tiá¹‡á¹‡o_ti taá¹‡hÄ• sotaá¹ƒ uttiá
nibbÄ• napÄ• raá¹ƒ \Ne 91/ gato. __thale tiá¹-á¹-hatÄ«_ti arahattaphalasamÄ• pattithale tiá
__cetovimutti_nti phalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nti phalaÃ±Ä• á¹‡aá¹ƒ. __ayaá¹
khÄ«á¹‡Ä• savo ``tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti vucca

esa __brÄ• hmaá¹‡o_ nÄ• ma.

<189> appassutÄ• dÄ«su --- __appakaá¹ƒ sutaá¹ƒ hotÄ«_ti navaá¹…ge satthusÄ• sane kiÄ
hoti. __na atthamaÃ±Ã±Ä• ya, na dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammapaá¹-ipanno
pÄ• á¸·iÃ±ca jÄ• nitvÄ• lokuttaradhammassa anurÅ«padhammaá¹ƒ pubbabhÄ• gapaá¹-ipa
iminÄ• nayena sabbattha attho veditabbo.

<190> samaá¹‡amacalÄ• dÄ«su --- __samaá¹‡amacalo_ti samaá¹‡aacalo, makÄ• ro pada
thirasamaá¹‡oti attho \Ee 246/. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ sotÄ• panno sÄ• sane mÅ«laj
patiá¹-á¹-hitattÄ• `samaá¹‡amacaloâ€™ ti vuccati. sakadÄ• gÄ• mÄ« pana rajjanakilesassa
__samaá¹‡apadumo_ti vutto. rattaá¹-á¹-ho hi idha padumaá¹-á¹-ho nÄ• mÄ• ti vuttaá¹ƒ. anÄ
kÄ• marÄ• gasaá¹…khÄ• tassa rajjanakilesassa natthitÄ• ya __samaá¹‡apuá¹‡á¸• arÄ«ko_
hi idha puá¹‡á¸• arÄ«kaá¹-á¹-ho nÄ• mÄ• ti vuttaá¹ƒ \Be 96/. khÄ«á¹‡Ä• savo ca thaddhabh
kilesÄ• naá¹ƒ abhÄ• vena __samaá¹‡esu samaá¹‡asukhumÄ• lo_ nÄ• mÄ• ti vutto. appadu
samaá¹‡asukhumÄ• loyevÄ• ti.

catukkaniddesavaá¹‡á¹‡anÄ• .

5. paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<191> paÃ±cake --- __tatrÄ• _ti tesu ``Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hotÄ«â€™â€™ tiÄ
heá¹-á¹-hÄ• uddiá¹-á¹-hapuggalesu. __yvÄ• ya_nti yo ayaá¹ƒ. __Ä• rabhatÄ«_ti ettha Ä• ra
kammakiriyÄ• hiá¹ƒsanavÄ«riyavikopanÄ• pattivÄ«tikkamesu vattati. tathÄ• hesa ``yaá¹ƒki
sabbaá¹ƒ Ä• rambhapaccayÄ• â€™â€™ ti (Sn 748) kamme Ä• gato. ``mahÄ• yaÃ±Ã±Ä• m
mahapphalÄ• â€™â€™ ti (AN a IV 39) kiriyÄ• yaá¹ƒ. ``samaá¹‡aá¹ƒ gotamaá¹ƒ uddissa \Ne
Ä• rabhantÄ«â€™â€™ ti (MN II 51-52) hiá¹ƒsane. ``Ä• rabhatha, nikkhamatha, yuÃ±jatha b
a I 185) vÄ«riye. ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hotÄ«â€™â€™
vikopane. ``Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hotÄ«â€™â€™ ti (AN b V 142) ayaá¹ƒ pana Ä
tasmÄ• Ä• pattivÄ«tikkamavasena Ä• rabhati ceva tappaccayÄ• vippaá¹-isÄ• rÄ« ca hotÄ«

__yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«_ti anadhigatattÄ• yathÄ• sabhÄ• vato na jÄ• nÄ• ti
assa, yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• etassa puggalassa uppannÄ• pÄ• pakÄ• akusalÄ• dhar
attho. kiá¹ƒ pana patvÄ• te nirujjhantÄ«ti? arahattamaggaá¹ƒ. phalappattassa pana niruddh
evaá¹ƒ \Ee 247/ santepi idha maggakiccavasena phalameva vuttanti veditabbaá¹ƒ. __Ä• ran
Ä• pattivÄ«tikkamasambhavÄ• . __vippaá¹-isÄ• rajÄ• _ti vippaá¹-isÄ• rato jÄ• tÄ• . __pavaá
uppajjanena vaá¸• á¸• hanti. __sÄ• dhÅ«_ti Ä• yÄ• canasÄ• dhu. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ•
Ä• yasmatÄ• , evaá¹ƒ santepi mayaá¹ƒ Ä• yasmantaá¹ƒ yÄ• cÄ• ma --- ``desetabbayuttakas
vuá¹-á¹-hÄ• tabbayuttakassa vuá¹-á¹-hÄ• nena, Ä• vikÄ• tabbayuttakassa Ä• vikiriyÄ• ya, Ä

pahÄ• ya, suddhante á¹-hitabhÄ• vapaccavekkhaá¹‡ena vippaá¹-isÄ• raje Ä• save paá¹-ivin
vipassanÄ• cittaÃ±ceva vipassanÄ• paÃ±Ã±aÃ±ca bhÄ• vetÅ«â€™â€™ ti. __amunÄ• paÃ
paÃ±camena khÄ«á¹‡Ä• savapuggalena. __samasamo bhavissatÄ«_ti lokuttaraguá¹‡ehi sa
bhavissatÄ«ti evaá¹ƒ khÄ«á¹‡Ä• savena ovaditabboti attho.

__Ä• rabhati na vippaá¹-isÄ• rÄ« hotÄ«_ti Ä• pattiá¹ƒ Ä• pajjati. taá¹ƒ pana desetuá¹ƒ sabh
pariyesati. tasmÄ• na vippaá¹-isÄ• rÄ« hoti. aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pana ``vuá¹-
vippaá¹-isÄ• rÄ« hotÄ«â€™â€™ ti vuttaá¹ƒ. __na Ä• rabhati vippaá¹-isÄ• rÄ« hotÄ«_ti Ä• pa
vinayapaÃ±Ã±attiyaá¹ƒ pana akovidattÄ• anÄ• pattiyaá¹ƒ Ä• pattisaÃ±Ã±Ä« hutvÄ• vippaá
aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pana ``sakiá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• tato vuá¹-á¹-hÄ• y
nÄ• pajjati, vippaá¹-isÄ• raá¹ƒ pana vinodetuá¹ƒ na sakkotÄ«â€™â€™ ti vuttaá¹ƒ. __na Ä• r
vippaá¹-isÄ• rÄ« hotÄ«_ti neva Ä• pattiá¹ƒ Ä• pajjati, na vippaá¹-isÄ• rÄ« hoti. katamo pane
ossaá¹-á¹-havÄ«riyapuggalo. so hi ``kiá¹ƒ me imasmiá¹ƒ buddhakÄ• le parinibbÄ• nena, anA
__metteyyasammÄ• sambuddhakÄ• le_ parinibbÄ• yissÄ• mÄ«â€™â€™ ti \Ne 93/ visuddh
pÅ«reti. sopi ``kimatthaá¹ƒ Ä• yasmÄ• pamatto viharati puthujjanassa nÄ• ma gati anibadd
metteyyasammÄ• sambuddhassa sammukhabhÄ• vaá¹ƒ labheyyapi na labheyyÄ• pÄ«ti ara
bhÄ• vehÄ«â€™â€™ ti ovaditabbova. sesaá¹ƒ sabbattha vuttanayeneva veditabbaá¹ƒ.

<192> datvÄ• \Ee 248/ avajÄ• nÄ• tÄ«tiÄ• dÄ«su --- eko bhikkhu mahÄ• puÃ±Ã±o catupa
cÄ«varÄ• dÄ«ni labhitvÄ• aÃ±Ã±aá¹ƒ appapuÃ±Ã±aá¹ƒ Ä• pucchati. sopi tasmiá¹ƒ punapp
gaá¹‡hÄ• tiyeva. athassa itaro thokaá¹ƒ kupito hutvÄ• maá¹…kubhÄ• vaá¹ƒ uppÄ• detukÄ•
attano dhammatÄ• ya cÄ«varÄ• dÄ«ni na labhati, amhe nissÄ• ya labhatÄ«â€™â€™ ti. eva
avajÄ• nÄ• ti_ nÄ• ma. eko pana ekena saddhiá¹ƒ dve tÄ«á¹‡i vassÄ• ni vasanto pubbe taá
katvÄ• pacchÄ• gacchante gacchante kÄ• le cittÄ«kÄ• raá¹ƒ na karoti, Ä• sanÄ• pi na vuá
upaá¹-á¹-hÄ• nampi na gacchati. evaá¹ƒ puggalo __saá¹ƒvÄ• sena avajÄ• nÄ• ti_ nÄ• ma.

__Ä• dheyyamukho_ti \Be 98/ Ä• dito dheyyamukho. paá¹-hamavacanasmiá¹ƒyeva á¹-hapi
__adhimuccitÄ• hotÄ«_ti saddhÄ• tÄ• hoti. tatrÄ• yaá¹ƒ nayo --- eko puggalo sÄ• ruppaá¹ƒ
`asÄ• ruppo esoâ€™ ti katheti, taá¹ƒ sutvÄ• esa niá¹-á¹-haá¹ƒ gacchati. puna aÃ±Ã±ena sa
`sÄ• ruppo ayaâ€™ nti vuttepi tassa vacanaá¹ƒ na gaá¹‡hÄ• ti ``asukena nÄ• ma `asÄ• rup
kathitaâ€™â€™ nti purimabhikkhunova kathaá¹ƒ gaá¹‡hÄ• ti. aparopissa dussÄ«laá¹ƒ `sÄ«
vacanaá¹ƒ saddahitvÄ• puna aÃ±Ã±ena ``asÄ• ruppo esa bhikkhu, nÄ• yaá¹ƒ tumhÄ• kaá¹
yuttoâ€™â€™ ti vuttopi tassa vacanaá¹ƒ aggahetvÄ• purimasseva kathaá¹ƒ gaá¹‡hÄ• ti. ap
kathitaá¹ƒ gaá¹‡hÄ• ti, avaá¹‡á¹‡ampi kathitaá¹ƒ gaá¹‡hÄ• tiyeva. ayampi Ä• dheyyamukho
Ä• dhÄ• tabbamukho yaá¹ƒ yaá¹ƒ suá¹‡Ä• ti, tattha tattha á¹-hapitamukhoti attho.

__lolo_ti saddhÄ• dÄ«naá¹ƒ ittarakÄ• laá¹-á¹-hitikattÄ• assaddhiyÄ• dÄ«hi lulitabhÄ• vena
parittasaddho, aparipuá¹‡á¹‡asaddho. sesesupi eseva nayo. ettha pana punappunaá¹ƒ bha

__bhatti. pemaá¹ƒ_ saddhÄ• pemaá¹ƒ gehasitapemampi vaá¹-á¹-ati. __pasÄ• do_ saddhÄ•
lolo hotÄ«_ti evaá¹ƒ ittarasaddhÄ• ditÄ• ya puggalo lolo nÄ• ma hoti. haliddirÄ• go viya \Ne
koá¹-á¹-itakhÄ• á¹‡uko viya, assapiá¹-á¹-hiyaá¹ƒ á¹-hapitakumbhaá¹‡á¸• aá¹ƒ \Ee 249/ viya
anibaddhaá¹-á¹-hÄ• no muhuttena pasÄ«dati, muhuttena kuppati.

__mando momÅ«ho_ti aÃ±Ã±Ä• á¹‡abhÄ• vena mando avisadatÄ• ya momÅ«ho. mahÄ• n

<193> yodhÄ• jÄ«vÅ«pamesu --- __yodhÄ• jÄ«vÄ• _ti yuddhÅ«pajÄ«vino. __rajagga_nti h
pÄ• dappahÄ• rabhinnÄ• ya bhÅ«miyÄ• uggataá¹ƒ rajakkhandhaá¹ƒ. __na santhambhatÄ«
na sakkoti. __sahati rajagga_nti rajakkhandhaá¹ƒ disvÄ• pi adhivÄ• seti. __dhajagga_nti
hatthiassÄ• dipiá¹-á¹-hesu vÄ• rathesu vÄ• ussÄ• pitÄ• naá¹ƒ dhajÄ• naá¹ƒ aggaá¹ƒ. __us
hatthiassarathÄ• dÄ«naÃ±ceva balakÄ• yassa ca uccÄ• saddamahÄ• saddaá¹ƒ. __sampah
pahÄ• re. __haÃ±Ã±atÄ«_ti vihaÃ±Ã±ati, vighÄ• taá¹ƒ Ä• pajjati. __byÄ• pajjatÄ«_ti vipattiá
pakatibhÄ• vaá¹ƒ jahati. __sahati sampahÄ• ra_nti dve tayo pahÄ• re patvÄ• pi sahati, adhi
__tameva saá¹…gÄ• masÄ«sa_nti tameva jayakhandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ. __ajjhÄ• v
abhibhavitvÄ• Ä• vasati. kiá¹ƒ kÄ• raá¹‡Ä• ? laddhappahÄ• rÄ• naá¹ƒ pahÄ• rajagganattha
visesaá¹ƒ Ã±atvÄ• á¹-hÄ• nantaradÄ• natthaÃ±ca issariyasukhÄ• nubhavanatthaÃ±ca.

<194> idÄ• ni yasmÄ• satthu yodhÄ• jÄ«vehi kiccaá¹ƒ natthi, imasmiá¹ƒ pana sÄ• sane ta
dassetuá¹ƒ idaá¹ƒ opammaá¹ƒ Ä• bhataá¹ƒ, tasmÄ• te puggale dassento __evameva_ntiÄ•

tattha __saá¹ƒsÄ«datÄ«_ti micchÄ• vitakkasmiá¹ƒ visÄ«dati, anupavisati. __na sakkoti brah
sandhÄ• retu_nti brahmacariyavÄ• saá¹ƒ anupacchijjamÄ• naá¹ƒ gopetuá¹ƒ na sakkoti. __s
Ä• vikatvÄ• _ti sikkhÄ• ya dubbalabhÄ• vaá¹ƒ pakÄ• setvÄ• . __kimassa rajaggasmi_nti kiá
rajaggaá¹ƒ nÄ• mÄ• ti vadati. __abhirÅ«pÄ• _ti abhirÅ«pavatÄ«. __dassanÄ«yÄ• _ti dassan
dassaneneva cittappasÄ• dÄ• vahÄ• . __paramÄ• yÄ• _ti uttamÄ• ya. __vaá¹‡á¹‡apokkhar
ceva aá¹…gasaá¹‡á¹-hÄ• nena ca.

<196> __Å«hasatÄ«_ti avahasati. __ullapatÄ«_ti katheti. __ujjagghatÄ«_ti pÄ• á¹‡iá¹ƒ pah
\Ee 250/ hasati. __uppaá¹‡á¸• etÄ«_ti uppaá¹‡á¸• anakathaá¹ƒ katheti.

<197> __abhinisÄ«datÄ«_ti \Ne 95/ abhibhavitvÄ• santike vÄ• ekÄ• sane vÄ• nisÄ«dati.
__ajjhottharatÄ«_ti avattharati.

<198> __viniveá¹-hetvÄ• vinimocetvÄ• _ti gahitaá¹-á¹-hÄ• nato tassa hatthaá¹ƒ viniveá¹-he
ca. sesamettha uttÄ• natthameva.

<199> piá¹‡á¸• apÄ• tikesu --- __mandattÄ• momÅ«hattÄ• _ti neva samÄ• dÄ• naá¹ƒ jÄ• n

attano pana mandattÄ• momÅ«hattÄ• aÃ±Ã±Ä• á¹‡eneva piá¹‡á¸• apÄ• tiko hoti. __pÄ• p
piá¹‡á¸• apÄ• tikassa me sato ``ayaá¹ƒ piá¹‡á¸• apÄ• tikoâ€™â€™ ti catupaccayasakkÄ• ra
appicchotiÄ• dÄ«hi ca guá¹‡ehi sambhÄ• vessantÄ«ti. evaá¹ƒ pÄ• pikÄ• ya icchÄ• ya á¹-ha
abhibhÅ«to hutvÄ• piá¹‡á¸• apÄ• tiko hoti. ummÄ• davasena piá¹‡á¸• Ä• ya caranto pana _
piá¹‡á¸• apÄ• tiko_ \Be 100/ nÄ• ma hoti. __vaá¹‡á¹‡ita_nti idaá¹ƒ piá¹‡á¸• apÄ• tikaá¹…ga
buddhasÄ• vakehi ca vaá¹‡á¹‡itaá¹ƒ pasatthanti piá¹‡á¸• apÄ• tiko hoti. __appicchataá¹ƒye
--- ``iti appiccho bhavissÄ• mi, idaá¹ƒ me piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ appicchatÄ• ya saá¹ƒ
santuá¹-á¹-ho bhavissÄ• mi idaá¹ƒ me piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ santuá¹-á¹-hiyÄ• saá¹ƒv
saá¹ƒlikhissÄ• miâ€™, idaá¹ƒ me piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ kilesasallekhanatthÄ• ya saá
piá¹‡á¸• apÄ• tiko hoti. __idamatthita_nti imÄ• ya kalyÄ• á¹‡Ä• ya paá¹-ipattiyÄ• atthikabhÄ
piá¹‡á¸• apÄ• tamattena atthikabhÄ• vaá¹ƒ. yaá¹ƒ yaá¹ƒ laddhaá¹ƒ tena teneva yÄ• panabh
__aggo_ti jeá¹-á¹-hako. sesÄ• ni tasseva vevacanÄ• ni.

__gavÄ• khÄ«ra_nti gÄ• vito khÄ«raá¹ƒ nÄ• ma hoti, na vinÄ• gÄ• viyÄ• . __khÄ«ramhÄ•
nayo. __evameva_nti yathÄ• etesu paÃ±casu gorasesu sappimaá¹‡á¸• o aggo; evamevaá¹
piá¹‡á¸• apÄ• tikesu yvÄ• yaá¹ƒ appicchatÄ• dÄ«ni nissÄ• ya piá¹‡á¸• apÄ• tiko hoti. ayaá¹
pÄ• mokkho ca uttamo ca pavaro ca. imesu pana paÃ±casu piá¹‡á¸• apÄ• tikesu dveva jan
251/, tayo na piá¹‡á¸• apÄ• tikÄ• . nÄ• mamattena pana piá¹‡á¸• apÄ• tikÄ• ti veditabbÄ• .
__khalupacchÄ• bhattikÄ• _dÄ«supi eseva nayoti.

paÃ±cakaniddesavaá¹‡á¹‡anÄ• .

6. chakkaniddesavaá¹‡á¹‡anÄ•

<202> chakke \Ne 96/ --- __tatrÄ• _ti tesu chasu puggalesu. __sammÄ• sambuddho tena c
tena anÄ• cariyakena attanÄ• uppÄ• ditena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena sabbaÃ±Ã±ubu

__paccekasambuddho tenÄ• _tiÄ• dÄ«supi tena paccekasambodhiÃ±Ä• á¹‡ena so puggal
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡ena te puggalÄ• sÄ• riputtamoggallÄ• nÄ• . tena dukkhassa a
avasesÄ• arahanto. tena itthattaá¹ƒ anÄ• gamanena so puggalo anÄ• gÄ• mÄ«. tena itthat
puggalÄ• sotÄ• pannasakadÄ• gÄ• mino daá¹-á¹-habbÄ• ti.

chakkaniddesavaá¹‡á¹‡anÄ• .

7. sattakaniddesavaá¹‡á¹‡anÄ•

<203> sattake \Be 101/ --- __sakiá¹ƒ nimuggo_ti ekavÄ• raá¹ƒ nimuggo. __ekantakÄ• á¸·ak
kÄ• á¸·akehi natthikavÄ• daahetukavÄ• daakiriyavÄ• dasaá¹…khÄ• tehi niyatamicchÄ• diá¹

puggalo_ti iminÄ• kÄ• raá¹‡ena puggalo ekavÄ• raá¹ƒ nimuggo tathÄ• nimuggova hoti. eta
vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«ti vadanti. makkhaligosÄ• lÄ• dayo viya heá¹-á¹-hÄ• nara
hoti.

__sÄ• hu saddhÄ• kusalesu dhammesÅ«_ti kusaladhammesu saddhÄ• nÄ• ma sÄ• dhula
tÄ• vatakeneva kusalena ummujjati nÄ• ma. __sÄ• dhu hirÄ«_tiÄ• dÄ«supi eseva nayo. __h
Ä• sittaudakaá¹ƒ viya ekantena parihÄ• yateva. __evaá¹ƒ puggalo_ti evaá¹ƒ sÄ• hu saddhÄ
saddhÄ• dÄ«naá¹ƒ vasena ekavÄ• raá¹ƒ ummujjitvÄ• tesaá¹ƒ parihÄ• niyÄ• puna nimujjat
devadatto hi aá¹-á¹-ha samÄ• pattiyo, paÃ±ca ca abhiÃ±Ã±Ä• yo nibbattetvÄ• pi puna budd
paá¹-ikaá¹‡á¹-akatÄ• ya tehi guá¹‡ehi parihÄ«no ruhiruppÄ• dakammaá¹ƒ \Ee 252/ saá¹…g
katvÄ• kÄ• yassa bhedÄ• dutiyacittavÄ• rena niraye nibbatti. kokÄ• liko dve aggasÄ• vake
nibbatto.

__neva hÄ• yati no vaá¸• á¸• hatÄ«_ti appahonakakÄ• lepi na hÄ• yati, pahonakakÄ• lepi n
panetaá¹ƒ agÄ• rikenapi anagÄ• rikenapi dÄ«petabbaá¹ƒ. ekacco hi agÄ• riko appahonakak
salÄ• kabhattaá¹ƒ vÄ• vassÄ• vÄ• sikaá¹ƒ vÄ• upanibandhÄ• peti. so pacchÄ• pahonaka
pakkhikabhattÄ• dimattameva pavatteti. anagÄ• rikopi Ä• dimhi appahonakakÄ• le uddesaá
gaá¹‡hÄ• ti, medhÄ• balavÄ«riyasampattiyÄ• pahonakakÄ• lepi tato uttariá¹ƒ na karoti. __e
imÄ• ya saddhÄ• dÄ«naá¹ƒ á¹-hitiyÄ• puggalo ummujjitvÄ• á¹-hito nÄ• ma hoti.

__ummujjitvÄ• vipassati viloketÄ«_ti sotÄ• panno puggalo uá¹-á¹-hahitvÄ• gamanamagga
vÄ• Ä• loketi nÄ• ma.

__ummujjitvÄ• _ \Be 102/ __pataratÄ«_ti sakadÄ• gÄ• mipuggalo kilesatanutÄ• ya uá¹-á¹-h
gantabbadisÄ• bhimukho patarati nÄ• ma.

__patigÄ• dhappatto hotÄ«_ti anÄ• gÄ• mipuggalo uá¹-á¹-hÄ• ya viloketvÄ• pataritvÄ• ga
patiá¹-á¹-hÄ• patto nÄ• ma hoti, tiá¹-á¹-hati, na punÄ• gacchati.

__tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hatÄ«_ti sabbakilesoghaá¹ƒ taritvÄ• paratÄ«raá¹ƒ
á¹-hito nÄ• ma hoti. ime pana satta puggalÄ• udakopamena dÄ«pitÄ• .

satta kira jaá¹…ghavÄ• á¹‡ijÄ• addhÄ• namaggapaá¹-ipannÄ• antarÄ• magge ekaá¹ƒ puá
tesu paá¹-hamaá¹ƒ otiá¹‡á¹‡o udakabhÄ«ruko puriso otiá¹‡á¹‡aá¹-á¹-hÄ• neyeva nimujjitvÄ
nÄ• sakkhi, antoyeva macchakacchapabhakkho jÄ• to. dutiyo otiá¹‡á¹‡aá¹-á¹-hÄ• ne nimujj
uá¹-á¹-hahitvÄ• puna nimuggo uá¹-á¹-hÄ• tuá¹ƒ nÄ• sakkhi, antoyeva macchakacchapabha
nimujjitvÄ• uá¹-á¹-hahi. so majjhe nadiyÄ• á¹-hatvÄ• neva orato Ä• gantuá¹ƒ, na parato ga
98/. catuttho uá¹-á¹-hÄ• ya á¹-hito uttaraá¹‡atitthaá¹ƒ olokesi. paÃ±camo otaraá¹‡atitthaá¹ƒ

chaá¹-á¹-ho taritvÄ• pÄ• rimatÄ«raá¹ƒ gantvÄ• kaá¹-ippamÄ• á¹‡e udake á¹-hito. sattamo
gandhacuá¹‡á¹‡Ä• dÄ«hi nhÄ• tvÄ• varavatthÄ• ni \Ee 253/ nivÄ• setvÄ• surabhivilepana
nÄ«luppalÄ• dÄ«ni piá¸·andhitvÄ• nÄ• nÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito mahÄ• nagaraá
pÄ• sÄ• davaramÄ• ruyha uttamabhojanaá¹ƒ bhuÃ±ji.

tattha satta jaá¹…ghavÄ• á¹‡ijÄ• viya ime satta puggalÄ• . nadÄ« viya vaá¹-á¹-aá¹ƒ. paá¹-
udakabhÄ«rukassa purisassa otiá¹‡á¹‡aá¹-á¹-hÄ• neyeva nimujjanaá¹ƒ viya micchÄ• diá¹-á
nimujjanaá¹ƒ. ummujjitvÄ• nimuggapuriso viya saddhÄ• dÄ«naá¹ƒ uppattimattakena ummu
nimuggapuggalo. majjhe nadiyÄ• á¹-hito viya saddhÄ• dÄ«naá¹ƒ á¹-hitiyÄ• á¹-hitapuggalo.
olokento viya gantabbamaggaá¹ƒ gantabbadisaá¹ƒ vÄ• olokento sotÄ• panno. pataritapuris
pataranto sakadÄ• gÄ• mÄ«. taritvÄ• kaá¹-imatte udake á¹-hitapuriso viya anÄ• vattitadhan
anÄ• gÄ• mÄ«. nhatvÄ• pÄ• rimatÄ«raá¹ƒ \Be 103/ uttaritvÄ• thale á¹-hitapuriso viya cattÄ
nibbÄ• nathale á¹-hito khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o. thale á¹-hitapurisassa nagaraá¹ƒ pavi
Ä• ruyha uttamabhojanabhuÃ±janaá¹ƒ viya khÄ«á¹‡Ä• savassa nibbÄ• nÄ• rammaá¹‡aá¹ƒ
vÄ«tinÄ• manaá¹ƒ veditabbaá¹ƒ. ubhatobhÄ• gavimuttÄ• dayo heá¹-á¹-hÄ• pakÄ• sitÄ• yev

sattakaniddesavaá¹‡á¹‡anÄ• .

<207> aá¹-á¹-hakanavakaniddesÄ• pi heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• .

10. dasakaniddesavaá¹‡á¹‡anÄ•

<209> dasakaniddese --- __idhÄ• _ti kÄ• mÄ• vacarabhÅ«miyaá¹ƒ. kÄ• mÄ• vacarabhÅ«m
sattakkhattuparamÄ• dÄ«naá¹ƒ kÄ• mÄ• vacarabhÅ«miyaÃ±Ã±eva niá¹-á¹-hÄ• hoti. kÄ• m
arahattappatti ca anupÄ• disesanibbÄ• nappatti ca hotÄ«ti attho.

__idha_ \Ne 99/ __vihÄ• yÄ• _ti idha kÄ• mÄ• vacare attabhÄ• ve vihÄ• ya suddhÄ• vÄ• sa
niá¹-á¹-hÄ• hotÄ«ti attho. antarÄ• parinibbÄ• yiÄ• dayo hi idha anÄ• gÄ• miphalaá¹ƒ patvÄ
uppajjitvÄ• tena attabhÄ• vena arahattaÃ±ceva anupÄ• disesanibbÄ• nadhÄ• tuÃ±ca \Ee 2
vuttaá¹ƒ --- ``imesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• â€™â€™ ti.

dasakaniddesavaá¹‡á¹‡anÄ• .

nigamanakathÄ•

ettÄ• vatÄ• ca ---

yaá¹ƒ ve puggalapaÃ±Ã±attiá¹ƒ, loke appaá¹-ipuggalo.

nÄ• tisaá¹…khepato satthÄ• , desesi tidasÄ• laye ||

tassÄ• aá¹-á¹-hakathaÃ±ceva, dÄ«pabhÄ• sÄ• ya saá¹…khataá¹ƒ.

Ä• gamaá¹-á¹-hakathÄ• yo ca, ogÄ• hetvÄ• asesato ||

suvibhatto \Be 104/ asaá¹ƒkiá¹‡á¹‡o, yo yo attho yahiá¹ƒ yahiá¹ƒ.

tato tato taá¹ƒ gahetvÄ• , pahÄ• ya ativitthÄ• raá¹ƒ ||

visuddhimagge yaá¹ƒ vuttaá¹ƒ, taá¹ƒ anÄ• dÄ• ya saá¹…khatÄ• .

nÄ• tisaá¹…khepavitthÄ• ra-nayenaá¹-á¹-hakathÄ• ayaá¹ƒ ||

taá¹ƒ etaá¹ƒ sattamattehi, bhÄ• á¹‡avÄ• rehi tantiyÄ• .

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, saá¹…kharontena yaá¹ƒ mayÄ• ||

sampattaá¹ƒ kusalaá¹ƒ tena, saddhammaá¹ƒ sukhumaá¹ƒ sivaá¹ƒ.

olokentu visuddhena, pÄ• á¹‡ayo dhammacakkhunÄ• ti ||

puggalapaÃ±Ã±atti-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

kathÄ• vatthu-aá¹-á¹-hakathÄ•

nisinno \Ee 1/ \Be 105/ \Ne 100/ devalokasmiá¹ƒ, devasaá¹…ghapurakkhato.

sadevakassa lokassa, satthÄ• appaá¹-ipuggalo ||

sabbapaÃ±Ã±attikusalo, paÃ±Ã±attiparidÄ«panaá¹ƒ.

vatvÄ• puggalapaÃ±Ã±attiá¹ƒ, loke uttamapuggalo ||

yaá¹ƒ puggalakathÄ• dÄ«naá¹ƒ, kathÄ• naá¹ƒ vatthubhÄ• vato.

kathÄ• vatthuppakaraá¹‡aá¹ƒ, saá¹…khepena adesayÄ« ||

mÄ• tikÄ• á¹-hapaneneva \Ne 101/, á¹-hapitassa surÄ• laye.

tassa moggaliputtena, vibhattassa mahÄ«tale ||

idÄ• ni yasmÄ• sampatto, atthasaá¹ƒvaá¹‡á¹‡anÄ• kkamo.

tasmÄ• naá¹ƒ vaá¹‡á¹‡ayissÄ• mi, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

nidÄ• nakathÄ•

yamakapÄ• á¹-ihÄ«rÄ• vasÄ• nasmiÃ±hi bhagavÄ• tidasapure pÄ• ricchattakamÅ«le paá¹
upagantvÄ• mÄ• taraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• devaparisÄ• ya abhidhammakathaá¹ƒ ka
dhammasaá¹…gaá¹‡Ä«vibhaá¹…gadhÄ• tukathÄ• puggalapaÃ±Ã±attippakaraá¹‡Ä• ni desa
sampatte ``anÄ• gate mama sÄ• vako mahÄ• paÃ±Ã±o __moggaliputtatissatthero_ nÄ• ma
sodhetvÄ• tatiyasaá¹…gÄ«tiá¹ƒ karonto bhikkhusaá¹…ghassa majjhe nisinno sakavÄ• de p
paravÄ• de paÃ±cÄ• ti suttasahassaá¹ƒ \Ee 2/ samodhÄ• netvÄ• imaá¹ƒ pakaraá¹‡aá¹ƒ bh
tassokÄ• saá¹ƒ karonto yÄ• cesÄ• puggalavÄ• de tÄ• va catÅ«su paÃ±hesu dvinnaá¹ƒ pa
aá¹-á¹-hamukhÄ• vÄ• dayutti, taá¹ƒ Ä• diá¹ƒ katvÄ• sabbakathÄ• maggesu asampuá¹‡á¹‡
tantiyÄ• mÄ• tikaá¹ƒ á¹-hapesi. athÄ• vasesaá¹ƒ \Be 106/ abhidhammakathaá¹ƒ vitthÄ• ran
vutthavasso suvaá¹‡á¹‡arajatasopÄ• namajjhe maá¹‡imayena sopÄ• nena devalokato saá¹
sattahitaá¹ƒ sampÄ• dento yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ

athassa mahÄ• kassapappamukho vasÄ«gaá¹‡o ajÄ• tasatturÄ• jÄ• naá¹ƒ sahÄ• yaá¹ƒ ga
saá¹…gahaá¹ƒ Ä• ropesi. tato vassasatassa accayena vajjiputtakÄ• bhikkhÅ« dasa vatthÅ«
sutvÄ• kÄ• kaá¹‡á¸• akassa brÄ• hmaá¹‡assa putto yasatthero susunÄ• gaputtaá¹ƒ kÄ• lÄ
sahÄ• yaá¹ƒ gahetvÄ• dvÄ• dasannaá¹ƒ bhikkhusatasahassÄ• naá¹ƒ antare sattatherasatÄ
dasavatthÅ«ni madditvÄ• dhammavinayasarÄ«raá¹ƒ saá¹…gahaá¹ƒ Ä• ropesi.

tehi pana dhammasaá¹…gÄ• hakattherehi niggahitÄ• dasasahassÄ• vajjiputtakÄ• bhikkh
attano anurÅ«paá¹ƒ dubbalapakkhaá¹ƒ labhitvÄ• visuá¹ƒ mahÄ• saá¹…ghikÄ• cariyakulaá¹
tato bhijjitvÄ• aparÄ• ni dve Ä• cariyakulÄ• ni jÄ• tÄ• ni --- gokulikÄ• ca ekabyohÄ• rikÄ• c
bhijjitvÄ• aparÄ• ni dve Ä• cariyakulÄ• ni jÄ• tÄ• ni --- paá¹‡á¹‡attivÄ• dÄ• ca bÄ• huliyÄ•
tesaá¹ƒyeva nÄ• maá¹ƒ. tesaá¹ƒyeva antare cetiyavÄ• dÄ• nÄ• ma apare Ä• cariyavÄ• dÄ

mahÄ• saá¹…ghikÄ• cariyakulato dutiye vassasate paÃ±cÄ• cariyakulÄ• ni uppannÄ• ni. tÄ
saddhiá¹ƒ cha honti.

tasmiá¹ƒyeva \Ee 3/ dutiye vassasate theravÄ• dato bhijjitvÄ• dve Ä• cariyavÄ• dÄ• uppan
vajjiputtakÄ• ca. tattha vajjiputtakavÄ• dato bhijjitvÄ• apare cattÄ• ro Ä• cariyavÄ• dÄ• up
dhammuttariyÄ• , bhadrayÄ• nikÄ• , channÄ• gÄ• rikÄ• , samitiyÄ• ti. puna tasmiá¹ƒyeva du
mahisÄ• sakavÄ• dato bhijjitvÄ• sabbatthivÄ• dÄ• dhammaguttikÄ• ti dve Ä• cariyavÄ• dÄ
sabbatthivÄ• dakulato bhijjitvÄ• kassapikÄ• nÄ• ma jÄ• tÄ• . kassapikesu bhinnesu apare
jÄ• tÄ• . saá¹…kantikesu bhinnesu suttavÄ• dÄ• nÄ• ma jÄ• tÄ• ti theravÄ• dato bhijjitvÄ•
Ä• cariyavÄ• dÄ• uppannÄ• . te theravÄ• dehi saddhiá¹ƒ dvÄ• dasa honti. iti ime ca dvÄ• d
cha Ä• cariyavÄ• dÄ• ti sabbeva aá¹-á¹-hÄ• rasa Ä• cariyavÄ• dÄ• dutiye vassasate uppan
nikÄ• yÄ• tipi, aá¹-á¹-hÄ• rasÄ• cariyakulÄ• nÄ«tipi etesaá¹ƒyeva nÄ• maá¹ƒ. etesu pana sa
theravÄ• do asambhinnakoti veditabbo. vuttampi cetaá¹ƒ __dÄ«pavaá¹ƒse_ ---

``nikkaá¸• á¸• hitÄ• pÄ• pabhikkhÅ«, therehi vajjiputtakÄ• .

aÃ±Ã±aá¹ƒ pakkhaá¹ƒ labhitvÄ• na, adhammavÄ• dÄ« bahÅ« janÄ• ||

``dasasahassÄ• samÄ• gantvÄ• , akaá¹ƒsu dhammasaá¹…gahaá¹ƒ.

tasmÄ• yaá¹ƒ dhammasaá¹…gÄ«ti, mahÄ• saá¹…gÄ«ti vuccati ||

``mahÄ• saá¹…gÄ«tikÄ• bhikkhÅ«, vilomaá¹ƒ akaá¹ƒsu sÄ• sane.

bhinditvÄ• mÅ«lasaá¹…gahaá¹ƒ, aÃ±Ã±aá¹ƒ akaá¹ƒsu saá¹…gahaá¹ƒ ||

``aÃ±Ã±atra \Ee 4/ \Ne 103/ saá¹…gahitÄ• suttaá¹ƒ, aÃ±Ã±atra akariá¹ƒsu te.

atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, vinaye nikÄ• yesu ca paÃ±casu ||

``pariyÄ• yadesitaÃ±cÄ• pi, atho nippariyÄ• yadesitaá¹ƒ.

nÄ«tatthaÃ±ceva neyyatthaá¹ƒ, ajÄ• nitvÄ• na bhikkhavo ||

``aÃ±Ã±aá¹ƒ sandhÄ• ya bhaá¹‡itaá¹ƒ, aÃ±Ã±aá¹ƒ atthaá¹ƒ á¹-hapayiá¹ƒsu te.

byaÃ±janacchÄ• yÄ• ya te bhikkhÅ«, bahuá¹ƒ atthaá¹ƒ vinÄ• sayuá¹ƒ ||

``chaá¸• á¸• etvÄ• na ekadesaá¹ƒ, suttaá¹ƒ vinayagambhÄ«raá¹ƒ.

patirÅ«paá¹ƒ suttaá¹ƒ vinayaá¹ƒ, taÃ±ca aÃ±Ã±aá¹ƒ kariá¹ƒsu te ||

``parivÄ• raá¹ƒ atthuddhÄ• raá¹ƒ, abhidhammaá¹ƒ chappakaraá¹‡aá¹ƒ.

paá¹-isambhidaÃ±ca niddesaá¹ƒ, ekadesaÃ±ca jÄ• takaá¹ƒ ||

``ettakaá¹ƒ vissajjitvÄ• na, aÃ±Ã±Ä• ni akariá¹ƒsu te.

nÄ• maá¹ƒ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä• ni ca ||

``pakatibhÄ• vaá¹ƒ jahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te.

pubbaá¹…gamÄ• bhinnavÄ• dÄ• , mahÄ• saá¹…gÄ«tikÄ• rakÄ• ||

``tesaÃ±ca \Be 108/ anukÄ• rena, bhinnavÄ• dÄ• bahÅ« ahu.

tato aparakÄ• lamhi, tasmiá¹ƒ bhedo ajÄ• yatha ||

``gokulikÄ• ekabyohÄ• ri, dvidhÄ• bhijjittha bhikkhavo.

gokulikÄ• naá¹ƒ dve bhedÄ• , aparakÄ• lamhi jÄ• yatha ||

``bahussutikÄ• \Ne 104/ ca paÃ±Ã±atti, dvidhÄ• bhijjittha bhikkhavo.

cetiyÄ• ca punavÄ• dÄ«, mahÄ• saá¹…gÄ«tibhedakÄ• ||

``paÃ±cavÄ• dÄ• ime sabbe, mahÄ• saá¹…gÄ«timÅ«lakÄ• .

atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, ekadesaÃ±ca saá¹…gahaá¹ƒ ||

``ganthaÃ±ca ekadesaÃ±hi, chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ akaá¹ƒsu te.

nÄ• maá¹ƒ \Ee 5/ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä• ni ca ||

``pakatibhÄ• vaá¹ƒ jahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te.

visuddhattheravÄ• damhi, puna bhedo ajÄ• yatha ||

``mahisÄ• sakÄ• vajjiputtakÄ• , dvidhÄ• bhijjittha bhikkhavo.

vajjiputtakavÄ• damhi, catudhÄ• bhedo ajÄ• yatha ||

``dhammuttarikÄ• bhaddayÄ• nikÄ• , channÄ• gÄ• rikÄ• ca samiti.

mahisÄ• sakÄ• naá¹ƒ dve bhedÄ• , aparakÄ• lamhi ajÄ• yatha ||

``sabbatthivÄ• dÄ• dhammaguttÄ• , dvidhÄ• bhijjittha bhikkhavo.

sabbatthivÄ• dÄ• naá¹ƒ kassapikÄ• , saá¹…kantikassapikena ca ||

``saá¹…kantikÄ• naá¹ƒ suttavÄ• dÄ«, anupubbena bhijjatha.

ime ekÄ• dasa vÄ• dÄ• , sambhinnÄ• theravÄ• dato ||

``atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, ekadesaÃ±ca saá¹…gahaá¹ƒ.

ganthaÃ±ca ekadesaÃ±hi, chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``nÄ• maá¹ƒ \Ne 105/ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä• ni ca.

pakatibhÄ• vaá¹ƒ jahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``sattarasa bhinnavÄ• dÄ• , ekavÄ• do abhinnako.

sabbevaá¹-á¹-hÄ• rasa honti, bhinnavÄ• dena te saha ||

``nigrodhova \Be 109/ mahÄ• rukkho, thera vÄ• dÄ• namuttamo.

anÅ«naá¹ƒ anadhikaÃ±ca, kevalaá¹ƒ jinasÄ• sanaá¹ƒ ||

``santakÄ• viya rukkhamhi, nibbattÄ• vÄ• dasesakÄ• .

paá¹-hame vassasate natthi, dutiye vassasatantare.

bhinnÄ• sattarasa vÄ• dÄ• , uppannÄ• jinasÄ• saneâ€™â€™ ti ||

aparÄ• paraá¹ƒ pana hemavatikÄ• , rÄ• jagirikÄ• , siddhatthikÄ• , pubbaseliyÄ• , aparaseliy
aÃ±Ã±epi cha Ä• cariyavÄ• dÄ• uppannÄ• . te idha anadhippetÄ• . purimakÄ• naá¹ƒ \Ee 6/
Ä• cariyavÄ• dÄ• naá¹ƒ vasena pavattamÄ• ne sÄ• sane paá¹-iladdhasaddho asoko dhamm
buddhapÅ«jÄ• ya satasahassaá¹ƒ, dhammapÅ«jÄ• ya satasahassaá¹ƒ, saá¹…ghapÅ«jÄ• y
Ä• cariyassa nigrodhattherassa satasahassaá¹ƒ, catÅ«su dvÄ• resu bhesajjatthÄ• ya satas
paÃ±casatasahassÄ• ni pariccajanto sÄ• sane uá¸·Ä• raá¹ƒ lÄ• bhasakkÄ• raá¹ƒ pavattesi.

titthiyÄ• hatalÄ• bhasakkÄ• rÄ• antamaso ghÄ• sacchÄ• danamattampi alabhantÄ• lÄ• b
bhikkhÅ«su pabbajitvÄ• sakÄ• ni sakÄ• ni diá¹-á¹-higatÄ• ni --- ``ayaá¹ƒ dhammo, ayaá¹ƒ v
satthusÄ• sanaâ€™â€™ nti dÄ«penti. pabbajjaá¹ƒ alabhamÄ• nÄ• pi sayameva kese chind
acchÄ• detvÄ• vihÄ• resu vicarantÄ• uposathakammÄ• dikaraá¹‡akÄ• le saá¹…ghamajjha
bhikkhusaá¹…ghena dhammena vinayena satthusÄ• sanena niggayhamÄ• nÄ• pi dhamma
asaá¹‡á¹-hahantÄ• anekarÅ«paá¹ƒ sÄ• sanassa abbudaÃ±ca malaÃ±ca kaá¹‡á¹-akaÃ±ca
aggiá¹ƒ paricaranti, keci paÃ±cÄ• tape tapanti, keci Ä• diccaá¹ƒ anuparivattanti, keci ``dham
vobhindissÄ• mÄ• â€™â€™ ti tathÄ• tathÄ• paggaá¹‡hiá¹ƒsu. tadÄ• bhikkhusaá¹…gho n
uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• akÄ• si. asokÄ• rÄ• me satta vassÄ• ni uposatho u

rÄ• jÄ• ``Ä• á¹‡Ä• ya kÄ• ressÄ• mÄ«â€™â€™ ti vÄ• yamantopi kÄ• retuá¹ƒ nÄ• sakkhi, a
bÄ• lena amaccena anekesu bhikkhÅ«su jÄ«vitÄ• voropitesu vippaá¹-isÄ• rÄ« ahosi. so taÃ
taÃ±ca sÄ• sane uppannaá¹ƒ abbudaá¹ƒ vÅ«pasametukÄ• mo ``ko nu kho imasmiá¹ƒ atthe
saá¹…ghaá¹ƒ pucchitvÄ• ``moggaliputtatissatthero, mahÄ• rÄ• jÄ• â€™â€™ ti sutvÄ• saá
ahogaá¹…gÄ• pabbatato theraá¹ƒ pakkosÄ• petvÄ• iddhipÄ• á¹-ihÄ• riyadassanena theras
attano kukkuccaá¹ƒ pucchitvÄ• vippaá¹-isÄ• raá¹ƒ vÅ«pasamesi. theropi taá¹ƒ rÄ• juyyÄ• n
divasÄ• ni samayaá¹ƒ uggaá¹‡hÄ• pesi. so uggahitasamayo sattame divase asokÄ• rÄ• me
sannipÄ• tÄ• petvÄ• sÄ• á¹‡ipÄ• kÄ• raá¹ƒ parikkhipÄ• petvÄ• sÄ• á¹‡ipÄ• kÄ• rantare ni
bhikkhÅ« \Ee 7/ ekato ekato kÄ• retvÄ• ekamekaá¹ƒ bhikkhusamÅ«haá¹ƒ pakkosÄ• petvÄ•
kiá¹ƒvÄ• dÄ« sammÄ• sambuddhoâ€™â€™ ti? tato sassatavÄ• dino --- ``sassatavÄ• dÄ«â
ekaccasassatikÄ• , antÄ• nantikÄ• , amarÄ• vikkhepikÄ• , adhiccasamuppannikÄ• , saÃ±Ã±
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , ucchedavÄ• dÄ• , diá¹-á¹-hadhammanibbÄ• navÄ•
``diá¹-á¹-hadhammanibbÄ• navÄ• dÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• paá¹-hamameva sam
bhikkhÅ« aÃ±Ã±atitthiyÄ• imeti Ã±atvÄ• tesaá¹ƒ setakÄ• ni vatthÄ• ni datvÄ• uppabbÄ• je
saá¹-á¹-hisahassÄ• ahesuá¹ƒ.

athaÃ±Ã±e bhikkhÅ« pakkosÄ• petvÄ• pucchi --- ``kiá¹ƒvÄ• dÄ«, bhante, sammÄ• sambu
``vibhajjavÄ• dÄ«, mahÄ• rÄ• jÄ• â€™â€™ ti. evaá¹ƒ vutte rÄ• jÄ• theraá¹ƒ pucchi --- ``vib
sammÄ• sambuddhoâ€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. tato rÄ• jÄ• `suddha

karotu bhikkhusaá¹…gho uposathaâ€™ nti Ä• rakkhaá¹ƒ datvÄ• nagaraá¹ƒ pÄ• visi. samag
uposathaá¹ƒ akÄ• si. tasmiá¹ƒ sannipÄ• te saá¹-á¹-hibhikkhusatasahassÄ• ni ahesuá¹ƒ. tas
moggaliputtatissatthero yÄ• ni ca tadÄ• uppannÄ• ni vatthÅ«ni, yÄ• ni ca Ä• yatiá¹ƒ uppajji
tesaá¹ƒ paá¹-ibÄ• hanatthaá¹ƒ satthÄ• rÄ• dinnanayavaseneva tathÄ• gatena á¹-hapitamÄ
sakavÄ• de paÃ±ca suttasatÄ• ni paravÄ• de paÃ±cÄ• ti suttasahassaá¹ƒ Ä• haritvÄ• imaá
Ä• yatilakkhaá¹‡aá¹ƒ __kathÄ• vatthuppakaraá¹‡aá¹ƒ_ abhÄ• si.

tato \Ne 107/ saá¹-á¹-hisatasahassasaá¹…khyesu bhikkhÅ« uccinitvÄ• tipiá¹-akapariyattidh
pabhinnapaá¹-isambhidÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sahassamekaá¹ƒ gahetvÄ• yathÄ• mahÄ
dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yiá¹ƒsu; evameva saá¹…gÄ• yanto \Be 111/ sÄ• sana
tatiyasaá¹…gÄ«tiá¹ƒ akÄ• si. tattha abhidhammaá¹ƒ saá¹…gÄ• yanto imaá¹ƒ yathÄ• bhÄ• s
saá¹…gahaá¹ƒ Ä• ropesi. tena vuttaá¹ƒ ---

``yaá¹ƒ \Ee 8/ puggalakathÄ• dÄ«naá¹ƒ, kathÄ• naá¹ƒ vatthubhÄ• vato.

kathÄ• vatthuppakaraá¹‡aá¹ƒ, saá¹…khepena adesayÄ« ||

``mÄ• tikÄ• á¹-hapaneneva, á¹-hapitassa surÄ• laye.

tassa moggaliputtena, vibhattassa mahÄ«tale ||

``idÄ• ni yasmÄ• sampatto, atthasaá¹ƒvaá¹‡á¹‡anÄ• kkamo.

tasmÄ• naá¹ƒ vaá¹‡á¹‡ayissÄ• mi, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• â€™â€™ ti ||

nidÄ• nakathÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggo

1. puggalakathÄ•

1. suddhasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<1> tattha \Be 112/ \Ee 9/ \Ne 108/ __puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• _
__Ä• mantÄ• _ti ayaá¹ƒ paá¹-ijÄ• nanÄ• . kassa panÄ• yaá¹ƒ pucchÄ• , kassa paá¹-ijÄ• nan
vattabbÄ• . bhagavatÄ• hi imasmiá¹ƒ pakaraá¹‡e nÄ• nappakÄ• rÄ• naá¹ƒ laddhÄ«naá¹ƒ v

mÄ• tikÄ• á¹-hapitÄ• . sÄ• therena satthÄ• rÄ• dinnanaye á¹-hatvÄ• tantivasena vibhattÄ
ettha vÄ• damaggÄ• dassitÄ• , tattakehi vÄ• dÄ«hi saddhiá¹ƒ vÄ• dena viggÄ• hikakathaá¹
pana tÄ• saá¹ƒ tÄ• saá¹ƒ kathÄ• naá¹ƒ atthassa sukhÄ• vadhÄ• raá¹‡atthaá¹ƒ sakavÄ• dÄ«
sakavÄ• dÄ«paá¹-iÃ±Ã±Ä• , paravÄ• dÄ«paá¹-iÃ±Ã±Ä• ti evaá¹ƒ vibhÄ• gaá¹ƒ dassetvÄ• v
karissÄ• ma.

__puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• _ti hi ayaá¹ƒ sakavÄ• dÄ«pucchÄ• .
evaá¹ƒladdhikÄ• puggalavÄ• dino, te evaá¹ƒ pucchitabbÄ• â€™â€™ ti dÄ«peti. ke pana pu
vajjiputtakÄ• ceva samitiyÄ• ca bahiddhÄ• ca bahÅ« aÃ±Ã±atitthiyÄ• . tattha __puggalo_t
__upalabbhatÄ«_ti paÃ±Ã±Ä• ya upagantvÄ• labbhati, Ã±Ä• yatÄ«ti attho. __saccikaá¹-á¹-
__saccikaá¹-á¹-ho_ti mÄ• yÄ• marÄ«ciÄ• dayo viya abhÅ«tÄ• kÄ• rena aggahetabbo bhÅ«t
anussavÄ• divasena aggahetabbo uttamattho. ubhayenÄ• pi yo parato \Ne 109/ ``puggalo u
saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhatÄ«â€™â€™ tiÄ• dinÄ• khandhÄ• yat
sattapaÃ±Ã±Ä• savidho dhammappabhedo dassito \Ee 10/. yathÄ• so bhÅ«tena sabhÄ• va
tava puggalo upalabbhatÄ«ti pucchati. paravÄ• dÄ« __Ä• mantÄ• _ti paá¹-ijÄ• nÄ• ti. paá¹-i
``Ä• ma, bhanteâ€™â€™ ti Ä• gacchati, katthaci ``Ä• moâ€™â€™ ti paá¹-ijÄ• nanaá¹ƒ Ä• g
``Ä• mantÄ• â€™â€™ ti Ä• gataá¹ƒ. tatrÄ• yaá¹ƒ adhippÄ• yo --- so hi yaá¹ƒ taá¹ƒ parato v
``atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ ti suttaá¹ƒ \Be 113/ Ä• gataá¹ƒ, taá¹ƒ gahe
bhagavÄ• saccavÄ• dÄ« na visaá¹ƒvÄ• danapurekkhÄ• ro vÄ• caá¹ƒ bhÄ• sati, nÄ• pi anu
sadevakaá¹ƒ pana lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti, tasmÄ• yo tena v
attahitÄ• ya paá¹-ipannoâ€™â€™ ti, so saccikaá¹-á¹-haparamattheneva atthÄ«ti laddhiá¹ƒ g
``Ä• mantÄ• â€™â€™ ti paá¹-ijÄ• nÄ• ti.

athassa tÄ• disassa lesavacanassa chalavÄ• dassa okÄ• saá¹ƒ adadamÄ• no sakavÄ• dÄ
saccikaá¹-á¹-ho_tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ adhippÄ• yo --- yvÄ• yaá¹ƒ parato ``sappaccay
asaá¹…khato, sassato, asassato sanimitto animittoâ€™â€™ ti evaá¹ƒ paridÄ«pito rÅ«pÄ• d
dhammappabhedo Ä• gato; na sammutisaccavasena, nÄ• pi anussavÄ• divasena gahetabb
saccikaá¹-á¹-ho, attapaccakkhatÄ• ya ca paramattho. taá¹ƒ sandhÄ• yÄ• ha --- ``yo saccika
tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

__tato_ti karaá¹‡avacanametaá¹ƒ, tasmÄ• tena saccikaá¹-á¹-haparamatthena so puggalo
attho. idaá¹ƒ vuttaá¹ƒ hoti --- ruppanÄ• dibhedena vÄ• sappaccayÄ• dibhedena vÄ• Ä• kÄ
saccikaá¹-á¹-haparamattho upalabbhati, kiá¹ƒ te puggalopi tenÄ• kÄ• rena upalabbhatÄ«ti?
vattabbe_ti avajÄ• nanÄ• paravÄ• dissa. so hi tathÄ• rÅ«paá¹ƒ puggalaá¹ƒ anicchanto ava
padacchedo --- `na hi evaá¹ƒ vattabbeâ€™ ti, na hi evantipi vaá¹-á¹-ati. dvinnampi evaá¹ƒ n

__Ä• jÄ• nÄ• hi niggaha_nti sakavÄ• divacanaá¹ƒ. yasmÄ• te purimÄ• ya vattabbapaá¹-iÃ

navattabbapaá¹-iÃ±Ã±Ä• , pacchimÄ• ya ca purimÄ• na sandhiyati, tasmÄ• pi niggahaá¹ƒ p
dosaá¹ƒ \Ne 110/ aparÄ• dhaá¹ƒ sampaá¹-icchÄ• hÄ«ti attho. evaá¹ƒ \Ee 11/ niggahaá¹ƒ Ä•
á¹-hapanÄ• ya ceva anulomapaá¹-ilomato pÄ• panÄ• ropanÄ• naÃ±ca vasena pÄ• kaá¹-aá¹
puggalo_tiÄ• dimÄ• ha. tattha __haÃ±ci puggalo upalabbhatÄ«_ti yadi puggalo upalabbhati
upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti attho. ayaá¹ƒ tÄ• va paravÄ• dÄ«pakkhassa á
niggahapÄ• panÄ• ropanÄ• naá¹ƒ lakkhaá¹‡abhÅ«tÄ• \Be 114/ anulomaá¹-hapanÄ• nÄ• n
anulomapakkhe niggahassa pÄ• pitattÄ• anulomapÄ• panÄ• nÄ• ma. tattha __tenÄ• _ti kÄ
okappanavacanaá¹ƒ. __re_ti Ä• mantanavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- tena, re vattabb
bhadramukha, tena kÄ• raá¹‡ena vattabboyevÄ• ti. __yaá¹ƒ tattha vadesÄ«_tiÄ• di anuloma
Ä• ropitattÄ• anulomaropanÄ• nÄ• ma. yaá¹ƒ tassa pariyosÄ• ne micchÄ• tipadaá¹ƒ tassa
Ä• haritabbaá¹ƒ. idaá¹ƒ te micchÄ• ti ayaÃ±hettha attho. parato ca pÄ• á¸·iyaá¹ƒ etaá¹ƒ Ä• g

__no ce pana vattabbe_tiÄ• di ``na hevaá¹ƒ vattabbeâ€™â€™ ti paá¹-ikkhittapakkhassa á¹
niggahapÄ• panÄ• ropanÄ• naá¹ƒ lakkhaá¹‡abhÅ«tÄ• paá¹-ilomaá¹-hapanÄ• nÄ• ma. __n
paá¹-ilomapakkhe niggahassa pÄ• pitattÄ• paá¹-ilomapÄ• panÄ• nÄ• ma. puna __yaá¹ƒ ta
paá¹-ilomapakkhe niggahassa Ä• ropitattÄ• paá¹-ilomaropanÄ• nÄ• ma. idhÄ• pi pariyosÄ•
idaá¹ƒ teti Ä• haritabbameva. paratopi evarÅ«pesu á¹-hÄ• nesu eseva nayo.

tatrÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya saá¹…khepattho --- yadi puggalo upalabbhati saccikaá¹
tena vata bho so upalabbhatÄ«ti vattabbo. yaá¹ƒ pana tattha vadesi ``vattabbo kho purimap
`saccikaá¹-á¹-haparamatthena upalabbhatÄ«â€™ ti, no ca vattabbo dutiyapaÃ±he `tato so p
upalabbhatÄ«â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• ti evaá¹ƒ tÄ• va anulomato á¹-hapanÄ• pA
vattabbo dutiyapaÃ±he ``tato so upalabbhatÄ«â€™â€™ ti, purimapaÃ±hepi na vattabbova.
``vattabbo kho purimapaÃ±he `saccikaá¹-á¹-haparamatthena upalabbhatÄ«â€™ ti, no \Ee 1
dutiyapaÃ±he `tato so puggalo upalabbhatÄ«â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• ti evaá¹ƒ p
á¹-hapanÄ• pÄ• panÄ• ropanÄ• honti. evametaá¹ƒ niggahassa ca anulomapaá¹-ilomato ca
vuttattÄ• upalabbhatÄ«tiÄ• dikaá¹ƒ anulomapaÃ±cakaá¹ƒ nÄ• ma. ettha ca kiÃ±cÄ• pi anul
eko, paá¹-ilomato pÄ• panÄ• ropanÄ• hi ekoti dve niggahÄ• katÄ• . `Ä• jÄ• nÄ• hi \Ne 111/
panettha \Be 115/ puggalo upalabbhatÄ«ti paá¹-hamaá¹ƒ vÄ• daá¹ƒ nissÄ• ya paá¹-hamass
Ä• ropitattÄ• ekovÄ• yaá¹ƒ niggahoti paá¹-hamo niggaho.

<2> idÄ• ni paccanÄ«kanayo hoti. tattha pucchÄ• paravÄ• dissa. so hi ``atthi puggalo attal
paá¹-ipannoâ€™â€™ ti gahitattÄ• ``nupalabbhatÄ«â€™â€™ ti asampaá¹-icchanto evaá¹ƒ p
rÅ«pÄ• didhammÄ• upalabbhanti, evaá¹ƒ anupalabbhanÄ«yato __Ä• mantÄ• _ti paá¹-ijÄ• n
adhippetaá¹ƒ saccikaá¹-á¹-haá¹ƒyeva sandhÄ• ya __yo saccikaá¹-á¹-ho_tiÄ• dimÄ• ha. sam
vÄ• ekato katvÄ• pi evamÄ• ha. sakavÄ• dÄ« `puggaloâ€™ ti upÄ• dÄ• paÃ±Ã±attisabbhÄ
ekato katvÄ• pucchitattÄ• pi na __heva_nti paá¹-ikkhipati.

idÄ• ni kiÃ±cÄ• pi tena paá¹-hamaá¹ƒ paramatthasaccavasena nupalabbhanÄ«yatÄ• samp
sammutisaccavasena vomissakavasena vÄ• paá¹-ikkhittÄ• . paravÄ• dÄ« pana `nupalabbh
vacanasÄ• maÃ±Ã±amattaá¹ƒ chalavÄ• daá¹ƒ nissÄ• ya yaá¹ƒ tayÄ• paá¹-hamaá¹ƒ paá¹-i
paá¹-ikkhittanti bhaá¹‡á¸• anassa paá¹-ibhaá¹‡á¸• anaá¹ƒ viya attano katassa niggahakamm
karonto __Ä• jÄ• nÄ• hi paá¹-ikamma_nti Ä• ha. idÄ• ni yathÄ• ssa anulomapaÃ±cake saka
katvÄ• anulomapaá¹-ilomato pÄ• panÄ• ropanÄ• hi niggaho pÄ• kaá¹-o kato, evaá¹ƒ paá¹-i
karonto __haÃ±ci puggalo_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttanayeneva atthato veditab
á¹-hapanÄ• nÄ• ma paravÄ• dÄ«pakkhassa á¹-hapanato \Ee 13/ ``ayaá¹ƒ tava dosoâ€™â€
á¹-hapanamattameva hoti, na niggahassa vÄ• paá¹-ikammassa vÄ• pÄ• kaá¹-abhÄ• vakar
panassa pÄ• kaá¹-akaraá¹‡aá¹ƒ hoti. tasmÄ• idaá¹ƒ anulomapaá¹-ilomato pÄ• panÄ• ropar
catÅ«hÄ• kÄ• rehi. paá¹-ikammassa katattÄ• paá¹-ikammacatukkaá¹ƒ nÄ• mÄ• ti ekaá¹ƒ ca

<3> evaá¹ƒ paá¹-ikammaá¹ƒ katvÄ• idÄ• ni yvÄ• ssa anulomapaÃ±cake sakavÄ• dinÄ• ni
chalavÄ• daá¹ƒ nissÄ• ya dukkaá¹-abhÄ• vaá¹ƒ dassento __tvaÃ±ce pana maÃ±Ã±asÄ«_ti
pana maÃ±Ã±asÄ«_ti yadi tvaá¹ƒ maÃ±Ã±asi. __vattabbe kho_ti idaá¹ƒ paccanÄ«ke Ä• ma
sandhÄ• ya vuttaá¹ƒ \Be 116/. __no ca vattabbe_ti idaá¹ƒ pana na hevÄ• ti avajÄ• nanaá¹ƒ
__tena tava tatthÄ• _ti tena kÄ• raá¹‡ena tvaá¹ƒyeva tasmiá¹ƒ nupalabbhatÄ«ti pakkhe --- `
paá¹-ijÄ• nantanti Ä• mantÄ• â€™â€™ ti \Ne 112/ evaá¹ƒ paá¹-ijÄ• nanto. __hevaá¹ƒ nigga
avajÄ• nanto evaá¹ƒ niggahetabbo. __atha taá¹ƒ niggaá¹‡hÄ• mÄ• _ti athevaá¹ƒ niggahÄ•
__suniggahito ca hosÄ«_ti sakena matena niggahitattÄ• suniggahito ca bhavasi.

evamassa niggahetabbabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni taá¹ƒ niggaá¹‡hanto __haÃ±cÄ«_ti
á¹-hapanÄ• pÄ• panÄ• ropanÄ• heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• . pariyosÄ• ne par
tava vacanaá¹ƒ micchÄ• hotÄ«ti attho. idaá¹ƒ chalavÄ• dena catÅ«hi Ä• kÄ• rehi niggahas
niggahacatukkaá¹ƒ nÄ• ma.

<4> evaá¹ƒ niggahaá¹ƒ katvÄ• pi idÄ• ni ``yadi ayaá¹ƒ mayÄ• tava matena kato \Ee 14/ nig
mama tayÄ• heá¹-á¹-hÄ• anulomapaÃ±cake kato niggaho, sopi dunniggahoâ€™â€™ ti da
dunniggahite_tiÄ• dimÄ• ha. tattha __ese ce dunniggahite_ti eso ce tava vÄ• do mayÄ• du
ce tava mayÄ• kato niggaho dunniggaho. __hevamevaá¹ƒ tattha dakkhÄ• _ti tatthÄ• pi tay
niggahe evamevaá¹ƒ passa. idÄ• ni yvÄ• ssa heá¹-á¹-hÄ• sakavÄ• dinÄ• niggaho kato, taa
tiÄ• divacanena dassetvÄ• puna taá¹ƒ niggahaá¹ƒ aniggahabhÄ• vaá¹ƒ upanento __no ca
tattha __no ca mayaá¹ƒ tayÄ• tattha hetÄ• ya paá¹-iÃ±Ã±Ä• yÄ• _tiÄ• dÄ«su ayamattho ---
niggaho dunniggaho, tasmÄ• mayaá¹ƒ tayÄ• tattha anulomapaÃ±cake Ä• mantÄ• ti etÄ• y
paá¹-ijÄ• nantÄ• puna na hevÄ• ti paá¹-ikkhepe katepi ``Ä• jÄ• nÄ• hi niggahaâ€™â€™ nti
evaá¹ƒ aniggahetabbampi maá¹ƒ niggaá¹‡hÄ• si, Ä«disena pana niggahena dunniggahitÄ•

idÄ• ni yaá¹ƒ niggahaá¹ƒ sandhÄ• ya ``dunniggahitÄ• ca homÄ• â€™â€™ ti avoca, taá¹ƒ

... pe ... idaá¹ƒ te micchÄ• _tiÄ• ha. evamidaá¹ƒ anulomapaá¹-ilomato \Be 117/ catÅ«hi pÄ•
niggahassa upanÄ«tattÄ• upanayanacatukkaá¹ƒ nÄ• ma hoti.

<5> idÄ• ni ``na hevaá¹ƒ niggahetabbeâ€™â€™ tiÄ• dikaá¹ƒ niggamanacatukkaá¹ƒ nÄ• m
niggahetabbe_ti yathÄ• haá¹ƒ tayÄ• niggahito, na hi evaá¹ƒ niggahetabbo. etassa hi niggah
mayÄ• sÄ• dhito. __tena hÄ«_ti tena kÄ• raá¹‡ena, yasmÄ• esa niggaho dunniggaho, tasm
niggaá¹‡hÄ• si haÃ±ci puggalo ... pe ... idaá¹ƒ te micchÄ• ti, idaá¹ƒ niggaá¹‡hanaá¹ƒ tava m
__tena hi ye kate niggahe_ti yena kÄ• raá¹‡ena idaá¹ƒ micchÄ• , tena kÄ• raá¹‡ena yo tayÄ
dukkaá¹-o. yaá¹ƒ mayÄ• paá¹-ikammaá¹ƒ kataá¹ƒ, tadeva sukataá¹ƒ. yÄ• pi \Ee 15/ cesÄ•
paá¹-ikammacatukkÄ• divasena kathÄ• maggasampaá¹-ipÄ• danÄ• katÄ• , sÄ• pi sukatÄ•
upalabbhatÄ«tiÄ• dikassa anulomapaÃ±cakassa nupalabbhatÄ«tiÄ• dikÄ• naá¹ƒ
paá¹-ikammaniggahopanayananiggamanacatukkÄ• naá¹ƒ vasena anulomapaccanÄ«kapaÃ
veditabbaá¹ƒ. ettÄ• vatÄ• sakavÄ• dino pubbapakkhe sati paravÄ• dino vacanasÄ• maÃ±Ã
hoti.

2. paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ•

<6> idÄ• ni yathÄ• paravÄ• dino pubbapakkhe sati sakavÄ• dino dhammeneva tathena su
vÄ• duppattiá¹ƒ dassetuá¹ƒ __puggalo nupalabbhatÄ«_ti paccanÄ«kÄ• nulomapaÃ±cakaá¹
paccanÄ«ke pucchÄ• paravÄ• dissa, rÅ«pÄ• dibhedaá¹ƒ saccikaá¹-á¹-haparamatthaá¹ƒ sa
sakavÄ• dissa. suddhasammutisaccaá¹ƒ vÄ• paramatthamissakaá¹ƒ vÄ• sammutisaccaá¹
saccikaá¹-á¹-ho_ti puna anuyogo paravÄ• dissa, sammutivasena nupalabbhatÄ«ti navattabb
anuyogassa saá¹ƒkiá¹‡á¹‡attÄ• __na heva_nti paá¹-ikkhepo sakavÄ• dissa. paá¹-iÃ±Ã±Ä•
vacanasÄ• maÃ±Ã±amattena __Ä• jÄ• nÄ• hi niggaha_ntiÄ• divacanaá¹ƒ paravÄ• dissa. ev
dutiyavÄ• daá¹ƒ nissÄ• ya dutiyo niggaho hotÄ«ti veditabbo. evaá¹ƒ tena chalena niggaho Ä

7-10__._ idÄ• ni \Be 118/ dhammena samena attano vÄ• de jayaá¹ƒ \Ee 16/ dassetuá¹ƒ anu
sakavÄ• dissa, attano laddhiá¹ƒ nissÄ• ya paá¹-iÃ±Ã±Ä• paravÄ• dissa. laddhiyÄ• okÄ• sa
paramatthavasena puna anuyogo sakavÄ• dissa, paramatthavasena puggalassa abhÄ• vat
tato paraá¹ƒ dhammena samena attano jayadassanatthaá¹ƒ __Ä• jÄ• nÄ• hi paá¹-ikamma_
sakavÄ• dÄ«vacanameva hoti. tattha sabbesaá¹ƒ paá¹-ikammaniggahopanayananiggamana
vuttanayeneva attho veditabbo. evamidaá¹ƒ puggalo nupalabbhatÄ«tiÄ• dikassa paccanÄ«k
upalabbhatÄ«tiÄ• dÄ«naá¹ƒ paá¹-ikammaniggahopanayananiggamanacatukkÄ• naÃ±ca va
nÄ• ma niddiá¹-á¹-haá¹ƒ hoti. evametÄ• ni paá¹-hamasaccikaá¹-á¹-he dve paÃ±cakÄ• ni nid
purimapaÃ±cake \Ne 114/ paravÄ• dissa sakavÄ• dinÄ• kato niggaho suniggaho. sakavÄ•
chalavÄ• daá¹ƒ nissÄ• ya paá¹-ikammaá¹ƒ katvÄ• attanÄ• sÄ• dhito jayo dujjayo. dutiyapa
paravÄ• dinÄ• kato niggaho dunniggaho. paravÄ• dissa pana sakavÄ• dinÄ• dhammavÄ•
katvÄ• attanÄ• sÄ• dhito jayo sujayoti paá¹-hamasaccikaá¹-á¹-ho. tatthetaá¹ƒ vuccati ---

``niggaho paravÄ• dissa, suddho paá¹-hamapaÃ±cake.

asuddho pana tasseva, paá¹-ikammajayo tahiá¹ƒ ||

``niggaho sakavÄ• dissa, asuddho dutiyapaÃ±cake.

visuddho pana tasseva, paá¹-ikammajayo tahiá¹ƒ ||

``tasmÄ• dvÄ«supi á¹-hÄ• nesu, jayova sakavÄ• dino.

dhammena hi jayo nÄ• ma, adhammena kuto jayo ||

``saccikaá¹-á¹-he yathÄ• cettha, paÃ±cakadvayamaá¹‡á¸• ite.

dhammÄ• dhammavaseneva, vutto jayaparÄ• jayo ||

``ito paresu sabbesu, saccikaá¹-á¹-hesu paá¹‡á¸• ito.

evameva vibhÄ• veyya, ubho jayaparÄ• jayeâ€™â€™ ti ||

2. okÄ• sasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<11> evaá¹ƒ \Ee 17/ \Be 119/ suddhikasaccikaá¹-á¹-haá¹ƒ vitthÄ• retvÄ• idÄ• ni tameva ap
nayehi vitthÄ• retuá¹ƒ puna __puggalo upalabbhatÄ«_tiÄ• di Ä• raddhaá¹ƒ. tattha pucchÄ•
paá¹-iÃ±Ã±Ä• paravÄ• dissa. puna __sabbatthÄ• _ti sarÄ«raá¹ƒ sandhÄ• ya anuyogo saka
attÄ• naá¹ƒ samanupassanÄ• dosaÃ±ca `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti
paá¹-ikkhepo paravÄ• dissa. sesamettha anulomapaccanÄ«kapaÃ±cake heá¹-á¹-hÄ• vuttan
pÄ• á¹-ho pana saá¹…khitto \Ne 115/. tattha yasmÄ• sarÄ«raá¹ƒ sandhÄ• ya ``sabbattha n
vutte sarÄ«rato bahi upalabbhatÄ«ti Ä• pajjati. tasmÄ• paccanÄ«ke paá¹-ikkhepo sakavÄ•
anujÄ• nitvÄ• pacchÄ• avajÄ• nÄ• tÄ«ti chalavÄ• dassa vasena paá¹-ikammaá¹ƒ paravÄ•

3. kÄ• lasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<12> dutiyanaye __sabbadÄ• _ti purimapacchimajÄ• tikÄ• laÃ±ca dharamÄ• naparinibbuta
sakavÄ• dissa, sveva khattiyo so brÄ• hmaá¹‡otiÄ• dÄ«naá¹ƒ Ä• pattidosaÃ±ca dharamÄ•
visesÄ• bhÄ• vadosaÃ±ca disvÄ• paá¹-ikkhepo paravÄ• dissa. sesaá¹ƒ paá¹-hamanaye vu

4. avayavasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<13> tatiyanaye __sabbesÅ«_ti khandhÄ• yatanÄ• dÄ«ni sandhÄ• ya anuyogo sakavÄ• dis
cakkhusmiá¹ƒ attÄ• tiÄ• didosabhayena paá¹-ikkhepo paravÄ• dissa. sesaá¹ƒ tÄ• disamevÄ

okÄ• sadisaccikaá¹-á¹-hÄ• di

2. paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ•

<14> evametÄ• ni \Ee 18/ \Be 120/ tÄ«á¹‡i anulomapaccanÄ«kapaÃ±cake anulomamattava
paá¹-ipÄ• á¹-iyÄ• bhÄ• jetvÄ• puna paccanÄ«kÄ• nulomapaÃ±cake paccanÄ«kamattavase
nupalabbhatÄ«_tiÄ• di Ä• raddhaá¹ƒ. tattha anulomapaÃ±cakassa pÄ• á¸·iyaá¹ƒ saá¹…khip
vuttanayeneva paccanÄ«kassa ca pÄ• á¸·iyaá¹ƒ saá¹…khipitvÄ• Ä• gate anulome vuttanay
ettÄ• vatÄ• suddhikassa ceva imesaÃ±ca tiá¹‡á¹‡anti catunnaá¹ƒ saccikaá¹-á¹-hÄ• naá¹ƒ e
saccikaá¹-á¹-he \Ne 116/ anulomapaccanÄ«kassa paccanÄ«kÄ• nulomassa cÄ• ti dvinnaá¹
vasena ayaá¹ƒ aá¹-á¹-hamukhÄ• nÄ• ma vÄ• dayutti niddiá¹-á¹-hÄ• hotÄ«ti veditabbÄ• . yA
ekekassa niggahassa vasena __aá¹-á¹-hakaniggaho_ti pÄ• á¸·iyaá¹ƒ likhiyati. tatthetaá¹ƒ vu

``evaá¹ƒ catubbidhe paÃ±he, paÃ±cakadvayabhedato.

esÄ• aá¹-á¹-hamukhÄ• nÄ• ma, vÄ• dayutti pakÄ• sitÄ• ||

``aá¹-á¹-heva niggahÄ• tattha, cattÄ• ro tesu dhammikÄ• .

adhammikÄ• ca cattÄ• ro, sabbattha sakavÄ• dino.

jayo parÄ• jayo ceva, sabbattha paravÄ• dinoâ€™â€™ ti ||

saccikaá¹-á¹-havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. suddhikasaá¹ƒsandanavaá¹‡á¹‡anÄ•

17-27__._ idÄ• ni rÅ«pÄ• dÄ«hi saddhiá¹ƒ saccikaá¹-á¹-hasaá¹ƒsandanaá¹ƒ hoti. tattha __r
rÅ«paá¹ƒ paramatthato upalabbhati, kiá¹ƒ te puggalopi tatheva upalabbhatÄ«ti sandhÄ• ya
atthi puggaloti vacanamattaá¹ƒ gahetvÄ• paá¹-iÃ±Ã±Ä• paravÄ• dissa. yadi te rÅ«paá¹ƒ vi
atthi, rÅ«pato vedanÄ• dÄ«naá¹ƒ viya \Ee 19/ puggalassÄ• pi aÃ±Ã±attaá¹ƒ Ä• pajjatÄ«ti ar
samayasuttavirodhaá¹ƒ disvÄ• paá¹-ikkhepo paravÄ• dissa. sesaá¹ƒ atthato \Be 121/ pÄ• k
panettha sattapaÃ±Ã±Ä• sabhedassa saccikaá¹-á¹-haparamatthassa vasena sakavÄ• dÄ«p
sattapaÃ±Ã±Ä• sa anulomapaÃ±cakÄ• ni dassitÄ• ni. paá¹-ikammacatukkÄ• dÄ«ni saá¹…k
paravÄ• dÄ«pakkhamÅ«lakepi paccanÄ«kÄ• nulome sattapaÃ±Ã±Ä• sa paá¹-ilomapaÃ±cal
paá¹-ikammacatukkÄ• dÄ«ni saá¹…khittÄ• ni. tattha ``vuttaá¹ƒ bhagavatÄ• â€™â€™ ti vaca
atthitaá¹ƒ rÅ«passa ca saccikaá¹-á¹-haparamatthavasena upalabbhanÄ«yataá¹ƒ dassetvÄ•
paá¹-ijÄ• nÄ• panatthaá¹ƒ \Ne 117/ __vuttaá¹ƒ bhagavatÄ• _ti anuyogo paravÄ• dissa, sam
ekattanÄ• nattapaÃ±hassa á¹-hapanÄ«yattÄ• paá¹-ikkhepo sakavÄ• dissa. sesamidhÄ• pi

suddhikasaá¹ƒsandanavaá¹‡á¹‡anÄ• .

6. opammasaá¹ƒsandanavaá¹‡á¹‡anÄ•

28-36__._ idÄ• ni rÅ«pÄ• dÄ«heva saddhiá¹ƒ opammavasena saccikaá¹-á¹-hasaá¹ƒsandan
rÅ«pavedanÄ• naá¹ƒ upaladdhisÄ• maÃ±Ã±ena aÃ±Ã±attapucchÄ• ca puggalarÅ«pÄ• naá
cÄ• ti pucchÄ• dvayampi sakavÄ• dissa, ubhopi paá¹-iÃ±Ã±Ä• paravÄ• dissa. paravÄ• dinÄ
upaladdhisÄ• maÃ±Ã±ena rÅ«pavedanÄ• naá¹ƒ viya rÅ«papuggalÄ• naá¹ƒ aÃ±Ã±attÄ• nuy
itarassa. sesamidhÄ• pi atthato pÄ• kaá¹-ameva. dhammato panettha rÅ«pamÅ«lakÄ• dÄ«n
sakavÄ• dÄ«pakkhe vÄ«sÄ• dhikÄ• ni nava niggahapaÃ±cakasatÄ• ni dassitÄ• ni. kathaá¹ƒ
cakke cattÄ• ri, tathÄ• vedanÄ• dimÅ«lakesÅ«ti vÄ«sati. Ä• yatanesu cakkhÄ• yatanamÅ«l
sesesÅ«ti dvattiá¹ƒsasataá¹ƒ. dhÄ• tÅ«su cakkhudhÄ• tumÅ«lake cakke sattarasa, tathÄ• s
tÄ«á¹‡i satÄ• ni. indriyesu cakkhundriyamÅ«lake \Ee 20/ cakke ekavÄ«sati, tathÄ• sesesÅ«
dvÄ• saá¹-á¹-hÄ• dhikÄ• ni cattÄ• ri satÄ• ni. evaá¹ƒ sabbÄ• nipi vÄ«sÄ• dhikÄ• ni nava nig

37-45__._ paravÄ• dÄ«pakkhepi __rÅ«paá¹ƒ upalabbhatÄ«_ti anulomavaseneva rÅ«paved
aÃ±Ã±attapaá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• puna atthi puggaloti suttaá¹ƒ nissÄ• ya chalavasena
rÅ«pÄ• dÄ«hi upaladdhisÄ• maÃ±Ã±aá¹ƒ Ä• ropetvÄ• aÃ±Ã±attÄ• nuyogo kato. sesamidhÄ
dhammatopi sakavÄ• dÄ«pakkhe vuttanayena vÄ«sÄ• dhikÄ• ni nava paá¹-ikammapaÃ±cal

rÅ«pÄ• dÄ«hi saddhiá¹ƒ opammavasena saccikaá¹-á¹-hasaá¹ƒsandanaá¹ƒ.

7. catukkanayasaá¹ƒsandanavaá¹‡á¹‡anÄ•

46-52__._ idÄ• ni \Ne 118/ yaá¹ƒ saccikaá¹-á¹-haparamatthena upalabbhati, tena yasmÄ• r

sattapaÃ±Ã±Ä• sÄ• ya saccikaá¹-á¹-haparamatthesu aÃ±Ã±atarena bhavitabbaá¹ƒ; rÅ«pÄ•
vÄ• rÅ«pÄ• dÄ«hi, rÅ«pÄ• dÄ«naá¹ƒ vÄ• nissayena, tasmÄ• iminÄ• catukkanayena sacc
Ä• raddhaá¹ƒ. tattha __rÅ«paá¹ƒ puggalo_ti anuyogo sakavÄ• dissa, ucchedadiá¹-á¹-hibhay
paá¹-ikkhepo paravÄ• dissa, niggahÄ• ropanaá¹ƒ sakavÄ• dissa. kiá¹ƒ panetaá¹ƒ yuttaá¹ƒ,
vuttampi paá¹-ikkhipitabbamevÄ• ti? Ä• ma paá¹-ikkhipitabbaá¹ƒ. taá¹ƒ pana rÅ«pato vedan
aÃ±Ã±asabhÄ• vasabbhÄ• vato, na aÃ±Ã±attÄ• bhÄ• vato. ayaÃ±ca rÅ«pÄ• dÄ«su ekadha
icchati, tasmÄ• yuttaá¹ƒ. ayaÃ±ca anuyogo rÅ«paá¹ƒ puggalo ... pe ... aÃ±Ã±Ä• tÄ• vindriy
sakalaá¹ƒ paramatthasaccaá¹ƒ sandhÄ• ya Ä• raddho. sakalaá¹ƒ pana paccattalakkhaá¹‡a
sakkÄ• ti tantivasena anuyogalakkhaá¹‡amattametaá¹ƒ á¹-hapitaá¹ƒ. tena viÃ±Ã±Å« atthaá
vÄ• dakÄ• mena pana imaá¹ƒ lakkhaá¹‡aá¹ƒ gahetvÄ• yathÄ• yathÄ• paravÄ• dissa okÄ•
21/ vattabbaá¹ƒ. iti tantivasena anuyogalakkhaá¹‡assa á¹-hapitattÄ• pi yuttameva. iminÄ• n
attho veditabbo.

ayaá¹ƒ pana viseso --- __rÅ«pasmiá¹ƒ puggalo_tiÄ• dÄ«su yathÄ• ekaá¹ƒ mahÄ• bhÅ«taá
mahÄ• bhÅ«tÄ• , vatthurÅ«paá¹ƒ nissÄ• ya viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pasminti vattuá¹ƒ vaá¹-á¹
rÅ«pasmiá¹ƒ puggalo? yathÄ• ca sabhÄ• gavinibbhogato vedanÄ• dayo sabbadhammÄ• ,
khandhÄ• , nibbÄ• nameva vÄ• ``aÃ±Ã±atra rÅ«pÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati, kiá¹ƒ
\Be 123/ ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayavasena ``vedanÄ• ya rÅ«pa
viÃ±Ã±Ä• á¹‡asmiá¹ƒ rÅ«paâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-ati, kiá¹ƒ te evaá¹ƒ puggaloti? sab
ucchedadiá¹-á¹-hibhayena ceva samayavirodhena ca paá¹-ikkhepo paravÄ• dissa. sesamet
dhammato panettha sattapaÃ±Ã±Ä• sÄ• ya saccikaá¹-á¹-hesu ekekasmiá¹ƒ cattÄ• ri cattÄ•
aá¹-á¹-havÄ«sÄ• dhikÄ• ni dve paÃ±cakasatÄ• ni dassitÄ• ni. paravÄ• dÄ«pakkhepi paá¹-ik
panettha atthi puggaloti vutte sakavÄ• dissa paá¹-iÃ±Ã±Ä• , sÄ• sutte Ä• gatena sammutiva
puggalotiÄ• dÄ«su paá¹-ikkhepo, so sakkÄ• yadiá¹-á¹-hipaÃ±hassa á¹-hapanÄ«yattÄ• . para
chalavasenevÄ• ti.

catukkanayasaá¹ƒsandanaá¹ƒ.

niá¹-á¹-hitÄ• ca saá¹ƒsandanakathÄ• .

8. lakkhaá¹‡ayuttivaá¹‡á¹‡anÄ•

<53> idÄ• ni \Ne 119/ lakkhaá¹‡ayutti nÄ• ma hoti. tattha yasmÄ• á¹-hapetvÄ• nibbÄ• naá
saccikaá¹-á¹-haparamattho paccayapaá¹-ibaddhatÄ• ya sappaccayo, paccayehi samÄ• gam
uppajjitvÄ• nirujjhanato sadÄ• abhÄ• vato asassato, uppattikÄ• raá¹‡asaá¹…khÄ• tassa ni
sanimitto, nibbÄ• naá¹ƒ vuttappakÄ• rÄ• bhÄ• vato appaccayaá¹ƒ asaá¹…khataá¹ƒ sassata
saccikaá¹-á¹-hassa lakkhaá¹‡aá¹ƒ. tasmÄ• yadi puggalopi saccikaá¹-á¹-haparamatthova tas
lakkhaá¹‡ena bhavitabbanti sandhÄ• ya __puggalo sappaccayo_tiÄ• dayo aá¹-á¹-hapi anuy

paá¹-ikkhepo paravÄ• dissa. Ä• jÄ• nÄ• hi niggahantiÄ• di panettha saá¹…khittaá¹ƒ. evame
anulomapaccanÄ«ke anulomamattavasena aá¹-á¹-ha paÃ±cakÄ• ni veditabbÄ• ni.

<54> paravÄ• dÄ«pakkhepi paccanÄ«kÄ• nulome paccanÄ«kamattavasena aá¹-á¹-heva. ta
suttavasena sammutisaccaá¹ƒ sÄ• dhitaá¹ƒ, sammutiyÄ• ca sappaccayÄ• dibhÄ• vo \Be 12
ca paá¹-ikkhepo sakavÄ• dissa. chalavasena pana vattabbaá¹ƒ ``Ä• jÄ• nÄ• hi paá¹-ikamma
idhÄ• pi saá¹…khittameva.

lakkhaá¹‡ayuttikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vacanasodhanavaá¹‡á¹‡anÄ•

55-59__._ idÄ• ni vacanasodhanaá¹ƒ hoti. tattha yadetaá¹ƒ puggalo upalabbhatÄ«ti vacana
__puggalo upalabbhati, upalabbhati puggalo_ti. pucchÄ• sakavÄ• dissa. tassattho --- yadet
upalabbhatÄ«ti padadvayaá¹ƒ, taá¹ƒ ekatthaá¹ƒ vÄ• bhaveyya nÄ• natthaá¹ƒ vÄ• . yadi tÄ•
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ, aÃ±Ã±Ä• vedanÄ• , evaá¹ƒ aÃ±Ã±o puggalo, aÃ±Ã±o upalabbhatÄ«
yathÄ• yaá¹ƒ cittaá¹ƒ taá¹ƒ mano, evaá¹ƒ sveva puggalo, so upalabbhatÄ«ti Ä• pajjati. tena
te yo puggalo, so upalabbhati, evaá¹ƒ sante yo yo upalabbhati, so so puggaloti Ä• pajjati, kiá
sampaá¹-icchasi etaâ€™â€™ nti? tato puggalavÄ• dÄ« yasmÄ• puggalassa upalabbhataá¹
upalabbhamÄ• nÄ• nampi rÅ«pÄ• dÄ«naá¹ƒ puggalabhÄ• vaá¹ƒ, tasmÄ• __puggalo upala
puggalo ke hi ci na puggalo_tiÄ• dimÄ• ha. tassattho --- mama puggalo atthi puggaloti satth
upalabbhati. yo pana upalabbhati, na so sabbo puggalo, atha kho ke hi ci puggalo ke hi ci na
__ko_-kÄ• ratthe __ke-_kÄ• ro, __hi-_kÄ• ro ca nipÄ• tamatto. koci puggalo, koci na pugga
attho. idaá¹ƒ vuttaá¹ƒ hoti --- puggalopi hi rÅ«pÄ• dÄ«supi yo koci dhammo upalabbhatiyeva
puggalo. rÅ«pÄ• dÄ«su \Ee 23/ pana kocipi na puggaloti. tato taá¹ƒ sakavÄ• dÄ« Ä• ha --- _
upalabbhati ke hi ci na upalabbhatÄ«_ti. tassattho --- puggalo upalabbhatÄ«ti padadvayassa
upalabbhatÄ«ti anuÃ±Ã±Ä• to dhammo puggalato anaÃ±Ã±opi koci puggalo koci na puggal
koci upalabbhati, koci na upalabbhatÄ«ti Ä• pajjati, kiá¹ƒ sampaá¹-icchasi etanti? so puggala
anicchanto __na heva_nti paá¹-ikkhipati. ito paraá¹ƒ ``Ä• jÄ• nÄ• hi niggahaâ€™â€™ ntiÄ•
saá¹…khittaá¹ƒ. vitthÄ• rato pana veditabbaá¹ƒ. __puggalo saccikaá¹-á¹-ho_tiÄ• dÄ«supi es
hetÄ• ni upalabbhativevacanÄ• neva, apica yasmÄ• ``puggalo upalabbhatisaccikaá¹-á¹-hap
ayaá¹ƒ puggalavÄ• dino paá¹-iÃ±Ã±Ä• , tasmÄ• ssa yatheva puggalo upalabbhatÄ«ti laddhi
saccikaá¹-á¹-hotipi Ä• pajjati. yÄ• panassa puggalo atthÄ«ti laddhi, tassÄ• vijjamÄ• notivev
sabbÄ• nipetÄ• ni vacanÄ• ni sodhitÄ• ni.

<60> tattha yaá¹ƒ avasÄ• ne __ ``puggalo atthi, atthi na sabbo puggaloâ€™â€™ _tiÄ• di vu
tatrÄ• yamadhippÄ• yo --- yaÃ±hetaá¹ƒ paravÄ• dinÄ• ``puggalo atthi, atthi kehici puggalo,
puggaloâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ yasmÄ• atthato puggalo atthi, atthi na sabbo puggaloti e

naá¹ƒ sakavÄ• dÄ« sampaá¹-icchÄ• petvÄ• idÄ• ni naá¹ƒ evaá¹ƒ anuyuÃ±jati. tayÄ• hi ``a
paá¹-ipannoâ€™â€™ ti vacanamattaá¹ƒ nissÄ• ya ``puggalo atthÄ«â€™â€™ ti laddhi gahit
etaá¹ƒ vuttaá¹ƒ, tathÄ• ``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• jÄ• , sadÄ• satoâ€™â
nayena ``natthÄ«â€™â€™ tipi vuttaá¹ƒ, tasmÄ• yatheva te ``puggalo atthi, atthi na sabbo p
laddhi, tathÄ• puggalo natthi, natthi na sabbo puggalotipi Ä• pajjati, kiá¹ƒ etaá¹ƒ sampaá¹-i
naá¹ƒ asampaá¹-icchanto __na hevÄ• _ti paá¹-ikkhipati. sesamettha niggahÄ• dividhÄ• naá
veditabbanti.

vacanasodhanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ•

61-66__._ idÄ• ni \Ne 121/ paÃ±Ã±attÄ• nuyogo nÄ• ma hoti. rÅ«padhÄ• tuyÄ• hi puggala
puggalaá¹ƒ paÃ±Ã±apeti, tathÄ• arÅ«padhÄ• tuyÄ• arÅ«piá¹ƒ. tassa taá¹ƒ laddhiá¹ƒ bhind
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ca paá¹-ikkhepo ca itarassa \Be 126/. so hi __rÅ«pÄ«_ti vutte
ceva tathÄ• rÅ«pÄ• ya ca paÃ±Ã±attiyÄ• atthitÄ• ya paá¹-ijÄ• nÄ• ti. __kÄ• mÄ«_ti vutte v
tathÄ• rÅ«pÄ• ya ca paÃ±Ã±attiyÄ• natthitÄ• ya paá¹-ikkhipati. __arÅ«pÄ«_ti vuttepi arÅ«p
ceva tathÄ• rÅ«pÄ• ya ca paÃ±Ã±attiyÄ• atthitÄ• ya paá¹-ijÄ• nÄ• ti. dvÄ«supi nayesu satt
vevacanavasena vuttaá¹ƒ.

<67> idÄ• ni yasmÄ• so ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne aÃ±Ã
icchati, tasmÄ• taá¹ƒ laddhiá¹ƒ bhindituá¹ƒ __kÄ• yoti vÄ• sarÄ«ranti vÄ• _tiÄ• di sakavÄ•
__kÄ• yaá¹ƒ appiyaá¹ƒ karitvÄ• _ti kÄ• yaá¹ƒ appetabbaá¹ƒ allÄ«yÄ• petabbaá¹ƒ ekÄ«bhÄ
avibhajitabbaá¹ƒ katvÄ• pucchÄ• mÄ«ti attho. __esese_ti eso soyeva. ese esetipi pÄ• á¹-h
__ekaá¹-á¹-he_ti ekaá¹-á¹-ho. __same samabhÄ• ge tajjÄ• te_ti samo samabhÄ• go tajjÄ• t
bhedo. atthato pana kÄ• yova esoti pucchati. paravÄ• dÄ« nÄ• nattaá¹ƒ apassanto __Ä• ma
__puggaloti vÄ• jÄ«voti vÄ• _ti pucchÄ• yapi eseva nayo. __aÃ±Ã±o kÄ• yo_ti puá¹-á¹-ho p
evaá¹ƒ laddhikattÄ• paá¹-ijÄ• nÄ• ti. __aÃ±Ã±aá¹ƒ jÄ«va_nti puá¹-á¹-ho pana Ä• hacca bhÄ
paá¹-ikkhituá¹ƒ asakkonto avajÄ• nÄ• ti. tato paraá¹ƒ ``Ä• jÄ• nÄ• hi niggahaâ€™â€™ nti

<68> paravÄ• dÄ«pakkhe pana __aÃ±Ã±o kÄ• yo aÃ±Ã±o puggalo_ti puá¹-á¹-ho sakavÄ•
paá¹-ikkhipati, paravÄ• dÄ« chalavasena paá¹-ikammaá¹ƒ karoti. tampi uttÄ• natthamevÄ• t

paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. gatianuyogavaá¹‡á¹‡anÄ•

69-72__._ idÄ• ni \Ne 122/ gatiparivattanamukhena cutipaá¹-isandhianuyogo hoti. tattha yas

``sa sattakkhattuparamaá¹ƒ sandhÄ• vitvÄ• na \Ee 25/ puggaloâ€™â€™ tiÄ• dÄ«ni (SN a II
nissÄ• ya puggalo sandhÄ• vatÄ«ti laddhiá¹ƒ gahetvÄ• voharati \Be 127/, tasmÄ• ssa taá¹ƒ
__sandhÄ• vatÄ«_ti pucchÄ• sakavÄ• dissa. tattha __sandhÄ• vatÄ«_ti saá¹ƒsarati gaman
laddhivasena paá¹-iÃ±Ã±Ä• paravÄ• dissa. __so puggalo_tiÄ• dayo anuyogopi sakavÄ• dis
tattha __so_ti soyevÄ• ti attho. evaá¹ƒ pana anuyutto sassatadiá¹-á¹-hibhayena paá¹-ikkhipa
puá¹-á¹-ho ucchedadiá¹-á¹-hibhayena. __so ca aÃ±Ã±o cÄ• _ti puá¹-á¹-ho ekaccasassatadia
so na aÃ±Ã±o_ti puá¹-á¹-ho amarÄ• vikkhepadiá¹-á¹-hibhayena. puna cattÄ• ropi paÃ±he el
diá¹-á¹-hÄ«naá¹ƒ bhayena paá¹-ikkhipitvÄ• puna yÄ• nissa suttÄ• ni nissÄ• ya laddhi uppan
__tena hi puggalo_ __sandhÄ• vatÄ«_tiÄ• dimÄ• ha.

<76> puna sakavÄ• dinÄ• ``yvÄ• yaá¹ƒ tava laddhiyÄ• sandhÄ• vati, kiá¹ƒ so asmiÃ±ca p
ekoyevÄ• â€™â€™ ti adhippÄ• yena __svevÄ• _ti niyametvÄ• puá¹-á¹-ho sassatabhayÄ•
daá¸·haá¹ƒ katvÄ• tatheva puá¹-á¹-ho yasmÄ• so puggalova na aÃ±Ã±o bhÄ• vo, ``so tato
tiÄ• disuttampi (Vin III 12; DN I 245) atthi, tasmÄ• paá¹-ijÄ• nÄ• ti. __sveva manusso_ti puá
devattÄ• bhÄ• vato paá¹-ikkhipati.

<77> puna puá¹-á¹-ho ``ahaá¹ƒ tena samayena sunetto nÄ• ma satthÄ• ahosiâ€™â€™ nti
atthato samÄ• naá¹ƒ) paá¹-ijÄ• nÄ• ti. athassa sakavÄ• dÄ« devamanussupapattÄ«naá¹ƒ n
pakÄ• sento __manusso hutvÄ• _tiÄ• dimÄ• ha.

<78> tattha __hevaá¹ƒ maraá¹‡aá¹ƒ na hehitÄ«_ti evaá¹ƒ sante maraá¹‡aá¹ƒ na bhavissat
yakkho petoti attabhÄ• vanÄ• nattavasena anuyoganÄ• nattaá¹ƒ veditabbaá¹ƒ.

<82> __khattiyo_tiÄ• dÄ«ni jÄ• tivasena ceva aá¹…gavekallÄ• divasena ca vuttÄ• ni.

<87> puna \Be 128/ \Ne 123/ __na vattabba_nti paravÄ• dinÄ• puá¹-á¹-ho idhaá¹-á¹-hakas
paralokassa gamanÄ• bhÄ• vato paá¹-iÃ±Ã±Ä• sakavÄ• dissa puna sotÄ• pannassa bhava
sotÄ• pannabhÄ• vÄ• vijahanato dutiyapaá¹-iÃ±Ã±Ä• pi tasseva. __haÃ±cÄ«_tiÄ• divacana

<88> puna devaloke upapannassa manussattÄ• bhÄ• vadassanena anuyogo sakavÄ• diss

<89> tato paraá¹ƒ __anaÃ±Ã±o avigato_ti ettha __anaÃ±Ã±o_ti sabbÄ• kÄ• rena ekasadis
Ä• kÄ• rena avigatoti attho. __na heva_nti devaloke upapannassa manussabhÄ• vÄ• bhÄ•

<90> puna \Ee 26/ daá¸·haá¹ƒ katvÄ• anuyutto ``sveva puggalo sandhÄ• vatÄ«â€™â€™ t
__hatthacchinno_tiÄ• di Ä• kÄ• ravigamanadassanena avigato __sandhÄ• vatÄ«_ti laddhib
tattha __aá¸·acchinno_ti yassa aá¹…guá¹-á¹-hakÄ• chinnÄ• . __kaá¹‡á¸• aracchinno_ti yas

<91> __sarÅ«po_tiÄ• dÄ«su paá¹-hame paÃ±he iminÄ• rÅ«pakÄ• yena saddhiá¹ƒ agama
dutiye antarÄ• bhavapuggalaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. so hi tassa laddhiyÄ• sarÅ«p
pavisati. athassa taá¹ƒ rÅ«paá¹ƒ bhijjati. __taá¹ƒ jÄ«va_nti yena rÅ«pasaá¹…khÄ• tena sar
gacchati, kimassa tadeva jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti pucchati. paravÄ• dÄ« idha sarÄ«ranik
paá¹-ikkhipati.

__savedano_tiÄ• dÄ«su asaÃ±Ã±Å«papattiá¹ƒ sandhÄ• ya paá¹-ikkhipati, tadaÃ±Ã±aá¹ƒ u
paá¹-ijÄ• nÄ• ti. __taá¹ƒ jÄ«va_nti yena vedanÄ• disaá¹…khÄ• tena sarÄ«rena saddhiá¹ƒ g
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti pucchati. taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ a
etissÄ• hi laddhiyÄ• paÃ±capi khandhÄ• sarÄ«ranti adhippetÄ• . paravÄ• dÄ« suttavirodh

<92> __arÅ«po_tiÄ• dÄ«su paá¹-hame paÃ±he antarÄ• bhavaá¹ƒ sandhÄ• ya paá¹-ikkhipa
upapajjamÄ• naá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __aÃ±Ã±aá¹ƒ, jÄ«va_nti yaá¹ƒ \Be 129/ rÅ«
sarÄ«raá¹ƒ pahÄ• ya arÅ«po \Ne 124/ sandhÄ• vati, kiá¹ƒ te taá¹ƒ sarÄ«raá¹ƒ aÃ±Ã±aá¹ƒ, a
pucchati. itaro suttavirodhÄ• paá¹-ikkhipati.

__avedano_tiÄ• dÄ«su saÃ±Ã±Ä«bhavaá¹ƒ sandhÄ• ya paá¹-ikkhipati, tadaÃ±Ã±aá¹ƒ upap
paá¹-ijÄ• nÄ• ti. __aÃ±Ã±aá¹ƒ jÄ«va_nti yaá¹ƒ vedanÄ• disaá¹…khÄ• taá¹ƒ sarÄ«raá¹ƒ pah
sandhÄ• vati, kiá¹ƒ te taá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, aÃ±Ã±aá¹ƒ jÄ«vanti pucchati. itaro sutta
paá¹-ikkhipati.

<93> __rÅ«paá¹ƒ sandhÄ• vatÄ«_tiÄ• dÄ«su ye rÅ«pÄ• dayo khandhe upÄ• dÄ• ya pugga
tasmiá¹ƒ puggale sandhÄ• vante tampi rÅ«paá¹ƒ sandhÄ• vatÄ«ti pucchati. paravÄ• dÄ« ``a
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti sattas
27/ paá¹-ikkhipati. puna puá¹-á¹-ho yasmÄ• rÅ«pÄ• didhamme vinÄ• puggalo natthi, tasmÄ
tenapi rÅ«pena sandhÄ• vitabbanti saÃ±Ã±Ä• ya paá¹-ijÄ• nÄ• ti. vedanÄ• dÄ«supi eseva n

<94> __rÅ«paá¹ƒ na sandhÄ• vatÄ«_tiÄ• dÄ«su yasmÄ• te rÅ«paá¹ƒ puggalo na hoti, sve
tasmÄ• taá¹ƒ pucchÄ• mi, kiá¹ƒ te rÅ«paá¹ƒ na sandhÄ• vatÄ«ti attho. itaro puggale sandh
upÄ• dÄ• nabhÅ«tena rÅ«pena sandhÄ• vitunti saÃ±Ã±Ä• ya paá¹-ikkhipati. puna puá¹-á¹-h
sandhÄ• vanavacanato paá¹-ijÄ• nÄ• ti. sesamettha uttÄ• nameva.

gÄ• thÄ• naá¹ƒ pana ayamattho --- Ä• yasmato matena rukkhaá¹ƒ upÄ• dÄ• ya chÄ• yÄ• v
viya ca, khandhe upÄ• dÄ• ya puggalo; rÅ«pÄ• dÄ«naá¹ƒ sandhÄ• vane asati tesu khandhe
puggalo bhijjati ce, evaá¹ƒ sante ucchedÄ• bhavati diá¹-á¹-hi, ucchedadiá¹-á¹-hi te Ä• pajjat
buddhena vivajjitÄ• akusaladiá¹-á¹-hi. yÄ• pana ``ucchedavÄ• dÄ« samaá¹‡o gotamoâ€™
na taá¹ƒ vadÄ• mÄ• ti dasseti. athÄ• pi tesu khandhesu bhijjamÄ• nesu so puggalo na bhijj
puggalo hoti. tato so nibbÄ• nena samasamo Ä• pajjati \Be 130/. __samasamo_ti ativiya sa

samabhÄ• veneva samo. yatheva nibbÄ• naá¹ƒ nuppajjati na bhijjati, evaá¹ƒ te puggalopi te

gatiparivattanamukhena cutipaá¹-isandhÄ• nuyogo niá¹-á¹-hito.

anuyogavaá¹‡á¹‡anÄ• .

12. upÄ• dÄ• paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ•

<95> idÄ• ni \Ne 125/ upÄ• dÄ• paÃ±Ã±attÄ• nuyogo hoti. tattha pucchÄ• sakavÄ• dissa, paravÄ• dissa. so hi rukkhaá¹ƒ upÄ• dÄ• ya chÄ• yÄ• ya viya, indhanaá¹ƒ upÄ• dÄ• ya agg upÄ• dÄ• ya \Ee 28/ puggalassa paÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• panaá¹ƒ avabodhanaá¹ƒ icchati, upÄ• dÄ• yÄ• â€™â€™ ti puá¹-á¹-ho paá¹-ijÄ• nÄ• ti. puna yathÄ• rukkhupÄ• dÄ• nÄ• chÄ indhanupÄ• dÄ• no ca aggi indhanaá¹ƒ viya aniccÄ• didhammo, evaá¹ƒ te rÅ«pÄ• diupÄ• d aniccoti imamatthaá¹ƒ puá¹-á¹-ho attano laddhiyaá¹ƒ á¹-hatvÄ• paá¹-ikkhipati.

<97> __nÄ«laá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya nÄ«lo_tiÄ• dÄ«su nÄ«larÅ«pena saddhiá¹ƒ pugga nÄ«lÄ• dÄ«naá¹ƒ bahÅ«naá¹ƒ vasena bahubhÄ• vaÃ±ca anicchanto paá¹-ikkhipati.

<98> __kusalaá¹ƒ vedana_nti etthÄ• pi vedanÄ• ya saddhiá¹ƒ ekattaá¹ƒ ekasantÄ• ne bah vasena bahubhÄ• vaÃ±ca anicchanto paá¹-ikkhipati. dutiyanaye maggakusalotiÄ• divacana chekaá¹-á¹-haá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __saphalo_tiÄ• dÄ«ni puá¹-á¹-ho tathÄ• rÅ«p paá¹-ikkhipati.

<99> akusalapakkhe achekaá¹-á¹-haá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti.

<100> abyÄ• katapakkhe sassatÄ• divasena abyÄ• katabhÄ• vaá¹ƒ sandhÄ• ya paá¹-ijÄ• n vuttanayeneva veditabbaá¹ƒ.

<104> __cakkhuá¹ƒ_ \Be 131/ __upÄ• dÄ• yÄ• _tiÄ• dÄ«su ``cakkhumÄ• visamÄ• nÄ«va parivajjayeâ€™â€™ ti (Ud 43) Ä• divohÄ• rasabbhÄ• vato paá¹-ijÄ• nÄ• ti. cakkhumattÄ• di anicchanto paá¹-ikkhipati.

<107> __rÅ«paá¹ƒ upÄ• dÄ• ya vedanaá¹ƒ upÄ• dÄ• yÄ• _ti ettha aÃ±Ã±epi rÅ«pamÅ«lak yasmÄ• pana khandhe upÄ• dÄ• ya puggalassa paÃ±Ã±atti, tasmÄ• dvepi tayopi cattÄ• ro upÄ• dÄ• ya paÃ±Ã±attiá¹ƒ paá¹-ijÄ• nÄ• ti. ekasantÄ• ne pana dvinnaá¹ƒ paÃ±cannaá¹ƒ v Ä• yatanÄ• dÄ«supi eseva nayo.

<112> idÄ• ni yaá¹ƒ upÄ• dÄ• ya yassa paÃ±Ã±atti, yathÄ• tassa aniccatÄ• ya tassÄ• pi a

aÃ±Ã±attaá¹ƒ siddhaá¹ƒ, evaá¹ƒ tassa puggalassÄ• pi Ä• pajjatÄ«ti dassetuá¹ƒ __yathÄ• r
tattha __upÄ• dÄ• yÄ• _ti paá¹-icca Ä• gamma, na vinÄ• tanti attho. paravÄ• dÄ« pana tath
á¹-hatvÄ• paá¹-ikkhipati.

<115> __nigaá¸·o_ti saá¹…khalikabandhanaá¹ƒ. __negaá¸·iko_ti tena bandhako __yassa r
yasmÄ• yassa rÅ«paá¹ƒ so rÅ«pavÄ• hoti, tasmÄ• yathÄ• na nigaá¸·o \Ee 29/ ... pe ... aÃ

<116> __citte citte_tiÄ• dÄ«su sarÄ• gÄ• dicittavasena sarÄ• gÄ• ditaá¹ƒ sandhÄ• ya cittÄ
paá¹-ijÄ• nÄ• ti. __jÄ• yatÄ«_tiÄ• dinÄ• nayena puá¹-á¹-ho puggalassa khaá¹‡ikabhÄ• vaá¹
paá¹-ikkhipati. ``soâ€™â€™ ti vÄ• ``aÃ±Ã±oâ€™â€™ ti vÄ• puá¹-á¹-ho sassatucchedabha
na vattabbaá¹ƒ ``kumÄ• rakoâ€™â€™ ti vÄ• ``kumÄ• rikÄ• â€™â€™ ti vÄ• puá¹-á¹-ho lok
vattabbanti paá¹-ijÄ• nÄ• ti. sesamettha pÄ• kaá¹-ameva.

<118> idÄ• ni paravÄ• dÄ« aÃ±Ã±enÄ• kÄ• rena laddhiá¹ƒ patiá¹-á¹-hÄ• petukÄ• mo __na
upalabbhatÄ«_tiÄ• dimÄ• ha. tattha __na vattabba_nti kiá¹ƒ te iminÄ• evaá¹ƒ bahunÄ• upÄ
idaá¹ƒ tÄ• va vadehi, kiá¹ƒ na vattabbaá¹ƒ ``puggalo upalabbhati saccikaá¹-á¹-haparamatthe
sakavÄ• dinÄ• Ä• mantÄ• ti vutte __nanu yo passatÄ«_tiÄ• dimÄ• ha. tattha __yo_ti pugga
rÅ«paá¹ƒ. __yenÄ• _ti cakkhunÄ• . __so_ti puggalo. __ta_nti rÅ«paá¹ƒ. __tenÄ• _ti cakkhu
--- nanu yo yaá¹ƒ rÅ«paá¹ƒ yena cakkhunÄ• passati, so taá¹ƒ rÅ«paá¹ƒ tena cakkhunÄ• pa
sakavÄ• dÄ« kiÃ±cÄ• pi cakkhuviÃ±Ã±Ä• á¹‡assa nissayabhÄ• vaá¹ƒ gacchantaá¹ƒ cakkhu
sotameva saddaá¹ƒ suá¹‡Ä• ti ... pe ... viÃ±Ã±Ä• á¹‡ameva dhammaá¹ƒ vijÄ• nÄ• ti, ``atthi
arahÄ• cakkhunÄ• rÅ«paâ€™â€™ ntiÄ• disammutivasena pana Ä• mantÄ• ti paá¹-ijÄ• nÄ

<120> tato \Ne 127/ chalavÄ• daá¹ƒ nissÄ• ya paravÄ• dinÄ• puggalassa vattabbatÄ• ya s
parivattetvÄ• __puggalo upalabbhatÄ«_tiÄ• dimÄ• ha. tattha __yo na passatÄ«_ti andho as
upapanno nirodhaá¹ƒ samÄ• panno, anandhopi ca aÃ±Ã±atra dassanasamayÄ• na passat
nayo. sesaá¹ƒ pÄ• á¸·ivaseneva atthato veditabbaá¹ƒ.

<122> suttasaá¹ƒsandanÄ• yaá¹ƒ dibbassa cakkhuno rÅ«pagocarattÄ• __rÅ«paá¹ƒ passa
``satte passÄ• mÄ«â€™â€™ tivacanato __puggalaá¹ƒ passatÄ«_ti Ä• ha. tatiyavÄ• re ``rÅ«
vibhÄ• vetÄ«â€™â€™ ti laddhito __ubho passatÄ«_ti Ä• ha. yasmÄ• pana passitabbaá¹ƒ r
mutaá¹ƒ viÃ±Ã±Ä• tanti catubbidhe rÅ«pasaá¹…gahe rÅ«pÄ• yatanameva saá¹…gahitaá¹ƒ,
puggalo, puggalo rÅ«paá¹ƒ, ubho rÅ«paâ€™â€™ nti anuyogaá¹ƒ karoti. tassattho pÄ• kaá¹-

upÄ• dÄ• paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ• .

13. purisakÄ• rÄ• nuyogavaá¹‡á¹‡anÄ•

<123> idÄ• ni \Ee 30/ purisakÄ• rÄ• nuyogo hoti. tattha kamme sati niyamato tassa kÄ• rak
laddhiyÄ• pucchÄ• paravÄ• dissa, tathÄ• rÅ«pÄ• naá¹ƒ kammÄ• naá¹ƒ atthitÄ• ya paá¹-iÃ
__kattÄ• kÄ• retÄ• _ti pucchÄ• paravÄ• dissa. tattha __kattÄ• _ti tesaá¹ƒ kammÄ• naá¹ƒ k
Ä• á¹‡attidesanÄ• dÄ«hi upÄ• yehi kÄ• rÄ• pako. idÄ• ni yasmÄ• \Be 133/ paravÄ• dÄ« pu
pucchati, na karaá¹‡amattaá¹ƒ, tasmÄ• paá¹-ikkhepo sakavÄ• dissa.

<124> __tassa kattÄ• kÄ• retÄ• _ti ettha yadi yaá¹ƒ yaá¹ƒ upalabbhati, tassa tassa kattÄ•
upalabbhati, kiá¹ƒ tassÄ• pi kÄ• rako ca kÄ• rÄ• pako ca aÃ±Ã±o puggalo upalabbhatÄ«ti a
anicchanto issaranimmÄ• navÄ• dabhayena paá¹-ikkhipati. puna puá¹-á¹-ho yasmÄ• pugga
nÄ• maá¹ƒ karonti posenti, tasmÄ• ssa te kÄ• rakÄ• . ye ca pana taá¹ƒ kalyÄ• á¹‡amittÄ• v
tÄ• ni vijjÄ• á¹-á¹-hÄ• nasippÄ• yatanÄ• ni sikkhÄ• penti \Ne 128/, te kÄ• rÄ• pakÄ• nÄ• m
paá¹-ijÄ• nÄ• ti. purimakammameva tassa kattÄ• ceva kÄ• rÄ• petÄ• cÄ• ti adhippetaá¹ƒ.

<125> __tassa tassevÄ• _ti iminÄ• idaá¹ƒ pucchati --- yadi kammÄ• naá¹ƒ kÄ• rakassa ka
tassÄ• pi kattÄ• attheva, evaá¹ƒ sante purimena purimena avassaá¹ƒ pacchÄ• pacchÄ• p
te kammÄ• naá¹ƒ kÄ• rakena puggalena Ä• yatiá¹ƒ aÃ±Ã±o puggalo kÄ• tabbo, tenÄ• pi aÃ
antakiriyÄ• , natthi vaá¹-á¹-assa upacchedo, natthi appaccayaparinibbÄ• naá¹ƒ. paccayÄ• b
paccayapaá¹-ibaddhassa dukkhassa abhÄ• vÄ• yaá¹ƒ nibbÄ• naá¹ƒ vuttaá¹ƒ, natthi te tanti
tassevÄ• _ti yadi kammaá¹ƒ kammamattaá¹ƒ na hoti, tassa pana kÄ• rako puggalo, tassÄ•
kÄ• rakoti evaá¹ƒ puggalaparamparÄ• atthi. evaá¹ƒ sante yÄ• esÄ• kammavaá¹-á¹-assa a
dukkhassa antakiriyÄ• vuttÄ• , sÄ• natthÄ«ti attho. paravÄ• dÄ« taá¹ƒ anicchanto paá¹-ikk
upalabbhati sÄ• maÃ±Ã±ena kÄ• rakapucchÄ• su puggalaá¹ƒyeva sandhÄ• ya ``kattÄ• kÄ
vuttaá¹ƒ, na paccaye. na hi mahÄ• pathavÄ«Ä• dÄ«naá¹ƒ paccayÄ• natthi.

<135> __aÃ±Ã±o kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ kattÄ• _ti paÃ±ho ``saá¹…k
ntiÄ• didiá¹-á¹-hibhayÄ• paá¹-ikkhitto.

<136> __vipÄ• ko upalabbhatÄ«_tiÄ• di vipÄ• kapaá¹-isaá¹ƒvedÄ«vasena puggalaá¹ƒ dass
laddhibhindanatthaá¹ƒ vuttaá¹ƒ. tattha __vipÄ• kapaá¹-isaá¹ƒvedÄ«_ti anuyogo paravÄ• dis
vipÄ• kapavattito aÃ±Ã±assa vedakassa abhÄ• vÄ• paá¹-ikkhepo sakavÄ• dissa. puna puc
paá¹-iÃ±Ã±Ä• itarassa.

<138> __tassa paá¹-isaá¹ƒvedÄ«_ti tassa vipÄ• kapaá¹-isaá¹ƒvedakassa paá¹-isaá¹ƒvedÄ«
paá¹-isaá¹ƒveditabbo nÄ• ma vipÄ• ko, na ca puggalo vipÄ• ko, tasmÄ• paá¹-ikkhepo parav
yasmÄ• puÃ±Ã±avipÄ• ke á¹-hitattÄ• vipÄ• kapaá¹-isaá¹ƒvedÄ« puttaá¹ƒ vÄ• patiá¹ƒ vÄ•
paricumbati parisajjati, tasmÄ• tathÄ• rÅ«paá¹ƒ paá¹-isaá¹ƒveditaá¹ƒ sandhÄ• ya paá¹-ijÄ•

__tassa_ \Ne 129/ __tassevÄ• _ti yadi vipÄ• ko vipÄ• kamattaá¹ƒ na hoti, tassa pana paá¹-

tassÄ• pi paá¹-isaá¹ƒvedÄ« tassÄ• pi paá¹-isaá¹ƒvedÄ«ti evaá¹ƒ puggalaparamparÄ• atthi.
vipÄ• kavaá¹-á¹-assa appavattikaraá¹‡ena dukkhassa antakiriyÄ• vuttÄ• , sÄ• natthÄ«ti att
upalabbhatisÄ• maÃ±Ã±ena paá¹-isaá¹ƒvedÄ«pucchÄ• su heá¹-á¹-hÄ• vuttanayeneva atth

<142> __aÃ±Ã±o kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ«_
attÄ• naâ€™â€™ ntiÄ• didiá¹-á¹-hibhayÄ• paá¹-ikkhitto.

<143> __dibbaá¹ƒ sukha_ntiÄ• di kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kaá¹ƒ
Ä• raddhaá¹ƒ. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. sakavÄ• dino cett
paá¹-isaá¹ƒvedÄ«paá¹-ikkhepo veditabbo, na vedayitavasena.

<148> __mahÄ• pathavÄ«_Ä• dÄ«ni hi Ä• rammaá¹‡aá¹ƒ katvÄ• vedayitÄ• naá¹ƒ uppatti

<170> __kattÄ• kÄ• retÄ• vipÄ• kapaá¹-isaá¹ƒvedÄ«_tiÄ• di vomissakanayavasena Ä• ra
karotÄ«_ti yaá¹ƒ tvaá¹ƒ kattÄ• ti ca paá¹-isaá¹ƒvedÄ«ti ca vadesi, kiá¹ƒ soyeva karoti, so pa
ayamanuyogo sakavÄ• dissa, suttavirodhabhayena paá¹-ikkhepo paravÄ• dissa.

<171> puna \Be 135/ puá¹-á¹-ho ``idha nandati pecca nandatÄ«â€™â€™ tiÄ• disuttavasen
tasseva. athassa vacanokÄ• saá¹ƒ paá¹-ibÄ• hanto sakavÄ• dÄ« __sayaá¹ƒkataá¹ƒ sukhad

<172> tattha __aÃ±Ã±o karotÄ«_ti kÄ• rakavedakÄ• naá¹ƒ aÃ±Ã±attapucchÄ• vasena vutt
suttavirodhabhayena paá¹-ikkhipitvÄ• puna puá¹-á¹-ho ``manussabhÅ«to katvÄ• devabhÅ«
paá¹-isaá¹ƒvedetÄ«â€™â€™ ti maÃ±Ã±amÄ• no paá¹-ijÄ• nÄ• ti \Ne 130/. evaá¹ƒvÄ• dino
sukhadukkhaá¹ƒ Ä• pajjatÄ«ti tassa vasena puá¹-á¹-ho puna paá¹-ikkhipati.

<174> __so ca aÃ±Ã±o cÄ• _ti kÄ• rakavedakÄ• naá¹ƒ ekattaaÃ±Ã±attapucchÄ• vasena v
suttavirodhabhayeneva paá¹-ikkhipitvÄ• puna puá¹-á¹-ho purime dvepi naye ekato katvÄ• p
evaá¹ƒvÄ• dino pana sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca sukhadukkhaá¹ƒ Ä• pajjatÄ«ti tass
paá¹-ikkhipati.

<176> __neva so karotÄ«_ti kÄ• rakavedakÄ• naá¹ƒ ekattaaÃ±Ã±attapaá¹-ikkhepavasena
suttavirodhavaseneva paá¹-ikkhipitvÄ• puna puá¹-á¹-ho yasmÄ• manusso devalokÅ«papat
manussabhÅ«tova paá¹-isaá¹ƒvedeti, nÄ• pi yena kammaá¹ƒ kataá¹ƒ, tato aÃ±Ã±ova paá¹-i
kÄ• rakato vedako neva so hoti, na aÃ±Ã±oti maÃ±Ã±amÄ• no paá¹-ijÄ• nÄ• ti. laddhimatta
pana asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ Ä• pa
puá¹-á¹-ho puna paá¹-ikkhipati. apica imasmiá¹ƒ vomissakanaye Ä• dito paá¹-á¹-hÄ• ya imin
veditabbo. yasmÄ• hi ayaá¹ƒ puggalavÄ• dÄ« kammÄ• naá¹ƒ kÄ• rakaÃ±ceva vedakaÃ±ca
teneva vÄ• vedakena bhavitabbaá¹ƒ, aÃ±Ã±ena vÄ• ubhohi vÄ• bhavitabbaá¹ƒ, ubhohi vÄ

idamÄ• pannaá¹ƒ hoti. evamÄ• pannameva anuyogaá¹ƒ anuyuÃ±janto sakavÄ• dÄ« ``so ka
vikappe Ä• ha. sesaá¹ƒ vuttappakÄ• rameva.

pariyosÄ• ne pana cattÄ• ropi paÃ±hÄ• ekato puá¹-á¹-hÄ• . tattha paá¹-ikkhepo ca paá¹-ijÄ
sayaá¹ƒkatÄ• didosappatti ca purimanayeneva veditabbÄ• . ito \Be 136/ paraá¹ƒ ``kalyÄ• á¹
avatvÄ• heá¹-á¹-hÄ• vuttanayÄ• eva ``kammaá¹ƒ atthÄ«â€™â€™ tiÄ• dinÄ• vikappena d
vuttanayeneva attho veditabbo.

purisakÄ• rÄ• nuyogavaá¹‡á¹‡anÄ• .

kalyÄ• á¹‡avaggotipi etasseva nÄ• maá¹ƒ.

14. abhiÃ±Ã±Ä• nuyogavaá¹‡á¹‡anÄ•

<193> ito \Ee 33/ paraá¹ƒ abhiÃ±Ã±Ä• nuyogÄ• divasena arahattasÄ• dhanÄ• hoti. tattha
paá¹-iÃ±Ã±Ä• te paravÄ• dÄ« ``bahiddhÄ• anindriyabaddharÅ«pe iddhividhÄ• divisesÄ• dh
131/ atthi, tasmÄ• iddhÄ• dinibbattakena puggalena bhavitabbaâ€™â€™ nti maÃ±Ã±amÄ•
vikubbatÄ«_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ uttÄ• natthameva.

abhiÃ±Ã±Ä• nuyogavaá¹‡á¹‡anÄ• .

15-18. Ã±Ä• takÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<197> idÄ• ni __mÄ• tÄ• _tiÄ• diko Ã±Ä• takÄ• nuyogo. __khattiyo_tiÄ• diko jÄ• tianuyogo
paá¹-ipattianuyogo. __devo manusso_ti upapattianuyogo. __sotÄ• panno_tiÄ• diko paá¹-ive
ariyÄ• nuyogotipi vuccati. te sabbe uttÄ• natthÄ• yeva. ``arahÄ• hutvÄ• na arahÄ• â€™â€
moghapaÃ±hattÄ• na vuttaá¹ƒ.

<206> __cattÄ• ro purisayugÄ• _tiÄ• di saá¹ƒghÄ• nuyogo, sopi uttÄ• natthoyeva.

<209> __saá¹…khato_tiÄ• di saccikaá¹-á¹-hasabhÄ• vÄ• nuyogo. tattha __tatiyÄ• koá¹-Ä«
tathÄ• rÅ«passa saccikaá¹-á¹-hassa abhÄ• vato paá¹-ikkhepo paravÄ• dissa. puna puá¹-á¹-
paá¹-iÃ±Ã±Ä• tasseva.

<211> __aÃ±Ã±o_ \Be 137/ __puggalo_tipaÃ±hepi saá¹…khatehi khandhehi aÃ±Ã±attaá¹ƒ
tasseva.

<212> __khandhÄ• saá¹…khatÄ• _tiÄ• di saá¹…khatÄ• saá¹…khatÄ• ni sarÅ«pena dasse

vuttaá¹ƒ.

<213> __rÅ«paá¹ƒ saá¹…khata_ntiÄ• di khandhe vibhÄ• gato dassetvÄ• aÃ±Ã±attapucch

<214> __puggalassa uppÄ• do_ti pucchÄ• sakavÄ• dissa, ``jÄ• tidhammÄ• jarÄ• dhamm
tiÄ• disuttavasena \Ne 132/ paá¹-iÃ±Ã±Ä• paravÄ• dissa. saá¹…khatabhÄ• vaá¹ƒ panassa
paá¹-ikkhipati.

<215> puna __na uppÄ• do paÃ±Ã±Ä• yatÄ«_tiÄ• dinÄ• nayena puá¹-á¹-ho ``dukkhameva
tiá¹-á¹-hati veti cÄ• â€™â€™ tiÄ• divacanato (SN a I 171) puggalassa uppÄ• dÄ• dayo nÄ•
paá¹-ijÄ• nÄ• ti.

<216> __atthatthamhÄ«_ti atthaá¹ƒ vuccati nibbÄ• naá¹ƒ. tattha __atthÄ«_ti pucchati. tass
sassataá¹ƒ, natthitÄ• ya. ucchedo Ä• pajjati. tadubhayampi anicchanto pacchÄ• paá¹-ikkhip

Ã±Ä• takÄ• nuyogÄ• divaá¹‡á¹‡anÄ• .

19. paá¹-ivedhÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<217> bhavaá¹ƒ nissÄ• ya paÃ±he __bhava_nti upapattibhavaá¹ƒ.

<218> vedanaá¹ƒ vediyamÄ• napaÃ±he vedanaá¹ƒ vediyamÄ• no pariggahitavedano yogÄ
bÄ• laputhujjano nappajÄ• nÄ• ti.

<224> kÄ• yÄ• nupassanÄ• dipaÃ±hÄ• uttÄ• natthÄ• yeva.

<226> pÄ• rÄ• yanagÄ• thÄ• ya \Be 138/ __suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«_ti sattasuÃ±
olokehÄ«ti attho.

<228> __puggalo avekkhatÄ«_ti sakavÄ• dipucchÄ• . paravÄ• dissa hi ``suÃ±Ã±ato lokaá¹
gÄ• thÄ• ya yo avekkhati, so puggaloti laddhi, tasmÄ• naá¹ƒ evaá¹ƒ pucchati. __saha rÅ«p
rÅ«pakÄ• yena saddhiá¹ƒ. tato anissaá¹-o hutvÄ• ti attho. idaá¹ƒ paÃ±cavokÄ• ravasena an
jÄ«vanti puá¹-á¹-ho suttavirodhabhayena paá¹-ikkhipati. __vinÄ• rÅ«penÄ• _ti idaá¹ƒ catuv
anujÄ• nitvÄ• puna aÃ±Ã±aá¹ƒ jÄ«vanti puá¹-á¹-ho suttavirodhabhayeneva paá¹-ikkhipati. `
ti ca ``bahiddhÄ• nikkhamitvÄ• â€™â€™ ti ca idaá¹ƒ ``saha rÅ«pena vinÄ• rÅ«penÄ• â€™
lakkhaá¹‡avacanaá¹ƒ. tattha __abbhantaragato_ti rÅ«passa antogato, ito vÄ• etto vÄ• anik
rÅ«paparicchedavaseneva á¹-hito hutvÄ• ti attho. __nikkhamitvÄ• _ti rÅ«paparicchedaá¹ƒ a
anissito hutvÄ• ti attho.

<231> __anattÄ• _ti attanÄ• jÄ«vena puggalena rahito. ekadhammepi puggalo natthÄ«ti a
sabbasuttÄ• naá¹ƒ Ä• gamaá¹-á¹-hakathÄ• su vuttanayeneva \Ee 35/ attho veditabbo. idha
sandhÄ• yabhÄ• sitamattameva vakkhÄ• ma.

<237> __vuttaá¹ƒ bhagavatÄ• sappikumbho_tiÄ• di ``sabbÄ• va desanÄ• yathÄ• rutavase
gahetabbÄ• â€™â€™ ti dassanatthaá¹ƒ Ä• bhataá¹ƒ. yathÄ• hi suvaá¹‡á¹‡aá¹ƒ gahetvÄ•
kumbho suvaá¹‡á¹‡akumbhoti vuccati, na evaá¹ƒ sappiá¹ƒ gahetvÄ• kato sappissa vikÄ• r
yasmiá¹ƒ pana kumbhe sappi pakkhittaá¹ƒ, so sappikumbho nÄ• mÄ• ti ayamettha attho. te
nayo. yathÄ• ca nibbÄ• naá¹ƒ niccaá¹ƒ dhuvaá¹ƒ, na evaá¹ƒ bhattaá¹ƒ vÄ• yÄ• gu vÄ• att
pana akatvÄ• divase divase dassÄ• mÄ• ti paÃ±Ã±attavasena ``niccabhattaá¹ƒ dhuvayÄ• g
ayamettha attho.

``atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dÄ«supi yathÄ• rÅ«pÄ• dayo dhamm
paccattalakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasena atthi, na evaá¹ƒ puggalo \Be 139/. rÅ«p
`evaá¹ƒnÄ• moâ€™ `evaá¹ƒgottoâ€™ ti vohÄ• ro hoti. iti iminÄ• lokavohÄ• rena lokasamm
puggaloti ayamettha attho. vuttampi cetaá¹ƒ bhagavatÄ• --- ``imÄ• kho citta, lokasamaÃ±Ã
lokavohÄ• rÄ• lokapaÃ±Ã±attiyoâ€™â€™ ti (DN I 440). rÅ«pÄ• didhammÄ• pana vinÄ• pi
paccattasÄ• maÃ±Ã±alakkhaá¹‡avasena paÃ±Ã±Ä• panato atthÄ«ti ayamettha attho.

buddhÄ• naá¹ƒ \Ne 134/ pana __dve kathÄ• _ sammutikathÄ• ca paramatthakathÄ• ca. ta
brahmÄ• tiÄ• dikÄ• __sammutikathÄ• _ nÄ• ma. aniccaá¹ƒ, dukkhaá¹ƒ, anattÄ• , khandhÄ
satipaá¹-á¹-hÄ• nÄ• , sammappadhÄ• nÄ• tiÄ• dikÄ• __paramatthakathÄ• _ nÄ• ma.

tattha yo sammutidesanÄ• ya sattoti vÄ• ... pe ... brahmÄ• ti vÄ• ti vutte jÄ• nituá¹ƒ paá¹-iv
niyyÄ• tuá¹ƒ arahattajayaggÄ• haá¹ƒ gahetuá¹ƒ sakkoti, tassa bhagavÄ• Ä• ditova sattoti v
vÄ• devoti vÄ• brahmÄ• ti vÄ• katheti. yo paramatthadesanÄ• ya aniccanti vÄ• dukkhanti
aÃ±Ã±ataraá¹ƒ sutvÄ• va jÄ• nituá¹ƒ paá¹-ivijjhituá¹ƒ niyyÄ• tuá¹ƒ arahattajayaggÄ• haá¹ƒ g
aniccantiÄ• dÄ«su aÃ±Ã±ataraá¹ƒ katheti. tathÄ• sammutikathÄ• ya bujjhanakasattassa na
paramatthakathaá¹ƒ katheti. sammutikathÄ• ya pana bodhetvÄ• pacchÄ• paramatthakatha
paramatthakathÄ• ya bujjhanakasattassÄ• pi na paá¹-hamaá¹ƒ sammutikathaá¹ƒ katheti. pa
bodhetvÄ• pacchÄ• sammutikathaá¹ƒ katheti. pakatiyÄ• pana paá¹-hamameva paramatth
lÅ«khÄ• kÄ• rÄ• hoti. tasmÄ• buddhÄ• paá¹-hamaá¹ƒ sammutikathaá¹ƒ kathetvÄ• pacch
te sammutikathaá¹ƒ kathentÄ• pi saccameva sabhÄ• vameva amusÄ• va kathenti. paramat
saccameva sabhÄ• vameva amusÄ• va kathenti. ayaÃ±hi ---

``duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nupalabbhatiâ€™â€™ ||

tattha \Be 140/ ---

``saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡aá¹ƒ.

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ tathalakkhaá¹‡aâ€™â€™ nti ||

aparo nayo --- dve bhagavato desanÄ• paramatthadesanÄ• ca khandhÄ• divasena, samm
sappikumbhÄ• divasena. na hi bhagavÄ• samaÃ±Ã±aá¹ƒ atidhÄ• vati. tasmÄ• ``atthi pugg
abhiniveso na kÄ• tabbo. satthÄ• rÄ• hi ---

``paÃ±Ã±attiá¹ƒ \Ne 135/ anatikkamma, paramattho pakÄ• sito.

samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyya, tasmÄ• aÃ±Ã±opi paá¹‡á¸• ito.

paramatthaá¹ƒ pakÄ• sento, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• vayeâ€™â€™ ||

sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

puggalakathÄ• niá¹-á¹-hitÄ• .

2. parihÄ• nikathÄ•

1. vÄ• dayuttiparihÄ• nivaá¹‡á¹‡anÄ•

<239> idÄ• ni \Be 141/ \Ne 136/ parihÄ• nikathÄ• hoti. parihÄ• nidhammo aparihÄ• nidhan
dhammÄ• sekkhassa, bhikkhuno parihÄ• nÄ• ya saá¹ƒvattantiâ€™â€™ (AN a II 185), ``paÃ
\Ee 37/ samayavimuttassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (AN b V 14
nissÄ• ya sammitiyÄ• vajjiputtakÄ• sabbatthivÄ• dino ekacce ca mahÄ• saá¹…ghikÄ• ara
tasmÄ• te vÄ• hontu aÃ±Ã±eyeva vÄ• , yesaá¹ƒ ayaá¹ƒ laddhi, tesaá¹ƒ laddhibhindanattha
arahattÄ• _ti pucchÄ• sakavÄ• dissa. tatra __parihÄ• yatÄ«_ti dve parihÄ• niyo pattaparihÄ
ca. tattha ``dutiyampi kho Ä• yasmÄ• godhiko tamhÄ• sÄ• mayikÄ• ya cetovimuttiyÄ• pari
159) ayaá¹ƒ pattaparihÄ• ni nÄ• ma. ``mÄ• vo sÄ• maÃ±Ã±atthikÄ• naá¹ƒ sataá¹ƒ sÄ• maÃ
(MN I 416-418) ayaá¹ƒ appattaparihÄ• ni. tÄ• su idha pattaparihÄ• ni adhippetÄ• . taÃ±hi sa
paá¹-iÃ±Ã±Ä• paravÄ• dissa. sakasamaye pana imaá¹ƒ pattaparihÄ• niá¹ƒ nÄ• ma lokiyasa
arahattÄ• dÄ«hi sÄ• maÃ±Ã±aphalehi. parasamayepi naá¹ƒ sabbasÄ• maÃ±Ã±aphalesu sa
sabbesaÃ±ca puggalÄ• naá¹ƒ na icchanti. taá¹ƒ pana tesaá¹ƒ laddhimattamevÄ• ti sabbaá¹

bhindituá¹ƒ puna __sabbatthÄ• _tiÄ• dinÄ• nayena desanÄ• vaá¸• á¸• hitÄ• .

tattha yasmÄ• paravÄ• dÄ« kamena parihÄ• yitvÄ• sotÄ• pattiphale á¹-hitassa arahato pa
upariphalesu á¹-hitasseva icchati. yasmÄ• ca rÅ«pÄ• rÅ«pabhavesu á¹-hitassa na icchati, k
pana parihÄ• niyadhammÄ• naá¹ƒ bhÄ• vato kÄ• mabhave á¹-hitasseva icchati, tasmÄ• ``s
puá¹-á¹-ho paá¹-ikkhipati. puna daá¸·haá¹ƒ katvÄ• puá¹-á¹-ho kÄ• mabhavaá¹ƒ sandhÄ• ya
sabbasmimpi hi kÄ• mabhave parihÄ• nikarÄ• kÄ• maguá¹‡Ä• atthi, tasmÄ• tattha parihÄ

tatiyapucchÄ• ya \Be 142/ __parihÄ• nÄ«_ti parihÄ• nikare dhamme pucchati. tattha yasmÄ
kammÄ• rÄ• matÄ• didhammÄ• , visesato vÄ• kÄ• marÄ• gabyÄ• pÄ• dÄ• eva, te ca rÅ«p
hevaâ€™â€™ nti paá¹-ikkhepo paravÄ• dissa.

__sabbadÄ• _ti kÄ• lapucchÄ• . tattha paá¹-hamapaÃ±he yonisomanasikÄ• rakÄ• le aparih
dutiye ayonisomanasikaroto rattibhÄ• ge vÄ• divasabhÄ• ge vÄ• sabbadÄ• parihÄ• yanat
parihÄ• nikaradhammasamÄ• yoge \Ee 38/ sati muhuttameva parihÄ• ni nÄ• ma hoti, tato p
parihÄ«nassa ca parihÄ• ni nÄ• ma natthÄ«ti paá¹-ikkhipati.

__sabbeva arahanto_ti paÃ±hÄ• naá¹ƒ paá¹-hamasmiá¹ƒ tikkhindriye sandhÄ• ya paá¹-ikkh
mudindriye sandhÄ• ya paá¹-ijÄ• nÄ• ti. tatiyasmimpi tikkhindriyÄ• va adhippetÄ• . tesaÃ±hi
hotÄ«ti tassa laddhi.

__seá¹-á¹-hiudÄ• haraá¹‡e_ paá¹-hamapucchÄ• paravÄ• dissa, dutiyÄ• sakavÄ• dissa. tat
yaá¹ƒ maá¹ƒ tumhe pucchatha --- ``arahÄ• arahattÄ• parihÄ• yanto catÅ«hi phalehi parihÄ
vo paá¹-ipucchÄ• mi --- ``catÅ«hi satasahassehi seá¹-á¹-hÄ« seá¹-á¹-hittaá¹ƒ karonto satasa
seá¹-á¹-hÄ« seá¹-á¹-hittÄ• parihÄ«no hotÄ«â€™â€™ ti. tato sakavÄ• dinÄ• ekadesena par
``Ä• mantÄ• â€™â€™ ti vutte __sabbasÄ• pateyyÄ• parihÄ«no hotÄ«_ti pucchati. tathÄ• a
hevÄ• ti vatvÄ• atha naá¹ƒ ``evameva arahÄ• pi parihÄ• yati ca. na ca catÅ«hi phalehÄ«â€
uppannaladdhikaá¹ƒ dutiyaá¹ƒ bhabbapaÃ±haá¹ƒ pucchati. paravÄ• dÄ« seá¹-á¹-hino abhal
apassanto paá¹-ijÄ• nitvÄ• arahato catÅ«hi phalehi parihÄ• nibhabbataá¹ƒ puá¹-á¹-ho ``niya
sambodhiparÄ• yaá¹‡oâ€™â€™ ti (AN a III 87) vacanassa ayoniso atthaá¹ƒ gahetvÄ• ladd
sotÄ• pattiphalato parihÄ• yituá¹ƒ abhabbataá¹ƒ sandhÄ• ya paá¹-ikkhipati. taá¹ƒ panassa la

ettÄ• vatÄ• vÄ• dayutti nÄ• ma niá¹-á¹-hitÄ• hoti.

2. ariyapuggalasaá¹ƒsandanaparihÄ• nivaá¹‡á¹‡anÄ•

<240> idÄ• ni \Be 143/ \Ne 138/ ariyapuggalasaá¹ƒsandanÄ• Ä• raddhÄ• . tattha yasmÄ•
icchanti, keci anÄ• gÄ• minopi, keci sakadÄ• gÄ• missapi. sotÄ• pannassa pana sabbepi na

parihÄ• yitvÄ• anÄ• gÄ• misakadÄ• gÄ• mibhÄ• ve á¹-hitÄ• , tesaá¹ƒ parihÄ• niá¹ƒ icchant
anÄ• gÄ• misakadÄ• gÄ• mÄ«naá¹ƒ. sotÄ• pannassa \Ee 39/ pana tepi sabbathÄ• pi na icc
peyyÄ• lamukhena pucchÄ• katÄ• . tattha tesaá¹ƒ laddhivasena paá¹-iÃ±Ã±Ä• ca paá¹-ikk
``parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• â€™â€™ ti hi paÃ±hasmiá¹ƒ ye anÄ• gÄ•
tesaá¹ƒ vasena paá¹-ikkhepo. ye pakatianÄ• gÄ• mino vÄ• arahattÄ• parihÄ• yitvÄ• á¹-hit
parihÄ• niá¹ƒ icchanti, tesaá¹ƒ vasena paá¹-iÃ±Ã±Ä• ti idamettha nayamukhaá¹ƒ. tassÄ• nu
atthato veditabbÄ• .

<241> yaá¹ƒ panettha ``sotÄ• pattiphalassa anantarÄ• arahattaá¹ƒyeva sacchikarotÄ«â€™
parihÄ«nassa puna vÄ• yamato arahattappattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. itaro sotÄ• pattiphal
abhÄ• vÄ• paá¹-ikkhipati.

<242> tato paraá¹ƒ ``parihÄ• ni nÄ• mesÄ• kilesappahÄ• nassa vÄ• mandatÄ• ya bhavey
anadhimattatÄ• ya, saccÄ• naá¹ƒ vÄ• adassanenÄ• â€™â€™ ti evamÄ• dÄ«naá¹ƒ vasena
kilesÄ• pahÄ«nÄ• _tiÄ• di vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ uttÄ• nÄ• dhippÄ• yameva suttÄ• naá¹
Ä• gamaá¹-á¹-hakathÄ• su vuttanayeneva veditabbo.

<262> __samayavimutto arahÄ• arahattÄ• parihÄ• yatÄ«_ti ettha mudindriyo samayavimu
asamayavimuttoti tesaá¹ƒ laddhi. sakasamaye pana avasippatto jhÄ• nalÄ• bhÄ« samayavi
jhÄ• nalÄ• bhÄ« ceva sabbe ca ariyapuggalÄ• ariye vimokkhe asamayavimuttÄ• ti sanniá¹-
attano laddhiá¹ƒ gahetvÄ• samayavimutto \Be 144/ parihÄ• yati, itaro na parihÄ• yatÄ«â€™
uttÄ• natthameva.

ariyapuggalasaá¹ƒsandanaparihÄ• nivaá¹‡á¹‡anÄ• .

3. suttasÄ• dhanaparihÄ• nivaá¹‡á¹‡anÄ•

<265> idÄ• ni \Ne 139/ suttasÄ• dhanÄ• hoti. tattha __uccÄ• vacÄ• _ti uttamahÄ«nabheda
__paá¹-ipÄ• dÄ• _ti paá¹-ipadÄ• . __samaá¹‡ena pakÄ• sitÄ• _ti buddhasamaá¹‡ena jotitÄ•
khippÄ• bhiÃ±Ã±Ä• uccÄ• . dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• avacÄ• . itarÄ• dv
ekena avacÄ• . paá¹-hamaá¹ƒ vuttÄ• eva vÄ• uccÄ• , itaro tissopi avacÄ• . tÄ• ya cetÄ• ya
paá¹-ipadÄ• ya __na pÄ• raá¹ƒ diguá¹‡aá¹ƒ ya_nti, ekamaggena dvikkhattuá¹ƒ nibbÄ• naá¹
kasmÄ• ? yena maggena ye kilesÄ• pahÄ«nÄ• , tena tesaá¹ƒ puna appahÄ• tabbato. etena
dÄ«peti. __nayidaá¹ƒ ekaguá¹‡aá¹ƒ muta_nti taÃ±ca idaá¹ƒ pÄ• raá¹ƒ ekavÄ• raá¹ƒyeva ph
kasmÄ• ? ekena maggena sabbakilesÄ• naá¹ƒ appahÄ• nato. etena ekamaggeneva arahat

__atthi chinnassa chediya_nti chinnassa kilesavaá¹-á¹-assa puna chinditabbaá¹ƒ kiÃ±ci atth
itaro tikkhindriyaá¹ƒ sandhÄ• ya paá¹-ikkhipitvÄ• puna puá¹-á¹-ho mudindriyaá¹ƒ sandhÄ• y

sakavÄ• dÄ« suttaá¹ƒ Ä• haritvÄ• natthibhÄ• vaá¹ƒ dasseti. tattha __oghapÄ• so_ti kilesog

<266> __katassa paá¹-icayo_ti bhÄ• vitassa maggassa puna bhÄ• vanÄ• . idhÄ• pi paá¹-ik
purimanayeneva veditabbÄ• ni.

<267> __parihÄ• nÄ• ya saá¹ƒvattantÄ«_ti paravÄ• dinÄ• Ä• bhate sutte paÃ±ca dhammÄ
lokiyasamÄ• pattiparihÄ• nÄ• ya ca saá¹ƒvattanti. so pana pattassa arahattaphalassa parih
teneva __atthi arahato kammÄ• rÄ• matÄ• _ti Ä• ha. itaropi asamayavimuttaá¹ƒ \Be 145/ sa
itaraá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. kÄ• marÄ• gavasena vÄ• pavattamÄ• naá¹ƒ taá¹ƒ paá
pavattamÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti. rÄ• gÄ• dÄ«naá¹ƒ pana atthitaá¹ƒ puá¹-á¹-ho paá¹-ijÄ• n

<268> __kiá¹ƒ pariyuá¹-á¹-hito_ti kena pariyuá¹-á¹-hito anubaddho ajjhotthato vÄ• hutvÄ• t
anusayapucchÄ• yapi tikkhindriyamudindriyavaseneva paá¹-ikkhepapaá¹-ijÄ• nanÄ• ni vedit
kalyÄ• á¹‡Ä• nusayoti \Ne 140/ vacanamattasÄ• maÃ±Ã±ena vÄ• paá¹-ijÄ• nÄ• ti. __rÄ• g
bhÄ• vanÄ• ya pahÄ«naá¹ƒ sandhÄ• yÄ• ha. parato dosamohesupi eseva nayo. sakkÄ• ya
dassanena pahÄ«nattÄ• upacayaá¹ƒ na icchati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

suttasÄ• dhanÄ• .

parihÄ• nikathÄ• niá¹-á¹-hitÄ• .

3. brahmacariyakathÄ•

1. suddhabrahmacariyakathÄ• vaá¹‡á¹‡anÄ•

<269> idÄ• ni \Ee 41/ \Be 146/ \Ne 141/ brahmacariyakathÄ• hoti. tattha dve brahmacariya
ca pabbajjÄ• ca. pabbajjÄ• sabbadevesu natthi. maggabhÄ• vanÄ• á¹-hapetvÄ• asaÃ±Ã±
appaá¹-isiddhÄ• . tattha ye paranimmitavasavattideve upÄ• dÄ• ya taduparidevesu maggab
seyyathÄ• pi sammitiyÄ• , te sandhÄ• ya __natthi devesÅ«_ti pucchÄ• sakavÄ• dissa. ``tÄ
jambudÄ«pakÄ• manussÄ• uttarakuruke ca manusse adhiggaá¹‡hanti deve ca tÄ• vatiá¹ƒ
satimanto idha brahmacariyavÄ• soâ€™â€™ ti (AN c 9.21) idaá¹ƒ suttaá¹ƒ nissÄ• ya dvepi
devesÅ«ti uppannaladdhivasena paá¹-iÃ±Ã±Ä• paravÄ• dissa. puna dvinnampi brahmacari
antarÄ• yikadhammavaseneva __sabbe devÄ• jaá¸·Ä• _ti pucchÄ• sakavÄ• dissa. tattha _
mÅ«gÄ• viya hatthamuddhÄ• ya vattÄ• ro. parato __atthi devesÅ«_ti pucchÄ• paravÄ• dis
sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. paá¹-iÃ±Ã±Ä• ya adhippÄ• yaá¹ƒ asallakkhetvÄ•
paravÄ• dissa.

<270> __yattha natthi pabbajjÄ• _ti paÃ±he gihÄ«naÃ±ceva ekaccÄ• naÃ±ca devÄ• naá¹ƒ

sandhÄ• ya paá¹-ikkhepo tasseva. puna puá¹-á¹-ho paccantavÄ• sino ceva asaÃ±Ã±asatte
tasseva. __yo pabbajatÄ«_tiÄ• dÄ«su pucchÄ• supi eseva nayo. puna ``atthi devesÅ«â€™â
maggabhÄ• vanaá¹ƒ sandhÄ• yeva paá¹-iÃ±Ã±Ä• sakavÄ• dissa, ``sabbadevesÅ«â€™â€™
paá¹-ikkhepo tasseva.

<271> __manussesÅ«_ti \Ne 142/ paÃ±hadvaye jambudÄ«pake sandhÄ• ya paá¹-iÃ±Ã±Ä•
paá¹-ikkhepo veditabbo.

__atthi yattha atthÄ«_ti atthi te devÄ• , atthi vÄ• so padeso, yattha atthÄ«ti evaá¹ƒ
sattapadesavibhÄ• gamukhena vissajjanaá¹ƒ sakavÄ• dissa. iminÄ• nayena sabbe ekantar

<272> suttÄ• nuyoge \Be 147/ __kuhiá¹ƒ phaluppattÄ«_ti tassa anÄ• gÄ• mino arahattapha
sakavÄ• dissa. __tatthevÄ• _ti suddhÄ• vÄ• sesÅ«ti attho.

__handa hÄ«_ti kÄ• raá¹‡atthe nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• anÄ• gÄ• mipugga
maggena tattha suddhÄ• vÄ• sesu phalaá¹ƒ sacchikaroti, na tattha aÃ±Ã±aá¹ƒ maggaá¹ƒ b
devesu brahmacariyavÄ• soti.

2. saá¹ƒsandanabrahmacariyavaá¹‡á¹‡anÄ•

<273> idÄ• ni \Ee 42/ yadi aÃ±Ã±attha bhÄ• vitena maggena aÃ±Ã±attha phalasacchikiriyÄ
sotÄ• pannÄ• dÄ«nampi siyÄ• ti etamatthaá¹ƒ dassetuá¹ƒ puna __anÄ• gÄ• mÄ«_tiÄ• dÄ«
sakavÄ• dissa. tattha anÄ• gÄ• missa phalasacchikiriyÄ• ya paá¹-iÃ±Ã±Ä• , sesÄ• naá¹ƒ ph
paá¹-ikkhepo paravÄ• dissa. idha bhÄ• vitamaggo hi anÄ• gÄ• mÄ« idhavihÄ• yaniá¹-á¹-ho
anÄ• gÄ• mimaggaá¹ƒ bhÄ• vetvÄ• ``opapÄ• tiko tatthaparinibbÄ• yÄ«â€™â€™ ti vacanat
upapattivaseneva arahattaphalaá¹ƒ sacchikarotÄ«â€™â€™ ti tassa laddhi. sotÄ• pannasak
maggaá¹ƒ bhÄ• vetvÄ• tatrupapattikÄ• nÄ• ma hontÄ«ti tesaá¹ƒ idhÄ• gamanaÃ±Ã±eva n
phalasacchikiriyaá¹ƒ puá¹-á¹-ho paá¹-ijÄ• nÄ• ti. itaresaá¹ƒ paá¹-ikkhipati.

__anÄ• gÄ• mÄ« puggalo tattha bhÄ• vitena maggenÄ• _ti paÃ±he ``anÄ• gÄ• mino tattha
ti laddhiyÄ• paá¹-ikkhipati. __maggo ca bhÄ• vÄ«yati, na ca kilesÄ• pahÄ«yantÄ«_ti pucch
143/, rÅ«pÄ• vacaramaggaá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• itarassa. rÅ«pÄ• vacaramaggena
nÄ• ma jÄ• to.

__anÄ• gÄ• mÄ« puggalo katakaraá¹‡Ä«yo_ti paÃ±he ``opapÄ• tiko tatthaparinibbÄ• yÄ«â
upapattiyÄ• vassa katakaraá¹‡Ä«yÄ• dibhÄ• vaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __arahÄ• _
arahato vaseneva paá¹-ikkhipati. puna puá¹-á¹-ho tatthaparinibbÄ• yino vasena paá¹-ijÄ• nÄ

__atthi arahato punabbhavo_tiÄ• dÄ«supi tatthaparinibbÄ• yÄ« idhaparinibbÄ• yÄ«naá¹ƒ v
__appaá¹-ividdhÄ• kuppova tatthaparinibbÄ• yatÄ«_ti puá¹-á¹-ho \Be 148/ idheva bhÄ• viter
akuppapaá¹-ivedhaá¹ƒ icchanto paá¹-ikkhipati.

__yathÄ• migo_ti paá¹-hamaá¹ƒ udÄ• haraá¹‡aá¹ƒ paravÄ• dissa, dutiyaá¹ƒ sakavÄ• dissa
uttÄ• natthamevÄ• ti.

brahmacariyakathÄ• niá¹-á¹-hitÄ• .

3. odhisokathÄ• vaá¹‡á¹‡anÄ•

<274> idÄ• ni odhisokathÄ• nÄ• ma hoti. tattha ye sotÄ• pannÄ• dÄ«naá¹ƒ nÄ• nÄ• bhisa
odhiso odhiso \Ee 43/ ekadesena ekadesena kilesappahÄ• naá¹ƒ icchanti seyyathÄ• pi etar
tesaá¹ƒ taá¹ƒ laddhiá¹ƒ bhindituá¹ƒ __odhiso_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• par
sakavÄ• dissa, ekadesena sotÄ• pannÄ• dibhÄ• vassa abhÄ• vato paá¹-ikkhepo paravÄ• d
sabbavÄ• resu attho veditabboti.

odhisokathÄ• vaá¹‡á¹‡anÄ• .

4. jahatikathÄ•

1. nasuttÄ• haraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<279> idÄ• ni \Ne 144/ jahatikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``jhÄ• nalÄ• bhÄ« puthujja
saccÄ• bhisamayÄ• anÄ• gÄ• mÄ« nÄ• ma hoti, tassa puthujjanakÄ• leyeva kÄ• marÄ• ga
laddhi seyyathÄ• pi etarahi sammitiyÄ• naá¹ƒ, tesaá¹ƒ taá¹ƒ laddhiá¹ƒ bhindituá¹ƒ __jahati p
sakavÄ• dissa, jhÄ• navikkhambhitÄ• naá¹ƒ pana tesaá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ apassanta
paravÄ• dissa. yasmÄ• pana tesaá¹ƒ jhÄ• navikkhambhitÄ• nampi anÄ• gÄ• mimaggeneva
hoti, tasmÄ• puna __accanta_ntiÄ• dianuyogo sakavÄ• dissa, tathÄ• rÅ«passa pahÄ• nass
itarassa. vikkhambhetÄ«ti accantavikkhambhanameva sandhÄ• ya pucchÄ• sakavÄ• dissa
anÄ• gÄ• mimaggaá¹-á¹-hena saddhiá¹ƒ puthujjanasaá¹ƒsandanaá¹ƒ hoti. taá¹ƒ uttÄ• natth

<280> tato paraá¹ƒ __anÄ• gÄ• miphale saá¹‡á¹-hÄ• tÄ«_ti puá¹-á¹-ho jhÄ• nÄ• nÄ• gÄ• n
paá¹-ijÄ• nÄ• ti. __arahatte saá¹‡á¹-hÄ• tÄ«_ti puá¹-á¹-ho dassanamaggena uddhambhÄ• g
paá¹-ikkhipati.

__apubbaá¹ƒ acarimaá¹ƒ tayo magge_ti puá¹-á¹-ho tathÄ• rÅ«pÄ• ya bhÄ• vanÄ• ya abhÄ
puá¹-á¹-ho tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ kiccasabbhÄ• vaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. sÄ

eseva nayo. __katamena maggenÄ• _ti puá¹-á¹-ho __anÄ• gÄ• mimaggenÄ• _ti jhÄ• nÄ• n
puna saá¹ƒyojanappahÄ• naá¹ƒ puá¹-á¹-ho tiá¹‡á¹‡aá¹ƒ anÄ• gÄ• mimaggena tesaá¹ƒ kiles
paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho paá¹-hamamaggasseva \Ee 44/ jhÄ• nÄ• nÄ• gÄ• mima
paá¹-ijÄ• nÄ• ti. sesamettha uttÄ• natthamevÄ• ti.

jahatikathÄ• .

5. sabbamatthÄ«tikathÄ•

1. vÄ• dayuttivaá¹‡á¹‡anÄ•

<282> idÄ• ni \Ne 145/ sabbamatthÄ«tivÄ• dakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``yaá¹ƒ k
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... ayaá¹ƒ vuccati rÅ«pakkhandhoâ€™â€™ tiÄ• div
atÄ«tÄ• dibhedÄ• dhammÄ• khandhasabhÄ• vaá¹ƒ na vijahanti, tasmÄ• sabbaá¹ƒ atthiye
seyyathÄ• pi etarahi sabbamatthivÄ• dÄ• naá¹ƒ, tesaá¹ƒ laddhivisodhanatthaá¹ƒ __sabbam
sakavÄ• dissa, vuttappakÄ• rÄ• ya laddhiyÄ• á¹-hatvÄ• paá¹-iÃ±Ã±Ä• itarassa. __sabbath
sabbamatthÄ«ti pucchati. __sabbadÄ• _ti sabbasmiá¹ƒ kÄ• le sabbamatthÄ«ti pucchati. __s
sabbenÄ• kÄ• rena sabbamatthÄ«ti pucchati. __sabbesÅ«_ti sabbesu dhammesu sabbama
\Be 150/ ayuttaá¹ƒ. nÄ• nÄ• sabhÄ• vÄ• naÃ±hi yogo hoti, na ekasabhÄ• vassa. iti imasmiá
vedanÄ• ya, vedanaá¹ƒ vÄ• rÅ«pena anÄ• naá¹ƒ ekalakkhaá¹‡ameva katvÄ• sabbamatth
tampatthÄ«_ti yampi chaá¹-á¹-hakhandhÄ• dikaá¹ƒ sasavisÄ• á¹‡Ä• dikaá¹ƒ vÄ• kiÃ±ci nat
atthÄ«ti pucchati. __sabbamatthÄ«ti yÄ• diá¹-á¹-hi sÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hÄ«ti, yÄ
diá¹-á¹-hi sammÄ• diá¹-á¹-hÄ«ti hevamatthÄ«_ti iminÄ• idaá¹ƒ pucchati --- yÄ• te esÄ• sa
diá¹-á¹-hi, sÄ• diá¹-á¹-hi ayÄ• thÄ• vakattÄ• micchÄ• diá¹-á¹-hÄ«ti evaá¹ƒ yÄ• amhÄ• kaá
diá¹-á¹-hi yÄ• thÄ• vakattÄ• sammÄ• diá¹-á¹-hÄ«ti evaá¹ƒ tava samaye atthÄ«ti pucchati. it
nayesu vuttappakÄ• rÄ• ya atthitÄ• ya abhÄ• vato paá¹-ikkhipati. imesu pana sabbesupi na
niggahaâ€™â€™ nti Ä• diá¹ƒ katvÄ• sabbo kathÄ• maggabhedo vitthÄ• rato veditabboti a

2. kÄ• lasaá¹ƒsandanavaá¹‡á¹‡anÄ•

283-284__._ idÄ• ni \Ee 45/ atÄ«taá¹ƒ atthÄ«ti kÄ• lasaá¹ƒsandanaá¹ƒ hoti. tattha __atÄ«ta
suddhikasaá¹ƒsandanaá¹ƒ. __atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«_tiÄ• dikaá¹ƒ khandhavasena kÄ•

<285> __paccuppannaá¹ƒ rÅ«paá¹ƒ appiyaá¹ƒ karitvÄ• _ti atÄ«tÄ• nÄ• gataá¹ƒ pahÄ• ya p
appiyaá¹ƒ \Ne 146/ avibhajitabbaá¹ƒ karitvÄ• . __rÅ«pabhÄ• vaá¹ƒ jahatÄ«_tipaÃ±he nirudd
rÅ«pakkhandhasaá¹…gahitattÄ• paá¹-ikkhipati. __rÅ«pabhÄ• vaá¹ƒ na jahatÄ«_ti paá¹-ilom
saá¹…gahitattÄ• va paá¹-ijÄ• nÄ• ti. __odÄ• taá¹ƒ vatthaá¹ƒ appiyaá¹ƒ karitvÄ• _ti ettha kiÃ
vatthaá¹ƒ odÄ• taá¹ƒ, iminÄ• pana vatthanti avatvÄ• ``odÄ• taá¹ƒ vatthaá¹ƒ appiyaá¹ƒ kari

sakavÄ• dinÄ• ekatthatÄ• anuÃ±Ã±Ä• tÄ• . __odÄ• tabhÄ• vaá¹ƒ jahatÄ«_ti paÃ±he vaá¹‡
paá¹-iÃ±Ã±Ä• sakavÄ• dissa. __vatthabhÄ• vaá¹ƒ jahatÄ«_ti ettha pana paÃ±Ã±attiyÄ• av
tasseva. paá¹-ilomepi eseva nayo.

<286> __atÄ«taá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«_ti puá¹-á¹-ho ``yadi jaheyya, anÄ• gataá¹
siyÄ• â€™â€™ ti maÃ±Ã±amÄ• no paá¹-ijÄ• nÄ• ti. __anÄ• gataá¹ƒ anÄ• gatabhÄ• vaá¹ƒ n
``yadi na jaheyya, anÄ• gatamevassa \Be 151/, paccuppannabhÄ• vaá¹ƒ na pÄ• puá¹‡eyyÄ
paá¹-ikkhipati. paccuppannapaÃ±hepi atÄ«tabhÄ• vaá¹ƒ anÄ• pajjanadoso siyÄ• ti paá¹-ikkh
iminÄ• va nayena attho veditabbo.

<287> evaá¹ƒ suddhikanayaá¹ƒ vatvÄ• puna khandhavasena dassetuá¹ƒ __atÄ«taá¹ƒ rÅ«
sabbaá¹ƒ pÄ• á¸·ianusÄ• reneva sakkÄ• jÄ• nituá¹ƒ.

vacanasodhanavaá¹‡á¹‡anÄ•

<288> idÄ• ni ``atÄ«taá¹ƒ nvatthÄ«â€™â€™ tiÄ• di vacanasodhanÄ• hoti. tattha __haÃ±ci
yadi atÄ«taá¹ƒ no atthÄ«ti attho. __atÄ«taá¹ƒ_ \Ee 46/ __atthÄ«ti micchÄ• _ti atÄ«taÃ±ca ta
micchÄ• eva. __taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppanna_nti puá¹-á¹-ho anÄ• gatakkha
abhÄ• vaá¹ƒ sandhÄ• ya kÄ• lanÄ• nattena paá¹-ikkhipati.

dutiyaá¹ƒ puá¹-á¹-ho yaá¹ƒ uppÄ• dato pubbe anÄ• gataá¹ƒ ahosi, tassa uppannakÄ• le pa
paá¹-ijÄ• nÄ• ti. __hutvÄ• hoti hutvÄ• hotÄ«_ti yadetaá¹ƒ tayÄ• ``anÄ• gataá¹ƒ hutvÄ• pa
ti vadatÄ• taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannanti laddhivasena ``anÄ• gataá¹ƒ vÄ•
hotÄ«â€™â€™ ti \Ne 147/ vuttaá¹ƒ. kiá¹ƒ te tampi hutvÄ• hotÄ«ti? itaro hutvÄ• bhÅ«tassa
__na heva_nti paá¹-ikkhipati.

dutiyaá¹ƒ puá¹-á¹-ho yasmÄ• taá¹ƒ anÄ• gataá¹ƒ hutvÄ• paccuppannaá¹ƒ hontaá¹ƒ ``hutv
saá¹…khaá¹ƒ gataá¹ƒ, tasmÄ• paá¹-ijÄ• nÄ• ti. atha naá¹ƒ sakavÄ• dÄ« ``yadi te taá¹ƒ anÄ
paccuppannaá¹ƒ hontaá¹ƒ `hutvÄ• hotÄ«â€™ ti saá¹…khaá¹ƒ gataá¹ƒ, puna hutvÄ• hoti, y
paccuppannaá¹ƒ na hontaá¹ƒ `na hutvÄ• na hotÄ«â€™ ti saá¹…khaá¹ƒ gataá¹ƒ sasavisÄ•
na hutvÄ• na hotÄ«â€™â€™ tiadhippÄ• yena __na hutvÄ• na hoti na hutvÄ• na hotÄ«_ti
``yaá¹ƒ natthi, taá¹ƒ natthitÄ• ya, eva anÄ• gataá¹ƒ na hutvÄ• paccuppannaá¹ƒ na hotÄ«ti n
tÄ• va hotu, puna nahutvÄ• nahotibhÄ• vo panassa kutoâ€™â€™ ti maÃ±Ã±amÄ• no paá¹-
paccuppannaá¹ƒ taá¹ƒ atÄ«ta_nti paÃ±hepi paccuppannakkhaá¹‡eyevassa atÄ«tatÄ• ya ab
kÄ• lanÄ• nattÄ• paá¹-ikkhipati.

dutiyapaÃ±he \Be 152/ puá¹-á¹-ho yaá¹ƒ atÄ«tabhÄ• vato pubbe paccuppannaá¹ƒ ahosi, ta
paá¹-ijÄ• nÄ• ti. __hutvÄ• hoti hutvÄ• hotÄ«_ti yadetaá¹ƒ tayÄ• ``paccuppannaá¹ƒ hutvÄ•

vadatÄ• ``taÃ±Ã±eva paccuppannaá¹ƒ taá¹ƒ atÄ«taâ€™â€™ nti laddhivasena ``paccuppan
hutvÄ• hotÄ«â€™â€™ ti vuttaá¹ƒ, kiá¹ƒ te tampi hutvÄ• hotÄ«ti? itaro hutvÄ• bhÅ«tassa p
__na heva_nti paá¹-ikkhipati.

dutiyapaÃ±he yasmÄ• taá¹ƒ paccuppannaá¹ƒ hutvÄ• atÄ«taá¹ƒ hontaá¹ƒ ``hutvÄ• hotÄ«â
gataá¹ƒ, tasmÄ• paá¹-ijÄ• nÄ• ti \Ee 47/. atha naá¹ƒ sakavÄ• dÄ« ``yadi te taÃ±Ã±eva pacc
atÄ«taá¹ƒ hontaá¹ƒ `hutvÄ• hotÄ«â€™ ti saá¹…khaá¹ƒ gataá¹ƒ, puna hutvÄ• hoti, yaá¹ƒ pa
atÄ«taá¹ƒ na hontaá¹ƒ `na hutvÄ• na hotÄ«â€™ ti saá¹…khaá¹ƒ gataá¹ƒ sasavisÄ• á¹‡aá¹ƒ
hutvÄ• na hotÄ«â€™â€™ ti adhippÄ• yena __na hutvÄ• na hoti na hutvÄ• na hotÄ«_ti pa
``yaá¹ƒ natthi, taá¹ƒ natthitÄ• ya eva paccuppannaá¹ƒ na hutvÄ• atÄ«taá¹ƒ na hotÄ«ti nahu
hotu. puna nahutvÄ• nahotibhÄ• vo panassa kutoâ€™â€™ ti maÃ±Ã±amÄ• no paá¹-ikkhipa
Ä• gate tatiyapaÃ±hepi iminÄ• vupÄ• yena yojanÄ• kÄ• tabbÄ• .

aparo \Ne 148/ nayo --- yadi taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannaá¹ƒ, anÄ• gatassa
hotibhÄ• vo, paccuppannassa ca anÄ• gate vutto hutvÄ• bhÄ• vo Ä• pajjati. evaá¹ƒ sante a
nÄ• ma. paccuppannampi hutvÄ• hotiyeva nÄ• ma. tena taá¹ƒ pucchÄ• ma --- ``kiá¹ƒ te ete
hutvÄ• hotÄ«â€™â€™ ti? itaro --- ``taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannaâ€™â€™
paá¹-ikkhittanayeneva paá¹-ikkhipitvÄ• puna puá¹-á¹-ho dutiye paÃ±he paá¹-iÃ±Ã±Ä• tanay
atha naá¹ƒ sakavÄ• dÄ« ``taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannaâ€™â€™ nti paÃ±hÄ
hoti hutvÄ• hotÄ«ti paá¹-ijÄ• nantaá¹ƒ purimaá¹ƒ paá¹-ikkhittapaÃ±haá¹ƒ parivattitvÄ• pucc
hoti na hutvÄ• na hotÄ«_ti pucchati. tassattho --- nanu ``tayÄ• taÃ±Ã±eva anÄ• gataá¹ƒ ta
nti vutte paá¹-hamapaÃ±haá¹ƒ paá¹-ikkhipantena anÄ• gatassa hotibhÄ• vo paccuppannass
paá¹-ikkhittoti. tena anÄ• gataá¹ƒ na hoti nÄ• ma, paccuppannaá¹ƒ na hutvÄ• nÄ• ma.

dutiyapaÃ±he \Be 153/ ca taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannanti paá¹-iÃ±Ã±Ä• taá
anÄ• gatampi na hutvÄ• na hoti nÄ• ma. paccuppannampi na hutvÄ• na hotiyeva nÄ• ma.
``kiá¹ƒ te etesu ekekaá¹ƒ na hutvÄ• na hoti na hutvÄ• na hotÄ«â€™â€™ ti? paravÄ• dÄ« s
pariyonaddho viya tesaá¹ƒ nahutvÄ• nahotibhÄ• vaá¹ƒ apassanto __na heva_nti paá¹-ikkhip

dutiyavÄ• repi yadi taÃ±Ã±eva \Ee 48/ paccuppannaá¹ƒ taá¹ƒ atÄ«taá¹ƒ, paccuppannassa
atÄ«tassa ca paccuppanne vutto hutvÄ• bhÄ• vo Ä• pajjati, evaá¹ƒ sante paccuppannampi
hutvÄ• hotiyeva nÄ• ma. tena taá¹ƒ pucchÄ• ma --- ``kiá¹ƒ te etesu ekekaá¹ƒ hutvÄ• hoti h
itaro taÃ±Ã±eva paccuppannaá¹ƒ taá¹ƒ atÄ«tantipaÃ±he paá¹-ikkhittanayeneva paá¹-ikkhipi
dutiyapaÃ±he paá¹-iÃ±Ã±Ä• tanayeneva paá¹-ijÄ• nÄ• ti. atha naá¹ƒ sakavÄ• dÄ« ``taÃ±Ã±
atÄ«taâ€™â€™ nti paÃ±hÄ• vasena tesu ekekaá¹ƒ hutvÄ• hoti hutvÄ• hotÄ«ti paá¹-ijÄ• na
paá¹-ikkhittapaÃ±haá¹ƒ parivattitvÄ• pucchanto __na hutvÄ• na hoti na hutvÄ• na hotÄ«_t
--- nanu tayÄ• taÃ±Ã±eva paccuppannaá¹ƒ taá¹ƒ atÄ«tanti vutte paá¹-hamapaÃ±haá¹ƒ paá
paccuppannassa hotibhÄ• vo, atÄ«tassa ca hutvÄ• bhÄ• vo paá¹-ikkhittoti. tena paccuppan

atÄ«taá¹ƒ nahutvÄ• nÄ• ma.

dutiyapaÃ±he ca te ``taÃ±Ã±eva paccuppannaá¹ƒ taá¹ƒ atÄ«taâ€™â€™ nti paá¹-iÃ±Ã±Ä• t
paccuppannampi \Ne 149/ na hutvÄ• na hoti nÄ• ma, atÄ«tampi na hutvÄ• na hotiyeva nÄ
--- ``kiá¹ƒ te etesu ekekaá¹ƒ na hutvÄ• na hoti, na hutvÄ• na hotÄ«â€™â€™ ti. paravÄ• dÄ
pariyonaddho viya tesaá¹ƒ nahutvÄ• nahotibhÄ• vaá¹ƒ apassanto __na heva_nti paá¹-ikkhip

tatiyavÄ• repi yadi taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannaá¹ƒ taá¹ƒ atÄ«taá¹ƒ; anÄ• g
paccuppannÄ• tÄ«tesu vutto hotibhÄ• vo, paccuppannÄ• tÄ«tÄ• naÃ±ca anÄ• gatapaccupp
Ä• pajjati. evaá¹ƒ sante anÄ• gatampi hutvÄ• hoti nÄ• ma. paccuppannampi atÄ«tampi hutv
taá¹ƒ pucchÄ• ma --- ``kiá¹ƒ te tÄ«supi etesu ekekaá¹ƒ hutvÄ• hoti \Be 154/ hutvÄ• hotÄ«â
``taÃ±Ã±eva anÄ• gataá¹ƒ, taá¹ƒ paccuppannaá¹ƒ, taá¹ƒ atÄ«taâ€™â€™ ntipaÃ±he paá¹-ik
paá¹-ikkhipitvÄ• puna puá¹-á¹-ho dutiyapaÃ±he paá¹-iÃ±Ã±Ä• tanayeneva paá¹-ijÄ• nÄ• ti.
``taÃ±Ã±eva anÄ• gataá¹ƒ, taá¹ƒ paccuppannaá¹ƒ, taá¹ƒ atÄ«taâ€™â€™ nti paÃ±hÄ• vase
hutvÄ• hotÄ«ti paá¹-ijÄ• nantaá¹ƒ purimaá¹ƒ paá¹-ikkhittapaÃ±haá¹ƒ parivattitvÄ• pucchan
na hutvÄ• na hotÄ«_ti pucchati. tassattho \Ee 49/ --- nanu tayÄ• taÃ±Ã±eva anÄ• gataá¹ƒ,
taá¹ƒ atÄ«tanti vutte paá¹-hamapaÃ±haá¹ƒ paá¹-ikkhipantena anÄ• gatapaccuppannÄ• naá
paccuppannÄ• tÄ«tÄ• naÃ±ca hutvÄ• bhÄ• vo paá¹-ikkhittoti? tena anÄ• gataá¹ƒ paccuppa
paccuppannaÃ±ca atÄ«taÃ±ca na hutvÄ• nÄ• ma.

dutiyapaÃ±he ca te ``taÃ±Ã±eva anÄ• gataá¹ƒ, taá¹ƒ paccuppannaá¹ƒ, taá¹ƒ atÄ«taâ€™â€
evaá¹ƒ sante anÄ• gatampi na hutvÄ• na hoti nÄ• ma, paccuppannampi atÄ«tampi na hutv
taá¹ƒ pucchÄ• ma --- ``kiá¹ƒ te etesu ekekaá¹ƒ na hutvÄ• na hoti na hutvÄ• na hotÄ«â€™â
sabbato andhakÄ• rena pariyonaddho viya tesaá¹ƒ na hutvÄ• na hotibhÄ• vaá¹ƒ apassanto
paá¹-ikkhipatÄ«ti. niggahÄ• dÄ«ni panettha heá¹-á¹-hÄ• vuttanayeneva yojetabbÄ• ni.

vacanasodhanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atÄ«tacakkhurÅ«pÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<289> __atÄ«taá¹ƒ_ \Ne 150/ __cakkhu atthÄ«_tiÄ• dÄ«supi cakkhÄ• dibhÄ• vÄ• vijahane
paá¹-ijÄ• nÄ• ti. __passatÄ«_tiÄ• dÄ«ni puá¹-á¹-ho pana tesaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ kic
paá¹-ikkhipati.

atÄ«taÃ±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<290> tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ __karotÄ«_ti paÃ±he tassa Ã±Ä• á¹‡a
kiccabhÄ• vamassa apassanto paá¹-ikkhipati. puna puá¹-á¹-ho atÄ«tÄ• rammaá¹‡aá¹ƒ pacc

atÄ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ jÄ• nanato atÄ«taá¹ƒ Ã±Ä• á¹‡anti \Be 155/ lesena paccupp
Ã±Ä• á¹‡aâ€™â€™ nti katvÄ• tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yassa atthitÄ• ya pa
lesokÄ• saá¹ƒ adatvÄ• __tena Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• tÄ«_tiÄ• dimÄ• ha. itar
Ã±Ä• á¹‡ena imesaá¹ƒ catunnaá¹ƒ kiccÄ• naá¹ƒ abhÄ• vÄ• \Ee 50/ paá¹-ikkhipati. anÄ• ga
paccuppannapaÃ±ho ceva saá¹ƒsandanapaÃ±ho ca uttÄ• natthÄ• yeva.

arahantÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<291> __arahato atÄ«to rÄ• go atthÄ«_tiÄ• dÄ«supi rÄ• gÄ• dibhÄ• vÄ• vijahanto evaá¹ƒ p
__sarÄ• go_tiÄ• dÄ«su suttavirodhabhayena ceva yuttivirodhabhayena ca paá¹-ikkhipati.

padasodhanakathÄ• vaá¹‡á¹‡anÄ•

<295> evaá¹ƒ sabbampi pÄ• á¸·ianusÄ• reneva viditvÄ• parato __atthi siyÄ• atÄ«taá¹ƒ, si
evamattho veditabbo. yaá¹ƒ atÄ«tameva atthi, taá¹ƒ atÄ«taá¹ƒ. yaá¹ƒ paccuppannÄ• nÄ• ga
atthi, taá¹ƒ no atÄ«taá¹ƒ. __tenÄ• tÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taá¹ƒ atÄ«ta_nti tena kÄ
atÄ«taá¹ƒ, no atÄ«taá¹ƒ atÄ«tanti. anÄ• gatapaccuppannapucchÄ• supi eseva nayo.

suttasÄ• dhanavaá¹‡á¹‡anÄ•

<296> __na_ \Ne 151/ __vattabbaá¹ƒ ``atÄ«taá¹ƒ atthi anÄ• gataá¹ƒ atthÄ«â€™â€™ _ti su
paravÄ• dissa, paá¹-iÃ±Ã±Ä• sakavÄ• dissa. puna attano laddhiá¹ƒ nissÄ• ya __yaá¹ƒkiÃ±
anuyogo paravÄ• disseva. dutiyanaye pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. eva
paá¹-iÃ±Ã±Ä• ca veditabbÄ• . yaá¹ƒ panetaá¹ƒ paravÄ• dinÄ• anÄ• gatassa atthibhÄ• vas
vuttaá¹ƒ bhagavatÄ• kabaá¸·Ä«kÄ• re, ce, bhikkhaveâ€™â€™ ti suttassa pariyosÄ• ne __a
punabbhavÄ• bhinibbattÄ«_tiÄ• di dassitaá¹ƒ na taá¹ƒ anÄ• gatassa atthibhÄ• vasÄ• dhaka
hetÅ«naá¹ƒ pariniá¹-á¹-hitattÄ• avassaá¹ƒ bhÄ• vitaá¹ƒ sandhÄ• ya tattha vuttaá¹ƒ. ayaá¹ƒ
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

sabbamatthÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. atÄ«takkhandhÄ• dikathÄ•

1. nasuttasÄ• dhanakathÄ• vaá¹‡á¹‡anÄ•

<297> idÄ• ni ``atÄ«taá¹ƒ khandhÄ• â€™â€™ tiÄ• dikathÄ• hoti. tattha khandhÄ• dibhÄ• v
atÄ«tÄ• nÄ• gatÄ• naá¹ƒ atthitaá¹ƒ icchantassa __atÄ«taá¹ƒ khandhÄ• _ti pucchÄ• paravÄ
khandhasaá¹…gahitattÄ• __Ä• mantÄ• _ti paá¹-iÃ±Ã±Ä• sakavÄ• dissa. puna __atÄ«taá¹ƒ

paravÄ• dissa, tassa niruttipathasuttena atthitÄ• ya vÄ• ritattÄ• paá¹-ikkhepo sakavÄ• dissa
Ä• yatanadhÄ• tupucchÄ• supi anÄ• gatapaÃ±hesupi paccuppannena saddhiá¹ƒ saá¹ƒsanc
Ä• gatapaÃ±hesupi ``atÄ«taá¹ƒ rÅ«paâ€™â€™ ntiÄ• dipaÃ±hesupi iminÄ• vupÄ• yena atth

2. suttasÄ• dhanavaá¹‡á¹‡anÄ•

<298> suttasÄ• dhane \Ne 152/ pana __na vattabba_nti pucchÄ• sakavÄ• dissa. tattha __
ete dhammÄ• ti attho. khandhÄ• dibhÄ• ve sati natthitaá¹ƒ anicchantassa __Ä• mantÄ• _ti p
atha nesaá¹ƒ natthibhÄ• vasÄ• dhanatthaá¹ƒ suttÄ• haraá¹‡aá¹ƒ sakavÄ• dissa. dutiyapucc
paá¹-iÃ±Ã±Ä• sakavÄ• dissa, suttÄ• haraá¹‡aá¹ƒ paravÄ• dissa. taá¹ƒ pana nesaá¹ƒ khanc
na atthibhÄ• vanti Ä• haá¹-ampi anÄ• haá¹-asadisamevÄ• ti.

atÄ«taá¹ƒ khandhÄ• tiÄ• dikathÄ• vaá¹‡á¹‡anÄ• .

7. ekaccaá¹ƒatthÄ«tikathÄ•

1. atÄ«tÄ• diekaccakathÄ• vaá¹‡á¹‡anÄ•

<299> idÄ• ni \Be 157/ __ekaccaá¹ƒ atthÄ«_ti kathÄ• hoti. tattha ye ``ekaccaá¹ƒ atÄ«taá¹ƒ
maÃ±Ã±anti, seyyathÄ• pi kassapikÄ• ; tesaá¹ƒ laddhibhindanatthaá¹ƒ __atÄ«taá¹ƒ atthÄ«_
__ekaccaá¹ƒ atthÄ«_ti vissajjanaá¹ƒ paravÄ• dissa. ayaÃ±hi adhippÄ• yo --- avipakkavipÄ•
vipakkavipÄ• kaá¹ƒ natthÄ«ti. __ekaccaá¹ƒ niruddha_nti anuyogo sakavÄ• dissa. tassattho
ekaccaá¹ƒ atthi ekaccaá¹ƒ natthi, evaá¹ƒ sante ekaccaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ, ekaccaá¹
aniruddhaá¹ƒ, tatheva á¹-hitanti Ä• pajjati. __vigata_ntiÄ• dÄ«supi eseva nayo.

__avipakkavipÄ• kadhammÄ• ekacce_ti idaá¹ƒ yasmÄ• yesaá¹ƒ so avipakkavipÄ• kÄ• na
atÄ«tÄ• yeva. tasmÄ• yathÄ• te atÄ«taá¹ƒ ekaccaá¹ƒ atthi, kiá¹ƒ tathÄ• avipakkavipÄ• kÄ
ekacce atthÄ« ekacce natthÄ«ti codetuá¹ƒ vuttaá¹ƒ. __vipakkavipÄ• kÄ• _ti idaá¹ƒ yesaá¹ƒ
tesaá¹ƒ vasena codetuá¹ƒ vuttaá¹ƒ. __avipÄ• kÄ• _ti idaá¹ƒ abyÄ• katÄ• naá¹ƒ vasena cod
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ rÄ• sÄ«naá¹ƒ vasena sabbesu anulomapaá¹-ilomesu paá¹-iÃ±Ã±Ä•
veditabbÄ• . atÄ«tÄ• ekadesaá¹ƒ vipakkavipÄ• kÄ• , ekadesaá¹ƒ avipakkavipÄ• kÄ• ti vipp
hi kammena paá¹-isandhi nibbattitÄ• , bhavaá¹…gampi cutipi tasseva vipÄ• ko. tasmÄ• paá
tÄ• va taá¹ƒ vippakatavipÄ• kaá¹ƒ nÄ• ma hoti. tathÄ• rÅ«pe dhamme sandhÄ• yetaá¹ƒ vut

__vipaccissantÄ«ti katvÄ• te atthÄ«_ti pucchÄ• sakavÄ• dissa. yathÄ• dhammadharassa
niddÄ• yantassÄ• pi bahupavattino dhammÄ• atthÄ«ti vuccanti, evaá¹ƒ lokavohÄ• ravasen
paá¹-iÃ±Ã±Ä• paravÄ• dissa. __vipaccissantÄ«ti katvÄ• paccupannÄ• _ti dutiyapaÃ±he ``k
avinÄ• sasaá¹…khÄ• to kammÅ«pacayo nÄ• meko atthÄ«â€™â€™ ti laddhiyaá¹ƒ á¹-hatvÄ•

2. anÄ• gatÄ• diekaccakathÄ• vaá¹‡á¹‡anÄ•

<300> __anÄ• gataá¹ƒ_ \Be 158/ __atthÄ«_tiÄ• dÄ«supi __ekaccaá¹ƒ atthÄ«_ti uppÄ• dinc
sesaá¹ƒ sabbattha heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthamevÄ• ti.

ekaccaá¹ƒatthÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

8. satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<301> idÄ• ni satipaá¹-á¹-hÄ• nakathÄ• hoti. ``tattha --- catunnaá¹ƒ, bhikkhave, satipaá¹-á
samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• mÄ«â€™â€™ ti (SN c V 408) satipaá¹-á¹-hÄ
yesaá¹ƒ kÄ• yÄ• dayo satiyÄ• Ä• rammaá¹‡adhamme gahetvÄ• ``sabbe dhammÄ• satipa
seyyathÄ• pi etarahi andhakÄ• naá¹ƒ. andhakÄ• nÄ• ma pubbaseliyÄ• , aparaseliyÄ• , rÄ•
ime pacchÄ• uppannanikÄ• yÄ• . tesaá¹ƒ laddhivivecanatthaá¹ƒ pucchÄ• sakavÄ• dissa, p
tattha yasmÄ• ``patiá¹-á¹-hÄ• ti etesÅ«ti __paá¹-á¹-hÄ• nÄ• _ \Ee 53/. kÄ• patiá¹-á¹-hÄ• ti?
paá¹-á¹-hÄ• nÄ• __satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti iminÄ• atthena satigocarÄ• pi satipaá
``patiá¹-á¹-hahantÄ«ti __paá¹-á¹-hÄ• nÄ• _. kÄ• \Ne 154/ patiá¹-á¹-hahanti? satiyo. satiyova
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti iminÄ• atthena satiyova satipaá¹-á¹-hÄ• nÄ• . tasmÄ• __d
yujjanti. ye pana taá¹ƒ pariyÄ• yaá¹ƒ pahÄ• ya ekanteneva ``sabbe dhammÄ• satipaá¹-á¹-h
te sandhÄ• ya pucchÄ• sakavÄ• dissa, Ä• rammaá¹‡avasena paá¹-iÃ±Ã±Ä• paravÄ• dissa
anuyuttassa pana sabbesaá¹ƒ satisabhÄ• vÄ• bhÄ• vato paá¹-ikkhepo tasseva. tattha __kh
maggavisesanÄ• ni. ekÄ• yanamaggo hi kilesÄ• naá¹ƒ khayabhÅ«taá¹ƒ nibbÄ• naá¹ƒ gacch
cattÄ• ri saccÄ• ni bujjhanto gacchatÄ«ti __bodhagÄ• mÄ«_. vaá¹-á¹-aá¹ƒ apacinanto gacch
evametehi padehi ``kiá¹ƒ te sabbe dhammÄ• evarÅ«po te ekÄ• yano maggo hotÄ«â€™â€™
asaá¹ƒyojaniyÄ• _tiÄ• dÄ«nipi lokuttarabhÄ• vaá¹ƒ pucchanatthÄ• ya vuttÄ• ni. __buddhÄ•
pabhedapucchÄ• vasena vuttÄ• ni.

__cakkhÄ• yatanaá¹ƒ_ \Be 159/ __satipaá¹-á¹-hÄ• na_ntiÄ• di sabbadhammÄ• naá¹ƒ pabh
tatthÄ• pi sativasena paá¹-ikkhepo, Ä• rammaá¹‡avasena paá¹-iÃ±Ã±Ä• ti. evaá¹ƒ sabbapa
suttasÄ• dhanÄ• uttÄ• natthÄ• yevÄ• ti.

satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. hevatthikathÄ• vaá¹‡á¹‡anÄ•

<304> idÄ• ni hevatthikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``sabbepi atÄ«tÄ• dibhedÄ• dha
atthi, atÄ«taá¹ƒ anÄ• gatapaccuppannavasena, anÄ• gatapaccuppannÄ• ni vÄ• atÄ«tÄ• di

sabbamevidaá¹ƒ evaá¹ƒ atthi evaá¹ƒ natthÄ«â€™â€™ ti laddhi, seyyathÄ• pi etarahi vuttap
andhakÄ• naá¹ƒ; te sandhÄ• ya __atÄ«taá¹ƒ atthÄ«_ti pucchÄ• sakavÄ• dissa. __hevatthi
vissajjanaá¹ƒ paravÄ• dissa. tattha __hevÄ• _ti evaá¹ƒ \Ee 54/. atha naá¹ƒ sakavÄ• dÄ« ``y
atthi, evaá¹ƒ natthÄ«ti laddhi, evaá¹ƒ sante soyeva atthi, soyeva natthi nÄ• mÄ• â€™â€™ ti
seva natthÄ«_ti Ä• ha. itaro teneva sabhÄ• vena atthitaá¹ƒ, teneva natthitaá¹ƒ sandhÄ• ya p
dutiyaá¹ƒ puá¹-á¹-ho \Ne 155/ sakabhÄ• veneva atthitaá¹ƒ, parabhÄ• veneva natthitaá¹ƒ sa
tato paraá¹ƒ __atthaá¹-á¹-ho natthaá¹-á¹-ho_ti atthisabhÄ• vo natthisabhÄ• vo nÄ• ma hotÄ
iminÄ• vupÄ• yena sabbavÄ• resu attho veditabbo. pariyosÄ• ne pana __ ``tena hi atÄ«taá
natthÄ«â€™â€™ _ti ca ``tena hi rÅ«paá¹ƒ hevatthi, heva natthÄ«â€™â€™ ti cÄ• tiÄ• dÄ«ni
paravÄ• dinÄ• laddhi patiá¹-á¹-hÄ• pitÄ• , ayoniso patiá¹-á¹-hÄ• pitattÄ• panesÄ• appatiá

hevatthikathÄ• vaá¹‡á¹‡anÄ• .

mahÄ• vaggo niá¹-á¹-hito.

2. dutiyavaggo

1. parÅ«pahÄ• ravaá¹‡á¹‡anÄ•

<307> idÄ• ni \Ee 55/ \Be 160/ parÅ«pahÄ• rakathÄ• nÄ• ma hoti. tattha ye arahattaá¹ƒ pa
appatte pattasaÃ±Ã±Ä«naá¹ƒ adhimÄ• nikÄ• naá¹ƒ kuhakÄ• naá¹ƒ vÄ• arahattaá¹ƒ paá¹-ij
sukkavissaá¹-á¹-hiá¹ƒ disvÄ• ``mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ upasaá¹ƒharan
seyyathÄ• pi etarahi pubbaseliyÄ• ca aparaseliyÄ• ca; te sandhÄ• ya __atthi arahato_ti pu
paá¹-iÃ±Ã±Ä• itarassa. idÄ• ni yasmÄ• sukkavissaá¹-á¹-hi nÄ• ma rÄ• gasamuá¹-á¹-hÄ• n
arahato rÄ• go_ti anuyogo Ä• raddho. so sabbopi uttÄ• natthoyeva.

__mÄ• rakÄ• yikÄ• devatÄ• attano_tiÄ• dipaÃ±he yasmÄ• tÄ• saá¹ƒ devatÄ• naá¹ƒ sukk
aÃ±Ã±esampi sukkaá¹ƒ gahetvÄ• na upasaá¹ƒharanti, arahato pana sukkameva natthi, tas
paá¹-ikkhipati.

__neva attano_tipaÃ±he pana nimminitvÄ• upasaá¹ƒharantÄ«ti laddhiyÄ• paá¹-ijÄ• nÄ• ti.
sappitelÄ• naá¹ƒ viya lomakÅ«pehi upasaá¹ƒharaá¹‡Ä• bhÄ• vaá¹ƒ disvÄ• paá¹-ikkhipati.

<308> __handa_ \Ne 156/ __hÄ«_ti vacasÄ• yatthe nipÄ• to. ``arahÄ• nu kho ahaá¹ƒ, noâ
gÄ• hayissÄ• mÄ• ti evaá¹ƒ vacasÄ• yaá¹ƒ katvÄ• upasaá¹ƒharantÄ«ti attho. __atthi araha
aá¹-á¹-havatthukaá¹ƒ vicikicchaá¹ƒ sandhÄ• ya paá¹-ikkhipati, dutiyaá¹ƒ puá¹-á¹-ho itthipuris
nÄ• magottÄ• dÄ«su sanniá¹-á¹-hÄ• nÄ• bhÄ• vaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti.

<309> __atthi tassa Ä• sayo_ti tassa sukkassa uccÄ• rapassÄ• vÄ• naá¹ƒ viya patiá¹-á¹-hÄ
pucchati.

<312> __sadhammakusalassÄ• _ti attano arahattadhammamatteyeva kusalassa. paÃ±Ã±Ä
56/ vadati. __paradhammakusalassÄ• _ti sadhammato parasmiá¹ƒ \Be 161/ aá¹-á¹-hasamÄ
ubhatobhÄ• gavimuttaá¹ƒ sandhÄ• yevaá¹ƒ vadati. sesamettha pÄ• á¸·ianusÄ• reneva vedi

parÅ«pahÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

2-3-4. aÃ±Ã±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<314> idÄ• ni aÃ±Ã±Ä• á¹‡aá¹ƒ, kaá¹…khÄ• , paravitaraá¹‡Ä• ti tisso kathÄ• nÄ• ma hont
itthipurisÄ• dÄ«naá¹ƒ nÄ• magottÄ• dÄ«su Ã±Ä• á¹‡appavattiyÄ• abhÄ• vena atthi aÃ±Ã±Ä
sanniá¹-á¹-hÄ• nÄ• bhÄ• vena atthi kaá¹…khÄ• . yasmÄ• ca nesaá¹ƒ tÄ• ni vatthÅ«ni pare
Ä• cikkhanti, tasmÄ• nesaá¹ƒ atthi paravitaraá¹‡Ä• â€™â€™ ti imÄ• laddhiyo, seyyathÄ• p
pubbaseliyÄ• dÄ«naá¹ƒ; tesaá¹ƒ tÄ• laddhiyo bhindituá¹ƒ tÄ«supi kathÄ• su pucchÄ• saka
paá¹-ikkhepo ca itarassa. tattha sabbesupi paÃ±hesu ceva vissajjanesu ca pÄ• á¸·iá¹ƒ anug
veditabboti.

aÃ±Ã±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ• .

5. vacÄ«bhedakathÄ• vaá¹‡á¹‡anÄ•

<326> idÄ• ni \Ne 157/ vacÄ«bhedakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``sotÄ• pattimagga
jhÄ• naá¹ƒ samÄ• pannassa dukkhanti vÄ• cÄ• bhijjatÄ«â€™â€™ ti laddhi, seyyathÄ• pi e
te sandhÄ• ya __samÄ• pannassa atthi vacÄ«bhedo_ti pucchÄ• sakavÄ• dissa, laddhiyaá¹
paravÄ• dissa. puna __sabbatthÄ• _ti tayo bhave sandhÄ• ya puá¹-á¹-ho arÅ«paá¹ƒ sandhÄ
__sabbadÄ• _ti \Ee 57/ kÄ• lavasena puá¹-á¹-ho paá¹-hamamaggakkhaá¹‡e paá¹-hamajjhÄ
sabbaá¹ƒ samÄ• pattikÄ• laá¹ƒ sandhÄ• ya paá¹-ikkhipati. __sabbesaá¹ƒ samÄ• pannÄ• na
lokiyasamÄ• pattiyo samÄ• panne sandhÄ• ya paá¹-ikkhipati. __sabbasamÄ• pattÄ«sÅ«_ti
dutiyajjhÄ• nÄ• dikaá¹ƒ lokuttaraá¹ƒ sabbaÃ±ca lokiyasamÄ• pattiá¹ƒ sandhÄ• ya paá¹-ikkh

__kÄ• yabhedo_ti \Be 162/ abhikkamÄ• divasena pavattakÄ• yaviÃ±Ã±atti. idaá¹ƒ ``yÄ• ni
vacÄ«viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• penti, tÄ• neva kÄ• yaviÃ±Ã±attiá¹ƒ. evaá¹ƒ sante kasm
hotÄ«â€™â€™ ti codanatthaá¹ƒ pucchati. itaro laddhivasena paá¹-ikkhipati ceva paá¹-ijÄ• n
so maggakkhaá¹‡e ``dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sati, ``samudayoâ€™â€™ tiÄ• dik
na bhÄ• sati, itarampi na bhÄ• seyyÄ• ti codanatthaá¹ƒ __dukkhanti jÄ• nanto_tiÄ• dayo pa
attano laddhivaseneva paá¹-ijÄ• nÄ• ti ceva paá¹-ikkhipati ca. lokuttaraá¹ƒ paá¹-hamajjhÄ• n

dukkhadukkhanti vipassatÄ«ti hissa laddhi.

<328> __Ã±Ä• á¹‡a_nti lokuttaraá¹ƒ catusaccaÃ±Ä• á¹‡aá¹ƒ. __sota_nti sotaviÃ±Ã±Ä• á¹‡
taá¹ƒ saddaá¹ƒ suá¹‡Ä• ti. __dvinnaá¹ƒ phassÄ• na_nti sotasamphassamanosamphassÄ• n

<329> __no vata re vattabbe_ti yadi avisesena yaá¹ƒkiÃ±ci samÄ• pannassa natthi vacÄ«b
vattabbaá¹ƒ ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti. sesamettha uttÄ• natthameva
yaá¹ƒ panetena ``sikhissa Ä• nanda, bhagavatoâ€™â€™ ti pariyosÄ• ne suttaá¹ƒ Ä• bhataá
samÄ• patticittena so vacÄ«bhedo samuá¹-á¹-hito, kÄ• yabhedopi tena samuá¹-á¹-hÄ• tiyev
lokuttaraá¹ƒ paá¹-hamajjhÄ• nacittaá¹ƒ, tasmÄ• asÄ• dhakanti.

vacÄ«bhedakathÄ• vaá¹‡á¹‡anÄ• .

6. dukkhÄ• hÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<334> idÄ• ni \Ne 158/ dukkhÄ• hÄ• rakathÄ• nÄ• ma hoti. tattha ``dukkhaá¹ƒ dukkhanti v
Ã±Ä• á¹‡aá¹ƒ Ä• harati, taá¹ƒ dukkhÄ• hÄ• ro nÄ• ma vuccati \Ee 58/. taÃ±ca panetaá¹ƒ ma
maggapariyÄ• pannaâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi etarahi pubbaseliyÄ• naá¹ƒ;
__dukkhÄ• hÄ• ro_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• paravÄ• dissa. __ye kecÄ«_ti
sandhÄ• ya paá¹-ikkhipati, dutiyapaÃ±he \Be 163/ vipassake sandhÄ• ya paá¹-ijÄ• nÄ• ti, ta
laddhimattameva. tasmÄ• ``sabbe teâ€™â€™ ti vÄ• dassa bhindanatthaá¹ƒ __bÄ• laputhu
uttÄ• natthamevÄ• ti.

dukkhÄ• hÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

7. cittaá¹-á¹-hitikathÄ• vaá¹‡á¹‡anÄ•

<335> idÄ• ni cittaá¹-á¹-hitikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ samÄ• patticittaÃ±ceva bha
anuppabandhena pavattamÄ• naá¹ƒ disvÄ• ``ekameva cittaá¹ƒ ciraá¹ƒ tiá¹-á¹-hatÄ«â€™â€
etarahi heá¹-á¹-hÄ• vuttappabhedÄ• naá¹ƒ andhakÄ• naá¹ƒ, taá¹ƒladdhivisodhanatthaá¹ƒ _
divasaá¹ƒ tiá¹-á¹-hatÄ«_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• paravÄ• dissa. __upaá¸•
uppÄ• dakkhaá¹‡o_ti ettha á¹-hitikkhaá¹‡aá¹ƒ anÄ• masitvÄ• ``aniccÄ• vata saá¹…khÄ• rÄ
uppÄ• davayadhamminoâ€™â€™ ti (SN a I 186; a II 143) desanÄ• nayena uppÄ• davayava

__te dhammÄ• cittena lahuparivattÄ• _ti puá¹-á¹-ho cittato lahutaraparivattino dhamme apa
paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho yassa cittassa dÄ«ghaá¹-á¹-hitiá¹ƒ icchati, taá¹ƒ sandhÄ
paá¹-ijÄ• nÄ• ti. __yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hatÄ«_ti paÃ±he ``cullÄ• sÄ«tisahassÄ• ni, kap
marÅ«â€™â€™ tiÄ• divacanavasena (Nidd I 10) Ä• ruppato aÃ±Ã±atra paá¹-ikkhipati, Ä• ru

__muhuttaá¹ƒ muhuttaá¹ƒ uppajjatÄ«_ti paÃ±he paravÄ• dissa ``uppÄ• davayadhamminoâ€
tiÄ• disuttavirodhabhayena paá¹-ijÄ• nÄ• ti. á¹-hitiá¹ƒ panassa laddhivasena icchati. sesame
uttÄ• natthamevÄ• ti.

cittaá¹-á¹-hitikathÄ• vaá¹‡á¹‡anÄ• .

8. kukkuá¸·akathÄ• vaá¹‡á¹‡anÄ•

<338> idÄ• ni \Ee 59/ \Ne 159/ kukkuá¸·akathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``sabbaá¹ƒ, b
(SN b IV 28; Vin I 54) sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ tiÄ• dÄ«ni (Dhp 278) suttÄ
``nippariyÄ• yeneva sabbe saá¹…khÄ• rÄ• kukkuá¸·Ä• vÄ«taccitaá¹…gÄ• rasammissÄ• c
laddhi, seyyathÄ• pi etarahi gokulikÄ• naá¹ƒ; tesaá¹ƒ nÄ• nappakÄ• rasukhasandassanena
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• paravÄ• dissa. tattha __anodhiá¹ƒ katvÄ• _ti odhiá
koá¹-á¹-hÄ• saá¹ƒ akaritvÄ• , avisesena sabbeyevÄ• ti attho. sesaá¹ƒ sabbaá¹ƒ pÄ• á¸·inay
saddhiá¹ƒ suttasÄ• dhanÄ• yÄ• ti.

kukkuá¸·akathÄ• vaá¹‡á¹‡anÄ• .

9. anupubbÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ•

<339> idÄ• ni anupubbÄ• bhisamayakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ---

``anupubbena medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva, niddhame malamattanoâ€™â€™ ti || (Dhp 239) ---

Ä• dÄ«ni suttÄ• ni ayoniso gahetvÄ• ``sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno ekacce
pajahati, ekacce samudayanirodhamaggadassanena, tathÄ• sesÄ• pÄ«ti evaá¹ƒ soá¸·asah
kilesappahÄ• naá¹ƒ katvÄ• arahattapaá¹-ilÄ• bho hotÄ«â€™â€™ ti evarÅ«pÄ• nÄ• nÄ• bh
seyyathÄ• pi etarahi andhakasabbatthikasammitiyabhadrayÄ• nikÄ• naá¹ƒ; tesaá¹ƒ laddhivi
__anupubbÄ• bhisamayo_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __anupubber
puá¹-á¹-ho pana ekassa maggassa bahubhÄ• vÄ• pattibhayena paá¹-ikkhipati. dutiyaá¹ƒ pu
dukkhadassanÄ• divasena paá¹-ijÄ• nÄ• ti. tÄ• ni vÄ• cattÄ• ripi Ã±Ä• á¹‡Ä• ni eko sotÄ• p
paá¹-ijÄ• nÄ• ti, phalaá¹ƒ pana ekameva icchati, tasmÄ• paá¹-ikkhipati. sakadÄ• gÄ• mima
nayo.

<344> __magge diá¹-á¹-he phale á¹-hito_ti paÃ±he yasmÄ• dukkhadassanÄ• dÄ«hi dassa
maggadassanena pariniá¹-á¹-hitaá¹ƒ nÄ• ma hoti, tadÄ• so phale á¹-hitoti saá¹…khaá¹ƒ ga

paá¹-ijÄ• nÄ• ti.

<345> __dukkhe_ \Be 165/ __diá¹-á¹-he cattÄ• ri saccÄ• nÄ«_ti pucchÄ• paravÄ• dissa, e
paá¹-iÃ±Ã±Ä• sakavÄ• dissa. puna __dukkhasaccaá¹ƒ cattÄ• ri saccÄ• nÄ«_ti anuyoge cat
paá¹-ikkhepo tasseva.

__rÅ«pakkhandhe aniccato diá¹-á¹-he_ti pucchÄ• sakavÄ• dissa, samuddato ekabindussa
sesaudakassa paá¹-ivedho viya ekadhamme aniccÄ• dito paá¹-ividdhe sabbepi paá¹-ividdhÄ
paá¹-iÃ±Ã±Ä• paravÄ• dissa.

__catÅ«hi Ã±Ä• á¹‡ehÄ«_ti dukkhe Ã±Ä• á¹‡Ä• dÄ«hi. __aá¹-á¹-hahi Ã±Ä• á¹‡ehÄ«_ti sÄ•
saccaÃ±Ä• á¹‡ehi ceva paá¹-isambhidÄ• Ã±Ä• á¹‡ehi ca. __dvÄ• dasahi Ã±Ä• á¹‡ehÄ«_ti
dvÄ• dasaá¹…gapaá¹-iccasamuppÄ• daÃ±Ä• á¹‡ehi. __catucattÄ• rÄ«sÄ• ya Ã±Ä• á¹‡ehÄ
jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ nidÄ• navagge vuttaÃ±Ä• á¹‡ehi.
``jarÄ• maraá¹‡aá¹ƒ, bhikkhave, aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ khaya
virÄ• gadhammaá¹ƒ nirodhadhammaâ€™â€™ nti (SN a II 20) evaá¹ƒ tattheva vuttaÃ±Ä• á¹
pÄ• á¸·inayeneva veditabbaá¹ƒ saddhiá¹ƒ suttasÄ• dhanenÄ• ti.

anupubbÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ• .

10. vohÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<347> idÄ• ni \Ne 161/ vohÄ• rakathÄ• nÄ• ma hoti. tattha buddho bhagavÄ• lokuttarena
yesaá¹ƒ laddhi, seyyathÄ• pi etarahi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dis
paá¹-iÃ±Ã±Ä• paravÄ• dissa. __lokuttare sote_tiÄ• dÄ«ni tassa ayuttavÄ• dÄ«bhÄ• vadÄ«
ayaÃ±hettha adhippÄ• yo --- ``saddÄ• yatanameva te lokuttaraá¹ƒ, udÄ• hu sotÄ• dÄ«nipÄ«

__haÃ±ci buddhassa bhagavato vohÄ• ro lokiye sote paá¹-ihaÃ±Ã±atÄ«_ti ettha yadi so lok
paá¹-ihaÃ±Ã±eyya. lokuttaro siyÄ• ti evamattho na gahetabbo. lokiye \Ee 61/ paá¹-ihaÃ±Ã±a
lokuttaratÄ• nÄ• ma natthÄ«ti ayametthÄ• dhippÄ• yo. __lokiyena viÃ±Ã±Ä• á¹‡enÄ• _ti et
166/ attho. itarathÄ• anekantatÄ• siyÄ• . lokuttaraÃ±hi lokiyenapi Ã±Ä• á¹‡ena Ã±Ä• yatÄ«
yathÄ• nurÅ«pato veditabbaá¹ƒ. __sabbe te maggaá¹ƒ bhÄ• ventÄ«_ti paÃ±hesu ye magga
sandhÄ• ya paá¹-ikkhipati. ye paá¹-ilabhanti, te sandhÄ• ya paá¹-ijÄ• nÄ• ti.

<351> __sovaá¹‡á¹‡amayÄ• yÄ• _ti suvaá¹‡á¹‡amayÄ• ya. idaá¹ƒ paravÄ• dissa udÄ• har

__eá¸·aá¹‡á¸• iyÄ• yÄ• _ti eá¸·aá¹‡á¸• amayÄ• ya. idaá¹ƒ sakavÄ• dissa udÄ• haraá¹‡aá¹ƒ
lokiyoti ayampi ekÄ• laddhi. sÄ• etarahi ekaccÄ• naá¹ƒ andhakÄ• naá¹ƒ laddhi. sesametth

vohÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

11. nirodhakathÄ• vaá¹‡á¹‡anÄ•

<353> idÄ• ni nirodhakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ appaá¹-isaá¹…khÄ• nirodhaÃ±ca
dvepi ekato katvÄ• nirodhasaccanti laddhi, seyyathÄ• pi etarahi mahisÄ• sakÄ• naÃ±ceva
sandhÄ• ya __dve nirodhÄ• _ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• paravÄ• dissa \Ne
paÃ±hesu yasmÄ• dve dukkhasaccÄ• ni na icchati, tasmÄ• paá¹-ikkhipati. yasmÄ• dvÄ«h
nirujjhatÄ«ti icchati, tasmÄ• paá¹-ijÄ• nÄ• ti. __dve nirodhasaccÄ• nÄ«_tipaÃ±hesu dvinnaa
nirodhavasenaanicchanto paá¹-ikkhipati. dvÄ«hÄ• kÄ• rehi dukkhassa nirujjhanato paá¹-ijÄ•
tÄ• á¹‡Ä• nÄ«_tiÄ• dÄ«supi eseva nayo.

__atthi dvinnaá¹ƒ nibbÄ• nÄ• na_ntiÄ• dÄ«su pucchÄ• su uccanÄ«catÄ• dÄ«ni apassanto

__appaá¹-isaá¹…khÄ• niruddhe_ti ye paá¹-isaá¹…khÄ• ya lokuttarena Ã±Ä• á¹‡ena anirudd
uddesaparipucchÄ• dÄ«naá¹ƒ vÄ• vasena na samudÄ• caraá¹‡ato niruddhÄ• ti vuccanti, te
__paá¹-isaá¹…khÄ• nirodhentÄ«_ti. lokuttaraÃ±Ä• á¹‡ena nirodhenti anuppattibhÄ• vaá¹ƒ g
appaá¹-isaá¹…khÄ• niruddhÄ• saá¹…khÄ• rÄ• _ti \Ee 62/ pucchÄ• paravÄ• dissa \Be 167/
abhaÃ±janato appaá¹-isaá¹…khÄ• niruddhÄ• naá¹ƒ vÄ• ariyamagge uppanne tathÄ• nirujj
accantabhaggataá¹ƒ paá¹-ijÄ• nÄ• ti. sesamettha uttÄ• natthamevÄ• ti.

nirodhakathÄ• vaá¹‡á¹‡anÄ• .

dutiyo vaggo.

3. tatiyavaggo

1. balakathÄ• vaá¹‡á¹‡anÄ•

<354> idÄ• ni \Ee 63/ balakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ anuruddhasaá¹ƒyutte ``imes
Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• á¹-hÄ• naÃ±
aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ tiÄ• dÄ«ni (
gahetvÄ• ``tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti laddhi, seyyathÄ• pi
sandhÄ• ya pucchÄ• sakavÄ• dissa, laddhiyaá¹ƒ á¹-hatvÄ• paá¹-iÃ±Ã±Ä• paravÄ• dissa.
sÄ• vakehi sÄ• dhÄ• raá¹‡ampi atthi asÄ• dhÄ• raá¹‡ampi sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹
Ã±Ä• á¹‡aá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ. indriyaparopariyattiÃ±Ä• á¹‡aá¹ƒ \Ne 163/ asÄ• dhÄ• ra
sÄ• dhÄ• raá¹‡aÃ±ca asÄ• dhÄ• raá¹‡aÃ±ca. á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«ni hi sÄ• vakÄ•

nippadesena. iti tÄ• ni uddesato sÄ• dhÄ• raá¹‡Ä• ni, na niddesato. ayaá¹ƒ pana avisesena
sÄ• dhÄ• raá¹‡anti Ä• ha. tamenaá¹ƒ tato vivecetuá¹ƒ __tathÄ• gatabalaá¹ƒ sÄ• vakabala_
tattha paá¹-hamapaÃ±he niddesato sabbÄ• kÄ• ravisayataá¹ƒ sandhÄ• ya paá¹-ikkhipati. du
á¹-hÄ• nÄ• á¹-á¹-hÄ• namattÄ• dijÄ• nanavasena paá¹-ijÄ• nÄ• ti. __taÃ±Ã±evÄ• _tiÄ• dipa
ninnÄ• nÄ• karaá¹‡atÄ• ya abhÄ• vena paá¹-ikkhipati. __pubbayogo_ ca __pubbacariyÄ• _
__dhammakkhÄ• na_Ã±ca __dhammadesanÄ• _ ca.

indriyaparopariyattipaÃ±he ekadesena sÄ• dhÄ• raá¹‡ataá¹ƒ sandhÄ• ya sÄ• vakavisaye p

<355> idÄ• ni \Be 168/ yasmÄ• uddesato á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«ni sÄ• vako jÄ• nÄ
jÄ• nanaá¹ƒ pakÄ• setvÄ• tena jÄ• nanamattasÄ• maÃ±Ã±ena tesaá¹ƒ sÄ• vakasÄ• dhÄ•
__sÄ• vako á¹-hÄ• nÄ• á¹-á¹-hÄ• naá¹ƒ_ \Ee 64/ __jÄ• nÄ• tÄ«_tiÄ• dayo paravÄ• dipaÃ±h
indriyaparopariyattiÃ±Ä• á¹‡aá¹ƒ channaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ aÃ±Ã±atar
__Ä• savakkhayena vÄ• Ä• savakkhaya_nti yaá¹ƒ tathÄ• gatassa Ä• savakkhayena saddhi
paá¹-icca vattabbaá¹ƒ siyÄ• nÄ• nÄ• karaá¹‡aá¹ƒ, taá¹ƒ natthi. __vimuttiyÄ• vÄ• vimutti_n
sesamettha uttÄ• natthameva.

<356> idÄ• ni yaá¹ƒ sakavÄ• dinÄ• ``Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ sÄ• dhÄ• raá¹‡
saddhiá¹ƒ saá¹ƒsanditvÄ• sesÄ• nampi sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ pucchituá¹ƒ puna __Ä•
paravÄ• dipaÃ±hÄ• va honti. tesaá¹ƒ vissajjane sakavÄ• dinÄ• Ä• savakkhaye visesÄ• bhÄ
sÄ• dhÄ• raá¹‡anti anuÃ±Ã±Ä• taá¹ƒ. itaresupi visesÄ• bhÄ• vena sÄ• dhÄ• raá¹‡atÄ• paá
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ Ä• savakkhayeneva saddhiá¹ƒ saá¹ƒsanditvÄ• asÄ• dh
tattha Ä• savakkhayaÃ±Ä• á¹‡e paá¹-ikkhepo, sesesu ca paá¹-iÃ±Ã±Ä• sakavÄ• dissa. tato
saddhiá¹ƒ saá¹ƒsanditvÄ• asÄ• dhÄ• raá¹‡apucchÄ• paravÄ• dissa. sÄ• saá¹…khipitvÄ•
indriyaparopariyatte paá¹-iÃ±Ã±Ä• , sesesu ca paá¹-ikkhepo sakavÄ• dissa. tato á¹-hÄ• nÄ•
saddhiá¹ƒ saá¹ƒsanditvÄ• indriyaparopariyattassa sÄ• dhÄ• raá¹‡apucchÄ• paravÄ• dissa
dassitÄ• . tattha indriyaparopariyatte paá¹-ikkhepo. sesesu ca paá¹-iÃ±Ã±Ä• sakavÄ• dissÄ

balakathÄ• vaá¹‡á¹‡anÄ• .

2. ariyantikathÄ• vaá¹‡á¹‡anÄ•

<357> idÄ• ni \Ne 164/ ariyantikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``na kevalaá¹ƒ Ä• savak
ariyaá¹ƒ, atha kho purimÄ• nipi nava balÄ• ni ariyÄ• niâ€™â€™ cceva laddhi, seyyathÄ• pi
sandhÄ• ya __ariya_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. puna yadi taá¹ƒ ar
aÃ±Ã±atarena \Be 169/ bhavitabbanti maggÄ• divasena pucchÄ• sakavÄ• dissa, paá¹-ikkh

puna suÃ±Ã±atÄ• rammaá¹‡Ä• divasena pucchÄ• sakavÄ• dissa. tattha dve suÃ±Ã±atÄ•

saá¹…khÄ• rasuÃ±Ã±atÄ• ca. sattasuÃ±Ã±atÄ• nÄ• ma diá¹-á¹-hiyÄ• \Ee 65/ parikappiten
paÃ±cakkhandhÄ• . saá¹…khÄ• rasuÃ±Ã±atÄ• nÄ• ma sabbasaá¹…khÄ• rehi suÃ±Ã±aá¹ƒ
nibbÄ• naá¹ƒ. tattha paravÄ• dÄ« nibbÄ• nÄ• rammaá¹‡ataá¹ƒ sandhÄ• ya paá¹-ikkhipati, s
sandhÄ• ya paá¹-ijÄ• nÄ• ti. __manasi karotÄ«_ti puá¹-á¹-hopi nibbÄ• nameva sandhÄ• ya
sandhÄ• ya paá¹-ijÄ• nÄ• ti. tato sakavÄ• dinÄ• ``á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dimanasikÄ• ro
suÃ±Ã±atamanasikÄ• ro nibbÄ• nÄ• rammaá¹‡oâ€™â€™ ti imaá¹ƒ nayaá¹ƒ gahetvÄ• ``dv
cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«â€™â€™ ti puá¹-á¹-ho lesokÄ• saá¹ƒ alabhanto paá¹-ik
animittÄ• paá¹‡ihitesupi eseva nayo. sattanimittÄ• bhÄ• vato hi khandhÄ• animittÄ• . saá¹.
nibbÄ• naá¹ƒ. ekadhammasmimpi Ä• ropetvÄ• á¹-hapetabbasaá¹…khÄ• tena ca paá¹‡idah
paá¹‡ihitasaá¹…khaá¹ƒ gatena sattapaá¹‡idhinÄ• appaá¹‡ihitÄ• khandhÄ• . taá¹‡hÄ• paá¹
Ä• rammaá¹‡abhÅ«tena sabbasaá¹…khÄ• rapaá¹‡idhinÄ• appaá¹‡ihitaá¹ƒ nibbÄ• naá¹ƒ. t
paá¹-iÃ±Ã±Ä• ca purimanayeneva veditabbÄ• .

<358> tato ``yathÄ• satipaá¹-á¹-hÄ• nÄ• dayo lokuttaradhammÄ• ariyÄ• ceva suÃ±Ã±atÄ
evaá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aâ€™â€™ nti anulomapaá¹-ilomapucchÄ• honti. t
sabbe ca paá¹-ikkhepÄ• paravÄ• disseva. iminÄ• vupÄ• yena sesaÃ±Ä• á¹‡esupi pucchÄ•
pÄ• á¸·iyaá¹ƒ pana sesÄ• ni saá¹…khipitvÄ• avasÄ• ne cutÅ«papÄ• taÃ±Ä• á¹‡ameva vibh
sakasamayepi ``ariyaâ€™â€™ nti siddhena Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡ena saddhiá¹ƒ s
sesaÃ±Ä• á¹‡Ä• naá¹ƒ anulomato ca paá¹-ilomato ca ariyabhÄ• vapucchÄ• honti. tÄ• sabb
paá¹-iÃ±Ã±Ä• paá¹-ikkhepo ca sakavÄ• dissa \Ne 165/. te uttÄ• natthÄ• yeva. pÄ• á¸·iyaá¹
paá¹-hamanavamÄ• neva dassetvÄ• satta Ã±Ä• á¹‡Ä• ni saá¹…khittÄ• nÄ«ti.

ariyantikathÄ• vaá¹‡á¹‡anÄ• .

3. vimuttikathÄ• vaá¹‡á¹‡anÄ•

<363> idÄ• ni \Ee 66/ \Be 170/ vimuttikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``vÄ«tarÄ• gacitt
vimuttipayojanaá¹ƒ nÄ• ma natthi. yathÄ• pana malÄ«naá¹ƒ vatthaá¹ƒ dhoviyamÄ• naá¹ƒ m
sarÄ• gaá¹ƒ cittaá¹ƒ rÄ• gato vimuccatÄ«â€™â€™ ti laddhi, seyyathÄ• pi etarahi andhakÄ•
__sarÄ• ga_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. tato __rÄ• gasahagata_nti
maggakkhaá¹‡e cittaá¹ƒ vimuccati nÄ• ma. tadÄ• ca evarÅ«paá¹ƒ cittaá¹ƒ natthÄ«ti paá¹-ik

saphassantiÄ• dinÄ• nayena puá¹-á¹-hopi yathÄ• phasso ca cittaÃ±ca ubho rÄ• gato vimu
vimuttiá¹ƒ apassamÄ• no paá¹-ikkhipati. sadosÄ• dÄ«supi iminÄ• vupÄ• yena attho veditabb

vimuttikathÄ• vaá¹‡á¹‡anÄ• .

4. vimuccamÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<366> idÄ• ni vimuccamÄ• nakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``jhÄ• nena vikkhambhan
maggakkhaá¹‡e samucchedavimuttiyÄ• vimuccamÄ• naá¹ƒ nÄ• ma hotÄ«â€™â€™ ti laddh
vimuccamÄ• na_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarasa.

puna __ekadesa_nti pucchÄ• sakavÄ• dissa. tattha __ekadesa_nti bhÄ• vanapuá¹ƒsakaá¹
ekadesena \Ne 166/ vÄ• ekadese vÄ• avimuttaá¹ƒ hoti kiá¹ƒ evaá¹ƒ ekadesaá¹ƒ vimuttaá¹
pucchati. kiá¹ƒ kÄ• raá¹‡Ä• evaá¹ƒ pucchatÄ«ti? ``vimuttaá¹ƒ vimuccamÄ• naâ€™â€™ nti
vuttattÄ• . yathÄ• hi kariyamÄ• nÄ• kaá¹-Ä• dayo vippakatattÄ• ekadesena katÄ• ekades
idampi ekadesaá¹ƒ vimuttaá¹ƒ ekadesaá¹ƒ avimuttanti Ä• pajjati. tato paravÄ• dÄ« kaá¹-Ä•
ekadesÄ• bhÄ• vÄ• paá¹-hamapaÃ±he paá¹-ikkhipitvÄ• dutiye vimuccamÄ• nassa aparinia
paá¹-ijÄ• nÄ• ti. lokiyajjhÄ• nakkhaá¹‡aá¹ƒ vÄ• sandhÄ• ya paá¹-ikkhipati. na hi taá¹ƒ tadÄ•
vimuccamÄ• naá¹ƒ. lokuttarajjhÄ• nakkhaá¹‡aá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. taÃ±hi tadÄ•
vimuttekadesena \Ee 67/ vimuccamÄ• nantissa laddhi. tato sakavÄ• dÄ« ``yadi te ekameva
ekadesaá¹ƒ vimuttaá¹ƒ ekadesaá¹ƒ avimuttaá¹ƒ, evaá¹ƒ sante yo ekeneva cittena sotÄ• pan
ekadesaá¹ƒ sotÄ• panno, ekadesaá¹ƒ na sotÄ• panno Ä• pajjatÄ«â€™â€™ ti codanatthaá¹
sotÄ• panno_tiÄ• dimÄ• ha. itaro taá¹ƒ vidhÄ• naá¹ƒ apassanto paá¹-ikkhipati. sesavÄ• resu

uppÄ• dakkhaá¹‡apaÃ±he yadi ekameva cittaá¹ƒ vimuttaÃ±ca vimuccamÄ• naÃ±ca, ekasm
ekasmiá¹ƒ vimuccamÄ• naá¹ƒ Ä• pajjati. kiá¹ƒ te evarÅ«paá¹ƒ cittanti attho.

<367> suttasÄ• dhane paá¹-hamasuttaá¹ƒ paravÄ• dissa. tatrÄ• ssÄ• yamadhippÄ• yo --- _
vippakataniddeso. tasmÄ• yaá¹ƒ tassa yogino evaá¹ƒ jÄ• nato evaá¹ƒ passato etehi Ä• sav
taá¹ƒ vimuccamÄ• naá¹ƒ nÄ• ma hotÄ«ti. dutiyasuttaá¹ƒ sakavÄ• dissa. tatrÄ• ssÄ• yamadh
vimuccatÄ«ti vacanato vimuttaá¹ƒ vimuccamÄ• naá¹ƒ, idha vimuccatÄ«ti vacanÄ• bhÄ• vato
vimuccamÄ• nanti.

idÄ• ni ``yathÄ• te vippakatavimuttitÄ• ya vimuccamÄ• naá¹ƒ, kiá¹ƒ evaá¹ƒ vippakatarÄ• g
rajjamÄ• nÄ• dÄ«nipi atthÄ«â€™â€™ ti codanatthaá¹ƒ puna __atthi citta_ntiÄ• di Ä• raddha
tathÄ• rÅ«paá¹ƒ cittaá¹ƒ apassantena sabbaá¹ƒ paá¹-ikkhittaá¹ƒ. atha naá¹ƒ sakavÄ• dÄ« ``
tatiyÄ• natthÄ«â€™â€™ ti anubodhento __nanu rattaÃ±ceva arattaÃ±cÄ• _tiÄ• dimÄ• ha. t
bhadramukha, rÄ• gasampayuttaá¹ƒ cittaá¹ƒ rattaá¹ƒ vippayuttaá¹ƒ arattanti dveva koá¹-iyo,
tatiyÄ• koá¹-i natthÄ«ti? duá¹-á¹-hÄ• dÄ«supi eseva nayo. atha naá¹ƒ Ä• mantÄ• ti paá¹-ijÄ
vimuttipakkhepi dveyeva \Ne 167/ koá¹-iyo dassetuá¹ƒ __haÃ±ci rattaÃ±cevÄ• _tiÄ• dimÄ• h
etÄ• dve koá¹-iyo sampaá¹-icchasi, avimuttaÃ±ceva vimuttaÃ±cÄ• ti imÄ• pi sampaá¹-iccha
cittaá¹ƒ avimuttaá¹ƒ, vippayuttaá¹ƒ vimuttaá¹ƒ. vimuccamÄ• naá¹ƒ nÄ• mÄ• ti paramatthato
natthÄ«ti.

vimuccamÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

5. aá¹-á¹-hamakakathÄ• vaá¹‡á¹‡anÄ•

<368> idÄ• ni \Ee 68/ \Be 172/ aá¹-á¹-hamakakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ anuloma
kilesÄ• naá¹ƒ samudÄ• cÄ• rÄ• bhÄ• vato aá¹-á¹-hamakassa sotÄ• pattimaggaá¹-á¹-hapug
pahÄ«nÄ• ti laddhi, seyyathÄ• pi etarahi andhakÄ• naÃ±ceva sammitiyÄ• naÃ±ca; tesaá¹ƒ
pucchÄ• sakavÄ• dissa, maggakkhaá¹‡ato paá¹-á¹-hÄ• ya diá¹-á¹-hiyÄ• anuppattiá¹ƒ sand
itarassa. tato yasmÄ• diá¹-á¹-hi nÄ• mesÄ• sotÄ• pannasseva pahÄ«nÄ• , na maggaá¹-á¹-
__aá¹-á¹-hamako puggalo sotÄ• panno_ti anuyogo sakavÄ• dissa. vicikicchÄ• paÃ±hepi es
pariyuá¹-á¹-hÄ• nato aÃ±Ã±o anusayoti tesaá¹ƒ laddhi, tasmÄ• ``na hevaâ€™â€™ nti paá¹

sÄ«labbataparÄ• mÄ• sapaÃ±hepi sÄ«labbataparÄ• mÄ• sapariyuá¹-á¹-hÄ• nanti vohÄ• ra
paá¹-ikkhipati. pariyuá¹-á¹-hÄ• namevassa pahÄ«nanti laddhi.

<369> __maggo bhÄ• vito_ti paÃ±he tasmiá¹ƒ khaá¹‡e bhÄ• veti, na bhÄ• vito. tasmÄ• pa
__amaggenÄ• _tiÄ• dianuyoge paá¹-hamamaggeneva pahÄ«nabhÄ• vaá¹ƒ sandhÄ• ya paá
pahÄ«yetha, gotrabhupuggalÄ• dÄ«nampi pahÄ«yethÄ• ti Ä• pajjanato. __uppajjissatÄ«_ti
vissajjanaá¹ƒ sakavÄ• dissa. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

aá¹-á¹-hamakakathÄ• vaá¹‡á¹‡anÄ• .

6. aá¹-á¹-hamakassa indriyakathÄ• vaá¹‡á¹‡anÄ•

<371> idÄ• ni \Ne 168/ aá¹-á¹-hamakassa indriyakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``aá¹-
indriyÄ• ni paá¹-ilabhati nÄ• ma, no cassa paá¹-iladdhÄ• ni hontÄ«â€™â€™ ti laddhi, seyya
andhakÄ• naá¹ƒ; te sandhÄ• ya __natthi saddhindriya_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±
saddhÄ• _ti puá¹-á¹-ho pana saddhindriyato saddhÄ• ya nÄ• nattaá¹ƒ sallakkhetvÄ• paá¹-i
nayo. yathÄ• pana yassa atthi mano, tassa manindriyampi atthi; evaá¹ƒ yassa \Be 173/ sad
atthi saddhindriyÄ• dÄ«nipÄ«ti dÄ«panatthaá¹ƒ \Ee 69/ __atthi mano atthi manindriya_ntiÄ•
sabbaá¹ƒ uttÄ• natthameva saddhiá¹ƒ suttasÄ• dhanenÄ• ti.

aá¹-á¹-hamakassa indriyakathÄ• vaá¹‡á¹‡anÄ• .

7. dibbacakkhukathÄ• vaá¹‡á¹‡anÄ•

<373> idÄ• ni dibbacakkhukathÄ• nÄ• ma hoti. tattha yesaá¹ƒ catutthajjhÄ• nadhammÅ«p
maá¹ƒsacakkhumeva dibbacakkhu nÄ• ma hotÄ«ti laddhi, seyyathÄ• pi etarahi andhakÄ• n

sandhÄ• ya __maá¹ƒsacakkhu_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa.

puna ``maá¹ƒsacakkhu dibbacakkhu, dibbacakkhu maá¹ƒsacakkhÅ«â€™â€™ ti puá¹-á¹-ho
hotÄ«ti paá¹-ikkhipati. __yÄ• disa_ntiÄ• dipucchÄ• supi ubhinnaá¹ƒ ekasabhÄ• vÄ• bhÄ• ve

__visayo_tiÄ• dÄ«su ubhinnampi rÅ«pÄ• yatanameva visayo. maá¹ƒsacakkhu pana Ä• pÄ•
anÄ• pÄ• thagataá¹ƒ tiropabbatÄ• digatampi. dibbacakkhussa ca atisukhumampi rÅ«paá¹ƒ
itarassÄ• ti evametesaá¹ƒ Ä• nubhÄ• vagocarÄ• asadisÄ• .

__upÄ• diá¹‡á¹‡aá¹ƒ hutvÄ• anupÄ• diá¹‡á¹‡aá¹ƒ hotÄ«_ti puá¹-á¹-ho yasmÄ• maá¹ƒsaca
dibbacakkhu anupÄ• diá¹‡á¹‡aá¹ƒ, na ca maá¹ƒsacakkhumeva dibbacakkhÅ«ti icchati, tasm
dutiyaá¹ƒ puá¹-á¹-ho yasmÄ• \Ne 169/ ``maá¹ƒsacakkhussa uppÄ• do, maggo dibbassa ca
nissÄ• ya maá¹ƒsacakkhupaccayÄ• dibbacakkhu uppajjati, taÃ±ca rÅ«pÄ• vacarikÄ• naá¹ƒ
pasÄ• doti icchati, tasmÄ• paá¹-ijÄ• nÄ• ti. __kÄ• mÄ• vacaraá¹ƒ hutvÄ• _ti puá¹-á¹-hopi ya
dibbacakkhÅ«ti icchati, tasmÄ• paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho rÅ«pÄ• vacarajjhÄ• nap
rÅ«pÄ• vacaraá¹ƒ nÄ• ma jÄ• tanti paá¹-ijÄ• nÄ• ti.

__rÅ«pÄ• vacaraá¹ƒ hutvÄ• arÅ«pÄ• vacara_nti puá¹-á¹-hopi tato paraá¹ƒ bhÄ• vanÄ• ya
rÅ«pÄ• vacaracittassa abhÄ• vÄ• paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho arÅ«pÄ• vacarikÄ• n
mahÄ• bhÅ«tÄ• naá¹ƒ pasÄ• do hutvÄ• uppajjatÄ«ti laddhiyÄ• \Ee 70/ paá¹-ijÄ• nÄ• ti. apa
na icchati, tasmÄ• paá¹-ikkhipatiyeva.

<374> __dibbacakkhuá¹ƒ dhammupatthaddha_nti kÄ• mÄ• vacaradhammena upatthambhi
__dhammupatthaddha_nti lokuttaradhammena upatthaddhaá¹ƒ. __dveva cakkhÅ«nÄ«_ti pu
dibbacakkhuno dhammupatthaddhassa paÃ±Ã±Ä• cakkhubhÄ• vaá¹ƒ na icchati, paÃ±Ã±Ä•
paá¹-ikkhipati. puna puá¹-á¹-ho maá¹ƒsacakkhu dhammupatthaddhaá¹ƒ dibbacakkhu hotÄ«
paá¹-ijÄ• nÄ• ti. sesamettha uttÄ• natthamevÄ• ti.

dibbacakkhukathÄ• vaá¹‡á¹‡anÄ• .

8. dibbasotakathÄ• vaá¹‡á¹‡anÄ•

<375> idÄ• ni dibbasotakathÄ• nÄ• ma hoti. tattha __ekaá¹ƒyeva sota_nti puá¹-á¹-ho dvinn
paá¹-ikkhipati. puna puá¹-á¹-ho yasmÄ• tadeva dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ nÄ• m
paá¹-ijÄ• nÄ• ti. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

dibbasotakathÄ• vaá¹‡á¹‡anÄ• .

9. yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<377> idÄ• ni \Ne 170/ yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha yesaá
visuddhena ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• tÄ«â€™â€™ ti (DN I 246; Paá¹-is
gahetvÄ• yathÄ• kammÅ«pagataÃ±Ä• á¹‡ameva dibbacakkhunti laddhi, te sandhÄ• ya puc
itarassa. puna __yathÄ• kammÅ«pagataÃ±ca manasi karotÄ«_ti puá¹-á¹-ho ekacittassa Ä•
paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho nÄ• nÄ• cittavasena paá¹-ijÄ• nÄ• ti. puna lesokÄ• saá¹
phassÄ• na_nti puá¹-á¹-ho paá¹-ikkhipati. iti yathÄ• iminÄ• yathÄ• kammÅ«pagatapadena,
bhonto_ \Ee 71/, __sattÄ• _tiÄ• dipadehipi saddhiá¹ƒ yojanÄ• su attho veditabbo.

<378> __Ä• yasmÄ• _ \Be 175/ __sÄ• riputto yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ jÄ•
yasmÄ• thero appicchatÄ• ya abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni na vaá¸·aÃ±jetÄ«ti ekacce na jÄ•
atthÄ«ti maÃ±Ã±anti, tasmÄ• taá¹ƒ ``dibbacakkhuno alÄ• bhÄ« theroâ€™â€™ ti maÃ±Ã±a
kÄ• raá¹‡ena ``atthÄ• yasmato sÄ• riputtassa dibbacakkhÅ«â€™â€™ ti parato puá¹-á¹-ho p
puá¹-á¹-ho yaá¹ƒkiÃ±ci sÄ• vakena pattabbaá¹ƒ, sabbaá¹ƒ taá¹ƒ therena anuppattanti paá¹-
vikkhepaá¹ƒ karonto sakavÄ• dÄ« __nanu Ä• yasmÄ• sÄ• riputto_tiÄ• dimÄ• ha. imaÃ±hi g
vaá¸·aÃ±janapaá¹‡idhiyÄ• eva abhÄ• vena Ä• ha, na abhiÃ±Ã±Ä• Ã±Ä• á¹‡assa abhÄ• ve
abhÄ• venevÄ• ti atthaá¹ƒ sallakkheti. tasmÄ• tassa laddhiyÄ• therassa yathÄ• kammÅ«p
dibbacakkhu. tena vuttaá¹ƒ ``tena hi na vattabbaá¹ƒ yathÄ• kammÅ«pagataÃ±Ä• á¹‡aá¹ƒ di

yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

10. saá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ•

<379> idÄ• ni saá¹ƒvarakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ tÄ• vatiá¹ƒse deve upÄ• dÄ• y
te paÃ±ca verÄ• ni na samÄ• caranti, tasmÄ• saá¹ƒvaro atthÄ«ti laddhi, te sandhÄ• ya puc
sakavÄ• dissa, verasamudÄ• cÄ• raá¹ƒ apassato paá¹-iÃ±Ã±Ä• itarassa. tato yasmÄ• saá
asaá¹ƒvare sati hoti, tasmÄ• asaá¹ƒvarapucchÄ• sakavÄ• dissa, devesu pÄ• á¹‡Ä• tipÄ• t
paá¹-ikkhepo itarassa.

__atthi manussesÅ«_tiÄ• di saá¹ƒvare sati asaá¹ƒvarassa asaá¹ƒvare ca sati saá¹ƒvarassa
vuttaá¹ƒ.

<380> __pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«_ti Ä• dipaÃ±hesu pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá
paá¹-iÃ±Ã±Ä• , pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ natthitÄ• ya paá¹-ikkhepo veditabbo. paá¹-ilo

avasÄ• ne __natthi devesu saá¹ƒvaro_tipaÃ±he \Ee 72/ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni katvÄ• p

sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. tato chalavasena \Be 176/ yadi saá¹ƒvaro natthi,
pÄ• á¹‡Ä• tipÄ• tinotiÄ• dipucchÄ• paravÄ• dissa. devÄ• naá¹ƒ verasamudÄ• cÄ• rassa ab
sakavÄ• dissa. __naheva_nti vacanamattaá¹ƒ gahetvÄ• laddhipatiá¹-á¹-hÄ• panaá¹ƒ parav
patiá¹-á¹-hitÄ• pana laddhi appatiá¹-á¹-hitÄ• va hotÄ«ti.

saá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ• .

11. asaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<381> idÄ• ni asaÃ±Ã±akathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``saá¹…khÄ• rapaccayÄ• viÃ
vinÄ• viÃ±Ã±Ä• á¹‡ena paá¹-isandhi nÄ• ma natthi. ``saÃ±Ã±uppÄ• dÄ• ca pana te devÄ•
ti vacanato asaÃ±Ã±asattÄ• nampi cutipaá¹-isandhikkhaá¹‡e saÃ±Ã±Ä• atthÄ«ti laddhi, sey
andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. tato naá¹
taá¹ƒ á¹-hÄ• naá¹ƒ saÃ±Ã±Ä• bhavoâ€™â€™ tiÄ• dÄ«hi codetuá¹ƒ __saÃ±Ã±Ä• bhavo saÃ
sabbaá¹ƒ tato paraÃ±ca pÄ• á¸·inayeneva veditabbanti.

asaÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ• .

12. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

<384> idÄ• ni \Ne 172/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ• nÄ• ma hoti. tattha ye
``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ nti vacanato na vattabbaá¹ƒ ``tasmiá¹ƒ bh
laddhi, seyyathÄ• pi etarahi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-
sesamettha sabbaá¹ƒ pÄ• á¸·inayeneva veditabbanti.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• .

tatiyo vaggo.

4. catutthavaggo

1. gihissa arahÄ• tikathÄ• vaá¹‡á¹‡anÄ•

<387> idÄ• ni \Be 177/ \Ee 73/ gihissa arahÄ• ti kathÄ• nÄ• ma hoti. tattha yesaá¹ƒ yasaku
gihibyaÃ±jane á¹-hitÄ• naá¹ƒ arahattappattiá¹ƒ disvÄ• ``gihi assa arahÄ• â€™â€™ ti laddhi
uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa. tattha __gihissÄ• _ti yo
gihisaá¹ƒyojanasampayuttatÄ• ya gihi, so arahaá¹ƒ assÄ• ti attho. paravÄ• dÄ« pana adhipp
gihibyaÃ±janamattameva passanto paá¹-ijÄ• nÄ• ti. idÄ• nissa ``gihi nÄ• ma gihisaá¹ƒyojan

byaÃ±janamattena. yathÄ• ha bhagavÄ• ---

`alaá¹…kato cepi samaá¹ƒ careyya,

santo danto niyato brahmacÄ• rÄ«.

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhÅ«â€™â€™ â€™ ti || (Dhp 142).

imaá¹ƒ \Ne 173/ nayaá¹ƒ dassetuá¹ƒ __atthi arahato_tiÄ• di Ä• raddhaá¹ƒ. taá¹ƒ sabbaá¹ƒ

gihissa arahÄ• tikathÄ• vaá¹‡á¹‡anÄ• .

2. upapattikathÄ• vaá¹‡á¹‡anÄ•

<388> idÄ• ni upapattikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``opapÄ• tiko hoti tatthaparinibb
tivacanÄ• ni (Pp 35-40) ayoniso gahetvÄ• suddhÄ• vÄ• sesu upapattiyÄ• arahÄ• ti laddhi,
upahaccaparinibbÄ• yÄ«â€™â€™ ti \Ee 74/ padaá¹ƒ parivattitvÄ• ``upapajjaparinibbÄ• yÄ«
pariyÄ• puá¹‡antÄ• naá¹ƒ saha upapattiyÄ• arahÄ• hotÄ«ti laddhi, seyyathÄ• pi etarahi utt
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. tattha yasmÄ• upapatticittaá¹
sotÄ• pannÄ• dayopi na honti, pageva arahÄ• . tasmÄ• ssa \Be 178/ imaá¹ƒ nayaá¹ƒ dasse
sotÄ• panno_tiÄ• di Ä• raddhaá¹ƒ.

<389> __sÄ• riputto_tiÄ• di imesu mahÄ• theresu ko ekopi saha upapattiyÄ• arahÄ• nÄ•
vuttaá¹ƒ.

<390> __upapattesiyenÄ• _ti paá¹-isandhicittena. taÃ±hi upapattiá¹ƒ esati gavesati, tasmÄ•
vuccati. sesamettha uttÄ• natthamevÄ• ti.

upapattikathÄ• vaá¹‡á¹‡anÄ• .

3. anÄ• savakathÄ• vaá¹‡á¹‡anÄ•

<391> idÄ• ni anÄ• savakathÄ• nÄ• ma hoti. tattha ye dhammÄ• anÄ• savassa arahato, s
yesaá¹ƒ laddhi, seyyathÄ• pi etarahi uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __arahato_ti pu
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ anÄ• savÄ• nÄ• ma maggÄ• dayo, kiá¹ƒ tassa teyeva u
__maggo phala_ntiÄ• di Ä• raddhaá¹ƒ. __cakkhu anÄ• sava_nti puá¹-á¹-ho tassa sÄ• savat

dutiyaá¹ƒ puá¹-á¹-ho anÄ• savassetanti paá¹-ijÄ• nÄ• ti.

<392> cÄ«varapaÃ±he ekova dhammo anÄ• savo sÄ• savo ca hotÄ«ti lakkhaá¹‡avirodhab
dutiyaá¹ƒ puá¹-á¹-ho anÄ• savassa hutvÄ• sÄ• savassa hotÄ«ti paá¹-ijÄ• nÄ• ti. __taÃ±Ã±e
paÃ±hÄ• dvayepi eseva nayo. sakavÄ• dÄ« pana __taÃ±Ã±evÄ• _ti anuÃ±Ã±Ä• tattÄ• ``m
tiÄ• dÄ«hi codeti. iminÄ• upÄ• yena sabbattha attho veditabboti.

anÄ• savakathÄ• vaá¹‡á¹‡anÄ• .

4. samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<393> idÄ• ni \Be 179/ \Ee 75/ samannÄ• gatakathÄ• nÄ• ma hoti. tattha dve samannÄ• g
samaá¹…gÄ«bhÄ• vasamannÄ• gamo ca rÅ«pÄ• vacarÄ• dÄ«su aÃ±Ã±atarabhÅ«mippatti
yÄ• va adhigatavisesÄ• na parihÄ• yati, tÄ• vadeva labbhati. yesaá¹ƒ pana á¹-hapetvÄ• im
upapattidhammavasena eko samannÄ• gamo nÄ• ma hotÄ«ti laddhi, seyyathÄ• pi etarahi u
pattidhammo nÄ• ma koci natthÄ«ti anubodhanatthaá¹ƒ __arahÄ• catÅ«hi phalehi samann
sakavÄ• dissa, pattiá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• itarassa. athassa ``yadi te arahÄ• catÅ«
catÅ«hi phalehi samannÄ• gato, evaá¹ƒ sante ye catÅ«su phalesu cattÄ• ro phassÄ• dayo,
samannÄ• gatatÄ• pÄ• puá¹‡Ä• tÄ«â€™â€™ ti codanatthaá¹ƒ __arahÄ• catÅ«hi phasseh
sabbaá¹ƒ paravÄ• dinÄ• ekakkhaá¹‡e catunnaá¹ƒ phassÄ• dÄ«naá¹ƒ abhÄ• vÄ• paá¹-ikkh
anÄ• gÄ• mipaÃ±hÄ• dÄ«supi eseva nayo.

<395> __sotÄ• pattiphalaá¹ƒ vÄ«tivatto_ti na paá¹-hamajjhÄ• naá¹ƒ viya dutiyajjhÄ• nalÄ•
\Ne 175/ pana vÄ«tivattoti pucchati. __sotÄ• pattimagga_ntiÄ• di yaá¹ƒ vÄ«tivatto, tenassa
dassetuá¹ƒ Ä• raddhaá¹ƒ.

<396> __tehi ca aparihÄ«no_ti paÃ±he yasmÄ• yathÄ• paccanÄ«kasamudÄ• cÄ• rena lo
parihÄ• yanti, na evaá¹ƒ lokuttarÄ• . maggena hi ye kilesÄ• pahÄ«yanti, phalena ca paá¹-ip
tathÄ• pahÄ«nÄ• va tathÄ• paá¹-ippassaddhÄ• yeva ca honti, tasmÄ• sakavÄ• dinÄ• Ä•
svÄ• yamattho parato ``arahatÄ• cattÄ• ro maggÄ• paá¹-iladdhÄ• â€™â€™ tiÄ• dÄ«su pa
uttÄ• natthamevÄ• ti.

samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• .

5. upekkhÄ• samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<397> __arahÄ• _ \Be 180/ __chahi upekkhÄ• hÄ«_ti kathÄ• yapi iminÄ• va nayena attho
dvÄ• resu upekkhÄ• naá¹ƒ uppattibhabbatÄ• ya \Ee 76/ tÄ• hi samannÄ• gatoti vuccati, na

uppattibhÄ• venÄ• ti.

upekkhÄ• samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• .

6. bodhiyÄ• buddhotikathÄ• vaá¹‡á¹‡anÄ•

<398> idÄ• ni __bodhiyÄ• buddho_tikathÄ• nÄ• ma hoti. tattha __bodhÄ«_ti catumaggaÃ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assÄ• pi adhivacanaá¹ƒ. tasmÄ• yesaá¹ƒ yathÄ• odÄ• tena vaá
vaá¹‡á¹‡ena sÄ• mo, evaá¹ƒ bodhiyÄ• buddhoti laddhi, seyyathÄ• pi etarahi uttarÄ• pathak
pucchÄ• ca anuyogo ca sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ca paá¹-ikkhepo ca itarassa.

__atÄ«tÄ• yÄ• _ti \Ne 176/ paÃ±he tasmiá¹ƒ khaá¹‡e abhÄ• vato paá¹-ikkhipati. dutiyaá¹ƒ p
paá¹-ilÄ• bhaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. puna kiccavasena puá¹-á¹-ho kiccÄ• bhÄ• vat
puá¹-á¹-ho yaá¹ƒ tena tÄ• ya karaá¹‡Ä«yaá¹ƒ kataá¹ƒ, tattha sammohÄ• bhÄ• vaá¹ƒ paá¹-ij
adatvÄ• __dukkhaá¹ƒ parijÄ• nÄ• tÄ«_tiÄ• dinÄ• nayena puá¹-á¹-ho tassa kiccassa abhÄ•

anÄ• gatapaÃ±he tasmiá¹ƒ khaá¹‡e maggaÃ±Ä• á¹‡assa abhÄ• vÄ• paá¹-ikkhipati. dutiyaá
rÄ• jagahaá¹ƒ buddhoâ€™â€™ ti (Sn 410) anÄ• gatÄ• ya bodhiyÄ• buddhabhÄ• vaá¹ƒ ma
__bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«_ti puá¹-á¹-ho tasmiá¹ƒ khaá¹‡e kiccÄ• bhÄ• vena paá¹-ikkh
puá¹-á¹-ho yadi na kareyya, buddhoti na vucceyya. yasmÄ• avassaá¹ƒ karissati, tasmÄ• ka
paá¹-ijÄ• nÄ• ti. puna lesokÄ• saá¹ƒ adatvÄ• puá¹-á¹-ho paá¹-ikkhipati. paccuppannapaÃ±h
saá¹ƒsandanÄ• ya uttÄ• natthova.

<399> tisso bodhiyo ekato katvÄ• puá¹-á¹-ho sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• ya t
vattabbabhÄ• vato paá¹-ijÄ• nÄ• ti. puna tÄ«hiti puá¹-á¹-ho sabbÄ• saá¹ƒ \Be 181/ ekakkhaa
paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho atÄ«tÄ• nÄ• gatapaccuppannassa sabbaÃ±Ã±utaÃ±Ã±
paá¹-ijÄ• nÄ• ti. puna lesokÄ• saá¹ƒ adatvÄ• satataá¹ƒ samitanti puá¹-á¹-ho paá¹-ikkhipati.

__na battabbaá¹ƒ bodhiyÄ• _ti pucchÄ• paravÄ• dissa, bodhiyÄ• abhÄ• vakkhaá¹‡e abud
sakavÄ• dissa. __nanu bodhipaá¹-ilÄ• bhÄ• _ti paÃ±he pana yasmiá¹ƒ santÄ• ne bodhisaá¹
maggaÃ±Ä• á¹‡aá¹ƒ uppannaá¹ƒ, tattha buddhoti sammutisabbhÄ• vato paá¹-iÃ±Ã±Ä• tass
ajÄ• nitvÄ• haÃ±cÄ«ti laddhiá¹-á¹-hapanÄ• paravÄ• dissa. idÄ• nissa asallakkhaá¹‡aá¹ƒ p
__bodhipaá¹-ilÄ• bhÄ• buddhoti bodhiyÄ• buddho_ti pucchÄ• sakavÄ• dissa. tassattho ---
bodhipaá¹-ilÄ• bhÄ• buddho, tasmÄ• bodhiyÄ• buddhoâ€™â€™ ti. itaro ``bodhipaá¹-ilÄ• b
uppajjitvÄ• niruddhÄ• yapi santÄ• ne uppannabhÄ• voyeva. bodhi nÄ• ma maggakkhaá¹‡e
vibhÄ• gaá¹ƒ asallakkhentova puna paá¹-ijÄ• nÄ• ti. tato sakavÄ• dinÄ• __bodhipaá¹-ilÄ• b
vacanokÄ• saá¹ƒ alabhanto paá¹-ikkhipatÄ«ti.

bodhiyÄ• buddhotikathÄ• vaá¹‡á¹‡anÄ• .

iti imÄ• tissopi kathÄ• uttarÄ• pathakÄ• naá¹ƒyeva.

7. lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<400> idÄ• ni \Ne 177/ lakkhaá¹‡akathÄ• nÄ• ma hoti. tattha ``yehi samannÄ• gatassa ma
bhavantÄ«â€™â€™ ti (DN I 258) imaá¹ƒ suttaá¹ƒ ayoniso gahetvÄ• lakkhaá¹‡asamannÄ•
yesaá¹ƒ laddhi, seyyathÄ• pi etarahi uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakav
itarassa.

__cakkavattisatto_ti paÃ±hesu yasmÄ• cakkavattÄ« sattopi ca bodhisattopi, tasmÄ• abod
paá¹-ikkhipati. bodhisattaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti.

<402> __dvattiá¹ƒsimÄ• nÄ«_tisuttaá¹ƒ \Be 182/ bodhisattameva sandhÄ• ya vuttaá¹ƒ. so
hoti, itaresu cakkavattÄ«, tasmÄ• Ä• bhatampi anÄ• bhatasadisamevÄ• ti.

lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

8. niyÄ• mokkantikathÄ• vaá¹‡á¹‡anÄ•

<403> idÄ• ni \Ee 78/ niyÄ• mokkantikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ghaá¹-ikÄ• rasutte
pabbajjaá¹ƒ sandhÄ• ya ``bodhisatto kassapabhagavato pÄ• vacane okkantaniyÄ• mo carit
laddhi, seyyathÄ• pi etarahi andhakÄ• naá¹ƒ; te sandhÄ• ya __bodhisatto_ti pucchÄ• sakav
á¹-hatvÄ• paá¹-iÃ±Ã±Ä• itarassa. tato yasmÄ• niyÄ• moti vÄ• brahmacariyanti vÄ• ariyan
bodhisattÄ• naÃ±ca á¹-hapetvÄ• pÄ• ramÄ«pÅ«raá¹‡aá¹ƒ aÃ±Ã±Ä• niyÄ• mokkanti nÄ• m
bodhisatto sotÄ• panno sÄ• vako bhaveyya. na cetamevaá¹ƒ. kevalaÃ±hi naá¹ƒ buddhÄ• a
--- ``ayaá¹ƒ buddho bhavissatÄ«â€™â€™ ti byÄ• karonti, tasmÄ• puna __bodhisatto_ti anu
pacchimabhavaá¹ƒ sandhÄ• ya paá¹-ikkhepo itarassa. dutiyapaÃ±he jotipÄ• lakÄ• laá¹ƒ sar
tasseva. __sÄ• vako hutvÄ• _tiÄ• dÄ«supi eseva nayo. __anussaviyo_ti \Ne 178/ anussave
pacchimabhavaá¹ƒ sandhÄ• ya paá¹-ikkhipitvÄ• jotipÄ• lakÄ• le anussavaá¹ƒ sandhÄ• ya p

<404> __aÃ±Ã±aá¹ƒ satthÄ• ra_ntiÄ• á¸·Ä• raÃ±ca rÄ• maputtaÃ±ca sandhÄ• ya vuttaá¹ƒ.
``okkantaniyÄ• mÄ• va sÄ• vakÄ• honti, na itare okkantaniyÄ• mÄ• evarÅ«pÄ• hontÄ«â€™

__sÄ• vako jÄ• tiá¹ƒ vÄ«tivatto_ti yÄ• ya jÄ• tiyÄ• sÄ• vako, taá¹ƒ vÄ«tivatto aÃ±Ã±asmiá¹
pucchati. itaro sotÄ• pannÄ• dÄ«naá¹ƒ sotÄ• pannÄ• disÄ• vakabhÄ• vato paá¹-ikkhipati. s
uttÄ• natthamevÄ• ti.

niyÄ• mokkantikathÄ• vaá¹‡á¹‡anÄ• .

9. aparÄ• pi samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<406> idÄ• ni \Be 183/ aparÄ• pi samannÄ• gatakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``catu
pattidhammavasena tÄ«hi phalehi samannÄ• gatoâ€™â€™ ti laddhi, seyyathÄ• pi etarahi a
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha heá¹-á¹-hÄ• catÅ
samannÄ• gatakathÄ• yaá¹ƒ vuttanayeneva veditabbanti.

aparÄ• pi samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• .

10. sabbasaá¹ƒyojanappahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<413> idÄ• ni saá¹ƒyojanappahÄ• nakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``nippariyÄ• yene
sabbasaá¹ƒyojanappahÄ• naá¹ƒ \Ne 179/ arahattaâ€™â€™ nti laddhi, seyyathÄ• pi etarahi
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. puna __sabbe saá¹ƒyojanÄ• _
vuttamaggattayena pahÄ«ne sandhÄ• ya paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho tena maggena
paá¹-ijÄ• nÄ• ti. __sakkÄ• yadiá¹-á¹-hi_Ä• dÄ«supi paá¹-hamamaggena pahÄ«nabhÄ• vaá¹
catutthamaggena anavasesappahÄ• naá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. eseva nayo sabbat

sabbasaá¹ƒyojanappahÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

catuttho vaggo.

5. paÃ±camavaggo

1. vimuttikathÄ• vaá¹‡á¹‡anÄ•

<418> idÄ• ni \Ee 80/ vimuttikathÄ• nÄ• ma hoti. tattha vipassanÄ• , maggo, phalaá¹ƒ, pac
catunnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ vimuttiÃ±Ä• á¹‡anti nÄ• maá¹ƒ. tesu vipassanÄ• Ã±Ä• á¹‡aá
vimuttattÄ• , tadaá¹…gavimuttibhÄ• vena vÄ• vimuttattÄ• vimuttiÃ±Ä• á¹‡aá¹ƒ. maggo \Be
phalaá¹ƒ paá¹-ippassaddhivimutti, paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ pana vimuttiá¹ƒ jÄ• nÄ• t
__vimuttiÃ±Ä• á¹‡aá¹ƒ_. evaá¹ƒ catubbidhe vimuttiÃ±Ä• á¹‡e nippariyÄ• yena phalaÃ±Ä• á
``vimuttÄ• nÄ«â€™â€™ ti vÄ• ``avimuttÄ• nÄ«â€™â€™ ti vÄ• na vattabbÄ• ni. tasmÄ• ``
vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttaâ€™â€™ nti avatvÄ• aviseseneva ``vimuttiÃ±Ä• á¹‡aá¹ƒ vimut
laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä
__yaá¹ƒkiÃ±cÄ«_ti puá¹-á¹-ho paccavekkhaá¹‡Ä• dÄ«ni sandhÄ• ya paá¹-ikkhipati. __paá¹-

maggaÃ±Ä• á¹‡assa anÄ• savataá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. yasmÄ• pana taá¹ƒ sotÄ
Ã±Ä• á¹‡aá¹ƒ na hoti, tasmÄ• vimuttaá¹ƒ nÄ• ma na hotÄ«ti codanatthaá¹ƒ puna sakavÄ• d
__sotÄ• pannassÄ• _tiÄ• dimÄ• ha. iminÄ• upÄ• yena sabbattha attho veditabbo.

vimuttikathÄ• vaá¹‡á¹‡anÄ• .

2. asekhaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<421> idÄ• ni \Ne 180/ asekhakathÄ• nÄ• ma hoti. tattha yasmÄ• Ä• nandattherÄ• dayo s
bhagavÄ• â€™â€™ tiÄ• dinÄ• nayena asekhe jÄ• nanti, tasmÄ• \Ee 81/ ``sekhassa asekh
yesaá¹ƒ laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• diss
__jÄ• nÄ• ti passatÄ«_ti idaá¹ƒ attanÄ• adhigatassa jÄ• nanavasena vuttaá¹ƒ. __gotrabhur
bhÅ«miyaá¹ƒ á¹-hitassa uparÅ«pariÃ±Ä• á¹‡assa abhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. __nan
``uá¸·Ä• ro bhagavÄ• â€™â€™ ti jÄ• nÄ• tÄ«_ti paravÄ• dÄ« asekhe bhagavati pavattattÄ•
icchati, na panetaá¹ƒ asekhaá¹ƒ. tasmÄ• evaá¹ƒ patiá¹-á¹-hÄ• pitÄ• pi laddhi appatiá¹-á¹-hÄ

asekhaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

3. viparÄ«takathÄ• vaá¹‡á¹‡anÄ•

<424> idÄ• ni viparÄ«takathÄ• nÄ• ma hoti. tattha ``yvÄ• yaá¹ƒ pathavÄ«kasiá¹‡e pathavÄ
tassa taá¹ƒ Ã±Ä• á¹‡aá¹ƒ viparÄ«taÃ±Ä• á¹‡aâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi \Be
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. pathaviá¹ƒ nissÄ• ya uppanna
tatra cÄ• yaá¹ƒ pathavÄ«saÃ±Ã±Ä«. tasmÄ• viparÄ«taÃ±Ä• á¹‡anti ayametassa adhippÄ•
``lakkhaá¹‡apathavÄ«pi sasambhÄ• rapathavÄ«pi nimittapathavÄ«pi pathavÄ«devatÄ• pi sa
pathavÄ«ti Ã±Ä• á¹‡aá¹ƒ viparÄ«taá¹ƒ na hoti. anicce niccantiÄ• divipariyeso pana viparÄ«t
kiá¹ƒ te idaá¹ƒ etesu aÃ±Ã±ataraâ€™â€™ nti codetuá¹ƒ __anicce nicca_ntiÄ• dimÄ• ha. ita
vipallÄ• salakkhaá¹‡Ä• bhÄ• vaá¹ƒ sandhÄ• ya paá¹-ikkhipati, pathavÄ«nimittaá¹ƒ sandhÄ•

__kusala_nti sekkhaputhujjanÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __atthi arahato_
vipallÄ• salakkhaá¹‡Ä• bhÄ• vena paá¹-ikkhipati. pathavÄ«nimittaá¹ƒ sandhÄ• ya paá¹-ijÄ•
pathavÄ«_ti sabbaá¹ƒ taá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ lakkhaá¹‡apathavÄ«yeva \Ee 82/ hotÄ«ti
tathÄ• abhÄ• vato paá¹-ikkhipati. __nanu pathavÄ« atthi, atthi ca koci pathaviá¹ƒ pathavito
pucchÄ• sakavÄ• dissa \Ne 181/. tassattho --- nanu nimittapathavÄ« atthi, atthi ca koci taá¹
pathavitoyeva samÄ• pajjati, na Ä• pato vÄ• tejato vÄ• ti. __pathavÄ« atthÄ«_tiÄ• di ``yadi
taá¹ƒ tathÄ• samÄ• pajjantassa Ã±Ä• á¹‡aá¹ƒ viparÄ«taá¹ƒ hoti, nibbÄ• naá¹ƒ atthi, tampi s
sabbavipariyesasamugghÄ• tanaá¹ƒ maggaÃ±Ä• á¹‡ampi te viparÄ«taá¹ƒ hotÅ«â€™â€™ t

viparÄ«takathÄ• vaá¹‡á¹‡anÄ• .

4. niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

428-431__._ idÄ• ni niyÄ• makathÄ• nÄ• ma hoti. tattha yo puggalo sammattaniyÄ• maá¹ƒ
esa dhammaá¹ƒ abhisametuâ€™â€™ nti yasmÄ• bhagavÄ• jÄ• nÄ• ti, tasmÄ• ``aniyatas
puggalassa niyÄ• magamanÄ• ya Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyath
uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __aniyatassÄ• _ti pucchÄ• sakavÄ• dissa. tattha __
niyÄ• mo vuccati maggo, maggagamanÄ• ya maggokkamanÄ• yÄ• ti attho. yaá¹ƒ panassa
``bhabbo ayaâ€™â€™ nti jÄ• nÄ• ti, taá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• paravÄ• dissa.

athassa \Be 186/ sakavÄ• dÄ« ayuttavÄ• ditaá¹ƒ dÄ«petuá¹ƒ __niyatassÄ• _ti viparÄ«tÄ• n
paá¹-hamapaÃ±he maggena niyatassa aniyÄ• magamanÄ• ya Ã±Ä• á¹‡aá¹ƒ nÄ• ma natth
natthibhÄ• vena paá¹-ijÄ• nÄ• ti. tatiye aniyatassa natthÄ«ti puá¹-á¹-hattÄ• laddhivirodhena
paá¹-hamapaÃ±hameva catutthaá¹ƒ katvÄ• niyatassa niyÄ• magamanÄ• divasena tayo pa
yasmÄ• Ä• dimaggena niyatassa puna tadatthÄ• ya Ã±Ä• á¹‡aá¹ƒ natthi, tasmÄ• paá¹-ikk
natthibhÄ• veneva paá¹-ijÄ• nÄ• ti. tatiye laddhivirodheneva paá¹-ikkhipati. puna paá¹-hama
aá¹-á¹-hamaá¹ƒ katvÄ• aniyatassa aniyÄ• magamanÄ• divasena tayo paÃ±hÄ• katÄ• . tes
veditabbo. puna paá¹-hamapaÃ±hameva dvÄ• dasamaá¹ƒ katvÄ• taá¹ƒmÅ«lakÄ• __atthi n
tattha yasmÄ• niyÄ• magamanÄ• ya Ã±Ä• á¹‡aá¹ƒ nÄ• ma maggaÃ±Ä• á¹‡ameva hoti, tas
niyÄ• mo_ti vuttaá¹ƒ. itaro pana niyÄ• moti vutte paá¹-ikkhipati, Ã±Ä• á¹‡anti vutte paá¹-ijÄ•
__satipaá¹-á¹-hÄ• nÄ• _dÄ«supi \Ne 182/ eseva nayo. paccanÄ«kaá¹ƒ uttÄ• natthameva. _
yaá¹ƒ appattaá¹ƒ, tassa taá¹ƒ natthÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __bhagavÄ• jÄ• nÄ• tÄ«_
jÄ• nÄ• ti, na tassa niyÄ• magamanaÃ±Ä• á¹‡asabbhÄ• vato. tasmÄ• iminÄ• kÄ• raá¹‡en
appatiá¹-á¹-hitÄ• yevÄ• ti.

niyÄ• makathÄ• vaá¹‡á¹‡anÄ• .

5. paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ•

432-433__._ idÄ• ni paá¹-isambhidÄ• kathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``yaá¹ƒkiÃ±ci ariy
sabbaá¹ƒ lokuttaramevÄ• â€™â€™ ti gahetvÄ• ``sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ•
andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __sammu
pathavÄ«kasiá¹‡asammutiyaá¹ƒ samÄ• pattiÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya paá¹-ikkhipati, nirutti
paá¹-ijÄ• nÄ• ti. ye keci sammutinti paÃ±he puthujjane sandhÄ• ya paá¹-ikkhipati. cetopariy
puthujjanassa Ã±Ä• á¹‡aá¹ƒ sandhÄ• ya paá¹-ikkhipati, ariyassa Ã±Ä• á¹‡aá¹ƒ sandhÄ• ya
paÃ±Ã±Ä• _tipaÃ±hesu kasiá¹‡asamÄ• pattipaÃ±haá¹ƒ sandhÄ• ya paá¹-ikkhipati, lokuttara
paá¹-ijÄ• nÄ• ti. __pathavÄ«kasiá¹‡asamÄ• patti_ntiÄ• di ``yÄ• etesu ettakesu á¹-hÄ• nesu

sÄ• paá¹-isambhidÄ• â€™â€™ ti pucchanatthaá¹ƒ vuttaá¹ƒ. __tena_ \Be 187/ __hi sabbaá
sabbÄ• lokuttarapaÃ±Ã±Ä• paá¹-isambhidÄ• \Ee 84/, tasmÄ• sabbanti vacanaá¹ƒ sÄ• ma
patiá¹-á¹-hÄ• petÄ«ti.

paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ• .

6. sammutiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

434-435__._ idÄ• ni sammutiÃ±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha sammutisaccaá¹ƒ param
saccÄ• ni. ye pana evaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• saccanti vacanasÄ• maÃ±Ã±ena sammut
``saccÄ• rammaá¹‡amevÄ• â€™â€™ ti vadanti, seyyathÄ• pi andhakÄ• ; te ayuttavÄ• dino
vÄ• davisodhanatthaá¹ƒ ayaá¹ƒ kathÄ• Ä• raddhÄ• . tattha __na vattabba_nti pucchÄ• par
paramatthasaccaá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. __sammutisaccamhÄ«_ti s
saccamhi. paccatte vÄ• bhummavacanaá¹ƒ, sammutisaccanti attho. __sammutiÃ±Ä• á¹‡aá
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. tato naá¹ƒ ``yadi taá¹ƒ avisesena saccÄ• n
Ã±Ä• á¹‡ena dukkhapariÃ±Ã±Ä• dÄ«ni kareyyÄ• â€™â€™ ti codetuá¹ƒ __tena Ã±Ä• á¹‡en

sammutiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

7. cittÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

436-438__._ idÄ• ni cittÄ• rammaá¹‡akathÄ• nÄ• ma hoti. tattha cetopariyÄ• ye Ã±Ä• á¹‡a
``taá¹ƒ Ã±Ä• á¹‡aá¹ƒ cittÄ• rammaá¹‡amevÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi etan
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. athassa ``yo sarÄ• gÄ• divas
rÄ• gÄ• dayopi Ä• rammaá¹‡Ä• honti, tasmÄ• na vattabbaá¹ƒ taá¹ƒ cittÄ• rammaá¹‡aÃ±Ã±
__nanu atthi kocÄ«_tiÄ• di Ä• raddhaá¹ƒ. __phassÄ• rammaá¹‡e_ti \Ee 85/ phassasaá¹…kh
__vedanÄ• rammaá¹‡e_tiÄ• dÄ«supi eseva nayo. puna __phassÄ• rammaá¹‡e Ã±Ä• á¹‡aá
phassassa phusanalakkhaá¹‡aá¹ƒ \Be 188/ manasikaroto phassovÄ• rammaá¹‡aá¹ƒ hotÄ«t
panetaá¹ƒ phassapariyÄ• ye Ã±Ä• á¹‡a_nti puá¹-á¹-ho pana tÄ• disassa suttapadassa abhÄ
vedanÄ• dÄ«supi eseva nayo. idÄ• ni yaá¹ƒ nissÄ• ya laddhi, tadeva dassetvÄ• laddhiá¹ƒ p
__nanu cetopariyÄ• ye Ã±Ä• á¹‡a_ntiÄ• dimÄ• ha. sÄ• panesÄ• vacanamattÄ• bhinivesen
appatiá¹-á¹-hÄ• pitÄ• va hotÄ«ti.

cittÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

8. anÄ• gataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

439-440__._ idÄ• ni \Ne 184/ anÄ• gataÃ±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha anÄ• gataá¹ƒ

anantarampi. tesu anantare ekanteneva Ã±Ä• á¹‡aá¹ƒ natthi. yathÄ• ca anantare, tathÄ• ekavÄ«thiekajavanapariyÄ• pannepi. tattha ye sabbasmimpi anÄ• gate Ã±Ä• á¹‡aá¹ƒ icchan te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yaá¹ƒ te anÄ• tena anantaraá¹ƒ anÄ• gataá¹ƒ mÅ«lÄ• divasena jÄ• nÄ• tÄ«â€™â€™ ti codetuá¹ƒ __anÄ• tattha __mÅ«lato_tiÄ• dÄ«ni sabbÄ• ni kÄ• raá¹‡avevacanÄ• neva. kÄ• raá¹‡aÃ±hi yaá¹ƒ a tattha mÅ«layati patiá¹-á¹-hÄ• tÄ«ti __mÅ«laá¹ƒ_. tato ca taá¹ƒ hinoti pavattayatÄ«ti __hetu nideti ``handa naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. niyyÄ• teti viyÄ• ti __nidÄ• naá¹ƒ_. tato taá¹ƒ __sambhavo_. pabhavatÄ«ti __pabhavo_. tattha ca taá¹ƒ samuá¹-á¹-hÄ• ti, taá¹ƒ vÄ• naá¹ __samuá¹-á¹-hÄ• naá¹ƒ_. tadeva naá¹ƒ Ä• haratÄ«ti __Ä• hÄ• ro_. taÃ±cassa apariccajitab __Ä• rammaá¹‡aá¹ƒ_. tadeva cetaá¹ƒ paá¹-icca etÄ«ti __paccayo_. tato naá¹ƒ samudetÄ«ti yasmÄ• \Ee 86/ pana anantaraá¹ƒ cittaá¹ƒ etehÄ• kÄ• rehi na sakkÄ• jÄ• nituá¹ƒ, tasmÄ• paá¹-ikkhipati. __anÄ• gataá¹ƒ hetupaccayata_nti yÄ• anantarÄ• nÄ• gate citte hetupaccay tattha dhammÄ• hetupaccayÄ• honti, te jÄ• nÄ• tÄ«ti attho. sesapadesupi eseva nayo. __ anÄ• gate Ã±Ä• á¹‡aá¹ƒ na uppajjati, taá¹ƒ sarÅ«pato dassetuá¹ƒ vuttaá¹ƒ. __pÄ• á¹-aliputt suttaá¹ƒ yasmiá¹ƒ anÄ• gate Ã±Ä• á¹‡aá¹ƒ uppajjati, taá¹ƒ dassetuá¹ƒ Ä• haá¹-aá¹ƒ. yasmÄ sabbasmiá¹ƒ anÄ• gate Ã±Ä• á¹‡assa sÄ• dhakaá¹ƒ; tasmÄ• anÄ• haá¹-amevÄ• ti.

anÄ• gataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

9. paá¹-uppannaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

441-442__._ idÄ• ni paá¹-uppannaÃ±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``sabbasa diá¹-á¹-hesu tampi Ã±Ä• á¹‡aá¹ƒ aniccato diá¹-á¹-haá¹ƒ hotÄ«â€™â€™ ti vacanaá¹ƒ nissÄ• sabbasmiá¹ƒ paccuppanne Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti laddhi, seyyathÄ• pi andhakÄ• __paá¹-uppanne_ti pucchÄ• \Ne 185/ sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ `` paá¹-uppanne Ã±Ä• á¹‡aá¹ƒ atthi, khaá¹‡apaccuppannepi tena bhavitabbaá¹ƒ. evaá¹ƒ sante ekato abhÄ• vÄ• teneva Ã±Ä• á¹‡ena taá¹ƒ jÄ• nitabbaá¹ƒ hotÄ«â€™â€™ ti codanatthaá¹ƒ sakavÄ• dissa. tattha paá¹-hamapaÃ±he teneva taá¹ƒ jÄ• nituá¹ƒ na sakkÄ• ti paá¹-ikkhepo santatiá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• tasseva. paá¹-ipÄ• á¹-ito bhaá¹…gaá¹ƒ passanto bhaa bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ passatÄ«ti adhippÄ• yo. __tena Ã±Ä• á¹‡ena taá¹ƒ jÄ• nÄ• tÄ«_tiÄ• dÄ«supi eseva nayo. __tena phassena taá¹ƒ phassa_ntiÄ• dÄ«nissa lesok vuttÄ• ni \Ee 87/. yaá¹ƒ panetena laddhipatiá¹-á¹-hÄ• panatthaá¹ƒ __nanu sabbasaá¹…khÄ• tattha nayato taá¹ƒ Ã±Ä• á¹‡aá¹ƒ diá¹-á¹-haá¹ƒ hoti, na Ä• rammaá¹‡atoti adhippÄ• yena pa tasmÄ• evaá¹ƒ patiá¹-á¹-hitÄ• pissa laddhi appatiá¹-á¹-hitÄ• va hoti.

paá¹-uppannaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

10. phalaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

443-444__._ idÄ• ni phale Ã±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha ``buddhÄ• pi sattÄ• naá¹ƒ
dhammaá¹ƒ desenti sÄ• vakÄ• pi, iti iminÄ• sÄ• maÃ±Ã±ena \Be 190/ buddhÄ• naá¹ƒ viya
sattena pattabbe phale Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi andha
__sÄ• vakassÄ• _ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi sÄ•
atthi, yathÄ• buddhÄ• samÄ• nepi sotÄ• pattiphale attano Ã±Ä• á¹‡abalena `ayaá¹ƒ ekabÄ
ayaá¹ƒ sattakkhattuparamoâ€™ ti phalassakataá¹ƒ paÃ±Ã±apenti, kiá¹ƒ te evaá¹ƒ sÄ• vako
__sÄ• vako phalassa kataá¹ƒ paÃ±Ã±apetÄ«_ti Ä• ha. itaro paá¹-ikkhipati.

__atthi sÄ• vakassa phalaparopariyattÄ«_tiÄ• di phale Ã±Ä• á¹‡assa atthitÄ• ya paccayapu
ayaÃ±hettha adhippÄ• yo --- buddhÄ• naá¹ƒ ``idaá¹ƒ phalaá¹ƒ paraá¹ƒ, idaá¹ƒ oparaâ€™â€
uccÄ• vacabhÄ• vajÄ• nanasaá¹…khÄ• tÄ• phale paropariyatti nÄ• ma atthi. tathÄ• indriya
tÄ• saá¹ƒ \Ne 186/ atthitÄ• ya tassa tassa puggalassa tesaá¹ƒ tesaá¹ƒ indriyÄ• naá¹ƒ vasen
jÄ• nanti, kiá¹ƒ te sÄ• vakassÄ• pi etÄ• paropariyattiyo atthÄ«ti.

__atthi sÄ• vakassa khandhapaÃ±Ã±attÄ«_tiÄ• dÄ«nipi ``yadi te sÄ• vakassa buddhÄ• naá
atthi, imÄ• hi pissa paÃ±Ã±attÄ«hi \Ee 88/ bhavitabbaá¹ƒ. kimassa tÄ• atthi, sakkoti so etÄ
attano balena jÄ• nituá¹ƒ vÄ• paÃ±Ã±apetuá¹ƒ vÄ• â€™â€™ ti codanatthaá¹ƒ vuttÄ• ni. __
sÄ• vakassa buddhÄ• naá¹ƒ viya phale Ã±Ä• á¹‡aá¹ƒ atthi, evaá¹ƒ sante sveva jinoâ€™â€™
__sÄ• vako anuppannassÄ• _ti paÃ±hepi ayameva nayo. __aÃ±Ã±Ä• á¹‡Ä«_ti paÃ±he avij
aÃ±Ã±Ä• á¹‡assa vihatattÄ• paá¹-ikkhitto, na panassa buddhÄ• naá¹ƒ viya phale Ã±Ä• á¹‡
appatiá¹-á¹-hitova paravÄ• dÄ«vÄ• doti.

phalaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

paÃ±camo vaggo.

mahÄ• paá¹‡á¹‡Ä• sako samatto.

6. chaá¹-á¹-havaggo

1. niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

445-447__._ idÄ• ni \Be 191/ \Ee 89/ niyÄ• makathÄ• nÄ• ma hoti. tattha __niyÄ• mo_ti ``b
okkamituá¹ƒ kusalesu dhammesu sammattaâ€™â€™ nti (Pp 13) vacanato ariyamaggo vuc
uppajjitvÄ• niruddhepi puggalo aniyato nÄ• ma na hoti, tasmÄ• ``so niyÄ• mo niccaá¹-á¹-h
yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá
``yadi so asaá¹…khato, evarÅ«pena tena bhavitabbaâ€™â€™ nti dÄ«pento __nibbÄ• na_n

saá¹ƒsandanapucchÄ• uttÄ• natthÄ• yeva.

__atthi_ \Ne 187/ __kecÄ«_tiÄ• di niyÄ• massa saá¹…khatabhÄ• vadÄ«panatthaá¹ƒ vuttaá
asaá¹…khato_tipaÃ±he tassa uppÄ• danirodhabhÄ• vato paá¹-ikkhipatÄ«ti. __niyÄ• mo saá
magge niyÄ• massa atthitaá¹ƒ sandhÄ• ya paá¹-ikkhipati. __sotÄ• pattiniyÄ• mo_tiÄ• dipaÃ
paá¹-ilomato ca iminÄ• va nayena attho veditabbo. __paÃ±ca asaá¹…khatÄ• nÄ«_ti puá¹-á¹
asaá¹…khatÄ• naá¹ƒ Ä• gataá¹-á¹-hÄ• naá¹ƒ apassanto paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho
sammattaniyÄ• mÄ• naá¹ƒ niyÄ• mavacanato nibbÄ• nassa ca asaá¹…khatabhÄ• vato paá
micchattaniyÄ• mapaÃ±ho niyÄ• mavacanamattena asaá¹…khatatÄ• ya ayuttabhÄ• vadÄ«p

niyÄ• makathÄ• vaá¹‡á¹‡anÄ• .

2. paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<448> idÄ• ni paá¹-iccasamuppÄ• dakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ nidÄ• navagge ``u
tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ \Ee 90/ á¹-hitÄ• va sÄ• dhÄ• tu
tiÄ• divacanato (SN a II 20) ``paá¹-iccasamuppÄ• do asaá¹…khatoâ€™â€™ ti laddhi, seyya
mahisÄ• sakÄ• naÃ±ca; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa.

<449> __avijjÄ• _ \Be 192/ __asaá¹…khatÄ• _ti Ä• dayo paÃ±hÄ• avijjÄ• dÄ«naá¹ƒyeva
paá¹-iccasamuppÄ• dabhÄ• vadassanatthaá¹ƒ vuttÄ• . yena panatthena tattha ekekaá¹ƒ aá
``paá¹-iccasamuppÄ• doâ€™â€™ ti vuccati, so paá¹-iccasamuppÄ• davibhaá¹…ge vuttoyev

<451> __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti yÄ• tattha dhammaá¹-á¹-hitatÄ• _tiÄ• di yena
patiá¹-á¹-hÄ• pitÄ• , tasseva atthadassanena laddhibhindanatthaá¹ƒ vuttaá¹ƒ. ayaÃ±hettha a
heá¹-á¹-hÄ• ``á¹-hitÄ• va sÄ• dhÄ• tu dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• â€™â€™
avijjÄ• dÄ«hi visuá¹ƒ ekÄ• atthi. avijjÄ• dÄ«naá¹ƒ pana paccayÄ• naá¹ƒyevetaá¹ƒ nÄ• maá
anuppannepi avijjÄ• to saá¹…khÄ• rÄ• sambhavanti, saá¹…khÄ• rÄ• dÄ«hi ca viÃ±Ã±Ä• á
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti \Ne 188/ yÄ• etasmiá¹ƒ pade saá¹…khÄ• ra
kÄ• raá¹‡aá¹-á¹-hena á¹-hitatÄ• ti dhammaá¹-á¹-hitatÄ• . tesaá¹ƒyeva ca dhammÄ• naá¹ƒ kA
niyÄ• matÄ• ti dhammaniyÄ• matÄ• ti avijjÄ• vuccati. sÄ• ca asaá¹…khatÄ• , nibbÄ• naÃ±
paravÄ• dÄ« laddhivasena paá¹-ijÄ• nitvÄ• puna __dve asaá¹…khatÄ• nÄ«_ti puá¹-á¹-ho s
paá¹-ikkhipitvÄ• laddhivaseneva paá¹-ijÄ• nÄ• ti. sesapadesupi eseva nayo. heá¹-á¹-hÄ• v
tattha vuttanayeneva veditabbanti.

paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ• .

3. saccakathÄ• vaá¹‡á¹‡anÄ•

452-454__._ idÄ• ni saccakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``cattÄ• rimÄ• ni, bhikkhave,
avitathÄ• nÄ«â€™â€™ ti (SN c V 1090) suttaá¹ƒ nissÄ• ya ``cattÄ• ri saccÄ• ni niccÄ• ni as
laddhi, seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã
adhippÄ• yo --- dukkhasamudayamaggesu vatthusaccaá¹ƒ saá¹…khataá¹ƒ, lakkhaá¹‡asacc
nirodhe vatthusaccaá¹ƒ nÄ• ma natthi asaá¹…khatameva tanti. tasmÄ• __Ä• mantÄ• _ti Ä•
laddhimattameva. so hi dukkhaá¹ƒ vatthusaccaá¹ƒ icchati, tathÄ• samudayaá¹ƒ maggaÃ±ca
bÄ• dhanapabhavaniyyÄ• nikalakkhaá¹‡Ä• ni, tÄ• ni lakkhaá¹‡asaccaá¹ƒ nÄ• mÄ• ti, na ca
aÃ±Ã±Ä• ni dukkhÄ• dÄ«ni nÄ• ma atthÄ«ti. __tÄ• á¹‡Ä• nÄ«_tiÄ• dÄ«su adhippÄ• yo vutta

__dukkhasacca_nti \Be 193/ paÃ±he laddhivasena lakkhaá¹‡aá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ
vatthuá¹ƒ sandhÄ• ya paá¹-ikkhipati. ito paraá¹ƒ suddhikapaÃ±hÄ• ca saá¹ƒsandanapaÃ±h
pÄ• á¸·ianusÄ• reneva veditabbÄ• . avasÄ• ne laddhipatiá¹-á¹-hÄ• panatthaá¹ƒ Ä• haá¹-asu
gahitattÄ• anÄ• haá¹-asadisamevÄ• ti.

saccakathÄ• vaá¹‡á¹‡anÄ• .

4. Ä• ruppakathÄ• vaá¹‡á¹‡anÄ•

455-456__._ idÄ• ni \Ne 189/ Ä• ruppakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``cattÄ• ro Ä• rup
vacanaá¹ƒ nissÄ• ya ``sabbepi te dhammÄ• asaá¹…khatÄ• â€™â€™ ti laddhi, te sandhÄ•
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha uttÄ• natthamevÄ• ti. sÄ• dha
ajÄ• nitvÄ• Ä• haá¹-attÄ• anÄ• haá¹-asadisamevÄ• ti.

Ä• ruppakathÄ• vaá¹‡á¹‡anÄ• .

5. nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ•

457-459__._ idÄ• ni nirodhasamÄ• pattikathÄ• nÄ• ma hoti. tattha __nirodhasamÄ• pattÄ«
appavatti. yasmÄ• pana sÄ• kariyamÄ• nÄ• kariyati, samÄ• pajjiyamÄ• nÄ• samÄ• pajjiy
vuccati. saá¹…khatÄ• saá¹…khatalakkhaá¹‡Ä• naá¹ƒ pana \Ee 92/ abhÄ• vena na vattabbÄ
asaá¹…khatÄ• â€™â€™ ti vÄ• . tattha yesaá¹ƒ ``yasmÄ• saá¹…khatÄ• na hoti, tasmÄ• as
seyyathÄ• pi andhakÄ• naÃ±ceva uttarÄ• pathakÄ• naÃ±ca; te sandhÄ• ya __nirodhasamÄ
paá¹-iÃ±Ã±Ä• itarassa. __uppÄ• dentÄ«_tiÄ• di samÄ• pajjanapaá¹-ilÄ• bhavaseneva vutta
asaá¹…khatadhamme uppÄ• denti; na tathÄ• taá¹ƒ keci uppÄ• denti nÄ• ma. __nirodhÄ• v
phalasamÄ• patti veditabbÄ• . asaá¹…khatÄ• pana taá¹ƒ \Be 194/ natthiyeva, tasmÄ• paá
yasmÄ• saá¹…khatÄ• na hoti, tasmÄ• asaá¹…khatÄ• ti laddhi. idaá¹ƒ pana asaá¹…khatal
hotÄ«ti vuttampi avuttasadisamevÄ• ti.

nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ• .

6. Ä• kÄ• sakathÄ• vaá¹‡á¹‡anÄ•

460-462__._ idÄ• ni Ä• kÄ• sakathÄ• nÄ• ma hoti. tattha tividho Ä• kÄ• so --- paricchedÄ• kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so, ajaá¹-Ä• kÄ• so. ``tucchÄ• kÄ• soâ€™â€™ tipi tasseva nÄ• saá¹…khato, itare __dve_ paÃ±Ã±attimattÄ• . yesaá¹ƒ pana ``duvidhopi yasmÄ• saá¹…kha asaá¹…khatoâ€™â€™ ti laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ mahisÄ• sakÄ• naÃ± pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha uttÄ• natthamevÄ• ti.

Ä• kÄ• sakathÄ• vaá¹‡á¹‡anÄ• .

7. Ä• kÄ• so sanidassanotikathÄ• vaá¹‡á¹‡anÄ•

463-464__._ idÄ• ni Ä• kÄ• so sanidassanotikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ tÄ• á¸·acc Ã±Ä• á¹‡appavattiá¹ƒ nissÄ• ya ``sabbopi ajaá¹-Ä• kÄ• so \Ee 93/ sanidassanoâ€™â€™ ti andhakÄ• naá¹ƒ \Ne 191/; te sandhÄ• ya __Ä• kÄ• so sanidassano_ti pucchÄ• sakavÄ• dis atha naá¹ƒ ``yadi sanidassano, evaá¹ƒvidho bhaveyyÄ• â€™â€™ ti codanatthaá¹ƒ __rÅ«pa __cakkhuÃ±ca paá¹-iccÄ• _tipaÃ±hesu evarÅ«passa suttassa abhÄ• vena paá¹-ikkhipitvÄ• upaladdhiá¹ƒ nissÄ• ya paá¹-ijÄ• nÄ• ti. __dvinnaá¹ƒ rukkhÄ• naá¹ƒ antara_nti ettha rukkha disvÄ• antare rÅ«pÄ• bhÄ• vato Ä• kÄ• santi manodvÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, na sesesupi eseva nayo. tasmÄ• asÄ• dhakametanti.

Ä• kÄ• so sanidassanotikathÄ• vaá¹‡á¹‡anÄ• .

10. pathavÄ«dhÄ• tusanidassanÄ• tiÄ• dikathÄ• vaá¹‡á¹‡anÄ•

465-470__._ idÄ• ni \Be 195/ pathavÄ«dhÄ• tu sanidassanÄ• tiÄ• dikathÄ• nÄ• ma hoti. ta pÄ• sÄ• á¹‡audakajÄ• larukkhacalanÄ• naÃ±ceva paÃ±cindriyapatiá¹-á¹-hokÄ• sÄ• naÃ±ca kÄ• yaviÃ±Ã±attikÄ• le hatthapÄ• dÄ• dirÅ«paÃ±ca disvÄ• ``pathavÄ«dhÄ• tuÄ• dayo sani seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya sabbakathÄ• su Ä• dipucchÄ• sakavÄ• dissa sabbattha pÄ• á¸·ianusÄ• rena ceva heá¹-á¹-hÄ• vuttanayena ca veditabbanti. __pathavÄ« Ä• diá¹ƒ katvÄ• __kÄ• yakammaá¹ƒ sanidassana_nti pariyosÄ• nakathÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-ho vaggo.

7. sattamavaggo

1. saá¹…gahitakathÄ• vaá¹‡á¹‡anÄ•

471-472__._ idÄ• ni \Ee 94/ saá¹…gahitakathÄ• nÄ• ma hoti. tattha yasmÄ• dÄ• mÄ• dÄ«
dhammÄ• kehici dhammehi saá¹…gahitÄ• nÄ• ma natthi, tasmÄ• ``natthi keci dhammÄ•
evaá¹ƒ sante ekavidhena rÅ«pasaá¹…gahotiÄ• di niratthakaâ€™â€™ nti yesaá¹ƒ laddhi, se
rÄ• jagirikÄ• naÃ±ceva siddhatthikÄ• naÃ±ca; te sandhÄ• ya aÃ±Ã±enatthena saá¹…gahab
sakavÄ• dissa, attano laddhivasena paá¹-iÃ±Ã±Ä• itarassa. idÄ• ni yenatthena saá¹…gaho
dassetuá¹ƒ __nanu atthi keci dhammÄ• _tiÄ• di Ä• raddhaá¹ƒ. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ•
uttÄ• natthameva. yÄ• panesÄ• paravÄ• dinÄ• laddhipatiá¹-á¹-hÄ• panatthaá¹ƒ __yathÄ•
Ä• haá¹-Ä• , sakavÄ• dinÄ• taá¹ƒ anabhinanditvÄ• appaá¹-ikkositvÄ• ``haÃ±ci dÄ• mena
bhinnÄ• ti veditabbÄ• . ayaÃ±hettha attho --- yadi te dÄ• mÄ• dÄ«hi balibaddÄ• dayo saá¹…
dhammÄ• kehici dhammehi saá¹…gahitÄ• ti.

saá¹…gahitakathÄ• vaá¹‡á¹‡anÄ• .

2. sampayuttakathÄ• vaá¹‡á¹‡anÄ•

473-474__._ idÄ• ni \Be 196/ sampayuttakathÄ• nÄ• ma hoti. tattha yasmÄ• tilamhi telaá¹ƒ
saÃ±Ã±Ä• dÄ«su anupaviá¹-á¹-hÄ• , tasmÄ• ``natthi keci dhammÄ• kehici dhammehi sam
192/ Ã±Ä• á¹‡asampayuttantiÄ• di niratthakaá¹ƒ hotÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ
rÄ• jagirikasiddhatthikÄ• naÃ±Ã±eva; te sandhÄ• ya aÃ±Ã±enevatthena sampayuttataá¹ƒ d
sakavÄ• dissa, attano laddhivasena paá¹-iÃ±Ã±Ä• itarassa. sesamidhÄ• pi heá¹-á¹-hÄ• vu
uttÄ• natthameva. yo panesa paravÄ• dinÄ• ``yathÄ• tilamhi telaâ€™â€™ ntiÄ• diko upam
vedanÄ• saÃ±Ã±Ä• naá¹ƒ viya tilatelÄ• naá¹ƒ lakkhaá¹‡ato nÄ• nattavavatthÄ• naá¹ƒ natthi
tilaaá¹-á¹-hitacesu tiloti vohÄ• ramattaá¹ƒ, teneva tilaá¹ƒ nibbattetvÄ• gahite purimasaá¹‡á¹
nÄ• ma na paÃ±Ã±Ä• yati, tasmÄ• anÄ• haá¹-asadisova hotÄ«ti.

sampayuttakathÄ• vaá¹‡á¹‡anÄ• .

3. cetasikakathÄ• vaá¹‡á¹‡anÄ•

475-477__._ idÄ• ni cetasikakathÄ• nÄ• ma hoti. tattha yasmÄ• phassikÄ• dayo nÄ• ma n
na bhavitabbaá¹ƒ, iti natthi cetasiko dhammoâ€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi
rÄ• jagirikasiddhatthikÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itara
sampayuttasahajÄ• taá¹ƒ sandhÄ• ya vuttaá¹ƒ. __phassikÄ• _ti tÄ• disaá¹ƒ vohÄ• raá¹ƒ ap
paravÄ• dissa. kiá¹ƒ vohÄ• rena, yathÄ• cittanissitakoti cetasiko, evaá¹ƒ sopi phassanissita
vutte doso natthÄ«ti paá¹-iÃ±Ã±Ä• sakavÄ• dissa. sesaá¹ƒ uttÄ• natthamevÄ• ti.

cetasikakathÄ• vaá¹‡á¹‡anÄ• .

4. dÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<478> idÄ• ni \Be 197/ dÄ• nakathÄ• nÄ• ma hoti. tattha dÄ• naá¹ƒ nÄ• ma tividhaá¹ƒ --- d
deyyadhammopi. ``saddhÄ• hiriyaá¹ƒ kusalaÃ±ca \Ee 96/ dÄ• naâ€™â€™ nti (AN c 8.30) Ä
cÄ• gacetanÄ• dÄ• naá¹ƒ. ``abhayaá¹ƒ detÄ«â€™â€™ ti (AN c 8.39) Ä• gataá¹-á¹-hÄ• ne v
annaá¹ƒ pÄ• naâ€™â€™ nti Ä• gataá¹-á¹-hÄ• ne deyyadhammo. tattha cÄ• gacetanÄ• ``de
\Ne 193/ vÄ• etÄ• ya deyyadhammaâ€™â€™ nti dÄ• naá¹ƒ. virati avakhaá¹‡á¸• anaá¹-á¹-h
dÄ• naá¹ƒ. sÄ• hi uppajjamÄ• nÄ• bhayabheravÄ• disaá¹…khÄ• taá¹ƒ dussÄ«lyacetanaá¹
vÄ• ti dÄ• naá¹ƒ. deyyadhammo diyyatÄ«ti dÄ• naá¹ƒ. evametaá¹ƒ tividhampi atthato cetasi
deyyadhammo cÄ• ti duvidhaá¹ƒ hoti. tattha yesaá¹ƒ ``cetasikova dhammo dÄ• naá¹ƒ, na de
laddhi, seyyathÄ• pi rÄ• jagirikasiddhatthikÄ• naá¹ƒ; te sandhÄ• ya __cetasiko_ti pucchÄ•
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ deyyadhammavasena codetuá¹ƒ __labbhÄ• _ti pucchÄ•
viya so na sakkÄ• dÄ• tunti paá¹-ikkhepo itarassa. puna daá¸·haá¹ƒ katvÄ• puá¹-á¹-he ``ab
suttavasena paá¹-iÃ±Ã±Ä• tasseva. phassapaÃ±hÄ• dÄ«su pana phassaá¹ƒ detÄ«tiÄ• divo
paá¹-ikkhipateva.

<479> __aniá¹-á¹-haphala_ntiÄ• di acetasikassa dhammassa dÄ• nabhÄ• vadÄ«panatthaá
annÄ• didhammo Ä• yatiá¹ƒ vipÄ• kaá¹ƒ deti, iá¹-á¹-haphalabhÄ• vaniyamanatthaá¹ƒ panet
ayampi hettha adhippÄ• yo --- yadi acetasiko annÄ• didhammo dÄ• naá¹ƒ bhaveyya, hitacit
akantaá¹ƒ bhesajjaá¹ƒ dentassa nimbabÄ«jÄ• dÄ«hi viya nimbÄ• dayo aniá¹-á¹-hameva pha
panettha hitapharaá¹‡acÄ• gacetanÄ• dÄ• naá¹ƒ, tasmÄ• aniá¹-á¹-hepi deyyadhamme dÄ
hotÄ«ti.

evaá¹ƒ paravÄ• dinÄ• cetasikadhammassa dÄ• nabhÄ• ve patiá¹-á¹-hÄ• pite sakavÄ• dÄ«
deyyadhammassa dÄ• nabhÄ• vaá¹ƒ sÄ• dhetuá¹ƒ __dÄ• naá¹ƒ iá¹-á¹-haphalaá¹ƒ vuttaá¹ƒ
paravÄ• dÄ« pana cÄ«varÄ• dÄ«naá¹ƒ iá¹-á¹-havipÄ• kataá¹ƒ apassanto paá¹-ikkhipati. sut
paravÄ• dÄ«vÄ• depi yujjati sakavÄ• dÄ«vÄ• depi, na pana ekenatthena. deyyadhammo iá¹
iá¹-á¹-haphalabhÄ• vamattameva paá¹-ikkhittaá¹ƒ. tasmÄ• __tena hi na vattabba_nti iá¹-á¹-
vattabbatÄ• yujjati \Be 198/. dÄ• tabbaá¹-á¹-hena \Ee 97/ pana deyyadhammo dÄ• nameva
saá¹…karabhÄ• vamocanatthameva ayaá¹ƒ kathÄ• ti.

dÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

5. paribhogamayapuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<483> idÄ• ni paribhogamayapuÃ±Ã±akathÄ• nÄ• ma hoti. tattha ``tesaá¹ƒ divÄ• ca ratto
pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a I 47) ca ``yassa bhikkhave, bhikkhu cÄ«varaá¹ƒ paribhu
IV 51) ca evamÄ• dÄ«ni suttÄ• ni ayoniso gahetvÄ• yesaá¹ƒ paribhogamayaá¹ƒ \Ne 194/ n
atthÄ«â€™â€™ ti laddhi, seyyathÄ• pi rÄ• jagirikasiddhatthikasammitiyÄ• naá¹ƒ; te sandhÄ
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``puÃ±Ã±aá¹ƒ nÄ• ma phassÄ
tato paraá¹ƒ, tasmÄ• phassÄ• dÄ«hi te vaá¸• á¸• hitabbaâ€™â€™ nti codetuá¹ƒ __paribho
Ä• raddhaá¹ƒ. taá¹ƒ sabbaá¹ƒ itarena tesaá¹ƒ avaá¸• á¸• hanato paá¹-ikkhittaá¹ƒ. __latÄ• vi
``kiriyÄ• ya vÄ• bhÄ• vanÄ• ya vÄ• vinÄ• pi yathÄ• latÄ• dÄ«ni sayameva vaá¸• á¸• hanti
vaá¸• á¸• hantÄ«â€™â€™ ti codanatthaá¹ƒ vuttÄ• ni. tathÄ• panassa avaá¸• á¸• hanato __

<484> __na samannÄ• haratÄ«_ti paÃ±he paá¹-iggÄ• hakÄ• naá¹ƒ paribhogena purimacet
taá¹ƒ hoti puÃ±Ã±anti laddhivasena paá¹-ijÄ• nÄ• ti. tato __anÄ• vaá¹-á¹-entassÄ• _tiÄ• dÄ
cÄ• gacetanaá¹ƒ sandhÄ• ya paá¹-ikkhipati. tattha __anÄ• vaá¹-á¹-entassÄ• _ti dÄ• nacetan
Ä• vajjanena bhavaá¹…gaá¹ƒ anÄ• vaá¹-á¹-entassa aparivaá¹-á¹-entassa. __anÄ• bhogass
__asamannÄ• harantassÄ• _ti na samannÄ• harantassa. Ä• vajjanaÃ±hi bhavaá¹…gaá¹ƒ v
uppajjamÄ• naá¹ƒ dÄ• nacetanaá¹ƒ samannÄ• harati nÄ• ma. evaá¹ƒkiccena iminÄ• citten
puÃ±Ã±aá¹ƒ hotÄ«ti pucchati. __amanasikarontassÄ• _ti \Ee 98/ manaá¹ƒ akarontassa. Ä•
tadanantaraá¹ƒ uppajjamÄ• naá¹ƒ manaá¹ƒ karoti nÄ• ma. evaá¹ƒ akarontassÄ• ti attho. up
bhummaá¹ƒ. __acetayantassÄ• _ti cetanaá¹ƒ anuppÄ• dentassa. __apatthentassÄ• _ti \Be
kusalacchandaá¹ƒ akarontassa. __appaá¹‡idahantassÄ• _ti dÄ• nacetanÄ• vasena cittaá¹ƒ
__nanu Ä• vaá¹-á¹-entassÄ• _ti vÄ• re __Ä• bhogassÄ• _ti Ä• bhogavato. atha vÄ• Ä• bho
anantaraá¹ƒ taá¹ƒ puÃ±Ã±aá¹ƒ hotÄ«ti attho.

<485> __dvinnaá¹ƒ phassÄ• na_ntiÄ• dÄ«supi ekakkhaá¹‡e dÄ• yakassa dvinnaá¹ƒ phass
paá¹-ikkhipati, dÄ• yakassa ca paribhuÃ±jantassa cÄ• ti ubhinnaá¹ƒ phassÄ• dayo sandhÄ•
apicassa paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti laddhi, tassÄ• pi v
naá¹ƒ sakavÄ• dÄ« pariyÄ• yassa dvÄ• raá¹ƒpidahitvÄ• ujuvipaccanÄ«kavasena codetuá¹
pucchati. tatrÄ• pi kusalÄ• kusalÄ• naá¹ƒ ekassekakkhaá¹‡e sampayogÄ• bhÄ• vaá¹ƒ sano
paribhogamayaá¹ƒ pana cittavippayuttaá¹ƒ uppajjatÄ«ti laddhiyÄ• paá¹-ijÄ• nÄ• ti. atha naá
niggaá¹‡hÄ• ti.

<486> suttasÄ• dhane Ä• rÄ• maropakÄ• dÄ«naá¹ƒ anussaraá¹‡apaá¹-isaá¹…kharaá¹‡Ä•
uppajjamÄ• naá¹ƒ \Ne 195/ puÃ±Ã±aá¹ƒ sandhÄ• ya __sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• ha
tassa puÃ±Ã±Ä• bhisando_ti idaá¹ƒ appamÄ• á¹‡avihÄ• rino dinnapaccayattÄ• ca ``evarÅ«
paribhuÃ±jatÄ«â€™â€™ ti anumodanavasena ca vuttaá¹ƒ. taá¹ƒ so __paribhogamaya_nti s
paá¹-iggÄ• hakena paá¹-iggahetvÄ• aparibhuttepi deyyadhamme puÃ±Ã±aá¹ƒ hotiyeva, tas
balavÄ• , tattha paá¹-iggÄ• hakena paá¹-iggahiteti attho daá¹-á¹-habbo. sesaá¹ƒ uttÄ• natth

paribhogamayapuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ• .

6. itodinnakathÄ• vaá¹‡á¹‡anÄ•

488-491__._ idÄ• ni \Ee 99/ ito dinnakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``ito dinnena yÄ• p
kÄ• laá¹…katÄ• tahiâ€™â€™ nti (Pv 19) vacanaá¹ƒ nissÄ• ya ``yaá¹ƒ ito cÄ«varÄ• di dinna
ti laddhi, seyyathÄ• pi rÄ• jagirikasiddhatthikÄ• naá¹ƒ; te sandhÄ• ya __ito dinnenÄ• _ti puc
paá¹-iÃ±Ã±Ä• itarassa \Be 200/. puna cÄ«varÄ• divasena anuyutto paá¹-ikkhipati. __aÃ±Ã±
aÃ±Ã±assa vipÄ• kadÄ• yakÄ• naá¹ƒ kammÄ• naá¹ƒ aÃ±Ã±o kÄ• rako, na attanÄ• va attan
hoti. evaá¹ƒ puá¹-á¹-ho pana itaro suttavirodhabhayena paá¹-ikkhipati. __dÄ• naá¹ƒ denta_n
dadamÄ• naá¹ƒ disvÄ• ti attho. tattha yasmÄ• attano anumoditattÄ• ca tesaá¹ƒ tattha bhog
iminÄ• kÄ• raá¹‡ena laddhiá¹ƒ patiá¹-á¹-hapentassÄ• pi appatiá¹-á¹-hitÄ• va hoti. na hi te it
vatthunÄ• yÄ• penti. sesesupi suttasÄ• dhanesu eseva nayoti.

ito dinnakathÄ• vaá¹‡á¹‡anÄ• .

7. pathavÄ«kammavipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

<492> idÄ• ni pathavÄ« kammavipÄ• kotikathÄ• nÄ• ma hoti. tattha yasmÄ• ``atthi issariy
kammaá¹ƒ, Ä• dhipaccasaá¹ƒvattaniyaá¹ƒ kammaâ€™â€™ nti ettha issarÄ• naá¹ƒ bhÄ• vo
adhipatÄ«naÃ±ca bhÄ• vo Ä• dhipaccaá¹ƒ nÄ• ma, pathavissariyaÄ• dhipaccasaá¹ƒvattanil
vuttaá¹ƒ. tasmÄ• yesaá¹ƒ ``pathavÄ« kammavipÄ• koâ€™â€™ ti laddhi, seyyathÄ• pi andh
__pathavÄ«_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __sukhavedanÄ«yÄ• _tiÄ•
kammavipÄ• kasabhÄ• vadassanavasena vuttaá¹ƒ. ``phasso hotÄ«â€™â€™ tiÄ• dinÄ• na
phasso sukhavedanÄ«yÄ• dibhedo \Ee 100/ hoti. so ca saÃ±Ã±Ä• dayo ca sukhavedanÄ• d
saÃ±Ã±Ä• dÄ«hi, sabbepi sÄ• rammaá¹‡Ä• , atthi ca nesaá¹ƒ purecÄ• rikaÄ• vaá¹-á¹-anÄ•
kammapaccayabhÅ«tÄ• cetanÄ• , yo tattha iá¹-á¹-havipÄ• ko, tassa patthanÄ• , paá¹‡idhÄ
mÅ«lataá¹‡hÄ• , kiá¹ƒ te evarÅ«pÄ• pathavÄ«ti pucchati. itaro paá¹-ikkhipati. paá¹-ilomapu
uttÄ• natthÄ• neva.

<493> __kammavipÄ• ko paresaá¹ƒ sÄ• dhÄ• raá¹‡o_ti paÃ±he phassÄ• dayo sandhÄ• ya
kammasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paÃ±ca pathavÄ«Ä• dÄ«naá¹ƒyeva ca sÄ• dhÄ• raá¹‡abh
__asÄ• dhÄ• raá¹‡amaÃ±Ã±esa_nti suttaá¹ƒ parasamayato Ä• haritvÄ• \Be 201/ dassitaá¹
paribhuÃ±jantÄ«_ti paÃ±he pathaviá¹ƒ anissite sandhÄ• ya paá¹-ikkhipati, nissite sandhÄ• y
__pathaviá¹ƒ aparibhuÃ±jitvÄ• parinibbÄ• yantÄ«_ti paÃ±he Ä• ruppe parinibbÄ• yantÄ• na
__kammavipÄ• kaá¹ƒ akhepetvÄ• _ti idaá¹ƒ parasamayavasena vuttaá¹ƒ. kammavipÄ• kaÃ
parinibbÄ• yantÄ«ti tesaá¹ƒ laddhi. sakasamaye pana katokÄ• sassa kammassa uppannaá¹

parinibbÄ• naá¹ƒ natthi. tesaÃ±ca laddhiyÄ• pathavÄ« sÄ• dhÄ• raá¹‡avipÄ• kattÄ• uppan
vipÄ• kabhÄ• vena á¹-hitaá¹ƒ akhepetvÄ• parinibbÄ• naá¹ƒ na yujjatÄ«ti codetuá¹ƒ vaá¹-á¹
paá¹-ikkhipati. __cakkavattisattassa kammavipÄ• ka_nti paÃ±he asÄ• dhÄ• raá¹‡aá¹ƒ phas
paá¹-ikkhipati, sÄ• dhÄ• raá¹‡aá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. pathavÄ«samuddasÅ«riyac
sÄ• dhÄ• raá¹‡akammavipÄ• koti tesaá¹ƒ laddhi.

<494> __issariyasaá¹ƒvattaniya_nti ettha issariyaá¹ƒ nÄ• ma bahudhanatÄ• . Ä• dhipaccaá
vase vattetvÄ• tehi garukÄ• tabbaá¹-á¹-hena adhipatibhÄ• vo. tattha kammaá¹ƒ paá¹-ilÄ• b
taá¹ƒsaá¹ƒvattanikaá¹ƒ nÄ• ma hoti, na janakavasena. tasmÄ• vipÄ• kabhÄ• ve asÄ• dhak

pathavÄ« kammavipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• .

8. jarÄ• maraá¹‡aá¹ƒ vipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

<495> idÄ• ni \Ee 101/ \Ne 197/ jarÄ• maraá¹‡aá¹ƒ vipÄ• kotikathÄ• nÄ• ma hoti. tattha ye
dubbaá¹‡á¹‡asaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ appÄ• yukasaá¹ƒvattaniyaá¹ƒ kammaâ€™â€™
jarÄ• . appÄ• yukatÄ• nÄ• ma maraá¹‡aá¹ƒ. taá¹ƒsaá¹ƒvattaniyaÃ±ca kammaá¹ƒ atthi. tasm
vipÄ• koti laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, pa
paá¹-ilomapaÃ±he __anÄ• rammaá¹‡a_nti rÅ«padhammÄ• naá¹ƒ tÄ• va anÄ• rammaá¹‡am
jarÄ• maraá¹‡aá¹ƒ sampayogalakkhaá¹‡Ä• bhÄ• vÄ• anÄ• rammaá¹‡ameva.

<496> __akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ akusalÄ• naá¹ƒ dhammÄ• na
jarÄ• maraá¹‡ena nÄ• ma aniá¹-á¹-havipÄ• kena bhavitabbanti laddhiyÄ• paá¹-ijÄ• nÄ• ti \E
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡assa kusalavipÄ• kataá¹ƒ paá¹-ikkhipati. para
akusalavipÄ• kataÃ±Ã±eva paá¹-ijÄ• nÄ• ti.

__kusalÄ• naÃ±ca akusalÄ• naÃ±cÄ• _ti pucchÄ• vasena ekato kataá¹ƒ, ekakkhaá¹‡e pan
abyÄ• katÄ• naá¹ƒ avipÄ• kÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ vipÄ• koti vattabbatÄ• ya pariyÄ• y
abyÄ• katavasena __pucchÄ• na katÄ• _.

<497> __dubbaá¹‡á¹‡asaá¹ƒvattaniya_nti ettha dubbaá¹‡á¹‡iyaá¹ƒ nÄ• ma aparisuddhava
nÄ• ma Ä• yuno ciraá¹ƒ pavattituá¹ƒ asamatthatÄ• . tattha akusalakammaá¹ƒ kammasamuâ
dubbaá¹‡á¹‡arÅ«passa kammapaccayo hoti, asadisattÄ• panassa taá¹ƒvipÄ• ko na hoti. ut
taá¹ƒpaá¹-ilÄ• bhavasena Ä• yuno ca upacchedakavasena paccayo hoti. evametaá¹ƒ pariyÄ
taá¹ƒsaá¹ƒvattanikaá¹ƒ nÄ• ma hoti, na vipÄ• kaphassÄ• dÄ«naá¹ƒ viya janakavasena, tasm
asÄ• dhakaá¹ƒ. sesamettha heá¹-á¹-hÄ• vuttasadisamevÄ• ti.

jarÄ• maraá¹‡aá¹ƒ vipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• .

9. ariyadhammavipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<498> idÄ• ni \Ee 102/ \Ne 198/ ariyadhammavipÄ• kakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ, na cittacetasikÄ• dhammÄ• ti laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ ariyadhammavipÄ• ko_ti pucchÄ• sakavÄ• dissa. tattha __ariyadhammavipÄ• ko_ti magga vipÄ• ko. kilesakkhayamattaá¹ƒ ariyaphalanti laddhiyÄ• paá¹-iÃ±Ã±Ä• itarassa. __sÄ• maÃ maggassetaá¹ƒ nÄ• maá¹ƒ. ``sÄ• maÃ±Ã±aÃ±ca vo, bhikkhave, desessÄ• mi sÄ• maÃ±Ã±a brahmaÃ±Ã±epi eseva nayo.

__sotÄ• pattiphalaá¹ƒ na vipÄ• ko_tiÄ• dÄ«su sotÄ• pattimaggÄ• dÄ«naá¹ƒ apacayagÄ• m ariyaphalÄ• naá¹ƒ navipÄ• kabhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, dÄ• naphalÄ• dÄ«naá¹ƒ paá¹-ikkh Ä• cayagÄ• mittikassa evaá¹ƒ atthaá¹ƒ dhÄ• reti --- vipÄ• kasaá¹…khÄ• taá¹ƒ Ä• cayaá¹ƒ g Ä• cinantÄ• gacchantÄ«ti Ä• cayagÄ• mino, vipÄ• kaá¹ƒ apacinantÄ• gacchantÄ«ti apacay paá¹-ijÄ• nÄ• ti ca paá¹-ikkhipati ca.

<500> __kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ savipÄ• kaá¹ƒ Ä• cayagÄ• mÄ«_tiÄ• dikÄ• pucchÄ paá¹-ikkhepo ca sakavÄ• dissa. lokiyaÃ±hi kusalaá¹ƒ vipÄ• kacutipaá¹-isandhiyo ceva vaá¹- gacchatÄ«ti Ä• cayagÄ• mi. lokuttarakusalaá¹ƒ cutipaá¹-isandhiyo ceva vaá¹-á¹-aÃ±ca apac apacayagÄ• mi. evametaá¹ƒ savipÄ• kameva hoti, na apacayagÄ• mivacanamattena avipÄ sandhÄ• yettha sakavÄ• dino paá¹-iÃ±Ã±Ä• ca paá¹-ikkhepo ca veditabbÄ• ti.

ariyadhammavipÄ• kakathÄ• vaá¹‡á¹‡anÄ• .

10. vipÄ• ko vipÄ• kadhammadhammotikathÄ• vaá¹‡á¹‡anÄ•

<501> idÄ• ni vipÄ• ko vipÄ• kadhammadhammotikathÄ• nÄ• ma \Ee 103/ hoti. tattha yas aÃ±Ã±amaÃ±Ã±Ä• dipaccayavasena paccayo hoti, tasmÄ• vipÄ• kopi vipÄ• kadhammadha andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __tassa v vipÄ• kadhammadhammassa vipÄ• kassa yo vipÄ• ko, sopi te vipÄ• kadhammadhammo ho Ä• yatiá¹ƒ vipÄ• kadÄ• nÄ• bhÄ• vaá¹ƒ sandhÄ• ya paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho tap vipÄ• kassa uppattiá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. evaá¹ƒ sante panassa kusalÄ• kusalass vipÄ• ko, tassÄ• pi vipÄ• koti vaá¹-á¹-Ä• nupacchedo Ä• pajjatÄ«ti puá¹-á¹-ho samayavirodh

__vipÄ• koti vÄ• _tiÄ• dimhi vacanasÄ• dhane pana yadi vipÄ• kassa vipÄ• kadhammadha kusalÄ• kusalabyÄ• katÄ• naá¹ƒ ekatthataá¹ƒ Ä• pajjeyyÄ• ti paá¹-ikkhipati. __vipÄ• ko ca v ettha \Be 204/ ayaá¹ƒ adhippÄ• yo --- so hi catÅ«su vipÄ• kakkhandhesu ekekaá¹ƒ aÃ±Ã±a paccayaá¹-á¹-hena vipÄ• kadhammadhammataá¹ƒ paccayuppannaá¹-á¹-hena ca vipÄ• kaá¹

vipÄ• kadhammadhammoâ€™â€™ ti puá¹-á¹-ho Ä• mantÄ• ti paá¹-ijÄ• nÄ• ti. atha naá¹ƒ sa
ekakkhaá¹‡e catÅ«su khandhesu vipÄ• ko vipÄ• kadhammadhammopi anuÃ±Ã±Ä• to, tasm
Ä• pajjatÄ«â€™â€™ ti codetuá¹ƒ evamÄ• ha. itaro kusalÄ• kusalasaá¹…khÄ• taá¹ƒ vipÄ• k
paá¹-ikkhipati. __taÃ±Ã±eva akusala_nti yadi te vipÄ• ko vipÄ• kadhammadhammo, yo akus
Ä• pajjati. kasmÄ• ? vipÄ• kadhammadhammena ekattÄ• . __taÃ±Ã±eva kusala_ntiÄ• dÄ«s

<502> __aÃ±Ã±amaÃ±Ã±apaccayÄ• _ti idaá¹ƒ sahajÄ• tÄ• naá¹ƒ paccayamattavasena vu
mahÄ• bhÅ«tÄ• nampi ca aÃ±Ã±amaÃ±Ã±apaccayatÄ• vuttÄ• , na ca tÄ• ni vipÄ• kÄ• ni, n

vipÄ• ko vipÄ• kadhammadhammotikathÄ• vaá¹‡á¹‡anÄ• .

sattamo vaggo.

8. aá¹-á¹-hamavaggo

1. chagatikathÄ• vaá¹‡á¹‡anÄ•

503-504__._ idÄ• ni \Ee 104/ \Ne 200/ chagatikathÄ• nÄ• ma hoti. tattha asurakÄ• yena sa
yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naÃ±ceva uttarÄ• pathakÄ• naÃ±ca; te sandhÄ• ya
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ sakavÄ• dÄ« ``paÃ±ca kho panimÄ• , sÄ• riputta, gatiyo
lomahaá¹ƒsanapariyÄ• ye paricchinnÄ• naá¹ƒ gatÄ«naá¹ƒ vasena codetuá¹ƒ __nanu paÃ±c
suttavirodhabhayena paá¹-ijÄ• nÄ• ti. kasmÄ• pana sakavÄ• dÄ« cha gatiyo na sampaá¹-ic
``catÅ«hÄ• pÄ• yehi ca vippamuttoâ€™â€™ ti ettha asurakÄ• yopi gahitoti. saccaá¹ƒ gahito
kasmÄ• ? visuá¹ƒ abhÄ• vato. asurakÄ• yasmiÃ±hi kÄ• lakaÃ±cikÄ• asurÄ• petagatiyÄ• s
vepacittiparisÄ• devagatiyÄ• , asurakÄ• yoti visuá¹ƒ ekÄ• gati nÄ• ma natthi.

idÄ• ni etameva atthaá¹ƒ dassetuá¹ƒ __nanu kÄ• lakaÃ±cikÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha
sadisarÅ«pasaá¹‡á¹-hÄ• nÄ• bÄ«bhacchÄ• virÅ«pÄ• duddassikÄ• . __samÄ• nabhogÄ• _
__samÄ• nÄ• hÄ• rÄ• _ti sadisakheá¸·asiá¹…ghÄ• á¹‡ikapubbalohitÄ• diÄ• hÄ• rÄ• . __sam
sadisaÄ• yuparicchedÄ• . __Ä• vÄ• havivÄ• ha_nti kaÃ±Ã±Ä• gahaá¹‡aÃ±ceva kaÃ±Ã±Ä•
__samÄ• navaá¹‡á¹‡Ä• _ti sadisarÅ«pasaá¹‡á¹-hÄ• nÄ• abhirÅ«pÄ• pÄ• sÄ• dikÄ• dassa
__samÄ• nabhogÄ• _ti sadisapaÃ±cakaÄ• maguá¹‡abhogÄ• . __samÄ• nÄ• hÄ• rÄ• _ti sa
vuttanayameva. __nanu atthi asurakÄ• yo_ti idaá¹ƒ asurakÄ• yasseva sÄ• dhakaá¹ƒ. tassa
gatiparicchedÄ• bhÄ• vena na gatisÄ• dhakanti.

chagatikathÄ• vaá¹‡á¹‡anÄ• .

2. antarÄ• bhavakathÄ• vaá¹‡á¹‡anÄ•

<505> idÄ• ni \Ee 105/ \Ne 201/ antarÄ• bhavakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``antarÄ
suttapadaá¹ƒ ayoniso gahetvÄ• ``antarÄ• bhavo nÄ• ma atthi, yattha satto dibbacakkhuko
iddhimÄ• viya aniddhimÄ• mÄ• tÄ• pitisamÄ• gamaÃ±ceva utusamayaÃ±ca olokayamÄ• n
atirekasattÄ• haá¹ƒ vÄ• tiá¹-á¹-hatÄ«â€™â€™ ti laddhi, seyyathÄ• pi pubbaseliyÄ• naÃ±ce
sandhÄ• ya __atthÄ«_ti pucchÄ• sakavÄ• dissa, laddhiyaá¹ƒ á¹-hatvÄ• paá¹-iÃ±Ã±Ä• itara
bhagavatÄ• tayo bhavÄ• vuttÄ• , tesaá¹ƒ vasena codetuá¹ƒ __kÄ• mabhavo_tiÄ• dimÄ• h
yadi te antarÄ• bhavo nÄ• ma koci bhavo atthi, tena kÄ• mabhavÄ• dÄ«naá¹ƒyeva aÃ±Ã±a
paÃ±cavokÄ• rabhavÄ• dinÄ• viya, tena taá¹ƒ pucchÄ• mi --- ``kiá¹ƒ te ayaá¹ƒ antarÄ• bha
udÄ• hu rÅ«pabhavo arÅ«pabhavo vÄ• â€™â€™ ti? itaro tathÄ• anicchanto sabbaá¹ƒ paá
cÄ• _tiÄ• di yadi antarÄ• bhavo nÄ• ma atthi, imesaá¹ƒ bhavÄ• naá¹ƒ antarÄ• dvinnaá¹ƒ sA
206/ viya bhaveyyÄ• ti codetuá¹ƒ Ä• raddhaá¹ƒ. paravÄ• dÄ« pana tathÄ• anicchanto sabb
kevalaá¹ƒ laddhiyÄ• , na sahadhammena. teneva naá¹ƒ sakavÄ• dÄ« `no vata reâ€™ ti paá

<506> __paÃ±camÄ« sÄ• yonÄ«_tiÄ• dÄ«nipi yathÄ• paricchinnayoniÄ• dÄ«su so samod
tato tato atirekena bhavitabbanti codetuá¹ƒ vuttÄ• ni. __antarÄ• bhavÅ«pagaá¹ƒ kamma_nti
yathÄ• kÄ• mabhavÅ«pagÄ• dÄ«ni kammÄ• ni atthÄ«ti satthÄ• rÄ• vibhajitvÄ• dassitÄ• n
bhavitabbanti codanatthaá¹ƒ vuttaá¹ƒ. yasmÄ• pana parasamaye antarÄ• bhavÅ«pagaá¹ƒ
kammaá¹ƒ natthi, yaá¹ƒ yaá¹ƒ bhavaá¹ƒ upapajjissati, tadupageneva kammena antarÄ• bha
laddhi, tasmÄ• `nahevaâ€™ nti paá¹-ikkhittaá¹ƒ. __atthi antarÄ• bhavÅ«pagÄ• sattÄ• _ti p
kÄ• mabhavÅ«pagÄ• yeva nÄ• ma teti laddhiyÄ• paá¹-ikkhipati. __jÄ• yantÄ«_tiÄ• dÄ«ni p
jÄ• tijarÄ• maraá¹‡Ä• ni ceva cutipaá¹-isandhiparamparaÃ±ca \Ee 106/ anicchanto paá¹-ikkh
puá¹-á¹-hopi yasmÄ• antarÄ• bhavasattassa anidassanaá¹ƒ rÅ«paá¹ƒ, vedanÄ• dayopi aÃ±
oá¸·Ä• rikÄ• ti tassa laddhi, tasmÄ• paá¹-ikkhipati. iminÄ• va kÄ• raá¹‡ena paÃ±cavokÄ• ra
paá¹-ikkhepo veditabbo.

<507> idÄ• ni \Ne 202/ __kÄ• mabhavo bhavo gatÄ«_tiÄ• di bhavasaá¹ƒsandanaá¹ƒ nÄ• m
--- yadi te antarÄ• bhavo nÄ• ma koci bhavo bhaveyya, yathÄ• kÄ• mabhavÄ• dÄ«su bhav
tathÄ• tatrÄ• pi labbhetha. yathÄ• vÄ• tattha na labbhati, tathÄ• imesupi na labbhetha. sa
bhavabhÄ• ve etesvevesa vibhÄ• go atthi, na itarasminti ko ettha visesahetÅ«ti. itaro puna l
taá¹ƒ taá¹ƒ paá¹-ijÄ• nÄ• ti ceva paá¹-ikkhipati ca.

<508> __sabbesaÃ±Ã±eva sattÄ• naá¹ƒ atthi antarÄ• bhavo_ti puá¹-á¹-ho yasmÄ•
nirayÅ«pagaasaÃ±Ã±asattÅ«pagaarÅ«pÅ«pagÄ• naá¹ƒ antarÄ• bhavaá¹ƒ na icchati, tasmÄ
kÄ• raá¹‡ena paá¹-ilome paá¹-ijÄ• nÄ• ti. __Ä• nantariyassÄ• _tiÄ• di yesaá¹ƒ so antarÄ• b
tÄ• va vibhajitvÄ• \Be 207/ dassetuá¹ƒ vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ pÄ• á¸·ianusÄ• reneva vec
suttasÄ• dhanenÄ• ti.

antarÄ• bhavakathÄ• vaá¹‡á¹‡anÄ• .

3. kÄ• maguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<510> idÄ• ni kÄ• maguá¹‡akathÄ• nÄ• ma hoti. tattha sakasamaye tÄ• va __kÄ• madhÄ•
--- kilesakÄ• mÄ• pi kÄ• mabhavopi. etesu hi vatthukÄ• mÄ• kamanÄ«yaá¹-á¹-hena kÄ• m
sabhÄ• vanissattasuÃ±Ã±ataá¹-á¹-hena dhÄ• tÅ«ti kÄ• madhÄ• tu. kilesakÄ• mÄ• kamanÄ
kamanaá¹-á¹-hena ca kÄ• mÄ• , yathÄ• vuttenevatthena dhÄ• tÅ«ti kÄ• madhÄ• tu. kÄ• ma
107/ kamanaá¹-á¹-hena vatthukÄ• mapavattidesaá¹-á¹-henÄ• ti tÄ«hi kÄ• raá¹‡ehi kÄ• mo,
dhÄ• tÅ«ti kÄ• madhÄ• tu. parasamaye pana --- ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• â€
nissÄ• ya paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«ti gahitaá¹ƒ. tasmÄ• yesaá¹ƒ ayaá¹ƒ
pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya kÄ• madhÄ• tunÄ• nattaá¹ƒ bodhetuá¹ƒ __paÃ±cevÄ• _
laddhivasena paá¹-iÃ±Ã±Ä• itarassa. __nanu atthÄ«_tiÄ• di kilesakÄ• madassanatthaá¹ƒ v
__tappaá¹-isaá¹ƒyutto_ti kÄ• maguá¹‡apaá¹-isaá¹ƒyutto, kÄ• maguá¹‡Ä• rammaá¹‡oti attho
paÃ±cevÄ• _ti imesu tappaá¹-isaá¹ƒyuttachandÄ• dÄ«su sati \Ne 203/ paÃ±ceva kÄ• magu
vattabbaá¹ƒ. etepi hi chandÄ• dayo kamanÄ«yaá¹-á¹-hena kÄ• mÄ• ca dhÄ• tu cÄ• tipi kÄ•
kÄ• masaá¹…khÄ• tÄ• dhÄ• tÅ«tipi kÄ• madhÄ• tÅ«ti attho.

__manussÄ• naá¹ƒ cakkhu_ntiÄ• di vatthukÄ• madassanatthaá¹ƒ vuttaá¹ƒ. tattha paravÄ•
vatthukÄ• mabhÄ• vena nakÄ• madhÄ• tubhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• puna manoti puá¹-á
sandhÄ• ya nakÄ• madhÄ• tubhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti. yasmÄ• pana sabbopi tebhÅ«ma
naá¹ƒ sakavÄ• dÄ« suttena niggaá¹‡hÄ• ti.

<511> __kÄ• maguá¹‡Ä• _ \Be 208/ __bhavo_tiÄ• di bhavassa kÄ• madhÄ• tubhÄ• vadas
kÄ• maguá¹‡amatte bhavoti vohÄ• ro natthi, tasmÄ• paravÄ• dÄ« nahevÄ• ti paá¹-ikkhipati
kamma_ntiÄ• di sabbaá¹ƒ kÄ• maguá¹‡amattassa nakÄ• madhÄ• tubhÄ• vadassanatthaá¹
kÄ• madhÄ• tusaá¹…khÄ• takÄ• mabhavÅ«pagameva hi kammaá¹ƒ atthi, kÄ• mabhavÅ«pa
jÄ• yanti jiyanti miyanti cavanti upapajjanti, na kÄ• maguá¹‡esÅ«ti iminÄ• upÄ• yena sabba

kÄ• maguá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

4. kÄ• makathÄ• vaá¹‡á¹‡anÄ•

513-514__._ idÄ• ni \Ee 108/ kÄ• makathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``paÃ±cime, bhikk
ti vacanamattaá¹ƒ nissÄ• ya rÅ«pÄ• yatanÄ• dÄ«ni paÃ±cevÄ• yatanÄ• ni kÄ• mÄ• ti laddh
pubbaseliyÄ• naá¹ƒ; tesaá¹ƒ kilesakÄ• masseva nippariyÄ• yena kÄ• mabhÄ• vaá¹ƒ dasset
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha uttÄ• natthamevÄ• ti.

kÄ• makathÄ• vaá¹‡á¹‡anÄ• .

5. rÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

515-516__._ idÄ• ni \Ne 204/ rÅ«padhÄ• tukathÄ• nÄ• ma hoti. tattha ``rÅ«pino dhammÄ• yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya __rÅ«pino_ti pucchÄ• sakavÄ itarassa. atha naá¹ƒ sakavÄ• dÄ« yasmÄ• rÅ«padhÄ• tu nÄ• ma rÅ«pabhavo, na rÅ«pama codetuá¹ƒ __rÅ«padhÄ• tÅ«_tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ kÄ• maguá¹‡akathÄ• yaá¹ƒ vut __sÄ• va kÄ• madhÄ• tÅ«_ti puá¹-á¹-ho bhÅ«mipariccheda virodhaá¹ƒ passamÄ• no paá katvÄ• puá¹-á¹-ho attano laddhivasena paá¹-ijÄ• nÄ• ti. evaá¹ƒ sante pana dvÄ«hi bhavehi Ä• pajjati, tena taá¹ƒ sakavÄ• dÄ« __kÄ• mabhavena cÄ• _ti Ä• dimÄ• ha. itaro ekassa dvÄ paá¹-ikkhipatÄ«ti.

rÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ• .

6. arÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

517-518__._ arÅ«padhÄ• tukathÄ• yapi \Be 209/ iminÄ• vupÄ• yena attho veditabbo. arÅ«p vedanÄ• kkhandhameva gahetvÄ• vedanÄ• \Ee 109/ bhavotiÄ• dinÄ• nayenettha desanÄ arÅ«pino dhammÄ• ti saá¹…khaá¹ƒ gatÄ• vedanÄ• dÄ«su aÃ±Ã±atarÄ• hotÄ«ti evamatth heá¹-á¹-hÄ• vuttanayeneva veditabbanti.

arÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ• .

7. rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

<519> idÄ• ni rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``rÅ«pÄ« ma ahÄ«nindriyoâ€™â€™ ti (DN I 87) suttaá¹ƒ nissÄ• ya brahmakÄ• yikÄ• naá¹ƒ ghÄ• nÄ• din kappetvÄ• saá¸·Ä• yataniko tesaá¹ƒ attabhÄ• voti laddhi, seyyathÄ• pi \Ne 205/ andhakÄ• te sandhÄ• ya __saá¸·Ä• yataniko_ti pucchÄ• sakavÄ• dissa, laddhivasena paá¹-iÃ±Ã±Ä• tattha Ä• yatanaá¹ƒ natthi, tassa vasena codetuá¹ƒ __atthi tattha ghÄ• nÄ• yatana_ntiÄ• di paravÄ• dÄ« yaá¹ƒ tattha ajjhattikÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ Ä• yatanÄ• naá¹ƒ ghÄ• nÄ• dikaá¹ƒ tadeva Ä• yatananti laddhiyÄ• paá¹-ijÄ• nÄ• ti. bÄ• hirÄ• naá¹ƒ gandhÄ• yatanÄ• dÄ«naá¹ƒ ghÄ• nappasÄ• dÄ• dayo tattha na icchati, tasmÄ• tesaá¹ƒ gocaraá¹ƒ paá¹-isedhento paá¹ paá¹-ilomapaÃ±hasaá¹ƒsandanapaÃ±hesupi iminÄ• vupÄ• yena attho veditabbo.

<521> atthi tattha ghÄ• nÄ• yatanaá¹ƒ atthi gandhÄ• yatanaá¹ƒ tena ghÄ• nena taá¹ƒ gand

tasmiá¹ƒyeva parasamaye ekacce Ä• cariye sandhÄ• ya vuttaá¹ƒ. te kira tattha cha ajjhattik
paripuá¹‡á¹‡Ä• ni icchanti, Ä• yatanena ca nÄ• ma sakiccakena bhavitabbanti tehi ghÄ• nÄ
ghÄ• yanti sÄ• yanti phusantÄ«tipi icchanti. taá¹ƒ laddhiá¹ƒ sandhÄ• ya paravÄ• dÄ« Ä• ma

<522> __atthi_ \Be 210/ __tattha mÅ«lagandho_tiÄ• dÄ«ni pana puá¹-á¹-ho atthibhÄ• vaá¹
paá¹-ikkhipati. __nanu atthi tattha_ \Ee 110/ __ghÄ• nanimitta_ntiÄ• di saá¹‡á¹-hÄ• namatta
Ä• yatanassa, tasmÄ• udÄ• haá¹-ampi anudÄ• haá¹-asadisamevÄ• ti.

rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• .

8. arÅ«pe rÅ«pakathÄ• vaá¹‡á¹‡anÄ•

524-526__._ idÄ• ni arÅ«pe rÅ«pakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``viÃ±Ã±Ä• á¹‡apacc
vacanato Ä• ruppabhavepi oá¸·Ä• rikarÅ«pÄ• nissaá¹-aá¹ƒ sukhumarÅ«paá¹ƒ atthÄ«ti ladd
andhakÄ• naá¹ƒ; te sandhÄ• ya __atthi rÅ«pa_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• i
uttÄ• natthamevÄ• ti.

arÅ«pe rÅ«pakathÄ• vaá¹‡á¹‡anÄ• .

9. rÅ«paá¹ƒ kammantikathÄ• vaá¹‡á¹‡anÄ•

527-537__._ idÄ• ni \Ne 206/ rÅ«paá¹ƒ kammantikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ
kÄ• yavacÄ«viÃ±Ã±attisaá¹…khÄ• taá¹ƒ rÅ«pameva kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ nÄ
kusalasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ, akusalasamuá¹-á¹-hÄ• naá¹ƒ akusalanti laddhi, seyy
mahisÄ• sakÄ• naÃ±ceva sammitiyÄ• naÃ±ca; te sandhÄ• ya __kusalena cittena samuá¹-á
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ sace taá¹ƒ kusalaá¹ƒ, yvÄ• yaá¹ƒ sÄ• ra
labbhati, atthi te so tassÄ• ti codetuá¹ƒ __sÄ• rammaá¹‡a_ntiÄ• di Ä• raddhaá¹ƒ. tattha __p
cetanÄ• yevetaá¹ƒ vevacanaá¹ƒ. kusalacetanÄ• yeva hi pakappayamÄ• nÄ• patthanÄ• ti. p
paá¹‡idhÄ«ti ca vuccati. parato pana __kusalena cittena samuá¹-á¹-hitÄ• vedanÄ• saÃ±Ã±
saddhÄ• _tiÄ• dÄ«su vedanÄ• dÄ«naÃ±Ã±eva cettha patthanÄ• paá¹‡idhÄ«ti labbhati, na
cetanÄ• naá¹ƒ ekato abhÄ• vÄ• , sotapatitattÄ• pana evaá¹ƒ tanti gatÄ• ti veditabbÄ• . __r
111/ purimavÄ• re ``sabbantaá¹ƒ kusalaâ€™â€™ nti saá¹ƒkhittassa pabhedadassanatthaá¹
saá¹ƒsandananayÄ• , vacÄ«kammakathÄ• ``akusalena cittena samuá¹-á¹-hitaâ€™â€™ nti
pÄ• á¸·ianusÄ• reneva veditabbaá¹ƒ. __asucÄ«_ti panettha sukkaá¹ƒ adhippetaá¹ƒ. suttasÄ
uttÄ• natthameva.

rÅ«paá¹ƒ kammantikathÄ• vaá¹‡á¹‡anÄ• .

10. jÄ«vitindriyakathÄ• vaá¹‡á¹‡anÄ•

<540> idÄ• ni jÄ«vitindriyakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ jÄ«vitindriyaá¹ƒ nÄ• ma citta
arÅ«padhammo, tasmÄ• rÅ«pajÄ«vitindriyaá¹ƒ natthÄ«ti laddhi, seyyathÄ• pi pubbaseliyÄ•
sammitiyÄ• naÃ±ca; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __nat
Ä• yÅ«_ti paÃ±he upÄ• dinnarÅ«pÄ• nampi tiá¹‡akaá¹-á¹-hÄ• dÄ«nampi santÄ• navasena
yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• ti icchati, tasmÄ• paá¹-ikkhipati. __atthÄ«_ti paÃ±
paá¹-ijÄ• nÄ• ti. __atthi arÅ«pajÄ«vitindriya_nti paÃ±he \Ne 207/ arÅ«padhammÄ• naá¹ƒ cit
jÄ«vitindriyasantÄ• naá¹ƒ nÄ• ma atthÄ«ti icchati, tasmÄ• paá¹-ijÄ• nÄ• ti.

<541> __rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu arÅ«pajÄ«vitindriya_nti paÃ±he sattasantÄ•
vÄ• , sabbesaá¹ƒ cittavippayuttaá¹ƒ arÅ«pajÄ«vitindriyameva icchati, tasmÄ• paá¹-ijÄ• nÄ•

<542> nirodhasamÄ• pannapaÃ±hesupi cittavippayuttaá¹ƒ arÅ«pajÄ«vitameva sandhÄ• ya
paá¹-ijÄ• nÄ• ti ca. sakavÄ• dÄ« pana taá¹ƒ asampaá¹-icchanto yaá¹ƒ arÅ«papavatte asati
bhavitabbanti codetuá¹ƒ __haÃ±cÄ«_tiÄ• dimÄ• ha. saá¹…khÄ• rakkhandhapaÃ±he phass
sandhÄ• ya paá¹-ikkhipati, kÄ• yakammÄ• disaá¹…khÄ• rakkhandhaá¹ƒ sandhÄ• ya paá¹-ij
112/ vacÄ«viÃ±Ã±atti sammÄ• vÄ• cÄ• sammÄ• kammanto jÄ«vitindriyanti evamÄ• dayopi
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• tissa laddhi. sakavÄ• dÄ« pana taá¹ƒ asampaá¹-icc
arÅ«papavatte saá¹…khÄ• rakkhandho atthi, catunnampi khandhÄ• naá¹ƒ atthitÄ• hotÅ«ti
vedanÄ• kkhandho_ti Ä• dimÄ• ha. itaro antosamÄ• pattiá¹ƒ sandhÄ• ya paá¹-ikkhipati, san
vuá¹-á¹-hahantassa ca pubbÄ• parabhÄ• gaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti.

<543> asaÃ±Ã±asattavÄ• repi \Be 212/ eseva nayo. tassa hi laddhiyÄ• asaÃ±Ã±asattÄ• n
cittaá¹ƒ uppajjitvÄ• nirujjhati, tena saha cittavippayuttaarÅ«pajÄ«vitindriyaá¹ƒ uppajjitvÄ• y
pavattati. tasmÄ• tesaá¹ƒ jÄ«vitindriyaá¹ƒ natthÄ«ti puá¹-á¹-ho paá¹-ikkhipati, atthÄ«ti puá¹-
paá¹-ijÄ• nÄ• ti. vedanÄ• kkhandhÄ• dayopi tesaá¹ƒ pavattivasena paá¹-ikkhipati, cutipaá¹-i
paá¹-ijÄ• nÄ• ti. sakavÄ• dÄ« pana taá¹ƒ anicchanto ``sace tattha ekakkhaá¹‡epi vedanÄ• c
paÃ±cavokÄ• rabhavattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti codetuá¹ƒ __paÃ±cavokÄ• rabhav
suttavirodhabhayÄ• paá¹-ikkhipati.

544-545__._ __ekadesaá¹ƒ bhijjatÄ«_ti paÃ±he sampayuttaá¹ƒ bhijjati, vippayuttaá¹ƒ tiá¹-á¹
laddhi, tasmÄ• paá¹-ijÄ• nÄ• ti. __dve jÄ«vitindriyÄ• nÄ«_ti pucchÄ• paravÄ• dissa, paá¹-i
rÅ«pÄ• rÅ«pavasena hi dve jÄ«vitindriyÄ• ni, tehiyeva satto jÄ«vati, tesaá¹ƒ bhaá¹…gena m
cutikkhaá¹‡asmiÃ±hi dvepi jÄ«vitÄ• ni saheva bhijjanti.

jÄ«vitindriyakathÄ• vaá¹‡á¹‡anÄ• .

11. kammahetukathÄ• vaá¹‡á¹‡anÄ•

<546> idÄ• ni \Ne 208/ kammahetukathÄ• nÄ• ma hoti. tattha yena arahatÄ• purimabhave
abbhÄ• cikkhitapubbo, so tassa kammassa hetu arahattÄ• parihÄ• yatÄ«ti yesaá¹ƒ laddhi,
pubbaseliyÄ• naÃ±ceva sammitiyÄ• naÃ±ca; te sandhÄ• ya __kammahetÅ«_ti pucchÄ• sa
itarassa. sesaá¹ƒ parihÄ• nikathÄ• yaá¹ƒ vuttanayameva \Ee 113/.

__handa hi arahantÄ• naá¹ƒ abbhÄ• cikkhatÄ«_ti idaá¹ƒ yassa kammassa hetu parihÄ• yat
sampaá¹-icchÄ• petuá¹ƒ vadati. atha naá¹ƒ sakavÄ• dÄ« taá¹ƒ pakkhaá¹ƒ paá¹-ijÄ• nÄ• pet
arahanto na abbhÄ• cikkhitapubbÄ• , te sabbe arahattaá¹ƒ pÄ• puá¹‡eyyuâ€™â€™ nti code
kecÄ«_tiÄ• dimÄ• ha. itaro tassa kammassa arahattaá¹ƒ sampÄ• puá¹‡ane niyÄ• maá¹ƒ ap

kammahetukathÄ• vaá¹‡á¹‡anÄ• .

aá¹-á¹-hamo vaggo.

9. navamavaggo

1. Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• vaá¹‡á¹‡anÄ•

<547> idÄ• ni \Ee 114/ \Be 213/ Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• nÄ• ma hoti. tattha sakas
Ä• dÄ«navato nibbÄ• naÃ±ca Ä• nisaá¹ƒsato passantassa saá¹ƒyojanappahÄ• naá¹ƒ hotÄ«
dvÄ«supi ekaá¹ƒsikavÄ• daá¹ƒ gahetvÄ• ``Ä• nisaá¹ƒsadassÄ• vinova saá¹ƒyojanappahÄ•
seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itaras
tayÄ• gahito, Ä• dÄ«navopi daá¹-á¹-habboyevÄ• â€™â€™ ti vibhÄ• gadassanatthaá¹ƒ sak
__saá¹…khÄ• re_tiÄ• dimÄ• ha.

__saá¹…khÄ• re_ \Ne 209/ __ca aniccato manasikaroti, nibbÄ• ne ca Ä• nisaá¹ƒsadassÄ•
ayamadhippÄ• yo --- Ä• nisaá¹ƒsadassÄ• vissa saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ hotÄ«ti te
saá¹…khÄ• re aniccato manasikaroto saá¹ƒyojanÄ• pahÄ«yantÄ«ti ca puá¹-á¹-ho Ä• mantÄ
saá¹…khÄ• re ca aniccato manasikaroti, nibbÄ• ne ca Ä• nisaá¹ƒsadassÄ• vÄ« hotÄ«ti idaá
sampaá¹-icchasi etanti. tato paravÄ• dÄ« ekacittakkhaá¹‡aá¹ƒ sandhÄ• ya paá¹-ikkhipati, du
nÄ• nÄ• cittavasena paá¹-ijÄ• nÄ• ti. sakavÄ• dÄ« panassa adhippÄ• yaá¹ƒ madditvÄ• ani
Ä• nisaá¹ƒsadassÄ• vitÄ• ya ca ekato paá¹-iÃ±Ã±Ä• tattÄ• __dvinnaá¹ƒ phassÄ• naá¹ƒ dvi
samodhÄ• naá¹ƒ hotÄ«_ti pucchati. itaro dvinnaá¹ƒ samodhÄ• naá¹ƒ apassanto paá¹-ikkhip
__dukkhato_tiÄ• dipaÃ±hesupi eseva nayo. kiá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ, kiá¹ƒ anic
saá¹ƒyojanÄ• pahÄ«yanti, udÄ• hu nibbÄ• ne Ä• nisaá¹ƒsadassÄ• vissa, udÄ• hu dvepi ek
aniccÄ• dito manasikaroto pahÄ• naá¹ƒ \Ee 115/ bhaveyya, vipassanÄ• citteneva bhaveyya

Ä• nisaá¹ƒsadassÄ• vino, anussavavasena nibbÄ• ne Ä• nisaá¹ƒsaá¹ƒ passantassa vipassa
dvepi ekato karontassa bhaveyya, dvinnaá¹ƒ phassÄ• dÄ«naá¹ƒ samodhÄ• naá¹ƒ bhaveyya
ariyamaggakkhaá¹‡e aniccÄ• dimanasikÄ• rassa kiccaá¹ƒ nipphattiá¹ƒ gacchati puna niccat
anuppattidhammabhÄ• vato, nibbÄ• ne ca paccakkhatova Ä• nisaá¹ƒsadassanaá¹ƒ ijjhati, ta
aniccÄ• dito \Be 214/ manasikaroto Ä• rammaá¹‡aá¹ƒ katvÄ• pavattivasena ca nibbÄ• ne Ä
saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ hotÄ«ti veditabbaá¹ƒ.

<548> __nibbÄ• ne sukhÄ• nupassÄ«_ti suttaá¹ƒ nibbÄ• ne sukhÄ• nupassanÄ• dibhÄ• va
Ä• nisaá¹ƒsadassÄ• vitÄ• mattena saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ. tasmÄ• Ä• bhatampi

Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• vaá¹‡á¹‡anÄ• .

2. amatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<549> idÄ• ni amatÄ• rammaá¹‡akathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``nibbÄ• naá¹ƒ maÃ±
210/ ayoniso atthaá¹ƒ gahetvÄ• amatÄ• rammaá¹‡aá¹ƒ saá¹ƒyojanaá¹ƒ hotÄ«ti laddhi, sey
pubbaseliyÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha n
amatÄ• rammaá¹‡aá¹ƒ saá¹ƒyojanaá¹ƒ, amatassa saá¹ƒyojaniyÄ• dibhÄ• vo Ä• pajjatÄ«ti c
saá¹ƒyojaniya_ntiÄ• dimÄ• ha. itaro suttavirodhabhayena sabbaá¹ƒ paá¹-ikkhipati. iminÄ• u
attho veditabbo. __nibbÄ• naá¹ƒ nibbÄ• nato_ti Ä• haá¹-asuttaá¹ƒ pana diá¹-á¹-hadhamman
bhÄ• sitaá¹ƒ, tasmÄ• asÄ• dhakanti.

amatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

3. rÅ«paá¹ƒ sÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ•

552-553__._ idÄ• ni \Ee 116/ rÅ«paá¹ƒ sÄ• rammaá¹‡antikathÄ• nÄ• ma hoti. tattha rÅ«pa
sÄ• rammaá¹‡aá¹ƒ nÄ• ma hoti, na aÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«ti Ä• rammaá¹‡ap
avisesena rÅ«paá¹ƒ sÄ• rammaá¹‡anti laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; te sand
vibhÄ• gadassanatthaá¹ƒ pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha pÄ•
veditabbaá¹ƒ. __na vattabba_nti paÃ±he olubbhÄ• rammaá¹‡aá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä
dutiyapaÃ±hepi paccayÄ• rammaá¹‡aá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• tasseva. iti sappaccay
sÄ• rammaá¹‡atÄ• siddhÄ• ti.

rÅ«paá¹ƒ sÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ• .

4. anusayÄ• anÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

554-556__._ idÄ• ni \Be 215/ anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• nÄ• ma hoti. tattha yes
cittavippayuttÄ• ahetukÄ• abyÄ• katÄ• , teneva ca anÄ• rammaá¹‡Ä• ti laddhi, seyyathÄ•
ekaccÄ• naÃ±ca uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __anusayÄ• _ti pucchÄ• sakavÄ•
itarassa. atha naá¹ƒ anÄ• rammaá¹‡ena nÄ• ma evaá¹ƒvidhena bhavitabbanti codetuá¹ƒ __
__kÄ• marÄ• go_tiÄ• di kÄ• marÄ• gÄ• nusayato anaÃ±Ã±attÄ• dassitaá¹ƒ. __saá¹…khÄ•
cittasampayuttasaá¹…khÄ• rakkhandhaá¹ƒ sandhÄ• ya paá¹-ikkhipati. anusayaá¹ƒ jÄ«vitind
kÄ• yakammÄ• dirÅ«paÃ±ca saá¹…khÄ• rakkhandhapariyÄ• pannaá¹ƒ, taá¹ƒ sandhÄ• ya p
sabbavÄ• resu attho veditabbo. __sÄ• nusayo_ti paÃ±he pana appahÄ«nÄ• nusayattÄ• sÄ
anusayÄ• naá¹ƒ pavattisabbhÄ• vÄ• . yo hi appahÄ«no, na so atÄ«to, nÄ• nÄ• gato, na pac
maggavajjhakileso panesa appahÄ«nattÄ• va atthÄ«ti \Ee 117/ vuccati. evarÅ«passa ca ida
na vattabbaá¹ƒ. tasmÄ• taá¹ƒ paá¹-ikkhittaá¹ƒ. taá¹ƒ panetaá¹ƒ na kevalaá¹ƒ anusayassa, n
tÄ• disameva, tasmÄ• anusayÄ• naá¹ƒ anÄ• rammaá¹‡atÄ• sÄ• dhakaá¹ƒ na hotÄ«ti.

anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• vaá¹‡á¹‡anÄ• .

5. Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ•

557-558__._ idÄ• ni Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡antikathÄ• nÄ• ma hoti. tattha yasmÄ•
cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« Ã±Ä• á¹‡Ä«ti vuccati, tassa Ã±Ä• á¹‡assa tasmiá¹ƒ kha
tasmÄ• Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡anti yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha anusayakathÄ• yaá¹ƒ vuttanayeneva ve

Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ• .

6. atÄ«tÄ• nÄ• gatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

559-561__._ idÄ• ni atÄ«tÄ• nÄ• gatÄ• rammaá¹‡akathÄ• nÄ• ma hoti. tattha yasmÄ• atÄ
natthi, tasmÄ• tadÄ• rammaá¹‡ena cittena Ä• rammaá¹‡assa \Be 216/ natthitÄ• ya anÄ• ra
bhavitabbanti atÄ«taá¹ƒ anÄ• rammaá¹‡anti yesaá¹ƒ laddhi, seyyathÄ• pi uttarÄ• pathakÄ•
__atÄ«tÄ• rammaá¹‡a_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha yat

atÄ«tÄ• nÄ• gatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

7. vitakkÄ• nupatitakathÄ• vaá¹‡á¹‡anÄ•

<562> idÄ• ni \Ee 118/ vitakkÄ• nupatitakathÄ• nÄ• ma hoti. tattha vitakkÄ• nupatitÄ• nÄ•
Ä• rammaá¹‡ato ca sampayogato ca. tattha asukacittaá¹ƒ nÄ• ma vitakkassÄ• rammaá¹‡aá
siyÄ• sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitaá¹ƒ, vitakkavippayuttacittasabbhÄ• vato pana na s

vitakkÄ• nupatitaá¹ƒ. iti imaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• aviseseneva sabbaá¹ƒ cittaá¹ƒ vitakk
laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-i
pÄ• á¸·ivaseneva niyyÄ• tÄ«ti.

vitakkÄ• nupatitakathÄ• vaá¹‡á¹‡anÄ• .

8. vitakkavipphÄ• rasaddakathÄ• vaá¹‡á¹‡anÄ•

<563> idÄ• ni vitakkavipphÄ• rasaddakathÄ• nÄ• ma hoti. tattha yasmÄ• ``vitakkavicÄ• rÄ
ti vuttÄ• , tasmÄ• sabbaso vitakkayato vicÄ• rayato antamaso manodhÄ• tupavattikÄ• lepi
saddoyevÄ• ti yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya __sabbaso_
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ yadi vitakkavipphÄ• ramattaá¹ƒ saddo, phassÄ• divipph
codetuá¹ƒ __sabbaso phusayato_tiÄ• dimÄ• ha. itaro tÄ• disaá¹ƒ suttalesaá¹ƒ apassanto pa
__vitakkavipphÄ• ro saddo sotaviÃ±Ã±eyyo_ti vitakkassa vipphÄ• ramattameva \Ne 213/ sa
vitakkavipphÄ• rasamuá¹-á¹-hitaá¹ƒ suttapamattÄ• naá¹ƒ \Be 217/ saddaá¹ƒ, itaro paá¹-ikkh
vitakkavipphÄ• rasaddo na sotaviÃ±Ã±eyyo_ti idaá¹ƒ tasseva laddhiyÄ• dasseti. so hi vitak
saddaá¹ƒ vadati, so na sotaviÃ±Ã±eyyoti. itaro pana ``vitakkavipphÄ• rasaddaá¹ƒ sutvÄ• Ä
III 148) vacanato sotaviÃ±Ã±eyyovÄ• ti vadati.

vitakkavipphÄ• rasaddakathÄ• vaá¹‡á¹‡anÄ• .

9. nayathÄ• cittassa vÄ• cÄ• tikathÄ• vaá¹‡á¹‡anÄ•

<564> idÄ• ni \Ee 119/ nayathÄ• cittassa vÄ• cÄ• tikathÄ• nÄ• ma hoti. tattha yasmÄ• koc
bhaá¹‡issÄ• mÄ«ti aÃ±Ã±aá¹ƒ bhaá¹‡ati, tasmÄ• nayathÄ• cittassa vÄ• cÄ• cittÄ• nurÅ«p
vinÄ• pi cittena pavattatÄ«ti yesaá¹ƒ laddhi; seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• y
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi taá¹ƒsamuá¹-á¹-hÄ• pakaá¹ƒ cittaá¹ƒ na siyÄ• , ph
khaá¹‡e na siyuâ€™â€™ nti codetuá¹ƒ __aphassakassÄ• _tiÄ• dimÄ• ha. __na bhaá¹‡ituk
aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«ti aÃ±Ã±aá¹ƒ bhaá¹‡antopi bhaá¹‡itukÄ• moyeva nÄ• ma hoti,
paá¹-ikkhipati.

<565> __nanu atthi koci aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«_tiÄ• dÄ«su cÄ«varanti bhaá¹‡itukÄ•
tattha aÃ±Ã±aá¹ƒ bhaá¹‡itukÄ• matÄ• cittaá¹ƒ, aÃ±Ã±aá¹ƒ bhaá¹‡anacittaá¹ƒ, iti pubbabhÄ
ayathÄ• citto nÄ• ma hoti, tenassa kevalaá¹ƒ anÄ• patti nÄ• ma hoti, na pana cÄ«ranti
vacanasamuá¹-á¹-hÄ• pakacittaá¹ƒ natthi, iti acittakÄ• sÄ• vÄ• cÄ• ti atthaá¹ƒ sandhÄ• ya
``nayathÄ• cittassa vÄ• cÄ• â€™â€™ ti patiá¹-á¹-hÄ• pitÄ• pi appatiá¹-á¹-hÄ• pitÄ• va hotÄ

nayathÄ• cittassa vÄ• cÄ• tikathÄ• vaá¹‡á¹‡anÄ• .

10. nayathÄ• cittassa kÄ• yakammantikathÄ• vaá¹‡á¹‡anÄ•

566-567__._ idÄ• ni \Be 218/ \Ne 214/ nayathÄ• cittassa kÄ• yakammantikathÄ• nÄ• ma h
aÃ±Ã±atra gacchissÄ• mÄ«ti aÃ±Ã±atra gacchati, tasmÄ• nayathÄ• cittassa kÄ• yakamma
cittÄ• nugatikaá¹ƒ na hoti, vinÄ• pi cittena pavattatÄ«ti yesaá¹ƒ laddhi, seyyathÄ• pi pubbas
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha heá¹-á¹-hÄ• vutt

nayathÄ• cittassa kÄ• yakammantikathÄ• vaá¹‡á¹‡anÄ• .

11. atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

568-570__._ idÄ• ni \Ee 120/ atÄ«tÄ• nÄ• gatehi samannÄ• gatakathÄ• nÄ• ma hoti. tattha
paá¹-ilÄ• bhapaÃ±Ã±attÄ«ti dve paÃ±Ã±attiyo veditabbÄ• . tÄ• su paccuppannadhammasa
vuccati. aá¹-á¹-ha samÄ• pattilÄ• bhino pana samÄ• pattiyo kiÃ±cÄ• pi na ekakkhaá¹‡e pav
honti, aÃ±Ã±Ä• anÄ• gatÄ• , aÃ±Ã±Ä• paccuppannÄ• , paá¹-ivijjhitvÄ• aparihÄ«natÄ• ya
tattha yesaá¹ƒ imaá¹ƒ vibhÄ• gaá¹ƒ aggahetvÄ• yasmÄ• jhÄ• nalÄ• bhÄ«naá¹ƒ atÄ«tÄ• n
tasmÄ• ``te atÄ«tenapi anÄ• gatenapi samannÄ• gatÄ• â€™â€™ ti laddhi, seyyathÄ• pi an
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha uttÄ• natthamevÄ• ti. ``aá¹-á¹
tiÄ• di pana lÄ• bhÄ«bhÄ• vassa sÄ• dhakaá¹ƒ, na samannÄ• gatabhÄ• vassÄ• ti.

atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• .

navamo vaggo.

10. dasamavaggo

1. nirodhakathÄ• vaá¹‡á¹‡anÄ•

571-572__._ idÄ• ni \Ee 121/ \Ne 215/ nirodhakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``upapatt
gatassa bhavaá¹…gacittassa bhaá¹…gakkhaá¹‡ena saheva kiriyÄ• ti saá¹…khaá¹ƒ gatÄ• \
vÄ• cattÄ• ro khandhÄ• cittasamuá¹-á¹-hÄ• narÅ«paÃ±cÄ• ti paÃ±cakkhandhÄ• uppajjant
bhavaá¹…ge niruddhe santativicchedo bhaveyyÄ• â€™â€™ ti laddhi, seyyathÄ• pi andhakÄ
__upapattesiye_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. tattha __upapattesiye_t
bahuvacanabhummatthe ekavacanabhummaá¹ƒ. upapattesiyesu paÃ±casu khandhesu anir
__dasanna_nti upapattesiyakhandhÄ• naÃ±ca kiriyakhandhÄ• naÃ±ca vasena vuttaá¹ƒ. tatt
khandhalakkhaá¹‡avasena kiriyavasena ca paÃ±ceva nÄ• ma te khandhÄ• ti paá¹-ikkhipati.
purimapacchimavasena upapattesiyakiriyavasena ca nÄ• nattaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ

phassÄ• naá¹ƒ cittÄ• naÃ±ca samodhÄ• naá¹ƒ puá¹-á¹-ho suttalesÄ• bhÄ• vena paá¹-ikkhip

__kiriyÄ• cattÄ• ro_ti rÅ«pena vinÄ• kusalÄ• akusalÄ• vÄ• cattÄ• ro gahitÄ• . __kiriyÄ• cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gikkhaá¹‡e arahato anuÃ±Ã±Ä• taá¹ƒ anÄ• rammaá¹‡aÃ±Ä uppajjatÄ«_ti pucchÄ• paravÄ• dissa, aniruddhe anuppajjanato paá¹-iÃ±Ã±Ä• sakavÄ• dis bhÄ• vetÄ«_ti \Ee 122/ chalena pucchÄ• paravÄ• dissa. yasmÄ• pana paá¹-isandhito yÄ• jÄ«vatiyeva nÄ• ma, tasmÄ• sakavÄ• dÄ« __na heva_nti paá¹-ikkhipati.

nirodhakathÄ• vaá¹‡á¹‡anÄ• .

2. rÅ«paá¹ƒmaggotikathÄ• vaá¹‡á¹‡anÄ•

573-575__._ idÄ• ni \Ne 216/ rÅ«paá¹ƒ maggotikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``samm rÅ«paâ€™â€™ nti laddhi, seyyathÄ• pi mahisÄ• sakasammitiyamahÄ• saá¹ƒghikÄ• naá¹ƒ; __maggasamaá¹…gissÄ• _ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ `` rÅ«paá¹ƒ, na viratiyo, yathÄ• sammÄ• diá¹-á¹-hÄ• dimaggo sÄ• rammaá¹‡Ä• disabhÄ• vo, siyÄ• â€™â€™ ti codetuá¹ƒ __sÄ• rammaá¹‡o_tiÄ• dimÄ• ha. tattha paá¹-ikkhepo ca paá¹- laddhianurÅ«pena veditabbÄ• . sesamettha uttÄ• natthamevÄ• ti.

rÅ«paá¹ƒ maggotikathÄ• vaá¹‡á¹‡anÄ• .

3. paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa maggakathÄ• vaá¹‡á¹‡anÄ•

<576> idÄ• ni \Be 220/ paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa maggakathÄ• nÄ• ma hoti. ta rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hotÄ«â€™â€™ ti suttaá¹ƒ nissÄ• ya ``paÃ±caviÃ±Ã±Ä maggabhÄ• vanÄ• â€™â€™ ti laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ, te sandhÄ• paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``sace tassa maggabhÄ• vanÄ• atthi, paÃ±caviÃ±Ã±Ä• maggagatikehi vÄ• paÃ±caviÃ±Ã±Ä• á¹‡ehi bhavitabbaá¹ƒ, na ca tÄ• ni maggagatikÄ• ni a alokuttarattÄ• ca, na maggo paÃ±caviÃ±Ã±Ä• á¹‡agatiko tesaá¹ƒ lakkhaá¹‡ena asaá¹…gal __nanu paÃ±caviÃ±Ã±Ä• á¹‡Ä• uppannavatthukÄ• _tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ adhippÄ• paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa maggabhÄ• vanÄ• siyÄ• , yena manoviÃ±Ã±Ä• á¹‡e paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa siyÄ• . evaá¹ƒ sante yadidaá¹ƒ ``paÃ±caviÃ±Ã±Ä• á¹ tiÄ• di lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ evaá¹ƒ avatvÄ• ``cha viÃ±Ã±Ä• á¹‡Ä• â€™â€™ ti vatt pana avatvÄ• ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• â€™â€™ tveva vuttaá¹ƒ, tasmÄ• na vatabbaá¹ƒ `` atthi maggabhÄ• vanÄ• â€™â€™ ti. yasmÄ• cettha ayameva adhippÄ• yo, tasmÄ• sakavÄ paravÄ• diá¹ƒ sampaá¹-icchÄ• petvÄ• __no ca vata re vattabbe paÃ±caviÃ±Ã±Ä• á¹‡asam maggabhÄ• vanÄ• _ti Ä• ha.

aparo \Ne 217/ nayo --- paÃ±caviÃ±Ã±Ä• á¹‡Ä• uppannavatthukÄ• , maggo avatthukopi h
uppannÄ• rammaá¹‡Ä• , maggo navattabbÄ• rammaá¹‡o. te purejÄ• tavatthukÄ• va maggo
purejÄ• tÄ• rammaá¹‡Ä• , maggo apurejÄ• tÄ• rammaá¹‡o. te ajjhattikavatthukÄ• va maggo
rÅ«pÄ• divasena bÄ• hirÄ• rammaá¹‡Ä• , maggo nibbÄ• nÄ• rammaá¹‡o. te aniruddhaá¹ƒ
pavattanato asambhinnavatthukÄ• , maggo avatthukopi. te aniruddhÄ• neva rÅ«pÄ• dÄ«ni
asambhinnÄ• rammaá¹‡Ä• , maggo nibbÄ• nÄ• rammaá¹‡o. te nÄ• nÄ• vatthukÄ• , maggo
nÄ• nÄ• rammaá¹‡Ä• maggo ekÄ• rammaá¹‡o. te attano attanova rÅ«pÄ• digocare pavatta
gocaravisayaá¹ƒ paccanubhonti, maggo rÅ«pÄ• dÄ«su ekampi gocaraá¹ƒ na karoti. te kiriya
purecÄ• rikaá¹ƒ katvÄ• uppajjanato na asamannÄ• hÄ• rÄ• na amanasikÄ• rÄ• uppajjanti
sampaá¹-icchanÄ• dÄ«hi vokiá¹‡á¹‡Ä• uppajjanti, maggassa vokÄ• royeva natthi. te aÃ±Ã±
pubbacarimabhÄ• vena \Be 221/ uppajjanti, maggassa tehi saddhiá¹ƒ purimapacchimatÄ• v
anuppattikÄ• le tikkhavipassanÄ• samaye, tesaá¹ƒ anuppattidese Ä• ruppepi ca uppajjanato
sampaá¹-icchanÄ• dÄ«hi antaritattÄ• na aÃ±Ã±amaÃ±Ã±assa samanantarÄ• uppajjanti, m
antaritabhÄ• vova natthi. tesaá¹ƒ aÃ±Ã±atra abhinipÄ• tÄ• Ä• bhogamattampi kiccaá¹ƒ nat
kilesasamugghÄ• tanaá¹ƒ kiccanti. yasmÄ• cettha ayampi \Ee 124/ adhippÄ• yo, tasmÄ• s
paravÄ• diá¹ƒ maggassa apaÃ±caviÃ±Ã±Ä• á¹‡agatikabhÄ• vaá¹ƒ sampaá¹-icchÄ• petvÄ•
paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• _ti Ä• ha.

<577> __suÃ±Ã±ataá¹ƒ Ä• rabbhÄ• _ti ``yathÄ• lokuttaramaggo suÃ±Ã±ataá¹ƒ nibbÄ• naâ
suddhasaá¹…khÄ• rapuÃ±jaá¹ƒ Ä• rabbha uppajjati, kiá¹ƒ te evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aâ
``cakkhuÃ±ca paá¹-icca rÅ«pe cÄ• â€™â€™ ti vacanato paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho
nimittaggÄ• hÄ«â€™â€™ ti vacanato yaá¹ƒ tattha animittaá¹ƒ, tadeva suÃ±Ã±atanti sandhÄ
__cakkhuÃ±ca paá¹-iccÄ• _ti paÃ±hadvayepi eseva nayo.

578-579__._ __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ Ä• rabbhÄ• _ti ettha ayamad
manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• , manoviÃ±Ã±Ä• á¹‡aÃ±ca atÄ
kiá¹ƒ te evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ampÄ«ti. __phassaá¹ƒ Ä• rabbhÄ• _tiÄ• dÄ«supi eseva
__rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ«_ti ettha javanakkhaá¹‡e na nimittaggÄ• hitÄ• vuttÄ
cakkhuviÃ±Ã±Ä• á¹‡akkhaá¹‡e. tasmÄ• lokiyamaggampi sandhÄ• yetaá¹ƒ asÄ• dhakanti.

paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa maggakathÄ• vaá¹‡á¹‡anÄ• .

4. paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pÄ«tikathÄ• vaá¹‡á¹‡anÄ•

580-583__._ idÄ• ni paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pÄ«tikathÄ• nÄ• ma hoti. sÄ• heá¹-á
veditabbÄ• ti.

paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

5. paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• vaá¹‡á¹‡anÄ•

584-586__._ idÄ• ni \Be 222/ paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• nÄ• ma hoti. ta
kusalÄ• kusalavasena hoti satthÄ• rÄ• \Ee 125/ ca ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittag
nimittaggÄ• hÄ« hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ ayoniso gahetvÄ• ``paÃ±caviÃ±Ã±Ä
yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• d
sesamettha purimakathÄ• sadisamevÄ• ti.

paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• vaá¹‡á¹‡anÄ• .

6. dvÄ«hi sÄ«lehÄ«tikathÄ• vaá¹‡á¹‡anÄ•

587-589__._ idÄ• ni \Ne 219/ dvÄ«hi sÄ«lehÄ«tikathÄ• nÄ• ma hoti. tattha ``sÄ«le patiá¹-á¹
sapaÃ±Ã±oâ€™â€™ tiÄ• divacanato (SN a I 23) yasmÄ• lokiyena sÄ«lena sÄ«lavÄ• lokut
tasmÄ• ``purimena ca lokiyena maggakkhaá¹‡e lokuttarena cÄ• ti dvÄ«hi sÄ«lehi samannÄ
yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒyeva, te sandhÄ• ya __maggasama
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi so ekakkhaá¹‡e lokiyalokuttarehi dvÄ«hi sÄ«lehi s
phassÄ• dÄ«hipi tena samannÄ• gatena bhavitabbaâ€™â€™ nti codetuá¹ƒ __dvÄ«hi phass
tathÄ• rÅ«paá¹ƒ nayaá¹ƒ apassanto paá¹-ikkhipati. __lokiyena ca lokuttarena cÄ• _ti paÃ±h
maggakkhaá¹‡e uppannasammÄ• vÄ• cÄ• dÄ«ni ca sandhÄ• ya paá¹-ijÄ• nÄ• ti.

__lokiye sÄ«le niruddhe_ti pucchÄ• paravÄ• dissa, khaá¹‡abhaá¹…ganirodhaá¹ƒ sandhÄ•
sakavÄ• dissa. itaro pana taá¹ƒ vÄ«tikkamaá¹ƒ viya sallakkhento __dussÄ«lo_tiÄ• dimÄ• ha
laddhipatiá¹-á¹-hÄ• panaá¹ƒ panassa pubbe abhinnasÄ«lataá¹ƒyeva dÄ«peti, na dvÄ«hi sam
appatiá¹-á¹-hitÄ• va laddhÄ«ti.

dvÄ«hi sÄ«lehÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

7. sÄ«laá¹ƒ acetasikantikathÄ• vaá¹‡á¹‡anÄ•

590-594__._ idÄ• ni \Ee 126/ \Be 223/ sÄ«laá¹ƒ acetasikantikathÄ• nÄ• ma hoti. tattha yasm
niruddhepi samÄ• dÄ• nahetuko sÄ«lopacayo nÄ• ma atthi, yena so sÄ«lavÄ• yeva nÄ• ma
acetasikaâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ, te sandhÄ•
paá¹-iÃ±Ã±Ä• itarassa. sesamettha ``dÄ• naá¹ƒ acetasikaâ€™â€™ ntikathÄ• yaá¹ƒ vuttana
laddhipatiá¹-á¹-hÄ• panampi ayoniso gahitattÄ• appatiá¹-á¹-hÄ• panamevÄ• ti.

sÄ«laá¹ƒ acetasikantikathÄ• vaá¹‡á¹‡anÄ• .

8. sÄ«laá¹ƒ na cittÄ• nuparivattÄ«tikathÄ• vaá¹‡á¹‡anÄ•

595-597__._ idÄ• ni \Ne 220/ sÄ«laá¹ƒ na cittÄ• nuparivattÄ«tikathÄ• nÄ• ma hoti. tattha _
cittÄ• nuparivattÄ«_ti bhÄ• santarameva nÄ• naá¹ƒ, sesaá¹ƒ purimakathÄ• sadisamevÄ• ti.

sÄ«laá¹ƒ na cittÄ• nuparivattÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

9. samÄ• dÄ• nahetukathÄ• vaá¹‡á¹‡anÄ•

598-600__._ idÄ• ni samÄ• dÄ• nahetukathÄ• nÄ• ma hoti. tattha ``Ä• rÄ• maropÄ• â€™â
gahetvÄ• ``sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti vacanato ``samÄ• dÄ• nahet
vaá¸• á¸• hatÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naÃ±Ã±eva, te
sakavÄ• dissa, cittavippayuttaá¹ƒ sÄ«lopacayaá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• paravÄ• dissa
purimakathÄ• sadisamevÄ• ti.

samÄ• dÄ• nahetukathÄ• vaá¹‡á¹‡anÄ• .

10. viÃ±Ã±atti sÄ«lantikathÄ• vaá¹‡á¹‡anÄ•

601-602__._ idÄ• ni \Ee 127/ viÃ±Ã±atti sÄ«lantikathÄ• nÄ• ma hoti. tattha kÄ• yaviÃ±Ã±at
vacÄ«viÃ±Ã±atti vacÄ«kammanti gahitattÄ• ``viÃ±Ã±atti sÄ«laâ€™â€™ nti yesaá¹ƒ laddhi,
mahÄ• saá¹ƒghikÄ• naÃ±ceva sammitiyÄ• naÃ±ca; te sandhÄ• ya __viÃ±Ã±attÄ«_ti \Be 22
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ yasmÄ• sÄ«laá¹ƒ nÄ• ma virati, na rÅ«padhammo, tasm
__pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«_tiÄ• dimÄ• ha. __abhivÄ• danaá¹ƒ sÄ«la_ntiÄ• di yat
``sÄ«laâ€™â€™ nti maÃ±Ã±ati taá¹ƒ uddharitvÄ• dassetuá¹ƒ vuttaá¹ƒ. yasmÄ• pana sÄ•
__pÄ• á¹‡Ä• tipÄ• tÄ• _tiÄ• dimÄ• ha. laddhi panassa chalena patiá¹-á¹-hitattÄ• appatiá¹-á

viÃ±Ã±atti sÄ«lantikathÄ• vaá¹‡á¹‡anÄ• .

11. aviÃ±Ã±atti dussÄ«lyantikathÄ• vaá¹‡á¹‡anÄ•

603-604__._ idÄ• ni \Ne 221/ aviÃ±Ã±atti dussÄ«lyantikathÄ• nÄ• ma hoti. tattha cittavippa
apuÃ±Ã±Å«pacayaÃ±ceva Ä• á¹‡attiyÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su aá¹…gapÄ• ripÅ«ri
dussÄ«lyaâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ, te sandhÄ•
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``sace sÄ• dussÄ«lyaá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su a
codetuá¹ƒ __pÄ• á¹‡Ä• tipÄ• to_tiÄ• dimÄ• ha. __pÄ• pakammaá¹ƒ samÄ• diyitvÄ• _ti ``as
asukaá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«â€™â€™ ti evaá¹ƒ pÄ• pasamÄ• dÄ• naá¹ƒ kat

puá¹-á¹-ho dÄ• nakkhaá¹‡e pÄ• passa anuppattiá¹ƒ sandhÄ• ya paá¹-ikkhipati. dutiyaá¹ƒ pu
cittavippayuttaá¹ƒ pÄ• pÅ«pacayaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. sesamettha paribhogama
\Ee 128/ veditabbaá¹ƒ. laddhipatiá¹-á¹-hÄ• panampissa pÄ• pasamÄ• dinnapubbabhÄ• gam
aviÃ±Ã±attiyÄ• dussÄ«labhÄ• vanti.

aviÃ±Ã±atti dussÄ«lyantikathÄ• vaá¹‡á¹‡anÄ• .

dasamo vaggo.

dutiyapaá¹‡á¹‡Ä• sako samatto.

11. ekÄ• dasamavaggo

1-3. tissopi anusayakathÄ• vaá¹‡á¹‡anÄ•

605-613__._ idÄ• ni \Ee 129/ \Be 225/ anusayÄ• abyÄ• katÄ• , ahetukÄ• , cittavippayuttÄ•
nÄ• ma honti. tattha yasmÄ• puthujjano kusalÄ• byÄ• kate citte vattamÄ• ne ``sÄ• nusayoâ
tasmiá¹ƒ khaá¹‡e hetu, na tena hetunÄ• anusayÄ• sahetukÄ• , na tena cittena sampayuttÄ
abyÄ• katÄ• , ahetukÄ• , cittavippayuttÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• s
sammitiyÄ• naÃ±ca; te sandhÄ• ya tÄ«supi kathÄ• su pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±
heá¹-á¹-hÄ• vuttanayattÄ• sakkÄ• pÄ• á¸·imaggeneva jÄ• nitunti, tasmÄ• na vitthÄ• ritant

tissopi anusayakathÄ• vaá¹‡á¹‡anÄ• .

4. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

614-615__._ idÄ• ni \Ne 222/ Ã±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha maggaÃ±Ä• á¹‡ena aÃ±
cakkhuviÃ±Ã±Ä• á¹‡Ä• divasena Ã±Ä• á¹‡avippayuttacitte vattamÄ• ne yasmÄ• taá¹ƒ mag
``na vattabbaá¹ƒ Ã±Ä• á¹‡Ä«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• n
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi aÃ±Ã±Ä• á¹‡e vigate `Ã±Ä• á¹‡Ä«
siyÄ• , rÄ• gÄ• dÄ«su vigatesu vÄ«tarÄ• gÄ• dipaÃ±Ã±attipi na siyÄ• ti puggalapaÃ±Ã±attiy
codetuá¹ƒ __rÄ• ge vigate_tiÄ• dimÄ• ha. itaro tesu vigatesu sarÄ• gÄ• dibhÄ• ve yuttiá¹ƒ \
paá¹-ikkhipati. pariyosÄ• ne yasmÄ• Ã±Ä• á¹‡apaá¹-ilÄ• bhena so Ã±Ä• á¹‡Ä«ti vattabbata
heva_nti paá¹-ikkhepo sakavÄ• dissÄ• ti.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

5. Ã±Ä• á¹‡aá¹ƒ cittavippayuttantikathÄ• vaá¹‡á¹‡anÄ•

616-617__._ idÄ• ni \Be 226/ Ã±Ä• á¹‡aá¹ƒ cittavippayuttantikathÄ• nÄ• ma hoti. tattha yas
cakkhuviÃ±Ã±Ä• á¹‡Ä• disamaá¹…gÄ« paá¹-iladdhaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya ``
cassa taá¹ƒ tena cittena sampayuttaá¹ƒ, tasmÄ• ``Ã±Ä• á¹‡aá¹ƒ cittavippayuttaâ€™â€™ nt
seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ita
Ã±Ä• á¹‡aá¹ƒ cittavippayuttaá¹ƒ cittavippayuttesu rÅ«pÄ• dÄ«su aÃ±Ã±ataraá¹ƒ siyÄ• â€™
__rÅ«pa_ntiÄ• dimÄ• ha. itaro paá¹-ikkhipati. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. pariyos
__paÃ±Ã±avÄ• _ti puá¹-á¹-ho paá¹-ilÄ• bhavasena taá¹ƒ pavattiá¹ƒ icchati, tasmÄ• paá¹-ijÄ

Ã±Ä• á¹‡aá¹ƒ cittavippayuttantikathÄ• vaá¹‡á¹‡anÄ• .

6. idaá¹ƒ dukkhantikathÄ• vaá¹‡á¹‡anÄ•

618-820__._ idÄ• ni \Ne 223/ idaá¹ƒ dukkhantikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``lokuttar
yogÄ• vacaro idaá¹ƒ dukkhanti vÄ• caá¹ƒ bhÄ• sati, evamassa idaá¹ƒ dukkhanti vÄ• caá¹ƒ
dukkhanti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«â€™â€™ ti laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te san
sakavÄ• dissa, maggakkhaá¹‡e tathÄ• vÄ• cÄ• bhÄ• sanaá¹ƒ Ã±Ä• á¹‡appavattiÃ±ca sanc
yasmÄ• pana so sesasaccapaá¹-isaá¹ƒyuttaá¹ƒ vÄ• caá¹ƒ puthujjanova bhÄ• sati \Ee 131/,
Ã±Ä• á¹‡appavattÄ«ti icchati, tasmÄ• samudayÄ• dipaÃ±hesu paá¹-ikkhipati. __rÅ«paá¹ƒ a
dukkhapariyÄ• yadassanavasena vuttaá¹ƒ. itaro pana sakasamaye tÄ• disaá¹ƒ vohÄ• raá¹ƒ
__iti ca danti cÄ• _tiÄ• di yadi tassa dukkhe Ã±Ä• á¹‡aá¹ƒ pavattati, i-kÄ• ra daá¹ƒ-kÄ• ra d
paá¹-ipÄ• á¹-iyÄ• catÅ«hi Ã±Ä• á¹‡ehi pavattitabbanti dassetuá¹ƒ vuttaá¹ƒ. itaro pana tathÄ
paá¹-ikkhipati.

idaá¹ƒ dukkhantikathÄ• vaá¹‡á¹‡anÄ• .

7. iddhibalakathÄ• vaá¹‡á¹‡anÄ•

621-624__._ idÄ• ni \Be 227/ iddhibalakathÄ• nÄ• ma hoti. tattha iddhipÄ• dabhÄ• vanÄ• n
ayoniso gahetvÄ• ``iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti yesaá
mahÄ• saá¹ƒghikÄ• naá¹ƒ; te sandhÄ• ya __iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-h
sakavÄ• dissa. tattha kappo nÄ• ma mahÄ• kappo, kappekadeso, Ä• yukappoti tividho. ``ca
kappassa asaá¹…khyeyyÄ• nÄ«â€™â€™ ti (AN a IV 156) ettha hi mahÄ• kappova kappoti
devÄ• naá¹ƒ kappo Ä• yuppamÄ• á¹‡aâ€™â€™ nti (AN a IV 123) ettha kappekadesÄ• . ``k
kappaá¹ƒ saggamhi modatÄ«â€™â€™ ti (Vin II 354) ettha Ä• yukappo. Ä• yukappanaá¹ƒ Ä
vipÄ• kavasena vÄ• vassagaá¹‡anÄ• ya vÄ• Ä• yuparicchedoti attho. tesu mahÄ• kappaá
paá¹-ijÄ• nÄ• ti.

atha naá¹ƒ sakavÄ• dÄ« ``sace te iddhibalena samannÄ• gato, `yo ciraá¹ƒ jÄ«vati, so vass
224/ vÄ• bhiyyoâ€™ ti (SN a II 143) evaá¹ƒ paricchinnÄ• Ä• yukappÄ• uddhaá¹ƒ mahÄ• k
mahÄ• kappekadesaá¹ƒ vÄ• jÄ«veyya iddhimayikenassa Ä• yunÄ• bhavitabbaâ€™â€™ n
Ä• yÅ«_tiÄ• dimÄ• ha. itaro ``jÄ«vitindriyaá¹ƒ nÄ• ma iddhimayikaá¹ƒ natthi, kammasamuá¹
vuttattÄ• paá¹-ikkhipati. ko panettha iddhimato viseso, nanu aniddhimÄ• pi Ä• yukappaá¹ƒ
tiá¹-á¹-heyyÄ• ti? ayaá¹ƒ viseso --- iddhimÄ• hi yÄ• vatÄ• yukaá¹ƒ jÄ«vitappavattiyÄ• antar
iddhibalena paá¹-ibÄ• hitvÄ• antarÄ• akÄ• lamaraá¹‡aá¹ƒ nivÄ• retuá¹ƒ sakkoti, aniddhima
ayametesaá¹ƒ viseso.

__atÄ«taá¹ƒ anÄ• gata_nti idaá¹ƒ avisesena kappaá¹ƒ tiá¹-á¹-heyyÄ• ti paá¹-iÃ±Ã±Ä• tattÄ
__kappe_tiÄ• di ``yadi iddhimÄ• jÄ«vitaparicchedaá¹ƒ atikkamituá¹ƒ sakkoti, na kevalaá¹ƒ e
tiá¹-á¹-heyyÄ• â€™â€™ ti codanatthaá¹ƒ vuttaá¹ƒ. __uppanno phasso_tiÄ• di na sabbaá¹ƒ
iddhiyÄ• avisayopi atthÄ«ti dassetuá¹ƒ vuttaá¹ƒ. sesamettha uttÄ• natthamevÄ• ti.

iddhibalakathÄ• vaá¹‡á¹‡anÄ• .

8. samÄ• dhikathÄ• vaá¹‡á¹‡anÄ•

625-626__._ idÄ• ni \Be 228/ samÄ• dhikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ekacittakkhaá¹‡
samÄ• dhÄ• naá¹-á¹-hena samÄ• dhÄ«ti aggahetvÄ• ``satta rattindivÄ• ni ekantasukhapaá
ntiÄ• divacanaá¹ƒ (MN I 180) nissÄ• ya ``cittasantati samÄ• dhÄ«â€™â€™ ti laddhi, seyyat
sabbatthivÄ• dÄ• naÃ±ceva uttarÄ• pathakÄ• naÃ±ca; te sandhÄ• ya __cittasantatÄ«_ti puc
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi cittasantati samÄ• dhi, cittasantati nÄ• ma atÄ«tÄ
anÄ• gatÄ• pi atthi. na hi ekaá¹ƒ paccuppannacittameva cittasantati nÄ• ma hoti, kiá¹ƒ te sa
samÄ• dhÄ«â€™â€™ ti codetuá¹ƒ __atÄ«tÄ• _tiÄ• dimÄ• ha, itaro tathÄ• anicchanto paá¹-

__nanu_ \Ne 225/ __atÄ«taá¹ƒ niruddha_ntiÄ• di ``cittasantatiyaá¹ƒ paccuppannameva citt
atÄ«tÄ• nÄ• gataá¹ƒ niruddhattÄ• anuppannattÄ• ca natthi, kathaá¹ƒ taá¹ƒ samÄ• dhi nÄ•
dassetuá¹ƒ vuttaá¹ƒ. __ekacittakkhaá¹‡iko_ti pucchÄ• paravÄ• dissa. tato yÄ• sakasamay
bhikkhave, bhÄ• vethÄ• â€™â€™ tiÄ• dÄ«su paccuppannakusalacittasampayuttÄ• ekagga
sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. __cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ«_tiÄ• di ``e
vacanamattaá¹ƒ gahetvÄ• chalena vuttaá¹ƒ, teneva sakavÄ• dinÄ• paá¹-ikkhittaá¹ƒ. __nan
suttaá¹ƒ purimapacchimavasena pavattamÄ• nassa \Ee 133/ samÄ• dhissa abbokiá¹‡á¹‡ata
samÄ• dhibhÄ• vaá¹ƒ, tasmÄ• asÄ• dhakanti.

samÄ• dhikathÄ• vaá¹‡á¹‡anÄ• .

9. dhammaá¹-á¹-hitatÄ• kathÄ• vaá¹‡á¹‡anÄ•

<627> idÄ• ni dhammaá¹-á¹-hitatÄ• kathÄ• nÄ• ma hoti. tattha ``á¹-hitÄ• va sÄ• dhÄ• tÅ«
nissÄ• ya ``paá¹-iccasamuppÄ• dasaá¹…khÄ• tÄ• dhammaá¹-á¹-hitatÄ• nÄ• ma ekÄ• att
ti yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, pa
naá¹ƒ ``yadi parinipphannÄ• naá¹ƒ avijjÄ• dÄ«naá¹ƒ aÃ±Ã±Ä• \Be 229/ dhammaá¹-á¹-hitat
atthi, tÄ• yapi ca te dhammaá¹-á¹-hitatÄ• ya aÃ±Ã±Ä• á¹-hitatÄ• parinipphannÄ• Ä• pajjat
__tÄ• ya á¹-hitatÄ• _tiÄ• dimÄ• ha. paravÄ• dÄ« evarÅ«pÄ• ya laddhiyÄ• abhÄ• vena paá¹
puá¹-á¹-ho anantarapaccayataÃ±ceva aÃ±Ã±amaÃ±Ã±apaccayataÃ±ca sandhÄ• ya paá¹-ij
vuttanayattÄ• uttÄ• natthamevÄ• ti.

dhammaá¹-á¹-hitatÄ• kathÄ• vaá¹‡á¹‡anÄ• .

10. aniccatÄ• kathÄ• vaá¹‡á¹‡anÄ•

<628> idÄ• ni \Ne 226/ aniccatÄ• kathÄ• nÄ• ma hoti. tattha ``aniccÄ• naá¹ƒ rÅ«pÄ• dÄ«n
viya parinipphannÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ•
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi te rÅ«pÄ• dayo viya aniccatÄ• parinipphannÄ• , t
parinipphannÄ• ya aniccatÄ• ya bhavitabbaâ€™â€™ nti codetuá¹ƒ __tÄ• ya aniccatÄ• yÄ•
aniccatÄ• ya ekato abhÄ• vena paá¹-ikkhipitvÄ• puna yasmÄ• sÄ• aniccatÄ• niccÄ• na h
saddhiá¹ƒ antaradhÄ• yati, tasmÄ• paá¹-ijÄ• nÄ• ti. athassa sakavÄ• dÄ« lesokÄ• saá¹ƒ ac
aniccatÄ• paá¹-iÃ±Ã±Ä• tÄ• \Ee 134/, tÄ• yapi tato parÄ• yapÄ«ti paramparavasena anupa
__tÄ• ya tÄ• yevÄ• _tiÄ• dimÄ• ha. jarÄ• __parinipphannÄ• _tiÄ• di yasmÄ• uppannassa j
aniccatÄ• nÄ• ma natthi, tasmÄ• aniccatÄ• vibhÄ• gÄ• nuyuÃ±janavasena vuttaá¹ƒ. tatrÄ•
purimanayeneva paá¹-iÃ±Ã±Ä• ca paá¹-ikkhepo ca veditabbo.

<629> __rÅ«paá¹ƒ parinipphanna_ntiÄ• di yesaá¹ƒ sÄ• aniccatÄ• , tehi saddhiá¹ƒ saá¹ƒsa
tattha ``yathÄ• parinipphannÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ aniccatÄ• jarÄ• maraá¹‡Ä• ni atthi
aniccatÄ• dÄ«naá¹ƒ tÄ• ni natthÄ«â€™â€™ ti maÃ±Ã±amÄ• no ekantena paá¹-ikkhipatiyev

aniccatÄ• kathÄ• vaá¹‡á¹‡anÄ• .

ekÄ• dasamo vaggo.

12. dvÄ• dasamavaggo

1. saá¹ƒvaro kammantikathÄ• vaá¹‡á¹‡anÄ•

630-632__._ idÄ• ni \Be 230/ \Ee 135/ saá¹ƒvaro kammantikathÄ• nÄ• ma hoti. tattha ``cak

nimittaggÄ• hÄ« \Ne 227/ hoti, na nimittaggÄ• hÄ« hotÄ«â€™â€™ ti suttaá¹ƒ nissÄ• ya ``sa
kammaâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ; te sandhÄ• ya
paá¹-iÃ±Ã±Ä• itarassa.

atha naá¹ƒ yÄ• sakasamaye cetanÄ• ``kammaâ€™â€™ nti vuttÄ• yathÄ• sÄ• kÄ• yavad
kÄ• yakammÄ• dinÄ• maá¹ƒ labhati, tathÄ• ``yadi te saá¹ƒvaro kammaá¹ƒ, sopi cakkhundr
cakkhukammÄ• dinÄ• maá¹ƒ labheyyÄ• â€™â€™ ti codetuá¹ƒ __cakkhundriyasaá¹ƒvaro ca
tÄ• disaá¹ƒ suttapadaá¹ƒ apassanto catÅ«su dvÄ• resu paá¹-ikkhipitvÄ• paÃ±came kÄ• ya
sandhÄ• ya paá¹-ikkhipati, viÃ±Ã±attikÄ• yaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. so hi pasÄ• dal
viÃ±Ã±attikÄ• yampi kÄ• yindriyantveva icchati. manodvÄ• repi vipÄ• kadvÄ• raá¹ƒ sandhÄ
kammadvÄ• raá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. asaá¹ƒvarepi eseva nayo. ``cakkhunÄ• rÅ«
suttaá¹ƒ tesu dvÄ• resu saá¹ƒvarÄ• saá¹ƒvarameva dÄ«peti, na tassa kammabhÄ• vaá¹ƒ, ta

saá¹ƒvaro kammantikathÄ• vaá¹‡á¹‡anÄ• .

2. kammakathÄ• vaá¹‡á¹‡anÄ•

633-635__._ idÄ• ni kammakathÄ• nÄ• ma hoti. tattha ``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanil
kammÄ• naâ€™â€™ nti (AN c 10.217) suttapadaá¹ƒ nissÄ• ya ``sabbaá¹ƒ kammaá¹ƒ savip
seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ; tesaá¹ƒ ``cetanÄ• haá¹ƒ, bhikkhave, kammaá¹ƒ va
satthÄ• rÄ• avisesena cetanÄ• ``kammaâ€™â€™ nti vuttÄ• ; sÄ• ca kusalÄ• kusalÄ• va s
avipÄ• kÄ• ti imaá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ __sabbaá¹ƒ kamma_nti pucchÄ• sakavÄ• di
puna __sabbÄ• cetanÄ• _ti paÃ±hesu abyÄ• kataá¹ƒ sandhÄ• ya paá¹-ikkhepo, kusalÄ• ku
veditabbÄ• \Be 231/. __vipÄ• kÄ• byÄ• katÄ• _tiÄ• di savipÄ• kÄ• vipÄ• kacetanaá¹ƒ sarÅ«
sesamettha uttÄ• natthameva. ``nÄ• haá¹ƒ, bhikkhaveâ€™â€™ ti suttaá¹ƒ sati paccaye diá¹
vipÄ• kapaá¹-isaá¹ƒvedanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasmÄ• asÄ• dhakanti.

kammakathÄ• vaá¹‡á¹‡anÄ• .

3. saddo vipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

636-637__._ idÄ• ni \Ne 228/ saddo vipÄ• kotikathÄ• nÄ• ma hoti. tattha ``so tassa kamma
ussannattÄ• vipulattÄ• brahmassaro hotÄ«â€™â€™ tiÄ• dÄ«ni (DN III 236) ayoniso gahet
ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ• naá¹ƒ; tesaá¹ƒ ``kammasamuá¹-á¹-hÄ•
vipÄ• kÄ• ti nÄ• maá¹ƒ labhanti. rÅ«padhammesu panÄ• yaá¹ƒ vohÄ• ro natthÄ«â€™â€™
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __sukhavedanÄ«yo_tiÄ• di ``vipÄ• ko nÄ• ma evarÄ
dassanatthaá¹ƒ vuttaá¹ƒ. ``so tassa kammassÄ• â€™â€™ ti suttaá¹ƒ lakkhaá¹‡apaá¹-ilÄ• b
mahÄ• puriso hi kammassa katattÄ• suciparivÄ• ropi hoti, na ca parivÄ• ro vipÄ• ko, tasmÄ

saddo vipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• .

4. saá¸·Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

638-640__._ idÄ• ni \Ee 137/ saá¸·Ä• yatanakathÄ• nÄ• ma hoti. tattha yasmÄ• saá¸·Ä• ya
uppannaá¹ƒ, tasmÄ• ``vipÄ• koâ€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹ƒghikÄ
__cakkhÄ• yatanaá¹ƒ vipÄ• ko_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesaá¹ƒ
__saá¸·Ä• yatanaá¹ƒ vipÄ• ko_ti ettha manÄ• yatanaá¹ƒ siyÄ• vipÄ• ko. sesÄ• ni kevalaá¹ƒ
na vipÄ• ko. tasmÄ• asÄ• dhakametanti.

saá¸·Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• .

5. sattakkhattuparamakathÄ• vaá¹‡á¹‡anÄ•

541-545__._ idÄ• ni \Be 232/ sattakkhattuparamakathÄ• nÄ• ma hoti, tattha yasmÄ• ``satt
\Ne 229/ vuttaá¹ƒ, tasmÄ• ``sattakkhattuparamo puggalo sattakkhattuparamatÄ• ya niyatoâ
seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; tesaá¹ƒ á¹-hapetvÄ• ``ariyamaggaá¹ƒ aÃ±Ã±o tassa
sattakkhattuparamatÄ• ya niyato bhaveyyÄ• â€™â€™ ti imaá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ pu
paá¹-iÃ±Ã±Ä• itarassa.

__mÄ• tÄ• jÄ«vitÄ• _tiÄ• dÄ«su ayamadhippÄ• yo --- dve niyÄ• mÄ• sammattaniyÄ• mo
sammattaniyÄ• mo ariyamaggo. so avinipÄ• tadhammataÃ±ceva phaluppattiÃ±ca niyameti.
Ä• nantariyakammaá¹ƒ. taá¹ƒ anantarÄ• nirayÅ«papattiá¹ƒ niyameti. tattha sattakkhattupar
avinipÄ• tadhammatÄ• ya ca phaluppattiyÄ• ca niyamito. sesamagganiyÄ• mo panassa na
Ä• nantariyampi kÄ• tuá¹ƒ so abhabbo. tvaá¹ƒ panassa niyÄ• maá¹ƒ icchasi, tena taá¹ƒ vad
iminÄ• micchattaniyÄ• mena niyamitoâ€™â€™ ti.

__abhabbo antarÄ• _ti paÃ±hesu Ä• nantariyÄ• bhÄ• vaá¹ƒ \Ee 138/ sandhÄ• ya paá¹-ikkh
sandhÄ• ya paá¹-ijÄ• nÄ• ti. __atthi so niyÄ• mo_ti paÃ±he sattakkhattuparamatÄ• ya niyÄ•
paá¹-ikkhipati. __atthi te satipaá¹-á¹-hÄ• nÄ• _tiÄ• di niyÄ• masaá¹…khÄ• te maggadhamm
pana puna paá¹-hamamaggÄ• nuppattito tepi natthi, tasmÄ• paá¹-ikkhipati. sesamettha uttÄ
sattakkhattuparamo_ti ettha bhagavÄ• ``ayaá¹ƒ puggalo ettake bhave sandhÄ• vitvÄ• pari
ettakeâ€™â€™ ti attano Ã±Ä• á¹‡abalena byÄ• karoti, na bhavaniyÄ• maá¹ƒ nÄ• ma kiÃ±c
kolaá¹ƒkolo, ekabÄ«jÄ« vÄ• ti vuttaá¹ƒ, tasmÄ• asÄ• dhakametanti.

sattakkhattuparamakathÄ• vaá¹‡á¹‡anÄ• .

646-647__._ kolaá¹ƒkolaekabÄ«jikathÄ• yopi iminÄ• vupÄ• yena veditabbÄ• .

kolaá¹ƒkolaekabÄ«jikathÄ• vaá¹‡á¹‡anÄ• .

8. jÄ«vitÄ• voropanakathÄ• vaá¹‡á¹‡anÄ•

648-649__._ idÄ• ni \Be 233/ \Ne 230/ jÄ«vitÄ• voropanakathÄ• nÄ• ma hoti. tattha yasmÄ
pÄ• á¹‡Ä• tipÄ• to hoti, doso ca diá¹-á¹-hisampannassa appahÄ«no, tasmÄ• ``diá¹-á¹-hisan
pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• pa
__diá¹-á¹-hisampanno_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __saÃ±cicca mÄ
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• soâ€™â€™ ti suttabhayena paá¹-ikkhipati. __satthari agÄ
satthÄ• rÄ• dÄ«su sagÄ• ravassa sikkhÄ• padassa vÄ«tikkamÄ• bhÄ• vadassanatthaá¹ƒ vu
tassa agÄ• ravo nÄ• ma \Ee 139/ natthÄ«ti paá¹-ikkhipitvÄ• sagÄ• ravabhÄ• vaÃ±ca sampa
__agÄ• ravo_ti puá¹-á¹-ho tesu tesu kiccesu pasutatÄ• ya vikkhittÄ• naá¹ƒ asatiyÄ• amana
abhivÄ• danapadakkhiá¹‡akaraá¹‡Ä• bhÄ• vaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. puna __ohac
puá¹-á¹-ho tÄ• disÄ• ya kiriyÄ• ya saÃ±cicca akaraá¹‡ato paá¹-ikkhipati. sesamettha uttÄ• n

jÄ«vitÄ• voropanakathÄ• vaá¹‡á¹‡anÄ• .

9. duggatikathÄ• vaá¹‡á¹‡anÄ•

650-652__._ idÄ• ni duggatikathÄ• nÄ• ma hoti. tattha ye duggatiÃ±ca duggatisattÄ• naá¹ƒ
taá¹‡haÃ±cÄ• ti ubhayampi duggatÄ«ti gahetvÄ• puna tathÄ• avibhajitvÄ• aviseseneva ``
pahÄ«nÄ• duggatÄ«â€™â€™ ti vadanti, seyyathÄ• pi uttarÄ• pathakÄ• ; te sandhÄ• ya pu
paá¹-iÃ±Ã±Ä• itarassa. __Ä• pÄ• yike rÅ«pe rajjeyyÄ• _tiÄ• di paravÄ• dino laddhiyÄ• diá¹
appahÄ«nÄ• , tassa vasena codetuá¹ƒ vuttaá¹ƒ. sesamettha uttÄ• natthameva. __nirayaá¹ƒ
duggatipahÄ• nameva duggatigÄ• minitaá¹‡hÄ• pahÄ• naá¹ƒ vÄ• dÄ«peti, na duggatisattÄ
taá¹‡hÄ• ya pahÄ• naá¹ƒ, tasmÄ• asÄ• dhakanti.

duggatikathÄ• vaá¹‡á¹‡anÄ• .

<653> sattamabhavikakathÄ• yapi \Be 234/ \Ne 231/ eseva nayoti.

dvÄ• dasamo vaggo.

13. terasamavaggo

1. kappaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

654-657__._ idÄ• ni \Ee 140/ kappaá¹-á¹-hakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``saá¹…gha
kappaá¹ƒ nirayamhi paccatÄ«â€™â€™ ti ``sakalampi kappaá¹ƒ saá¹…ghabhedako niraye ti
laddhi, seyyathÄ• pi rÄ• jagirikÄ• naá¹ƒ; te sandhÄ• ya __kappaá¹-á¹-ho_ti pucchÄ• sakavÄ
itarassa. __buddho ca loke_ti idaá¹ƒ vinÄ• buddhuppÄ• dena saá¹…ghabhedassa abhÄ• v
__kappo ca saá¹‡á¹-hÄ• ti saá¹…gho ca bhijjatÄ«_tiÄ• di ``yadi so sakalaá¹ƒ kappaá¹ƒ tiá¹-á
saá¹‡á¹-hahanato paá¹-á¹-hÄ• ya taá¹ƒ kammaá¹ƒ katvÄ• tattha uppajjitvÄ• tiá¹-á¹-heyyÄ•
vuttaá¹ƒ. __atÄ«ta_ntiÄ• di heá¹-á¹-hÄ• vuttÄ• dhippÄ• yameva. __kappaá¹-á¹-ho iddhimÄ•
bhÄ• vanÄ• mayaá¹ƒ sandhÄ• ya paá¹-ikkhipati, parasamaye panassa jÄ• timayaá¹ƒ iddhiá
paá¹-ijÄ• nÄ• ti. __chandiddhipÄ• do_tiÄ• di ``jÄ• timayÄ• ya iddhiyÄ• iddhimÄ• ti laddhima
yadi panassa iddhi atthi, iminÄ• nayena iddhipÄ• dÄ• bhÄ• vitÄ• bhaveyyuâ€™â€™ nti co
__Ä• pÄ• yiko nerayiko_ti suttaá¹ƒ yaá¹ƒ so ekaá¹ƒ kappaá¹ƒ asÄ«tibhÄ• ge katvÄ• tato ek
tiá¹-á¹-heyya, taá¹ƒ Ä• yukappaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasmÄ• asÄ• dhakanti.

kappaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

2. kusalapaá¹-ilÄ• bhakathÄ• vaá¹‡á¹‡anÄ•

658-659__._ idÄ• ni \Ee 141/ kusalapaá¹-ilÄ• bhakathÄ• nÄ• ma hoti. tattha kappaá¹-á¹-ho
kÄ• mÄ• vacarakusalameva \Ne 232/ paá¹-ilabhati. yena pana taá¹ƒ upapattiá¹ƒ paá¹-ibÄ• h
lokuttaraá¹ƒ vÄ• na paá¹-ilabhati. yesaá¹ƒ pana imaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• avisesenevaÄ
paá¹-ilabhatÄ«â€™â€™ ti \Be 235/ laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; tesaá¹ƒ vib
laddhiá¹ƒ bhindituá¹ƒ pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha uttÄ• na

kusalapaá¹-ilÄ• bhakathÄ• vaá¹‡á¹‡anÄ• .

3. anantarÄ• payuttakathÄ• vaá¹‡á¹‡anÄ•

660-662__._ idÄ• ni anantarÄ• payuttakathÄ• nÄ• ma hoti. tattha anantarÄ• payutto nÄ• m
anantarÄ• vipÄ• kadÄ• yakaá¹ƒ mÄ• tughÄ• tÄ• di Ä• nantariyakammaá¹ƒ Ä• á¹‡attaá¹ƒ. ta
Ä• á¹‡attiyÄ• Ä• á¹‡atto taá¹ƒ kammaá¹ƒ karissati, so atthasÄ• dhikÄ• ya cetanÄ• ya uppÄ
hoti, abhabbo sammattaniyÄ• maá¹ƒ okkamituá¹ƒ. yassa aniyatÄ• ya Ä• á¹‡attiyÄ• Ä• á¹‡a
karissati, so atthasÄ• dhikÄ• ya cetanÄ• ya anuppÄ• ditattÄ• na micchattaniyato, bhabbo s
okkamitunti idaá¹ƒ sakasamaye sanniá¹-á¹-hÄ• naá¹ƒ. yesaá¹ƒ pana ``aniyatÄ• yapi Ä• á¹‡a
sammattaniyÄ• maá¹ƒ okkamituâ€™â€™ nti laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; te
bhindituá¹ƒ sakavÄ• dÄ« pubbapakkhaá¹ƒ datvÄ• __anantarÄ• payutto_ti paravÄ• dinÄ• a
tenettha paá¹-hamapucchÄ• paravÄ• dissa, atthasÄ• dhikacetanÄ• ya abhÄ• vaá¹ƒ sandhÄ
tato paravÄ• dÄ« mÄ• tughÄ• tÄ• dikammassa Ä• á¹‡attattÄ• va ``so micchattaniyatoâ€™â

__micchattaniyÄ• maÃ±cÄ• _ti \Ee 142/ paÃ±haá¹ƒ pucchati. sakavÄ• dÄ« pana ekassa pu
niyÄ• mÄ• naá¹ƒ anokkantimattameva sandhÄ• ya __na heva_nti paá¹-ikkhipati.

__nanu taá¹ƒ kamma_nti mÄ• tughÄ• tÄ• dikammaá¹ƒ. tattha aniyatÄ• á¹‡attiá¹ƒ sandhÄ•
paá¹-iÃ±Ã±Ä• sakavÄ• dissa. aniyatampi hi Ä• á¹‡attiá¹ƒ payojetvÄ• á¹-hitassa ``ananucch
kataâ€™â€™ nti kukkuccaá¹ƒ uppajjateva, vippaá¹-isÄ• ro jÄ• yateva. __haÃ±cÄ«_tiÄ• di k
gahetvÄ• paravÄ• dinÄ• laddhipatiá¹-á¹-hÄ• panatthaá¹ƒ vuttaá¹ƒ.

<661> idÄ• ni \Ne 233/ yassa aniyatÄ• á¹‡attikassÄ• pi anantarÄ• payuttassa paravÄ• dinÄ
sammattaniyÄ• mokkamanaá¹ƒ paá¹-isiddhaá¹ƒ, tameva puggalaá¹ƒ gahetvÄ• __anantarÄ
abhabbo_ti pucchÄ• sakavÄ• dissa, attano laddhivasena paá¹-iÃ±Ã±Ä• itarassa. atha naá¹
nÄ• ma mÄ• tughÄ• tÄ• dikammÄ• naá¹ƒ kÄ• rako, kiá¹ƒ te tena tÄ• ni kammÄ• ni katÄ• nÄ
jÄ«vitÄ• voropitÄ• _tiÄ• dimÄ• ha. itaro tesaá¹ƒ vatthÅ«naá¹ƒ arogatÄ• ya tathÄ• rÅ«paá¹ƒ
hevaâ€™â€™ nti paá¹-ikkhipati.

__taá¹ƒ kammaá¹ƒ paá¹-isaá¹ƒharitvÄ• _ti aniyatÄ• á¹‡attikammaá¹ƒ sandhÄ• ya vuttaá¹ƒ.
Ä• á¹‡attaá¹ƒ Ä• kÄ• sÄ«â€™â€™ ti Ä• á¹‡attaá¹ƒ nivÄ• rentena paá¹-isaá¹ƒhaá¹-aá¹ƒ nÄ•
paá¹-isaá¹ƒhaá¹-attÄ• yeva cettha kukkuccaá¹ƒ paá¹-ivinoditaá¹ƒ, vippaá¹-isÄ• ro paá¹-ivinÄ
evaá¹ƒ santepi panettha purimÄ• á¹‡attiyÄ• yeva niyatabhÄ• vaá¹ƒ maÃ±Ã±amÄ• no parav
paá¹-ijÄ• nÄ• ti. atha naá¹ƒ sakavÄ• dÄ« tassa kammassa paá¹-isaá¹ƒhaá¹-abhÄ• vaá¹ƒ sa
laddhiá¹ƒ patiá¹-á¹-hÄ• petvÄ• __haÃ±cÄ«_tiÄ• dimÄ• ha.

<662> puna __anantarÄ• payutto_ti pariyosÄ• napaÃ±he paá¹-hamapaÃ±he viya pucchÄ•
sakavÄ• dissa. __nanu taá¹ƒ kamma_nti anuyogo paravÄ• dissa, paá¹-isaá¹ƒhaá¹-akÄ• lato
sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. payuttapubbatÄ• mattaá¹ƒ gahetvÄ• aniyatÄ• á¹
laddhipatiá¹-á¹-hÄ• panaá¹ƒ paravÄ• dissa. ayaá¹ƒ pana laddhi ayoniso patiá¹-á¹-hitattÄ• a
hotÄ«ti.

anantarÄ• payuttakathÄ• vaá¹‡á¹‡anÄ• .

4. niyatassa niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

663-664__._ idÄ• ni \Ee 143/ niyatassa niyÄ• makathÄ• nÄ• ma hoti. tattha duvidho niyÄ•
Ä• nantariyakammaá¹ƒ, sammattaniyÄ• mo ca ariyamaggo. ime dve niyÄ• me á¹-hapetvÄ•
sabbepi hi sesÄ• tebhÅ«makadhammÄ• aniyatÄ• nÄ• ma. tehi samannÄ• gatopi \Ne 234/
attano Ã±Ä• á¹‡abalena ``ayaá¹ƒ satto anÄ• gate bodhiá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti by
puÃ±Ã±ussadattÄ• niyatoti vuccati. iti imaá¹ƒ vohÄ• ramattaá¹ƒ gahetvÄ• ``pacchimabhavi
tÄ• ya jÄ• tiyÄ• bhabbo dhammaá¹ƒ abhisametuâ€™â€™ nti adhippÄ• yena ``niyato niyÄ•

yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• paraseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• saka
itarassa. __micchattaniyato_tiÄ• di aÃ±Ã±ena niyÄ• mena niyatassa aÃ±Ã±aniyÄ• mÄ• bhÄ
__pubbe maggaá¹ƒ bhÄ• vetvÄ• _tiÄ• di niyÄ• mappabhedadassanatthaá¹ƒ vuttaá¹ƒ. __sat
ekasmimpi niyÄ• me dhammappabhedadassanatthaá¹ƒ vuttaá¹ƒ. __bhabbo bodhisatto_ti va
bodhisattassa bhabbataá¹ƒ dÄ«peti, na niyatassa niyÄ• mokkamanaá¹ƒ, tasmÄ• asÄ• dhak
niyatadhammena aniyato bodhimÅ«le saccadassanena niyÄ• maá¹ƒ okkantoti.

niyatassa niyÄ• makathÄ• vaá¹‡á¹‡anÄ• .

5. nivutakathÄ• vaá¹‡á¹‡anÄ•

665-667__._ idÄ• ni nivutakathÄ• nÄ• ma hoti. tattha suddhassa suddhakiccÄ• bhÄ• vato n
ophuá¹-o pariyonaddho ca nÄ«varaá¹‡aá¹ƒ jahatÄ«ti yesaá¹ƒ laddhi, seyyathÄ• pi uttarÄ• p
sandhÄ• ya __nivuto_tipucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __ratto rÄ• ga_ntiÄ
nÄ«varaá¹‡ajahane dosadassanatthaá¹ƒ vuttaá¹ƒ. __parisuddhe pariyodÄ• te_tiÄ• di vikkha
visuddhassa \Ee 144/ samucchedavisuddhidassanatthaá¹ƒ vuttaá¹ƒ. __tassa evaá¹ƒ jÄ• nat
Ä• savakkhayaá¹ƒ dÄ«peti, na nivutassa nÄ«varaá¹‡ajahanaá¹ƒ, tasmÄ• asÄ• dhakanti.

nivutakathÄ• vaá¹‡á¹‡anÄ• .

6. sammukhÄ«bhÅ«takathÄ• vaá¹‡á¹‡anÄ•

668-670__._ idÄ• ni \Ne 235/ sammukhÄ«bhÅ«takathÄ• nÄ• ma hoti. tattha __sammukhÄ«
sammukhÄ«bhÄ• vaá¹ƒ tehi samaá¹…gÄ«bhÄ• vaá¹ƒ upagato. sesamettha nivutakathÄ• sa

sammukhÄ«bhÅ«takathÄ• vaá¹‡á¹‡anÄ• .

7. samÄ• panno assÄ• detÄ«tikathÄ• vaá¹‡á¹‡anÄ•

671-673__._ idÄ• ni \Be 238/ samÄ• panno assÄ• detÄ«tikathÄ• nÄ• ma hoti. tattha ``paá¹
upasampajja viharati, so tadassÄ• detÄ«â€™â€™ tiÄ• divacanaá¹ƒ (AN a IV 123) nissÄ• ya
sÄ• cassa jhÄ• nanikanti jhÄ• nÄ• rammaá¹‡Ä• hotÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ
sandhÄ• ya __samÄ• panno_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __taá¹ƒ jh
Ä• rammaá¹‡a_nti paÃ±hesu tasseva tadÄ• rammaá¹‡ataá¹ƒ apassanto suttavirodhabhaye
``tadassÄ• detÄ«â€™â€™ tivacanamattena paá¹-ijÄ• nÄ• ti. __so tadassÄ• detÄ«_ti suttaá
vuá¹-á¹-hÄ• ya jhÄ• nassÄ• daá¹ƒ sÄ• dheti, na antosamÄ• pattiyaá¹ƒyeva jhÄ• nanikantiyÄ
tasmÄ• asÄ• dhakanti.

samÄ• panno assÄ• detÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

8. asÄ• tarÄ• gakathÄ• vaá¹‡á¹‡anÄ•

<674> idÄ• ni \Ee 145/ asÄ• tarÄ• gakathÄ• nÄ• ma hoti. tattha ``yaá¹ƒkiÃ±ci vedanaá¹ƒ v
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , so taá¹ƒ vedanaá¹ƒ abhinandati abhivadatÄ«â€™
diá¹-á¹-hÄ• bhinandanavasena vuttaá¹ƒ. ``abhinandatÄ«â€™â€™ tivacanaá¹ƒ nissÄ• ya ``d
rÄ• gassÄ• davasena \Ne 236/ abhinandanÄ• hoti. tasmÄ• atthi asÄ• tarÄ• goâ€™â€™ ti
uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __atthi asÄ• tarÄ• go_ti pucchÄ• sakavÄ• dissa. ta
dukkhavedayite ``aho vata me etadeva bhaveyyÄ• â€™â€™ ti rajjanÄ• . __Ä• mantÄ• _ti la
itarassa. sesamettha uttÄ• natthameva.

<675> __so taá¹ƒ vedanaá¹ƒ abhinandatÄ«_ti sutte pana vinivaá¹-á¹-etvÄ• dukkhavedana
nÄ• ma natthi, samÅ«haggahaá¹‡ena pana vedayitalakkhaá¹‡aá¹ƒ dhammaá¹ƒ dukkhaveda
samanupassanto diá¹-á¹-himaÃ±Ã±anÄ• saá¹…khÄ• tÄ• ya diá¹-á¹-hÄ• bhinandanÄ• ya ve
vedanÄ• ya vipariá¹‡Ä• maá¹ƒ abhinandati, dukkhÄ• ya vedanÄ• ya abhibhÅ«to tassÄ• pa
patthayantopi \Be 239/ dukkhavedanaá¹ƒ abhinandati nÄ• ma. evaá¹ƒ dukkhavedanÄ• ya a
adhippÄ• yo. tasmÄ• asÄ• dhakametaá¹ƒ asÄ• tarÄ• gassÄ• ti.

asÄ• tarÄ• gakathÄ• vaá¹‡á¹‡anÄ• .

9. dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• vaá¹‡á¹‡anÄ•

676-680__._ idÄ• ni dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• nÄ• ma hoti. tattha rÅ«pataá¹
dhammataá¹‡hÄ• ti imÄ• su chasu taá¹‡hÄ• su yasmÄ• sabbapacchimÄ• taá¹‡hÄ• dham
abyÄ• katÄ• ti yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sa
itarassa. sesapaÃ±hÄ• naá¹ƒ \Ee 146/ pÄ• á¸·iyÄ• attho niyyÄ• ti. __kÄ• mataá¹‡hÄ• _tiÄ•
chapi taá¹‡hÄ• saá¹…khipitvÄ• dassitÄ• . rÅ«pÄ• dÄ«su hi chasu Ä• rammaá¹‡esu kÄ• m
kÄ• mataá¹‡hÄ• . ``bhavissati attÄ• ca loko cÄ• â€™â€™ ti sassatadiá¹-á¹-hisahagatÄ• ta
bhavissatÄ«â€™â€™ ti ucchedadiá¹-á¹-hisahagatÄ• taá¹‡hÄ• vibhavataá¹‡hÄ• ti. __nanu
padaá¹ƒ taá¹‡hÄ• ya dhammÄ• rammaá¹‡aá¹ƒ Ä• rabbha pavattiá¹ƒ dÄ«peti, na abyÄ• kata

dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• vaá¹‡á¹‡anÄ• .

10. dhammataá¹‡hÄ• nadukkhasamudayotikathÄ• vaá¹‡á¹‡anÄ•

681-685__._ idÄ• ni \Ne 237/ dhammataá¹‡hÄ• nadukkhasamudayotikathÄ• nÄ• ma hoti.

dhammataá¹‡hÄ• ti vuttÄ• , tasmÄ• na dukkhasamudayoti yesaá¹ƒ laddhi, seyyathÄ• pi pu
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesaá¹ƒ purimakathÄ• sadisa

dhammataá¹‡hÄ• nadukkhasamudayotikathÄ• vaá¹‡á¹‡anÄ• .

terasamo vaggo.

14. cuddasamavaggo

1. kusalÄ• kusalapaá¹-isandahanakathÄ• vaá¹‡á¹‡anÄ•

686-690__._ idÄ• ni \Ee 147/ \Be 240/ kusalÄ• kusalapaá¹-isandahanakathÄ• nÄ• ma hoti.
akusalassa, akusalaá¹ƒ vÄ• kusalassa anantarÄ• uppajjanakaá¹ƒ nÄ• ma natthÄ«ti tesaá¹
paá¹-isandhÄ• naá¹ƒ na yujjati. ye pana yasmÄ• ekavatthusmiÃ±Ã±eva rajjati virajjati ca, ta
aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-isandahatÄ«ti laddhiá¹ƒ gahetvÄ• á¹-hitÄ• , seyyathÄ• pi mahÄ•
pucchÄ• sakavÄ• dissa; paá¹-iÃ±Ã±Ä• itarassa. __Ä• vaá¹-á¹-anÄ• paá¹‡idhÄ«_ti ubhaya
taÃ±hi bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-etÄ«ti Ä• vaá¹-á¹-anÄ• . bhavaá¹…gÄ• rammaá¹‡ato aÃ±
paá¹‡idahati á¹-hapetÄ«ti paá¹‡idhi. __kusalaá¹ƒ anÄ• vaá¹-á¹-entassÄ• _ti yaá¹ƒ taá¹ƒ aku
paá¹-isandahantaá¹ƒ kusalaá¹ƒ uppajjati, taá¹ƒ anÄ• vaá¹-á¹-entassa uppajjatÄ«ti pucchati.
Ä• vajjanena kusalassa uppattiá¹ƒ apassanto paá¹-ikkhipati. __kusalaá¹ƒ ayoniso manasika
akusalÄ• nantaraá¹ƒ kusalaá¹ƒ uppajjeyya, akusalasseva Ä• vajjanena ayoniso manasikaro
codanatthaá¹ƒ vuttaá¹ƒ. sesaá¹ƒ yathÄ• pÄ• á¸·imeva niyyÄ• ti. __nanu yasmiá¹ƒyeva vatth
ekÄ• rammaá¹‡e sarÄ• gavirÄ• guppattiá¹ƒ dÄ«peti, na kusalÄ• kusalÄ• naá¹ƒ anantarataá

kusalÄ• kusalapaá¹-isandahanakathÄ• vaá¹‡á¹‡anÄ• .

2. saá¸·Ä• yatanuppattikathÄ• vaá¹‡á¹‡anÄ•

691-692__._ idÄ• ni \Ee 148/ \Ne 238/ saá¸·Ä• yatanuppattikathÄ• nÄ• ma hoti. tattha upap
paá¹-isandhicittena saheva opapÄ• tikÄ• naá¹ƒ saá¸·Ä• yatanaá¹ƒ uppajjati. gabbhaseyyakÄ
ajjhattikÄ• yatanesu manÄ• yatanakÄ• yÄ• yatanÄ• neva paá¹-isandhikkhaá¹‡e uppajjanti. s
sattasattatirattimhi. tÄ• ni ca kho yena kammunÄ• paá¹-isandhi gahitÄ• , tasseva aÃ±Ã±ass
sakasamaye vÄ• do. yesaá¹ƒ pana ekakammasambhavattÄ• sampannasÄ• khÄ• viá¹-apÄ•
viya bÄ«jamattaá¹ƒ saá¸·Ä• yatanaá¹ƒ mÄ• tukucchismiá¹ƒ paá¹-isandhikkhaá¹‡eyeva uppa
seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya __saá¸·Ä• yatana_nti pucchÄ• sakavÄ• d
__sabbaá¹…gapaccaá¹…gÄ«_tiÄ• di saá¸·Ä• yatane \Be 241/ sati evarÅ«po hutvÄ• okkam
vuttaá¹ƒ. __mÄ• tukucchigatassÄ• _ti pucchÄ• paravÄ• dissa. parato __mÄ• tukucchigatas
sakavÄ• dissa. sesamettha uttÄ• natthamevÄ• ti.

saá¸·Ä• yatanuppattikathÄ• vaá¹‡á¹‡anÄ• .

3. anantarapaccayakathÄ• vaá¹‡á¹‡anÄ•

693-697__._ idÄ• ni anantarapaccayakathÄ• nÄ• ma hoti. tattha naccagÄ«tÄ• dÄ«su rÅ«pa
lahuparivattitaá¹ƒ disvÄ• ``imÄ• ni viÃ±Ã±Ä• á¹‡Ä• ni aÃ±Ã±amaÃ±Ã±assa anantarÄ• upp
laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __cakkhuviÃ±Ã±Ä• á¹‡assÄ• _
paá¹-iÃ±Ã±Ä• itarassa. __sotaviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒyevÄ• _ti yadi cakk
uppajjeyya, vipÄ• kamanodhÄ• tu viya rÅ«pÄ• rammaá¹‡aá¹ƒ siyÄ• ti codetuá¹ƒ vuttaá¹ƒ. _
ca uppajjati sotaviÃ±Ã±Ä• á¹‡a_nti paÃ±hesu suttÄ• bhÄ• vena paá¹-ikkhipitvÄ• anantarup
laddhivasena paá¹-ijÄ• nÄ• ti. __taÃ±Ã±eva cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_ \Ee 149/ __taá¹ƒ sot
paá¹-hamajavanÄ• nantaraá¹ƒ dutiyajavanaá¹ƒ manoviÃ±Ã±Ä• á¹‡abhÄ• vena taÃ±Ã±eva h
dvayaá¹ƒ ekamevÄ• ti pucchati. iminÄ• nayena sabbavÄ• resu attho veditabbo. __naccati g
\Ne 239/ Ä• rammaá¹‡asamodhÄ• ne lahuparivattitÄ• ya vokiá¹‡á¹‡abhÄ• vaá¹ƒ dÄ«peti, na
tasmÄ• asÄ• dhakanti.

anantarapaccayakathÄ• vaá¹‡á¹‡anÄ• .

4. ariyarÅ«pakathÄ• vaá¹‡á¹‡anÄ•

698-699__._ idÄ• ni ariyarÅ«pakathÄ• nÄ• ma hoti. tattha sammÄ• vÄ• cÄ• kammantÄ• rÅ
rÅ«paá¹ƒ cattÄ• ri ca mahÄ• bhÅ«tÄ• ni catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ
vacanato upÄ• dÄ• yarÅ«panti yesaá¹ƒ laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ; te san
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• _ti pucchÄ• \Be 242/ sakavÄ• dissa. tattha ariyÄ• naá
rÅ«panti __ariyarÅ«paá¹ƒ. Ä• mantÄ• _ti laddhiyaá¹ƒ á¹-hatvÄ• paá¹-iÃ±Ã±Ä• itarassa. __
laddhivaseneva paá¹-ijÄ• nÄ• ti. anÄ• savapucchÄ• dÄ«supi eseva nayo. __yaá¹ƒ kiÃ±ci rÅ
á¹-hapetvÄ• bhÅ«tÄ• ni sesarÅ«passa upÄ• dÄ• bhÄ• vaá¹ƒ dÄ«peti, na sammÄ• vÄ• cÄ•
rÅ«pamattaÃ±Ã±eva asiddhaá¹ƒ, kuto upÄ• dÄ• rÅ«patÄ• ; tasmÄ• asÄ• dhakanti.

ariyarÅ«pakathÄ• vaá¹‡á¹‡anÄ• .

5. aÃ±Ã±o anusayotikathÄ• vaá¹‡á¹‡anÄ•

700-701__._ idÄ• ni aÃ±Ã±o anusayotikathÄ• nÄ• ma hoti. tattha yasmÄ• puthujjano kusa
vattamÄ• ne sÄ• nusayoti vattabbo, na pariyuá¹-á¹-hitoti tasmÄ• aÃ±Ã±o anusayo, aÃ±Ã±a
\Ee 150/ yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya __aÃ±Ã±o kÄ• marÄ
sakavÄ• dissa paá¹-iÃ±Ã±Ä• itarassa. sesaá¹ƒ heá¹-á¹-hÄ• anusayakathÄ• yaá¹ƒ vuttanay

__sÄ• nusayo_tiÄ• di pana tasmiá¹ƒ samaye anusayassa appahÄ«nattÄ• sÄ• nusayoti \Ne
anuppannattÄ• ca pariyuá¹-á¹-hitoti avattabbataá¹ƒ dÄ«peti, na anusayapariyuá¹-á¹-hÄ• nÄ
tasmÄ• asÄ• dhakanti.

aÃ±Ã±o anusayotikathÄ• vaá¹‡á¹‡anÄ• .

6. pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttantikathÄ• vaá¹‡á¹‡anÄ•

<702> idÄ• ni pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttantikathÄ• nÄ• ma hoti. tattha yasmÄ• a
manasikarotopi rÄ• gÄ• dayo uppajjanti. vuttampi cetaá¹ƒ --- ``appekadÄ• , bho bhÄ• radvÄ
manasikarissÄ• mÄ«ti subhatova manasikarotÄ«â€™â€™ ti (SN b IV 127). tasmÄ• pariyuá
cittavippayuttanti yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒyeva; te sandhÄ• ya pucchÄ
paá¹-iÃ±Ã±Ä• itarassa. sesamettha uttÄ• natthamevÄ• ti.

pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttantikathÄ• vaá¹‡á¹‡anÄ• .

7. pariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

703-705__._ idÄ• ni \Be 243/ pariyÄ• pannakathÄ• nÄ• ma hoti. tattha yasmÄ• kÄ• marÄ•
kÄ• madhÄ• tupariyÄ• pannoti ca vuccati, tasmÄ• rÅ«parÄ• gÄ• rÅ«parÄ• gÄ• pi rÅ«padhÄ
rÅ«padhÄ• tuarÅ«padhÄ• tupariyÄ• pannÄ• yeva ca nÄ• ma hontÄ«ti yesaá¹ƒ laddhi, seyya
sammitiyÄ• naÃ±ca; te sandhÄ• ya __rÅ«parÄ• go_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä
__anusetÄ«_ti yathÄ• kÄ• marÄ• go kÄ• mavitakkasaá¹…khÄ• taá¹ƒ kÄ• madhÄ• tuá¹ƒ sa
evaá¹ƒ rÅ«parÄ• go rÅ«padhÄ• tunti pucchati. __pariyÄ• panno_ti yathÄ• ca so tividhÄ• ya
kilesakÄ• mavasena pariyÄ• pannattÄ• kÄ• madhÄ• tupariyÄ• panno, kiá¹ƒ te evaá¹ƒ rÅ«p
rÅ«padhÄ• tupariyÄ• pannoti pucchati. itaro panassa adhippÄ• yaá¹ƒ asallakkhento kevalaá
Ä• mantÄ• ti \Ne 241/ paá¹-ijÄ• nÄ• ti. atha naá¹ƒ tamatthaá¹ƒ sallakkhÄ• petuá¹ƒ kusalavip
samÄ• pattesiyÄ• dÄ«hi saá¹ƒsanditvÄ• pucchituá¹ƒ __samÄ• pattesiyo_tiÄ• dimÄ• ha. se
niyyÄ• ti. __nanu kÄ• marÄ• go_tiÄ• divacanampi kÄ• marÄ• gasseva kÄ• madhÄ• tuyaá¹ƒ
pariyÄ• pannataÃ±ca dÄ«peti, na itaresaá¹ƒ itaradhÄ• tÅ«sÅ«ti.

pariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• .

8. abyÄ• katakathÄ• vaá¹‡á¹‡anÄ•

706-708__._ idÄ• ni abyÄ• katakathÄ• nÄ• ma hoti. tattha vipÄ• kakiriyarÅ«panibbÄ• nasa
abyÄ• kataá¹ƒ avipÄ• kattÄ• abyÄ• katanti vuttaá¹ƒ. diá¹-á¹-higataá¹ƒ ``sassato lokoti kho,
abyÄ• katametaâ€™â€™ nti (SN b IV 416 thokaá¹ƒ visadisaá¹ƒ) sassatÄ• dibhÄ• vena aka

imaá¹ƒ vibhÄ• gaá¹ƒ aggahetvÄ• purimÄ• byÄ• kataá¹ƒ viya diá¹-á¹-higatampi abyÄ• katan
andhakÄ• naÃ±ceva uttarÄ• pathakÄ• naÃ±ca; tesaá¹ƒ taá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ __di
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• t

abyÄ• katakathÄ• vaá¹‡á¹‡anÄ• .

9. apariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

709-710__._ idÄ• ni \Be 244/ apariyÄ• pannakathÄ• nÄ• ma hoti. tattha yasmÄ• puthujjan
vÄ«tarÄ• goti vattabbo hoti, na pana vigatadiá¹-á¹-hikoti \Ee 152/, tasmÄ• diá¹-á¹-higataá¹ƒ
yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, p
sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

apariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• .

cuddasamo vaggo.

15. pannarasamavaggo

1. paccayatÄ• kathÄ• vaá¹‡á¹‡anÄ•

711-717__._ idÄ• ni \Ee 153/ \Ne 242/ paccayatÄ• kathÄ• nÄ• ma hoti. tattha yo dhammo h
yesaá¹ƒ hetupaccayena paccayo, tesaÃ±Ã±eva yasmÄ• Ä• rammaá¹‡Ä• nantarasamanant
vÄ• Ä• rammaá¹‡apaccayena paccayo, so yasmÄ• tesaá¹ƒyeva anantarasamanantarapac
paccayatÄ• vavatthitÄ• ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• saá¹…ghikÄ• naá¹ƒ; te sand
paá¹-iÃ±Ã±Ä• itarassa. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

paccayatÄ• kathÄ• vaá¹‡á¹‡anÄ• .

2. aÃ±Ã±amaÃ±Ã±apaccayakathÄ• vaá¹‡á¹‡anÄ•

718-719__._ idÄ• ni aÃ±Ã±amaÃ±Ã±apaccayakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ samaye
saá¹…khÄ• rÄ• â€™â€™ ti ayameva tanti, ``saá¹…khÄ• rapaccayÄ• pi avijjÄ• â€™â€™ ti a
saá¹…khÄ• rÄ• naá¹ƒ paccayo, na pana saá¹…khÄ• rÄ• avijjÄ• yÄ• ti laddhi, seyyathÄ• pi
sandhÄ• ya avijjÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayatÄ• pi atthÄ«ti dass
paá¹-iÃ±Ã±Ä• itarassa \Be 245/. __avijjÄ• saá¹…khÄ• renÄ• _ti ettha apuÃ±Ã±Ä• bhisaá¹.
saá¹…khÄ• rapaccayÄ• pi avijjÄ• ti ettha sahajÄ• taaÃ±Ã±amaÃ±Ã±aatthiavigatasampayutt
veditabbÄ• . __upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• _ti ettha á¹-hapetvÄ• kÄ• mupÄ• dÄ• na

avijjÄ• ya saá¹…khÄ• rÄ• viya taá¹‡hÄ• ya paccayÄ• hontÄ«ti veditabbÄ• ni. sesaá¹ƒ \Ee
niyyÄ• ti. __jarÄ• maraá¹‡apaccayÄ• _ti pucchÄ• paravÄ• dissa, __nÄ• marÅ«paá¹ƒ viÃ±Ã
sakavÄ• dissÄ• ti.

aÃ±Ã±amaÃ±Ã±apaccayakathÄ• vaá¹‡á¹‡anÄ• .

3. addhÄ• kathÄ• vaá¹‡á¹‡anÄ•

720-721__._ idÄ• ni \Ne 243/ addhÄ• kathÄ• nÄ• ma hoti. tattha ``tÄ«á¹‡imÄ• ni, bhikkhav
ti (AN a III 68) suttaá¹ƒ nissÄ• ya kÄ• lasaá¹…khÄ• to addhÄ• nÄ• ma parinipphanno atthÄ
tesaá¹ƒ ``addhÄ• nÄ• ma koci parinipphanno natthi aÃ±Ã±atra kÄ• lapaÃ±Ã±attimattÄ• . rÅ
parinipphannÄ• â€™â€™ ti vibhÄ• gaá¹ƒ dassetuá¹ƒ __addhÄ• parinipphanno_ti pucchÄ•
itarassa. atha naá¹ƒ ``sace so parinipphanno, rÅ«pÄ• dÄ«su anena aÃ±Ã±atarena bhavitab
__rÅ«pa_ntiÄ• dimÄ• ha. itaro paá¹-ikkhipati. sesaá¹ƒ yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

addhÄ• kathÄ• vaá¹‡á¹‡anÄ• .

4. khaá¹‡alayamuhuttakathÄ• vaá¹‡á¹‡anÄ•

722-723__._ khaá¹‡alayamuhuttakathÄ• supi eseva nayo. sabbepi hete khaá¹‡Ä• dayo add

khaá¹‡alayamuhuttakathÄ• vaá¹‡á¹‡anÄ• .

5. Ä• savakathÄ• vaá¹‡á¹‡anÄ•

724-725__._ idÄ• ni Ä• savakathÄ• nÄ• ma hoti. tattha yasmÄ• catÅ«hi Ä• savehi uttari aÃ
yena cattÄ• ro Ä• savÄ• \Be 246/ sÄ• savÄ• siyuá¹ƒ, tasmÄ• \Ee 155/ cattÄ• ro Ä• savÄ•
seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ita
Ä• savÄ• anÄ• savÄ• , evaá¹ƒ sante tehi maggÄ• dilakkhaá¹‡appattehi bhavitabbaâ€™â€™
__maggo_tiÄ• dimÄ• ha. sesamettha uttÄ• natthamevÄ• ti.

Ä• savakathÄ• vaá¹‡á¹‡anÄ• .

6. jarÄ• maraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

726-727__._ idÄ• ni \Ne 244/ jarÄ• maraá¹‡akathÄ• nÄ• ma hoti. tattha jarÄ• maraá¹‡aá¹ƒ
lokiyanti vÄ• lokuttaranti vÄ• na vattabbaá¹ƒ. ``lokiyÄ• dhammÄ• lokuttarÄ• dhammÄ• â
jarÄ• maraá¹‡aá¹ƒ neva lokiyapade, na lokuttarapade niddiá¹-á¹-haá¹ƒ. tattha yesaá¹ƒ imaá

anÄ• diyitvÄ• lokuttarÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ lokuttaranti laddhi, seyy
mahÄ• saá¹…ghikÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa
niyyÄ• tÄ«ti.

jarÄ• maraá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

7. saÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ•

728-729__._ idÄ• ni saÃ±Ã±Ä• vedayitakathÄ• nÄ• ma hoti. tattha saÃ±Ã±Ä• vedayitanirod
dhammo, catunnaá¹ƒ pana khandhÄ• naá¹ƒ nirodho. iti sÄ• neva lokiyÄ• na lokuttarÄ• . ya
hoti, tasmÄ• lokuttarÄ• ti yesaá¹ƒ laddhi, seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒyeva; te sandhÄ•
paá¹-iÃ±Ã±Ä• itarassa. sesaá¹ƒ purimakathÄ• sadisamevÄ• ti.

saÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ• .

8. dutiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ•

730-731__._ idÄ• ni \Ee 156/ \Be 247/ yasmÄ• sÄ• lokuttarÄ• na hoti, tasmÄ• lokiyÄ• ti y
seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ita
purimasadisamevÄ• ti.

dutiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ• .

9. tatiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ•

<732> idÄ• ni \Ne 245/ yasmÄ• ``asuko maraá¹‡adhammo, asuko na maraá¹‡adhammoâ€
maraá¹‡adhammatÄ• ya niyÄ• mo natthÄ«ti saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannopi
laddhi, seyyathÄ• pi rÄ• jagirikÄ• naá¹ƒ; tesaá¹ƒ samÄ• pannÄ• yapi maraá¹‡adhammatÄ•
amaraá¹‡asamayaÃ±ca dassetuá¹ƒ pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha
karontassa nÄ• ma maraá¹‡antikehi phassÄ• dÄ«hi bhavitabbaá¹ƒ, tasmÄ• tenÄ• kÄ• rena
__atthÄ«_tiÄ• dimÄ• ha.

__aphassakassa kÄ• lakiriyÄ• _tiÄ• dÄ«ni puá¹-á¹-ho sesasatte sandhÄ• ya paá¹-ikkhipati
kameyyÄ• _tiÄ• dÄ«ni puá¹-á¹-ho samÄ• pattiÄ• nubhÄ• vaá¹ƒ sandhÄ• ya paá¹-ikkhipati. c
sandhÄ• ya paá¹-ijÄ• nÄ• ti. evaá¹ƒ sante pana samÄ• pattiÄ• nubhÄ• vo nÄ• ma na hoti, te
nirodhasamÄ• panno_ti anuyuÃ±jati.

733-734__._ __na kÄ• laá¹ƒ kareyyÄ• _ti pucchÄ• paravÄ• dissa. __atthi so niyÄ• mo_ti pa

yasmÄ• evarÅ«po niyÄ• mo nÄ• ma natthi, tasmÄ• paá¹-ikkhipati. cakkhuviÃ±Ã±Ä• á¹‡asa
``niyÄ• me asantepi maraá¹‡asamayeneva marati, nÄ• samayenÄ• â€™â€™ ti dassetuá¹ƒ
--- yadi niyÄ• mÄ• bhÄ• vena kÄ• lakiriyÄ• bhaveyya, cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…ginop
viÃ±Ã±Ä• á¹‡ehi na cavati, na upapajjatÄ«â€™â€™ ti \Ee 157/ suttavirodho siyÄ• . yathÄ•
cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gissa kÄ• lakiriyÄ• na hoti, tathÄ• nirodhasamÄ• pannassÄ

tatiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ• .

10. asaÃ±Ã±asattupikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<735> idÄ• ni \Be 248/ asaÃ±Ã±asattupikÄ• kathÄ• nÄ• ma hoti. tattha saÃ±Ã±Ä• virÄ• ga
asaÃ±Ã±asamÄ• pattipi nirodhasamÄ• pattipi saÃ±Ã±Ä• vedayitanirodhasamÄ• patti nÄ• m
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyo lokiyÄ• ca lokuttarÄ• ca. tattha lokiyÄ• puthujjan
hoti, lokuttarÄ• ariyÄ• naá¹ƒ, sÄ• ca nÄ• saÃ±Ã±asattupikÄ• . imaá¹ƒ pana vibhÄ• gaá¹ƒ a
saÃ±Ã±Ä• vedayitanirodhasamÄ• patti asaÃ±Ã±asattupikÄ• ti yesaá¹ƒ laddhi, seyyathÄ• pi
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ yasmÄ• asaÃ±Ã±
alobhÄ• dayo atthi, na nirodhasamÄ• pattiá¹ƒ, tasmÄ• tesaá¹ƒ vasena codetuá¹ƒ __atthÄ«_

<736> __idhÄ• pi asaÃ±Ã±Ä«_ti paÃ±he idha saÃ±Ã±Ä• virÄ• gavasena samÄ• pannattÄ•
__tatrÄ• pi_ asaÃ±Ã±asatteneva. tasmÄ• imaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• laddhiá¹ƒ patiá
patiá¹-á¹-hÄ• pitÄ• hoti. idha vÄ• nirodhasamÄ• pattiá¹ƒ sandhÄ• ya asaÃ±Ã±itÄ• anuÃ±Ã
cutassa anÄ• gÄ• mino nirodhasamÄ• pattimeva tasmÄ• pi imÄ• ya paá¹-iÃ±Ã±Ä• ya patiá¹
appatiá¹-á¹-hitÄ• yevÄ• ti.

asaÃ±Ã±asattupikÄ• kathÄ• vaá¹‡á¹‡anÄ• .

11. kammÅ«pacayakathÄ• vaá¹‡á¹‡anÄ•

<737> idÄ• ni kammÅ«pacayakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ kammÅ«pacayo \Ee 158
cittavippayutto abyÄ• kato anÄ• rammaá¹‡oti laddhi, seyyathÄ• pi andhakÄ• naÃ±ceva sam
__aÃ±Ã±aá¹ƒ kamma_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yad
kammÅ«pacayo, phassÄ• ditopi aÃ±Ã±ena phassÅ«pacayÄ• dinÄ• bhavitabbaâ€™â€™ nt
phasso_tiÄ• dimÄ• ha. itaro laddhiyÄ• abhÄ• vena paá¹-ikkhipati.

738-739__._ __kammena_ \Be 249/ __sahajÄ• to_ti paÃ±hesu cittavippayuttaá¹ƒ sandhÄ• y
cittasampayuttaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __kusalo_ti paÃ±hesupi cittavippayuttaá¹ƒ s
paá¹-ijÄ• nÄ• ti. parato __akusalo_tipaÃ±hesupi eseva nayo.

<740> __sÄ• rammaá¹‡o_ti \Ne 247/ puá¹-á¹-ho pana ekantaá¹ƒ anÄ• rammaá¹‡ameva ico
__cittaá¹ƒ bhijjamÄ• na_nti yadÄ• cittaá¹ƒ bhijjamÄ• naá¹ƒ hoti, tadÄ• kammaá¹ƒ bhijjatÄ«
vÄ• paccattaá¹ƒ, citte bhijjamÄ• neti attho. ayameva vÄ• pÄ• á¹-ho. tattha yasmÄ• sampa
vippayutto na bhijjati, tasmÄ• paá¹-ijÄ• nÄ• ti ceva paá¹-ikkhipati ca.

<741> __kammamhi kammÅ«pacayo_ti kamme sati kammÅ«pacayo, kamme vÄ• patiá¹-á
kammÅ«pacayatova vipÄ• ko nibbattati. tasmiá¹ƒ pana kamme niruddhe yÄ• va aá¹ƒkurupp
vipÄ• kuppÄ• dÄ• kammÅ«pacayo tiá¹-á¹-hatÄ«tissa laddhi, tasmÄ• paá¹-ijÄ• nÄ• ti. __taÃ
kammÅ«pacayo, so kammavipÄ• ko_ti yasmÄ• kammamhi kammÅ«pacayo, so ca yÄ• va v
laddhi, tasmÄ• naá¹ƒ tesaá¹ƒ tiá¹‡á¹‡ampi ekattaá¹ƒ pucchati __vipÄ• ko sÄ• rammaá¹‡o_
vipÄ• kadhammadhammopi Ä• rammaá¹‡apaá¹-ibaddhoyevÄ• ti codanatthaá¹ƒ pucchati. ita
paá¹-ijÄ• nÄ• ti, ekaá¹ƒ paá¹-ikkhipati. paá¹-ilomepi eseva nayo. sesamettha yathÄ• pÄ• á¸·

kammÅ«pacayakathÄ• vaá¹‡á¹‡anÄ• .

pannarasamo vaggo.

tatiyapaá¹‡á¹‡Ä• sako samatto.

16. soá¸·asamavaggo

1. niggahakathÄ• vaá¹‡á¹‡anÄ•

743-744__._ idÄ• ni \Ee 159/ \Be 250/ niggahakathÄ• nÄ• ma hoti. tattha ye loke balappatt
yadi parassa cittaá¹ƒ niggaá¹‡hituá¹ƒ na sakkuá¹‡eyyuá¹ƒ, kÄ• tesaá¹ƒ balappatti, ko vasÄ
balappattiyÄ• pana vasÄ«bhÄ• vena ca addhÄ• te parassa cittaá¹ƒ niggaá¹‡hantÄ«ti yesa
mahÄ• saá¹…ghikÄ• naá¹ƒ; te sandhÄ• ya __paro parassÄ• _ti pucchÄ• sakavÄ• dissa, pa
248/ __niggaá¹‡hÄ• tÄ«_ti saá¹ƒkilesÄ• pattito nivÄ• reti. sesamettha yathÄ• pÄ• á¸·imeva
paggahakathÄ• yapi eseva nayo.

niggahakathÄ• vaá¹‡á¹‡anÄ• .

3. sukhÄ• nuppadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

747-748__._ idÄ• ni sukhÄ• nuppadÄ• nakathÄ• nÄ• ma hoti. tattha ``bahÅ«naá¹ƒ vata no
upahattÄ• â€™â€™ ti (MN II 148) suttaá¹ƒ nissÄ• ya paro parassa sukhaá¹ƒ anuppadetÄ«t
seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ita
anuppadetÄ«_ti puá¹-á¹-ho pana tÄ• disaá¹ƒ suttapadaá¹ƒ apassanto paá¹-ikkhipati. __attan

yaá¹ƒ \Ee 160/ attano parassa vÄ• , taá¹ƒ anuppadÄ• tuá¹ƒ na sakkÄ• . yaá¹ƒ tasseva, kiá¹
nÄ• mÄ• ti paá¹-ikkhipati. __nevattano_tiÄ• dipaÃ±he pana yaá¹ƒ evarÅ«paá¹ƒ, na taá¹ƒ an
bhavitumarahatÄ«ti laddhiyÄ• paá¹-ijÄ• nÄ• ti. __no ca vata re_titÄ• disassa sukhassa abhÄ
__sukhadhammÄ• naá¹ƒ upahattÄ• _tivacanaá¹ƒ bhagavato paresaá¹ƒ sukhuppattiyÄ• pac
annÄ• dÄ«naá¹ƒ viya sukhassa anuppadÄ• naá¹ƒ, tasmÄ• asÄ• dhakanti.

sukhÄ• nuppadÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

4. adhigayhamanasikÄ• rakathÄ• vaá¹‡á¹‡anÄ•

749-753__._ idÄ• ni \Be 251/ adhigayha manasikÄ• rakathÄ• nÄ• ma hoti. tattha duvidho m
Ä• rammaá¹‡ato ca. tattha ekasaá¹…khÄ• rassÄ• pi aniccatÄ• ya diá¹-á¹-hÄ• ya sabbe saá
nayato manasikÄ• ro hoti. atÄ«te pana saá¹…khÄ• re manasikaronto na anÄ• gate manasik
atÄ«tÄ• dÄ«su aÃ±Ã±ataraá¹ƒ manasikaroto Ä• rammaá¹‡ato manasikÄ• ro hoti \Ne 249/. t
manasikaronto yena cittena te manasikaroti, taá¹ƒ paccuppannakkhaá¹‡e manasikÄ• tuá¹ƒ
yesaá¹ƒ ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ tiÄ• divacanaá¹ƒ nissÄ• ya ``manasikar
adhigaá¹‡hitvÄ• saá¹…gaá¹‡hitvÄ• sabbe saá¹…khÄ• re ekato manasikarotÄ«â€™â€™ ti
pubbaseliyÄ• paraseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itar

atha naá¹ƒ yasmÄ• sabbe ekato manasikarontena yena cittena te manasikaroti, tampi man
tasmÄ• taá¹ƒcittatÄ• ya codetuá¹ƒ __tena cittenÄ• _ti Ä• ha. itaro Ä• rammaá¹‡aá¹ƒ katvÄ•
sandhÄ• ya paá¹-ikkhipati. evaá¹ƒlakkhaá¹‡aá¹ƒ cittanti Ã±Ä• tattÄ• pana tampi cittaá¹ƒ Ã±
sandhÄ• ya paá¹-ijÄ• nÄ• ti. atha vÄ• taÃ±Ã±eva tassa Ä• rammaá¹‡aá¹ƒ na hotÄ«ti paá¹-i
saá¹…khÄ• rÄ• aniccÄ• , yadÄ• paÃ±Ã±Ä• ya passatÄ«â€™â€™ tiÄ• dÄ«ni nissÄ• ya up
paá¹-ijÄ• nÄ• ti. sesapaÃ±hadvayepi eseva nayo. __tena phassenÄ• _tiÄ• dÄ«su pana tath
apassanto paá¹-ikkhipateva. atÄ«tÄ• dipaÃ±hesu heá¹-á¹-hÄ• vuttanayeneva paá¹-ikkhepa
sesaá¹ƒ yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti. __sabbe saá¹…khÄ• rÄ• _tiÄ• divacanaá¹ƒ naya
vuttaá¹ƒ, na ekakkhaá¹‡e Ä• rammaá¹‡ato, tasmÄ• asÄ• dhakanti.

adhigayhamanasikÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

5. rÅ«paá¹ƒ hetÅ«tikathÄ• vaá¹‡á¹‡anÄ•

754-756__._ idÄ• ni rÅ«paá¹ƒ hetÅ«ti kathÄ• nÄ• ma hoti. tattha __hetÅ«_ti kusalamÅ«lÄ•
nÄ• maá¹ƒ, yassa kassaci paccayassÄ• pi. imaá¹ƒ \Be 252/ pana vibhÄ• gaá¹ƒ akatvÄ• ``c
hetÅ«â€™â€™ ti vacanamattaá¹ƒ nissÄ• ya aviseseneva rÅ«paá¹ƒ hetÅ«ti yesaá¹ƒ laddhi,
uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __
rÅ«paá¹ƒ alobhasaá¹…khÄ• to hetÅ«ti pucchati, itaro paá¹-ikkhipati. sesesupi eseva nayo. _

upÄ• dÄ• yarÅ«pÄ• naá¹ƒ upÄ• dÄ• yahetÅ«_ti ettha paccayaá¹-á¹-hena hetubhÄ• vo vutto
asÄ• dhakanti.

rÅ«paá¹ƒ hetÅ«tikathÄ• vaá¹‡á¹‡anÄ• .

757-759__._ sahetukakathÄ• yampi \Ne 250/ iminÄ• va nayena attho veditabboti.

rÅ«paá¹ƒ sahetukantikathÄ• vaá¹‡á¹‡anÄ• .

7. rÅ«paá¹ƒ kusalÄ• kusalantikathÄ• vaá¹‡á¹‡anÄ•

760-764__._ idÄ• ni rÅ«paá¹ƒ kusalÄ• kusalantikathÄ• nÄ• ma hoti. tattha ``kÄ• yakammaa
akusalampÄ«â€™â€™ tivacanaá¹ƒ \Ee 162/ nissÄ• ya kÄ• yavacÄ«kammasaá¹…khÄ• taá
kÄ• yaviÃ±Ã±attivacÄ«viÃ±Ã±attirÅ«paá¹ƒ kusalampi akusalampÄ«ti yesaá¹ƒ laddhi, seyyat
mahisÄ• sakÄ• naÃ±ceva sammitiyÄ• naÃ±ca; te sandhÄ• ya __rÅ«paá¹ƒ kusala_nti pucch
itarassa. atha naá¹ƒ ``yadi te rÅ«paá¹ƒ kusalaá¹ƒ, evaá¹ƒvidhena anena bhavitabbaâ€™â€
__sÄ• rammaá¹‡a_nti Ä• dimÄ• ha. parato akusalapaÃ±hepi eseva nayo. sesamettha uttÄ•

rÅ«paá¹ƒ kusalÄ• kusalantikathÄ• vaá¹‡á¹‡anÄ• .

8. rÅ«paá¹ƒ vipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

765-767__._ idÄ• ni rÅ«paá¹ƒ vipÄ• kotikathÄ• nÄ• ma hoti. tattha yaá¹ƒ kammassa katattÄ
viya kammassa katattÄ• uppannaá¹ƒ taá¹ƒ rÅ«pampi vipÄ• koti yesaá¹ƒ laddhi, seyyathÄ•
sammitiyÄ• naÃ±ca; te \Be 253/ sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarass
rÅ«paá¹ƒ vipÄ• ko, evaá¹ƒvidhena anena bhavitabbaâ€™â€™ nti codetuá¹ƒ __sukhavedan
yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

rÅ«paá¹ƒ vipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• .

9. rÅ«paá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• vaá¹‡á¹‡anÄ•

768-770__._ idÄ• ni \Ne 251/ rÅ«paá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• nÄ• ma h
kÄ• mÄ• vacarakammassa katattÄ• rÅ«paá¹ƒ, taá¹ƒ yasmÄ• kÄ• mÄ• vacaraá¹ƒ, tasmÄ•
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakammÄ• nampi katattÄ• rÅ«pena rÅ«pÄ• vacarÄ• rÅ«pÄ• v
yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya __atthi rÅ«paá¹ƒ rÅ«pÄ• vaca
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha heá¹-á¹-hÄ• vuttanayamevÄ• ti.

rÅ«paá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• vaá¹‡á¹‡anÄ• .

10. rÅ«pÄ• rÅ«padhÄ• tupariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

771-775__._ idÄ• ni rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• panno arÅ«parÄ• go arÅ«padhÄ• tu
hoti. tattha yasmÄ• kÄ• marÄ• go kÄ• madhÄ• tupariyÄ• panno, tasmÄ• rÅ«parÄ• gÄ• rÅ«
rÅ«padhÄ• tuarÅ«padhÄ• tupariyÄ• pannehi bhavitabbanti yesaá¹ƒ laddhi, seyyathÄ• pi and
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva vedit
``rÅ«padhÄ• tuá¹ƒ anuseti, arÅ«padhÄ• tuá¹ƒ anusetÄ«â€™â€™ ti padaá¹ƒ viseso. sÄ• ca
sammitiyÄ• naÃ±ca. ayaá¹ƒ andhakÄ• naá¹ƒyevÄ• ti.

rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• panno arÅ«parÄ• go arÅ«padhÄ• tupariyÄ• pannotikath

rÅ«pÄ• rÅ«padhÄ• tupariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• .

soá¸·asamo vaggo.

17. sattarasamavaggo

1. atthi arahato puÃ±Ã±Å«pacayakathÄ• vaá¹‡á¹‡anÄ•

776-779__._ idÄ• ni \Be 254/ \Ee 164/ \Ne 252/ atthi arahato puÃ±Ã±Å«pacayotikathÄ• nÄ•
arahato dÄ• nasaá¹ƒvibhÄ• gacetiyavandanÄ• dÄ«ni kammÄ• ni disvÄ• atthi arahato puÃ±
seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itaras
pahÄ«napuÃ±Ã±apÄ• po, so yadi puÃ±Ã±aá¹ƒ kareyya, pÄ• pampi kareyyÄ• â€™â€™ ti co
Ä• ha. itaro pÄ• á¹‡Ä• tipÄ• tÄ• dikiriyaá¹ƒ apassanto paá¹-ikkhipati. __puÃ±Ã±Ä• bhisaá¹…
bhavagÄ• mikammaá¹ƒ arahato natthÄ«ti paá¹-ikkhipati. __dÄ• naá¹ƒ dadeyyÄ• _tiÄ• dÄ«s
dÄ• nÄ• dipavattisabbhÄ• vato sakavÄ• dÄ« paá¹-ijÄ• nÄ• ti. itaro cittaá¹ƒ anÄ• diyitvÄ•
kiriyÄ• pavattimattadassaneneva laddhiá¹ƒ patiá¹-á¹-hapeti. sÄ• pana ayoniso patiá¹-á¹-hÄ•
appatiá¹-á¹-hÄ• pitÄ• hotÄ«ti.

atthi arahato puÃ±Ã±Å«pacayotikathÄ• vaá¹‡á¹‡anÄ• .

2. natthi arahato akÄ• lamaccÅ«tikathÄ• vaá¹‡á¹‡anÄ•

<780> idÄ• ni natthi arahato akÄ• lamaccÅ«tikathÄ• nÄ• ma hoti. tattha ``nÄ• haá¹ƒ, bhikk
kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ apaá¹-isaá¹ƒveditvÄ• byantÄ«bhÄ• vaá¹ƒ vadÄ
suttassa atthaá¹ƒ ayoniso gahetvÄ• ``arahatÄ• nÄ• ma \Ee 165/ sabbakammavipÄ• kaá¹ƒ

parinibbÄ• yitabbaá¹ƒ, tasmÄ• natthi, arahato akÄ• lamaccÅ«â€™â€™ ti yesaá¹ƒ laddhi, s
rÄ• jagirikÄ• naÃ±ceva siddhatthikÄ• naÃ±ca; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹
``sace tassa natthi akÄ• lamaccu, arahantaghÄ• takena nÄ• ma na bhavitabbaâ€™â€™ nti
arahantaghÄ• tako_ti Ä• ha. itaro Ä• nantariyakammassa ceva tÄ• disÄ• naÃ±ca puggalÄ•
paá¹-ikkhipati.

<781> __visaá¹ƒ na kameyyÄ• _ti paÃ±he ``yÄ• va pubbe katakammaá¹ƒ parikkhayaá¹ƒ na
kamatÄ«â€™â€™ ti laddhiyÄ• paá¹-ikkhipati. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• ti.

<782> __nÄ• haá¹ƒ, _ \Be 255/ __bhikkhave_ti suttaá¹ƒ idaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- saÃ
kammÄ• naá¹ƒ katÄ• naá¹ƒ vipÄ• kaá¹ƒ apaá¹-isaá¹ƒveditvÄ• avinditvÄ• ananubhavitvÄ•
kammÄ• naá¹ƒ parivaá¹-umaparicchinnabhÄ• vaá¹ƒ na vadÄ• mi, taÃ±ca kho diá¹-á¹-hadha
diá¹-á¹-heva dhamme, na tato paraá¹ƒ, upapajjavedanÄ«yÄ• naá¹ƒ anantaraá¹ƒ upapattiá¹ƒ
paraá¹ƒ, aparÄ• pariyavedanÄ«yÄ• naá¹ƒ yadÄ• vipÄ• kokÄ• saá¹ƒ labhanti, tathÄ• rÅ«pe
evaá¹ƒ sabbathÄ• pi saá¹ƒsÄ• rapavatte sati laddhavipÄ• kavÄ• re kamme na vijjateso jaga
yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• ti. evaá¹ƒ sante yadetaá¹ƒ ``aladdhavipÄ• kavÄ•
arahato paá¹-isaá¹ƒveditabbaâ€™â€™ nti kappanÄ• vasena ``natthi arahato akÄ• lamaccÅ
laddhipatiá¹-á¹-hÄ• panaá¹ƒ kataá¹ƒ, taá¹ƒ dukkaá¹-amevÄ• ti.

natthi arahato akÄ• lamaccÅ«tikathÄ• vaá¹‡á¹‡anÄ• .

3. sabbamidaá¹ƒ kammatotikathÄ• vaá¹‡á¹‡anÄ•

<783> idÄ• ni sabbamidaá¹ƒ kammatotikathÄ• nÄ• ma hoti. tattha ``kammunÄ• vattati lok
nissÄ• ya ``sabbamidaá¹ƒ kammakilesavipÄ• kavaá¹-á¹-aá¹ƒ kammatova hotÄ«â€™â€™ ti
seyyathÄ• pi rÄ• jagirikÄ• naÃ±ceva siddhatthikÄ• naÃ±ca; te sandhÄ• ya __sabbamida_nt
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``evaá¹ƒ sante kammampi kammato Ä• pajjatÄ«â€™â€™
kammato_ti Ä• ha. itaro yadi kammampi kammatova nÄ• ma taá¹ƒ kammaá¹ƒ vipÄ• koyeva
__pubbekatahetÅ«_ti ``yadi sabbamidaá¹ƒ kammato, pubbekatahetunÄ• tena bhavitabbaâ€
pucchati, itaro pubbekatahetuvÄ• dabhayena paá¹-ikkhipati.

<784> __kammavipÄ• kato_ti \Ne 254/ ``yadi sabbamidaá¹ƒ kammato, yaá¹ƒ atÄ«tabhave
kammaá¹ƒ, tampi purimatare bhave kammatoti kammavipÄ• ko sampajjati, tena te sabbami
Ä• pajjatÄ«â€™â€™ ti codetuá¹ƒ pucchati. itaro bÄ«jato aá¹ƒkurasseva paccuppannapavat
sandhÄ• ya paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho tassÄ• pi kammassa bÄ«jassa purimabÄ«ja
purimakammato pavattattÄ• paá¹-ijÄ• nÄ• ti. __pÄ• á¹‡aá¹ƒ haneyyÄ• _tiÄ• di ``yadi sabba
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni kammavipÄ• keneva kareyyÄ• â€™â€™ ti codetuá¹ƒ vuttaá¹ƒ. ita
purimakammanibbattÄ• ekena pariyÄ• yena vipÄ• koyevÄ• ti laddhiyÄ• paá¹-ijÄ• nÄ• ti. at

pÄ• á¹‡Ä• tipÄ• to kammavipÄ• kato nibbattati, pÄ• á¹‡Ä• tipÄ• to viya vipÄ• kopi saphalo Ä
codetuá¹ƒ __saphalo_ti Ä• ha. itaro pÄ• á¹‡Ä• tipÄ• tassa nirayasaá¹ƒvattanikÄ• dibhÄ• vat
paá¹-ijÄ• nÄ• ti. kammavipÄ• kassa pana idaá¹ƒ nÄ• ma phalanti vuttaá¹-á¹-hÄ• naá¹ƒ apas
adinnÄ• dÄ• nÄ• dÄ«supi eseva nayo. __gilÄ• napaccayabhesajjaparikkhÄ• ro saphalo_ti d
dÄ• naphalaá¹ƒ pucchati. __kammunÄ• vattatÄ«_ti suttaá¹ƒ ``natthi kammaâ€™â€™ nti ak
paá¹-ikkhipitvÄ• ``atthi kammaâ€™â€™ nti kammavÄ• ditaá¹ƒ kammassakataá¹ƒ dÄ«peti.
nibbattiá¹ƒ, tasmÄ• asÄ• dhakanti.

sabbamidaá¹ƒ kammatotikathÄ• vaá¹‡á¹‡anÄ• .

4. indriyabaddhakathÄ• vaá¹‡á¹‡anÄ•

786-787__._ idÄ• ni \Ee 167/ indriyabaddhakathÄ• nÄ• ma hoti. tattha duvidhaá¹ƒ dukkhaá
anindriyabaddhaÃ±ca. indriyabaddhaá¹ƒ dukkhavatthutÄ• ya dukkhaá¹ƒ, anindriyabaddhaá
udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™â€™ nti saá¹…gah
vibhÄ• gaá¹ƒ aggahetvÄ• ``yassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati, taá¹ƒ
dukkhaá¹ƒ, na itaraâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒ, tesaá¹ƒ it
dassetuá¹ƒ __indriyabaddhaÃ±Ã±evÄ• _ti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa.
bhagavatÄ• `yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™ nti vuttaá¹ƒ, tasmÄ• indriyabaddheneva tena
nti codetuá¹ƒ __indriyabaddhaÃ±Ã±eva anicca_ntiÄ• dimÄ• ha. __nanu_ \Ne 255/ __anindr
nanu pathavÄ«pabbatapÄ• sÄ• á¹‡Ä• di anindriyabaddhampi aniccanti attho.

<788> __na vattabbaá¹ƒ indriyabaddhaÃ±Ã±eva dukkha_nti paÃ±he __Ä• mantÄ• _ti paá¹
anindriyabaddhaÃ±hi dukkhadomanassÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. uá¹‡hakÄ• lasmiÃ±
dukkhassa Ä• rammaá¹‡aá¹ƒ, niccampi \Be 257/ bhogavinÄ• sÄ• dayo domanassassa. tasm
anindriyabaddhaá¹ƒ dukkhanti vattabbaá¹ƒ. kammakilesehi pana anibbattattÄ• dukkhaá¹ƒ a
vattabbaá¹ƒ, tathÄ• maggena apariÃ±Ã±eyyattÄ• . yasmÄ• pana tiá¹‡akaá¹-á¹-hÄ• dinirod
vÄ• dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ nÄ• ma na hoti, tasmÄ• indriyabaddhaá¹ƒ dukkhaÃ±
itaraá¹ƒ pana dukkhamevÄ• ti idaá¹ƒ nÄ• nattaá¹ƒ dassetuá¹ƒ paá¹-ijÄ• nÄ• ti. __yathÄ•
indriyabaddhassÄ• _tiÄ• divacanaá¹ƒ indriyabaddhassa pariÃ±Ã±Ä• ya brahmacariyavÄ• sa
anuppattiá¹ƒ dÄ«peti. tenevettha sakavÄ• dinÄ• paá¹-ikkhepo kato. ``yadaniccaá¹ƒ taá¹ƒ du
vacanena pana saá¹…gahitassa anindriyabaddhassa dukkhabhÄ• vaá¹ƒ paá¹-isedhetuá¹ƒ n
asÄ• dhakanti.

indriyabaddhakathÄ• vaá¹‡á¹‡anÄ• .

5. á¹-hapetvÄ• ariyamaggantikathÄ• vaá¹‡á¹‡anÄ•

789-790__._ idÄ• ni \Ee 168/ á¹-hapetvÄ• ariyamaggantikathÄ• nÄ• ma hoti. tattha ``yasm
`dukkhanirodhagÄ• minipaá¹-ipadÄ• â€™ ti vutto, tasmÄ• á¹-hapetvÄ• ariyamaggaá¹ƒ ava
dukkhÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒ; te sandhÄ• ya pucch
itarassa. atha naá¹ƒ ``yadi evaá¹ƒ samudayassÄ• pi dukkhabhÄ• vo Ä• pajjatÄ«â€™â€™ ti
__dukkhasamudayopÄ«_ti Ä• ha. itaro hetulakkhaá¹‡aá¹ƒ sandhÄ• ya paá¹-ikkhipati. puna
pavattapariyÄ• pannabhÄ• vaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __tÄ«á¹‡evÄ• _ti paÃ±hesu s
paá¹-ikkhipati, laddhivasena paá¹-ijÄ• nÄ• ti. sesamettha uttÄ• natthamevÄ• ti.

á¹-hapetvÄ• ariyamaggantikathÄ• vaá¹‡á¹‡anÄ• .

6. na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«tikathÄ• vaá¹‡á¹‡anÄ•

791-792__._ idÄ• ni \Ne 256/ na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«
tattha ``paramatthato maggaphalÄ• neva saá¹…gho, maggaphalehi aÃ±Ã±o \Be 258/ saá¹…
maggaphalÄ• ni ca na kiÃ±ci paá¹-iggaá¹‡hanti, tasmÄ• na vattabbaá¹ƒ saá¹…gho dakkhiá
paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi etarahi mahÄ• puÃ±Ã±avÄ• c
vetullakÄ• naá¹ƒ; te sandhÄ• ya __na vattabba_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä•
saá¹…gho na paá¹-iggaá¹‡heyya, na naá¹ƒ satthÄ• Ä• huneyyÄ• tiÄ• dÄ«hi thomeyyÄ• â€™
saá¹…gho Ä• huneyyo_tiÄ• dimÄ• ha. __saá¹…ghassa dÄ• naá¹ƒ dentÄ«_ti ``ye te saá¹…g
paá¹-iggÄ• hakesu asati kassa dadeyyuâ€™â€™ nti codanatthaá¹ƒ vuttaá¹ƒ. __Ä• hutiá¹ƒ j
parasamayato Ä• gataá¹ƒ. tattha __mahÄ• megha_nti meghavuá¹-á¹-hiá¹ƒ sandhÄ• ya vutta
paá¹-iggaá¹‡hÄ• ti, na meghameva. maggo paá¹-iggaá¹‡hÄ• tÄ«ti ``maggaphalÄ• ni saá¹…
169/ vadati, na ca maggaphalÄ• neva saá¹…gho. maggaphalapÄ• tubhÄ• vaparisuddhe pa
paÃ±Ã±attÄ• aá¹-á¹-ha puggalÄ• saá¹…gho, tasmÄ• asÄ• dhakametanti.

na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

7. na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«tikathÄ• vaá¹‡á¹‡anÄ•

793-794__._ idÄ• ni na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«tikathÄ• nÄ• ma h
``maggaphalÄ• neva saá¹…gho nÄ• ma, na ca tÄ• ni dakkhiá¹‡aá¹ƒ visodhetuá¹ƒ sakkonti,
saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi tesaÃ±Ã±eva
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __Ä• huneyyo_tiÄ• di ``yadi saá¹…gho dakkhiá¹‡aá
sakkuá¹‡eyya, na naá¹ƒ satthÄ• evaá¹ƒ thomeyyÄ• â€™â€™ ti dassanatthaá¹ƒ vuttaá¹ƒ. _
mahapphalaá¹ƒ karoti. saá¹…ghasmiÃ±hi appaá¹ƒ dinnaá¹ƒ bahu hoti, bahu dinnaá¹ƒ bahut
__dakkhiá¹‡eyyÄ• _ti dakkhiá¹‡Ä• rahÄ• dakkhiá¹‡Ä• ya anucchavikÄ• , dakkhiá¹‡aá¹ƒ vis
__dakkhiá¹‡aá¹ƒ Ä• rÄ• dhentÄ«_ti sampÄ• denti, appamattikÄ• yapi dakkhiá¹‡Ä• ya maha
pÄ• puá¹‡antÄ«ti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

8. na vattabbaá¹ƒ saá¹…gho bhuÃ±jatÄ«tikathÄ• vaá¹‡á¹‡anÄ•

795-796__._ idÄ• ni \Be 259/ \Ne 257/ na vattabbaá¹ƒ saá¹…gho bhuÃ±jatÄ«tikathÄ• nÄ• n
``maggaphalÄ• neva saá¹…gho nÄ• ma, na ca tÄ• ni kiÃ±ci bhuÃ±janti, tasmÄ• na vattabb
pivati, khÄ• dati, sÄ• yatÄ«â€™â€™ ti \Ee 170/ yesaá¹ƒ laddhi, seyyathÄ• pi tesaá¹ƒyeva; t
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi saá¹…gho na bhuÃ±jeyya, saá¹…
niratthakaá¹ƒ bhaveyyÄ• â€™â€™ ti codetuá¹ƒ __nanu atthi keci saá¹…ghabhattÄ• ni karon
__gaá¹‡abhojana_ntiÄ• di ``yadi saá¹…gho na bhuÃ±jeyya, kassa gaá¹‡abhojanÄ• dÄ«ni s
vuttaá¹ƒ. __aá¹-á¹-ha pÄ• nÄ• nÄ«_ti idampi ``yadi saá¹…gho na piveyya, kassetÄ• ni pÄ• n
anujÄ• neyyÄ• â€™â€™ ti codanatthaá¹ƒ vuttaá¹ƒ. sesamidhÄ• pi heá¹-á¹-hÄ• vuttanayen

na vattabbaá¹ƒ saá¹…gho bhuÃ±jatÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

9. na vattabbaá¹ƒ saá¹…ghassa dinnaá¹ƒ mahapphalantikathÄ• vaá¹‡á¹‡anÄ•

797-798__._ idÄ• ni na vattabbaá¹ƒ saá¹…ghassa dinnaá¹ƒ mahapphalantikathÄ• nÄ• ma
``maggaphalÄ• neva saá¹…gho nÄ• ma, na ca sakkÄ• tesaá¹ƒ kiÃ±ci dÄ• tuá¹ƒ, na ca tehi
tesaá¹ƒ dÄ• nena koci upakÄ• ro ijjhati, tasmÄ• na vattabbaá¹ƒ saá¹…ghassa dinnaá¹ƒ ma
laddhi, seyyathÄ• pi tesaá¹ƒyeva; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• ita
``yadi saá¹…ghassa dinnaá¹ƒ mahapphalaá¹ƒ na bhaveyya, na naá¹ƒ satthÄ• evaá¹ƒ thom
dassanatthaá¹ƒ vuttaá¹ƒ. sesaá¹ƒ yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

na vattabbaá¹ƒ saá¹…ghassa dinnaá¹ƒ mahapphalantikathÄ• vaá¹‡á¹‡anÄ• .

10. na vattabbaá¹ƒ buddhassa dinnaá¹ƒ mahapphalantikathÄ• vaá¹‡á¹‡anÄ•

<799> idÄ• ni \Ne 258/ na vattabbaá¹ƒ buddhassa dinnaá¹ƒ mahapphalantikathÄ• nÄ• ma
bhagavÄ• na kiÃ±ci paribhuÃ±jati, lokÄ• nuvattanatthaá¹ƒ pana paribhuÃ±jamÄ• naá¹ƒ viya
dasseti, tasmÄ• nirupakÄ• rattÄ• na vattabbaá¹ƒ tasmiá¹ƒ dinnaá¹ƒ mahapphalaâ€™â€™
seyyathÄ• pi tesaá¹ƒyeva; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa.
``manussadussÄ«lepi dÄ• naá¹ƒ sahassaguá¹‡aá¹ƒ hoti, kimaá¹…gaá¹ƒ pana evarÅ«pe ag
dassanatthaá¹ƒ vuttaá¹ƒ. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

na vattabbaá¹ƒ buddhassa dinnaá¹ƒ mahapphalantikathÄ• vaá¹‡á¹‡anÄ• .

11. dakkhiá¹‡Ä• visuddhikathÄ• vaá¹‡á¹‡anÄ•

800-801__._ idÄ• ni dakkhiá¹‡Ä• visuddhikathÄ• nÄ• ma hoti. tattha ``yadi paá¹-iggÄ• haka
visujjheyya, mahapphalÄ• bhaveyya. dÄ• yakena dÄ• naá¹ƒ dinnaá¹ƒ, paá¹-iggÄ• hakena v
aÃ±Ã±assa kÄ• rako bhaveyya, paraá¹ƒkataá¹ƒ sukhadukkhaá¹ƒ Ä• pajjeyya, aÃ±Ã±o kare
paá¹-isaá¹ƒvedeyya. tasmÄ• dÄ• yakatova dÄ• naá¹ƒ visujjhati, no paá¹-iggÄ• hakato, dÄ•
vipÄ• kadÄ• yikÄ• hotÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi uttarÄ• pathakÄ• naá¹ƒ;
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __Ä• huneyyÄ• _tiÄ• di ``yadi paá¹-iggÄ• hakato dÄ
kimassa Ä• huneyyÄ• dibhÄ• vo kareyyÄ• â€™â€™ ti dassanatthaá¹ƒ vuttaá¹ƒ. __aÃ±Ã±o
dÄ• yakassa dÄ• nacetanÄ• paá¹-iggÄ• hakena katÄ• bhaveyya, yuttarÅ«paá¹ƒ siyÄ• . tas
parisuddhÄ• paá¹-iggÄ• hakasaá¹…khÄ• taá¹ƒ vatthuá¹ƒ paá¹-icca mahÄ• vipÄ• kaá¹-á¹-he
acodanÄ• esÄ• ``paá¹-iggÄ• hakato dÄ• naá¹ƒ visujjhatÄ«â€™â€™ ti.

dakkhiá¹‡Ä• visuddhikathÄ• vaá¹‡á¹‡anÄ• .

sattarasamo vaggo.

18. aá¹-á¹-hÄ• rasamavaggo

1. manussalokakathÄ• vaá¹‡á¹‡anÄ•

802-803__._ idÄ• ni \Ee 172/ \Ne 259/ manussalokakathÄ• nÄ• ma hoti. tattha ``tathÄ• gat
saá¹ƒvaá¸• á¸• ho, lokaá¹ƒ abhibhuyya viharati \Be 261/ anupalitto lokenÄ• â€™â€™ ti (SN
ayoniso gahetvÄ• ``bhagavÄ• tusitabhavane nibbatto tattheva vasati, na manussalokaá¹ƒ
nimmitarÅ«pamattakaá¹ƒ panettha dassetÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi etarah
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ puá¹-á¹-hokÄ• ser
saÃ±Ã±Ä• petuá¹ƒ __nanu atthÄ«_tiÄ• dimÄ• ha. __loke jÄ• to_ti paravÄ• dÄ« tusitapuraá¹
satthÄ• rÄ• panetaá¹ƒ manussalokaÃ±Ã±eva sandhÄ• ya lokaá¹ƒ vuttaá¹ƒ. __lokaá¹ƒ abhi
manussalokaá¹ƒ abhibhavitvÄ• ti diá¹-á¹-hiyÄ• vadati, satthÄ• pana Ä• rammaá¹‡alokaá¹ƒ
__anupalitto lokenÄ• _ti paravÄ• dÄ« manussalokena anupalittataá¹ƒva sandhÄ• ya vadati,
kilesehi anupalitto vihÄ• si. tasmÄ• asÄ• dhakametanti.

manussalokakathÄ• vaá¹‡á¹‡anÄ• .

2. dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ•

804-806__._ idÄ• ni dhammadesanÄ• kathÄ• nÄ• ma hoti. tattha ``tusitapure á¹-hito bhaga
abhinimmitaá¹ƒ pesesi, tena ceva tassa ca desanaá¹ƒ sampaá¹-icchitvÄ• Ä• yasmatÄ• Ä•

desito, na buddhena bhagavatÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi vetullakÄ• naÃ±Ã
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi tena dhammo desito, sveva satthÄ
codetuá¹ƒ __abhinimmito jino_tiÄ• dimÄ• ha. itaro tathÄ• asampaá¹-icchanto paá¹-ikkhipati
uttÄ• natthamevÄ• ti.

dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ• .

3. karuá¹‡Ä• kathÄ• vaá¹‡á¹‡anÄ•

807-808__._ idÄ• ni \Ne 260/ karuá¹‡Ä• kathÄ• nÄ• ma hoti. tattha piyÄ• yitÄ• naá¹ƒ vatthÄ
sarÄ• gÄ• naá¹ƒ rÄ• gavasena karuá¹‡Ä• patirÅ«pikaá¹ƒ pavattiá¹ƒ disvÄ• ``rÄ• gova \Be 2
bhagavato natthi, tasmÄ• natthi buddhassa bhagavato karuá¹‡Ä• â€™â€™ ti yesaá¹ƒ ladd
uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. at
nÄ• mesÄ• nikkilesatÄ• ya ceva sattÄ• rammaá¹‡atÄ• ya ca cetovimuttitÄ• ya ca ekÄ• das
mettÄ• dÄ«hi samÄ• najÄ• tikÄ• , tasmÄ• yadi bhagavato karuá¹‡Ä• natthi, mettÄ• dayopi
codanatthaá¹ƒ __natthi buddhassa bhagavato mettÄ• _tiÄ• dimÄ• ha. __Ä• kÄ• ruá¹‡iko_ti
vohÄ• raá¹ƒ apassanto paá¹-ikkhipati. sesamettha uttÄ• natthamevÄ• ti.

karuá¹‡Ä• kathÄ• vaá¹‡á¹‡anÄ• .

4. gandhajÄ• takathÄ• vaá¹‡á¹‡anÄ•

<809> idÄ• ni gandhajÄ• takathÄ• nÄ• ma hoti. tattha yesaá¹ƒ buddhe bhagavati ayoniso
uccÄ• rapassÄ• vo aÃ±Ã±e gandhajÄ• te ativiya adhigaá¹‡hÄ• ti, natthi tato ca sugandhata
nti laddhi, seyyathÄ• pi ekaccÄ• naá¹ƒ andhakÄ• naÃ±ceva \Ee 174/ uttarÄ• pathakÄ• naÃ±
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

gandhajÄ• takathÄ• vaá¹‡á¹‡anÄ• .

5. ekamaggakathÄ• vaá¹‡á¹‡anÄ•

810-811__._ idÄ• ni ekamaggakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ buddhe bhagavati ayoni
``bhagavÄ• sotÄ• panno hutvÄ• sakadÄ• gÄ• mÄ«, sakadÄ• gÄ• mÄ« hutvÄ• anÄ• gÄ• n
sacchÄ• kÄ• si, ekeneva pana ariyamaggena cattÄ• ri phalÄ• ni sacchÄ• kÄ• sÄ«â€™â€™
tesaÃ±Ã±eva; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ c
uppannÄ• naá¹ƒ catunnaá¹ƒ phassÄ• dÄ«naá¹ƒ ekato \Be 263/ samodhÄ• navasena codetu
phassÄ• na_ntiÄ• dimÄ• ha. __sotÄ• pattimaggenÄ• _tiÄ• di ``kataramaggena sacchikarotÄ
vuttaá¹ƒ. __arahattamaggenÄ• _ti ca vutte tena sakkÄ• yadiá¹-á¹-hiÄ• dÄ«naá¹ƒ pahÄ• nÄ•

__bhagavÄ• sotÄ• panno_ti buddhabhÅ«tassa sotÄ• pannabhÄ• vo natthÄ«ti paá¹-ikkhipat
nayo. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

ekamaggakathÄ• vaá¹‡á¹‡anÄ• .

6. jhÄ• nasaá¹…kantikathÄ• vaá¹‡á¹‡anÄ•

813-816__._ idÄ• ni jhÄ• nasaá¹…kantikathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``idha, bhikkhav
kÄ• mehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasam
tatiyaá¹ƒ jhÄ• naá¹ƒ, catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti (SN c V 923
paá¹-ipÄ• á¹-idesanaá¹ƒ \Ee 175/ nissÄ• ya ``tassa tassa jhÄ• nassa upacÄ• rappavattiá¹ƒ
saá¹…kamatÄ«â€™â€™ ti laddhi, seyyathÄ• pi mahisÄ• sakÄ• naÃ±ceva ekaccÄ• naÃ±ca
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi te dutiyajjhÄ• nÅ«pacÄ•
uppaá¹-ipÄ• á¹-iyÄ• paá¹-hamajjhÄ• nÄ• dutiyajjhÄ• nameva saá¹…kamati, paá¹-hamato ta
catutthampi saá¹…kameyyÄ• â€™â€™ ti codetuá¹ƒ __paá¹-hamÄ• jhÄ• nÄ• _tiÄ• dimÄ• h
``yadi paá¹-hamato anantaraá¹ƒ dutiyaá¹ƒ, dutiyÄ• dÄ«hi vÄ• tatiyÄ• dÄ«ni samÄ• pajjati, e
samÄ• pajjeyyÄ• â€™â€™ ti codanatthaá¹ƒ vuttaá¹ƒ. __kÄ• me Ä• dÄ«navato_ti paá¹-ham
karoto pacchÄ• uppajjati. jhÄ• nakkhaá¹‡e panesa nimittameva manasi karoti. __taÃ±Ã±ev
purimajavanato pacchimajavanaá¹ƒ viya anantaraá¹ƒ uppajjeyya, á¹-hapetvÄ• purimapacch
taÃ±Ã±eva taá¹ƒ bhaveyyÄ• â€™â€™ ti codetuá¹ƒ pucchati. iminÄ• upÄ• yena \Ne 262/ sa
__vivicceva kÄ• mehÄ«_tiÄ• dÄ«hi paá¹-ipÄ• á¹-iyÄ• jhÄ• nÄ• naá¹ƒ desitabhÄ• vaá¹ƒ dÄ«
tasmÄ• asÄ• dhakanti.

jhÄ• nasaá¹…kantikathÄ• vaá¹‡á¹‡anÄ• .

7. jhÄ• nantarikakathÄ• vaá¹‡á¹‡anÄ•

817-818__._ idÄ• ni \Be 264/ jhÄ• nantarikakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ samaye ``p
jhÄ• nÄ• ni vibhattÄ• ni, kevalaá¹ƒ tayo samÄ• dhÄ« uddiá¹-á¹-hÄ• â€™â€™ ti avitakkavicÄ
okÄ• saá¹ƒ ajÄ• nantÄ• naá¹ƒ ``paá¹-hamassa ca dutiyassa ca jhÄ• nassa antare jhÄ• nant
laddhi, seyyathÄ• pi sammitiyÄ• naÃ±ceva ekaccÄ• naÃ±ca andhakÄ• naá¹ƒ; te sandhÄ• y
paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``jhÄ• nampi cetasikÄ• dhammÄ• , phassÄ• dayopi, tas
nÄ• ma bhaveyya, phassantarikÄ• dÄ«hipi bhavitabbaâ€™â€™ nti codanatthaá¹ƒ __atthi p
\Ee 176/.

__dutiyassa ca jhÄ• nassÄ• _ti ``yadi jhÄ• nantarikÄ• nÄ• ma bhaveyya, dutiyatatiyÄ• dÄ«
antarikÄ• ya bhavitabbaâ€™â€™ nti codanatthaá¹ƒ vuttaá¹ƒ. so kevalaá¹ƒ laddhiyÄ• abhÄ
paá¹-ijÄ• nÄ• ti ca. __paá¹-hamassa cÄ• _ti puá¹-á¹-ho laddhivasena paá¹-ijÄ• nÄ• ti.

<819> __savitakko savicÄ• ro_tiÄ• di ``tiá¹‡á¹‡ampi samÄ• dhÄ«naá¹ƒ samÄ• dhibhÄ• ve
vicÄ• ramattova samÄ• dhi jhÄ• nantariko, na itaroti ko ettha visesahetÅ«â€™â€™ ti codan

820-822__._ __dvinnaá¹ƒ jhÄ• nÄ• naá¹ƒ paá¹-uppannÄ• na_nti paá¹-hamadutiyÄ• ni sandh
``tesaá¹ƒ paccuppannÄ• naá¹ƒyeva antare avitakko vicÄ• ramatto samÄ• dhi jhÄ• nantariko
laddhiyÄ• paá¹-ijÄ• nÄ• ti. __paá¹-hamaá¹ƒ jhÄ• naá¹ƒ niruddha_nti puá¹-á¹-ho tiá¹‡á¹‡aá¹
yuttÄ• ti paá¹-ijÄ• nÄ• ti \Ne 263/. __avitakko vicÄ• ramatto samÄ• dhi paá¹-hamaá¹ƒ jhÄ• n
pucchati. sakavÄ• dÄ« tasmiá¹ƒ naye tassa abhÄ• vÄ• paá¹-ikkhipati. __nanu tayo samÄ•
--- yathÄ• tesu tÄ«su samÄ• dhÄ«su dve samÄ• dhÄ« jhÄ• nÄ• neva, na jhÄ• nantarikÄ• ,
bhavitabbaá¹ƒ, na jhÄ• nantarikÄ• yÄ• ti.

jhÄ• nantarikakathÄ• vaá¹‡á¹‡anÄ• .

8. samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«tikathÄ• vaá¹‡á¹‡anÄ•

823-825__._ idÄ• ni \Be 265/ samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«tikathÄ• nÄ• ma hoti. tatt
jhÄ• nassa saddo kaá¹‡á¸• ako vutto bhagavatÄ• , yadi ca samÄ• panno taá¹ƒ na suá¹‡eyy
siyÄ• . tasmÄ• samÄ• panno saddaá¹ƒ, suá¹‡Ä• tÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ•
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __cakkhunÄ• rÅ«paá¹ƒ pass
tÄ• va paÃ±cadvÄ• rappavattaá¹ƒ natthi, tasmiá¹ƒ asati \Ee 177/ yadi so saddaá¹ƒ suá¹‡eyy
passeyyÄ• â€™â€™ ti codanatthaá¹ƒ vuttaá¹ƒ. __saddo kaá¹‡á¸• ako_ti vikkhepakarattÄ•
saddena sote ghaá¹-á¹-ite paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• naá¹ƒ hoti, tenetaá¹ƒ vuttaá¹ƒ, t
__dutiyassa jhÄ• nassÄ• _tiÄ• di ``yathÄ• aÃ±Ã±opi kaá¹‡á¸• ako antosamÄ• pattiyaá¹ƒ na
saddassavanampÄ«â€™â€™ ti bodhanatthaá¹ƒ vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ

samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

9. cakkhunÄ• rÅ«paá¹ƒpassatÄ«tikathÄ• vaá¹‡á¹‡anÄ•

826-827__._ idÄ• ni cakkhunÄ• rÅ«paá¹ƒ passatÄ«tikathÄ• nÄ• ma hoti. tattha ``cakkhunÄ
vacanaá¹ƒ nissÄ• ya ``pasÄ• dacakkhumeva rÅ«paá¹ƒ passatÄ«â€™â€™ ti yesaá¹ƒ laddhi
mahÄ• saá¹…ghikÄ• naá¹ƒ \Ne 264/, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä•
cakkhunÄ• rÅ«paá¹ƒ passeyya, rÅ«pena rÅ«paá¹ƒ passeyyÄ• tÄ«â€™â€™ ti codetuá¹ƒ __
Ä• ha. itaro rÅ«pÄ• yatanaá¹ƒ sandhÄ• ya paá¹-ikkhipitvÄ• puna puá¹-á¹-ho cakkhumeva s
__paá¹-ivijÄ• nÄ• tÄ«_ti ettha ayamadhippÄ• yo --- passatÄ«ti hi mayaá¹ƒ paá¹-ijÄ• nanaá¹ƒ
cakkhÅ«pasaá¹ƒhÄ• ramattaá¹ƒ. tasmÄ• vadehi tÄ• va ``kiá¹ƒ te cakkhumÄ• rÅ«pena rÅ«
ti. itaro purimanayeneva paá¹-ikkhipati ceva paá¹-ijÄ• nÄ• ti ca. atha naá¹ƒ ``evaá¹ƒ sante rÅ

manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• pajjati, taÃ±hi paá¹-ivijÄ• nÄ• ti nÄ• mÄ• â€™â€™ ti codetuá¹ƒ
manoviÃ±Ã±Ä• á¹‡a_nti Ä• ha. itaro lesaá¹ƒ alabhanto paá¹-ikkhipateva. __atthi cakkhussa
``yadi cakkhu paá¹-ivijÄ• nanaá¹-á¹-hena passati, cakkhuviÃ±Ã±Ä• á¹‡assa viya tassÄ• pi Ä
bhavitabbaâ€™â€™ nti codetuá¹ƒ pucchati. itaro yasmÄ• na Ä• vajjanapaá¹-ibaddhaá¹ƒ ca
Ä• vajjanÄ• nantaraá¹ƒ uppajjati, tasmÄ• __na heva_nti paá¹-ikkhipati. __sotena sadda_nti
eseva nayo. __idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ passatÄ«_ti sasambhÄ• raka
hi usunÄ• vijjhantopi ``dhanunÄ• vijjhatÄ«â€™â€™ ti vuccati, evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
``cakkhunÄ• passatÄ«â€™â€™ ti vutto, tasmÄ• asÄ• dhakametaá¹ƒ. sesesupi eseva nayo

cakkhunÄ• rÅ«paá¹ƒ passatÄ«tikathÄ• vaá¹‡á¹‡anÄ• .

aá¹-á¹-hÄ• rasamo vaggo.

19. ekÅ«navÄ«satimavaggo

1. kilesapajahanakathÄ• vaá¹‡á¹‡anÄ•

828-831__._ idÄ• ni \Ee 179/ kilesapajahanakathÄ• nÄ• ma hoti. tattha ``yasmÄ• kilesapa
pahÄ«nakilesassa ca atÄ«tÄ• pi kilesÄ• pahÄ«nÄ• va honti, anÄ• gatÄ• pi, paccuppannÄ•
pajahati, anÄ• gatepi, paccuppannepÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi ekaccÄ• n
te sandhÄ• ya __atÄ«te_tiÄ• dipucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa \Ne 265/. s
niyyÄ• ti. __natthi kilese jahatÄ«_ti imasmiá¹ƒ pana paravÄ• dissa paÃ±he yasmÄ• kacava
kacavare chaá¸• á¸• anavÄ• yÄ• mo viya kilese pajahantassa na atÄ«tÄ• dibhedesu kileses
nibbÄ• nÄ• rammaá¹‡e pana ariyamagge pavattite kilesÄ• anuppannÄ• yeva nuppajjantÄ«
tasmÄ• __na heva_nti paá¹-ikkhipati. __tena hi atÄ«te kilese pajahatÄ«_tiÄ• di pana yasm
kilesapajahanÄ• â€™â€™ ti na vattabbaá¹ƒ, tasmÄ• atÄ«tÄ• dibhede pajahatÄ«ti chalena

kilesapajahanakathÄ• vaá¹‡á¹‡anÄ• .

2. suÃ±Ã±atakathÄ• vaá¹‡á¹‡anÄ•

<832> idÄ• ni \Be 267/ suÃ±Ã±atakathÄ• nÄ• ma hoti. tattha __suÃ±Ã±atÄ• _ti dve suÃ±Ã
anattalakkhaá¹‡aá¹ƒ nibbÄ• naÃ±ca. tesu anattalakkhaá¹‡aá¹ƒ \Ee 180/ tÄ• va ekaccaá¹ƒ e
saá¹…khÄ• rakkhandhapariyÄ• pannaá¹ƒ, nibbÄ• naá¹ƒ, apariyÄ• pannameva. imaá¹ƒ pana
``suÃ±Ã±atÄ• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyath
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __animitta_nti sabbanimittarahitaá¹ƒ nibb
``appaá¹‡ihitoâ€™â€™ tipi tasseva nÄ• maá¹ƒ. kasmÄ• panetaá¹ƒ Ä• bhatanti? avibhajjav
dosÄ• ropanatthaá¹ƒ. yassa hi avibhajitvÄ• ``ekadeseneva suÃ±Ã±atÄ• saá¹…khÄ• rakkh

laddhi, tassa nibbÄ• nampi saá¹…khÄ• rakkhandhapariyÄ• pannanti Ä• pajjati. imassa dosa
``animittaá¹ƒ appaá¹‡ihitaâ€™â€™ nti Ä• bhataá¹ƒ. itaro tassa pariyÄ• pannabhÄ• vaá¹ƒ an
__saá¹…khÄ• rakkhandho na anicco_tiÄ• di nibbÄ• nasaá¹…khÄ• tÄ• ya suÃ±Ã±atÄ• ya
aniccabhÄ• vÄ• pattidosadassanatthaá¹ƒ vuttaá¹ƒ.

<833> __saá¹…khÄ• rakkhandhassa suÃ±Ã±atÄ• _ti ``yadi aÃ±Ã±assa khandhassa suÃ±Ã
aÃ±Ã±akkhandhapariyÄ• pannÄ• , saá¹…khÄ• rakkhandhasuÃ±Ã±atÄ• yapi sesakkhandha
nti codanatthaá¹ƒ vuttaá¹ƒ. __saá¹…khÄ• rakkhandhassa suÃ±Ã±atÄ• na vattabbÄ• _tiÄ• d
saá¹…khÄ• rakkhandhasuÃ±Ã±atÄ• sesakkhandhapariyÄ• pannÄ• \Ne 266/ na hoti, sesal
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• na hotÄ«â€™â€™ ti paá¹-ilomadassanatthaá¹ƒ vut

<834> __suÃ±Ã±amidaá¹ƒ, bhikkhave, saá¹…khÄ• rÄ• _ti suttaá¹ƒ parasamayato Ä• bhata
``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne viya paÃ±cakkhandhÄ• ,
suÃ±Ã±atÄ• ti sÄ• sanÄ• vacaraá¹ƒ hoti, na virujjhati, tasmÄ• anuÃ±Ã±Ä• taá¹ƒ. yasmÄ• p
saá¹…khÄ• rakkhandhapariyÄ• pannabhÄ• vaá¹ƒ dÄ«peti, tasmÄ• asÄ• dhakanti.

suÃ±Ã±atakathÄ• vaá¹‡á¹‡anÄ• .

3. sÄ• maÃ±Ã±aphalakathÄ• vaá¹‡á¹‡anÄ•

835-836__._ idÄ• ni sÄ• maÃ±Ã±aphalakathÄ• nÄ• ma hoti. tattha maggavÄ«thiyampi pha
ariyamaggassa vipÄ• kacittaá¹ƒ \Ee 181/ sÄ• maÃ±Ã±aphalaá¹ƒ nÄ• mÄ• ti \Be 268/ sakas
yesaá¹ƒ pana tathÄ• aggahetvÄ• ``kilesapahÄ• naÃ±ceva phaluppatti ca sÄ• maÃ±Ã±aph
asaá¹…khataâ€™â€™ nti laddhi, seyyathÄ• pi pubbaseliyÄ• naá¹ƒ; te sandhÄ• ya pucchÄ•
itarassa. sesamettha heá¹-á¹-hÄ• vuttanayattÄ• yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

sÄ• maÃ±Ã±aphalakathÄ• vaá¹‡á¹‡anÄ• .

4. pattikathÄ• vaá¹‡á¹‡anÄ•

837-840__._ idÄ• ni pattikathÄ• nÄ• ma hoti. tattha ``yaá¹ƒ yaá¹ƒ paá¹-ilabbhati, tassa tass
nÄ• ma. sÄ• ca asaá¹…khatÄ• â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• naÃ
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamidhÄ• pi heá¹-á¹-hÄ• vuttanayattÄ• yathÄ• p
267/. __na vattabba_ntiÄ• di yÄ• ya laddhiyÄ• patti asaá¹…khatÄ• ti maÃ±Ã±ati, taá¹ƒ pak
tattha sakavÄ• dÄ« ``na hevaá¹ƒ vattabbeâ€™â€™ ti paá¹-ikkhipanto kevalaá¹ƒ pattiyÄ• rÅ
sampaá¹-icchati. na hi patti nÄ• ma koci dhammo atthi, na pana asaá¹…khatabhÄ• vaá¹ƒ an
paá¹-ikkhepamatteneva asaá¹…khatÄ• ti laddhiá¹ƒ patiá¹-á¹-hapeti, sÄ• ayoniso patiá¹-á¹-h
appatiá¹-á¹-hitÄ• yevÄ• ti.

pattikathÄ• vaá¹‡á¹‡anÄ• .

5. tathatÄ• kathÄ• vaá¹‡á¹‡anÄ•

841-843__._ idÄ• ni tathatÄ• kathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``rÅ«pÄ• dÄ«naá¹ƒ sabba
rÅ«pÄ• disabhÄ• vatÄ• saá¹…khÄ• tÄ• tathatÄ• nÄ• ma atthi, sÄ• ca saá¹…khatesu rÅ«p
asaá¹…khatÄ• â€™â€™ ti laddhi, seyyathÄ• pi ekaccÄ• naá¹ƒ uttarÄ• pathakÄ• naá¹ƒ, te s
\Ee 182/, paá¹-iÃ±Ã±Ä• itarassa. sesamidhÄ• pi heá¹-á¹-hÄ• vuttanayattÄ• pÄ• kaá¹-amev

tathatÄ• kathÄ• vaá¹‡á¹‡anÄ• .

6. kusalakathÄ• vaá¹‡á¹‡anÄ•

844-846__._ idÄ• ni \Be 269/ kusalakathÄ• nÄ• ma hoti. tattha anavajjampi kusalaá¹ƒ iá¹-á
anavajjaá¹ƒ nÄ• ma kilesavippayuttaá¹ƒ. ayaá¹ƒ nayo á¹-hapetvÄ• akusalaá¹ƒ sabbadhamm
iá¹-á¹-havipÄ• kaá¹ƒ nÄ• ma Ä• yatiá¹ƒ upapattipavattesu iá¹-á¹-haphalanipphÄ• dakaá¹ƒ pu
kusalattike Ä• dipadameva bhajati. yesaá¹ƒ pana imaá¹ƒ vibhÄ• gaá¹ƒ aggahetvÄ• anavajj
nibbÄ• naá¹ƒ kusalanti laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ, tesaá¹ƒ iá¹-á¹-havipÄ• kaá¹-á
kusalatÄ• bhÄ• vaá¹ƒ dÄ«petuá¹ƒ \Ne 268/ pucchÄ• sakavÄ• dissa, attano laddhivasena p
sesamidhÄ• pi heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthamevÄ• ti.

kusalakathÄ• vaá¹‡á¹‡anÄ• .

7. accantaniyÄ• makathÄ• vaá¹‡á¹‡anÄ•

<847> idÄ• ni accantaniyÄ• makathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``sakiá¹ƒ nimuggo nimu
7.15) suttaá¹ƒ nissÄ• ya ``atthi puthujjanassa accantaniyÄ• matÄ• â€™â€™ ti laddhi, seyya
uttarÄ• pathakÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __
``niyatamicchÄ• diá¹-á¹-hikassa ca mÄ• tughÄ• takÄ• dÄ«naÃ±ca samÄ• ne micchattaniyÄ
accantaniyatehi bhavitabbaâ€™â€™ nti codanatthaá¹ƒ vuttaá¹ƒ. itaro ``niyatamicchÄ• diá¹-
saá¹ƒsÄ• rakhÄ• á¹‡uko bhavantarepi niyatova ime pana ekasmiÃ±Ã±eva attabhÄ• veâ€™
paá¹-ikkhipati \Ee 183/.

<848> __vicikicchÄ• uppajjeyyÄ• _ti ``ayaá¹ƒ niyato vÄ• no vÄ• â€™â€™ ti evaá¹ƒ uppaj
anuppattikÄ• raá¹‡aá¹ƒ apassanto paá¹-ijÄ• nÄ• ti. __nuppajjeyyÄ• _ti puá¹-á¹-ho pana yaá
Ä• sevanto niyÄ• maá¹ƒ okkanto, tattha anuppattiá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. tato __pa
maggena appahÄ«nattÄ• paá¹-ikkhipati, taá¹ƒ diá¹-á¹-hiá¹ƒ Ä• rabbha asamudÄ• cÄ• rato p

yasmÄ• pahÄ• naá¹ƒ nÄ• ma vinÄ• ariyamaggena natthi, tasmÄ• tassa vasena codetuá¹ƒ __sotÄ• pattimaggenÄ• _tiÄ• dimÄ• ha. so ekamaggenÄ• pi appahÄ«nattÄ• \Be 270/ paá¹-puá¹-á¹-ho micchÄ• maggaá¹ƒ sandhÄ• ya __akusalenÄ• _tiÄ• dimÄ• ha.

<849> __ucchedadiá¹-á¹-hi uppajjeyyÄ• _ti dutiyaniyÄ• muppattiá¹ƒ pucchati. itaro yasmÄ• vayabhiÃ±Ã±Ä• natthikavÄ• dÄ• akiriyavÄ• dÄ• ahetukavÄ• dÄ• â€™â€™ ti (MN III 143) niyatamicchÄ• diá¹-á¹-hiyo ekassa uppajjanti, tasmÄ• paá¹-ijÄ• nÄ• ti.

<850> atha \Ne 269/ naá¹ƒ ``na ca nÄ• ma so accantaniyÄ• moâ€™â€™ ti codetuá¹ƒ __ha accantaniyatassa hi dutiyaniyÄ• mo niratthako. __nuppajjeyyÄ• _ti paÃ±he yaá¹ƒ sassatadi gahitaá¹ƒ, tadeva ucchijjissatÄ«ti gahetvÄ• anuppattiá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __pah maggena appahÄ«nattÄ• paá¹-ikkhipati, vuttanayena anuppajjanato paá¹-ijÄ• nÄ• ti. __sas uppajjeyyÄ• _tiÄ• dÄ«supi eseva nayo. sesaá¹ƒ vicikicchÄ• vÄ• re vuttanayameva.

851-852__._ __na vattabba_nti pucchÄ• paravÄ• dissa, suttassa atthitÄ• ya paá¹-iÃ±Ã±Ä• bhavantarepi nimuggova. imasmiÃ±Ã±eva hi bhave abhabbo so taá¹ƒ diá¹-á¹-hiá¹ƒ pajahitu adhippÄ• yo, tasmÄ• asÄ• dhakametanti. __sabbakÄ• laá¹ƒ ummujjitvÄ• nimujjatÄ«_tiÄ• d akatvÄ• attho pariyesitabboti dassanatthaá¹ƒ vuttanti.

accantaniyÄ• makathÄ• vaá¹‡á¹‡anÄ• .

8. indriyakathÄ• vaá¹‡á¹‡anÄ•

853-856__._ idÄ• ni indriyakathÄ• nÄ• ma hoti. tattha lokiyÄ• saddhÄ• saddhÄ• \Ee 184/ saddhindriyaá¹ƒ. tathÄ• lokiyaá¹ƒ vÄ«riyaá¹ƒ ... pe ... sati ... samÄ• dhi ... paÃ±Ã±Ä• paÃ± paÃ±Ã±indriyanti yesaá¹ƒ laddhi, seyyathÄ• pi hetuvÄ• dÄ• naÃ±ceva mahisÄ• sakÄ• naÃ± sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa \Be 271/. __natthi lokiyÄ• saddhÄ• _tiÄ• di yasmÄ• dhammÄ• adhipatiyaá¹-á¹-hena indriyaá¹ƒ, na saddhÄ• dÄ«hi aÃ±Ã±aá¹ƒ saddhindriyÄ• di lokiyÄ• nampi saddhÄ• dÄ«naÃ±Ã±eva saddhindriyÄ• dibhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. _ yathÄ• te lokiyÄ• pi manÄ• dayo dhammÄ• manindriyÄ• dÄ«ni, evaá¹ƒ lokiyÄ• saddhÄ• d upamÄ• ya tassatthassa vibhÄ• vanatthaá¹ƒ vuttaá¹ƒ. sesamettha yathÄ• pÄ• á¸·imeva niy

indriyakathÄ• vaá¹‡á¹‡anÄ• .

ekÅ«navÄ«satimo vaggo.

20. vÄ«satimavaggo

1. asaÃ±ciccakathÄ• vaá¹‡á¹‡anÄ•

857-862__._ idÄ• ni \Ee 185/ \Ne 270/ asaÃ±ciccakathÄ• nÄ• ma hoti. tattha ``Ä• nantariya
bhÄ• riyÄ• ni, tasmÄ• asaÃ±ciccÄ• pi tesu vatthÅ«su vikopitesu Ä• nantariko hotÄ«â€™â€
seyyathÄ• pi ekaccÄ• naá¹ƒ uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __asaÃ±ciccÄ• _ti pucc
laddhivasena paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yasmÄ• Ä• nantariyakammaá¹ƒ nÄ• ma
asaÃ±cicca kammapathabhedo siyÄ• , avasesÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dayopi asaÃ±cicca b
__asaÃ±ciccapÄ• á¹‡aá¹ƒ hantvÄ• _tiÄ• dimÄ• ha. itaro tathÄ• rÅ«pÄ• ya laddhiyÄ• abhÄ
yathÄ• pÄ• á¸·imeva niyyÄ• ti. __na vattabbaá¹ƒ mÄ• tughÄ• tako_ti pucchÄ• paravÄ• diss
asaÃ±cicca ghÄ• taá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. __nanu mÄ• tÄ• jÄ«vitÄ
asaÃ±cicca voropitaá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• disseva. evaá¹ƒ adhippÄ• yaá¹
laddhipatiá¹-á¹-hÄ• panaá¹ƒ itarassa. taá¹ƒ ayoniso patiá¹-á¹-hÄ• pitattÄ• appatiá¹-á¹-hitam
pitughÄ• takÄ• dÄ«supi eseva nayo. saá¹…ghabhedake pana dhammasaÃ±Ã±iá¹ƒ sandhÄ
Ä• nantariko_ti pucchÄ• sakavÄ• dissa, ``saá¹…ghaá¹ƒ samaggaá¹ƒ bhetvÄ• na, kappaá¹ƒ
paccatÄ«â€™â€™ ti vacanaá¹ƒ ayoniso gahetvÄ• paá¹-iÃ±Ã±Ä• paravÄ• dissa. puna __s
dhammasaÃ±Ã±iá¹ƒ sandhÄ• ya paá¹-ikkhipati, parapakkhe dhammasaÃ±Ã±iá¹ƒ sandhÄ• y
__dhammasaÃ±Ã±Ä«_ti \Ee 186/ paÃ±hadvayepi eseva nayo. __nanu vuttaá¹ƒ bhagavatÄ•
dhammavÄ• dissa Ä• nantarikabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. __Ä• pÄ• yiko nerayiko_ti
adhippeto. itaro pana adhippÄ• yaá¹ƒ aggahetvÄ• laddhiá¹ƒ patiá¹-á¹-hapeti. sÄ• ayoniso
appatiá¹-á¹-hitÄ• yevÄ• ti.

asaÃ±ciccakathÄ• vaá¹‡á¹‡anÄ• .

2. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

863-865__._ idÄ• ni \Ne 271/ Ã±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha duvidhaá¹ƒ Ã±Ä• á¹‡aá
lokuttaraÃ±ca. lokiyaá¹ƒ samÄ• pattiÃ±Ä• á¹‡ampi hoti dÄ• nÄ• divasena pavattaá¹ƒ kamm
lokuttaraá¹ƒ saccapariccheda kaá¹ƒ maggaÃ±Ä• á¹‡ampi phalaÃ±Ä• á¹‡ampi. imaá¹ƒ pana
``saccapariccheda kameva Ã±Ä• á¹‡aá¹ƒ na itaraá¹ƒ, tasmÄ• natthi puthujjanassa Ã±Ä• á¹‡
laddhi, seyyathÄ• pi hetuvÄ• dÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã
__paÃ±Ã±Ä• _tiÄ• di Ã±Ä• á¹‡avevacanadassanatthaá¹ƒ vuttaá¹ƒ. tenetaá¹ƒ dÄ«peti --- ya
natthi, paÃ±Ã±Ä• dayopi natthi. atha paÃ±Ã±Ä• dayo atthi, Ã±Ä• á¹‡ampi atthi. kasmÄ• ? p
anaÃ±Ã±attÄ• ti. __paá¹-hamaá¹ƒ jhÄ• na_ntiÄ• di samÄ• pattiÃ±Ä• á¹‡assa dassanatthaá
dadeyyÄ• _tiÄ• di kammassakataÃ±Ä• á¹‡assa. __dukkhaá¹ƒ parijÄ• nÄ• tÄ«_ti lokuttaram
ca lokuttarameva Ã±Ä• á¹‡anti.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

3. nirayapÄ• lakathÄ• vaá¹‡á¹‡anÄ•

<866> idÄ• ni \Ee 187/ nirayapÄ• lakathÄ• nÄ• ma hoti. tattha ``niraye nerayikakammÄ• n
vadhenti, natthi nirayapÄ• lÄ• nÄ• ma sattÄ• â€™â€™ ti \Be 273/ yesaá¹ƒ laddhi, seyyathÄ
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi tattha niraya
kammakÄ• raá¹‡Ä• pi na bhaveyyuá¹ƒ. kÄ• raá¹‡ikesu hi sati kÄ• raá¹‡Ä• â€™â€™ ti code
nirayesÅ«_tiÄ• dimÄ• ha.

867-868__._ __atthi manussesÅ«_ti paccakkhena Ã±Ä• panatthaá¹ƒ. yathÄ• hi manussesu
kÄ• raá¹‡Ä• , evaá¹ƒ tatthÄ• pÄ«ti ayamettha adhippÄ• yo. __atthi nirayesÅ«_ti pucchÄ• p
itarassa. __na vessabhÅ« nopi ca pettirÄ• jÄ• _ti paravÄ• dinÄ• sakasamayato suttaá¹ƒ Ä•
sÄ• sanÄ• vacarikanti sakavÄ• dinÄ• anuÃ±Ã±Ä• taá¹ƒ. tattha __vessabhÅ«_ti eko devo. _
petamahiddhiko. __somÄ• _dayo pÄ• kaá¹-Ä• eva. idaá¹ƒ vuttaá¹ƒ hoti --- attano kammehi
paralokaá¹ƒ pattaá¹ƒ purisaá¹ƒ na ete vessabhÅ«Ä• dayo hananti. yehi pana so kammehi ta
sakÄ• ni kammÄ• niyeva naá¹ƒ tattha hanantÄ«ti kammassakataá¹ƒ dÄ«peti, na nirayapÄ•
sakavÄ• dinÄ• pana __tamenaá¹ƒ, bhikkhave_ti Ä• bhatÄ• ni suttapadÄ• ni nÄ«tatthÄ• nev

nirayapÄ• lakathÄ• vaá¹‡á¹‡anÄ• .

4. tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ•

869-871__._ idÄ• ni tiracchÄ• nakathÄ• nÄ• ma hoti. tattha devesu erÄ• vaá¹‡Ä• dayo dev
assavaá¹‡á¹‡aá¹ƒ vikubbanti, natthi tattha tiracchÄ• nagatÄ• . yesaá¹ƒ pana tiracchÄ• nava
disvÄ• ``atthi devesu tiracchÄ• nagatÄ• â€™â€™ ti laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ \B
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``yadi devayoniyaá¹ƒ tiracchÄ•
tiracchÄ• nayoniyampi devÄ• siyuâ€™â€™ nti codetuá¹ƒ __atthi tiracchÄ• nagatesÅ«_tiÄ•
yesaá¹ƒ so abhÄ• vaá¹ƒ icchati, te dassetuá¹ƒ vuttaá¹ƒ. __erÄ• vaá¹‡o_ti paÃ±he tassa atth
sakavÄ• dissa \Be 274/, na tiracchÄ• nagatassa. __hatthibandhÄ• _tiÄ• di ``yadi tattha hatth
hatthibandhÄ• dayopi siyuâ€™â€™ nti codanatthaá¹ƒ vuttaá¹ƒ. tattha __yÄ• vasikÄ• _ti yav
__kÄ• raá¹‡ikÄ• _ti hatthÄ• cariyÄ• dayo, yehi te nÄ• nÄ• vidhaá¹ƒ kÄ• raá¹‡aá¹ƒ kareyyuá
hatthiÄ• dÄ«naá¹ƒ bhattarandhakÄ• . __na heva_nti tathÄ• anicchanto paá¹-ikkhipatÄ«ti.

tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

5. maggakathÄ• vaá¹‡á¹‡anÄ•

872-875__._ idÄ• ni maggakathÄ• nÄ• ma hoti. tattha yesaá¹ƒ ``pubbeva kho panassa kÄ•
Ä• jÄ«vo suparisuddho hotÄ«â€™â€™ ti (AN III 431) idaÃ±ceva suttaá¹ƒ sammÄ• vÄ• cÄ•

cittavippayuttataá¹ƒ nissÄ• ya ``nippariyÄ• yena paÃ±caá¹…gikova maggoâ€™â€™ ti laddh
mahisÄ• sakÄ• naá¹ƒ, te sandhÄ• ya __paÃ±caá¹…giko_ti pucchÄ• sakavÄ• dissa, paá¹-iÃ
maggaá¹…gaá¹ƒ, sÄ• ca na maggoti_Ä• di parasamayavasena vuttaá¹ƒ. parasamayasmiÃ
maggaá¹…ganti Ä• gatÄ• . rÅ«pattÄ• pana maggo na hotÄ«ti vaá¹‡á¹‡itÄ• . __sammÄ• diá
maggaá¹…gassa amaggatÄ• nÄ• ma natthÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __pubbeva kho pa
parisuddhasÄ«lassa maggabhÄ• vanÄ• nÄ• ma hoti, na itarassÄ• ti Ä• gamaniyapaá¹-ipad
visuddhibhÄ• vadassanatthaá¹ƒ ``kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddh
imehi vinÄ• paÃ±caá¹…gikabhÄ• vadassanatthaá¹ƒ. tenevÄ• ha \Ee 189/ ``evamassÄ• yaá
maggo bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti. sakavÄ• dinÄ• Ä• bhatasuttaá¹ƒ

maggakathÄ• vaá¹‡á¹‡anÄ• .

6. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

876-877__._ idÄ• ni Ã±Ä• á¹‡akathÄ• nÄ• ma hoti. tattha dhammacakkappavattane dvÄ• c
``dvÄ• dasavatthukaá¹ƒ Ã±Ä• á¹‡aá¹ƒ lokuttaraâ€™â€™ nti yesaá¹ƒ laddhi, seyyathÄ• pi \E
te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``sace taá¹ƒ dvÄ
dvÄ• dasahi maggaÃ±Ä• á¹‡ehi bhavitabbaâ€™â€™ nti codetuá¹ƒ __dvÄ• dasÄ• _tiÄ• dim
sandhÄ• ya paá¹-ikkhipati, ekekasmiá¹ƒ sacce saccaÃ±Ä• á¹‡akiccaÃ±Ä• á¹‡akataÃ±Ä• á¹‡
Ã±Ä• á¹‡anÄ• nattaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. __dvÄ• dasa sotÄ• pattimaggÄ• _tiÄ• c
vuttaá¹ƒ bhagavatÄ• _ti suttaá¹ƒ saddhiá¹ƒ pubbabhÄ• gaparabhÄ• gehi Ã±Ä• á¹‡anÄ• nat
ariyamaggassa dvÄ• dasa Ã±Ä• á¹‡ataá¹ƒ. tasmÄ• asÄ• dhakanti.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

vÄ«satimo vaggo.

catutthapaá¹‡á¹‡Ä• sako samatto.

21. ekavÄ«satimavaggo

1. sÄ• sanakathÄ• vaá¹‡á¹‡anÄ•

<878> idÄ• ni \Ee 190/ \Ne 274/ sÄ• sanakathÄ• nÄ• ma hoti. tattha tisso saá¹…gÄ«tiyo sa
navaá¹ƒ kataâ€™â€™ nti ca ``atthi koci tathÄ• gatassa sÄ• sanaá¹ƒ navaá¹ƒ karotÄ«â€™â
tathÄ• gatassa sÄ• sanaá¹ƒ navaá¹ƒ kÄ• tuâ€™â€™ nti ca yesaá¹ƒ laddhi, seyyathÄ• pi ek
uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya tÄ«supi kathÄ• su pucchÄ• sakavÄ• dissa, paá¹-iÃ
__satipaá¹-á¹-hÄ• nÄ• _tiÄ• di sÄ• sanaá¹ƒ nÄ• ma satipaá¹-á¹-hÄ• nÄ• dayo ceva ariyadha

desanÄ• . tattha yesaá¹ƒ bhagavatÄ• desitÄ• satipaá¹-á¹-hÄ• nÄ• dayo, á¹-hapetvÄ• te aÁ
satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ karaá¹‡ena akusalÄ• dÄ«naá¹ƒ vÄ• kusalÄ• dibhÄ• vakaraá
nÄ• ma bhaveyya, kiá¹ƒ taá¹ƒ evaá¹ƒ kataá¹ƒ kenaci, atthi vÄ• koci evaá¹ƒ karoti, labbhÄ•
tÄ«supi pucchÄ• su codanatthaá¹ƒ vuttaá¹ƒ. sesaá¹ƒ sabbattha yathÄ• pÄ• á¸·imeva niyyÄ•

sÄ• sanakathÄ• vaá¹‡á¹‡anÄ• .

2. avivittakathÄ• vaá¹‡á¹‡anÄ•

879-880__._ idÄ• ni \Be 276/ avivittakathÄ• nÄ• ma hoti. tattha yassa puggalassa yo dham
avivitto nÄ• mÄ• ti idaá¹ƒ sakasamaye sanniá¹-á¹-hÄ• naá¹ƒ. yasmÄ• pana puthujjanena te
apariÃ±Ã±Ä• tÄ• , tasmÄ• so ekakkhaá¹‡eyeva sabbehipi tedhÄ• tukehi dhammehi avivitto
seyyathÄ• pi tesaÃ±Ã±eva, te \Ee 191/ sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä•
sabbesaá¹ƒ phassÄ• dÄ«naá¹ƒ ekakkhaá¹‡e pavattidosadassanatthaá¹ƒ vuttaá¹ƒ. sesaá¹ƒ
uttÄ• natthamevÄ• ti.

avivittakathÄ• vaá¹‡á¹‡anÄ• .

3. saÃ±Ã±ojanakathÄ• vaá¹‡á¹‡anÄ•

881-882__._ idÄ• ni \Ne 275/ saÃ±Ã±ojanakathÄ• nÄ• ma hoti. tattha yasmÄ• arahÄ• sab
jÄ• nÄ• ti, tasmÄ• tassa tattha avijjÄ• vicikicchÄ• hi appahÄ«nÄ• hi bhavitabbanti saÃ±Ã±Ä
saÃ±Ã±ojanaá¹ƒ appahÄ• ya arahattappattÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi mah
sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __atthi kiÃ±ci sakkÄ• yadiá¹-á
sabbasaá¹ƒyojanappahÄ• nadassanatthaá¹ƒ vuttaá¹ƒ. __sabbaá¹ƒ buddhavisaya_nti paÃ±h
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• bhÄ• vena paá¹-isedho kato, na avijjÄ• vicikicchÄ• naá¹ƒ appa
appahÄ«nataá¹ƒ sandhÄ• ya __tena hÄ«_ti laddhiá¹ƒ patiá¹-á¹-hapeti. sÄ• ayoniso patiá¹-á
appatiá¹-á¹-hitÄ• va hotÄ«ti.

saÃ±Ã±ojanakathÄ• vaá¹‡á¹‡anÄ• .

4. iddhikathÄ• vaá¹‡á¹‡anÄ•

883-884__._ idÄ• ni iddhikathÄ• nÄ• ma hoti. tattha iddhi nÄ• mesÄ• katthaci ijjhati, kattha
aniccÄ• dÄ«naá¹ƒ niccÄ• dikaraá¹‡e ekanteneva na ijjhati. sabhÄ• gasantatiá¹ƒ pana pariva
visabhÄ• gasantatikaraá¹‡e vÄ• sabhÄ• gasantativaseneva \Be 277/ cirataraappavattane vÄ
kariyati, tesaá¹ƒ puÃ±Ã±Ä• dÄ«ni kÄ• raá¹‡Ä• ni nissÄ• ya katthaci ijjhati, bhikkhÅ«naá¹ƒ a
sappikhÄ«rÄ• dikaraá¹‡e viya mahÄ• dhÄ• tunidhÄ• ne dÄ«pÄ• dÄ«naá¹ƒ cirasantÄ• nappa

sakasamaye sanniá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ \Ee 192/ pana Ä• yasmÄ• pilindavaccho raÃ±Ã±c
suvaá¹‡á¹‡antveva adhimucci, taá¹ƒ nissÄ• ya yesaá¹ƒ ``atthi adhippÄ• yaiddhÄ«â€™â€™
andhakÄ• naá¹ƒ; te sandhÄ• ya __atthi adhippÄ• yaiddhÄ«_ti pucchÄ• sakavÄ• dissa. tatth
adhippÄ• yaiddhi, yathÄ• dhippÄ• yaá¹ƒ ijjhanaiddhÄ«ti attho. __Ä• mantÄ• _ti laddhimatte
paravÄ• dissa. atha naá¹ƒ aniccÄ• dÄ«naá¹ƒ niccÄ• ditÄ• ya anuyuÃ±jituá¹ƒ __niccapaá¹‡á
hontÅ«_tiÄ• dimÄ• ha. sesamettha uttÄ• natthameva. laddhipatiá¹-á¹-hÄ• pane __suvaá¹‡á
puÃ±Ã±Å«panissayena Ä• si, na kevalaá¹ƒ therassa adhippÄ• yeneva. tasmÄ• asÄ• dhaka

iddhikathÄ• vaá¹‡á¹‡anÄ• .

5. buddhakathÄ• vaá¹‡á¹‡anÄ•

<885> idÄ• ni \Ne 276/ buddhakathÄ• nÄ• ma hoti. tattha á¹-hapetvÄ• tasmiá¹ƒ tasmiá¹ƒ
Ä• yuvemattataá¹ƒ pabhÄ• vemattataÃ±ca sesehi buddhadhammehi buddhÄ• naá¹ƒ buddh
yesaá¹ƒ pana aviseseneva atthÄ«ti laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya __
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ buddhadhammehi anuyuÃ±jitu
__satipaá¹-á¹-hÄ• nato_tiÄ• dimÄ• ha. itaro tesaá¹ƒ vasena hÄ«nÄ• tirekataá¹ƒ apassanto p

buddhakathÄ• vaá¹‡á¹‡anÄ• .

6. sabbadisÄ• kathÄ• vaá¹‡á¹‡anÄ•

<886> idÄ• ni sabbadisÄ• kathÄ• nÄ• ma hoti. tattha catÅ«su disÄ• su heá¹-á¹-hÄ• \Ee 19
lokadhÄ• tusannivÄ• saá¹ƒ, sabbalokadhÄ• tÅ«su ca \Be 278/ buddhÄ• atthÄ«ti attano vika
``sabbadisÄ• su buddhÄ• tiá¹-á¹-hantÄ«â€™â€™ ti yesaá¹ƒ laddhi, seyyathÄ• pi mahÄ• sa
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __puratthimÄ• yÄ• _ti puá¹-á¹-ho sakyamu
paá¹-ikkhipati. puna puá¹-á¹-ho laddhivasena aÃ±Ã±alokadhÄ• tuyaá¹ƒ á¹-hitaá¹ƒ sandhÄ• y
__kinnÄ• mo so bhagavÄ• _tiÄ• di ``sace tvaá¹ƒ jÄ• nÄ• si, nÄ• mÄ• divasena naá¹ƒ kathel
vuttaá¹ƒ. iminÄ• upÄ• yena sabbattha attho veditabboti.

sabbadisÄ• kathÄ• vaá¹‡á¹‡anÄ• .

7. dhammakathÄ• vaá¹‡á¹‡anÄ•

887-888__._ idÄ• ni dhammakathÄ• nÄ• ma hoti. tattha yasmÄ• rÅ«pÄ• dayo rÅ«pÄ• disa
taá¹ƒ sabhÄ• vaá¹ƒ vijahanti, tasmÄ• sabbadhammÄ• niyatÄ• ti yesaá¹ƒ laddhi, seyyathÄ•
ekaccÄ• naÃ±ca uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya __sabbe dhammÄ• _ti pucchÄ• sa
itarassa. atha naá¹ƒ ``sace te niyatÄ• , micchattaniyatÄ• vÄ• siyuá¹ƒ sammattaniyatÄ• vÄ

nÄ• ma natthÄ«â€™â€™ ti codetuá¹ƒ __micchattaniyatÄ• _tiÄ• dimÄ• ha. tattha paá¹-ikkhe
paravÄ• dissa. __rÅ«paá¹ƒ rÅ«paá¹-á¹-henÄ• _tiÄ• di yenatthena niyatÄ• ti vadati, tassa va
tatrÄ• yaá¹ƒ adhippÄ• yo --- rÅ«paÃ±hi rÅ«paá¹-á¹-hena niyatanti rÅ«paá¹ƒ rÅ«pameva, na
adhippÄ• yena vattabbaá¹ƒ, ito aÃ±Ã±athÄ• na vattabbaá¹ƒ. kasmÄ• ? rÅ«paá¹-á¹-hato aÃ
rÅ«pasabhÄ• vo hi rÅ«paá¹-á¹-ho, rÅ«pasabhÄ• vo ca rÅ«pameva, na rÅ«pato aÃ±Ã±o. ve
nÄ• nattapaÃ±Ã±Ä• panatthaá¹ƒ esa vohÄ• ro hotÄ«ti. tasmÄ• ``rÅ«paá¹ƒ rÅ«paá¹-á¹-hena
rÅ«paá¹ƒ niyatanti vuttaá¹ƒ hoti. niyataÃ±ca nÄ• ma micchattaniyataá¹ƒ \Ee 194/ vÄ• siyÄ•
vÄ• , ito aÃ±Ã±o niyÄ• mo nÄ• ma natthÄ«ti. atha kasmÄ• paá¹-ijÄ• nÄ• tÄ«ti? atthantarav
rÅ«paá¹-á¹-hena niyata_nti ettha hi rÅ«paá¹ƒ rÅ«pameva, na vedanÄ• disabhÄ• vanti ayam
paá¹-ijÄ• nÄ• ti. ito aÃ±Ã±athÄ• panassa niyatattaá¹ƒ natthÄ«ti puna teneva nayena codetu
__micchattaniyata_ntiÄ• dimÄ• ha \Be 279/. taá¹ƒ sabbaá¹ƒ uttÄ• natthameva. __tena hi rÅ
patiá¹-á¹-hÄ• pitattÄ• appatiá¹-á¹-hitÄ• va hotÄ«ti.

dhammakathÄ• vaá¹‡á¹‡anÄ• .

8. kammakathÄ• vaá¹‡á¹‡anÄ•

889-891__._ idÄ• ni kammakathÄ• nÄ• ma hoti. tattha ``yasmÄ• diá¹-á¹-hadhammavedanÄ
diá¹-á¹-hadhammavedanÄ«yaá¹-á¹-hÄ• dÄ«hi niyatÄ• ni, tasmÄ• sabbe kammÄ• niyatÄ• â
seyyathÄ• pi tesaÃ±Ã±eva; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa
__diá¹-á¹-hadhammavedanÄ«yaá¹-á¹-hena niyata_nti ettha diá¹-á¹-hadhammavedanÄ«yaá¹
diá¹-á¹-hadhammavedanÄ«yaá¹-á¹-hameva. sace diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ dÄ• tua
ahosikammaá¹ƒ nÄ• ma hotÄ«ti imamatthaá¹ƒ sandhÄ• ya paá¹-iÃ±Ã±Ä• sakavÄ• dissa. m
panetaá¹ƒ aniyatamevÄ• ti sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbanti.

kammakathÄ• vaá¹‡á¹‡anÄ• .

ekavÄ«satimo vaggo.

22. bÄ• vÄ«satimavaggo

1. parinibbÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<892> idÄ• ni \Ee 195/ \Ne 278/ parinibbÄ• nakathÄ• nÄ• ma hoti. tattha ``yasmÄ• arahÄ
appahÄ«nasaá¹ƒyojanova parinibbÄ• yati, tasmÄ• atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya
yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹
sesamettha heá¹-á¹-hÄ• vuttanayamevÄ• ti.

parinibbÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

2. kusalacittakathÄ• vaá¹‡á¹‡anÄ•

894-895__._ idÄ• ni \Be 280/ kusalacittakathÄ• nÄ• ma hoti. tattha yasmÄ• arahÄ• sative
parinibbÄ• yantopi sato sampajÄ• nova parinibbÄ• ti, tasmÄ• kusalacitto parinibbÄ• yatÄ«ti
seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itaras
kusalacitto nÄ• ma puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• bhisaá¹…kharaá¹‡Ä• divasena hoti, tasmÄ
puÃ±Ã±Ä• bhisaá¹…khÄ• ra_ntiÄ• dimÄ• ha. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• ti. __
javanakkhaá¹‡e kiriyasatisampajaÃ±Ã±Ä• naá¹ƒ vasena asammohamaraá¹‡adÄ«panatthaá
kusalacittadÄ«panatthaá¹ƒ. tasmÄ• asÄ• dhakanti.

kusalacittakathÄ• vaá¹‡á¹‡anÄ• .

3. Ä• neÃ±jakathÄ• vaá¹‡á¹‡anÄ•

<896> idÄ• ni \Ee 196/ \Ne 279/ Ä• neÃ±jakathÄ• nÄ• ma hoti. tattha bhagavÄ• catutthajjh
parinibbÄ• yÄ«ti sallakkhetvÄ• ``arahÄ• Ä• neÃ±je á¹-hito parinibbÄ• yatÄ«â€™â€™ ti yes
ekaccÄ• naá¹ƒ uttarÄ• pathakÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±
bhavaá¹…gacitte. sabbe hi saÃ±Ã±ino sattÄ• bhavaá¹…gacitte á¹-hatvÄ• bhavaá¹…gapari
kÄ• laá¹ƒ karonti. iti naá¹ƒ iminÄ• atthena codetuá¹ƒ evamÄ• ha. tattha kiÃ±cÄ• pi catuvokÄ
pakaticittampi Ä• neÃ±jaá¹ƒ hoti, ayaá¹ƒ pana paÃ±ho paÃ±cavokÄ• rabhavavasena uddha
vattabbe_ti Ä• ha. sesamettha uttÄ• natthamevÄ• ti.

Ä• neÃ±jakathÄ• vaá¹‡á¹‡anÄ• .

4. dhammÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ•

<897> idÄ• ni dhammÄ• bhisamayakathÄ• nÄ• ma hoti. tattha atÄ«tabhave sotÄ• pannaá¹
nikkhantaá¹ƒ disvÄ• ``atthi gabbhaseyyÄ• ya dhammÄ• bhisamayoâ€™â€™ ti \Be 281/ yes
ekaccÄ• naá¹ƒ uttarÄ• pathakÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±
tattha dhammÄ• bhisamayo atthi, dhammÄ• bhisamayassa kÄ• raá¹‡ehi dhammadesanÄ• c
codetuá¹ƒ __atthi gabbhaseyyÄ• ya dhammadesanÄ• _tiÄ• dimÄ• ha. __suttassÄ• _tiÄ• di
vuttaá¹ƒ. gabbhaseyyÄ• ya hi yebhuyyena bhavaá¹…gameva pavattati. teneva satto kiriyam
sutto, bhÄ• vanÄ• nuyogassa abhÄ• vÄ• pamatto, kammaá¹-á¹-hÄ• napariggÄ• hakÄ• naá
muá¹-á¹-hassati asampajÄ• no nÄ• ma hoti, tathÄ• rÅ«passa kuto dhammÄ• bhisamayoti?

dhammÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ• .

5-7. tissopikathÄ• vaá¹‡á¹‡anÄ•

898-900__._ idÄ• ni \Ee 197/ \Ne 280/ tissopikathÄ• nÄ• ma honti. tattha acirajÄ• tÄ• naá¹ƒ
arahattappattiá¹ƒ suppavÄ• sÄ• ya ca upÄ• sikÄ• ya sattavassikaá¹ƒ gabbhaá¹ƒ disvÄ• ``a
arahattappattÄ«â€™â€™ ti ca supine Ä• kÄ• sagamanÄ• dÄ«ni disvÄ• ``atthi dhammÄ• bh
tattha arahattappattÄ«â€™â€™ ti ca idhÄ• pi yesaá¹ƒ laddhiyo, seyyathÄ• pi tesaÃ±Ã±eva;
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha purimakathÄ• sadisamevÄ• ti.

tissopikathÄ• vaá¹‡á¹‡anÄ• .

8. abyÄ• katakathÄ• vaá¹‡á¹‡anÄ•

901-902__._ idÄ• ni abyÄ• katakathÄ• nÄ• ma hoti. tattha ``atthesÄ• , bhikkhave, cetanÄ•
abbohÄ• rikÄ• â€™â€™ ti (Vin III 235) vacanato ``sabbaá¹ƒ supinagatassa cittaá¹ƒ abyÄ• k
laddhi, seyyathÄ• pi ekaccÄ• naá¹ƒ uttarÄ• pathakÄ• naÃ±Ã±eva, te sandhÄ• ya pucchÄ•
itarassa. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• ti. __supinagatassa cittaá¹ƒ abbohÄ• rika
Ä• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. supinagatassa hi pÄ• á¹‡Ä• tipÄ• tÄ• divasena kiÃ±cÄ• pi
vatthuvikopanaá¹ƒ pana natthÄ«ti na sakkÄ• tattha Ä• pattiá¹ƒ paÃ±Ã±apetuá¹ƒ. iminÄ• kÄ
abbohÄ• rikaá¹ƒ, na abyÄ• katattÄ• ti.

abyÄ• katakathÄ• vaá¹‡á¹‡anÄ• .

9. Ä• sevanapaccayakathÄ• vaá¹‡á¹‡anÄ•

903-905__._ idÄ• ni Ä• sevanapaccayakathÄ• nÄ• ma hoti. tattha yasmÄ• sabbe \Ee 198/
na koci muhuttampi á¹-hatvÄ• Ä• sevanapaccayaá¹ƒ Ä• sevati nÄ• ma. tasmÄ• natthi kiÃ±
Ä• sevanapaccayatÄ• ya uppannaá¹ƒ pana na kiÃ±ci atthÄ«ti yesaá¹ƒ laddhi, seyyathÄ• pi
pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ suttavaseneva paÃ±Ã±Ä• petu
bhagavatÄ• pÄ• á¹‡Ä• tipÄ• to_tiÄ• di Ä• bhataá¹ƒ. taá¹ƒ sabbaá¹ƒ uttÄ• natthamevÄ• ti.

Ä• sevanapaccayakathÄ• vaá¹‡á¹‡anÄ• .

10. khaá¹‡ikakathÄ• vaá¹‡á¹‡anÄ•

906-907__._ idÄ• ni khaá¹‡ikakathÄ• nÄ• ma hoti. tattha yasmÄ• sabbasaá¹…khatadhamm
ekacittakkhaá¹‡ikÄ• yeva. samÄ• nÄ• ya hi aniccatÄ• ya eko lahuá¹ƒ bhijjati, eko cirenÄ• ti
yesaá¹ƒ laddhi, seyyathÄ• pi pubbaseliyÄ• paraseliyÄ• naá¹ƒ; te sandhÄ• ya __ekacittakkha

sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. __citte mahÄ• pathavÄ«_tiÄ• dÄ«su tesaá¹ƒ tathÄ•
paá¹-ikkhipati. __cakkhÄ• yatana_ntiÄ• di ``yadi sabbe ekacittakkhaá¹‡ikÄ• bhaveyyuá¹ƒ, c
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi saddhiá¹ƒyeva uppajjitvÄ• nirujjheyyuâ€™â€™ nti codanatth
antomÄ• tukucchigatassa viÃ±Ã±Ä• á¹‡uppattiá¹ƒ sandhÄ• ya paá¹-ikkhipati \Be 283/, pava
laddhivasena paá¹-ijÄ• nÄ• ti. sesamettha uttÄ• natthamevÄ• ti. __tena hi ekacittakkhaá¹‡ik
honti, tasmÄ• ekacittakkhaá¹‡ikÄ• ti attano ruciyÄ• kÄ• raá¹‡aá¹ƒ vadati. taá¹ƒ avuttasadis

khaá¹‡ikakathÄ• vaá¹‡á¹‡anÄ• .

bÄ• vÄ«satimo vaggo.

23. tevÄ«satimavaggo

1. ekÄ• dhippÄ• yakathÄ• vaá¹‡á¹‡anÄ•

<908> idÄ• ni \Ee 199/ \Ne 282/ ekÄ• dhippÄ• yakathÄ• nÄ• ma hoti. tattha kÄ• ruÃ±Ã±en
ekÄ• dhippÄ• yo, saá¹ƒsÄ• re vÄ• ekato bhavissÄ• mÄ• ti itthiyÄ• saddhiá¹ƒ buddhapÅ«jÄ
eko adhippÄ• yo assÄ• ti ekÄ• dhippÄ• yo. evarÅ«po dvinnampi janÄ• naá¹ƒ ekÄ• dhippÄ•
paá¹-isevitabboti yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naÃ±ceva vetullakÄ• naÃ±ca; te sa
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• tÄ«ti.

ekÄ• dhippÄ• yakathÄ• vaá¹‡á¹‡anÄ• .

2. arahantavaá¹‡á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<909> idÄ• ni arahantavaá¹‡á¹‡akathÄ• nÄ• ma hoti. tattha iriyÄ• pathasampanne Ä• kap
disvÄ• ``arahantÄ• naá¹ƒ vaá¹‡á¹‡ena amanussÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevantÄ
seyyathÄ• pi ekaccÄ• naá¹ƒ uttarÄ• pathakÄ• naá¹ƒ; te sandhÄ• ya pucchÄ• sakavÄ• diss
sesamettha uttÄ• natthamevÄ• ti.

arahantavaá¹‡á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

3-7. issariyakÄ• makÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ•

910-914__._ idÄ• ni \Be 284/ issariyakÄ• makÄ• rikÄ• kathÄ• nÄ• ma hoti. chaddantajÄ• ta
``bodhisatto issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ \Ee 200/ gacchati, gabbhaseyyaá¹ƒ
dukkarakÄ• rikaá¹ƒ akÄ• si, aparantapaá¹ƒ akÄ• si, aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddisÄ«â€™â
seyyathÄ• pi andhakÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itaras

paá¹-hamakathÄ• yaá¹ƒ uttÄ• natthameva. dutiyakathÄ• yaá¹ƒ __iddhimÄ• _ti yadi issariyak
gaccheyya, iddhiyÄ• gaccheyya, na kammavasenÄ• ti codanatthaá¹ƒ vuttaá¹ƒ. itaro pana p
bhÄ• vanÄ• mayaá¹ƒ sandhÄ• ya paá¹-ikkhipati. dutiyapaÃ±he puÃ±Ã±iddhiá¹ƒ sandhÄ• ya
tatiyakathÄ• yaá¹ƒ issariyakÄ• makÄ• rikÄ• hetu nÄ• ma dukkarakÄ• rikÄ• micchÄ• diá¹-á¹
taá¹ƒ kareyya, sassatÄ• dÄ«nipi gaá¹‡heyyÄ• ti codanatthaá¹ƒ __sassato loko_tiÄ• di vutta
eseva nayoti.

issariyakÄ• makÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ• .

8. patirÅ«pakathÄ• vaá¹‡á¹‡anÄ•

915-916__._ idÄ• ni rÄ• gapatirÅ«pakathÄ• nÄ• ma hoti. tattha mettÄ• karuá¹‡Ä• muditÄ•
rÄ• gapatirÅ«pakoâ€™â€™ ti ca issÄ• macchariyakukkuccÄ• ni sandhÄ• ya ``na doso dosa
hasituppÄ• daá¹ƒ sandhÄ• ya ``na moho mohapatirÅ«pakoâ€™â€™ ti ca dummaá¹…kÅ«na
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anuggahaá¹ƒ pÄ• pagarahitaá¹ƒ kalyÄ• á¹‡apasaá¹ƒsaá¹ƒ Ä
vasalavÄ• daá¹ƒ bhagavato kheá¸·Ä• sakavÄ• daá¹ƒ moghapurisavÄ• daÃ±ca sandhÄ• ya
kilesapatirÅ«pakoâ€™â€™ ti ca yesaá¹ƒ laddhi, seyyathÄ• pi andhakÄ• naá¹ƒ; te sandhÄ•
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ yasmÄ• phassÄ• dipatirÅ«pakÄ• napha
tasmÄ• rÄ• gÄ• dipatirÅ«pakÄ• narÄ• gÄ• dayopi natthÄ«ti \Be 285/ codetuá¹ƒ __atthi na
201/. itaro tesaá¹ƒ abhÄ• vÄ• paá¹-ikkhipati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

patirÅ«pakathÄ• vaá¹‡á¹‡anÄ• .

9. aparinipphannakathÄ• vaá¹‡á¹‡anÄ•

917-918__._ idÄ• ni \Ne 284/ aparinipphannakathÄ• nÄ• ma hoti. tattha ---

``dukkhameva hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhatÄ«â€™â€™ ti || (SN a I

vacanaá¹ƒ nissÄ• ya dukkhaÃ±Ã±eva parinipphannaá¹ƒ, sesÄ• khandhÄ• yatanadhÄ• tuin
yesaá¹ƒ laddhi, seyyathÄ• pi ekaccÄ• naá¹ƒ uttarapathakÄ• naÃ±ceva hetuvÄ• dÄ• naÃ±ca
aparinipphanna_nti pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassa. atha naá¹ƒ ``sace rÅ«
na aniccÄ• disabhÄ• vaá¹ƒ siyÄ• â€™â€™ ti codetuá¹ƒ __rÅ«paá¹ƒ na anicca_ntiÄ• dimÄ•
rÅ«paá¹ƒ apassanto paá¹-ikkhipati. sakavÄ• dÄ« __nanu rÅ«paá¹ƒ anicca_ntiÄ• di vacanen
paá¹-isedhetvÄ• dutiyaá¹ƒ pucchanto __dukkhaÃ±Ã±eva parinipphanna_ntiÄ• dimÄ• ha. at
paá¹-isedhetuá¹ƒ __na yadanicca_ntiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ adhippÄ• yo --- na kevalaÃ±

dukkhaá¹ƒ. yaá¹ƒ pana kiÃ±ci aniccaá¹ƒ, taá¹ƒ dukkhameva. rÅ«paÃ±ca aniccaá¹ƒ, tasmÄ• iti yaá¹ƒ tvaá¹ƒ vadesi ``rÅ«paá¹ƒ aparinipphannaá¹ƒ, dukkhaÃ±Ã±eva parinipphannaâ€™â vattabbe ``dukkhaÃ±Ã±eva parinipphannaâ€™â€™ nti. vedanÄ• dimÅ«likÄ• dÄ«supi yojan dhammÄ• yatanadhammadhÄ• tÅ«su pana á¹-hapetvÄ• nibbÄ• naá¹ƒ sesadhammÄ• naá¹ indriyÄ• ni aniccÄ• nevÄ• ti.

aparinipphannakathÄ• vaá¹‡á¹‡anÄ• .

tevÄ«satimo vaggo.

nigamanakathÄ•

ettÄ• vatÄ• \Be 286/ \Ee 202/ \Ne 285/ ca ---

paá¹‡á¹‡Ä• sakehi catÅ«hi, tÄ«hi vaggehi ceva ca.

saá¹…gahetvÄ• kathÄ• sabbÄ• , Å«natisatabhedanÄ• ||

kathÄ• vatthuppakaraá¹‡aá¹ƒ, kathÄ• maggesu kovido.

yaá¹ƒ jino desayi tassa, niá¹-á¹-hitÄ• atthavaá¹‡á¹‡anÄ• ||

imaá¹ƒ terasamattehi, bhÄ• á¹‡avÄ• rehi tantiyÄ• .

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, saá¹…kharontena yaá¹ƒ mayÄ• ||

yaá¹ƒ pattaá¹ƒ kusalaá¹ƒ tena, lokoyaá¹ƒ sanarÄ• maro.

dhammarÄ• jassa saddhamma-rasamevÄ• dhigacchatÅ«ti ||

kathÄ• vatthu-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

yamakappakaraá¹‡a-aá¹-á¹-hakathÄ•

saá¹…khepeneva \Be 287/ \Ee 52/ \Ne 286/ devÄ• naá¹ƒ, devadevo surÄ• laye.

kathÄ• vatthuppakaraá¹‡aá¹ƒ, desayitvÄ• raá¹‡aÃ±jaho ||

yamassa visayÄ• tÄ«to, nÄ• nÄ• yamakamaá¹‡á¸• itaá¹ƒ.

abhidhammappakaraá¹‡aá¹ƒ, chaá¹-á¹-haá¹ƒ chaá¹-á¹-hÄ• na desako ||

yamakaá¹ƒ ayamÄ• vatta-nÄ«lÄ• malatanÅ«ruho.

yaá¹ƒ desayi anuppatto, tassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo.

idÄ• ni yasmÄ• tasmÄ• ssa, hoti saá¹ƒvaá¹‡á¹‡anÄ• ayanti ||

1. mÅ«layamakaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> mÅ«layamakaá¹ƒ \Ne 287/, khandhayamakaá¹ƒ, Ä• yatanayamakaá¹ƒ, dhÄ• tuyamaka
saá¹…khÄ• rayamakaá¹ƒ, anusayayamakaá¹ƒ, cittayamakaá¹ƒ, dhammayamakaá¹ƒ, indriya
yamakÄ• naá¹ƒ vasena idaá¹ƒ pakaraá¹‡aá¹ƒ dasavidhena vibhattanti hi vuttaá¹ƒ. tattha yes
yamakÄ• naá¹ƒ vasena idaá¹ƒ pakaraá¹‡aá¹ƒ dasavidhena vibhattaá¹ƒ, tesaÃ±ceva imassa
tÄ• va evaá¹ƒ veditabbo --- kenaá¹-á¹-hena yamakanti? yugaá¸·aá¹-á¹-hena. yugaá¸·aÃ±hi y
`yamakapÄ• á¹-ihÄ• riyaá¹ƒ, yamakasÄ• lÄ• â€™ tiÄ• dÄ«su viya. iti yugaá¸·asaá¹…khÄ• tÄ
desitattÄ• imesu dasasu ekekaá¹ƒ yamakaá¹ƒ nÄ• ma. imesaá¹ƒ pana yamakÄ• naá¹ƒ san
pakaraá¹‡aá¹ƒ yamakanti veditabbaá¹ƒ.

tattha mÅ«lavasena pucchÄ• vissajjanaá¹ƒ katvÄ• desitattÄ• dasannaá¹ƒ tÄ• va sabbapa
vuttaá¹ƒ. tassa uddesavÄ• ro, niddesavÄ• roti dve vÄ• rÄ• honti \Be 288/. tesu uddiá¹-á¹-hÄ
niddisitabbattÄ• uddesavÄ• ro paá¹-hamo. tassa __ye keci kusalÄ• dhammÄ• , sabbe te k
kusalamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• _ti idaá¹ƒ yamakaá¹ƒ Ä• di \Ee 53/. tassa
kusalÄ• kusalamÅ«lasaá¹…khÄ• tÄ• naá¹ƒ dvinnaá¹ƒ atthÄ• naá¹ƒ vasena atthayamakanti
vasena anulomapaá¹-ilomato pavattapÄ• á¸·idhammavasena dhammayamakanti vÄ• , anulo
pavattapucchÄ• vasena pucchÄ• yamakanti vÄ• tidhÄ• yamakabhÄ• vo veditabbo. sesesu

idÄ• ni imesaá¹ƒ yamakÄ• naá¹ƒ vasena desite imasmiá¹ƒ mÅ«layamake uddesavÄ• rassa
nayayamakapucchÄ• atthavÄ• rappabhedavasena pÄ• á¸·ivavatthÄ• nameva evaá¹ƒ vedita
hi `kusalÄ• dhammÄ• â€™ ti idaá¹ƒ Ä• dipadaá¹ƒ nissÄ• ya mÅ«lanayo, mÅ«lamÅ«lanayo

mÅ«lamÅ«lakanayoti ime cattÄ• ro nayÄ• honti. tesaá¹ƒ ekekasmiá¹ƒ naye mÅ«layamakaá
aÃ±Ã±amaÃ±Ã±amÅ«layamakanti tÄ«á¹‡i tÄ«á¹‡i yamakÄ• ni. evaá¹ƒ catÅ«su nayesu dvÄ
\Ne 288/ yamake anulomapaá¹-ilomavasena dve dve pucchÄ• ti catuvÄ«sati pucchÄ• , ekek
sanniá¹-á¹-hÄ• nasaá¹ƒsayavasena dve dve atthÄ• ti aá¹-á¹-hacattÄ• lÄ«sa atthÄ• ti.

tattha __ye keci kusalÄ• dhammÄ• _ti kusalesu ``kusalÄ• nu kho, na kusalÄ• nu khoâ€™
imasmiá¹ƒ pade sanniá¹-á¹-hÄ• nattho veditabbo. __sabbe te kusalamÅ«lÄ• _ti ``sabbe te k
kusalamÅ«lÄ• nu kho, nanu khoâ€™â€™ ti evaá¹ƒ vimativasena pucchitattÄ• imasmiá¹ƒ p
veditabbo. so ca kho veneyyÄ• naá¹ƒ saá¹ƒsayaá¹-á¹-hÄ• ne saá¹ƒsayadÄ«panatthaá¹ƒ vut
saá¹ƒsayo nÄ• ma natthi. ito paresupi pucchÄ• padesu eseva nayo.

yathÄ• ca kusalapadaá¹ƒ nissÄ• ya ime cattÄ• ro nayÄ• , ekekasmiá¹ƒ naye tiá¹‡á¹‡aá¹ƒ t
vasena dvÄ• dasa yamakÄ• ni, ekekasmiá¹ƒ yamake dvinnaá¹ƒ dvinnaá¹ƒ pucchÄ• naá¹ƒ v
ekekÄ• ya pucchÄ• ya dvinnaá¹ƒ dvinnaá¹ƒ atthÄ• naá¹ƒ vasena aá¹-á¹-hacattÄ• lÄ«sa atth
nissÄ• yapi tatheva. abyÄ• katapadaá¹ƒ nissÄ• yapi tatheva. tÄ«á¹‡ipi padÄ• ni ekato katvÄ
nÄ• mapadaá¹ƒ nissÄ• yapi tathevÄ• ti kusalattikamÄ• tikÄ• ya catÅ«su padesu sabbepi so
aá¹-á¹-hacattÄ• lÄ«sa yamakÄ• ni \Be 289/, channavuti \Ee 54/ pucchÄ• , dvenavutisataá¹ƒ
vuttÄ• ti veditabbÄ• . ettÄ• vatÄ• mÅ«lavÄ• ro nÄ• ma paá¹-hamaá¹ƒ uddiá¹-á¹-ho hoti.

tato paraá¹ƒ __ye keci kusalÄ• dhammÄ• , sabbe te kusalahetÅ«_tiÄ• dayo tasseva mÅ«la
nava vÄ• rÄ• uddiá¹-á¹-hÄ• . iti mÅ«lavÄ• ro, hetuvÄ• ro, nidÄ• navÄ• ro, sambhavavÄ• ro
samuá¹-á¹-hÄ• navÄ• ro, Ä• hÄ• ravÄ• ro, Ä• rammaá¹‡avÄ• ro, paccayavÄ• ro, samudaya
tattha mÅ«lavÄ• re Ä• gataparicchedeneva sesesupi nayÄ• dayo veditabbÄ• ti sabbesupi d
saá¹-á¹-hisatanayÄ• , asÄ«tiadhikÄ• ni cattÄ• ri yamakasatÄ• ni, saá¹-á¹-hiadhikÄ• ni navap
vÄ«sÄ• dhikÄ• ni ekÅ«navÄ«sati atthasatÄ• ni ca uddiá¹-á¹-hÄ• nÄ«ti veditabbÄ• ni. evaá¹ƒ
nayayamakapucchÄ• atthavÄ• rappabhedavasena pÄ• á¸·ivavatthÄ• nameva veditabbaá¹ƒ

__mÅ«laá¹ƒ hetu nidÄ• naÃ±cÄ• _ti gÄ• thÄ• dasannampi vÄ• rÄ• naá¹ƒ uddÄ• nagÄ• thÄ
sabbÄ• nipi kÄ• raá¹‡avevacanÄ• neva. kÄ• raá¹‡aÃ±hi patiá¹-á¹-hÄ• naá¹-á¹-hena mÅ«laá
phalanipphÄ• danatthaá¹ƒ hinoti pavattatÄ«ti hetu. `handa, naá¹ƒ gaá¹‡hÄ• thÄ• â€™ ti das
phalaá¹ƒ nidetÄ«ti nidÄ• naá¹ƒ. etasmÄ• phalaá¹ƒ sambhotÄ«ti sambhavo. pabhavatÄ«ti p
ettha phalaá¹ƒ, etena vÄ• samuá¹-á¹-hÄ• tÄ«ti samuá¹-á¹-hÄ• naá¹ƒ. attano phalaá¹ƒ Ä• ha
appaá¹-ikkhipitabbena attano phalena Ä• lambiyatÄ«ti Ä• lambaá¹‡aá¹ƒ. etaá¹ƒ paá¹-icca ap
phalaá¹ƒ eti pavattatÄ«ti paccayo. etasmÄ• phalaá¹ƒ samudetÄ«ti samudayo. evametesaá¹
veditabbo.

uddesavÄ• ravaá¹‡á¹‡anÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<50> idÄ• ni __yekeci kusalÄ• dhammÄ• _tiÄ• dinÄ• nayena niddesavÄ• ro Ä• raddho. ta
anavasesavacanaá¹ƒ. __kusalÄ• dhammÄ• _ti kusalattikassa padabhÄ• jane vuttalakkhaá
\Ee 55/ kusalasabhÄ• vÄ• . __sabbe te kusalamÅ«lÄ• _ti kiá¹ƒ te sabbeyeva kusalamÅ«lÄ•
\Be 290/ __kusalamÅ«lÄ• nÄ«_ti na te sabbe kusalamÅ«lÄ• ni, alobhÄ• dÄ«ni pana tÄ«á¹‡i
attho. __avasesÄ• kusalÄ• dhammÄ• na kusalamÅ«lÄ• _ti avasesÄ• phassÄ• dayo kusa
na honti. atha vÄ• avasesÄ• phassÄ• dayo kusalÄ• dhammÄ• yeva nÄ• ma, na kusalamÅ
kusalamÅ«lÄ• _ti ye vÄ• pana paá¹-hamapucchÄ• ya dutiyapadena kusalamÅ«lÄ• ti tayo a
te dhammÄ• kusalÄ• _ti kiá¹ƒ te sabbe tayopi dhammÄ• kusalÄ• ti pucchati. __Ä• mantÄ•
kusalamÅ«lÄ• naá¹ƒ kusalabhÄ• vaá¹ƒ sampaá¹-icchanto Ä• ha. ayaá¹ƒ tÄ• va mÅ«lanaye
upÄ• yena sabbapucchÄ• su vissajjananayo veditabbo. yaá¹ƒ pana yattha visesamattaá¹ƒ a
vaá¹‡á¹‡ayissÄ• ma.

<51> ekamÅ«layamake tÄ• va __sabbe te kusalamÅ«lena ekamÅ«lÄ• _ti gaá¹‡anaá¹-á¹-he
samÄ• naá¹-á¹-hena gahetabbÄ• . ayaÃ±hettha attho --- sabbe te kusalamÅ«lena samÄ• na
mÅ«laá¹ƒ, tadeva vedanÄ• dÄ«nanti. atha nesaá¹ƒ tathÄ• bhÄ• vaá¹ƒ sampaá¹-icchanto __
__kusalasamuá¹-á¹-hÄ• na_nti kusalacittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ dassitaá¹ƒ. __ekamÅ«
kusalamÅ«lena samÄ• namÅ«laá¹ƒ \Ne 290/. yatheva hi phassÄ• dÄ«naá¹ƒ alobhÄ• dayo h
tathÄ• taá¹ƒ samuá¹-á¹-hÄ• narÅ«passÄ• pi, kusalalakkhaá¹‡Ä• bhÄ• vena pana taá¹ƒ na h

<52> aÃ±Ã±amaÃ±Ã±ayamake `yekeci kusalÄ• â€™ ti apucchitvÄ• __yekeci kusalamÅ«le
kasmÄ• ? iminÄ• pi byaÃ±janena tassevatthassa sambhavato. __kusalamÅ«lÄ• nÄ«_ti idaá
`mÅ«lÄ• ni yÄ• ni ekato uppajjantÄ«â€™ ti hi vuttaá¹ƒ, tÄ• ni pana kusalamÅ«lÄ• nipi honti
akusalaabyÄ• katamÅ«lÄ• nipi, idha kusalamÅ«lÄ• nÄ«ti visesadassanatthamidaá¹ƒ vuttaá
cÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ hetupaccayena paccayÄ• hontÄ«ti attho. tasseva paá¹-ilomap
\Ee 56/ kusalamÅ«lena ekamÅ«lÄ• â€™ ti avatvÄ• __sabbe te dhammÄ• kusalÄ• _ti vutta
atthavisesÄ• bhÄ• vato. kusalamÅ«lena ekamÅ«lÄ• ti hi pucchÄ• ya katÄ• ya `mÅ«lÄ• ni yÄ
heá¹-á¹-hÄ• vuttanayeneva vissajjanaá¹ƒ kÄ• tabbaá¹ƒ bhaveyya, evaÃ±ca sati atthavisesÄ
tathÄ• akatvÄ• \Be 291/ evaá¹ƒ pucchÄ• katÄ• . iminÄ• upÄ• yena mÅ«lamÅ«lanayÄ• dÄ
pucchÄ• viseso veditabbo.

53-55__._ mÅ«lamÅ«lanaye __sabbe te kusalamÅ«lamÅ«lÄ• _ti sabbe te kusalamÅ«lasaá
__ekamÅ«lamÅ«lÄ• _ti samÄ• naá¹-á¹-hena ekameva mÅ«lamÅ«laá¹ƒ etesanti ekamÅ«lam
__aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• _ti aÃ±Ã±amaÃ±Ã±assa mÅ«laá¹ƒ aÃ±Ã±amaÃ±Ã±amÅ
hetupaccayaá¹-á¹-hena mÅ«laá¹ƒ etesanti aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• .

<56> mÅ«lakanaye __kusalamÅ«lakÄ• _ti hetupaccayaá¹-á¹-hena kusalaá¹ƒ mÅ«laá¹ƒ etes

57-61__._ mÅ«lamÅ«lakanaye __kusalamÅ«lamÅ«lakÄ• _ti kusalÄ• naá¹ƒ mÅ«laá¹ƒ kusala
hetupaccayaá¹-á¹-heneva kusalamÅ«laá¹ƒ mÅ«laá¹ƒ etesanti kusalamÅ«lamÅ«lakÄ• ti. aya
nissÄ• ya nayayamakapucchÄ• su visesattho.

62-73__._ __akusalapadÄ• _dÄ«supi eseva nayo. ayaá¹ƒ pana viseso, __ahetukaá¹ƒ akusa
uddhaccena ca sampayuttaá¹ƒ mohaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

74-85__._ __ahetukaá¹ƒ_ \Ne 291/ __abyÄ• kata_nti aá¹-á¹-hÄ• rasa cittuppÄ• dÄ• rÅ«paá
__abyÄ• katamÅ«lena na ekamÅ«la_nti idha pana á¹-hapetvÄ• sahetukaabyÄ• katasamuá
labbhati. sahetukaabyÄ• katasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ abyÄ• katamÅ«lena ekamÅ«la
katvÄ• ekato labbhamÄ• nakavaseneva cetaá¹ƒ vissajjanaá¹ƒ kataá¹ƒ.

86-97__._ __nÄ• mÄ• dhammÄ• _ti nÄ• masaá¹…khÄ• tÄ• dhammÄ• . te atthato cattÄ• ro
__naveva nÄ• mamÅ«lÄ• nÄ«_ti kusalÄ• kusalaabyÄ• katamÅ«lavasena nava mÅ«lÄ• ni. _
na ekamÅ«la_nti ahetukaá¹ƒ sabbampi aá¹-á¹-hÄ• rasa
cittuppÄ• davicikicchuddhaccasampayuttamohanibbÄ• nasaá¹…khÄ• taá¹ƒ nÄ• maá¹ƒ nÄ•
na hi taá¹ƒ tena saddhiá¹ƒ uppajjati. __sahetukaá¹ƒ_ \Be 292/ __nÄ• maá¹ƒ nÄ• mamÅ«len
nÄ• maá¹ƒ nÄ• mamÅ«lenÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

mÅ«lavÄ• ravaá¹‡á¹‡anÄ• .

98-99__._ hetuvÄ• rÄ• dÄ«supi iminÄ• vupÄ• yena attho veditabbo. __mÅ«laá¹ƒ hetu nidÄ•
yathÄ• niddiá¹-á¹-hÄ• naá¹ƒ dasannampi vÄ• rÄ• naá¹ƒ puna uddÄ• navaseneva vuttÄ• ti.

mÅ«layamakavaá¹‡á¹‡anÄ• .

2. khandhayamakaá¹ƒ

1. paá¹‡á¹‡attiuddesavÄ• ravaá¹‡á¹‡anÄ•

<1> idÄ• ni mÅ«layamake desiteyeva kusalÄ• didhamme khandhavasena saá¹…gaá¹‡hitvÄ
desitassa khandhayamakassa vaá¹‡á¹‡anÄ• hoti. tattha pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va eva
imasmiÃ±hi khandhayamake tayo mahÄ• vÄ• rÄ• honti --- paá¹‡á¹‡attivÄ• ro, pavattivÄ• ro
\Ne 292/ paá¹‡á¹‡attivÄ• ro khandhÄ• naá¹ƒ nÄ• mÄ• bhidhÄ• nasodhanavaseneva gatattÄ
pavattivÄ• ro tena sodhitanÄ• mÄ• bhidhÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ uppÄ• danirodhava
gato, tasmÄ• pavattivÄ• roti vuccati. pariÃ±Ã±Ä• vÄ• ro iminÄ• nukkamena pavattÄ• naá¹ƒ
saá¹…khepeneva tisso pariÃ±Ã±Ä• dÄ«payamÄ• no gato, tasmÄ• pariÃ±Ã±Ä• vÄ• roti vuc

uddesaniddesavasena dvÄ«hÄ• kÄ• rehi vavatthito. itaresu visuá¹ƒ uddesavÄ• ro natthi. Ä•
pucchÄ• vissajjanavasena ekadhÄ• vavatthitÄ• . tattha __paÃ±cakkhandhÄ• _tipadaá¹ƒ Ä•
khandhÄ• , na saá¹…khÄ• rÄ• _ti padaá¹ƒ tÄ• va paá¹‡á¹‡attivÄ• rassa uddesavÄ• ro vedit
tasseva nÄ• maá¹ƒ. tattha __paÃ±cakkhandhÄ• _ti ayaá¹ƒ yamakavasena pucchitabbÄ• na
__rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho_ti tesaÃ±Ã±eva pabhedato nÄ• mavava

2-3__._ idÄ• ni \Be 293/ imesaá¹ƒ khandhÄ• naá¹ƒ \Ee 58/ vasena padasodhanavÄ• ro, pad
suddhakhandhavÄ• ro, suddhakhandhamÅ«lacakkavÄ• roti cattÄ• ro nayavÄ• rÄ• honti. ta
rÅ«pakkhandho rÅ«pa_ntiÄ• dinÄ• nayena padameva sodhetvÄ• gato padasodhanavÄ• ro
anulomapaá¹-ilomavasena duvidho hoti. tattha anulomavÄ• re `rÅ«paá¹ƒ rÅ«pakkhandho, r
ntiÄ• dÄ«ni paÃ±ca yamakÄ• ni. paá¹-ilomavÄ• repi `na rÅ«paá¹ƒ, na rÅ«pakkhandho; na r
ntiÄ• dÄ«ni paÃ±ceva. tato paraá¹ƒ tesaÃ±Ã±eva padasodhanavÄ• re sodhitÄ• naá¹ƒ khan
rÅ«pakkhandho, khandhÄ• vedanÄ• kkhandhoâ€™ tiÄ• dinÄ• nayena ekekakhandhamÅ«
bandhitvÄ• gato padasodhanamÅ«lakÄ• naá¹ƒ cakkÄ• naá¹ƒ atthitÄ• ya padasodhanamÅ«
anulomapaá¹-ilomavasena duvidho hoti. tattha anulomavÄ• re `rÅ«paá¹ƒ rÅ«pakkhandho, k
tiÄ• dÄ«ni ekekakhandhamÅ«lakÄ• ni cattÄ• ri cattÄ• ri katvÄ• vÄ«sati yamakÄ• ni. paá¹-il
na rÅ«pakkhandho; na khandhÄ• na vedanÄ• kkhandhoâ€™ tiÄ• dÄ«ni vÄ«satimeva.

tato paraá¹ƒ __rÅ«paá¹ƒ khandho khandhÄ• rÅ«pa_ntiÄ• dinÄ• nayena suddhakhandhav
suddhakhandhavÄ• ro nÄ• ma. tattha __khandhÄ• rÅ«pa_ntiÄ• dÄ«su khandhÄ• rÅ«pakk
vedanÄ• kkhandhoti attho gahetabbo. kasmÄ• ? niddesavÄ• re evaá¹ƒ bhÄ• jitattÄ• . tattha
Ä• mantÄ• . khandhÄ• rÅ«pakkhandhoti rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca
rÅ«pakkhandhoâ€™ ti evaá¹ƒ `khandhÄ• rÅ«paâ€™ ntiÄ• dÄ«naá¹ƒ khandhÄ• rÅ«pakkha
uddharitvÄ• attho vibhatto. teneva ca kÄ• raá¹‡enese suddhakhandhavÄ• roti vutto. vacana
\Ne 293/ na vacanaá¹ƒ pamÄ• á¹‡aá¹ƒ. yathÄ• yathÄ• pana suddhakhandhÄ• labbhanti, t
pamÄ• á¹‡aá¹ƒ. parato Ä• yatanayamakÄ• dÄ«supi eseva nayo. esopi ca suddhakhandhav
duvidho \Ee 59/ hoti. tattha anulomavÄ• re `rÅ«paá¹ƒ khandho khandhÄ• rÅ«paâ€™ ntiÄ•
paá¹-ilomavÄ• repi `na rÅ«paá¹ƒ na khandho, na khandhÄ• na rÅ«paâ€™ ntiÄ• dÄ«ni paÃ±

tato paraá¹ƒ tesaÃ±Ã±eva suddhakhandhÄ• naá¹ƒ __rÅ«paá¹ƒ khandho, khandhÄ• vedan
ekekakhandhamÅ«lakÄ• ni cattÄ• ri cattÄ• ri cakkÄ• ni bandhitvÄ• gato suddhakhandham
atthitÄ• ya suddhakhandhamÅ«lacakkavÄ• ro nÄ• ma. tattha \Be 294/ __khandhÄ• vedanÄ
vedanÄ• kkhandhotiÄ• dinÄ• nayena attho veditabbo. itarathÄ• niddesavÄ• rena saddhiá¹
anulomapaá¹-ilomavasena duvidho hoti. tattha anulomavÄ• re `rÅ«paá¹ƒ khandho, khandhÄ
ekekakhandhamÅ«lakÄ• ni cattÄ• ri cattÄ• ri katvÄ• vÄ«sati yamakÄ• ni. paá¹-ilomavÄ• rep
na khandhÄ• na vedanÄ• â€™ tiÄ• dÄ«ni vÄ«satimeva. evaá¹ƒ tÄ• va ekena yamakasaten
ekekapucchÄ• ya sanniá¹-á¹-hÄ• nasaá¹ƒsayavasena dve dve atthe katvÄ• catÅ«hi ca atth
paá¹‡á¹‡attivÄ• rassa uddesavÄ• ro veditabboti.

paá¹‡á¹‡attiuddesavÄ• ravaá¹‡á¹‡anÄ• .

1. paá¹‡á¹‡attiniddesavÄ• ravaá¹‡á¹‡anÄ•

<26> idÄ• ni __rÅ«paá¹ƒ rÅ«pakkhandho_tiÄ• dinÄ• nayena niddesavÄ• ro Ä• raddho. tat
rÅ«pakkhandho_ti yaá¹ƒkiÃ±ci rÅ«panti vuccati. sabbaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pakkhandhoti
pucchati. __piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, rÅ«paá¹ƒ, na rÅ«pakkhandho_ti yaá¹ƒ `piyarÅ«p
ettha rÅ«panti vuttaá¹ƒ, taá¹ƒ rÅ«pameva, na rÅ«pakkhandhoti attho. __rÅ«pakkhandho rÅ«
cÄ• _ti yo pana rÅ«pakkhandho, so rÅ«pantipi rÅ«pakkhandhotipi vattuá¹ƒ vaá¹-á¹-atÄ«ti att
rÅ«pa_nti ettha pana yasmÄ• rÅ«pakkhandho niyameneva rÅ«panti vattabbo. tasmÄ• __Ä
upÄ• yena sabbavissajjanesu attho veditabbo. yo pana yattha viseso bhavissati, tatheva taá
\Ne 294/. saÃ±Ã±Ä• yamake tÄ• va __diá¹-á¹-hisaÃ±Ã±Ä• _ti `papaÃ±casaÃ±Ã±Ä• â€™ tiÄ
diá¹-á¹-hisaÃ±Ã±Ä• . saá¹…khÄ• rayamake __avasesÄ• saá¹…khÄ• rÄ• _ti `aniccÄ• vata
Ä• gatÄ• saá¹…khÄ• rakkhandhato avasesÄ• \Ee 60/ saá¹…khatadhammÄ• . paá¹-ilomav

padasodhanavÄ• ro niá¹-á¹-hito.

<28> padasodhanamÅ«lacakkavÄ• re __khandhÄ• vedanÄ• kkhandho_ti yekeci khandhÄ•
pucchati. sesapucchÄ• supi eseva nayo. paá¹-ilome __na khandhÄ• na vedanÄ• kkhandho
paÃ±Ã±attinibbÄ• nasaá¹…khÄ• tÄ• dhammÄ• \Be 295/ khandhÄ• na honti, te yasmÄ• v
tasmÄ• __Ä• mantÄ• _ti Ä• ha. sesavissajjanesupi eseva nayoti.

padasodhanamÅ«lacakkavÄ• ro niá¹-á¹-hito.

<38> suddhakhandhavÄ• re __rÅ«paá¹ƒ khandho_ti yaá¹ƒkiÃ±ci rÅ«panti vuttaá¹ƒ, sabbaá
pucchati. tattha yasmÄ• piyarÅ«pasÄ• tarÅ«pasaá¹…khÄ• taá¹ƒ vÄ• rÅ«paá¹ƒ hotu, bhÅ«
sabbaá¹ƒ paÃ±casu khandhesu saá¹…gahaá¹ƒ gacchateva. tasmÄ• __Ä• mantÄ• _ti paá¹-
rÅ«paâ€™ nti pucchitabbe yasmÄ• rÅ«pantivacanena rÅ«pakkhandhova adhippeto, tasmÄ
atthavasena pucchanto __khandhÄ• rÅ«pakkhandho_ti Ä• ha. iminÄ• nayena sabbapades
Ä• yatanayamakÄ• dÄ«naá¹ƒ niddesavÄ• repi eseva nayo. __saÃ±Ã±Ä• khandho_ti etthÄ•
saÃ±Ã±Ä• eva vÄ• , sabbÄ• yapi khandhabhÄ• vato Ä• mantÄ• ti vuttaá¹ƒ. __saá¹…khÄ• r
khandhavinimuttako hi saá¹…khÄ• ro nÄ• ma natthi.

<39> paá¹-ilome __na rÅ«paá¹ƒ na khandho_ti yaá¹ƒ dhammajÄ• taá¹ƒ rÅ«paá¹ƒ na hoti, ta
pucchati. vissajjane panassa __rÅ«paá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na rÅ«paá¹ƒ, k
vedanÄ• dayo khandhÄ• rÅ«pameva na honti, khandhÄ• pana hontÄ«ti attho. __rÅ«paÃ±c
avasesÄ• _ti paÃ±cakkhandhavinimuttaá¹ƒ nibbÄ• naÃ±ceva \Ee 61/ paÃ±Ã±atti ca. ito pare

padesu eseva nayoti.

suddhakhandhavÄ• ro niá¹-á¹-hito.

40-44__._ suddhakhandhamÅ«lacakkavÄ• re \Ne 295/ __rÅ«paá¹ƒ khandho_tiÄ• dÄ«naá¹ƒ
attho veditabboti.

suddhakhandhamÅ«lacakkavÄ• ro niá¹-á¹-hito.

paá¹‡á¹‡attiniddesavÄ• ravaá¹‡á¹‡anÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

50-205__._ idÄ• ni \Be 296/ __yassa rÅ«pakkhandho_tiÄ• dinÄ• nayena pavattivÄ• ro Ä• r
uddesavÄ• ro na vuttoti? heá¹-á¹-hÄ• dassitanayattÄ• . paá¹‡á¹‡attivÄ• rasmiÃ±hi uddesav
pana nayena sakkÄ• so idha avuttopi jÄ• nitunti taá¹ƒ avatvÄ• niddesavÄ• rova Ä• raddho
pavattivÄ• rasaá¹…khÄ• te mahÄ• vÄ• re uppÄ• davÄ• ro, nirodhavÄ• ro, uppÄ• danirodha
tesu paá¹-hamo dhammÄ• naá¹ƒ uppÄ• dalakkhaá¹‡assa dÄ«pitattÄ• __uppÄ• davÄ• ro_ti
nirodhalakkhaá¹‡assa dÄ«pitattÄ• __nirodhavÄ• ro_ti vuccati. tatiyo ubhinnampi lakkhaá¹‡
__uppÄ• danirodhavÄ• ro_ti vuccati. uppÄ• davÄ• rena cettha dhammÄ• naá¹ƒ uppajjanÄ•
`uppannaá¹ƒ nÄ• ma niccaá¹ƒ natthÄ«â€™ ti tesaÃ±Ã±eva aniccatÄ• dÄ«pitÄ• . uppÄ• dan

tattha uppÄ• davÄ• re tÄ• va tiá¹‡á¹‡aá¹ƒ addhÄ• naá¹ƒ vasena cha kÄ• labhedÄ• honti --
anÄ• gato, paccuppannenÄ• tÄ«to, paccuppannenÄ• nÄ• gato, atÄ«tenÄ• nÄ• gatoti. tesu
uppajjatÄ«â€™ _ti paccuppannÄ• bhidhÄ• navasena paccuppanno veditabbo. so paccuppa
paccakkhato gahetabbattÄ• ativiya suviÃ±Ã±eyyoti paá¹-hamaá¹ƒ vutto. __yassa rÅ«pakkh
atÄ«tÄ• bhidhÄ• navasena atÄ«to veditabbo. so paccakkhato anubhÅ«tapubbÄ• naá¹ƒ atÄ«
anÄ• gatehi suviÃ±Ã±eyyatarattÄ• dutiyaá¹ƒ vutto. __yassa rÅ«pakkhandho uppajjissatÄ«_
anÄ• gatÄ• bhidhÄ• navasena anÄ• gato veditabbo. so paccakkhato ca anubhÅ«tapubbava
`anÄ• gatepi evarÅ«pÄ• dhammÄ• uppajjissantÄ«â€™ ti gahetabbato \Ee 62/ tatiyaá¹ƒ vut

__yassa_ \Ne 296/ __rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho uppajjitthÄ• _ti pa
atÄ«tÄ• bhidhÄ• navasena paccuppannenÄ• tÄ«to veditabbo. so missakesu tÄ«su suviÃ±Ã
vutto. __yassa rÅ«pakkhandho uppajjati tassa vedanÄ• kkhandho uppajjissatÄ«_ti paccupp
anÄ• gatÄ• bhidhÄ• navasena paccuppannenÄ• nÄ• gato veditabbo. so paccakkhato gahet
atthitÄ• ya atthato suviÃ±Ã±eyyataroti paÃ±camaá¹ƒ vutto. __yassa rÅ«pakkhandho uppajji
vedanÄ• kkhandho uppajjissatÄ«_ti atÄ«tena \Be 297/ saddhiá¹ƒ anÄ• gatÄ• bhidhÄ• navas
veditabbo. so purimehi duviÃ±Ã±eyyoti chaá¹-á¹-haá¹ƒ vutto.

evametesu chasu kÄ• labhedesu yvÄ• yaá¹ƒ paá¹-hamo paccuppanno, tattha puggalato, ol
tayo vÄ• rÄ• honti. tesu __yassÄ• _ti puggalavasena khandhÄ• naá¹ƒ uppattidÄ«pano __p
okÄ• savasena khandhÄ• naá¹ƒ uppattidÄ«pano __okÄ• savÄ• ro_. __yassa yatthÄ• _ti pu
uppattidÄ«pano __puggalokÄ• savÄ• ro_. ime pana tayopi vÄ• rÄ• paá¹-hamaá¹ƒ anuloma
paá¹-ilomanayena niddiá¹-á¹-hÄ• . tesu `uppajjatiâ€™ `uppajjittha, â€™ `uppajjissatÄ«â€™
uppattidÄ«pano anulomanayo. `nuppajjatiâ€™, `nuppajjittha, â€™ `nuppajjissatÄ«â€™ ti va
paá¹-ilomanayo.

tattha paccuppannakÄ• le tÄ• va puggalavÄ• rassa anulomanaye ``yassa rÅ«pakkhandho
vedanÄ• kkhandho uppajjati. yassa vÄ• pana vedanÄ• kkhandho uppajjati, tassa rÅ«pakkh
rÅ«pakkhandho uppajjati, tassa saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹
vÄ• pana viÃ±Ã±Ä• á¹‡akkhandho uppajjati, tassa rÅ«pakkhandho uppajjatÄ«â€™â€™ ti e
rÅ«pakkhandhamÅ«lakÄ• ni cattÄ• ri yamakÄ• ni; ``yassa vedanÄ• kkhandho uppajjati, tass
uppajjatÄ«â€™â€™ tiÄ• dinÄ• nayena vedanÄ• kkhandhamÅ«lakÄ• ni tÄ«á¹‡i; saÃ±Ã±Ä•
saá¹…khÄ• rakkhandhamÅ«lakaá¹ƒ ekanti aggahitaggahaá¹‡ena dasa yamakÄ• ni honti.

tattha \Ee 63/ rÅ«pakkhandhamÅ«lakesu catÅ«su Ä• dito ekameva vissajjitaá¹ƒ. sesÄ• ni t
sadisavissajjanÄ• nÄ«ti tantiyÄ• lahubhÄ• vatthaá¹ƒ saá¹…khittÄ• ni. vedanÄ• kkhandhÄ•
ti ekasadisameva vissajjanaá¹ƒ. tasmÄ• tÄ• nipi tantiyÄ• lahubhÄ• vatthaá¹ƒ saá¹…khittÄ•
paccuppannakÄ• le puggalavÄ• re anulomanaye ekayamakavissajjaneneva dasa yamakÄ•
hontÄ«ti veditabbÄ• ni. yathÄ• ca puggalavÄ• re dasa, evaá¹ƒ okÄ• savÄ• re dasa, puggal
paccuppannakÄ• le tÄ«su vÄ• resu anulomanaye tiá¹ƒsa yamakÄ• ni honti. yathÄ• ca anul
paá¹-ilomanayepÄ«ti sabbÄ• nipi paccuppannakÄ• le saá¹-á¹-hi \Be 298/ yamakÄ• ni honti.
cattÄ• rÄ«sÄ• ni ca dve atthasatÄ• ni hontÄ«ti veditabbÄ• ni. evaá¹ƒ sesesupi paÃ±casu kÄ
puggalÄ• dibhedato anulomapaá¹-ilomanayavasena cha cha vÄ• rÄ• . ekekasmiá¹ƒ vÄ• re
saá¹-á¹-hi yamakÄ• nÄ«ti tÄ«á¹‡i yamakasatÄ• ni. tÄ• ni purimehi saddhiá¹ƒ saá¹-á¹-hÄ• dh
yamakasatÄ• ni, vÄ«sÄ• dhikÄ• ni sattapucchÄ• satÄ• ni, cattÄ• rÄ«sÄ• ni ca cuddasa atth
uppÄ• davÄ• re pÄ• á¸·ivavatthÄ• naá¹ƒ. yathÄ• ca uppÄ• davÄ• re, tathÄ• nirodhavÄ• re
sabbasmimpi pavattimahÄ• vÄ• re asÄ«ti yamakasahassaá¹ƒ, saá¹-á¹-hisatÄ• dhikÄ• ni dve
tisatÄ• dhikÄ• ni ca cattÄ• ri atthasahassÄ• ni veditabbÄ• ni.

pÄ• á¸·i pana uppÄ• davÄ• re nirodhavÄ• re ca tÄ«su asammissakakÄ• labhedesu tasmiá¹
yamakaá¹ƒ vissajjetvÄ• saá¹…khittÄ• . tÄ«su missakakÄ• labhedesu `yassa vedanÄ• kkha
saÃ±Ã±Ä• kkhandho uppajjitthÄ• â€™ tiÄ• dinÄ• nayena vedanÄ• kkhandhÄ• dimÅ«lakesu
vissajjitaá¹ƒ. uppÄ• danirodhavÄ• re pana chasupi kÄ• labhedesu taá¹ƒ vissajjitameva. ses
samÄ• navissajjanattÄ• saá¹…khittÄ• nÄ«ti. idaá¹ƒ sakalepi pavattimahÄ• vÄ• re pÄ• á¸·iv

atthavinicchayatthaá¹ƒ panassa idaá¹ƒ lakkhaá¹‡aá¹ƒ veditabbaá¹ƒ --- imasmiÃ±hi pavattim
paÃ±hÄ• naá¹ƒ paÃ±ca vissajjanÄ• ni sattavÄ«satiyÄ• á¹-hÄ• nesu pakkhipitvÄ• atthavinic
\Ee 64/ purepaÃ±ho, pacchÄ• paÃ±ho, paripuá¹‡á¹‡apaÃ±ho, moghapaÃ±hoti ime cattÄ• ro
yamake dve dve pucchÄ• . ekekapucchÄ• yapi dve dve padÄ• ni. tattha yÄ• ya pucchÄ• ya
gahitakkhandhassa uppÄ• do vÄ• nirodho vÄ• labbhati \Ne 298/, ayaá¹ƒ __purepaÃ±ho_ n
vissajjane dvÄ«hipi padehi gahitakkhandhÄ• naá¹ƒ uppÄ• do vÄ• nirodho vÄ• labbhati, aya
nÄ• ma. yÄ• ya pana pucchÄ• ya vissajjane ekenapi padena gahitakkhandhassa dvÄ«hipi p
uppÄ• do vÄ• , nirodho vÄ• labbhati, ayaá¹ƒ __paripuá¹‡á¹‡apaÃ±ho_ nÄ• ma. yÄ• ya pan
paá¹-ikkhepo vÄ• , paá¹-isedho vÄ• labbhati, ayaá¹ƒ __moghapaÃ±ho_ nÄ• ma. yasmÄ• p
jÄ• nituá¹ƒ, tasmÄ• naá¹ƒ dassayissÄ• ma.

`yattha \Be 299/ rÅ«pakkhandho nuppajjati, tattha vedanÄ• kkhandho nuppajjatÄ«â€™ ti pu
uppajjatÄ«ti imasmiá¹ƒ vissajjane ekeneva padena gahitassa vedanÄ• kkhandhassa uppÄ•
aÃ±Ã±o ca evarÅ«po paÃ±ho purepaÃ±hoti veditabbo. `yassa rÅ«pakkhandho uppajjittha, t
uppajjitthÄ• â€™ ti pucchÄ• ya pana `Ä• mantÄ• â€™ ti imasmiá¹ƒ vissajjane dvÄ«hi padeh
rÅ«pavedanÄ• kkhandhÄ• naá¹ƒ yassa kassaci sattassa atÄ«te uppÄ• do labbhati. iti ayaÃ±
paÃ±ho pacchÄ• paÃ±hoti veditabbo.

`yassa rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho uppajjatÄ«â€™ ti imÄ• ya pana
`asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naâ€™ ntiÄ• dike imasmiá¹ƒ vissajjane `asaÃ±Ã±asattaá¹
rÅ«pakkhandho uppajjati, no ca tesaá¹ƒ vedanÄ• kkhandho uppajjatÄ«â€™ ti imasmiá¹ƒ ko
gahitassa rÅ«pakkhandhassapi uppÄ• do labbhati. `paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ
uppajjati vedanÄ• kkhandho ca uppajjatÄ«â€™ ti imasmiá¹ƒ koá¹-á¹-hÄ• se dvÄ«hipi padeh
rÅ«pavedanÄ• kkhandhÄ• nampi uppÄ• do labbhati. iti ayaÃ±ceva aÃ±Ã±o ca evarÅ«po pa
veditabbo. purepacchÄ• paÃ±hotipi \Ee 65/ etasseva nÄ• maá¹ƒ. etassa hi vissajjane purim
padena saá¹…gahitassa rÅ«pakkhandhasseva uppÄ• do dassito. dutiyakoá¹-á¹-hÄ• se dvÄ«
rÅ«pavedanÄ• kkhandhÄ• naá¹ƒ. iminÄ• yeva ca lakkhaá¹‡ena yattha ekena padena saá¹…
vÄ• nirodho vÄ• labbhati, so purepaÃ±hoti vutto. yattha dvÄ«hipi padehi saá¹…gahitÄ• naá
uppÄ• do vÄ• nirodho vÄ• labbhati, so pacchÄ• paÃ±hoti vutto.

`yassa rÅ«pakkhandho nuppajjittha, tassa vedanÄ• kkhandho nuppajjitthÄ• â€™ ti imÄ• ya
`natthÄ«â€™ ti imasmiá¹ƒ vissajjane paá¹-ikkhepo labbhati. `yassa rÅ«pakkhandho uppajjat
vedanÄ• kkhandho nirujjhatÄ«â€™ ti pucchÄ• ya `noâ€™ ti imasmiá¹ƒ vissajjane paá¹-isedh
ayaÃ±ceva duvidho aÃ±Ã±o ca evarÅ«po paÃ±ho moghapaÃ±hoti veditabbo. tucchapaÃ±h
cattÄ• ro paÃ±hÄ• veditabbÄ• .

pÄ• á¸·igatiyÄ• \Ne 299/ vissajjanaá¹ƒ, paá¹-ivacanavissajjanaá¹ƒ, sarÅ«padassanena viss
paá¹-ikkhepena vissajjanaá¹ƒ, paá¹-isedhena vissajjananti imÄ• ni pana paÃ±ca vissajjanÄ•

tattha yaá¹ƒ vissajjanaá¹ƒ pÄ• á¸·ipadameva hutvÄ• atthaá¹ƒ vissajjeti, idaá¹ƒ __pÄ• á¸·iga
nÄ• ma. taá¹ƒ purepaÃ±he labbhati. `yattha rÅ«pakkhandho nuppajjati tattha vedanÄ• kkha
paÃ±he `uppajjatÄ«â€™ ti idaá¹ƒ vissajjanaá¹ƒ pÄ• á¸·ipadameva hutvÄ• atthaá¹ƒ vissajja
tasmÄ• evarÅ«pesu á¹-hÄ• nesu pÄ• á¸·igatiyÄ• vissajjanaá¹ƒ veditabbaá¹ƒ. yaá¹ƒ pana v
paá¹-ivacanabhÄ• vena atthaá¹ƒ vissajjeti, idaá¹ƒ __paá¹-ivacanavissajjanaá¹ƒ_ nÄ• ma. ta
labbhati. `yassa rÅ«pakkhandho uppajjittha, tassa vedanÄ• kkhandho uppajjitthÄ• â€™ ti hi
idaá¹ƒ vissajjanaá¹ƒ paá¹-ivacanavaseneva atthaá¹ƒ vissajjayamÄ• naá¹ƒ gataá¹ƒ, tasmÄ•
paá¹-ivacanavissajjanaá¹ƒ veditabbaá¹ƒ. yaá¹ƒ \Ee 66/ vissajjanaá¹ƒ sarÅ«pena dassetvÄ•
idaá¹ƒ __sarÅ«padassanena vissajjanaá¹ƒ_ nÄ• ma. taá¹ƒ paripuá¹‡á¹‡apaÃ±he labbhati. `
uppajjati; tassa vedanÄ• kkhandho uppajjatÄ«â€™ ti hi paÃ±he `asaÃ±Ã±asattaá¹ƒ upapajj
vissajjanaá¹ƒ `imesaá¹ƒ rÅ«pakkhandho uppajjati, no ca vedanÄ• kkhandho, imesaá¹ƒ rÅ«p
vedanÄ• kkhandho cÄ• â€™ ti sarÅ«padassaneneva atthaá¹ƒ vissajjayamÄ• naá¹ƒ gataá¹ƒ
sarÅ«padassanena vissajjanaá¹ƒ veditabbaá¹ƒ. yaá¹ƒ pana vissajjanaá¹ƒ tathÄ• rÅ«passa a
atthapaá¹-ikkhepena paÃ±haá¹ƒ vissajjeti, idaá¹ƒ __paá¹-ikkhepena vissajjanaá¹ƒ_ nÄ• ma.
atthassa ekakkhaá¹‡e alÄ• bhato atthapaá¹-isedhanena paÃ±haá¹ƒ vissajjeti, idaá¹ƒ __paá
vissajjanaá¹ƒ_ nÄ• ma. taá¹ƒ moghapaÃ±he labbhati. `yassa rÅ«pakkhandho nuppajjittha, t
nuppajjitthÄ• â€™ ti hi paÃ±he `natthÄ«â€™ ti idaá¹ƒ vissajjanaá¹ƒ; evarÅ«po nÄ• ma satto
atthapaá¹-ikkhepena paÃ±haá¹ƒ vissajjayamÄ• naá¹ƒ gataá¹ƒ; tasmÄ• evarÅ«pesu á¹-hÄ•
vissajjanaá¹ƒ veditabbaá¹ƒ. `yassa rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho niruj
pana `noâ€™ ti idaá¹ƒ vissajjanaá¹ƒ ekasmiá¹ƒ paá¹-isandhikkhaá¹‡e uppÄ• dena saddhiá¹
labbhatÄ«ti atthapaá¹-isedhanena paÃ±haá¹ƒ vissajjayamÄ• naá¹ƒ gataá¹ƒ, tasmÄ• evarÅ«
paá¹-isedhena vissajjanaá¹ƒ veditabbaá¹ƒ.

idÄ• ni ime cattÄ• ro paÃ±hÄ• , imÄ• ni ca paÃ±ca vissajjanÄ• ni, yesu sattavÄ«satiyÄ• á¹
pakkhipitabbÄ• ni, tÄ• ni evaá¹ƒ veditabbÄ• ni --- asaÃ±Ã±asattaá¹ƒ upapajjantÄ• nanti eka
asaÃ±Ã±asatte tatthÄ• ti ekaá¹ƒ, asaÃ±Ã±asattÄ• nanti ekaá¹ƒ; asaÃ±Ã±asattÄ• cavantÄ•
upapajjantÄ• nanti ekaá¹ƒ, arÅ«pe tatthÄ• ti ekaá¹ƒ, arÅ«pÄ• nanti ekaá¹ƒ, arÅ«pÄ• cavan
arÅ«pe pacchimabhavikÄ• nanti \Be 301/ ekaá¹ƒ, arÅ«pe parinibbantÄ• nanti ekaá¹ƒ; ye ca
upapajjitvÄ• parinibbÄ• yissantÄ«ti ekaá¹ƒ; paÃ±cavokÄ• raá¹ƒ upapajjantÄ• nanti ekaá¹ƒ,
ekaá¹ƒ, paÃ±cavokÄ• rÄ• nanti ekaá¹ƒ paÃ±cavokÄ• rÄ• cavantÄ• nanti ekaá¹ƒ, paÃ±cavo
ekaá¹ƒ, paÃ±cavokÄ• re parinibbantÄ• nanti ekaá¹ƒ; suddhÄ• vÄ• saá¹ƒ upapajjantÄ• nanti
tatthÄ• ti ekaá¹ƒ, suddhÄ• vÄ• sÄ• nanti ekaá¹ƒ, suddhÄ• vÄ• se parinibbantÄ• nanti ekaá¹
upapajjantÄ• nanti ekaá¹ƒ, sabbesaá¹ƒ cavantÄ• nanti ekaá¹ƒ; sabbasÄ• dhÄ• raá¹‡avasen
ekaá¹ƒ, parinibbantÄ• nanti ekaá¹ƒ, catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• nant
ekaá¹ƒ. evaá¹ƒ imesaá¹ƒ catunnaá¹ƒ paÃ±hÄ• naá¹ƒ imÄ• ni paÃ±ca vissajjanÄ• ni imesu s
pakkhipitvÄ• imasmiá¹ƒ pavattimahÄ• vÄ• re atthavinicchayo veditabbo. evaá¹ƒ viditvÄ• hi
suvissajjito hoti, atthaÃ±ca vinicchayantena suvinicchito hoti.

tatthÄ• yaá¹ƒ nayo --- __yassa rÅ«pakkhandho uppajjatÄ«_ti yassa puggalassa uppÄ• dak
rÅ«pakkhandho uppajjati. __tassa vedanÄ• kkhandho uppajjatÄ«_ti vedanÄ• kkhandhopi ta
uppajjatÄ«ti pucchati. __asaÃ±Ã±asattaá¹ƒ upapajjantÄ• na_nti acittakapaá¹-isandhivasena
upapajjantÄ• naá¹ƒ. __tesaá¹ƒ rÅ«pakkhandho uppajjatÄ«_ti tesaá¹ƒ ekantena rÅ«pakkhan
uppannÄ• naá¹ƒ rÅ«pakkhandho uppajjatipi nirujjhatipi, tasmÄ• `asaÃ±Ã±asattÄ• naâ€™ n
asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naâ€™ nti vuttaá¹ƒ. __no ca tesaá¹ƒ vedanÄ• kkhandho up
pana tesaá¹ƒ vedanÄ• kkhandho nuppajjateva. idaá¹ƒ sattavÄ«satiyÄ• á¹-hÄ• nesu paá¹-ha
paripuá¹‡á¹‡apaÃ±hassa purimakoá¹-á¹-hÄ• se sarÅ«padassanena vissajjanaá¹ƒ. __paÃ±c
upapajjantÄ• na_nti rÅ«pÄ• rÅ«pamissakapaá¹-isandhivasena paÃ±cavokÄ• rabhavaá¹ƒ up
rÅ«pakkhandho ca uppajjati, vedanÄ• kkhandho cÄ• _ti tesaá¹ƒ ekantena rÅ«pavedanÄ• kk
khandhÄ• uppajjantiyeva. pavatte pana tattha uppannÄ• naá¹ƒ te khandhÄ• uppajjantipi \E
tasmÄ• `paÃ±cavokÄ• rÄ• naâ€™ nti avatvÄ• `paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naâ€™ n
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• nanti á¹-hÄ• ne paripuá¹‡á¹‡apaÃ±hassa pacchimakoá¹-á
vissajjanaá¹ƒ. iminÄ• upÄ• yena sabbÄ• ni vissajjanÄ• ni veditabbÄ• ni.

idaá¹ƒ panettha uppÄ• danirodhesu niyamalakkhaá¹‡aá¹ƒ --- sakalepi hi imasmiá¹ƒ khandh
uppannÄ• naá¹ƒ \Ne 301/ pavatte yÄ• va maraá¹‡Ä• khandhÄ• naá¹ƒ apariyantesu uppÄ•
vijjamÄ• nesupi lahuparivattÄ• naá¹ƒ dhammÄ• naá¹ƒ vinibbhogaá¹ƒ katvÄ• uppÄ• daniro
pavattiyaá¹ƒ uppÄ• danirodhe anÄ• masitvÄ• abhinavaá¹ƒ vipÄ• kavaá¹-á¹-aá¹ƒ nipphÄ• da
nibbattÄ• naá¹ƒ paá¹-isandhikhandhÄ• naá¹ƒ uppÄ• daá¹ƒ dassetuá¹ƒ sukhanti paá¹-isandh
uppÄ• davÄ• ro kathito. uppannassa pana vipÄ• kavaá¹-á¹-assa pariyosÄ• nena nirodhaá¹ƒ
maraá¹‡akÄ• le nirodhavasena nirodhavÄ• ro kathito.

kiá¹ƒ panettha pavattiyaá¹ƒ uppÄ• danirodhÄ• naá¹ƒ anÄ• maá¹-á¹-habhÄ• ve pamÄ• á¹‡a
pÄ• á¸·iyaÃ±hi visesena uppÄ• davÄ• rassa anÄ• gatakÄ• lavÄ• re `pacchimabhavikÄ• naá
nuppajjissati, vedanÄ• kkhandho ca nuppajjissatÄ«â€™ ti ayaá¹ƒ pÄ• á¸·i atipamÄ• á¹‡ame
pavatte rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ uppajjituá¹ƒ yuttabhÄ• ve satipi `rÅ«pakkhandho ca n
vedanÄ• kkhandho ca nuppajjissatÄ«â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• vuttabhÄ• vena p
veditabbo. `suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho na niru
tattha vedanÄ• kkhandho na nirujjhatÄ«â€™ ti ayaá¹ƒ pana pÄ• á¸·i pavatte nirodhassa anÄ
ativiya pamÄ• á¹‡aá¹ƒ. suddhÄ• vÄ• se parinibbantÄ• naÃ±hi cuticittassa bhaá¹…gakkhaá¹
paá¹-isandhito paá¹-á¹-hÄ• ya pavatte uppajjitvÄ• niruddhasaÃ±Ã±Ä• kkhandhÄ• naá¹ƒ gaa
santepi tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho na nirujjhitthÄ• â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katv
pavatte nirodho na gahitoti veditabbo.

evamettha uppÄ• danirodhesu niyamalakkhaá¹‡aá¹ƒ viditvÄ• paá¹-isandhiuppÄ• dameva c
tesu \Ee 69/ tesu á¹-hÄ• nesu Ä• gatÄ• naá¹ƒ vissajjanÄ• naá¹ƒ atthavinicchayo veditabbo.
Ä• divissajjane vuttanayena sabbattha viditunti vissajjanapaá¹-ipÄ• á¹-iyÄ• na vitthÄ• rito. in

dinnenapi nayena yo etesaá¹ƒ atthavinicchayaá¹ƒ jÄ• nituá¹ƒ na sakkoti, tena Ä• cariye pay
sÄ• dhukaá¹ƒ sutvÄ• pi jÄ• nitabbo.

uppÄ• dassa nirodhassa, uppannaÃ±cÄ• pi ekato.

nayassa anulomassa, paá¹-ilomanayassa ca ||

vasena \Ne 302/ yÄ• ni khandhesu, yamakÄ• ni ca paÃ±casu.

puggalaá¹ƒ atha okÄ• saá¹ƒ, puggalokÄ• sameva ca ||

Ä• masitvÄ• \Be 303/ pavattesu, á¹-hÄ• nesu kathayÄ« jino.

tesaá¹ƒ pÄ• á¸·ivavatthÄ• naá¹ƒ, dassitaá¹ƒ anupubbato ||

vinicchayatthaá¹ƒ atthassa, paÃ±hÄ• vissajjanÄ• ni ca.

vissajjanÄ• naá¹ƒ á¹-hÄ• nÄ• ni, yÄ• ni tÄ• ni ca sabbaso ||

dassetvÄ• ekapaÃ±hasmiá¹ƒ, yojanÄ• pi pakÄ• sitÄ• .

vitthÄ• rena gate ettha, paÃ±hÄ• vissajjanakkame ||

atthaá¹ƒ vaá¹‡á¹‡ayatÄ• kÄ• tuá¹ƒ, kiá¹ƒ nu sakkÄ• ito paraá¹ƒ.

nayena iminÄ• tasmÄ• , atthaá¹ƒ jÄ• nantu paá¹‡á¸• itÄ• ti ||

pavattimahÄ• vÄ• ravaá¹‡á¹‡anÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

206-208__._ tadanantare pariÃ±Ã±Ä• vÄ• repi chaá¸·eva kÄ• labhedÄ• . anulomapaá¹-ilom
puggalavÄ• ro, okÄ• savÄ• ro, puggalokÄ• savÄ• roti imesu pana tÄ«su puggalavÄ• rova la
kÄ• raá¹‡Ä• ? sadisavissajjanatÄ• ya. yo hi koci puggalo yattha katthaci á¹-hÄ• ne rÅ«pakkl
parijÄ• nÄ• ti, vedanÄ• kkhandhampi parijÄ• nÄ• tiyeva. vedanÄ• kkhandhaá¹ƒ ce parijÄ• n
parijÄ• nÄ• tiyeva. rÅ«pakkhandhaá¹ƒ ce na parijÄ• nÄ• ti, vedanÄ• kkhandhampi na parijÄ
vedanÄ• kkhandhaá¹ƒ ce na parijÄ• nÄ• ti, rÅ«pakkhandhampi na parijÄ• nÄ• tiyeva. tasmÄ
rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti, tattha vedanÄ• kkhandhaá¹ƒ parijÄ• nÄ• tÄ«â€™ ti Ä• div

katvÄ• `Ä• mantÄ• â€™ tveva vissajjanaá¹ƒ kÄ• tabbaá¹ƒ \Ee 70/. siyÄ• ti sadisavissajjana
labbhantÄ«ti veditabbÄ• .

atha vÄ• pariÃ±Ã±Ä• kiccaá¹ƒ nÄ• ma puggalasseva hoti, no okÄ• sassa, puggalova parij
okÄ• soti puggalavÄ• rovettha gahito, na okÄ• savÄ• ro. tassa pana aggahitattÄ• tadanant
labbhamÄ• nopi na gahito. yo panesa puggalavÄ• ro gahito, tattha paccuppannakÄ• le rÅ«p
cattÄ• ri, vedanÄ• kkhandhamÅ«lakÄ• ni tÄ«á¹‡i, saÃ±Ã±Ä• kkhandhamÅ«lakÄ• ni dve, sa
ekanti \Be 304/ heá¹-á¹-hÄ• vuttanayeneva anulomanaye aggahitaggahaá¹‡ena dasa yama
dasÄ• ti vÄ«sati. tathÄ• sesesupÄ«ti ekekasmiá¹ƒ kÄ• le vÄ«sati vÄ«sati katvÄ• chasu kÄ
yamakasataá¹ƒ, cattÄ• rÄ«sÄ• ni dve pucchÄ• satÄ• ni, asÄ«tyÄ• dhikÄ• ni cattÄ• ri atthas
pÄ• á¸·ivavatthÄ• naá¹ƒ.

atthavinicchaye panettha atÄ«tÄ• nÄ• gatapaccuppannasaá¹…khÄ• tÄ• tayo addhÄ• pava
cutipaá¹-isandhivasena na labbhanti. pavatte cittakkhaá¹‡avaseneva labbhanti. tenevettha `
parijÄ• nÄ• ti, so vedanÄ• kkhandhaá¹ƒ parijÄ• nÄ• tÄ«â€™ tiÄ• dÄ«su pucchÄ• su `Ä• ma
kataá¹ƒ. lokuttaramaggakkhaá¹‡asmiÃ±hi nibbÄ• nÄ• rammaá¹‡ena cittena paÃ±casu khan
pariÃ±Ã±Ä• kiccanibbattiyÄ• yaá¹ƒ kiÃ±ci ekaá¹ƒ khandhaá¹ƒ parijÄ• nanto itarampi parijÄ
evamettha `parijÄ• nÄ• tÄ«â€™ ti paÃ±hesu anulomanaye pariÃ±Ã±Ä• kiccassa matthakap
sandhÄ• ya `Ä• mantÄ• â€™ ti vuttanti veditabbaá¹ƒ. paá¹-ilomanaye pana `na parijÄ• nÄ•
puthujjanÄ• dayo sandhÄ• ya `Ä• mantÄ• â€™ ti vuttaá¹ƒ. `parijÄ• nitthÄ• â€™ ti imasmiá¹
maggÄ• nantaraaggaphale á¹-hitopi pariÃ±Ã±Ä• kiccassa niá¹-á¹-hitattÄ• parijÄ• nitthayeva

<209> __yo rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti, so vedanÄ• kkhandhaá¹ƒ parijÄ• nitthÄ• _ti
aggamaggasamaá¹…giá¹ƒ pucchati. yasmÄ• panesa khandhapaÃ±cakaá¹ƒ parijÄ• nÄ• tiye
niá¹-á¹-hitapariÃ±Ã±Ä• kicco; tasmÄ• `noâ€™ ti paá¹-isedho kato. dutiyapaÃ±he pana __pa
arahantaá¹ƒ pucchati. yasmÄ• paneso niá¹-á¹-hitapariÃ±Ã±Ä• kicco. natthi tassa pariÃ±Ã±e
\Ee 71/ `noâ€™ ti paá¹-isedho kato. paá¹-ilomanayavissajjane panettha __arahÄ• rÅ«pakkh
parijÄ• nÄ• tÄ«_ti arahato pariÃ±Ã±Ä• ya abhÄ• vena vuttaá¹ƒ. __aggamaggasamaá¹…gÄ«
parijÄ• nitthÄ• _ti \Ne 304/ arahattamaggaá¹-á¹-hassa aniá¹-á¹-hitapariÃ±Ã±Ä• kiccatÄ• ya
vedanÄ• kkhandhameva, ekadhammampi so na parijÄ• nittheva. idaá¹ƒ pana pucchÄ• vase
rÅ«pakkhandha_nti idampi pucchÄ• vaseneva vuttaá¹ƒ. aÃ±Ã±ampi pana so khandhaá¹ƒ pa

210-211__._ __yo rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti, so vedanÄ• kkhandhaá¹ƒ parijÄ• nissa
maggaá¹-á¹-hapuggalo ekacittakkhaá¹‡iko, tasmÄ• so parijÄ• nissatÄ«ti saá¹…khaá¹ƒ na g
`noâ€™ ti. __te rÅ«pakkhandhaÃ±ca na_ \Be 305/ __parijÄ• nitthÄ• _ti pucchÄ• sabhÄ• ge
parijÄ• niá¹ƒsÅ«ti panettha attho. iminÄ• upÄ• yena sabbattha atthavinicchayo veditabboti.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• .

khandhayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• yatanayamakaá¹ƒ

1. paá¹‡á¹‡attiuddesavÄ• ravaá¹‡á¹‡anÄ•

1-9__._ idÄ• ni mÅ«layamake desiteyeva kusalÄ• didhamme Ä• yatanavasenÄ• pi saá¹…ga
khandhayamakÄ• nantaraá¹ƒ desitassa Ä• yatanayamakassa vaá¹‡á¹‡anÄ• hoti. tattha kha
pÄ• á¸·ivavatthÄ• naá¹ƒ veditabbaá¹ƒ. yatheva hi tattha paá¹‡á¹‡attivÄ• ro, pavattivÄ• ro, pa
mahÄ• vÄ• rÄ• honti, tathÄ• idhÄ• pi. vacanatthopi nesaá¹ƒ tattha vuttanayeneva veditabb
paá¹‡á¹‡attivÄ• ro uddesaniddesavasena dvidhÄ• vavatthito. itare niddesavaseneva. `tatth
dvÄ• dasÄ• yatanÄ• nÄ«â€™ ti padaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va __nÄ• yatanÄ• na mano_
uddesavÄ• ro veditabbo. tattha __dvÄ• dasÄ• yatanÄ• nÄ«_ti ayaá¹ƒ yamakavasena pucch
Ä• yatanÄ• naá¹ƒ uddeso. __cakkhÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatana_nti tesaÃ±Ã±eva
nÄ• mavavatthÄ• naá¹ƒ. yamakavasena pucchÄ• sukhatthaÃ±cettha paá¹-hamaá¹ƒ paá¹-ipA
ajjhattarÅ«pÄ• yatanÄ• ni vuttÄ• ni. pacchÄ• bÄ• hirarÅ«pÄ• yatanÄ• ni. pariyosÄ• ne mar

yathÄ• \Ne 305/ pana heá¹-á¹-hÄ• khandhavasena, evamidha imesaá¹ƒ Ä• yatanÄ• naá¹ƒ
padasodhanamÅ«lacakkavÄ• ro, suddhÄ• yatanavÄ• ro, suddhÄ• yatanamÅ«lacakkavÄ• ro
ekeko cettha anulomapaá¹-ilomavasena duvidhoyeva. tesamattho tattha vuttanayeneva ved
khandhayamake padasodhanavÄ• rassa anulomavÄ• re `rÅ«paá¹ƒ rÅ«pakkhandho, rÅ«pak
paÃ±ca yamakÄ• ni, tathÄ• idha `cakkhu, cakkhÄ• yatanaá¹ƒ; cakkhÄ• yatanaá¹ƒ; cakkhÅ«
paá¹-ilomavÄ• repi `na cakkhu, na cakkhÄ• yatanaá¹ƒ; na cakkhÄ• yatanaá¹ƒ, na cakkhÅ«â
306/, padasodhanamÅ«lacakkavÄ• rassa panettha anulomavÄ• re ekekÄ• yatanamÅ«lakÄ•
dvattiá¹ƒsasataá¹ƒ yamakÄ• ni. paá¹-ilomavÄ• repi dvattiá¹ƒsasatameva. suddhÄ• yatanavÄ
dvÄ• dasa, paá¹-ilomavÄ• re dvÄ• dasa, suddhÄ• yatanamÅ«lacakkavÄ• rassÄ• pi anuloma
ekÄ• dasa ekÄ• dasa katvÄ• dvattiá¹ƒsasataá¹ƒ yamakÄ• ni. paá¹-ilomavÄ• repi dvattiá¹ƒs
chasattatÄ• dhikehi paÃ±cahi yamakasatehi, dvipaÃ±Ã±Ä• sÄ• dhikehi ekÄ• dasahi pucchÄ
tevÄ«sÄ• ya atthasatehi ca paá¹-imaá¹‡á¸• ito paá¹‡á¹‡attivÄ• rassa uddesavÄ• ro veditabb

paá¹‡á¹‡attiuddesavÄ• ravaá¹‡á¹‡anÄ• .

1. paá¹‡á¹‡attiniddesavÄ• ravaá¹‡á¹‡anÄ•

10-17__._ niddesavÄ• re pana heá¹-á¹-hÄ• khandhayamakassa paá¹‡á¹‡attivÄ• raniddese
veditabbo. aÃ±Ã±atra visesÄ• . tatrÄ• yaá¹ƒ viseso --- __dibbacakkhÅ«_ti dutiyavijjÄ• Ã±Ä•
__paÃ±Ã±Ä• cakkhÅ«_ti tatiyavijjÄ• Ã±Ä• á¹‡aá¹ƒ. __dibbasota_nti dutiyaabhiÃ±Ã±Ä• Ã±Ä

taá¹‡hÄ• va. __avaseso kÄ• yo_ti nÄ• makÄ• yo, rÅ«pakÄ• yo, hatthikÄ• yo, assakÄ• yoti e
rÅ«pa_nti rÅ«pÄ• yatanato sesaá¹ƒ bhÅ«tupÄ• dÄ• yarÅ«paÃ±ceva \Ee 73/ piyarÅ«pasÄ• t
__sÄ«lagandho_tiÄ• dÄ«ni vÄ• yanaá¹-á¹-hena sÄ«lÄ• dÄ«naá¹ƒyeva nÄ• mÄ• ni. __atthar
sÄ• dhumadhuraá¹-á¹-hena atthÄ• dÄ«naÃ±Ã±eva nÄ• mÄ• ni. __avaseso dhammo_ti pariy
ayamettha viseso.

paá¹‡á¹‡attiniddesavÄ• ravaá¹‡á¹‡anÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

18-21__._ idhÄ• pi \Ne 306/ ca pavattivÄ• rassa uppÄ• davÄ• rÄ• dÄ«su tÄ«su antaravÄ• r
kÄ• labhedÄ• . tesaá¹ƒ ekekasmiá¹ƒ kÄ• le puggalavÄ• rÄ• dayo tayo vÄ• rÄ• . te sabbepi a
duvidhÄ• va \Be 307/ honti. tattha paccuppannakÄ• le puggalavÄ• rassa anulomanaye yath
rÅ«pakkhandhamÅ«lakÄ• ni cattÄ• ri, vedanÄ• kkhandhamÅ«lakÄ• ni tÄ«á¹‡i, saÃ±Ã±Ä• kh
saá¹…khÄ• rakkhandhamÅ«lakaá¹ƒ ekanti aggahitaggahaá¹‡ena dasa yamakÄ• ni honti. ev
uppajjati, tassa sotÄ• yatanaá¹ƒ uppajjati; yassa vÄ• pana sotÄ• yatanaá¹ƒ uppajjati, tassa
uppajjati; yassa cakkhÄ• yatanaá¹ƒ uppajjati, tassa ghÄ• á¹‡Ä• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ
rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, phoá¹-á¹-habb
dhammÄ• yatanaá¹ƒ, uppajjati; yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati, tassa cakkh
uppajjatÄ«â€™â€™ ti evaá¹ƒ cakkhÄ• yatanamÅ«lakÄ• ni ekÄ• dasa. ``yassa sotÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«â€™â€™ tiÄ• dinÄ• nayena sotÄ• yatanamÅ«lakÄ• ni dasa
jivhÄ• yatanamÅ«lakÄ• ni aá¹-á¹-ha; kÄ• yÄ• yatanamÅ«lakÄ• ni satta; rÅ«pÄ• yatanamÅ«l
saddÄ• yatanamÅ«lakÄ• ni paÃ±ca; gandhÄ• yatanamÅ«lakÄ• ni cattÄ• ri; rasÄ• yatanamÅ
phoá¹-á¹-habbÄ• yatanamÅ«lakÄ• ni dve; manÄ• yatanamÅ«lakaá¹ƒ ekanti aggahitaggahaá
honti.

 tattha cakkhÄ• yatanamÅ«lakesu ekÄ• dasasu ``yassa cakkhÄ• yatanaá¹ƒ uppajjati, tassa
ghÄ• nÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ uppajjatÄ«
vissajjitÄ• ni. tesu paá¹-hamaá¹ƒ vissajjetabbaá¹ƒ tÄ• va vissajjitaá¹ƒ. dutiyaá¹ƒ kiÃ±cÄ• pi \
sadisavissajjanaá¹ƒ, cakkhusotÄ• yatanÄ• naá¹ƒ pavattiá¹-á¹-hÄ• ne pana ghÄ• nÄ• yatana
``kathaá¹ƒ nu kho etaá¹ƒ vissajjetabbaâ€™â€™ nti vimatinivÄ• raá¹‡atthaá¹ƒ vissajjitaá¹ƒ.
rÅ«pÄ• yatanamanÄ• yatanadhammÄ• yatanehi saddhiá¹ƒ tÄ«á¹‡i yamakÄ• ni asadisaviss
jivhÄ• yatanakÄ• yÄ• yatanehi tÄ• va saddhiá¹ƒ dve yamakÄ• ni purimehi dvÄ«hi saddhiá¹ƒ
saddÄ• yatanassa paá¹-isandhikkhaá¹‡e anuppattito tena saddhiá¹ƒ yamakassa vissajjanan
gandharasaphoá¹-á¹-habbÄ• yatanehipi saddhiá¹ƒ tÄ«á¹‡i yamakÄ• ni purimehi dvÄ«hi sad
tantiyÄ• lahubhÄ• vatthaá¹ƒ saá¹…khittÄ• ni. sotÄ• yatanamÅ«lakesu yaá¹ƒ labbhati \Ne 3
sadisavissajjanamevÄ• ti ekampi pÄ• á¸·iá¹ƒ nÄ• ruá¸·haá¹ƒ. ghÄ• nÄ• yatanamÅ«lakesu rÄ
ekaá¹ƒ, manÄ• yatanadhammÄ• yatanehi saddhiá¹ƒ dveti tÄ«á¹‡i yamakÄ• ni pÄ• á¸·iá¹ƒ Ä

ghÄ• nÄ• yatanayamakena sadisavissajjanattÄ• nÄ• ruá¸·hÄ• ni. tathÄ• jivhÄ• yatanakÄ•
rÅ«pÄ• yatanamÅ«lakesu \Be 308/ manÄ• yatanadhammÄ• yatanehi saddhiá¹ƒ dveyeva vis
gandharasaphoá¹-á¹-habbehi pana saddhiá¹ƒ tÄ«á¹‡i rÅ«pÄ• yatanamanÄ• yatanehi saddh
yatheva hettha ``sarÅ«pakÄ• naá¹ƒ acittakÄ• naâ€™â€™ ntiÄ• di vuttaá¹ƒ, tathÄ• idhÄ• pi
agandhakÄ• naá¹ƒ, arasakÄ• naá¹ƒ aphoá¹-á¹-habbakÄ• naâ€™â€™ nti yojanÄ• veditabb
Ä• yatanabhÅ«tÄ• neva adhippetÄ• ni. tasmÄ• ``sarÅ«pakÄ• naá¹ƒ sagandhÄ• yatanÄ• na
attho daá¹-á¹-habbo.

saddÄ• yatanamÅ«lakÄ• ni atthÄ• bhÄ• vato pÄ• á¸·iá¹ƒ nÄ• ruá¸·hÄ• neva. gandharasaph
tÄ«á¹‡i dve ca heá¹-á¹-himehi sadisavissajjanattÄ• pÄ• á¸·iá¹ƒ nÄ• ruá¸·hÄ• ni. manÄ• yata
vissajjitamevÄ• ti evametÄ• ni paccuppannakÄ• le puggalavÄ• rassa anulomanaye katipaya
chasaá¹-á¹-hiyamakÄ• ni vissajjitÄ• ni nÄ• ma hontÄ«ti veditabbÄ• ni. yathÄ• ca puggalavÄ
puggalokÄ• savÄ• repi chasaá¹-á¹-hÄ«ti paccuppannakÄ• le tÄ«su vÄ• resu anulomanaye a
yamakÄ• ni honti. yathÄ• ca anulomanaye, evaá¹ƒ paá¹-ilomanayepÄ«ti sabbÄ• nipi paccu
channavutÄ• dhikÄ• ni tÄ«á¹‡i yamakasatÄ• ni honti. tesu dvÄ• navutÄ• dhikÄ• ni satta puc
caturÄ• sÄ«tÄ• dhikÄ• ni ca pannarasa atthasatÄ• ni hontÄ«ti veditabbÄ• ni. evaá¹ƒ sesesu
kÄ• labhedesÅ«ti sabbÄ• nipi chasattatÄ• dhikÄ• ni tevÄ«sati yamakasatÄ• ni. tato diguá¹‡
atthÄ• ti idamettha uppÄ• davÄ• re pÄ• á¸·ivavatthÄ• naá¹ƒ. nirodhavÄ• rauppÄ• danirodha
sabbasmimpi pavattivÄ• re aá¹-á¹-havÄ«sÄ• ni ekasattati yamakasatÄ• ni. tato diguá¹‡Ä• p
atthÄ• veditabbÄ• . pÄ• á¸·i pana manÄ• yatanaá¹ƒ dhammÄ• yatanaÃ±ca ekasadisaá¹ƒ, n
``vÄ• rasaá¹…khepo hotÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• tattha tattha saá¹…khittÄ• . tasmÄ•
saá¹…khittaá¹ƒ, taá¹ƒ sabbaá¹ƒ asammuyhantehi sallakkhetabbaá¹ƒ.

atthavinicchaye panettha idaá¹ƒ nayamukhaá¹ƒ. __sacakkhukÄ• naá¹ƒ asotakÄ• na_nti apA
jÄ• tibadhiraopapÄ• tikaá¹ƒ sandhÄ• ya vuttaá¹ƒ. so hi sacakkhuko asotako hutvÄ• upapajj
--- ``kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci aparÄ• ni dasÄ• yatanÄ• ni pÄ• tubhavan
petÄ• naá¹ƒ \Be 309/, opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• naga
nerayikÄ• naá¹ƒ; jaccabadhirÄ• naá¹ƒ upapattikkhaá¹‡e dasÄ• yatanÄ• ni pÄ• tubhavanti, c
rÅ«paghÄ• nagandhajivhÄ• rasakÄ• yaphoá¹-á¹-habbÄ• yatanaá¹ƒ manÄ• yatanaá¹ƒ dham
__sacakkhukÄ• naá¹ƒ sasotakÄ• na_nti sugatiduggatÄ«su paripuá¹‡á¹‡Ä• yatane ca opapÄ
sandhÄ• ya vuttaá¹ƒ. te hi sacakkhukÄ• sasotakÄ• hutvÄ• upapajjanti. yathÄ• ha --- ``kÄ•
upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti; kÄ• mÄ• vacarÄ• naá¹ƒ d
paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ petÄ• naá¹ƒ, opapÄ• tikÄ•
opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ nerayikÄ• naá¹ƒ, paripuá¹
rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti, cakkhÄ• yatanaá¹
dhammÄ• yatanaâ€™â€™ nti.

__aghÄ• nakÄ• na_nti brahmapÄ• risajjÄ• dayo sandhÄ• ya vuttaá¹ƒ. te hi sacakkhukÄ• a

kÄ• madhÄ• tuyaá¹ƒ \Ee 76/ pana aghÄ• nako opapÄ• tiko natthi. yadi bhaveyya ``kassaci a
pÄ• tubhavantÄ«â€™â€™ ti vedayya. yo gabbhaseyyako pana aghÄ• nako siyÄ• , so ``sac
idha anadhippeto. __sacakkhukÄ• naá¹ƒ saghÄ• nakÄ• na_nti jaccabadhirampi paripuá¹‡á¹
sandhÄ• ya vuttaá¹ƒ. __saghÄ• nakÄ• naá¹ƒ acakkhukÄ• na_nti jaccandhampi jaccabadhira
vuttameva. __saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• na_nti paripuá¹‡á¹‡Ä• yatanameva opapÄ

__sarÅ«pakÄ• naá¹ƒ acakkhukÄ• na_nti ettha jaccandhajaccabadhiraopapÄ• tikesu aÃ±Ã±
labbhatiyeva. __sacittakÄ• naá¹ƒ acakkhukÄ• na_nti ettha heá¹-á¹-hÄ• vuttehi jaccandhÄ•
arÅ«pinopi labbhanti. __acakkhukÄ• na_nti ettha purimapade vuttehi catÅ«hi saddhiá¹ƒ asa
labbhanti. __sarÅ«pakÄ• naá¹ƒ aghÄ• nakÄ• na_nti ettha gabbhaseyyakÄ• ca asaÃ±Ã±asa
labbhanti. __sacittakÄ• naá¹ƒ aghÄ• nakÄ• na_nti ettha gabbhaseyyakÄ• ca rÅ«pÄ• rÅ«pa
__acittakÄ• naá¹ƒ arÅ«pakÄ• na_ntipadesu pana ekavokÄ• racatuvokÄ• rasattÄ• va labbha
puggalavÄ• resu puggalavibhÄ• go veditabbo.

22-254__._ okÄ• savÄ• re __yattha cakkhÄ• yatana_nti rÅ«pÄ«brahmalokaá¹ƒ pucchati. ter
\Ne 309/. tasmiÃ±hi tale niyamato tÄ• ni Ä• yatanÄ• ni \Be 310/ paá¹-isandhiyaá¹ƒ uppajjant
nayamukhaá¹ƒ. iminÄ• nayamukhena sakalepi pavattivÄ• re attho veditabbo. pariÃ±Ã±Ä• v
vuttanayoyevÄ• ti.

pavattivÄ• ravaá¹‡á¹‡anÄ• .

Ä• yatanayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dhÄ• tuyamakaá¹ƒ

1-19__._ idÄ• ni teyeva mÅ«layamake desite kusalÄ• didhamme dhÄ• tuvasena saá¹…gaá¹
Ä• yatanayamakÄ• nantaraá¹ƒ desitassa dhÄ• tuyamakassa vaá¹‡á¹‡anÄ• hoti. tattha Ä• y
pÄ• á¸·ivavatthÄ• naá¹ƒ vetidabbaá¹ƒ. idhÄ• pi \Ee 77/ hi paá¹‡á¹‡attivÄ• rÄ• dayo tayo ma
antaravÄ• rÄ• ca saddhiá¹ƒ kÄ• lappabhedÄ• dÄ«hi Ä• yatanayamake Ä• gatasadisÄ• yev
yamakapucchÄ• sukhatthaá¹ƒ paá¹-ipÄ• á¹-iyÄ• ajjhattikabÄ• hirÄ• rÅ«padhÄ• tuyova vatv
vuttÄ• . dhÄ• tÅ«naá¹ƒ pana bahuttÄ• idha Ä• yatanayamakato bahutarÄ• ni yamakÄ• ni, y
pucchÄ• diguá¹‡Ä• ca atthÄ• honti. tattha cakkhudhÄ• tumÅ«lakÄ• dÄ«su yamakesu labb
atthavinicchayo Ä• yatanayamake vuttanayeneva veditabbo. taá¹ƒsadisÄ• yeva hettha attha
kÄ• raá¹‡ena pÄ• á¸·ipi saá¹…khittÄ• . pariÃ±Ã±Ä• vÄ• ro pÄ• katikoyevÄ• ti.

dhÄ• tuyamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saccayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ•

1-9__._ idÄ• ni \Ne 310/ teyeva mÅ«layamake desite kusalÄ• didhamme saccavasena saá¹
dhÄ• tuyamakÄ• nantaraá¹ƒ desitassa saccayamakassa vaá¹‡á¹‡anÄ• hoti. tatthÄ• pi heá¹
paá¹‡á¹‡attivÄ• rÄ• dayo tayo mahÄ• vÄ• rÄ• \Be 311/ antaravÄ• rÄ• dayo ca avasesappa
paá¹‡á¹‡attivÄ• re panettha catunnaá¹ƒ saccÄ• naá¹ƒ vasena padasodhanavÄ• ro, padaso
suddhasaccavÄ• ro, suddhasaccamÅ«lacakkavÄ• roti imesu catÅ«su vÄ• resu yamakagaá¹

10-26__._ paá¹‡á¹‡attivÄ• raniddese pana __avasesaá¹ƒ dukkhasacca_nti dukkhavedanÄ•
vinimuttÄ• tebhÅ«makadhammÄ• veditabbÄ• . __avaseso samudayo_ti saccavibhaá¹…ge
niddiá¹-á¹-hakÄ• mÄ• vacarakusalÄ• dibhedo dukkhasaccassa paccayo. __avaseso nirodho
tadaá¹…gavikkhambhanasamucchedapaá¹-ipassaddhinirodho ceva khaá¹‡abhaá¹…ganiro
``tasmiá¹ƒ kho pana samaye paÃ±caá¹…giko maggo hoti, aá¹-á¹-haá¹…giko maggo, micchÄ
sakaá¹-amaggoâ€™â€™ ti evamÄ• diko.

paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

27-164__._ pavattivÄ• re \Ee 78/ panettha paccuppannakÄ• le puggalavÄ• rassa anuloman
uppajjati, tassa samudayasaccaá¹ƒ uppajjati; yassa vÄ• pana samudayasaccaá¹ƒ uppajjati
uppajjatÄ«â€™â€™ ti dukkhasaccamÅ«lakehi tÄ«hi, samudayasaccamÅ«lakehi dvÄ«hi, nir
labbhamÄ• naÃ±ca alabbhamÄ• naÃ±ca gahetvÄ• pÄ• á¸·ivasena chahi yamakehi \Ne 311
nirodhassa neva uppÄ• do, na nirodho yujjati, tasmÄ• dukkhasaccamÅ«lakÄ• ni samudaya
dve, samudayasaccamÅ«lakaá¹ƒ maggasaccena saddhiá¹ƒ ekanti tÄ«á¹‡i yamakÄ• ni Ä• g
okÄ• savÄ• rÄ• dÄ«supi eseva nayo. evamettha sabbavÄ• resu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ y
yamakagaá¹‡anÄ• veditabbÄ• . atthavinicchaye panettha idaá¹ƒ lakkhaá¹‡aá¹ƒ --- imassa l
pavattivÄ• re nirodhasaccaá¹ƒ tÄ• va na labbhateva. sesesu pana tÄ«su samudayasaccam
pavattiyaá¹ƒyeva labbhanti. dukkhasaccaá¹ƒ cutipaá¹-isandhÄ«supi pavattepi labbhati. pacc
tayo kÄ• lÄ• cutipaá¹-isandhÄ«nampi pavattiyÄ• pi vasena labbhanti. evamettha yaá¹ƒ yaá
vasena atthavinicchayo veditabbo.

tatridaá¹ƒ \Be 312/ nayamukhaá¹ƒ --- __sabbesaá¹ƒ upapajjantÄ• na_nti antamaso suddhÄ
dukkhasacceneva upapajjanti. __taá¹‡hÄ• vippayuttacittassÄ• _ti idaá¹ƒ dukkhasaccasamu
ekakoá¹-á¹-hÄ• sassa uppattidassanatthaá¹ƒ vuttaá¹ƒ. tasmÄ• paÃ±cavokÄ• ravaseneva g
pana taá¹‡hÄ• vippayuttassa phalasamÄ• patticittassa uppÄ• dakkhaá¹‡e ekampi saccaá¹ƒ
gahetabbaá¹ƒ. __tesaá¹ƒ dukkhasaccaÃ±cÄ• _ti tasmiÃ±hi khaá¹‡e taá¹‡haá¹ƒ á¹-hapetvÄ•

nÄ• ma hotÄ«ti sandhÄ• yetaá¹ƒ vuttaá¹ƒ. maggassa uppÄ• dakkhaá¹‡epi eseva nayo. tatth
dukkhasaccaá¹ƒ nÄ• ma. sesÄ• maggasampayuttakÄ• dhammÄ• saccavinimuttÄ• . tenev
maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ dukkhasacca
vuttaá¹ƒ. __sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakk
tesaá¹ƒ tasmiá¹ƒ upapattikkhaá¹‡e taá¹‡hÄ• vippayuttacittuppattikkhaá¹‡e cÄ• ti evamettha
veditabbo. aÃ±Ã±esupi evarÅ«pesu eseva nayo. __anabhisametÄ• vÄ«na_nti catusaccapa
abhisamayaá¹ƒ appattasattÄ• naá¹ƒ. __abhisametÄ• vÄ«na_nti abhisamitasaccÄ• nanti. im
atthavinicchayo veditabbo.

pavattivÄ• ravaá¹‡á¹‡anÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

165-170__._ pariÃ±Ã±Ä• vÄ• re \Ne 312/ pana Ã±Ä• tapariÃ±Ã±Ä• , tÄ«raá¹‡apariÃ±Ã±Ä•
tissopettha pariÃ±Ã±Ä• yo labbhanti. yasmÄ• ca lokuttaradhammesu pariÃ±Ã±Ä• nÄ• ma
saccÄ• ni gahitÄ• ni. tattha __dukkhasaccaá¹ƒ parijÄ• nÄ• tÄ«_ti Ã±Ä• tatÄ«raá¹‡apariÃ±Ã
__samudayasaccaá¹ƒ pajahatÄ«_ti Ã±Ä• tapahÄ• napariÃ±Ã±Ä• vasena. iti imÄ• saá¹ƒ par
sabbapadesu attho veditabboti.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• .

saccayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. saá¹…khÄ• rayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ•

<1> idÄ• ni \Be 313/ tesaÃ±Ã±eva mÅ«layamake desitÄ• naá¹ƒ kusalÄ• didhammÄ• naá¹ƒ
saá¹…gaá¹‡hitvÄ• saccayamakÄ• nantaraá¹ƒ desitassa saá¹…khÄ• rayamakassa vaá¹‡á¹
heá¹-á¹-hÄ• vuttanayeneva paá¹‡á¹‡attivÄ• rÄ• dayo tayo mahÄ• vÄ• rÄ• , antaravÄ• rÄ• d
veditabbÄ• . ayaá¹ƒ panettha viseso --- paá¹‡á¹‡attivÄ• re tÄ• va yathÄ• heá¹-á¹-hÄ• khan
uddisitvÄ• ``rÅ«paá¹ƒ rÅ«pakkhandho; cakkhu cakkhÄ• yatanaá¹ƒ; cakkhu cakkhudhÄ• tu;
nti padasodhanavÄ• ro Ä• raddho. tathÄ• anÄ• rabhitvÄ• ``assÄ• sapassÄ• sÄ• kÄ• yasa
tayopi saá¹…khÄ• rÄ• vibhajitvÄ• dassitÄ• .

tattha \Ee 80/ kÄ• yassa saá¹…khÄ• ro __kÄ• yasaá¹…khÄ• ro_. ``assÄ• sapassÄ• sÄ• kA
kÄ• yappaá¹-ibaddhÄ• â€™â€™ ti (MN I 463; SN b IV 348 atthato samÄ• naá¹ƒ) hi vacanat
karajakÄ• yassa phalabhÅ«to eva saá¹…khÄ• roti kÄ• yasaá¹…khÄ• ro. aparo nayo --- saá

kena saá¹…khariyatÄ«ti? kÄ• yena. ayaÃ±hi vÄ• to viya bhastÄ• ya karajakÄ• yena \Ne 313
kÄ• yassa saá¹…khÄ• roti kÄ• yasaá¹…khÄ• ro. kÄ• yena kato assÄ• sapassÄ• savÄ• toti a
visÄ• kha, vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindati, tasmÄ• vitakkavicÄ• rÄ•
(MN I 463; SN b IV 348) vacanato pana saá¹…kharotÄ«ti saá¹…khÄ• ro. kiá¹ƒ saá¹…kharot
saá¹…khÄ• roti __vacÄ«saá¹…khÄ• ro_. vacÄ«bhedasamuá¹-á¹-hÄ• pakassa vitakkavicÄ•
``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dhammÄ• cittapaá¹-ibaddhÄ• â€™â€™ ti (MN
vacanatoyeva pana tatiyapadepi saá¹…khariyatÄ«ti saá¹…khÄ• ro. kena saá¹…khariyati? ci
sÄ• mivacanaá¹ƒ katvÄ• cittassa saá¹…khÄ• roti __cittasaá¹…khÄ• ro_. sabbesampi cittas
cetasikadhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. vitakkavicÄ• rÄ• naá¹ƒ pana vacÄ«saá¹…khÄ
``á¹-hapetvÄ• vitakkavicÄ• reâ€™â€™ ti vuttaá¹ƒ.

2-7__._ idÄ• ni \Be 314/ __kÄ• yo kÄ• yasaá¹…khÄ• ro_ti padasodhanavÄ• ro Ä• raddho. ta
paá¹-ilomanaye tÄ«á¹‡Ä«ti cha yamakÄ• ni. padasodhanamÅ«lacakkavÄ• re ekekasaá¹…kh
anulomanaye cha, paá¹-ilomanaye chÄ• ti dvÄ• dasa yamakÄ• ni. suddhasaá¹…khÄ• ravÄ•
suddhakhandhavÄ• rÄ• dÄ«su ``rÅ«paá¹ƒ khandho, khandhÄ• rÅ«paá¹ƒ; cakkhu Ä• yatana
tiÄ• dinÄ• nayena yamakÄ• ni vuttÄ• ni. evaá¹ƒ ``kÄ• yo saá¹…khÄ• ro, saá¹…khÄ• rÄ• kÄ
``kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro kÄ• yasaá¹…khÄ• roâ€™
kÄ• yasaá¹…khÄ• ramÅ«lakÄ• ni dve, vacÄ«saá¹…khÄ• ramÅ«lakaá¹ƒ ekanti anulome tÄ«
sabbÄ• nipi suddhikavÄ• re cha yamakÄ• ni vuttÄ• ni. kiá¹ƒ kÄ• raá¹‡Ä• ? suddhikaekekapa
yathÄ• hi khandhayamakÄ• dÄ«su rÅ«pÄ• divisiá¹-á¹-hÄ• naá¹ƒ khandhÄ• naá¹ƒ cakkhÄ•
Ä• yatanÄ• dÄ«naá¹ƒ adhippetattÄ• ``rÅ«paá¹ƒ khandho \Ee 81/, khandhÄ• rÅ«paá¹ƒ, cak
cakkhÅ«â€™â€™ ti suddhikaekekapadavasena attho atthi. evamidha ``kÄ• yo saá¹…khÄ•
ti natthi. kÄ• yasaá¹…khÄ• roti pana dvÄ«hipi padehi ekova attho labbhati. assÄ• so vÄ• pa
suddhikaekekapadavasena atthÄ• bhÄ• vato ``kÄ• yo saá¹…khÄ• ro, saá¹…khÄ• rÄ• kÄ• y
kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• di pana vattabbaá¹ƒ siyÄ• . tampi kÄ• yavacÄ«cittapade
saá¹…khÄ• rÄ• naá¹ƒ aggahitattÄ• na yujjati. suddhasaá¹…khÄ• ravÄ• ro hesa. padasodha
vacanaá¹ƒ yujjatÄ«ti tattha so nayo gahitova. idha pana kÄ• yasaá¹…khÄ• rassa vacÄ«saá
vacÄ«saá¹…khÄ• rassa ca cittasaá¹…khÄ• rÄ• dÄ«hi, cittasaá¹…khÄ• rassa ca kÄ• yasaá
``kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, kÄ• yasaá¹…khÄ• roâ€™
ekekasaá¹…khÄ• ramÅ«lakÄ• ni dve dve katvÄ• cha yamakÄ• ni yujjanti. tesu aggahitagga
labbhanti. tasmÄ• tÄ• neva dassetuá¹ƒ anulomanaye tÄ«á¹‡i, paá¹-ilomanaye tÄ«á¹‡Ä«ti c
suddhasaá¹…khÄ• ramÅ«lacakkavÄ• ro panettha na gahitoti. evaá¹ƒ paá¹‡á¹‡attivÄ• rassa

8-18__._ niddesavÄ• re panassa anulome tÄ• va yasmÄ• na kÄ• yÄ• dayova kÄ• yasaá¹…
__no_ti paá¹-isedho kato. paá¹-ilome __na kÄ• yo na kÄ• yasaá¹…khÄ• ro_ti yo na kÄ• yo s
hotÄ«ti pucchati. __kÄ• yasaá¹…khÄ• ro na kÄ• yo kÄ• yasaá¹…khÄ• ro_ti \Be 315/ kÄ• ya
kÄ• yasaá¹…khÄ• royeva panesoti attho. __avasesa_nti na kevalaá¹ƒ sesasaá¹…khÄ• radv
kÄ• yasaá¹…khÄ• ravinimuttaá¹ƒ pana sesaá¹ƒ sabbampi saá¹…khatÄ• saá¹…khatapaá¹‡â

neva kÄ• yo, na kÄ• yasaá¹…khÄ• roti iminÄ• upÄ• yena sabbavissajjanesu attho veditabb

paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

<19> pavattivÄ• re panettha paccuppannakÄ• le puggalavÄ• rassa anulomanaye ``yassa k
tassa vacÄ«saá¹…khÄ• ro uppajjatÄ«â€™â€™ ti kÄ• yasaá¹…khÄ• ramÅ«lakÄ• ni dve, vac
ekanti tÄ«á¹‡eva yamakÄ• ni labbhanti; tÄ• ni gahitÄ• neva. tassa paá¹-ilomanayepi okÄ• s
nayo. evamettha sabbavÄ• resu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ yamakÄ• naá¹ƒ vasena yamakag

atthavinicchaye panettha idaá¹ƒ lakkhaá¹‡aá¹ƒ --- imasmiÃ±hi saá¹…khÄ• rayamake ``ass
uppÄ• dakkhaá¹‡e vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡eâ€™â€™ tiÄ• divacanato pac
pavattivasenÄ• pi gahetabbo, na cutipaá¹-isandhivaseneva. ``dutiyajjhÄ• ne tatiyajjhÄ• ne ta
\Ne 315/ uppajjatÄ«â€™â€™ tiÄ• divacanato ca jhÄ• nampi okÄ• savasena gahitanti vedita
yaá¹ƒ labbhati, tassa tassa vasena atthavinicchayo veditabbo.

tatridaá¹ƒ nayamukhaá¹ƒ --- __vinÄ• vitakkavicÄ• rehÄ«_ti dutiyatatiyajjhÄ• navasena vutt
tesaá¹ƒ dutiyatatiyajjhÄ• nasamaá¹…gÄ«naá¹ƒ. __kÄ• mÄ• vacarÄ• na_nti kÄ• mÄ• vacare
rÅ«pÄ• vacaradevÄ• naá¹ƒ pana assÄ• sapassÄ• sÄ• natthi. arÅ«pÄ• vacarÄ• naá¹ƒ rÅ«p
assÄ• sapassÄ• sehÄ«_ti rÅ«pÄ• rÅ«pabhavesu nibbattasattÄ• naá¹ƒ vitakkavicÄ• ruppatti

<21> __paá¹-hamajjhÄ• ne kÄ• mÄ• vacare_ti kÄ• mÄ• vacarabhÅ«miyaá¹ƒ uppanne paá¹
cettha paá¹-hamajjhÄ• naá¹ƒ gahetabbaá¹ƒ, na appanÄ• vaseneva. anappanÄ• pattepi hi sa
idaá¹ƒ saá¹…khÄ• radvayaá¹ƒ uppajjateva.

<24> __cittassa_ \Be 316/ __bhaá¹…gakkhaá¹‡e_ti idaá¹ƒ kÄ• yasaá¹…khÄ• rassa ekanta
vuttaá¹ƒ. uppajjamÄ• nameva hi cittaá¹ƒ rÅ«paá¹ƒ vÄ• arÅ«paá¹ƒ vÄ• samuá¹-á¹-hÄ• peti,

<37> __suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne_ti paá¹-isandhito dutiye bhavaá¹…
paá¹-isandhicittepi vattamÄ• ne tesaá¹ƒ tattha nuppajjittheva. yÄ• va pana abbokiá¹‡á¹‡aá¹
vattati, tÄ• va nuppajjittheva nÄ• mÄ• ti dassanatthametaá¹ƒ vuttaá¹ƒ. yassa vÄ• jhÄ• nass
nibbattÄ• , taá¹ƒ satasopi sahassasopi uppajjamÄ• naá¹ƒ paá¹-hamacittameva. vipÄ• kacitt
bhavanikantiyÄ• Ä• vajjanacittaá¹ƒ dutiyacittaá¹ƒ nÄ• ma. taá¹ƒ sandhÄ• yetaá¹ƒ vuttanti v

<44> __pacchimacittasamaá¹…gÄ«na_nti \Ee 83/ sabbapacchimena appaá¹-isandhikaciti
khÄ«á¹‡Ä• savÄ• naá¹ƒ. __avitakkaavicÄ• raá¹ƒ pacchimacitta_nti rÅ«pÄ• vacarÄ• naá¹ƒ
dutiyajjhÄ• nikÄ• dicuticittavasena, arÅ«pÄ• vacarÄ• naÃ±ca catutthajjhÄ• nikacuticittavase

__tesa_nti tesaá¹ƒ pacchimacittasamaá¹…gÄ«Ä• dÄ«naá¹ƒ.

<79> __yassa kÄ• yasaá¹…khÄ• ro nirujjhati, tassa cittasaá¹…khÄ• ro nirujjhatÄ«_ti ettha
kÄ• yasaá¹…khÄ• rassa cittasaá¹…khÄ• rena saddhiá¹ƒ ekakkhaá¹‡e nirujjhanato Ä• mant
na cittasaá¹…khÄ• rassa \Ne 316/ kÄ• yasaá¹…khÄ• rena saddhiá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? c
kÄ• yasaá¹…khÄ• rena vinÄ• pi uppajjati ca nirujjhati ca. kÄ• yasaá¹…khÄ• ro pana cittasa
assÄ• sapassÄ• savÄ• to. cittasamuá¹-á¹-hÄ• narÅ«paÃ±ca cittassa uppÄ• dakkhaá¹‡e up
soá¸·asacittÄ• ni uppajjanti, tÄ• va tiá¹-á¹-hati. tesaá¹ƒ soá¸·asannaá¹ƒ sabbapacchimena s
nirujjhatÄ«ti yena cittena saddhiá¹ƒ uppajjati, tato paá¹-á¹-hÄ• ya sattarasamena saddhiá¹ƒ
kassaci cittassa uppÄ• dakkhaá¹‡e vÄ• á¹-hitikkhaá¹‡e vÄ• nirujjhati, nÄ• pi á¹-hitikkhaá¹‡
bhaá¹…gakkhaá¹‡e vÄ• uppajjati. esÄ• cittasamuá¹-á¹-hÄ• narÅ«passa dhammatÄ• ti niy
saddhiá¹ƒ ekakkhaá¹‡e nirujjhanato Ä• mantÄ• ti vuttaá¹ƒ. yaá¹ƒ pana vibhaá¹…gappakara
sÄ«haá¸·aá¹-á¹-hakathÄ• yaá¹ƒ ``cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ sattarasamassa cittas
nirujjhatÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ imÄ• ya pÄ• á¸·iyÄ• virÅ«jjhati. aá¹-á¹-hakathÄ• to ca
balavatarÄ• ti pÄ• á¸·iyaá¹ƒ vuttameva pamÄ• á¹‡aá¹ƒ.

<128> __yassa kÄ• yasaá¹…khÄ• ro uppajjati, tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«_ti ett
cittassa uppÄ• dakkhaá¹‡e uppajjati, na ca tasmiá¹ƒ khaá¹‡e \Be 317/ vitakkavicÄ• rÄ• niru
paá¹-isedho katoti. iminÄ• nayamukhena sabbattha atthavinicchayo veditabbo. pariÃ±Ã±Ä•

pavattivÄ• ravaá¹‡á¹‡anÄ• .

saá¹…khÄ• rayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anusayayamakaá¹ƒ

paricchedaparicchinnuddesavÄ• ravaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ee 84/ tesaÃ±Ã±eva mÅ«layamake desitÄ• naá¹ƒ kusalÄ• didhammÄ• naá¹ƒ
saá¹…gaá¹‡hitvÄ• saá¹…khÄ• rayamakÄ• nantaraá¹ƒ desitassa anusayayamakassa atthav
pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va veditabbaá¹ƒ --- imasmiÃ±hi anusayayamake khandhayama
akatvÄ• \Ne 317/ aÃ±Ã±ena nayena pÄ• á¸·idesanÄ• katÄ• . kathaá¹ƒ? paá¹-hamaá¹ƒ tÄ•
uppattiá¹-á¹-hÄ• natoti tÄ«hÄ• kÄ• rehi anusaye gahÄ• petuá¹ƒ paricchedavÄ• ro, paricchin
uppattiá¹-á¹-hÄ• navÄ• roti, tayo vÄ• rÄ• desitÄ• . tato sattannaá¹ƒ mahÄ• vÄ• rÄ• naá¹ƒ v
yamakadesanÄ• katÄ• . tattha__ sattÄ• nusayÄ• ti_ ayaá¹ƒ ``satteva, na tato uddhaá¹ƒ, na
gaá¹‡anaparicchedena paricchinditvÄ• anusayÄ• naá¹ƒ desitattÄ• paricchedavÄ• ro nÄ• n
pe ... avijjÄ• nusayo_ti ayaá¹ƒ paricchedavÄ• rena paricchinnÄ• naá¹ƒ nÄ• mamattaá¹ƒ udd
teâ€™â€™ ti desitattÄ• paricchinnuddesavÄ• ro nÄ• ma. __kattha kÄ• marÄ• gÄ• nusayo

avijjÄ• nusayo anusetÄ«_ti ayaá¹ƒ ``imesu nÄ• ma á¹-hÄ• nesu ime anusayÄ• anusentiâ€™
uppattiá¹-á¹-hÄ• nassa desitattÄ• uppattiá¹-á¹-hÄ• navÄ• ro nÄ• ma.

yesaá¹ƒ pana sattannaá¹ƒ mahÄ• vÄ• rÄ• naá¹ƒ vasena anusaye yojetvÄ• yamakadesanÄ
--- anusayavÄ• ro, sÄ• nusayavÄ• ro, pajahanavÄ• ro, pariÃ±Ã±Ä• vÄ• ro, pahÄ«navÄ• ro,
tesu paá¹-hamo anusayavÄ• ro. so anulomapaá¹-ilomanayavasena duvidho hoti.

tattha \Be 318/ anulomanaye ``yassa anuseti, yattha anuseti, yassa yattha anusetÄ«â€™â€
puggalokÄ• satadubhayavasena tayo antaravÄ• rÄ• honti. tesu paá¹-hame puggalavÄ• re `
anuseti, tassa paá¹-ighÄ• nusayo anuseti; yassa vÄ• pana paá¹-ighÄ• nusayo anuseti, tass
anuseti; yassa kÄ• marÄ• gÄ• nusayo anuseti, tassa mÄ• nÄ• nusayo, diá¹-á¹-hÄ• nusayo,
bhavarÄ• gÄ• nusayo, avijjÄ• nusayo anuseti. yassa vÄ• pana avijjÄ• nusayo anuseti, tass
85/ anusetÄ«â€™â€™ ti kÄ• marÄ• gÄ• nusayamÅ«lakÄ• ni cha yamakÄ• ni. puna agahita
paá¹-ighÄ• nusayamÅ«lakÄ• ni paÃ±ca, mÄ• nÄ• nusayamÅ«lakÄ• ni cattÄ• ri, diá¹-á¹-hÄ•
vicikicchÄ• nusayamÅ«lakÄ• ni dve, bhavarÄ• gÄ• nusayamÅ«lakaá¹ƒ ekanti evaá¹ƒ sabbÄ
ekavÄ«sati. puna ``yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusentÄ«â€™â
dukamÅ«lakÄ• ni paÃ±ca, tikamÅ«lakÄ• ni cattÄ• ri, catukkamÅ«lakÄ• ni tÄ«á¹‡i, paÃ±caka
chakkamÅ«lakaá¹ƒ ekanti aparÄ• nipi pannarasa honti. tÄ• ni purimehi ekavÄ«satiyÄ• sadd
puggalavÄ• re chattiá¹ƒsa yamakÄ• ni. tathÄ• okÄ• savÄ• re, tathÄ• puggalokÄ• savÄ• re
aá¹-á¹-hasataá¹ƒ yamakÄ• ni. tathÄ• paá¹-ilomanayeti anusayavÄ• re soá¸·asÄ• dhikÄ• ni
diguá¹‡Ä• \Ne 318/ pucchÄ• , tato diguá¹‡Ä• atthÄ• ca veditabbÄ• . yathÄ• cettha, evaá¹
pajahanavÄ• ro, pariÃ±Ã±Ä• vÄ• ro, pahÄ«navÄ• ro, uppajjanavÄ• roti imesampi paÃ±cann
yamakagaá¹‡anÄ• ; yamakadiguá¹‡Ä• pucchÄ• , pucchÄ• diguá¹‡Ä• ca atthÄ• veditabbÄ
tÄ«su vÄ• resu viseso. okÄ• savÄ• re ``yattha tatthÄ• â€™â€™ ti avatvÄ• __yato tato_ti nis
katÄ• . sesaá¹ƒ tÄ• disameva.

yo panÄ• yaá¹ƒ sabbapacchimo dhÄ• tuvÄ• ro nÄ• ma, so pucchÄ• vÄ• ro, vissajjanÄ• vÄ•
pucchÄ• vÄ• re __kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassÄ• _ti vatvÄ
upapajjantassa kÄ• madhÄ• tuyÄ• cutassÄ• â€™â€™ ti na vuttaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? a
etÄ• pucchÄ• ekatthÄ• yeva, tasmÄ• ekekasmÄ• yamakÄ• ekekameva pucchaá¹ƒ pucch
pucchÄ• nukkameneva ``kÄ• madhÄ• tuyÄ• \Be 319/ cutassa kÄ• madhÄ• tuá¹ƒ upapajjan
anusentÄ«â€™â€™ tiÄ• dinÄ• nayena vissajjanaá¹ƒ kataá¹ƒ.

tattha ``kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa, rÅ«padhÄ• tuá¹ƒ, a
nakÄ• madhÄ• tuá¹ƒ, narÅ«padhÄ• tuá¹ƒ naarÅ«padhÄ• tuá¹ƒ \Ee 86/, upapajjantassÄ• â€
``nakÄ• madhÄ• tuá¹ƒ, naarÅ«padhÄ• tuá¹ƒ, narÅ«padhÄ• tuá¹ƒ; naarÅ«padhÄ• tuá¹ƒ, nak
narÅ«padhÄ• tuá¹ƒ, upapajjantassÄ• â€™â€™ ti tisso missakÄ• pucchÄ• cÄ• ti kÄ• madh
anulomapucchÄ• honti. tathÄ• rÅ«padhÄ• tumÅ«lakÄ• nava, arÅ«padhÄ• tumÅ«lakÄ• na

anulomapucchÄ• honti. tathÄ• nakÄ• madhÄ• tunarÅ«padhÄ• tunaarÅ«padhÄ• tumÅ«lakÄ
puna ``nakÄ• madhÄ• tuyÄ• , naarÅ«padhÄ• tuyÄ• , narÅ«padhÄ• tuyÄ• , naarÅ«padhÄ• tu
naarÅ«padhÄ• tuyÄ• â€™â€™ ti sattavÄ«sati dukamÅ«lakÄ• pucchÄ• ti sabbÄ• pi sampiá
honti. tÄ• saá¹ƒ vasenettha vissajjanaá¹ƒ katanti idaá¹ƒ dhÄ• tuvÄ• re pÄ• á¸·ivavatthÄ• naá
sakalepi anusayayamake pÄ• á¸·ivavatthÄ• nametaá¹ƒ veditabbaá¹ƒ.

Ä• dito paá¹-á¹-hÄ• ya panettha yaá¹ƒ yaá¹ƒ anuttÄ• naá¹ƒ, tattha tattha ayaá¹ƒ vinicchaya
__anusayÄ• _ti kenaá¹-á¹-hena anusayÄ• ? anusayanaá¹-á¹-hena. ko esa anusayanaá¹-á¹-h
appahÄ«naá¹-á¹-ho. ete hi appahÄ«naá¹-á¹-hena tassa tassa santÄ• ne anusenti nÄ• ma, ta
__anusentÄ«_ti anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«ti attho. athÄ• pi siyÄ• --
nÄ• ma appahÄ«nÄ• kÄ• ro. appahÄ«nÄ• kÄ• ro ca uppajjatÄ«ti vattuá¹ƒ na yujjati, tasmÄ•
\Ne 319/. tatridaá¹ƒ paá¹-ivacanaá¹ƒ --- appahÄ«nÄ• kÄ• ro anusayo, anusayoti pana appah
thÄ• magatakileso vuccati. so cittasampayutto sÄ• rammaá¹‡o sappaccayaá¹-á¹-hena sahe
hoti anÄ• gatopi paccuppannopi, tasmÄ• uppajjatÄ«ti vattuá¹ƒ yujjati.

tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ --- abhidhamme tÄ• va kathÄ• vatthusmiá¹ƒ (Kv 554 Ä• dayo) ``a
anusayÄ• ahetukÄ• , anusayÄ• cittavippayuttÄ• â€™â€™ ti sabbe vÄ• dÄ• paá¹-isedhitÄ
(Paá¹-is III 21) ``paccuppanne kilese pajahatÄ«â€™â€™ ti pucchaá¹ƒ katvÄ• anusayÄ• na
atthitÄ• ya ``thÄ• magatÄ• nusayaá¹ƒ pajahatÄ«â€™â€™ ti \Be 320/ vuttaá¹ƒ. dhammasaá
padabhÄ• jane ``avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusa
samaye moho hotÄ«â€™â€™ ti \Ee 87/ (Dhs 390) akusalacittena saddhiá¹ƒ avijjÄ• nusayas
imasmiá¹ƒyeva anusayayamake sattannaá¹ƒ mahÄ• vÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ uppa
kÄ• marÄ• gÄ• nusayo uppajjati, tassa paá¹-ighÄ• nusayo uppajjatÄ«â€™â€™ tiÄ• di vutta
anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ iminÄ•
suvuttanti veditabbaá¹ƒ. yampi ``cittasampayutto sÄ• rammaá¹‡oâ€™â€™ tiÄ• di vuttaá¹ƒ,
anusayo hi nÄ• mesa parinipphanno cittasampayutto akusaladhammoti niá¹-á¹-hamettha ga
__kÄ• marÄ• gÄ• nusayo_tiÄ• dÄ«su kÄ• marÄ• go ca so appahÄ«naá¹-á¹-hena anusayo c
sesapadesupi eseva nayo.

paricchedaparicchinnuddesavÄ• ravaá¹‡á¹‡anÄ• .

uppattiá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<2> idÄ• ni tesaá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ pakÄ• setuá¹ƒ __kattha kÄ• marÄ• gÄ• nusayo
__kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• sÅ«_ti kÄ• mÄ• vacarabhÅ«miyaá¹ƒ sukhÄ• ya ca u
__ettha kÄ• marÄ• gÄ• nusayo anusetÄ«_ti imÄ• su dvÄ«su vedanÄ• su uppajjati. so pane
sahajÄ• tavasena Ä• rammaá¹‡avasena cÄ• ti dvÄ«hÄ• kÄ• rehi anuseti. akusalÄ• ya sukh
upekkhÄ• ya vedanÄ• ya ca sahajÄ• topi hutvÄ• uppajjati. tÄ• vedanÄ• Ä• rammaá¹‡aá¹ƒ

avasesÄ• pana kÄ• mÄ• vacarakusalavipÄ• kakiriyavedanÄ• Ä• rammaá¹‡ameva katvÄ•
vedanÄ• su anusayamÄ• no cesa tÄ• hi vedanÄ• hi sampayuttesu saÃ±Ã±Ä• saá¹…khÄ• r
hi sakkÄ• vedanÄ• su anusayamÄ• nena taá¹ƒsampayuttehi saÃ±Ã±Ä• dÄ«hi saddhiá¹ƒ as
taá¹ƒsampayutte vÄ• saÃ±Ã±Ä• dayo Ä• rammaá¹‡aá¹ƒ akatvÄ• uppajjituá¹ƒ. evaá¹ƒ sant
dve vedanÄ• va sÄ• tasantasukhattÄ• assÄ• daá¹-á¹-hena kÄ• marÄ• gÄ• nusayassa uppa
padhÄ• nÄ• , tasmÄ• ``dvÄ«su vedanÄ• su ettha kÄ• marÄ• gÄ• nusayo anusetÄ«â€™â€™
bodhaneyye sukhaá¹ƒ bodhetunti.

nanu cesa Ä• rammaá¹‡avasena anusayamÄ• no na kevalaá¹ƒ \Ee 88/ imÄ• su dvÄ«su ve
vedanÄ• sampayuttadhammesu ca anuseti, iá¹-á¹-hesu pana rÅ«pÄ• dÄ«supi anusetiyeva.
vibhaá¹…gappakaraá¹‡e (Vibh 816) ``yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ettha sattÄ•
anusetÄ«â€™â€™ ti imasmimpi pakaraá¹‡e anusayavÄ• rassa paá¹-ilomanaye vuttaá¹ƒ. ``y
nÄ• nuseti tattha diá¹-á¹-hÄ• nusayo nÄ• nusetÄ«ti dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ
kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tattha diá¹-á¹-hÄ• nusayo nÄ• nuseti. apariyÄ• pa
ca nÄ• nuseti, diá¹-á¹-hÄ• nusayo ca nÄ• nusetÄ«â€™â€™ ti. ettha hi dukkhavedanÄ• ya c
nÄ• nusetÄ«ti vuttattÄ• sasampayuttadhammaá¹ƒ dukkhavedanaá¹ƒ saokÄ• se rÅ«pÄ• rÅ«
lokuttaradhamme á¹-hapetvÄ• avasesesu rÅ«pasaddagandharasaphoá¹-á¹-habbesu anuse
idha kasmÄ• na vuttanti? anoá¸·Ä• rikattÄ• . heá¹-á¹-hÄ• vuttanayena hi vedanÄ• naÃ±Ã±
pana anoá¸·Ä• rikattÄ• etesu rÅ«pÄ• dÄ«su anusetÄ«ti na vuttaá¹ƒ, atthato pana labbhati.
kÄ• marÄ• gÄ• nusayo anusetiyevÄ• ti veditabbo. na hi satthÄ• sabbaá¹ƒ sabbattha kathet
pana vasena katthaci yaá¹ƒ labbhati, taá¹ƒ sabbaá¹ƒ katheti, katthaci na katheti. tathÄ• hi a
diá¹-á¹-hÄ• nusayo anusetÄ«ti pucchitvÄ• ``sabbasakkÄ• yapariyÄ• pannesu dhammesu e
anusetÄ«â€™â€™ ti yaá¹ƒ labbhati taá¹ƒ sabbaá¹ƒ kathitaá¹ƒ. aparasmiá¹ƒ á¹-hÄ• ne vissa
``rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca diá
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo
diá¹-á¹-hÄ• nusayo ca anusenti, dukkhÄ• ya \Ne 321/ vedanÄ• ya ettha vicikicchÄ• nusayo
diá¹-á¹-hÄ• nusayo ca avijjÄ• nusayo \Be 322/ ca anusentÄ«â€™â€™ ti yaá¹ƒ labbhati taá¹
rÅ«padhÄ• tuarÅ«padhÄ• tÅ«hi saddhiá¹ƒ tisso vedanÄ• va kathitÄ• . vedanÄ• sampayuttÄ
sabbaÃ±ca rÅ«paá¹ƒ na \Ee 89/ kathitaá¹ƒ. kiÃ±cÄ• pi na kathitaá¹ƒ, diá¹-á¹-hÄ• nusayo pa
evameva kiÃ±cÄ• pi idha rÅ«pÄ• diá¹-á¹-hÄ• rammaá¹‡aá¹ƒ na kathitaá¹ƒ, kÄ• marÄ• gÄ•
anusetiyevÄ• ti. evaá¹ƒ tÄ• va kÄ• marÄ• gÄ• nusayassa anusayanaá¹-á¹-hÄ• naá¹ƒ vedita

paá¹-ighÄ• nusayassa pana ``dukkhÄ• ya vedanÄ• yÄ• â€™â€™ ti vacanato dve domanas
kÄ• yaviÃ±Ã±Ä• á¹‡asampayuttÄ• dukkhavedanÄ• ti tisso vedanÄ• anusayanaá¹-á¹-hÄ• n
domanassavedanÄ• su sahajÄ• tavasena Ä• rammaá¹‡avasena cÄ• ti dvÄ«hÄ• kÄ• rehi an
Ä• rammaá¹‡avaseneva anuseti. tÄ• su vedanÄ• su anusayamÄ• no cesa tÄ• hi sampayutt
anusetiyeva. yÄ• ya hi vedanÄ• ya esa sahajÄ• to, taá¹ƒsampayuttehi saÃ±Ã±Ä• dÄ«hipi sa
Ä• rammaá¹‡aá¹ƒ karoti, tÄ• hi sampayutte saÃ±Ã±Ä• dayopi karotiyeva. evaá¹ƒ santepi pa

asÄ• tadukkhavedayitattÄ• nirassÄ• daá¹-á¹-hena paá¹-ighÄ• nusayassa uppattiyÄ• sesas
tasmÄ• ``dukkhÄ• ya vedanÄ• ya ettha paá¹-ighÄ• nusayo anusetÄ«â€™â€™ ti vuttaá¹ƒ, c
sukhaá¹ƒ bodhetunti.

nanu cesa Ä• rammaá¹‡avasena anusayamÄ• no na kevalaá¹ƒ dukkhavedanÄ• ya ceva ta
anuseti, aniá¹-á¹-hesu pana rÅ«pÄ• dÄ«supi anusetiyeva? vuttampi cetaá¹ƒ vibhaá¹…gappa
``yaá¹ƒ loke appiyarÅ«paá¹ƒ asÄ• tarÅ«paá¹ƒ, ettha sattÄ• naá¹ƒ paá¹-ighÄ• nusayo anuse
pakaraá¹‡e anusayavÄ• rassa paá¹-ilomanaye vuttaá¹ƒ --- ``kÄ• madhÄ• tuyÄ• dvÄ«su ved
paá¹-ighÄ• nusayo nÄ• nuseti, no ca tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti. rÅ«padhÄ• t
apariyÄ• panne ettha paá¹-ighÄ• nusayo ca nÄ• nuseti, kÄ• marÄ• gÄ• nusayo ca nÄ• nuse
kÄ• mÄ• vacaravedanÄ• su ceva rÅ«padhÄ• tuÄ• dÄ«su ca nÄ• nusetÄ«ti vuttattÄ• sasam
saokÄ• se rÅ«pÄ• rÅ«pÄ• vacaradhamme nava ca, lokuttaradhamme á¹-hapetvÄ• \Ee 90/
anusetÄ«ti vuttaá¹ƒ hoti \Be 323/. taá¹ƒ idha kasmÄ• na vuttanti? anoá¸·Ä• rikattÄ• . heá¹-á
dukkhavedanÄ• ya eva oá¸·Ä• rikattÄ• imesaá¹ƒ pana anoá¸·Ä• rikattÄ• etesu rÅ«pÄ• dÄ«
atthato pana labbhati, tasmÄ• etesupi paá¹-ighÄ• nusayo anusetiyevÄ• ti veditabbo.

kiá¹ƒ \Ne 322/ pana itarÄ• dve vedanÄ• iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ vÄ• paá¹-ighassa Ä• ra
na honti. parihÄ«najjhÄ• nassa vippaá¹-isÄ• ravasena sasampayuttadhammÄ• tÄ• vedanÄ
uppajjati. iá¹-á¹-hÄ• rammaá¹‡assa ca paá¹-iladdhassa vipariá¹‡Ä• maá¹ƒ vÄ• appaá¹-ilado
vÄ• samanussaratopi domanassaá¹ƒ uppajjati. domanassamattameva pana taá¹ƒ hoti, na p
paá¹-ighÄ• nusayo hi aniá¹-á¹-hÄ• rammaá¹‡e paá¹-ihaÃ±Ã±anavasena uppanno thÄ• mag
domanassena saddhiá¹ƒ paá¹-igho uppannopi attano paá¹-ighakiccaá¹ƒ akaraá¹‡abhÄ• ven
hoti abbohÄ• rikattaá¹ƒ gacchati. yathÄ• hi pÄ• á¹‡Ä• tipÄ• tacetanÄ• ya saddhiá¹ƒ uppann
nÄ• ma na hoti abbohÄ• rikattaá¹ƒ gacchati, evaá¹ƒ paá¹-ighÄ• nusayo na hoti, abbohÄ• rik
vuttampi cetaá¹ƒ ekaccaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ nekkhammasitampi vÄ• domanassaa
evarÅ«paá¹ƒ domanassaá¹ƒ paá¹-ighaá¹ƒ tena pajahati na tattha paá¹-ighÄ• nusayo anuset
evaá¹ƒ paá¹-ighÄ• nusayassa anusayanaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ.

mÄ• nÄ• nusayassa pana ``kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• sÅ«â€™â€™ tiÄ• divacan
rÅ«pÄ• rÅ«padhÄ• tuyo cÄ• ti idaá¹ƒ tividhaá¹ƒ anusayanaá¹-á¹-hÄ• naá¹ƒ. tassa akusalÄ•
kÄ• marÄ• gÄ• nusayassa viya sahajÄ• tÄ• nusayatÄ• veditabbÄ• . sasampayuttadhammÄ
kÄ• mÄ• vacarÄ• su sukhaadukkhamasukhavedanÄ• su rÅ«pÄ• rÅ«padhÄ• tÅ«su ca Ä• ra
anusayavÄ• rassa pana paá¹-ilomanaye ``dukkhÄ• ya vedanÄ• ya apariyÄ• panne ettha kÄ
mÄ• nÄ• nusayo ca nÄ• nusetÄ«â€™â€™ ti vuttattÄ• á¹-hapetvÄ• dukkhavedanaÃ±ceva
sesarÅ«pÄ• rÅ«padhammesupi \Ee 91/ ayaá¹ƒ anusetiyevÄ• ti. evaá¹ƒ mÄ• nÄ• nusayassa
veditabbaá¹ƒ.

diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• \Be 324/ pana kevalaá¹ƒ lokuttaradhammesveva n

pana sabbesupi anusentiyeva. tena vuttaá¹ƒ --- ``sabbasakkÄ• yapariyÄ• pannesu dhamme
anuseti, ettha vicikicchÄ• nusayo anusetÄ«â€™â€™ ti. tattha __sabbasakkÄ• yapariyÄ• pa
saá¹ƒsÄ• ravaá¹-á¹-anissitaá¹-á¹-hena sakkÄ• yapariyÄ• pannesu sabbadhammesÅ«ti attho
cittuppÄ• desu sahajÄ• tÄ• nusayanavasena anusenti. te vÄ• pana paÃ±ca cittuppÄ• de aÅ
Ä• rabbha pavattikÄ• le Ä• rammaá¹‡Ä• nusayanavasena anusentÄ«ti. evaá¹ƒ diá¹-á¹-hÄ• n
anusayanaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ.

bhavarÄ• gÄ• nusayo \Ne 323/ pana kiÃ±cÄ• pi diá¹-á¹-hivippayuttesu catÅ«su cittesu uppa
sahajÄ• tÄ• nusayanavasena ``kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su anusetÄ«â€™â€™
kÄ• madhÄ• tuyaá¹ƒ panesa dvÄ«hi vedanÄ• hi saddhiá¹ƒ uppajjamÄ• nopi rÅ«pÄ• rÅ«pÄ•
kÄ• madhÄ• tuyÄ• pariyÄ• pannaá¹ƒ ekadhammampi Ä• rammaá¹‡aá¹ƒ na karoti, tasmÄ•
niyamaá¹ƒ katvÄ• ``rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo anus
rÄ• go nÄ• mesa kÄ• marÄ• gabhavarÄ• gavasena duvidho. tattha kÄ• marÄ• go kÄ• madh
vutto. sace pana bhavarÄ• gopi kÄ• marÄ• go viya evaá¹ƒ vucceyya, kÄ• marÄ• gena sadd
viya bhaveyyÄ• ti rÄ• gakilesaá¹ƒ dvidhÄ• bhinditvÄ• kÄ• marÄ• gato bhavarÄ• gassa vise
desanÄ• katÄ• ti. evaá¹ƒ bhavarÄ• gÄ• nusayassa anusayanaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹

avijjÄ• nusayo pana sabbesupi tebhÅ«makadhammesu anuseti. tena vuttaá¹ƒ ``sabbasakk
ettha avijjÄ• nusayo anusetÄ«â€™â€™ ti. tassa dvÄ• dasasu cittuppÄ• desu sahajÄ• tÄ• n
Ä• rammaá¹‡akaraá¹‡avasena pana na kiÃ±ci tebhÅ«makadhammaá¹ƒ Ä• rabbha na pavat
anusayanaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. ayaá¹ƒ \Ee 92/ tÄ• va
paricchedavÄ• raparicchinnuddesavÄ• rauppattiá¹-á¹-hÄ• navÄ• resu vinicchayakathÄ• .

uppattiá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• .

mahÄ• vÄ• ro

1. anusayavÄ• ravaá¹‡á¹‡anÄ•

<3> sattannaá¹ƒ \Be 325/ pana mahÄ• vÄ• rÄ• naá¹ƒ paá¹-hame anusayavÄ• re __yassa k
tassa paá¹-ighÄ• nusayo anusetÄ«_ti ettha yadetaá¹ƒ __ ``Ä• mantÄ• â€™â€™ _ti paá¹-iva
duddinnaá¹ƒ viya khÄ• yati. kasmÄ• ? kÄ• marÄ• gapaá¹-ighÄ• naá¹ƒ ekakkhaá¹‡e anuppa
manÄ• yatanaá¹ƒ uppajjati, tassa dhammÄ• yatanaá¹ƒ uppajjatÄ«ti `Ä• mantÄ• â€™, assÄ•
uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro \Ne 324/ ca uppajjati, vacÄ«saá¹…khÄ• ro
manÄ• yatanadhammÄ• yatanÄ• ni kÄ• yasaá¹…khÄ• ravacÄ«saá¹…khÄ• rÄ• ca ekakkha
kÄ• marÄ• gapaá¹-ighÄ• . kÄ• marÄ• go hi aá¹-á¹-hasu lobhasahagatacittuppÄ• desu uppaj
domanassasahagatesÅ«ti, natthi nesaá¹ƒ ekakkhaá¹‡e uppatti; tasmÄ• ettha `noâ€™ ti paá
taá¹ƒ akatvÄ• pana `Ä• mantÄ• â€™ ti paá¹-ivacanassa dinnattÄ• heá¹-á¹-hÄ• yamakesu

khaá¹‡apaccuppannavasena vattamÄ• navohÄ• raá¹ƒ aggahetvÄ• aÃ±Ã±athÄ• gahetabbo

kathaá¹ƒ? appahÄ«navasena. appahÄ«nataÃ±hi sandhÄ• ya ayaá¹ƒ ``anusetÄ«â€™â€™ t
khaá¹‡apaccuppannataá¹ƒ. yasmÄ• ca appahÄ«nataá¹ƒ sandhÄ• ya vutto, tasmÄ• ``yassa
tassa paá¹-ighÄ• nusayo anusetÄ«â€™â€™ ti pucchÄ• ya yassa kÄ• marÄ• gÄ• nusayo ap
Ä• pÄ• dito, tassa paá¹-ighÄ• nusayopi appahÄ«noti evamattho daá¹-á¹-habbo. yasmÄ• ca
tassa itaropi appahÄ«nova hoti, tasmÄ• ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. yadi evaá¹ƒ, yaá
`yassa kÄ• marÄ• gÄ• nusayo uppajjati, tassa paá¹-ighÄ• nusayo uppajjatÄ«â€™ ti pucchit
vuttaá¹ƒ; tattha kathaá¹ƒ attho gahetabboti? tatthÄ• pi appahÄ«navaseneva uppattipaccaye
anivÄ• ritavasena vÄ• . yathÄ• hi cittakammÄ• dÄ«ni Ä• rabhitvÄ• apariniá¹-á¹-hitakamma
tesaá¹ƒ kammantÄ• naá¹ƒ akaraá¹‡akkhaá¹‡epi mittasuhajjÄ• dÄ«hi diá¹-á¹-hadiá¹-á¹-haá¹-
kiá¹ƒ karothÄ• â€™â€™ ti vuttÄ• , ``cittakammaá¹ƒ karoma, kaá¹-á¹-hakammaá¹ƒ karomÄ•
kiÃ±cÄ• pi tasmiá¹ƒ khaá¹‡e na karonti avicchinnakammantattÄ• pana katakhaá¹‡aÃ±ca ka
upÄ• dÄ• ya \Ee 93/ karontiyeva nÄ• ma honti. evameva yamhi santÄ• ne anusayÄ• appah
santÄ• ne uppattipaccaye sati uppatti anivÄ• ritÄ• , tattha anuppajjanakkhaá¹‡epi \Be 326/ u
kÄ• lantare uppajjanakaÃ±ca upÄ• dÄ• ya yassa kÄ• marÄ• gÄ• nusayo uppajjati, tassa pa
nÄ• mÄ• ti evamattho veditabbo. ito paresupi evarÅ«pesu vissajjanesu eseva nayo. __no ca
anÄ• gÄ• missa kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesato pahÄ«nattÄ• vuttaá¹ƒ. __t
puthujjanasotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ. __dvinnaá¹ƒ puggalÄ• na_nti sotÄ• pannas
evarÅ«pesu á¹-hÄ• nesu eseva nayo.

<14> okÄ• savÄ• rassa paá¹-hamadutiyapucchÄ• su yasmÄ• kÄ• marÄ• gÄ• nusayo kÄ•
325/ anuseti, paá¹-ighÄ• nusayo dukkhavedanÄ• ya; tasmÄ• __ `noâ€™ _ti paá¹-isedho ka
ubhinnampi kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su anusayanato __ `Ä• mantÄ• â€™ _ti p
rÅ«padhÄ• tuarÅ«padhÄ• tuyÄ• pana mÄ• nÄ• nusayassa kÄ• marÄ• gÄ• nusayena saddh
uppattiá¹-á¹-hÄ• naá¹ƒ. tasmÄ• __no ca tattha kÄ• marÄ• gÄ• nusayo_ti vuttaá¹ƒ. iminÄ• n
uppattiá¹-á¹-hÄ• navÄ• raá¹ƒ oloketvÄ• sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡aá¹ƒ uppattiá¹-á¹-

<20> dukamÅ«lakapucchÄ• yaá¹ƒ yasmÄ• kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• nÄ• pi ekas
ekaá¹ƒ dhammaá¹ƒ Ä• rammaá¹‡aá¹ƒ karonti, tasmÄ• __natthÄ«_ti paá¹-ikkhepo kato. aya
yasmiá¹ƒ ime dve anusayÄ• anusayeyyuá¹ƒ, taá¹ƒ á¹-hÄ• nameva natthi. tasmÄ• ``kattha
anusetÄ«â€™â€™ ti ayaá¹ƒ pucchÄ• apucchÄ• yevÄ• ti. aÃ±Ã±esupi evarÅ«pesu eseva n

<27> puggalokÄ• savÄ• re __catunna_nti puthujjanasotÄ• pannasakadÄ• gÄ• mianÄ• gÄ•

<36> paá¹-ilomanaye __yassa kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ«_ti ayaá¹ƒ pucchÄ• an

<56> __dvinnaá¹ƒ_ \Be 327/ __puggalÄ• naá¹ƒ sabbattha kÄ• marÄ• gÄ• nusayo_ \Ee 94/

anÄ• gÄ• miarahantÄ• naá¹ƒ. __kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• sÅ«_ti ca vedanÄ• gga
tesaá¹ƒ vatthÄ• rammaá¹‡Ä• nampÄ«ti sabbesampi kÄ• mÄ• vacaradhammÄ• naá¹ƒ gahaa
anusayavÄ• re vinicchayakathÄ• .

anusayavÄ• ravaá¹‡á¹‡anÄ• .

2. sÄ• nusayavÄ• ravaá¹‡á¹‡anÄ•

66-131__._ sÄ• nusayavÄ• re pana __yo kÄ• marÄ• gÄ• nusayena sÄ• nusayo_ti yathÄ• e
yÄ• va tamhÄ• rogÄ• na muccati, tÄ• va tassa rogassa anuppattikkhaá¹‡epi \Ne 326/ saro
sasaá¹ƒkilesassa vaá¹-á¹-agÄ• misattassa yÄ• va ariyamaggena anusayÄ• samugghÄ• taá
anusayÄ• naá¹ƒ anuppattikkhaá¹‡epi sÄ• nusayoyeva nÄ• ma hoti. evarÅ«paá¹ƒ sÄ• nusay
`Ä• mantÄ• â€™ _ti vuttaá¹ƒ. sesamettha anusayavÄ• rasadisameva.

okÄ• savÄ• re pana ``rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayena sÄ• n
dhÄ• tÅ«su puggalassa sÄ• nusayatÄ• paÃ±Ã±Ä• yeyya, anusayassa uppattiá¹-á¹-hÄ• naá
ca uppattiá¹-á¹-hÄ• nadassanatthaá¹ƒ ayaá¹ƒ vÄ• ro Ä• raddho, tasmÄ• __tato mÄ• nÄ• nu
evaÃ±hi sati tato dhÄ• tudvayato uppannena mÄ• nÄ• nusayena sÄ• nusayoti anusayassa
dassitaá¹ƒ hoti. imassa pana paÃ±hassa atthe avutte Ä• dipaÃ±hassa attho pÄ• kaá¹-o na h
vutto, tasmÄ• so evaá¹ƒ veditabbo. __yato kÄ• marÄ• gÄ• nusayenÄ• _ti yato uppannena
sÄ• nusayo, kiá¹ƒ so tato uppannena paá¹-ighÄ• nusayenapi sÄ• nusayoti? yasmÄ• panete
nuppajjanti; tasmÄ• ``noâ€™â€™ ti paá¹-isedho kato. __arahÄ• sabbatthÄ• _ti arahÄ• sa
kenaci anusayena nirÄ• nusayoti. iminÄ• atthavasena nippadesaá¹-á¹-hÄ• nesu bhummava
upÄ• yena sabbattha atthavinicchayo veditabboti.

sÄ• nusayavÄ• ravaá¹‡á¹‡anÄ• .

3. pajahanavÄ• ravaá¹‡á¹‡anÄ•

132-197__._ pajahanavÄ• re \Ee 95/ \Be 328/ __pajahatÄ«_ti tena tena maggena pahÄ• na
Ä• yatiá¹ƒ anuppattidhammataá¹ƒ Ä• pÄ• deti. __Ä• mantÄ• _ti anÄ• gÄ• mÄ«maggaá¹-á¹-
__tadekaá¹-á¹-haá¹ƒ pajahatÄ«_ti pahÄ• nekaá¹-á¹-hataá¹ƒ sandhÄ• ya vuttaá¹ƒ. __no_ti an
sandhÄ• ya paá¹-isedho.

__yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«_ti yato uppajjanakaá¹ƒ kÄ• marÄ• gÄ• nusaya
__aá¹-á¹-hamako_ti arahattaphalaá¹-á¹-hato paá¹-á¹-hÄ• ya paccorohanagaá¹‡anÄ• ya gaá
sotÄ• pattimaggaá¹-á¹-ho aá¹-á¹-hamako \Ne 327/ nÄ• ma. dakkhiá¹‡eyyagaá¹‡anÄ• ya hi a
paá¹-hamo, arahattamaggaá¹-á¹-ho dutiyo, anÄ• gÄ• mÄ« tatiyo ... pe ... sotÄ• pattimaggaá

idha ``aá¹-á¹-hamakoâ€™â€™ ti vutto. nÄ• masaÃ±Ã±Ä• yeva vÄ• esÄ• tassÄ• ti. __anÄ•
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• _ti saddhiá¹ƒ puthujjanena sekkhÄ• sekkhÄ• . t
pahÄ• napariÃ±Ã±Ä• ya abhÄ• vena nappajahati. sesÄ• tesaá¹ƒ anusayÄ• naá¹ƒ pahÄ«na
maggasamaá¹…gÄ«na_nti dve maggasamaá¹…gino á¹-hapetvÄ• ti attho. iminÄ• nayena s
veditabboti.

pajahanavÄ• ravaá¹‡á¹‡anÄ• .

4. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

198-263__._ pariÃ±Ã±Ä• vÄ• re __parijÄ• nÄ• tÄ«_ti tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nÄ• ti. ses
vuttanayameva. ayampi hi vÄ• ro pajahanavÄ• ro viya maggaá¹-á¹-hÄ• naÃ±Ã±eva vasena

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• .

5. pahÄ«navÄ• ravaá¹‡á¹‡anÄ•

264-274__._ pahÄ«navÄ• re phalaá¹-á¹-havaseneva desanÄ• Ä• raddhÄ• . anÄ• gÄ• miss
tasmÄ• ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ.

275-296__._ okÄ• savÄ• re \Be 329/ __yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tattha paá¹-
pucchitvÄ• __na vattabbo pahÄ«noti vÄ• appahÄ«noti vÄ• _ti vuttaá¹ƒ taá¹ƒ kasmÄ• ti? up
asÄ• dhÄ• raá¹‡attÄ• . aÃ±Ã±aá¹ƒ hi kÄ• marÄ• gÄ• nusayassa \Ee 96/ uppattiá¹-á¹-hÄ• na
paá¹-ighÄ• nusayassa. abhÄ• vitamaggassa ca yattha anusayo uppajjati, magge bhÄ• vite t
hoti \Ne 328/. tattha yasmÄ• neva kÄ• marÄ• gÄ• nusayaá¹-á¹-hÄ• ne paá¹-ighÄ• nusayo u
paá¹-ighÄ• nusayaá¹-á¹-hÄ• ne kÄ• marÄ• gÄ• nusayo, tasmÄ• tattha so pahÄ«noti vÄ• a
hi yasmiá¹ƒ attano uppattiá¹-á¹-hÄ• ne kÄ• marÄ• gÄ• nusayo pahÄ«no, tasmiá¹ƒ appahÄ«
vattabbo. yaá¹ƒ kÄ• marÄ• gÄ• nusayassa uppattiá¹-á¹-hÄ• naá¹ƒ, tasmiá¹ƒ aá¹-á¹-hitattÄ•
vattabbo.

__yattha kÄ• marÄ• gÄ• nusayo pahÄ«no, tattha mÄ• nÄ• nusayo pahÄ«no_ti ettha pana s
sandhÄ• ya Ä• mantÄ• ti vuttaá¹ƒ. kÄ• marÄ• gÄ• nusayo hi kÄ• madhÄ• tuyÄ• dvÄ«su ve
tÄ• su ceva rÅ«pÄ• rÅ«padhÄ• tÅ«su ca. so á¹-hapetvÄ• asÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ
saddhiá¹ƒ pahÄ«no nÄ• ma hoti. tasmÄ• `Ä• mantÄ• â€™ ti vuttaá¹ƒ. iminÄ• nayena sabb
pahÄ«natÄ• ca navattabbatÄ• ca veditabbÄ• . `natthÄ«â€™ ti Ä• gataá¹-á¹-hÄ• nesu pana
vinicchayo. puggalokÄ• savÄ• ro, okÄ• savÄ• ragatikoyeva.

297-307__._ paá¹-ilomanaye __yassa kÄ• marÄ• gÄ• nusayo appahÄ«no_ti puthujjanasotÄ

pucchati. kiÃ±cÄ• pi hi ime dve anusayÄ• puthujjanato paá¹-á¹-hÄ• ya yÄ• va anÄ• gÄ• mi
puggalÄ• naá¹ƒ appahÄ«nÄ• . idha pana parato ``tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dvinnaá¹ƒ p
ntiÄ• divacanato maggaá¹-á¹-hÄ• anadhippetÄ• , tasmÄ• puthujjanasotÄ• pannasakadÄ• g
`Ä• mantÄ• â€™ ti vuttaá¹ƒ. __dvinnaá¹ƒ puggalÄ• na_nti sotÄ• pannasakadÄ• gÄ• mÄ«na
vinicchayo veditabbo.

308-329__._ okÄ• savÄ• rapuggalokÄ• savÄ• rÄ• pana heá¹-á¹-hÄ• vuttanayeneva vedita

pahÄ«navÄ• ravaá¹‡á¹‡anÄ• .

6. uppajjanavÄ• ravaá¹‡á¹‡anÄ•

<330> uppajjanavÄ• ro \Be 330/ anusayavÄ• rasadisoyeva.

7. dhÄ• tupucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

332-340__._ dhÄ• tuvÄ• rassa \Ne 329/ pucchÄ• vÄ• re tÄ• va __kati anusayÄ• anusentÄ«
santÄ• naá¹ƒ anugatÄ• hutvÄ• sayanti. __kati anusayÄ• nÄ• nusentÄ«_ti kati anusayÄ• s
hutvÄ• sayanti. __kati anusayÄ• bhaá¹…gÄ• _ti kati anusayÄ• anusenti nÄ• nusentÄ«ti ev
attho. sesamettha yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ heá¹-á¹-hÄ• pÄ• á¸·ivavatthÄ• ne vuttam

7. dhÄ• tuvissajjanÄ• vÄ• ravaá¹‡á¹‡anÄ•

341-349__._ niddesavÄ• re panassa __kassaci satta anusayÄ• anusentÄ«_ti puthujjanavas
paÃ±cÄ• _ti sotÄ• pannasakadÄ• gÄ• mivasena vuttaá¹ƒ. tesaÃ±hi diá¹-á¹-hÄ• nusayo ca v
pahÄ«nÄ• ti paÃ±ceva anusenti. tattha yathÄ• anusayavÄ• re ``anusentÄ«â€™â€™ ti pada
gahito, evamidha na gahetabbo. kasmÄ• ? tasmiá¹ƒ khaá¹‡e anuppajjanato. kÄ• madhÄ• tu
vipÄ• kacittaÃ±ceva kammasamuá¹-á¹-hÄ• narÅ«paÃ±ca uppajjati, akusalacittaá¹ƒ natthi. a
akusalacittakkhaá¹‡e uppajjanti, na vipÄ• kacittakkhaá¹‡eti tasmiá¹ƒ khaá¹‡e anuppajjanato
gahetabbo. kathaá¹ƒ pana gahetabboti? yathÄ• labbhati tathÄ• gahetabbo. kathaÃ±ca labh
appahÄ«naá¹-á¹-hena. yathÄ• hi rÄ• gadosamohÄ• naá¹ƒ appahÄ«nattÄ• . kusalÄ• byÄ• k
``sarÄ• go sadoso samohoâ€™â€™ ti vuccati, evaá¹ƒ maggabhÄ• vanÄ• ya appahÄ«nattÄ
tassa puggalassa te te anusayÄ• anusentÄ«ti vuccanti. na kevalaÃ±ca vuccanti, appahÄ«n
anusentiyeva nÄ• mÄ• ti veditabbÄ• .

__anusayÄ• bhaá¹…gÄ• natthÄ«_ti yassa hi yo anuseti, so anusetiyeva; yo nÄ• nuseti, so
anuseti ca nÄ• nuseti ca, ayaá¹ƒ siyÄ• anuseti siyÄ• nÄ• nusetÄ«ti, evaá¹ƒ vibhajitabbo an
__rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci tayo_ti \Be 331/ anÄ• gÄ• mivasena vuttaá¹ƒ. ta

kÄ• marÄ• gapaá¹-ighadiá¹-á¹-hivicikicchÄ• nusayÄ• cattÄ• ropi anavasesato pahÄ«nÄ• . i
vuttaá¹ƒ --- ``kassaci tayo anusayÄ• anusentÄ«â€™â€™ ti.

__na_ \Ne 330/ __kÄ• madhÄ• tu_nti kÄ• madhÄ• tuyÄ• paá¹-isiddhattÄ• sesÄ• dve dhÄ
__satte_ \Ee 98/ __vÄ• _ti yasmÄ• ariyasÄ• vakassa rÅ«padhÄ• tuyÄ• cutassa kÄ• madhA
natthi, puthujjanasseva hoti, tasmÄ• sattevÄ• ti niyametvÄ• vuttaá¹ƒ. ``arÅ«padhÄ• tuyÄ•
upapajjantassa sattevÄ• â€™â€™ ti etthÄ• pi eseva nayo. __rÅ«padhÄ• tuyÄ• upapatti na
upapattinipphÄ• dakassa rÅ«pÄ• vacarajjhÄ• nassa abhÄ• vÄ• . so hi sabbaso rÅ«pasaÃ±Â
dhÄ• tuá¹ƒ upapannoti nÄ• ssa tattha rÅ«pÄ• vacarajjhÄ• naá¹ƒ atthi. tadabhÄ• vÄ• rÅ«pa
natthÄ«ti veditabbÄ• . __arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tu_nti ettha arÅ«padhA
nayena sabbavissajjanesu attho veditabboti.

dhÄ• tuvÄ• ravaá¹‡á¹‡anÄ• .

anusayayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cittayamakaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-62__._ idÄ• ni tesaÃ±Ã±eva mÅ«layamake desitÄ• naá¹ƒ kusalÄ• didhammÄ• naá¹ƒ labb
saá¹…gaá¹‡hitvÄ• anusayayamakÄ• nantaraá¹ƒ desitassa cittayamakassa atthavaá¹‡á¹‡an
pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va veditabbaá¹ƒ. imasmiÃ±hi cittayamake mÄ• tikÄ• á¹-hapana
vissajjananti dve vÄ• rÄ• honti. tattha mÄ• tikÄ• á¹-hapane puggalavÄ• ro, dhammavÄ• ro,
Ä• ditova tayo suddhikamahÄ• vÄ• rÄ• honti.

tattha ``yassa cittaá¹ƒ uppajjati, na nirujjhatÄ«â€™â€™ ti evaá¹ƒ puggalavasena cittassa
uppajjananirujjhanÄ• dibhedaá¹ƒ dÄ«pento gato puggalavÄ• ro nÄ• ma. ``yaá¹ƒ cittaá¹ƒ upp
nirujjhatÄ«â€™â€™ ti evaá¹ƒ dhammavaseneva cittassa uppajjananirujjhanÄ• dibhedaá¹ƒ d
nÄ• ma. ``yassa yaá¹ƒ cittaá¹ƒ uppajjati, na nirujjhatÄ«â€™â€™ ti evaá¹ƒ ubhayavasena \B
uppajjananirujjhanÄ• dibhedaá¹ƒ \Ne 331/ dÄ«pento gato puggaladhammavÄ• ro nÄ• ma. ta
sarÄ• gaá¹ƒ cittaâ€™â€™ nti soá¸·asannaá¹ƒ padÄ• naá¹ƒ vasena apare sarÄ• gÄ• dipada
puggalavÄ• rÄ• , soá¸·asa dhammavÄ• rÄ• , soá¸·asa puggaladhammavÄ• rÄ• ti aá¹-á¹-hac
honti. te sarÄ• gÄ• dipadamattaá¹ƒ dassetvÄ• saá¹…khittÄ• . tato ``yassa kusalaá¹ƒ cittaâ€
chasaá¹-á¹-hidvisatasaá¹…khÄ• naá¹ƒ abhidhammamÄ• tikÄ• padÄ• naá¹ƒ vasena apare k
chasaá¹-á¹-hidvisatapuggalavÄ• rÄ• , chasaá¹-á¹-hidvisatadhammavÄ• rÄ• chasaá¹-á¹-hidv
aá¹-á¹-hanavutisattasatÄ• missakavÄ• rÄ• honti. tepi kusalÄ• dipadamattaá¹ƒ dassetvÄ• s
yÄ• nipettha sanidassanÄ• dÄ«ni padÄ• ni cittena saddhiá¹ƒ na yujjanti, tÄ• ni moghapucch

tesu pana tÄ«su vÄ• resu sabbapaá¹-hame suddhikapuggalamahÄ• vÄ• re uppÄ• danirodh
uppÄ• duppannavÄ• ro, nirodhuppannavÄ• ro, uppÄ• davÄ• ro, nirodhavÄ• ro, uppÄ• danir
uppajjamÄ• nanirodhavÄ• ro, uppajjamÄ• nuppannavÄ• ro, nirujjhamÄ• nuppannavÄ• ro, up
atÄ«tÄ• nÄ• gatavÄ• ro, uppannuppajjamÄ• navÄ• ro, niruddhanirujjhamÄ• navÄ• ro, atikka
antaravÄ• rÄ• . tesu uppÄ• davÄ• ro, nirodhavÄ• ro, uppÄ• danirodhavÄ• roti imesu tÄ«su v
anulomapaá¹-ilomavasena cha cha katvÄ• aá¹-á¹-hÄ• rasa yamakÄ• ni. uppannuppÄ• davÄ
anulomato dve, paá¹-ilomato dveti cattÄ• ri yamakÄ• ni. sesesu Ä• dito niddiá¹-á¹-hesu tÄ«s
niddiá¹-á¹-hesu tÄ«su; avasÄ• ne niddiá¹-á¹-hesu catÅ«sÅ«ti dasasu vÄ• resu anulomato ek
ekanti dve dve katvÄ• vÄ«sati yamakÄ• ni. evaá¹ƒ sabbesupi cuddasasu antaravÄ• resu dv
caturÄ• sÄ«ti pucchÄ• aá¹-á¹-hasaá¹-á¹-hiatthasataá¹ƒ hoti. yathÄ• ca ekasmiá¹ƒ suddhika
tathÄ• suddhikadhammavÄ• repi suddhikapuggaladhammavÄ• repÄ«ti tÄ«su mahÄ• vÄ• re
diguá¹‡Ä• pucchÄ• , tato diguá¹‡Ä• atthÄ• ca veditabbÄ• . idaá¹ƒ pana vÄ• rattayaá¹ƒ sa
soá¸·asaguá¹‡aá¹ƒ, kusalÄ• divasena chasaá¹-á¹-hidvisataguá¹‡aá¹ƒ katvÄ• imasmiá¹ƒ citt
yamakasahassÄ• ni, tato diguá¹‡Ä• pucchÄ• , tato diguá¹‡Ä• atthÄ• ca hontÄ«ti \Ee 100/
saá¹ƒkhittoti. evaá¹ƒ tÄ• va imasmiá¹ƒ cittayamake pÄ• á¸·ivavatthÄ• naá¹ƒ veditabbaá¹ƒ.

mÄ• tikÄ• á¹-hapanavaá¹‡á¹‡anÄ• .

niddeso

1. puggalavÄ• ravaá¹‡á¹‡anÄ•

<63> idÄ• ni \Be 333/ \Ne 332/ á¹-hapitÄ• nukkamena mÄ• tikaá¹ƒ vissajjetuá¹ƒ __yassa ci
nirujjhatÄ«_tiÄ• di Ä• raddhaá¹ƒ. tattha __uppajjatÄ«_ti uppÄ• dakkhaá¹‡asamaá¹…gitÄ• ya
nirujjhatÄ«_ti nirodhakkhaá¹‡aá¹ƒ appattatÄ• ya na nirujjhati. __tassa citta_nti tassa puggal
paá¹-á¹-hÄ• ya cittaá¹ƒ nirujjhissati nuppajjissatÄ«ti pucchati. __tesaá¹ƒ citta_nti yesaá¹ƒ
paricchinnavaá¹-á¹-adukkhÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ sabbapacchimassa cuticittassa
etesaá¹ƒ tadeva cuticittaá¹ƒ uppÄ• dappattatÄ• ya uppajjati nÄ• ma, bhaá¹…gaá¹ƒ appattat
idÄ• ni pana bhaá¹…gaá¹ƒ patvÄ• taá¹ƒ tesaá¹ƒ cittaá¹ƒ nirujjhissati, tato appaá¹-isandhika
nuppajjissati. __itaresa_nti pacchimacittasamaá¹…giá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ á¹-hapetvÄ• a
sekkhÄ• sekkhaputhujjanÄ• naá¹ƒ __nirujjhissati ceva uppajjissati cÄ• _ti yaá¹ƒ taá¹ƒ uppÄ•
taá¹ƒ nirujjhissateva. aÃ±Ã±aá¹ƒ pana tasmiá¹ƒ vÄ• aÃ±Ã±asmiá¹ƒ vÄ• attabhÄ• ve uppaj
ca. dutiyapucchÄ• vissajjanepi tathÄ• rÅ«passeva khÄ«á¹‡Ä• savassa cittaá¹ƒ sandhÄ• ya
__nuppajjati nirujjhatÄ«_ti bhaá¹…gakkhaá¹‡e arahato pacchimacittampi sesÄ• naá¹ƒ bhijja
paá¹-á¹-hÄ• ya pana arahato cittaá¹ƒ na nirujjhissatÄ«ti sakkÄ• vattuá¹ƒ uppajjissatÄ«ti par
sesÄ• naá¹ƒ uppajjissatÄ«ti sakkÄ• vattuá¹ƒ, na nirujjhissatÄ«ti na sakkÄ• . tasmÄ• `noâ€
dutiyapaÃ±he yassa cittaá¹ƒ na nirujjhissati, uppajjissatÄ«ti so puggaloyeva natthi, tasmÄ•

paá¹-ikkhepo kato.

65-82__._ __uppanna_nti uppÄ• dasamaá¹…ginopetaá¹ƒ nÄ• maá¹ƒ. uppÄ• daá¹ƒ patvÄ• uppÄ• dasamaá¹…gitaá¹ƒ sandhÄ• ya \Ee 101/ `Ä• mantÄ• â€™ ti, uppÄ• daá¹ƒ patvÄ• an ``tesaá¹ƒ cittaá¹ƒ uppannaâ€™â€™ nti vuttaá¹ƒ. __anuppanna_nti uppÄ• daá¹ƒ appattaá¹ƒ uppajjitthÄ• _ti etthÄ• pi sabbesaá¹ƒ tÄ• va cittaá¹ƒ khaá¹‡apaccuppannameva hutvÄ• upp uppajjittha nÄ• ma, nirodhasamÄ• pannÄ• naá¹ƒ nirodhato pubbe uppannapubbattÄ• , asaÃ uppannapubbattÄ• . __uppajjittha ceva uppajjati cÄ• _ti uppÄ• daá¹ƒ pattattÄ• uppajjittha, a nÄ• mÄ• ti attho.

__uppÄ• dakkhaá¹‡e_ \Ne 333/ __anÄ• gataÃ±cÄ• _ti uppÄ• dakkhaá¹‡e ca cittaá¹ƒ anÄ•

<83> atikkantakÄ• lavÄ• re __uppajjamÄ• naá¹ƒ khaá¹‡a_nti uppÄ• dakkhaá¹‡aá¹ƒ. tattha uppajjamÄ• no nÄ• ma na hoti, uppajjamÄ• nassa pana khaá¹‡attÄ• evaá¹ƒ \Be 334/ vutto. vÄ«tikkantaá¹ƒ atikkantakÄ• la_nti na ciraá¹ƒ vÄ«tikkantaá¹ƒ tameva pana uppÄ• dakkhaá¹‡ hutvÄ• atikkantakÄ• lanti saá¹…khaá¹ƒ gacchati. __nirujjhamÄ• naá¹ƒ khaá¹‡a_nti nirodha kiÃ±cÄ• pi nirodhakkhaá¹‡o nirujjhamÄ• no nÄ• ma na hoti, nirujjhamÄ• nassa pana khaá¹‡ __khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• la_nti kiá¹ƒ tassa cittaá¹ƒ evaá¹ƒ nirodhakkhaá¹‡ hutvÄ• atikkantakÄ• laá¹ƒ nÄ• ma hotÄ«ti pucchati. tattha yasmÄ• bhaá¹…gakkhaá¹‡e citt khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• laá¹ƒ hoti, nirodhakkhaá¹‡aá¹ƒ khaá¹‡aá¹ƒ atikkantakÄ• laá¹ƒ nÄ• ma na hoti. atÄ«taá¹ƒ pana cittaá¹ƒ ubhopi khaá¹‡e khaá¹‡aá¹ƒ vÄ« atikkantakÄ• laá¹ƒ nÄ• ma, tasmÄ• ``bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ vÄ bhaá¹…gakkhaá¹‡aá¹ƒ avÄ«tikkantaá¹ƒ, atÄ«taá¹ƒ cittaá¹ƒ uppÄ• dakkhaá¹‡aÃ±ca vÄ«tikk bhaá¹…gakkhaá¹‡aÃ±ca vÄ«tikkantanti vissajjanamÄ• ha. dutiyapaÃ±hassa vissajjane yasm ubhopi khaá¹‡e vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• laá¹ƒ nÄ• ma hoti, tasmÄ• atÄ«taá¹ƒ c paá¹-ilomapaÃ±hassa vissajjane yasmÄ• uppÄ• dakkhaá¹‡e ca cittaá¹ƒ anÄ• gataÃ±ca citt khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• laá¹ƒ nÄ• ma na hoti, tesaá¹ƒ khaá¹‡Ä• na avÄ«tikkantattÄ• . tasmÄ• ``uppÄ• dakkhaá¹‡e cittaá¹ƒ anÄ• gataá¹ƒ cittaâ€™â€™ nti vutt pÄ• kaá¹-ameva.

84-113__._ dhammavÄ• repi iminÄ• vupÄ• yena sabbavissajjanesu attho veditabbo. pugga dhammavÄ• ragatikoyeva.

114-116__._ sabbepi missakavÄ• rÄ• __yassa sarÄ• gaá¹ƒ citta_ntiÄ• dinÄ• nayena mukh saá¹…khittÄ• . vitthÄ• ro pana nesaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbo. tesu pana ``y cittaá¹ƒ uppajjati, na nirujjhati; tassa cittaá¹ƒ nirujjhissati, nuppajjissatÄ«â€™â€™ ti evaá¹ƒ vitthÄ• retabbatÄ• ya pucchÄ• va sadisÄ• hoti. yasmÄ• pana sarÄ• gaá¹ƒ cittaá¹ƒ pacchim ``yassa sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati, na nirujjhati; tassa cittaá¹ƒ nirujjhissati, nuppajjissatÄ«

noâ€™â€™ ti evaá¹ƒ vissajjitabbattÄ• vissajjanaá¹ƒ asadisaá¹ƒ hoti. taá¹ƒ taá¹ƒ tassÄ• ta
anurÅ«pavasena veditabbanti.

cittayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammayamakaá¹ƒ

1. paá¹‡á¹‡attiuddesavÄ• ravaá¹‡á¹‡anÄ•

1-16__._ idÄ• ni \Be 335/ tesaÃ±Ã±eva mÅ«layamake desitÄ• naá¹ƒ kusalÄ• didhammÄ• n
cittayamakÄ• nantaraá¹ƒ desitassa dhammayamakassa vaá¹‡á¹‡anÄ• hoti. tattha khandha
pÄ• á¸·ivavatthÄ• naá¹ƒ veditabbaá¹ƒ. yathÄ• hi tattha paá¹‡á¹‡attivÄ• rÄ• dayo tayo mahÄ
antaravÄ• rÄ• ca honti, tathÄ• idhÄ• pi. ``yo kusalaá¹ƒ dhammaá¹ƒ bhÄ• veti, so akusalaá
pajahatÄ«â€™â€™ ti Ä• gatattÄ• panettha pariÃ±Ã±Ä• vÄ• ro, bhÄ• vanÄ• vÄ• ro nÄ• mÄ
abyÄ• kato dhammo neva bhÄ• vetabbo, na pahÄ• tabbo, tasmÄ• taá¹ƒ padameva na uddh
panettha tiá¹‡á¹‡aá¹ƒ kusalÄ• didhammÄ• naá¹ƒ vasena padasodhanavÄ• ro, padasodhana
suddhadhammavÄ• ro, suddhadhammamÅ«lacakkavÄ• roti \Ee 103/ imesu catÅ«su vÄ• res

1. paá¹‡á¹‡attiniddesavÄ• ravaá¹‡á¹‡anÄ•

17-32__._ paá¹‡á¹‡attivÄ• raniddese pana __kusalÄ• kusaladhammÄ• _ti kusalÄ• naá¹ƒ e
``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. sesavissajjanesupi eseva nayo. __avasesÄ• dhammÄ•
avasesÄ• dhammÄ• akusalÄ• na honti, dhammÄ• pana hontÄ«ti attho. iminÄ• nayena s
veditabbÄ• ni.

paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

33-34__._ pavattivÄ• re \Ne 335/ panettha paccuppannakÄ• le puggalavÄ• rassa anuloman
uppajjanti, tassa akusalÄ• dhammÄ• uppajjanti; yassa vÄ• pana akusalÄ• dhammÄ• upp
dhammÄ• uppajjantÄ«â€™â€™ ti kusaladhammamÅ«lakÄ• ni dve yamakÄ• ni, akusaladha
yamakÄ• ni honti. tassa paá¹-ilomanayepi okÄ• savÄ• rÄ• dÄ«supi eseva nayo. evamettha
tiá¹‡á¹‡aá¹ƒ yamakÄ• naá¹ƒ vasena yamakagaá¹‡anÄ• veditabbÄ• . atthavinicchaye panet
imassa hi dhammayamakassa \Be 336/ pavattimahÄ• vÄ• re ``uppajjanti nirujjhantÄ«â€™â€
kusalÄ• kusaladhammÄ• tÄ• va ekantena pavattiyaá¹ƒyeva labbhanti, na cutipaá¹-isandhÄ
pavatte ca cutipaá¹-isandhÄ«su cÄ• ti tÄ«supi kÄ• lesu labbhanti. evamettha yaá¹ƒ yattha y
vasena tattha tattha vinicchayo veditabbo.

tatridaá¹ƒ nayamukhaá¹ƒ --- kusalÄ• kusalÄ• naá¹ƒ tÄ• va ekakkhaá¹‡e anuppajjanato ``no
kato. __abyÄ• katÄ• cÄ• _ti cittasamuá¹-á¹-hÄ• narÅ«pavasena vuttaá¹ƒ.

35-36__._ __yattha kusalÄ• dhammÄ• nuppajjantÄ«_ti asaÃ±Ã±abhavaá¹ƒ sandhÄ• ya vu
``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ kataá¹ƒ. __uppajjantÄ«_ti idampi asaÃ±Ã±abhavaá¹ƒ
abyÄ• katÄ• naá¹ƒ pana anuppattiá¹-á¹-hÄ• nassa abhÄ• vÄ• ``natthÄ«â€™â€™ ti paá¹-ikh

<49> __dutiye akusale_ti bhavaá¹ƒ assÄ• detvÄ• uppannesu nikantijavanesu dutiye javana
vattamÄ• ne_ti paá¹-isandhito dutiye bhavaá¹…gacitte vattamÄ• ne saha vÄ• paá¹-isandhiy
vipÄ• kavasena ekameva katvÄ• bhavanikantiyÄ• Ä• vajjanacitte. taÃ±hi kiriyacittattÄ• ab
vipÄ• kato dutiyaá¹ƒ nÄ• ma hoti.

<57> __yassa cittassa anantarÄ• _ \Ee 104/ __aggamagga_nti gotrabhucittaá¹ƒ sandhÄ• y
dhammÄ• uppajjissantÄ«_ti te aggamaggadhammeyeva sandhÄ• ya vuttaá¹ƒ.

<79> __yassa_ \Ne 336/ __cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti, tassa citta
idaá¹ƒ cittajÄ• tivasena vuttaá¹ƒ. tajjÄ• tikassa hi ekÄ• vajjanena uppannassa tato orimacitta
uppÄ• dakkhaá¹‡epi etaá¹ƒ lakkhaá¹‡aá¹ƒ labbhateva.

<99> nirodhavÄ• repi kusalÄ• kusalÄ• naá¹ƒ ekato anirujjhanato ``noâ€™â€™ ti vuttaá¹ƒ. i
sabbattha vinicchayo veditabboti.

dhammayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. indriyayamakaá¹ƒ

idÄ• ni \Be 337/ tesaÃ±Ã±eva mÅ«layamake desitÄ• naá¹ƒ kusalÄ• didhammÄ• naá¹ƒ labb
saá¹ƒgaá¹‡hitvÄ• dhammayamakÄ• nantaraá¹ƒ desitassa indriyayamakassa vaá¹‡á¹‡anÄ•
khandhayamakÄ• dÄ«su vuttanayeneva pÄ• á¸·ivavatthÄ• naá¹ƒ veditabbaá¹ƒ. idhÄ• pi hi p
mahÄ• vÄ• rÄ• avasesÄ• antaravÄ• rÄ• ca saddhiá¹ƒ kÄ• lappabhedÄ• dÄ«hi khandhaya
indriyÄ• naá¹ƒ pana bahutÄ• ya dhÄ• tuyamakatopi bahutarÄ• ni yamakÄ• ni honti. yathÄ•
puggalavÄ• rÄ• dÄ«su cakkhÄ• yatanacakkhudhÄ• tumÅ«lake naye cakkhÄ• yatanacakkhu
jivhÄ• yatanakÄ• yÄ• yatanÄ• ni na yojitÄ• ni. jivhÄ• yatanakÄ• yÄ• yatanamÅ«lakÄ• ni ca
tathÄ• idhÄ• pi cakkhundriyamÅ«lake naye jivhindriyakÄ• yindriyÄ• ni na yojitÄ• ni,
jivhindriyakÄ• yindriyamÅ«lakÄ• ni ca yamakÄ• neva na gahitÄ• ni. tesaá¹ƒ aggahaá¹‡e kÄ
vuttanayeneva veditabbaá¹ƒ. manindriyaá¹ƒ pana yathÄ• cakkhundriyÄ• dimÅ«lakehi tathe
itthindriyÄ• dimÅ«lakehipi saddhiá¹ƒ yasmÄ• yojanaá¹ƒ gacchati, tasmÄ• nikkhittapaá¹-ipÄ

sabbehipi cakkhundriyamÅ«lakÄ• dÄ«hi saddhiá¹ƒ pariyosÄ• ne yojitanti veditabbaá¹ƒ. cakk
itthindriyapurisindriyajÄ«vitindriyÄ• ni \Ee 105/ yojitÄ• ni sukhindriyadukkhindriyadomanassi
paá¹-isandhiyaá¹ƒ natthÄ«ti na gahitÄ• ni. somanassindriyaupekkhindriyÄ• ni paá¹-isandhiya
gahitÄ• ni. tathÄ• saddhindriyÄ• dÄ«ni paÃ±ca. lokuttarÄ• ni tÄ«á¹‡i paá¹-isandhiyaá¹ƒ abh
iti yÄ• ni gahitÄ• ni, tesaá¹ƒ \Ne 337/ vasenettha cakkhundriyamÅ«lake naye yamakagaá¹‡a
cettha, evaá¹ƒ sabbattha. yÄ• ni pana na gahitÄ• ni, tesaá¹ƒ vasena yamakÄ• ni na gaá¹‡et
moghapucchÄ• vasena gaá¹‡etabbÄ• nÄ«ti evaá¹ƒ tÄ• va sabbavÄ• resu pÄ• á¸·ivavatthÄ•

pavattivÄ• ravaá¹‡á¹‡anÄ•

1-86__._ atthavinicchaye panettha idaá¹ƒ nayamukhaá¹ƒ --- __sacakkhukÄ• naá¹ƒ na itthÄ«
brahmapÄ• risajjÄ• dÄ«naÃ±ceva rÅ«pÄ«naá¹ƒ purisanapuá¹ƒsakÄ• naÃ±ca vasena vuttaá
nuppajjati. __sacakkhukÄ• naá¹ƒ na purisÄ• na_nti rÅ«pÄ«brahmÄ• naÃ±ceva itthinapuá¹ƒ
tesaÃ±hi purisindriyaá¹ƒ nuppajjati. __acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«viti
uppajjatÄ«_ti ekavokÄ• racatuvokÄ• rakÄ• madhÄ• tusatte sandhÄ• ya vuttaá¹ƒ. __sacakkh
somanassenÄ• _ti upekkhÄ• sahagatÄ• naá¹ƒ \Be 338/ catunnaá¹ƒ mahÄ• vipÄ• kapaá¹-isa
__sacakkhukÄ• naá¹ƒ vinÄ• upekkhÄ• yÄ• _ti somanassasahagatapaá¹-isandhikÄ• naá¹ƒ
acakkhukÄ• na_nti ahetukapaá¹-isandhivasena vuttaá¹ƒ. __ahetukÄ• na_nti ahetukapaá¹-is
saddhindriyÄ• dÄ«naá¹ƒ abhÄ• vato vuttaá¹ƒ. tattha hi ekanteneva saddhÄ• satipaÃ±Ã±Ä•
samÄ• dhivÄ«riyÄ• ni pana indriyappattÄ• ni na honti. __sahetukÄ• naá¹ƒ acakkhukÄ• na_n
arÅ«pÄ«vasena ca vuttaá¹ƒ. aÃ±Ã±o hi sahetuko acakkhuko nÄ• ma natthi. __sacakkhukÄ•
opapÄ• tikavasena vuttaá¹ƒ. __sacakkhukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• na_nti kÄ• madhÄ
duhetukapaá¹-isandhikÄ• naá¹ƒ vasena vuttaá¹ƒ. __sacakkhukÄ• naá¹ƒ Ã±Ä• á¹‡asampayu
ceva kÄ• mÄ• vacaradevamanusse ca sandhÄ• ya vuttaá¹ƒ. __Ã±Ä• á¹‡asampayuttÄ• naá
tihetukagabbhaseyyake ca sandhÄ• ya vuttaá¹ƒ.

<190> jÄ«vitindriyamÅ«lake __vinÄ• somanassena upapajjantÄ• na_nti dvepi jÄ«vitindriyÄ
__pavatte_ \Ee 106/ __somanassavippayuttacittassa uppÄ• dakkhaá¹‡e_ti arÅ«pajÄ«vitindr
vuttaá¹ƒ. iminÄ• nayena sabbatthÄ• pi paá¹-isandhipavattivasena jÄ«vitindriyayojanÄ• ved
somanassindriyÄ• dimÅ«lakesupi paá¹-isandhipavattivasenevattho gahetabbo. paá¹-ilomana
etesaÃ±ceva aÃ±Ã±esaÃ±ca dhammÄ• naá¹ƒ yathÄ• lÄ• bhavasena cutipaá¹-isandhipavatt
veditabbÄ• .

<281> anÄ• gatavÄ• re \Ne 338/ __eteneva bhÄ• venÄ• _ti etena purisabhÄ• veneva, anta
anÄ• pajjitvÄ• purisapaá¹-isandhiggahaá¹‡enevÄ• ti attho. __katici bhave dassetvÄ• parini
paá¹-isandhiyo gahetvÄ• itthibhÄ• vaá¹ƒ appatvÄ• va parinibbÄ• yissantÄ«ti attho. dutiyapu

<361> paccuppannena atÄ«tavÄ• re __suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…ga

nuppajjitthÄ• _ti cittayamake viya uppÄ• dakkhaá¹‡Ä• tikkamavasena atthaá¹ƒ aggahetvÄ• anuppannapubbavasena gahetabboti. iminÄ• nayamukhena sabbasmimpi pavattivÄ• re att

pavattivÄ• ravaá¹‡á¹‡anÄ• .

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

435-482__._ pariÃ±Ã±Ä• vÄ• re \Be 339/ pana cakkhumÅ«lakÄ• dÄ«su ekameva cakkhuso pana sesÄ• nipi lokiyaabyÄ• katÄ• ni ceva lokiyaabyÄ• katamissakÄ• ni ca pariÃ±Ã±eyyÄ• anupadiá¹-á¹-hÄ• nipi iminÄ• va dassitÄ• ni honti. yasmÄ• pana akusalaá¹ƒ ekantato pahÄ kusalaá¹ƒ bhÄ• vetabbameva, lokuttarÄ• byÄ• kataá¹ƒ sacchikÄ• tabbaá¹ƒ, tasmÄ• ``doma pajahatÄ«â€™â€™ ti ``anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vetÄ«â€™â€™ ti ``a sacchikarotÄ«â€™â€™ ti vuttaá¹ƒ. aÃ±Ã±indriyaá¹ƒ pana bhÄ• vetabbampi atthi sacchikÄ• bhÄ• vanÄ• vaseneva gahitaá¹ƒ. tattha __dve puggalÄ• _ti sakadÄ• gÄ• mimaggasamaá¹… ca. tesu eko samucchindituá¹ƒ asamatthattÄ• domanassindriyaá¹ƒ na pajahati nÄ• ma. eko __cakkhundriyaá¹ƒ na parijÄ• nÄ• tÄ«_ti anuppÄ• daá¹ƒ Ä• pÄ• detuá¹ƒ \Ee 107/ asamatth iminÄ• nayena sabbavissajjanesu attho veditabboti.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• .

indriyayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Ne 339/ ca ---

yassovÄ• de á¹-hatvÄ• , niá¹-á¹-hitakiccassa kiccasampanno.

yuvatijanopi atÄ«to, suvihitaniyamo yamassÄ• á¹‡aá¹ƒ ||

devaparisÄ• ya majjhe, devapure sabbadevadevena.

yamakaá¹ƒ nÄ• ma pakÄ• sitaá¹ƒ, yamÄ• malalomena yaá¹ƒ tena ||

pÄ• á¸·ivavatthÄ• navidhiá¹ƒ, pucchÄ• vissajjane ca atthanayaá¹ƒ.

dassetuá¹ƒ Ä• raddhÄ• , yamakaaá¹-á¹-hakathÄ• mayÄ• tassa ||

sÄ• \Be 340/ subahuantarÄ• ye, lokamhi yathÄ• anantarÄ• yena.

ayamajja paÃ±camattehi, tantiyÄ• bhÄ• á¹‡avÄ• rehi ||

niá¹-á¹-haá¹ƒ pattÄ• evaá¹ƒ, niá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡antu sabbepi.

hitasukhanibbattikarÄ• , manorathÄ• sabbasattÄ• nanti ||

yamakappakaraá¹‡a-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paá¹-á¹-hÄ• nappakaraá¹‡a-aá¹-á¹-hakathÄ•

devÄ• tidevo \Be 341/ \Ne 340/ devÄ• naá¹ƒ, devadÄ• navapÅ«jito,

desayitvÄ• pakaraá¹‡aá¹ƒ, yamakaá¹ƒ suddhasaá¹ƒyamo ||

atthato dhammato ceva, gambhÄ«rassÄ• tha tassa yaá¹ƒ,

anantaraá¹ƒ mahÄ• vÄ«ro, sattamaá¹ƒ isisattamo ||

paá¹-á¹-hÄ• naá¹ƒ nÄ• ma nÄ• mena, nÄ• marÅ«panirodhano,

desesi atigambhÄ«ra-nayamaá¹‡á¸• itadesanaá¹ƒ ||

idÄ• ni \Ne 341/ tassa sampatto, yasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• kkamo,

tasmÄ• naá¹ƒ vaá¹‡á¹‡ayissÄ• mi, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

paccayuddesavaá¹‡á¹‡anÄ•

sammÄ• sambuddhena hi anulomapaá¹-á¹-hÄ• ne dvÄ• vÄ«sati tike nissÄ• ya tikapaá¹-á¹-h
niddiá¹-á¹-haá¹ƒ, sataá¹ƒ duke nissÄ• ya dukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma niddiá¹-á¹-haá¹ƒ. ta
tike gahetvÄ• dukasate pakkhipitvÄ• dukatikapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dassitaá¹ƒ. tato pa
gahetvÄ• dvÄ• vÄ«satiyÄ• tikesu pakkhipitvÄ• tikadukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dassita

pakkhipitvÄ• tikatikapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dassitaá¹ƒ. duke ca dukesuyeva pakkhipitvÄ
dukadukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dassitaá¹ƒ. evaá¹ƒ ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha __anulomamhi_ nayÄ• sugambhÄ«rÄ• ti ||

paccanÄ«yapaá¹-á¹-hÄ• nepi \Be 342/ dvÄ• vÄ«sati tike nissÄ• ya tikapaá¹-á¹-hÄ• naá¹ƒ nÄ
dukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. dvÄ• vÄ«sati tike dukasate pakkhipitvÄ• dukatikapaá¹-á¹-h
dvÄ• vÄ«satiyÄ• tikesu pakkhipitvÄ• tikadukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. tike tikesuyeva pa
tikatikapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. duke dukesuyeva pakkhipitvÄ• dukadukapaá¹-á¹-hÄ• na
paccanÄ«yepi chahi nayehi paá¹-á¹-hÄ• naá¹ƒ niddiá¹-á¹-haá¹ƒ. tena vuttaá¹ƒ ---

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha __paccanÄ«yamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti ||

tato \Ne 342/ paraá¹ƒ anulomapaccanÄ«yepi etenevupÄ• yena cha nayÄ• dassitÄ• . tenÄ•

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha __anulomapaccanÄ«yamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti ||

tadanantaraá¹ƒ paccanÄ«yÄ• nulomamhi eteheva chahi nayehi niddiá¹-á¹-haá¹ƒ. tenÄ• ha

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha __paccanÄ«yÄ• nulomamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti ||

evaá¹ƒ anulome cha paá¹-á¹-hÄ• nÄ• ni, paccanÄ«ye cha, anulomapaccanÄ«ye cha, pacca
paá¹-á¹-hÄ• nÄ• nÄ«ti idaá¹ƒ ``catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• napaá¹-á¹-hÄ•
nÄ• mÄ• â€™â€™ ti hi vuttaá¹ƒ.

tattha yesaá¹ƒ catuvÄ«satiyÄ• samantapaá¹-á¹-hÄ• nÄ• naá¹ƒ samodhÄ• navasenetaá¹ƒ
catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• naá¹ƒ paá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ n
imassa ca pakaraá¹‡assa nÄ• mattho tÄ• va evaá¹ƒ veditabbo. kenaá¹-á¹-hena \Be 343/ __
nÄ• nappakÄ• rapaccayaá¹-á¹-hena. `pa-kÄ• roâ€™ hi nÄ• nappakÄ• ratthaá¹ƒ dÄ«peti, á¹-
á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalatÄ• tiÄ• dÄ«su hi paccayo á¹-hÄ• nanti vutto. iti nÄ• nappakÄ
vasena desitattÄ• imesu catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu ekekaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ
paá¹-á¹-hÄ• nÄ• naá¹ƒ samÅ«hato sabbampetaá¹ƒ pakaraá¹‡aá¹ƒ paá¹-á¹-hÄ• nanti veditab

aparo nayo --- kenaá¹-á¹-hena paá¹-á¹-hÄ• nanti? vibhajanaá¹-á¹-hena. ``paÃ±Ã±Ä• panÄ•
vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaâ€™â€™ nti (MN I 371) Ä• gataá¹-á¹-hÄ• nasmiÃ
paá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati. iti kusalÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ hetupaccayÄ• diva
catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu \Ne 343/ ekekaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• ma. imesaá¹ƒ
samÅ«hato sabbampetaá¹ƒ pakaraá¹‡aá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ.

aparo nayo --- kenaá¹-á¹-hena paá¹-á¹-hÄ• nanti? paá¹-á¹-hitatthena. gamanaá¹-á¹-henÄ• ti
paá¹-á¹-hitagÄ• voâ€™â€™ ti (MN I 156) Ä• gataá¹-á¹-hÄ• nasmiÃ±hi yena paá¹-á¹-hÄ• ner
taá¹ƒ atthato gamanaá¹ƒ hoti. iti nÄ• tivitthÄ• ritanayesu dhammasaá¹…gaá¹‡Ä«Ä• dÄ«su a
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa hetupaccayÄ• dibhedabhinnesu kusalÄ• dÄ«su vitthÄ• ritan
pavattagamanattÄ• imesu catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu ekekaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ n
paá¹-á¹-hÄ• nÄ• naá¹ƒ samÅ«hato sabbampetaá¹ƒ pakaraá¹‡aá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• m

tattha anulomamhi tÄ• va paá¹-hamaá¹ƒ tikavasena desitattÄ• tikapaá¹-á¹-hÄ• naá¹ƒ nÄ• n
tikÄ• naá¹ƒ paá¹-á¹-hÄ• naá¹ƒ ettha atthÄ«ti __tikapaá¹-á¹-hÄ• naá¹ƒ_. tikÄ• naá¹ƒ nÄ• nap
etissÄ• desanÄ• ya atthÄ«ti attho. dutiyavikappepi tikÄ• naá¹ƒ paá¹-á¹-hÄ• nantveva tikapa
hetupaccayÄ• divasena tikÄ• naá¹ƒ vibhajanÄ• ti attho. tatiyavikappe hetupaccayÄ• dibhed
laddhavitthÄ• rÄ• tikÄ• eva paá¹-á¹-hÄ• naá¹ƒ tikapaá¹-á¹-hÄ• naá¹ƒ. sabbaÃ±Ã±utaÃ±Ã±
nissaá¹…gagamanabhÅ«mÄ«ti attho. dukapaá¹-á¹-hÄ• nÄ• dÄ«supi eseva nayo. evaá¹ƒ an

viditvÄ• paccanÄ«yÄ• dÄ«supi iminÄ• vupÄ• yena veditabbÄ• ni.

yasmÄ• panetÄ• ni anulome, paccanÄ«ye, anulomapaccanÄ«ye, paccanÄ«yÄ• nulometi s
catuvÄ«sati honti; tasmÄ• ``catuvÄ«sati samantapaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti \Be 344/
catuvÄ«satiyÄ• khuddakapaá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• naá¹ƒ samantapaá¹-á¹-hÄ• nÄ• na
catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• naá¹ƒ paá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ n

taá¹ƒ panetaá¹ƒ ye tikÄ• dayo nissÄ• ya niddiá¹-á¹-hattÄ• ``tikapaá¹-á¹-hÄ• naá¹ƒ dukapaá
... dukadukapaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ, te anÄ• masitvÄ• yesaá¹ƒ paccayÄ• naá
vibhattÄ• te paccaye dassetuá¹ƒ Ä• dito tÄ• vassa mÄ• tikÄ• nikkhepavÄ• ro nÄ• ma vutto
tasseva nÄ• maá¹ƒ. so uddesaniddesato duvidho. tassa __hetupaccayo ... pe ... avigatapac

tattha \Ne 344/ hetu ca so paccayo cÄ• ti __hetupaccayo_. hetu hutvÄ• paccayo, hetubhÄ
hoti. Ä• rammaá¹‡apaccayÄ• dÄ«supi eseva nayo. tattha __hetÅ«_ti vacanÄ• vayavakÄ• ra
adhivacanaá¹ƒ. ``paá¹-iÃ±Ã±Ä• hetÅ«â€™â€™ tiÄ• dÄ«su hi loke vacanÄ• vayavo hetÅ«ti
dhammÄ• hetuppabhavÄ• â€™â€™ tiÄ• dÄ«su (Vin I 60) kÄ• raá¹‡aá¹ƒ. ``tayo kusalÄ• he
tiÄ• dÄ«su (Dhs 1059) mÅ«laá¹ƒ hetÅ«ti vuccati. taá¹ƒ idha adhippetaá¹ƒ. __paccayo_ti etth
vacanattho --- paá¹-icca etasmÄ• etÄ«ti paccayo, appaccakkhÄ• ya naá¹ƒ vattatÄ«ti attho.
dhammaá¹ƒ appaccakkhÄ• ya tiá¹-á¹-hati vÄ• uppajjati vÄ• , so tassa paccayoti vuttaá¹ƒ ho

lakkhaá¹‡ato pana upakÄ• rakalakkhaá¹‡o paccayo, yo hi dhammo yassa dhammassa á¹-h
upakÄ• rako hoti, so tassa paccayoti vuccati. paccayo, hetu; kÄ• raá¹‡aá¹ƒ nidÄ• naá¹ƒ san
atthato ekaá¹ƒ, byaÃ±janato nÄ• naá¹ƒ. iti mÅ«laá¹-á¹-hena hetu, upakÄ• rakaá¹-á¹-hena pa
mÅ«laá¹-á¹-hena upakÄ• rako dhammo hetupaccayo. so hi sÄ• liÄ• dÄ«naá¹ƒ sÄ• libÄ«jÄ•
maá¹‡ippabhÄ• dÄ«naá¹ƒ viya ca maá¹‡ivaá¹‡á¹‡Ä• dayo kusalÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ
adhippÄ• yo. evaá¹ƒ sante pana taá¹ƒsamuá¹-á¹-hÄ• narÅ«pesu hetupaccayatÄ• na sampa
kusalÄ• dibhÄ• vaá¹ƒ sÄ• dheti, na ca paccayo na hotÄ«ti. vuttaÃ±hetaá¹ƒ ``hetÅ« hetusam
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca \Be 345/ rÅ«pÄ• naá¹ƒ hetupaccayena pa
ahetukacittÄ• naÃ±ca vinÄ• etena abyÄ• katabhÄ• vo siddho.

sahetukÄ• nampi ca yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusalÄ• dibhÄ• vo na sampayutt
sampayuttahetÅ«su sabhÄ• vatova kusalÄ• dibhÄ• vo siyÄ• , taá¹ƒsampayuttesu hetupaá¹-
siyÄ• abyÄ• kato vÄ• . yasmÄ• pana ubhayathÄ• pi hoti, tasmÄ• yathÄ• sampayuttesu, e
pariyesitabbÄ• . kusalÄ• dibhÄ• vasÄ• dhanavasena pana hetÅ«naá¹ƒ mÅ«laá¹-á¹-haá¹ƒ ag
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanavasena gayhamÄ• ne na kiÃ±ci virujjhati. laddhahetupac
viruá¸·hamÅ«lÄ• viya pÄ• dapÄ• thirÄ• honti suppatiá¹-á¹-hitÄ• , ahetukÄ• pana tilabÄ«ja
suppatiá¹-á¹-hitÄ• . iti mÅ«laá¹-á¹-hena upakÄ• rakoti suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena
hetupaccayoti veditabbo.

tato \Ne 345/ paresu Ä• rammaá¹‡avasena upakÄ• rako dhammo __Ä• rammaá¹‡apaccayo
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ ti Ä• rabhitvÄ• pi ``yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä•
cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ Ä• rammaá¹‡a
osÄ• pitattÄ• na koci dhammo na hoti. yathÄ• hi dubbalo puriso daá¹‡á¸• aá¹ƒ vÄ• rajjuá¹
uá¹-á¹-hahati ceva tiá¹-á¹-hati ca, evaá¹ƒ cittacetasikÄ• dhammÄ• rÅ«pÄ• diÄ• rammaá¹‡a
ceva tiá¹-á¹-hanti ca. tasmÄ• sabbepi cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• rammaá¹‡ab
Ä• rammaá¹‡apaccayoti veditabbÄ• .

jeá¹-á¹-hakaá¹-á¹-hena upakÄ• rako dhammo __adhipatipaccayo_. so sahajÄ• tÄ• rammaá
``chandÄ• dhipati chandasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• n
adhipatipaccayena paccayoâ€™â€™ tiÄ• divacanato chandavÄ«riyacittavÄ«maá¹ƒsasaá¹…
sahajÄ• tÄ• dhipatipaccayoti veditabbÄ• , no ca kho ekato. yadÄ• hi chandaá¹ƒ dhuraá¹ƒ je
cittaá¹ƒ pavattati, tadÄ• chandova adhipati, na itare. esa nayo sesesupi. yaá¹ƒ pana dhamm
arÅ«padhammÄ• pavattanti, so nesaá¹ƒ Ä• rammaá¹‡Ä• dhipati. tena \Be 346/ vuttaá¹ƒ ---
garuá¹ƒ katvÄ• ye ye dhammÄ• uppajjanti cittacetasikÄ• dhammÄ• , te te dhammÄ• tesa
adhipatipaccayena paccayoâ€™â€™ ti.

anantarabhÄ• vena upakÄ• rako dhammo __anantarapaccayo_. samanantarabhÄ• vena u
__samanantarapaccayo_. idaÃ±ca paccayadvayaá¹ƒ bahudhÄ• papaÃ±cayanti. ayaá¹ƒ pa
cakkhuviÃ±Ã±Ä• á¹‡Ä• nantarÄ• manodhÄ• tu, manodhÄ• tuanantarÄ• manoviÃ±Ã±Ä• á¹
yasmÄ• purimacittavaseneva ijjhati, na aÃ±Ã±athÄ• . tasmÄ• attano attano anantaraá¹ƒ a
uppÄ• danasamatthova dhammo anantarapaccayo. tenevÄ• ha --- ``anantarapaccayoti cakk
taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhamm
paccayoâ€™â€™ tiÄ• di.

yo anantarapaccayo, sveva samanantarapaccayo. byaÃ±janamattameva hettha nÄ• naá¹ƒ
adhivacananiruttidukÄ• dÄ«su viya ca, atthato pana nÄ• naá¹ƒ natthi. yampi ``addhÄ• nanta
kÄ• lÄ• nantaratÄ• ya samanantarapaccayoâ€™â€™ ti Ä• cariyÄ• naá¹ƒ mataá¹ƒ \Ne 346/
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ• pattiyÄ• s
paccayoâ€™â€™ tiÄ• dÄ«hi virujjhati. yampi tattha vadanti --- ``dhammÄ• naá¹ƒ samuá¹-á¹
parihÄ• yati, bhÄ• vanÄ• balena pana vÄ• ritattÄ• dhammÄ• samanantaraá¹ƒ nuppajjantÄ
kÄ• lÄ• nantaratÄ• ya abhÄ• vameva sÄ• dheti. bhÄ• vanÄ• balena hi tattha kÄ• lÄ• nantar
vadÄ• ma. yasmÄ• ca kÄ• lÄ• nantaratÄ• natthi, tasmÄ• samanantarapaccayatÄ• na yujj
tesaá¹ƒ samanantarapaccayo hotÄ«ti laddhi. tasmÄ• abhinivesaá¹ƒ akatvÄ• byaÃ±janama
nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹ƒ, na atthato. kathaá¹ƒ? natthi etesaá¹ƒ antaranti hi anan
saá¹‡á¹-hÄ• nÄ• bhÄ• vato suá¹-á¹-hu anantarÄ• ti samanantarÄ• .

uppajjamÄ• no saha uppajjamÄ• nabhÄ• vena upakÄ• rako dhammo __sahajÄ• tapaccayo
arÅ«pakkhandhÄ• divasena chabbidho hoti. yathÄ• ha --- cattÄ• ro khandhÄ• arÅ«pino aÃ±
sahajÄ• tapaccayena paccayo. cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ... pe ... okk
\Be 347/ aÃ±Ã±amaÃ±Ã±aá¹ƒ ... pe ... cittacetasikÄ• dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• na
mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ ... pe ... rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ dhamm
sahajÄ• tapaccayena paccayo; kiÃ±ci kÄ• le na sahajÄ• tapaccayena paccayoti. idaá¹ƒ had
vuttaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ uppÄ• danupatthambhanabhÄ• vena upakÄ• rako dhammo __aÃ±Ã±
aÃ±Ã±amaÃ±Ã±upatthambhakaá¹ƒ tidaá¹‡á¸• aá¹ƒ viya. so arÅ«pakkhandhÄ• divasena tivi
cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±apaccayena paccayo. cattÄ• ro mahÄ• bhÅ«
nÄ• marÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayoti.

adhiá¹-á¹-hÄ• nÄ• kÄ• rena nissayÄ• kÄ• rena ca upakÄ• rako dhammo __nissayapaccayo
pathavÄ«paá¹-Ä• dayo viya. so ``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ nissay
evaá¹ƒ sahajÄ• te vuttanayeneva veditabbo. chaá¹-á¹-ho panettha koá¹-á¹-hÄ• so ``cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , sotaghÄ• najivhÄ• kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ nissayapaccayena paccayo. yaá¹ƒ rÅ«paá¹ƒ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattanti \Ne 347/, taá¹ƒ rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manc
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ nissayapaccayena paccayoâ€™â€™ ti evaá¹

__upanissayapaccayo_ti idha pana ayaá¹ƒ tÄ• va vacanattho --- tadadhÄ«navuttitÄ• ya atta
paá¹-ikkhittoti nissayo. yathÄ• pana bhuso Ä• yÄ• so upÄ• yÄ• so, evaá¹ƒ bhuso nissayo u
balavakÄ• raá¹‡assetaá¹ƒ adhivacanaá¹ƒ. tasmÄ• balavakÄ• raá¹‡abhÄ• vena upakÄ• rak
veditabbo. so Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo pakatÅ«panissayoti tividho h
datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccav
garuá¹ƒ katvÄ• paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• pacc
gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti,
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhantÄ«â€™â€™ ti evamÄ• dinÄ• n
tÄ• va Ä• rammaá¹‡Ä• dhipatinÄ• saddhiá¹ƒ nÄ• nattaá¹ƒ akatvÄ• vibhatto. tattha yaá¹ƒ Ä
katvÄ• cittacetasikÄ• uppajjanti, taá¹ƒ niyamato tesaá¹ƒ Ä• rammaá¹‡esu balavÄ• rammaá
garukÄ• tabbamattaá¹-á¹-hena Ä• rammaá¹‡Ä• dhipati, balavakÄ• raá¹‡aá¹-á¹-hena Ä• ram
evametesaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

__anantarÅ«panissayo_pi ``purimÄ• purimÄ• kusalÄ• khandhÄ• pacchimÄ• naá¹ƒ pacch
khandhÄ• naá¹ƒ upanissayapaccayena paccayoâ€™â€™ tiÄ• dinÄ• nayena anantarapacc
akatvÄ• va vibhatto. mÄ• tikÄ• nikkhepe pana nesaá¹ƒ ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒ
manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccayena paccay

anantarassa ca ``purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
upanissayapaccayena paccayoâ€™â€™ tiÄ• dinÄ• nayena upanissayassa ca Ä• gatattÄ•
atthato ekÄ«bhÄ• vameva gacchati. evaá¹ƒ santepi attano attano anantaraá¹ƒ anurÅ«passa
pavattanasamatthatÄ• ya anantaratÄ• purimacittassa ca pacchimacittuppÄ• dane balavatÄ
veditabbÄ• . yathÄ• hi hetupaccayÄ• dÄ«su kaÃ±ci dhammaá¹ƒ vinÄ• pi cittaá¹ƒ uppajjati,
anantaracittaá¹ƒ, vinÄ• cittassa uppatti nÄ• ma atthi, tasmÄ• balavapaccayo hoti. iti attano
anurÅ«pacittuppÄ• davasena anantarapaccayo, balavakÄ• raá¹‡avasena anantarÅ«panissa
veditabbaá¹ƒ.

__pakatÅ«panissayo_ \Ne 348/ pana pakato upanissayo pakatÅ«panissayo. pakato nÄ• ma
nipphÄ• dito vÄ• saddhÄ• sÄ«lÄ• di; upasevito vÄ• utubhojanÄ• di. pakatiyÄ• yeva vÄ• u
Ä• rammaá¹‡Ä• nantarehi asammissoti attho. tassa ``pakatÅ«panissayo --- saddhaá¹ƒ upar
sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ upp
uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti, sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. saddhÄ• ... sÄ«laá¹ƒ ... su
paÃ±Ã±Ä• saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya upanissayapa
tiÄ• dinÄ• nayena anekappakÄ• rako pabhedo veditabbo. iti ime saddhÄ• dayo pakatÄ• ce
upanissayÄ• cÄ• ti pakatÅ«panissayoti.

paá¹-hamataraá¹ƒ uppajjitvÄ• vattamÄ• nabhÄ• vena upakÄ• rako dhammo __purejÄ• tap
vatthÄ• rammaá¹‡ahadayavatthuvasena ekÄ• dasavidho hoti \Be 349/. yathÄ• ha --- cakkhÄ
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tap
... jivhÄ• ... kÄ• yÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, sadda ... gandha ... rasa ... phoá¹-á¹-hab
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tap
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ•
purejÄ• tapaccayena paccayo. yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á
rÅ«paá¹ƒ manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tapaccay
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ kiÃ±ci kÄ• le
kiÃ±ci kÄ• le na purejÄ• tapaccayena paccayoti.

purejÄ• tÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ upatthambhakaá¹-á¹-hena upakÄ• rako arÅ«padh
gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cetanÄ• viya. tena vuttaá¹ƒ --- ``pacchÄ• jÄ• tÄ
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti.

Ä• sevanaá¹-á¹-hena anantarÄ• naá¹ƒ paguá¹‡abalavabhÄ• vÄ• ya upakÄ• rako dhammo
purimÄ• purimÄ• bhiyogo viya. so kusalÄ• kusalakiriyajavanavasena tividho hoti. yathÄ• ha
kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä•
purimÄ• purimÄ• akusalÄ• ... pe ... kiriyÄ• byÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ pacc

kiriyÄ• byÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayoti.

cittapayogasaá¹…khÄ• tena kiriyÄ• bhÄ• vena upakÄ• rako dhammo __kammapaccayo. _
kusalÄ• kusalacetanÄ• ya sahajÄ• tÄ• ya ca sabbÄ• yapi cetanÄ• ya vasena duvidho hoti. y
kammaá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena
sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒ samuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kam

nirussÄ• hasantabhÄ• vena nirussÄ• hasantabhÄ• vÄ• ya upakÄ• rako vipÄ• kadhammo _
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, paá¹-isandhiyaá¹ƒ kaá¹-attÄ• ca \Be 350/ rÅ«pÄ• naá¹ƒ, sab
sampayuttadhammÄ• naá¹ƒ vipÄ• kapaccayo hoti. yathÄ• ha --- vipÄ• kÄ• byÄ• kato eko kh
khandhÄ• naá¹ƒ, cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ, vipÄ• kapaccayena paccay
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khandho ... pe ... dve khandhÄ• dvinnaá¹ƒ k
ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. khandhÄ• vatthussa vipÄ• kapaccayena pac

rÅ«pÄ• rÅ«pÄ• naá¹ƒ upatthambhakaá¹-á¹-hena upakÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ• __Ä•
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. arÅ«pino Ä• hÄ
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena pacca
``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ•
Ä• hÄ• rapaccayena paccayoâ€™â€™ tipi vuttaá¹ƒ.

adhipatiyaá¹-á¹-hena upakÄ• rakÄ• itthindriyapurisindriyavajjÄ• vÄ«satindriyÄ• __indriyap
cakkhundriyÄ• dayo paÃ±ca arÅ«padhammÄ• naá¹ƒyeva, sesÄ• rÅ«pÄ• rÅ«pÄ• naá¹ƒ pac
cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , sota ... ghÄ• na ... jivhÄ• ... kÄ• yindriy
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapacc
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. arÅ«pino indriyÄ
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo
``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• na
indriyapaccayena paccayoâ€™â€™ tipi vuttaá¹ƒ.

upanijjhÄ• yanaá¹-á¹-hena \Ne 350/ upakÄ• rakÄ• ni á¹-hapetvÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡
kÄ• yikasukhadukkhavedanÄ• dvayaá¹ƒ sabbÄ• nipi kusalÄ• dibhedÄ• ni satta jhÄ• naá¹…
--- jhÄ• naá¹…gÄ• ni jhÄ• nasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ
jhÄ• napaccayena paccayoti. paÃ±hÄ• vÄ• re pana paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• k
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ jhÄ• napaccayena pacc

yato tato vÄ• niyyÄ• naá¹-á¹-hena upakÄ• rakÄ• ni kusalÄ• dibhedÄ• ni dvÄ• dasa magga
yathÄ• ha --- ``maggaá¹…gÄ• ni maggasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá
maggapaccayena paccayoâ€™â€™ ti. paÃ±hÄ• vÄ• re pana ``paá¹-isandhikkhaá¹‡e vipÄ•

sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ \Be 351/ maggapaccay
na ete pana dvepi jhÄ• namaggapaccayÄ• yathÄ• saá¹…khyaá¹ƒ dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä
veditabbÄ• .

ekavatthukaekÄ• rammaá¹‡aekuppÄ• dekanirodhasaá¹…khÄ• tena sampayuttabhÄ• vena
__sampayuttapaccayo_. yathÄ• ha --- ``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ
paccayoâ€™â€™ ti.

ekavatthukÄ• dibhÄ• vÄ• nupagamena upakÄ• rakÄ• rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ, a
__vippayuttapaccayena_ paccayo. so sahajÄ• tapacchÄ• jÄ• tapurejÄ• tavasena tividho hot
sahajÄ• tÄ• kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapac
kusalÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayoti. abyÄ•
sahajÄ• tavibhaá¹…ge ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• khandhÄ• kaá¹-attÄ•
vippayuttapaccayena paccayo. khandhÄ• vatthussa, vatthu khandhÄ• naá¹ƒ vippayuttapac
vuttaá¹ƒ. purejÄ• taá¹ƒ pana cakkhundriyÄ• divatthuvaseneva veditabbaá¹ƒ. yathÄ• ha --- p
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
paccayo. vatthu vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ vattl
vatthu akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayoti.

paccuppannalakkhaá¹‡ena atthibhÄ• vena tÄ• disasseva dhammassa upatthambhakaá¹-á¹
__atthipaccayo_ \Ne 351/. tassa arÅ«pakkhandhamahÄ• bhÅ«tanÄ• marÅ«pacittacetasikan
sattadhÄ• mÄ• tikÄ• nikkhittÄ• . yathÄ• ha --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±
paccayo; cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ, okkantikkhaá¹‡e nÄ• marÅ«paá¹
cittacetasikÄ• dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ mahÄ• bhÅ«tÄ• up
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... rÅ
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca
paccayo. rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• taá¹ƒsam
dhammÄ• naá¹ƒ atthipaccayena paccayo. yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca mano
taá¹ƒ rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ
atthipaccayena paccayoti. paÃ±hÄ• vÄ• re pana sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ•
indriyantipi nikkhipitvÄ• sahajÄ• te tÄ• va ``eko khandho tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ citta
\Be 352/ rÅ«pÄ• naá¹ƒ atthipaccayena paccayoâ€™â€™ tiÄ• dinÄ• nayena niddeso kato. p
cakkhÄ• dÄ«naá¹ƒ vasena niddeso kato. pacchÄ• jÄ• te purejÄ• tassa imassa kÄ• yassa pa
cittacetasikÄ• naá¹ƒ paccayavasena niddeso kato. Ä• hÄ• rindriyesu pana ``kabaá¸·Ä«kÄ• n
atthipaccayena paccayo. rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena pac
niddeso katoti.

attano anantaraá¹ƒ uppajjamÄ• nÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ pavattiokÄ• sassa dÄ• n

samanantaraniruddhÄ• arÅ«padhammÄ• __natthipaccayo_. yathÄ• ha --- samanantaranir
paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ natthipaccayena paccayoti.

te eva vigatabhÄ• vena upakÄ• rakattÄ• __vigatapaccayo_. yathÄ• ha --- samanantaravig
paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ vigatapaccayena paccayoti.

atthipaccayadhammÄ• eva avigatabhÄ• vena upakÄ• rakattÄ• __avigatapaccayo_ti vedita
tathÄ• vinetabbaveneyyavasena vÄ• ayaá¹ƒ duko vutto; sahetukadukaá¹ƒ vatvÄ• pi hetusa

imesu pana catuvÄ«satiyÄ• paccayesu asammohatthaá¹ƒ ---

dhammato \Ne 352/ kÄ• lato ceva, nÄ• nappakÄ• rabhedato.

paccayuppannato ceva, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha __dhammato_ti --- imesu hi paccayesu hetupaccayo tÄ• va nÄ• marÅ«padhammesu
Ä• rammaá¹‡apaccayo saddhiá¹ƒ paÃ±Ã±attiyÄ• ca abhÄ• vena sabbepi nÄ• marÅ«padha
sahajÄ• tÄ• dhipati nÄ• madhammekadeso, tathÄ• kammajhÄ• namaggapaccayÄ• . Ä• ran
garukÄ• tabbÄ• Ä• rammaá¹‡adhammÄ• . anantarasamanantarapacchÄ• jÄ• taÄ• sevanav
nÄ• madhammÄ• va. nibbÄ• nassa asaá¹…gahitattÄ• nÄ• madhammekadesotipi vattuá¹ƒ v
rÅ«pekadeso. sesÄ• yathÄ• lÄ• bhavasena nÄ• marÅ«padhammÄ• ti evaá¹ƒ tÄ• vettha dh

__kÄ• lato_ti \Be 353/ ---

paccuppannÄ• va hontettha, paccayÄ• dasa paÃ±ca ca.

atÄ«tÄ• eva paÃ±ceko, te kÄ• le dvepi nissito.

tayo tikÄ• likÄ• ceva, vimuttÄ• cÄ• pi kÄ• latoti ||

etesu hi hetupaccayo
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayapurejÄ• tapacchÄ• jÄ• tavipÄ• kaÄ• hÄ• raindriyajhÄ• n
gatapaccayoti ime pannarasa paccayÄ• paccuppannadhammÄ• va honti. anantarapaccayo
samanantaraÄ• sevananatthivigatapaccayoti ime paÃ±ca atÄ«tÄ• yeva honti. eko pana kam
paccuppannÄ• tÄ«te dvepi kÄ• le nissito hoti. sesÄ• Ä• rammaá¹‡apaccayo adhipatipaccay
tayo paccayÄ• tekÄ• likÄ• pi honti, paÃ±Ã±attiyÄ• saddhiá¹ƒ nibbÄ• nassa saá¹…gahitatt
evamettha kÄ• latopi viÃ±Ã±Ä• tabbo vinicchayo.

__nÄ• nappakÄ• rabhedato paccayuppannato_ti imesaá¹ƒ pana dvinnaá¹ƒ padÄ• naá¹ƒ attl
Ä• vibhavissatÄ«ti.

paccayuddesavaá¹‡á¹‡anÄ• .

paccayaniddeso

1. hetupaccayaniddesavaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ne 353/ sabbepi te paccaye uddiá¹-á¹-hapaá¹-ipÄ• á¹-iyÄ• niddisitvÄ• dassetu
hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paccayo_tiÄ• dimÄ• ha. tattha __hetupaccayo_ti catuvÄ«satiyÄ• paccayesu nikkhittapaá¹-i
sabbapaá¹-hamaá¹ƒ bhÄ• jetabbassa paduddhÄ• ro. sesapaccayesupi iminÄ• va nayena pa
uddharitvÄ• vissajjanaá¹ƒ katanti veditabbaá¹ƒ. ayaá¹ƒ panettha sambandho --- yo paccayu
uddiá¹-á¹-ho, so niddesato ``hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹
hetupaccayena paccayoâ€™â€™ ti evaá¹ƒ veditabbo \Be 354/. iminÄ• upÄ• yena sabbapa
padassa vissajjanena saddhiá¹ƒ sambandho veditabbo.

idÄ• ni __hetÅ« hetusampayuttakÄ• na_nti ettha ``hetusampayuttakÄ• naâ€™â€™ nti avat
hetusampayuttakÄ• naâ€™â€™ nti kasmÄ• vuttanti? paccayassa ceva paccayuppannÄ• n
hetusampayuttakÄ• nanti hi vutte hetunÄ• sampayuttakÄ• naá¹ƒ hetupaccayena paccayoti
sante asuko nÄ• ma dhammo hetupaccayena paccayoti paccayavavatthÄ• naá¹ƒ na paÃ±Ã
sampayuttakÄ• naá¹ƒ hetusampayuttakÄ• nanti atthaá¹ƒ aggahetvÄ• va yesaá¹ƒ kesaÃ±ci s
hetupaccayena paccayoti attho bhaveyya, evaá¹ƒ sante hetunÄ• vippayuttÄ• cakkhuviÃ±Ã
sampayuttakÄ• yeva, hetunÄ• sampayuttÄ• kusalÄ• dayopi. tattha ayaá¹ƒ hetu asukassa n
paccayoti paccayuppannavavatthÄ• naá¹ƒ na paÃ±Ã±Ä• yeyya. tasmÄ• paccayaÃ±ceva pa
``hetÅ« hetusampayuttakÄ• naâ€™â€™ nti Ä• ha. tassattho --- hetusampayuttakÄ• naá¹ƒ k
sampayuttako, so hetupaccayena paccayoti. tatrÄ• pi ``paccayoâ€™â€™ ti avatvÄ• ``hetup
vacanaá¹ƒ hetuno aÃ±Ã±athÄ• paccayabhÄ• vapaá¹-isedhanatthaá¹ƒ. ayaÃ±hi hetu hetupa
sahajÄ• tÄ• dipaccayenÄ• pi. tatrÄ• ssa yvÄ• yaá¹ƒ sahajÄ• tÄ• dipaccayavasena aÃ±Ã±at
paá¹-isedhanatthaá¹ƒ hetupaccayenÄ• ti vuttaá¹ƒ. evaá¹ƒ santepi ``taá¹ƒsampayuttakÄ• naâ
``hetusampayuttakÄ• naâ€™â€™ nti vuttanti? niddisitabbassa apÄ• kaá¹-attÄ• . taá¹ƒsamp
yena te taá¹ƒsampayuttakÄ• nÄ• ma honti \Ne 354/, ayaá¹ƒ nÄ• ma soti niddisitabbo apÄ•
apÄ• kaá¹-attÄ• yena sampayuttÄ• te taá¹ƒsampayuttakÄ• ti vuccanti, taá¹ƒ sarÅ«patova c
``hetusampayuttakÄ• naâ€™â€™ nti vuttaá¹ƒ.

__taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti ettha pana niddisitabbassa pÄ• kaá¹-attÄ• taá¹ƒ-gahaá¹
attho --- te hetÅ« ceva hetusampayuttakÄ• ca dhammÄ• samuá¹-á¹-hÄ• naá¹ƒ etesanti taâ

tesaá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ, hetuto ceva hetusampayuttadhammehi ca nibbattÄ•
cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ gaá¹‡hÄ• ti \Be 355/. kiá¹ƒ pana taá¹ƒ cittato aÃ±Ã±enapi s
Ä• ma, samuá¹-á¹-hÄ• ti. sabbepi hi cittacetasikÄ• ekato hutvÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• p
lokiyadhammadesanÄ• yaá¹ƒ pana cittassa adhikabhÄ• vato tathÄ• vidhaá¹ƒ rÅ«paá¹ƒ citta
tenevÄ• ha cittacetasikÄ• dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ•

yadi evaá¹ƒ idhÄ• pi ``taá¹ƒsamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti avatvÄ• cittasamuá¹-á¹-hÄ•
vuttanti? acittasamuá¹-á¹-hÄ• nÄ• nampi saá¹…gaá¹‡hanato. paÃ±hÄ• vÄ• rasmiÃ±hi ``paá
vipÄ• kÄ• byÄ• katÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• n
Ä• gataá¹ƒâ€™â€™. tassa saá¹…gaá¹‡hanatthaá¹ƒ idha cittasamuá¹-á¹-hÄ• nÄ• nanti avat
taá¹ƒsamuá¹-á¹-hÄ• nÄ• nanti vuttaá¹ƒ. tassattho --- cittajarÅ«paá¹ƒ ajanayamÄ• nÄ• pi te h
dhammÄ• sahajÄ• tÄ• dipaccayavasena samuá¹-á¹-hÄ• naá¹ƒ etesanti taá¹ƒsamuá¹-á¹-hÄ•
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ pavatte cittajÄ• naá¹ƒ paá¹-isandhiyaÃ±ca kaá¹-attÄ• rÅ«pÄ
paccayoti. iminÄ• upÄ• yena aÃ±Ã±esupi taá¹ƒsamuá¹-á¹-hÄ• nÄ• nanti Ä• gataá¹-á¹-hÄ• n

kasmÄ• panÄ• yaá¹ƒ hetu paá¹-isandhiyameva kaá¹-attÄ• rÅ«pÄ• naá¹ƒ hetupaccayo hoti
paá¹-isandhiyaá¹ƒ kammajarÅ«pÄ• naá¹ƒ cittapaá¹-ibaddhavuttitÄ• ya. paá¹-isandhiyaÃ±hi
cittapaá¹-ibaddhÄ• pavatti, cittavasena uppajjanti ceva tiá¹-á¹-hanti ca. tasmiÃ±hi khaá¹‡e c
cittajarÅ«paá¹ƒ janetuá¹ƒ na sakkoti, tÄ• nipi vinÄ• cittena uppajjituá¹ƒ vÄ• á¹-hÄ• tuá¹ƒ vÄ
tenevÄ• ha --- ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, tasmiá¹ƒ patiá¹-á¹-hite viÃ±Ã±Ä
avakkanti hotÄ«â€™â€™ ti (SN a II 39). pavattiyaá¹ƒ pana tesaá¹ƒ citte vijjamÄ• nepi kamn
pavatti, na cittapaá¹-ibaddhÄ• . avijjamÄ• ne cÄ• pi citte nirodhasamÄ• pannÄ• naá¹ƒ uppaj

kasmÄ• pana paá¹-isandhikkhaá¹‡e cittaá¹ƒ cittajarÅ«paá¹ƒ janetuá¹ƒ na sakkotÄ«ti? kam
355/ ceva appatiá¹-á¹-hitavatthutÄ• ya ca dubbalattÄ• . taÃ±hi tadÄ• kammavegakkhittaá¹ƒ
ca appatiá¹-á¹-hitavatthukanti dubbalaá¹ƒ hoti. tasmÄ• papÄ• te patitamatto puriso kiÃ±ci si
viya rÅ«paá¹ƒ janetuá¹ƒ na sakkoti; kammajarÅ«pameva panassa cittasamuá¹-á¹-hÄ• narÅ«
tiá¹-á¹-hati. taÃ±ca kammajarÅ«passeva bÄ«jaá¹-á¹-hÄ• ne tiá¹-á¹-hati. kammaá¹ƒ panassa
kilesÄ• \Be 356/ Ä• pasadisÄ• . tasmÄ• santepi khette Ä• pe ca paá¹-hamuppattiyaá¹ƒ bÄ«
viya paá¹-isandhikkhaá¹‡e cittÄ• nubhÄ• vena rÅ«pakÄ• yassa uppatti. bÄ«je pana vigatepi
rukkhassa uparÅ«pari pavatti viya; vinÄ• cittena kammatova kaá¹-attÄ• rÅ«pÄ• naá¹ƒ pava
vuttampi cetaá¹ƒ --- ``kammaá¹ƒ khettaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«jaá¹ƒ taá¹‡hÄ• snehoâ€™

ayaÃ±ca panattho okÄ• savaseneva gahetabbo. tayo hi okÄ• sÄ• --- nÄ• mokÄ• so, rÅ«po
tattha arÅ«pabhavo nÄ• mokÄ• so nÄ• ma. tatra hi hadayavatthumattampi rÅ«papaccayaá¹
uppajjanti. asaÃ±Ã±abhavo rÅ«pokÄ• so nÄ• ma. tatra hi paá¹-isandhicittamattampi arÅ«pa
rÅ«padhammÄ• va uppajjanti. paÃ±cavokÄ• rabhavo nÄ• marÅ«pokÄ• so nÄ• ma. tatra hi v
paá¹-isandhiyaá¹ƒ arÅ«padhammÄ• , paá¹-isandhicittaÃ±ca vinÄ• kammajÄ• pi rÅ«padham

yuganaddhÄ• va rÅ«pÄ• rÅ«pÄ• naá¹ƒ uppatti. yathÄ• hi sassÄ• mike sarÄ• jake gehe sac
vinÄ• paá¹-hamappaveso nÄ• ma natthi, aparabhÄ• ge pana vinÄ• pi Ä• á¹‡attiá¹ƒ purimÄ•
evameva paÃ±cavokÄ• re paá¹-isandhiviÃ±Ã±Ä• á¹‡arÄ• jassa sahajÄ• tÄ• dipaccayataá¹ƒ
paá¹-isandhivasena paá¹-hamuppatti nÄ• ma natthi. aparabhÄ• ge pana vinÄ• pi paá¹-isand
sahajÄ• tÄ• dipaccayÄ• nubhÄ• vaá¹ƒ purimÄ• nubhÄ• vavasena laddhappavesassa kamm
pana yasmÄ• arÅ«pokÄ• so na hoti, tasmÄ• tattha vinÄ• va arÅ«papaccayÄ• asaÃ±Ã±ok
assÄ• mike suÃ±Ã±agehe attano gehe ca purisassa paveso viya. arÅ«pabhavopi yasmÄ• n
tattha vinÄ• va rÅ«papaccayÄ• aÃ±Ã±okÄ• sattÄ• arÅ«padhammÄ• pavattanti. paÃ±cavo
rÅ«pÄ• rÅ«pokÄ• soti natthettha arÅ«papaccayaá¹ƒ vinÄ• paá¹-isandhikkhaá¹‡e rÅ«pÄ• na
hetu paá¹-isandhiyameva kaá¹-attÄ• rÅ«pÄ• naá¹ƒ paccayo hoti, na pavatteti.

nanu ``hetÅ« sahajÄ• tÄ• naá¹ƒ hetupaccayena paccayoti vutte sabbopi ayamattho gahito h
``hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naâ€
pavattiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• dÄ«naá¹ƒ paccayabhÄ• vapaá¹-ibÄ• hanato. evaÃ±hi sati yA
\Be 357/ saha ekakkhaá¹‡e kaá¹-attÄ• rÅ«pÄ• ni ceva utuÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ• ni ca
hetupaccayoti Ä• pajjeyya, na ca so tesaá¹ƒ paccayo. tasmÄ• tesaá¹ƒ paccayabhÄ• vassa
gahitanti veditabbaá¹ƒ.

idÄ• ni ``nÄ• nappakÄ• rabhedato paccayuppannatoâ€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ vas
vinicchayo. tesu __nÄ• nappakÄ• rabhedato_ti ayaÃ±hi hetu nÄ• ma jÄ• tito kusalÄ• kusala
catubbidho. tattha kusalahetu bhÅ«mantarato kÄ• mÄ• vacarÄ• dibhedena catubbidho, aku
vipÄ• kahetu kÄ• mÄ• vacarÄ• dibhedena catubbidho, kiriyahetu kÄ• mÄ• vacaro rÅ«pÄ• va
tattha kÄ• mÄ• vacarakusalahetu nÄ• mato alobhÄ• divasena tividho. rÅ«pÄ• vacarÄ• dikus
akusalahetu lobhÄ• divasena tividho. vipÄ• kakiriyahetÅ« pana alobhÄ• divasena tayo tayo
taá¹ƒtaá¹ƒcittasampayogavasena pana tesaá¹ƒ tesaá¹ƒ hetÅ«naá¹ƒ nÄ• nappakÄ• rabhedo
nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

__paccayuppannato_ti iminÄ• paccayena ime dhammÄ• uppajjanti, imesaá¹ƒ nÄ• ma dha
evampi viÃ±Ã±Ä• tabbo vinicchayoti attho. tattha imasmiá¹ƒ tÄ• va hetupaccaye kÄ• mÄ• va
kÄ• mabhavarÅ«pabhavesu attanÄ• sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• n
arÅ«pabhave sampayuttadhammÄ• naá¹ƒyeva. rÅ«pÄ• vacarakusalahetu kÄ• mabhavarÅ«
sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca hetupaccayo. arÅ«p
kÄ• mÄ• vacarakusalahetusadisova. tathÄ• apariyÄ• pannakusalahetu, tathÄ• akusalahet
pana kÄ• mabhavasmiá¹ƒyeva attanÄ• sampayuttadhammÄ• naá¹ƒ, paá¹-isandhiyaá¹ƒ kaá
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca hetupaccayo. rÅ«pÄ• vacaravipÄ• kahetu rÅ«pabhav
hetupaccayo. arÅ«pÄ• vacaravipÄ• kahetu arÅ«pabhave sampayuttakÄ• naÃ±Ã±eva hetup
kÄ• mabhavarÅ«pabhavesu sampayuttakÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±c
arÅ«padhammÄ• naÃ±Ã±eva hetupaccayo. kiriyahetÅ«su pana tebhÅ«makesupi \Be 358/ k

evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

hetupaccayaniddesavaá¹‡á¹‡anÄ• .

2. Ä• rammaá¹‡apaccayaniddesavaá¹‡á¹‡anÄ•

<2> Ä• rammaá¹‡apaccayaniddese \Ne 357/ __rÅ«pÄ• yatana_nti rÅ«pasaá¹…khÄ• taá¹ƒ nayo. __cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya dhÄ• __taá¹ƒsampayuttakÄ• na_nti tÄ• ya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• sampayuttakÄ• naá sabbesampi cakkhupasÄ• davatthukÄ• naá¹ƒ catunnaá¹ƒ khandhÄ• naá¹ƒ rÅ«pÄ• yatanaá attho. ito paresupi eseva nayo. __manodhÄ• tuyÄ• _ti sasampayuttadhammÄ• ya tividhÄ• y rÅ«pÄ• yatanÄ• dÄ«ni paÃ±ca Ä• rammaá¹‡apaccayena paccayo, no ca kho ekakkhaá¹‡e. rÅ«pÄ• yatanÄ• dÄ«ni paÃ±ca avasesÄ• ca sabbepi Ã±eyyadhammÄ• imÄ• cha dhÄ• tuy sasampayuttadhammÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡apaccayena pacc Ä• rabbhÄ• _ti iminÄ• ye ete etÄ• saá¹ƒ sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ Ä• ram tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjanakkhaá¹‡eyeva Ä• rammaá¹‡a hontÄ• pi ca na ekato honti, yaá¹ƒ yaá¹ƒ Ä• rabbha ye ye uppajjanti, tesaá¹ƒ tesaá¹ƒ te te vi Ä• rammaá¹‡apaccayo hontÄ«tipi dÄ«peti. __uppajjantÄ«_ti idaá¹ƒ yathÄ• najjo sandanti, p tiá¹-á¹-hantÄ«ti sabbakÄ• lasaá¹…gahavasena, evaá¹ƒ vuttanti veditabbaá¹ƒ. tena yepi Ä• r yepi uppajjissanti, te sabbe Ä• rammaá¹‡apaccayeneva uppajjiá¹ƒsu ca uppajjissanti cÄ• ti __cittacetasikÄ• dhammÄ• _ti idaá¹ƒ ``ye ye dhammÄ• â€™â€™ ti vuttÄ• naá¹ƒ sarÅ«pato dhammÄ• _ti te te Ä• rammaá¹‡adhammÄ• . __tesaá¹ƒ tesa_nti tesaá¹ƒ tesaá¹ƒ cittacetasik tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• .

idaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ nÄ• ma rÅ«pÄ• rammaá¹‡aá¹ƒ saddagandharasaphoá¹-á¹-h koá¹-á¹-hÄ• sato chabbidhaá¹ƒ hoti. tattha á¹-hapetvÄ• paÃ±Ã±attiá¹ƒ avasesaá¹ƒ bhÅ«mit kÄ• mÄ• vacaraá¹ƒ ... pe ... apariyÄ• pannanti catubbidhaá¹ƒ hoti. tattha kÄ• mÄ• vacaraá¹ kusalÄ• kusalavipÄ• kakiriyarÅ«pabhedato paÃ±cavidhaá¹ƒ; rÅ«pÄ• vacaraá¹ƒ kusalavipÄ• tathÄ• arÅ«pÄ• vacaraá¹ƒ, apariyÄ• pannaá¹ƒ kusalavipÄ• kanibbÄ• navasena tividhaá¹ƒ h kusalÄ• kusalavipÄ• kakiriyarÅ«panibbÄ• napaÃ±Ã±attibhedato sattavidhaá¹ƒ hoti. tattha ku catubbidhaá¹ƒ hoti, akusalaá¹ƒ kÄ• mÄ• vacarameva, vipÄ• kaá¹ƒ catubhÅ«makaá¹ƒ, kiriya ekabhÅ«makaá¹ƒ kÄ• mÄ• vacarameva, nibbÄ• nampi ekabhÅ«makaá¹ƒ apariyÄ• pannam evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ \Ne 358/ bhinne panetasmiá¹ƒ Ä• rammaá¹‡e kÄ• mÄ• vacarakusalÄ• rammaá¹‡aá rÅ«pÄ• vacarakusalassa, akusalassa, kÄ• mÄ• vacaravipÄ• kassa, kÄ• mÄ• vacarakiriyass imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo hoti. rÅ«pÄ• vacarakusalÄ• ram kÄ• mÄ• vacaravipÄ• kavajjÄ• naá¹ƒ paÃ±cannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo h

arÅ«pÄ• vacarakusalÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacarakusalassa, rÅ«pÄ• vacarakusalassa
akusalassa, arÅ«pÄ• varacaravipÄ• kassa, kÄ• mÄ• vacarakiriyassa, rÅ«pÄ• vacarakiriyass
cÄ• ti imesaá¹ƒ aá¹-á¹-hannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo hoti. apariyÄ• panna
kÄ• mÄ• vacararÅ«pÄ• vacarato kusalakiriyÄ• nameva Ä• rammaá¹‡apaccayo hoti. akusal
kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa, akusalassa, kÄ• mÄ• vacaravipÄ• kassa, kÄ• mÄ
imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo hoti.

kÄ• mÄ• vacaravipÄ• kÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa, akusal
kÄ• mÄ• vacararÅ«pÄ• vacarakiriyassa cÄ• ti imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• ramma
rÅ«pÄ• vacaravipÄ• kÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa, akusalas
kÄ• mÄ• vacararÅ«pÄ• vacarakiriyassa cÄ• ti imesaá¹ƒ paÃ±cannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• ra
arÅ«pÄ• vacaravipÄ• kÄ• rammaá¹‡ampi imesaá¹ƒyeva paÃ±cannaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• ra
apariyÄ• pannavipÄ• kÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalakiriyÄ• naÃ±

kÄ• mÄ• vacarakiriyÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa, akusalass
kÄ• mÄ• vacararÅ«pÄ• vacarakiriyassa cÄ• ti imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ \Be 360/ Ä
rÅ«pÄ• vacarakiriyÄ• rammaá¹‡aá¹ƒ imesu chasu rÄ• sÄ«su kÄ• mÄ• vacaravipÄ• kavajjÄ•
Ä• rammaá¹‡apaccayo hoti. arÅ«pÄ• vacarakiriyÄ• rammaá¹‡aá¹ƒ tesaá¹ƒ paÃ±cannaá¹ƒ a
imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡apaccayo hoti. catusamuá¹-á¹-hÄ• naá¹ƒ r
rÅ«pÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa akusalassa kÄ• mÄ• vacar
kÄ• mÄ• vacararÅ«pÄ• vacarakiriyassa cÄ• ti imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• ramma
nibbÄ• nÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa, apariyÄ• pannato kus
kÄ• mÄ• vacararÅ«pÄ• vacarakiriyassa cÄ• ti imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• ramma
rÅ«pÄ• vacarakusalakiriyÄ• naá¹ƒ keci nicchanti, taá¹ƒ yuttito upadhÄ• retabbaá¹ƒ. nÄ• nap
359/ paÃ±Ã±attiÄ• rammaá¹‡aá¹ƒ tebhÅ«makakusalassa, akusalassa, rÅ«pÄ• vacaravipÄ•
arÅ«pÄ• vacaravipÄ• kassa, tebhÅ«makakiriyassa cÄ• ti imesaá¹ƒ navannaá¹ƒ rÄ• sÄ«naá
tattha yaá¹ƒ yaá¹ƒ Ä• rammaá¹‡aá¹ƒ yesaá¹ƒ yesaá¹ƒ paccayo, te te taá¹ƒtaá¹ƒpaccayuppa
evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

Ä• rammaá¹‡apaccayaniddesavaá¹‡á¹‡anÄ• .

3. adhipatipaccayaniddesavaá¹‡á¹‡anÄ•

<3> adhipatipaccayaniddese __chandÄ• dhipatÄ«_ti chandasaá¹…khÄ• to adhipati. chand
chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• cittuppattikÄ• le uppannassa kattukamyatÄ• chandasset
eseva nayo. kasmÄ• pana yathÄ• hetupaccayaniddese hetÅ« hetusampayuttakÄ• naâ€™
``adhipatÄ« adhipatisampayuttakÄ• nanti avatvÄ• ``chandÄ• dhipati chandasampayuttakÄ•
desanÄ• katÄ• ti? ekakkhaá¹‡e abhÄ• vato. purimanayasmiÃ±hi dve tayo hetÅ« ekakkhaá¹

mÅ«laá¹-á¹-hena. upakÄ• rakabhÄ• vassa avijahanato. adhipati pana jeá¹-á¹-hakaá¹-á¹-hen
ekakkhaá¹‡e bahÅ« jeá¹-á¹-hakÄ• nÄ• ma honti. tasmÄ• ekato uppannÄ• nampi nesaá¹ƒ e
adhipatipaccayabhÄ• vo natthi. tassa adhipatipaccayabhÄ• vassa ekakkhaá¹‡e abhÄ• vato
katÄ• ti.

evaá¹ƒ \Be 361/ sahajÄ• tÄ• dhipatiá¹ƒ dassetvÄ• idÄ• ni Ä• rammaá¹‡Ä• dhipatiá¹ƒ dasse
dhammaá¹ƒ garuá¹ƒ katvÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __yaá¹ƒ yaá¹ƒ dhamma_nti yaá¹ƒ
__garuá¹ƒ katvÄ• _ti garukÄ• racittÄ«kÄ• ravasena vÄ• assÄ• davasena vÄ• garuá¹ƒ bhÄ
avijahitabbaá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ katvÄ• . __te te dhammÄ• _ti te te garukÄ• tabbadham
tesaá¹ƒ tesaá¹ƒ garukÄ• rakadhammÄ• naá¹ƒ. __adhipatipaccayenÄ• _ti Ä• rammaá¹‡Ä• d
ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ \Ne 360/ pana adhipati nÄ• ma sahajÄ• tÄ• rammaá¹‡avasena duvidho. tattha saha
catubbidho. tesu ekeko kÄ• mÄ• vacarÄ• divasena bhÅ«mito catubbidho. tattha kÄ• mÄ• va
kusalÄ• kusalakiriyavasena tividho. akusalaá¹ƒ patvÄ• panettha vÄ«maá¹ƒsÄ• dhipati na la
rÅ«pÄ• rÅ«pÄ• vacaro kusalakiriyavasena duvidho, apariyÄ• panno kusalavipÄ• kavasena
pana jÄ• tibhedato kusalÄ• kusalavipÄ• kakiriyarÅ«panibbÄ• nÄ• naá¹ƒ vasena chabbidhot
nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha sahajÄ• tÄ• dhipatimhi tÄ• va kÄ• mÄ• vacarakusalakiriyasaá¹…kh
duhetukatihetukesu cittuppÄ• desu chandÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ jeá¹-á¹-hakaá¹ƒ katv
sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«passa ca adhipatipaccayo hoti.
rÅ«pÄ• vacarakusalakiriyasaá¹…khÄ• tepi eseva nayo. ayaá¹ƒ pana ekanteneva labbhati. n
sahajÄ• tÄ• dhipatiá¹ƒ vinÄ• uppajjanti. arÅ«pÄ• vacarakusalakiriyasaá¹…khÄ• to pana pa
rÅ«pÄ• vacaraadhipatisadisova catuvokÄ• re pana sampayuttadhammÄ• naÃ±Ã±eva adhip
tatthuppanno sabbopi kÄ• mÄ• vacarÄ• dhipati. apariyÄ• panno kusalatopi vipÄ• katopi paÃ
sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca adhipatipaccayo hot
arÅ«padhammÄ• naÃ±Ã±eva. akusalo kÄ• mabhave micchattaniyatacittesu ekanteneva sa
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca adhipatipaccayo hoti. aniyato kÄ• mabhavarÅ«pabha
adhipatikÄ• le tesaÃ±Ã±eva. arÅ«pabhave arÅ«padhammÄ• naÃ±Ã±eva adhipatipaccayo h
sahajÄ• tÄ• dhipatimhi nayo.

Ä• rammaá¹‡Ä• dhipatimhi pana kÄ• mÄ• vacarakusalo Ä• rammaá¹‡Ä• dhipati kÄ• mÄ• v
lobhasahagatÄ• kusalassÄ• ti imesaá¹ƒ dvinnaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• rammaá¹‡Ä• dhipatipa
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarepi kusalÄ• rammaá¹‡Ä• dhipatimhi eseva nayo. apariyÄ• pa
Ä• rammaá¹‡Ä• dhipati kÄ• mÄ• vacarato Ã±Ä• á¹‡asampayuttakusalassa ceva Ã±Ä• á¹‡a
Ä• rammaá¹‡Ä• dhipatipaccayo hoti. akusalo pana Ä• rammaá¹‡Ä• dhipati nÄ• ma lobhasa
lobhasahagatÄ• kusalasseva Ä• rammaá¹‡Ä• dhipatipaccayo hoti. kÄ• mÄ• vacaro pana vi

lobhasahagatÄ• kusalasseva Ä• rammaá¹‡Ä• dhipatipaccayo hoti. tathÄ•
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kÄ• rammaá¹‡Ä• dhipati. lokuttaro pana vipÄ• kÄ• ram
Ã±Ä• á¹‡asampayuttakusalakiriyÄ• naÃ±Ã±eva \Ne 361/ Ä• rammaá¹‡Ä• dhipatipaccayo ho
tividhopi kiriyÄ• rammaá¹‡Ä• dhipati lobhasahagatÄ• kusalasseva Ä• rammaá¹‡Ä• dhipatip
catusamuá¹-á¹-hÄ• nikarÅ«pasaá¹…khÄ• to rÅ«pakkhandho Ä• rammaá¹‡Ä• dhipati lobhas
Ä• rammaá¹‡Ä• dhipatipaccayo hoti. nibbÄ• naá¹ƒ kÄ• mÄ• vacarato Ã±Ä• á¹‡asampayutta
Ã±Ä• á¹‡asampayuttakiriyassa lokuttarakusalassa lokuttaravipÄ• kassa cÄ• ti imesaá¹ƒ catu
Ä• rammaá¹‡Ä• dhipatipaccayo hotÄ«ti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vini

adhipatipaccayaniddesavaá¹‡á¹‡anÄ• .

4. anantarapaccayaniddesavaá¹‡á¹‡anÄ•

<4> anantarapaccayaniddese __manodhÄ• tuyÄ• _ti vipÄ• kamanodhÄ• tuyÄ• . __manovi
santÄ«raá¹‡akiccÄ• ya ahetukavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• . tato paraá¹ƒ pana
voá¹-á¹-habbanajavanatadÄ• rammaá¹‡abhavaá¹…gakiccÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo
avuttÄ• pi iminÄ• va nayena veditabbÄ• ti nayaá¹ƒ dassetvÄ• desanÄ• saá¹…khittÄ• . ``pu
dhammÄ• â€™â€™ tiÄ• dike ca chaá¹-á¹-hanaye tÄ• saá¹…gahitÄ• tipi idha na vuttÄ• ti ve
purimÄ• _ti chasu dvÄ• resupi anantarÄ• tÄ«tÄ• kusalajavanadhammÄ• daá¹-á¹-habbÄ• .
pacchimÄ• na_nti anantarauppajjamÄ• nÄ• naÃ±Ã±eva. __kusalÄ• na_nti sadisakusalÄ• na
pana kusalÄ• nantaraá¹ƒ tadÄ• rammaá¹‡abhavaá¹…gaphalasamÄ• pattivasena vuttaá¹ƒ. a
__abyÄ• katÄ• na_nti tadÄ• rammaá¹‡abhavaá¹…gasaá¹…khÄ• tÄ• naÃ±Ã±eva. abyÄ• kat
Ä• vajjanajavanavasena vÄ• bhavaá¹…gavasena vÄ• pavattÄ• naá¹ƒ kiriyavipÄ• kÄ• byÄ•
paá¹-á¹-hÄ• ya pana yÄ• va voá¹-á¹-habbanakiccÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu, tÄ• va pa
nayo labbhateva. __kusalÄ• na_nti paÃ±cadvÄ• re voá¹-á¹-habbanÄ• nantarÄ• naá¹ƒ mano
paá¹-hamajavanakusalÄ• naá¹ƒ. __akusalÄ• na_nti padepi eseva nayo. __yesaá¹ƒ yesa_nt
anantarapaccayadhammÄ• naá¹ƒ. saá¹…khepalakkhaá¹‡anti ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá

ayaá¹ƒ \Ne 362/ pana anantarapaccayo nÄ• ma á¹-hapetvÄ• nibbÄ• naá¹ƒ catubhÅ«mako
veditabbo. so jÄ• tivasena kusalÄ• kusalavipÄ• kakiriyato catudhÄ• bhijjati. tattha kusalo kÄ
catubbidho hoti, akusalo kÄ• mÄ• vacarova vipÄ• ko catubhÅ«mako, kiriyÄ• nantarapaccay
evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha kÄ• mÄ• vacarakusalo attanÄ• sadisasseva kÄ• mÄ• vacarakusal
Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarakusalo pana rÅ«pÄ• vacarakusalassa arÅ«pÄ• vacar
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ rÄ• sÄ«naá¹ƒ anantarapaccayo hoti. kÄ• mÄ• vacarakusalo ca kÄ• m
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kassa, Ã±Ä• á¹‡asampayutto lokuttaravipÄ• kassÄ• p
rÄ• sÄ«naá¹ƒ anantarapaccayo hoti. rÅ«pÄ• vacarakusalo rÅ«pÄ• vacarakusalassa,

Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacaravipÄ• kassa, rÅ«pÄ• vacaravipÄ• kassÄ• ti imesaá¹ƒ
anantarapaccayo hoti. arÅ«pÄ• vacarakusalo tesaá¹ƒ dvinnaá¹ƒ vipÄ• kÄ• naá¹ƒ attano \Be
cÄ• ti avisesena catunnaá¹ƒ rÄ• sÄ«naá¹ƒ anantarapaccayo hoti. visesena panettha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalo anÄ• gÄ• miphalasaá¹…khÄ• tassa lokuttarav
lokuttarakusalo lokuttaravipÄ• kasseva anantarapaccayo hoti. akusalo avisesena akusalass
kusalÄ• kusalavipÄ• kassa ca. visesena panettha sukhamajjhattavedanÄ• sampayutto akus
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kassÄ• pÄ«ti imesaá¹ƒ catunnaá¹ƒ rÄ• sÄ«naá¹ƒ anar

kÄ• mÄ• vacaravipÄ• kassa Ã±Ä• á¹‡asampayutto vÄ• Ã±Ä• á¹‡avippayutto vÄ• vipÄ• ko
Ã±Ä• á¹‡asampayuttavipÄ• ko panettha paá¹-isandhivasena uppajjamÄ• nassa
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kassÄ• pÄ«ti imesaá¹ƒ catunnaá¹ƒ rÄ• sÄ«naá¹ƒ anar
rÅ«pÄ• vacaravipÄ• ko sahetukakÄ• mÄ• vacaravipÄ• kassa rÅ«pÄ• vacarÄ• rÅ«pÄ• vacar
kÄ• mÄ• vacarakiriyÄ• vajjanassÄ• ti imesaá¹ƒ catunnaá¹ƒ rÄ• sÄ«naá¹ƒ anantarapaccayo
tihetukakÄ• mÄ• vacaravipÄ• kassa arÅ«pÄ• vacaravipÄ• kassa kÄ• mÄ• vacarakiriyÄ• vaj
rÄ• sÄ«naá¹ƒ anantarapaccayo hoti. lokuttaravipÄ• ko tihetukakÄ• mÄ• vacaravipÄ• kassa
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaralokuttaravipÄ• kassÄ• ti catunnaá¹ƒ rÄ• sÄ«naá¹ƒ anantarap

kÄ• mÄ• vacarakiriyaá¹ƒ kÄ• mÄ• vacarakusalÄ• kusalassa catubhÅ«makavipÄ• kassa teb
\Ne 363/ rÄ• sÄ«naá¹ƒ anantarapaccayo hoti. rÅ«pÄ• vacarakiriyaá¹ƒ tihetukakÄ• mÄ• vaca
rÅ«pÄ• vacaravipÄ• kassa rÅ«pÄ• vacarakiriyassÄ• ti tiá¹‡á¹‡aá¹ƒ rÄ• sÄ«naá¹ƒ anantarap
arÅ«pÄ• vacarakiriyaá¹ƒ tihetukakÄ• mÄ• vacaravipÄ• kassa rÅ«pÄ• vacarÄ• rÅ«pÄ• vacar
arÅ«pÄ• vacarakiriyassÄ• ti paÃ±cannaá¹ƒ rÄ• sÄ«naá¹ƒ anantarapaccayo hotÄ«ti. evamet
viÃ±Ã±Ä• tabbo vinicchayoti.

anantarapaccayaniddesavaá¹‡á¹‡anÄ• .

5. samanantarapaccayaniddesavaá¹‡á¹‡anÄ•

<5> samanantarapaccayaniddesopi \Be 365/ iminÄ• samÄ• nagatikova. ime pana dve pac
tasmÄ• sabbacittuppattivasena tesaá¹ƒ upaparikkhitvÄ• vitthÄ• ro gahetabboti.

samanantarapaccayaniddesavaá¹‡á¹‡anÄ• .

6. sahajÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<6> sahajÄ• tapaccayaniddese __aÃ±Ã±amaÃ±Ã±a_nti aÃ±Ã±o aÃ±Ã±assa. iminÄ• etesa
paccayabhÄ• vaÃ±ceva paccayuppannabhÄ• vaÃ±ca dÄ«peti. __okkantikkhaá¹‡e_ti paÃ±c
paá¹-isandhikkhaá¹‡e. tasmiÃ±hi khaá¹‡e nÄ• marÅ«paá¹ƒ okkantaá¹ƒ viya pakkhandantaá

lokaá¹ƒ Ä• gantvÄ• pavisantaá¹ƒ viya uppajjati, tasmÄ• so khaá¹‡o ``okkantikkhaá¹‡oâ€™
__rÅ«pa_nti hadayavatthumattameva adhippetaá¹ƒ. taÃ±hi nÄ• massa, nÄ• maÃ±ca tassa
sahajÄ• tapaccayaá¹-á¹-haá¹ƒ pharati. __cittacetasikÄ• _ti pavattiyaá¹ƒ cattÄ• ro khandhÄ•
__sahajÄ• tapaccayenÄ• _ti ettha cittasamuá¹-á¹-hÄ• narÅ«pÄ• cittacetasikÄ• naá¹ƒ pacca
tasmÄ• ``aÃ±Ã±amaÃ±Ã±aâ€™â€™ nti \Ne 364/ na vuttaá¹ƒ. tathÄ• upÄ• dÄ• rÅ«pÄ• bh
arÅ«pÄ«naá¹ƒ dhammÄ• na_nti hadayavatthu catunnaá¹ƒ khandhÄ• naá¹ƒ. __kiÃ±ci kÄ• le
__sahajÄ• tapaccayenÄ• _ti paá¹-isandhiá¹ƒ sandhÄ• ya vuttaá¹ƒ. __na sahajÄ• tapaccaye
vuttaá¹ƒ.

ayaá¹ƒ pana `cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayena pa
koá¹-á¹-hÄ• sehi á¹-hito. tattha tayo koá¹-á¹-hÄ• sÄ• aÃ±Ã±amaÃ±Ã±avasena vuttÄ• , tayo
tattha paá¹-hamakoá¹-á¹-hÄ• se arÅ«pameva paccayo ceva paccayuppannaÃ±ca, dutiye rÅ
nÄ• marÅ«paá¹ƒ, catutthe paccayo arÅ«paá¹ƒ, paccayuppannaá¹ƒ rÅ«paá¹ƒ; paÃ±came pa
rÅ«pameva; chaá¹-á¹-he paccayo rÅ«paá¹ƒ, paccayuppannaá¹ƒ arÅ«panti ayaá¹ƒ tÄ• vettha

ayaá¹ƒ pana sahajÄ• tapaccayo jÄ• tivasena kusalo akusalo vipÄ• ko kiriyaá¹ƒ rÅ«panti pa
tattha kusalo bhÅ«mito catubbidho \Be 366/ hoti, akusalo ekavidhova vipÄ• ko catubbidho, k
tividho, rÅ«paá¹ƒ ekavidhaá¹ƒ kÄ• mÄ• vacaramevÄ• ti evaá¹ƒ tÄ• vettha nÄ• nappakÄ• ra
vinicchayo.

evaá¹ƒ bhinne panettha catubhÅ«makampi kusalaá¹ƒ paÃ±cavokÄ• rabhave attanÄ• samp
cittasamuá¹-á¹-hÄ• narÅ«passa ca sahajÄ• tapaccayo hoti, tathÄ• akusalaá¹ƒ. yaá¹ƒ panet
taá¹ƒ arÅ«padhammÄ• naá¹ƒyeva sahajÄ• tapaccayo hoti.

kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• kaá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«passa ceva sampayut
hoti. yaá¹ƒ panettha rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti, taá¹ƒ sampayuttadhammÄ• naÃ±Ã±e
uppajjati, taá¹ƒ kaá¹-attÄ• rÅ«pÄ• naÃ±cÄ• pi sahajÄ• tapaccayo hoti. arÅ«pÄ• vacaravipÄ•
sampayuttadhammÄ• naÃ±Ã±eva. lokuttaravipÄ• kaá¹ƒ paÃ±cavokÄ• re sampayuttadhamm
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca, catuvokÄ• re arÅ«pÄ• naÃ±Ã±eva. kÄ• mÄ• vacaraa
sampayuttakÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca sahajÄ• tapaccayo hoti, ca
rÅ«pÄ• vacarakiriyÄ• sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±c

catusamuá¹-á¹-hÄ• nikassa \Ne 365/ rÅ«passa kammasamuá¹-á¹-hÄ• narÅ«pe ekaá¹ƒ mah
tÄ«á¹‡i ekassa, dve dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ, mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«passa
kÄ• mÄ• vacararÅ«pÄ• vacarapaá¹-isandhikkhaá¹‡e vatthurÅ«paá¹ƒ vipÄ• kakkhandhÄ• na
utucittÄ• hÄ• rasamuá¹-á¹-hÄ• nesu pana mahÄ• bhÅ«tÄ• ni aÃ±Ã±amaÃ±Ã±aÃ±ceva upÄ
paccayoti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

sahajÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• .

7. aÃ±Ã±amaÃ±Ã±apaccayaniddesavaá¹‡á¹‡anÄ•

<7> aÃ±Ã±amaÃ±Ã±apaccayaniddese sahajÄ• tapaccayaniddesassa purimÄ• naá¹ƒ tiá¹‡á
vasena pÄ• á¸·i Ä• gatÄ• . tassÄ• tattha vuttasadisÄ• va vaá¹‡á¹‡anÄ• ti puna na gahitÄ• .
aÃ±Ã±amaÃ±Ã±apaccayo jÄ• tivasena kusalo akusalo vipÄ• ko kiriyaá¹ƒ rÅ«panti paÃ±cad
bhÅ«mito \Be 367/ catubbidho. sabbaá¹ƒ purimasadisamevÄ• ti evamettha nÄ• nappakÄ• r
vinicchayo.

evaá¹ƒ bhinne panettha sabbampi catubhÅ«makaá¹ƒ kusalaá¹ƒ attanÄ• sampayuttadhamm
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. tathÄ• akusalaá¹ƒ. vipÄ• ke pana kÄ• mÄ• vacararÅ
paá¹-isandhiyaá¹ƒ vatthurÅ«passa, pavatte sampayuttadhammÄ• naÃ±Ã±eva. arÅ«pÄ• vac
sampayuttadhammÄ• naÃ±Ã±eva aÃ±Ã±amaÃ±Ã±apaccayena paccayo. sabbampi kiriyaá¹
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. catusamuá¹-á¹-hÄ• nikarÅ«passa kammasamuá¹-á¹-
tiá¹‡á¹‡aá¹ƒ, tÄ«á¹‡i ekassa, dve dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apacca
kÄ• mÄ• vacararÅ«pÄ• vacarapaá¹-isandhiyaá¹ƒ vatthurÅ«paá¹ƒ vipÄ• kakkhandhÄ• naá¹ƒ
utucittÄ• hÄ• rasamuá¹-á¹-hÄ• nesu mahÄ• bhÅ«tÄ• neva mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±am
paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

aÃ±Ã±amaÃ±Ã±apaccayaniddesavaá¹‡á¹‡anÄ• .

8. nissayapaccayaniddesavaá¹‡á¹‡anÄ•

<8> nissayapaccayaniddese \Ne 366/ sahajÄ• tapaccayaniddesassa purimÄ• naá¹ƒ paÃ±c
vasena sahajÄ• tanissayanayaá¹ƒ dassetvÄ• puna chaá¹-á¹-hena koá¹-á¹-hÄ• sena purejÄ
__cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __yaá
vatthurÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi nissÄ• ya tividhÄ• manodhÄ• tu, á¹-hapetvÄ•
dvÄ• sattatividhÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti imÄ• ni paÃ±casattati cittÄ• ni vattantÄ«
pÄ• á¸·ivaá¹‡á¹‡anÄ• . ayampi nissayapaccayo jÄ• tivasena kusalÄ• dibhedato paÃ±cadhÄ
bhÅ«mito catubbidhova akusalo ekavidho vipÄ• ko catubbidho, kiriyasaá¹…khÄ• to tividho,
evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha catubhÅ«makampi kusalaá¹ƒ paÃ±cavokÄ• re sampayuttakkhandh
cittasamuá¹-á¹-hÄ• narÅ«passa ca nissayapaccayena paccayo hoti. tathÄ• akusalaá¹ƒ \Be
Ä• ruppe uppajjati, taá¹ƒ arÅ«padhammÄ• naÃ±Ã±eva nissayapaccayo hoti. kÄ• mÄ• vacar
pavatte sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«passa ca, paá¹-isandhiya

nissayapaccayo hoti. arÅ«pÄ• vacaravipÄ• kaá¹ƒ sampayuttakkhandhÄ• naá¹ƒyeva hoti. lo
paÃ±cavokÄ• re; sampayuttakÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«passa ca, catuvokÄ•
hoti. kÄ• mÄ• vacaraarÅ«pÄ• vacarakiriyÄ• paÃ±cavokÄ• re sampayuttakÄ• naÃ±ceva citt
nissayapaccayo hoti, catuvokÄ• re arÅ«pÄ• naÃ±Ã±eva. rÅ«pÄ• vacarakiriyÄ• sampayutta
cittasamuá¹-á¹-hÄ• narÅ«passa ca ekantena nissayapaccayo hoti.

catusamuá¹-á¹-hÄ• nikarÅ«passa ca kammasamuá¹-á¹-hÄ• narÅ«pe ekaá¹ƒ mahÄ• bhÅ«ta
dve dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ, mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ, vatthurÅ«p
catubhÅ«makakusalassa, akusalassa, á¹-hapetvÄ• Ä• ruppavipÄ• kaÃ±ceva dve paÃ±cavi
sesatebhÅ«makavipÄ• kassa, tebhÅ«makakiriyassÄ• ti imesaá¹ƒ catunnaá¹ƒ dhammarÄ• s
cakkhÄ• yatanÄ• dÄ«ni paÃ±ca sasampayuttÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ nis
utucittÄ• hÄ• rasamuá¹-á¹-hÄ• nesu pana mahÄ• bhÅ«tÄ• mahÄ• bhÅ«tÄ• naÃ±ceva upÄ•
paccayoti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

nissayapaccayaniddesavaá¹‡á¹‡anÄ• .

9. upanissayapaccayaniddesavaá¹‡á¹‡anÄ•

<9> upanissayapaccayaniddese \Ne 367/ __purimÄ• purimÄ• _ti anantarÅ«panissaye sam
Ä• rammaá¹‡Å«panissayapakatÅ«panissayesu nÄ• nÄ• vÄ«thivasena purimatarÄ• . te tayo
kusalapade labbhanti, kusalena pana akusale samanantarÄ• tÄ«tÄ• na labbhanti. teneva v
``akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ kesaÃ±ci upanissayapaccayena paccayoâ€™â€™ ti \Be
dhammo akusalassa dhammassa upanissayapaccayena paccayo; Ä• rammaá¹‡Å«panissay
Ä• rammaá¹‡Å«panissayo --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakamma
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati, pubbe su
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ•
diá¹-á¹-hi uppajjati. pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á
sÄ«laá¹ƒ sutaá¹ƒ cÄ• gaá¹ƒ paÃ±Ã±aá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá
sutaá¹ƒ cÄ• go paÃ±Ã±Ä• rÄ• gassa dosassa mohassa mÄ• nassa diá¹-á¹-hiyÄ• patthanÄ
paccayoâ€™â€™ ti imaá¹ƒ nayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. kusalena abyÄ• kate tayopi labbh
akusale.

akusalena pana kusale samanantarÄ• tÄ«tÄ• na labbhanti. tena vuttaá¹ƒ --- ``kusalÄ• naá
upanissayapaccayena paccayoâ€™â€™ ti. idampi hi --- ``akusalo dhammo kusalassa dham
paccayo. pakatÅ«panissayo --- rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diy
karoti, jhÄ• naá¹ƒ uppÄ• deti vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹
uppÄ• deti; dosaá¹ƒ mohaá¹ƒ mÄ• naá¹ƒ diá¹-á¹-hiá¹ƒ patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ

samÄ• pattiá¹ƒ uppÄ• deti. rÄ• go doso moho mÄ• no diá¹-á¹-hi patthanÄ• saddhÄ• ya sÄ«
paÃ±Ã±Ä• ya upanissayapaccayena paccayo. pÄ• á¹‡aá¹ƒ hantvÄ• tassa paá¹-ighÄ• tatth
tiÄ• dinÄ• nayena paÃ±hÄ• vÄ• re Ä• gataá¹ƒ pakatÅ«panissayameva sandhÄ• ya vuttaá¹
Ä• rammaá¹‡Å«panissayo na hoti. kasmÄ• ? taá¹ƒ garuá¹ƒ katvÄ• tassa appavattanatoti ya
evaá¹ƒ Ä• rammaá¹‡Å«panissayopettha na labbhatÄ«ti veditabbo. akusalena abyÄ• katapa
na labbhati. na hi abyÄ• katÄ• dhammÄ• akusalaá¹ƒ garuá¹ƒ karonti \Ne 368/. yasmÄ• pa
tasmÄ• ettha ``kesaÃ±cÄ«â€™â€™ ti na vuttaá¹ƒ. abyÄ• katena pana abyÄ• kate kusale a
upanissayÄ• labbhanteva. __puggalopi senÄ• sanampÄ«_ti idaá¹ƒ dvayaá¹ƒ pakatÅ«panis
dvayaá¹ƒ kusalÄ• kusalapavattiyÄ• balavapaccayo hoti. paccayabhÄ• vo \Be 370/ cassa pa
veditabboti ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana upanissayapaccayo nÄ• ma saddhiá¹ƒ ekaccÄ• ya paÃ±Ã±attiyÄ• sabbepi ca
pana Ä• rammaá¹‡Å«panissayÄ• divasena tividho hoti. tattha Ä• rammaá¹‡Å«panissayo Ä•
ninnÄ• nÄ• karaá¹‡oti heá¹-á¹-hÄ• vuttanayeneva nÄ• nappakÄ• rabhedato gahetabbo. an
anantarapaccayena ninnÄ• nÄ• karaá¹‡o, sopi heá¹-á¹-hÄ• vuttanayeneva nÄ• nappakÄ• r
paccayuppannatopi nesaá¹ƒ tattha vuttanayeneva vinicchayo veditabbo. pakatÅ«panissayo
kusalÄ• kusalavipÄ• kakiriyarÅ«pabhedato paÃ±cavidho hoti, kusalÄ• dÄ«naá¹ƒ pana bhÅ«
evaá¹ƒ tÄ• vettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha tebhÅ«makakusalo catubhÅ«makassÄ• pi kusalassa akusalassa v
catunnaá¹ƒ rÄ• sÄ«naá¹ƒ pakatÅ«panissayo hoti. lokuttaro akusalasseva na hoti. amhÄ• ka
``lokuttaradhammo nibbattitoâ€™â€™ ti iminÄ• pana nayena aÃ±Ã±esaá¹ƒ akusalassÄ• pi
uppajjissati, tassÄ• pi anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payato iminÄ• nayena
sabbesampi catubhÅ«makÄ• naá¹ƒ khandhÄ• naá¹ƒ pakatÅ«panissayo hoti, tathÄ• tebhÅ«
heá¹-á¹-himÄ• ni tÄ«á¹‡i phalÄ• ni akusalasseva na honti, upariá¹-á¹-himaá¹ƒ kusalassÄ• pi
aÃ±Ã±esaá¹ƒ vÄ• yassa vÄ• uppajjissati, tassa santÄ• ne sabbopi lokuttaravipÄ• ko sabbe
arÅ«pakkhandhÄ• naá¹ƒ pakatÅ«panissayo hoti. kiriyasaá¹…khÄ• topi pakatÅ«panissayo c
akusalÄ• dikhandhÄ• naá¹ƒ hotiyeva, tathÄ• rÅ«pasaá¹…khÄ• to. sayaá¹ƒ pana rÅ«paá¹ƒ
paá¹-á¹-hÄ• namahÄ• pakaraá¹‡e Ä• gatanayena upanissayapaccayaá¹ƒ na labhati, suttant
labhatÄ«ti vattuá¹ƒ vaá¹-á¹-ati. evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

upanissayapaccayaniddesavaá¹‡á¹‡anÄ• .

10. purejÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<10> purejÄ• tapaccayaniddese \Be 371/ \Ne 369/ __purejÄ• tapaccayena paccayo_ti ettha
paccayo hoti, tato purimataraá¹ƒ jÄ• taá¹ƒ jÄ• tikkhaá¹‡aá¹ƒ atikkamitvÄ• á¹-hitikkhaá¹‡app
__cakkhÄ• yatana_ntiÄ• di vatthupurejÄ• tavasena vuttaá¹ƒ. __rÅ«pÄ• yatana_ntiÄ• di Ä• r

__kiÃ±cikÄ• le purejÄ• tapaccayenÄ• _ti pavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. __kiÃ±cikÄ• le na
paá¹-isandhiá¹ƒ sandhÄ• ya vuttaá¹ƒ. evaá¹ƒ sabbathÄ• pi paÃ±cadvÄ• re vatthÄ• rammaá
vatthuvasenevÄ• yaá¹ƒ pÄ• á¸·i Ä• gatÄ• , paÃ±hÄ• vÄ• re pana ``Ä• rammaá¹‡apurejÄ• ta
vÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassantÄ«â€™â€™ ti Ä• gatattÄ• manodvÄ•
labbhateva. idha pana sÄ• vasesavasena desanÄ• katÄ• ti ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡

ayaá¹ƒ pana purejÄ• tapaccayo suddharÅ«pameva hoti. taÃ±ca kho uppÄ• dakkhaá¹‡aá¹ƒ
á¹-hitippattaá¹ƒ aá¹-á¹-hÄ• rasavidhaá¹ƒ rÅ«parÅ«pameva. taá¹ƒ sabbampi vatthupurejÄ• ta
Ä• rammaá¹‡apurejÄ• tanti dvidhÄ• á¹-hitaá¹ƒ. tattha cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• y
idaá¹ƒ vatthupurejÄ• taá¹ƒ nÄ• ma. sesaá¹ƒ imÄ• ya pÄ• á¸·iyÄ• Ä• gataÃ±ca anÄ• gataÃ±
catasso dhÄ• tuyo tÄ«á¹‡i indriyÄ• ni kabaá¸·Ä«kÄ• ro Ä• hÄ• roti dvÄ• dasavidhaá¹ƒ rÅ«pa
Ä• rammaá¹‡apurejÄ• tapaccayo nÄ• mÄ• ti evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä•

evaá¹ƒ bhinne panettha cakkhÄ• yatanaá¹ƒ dvinnaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ purejÄ
itarÄ• ni cattÄ• ri sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. vatthurÅ«paá¹ƒ pana á¹-hapetvÄ• dvipaÃ
ca Ä• ruppavipÄ• ke sesÄ• naá¹ƒ sabbesampi catubhÅ«makÄ• naá¹ƒ kusalÄ• kusalÄ• byÄ
purejÄ• tapaccayo hoti. rÅ«pÄ• dÄ«ni pana paÃ±cÄ• rammaá¹‡Ä• ni dvipaÃ±caviÃ±Ã±Ä• á
ekanteneva purejÄ• tapaccayÄ• honti. aá¹-á¹-hÄ• rasavidhampi panetaá¹ƒ rÅ«parÅ«paá¹ƒ
rÅ«pÄ• vacarato abhiÃ±Ã±Ä• kusalassa akusalassa tadÄ• rammaá¹‡abhÄ• vino kÄ• mÄ• v
kÄ• mÄ• vacarakiriyassa rÅ«pÄ• vacarato abhiÃ±Ã±Ä• kiriyassÄ• ti imesaá¹ƒ channaá¹ƒ rÄ
\Be 372/ hotÄ«ti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

purejÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• .

11. pacchÄ• jÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<11> pacchÄ• jÄ• tapaccayaniddese \Ne 370/ __pacchÄ• jÄ• tÄ• _ti yassa kÄ• yassa pacc
uppajjitvÄ• á¹-hite jÄ• tÄ• . __purejÄ• tassÄ• _ti tesaá¹ƒ uppÄ• dato paá¹-hamataraá¹ƒ jÄ•
atikkamitvÄ• á¹-hitippattassa. __imassa kÄ• yassÄ• _ti imassa
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikabhÅ«taupÄ• dÄ• rÅ«pasaá¹…khÄ• tassa kÄ• y
tisamuá¹-á¹-hÄ• nikakÄ• yoti Ä• hÄ• rasamuá¹-á¹-hÄ• nassa abhÄ• vato brahmapÄ• risajjÄ
ayamettha pÄ• á¸·ivaá¹‡á¹‡anÄ• . ayaá¹ƒ pana pacchÄ• jÄ• tapaccayo nÄ• ma saá¹…khep
avasesÄ• catubhÅ«makÄ• arÅ«pakkhandhÄ• . so jÄ• tivasena kusalÄ• kusalavipÄ• kakiriy
evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha paÃ±cavokÄ• rabhave uppannaá¹ƒ catubhÅ«makakusalaÃ±ca aku
atikkamitvÄ• á¹-hitippattassa catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikarÅ«pakÄ• yassa
vipÄ• kepi á¹-hapetvÄ• paá¹-isandhivipÄ• kaá¹ƒ avaseso kÄ• mÄ• vacararÅ«pÄ• vacaravip

pacchÄ• jÄ• tapaccayo hoti. lokuttaropi paÃ±cavokÄ• re uppannavipÄ• ko tasseva pacchÄ•
tebhÅ«makakiriyÄ• pi paÃ±cavokÄ• re uppannÄ• va vuttappakÄ• rassa kÄ• yassa pacchÄ•
paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

pacchÄ• jÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• .

12. Ä• sevanapaccayaniddesavaá¹‡á¹‡anÄ•

<12> Ä• sevanapaccayaniddese __purimÄ• purimÄ• _ti sabbanayesu samanantarÄ• tÄ«tÄ
panettha anantarapaccaye viya ``purimÄ• purimÄ• kusalÄ• \Be 373/ dhammÄ• pacchimÄ
abyÄ• katÄ• naá¹ƒ dhammÄ• naâ€™â€™ ntiÄ• dinÄ• nayena bhinnajÄ• tikehi saddhiá¹ƒ n
gÄ• hÄ• petuá¹ƒ asamatthatÄ• ya. bhinnajÄ• tikÄ• hi bhinnajÄ• tikÄ• naá¹ƒ arÅ«padhamm
paguá¹‡abalavabhÄ• vaá¹ƒ \Ne 371/ sÄ• dhayamÄ• nÄ• attano kusalÄ• dibhÄ• vasaá¹…kh
sakkonti. tasmÄ• tehi saddhiá¹ƒ niddesaá¹ƒ akatvÄ• ye yesaá¹ƒ vÄ• sanÄ• saá¹…khÄ• ten
paguá¹‡atarabalavatarabhÄ• vavisiá¹-á¹-haá¹ƒ attano kusalÄ• dibhÄ• vasaá¹…khÄ• taá¹ƒ g
sakkonti, tesaá¹ƒ tehi samÄ• najÄ• tikeheva saddhiá¹ƒ niddeso katoti veditabbo. atha vipÄ•
na gahitanti? Ä• sevanÄ• bhÄ• vena. vipÄ• kaÃ±hi kammavasena vipÄ• kabhÄ• vappattaá¹
vattati nirussÄ• haá¹ƒ dubbalanti taá¹ƒ Ä• sevanaguá¹‡ena attano sabhÄ• vaá¹ƒ gÄ• hÄ• p
aÃ±Ã±aá¹ƒ vipÄ• kaá¹ƒ uppÄ• detuá¹ƒ sakkoti, na purimavipÄ• kÄ• nubhÄ• vaá¹ƒ gahetvÄ•
kammavegakkhittaá¹ƒ pana patitaá¹ƒ viya hutvÄ• uppajjatÄ«ti sabbathÄ• pi vipÄ• ke Ä• sev
Ä• sevanÄ• bhÄ• vena vipÄ• kaá¹ƒ na gahitaá¹ƒ. kusalÄ• kusalakiriyÄ• nantaraá¹ƒ uppajjan
kammapaá¹-ibaddhavuttitÄ• ya Ä• sevanaguá¹‡aá¹ƒ na gaá¹‡hÄ• tÄ«ti kusalÄ• dayopissa Ä
apica nÄ• nÄ• jÄ• tikattÄ• pete na hontiyeva. bhÅ«mito pana Ä• rammaá¹‡ato vÄ• nÄ• nÄ•
tasmÄ• kÄ• mÄ• vacarakusalakiriyÄ• mahaggatakusalakiriyÄ• nampi, saá¹…khÄ• rÄ• ram
nibbÄ• nÄ• rammaá¹‡assa gotrabhukusalassa Ä• sevanapaccayo hotiyevÄ• ti ayaá¹ƒ tÄ• v
ayaá¹ƒ pana Ä• sevanapaccayo jÄ• tito tÄ• va kusalo akusalo kiriyÄ• byÄ• katoti tidhÄ• á¹-
bhÅ«mito kÄ• mÄ• vacaro rÅ«pÄ• vacaro arÅ«pÄ• vacaroti tividho hoti, akusalo kÄ• mÄ• va
kÄ• mÄ• vacaro rÅ«pÄ• vacaro arÅ«pÄ• vacaroti tividhova, lokuttaro Ä• sevanapaccayo nÄ
nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha kÄ• mÄ• vacarakusalaá¹ƒ attano anantarassa kÄ• mÄ• vacarakusa
Ã±Ä• á¹‡asampayuttaá¹ƒ, taá¹ƒ attanÄ• sadisavedanassa rÅ«pÄ• vacarakusalassa arÅ«pÄ
lokuttarakusalassÄ• ti imesaá¹ƒ \Be 374/ rÄ• sÄ«naá¹ƒ Ä• sevanapaccayo hoti. rÅ«pÄ• vac
rÅ«pÄ• vacarakusalasseva. arÅ«pÄ• vacarakusalaá¹ƒ arÅ«pÄ• vacarakusalasseva. akusala
Ä• sevanapaccayo hoti. kiriyato pana kÄ• mÄ• vacarakiriyasaá¹…khÄ• to tÄ• va kÄ• mÄ• v
Ã±Ä• á¹‡asampayutto, so attanÄ• sadisavedanassa rÅ«pÄ• vacarakiriyassa arÅ«pÄ• vaca
rÄ• sÄ«naá¹ƒ Ä• sevanapaccayo hoti. rÅ«pÄ• vacarakiriyasaá¹…khÄ• to pana rÅ«pÄ• vaca
arÅ«pÄ• vacarakiriyasaá¹…khÄ• to arÅ«pÄ• vacarakiriyasseva Ä• sevanapaccayo hoti. vip

ekadhammopi vÄ• koci \Ne 372/ vipÄ• kassa Ä• sevanapaccayo natthÄ«ti evamettha pacca
vinicchayoti.

Ä• sevanapaccayaniddesavaá¹‡á¹‡anÄ• .

13. kammapaccayaniddesavaá¹‡á¹‡anÄ•

<13> kammapaccayaniddese __kamma_nti cetanÄ• kammameva. __kaá¹-attÄ• ca rÅ«pÄ•
uppannarÅ«pÄ• naá¹ƒ. __kammapaccayenÄ• _ti anekÄ• nampi kappakoá¹-Ä«naá¹ƒ mattha
samatthena nÄ• nÄ• kkhaá¹‡ikakammapaccayenÄ• ti attho. kusalÄ• kusalaÃ±hi kammaá¹ƒ
na deti. yadi dadeyya, yaá¹ƒ manusso devalokÅ«pagaá¹ƒ kusalakammaá¹ƒ karoti, tassÄ• n
khaá¹‡e devo bhaveyya. yasmiá¹ƒ pana khaá¹‡e taá¹ƒ kataá¹ƒ, tato aÃ±Ã±asmiá¹ƒ khaá¹‡e
kaá¹-attÄ• yeva diá¹-á¹-heva dhamme upapajje vÄ• apare vÄ• pariyÄ• ye avasesapaccaya
uppÄ• deti niruddhÄ• pi purimasippÄ• dikiriyÄ• viya kÄ• lantare pacchimasippÄ• dikiriyÄ• y
nÄ• nÄ• kkhaá¹‡ikakammapaccayoti vuccati. __cetanÄ• sampayuttakÄ• naá¹ƒ dhammÄ• n
sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ. __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti iminÄ• paá¹-isan
gaá¹‡hÄ• ti. __kammapaccayenÄ• _ti idaá¹ƒ sahajÄ• tacetanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. kus
sahajÄ• tacetanÄ• sesadhammÄ• naá¹ƒ cittapayogasaá¹…khÄ• tena kiriyÄ• bhÄ• vena \Be
sahajÄ• takammapaccayoti vuccati. ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana kammapaccayo atthato catubhÅ«mikacetanÄ• mattameva. so hi jÄ• tibhedato
kiriyÄ• ti catudhÄ• bhijjati. tattha kusalo bhÅ«mito kÄ• mÄ• vacarÄ• divasena catudhÄ• bh
vipÄ• ko catudhÄ• , kiriyÄ• tidhÄ• vÄ• ti evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tab

evaá¹ƒ bhinne panettha sahajÄ• tÄ• kÄ• mÄ• vacarakusalacetanÄ• paÃ±cavokÄ• re attan
\Ne 373/ cittasamuá¹-á¹-hÄ• narÅ«passa ca, catuvokÄ• re sampayuttakkhandhÄ• naÃ±Ã±e
uppajjitvÄ• niruddhÄ• pana attano vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ•
nÄ• nÄ• kkhaá¹‡ikakammapaccayena paccayo hoti. sÄ• ca kho paÃ±cavokÄ• reyeva, na a
rÅ«pÄ• vacarakusalacetanÄ• attanÄ• sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ•
sahajÄ• takammapaccayena paccayo. uppajjitvÄ• niruddhÄ• pana attano vipÄ• kÄ• naÃ±c
nÄ• nÄ• kkhaá¹‡ikakammapaccayena paccayo. arÅ«pÄ• vacarÄ• pana lokuttarÄ• ca saha
paÃ±cavokÄ• re attanÄ• sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• na
sampayuttakkhandhÄ• naÃ±Ã±eva sahajÄ• takammapaccayena paccayo. uppajjitvÄ• niruc
attano vipÄ• kakkhandhÄ• naÃ±Ã±eva nÄ• nÄ• kkhaá¹‡ikakammapaccayena paccayo. sah
paÃ±cavokÄ• re attanÄ• sampayuttakkhandhÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«pÄ• na
arÅ«pakkhandhÄ• naÃ±Ã±eva sahajÄ• takammapaccayena paccayo. uppajjitvÄ• niruddhÄ
kaá¹-attÄ• rÅ«pÄ• naÃ±ca nÄ• nÄ• kkhaá¹‡ikakammapaccayena paccayo.

kÄ• mÄ• vacararÅ«pÄ• vacarato vipÄ• kacetanÄ• attanÄ• sampayuttadhammÄ• naá¹ƒ pa
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ, paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naÃ±ca sahajÄ•
arÅ«pÄ• vacaravipÄ• kacetanÄ• attanÄ• sampayuttadhammÄ• naÃ±Ã±eva sahajÄ• takam
lokuttaravipÄ• kacetanÄ• paÃ±cavokÄ• re attanÄ• sampayuttadhammÄ• naÃ±ceva cittasa
catuvokÄ• re arÅ«passeva sahajÄ• takammapaccayena paccayo. tebhÅ«mikÄ• kiriyacetan
sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«passa ca sahajÄ• takammapacca
Ä• ruppe uppajjati, sÄ• arÅ«padhammÄ• naÃ±Ã±eva sahajÄ• takammapaccayena paccayo
viÃ±Ã±Ä• tabbo vinicchayoti.

kammapaccayaniddesavaá¹‡á¹‡anÄ• .

14. vipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ•

<14> vipÄ• kapaccayaniddese \Ne 374/ __vipÄ• kÄ• cattÄ• ro khandhÄ• _ti yasmÄ• kam
vipÄ• kÄ• na honti, tasmÄ• ``vipÄ• kÄ• â€™â€™ ti vatvÄ• ``cattÄ• ro khandhÄ• â€™â€™
pÄ• á¸·i arÅ«padhammÄ• naÃ±Ã±eva vipÄ• kapaccayavasena Ä• gatÄ• . paÃ±hÄ• vÄ• re p
tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccay
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ k
vipÄ• kapaccayena paccayoâ€™â€™ ti Ä• gatattÄ• cittasamuá¹-á¹-hÄ• nakammasamuá¹-á
vipÄ• kapaccayo labbhati. idha pana sÄ• vasesavasena desanÄ• katÄ• ti ayaá¹ƒ tÄ• vettha
ayaá¹ƒ pana vipÄ• kapaccayo vipÄ• kabhÄ• vena jÄ• tito ekavidho, bhÅ«mibhedato kÄ• mÄ
bhijjatÄ«ti evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• ko attanÄ• sampayuttadham
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naÃ±ca vipÄ• kap
arÅ«pÄ• vacaravipÄ• ko sampayuttadhammÄ• naÃ±Ã±eva. lokuttaravipÄ• ko paÃ±cavokÄ•
cittasamuá¹-á¹-hÄ• narÅ«passa ca, catuvokÄ• re sampayuttakkhandhÄ• naÃ±Ã±eva vipÄ•
paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

vipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ• .

15. Ä• hÄ• rapaccayaniddesavaá¹‡á¹‡anÄ•

<15> Ä• hÄ• rapaccayaniddese \Be 377/ __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ti catusantatisamua
nÄ• ma. so pana yasmÄ• kabaá¸·aá¹ƒ karitvÄ• ajjhoharitova Ä• hÄ• rakiccaá¹ƒ karoti, na b
Ä• hÄ• roti avatvÄ• ``kabaá¸·Ä«kÄ• ro Ä• hÄ• roâ€™â€™ ti vuttaá¹ƒ. kabaá¸·aá¹ƒ karitvÄ•
vÄ• kabaá¸·Ä«kÄ• roti nÄ• mametaá¹ƒ tassa. __arÅ«pino Ä• hÄ• rÄ• _ti phassacetanÄ• viÃ
__taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti idhÄ• pi kammasamuá¹-á¹-hÄ• nÄ• ni gahitÄ• neva. vutta

paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• n
Ä• hÄ• rapaccayena paccayoti. ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana Ä• hÄ• rapaccayo saá¹…khepato kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, phasso, cetanÄ
dhammÄ• honti. tattha á¹-hapetvÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ sesÄ• tayo arÅ«pÄ• hÄ•
kusalÄ• kusalavipÄ• kakiriyabhedato catudhÄ• bhijjanti. puna bhÅ«mibhedena kusalo catu
vipÄ• ko catudhÄ• , kiriyÄ• tidhÄ• ti evaá¹ƒ anekadhÄ• bhijjanti. kabaá¸·Ä«kÄ• rÄ• hÄ• ro
bhÅ«mito kÄ• mÄ• vacarovÄ• ti evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicc

evaá¹ƒ bhinne panettha catubhÅ«makÄ• pi tayo kusalÄ• hÄ• rÄ• paÃ±cavokÄ• re attanÄ•
cittasamuá¹-á¹-hÄ• narÅ«passa ca Ä• hÄ• rapaccayena paccayo, á¹-hapetvÄ• pana rÅ«pÄ
sampayuttadhammÄ• naÃ±Ã±eva Ä• hÄ• rapaccayena paccayo. akusalÄ• hÄ• resupi esev
pana sabbattha sampayuttakÄ• naá¹ƒ Ä• hÄ• rapaccayÄ• honti. kÄ• mÄ• vacararÅ«pÄ• va
paÃ±cavokÄ• re uppajjamÄ• nÄ• pavatte cittasamuá¹-á¹-hÄ• narÅ«passa paá¹-isandhiyaá¹
Ä• hÄ• rapaccayÄ• honti. lokuttarÄ• pana cittasamuá¹-á¹-hÄ• narÅ«passeva, Ä• ruppe upp
honti. tebhÅ«makÄ• pi tayo kiriyÄ• hÄ• rÄ• paÃ±cavokÄ• re sampayuttadhammÄ• naÃ±ce
ca, kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• pana Ä• ruppe sampayuttadhammÄ• naÃ±Ã±eva Ä•
catusantatisamuá¹-á¹-hÄ• no kabaá¸·Ä«kÄ• rÄ• hÄ• ro kiÃ±cÄ• pi ``imassa kÄ• yassÄ• â€™
visesato panÄ• yamettha Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«passa janako ceva anupÄ• lako ca
paccayo hoti, sesatisantatisamuá¹-á¹-hÄ• nassa anupÄ• lakova hutvÄ• Ä• hÄ• rapaccayen
paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

Ä• hÄ• rapaccayaniddesavaá¹‡á¹‡anÄ• .

16. indriyapaccayaniddesavaá¹‡á¹‡anÄ•

<16> indriyapaccayaniddese \Ne 376/ __cakkhundriya_nti cakkhusaá¹…khÄ• taá¹ƒ indriyaa
__indriyapaccayenÄ• _ti sayaá¹ƒ purejÄ• to hutvÄ• arÅ«padhammÄ• naá¹ƒ uppÄ• dato pa
indriyapaccayena paccayo hoti. sotindriyÄ• dÄ«supi eseva nayo. __arÅ«pino indriyÄ• _ti ett
arÅ«pajÄ«vitindriyampi saá¹…gahitaá¹ƒ. __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti ettha heá¹-á¹-hÄ
kaá¹-attÄ• rÅ«pampi saá¹…gahitaá¹ƒ. vuttaÃ±hetaá¹ƒ paÃ±hÄ• vÄ• re --- paá¹-isandhikkhaa
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ indriyapaccay
tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• veditabbÄ• .

ayaá¹ƒ pana indriyapaccayo itthindriyapurisindriyavajjÄ• naá¹ƒ samavÄ«satiyÄ• indriyÄ• na
itthindriyapurisindriyÄ• ni hi kiÃ±cÄ• pi itthiliá¹…gapurisaliá¹…gÄ• dÄ«naá¹ƒ bÄ«jabhÅ«tÄ•
vijjamÄ• nesupi tesu itthiliá¹…gapurisaliá¹…gÄ• dÄ«naá¹ƒ abhÄ• vÄ• tÄ• ni neva tesaá¹ƒ,
indriyapaccayataá¹ƒ pharanti. indriyapaccayo hi attano vijjamÄ• nakkhaá¹‡e avinibbhuttadh

indriyapaccayataá¹ƒ apharanto nÄ• ma natthi, tasmÄ• tÄ• ni indriyapaccayÄ• na honti. yes
bÄ«jabhÅ«tÄ• ni, tesaá¹ƒ tÄ• ni suttantikapariyÄ• yena pakatÅ«panissayabhÄ• vaá¹ƒ bhaja
samavÄ«satiyÄ• indriyÄ• naá¹ƒ vasena á¹-hitoti veditabbo. so jÄ• tito kusalÄ• kusalavipÄ•
paÃ±cadhÄ• bhijjati. tattha kusalo bhÅ«mivasena catudhÄ• , akusalo kÄ• mÄ• vacarova vip
kiriyÄ• saá¹…khÄ• to tidhÄ• , rÅ«paá¹ƒ kÄ• mÄ• vacaramevÄ• ti evaá¹ƒ anekadhÄ• bhijjat
nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ \Be 379/ bhinne panettha catubhÅ«makopi kusalindriyapaccayo paÃ±cavokÄ• re sam
cittasamuá¹-á¹-hÄ• narÅ«passa ca indriyapaccayena paccayo, tathÄ• akusalo. á¹-hapetvÄ•
rÅ«pÄ• vacarakusalaá¹ƒ avasesÄ• kusalÄ• kusalÄ• Ä• ruppe sampayuttadhammÄ• naÃ±Ã
catubhÅ«mako vipÄ• kindriyapaccayo ekanteneva sampayuttakÄ• naá¹ƒ indriyapaccayena
kÄ• mÄ• vacararÅ«pÄ• vacarÄ• panettha paÃ±cavokÄ• re uppajjanato pavatte cittasamuá¹
paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«passÄ• pi indriyapaccayena paccayÄ• honti. lokuttarÄ•
cittasamuá¹-á¹-hÄ• narÅ«passeva. Ä• ruppe uppannÄ• lokuttaravipÄ• kÄ• indriyÄ• rÅ«pas
tebhÅ«makÄ• kiriyindriyÄ• paÃ±cavokÄ• re sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á
kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• pana Ä• ruppe sampayuttadhammÄ• naÃ±Ã±eva \Ne 37
cakkhundriyÄ• divasena chabbidhe rÅ«pindriye cakkhundriyaá¹ƒ kusalÄ• kusalavipÄ• kato s
dvinnaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ, sotindriyÄ• dÄ«ni tathÄ• vidhÄ• naÃ±Ã±eva sotav
rÅ«pajÄ«vitindriyaá¹ƒ attanÄ• sahajÄ• tarÅ«pÄ• naá¹ƒ á¹-hitikkhaá¹‡e indriyapaccayena pa
sahajÄ• tapaccayatÄ• pana tassa natthÄ«ti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo

indriyapaccayaniddesavaá¹‡á¹‡anÄ• .

17. jhÄ• napaccayaniddesavaá¹‡á¹‡anÄ•

<17> jhÄ• napaccayaniddese __jhÄ• naá¹…gÄ• nÄ«_ti dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjesu se
vitakkavicÄ• rapÄ«tisomanassadomanassupekkhÄ• cittekaggatÄ• saá¹…khÄ• tÄ• ni satta a
viÃ±Ã±Ä• á¹‡akÄ• yÄ• naá¹ƒ abhinipÄ• tamattattÄ• tesu vijjamÄ• nÄ• nipi upekkhÄ• sukha
abhÄ• vato jhÄ• naá¹…gÄ• nÄ«ti na uddhaá¹-Ä• ni. tattha pacchinnattÄ• pana sesÄ• hetuk
uddhaá¹-ameva. __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti idhÄ• pi kaá¹-attÄ• rÅ«paá¹ƒ saá¹…gahi
vuttaÃ±hetaá¹ƒ paÃ±hÄ• vÄ• re --- ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• ni jhÄ• na
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ jhÄ• napaccayena \Be 380/ paccayoâ€™â€™
pÄ• á¸·ivaá¹‡á¹‡anÄ• . ayaá¹ƒ pana jhÄ• napaccayo sattannaá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ vas
kusalÄ• kusalavipÄ• kakiriyavasena catudhÄ• bhijjati, puna bhÅ«mivasena catudhÄ• ; ekad
dvÄ• dasadhÄ• bhijjatÄ«ti evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo

evaá¹ƒ bhinne panettha catubhÅ«makampi kusalajhÄ• naá¹…gaá¹ƒ paÃ±cavokÄ• re samp
cittasamuá¹-á¹-hÄ• narÅ«passa ca, á¹-hapetvÄ• rÅ«pÄ• vacaraá¹ƒ avasesaá¹ƒ Ä• ruppe sa

jhÄ• napaccayena paccayo. akusalepi eseva nayo. kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• kaá
sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• narÅ«passa ca, paá¹-isandhiyaá¹ƒ sam
kaá¹-attÄ• rÅ«passa ca, Ä• ruppavipÄ• kaá¹ƒ sampayuttadhammÄ• naÃ±Ã±eva, yaÃ±ca Ä•
uppajjati, taÃ±ca. paÃ±cavokÄ• re pana taá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«passapi jhÄ• napac
tebhÅ«makampi kiriyajhÄ• naá¹…gaá¹ƒ \Ne 378/ paÃ±cavokÄ• re sampayuttadhammÄ• na
cittasamuá¹-á¹-hÄ• narÅ«passa ca. yaá¹ƒ panettha Ä• ruppe uppajjati, taá¹ƒ sampayuttadha
jhÄ• napaccayena paccayoti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

jhÄ• napaccayaniddesavaá¹‡á¹‡anÄ• .

18. maggapaccayaniddesavaá¹‡á¹‡anÄ•

<18> maggapaccayaniddese __maggaá¹…gÄ• nÄ«_ti ahetukacittuppÄ• davajjesu sesacitt
vitakko, sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• , vÄ«riyaá¹ƒ, sati, samÄ• dhi, micchÄ• diá¹-á
micchÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• ti imÄ• ni dvÄ• dasaá¹…gÄ• ni. maggassa pana hetup
maggaá¹…gÄ• ni na uddhaá¹-Ä• ni. __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti idhÄ• pi kaá¹-attÄ• r
vuttaÃ±hetaá¹ƒ paÃ±hÄ• vÄ• re --- ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• ni maggaá
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ maggapaccayena paccayoâ€™â€™ ti. ayaá¹

ayaá¹ƒ pana maggapaccayo dvÄ• dasannaá¹ƒ maggaá¹…gÄ• naá¹ƒ vasena á¹-hitopi jÄ• tib
catudhÄ• , kusalÄ• dÄ«naÃ±ca kÄ• mÄ• vacarÄ• dibhÅ«mibhedato dvÄ• dasadhÄ• bhijjat
nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo \Be 381/. evaá¹ƒ bhinne panettha catu
kusalamaggaá¹…gaá¹ƒ paÃ±cavokÄ• re sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ
rÅ«pÄ• vacaraá¹ƒ avasesaá¹ƒ Ä• ruppe sampayuttadhammÄ• naÃ±Ã±eva maggapaccayen
viya vitthÄ• retabbanti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

maggapaccayaniddesavaá¹‡á¹‡anÄ• .

19. sampayuttapaccayaniddesavaá¹‡á¹‡anÄ•

<19> sampayuttapaccayaniddese \Ne 379/ pÄ• á¸·i uttÄ• natthÄ• eva. ayaá¹ƒ pana sampa
saá¹…khepato sabbepi arÅ«pino khandhÄ• . pabhedato panesa jÄ• tito kusalÄ• dÄ«naá¹ƒ,
kÄ• mÄ• vacarÄ• dÄ«naá¹ƒ vasena anekadhÄ• bhijjatÄ«ti evamettha nÄ• nappakÄ• rabhe
evaá¹ƒ bhinne panettha catubhÅ«makesupi kusalakkhandhesu eko khandho tiá¹‡á¹‡aá¹ƒ kh
dve dvinnanti evaá¹ƒ sabbepi aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayuttapaccayena paccayo. akusala
eseva nayoti evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

sampayuttapaccayaniddesavaá¹‡á¹‡anÄ• .

20. vippayuttapaccayaniddesavaá¹‡á¹‡anÄ•

<20> vippayuttapaccayaniddese __rÅ«pino dhammÄ• arÅ«pÄ«na_nti idaá¹ƒ tÄ• va haday
cakkhundriyÄ• dÄ«naÃ±ca vasena veditabbaá¹ƒ. rÅ«padhammesu hi eteyeva cha koá¹-á¹-h
vippayuttapaccayena paccayÄ• honti. rÅ«pÄ• yatanÄ• dayo pana Ä• rammaá¹‡adhammÄ•
vippayuttapaccayÄ• pana na honti. kiá¹ƒ kÄ• raá¹‡Ä• ? sampayogÄ• saá¹…kÄ• ya abhÄ• v
cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ abbhantarato nikkhamantÄ• viya uppajjanti. tattha Ä• saá
kho ete etehi sampayuttÄ• , udÄ• hu vippayuttÄ• â€™â€™ ti. Ä• rammaá¹‡adhammÄ• par
uppajjamÄ• nÄ• naá¹ƒ Ä• rammaá¹‡amattÄ• hontÄ«ti natthi tesu sampayogÄ• saá¹…kÄ• .
382/ abhÄ• vato na te vippayuttapaccayÄ• . hadayavatthuÄ• dÄ«su eva panÄ• yaá¹ƒ vippay
vuttampi cetaá¹ƒ paÃ±hÄ• vÄ• re --- vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapacca
akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. cakkhÄ• yatanaá¹ƒ cakkhu
vippayuttapaccayena paccayo. sota ... ghÄ• na ... jivhÄ• ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã
vippayuttapaccayena paccayo. vatthu vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ
vippayuttapaccayena paccayoti.

__arÅ«pino_ \Ne 380/ __dhammÄ• rÅ«pÄ«na_nti idaá¹ƒ pana catunnaá¹ƒ khandhÄ• naá¹ƒ
arÅ«padhammesu hi cattÄ• ro khandhÄ• va sahajÄ• tapurejÄ• tÄ• naá¹ƒ rÅ«padhammÄ• n
nibbÄ• naá¹ƒ pana arÅ«pampi samÄ• naá¹ƒ rÅ«passa vippayuttapaccayo na hoti. ``catÅ«hi
vippayogoâ€™â€™ ti hi vuttaá¹ƒ. iti catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒyeva vippayuttapac
vuttampi cetaá¹ƒ paÃ±hÄ• vÄ• re --- sahajÄ• tÄ• kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• n
vippayuttapaccayena paccayo. pacchÄ• jÄ• tÄ• kusalÄ• khandhÄ• purejÄ• tassa imassa
paccayo. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ
khandhÄ• vatthussÄ• ti. evaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• veditabbÄ• .

ayaá¹ƒ pana vippayuttapaccayo nÄ• ma saá¹…khepato paÃ±cavokÄ• rabhave vattamÄ• n
rÅ«paá¹ƒ vatthuno cakkhÄ• dÄ«naÃ±ca vasena chadhÄ• bhinnaá¹ƒ, arÅ«paá¹ƒ paÃ±cavok
uppannakusalÄ• kusalavipÄ• kakiriyavasena catudhÄ• bhinnaá¹ƒ. tassa bhÅ«mito kÄ• mÄ
ekadhÄ• , tidhÄ• , tidhÄ• ti ekadasadhÄ• bhedo hoti. Ä• ruppavipÄ• kaÃ±hi vippayuttapacc
nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha paÃ±cavokÄ• rabhave uppannaá¹ƒ catubhÅ«makampi kusalaá¹ƒ ab
samuá¹-á¹-hÄ• pitacittasamuá¹-á¹-hÄ• narÅ«passa sahajÄ• tavippayuttapaccayena paccayo
pana atikkamitvÄ• á¹-hitikkhaá¹‡aá¹ƒ pattassa purejÄ• tassa
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikarÅ«pakÄ• yassa pacchÄ• jÄ• tavippayuttapacc
tisamuá¹-á¹-hÄ• nikakÄ• yoti Ä• hÄ• rasamuá¹-á¹-hÄ• nassa abhÄ• vato brahmapÄ• risajjÄ

kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• kaá¹ƒ pana pavatte cittasamuá¹-á¹-hÄ• narÅ«passa, pa
kaá¹-attÄ• rÅ«passa ca sahajÄ• tavippayuttapaccayena paccayo hoti. lokuttaravipÄ• kaá¹ƒ
cittasamuá¹-á¹-hÄ• narÅ«passeva. tividhampi panetaá¹ƒ purejÄ• tassa
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa pacchÄ• jÄ• tavippayuttapaccayena
kiriyaá¹ƒ cittasamuá¹-á¹-hÄ• nassa sahajÄ• tavippayuttapaccayena paccayo, purejÄ• tassa
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa pacchÄ• jÄ• tavippayuttapaccayena
pana rÅ«pesu vatthurÅ«paá¹ƒ paá¹-isandhikkhaá¹‡e kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• k
sahajÄ• tavippayuttapaccayena paccayo, pavatte uppajjamÄ• nÄ• naá¹ƒ catubhÅ«makakus
dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjÄ• naá¹ƒ tebhÅ«makavipÄ• kÄ• naá¹ƒ tebhÅ«makakiriyÄ• naÃ
\Ne 381/ paccayo. cakkhÄ• yatanÄ• dÄ«ni cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ purejÄ• tavipp
evamettha paccayuppannatopi viÃ±Ã±Ä• tabbo vinicchayoti.

vippayuttapaccayaniddesavaá¹‡á¹‡anÄ• .

21. atthipaccayaniddesavaá¹‡á¹‡anÄ•

<21> atthipaccayaniddese __cattÄ• ro khandhÄ• _tiÄ• dÄ«hi sahajÄ• tavasena atthipaccay
__cakkhÄ• yatana_ntiÄ• dÄ«hi purejÄ• tavasena. __yaá¹ƒ rÅ«paá¹ƒ nissÄ• yÄ• _ti ettha sa
atthipaccayo niddiá¹-á¹-ho. evamayaá¹ƒ pÄ• á¸·i sahajÄ• tapurejÄ• tÄ• naÃ±Ã±eva atthipac
paÃ±hÄ• vÄ• re pana sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriya
Ä• gatattÄ• pacchÄ• jÄ• taÄ• hÄ• rindriyavasenÄ• pi atthipaccayo labbhati. idha pana sÄ•
ayaá¹ƒ tÄ• vettha pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana atthipaccayo nÄ• ma duvidho --- aÃ±Ã±amaÃ±Ã±ato, na aÃ±Ã±amaÃ±Ã±ato.
tividhaá¹ƒ --- arÅ«paá¹ƒ arÅ«pena, rÅ«paá¹ƒ rÅ«pena, rÅ«pÄ• rÅ«paá¹ƒ rÅ«pÄ• rÅ«pena. `
arÅ«pinoâ€™â€™ ti ettha hi sabbacittuppattivasena arÅ«paá¹ƒ arÅ«pena vuttaá¹ƒ. ``cattÄ•
ti ettha sabbasantativasena rÅ«paá¹ƒ rÅ«pena. ``okkantikkhaá¹‡e nÄ• marÅ«paâ€™â€™ n
paá¹-isandhikhandhÄ• naÃ±ceva vatthuno ca vasena rÅ«pÄ• rÅ«paá¹ƒ rÅ«pÄ• rÅ«pena vu
tividhaá¹ƒ --- ``arÅ«paá¹ƒ rÅ«passa, rÅ«paá¹ƒ rÅ«passa, rÅ«paá¹ƒ \Be 384/ arÅ«passa citta
dhammÄ• â€™â€™ ti ettha hi paÃ±cavokÄ• ravasena arÅ«paá¹ƒ rÅ«passa vuttaá¹ƒ. ``mah
upÄ• dÄ• rÅ«pÄ• naâ€™â€™ nti ettha sabbasantativasena rÅ«paá¹ƒ rÅ«passa. ``cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ tiÄ• dÄ«su vatthÄ• rammaá¹‡avasena rÅ«paá¹ƒ

apicesa atthipaccayo nÄ• ma saá¹…khepato khaá¹‡attayappattaá¹ƒ nÄ• maÃ±ceva rÅ«paÃ
paÃ±cakkhandhÄ• tipi vattuá¹ƒ vaá¹-á¹-ati. so jÄ• tibhedato kusalÄ• kusalavipÄ• kakiriyarÅ«
bhijjati \Ne 382/. tattha kusalo sahajÄ• tapacchÄ• jÄ• tavasena duvidho hoti, tathÄ• akusalo
vipÄ• kakiriyasaá¹…khÄ• to ca. tesu kusalo kÄ• mÄ• vacarÄ• dibhedena catudhÄ• bhijjati,

vipÄ• ko catubhÅ«mako, kiriyÄ• saá¹…khÄ• to tibhÅ«mako. rÅ«pasaá¹…khÄ• to atthipacca
sahajÄ• tapurejÄ• tavasena duvidho. tattha paÃ±ca vatthÅ«ni Ä• rammaá¹‡Ä• ni ca purejÄ•
sahajÄ• taá¹ƒ vÄ• hoti purejÄ• taá¹ƒ vÄ• . paÃ±hÄ• vÄ• re pana Ä• gato Ä• hÄ• ro indriyaÃ
labhatÄ«ti evamettha nÄ• nappakÄ• rabhedato viÃ±Ã±Ä• tabbo vinicchayo.

evaá¹ƒ bhinne panettha catubhÅ«makakusalopi sahajÄ• to atthipaccayo paÃ±cavokÄ• re ``
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naâ€™â€™ ntiÄ• dinÄ• nayena aÃ±Ã±amaÃ±Ã±aá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• narÅ«passa ca á¹-hapetvÄ• pana rÅ«pÄ• vacarakusalaá¹ƒ avaseso Ä•
sampayuttakkhandhÄ• naÃ±Ã±eva sahajÄ• takusalo atthipaccayena paccayo hoti. catubhÅ
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa pacchÄ• jÄ• to kusalo atthipaccayen
eseva nayo. sopi hi paÃ±cavokÄ• re sampayuttakkhandhÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• n
sampayuttakkhandhÄ• naÃ±Ã±eva sahajÄ• tÄ• kusalo atthipaccayena paccayo. paÃ±cavok
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa pacchÄ• jÄ• tÄ• kusalo atthipaccaye

vipÄ• kato pana kÄ• mÄ• vacararÅ«pÄ• vacaro atthipaccayo niyameneva paá¹-isandhikkha
kaá¹-attÄ• rÅ«passa ca sahajÄ• tatthipaccayena paccayo. pavatte \Be 385/ pana sampayutt
cittasamuá¹-á¹-hÄ• narÅ«passa ca sahajÄ• tatthipaccayena paccayo, á¹-hitippattassa
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa pacchÄ• jÄ• tatthipaccayena paccay
Ä• ruppe uppannalokuttaravipÄ• ko ca attanÄ• sampayuttakkhandhÄ• naÃ±Ã±eva sahajÄ•
paÃ±cavokÄ• re lokuttaravipÄ• ko sampayuttakkhandhÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• nar
sahajÄ• tatthipaccayena paccayo, catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa p
paccayo. kiriyato rÅ«pÄ• vacaro atthipaccayo sampayuttakkhandhÄ• naÃ±ceva cittasamuá¹
sahajÄ• tatthipaccayena paccayo, catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa p
paccayo. kÄ• mÄ• vacarÄ• rÅ«pÄ• vacaro pana Ä• ruppe sampayuttakkhandhÄ• naÃ±Ã±ev
cittasamuá¹-á¹-hÄ• narÅ«passÄ• pi sahajÄ• tatthipaccayena paccayo,
catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikakÄ• yassa pacchÄ• jÄ• tatthi paccayena pacca

rÅ«pasaá¹…khÄ• to pana atthipaccayo sahajÄ• to, purejÄ• to, Ä• hÄ• ro, indriyanti catubbi
sahajÄ• tarÅ«patthipaccayo catusamuá¹-á¹-hÄ• navasena catudhÄ• á¹-hito. tattha kammas
mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ, tÄ«á¹‡i ekassa, dve dvinnaá¹ƒ, m
upÄ• dÄ• rÅ«pÄ• nanti evaá¹ƒ sahajÄ• tatthipaccayena paccayo hoti. paá¹-isandhikkhaá¹‡e
kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• kakkhandhÄ• naá¹ƒ sahajÄ• tatthipaccayena paccayo
tisamuá¹-á¹-hÄ• nikarÅ«paá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• n
dvinnaá¹ƒ, mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• nanti evaá¹ƒ sahajÄ• tatthipaccayena paccay
pana vatthupurejÄ• taÄ• rammaá¹‡apurejÄ• tavasena duvidho hoti. so duvidhopi heá¹-á¹-hÄ
vuttanayeneva yojetvÄ• gahetabbo. Ä• hÄ• ratthipaccayopi heá¹-á¹-hÄ• kabaá¸·Ä«kÄ• rÄ•
yojetabbo. idha panesa attano aniruddhakkhaá¹‡e paccayabhÄ• vena atthipaccayoti vutto. n
heá¹-á¹-hÄ• indriyapaccaye rÅ«pajÄ«vitindriyayojanÄ• yaá¹ƒ vuttanayeneva yojetabbaá¹ƒ.

aniruddhakkhaá¹‡eyeva paccayabhÄ• vena atthipaccayoti vuttanti evamettha paccayuppan
vinicchayoti.

atthipaccayaniddesavaá¹‡á¹‡anÄ• .

22. natthipaccayaniddesavaá¹‡á¹‡anÄ•

<22> natthipaccayaniddese \Be 386/ __samanantaraniruddhÄ• _ti aÃ±Ã±ena cittuppÄ• der
samanantaraniruddhÄ• . __paá¹-uppannÄ• na_nti paccuppannÄ• naá¹ƒ. iminÄ• natthipacc
natthipaccayabhÄ• vaá¹ƒ sÄ• dheti. purimesu hi nirodhavasena pacchimÄ• naá¹ƒ pavattanc
paá¹-uppannabhÄ• vo na siyÄ• ti ayamettha pÄ• á¸·ivaá¹‡á¹‡anÄ• . sesaá¹ƒ sabbaá¹ƒ anar
veditabbaá¹ƒ. paccayalakkhaá¹‡ameva hettha nÄ• naá¹ƒ, paccayÄ• naá¹ƒ pana paccayupp
natthi. kevalaá¹ƒ pana tattha ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dham
tiÄ• dinÄ• nayena paccayÄ• ca paccayuppannÄ• ca sarÅ«pato dassitÄ• . idha pana ``san
cittacetasikÄ• dhammÄ• \Ne 384/ paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• na
nirodhuppÄ• davasena sÄ• maÃ±Ã±ato dassitÄ• ti.

natthipaccayaniddesavaá¹‡á¹‡anÄ• .

23. vigatapaccayaniddesavaá¹‡á¹‡anÄ•

<23> vigatapaccayaniddese __samanantaravigatÄ• _ti samanantarameva vigatÄ• . iminÄ•
vigacchamÄ• nabhÄ• veneva paccayabhÄ• vaá¹ƒ dasseti. iti natthipaccayassa ca imassa ca
nÄ• nattaá¹ƒ, na attheti.

vigatapaccayaniddesavaá¹‡á¹‡anÄ• .

24. avigatapaccayaniddesavaá¹‡á¹‡anÄ•

<24> avigatapaccayaniddese __cattÄ• ro khandhÄ• _tiÄ• dÄ«naá¹ƒ sabbÄ• kÄ• rena atthi
attho veditabbo. imassapi hi paccayassa atthipaccayena saddhiá¹ƒ byaÃ±janamatteyeva nÄ

avigatapaccayaniddesavaá¹‡á¹‡anÄ• .

paccayaniddesapakiá¹‡á¹‡akavinicchayakathÄ•

idÄ• ni \Be 387/ evaá¹ƒ uddesaniddesato dassitesu imesu catuvÄ«satiyÄ• paccayesu Ã±Ä
visadabhÄ• vatthaá¹ƒ \Ne 385/ anekadhammÄ• naá¹ƒ ekapaccayabhÄ• vato, ekadhammas

ekapaccayassa anekapaccayabhÄ• vato, paccayasabhÄ• gato, paccayavisabhÄ• gato, yug
sabbaá¹-á¹-hÄ• nikÄ• sabbaá¹-á¹-hÄ• nikato, rÅ«paá¹ƒ rÅ«passÄ• tiÄ• divikappato, bhavab
padÄ• naá¹ƒ vasena pakiá¹‡á¹‡akavinicchayo veditabbo. tattha __anekadhammÄ• naá¹ƒ el
á¹-hapetvÄ• kammapaccayaá¹ƒ avasesesu tevÄ«satiyÄ• paccayesu anekadhammÄ• ekat
pana eko cetanÄ• dhammoyevÄ• ti evaá¹ƒ tÄ• vettha anekadhammÄ• naá¹ƒ ekapaccayabh

__ekadhammassa anekapaccayabhÄ• vato_ti hetupaccaye tÄ• va amoho eko dhammo. so
purejÄ• takammÄ• hÄ• rajhÄ• napaccayova na hoti, sesÄ• naá¹ƒ vÄ«satiyÄ• paccayÄ• naá
alobhÄ• dosÄ• indriyamaggapaccayÄ• pi na honti, sesÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ pac
honti. lobhamohÄ• vipÄ• kapaccayÄ• pi na honti, sesÄ• naá¹ƒ sattarasannaá¹ƒ paccayÄ• n
doso adhipatipaccayopi na hoti, sesÄ• naá¹ƒ soá¸·asannaá¹ƒ paccayÄ• naá¹ƒ vasena pacca
Ä• rammaá¹‡apaccaye rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡a
paccayo; tathÄ• manodhÄ• tuyÄ• ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca. sahetukÄ• y
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayavasenÄ• pi paccayo hoti. iminÄ• nayena s
Ä• rammaá¹‡apaccayadhammÄ• naá¹ƒ anekapaccayabhÄ• vo veditabbo.

adhipatipaccaye Ä• rammaá¹‡Ä• dhipatino Ä• rammaá¹‡apaccaye vuttanayeneva anekapa
sahajÄ• tÄ• dhipatÄ«su vÄ«maá¹ƒsÄ• amohahetu viya vÄ«satidhÄ• paccayo hoti. chando
hetupurejÄ• takammaÄ• hÄ• raindriyajhÄ• namaggapaccayo na hoti, sesÄ• naá¹ƒ sattarasa
paccayo hoti. cittaá¹ƒ hetupurejÄ• takammajhÄ• namaggapaccayo na hoti, sesÄ• naá¹ƒ ekÅ
vasena paccayo hoti. vÄ«riyaá¹ƒ hetupurejÄ• takammÄ• hÄ• rajhÄ• napaccayo na hoti, ses
vasena paccayo hoti.

anantarapaccaye \Be 388/ ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ tiÄ• dinÄ• nayena vu
vedanÄ• kkhandho hetupurejÄ• takammÄ• hÄ• ramaggapaccayo na hoti, sesÄ• naá¹ƒ ekÅ«
saÃ±Ã±Ä• kkhandho indriyajhÄ• napaccayopi na hoti, sesÄ• naá¹ƒ sattarasannaá¹ƒ vasena
saá¹…khÄ• rakkhandhe hetÅ« hetupaccaye vuttanayena, chandavÄ«riyÄ• ni adhipatipacca
honti. phasso hetupurejÄ• takammaindriyajhÄ• namaggapaccayo na hoti, sesÄ• naá¹ƒ aá¹-á
paccayo hoti. cetanÄ• hetupurejÄ• taindriyajhÄ• namaggapaccayo na hoti. sesÄ• naá¹ƒ ek
paccayo hoti. vitakko hetupurejÄ• takammÄ• hÄ• rindriyapaccayo na hoti, sesÄ• naá¹ƒ ekÅ
paccayo hoti. vicÄ• ro maggapaccayopi na hoti, sesÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ vasena
tesaÃ±Ã±eva vasena paccayo hoti. cittekaggatÄ• hetupurejÄ• takammÄ• hÄ• rapaccayo na
vasena paccayo hoti. saddhÄ• hetupurejÄ• takammÄ• hÄ• rajhÄ• namaggapaccayo na hot
aá¹-á¹-hÄ• rasannaá¹ƒ vasena paccayo hoti. sati tehi ceva maggapaccayena cÄ• ti ekÅ«nav
hoti. jÄ«vitindriyaá¹ƒ saddhÄ• ya vuttÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ vasena paccayo hoti.
indriyapaccayaá¹ƒ apanetvÄ• sesÄ• naá¹ƒ sattarasannaá¹ƒ vasena paccayo hoti. tathÄ• k
yugaá¸·akÄ• ni, yevÄ• panakesu adhimokkhamanasikÄ• ratatramajjhattatÄ• karuá¹‡Ä• mu
ceva maggapaccayena cÄ• ti aá¹-á¹-hÄ• rasadhÄ• paccayÄ• honti. micchÄ• diá¹-á¹-hi tato

apanetvÄ• sattarasadhÄ• , micchÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• tehi ceva kammÄ• hÄ• ra
ahirikaá¹ƒ anottappaá¹ƒ mÄ• no thinaá¹ƒ middhaá¹ƒ uddhaccanti ime
hetupurejÄ• takammavipÄ• kÄ• hÄ• rindriyajhÄ• namaggapaccayÄ• na honti, sesÄ• naá¹ƒ
paccayÄ• naá¹ƒ vasena paccayÄ• honti. vicikicchÄ• issÄ• macchariyakukkuccÄ• ni tato ad
pannarasadhÄ• viÃ±Ã±Ä• á¹‡akkhandhassa. adhipatipaccaye vuttanayeneva anekapaccay
samanantarapaccayepi eseva nayo.

sahajÄ• tapaccaye catÅ«su tÄ• va khandhesu ekekassa dhammassa anekapaccayabhÄ• v
cattÄ• ri mahÄ• bhÅ«tÄ• ni
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaupanissayapurejÄ
navadhÄ• paccayÄ• honti. hadayavatthu tesaÃ±ceva vippayuttassa ca vasena dasadhÄ•
aÃ±Ã±amaÃ±Ã±apaccaye apubbaá¹ƒ natthi. nissayapaccaye cakkhÄ• yatanÄ• dÄ«ni
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatinissayaupanissayapurejÄ• taindriyavippayuttaatthiavi
honti. upanissaye apubbaá¹ƒ natthi. purejÄ• tapaccaye rÅ«pasaddagandharasÄ• yatanÄ• n
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiupanissayapurejÄ• taatthiavigatavasena chadhÄ• pa
apubbaá¹ƒ. pacchÄ• jÄ• tÄ• dÄ«su apubbaá¹ƒ natthi. Ä• hÄ• rapaccaye kabaá¸·Ä«kÄ• rÄ•
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiupanissayaÄ• hÄ• raatthiavigatavasena chadhÄ• pa
apubbaá¹ƒ natthi. evamettha ekadhammassa anekapaccayabhÄ• vatopi viÃ±Ã±Ä• tabbo vi

__ekapaccayassa anekapaccayabhÄ• vato_ti hetupaccayÄ• dÄ«su yassa kassaci ekassa
yenatthena yo paccayuppannÄ• naá¹ƒ paccayo hoti, taá¹ƒ Ä• kÄ• raá¹ƒ taá¹ƒ atthaá¹ƒ avija
yehÄ• kÄ• rehi yehi atthehi so tasmiÃ±Ã±eva khaá¹‡e tesaá¹ƒ dhammÄ• naá¹ƒ anekapacca
anekapaccayabhÄ• vato tassa vinicchayo veditabboti attho. seyyathidaá¹ƒ --- amoho hetupa
hetupaccayattaá¹ƒ avijahantova
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaindriyamaggasampayuttavippayuttaatth
aparehipi ekÄ• dasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. alobhÄ• dosÄ• tato a
tayo apanetvÄ• sesÄ• naá¹ƒ vasena anekapaccayabhÄ• vaá¹ƒ gacchanti. idaá¹ƒ vipÄ• kah
kusalakiriyesu pana vipÄ• kapaccayatÄ• parihÄ• yati. lobhadosamohÄ• te tayo vipÄ• kaÃ±
sesÄ• naá¹ƒ vasena anekapaccayabhÄ• vaá¹ƒ gacchanti.

Ä• rammaá¹‡apaccayo taá¹ƒ Ä• rammaá¹‡apaccayattaá¹ƒ avijahantaá¹ƒyeva
Ä• rammaá¹‡Ä• dhipatinissayaupanissayapurejÄ• tavippayuttaatthiavigatÄ• naá¹ƒ vasena a
anekapaccayabhÄ• vaá¹ƒ gacchati. ayamettha ukkaá¹-á¹-haparicchedo, arÅ«padhammÄ• n
vÄ• rÅ«padhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayabhÄ• ve sati Ä• rammaá¹‡Ä• dhipatiÄ• r
uttari \Be 390/ labbhati. adhipatipaccaye vÄ«maá¹ƒsÄ• amohasadisÄ• . chando adhipatipa
adhipatipaccayattaá¹ƒ avijahantova sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayutta
vasena aparehipi aá¹-á¹-hahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. vÄ«riyaá¹ƒ tesa
indriyamaggapaccayÄ• naÃ±cÄ• ti imesaá¹ƒ vasena aparehipi dasahÄ• kÄ• rehi anekapacc

cittaá¹ƒ tato maggapaccayaá¹ƒ apanetvÄ• Ä• hÄ• rapaccayaá¹ƒ pakkhipitvÄ• imesaá¹ƒ va
uttari dasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. Ä• rammaá¹‡Ä• dhipatino pana
Ä• rammaá¹‡apaccaye vuttanayeneva anekapaccayabhÄ• vo veditabbo.

anantarasamanantarapaccayÄ• anantarasamanantarapaccayattaá¹ƒ avijahantÄ• va
upanissayakammaÄ• sevananatthivigatÄ• naá¹ƒ \Ne 388/ vasena aparehipi paÃ±cahÄ• kÄ•
gacchanti. ariyamaggacetanÄ• yeva cettha kammapaccayataá¹ƒ labhati, na sesadhammÄ•
sahajÄ• tapaccayattaá¹ƒ avijahantova
hetuadhipatiaÃ±Ã±amaÃ±Ã±anissayakammavipÄ• kaÄ• hÄ• raindriyajhÄ• namaggasampay
vasena aparehi cuddasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. ayampi ukkaá¹-á¹
vatthusahajÄ• tÄ• dÄ«naá¹ƒ pana vasenettha hetupaccayÄ• dÄ«naá¹ƒ abhÄ• vopi veditabb
eseva nayo.

nissayapaccayo nissayapaccayattaá¹ƒ avijahantova catuvÄ«satiyÄ• paccayesu attano niss
anantarasamanantarapacchÄ• jÄ• taÄ• sevananatthivigatapaccaye ca cha apanetvÄ• sesÄ
sattarasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. ayampi ukkaá¹-á¹-haparicchedov
pana vasenettha hetupaccayÄ• dÄ«naá¹ƒ Ä• bhÄ• vopi veditabbo.

upanissayapaccaye Ä• rammaá¹‡Å«panissayo Ä• rammaá¹‡Ä• dhipatisadiso. anantarÅ«pa
anantarÅ«panissayapaccayattaá¹ƒ avijahantova anantarasamanantarakammaÄ• sevananat
aparehipi chahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. ariyamaggacetanÄ• yeva cet
labhati, na sesadhammÄ• . pakatÅ«panissayo pakatÅ«panissayova. purejÄ• tapaccayo atta
avijahantova Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatinissayaupanissayaindriyavippayuttaatthi
aparehipi \Be 391/ aá¹-á¹-hahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. ayampi ukkaá
Ä• rammaá¹‡apurejÄ• te panettha nissayaindriyavippayuttapaccayatÄ• na labbhati. ito utta
labbhamÄ• nÄ• labbhamÄ• naá¹ƒ veditabbaá¹ƒ. pacchÄ• jÄ• tapaccayo attano pacchÄ• jÄ•
vippayuttaatthiavigatÄ• naá¹ƒ vasena aparehipi tÄ«hÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ g
Ä• sevanapaccayattaá¹ƒ avijahantova anantarasamanantaraupanissayanatthivigatÄ• naá¹ƒ
paÃ±cahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati.

kammapaccayo kammapaccayattaá¹ƒ avijahantova ekakkhaá¹‡iko tÄ• va
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rasampayuttavippayuttaatthiavigatÄ• na
navahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. nÄ• nÄ• kkhaá¹‡iko
upanissayaanantarasamanantaranatthivigatÄ• naá¹ƒ vasena aparehipi paÃ±cahÄ• kÄ• rehi
gacchati. vipÄ• kapaccayo \Ne 389/ vipÄ• kapaccayattaá¹ƒ avijahantova
hetuadhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammaÄ• hÄ• raindriyajhÄ• namaggasamp
vasena aparehipi cuddasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. Ä• hÄ• rapacca
Ä• hÄ• rapaccayattaá¹ƒ avijahantova atthiavigatÄ• naá¹ƒ vasena aparehipi dvÄ«hÄ• kÄ• re

gacchati. sesÄ• tayo Ä• hÄ• rapaccayattaá¹ƒ avijahantÄ• va yathÄ• nurÅ«paá¹ƒ
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammavipÄ• kaindriyasampayuttavippayuttaatth
aparehipi ekÄ• dasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchanti.

indriyapaccaye rÅ«pino paÃ±cindriyÄ• indriyapaccayattaá¹ƒ avijahantÄ• va
nissayapurejÄ• tavippayuttaatthiavigatÄ• naá¹ƒ vasena aparehipi paÃ±cahÄ• kÄ• rehi anek
gacchanti. rÅ«pajÄ«vitindriyampi indriyapaccayattaá¹ƒ avijahantaÃ±Ã±eva atthiavigatÄ• naá
dvÄ«hÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. arÅ«pino indriyÄ• nipi yathÄ• nurÅ«p
avijahantÄ• neva
hetuadhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rajhÄ• namaggasampayutta
vasena aparehipi terasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchanti. jhÄ• napaccayo j
avijahantova yathÄ• nurÅ«paá¹ƒ \Be 392/
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaindriyamaggasampayuttavippayuttaatthiavigatÄ
dasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. maggapaccayo maggapaccayattaá¹ƒ
jhÄ• napaccaye vuttÄ• naá¹ƒ dasannaá¹ƒ hetuadhipatÄ«naÃ±cÄ• ti imesaá¹ƒ vasena apare
anekapaccayabhÄ• vaá¹ƒ gacchati.

sampayuttapaccayo sampayuttapaccayattaá¹ƒ avijahantova yathÄ• nurÅ«paá¹ƒ
hetuadhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammavipÄ• kaÄ• hÄ• raindriyajhÄ• namag
aparehipi terasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. vippayuttapaccayo vippay
avijahantova anantarasamanantaraÄ• sevanasampayuttanatthivigatasaá¹…khÄ• te cha pac
vasena yathÄ• nurÅ«paá¹ƒ aparehipi sattarasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacc
arÅ«passa ca paccayavibhÄ• go veditabbo. atthipaccayo atthipaccayattaá¹ƒ avijahantova
anantarasamanantaraÄ• sevananatthivigatasaá¹…khÄ• te paÃ±ca paccaye apanetvÄ• ses
aparehi aá¹-á¹-hÄ• rasahÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchati. natthipaccayaviga
anantarapaccayasadisÄ• \Ne 390/. avigatapaccayo atthipaccayasadisoyevÄ• ti evamettha
anekapaccayabhÄ• vatopi viÃ±Ã±Ä• tabbo vinicchayo.

__paccayasabhÄ• gato_ti etesu hi catuvÄ«satiyÄ• paccayesu
anantarasamanantaraanantarÅ«panissayaÄ• sevananatthivigatÄ• sabhÄ• gÄ• , tathÄ•
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• ti iminÄ• upÄ• yenettha
vinicchayo.

__paccayavisabhÄ• gato_ti purejÄ• tapaccayo panettha pacchÄ• jÄ• tapaccayena visabhÄ
vippayuttapaccayena, atthipaccayo natthipaccayena, vigatapaccayo avigatapaccayenÄ• ti i
paccayavisabhÄ• gatopi viÃ±Ã±Ä• tabbo vinicchayo.

__yugaá¸·akato_ti etesu ca atthasarikkhatÄ• ya, saddasarikkhatÄ• ya, kÄ• lapaá¹-ipakkhatÄ

aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhatÄ• yÄ• ti imehi kÄ• raá¹‡ehi yugaá¸·akato viÃ±Ã±Ä• tabbo v
anantarasamanantarÄ• hi atthasarikkhatÄ• ya ekaá¹ƒ yugaá¸·akaá¹ƒ nÄ• ma; nissayÅ«pan
purejÄ• tapacchÄ• jÄ• tÄ• \Be 393/ kÄ• lapaá¹-ipakkhatÄ• ya, kammapaccayavipÄ• kapacc
sampayuttavippayuttapaccayÄ• aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhatÄ• ya ekaá¹ƒ yugaá¸·akaá¹
atthinatthipaccayÄ• , vigatÄ• vigatapaccayÄ• cÄ• ti evamettha yugaá¸·akatopi viÃ±Ã±Ä• ta
__janakÄ• janakato_ti etesu ca anantarasamanantarÄ• nantarÅ«panissayapakatÅ«panissay
nÄ• nÄ• kkhaá¹‡iko, kammapaccayo, natthivigatapaccayÄ• ti ime paccayÄ• janakÄ• yeva,
pacchÄ• jÄ• tapaccayo kevalaá¹ƒ upatthambhakoyeva, na janako. sesÄ• janakÄ• ca ajana
attho. evamettha janakÄ• janakatopi viÃ±Ã±Ä• tabbo vinicchayo.

__sabbaá¹-á¹-hÄ• nikÄ• sabbaá¹-á¹-hÄ• nikato_ti etesu ca sahajÄ• tanissayaatthiavigatapa
nÄ• ma, sabbesaá¹ƒ saá¹…khatÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ á¹-hÄ• nabhÅ«tÄ•
vinÄ• uppajjamÄ• no ekadhammopi natthÄ«ti.
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatianantarasamanantarÄ• nantarÅ«panissayapakatÅ«pa
tapaccayÄ• asabbaá¹-á¹-hÄ• nikÄ• nÄ• ma. na sabbesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ
arÅ«pakkhandhÄ• naÃ±Ã±eva pana á¹-hÄ• nabhÅ«tÄ• kÄ• raá¹‡abhÅ«tÄ• ti attho. arÅ«pa
na rÅ«padhammÄ• . purejÄ• tapacchÄ• jÄ• tÄ• pi asabbaá¹-á¹-hÄ• nikÄ• arÅ«parÅ«pÄ• na
paccayabhÄ• vato. vuttÄ• vasesÄ• pi ekaccÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ uppatti
evamettha sabbaá¹-á¹-hÄ• nikÄ• sabbaá¹-á¹-hÄ• nikatopi viÃ±Ã±Ä• tabbo vinicchayo.

__rÅ«paá¹ƒ rÅ«passÄ• tiÄ• divikappato_ti etesu ca catuvÄ«satiyÄ• paccayesu ekapaccayo
hutvÄ• rÅ«passeva paccayo nÄ• ma natthi, ekantena pana rÅ«paá¹ƒ hutvÄ• arÅ«passeva
panesoti? purejÄ• tapaccayo. purejÄ• tapaccayo hi ekantena rÅ«pameva hutvÄ• arÅ«pass
rÅ«pameva hutvÄ• rÅ«pÄ• rÅ«passeva paccayo nÄ• mÄ• tipi natthi, ekantena pana arÅ«pa
paccayo nÄ• ma atthi. kataro panesoti? anantarasamanantaraÄ• sevanasampayuttanatthivi
sabbopi ekantena arÅ«pameva hutvÄ• arÅ«passeva paccayo hoti. ekantena arÅ«pameva h
paccayo nÄ• mÄ• tipi atthi. kataro panesoti? pacchÄ• jÄ• tapaccayo. so hi ekantena \Be 394
rÅ«passeva paccayo hoti; ekantena pana arÅ«padhammova hutvÄ• rÅ«pÄ• rÅ«pÄ• naá¹ƒ
panesoti? hetukammavipÄ• kajhÄ• namaggavasena paÃ±cavidho. so hi sabbopi ekantena a
rÅ«padhammÄ• naá¹ƒ arÅ«padhammÄ• nampi paccayo hoti. ekantena pana rÅ«pÄ• rÅ«pa
nÄ• mÄ• tipi natthi, arÅ«passeva pana hoti. kataro panesoti? Ä• rammaá¹‡apaccayo ceva u
idaÃ±hi dvayaá¹ƒ ekantena rÅ«pÄ• rÅ«pameva hutvÄ• arÅ«passeva paccayo hoti. ekanten
pana rÅ«pÄ• rÅ«passeva paccayo nÄ• mÄ• tipi atthi. kataro panesoti?
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaÄ• hÄ• raindriyavippayuttaatthiavigatavasena na
ekantena rÅ«pÄ• rÅ«pameva hutvÄ• rÅ«pÄ• rÅ«passeva paccayo hotÄ«ti evamettha rÅ«pa
viÃ±Ã±Ä• tabbo vinicchayo.

__bhavabhedato_ti imesu pana catuvÄ«satiyÄ• paccayesu paÃ±cavokÄ• rabhave tÄ• va n

nÄ• ma. catuvokÄ• rabhave pana tayo purejÄ• tapacchÄ• jÄ• tavippayuttapaccaye apanetv
labbhanti. ekavokÄ• rabhave sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammaindriyaatthiavigatav
bÄ• hire pana anindriyabaddharÅ«pe sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaatthiavigatavasen
evamettha bhavabhedatopi viÃ±Ã±Ä• tabbo vinicchayoti.

paccayaniddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pucchÄ• vÄ• ro

1. paccayÄ• nulomavaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne 392/ anulomapaá¹-á¹-hÄ• nÄ• dÄ«su tikapaá¹-á¹-hÄ• nÄ• divasena
catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• ne paá¹-á¹-hÄ• namahÄ• pakaraá¹‡e ye tikÄ•
etaá¹ƒ tikapaá¹-á¹-hÄ• naá¹ƒ, dukapaá¹-á¹-hÄ• naá¹ƒ ... pe ... dukadukapaá¹-á¹-hÄ• nanti vu
anÄ• masitvÄ• yesaá¹ƒ paccayÄ• naá¹ƒ vasena te tikÄ• dayo vibhattÄ• , te paccaye eva tÄ
mÄ• tikÄ• nikkhepapaccayavibhaá¹…gasaá¹…khÄ• tena vÄ• rena uddesato ca niddesato c
nissÄ• ya niddiá¹-á¹-hattÄ• etaá¹ƒ tikapaá¹-á¹-hÄ• naá¹ƒ, dukapaá¹-á¹-hÄ• naá¹ƒ ... pe ...
dukadukapaá¹-á¹-hÄ• nanti vuttaá¹ƒ. te \Be 395/ tikÄ• dayo imesaá¹ƒ paccayÄ• naá¹ƒ vase
dassetuá¹ƒ ekekaá¹ƒ tikadukaá¹ƒ nissÄ• ya sattahi mahÄ• vÄ• rehi desanÄ• katÄ• . tesaá¹
paá¹-iccavÄ• ro, sahajÄ• tavÄ• ro, paccayavÄ• ro, nissayavÄ• ro, saá¹ƒsaá¹-á¹-havÄ• ro, sa
paÃ±hÄ• vÄ• roti.

tattha ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammoâ€™â€™ ti evaá¹ƒ paá¹-iccÄ• bhid
__paá¹-iccavÄ• ro_ nÄ• ma. kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to kusalo dhammoâ€™â€™ ti e
vutto __sahajÄ• tavÄ• ro_ nÄ• ma. so purimena paá¹-iccavÄ• rena atthato ninnÄ• nÄ• karaá
paá¹-iccÄ• bhidhÄ• navasena bujjhanakÄ• naá¹ƒ vasena pana paá¹-hamo vutto, sahajÄ• tÄ
bujjhanakÄ• naá¹ƒ vasena dutiyo. dvÄ«supi cetesu rÅ«pÄ• rÅ«padhammavasena paccayÄ•
veditabbÄ• . te ca kho sahajÄ• tÄ• va, na purejÄ• tapacchÄ• jÄ• tÄ• labbhanti. ``kusalaá¹ƒ
dhammoâ€™â€™ ti evaá¹ƒ paccayÄ• bhidhÄ• navasena vutto pana __paccayavÄ• ro_ nÄ•
rÅ«pÄ• rÅ«padhammavaseneva veditabbo. paccayo panettha purejÄ• topi labbhati. ayamas
viseso. tadanantaro ``kusalaá¹ƒ dhammaá¹ƒ nissÄ• ya kusalo dhammoâ€™â€™ ti evaá¹ƒ n
__nissayavÄ• ro_ nÄ• ma. so purimena paccayavÄ• rena atthato ninnÄ• nÄ• karaá¹‡o. pac
bujjhanakÄ• naá¹ƒ vasena pana paá¹-hamo vutto, nissayÄ• bhidhÄ• navasena bujjhanakÄ•
paraá¹ƒ ``kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammoâ€™â€™ ti evaá¹ƒ saá¹ƒs
vutto __saá¹ƒsaá¹-á¹-havÄ• ro_ nÄ• ma. ``kusalaá¹ƒ dhammaá¹ƒ sampayutto kusalo dhamm
sampayuttÄ• bhidhÄ• navasena vutto __sampayuttavÄ• ro_ nÄ• ma. so purimena saá¹ƒsaá
ninnÄ• nÄ• karaá¹‡o. saá¹ƒsaá¹-á¹-hÄ• bhidhÄ• navasena bujjhanakÄ• naá¹ƒ vasena pana
sampayuttÄ• bhidhÄ• navasena \Ne 393/ dutiyo. dvÄ«supi cetesu arÅ«padhammavaseneva

veditabbÄ• . sattamavÄ• re pana yasmÄ• ``kusalo dhammo kusalassa dhammassa hetupa
nayena te te paÃ±he uddharitvÄ• puna ``kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• n
sabbepi te paÃ±hÄ• nijjaá¹-Ä• niggumbÄ• ca katvÄ• vibhattÄ• , tasmÄ• so vÄ• ro paÃ±h
vibhattattÄ• __paÃ±hÄ• vÄ• ro_tveva saá¹…khyaá¹ƒ gato. rÅ«pÄ• rÅ«padhammavaseneva
paccayuppannÄ• pi veditabbÄ• .

tattha \Be 396/ yo tÄ• va esa sabbapaá¹-hamo paá¹-iccavÄ• ro nÄ• ma, so uddesato niddes
tattha uddesavÄ• ro paá¹-hamo, pucchÄ• vÄ• rotipi vuccati. paá¹‡á¹‡attivÄ• rotipi tasseva n
kusalÄ• dayo paá¹-icca kusalÄ• dÄ«naá¹ƒ hetupaccayÄ• dÄ«naá¹ƒ vasena uddiá¹-á¹-hattÄ•
paá¹-icca hetupaccayÄ• divasena kusalÄ• dÄ«naá¹ƒ uppattiyÄ• pucchitattÄ• pucchÄ• vÄ•
hetupaccayÄ• divasena kusalÄ• dÄ«naá¹ƒ uppattiyÄ• paÃ±Ã±Ä• pitattÄ• paá¹‡á¹‡attivÄ•

25-34__._ tattha __siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetu
parikappapucchÄ• . ayaÃ±hettha attho --- yo kusalo dhammo uppajjeyya hetupaccayÄ• , kiá
paá¹-icca siyÄ• ti atha vÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca yo kusalo dhammo uppajjeyya,
ayamettha attho. tattha __paá¹-Ä«_ti sadisatthe vattati. sadisapuggalo hi paá¹-ipuggalo, sad
paá¹-ibhÄ• goti vuccati. __iccÄ• _ti gamanussukkavacanametaá¹ƒ. ubhayaá¹ƒ ekato katvÄ•
paá¹-igantvÄ• sahuppattisaá¹…khÄ• tena sadisabhÄ• vena patvÄ• , tena saddhiá¹ƒ ekato u
upagantvÄ• ti vuttaá¹ƒ hoti. __kusalo dhammo_ti evaá¹ƒ sahuppattibhÄ• vena kusalaá¹ƒ dh
dhammo uppajjeyya hetupaccayÄ• ti pucchati. atha vÄ• __paá¹-iccÄ• _ti paccayaá¹ƒ katvÄ
paccayakaraá¹‡aá¹ƒ purejÄ• tepi paccaye labbhati sahajÄ• tepi. idha sahajÄ• taá¹ƒ adhippe
dhammaá¹ƒ paá¹-icca akusalo_tiÄ• dÄ«supi eseva nayo. tattha kiÃ±cÄ• pi sahajÄ• tavasen
paá¹-icca akusalo natthi, imasmiá¹ƒ pana pucchÄ• vÄ• re yampi vissajjiyamÄ• naá¹ƒ atthato
labbhati, taá¹ƒ sabbaá¹ƒ pucchÄ• vasena uddhaá¹-aá¹ƒ. parato pana vissajjane yaá¹ƒ na la
yaá¹ƒ labbhati, tadeva vissajjitaá¹ƒ.

evamettha pucchÄ• naá¹ƒ atthaÃ±ceva pucchÄ• gatiÃ±ca Ã±atvÄ• idÄ• ni gaá¹‡anavasen
\Ne 394/. ettha hi ``kusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• â€™â€™ ti kusalapadaá¹ƒ Ä• diá¹ƒ ka
kusalÄ• kusalÄ• byÄ• katantÄ• tisso pucchÄ• , puna tadevÄ• diá¹ƒ katvÄ• kusalÄ• byÄ• k
tisso, puna tadevÄ• diá¹ƒ katvÄ• tikantÄ• ca ekÄ• , evaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icc
397/ satta pucchÄ• , tathÄ• akusalÄ• dikÄ• , tathÄ• abyÄ• katÄ• dikÄ• , tathÄ• kusalÄ• by
akusalÄ• byÄ• katÄ• dikÄ• , kusalÄ• kusalÄ• dikÄ• , kusalÄ• kusalÄ• byÄ• katÄ• dikÄ• ti sa
vasena kusalattikaá¹ƒ nissÄ• ya hetupaccaye ekÅ«napaÃ±Ã±Ä• saá¹ƒ pucchÄ• .

tattha ekamÅ«lakÄ• vasÄ• nÄ• nava, ekamÅ«ladukÄ• vasÄ• nÄ• nava, ekamÅ«latikÄ• va
dukamÅ«laekÄ• vasÄ• nÄ• nava, dukamÅ«ladukÄ• vasÄ• nÄ• nava, dukamÅ«latikÄ• vas
tisso, tikamÅ«ladukÄ• vasÄ• nÄ• tisso, tikamÅ«latikÄ• vasÄ• nÄ• ekÄ• ti evametÄ• mÅ«la
ca hetupaccaye ekÅ«napaÃ±Ã±Ä• saá¹ƒ, Ä• rammaá¹‡apaccayÄ• dÄ«supi tathevÄ• ti sabb

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sahassamekaÃ±ca sataá¹ƒ, chasattati punÄ• parÄ• .

pucchÄ• sampiá¹‡á¸• itÄ• honti, nayamhi ekamÅ«lake ||

35-36__._ tato paraá¹ƒ __hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• _ti dumÅ«lakanayo Ä• ra
... pe ... hetuavigatadukoti hetupaccayena saddhiá¹ƒ tevÄ«sati dukÄ• honti. tesu hetupacca
hetÄ• rammaá¹‡adukepi ekÅ«napaÃ±Ã±Ä• saá¹ƒ pucchÄ• , tÄ• su pÄ• á¸·iyaá¹ƒ dveyeva d
hetÄ• rammaá¹‡aduke ekÅ«napaÃ±Ã±Ä• saá¹ƒ tathÄ• hetÄ• dhipatidukÄ• dÄ«supi. tattha
hetÄ• dhipatiduko, hetÄ• nantaraduko, hetusamanantaradukoti paá¹-ipÄ• á¹-iyÄ• tayo duke
hetuavigataduko dassito, sesaá¹ƒ saá¹…khittaá¹ƒ. pucchÄ• paricchedo panettha evaá¹ƒ ve

sahassamekaÃ±ca sataá¹ƒ, sattavÄ«satimeva ca.

dukesu tevÄ«satiyÄ• , pucchÄ• honti dumÅ«lake ||

<37> tato paraá¹ƒ __hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• _ti timÅ«la
395/ hetÄ• rammaá¹‡adukena saddhiá¹ƒ adhipatipaccayÄ• dÄ«su bÄ• vÄ«satiyÄ• paccaye
bÄ• vÄ«sati tikÄ• honti. tesu paá¹-hamapucchÄ• vasena paá¹-hamattikaÃ±ca dutiyattikaÃ±
pariyosÄ• natiko dassito, sesaá¹ƒ saá¹…khittaá¹ƒ. yathÄ• pana \Be 398/ dukesu, evaá¹ƒ tik
tike ekÅ«napaÃ±Ã±Ä• saá¹ƒ katvÄ• sabbesupi bÄ• vÄ«satiyÄ• tikesu ---

sahassamekaá¹ƒ pucchÄ• naá¹ƒ, aá¹-á¹-hasattatimeva ca.

pucchÄ• gaá¹‡anato honti, nayamhi tikamÅ«lake ||

<38> tato paraá¹ƒ __hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarap
Ä• raddho. tattha paá¹-hamattikena saddhiá¹ƒ anantarapaccayÄ• dÄ«su ekavÄ«satiyÄ• pa
yojanÄ• vasena ekavÄ«sati catukkÄ• honti. tesu dve catukke dassetvÄ• sesaá¹ƒ saá¹…kh
ekamekasmiá¹ƒ catukke ekÅ«napaÃ±Ã±Ä• saá¹ƒ katvÄ• sabbesupi ekavÄ«satiyÄ• catukk

sahassamekaá¹ƒ pucchÄ• naá¹ƒ, ekÅ«natiá¹ƒsa punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi catumÅ«lake ||

tato paraá¹ƒ paÃ±camÅ«lakaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va sabbamÅ«lakÄ• desanÄ• katÄ•
heá¹-á¹-hÄ• vuttaÃ±ca upari vattabbaÃ±ca ekato katvÄ• pÄ• á¸·iyaá¹ƒ ``ekamÅ«lakaá¹ƒ, d

timÅ«lakaá¹ƒ, catumÅ«lakaá¹ƒ, paÃ±camÅ«lakaá¹ƒ, sabbamÅ«lakaá¹ƒ asammuyhantena v
dassito. tattha ekamÅ«lakÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vuttameva. paÃ±camÅ«lake p
saddhiá¹ƒ samanantarapaccayÄ• dÄ«su samavÄ«satiyÄ• paccayesu ekamekassa yojanÄ•
honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ katvÄ• ---

satÄ• ni nava pucchÄ• naá¹ƒ, asÄ«ti ca punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi paÃ±camÅ«lake ||

chamÅ«lake paá¹-hamapaÃ±cakena saddhiá¹ƒ sahajÄ• tapaccayÄ• dÄ«su ekÅ«navÄ«sati
396/ yojanÄ• vasena ekÅ«navÄ«sati chakkÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä

satÄ• ni nava pucchÄ• naá¹ƒ, ekatiá¹ƒsa tatoparÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi chakkamÅ«lake ||

sattamÅ«lake \Be 399/ paá¹-hamachakkena saddhiá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayÄ• dÄ«su a
ekamekassa yojanÄ• vasena aá¹-á¹-hÄ• rasa sattakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«na

satÄ• ni aá¹-á¹-ha pucchÄ• naá¹ƒ, dvÄ• sÄ«ti ca tatoparÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi sattamÅ«lake ||

aá¹-á¹-hamÅ«lake paá¹-hamasattakena saddhiá¹ƒ nissayapaccayÄ• dÄ«su sattarasasu pa
yojanÄ• vasena sattarasa aá¹-á¹-hakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹

satÄ• ni aá¹-á¹-ha pucchÄ• naá¹ƒ, tettiá¹ƒsÄ• ca tatoparÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi aá¹-á¹-hamÅ«lake ||

navamÅ«lake paá¹-hamaaá¹-á¹-hakena saddhiá¹ƒ upanissayapaccayÄ• dÄ«su soá¸·asasu
yojanÄ• vasena soá¸·asa navakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ kat

satÄ• ni \Ne 397/ satta pucchÄ• naá¹ƒ, caturÄ• sÄ«ti tatoparÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi navamÅ«lake ||

dasamÅ«lake paá¹-hamanavakena saddhiá¹ƒ purejÄ• tapaccayÄ• dÄ«su pannarasasu pac

pannarasa dasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ katvÄ• ---

satÄ• ni satta pucchÄ• naá¹ƒ, paÃ±catiá¹ƒsa tatoparÄ• .

pucchÄ• gaá¹‡anato honti, nayamhi dasamÅ«lake ||

ekÄ• dasamÅ«lake paá¹-hamadasakena saddhiá¹ƒ pacchÄ• jÄ• tapaccayÄ• dÄ«su cuddas
yojanÄ• vasena cuddasa ekÄ• dasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá

cha satÄ• ni ca pucchÄ• naá¹ƒ, chaá¸·Ä• sÄ«ti tatoparÄ• .

nayamhi pucchÄ• gaá¹‡itÄ• , ekÄ• dasakamÅ«lake ||

dvÄ• dasamÅ«lake paá¹-hamaekÄ• dasakena saddhiá¹ƒ Ä• sevanapaccayÄ• dÄ«su terasa
yojanÄ• vasena terasa dvÄ• dasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ

cha \Be 400/ satÄ• ni ca pucchÄ• naá¹ƒ, sattatiá¹ƒsa tatoparÄ• .

pucchÄ• gaá¹‡anato honti, naye dvÄ• dasamÅ«lake ||

terasamÅ«lake paá¹-hamadvÄ• dasakena saddhiá¹ƒ kammapaccayÄ• dÄ«su dvÄ• dasasu
yojanÄ• vasena dvÄ• dasa terasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ

satÄ• ni paÃ±ca pucchÄ• naá¹ƒ, aá¹-á¹-hÄ• sÄ«ti punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, naye terasamÅ«lake ||

cuddasamÅ«lake paá¹-hamaterasakena saddhiá¹ƒ vipÄ• kapaccayÄ• dÄ«su ekÄ• dasasu
yojanÄ• vasena ekÄ• dasa cuddasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá

satÄ• ni paÃ±ca pucchÄ• naá¹ƒ, tiá¹ƒsa cÄ• tha navÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, naye cuddasamÅ«lake ||

pannarasamÅ«lake \Ne 398/ paá¹-hamacuddasakena saddhiá¹ƒ Ä• hÄ• rapaccayÄ• dÄ«su
yojanÄ• vasena dasa pannarasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ k

satÄ• ni cattÄ• ri pucchÄ• naá¹ƒ, navuti ca tatoparÄ• .

pucchÄ• gaá¹‡anato honti, naye pannarasamÅ«lake ||

soá¸·asamÅ«lake paá¹-hamapannarasakena saddhiá¹ƒ indriyapaccayÄ• dÄ«su navasu pac
yojanÄ• vasena nava soá¸·asakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ kat

satÄ• ni cattÄ• ri cattÄ• -lÄ«sekÄ• ceva punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, naye soá¸·asamÅ«lake ||

sattarasamÅ«lake paá¹-hamasoá¸·asakena saddhiá¹ƒ jhÄ• napaccayÄ• dÄ«su aá¹-á¹-hasu
yojanÄ• vasena aá¹-á¹-ha sattarasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹

satÄ• ni tÄ«á¹‡i pucchÄ• naá¹ƒ, navuti dve punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, naye sattarasamÅ«lake ||

aá¹-á¹-hÄ• rasamÅ«lake \Be 401/ paá¹-hamasattarasakena saddhiá¹ƒ maggapaccayÄ• dÄ«
ekamekassa yojanÄ• vasena satta aá¹-á¹-hÄ• rasakÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«nap

satÄ• ni tÄ«á¹‡i pucchÄ• naá¹ƒ, tecattÄ• rÄ«sameva ca.

pucchÄ• gaá¹‡anato honti, naye aá¹-á¹-hÄ• rasamÅ«lake ||

ekÅ«navÄ«satimÅ«lake paá¹-hamaaá¹-á¹-hÄ• rasakena saddhiá¹ƒ sampayuttapaccayÄ• dÄ
yojanÄ• vasena cha ekÅ«navÄ«satikÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹

dve \Ne 399/ satÄ• navuti ceva, catasso ca punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, naye ekÅ«navÄ«satike ||

vÄ«satimÅ«lake paá¹-hamaekÅ«navÄ«satikena saddhiá¹ƒ vippayuttapaccayÄ• dÄ«su paÃ±
yojanÄ• vasena paÃ±cavÄ«satikÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ ka

dve satÄ• honti pucchÄ• naá¹ƒ, cattÄ• lÄ«sÄ• ca paÃ±ca ca.

pucchÄ• gaá¹‡anato honti, naye vÄ«satimÅ«lake ||

ekavÄ«satimÅ«lake paá¹-hamavÄ«satikena saddhiá¹ƒ atthipaccayÄ• dÄ«su catÅ«su pacca
yojanÄ• vasena cattÄ• ro ekavÄ«satikÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá

sataá¹ƒ chanavuti ceva, pucchÄ• honti sampiá¹‡á¸• itÄ• .

gaá¹‡itÄ• lakkhaá¹‡aÃ±Ã±Å«hi, ekavÄ«satike naye ||

dvÄ• vÄ«satimÅ«lake paá¹-hamaekavÄ«satikena saddhiá¹ƒ natthipaccayÄ• dÄ«su tÄ«su p
yojanÄ• vasena tayo dvÄ• vÄ«satikÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ

cattÄ• lÄ«sÄ• dhikaá¹ƒ sataá¹ƒ, satta ceva punÄ• parÄ• .

pucchÄ• gaá¹‡anato honti, naye dvÄ• vÄ«satimÅ«lake ||

tevÄ«satimÅ«lake \Be 402/ paá¹-hamadvÄ• vÄ«satikena saddhiá¹ƒ dvÄ«su vigatÄ• vigatap
yojanÄ• vasena dve tevÄ«satikÄ• honti. tesu ekamekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ katv

aá¹-á¹-hanavutimevidha, pucchÄ• gaá¹‡anato matÄ• .

nayamhi tevÄ«satime, tevÄ«satikamÅ«lake ||

catuvÄ«satimÅ«lako \Ne 400/ pana sabbapaccayÄ• naá¹ƒ samodhÄ• navasena veditabbo,
tattha ekÅ«napaÃ±Ã±Ä• sameva pucchÄ• hontÄ«ti sabbÄ• petÄ• hetupaccayapadameva
sabbamÅ«lakapariyosÄ• nÄ• naá¹ƒ vasena satthÄ• rÄ• devaparisati vitthÄ• rato vibhattÄ•
dassitÄ• .

tÄ• saá¹ƒ pana sabbÄ• sampi ayaá¹ƒ gaá¹‡anapiá¹‡á¸• o --- ekamÅ«lakanayasmiÃ±hi ekÄ
pucchÄ• Ä• gatÄ• . hetupaccayanaye teneva mÅ«lakena ekÅ«napaÃ±Ã±Ä• saá¹ƒ katvÄ•
gahetabbÄ• , sesÄ• sesapaccayamÅ«lakesu pakkhipitabbÄ• . dumÅ«lake sattavÄ«sÄ• ni e
sahassaá¹ƒ aá¹-á¹-hasattati ca, catumÅ«lake sahassaá¹ƒ ekÅ«natiá¹ƒsaÃ±ca, paÃ±camÅ«l
satÄ• ni, chamÅ«lake ekatiá¹ƒsÄ• ni nava satÄ• ni, sattamÅ«lake dvÄ• sÄ«tÄ• ni aá¹-á¹-ha
tettiá¹ƒsÄ• ni aá¹-á¹-ha satÄ• ni, navamÅ«lake caturÄ• sÄ«tÄ• ni satta satÄ• ni, dasamÅ«la
satÄ• ni, ekÄ• dasamÅ«lake chÄ• sÄ«tÄ• ni cha satÄ• ni, dvÄ• dasamÅ«lake sattatiá¹ƒsÄ•
aá¹-á¹-hÄ• sÄ«tÄ• ni paÃ±ca satÄ• ni, cuddasamÅ«lake ekÅ«nacattÄ• lÄ«sÄ• ni paÃ±ca sa
navutÄ• ni cattÄ• ri satÄ• ni, soá¸·asamÅ«lake ekacattÄ• lÄ«sÄ• ni cattÄ• ri sattÄ• ni, sattan
dvÄ• navutÄ• ni tÄ«á¹‡i satÄ• ni, aá¹-á¹-hÄ• rasamÅ«lake tecattÄ• lÄ«sÄ• ni tÄ«á¹‡i satÄ•
catunavutÄ• ni dve satÄ• ni, vÄ«satimÅ«lake paÃ±cacattÄ• lÄ«sÄ• ni dve satÄ• ni, ekavÄ«s
chanavutisataá¹ƒ, dvÄ• vÄ«satimÅ«lake sattacattÄ• lÄ«sasataá¹ƒ, tevÄ«satimÅ«lake aá¹-á¹

ekÅ«napaÃ±Ã±Ä• sÄ• ti evaá¹ƒ hetupadaá¹ƒ Ä• diá¹ƒ katvÄ• vibhattesu ekamÅ«lakÄ• dÄ«

cuddaseva sahassÄ• ni, puna satta satÄ• ni ca.

pucchÄ• hetupadasseva, ekamÅ«lÄ• dibhedatoti ||

39-40__._ evaá¹ƒ \Be 403/ hetupaccayaá¹ƒ Ä• diá¹ƒ katvÄ• ekamÅ«lakato paá¹-á¹-hÄ• ya
pucchÄ• bhedaá¹ƒ dassetvÄ• idÄ• ni Ä• rammaá¹‡apaccayaá¹ƒ Ä• diá¹ƒ katvÄ• dassetuá
paá¹-icca kusalo dhammo uppajjeyya Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• _tiÄ• dimÄ• h
hetupaccayÄ• _ti ettÄ• vatÄ• Ä• rammaá¹‡apaccayaá¹ƒ Ä• diá¹ƒ katvÄ• hetupaccayapariy
tato paraá¹ƒ __Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• _ti dukamÅ«lakaá¹ƒ Ä• raddhaá
paá¹-hamadukaÃ±ceva \Ne 401/ Ä• rammaá¹‡Ä• vigatadukaÃ±ca dassetvÄ• sesaá¹ƒ saá¹
__Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• _ti ayaá¹ƒ osÄ• nadukopi na dassito. sace pana
sandissati, sveva vÄ• canÄ• maggo gahetabbo. tato paraá¹ƒ Ä• rammaá¹‡apaccayavasena
adhipatipaccayaá¹ƒ Ä• diá¹ƒ katvÄ• ekakÄ• dayo dassetuá¹ƒ __adhipatipaccayÄ• , ananta
samanantarapaccayÄ• , sahajÄ• tapaccayÄ• , aÃ±Ã±amaÃ±Ã±apaccayÄ• _ti ettakameva v
vÄ• sabbamÅ«lakavasena vÄ• veditabbaá¹ƒ.

<41> tato paraá¹ƒ avigatapaccayaá¹ƒ Ä• diá¹ƒ katvÄ• dumÅ«lakameva dassetuá¹ƒ --- __a
hetupaccayÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha avigatahetuduko, avigatÄ• rammaá¹‡aduko, avi
paá¹-ipÄ• á¹-iyÄ• tayo duke vatvÄ• pariyosÄ• ne ca avigatavigataduko eko duko dassito. ta
avigatapaccayavaseneva timÅ«lakaá¹ƒ dassetuá¹ƒ --- ``avigatapaccayÄ• hetupaccayÄ• Ä
avigatapaccayÄ• hetupaccayÄ• adhipatipaccayÄ• , avigatapaccayÄ• hetupaccayÄ• anan
paá¹-ipÄ• á¹-iyÄ• tayo tike vatvÄ• ``avigatapaccayÄ• hetupaccayÄ• vigatapaccayÄ• â€™
vutto. tato avigatapaccayavaseneva catumÅ«lakaá¹ƒ dassetuá¹ƒ ``avigatapaccayÄ• hetupa
Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• , avigatapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡
ti dve catukke vatvÄ• ``vigatapaccayÄ• â€™â€™ ti padaá¹ƒ uddharitvÄ• á¹-hapitaá¹ƒ, sesa
saá¹…khittaá¹ƒ. tassa saá¹…khittabhÄ• vaá¹ƒ dassetuá¹ƒ ``ekekassa padassa ekamÅ«laka
timÅ«lakaá¹ƒ, sabbamÅ«lakaá¹ƒ asammuyhantena vitthÄ• retabbaâ€™â€™ nti vuttaá¹ƒ. ta
Ä• diá¹ƒ katvÄ• hetuÄ• dipadavasena ekamÅ«lake ekÄ• dasa pucchÄ• satÄ• ni chasattati
sabbamÅ«lake ekÅ«napaÃ±Ã±Ä• saá¹ƒ, evaá¹ƒ Ä• rammaá¹‡apaccayÄ• dÄ«supi ekameka
Ä• rammaá¹‡Ä• dipadavasena ekamekassa \Be 404/ padassa ekamÅ«lake ekÄ• dasa pucc
... pe ... sabbamÅ«lake ekÅ«napaÃ±Ã±Ä• sÄ• ti ekekassa padassa ekamÅ«lakÄ• dibhede s
pucchÄ• sahassÄ• ni honti. tÄ• saá¹ƒ sabbesupi catuvÄ«satiyÄ• paccayesu ayaá¹ƒ gaá¹‡

dvÄ• paÃ±Ã±Ä• sasahassÄ• na-á¹-á¹-hasatÄ• ni tÄ«á¹‡i satasahassÄ• ni.

kusalattikassa pucchÄ• , anulomanayamhi suvibhattÄ• ||

yathÄ• \Ne 402/ ca kusalattikassa, evaá¹ƒ vedanÄ• ttikÄ• dÄ«nampÄ«ti sabbesupi dvÄ• v

ekasaá¹-á¹-hisahassÄ• ni, cha satÄ• ni sattasattati.

satasahassÄ• ni pucchÄ• naá¹ƒ, tikabhede pabhedato ||

saá¹…khittÄ• vÄ• canÄ• magge.

dukesu pana ``siyÄ• hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetudhammo uppajjeyya hetupaccayÄ
paá¹-icca hetu, hetuá¹ƒ paá¹-icca nahetu, hetuá¹ƒ paá¹-icca hetu ca nahetu ca, nahetuá¹ƒ p
nahetuá¹ƒ paá¹-icca hetu, nahetuá¹ƒ paá¹-icca hetu ca nahetu ca, hetuÃ±ca nahetuÃ±ca pa
nahetuÃ±ca paá¹-icca nahetu, hetuÃ±ca nahetuÃ±ca paá¹-icca hetu ca nahetu cÄ• ti ekame
hetupaccayÄ• dÄ«su ekamekasmiá¹ƒ paccaye nava pucchÄ• honti. tÄ• su hetupaccayaá¹ƒ
dvesatÄ• ni soá¸·asa ca pucchÄ• honti. tÄ• su hetupaccayasseva aÃ±Ã±ena asammissÄ•
sesÄ• aá¹-á¹-ha vÄ• rena gahitÄ• .

tÄ• saá¹ƒ dukamÅ«lakÄ• dÄ«su tevÄ«satiyÄ• vÄ• resu ekekaá¹ƒ navakaá¹ƒ apanetvÄ• y
gaá¹‡anaparicchedo --- dukamÅ«lake tÄ• va ekamÅ«lake dassitesu dvÄ«su soá¸·asÄ• dhik
apanetvÄ• dvesatÄ• ni satta ca pucchÄ• honti, tato nava apanetvÄ• timÅ«lake aá¹-á¹-han
purimapurimato nava nava apanetvÄ• catumÅ«lake ekÅ«nanavutisataá¹ƒ, paÃ±camÅ«lake
ekasattatisataá¹ƒ, sattamÅ«lake dvÄ• saá¹-á¹-hisataá¹ƒ, aá¹-á¹-hamÅ«lake tepaá¹‡á¹‡Ä• sa
405/ catucattÄ• lÄ«sasataá¹ƒ, dasamÅ«lake paÃ±catiá¹ƒsasataá¹ƒ, ekÄ• dasamÅ«lake cha
dvÄ• dasamÅ«lake sattarasÄ• dhikasataá¹ƒ, terasamÅ«lake aá¹-á¹-hÄ• dhikasataá¹ƒ, cudd
pannarasamÅ«lake navuti, soá¸·asamÅ«lake ekÄ• sÄ«ti, sattarasamÅ«lake dvÄ• sattati, aá
tesaá¹-á¹-hi, ekÅ«navÄ«satimÅ«lake catupaÃ±Ã±Ä• saá¹ƒ, vÄ«satimÅ«lake paÃ±cacattÄ• l
chattiá¹ƒsaá¹ƒ, dvÄ• vÄ«satimÅ«lake sattavÄ«sa, tevÄ«satimÅ«lake aá¹-á¹-hÄ• rasa, sabba
panetÄ• ni hetupaccayavasena ekamÅ«lake soá¸·asÄ• dhikÄ• ni dve pucchÄ• satÄ• ni ... p
evaá¹ƒ Ä• rammaá¹‡apaccayÄ• dÄ«supi ekamekaá¹ƒ Ä• diá¹ƒ katvÄ• Ä• rammaá¹‡Ä• dipa
ekamÅ«lake soá¸·asÄ• dhikÄ• ni dve pucchÄ• satÄ• ni ... pe ... sabbamÅ«lake navÄ• ti eke
ekamÅ«lakÄ• dibhede dve pucchÄ• sahassÄ• ni sattasatÄ• ni ca pucchÄ• honti. tÄ• saá¹ƒ
paccayesu ayaá¹ƒ gaá¹‡anaparicchedo ---

catusaá¹-á¹-hisahassÄ• ni, puna aá¹-á¹-hasatÄ• ni ca.

pucchÄ• hetudukasseva, anulomanaye matÄ• ||

yathÄ• ca hetudukassa, evaá¹ƒ sahetukadukÄ• dÄ«nampÄ«ti sabbasmimpi dukasate ---

saá¹-á¹-hi satasahassÄ• ni, cattÄ• ri ca tatoparaá¹ƒ.

asÄ«ti ca sahassÄ• ni, pucchÄ• dukasate vidÅ« ||

ayaá¹ƒ tÄ• va suddhike tikapaá¹-á¹-hÄ• ne ceva dukapaá¹-á¹-hÄ• ne ca pucchÄ• naá¹ƒ gaá

yaá¹ƒ pana tato paraá¹ƒ dvÄ• vÄ«sati tike gahetvÄ• dukasate pakkhipitvÄ• __dukatikapaá
desitaá¹ƒ, tattha ``siyÄ• hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhammo upp
hetupaccayÄ• â€™â€™ ti evaá¹ƒ dvÄ• vÄ«satiyÄ• tikesu ekekaá¹ƒ tikaá¹ƒ dukÄ• naá¹ƒ sa
yojetvÄ• dassetabbÄ• naá¹ƒ pucchÄ• naá¹ƒ heá¹-á¹-hÄ• vuttanayena sabbesaá¹ƒ ekamÅ«
paricchedo veditabbo.

yampi tato paraá¹ƒ dukasataá¹ƒ gahetvÄ• dvÄ• vÄ«satiyÄ• tikesu pakkhipitvÄ• __tikaduk
desitaá¹ƒ, tatthÄ• pi ``siyÄ• kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetudhammo u
hetupaccayÄ• â€™â€™ ti evaá¹ƒ dukasate ekekaá¹ƒ \Be 406/ dukaá¹ƒ dvÄ• vÄ«satiyÄ• tik
dassetabbÄ• naá¹ƒ pucchÄ• naá¹ƒ heá¹-á¹-hÄ• vuttanayena sabbesaá¹ƒ ekamÅ«lakÄ• dÄ«
paricchedo veditabbo.

yampi tato paraá¹ƒ tike tikesuyeva pakkhipitvÄ• __tikatikapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma desi
``siyÄ• kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sukh
dhammo uppajjeyya hetupaccayÄ• â€™â€™ ti evaá¹ƒ dvÄ• vÄ«satiyÄ• tikesu ekekaá¹ƒ tik
404/ tikehi saddhiá¹ƒ yojetvÄ• dassetabbÄ• naá¹ƒ pucchÄ• naá¹ƒ heá¹-á¹-hÄ• vuttanayena
ekamÅ«lakÄ• dÄ«naá¹ƒ vasena gahetvÄ• paricchedo veditabbo.

yampi tato paraá¹ƒ duke dukesuyeva pakkhipitvÄ• __dukadukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma
``siyÄ• hetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetuko dhammo uppajjeyya hetu
dukasate ekekaá¹ƒ dukaá¹ƒ sesehi navanavutiyÄ• dukehi saddhiá¹ƒ yojetvÄ• dassetabbÄ•
heá¹-á¹-hÄ• vuttanayena sabbesaá¹ƒ ekamÅ«lakÄ• dÄ«naá¹ƒ vasena gahetvÄ• paricched
sabbampetaá¹ƒ pabhedaá¹ƒ dassetvÄ• va devaparisÄ• ya dhammo desito, dhammasenÄ•
idaÃ±cidaÃ±ca desitaâ€™â€™ nti saá¹…khipitvÄ• nayadassanamatteneva desanÄ• akkh
saá¹…khipitvÄ• va vÄ• canÄ• maggo pavattito, so therena pavattitanayeneva saá¹…gÄ«tik

taá¹ƒ panassa saá¹…khepanayaá¹ƒ dassetuá¹ƒ __tikaÃ±ca paá¹-á¹-hÄ• navara_nti ayaá¹ƒ
tassattho --- __tikaÃ±ca paá¹-á¹-hÄ• navara_nti pavaraá¹ƒ tikapaá¹-á¹-hÄ• naÃ±ca. __dukut
seá¹-á¹-haá¹ƒ dukapaá¹-á¹-hÄ• naÃ±ca. __dukatikaÃ±cevÄ• _ti dukatikapaá¹-á¹-hÄ• naÃ±ca
tikadukapaá¹-á¹-hÄ• naÃ±ca. __tikatikaÃ±cevÄ• _ti tikatikapaá¹-á¹-hÄ• naÃ±ca. __dukaduk
dukadukapaá¹-á¹-hÄ• naÃ±ca. __cha anulomamhi nayÄ• sugambhÄ«rÄ• _ti ete tikapaá¹-á

gambhÄ«rÄ• cha nayÄ• anulomamhi veditabbÄ• ti. tattha dve anulomÄ• ni --- dhammÄ• n
tattha ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammoâ€™â€™ ti evaá¹ƒ abhidhammam
saá¹…gahitÄ• naá¹ƒ dhammÄ• naá¹ƒ \Be 407/ anulomadesanÄ• vasena pavattaá¹ƒ __dha
``hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ catuvÄ«satiyÄ• paccayÄ• naá
pavattaá¹ƒ __paccayÄ• nulomaá¹ƒ_ nÄ• ma.

tattha heá¹-á¹-hÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ ... pe ... cha a
sugambhÄ«rÄ• â€™â€™ ti ayaá¹ƒ gÄ• thÄ• dhammÄ• nulomaá¹ƒ sandhÄ• ya vuttÄ• . idh
dhammÄ• nulome paccayÄ• nulomaá¹ƒ sandhÄ• ya vuttÄ• . tasmÄ• ``cha anulomamhi na
aá¹-á¹-hakathÄ• gÄ• thÄ• ya dhammÄ• nulome tikapaá¹-á¹-hÄ• nÄ• dayo cha nayÄ• sugam
imasmiá¹ƒ panokÄ• se ``hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ pavatte
dhammÄ• nulome tikapaá¹-á¹-hÄ• nÄ• dayo ``cha nayÄ• sugambhÄ«rÄ• â€™â€™ ti evam
tikapaá¹-á¹-hÄ• ne kusalattikamattasseva \Ne 405/ vasena ayaá¹ƒ imasmiá¹ƒ paá¹-iccavÄ•
saá¹…khipitvÄ• pucchÄ• pabhedo dassito. sesesu pana tikesu sesapaá¹-á¹-hÄ• nesu ca e
tato paresu pana sahajÄ• tavÄ• rÄ• dÄ«su kusalattikassÄ• pi vasena pucchaá¹ƒ anuddhari
vissajjanameva dassitaá¹ƒ. ``cha anulomamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti vacanato
chapi ete paá¹-á¹-hÄ• nanayÄ• pucchÄ• vasena uddharitvÄ• dassetabbÄ• . paá¹-á¹-hÄ• n
Ä• cariyÄ• naá¹ƒ bhÄ• ro esoti.

2. paccayapaccanÄ«yavaá¹‡á¹‡anÄ•

42-44__._ idÄ• ni paccanÄ«yaá¹ƒ hoti. taá¹ƒ dassetuá¹ƒ __siyÄ• kusalaá¹ƒ dhammaá¹ƒ pa
uppajjeyya na hetupaccayÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha anulomapucchÄ• hi samappamÄ
tenevettha ``yathÄ• anulome hetupaccayo vitthÄ• rito, evaá¹ƒ paccanÄ«yepi nahetupacca
vatvÄ• puna pariyosÄ• ne ``yathÄ• anulome ekekassa padassa ekamÅ«lakaá¹ƒ, dumÅ«la
catumÅ«lakaá¹ƒ yÄ• va tevÄ«satimÅ«lakaá¹ƒ, evaá¹ƒ paccanÄ«yepi vitthÄ• retabbaâ€™â€
__tevÄ«satimÅ«laka_nti idaÃ±cettha dumÅ«lakaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. pariyosÄ• n
catuvÄ«satimÅ«lakampi hotiyeva. taá¹ƒ sabbaá¹ƒ saá¹…khittamevÄ• ti.

__tikaÃ±ca_ \Be 408/ __paá¹-á¹-hÄ• navaraá¹ƒ ... pe ... cha paccanÄ«yamhi nayÄ• sugam
paccanÄ«yÄ• ni --- dhammapaccanÄ«yaÃ±ca paccayapaccanÄ«yaÃ±ca. tattha ``kusalÄ• c
abhidhammamÄ• tikÄ• padehi saá¹…gahitÄ• naá¹ƒ dhammÄ• naá¹ƒ ``na kusalaá¹ƒ dhamm
dhammoâ€™â€™ ti paccanÄ«yadesanÄ• vasena pavattaá¹ƒ __dhammapaccanÄ«yaá¹ƒ_ n
nÄ• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ catuvÄ«satiyÄ• paccayÄ• naá¹ƒ paccanÄ«ya
__paccayapaccanÄ«yaá¹ƒ_ nÄ• ma. tattha heá¹-á¹-hÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``tikaÃ±ca p
... cha paccanÄ«yamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti ayaá¹ƒ gÄ• thÄ• dhammapacca
pana ayaá¹ƒ gÄ• thÄ• dhammÄ• nulomeyeva paccayapaccanÄ«yaá¹ƒ sandhÄ• ya vuttÄ• .
sugambhÄ«rÄ• â€™â€™ ti aá¹-á¹-hakathÄ• gÄ• thÄ• ya dhammapaccanÄ«ye tikapaá¹-á¹-h

sugambhÄ«rÄ• ti evamattho veditabbo. imasmiá¹ƒ panokÄ• se na hetupaccayÄ• nÄ• ramm
paccayapaccanÄ«ye ete dhammÄ• nulomeyeva tikapaá¹-á¹-hÄ• nÄ• dayo cha nayÄ• suga

tesu \Ne 406/ anulomatikapaá¹-á¹-hÄ• neyeva kusalattikamattassa vasena ayaá¹ƒ imasmiá
paá¹‡á¹‡attivÄ• re saá¹…khipitvÄ• pucchÄ• pabhedo dassito. sesesu pana tikesu sesapaá
pucchÄ• na dassitÄ• . tato paresu pana sahajÄ• tavÄ• rÄ• dÄ«su kusalattikassÄ• pi vasen
labbhamÄ• nakavasena vissajjanameva dassitaá¹ƒ. ``cha paccanÄ«yamhi nayÄ• sugambh
imasmiá¹ƒ paccayapaccanÄ«ye chapi ete paá¹-á¹-hÄ• nanayÄ• pucchÄ• vasena uddharitv
paá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡ayantÄ• naÃ±hi Ä• cariyÄ• naá¹ƒ bhÄ• ro esoti.

3. anulomapaccanÄ«yavaá¹‡á¹‡anÄ•

45-48__._ idÄ• ni anulomapaccanÄ«yaá¹ƒ hoti. taá¹ƒ dassetuá¹ƒ __siyÄ• kusalaá¹ƒ dhamm
dhammo uppajjeyya hetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha
naÄ• rammaá¹‡apaccayÄ• ... pe ... hetupaccayÄ• naavigatapaccayÄ• â€™â€™ ti hetupac
paccayesu ekekena saddhiá¹ƒ yojanÄ• vasena hetupadÄ• dike ekamÅ«lake tevÄ«sati anulo
ekekasmiá¹ƒ ekÅ«napaÃ±Ã±Ä• saá¹ƒ katvÄ• sattavÄ«sÄ• dhikÄ• ni ekÄ• dasa pucchÄ• sa
hetÄ• rammaá¹‡apadÄ• naá¹ƒ sesesu dvÄ• vÄ«satiyÄ• paccayesu ekekena saddhiá¹ƒ \Be
anulomapaccanÄ«yÄ• nÄ«ti evaá¹ƒ anulome vuttesu sabbesu ekamÅ«lakÄ• dÄ«su ekekaá
avasesÄ• naá¹ƒ vasena pucchÄ• gaá¹‡anÄ• veditabbÄ• . ekamÅ«lakÄ• dÄ«su cettha yÄ•
yÄ• ca na Ä• gatÄ• , tÄ• sabbÄ• heá¹-á¹-hÄ• vuttanayÄ• nusÄ• reneva veditabbÄ• .

__tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ ... pe ... cha anulomapaccanÄ«yamhi nayÄ• sugambhÄ
heá¹-á¹-hÄ• vuttanayeneva dve anulomapaccanÄ«yÄ• ni --- dhammÄ• nulomapaccanÄ«ya
paccayÄ• nulomapaccanÄ«yaÃ±ca. tattha ``kusalÄ• dhammÄ• â€™â€™ ti evaá¹ƒ abhidha
saá¹…gahitÄ• naá¹ƒ dhammÄ• naá¹ƒ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca na kusalo dhammo
anulomapaccanÄ«yadesanÄ• vasena pavattaá¹ƒ __dhammÄ• nulomapaccanÄ«yaá¹ƒ_ nÄ•
naÄ• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ catuvÄ«satiyÄ• paccayesu labbhamÄ• napa
anulomapaccanÄ«yadesanÄ• vasena pavattaá¹ƒ __paccayÄ• nulomapaccanÄ«yaá¹ƒ_ nÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ ``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ ... pe ... cha anulomapaccanÄ«yam
sugambhÄ«rÄ• â€™â€™ ti ayaá¹ƒ gÄ• thÄ• dhammÄ• nulomapaccanÄ«yaá¹ƒ sandhÄ• ya
dhammÄ• nulomeyeva paccayÄ• nulomapaccanÄ«yaá¹ƒ \Ne 407/ sandhÄ• ya vuttÄ• . tasm
nayÄ• sugambhÄ«rÄ• â€™â€™ ti aá¹-á¹-hakathÄ• gÄ• thÄ• ya dhammÄ• nulomapaccanÄ
sugambhÄ«rÄ• ti evamattho veditabbo. imasmiá¹ƒ panokÄ• se hetupaccayÄ• nÄ• rammaá
paccayÄ• nulomapaccanÄ«ye ete dhammÄ• nulomeyeva tikapaá¹-á¹-hÄ• nÄ• dayo cha nay
veditabbo.

tesu anulome tikapaá¹-á¹-hÄ• neyeva kusalattikamattassa vasena ayaá¹ƒ imasmiá¹ƒ paá¹-i

paá¹‡á¹‡attivÄ• re saá¹…khipitvÄ• pucchÄ• pabhedo dassito. sesesu pana tikesu sesapaá
pucchÄ• na dassitÄ• . tato paresu pana sahajÄ• tavÄ• rÄ• dÄ«su kusalattikassÄ• pi vasena
labbhamÄ• nakavasena vissajjanameva dassitaá¹ƒ. ``cha anulomapaccanÄ«yamhi nayÄ• s
pana imasmiá¹ƒ paccayÄ• nulomapaccanÄ«ye chapi ete paá¹-á¹-hÄ• nanayÄ• pucchÄ• va
paá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡ayantÄ• naÃ±hi Ä• cariyÄ• naá¹ƒ bhÄ• ro esoti.

4. paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

49-52__._ idÄ• ni \Be 410/ paccanÄ«yÄ• nulomaá¹ƒ hoti. taá¹ƒ dassetuá¹ƒ __siyÄ• kusalaá
kusalo dhammo uppajjeyya nahetupaccayÄ• Ä• rammaá¹‡apaccayÄ• _tiÄ• di Ä• raddhaá¹
anulomapaccanÄ«yapucchÄ• hi samappamÄ• á¹‡o eva pucchÄ• paricchedo. ekamÅ«lakÄ•
pÄ• á¸·iyaá¹ƒ Ä• gatÄ• , yÄ• ca na Ä• gatÄ• , tÄ• sabbÄ• heá¹-á¹-hÄ• vuttanayÄ• nusÄ•

__tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ ... pe ... cha paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ
heá¹-á¹-hÄ• vuttanayeneva dve paccayÄ• nulomÄ• ni --- dhammapaccanÄ«yÄ• nulomaá¹ƒ
tattha ``kusalÄ• dhammÄ• â€™â€™ ti evaá¹ƒ abhidhammamÄ• tikÄ• padehi saá¹…gahitÄ•
dhammaá¹ƒ paá¹-icca kusalo dhammoâ€™â€™ ti paccanÄ«yÄ• nulomadesanÄ• vasena pa
__dhammapaccanÄ«yÄ• nulomaá¹ƒ_ nÄ• ma. ``nahetupaccayÄ• Ä• rammaá¹‡apaccayÄ•
paccayesu labbhamÄ• napadÄ• naá¹ƒ paccayapaccanÄ«yÄ• nulomadesanÄ• vasena pava
__paccayapaccanÄ«yÄ• nulomaá¹ƒ_ nÄ• ma. tattha heá¹-á¹-hÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``ti
... pe ... cha paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti ayaá¹ƒ gÄ• thÄ•
sandhÄ• ya vuttÄ• . idha pana ayaá¹ƒ gÄ• thÄ• dhammÄ• nulomeyeva paccayapaccanÄ«y
tasmÄ• ``cha paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti aá¹-á¹-hakathÄ•
dhammapaccanÄ«yÄ• nulome tikapaá¹-á¹-hÄ• nÄ• dayo cha nayÄ• sugambhÄ«rÄ• ti evam
panokÄ• se nahetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ti evaá¹ƒ pavatte paccayapaccanÄ«y
tikapaá¹-á¹-hÄ• nÄ• dayo cha nayÄ• sugambhÄ«rÄ• ti evamattho veditabbo.

tesu anulomatikapaá¹-á¹-hÄ• neyeva kusalattikamattassapi vasena ayaá¹ƒ imasmiá¹ƒ paá¹
paá¹‡á¹‡attivÄ• re saá¹…khipitvÄ• pucchÄ• pabhedo dassito. sesesu pana tikesu sesapaá
pucchÄ• na dassitÄ• . tato paresu pana sahajÄ• tavÄ• rÄ• dÄ«su kusalattikassapi vasena
labbhamÄ• nakavasena vissajjanameva dassitaá¹ƒ. ``cha paccanÄ«yÄ• nulomamhi nayÄ•
pana imasmiá¹ƒ paccayapaccanÄ«yÄ• nulome chapi ete paá¹-á¹-hÄ• nanayÄ• pucchÄ• va
paá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡ayantÄ• naÃ±hi Ä• cariyÄ• naá¹ƒ bhÄ• ro esoti.

pucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. kusalattikavaá¹‡á¹‡anÄ•

1. paá¹-iccavÄ• ravaá¹‡á¹‡anÄ•

1. paccayÄ• nulomaá¹ƒ

(I) vibhaá¹…gavÄ• ro

<53> idÄ• ni \Be 411/ yÄ• etÄ• paá¹‡á¹‡attivÄ• re kusalattikaá¹ƒ nissÄ• ya hetupaccayÄ• ekÅ«napaÃ±Ã±Ä• saá¹ƒ Ä• diá¹ƒ katvÄ• nayamattaá¹ƒ dassentena aparimÄ• á¹‡Ä• pucch kusalÄ• kusalÄ• dÄ«naá¹ƒ sahuppattiyÄ• abhÄ• vato yÄ• pucchÄ• ``kusalaá¹ƒ dhammaá uppajjati hetupaccayÄ• â€™â€™ ti evaá¹ƒ vissajjanaá¹ƒ na labhanti. tÄ• pahÄ• ya yÄ• vis tÄ• yeva \Ne 409/ vissajjetuá¹ƒ ayaá¹ƒ __kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo hetupaccayÄ• _tiÄ• dinÄ• nayena paá¹-iccavÄ• rassa niddesavÄ• ro Ä• raddho.

tattha siyÄ• --- sace imÄ• hetupaccayÄ• divasena ekÅ«napaÃ±Ã±Ä• saá¹ƒ pucchÄ• sabb labhanti, atha kasmÄ• dassitÄ• ? nanu yÄ• labhanti, tÄ• yeva dassetabbÄ• ti? Ä• ma, das dassiyamÄ• nÄ• pana sabbesu tikadukapaá¹-á¹-hÄ• nÄ• dÄ«su ekekasmiá¹ƒ tike, duke, du dukaduke ca saá¹…khepaá¹ƒ akatvÄ• dassetabbÄ• yeva bhaveyyuá¹ƒ. kasmÄ• ? yasmÄ• tÄ• yeva vedanÄ• ttikÄ• dÄ«su. dhammÄ• nulomapaccanÄ«ye ca tikapaá¹-á¹-hÄ• ne vitakk vissajjane sabbÄ• petÄ• vissajjanaá¹ƒ labhanti, tasmÄ• ukkaá¹-á¹-hapariccheda ekekas pucchÄ• hi bhavitabbaá¹ƒ sabbÄ• kusalattike dassitÄ• . evaá¹ƒ dassitÄ• su hi yÄ• tattha v labhanti, tÄ• pahÄ• ya yÄ• labhanti, tÄ• vuccamÄ• nÄ• sakkÄ• sukhena vijÄ• nitunti suk sabbÄ• pi kusalattike dassitÄ• . yÄ• panettha vissajjanaá¹ƒ na labhanti, tÄ• pahÄ• ya yÄ• vissajjitÄ• ti veditabbÄ• .

tattha __kusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _ti catubhÅ«makakusaladhammesu vedanÄ• kk dhammaá¹ƒ paá¹-icca paá¹-igantvÄ• sahuppattisaá¹…khÄ• tena sadisabhÄ• vena patvÄ• , uppattibhÄ• vaá¹ƒ upagantvÄ• ti attho. __kusalo dhammo_ti catubhÅ«makakusaladhamme saÃ±Ã±Ä• kkhandhÄ• dibhedo eko dhammo. __uppajjatÄ«_ti uppÄ• dato yÄ• va nirodhaga nibbattatÄ«tipi attho \Be 412/. attÄ• naá¹ƒ labhati, uppÄ• dÄ• dayo tayopi khaá¹‡e pÄ• puá¹ __hetupaccayÄ• _ti kusalahetunÄ• hetupaccayabhÄ• vaá¹ƒ sÄ• dhentena.

evaá¹ƒ ``uppajjeyyÄ• â€™â€™ ti pucchÄ• ya ``uppajjatÄ«â€™â€™ ti vissajjanaá¹ƒ vatvÄ• paá¹-icca yo dhammo uppajjati, taá¹ƒ dhammaá¹ƒ khandhavasena dassetuá¹ƒ __kusalaá¹ƒ khandha_ntiÄ• dimÄ• ha. tattha __eka_nti vedanÄ• dÄ«su catÅ«su yaá¹ƒkiÃ±ci ekaá¹ƒ. __t paccayabhÄ• vena gahito, taá¹ƒ taá¹ƒ á¹-hapetvÄ• avasesÄ• tayo khandhÄ• . __tayo khar khandho uppajjatÄ«ti gahito, taá¹ƒ á¹-hapetvÄ• sese tayo. __dve khandhe_ti vedanÄ• saÃ± dukesu yekeci \Ne 410/ dve khandhe paá¹-icca. __dve khandhÄ• _ti ye ye paccayabhÄ• ver á¹-hapetvÄ• avasesÄ• dve khandhÄ• kusalahetunÄ• hetupaccayabhÄ• vaá¹ƒ sÄ• dhente

yasmÄ• pana eko khandho ekasseva dvinnaá¹ƒyeva vÄ• , dve vÄ• pana ekasseva paccay
``ekaá¹ƒ khandhaá¹ƒ paá¹-icca eko khandho, ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• ,
khandhoâ€™â€™ ti na vuttaá¹ƒ. __kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo up
vuttanayeneva attho veditabbo. __cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa_nti idaá¹ƒ paá¹-iccathas
yaá¹ƒ kusalena sahajÄ• taÃ±ceva hetupaccayaÃ±ca labhati, taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. para
á¹-hÄ• nesu ayameva nayo.

__vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kata_nti ettha hetupaccayÄ• bhÄ• vato ahetukaá¹ƒ,
anuppattito Ä• ruppavipÄ• kaÃ±ca na gahetabbaá¹ƒ. __paá¹-isandhikkhaá¹‡e_ti kaá¹-attÄ•
abyÄ• katassa abyÄ• kataá¹ƒ paá¹-icca uppattidassanatthaá¹ƒ vuttaá¹ƒ. __vipÄ• kÄ• byÄ• k
vijjamÄ• nÄ• byÄ• katavasena vuttaá¹ƒ. __khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca kh
kaá¹-attÄ• rÅ«paggahaá¹‡ena vatthumhi gahitepi vatthuá¹ƒ paá¹-icca khandhÄ• naá¹ƒ uppa
vuttaá¹ƒ.

__ekaá¹ƒ mahÄ• bhÅ«ta_ntiÄ• di rÅ«pÄ• byÄ• kataá¹ƒ paá¹-icca rÅ«pÄ• byÄ• katassa upp
__ekaá¹ƒ khandha_ntiÄ• dÄ«su vuttanayeneva panettha atthayojanÄ• veditabbÄ• . evaá¹ƒ
paá¹-icca bhÅ«tÄ• naá¹ƒ uppattiá¹ƒ vatvÄ• idÄ• ni bhÅ«te \Be 413/ paá¹-icca upÄ• dÄ• rÅ«
dassetuá¹ƒ __mahÄ• bhÅ«te_ \Ne 411/ __paá¹-icca cittasamuá¹-á¹-hÄ• na_ntiÄ• di vuttaá¹ƒ
upÄ• dÄ• rÅ«panti ettakameva vattabbaá¹ƒ, itaradvayaá¹ƒ kasmÄ• vuttanti? mahÄ• bhÅ«te
uppattidassanatthaá¹ƒ. yaÃ±hi heá¹-á¹-hÄ• ``cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ kaá¹-att
dassitaá¹ƒ, taá¹ƒ na kevalaá¹ƒ khandheyeva ca paá¹-icca uppajjati, mahÄ• bhÅ«tepi pana p
dassanatthamidaá¹ƒ vuttanti veditabbaá¹ƒ. tattha cittasamuá¹-á¹-hÄ• naá¹ƒ pavatteyeva, ka
paá¹-isandhiyampi. __upÄ• dÄ• rÅ«pa_nti tasseva ubhayassa visesanaá¹ƒ.

__kusale khandhe ca mahÄ• bhÅ«te ca paá¹-iccÄ• _ti ettha cittasamuá¹-á¹-hÄ• nÄ• va mah
__cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa_nti ettha pana bhÅ«tarÅ«pampi upÄ• dÄ• rÅ«pampi gah
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• â€™â€™ tiÄ• dinÄ• nayena hi bhÅ«tarÅ«
paá¹-icca uppajjati. __mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«pa_nti vuttanayena upÄ• dÄ• r
abyÄ• kataÃ±cÄ• _ti paÃ±hÄ• vissajjanesupi eseva nayo. evaá¹ƒ hetupaccaye nava pucchÄ
ettha labbhanti, sesÄ• cattÄ• lÄ«sa moghapucchÄ• ti na vissajjitÄ• . iminÄ• upÄ• yena Ä•
pucchÄ• vissajjanÄ• naá¹ƒ attho veditabbo. tattha tattha pana vicÄ• retabbayuttakameva vic

<54> Ä• rammaá¹‡apaccaye tÄ• va rÅ«passa Ä• rammaá¹‡apaccayavasena anuppattito tÄ
pahÄ• ya tissova pucchÄ• vissajjitÄ• . teneva ca kÄ• raá¹‡ena ``vatthuá¹ƒ paá¹-icca khandh
``khandhe paá¹-icca vatthÅ«â€™â€™ ti na vuttaá¹ƒ. na hi taá¹ƒ Ä• rammaá¹‡apaccayena u

<55> adhipatipaccaye __vipÄ• kÄ• byÄ• kata_nti lokuttarameva sandhÄ• ya vuttaá¹ƒ. tene

``paá¹-isandhikkhaá¹‡eâ€™â€™ ti na gahitaá¹ƒ. sesaá¹ƒ hetupaccayasadisameva.

<56> anantarasamantaresupi rÅ«paá¹ƒ na labbhatÄ«ti Ä• rammaá¹‡apaccaye viya tissova

<57> sahajÄ• tapaccaye __paá¹-isandhikkhaá¹‡e_ti paÃ±cavokÄ• re paá¹-isandhivasena v
paccayavibhaá¹…ge ``okkantikkhaá¹‡eâ€™â€™ ti Ä• gataá¹ƒ tampi iminÄ• saddhiá¹ƒ attha
byaÃ±janamattameva hettha nÄ• nanti. apica ``tiá¹‡á¹‡aá¹ƒ sannipÄ• tÄ• gabbhassa \Be 4
ti (MN I 408) vacanato __okkantÄ«_ti paÃ±cavokÄ• rapaá¹-isandhiyÄ• vetaá¹ƒ nÄ• maá¹ƒ.
sabbabhavasÄ• dhÄ• raá¹‡aá¹ƒ. idha pana ``kaá¹-attÄ• ca rÅ«paâ€™â€™ ntiÄ• divacanat
paÃ±cavokÄ• rapaá¹-isandhiyeva adhippetÄ• . sÄ• hi rÅ«passapi arÅ«passapi paccayabhÄ
paccayuppannabhÄ• vaÃ±ca saá¹…gaá¹‡hÄ• ti, tasmÄ• paripuá¹‡á¹‡avissajjanÄ• hotÄ«ti
mahÄ• bhÅ«ta_nti anindriyabaddhesu pathavÄ«pÄ• sÄ• á¹‡Ä• dÄ«su mahÄ• bhÅ«taá¹ƒ sa
paccayavibhaá¹…gavÄ• rasmiÃ±hi cattÄ• ro mahÄ• bhÅ«tÄ• ti ajjhattikaÃ±ca bÄ• hiraÃ±ca
saá¹…khepadesanÄ• hi sÄ• . ayaá¹ƒ pana vitthÄ• radesanÄ• , tasmÄ• sabbaá¹ƒ vibhajitvÄ
ekaá¹ƒ mahÄ• bhÅ«taâ€™â€™ ntiÄ• dimÄ• ha. __asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bh
dvisantatisamuá¹-á¹-hÄ• nabhÅ«tavasena vuttaá¹ƒ. mahÄ• bhÅ«te paá¹-icca __kaá¹-attÄ• r
kammasamuá¹-á¹-hÄ• navaseneva vuttaá¹ƒ. __upÄ• dÄ• rÅ«pa_nti utusamuá¹-á¹-hÄ• nava

<58> aÃ±Ã±amaÃ±Ã±apaccaye \Ne 412/ __khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca
khandhÄ• naá¹ƒ ekato vatthunÄ• aÃ±Ã±amaÃ±Ã±apaccayataá¹ƒ dassetuá¹ƒ vuttaá¹ƒ.

<59> nissayapaccaye yasmÄ• paá¹-iccattho nÄ• ma sahajÄ• tattho, tasmÄ• yÄ• heá¹-á¹-
cakkhÄ• yatanÄ• dÄ«naá¹ƒ nissayapaccayatÄ• dassitÄ• , na sÄ• gahitÄ• . cakkhÄ• yatanÄ
paccayÄ• honti, idha sahajÄ• tameva labbhati. teneva vuttaá¹ƒ --- ``nissayapaccayo sahajÄ
ti.

<60> upanissayapaccaye rÅ«passa upanissayapaccayÄ• bhÄ• vÄ• tÄ«á¹‡eva vissajjanÄ•
``Ä• rammaá¹‡apaccayasadisaâ€™â€™ nti. tattha kiÃ±cÄ• pi na sabbe kusalÄ• kusalÄ• by
Ä• rammaá¹‡Å«panissayaá¹ƒ labhanti, ye pana labhanti, tesaá¹ƒ vasenetaá¹ƒ vuttanti vedita

<61> purejÄ• tapaccaye __vatthuá¹ƒ purejÄ• tapaccayÄ• _ti vatthuá¹ƒ paá¹-icca vatthunÄ•
sÄ• dhentena uppajjantÄ«ti attho. __vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandha_nti ettha yaá¹
vatthu okkantikkhaá¹‡e sahajÄ• tapaccayo hoti, taá¹ƒ purejÄ• tapaccayabhÄ• janiyattÄ• idh
kusalÄ• dayo \Be 415/ Ä• ruppe purejÄ• tapaccayaá¹ƒ na labhanti, tepi purejÄ• tapaccayab
gahetabbÄ• . Ä• rammaá¹‡aá¹ƒ pana niyamato purejÄ• tapaccayabhÄ• vaá¹ƒ na labhati. rÅ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒyeva purejÄ• tapaccayataá¹ƒ sÄ• dhenti, manoviÃ±Ã±Ä• a
Ä• rammaá¹‡aá¹ƒ hontiyeva. tasmÄ• idha na gahitaá¹ƒ. khandhavasena hi ayaá¹ƒ desanÄ•
viÃ±Ã±Ä• á¹‡adhÄ• tuvasena. ``vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaâ€™â€™ nti desan

viÃ±Ã±Ä• á¹‡adhÄ• tuyo gahitÄ• , na cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dayo evÄ• ti.

pacchÄ• jÄ• to kusalÄ• kusalÄ• naá¹ƒ paccayo na hoti, abyÄ• katassapi upatthambhakova
``uppajjati pacchÄ• jÄ• tapaccayÄ• â€™â€™ ti evaá¹ƒ vattabbo ekadhammopi natthÄ«ti pa
vissajjanaá¹ƒ na kataá¹ƒ.

<62> Ä• sevanapaccaye kÄ• maá¹ƒ sabbÄ• kiriyÄ• Ä• sevanapaccayaá¹ƒ na labhanti, lab
``kiriyÄ• byÄ• kataâ€™â€™ nti vuttaá¹ƒ. tasmÄ• javanakiriyÄ• vettha gahitÄ• ti veditabbÄ•

<63> kammapaccaye \Ne 413/ kusalÄ• kusalesu ekakkhaá¹‡iko kammapaccayo veditabbo
vipÄ• kÄ• byÄ• kate pana nÄ• nÄ• kkhaá¹‡ikopi, tathÄ• paá¹-isandhikkhaá¹‡e mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ pana ekakkhaá¹‡iko. kaá¹-attÄ• rÅ«pÄ• naá¹ƒ nÄ• nÄ• kkhaá
asaÃ±Ã±asattarÅ«pÄ• naá¹ƒ. kaá¹-attÄ• rÅ«paá¹ƒ panettha jÄ«vitindriyaá¹ƒ. sesaá¹ƒ na ek
kammasamuá¹-á¹-hÄ• nattÄ• upÄ• dÄ• rÅ«panti vuttaá¹ƒ. evaá¹ƒ santepi idha kammasamu

<64> vipÄ• kapaccaye kusalÄ• kusalaá¹ƒ kiriyaÃ±ca na labbhatÄ«ti abyÄ• katavaseneva v
__cittasamuá¹-á¹-hÄ• na_nti vipÄ• kacittasamuá¹-á¹-hÄ• nameva. __kaá¹-attÄ• rÅ«pa_nti y
indriyarÅ«paÃ±ca vatthurÅ«paÃ±ca. __upÄ• dÄ• rÅ«pa_nti tadavasesaá¹ƒ tasmiá¹ƒ samay
upÄ• dÄ• rÅ«paá¹ƒ.

<65> Ä• hÄ• rapaccaye sabbesampi kusalÄ• dÄ«naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
arÅ«pÄ• hÄ• ravasena uppatti veditabbÄ• , tathÄ• paá¹-isandhikkhaá¹‡e mahÄ• bhÅ«tÄ• n
__cittasamuá¹-á¹-hÄ• na_nti bhavaá¹…gÄ• dicittasamuá¹-á¹-hÄ• naá¹ƒ. __Ä• hÄ• rasamuá
kabaá¸·Ä«kÄ• rÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ \Be 416/. __cittasamuá¹-á¹-hÄ• na_nti
kusalÄ• kusalacittasamuá¹-á¹-hÄ• nameva. paccayavibhaá¹…gavÄ• re Ä• hÄ• rapaá¹-ipÄ•
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro dassito, idha pana kusalaá¹ƒ dhammanti pucchÄ• vasena paá¹-
dassitÄ• ti veditabbÄ• .

<66> indriyapaccaye paccayavibhaá¹…ge indriyapaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ cakkhun
idha pana kusalÄ• dipucchÄ• vasena paá¹-hamaá¹ƒ arÅ«pindriyÄ• naá¹ƒ paccayatÄ• dass
yathÄ• lÄ• bhavasena arÅ«pindriyÄ• gahetabbÄ• . asaÃ±Ã±asattÄ• naá¹ƒ bhÅ«tarÅ«pesu

<67> jhÄ• namaggapaccayesu hetupaccayasadisameva vissajjanaá¹ƒ, tenevettha ``hetupa
vuttaá¹ƒ.

<68> sampayuttapaccaye vissajjanaá¹ƒ Ä• rammaá¹‡apaccayagatikaá¹ƒ, tenevettha ``Ä• r
nti vuttaá¹ƒ.

<69> vippayuttapaccaye \Ne 414/ __vatthuá¹ƒ vippayuttapaccayÄ• _ti vatthuá¹ƒ paá¹-icca v
vatthunÄ• vippayuttapaccayataá¹ƒ sÄ• dhentena uppajjantÄ«ti attho. __khandhe vippayutta
paá¹-icca vippayuttapaccayÄ• , khandhehi vippayuttapaccayataá¹ƒ sÄ• dhentehi uppajjatÄ«
vatthuá¹ƒ vippayuttapaccayÄ• _ti vatthuá¹ƒ paá¹-icca khandhÄ• vippayuttapaccayÄ• . vatth
vippayuttapaccayataá¹ƒ sÄ• dhentena uppajjantÄ«ti attho. __cittasamuá¹-á¹-hÄ• narÅ«paá¹
vippayuttapaccayÄ• _ti khandhe paá¹-icca vippayuttapaccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ
vippayuttapaccayataá¹ƒ sÄ• dhentehi uppajjatÄ«ti attho. sesavissajjanesupi __vatthuá¹ƒ
vippayuttapaccayÄ• _tiÄ• dÄ«supi vuttanayenevattho veditabbo. vipÄ• kÄ• byÄ• kate cettha
cakkhÄ• dÄ«ni saá¹…gahitabbÄ• ni. __ekaá¹ƒ mahÄ• bhÅ«ta_ntiÄ• di rÅ«pÄ• byÄ• katassa
vuttaá¹ƒ. __cittasamuá¹-á¹-hÄ• na_nti abyÄ• katacittasamuá¹-á¹-hÄ• nampi kusalÄ• kusalac

<70> atthipaccaye sabbaá¹ƒ sahajÄ• tapaccayagatikaá¹ƒ. tenevettha ``sahajÄ• tapaccayas

71-72__._ natthivigatÄ• Ä• rammaá¹‡apaccayagatikÄ• , avigataá¹ƒ sahajÄ• tagatikaá¹ƒ. te
``Ä• rammaá¹‡apaccayasadisaá¹ƒ, sahajÄ• tapaccayasadisaâ€™â€™ nti vuttaá¹ƒ \Be 417/
saá¹…khipitvÄ• dassitÄ• naá¹ƒ vasenetaá¹ƒ vuttaá¹ƒ. __vitthÄ• retabbÄ• _ti yÄ• pucchÄ•
tÄ• saá¹ƒ vasena vitthÄ• retabbÄ• . ayaá¹ƒ hetupaccayaá¹ƒ Ä• diá¹ƒ katvÄ• ekamÅ«lake p
paá¹-iccavÄ• rassa kusalattikavissajjane atthavaá¹‡á¹‡anÄ• .

(II) saá¹…khyÄ• vÄ• ro

<73> idÄ• ni ye ettha hetupaccayÄ• dÄ«su ekekasmiá¹ƒ paccaye vissajjanavÄ• rÄ• laddhÄ
dassetuá¹ƒ __hetuyÄ• navÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha hetuyÄ• navÄ• ti hetupaccaye n
honti. seyyathidaá¹ƒ --- kusalena kusalaá¹ƒ, kusalena abyÄ• kataá¹ƒ, kusalena kusalÄ• byÄ
akusalaá¹ƒ, akusalena abyÄ• kataá¹ƒ, akusalena akusalÄ• byÄ• kataá¹ƒ, abyÄ• katena aby
abyÄ• kataá¹ƒ, akusalÄ• byÄ• katena abyÄ• katanti.

__Ä• rammaá¹‡e_ \Ne 415/ __tÄ«á¹‡Ä«_ti kusalena kusalaá¹ƒ, akusalena akusalaá¹ƒ, aby
__adhipatiyÄ• navÄ• _ti hetuyÄ• vuttasadisÄ• va. dvÄ• dasasu hi paccayesu nava navÄ• t
pucchÄ• vissajjanÄ• ni hetupaccayasadisÄ• neva. vibhaá¹…ge pana atthi viseso. dasasu pa
vuttaá¹ƒ. sabbesupi pucchÄ• vissajjanÄ• ni Ä• rammaá¹‡asadisÄ• neva. vibhaá¹…ge pana
aÃ±Ã±amaÃ±Ã±apaccayasmiÃ±hi abyÄ• katapadassa vissajjane rÅ«pampi labbhati, tathÄ•
Ä• sevanapaccaye vipÄ• kÄ• ni ceva vÄ«thicittÄ• ni ca na labbhanti. __vipÄ• ke eka_nti aby
saá¹…khepato nava tÄ«á¹‡i ekanti, tividhova vÄ• raparicchedo. vitthÄ• rato dvÄ• dasa nava
ekakanti sabbesupi tevÄ«satiyÄ• paccayesu ekÅ«nacattÄ• lÄ«sÄ• dhikaá¹ƒ vÄ• rasataá¹ƒ
ekÅ«nacattÄ• lÄ«sÄ• dhikaÃ±ca pucchÄ• sataá¹ƒ. ekÅ«nacattÄ• lÄ«sÄ• dhikaá¹ƒ pucchÄ•
nÄ• maá¹ƒ.

<74> evaá¹ƒ hetupaccayÄ• dike ekamÅ«lake gaá¹‡anaá¹ƒ dassetvÄ• ito paresu dumÅ«lak
saá¹…khipitvÄ• ekamÅ«lake dassitÄ• ya desanÄ• ya labbhamÄ• nagaá¹‡anaÃ±Ã±eva Ä•
dassetuá¹ƒ dumÅ«lake tÄ• va __hetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡Ä«_tiÄ• dimÄ• ha. ta
--- bahugaá¹‡anopi paccayo abahugaá¹‡anena saddhiá¹ƒ yutto tena samÄ• nagaá¹‡anova
``hetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡Ä«â€™â€™ ti. hetuÄ• rammaá¹‡aduke Ä• rammaá¹‡
labbhantÄ«ti attho. samÄ• nagaá¹‡ano pana samÄ• nagaá¹‡anena saddhiá¹ƒ yutto aparihÄ
vuttaá¹ƒ ``hetupaccayÄ• adhipatiyÄ• navÄ• â€™â€™ ti. hetÄ• dhipatiduke naveva vissajja
__vipÄ• ke eka_nti hetuvipÄ• kaduke vipÄ• ke vuttaá¹ƒ ekameva vissajjanaá¹ƒ labbhatÄ«ti
vÄ• rapariccheda veditabbo.

<75> timÅ«lakÄ• dÄ«supi idameva lakkhaá¹‡aá¹ƒ. tenevÄ• ha --- __hetupaccayÄ• Ä• ram
tÄ«á¹‡Ä«_ti. hetÄ• rammaá¹‡Ä• dhipati tike Ä• rammaá¹‡e vuttÄ• ni tÄ«á¹‡eva vissajjanÄ•
evaá¹ƒ sabbattha nayo netabbo.

76-79__._ dvÄ• dasamÅ«lake pana vipÄ• kapaccayo na labbhati, tasmÄ• __Ä• sevanapac
vipÄ• kaá¹ƒ aparÄ• masitvÄ• __Ä• hÄ• re tÄ«á¹‡Ä«_ti vuttaá¹ƒ. terasamÅ«lakÄ• dÄ«supi e
saá¹…khipitvÄ• tevÄ«satimÅ«lakovettha dassito. so duvidho hoti --- sÄ• sevano vÄ• savip
tattha paá¹-hamaá¹ƒ sÄ• sevano dassito, so tÄ«á¹‡eva vissajjanÄ• ni labhati. tena vuttaá¹ƒ
avigate tÄ«á¹‡Ä«â€™â€™ ti. savipÄ• ko pana Ä• sevanaá¹ƒ na labhati, tasmÄ• taá¹ƒ pahÄ
gaá¹‡anÄ• ya dassanatthaá¹ƒ anantarÄ• yeva ``hetupaccayÄ• ... pe ... vipÄ• kapaccayÄ•
ekaá¹ƒ nayaá¹ƒ dassetvÄ• pacchÄ• tevÄ«satimÅ«lakova dassito. etesu pana dvÄ«su tevÄ
ekasmiá¹ƒ vipÄ• kapaccayo natthi, ekasmiá¹ƒ Ä• sevanapaccayo, pacchÄ• jÄ• tapaccayo p
ruá¸·hÄ«saddena panete tevÄ«satimÅ«lakÄ• tveva veditabbÄ• . tesu sÄ• sevane Ä• sevana
tÄ«á¹‡eva vissajjanÄ• ni, savipÄ• ke vipÄ• kapaccayassa vasena ekamevÄ• ti ayaá¹ƒ hetu
ekamÅ«lakÄ• dÄ«su gaá¹‡anÄ• .

yaá¹ƒ panetaá¹ƒ hetumÅ«lakÄ• nantaraá¹ƒ ``Ä• rammaá¹‡e á¹-hitena sabbattha tÄ«á¹‡eva
taá¹ƒ Ä• rammaá¹‡apaccayaá¹ƒ Ä• diá¹ƒ katvÄ• ekamÅ«lakepi dumÅ«lakÄ• dÄ«supi sabb
ceva Ä• rammaá¹‡ena saddhiá¹ƒ sesapaccayayojanÄ• su ca yattha navahi bhavitabbaá¹ƒ,
hontÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. vipÄ• kapade pana vipÄ• kapadena saddhiá¹ƒ sesapacca
paÃ±ho hotÄ«ti. iti yaá¹ƒ heá¹-á¹-hÄ• avocumha ``bahugaá¹‡anopi paccayo abahugaá¹‡an
samÄ• nagaá¹‡ano hotÄ«â€™â€™ ti, taá¹ƒ suvuttameva.

80-85__._ idÄ• ni ye Ä• rammaá¹‡Ä• dÄ«naá¹ƒ paccayÄ• naá¹ƒ vasena ekamÅ«lakÄ• dayo
tÄ• va hetuekamÅ«lakeneva sadisoti ekasmimpi paccaye na dassito. Ä• rammaá¹‡apaccay
gaá¹‡anaá¹ƒ dassetuá¹ƒ __Ä• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i
tÄ«á¹‡Ä«_ti vuttaá¹ƒ. ettha ca ``Ä• rammaá¹‡apaccayÄ• adhipatiyÄ• tÄ«á¹‡i ... pe ... aviga

vattabbe ye hetupaccayÄ• dayo paccayÄ• bahugaá¹‡anÄ• , tesaá¹ƒ Å«nataragaá¹‡anehi c
saddhiá¹ƒ saá¹ƒsandane yÄ• gaá¹‡anÄ• labbhati, taá¹ƒ dassetuá¹ƒ Ä• rammaá¹‡apaccaya
hetupaccayaá¹ƒ pacchimabhÄ• geva á¹-hapetvÄ• ``Ä• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á
tenetaá¹ƒ Ä• vi karoti --- Ä• rammaá¹‡apaccayo yena yena bahutaragaá¹‡anena vÄ• samÄ
saddhiá¹ƒ dukatikÄ• dibhedaá¹ƒ gacchati, sabbattha tÄ«á¹‡eva paÃ±hÄ• vissajjanÄ• ni ved
vipÄ• kapaccayena pana saddhiá¹ƒ saá¹ƒsandane ekameva labbhati, taá¹ƒ vipÄ• kapaccay
bhavissatÄ«ti idha na dassitaá¹ƒ. yÄ• cesÄ• dumÅ«lake gaá¹‡anÄ• \Ne 417/ dassitÄ• , tin
gaá¹‡anÄ• ti Ä• rammaá¹‡apaccayavasena timÅ«lakÄ• dayo na vitthÄ• ritÄ• .

idÄ• ni adhipatipaccayÄ• divasena dumÅ«lakÄ• dÄ«su gaá¹‡anaá¹ƒ dassetuá¹ƒ __adhipati
vuttaá¹ƒ. tatthÄ• pi vuttanayeneva paccayasanniveso veditabbo. yathÄ• ca adhipatipaccay
sesesupi hetunÄ• samÄ• nagaá¹‡anÄ• su naveva. iti yo yo paccayo Ä• dimhi tiá¹-á¹-hati, te
samÄ• nagaá¹‡anÄ• naá¹ƒ saá¹ƒsandane Ä• dimhi á¹-hitassa vasena gaá¹‡anÄ• hoti. tena
Å«nataragaá¹‡anÄ• naá¹ƒ saá¹ƒsandane Å«nataragaá¹‡anÄ• naá¹ƒyeva vasena gaá¹‡anÄ
Ä• rammaá¹‡apaccayavasena evaá¹ƒ adhipatipaccayavasenÄ• pi tato paresaá¹ƒ anantarÄ•
timÅ«lakÄ• dayo na vitthÄ• ritÄ• . tasmÄ• dumÅ«lake \Be 420/ dassitagaá¹‡anÄ• vaseneva
teneva vuttaá¹ƒ ``ekekaá¹ƒ paccayaá¹ƒ mÅ«lakaá¹ƒ kÄ• tuna sajjhÄ• yamaggena gaá¹‡etal

paccayÄ• nulomavaá¹‡á¹‡anÄ• .

paá¹-iccavÄ• ro

paccayapaccanÄ«yavaá¹‡á¹‡anÄ•

86-87__._ paccayapaccanÄ«yaá¹ƒ pana yasmÄ• kusalapade na labbhati kusaladhammass
anuppattito, tasmÄ• __akusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __n
hetupaccayapaá¹-ikkhepo hetupaccayaá¹ƒ vinÄ• aÃ±Ã±ena paccayena uppajjatÄ«ti attho.
uddhaccasahagato moho_ti ayaÃ±hi sampayuttadhammÄ• naÃ±ceva cittasamuá¹-á¹-hÄ• na
hoti, aÃ±Ã±assa pana sampayuttahetuno abhÄ• vÄ• na hetupaccayÄ• uppajjatÄ«ti á¹-hap
attano anurÅ«papaccayehi uppajjati. iminÄ• nayena sabbapaccayapaá¹-ikkhepesu attho ve
vipÄ• kÄ• byÄ• kata_nti idaá¹ƒ rÅ«pasamuá¹-á¹-hÄ• pakavaseneva veditabbaá¹ƒ. aÃ±Ã±es

<88> naadhipatipaccaye kÄ• maá¹ƒ adhipatipi attanÄ• saddhiá¹ƒ dutiyassa adhipatino abh
naadhipatipaccayaá¹ƒ labhati, yathÄ• pana vicikicchuddhaccasahagato moho ahetuko, na t
nirÄ• dhipati. chandÄ• dÄ«su pana aÃ±Ã±ataraá¹ƒ adhipatiá¹ƒ akatvÄ• kusalÄ• dÄ«naá¹ƒ
kusalÄ• dayo nirÄ• dhipatino. tasmÄ• mohaá¹ƒ viya visuá¹ƒ adhipatimattameva anuddharit
sabbasaá¹…gÄ• hikavasena esÄ• ``ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• â€™â€™
veditabbÄ• .

<89> nÄ• nantaranasamanantaresu nÄ• rammaá¹‡e viya rÅ«pameva paccayuppannaá¹ƒ. t
``nÄ• rammaá¹‡apaccayasadisaâ€™â€™ nti. sahajÄ• tapaccayo parihÄ«no. yathÄ• cesa,
nissayaatthiavigatapaccayÄ• pi. kiá¹ƒ kÄ• raá¹‡Ä• ? etehi vinÄ• kassaci anuppattito.
sahajÄ• tanissayaatthiavigatapaccayepi hi paccakkhÄ• ya ekopi rÅ«pÄ• rÅ«padhammo nup
parihÄ«nÄ• .

<90> naaÃ±Ã±amaÃ±Ã±apaccayavibhaá¹…ge \Be 421/ __paá¹-isandhikkhaá¹‡e vipÄ• kÄ•
kaá¹-attÄ• rÅ«pa_nti hadayavatthuvajjaá¹ƒ veditabbaá¹ƒ.

<91> naupanissayapaccayavibhaá¹…ge rÅ«pameva paccayuppannaá¹ƒ, taÃ±hi upanissay
pana kiÃ±cÄ• pi Ä• rammaá¹‡Å«panissayapakatÅ«panissaye na labheyya, anantarÅ«panis
tena vuttaá¹ƒ ``nÄ• rammaá¹‡apaccayasadisaâ€™â€™ nti.

<92> napurejÄ• te __cittasamuá¹-á¹-hÄ• narÅ«pa_nti paÃ±cavokÄ• ravasena vuttaá¹ƒ.

<93> __napacchÄ• jÄ• tapaccayÄ• _ti ettha sahajÄ• tapurejÄ• tapaccayÄ• saá¹…gahaá¹ƒ
sahajÄ• tapaccayasadisÄ• ettha pÄ• á¸·i, sÄ• naadhipatipaccaye vitthÄ• ritÄ• ti idha saá¹.
nÄ• sevanapaccaye kusalÄ• kusalÄ• paá¹-hamajavanavasena veditabbÄ• , tathÄ• kiriyÄ•
idhÄ• pi naadhipatipaccaye vitthÄ• ritavasena veditabbÄ• . tenevÄ• ha --- ``napacchÄ• jÄ• t
nÄ• sevanapaccayampi nÄ• dhipatipaccayasadisaâ€™â€™ nti.

94-97__._ nakammapaccaye \Ne 419/ vipÄ• kacetanÄ• nÄ• nÄ• kkhaá¹‡ikakammapaccaya
nÄ• hÄ• rapaccaye ekaccaá¹ƒ rÅ«pameva paccayuppannaá¹ƒ, tathÄ• naindriyapaccaye.

<98> najhÄ• napaccaye paÃ±caviÃ±Ã±Ä• á¹‡adhammÄ• ceva ekaccaÃ±ca rÅ«paá¹ƒ pacc
paÃ±caviÃ±Ã±Ä• á¹‡asmiÃ±hi vedanÄ• ca cittekaggatÄ• ca dubbalattÄ• upanijjhÄ• nalak
jhÄ• napaccaye na gahitÄ• .

99-102__._ namaggapaccaye ahetukavipÄ• kakiriyaÃ±ceva ekaccaÃ±ca rÅ«paá¹ƒ paccayu
nasampayuttanonatthinovigatesu rÅ«pameva paccayuppannaá¹ƒ. tena vuttaá¹ƒ ``nÄ• ramm
nti.

<103> __nahetuyÄ• dve_ti ekamÅ«lakagaá¹‡anÄ• ya yathÄ• pÄ• á¸·imeva niyyÄ• ti.

<104> dumÅ«lake __nahetupaccayÄ• nÄ• rammaá¹‡e eka_nti ettha kiÃ±cÄ• pi bahugaá¹‡
Å«nataragaá¹‡anassa saá¹ƒsandane Å«nataragaá¹‡anavasena nahetuyÄ• viya dvÄ«hi bha
nÄ• rammaá¹‡avasena pana arÅ«padhammÄ• naá¹ƒ parihÄ«nattÄ• abyÄ• kataá¹ƒ paá¹-ic

sandhÄ• ya ``ekaâ€™â€™ nti vuttaá¹ƒ \Be 422/. sabbesu ekakesupi eseva nayo. dveti vutta
nahetuyÄ• laddhavasena vÄ• radvayaá¹ƒ veditabbaá¹ƒ.

105-106__._ timÅ«lakÄ• dÄ«su pana sabbesu nÄ• rammaá¹‡apaccayassa aparihÄ«nattÄ•
paccanÄ«ye nahetupaccayaá¹ƒ Ä• diá¹ƒ katvÄ• ekamÅ«lakÄ• dÄ«su gaá¹‡anÄ• .

107-130__._ nÄ• rammaá¹‡apaccayÄ• dayo pana ekamÅ«lake tÄ• va purimena sadisattÄ•
nÄ• rammaá¹‡apaccayavasena dumÅ«lake __nÄ• rammaá¹‡apaccayÄ• , nahetuyÄ• eka_
__nÄ• dhipatiyÄ• paÃ±cÄ• _ti nÄ• rammaá¹‡apaccaye laddhavasena veditabbÄ• ti evaá¹ƒ
Å«nataragaá¹‡anasseva paccayassa vasena gaá¹‡anÄ• veditabbÄ• . yattha yattha ca nÄ•
tattha tattha rÅ«pameva paccayuppannaá¹ƒ.
nÄ• nantaranasamanantaranaaÃ±Ã±amaÃ±Ã±anaupanissayanÄ• hÄ• ranaindriyanasampa
paviá¹-á¹-haá¹-á¹-hÄ• nepi eseva nayo. nÄ• hÄ• ranaindriyanajhÄ• nanamaggapaccayÄ• s
nasahajÄ• tÄ• dicatukkaá¹ƒ idhÄ• pi parihÄ«namevÄ• ti \Ne 420/ idamettha lakkhaá¹‡aá¹ƒ.
sabbesu dumÅ«lakÄ• dÄ«su ``ayaá¹ƒ paccayo mÅ«laá¹ƒ, ayamettha dumÅ«lako, ayaá¹ƒ tin
sabbamÅ«lakoâ€™â€™ ti sallakkhetvÄ• Å«nataragaá¹‡anassa paccayassa vasena gaá¹‡a

paccayapaccanÄ«yavaá¹‡á¹‡anÄ• .

paccayÄ• nulomapaccanÄ«yavaá¹‡á¹‡anÄ•

131-189__._ idÄ• ni anulomapaccanÄ«ye gaá¹‡anaá¹ƒ dassetuá¹ƒ __hetupaccayÄ• nÄ• ra
Ä• raddhaá¹ƒ. tattha hetÄ• dhipatimaggapaccayesu anulomato á¹-hitesu sahajÄ• tÄ• dayo c
sabbaá¹-á¹-hÄ• nikapaccayÄ• , Ä• hÄ• rindriyajhÄ• namaggapaccayÄ• cattÄ• roti ime aá¹-á
labbhanti. hetupaccayÄ• divasena hi uppajjamÄ• no dhammo ime aá¹-á¹-ha paccaye alabha
Ä• rammaá¹‡aanantarasamanantaraupanissayasampayuttanatthivigatapaccayesu pana anu
arÅ«paá¹-á¹-hÄ• nikÄ• paccanÄ«kato \Be 423/ na labbhanti. na hi Ä• rammaá¹‡apaccayÄ•
anantarasamanantarapaccayÄ• dayo na labhanti.
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammÄ• hÄ• rindriyaatthiavigatapaccayesu pana anulo
sabbaá¹-á¹-hÄ• nikÄ• yeva, paccanÄ«kato na labbhanti. etesaÃ±hi paccayÄ• naá¹ƒ vasena
sabbaá¹-á¹-hÄ• nike alabhanto nÄ• ma natthi. pacchÄ• jÄ• tapaccayassa anulomato á¹-hÄ•
sesesu anulomato á¹-hitesu ye ca labbhanti, ye ca na labbhanti, te sallakkhetvÄ• sabbesup
nayesu tesaá¹ƒ tesaá¹ƒ paccayÄ• naá¹ƒ saá¹ƒsandane Å«nataragaá¹‡anÄ• naá¹ƒyeva vas

paccayÄ• nulomapaccanÄ«yavaá¹‡á¹‡anÄ• .

paccayapaccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

<190> idÄ• ni paccanÄ«yÄ• nulome gaá¹‡anaá¹ƒ dassetuá¹ƒ __nahetupaccayÄ• Ä• ramm
tattha hetumhi paccanÄ«kato á¹-hite á¹-hapetvÄ• adhipatiá¹ƒ avasesÄ• anulomato labbhan
421/ pana anulomato sabbattheva na labbhati, ye nava paccayÄ• ``arÅ«pÄ• naÃ±Ã±evÄ• â
purejÄ• taÃ±ca Ä• sevanaÃ±ca á¹-hapetvÄ• avasesesu sattasu paccanÄ«kato á¹-hitesu se
anulomato na labbhanti. yo hi Ä• rammaá¹‡Ä• dÄ«hi nuppajjati, na so anantarÄ• dayo labha
pana purejÄ• tato, sabbavipÄ• ko ca saddhiá¹ƒ kiriyamanodhÄ• tuyÄ• Ä• sevanato anuppa
labhati, tasmÄ• ``purejÄ• taÃ±ca Ä• sevanaÃ±ca á¹-hapetvÄ• â€™â€™ ti vuttaá¹ƒ.

purejÄ• tapacchÄ• jÄ• taÄ• sevanavipÄ• kavippayuttesu paccanÄ«kato á¹-hitesu ekaá¹ƒ á¹
labbhanti. kammapaccaye paccanÄ«kato á¹-hite á¹-hapetvÄ• vipÄ• kapaccayaá¹ƒ avasesÄ
Ä• hÄ• rindriyesu paccanÄ«kato á¹-hitesu á¹-hapetvÄ• sabbaá¹-á¹-hÄ• nike ceva
aÃ±Ã±amaÃ±Ã±akammÄ• hÄ• rindriyapaccaye ca avasesÄ• anulomato na labbhanti, itare
jhÄ• napaccaye paccanÄ«kato á¹-hite. hetÄ• dhipatiÄ• sevanamaggapaccayÄ• \Be 424/ an
maggapaccaye paccanÄ«kato á¹-hite hetÄ• dhipatipaccayÄ• anulomato na labbhanti. vippa
á¹-hite purejÄ• tapaccayaá¹ƒ á¹-hapetvÄ• avasesÄ• anulomato labbhanti. evaá¹ƒ tesu tesu
á¹-hitesu ye ye anulomato na labbhanti, te te Ã±atvÄ• tesaá¹ƒ tesaá¹ƒ paccayÄ• naá¹ƒ saá
Å«nataragaá¹‡anÄ• naá¹ƒ vasena gaá¹‡anÄ• veditabbÄ• .

191-195__._ dumÅ«lakÄ• dÄ«su ca nayesu yaá¹ƒ yaá¹ƒ paccayaá¹ƒ Ä• diá¹ƒ katvÄ• ye ye
labbhamÄ• nÄ• labbhamÄ• napaccayavasena yathÄ• yathÄ• dassitÄ• , tathÄ• tathÄ• sÄ
yaá¹ƒ nahetuvasena dumÅ«lakÄ• dayo naye dassentena __nahetupaccayÄ• nÄ• rammaá¹
nÄ• sevanapaccayÄ• _ti vatvÄ• ``yÄ• va Ä• sevanÄ• sabbaá¹ƒ sadisaâ€™â€™ nti vuttaá¹
``naaÃ±Ã±amaÃ±Ã±apaccayÄ• sahajÄ• te ekaâ€™â€™ ntiÄ• dÄ«hi sadisatÄ• veditabbÄ•
paÃ±ca gaá¹‡hÄ• tÄ«â€™â€™ ti sÄ«haá¸·abhÄ• sÄ• ya likhitaá¹ƒ, tassattho --- nahetupacc
nakammapaccayÄ• ti evaá¹ƒ nakammapaccayena ghaá¹-ite sahajÄ• te ekanti evaá¹ƒ dassit
anulomato labbhanti, na aÃ±Ã±eti. evaá¹ƒ aÃ±Ã±esupi evarÅ«pesu á¹-hÄ• nesu byaÃ±jana
adhippetatthoyeva gahetabbo. evarÅ«paÃ±hi byaÃ±janaá¹ƒ attano saÃ±Ã±Ä• nibandhanatt
sakasakabhÄ• sÄ• ya likhitaá¹ƒ.

apica \Ne 422/ imasmiá¹ƒ paccanÄ«yÄ• nulome paccayuppannadhammesupi atthi dhamme
indriyapaccayaá¹ƒ. so asaÃ±Ã±esu ceva paÃ±cavokÄ• re pavatte ca rÅ«pajÄ«vitindriyavase
dhammo maggapaccayaá¹ƒ labhati, nahetupaccayaá¹ƒ. so vicikicchuddhaccasahajÄ• tamo
dhammo jhÄ• napaccayaá¹ƒ labhati, namaggapaccayaá¹ƒ. so manodhÄ• tuahetukamanoviÄ
veditabbo. yattha kaá¹-attÄ• rÅ«pÄ• ni nÄ• nÄ• kkhaá¹‡ikakammavaseneva kammapaccaya
rÅ«padhammÄ• hetÄ• dhipativipÄ• kindriyajhÄ• namaggapaccaye na labhanti, sabbaá¹-á¹-
honti. ahetuke adhipatipaccayo natthÄ«ti imesampi pakiá¹‡á¹‡akÄ• naá¹ƒ vasenettha gaá¹‡
veditabbo.

tatrÄ• yaá¹ƒ \Be 425/ nayo --- __nahetupaccayÄ• Ä• rammaá¹‡e dve_ti ettha tÄ• va ahetu
ahetukavipÄ• kakiriyÄ• ca paccayuppannaá¹ƒ, tasmÄ• akusalenÄ• kusalaá¹ƒ, abyÄ• kater
dveti vuttaá¹ƒ. sesesupi eseva nayo. Ä• sevane pana vipÄ• kaá¹ƒ na labbhati, tathÄ• kiriya
kiriyÄ• hetumanoviÃ±Ã±Ä• á¹‡adhÄ• tuvasenettha abyÄ• katena abyÄ• kataá¹ƒ veditabbaá
abyÄ• katena abyÄ• katameva. __magge eka_nti akusalena akusalameva.

196-197__._ __nÄ• rammaá¹‡amÅ«lake hetuyÄ• paÃ±cÄ• _ti rÅ«pameva sandhÄ• ya vutt
abyÄ• kataá¹ƒ kusalÄ• byÄ• kataá¹ƒ akusalÄ• byÄ• kataÃ±cÄ• ti paÃ±ca koá¹-á¹-hÄ• se pa
sabbapaÃ±cakesu eseva nayo. __aÃ±Ã±amaÃ±Ã±e eka_nti bhÅ«tarÅ«pÄ• ni ceva vatthuÃ
hi nÄ• rammaá¹‡apaccayÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• uppajjanti. timÅ«lakepi eseva nay

198-202__._ nÄ• dhipatimÅ«lake __hetuyÄ• navÄ• _ti anulome hetumhi vuttÄ• neva. __tÄ
heá¹-á¹-hÄ• anulome vuttasadisÄ• neva. timÅ«lake __dve_ti heá¹-á¹-hÄ• nahetupaccayÄ•
vuttasadisÄ• neva.

203-233__._ napurejÄ• tamÅ«lake __hetuyÄ• sattÄ• _ti heá¹-á¹-hÄ• ``Ä• ruppe kusalaá¹ƒ
paá¹-iccÄ• â€™â€™ tiÄ• dinÄ• nayena purejÄ• te dassitÄ• neva. sabbasattakesu eseva na
tÄ«á¹‡Ä«_tiÄ• dÄ«su cetanÄ• va paccayuppannÄ• . tasmÄ• kusalaá¹ƒ akusalaá¹ƒ abyÄ• k
\Ne 423/ sandhÄ• ya tÄ«á¹‡Ä«ti vuttaá¹ƒ. iminÄ• nayena ``ekaá¹ƒ dve tÄ«á¹‡i paÃ±ca satta
Ä• gataá¹-á¹-hÄ• nesu gaá¹‡anÄ• veditabbÄ• . ``cattÄ• ri cha aá¹-á¹-hÄ• â€™â€™ ti imÄ•
natthevÄ• ti.

paccayapaccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ• .

niá¹-á¹-hitÄ• ca paá¹-iccavÄ• rassa atthavaá¹‡á¹‡anÄ• .

2. sahajÄ• tavÄ• ravaá¹‡á¹‡anÄ•

234-242__._ sahajÄ• tavÄ• re \Be 426/ __kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to_ti kusalaá¹ƒ dh
sahajÄ• to hutvÄ• ti attho. sesamettha paá¹-iccavÄ• re vuttanayeneva veditabbaá¹ƒ. avasÄ
``paá¹-iccattaá¹ƒ nÄ• ma sahajÄ• tattaá¹ƒ, sahajÄ• tattaá¹ƒ nÄ• ma paá¹-iccattaâ€™â€™ n
etesaá¹ƒ vÄ• rÄ• naá¹ƒ atthato ninnÄ• nÄ• karaá¹‡abhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. atthat
ninnÄ• nÄ• karaá¹‡Ä• . evaá¹ƒ santepi aÃ±Ã±amaÃ±Ã±assa atthaniyamanatthaá¹ƒ vuttÄ• .
cÄ• â€™â€™ tiÄ• dÄ«su hi asahajÄ• tampi paá¹-icca uppajjatÄ«ti vuccati. sahajÄ• tampi ca
bhÅ«tarÅ«passa paccayo na hoti. iti paá¹-iccavÄ• rena sahajÄ• tapaccayabhÄ• vaá¹ƒ, saha
paá¹-iccÄ• ti vuttassa sahajÄ• tabhÄ• vaá¹ƒ niyametuá¹ƒ ubhopete vuttÄ• . apica tathÄ• bu
ajjhÄ• sayavasena desanÄ• vilÄ• sena niruttipaá¹-isambhidÄ• ppabhedajÄ• nanavasena cÄ

sahajÄ• tavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paccayavÄ• ravaá¹‡á¹‡anÄ•

<243> paccayavÄ• re __kusalaá¹ƒ dhammaá¹ƒ paccayÄ• _ti kusaladhamme patiá¹-á¹-hito
nissayaá¹-á¹-hena paccayaá¹ƒ katvÄ• ti attho. __kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• _t
khandhaá¹ƒ nissayapaccayaá¹ƒ \Ne 424/ katvÄ• tayo khandhÄ• uppajjanti hetupaccayÄ• t
iminÄ• vupÄ• yena sabbapadesu attho veditabbo. __vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• k
khandhÄ• _ti idaá¹ƒ paÃ±cavokÄ• re pavattivasena vuttaá¹ƒ. paÃ±cavokÄ• re pavattiyaÃ±h
purejÄ• taá¹ƒ vatthu nissayapaccayo hoti. paá¹-iccaá¹-á¹-hassa pana sahajÄ• taá¹-á¹-hattÄ•
nayo na labbhatÄ«ti paá¹-isandhiyaá¹ƒ sahajÄ• tameva vatthuá¹ƒ sandhÄ• ya ``vatthuá¹ƒ pa
ti vuttaá¹ƒ. __kusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• _tiÄ• d
attho veditabbo.

__abyÄ• kataá¹ƒ_ \Be 427/ __dhammaá¹ƒ paccayÄ• kusalo ca abyÄ• kato cÄ• _ti kusalÄ•
hetupaccayavasena ekato uppattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. kusaluppattikkhaá¹‡asmiÃ±hi va
khandhÄ• , cittasamuá¹-á¹-hÄ• ne ca mahÄ• bhÅ«te nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ up
hetupaccayavasena ekato uppajjati. iti paccayabhÅ«tassa abyÄ• katassa nÄ• nattepi pacca
hetupaccayavasena ekato uppattiá¹ƒ sandhÄ• yetaá¹ƒ vuttanti veditabbaá¹ƒ. aÃ±Ã±esupi e
eseva nayo. evaá¹ƒ imasmiá¹ƒ hetupaccaye sahajÄ• taÃ±ca purejÄ• taÃ±ca nissayaá¹-á¹-h
sattarasa paÃ±hÄ• vissajjitÄ• . tattha khandhÄ• ceva bhÅ«tÄ• ca sahajÄ• tavasena, vatth
sahajÄ• tapurejÄ• tavasena gahitaá¹ƒ. paá¹-iccavÄ• re pana sahajÄ• tavasena paccayo lab
paÃ±hÄ• vissajjitÄ• . ye panete ettha sattarasa paÃ±hÄ• vissajjitÄ• , tesu ekÄ• dike ekÄ•
kusalÄ• dÄ«su ekapaccayato eko paccayuppanno. ekÄ• dike dukÄ• vasÄ• ne ekapaccayat
ekÄ• vasÄ• ne nÄ• nÄ• paccayato eko paccayuppanno. dukÄ• dike dukÄ• vasÄ• ne nÄ• n

248-252__._ Ä• rammaá¹‡apaccayÄ• dÄ«supi iminÄ• vupÄ• yena paÃ±hÄ• vissajjanappab
Ä• rammaá¹‡apaccaye __vatthuá¹ƒ paccayÄ• khandhÄ• _ti vuttaá¹ƒ, taá¹ƒ paá¹-isandhikkh
sandhÄ• ya vuttaá¹ƒ. cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni abyÄ• kataá¹ƒ nissÄ• ya Ä• rammaá¹‡a
pabhedadassanatthaá¹ƒ vuttÄ• ni. puna __vatthuá¹ƒ paccayÄ• _ti pavatte vipÄ• kakiriyÄ• b
uppattidassanatthaá¹ƒ vuttaá¹ƒ. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ. evaá¹ƒ imasmiá¹ƒ
sahajÄ• taÃ±ca purejÄ• taÃ±ca paccayaá¹ƒ katvÄ• satta paÃ±hÄ• vissajjitÄ• . tattha khan
vatthu sahajÄ• tapurejÄ• tavasena, cakkhÄ• yatanÄ• dÄ«ni purejÄ• tavaseneva gahitÄ• ni.
sahajÄ• tavaseneva paccayo labbhati. tasmÄ• tattha tayova paÃ±hÄ• vissajjitÄ• .

253-254__._ adhipatipaccaye \Ne 425/ vipÄ• kÄ• byÄ• kataá¹ƒ lokuttarameva veditabbaá¹ƒ
rÅ«pÄ• bhÄ• vena Ä• rammaá¹‡asadisÄ• . parato Ä• sevananatthivigatesupi eseva nayo.

<255> sahajÄ• tapaccaye \Be 428/ __kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«pa_nti upÄ• dÄ• rÅ
kaá¹-attÄ• rÅ«paá¹ƒ. idaá¹ƒ asaÃ±Ã±asattÄ• naÃ±Ã±eva rÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ. ca
paÃ±cavokÄ• ravasena vuttÄ• ni.

256-257__._ aÃ±Ã±amaÃ±Ã±apaccaye ca __yathÄ• Ä• rammaá¹‡apaccayÄ• eva_nti viss
vuttaá¹ƒ. paccayuppannesu pana nÄ• nattaá¹ƒ atthi.

<258> upanissayapaccaye __Ä• rammaá¹‡apaccayasadisa_nti rÅ«pÄ• bhÄ• vatopi vissajja

259-260__._ __vatthuá¹ƒ purejÄ• tapaccayÄ• _tiÄ• dÄ«naá¹ƒ paá¹-iccavÄ• re vuttanayenev

261-266__._ kammapaccaye __tÄ«á¹‡Ä«_ti kusalaá¹ƒ paccayÄ• kusalo abyÄ• kato kusalÄ
tÄ«á¹‡i veditabbÄ• ni. akusalepi eseva nayo.

267-268__._ vippayuttapaccaye __khandhe vippayuttapaccayÄ• _ti khandhe nissÄ• ya vipp
uppajjantÄ«ti attho. __khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• _ti khandhÄ• vatthuá¹ƒ nis
uppajjantÄ«ti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

269-276__._ idÄ• ni yathÄ• laddhÄ• ni vissajjanÄ• ni gaá¹‡anavasena dassetuá¹ƒ __hetuÄ
tattha __hetuyÄ• sattarasÄ• _ti kusalena kusalaá¹ƒ, kusalena abyÄ• kataá¹ƒ, kusalena kus
kusalavasena ekÄ• dikÄ• ni ekÄ• vasÄ• nÄ• ni dve, dukÄ• vasÄ• naá¹ƒ ekanti tÄ«á¹‡i vuttÄ
akusalavasena. abyÄ• katena abyÄ• kataá¹ƒ, teneva kusalaá¹ƒ, akusalaá¹ƒ, kusalÄ• byÄ• k
akusalÄ• byÄ• kataÃ±ca; kusalÄ• byÄ• katehi kusalaá¹ƒ, abyÄ• kataá¹ƒ, kusalÄ• byÄ• kata
akusalaá¹ƒ, abyÄ• kataá¹ƒ, akusalÄ• byÄ• katanti evaá¹ƒ sattarasa veditabbÄ• ni.

__Ä• rammaá¹‡e_ \Ne 426/ __sattÄ• _ti kusalena kusalaá¹ƒ; akusalena akusalaá¹ƒ, abyÄ•
kusalaá¹ƒ, akusalaá¹ƒ; kusalÄ• byÄ• katena kusalaá¹ƒ; akusalÄ• byÄ• katena akusalanti ev

__vipÄ• ke_ \Be 429/ __eka_nti abyÄ• katena abyÄ• katameva. evamettha sattarasa, satta
vÄ• rapariccheddÄ• honti. tesu dvÄ• dasa sattarasakÄ• , dasa sattakÄ• , ekaá¹ƒ ekakanti te
sallakkhetvÄ• parato dukatikÄ• divasena paccayasaá¹ƒsandane Å«nataragaá¹‡anassa vas
sakkÄ• hi imÄ• ya gaá¹‡anÄ• ya dukamÅ«lÄ• dÄ«su vÄ• rapariccheddejÄ• nitunti puna ``ku
kusalo dhammoâ€™â€™ ti anÄ• masitvÄ• gaá¹‡anavaseneva vÄ• rapariccheddaá¹ƒ dasset
sattÄ• _tiÄ• di Ä• raddhaá¹ƒ.

tattha kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati hetupaccayÄ• Ä• ramma
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ti iminÄ• nayena Ä• rammaá¹‡e laddhavissa
ayaá¹ƒ tÄ• va anulome nayo.

277-285__._ paccanÄ«ye pana kusalaá¹ƒ na labbhatÄ«ti __akusalaá¹ƒ dhammaá¹ƒ paccay
katvÄ• vissajjanaá¹ƒ Ä• raddhaá¹ƒ. taá¹ƒ yathÄ• pÄ• á¸·imeva niyyÄ• ti. yaÃ±hettha vattab
paá¹-iccavÄ• rassa paccanÄ«ye vuttameva.

286-287__._ yaá¹ƒ panetaá¹ƒ paccanÄ«ye laddhavissajjanaparicchedaá¹ƒ gaá¹‡anato dass
cattÄ• rÄ«_tiÄ• di vuttaá¹ƒ, tattha cattÄ• ri, sattarasa, satta, paÃ±ca, tÄ«á¹‡i, ekanti cha par
vasena dukatikÄ• dÄ«su paccayasaá¹ƒsandane gaá¹‡anÄ• veditabbÄ• . yo hi paccayo sat
tena saddhiá¹ƒ sadisasaá¹ƒsandane sattarasa, Å«natarasaá¹ƒsandane sesÄ• chapi paricc
sesesupi adhikaparicchedaá¹ƒ á¹-hapetvÄ• samasamÄ• Å«natarÄ• ca labbhantÄ«ti.

ettha ca adhikatarÄ• na labbhantÄ«ti ayamettha niyamo. samasamÄ• pana Å«natarÄ• ca
labbhanti. tenettha ``nahetupaccayÄ• nÄ• rammaá¹‡e ekaâ€™â€™ ntiÄ• di vuttaá¹ƒ. ettha
nÄ• rammaá¹‡e paÃ±cannaá¹ƒ Ä• gatattÄ• nahetuvasena cattÄ• rÄ«ti vattabbaá¹ƒ siyÄ• ,
saddhiá¹ƒ ghaá¹-itattÄ• pana Ä• rammaá¹‡adhammo virujjhatÄ«ti akusalaá¹ƒ dhammaá¹ƒ p
abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo, akusalaÃ±ca \Be 430/ abyÄ• kataÃ±ca dhar
tÄ«á¹‡i vissajjanÄ• ni parihÄ«nÄ• ni. abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• katoti rÅ«
evaá¹ƒ sabbattha viruddhÄ• viruddhaá¹ƒ Ã±atvÄ• labbhamÄ• naparicchedo veditabbo. apic
nayamattadassanaá¹ƒ. __nÄ• dhipatiyÄ• cattÄ• rÄ«_ti nahetuyÄ• laddhÄ• neva. sesacatu

__nÄ• nantare eka_nti ahetukacittasamuá¹-á¹-hÄ• nassa ceva sesarÅ«passa ca vasena ab
evaá¹ƒ sabbesu ekakesu yujjamÄ• nakarÅ«paá¹ƒ jÄ• nitabbaá¹ƒ. __napurejÄ• te dve_ti idh
cattÄ• rÄ«ti vattabbaá¹ƒ siyÄ• , napurejÄ• tena saddhiá¹ƒ ghaá¹-itattÄ• pana abyÄ• kataá¹
akusalo, akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusaloti vatthupurejÄ• tava
parihÄ«nÄ• ni. Ä• ruppe pana ahetukamohassa ahetukakiriyassa ca vasena dve vuttÄ• ni. _
Ä• ruppe ahetukÄ• kusalakiriyavasena dve. nonatthi novigatesu ekanti sabbassa rÅ«passa
abyÄ• kataá¹ƒ daá¹-á¹-habbaá¹ƒ. tikÄ• dÄ«su apubbaá¹ƒ natthi.

<288> nÄ• rammaá¹‡amÅ«lake pana __naadhipatiyÄ• paÃ±cÄ• _ti nÄ• rammaá¹‡e laddh
cittasamuá¹-á¹-hÄ• naÃ±ca kaá¹-attÄ• rÅ«paÃ±ca aggahetvÄ• sesarÅ«pavasena abyÄ• ka

289-296__._ nÄ• dhipatimÅ«lake __napurejÄ• te sattÄ• _ti napurejÄ• te laddhÄ• neva. __n
imÄ• nipi tattha laddhÄ• ni sattaraseva.
nÄ• nantaranasamanantaranaaÃ±Ã±amaÃ±Ã±anaupanissayanasampayuttanonatthinovigat
nÄ• rammaá¹‡amÅ«lakasadisÄ• neva. iminÄ• va nayamattadassanena sabbattha Ä• gatÄ•
labbhamÄ• nÄ• labbhamÄ• naÃ±ca veditabbanti.

paccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

297-328__._ iminÄ• yeva pana lakkhaá¹‡ena anulomaá¹ƒ purato katvÄ• anulomapaccanÄ«
purato katvÄ• paccanÄ«yÄ• nulome ca gaá¹‡anapariccheda Ä• gatÄ• nÄ• gataá¹ƒ labbhan
veditabbanti.

paccayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nissayavÄ• ravaá¹‡á¹‡anÄ•

329-337__._ nissayavÄ• re \Be 431/ __kusalaá¹ƒ dhammaá¹ƒ nissÄ• yÄ• _ti kusalaá¹ƒ dha
patiá¹-á¹-haá¹-á¹-hena nissayaá¹ƒ katvÄ• ti attho. sesamettha paccayavÄ• re vuttanayeneva
panassa ``paccayattaá¹ƒ nÄ• ma nissayattaá¹ƒ, nissayattaá¹ƒ nÄ• ma paccayattaâ€™â€™
etesaá¹ƒ vÄ• rÄ• naá¹ƒ atthato ninnÄ• nÄ• karaá¹‡abhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. atthat
paá¹-iccasahajÄ• tÄ• viya ninnÄ• nÄ• karaá¹‡Ä• . evaá¹ƒ santepi aÃ±Ã±amaÃ±Ã±assa atth
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• tiÄ• dÄ«su hi anissÄ• ya vattamÄ• naá¹ƒ nÄ• nÄ• kkhaá¹
uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. aÃ±Ã±amaÃ±Ã±aá¹ƒ allÄ«yitvÄ• á¹-hitakaá¹-á¹-hÄ• dÄ«su
nissayapaccayo na hoti, tathÄ• upÄ• dÄ• rÅ«paá¹ƒ mahÄ• bhÅ«tassa nissayapaccayo na h
nissayapaccayabhÄ• vaá¹ƒ nissayavÄ• rena ca paccayÄ• ti vuttassa sahajÄ• tapurejÄ• tabh
vuttÄ• . apica tathÄ• bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena desanÄ• vilÄ• sena
niruttipaá¹-isambhidÄ• pabhedajÄ• nanavasena cÄ• pi ete ubhopi vuttÄ• ti.

nissayavÄ• ravaá¹‡á¹‡anÄ• .

5. saá¹ƒsaá¹-á¹-havÄ• ravaá¹‡á¹‡anÄ•

338-346__._ saá¹ƒsaá¹-á¹-havÄ• re __kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho_ti kusalaá¹ƒ
ekuppÄ• dÄ• dilakkhaá¹‡ena sampayogaá¹-á¹-hena paccayaá¹ƒ katvÄ• ti attho. __kusalaá¹
saá¹ƒsaá¹-á¹-ho_ti kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sampayuttapaccayaá¹ƒ katvÄ• tayo khan
hetupaccayÄ• ti vuttaá¹ƒ hoti. iminÄ• upÄ• yena sabbapadesu \Ne 429/ attho veditabbo. im
arÅ«padhammasseva sampayogaá¹-á¹-hena paccayaá¹ƒ katvÄ• tayo paÃ±hÄ• vissajjitÄ•
tathÄ• Ä• rammaá¹‡apaccayÄ• dÄ«supi, kevalaá¹ƒ vipÄ• kapaccaye ekameva vissajjanaá¹

347-350__._ idÄ• ni yathÄ• laddhÄ• ni vissajjanÄ• ni gaá¹‡anavasena dassetuá¹ƒ __hetuyÄ
tattha sabbatikesu kusalena kusalaá¹ƒ, akusalena \Be 432/ akusalaá¹ƒ, abyÄ• katena abyÄ
ekake pana abyÄ• katena abyÄ• katameva labbhatÄ«ti evamettha bÄ• vÄ«satiyÄ• paccaye
paricchedÄ• . pacchÄ• jÄ• te anulomaá¹ƒ natthi. tasmÄ• tÄ«á¹‡i ekanti imesaÃ±Ã±eva vas
paccayasaá¹ƒsandane yattha vipÄ• kapaccayo pavisati; tattha ekaá¹ƒ, sesesu tÄ«á¹‡Ä«ti ev

veditabbÄ• . sesamettha anulome uttÄ• natthameva.

351-354__._ paccanÄ«ye pana kusalaá¹ƒ na labbhatÄ«ti akusalameva Ä• diá¹ƒ katvÄ• viss
uttÄ• natthameva.

<359> yaá¹ƒ panettha paccanÄ«ye vissajjanaparicchedaá¹ƒ gaá¹‡anato dassetuá¹ƒ __nah
vuttaá¹ƒ, tattha dve tÄ«á¹‡i ekanti tayo paricchedÄ• . tesaá¹ƒ vasena dukatikÄ• dÄ«su pacc
gaá¹‡anÄ• veditabbÄ• . idhÄ• pi adhikataragaá¹‡anÄ• naá¹ƒ Å«nataragaá¹‡anena saddhiá
Å«nataragaá¹‡anameva labbhati, samagaá¹‡anena saddhiá¹ƒ samagaá¹‡anaá¹ƒ. yasmÄ•
paccayuppannÄ• , tasmÄ•
nahetunÄ• dhipatinapurejÄ• tanapacchÄ• jÄ• tanÄ• sevananakammanavipÄ• kanajhÄ• nan
paccayÄ• paccanÄ«kato dassitÄ• , sesÄ• cuddasa na labbhanti. yepi labbhanti, tesupi vipÄ
nakammanavipÄ• kÄ• na labbhanti.

360-368__._ __nahetupaccayÄ• nÄ• dhipatiyÄ• dve_ti nahetuyÄ• laddhaá¹ƒ dvayameva.
__nakamme eka_nti ahetukakiriyacetanaá¹ƒ paccayuppannaá¹ƒ katvÄ• abyÄ• katena abyÄ
ahetukamohakiriyavasena dve. __najhÄ• ne eka_nti ahetukapaÃ±caviÃ±Ã±Ä• á¹‡avasena a
veditabbaá¹ƒ. __namagge eka_nti ahetukavipÄ• kakiriyavasena abyÄ• katavissajjanaá¹ƒ. in
sabbasaá¹ƒsandanesu attho veditabboti.

369-383__._ anulomapaccanÄ«ye \Ne 430/ heá¹-á¹-hÄ• vuttÄ• nahetuÄ• dayo daseva pac
sesÄ• . yepi labbhanti, tesu hetumhi anulomato á¹-hite jhÄ• namaggÄ• paccanÄ«yato na la
heá¹-á¹-hÄ• vuttanayeneva veditabbanti.

384-391__._ paccanÄ«yÄ• nulome \Be 433/ nahetupaccayuppannesu ahetukamohova jhÄ•
sesÄ• na labbhanti. najhÄ• napaccaye aá¹-á¹-hÄ• hetukacittÄ• nipi. __nakammapaccayÄ• n
nÄ• dhipatipaccayÄ• napurejÄ• tapaccayÄ• Ä• rammaá¹‡e eka_nti Ä• ruppe ahetukakiriya
abyÄ• kataá¹ƒ. iminÄ• upÄ• yena yaá¹ƒ labbhati, yaÃ±ca na labbhati, tassa vasena sabbat
veditabbÄ• ti.

saá¹ƒsaá¹-á¹-havÄ• ravaá¹‡á¹‡anÄ• .

6. sampayuttavÄ• ravaá¹‡á¹‡anÄ•

392-400__._ sampayuttavÄ• re __kusalaá¹ƒ dhammaá¹ƒ sampayutto_ti kusalaá¹ƒ dhamma
katvÄ• ti attho. sesamettha saá¹ƒsaá¹-á¹-havÄ• re vuttanayeneva veditabbaá¹ƒ. avasÄ• ne
``saá¹ƒsaá¹-á¹-hattaá¹ƒ nÄ• ma sampayuttattaá¹ƒ, sampayuttattaá¹ƒ nÄ• ma saá¹ƒsaá¹-á¹-h
ubhinnampi etesaá¹ƒ vÄ• rÄ• naá¹ƒ atthato ninnÄ• nÄ• karaá¹‡abhÄ• vadassanatthaá¹ƒ vu

paá¹-iccasahajÄ• tÄ• viya paccayanissayÄ• viya ca ninnÄ• nÄ• karaá¹‡Ä• . evaá¹ƒ santep
atthaniyamanatthaá¹ƒ vuttÄ• . ``saá¹ƒsaá¹-á¹-hÄ• yojitÄ• hayÄ• â€™â€™ tiÄ• dÄ«su (J II
saá¹ƒsaá¹-á¹-hanti vuccati. ``yÄ• sÄ• vÄ«maá¹ƒsÄ• kosajjasahagatÄ• kosajjasampayuttÄ
832) asaá¹ƒsaá¹-á¹-haá¹ƒ vokiá¹‡á¹‡ampi sampayuttanti. iti saá¹ƒsaá¹-á¹-havÄ• rena ekupp
sampayuttassa saá¹ƒsaá¹-á¹-habhÄ• vaá¹ƒ sampayuttavÄ• rena ca saá¹ƒsaá¹-á¹-hassa eku
sampayuttabhÄ• vaá¹ƒ niyametuá¹ƒ ubhopete vuttÄ• . apica tathÄ• bujjhanakÄ• naá¹ƒ ajjh
desanÄ• vilÄ• sena niruttipaá¹-isambhidÄ• pabhedajÄ• nanavasena cÄ• pi ete ubhopi vuttÄ

sampayuttavÄ• ravaá¹‡á¹‡anÄ• .

etesu \Ne 431/ pana chasu vÄ• resu atthi koci paccayo ekantaá¹ƒ anulomato na tiá¹-á¹-hati
tiá¹-á¹-hati; atthi ekantaá¹ƒ paccanÄ«kato na tiá¹-á¹-hati, anulomatova tiá¹-á¹-hati; atthi anek
anulomato ceva tiá¹-á¹-hati, paccanÄ«kato cÄ• ti idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ. tatt
\Be 434/ pacchÄ• jÄ• tassa, dutiyo mahÄ• catukkassa, tatiyo yujjamÄ• nakÄ• naá¹ƒ sesÄ• n

7. paÃ±hÄ• vÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• á¹• 03 401-403__._ paÃ±hÄ• vÄ• re ``siyÄ• k
hetupaccayena paccayoâ€™â€™ tiÄ• dinÄ• kusalattike uddharitabbapucchÄ• naá¹ƒ labbh
dassetuá¹ƒ __kusalo dhammo kusalassa dhammassa hetupaccayena paccayo_tiÄ• di vutta
sayaá¹ƒ uppajjanto á¹-hapetvÄ• pacchÄ• jÄ• taÃ±ca vipÄ• kaÃ±ca sesehi dvÄ• vÄ«satiyÄ•
kusalassa paccayo honto á¹-hapetvÄ• purejÄ• tapacchÄ• jÄ• tavipÄ• kavippayutte sesehi v
hoti. tasmÄ• yehi paccayehi kusalo kusalassa paccayo hoti, te paccaye paá¹-ipÄ• á¹-iyÄ• c
__hetupaccayenÄ• _tiÄ• di Ä• raddhaá¹ƒ.

tattha yÄ• esÄ• paccayavibhaá¹…gavÄ• re viya ``hetusampayuttakÄ• naá¹ƒ dhammÄ• na
sampayuttakÄ• naá¹ƒ khandhÄ• naâ€™â€™ nti desanÄ• katÄ• , tassÄ• eva karaá¹‡e idaá
suÃ±Ã±aá¹-á¹-haá¹ƒ dÄ«petuá¹ƒ dhammÄ• nanti vuttaá¹ƒ. idha paccayato uppajjamÄ• nÄ•
na ekekatoti rÄ• saá¹-á¹-haá¹ƒ dÄ«petuá¹ƒ khandhÄ• nanti vuttaá¹ƒ. paá¹-iccavÄ• rÄ• dÄ«s
paccayuppannadesanÄ• Ä• ruá¸·hÄ• ti tenevÄ• nukkamena idhÄ• pi Ä• ruá¸·hÄ• ti. kasmÄ
asaá¹…karato vibhÄ• gadassanatthaá¹ƒ. ``ekaá¹ƒ dhammaá¹ƒ paá¹-icca sesÄ• dhammÄ• a
vuccamÄ• ne asukadhammaá¹ƒ nÄ• ma nissÄ• ya asukadhammÄ• ti na sakkÄ• asaá¹…ka
jÄ• nituá¹ƒ, evaá¹ƒ sante uddesaniddesÄ• nibbisesÄ• siyuá¹ƒ. tasmÄ• asaá¹…karato vibh
Ä• ruá¸·hÄ• ti veditabbÄ• . __cittasamuá¹-á¹-hÄ• nÄ• na_nti idaá¹ƒ yassa abyÄ• katassa ku
hoti, tameva dassetuá¹ƒ vuttaá¹ƒ. paccayavibhaá¹…ge pana kusalÄ• divasena vibhÄ• gaá¹ƒ
sabbesaá¹ƒ hetÅ«naá¹ƒ vasena uppannarÅ«padassanatthaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• nan
taá¹ƒsamuá¹-á¹-hÄ• nÄ• nanti vuttaá¹ƒ. tasmÄ• tattha abyÄ• katahetusamuá¹-á¹-hÄ• narÅ«
432/ kaá¹-attÄ• rÅ«pampi saá¹…gahaá¹ƒ gataá¹ƒ. iminÄ• upÄ• yena sesesupi evarÅ«pesu
veditabbo.

<404> __dÄ• naá¹ƒ_ \Be 435/ __datvÄ• _ti deyyadhammaá¹ƒ cajitvÄ• . yÄ• ya vÄ• cetanÄ
dÄ• naá¹ƒ. __datvÄ• _ti taá¹ƒ cetanaá¹ƒ pariyodÄ• petvÄ• visuddhaá¹ƒ katvÄ• . __sÄ«laá¹
paÃ±caá¹…gÄ• divasena niccasÄ«laá¹ƒ gaá¹‡hitvÄ• . iminÄ• samÄ• dÄ• naviratiyeva dass
sampattaviratisamucchedaviratiyo pana loke sÄ«lanti apÄ• kaá¹-attÄ• na vuttÄ• . kiÃ±cÄ• p
Ä• rammaá¹‡apaccayÄ• pana hontiyeva. tattha samucchedavirati sekkhÄ• naá¹ƒyeva kusa
itaresaá¹ƒ. __uposathakammaá¹ƒ katvÄ• _ti ``pÄ• á¹‡aá¹ƒ na hane, na cÄ• dinnamÄ• diyeâ
evaá¹ƒ vuttaá¹ƒ uposathadivasesu aá¹-á¹-haá¹…gauposathakiriyaá¹ƒ katvÄ• . __taá¹ƒ pacc
kusalaá¹ƒ sekkhopi puthujjanopi paccavekkhati, arahÄ• pi paccavekkhateva. arahatopi hi pu
kusalameva, yena pana cittena paccavekkhati, taá¹ƒ kiriyacittaá¹ƒ nÄ• ma hoti. tasmÄ• ``et
kusalassa dhammassÄ• â€™â€™ ti imasmiá¹ƒ adhikÄ• re na labbhati. __pubbe suciá¹‡á¹‡
samÄ• diyitvÄ• katvÄ• â€™â€™ ti hi Ä• sanne katÄ• ni vuttÄ• ni, imÄ• ni na Ä• sanne katÄ
dÄ• nÄ• dÄ«hi vÄ• sesÄ• ni kÄ• mÄ• vacarakusalÄ• ni dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ. __jhÄ•
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• . ayameva vÄ• pÄ• á¸·i. __sekkhÄ• gotrabhu_nti sotÄ• pannaá
gotrabhuá¹ƒ paccavekkhati. __vodÄ• na_nti idaá¹ƒ pana sakadÄ• gÄ• mianÄ• gÄ• mino sa
taá¹ƒ cittaá¹ƒ vodÄ• naá¹ƒ nÄ• ma hoti. __sekkhÄ• _ti sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ
vuá¹-á¹-hahitvÄ• _ti maggaphalabhavaá¹…gÄ• tikkamavasena attanÄ• paá¹-iladdhÄ• mag
suddhamaggatoyeva pana vuá¹-á¹-hÄ• ya paccavekkhaá¹‡aá¹ƒ nÄ• ma natthi.

__kusalaá¹ƒ aniccato_ti ettha vipassanÅ«pagaá¹ƒ tebhÅ«makakusalameva veditabbaá¹ƒ, v
kÄ• mÄ• vacarameva. __cetopariyaÃ±Ä• á¹‡enÄ• _ti rÅ«pÄ• vacarakusalaá¹ƒ dasseti. __Ä
arÅ«pÄ• vacarakusalÄ• rammaá¹‡avasena uppajjamÄ• naá¹ƒ arÅ«pÄ• vacarakusalameva.
iddhividhaÃ±Ä• á¹‡assÄ• _tiÄ• dÄ«hi puggalaá¹ƒ anÄ• masitvÄ• dhammavasena dasseti. t
gahitampi cetopariyaÃ±Ä• á¹‡aá¹ƒ puna vuttaá¹ƒ.

<405> __assÄ• detÄ«_ti somanassasahagatalobhasampayuttacittehi anubhavati ceva rajja
__abhinandatÄ«_ti sappÄ«tikataá¹‡hÄ• vasena nandati haá¹-á¹-hapahaá¹-á¹-ho \Be 436/ ho
diá¹-á¹-hÄ• bhinandanÄ• ya vÄ• abhinandati. __rÄ• go uppajjatÄ«_ti assÄ• dentassa rÄ• g
aá¹-á¹-hapi lobhasahagatÄ• ni gahetvÄ• vuttaá¹ƒ. __diá¹-á¹-hi uppajjatÄ«_ti abhinandantas
attaniyantiÄ• divasena catÅ«hipi cittehi sampayuttÄ• diá¹-á¹-hi uppajjati. asanniá¹-á¹-hÄ• na
vicikicchÄ• uppajjati. vikkhepagatassa uddhaccaá¹ƒ, akataá¹ƒ vata me kalyÄ• á¹‡anti vippa
domanassaá¹ƒ. __taá¹ƒ Ä• rabbhÄ• _ti tÄ• ni suciá¹‡á¹‡Ä• ni Ä• rammaá¹‡aá¹ƒ katvÄ• ti at
ekavacanÄ• deso, jÄ• tivasena vÄ• ekavacanamevetaá¹ƒ.

<406> __arahÄ• maggÄ• vuá¹-á¹-hahitvÄ• _ti maggavÄ«thiyaá¹ƒ phalÄ• nantarassa bhav
vuá¹-á¹-hahitvÄ• . paccavekkhaá¹‡acittÄ• ni panassa kiriyÄ• byÄ• katÄ• ni. evaá¹ƒ kiriyÄ• b
Ä• rammaá¹‡apaccayaá¹ƒ dassetvÄ• puna vipÄ• kÄ• byÄ• katassa dassetuá¹ƒ __sekkhÄ•
niruddhe_ti vipassanÄ• javanavÄ«thiyÄ• pacchinnÄ• ya. __vipÄ• ko_ti kÄ• mÄ• vacaravipÄ
tadÄ• rammaá¹‡atÄ• ya, taá¹ƒ kusalassa javanassa Ä• rammaá¹‡abhÅ«taá¹ƒ vipassitakusa

uppajjatÄ«ti attho. na kevalaÃ±ca tadÄ• rammaá¹‡avaseneva, paá¹-isandhibhavaá¹…gacut
kammaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• gahitapaá¹-isandhikassa kusalÄ• rammaá¹‡o hotiyeva
idha na dassito.

__kusalaá¹ƒ assÄ• detÄ«_tiÄ• di akusalajavanÄ• vasÄ• ne kusalÄ• rammaá¹‡avipÄ• kaá¹ƒ
__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassÄ• _ti idaá¹ƒ dubbiÃ±Ã±eyyampi samÄ• naá¹ƒ ma
tadÄ• rammaá¹‡abhÄ• vena anuppattito labbhamÄ• nakavasena vuttaá¹ƒ. __kiriyassÄ• _ti
asamÄ• pannapubbe Ä• kÄ• sÄ• naÃ±cÄ• yatane paá¹-ilomato vÄ• ekantarikavasena vÄ•
__cetopariyaÃ±Ä• á¹‡assÄ• _tiÄ• dÄ«ni parato Ä• vajjanÄ• ya yojetabbÄ• ni. yÄ• etesaá¹ƒ
khandhÄ• Ä• rammaá¹‡apaccayena paccayoti ayaÃ±hettha attho.

407-409__._ __rÄ• ga_nti attano vÄ• parassa vÄ• rÄ• gaá¹ƒ. attano rÄ• gavasena panetth
hoti. __assÄ• detÄ«_tiÄ• dÄ«ni vuttatthÄ• neva. vicikicchÄ• dÄ«su pana tÄ«su assÄ• detab
``assÄ• detÄ«â€™â€™ ti na vuttaá¹ƒ. diá¹-á¹-hi panettha uppajjati, sÄ• assÄ• detÄ«ti pada
437/ Ä• gatapaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ na vuttÄ• . vicikicchÄ• dÄ«suyeva taá¹ƒ \Ne 4
paá¹-hamaá¹ƒ vatvÄ• tassa tassa anantarÄ• vuttÄ• . imesu ca pana rÄ• gÄ• dÄ«su ``kiá¹ƒ
uppajjantÄ«â€™â€™ ti akkhantivasena vÄ• , ``kataá¹ƒ pÄ• paá¹ƒ kataá¹ƒ luddhaâ€™â€™
vÄ• domanassuppatti veditabbÄ• .

<410> __cakkhuá¹ƒ aniccato_ti vipassanÄ• nukkamena oá¸·Ä• rikÄ• yatanÄ• ni vatthurÅ«p
pÄ• kaá¹-attÄ• gahitÄ• ni. puna rÅ«pÄ• yatanÄ• dÄ«ni cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ Ä
panesÄ• viÃ±Ã±Ä• á¹‡akÄ• yavasena desanÄ• , na dhÄ• tuvasena, tasmÄ• manodhÄ• tu
gahitÄ• gahitaá¹ƒ veditabbaá¹ƒ.

<411> __phalaá¹ƒ paccavekkhanti nibbÄ• naá¹ƒ paccavekkhantÄ«_ti paccavekkhaá¹‡akus
Ä• rammaá¹‡adassanatthaá¹ƒ vuttaá¹ƒ.

413-416__._ Ä• rammaá¹‡Ä• dhipatiniddese sekkhaputhujjanÄ• naá¹ƒ vasena catubhÅ«ma
sahajÄ• tÄ• dhipatiniddese. arahato uttamadhammaá¹ƒ adhigatattÄ• lokiyakusalesu garukÄ
dassito.

<417> anantarapaccaye __purimÄ• purimÄ• _ti ekabhÅ«makÄ• pi nÄ• nÄ• bhÅ«makÄ• pi
__anulomaá¹ƒ gotrabhussa, anulomaá¹ƒ vodÄ• nassÄ• _ti nÄ• nÄ• rammaá¹‡avasena. __g
maggassÄ• _ti nÄ• nÄ• bhÅ«mivasena. __kusalaá¹ƒ vuá¹-á¹-hÄ• nassÄ• _ti ettha pana __k
__vuá¹-á¹-hÄ• na_nti tebhÅ«makavipÄ• kaá¹ƒ. tehi kusalajavanavÄ«thito vuá¹-á¹-hahanti, ta
vuccati. taá¹ƒ duvidhaá¹ƒ hoti --- tadÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaÃ±ca. tattha kÄ• mÄ• va
vuá¹-á¹-hÄ• naá¹ƒ hoti, mahaggatassa bhavaá¹…gameva. __maggo phalassÄ• _ti idaá¹ƒ ya
javanavÄ«thipariyÄ• pannattÄ• vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma na hoti, tasmÄ• visuá¹ƒ vuttaá¹ƒ

sekkhÄ• yÄ• _ti asekkhÄ• ya kusalaá¹ƒ anantaraá¹ƒ na hoti, tasmÄ• vibhÄ• gaá¹ƒ karoti. _
sotÄ• pattiphalasakadÄ• gÄ• miphalaanÄ• gÄ• miphalasamÄ• pattiyÄ• pi. __phalasamÄ• p
anÄ• gÄ• miphalasamÄ• pattiyÄ• . akusale duvidhampi vuá¹-á¹-hÄ• naá¹ƒ labbhati. __vipÄ•
kiriyÄ• byÄ• katÄ• _ti ettha vipÄ• kÄ• byÄ• katÄ• vipÄ• kÄ• byÄ• katÄ• naá¹ƒyeva, kiriyÄ•
kiriyÄ• byÄ• katÄ• naá¹ƒyeva \Be 438/ veditabbÄ• . __bhavaá¹…gaá¹ƒ Ä• vajjanÄ• yÄ• _tiÄ
tattha __kiriyÄ• _ti kÄ• mÄ• vacarakiriyÄ• . sÄ• duvidhassÄ• pi \Ne 435/ vuá¹-á¹-hÄ• nassa
mahaggatÄ• bhavaá¹…gasseva. iti ye heá¹-á¹-hÄ• paccayavibhaá¹…ganiddese ``purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anantarapaccayena pac
kusalaá¹ƒ kusalassa, kusalaá¹ƒ abyÄ• katassa, akusalaá¹ƒ akusalassa, akusalaá¹ƒ abyÄ• k
abyÄ• katassa, abyÄ• kataá¹ƒ kusalassa, abyÄ• kataá¹ƒ akusalassÄ• ti satta vÄ• rÄ• dass
saá¹…khepato anantarapaccayo vibhatto.

vitthÄ• rato panettha ---

dasadhÄ• sattarasadhÄ• , samasaá¹-á¹-hividhena ca.

bahudhÄ• pi ca niddesaá¹ƒ, sÄ• dhukaá¹ƒ upalakkhaye ||

ayaÃ±hi anantarapaccayo na kevalaá¹ƒ sattadhÄ• va niddesaá¹ƒ labhati, kusalaá¹ƒ pana k
akusalaá¹ƒ akusalassa vipÄ• kassa; vipÄ• kaá¹ƒ vipÄ• kassa kiriyassa; kiriyaá¹ƒ kusalassa
kiriyassÄ• ti evaá¹ƒ dasadhÄ• pi niddesaá¹ƒ labhati. na kevalaá¹ƒ dasadhÄ• yeva, kusalaá¹
kusalavipÄ• kassa akusalavipÄ• kassa; akusalaá¹ƒ akusalassa akusalavipÄ• kassa kusalav
kusalavipÄ• kassa akusalavipÄ• kassa kiriyassa; akusalavipÄ• kaá¹ƒ akusalavipÄ• kassa k
kiriyaá¹ƒ kiriyassa kusalassa akusalassa kusalavipÄ• kassa akusalavipÄ• kassÄ• ti evaá¹ƒ
labhati.

na kevalaÃ±ca sattarasadhÄ• va samasaá¹-á¹-hividhenÄ• pi niddesaá¹ƒ labhateva. kathaá¹
bhÅ«mibhedena catubbidhassa kusalassa anantarapaccayo hoti, rÅ«pÄ• vacarÄ• rÅ«pÄ• v
sakasakabhÅ«mikassevÄ• ti kusalaá¹ƒ kusalassa chabbidhena anantarapaccayo. kÄ• mÄ•
kÄ• mÄ• vacarakusalavipÄ• kassa akusalavipÄ• kassa rÅ«pÄ• vacaravipÄ• kassa arÅ«pÄ•
lokuttaravipÄ• kassa; rÅ«pÄ• vacarakusalaá¹ƒ rÅ«pÄ• vacaravipÄ• kassa kÄ• mÄ• vacarak
arÅ«pÄ• vacarakusalaá¹ƒ kÄ• mÄ• vacarakusalavipÄ• kassa rÅ«pÄ• vacaraarÅ«pÄ• vacara
lokuttarakusalaá¹ƒ lokuttaravipÄ• kassÄ• ti kusalaá¹ƒ vipÄ• kassa dvÄ• dasavidhena \Ne 43
439/. akusalaá¹ƒ akusalassa akusalavipÄ• kassa tebhÅ«makakusalavipÄ• kassÄ• ti paÃ±ca

kÄ• mÄ• vacarakusalavipÄ• kaá¹ƒ kÄ• mÄ• vacarakusalavipÄ• kassa akusalavipÄ• kassa
arÅ«pÄ• vacaravipÄ• kassÄ• ti kÄ• mÄ• vacarakusalavipÄ• kaá¹ƒ vipÄ• kassa catubbidhen
rÅ«pÄ• vacaravipÄ• kaá¹ƒ tebhÅ«makakusalavipÄ• kassÄ• ti tividhena anantarapaccayo. a

arÅ«pÄ• vacaravipÄ• kassa kÄ• mÄ• vacarakusalavipÄ• kassÄ• ti duvidhena anantarapacc
catubhÅ«makakusalavipÄ• kassÄ• ti catubbidhena anantarapaccayo. evaá¹ƒ kusalavipÄ• k
anantarapaccayo. akusalavipÄ• kaá¹ƒ akusalavipÄ• kassa kÄ• mÄ• vacarakusalavipÄ• kas
anantarapaccayo. evaá¹ƒ sabbathÄ• pi vipÄ• kaá¹ƒ vipÄ• kassa paÃ±cadasavidhena anant
kÄ• mÄ• vacarakusalavipÄ• kaá¹ƒ pana kÄ• mÄ• vacarakiriyassa, tathÄ• akusalavipÄ• kaá
rÅ«pÄ• vacaravipÄ• kaá¹ƒ, tathÄ• arÅ«pÄ• vacaravipÄ• kaÃ±cÄ• ti vipÄ• kaá¹ƒ kiriyassa c
anantarapaccayo.

kÄ• mÄ• vacarakiriyaá¹ƒ tebhÅ«makakiriyassa, rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyaá¹ƒ
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• naÃ±Ã±evÄ• ti kiriyaá¹ƒ kiriyassa paÃ±cavidhena anantara
kÄ• mÄ• vacarakiriyaá¹ƒ akusalavipÄ• kassa ceva catubhÅ«makakusalavipÄ• kassa ca, rÅ
kÄ• mÄ• vacarakusalavipÄ• karÅ«pÄ• vacaravipÄ• kÄ• naá¹ƒ arÅ«pÄ• vacarakiriyaá¹ƒ catu
kiriyaá¹ƒ vipÄ• kassa ekÄ• dasavidhena anantarapaccayo. kÄ• mÄ• vacarakiriyaá¹ƒ pana k
akusalassÄ• ti kusalÄ• kusalÄ• naá¹ƒ duvidhena anantarapaccayo hoti. evaá¹ƒ samasaá¹-á
labhati.

na kevalaÃ±ca samasaá¹-á¹-hividheneva, bahuvidhenÄ• pi labhateva. kathaá¹ƒ?
kÄ• mÄ• vacarapaá¹-hamamahÄ• kusalacittaá¹ƒ tÄ• va attano, catunnaÃ±ca rÅ«pÄ• vacara
soá¸·asannaá¹ƒ somanassalokuttarÄ• nanti ekavÄ«satiyÄ• ca kusalÄ• naá¹ƒ, javanapariyo
tadÄ• rammaá¹‡abhavaá¹…gavasena uppajjamÄ• nÄ• naá¹ƒ ekÄ• dasannaá¹ƒ kÄ• mÄ• va
pavattÄ• naá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kÄ• naá¹ƒ, phalasamÄ• pattivasena pa
lokuttaravipÄ• kÄ• nanti \Be 440/ evaá¹ƒ ekavÄ«satiyÄ• kusalÄ• naá¹ƒ; dvattiá¹ƒsÄ• ya vip
tepaÃ±Ã±Ä• sÄ• ya cittÄ• naá¹ƒ anantarapaccayo hoti \Ne 437/. tathÄ• dutiyakusalacittaá¹
á¹-hapetvÄ• uparibhÅ«makakusalÄ• ni ca lokuttaravipÄ• kÄ• ni ca sesaekavÄ«saticittÄ• na
attano ca, navannaÃ±ca uparibhÅ«makaupekkhÄ• kusalÄ• naá¹ƒ, tevÄ«satiyÄ• ca vipÄ• k
sattamaaá¹-á¹-hamÄ• ni ekavÄ«satiyÄ• va.

paÃ±ca rÅ«pÄ• vacarakusalÄ• ni attano attano pacchimÄ• naá¹ƒ rÅ«pÄ• vacarakusalÄ• na
Ã±Ä• á¹‡asampayuttamahÄ• vipÄ• kÄ• naá¹ƒ, paÃ±cannaá¹ƒ rÅ«pÄ• vacaravipÄ• kÄ• naÃ
arÅ«pÄ• vacarakusalesu paá¹-hamaá¹ƒ attano vipÄ• kena saddhiá¹ƒ ekÄ• dasannaá¹ƒ, dut
tatiyaá¹ƒ terasannaá¹ƒ, catutthaá¹ƒ cuddasannaá¹ƒ phalasamÄ• pattiyÄ• cÄ• ti pannarasan
attano attano vipÄ• kasseva. aá¹-á¹-hasu lobhasahagatesu ekekaá¹ƒ akusalaá¹ƒ ekÄ• dasa
kÄ• mÄ• vacaravipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ navannaá¹ƒ, mahaggatavipÄ• k
cÄ• ti ekavÄ«satiyÄ• . dve domanassasahagatÄ• ni upekkhÄ• sahagatÄ• naá¹ƒ channaá¹ƒ
kÄ• mÄ• vacaravipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ attano pacchimassa cÄ• ti satta
vicikicchuddhaccasahagatadvayaá¹ƒ somanassasahagatÄ• hetukavipÄ• kena saddhiá¹ƒ ek
kÄ• mÄ• vacaravipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ navannaá¹ƒ rÅ«pÄ• vacarÄ• rÅ
pacchimassa cÄ• ti ekavÄ«satiyÄ• .

kusalavipÄ• kapaÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalavipÄ• kamanodhÄ• tuyÄ• , manodhÄ• tu dvi
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ. tÄ• su dvÄ«su somanassasahagatÄ• dasanna
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ bhavaá¹…gabhÅ«tÄ• naá¹ƒ tadÄ• rammaá¹‡ak
voá¹-á¹-habbanakiriyassa cÄ• ti dvÄ• dasannaá¹ƒ. upekkhÄ• sahagatÄ• hetukamanoviÃ±Ã±
Ä• vajjanamanodhÄ• tuyÄ• dviá¹-á¹-hÄ• nikÄ• ya Ä• vajjanamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«nanti dvÄ• dasannameva. tihetukamahÄ• vipÄ• kÄ• s
dasannampi kÄ• mÄ• vacaravipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ rÅ«pÄ• vacarÄ• r
Ä• vajjanadvayassa cÄ• ti ekavÄ«satiyÄ• , duhetukavipÄ• kÄ• á¹-hapetvÄ• mahaggatavip
dvÄ• dasannaá¹ƒ. paÃ±ca rÅ«pÄ• vacaravipÄ• kÄ• tebhÅ«makakusalavipÄ• kasahetukapa
sattarasannaá¹ƒ \Be 441/ Ä• vajjanadvayassa cÄ• ti ekÅ«navÄ«satiyÄ• . arÅ«pÄ• vacaravip
kÄ• mÄ• vacarakusalavipÄ• katihetukapaá¹-isandhicittÄ• naá¹ƒ, catunnaá¹ƒ arÅ«pÄ• vacar
catunnaá¹ƒ manodvÄ• rÄ• vajjanassa cÄ• ti navannaá¹ƒ. dutiyaá¹ƒ heá¹-á¹-himavipÄ• kaá¹
tatiyaá¹ƒ dve heá¹-á¹-himÄ• ni \Ne 438/ vajjetvÄ• sattannaá¹ƒ, catutthaá¹ƒ tÄ«á¹‡i heá¹-á¹-
channaá¹ƒ cattÄ• ri lokuttaravipÄ• kÄ• ni tihetukavipÄ• kÄ• naá¹ƒ terasannaá¹ƒ attano attan
cuddasannaá¹ƒ.

akusalavipÄ• kapaÃ±caviÃ±Ã±Ä• á¹‡Ä• akusalavipÄ• kamanodhÄ• tuyÄ• , manodhÄ• tu
akusalavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• . sÄ• tadÄ• rammaá¹‡akÄ• le atta
paá¹-isandhivasena bhavaá¹…gavasena ca pavattÄ• naá¹ƒ itaresampi navannaá¹ƒ kÄ• mÄ
upekkhÄ• sahagatÄ• naá¹ƒ dvinnaá¹ƒ parittakiriyÄ• naÃ±cÄ• ti dvÄ• dasannaá¹ƒ. kiriyaman
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ hasituppÄ• dakiriyÄ• paÃ±cavokÄ• re bhavaá¹…gavasena pavattÄ
tihetukavipÄ• kÄ• naá¹ƒ, tadÄ• rammaá¹‡avasena pavattÄ• naá¹ƒ paÃ±cannaá¹ƒ somanas
pacchimassa cÄ• ti aggahitaggahaá¹‡ena terasannaá¹ƒ. voá¹-á¹-habbanakiriyÄ• á¹-hapetv
dasannaá¹ƒ kÄ• mÄ• vacarakiriyÄ• naá¹ƒ, kÄ• mÄ• vacarakusalÄ• kusalÄ• naá¹ƒ paÃ±cav
pavattÄ• naá¹ƒ pannarasannaá¹ƒ vipÄ• kacittÄ• naÃ±cÄ• ti paÃ±cacattÄ• lÄ«sÄ• ya.

kÄ• mÄ• vacaratihetukasomanassasahagatakiriyadvayaá¹ƒ bhavaá¹…gavasena pavattÄ• r
tihetukavipÄ• kÄ• naá¹ƒ tadÄ• rammaá¹‡avasena paÃ±cannaá¹ƒ somanassasahagatavipÄ
pavattamÄ• nÄ• naá¹ƒ catunnaá¹ƒ rÅ«pÄ• vacarakiriyÄ• naá¹ƒ arahattaphalasamÄ• pattiyÄ
aggahitaggahaá¹‡ena dvÄ• vÄ«satiyÄ• duhetukasomanassasahagatakiriyadvayaá¹ƒ yathÄ
bhavaá¹…gacittÄ• naá¹ƒ paÃ±cannaá¹ƒ tadÄ• rammaá¹‡Ä• naá¹ƒ attano pacchimassa cÄ•
sattarasannaá¹ƒ. kÄ• mÄ• vacaratihetukaupekkhÄ• sahagatakiriyadvayaá¹ƒ tesaá¹ƒyeva te
tadÄ• rammaá¹‡avasena pavattÄ• naá¹ƒ channaá¹ƒ upekkhÄ• sahagatavipÄ• kÄ• naá¹ƒ, p
ekissÄ• rÅ«pÄ• vacarakiriyÄ• ya catunnaá¹ƒ arÅ«pÄ• vacarakiriyÄ• naá¹ƒ arahattaphalasa
pacchimassa cÄ• ti aggahitaggahaá¹‡ena catuvÄ«satiyÄ• . duhetukaupekkhÄ• sahagatakiri
terasannaá¹ƒ bhavaá¹…gÄ• naá¹ƒ \Be 442/ channaá¹ƒ tadÄ• rammaá¹‡Ä• naá¹ƒ attano pa
aggahitaggahaá¹‡ena aá¹-á¹-hÄ• rasannaá¹ƒ. rÅ«pÄ• vacarakiriyesu ekekaá¹ƒ navannaá¹ƒ

tihetukabhavaá¹…gÄ• naá¹ƒ attano pacchimassa cÄ• ti dasannaá¹ƒ. arÅ«pÄ• vacarakiriyes
navannaá¹ƒ bhavaá¹…gÄ• naá¹ƒ, catuvokÄ• re ekassa attano pacchimassa cÄ• ti ekÄ• das
dve bhavaá¹…gÄ• ni labhati. tatiyaá¹ƒ tÄ«á¹‡i, catutthaá¹ƒ cattÄ• ri phalasamÄ• pattiÃ±cÄ•
yathÄ• paá¹-ipÄ• á¹-iyÄ• ekÄ• dasannaá¹ƒ dvÄ• dasannaá¹ƒ terasannaá¹ƒ paÃ±cadasanna
evaá¹ƒ bahuvidhenÄ• pi niddesaá¹ƒ labhati. tena vuttaá¹ƒ ---

``dasadhÄ• \Ne 439/ sattarasadhÄ• , samasaá¹-á¹-hividhena ca.

bahudhÄ• pi ca niddesaá¹ƒ, sÄ• dhukaá¹ƒ upalakkhayeâ€™â€™ ti ||

samanantarapaccayÄ• dayo uttÄ• natthÄ• yeva.

<423> upanissaye __saddhaá¹ƒ upanissÄ• yÄ• _ti kammakammaphalaidhalokaparalokÄ•
katvÄ• . yathÄ• hi puriso heá¹-á¹-hÄ• pathaviyaá¹ƒ udakaá¹ƒ atthÄ«ti saddahitvÄ• pathavia
saddho kulaputto dÄ• nÄ• dÄ«naá¹ƒ phalaÃ±ca Ä• nisaá¹ƒsaÃ±ca saddahitvÄ• dÄ• nÄ• dÄ
``saddhaá¹ƒ upanissÄ• yÄ• â€™â€™ ti vuttaá¹ƒ.

__sÄ«laá¹ƒ upanissÄ• yÄ• _tiÄ• dÄ«supi ime sÄ«lÄ• dayo dhamme upanissayaá¹ƒ katvÄ•
sÄ«lÄ• nubhÄ• vesu sÄ«lÄ• nisaá¹ƒsesu ca kusalo sÄ«laá¹ƒ upanissÄ• ya sÄ«lavantÄ• naá
sÄ«laá¹ƒ samÄ• diyati suparisuddhaá¹ƒ akhaá¹‡á¸• aá¹ƒ, cÄ• tuddasÄ«Ä• dÄ«su pakkhadiv
karoti, sÄ«lasampadaá¹ƒ nissÄ• ya jhÄ• nÄ• dÄ«ni uppÄ• deti. bahussutopi dÄ• nÄ• dipuÃ±
sabbasampattiyo dÄ• nÄ• dÄ«naÃ±ca saá¹…kilesavodÄ• nÄ• dibhedaá¹ƒ sutamayÄ• ya pa
sutaá¹ƒ upanissÄ• ya dÄ• nÄ• dÄ«ni pavatteti. cÄ• gavÄ• pi cÄ• gÄ• dhimutto attano cÄ• g
dÄ• naá¹ƒ deti, sÄ«lavanto hutvÄ• dinnaá¹ƒ mahapphalanti sÄ«laá¹ƒ samÄ• diyati, uposath
paá¹-ipattiyÄ• parisuddhacitto jhÄ• nÄ• dÄ«ni uppÄ• deti. paÃ±Ã±avÄ• pi idhalokaparaloka
lokasamatikkamanupÄ• yaÃ±ca upaparikkhanto ``sakkÄ• imÄ• ya paá¹-ipattiyÄ• idhalokah
lokasamatikkamanÅ«pÄ• yaÃ±ca sampÄ• detuâ€™â€™ nti paÃ±Ã±aá¹ƒ upanissÄ• ya dÄ•
kevalaá¹ƒ \Be 443/ saddhÄ• dayo dÄ• nÄ• dÄ«naá¹ƒyeva upanissayÄ• , attano aparabhÄ•
saddhÄ• dÄ«nampi upanissayÄ• eva, tasmÄ• __saddhÄ• sÄ«laá¹ƒ sutaá¹ƒ cÄ• go paÃ±Ã
cÄ• gassa paÃ±Ã±Ä• yÄ• _ti vuttaá¹ƒ.

__parikamma_nti anantaraá¹ƒ aggahetvÄ• pubbabhÄ• ge parikammaá¹ƒ gahetabbaá¹ƒ. __
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• _ti imesaá¹ƒ dvinnaá¹ƒ dibbacakkhuparikammameva, parika
dibbacakkhusseva paribhaá¹‡á¸• aÃ±Ä• á¹‡Ä• ni etÄ• ni, tasmiá¹ƒ ijjhamÄ• ne ijjhanti evaá
tadadhimuttatÄ• ya sahitaá¹ƒ dibbacakkhuparikammaá¹ƒ tesaá¹ƒ parikammanti veditabbaá
\Ne 440/ dibbacakkhukÄ• naá¹ƒ samagatikÄ• ni honti. tasmÄ• bhavitabbamettha parikamm
dibbÄ• ya sotadhÄ• tuyÄ• _ti dÅ«re rÅ«pÄ• ni disvÄ• tesaá¹ƒ saddaá¹ƒ sotukÄ• massa dib
sotadhÄ• tuvisuddhiyÄ• upanissayo hoti. tesaá¹ƒ pana saddaá¹ƒ sutvÄ• tattha gantukÄ• m

dibbasotadhÄ• tu iddhividhaÃ±Ä• á¹‡assa upanissayo hoti. evaá¹ƒ sabbattha tassa tassa up
upanissayapaccayatÄ• veditabbÄ• .

__maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ samÄ• patti_nti tena tena maggena sithilÄ«katap
pahÄ«napÄ• ripanthakattÄ• ca taá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ uppÄ• dentÄ«ti tesaá¹ƒ maggo s
hoti. __vipassantÄ«_ti uparÅ«parimaggatthÄ• ya vipassanti. __atthapaá¹-isambhidÄ• yÄ• _
paá¹-isambhidÄ• naá¹ƒ maggapaá¹-ilÄ• bheneva ijjhanato vuttaá¹ƒ. evaá¹ƒiddhÄ• naÃ±ca p
tesu Ä• rammaá¹‡esu pavattiyÄ• maggova upanissayo nÄ• ma hoti.

__saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappetÄ«_ti ahamasmi saddho pasannoti mÄ• naá¹ƒ
gaá¹‡hÄ• tÄ«_ti tasmiá¹ƒ tasmiá¹ƒ vacane saddhÄ• vaseneva gantvÄ• paÃ±Ã±Ä• ya attha
puggaloâ€™â€™ tiÄ• divasena diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. __sÄ«laá¹ƒ sutaá¹ƒ cÄ• gaá¹ƒ pa
sutavÄ• cÄ• gÄ« paÃ±Ã±Ä• sampannoti mÄ• naá¹ƒ jappeti. sÄ«lasutacÄ• gapaÃ±Ã±Ä• su
diá¹-á¹-himaÃ±Ã±anaá¹ƒ uppÄ• dento diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. __rÄ• gassÄ• _tiÄ• dÄ«su s
upanissÄ• ya attukkaá¹ƒsanakÄ• le tesu ekeko dhammo rÄ• gassa, paravambhanakÄ• le d
mohassa, vuttappakÄ• rÄ• naá¹ƒ mÄ• nadiá¹-á¹-hÄ«naá¹ƒ, saddhÄ• disampadaá¹ƒ upaniss
bhavabhogasampattipatthanÄ• ya upanissayo hoti. evamettha \Be 444/ lokiyakusalaÃ±Ã±ev
pana santaá¹ƒ paá¹‡Ä«taá¹ƒ uttamaá¹ƒ akusalividdhaá¹ƒsanaá¹ƒ. tasmÄ• cando viya andh
akusalassa upanissayo hotÄ«ti na gahitaá¹ƒ.

__Ä• tÄ• petÄ«_tiÄ• di kÄ• yikadukkhavasena abyÄ• katadhammadassanatthaá¹ƒ vuttaá¹ƒ
atisÄ«taá¹ƒ atiuá¹‡hanti anosakkitvÄ• nÄ• nappakÄ• rÄ• ni navakammaveyyÄ• vaccÄ• dÄ«
paritÄ• peti, bhogaá¹ƒ uppÄ• detvÄ• puÃ±Ã±Ä• ni karissÄ• mÄ«ti pariyeá¹-á¹-himÅ«lakaá¹ƒ
sÄ«lavÄ• pi sÄ«lÄ• nurakkhaá¹‡atthaá¹ƒ abbhokÄ• sikattÄ• divasena attÄ• naá¹ƒ Ä• tÄ• pe
piá¹‡á¸• acÄ• rikattÄ• divasena pariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. sutavÄ•
bÄ• hussaccÄ• nurÅ«paá¹ƒ paá¹-ipattiá¹ƒ paá¹-ipajjissÄ• mÄ«ti vuttanayeneva paá¹-ipajjant
paritÄ• peti, pariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. cÄ• gavÄ• pi cÄ• gÄ• dhim
yÄ• panamattepi paccaye anavasesetvÄ• pariccajanto, aá¹…gÄ• dipariccÄ• gaá¹ƒ vÄ• par
Ä• tÄ• peti paritÄ• peti, pariccajitabbassa vatthuno uppÄ• danatthaá¹ƒ pariyeá¹-á¹-himÅ«lak
paccanubhoti. paÃ±Ã±avÄ• pi uparÅ«pari paÃ±Ã±aá¹ƒ vaá¸• á¸• hessÄ• mÄ«ti sappaÃ±Ã±
agaá¹‡etvÄ• sajjhÄ• yamanasikÄ• resu yogaá¹ƒ karonto attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• pet
sammÄ• jÄ«ve ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• micchÄ• jÄ«vaá¹ƒ pahÄ• ya parisuddhena Ä• jÄ
pariyesanto pariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti.

__kÄ• yikassa sukhassÄ• _ti saddhÄ• disampattiá¹ƒ upanissÄ• ya uppannÄ• ni sukhopaka
saddhÄ• disamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-akÄ• yassa ca tesaá¹ƒ vasena
avippaá¹-isÄ• ramÅ«lakapÄ• mojjapÄ«tisamuá¹-á¹-hÄ• narÅ«paphuá¹-akÄ• yassa ca sukhu
uppannavipÄ• kasukhakÄ• le ca kÄ• yikassa sukhassa, vuttanayeneva dukkhuppattikÄ• le s

asahamÄ• nehi payuttavadhabandhanÄ• dikÄ• le ca kÄ• yikassa dukkhassa, saddhÄ• dayo
pavattitaphalasamÄ• pattikÄ• le pana phalasamÄ• pattiyÄ• etesu ekeko upanissayapaccay
veditabbo. __kusalaá¹ƒ kamma_nti kusalacetanÄ• attano vipÄ• kassa upanissayapaccayo,
labbhati, na dubbalÄ• . tatridaá¹ƒ vatthu --- ekÄ• kira itthÄ« ubbandhitukÄ• mÄ• rukkhe raj
saá¹ƒvidhÄ• tabbaá¹ƒ saá¹ƒvidahati. atheko coro \Be 445/ rattibhÄ• ge taá¹ƒ gehaá¹ƒ upasa
rajjuyÄ• kiÃ±cideva bandhitvÄ• harissÄ• mÄ«â€™â€™ ti satthena chindituá¹ƒ upagato. at
hutvÄ• susÅ«ti akÄ• si. coro bhÄ«to apasakki. itthÄ« attano nivesanÄ• nikkhamitvÄ• rajju
paá¹-imuÃ±citvÄ• ubbandhÄ• kÄ• lamakÄ• si. evaá¹ƒ balavacetanÄ• antarÄ• ye nivÄ• ret
upanissayo hoti. na panetaá¹ƒ ekantato gahetabbaá¹ƒ. katokÄ• saÃ±hi kammaá¹ƒ eva vipÄ
paá¹-ibÄ• hitvÄ• vipaccati, vipÄ• kajanakaá¹ƒ pana kammaá¹ƒ vipÄ• kassa upanissayapac
vattabbaá¹ƒ. __kamma_nti ettha catubhÅ«makampi veditabbaá¹ƒ. yaá¹ƒ pana parato ``mag
phalasamÄ• pattiyÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ acetanÄ• vasena. tenetaá¹ƒ dÄ«peti --- yo
dhammo, so attano vipÄ• kassa upanissayapaccayo hotÄ«ti.

__rÄ• gaá¹ƒ_ \Ne 442/ __upanissÄ• ya pÄ• á¹‡aá¹ƒ hanatÄ«_ti yasmiá¹ƒ vatthusmiá¹ƒ sÄ•
viruddhaá¹ƒ, tassa vÄ• atthÄ• ya pÄ• á¹‡aá¹ƒ hanati. adinnÄ• dÄ• nÄ• dÄ«supi etenevupÄ
__sandhiá¹ƒ chindatÄ«_ti adinnÄ• dÄ• navasena vuttaá¹ƒ. tattha __sandhi_nti gehasandhiá
haratÄ«_ti nilÄ«yitvÄ• harati. __ekÄ• gÄ• rikaá¹ƒ karotÄ«_ti bahÅ«hi saddhiá¹ƒ ekameva g
vilumpati. __paripanthe tiá¹-á¹-hatÄ«_ti panthadÅ«hanakammaá¹ƒ karoti. __dosaá¹ƒ upanis
``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• divasena uppannaá¹ƒ dosaá¹ƒ upanissayaá¹ƒ katvÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su Ä• dÄ«navapaá¹-icchÄ• dakaá¹ƒ mohaá¹ƒ upanissayaá¹ƒ katvÄ
ahaá¹ƒ kiá¹ƒ hanituá¹ƒ na sakkomi, Ä• dÄ• tuá¹ƒ na sakkomÄ«ti mÄ• naá¹ƒ upanissayaá¹ƒ
avaÃ±Ã±Ä• to hoti paribhÅ«to hÄ«á¸·ito, taá¹ƒ omÄ• naá¹ƒ upanissayaá¹ƒ katvÄ• tipi attho.
upanissÄ• yÄ• _ti yaÃ±Ã±Ä• dÄ«su brÄ• hmaá¹‡Ä• dayo viya pÄ• dasikamilakkhuÄ• dayo
upanissayaá¹ƒ katvÄ• . __patthanaá¹ƒ upanissÄ• yÄ• _ti ``sace me idaá¹ƒ nÄ• ma ijjhissati,
balikammaá¹ƒ karissÄ• mÄ«ti evaá¹ƒ devatÄ• yÄ• canasaá¹…khataá¹ƒ vÄ• , asukaá¹ƒ nÄ•
santakaá¹ƒ Ä• hara, ehi vÄ• me etÄ• ni kammÄ• ni karontassa sahÄ• yo hohÄ«â€™â€™ ti
upanissayaá¹ƒ katvÄ• . __rÄ• go doso moho mÄ• no diá¹-á¹-hi patthanÄ• rÄ• gassÄ• _ti. e
rÄ• gassÄ• pi upanissayo hoti dosÄ• dÄ«nampi. dosÄ• dÄ«supi eseva nayo.

__pÄ• á¹‡Ä• tipÄ• to pÄ• á¹‡Ä• tipÄ• tassÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ« asaá¹ƒvare á¹-hitattÄ•
yo vÄ• etena hato, tassa Ã±Ä• timittehi upadduto tesu aÃ±Ã±ampi hanati. evaá¹ƒ pÄ• á¹‡Ä
pÄ• á¹‡Ä• tipÄ• tassa upanissayapaccayena paccayo. bhaá¹‡á¸• asÄ• mikaá¹ƒ pana gopak
parabhaá¹‡á¸• aharaá¹‡e, sÄ• mikaá¹ƒ ghÄ• tetvÄ• tassa dÄ• rÄ• tikkame, nÄ• haá¹ƒ han
paá¹-icchÄ• danatthÄ• ya akatassa vÄ• karaá¹‡atthÄ• ya pesuÃ±Ã±aá¹ƒ upasaá¹ƒhÄ• re, t
pharusavÄ• cÄ• nicchÄ• raá¹‡e, samphappalÄ• pabhaá¹‡ane, paraá¹ƒ hanitvÄ•
abhijjhÄ• yitabbaparavittÅ«pakaraá¹‡Ä• bhijjhÄ• yane, yo tena ghÄ• tito hoti; tassa mittÄ• m
ucchijjantÅ«tiÄ• dicintane ``evaá¹ƒ me pÄ• á¹‡Ä• tipÄ• to nijjiá¹‡á¹‡o bhavissatÄ«â€™â€™

dukkarakÄ• rikÄ• divasena diá¹-á¹-higgahaá¹‡akÄ• le pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• nÄ• d
upÄ• yena adinnÄ• dÄ• nÄ• dimÅ«lakesupi cakkesu attho veditabbo.

__mÄ• tughÄ• tikammaá¹ƒ mÄ• tughÄ• tikammassÄ• _ti aÃ±Ã±aá¹ƒ mÄ• taraá¹ƒ hanantaá
kÄ• tuâ€™â€™ nti \Ne 443/ attano mÄ• taraá¹ƒ hanantassa vÄ• , ekasmiá¹ƒ bhave hantvÄ•
vÄ• , ekasmiá¹ƒyeva bhave ``gaccha, me mÄ• taraá¹ƒ hanÄ• hÄ«â€™â€™ ti punappunaá¹ƒ
pahÄ• rehi niyatamaraá¹‡Ä• ya dutiyapahÄ• radÄ• navasena vÄ• mÄ• tughÄ• tikammaá¹ƒ
hoti. sesÄ• nipi yathÄ• yogaá¹ƒ iminÄ• va nayena veditabbÄ• ni. yasmÄ• pana balavÄ• kus
upanissayo na hoti, tasmÄ• kammapathÄ• nantariyakammavaseneva desanÄ• katÄ• ti va
gahetabbaá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni hi katvÄ• ``kasmÄ• evamakÄ• sÄ«â€™â€™ ti c
vippaá¹-isÄ• rÄ«pi hoti. appamattakepi ca kilese uppanne taá¹ƒ vaá¸• á¸• hetvÄ• vÄ«tikkam
balavaá¹ƒ dubbalassa dubbalaÃ±ca balavassÄ• pi upanissayo hotiyeva. yaá¹ƒ pana paccay
uddesavaá¹‡á¹‡anÄ• yaá¹ƒ vuttaá¹ƒ ``balavakÄ• raá¹‡aá¹-á¹-hena upanissayo hotÄ«â€™â
kÄ• raá¹‡abhÄ• vasseva balavatÄ• ya vuttaá¹ƒ, na upanissayapaccayadhammÄ• naá¹ƒ. ka
dubbalÄ• pi balavakÄ• raá¹‡aá¹ƒ hontiyeva.

__rÄ• gaá¹ƒ_ \Be 447/ __upanissÄ• ya dÄ• naá¹ƒ detÄ«_tiÄ• dÄ«su aho vatÄ• haá¹ƒ cÄ• t
sahabyataá¹ƒ upapajjeyyanti upapattibhave vÄ• bhogesu vÄ• rÄ• gaá¹ƒ upanissÄ• ya dÄ•
sÄ«lasamÄ• dÄ• nauposathakammesupi eseva nayo. jhÄ• naá¹ƒ pana rÄ• gavikkhambhana
pahÄ• natthÄ• ya, maggaá¹ƒ samucchedanatthÄ• ya uppÄ• dento rÄ• gaá¹ƒ upanissÄ• ya
vÄ«tarÄ• gabhÄ• vatthÄ• ya pana abhiÃ±Ã±aá¹ƒ samÄ• pattiÃ±ca uppÄ• dento rÄ• gaá¹ƒ u
ettÄ• vatÄ• hi vÄ«tarÄ• go nÄ• ma hoti.

__saddhÄ• yÄ• _ti dÄ• nÄ• divasena pavattasaddhÄ• ya sÄ«lÄ• dÄ«supi eseva nayo. yath
saddhÄ• dayo uppÄ• dento rÄ• gaá¹ƒ upanissÄ• ya uppÄ• deti nÄ• ma, evaá¹ƒ rÄ• gÄ• day
upanissayapaccayÄ• nÄ• ma hontÄ«ti veditabbÄ• . __tassa paá¹-ighÄ• tatthÄ• yÄ• _ti tass
vipÄ• kokÄ• sassa anuppadÄ• natthÄ• yÄ• ti attho. sappaá¹-ighÄ• tesu tÄ• va evaá¹ƒ hotu,
Ä• nantariyakammÄ• ni, tesu ``tassa paá¹-ighÄ• tatthÄ• yÄ• â€™â€™ ti kasmÄ• vuttanti? t
tappaá¹-ighÄ• tatthÄ• ya pavattemÄ«ti hissa ajjhÄ• sayo, taá¹ƒ gahetvÄ• evaá¹ƒ vuttaá¹ƒ.

__rÄ• gaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• petÄ«_ti yattha ratto, tassa dukkarena pattiá¹
444/ karotÄ«ti sabbaá¹ƒ purimanayeneva veditabbaá¹ƒ. __kÄ• yikassa sukhassÄ• _ti rÄ• gÄ
kusalaá¹ƒ katvÄ• paá¹-iladdhasukhassa vÄ• rÄ• gÄ• divasena anÄ• dÄ«navadassÄ• vino
uppannasukhassa vÄ• . __dukkhassÄ• _ti Ä• tÄ• panÄ• divasena uppannasukhassa vÄ• r
pavattavadhabandhanÄ• divasena uppannadukkhassa vÄ• . __phalasamÄ• pattiyÄ• _ti rÄ•
uppÄ• ditÄ• ya tehi vÄ• aá¹-á¹-Ä«yamÄ• nena samÄ• pannÄ• ya.

__kÄ• yikaá¹ƒ sukha_ntiÄ• dÄ«su sukhe uppanne taá¹ƒ assÄ• detvÄ• punappunaá¹ƒ tathÄ

uppÄ• dentassa purimaá¹ƒ pacchimassa upanissayo hoti. sÄ«tÄ• dÄ«su pana aggisantÄ• p
pubbabhÄ• ge sukhaá¹ƒ aparabhÄ• ge dukkhassa, ``sukho vati missÄ• paribbÄ• jikÄ• ya ta
samphassoâ€™â€™ ti kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjantassa idha kÄ• yikaá¹ƒ sukhaá¹ƒ
arogabhÄ• vena pana sukhino phalasamÄ• pattiá¹ƒ samÄ• pajjantassa kÄ• yikaá¹ƒ sukhaá
upanissayapaccayo \Be 448/ hoti. dukkhapaá¹-ighÄ• tÄ• ya pana sukhaá¹ƒ sevantassa duk
bhagavato viya Ä• bÄ• dhaá¹ƒ vikkhambhetvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjantassa kÄ
ceva phalasamÄ• pattiyÄ• ca, upanissayapaccayo hoti. utusappÄ• yo sukhassa ceva phala
dukkhassa. utuasappÄ• yaá¹ƒ vÄ• abhibhavitvÄ• samÄ• pattisamuá¹-á¹-hitarÅ«pavasena
anubhavitukÄ• massa asappÄ• yopi utu phalasamÄ• pattiyÄ• paccayova. bhojanasenÄ• sa
__kÄ• yikaá¹ƒ sukha_ntiÄ• dÄ«ni kevalaá¹ƒ ekato dassitÄ• ni. heá¹-á¹-hÄ• vuttanayeneva p
veditabbo. __phalasamÄ• patti kÄ• yikassa sukhassÄ• _ti samÄ• pattisamuá¹-á¹-hÄ• narÅ«
taá¹ƒ hesa samÄ• pattito vuá¹-á¹-hÄ• ya anubhavati.

__kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya dÄ• na_ntiÄ• dÄ«su ``aho vata me idaá¹ƒ sukhaá¹ƒ
pattassa vÄ• aparihÄ• yanavasena; ``aho vatÄ• haá¹ƒ Ä• yatiá¹ƒ evarÅ«paá¹ƒ sukhaá¹ƒ pÄ
appattassa vÄ• pattivasena; dukkhepi ``aho vata me dukkhaá¹ƒ parihÄ• yeyyÄ• â€™â€™ t
vÄ• ; ``Ä• yatiá¹ƒ evarÅ«paá¹ƒ nuppajjeyyÄ• â€™â€™ ti anuppÄ• dapatthanÄ• vasena vÄ•
upanissayatÄ• veditabbÄ• . utubhojanasenÄ• sanÄ• ni vuttanayÄ• neva. puna __kÄ• yikaá
``sÄ• dhu kho, mÄ• risa, moggallÄ• na, buddhasaraá¹‡agamanaá¹ƒ hotÄ«â€™â€™ ti sukha
``sammÄ• sambuddho vata, so bhagavÄ• , yo evarÅ«passa dukkhassa pariÃ±Ã±Ä• ya dhar
(Ud 18) dukkhappattÄ• nampi saddhÄ• uppajjati. sukhadukkhehi ca saá¹ƒyogaviyogatthÄ•
kareyya, tasmÄ• sukhadukkhÄ• ni saddhÄ• dÄ«naá¹ƒ upanissayabhÄ• vena dassitÄ• ni. u
yojetabbÄ• ni. __kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanatÄ«_tiÄ• dÄ«supi vu
sukhÄ• dÄ«naá¹ƒ upanissayatÄ• veditabbÄ• .

imasmiá¹ƒ pana upanissayabhÄ• janÄ«ye kusalo kusalassa tividhenÄ• pi upanissayo, akus
abyÄ• katassa tividhena. akusalo akusalassa tividhena, kusalassa ekavidhena, abyÄ• katas
abyÄ• katopi abyÄ• katassa tividhena, tathÄ• kusalassa, tathÄ• \Be 449/ akusalassÄ• ti. e
aá¹-á¹-havidhena, akusalo chabbidhena, abyÄ• kato navavidhenÄ• ti tevÄ«satividhena upan
veditabbo.

<424> purejÄ• te cakkhÄ• dÄ«ni oá¸·Ä• rikavasena vuttÄ• ni. Ä• podhÄ• tuÄ• dÄ«nipi pana
hontiyeva. __vatthu purejÄ• taá¹ƒ cakkhÄ• yatana_ntiÄ• di yaá¹ƒ vatthu hutvÄ• purejÄ• taá
vuttaá¹ƒ. __vatthu vipÄ• kÄ• byÄ• katÄ• na_nti pavattiyaá¹ƒ purejÄ• tapaccayaá¹ƒ sandhÄ•

<425> pacchÄ• jÄ• te __imassa kÄ• yassÄ• _ti cÄ• tumahÄ• bhÅ«tikakÄ• yassa. __pacchÄ
upatthambhanavasena pacchÄ• jÄ• to hutvÄ• paccayo. upatthambhakaá¹-á¹-hena paccaya
pacchÄ• jÄ• tapaccayoti imasmiá¹ƒ paÃ±hÄ• vÄ• re anulomato Ä• gato.

<426> Ä• sevanapaccaye __anulomaá¹ƒ gotrabhussÄ• _tiÄ• dÄ«naá¹ƒ visuá¹ƒ gahaá¹‡e h
kÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ.

<427> kammapaccaye __kusalÄ• cetanÄ• sampayuttakÄ• na_nti ettha sahajÄ• tanÄ• nÄ•
sahajÄ• tÄ• ti na vuttÄ• . abyÄ• katavissajjane pana so vibhÄ• go atthi, tasmÄ• tattha vuttÄ
paá¹-isandhiggahaá¹‡aá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vasena kataá¹ƒ. __cetanÄ• vatthussÄ•
paá¹-isandhikkhaá¹‡e vatthupatiá¹-á¹-hitÄ• arÅ«padhammÄ• vatthupaccayÄ• vattanti, ceta
paccayoti dassetuá¹ƒ vuttaá¹ƒ.

<428> vipÄ• kapaccaye \Ne 446/ paá¹-isandhivÄ• re iminÄ• va nayena attho veditabbo.

429-438__._ Ä• hÄ• rapaccaye __imassa kÄ• yassÄ• _ti imasmiá¹ƒ catusantativasena pava
Ä• hÄ• rasamuá¹-á¹-hÄ• nassa janakavasena, sesassa upatthambhakavasena Ä• hÄ• rapa
indriyapaccayÄ• dÄ«supi paá¹-isandhivÄ• ro vuttanayeneva veditabbo. sesaá¹ƒ sabbattha u

paÃ±hÄ• vÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±hÄ• vÄ• rassa ghaá¹-ane anulomagaá¹‡anÄ•

<439> idÄ• nettha \Be 450/ yathÄ• laddhÄ• ni vissajjanÄ• ni gaá¹‡anÄ• vasena dassetuá¹ƒ
vuttaá¹ƒ. tattha __sattÄ• _ti kusalena kusalaá¹ƒ, abyÄ• kataá¹ƒ, kusalÄ• byÄ• katanti tÄ«á¹
abyÄ• katena abyÄ• katamevÄ• ti evaá¹ƒ satta. __Ä• rammaá¹‡e navÄ• _ti ekamÅ«lakaekÄ
dasÄ• _ti kusalaá¹ƒ kusalassa sahajÄ• tato ceva Ä• rammaá¹‡ato ca; akusalassa Ä• ramma
sahajÄ• tato ceva Ä• rammaá¹‡ato ca; kusalÄ• byÄ• katassa sahajÄ• tatovÄ• ti kusalamÅ«
akusalassa sahajÄ• tato ceva Ä• rammaá¹‡ato ca; abyÄ• katassa sahajÄ• tatova tathÄ• ak
akusalamÅ«lakÄ• ni tÄ«á¹‡i. abyÄ• kato abyÄ• katassa sahajÄ• tato ceva Ä• rammaá¹‡ato
tathÄ• akusalassÄ• ti abyÄ• katamÅ«lakÄ• ni tÄ«á¹‡Ä«ti evaá¹ƒ dasa. ettha pana Ä• ramm
sahajÄ• tÄ• dhipatipi sattadhÄ• va labbhati.

__anantare sattÄ• _ti kusalamÅ«lakÄ• ni dve, tathÄ• akusalamÅ«lakÄ• ni, abyÄ• katamÅ«
satta. samanantarepi etÄ• neva. __sahajÄ• te navÄ• _ti kusalamÅ«lakÄ• ni tÄ«á¹‡i, akusala
abyÄ• katamÅ«lakaá¹ƒ ekaá¹ƒ, tathÄ• kusalÄ• byÄ• katamÅ«lakaá¹ƒ, akusalÄ• byÄ• katan
__aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡Ä«_ti kusalena kusalaá¹ƒ, akusalena akusalaá¹ƒ \Ne 447/, abyÄ
tÄ«á¹‡i. __nissaye terasÄ• _ti sahajÄ• tatova kusalamÅ«lakÄ• ni tÄ«á¹‡i, tathÄ• akusalam
abyÄ• katamÅ«lakÄ• ni. ettha pana purejÄ• tampi labbhati. abyÄ• kataÃ±hi abyÄ• katassa s
purejÄ• tampi; kusalassa purejÄ• tameva tathÄ• akusalassa. puna kusalÄ• byÄ• kato saha
sahajÄ• tatova abyÄ• katassa, tathÄ• akusalÄ• byÄ• katoti evaá¹ƒ terasa. __upanissaye na

ekamÅ«lakekÄ• vasÄ• nÄ• nava. tesaá¹ƒ vibhaá¹…ge tevÄ«sati bhedÄ• dassitÄ• . tesu Ä•
anantarÅ«panissaye satta, pakatÅ«panissaye nava honti. __purejÄ• te tÄ«á¹‡Ä«_ti abyÄ• k
kusalassa, akusalassÄ• ti evaá¹ƒ tÄ«á¹‡i.

__pacchÄ• jÄ• te_ \Be 451/ __tÄ«á¹‡Ä«_ti kusalo abyÄ• katassa, akusalo abyÄ• katassa, a
evaá¹ƒ tÄ«á¹‡i. __Ä• sevane tÄ«á¹‡i_ aÃ±Ã±amaÃ±Ã±asadisÄ• ni. __kamme satta_ hetusa
vissajjanesu nÄ• nÄ• kkhaá¹‡ikakammampi Ä• gataá¹ƒ, paÃ±casu sahajÄ• tameva. __vipÄ•
abyÄ• kataá¹ƒ. __Ä• hÄ• raindriyajhÄ• namaggesu satta_ hetusadisÄ• neva. indriyaá¹ƒ par
sahajÄ• tapurejÄ• tavasena Ä• gataá¹ƒ. __sampayutte tÄ«á¹‡i_ aÃ±Ã±amaÃ±Ã±asadisÄ• n
sahajÄ• tapacchÄ• jÄ• tato kusalena abyÄ• kataá¹ƒ, akusalena abyÄ• kataá¹ƒ, sahajÄ• tap
abyÄ• katena abyÄ• kataá¹ƒ, vatthupurejÄ• tato abyÄ• katena kusalaá¹ƒ, tathÄ• akusalanti
ekaá¹ƒ akusalamÅ«laá¹ƒ, tÄ«á¹‡i abyÄ• katamÅ«lÄ• nÄ«ti evaá¹ƒ paÃ±ca.

__atthiyÄ• terasÄ• _ti sahajÄ• tato kusalena kusalaá¹ƒ, sahajÄ• tapacchÄ• jÄ• tato kusale
sahajÄ• tatova kusalena kusalÄ• byÄ• katanti kusalamÅ«lÄ• ni tÄ«á¹‡i, tathÄ• akusalamÅ«
sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyato pana abyÄ• katena abyÄ• kataá¹ƒ, vatth
abyÄ• katena kusalaá¹ƒ, tathÄ• akusalaá¹ƒ, sahajÄ• tapurejÄ• tato kusalo ca abyÄ• kato ca
abyÄ• katassa sahajÄ• tapacchÄ• jÄ• taÄ• hÄ• rindriyato sahajÄ• tapurejÄ• tato ca kusalo
sveva abyÄ• katassa sahajÄ• tapacchÄ• jÄ• taÄ• hÄ• rindriyatoti evaá¹ƒ terasa. __natthivig
anantarasadisÄ• ni. __avigate terasa_ atthisadisÄ• nÄ«ti. evamettha satta gaá¹‡anaparicch
paÃ±ca satta nava dasa terasÄ• ti. tesu vipÄ• kavasena ekameva ekakaá¹ƒ,
aÃ±Ã±amaÃ±Ã±apurejÄ• tapacchÄ• jÄ• tÄ• sevanasampayuttavasena paÃ±ca tikÄ• , vippa
hetuanantarasamanantarakammaÄ• hÄ• rindriyajhÄ• namagganatthivigatavasena \Ne 448/
Ä• rammaá¹‡asahajÄ• taupanissayavasena tayo navakÄ• , adhipativasena ekaá¹ƒ dasakaá
tayo terasakÄ• ti evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ paccaye niddiá¹-á¹-havÄ• re gaá¹‡anavasena sÄ
tesaá¹ƒ vasena dukatikÄ• dÄ«su paccayasaá¹ƒsandane gaá¹‡anÄ• veditabbÄ• .

<440> ye pana paccayÄ• yesaá¹ƒ paccayÄ• naá¹ƒ visabhÄ• gÄ• vÄ• viruddhÄ• vÄ• hon
yojetabbÄ• . seyyathidaá¹ƒ --- hetupaccayassa tÄ• va
Ä• rammaá¹‡Ä• nantarasamanantarÅ«panissayapurejÄ• tapacchÄ• jÄ• takammÄ• sevanÄ•
adhipatipaccaye ca á¹-hapetvÄ• vÄ«maá¹ƒsaá¹ƒ sesÄ• dhipatino visabhÄ• gÄ• , sahajÄ• tÄ
tathÄ• bhÄ• vÄ• bhÄ• vato. hetupaccayo hi yesaá¹ƒ hetupaccayo hoti, tesaá¹ƒ sahajÄ• tÄ•
Ä• rammaá¹‡Ä• dipaccayo pana na hotÄ«ti Ä• rammaá¹‡Ä• dayo tassa visabhÄ• gÄ• nÄ•
saddhiá¹ƒ, na yojetabbÄ• . purejÄ• tapacchÄ• jÄ• tasampayuttavippayuttaatthinatthivigatÄ•
aÃ±Ã±amaÃ±Ã±aviruddhÄ• , tepi aÃ±Ã±amaÃ±Ã±aá¹ƒ na yojetabbÄ• . tattha ayojanÄ«ye v
vÄ• rÄ• labbhanti, te saá¹…khepato dassetuá¹ƒ __hetupaccayÄ• adhipatiyÄ• cattÄ• rÄ«_

tattha kiÃ±cÄ• pi hetupaccayassa adhipatinÄ• saá¹ƒsandane Å«nataragaá¹‡anavasena sa

bhavitabbaá¹ƒ, yasmÄ• pana adhipatÄ«su vÄ«maá¹ƒsÄ• va hetupaccayo, na itare, tasmÄ•
sabhÄ• gavasena ``cattÄ• rÄ«â€™â€™ ti vuttaá¹ƒ. tÄ• ni evaá¹ƒ veditabbÄ• ni --- kusalo dh
hetupaccayena paccayo adhipatipaccayena paccayo; kusalÄ• vÄ«maá¹ƒsÄ• sampayuttak
dhammo abyÄ• katassa dhammassa hetupaccayena paccayo adhipatipaccayena paccayo;
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, kusalo dhammo kusalassa ca abyÄ• katassa c
paccayo adhipatipaccayena paccayo; kusalÄ• vÄ«maá¹ƒsÄ• sampayuttakÄ• naá¹ƒ khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ, abyÄ• kato dhammo abyÄ• katassa dhamma
adhipatipaccayena paccayo; vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• vÄ«maá¹ƒsÄ• samp
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• nanti. ettha ca vipÄ• kÄ• byÄ• katÄ• lokuttaratova
Ä• rammaá¹‡apaccayaanantarapaccayÄ• dayo pana visabhÄ• gattÄ• na yojitÄ• . iminÄ• u
labbhamÄ• naÃ±ca alabbhamÄ• naÃ±ca Ã±atvÄ• labbhamÄ• navasena vÄ• rÄ• uddharita

__sahajÄ• te_ \Ne 449/ __sattÄ• _ti hetuyÄ• laddhÄ• neva. __aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡Ä«
laddhÄ• neva. __nissaye sattÄ• _ti hetuyÄ• laddhÄ• neva. __vipÄ• ke eka_nti suddhikavip
__indriyamaggesu cattÄ• rÄ«_ti heá¹-á¹-hÄ• vuttanayÄ• neva \Be 453/. __sampayutte tÄ«á
laddhÄ• neva. __vippayutte tÄ«á¹‡Ä«_ti kusalÄ• dicittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ pacc
veditabbÄ• ni. __atthiavigatesu sattÄ• _ti hetuyÄ• laddhÄ• neva.

441-443__._ evaá¹ƒ yehi adhipatipaccayÄ• dÄ«hi ekÄ• dasahi paccayehi saddhiá¹ƒ hetupa
tesaá¹ƒ vasena dumÅ«lakanaye gaá¹‡anaá¹ƒ dassetvÄ• idÄ• ni timÅ«lakÄ• dÄ«su tassa d
á¹-hapento __hetusahajÄ• tanissayaatthiavigatanti sattÄ• _tiÄ• dimÄ• ha. potthakesu pana
evaá¹ƒ parihÄ«nakkharÄ• ni paccayanÄ• mÄ• ni likhanti, taá¹ƒ saÃ±Ã±Ä• karaá¹‡amattava
tÄ• disesu á¹-hÄ• nesu paripuá¹‡á¹‡Ä• pÄ• á¸·i kÄ• tabbÄ• . yaá¹ƒ panidaá¹ƒ lakkhaá¹‡aá
dÄ«peti --- ayaá¹ƒ hetupaccayo sahajÄ• tÄ• dÄ«hi catÅ«hi saddhiá¹ƒ saá¹ƒsandane attano
satteva vissajjanÄ• ni labhati. sace panettha aÃ±Ã±amaÃ±Ã±apaccayo pavisati, aÃ±Ã±ama
labhati. sace sampayuttapaccayo pavisati, tÄ• neva tÄ«á¹‡i labhati. sace vippayuttapaccayo
hetuvippayuttaduke laddhÄ• ni tÄ«á¹‡i labhati. sace vipÄ• kapaccayo pavisati, sabbehi vipÄ
saddhiá¹ƒ saá¹ƒsandane evameva vissajjanaá¹ƒ labhati. sace panettha indriyamaggapacca
saddhiá¹ƒ dumÅ«lake laddhÄ• ni cattÄ• riyeva labhati. sace tehi saddhiá¹ƒ aÃ±Ã±amaÃ±Ã±
hetÄ• dhipatiduke dassitesu catÅ«su vissajjanesu ``kusalo dhammo abyÄ• katassa, kusalo
abyÄ• katassa cÄ• â€™â€™ ti dve apanetvÄ• sesÄ• ni dve labhati. sacepi tattha sampayu
dve labhati. sace pana vippayuttapaccayo pavisati, itarÄ• ni dve labhati. sace pana tesu vip
pavisati, sabbattha ekameva labhati. adhipatinÄ• pana saddhiá¹ƒ hetÄ• dhipatidukato Å«na
appavisantesu cattÄ• riyeva labhati. Å«nataragaá¹‡anesu pavisantesu tesaá¹ƒ vasena dve
tesaá¹ƒ tesaá¹ƒ paccayÄ• naá¹ƒ samÄ• yoge labbhamÄ• naá¹ƒ gaá¹‡anaá¹ƒ viditvÄ• timÅ«
uddharitabbÄ• ti.

etesu \Be 454/ pana ghaá¹-anesu sabbapaá¹-hamÄ• ni cattÄ• ri ghaá¹-anÄ• ni sÄ• maÃ±Ã±

vasena vuttÄ• ni avipÄ• kÄ• ni. abyÄ• katena abyÄ• katavissajjane panettha vipÄ• kahetupi

tato \Ne 450/ parÄ• ni paÃ±ca ghaá¹-anÄ• ni vipÄ• kahetuvasena vuttÄ• ni. tattha sabbepi
vipÄ• kasahajÄ• tarÅ«pÄ• ca. tesu paá¹-hame ghaá¹-ane vipÄ• kÄ• ceva taá¹ƒsamuá¹-á¹-
dutiye vipÄ• kÄ• ceva paá¹-isandhiyaÃ±ca vatthurÅ«paá¹ƒ. tatiye arÅ«padhammÄ• va. catu
vipÄ• kacittasamuá¹-á¹-hÄ• narÅ«pameva labbhati. paÃ±came vatthurÅ«pameva.

tato parÄ• ni paÃ±cadasa ghaá¹-anÄ• ni indriyamaggayuttÄ• ni amohahetuvasena vuttÄ• n
nirÄ• dhipatÄ«ni, pacchimÄ• ni cha sÄ• dhipatÄ«ni. nirÄ• dhipatikesupi paá¹-hamÄ• ni cattÄ
sabbattha amohavasena vuttÄ• ni, pacchimÄ• ni paÃ±ca vipÄ• kÄ• mohavasena. tattha nirÄ
__cattÄ• rÄ«_ti heá¹-á¹-hÄ• hetÄ• dhipatiduke dassitÄ• neva. dutiye cittasamuá¹-á¹-hÄ• na
tatiye vatthurÅ«paá¹ƒ parihÄ• yati. catutthe kusalo dhammo cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ,
taá¹ƒsamuá¹-á¹-hÄ• nÄ• nanti rÅ«pameva labbhati. tato parÄ• ni vipÄ• kayuttÄ• ni paÃ±ca
sÄ• dhipatikesu paá¹-hamÄ• ni tÄ«á¹‡i ghaá¹-anÄ• ni sÄ• maÃ±Ã±ato vipÄ• kÄ• vipÄ• kahe
paá¹-hame cattÄ• ri vuttanayÄ• neva. dutiye rÅ«paá¹ƒ parihÄ• yati, tatiye arÅ«paá¹ƒ parihÄ
tÄ«á¹‡i vipÄ• kahetuvasena vuttÄ• ni. tesu paá¹-hame rÅ«pÄ• rÅ«paá¹ƒ labbhati, dutiye arÅ
rÅ«pameva. evampi tesaá¹ƒ tesaá¹ƒ paccayÄ• naá¹ƒ samÄ• yoge labbhamÄ• naá¹ƒ gaá¹‡a
gaá¹‡anÄ• uddharitabbÄ• ti.

hetumÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<444> Ä• rammaá¹‡amÅ«lakepi adhipatipaccayÄ• dayo satta Ä• rammaá¹‡ena sabhÄ• gÄ
te ayojetvÄ• satteva yojitÄ• . tesu __adhipatiyÄ• sattÄ• _ti kusalo dhammo kusalassa dhar
dhammassa, abyÄ• katassÄ• ti evaá¹ƒ kusalamÅ«lÄ• ni tÄ«á¹‡i, akusalamÅ«laá¹ƒ ekaá¹ƒ,
satta. __nissaye tÄ«á¹‡Ä«_ti vatthuvasena abyÄ• katamÅ«lÄ• neva. upanissaye satta heá¹-
__purejÄ• te tÄ«á¹‡Ä«_ti vatthÄ• rammaá¹‡avasena abyÄ• katamÅ«lÄ• ni. __vippayutte tÄ«
vatthuvaseneva. __atthiavigatesu tÄ«á¹‡Ä«_ti vatthÄ• rammaá¹‡avasena. yathÄ• pana het
lakkhaá¹‡adassanatthaá¹ƒ ghaá¹-anÄ• ni á¹-hapitÄ• ni, tathÄ• Ä• rammaá¹‡amÅ«lakÄ• dÄ

<445> tattha \Ne 451/ yÄ• ni tÄ• va imasmiá¹ƒ Ä• rammaá¹‡amÅ«lake paÃ±ca ghaá¹-anÄ•
paá¹-hamaá¹ƒ Ä• rammaá¹‡Ä• dhipativasena sÄ• dhipatikaá¹ƒ. tattha __sattÄ• _ti Ä• ramm
laddhavissajjanÄ• neva. dutiyaá¹ƒ nirÄ• dhipatikaá¹ƒ. tattha __tÄ«á¹‡Ä«_ti vatthÄ• rammaá
Ä• rammaá¹‡avaseneva vÄ• abyÄ• katamÅ«lÄ• ni. tatiyaá¹ƒ nissayena vuttaá¹ƒ. tattha __t
abyÄ• katamÅ«lÄ• ni. catutthapaÃ±camÄ• ni sÄ• dhipatikÄ• ni. tesu catutthe __eka_nti vatt
Ä• rammaá¹‡avaseneva vÄ• abyÄ• katamÅ«laá¹ƒ akusalaá¹ƒ. paÃ±came __eka_nti nissay
akusalaá¹ƒ. evamidhÄ• pi labbhamÄ• navasena tikÄ• dÄ«su gaá¹‡anÄ• veditabbÄ• . tathÄ
Ä• rammaá¹‡aindriyavipÄ• kavasena vitthÄ• rayojanaá¹ƒ pana avatvÄ• tattha tattha vattabl

<446> adhipatimÅ«lake __sahajÄ• te sattÄ• _ti sahajÄ• tÄ• dhipativasena kusalamÅ«lÄ• n
tÄ«á¹‡i, abyÄ• katamÅ«laá¹ƒ ekaá¹ƒ. sahajÄ• tena pana saddhiá¹ƒ Ä• rammaá¹‡Ä• dhipati,
saddhiá¹ƒ sahajÄ• taá¹ƒ na labbhati. __aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡Ä«_ti sahajÄ• tÄ• dhipativa
aá¹-á¹-hÄ• _ti kusalamÅ«lÄ• ni tÄ«á¹‡i, akusalamÅ«lÄ• ni tÄ«á¹‡i, abyÄ• katamÅ«lÄ• ni dve
abyÄ• katassa sahajÄ• tato ceva Ä• rammaá¹‡ato ca nissayo hoti, akusalassa Ä• rammaá¹‡
ubhayathÄ• pi na hotÄ«ti abyÄ• katamÅ«lÄ• ni dveyevÄ• ti evaá¹ƒ aá¹-á¹-ha. __upanissaye
Ä• rammaá¹‡asadisÄ• neva. __purejÄ• te eka_nti abyÄ• katÄ• dhipati Ä• rammaá¹‡avasen
abyÄ• katena abyÄ• kataá¹ƒ lokuttaraá¹ƒ. Ä• hÄ• rÄ• dÄ«su satta heá¹-á¹-hÄ• ekamÅ«lake
cattÄ• rÄ«_ti kusalena abyÄ• kataá¹ƒ, tathÄ• akusalena, abyÄ• katena abyÄ• kataÃ±ca ku
aá¹-á¹-ha nissayasadisÄ• neva.

447-452__._ ghaá¹-anÄ• ni panettha paá¹-ipÄ• á¹-iyÄ• Ä• rammaá¹‡Ä• dÄ«hi ayojetvÄ• pa
yojitÄ• ni. kiá¹ƒ kÄ• raá¹‡Ä• ti? ubhayÄ• dhipatimissakattÄ• . tattha paá¹-hame ghaá¹-ane Ä
vatthÄ• rammaá¹‡aá¹ƒ labbhati \Be 456/, dutiye nissayavasena garuá¹ƒ katvÄ• assÄ• dent
sahajÄ• tÄ• dhipativasena kusalÄ• dayo rÅ«pÄ• naá¹ƒ, Ä• rammaá¹‡Ä• dhipativasena vatth
tÄ«á¹‡i ghaá¹-anÄ• ni Ä• rammaá¹‡Ä• dhipativasena vuttÄ• ni. tattha paá¹-hame __sattÄ• _
dutiye __eka_nti purejÄ• tÄ• ni vatthÄ• rammaá¹‡Ä• ni akusalassa. tatiye vatthumeva \Ne 4
parÄ• ni tÄ«á¹‡i ghaá¹-anÄ• ni vipÄ• kÄ• vipÄ• kasÄ• dhÄ• raá¹‡Ä• ni sahajÄ• tÄ• dhipativa
paá¹-hame rÅ«pÄ• rÅ«paá¹ƒ labbhati, dutiye arÅ«pameva, tatiye rÅ«pameva. tato parÄ• ni
vipÄ• kÄ• dhipativasena vuttÄ• ni. tesupi paá¹-hame rÅ«pÄ• rÅ«paá¹ƒ labbhati, dutiye arÅ«
tato parÄ• ni cha ghaá¹-anÄ• ni Ä• hÄ• rindriyayuttÄ• ni cittÄ• dhipativasena vuttÄ• ni. tatth
tÄ«á¹‡i savipÄ• kÄ• ni. tesu gaá¹‡anÄ• pÄ• kaá¹-Ä• yeva. tato parÄ• ni cha ghaá¹-anÄ• ni
viriyÄ• dhipativasena vuttÄ• ni. nanu ca adhipatipaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ viriyÄ• dhi
siyuá¹ƒ, kasmÄ• tathÄ• na vuttÄ• nÄ«ti? parato hetuvasena vuttaghaá¹-anehi sadisattÄ• .
ghaá¹-anÄ• ni amohassa vÄ«maá¹ƒsÄ• dhipatittÄ• vÄ«maá¹ƒsÄ• ya ca sammÄ• diá¹-á¹-hi
viriyampi ca sammÄ• vÄ• yÄ• mamicchÄ• vÄ• yÄ• mabhÄ• vena maggoti tena saddhiá¹ƒ g
vuttaghaá¹-anehi sadisÄ• nÄ«ti parivattetvÄ• vuttÄ• ni. tesupi gaá¹‡anÄ• pÄ• kaá¹-Ä• yeva

453-456__._ anantarasamanantaramÅ«lakesu __sattÄ• _ti kusalo kusalassa abyÄ• katassa
abyÄ• kato tiá¹‡á¹‡annampÄ«ti evaá¹ƒ satta. __kamme eka_nti kusalÄ• maggacetanÄ• at
ghaá¹-anÄ• ni panetesu tÄ«á¹‡i tÄ«á¹‡iyeva. tÄ• ni bahutarapaá¹-ipÄ• á¹-iyÄ• vuttÄ• ni.

457-460__._ sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayamÅ«lakesu ye ye dukamÅ«lake paccayÄ•
á¹-hitena sabhÄ• gÄ• . tasmÄ• dukamÅ«lake gaá¹‡anaá¹ƒ Ã±atvÄ• ye upari paccayÄ• gh
Å«nataragaá¹‡anassa vasena sabbaghaá¹-anesu gaá¹‡anÄ• veditabbÄ• . tattha sahajÄ• ta
tesu paÃ±ca avipÄ• kÄ• ni, paÃ±ca savipÄ• kÄ• ni. tattha avipÄ• kesu tÄ• va paá¹-hame ku
\Be 457/, kusalÄ• byÄ• katassa, kusalÄ• byÄ• kato abyÄ• katassÄ• ti cattÄ• ri, tathÄ• akus
abyÄ• katassevÄ• ti evaá¹ƒ nava. tattha kusalÄ• kusalÄ• dikesu aá¹-á¹-hasu vissajjanesu a

cittasamuá¹-á¹-hÄ• narÅ«paÃ±ca labbhati. abyÄ• kate vatthurÅ«pampi. dutiye ghaá¹-ane ab
vatthumeva labbhati, tatiye tÄ«supi arÅ«pameva, catutthe cittasamuá¹-á¹-hÄ• narÅ«pameva
paá¹-isandhiyaá¹ƒ vatthunÄ• saddhiá¹ƒ arÅ«padhammÄ• . savipÄ• kesu paá¹-hame vipÄ• k
vipÄ• kacittasamuá¹-á¹-hÄ• narÅ«paÃ±ca, dutiye vipÄ• kÄ• ceva vatthurÅ«paÃ±ca, tatiye v
vipÄ• kacittasamuá¹-á¹-hÄ• nameva, paÃ±came vatthurÅ«pameva labbhati.

aÃ±Ã±amaÃ±Ã±amÅ«lake \Ne 453/ cha ghaá¹-anÄ• ni. tesu paá¹-hamÄ• ni tÄ«á¹‡i avipÄ•
savipÄ• kÄ• ni. tesu gaá¹‡anÄ• pÄ• kaá¹-Ä• yeva.

<461> nissayamÅ«lake __nissayapaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡Ä«_ti vatthuá¹ƒ Ä• ramm
pavattakusalÄ• divasena veditabbÄ• ni. __upanissaye eka_nti vatthuá¹ƒ Ä• rammaá¹‡Å«pa
uppannÄ• kusalaá¹ƒ. sesaá¹ƒ dumÅ«lake heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

462-464__._ imasmiá¹ƒ pana nissayapaccaye vÄ«sati ghaá¹-anÄ• ni. tesu purimÄ• ni cha g
purejÄ• tasahajÄ• tavasena vuttÄ• ni, tato cattÄ• ri purejÄ• tavaseneva, tato dasa sahajÄ• t
paá¹-hame ghaá¹-ane __terasÄ• _ti nissayapaccayavibhaá¹…ge vuttÄ• neva. dutiye __aá¹-
sahajÄ• tÄ• dhipativasena satta, vatthuá¹ƒ garuá¹ƒ katvÄ• akusalaÃ±cÄ• ti aá¹-á¹-ha. tatiye
laddhÄ• neva. catutthe paÃ±ca vippayutte laddhÄ• ni. paÃ±came __cattÄ• rÄ«_ti kusalÄ• d
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, vatthu ca akusalassa. chaá¹-á¹-he __tÄ«á¹‡Ä«_ti kusalÄ• dÄ
cittasamuá¹-á¹-hÄ• nassa. purejÄ• tavasena catÅ«su paá¹-hame __tÄ«á¹‡Ä«_ti vatthu kusa
ca abyÄ• katassa. dutiye vatthumeva kusalÄ• dÄ«naá¹ƒ. tatiye __eka_nti vatthu akusalassa
viÃ±Ã±Ä• á¹‡apaÃ±cakassa. sahajÄ• tavasena dasa savipÄ• kÄ• vipÄ• kavasena dvidhÄ•
vuttanayeneva veditabbÄ• ni.

<465> upanissayamÅ«lake __Ä• rammaá¹‡e sattÄ• _ti Ä• rammaá¹‡Å«panissaye laddhÄ•
tÄ• neva. anantarasamanantaresu anantarÅ«panissaye laddhÄ• neva. __nissaye eka_nti va
__purejÄ• te eka_nti \Be 458/ tasseva vatthuá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ vÄ• . __Ä• sevane
anantarÅ«panissayavasena. __kamme dve_ pakatÅ«panissayavasena. lokuttarakusalaceta
anantarÅ«panissayopi hoti. __vippayutte ekaá¹ƒ_ Ä• rammaá¹‡Å«panissayavasena, tathÄ•
natthivigatesu satta anantarasamÄ• neva.

<466> upanissayamÅ«lakÄ• ni pana satta ghaá¹-anÄ• ni honti. tattha purimÄ• ni tÄ«á¹‡i
Ä• rammaá¹‡Å«panissayavasena vuttÄ• ni. tattha paá¹-hame __sattÄ• _ti kusalo kusalÄ• dA
akusalo akusalassevÄ• ti evaá¹ƒ satta. dutiye __eka_nti cakkhÄ• diabyÄ• kataá¹ƒ akusalas
vatthu akusalassa. tato parÄ• ni dve anantarÅ«panissayavasena vuttÄ• ni. tesu gaá¹‡anÄ•
anantarapakatÅ«panissayavasena vuttÄ• ni. tattha paá¹-hame lokiyakusalÄ• kusalacetanÄ•
gahetabbÄ• , dutiye lokuttarakusalÄ• va.

467-468__._ purejÄ• tamÅ«lake __Ä• rammaá¹‡e tÄ«á¹‡Ä«_ti abyÄ• kato kusalÄ• dÄ«naá¹
abyÄ• kato akusalassa. sesesupi eseva nayo. ettha pana satta ghaá¹-anÄ• ni. tesu paá¹-ha
vatthÄ• rammaá¹‡avasena vuttaá¹ƒ, dutiyaá¹ƒ vatthuvaseneva, tatiyaá¹ƒ Ä• rammaá¹‡avas
Ä• rammaá¹‡akÄ• lavasena, paÃ±camaá¹ƒ Ä• rammaá¹‡Ä• dhipativasena, chaá¹-á¹-haá¹ƒ
Ä• rammaá¹‡Ä• dhipatikÄ• lavasena, sattamaá¹ƒ cakkhÄ• divasena.

469-472__._ pacchÄ• jÄ• tamÅ«lake vÄ«sati paccayÄ• na yujjanti, tayova yojanaá¹ƒ labha
ghaá¹-anaá¹ƒ, taá¹ƒ kÄ• yassa kusalÄ• dÄ«naá¹ƒ vasena veditabbaá¹ƒ. Ä• sevanamÅ«lake

473-477__._ kammamÅ«lake __anantare eka_nti maggacetanÄ• vasena vuttaá¹ƒ. __aÃ±Ã±
paá¹-isandhiyaá¹ƒ vatthupi gahetabbaá¹ƒ. __upanissaye dve_ti anantarapakatÅ«panissayav
vuttÄ• neva. evaá¹ƒ sesÄ• nipi heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• ni. ettha pana ekÄ•
paá¹-hamÄ• ni dve pakatÅ«panissayÄ• nantarÅ«panissayavibhÄ• gato nÄ• nÄ• kkhaá¹‡ika
parÄ• ni cattÄ• ri vipÄ• kÄ• vipÄ• kato ekakkhaá¹‡ikakammavasena vuttÄ• ni. tattha paá¹-h
cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ labbhati, dutiye \Be 459/ arÅ«pena saddhiá¹ƒ vatthu, tatiye
cittasamuá¹-á¹-hÄ• narÅ«pameva. paá¹-isandhiyaá¹ƒ pana kaá¹-attÄ• rÅ«pampi labbhati. ta
savipÄ• kÄ• ni, tÄ• ni heá¹-á¹-hÄ• vuttanayÄ• neva. vipÄ• kamÅ«lake paÃ±ca ghaá¹-Ä• nÄ

478-483__._ Ä• hÄ• ramÅ«lake __sattÄ• _tiÄ• dÄ«ni vuttanayÄ• neva. ghaá¹-anÄ• ni panet
paá¹-hamÄ• ni paÃ±ca vipÄ• kÄ• vipÄ• kasÄ• maÃ±Ã±ato vuttÄ• ni. tattha paá¹-hame cattÄ
dutiye tayo arÅ«pÄ• hÄ• rÄ• va. tatiye vatthupi paccayuppannaá¹ƒ hoti, catutthe taá¹ƒ parih
rÅ«pameva paccayuppannaá¹ƒ. tato parÄ• ni paÃ±ca savipÄ• kaghaá¹-anÄ• ni, tÄ• ni heá¹-
parÄ• ni nava ghaá¹-anÄ• ni cetanÄ• hÄ• ravasena vuttÄ• ni. tato parÄ• ni nava nirÄ• dhipa
\Ne 455/. tato parÄ• ni sÄ• dhipativiÃ±Ã±Ä• á¹‡Ä• hÄ• ravasena cha ghaá¹-anÄ• ni vuttÄ• n
vipÄ• kÄ• vipÄ• kasÄ• maÃ±Ã±avasena vuttÄ• ni. tÄ«á¹‡i vipÄ• kavaseneva. tattha lokiyÄ•
vatthu parihÄ• yati.

484-495__._ indriyamÅ«lake __purejÄ• te eka_nti cakkhundriyÄ• dÄ«naá¹ƒ vasena abyÄ• k
dumÅ«lakaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. ghaá¹-anÄ• ni panettha cha sattat
sabbÄ• nipi indriyÄ• ni paccayaá¹-á¹-hena labbhanti. dutiye rÅ«pajÄ«vitindriyaá¹ƒ hÄ• yati. n
hoti. tatiye arÅ«pindriyÄ• ni rÅ«pÄ• naá¹ƒ. catutthe cakkhÄ• dÄ«ni cakkhuviÃ±Ã±Ä• á¹‡Ä• c
ghaá¹-anÄ• ni sahajÄ• taarÅ«pindriyavasena vuttÄ• ni, tato nava maggabhÅ«tÄ• naá¹ƒ indr
jhÄ• naá¹…gabhÅ«tÄ• naá¹ƒ, tato nava jhÄ• namaggabhÅ«tÄ• naá¹ƒ, tato nava manindriya
cha, tato vÄ«riyavasena maggasampayuttÄ• ni cha, tato amohahetuvasena nirÄ• dhipatÄ«n
tesu sabbesu vipÄ• kapaccayena ayuttÄ• ni ca yuttÄ• ni ca heá¹-á¹-hÄ• vuttanayeneva ved

496-500__._ jhÄ• namÅ«lakepi dumÅ«lakaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. gh
chattiá¹ƒsa. tesu paá¹-hamÄ• ni nava indriyamaggabhÄ• vaá¹ƒ anÄ• masitvÄ• sÄ• dhÄ• ra

460/ vuttÄ• ni. tato parÄ• ni nava indriyabhÅ«tajhÄ• naá¹…gavasena, tato nava maggabhÅ«
nava indriyamaggabhÅ«tajhÄ• naá¹…gavasena. catÅ«supi cetesu navakesu Ä• dito cattÄ•
vipÄ• kÄ• vipÄ• kasÄ• dhÄ• raá¹‡Ä• ni. avasÄ• ne paÃ±ca paÃ±ca vipÄ• kÄ• neva, tÄ• ni h

501-508__._ maggamÅ«lakepi dumÅ«lakaá¹ƒ vuttanayeneva veditabbaá¹ƒ. ghaá¹-anÄ• ni p
tesu paá¹-hamÄ• ni nava indriyajhÄ• nabhÄ• vaá¹ƒ anÄ• masitvÄ• suddhikamaggavasenev
indriyabhÅ«tamaggavasena, tato nava jhÄ• nabhÅ«tamaggavasena, tato nava indriyajhÄ• n
cha adhipatibhÅ«tamaggavasena, tato nava nirÄ• dhipatimaggahetuvasena, tato cha sÄ• dh
tattha navakesu paÃ±ca paÃ±ca chakkesu tÄ«á¹‡i tÄ«á¹‡i vipÄ• kÄ• ni. sesÄ• ni sÄ• dhÄ•
vuttanayÄ• neva.

509-510__._ sampayuttamÅ«lake \Ne 456/ dumÅ«lakaá¹ƒ uttÄ• natthameva. ettha pana dve
ekaá¹ƒ sÄ• dhÄ• raá¹‡avasena, ekaá¹ƒ vipÄ• kavasena vuttaá¹ƒ.

511-514__._ vippayuttamÅ«lakepi dumÅ«lakaá¹ƒ uttÄ• natthameva. ghaá¹-anÄ• ni panettha
__paÃ±cÄ• _ti kusalo abyÄ• katassa, tathÄ• akusalo, abyÄ• kato tiá¹‡á¹‡annampi. ettha ca
sahajÄ• tÄ• pi honti, pacchÄ• jÄ• tapurejÄ• tÄ• pi. dutiye purejÄ• tasahajÄ• tÄ• va tatiye tey
tattha kusalo abyÄ• katassa tathÄ• akusalo, abyÄ• kato pana abyÄ• katassa ca Ä• rammaá
cÄ• ti evaá¹ƒ cattÄ• ri. catutthe __tÄ«á¹‡Ä«_ti kusalÄ• dÄ«ni abyÄ• katassa. indriyÄ• ni pan
arÅ«pÄ• nipi. paÃ±came paccayÄ• arÅ«pÄ• va chaá¹-á¹-he vatthuvasena rÅ«pÄ• va sattan
vipassanÄ• vasena, akusalassa assÄ• danavasena vatthumeva. aá¹-á¹-hame tadevÄ• kusa
abyÄ• katassa, dasame kusalÄ• dayo cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, ekÄ• dasame paá¹-isa
khandhÄ• naá¹ƒ, dvÄ• dasame paá¹-isandhiyaá¹ƒ khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, tera
khandhÄ• vatthussa.

515-518__._ atthipaccayamÅ«lake \Be 461/ __upanissaye eka_nti Ä• rammaá¹‡Å«panissay
akusalassa. sesaá¹ƒ dumÅ«lake uttÄ• nameva. ghaá¹-anÄ• ni panettha ekÅ«natiá¹ƒsa. tesu
arÅ«pavatthÄ• rammaá¹‡amahÄ• bhÅ«taindriyÄ• hÄ• rÄ• naá¹ƒ vasena sahajÄ• tapurejÄ•
dutiye pacchÄ• jÄ• takabaá¸·Ä«kÄ• rÄ• hÄ• rÄ• na labbhanti. paá¹-hamadutiyaghaá¹-anÄ•
upari tatiyacatutthÄ• ni katÄ• ni. puna paá¹-hamameva catÅ«hi Ä• hÄ• rehi saddhiá¹ƒ paÃ±
saddhiá¹ƒ chaá¹-á¹-haá¹ƒ, rÅ«pÄ• rÅ«pindriyehi saddhiá¹ƒ sattamaá¹ƒ kataá¹ƒ. dutiyameva
saddhiá¹ƒ sattamaá¹ƒ kataá¹ƒ. paá¹-hamadutiyÄ• neva vippayuttapaccayena saddhiá¹ƒ aá¹
navamaá¹ƒ adhipatinÄ• saddhiá¹ƒ dasamaá¹ƒ kataá¹ƒ. tato ekÄ• dasame paccayavasena v
arÅ«padhammÄ• yeva paccayÄ• , terasame vatthÄ• rammaá¹‡Ä• , cuddasame vatthumeva
soá¸·asame vatthumeva Ä• rammaá¹‡aá¹ƒ, sattarasame pana tadeva Ä• rammaá¹‡Ä• dhipa
tadeva Ä• rammaá¹‡Å«panissayavasena, ekÅ«navÄ«satime cakkhÄ• dayova paccayÄ• . im
pakiá¹‡á¹‡akaghaá¹-anÄ• ni nÄ• ma sahajÄ• taá¹ƒ aggahetvÄ• vuttÄ• ni. tato parÄ• ni das

<519> natthivigatamÅ«lakesu \Ne 457/ anantarasamanantaramÅ«lakesu viya upanissayÄ•
tÄ«á¹‡iyeva ghaá¹-anÄ• ni, avigatamÅ«lakaá¹ƒ atthimÅ«lakasadisamevÄ• ti.

yÄ• ni panetÄ• ni imasmiá¹ƒ paÃ±hÄ• vÄ• re ghaá¹-anÄ• ni vuttÄ• ni, tÄ• ni sabbÄ• nipi du
pakiá¹‡á¹‡akato sahajÄ• tato ca. tattha sabbesampi Ä• rammaá¹‡amÅ«lakÄ• dÄ«naá¹ƒ Ä•
vuttÄ• ni __pakiá¹‡á¹‡akÄ• ni_ nÄ• ma. tÄ• ni Ä• rammaá¹‡amÅ«lake paÃ±capi, adhipatim
tÄ«á¹‡ipi, tathÄ• samanantaramÅ«lake, nissayamÅ«lake dasa, upanissayamÅ«lake satta,
pacchÄ• jÄ• tamÅ«lake ekameva, tathÄ• Ä• sevanamÅ«lake, kammamÅ«lake dve, Ä• hÄ•
cattÄ• ri, vippayuttamÅ«lake nava, atthimÅ«lake ekÅ«navÄ«sati, natthimÅ«lake tÄ«á¹‡ipi, ta
avigatamÅ«lake ekÅ«navÄ«satÄ«ti sabbÄ• nipi sataÃ±ceva tÄ«á¹‡i ca honti. sahajÄ• taniss
pakiá¹‡á¹‡akÄ• nÄ«ti vuttÄ• ni.

yÄ• ni \Be 462/ pana sahajÄ• taá¹ƒ labbhanti, tÄ• ni __sahajÄ• taghaá¹-anÄ• ni_ nÄ• mÄ•
Ä• rammaá¹‡amÅ«lake anantarasamanantarapurejÄ• tapacchÄ• jÄ• taÄ• sevananatthiviga
te paccayÄ• sahajÄ• tÄ• naá¹ƒ paccayÄ• honti. yathÄ• ca sahajÄ• tÄ• naá¹ƒ na honti, tat
hetusahajÄ• taaÃ±Ã±amaÃ±Ã±avipÄ• kajhÄ• namaggasampayuttapaccayÄ• . asahajÄ• tÄ•
catuvÄ«satipi ghaá¹-anÄ• ni sahajÄ• taghaá¹-anÄ• neva. tathÄ• adhipatimÅ«lake catuvÄ«s
dasapi, aÃ±Ã±amaÃ±Ã±amÅ«lake chapi, nissayamÅ«lake dasa, kammamÅ«lake nava, vipÄ
Ä• hÄ• ramÅ«lake tettiá¹ƒsa, indriyamÅ«lake dvÄ• sattati jhÄ• namÅ«lake chattiá¹ƒsÄ• pi, n
sattapaÃ±Ã±Ä• sampi, sampayuttamÅ«lake dvepi, vippayuttamÅ«lake cattÄ• ri, atthimÅ«lak
dasÄ• ti sabbÄ• nipi tÄ«á¹‡i satÄ• ni dvÄ• dasa ca honti. iti purimÄ• ni sataá¹ƒ tÄ«á¹‡i ca in
dvÄ• dasuttarÄ• ni tÄ«á¹‡i satÄ• nÄ«ti sabbÄ• nipi paÃ±cadasÄ• dhikÄ• ni cattÄ• ri ghaá¹-a
Ä• gatÄ• ni. tesu ye ye paccayadhammÄ• nÄ• mavasena na pÄ• kaá¹-Ä• hutvÄ• paÃ±Ã±
nayÄ• naá¹ƒ Ä• dito vipÄ• kÄ• vipÄ• kasÄ• maÃ±Ã±ato vuttesu ghaá¹-anesu dassetabbÄ• .
Ä• rammaá¹‡Ä• cattÄ• ro adhipatayo cattÄ• ro Ä• hÄ• rÄ• vÄ«sati indriyÄ• ni satta jhÄ• na
maggaá¹…gÄ• nÄ«ti ete paccayadhammÄ• nÄ• ma. tesu ye ye dhammÄ• ekantena kusal
kusalavipÄ• kÄ• , ekantenevÄ• kusalavipÄ• kÄ• , ekanteneva \Ne 458/ vipÄ• kÄ• , ekanten
sÄ• dhukaá¹ƒ sallakkhetvÄ• ye tattha vipÄ• kÄ• , te vipÄ• kaghaá¹-anesu, ye avipÄ• kÄ• , t
yathÄ• yogaá¹ƒ yojetabbÄ• ti.

paÃ±hÄ• vÄ• rassa ghaá¹-ane anulomagaá¹‡anÄ• .

paccanÄ«yuddhÄ• ravaá¹‡á¹‡anÄ•

<527> idÄ• ni paccanÄ«yaá¹ƒ hoti. tattha yathÄ• paá¹-icca vÄ• rÄ• dÄ«su ``akusalaá¹ƒ dh
dhammo uppajjati nahetupaccayÄ• â€™â€™ tiÄ• dinÄ• nayena labbhamÄ• nÄ• \Be 463/ p
paccayÄ• naá¹ƒ vasena sarÅ«patova vitthÄ• ritÄ• . evaá¹ƒ avitthÄ• retvÄ• ekena lakkhaá¹‡
paccanÄ«yaá¹ƒ dassetuá¹ƒ dhammasaá¹…gÄ• hakehi __kusalo dhammo kusalassa dhamm

paccayo_tiÄ• dinÄ• nayena anulomato kusalÄ• dÄ«naá¹ƒ paccayÄ• uddhaá¹-Ä• . te ca kh
ekekapaccayavaseneva; tasmÄ• ye yattha samÅ«hato dassitÄ• , te vibhajitvÄ• veditabbÄ•
catuvÄ«sati paccayÄ• aá¹-á¹-hasu paccayesu saá¹…gahaá¹ƒ gacchanti. kataresu aá¹-á¹-ha
sahajÄ• te, upanissaye, purejÄ• te, pacchÄ• jÄ• te, kamme, Ä• hÄ• re, indriyeti. kathaá¹ƒ? a
aá¹-á¹-ha paccaye sesesu soá¸·asasu hetupaccayo aÃ±Ã±amaÃ±Ã±avipÄ• kajhÄ• namagg
paccayÄ• ekantena sahajÄ• tÄ• hutvÄ• sahajÄ• tÄ• naÃ±Ã±eva paccayabhÄ• vato sahaj
gacchanti. anantarapaccayo samanantaraÄ• sevananatthivigatapaccayoti ime pana paÃ±ca
attano anantaraá¹ƒ uppajjamÄ• nÄ• naÃ±Ã±eva paccayabhÄ• vato anantarÅ«panissayalak
saá¹…gahaá¹ƒ gacchanti. nissayapaccayo sahajÄ• tapurejÄ• tabhedato duvidho. tattha sah
sahajÄ• tÄ• naÃ±Ã±eva nissayapaccayabhÄ• vato sahajÄ• tapaccaye saá¹…gahaá¹ƒ gacc
purejÄ• tapaccaye saá¹…gahaá¹ƒ gacchati.

adhipatipaccayopi sahajÄ• tÄ• dhipatiÄ• rammaá¹‡Ä• dhipativasena duvidho. tattha sahajÄ
sahajÄ• tÄ• naá¹ƒyeva adhipatipaccayabhÄ• vato sahajÄ• tapaccaye saá¹…gahaá¹ƒ gacch
Ä• rammaá¹‡Å«panissayo \Ne 459/ hotiyevÄ• ti Ä• rammaá¹‡Å«panissayalakkhaá¹‡ena up
gacchati. vippayuttapaccayo sahajÄ• tapurejÄ• tapacchÄ• jÄ• tabhedato tividho. tattha saha
sahajÄ• tÄ• naÃ±Ã±eva vippayuttapaccayabhÄ• vato sahajÄ• tapaccaye saá¹…gahaá¹ƒ ga
uppajjitvÄ• pacchÄ• uppajjamÄ• nÄ• naá¹ƒ paccayabhÄ• vato purejÄ• te saá¹…gahito. pa
uppajjitvÄ• pure uppannÄ• naá¹ƒ upatthambhanavasena paccayabhÄ• vato pacchÄ• jÄ• ta
atthipaccayaavigatapaccayÄ• sahajÄ• tapurejÄ• tapacchÄ• jÄ• taÄ• hÄ• rindriyÄ• naÃ±cev
vasena chahi bhedehi á¹-hitÄ• . tattha sahajÄ• taatthiavigatÄ• sahajÄ• tÄ• naÃ±Ã±eva atth
sahajÄ• tapaccaye \Be 464/ saá¹…gahaá¹ƒ gacchanti. purejÄ• tÄ• pure uppajjitvÄ• pacchÄ
paccayabhÄ• vato purejÄ• tapaccaye saá¹…gahaá¹ƒ gacchanti. pacchÄ• jÄ• tÄ• pacchÄ•
upatthambhanavasena paccayabhÄ• vato pacchÄ• jÄ• tapaccaye saá¹…gahaá¹ƒ gacchanti
kabaá¸·Ä«kÄ• rÄ• hÄ• rapaccaye saá¹…gahaá¹ƒ gacchanti. indriyabhÅ«tÄ• rÅ«pajÄ«vitind
gacchantÄ«ti evaá¹ƒ ime soá¸·asa paccayÄ• imesu aá¹-á¹-hasu paccayesu saá¹…gahaá¹ƒ

imesampi pana aá¹-á¹-hannaá¹ƒ paccayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…gaho atthiyev
Ä• rammaá¹‡apaccayo adhipatianadhipatibhedena duvidho. tattha adhipatibhÅ«to Ä• ramm
upanissaye saá¹…gahaá¹ƒ gacchati. anadhipatibhÅ«to suddho Ä• rammaá¹‡apaccayova. k
sahajÄ• tanÄ• nÄ• kkhaá¹‡ikavasena duvidho. tattha sahajÄ• takammaá¹ƒ attanÄ• sahajÄ•
kammapaccayabhÄ• vato sahajÄ• teyeva saá¹…gahaá¹ƒ gacchati. nÄ• nÄ• kkhaá¹‡ikakam
duvidhaá¹ƒ. tattha balavakammaá¹ƒ vipÄ• kadhammÄ• naá¹ƒ upanissayova hutvÄ• paccay
saá¹…gahaá¹ƒ gacchati. balavampi pana rÅ«pÄ• naá¹ƒ dubbalaÃ±ca arÅ«pÄ• naá¹ƒ nÄ• n
paccayo. Ä• hÄ• rapaccayopi rÅ«pÄ• rÅ«pato duvidho. tattha arÅ«pÄ• hÄ• ro attanÄ• saha
hotÄ«ti sahajÄ• tapaccaye saá¹…gahaá¹ƒ gacchati. rÅ«pÄ• hÄ• ro sahajÄ• tapurejÄ• tapac
hoti. attano pana uppÄ• dakkhaá¹‡aá¹ƒ atikkamitvÄ• á¹-hitippatto Ä• hÄ• rapaccayataá¹ƒ s
Ä• hÄ• rapaccayova hoti. indriyapaccayopi rÅ«pÄ• rÅ«pato duvidho. tattha arÅ«pindriyapac

sahajÄ• tÄ• naÃ±Ã±eva indriyapaccayataá¹ƒ sÄ• dhetÄ«ti sahajÄ• teyeva saá¹…gahaá¹ƒ g
pana ajjhattabahiddhÄ• bhedato duvidho. tattha ajjhattaá¹ƒ indriyapaccayo pure uppajjitvÄ•
uppajjamÄ• nÄ• naá¹ƒ \Ne 460/ sasampayuttadhammÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«
purejÄ• teyeva saá¹…gahaá¹ƒ gacchati. bÄ• hiro indriyapaccayo nÄ• ma rÅ«pajÄ«vitindriya
paccayo hontampi anupÄ• lanamattavaseneva hoti, na janakavasenÄ• ti indriyapaccayova
paccayÄ• aÃ±Ã±amaÃ±Ã±ampi saá¹…gahaá¹ƒ gacchantÄ«ti veditabbÄ• . ayaá¹ƒ tÄ• va a
avasesÄ• naá¹ƒ soá¸·asannaÃ±ceva tesaá¹ƒyeva ca aá¹-á¹-hannaá¹ƒ aÃ±Ã±amaÃ±Ã±avas

idÄ• ni \Be 465/ imesaá¹ƒ aá¹-á¹-hannaá¹ƒ paccayÄ• naá¹ƒ ekekasmiá¹ƒ catuvÄ«satiyÄ• p
saá¹…gahaá¹ƒ gacchanti, te te veditabbÄ• . tattha aá¹-á¹-hannaá¹ƒ tÄ• va sabbapaá¹-hame
Ä• rammaá¹‡apaccayova saá¹…gahaá¹ƒ gacchati, na sesÄ• tevÄ«sati. dutiye sahajÄ• tapa
sahajÄ• tÄ• dhipatipaccayo sahajÄ• tapaccayo aÃ±Ã±amaÃ±Ã±apaccayo sahajÄ• tanissay
vipÄ• kapaccayo sahajÄ• taÄ• hÄ• rapaccayo sahajÄ• taindriyapaccayo jhÄ• napaccayo m
sahajÄ• tavippayuttapaccayo sahajÄ• tatthipaccayo sahajÄ• tÄ• vigatapaccayoti ime panna
gacchanti. tatiye upanissayapaccaye adhipatibhÅ«to Ä• rammaá¹‡apaccayo Ä• rammaá¹‡a
anantarasamanantaraupanissayaÄ• sevanapaccayÄ• nÄ• nÄ• kkhaá¹‡iko balavakammapa
vigatapaccayoti ime nava paccayÄ• saá¹…gahaá¹ƒ gacchanti. catutthe purejÄ• tapaccaye
purejÄ• tapaccayo purejÄ• tindriyapaccayo purejÄ• tavippayuttapaccayo purejÄ• tatthipacca
purejÄ• tÄ• vigatapaccayoti ime cha paccayÄ• saá¹…gahaá¹ƒ gacchanti. paÃ±came pacch
pacchÄ• jÄ• tapaccayo pacchÄ• jÄ• tavippayuttapaccayo pacchÄ• jÄ• tatthipaccayo pacchÄ
cattÄ• ro paccayÄ• saá¹…gahaá¹ƒ gacchanti. chaá¹-á¹-he kammapaccaye nÄ• nÄ• kkhaá¹
sattame Ä• hÄ• rapaccaye kabaá¸·Ä«kÄ• rÄ• hÄ• ravaseneva Ä• hÄ• rapaccayo Ä• hÄ• rat
ime tayo paccayÄ• saá¹…gahitÄ• . aá¹-á¹-hame indriyapaccaye rÅ«pajÄ«vitindriyapaccayo
indriyÄ• vigatapaccayoti ime tayo paccayÄ• saá¹…gahaá¹ƒ gacchanti. evaá¹ƒ imesaá¹ƒ aá
paccayÄ• naá¹ƒ ekekasmiá¹ƒ ime cime ca paccayÄ• saá¹…gahaá¹ƒ gatÄ• ti Ã±atvÄ• ye y
tassa gaá¹‡anena gahitÄ• va hontÄ«ti veditabbÄ• .

evaá¹ƒ sabbapaccayasaá¹…gÄ• hakÄ• naá¹ƒ imesaá¹ƒ aá¹-á¹-hannaá¹ƒ paccayÄ• naá¹ƒ v
paÃ±hesu imasmiá¹ƒ paccanÄ«ye ``kusalo dhammo kusalassa dhammassa Ä• rammaá¹‡a
ime \Ne 461/ pannarasa paÃ±hÄ• uddharitvÄ• vissajjitÄ• . tattha kusalo kusalassa, kusalo
abyÄ• katassa, kusalo kusalÄ• byÄ• katassÄ• ti kusalÄ• dikÄ• cattÄ• ro paÃ±hÄ• ; tathÄ•
abyÄ• katassa, abyÄ• kato \Be 466/ kusalassa, abyÄ• kato akusalassÄ• ti abyÄ• katÄ• dikÄ
ca kusalassa; tathÄ• abyÄ• katassa; akusalo ca abyÄ• kato ca akusalassa; tathÄ• abyÄ• k
dumÅ«lakekÄ• vasÄ• nÄ• cattÄ• ro honti. tesu paá¹-hame paÃ±he yehi bhavitabbaá¹ƒ, te s
paccayÄ• vuttÄ• . dutiye dve, tatiye paÃ±ca, catutthe ekova paÃ±came tayo, chaá¹-á¹-he d
aá¹-á¹-hame ekova navame satta, dasame tayo, ekÄ• dasame tayo, dvÄ• dasame dve, tera
dve, pannarasamepi cattÄ• rova. te ``sahajÄ• tapaccayenÄ• â€™â€™ ti avatvÄ• ``sahajÄ•
vuttÄ• . tattha kÄ• raá¹‡aá¹ƒ parato vakkhÄ• ma.

samÄ• sato panettha eko dve tayo cattÄ• ro paÃ±ca sattÄ• ti chaá¸·eva paccayaparicched
paÃ±hÄ• vÄ• rassa paccanÄ«ye ukkaá¹-á¹-havasena paÃ±hÄ• paricchedo ceva te te pacca
dassitapaccayaparicchedo ca. ``na hetupaccayoâ€™â€™ tiÄ• dÄ«su hi catuvÄ«satiyÄ• pi p
ekapaccanÄ«yepi ito uddhaá¹ƒ paÃ±hÄ• vÄ• paccayÄ• vÄ• na labbhanti, heá¹-á¹-hÄ• la
paÃ±hesu ``kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa sahajÄ• tapaccay
ekova paccayo Ä• gato, tasmiá¹ƒ paccaye paá¹-ikkhitte te paÃ±hÄ• parihÄ• yanti. yasmiá¹ƒ
dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo upanissayapaccayena
paccayÄ• Ä• gatÄ• . tattha nÄ• rammaá¹‡apaccayÄ• ti evaá¹ƒ ekasmiá¹ƒ paccaye paá¹-ikk
vasena so paÃ±ho labbhateva. tesu pana dvÄ«supi paccayesu paá¹-ikkhittesu so vÄ• ro pa
paÃ±hesu tayo cattÄ• ro paÃ±ca satta vÄ• labbhanti, tesu á¹-hapetvÄ• paá¹-ikkhitte pacca
te paÃ±hÄ• labbhantiyeva. sabbesu pana paccayesu paá¹-ikkhittesu sabbepi te vÄ• rÄ• pa
cettha lakkhaá¹‡aá¹ƒ. iminÄ• lakkhaá¹‡ena Ä• dito paá¹-á¹-hÄ• ya tesu tesu paÃ±hesu saá
vuttapaccayÄ• naá¹ƒ pabhedo ca tasmiá¹ƒ tasmiá¹ƒ paccanÄ«ye tesaá¹ƒ tesaá¹ƒ paÃ±hÄ•
veditabbÄ• .

tatrÄ• yaá¹ƒ \Be 467/ vitthÄ• rakathÄ• --- paá¹-hamapaÃ±he tÄ• va tÄ«hi paccayehi ekÅ«n
dassitÄ• . kathaá¹ƒ? kusalo hi kusalassa purejÄ• tapacchÄ• jÄ• tavipÄ• kavippayutteheva p
sesehi vÄ«satiyÄ• hoti, tesu Ä• rammaá¹‡apaccayo ekova sahajÄ• te pana sabbasaá¹…gÄ
paccayÄ• saá¹…gahaá¹ƒ gacchantÄ«ti vuttÄ• . tesu hetupaccaye paá¹-ikkhitte cuddasa ho
neva vipÄ• kapaccayo na, vippayuttapaccayoti te dve apanetvÄ• sese dvÄ• dasa sandhÄ•
paccayoti vuttaá¹ƒ. upanissayapaccayepi sabbasaá¹…gÄ• hikavasena nava paccayÄ• saá¹
vuttÄ• . tesu adhipatibhÅ«to Ä• rammaá¹‡apaccayo Ä• rammaá¹‡abhÅ«to ca adhipatipacca
Ä• rammaá¹‡Å«panissayavasena upanissayameva anupaviá¹-á¹-ho. kusalo pana kusalassa
na hotÄ«ti taá¹ƒ apanetvÄ• sese cha sandhÄ• ya upanissayapaccayena paccayoti vuttaá¹ƒ
tÄ«hi paccayehi ekÅ«navÄ«satipaccayÄ• dassitÄ• ti veditabbÄ• . tesu imasmiá¹ƒ hetupacc
kusalassa dhammassa nahetupaccayena paccayoti dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyi
taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhatÄ«â€™â€™ ti evamÄ• dinÄ• Ä•
vuttanayeneva uddharitvÄ• pÄ• á¸·i dassetabbÄ• .

Ä• rammaá¹‡apaccaye pana paá¹-ikkhitte tassa vitthÄ• raá¹ƒ apanetvÄ• hetupaccayavitth
sÄ• yeva pÄ• á¸·i dassetabbÄ• , sesapaccayapaá¹-ikkhepesupi eseva nayo. tasmiá¹ƒ pana
vÄ• rÄ• parihÄ• yanti, te parato vakkhÄ• ma.

dutiyapaÃ±he pana dvÄ«hi paccayehi tayo paccayÄ• dassitÄ• . kathaá¹ƒ? kusalo hi akusa
paccayo na hoti. tasmÄ• te apanetvÄ• Ä• rammaá¹‡Å«panissayavasena saá¹…gahitaá¹ƒ
pakatÅ«panissayaÃ±ca sandhÄ• ya upanissayapaccayena paccayoti vuttaá¹ƒ. tasmÄ• sud
Ä• rammaá¹‡Ä• dhipativasena adhipatipaccayo upanissayapaccayoti dutiyapaÃ±he dvÄ«hi

dassitÄ• ti veditabbÄ• .

tatiyapaÃ±he \Be 468/ pana paÃ±cahi paccayehi aá¹-á¹-hÄ• rasa paccayÄ• dassitÄ• . kath
abyÄ• katassa aÃ±Ã±amaÃ±Ã±apurejÄ• tÄ• sevanavipÄ• kasampayuttehiyeva paccayo na
hoti. tesu Ä• rammaá¹‡apaccayo eko. yasmÄ• pana kusalo abyÄ• katassa aÃ±Ã±amaÃ±Ã
paccayo na hoti, hetupaccayo paá¹-ikkhitto, kammapaccayo visuá¹ƒ gahito, tasmÄ• ime pa
sahajÄ• tena dasa paccayÄ• dassitÄ• . upanissayena heá¹-á¹-hÄ• \Ne 463/ vuttesu chasu
sesÄ• paÃ±ca. pacchÄ• jÄ• to ekova tathÄ• sahajÄ• tanÄ• nÄ• kkhaá¹‡ikavasena duvidh
tatiyapaÃ±he paÃ±cahi paccayehi ime aá¹-á¹-hÄ• rasa paccayÄ• dassitÄ• ti veditabbÄ• .

catutthapaÃ±he pana ekena paccayena dasa. kathaá¹ƒ? kusalo hi kusalÄ• byÄ• katassa s
pannarasasu aÃ±Ã±amaÃ±Ã±avipÄ• kasampayuttavippayuttehi paccayo na hoti, hetupacca
paÃ±ca apanetvÄ• sesÄ• dasa paccayÄ• ettha ekena paccayena dassitÄ• ti veditabbÄ• .

<528> yathÄ• ca imesu kusalÄ• dikesu catÅ«su, tathÄ• akusalÄ• dikesupi catÅ«su paÃ±h
teyeva paccayÄ• dassitÄ• ti veditabbÄ• .

<529> tato parÄ• naá¹ƒ abyÄ• katÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ paÃ±hÄ• naá¹ƒ paá¹-hamapaÃ
tevÄ«sati paccayÄ• dassitÄ• . kathaá¹ƒ? abyÄ• kato hi abyÄ• katassa catuvÄ«satiyÄ• pi pa
hetupaccaye pana paá¹-ikkhitte tevÄ«sati honti. tesu Ä• rammaá¹‡apaccayo ekova. yasmÄ•
asahajÄ• tÄ• nampi saá¹…gahaá¹‡atthaá¹ƒ Ä• hÄ• rindriyapaccayÄ• visuá¹ƒ gahitÄ• . tasm
sahajÄ• tena dvÄ• dasa paccayÄ• dassitÄ• . upanissayena heá¹-á¹-hÄ• vuttÄ• cha, purej
pacchÄ• jÄ• taÄ• hÄ• rindriyapaccayÄ• ti evamettha sattahi paccayehi ime tevÄ«sati pacca
dutiye tÄ«hi paccayehi dvÄ• dasa dassitÄ• . kathaá¹ƒ? Ä• rammaá¹‡apaccayo eko, upaniss
Ä• rammaá¹‡Å«panissayavasena Ä• rammaá¹‡Ä• dhipatianantarasamanantaranatthivigata
dassitÄ• . purejÄ• tena purejÄ• tanissayavippayuttaatthiavigatÄ• paÃ±cÄ• ti evamettha tÄ«
paccayÄ• dassitÄ• ti veditabbÄ• . tatiyepi eseva nayo.

<530> tato parÄ• naá¹ƒ dukamÅ«lakÄ• naá¹ƒ catunnaá¹ƒ paÃ±hÄ• naá¹ƒ paá¹-hamapaÃ±
purejÄ• tapaccayenÄ• â€™â€™ ti avatvÄ• ``sahajÄ• taá¹ƒ purejÄ• taâ€™â€™ nti vuttehi d
nissayaatthiavigatavasena tayo paccayÄ• dassitÄ• . kusalÄ• hi khandhÄ• vatthunÄ• sado
paccayabhÄ• vaá¹ƒ sÄ• dhayamÄ• nÄ• kiÃ±cÄ• pi sahajÄ• tÄ• , sahajÄ• tapaccayÄ• pana
464/. tasmÄ• tesaá¹ƒ sahajÄ• tÄ• naá¹ƒ nissayaatthiavigatÄ• naá¹ƒ vasena sahajÄ• tanti v
nayo. tampi hi kiÃ±cÄ• pi purejÄ• taá¹ƒ, khandhamissakattÄ• pana purejÄ• tapaccayo na h
purejÄ• tÄ• naá¹ƒ nissayÄ• dÄ«naá¹ƒ vasena purejÄ• tanti vuttaá¹ƒ.

dutiyapaÃ±he ``sahajÄ• taá¹ƒ pacchÄ• jÄ• taá¹ƒ Ä• hÄ• raá¹ƒ indriyaâ€™â€™ nti vuttehi ca
sahajÄ• tanissayaatthiavigatavasena cattÄ• ro paccayÄ• dassitÄ• . imasmiÃ±hi vÄ• re sah

pacchÄ• jÄ• tapaccayÄ• dayo na labbhanti. pacchÄ• jÄ• tÄ• naá¹ƒ pana Ä• hÄ• rindriyasaá
atthiavigatÄ• naá¹ƒ vasenetaá¹ƒ vuttaá¹ƒ. kusalÄ• hi khandhÄ• abyÄ• katÄ• ca mahÄ• bh
sahajÄ• tapaccayena nissayapaccayena atthiavigatapaccayehÄ«ti catudhÄ• paccayÄ• hon
kusalÄ• tehiyeva bhÅ«tehi saddhiá¹ƒ tesaÃ±Ã±eva upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthiavigatavas
kabaá¸·Ä«kÄ• rÄ• hÄ• ropi pacchÄ• jÄ• tehi kusalehi saddhiá¹ƒ purejÄ• tassa kÄ• yassa att
rÅ«pajÄ«vitindriyampi pacchÄ• jÄ• tehi kusalehi saddhiá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthiavi
iti imaá¹ƒ catudhÄ• paccayabhÄ• vaá¹ƒ sandhÄ• ya ``sahajÄ• taá¹ƒ pacchÄ• jÄ• taá¹ƒ, Ä•
idaá¹ƒ vuttaá¹ƒ. pacchÄ• jÄ• tÄ• hÄ• rindriyapaccayÄ• panettha na labbhantiyeva. parato
akusalamissakapaÃ±hÄ• dvayepi eseva nayoti. evamettha tesu tesu paÃ±hesu saá¹…khipit
pabhedo veditabbo. tasmiá¹ƒ tasmiá¹ƒ pana paccaye tesaá¹ƒ tesaá¹ƒ paÃ±hÄ• naá¹ƒ parihÄ
Ä• vikarissÄ• mÄ• ti.

paccanÄ«yuddhÄ• rassa atthavaá¹‡á¹‡anÄ• .

paccanÄ«yagaá¹‡anavaá¹‡á¹‡anÄ•

<532> idÄ• ni \Be 470/ ete ``kusalo dhammo kusalassa dhammassÄ• â€™â€™ tiÄ• dayo a
dassitÄ• . yasmÄ• paccanÄ«yepi eteyeva, na ito uddhaá¹ƒ; heá¹-á¹-hÄ• pana honti, tasmÄ
paccanÄ«ye ye ye vÄ• rÄ• labbhanti, te te Ä• dito paá¹-á¹-hÄ• ya gaá¹‡anavasena dassetu
pannarasÄ• _tiÄ• di Ä• raddhaá¹ƒ.

tattha __nahetuyÄ• _ sabbesampi yathÄ• dassitÄ• naá¹ƒ paccayÄ• naá¹ƒ vasena pannaras
sahajÄ• te \Ne 465/ hetupaccayo pavisati. tasmiá¹ƒ tasmiá¹ƒ vÄ• re suddho Ä• rammaá¹‡ap
sesapaccayavasena te vÄ• rÄ• vissajjanaá¹ƒ labhanti. yathÄ• ca nÄ• rammaá¹‡e, evaá¹ƒ
hetupaccayo pavisati. tasmiá¹ƒ tasmiÃ±ca vÄ• re naupanissaye naanantareti evaá¹ƒ paccan
parihÄ• yanti, avasesapaccayavasena te te vÄ• rÄ• vissajjanaá¹ƒ labhanti. __nasahajÄ• te
kusalassa ca abyÄ• katassa ca, akusalo dhammo akusalassa ca abyÄ• katassa ca, kusalo
kusalassa, akusalo ca abyÄ• kato ca dhammÄ• akusalassÄ• ti ime cattÄ• ro vÄ• rÄ• parih
catunnaá¹ƒ purimesu dvÄ«su sahajÄ• tapaccayena paccayoti ekÄ• dasannaá¹ƒ paccayÄ• n
paccayasaá¹…gaho vutto. te tasmiá¹ƒ paá¹-ikkhitte aÃ±Ã±enÄ• kÄ• rena vissajjanaá¹ƒ na la
dvÄ«su nissayaatthiavigatapaccaye sandhÄ• ya ``sahajÄ• taá¹ƒ purejÄ• taâ€™â€™ nti vutt
paá¹-ikkhitte avasesÄ• naá¹ƒ hetuÄ• dÄ«naÃ±ca purejÄ• tÄ• naÃ±ceva nissayaatthiavigatÄ
na labhanti, tasmÄ• ime cattÄ• ropi vÄ• rÄ• parihÄ• yanti. avasesÄ• naá¹ƒ vasena ``ekÄ•

tattha siyÄ• --- yathÄ• hetumhi paá¹-ikkhitte sesÄ• naá¹ƒ adhipatiÄ• dÄ«naá¹ƒ vasena te v
sahajÄ• te paá¹-ikkhitte avasesÄ• naá¹ƒ hetuÄ• dÄ«naá¹ƒ vasena kasmÄ• na labbhantÄ«ti
hi sahajÄ• tÄ• naá¹ƒ ekadesamattato sappadesÄ• , tasmÄ• tesu paá¹-ikkhittesu aÃ±Ã±esa
labbhanti. sahajÄ• to pana nippadeso sabbepi hetuÄ• dayo gaá¹‡hÄ• ti, tasmÄ• tasmiá¹ƒ p

paá¹-ikkhittÄ• honti. na hi asahajÄ• tÄ• hetupaccayÄ• dayo nÄ• ma atthi \Be 471/. iti sahaj
tasmiá¹ƒ paá¹-ikkhitte sabbepi te ubhopi vÄ• rÄ• na labbhanti. ``sahajÄ• taá¹ƒ purejÄ• taâ€
vissajjitavÄ• resu pana kiÃ±cÄ• pi sahajÄ• tapaccayoyeva natthi, yasmÄ• panettha sahajÄ
nissayaatthiavigatavasena paccayÄ• , sahajÄ• te ca paá¹-ikkhitte ekantena sahajÄ• tanissa
paá¹-ikkhittÄ• honti, tasmÄ• tassa paá¹-ikkhittattÄ• tepi vÄ• rÄ• na labbhantÄ«ti evaá¹ƒ s
cattÄ• ro vÄ• rÄ• parihÄ• yanti. avasesÄ• naÃ±Ã±eva vasena ekÄ• dasÄ• ti vuttaá¹ƒ.

__naaÃ±Ã±amaÃ±Ã±ananissayanasampayutte_pi teyeva vÄ• rÄ• parihÄ• yanti. kasmÄ• ?
arÅ«padhammabhÅ«to sahajÄ• tapaccayo nippadesena cattÄ• ro arÅ«pakkhandhe gaá¹‡h
aÃ±Ã±amaÃ±Ã±anissayasampayuttÄ• pÄ«ti sahajÄ• tagatikattÄ• etesupi paá¹-ikkhittesu te
labbhantÄ«ti veditabbÄ• . tena vuttaá¹ƒ __naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ•
ekÄ• dasÄ• _ti.

tattha siyÄ• --- kiÃ±cÄ• pi ime avisesena kusalÄ• dibhedÄ• naá¹ƒ catunnaá¹ƒ khandhÄ• na
sahajÄ• tagatikÄ• , kusalo pana kusalÄ• byÄ• katassa á¹-hapetvÄ• sahajÄ• tapaccayaá¹ƒ
tasmÄ• tasmiá¹ƒ paá¹-ikkhitte so vÄ• ro parihÄ• yatu. kusalo pana kusalÄ• byÄ• katÄ• naá
aÃ±Ã±amaÃ±Ã±apaccayo hoti, tasmiá¹ƒ paá¹-ikkhitte so vÄ• ro kasmÄ• parihÄ• yatÄ«ti?
aÃ±Ã±amaÃ±Ã±apaccayadhammavasena pavattisabbhÄ• vato. yatheva hi kusalÄ• byÄ• ka
na honti. sahajÄ• tadhammavasena pana nissayapaccayÄ• dÄ«hi pavattisabbhÄ• vato tasm
parihÄ• yati, evamidhÄ• pi aÃ±Ã±amaÃ±Ã±apaccayadhammavasena sahajÄ• tÄ• dÄ«hi pa
paá¹-ikkhitte so vÄ• ro parihÄ• yati. __naaÃ±Ã±amaÃ±Ã±apaccayena paccayo_ti padassa h
aÃ±Ã±amaÃ±Ã±apaccayasaá¹…gahaá¹ƒ gatÄ• , na tehi paccayo. kusalo ca kusalÄ• byÄ• k
paccayo honto aÃ±Ã±amaÃ±Ã±apaccayadhammeheva paccayo hoti, tasmÄ• tasmiá¹ƒ paá
yathÄ• ca so vÄ• ro, tathÄ• sesÄ• pi tayoti cattÄ• ropi te vÄ• rÄ• parihÄ• yanti.

__nanissaye_ \Be 472/ __ekÄ• dasÄ• _ti etthÄ• pi yasmÄ• tesaá¹ƒ vÄ• rÄ• naá¹ƒ ekenten
nissayabhÅ«tÄ• , tasmÄ• nissaye paá¹-ikkhitte parihÄ• yanti. __napurejÄ• te terasÄ• _ti sa
vuttavissajjane dvimÅ«lake dve apanetvÄ• terasa. yathÄ• hi te sahajÄ• te paá¹-ikkhitte pur
nissayaatthiavigatÄ• naá¹ƒ vasena vissajjanaá¹ƒ na labhanti, tathÄ• purejÄ• tepi paá¹-ikkhi
sahajÄ• tÄ• naÃ±Ã±eva nissayaatthiavigatÄ• naá¹ƒ vasena vissajjanaá¹ƒ na labhanti, tasm
veditabbÄ• .

__napacchÄ• jÄ• te pannarasÄ• _ti ettha ``pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti v
pacchÄ• jÄ• taá¹ƒ Ä• hÄ• raá¹ƒ indriyaâ€™â€™ nti vÄ• Ä• gataá¹-á¹-hÄ• nesu á¹-hapetvÄ
avasesavasenapi te paÃ±hÄ• labbhanti, tasmÄ• pannaraseva vuttÄ• . __nakamme_tiÄ• dA
kammavipÄ• kÄ• hÄ• rindriyajhÄ• namaggÄ• pi kusalÄ• dibhedÄ• naá¹ƒ catunnaá¹ƒ khandh
á¹-hapetvÄ• te dhamme avasesadhammavasena sahajÄ• tadhammÄ• paccayÄ• hontÄ«ti
parihÄ«naá¹ƒ \Ne 467/. __nasampayutte ekÄ• dasÄ• _ti yasmÄ• tesu catÅ«su vÄ• resu sa

sahajÄ• tÄ• dipaccayena paccayÄ• honti, tasmÄ• sampayuttapaccayapaá¹-ikkhepena teye
veditabbÄ• . __navippayutte navÄ• _ti dumÅ«lakaekÄ• vasÄ• nÄ• cattÄ• ro ekamÅ«lakadu
vÄ• rÄ• ekantena vippayuttapaccayadhammehi yuttÄ• . tehi sahajÄ• tÄ• divasena paccayÄ
paá¹-ikkhitte sabbepi te parihÄ• yantÄ«ti naveva labbhanti. tena vuttaá¹ƒ ``navippayutte nav
noatthinoavigatesupi teyeva veditabbÄ• . ekantena hi te vÄ• rÄ• atthiavigatapaccayadhamm
tesaá¹ƒ paá¹-ikkhepe parihÄ• yanti. yepi labbhanti, tesu Ä• rammaá¹‡avasena anantarÄ• di
kÄ• tabbÄ• ni. sahajÄ• tapurejÄ• tapacchÄ• jÄ• taÄ• hÄ• rindriyabhedato paÃ±cannaá¹ƒ at
vippayuttadhammÄ• naá¹ƒ vÄ• vasena na kÄ• tabbÄ• nÄ«ti.

<533> evaá¹ƒ paccanÄ«ye laddhavÄ• re gaá¹‡anato dassetvÄ• idÄ• ni dumÅ«lakÄ• divas
dassetuá¹ƒ __nahetupaccayÄ• nÄ• rammaá¹‡e pannarasÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha n
atirekagaá¹‡ano Å«nataragaá¹‡anena saddhiá¹ƒ yojito Å«nataragaá¹‡anova hoti.

timÅ«lake \Be 473/ __naupanissaye terasÄ• _ti kusalo akusalassa, akusalo kusalassÄ• ti d
kasmÄ• ? nÄ• rammaá¹‡ena saddhiá¹ƒ naupanissayassa ghaá¹-itattÄ• . Ä• rammaá¹‡avase
imesaá¹ƒ pavatti. taÃ±ca ubhayaá¹ƒ paá¹-ikkhittaá¹ƒ. Ä• rammaá¹‡Ä• dhipati ca Ä• rammaá
gahito hotiyeva.

chamÅ«lakepi __naupanissaye terasÄ• _ti teyeva terasa. sattamÅ«lake pana __naupaniss
nasahajÄ• tena saddhiá¹ƒ ghaá¹-itattÄ• tattha parihÄ«nehi catÅ«hi saddhiá¹ƒ ``kusalo kusa
akusalassa, akusalo akusalassa, akusalo kusalassÄ• â€™â€™ ti ime anantarÅ«panissayap
pavattamÄ• nÄ• cattÄ• roti aá¹-á¹-ha parihÄ• yanti, tasmÄ• avasesÄ• naá¹ƒ vasena sattÄ•
ekÄ• dasÄ• _ti nasahajÄ• tena saddhiá¹ƒ ghaá¹-itattÄ• ekÄ• dasa. __napacchÄ• jÄ• te nav
sahajÄ• taá¹ƒ pacchÄ• jÄ• taá¹ƒ Ä• hÄ• raá¹ƒ indriyanti laddhavissajjanesu dumÅ«lake aby
apanetvÄ• . te hi sahajÄ• te paá¹-ikkhittepi pacchÄ• jÄ• tavasena aparihÄ«nÄ• . sahajÄ• ter
pacchÄ• jÄ• te paá¹-ikkhitte parihÄ• yantÄ«ti sesÄ• naá¹ƒ vasena navÄ• ti vuttaá¹ƒ. aá¹-á¹-
ekÄ• dasÄ• _ti sabbaá¹ƒ heá¹-á¹-hÄ• vuttasadisameva. navamÅ«lake \Ne 468/ __naupanis
abyÄ• katantÄ• tayo dumÅ«lakÄ• abyÄ• katantÄ• dve cÄ• ti paÃ±ca. tesu
nÄ• nÄ• kkhaá¹‡ikakammakabaá¸·Ä«kÄ• rÄ• hÄ• rarÅ«pajÄ«vitindriyapacchÄ• jÄ• tadhamm
veditabbaá¹ƒ.

dasamÅ«lake __napurejÄ• te paÃ±cÄ• _tiÄ• dÄ«supi teyeva. __napacchÄ• jÄ• te tÄ«á¹‡Ä«
labbhamÄ• ne dumÅ«lake abyÄ• katante dve apanetvÄ• avasesÄ• . navippayuttepi teyeva
nÄ• nÄ• kkhaá¹‡ikakammavasena kusalaÃ±ca akusalaÃ±ca kaá¹-attÄ• rÅ«passa. vipÄ• kaá
saddhiá¹ƒ ghaá¹-itattÄ• na labbhati. ekÄ• dasamÅ«lake heá¹-á¹-hÄ• vuttasadisÄ• va gaá¹‡
__nakamme eka_nti abyÄ• katena abyÄ• kataá¹ƒ. tattha ca Ä• hÄ• rindriyavasena vissajjan
terasamÅ«lakÄ• dÄ«supi sabbattha __eka_nti Ä• gataá¹-á¹-hÄ• ne idameva gahetabbaá¹ƒ.
vissajjanaá¹ƒ veditabbaá¹ƒ. naindriye Ä• hÄ• ravasena. cuddasamÅ«lakÄ• dÄ«su nakamme

noatthinoavigatÄ• na labbhantÄ«ti \Be 474/ na vuttÄ• . __nÄ• hÄ• rapaccayÄ• najhÄ• nap
apanetvÄ• vuttaá¹ƒ. tasmÄ• tattha indriyavasena ekaá¹ƒ veditabbaá¹ƒ. __navipÄ• kapacca
nÄ• hÄ• raá¹ƒ apanetvÄ• vuttaá¹ƒ, tasmÄ• tattha Ä• hÄ• ravasena ekaá¹ƒ veditabbaá¹ƒ. in
paccanÄ«yato á¹-hitesu gaá¹‡anÄ• nÄ• ma natthi, tasmÄ• ekato na dassitÄ• ti.

nahetumÅ«lakaá¹ƒ.

<534> nÄ• rammaá¹‡amÅ«lakÄ• dÄ«supi pannarasaterasaekÄ• dasanavÄ• ti sabbadukes
mÅ«lagaá¹‡anapariccheddÄ• . tikÄ• dÄ«su pana bahupaccayasamÄ• yoge itarÄ• nipi satta p
paricchinnagaá¹‡anÄ• ni vissajjanÄ• ni labbhantiyeva. tesu yesaá¹ƒ paccayÄ• naá¹ƒ samÄ•
taá¹ƒ taá¹ƒ heá¹-á¹-hÄ• vuttanayena sÄ• dhukaá¹ƒ sallakkhetvÄ• uddharitabbaá¹ƒ. sabbes
nÄ• rammaá¹‡amÅ«lakÄ• dÄ«su nÄ• rammaá¹‡Ä• dÄ«ni padÄ• ni atikkantena hetupadena
bandhitvÄ• va cakkÄ• ni katÄ• ni. yasmÄ• pana tÄ• ni nahetumÅ«lake vuttasadisÄ• neva h
adassetvÄ• saá¹…khepaá¹ƒ katvÄ• dassitÄ• ni. tattha yathÄ• nahetumÅ«lake nÄ• ramma
visuá¹ƒ pannarasa vÄ• re labhantÄ• pi samÄ• yoge terasa labhiá¹ƒsu, evaá¹ƒ sabbattha ter
nÄ• rammaá¹‡anasahajÄ• tehi saddhiá¹ƒ naupanissaye satta vÄ• rÄ• honti, evaá¹ƒ naupan
saddhiá¹ƒ nasahajÄ• tepi satta.

<538> __nanissayapaccayÄ• _ \Ne 469/ __naupanissayapaccayÄ• napacchÄ• jÄ• te tÄ«á
abyÄ• katantÄ• ni. tesu kaá¹-attÄ• rÅ«paÃ±ca Ä• hÄ• rasamuá¹-á¹-hÄ• naÃ±ca paccayuppa

543-544__._ nÄ• hÄ• ranaindriyamÅ«lakesu catukkesu nakammena saddhiá¹ƒ aghaá¹-itattÄ
ekentena labbhanti. naindriyamÅ«lake naupanissaye ca napurejÄ• te ca á¹-hapetvÄ• __nÄ
kÄ• tabba_nti naindriyapaccayato paá¹-á¹-hÄ• ya ime dve paccaye ghaá¹-etvÄ• naindriyapa
naupanissayapaccayÄ• nÄ• hÄ• re tÄ«á¹‡Ä«. naindriyapaccayÄ• ... pe ... napurejÄ• tapac
evaá¹ƒ imehi paccayehi saddhiá¹ƒ nÄ• hÄ• rapaccaye ca gaá¹‡anÄ• kÄ• tabbÄ• ti \Be 475
kusalÄ• dÄ«neva abyÄ• katassa. tattha kusalÄ• kusalÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ purejÄ• t
pacchÄ• jÄ• tapaccayena, abyÄ• katÄ• pana cittacetasikÄ• pacchÄ• jÄ• tapaccayenevÄ• t
vissajjanÄ• ni kÄ• tabbÄ• ni. parato pana napacchÄ• jÄ• tena saddhiá¹ƒ ghaá¹-itattÄ• nÄ• n
tattha kaá¹-attÄ• rÅ«pavasena kusalaá¹ƒ abyÄ• katassa, tathÄ• akusalanti ettakameva labb
paá¹-ikkhittattÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• ro atthiavigatavasenÄ• pi paccayabhÄ• vaá¹ƒ na la

<545> navippayuttamÅ«lakassa catumÅ«lake __naupanissaye paÃ±cÄ• _ti kusalo sahajÄ•
kaá¹-attÄ• rÅ«pasaá¹…khÄ• tassa abyÄ• katassa, akusalo sahajÄ• taakusalassa, tathÄ• ka
abyÄ• katassa, abyÄ• kato sahajÄ• taabyÄ• katassÄ• ti evaá¹ƒ paÃ±ca. __navippayuttapac
tÄ«á¹‡Ä«_ti heá¹-á¹-hÄ• vuttanayeneva kusalÄ• dayo tayo abyÄ• katassa.

<546> __noatthipaccayÄ• nahetuyÄ• navÄ• _ti nahetupaccayÄ• noatthiyÄ• vuttÄ• nave

ekamÅ«lakekÄ• vasÄ• nÄ• anantarapakatÅ«panissayavasena labbhanti. __nÄ• rammaá¹‡
á¹-hatvÄ• naupanissaye dve kÄ• tabbÄ• . __yÄ• va nissayampÄ«_ti noatthimÅ«lake naye `
nahetupaccayÄ• nÄ• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ cakkabandhagamanena nÄ•
vÄ• tÄ«hi, ito paresu nÄ• dhipatiÄ• dÄ«su aÃ±Ã±ataraÃ±Ã±atarena vÄ• saddhiá¹ƒ yÄ• va
pÄ• puá¹‡Ä• ti, tÄ• va gantvÄ• naupanissaye dve vissajjanÄ• ni kÄ• tabbÄ• nÄ«ti attho.

evaá¹ƒ \Ne 470/ lakkhaá¹‡aá¹ƒ á¹-hapetvÄ• puna nÄ• rammaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va
gahetvÄ• __naupanissaye dve_ti Ä• ha. tattha noatthipaccayÄ• nahetupaccayÄ• nÄ• ram
dve, noatthipaccayÄ• nahetunÄ• rammaá¹‡anÄ• dhipatipaccayÄ• naupanissaye dveti eva
purimapacchimehi nissayapariyosÄ• nehi sabbapadehi saddhiá¹ƒ yojanÄ• kÄ• tabbÄ• . __
abyÄ• katassa, akusalo abyÄ• katassÄ• ti \Be 476/ nÄ• nÄ• kkhaá¹‡ikakammavasena kaá¹
veditabbÄ• ni. naupanissayapadena saddhiá¹ƒ napurejÄ• tÄ• dÄ«su sabbattha dve. kamma
tasmiÃ±hi gahite tepi dve vÄ• rÄ• chijjanti, vissajjanameva na labbhati. evaá¹ƒ yena yena s
saá¹ƒsandane. yaá¹ƒ labbhati, yaÃ±ca parihÄ• yati, taá¹ƒ sabbaá¹ƒ sÄ• dhukaá¹ƒ sallakkhe
gaá¹‡anÄ• uddharitabbÄ• ti.

paccanÄ«yagaá¹‡anavaá¹‡á¹‡anÄ• .

anulomapaccanÄ«yavaá¹‡á¹‡anÄ•

<550> anulomapaccanÄ«ye ``hetuyÄ• satta, Ä• rammaá¹‡e navÄ• â€™â€™ ti evaá¹ƒ anu
nÄ• rammaá¹‡e pannarasÄ• â€™â€™ ti evaá¹ƒ paccanÄ«ye ca laddhagaá¹‡anesu paccay
tassa anulome laddhavÄ• rehi saddhiá¹ƒ ye paccanÄ«yato á¹-hitassa paccanÄ«ye laddhavÄ
tesaá¹ƒ vasena gaá¹‡anÄ• veditabbÄ• . anulomasmiÃ±hi hetupaccaye ``hetuyÄ• sattÄ• â€
laddhÄ• , paccanÄ«ye nÄ• rammaá¹‡apaccaye ``nÄ• rammaá¹‡e pannarasÄ• â€™â€™ ti p
satta vuttÄ• , tehi saddhiá¹ƒ nÄ• rammaá¹‡e vuttesu pannarasasu ``kusalo kusalassa, abyÄ
kusalÄ• byÄ• katassa, akusalo akusalassa, abyÄ• katassa, akusalÄ• byÄ• katassa, abyÄ• k
ime satta sadisÄ• . te sandhÄ• ya __hetupaccayÄ• naÄ• rammaá¹‡e sattÄ• _ti vuttaá¹ƒ. __
sattÄ• _tiÄ• dÄ«supi eseva nayo.

nasahajÄ• tassa pana hetupaccayassa abhÄ• vÄ• nasahajÄ• te ekopi na labbhati, tasmÄ•
katÄ• . __naaÃ±Ã±amaÃ±Ã±e_ kusalÄ• dayo tayo rÅ«pÄ• byÄ• katassa labbhanti, te sandh
vuttaá¹ƒ. tathÄ• __nasampayutte_. __navippayutte_ pana kusalaá¹ƒ kusalassa, akusalaá¹ƒ
abyÄ• kataá¹ƒ abyÄ• katassÄ• ti arÅ«padhammavasena tÄ«á¹‡i veditabbÄ• ni. nanissayan
viya \Be 477/ na labbhantiyevÄ• ti tehipi saddhiá¹ƒ yojanÄ• na katÄ• . evamettha satta tÄ«
gaá¹‡anaparicchedÄ• , tesaá¹ƒ vasena Å«nataragaá¹‡anena saddhiá¹ƒ atirekagaá¹‡anassa
parihÄ• petvÄ• paccayaghaá¹-anesu gaá¹‡anÄ• veditabbÄ• .

<551> tattha __hetusahajÄ• tanissayaatthiavigatanti nÄ• rammaá¹‡e sattÄ• _ti kusalo dhar
hetupaccayena paccayo, sahajÄ• tanissayaatthiavigatapaccayena paccayo, nÄ• rammaá¹‡
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo, sahajÄ• tanissayaat
nÄ• rammaá¹‡apaccayena paccayoti iminÄ• nayena satta vÄ• rÄ• uddharitabbÄ• . __nÄ•
eseva nayo. dutiye ghaá¹-ane aÃ±Ã±amaÃ±Ã±assa paviá¹-á¹-hattÄ• á¹-hapetvÄ• nasampa
__tÄ«á¹‡Ä«_ti vuttaá¹ƒ. nasampayutte pana aÃ±Ã±amaÃ±Ã±avippayuttaá¹ƒ paá¹-isandhinÄ
ekanti vuttaá¹ƒ. aÃ±Ã±amaÃ±Ã±apaccayo cettha anulomaghaá¹-ane paviá¹-á¹-hattÄ• pacc
tasmÄ• ``naaÃ±Ã±amaÃ±Ã±eâ€™â€™ ti na vuttaá¹ƒ. yathÄ• cettha, evaá¹ƒ sesaghaá¹-an
paccanÄ«yato na labbhantÄ«ti na vuttÄ• . tatiyaghaá¹-ane sampayuttassa paviá¹-á¹-hattÄ•
catutthaghaá¹-ane vippayuttassa paviá¹-á¹-hattÄ• tÄ«á¹‡i kusalÄ• dÄ«ni cittasamuá¹-á¹-hÄ«
vipÄ• kassa paviá¹-á¹-hattÄ• sabbattha ekaá¹ƒ abyÄ• katena abyÄ• kataá¹ƒ. ito paresupi vi
nayo.

<552> __hetusahajÄ• tanissayaindriyamaggaatthiavigatanti nÄ• rammaá¹‡e cattÄ• rÄ«_ti k
abyÄ• katassa, kusalÄ• byÄ• katassa; abyÄ• kato abyÄ• katassÄ• ti imesaá¹ƒ vasena vedit
__naaÃ±Ã±amaÃ±Ã±e dve_ti kusalo abyÄ• katassa, tathÄ• abyÄ• kato. paratopi dvÄ«su e
sabbaghaá¹-anesu labbhamÄ• navasena gaá¹‡anÄ• veditabbÄ• . sabbÄ• nipi cetÄ• ni imas
sahajÄ• tavasena ceva pakiá¹‡á¹‡akavasena ca pannarasÄ• dhikÄ• ni cattÄ• ri ghaá¹-anas
tasmiá¹ƒ tasmiá¹ƒ ghaá¹-ane ye anulomato á¹-hitÄ• paccayÄ• , tesaá¹ƒ ekopi paccanÄ«yat
hetumÅ«lake cettha paá¹-hame ghaá¹-ane anulomato paÃ±cannaá¹ƒ paccayÄ• naá¹ƒ á¹-hit
ekÅ«navÄ«sati paccayÄ• Ä• gatÄ• . evaá¹ƒ sesesupi \Be 478/ anulomato á¹-hitÄ• vasesÄ•
anulomato cettha bahÅ«supi á¹-hitesu \Ne 472/ paccanÄ«yato ekekova Ä• gatoti veditabbo.
evaá¹ƒ Ä• rammaá¹‡Ä• dimÅ«lakesupi sabbametaá¹ƒ vidhÄ• naá¹ƒ yathÄ• nurÅ«pato vedit

anulomapaccanÄ«yavaá¹‡á¹‡anÄ• .

paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

<631> paccanÄ«yÄ• nulomepi ``hetuyÄ• satta, Ä• rammaá¹‡e navÄ• â€™â€™ ti evaá¹ƒ a
nÄ• rammaá¹‡e pannarasÄ• â€™â€™ ti evaá¹ƒ paccanÄ«ye ca laddhagaá¹‡anesu paccay
tassa paccanÄ«yato laddhavÄ• resu ye anulomato á¹-hitassa anulomato laddhavÄ• rehi sad
vasena gaá¹‡anÄ• veditabbÄ• . paccanÄ«yasmiÃ±hi nahetupaccaye ``nahetuyÄ• pannara
laddhÄ• , anulome Ä• rammaá¹‡apaccaye ``Ä• rammaá¹‡e navÄ• â€™â€™ ti nava vÄ• rÄ•
pannarasa vuttÄ• , tesu ye vÄ• rÄ• Ä• rammaá¹‡e vuttehi navahi sadisÄ• , tesaá¹ƒ vasena
tattha ye Ä• rammaá¹‡e nava vuttÄ• , te nahetuyÄ• vuttesu pannarasasu kusalo ``kusalÄ•
akusalo akusalakusalÄ• byÄ• katÄ• naá¹ƒ, abyÄ• kato abyÄ• katakusalÄ• kusalÄ• naâ€™â
sandhÄ• ya __nahetuyÄ• Ä• rammaá¹‡e navÄ• _ti vuttaá¹ƒ. __adhipatiyÄ• dasÄ• _tiÄ• dÄ
Ä• rammaá¹‡Ä• dÄ«naÃ±hi anulomagaá¹‡anÄ• ya ye vÄ• rÄ• vuttÄ• nahetupaccayena sa

labbhantÄ«ti veditabbÄ• . ``kusalo dhammo kusalassa dhammassa nahetupaccayena pacca
paccayo, dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ pa
suciá¹‡á¹‡Ä• ni paccavekkhatÄ«â€™â€™ ti iminÄ• upÄ• yena tesaá¹ƒ pÄ• á¸·i uddharitabb

__nahetupaccayÄ• adhipatiyÄ• dasÄ• _ti ettha á¹-hapetvÄ• vÄ«maá¹ƒsÄ• dhipatiá¹ƒ ses
anulomavibhaá¹…ge Ä• gatavÄ• rÄ• uddharitabbÄ• . evamettha nava \Be 479/ dasasattatÄ
gaá¹‡anaparicchedÄ• , tesaá¹ƒ vasena Å«nataragaá¹‡anena saddhiá¹ƒ atirekagaá¹‡anassÄ
parihÄ• petvÄ• nahetumÅ«lakÄ• dÄ«naá¹ƒ nayÄ• naá¹ƒ timÅ«lakÄ• dÄ«su sabbasaá¹ƒsan
idaá¹ƒ tÄ• va sÄ• dhÄ• raá¹‡alakkhaá¹‡aá¹ƒ \Ne 473/. na panetaá¹ƒ sabbasaá¹ƒsandanesu
paccayehi saddhiá¹ƒ yesaá¹ƒ paccayÄ• naá¹ƒ saá¹ƒsandane ye vÄ• rÄ• virujjhanti, te apan
vasenapettha gaá¹‡anÄ• veditabbÄ• .

__nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• sattÄ• _ti ettha hi kusalo akus
akusalassÄ• ti ime Ä• rammaá¹‡Ä• dhipativasena labbhamÄ• nÄ• tayo vÄ• rÄ• virujjhanti.
naÄ• rammaá¹‡apaccayÄ• ti vuttattÄ• . tasmÄ• te apanetvÄ• sahajÄ• tÄ• dhipatinayeneve
abyÄ• katassa, kusalÄ• byÄ• katassa; akusalo akusalassa, abyÄ• katassa, akusalÄ• byÄ• k
abyÄ• katassÄ• â€™â€™ ti satta vÄ• rÄ• veditabbÄ• . tepi nahetupaccayÄ• ti vacanato á¹-
vÄ«maá¹ƒsÄ• dhipatiá¹ƒ sesÄ• dhipatÄ«naá¹ƒ vasena. evaá¹ƒ sabbattha Å«nataragaá¹‡ana
avirujjhamÄ• nagaá¹‡anavasena ca gaá¹‡anÄ• veditabbÄ• .

yesu ca paccayesu paccanÄ«yato á¹-hitesu ye anulomato na tiá¹-á¹-hanti, tepi veditabbÄ• .
anantare paccanÄ«yato á¹-hite samanantarÄ• sevananatthivigatÄ• anulomato na tiá¹-á¹-ha
paccanÄ«yato á¹-hite hetuÃ±Ã±amaÃ±Ã±avipÄ• kajhÄ• namaggasampayuttÄ• anulomato
paccanÄ«yato á¹-hite vatthupurejÄ• to anulomato na tiá¹-á¹-hati. Ä• hÄ• re vÄ• indriye vÄ•
hetuÃ±Ã±amaÃ±Ã±avipÄ• kajhÄ• namaggasampayuttÄ• anulomato na tiá¹-á¹-hanti. Ä• ra
á¹-hite adhipatiupanissayÄ• anulomato na tiá¹-á¹-hanti, Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹
labbhanti. iminÄ• upÄ• yena sabbattha yaá¹ƒ labbhati, yaÃ±ca na labbhati, taá¹ƒ jÄ• nitvÄ•
vÄ• rÄ• uddharitabbÄ• .

tattha sabbesupi timÅ«lakÄ• dÄ«su __anantare sattÄ• _tiÄ• dayo dumÅ«lake laddhavÄ• rÄ
pana __nasahajÄ• tapaccayÄ• nissaye tÄ«á¹‡Ä«_ti purejÄ• tavasena vatthunissaye tÄ«á¹‡
nÄ• nÄ• kkhaá¹‡ikavaseneva. __Ä• hÄ• re_ \Be 480/ __ekaá¹ƒ_ kabaá¸·Ä«kÄ• rÄ• hÄ• rav
rÅ«pindriyavasena. kamena gantvÄ• __vippayutte tÄ«á¹‡Ä«_ti kusalÄ• dÄ«naá¹ƒ abyÄ• ka
__atthiavigatesu paÃ±cÄ• _ti tÄ• ni ceva tÄ«á¹‡i, kusalÄ• byÄ• katÄ• abyÄ• katassa, akusa
abyÄ• katassÄ• ti imÄ• ni ca dve pacchÄ• jÄ• tÄ• hÄ• rindriyavasenÄ• ti. pacchÄ• jÄ• tapac
paá¹-á¹-hÄ• ya pana __atthiavigatesu eka_nti abyÄ• kato abyÄ• katassa \Ne 474/ Ä• hÄ• ri
gahite naindriyapaccayÄ• ti na gahetabbaá¹ƒ. tathÄ• naindriye gahite nÄ• hÄ• rapaccayÄ•
gahitesu gaá¹‡etabbavÄ• rassa abhÄ• vato. jhÄ• namaggÄ• dÄ«supi paccanÄ«kato á¹-hites

ekaá¹ƒ anulomaá¹ƒ akatvÄ• va avasÄ• ne __indriye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹
atthiyÄ• ekaá¹ƒ, avigate eka_nti vuttaá¹ƒ. sesamettha uttÄ• natthamevÄ• ti.

nahetumÅ«lakaá¹ƒ.

<636> nÄ• rammaá¹‡amÅ«lakÄ• dÄ«su naaÃ±Ã±amaÃ±Ã±amÅ«lake __naaÃ±Ã±amaÃ±Ã
kusalÄ• dÄ«ni cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ. __adhipatiyÄ• aá¹-á¹-hÄ• _ti adhipatiyÄ• vut
kusalÄ• byÄ• katassa, akusalo akusalÄ• byÄ• katassÄ• â€™â€™ ti dve apanetvÄ• sesÄ•
paÃ±cÄ• _ti hetuyÄ• vuttehi tÄ«hi saddhiá¹ƒ ``kusalo ca abyÄ• kato ca abyÄ• katassa, aku
abyÄ• katassÄ• â€™â€™ ti ime dve. __nissaye sattÄ• _ti tehi paÃ±cahi saddhiá¹ƒ ``abyÄ•
akusalassÄ• â€™â€™ ti ime dve vatthuvasena. __kamme tÄ«á¹‡Ä«_ti hetuyÄ• vuttÄ• neva
__adhipatiyÄ• tÄ«á¹‡Ä«_ti heá¹-á¹-hÄ• vuttÄ• neva.

<644> nÄ• hÄ• ramÅ«lake __aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡Ä«_ti á¹-hapetvÄ• Ä• hÄ• re sesace
ca heá¹-á¹-hÄ• , tathÄ• idhÄ• pi nÄ• hÄ• ranaindriyesu ekekameva gahitaá¹ƒ, na dve ekato

<648> __nasampayuttapaccayÄ• _ \Be 481/ __hetuyÄ• tÄ«á¹‡Ä«_ti heá¹-á¹-hÄ• naaÃ±Ã
__adhipatiyÄ• aá¹-á¹-hÄ• _ti vuttÄ• neva. navippayuttamÅ«lake __kamme paÃ±cÄ• _ti kus
sahajÄ• takusalÄ• dÄ«naá¹ƒ, nÄ• nÄ• kkhaá¹‡ikÄ• kusalÄ• kusalacetanÄ• kammasamuá¹
paÃ±ca. __Ä• hÄ• rindriyesu tÄ«á¹‡i_ sahajÄ• tasadisÄ• ni. __jhÄ• namaggÄ• dÄ«su tÄ«á¹

<650> noatthimÅ«lake yasmÄ• hetu noatthi nÄ• ma na hoti, niyamato atthiyeva, tasmÄ• t
__nÄ• rammaá¹‡e navÄ• _ti vuttaá¹ƒ. yathÄ• ca hetu, tathÄ• aÃ±Ã±epi atthipaccayalakkha
na tiá¹-á¹-hanti. __kamme dve_ti idaá¹ƒ pana nÄ• nÄ• kkhaá¹‡ikakammavasena vuttaá¹ƒ. p
labbhanti. yaá¹ƒ pana anulomato labbhamÄ• nampi aggahetvÄ• tato puretarÄ• paccayÄ•
pacchÄ• yojanaá¹ƒ labhati. tenevettha ``noatthipaccayÄ• nahetupaccayÄ• ... pe ... noavig
dveâ€™â€™ ti vuttaá¹ƒ. kasmÄ• panesa sakaá¹-á¹-hÄ• neyeva na gahitoti \Ne 475/? yasm
á¹-hitesu ekova anulomato labbhati. idaÃ±hi imasmiá¹ƒ paccayÄ• nulome lakkhaá¹‡aá¹ƒ ---
á¹-hitesu ekova anulomato labbhati, so pacchÄ• vuccatÄ«ti. __noatthipaccayÄ• nohetupac
noavigatapaccayÄ• upanissaye navÄ• _ti etthÄ• pi eseva nayo. idaá¹ƒ pana pakatÅ«paniss
upÄ• yena sabbattha labbhamÄ• naá¹ƒ alabbhamÄ• naá¹ƒ purevuttaá¹ƒ pacchÄ• vuttaÃ±ca

paÃ±hÄ• vÄ• rassa paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ• .

niá¹-á¹-hitÄ• ca kusalattikapaá¹-á¹-hÄ• nassa vaá¹‡á¹‡anÄ• ti.

2. vedanÄ• ttikavaá¹‡á¹‡anÄ•

<1> vedanÄ• ttike tisso vedanÄ• rÅ«paá¹ƒ nibbÄ• nanti ime dhammÄ• na labbhanti, tasm
paá¹-icca dve khandhÄ• _tiÄ• di vuttaá¹ƒ. paá¹-isandhikkhaá¹‡e __sukhÄ• ya vedanÄ• yÄ•
sahetukapaá¹-isandhivasena vuttaá¹ƒ. dukkhavedanÄ• paá¹-isandhiyaá¹ƒ na labbhatÄ«ti \E
paá¹-isandhiggahaá¹‡aá¹ƒ na kataá¹ƒ. tatiyavÄ• re __paá¹-isandhikkhaá¹‡e_ti sahetukapaá
vuttaá¹ƒ. sesamettha ito paresu ca paccayesu yathÄ• pÄ• á¸·imeva niyyÄ• ti. sabbattha tay
tena vuttaá¹ƒ __hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡Ä«_ti.

<6> paccayasaá¹ƒsandane pana sahetukÄ• ya vipÄ• kadukkhavedanÄ• ya abhÄ• vato het
vuttaá¹ƒ. adhipatiÄ• dÄ«hi saddhiá¹ƒ saá¹ƒsandanesupi vipÄ• ke dveyeva. kasmÄ• ? vipÄ•
adhipatijhÄ• namaggÄ• naá¹ƒ abhÄ• vato. yehi ca saddhiá¹ƒ saá¹ƒsandane vipÄ• ke dve vÄ
saddhiá¹ƒ saá¹ƒsandane tesupi dveyeva.

<10> paccanÄ«ye napurejÄ• te Ä• ruppe ca paá¹-isandhiyaÃ±ca dukkhavedanÄ• ya abhÄ•
navippayuttepi Ä• ruppe dukkhÄ• bhÄ• vato dveyeva. sabbaarÅ«padhammapariggÄ• hakÄ•
imasmiá¹ƒ paccanÄ«yavÄ• re parihÄ• yanti. kasmÄ• ? vedanÄ• sampayuttassa dhammass
paá¹-icca sahajÄ• tÄ• dÄ«hi vinÄ• anuppattito pacchÄ• jÄ• tapaccayaÃ±ca vinÄ• va uppatt

<17> paccayasaá¹ƒsandane pana __napurejÄ• te eka_nti Ä• ruppe paá¹-isandhiyaÃ±ca
ahetukÄ• dukkhamasukhavedanÄ• sampayuttaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __nakamme dve_t
ahetukakiriyasampayuttacetanÄ• vasena vuttaá¹ƒ. sukhÄ• ya hi adukkhamasukhÄ• ya ca v
paá¹-icca tÄ• hi vedanÄ• hi sampayuttÄ• ahetukakiriyacetanÄ• uppajjanti. nahetupaccayÄ
__navippayutte eka_nti Ä• ruppe Ä• vajjanavasena vuttaá¹ƒ. iminÄ• upÄ• yena sabbasaá¹ƒ
veditabbÄ• .

25-37__._ anulomapaccanÄ«ye paccanÄ«ye laddhapaccayÄ• eva paccanÄ«yato tiá¹-á¹-ha
rÅ«padhammapariggÄ• hakÄ• sahajÄ• tÄ• dayo anulomatova tiá¹-á¹-hanti, na paccanÄ«ya
cittuppÄ• dassa adhipati natthÄ«ti adhipatipaccayo anulomato na tiá¹-á¹-hati. paá¹-iccavÄ• r
pacchÄ• jÄ• to anulomato na labbhatiyevÄ• ti parihÄ«no. ye cettha anulomato labbhanti, te
labbhamÄ• nehi saddhiá¹ƒ parivattetvÄ• pi \Be 483/ yojitÄ• yeva. tesu tÄ«á¹‡i dve ekanti ta
te sabbattha yathÄ• nurÅ«paá¹ƒ sallakkhetabbÄ• . yo cÄ• yaá¹ƒ paá¹-iccavÄ• re vutto, saha
ayameva vaá¹‡á¹‡anÄ• nayo.

<38> paÃ±hÄ• vÄ• re pana __sampayuttakÄ• naá¹ƒ khandhÄ• na_nti tena saddhiá¹ƒ samp
tehiyeva vÄ• hetÅ«hi sukhavedanÄ• dÄ«hi vÄ• .

<39> __vippaá¹-isÄ• rissÄ• _ti dÄ• nÄ• dÄ«su tÄ• va ``kasmÄ• mayÄ• idaá¹ƒ kataá¹ƒ, du
seyyo siyÄ• â€™â€™ ti evaá¹ƒ vippaá¹-isÄ• rissa. jhÄ• naparihÄ• niyaá¹ƒ pana ``parihÄ«na
mahÄ• jÄ• niyo vatamhÄ«â€™â€™ ti evaá¹ƒ vippaá¹-isÄ• rissa. __moho uppajjatÄ«_ti dosa

__mohaá¹ƒ arabbhÄ• _ti dosasampayuttamohameva.

<45> __sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ bhavaá¹…gaá¹ƒ adukkhamasukhÄ• ya veda
bhavaá¹…gassÄ• _ti tadÄ• rammaá¹‡asaá¹…khÄ• taá¹ƒ piá¹-á¹-hibhavaá¹…gaá¹ƒ mÅ«labh
__vuá¹-á¹-hÄ• nassÄ• _ti tadÄ• rammaá¹‡assa bhavaá¹…gassa vÄ• . ubhayampi \Ne 477/
vuá¹-á¹-hitattÄ• vuá¹-á¹-hÄ• nanti vuccati. __kiriyaá¹ƒ vuá¹-á¹-hÄ• nassÄ• _ti etthÄ• pi esev
vuá¹-á¹-hÄ• nassÄ• _ti phalacittaá¹ƒ bhavaá¹…gassa. bhavaá¹…gena hi phalato vuá¹-á¹-hit
``vuá¹-á¹-hÄ• naâ€™â€™ nti Ä• gataá¹-á¹-hÄ• nesupi eseva nayo.

<46> __dukkhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• _ti domanassasampayuttÄ• akus
__adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa vuá¹-á¹-hÄ• nassÄ• _ti tadÄ• rammaá
Ä• gantukabhavaá¹…gassa vÄ• upekkhÄ• sampayuttamÅ«labhavaá¹…gassa vÄ• . sace pa
mÅ«labhavaá¹…gaá¹ƒ hoti, tadÄ• rammaá¹‡assa ca uppattikÄ• raá¹‡aá¹ƒ na hoti, javanass
aÃ±Ã±asmimpi Ä• rammaá¹‡e adukkhamasukhavedanaá¹ƒ akusalavipÄ• kaá¹ƒ uppajjateva
vuá¹-á¹-hitattÄ• vuá¹-á¹-hÄ• nanti vuccati. sahajÄ• tapaccayÄ• diniddesÄ• uttÄ• natthÄ• ye
atthi, yaá¹ƒ na sakkÄ• siyÄ• heá¹-á¹-hÄ• vuttanayena vedetuá¹ƒ, tasmÄ• sÄ• dhukaá¹ƒ u

<62> idÄ• ni yasmiá¹ƒ yasmiá¹ƒ paccaye ye ye vÄ• rÄ• laddhÄ• , sabbe te saá¹…khipitvÄ•
__hetuyÄ• tÄ«á¹‡Ä«_tiÄ• di vuttaá¹ƒ. tattha sabbÄ• ni tÄ«á¹‡i \Be 484/ suddhÄ• naá¹ƒ tiá¹
vasena veditabbÄ• ni. Ä• rammaá¹‡e nava ekamÅ«lakekÄ• vasÄ• nÄ• ni. adhipatiyÄ• paÃ
amissÄ• ni tÄ«á¹‡i, Ä• rammaá¹‡Ä• dhipativasena ca ``sukhÄ• ya sampayutto sukhÄ• ya sa
adukkhamasukhÄ• ya sampayutto adukkhamasukhÄ• ya sampayuttassÄ• â€™â€™ ti dve,
pana sampayutto adukkhamasukhÄ• ya, adukkhamasukhÄ• ya sampayutto sukhÄ• yÄ• ti in
evaá¹ƒ paÃ±ca. __anantarasamanantaresu sattÄ• _ti sukhÄ• dvinnaá¹ƒ, tathÄ• dukkhÄ• ,
tiá¹‡á¹‡ampÄ«ti evaá¹ƒ satta. __upanissaye navÄ• _ti sukhasampayutto sukhasampayuttas
dukkhasampayuttassa pakatÅ«panissayeneva, upekkhÄ• sampayuttassa tÄ«hipi, dukkhasa
anantarapakatÅ«panissayehi, sukhasampayuttassa pakatÅ«panissayena, adukkhamasukha
adukkhamasukhasampayutto adukkhamasukhasampayuttassa tidhÄ• pi, tathÄ• sukhasamp
anantarapakatÅ«panissayehÄ«ti evaá¹ƒ nava. paccayabhedato panettha pakatÅ«panissayÄ
satta, Ä• rammaá¹‡Å«panissayÄ• cattÄ• roti vÄ«sati upanissayÄ• . purejÄ• tapacchÄ• jÄ•
purejÄ• tÄ• pacchÄ• jÄ• tÄ• vÄ• arÅ«padhammÄ• arÅ«padhammÄ• naá¹ƒ paccayÄ• ho

__kamme_ \Ne 478/ __aá¹-á¹-hÄ• _ti sukhasampayutto sukhasampayuttassa dvidhÄ• pi, d
nÄ• nÄ• kkhaá¹‡ikatova tathÄ• itarassa. dukkhasampayutto dukkhasampayuttassa dvidhÄ•
natthi, itarassa nÄ• nÄ• kkhaá¹‡ikatova adukkhamasukhasampayutto adukkhamasukhasam
itaresaá¹ƒ nÄ• nÄ• kkhaá¹‡ikatoti evaá¹ƒ aá¹-á¹-ha. paccayabhedato panettha nÄ• nÄ• kkha
sahajÄ• tÄ• tÄ«á¹‡Ä«ti ekÄ• dasa kammapaccayÄ• . yathÄ• ca purejÄ• tapacchÄ• jÄ• tÄ•
chijjati. arÅ«padhammÄ• hi arÅ«padhammÄ• naá¹ƒ vippayuttapaccayo na honti. __natthivi

anantarasadisÄ• va. evamettha tÄ«á¹‡i paÃ±ca satta aá¹-á¹-ha navÄ• ti paÃ±ca gaá¹‡anap
paccayasaá¹ƒsandane Å«nataragaá¹‡anena saddhiá¹ƒ saá¹ƒsandanesu atirekaÃ±ca alabbl
gaá¹‡anÄ• veditabbÄ• .

63-64__._ hetuyÄ• \Be 485/ saddhiá¹ƒ Ä• rammaá¹‡aá¹ƒ na labbhati, tathÄ• anantarÄ• da
dukkhapadaá¹ƒ á¹-hapetvÄ• sesÄ• ni dve. dukkhasampayutto hi hetu adhipati nÄ• ma natth
labbhatÄ«ti apanÄ«to. sesadvayesupi eseva nayo. iti hetumÅ«lake dveyeva gaá¹‡anaparicc
cha ghaá¹-anÄ• ni vuttÄ• ni. tesu paá¹-hamaá¹ƒ avipÄ• kabhÅ«tÄ• naá¹ƒ Ã±Ä• á¹‡avippayu
vasena vuttaá¹ƒ, dutiyaá¹ƒ tesaÃ±Ã±eva vipÄ• kabhÅ«tÄ• naá¹ƒ, tatiyacatutthÄ• ni tesaÃ±Ã
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ, paÃ±camaá¹ƒ avipÄ• kabhÅ«tasÄ• dhipatiamohavasena, ch
vipÄ• kabhÅ«tasÄ• dhipatiamohavasena. paá¹-hamaá¹ƒ vÄ• sabbahetuvasena, dutiyaá¹ƒ s
tatiyaá¹ƒ sabbÄ• mohahetuvasena, catutthaá¹ƒ sabbavipÄ• kÄ• mohahetuvasena. paÃ±can
sabbasÄ• dhipatiamohavasena, chaá¹-á¹-haá¹ƒ sabbasÄ• dhipativipÄ• kÄ• mohavasena.

<66> Ä• rammaá¹‡amÅ«lake __adhipatiyÄ• cattÄ• rÄ«_ti Ä• rammaá¹‡Ä• dhipativasena s
adukkhamasukhassa, adukkhamasukhaá¹ƒ adukkhamasukhassa, sukhassÄ• ti evaá¹ƒ cattÄ
Ä• rammaá¹‡Å«panissayavasena cattÄ• ro vuttÄ• . ghaá¹-anÄ• ni panettha ekameva. adhip
heá¹-á¹-hÄ• vuttanayeneva yaá¹ƒ labbhati yaÃ±ca na labbhati, taá¹ƒ sabbaá¹ƒ sÄ• dhukaá
saá¹ƒsandanaghaá¹-anagaá¹‡anÄ• veditabbÄ• .

83-87__._ paccanÄ«yamhi kusalattike vuttanayeneva anulomato paccaye uddharitvÄ• tatth
vÄ• rÄ• naá¹ƒ vasena paccanÄ«yato gaá¹‡anavasena __nahetuyÄ• navÄ• _ti sabbapacca
479/. te ekamÅ«lakekÄ• vasÄ• nÄ• naá¹ƒ navannaá¹ƒ vissajjanÄ• naá¹ƒ vasena ``sukhÄ• y
sukhÄ• ya vedanÄ• ya sampayuttassa dhammassa nahetupaccayena paccayo, sukhÄ• ya v
dÄ• naá¹ƒ datvÄ• â€™â€™ tiÄ• dinÄ• nayena pÄ• á¸·iá¹ƒ uddharitvÄ• dassetabbÄ• . pacc
__nahetupaccayÄ• ... pe ... naupanissaye aá¹-á¹-hÄ• _ti nÄ• nÄ• kkhaá¹‡ikakammapaccay
dubbalakammaÃ±hi vipÄ• kassa na upanissayo hoti. kevalaá¹ƒ pana nÄ• nÄ• kkhaá¹‡ikaka
sesamettha anulomapaccanÄ«yapaccanÄ«yÄ• nulomesu ca tesaá¹ƒ tesaá¹ƒ paccayÄ• naá
heá¹-á¹-hÄ• vuttanayeneva gaá¹‡etuá¹ƒ, tasmÄ• na vitthÄ• ritanti.

vedanÄ• ttikavaá¹‡á¹‡anÄ• .

3. vipÄ• kattikavaá¹‡á¹‡anÄ•

1-23__._ vipÄ• kattike \Be 486/ __vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo upp
hetupaccaye terasa vÄ• rÄ• vuttÄ• , te saá¹…khipitvÄ• gaá¹‡anÄ• ya dassetuá¹ƒ __hetuy
__Ä• rammaá¹‡e paÃ±cÄ• _tiÄ• dÄ«supi eseva nayo. evamettha terasa paÃ±ca nava satta
gaá¹‡anaparicchedÄ• , tesaá¹ƒ vasena paccayasaá¹ƒsandane heá¹-á¹-hÄ• vuttanayeneva

24-52__._ paccanÄ«yepi __vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati n
nahetupaccaye dasa vÄ• rÄ• vuttÄ• , te saá¹…khipitvÄ• gaá¹‡anÄ• ya dassetuá¹ƒ __nahe
Ä• rammaá¹‡e paÃ±cÄ• _tiÄ• dÄ«supi eseva nayo. evamettha dasa paÃ±ca terasa dvÄ• da
aá¹-á¹-ha gaá¹‡anapariccheddÄ• , tesaá¹ƒ vasena paccayasaá¹ƒsandane heá¹-á¹-hÄ• vuttan
gaá¹‡anÄ• veditabbÄ• . pÄ• á¸·i pana saá¹…khittÄ• , etesaÃ±Ã±eva pana laddhagaá¹‡ana
vÄ• rÄ• naá¹ƒ vasena saá¹ƒsanditvÄ• anulomapaccanÄ«yaá¹ƒ paccanÄ«yÄ• nulomaÃ±ca

sahajÄ• tavÄ• ro \Ne 480/ iminÄ• va ekagatiko. paccayanissayasaá¹ƒsaá¹-á¹-hasampayutta
niyyanti.

<92> paÃ±hÄ• vÄ• re __kusalÄ• kusale niruddhe_ti etasmiá¹ƒ vipassanÄ• vasena pavatte
pavatte akusale ca niruddhe. __vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«_ti kÄ• mÄ• vacan
uppajjati. ye pana ``vipassanÄ• javanÄ• naá¹ƒ vicikicchuddhaccÄ• naÃ±ca pariyosÄ• ne tad
natthÄ«â€™â€™ ti vadanti, te imÄ• ya tantiyÄ• paá¹-isedhetabbÄ• . __Ä• kÄ• sÄ• naÃ±cÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa kiriyassa Ä• rammaá¹‡apaccayena paccayo_ti arahattaá¹ƒ
samÄ• pattiyo paá¹-ilomato samÄ• pajjantassa vasenetaá¹ƒ vuttaá¹ƒ. iminÄ• upÄ• yena sa
pÄ• á¸·iá¹ƒ upaparikkhitvÄ• attho veditabbo.

<120> __hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasÄ• _tiÄ• dÄ«supi sahajÄ• tÄ
Ä• rammaá¹‡Ä• dhipativasena sahajÄ• tanissayavasena purejÄ• tanissayavasena anantarÅ
Ä• rammaá¹‡Å«panissayavasena \Be 487/ pakatÅ«panissayavasena sahajÄ• tavippayuttav
purejÄ• tapacchÄ• jÄ• tavippayuttavasenÄ• ti yattha yattha yathÄ• yathÄ• yattakÄ• ni viss
tattha tattha tathÄ• tathÄ• tÄ• ni sabbÄ• ni sallakkhetabbÄ• ni. tathÄ• paccanÄ«yÄ• dÄ«s
vÄ• ruddharaá¹‡aá¹ƒ, anulomato laddhavÄ• rÄ• naá¹ƒ paccanÄ«yato gaá¹‡anÄ• , paccayas
anulomapaccanÄ«ye paccanÄ«yÄ• nulome ca suddhikesu ceva saá¹ƒsandanavasena ca pa
labbhamÄ• navÄ• ragaá¹‡anÄ• , alabbhamÄ• nÄ• naá¹ƒ alabbhamÄ• natÄ• ti sabbaá¹ƒ hea
veditabbaá¹ƒ.

yathÄ• cettha, evaá¹ƒ ito paresupi tikadukesu. paá¹-á¹-hÄ• napakaraá¹‡aÃ±hi pÄ• á¸·itova
aparimÄ• á¹‡aá¹ƒ. tassa padapaá¹-ipÄ• á¹-iyÄ• atthaá¹ƒ vaá¹‡á¹‡ayissÄ• mÄ«ti paá¹-ipann
Ä• yu nappahoti. na cassa ekadesaá¹ƒ vaá¹‡á¹‡etvÄ• sesamhi nayato dassiyamÄ• ne na s
tasmÄ• ito paraá¹ƒ ettakampi avatvÄ• sesesu tikadukesu heá¹-á¹-hÄ• avuttappakÄ• rattÄ
vattabbaá¹ƒ, taá¹ƒ tadeva vakkhÄ• ma. yaá¹ƒ pana avatvÄ• gamissÄ• ma, taá¹ƒ pÄ• á¸·ina

vipÄ• kattikavaá¹‡á¹‡anÄ• .

4. upÄ• dinnattikavaá¹‡á¹‡anÄ•

<51> upÄ• dinnupÄ• dÄ• niyattikassa \Ne 481/ paÃ±hÄ• vÄ• re __vatthu upÄ• dÄ• niyÄ• n
purejÄ• tapaccayena paccayo_ti pavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-isandhiyaá¹ƒ pana ta
hoti.

<72> __upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa kA
ettha upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• rÄ• hÄ• ro nÄ• ma kammasamuá¹-á¹-hÄ• nÄ•
ojÄ• . __upÄ• dinnupÄ• dÄ• niyassa kÄ• yassÄ• _ti tasseva kammasamuá¹-á¹-hÄ• narÅ«pa
paccayo. rÅ«pajÄ«vitindriyaá¹ƒ viya kaá¹-attÄ• rÅ«pÄ• naá¹ƒ anupÄ• lanaupatthambhanava
janakavasena. yaá¹ƒ pana maá¹‡á¸• Å«kÄ• dayo gilitvÄ• á¹-hitÄ• naá¹ƒ ahiÄ• dÄ«naá¹ƒ kÄ
jÄ«vamÄ• nakamaá¹‡á¸• Å«kÄ• disarÄ«re ojÄ• Ä• hÄ• rapaccayena \Be 488/ paccayoti va
hi jÄ«vamÄ• nakasarÄ«re ojÄ• aÃ±Ã±assa sarÄ«rassa Ä• hÄ• rapaccayataá¹ƒ sÄ• dheti. _
kÄ• yassÄ• _ti ettha pana janakavasenÄ• pi labbhati. __upÄ• dinnupÄ• dÄ• niyassa ca anu
ettha ekassa upatthambhakavasena, ekassa janakavasena, ubhinnampi vÄ• upatthambhak
Ä• hÄ• rÄ• ekato paccayÄ• hontÄ• upatthambhakÄ• va honti, na janakÄ• . sesamettha pÄ
oloketvÄ• veditabbaá¹ƒ.

upÄ• dinnattikavaá¹‡á¹‡anÄ• .

5-22. saá¹…kiliá¹-á¹-hattikÄ• divaá¹‡á¹‡anÄ•

saá¹…kiliá¹-á¹-hasaá¹…kilesikattike sabbaá¹ƒ kusalattike vuttanayÄ• nusÄ• reneva veditab

<79> vitakkattike __yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa parikamma_nti dibbacakkhuparikam
\Ne 482/ parikammaá¹ƒ. uppannassa pana vaá¸·aÃ±janakÄ• le parikammaá¹ƒ sandhÄ• yeta
yathÄ• pÄ• á¸·imeva niyyÄ• ti.

8II ___ ti tadÄ• rammaá¹‡abhavaá¹…gamÅ«labhavaá¹…gÄ• naá¹ƒ vasena vuttaá¹ƒ. sesam
veditabbaá¹ƒ.

dassanattike __dassanena pahÄ• tabbo rÄ• go uppajjatÄ«_tiÄ• dÄ«su dassanena pahÄ• ta
bhÄ• vanÄ• ya pahÄ• tabbo sotÄ• pannassÄ• pÄ«ti evaá¹ƒ uparimassa uparimassa heá¹-á¹
nuppajjantÄ«ti veditabbÄ• . dassanena pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbas
paccayo na hoti. sesamettha pÄ• á¸·iá¹ƒ anugantvÄ• kusalattike vuttalakkhaá¹‡avaseneva

dassanenapahÄ• tabbahetukattike dassanenapahÄ• tabbahetukÄ• dÄ«naá¹ƒ vibhÄ• go aá
vuttanayeneva veditabbo. vicikicchuddhaccasahagato moho ahetukattÄ• tatiyapade paviá¹-
\Be 489/ dassanabhÄ• vanÄ• hi pahÄ• tabbo hetu atthi, te pahÄ• tabbahetukÄ• . yesaá¹ƒ s

nabhÄ• vanÄ• yapahÄ• tabbahetukÄ• ti imaá¹ƒ pahÄ• tabbahetukavibhÄ• gaá¹ƒ Ã±atvÄ• s
ceva kusalattike ca dassitalakkhaá¹‡Ä• nusÄ• reneva veditabbaá¹ƒ.

Ä• cayagÄ• mittike ca paá¹-iccavÄ• rasaá¹ƒsaá¹-á¹-havÄ• resu anulomaá¹ƒ kusalattikasadi
vissajjanato gaá¹‡anato ca yathÄ• pÄ• á¸·imeva niyyÄ• ti.

sekkhattike asekkho dhammo sekkhassa dhammassa na kenaci paccayena paccayo. sekk
anantarapakatÅ«panissayo pana hoti. sesamettha yathÄ• pÄ• á¸·imeva niyyÄ• ti, tathÄ• pa

parittÄ• rammaá¹‡attike __appamÄ• á¹‡Ä• rammaá¹‡Ä• cetanÄ• _ti sekkhÄ• naá¹ƒ gotrab
paccavekkhaá¹‡acetanÄ• tipi vattuá¹ƒ vaá¹-á¹-ati. __vipÄ• kÄ• naá¹ƒ parittÄ• rammaá¹‡Ä•
kammaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• , pavatte cakkhuviÃ±Ã±Ä• á¹‡Ä• divasenarÅ«pÄ• diÄ•
tadÄ• rammaá¹‡avasena javanena gahitaparittÄ• rammaá¹‡aÃ±ca \Ne 483/ Ä• rammaá¹‡aa
pana ``gotrabhucittena natthi paá¹-isandhÄ«â€™â€™ ti vadanti, te iminÄ• suttena paá¹-ise
pÄ• á¸·inayeneva veditabbaá¹ƒ. hÄ«nattiko saá¹…kiliá¹-á¹-hattikasadiso.

micchattattike micchattaniyato sammattaniyatassa, sammattaniyato vÄ• micchattaniyatass
paccayo na hoti. micchattaniyato vÄ• sammattaniyato vÄ• sahajÄ• tÄ• dhipatirahito nÄ• m
ekantato Ä• rammaá¹‡apurejÄ• taá¹ƒ natthi, micchattaniyate siyÄ• Ä• rammaá¹‡apurejÄ• t
Ä• rabbha niyatÄ• micchÄ• diá¹-á¹-hi uppajjeyya. sesÄ• niyataá¹ƒ Ä• rabbha niyataá¹ƒ nup
micchattaniyataá¹ƒ garuá¹ƒ katvÄ• na koci dhammo uppajjati. kusalo micchattassa upaniss
sesamettha pÄ• á¸·iyaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

maggÄ• rammaá¹‡attike paá¹-iccavÄ• rassa anulome vipÄ• kapaccayo natthi. kammapacc
nÄ• nÄ• kkhaá¹‡ikaá¹ƒ na labbhati, tathÄ• uppannattikaatÄ«tattikesu. paccanÄ«ye __ahetu
ahetukaá¹ƒ maggÄ• rammaá¹‡aá¹ƒ, Ä• vajjanaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. sesamettha p
veditabbaá¹ƒ.

uppannattike \Be 490/ ca atÄ«tattike ca paá¹-iccavÄ• rÄ• dayo natthi, paÃ±hÄ• vÄ• ramatta
paá¹-iccavÄ• rÄ• dayo hi sahajÄ• tapurejÄ• tÄ• naÃ±Ã±eva honti. ime ca tikÄ• atÄ«tÄ• nÄ•
cettha anantarabhÄ• giyÄ• pi paccayÄ• na labbhanti. kasmÄ• ? uppannattike atÄ«tassa ab
anuppanno cÄ• ti ime cettha dve dhammÄ• uppannassa ca anuppannassa cÄ• ti imesaá¹ƒ
paccayo. anuppanno ca uppÄ• dÄ« cÄ• ti ime pana dve uppannassa Ä• rammaá¹‡Å«paniss
paccayo. sesamettha pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva veditabbaá¹ƒ.

atÄ«tattike paccuppannaá¹ƒ atÄ«tÄ• nÄ• gatassa, atÄ«tÄ• nÄ• gataÃ±ca atÄ«tÄ• nÄ• gata
paccayo. nibbÄ• naá¹ƒ pana dvÄ«supi imesu tikesu neva paccayato na paccayuppannato la
pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva veditabbaá¹ƒ.

ajjhattattike \Ne 484/ ajjhattabahiddhÄ• padaá¹ƒ na gahitaá¹ƒ. ajjhattabahiddhÄ• saá¹…khÄ
neva ekato paccayÄ• honti, na paccayuppannÄ• ; tasmÄ• hatthatale á¹-hapitassa sÄ• sap
hatthatalavaá¹‡á¹‡ena saddhiá¹ƒ ekato Ä• rammaá¹‡aá¹ƒ na hotÄ«ti veditabbo. yathÄ• ca
evamettha ajjhattÄ• rammaá¹‡attikepi ajjhattabahiddhÄ• rammaá¹‡apadaá¹ƒ na labbhati. se
niyyÄ• ti.

sanidassanattikepi pÄ• á¸·ivaseneva attho gahetabbo. gaá¹‡anÄ• pettha pÄ• á¸·iyaá¹ƒ Ä• g
heá¹-á¹-hÄ• vuttanayeneva saá¹ƒsandanesu saá¹ƒsanditvÄ• veditabbÄ• ti.

dhammÄ• nulome tikapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

2. dukapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

__dukapaá¹-á¹-hÄ• nepi_ sabbadukesu paÃ±hÄ• vissajjanÄ• ni ceva gaá¹‡anÄ• ca pÄ• á¸·
veditabbÄ• . apicettha sahetukahetusampayuttadukÄ• naá¹ƒ vissajjanaá¹ƒ hetudukavissajja
hetÅ«cevasahetukahetÅ«cevahetusampayuttadukÄ• naá¹ƒ, tathÄ• sappaccayasaá¹…khata
yathÄ• sappaccayadukaá¹ƒ, evaá¹ƒ kÄ• tabba_nti idaá¹ƒ yasmÄ• sappaccayo viya appaco
asaá¹…khatena saddhiá¹ƒ yojanaá¹ƒ na labbhati, tasmÄ• vuttaá¹ƒ.
sÄ• rammaá¹‡acittasampayuttasaá¹ƒsaá¹-á¹-hadukÄ• pi sadisavissajjanÄ• yeva; tathÄ• Ä•
hi tayo aÃ±Ã±amaÃ±Ã±aá¹ƒ sadisavissajjanÄ• yeva. apica
lokiyasÄ• savasaá¹ƒyojaniyaganthaniyanÄ«varaá¹‡iyaparÄ• maá¹-á¹-hasaá¹…kilesikadukÄ•
Ä• savavippayuttasÄ• savasaá¹ƒyojanavippayuttasaá¹ƒyojaniyaganthavippayuttaganthaniya
aá¹‡iyaparÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hakilesavippayuttasaá¹…kilesikapariyÄ• pann
samÄ• nÄ• .

kilesadukaá¹ƒ saá¹ƒyojanadukasadisaá¹ƒ.
saá¹…kiliá¹-á¹-hakilesasampayuttanÄ«varaá¹‡asampayuttadassanenapahÄ• tabbasaraá¹‡a
tathÄ• kilesÄ• ceva saá¹…kiliá¹-á¹-hanÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttakilesÄ•
iminÄ• nayena sabbesaá¹ƒ atthato sadisÄ• naá¹ƒ dukÄ• naá¹ƒ \Ne 485/ vissajjanÄ• ni sadi
veditabbÄ• ni. sabbasmimpi pana paá¹-á¹-hÄ• ne kenaciviÃ±Ã±eyyadukaá¹ƒ na labbhati. Ä•
Ä• savasampayuttÄ• ca, saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• ca, ganthÄ• ceva g
nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca, kilesÄ• ceva saá¹…kiliá¹-á¹-hÄ• cÄ• ti
vipÄ• kapaccayo ceva nÄ• nÄ• kkhaá¹‡ikakammapaccayo ca na labbhati. nahetusahetukan
natthi. hetÅ« ceva hetusampayuttÄ• ca, Ä• savÄ• ceva Ä• savasampayuttÄ• ca, ganthÄ•
imesu dukesu nahetunajhÄ• nanamaggÄ• na labbhanti. saá¹ƒyojanÄ• ceva saá¹ƒyojanasa
ceva nÄ«varaá¹‡asampayuttÄ• ca, kilesÄ• ceva kilesasampayuttÄ• ca, kilesÄ• ceva saá¹
pana vicikicchuddhaccasahagatassa mohassa vasena nahetupaccayo labbhati; najhÄ• nan

labbhantÄ«ti evaá¹ƒ sabbadukesu labbhamÄ• nÄ• labbhamÄ• naá¹ƒ upaparikkhitvÄ• pÄ• á
veditabbÄ• ti.

dukapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

3. dukatikapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

__dukatikapaá¹-á¹-hÄ• ne hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhammo up
evaá¹ƒ paÃ±hÄ• mattuddhÄ• ravaseneva saá¹…khepato desanÄ• \Be 492/ katÄ• . ``kusala
amohoâ€™â€™ tiÄ• dinÄ• pana nayena vitthÄ• ro vattabbo siyÄ• , so heá¹-á¹-hÄ• dassita
jÄ• nitunti ekapadepi ekapaccayo vÄ• na vutto. yÄ• panesÄ• saá¹…khepato desanÄ• kat
veditabbÄ• . hetudukena hi saddhiá¹ƒ kusalapadaá¹ƒ yojetvÄ• paá¹-iccavÄ• re anulomassa
vasena sabbe labbhamÄ• nakapaccayÄ• dassitÄ• , anulomapaccanÄ«yapaccanÄ«yÄ• nul
ca na dassitÄ• , kevalaá¹ƒ ``paá¹-iccavÄ• rasadisaá¹ƒyeva vitthÄ• retabbaâ€™â€™ nti vutta
paÃ±hampi avissajjetvÄ• kevalaá¹ƒ paÃ±huddhÄ• ramattaá¹ƒ katvÄ• anulomapaccanÄ«ya
dassitÄ• . yathÄ• ca kusalapadaá¹ƒ, evaá¹ƒ akusalaabyÄ• katapadÄ• nipi hetudukena sadd
hetukusaladukatikaá¹ƒ niddisitabbanti vuttaá¹ƒ.

tato \Ne 486/ paraá¹ƒ __hetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamma_ntiÄ• dinÄ
hetuvedanÄ• dukatikÄ• dÄ«ni ekavÄ«sati dukatikÄ• ni dassitÄ• ni. yasmÄ• pana hetu nÄ•
anidassanasappaá¹-igho vÄ• natthi, tasmÄ• hetupadena saddhiá¹ƒ
sanidassanasappaá¹-ighaanidassanasappaá¹-ighapadÄ• ni na yojitÄ• ni. evaá¹ƒ hetuduken
labbhamÄ• nakavasena dvÄ• vÄ«sati tike yojetvÄ• puna te sahetukadukÄ• dÄ«hi saraá¹‡a
saddhiá¹ƒ yojitÄ• . tattha yaá¹ƒ yaá¹ƒ padaá¹ƒ yena yena padena saddhiá¹ƒ yojanaá¹ƒ na g
pÄ• á¸·iyaá¹ƒyeva na labbhatÄ«ti vuttaá¹ƒ. evamettha ekena dukena saddhiá¹ƒ bÄ• vÄ«sati
aparena bÄ• vÄ«sati, aparena bÄ• vÄ«satÄ«ti paá¹-ipÄ• á¹-iyÄ• dukasate labbhamÄ• nadu
dvÄ• vÄ«sati tikÄ• yojitÄ• ti dvÄ• vÄ«sati tike gahetvÄ• dukasate pakkhipitvÄ• dukatikapa
desitaá¹ƒ. tattha yesu yesu á¹-hÄ• nesu nayaá¹ƒ dassetvÄ• pÄ• á¸·iyÄ• saá¹…khepo kato,
dassitanayÄ• nurÅ«pena tassÄ• vitthÄ• ro veditabboti.

dukatikapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

4. tikadukapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

__tikadukapaá¹-á¹-hÄ• ne_pi \Be 493/ __kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo he
hetupaccayÄ• _ti paÃ±hÄ• mattuddhÄ• ravaseneva desanÄ• katÄ• . tattha yathÄ• heá¹-á¹
kusalapadaá¹ƒ yojetvÄ• sabbapaccayavasena sabbavÄ• resu saá¹…khepato desanÄ• kat
saddhiá¹ƒ hetupadaá¹ƒ yojetvÄ• sabbapaccayavasena sabbavÄ• resu saá¹…khepato desa

hetupadaá¹ƒ, evaá¹ƒ nahetupadampi kusalattikena saddhiá¹ƒ yojetvÄ• kusalattikahetuduka
tato paraá¹ƒ __sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhamma_ntiÄ• dinÄ• nayena
ekavÄ«sati tikadukÄ• ni dassitÄ• ni.

evaá¹ƒ bÄ• vÄ«satiyÄ• tikehi saddhiá¹ƒ hetudukaá¹ƒ yojetvÄ• puna tehiyeva saddhiá¹ƒ sa
saraá¹‡adukapariyosÄ• nÄ• labbhamÄ• navasena sabbadukÄ• yojitÄ• . idhÄ• pi yaá¹ƒ yaá
gacchati, taá¹ƒ taá¹ƒ pÄ• á¸·iyaá¹ƒyeva paá¹-ikkhittaá¹ƒ. evaá¹ƒ dukasataá¹ƒ gahetvÄ• dvÄ
487/ pakkhipitvÄ• tikadukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma desitaá¹ƒ. tatrÄ• pi yena yena nayena
so nayo vitthÄ• rato veditabbo.

tikadukapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

5. tikatikapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

__tikatikapaá¹-á¹-hÄ• ne_pi __kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• _ti paÃ±huddhÄ• ravaseneva saá
ca kusalattikaá¹ƒ vedanÄ• ttikÄ• dÄ«hi, vedanÄ• ttikÄ• dayo ca kusalattikenÄ• ti evaá¹ƒ tike
pakkhittÄ• . yena yena ca padena saddhiá¹ƒ yaá¹ƒ yaá¹ƒ padaá¹ƒ yojanaá¹ƒ na gacchati, ta
labbhamÄ• navaseneva sabbapaccayesu vÄ• rÄ• ca gaá¹‡ananayÄ• ca dassitÄ• , tasmÄ•
upaparikkhitvÄ• veditabbÄ• . yathÄ• ca kusalattikaá¹ƒ vedanÄ• ttikÄ• dÄ«hi, vedanÄ• ttikÄ
yojetvÄ• veditabbÄ• ; tathÄ• ekekaá¹ƒ tikaá¹ƒ sesehi. sesÄ• ca tehi saddhiá¹ƒ yojetvÄ• v

tikatikapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

6. dukadukapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

__dukadukapaá¹-á¹-hÄ• ne_pi \Be 494/ __hetusahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetusah
hetupaccayÄ• _ti paÃ±huddhÄ• ravaseneva saá¹…khepato desanÄ• katÄ• . tattha hetudu
sahetukadukÄ• dÄ«ni ca tena saddhiá¹ƒ yojitÄ• ni. ekekaá¹ƒ pana dukaá¹ƒ sesehi, sesÄ• c
paá¹-ipÄ• á¹-iyÄ• yojetabbÄ• . idaÃ±hi dukadukapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma `dukesuyeva du
desitaá¹ƒ. tenettha sabbadukehi \Ne 488/ saddhiá¹ƒ sabbadukÄ• naá¹ƒ yojanÄ• veditabbÄ•
saá¹…khittÄ• . yena yena ca padena saddhiá¹ƒ yaá¹ƒ yaá¹ƒ padaá¹ƒ yojanaá¹ƒ na gacchati
desanÄ• katÄ• ti.

dukadukapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

ettÄ• vatÄ• ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha anulomamhi nayÄ• sugambhÄ«rÄ• ti || ---

aá¹-á¹-hakathÄ• yaá¹ƒ vuttagÄ• thÄ• ya dÄ«pitÄ• . __dhammÄ• nulomapaá¹-á¹-hÄ• ne_ cha
paccayavasena panettha ekekasmiá¹ƒ paá¹-á¹-hÄ• ne anulomÄ• dayo cattÄ• ro cattÄ• ro na
catuvÄ«satinayapaá¹-imaá¹‡á¸• itaá¹ƒ anulomapaá¹-á¹-hÄ• naá¹ƒyeva veditabbaá¹ƒ.

7-12. paccanÄ«yapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<1> idÄ• ni kusalÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ paá¹-ikkhepavasena dhammÄ• naá¹ƒ paccanÄ
__paccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ_ dassetuá¹ƒ __nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusa
hetupaccayÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __nakusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _ti kusal
vÄ• reti. __nakusalo dhammo uppajjatÄ«_ti kusalassa uppattiá¹ƒ vÄ• reti, tasmÄ• ``akusalÄ
khandhaá¹ƒ paá¹-icca akusalÄ• byÄ• katÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«
nayenettha paÃ±haá¹ƒ vissajjitabbaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ paccaye laddhagaá¹‡anÄ• pana
yepi vÄ• rÄ• sadisavissajjanÄ• , tepi tattheva dassitÄ• . tasmÄ• sabbamettha heá¹-á¹-hÄ•
495/ pÄ• á¸·iá¹ƒ upaparikkhitvÄ• veditabbaá¹ƒ. yathÄ• cettha, evaá¹ƒ dukapaá¹-á¹-hÄ• ne,
tikadukapaá¹-á¹-hÄ• ne tikatikapaá¹-á¹-hÄ• ne, dukadukapaá¹-á¹-hÄ• ne ca.

ettÄ• vatÄ• \Ne 489/ ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva, dukaá¹ƒ dukaÃ±ca,

cha paccanÄ«yamhi nayÄ• sugambhÄ«rÄ• ti || ---

aá¹-á¹-hakathÄ• yaá¹ƒ \Be 496/ vuttagÄ• thÄ• ya dÄ«pitÄ• . __dhammapaccanÄ«yapaá¹-á¹
niddiá¹-á¹-hÄ• honti. paccayavasena panettha ekekasmiá¹ƒ paá¹-á¹-hÄ• ne anulomÄ• dayo
ekena pariyÄ• yena catuvÄ«satinayapaá¹-imaá¹‡á¸• itaá¹ƒ paccanÄ«yapaá¹-á¹-hÄ• naÃ±Ã±

paccanÄ«yapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

13-18. anulomapaccanÄ«yapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<1> idÄ• ni kusalÄ• dÄ«su dhammesu paccayadhammaá¹ƒ appaá¹-ikkhipitvÄ• paccayupp
kusalÄ• dibhÄ• vapaá¹-ikkhepavasena dhammÄ• naá¹ƒ anulomapaccanÄ«yatÄ• ya laddhan
__anulomapaccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ_ dassetuá¹ƒ __kusalaá¹ƒ dhammaá¹ƒ paá¹-icca n
hetupaccayÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __kusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _ti kusalass
anujÄ• nÄ• ti. __na kusalo dhammo uppajjatÄ«_ti kusalasseva uppattiá¹ƒ vÄ• reti. tasmÄ•
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• nayena vissajjanaá¹ƒ dassi
pÄ• á¸·iá¹ƒ oloketvÄ• sÄ• dhukaá¹ƒ sallakkhetabbaá¹ƒ. yampi yena sadisaá¹ƒ, yaÃ±ca yatt
yesaá¹ƒ vissajjanÄ• naá¹ƒ yesu paccayesu gaá¹‡anaparicchedo, so sabbo pÄ• á¸·iyaá¹ƒ da
ettha attho. yathÄ• cettha, evaá¹ƒ dukapaá¹-á¹-hÄ• nÄ• dÄ«supÄ«ti.

ettÄ• vatÄ• ---

tikaÃ±ca \Ne 490/ paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha anulomapaccanÄ«yamhi nayÄ• sugambhÄ«rÄ• ti || ---

aá¹-á¹-hakathÄ• yaá¹ƒ vuttagÄ• thÄ• ya dÄ«pitÄ• __dhammÄ• nulomapaccanÄ«yapaá¹-á¹-
honti. paccayavasena panettha ekekasmiá¹ƒ paá¹-á¹-hÄ• ne anulomÄ• dayo cattÄ• ro cattÄ
pariyÄ• yena catuvÄ«satinayapaá¹-imaá¹‡á¸• itaá¹ƒ anulomapaccanÄ«yapaá¹-á¹-hÄ• naÃ±

anulomapaccanÄ«yapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

19-24. paccanÄ«yÄ• nulomapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<1> idÄ• ni kusalÄ• dÄ«su dhammesu paccayadhammaá¹ƒ paá¹-ikkhipitvÄ• paccayuppan
appaá¹-ikkhepavasena dhammÄ• naá¹ƒ paccanÄ«yÄ• nulomatÄ• ya laddhanÄ• maá¹ƒ __pa
dassetuá¹ƒ __nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati hetupaccayÄ• _
__nakusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _ti kusalassa paccayabhÄ• vaá¹ƒ vÄ• reti. __akusalo
akusalassa uppattiá¹ƒ anujÄ• nÄ• ti. nakusalaÃ±hi akusalaá¹ƒ abyÄ• kataá¹ƒ vÄ• , taÃ±ca s
uppajjamÄ• no kusalo nÄ• ma natthi, tasmÄ• akusalÄ• byÄ• katavasena desanÄ• katÄ• .

khandhaá¹ƒ paá¹-icca tayo khandhÄ• â€™â€™ ti evaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca
__abyÄ• kato dhammo uppajjati hetupaccayÄ• _ti ayaá¹ƒ pana paÃ±ho ``vipÄ• kÄ• byÄ• ka
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paâ€™â€™ n
sabbapaÃ±hesu avissajjitassa atthÄ• nurÅ«paá¹ƒ vissajjitassa ca pÄ• á¸·iÄ• gatameva viss
tikaduke vÄ• rappabhedapaccayagaá¹‡anavidhÄ• naá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayÄ•

ettÄ• vatÄ• ca ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ \Ne 491/ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ«rÄ• ti || ---

aá¹-á¹-hakathÄ• yaá¹ƒ vuttagÄ• thÄ• ya dÄ«pitÄ• . __dhammapaccanÄ«yÄ• nulomapaá¹-á¹
honti. paccayavasena panettha ekekasmiá¹ƒ paá¹-á¹-hÄ• ne anulomÄ• dayo cattÄ• ro cattÄ
pariyÄ• yena catuvÄ«satinayapaá¹-imaá¹‡á¸• itaá¹ƒ paccanÄ«yÄ• nulomapaá¹-á¹-hÄ• naÃ±

paccanÄ«yÄ• nulomapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

evaá¹ƒ \Be 497/ dhammÄ• nulomÄ• divasena catÅ«su vÄ• resu ekekasmiá¹ƒ catuvÄ«satiy
vasena channavuti nayÄ• honti. tattha paccayanaye aggahetvÄ• ekekasmiá¹ƒ paá¹-á¹-hÄ•
channaá¹ƒ channaá¹ƒ nayÄ• naá¹ƒ vasenetaá¹ƒ catuvÄ«satinayapaá¹-imaá¹‡á¸• itaá¹ƒ
__samantapaá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ_ veditabbaá¹ƒ. keci pana ``kusalÄ• ramma
dhammoâ€™â€™ tiÄ• dinÄ• nayena Ä• rammaá¹‡amÄ• tikaá¹ƒ nÄ• ma á¹-hapetvÄ• ``kus
kusalÄ• rammaá¹‡assa dhammassa hetupaccayena paccayoâ€™â€™ tiÄ• dinÄ• nayena Ä
dassetvÄ• aparampi phassÄ• dÄ«naá¹ƒ vasenapi phassapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma uddha
pÄ• á¸·iyaá¹ƒ na aá¹-á¹-hakathÄ• su sandissatÄ«ti idha na vicÄ• ritaá¹ƒ. saá¹…gÄ«tiÄ• ruá¸
panettha vaá¹‡á¹‡anÄ• katÄ• ti veditabbÄ• .

ettÄ• vatÄ• ca ---

sammÅ«á¸·hÄ• yattha pajÄ• , tantÄ• kulÄ• dibhÄ• vamÄ• pannÄ• .

nekavidhadukkhagahanaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattanti ||

paccayabhede kusalo, loke garutampi paccayÄ• kÄ• raá¹ƒ.

atinippuá¹‡agambhÄ«raá¹ƒ, javanabbhÅ«miá¹ƒ buddhaÃ±Ä• á¹‡assa ||

kusalÄ• didhammabhedaá¹ƒ, nissÄ• ya nayehi vividhagaá¹‡anehi.

vitthÄ• rento sattama-mabhidhammappakaraá¹‡aá¹ƒ satthÄ• ||

suvihitasanniá¹-á¹-hÄ• no \Ne 492/, paá¹-á¹-hÄ• naá¹ƒ nÄ• ma yaá¹ƒ pakÄ• sesi.

saddhÄ• ya samÄ• raddhÄ• , yÄ• aá¹-á¹-hakathÄ• mayÄ• tassa ||

Ä• cariyÄ• naá¹ƒ vÄ• daá¹ƒ, avihÄ• ya vibhajjavÄ• disissÄ• naá¹ƒ.

atibahuvidhantarÄ• ye, lokamhi anantarÄ• yena ||

sÄ• evaá¹ƒ ajja katÄ• , cuddasamattehi bhÄ• á¹‡avÄ• rehi.

atthaá¹ƒ pakÄ• sayantÄ«, paá¹-á¹-hÄ• navarassa sakalassa ||

sanniá¹-á¹-hÄ• naá¹ƒ pattÄ• yatheva niá¹-á¹-haá¹ƒ tathÄ• bahujanassa.

sampÄ• puá¹‡antu sÄ«ghaá¹ƒ, kalyÄ• á¹‡Ä• sabbasaá¹…kappÄ• ||

ettÄ• vatÄ• \Be 498/ ---

sattappakaraá¹‡aá¹ƒ nÄ• tho, abhidhammamadesayi.

devÄ• tidevo devÄ• naá¹ƒ, devalokamhi yaá¹ƒ pure ||

tassa aá¹-á¹-hakathÄ• esÄ• , sakalassÄ• pi niá¹-á¹-hitÄ• .

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, niá¹-á¹-hapentena taá¹ƒ mayÄ• ||

yaá¹ƒ pattaá¹ƒ kusalaá¹ƒ tassa, Ä• nubhÄ• vena pÄ• á¹‡ino.

sabbe saddhammarÄ• jassa, Ã±atvÄ• dhammaá¹ƒ sukhÄ• vahaá¹ƒ ||

pÄ• puá¹‡antu visuddhÄ• ya, sukhÄ• ya paá¹-ipattiyÄ• .

asokamanupÄ• yÄ• saá¹ƒ, nibbÄ• nasukhamuttamaá¹ƒ ||

ciraá¹ƒ tiá¹-á¹-hatu saddhammo, dhamme hontu sagÄ• ravÄ• .

sabbepi sattÄ• kÄ• lena, sammÄ• devo pavassatu ||

yathÄ• \Ne 493/ rakkhiá¹ƒsu porÄ• á¹‡Ä• , surÄ• jÄ• no tathevimaá¹ƒ.

rÄ• jÄ• rakkhatu dhammena, attanova pajaá¹ƒ pajanti ||

paá¹-á¹-hÄ• nappakaraá¹‡a-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca paÃ±capakaraá¹‡aá¹-á¹-hakathÄ• ti.

nigamanakathÄ•

paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena \Be 499/
sÄ«lÄ• cÄ• rajjavamaddavÄ• diguá¹‡asamudayasamuditena sakasamayasamayantaragaha
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satth
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• karaá¹‡ena
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡
uttarimanussadhamme suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ ther
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __
gahitanÄ• madheyyena therena katÄ• ayaá¹ƒ sakalassapi abhidhammapiá¹-akassa aá¹-á¹-

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ paÃ±Ã±Ä• visuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

abhidhammapiá¹-aka-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paÃ±capakaraá¹‡a-anuá¹-Ä«kÄ•

dhÄ• tukathÄ• pakaraá¹‡a-anuá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

dhÄ• tukathÄ• pakaraá¹‡adesanÄ• ya \Be 1/ \Ne 1/ desadesakaparisÄ• padesÄ• vuttappa
dassento __ ``dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ desentoâ€™â€™ _tiÄ• dimÄ• ha. ``tasseva an
iminÄ• vibhaá¹…gÄ• nantaraá¹ƒ dhÄ• tukathÄ• desitÄ• ti tassÄ• desanÄ• kÄ• lo apadiá¹-
``vibhaá¹…gÄ• nantaraá¹ƒ \Ne 2/ kathÄ• vatthupakaraá¹‡aá¹ƒ desitaâ€™â€™ nti vadanti, t
paá¹-ikkhipanto __ ``vibhaá¹…gÄ• nantaraá¹ƒ ... pe ... dassetuâ€™â€™ _nti Ä• ha.

``kÄ• mÄ• te paá¹-hamÄ• senÄ• â€™â€™ tiÄ• divacanato (Sn 438; Nidd I 28; Nidd II nan
47) kilesaviddhaá¹ƒsanampi devaputtamÄ• rassa balavidhamananti sakkÄ• vattuá¹ƒ, ``app
kilesÄ• bhisaá¹…khÄ• ramÄ• rÄ• naâ€™â€™ nti pana vuccamÄ• nattÄ• khantibalasaddhÄ
ussÄ• haparisÄ• balabhaÃ±janameva devaputtamÄ• rassa balaviddhaá¹ƒsanaá¹ƒ daá¹-á¹-h
__visayÄ• tikkamanaá¹ƒ_ kÄ• madhÄ• tusamatikkamo. __samudayappahÄ• napariÃ±Ã±Ä•
pahÄ• nÄ• bhisamayapariÃ±Ã±Ä• bhisamayÄ• naá¹ƒ vasena. nanu cetaá¹ƒ paÃ±cannaá¹ƒ
sÄ• vakesupi labbhatevÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``parÅ«panissayarahitaâ€
bhÄ• vo vÄ«riyanti katvÄ• vuttaá¹ƒ __ ``mahÄ• vÄ«riyoti mahÄ• vÄ«roâ€™â€™ _ti. mahÄ•
paripuá¹‡á¹‡avÄ«riyapÄ• ramitÄ• ya caturaá¹…gasamannÄ• gatavÄ«riyÄ• dhiá¹-á¹-hÄ• ner
anaÃ±Ã±asÄ• dhÄ• raá¹‡acatubbidhasammappadhÄ• nasampattiyÄ• ca veditabbÄ• . tato
vÄ«riyÄ• hÄ• nisiddhipÄ«ti.

khandhÄ• dike dhamme adhiá¹-á¹-hÄ• ya nissÄ• ya visayaá¹ƒ katvÄ• abhidhammakathÄ•
``abhidhammakathÄ• dhiá¹-á¹-hÄ• naá¹-á¹-hena vÄ• â€™â€™ _ti. __tesaá¹ƒ kathanato_ti t
kathÄ• bhÄ• vato. etena atthavisesasannissayo byaÃ±janasamudÄ• yo pakaraá¹‡anti vutta
kathÄ«yanti ettha, etena vÄ• ti __dhÄ• tukathÄ• , _ tathÄ• pavatto byaÃ±janatthasamudÄ• y
pakaraá¹‡Ä• naá¹ƒ dhÄ• tukathÄ• bhÄ• vo Ä• pajjatÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ya
__sÄ• tisaya_nti savisesaá¹ƒ vicittÄ• tirekavasena anavasesato ca desanÄ• ya pavattattÄ•
``sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ• tikÄ• â€™â€™ ti (DhÄ• tuk 5). t
hi aÃ±Ã±attha kataâ€™â€™ _nti.

idÄ• ni sÄ• sane yesu dhÄ• tu-saddo niruá¸·ho, tesaá¹ƒ vasena aÃ±Ã±ehipi asÄ• dhÄ• raá¹

dhÄ• tukathÄ• bhÄ• vaá¹ƒ dassento __ ``khandhÄ• yatanadhÄ• tÅ«hi vÄ• â€™â€™ _tiÄ• d
khandhÄ• yatanadhÄ• tÅ«su. mahanto pabhedÄ• nugato visayo etÄ• santi __mahÄ• visayÄ
khandhÄ• yatanÄ• ni appatarapadattÄ• . yena vÄ• sabhÄ• vena dhammÄ• saá¹…gahÄ• s
uddesaniddese labhanti, so sabhÄ• vo dhÄ• tu. sÄ• dhÄ• tu idha sÄ• tisayaá¹ƒ desitÄ• ti sa
kathanato idaá¹ƒ pakaraá¹‡aá¹ƒ __ ``dhÄ• tukathÄ• â€™â€™ _ti vuttaá¹ƒ. sabhÄ• vattho hi
``dhÄ• tuso, bhikkhave \Ne 3/, sattÄ• saá¹ƒsandantÄ«â€™â€™ tiÄ• dÄ«su (SN a II 98) viya
dhÄ• tuvibhÄ• gaá¹ƒ. pakaraá¹‡anti vacanaseso. kuto pakaraá¹‡a-saddo labbhatÄ«ti Ä• ha
pakaraá¹‡Ä• naá¹ƒ kamena vaá¹‡á¹‡anÄ• ya pavattattÄ• â€™â€™ _ti. __tena yojanaá¹ƒ ka
pakaraá¹‡a-saddena ``dhÄ• tukathÄ• va pakaraá¹‡aá¹ƒ dhÄ• tukathÄ• pakaraá¹‡aâ€™â€™
dÄ«pana_nti taá¹ƒ dhÄ• tukathÄ• pakaraá¹‡assa atthadÄ«panaá¹ƒ, atthadÄ«panÄ• kÄ• ren
``atthaá¹ƒ dÄ«payissÄ• mÄ«â€™â€™ ti vatvÄ•  ``taá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti vadanto s
upadhÄ• raá¹‡e niyojetÄ«ti Ä• ha __ ``taá¹ƒdÄ«panavacanasavanena upadhÄ• rethÄ• ti att

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. mÄ• tikÄ• vaá¹‡á¹‡anÄ•

1. nayamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<1> __cuddasavidhenÄ• _ti \Be 3/ \Ne 4/ cuddasappakÄ• rena, cuddasahi padehÄ«ti attho
asaá¹…gahoâ€™â€™ ti idamekaá¹ƒ padaá¹ƒ, tathÄ• ``sampayogo vippayogoâ€™â€™ ti. `
vippayuttaâ€™â€™ ntiÄ• dÄ«ni pana tÄ«á¹‡i tÄ«á¹‡i padÄ• ni ekekaá¹ƒ padaá¹ƒ. itaresu pa
suviÃ±Ã±eyyova. __etehÄ«_ti saá¹…gahÄ• dippakÄ• rehi. nayanaá¹ƒ pÄ• panaá¹ƒ, taá¹ƒ p
hotÄ«ti ``pavattÄ«yati Ã±Ä• yantÄ«â€™â€™ ti ca dvidhÄ• pi attho vutto. nayÄ• eva uddisiy
atthadvayepi pavattanaÃ±Ä• á¹‡akiriyÄ• naá¹ƒ karaá¹‡abhÄ• vena saá¹…gahÄ• dippakÄ• n
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``iminÄ• saá¹…gahÄ• dikena nayenÄ• â€™â€™ ti (DhÄ• tuk-a 1
atthadÄ«pakÄ• naá¹ƒ vacanÄ• naá¹ƒ. pajjati etena atthoti hi padaá¹ƒ. __padÄ• na_nti ca sa
sÄ• mivacanaá¹ƒ, __pakaraá¹‡assÄ• _ti pana avayavÄ• vayavÄ«sambandhe.

2. abbhantaramÄ• tikÄ• vaá¹‡á¹‡anÄ•

<2> __tadatthÄ• nÄ«_ti paá¹-iccasamuppÄ• datthÄ• ni. paá¹-icca samuppajjati saá¹…khÄ•
paá¹-iccasamuppÄ• do, paccekaá¹ƒ avijjÄ• diko paccayadhammo. tathÄ• hi vuttaá¹ƒ saá¹…
paccayÄ• , dvÄ• dasa paá¹-iccasamuppÄ• dÄ• â€™â€™ ti. __tesa_nti khandhÄ• dÄ«naá¹ƒ
gaá¹‡anuddesavibhÄ• gamattena dassitÄ• naá¹ƒ. kasmÄ• panettha paá¹-iccasamuppÄ• do
nanu tattha bhavo kammabhavÄ• dibhedena, sokÄ• dayo ca sarÅ«patoyeva idha pÄ• á¸·iya
sandhÄ• yÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. tattha __tatthÄ• _ti tasmiá¹ƒ ``paÃ±cavÄ«sÄ
ti evaá¹ƒ vutte aá¹-á¹-hakathÄ• vacane. kammabhavassa bhÄ• vanabhÄ• vena, upapattibha

padatthato pana kammabhavo \Ne 5/ bhavati etasmÄ• ti bhavo, itaro bhavati, bhavanaá¹ƒ v
__tannidÄ• nadukkhabhÄ• venÄ• _ti jarÄ• maraá¹‡anidÄ• nadukkhabhÄ• vena.

``sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ• tikÄ• â€™â€™ ti idampi dhÄ• t
``sabbÄ• pi ... pe ... mÄ• tikÄ• ti ayaá¹ƒ dhÄ• tukathÄ• mÄ• tikÄ• to bahiddhÄ• vuttÄ• â€™
asambhÄ• vento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha \Be 4/. __pakaraá¹‡antaragatÄ• v
mÄ• tikÄ• bhÄ• venÄ• ti attho. kÄ• maÃ±cettha mÄ• tikÄ• bhÄ• vena vuttÄ• , pakaraá¹‡ant
gahetabbarÅ«pÄ• ito bahibhÅ«tÄ• nÄ• ma honti, sarÅ«pato gahitÄ• va paÃ±cakkhandhÄ•
__ ``sarÅ«pato dassetvÄ• á¹-hapitattÄ• â€™â€™ _ti. __mÄ• tikÄ• ya asaá¹…gahitattÄ• _ti
asaá¹…gahitattÄ• , na aÃ±Ã±athÄ• . na hi mÄ• tikÄ• ya asaá¹…gahito koci padattho atthi. _
khandhavibhaá¹…gÄ• dÄ«su visuá¹ƒ visuá¹ƒ kiá¹‡á¹‡abhÄ• vena visaá¹-abhÄ• vena.

3. nayamukhamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<3> __nayÄ• naá¹ƒ_ saá¹…gahÄ• dippakÄ• ravisesÄ• naá¹ƒ __pavatti_ desanÄ• , tassÄ•
__dvÄ• raá¹ƒ_. yathÄ• vuttadhammÄ• yathÄ• rahaá¹ƒ khandhÄ• yatanadhÄ• tuyo arÅ«pin
nayamukhamÄ• tikÄ• _. tenÄ• ha ``nayÄ• naâ€™â€™ ntiÄ• di. viyujjanasÄ«lÄ• , viyogo vÄ•
tathÄ• sahayogino, saá¹…gahÄ• saá¹…gahadhammÄ• ca viyogÄ«sahayogÄ«dhammÄ• _
saá¹…gaá¹‡hanÄ• saá¹…gaá¹‡hanavasena viyujjanasaá¹ƒyujjanavasena ca pavattanakasa
__cuddasapÄ«_tiÄ• dinÄ• tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti. __yehÄ«_ti yehi khandh
ca. __te cattÄ• ro_ti te saá¹…gahÄ• dayo cattÄ• ro. __saccÄ• dÄ«hipÄ«_ti saccaindriyapaá
saha. __yathÄ• sambhava_nti sambhavÄ• nurÅ«paá¹ƒ, yaá¹ƒ yaá¹ƒ padaá¹ƒ saá¹…gahito a
yuttaá¹ƒ, taá¹ƒ tanti attho.

__so panÄ• _ti saá¹…gahÄ• saá¹…gaho. __saá¹…gÄ• hakabhÅ«tehÄ«_ti saá¹…gahaá¹‡a
__tehÄ«_ti saccÄ• dÄ«hi. __na saá¹…gahabhÅ«tehÄ«_ti saá¹…gahaá¹‡akiriyÄ• ya karaá¹‡
saá¹…gahÄ• saá¹…gaho na vutto. tatthÄ• pi hi khandhÄ• yatanadhÄ• tuyo eva karaá¹‡abh
__khandhÄ• dÄ«heva saá¹…gahehÄ«_ti khandhÄ• dÄ«hiyeva saá¹…gaá¹‡hanakiriyÄ• ya k
``khandhasaá¹…gahena saá¹…gahitÄ• , Ä• yatanasaá¹…gahena asaá¹…gahitÄ• \Ne 6/, dh
te dhammÄ• catÅ«hi khandhehi, dvÄ«hÄ• yatanehi, aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ•
saá¹…gahÄ• saá¹…gaho niyametvÄ• vutto. __tasmÄ• _ti yasmÄ• saccÄ• dÄ«ni saá¹…gÄ
saá¹…gahabhÄ• vena, khandhÄ• dÄ«niyeva ca saá¹…gahabhÄ• vena vuttÄ• ni, tasmÄ• .

kasmÄ• \Be 5/ panettha saccÄ• dayo saá¹…gahavasena na vuttÄ• ti? tathÄ• desanÄ• ya a
rÅ«pakkhandhÄ• dÄ«naá¹ƒ samudayasaccÄ• dÄ«hi, saÃ±Ã±Ä• dÄ«naá¹ƒ vÄ• indriyÄ• dÄ
vissajjituá¹ƒ vÄ• ti. tathÄ• ariyaphalÄ• dÄ«su uppannavedanÄ• dÄ«naá¹ƒ saccavinimuttatÄ
katihi saccehi saá¹…gahitoâ€™â€™ ti pucchitvÄ• pi ``ekena saccena saá¹…gahitoâ€™â€™
saá¹…gahaá¹ƒ dassetuá¹ƒ na sakkÄ• ti. __yathÄ• sambhava_nti yehi sampayogo, yehi ca v

__rÅ«paá¹ƒ rÅ«pena nibbÄ• nena vÄ• vippayuttaá¹ƒ na hoti, nibbÄ• naá¹ƒ vÄ• rÅ«pena_
anÄ• saá¹…kanÄ«yasabhÄ• vattÄ• . catunnaÃ±hi khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sa
``rÅ«panibbÄ• nehipi so atthi natthÄ«â€™â€™ ti siyÄ• Ä• saá¹…kÄ• , tasmÄ• tesaá¹ƒ itar
vippayogo vuccati, na pana rÅ«passa rÅ«pena, nibbÄ• nena vÄ• , nibbÄ• nassa vÄ• rÅ«pe
atthÄ«ti tadÄ• saá¹…kÄ• bhÄ• vato vippayogopi rÅ«passa rÅ«panibbÄ• nehi, nibbÄ• nassa
arÅ«pakkhandhehiyeva pana vuccatÄ«ti Ä• ha __ ``catÅ«hevÄ• â€™â€™ _tiÄ• di. __anÄ•
cakkhÄ• yatanÄ• dikassa. __anÄ• rammaá¹‡aanÄ• rammaá¹‡amissakehÄ«_ti anÄ• ramma
anÄ• rammaá¹‡amissakena ca dhammÄ• yatanÄ• dinÄ• . __missakassa_ dhammÄ• yatan
anÄ• rammaá¹‡aanÄ• rammaá¹‡amissakehi na hotÄ«ti yojetabbaá¹ƒ. yesaá¹ƒ pana yehi ho
``anÄ• rammaá¹‡assa panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yathÄ• hi sÄ• rammaá¹‡assa anÄ
anÄ• rammaá¹‡amissakena ca vippayogo hoti, evaá¹ƒ sÄ• rammaá¹‡enapi so hotiyeva. ten
anÄ• rammaá¹‡amissakassa cÄ• ti daá¹-á¹-habbaá¹ƒ.

4. lakkhaá¹‡amÄ• tikÄ• vaá¹‡á¹‡anÄ•

<4> __visuá¹ƒ yojanÄ• kÄ• tabbÄ• _ti yo tÄ«hi saá¹…gaho catÅ«hi ca sampayogo vutto, ta
payojeti, yo ca tÄ«hi asaá¹…gaho catÅ«hi ca vippayogo vutto, taá¹ƒ visabhÄ• go bhÄ• voti i
__ ``saá¹…gaho ... pe ... viÃ±Ã±Ä• yatÄ«â€™â€™ _ti Ä• ha. yassa saá¹…gaho, so dhamm
__sabhÄ• go_. yassa asaá¹…gaho, so __visabhÄ• go_. tathÄ• sampayogesupi veditabbaá
sabhÄ• gataá¹ƒ sarÅ«pato niddhÄ• retvÄ• dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá
__samÄ• nabhÄ• vo saá¹…gahe sabhÄ• gatÄ• , ekuppÄ• dÄ• diko sampayoge_ti iminÄ• r
asaá¹…gahe visabhÄ• gatÄ• , nÄ• nuppÄ• dÄ• diko vippayogeti ayamattho atthasiddhoti na

5. bÄ• hiramÄ• tikÄ• vaá¹‡á¹‡anÄ•

<5> __etena á¹-hapanÄ• kÄ• renÄ• _ti sarÅ«pena aggahetvÄ• yathÄ• vuttena pakaraá¹‡a
mÄ• tikÄ• bhÄ• vakittanasaá¹…khÄ• tena á¹-hapanÄ• kÄ• rena. pakaraá¹‡antaraá¹-hapitÄ•
pacchato gahaá¹‡aá¹ƒ bahi á¹-hapananti Ä• ha __ ``bahi piá¹-á¹-hito á¹-hapitattÄ• â€™â€™
aá¹-á¹-hapetvÄ• _ti imissÄ• dhÄ• tukathÄ• ya sarÅ«pena avatvÄ• . __tathÄ• pakÄ• sitattÄ
jotitattÄ• . dhammasaá¹…gaá¹‡Ä«sÄ«sena hi dhammasaá¹…gaá¹‡iyaá¹ƒ Ä• gatamÄ• tikÄ•
dhÄ• tukathÄ• ya niddeso, tesu nayesu, tehi vibhajitabbesu khandhÄ• dÄ«su, tesaá¹ƒ nayÄ
pavattidvÄ• ralakkhaá¹‡esu ca uddiá¹-á¹-hesu dhÄ• tukathÄ• ya uddesavasena vattabbaá¹ƒ
uddesavasena vattabbaá¹ƒ, taá¹ƒ vatvÄ• puna yathÄ• vuttÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ ku
``sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ• tikÄ• â€™â€™ ti vuttanti evame
veditabbo.

``gÄ• vÄ«ti ayamÄ• hÄ• â€™â€™ ti ettha gÄ• vÄ«-saddo viya ``saá¹…gaho asaá¹…gahoâ

padatthavipallÄ• sakÄ• rinÄ• iti-saddena atthapadatthako saá¹…gahÄ• saá¹…gaha-saddo
adhippÄ• yenÄ• ha __ ``aniddhÄ• ritatthassa saddasseva vuttattÄ• â€™â€™ _ti. tena atthu
saá¹ƒvaá¹‡á¹‡etÄ«ti dasseti. __aniddhÄ• ritaviseso_ti asaá¹…gahitajÄ• tisaÃ±jÄ• tiÄ• divise
gahetabbata_nti saá¹…gahasaddÄ• bhidheyyatÄ• sÄ• maÃ±Ã±ena viÃ±Ã±Ä• yamÄ• no vu
sÄ• maÃ±Ã±aÃ±ca ekarÅ«pamevÄ• ti codanÄ• kÄ• tabbÄ• bhedÄ• pekkhattÄ• tassa. yat
tadapekkhameva tanti. __ ``attano jÄ• tiyÄ• â€™â€™ ti viÃ±Ã±Ä• yati_ yathÄ• ``matteyyÄ•
mÄ• tu hitÄ• ti.

__dhammavisesaá¹ƒ aniddhÄ• retvÄ• _ti saá¹…gahitatÄ• dinÄ• pucchitabbavissajjetabbad
akatvÄ• . __sÄ• maÃ±Ã±enÄ• _ti avisesena. __dhammÄ• na_nti khandhÄ• didhammÄ• naá
``saá¹…gahitena \Ne 8/ asaá¹…gahitaâ€™â€™ ntiÄ• dikÄ• avasesÄ• \Be 7/ dvÄ• dasapi
pucchitabbavissajjetabbadhammavisesaá¹ƒ niddhÄ• retvÄ• dhammÄ• naá¹ƒ pucchanaviss
nanu ca ``saá¹…gahitena asaá¹…gahitaâ€™â€™ ntiÄ• dayopi yathÄ• vuttavisesaá¹ƒ anidd
dhammÄ• naá¹ƒ pucchanavissajjananayuddesÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``saá¹…g
_ntiÄ• di. yassa attho Ã±Ä• yati, saddo ca na payujjati, so lopoti veditabbo, Ä• vuttiÄ• divase
dÄ«petabbo. __tenÄ• _ti luttaniddiá¹-á¹-hena asaá¹…gahita-saddena. __saá¹…gahitavisesa
cakkhÄ• yatanena khandhasaá¹…gahena saá¹…gahitatÄ• visesavisiá¹-á¹-ho, tena sotÄ• ya
sotapasÄ• dÄ• diko yo ruppanasabhÄ• vo dhammaviseso. __tannissito_ taá¹ƒ dhammavise
``te dhammÄ• katihi khandhehi ... pe ... catÅ«hi khandhehi asaá¹…gahitÄ• â€™â€™ tiÄ• d
asaá¹…gahitatÄ• saá¹…khÄ• to pucchÄ• vissajjananayo parato pucchitvÄ• vissajjiyamÄ• n
__visesane karaá¹‡avacana_nti iminÄ• tassa dhammassa yathÄ• vuttasaá¹…gahitatÄ• vise
vibhÄ• veti. evamete pucchitabbavissajjetabbadhammavisesaá¹ƒ niddhÄ• retvÄ• pucchana
pavattÄ• ti veditabbÄ• .

nanu ca ``saá¹…gahitena asaá¹…gahitaâ€™â€™ nti ettÄ• vatÄ• pi ayamattho labbhatÄ«ti?
dhammamattadÄ«panato. nayuddeso heso, na dhammuddeso. tathÄ• hi __pÄ• á¸·iyaá¹ƒ_
saá¹…gahitenaasaá¹…gahitapadaniddese ``cakkhÄ• yatanena ye dhammÄ• khandhasaá¹…
... pe ... dhÄ• tusaá¹…gahena asaá¹…gahitÄ• â€™â€™ ti vatvÄ• ``te dhammÄ• katihi kha
asaá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 171) pucchitvÄ• ``te dhammÄ• catÅ«hi khandhehi d
dhÄ• tÅ«hi asaá¹…gahitÄ• â€™â€™ ti dutiyaá¹ƒ asaá¹…gahitapadaá¹ƒ gahitaá¹ƒ. aÃ±Ã±at
dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• , te dhammÄ• Ä• yatanasaá¹…gahena as
asaá¹…gahitÄ• . te katameâ€™â€™ icceva niddisitabbaá¹ƒ siyÄ• .

__esa nayo_ti atidesena dassitamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``tesupÄ«â€™â€
__tatiyapadenÄ• _ti luttaniddesena gahetabbanti vuttapadaá¹ƒ sandhÄ• yÄ• ha. __kattuatth
saá¹…gahitÄ• saá¹…gahitehi tehi dhammehi dhammÄ• naá¹ƒ saá¹…gahitatÄ• saá¹…gahita
hi tattha pÄ• á¸·iyaá¹ƒ ``tehi dhammehi ye dhammÄ• â€™â€™ ti dhammamukheneva saá¹…
vuttÄ• . dutiyatatiyesu pana saá¹…gahitatÄ• saá¹…gahitatÄ• saá¹…khÄ• tavisesanadvÄ• re

asaá¹…gahitatÄ• saá¹…gahitatÄ• vuttÄ• ti tattha ``visesane karaá¹‡avacanaâ€™â€™ nti v
``tattha hi ... pe ... dhammantarassÄ• â€™â€™ _ti. tattha __sabhÄ• vantarenÄ• _ti
saá¹…gahitatÄ• saá¹…gahitatÄ• saá¹…khÄ• tena \Ne 9/ sabhÄ• vantarena pakÄ• rantaren
asaá¹…gahitatÄ• saá¹…gahitatÄ• saá¹…khÄ• tassa sabhÄ• vantarassa. __etesÅ«_ti catutt
__dhammantarenÄ• _ti aÃ±Ã±adhammena. __dhammantarassÄ• _ti tato aÃ±Ã±assa dham
hi antarena pakÄ• ravisesÄ• masanaá¹ƒ dhammeneva dhammo visesitoti. __Ä• dipadenevÄ
tiÄ• dinÄ• vuttena paá¹-hamapadeneva. __itarehÄ«_ti ``sampayuttaá¹ƒ vippayuttaâ€™â€™
dutiyatatiyapadehi. __etthÄ• _ti ekÄ• dasamÄ• dÄ«su catÅ«su. dutiyatatiyesu viya visesane
daá¹-á¹-habbaá¹ƒ, na catutthapaÃ±camesu viya kattuattheti adhippÄ• yo. __pucchÄ• vissajj
tamevatthaá¹ƒ vibhÄ• veti.

__vividhakappanato_ti vividhaá¹ƒ bahudhÄ• kappanato, saá¹…gahÄ• saá¹…gahÄ• naá¹ƒ
visesanavisesitabbabhÄ• vakappanatoti attho. taá¹ƒ pana vikappanaá¹ƒ vuttÄ• kÄ• rena vib
``vibhÄ• gatoti atthoâ€™â€™ _ti. sanniá¹-á¹-hÄ• nalakkhaá¹‡ena adhimokkhena sampayutt
nicchayanÄ• kÄ• rena pavattiyÄ• sanniá¹-á¹-hÄ• navasena vuttadhammÄ• . te ca tehi sado
dvipaÃ±caviÃ±Ã±Ä• á¹‡avicikicchÄ• sahagatadhamme ca saá¹…gahetvÄ• Ä• ha __ ``sann
sabbe ca cittuppÄ• dÄ• sanniá¹-á¹-hÄ• navasena vuttasabbacittuppÄ• dÄ• â€™â€™ _ti. __
__sabbesa_nti ekÅ«nanavutiyÄ• cittuppÄ• dÄ• naá¹ƒ. __pariggahetabbÄ• _ti saá¹…gahÄ•
__mahÄ• visayena_ adhimokkhena. __aÃ±Ã±esa_nti vitakkÄ• dÄ«naá¹ƒ. __vacanaá¹ƒ san
adhimokkho, so sanniá¹-á¹-hÄ• nalakkhaá¹‡oâ€™â€™ ti __dhammasaá¹…gahavaá¹‡á¹‡an
yevÄ• panakavaá¹‡á¹‡anÄ•) ``taá¹‡hÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ• bh
__paá¹-iccasamuppÄ• davibhaá¹…ge_ ca Ä• gataá¹ƒ vacanaá¹ƒ sandhÄ• ya. __atthe satÄ«
... sÄ• dhÄ• raá¹‡atoâ€™â€™ ti evamatthe vuccamÄ• ne. __vattabbesÅ«_ti saá¹…gahÄ• d
vuttÄ• __phassÄ• dayo_ manasikÄ• rapariyosÄ• nÄ• . __tÄ• disassÄ• _ti \Be 9/ phassÄ• d
adhimokkhasadisassa asÄ• dhÄ• raá¹‡assa aÃ±Ã±assa dhammassa abhÄ• vÄ• .

nanu jÄ«vitindriyacittaá¹-á¹-hitiyopi sÄ• dhÄ• raá¹‡Ä• ti? saccaá¹ƒ sÄ• dhÄ• raá¹‡Ä• , atthi
Ä• ha __ ``jÄ«vitindriyaá¹ƒ panÄ• â€™â€™ _tiÄ• di. asamÄ• dhisabhÄ• vÄ• balabhÄ• vaá¹
vattabbÄ• ti yojanÄ• . __sÄ• maÃ±Ã±avisesasaddehi cÄ• _ti sÄ• maÃ±Ã±avisesasaddehi v
cittekaggatÄ• . __visesasaddavacanÄ«yaá¹ƒ aÃ±Ã±a_nti balappattasamÄ• dhito aÃ±Ã±aá¹
byÄ• petabbaá¹ƒ, visesasaddena ca nivattetabbaá¹ƒ natthi samÄ• dhisabhÄ• vÄ• ya eva cit
aÃ±Ã±abyÄ• pakanivattako sÄ• maÃ±Ã±aviseso __anaÃ±Ã±a ... pe ... viseso_ \Ne 10/, tass
dhammassÄ• _ti tasseva balappattasamÄ• dhidhammassa. __bhedadÄ«pakehÄ«_ti visesa
samÄ• dhibalÄ• divacanehi vattabbÄ• . __vuttalakkhaá¹‡Ä• _ anaÃ±Ã±abyÄ• pakanivattaka
saddÄ• . tato __viparÄ«tehi_ aÃ±Ã±aá¹ƒ byÄ• petabbaá¹ƒ nivattetabbaÃ±ca gahetvÄ• pava
sÄ• maÃ±Ã±avisesasaddeheva na sukhÄ• disabhÄ• vÄ• vedanÄ• viya vattabbÄ• . __tasm
samÄ• dhisabhÄ• vÄ• ti dvedhÄ• bhinditvÄ• gahitÄ• cittekaggatÄ• , tasmÄ• . __asamÄ• d
visesasaddanirapekkhaá¹ƒ pavattamÄ• nattÄ• . __itaro_ti samÄ• dhibalÄ• diko visesasadd

abbhantaramÄ• tikuddese, sÄ• dhÄ• raá¹‡e phassÄ• dike, mahÄ• visaye vÄ• adhimokkhe
abhinditvÄ• gayhamÄ• nÄ• cittekaggatÄ• vedanÄ• viya sÄ• dhÄ• raá¹‡Ä• hotÄ«ti codan
``abhinnÄ• pi vÄ• â€™â€™ _tiÄ• di. ``cittassa á¹-hiti cittekaggatÄ• avisÄ• haá¹-amÄ• nasa
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á¹-hitÄ«â€™â€™ ti (Dhs 19) vacanato samÄ• dhijÄ«
__aÃ±Ã±adhammanissayena vattabbatÄ• _ veditabbÄ• . __na arahatÄ«_ti idha uddesaá¹ƒ
vattabbesu phassÄ• dÄ«su uddisiyamÄ• nesÅ«ti attho.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. niddesavaá¹‡á¹‡anÄ•

1. paá¹-hamanayo saá¹…gahÄ• saá¹…gahapadavaá¹‡á¹‡anÄ•

1. khandhapadavaá¹‡á¹‡anÄ•

<6> ``abhiÃ±Ã±eyyadhammabhÄ• vena \Be 10/ \Ne 11/ vuttÄ• cattÄ• ro khandhÄ• hontÄ«
``rÅ«pakkhandho abhiÃ±Ã±eyyoâ€™â€™ tiÄ• dinÄ• ca abhiÃ±Ã±Ä• talakkhaá¹‡avisayÄ• t
abhiÃ±Ã±Ä• tÄ• naâ€™â€™ _nti. __pariÃ±Ã±eyyatÄ• dÄ«_ti __Ä• di_-saddena pahÄ• tabb
saá¹…gayhati. __adhipatiyÄ• dÄ«_ti adhipatipaccayabhÄ• vaupaá¹-á¹-hÄ• napadahanÄ• dÄ
dukkhasaccÄ• dipariyÄ• yo abhiÃ±Ã±eyyapÄ«á¸·anaá¹-á¹-hÄ• diviseso viya. __evaÃ±ca ka
abhiÃ±Ã±eyyanissayena vuccamÄ• nattÄ• eva. __tesaá¹ƒ rÅ«padhammÄ• naá¹ƒ_ paÃ±ca
khandhabhÄ• vena viya __rÅ«pakkhandhabhÄ• vena sabhÄ• gatÄ• hoti, _ na vedanÄ• kkh
saá¹…gahalakkhaá¹‡amÄ• ha. __itÄ«_ti tasmÄ• , yasmÄ• rÅ«padhammÄ• aÃ±Ã±amaÃ±Ã
sabhÄ• gÄ• , tasmÄ• ti attho. __rÅ«pakkhandhabhÄ• vasaá¹…khÄ• tena_ rÅ«pakkhandhab
saddadvÄ• rena pana gahaá¹‡e __rÅ«pakkhandhavacanasaá¹…khÄ• tena vÄ• _
rÅ«pakkhandhavacanavacanÄ«yatÄ• saá¹…khÄ• tena. idÄ• ni tamevatthaá¹ƒ pÄ• kaá¹-atan
``rÅ«pakkhandhoti hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__purimenÄ• _ti rÅ«pakkhandhena. __saÃ±Ã±Ä• kkhandhamÅ«lakÄ• _tiÄ• dÄ«su ``purime
Ä• netvÄ• yathÄ• rahaá¹ƒ yojetabbaá¹ƒ. abhedato paÃ±cakapucchÄ• vissajjanaá¹ƒ khandh
sabbapacchimamevÄ• ti Ä• ha __ ``bhedato paÃ±cakapucchÄ• vissajjanÄ• nantaraâ€™â€™

Ä• yatanapadÄ• divaá¹‡á¹‡anÄ•

<40> __yadipi_ \Ne 12/ __ekakepi sadisaá¹ƒ vissajjanaá¹ƒ_ vissajjanaá¹ƒ samudayamagga
``samudayasaccaá¹ƒ ekena khandhena ... pe ... maggasaccaá¹ƒ ekena khandhena ekenÄ•
saá¹…gahitaá¹ƒ, catÅ«hi khandhehi ekÄ• dasahi Ä• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹.
41) niddiá¹-á¹-hattÄ• . __etthÄ• _ti etasmiá¹ƒ indriyapadaniddese \Be 11/.

__cakkhusotacakkhusukhindriyadukÄ• na_nti cakkhusotadukaá¹ƒ cakkhusukhindriyadukant
cakkhusotasukhindriyÄ• naÃ±hi ``ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ•
khandhehi ekÄ• dasahi Ä• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitaâ€™â€™ nti ekak
cakkhusotindriyadukassa pana ``cakkhundriyaÃ±ca sotindriyaÃ±ca ekena khandhena dvÄ«
dhÄ• tÅ«hi saá¹…gahitÄ• , catÅ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asa
``cakkhundriyaÃ±ca sukhindriyaÃ±ca dvÄ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«
khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• â€™â€™ ti cakkhusukh
vissajjanaá¹ƒ. nÄ• pi dukehi tikassÄ• _ti cakkhusotacakkhusukhindriyÄ• didukehi cakkhusot
nÄ• pi sadisaá¹ƒ vissajjanaá¹ƒ. __idhÄ• _ti saccapadaniddese. __tikena cÄ• _ti dukkhasam
``paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• ,
kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• â€™â€™ ti sadisaá¹ƒ vissajjanaá

6. paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ•

<61> __avijjÄ• vacanenÄ• _ti ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti ettha avijjÄ•
kattabbaá¹ƒ, _ ``sabbampi viÃ±Ã±Ä• á¹‡aâ€™â€™ nti vattabbanti adhippÄ• yo. tattha kÄ•
``kusalÄ• dÄ«nampÄ«â€™â€™ _tiÄ• dinÄ• . __vissajjanÄ• sadisena_ sabbaviÃ±Ã±Ä• á¹‡Ä
viÃ±Ã±Ä• á¹‡Ä• dipadÄ• naá¹ƒ. __idhÄ• _ti imasmiá¹ƒ paá¹-hamanaye. __akammajÄ• nam
saddÄ• yatanassapi gahitattÄ• .

<71> __jÄ• yamÄ• na ... pe ... mÄ• nÄ• na_nti jÄ• yamÄ• nÄ• diavatthÄ• naá¹ƒ dhammÄ•
__jÄ• yamÄ• nÄ• dibhÄ• vamattattÄ• _ti nibbattanÄ• diavatthÄ• mattabhÄ• vato. __vinibbh
vinibbhogaá¹ƒ katvÄ• . paramatthato avijjamÄ• nÄ• ni, __sabhÄ• vamattabhÅ«tÄ• nÄ«_ti pa
avatthÄ• bhÄ• vamattabhÅ«tÄ• ni \Ne 13/. aparamatthasabhÄ• vÄ• nipi rÅ«padhammassa
ruppanabhÄ• vena gayhanti. tato ``rÅ«pakkhandhassa sabhÄ• gÄ• ni, arÅ«pÄ• naá¹ƒ pana
ti Ä• netvÄ• yojanÄ• . __ekekabhÅ«tÄ• nÄ«_ti yathÄ• ekasmiá¹ƒ rÅ«pakalÄ• pe jÄ• tiÄ• d
evaá¹ƒ ekasmiá¹ƒ arÅ«pakalÄ• pepÄ«ti vuttaá¹ƒ. tenÄ• ha \Be 12/ __ ``rÅ«pakalÄ• pajÄ• ti
_tiÄ• di. anubhavanasaÃ±jÄ• nanavijÄ• nanakiccÄ• naá¹ƒ vedanÄ• dÄ«naá¹ƒ nibbattiÄ• dib
na gayhantÄ«ti Ä• ha __ ``vediyana ... pe ... agayhamÄ• nÄ• nÄ«â€™â€™ _ti. tena vedanÄ
jÄ• tiÄ• dÄ«naá¹ƒ saá¹…gahÄ• bhÄ• vamÄ• ha. ``jÄ• ti, bhikkhave, aniccÄ• saá¹…khatÄ•
jÄ• tiÄ• dÄ«nampi saá¹…khatapariyÄ• yo atthÄ«ti saá¹…khatÄ• bhisaá¹…kharaá¹‡akiccena
saá¹…gahoti vuttaá¹ƒ __ ``saá¹…khatÄ• ... pe ... sabhÄ• gÄ• nÄ«â€™â€™ _ti. teneva ca s
anekantaparamatthakiccatÄ• veditabbÄ• . __tathÄ• duvidhÄ• nÄ«_ti vuttappakÄ• rena rÅ«
nibbattiÄ• dibhÄ• vena dvippakÄ• rÄ• ni. __tenÄ• _ti yathÄ• vuttasabhÄ• gatthena. __tehi k
rÅ«pakkhandhasaá¹…khÄ• rakkhandhadhammÄ• yatanadhammadhÄ• tÅ«hi.

paá¹-hamanayasaá¹…gahÄ• saá¹…gahapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyanayo saá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<171> __ ``saá¹…gahitena asaá¹…gahitaâ€™â€™ _nti ettha saá¹…gahitÄ• saá¹…gahitasa
gahetabbÄ• visesanavisesitabbatÄ• ya icchitattÄ• . yo hi dhammo saá¹…gahitatÄ• visesav
heá¹-á¹-hÄ• uddiá¹-á¹-ho, sveva idha asaá¹…gahitabhÄ• vena pucchitvÄ• vissajjÄ«yatÄ«ti
taá¹ƒ ... pe ... tadeva dassentoâ€™â€™ _ti Ä• ha. ye hi dhammÄ• cakkhÄ• yatanena khan
saá¹…gahitÄ• , Ä• yatanadhÄ• tusaá¹…gahena ca asaá¹…gahitÄ• , tesaá¹ƒyeva puna khan
vissajjito. tena vuttaá¹ƒ __ ``cakkhÄ• yatanena ... pe ... Ä• hÄ• â€™â€™ _ti. __sabbatthÄ•
vÄ• resu ca. __khandhÄ• disaá¹…gahasÄ• maÃ±Ã±Ä• na_nti ``khandhasaá¹…gahenÄ• â€
khandhÄ• disaá¹…gahÄ• naá¹ƒ. ``sÄ• maÃ±Ã±ajotanÄ• visese avatiá¹-á¹-hatÄ«â€™â€™ t
visesÄ• pekkhattÄ• â€™â€™ _ti. visesÄ• vabodhanatthÄ• ni paÃ±habyÄ• karaá¹‡Ä• nÄ«ti
ca pucchÄ• vissajjanÄ• naâ€™â€™ _nti. __savisesÄ• va khandhÄ• digaá¹‡anÄ• _ti ``khan
avisesena vuttÄ• pi \Ne 14/ rÅ«pakkhandhÄ• dinÄ• savisesÄ• va khandhÄ• digaá¹‡anÄ• ,
attho. __suddhÄ• _ti kevalÄ• anavasesÄ• , sÄ• maÃ±Ã±abhÅ«tÄ• ti vuttaá¹ƒ hoti.

__tatthÄ• _ti yathÄ• dhikate dutiyanaye. sÄ• maÃ±Ã±ajotanÄ• ya visesaniddiá¹-á¹-hattÄ•
... niddhÄ• ritattÄ• â€™â€™ _ti. __tÄ«su saá¹…gahesÅ«_ti khandhÄ• disaá¹…gahesu \Be
vuttÄ• vasesehi dvÄ«hi ekena vÄ• . __ettakeneva dassetabbÄ• siyuá¹ƒ_ tÄ• vatÄ• pi saá¹.
asaá¹…gahitabhÄ• vassa pakÄ• sitattÄ• . __tesa_nti saá¹…gahitenaasaá¹…gahitabhÄ• ver
__evaá¹ƒvidhÄ• na_nti ``cakkhÄ• yatanaá¹ƒ sotÄ• yatanaâ€™â€™ ntiÄ• dinÄ• aniddhÄ• ri
vuttappakÄ• rena niddisituá¹ƒ asambhavÄ• . saá¹…gahÄ• dinayadassanamattaá¹ƒ nayamÄ
saá¹…gahÄ• dayo, te khandhÄ• dayo kusalÄ• dayo ca tesaá¹ƒ visayabhÅ«tÄ• ti tehi vinÄ•
natthi. tenÄ• ha __ ``nayamÄ• tikÄ• ya abbhantarabÄ• hiramÄ• tikÄ• pekkhattÄ• â€™â€™
asaá¹…gÄ• hakaÃ±cÄ• ti vattabbaá¹ƒ. yo hi idha saá¹…gÄ• hakabhÄ• vena vutto dhammo
vuttoyevÄ• ti.

``ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• , Ä• yatanadhÄ• tusaá¹…gahena asa
khandhasaá¹…gahena asaá¹…gahitÄ• , Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahitÄ• â€™
pucchitabbavissajjitabbadhammavisesaniddhÄ• raá¹‡aá¹ƒ natthi, tattha paá¹-hamanaye cha
``rÅ«pakkhandho katihi khandhehi saá¹…gahito? ekena khandhenÄ• â€™â€™ ti (DhÄ• tuk
khandhehi sampayuttoti? natthi. catÅ«hi khandhehi vippayuttoâ€™â€™ ti (DhÄ• tuk 228) ca
__pucchitabbavissajjitabbabhÄ• vena. itaresÅ«_ti dutiyÄ• dinayesu. __tassa tassÄ• _ti yaá¹
vissajjitabbaÃ±ca ``ye dhammÄ• â€™â€™ ti aniyamitarÅ«pena niddhÄ• ritaá¹ƒ, tassa tassa
niyÄ• makabhÄ• vena.

__etthÄ• _ti etasmiá¹ƒ pakaraá¹‡e. __yena yena_ cakkhÄ• yatanÄ• dinÄ• saá¹…gÄ• hake
__khandhÄ• disaá¹…gahesÅ«_ti khandhÄ• yatanadhÄ• tusaá¹…gahesu. __tena tenÄ• _ti k
__aÃ±Ã±a_nti tato tato saá¹…gÄ• hakato aÃ±Ã±aá¹ƒ. tabbinimuttaá¹ƒ saá¹…gahetabbÄ• sa

dhammajÄ• taá¹ƒ atthi, taá¹ƒ tadeva ``cakkhÄ• yatanena ye dhammÄ• khandhasaá¹…gahe
Ä• yatanadhÄ• tusaá¹…gahena asaá¹…gahitÄ• â€™â€™ ti __saá¹…gÄ• hakÄ• saá¹…gÄ•
dhammo natthi_ tassa sabhÄ• gabhÄ• vena saá¹…gÄ• hakasseva abhÄ• vato. siyÄ• pane
saá¹…gahoti, taá¹ƒ paá¹-ikkhipanto Ä• ha __ ``na ca so ... pe ... hotÄ«â€™â€™ _ti. __yaÃ±
vacanantaraá¹ƒ pariharati.

__yadi_ \Be 14/ \Ne 15/ __cÄ• _tiÄ• dinÄ• pi tasseva tena saá¹…gahÄ• bhÄ• vaá¹ƒ pÄ• á¹
vibhÄ• veti. tattha __so evÄ• _ti yo rÅ«pÄ• dikkhandho saá¹…gÄ• hakabhÄ• vena vutto, so
saá¹…gayheyya saá¹…gahetabbo bhaveyya, teneva tassa saá¹…gahÄ• bhÄ• ve lakkhaá¹‡
eva tassa sabhÄ• go visabhÄ• go cÄ• â€™â€™ _ti. __ekadesÄ• viya_ cakkhÄ• yatanÄ• da
rÅ«pakkhandhÄ• dikassa. __rÅ«pakkhandho cakkhÄ• yatanÄ• dÄ«naá¹ƒ na saá¹…gÄ• hak
sabhÄ• gavisabhÄ• gabhÄ• vÄ• bhÄ• vato. esa nayo sesesupi. __samudÄ• yantogadhÄ• n
pÄ• kaá¹-ataraá¹ƒ karoti. tattha __yenÄ• _ti vibhÄ• gena. __te_ti ekadesÄ• . __tesa_nti eka
tadantogadhatÄ• ya vibhÄ• gÄ• bhÄ• vo, vibhÄ• gÄ• bhÄ• vena sabhÄ• gavisabhÄ• gatÄ•
saá¹…gÄ• hakÄ• saá¹…gÄ• hakatÄ• bhÄ• vo dassitoti veditabbo.

yathÄ• sabbena sabbaá¹ƒ sabhÄ• gavisabhÄ• gÄ• bhÄ• vena ekadesÄ• naá¹ƒ samudÄ• y
hoti, evaá¹ƒ ekadesasabhÄ• gavisabhÄ• gÄ• nanti dassento __ ``tathÄ• â€™â€™ _tiÄ• dim
udÄ• haraá¹‡adassanena yathÄ• vuttassa atthassa pÄ• kaá¹-akaraá¹‡aá¹ƒ. khandhasaá¹…
asaá¹…gÄ• hakaÃ±cÄ• ti yojanÄ• . tathÄ• sesesupi. __na hi ekadesa ... pe ... visabhÄ• ga
saá¹…gÄ• hako asaá¹…gÄ• hako ca siyÄ• ti adhippÄ• yo. ettha ca saá¹…gÄ• hakattaá¹ƒ tÄ
asaá¹…gÄ• hakattaá¹ƒ pana kasmÄ• paá¹-ikkhipÄ«yatÄ«ti codanaá¹ƒ manasi katvÄ• Ä• h
tattha __tasmÄ• _ti vuttamevatthaá¹ƒ hetubhÄ• vena parÄ• masati. attato aÃ±Ã±assa, attan
attekadesasabhÄ• gato aÃ±Ã±assa satipi asaá¹…gÄ• hakatteti yojanÄ• . taá¹ƒ panetaá¹ƒ ``
rÅ«pakkhandhena saá¹…gahito asaá¹…gahito ca na hotÄ«â€™â€™ tiÄ• dinÄ• vutte tayo p
__saá¹…gÄ• hakattameva etesaá¹ƒ natthÄ«_ti etesaá¹ƒ attÄ• , attani antogadho, attekades
vuttÄ• naá¹ƒ saá¹…gÄ• hakabhÄ• vo eva natthi sabhÄ• gÄ• bhÄ• vato. tena vuttaá¹ƒ ``na h
tiÄ• di. __yenÄ• _ti saá¹…gÄ• hakattena. __evarÅ«pÄ• na_nti yathÄ• vuttÄ• naá¹ƒ tippakÄ
veditabbaá¹ƒ_ satipi visabhÄ• gabhÄ• veti adhippÄ• yo.

__tenÄ• _ti \Be 15/ ``dhammÄ• yatanaâ€™â€™ ntiÄ• dinÄ• vacanena. ekadesassa vedan
dhammÄ• yatanassa saá¹…gÄ• hakattaá¹ƒ ekadesena samudÄ• yassa saá¹…gahitabhÄ• v
rÅ«pakkhandhassa ekadesassa cakkhÄ• yatanassa sotÄ• yatanassa ca saá¹…gÄ• hakatta
saá¹…gahitabhÄ• vanti vuttaá¹ƒ hoti. yadi evaá¹ƒ na dasseti, atha kiá¹ƒ dassetÄ«ti Ä• ha __
``catukkhandhagaá¹‡anabhedehÄ«â€™â€™ _tiÄ• di. tattha __catukkhandhagaá¹‡anabhed
rÅ«pÄ• dicatukkhandhagaá¹‡anavibhÄ• gehi \Ne 16/. __paÃ±cadhÄ• _ti rÅ«pÄ• dicatukkha
viÃ±Ã±Ä• á¹‡akkhandhasaá¹…gahoti evaá¹ƒ paÃ±cappakÄ• rena bhinnataá¹ƒ. tenÄ• ha __
``gaá¹‡etabbÄ• gaá¹‡etabbabhÄ• venÄ• â€™â€™ _ti. ``ekena khandhenÄ• â€™â€™ tiÄ• d

karaá¹‡avacanaá¹ƒ, na kattuattheti katvÄ• Ä• ha __ ``saá¹…gÄ• hakÄ• saá¹…gÄ• hakanira
tenevÄ• ha __ ``kammakaraá¹‡amattasabbhÄ• vÄ• â€™â€™ _ti. __dutiyÄ• dayo pana_ na
agaá¹‡anagaá¹‡anadassanÄ• ni. nanu ca dutiyÄ• dÄ«su gaá¹‡anÄ• dÄ«nipi vijjantÄ«ti? sa
visesanabhÅ«tÄ• ni appadhÄ• nÄ• nÄ«ti visesitabbabhÅ«tÄ• naá¹ƒ padhÄ• nÄ• naá¹ƒ vase
``cakkhÄ• yatanena ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• â€™â€™ tiÄ• dinÄ
__ ``kattukaraá¹‡akammattayasabbhÄ• vÄ• â€™â€™ _ti.

__tathÄ• tathÄ• _ti tena tena rÅ«pakkhandhÄ• dippakÄ• rena. __taá¹ƒtaá¹ƒkhandhÄ• dibh
sabhÄ• gavisabhÄ• gatÄ• _ti rÅ«padhammÄ• dÄ«naá¹ƒ rÅ«pakkhandhÄ• dibhÄ• vo sabhÄ
visabhÄ• gatÄ• ti attho. __yathÄ• niddhÄ• ritadhammadassane_ti ``ye dhammÄ• , te dhamm
niddhÄ• ritappakÄ• radhammanirÅ«pane. __saá¹…gÄ• hakasaá¹…gahetabbÄ• na_nti cakk
sotÄ• yatanÄ• dikassa ca saá¹…gahetabbassa. __samÄ• nakkhandhÄ• dibhÄ• vo_ti ekakk
rÅ«pakkhandhÄ• dibhÄ• voti attho. __tadabhÄ• vo_ti tassa samÄ• nakkhandhÄ• dibhÄ• vas
aÃ±Ã±akkhandhÄ• dibhÄ• vo. __aya_nti yvÄ• yaá¹ƒ paá¹-hamanaye tathÄ• tathÄ• gaá¹‡e
dutiyÄ• dinayesu yathÄ• vuttÄ• naá¹ƒ samÄ• nakkhandhÄ• dibhÄ• vÄ• bhÄ• vasaá¹…khÄ•
vutto, ayametesaá¹ƒ dvippakÄ• rÄ• naá¹ƒ nayÄ• naá¹ƒ sabhÄ• gavisabhÄ• gatÄ• su viseso

__samudayasaccasukhindriyÄ• dÄ«_ti __Ä• di_-saddena maggasaccadukkhindriyÄ• di saá
__asaá¹…gÄ• hakattÄ• bhÄ• vato_ti saá¹…gahitatÄ• visiá¹-á¹-hassa asaá¹…gÄ• hakattass
sakkÄ• ``samudayasaccena ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• , Ä• yatan
asaá¹…gahitÄ• â€™â€™ tiÄ• di vattuá¹ƒ. __dukkhasaccasadisÄ• ni_ abyÄ• katapadÄ• dÄ«
Ä• yatanadhÄ• tusaá¹…gahehi saá¹…gÄ• hakattÄ• saá¹…gÄ• hakattÄ• bhÄ• vato na uddh
yathÄ• vuttassa atthassa nigamanavasena vuttaá¹ƒ. __na rÅ«pakkhandho_ti na sabbo rÅ«p

``khandhapadenÄ• â€™â€™ ti idaá¹ƒ karaá¹‡atthe karaá¹‡avacanaá¹ƒ, na kattuattheti Ä•
``khandhapadasaá¹…gahenÄ• ti atthoâ€™â€™ _ti. tenevassa kattuatthataá¹ƒ paá¹-isedhetu
saá¹…gÄ• hakenÄ• â€™â€™ _ti vuttaá¹ƒ. karaá¹‡aá¹ƒ pana katturahitaá¹ƒ \Ne 17/ natthÄ«
saá¹…gÄ• hakenÄ• ti idaá¹ƒ pana Ä• netvÄ• vattabbaâ€™â€™ _nti. __saá¹…gÄ• hakesu
saá¹…gahetabbesÅ«ti adhippÄ• yo. rÅ«pakkhandhadhammÄ• hi ``ye dhammÄ• khandhas
vuttÄ• ti. samudÄ• ye vuttavidhi tadavayavepi sambhavatÄ«ti codanaá¹ƒ samuá¹-á¹-hÄ• per
nayenÄ• â€™â€™ _tiÄ• dimÄ• ha. paá¹-iyogÄ«nivattanaá¹ƒ eva-saddena karÄ«yatÄ«ti Ä•
aÃ±Ã±amattanivÄ• raá¹‡aá¹ƒ eva-saddassa atthoâ€™â€™ _ti. tenÄ• ha __ ``saá¹…gÄ• ha
eva-saddassa atthoâ€™â€™ _ti. __so ca ... pe ... pekkha_nti iminÄ• tamevatthaá¹ƒ pÄ• ka
saá¹…gÄ• hakÄ• pekkhatte hi ``so cÄ• â€™â€™ tiÄ• divacanassa ``cakkhÄ• yatanena rÅ«p
ti ettha cakkhÄ• yatanaá¹ƒ saá¹…gÄ• hakanti yathÄ• dhippetassa atthassa asambhavo evÄ
asambhavaá¹ƒ vibhÄ• vento __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha, taá¹ƒ suviÃ±Ã±eyyameva

__etthÄ• _ti ``aá¸• á¸• hekÄ• dasahi Ä• yatanadhÄ• tÅ«hÄ«â€™â€™ ti ettha. __ ``rÅ«pakk

vattabbaá¹ƒ_ Ä• yatanadhÄ• tuvisesanatthaá¹ƒ. na so eva tassa, samudÄ• yo vÄ• tadekad
asaá¹…gÄ• hako ca hotÄ«ti vuttovÄ• yamatthoti Ä• ha __ ``rÅ«pakkhandho ... pe ... na hotÄ
pariyÄ• yenÄ• _ti yasmÄ• vuttappakÄ• raá¹ƒ saá¹…gÄ• hakattaá¹ƒ natthi ``yena saá¹…gah
siyÄ• â€™â€™ ti iminÄ• pariyÄ• yena. __asaá¹…gahitatÄ• ya abhÄ• vo vutto_ aá¹-á¹-haka
``so ca ... pe ... natthÄ«â€™â€™ ti. __saá¹…gahitatÄ• yÄ• _ti nippariyÄ• yena saá¹…gahita
asaá¹…gahitatÄ• ya abhÄ• vo vuttoti na yujjatÄ«ti yojanÄ• . __sÄ• saá¹…gahitatÄ• _ti attan
attekadesÄ• naá¹ƒ \Be 17/ vÄ• saá¹…gahitatÄ• . __tenÄ• _ti rÅ«pakkhandhena. __tesa_nt
rÅ«pakkhandhatadekadesÄ• naá¹ƒ. __atthi ca vippayuttatÄ• _ vedanÄ• kkhandhÄ• dÄ«hi. _
visadisudÄ• haraá¹‡aá¹ƒ. __etehi_ rÅ«pavedanÄ• kkhandhÄ• dÄ«hi __aÃ±Ã±ehi ca_ evarÅ
cÄ• _ti etthÄ• pi eseva nayo.

__teneva tassa saá¹…gahitattÄ• bhÄ• vadassanena_ heá¹-á¹-hÄ• dassitena. __etthÄ• _ti
__aggahaá¹‡e_ti akathane, adesanÄ• yanti attho. __samudayasaccÄ• dÄ«sÅ«_ti samudaya
yujjeyya taá¹ƒ kÄ• raá¹‡aá¹ƒ. kasmÄ• ? __tehi_ samudayasaccÄ• dÄ«hi khandhÄ• disaá¹…
dhammajÄ• te sati tassa Ä• yatanasaá¹…gahÄ• dÄ«hi asaá¹…gahitattassa abhÄ• vato. __r
rÅ«pakkhandhavedanÄ• kkhandhÄ• dÄ«hi. __saá¹…gahitameva natthi, _ kasmÄ• ? ``so ev
hotÄ«â€™â€™ ti vuttovÄ• yamattho. yadipi rÅ«pakkhandhÄ• dinÄ• rÅ«pakkhandhÄ• dikas
sambandho. aÃ±Ã±assa pana vedanÄ• kkhandhÄ• dikassa rÅ«pakkhandhÄ• dinÄ• saá¹…
asaá¹…gahitattaá¹ƒ atthÄ«ti yojanÄ• . __ubhayÄ• bhÄ• vo_ti \Ne 18/ saá¹…gahitattÄ• saá¹…
etasmiá¹ƒ vÄ• re. __dhammÄ• yatanajÄ«vitindriyÄ• dÄ«na_nti dhammÄ• yatanÄ• dÄ«naá¹ƒ
jÄ«vitindriyÄ• dÄ«naá¹ƒ khandhadukasaá¹…gÄ• hakatteti yojanÄ• . pÄ• á¸·iyaá¹ƒ anÄ• gata
sÄ• saá¹…kaá¹ƒ vadati. __Ä• di_-saddena paá¹-hamena dhammadhÄ• tusaá¸·Ä• yatanÄ• d
dutiyena ekakkhandhassa saá¹…gaho daá¹-á¹-habbo. sukhindriyaÃ±hi vedanÄ• kkhandhas
__tesa_nti khandhacatukkakhandhadukÄ• dÄ«naá¹ƒ __asaá¹…gahitatÄ• na natthi_ atthev
anekantiko. __pubbe vuttanayenÄ• _ti ``rÅ«pakkhandhÄ• dÄ«hi panÄ• â€™â€™ tiÄ• dinÄ•

__tatthevÄ• _ti tasmiá¹ƒyeva pubbe vutte sanidassanasappaá¹-ighapade. __nivattetvÄ• ga
vuttaá¹ƒ paá¹-inivattetvÄ• gaá¹‡hanto paccÄ• masanto. __tadavattabbatÄ• _ti tesaá¹ƒ
saá¹…gÄ• hakÄ• saá¹…gÄ• hakasaá¹…gahitattÄ• saá¹…gahitattÄ• naá¹ƒ avattabbatÄ• . __
pe ... na saá¹…gÄ• hakattÄ• bhÄ• vato_ti yasmÄ• nesaá¹ƒ asaá¹…gÄ• hakattaá¹ƒ viya saá
eva saá¹…gahitattÄ• saá¹…gahitattampÄ«ti dasseti.

dutiyanayasaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyanayo asaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<179> __rÅ«pakkhandhena_ \Be 18/ __khandhasaá¹…gahena asaá¹…gahitesÅ«_ti niddhÄ
yasmÄ• ekadesasabhÄ• gatÄ• samudÄ• yasabhÄ• gatÄ• na hoti, tasmÄ• . __tenÄ• _ti rÅ

vedanÄ• dikkhandhattayanibbÄ• nÄ• ni. yathÄ• ca ekadesavisabhÄ• gatÄ• ya na saá¹…ga
ekadesasabhÄ• gatÄ• ya asaá¹…gahitatÄ• pi natthÄ«ti dassento __ ``na kevalaâ€™â€™ _
na na hontÄ«ti yojanÄ• . __te_ti vedanÄ• dikkhandhattayanibbÄ• nasukhumarÅ«padhammÄ
viÃ±Ã±Ä• á¹‡akkhandhacakkhÄ• yatanÄ• dÄ«hi. __na kathaÃ±ci sammissÄ• _ti kenacipi pa
asammissatÄ• ya saá¹…gahitattÄ• bhÄ• vaá¹ƒ sÄ• dheti. __rÅ«pakkhandhena viya ... pe ...
rÅ«pakkhandhena sabhÄ• gatÄ• bhÄ• vato nibbÄ• naá¹ƒ na kenacipi saá¹…gahaá¹‡ena sa
viÃ±Ã±Ä• á¹‡akkhandhacakkhÄ• yatanÄ• dÄ«hi taá¹ƒ Ä• yatanadhÄ• tusaá¹…gahehi saá¹.
khandhasaá¹…gahÄ• bhÄ• vo pÄ• kaá¹-o vuttovÄ• ti evaá¹ƒ vuttaá¹ƒ.

__evarÅ«pÄ• na_nti \Ne 19/ rÅ«pakkhandhaviÃ±Ã±Ä• á¹‡akkhandhacakkhÄ• yatanÄ• dÄ«
sandhÄ• ya ``rÅ«pakkhandhena viÃ±Ã±Ä• á¹‡akkhandhena cakkhÄ• yatanena ye dhammÄ
asaá¹…gahitÄ• , Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahitÄ• â€™â€™ ti sakkÄ• vattuá¹
``saá¹…gÄ• hakattÄ• bhÄ• vato evÄ• â€™â€™ _ti. tathÄ• ``abyÄ• katehi dhammehi ye dha
asaá¹…gahitÄ• , Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahitÄ• â€™â€™ tiÄ• di na sakkÄ•
abhÄ• vatoti Ä• ha __ ``sanibbÄ• na ... pe ... bhÄ• vatovÄ• â€™â€™ _ti. aggahaá¹‡aá¹ƒ ve
__ ``na hÄ«â€™â€™ _tiÄ• di. __kaÃ±cÄ«_ti kaÃ±ci dhammajÄ• taá¹ƒ. __te_ti abyÄ• katadh
abyÄ• katadhammÄ• diá¹ƒ sandhÄ• yÄ• ha. __ekadeso_ti rÅ«pakkhandhÄ• di. __attekades
dhammÄ• yatanadhammadhÄ• tupariyÄ• pannatÄ• ya tadekadesasabhÄ• go. __asaá¹…ga
khandhasaá¹…gahena asaá¹…gahitÄ• naá¹ƒ saÃ±Ã±Ä• kkhandhÄ• dÄ«naá¹ƒ Ä• yatanadh
attho.

visabhÄ• gakkhandhanibbÄ• nasamudÄ• yattÄ• khandhasaá¹…gahena dhammÄ• yatanen
atthÄ«ti yojanÄ• . __etassÄ• _ti ``dhammÄ• yatanena saá¹…gahitÄ• â€™â€™ ti etassa pad
saá¹…gahitÄ• ti attho. oá¸·Ä• rikarÅ«pasammissaá¹ƒ __dhammÄ• yatanekadesaá¹ƒ_.

tatiyanayaasaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthanayo saá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<191> __tiá¹‡á¹‡aá¹ƒ_ \Be 19/ __saá¹…gahÄ• na_nti khandhÄ• yatanadhÄ• tusaá¹…gahÄ
asaá¹…gahaá¹‡aá¹ƒ, asaá¹…gahaá¹‡apubbaá¹ƒ saá¹…gahaá¹‡aÃ±ca vuccamÄ• naá¹ƒ sa
pavattivisesena vuttaá¹ƒ hotÄ«ti Ä• ha __ ``saá¹…gahaá¹‡Ä• ... pe ... uddiá¹-á¹-hÄ• â€™â€
saá¹…gahÄ• bhÄ• vakato asaá¹…gaho saá¹…gahahetuko saá¹…gahassa pavattivisesoyev
``saá¹…gahaá¹‡appavattivisesaviraheâ€™â€™ _ti. __kenaci_ samudayasaccÄ• dinÄ• tÄ«
__saá¹…gahitena_ saá¹…khÄ• rakkhandhapariyÄ• pannena __dhammavisesena_ puna tat
samudayasaccÄ• diko __dhammaviseso_ saá¹…gahitena saá¹…gahito. __saá¹…gÄ• hakat
saá¹…gÄ• hakabhÄ• vena na uddhaá¹-Ä• , _ na asaá¹…gÄ• hakattÄ• eva. yathÄ• hi tÄ«hi
evaá¹ƒ \Ne 20/ dvÄ«hi, ekenapi saá¹…gahena na saá¹…gÄ• hakÄ• idha na uddhaá¹-Ä• . _

tÄ«hi saá¹…gahehi saá¹…gahitÄ• dhammÄ• . __yassÄ• _ti yassa attano saá¹…gÄ• hakas

__sakalavÄ• cakenÄ• _ti anavasesaá¹ƒ khandhÄ• diatthaá¹ƒ vadantena. __tena khandhÄ•
saá¹…gahaá¹ƒ gaccheyyÄ• â€™â€™ ti ettha tena khandhÄ• dipadenÄ• ti evaá¹ƒ yojetabba
``yaá¹ƒ attano saá¹…gÄ• hakaá¹ƒ saá¹…gaá¹‡hitvÄ• puna teneva saá¹…gahaá¹ƒ gacchey
saá¹…gahitaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti evaá¹ƒ na sakkÄ• vattuá¹ƒ. kasmÄ• ti ce? na h
samudayasaccÄ• dinÄ• __yaá¹ƒ_ saá¹…khÄ• rakkhandhapariyÄ• pannaá¹ƒ dhammajÄ• ta
__saá¹…gahitaá¹ƒ, teneva_ samudayasaccÄ• dinÄ• __tassa_ tadavasiá¹-á¹-hassa saá¹…k
ca tasseva_ kevalassa samudayasaccÄ• dikassa saá¹…gaho pucchito vissajjitoti yojanÄ• ,
saá¹…khÄ• rakkhandhadhammena phassÄ• dinÄ• . __saá¹…gahitassÄ• _ti saá¹…gahitatÄ
attano saá¹…gÄ• hakaá¹ƒ sakalakkhaá¹‡Ä• diá¹ƒ saá¹…gaá¹‡hitvÄ• puna tena khandhÄ•
gaccheyya, taá¹ƒ tÄ• disaá¹ƒ natthÄ«ti attho veditabbo. __vedanÄ• saddo ca khandho Ä• y
visuá¹ƒ khandho, saddo ca visuá¹ƒ Ä• yatananti attho. __aÃ±Ã±ena_ khandhantarÄ• dinÄ•
abyÄ• katadukkhasaccÄ• di viya amissitaá¹ƒ. __na hi ... pe ... etthÄ• _ti saá¹…gahitatÄ• vis
yo dhammo saá¹…gahito, tassa saá¹…gahitatÄ• visiá¹-á¹-hoyeva yo saá¹…gaho, so na etth
vissajjito ca. __saá¹…gahovÄ• _ti kevalo saá¹…gaho \Be 20/, na kattÄ• pekkhoti attho. __n
idaá¹ƒ yathÄ• vuttena atthena nivattitassa dassanaá¹ƒ. __na hÄ«_tiÄ• di taá¹ƒsamatthanaá

catutthanayasaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camanayo asaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<193> __vuttanayenÄ• _ti yasmÄ• saá¹…gahappavattivisesavirahito asaá¹…gahitadhamm
tasmÄ• yo ettha kenaci asaá¹…gahitena dhammavisesena puna asaá¹…gahito dhammavis
asaá¹…gahito asaá¹…gahitatÄ• ya pucchitabbo vissajjitabbo ca. tameva tÄ• va yathÄ• nidd
dassento ``rÅ«pakkhandhena ye dhammÄ• khandha ... pe ... asaá¹…gahitÄ• , tehi dhamme
pe ... asaá¹…gahitÄ• ti Ä• hÄ• â€™â€™ ti catutthanaye vuttanayÄ• nusÄ• rena. __yathÄ• n
pÄ• á¸·iyaá¹ƒ niddhÄ• ritappakÄ• radhammadassanaá¹ƒ. saha sukhumarÅ«penÄ• ti sasukh
sukhumarÅ«pena saddhiá¹ƒ gahitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, tena sahitadhammasamudÄ• yÄ•
dÄ• yÄ• _. ke pana teti Ä• ha __ ``dukkhasaccÄ• â€™â€™ _tiÄ• di. __kesaÃ±cÄ«_ti nibbÄ•
__tÄ«hipi_ saá¹…gahehi. paripuá¹‡á¹‡asaá¹…gahehi tÄ«hipi saá¹…gahehi asaá¹…gÄ• hak
__paripuá¹‡á¹‡asaá¹…gahÄ• saá¹…gÄ• hakÄ• _. __abyÄ• katadhammasadisÄ• _
nevadassanenanabhÄ• vanÄ• yapahÄ• tabbanevasekkhÄ• nÄ• sekkhÄ• dayo. __itare_ti rÅ
__tabbipariyÄ• yenÄ• _ti vuttavipariyÄ• yena, tÄ«hipi saá¹…gahehi asaá¹…gahetabbassa a
paripuá¹‡á¹‡asaá¹…gahÄ• saá¹…gÄ• hakattÄ• ti attho.

__asaá¹…gÄ• hakesu nibbÄ• naá¹ƒ antogadhaá¹ƒ, _ tasmÄ• taá¹ƒ anidassanaappaá¹-igh
hotÄ«ti attho. tenÄ• ha __ ``na ca tadeva tassa asaá¹…gÄ• hakaâ€™â€™ _nti. ``vedanÄ• k

tiÄ• dayo nava paÃ±hÄ• dutiyapaÃ±hÄ• dayo, te paá¹-hamapaÃ±hena saddhiá¹ƒ dasa, nÄ
catuvÄ«satÄ«ti Ä• ha __ ``sabbepi catuttiá¹ƒsa hontÄ«â€™â€™ _ti. __rÅ«pakkhandhÄ• div
``rÅ«pakkhandhenÄ• â€™â€™ tiÄ• dinÄ• asaá¹…gÄ• hakattena visesakaá¹ƒ rÅ«pakkhand
pucchanatthanti attho. ``rÅ«pakkhandhenÄ• â€™â€™ tiÄ• di sabbampi vÄ• viÃ±Ã±Ä• petu
paÃ±habhÄ• vato pucchÄ• . tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ \Be 21/ ``paÃ±hÄ• panettha ..
hontÄ«â€™â€™ ti. __te hi lakkhaá¹‡ato dassitÄ• _ti te niddhÄ• ritadhammÄ• teneva asaá¹
niddhÄ• raá¹‡asaá¹…khÄ• tena lakkhaá¹‡ena dassitÄ• .

__tadevÄ• ti eva-saddenÄ• _ti ``tadevÄ• â€™â€™ ti ettha eva-saddena. ``yaá¹ƒ pucchÄ• y
taá¹ƒ khandhÄ• dÄ«hi asaá¹…gahitaâ€™â€™ nti ettha ``khandhÄ• dÄ«hevÄ• â€™â€™ ti a
pakÄ• rantarassa abhÄ• vato. ``tÄ«hi asaá¹…gahoâ€™â€™ ti hi vuttaá¹ƒ. tathÄ• ``asaá¹…
saá¹…gahitatÄ• nivattanassa anadhippetattÄ• . tadevÄ• ti pana icchitaá¹ƒ uddhaá¹-asseva
asaá¹…gahitenaasaá¹…gahitabhÄ• vassa avadhÄ• retabbattÄ• ti dassento __ ``na kadÄ• c
__aÃ±Ã±assÄ• _ti anuddhaá¹-assa. __aniyatataá¹ƒ dassetÄ«_ti idaá¹ƒ avadhÄ• raá¹‡aphal
sakkÄ• vacanaseso yojetu_nti idampi eva-kÄ• rena siddhamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ k
eva-kÄ• ro, tato aÃ±Ã±attha niyamoti. __evaá¹ƒpakÄ• ramevÄ• _ti pucchÄ• ya uddhaá¹-app
pucchÄ• ya uddhaá¹-aá¹ƒ, taá¹ƒpakÄ• ramevÄ• ti attho. __tassÄ• _ti \Ne 22/ asaá¹…gahita
pucchÄ• ya anuddhaá¹-appakÄ• rassa. etena yo pucchÄ• ya uddhaá¹-o tÄ«hipi saá¹…gahe
pucchitabbavissajjitabbabhÄ• vo, na aÃ±Ã±assÄ• ti dasseti. tenÄ• ha __ ``pucchÄ• ya uddh
Ä• yatanadhÄ• tusaá¹…gahavasena cettha rÅ«pakkhandhÄ• dÄ«naá¹ƒ __aÃ±Ã±asahitatÄ•
__asahitatÄ• _ ca veditabbÄ• .

avasesÄ• vedanÄ• dayo tayo khandhÄ• nibbÄ• naÃ±ca sakalena rÅ«pakkhandhena tesa
``saá¹…gahitÄ• â€™â€™ ti na sakkÄ• vattuá¹ƒ, ekadesena pana saá¹…gaho atthÄ«ti __ ``
evaá¹ƒ daá¹-á¹-habbaâ€™â€™ _nti Ä• ha. ``rÅ«padhammÄ• vÄ• â€™â€™ ti niyamanaá¹ƒ
uddhaá¹-abhÄ• vÄ• pekkhanti dassento __ ``pucchÄ• ya ... pe ... adhippÄ• yoâ€™â€™ _ti Ä
``anuddhaá¹-Ä• vedanÄ• dayopi hi asaá¹…gahitÄ• evÄ• â€™â€™ _ti. __etthÄ• _ti etasmi
__paá¹-hame naye_ti paá¹-hame atthavikappe. tathÄ• __dutiye_ti etthÄ• pi. __rÅ«paviÃ±Ã±
asukhumarÅ«padhammehi viÃ±Ã±Ä• á¹‡ena cÄ• ti ayamettha adhippÄ• yoti dassento __ ``
atthoâ€™â€™ _ti Ä• ha. kathaá¹ƒ pana rÅ«padhammÄ• ti vutte oá¸·Ä• rikarÅ«passeva gah
``rÅ«pekadeso hi ettha rÅ«paggahaá¹‡ena gahitoâ€™â€™ _ti.

<196> __asaá¹…gÄ• haka_nti \Be 22/ ``cakkhÄ• yatanena ... pe ... asaá¹…gahitÄ• â€™â€™
asaá¹…gÄ• hakabhÄ• vena vuttaá¹ƒ pucchitabbavissajjetabbabhÄ• vena vuttampi kÄ• maá
asaá¹…gahitaá¹ƒ, taá¹ƒ pana na cakkhÄ• yatanamevÄ• ti dassetuá¹ƒ __ ``cakkhÄ• yatanen
vuttaá¹ƒ. __yehi dhammehÄ«_ti khandhÄ• dÄ«su yehi. __sabbaá¹ƒ_ dhammajÄ• taá¹ƒ __te
__udÄ• neti_ pÄ• á¸·iyaá¹ƒ. kasmÄ• panetaá¹ƒ udÄ• netÄ«ti Ä• ha __ ``sadisavissajjanÄ• â
__paá¹-hamena_ udÄ• nena. __dve_ti ``bÄ• hirÄ• upÄ• dÄ• dveâ€™â€™ ti ettha vuttaá¹ƒ

__tassa_ asaá¹…gahitassa. __yathÄ• dassitassÄ• _ti ``rÅ«paâ€™â€™ ntiÄ• dinÄ• dassita
dhammanvayaÃ±Ä• á¹‡uppÄ• danaá¹ƒ __nayadÄ• naá¹ƒ_. ``rÅ«paá¹ƒ dhammÄ• yatanaâ€
__dvevÄ«sapadiko esa nayo_.

paÃ±camanayaasaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hanayo sampayogavippayogapadavaá¹‡á¹‡anÄ•

<228> ``tatthÄ• â€™â€™ ti \Ne 23/ iminÄ• ``sampayogavippayogapadaá¹ƒ bhÄ• jetvÄ• â€
sampayogavippayogapadaá¹ƒ bhÄ• jitaá¹ƒ, saá¹ƒvaá¹‡á¹‡etabbatÄ• ya ca padhÄ• nabhÅ«
rÅ«pakkhandhÄ• dipadanti dassento __ ``yaá¹ƒ labbhati ... pe ... veditabbaâ€™â€™ _nti va
``rÅ«pakkhandhÄ• dÄ«su hÄ«â€™â€™ _tiÄ• dinÄ• tamatthaá¹ƒ vivarati. tattha __na labbh
vippayuttaâ€™â€™ nti vÄ• gahetuá¹ƒ na labbhati, __alabbhamÄ• nampi pucchÄ• ya gahita
vissajjetuá¹ƒ. paá¹-ikkhepopi hi pucchÄ• ya vissajjanameva. tathÄ• hi __yamake_ (Yam I k
``yassa rÅ«pakkhandho nuppajjittha, tassa vedanÄ• kkhandho nuppajjitthÄ• â€™â€™ ti puc
vissajjitaá¹ƒ. tena panettha rÅ«padhammesu sampayogaá¹-á¹-ho na labbhatÄ«ti ayamattho
alabbhamÄ• nampi sampayogapadaá¹ƒ gahitanti sambandho. __sabbatthÄ• _ti rÅ«pakkhan
__etesa_nti rÅ«panibbÄ• nÄ• naá¹ƒ. __visabhÄ• gatÄ• _ti ataá¹ƒsabhÄ• gatÄ• . ekuppÄ• d
sabhÄ• gatÄ• , na saá¹…gahe viya samÄ• nasabhÄ• gatÄ• , tasmÄ• ekuppÄ• dÄ• dibhÄ•
sÄ• ekuppÄ• dÄ• ditÄ• visabhÄ• gatÄ• vuttÄ• . __tadabhÄ• vato_ti tassÄ• visabhÄ• gatÄ
abhÄ• vato. __vippayogopi nivÄ• rito eva hoti, _ visabhÄ• go bhÄ• vo vippayogoti vuttovÄ•
\Be 23/ __hÄ«â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti. tattha __tes
arÅ«pakkhandhe eva parÄ• masati. __visabhÄ• gatÄ• ca hoti_ rÅ«panibbÄ• nesu avijjamÄ
``na ca rÅ«pekadesassÄ• â€™â€™ _tiÄ• di. __tenevÄ• _ti catukkhandhasabhÄ• gattÄ• ev

__tÄ«hi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hÄ«_ti ghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi vipp
rÅ«padhammamissake dhamme dÄ«peti rÅ«pabhavoti yojanÄ• . __paÃ±cahÄ«_ti cakkhuvi
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi. __ekÄ• ya_ manodhÄ• tuyÄ• . __na sampayutte_ti na sampayut
ahonte sattahipi sampayutte sattapi vÄ• tÄ• â€™â€™ ti vuttaá¹ƒ. __tenÄ• _ti vippayuttatÄ•
__tÄ• hÄ«_ti sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi. __sampayutte dÄ«pentÄ«_ti sampayutte dÄ«p
evÄ• ti evamavadhÄ• raá¹‡aá¹ƒ gahetabbaá¹ƒ. esa nayo sesesupi. __sampayutte_ vedanÄ
__sampayuttavippayuttabhÄ• vehi navattabbaá¹ƒ, _ taá¹ƒyeva viÃ±Ã±Ä• á¹‡adhÄ• tusattak
navattabbÄ• ni __sampayuttanavattabbÄ• ni, _ bhinnasantÄ• nikÄ• ni, nÄ• nÄ• kkhaá¹‡ikÄ
dhammajÄ• tÄ• ni. __anÄ• rammaá¹‡amissakasabbaviÃ±Ã±Ä• á¹‡adhÄ• tutaá¹ƒsampayutt
dÄ«petabbÄ• , __anÄ• rammaá¹‡amissakasabbaviÃ±Ã±Ä• á¹‡adhÄ• tuyo_ \Ne 24/ acetasi
__tadubhayasamudÄ• yÄ• _ dukkhasaccÄ• dipadehi dÄ«petabbÄ• ti veditabbÄ• .

__yadi eva_nti yadi anÄ• rammaá¹‡amissÄ• naá¹ƒ dhammÄ• naá¹ƒ vippayogo natthi.

__anÄ• rammaá¹‡amissobhayadhammÄ• _ti rÅ«panibbÄ• nasahitasabbaviÃ±Ã±Ä• á¹‡adhÄ
__khandhÄ• dÄ«hevÄ• _ti khandhÄ• yatanadhÄ• tÅ«hi eva, na arÅ«pakkhandhamattena. a
``tehi dhammehi ye dhammÄ• vippayuttÄ• â€™â€™ ti vuttanti nÄ• yaá¹ƒ dosoti dasseti. __
``anÄ• rammaá¹‡amissÄ• â€™â€™ tiÄ• dinÄ• vuttadhammasamudÄ• yassa ekadesÄ• . __
yathÄ• vuttassa samudÄ• yassa ekadesÄ• hutvÄ• aÃ±Ã±esaá¹ƒ avayavÄ• naá¹ƒ rÅ«pakk
__vibhÄ• gÄ• bhÄ• vato_ti bhedÄ• bhÄ• vato. bhedoti cettha accantabhedo adhippeto. na h
sÄ• maÃ±Ã±avisesÄ• naá¹ƒ viya accantabhedo atthi bhedÄ• bhedayuttattÄ• . tesaá¹ƒ acca
``samudÄ• yantogadhÄ• naá¹ƒ ekadesÄ• naá¹ƒ na vibhÄ• go atthÄ«â€™â€™ ti saá¹…gahe
avibhÄ• gasabbhÄ• vato sabhÄ• gavisabhÄ• gattÄ• bhÄ• vena. __tesa_nti
anÄ• rammaá¹‡amissakasabbaviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ \Be 24/. __te ca_ akusa
kusalÄ• kusalÄ• byÄ• katadhammÄ• naá¹ƒ. __tasmÄ• _ti yasmÄ• vibhattasabhÄ• vÄ• naá
samudÄ• yekadesÄ• dibhÄ• vo, tasmÄ• . yasmÄ• pana kusalÄ• dayo eva khandhÄ• dayoti
samudÄ• yekadesÄ• dibhÄ• vo Ä• panno evÄ• ti vuttanayena vippayogÄ• bhÄ• vo hoti, tas
``khandhÄ• dÄ«ni anÄ• masitvÄ• â€™â€™ _tiÄ• dimÄ• ha. __tesa_nti kusalÄ• dÄ«naá¹ƒ. _
vuttÄ• _ ``kusalehi dhammehi ye dhammÄ• vippayuttÄ• â€™â€™ tiÄ• dinÄ• . __sabbesÅ«

chattiá¹ƒsÄ• ya piá¹-á¹-hidukapadesu vÄ«sati dukapadÄ• ni imasmiá¹ƒ naye labbhanti, ava
soá¸·asevÄ• ti Ä• ha __ ``soá¸·asÄ• ti vattabbaâ€™â€™ _nti. tato eva ``tevÄ«sapadasataâ€
``tevÄ«saâ€™â€™ nti idaÃ±ca ``ekavÄ«saâ€™â€™ nti vattabbanti yojanÄ• . __sabbatthÄ•
ekakÄ• lekasantÄ• nÄ• naá¹ƒ bhinnakÄ• labhinnasantÄ• nÄ• naÃ±ca anekesaá¹ƒ dhammÄ
saá¹…khÄ• rakkhandhadhammÄ• yatanadhammadhÄ• tuyoti Ä• ha __ ``kÄ• lasantÄ• na ...
__ekadesasammissÄ• _ti cittiddhipÄ• dÄ• dinÄ• attano ekadeseneva khandhantarÄ• dÄ«h
__anÄ• rammaá¹‡ehi_ rÅ«panibbÄ• nehi ca asammissÄ• . __samÄ• nakÄ• lasantÄ• nehÄ«
kÄ• lasantÄ• nabhedarahitehi ekadesantarehi, saá¹…khÄ• rakkhandhÄ• dÄ«naá¹ƒ ekadesa
saá¹…khÄ• rakkhandhÄ• dÄ«naá¹ƒ ekadesavisesabhÅ«tehi \Ne 25/
satipaá¹-á¹-hÄ• nasammappadhÄ• nasaÃ±Ã±Ä• kkhandhÄ• dÄ«hi vibhattÄ• eva samudaya
sampayogÄ«vippayogÄ«bhÄ• vena, rÅ«pakkhandhÄ• dayo vippayogÄ«bhÄ• vena gahitÄ• t
samudayasaccÄ• dÄ«hi. __te_ saÃ±Ã±Ä• kkhandhÄ• dayo. __kehici_ sahuppajjanÄ• raheh
hi saá¹…khÄ• rakkhandhÄ• dipariyÄ• pannattepi samudayasaccÄ• dayo maggasaccÄ• dÄ«
__tesa_nti vedanÄ• kkhandhasaÃ±Ã±Ä• kkhandhÄ• dÄ«naá¹ƒ. __ekuppÄ• dÄ• ... pe ... vis
ekuppÄ• dÄ• ditÄ• saá¹…khÄ• tÄ• yathÄ• rahaá¹ƒ sabhÄ• gatÄ• visabhÄ• gatÄ• ca. __te
sampayogassa vippayogassa ca labhanato.

bhinnakÄ• lÄ• naá¹ƒ samudÄ• yÄ«naá¹ƒ samudÄ• yÄ• __bhinnakÄ• lasamudÄ• yÄ• _. __
__ekekadhammÄ• _ vattanti. __tasmÄ• _ti yasmÄ• etadeva, tasmÄ• . __tesaá¹ƒ_ vedanÄ•
__vibhajitabbassa_ ekadesabhÅ«tassa abhÄ• vato. __sukhindriyÄ• dÄ«ni_ vedanÄ• kkhan
vibhÄ• gÄ• karaá¹‡ena \Be 25/. yadi samÄ• nakÄ• lassa vibhajitabbassa abhÄ• vato cakkhu
viÃ±Ã±Ä• á¹‡akkhandhassa vibhÄ• gaá¹ƒ na karonti, atha kasmÄ• ``cakkhuviÃ±Ã±Ä• á¹‡a

manoviÃ±Ã±Ä• á¹‡adhÄ• tu soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• â€™â€™ ti vuttanti codanaá
``khandhÄ• yatana ... pe ... vippayuttÄ• ti vuttaâ€™â€™ _nti. __evameva_nti yathÄ• dhÄ•
viÃ±Ã±Ä• á¹‡assa, evamevaá¹ƒ.

<235> __taá¹ƒsampayogÄ«bhÄ• va_nti tehi khandhehi sampayogÄ«bhÄ• vaá¹ƒ. yathÄ• h
ekacittuppÄ• dagatehi vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhehi samudayasaccassa s
bhinnasantÄ• nehi bhinnakÄ• lehi ca tehi tassa vippayuttatÄ• ti Ä• ha __ ``evaá¹ƒ taá¹ƒvipp
... na vuttaâ€™â€™ _nti. visabhÄ• gatÄ• nibandhassa vibhÄ• gassa abhÄ• vena __avibhÄ•
__vibhÄ• ge hÄ«_tiÄ• dinÄ• tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti. __vibhÄ• garahitehÄ«
ekacittuppÄ• dagatattÄ• avibhattehi vedanÄ• kkhandhÄ• dÄ«hi na yuttaá¹ƒ vippayuttanti va
``vijjamÄ• nehi ... pe ... bhÄ• vatoâ€™â€™ _ti. tattha __vijjamÄ• nassa_ samÄ• nassa sam
adhippÄ• yo. na hi vijjamÄ• naá¹ƒ rÅ«pÄ• rÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±assa visabhÄ• gaá¹ƒ n
viyÄ• _ti idaá¹ƒ visadisudÄ• haraá¹‡adassanaá¹ƒ. yathÄ• ``anuppannÄ• dhammÄ• â€™â€
vuccatÄ«ti Ä• maá¹-á¹-hakÄ• labhedaá¹ƒ, evaá¹ƒ yaá¹ƒ Ä• maá¹-á¹-hakÄ• labhedaá¹ƒ na h
__uddharitabbaá¹ƒ_ desanÄ• ya desetabbanti vuttaá¹ƒ hoti. vijjamÄ• nasseva vijjamÄ• nena
sampayogÄ• rahasseva \Ne 26/ ca vippayogoti atthibhÄ• vasannissayÄ• sampayuttavippay
``paccuppannabhÄ• vaá¹ƒ nissÄ• yÄ• â€™â€™ _ti. tenevÄ• ha __ ``avijjamÄ• nassÄ• â€™
uddharaá¹‡aá¹ƒ.

__vibhÄ• garahitehÄ«_ti visabhÄ• gatÄ• bhÄ• vato avibhÄ• gehi. __anÄ• maá¹-á¹-hakÄ• la
anÄ• maá¹-á¹-hakÄ• lavisese. __avijjamÄ• nassa ... pe ... sampayogo natthÄ«_ti etena pÄ•
vijjamÄ• nena sampayogo dassito. __avijjamÄ• natÄ• dÄ«pake bhede gahite_ti yathÄ• gahi
vippayogÄ«naá¹ƒ avijjamÄ• nabhÄ• vadÄ«pake tesaá¹ƒyeva visese ``arÅ«pabhavo ekena k
soá¸·asahi dhÄ• tÅ«hi vippayuttoâ€™â€™ tiÄ• dinÄ• (DhÄ• tuk 246) gahite teneva ruppan
26/ aÃ±Ã±amaÃ±Ã±aá¹ƒ visabhÄ• gatÄ• pi gahitÄ• evÄ• ti vippayogo hotÄ«ti yojanÄ• . __b
gahaá¹‡enÄ• _ti yathÄ• vutte avijjamÄ• natÄ• dÄ«pake visese, visabhÄ• ge vÄ• aggahite `
saá¹…khÄ• rakkhandho tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampayuttoâ
gahaá¹‡ena sabhÄ• gatÄ• dÄ«panena visabhÄ• gatÄ• ya aggahitattÄ• sabhÄ• gatÄ• va ho
kÄ• panettha sabhÄ• gatÄ• ti Ä• ha __ ``vijjamÄ• natÄ• ya ... pe ... hotÄ«â€™â€™ _ti. __ta
__tasmÄ• _ti visabhÄ• gatÄ• ya alabbhamÄ• nattÄ• , sabhÄ• gatÄ• ya ca labbhamÄ• nattÄ

<262> __vitakko viyÄ• _ti savitakkasavicÄ• resu cittuppÄ• desu vitakko viya. so hi vitakkara
vicÄ• ramatto ca. tenÄ• ha __ ``koá¹-á¹-hÄ• santaracittuppÄ• desu alÄ«nÄ• â€™â€™ _ti. ta
dutiyajhÄ• nadhammÄ• evettha padhÄ• nÄ• ti Ä• ha __ ``ye padhÄ• nÄ• â€™â€™ _ti. __te
cittuppÄ• desu vitakkassa avitakkavicÄ• ramattaggahaá¹‡ena idha aggahitattÄ• , vitakkattik
adhippetattÄ• . __anantaranaye_ti sampayuttenavippayuttapadaniddese. __samudayasacc
sadisappavattikÄ• . __itÄ«_ti iminÄ• kÄ• raá¹‡ena. __te_ avitakkavicÄ• ramattÄ• dhammÄ
samudayasaccaá¹ƒ viya na desanÄ• ruá¸·hÄ• . na savitakkasavicÄ• rehi samÄ• nagatikÄ• t

savitakkasavicÄ• rehi samÄ• nagatikÄ• siyuá¹ƒ, ``avitakkavicÄ• ramattehi dhammehi ye dh
dhammehi ye dhammÄ• vippayuttÄ• , te dhammÄ• na kehici khandhehi, na kehici Ä• yata
vippayuttÄ• â€™â€™ ti vattabbÄ• siyuá¹ƒ. yasmÄ• pana te samudayasaccena samÄ• nag
samudayasaccena sampayuttehi vippayuttÄ• , tesaá¹ƒ kehici vippayogaá¹ƒ vattuá¹ƒ na sak
27/. tathÄ• hi vakkhati ``samudayasaccÄ• dÄ«nÄ«â€™â€™ tiÄ• di. __dasamo ... pe ... vutt
tehi avitakkavicÄ• ramattehi vippayuttehi vippayuttÄ• naá¹ƒ soá¸·asahi dhÄ• tÅ«hi vippayog
tehi vippayuttÄ• naá¹ƒ aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gaho ca vuttoti tasmÄ• na te sa
samÄ• nagatikÄ• ti dasseti.

__vitakkasahitesÅ«_ti \Be 27/ sahavitakkesu. __tesÅ«_ti avitakkavicÄ• ramattesu saha vita
dutiyajjhÄ• nadhammesu, ``avitakkavicÄ• ramattÄ• â€™â€™ ti gahitesu vuttesÅ«ti attho. __
dutiyajjhÄ• nadhammÄ• vitakko cÄ• ti sabbepi te dhammÄ• sakkÄ• vattuá¹ƒ. tathÄ• hi sa
``avitakkavicÄ• ramattÄ• dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuy
vuttaá¹ƒ. tattha __ekena khandhenÄ• _ti saá¹…khÄ• rakkhandhena. __so hi samudÄ• yo_ti
dhammÄ• â€™â€™ ti vuttadhammasamudÄ• yo. nanu vitakkopettha dhammasaá¹…gahaá
sampayuttoti codanaá¹ƒ sandhÄ• yÄ• ha __ ``na hi tadekadesassa ... pe ... hotÄ«â€™â€™
tamevatthaá¹ƒ iddhipÄ• danidassanena vibhÄ• veti. tassattho --- yathÄ• iddhipÄ• dasamud
ekadesabhÅ«tÄ• naá¹ƒ chandiddhipÄ• dÄ• dÄ«naá¹ƒ tÄ«hi khandhehi sampayogo vutto, ta
evaá¹ƒ idhÄ• pi vitakkassa aÃ±Ã±ehi sampayogo avitakkavicÄ• ramattassa samudÄ• yassa

yadi evaá¹ƒ ``iddhipÄ• do dvÄ«hi khandhehi sampayuttoâ€™â€™ tiÄ• di na vattabbanti ce
dassento __ ``yathÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tesÅ«_ti iddhipÄ• desu. __
iddhipÄ• dasamudÄ• yassa. __tehi_ vedanÄ• kkhandhÄ• dÄ«hi __sampayuttatÄ• vuttÄ• _
sampayuttoâ€™â€™ tiÄ• dinÄ• . __tenÄ• _ti vicÄ• rena. __na hÄ«_tiÄ• dinÄ• yathÄ• dhiga
navattabbÄ• bhÄ• vaá¹ƒ udÄ• haraá¹‡adassanavasena vibhÄ• veti. __keci_ vicikicchÄ• taa
mohena sampayuttÄ• , keci asampayuttÄ• . __mohenÄ• _ti vicikicchÄ• sahagatamohameva
iminÄ• kÄ• raá¹‡ena na samudÄ• yo __tena_ mohena sampayutto. __aÃ±Ã±o koci dhamm
__yena_ hetunÄ• __so_ dassanenapahÄ• tabbahetukoti vutto samudÄ• yo. __eva_nti imin
... yopi sampayuttÄ• â€™â€™ ti navattabbatÄ• ya nidassetabbÄ• ti attho. __eva_nti yathÄ•
dassanenapahÄ• tabbahetukasamudÄ• yassa sampayuttatÄ• na vattabbÄ• , evaá¹ƒ yena
siyÄ• , taá¹ƒ na natthi. __tasmÄ• _ti yasmÄ• avitakkavicÄ• ramattesu kocipi vicÄ• rena \Ne
tasmÄ• . __te_ti avitakkavicÄ• ramattÄ• \Be 28/ dhammÄ• . __ekadhammepi ... pe ... kato_
dhammÄ• asaá¹…khatÄ• dhammÄ• â€™â€™ ti.

chaá¹-á¹-hanayasampayogavippayogapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamanayo sampayuttenavippayuttapadavaá¹‡á¹‡anÄ•

<306> __tehi_ samudayasaccÄ• dÄ«hi khandhattayakhandhekadesÄ• dike __sampayutte
vippayutte_ rÅ«panibbÄ• nÄ• dike tadaÃ±Ã±adhamme satipi vippayogÄ• bhÄ• vato. saá¹…
vitthÄ• rena dassetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tato_ lobhasahagatacittup
__aÃ±Ã±adhammÄ• naá¹ƒ_ avasiá¹-á¹-hÄ• naá¹ƒ kusalÄ• kusalÄ• byÄ• katadhammÄ• naá
na hi atthi_ khandhapaÃ±cakÄ• dÄ«naá¹ƒ saá¹…gaá¹‡hanato tesaá¹ƒ. __te eva cittuppÄ• c
lobhasahagatacittuppÄ• dÄ• eva. __tadaÃ±Ã±adhammÄ• na_nti tadaÃ±Ã±adhammÄ• nam
__tathÄ• _ti iminÄ• na ca te eva dhammÄ• aá¸• á¸• hadutiyÄ• yatanadhÄ• tuyo, atha kho t
imamatthaá¹ƒ upasaá¹ƒharati.

nanu tadaÃ±Ã±abhÄ• vato eva tehi itaresaá¹ƒ vippayogo siddhoti Ä• ha __ ``na cÄ• â€™â€
__tadaÃ±Ã±asamudÄ• yehÄ«_ti tato lobhasahagatacittuppÄ• dato aÃ±Ã±asamudÄ• yehi __
vippayuttÄ• na honti. kasmÄ• ? __samudÄ• ye ... pe ... vippayogÄ• bhÄ• vato_. tassattho -
lobhasahagatatadaÃ±Ã±adhammarÄ• sinÄ• __ekadesÄ• naá¹ƒ_ lobhasahagatadhammÄ•
ekadesÄ• hutvÄ• aÃ±Ã±esaá¹ƒ avayavÄ• naá¹ƒ samudÄ• yabhÅ«tÄ• , tesaÃ±ca samudÄ
samudÄ• yena avayavassa samudÄ• yassa avayavena ca tassa na vippayogo, avayavasse
__esa nayo_ti yvÄ• yaá¹ƒ samudayasacce vutto vidhi, eseva maggasaccasukhindriyÄ• dÄ«
tesanti dasseti. __niravasesesÅ«_ti abahikatavitakkesu. vitakko hi samudÄ• yato abahikato
samudÄ• yoâ€™â€™ tiÄ• diko vuttanayo labbhatÄ«ti Ä• ha __ ``aggahaá¹‡e kÄ• raá¹‡aá¹ƒ

__aÃ±Ã±esupi_ \Be 29/ \Ne 29/ samudayasaccÄ• dÄ«su __vissajjanassa ... pe ... daá¹-á¹-h
samudayasaccÄ• di idha na gahitanti adhippÄ• yo. sampayuttÄ• dhikÄ• rato ``aÃ±Ã±enÄ• â
aÃ±Ã±aá¹ƒ vadatÄ«ti Ä• ha __ ``asampayuttena asammissanti atthoâ€™â€™ _ti. idÄ• ni by
patiá¹-á¹-hÄ• petuá¹ƒ __ ``adukkhamasukhÄ• ... pe ... gahitÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __
``asampayuttena asammissaâ€™â€™ nti vuttalakkhaá¹‡ena. __citta_nti ``cittehi dhammehi
paÃ±haá¹ƒ upalakkheti. __sahayuttapadehi sattÄ• _ti ``cetasikehi dhammehi ye dhammÄ• â
sahayutte dhamme dÄ«pentehi padehi Ä• gatÄ• satta paÃ±hÄ• . tiá¹‡á¹‡aá¹ƒ tikapadÄ• na
katvÄ• _. ye sandhÄ• ya __ ``tike tayoâ€™â€™ _ti vuttaá¹ƒ. taá¹ƒ pana vedanÄ• pÄ«tittikes
vitakkattike paá¹-hamanti padattayaá¹ƒ veditabbaá¹ƒ.

<309> uddhaá¹-apadena pakÄ• siyamÄ• nÄ• atthÄ• abhedopacÄ• rena ``uddhaá¹-apadaâ
``uddhaá¹-apadena sampayuttehÄ«â€™â€™ _ti. __tena_ ca yathÄ• vuttena uddhaá¹-apade
mananamattattÄ• manodhÄ• tu ``manoâ€™â€™ ti vuttÄ• ti Ä• ha __ ``manodhÄ• tuyÄ• ek

sattamanayasampayuttenavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamanayo vippayuttenasampayuttapadavaá¹‡á¹‡anÄ•

<317> rÅ«pakkhandhena vippayuttÄ• nÄ• ma cattÄ• ro arÅ«pino khandhÄ• , tesaá¹ƒ aÃ±Ã

tÄ• disassa aÃ±Ã±assa sampayogino abhÄ• vato. samudÄ• yassa ca ekadesena sampayo
vedanÄ• kkhandhÄ• dÄ«hi vippayuttaá¹ƒ rÅ«paá¹ƒ nibbÄ• naÃ±ca, tassa kenaci sampayog
``rÅ«pakkhandhÄ• dÄ«hi ... pe ... natthÄ«â€™â€™ _ti. __tenÄ• _ti ``rÅ«pakkhandhena ye c
tiÄ• divacanena.

aá¹-á¹-hamanayavippayuttenasampayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamanayo sampayuttenasampayuttapadavaá¹‡á¹‡anÄ•

<319> ``samÄ• sapadaá¹ƒ \Be 30/ \Ne 30/ idaâ€™â€™ nti vatvÄ• ayaá¹ƒ nÄ• ma samÄ• s
khandhÄ• dinoâ€™â€™ _tiÄ• dimÄ• ha, yassa vedanÄ• kkhandhÄ• dinoti attho. __yaá¹ƒ id
imasmiá¹ƒ navamanaye yaá¹ƒ dhammajÄ• taá¹ƒ sampayuttanti vuttaá¹ƒ. __rÅ«pakkhandhÄ
abbhantarabÄ• hiramÄ• tikÄ• dhammesÅ«ti niddhÄ• raá¹‡e bhummaá¹ƒ. __taÃ±hi_ dhamm
vedanÄ• kkhandhÄ• dinÄ• sayaá¹ƒ sampayuttanti niddhÄ• ritaá¹ƒ. __ayogo_ti asampayogo
tattha hi ``rÅ«pakkhandhena vedanÄ• dayo vippayuttÄ• , tehi rÅ«pakkhandho vippayuttoâ€™
kathanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``nibbÄ• naá¹ƒ pana sukhumarÅ«pagatikamevÄ• â€
``manÄ• yatanaá¹ƒ ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaâ€™â€™ nti ett
viya sarÅ«pato anuddhaá¹-ampi nibbÄ• naá¹ƒ kehicÄ«tipadena gahitameva hotÄ«ti edisesu
sukhumarÅ«pagatikanti viÃ±Ã±Ä• yati, evamidhÄ• pi ``rÅ«pamissakehi vÄ• â€™â€™ ti eter
anupÄ• dinnaanupÄ• dÄ• niyÄ• dÄ«hi nibbÄ• namissakehipi asampayogo vutto hotÄ«ti daá
avikalacatukkhandhasaá¹…gÄ• hakehi padehi sahavattino aÃ±Ã±assa sampayogino abhÄ•
sampayogo natthevÄ• ti tassa ayujjamÄ• nataá¹ƒ dassento __ ``vattamÄ• nÄ• nameva ... p
atthoâ€™â€™ _ti Ä• ha. __itare_ti ye sampayogaá¹ƒ labhanti, ke pana te rÅ«pena asammis
tenÄ• ha __ ``vedanÄ• kkhandhÄ• dayoâ€™â€™ _ti.

navamanayasampayuttenasampayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamanayo vippayuttenavippayuttapadavaá¹‡á¹‡anÄ•

<353> ye vippayuttena vippayuttabhÄ• vena pÄ• á¸·iyaá¹ƒ aggahitÄ• , tesu keci vippayutta
abhÄ• vato keci khandhÄ• dÄ«hi vippayogasseva asambhavatoti imamatthaá¹ƒ dassento __
``dhammÄ• yatanÄ• didhammÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sabbacittuppÄ• dagata
bhinnakÄ• latÄ• divisesavato arÅ«pakkhandhassa vippayuttassa dhammantarassa abhÄ• v
__anÄ• rammaá¹‡amissakabhÄ• vato_ti iminÄ• pana sabbassapi. kÄ• mabhavo \Be 31/ up
paÃ±cavokÄ• rabhavoti \Ne 31/ ime __cattÄ• ro mahÄ• bhavÄ• . vippayogÄ• bhÄ• vato_ti v
dukkhasaccÄ• dÄ«hi vippayuttÄ• , tehi vippayuttÄ• naá¹ƒ tesaá¹ƒyeva dukkhasaccÄ• dÄ«na
vippayogo sambhavati.

dasamanayavippayuttenavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamanayo saá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ•

<409> __te_ti saá¹…khÄ• rakkhandhadhammÄ• . __sesehÄ«_ti avasiá¹-á¹-hehi vedanÄ• s
__ ``etena saha sambandhoâ€™â€™ _ti iminÄ• padÄ• naá¹ƒ sambandhadassanamukhena
sampayuttÄ• â€™â€™ ti pÄ• á¸·iyÄ• atthavivaraá¹‡aá¹ƒ pÄ• kaá¹-ataraá¹ƒ katvÄ• kehicÄ«
``kehicÄ«ti etassa panÄ• â€™â€™ _tiÄ• dimÄ• ha. atthaá¹ƒ dassetuá¹ƒ Ä• hÄ• ti sambandh
tesaá¹ƒ dhammÄ• naá¹ƒ taá¹‡hÄ• vajjÄ• naá¹ƒ saá¹…khÄ• rakkhandhadhammÄ• yatanadh
visesanaá¹ƒ daá¹-á¹-habbaá¹ƒ, yato te samudayasaccena khandhÄ• disaá¹…gahena saá¹…
attanÄ• sampayutto na hotÄ«ti vuttaá¹ƒ __ ``attavajjehÄ«â€™â€™ _ti. tena vuttaá¹ƒ ``cittaa
cittena sampayuttantipi, cittena vippayuttantipÄ«â€™â€™ ti. __sampayogÄ• rahehÄ«_ti vis
nibbÄ• nanti dve sandhÄ• ya kataá¹ƒ, na taá¹‡hÄ• dike.

ekÄ• dasamanayasaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamanayo sampayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ•

<417> navamanaye sampayogavisiá¹-á¹-hÄ• sampayuttÄ• uddhaá¹-Ä• , dvÄ• dasamanay
saá¹…gahitÄ• saá¹…gahitÄ• ti ubhayatthÄ• pi sampayogavisiá¹-á¹-hÄ• va gahitÄ• ti Ä• ha _
labbhantÄ«â€™â€™ _ti.

dvÄ• dasamanayasampayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ

13. terasamanayo asaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ•

<448> __yehÄ«_ti \Be 32/ \Ne 32/ rÅ«pakkhandhadhammÄ• yatanÄ• dÄ«hi. __tÄ«hipi_ kha
puna __yehÄ«_ti arÅ«pabhavÄ• dÄ«hi. __oá¸·Ä• rikÄ• yatanÄ• neva honti_ Ä• yatanadhÄ•
asaá¹…gahitattÄ• . __te_ti catuvokÄ• rabhavÄ• dayo. __vuttÄ• vasesÄ• _ti rÅ«pakkhandha
avasiá¹-á¹-hÄ• . satipi asaá¹…gÄ• hakatte tehi asaá¹…gahitÄ• naá¹ƒ sampayogo na sambh
__vedanÄ• kkhandhÄ• dayo idha_ terasamanaye __vissajjanaá¹ƒ na ruhanti_ nÄ• rohanti. t
``vedanÄ• kkhandhena hi khandhÄ• divasena rÅ«pÄ• rÅ«padhammÄ• asaá¹…gahitÄ• hon
natthÄ«â€™â€™ ti (DhÄ• tuk 448) __asaá¹…gÄ• hakÄ• eva na honti_ avikalapaÃ±cakkha

__te_ti ``dukkhasaccÄ• dÄ«â€™â€™ ti Ä• di-saddena vuttadhammÄ• . __asabba ... pe ... s
avitakkÄ• vicÄ• rÄ• didhammÄ• viya. __na tesaá¹ƒ vippayogo natthi_ tabbinimuttassa cittu
__vedanÄ• kkhandhena asaá¹…gahitÄ• naá¹ƒ_ anÄ• rammaá¹‡amissakattÄ• na ``vippayo
vuttaá¹ƒ. tathÄ• cÄ• ha ``rÅ«pÄ• rÅ«padhammÄ• asaá¹…gahitÄ• â€™â€™ ti. __ubhayÄ•

sampayogavippayogÄ• bhÄ• vato. __anÄ• rammaá¹‡asahitasabbaviÃ±Ã±Ä• á¹‡ataá¹ƒdhÄ•
acetasikacetasikalokiyapadÄ• dÄ«naá¹ƒ vasena veditabbÄ• .

terasamanayaasaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. cuddasamanayo vippayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ•

<456> __dhammasabhÄ• vamattattÄ• _ti sabhÄ• vadhammÄ• naá¹ƒ dhammamattattÄ• av

samucchijjati etenÄ• ti __samucchedo_. saá¹…gahÄ• divicÄ• rapariniá¹-á¹-hÄ• nabhÅ«to c
``pariyosÄ• ne nayeâ€™â€™ _ti. vissajjetabbadhammavivittÄ• pucchÄ• __moghapucchÄ•
vissajjetabbadhammÄ• bhÄ• vassa Ã±Ä• pikÄ• hotÄ«ti Ä• ha __ ``tesaá¹ƒ pucchÄ• ya mog
_ti. moghÄ• pucchÄ• etassÄ• ti __moghapucchako. aá¹-á¹-hamo nayo_ \Be 33/ tattha sabl
\Ne 33/. __tena ca sahÄ• _ti tena aá¹-á¹-hamanayena saddhiá¹ƒ imasmiá¹ƒ osÄ• nanaye aá
osÄ• nanaye ca __ete_ dhammÄ• yatanÄ• dayo sabbappakÄ• rena na labbhanti. __vippayo
kÄ• raá¹‡amÄ• ha.

cuddasamanayavippayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tukathÄ• pakaraá¹‡a-anuá¹-Ä«kÄ• samattÄ• .

puggalapaÃ±Ã±attipakaraá¹‡a-anuá¹-Ä«kÄ•

1. mÄ• tikÄ• vaá¹‡á¹‡anÄ•

<1> ``dhÄ• tukathaá¹ƒ \Be 35/ \Ne 34/ desayitvÄ• anantaraá¹ƒ tassa Ä• ha puggalapaÃ±Ã
tattha kÄ• raá¹‡aá¹ƒ samudÄ• gamato paá¹-á¹-hÄ• ya vibhÄ• vento __ ``dhammasaá¹…gah
yadipi dhammasaá¹…gahe phassÄ• dÄ«naá¹ƒ pathavÄ«Ä• dÄ«naÃ±ca dhammÄ• naá¹ƒ nÄ
kato, na saá¹…gaho eva, so pana tesaá¹ƒ kusalattikÄ• dihetudukÄ• ditikadukehi saá¹…gah
__ ``dhammasaá¹…gahe tikadukÄ• divasena saá¹…gahitÄ• naá¹ƒ dhammÄ• naâ€™â€™ _
``dhammasaá¹…gahoâ€™â€™ ti samaÃ±Ã±aá¹ƒ labhi. kÄ• maÃ±ca dhammasaá¹…gahepi
khandhÄ• hontÄ«â€™â€™ tiÄ• dinÄ• (Dhs 58) khandhÄ• divibhÄ• go dassito, so pana na
vibhaá¹…gapakaraá¹‡eti sÄ• tisayaá¹ƒ taá¹ƒ gahetvÄ• Ä• ha __ ``vibhaá¹…ge khandhÄ• d
_ti, yato taá¹ƒ ``vibhaá¹…goâ€™â€™ tveva paÃ±Ã±Ä• yittha. __dhÄ• tukathÄ• yÄ• _ti Ä• d
``dhammasaá¹…gahe vibhaá¹…geâ€™â€™ ti etthÄ• pi. Ä• dhÄ• ro hi
saá¹…gahaá¹‡avibhajanappabhedavacanasaá¹…khÄ• tÄ• naá¹ƒ \Ne 35/ avayavakiriyÄ• na
pakaraá¹‡Ä• ni yathÄ• ``rukkhe sÄ• khÄ• â€™â€™ ti. karaá¹‡avacanaá¹ƒ vÄ• etaá¹ƒ, dhÄ
karaá¹‡abhÅ«tÄ• yÄ• ti attho.

ettha ca abhiÃ±Ã±eyyadhamme desento desanÄ• kusalo bhagavÄ• tikadukavasena tÄ• va
__dhammasaá¹…gaá¹‡iá¹ƒ_ desetvÄ• saá¹…gahapubbakattÄ• vibhÄ• gassa tadanantara
dassento __vibhaá¹…gaá¹ƒ_ desesi. puna yathÄ• vuttavibhÄ• gasaá¹…gahayutte dhamme
saá¹…gahÄ• saá¹…gahÄ• dinayappabhedato dassento __dhÄ• tukathaá¹ƒ_ desesi tassÄ•
abbhantarabÄ• hiramÄ• tikÄ• sarÄ«rakattÄ• . na hi sakkÄ• khandhÄ• dike kusalÄ• dike ca
saá¹…gahÄ• saá¹…gahÄ• dinayaá¹ƒ netunti. tenÄ• ha __ ``tathÄ• saá¹…gahitavibhattÄ• na
saá¹…gahato vibhÄ• gato pabhedato ca dhammÄ• naá¹ƒ desanÄ• yassÄ• \Be 36/ paÃ±Ã±
yathÄ• vuttadhammupÄ• dÄ• no puggalavohÄ• ro, tassa ca samayavimuttÄ• divasena vibh
vibhÄ• vetuá¹ƒ __puggalapaÃ±Ã±atti_ desitÄ• ti idametesaá¹ƒ catunnaá¹ƒ pakaraá¹‡Ä• naá
desanÄ• nukkamakÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__tesa_nti dhammÄ• naá¹ƒ. __sabhÄ• vato_ti ``phasso vedanÄ• â€™â€™ tiÄ• disabhÄ• v
satto posoâ€™â€™ tiÄ• dinÄ• khandhe upÄ• dÄ• ya. paÃ±Ã±Ä• panaá¹ƒ __yÄ• ya_ tajjÄ•
hoti, __taá¹ƒ_ paÃ±Ã±attiá¹ƒ. __pabhedato_ti khandhÄ• disamayavimuttÄ• divibhÄ• gato. y
sabhÄ• vato upÄ• dÄ• ya ca paÃ±Ã±Ä• pananti saá¹…khepato vuttamatthaá¹ƒ vivaranto __
_tiÄ• dimÄ• ha. tattha asabhÄ• vapaÃ±Ã±attiyÄ• pi mÅ«labhÅ«taá¹ƒ upÄ• dÄ• naá¹ƒ sabhÄ
tesaá¹ƒ pavattiÄ• kÄ• rabhedasannissayato visesoti dassento __ ``ye dhamme ... pe ... hotÄ
tattha __pubbÄ• pariyabhÄ• vena pavattamÄ• ne_ti iminÄ• pabandhasannissayataá¹ƒ dass
vadati, __asabhÄ• vasamÅ«havasenÄ• _ti iminÄ• sesapaÃ±Ã±attiá¹ƒ. tisso hi paÃ±Ã±attiy
samÅ«hapaÃ±Ã±atti avatthÄ• visesapaÃ±Ã±attÄ«ti. tattha pabandho __santÄ• no_. samud
daharabhÄ• vÄ• diko ca __avatthÄ• viseso_. tesu asabhÄ• vaggahaá¹‡ena vinÄ• pabandh
siddhe asabhÄ• vasamÅ«havasenÄ• ti asabhÄ• vaggahaá¹‡aá¹ƒ pabandhasamÅ«havinimu
tena avatthÄ• visesapaÃ±Ã±attiyÄ• pariggaho vuttoti veditabbo.

__tesa_nti pubbe yaá¹ƒ-saddena parÄ• maá¹-á¹-hÄ• naá¹ƒ indriyabaddhadhammÄ• naá¹ƒ.
bÄ• hirarÅ«panibbÄ• nÄ• naâ€™â€™ _nti. __sasabhÄ• vasamÅ«hasasabhÄ• vappabheda
rÅ«pakkhandhÄ• disasabhÄ• vasamÅ«havasena cakkhÄ• yatanÄ• disasabhÄ• vavisesavas
``sasabhÄ• vasamÅ«hasabhÄ• vabhedavasenÄ• â€™â€™ ti ca pÄ• á¹-ho. tattha __samÅ«
sabhÄ• vasantÄ• naá¹ƒ avatthÄ• visesavidhuraá¹ƒ samÅ«havasena lakkhaá¹‡amevÄ• ha. t
sabhÄ• vapaÃ±Ã±attitÄ• vuttÄ• . __tÄ• yÄ• _ti Ä• yatanapaÃ±Ã±attiÄ• dippabhedÄ• ya sab
sabhÄ• vapaÃ±Ã±attÄ«_ti ``phasso phusanÄ• â€™â€™ tiÄ• dinÄ• (Dhs 2) vibhattÄ• phas
__sabbÄ• pÄ«_ti __pi_-saddena sabhÄ• vadhammesu sÄ• maÃ±Ã±avasena pavattaá¹ƒ ku
saá¹…gaá¹‡hÄ• ti. rÅ«pÄ• didhammÄ• naá¹ƒ samÅ«ho santÄ• nena \Be 37/ pavattamÄ• no
ekattaggahaá¹‡anibandhano sattoti voharÄ«yatÄ«ti so sabhÄ• vadhammo nÄ• ma pana na
``puggalapaÃ±Ã±atti pana asabhÄ• vapaÃ±Ã±attÄ«â€™â€™ _ti. __tÄ• yÄ• _ti puggalapaÃ
dhammÄ• naá¹ƒ pabandho samÅ«ho ca dhammasannissitoti vattabbataá¹ƒ arahati, tasmÄ•
``pariÃ±Ã±eyyÄ• disabhÄ• vadhamme upÄ• dÄ• ya pavattitoâ€™â€™ _ti vuttaá¹ƒ.

__vijjamÄ• napaÃ±Ã±atti_ pana ``sabhÄ• vapaÃ±Ã±attÄ«â€™â€™ ti vuttÄ• , __avijjamÄ• n
``asabhÄ• vapaÃ±Ã±attÄ«â€™â€™ ti vuttÄ• . __sabbÄ• paÃ±Ã±attiyo_ti upÄ• dÄ• yapaÃ±
sabbÄ• paÃ±Ã±attiyo. yadi sabbÄ• paÃ±Ã±attiyo idha dassitÄ• honti, kathaá¹ƒ ``puggalap
nÄ• maá¹ƒ jÄ• tanti Ä• ha __ ``khandhÄ• dipaÃ±Ã±attÄ«sÅ«â€™â€™ _tiÄ• di. __aÃ±Ã±attl
__ye dhamme_ti ye khandhÄ• didhamme. __paÃ±Ã±attiyÄ• vatthubhÄ• venÄ• _ti paÃ±Ã±Ä
adhiá¹-á¹-hÄ• nabhÄ• vena. adhiá¹-á¹-hÄ• naÃ±hi paÃ±Ã±Ä• petabbadhammÄ• paÃ±Ã±Ä•
khandhÄ• dÄ«hi saddhiá¹ƒ puggalo gahito. __ye dhamme_ti vÄ• ye paÃ±Ã±attidhamme. __
nikkhipitukÄ• mo vatthubhedato asaá¹…karato á¹-hapetukÄ• mo. __paÃ±Ã±attipariccheda_
paÃ±Ã±attibhÅ«taá¹ƒ paricchedaá¹ƒ. evamettha attho daá¹-á¹-habbo.

__sÄ• maÃ±Ã±appabhedapaÃ±Ã±Ä• panÄ• _ti sÄ• maÃ±Ã±abhÅ«tÄ• naá¹ƒ visesabhÅ«tÄ
__tesa_nti attha-saddÄ• pekkhÄ• ya pulliá¹…ganiddeso. __tatthÄ• _ti paÃ±Ã±Ä• panÄ• ya
dassanÄ• dÄ«su. __idamevaá¹ƒnÄ• maka_nti idaá¹ƒ ruppanÄ• diatthajÄ• taá¹ƒ itthannÄ• m
rÅ«pakkhandhavedanÄ• kkhandhÄ• disamaÃ±Ã±aá¹ƒ. __taá¹ƒtaá¹ƒkoá¹-á¹-hÄ• sikakaraá¹
rÅ«pavedanÄ• ditaá¹ƒtaá¹ƒatthavibhÄ• gapariyÄ• pannatÄ• pÄ• danaá¹ƒ. tathÄ• saÃ±Ã±u
``bodhanameva nikkhipanÄ• â€™â€™ _ti. bodhanaÃ±hi bodhaneyyasantÄ• ne bodhetabba
``nikkhipanÄ• â€™â€™ ti vuttaá¹ƒ. ``paÃ±Ã±Ä• panÄ• â€™â€™ tiÄ• dinÄ• bhÄ• vasÄ• dh
sÄ• dhanantarÄ• masanena atthantaraparikappÄ• saá¹…kÄ• siyÄ• ti taá¹ƒ nivÄ• retuá¹ƒ __
veditabboâ€™â€™ _ti Ä• ha. __tesaá¹ƒ tesaá¹ƒ dhammÄ• na_nti taá¹ƒtaá¹ƒpaÃ±Ã±Ä• peta
dassanabhÅ«tÄ• ya nÄ• mapaÃ±Ã±attiyÄ• __diá¹-á¹-hatÄ• ya, _ á¹-hapanabhÅ«tÄ• ya __á
taá¹ƒnimittata_nti tassa dassanassa á¹-hapanassa ca nimittakÄ• raá¹‡ataá¹ƒ. nimittaÃ±hi ka
voharÄ«yati yathÄ• ``bhikkhÄ• vÄ• setÄ«â€™â€™ ti, ``ariyabhÄ• vakarÄ• ni saccÄ• ni ariy

__pÄ• á¸·iyaá¹ƒ_ \Be 38/ __anÄ• gatata_nti vijjamÄ• natÄ• divisesavacanena saha pÄ• á¹-
__vijjamÄ• nassa sato_ti vijjamÄ• nassa samÄ• nassÄ• ti imamatthaá¹ƒ dassento __ ``vijjan
atthoâ€™â€™ _ti Ä• ha. __tathÄ• _ti saccikaá¹-á¹-haparamatthavasena __avijjamÄ• nassa
pana anupalabbhamÄ• nataá¹ƒ tathÄ• -saddena byatirekavasena dÄ«pitaá¹ƒ pÄ• kaá¹-atara
kusalÄ• dÄ«nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __vinivattasabhÄ• vÄ• nÄ«_ti vibhattasabh
gahaá¹‡aá¹ƒ. __tenÄ• kÄ• renÄ• _ti tena rÅ«pavedanÄ• diÄ• kÄ• rena avijjamÄ• nassa. __
rÅ«pavedanÄ• dito aÃ±Ã±ena tabbinimuttena paÃ±Ã±Ä• petabbapaÃ±Ã±Ä• panÄ• kÄ• ren
vuttameva ``ayaÃ±ca vÄ• do sevatthikathÄ• ya paá¹-isiddhoâ€™â€™ tiÄ• dinÄ• . __lokanir
__matta_ggahaá¹‡aá¹ƒ tassa paÃ±Ã±attivatthussa na kevalaá¹ƒ vijjamÄ• nasabhÄ• vatÄ• n
viparÄ«taggÄ• hanivattanatthampÄ«ti dassento __ ``anabhinivesena cittenÄ• â€™â€™ _ti Ä
catusaccapaÃ±cakkhandhÄ• divinimuttaá¹ƒ saccantarakhandhantarÄ• dikaá¹ƒ __paÃ±cama
koci atthÄ«ti paá¹-ijÄ• neyya, ayÄ• thÄ• vagahitassa taá¹ƒ vÄ• cÄ• vatthumattamevassÄ• ti
``sÄ• bhinivesena ... pe ... vuttaâ€™â€™ _nti. uddese niddese ca sattavantaá¹ƒ padhÄ• nal
sandhÄ• yÄ• ha __ ``sarÅ«pato tissannaá¹ƒ Ä• gatataâ€™â€™ _nti. guá¹‡abhÄ• vena pana

uddhaá¹ƒsotapaÃ±Ã±Ä• vimuttapÄ• sÄ• á¹‡alekhÄ• diggahaá¹‡esu itarÄ• pi tisso paÃ±Ã±a
Ä• gatÄ• eva.

__yathÄ• vuttassa ... pe ... avirodhenÄ• _ti ``vijjamÄ• napaÃ±Ã±atti avijjamÄ• napaÃ±Ã±att
vuttappakÄ• rassa avilomanena. __Ä• cariyavÄ• dÄ• _ti cettha attanomatiyo veditabbÄ• , a
aá¹-á¹-hakathÄ• ca. yathÄ• ca avirodho hoti, taá¹ƒ dassento __ ``tasmÄ• â€™â€™ _tiÄ• d
__avijjamÄ• nattÄ• paÃ±Ã±Ä• petabbamattatthena paÃ±Ã±attÄ«_ti etena ``avijjamÄ• nÄ•
avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ ti imaá¹ƒ samÄ• savikappamÄ• ha. __avijjamÄ• napaÃ±
avijjamÄ• nassa, avijjamÄ• nÄ• vÄ• paÃ±Ã±attÄ«ti avijjamÄ• napaÃ±Ã±atti. tesu purimena
dutiyena upÄ• dÄ• paÃ±Ã±attiÄ• dibhedÄ• itarÄ• pi. __sasabhÄ• vaá¹ƒ_ vedanÄ• dikaá¹ƒ.
__tajjaparamatthanÄ• malÄ• bhato_ti tajjassa tadanurÅ«passa paramatthassa anvatthassa
anubhavanÄ• disabhÄ• vÄ• naá¹ƒ dhammÄ• naá¹ƒ paramatthikassa vedanÄ• dinÄ• massa
visesanivattiattho \Ne 38/ matta-saddo, tena cÄ• yaá¹ƒ viseso nivattitoti dasseti. __parato la
paraá¹ƒ upÄ• dÄ• ya laddhabbaá¹ƒ yathÄ• rÅ«pÄ• dike upÄ• dÄ• ya sattoti nissabhÄ• vasa
paÃ±Ã±attivatthu. __ekattenÄ• _ti anaÃ±Ã±attena. __anupalabbhasabhÄ• vatÄ• _ Ã±Ä• á¹
yato te navattabbÄ• ti vuccanti.

sasÅ«kasÄ• lirÄ• siÄ• diÄ• kÄ• rena saá¹ƒkucitaggo vÄ• savavÄ• sudevÄ• dÄ«naá¹ƒ viya
makuá¹-avisesopi hotiyevÄ• ti Ä• ha __ ``kirÄ«á¹-aá¹ƒ makuá¹-aâ€™â€™ _nti. __sabbasam
vijjamÄ• napaÃ±Ã±attiÄ• dÄ«naá¹ƒ channaá¹ƒ paÃ±Ã±attÄ«naá¹ƒ antokaraá¹‡aá¹ƒ. __saá¹
idaá¹ƒ lakkhaá¹‡avacanaá¹ƒ. na hi sabbÄ• pi upanidhÄ• paÃ±Ã±attisaá¹…khÄ• vasena pav
saá¹…khÄ• tabbappadhÄ• nÄ• . __dutiyaá¹ƒ tatiya_ntiÄ• dikaá¹ƒ pana upanidhÄ• paÃ±Ã±a
tÄ«á¹‡Ä«_tiÄ• dikaá¹ƒ upanikkhittapaÃ±Ã±attiyÄ• ekadesaá¹ƒ upalakkhaá¹‡avasena dasse
saá¹…khyeyyappadhÄ• natÄ• yÄ• ha __ ``saá¹…khÄ• tabbappadhÄ• nattÄ• â€™â€™ _ti. p
tadatthadÄ«panamukhena pÅ«retabbamatthaá¹ƒ dÄ«peti. so ca saá¹…khÄ• visayo padhÄ•
paÃ±Ã±attÄ«naá¹ƒ saá¹…khÄ• tabbappadhÄ• natÄ• vuttÄ• . yÄ• va hi dasasaá¹…khÄ• sa
__dve tÄ«á¹‡Ä«_tiÄ• dÄ«nampi paÃ±Ã±attÄ«naá¹ƒ. saá¹…khÄ• tabbo pana attho koci vijja
koci saha visuÃ±ca tadubhayaá¹ƒ missoti __chapi paÃ±Ã±attiyo bhajatÄ«_ti.

__itarÄ• _ti upÄ• dÄ• samodhÄ• natajjÄ• santatipaÃ±Ã±attiyo vuttÄ• vasesÄ•
upanidhÄ• paÃ±Ã±attiupanikkhittapaÃ±Ã±attiyo ca. sattarathÄ• dibhedÄ• upÄ• dÄ• paÃ±Ã
upanidhÄ• paÃ±Ã±atti ca avijjamÄ• napaÃ±Ã±atti. hatthagatÄ• divisiá¹-á¹-hÄ• upanidhÄ• p
samodhÄ• napaÃ±Ã±atti ca avijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti. tatheva ``suvaá¹‡á¹‡av
tiÄ• dikÄ• vijjamÄ• nagabbhÄ• vijjamÄ• nenaavijjamÄ• napaÃ±Ã±attiá¹ƒ bhajantÄ«ti Ä• ha
taá¹ƒ paÃ±Ã±attiâ€™â€™ _nti. tena vuttaá¹ƒ ``dutiyaá¹ƒ tatiyaá¹ƒ ... pe ... bhajantÄ«â€™â€
__yaÃ±hÄ«_tiÄ• di yathÄ• vuttaupanidhÄ• upanikkhittapaÃ±Ã±attÄ«naá¹ƒ
avijjamÄ• nenaavijjamÄ• napaÃ±Ã±attibhÄ• vasamatthanaá¹ƒ. tattha __taÃ±ca saá¹…khÄ•
ekaâ€™â€™ ntiÄ• dikaá¹ƒ saá¹…khÄ• naá¹ƒ, taÃ±ca saá¹…khÄ• mukhena gahetabbarÅ«p

saá¹…khyeyyaá¹ƒ saá¹…gaá¹‡hÄ• ti. tampi hi paÃ±Ã±Ä• petabbaá¹ƒ paÃ±Ã±attÄ«ti. tassÄ•
vuttoyeva. __kiÃ±ci_ \Be 40/ __natthÄ«_ti paramatthato kiÃ±ci natthi. __tathÄ• _ti iminÄ•
avijjamÄ• nenaavijjamÄ• nabhÄ• vanti etaá¹ƒ Ä• kaá¸• á¸• hati. tenÄ• ha __ ``na hi ... pe ...

__okÄ• se_ti \Ne 39/ avÄ«ciparanimmitavasavattÄ«paricchinne padese. so hi kÄ• mÄ• dhiá
ti vuccati. __kammanibbattakkhandhesÅ«_ti iminÄ• uttarapadalopena kÄ• mabhavaá¹ƒ ``kÅ
bhaá¹‡anaá¹ƒ saddo cetanÄ• vÄ• , taá¹ƒsamaá¹…gitÄ• ya tabbisiá¹-á¹-he puggale bhÄ• á¹
``vijjamÄ• nenaavijjamÄ• napaÃ±Ã±attipakkhaá¹ƒ bhajatÄ«â€™â€™ _ti. yebhuyyena rÅ«pÄ
rÅ«pasaá¹…khÄ• tena saá¹‡á¹-hÄ• naá¹ƒ gayhatÄ«ti tassa tena abhedopacÄ• raá¹ƒ katvÄ•
``rÅ«pÄ• yatanasaá¹…khÄ• tena saá¹‡á¹-hÄ• nenÄ• â€™â€™ _ti. yaá¹ƒ abhedopacÄ• raá¹
nikÄ• yantariyÄ• rÅ«pÄ• yatanaá¹ƒ saá¹‡á¹-hÄ• nasabhÄ• vaá¹ƒ paá¹-ijÄ• nanti. ``kiso pug
daá¹‡á¸• o, thÅ«lo daá¹‡á¸• oâ€™â€™ tiÄ• dinÄ• puggalÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• panÄ• ta
rÅ«pasaá¹…khÄ• te kisÄ• disaá¹‡á¹-hÄ• napaÃ±Ã±atti, na rÅ«pÄ• yatanamatteti Ä• ha __ `
rÅ«pÄ• yatane aggahiteâ€™â€™ _ti. __paccattadhammanÄ• mavasenÄ• _ti ``pathavÄ« ph
dhammÄ• naá¹ƒ taá¹ƒtaá¹ƒnÄ• mavasena. kiccapaÃ±Ã±attiÄ• divibhÄ• gena pavatto ayam
``kiccapaÃ±Ã±atti ekaccÄ• bhÅ«mipaÃ±Ã±atti paccattapaÃ±Ã±atti asaá¹…khatapaÃ±Ã±att
liá¹…gapaÃ±Ã±atti ekaccÄ• paccattapaÃ±Ã±atti ca avijjamÄ• napaÃ±Ã±atti, ekaccÄ• kicca
vijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti, ekaccÄ• bhÅ«misaá¹‡á¹-hÄ• napaÃ±Ã±atti vijjamÄ•
avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ ti dassitattÄ• ``dhammakathÄ• itthiliá¹…gaâ€™â€™ n
vijjamÄ• nenavijjamÄ• napaÃ±Ã±attibhÄ• vo, avijjamÄ• nenaavijjamÄ• napaÃ±Ã±attibhÄ• v
``sabbasaá¹…gÄ• hakoti daá¹-á¹-habboâ€™â€™ _ti. upÄ• dÄ• paÃ±Ã±attiÄ• dibhÄ• vo cet
kiccapaÃ±Ã±attiÄ• dibhÄ• vo ca tÄ• saá¹ƒ yathÄ• rahaá¹ƒ vibhÄ• vetabbo.

<2> __saá¹…khepappabhedavasenÄ• _ti ``yÄ• vatÄ• paÃ±cakkhandhÄ• â€™â€™ ti sabb
khandhabhÄ• vasÄ• maÃ±Ã±ena saá¹ƒkhipanavasena, ``yÄ• vatÄ• rÅ«pakkhandhoâ€™â€
sÄ• maÃ±Ã±ato pakÄ• rehi bhindanavasena ca. __ayaá¹ƒ attho_ti ayaá¹ƒ paÃ±Ã±attisaá¹…
vÄ• hi dhammÄ• naá¹ƒ paÃ±Ã±Ä• panaá¹ƒ hoti visesato vÄ• . viseso cettha attano sÄ• ma
visesÄ• pekkhÄ• ya pana sopi sÄ• maÃ±Ã±aá¹ƒ sampajjatÄ«ti ``kittÄ• vatÄ• khandhÄ• naá
pucchÄ• ya saá¹…khepato vissajjanavasena \Be 41/ ``yÄ• vatÄ• paÃ±cakkhandhÄ• â€™â
``khandhÄ• naá¹ƒ khandhapaÃ±Ã±attÄ«â€™â€™ ti Ä• netvÄ• yojetabbanti Ä• ha __ ``yÄ•
paÃ±Ã±attÄ«â€™â€™ _ti. ``yÄ• vatÄ• paÃ±cakkhandhÄ• , ettÄ• vatÄ• khandhÄ• naá¹ƒ kh
rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, ettÄ• vatÄ• khandhÄ• naá¹ƒ khandhapaÅ
pÄ• á¸·iyojanÄ• kÄ• tabbÄ• . evaÃ±hi saá¹…khepato pabhedato ca khandhapaÃ±Ã±atti vis
imasseva atthassa aá¹-á¹-hakathÄ• yaá¹ƒ vuttabhÄ• vaá¹ƒ \Ne 40/ dassento __ ``yattakena
Ä• dikenÄ• â€™â€™ _ti Ä• ha. __tatthÄ• _ti tasmiá¹ƒ vissajjanassa atthavacane, tasmiá¹ƒ
tadatthavacane ca. __pabhedanidassanamatta_nti pabhedassa udÄ• haraá¹‡amattaá¹ƒ. __
bhÅ«tupÄ• diko, sukhÄ• diko ca pabhedo. taá¹ƒ pana bhÅ«mimukhena dassetuá¹ƒ __ ``rÅ«
kÄ• mÄ• vacaroâ€™â€™ _tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayena pÄ• á¸·iyÄ• atthayojanaá¹ƒ dassetvÄ• idÄ• dassetuá¹ƒ __ ``ayaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ayaá¹ƒ vÄ• _ti vuccamÄ• n __etthÄ• _ti etasmiá¹ƒ khandhapaÃ±Ã±attivissajjane. __ida_nti idaá¹ƒ padaá¹ƒ. __yattako ... khandhapaÃ±Ã±attiyÄ• pabhedo_ti iminÄ• saá¹…khepato vitthÄ• rato ca khandhÄ• naá¹ƒ paÃ±Ã±attivibhÄ• goti dassitaá¹ƒ hoti. tenÄ• ha __ ``vatthubhedena ... pe ... dassetÄ«â€™â __pakaraá¹‡antare_ti vibhaá¹…gapakaraá¹‡e. tattha hi sÄ• tisayaá¹ƒ khandhÄ• naá¹ƒ vibhÄ tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ __ ``sammÄ• sambuddhena hi ... pe ... kathitÄ• â€™â€™ _ samukhena, dutiye vatthumukhena paÃ±Ã±attiyÄ• vibhÄ• gÄ• dassitÄ• ti ayametesaá¹ƒ vi

__esa nayo_ti iminÄ• khandhapaÃ±Ã±attiyÄ• vuttamatthaá¹ƒ Ä• yatanapaÃ±Ã±attiyÄ• dÄ ``yÄ• vatÄ• paÃ±cakkhandhÄ• â€™â€™ _ti, __ ``khandhÄ• naá¹ƒ khandhapaÃ±Ã±attÄ«â€ paÃ±Ã±attiniddesapÄ• á¸·iyÄ• Ä• dipariyosÄ• naggahaá¹‡amukhena dassanaá¹ƒ. __ ``yÄ• dvÄ• dasÄ• yatanÄ• nÄ«â€™â€™ _ti, __ ``Ä• yatanÄ• naá¹ƒ Ä• yatanapaÃ±Ã±attÄ«â€™â paÃ±Ã±Ä• panena saá¹…khepato dvÄ• dasÄ• yatanÄ• nÄ«â€™â€™ _ti etena dassito, __ ` _ntiÄ• dikassa pana __ ``pabhedato cakkhÄ• yatanaâ€™â€™ _ntiÄ• dikenÄ• ti. tattha __ `` dhammÄ• yatanaâ€™â€™ _nti pabhedanidassanamattametaá¹ƒ. etena avuttopi sabbo saá dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayaá¹ƒ vÄ• ettha pÄ• á¸·iyÄ• ``yÄ• vatÄ• â€™â€™ ti idaá¹ƒ sabbehi padehi \Be 42/ yojetvÄ• ``yattakÄ• ni dvÄ• dasÄ• ya dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ, tappabhedÄ• naÃ±ca cakkhÄ• yatanÄ• dÄ«naá¹ƒ pabl Ä• yatanapaÃ±Ã±attiyÄ• pabhedoâ€™â€™ ti pakaraá¹‡antare vuttena vatthupabhedena Ä pabhedaá¹ƒ dassetÄ«tiÄ• dinÄ• itarapaÃ±Ã±attÄ«supi nayo yojetabbo.

<7> ``cha paÃ±Ã±attiyo ... pe ... puggalapaÃ±Ã±attÄ«â€™â€™ ti imaá¹ƒ apekkhitvÄ• ``kitt ettÄ• vatÄ• indriyÄ• naá¹ƒ indriyapaÃ±Ã±attÄ«â€™â€™ ti ayaá¹ƒ pÄ• á¸·ipadeso niddesop pakaraá¹‡antare vatthubhedena vuttaá¹ƒ khandhÄ• dipaÃ±Ã±attippabhedaá¹ƒ upÄ• dÄ• ya ``uddesamattenevÄ• ti atthoâ€™â€™ _ti.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. niddesavaá¹‡á¹‡anÄ•

1. ekakaniddesavaá¹‡á¹‡anÄ•

<1> paccanÄ«kadhammÄ• naá¹ƒ \Be 43/ \Ne 42/ jhÄ• panaá¹-á¹-hena jhÄ• naá¹ƒ, tato suá vimokkhoti nippariyÄ• yena jhÄ• naá¹…gÄ• neva vimokkhoti aá¹-á¹-hakathÄ• adhippÄ• yo. ``abhibhÄ• yatanaá¹ƒ viya sasampayuttaá¹ƒ jhÄ• naá¹ƒ vimokkhoâ€™â€™ ti maÃ±Ã±amÄ• ``adhippÄ• yenÄ• hÄ• â€™â€™ _ti vuttaá¹ƒ. jhÄ• nadhammÄ• hi sampayuttadhammehi sa

vimuccanti, na vinÄ• , tathÄ• abhirativasena Ä• rammaá¹‡e nirÄ• saá¹…kappavattipÄ«ti ad
jhÄ• naá¹…gÄ• naá¹ƒ jhÄ• napaccayena paccayabhÄ• vato saviseso jhÄ• napariyÄ• yo, ev
saviseso vimokkhapariyÄ• yo, tadupacÄ• rena sampayuttÄ• naá¹ƒ veditabbo. __paá¹-hama
paá¹-ilÄ• bhaá¹ƒ sandhÄ• yÄ• ha. ``phusitvÄ• viharatÄ«ti paá¹-ilabhitvÄ• iriyatÄ«â€™â€™
aá¹-á¹-hakathÄ• yaá¹ƒ ``yena hi saddhiá¹ƒ ... pe ... paá¹-iladdhÄ• nÄ• ma hontÄ«â€™â€™
sÄ• dhetabbasahajÄ• tÄ• dipaccayalÄ• bhoyevettha paá¹-ilÄ• bho daá¹-á¹-habbo. yathÄ• p
Ä• rammaá¹‡aá¹ƒ phusatÄ«ti vuccati, evaá¹ƒ sampayuttadhammepi taá¹ƒsabhÄ• vattÄ• ti Ä
phusanatthaâ€™â€™ _nti. tassa ``vivaratÄ«â€™â€™ ti iminÄ• sambandho. __itarehÄ«_ti
upacÄ• rapurimappanÄ• parappanÄ• naá¹ƒ paá¹-ilÄ• bhakÄ• raá¹‡anti vacanehi. __itare kÄ
... pe ... phusatiyevÄ• â€™â€™ ti vutte kÄ• raá¹‡atthadÄ«pake atthe. phusati phalaá¹ƒ adhi
kÄ• raá¹‡abhÄ• vassa phusanÄ• pariyÄ• yo veditabbo.

__paá¹-hamatthamevÄ• _ti samaá¹…gibhÄ• vatthameva. __tÄ• ni aá¹…gÄ• nÄ«_ti iminÄ•
vuttadhammÄ• yeva gahitÄ• , na phassapaÃ±camakaindriyaá¹-á¹-hakÄ• dibhÄ• venÄ• ti vu
saá¹…gahitÄ• nÄ«â€™â€™ _ti. __evaá¹ƒ satÄ«_ti sukhasaá¹…khÄ• tajhÄ• naá¹…gato ved
sesitabbabhÄ• ve \Ne 43/ sati. evaÃ±hi nesaá¹ƒ phassakatÄ• itarassa phassitabbatÄ• va s
``sukhassa phusitabbattÄ• â€™â€™ _ti. __vedayitÄ• dhipateyyaá¹-á¹-hehÄ«_ti Ä• rammaá
vedayitasabhÄ• vena, tasseva sÄ• tavisesasaá¹…khÄ• tena sampayuttehi anuvattanÄ«yab
__upanijjhÄ• yanabhÄ• vo_pi yathÄ• vuttavedayitÄ• dhipateyyaá¹-á¹-havisiá¹-á¹-ho oá¸·Ä• n
nijjhÄ• yanabhÄ• vo. abhinnasabhÄ• vopi hi dhammo purimavisiá¹-á¹-hapaccayavisesasam
bhinnÄ• kÄ• ro hutvÄ• visiá¹-á¹-haphalabhÄ• vaá¹ƒ Ä• pajjati. yathekaá¹ƒyeva kammaá¹ƒ
cakkhÄ• dinibbattihetubhÅ«taá¹ƒ kammaá¹ƒ. tena vuttaá¹ƒ __ ``vedayitÄ• ... pe ... vuttattÄ•
__aá¹…gÄ• nÄ«_ti nÄ• yaá¹ƒ tapparabhÄ• vena bahuvacananiddeso anantabhÄ• vato, kev
bahuvacanaá¹ƒ, tena kiá¹ƒ siddhaá¹ƒ? paccekampi yojanÄ• siddhÄ• hoti. tena vuttaá¹ƒ __
kÄ• tabbÄ• â€™â€™ _ti. yadi ``sukhaá¹ƒ á¹-hapetvÄ• â€™â€™ ti yojanÄ• yaá¹ƒ sesÄ• tay
cattÄ• ro ca khandhÄ• hontÄ«ti vattabbaá¹ƒ siyÄ• ti? na, catÅ«su tiá¹‡á¹‡aá¹ƒ antogadhatt
``sabbayojanÄ• ... pe ... vuttaâ€™â€™ _nti.

<2> __asamayavimokkhenÄ• _ti heá¹-á¹-hÄ• maggavimokkhena. so hi lokiyavimokkho viya
pakappetabbasamayavisesÄ• bhÄ• vato evaá¹ƒ vutto. aggamaggavimokkho pana ekaccÄ•
nÄ• dhippeto. tenÄ• ha __ ``ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ _ti. __ekac
diá¹-á¹-hÄ• savÄ• dÄ«hi samucchedavimuttiyÄ• vimutto. __asamaya ... pe ... lÄ• bhenÄ• _
yathÄ• vuttaasamayavimokkhassa upanissayabhÅ«tassa adhigamena. tato eva __sÄ• tisay
vimutto vikkhambhanavasenÄ• ti attho. __so eva_ ekaccasamayavimokkhalÄ• bhÄ« yathÄ•
asamayavimokkhavisesassa vasena samayavimokkhapaÃ±Ã±attiyÄ• adhippetattÄ• . __so_
asamayavimokkhÅ«panissayasamayavimokkhalÄ• bhÄ«. __tena_ sÄ• tisayena samayavim
hotÄ«_ti ettha __iti_-saddo hetuattho. yasmÄ• tathÄ• vimutto hoti, tasmÄ• samayavimuttap
arahatÄ«ti pariÃ±Ã±Ä• tatthaá¹ƒ hetunÄ• patiá¹-á¹-hÄ• peti. byatirekamukhenapi tamatthaá

kÄ• tuá¹ƒ __ ``puthujjano panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __samudÄ• cÄ• rabhÄ• v
sambhavato. __so_ti jhÄ• nalÄ• bhÄ« puthujjano.

yadi punarÄ• vattakadhammatÄ• ya puthujjano samayavimuttoti na vutto, tadabhÄ• vato ka
vuttoti Ä• ha __ ``arahato panÄ• â€™â€™ _tiÄ• di. __tadakÄ• raá¹‡abhÄ• va_nti tesaá¹ƒ vi
samayavimuttibhÄ• vassa akÄ• raá¹‡abhÄ• vaá¹ƒ. __sabbo_ti sukkhavipassakopi samatha
aá¹-á¹-havimokkhalÄ• bhÄ«pi \Ne 44/. bahiabbhantarabhÄ• vÄ• apekkhÄ• siddhÄ• , vattu a
gahetabbarÅ«pÄ• cÄ• ti Ä• ha __ ``bÄ• hirÄ• nanti lokuttarato bahibhÅ«tÄ• naâ€™â€™ _n

<3> __rÅ«pato_ \Be 45/ __aÃ±Ã±aá¹ƒ na rÅ«pa_nti tattha rÅ«papaá¹-ibhÄ• gaá¹ƒ kasiá¹‡a
gahitanti tadaÃ±Ã±aá¹ƒ paá¹-hamatatiyÄ• ruppavisayamattaá¹ƒ arÅ«pakkhandhanibbÄ• nav
gahitaá¹ƒ daá¹-á¹-habbaá¹ƒ. paá¹-ipakkhabhÅ«tehi kilesacorehi amÅ«sitabbaá¹ƒ jhÄ• name
samÄ• dhi_nti vÄ• samÄ• dhisÄ«sena jhÄ• nameva vuttanti veditabbaá¹ƒ.

<4> __attano anurÅ«pena pamÄ• denÄ• _ti ettha anÄ• gÄ• mino adhikusalesu dhammesu
khÄ«á¹‡Ä• savassa pana tÄ• disena pamÄ• dapatirÅ«pakena, tÄ• disÄ• ya vÄ• asakkacca
ussukkÄ• bhÄ• vato veditabbÄ• . paá¹-ippassaddhasabbussukkÄ• hi te uttamapurisÄ• . __
samaye. bhummatthe hi etaá¹ƒ karaá¹‡avacanaá¹ƒ upayogavacanaÃ±ca. __anipphattito_ti
asakkuá¹‡eyyato. __assÄ• _ti ``tesaÃ±hÄ«â€™â€™ tiÄ• dinÄ• vuttassa imassa aá¹-á¹-hak
yathÄ• bhatena suttena.

<5> yenÄ• dhippÄ• yena __ ``dhammehÄ«â€™â€™ ti vattabba_nti vuttaá¹ƒ, taá¹ƒ vivarant
_tiÄ• dimÄ• ha. tattha __idhÄ• _ti ``parihÄ• nadhammo aparihÄ• nadhammoâ€™â€™ ti eta
``kuppadhammo akuppadhammoâ€™â€™ ti padadvaye. sati vacananÄ• natte attheva vaca
``vacanatthanÄ• nattamattena vÄ• â€™â€™ _ti. vacanatthaggahaá¹‡amukhena gahetabba
natthettha nÄ• nattaá¹ƒ, yato tesaá¹ƒ pariyÄ• yantaratÄ• siddhi.

7-8__._ __samÄ• patticetanÄ• _ti yÄ• ya cetanÄ• ya samÄ• pattiá¹ƒ nibbatteti samÄ• pajjat
``tadÄ• yÅ«hanÄ• â€™â€™ _ti. Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• satÄ«ti katvÄ• Ä• ha __ `
satÄ«â€™â€™ _ti. tenÄ• ha ``ekÄ• rakkho satÄ• rakkhena cetasÄ• viharatÄ«â€™â€™ ti. t
``kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samannesatÄ«â€™â€™ ti vuttÄ• .

<11> aggamaggaá¹-á¹-hopi itaramaggaá¹-á¹-hÄ• viya anupacchinnabhayattÄ• bhayÅ«par
Ä• ha __ ``arahattamaggaá¹-á¹-ho ca ... pe ... bhayÅ«paratoâ€™â€™ _ti.

<12> __kecÄ«_ti \Ne 45/ tihetukapaá¹-isandhike mandabuddhike sandhÄ• yÄ• ha. tena vut
iminÄ• gayhantÄ«â€™â€™ _ti. dubbalÄ• paÃ±Ã±Ä• yesaá¹ƒ te duppaÃ±Ã±Ä• ti.

<14> aniyatadhammasamannÄ• gatasseva \Be 46/ paccayavisesena niyatadhammapaá¹-il
pe ... hontÄ«â€™â€™ _ti. __tadabhÄ• vÄ• _ti niyatÄ• niyatavomissÄ• ya pavattiyÄ• abhÄ•

<16> __pariyÄ• diyitabbÄ• nÄ«_ti pariyÄ• dakena maggena khepetabbÄ• ni. taá¹‡hÄ• dÄ«
matthakappattiyÄ• sÄ«sabhÄ• vo veditabbo, nibbÄ• nassa pana visaá¹…khÄ• rabhÄ• vato
__ ``saá¹…khÄ• ravivekabhÅ«to nirodhoâ€™â€™ _ti. keci pana ``saá¹…khÄ• rasÄ«saá¹ƒ n
vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ paÃ±Ã±attimattassa sÄ«sabhÄ• vÄ• nupapattito tadudd
saá¹…khÄ• rappavattisabbhÄ• vato. __saha viyÄ• _ti ekajjhaá¹ƒ viya. etena sama-saddass
sama-saddo. __saá¹ƒsiddhidassanenÄ• _ti saá¹ƒsiddhiyÄ• niá¹-á¹-hÄ• nassa uparamassa

__idhÄ• _ti imissÄ• puggalapaÃ±Ã±attipÄ• á¸·iyÄ• , imissÄ• vÄ• tadaá¹-á¹-hakathÄ• ya. _
kilesasÄ«sapavattasÄ«sÄ• naá¹ƒ. tesu hi gahitesu itarampi pariyÄ• diyitabbaá¹ƒ kilesabhÄ•
pariyÄ• diyitabbatÄ• sÄ• maÃ±Ã±ena ca gahitameva hotÄ«ti kilesavaá¹-á¹-apariyÄ• dÄ• ne
itaravaá¹-á¹-Ä• nampi pariyÄ• diyanaá¹ƒ. vaá¹-á¹-upacchedakena maggeneva hi jÄ«vitindriy
nirujjhatÄ«ti. kasmÄ• panettha pavattasÄ«saá¹ƒ visuá¹ƒ gahitanti codanaá¹ƒ sandhÄ• yÄ•
``pavattasÄ«sampÄ«â€™â€™ _tiÄ• di. odhiso ca anodhiso ca kilesapariyÄ• dÄ• ne sati sijj
paccavekkhaá¹‡avÄ• rÄ• tena nipphÄ• detabbÄ• ti vuttÄ• . tenevÄ• ha __ ``kilesapariyÄ• d
idÄ• ni tamatthaá¹ƒ Ä• gamena sÄ• dhento __ ``vimuttasmiâ€™â€™ _ntiÄ• dimÄ• ha. __cu
yathÄ• vuttassa kilesapariyÄ• dÄ• nasamÄ• panabhÅ«tassa paccavekkhaá¹‡avÄ• rassa cu
vuttaá¹ƒ, tasmÄ• cuticittena paricchedakena paricchinnaá¹ƒ hotÄ«ti attho.

<17> __tiá¹-á¹-heyyÄ• _ti na upagaccheyya. á¹-hÄ• naÃ±hi gatinivatti. tena vuttaá¹ƒ __ ``na
_ti.

<18> payirupÄ• sanÄ• ya bahÅ«pakÄ• rattÄ• __payirupÄ• sitabbattÄ• _.

<20> aggavijjÄ• \Ne 46/ yassa anadhigatavijjÄ• dvayassa hoti, so ce pacchÄ• vijjÄ• dvaya
paá¹-hamaá¹ƒ adhigatavijjÄ• dvayassa viya atevijjatÄ• bhÄ• vÄ• \Be 47/ yadipi nippariyÄ• y
paá¹-hamaá¹ƒ adhigatavijjÄ• dvayassa pana sÄ• savisesÄ• ti dassento __ ``yÄ• ya katakic
tattha __aggavijjÄ• _ti Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ, aggamaggaÃ±Ä• á¹‡ameva vÄ• vedita
yojanÄ• .

<22> __tatthevÄ• _ti saccÄ• bhisambodhe eva.

<24> __ta_nti nirodhasamÄ• pattilÄ• bhino ubhatobhÄ• gavimuttatÄ• vacanaá¹ƒ. __vuttala
dvÄ«hi bhÄ• gehi dve vÄ• re vimuttoti evaá¹ƒ vuttalakkhaá¹‡ena upapattito yuttito samannÄ
yathÄ• catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ekekato nirodhato ca vuá¹-á¹-hÄ• ya arahatt
paÃ±ca ubhatobhÄ• gavimuttÄ• vuttÄ• , tathÄ• sekkhabhÄ• vaá¹ƒ pattÄ• naá¹ƒ vasena pa

katvÄ• vuttaá¹ƒ.

__dassanakÄ• raá¹‡Ä• _ti iminÄ• ``disvÄ• â€™â€™ ti ettha tvÄ• -saddo hetuatthoti dasse
bhayaá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«su. dassane sati parikkhayo, nÄ• satÄ«ti Ä• ha __
``dassanÄ• yattaparikkhayattÄ• â€™â€™ _ti. __purimakiriyÄ• _ti Ä• savÄ• naá¹ƒ khayakiriy
samÄ• nakÄ• lattepi hi kÄ• raá¹‡akiriyÄ• phalakiriyÄ• ya purimasiddhÄ• viya voharÄ«yati.
muccanato. yato hi yena muccitabbaá¹ƒ, taá¹ƒ nissito hotÄ«ti vuttaá¹ƒ __ ``nÄ• manissitako
__tassÄ• _ti kÄ• yadvayavimuttiyÄ• ubhatobhÄ• gavimuttabhÄ• vassa. arÅ«paloke hi á¹-hi
vutto. tenÄ• ha __ ``sutte hÄ«â€™â€™ _tiÄ• di.

__dvÄ«hi bhÄ• gehÄ«_ti vikkhambhanasamucchedabhÄ• gehi. __dve vÄ• re_ti kilesÄ• naá
vikkhambhanasamucchindanavasena dvikkhattuá¹ƒ. __kilesehi vimutto_ti idaá¹ƒ paá¹-hama
vuttaá¹ƒ, itaraá¹ƒ dutiyavÄ• dassa. arÅ«pajjhÄ• naá¹ƒ yadipi rÅ«pasaÃ±Ã±Ä• dÄ«hi vimutta
taá¹ƒsamatikkamÄ• dinÄ• pattabbattÄ• , pavattinivÄ• rakehi pana kÄ• macchandÄ• dÄ«hiy
dassento __ ``nÄ«varaá¹‡asaá¹…khÄ• tanÄ• makÄ• yato vimuttaâ€™â€™ _nti Ä• ha. yaÃ±
vivekaá¹-á¹-hatÄ• vasenapi rÅ«pakÄ• yato vimuttaá¹ƒ, taá¹ƒ pana rÅ«papaá¹-ibandhachanc
hotÄ«ti vikkhambhanameva \Ne 47/ padhÄ• nanti vuttaá¹ƒ __ ``rÅ«pataá¹‡hÄ• vikkhambhar
ca vimuttattÄ• â€™â€™ _ti. __ekadesena ubhatobhÄ• gavimuttaá¹ƒ nÄ• ma hoti_ samucch

<25> ``sattisayoâ€™â€™ ti viya samudÄ• ye pavatto vohÄ• ro avayavepi dissatÄ«ti dasser
``aá¹-á¹-havimokkhekadesena ... pe ... vuccatÄ«â€™â€™ _ti.

<26> __phuá¹-á¹-hÄ• na_nti phassitÄ• naá¹ƒ, adhigatÄ• nanti attho. __anto_ti antasadiso p
tadanantaro hi tappariyosÄ• no viya hotÄ«ti. kÄ• lavisayo cÄ• yaá¹ƒ anta-saddo, na pana kÄ
``adhippÄ• yoâ€™â€™ _ti. __nÄ• makÄ• yekadesato_ti nÄ«varaá¹‡asaá¹…khÄ• tanÄ• mal
viya hoti_ vibandhavikkhambhanena Ä• locane pakÄ• sane samatthassa Ã±Ä• á¹‡acakkhur
adhiá¹-á¹-hÄ• nasamuppÄ• danato. __na tu vimutto_ti vimuttoti na vuccateva.

<28> __imaá¹ƒ pana naya_nti ``apica tesaâ€™â€™ ntiÄ• dinÄ• Ä• gatavidhiá¹ƒ. __yena v
kÄ• raá¹‡avisesena. __so_ti diá¹-á¹-hippattasaddhÄ• vimuttÄ• naá¹ƒ yathÄ• vutto paÃ±Ã±Ä
kato_ kÄ• raá¹‡assa avibhÄ• vitattÄ• . ubhatobhÄ• gavimutto viya, paÃ±Ã±Ä• vimutto viya v
sÄ• vasesavimuttiyampi diá¹-á¹-hippattassa viya paÃ±Ã±Ä• ya sÄ• tisayÄ• ya abhÄ• vato _
vimuttabhÄ• vo_ daá¹-á¹-habbo. __saddhÄ• ya adhimutto_ti idaá¹ƒ Ä• gamanavasena sadd
sandhÄ• ya vuttaá¹ƒ, maggÄ• dhigamato panassa paccakkhameva Ã±Ä• á¹‡adassanaá¹ƒ.

<31> ``sototi ariyamaggassa nÄ• maâ€™â€™ nti nippariyÄ• yena taá¹ƒsamaá¹…gÄ« sotÄ
``api-saddo kasmÄ• vuttoâ€™â€™ ti codanaá¹ƒ uá¹-á¹-hÄ• petvÄ• __ ``nanÅ«â€™â€™ _
vivarati. itaro __ ``nÄ• pannaâ€™â€™ _ntiÄ• dinÄ• pariharati. __samannÄ• gato eva nÄ• n

akuppasabhÄ• vattÄ• . __itarehÄ«_ti dutiyamaggaá¹-á¹-hÄ• dÄ«hi. __so evÄ• _ti paá¹-hama
__idhÄ• _ti imasmiá¹ƒ sattakkhattuparamaniddese. sotaá¹ƒ vÄ• ariyamaggaá¹ƒ Ä• dito pan
vuccamÄ• ne dutiyamaggaá¹-á¹-hÄ• dÄ«naá¹ƒ \Be 49/ nattheva sotÄ• pannabhÄ• vÄ• patti
ariyamaggaá¹ƒ __Ä• dito_ mariyÄ• daá¹ƒ amuÃ±citvÄ• va __panno_ paá¹-ipajjatÄ«ti katvÄ•
``sotÄ• pannoâ€™â€™ ti vutto. pariyÄ• yena itaropi tassa aparihÄ• nadhammattÄ• sotÄ• p
pahÄ«nÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡Ä• ya samudayasaccaá¹ƒ viya dukkhasaccam
saccadvayapariyÄ• pannattÄ• \Ne 48/ kilesÄ• nanti Ä• ha __ ``catusaccapaccavekkhaá¹‡Ä
__Ä• di_-saddena phalapaccavekkhaá¹‡auparimaggaphaladhamme ca saá¹…gaá¹‡hÄ• ti.

<32> __mahÄ• kulamevÄ• _ti uá¸·Ä• rakulameva vuccati ``kulÄ«no kulaputtoâ€™â€™ tiÄ•

<33> sajjhÄ• nako aparihÄ«najjhÄ• no kÄ• lakato brahmalokÅ«pago hutvÄ• vaá¹-á¹-ajjhÄ•
nibbattitvÄ• nibbÄ• yatÄ«ti Ä• ha __ ``anÄ• gÄ• misabhÄ• goâ€™â€™ _ti. yato so jhÄ• nÄ
__ ``anÄ• vattidhammoâ€™â€™ _ti.

<36> parayoge tvÄ• -saddo tadanto hutvÄ• __ ``parasaddayogeâ€™â€™ _ti vutto, appatv
``appattaá¹ƒ hutvÄ• â€™â€™ _ti iminÄ• vuccati.

<37> __tenÄ• _ti ``upahaccÄ• â€™â€™ ti padena. nanu ca vemajjhÄ• tikkamo __ ``atikkam
iminÄ• pakÄ• sito hotÄ«ti adhippÄ• yo.

<40> __taá¹‡hÄ• vaá¹-á¹-asotÄ• _ taá¹‡hÄ• vaá¹-á¹-abandhÄ• . __tassÄ• _ti sotassa. sam
sÄ• mivacanaá¹ƒ. uddhaá¹ƒsotassa uparibhavÅ«pagatÄ• ekaá¹ƒsikÄ• ti Ä• ha __ ``yattha v
_ti. __tassÄ• _ti uddhaá¹ƒsotassa. __tatthÄ• _ti avihesu. __lahusÄ• lahusagatikÄ• _ti lahuk
lahukÄ• lahukaÃ±Ä• á¹‡agatikÄ• vÄ• . __uppajjitvÄ• va nibbÄ• yanakÄ• dÄ«hÄ«_ti __Ä• d
laá¹…ghitvÄ• nibbÄ• yatÄ«â€™â€™ tiÄ• dinÄ• vuttÄ• tisso upamÄ• saá¹…gaá¹‡hÄ• ti. a
adhimattatÄ• , uddhaá¹ƒsotato anadhimattatÄ• ca asaá¹…khÄ• rasasaá¹…khÄ• raparinibb
yojanÄ• . __te evÄ• _ti antarÄ• upahaccaparinibbÄ• yiuddhaá¹ƒsotÄ• eva. yadi evaá¹ƒ
asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yÄ«naá¹ƒ upamÄ• vacanena tato mahantatarehi
sandhÄ• yÄ• ha __ ``tato mahanta ... pe ... dassanatthaâ€™â€™ _nti.

__tenÄ• _ti \Be 50/ ``no cassa, no ca me siyÄ• â€™â€™ ti vacanena. __tenÄ• _ti vÄ• yath
atthavacanena. __imassa dukkhassÄ• _ti imassa sampati vattamÄ• nassa viÃ±Ã±Ä• á¹‡Ä•
__udayadassanaá¹ƒ_ Ã±Ä• á¹‡aá¹ƒ. __catÅ«hipÄ«_ti ``no cassÄ• â€™â€™ ti catÅ«hi pade
paramatthato vijjati \Ne 49/. tenÄ• ha __ ``bhÅ«tanti sasabhÄ• vaâ€™â€™ _nti, bhÅ«tanti k
attho. yathÄ• ha ``bhÅ«tamidanti, bhikkhave, samanupassathÄ• â€™â€™ ti. __vivaá¹-á¹-an
taá¹‡hÄ• disotato nivattajjhÄ• sayo. __upekkhako hotÄ«_ti cattabhariyo viya puriso bhayaá¹
udÄ• sino hoti.

__avisiá¹-á¹-he_ti hÄ«ne. __visiá¹-á¹-he_ti uttame. ``bhaveâ€™â€™ ti vatvÄ• ``sambhaveâ
avuttavÄ• cakaá¹ƒ hotÄ«ti dassento __ ``paccuppannoâ€™â€™ _tiÄ• dimÄ• ha. __bhÅ«tan
bhÅ«tanti vuccati, tadeva bhavoti ca vuccati, bhavati ahosÄ«ti vÄ• . sambhavati etasmÄ• ti
tadÄ• hÄ• ro_ tassa bhavassa paccayo. __anukkamena maggapaÃ±Ã±Ä• yÄ• _ti vipassanÄ
ariyamaggapaÃ±Ã±Ä• ya. __tenÄ• _ti sekkhena.

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dukaniddesavaá¹‡á¹‡anÄ•

<63> __kassacÄ«_ti kassacipi. __kathaÃ±cÄ«_ti kenaci pakÄ• rena, vikkhambhanamattenÄ
__ajjhattaggahaá¹‡assÄ• _ti attÄ• naá¹ƒ adhikicca uddissa pavattaggÄ• hassa.

<83> __purimaggahita_nti ``karissati meâ€™â€™ tiÄ• dinÄ• cittena paá¹-hamaá¹ƒ gahitaá
taá¹ƒ tÄ• disaá¹ƒ upakÄ• raá¹ƒ. puÃ±Ã±aphalaá¹ƒ upajÄ«vanto kataÃ±Ã±upakkhe tiá¹-á¹-ha
``puÃ±Ã±aphalaá¹ƒ anupajÄ«vantoâ€™â€™ _ti.

<90> guá¹‡apÄ• ripÅ«riyÄ• paripuá¹‡á¹‡o yÄ• vadattho idha tittoti Ä• ha __ ``niá¹-á¹-hitaki
nirussukkoâ€™â€™ _ti.

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikaniddesavaá¹‡á¹‡anÄ•

<91> __sesasaá¹ƒvarabhedenÄ• _ti \Be 51/ \Ne 50/ kÄ• yikavÄ• casikavÄ«tikkamato sesen
pana dvÄ• ravasena vuccamÄ• no manodvÄ• riko hotÄ«ti Ä• ha __ ``manosaá¹ƒvarabhede
pakÄ• rabhedena dassento __ ``satisaá¹ƒvarÄ• dibhedena vÄ• â€™â€™ _ti Ä• ha, muá¹-á¹
attho. yaá¹ƒ kiÃ±ci sabhÄ• vabhÅ«taá¹ƒ caritampi ``sÄ«laâ€™â€™ nti vuccatÄ«ti akusalass
vutto.

<94> __samÄ• navisayÄ• na_nti paá¹-hamaphalÄ• diko samÄ• no evarÅ«po visayo etesan

<107> __tadattho_ tappayojano lokuttarasÄ• dhakoti attho. __tassa_ paramatthasÄ• sanas
mÅ«labhÄ• vena ekadesattÄ• .

<118> __unnaá¸·o_ uggatatucchamÄ• no.

<123> sÄ«lassa anuggaá¹‡hanaá¹ƒ aparisuddhiyaá¹ƒ sodhanaá¹ƒ apÄ• ripÅ«riyaá¹ƒ pÅ«ra
``sodhetabbe ca vaá¸• á¸• hetabbe cÄ• â€™â€™ _ti. __adhisÄ«laá¹ƒ nissÄ• yÄ• _ti adhisÄ
uppannapaÃ±Ã±Ä• ya.

<124> __gÅ«thasadisattameva dasseti, _ na gÅ«thakÅ«pasadisattanti adhippÄ• yo. gÅ«tha
jigucchanÄ«yatÄ• ti. ayaÃ±ca attho gÅ«tharÄ• siyeva gÅ«thakÅ«poti imasmiá¹ƒ pakkhe nav

<130> sarabhaá¹…gasatthÄ• rÄ• dayo rÅ«pabhavÄ• dikÄ• mÄ• dipariÃ±Ã±aá¹ƒ katvÄ• pa
sammadeva paÃ±Ã±apentÄ«ti Ä• ha __ ``yebhuyyena na sakkontÄ«â€™â€™ _ti. asamatth
paÃ±Ã±Ä• petuá¹ƒ sakkontÄ«ti vuttanti yojanÄ• .

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catukkaniddesavaá¹‡á¹‡anÄ•

<133> __parenÄ• _ti \Be 52/ \Ne 51/ aÃ±Ã±ena, Ä• á¹‡attenÄ• ti attho. __Ä• á¹‡attiyÄ• att
Ä• á¹‡Ä• pakassa Ä• á¹‡attiyÄ• , attanÄ• ca Ä• á¹‡attena kataá¹ƒ taÃ±ca tassa Ä• á¹‡Ä• p
katanti yojanÄ• . __Ä• á¹‡attiyÄ• pÄ• passÄ• _ti Ä• á¹‡Ä• panavasena pasutapÄ• passa.

<148> __desanÄ• ya_ karaá¹‡abhÅ«tÄ• ya. __dhammÄ• na_nti desanÄ• ya yathÄ• bodhe

<152> __anantara_nti Ã±Ä• á¹‡assa upaá¹-á¹-hitanti anantaraá¹ƒ vuttaá¹ƒ. kiá¹ƒ pana tanti
``vacanaâ€™â€™ _nti. __lujjatÄ«_ti idaá¹ƒ yena kÄ• raá¹‡ena loka-saddo tadatthe pavatto,
__ ``kÄ• raá¹‡ayuttaâ€™â€™ _nti.

<156> __sahitÄ• sahitassÄ• _ti kusalasaddayogena sÄ• mivacanaá¹ƒ bhummattheti dasse
atthoâ€™â€™ _ti. sahitabhÄ• sanena desakasampatti, sahitÄ• sahitakosallena sÄ• vakasa
parisasampattipi Ã±Ä• á¹‡asampannassa dhammakathikassa paá¹-ibhÄ• nasampadÄ• ya k
``sÄ• vakasampattiyÄ• bodhetuá¹ƒ samatthatÄ• yÄ• â€™â€™ _ti.

<157> __kusaladhammehÄ«_ti samathavipassanÄ• dhammehi. __catuttho vutto, _ yo neva
dÄ• naá¹ƒ deti.

<166> __yamidaá¹ƒ ``kÄ• lenÄ• â€™â€™ ti vutta_nti ``yo tattha avaá¹‡á¹‡o, tampi bhaá¹‡á
vaá¹‡á¹‡o, tampi bhaá¹‡ati kÄ• lenÄ• â€™â€™ ti yaá¹ƒ idaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, __tat
vÄ• kye __yo_ puggalo ``kÄ• lena bhaá¹‡atÄ«â€™â€™ ti vutto, __so kÄ«diso_ti vicÄ• raá¹‡
``kÄ• laÃ±Ã±Å« hotÄ«â€™â€™ tiÄ• di pÄ• á¸·iyaá¹ƒ vuttanti dassento saá¹…gahe Ä• hÄ• t

<168> __pubbuppannapaccayavipattÄ«_ti tasmiá¹ƒ attabhÄ• ve paá¹-hamuppannapaccaya
pavattappaccayavipattÄ«ti yojanÄ• .

<173> __tesa_nti \Be 53/ \Ne 52/ pahÄ«nÄ• vasiá¹-á¹-hakilesÄ• naá¹ƒ. __vimuttidassanam
vimuttiatthattÄ• taá¹ƒdassanassa.

<174> __tantÄ• vutÄ• naá¹ƒ vatthÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ.

<178> __nÄ• makÄ• yo_ti nÄ• masamÅ«ho. __idameva ca dvaya_nti sÄ«lasaá¹ƒvarapÅ«r
sÄ• jÄ«vÄ• vÄ«tikkamanaÃ±cÄ• ti idameva dvayaá¹ƒ. __tato_ti sÄ• jÄ«vÄ• vÄ«tikkamanato
haliddarÄ• gÄ• disadisatÄ• ti yojanÄ• . tenÄ• ha __ ``na puggalassÄ• â€™â€™ _ti.

<179> __iti-saddenÄ• _ti ``dÄ• rumÄ• sakoâ€™â€™ ti ettha vuttaiti-saddena. __evaá¹ƒpak
salÄ• kÄ• dike saá¹…gaá¹‡hÄ• ti.

<181> __avisaá¹-asukha_nti avikkhepasukhaá¹ƒ.

<187> __khandhadhammesÅ«_ti saá¹…khatadhammesu. __tadalÄ• bhenÄ• _ti maggapha
sÄ«lÄ• diatthena.

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<191> __yathÄ• tesu paá¹-ipajjitabba_nti tesu paÃ±casu puggalesu yathÄ• rahaá¹ƒ upame
hitÅ«padesapaá¹-ipattiyÄ• yathÄ• aÃ±Ã±ehi paá¹-ipajjitabbanti attho. kiriyÄ• vÄ• cÄ« Ä• ra
na ``Ä• rambhakattussa kasÄ• vapucchÄ• â€™â€™ tiÄ• dÄ«su viya dhammavÄ• cÄ«ti Ä• h
saddoâ€™â€™ _ti. ``nirujjhantÄ«â€™â€™ ti vuttattÄ• __ ``maggakiccavasenÄ• â€™â€™ _

<192> __gahaá¹‡aá¹ƒ_ \Ne 53/ ``evametaâ€™â€™ nti sampaá¹-icchanaá¹ƒ.

<199> __na evaá¹ƒ sambandho_ asamÄ• najÄ• tikattÄ• .

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkaniddesavaá¹‡á¹‡anÄ•

<202> __idaá¹ƒ_ \Be 54/ saccÄ• bhisambodhÄ• dikaá¹ƒ __saá¹…gahitaá¹ƒ hoti_ phalassa

tenÄ• ha __ ``sÄ• maâ€™â€™ _ntiÄ• di. __anÄ• cariyakena attanÄ• uppÄ• ditenÄ• _ti idaá
vijjamÄ• naguá¹‡akathanaá¹ƒ, na tabbidhuradhammantaranivattanaá¹ƒ tathÄ• rÅ«passa aÃ
sÄ• cariyakatÄ• , parato ca uppatti paá¹-ikkhittÄ• ti imamatthamÄ• ha __ ``tatthÄ• â€™â€™
__sÄ• cariyakattaá¹ƒ_ parÅ«padesahetukatÄ• , __parato uppatti_ upadesena vinÄ• pi sann
ayametesaá¹ƒ viseso.

chakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattakaniddesavaá¹‡á¹‡anÄ•

<203> __kusalesu dhammesÅ«_ti Ä• dhÄ• re bhummaá¹ƒ, na visayeti dassento __ ``kusal
antogadhÄ• â€™â€™ _ti Ä• ha. idÄ• ni visayalakkhaá¹‡aá¹ƒ etaá¹ƒ bhummanti dassento _
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __ ``tadupakÄ• ratÄ• yÄ• â€™â€™ _ti idaá¹ƒ kusalesu dham
imamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ummujjanapaÃ±Ã±Ä• yÄ• _ti ummujjÄ• panapaÃ±Ã±
pavattapaÃ±Ã±Ä• ya. __tenevÄ• _ti ummujjanamattattÄ• eva. yathÄ• hi Ã±Ä• á¹‡uppÄ• d
ummujjanaá¹ƒ, evaá¹ƒ saddhuppÄ• dopÄ«ti Ä• ha __ ``saddhÄ• saá¹…khÄ• tameva ummu
cittappabandhavÄ• ro. paccekaá¹ƒ á¹-hÄ• navipassanÄ• pataraá¹‡apatigÄ• dhappattiniá¹-á
puggalÄ• naá¹ƒ __ ``aneke puggalÄ• â€™â€™ _ti vuttaá¹ƒ. kasmÄ• ? tenattabhÄ• vena ara
__tatiyapuggalÄ• dibhÄ• va_nti ummujjitvÄ• á¹-hitapuggalÄ• dibhÄ• vaá¹ƒ.

sattakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasakaniddesavaá¹‡á¹‡anÄ•

<209> __sotÄ• pannÄ• dayo_ti \Be 55/ vuttavisesayuttÄ• sotÄ• pannasakadÄ• gÄ• mijhÄ•
... panÄ• _ti ettha __pana_-saddo visesatthadÄ«pano. tena ``ajjhattasaá¹ƒyojanÄ• naá¹ƒ sa
idaá¹ƒ visesaá¹ƒ dÄ«petÄ«ti veditabbaá¹ƒ.

dasakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalapaÃ±Ã±attipakaraá¹‡a-anuá¹-Ä«kÄ• samattÄ• .

kathÄ• vatthupakaraá¹‡a-anuá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

samudÄ• ye \Be 57/ \Ne 55/ ekadesÄ• antogadhÄ• ti samudÄ• yo tesaá¹ƒ adhiá¹-á¹-hÄ• n
``rukkhe sÄ• khÄ• â€™â€™ ti dasseti __ ``kathÄ• samudÄ• yassÄ• â€™â€™ _tiÄ• dinÄ• .

kathÄ• vÄ• do jappo vitaá¹‡á¸• Ä• ti. tesu yena pamÄ• á¹‡atakkehi pakkhapaá¹-ipakkhÄ• n
patiá¹-á¹-hÄ• panapaá¹-ikkhepÄ• honti, so __vÄ• do_. ekÄ• dhikaraá¹‡Ä• hi aÃ±Ã±amaÃ±
pakkhapaá¹-ipakkhÄ• yathÄ• ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , na hoti tathÄ• gato pa
(DN I 65). nÄ• nÄ• dhikaraá¹‡Ä• pana aÃ±Ã±amaÃ±Ã±aviruddhÄ• pi pakkhapaá¹-ipakkhÄ•
``aniccaá¹ƒ rÅ«paá¹ƒ, niccaá¹ƒ nibbÄ• naâ€™â€™ nti. yena chalajÄ• tiniggahaá¹-á¹-hÄ• ne
pakkhapaá¹-ipakkhÄ• naá¹ƒ patiá¹-á¹-hÄ• panaá¹ƒ paá¹-ikkhepÄ• rambho, so __jappo_. Ä•
atthasiddhÄ«ti dassanatthaá¹ƒ Ä• rambhaggahaá¹‡aá¹ƒ. yÄ• ya pana chalajÄ• tiniggahaá¹-
paá¹-ipakkhapaá¹-ikkhepÄ• ya vÄ• yamanti, sÄ• __vitaá¹‡á¸• Ä• _. tattha atthavikappupap
__chalaá¹ƒ_ yathÄ• ``navakambaloyaá¹ƒ puriso, rÄ• jÄ• no sakkhÄ«â€™â€™ ti evamÄ• d
__jÄ• tayo, _ uttarapatirÅ«pakÄ• ti attho. __niggahaá¹-á¹-hÄ• nÄ• ni_ parato Ä• vi bhavissa
vÄ• dajappavitaá¹‡á¸• appabhedÄ• su tÄ«su kathÄ• su idha vÄ• dakathÄ• ``kathÄ• â€™â€
aviparÄ«tadhammatÄ• ya patiá¹-á¹-hÄ• panavasena, na viggÄ• hikakathÄ• bhÄ• venÄ• ti v
__mÄ• tikÄ• á¹-hapanenevÄ• _ti uddesadesanÄ• ya eva. __á¹-hapitassÄ• _ti desitassa. des
vineyyasantÄ• nesu á¹-hapanato nikkhipanato á¹-hapanaá¹ƒ, nikkhepoti ca vuccati.

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__parinibbÄ• nameva_ \Be 58/ ... pe ... __vuttaá¹ƒ_. abhinnasabhÄ• vampi hi atthaá¹ƒ tada
visesÄ• vabodhanatthaá¹ƒ aÃ±Ã±aá¹ƒ viya katvÄ• voharanti yathÄ• ``attano sabhÄ• vaá¹ƒ
ti (Dhs-a 1). __sÄ• _ti asaá¹…khatÄ• dhÄ• tu. __karaá¹‡abhÄ• vena vuttÄ• _ yathÄ• vuttas
sÄ• dhakatamabhÄ• vaá¹ƒ sandhÄ• ya. __dhammavÄ• dÄ« ... pe ... dubbalatÄ• vuttÄ• _ ta
tÄ• disÄ• naá¹ƒ pakkhabhÄ• vÄ• bhÄ• vato. __laddhiyÄ• _ti ``atthi puggalo saccikaá¹-á¹-ha
arahÄ• arahattÄ• â€™â€™ tiÄ• diladdhiyÄ• . __suttantehÄ«_ti devatÄ• saá¹ƒyuttÄ• dÄ«hi.
parato sayameva vakkhati.

__bhinditvÄ• mÅ«lasaá¹…gaha_nti mÅ«lasaá¹…gÄ«tiá¹ƒ vinÄ• setvÄ• , bhedaá¹ƒ vÄ• ka
aÃ±Ã±athÄ• katvÄ• . __saá¹…gahitato vÄ• aÃ±Ã±atrÄ• _ti mÅ«lasaá¹…gÄ«tiyÄ• saá¹…g
``asaá¹…gahitaá¹ƒ suttaâ€™â€™ _nti. __nÄ«tatthaá¹ƒ_ yathÄ• rutavasena viÃ±Ã±eyyattha
vipariá¹‡Ä• madukkhatÄ• divasena niddhÄ• retabbatthattÄ• . __tÄ«hi á¹-hÄ• nehÄ«_ti ``sÅ«
brahmacariyavÄ• soâ€™â€™ ti (AN c 9.21) evaá¹ƒ vuttehi tÄ«hi kÄ• raá¹‡ehi. __aÃ±Ã±aá¹
ekaá¹ƒ pabbajjÄ• saá¹…khÄ• taá¹ƒ brahmacariyavÄ• saá¹ƒ sandhÄ• ya bhaá¹‡itaá¹ƒ. __aÃ
á¹-hapayiá¹ƒsÅ«_ti sabbassapi brahmacariyavÄ• sassa vasena ``natthi devesu brahmacariy
(Kv 269) aÃ±Ã±aá¹ƒ atthaá¹ƒ á¹-hapayiá¹ƒsu. suttaÃ±ca aÃ±Ã±aá¹ƒ sandhÄ• ya bhaá¹‡itaá
sandhÄ• ya bhaá¹‡itaá¹ƒ katvÄ• \Ne 57/ á¹-hapayiá¹ƒsu, tassa atthaÃ±ca aÃ±Ã±aá¹ƒ á¹-ha
yojanÄ• veditabbÄ• . __suÃ±Ã±atÄ• dÄ«_ti __Ä• di_-saddena aniccatÄ• diá¹ƒ saá¹…gaá¹‡

__gambhÄ«raá¹ƒ ekadesaá¹ƒ_ mahÄ• padesaparivÄ• rÄ• diá¹ƒ. __ekacce sakalaá¹ƒ abhid
chaá¸• á¸• ayiá¹ƒsu seyyathÄ• pi suttantikÄ• . te hi taá¹ƒ na jinavacananti vadanti. __kathÄ•
savivÄ• datte_tiÄ• di heá¹-á¹-hÄ• nidÄ• naá¹-á¹-hakathÄ• ya Ä• gatanayaá¹ƒ sandhÄ• ya v
puggalapaÃ±Ã±attiyÄ• pi savivÄ• dattaá¹ƒ maÃ±Ã±anti. __ ``tatiyasaá¹…gÄ«tito pubbe pav
vasenÄ• â€™â€™ _ti idaá¹ƒ kasmÄ• vuttaá¹ƒ, nanu tatiyasaá¹…gÄ«tito pubbepi taá¹ƒ mÄ•
niddesaá¹ƒ vÄ• sandhÄ• ya tathÄ• vuttanti veditabbaá¹ƒ. __aÃ±Ã±Ä• nÄ«_ti aÃ±Ã±Ä• kÄ•
abhidhammapakaraá¹‡Ä• dÄ«ni akariá¹ƒsu, pavattantÄ• nipi tÄ• ni aÃ±Ã±athÄ• katvÄ• pa
__maÃ±jusirÄ«_ti idaá¹ƒ kasmÄ• vuttaá¹ƒ. na hi taá¹ƒ nÄ• maá¹ƒ piá¹-akattayaá¹ƒ anuvatta
gayhati? itarehi gayhamÄ• nampi vÄ• sÄ• sanikapariÃ±Ã±ehi na sÄ• sanÄ• vacaraá¹ƒ gayh
__nikÄ• yanÄ• ma_nti mahÄ• saá¹…ghikÄ• dinikÄ• yanÄ• maá¹ƒ, duttaguttÄ• divagganÄ• n

__saá¹…kantikÄ• naá¹ƒ bhedo suttavÄ• dÄ«_ti saá¹…kantikÄ• naá¹ƒ anantare eko nikÄ• y
bhijjittha. __sahÄ• _ti ekajjhaá¹ƒ katvÄ• , gaá¹‡iyamÄ• nÄ• ti attho.

__uppanne vÄ• de sandhÄ• yÄ• _ti tatiyasaá¹…gÄ«tikÄ• le uppanne vÄ• de sandhÄ• ya. _
paá¹-á¹-hÄ• ya yÄ• va saddhammantaradhÄ• nÄ• etthantare uppajjanake. __suttasahassÄ
paravÄ• dabhaÃ±janatthaÃ±ca sakavÄ• dapatiá¹-á¹-hÄ• panatthaÃ±ca. suttekadesopi hi ``s
samudÄ• yavohÄ• rassa avayavesupi dissanato yathÄ• ``paá¹-o daá¸• á¸• ho, samuddo diá
panettha suttapadesÄ• ``atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dinÄ• Ä• gat

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggo

1. puggalakathÄ•

1. suddhasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<1> sambarÄ• dÄ«hi \Be 60/ \Ne 58/ pakappitavijjÄ• , tathÄ• bhisaá¹…khatÄ• ni osadhÄ• n
vuccanti, idha pana mÄ• yÄ• ya Ä• hitavisesÄ• abhÅ«taÃ±Ã±eyyÄ• kÄ• rÄ• adhippetÄ• ti
amaá¹‡iÄ• dayo maá¹‡iÄ• diÄ• kÄ• rena dissamÄ• nÄ• mÄ• yÄ• ti vuttÄ• â€™â€™ _ti Ä• l
attho aviparÄ«tassa Ã±Ä• á¹‡assa visayabhÄ• vaá¹-á¹-henÄ• ti __saccikaá¹-á¹-ho_. tenÄ• h
``bhÅ«taá¹-á¹-hoâ€™â€™ _ti. aviparÄ«tabhÄ• vato eva paramo padhÄ• no atthoti __param
paccakkhabhÅ«to dhammÄ• naá¹ƒ aniddisitabbasabhÄ• vo. tena vuttaá¹ƒ __ ``uttamatthoâ€

__atthÄ«ti vacanasÄ• maÃ±Ã±enÄ• _ti ``atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ tiÄ

``atthÄ«â€™â€™ ti pavattavacanasÄ• maÃ±Ã±ena. atthavikappupapattiyÄ• vacanavighÄ•
__patiá¹-á¹-haá¹ƒ pacchindanto_ti hetuá¹ƒ dÅ«sento, ahetuá¹ƒ karontoti attho. hetu hi paá¹-
patiá¹-á¹-hÄ• panato patiá¹-á¹-hÄ• , taá¹ƒ pana hetuá¹ƒ atthamattato dassento __ ``yadi sac
_tiÄ• dimÄ• ha. payogato pana dÅ«sanena saddhiá¹ƒ parato Ä• vi bhavissati. __okÄ• saá¹ƒ
yathÄ• nurÅ«paá¹ƒ yuttiá¹ƒ vattuá¹ƒ avasaraá¹ƒ adento. atha vÄ• __patiá¹-á¹-haá¹ƒ pacchi
paá¹-iÃ±Ã±aá¹ƒ eva parivattentoti attho. upalabbhati puggaloti hi sakavÄ• diá¹ƒ uddissa par
paá¹-iÃ±Ã±Ä• va \Ne 59/ na yuttÄ• appasiddhattÄ• visesitabbassa. tenevÄ• ha __ ``anupa
vÄ• do tiá¹-á¹-hatÄ«ti nivattentoâ€™â€™ _ti. __rÅ«paÃ±ca upalabbhati ... pe ... dassetÄ«_t
adhippetahetuno viparÄ«tatthasÄ• dhakattaá¹ƒ dasseti.

__upalabbhamÄ• naá¹ƒ nÄ• ma hotÄ«_ti Ä• kÄ• rato taá¹ƒÄ• kÄ• ravantÄ• naá¹ƒ anaÃ±Ã±
__aÃ±Ã±athÄ• _ti Ä• kÄ• ra, Ä• kÄ• ravantÄ• naá¹ƒ bhede. __etissÄ• _ti ``tato so puggalo
saccikaá¹-á¹-haparamaá¹-á¹-henÄ• â€™â€™ ti evaá¹ƒ \Be 61/ vuttÄ• ya dutiyapucchÄ• ya.
yathÄ• vutto dvinnaá¹ƒ pucchÄ• naá¹ƒ visayassa sabhÄ• vÄ• kÄ• rabhedo, esa dvinnaá¹ƒ p
sabhÄ• vadhammÄ• naá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡ena abhinnÄ• nampi salakkhaá¹‡ato bh
aÃ±Ã±enÄ• kÄ• rena na kadÄ• cipi upalabbho bhaveyya. yadi siyÄ• , aÃ±Ã±attameva na si
ruppanÄ• disapaccayÄ• diÄ• kÄ• rena anupalabbhamÄ• nopi puggalo attano bhÅ«tasabhÄ
vadantaá¹ƒ paravÄ• dinaá¹ƒ pati ``yo saccikaá¹-á¹-hoâ€™â€™ tiÄ• di codanÄ• anokÄ• sÄ•
pana ... pe ... niggaho ca na kÄ• tabboâ€™â€™ _ti. tattha __niggaho_ti ``Ä• jÄ• nÄ• hi nigg
vuttaniggaho, parÄ• jayÄ• ropanena paravÄ• dino niggaá¹‡hananti attho.

svÄ• yaá¹ƒ pana yasmÄ• tassa vÄ• dÄ• parÄ• dhahetuko, tasmÄ• taá¹ƒ dassetuá¹ƒ aá¹-á
dosÄ• parÄ• dhapariyÄ• yehi vibhÄ• vito. avajÄ• nanaÃ±hettha niggahaá¹-á¹-hÄ• naá¹ƒ. tat
paá¹-iÃ±Ã±Ä• ntaraá¹ƒ, paá¹-iÃ±Ã±Ä• virodho, paá¹-iÃ±Ã±Ä• saÃ±Ã±Ä• so, hetvantaraá¹ƒ,
niratthakaá¹ƒ, aviÃ±Ã±Ä• tatthaá¹ƒ, asambandhatthaá¹ƒ, appattakÄ• laá¹ƒ, Å«naá¹ƒ, adhika
ananubhÄ• sanaá¹ƒ, aviÃ±Ã±Ä• taá¹ƒ, appaá¹-ibhÄ• , vikkhepo, matÄ• nuÃ±Ã±Ä• , anuyuÃ
ananuyuÃ±jitabbassa anuyogo, apasiddhantaraá¹ƒ, hetvÄ• bhÄ• sÄ• cÄ• ti __dvÄ• vÄ«sat
Ã±Ä• yavÄ• dino vadanti.

tattha visadisÅ«dÄ• haraá¹‡adhammÄ• nujÄ• nanaá¹ƒ paá¹-hamudÄ• haraá¹‡e __paá¹-iÃ±
paá¹-iÃ±Ã±Ä• tatthapaá¹-isedhe tadaÃ±Ã±atthaniddeso __paá¹-iÃ±Ã±Ä• ntaraá¹ƒ_. paá¹-iÃ
__paá¹-iÃ±Ã±Ä• virodho_. paá¹-iÃ±Ã±Ä• tatthÄ• panayanaá¹ƒ __paá¹-iÃ±Ã±Ä• saÃ±Ã±Ä• s
paá¹-isiddhe visesahetukathanaá¹ƒ __hetvantaraá¹ƒ_. adhikatatthÄ• nupayogiatthakathana
mÄ• tikÄ• pÄ• á¹-ho viya atthahÄ«naá¹ƒ __niratthakaá¹ƒ_. tikkhattuá¹ƒ vuttampi sakkhipaá¹
__aviÃ±Ã±Ä• tatthaá¹ƒ_. pubbÄ• paravasena sambandharahitaá¹ƒ __asambandhatthaá¹ƒ_
__appattakÄ• laá¹ƒ_. avayavavikalaá¹ƒ __Å«naá¹ƒ_. adhikahetÅ«dÄ• haraá¹‡aá¹ƒ __adhik
anuvÄ• daá¹ƒ saddatthÄ• naá¹ƒ punappunaá¹ƒ vacanaá¹ƒ atthÄ• pannavacanaÃ±ca __pun
tÄ«hi vuttassa apaccudÄ• hÄ• ro __ananubhÄ• sanaá¹ƒ_. yaá¹ƒ vÄ• dinÄ• \Be 62/ vuttaá¹

paá¹-ivÄ• dinÄ• duviÃ±Ã±Ä• taá¹ƒ, taá¹ƒ __aviÃ±Ã±Ä• taá¹ƒ_. taá¹ƒvÄ• dinÄ• vattabbe vu
paá¹-ivacanassa anupaá¹-á¹-hÄ• naá¹ƒ __appaá¹-ibhÄ• _. kiccantarappasaá¹…gena kathÄ•
attano dosÄ• nujÄ• nanena parapakkhassa dosappasaÃ±janaá¹ƒ paramatÄ• nujÄ• nanaá¹ƒ
niggahappattassa niggaá¹‡hanaá¹ƒ __anuyuÃ±jitabbassa upekkhanaá¹ƒ_. sampattaniggaha
niggaá¹‡hanaá¹ƒ __anuyuÃ±jitabbassa anuyogo_. ekaá¹ƒ siddhantamanujÄ• nitvÄ• aniyan
tadaÃ±Ã±asiddhantakathÄ• ppasaÃ±janaá¹ƒ __apasiddhantaraá¹ƒ_. asiddhÄ• anekantikÄ•
__hetvÄ• bhÄ• sÄ• , _ hetupatirÅ«pakÄ• ti attho. tesaÃ±ca kathanaá¹ƒ niggahaá¹-á¹-hÄ• na

imesu __dvÄ• vÄ«satiyÄ• _ niggahaá¹-á¹-hÄ• nesu idaá¹ƒ paá¹-iÃ±Ã±Ä• ya apanayanato s
paá¹-iÃ±Ã±Ä• saÃ±Ã±Ä• so nÄ• ma niggahaá¹-á¹-hÄ• naá¹ƒ. tenevÄ• ha __ ``avajÄ• nanen
_ti. __asiddhattÄ• _ti etena paccakkhato anumÄ• nato ca puggalassa anupalabbhamÄ• ha.
upalabbhati. yadi upalabbheyya, vivÄ• do eva na siyÄ• , anumÄ• nampi tÄ• disaá¹ƒ natthi, y
anumineyyuá¹ƒ. tathÄ• hi taá¹ƒ sÄ• saniko puggalavÄ• dÄ« vadeyya ``puggalo upalabbhat
bhagavatÄ• vuttattÄ• rÅ«pavedanÄ• di viya. yaÃ±hi bhagavatÄ• ``atthÄ«â€™â€™ ti yadi
paramatthato atthi yathÄ• taá¹ƒ rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä•
paramatthato natthi, na taá¹ƒ bhagavatÄ• ``atthÄ«â€™â€™ ti vuttaá¹ƒ yathÄ• taá¹ƒ pakati
pakatiÄ• dÄ«ti, taá¹ƒ micchÄ• . ettha hi yadi vohÄ• rato puggalassa atthibhÄ• vo adhippeto,
atha paramatthato, asiddho hetu tathÄ• avuttattÄ• . viruddho ca tassa
aniccasaá¹…khatapaá¹-iccasamuppannÄ• dibhÄ• vÄ• sÄ• dhanato rÅ«pavedanÄ• dÄ«su ta
ahetukabhÄ• vasseva pÄ• kaá¹-abhÄ• vato.

yaá¹ƒ pana bÄ• hirakÄ• puthu aÃ±Ã±atitthiyÄ• vadanti. attheva ca paramatthato attÄ• Ã±Ã
pavattiyÄ• nimittabhÄ• vato rÅ«pÄ• di viya. atha vÄ• attÄ• tirittapadatthantaro rÅ«pakkhan
yathÄ• taá¹ƒ itarakkhandhÄ• . yaÃ±hettha padatthantaraá¹ƒ, so puggaloti adhippÄ• yo.

ettha \Be 63/ ca purimassa hetuno paÃ±Ã±attiyÄ• anekantikatÄ• asiddhatÄ• ca. na hi asa
61/ pati paramatthato Ã±Ä• á¹‡Ä• bhidhÄ• nappavattiyÄ• nimittabhÄ• vo sijjhati. vohÄ• rato
tadasiddhasÄ• dhanatÄ• rÅ«pÄ• disabhÄ• vavinimuttarÅ«popi puggalo na hotÄ«ti evamÄ•
pana hetuno sÄ• dhetabbatthasÄ• maÃ±Ã±apariggahe siddhasÄ• dhanatÄ• , rÅ«pakkhandh
paramatthantarabhÅ«tavedanÄ• disambhavassa icchitattÄ• ca. tabbisesapariggahe ca sak
udÄ• haraá¹‡Ä• bhÄ• vo paraparikappitajÄ«vapadatthavirahato. itarakkhandhÄ• naá¹ƒ
vedanÄ• divinimuttaubhayasiddhajÄ«vapadatthasahitopi rÅ«pakkhandho na hoti itarakkhan
viruddhatthatÄ• ca.

yaá¹ƒ pana kÄ• á¹‡Ä• dÄ• ``sukhÄ• dÄ«naá¹ƒ nissayabhÄ• vatoâ€™â€™ ti anumÄ• naá¹
kiá¹ƒ sukhÄ• dÄ«naá¹ƒ attani paá¹-ibaddhaá¹ƒ yato sukhÄ• dinissayatÄ• ya attÄ• anumÄ«y
sante sabbepi sukhÄ• dayo ekato eva bhaveyyuá¹ƒ kÄ• raá¹‡assa sannihitabhÄ• vato aÃ±Ã
aÃ±Ã±ampi kiÃ±ci indriyÄ• dikÄ• raá¹‡antaramapekkhitabbaá¹ƒ, tadeva hotu kÄ• raá¹‡aá¹ƒ

adiá¹-á¹-hasÄ• matthiyena parikappitena payojanaá¹ƒ. atha pana tesaá¹ƒ attÄ• dhÄ«nÄ• vu
na sijjhati udÄ• haraá¹‡Ä• bhÄ• vato. na hi rÅ«pÄ• divinimutto tÄ• diso koci sabhÄ• vadham
sukhÄ• disannissayabhÅ«to atthi, yato attano attatthasiddhiyÄ• udÄ• haraá¹‡aá¹ƒ apadisey
asamÄ• sapadÄ• bhidheyyattÄ• tiÄ• dÄ«nampi ayuttattÄ• nivÄ• retabbÄ• . tathÄ• ``aÃ±Ã±
asiddhattÄ• â€™â€™ ti iminÄ• ca pakatiaá¹‡uÄ• dÄ«nampi bÄ• hiraparikappitÄ• naá¹ƒ asi
veditabbÄ• . kathaá¹ƒ pana tesaá¹ƒ asiddhÄ«ti? pamÄ• á¹‡ena anupalabbhanato. na hi pac
kapilassapi isino tassa apaccakkhabhÄ• vassa kÄ• pilehi anuÃ±Ã±Ä• yamÄ• nattÄ• .

yaá¹ƒ pana ``atthi padhÄ• naá¹ƒ bhedÄ• naá¹ƒ anvayadassanato sakalakalÄ• pamattaá¹ƒ
anumÄ• naá¹ƒ vadanti. iminÄ• hi bhedÄ• naá¹ƒ satvÄ• dÄ«naá¹ƒ vijjamÄ• napadhÄ• natÄ•
vuccate --- sakalÄ• dÄ«naá¹ƒ padhÄ• naá¹ƒ tabbibhÄ• gehi kiá¹ƒ aÃ±Ã±attaá¹ƒ, udÄ• hu an
aÃ±Ã±attaá¹ƒ, sabbo loko padhÄ• namayoti samayavirodho siyÄ• , saá¹‡á¹-hÄ• nabhedena
\Be 64/ na dosoti ce? taá¹ƒ na, valayakaá¹-akÄ• disaá¹‡á¹-hÄ• nabhedepi kanakÄ• bhedada
saá¹‡á¹-hÄ• naá¹ƒ vatthubhedanimittaá¹ƒ tassa anupÄ• dÄ• nattÄ• . yaá¹ƒ yassa bhedanim
anupÄ• dÄ• naá¹ƒ yathÄ• suvaá¹‡á¹‡amattikÄ• dighaá¹-Ä• dÄ«naá¹ƒ suvaá¹‡á¹‡aghaá¹-o
kappÄ• sapaá¹-oti ca sÄ• dhetabbadhammarahitaÃ±ca udÄ• haraá¹‡aá¹ƒ. na hi padhÄ• nel
sakalÄ• dÄ«naá¹ƒ pakativÄ• dino \Ne 62/ siddhaá¹ƒ, nÄ• pi kÄ• pilÄ• naá¹ƒ kathaÃ±ci aÃ±Ã
anaÃ±Ã±atte pana udÄ• haraá¹‡Ä• bhÄ• vo. na hi tadeva sÄ• dhetabbaá¹ƒ tadeva ca udÄ•
anvayadassanampi asiddhaá¹ƒ. na hi tadeva tena anvitaá¹ƒ yujjati. padhÄ• nena anvayadas
paravÄ• dinoti guá¹‡assa padhÄ• nassa ananujÄ• nanato. atha yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ
ettha phalaâ€™â€™ nti, evampi asiddhameva kÄ• raá¹‡e phalassa atthibhÄ• vÄ• nanujÄ• n
asiddhanissayatÄ• parÄ• bhimatabhedÄ• nanujÄ• nanato. atha visesena kÄ• raá¹‡Ä• yattav
na kiÃ±ci viruddhaá¹ƒ dhammÄ• naá¹ƒ yathÄ• sakaá¹ƒ paccayena paá¹-iccasamuppattiyÄ•

apica pakativÄ• dino ``satvarajatamasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ guá¹‡Ä• naá¹ƒ sam
niccÄ• satvÄ• divisamasabhÄ• vato aniccato mahatÄ• divikÄ• rato anaÃ±Ã±Ä• â€™â€™ ti
vuttappakÄ• rÄ• pakati na sijjhati tato viruddhasabhÄ• vato vikÄ• rato anaÃ±Ã±attÄ• . na h
dÄ«ghaá¹ƒ, taÃ±ca rassato govisÄ• á¹‡ato anaÃ±Ã±anti vuccamÄ• naá¹ƒ sijjhati. kiÃ±ca bh
ekabhÄ• vÄ• bhÄ• vato. satvÄ• diguá¹‡attayato hi pakatiyÄ• anaÃ±Ã±attaá¹ƒ icchantÄ• na
pakatiyÄ• anaÃ±Ã±attaá¹ƒ Ä• pajjati, na ca yuttaá¹ƒ tiá¹‡á¹‡aá¹ƒ ekabhÄ• voti. evampi pak
kathaá¹ƒ? anekadosÄ• pattito. yadi hi byattasabhÄ• vato vikÄ• rato abyattasabhÄ• vÄ• pak
sante hetumantatÄ• aniccatÄ• abyÄ• pitÄ• sakiriyatÄ• anekatÄ• nissitatÄ• liá¹…gatÄ• s
paratantratÄ• ti evamÄ• dayo aneke dosÄ• pakatiyÄ• Ä• pajjanti, na jÄ• tivikÄ• rato anaÃ±
tathÄ• ca sati samayavirodhoti kappanÄ• mattaá¹ƒ pakatÄ«ti asiddhÄ• sÄ• ti niá¹-á¹-hame

pakatiyÄ• \Be 65/ ca asiddhÄ• ya taá¹ƒnimittakabhÄ• vena vuccamÄ• nÄ• mahatÄ• dayo
pakati mahatÄ• dayo ca, evaá¹ƒ issarapajÄ• patipurisakÄ• lasabhÄ• vaniyatiyadicchÄ• dayo
na sijjhati upakÄ• rassa adassanato. sattÄ• naÃ±hi jÄ• tiyaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ bÄ«jakh

hÄ«natÄ• divibhÄ• gakaraá¹‡ena, tato paraÃ±ca utuÄ• hÄ• rÄ• naá¹ƒ brÅ«hanupatthambha
dassanÄ• dikiccasÄ• dhanena upakÄ• ro dissati, na, evamissarassa. hÄ«natÄ• divibhÄ• ga
taá¹ƒ na, asiddhattÄ• . yathÄ• vutto upakÄ• raviseso issaranimmito, na kammunÄ• ti sÄ• dh
samÄ• nametanti ce? na, kammato phalaniyamasiddhattÄ• \Ne 63/. sati hi katÅ«pacite kam
akusalaá¹ƒ, tato hÄ«natÄ• , yaá¹ƒ kusalaá¹ƒ, tato paá¹‡Ä«tatÄ• ti siddhametaá¹ƒ. issaravÄ•
kammaá¹ƒ paá¹-ikkhipituá¹ƒ.

apicetassa lokavicittassa issaranimmÄ• nabhÄ• ve bahÅ« dosÄ• sambhavanti. kathaá¹ƒ?
lokavicittaá¹ƒ issaranimmitaá¹ƒ, saheva vacanena pavattitabbaá¹ƒ, na kamena. na hi sannih
phalÄ• naá¹ƒ kamena uppatti yuttÄ• , kÄ• raá¹‡antarÄ• pekkhÄ• ya issarassa sÄ• matthiyal
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su kÄ• raá¹‡abhÄ• vo na yutto. karotÄ«ti hi kÄ• raá¹‡anti. issaro
sabbakÄ• raá¹‡Ä• naá¹ƒ kÄ• raá¹‡abhÄ• vahÄ• ni. yehi puthuvisesehi issaro pasÄ«deyya,
Ä• pajjati, tathÄ• sabbesaá¹ƒ hetukÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vo. yaÃ±jetaá¹ƒ nimmÄ• naá¹
vÄ• siyÄ• , paratthaá¹ƒ vÄ• siyÄ• . attadatthatÄ• yaá¹ƒ attano issarabhÄ• vahÄ• ni akataki
isitÄ• vasitÄ• bhÄ• vato. tena vÄ• nimmitena yaá¹ƒ attano kÄ• tabbaá¹ƒ, taá¹ƒ kasmÄ• say
paratthatÄ• yaá¹ƒ pana paro nÄ• mettha loko evÄ• ti kimatthiyaá¹ƒ tassa nirayÄ• dirogÄ• di
cassa issaratÄ• , sÄ• sayaá¹ƒkatÄ• vÄ• siyÄ• paraá¹ƒkatÄ• vÄ• ahetukÄ• vÄ• . tattha s
anissarabhÄ• vÄ• patti. paraá¹ƒkatÄ• ce, pacchÄ• pi anissarabhÄ• vÄ• patti sauttaratÄ• ca
kassaci anissaratÄ• ti evamissarassapi asiddhi veditabbÄ• .

yathÄ• ca issaro, evaá¹ƒ pajÄ• pati puriso ca. nÄ• mamattameva hettha viseso. tehi vÄ• dÄ
yadidaá¹ƒ ``pajÄ• pati purisoâ€™â€™ ti. taá¹ƒnimittakaá¹ƒ \Be 66/ pana lokappavattiá¹ƒ icc
pajÄ• pativÄ• de purisavÄ• de ca issaravÄ• de viya dosÄ• asiddhi ca vidhÄ• tabbÄ• . yathÄ
kÄ• lopi asiddho lakkhaá¹‡Ä• bhÄ• vato. paramatthato hi vijjamÄ• nÄ• naá¹ƒ dhammÄ• naá
lakkhaá¹‡aá¹ƒ upalabbhati. yathÄ• pathaviyÄ• kathinatÄ• , na evaá¹ƒ kÄ• lassa, tasmÄ• n
kÄ• loti. kÄ• lavÄ• dÄ« panÄ• ha ``vattanÄ• lakkhaá¹‡o kÄ• loâ€™â€™ ti. so vattabbo ``kÄ
ti. so Ä• ha ``samayamuhuttÄ• dÄ«naá¹ƒ pavattÄ«â€™â€™ ti. tampi na, rÅ«pÄ• dÄ«hi atth
aniddhÄ• ritattÄ• . paramatthato hi aniddhÄ• ritasabhÄ• vassa vattanÄ• lakkhaá¹‡atÄ• yaá¹
taá¹ƒlakkhaá¹‡atÄ• Ä• pajjeyya.

yaá¹ƒ pana vadanti kÄ• á¹‡Ä• dÄ• ``aparasmiá¹ƒ aparaá¹ƒ yugapadi ciraá¹ƒ khippamiti kÄ•
liá¹…gasabbhÄ• vato \Ne 64/ atthi kÄ• loâ€™â€™ ti, taá¹ƒ ayuttaá¹ƒ liá¹…gino anupalabbha
siddhasambandhesu hi liá¹…gesu liá¹…gamattaggahaá¹‡ena liá¹…gini avabodho bhaveyya
aviparÄ«tacetasÄ• tena liá¹…gena saha kadÄ• ci kÄ• lasaá¹…khÄ• to liá¹…gÄ« gahitapub
``liá¹…gasabbhÄ• vato atthi kÄ• loâ€™â€™ ti. ``aparasmiá¹ƒ aparaâ€™â€™ ntiÄ• dikassa
yuttanti ce? na, paá¹-hamajÄ• tatÄ• dinimittakattÄ• tassa. na ca paá¹-hamajÄ• tatÄ• di nÄ•
aÃ±Ã±atra samaÃ±Ã±Ä• mattatoti nattheva paramatthato kÄ• lo. kiÃ±ca bhiyyo, bahÅ«naá¹
atÄ«tÄ• divibhÄ• gena hi lokasamaÃ±Ã±Ä• vasena bahÅ« kÄ• labhedÄ• . tvaÃ±cetaá¹ƒ eka

ekabhÄ• vÄ• bhÄ• vato nattheva paramatthato kÄ• lo. tathÄ• ekassa anekabhÄ• vÄ• pattit
vattamÄ• nakÄ• lo, so hiyyo anÄ• gato ahosi, sve atÄ«to bhavissati. hiyyo ca vattamÄ• no a
sve vattamÄ• nopi aparajja. na cekasabhÄ• vassa anekasabhÄ• vatÄ• yuttÄ• ti asiddho pa
dhammappavattiá¹ƒ pana upÄ• dÄ• ya kappanÄ• mattasiddhÄ• ya lokasamaÃ±Ã±Ä• ya atÄ
vohÄ• ramattakoti daá¹-á¹-habbo.

sabhÄ• vaniyatiyadicchÄ• dayopi asiddhÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? lakkhaá¹‡Ä• bhÄ• vÄ• . n
niyatiyadicchÄ• sambhavati. aÃ±Ã±athÄ• evaá¹ƒvidho koci \Be 67/ bhÄ• vo atthi ce, tesaá
lakkhaá¹‡ena bhavitabbaá¹ƒ, patiá¹-á¹-hÄ• pakahetunÄ• ca na catthi. kevalaá¹ƒ panete vÄ•
ahetuvÄ• de eva tiá¹-á¹-hanti, na cÄ• hetukaá¹ƒ lokavicittaá¹ƒ visesÄ• bhÄ• vappasaá¹…ga
pavattiyÄ• yvÄ• yaá¹ƒ narasuranirayatiracchÄ• nÄ• dÄ«su indriyÄ• dÄ«naá¹ƒ viseso, tassa
cÄ• yaá¹ƒ paá¹‡á¸• itehi icchito. kiÃ±ca? diá¹-á¹-habhÄ• vato. diá¹-á¹-hÄ• hi cakkhÄ• dito
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ bÄ«jÄ• dito aá¹…kurÄ• dÄ«naá¹ƒ pavatti, tasmÄ• pi hetu
pacchÄ• ca abhÄ• vato. yato yato hi paccayasÄ• maggito yaá¹ƒ yaá¹ƒ phalaá¹ƒ nibbattati,
tassa nibbatti sambhavati, kiÃ±ca bahunÄ• . yadi ahetuto pavatti siyÄ• , ahetukÄ• pavattÄ«
yathÄ• sakapaccayasamavÄ• yato pure pacchÄ• ca bhaveyyuá¹ƒ, na ca bhavanti aladdhap
bhavanti laddhappaccayattÄ• . evaá¹ƒ sabbepi saá¹…khatÄ• dhammÄ• ti na sijjhati ahetuv
pavattiyÄ• ahetubhÄ• vo viya ahetupariyÄ• yavisesabhÅ«tÄ• sabhÄ• vaniyatiyadicchÄ• da
veditabbÄ• .

yaá¹ƒ pana kÄ• á¹‡Ä• dÄ• ``paramÄ• á¹‡avo niccÄ• , tehi dviaá¹‡ukÄ• diphalaá¹ƒ nibbatta
65/, tassa vasenetaá¹ƒ lokavicittaâ€™â€™ nti vadanti, tampi micchÄ• parikappamattaá¹ƒ. n
nÄ• ma santi aÃ±Ã±atra bhÅ«tasaá¹…ghÄ• tÄ• . so pana aniccova, na ca niccato aniccassa
kÄ• raá¹‡abhÄ• vÄ• nupapattito tathÄ• adassanato ca. yadi ca so kassaci kÄ• raá¹‡abhÄ•
siyÄ• vikÄ• rÄ• pattito. na cÄ• yaá¹ƒ sambhavo atthi, yaá¹ƒ vikÄ• raá¹ƒ anÄ• pajjantameva
nibbatteyyÄ• ti. vikÄ• raÃ±ce Ä• pajjati, kutassa niccatÄ• vakÄ• so, tasmÄ• vuttappakÄ• rÄ
aniccÄ• , aÃ±Ã±epi niccÄ• dibhÄ• vena bÄ• hirakehi parikappitÄ• asiddhÄ• evÄ• ti veditab
``dhammappabhedato pana aÃ±Ã±assa saccikaá¹-á¹-hassa asiddhattÄ• â€™â€™ _ti.

etthÄ• ha ``yadi paramatthato puggalo na upalabbhati, evaá¹ƒ pana puggale anupalabbhan
bhagavÄ• `atthi puggalo attahitÄ• ya paá¹-ipannoâ€™ ti (AN a IV 95; Kv 22), `cattÄ• rome,
santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™ nti \Be 68/ (AN a IV 95; Kv 22) ca tattha tattha pugga
pavedesÄ«â€™â€™ ti. vineyyajjhÄ• sayavasena. tathÄ• tathÄ• vinetabbÄ• naÃ±hi puggal
vineyyadamanakusalo satthÄ• dhammaá¹ƒ desento lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ tattha ta
karoti, na paramatthato puggalassa atthibhÄ• vato.

apica __aá¹-á¹-hahi_ kÄ• raá¹‡ehi bhagavÄ• puggalakathaá¹ƒ katheti hirottappadÄ«panatt
kammassakatÄ• dÄ«panatthaá¹ƒ, paccattapurisakÄ• radÄ«panatthaá¹ƒ, Ä• nantariyadÄ«pa

brahmavihÄ• radÄ«panatthaá¹ƒ, pubbenivÄ• sadÄ«panatthaá¹ƒ, dakkhiá¹‡Ä• visuddhidÄ«p
appahÄ• natthaÃ±cÄ• ti. ``khandhÄ• dhÄ• tÅ« Ä• yatanÄ• ni hirÄ«yanti ottappantÄ«â€™â€
jÄ• nÄ• ti, sammohaá¹ƒ Ä• pajjati, paá¹-isattu vÄ• hoti ``kimidaá¹ƒ khandhÄ• dhÄ• tÅ« Ä•
ottappanti nÄ• mÄ• â€™â€™ ti. ``itthÄ« hirÄ«yati ottappati, puriso, khattiyo, brÄ• hmaá¹‡oâ
jÄ• nÄ• ti, na sammohaá¹ƒ Ä• pajjati, na paá¹-isattu hoti, tasmÄ• bhagavÄ• __hirottappadÄ
puggalakathaá¹ƒ katheti. ``khandhÄ• kammassakÄ• , dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™
__kammassakatÄ• dÄ«panatthampi_ puggalakathaá¹ƒ katheti. ``veá¸·uvanÄ• dayo mahÄ•
dhÄ• tÅ«hi, Ä• yatanehÄ«â€™â€™ ti vuttepi eseva nayo. tathÄ• ``khandhÄ• mÄ• taraá¹ƒ
pitaraá¹ƒ, arahantaá¹ƒ, ruhiruppÄ• dakammaá¹ƒ, saá¹…ghabhedakammaá¹ƒ karonti, dhÄ•
vuttepi, ``khandhÄ• mettÄ• yanti \Ne 66/, dhÄ• tuyo, Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi, ``k
anussaranti, dhÄ• tuyo, Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nayo. tasmÄ• bhagavÄ•
__paccattapurisakÄ• radÄ«panatthaá¹ƒ Ä• nantariyadÄ«panatthaá¹ƒ brahmavihÄ• radÄ«pa
pubbenivÄ• sadÄ«panatthaÃ±ca_ puggalakathaá¹ƒ katheti. ``khandhÄ• dÄ• naá¹ƒ paá¹-igg
Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi mahÄ• jano na jÄ• nÄ• ti, sammohaá¹ƒ Ä• pajjati, paá¹-i
khandhÄ• dhÄ• tÅ« Ä• yatanÄ• ni paá¹-iggaá¹‡hanti nÄ• mÄ• â€™â€™ ti. ``puggalo paá¹-i
vutte jÄ• nÄ• ti, na sammohaá¹ƒ Ä• pajjati, na paá¹-isattu hoti, tasmÄ• bhagavÄ•
__dakkhiá¹‡Ä• visuddhidÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti. lokasammutiÃ±ca buddh
lokasamaÃ±Ã±Ä• ya lokÄ• bhilÄ• pe á¹-hitÄ• yeva dhammaá¹ƒ desenti, tasmÄ• bhagavÄ•
appahÄ• natthampi_ puggalakathaá¹ƒ kathetÄ«ti imehi __aá¹-á¹-hahi_ \Be 69/ kÄ• raá¹‡ehi
katheti, na paramatthato puggalassa atthibhÄ• vatoti veditabbaá¹ƒ.

__dhammappabhedÄ• kÄ• renevÄ• _ti yathÄ• vuttarÅ«pÄ• didhammappabhedato aÃ±Ã±a
rÅ«pÄ• didhammappabhedÄ• kÄ• reneva puggalassa upaladdhiyÄ• bhavitabbanti attho. te
upalabbhamÄ• no ruppanÄ• kÄ• rena upalabbhati, udÄ• hu anubhavanasaÃ±jÄ• nanÄ• bhi
aÃ±Ã±atarÄ• kÄ• renÄ• â€™â€™ ti dasseti tabbinimuttassa sabhÄ• vadhammassa loke ab
puggalÅ«palabbhassa paá¹-iÃ±Ã±Ä• paá¹-ikkhepapakkhÄ• anujÄ• nanÄ• vajÄ• nanapakkh
anulomapaá¹-ilomanayesu labbhanti, Ä• dito pana paá¹-hamaá¹ƒ á¹-hapetvÄ• pavatto paá¹
imaá¹ƒ nesaá¹ƒ visesaá¹ƒ dassento __ ``anujÄ• nanÄ• ... pe ... veditabboâ€™â€™ _ti Ä• h
laddhiyÄ• anulomanato cettha paá¹-hamo nayo __anulomapakkho, _ tabbilomanato itaro __
vuttoti veditabbanti.

__tena vata re_ti ettha __tenÄ• _ti kÄ• raá¹‡avacanaá¹ƒ. yena puggalÅ«palabbho patiá¹-á¹
hetunÄ• . svÄ• yaá¹ƒ hetu sÄ• sanikassa bÄ• hirakassa ca vasena heá¹-á¹-hÄ• dassito eva
hetusamaÃ±Ã±Ä• paramatthassa adhippetattÄ• . heá¹-á¹-hÄ• ``Ä• jÄ• nÄ• hi niggahaâ€™
saÃ±Ã±Ä• panamattaá¹ƒ kataá¹ƒ, taá¹ƒ idÄ• ni ``yaá¹ƒ tattha vadesÄ«â€™â€™ tiÄ• dinÄ•
micchÄ• bhÄ• vadassanena ca vibhÄ• viyamÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vakaraá¹‡ato Ä• rop
hotÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• ropitattÄ• â€™â€™ ti vuttaá¹ƒ.

ettha \Ne 67/ ca ``puggalo upalabbhatÄ«â€™â€™ ti __paá¹-iÃ±Ã±Ä• vayavo_ sarÅ«peneva
iminÄ• sÄ• maÃ±Ã±ato __hetÄ• vayavo_ dassito. yvÄ• yaá¹ƒ yasmÄ• paá¹-iÃ±Ã±Ä• dham
vijjamÄ• no, visadisapakkhe avijjamÄ• noyeva hetu lakkhaá¹‡Å«papanno nÄ• ma hoti, na ita
vijjati na vijjati ca, so sadisÄ• sadisabhÄ• vabhinno duvidho __diá¹-á¹-hantÄ• vayavo_. yath
upalabbhati, tathÄ• puggalo. yathÄ• ca sasavisÄ• á¹‡aá¹ƒ na upalabbhati, na tathÄ• pugg
svÄ• yaá¹ƒ ``vattabbe kho puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti i
yo aá¹-á¹-hakathÄ• yaá¹ƒ saddhiá¹ƒ hetudÄ• haraá¹‡ehi ``pÄ• panÄ• â€™â€™ ti vutto. __n
sarÅ«peneva Ä• gataá¹ƒ, yÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``ropanÄ• â€™â€™ ti \Be 70/ vuttÄ• t
Ã±Ä• yakkamena sÄ• dhanÄ• vayavÄ• niddhÄ• retvÄ• yojetabbÄ• .

idÄ• ni vattanena parapakkhupalakkhite hetudÄ• haraá¹‡e anvayabyatirekadassanavasena
sÄ• dhanapayogo yojetabbo. __kÄ• raá¹‡aá¹ƒ vattabba_nti kimettha vattabbaá¹ƒ. hetudÄ• h
saparapakkhÄ• naá¹ƒ sÄ• dhanaá¹ƒ dÅ«sanaá¹ƒ vÄ• , na paá¹-iÃ±Ã±Ä• ya, tassÄ• sÄ• dh
dvayaá¹ƒ ``tena vata reâ€™â€™ tiÄ• dipÄ• á¸·iyÄ• vibhÄ• vitaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ p
dassitaá¹ƒ. paá¹-iÃ±Ã±Ä• á¹-hapanÄ• pana tesaá¹ƒ visayadassanaá¹ƒ kathÄ• yaá¹ƒ taá¹ƒn
tenÄ• ha __ ``yaá¹ƒ pana vakkhatÄ«â€™â€™ _tiÄ• di. teneva ca aá¹-á¹-hakathÄ• yaá¹ƒ ``id
ekaá¹ƒ catukkaá¹ƒ veditabbaâ€™â€™ nti vakkhati. tathÄ• cÄ• ha __ ``yathÄ• pana tatthÄ•
__niggahova visuá¹ƒ vutto, _ na paá¹-ikammanti adhippÄ• yo. visuá¹ƒ vuttoti ca pÄ• panÄ•
katvÄ• visuá¹ƒ aá¹…gabhÄ• vena vutto, na tadaÃ±Ã±ataro viya tadantogadhabhÄ• vena vu
agaá¹‡anupagabhÄ• venÄ• ti attho. __ye panÄ• _ti padakÄ• re sandhÄ• yÄ• ha. __dutiye ..
niggahassa ayathÄ• bhÅ«tattÄ• paá¹-ikammassa ca yathÄ• bhÅ«tabhÄ• vatoti adhippÄ• yo

<2> paramatthato puggalaá¹ƒ nÄ• nujÄ• nÄ• ti, vohÄ• rato pana anujÄ• nÄ• tÄ«ti sakavÄ•
paravÄ• dinÄ• chalavasena vibhÄ• gaá¹ƒ akatvÄ• ``puggalo nupalabbhati saccikaá¹-á¹-hap
pucchÄ• ya katÄ• ya sakavÄ• dÄ« tattha ayaá¹ƒ puggalavÄ• dÄ«, imassa laddhi paá¹-ikkhip
paramatthasaccaá¹ƒ sandhÄ• yÄ• ha ``Ä• mantÄ• â€™â€™ ti. ``na upalabbhatÄ«â€™â€™
sammutisaccaá¹ƒ sandhÄ• ya ``yo saccikaá¹-á¹-hoâ€™â€™ tiÄ• dimÄ• ha. tassattho --- yo
saccikaá¹-á¹-ho, tato eva kenaci apaá¹-ikkhipitabbato paramatthato tato so puggalo \Ne 68/
puna sakavÄ• dÄ« pubbe paramatthasaccavasena puggale paá¹-ikkhitte idÄ• ni sammutisa
mantvÄ• taá¹ƒ appaá¹-ikkhipanto ``na hevaá¹ƒ vattabbeâ€™â€™ ti Ä• ha. tenÄ• ha __ ``att
saccikaá¹-á¹-hamevÄ• ti sammutisaccaá¹ƒ sandhÄ• yÄ• ti adhippÄ• yoâ€™â€™ _ti \Be 71/
paravÄ• dinÄ• ... pe ... nÄ• rabhitabbÄ• â€™â€™ _ti idaá¹ƒ na vattabbaá¹ƒ paá¹-hamapucc
saccikaá¹-á¹-hoti adhippetattÄ• . __ ``atha sakavÄ• dinÄ• ... pe ... Ä• pajjatÄ«â€™â€™ _ti i
dutiyapucchÄ• ya sammutisaccassa saccikaá¹-á¹-hoti adhippetattÄ• .

__yadi ubhayaá¹ƒ adhippeta_nti idaá¹ƒ yadi paá¹-hamapucchaá¹ƒ sandhÄ• ya, tadayuttaá¹
paramatthasaccasseva vasena pavattattÄ• . atha dutiyapucchaá¹ƒ sandhÄ• ya, tassÄ• san
paá¹-hamatthaá¹ƒ vatvÄ• puna missakavasena vattuá¹ƒ __ ``sammutisaccaparamatthasacc

evamÄ• hÄ• â€™â€™ _ti vuttattÄ• tampi na vattabbameva. __dvepi saccÄ• nÄ«_ti sammu
paramatthasaccasseva nippariyÄ• yena saccikaá¹-á¹-haparamatthabhÄ• vo, itarassa upacÄ
``mÄ• yÄ• marÄ«ci ... pe ... uttamaá¹-á¹-hoâ€™â€™ ti. tasmÄ• sammutisaccavasena upal
paramatthasaccavasena anicchanato ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ•
yutto. ``padhÄ• nappadhÄ• nesu padhÄ• ne kiccasiddhÄ«â€™â€™ ti eteneva __ ``na ca sa
anuyogoâ€™â€™ _tiÄ• di nivattitaÃ±ca hoti saccikaá¹-á¹-hekadesabhÄ• vasseva asiddhatt
paramatthasaccatÄ• anuyuÃ±jitabbÄ• _ti assa saccikaá¹-á¹-hassa paramatthasaccatÄ• pa
anuyuÃ±jitabbÄ• ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti sakav
saccikaá¹-á¹-haparamatthato tassa icchitabbattÄ• ti adhippÄ• yo. __voharitasaccikaá¹-á¹-ha
adhippetasaccikaá¹-á¹-hatÄ• pi_ yuttÄ• tassa tena adhippetattÄ• . svÄ• yamattho heá¹-á¹-h
__vuttanayova doso_ti ``dvepi saccÄ• nÄ«â€™â€™ tiÄ• dinÄ• anantarameva vuttaá¹ƒ san
adosabhÄ• vo dassitoyeva. __atha na_ iti atha na bhÅ«tasabhÄ• vatthena upalabbheyyÄ• t
yadettha vattabbaá¹ƒ, taá¹ƒ ``yo lokavohÄ• rasiddhoâ€™â€™ tiÄ• dinÄ• vuttameva, tasmÄ
puggalaá¹ƒ nÄ• nujÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• adhippÄ• yamagganaá¹ƒ daá¹-á¹-habba

__anuÃ±Ã±eyyametaá¹ƒ siyÄ• _ti etaá¹ƒ anupalabbhanaá¹ƒ paá¹-hamapucchÄ• yaá¹ƒ viya
anujÄ• nitabbaá¹ƒ siyÄ• . __na vÄ• kiÃ±ci vattabba_nti atha vÄ• kiÃ±ci na vattabbaá¹ƒ á¹-
paÃ±hassa. tathÄ• hissa á¹-hapanÄ«yÄ• kÄ• raá¹ƒ dassento __ ``yathÄ• hÄ«â€™â€™ _ti
saccadvayÄ• kÄ• rena \Ne 69/ puggalo nupalabbhati, sammutiyÄ• kÄ• rena pana nupalabb
vasena paá¹-ikkhepo katoti ayamettha adhippÄ• yo daá¹-á¹-habbo. __anuÃ±Ã±Ä• taá¹ƒ paá
paá¹-hamapucchÄ• yaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, dutiyapucchÄ• yaá¹ƒ paá¹-ikkhittaá¹ƒ. __etaá¹
etaá¹ƒ ekaá¹ƒyeva vatthuá¹ƒ uddissa anujÄ• nanapaá¹-ikkhipanÄ• kÄ• raá¹ƒ chalavacanaá
niggahetabboti yojanÄ• . __sambhavantassa sÄ• maÃ±Ã±enÄ• _ti niggahaá¹-á¹-hÄ• nabhÄ
anulomanayena anujÄ• nanapaá¹-ikkhepassa samÄ• nabhÄ• vena. __asambhavantassa ka
niggahaá¹-á¹-hÄ• nabhÄ• vena asambhavantassa tathÄ• kappanaá¹ƒ saá¹ƒvidhÄ• naá¹ƒ c
``atthavikappupapattiyÄ• vacanavighÄ• to chalaâ€™â€™ nti vuttovÄ• yamattho. __tenÄ• _
chalavÄ• doti vuttattÄ• . vacanasÄ• maÃ±Ã±amattaá¹ƒ kappitaá¹ƒ chalaá¹ƒ vadati etenÄ• ti
__ ``chalavÄ• dassa kÄ• raá¹‡attÄ• chalavÄ• doâ€™â€™ _ti. __vacanasÄ• maÃ±Ã±amatt
chalavÄ• daá¹ƒ nissÄ• ya. __ ``vicÄ• retabbaâ€™â€™ _nti vuttaá¹ƒ, kimettha vicÄ• retabba
á¹-hapanÄ• mÅ«lakaá¹ƒ anujÄ• nanÄ• vajÄ• nanÄ• naá¹ƒ micchÄ• bhÄ• vadassanaá¹ƒ tab
pana so vibhÄ• vÄ«yati, na á¹-hapanÄ• yÄ• ti pÄ• kaá¹-oyamattho.

4-5__._ __tenÄ• _ti sakavÄ• dinÄ• . __tena niyÄ• menÄ• _ti yena niyÄ• mena sakavÄ• dinÄ
niggaho kato, tena niyÄ• mena nayena. so niggaho dukkaá¹-o aniggahoyevÄ• ti dassento Ä
vÄ• upagamitattÄ• â€™â€™ _ti, pÄ• pitattÄ• ti attho. __evamevÄ• _ti yathÄ• ``tayÄ• man
tiÄ• dinÄ• aniggahabhÄ• vÅ«panayo vutto, evameva. __etassÄ• _ti ``tena hÄ«â€™â€™ tiÄ
vuttassa.

anulomapaccanÄ«kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ•

7-10__._ __aÃ±Ã±enÄ• _ti sammutisaccabhÅ«tena. __parassÄ• _ti sakavÄ• dino. so hi par
paá¹-iÃ±Ã±Ä• paá¹-ikkhepÄ• naá¹ƒ bhinnavisayattÄ• __ ``avirodhitattÄ• â€™â€™ _ti vuttaa
\Ne 70/ viya hi abhinnavisayameva viruddhaá¹ƒ nÄ• ma siyÄ• , na itaranti adhippÄ• yo. tam
__ ``na hi ... pe ... Ä• pajjatÄ«â€™â€™ _ti Ä• ha. yadi evaá¹ƒ kathamidaá¹ƒ niggahaá¹-á¹-hA
__ ``attano_ \Be 73/ __panÄ• â€™â€™ _tiÄ• di. tena paá¹-iÃ±Ã±Ä• ntaraá¹ƒ nÄ• ma aÃ±Ã±
niggahaá¹-á¹-hÄ• nanti dasseti.

paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suddhasaccikaá¹-á¹-havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. okÄ• sasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<11> sÄ• maÃ±Ã±ena vuttaá¹ƒ visesaniviá¹-á¹-haá¹ƒ hotÄ«ti Ä• ha __ ``sabbatthÄ• ti sabb
ayamatthoâ€™â€™ _ti. sÄ• maÃ±Ã±ajotanÄ• hi visese avatiá¹-á¹-hatÄ«ti visesatthinÄ• vis
__etenÄ• _ti desavasena sabbattha paá¹-ikkhepavacanena.

3. kÄ• lasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<12> __majjhimajÄ• tikÄ• le_ti paccuppannattabhÄ• vakÄ• le. attabhÄ• vo hi idha ``jÄ• tÄ«
atÄ«to purimajÄ• tikÄ• lo, anÄ• gato pacchimajÄ• tikÄ• lo. __imesu tÄ«sÅ«_ti sabbattha, sa
tÄ«su nayesu. pÄ• á¹-hassa saá¹ƒkhittatÄ• suviÃ±Ã±eyyÄ• ti taá¹ƒ á¹-hapetvÄ• atthassa s
``idhÄ• pi hi ... pe ... yojetabbaâ€™â€™ _nti Ä• ha. etthÄ• pi ``na kenaci sabhÄ• vena pugg
ti ayamattho vutto hoti. na hi kenaci sabhÄ• vena upalabbhamÄ• nassa sakalekadesavinimu
atthÄ«ti.

4. avayavasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<13> tatiyanaye \Ne 71/ na sabbekadhammavinimuttaá¹ƒ pavattiá¹-á¹-hÄ• naá¹ƒ nÄ• ma at

okÄ• sÄ• disaccikaá¹-á¹-ho

2. paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ•

<14> __anulomapaÃ±cakassÄ• tiÄ• dimhi_ \Be 74/ aá¹-á¹-hakathÄ• vacane. puna __tatthÄ
aá¹-á¹-hakathÄ• vacane, tesu vÄ• anulomapaÃ±cakapaccanÄ«kesu. __sabbattha puggalo
pÄ• á¹-happadesassa attho ``sarÄ«raá¹ƒ sandhÄ• yÄ• â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ
attho. __paá¹-ikammÄ• dipÄ• á¸·i_nti paá¹-ikammaniggahaupanayananigamanapÄ• á¸·iá¹ƒ.
``sabbatthÄ• â€™â€™ tiÄ• dinÄ• vuttesu tÄ«su vÄ• damukhesu. paccanÄ«kassa pÄ• á¸·i
pÄ• á¸·iá¹ƒ. saá¹…khipitvÄ• Ä• gatattÄ• __sarÅ«pena avutte. suddhika ... pe ... vuttaá¹ƒ h
``sabbatthÄ• â€™â€™ tiÄ• dinÄ• sarÄ«rÄ• dino parÄ• masanaá¹ƒ natthi, idha atthÄ«ti aya
samÄ• nanti.

saccikaá¹-á¹-havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. suddhikasaá¹ƒsandanavaá¹‡á¹‡anÄ•

17-27__._ saccikaá¹-á¹-hassa, saccikaá¹-á¹-he vÄ• saá¹ƒsandanaá¹ƒ saccikaá¹-á¹-hasaá¹ƒ
samÄ• sadvayaá¹ƒ bhavatÄ«ti dassento __ ``saccikaá¹-á¹-hassÄ• â€™â€™ _tiÄ• dimÄ• ha
puggalassÄ• _ti saccikaá¹-á¹-hasabhÄ• vassa paramatthato vijjamÄ• nasabhÄ• vassa pugg
saddhiá¹ƒ saá¹ƒsandana_nti saccikaá¹-á¹-hatÄ• sÄ• maÃ±Ã±ena rÅ«pÄ• dÄ«hi samÄ«kara
saccikaá¹-á¹-hahetu, tattha vÄ• taá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ katvÄ• . ``tulyayoge samuccayoâ
samuccayatthattÄ• eva ca-kÄ• rassa saccikaá¹-á¹-hena upaladdhisÄ• maÃ±Ã±ena \Ne 72/
udÄ• haá¹-abhÄ• vo yuttoti __ ``yathÄ• rÅ«paâ€™â€™ nti nidassanavasena attho vutto, _ a
Ä• haraá¹‡ameva kimatthiyaá¹ƒ. evaá¹ƒ sesadhammesupi. yÄ• panettha aÃ±Ã±attapucchÄ
upabrÅ«heti aÃ±Ã±attanibandhanattÄ• tassa. opammasaá¹ƒsandane pana nidassanattho g
suddhikasaá¹ƒsandane kevalaá¹ƒ samuccayavaseneva atthadassanaá¹ƒ yuttanti adhippÄ•
upÄ• dÄ• paÃ±Ã±attimattattÄ• puggalassa so tehi aÃ±Ã±o, anaÃ±Ã±o cÄ• ti na vattabboti
__ ``rÅ«pÄ• dÄ«hi ... pe ... samayoâ€™â€™ _ti. __anuÃ±Ã±Ä• yamÄ• ne_ti tasmiá¹ƒ sama
appaá¹-ikkhipiyamÄ• ne. ayaÃ±ca attho sÄ• sanikassa paravÄ• dino vasena vuttoti veditab

__ ``Ä• jÄ• nÄ• hi_ \Be 75/ __niggahaâ€™â€™ nti pÄ• á¹-ho diá¹-á¹-ho bhavissati, _ aÃ±Ã
``paá¹-ilomapaÃ±cakÄ• ni dassitÄ• ni, paá¹-ikammacatukkÄ• dÄ«ni saá¹ƒkhittÄ• nÄ«â€™â€
adhippÄ• yo. codanÄ• ya vinÄ• paravÄ• dino paá¹-ijÄ• nÄ• panaá¹ƒ natthÄ«ti vuttaá¹ƒ __ `
... pe ... codanatthaâ€™â€™ _nti. codanÄ• pubbakaÃ±hi tassa paá¹-ijÄ• nÄ• panaá¹ƒ. tena
kÄ• raá¹‡aá¹ƒ vuttanti dasseti. __abyÄ• katattÄ• _ti abyÄ• karaá¹‡Ä«yattÄ• , bhagavatÄ• v

á¹-hapanÄ«yattÄ• paá¹-ikkhipitabba_nti imasmiá¹ƒ paccanÄ«kanaye á¹-hapanÄ«yattÄ• pa
paá¹-ikkhipitabbaá¹ƒ. __parenapÄ«_ti paravÄ• dinÄ• pi á¹-hapanÄ«yattÄ• laddhimeva niss
paá¹-ikkhepo katoti __ayamettha_ suddhikasaá¹ƒsandanÄ• ya __adhippÄ• yo yutto_ anulo
aÃ±Ã±attacodanÄ• yameva paravÄ• dinÄ• paá¹-ikkhepassa katattÄ• ti adhippÄ• yo.

suddhikasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. opammasaá¹ƒsandanavaá¹‡á¹‡anÄ•

28-36__._ __upaladdhisÄ• maÃ±Ã±ena aÃ±Ã±attapucchÄ• cÄ• _ti iminÄ• dvayampi uddh
aÃ±Ã±attapucchÄ• , upaladdhisÄ• maÃ±Ã±ena pucchÄ• cÄ• ti. tattha pacchimaá¹ƒ sandhÄ
samÄ• natÄ• â€™â€™ _tiÄ• di. tassattho --- dvinnaá¹ƒ rÅ«pavedanÄ• naá¹ƒ viya rÅ«papug
samÄ• natÄ• \Ne 73/ tesaá¹ƒ aÃ±Ã±attassa kÄ• raá¹‡aá¹ƒ yuttaá¹ƒ na hoti. __atha kho ... p
upalabbhanÄ«yatÄ• _ti idaÃ±ca saá¹ƒsandanaá¹ƒ vicÄ• retabbaá¹ƒ. ayaá¹ƒ hettha adhippÄ
saccikaá¹-á¹-hasÄ• maÃ±Ã±ena rÅ«papuggalÄ• naá¹ƒ upaladdhisÄ• maÃ±Ã±aá¹ƒ icchitaá¹
icchitabbaá¹ƒ. atha paramatthavohÄ• rabhedato tesaá¹ƒ aÃ±Ã±attaá¹ƒ na icchitaá¹ƒ, tato ev
upaladdhisÄ• maÃ±Ã±ampi na icchitabbanti.

37-45__._ __upaladdhÄ«_ti puggalassa upaladdhi vijjamÄ• natÄ• . ``paá¹-ikammapaÃ±caka
yojanÄ• .

opammasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. catukkanayasaá¹ƒsandanavaá¹‡á¹‡anÄ•

46-52__._ __ekadhammatopÄ«_ti \Be 76/ sattapaÃ±Ã±Ä• sÄ• ya saccikaá¹-á¹-hesu ekadha
puggalassa aÃ±Ã±attÄ• nanujÄ• nanaá¹ƒ dasseti. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``sakala
sandhÄ• yÄ• â€™â€™ ti. __rÅ«pÄ• diekekadhammavasena nÄ• nuyuÃ±jitabbo_ avayavab
yasmÄ• pana samudÄ• yÄ• vayavÄ• bhinnasabhÄ• vÄ• , tasmÄ• __ ``samudÄ• yato ... p
paravÄ• dino Ä• saá¹…kamÄ• ha. __etaá¹ƒ vacanokÄ• sa_nti yadipi sattapaÃ±Ã±Ä• sadha
aÃ±Ã±attaá¹ƒ na icchati tabbinimuttassa saccikaá¹-á¹-hassa abhÄ• vato, tadekadesato pana
icchateva. na hi samudÄ• yo avayavo hotÄ«ti. tasmÄ• ``taá¹ƒ paá¹-ikkhipato kiá¹ƒ niggahaa
mÄ• labbhethÄ• â€™â€™ ti dassetuá¹ƒ __ ``ayaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
rÅ«pÄ• didhammappabhedavibhÄ• gamukheneva anavasesato puggaloti gahaá¹‡Ä• kÄ• ra
paá¹-hamavikappo, dutiyo pana avibhÄ• gato paramatthasaccabhÄ• vasÄ• maÃ±Ã±enÄ• ti
vikappÄ• naá¹ƒ viseso. __itÄ«_ti vuttappakÄ• raparÄ• masananti Ä• ha __ ``evaâ€™â€™ _

__sabhÄ• vavinibbhogato_ti sabhÄ• vena vinibbhujjitabbato. sabhÄ• vabhinno hi dhammo

vinibbhogaá¹ƒ labhati. tenÄ• ha __ ``rÅ«pato aÃ±Ã±asabhÄ• gattÄ• â€™â€™ _ti. __rÅ«pav
74/. __tÄ«supÄ«_ti ``rÅ«pasmiá¹ƒ puggalo, aÃ±Ã±atra rÅ«pÄ• , puggalasmiá¹ƒ rÅ«paâ€™â
pavattesu tÄ«supi anuyogesu. sÄ• saniko evÄ• yaá¹ƒ puggalavÄ• dÄ«ti katvÄ• Ä• ha __ ``
sakkÄ• yadiá¹-á¹-hiá¹ƒ icchatÄ«â€™â€™ _ti. ``rÅ«pavÄ• â€™â€™ ti iminÄ• rÅ«pena sakiÃ
rÅ«pÄ• yattavuttitÄ• ti Ä• ha __ ``aÃ±Ã±atra rÅ«pÄ• ti ettha ca rÅ«pavÄ• puggaloti ayamat
_ti.

catukkanayasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca saá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ• .

8. lakkhaá¹‡ayuttivaá¹‡á¹‡anÄ•

<54> lakkhaá¹‡ayuttikathÄ• yaá¹ƒ \Be 77/ ``chalavasena pana vattabbaá¹ƒ Ä• jÄ• nÄ• hi ni
gahetabbo.

lakkhaá¹‡ayuttivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vacanasodhanavaá¹‡á¹‡anÄ•

55-59__._ __padadvayassa atthato ekatte_ti padadvayassa ekattatthe satÄ«ti attho. parikap
dosadassanatthaá¹ƒ ``evaá¹ƒ sante ayaá¹ƒ dosoâ€™â€™ ti. tayidaá¹ƒ ekattaá¹ƒ upalabbha
pacchimapadÄ• vadhÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. ``kehici puggalo kehici na puggaloâ€™â€™
parena na sampaá¹-icchitanti katvÄ• tameva asampaá¹-icchitattaá¹ƒ vibhÄ• vento __ ``pugg
_tiÄ• dimÄ• ha. tattha __avibhajitabbata_nti ``upalabbhati cÄ• â€™â€™ ti evaá¹ƒ avibhajita
__vibhajitabbata_nti ``puggalo ca tadaÃ±Ã±aÃ±ca upalabbhatÄ«â€™â€™ ti evaá¹ƒ vibhajit
``puggalo upalabbhati evÄ• â€™â€™ ti pacchimapadÄ• vadhÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ, na
upalabbhatÄ«â€™â€™ ti imamatthaá¹ƒ dasseti. __taá¹ƒ vibhÄ• ga_nti yathÄ• vuttaá¹ƒ vibh
vibhÄ• gaá¹ƒ __vadato_ sakavÄ• dino, aÃ±Ã±assa vÄ• kassaci. __etassÄ• _ti paravÄ• din
__yathÄ• vuttavibhÄ• ga_nti ``puggalo upalabbhati ... pe ... kehici na puggaloâ€™â€™ ti ev
vuttappakÄ• raá¹ƒ vibhÄ• gaá¹ƒ. __yathÄ• Ä• pÄ• ditenÄ• _ti ``puggalo upalabbhatÄ«ti pad
ekatteâ€™â€™ tiÄ• dinÄ• Ä• pÄ• ditappakÄ• rena. __na bhavitabba_nti yadipi tena pugga
upalabbhatÄ«ti pana puggalo eva na vuccati, atha kho aÃ±Ã±opi, tasmÄ• yathÄ• vuttena p
bhavitabbaá¹ƒ. tenÄ• ha __ ``maggitabbo ettha adhippÄ• yoâ€™â€™ _ti.

<60> __atthato puggalo natthÄ«ti vuttaá¹ƒ hoti_ attasuÃ±Ã±atÄ• dassanena anattalakkhaá

vacanasodhanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ•

61-66__._ __rÅ«pakÄ• yÄ• virahaá¹ƒ_ \Be 78/ __sandhÄ• ya Ä• ha, _ na rÅ«pataá¹‡hÄ• sa
anekantikattÄ• paá¹-ikkhipitabbameva siyÄ• , na anujÄ• nitabbanti. ``atthitÄ• yÄ• â€™â€™
__kÄ• mÄ«bhÄ• vassa anekantikattÄ• _ kassaci kÄ• madhÄ• tÅ«papannassa __kÄ• madh
kadÄ• ci bhÄ• vassevÄ• ti yojanÄ• .

<67> __kÄ• yÄ• nupassanÄ• yÄ• _ti kÄ• yÄ• nupassanÄ• desanÄ• ya. sÄ• hi kÄ• yakÄ• y
kÄ• raá¹‡abhÅ«tÄ• , kÄ• yÄ• nupassanÄ• eva vÄ• . __evaá¹ƒladdhikattÄ• _ti aÃ±Ã±o kÄ•
evaá¹ƒladdhikattÄ• . __Ä• hacca bhÄ• sita_nti á¹-hÄ• nakaraá¹‡Ä• ni Ä• hantvÄ• kathitaá¹
desitanti attho.

paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. gatianuyogavaá¹‡á¹‡anÄ•

69-72__._ yÄ• nissa \Ne 76/ suttÄ• ni nissÄ• ya laddhi uppannÄ• , tesaá¹ƒ dassanato parat
sandhÄ• vatÄ«â€™â€™ tiÄ• dinÄ• pÄ• á¸·i Ä• gatÄ• , purato pana ``na vattabbaá¹ƒ pugga
tiÄ• dinÄ• , tasmÄ• vuttaá¹ƒ __ ``dassento ... pe ... bhavitabbaâ€™â€™ _nti. __dassetvÄ•
``yÄ• nissa ... pe ... tÄ• ni dassetvÄ• `tena hi puggalo sandhÄ• vatÄ«â€™ tiÄ• dimÄ• hÄ• â
attho. __dassento_ti vÄ• idaá¹ƒ dassanakiriyÄ• ya na vattamÄ• natÄ• mattavacanaá¹ƒ, ath
lakkhaá¹‡atthavacanaá¹ƒ, hetubhÄ• vavacanaá¹ƒ vÄ• ti na koci doso.

<91> __so vattabbo_ti so jÄ«vasarÄ«rÄ• naá¹ƒ anaÃ±Ã±atÄ• pajjanÄ• kÄ• ro vattabbo, na
attÄ• â€™â€™ ti imissÄ• laddhiyÄ• vasena ``yena rÅ«pasaá¹…khÄ• tena attano sabhÄ• v
gacchatÄ«â€™â€™ ti evaá¹ƒ pana atthe sati so Ä• kÄ• ro vutto eva hoti, tathÄ• ca sati ``rÅ
ananuÃ±Ã±Ä• tattÄ• â€™â€™ ti evampi vattuá¹ƒ na sakkÄ• . yasmÄ• pana ``idha sarÄ«ra
vakkhati, tasmÄ• \Be 79/ ``so vattabboâ€™â€™ ti vuttaá¹ƒ. __nirayÅ«pagassa puggalassa
icchatÄ«_ti idaá¹ƒ purÄ• tanÄ• naá¹ƒ antarÄ• bhavavÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ. adhunÄ
tu nÄ• rakoâ€™â€™ ti vadantÄ• tassapi antarÄ• bhavaá¹ƒ icchanteva, keci pana asaÃ±Ã±
arÅ«pÅ«pagÄ• naá¹ƒ pana sabbepi na icchanti. tattha ye ``saÃ±Ã±uppÄ• dÄ• ca pana te d
cavantÄ«â€™â€™ ti suttassa atthaá¹ƒ micchÄ• gahetvÄ• cutÅ«papÄ• takÄ• lesu asaÃ±Ã
antarÄ• bhavatova asaÃ±Ã±Å«papattiá¹ƒ icchanti, tadaÃ±Ã±esaá¹ƒ vasena ``savedano ... p
paá¹-ikkhipatÄ«â€™â€™ ti dassento __ ``ye panÄ• â€™â€™ _tiÄ• dimÄ• ha. ke panevaá¹ƒ
ekacce.

<92> __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane_ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane bh

atthÄ«ti icchantÄ«ti na vattabbanti sambandho. yato so saÃ±Ã±Ä• bhavena asaá¹…gahito, saá¹…gahito.

<93> __indhanupÄ• dÄ• no aggi viya indhanena rÅ«pÄ• diupÄ• dÄ• no puggalo rÅ«pÄ• di ayamadhippÄ• yavibhÄ• vanÄ• --- yathÄ• na vinÄ• indhanena aggi paÃ±Ã±Ä• pÄ«yati, na sakkÄ• paá¹-ijÄ• nituá¹ƒ, nÄ• pi anaÃ±Ã±aá¹ƒ. yadi hi aÃ±Ã±aá¹ƒ siyÄ• , na uá¹‡haá¹ƒ ind atha anaÃ±Ã±aá¹ƒ, nidahitabbaá¹ƒyeva dÄ• hakaá¹ƒ siyÄ• , evaá¹ƒ na vinÄ• rÅ«pÄ• dÄ«h ca tehi aÃ±Ã±o, nÄ• pi anaÃ±Ã±o sassatucchedabhÄ• vappasaá¹…gatoti paravÄ• dino adh aggindhanopamÄ• lokavohÄ• rena vuttÄ• , apaá¸·ittaá¹ƒ kaá¹-á¹-hÄ• diindhanaá¹ƒ nidahita bhÄ• suruá¹‡haá¹ƒ aggidÄ• hakaÃ±ca, taÃ±ca ojaá¹-á¹-hamakarÅ«paá¹ƒ pabandhavasena saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ. yadi evaá¹ƒ puggalo rÅ«pÄ• dÄ«hi aÃ±Ã±o anic paramatthato ca, tasmiá¹ƒyeva kaá¹-á¹-hÄ• disaÃ±Ã±ite rÅ«pasaá¹…khÄ• tapaá¸·itte yaá¹ƒ taá¹ƒsahajÄ• tÄ• ni tÄ«á¹‡ibhÅ«tÄ• ni indhanaá¹ƒ. evampi siddhaá¹ƒ lakkhaá¹‡abhedato ag aÃ±Ã±attanti aggi viya indhanato rÅ«pÄ• dÄ«hi aÃ±Ã±o puggalo anicco ca Ä• pajjatÄ«ti.

gatianuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. upÄ• dÄ• paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ•

<97> nÄ«laguá¹‡ayogato \Be 80/ nÄ«lo, nÄ«lo eva nÄ«lako, tassa, ayaá¹ƒ panassa nÄ«lap nÄ«larÅ«pupÄ• dÄ• nÄ• ti Ä• ha __ ``nÄ«laá¹ƒ ... pe ... paÃ±Ã±attÄ«â€™â€™ _ti. evaá¹ƒ p nÄ«laá¹ƒ upÄ• dÄ• ya nÄ«loti kathamayaá¹ƒ paduddhÄ• roti Ä• ha __ ``nÄ«laá¹ƒ rÅ«paá¹ƒ puá¹-á¹-ho nÄ«laá¹ƒ upÄ• dÄ• ya nÄ«loâ€™â€™ _ti. __etthÄ• _ti etasmiá¹ƒ vacane. __tadÄ rÅ«paá¹ƒ upÄ• dÄ• yÄ• â€™â€™ tiÄ• dikaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ __Ä• di_-saddena gal gaá¹‡hÄ• ti.

<98> __vutta_nti ``maggakusaloâ€™â€™ tiÄ• dÄ«su chekaá¹-á¹-haá¹ƒ sandhÄ• ya vuttaá¹ kusalavohÄ• raá¹ƒ.

<112> __pubbapakkhaá¹ƒ dassetvÄ• uttaramÄ• hÄ• _ti paravÄ• dÄ« pubbapakkhaá¹ƒ das uttaramÄ• ha.

<115> ``rÅ«paá¹ƒ rÅ«pavÄ• â€™â€™ tiÄ• dinayappavattaá¹ƒ paravÄ• divÄ• daá¹ƒ bhinditu negaá¸·ikoâ€™â€™ tiÄ• dinÄ• \Ne 78/ sakavÄ• divÄ• do Ä• raddhoti Ä• ha __ ``yassa rÅ«p uttarapakkhe vuttaá¹ƒ vacanaá¹ƒ uddharitvÄ• â€™â€™ _ti.

<118> __viÃ±Ã±Ä• á¹‡anissayabhÄ• vÅ«pagamana_nti cakkhuviÃ±Ã±Ä• á¹‡assa nissayab visesanaá¹ƒ __cakkhussÄ• _ti iminÄ• va siddhanti na kataá¹ƒ daá¹-á¹-habbaá¹ƒ.

upÄ• dÄ• paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. purisakÄ• rÄ• nuyogavaá¹‡á¹‡anÄ•

<123> __kammÄ• na_nti kusalÄ• kusalakammÄ• naá¹ƒ. taggahaá¹‡eneva hi taá¹ƒtaá¹ƒkic
saá¹…gaho daá¹-á¹-habbo. __nipphÄ• dakappayojakabhÄ• venÄ• _ti kÄ• rakakÄ• rÄ• paka

<125> __kammakÄ• rakassa_ puggalassa __yo_ aÃ±Ã±o puggalo kÄ• rako. __tenapÄ«_ti
__tassÄ• _ti kÄ• rakakÄ• rakassa. __aÃ±Ã±a_nti aÃ±Ã±aá¹ƒ kammaá¹ƒ. __eva_nti iminÄ•
kÄ• rakehi puggalÄ• viya aÃ±Ã±Ä• ni kammÄ• ni karÄ«yantÄ«ti dasseti. tenÄ• ha \Be 81/ _
anupacchedaá¹ƒ vadantÄ«â€™â€™ _ti. evaá¹ƒ sante puggalassa kÄ• rako, kammassa kÄ•
anÄ• maá¹-á¹-ho hoti, tathÄ• ca sati kÄ• rakaparamparÄ• ya vacanaá¹ƒ virujjheyyÄ• ti Ä• h
... vicÄ• retabbametaâ€™â€™ _nti. __tassa kÄ• raka_nti puggalassa kÄ• rakaá¹ƒ. __idaÃ±
puggalakÄ• rakassa kammakÄ• rakatÄ• pattiyeva doso, atha kho idaá¹ƒ kammakÄ• rakatÄ•
vicÄ• retabbaá¹ƒ, na yujjatÄ«ti attho. puggalÄ• naÃ±hi paá¹-ipÄ• á¹-iyÄ• kÄ• rakabhÄ• vo k

<170> __eko anto_ti ``gÄ• hoâ€™â€™ ti sassatagÄ• hasaá¹…khÄ• to antoti attho.

<176> siyÄ• aÃ±Ã±o, siyÄ• anaÃ±Ã±o, siyÄ• na vattabbo ``aÃ±Ã±oti vÄ• anaÃ±Ã±oti vÄ
pavattanigaá¹‡á¹-havÄ• dasadisattÄ• so eva eko neva so hoti, na aÃ±Ã±oti laddhimattaá¹ƒ
pana natthevÄ• â€™â€™ _ti. __parassa icchÄ• vasenevÄ• _ti paravÄ• dino laddhivasenev
ekaá¹ƒ ``so karoti, so paá¹-isaá¹ƒvedetÄ«â€™â€™ ti gahaá¹‡aá¹ƒ sassatadiá¹-á¹-hibhayena
__itaraá¹ƒ_ ucchedaggahaá¹‡aá¹ƒ Ä• pannaá¹ƒ. taÃ±ca paá¹-ikkhipantassa aÃ±Ã±aá¹ƒ mis
niccÄ• niccaggahaá¹‡aá¹ƒ, vikkhepaggahaá¹‡aÃ±ca Ä• pannaá¹ƒ. __kÄ• rakavedakicchÄ•
vedako cÄ• ti imasmiá¹ƒ Ä• dÄ• ye á¹-hatvÄ• . __taá¹ƒtaá¹ƒanicchÄ• yÄ• _ti tassa tassa vÄ
__Ä• pannavasenapÄ«_ti Ä• pannagÄ• havasenapi ayaá¹ƒ anuyogo vuttoti yojanÄ• . __sab
heá¹-á¹-hÄ• vuttanayena sabbesaá¹ƒ vikappÄ• naá¹ƒ anukkamena Ä• pannattÄ• nÄ• yam
__ekekassevÄ• _ti tesu visuá¹ƒ visuá¹ƒ ekekasseva Ä• pannattÄ• . tantivasena pana te vika
dassetvÄ• ti adhippÄ• yo. __ekato yojetabbaá¹ƒ_ catunnampi paÃ±hÄ• naá¹ƒ ekato puá¹-á¹

purisakÄ• rÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kalyÄ• á¹‡avaggo niá¹-á¹-hito.

14. abhiÃ±Ã±Ä• nuyogavaá¹‡á¹‡anÄ•

<193> __vikubbatÄ«_ti \Be 82/ ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• . tena ``dibb

saddaá¹ƒ suá¹‡Ä• tÄ«â€™â€™ tiÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. abhiÃ±Ã±Ä• nuyogo daá¹-á
__tadabhiÃ±Ã±Ä• vato_ti Ä• savakkhayÄ• bhiÃ±Ã±Ä• vato. __arahato sÄ• dhana_nti araha
puggalattÄ• bhÄ• vasÄ• dhanaá¹ƒ. __tabbhÄ• vassÄ• _ti arahattassa. arahattadhÄ• rÄ• na
puggalattaá¹ƒ tassapi hotÄ«ti.

abhiÃ±Ã±Ä• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15-18. Ã±Ä• takÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<209> __tatiyakoá¹-ibhÅ«tassÄ• _ti \Ne 80/ tatiyakoá¹-isabhÄ• vassa saá¹…khatÄ• saá¹…
__sabhÄ• vassÄ• _ti ca sabhÄ• vadhammassa. __laddhiá¹ƒ nigÅ«hitvÄ• _ti puggalo neva s
laddhiá¹ƒ avibhÄ• vetvÄ• .

Ã±Ä• takÄ• nuyogÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. paá¹-ivedhÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<218> __pajÄ• nanaá¹ƒ nÄ• ma na hoti_ nibbidÄ• dÄ«naá¹ƒ appaccayattÄ• . paricchedana
sambandho.

<228> __saharÅ«pabhÄ• vo_ rÅ«pena samaá¹…gitÄ• , __vinÄ• rÅ«pabhÄ• vo_ tato viniss
rÅ«passa abbhantaragamanaá¹ƒ bahinikkhamanaÃ±ca hoti. tasmÄ• taá¹ƒ dvayaá¹ƒ
saharÅ«pabhÄ• vavinÄ• rÅ«pabhÄ• vÄ• naá¹ƒ lakkhaá¹‡avacananti vuttaá¹ƒ.

<237> __oá¸·Ä• riko_ti thÅ«lo. Ä• hito ahaá¹ƒ mÄ• no etthÄ• ti __attÄ• , _ attabhÄ• vo. so
kammunÄ• paá¹-ilabhitabbato __paá¹-ilÄ• bho_. padadvayenapi kÄ• mÄ• vacarattabhÄ• vo
attapaá¹-ilÄ• bho_ rÅ«pÄ• vacarattabhÄ• vo. so hi jhÄ• namanena nibbattattÄ• \Be 83/ ma
attapaá¹-ilÄ• bho_ti arÅ«pÄ• vacarattabhÄ• vo. so hi rÅ«pena amissitattÄ• arÅ«poti evame
``attÄ• â€™â€™ ti pana jÄ«ve lokavohÄ• ro niruá¸·ho, asatipi jÄ«ve tathÄ• niruá¸·haá¹ƒ lok
sammÄ• sambuddhÄ• pi voharantÄ«ti dassento __ ``iti imÄ• lokassa samaÃ±Ã±Ä• , yÄ• hi
_ti vatvÄ• idÄ• ni yathÄ• voharanti, taá¹ƒ pakÄ• raá¹ƒ vibhÄ• vento __ ``aparÄ• masaâ€™

__paccattasÄ• maÃ±Ã±alakkhaá¹‡avasenÄ• _ti kakkhaá¸·aphusanÄ• disalakkhaá¹‡avaser
aniccatÄ• disÄ• maÃ±Ã±alakkhaá¹‡avasena ca. __iminÄ• _ti ``paccattasÄ• maÃ±Ã±alakkh
vuttena paramatthato puggalÄ• bhÄ• vavacanena \Ne 81/. __ito purimÄ• _ti tattha tattha
sakavÄ• dipaá¹-ikkhepÄ• divibhÄ• vanavasena pavattÄ• ito atthasaá¹ƒvaá¹‡á¹‡anato purim
``yathÄ• rÅ«pÄ• dayo dhammÄ• â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttavacanen
__ca_-saddo samuccayattho. tena samaÃ±Ã±Ä• natidhÄ• vanaá¹ƒ sampiá¹‡á¸• eti. idaá¹ƒ

parÄ• mÄ• so ca na hoti janapadaniruttiyÄ• abhinivisitabbato, yathÄ• ca samaÃ±Ã±Ä• tidh
ito purimÄ• ca atthavaá¹‡á¹‡anÄ• yojetabbÄ• . samaÃ±Ã±Ä• tidhÄ• vane hi sati sabbaloka

__tasmÄ• sacca_nti yasmÄ• tattha paramatthÄ• kÄ• raá¹ƒ anÄ• ropetvÄ• samaÃ±Ã±aá¹
lokasammutiyÄ• va voharati, tasmÄ• saccaá¹ƒ paresaá¹ƒ avisaá¹ƒvÄ• danato. __tathakÄ•
dhammasabhÄ• vo kÄ• raá¹‡aá¹ƒ pavattihetu etassÄ• ti tathakÄ• raá¹‡aá¹ƒ, paramatthava
aviparÄ«tadhammasabhÄ• vavisayanti attho. tenÄ• ha __ ``dhammÄ• naá¹ƒ tathatÄ• ya pa

paá¹-ivedhÄ• nuyogÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. parihÄ• nikathÄ•

1. vÄ• dayuttiparihÄ• nikathÄ• vaá¹‡á¹‡anÄ•

<239> __idaá¹ƒ_ \Be 84/ \Ne 82/ __sutta_nti idaá¹ƒ lakkhaá¹‡amattaá¹ƒ daá¹-á¹-habbaá¹ƒ.
bhikkhave, dhammÄ• samayavimuttassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€
suttaá¹ƒ anÄ• gÄ• miÄ• dÄ«naá¹ƒyeva parihÄ• ninissayo, na arahato. __samayavimutto_ti
sekkhassetaá¹ƒ nÄ• maá¹ƒ. yathÄ• ha ---

``katamo ca puggalo samayavimutto? idhekacco puggalo kÄ• lena kÄ• laá¹ƒ samayena sa
kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä
puggalo samayavimuttoâ€™â€™ ti (Pp 1).

``parihÄ• nidhammoâ€™â€™ ti ca puthujjano ca ekacco ca sekkho adhippeto, na arahÄ• ti.
yathÄ• dassitÄ• ni suttÄ• ni anÄ• gÄ• miÄ• dÄ«naá¹ƒ parihÄ• niladdhiyÄ• nissayo, na arah
taá¹ƒ apekkhitvÄ• yasmÄ• ``arahatopÄ«â€™â€™ ti ettha arahatopi parihÄ• ni, ko pana vÄ
ayamattho labbhati, tasmÄ• pi-saddasampiá¹‡á¸• itamatthaá¹ƒ dassento __ ``arahatopi ... p
_nti Ä• ha. yasmÄ• vÄ• kÄ• maÃ±cettha dutiyasuttaá¹ƒ sekkhavasena Ä• gataá¹ƒ, paá¹-ha
asekkhavasenapi Ä• gatÄ• nÄ«ti tesaá¹ƒ laddhi, tasmÄ• ``arahatopÄ«â€™â€™ ti aá¹-á¹-ha
tenÄ• ha __ ``idaá¹ƒ suttaá¹ƒ arahatoâ€™â€™ _tiÄ• di.

__tatiyasmi_nti ``sabbesaÃ±Ã±eva arahantÄ• naá¹ƒ parihÄ• nÄ«â€™â€™ ti etasmiá¹ƒ paÃ
arahantoâ€™â€™ tiÄ• dinÄ• \Ne 83/ Ä• gatesu tatiyo paÃ±ho. __tesa_nti mudindriyÄ• naá
__pi_-saddo vuttatthasamuccayo. tena paá¹-hamapaÃ±haá¹ƒ samuccinoti ``tatthapi tikkhind
ti.

__soyeva na parihÄ• yatÄ«_ti sotÄ• pannoyeva sotÄ• pannabhÄ• vato na parihÄ• yatÄ«ti a
sakadÄ• gÄ• mibhÄ• vÄ• pattiyÄ• sotÄ• pannabhÄ• vÄ• pagamo parihÄ• ni hoti visesÄ• dl
85/ hi parihÄ• nÄ«ti. __itare_ti sakadÄ• gÄ• miÄ• dikÄ• . __uparimaggatthÄ• yÄ• _ti
uparimaggattayapaá¹-ilÄ• bhatthÄ• ya ``niyatoâ€™â€™ ti vuttamatthaá¹ƒ aggahetvÄ• .

vÄ• dayuttiparihÄ• nikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ariyapuggalasaá¹ƒsandanaparihÄ• nikathÄ• vaá¹‡á¹‡anÄ•

<241> __tato_ti arahattato. __tatthÄ• _ti dassanamaggaphale. __vÄ• yÄ• menÄ• _ti vipass
__tadanantara_nti sotÄ• pattiphalÄ• nantaraá¹ƒ. paá¹-hamaá¹ƒ dassanamaggaphalÄ• nanta
pÄ• puá¹‡Ä• ti, tato parihÄ«no puna vÄ• yamanto tadanantaraá¹ƒ na arahattaá¹ƒ pÄ• puá¹‡
adhippÄ• yo. paravÄ• dÄ« nÄ• ma yuttampi vadati ayuttampÄ«ti kiá¹ƒ tassa vÄ• de yuttigav
daá¹-á¹-habbaá¹ƒ. aparihÄ• nasabhÄ• vo bhÄ• vanÄ• maggo ariyamaggattÄ• dassanÄ• da
asiddhatÄ• saá¹…kÄ• lokuttaramaggassa parassapi ariyamaggabhÄ• vassa siddhattÄ• , nA
anekantikatÄ• ariyasaddena visesitattÄ• . tathÄ• na viruddhatÄ• dutiyamaggÄ• dÄ«naá¹ƒ
oá¸·Ä• rikakilesappahÄ• nÄ• dÄ«naÃ±ca parassapi Ä• gamato siddhattÄ• .

ariyapuggalasaá¹ƒsandanaparihÄ• nikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. suttasÄ• dhanaparihÄ• nikathÄ• vaá¹‡á¹‡anÄ•

<265> puggalapaÃ±Ã±attiaá¹-á¹-hakathÄ• yaá¹ƒ \Ne 84/ ``patti, phusanÄ• â€™â€™ ti ca p
adhippetoti vuttaá¹ƒ __ ``pattabbaá¹ƒ vadatÄ«ti Ä• ha phusanÄ• rahaâ€™â€™ _nti.

<267> __katasanniá¹-á¹-hÄ• nassÄ• _ti imasmiá¹ƒ sattÄ• he mÄ• se utumhi antovasse vÄ•
katanicchayassa.

suttasÄ• dhanaparihÄ• nikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

parihÄ• nikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. brahmacariyakathÄ•

1. suddhabrahmacariyakathÄ• vaá¹‡á¹‡anÄ•

<269> __heá¹-á¹-hÄ• pÄ«_ti \Be 86/ \Ne 85/ paranimmitavasavattidevehi heá¹-á¹-hÄ• pi. __
icchantÄ«ti viÃ±Ã±Ä• yati_ ``idha brahmacariyavÄ• soâ€™â€™ ti iminÄ• ``dvepi brahmaca

upaladdhivasenÄ• â€™â€™ ti vuttattÄ• .

<270> __tassevÄ• _ti paravÄ• dino eva. __puggalavasenÄ• _ti ``gihÄ«naÃ±ceva ekaccÄ• evaá¹ƒ puggalavasena. __tassÄ• _ti paravÄ• dino. __paá¹-ikkhepo na yutto_ti evaá¹ƒ pugga yuttÄ• ti adhippÄ• yo. puggalÄ• dhiá¹-á¹-hÄ• nena pana katÄ• pi atthavaá¹‡á¹‡anÄ• okÄ• s nÄ• yaá¹ƒ doso. __tassÄ• yaá¹ƒ adhippÄ• yo_ti ayaá¹ƒ ``gihÄ«naÃ±cevÄ• â€™â€™ tiÄ• di yadi adhippÄ• yo, evaá¹ƒ saÃ±Ã±Ä• ya paravÄ• dino sakavÄ• dinÄ• samÄ• nÄ• dÄ• yoti n ``saka ... pe ... tabboâ€™â€™ _ti. paá¹-hamaá¹ƒ pana anujÄ• nitvÄ• pacchÄ• paá¹-ikkhep veditabbÄ• . keci ``yattha natthi pabbajjÄ• , natthi tattha brahmacariyavÄ• soti pucchÄ• ya e manussÄ• naá¹ƒ maggappaá¹-ivedhaá¹ƒ sandhÄ• ya paravÄ• dino paá¹-ikkhepo. yadipi so maggappaá¹-ilÄ• bhaá¹ƒ na icchati, sambhavantaá¹ƒ pana sabbaá¹ƒ dassetuá¹ƒ aá¹-á¹-hak micceva avatvÄ• `ekaccÄ• naÃ±ca devÄ• naâ€™ nti vuttaâ€™â€™ nti vadanti, taá¹ƒ na su ti vuttattÄ• , purimoyevattho yutto.

suddhabrahmacariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹ƒsandanabrahmacariyakathÄ• vaá¹‡á¹‡anÄ•

<273> __rÅ«pÄ• vacaramaggenÄ• _ti \Ne 86/ rÅ«pÄ• vacarajjhÄ• nena. taÃ±hi rÅ«pabhav maggoti vutto. yathÄ• ha ``rÅ«pupapattiyÄ• maggaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Dhs 160). __ rÅ«pÄ• vacarajjhÄ• naá¹ƒ. ``idhavihÄ• yaniá¹-á¹-hahetubhÅ«to rÅ«pÄ• vacaramaggoâ€™â€ vacanaá¹ƒ anÄ• gÄ• mimaggassa tabbhÄ• vadÄ«pakena ``idha bhÄ• vitamaggoâ€™â€™ t codetvÄ• yathÄ• sameti \Be 87/, taá¹ƒ dassetuá¹ƒ __ ``pubbe panÄ• â€™â€™ _tiÄ• di vut ``pubbeâ€™â€™ _ti iminÄ• ``idha bhÄ• vitamaggoâ€™â€™ tiÄ• dikaá¹ƒ vadanti, idhÄ• pi ``rÅ«pÄ• vacaramaggenÄ• â€™â€™ tiÄ• dikaá¹ƒ. tattha __anÄ• gÄ• mÄ« evÄ• _ti anÄ• gÄ __jhÄ• nÄ• nÄ• gÄ• mÄ«_ti asamucchinnajjhattasaá¹ƒyojanopi rÅ«pabhave uppajjitvÄ• an bhÄ• vetvÄ• tattheva parinibbÄ• yanato. __adhippÄ• yo_ti yathÄ• vutto dvinnaá¹ƒ aá¹-á¹-ha avirodhadÄ«pako adhippÄ• yo.

__idhÄ• _ti kÄ• maloke. __tatthÄ• _ti brahmaloke. ettha ca paravÄ• dÄ« evaá¹ƒ pucchitabb á¹-hÄ• nehÄ«â€™â€™ ti suttaá¹ƒ kiá¹ƒ yathÄ• rutavasena gahetabbatthaá¹ƒ, udÄ• hu sand jÄ• namÄ• no sandhÄ• yabhÄ• sitanti vadeyya. aÃ±Ã±athÄ• ``paranimmitavasavattideve u vattuá¹ƒ na sakkÄ• ``deve ca tÄ• vatiá¹ƒseâ€™â€™ ti vuttattÄ• . yathÄ• hi tassa ``seyyath tÄ• vatiá¹ƒsehi saddhiá¹ƒ mantetvÄ• â€™â€™ tiÄ• dÄ«su viya sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ tÄ• vatiá¹ƒsadevÄ• pÄ• kaá¹-Ä• paÃ±Ã±Ä• tÄ• ti tesaá¹ƒ gahaá¹‡aá¹ƒ, na teyeva adhippe sandhÄ• yabhÄ• sitatthaá¹ƒ sampaá¹-icchitabbaá¹ƒ, evaá¹ƒ ``idha brahmacariyavÄ• soâ€™ anavajjasukhaabyÄ• sekasukhanekkhammasukhÄ• disannissayabhÄ• vena mahÄ• nisaá¹ƒ brahmacariyavÄ• soâ€™â€™ ti imasmiá¹ƒ sutte adhippetÄ• . sÄ• hi uttarakurukÄ• naá¹ƒ d

dukkarÄ• dullabhÄ• ca. tattha sÅ«riyaparivattÄ• dÄ«hipi devesu maggapaá¹-ilÄ• bhÄ• ya a
uttarakurukÄ• naá¹ƒ pana visesÄ• nadhigamabhÄ• vo ubhinnampi icchito evÄ• ti.

saá¹ƒsandanabrahmacariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmacariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. odhisokathÄ• vaá¹‡á¹‡anÄ•

<274> __odhiso_ti \Ne 87/ bhÄ• gaso, bhÄ• genÄ• ti attho. bhÄ• go nÄ• ma yasmÄ• ekad
``ekadesena ekadesenÄ• â€™â€™ _ti vuttaá¹ƒ. tattha yadi catunnaá¹ƒ maggÄ• naá¹ƒ vase
kilesagaá¹‡assa catubhÄ• gehi pahÄ• naá¹ƒ ``odhiso pahÄ• naâ€™â€™ nti adhippetaá¹ƒ, i
``tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â
Ä• divacanato. yasmÄ• pana maggo catÅ«su saccesu nÄ• nÄ• bhisamayavasena kiccakar
paravÄ• dino laddhi, tasmÄ• yathÄ• ``maggo kÄ• lena dukkhaá¹ƒ parijÄ• nÄ• ti, kÄ• lena s
tiÄ• dinÄ• nÄ• nakkhaá¹‡avasena saccesu pavattatÄ«ti icchito, evaá¹ƒ paccekampi nÄ• na
tathÄ• sati dukkhÄ• dÄ«naá¹ƒ ekadesaekadesameva parijÄ• nÄ• ti pajahatÄ«ti dassetuá¹ƒ
... pe ... ekadese pajahatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. sati hi nÄ• nÄ• bhisamaye paá¹-hama
pahÄ• tabbÄ• naá¹ƒ saá¹ƒyojanattayÄ• dÄ«naá¹ƒ dukkhadassanÄ• dÄ«hi ekadesaekadesa
ekadesasotÄ• pattimaggaá¹-á¹-hÄ• ditÄ• , tato eva ekadesasotÄ• pannÄ• ditÄ• ca Ä• pajja
lokuttarakusalÄ• naá¹ƒ, na ca taá¹ƒ yuttaá¹ƒ. na hi kÄ• labhedena vinÄ• so eva sotÄ• pann
sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. tenÄ• ha __ ``ekadesaá¹ƒ sotÄ• panno, ekadesaá¹ƒ na sotÄ• pann

apicÄ• yaá¹ƒ nÄ• nÄ• bhisamayavÄ• dÄ« evaá¹ƒ pucchitabbo ``maggaÃ±Ä• á¹‡aá¹ƒ saccÄ
Ä• rammaá¹‡ato paá¹-ivijjhati, udÄ• hu kiccatoâ€™â€™ ti. yadi Ä• rammaá¹‡atoti vadeyya,
vipassanÄ• Ã±Ä• á¹‡assa viya dukkhasamudayÄ• naá¹ƒ accantaparicchedasamucchedÄ•
tathÄ• maggadassanaá¹ƒ. na hi sayameva attÄ• naá¹ƒ Ä• rabbha pavattatÄ«ti yuttaá¹ƒ, ma
anavaá¹-á¹-hÄ• naá¹ƒ Ä• pajjatÄ«ti, tasmÄ• tÄ«á¹‡i saccÄ• ni kiccato, nirodhaá¹ƒ kiccato Ä
paá¹-ivijjhatÄ«ti evamasammohato paá¹-ivijjhantassa maggaÃ±Ä• á¹‡assa nattheva nÄ• nÄ
``yo, bhikkhave, dukkhaá¹ƒ passati, dukkhasamudayampi so passatÄ«â€™â€™ tiÄ• di. na
kÄ• lantaradassanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``yo nu kho, Ä• vuso, dukkhaá¹ƒ passati, dukk
dukkhanirodhampi ... pe ... dukkhanirodhagÄ• minipaá¹-ipadampi so passatÄ«â€™â€™ ti (S
ekasaccadassanasamaá¹…gino aÃ±Ã±asaccadassanasamaá¹…gibhÄ• vavicÄ• raá¹‡Ä• ya
Ä• yasmatÄ• gavaá¹ƒpatittherena Ä• bhatattÄ• paccekaÃ±ca saccattayadassanassa yojita
purimadiá¹-á¹-hassa puna adassanato samudayÄ• didassane dukkhÄ• didassanamayojanÄ
lokuttaramaggo lokiyamaggo viya katakÄ• ribhÄ• vena pavattati samucchedakattÄ• . tathÄ•
dassanaá¹ƒ \Be 89/ dassanantaraparanti dassanÄ• nuparamo siyÄ• . evaá¹ƒ Ä• gamato yut
asambhavato paccekaá¹ƒ maggÄ• naá¹ƒ odhiso pahÄ• naá¹ƒ natthÄ«ti niá¹-á¹-hamettha ga

odhisokathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jahatikathÄ• vaá¹‡á¹‡anÄ•

1. nasuttÄ• haraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<280> yadipi pÄ• á¸·iyaá¹ƒ ``tayo magge bhÄ• vetÄ«â€™â€™ ti vuttaá¹ƒ, maggabhÄ• van
kilesasamucchindanatthÄ• ti Ã±atvÄ• __ ``kiccasabbhÄ• vanti tÄ«hi pahÄ• tabbassa pahÄ«
tattha __tÄ«hÄ«_ti heá¹-á¹-himehi tÄ«hi ariyamaggehi __pahÄ• tabbassa_ ajjhattasaá¹ƒyoja
samucchindananti attho. __taá¹ƒ pana kicca_nti adhobhÄ• giyasaá¹ƒyojanesu maggassa pa
__teneva maggenÄ• _ti anÄ• gÄ• mimaggeneva. __etaá¹ƒ na sametÄ«_ti evaá¹ƒ maggupp
kÄ• marÄ• gabyÄ• pÄ• dÄ• pahÄ«yantÄ«ti laddhikittanaá¹ƒ iminÄ• maggassa kiccasabbh
yujjati. __tasmÄ• _ti iminÄ• yathÄ• vuttameva virodhaá¹ƒ paccÄ• masati. __pahÄ«nÄ• na_
hi jhÄ• nalÄ• bhÄ« jhÄ• nena yathÄ• vikkhambhite kilese maggena samucchindati, so idhÄ•
``dassanamagge ... pe ... adhippÄ• yoâ€™â€™ _ti.

jahatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sabbamatthÄ«tikathÄ• vaá¹‡á¹‡anÄ•

1. vÄ• dayuttivaá¹‡á¹‡anÄ•

<282> __sabbaá¹ƒ_ \Ne 89/ __atthÄ«_ti ettha yasmÄ• paccuppannaá¹ƒ viya atÄ«tÄ• nÄ•
dharamÄ• nasabhÄ• vanti paravÄ• dino laddhi, tasmÄ• __sabba_nti kÄ• lavibhÄ• gato atÄ
pana ``yampi natthi, tampi atthÄ«â€™â€™ ti kÄ• lavimuttassa vasena anuyogo, taá¹ƒ atipp
paravÄ• dipaá¹-iÃ±Ã±Ä• ya dosÄ• ropanaá¹ƒ. nayadassanaá¹ƒ vÄ• atÄ«tÄ• nÄ• gatÄ• naá
\Be 90/ pana ayaá¹ƒ atthibhÄ• vo yasmÄ• desakÄ• lÄ• kÄ• radhammehi vinÄ• na hoti, tas
saddhiá¹ƒ yojetvÄ• anuyogaá¹ƒ dassetuá¹ƒ ``sabbattha sabbamatthÄ«â€™â€™ tiÄ• dinÄ•
yadipi __sabbatthÄ• _ti idaá¹ƒ sÄ• maÃ±Ã±avacanaá¹ƒ, taá¹ƒ pana yasmÄ• visesaniviá¹-á
__sabbesÅ«_ti dhammÄ• vibhÄ• gato vuccanti, tasmÄ• oá¸·Ä• rikassa pÄ• kaá¹-assa rÅ«
atthaá¹ƒ dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``sabbatthÄ• ti sabbasmiá¹ƒ sarÄ«reâ€™â€™ t
nidassanamattaá¹ƒ vÄ• etaá¹ƒ daá¹-á¹-habbaá¹ƒ. tathÄ• ca kÄ• á¹‡Ä• dakÄ• pilehi paá¹-iÃ
Ä• kÄ• sakÄ• lÄ• disattapakatipurisÄ• viya paravÄ• dinÄ• paá¹-iÃ±Ã±Ä• yamÄ• naá¹ƒ sab
hotÄ«ti. ``sabbattha sarÄ«reâ€™â€™ ti ca ``tile telaâ€™â€™ nti viya byÄ• pane bhummant
sabbena bhavitabbanti vuttaá¹ƒ __ ``sirasi pÄ• dÄ• ... pe ... atthoâ€™â€™ _ti.

sabbasmiá¹ƒ kÄ• le sabbamatthÄ«ti yojanÄ• . etasmiá¹ƒ pakkheyevassa aÃ±Ã±avÄ• do pa

atthi, attheva taá¹ƒ, yaá¹ƒ natthi, nattheva taá¹ƒ, asato natthi sambhavo, sato natthi vinÄ• sc
evaá¹ƒ sabbenÄ• kÄ• rena sabbaá¹ƒ sabbesu dhammesu sabbaá¹ƒ atthÄ«ti atthoti samban
``sabbaá¹ƒ sabbasabhÄ• vaá¹ƒ, anekasattinicitÄ• bhÄ• vÄ• asato natthi sambhavoâ€™â€™
__yogarahita_nti kenaci yuttÄ• yuttalakkhaá¹‡asaá¹ƒyogarahitaá¹ƒ. __taá¹ƒ pana ekasabhÄ
saá¹ƒyogarahitaá¹ƒ nÄ• ma atthato ekasabhÄ• vaá¹ƒ, ekadhammoti attho. etena devavÄ• d
atthevÄ• tivÄ• do paridÄ«pito siyÄ• . __atthÄ«ti pucchatÄ«_ti yadi sabbamatthÄ«ti tava vÄ•
diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹-hibhÄ• vo atthÄ«ti ekantena tayÄ• sampaá¹-icchitabbo, tasm
atthÄ«â€™â€™ ti pucchatÄ«ti attho.

vÄ• dayuttivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• lasaá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ•

<285> __atÄ«tÄ• _ \Ne 90/ __ ... pe ... karitvÄ• _ti etthÄ• yaá¹ƒ saá¹…khepattho --- atÄ«taá
rÅ«passa imaá¹ƒ visesaá¹ƒ, evaá¹ƒ visesaá¹ƒ vÄ• rÅ«paá¹ƒ aggahetvÄ• paccuppannatÄ•
appiyaá¹ƒ paccuppannarÅ«pabhÄ• vÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡attÄ• etasmiá¹ƒyeva \
vacÄ«gocaraá¹ƒ pÄ• petabbaá¹ƒ satipi nesaá¹ƒ visesanavisesitabbatÄ• saá¹…khÄ• te vibhÄ
avibhajitabbaá¹ƒ katvÄ• ti. yasmÄ• pana pÄ• á¸·iyaá¹ƒ ``paccuppannanti vÄ• rÅ«panti vÄ•
paccuppannarÅ«pasaddehi tadatthassa vattabbÄ• kÄ• ro itisaddehi dassito, tasmÄ• __ ``pa
... vuttaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha. __rÅ«papaÃ±Ã±attÄ«_ti rÅ«pÄ• yatanapaÃ±Ã±atti. sÄ
sabhÄ• vadhammupÄ• dÄ• nÄ• tajjÄ• paÃ±Ã±atti. tenevÄ• ha __ ``sabhÄ• vaparicchinne p
vijjamÄ• napaÃ±Ã±attÄ«â€™â€™ _ti. __rÅ«pasamÅ«haá¹ƒ upÄ• dÄ• yÄ• _ti taá¹ƒtaá¹ƒatta
upÄ• dÄ• nabhÅ«tÄ• naá¹ƒ abhÄ• vavibhÄ• vanÄ• kÄ• rena pavattamÄ• nÄ• naá¹ƒ rÅ«pad
upÄ• dÄ• nupÄ• dÄ• nampi hi upÄ• dÄ• namevÄ• ti. __tasmÄ• _ti samÅ«hupÄ• dÄ• yÄ• dh
avijjamÄ• napaÃ±Ã±attibhÄ• vato. __vigamÄ• vattabbatÄ• _ti vigamassa vatthabhÄ• vÄ• pa
odÄ• tatÄ• vigamena avatthaá¹ƒ hoti. na pana yuttÄ• rÅ«pabhÄ• vassa vigamÄ• vattabbat
__rÅ«pabhÄ• vo_ti ca rÅ«pÄ• yatanasabhÄ• vo cakkhuviÃ±Ã±Ä• á¹‡assa gocarabhÄ• vo. n
paccuppannabhÄ• vavigame vigamÄ• vattabbatÄ• yuttÄ• .

kÄ• lasaá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vacanasodhanavaá¹‡á¹‡anÄ•

<288> __anÄ• gataá¹ƒ vÄ• paccuppannaá¹ƒ vÄ• _ti ettha __vÄ• _-saddo aniyamattho yath
bandhitabbaá¹ƒ palÄ• se vÄ• â€™â€™ ti. tasmÄ• ``hutvÄ• hotÄ«â€™â€™ ti ettha hoti-sad
yaá¹ƒ kiÃ±ci padhÄ• naá¹ƒ katvÄ• sambandhaá¹ƒ labhatÄ«ti dassento __ ``anÄ• gataá¹ƒ ..
daá¹-á¹-habbaâ€™â€™ _nti Ä• ha. tattha __paccuppannaá¹ƒ honta_nti paccuppannaá¹ƒ jÄ
paccuppannabhÄ• vaá¹ƒ labhantaá¹ƒ. tenÄ• ha __ ``taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccup

_ti. __tampi hutvÄ• hotÄ«_ti yaá¹ƒ anÄ• gataá¹ƒ hutvÄ• paccuppannabhÄ• vappattiyÄ• ``
vuttaá¹ƒ, kiá¹ƒ tadapi puna hutvÄ• hotÄ«ti pucchati. __tabbhÄ• vÄ• vigamato_ti paccuppan
hutvÄ• hotibhÄ• vÄ• nupagamato. __paccuppannÄ• bhÄ• vato_ti paccuppannatÄ• ya abhÄ

__vacanaá¹ƒ_ \Be 92/ \Ne 91/ __arahatÄ«_ti iminÄ• vacanamatte na koci dosoti dasseti. id
--- yadipi tassa puna hutvÄ• bhÅ«tassa puna hutvÄ• hotibhÄ• vo natthi, punappunaá¹ƒ Ã±Ä
dutiyaá¹ƒ tato parampi tathÄ• vattabbataá¹ƒ arahatÄ«ti ``Ä• mantÄ• â€™â€™ ti paá¹-ijÄ• n
sabhÄ• vadhamme. tappaá¹-ikkhepato __adhamme_ abhÄ• vadhamme. tenÄ• ha __ ``sasa

__paá¹-ikkhittanayenÄ• _ti ``hutvÄ• hoti, hutvÄ• hotÄ«â€™â€™ ti ettha pubbe yadetaá¹ƒ
hutvÄ• paccuppannaá¹ƒ hotÄ«â€™â€™ ti vadatÄ• ``taá¹ƒyeva anÄ• gataá¹ƒ taá¹ƒ paccup
``anÄ• gataá¹ƒ vÄ• paccuppannaá¹ƒ vÄ• hutvÄ• hotÄ«â€™â€™ ti vuttaá¹ƒ, ``kiá¹ƒ te tam
pucchite yo paravÄ• dinÄ• hutvÄ• bhÅ«tassa puna hutvÄ• abhÄ• vato ``na hevÄ• â€™â€™
paá¹-ikkhittanayena. svÄ• yaá¹ƒ yadeva rÅ«pÄ• di anÄ• gataá¹ƒ, tadeva paccuppannanti sa
anÄ• gatapaccuppannanti pana attheva kÄ• labhedoti taá¹ƒkÄ• labhedavirodhÄ• ya paá¹-ik
``paá¹-ikkhittanayenÄ• ti kÄ• lanÄ• nattenÄ• â€™â€™ _ti. tena hi so ayaÃ±ca paá¹-ikkhepo
__paá¹-iÃ±Ã±Ä• tanayenÄ• _ti idampi yathÄ• vuttapaá¹-ikkhepÄ• nantaraá¹ƒ yaá¹ƒ paá¹-iÃ±
sandhÄ• yÄ• ha. yathÄ• hi sÄ• paá¹-iÃ±Ã±Ä• atthÄ• bhedena nÄ«tÄ• pavattitÄ• , tathÄ•
``atthÄ• nÄ• nattenÄ• â€™â€™ _ti, anÄ• gatÄ• dippabhedÄ• ya kÄ• lapaÃ±Ã±attiyÄ• upÄ
abhedenÄ• ti attho. yathÄ• upÄ• dÄ• nabhÅ«tarÅ«pÄ• diatthÄ• bhedepi tesaá¹ƒ khaá¹‡atta
anÄ• gatapaccuppannabhÄ• vÄ• vattitÄ• , tathÄ• tattha vuccamÄ• nÄ• hutvÄ• hotibhÄ• vÄ
purimapacchimesu pavattitÄ• purimapacchimakiriyÄ• ti katvÄ• ti imamatthaá¹ƒ dassento __
pe ... paá¹-ijÄ• nÄ• tÄ«â€™â€™ _ti vatvÄ• puna __ ``atthÄ• nÄ• nattameva hÄ«â€™â€™ _
samattheti. yathÄ• pana ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti paá¹-ijÄ• nantassa jÄ«
sarÄ«rameva jÄ«voti jÄ«vasarÄ«rÄ• naá¹ƒ anaÃ±Ã±attaá¹ƒ Ä• pajjati, evaá¹ƒ ``taÃ±Ã±eva
paccuppannaâ€™â€™ nti ca paá¹-ijÄ• nantassa anÄ• gatapaccuppannÄ• naá¹ƒ anaÃ±Ã±a
paccuppannÄ• nÄ• gatesu vuttÄ• hotibhÄ• vahutvÄ• bhÄ• vÄ• anÄ• gatapaccuppannesup
aá¹-á¹-hakathÄ• yaá¹ƒ ``evaá¹ƒ sante anÄ• gatampi hutvÄ• hoti nÄ• ma, paccuppannampi h
ti.

__anuÃ±Ã±Ä• tapaÃ±hassÄ• _ti \Be 93/ ``taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannanti?
atthÄ• nÄ• nattaá¹ƒ sandhÄ• ya anuÃ±Ã±Ä• tassa atthassa. Ã±Ä• tuá¹ƒ icchito hi attho paÃ
anÄ• gataá¹ƒ hutvÄ• paccuppannabhÅ«tassa puna anÄ• gataá¹ƒ hutvÄ• paccuppannabhÄ
purimanaye \Ne 92/. pacchimanaye pana anÄ• gatapaccuppannesu ekekassa hutvÄ• hotibh
vuttoti attho. __paá¹-ikkhittapaÃ±ha_nti ``taá¹ƒyeva anÄ• gataá¹ƒ taá¹ƒ paccuppannanti? na
vattabbeâ€™â€™ ti evaá¹ƒ kÄ• lanÄ• nattaá¹ƒ sandhÄ• ya paá¹-ikkhittapaÃ±haá¹ƒ. __tenÄ
anÄ• gatapaccuppannÄ• naá¹ƒ hotihutvÄ• bhÄ• vapaá¹-ikkhepena. __codetÄ«_ti anÄ• gata
paccuppannaá¹ƒ tena hutvÄ• nÄ• ma, ubhayampi anaÃ±Ã±attÄ• ubhayasabhÄ• vanti code

hotÄ«â€™â€™ ti etasmiá¹ƒ paÃ±he __kathaá¹ƒ hoti doso_ti codetÄ«ti. __ ``tassevÄ• â€™â
kathaá¹ƒ katvÄ• codanÄ• , kathaÃ±ca katvÄ• parihÄ• ro? anujÄ• nanapaá¹-ikkhepÄ• naá¹
atthÄ• bhedakÄ• labhedavisayattÄ• abhinnÄ• dhÄ• ratÄ• ya tesaá¹ƒ parihÄ• ro. __tassevÄ
attho.

__tadubhayaá¹ƒ gahetvÄ• _ti ``taá¹ƒ anÄ• gataá¹ƒ taá¹ƒ paccuppannaâ€™â€™ nti ubhaya
__ekeka_nti tesu ekekaá¹ƒ. __ekekamevÄ• _ti ubhayaá¹ƒ ekajjhaá¹ƒ aggahetvÄ• ekekame
pakkhe tathÄ• na yuttanti attho. __esa nayo_ti atidesaá¹ƒ katvÄ• saá¹ƒkhittattÄ• taá¹ƒ dub
``anÄ• gatassa hÄ«â€™â€™ _tiÄ• dinÄ• vivarati. __paá¹-ijÄ• nitabbaá¹ƒ siyÄ• _ anÄ• gata
yathÄ• kkamaá¹ƒ hotihutvÄ• bhÄ• vatoti adhippÄ• yo. ``yadetaá¹ƒ tayÄ• â€™â€™ tiÄ• dinÄ
saá¹ƒvaá¹‡á¹‡anÄ• nayo __purimanayo, _ tattha hi ``yadi te anÄ• gataá¹ƒ hutvÄ• â€™â€™
codito. ``aparo nayoâ€™â€™ tiÄ• diko __dutiyanayo_. tattha hi ``anÄ• gatassa ... pe ... hutv
nÄ• mÄ• â€™â€™ ti anÄ• gatÄ• dÄ«su ekekassa hutvÄ• hotinÄ• matÄ• coditÄ• .

vacanasodhanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atÄ«taÃ±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<290> __kathaá¹ƒ_ \Be 94/ __vuccatÄ«_ti kasmÄ• vuttaá¹ƒ. __tenÄ• _ti hi iminÄ• dutiyap
Ã±Ä• á¹‡aâ€™â€™ nti idaá¹ƒ paccÄ• maá¹-á¹-haá¹ƒ, taÃ±ca paccuppannaá¹ƒ Ã±Ä• á¹‡aá¹
atÄ«tanti vuttaá¹ƒ. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``puna puá¹-á¹-ho atÄ«tÄ• rammaá¹‡aá¹
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di.

atÄ«taÃ±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arahantÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<291> ``arahaá¹ƒ \Ne 93/ khÄ«á¹‡Ä• savoâ€™â€™ tiÄ• dinÄ• suttavirodho pÄ• kaá¹-oti id
``yuttivirodho ... pe ... daá¹-á¹-habboâ€™â€™ _ti Ä• ha. tattha __anÄ• natta_nti aviseso. __
__Ä• di_-saddena katakiccatÄ• bhÄ• vo anohitabhÄ• ratÄ• ti evamÄ• dÄ«naá¹ƒ saá¹…gaho

arahantÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

padasodhanakathÄ• vaá¹‡á¹‡anÄ•

<295> yo atÄ«tasaddÄ• bhidheyyo attho, so atthisaddÄ• bhidheyyoti dvepi samÄ• nÄ• dhik
vuttaá¹ƒ __ ``atÄ«taatthisaddÄ• naá¹ƒ ekatthattÄ• â€™â€™ _ti, na, atÄ«tasaddÄ• bhidheyy
atthisaddÄ• bhidheyyattÄ• . tenÄ• ha __ ``atthisaddatthassa ca nvÄ• tÄ«tabhÄ• vatoâ€™â€

Ä• ha __ ``atÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taÃ±ca atÄ«taá¹ƒ hotÄ«â€™â€™ _ti. idaá¹ƒ v
matena atÄ«taá¹ƒ atthi, atthi ca nvÄ• tÄ«tanti atÄ«taÃ±ca no atÄ«taá¹ƒ siyÄ• , tathÄ• atthi
atÄ«taÃ±ca no atÄ«taá¹ƒ atÄ«taá¹ƒ siyÄ• ti, yathÄ• ``atÄ«taá¹ƒ atthÄ«â€™â€™ ti ettha atÄ
nÄ• yaá¹ƒ niyamo gahetabbo anatÄ«tassapi atthibhÄ• vassa icchitattÄ• . tenevÄ• ha __ ``at
siyÄ• nvÄ• tÄ«taâ€™â€™ _nti. yena hi Ä• kÄ• rena atÄ«tassa atthibhÄ• vo paravÄ• dinÄ•
anatÄ«tassa anÄ• gatassa paccuppannassa ca so icchito. kena pana Ä• kÄ• rena icchitoti \
saá¹…khatÄ• kÄ• rena. tena vuttaá¹ƒ ``tenÄ• tÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taá¹ƒ atÄ«ta
atÄ«taá¹ƒ atthiyevÄ• ti evamettha niyamo gahetabbo. atthibhÄ• ve hi atÄ«taá¹ƒ niyamitaá¹ƒ
niyamito, ``na pana nibbÄ• naá¹ƒ atthÄ«â€™â€™ ti ettha pana nibbÄ• nameva atthÄ«ti aya
so eva gahetabbo. yadipi hi nibbÄ• naá¹ƒ paramatthato atthibhÄ• vaá¹ƒ upÄ• dÄ• ya uttarap
labbhati tadaÃ±Ã±assapi abhÄ• vato, tathÄ• pi asaá¹…khatÄ• kÄ• rena aÃ±Ã±assa anupala
atthÄ«ti purimapadÄ• vadhÄ• raá¹‡e atthe gayhamÄ• ne ``atthi siyÄ• nibbÄ• naá¹ƒ, siyÄ•
codanÄ• anokÄ• sÄ• . atÄ«tÄ• dÄ«su pana purimapadÄ• vadhÄ• raá¹‡aá¹ƒ paravÄ• dinÄ•
atippasaá¹…go. aggahaá¹‡aÃ±cassa pÄ• á¸·ito eva viÃ±Ã±Ä• yati. evamettha \Ne 94/ atÄ«t
vadantassa paravÄ• dissevÄ• yaá¹ƒ iá¹-á¹-havighÄ• tadosÄ• patti, na pana nibbÄ• nassa at
sakavÄ• dissÄ• ti. __paá¹-ipÄ• danÄ• _ patiá¹-á¹-hÄ• panÄ• veditabbÄ• .

etthÄ• ha ``atÄ«taá¹ƒ atthÄ«â€™â€™ tiÄ• dinÄ• kiá¹ƒ panÄ• yaá¹ƒ atÄ«tÄ• nÄ• gatÄ• naá
adhippeto, udÄ• hu na paramatthato. kiÃ±cettha --- yadi tÄ• va paramatthato, sabbakÄ• laá
saá¹…khÄ• rÄ• naá¹ƒ sassatabhÄ• vo Ä• pajjati, na ca taá¹ƒ yuttaá¹ƒ Ä• gamavirodhato yu
paramatthato, ``sabbamatthÄ«â€™â€™ tiÄ• dikÄ• codanÄ• niratthikÄ• siyÄ• , na niratthik
``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gataâ€™â€™ ntiÄ• dinÄ• atÄ«tÄ• nÄ• gatÄ• nampi k
ca atÄ«te kusalÄ• kusalassa kammassa Ä• yatiá¹ƒ phalaá¹ƒ kathaá¹ƒ bhaveyya, tattha ca p
anÄ• gate ca anÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• di kathaá¹ƒ pavatteyya, tasmÄ• attheva paramatt
paá¹-ijÄ• nÄ• ti, taá¹ƒ sandhÄ• ya ayaá¹ƒ katÄ• ti. ekantena cetaá¹ƒ sampaá¹-icchitabbaá¹ƒ
atthÄ«â€™â€™ ti vadanti atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppannaÃ±ca, te sabbatthivÄ• dÄ• t

catubbidhÄ• cete te sabbatthivÄ• dÄ• . tattha __keci bhÄ• vaÃ±Ã±attikÄ• _. te hi ``yathÄ•
bhinditvÄ• aÃ±Ã±athÄ• kariyamÄ• nassa saá¹‡á¹-hÄ• nasseva aÃ±Ã±athattaá¹ƒ, na vaá¹‡
khÄ«raá¹ƒ dadhibhÄ• vena pariá¹‡amantaá¹ƒ rasavÄ«riyavipÄ• ke pariccajati, na vaá¹‡á¹‡a
anÄ• gataddhuno paccuppannaddhaá¹ƒ saá¹…kamantÄ• anÄ• gatabhÄ• vameva jahanti, n
96/ paccuppannaddhuno atÄ«taddhaá¹ƒ saá¹…kameâ€™â€™ ti vadanti. __keci lakkhaá¹‡a
``tÄ«su addhÄ• su pavattamÄ• no dhammo atÄ«to atÄ«talakkhaá¹‡ayutto, itaralakkhaá¹‡eh
paccuppanno ca. yathÄ• puriso ekissÄ• itthiyÄ• ratto aÃ±Ã±Ä• su arattoâ€™â€™ ti vadan
avatthaÃ±Ã±attikÄ• , _ te ``tÄ«su addhÄ• su pavattamÄ• no dhammo taá¹ƒ taá¹ƒ avatthaá¹ƒ
niddisÄ«yati avatthantarato, na sabhÄ• vato. yathÄ• ekaá¹ƒ akkhaá¹ƒ ekaá¹…ge nikkhittaá
sataá¹…ge satanti, sahassaá¹…ge sahassanti, evaá¹ƒsampadamidaâ€™â€™ nti. __apare a
pana ``tÄ«su addhÄ• su pavattamÄ• no dhammo taá¹ƒ taá¹ƒ apekkhitvÄ• tadaÃ±Ã±asabhÄ

ekÄ• itthÄ« mÄ• tÄ• ti ca vuccati dhÄ«tÄ• â€™â€™ ti ca. evamete cattÄ• ro sabbatthivÄ• c

tesu paá¹-hamo pariá¹‡Ä• mavÄ• ditÄ• ya kÄ• pilapakkhikesu pakkhipitabboti. dutiyassapi sabbassa sabbalakkhaá¹‡ayogato. catutthassapi saá¹…karova. ekasseva dhammassa \Ne kÄ• lÄ• samodhÄ• naá¹ƒ gacchanti. purimapacchimakkhaá¹‡Ä• hi atÄ«tÄ• nÄ• gatÄ• , ma pana avatthaÃ±Ã±attikassa natthi saá¹…karo dhammakiccena kÄ• lavavatthÄ• nato. dhamm paccuppanno, tato pubbe anÄ• gato, pacchÄ• atÄ«toti.

tattha yadi atÄ«tampi dharamÄ• nasabhÄ• vatÄ• ya atthi anÄ• gatampi, kasmÄ• taá¹ƒ atÄ vÄ• , nanu vuttaá¹ƒ ``dhammakiccena kÄ• lavavatthÄ• natoâ€™â€™ ti. yadi evaá¹ƒ paccup kiccaá¹ƒ, anavasesapaccayasamavÄ• ye phaluppÄ• danaá¹ƒ. evaá¹ƒ sati anÄ• gatassapi c atthibhÄ• vatoti lakkhaá¹‡asaá¹…karo siyÄ• . idaÃ±cettha vattabbaá¹ƒ, teneva sabhÄ• vena kiccakaraá¹‡e ko vibandho, yena kadÄ• ci karoti kadÄ• ci na karoti paccayasamavÄ• yabhÄ samavÄ• yÄ• bhÄ• vatoti ce? taá¹ƒ na, niccaá¹ƒ atthibhÄ• vassa icchitattÄ• . tato eva ca ad avavatthÄ• naá¹ƒ. dhammo hi teneva sabhÄ• vena vijjamÄ• no kasmÄ• kadÄ• ci atÄ«toti v kÄ• lassa vavatthÄ• naá¹ƒ na siyÄ• . yo hi dhammo ajÄ• to, so anÄ• gato. yo jÄ• to na ca n yo niruddho, so atÄ«to. idamevettha vattabbaá¹ƒ. yadi yathÄ• vattamÄ• naá¹ƒ atthi \Be 97/ anÄ• gataÃ±ca atthi, tassa tathÄ• sato ajÄ• tatÄ• niruddhatÄ• ca kena hotÄ«ti. teneva hi s dhammassa kathamidaá¹ƒ sijjhati ajÄ• toti vÄ• niruddhoti vÄ• . kiá¹ƒ tassa pubbe nÄ• hosi, ajÄ• toti vuccati, kiÃ±ca pacchÄ• natthi, yassa abhÄ• vato niruddhoti vuccati. tasmÄ• sabb na sijjhati, yadi ahutvÄ• saá¹…gati hutvÄ• ca vinassatÄ«ti na sampaá¹-icchanti. yaá¹ƒ pana ``saá¹…khatalakkhaá¹‡ayogato na sassatabhÄ• vappasaá¹…goâ€™â€™ ti, tayidaá¹ƒ keva udayavayÄ• sambhavato, atthi ca nÄ• ma sabbadÄ• so dhammo, na ca niccoti kutoyaá¹ƒ v

sabhÄ• vo sabbadÄ• atthi, nicco dhammo na vuccati.

dhammo sabhÄ• vato nÄ• Ã±Ã±o, aho dhammesu kosalaá¹ƒ ||

yaÃ±ca \Ne 96/ vuttaá¹ƒ ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gataâ€™â€™ ntiÄ• dinÄ• at khandhabhÄ• vassa vuttattÄ• atthevÄ• ti, vadÄ• ma. atÄ«taá¹ƒ bhÅ«tapubbaá¹ƒ, anÄ• gata bhavissati, tadubhayassapi ruppanÄ• disabhÄ• vÄ• nÄ• tivattanato rÅ«pakkhandhÄ• dibhÄ yathÄ• dhammasabhÄ• vÄ• nÄ• tivattanato atÄ«tÄ• dhammÄ• anÄ• gatÄ• dhammÄ• ti, n evamÄ• ha ``paccuppannaá¹ƒ viya taá¹ƒ atthÄ«â€™â€™ ti. kathaá¹ƒ panetaá¹ƒ atthÄ«ti? at idaá¹ƒ pana taveva upaá¹-á¹-hitaá¹ƒ, kathaá¹ƒ taá¹ƒ atÄ«taá¹ƒ anÄ• gataÃ±ca vuccati, yadi atthÄ«ti.

yaá¹ƒ pana ``na tÄ• va kÄ• laá¹ƒ karoti, yÄ• va na taá¹ƒ pÄ• paá¹ƒ byantÄ« hotÄ«â€™â€™ vuttaá¹ƒ, taá¹ƒ yasmiÃ±ca santÄ• ne kammaá¹ƒ katÅ«pacitaá¹ƒ, tattha tenÄ• hitaá¹ƒ

taá¹ƒphaluppÄ• danasamatthataá¹ƒ sandhÄ• ya vuttaá¹ƒ, na atÄ«tassa kammassa dharam
sakena bhÄ• vena vijjamÄ• naá¹ƒ kathaá¹ƒ taá¹ƒ atÄ«taá¹ƒ nÄ• ma siyÄ• . itthaÃ±cetaá¹ƒ e
sampaá¹-icchitabbaá¹ƒ, yaá¹ƒ saá¹…khÄ• rÄ• ahutvÄ• sambhavanti, hutvÄ• pativenti tesa
ca pacchÄ• na kÄ• ci á¹-hiti nÄ• ma atthi, yato atÄ«tÄ• nÄ• gataá¹ƒ atthÄ«ti vucceyya. tena

``anidhÄ• nagatÄ• bhaggÄ• , puÃ±jo natthi anÄ• gate.

uppannÄ• yepi tiá¹-á¹-hanti, Ä• ragge sÄ• sapÅ«pamÄ• â€™â€™ ti || (Nidd I 10, 39).

yadi \Be 98/ cÄ• nÄ• gataá¹ƒ paramatthato siyÄ• , ahutvÄ• sambhavantÄ«ti vattuá¹ƒ na sa
ahutvÄ• sambhavantÄ«ti ce? na, dhammappavattimattattÄ• kÄ• lassa. atha attano sabhÄ•
sambhavantÄ«ti, siddhametaá¹ƒ anÄ• gataá¹ƒ paramatthato natthÄ«ti. yaÃ±ca vuttaá¹ƒ ``as
kusalÄ• kusalassa kammassa Ä• yatiá¹ƒ phalaá¹ƒ kathaá¹ƒ bhaveyyÄ• â€™â€™ ti, na kho
phaluppatti icchitÄ• , atha kho tassa katattÄ• tadÄ• hitavisesato santÄ• nato. vuttaÃ±hetaá
``kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã
hotÄ«â€™â€™ ti (Dhs 431). yassa pana atÄ«tÄ• nÄ• gataá¹ƒ paramatthato atthi, tassa pha
kiá¹ƒ tattha kammassa sÄ• matthiyaá¹ƒ. uppÄ• dane ce, siddhamidaá¹ƒ ahutvÄ• bhavatÄ«
``asati atÄ«tÄ• nÄ• gate kathaá¹ƒ tattha Ã±Ä• á¹‡aá¹ƒ pavatteyyÄ• â€™â€™ ti, yathÄ• taá
tathÄ• atthi, kathaÃ±ca taá¹ƒ Ä• lambaá¹‡aá¹ƒ, ahosi bhavissati cÄ• ti. na hi koci atÄ«taá¹ƒ
atthÄ«ti anussarati, atha kho ahosÄ«ti. yathÄ• pana vattamÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ anu
atÄ«taá¹ƒ \Ne 97/ anussarati. yathÄ• ca vattamÄ• naá¹ƒ bhavissati, tathÄ• buddhÄ• dÄ«hi
tatheva atthi, vattamÄ• nameva taá¹ƒ siyÄ• . atha natthi, siddhaá¹ƒ ``asantaá¹ƒ Ã±Ä• á¹‡as
hotÄ«â€™â€™ ti. vijjamÄ• naá¹ƒ vÄ• hi cittasaÃ±Ã±Ä• taá¹ƒ avijjamÄ• naá¹ƒ vÄ• Ä• ramm
Ä• rammaá¹‡Ä• , cittacetasikÄ• , na vijjamÄ• naá¹ƒyeva Ä• rabbha pavattanato, tasmÄ• pa
dharamÄ• nasabhÄ• vaá¹ƒ na atÄ«tÄ• nÄ• gatanti na tiá¹-á¹-hati sabbatthivÄ• do. keci pana
atthitÄ• paá¹-iÃ±Ã±Ä• ya sabbatthivÄ• dÄ• , atha kho Ä• yatanasabbassa atthitÄ• paá¹-iÃ±Ã
tesaá¹ƒ matena sabbeva sÄ• sanikÄ• sabbatthivÄ• dÄ• siyunti.

padasodhanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbamatthÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. atÄ«takkhandhÄ• dikathÄ•

1. nasuttasÄ• dhanakathÄ• vaá¹‡á¹‡anÄ•

<297> ``atÄ«taá¹ƒ \Be 99/ anÄ• gataá¹ƒ paccuppannaâ€™â€™ nti ayaá¹ƒ kÄ• lavibhÄ• ga
dhammÄ• naá¹ƒ taá¹ƒ taá¹ƒ avatthÄ• visesaá¹ƒ upÄ• dÄ• ya paÃ±Ã±atto. dhammo hi sakic

pubbe anÄ• gato, pacchÄ• atÄ«toti vuttovÄ• yamattho. tattha yadipi dhammÄ• aniccatÄ• y
avatthÄ• pana tesaá¹ƒ yathÄ• vuttÄ• vavatthitÄ• ti tadupÄ• dÄ• nÄ• kÄ• lapaÃ±Ã±attipi va
atÄ«tÄ• di anÄ• gatÄ• dibhÄ• vena voharÄ«yati, khandhÄ• dipaÃ±Ã±atti pana anapekkhitak
kÄ• lesu rÅ«pakkhandho rÅ«pakkhandhova, tathÄ• sesÄ• khandhÄ• Ä• yatanadhÄ• tuyo
paravÄ• dÄ« ``atthÄ«â€™â€™ ti imaá¹ƒ paccuppannaniyataá¹ƒ vohÄ• raá¹ƒ atÄ«tÄ• nÄ• g
addhasaá¹…karaá¹ƒ karoti. paramatthato avijjamÄ• ne vijjamÄ• ne katvÄ• voharatÄ«ti tato
``atÄ«taá¹ƒ khandhÄ• â€™â€™ _tiÄ• dikÄ• ayaá¹ƒ kathÄ• Ä• raddhÄ• .

yasmÄ• pana ruppanÄ• disabhÄ• ve atÄ«tÄ• dibhedabhinne dhamme ekajjhaá¹ƒ gahetvÄ
upÄ• dÄ• ya khandhapaÃ±Ã±atti, cakkhurÅ«pÄ• dÄ«su kÄ• raá¹‡Ä• diatthaá¹ƒ suÃ±Ã±ataá
Ä• yatanapaÃ±Ã±atti dhÄ• tupaÃ±Ã±atti \Ne 98/ ca, tasmÄ• sÄ• addhattayasÄ• dhÄ• raá¹
viya addhavisesÄ• dhiá¹-á¹-hÄ• nÄ• ti Ä• ha __ ``khandhÄ• dibhÄ• vÄ• vijahanato atÄ«tÄ• n
panete atÄ«tÄ• dike khandhÄ• dike viya sabhÄ• vadhammato saÃ±jÄ• nanto paravÄ• dÄ« `
paá¹-ijÄ• nÄ• tÄ«ti Ä• ha __ ``atÄ«tÄ• nÄ• gatÄ• naá¹ƒ atthitaá¹ƒ icchantassÄ• â€™â€™ _t
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

``tayome, bhikkhave, niruttipathÄ• â€™â€™ ti suttaá¹ƒ __niruttipathasuttaá¹ƒ_. tattha hi pa
atthibhÄ• vo vutto, na atÄ«tÄ• nÄ• gatÄ• naá¹ƒ. tena vuttaá¹ƒ __ ``atthitÄ• ya vÄ• ritattÄ• â
``atthi, bhikkhave, nibbÄ• naâ€™â€™ nti idaá¹ƒ kathanti? taá¹ƒ sabbadÄ• upaladdhito vutt
niccasabhÄ• vaÃ±Ä• panatthaá¹ƒ asaá¹…khatadhammassa, idha pana saá¹…khatadhamm
atthibhÄ• vo na tato pubbe pacchÄ• cÄ• ti paÃ±Ã±Ä• panatthaá¹ƒ ``yaá¹ƒ, bhikkhave, rÅ«p
saá¹…khÄ• bhavissatÄ«â€™â€™ ti vuttaá¹ƒ. etena ``atthÄ«â€™â€™ ti samaÃ±Ã±Ä• ya a
anÄ• gataá¹ƒ paramatthato \Be 100/ natthÄ«ti dassitaá¹ƒ hoti. __iminÄ• vÅ«pÄ• yenÄ• _ti
``khandhÄ• dibhÄ• vÄ• vijahanatoâ€™â€™ ti evaá¹ƒ vuttena hetunÄ• . upapattisÄ• dhanay
vuttÄ• .

nasuttasÄ• dhanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suttasÄ• dhanakathÄ• vaá¹‡á¹‡anÄ•

<298> __ete dhammÄ• _ti ete khandhaÄ• yatanadhÄ• tudhammÄ• . __suttÄ• haraá¹‡a_nti
__nesa_nti atÄ«tÄ• nÄ• gatÄ• naá¹ƒ.

suttasÄ• dhanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atÄ«takkhandhÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ekaccaá¹ƒatthÄ«tikathÄ•

1. atÄ«tÄ• diekaccakathÄ• vaá¹‡á¹‡anÄ•

<299> ye \Ne 99/ katÅ«pacitÄ• kusalÄ• kusalÄ• dhammÄ• vipÄ• kadÄ• nÄ• ya akatokÄ•
``okÄ• sakatuppannÄ• â€™â€™ ti vuccanti. ye ca vippakatavipÄ• kÄ• , te sabbepi ``avipakl
veditabbÄ• . tesaá¹ƒ vipÄ• kadÄ• nasÄ• matthiyaá¹ƒ anapagatanti adhippÄ• yena paravÄ•
pana paravÄ• dÄ« sabbena sabbaá¹ƒ vipakkavipÄ• kÄ• kusalÄ• kusalÄ• dhammÄ• , tesaa
icchati. tenÄ• ha ``atthÄ«ti ekaccaá¹ƒ atthi ekaccaá¹ƒ natthÄ«â€™â€™ tiÄ• di. evaá¹ƒ iccha
paravÄ• dino yathÄ• avipÄ• kesupi ekaccaá¹ƒ natthÄ«ti Ä• pajjati, evaá¹ƒ vipakkavipÄ• kes
Ä• pajjatevÄ• ti dassetuá¹ƒ ``avipakkavipÄ• kÄ• dhammÄ• ekacceâ€™â€™ tiÄ• dinÄ• pÄ
``tiá¹‡á¹‡aá¹ƒ rÄ• sÄ«naá¹ƒ vasenÄ• â€™â€™ _tiÄ• di. __vohÄ• ravasenÄ• _ti phalassa an
hetukiccaá¹ƒ pana anuparataá¹ƒ anupacchinnaá¹ƒ atthÄ«ti laddhiyaá¹ƒ á¹-hitattÄ• codetabl
pavattamÄ• naÃ±hi phalassa pabandhavohÄ• raá¹ƒ paravÄ• dÄ« vohÄ• rato atthÄ«ti icchat
paramatthato ca kammÅ«pacayavÄ• dibhÄ• vato pattiappattisabhÄ• vatÄ• dayo \Be 101/ vi
kammÅ«pacayo nÄ• ma eko saá¹…khÄ• radhammo avipanno, sopi tasseva vevacananti pa

``nappacayanti kammÄ• ni, api kappasahassato.

patvÄ• paccayasÄ• maggiá¹ƒ, kÄ• le paccanti pÄ• á¹‡inaâ€™â€™ nti ||

yaÃ±ca sandhÄ• ya parato paribhogamayapuÃ±Ã±akathÄ• ya ``paribhogamayaá¹ƒ pana cit
laddhiyÄ• paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti vakkhati.

ekaccaá¹ƒatthÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<301> __paramatthasatipaá¹-á¹-hÄ• nattÄ• _ti etena lokuttarÄ• ya eva sammÄ• satiyÄ• ta
nippariyÄ• yena \Ne 100/ satipaá¹-á¹-hÄ• nabhÄ• vo niyyÄ• nikattÄ• itarÄ• ya pariyÄ• yenÄ
maggaphalasammÄ• satiyÄ• dhammÄ• nussatibhÄ• vapariyÄ• yo atthÄ«ti __
``lokiyalokuttarasatipaá¹-á¹-hÄ• nasamudÄ• yabhÅ«tassÄ• â€™â€™ _ti vuttaá¹ƒ. __satisan
satigocarabhÅ«tassÄ• ti adhippÄ• yo. satigocarassa hi satipaá¹-á¹-hÄ• nataá¹ƒ codetuá¹ƒ p
``cakkhÄ• yatanaá¹ƒ satipaá¹-á¹-hÄ• naâ€™â€™ nti Ä• raddhaá¹ƒ. tena vuttaá¹ƒ __ ``sabba
pabhedapucchÄ• vasena vuttaâ€™â€™ _nti. suttasÄ• dhanÄ• yaá¹ƒ pana paá¹-hamaá¹ƒ lo
dutiyaá¹ƒ missakavasena, tatiyaá¹ƒ lokuttaravasena dassitanti veditabbaá¹ƒ.

satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. hevatthikathÄ• vaá¹‡á¹‡anÄ•

<304> hevatthikathÄ• yaá¹ƒ ``sabbo dhammo sakabhÄ• vena atthi parabhÄ• vena natthÄ«
paravÄ• dÄ«vÄ• do yathÄ• vibhajja paá¹-ipucchÄ• vÄ• na byÄ• kÄ• tabbo, evaá¹ƒ ekaá¹ƒ
visesÄ• bhÄ• vato, kevalaá¹ƒ á¹-hapanÄ«yapakkhe tiá¹-á¹-hatÄ«ti adhippÄ• yenÄ• ha __ ``a
_ti. yathÄ• hi sabbe \Be 102/ vÄ• dÄ• sappaá¹-ivÄ• dÄ• vÄ• ti paá¹-iÃ±Ã±Ä• bhÅ«takatha
upekkhitabbÄ• , evamayampÄ«ti veditabbaá¹ƒ. tenÄ• ha __ ``upekkhitabbenÄ• â€™â€™ _t
uttaraá¹ƒ __avattabbuttaraá¹ƒ_. yathÄ• aniccavÄ• dinaá¹ƒ pati anicco saddo paccayÄ• dhÄ
na vattabbaá¹ƒ siddhasÄ• dhanabhÄ• vato, evaá¹ƒ idhÄ• pi daá¹-á¹-habbaá¹ƒ. siddhasÄ• d
á¸• ahanasadisattÄ• niratthakameva siyÄ• , aá¹-á¹-hakathÄ• yaá¹ƒ pana yasmÄ• paravÄ•
dhammo atthi, teneva sabhÄ• vena so vinÄ• kÄ• labhedÄ• diparÄ• masanena natthÄ«ti pa
``ayoniso patiá¹-á¹-hÄ• pitattÄ• â€™â€™ _ti vuttaá¹ƒ.

ettha ca ``hevatthi, hevaá¹ƒ natthÄ«â€™â€™ ti paá¹-ijÄ• nantena paravÄ• dinÄ• yathÄ• s
rÅ«pÄ• dÄ«naá¹ƒ atthitÄ• paá¹-iÃ±Ã±Ä• tÄ• , evaá¹ƒ kÄ• ladesÄ• dibhedehipi sÄ• paá¹-iÃ
``atÄ«taá¹ƒ anÄ• gatapaccuppannavasena, anÄ• gatapaccuppannÄ• ni vÄ• atÄ«tÄ• divase
sati nigaá¹‡á¹-hÄ• celakavÄ• do paridÄ«pito siyÄ• . te hi ``siyÄ• atthi, siyÄ• natthi, siyÄ• a
natthi cÄ• â€™â€™ tiÄ• dinÄ• sabbapadatthesu pattabhÄ• ge paá¹-ijÄ• nanti. tattha yadi v
desakÄ• lasantÄ• navasena vÄ• natthitÄ• adhippetÄ• , taá¹ƒ siddhasÄ• dhanaá¹ƒ sakavÄ
dhammassa yo sabhÄ• vo, na so tato aÃ±Ã±athÄ• upalabbhati. yadi upalabbheyya, aÃ±Ã±
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ nidassetabbaá¹ƒ salakkhaá¹‡assa adhippetattÄ• tassa natthib
ca parabhÄ• vena natthitÄ• ya na vivÄ• do, evaá¹ƒ desakÄ• lantaresupi ittarakÄ• lattÄ• saá
saá¹…khÄ• rÄ• desantaraá¹ƒ, kÄ• lantaraá¹ƒ vÄ• saá¹…kamanti khaá¹‡ikabhÄ• vato. eten
natthitÄ• pi paá¹-ikkhittÄ• veditabbÄ• . yathÄ• ca atthitÄ• , natthitÄ• vinÄ• kÄ• labhedena
patiá¹-á¹-haá¹ƒ na labhanti aÃ±Ã±amaÃ±Ã±aviruddhattÄ• , evaá¹ƒ sabbadÄ• pi niccattÄ• .

yaá¹ƒ pana te vadanti ``yathÄ• suvaá¹‡á¹‡aá¹ƒ kaá¹-akÄ• dirÅ«pena á¹-hitaá¹ƒ rucakÄ• di
niccÄ• niccaá¹ƒ. taÃ±hi suvaá¹‡á¹‡abhÄ• vÄ• vijahanato niccaá¹ƒ kaá¹-akÄ• dibhÄ• vahÄ•
sabbadhammÄ• â€™â€™ ti. te idaá¹ƒ vattabbÄ• ``kiá¹ƒ kaá¹-akabhÄ• vo kaá¹-akassa, udÄ
ti. yadi kaá¹-akassa, suvaá¹‡á¹‡anirapekkho siyÄ• tadaÃ±Ã±abhÄ• vo viya. atha suvaá¹‡á¹
tattha upalabbheyya suvaá¹‡á¹‡abhÄ• vo viya. na ca sakkÄ• ubhinnaá¹ƒ ekabhÄ• voti vattu
suvaá¹‡á¹‡Ä• vinÄ• sato. atha mataá¹ƒ, suvaá¹‡á¹‡akaá¹-akÄ• dÄ«naá¹ƒ pariyÄ• yÄ«pariy
nÄ• yaá¹ƒ dosoti. yathÄ• hi kaá¹-akapariyÄ• yanirodhena rucakapariyÄ• yuppÄ• depi pariy
evaá¹ƒ manussapariyÄ• yanirodhe devapariyÄ• yuppÄ• depi pariyÄ• yÄ« jÄ«vadrabyaá¹ƒ ti
tathÄ• sabbadrabyÄ• nÄ«ti. tayidaá¹ƒ ambaá¹ƒ puá¹-á¹-hassa labujabyÄ• karaá¹‡aá¹ƒ. yaá
vÄ• vadanto aÃ±Ã±attha niccataá¹ƒ aÃ±Ã±attha aniccataá¹ƒ paá¹-ijÄ• nÄ• ti, atha pariyÄ• y
anaÃ±Ã±atÄ• icchitÄ• , evaá¹ƒ sati pariyÄ• yopi nicco siyÄ• pariyÄ• yino anaÃ±Ã±attÄ• p

pariyÄ• yÄ« vÄ• anicco pariyÄ• yato anaÃ±Ã±attÄ• pariyÄ• yasarÅ«paá¹ƒ viyÄ• ti. atha ne
evaÃ±ca sati vuttadosadvayÄ• nativatti. apica koyaá¹ƒ pariyÄ• yo nÄ• ma, yadi saá¹‡á¹-hÄ•
hotu, kathaá¹ƒ jÄ«vadrabye arÅ«pibhÄ• vato. yadi tassapi saá¹‡á¹-hÄ• navantaá¹ƒ icchitaá¹
ekasmimpi sattasantÄ• ne bahutÄ• Ä• pajjati sarÅ«patÄ• ca saá¹‡á¹-hÄ• navantesupi pÄ«
tathÄ• dassanato. atha pavattiviseso, evampi bahutÄ• khaá¹‡ikatÄ• ca Ä• pajjati, tasmÄ•
tÄ• va patiá¹-á¹-hapetabbaá¹ƒ.

yaá¹ƒ pana vuttaá¹ƒ ``suvaá¹‡á¹‡aá¹ƒ kaá¹-akÄ• dirÅ«pena á¹-hitaâ€™â€™ nti, tattha sam
viÃ±Ã±Ä• yamÄ• nesu visiá¹-á¹-hesu \Ne 102/ rÅ«pagandharasaphoá¹-á¹-habbesu kiá¹ƒ ek
samudÄ• yo, tabbinimuttaá¹ƒ vÄ• dhammantaraá¹ƒ suvaá¹‡á¹‡anti? tattha na tÄ• va rÅ«pÄ
suvaá¹‡á¹‡aá¹ƒ tena suvaá¹‡á¹‡akiccÄ• siddhito, nÄ• pi tabbinimuttaá¹ƒ dhammantaraá¹ƒ t
samudÄ• yo, taá¹ƒ pana paÃ±Ã±attimattanti na tassa niccatÄ• , nÄ• pi aniccatÄ• sambhava
suvaá¹‡á¹‡assa, evaá¹ƒ kaá¹-akassapi paÃ±Ã±attimattattÄ• ti. tayidaá¹ƒ nidassanaá¹ƒ para
jÄ«vadrabyassapi paÃ±Ã±attimattaá¹ƒ tasseva sÄ• dhetÄ«ti kuto tassa niccÄ• niccatÄ• ti al

hevatthikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. parÅ«pahÄ• ravaá¹‡á¹‡anÄ•

<307> __vikkhambhitarÄ• gÄ• va_ avikkhambhitarÄ• gÄ• naá¹ƒ adhimÄ• nikatÄ• ya asaml
tÄ• va sampajÄ• nÄ• niddaá¹ƒ okkamantÄ«ti adhippÄ• yo. ``adhimÄ• nikÄ• naâ€™â€™ nti
bhÅ«tapubbagatiyÄ• vuttanti Ä• ha __ ``adhimÄ• nikapubbÄ• adhippetÄ• siyuâ€™â€™ _

<308> yaá¹ƒ vimatigÄ• hakÄ• raá¹‡aá¹ƒ vuccamÄ• naá¹ƒ, taá¹ƒ ``handa hÄ«â€™â€™ ti pa
adhippÄ• yenÄ• ha __ ``kÄ• raá¹‡attheti yuttaâ€™â€™ _nti. vimatigÄ• hassa pana nicchita
paraá¹ƒ jotetÄ«ti vuttaá¹ƒ __ ``vacasÄ• yattheâ€™â€™ _ti.

parÅ«pahÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vacÄ«bhedakathÄ• vaá¹‡á¹‡anÄ•

<326> __so_ti \Ne 103/ paá¹-hamamaggaá¹-á¹-ho. __tasmÄ• _ti yasmÄ• ``virajaá¹ƒ vÄ«ta
udapÄ• di `yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ â
aÃ±Ã±athÄ• gahetvÄ• udayabbayÄ• nupassanÄ• nissandena maggakkhaá¹‡epi dukkhant

tasmÄ• ``so dukkhamicceva vÄ• caá¹ƒ bhÄ• satÄ«â€™â€™ ti vadanti.

<328> __icchite_ti paravÄ• dinÄ• sampaá¹-icchite. __Ä• ropite_ti yuttiniddhÄ• raá¹‡ena ta
patiá¹-á¹-hÄ• pite yujjati, vacÄ«samuá¹-á¹-hÄ• panakkhaá¹‡ato pana pacchÄ• taá¹ƒ saddaá
na yujjati sotaviÃ±Ã±Ä• á¹‡assa paccuppannÄ• rammaá¹‡attÄ• ti adhippÄ• yo. yasmÄ• pa
saddaá¹ƒ attanÄ• pi suá¹‡Ä• ti, tasmÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ``yena taá¹ƒ saddaá¹ƒ suá¹‡
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

<332> __lokuttaramaggakkhaá¹‡e_ti paá¹-hamajjhÄ• nikassa paá¹-hamamaggassa khaá¹‡
adhippÄ• yo vattabbo_ti etena tadÄ• haraá¹‡assa asambandhataá¹ƒ dasseti. tenÄ• ha __ ``
_nti.

vacÄ«bhedakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cittaá¹-á¹-hitikathÄ• vaá¹‡á¹‡anÄ•

<335> __eva_nti ``ekacittaá¹ƒ yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti vuttÄ• kÄ• rena.
arÅ«pabhavato aÃ±Ã±asmiá¹ƒ. __etenÄ• _ti ``ekameva cittaá¹ƒ Ä• ruppe tiá¹-á¹-hati \Be 10
tiá¹-á¹-hatÄ«â€™â€™ ti evaá¹ƒvÄ• dinÄ• __dutiyÄ• pi aá¸• á¸• hakathÄ• passitabbÄ• _ pa
cirakÄ• lÄ• vaá¹-á¹-hÄ• navacanassa aÃ±Ã±adatthu bhÄ• vavibhÄ• vanatoti adhippÄ• yo. _
``yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti paÃ±hato purimÄ• ya. tattha hi ``vassasataá¹ƒ
pucchÄ• ya ``Ä• mantÄ• â€™â€™ ti anuÃ±Ã±Ä• katÄ• , pacchimÄ• yaá¹ƒ pana ``manussÄ
yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti ``na hevaá¹ƒ vattabbeâ€™â€™ ti paá¹-ikkhepo
vibhÄ• vetabbo, _ yato tattheva anuÃ±Ã±Ä• katÄ• , na pacchÄ• ti adhippÄ• yo \Ne 104/. __
__Ä• di_-saddena na kevalaá¹ƒ ``dve vassasatÄ• nÄ«â€™â€™ ti evamÄ• diyeva saá¹…gal
cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti evamÄ• dipÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``muhuttaá
uppajjatÄ«ti paÃ±ho sakavÄ• dinÄ• pucchito viya vuttoâ€™â€™ _ti idaá¹ƒ vicÄ• retabbaá¹ƒ
uppajjatÄ«â€™â€™ ti paÃ±ho paravÄ• dissa. ``uppÄ• davayadhamminoâ€™â€™ tiÄ• disu
sakavÄ• dissÄ• ti hi vuttaá¹ƒ.

cittaá¹-á¹-hitikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. anupubbÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ•

<339> ``tÄ• ni vÄ• cattÄ• ripi Ã±Ä• á¹‡Ä• ni eko sotÄ• pattimaggoyevÄ• ti paá¹-ijÄ• nÄ• tÄ
sandhÄ• yÄ• ha __ ``atha vÄ• â€™â€™ _tiÄ• di. __catunnaá¹ƒ Ã±Ä• á¹‡Ä• na_nti dukkheÃ
Ã±Ä• á¹‡Ä• naá¹ƒ. __ekamaggabhÄ• vato_ti sotÄ• pattiÄ• diekamaggabhÄ• vato. kamena
Ã±Ä• á¹‡Ä• ni taá¹ƒtaá¹ƒmaggakiccassa sÄ• dhanato ekoyeva maggo hotÄ«ti adhippÄ• yo.

pe ... paá¹-ijÄ• nÄ• tÄ«â€™â€™ _ti.

<344> __dassane_ti maggadassane.

<345> dhammatthÄ• naá¹ƒ hetuphalabhÄ• vato dhammatthapaá¹-isambhidÄ• naá¹ƒ siyÄ• tadabhÄ• vato na itarapaá¹-isambhidÄ• nanti Ä• ha __ ``nirutti ... pe ... vicÄ• retabbaâ€™â€ pana paá¹-isambhidÄ• naá¹ƒ paá¹-hamaphalasacchikiriyÄ• hetutÄ• vicÄ• retabbÄ• maggÄ phalÄ• naá¹ƒ viya, tasmÄ• ``aá¹-á¹-hahi Ã±Ä• á¹‡ehÄ«â€™â€™ ti ettha nikkhepakaá¹‡á¸• dukkhÄ• diÃ±Ä• á¹‡Ä• naá¹ƒ pubbantÄ• diÃ±Ä• á¹‡Ä• naÃ±ca vasena ``aá¹-á¹-hahi Ã±Ä• á dissati.

anupubbÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vohÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<347> __visayavisayÄ«sÅ«_ti \Be 106/ \Ne 105/ rÅ«pacakkhÄ• dike sandhÄ• yÄ• ha. te hi rÅ«pakkhandhapariyÄ• pannattÄ• ekantena lokiyÄ• . __visayassevÄ• _ti saddasseva. so h vohÄ• rakaraá¹‡atÄ• ya ca ``vohÄ• roâ€™â€™ ti pÄ• á¸·iyaá¹ƒ vutto. __natthettha kÄ• raá¹ visayassapi Ä• savÄ• dianÄ• rammaá¹‡atÄ• bhÄ• vato. __asiddhalokuttarabhÄ• vassa_ ek saddÄ• yatanassa yathÄ• lokuttaratÄ• tava matenÄ• ti adhippÄ• yo.

__paá¹-ihaÃ±Ã±eyyÄ• _ti idaá¹ƒ parikappavacanaá¹ƒ. parikappavacanaÃ±ca ayÄ• thÄ• var atthÄ«â€™â€™ _ti. na hi jalaá¹ƒ analanti parikappitaá¹ƒ dahati pacati vÄ• . kiá¹ƒ lokiyena Ã jÄ• nitabbato lokiyo rÅ«pÄ• yatanÄ• di viya, udÄ• hu lokuttaro paccavekkhiyamÄ• namaggÄ hetussa __anekantabhÄ• vo_ veditabbo. tenÄ• ha __ ``lokiye lokuttare ca sambhavatoâ€™

vohÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nirodhakathÄ• vaá¹‡á¹‡anÄ•

<353> __yesaá¹ƒ dvinna_nti yesaá¹ƒ dvinnaá¹ƒ dukkhasaccÄ• naá¹ƒ. __dvÄ«hi nirodhehÄ appaá¹-isaá¹…khÄ• paá¹-isaá¹…khÄ• saá¹…khÄ• tehi dvÄ«hi nirodhehi. tattha dukkhÄ• dÄ paá¹-isaá¹…khÄ• , paÃ±Ã±Ä• viseso. tena vattabbo nirodho paá¹-isaá¹…khÄ• nirodho. yo s visaá¹ƒyogoti vuccati, yo paccayavekallena dhammÄ• naá¹ƒ uppÄ• dassa accantavibandha paá¹-isaá¹…khÄ• ya navattabbato appaá¹-isaá¹…khÄ• nirodho nÄ• mÄ• ti paravÄ• dino lad niruddhÄ• _ti paccayavekallena anuppattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``na uppajji _ti. anuppÄ• dopi hi nirodhoti vuccati yato ``imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ ti paá¹-ilome ``imassa \Ne 106/ nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti dassito. __tenÄ• _ti pa

nirodhassa khaá¹‡ikanirodhassa ca idha nÄ• dhippetattÄ• .

nirodhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. balakathÄ• vaá¹‡á¹‡anÄ•

<354> __niddesato_ti \Be 107/ ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• soâ€™â€™ tiÄ• dinÄ• n
pana yasmÄ• vitthÄ• ro hoti, tasmÄ• vuttaá¹ƒ __ ``vitthÄ• ratoâ€™â€™ _ti. __sabbaá¹ƒ_ k
tameva paccekaá¹ƒ pavattiÄ• kÄ• rabhedato __sabbÄ• kÄ• raá¹ƒ_. ``sabbaâ€™â€™ nti hi i
``sabbÄ• kÄ• ratoâ€™â€™ ti pavattiÄ• kÄ• rabhedato. bhagavÄ• hi dhamme jÄ• nanto tes
anavasesetvÄ• va jÄ• nÄ• ti. yathÄ• ha ``sabbe dhammÄ• sabbÄ• kÄ• rato buddhassa bha
Ä• gacchantÄ«â€™â€™ ti (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85
ekadesato. ekadeso ca vitthÄ• ro na hotÄ«ti Ä• ha __ ``saá¹…khepatoâ€™â€™ _ti. yathÄ•
__uddesamattenapÄ«_ti diá¹-á¹-higatayathÄ• bhÅ«taÃ±Ä• á¹‡Ä• dippabhedÄ• naá¹ƒ Ä• sa
tenÄ• ha __ ``indriyÄ• naá¹ƒ tikkhamudubhÄ• vajÄ• nanamattaá¹ƒ sandhÄ• yÄ• â€™â€™ _
anuruddhattherena. __evamevÄ• _ti uddesato á¹-hÄ• nÄ• dimattajÄ• nanÄ• kÄ• reneva. sv
icchitoyevÄ• ti Ä• ha __ ``kathamayaá¹ƒ codetabbo siyÄ• â€™â€™ _ti.

<356> __sesesÅ«_ti indriyaparopariyattaÃ±Ä• á¹‡ato sesesu. __paá¹-ikkhepo_ti asÄ• dhÄ
nanu ca sesÄ• naá¹ƒ asÄ• dhÄ• raá¹‡atÄ• pi atthÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``á¹-hÄ
adhippÄ• yoâ€™â€™ _ti.

balakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ariyantikathÄ• vaá¹‡á¹‡anÄ•

<357> __saá¹…khÄ• re_ \Ne 107/ __sandhÄ• ya paá¹-ijÄ• nantassÄ• _ti diá¹-á¹-hiyÄ• pari
saá¹…khÄ• re sandhÄ• ya ``suÃ±Ã±ataÃ±ca manasi karotÄ«â€™â€™ ti pucchÄ• ya ``Ä• m
__dvinnaá¹ƒ phassÄ• naá¹ƒ samodhÄ• naá¹ƒ kathaá¹ƒ Ä• pajjati_ á¹-hÄ• nÄ• á¹-hÄ• nabhÄ
suÃ±Ã±ataá¹ƒ manasi karontassÄ• ti adhippÄ• yo. __yathÄ• vuttanayenÄ• _ti ``diá¹-á¹-hiyÄ
suÃ±Ã±Ä• \Be 108/ paÃ±cakkhandhÄ• â€™â€™ ti pakÄ• rena nayena. atha vÄ• __yathÄ•
``á¹-hÄ• nÄ• á¹-hÄ• namanasikÄ• ro saá¹…khÄ• rÄ• rammaá¹‡o, suÃ±Ã±atÄ• manasikÄ• r
vuttanayena. ``saá¹…khÄ• re sandhÄ• ya paá¹-ijÄ• nantassÄ• â€™â€™ ti vuttattÄ• __ ``dv
samodhÄ• naá¹ƒ kathaá¹ƒ Ä• pajjatÄ«â€™â€™ _ti Ä• ha. sattasuÃ±Ã±atÄ• ya suÃ±Ã±attep

á¹-hÄ• nÄ• á¹-hÄ• namanasikÄ• ro, aÃ±Ã±o suÃ±Ã±atÄ• manasikÄ• roti yujjateva dvinnaá¹
samodhÄ• nÄ• patticodanÄ• , saá¹…khÄ• re sandhÄ• ya paá¹-ijÄ• nantassa pana kathaá¹ƒ
á¹-hÄ• nÄ• á¹-hÄ• naÃ±Ä• á¹‡Ä• dÄ«nanti vicÄ• retabbaá¹ƒ. kiá¹ƒ vÄ• etÄ• ya yutticintÄ• y
paravÄ• divÄ• do. aÃ±Ã±esupi á¹-hÄ• nesu Ä«disesu eseva nayo. __Ä• ropetvÄ• _ti itthipu
sattÄ• kÄ• rameva vÄ• asantaá¹ƒ rÅ«pÄ• diupÄ• dÄ• ne Ä• ropetvÄ• . abhÅ«tÄ• ropanaÃ±
adhippetaá¹ƒ. tenÄ• ha __ ``parikappanavasenÄ• â€™â€™ _ti. __so_ti yathÄ• vutto paá¹‡i

ariyantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vimuccamÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<366> maggakkhaá¹‡e cittaá¹ƒ ekadesena vimuttaá¹ƒ ekadesena avimuttanti ayaá¹ƒ ``vimu
vimuccamÄ• naâ€™â€™ nti laddhiyÄ• doso. tathÄ• hi vuttaá¹ƒ __ ``ekadesaá¹ƒ vimuttaá¹
avimuttaâ€™â€™ _nti. aá¹-á¹-hakathÄ• yaÃ±ca ``taÃ±hi tadÄ• samucchedavimuttiyÄ• vim
vimuccamÄ• nantissa laddhÄ«â€™â€™ ti dassitovÄ• yamattho. __vippakataniddese_ti vimu
apariyositatÄ• niddese. yaá¹ƒ sandhÄ• yÄ• ha __ ``vimuttaá¹ƒ vimuccamÄ• nanti vippakata
_ti. __tenÄ• _ti paravÄ• dinÄ• . __vimucca ... pe ... vuttaá¹ƒ_ vimuccamÄ• nassa vimuttabh
vimuttabhedena pana tathÄ• vuttanti adhippÄ• yo. sati ca \Ne 108/ dose vippakataniddeset
yojetabbaá¹ƒ. __ekadeso visesanaá¹ƒ hoti_ nippadesavimuttiyÄ• avicchinnato. __phalacitte
paá¹-hamaphalacittena uppannena.

vimuccamÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aá¹-á¹-hamakakathÄ• vaá¹‡á¹‡anÄ•

<368> __pahÄ«nÄ• _ \Be 109/ __nÄ• ma bhaveyyuá¹ƒ, _ na pahiyyamÄ• nÄ• ti adhippÄ• y

aá¹-á¹-hamakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aá¹-á¹-hamakassa indriyakathÄ• vaá¹‡á¹‡anÄ•

<371> lokuttarÄ• naá¹ƒyeva saddhÄ• dÄ«naá¹ƒ indriyabhÄ• vo, na lokiyÄ• nanti paravÄ• d
``appaá¹-iladdhindriyattÄ• â€™â€™ _tiÄ• di. tattha __niyyÄ• nikÄ• ni bhÄ• vento_ti yathÄ•
uppÄ• dento brÅ«hento vÄ• . indriyabhÄ• vaá¹ƒ pana pattesu tesu puna bhÄ• vanÄ• kiccaá
adhippÄ• yoti dassento Ä• ha __ ``na pana indriyÄ• ni bhÄ• ventoâ€™â€™ _ti.

aá¹-á¹-hamakassa indriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dibbacakkhukathÄ• vaá¹‡á¹‡anÄ•

<373> visinoti visesena bandhati visayÄ«naá¹ƒ attapaá¹-ibandhaá¹ƒ karotÄ«ti __visayo, _ Ä
109/, anubhavati etenÄ• ti __Ä• nubhÄ• vo, _ sÄ• matthiyaá¹ƒ, balanti attho, gocarakaraá¹‡
Ä• nubhÄ• vagocarÄ• __visaya ... pe ... carÄ• _ti. tehi yathÄ• visiá¹-á¹-haá¹ƒ visesaá¹ƒ ho
paccayabhÅ«tena jhÄ• nadhammena Ä• hitabalaá¹ƒ __katabalÄ• dhÄ• naá¹ƒ_. visayaggah
Ä• nubhÄ• vagocarakaraá¹‡Ä• naá¹ƒ pavattiá¹-á¹-hÄ• nadassanaá¹ƒ yatthassa tehi upattha
pÄ• kaá¹-aá¹ƒ hoti. tenÄ• ha __ ``yÄ• dise visayeâ€™â€™ _tiÄ• di. balÄ• dhÄ• naÃ±ca utta
mahaggatadhammavisesato uppannehi paá¹‡Ä«tehi cittajarÅ«pehi visesÄ• patti. yaá¹ƒ niss
vadanti. __purimaá¹ƒ maá¹ƒsacakkhumattamevÄ• _ti yathÄ• vuttabalÄ• dhÄ• nato purimaá
__vadanto_ saá¹…gahakÄ• ro. __visayaggahaá¹‡aá¹ƒ_ pÄ• á¸·iyaá¹ƒ kataá¹ƒ. __na visaya
visayassa visesadassanatthaá¹ƒ. yato ubhinnampi rÅ«pÄ• yatanameva visayoti visayassa s
Ä• ha, sadisassa vÄ• visesaá¹ƒ dÄ«petÄ«ti yojanÄ• .

__dhammupatthaddha_ \Be 110/ ... pe ... __adhippÄ• yo, _ aÃ±Ã±athÄ• laddhiyeva na siy
upÄ• yo, kÄ• raá¹‡anti attho. pakaticakkhumato eva hi dibbacakkhu uppajjati. kasmÄ• ? kas
vaá¸• á¸• hetvÄ• dibbacakkhuÃ±Ä• á¹‡assa uppÄ• danaá¹ƒ, so ca kasiá¹‡amaá¹‡á¸• ale u
tasmÄ• vuttaá¹ƒ __ ``maá¹ƒsacakkhupaccayatÄ• dassanatthameva vuttaâ€™â€™ _nti. __
vacanena. __rÅ«pÄ• vacarajjhÄ• napaccayenÄ• _ti rÅ«pÄ• vacarajjhÄ• nena paccayabhÅ«
rÅ«pÄ• vacarajjhÄ• nacittasamuá¹-á¹-hitÄ• ni. jhÄ• nakammasamuá¹-á¹-hitesu vattabbamev
laddhi.

<374> __yena_ dibbacakkhuno paÃ±Ã±Ä• cakkhubhÄ• vassa icchanena paá¹-ijÄ• nanena
maá¹ƒsadibbapaÃ±Ã±Ä• cakkhÅ«ni __cakkhuntarabhÄ• vaá¹ƒ vadato bhaveyyuá¹ƒ, _ tasm

dibbacakkhukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<377> dibbacakkhupÄ• dakattÄ• __ ``yathÄ• kammÅ«pagataÃ±Ä• á¹‡assa upanissaye di
vuttaá¹ƒ, __na yathÄ• kammÅ«pagatajÄ• nanakiccake dibbacakkhumhi_ tassa taá¹ƒkiccaka
anaÃ±Ã±aá¹ƒ, tampi \Ne 110/ tato anaÃ±Ã±amevÄ• ti Ä• ha __ ``iminÄ• ... pe ... bhavitabb
__atthantarabhÄ• vaá¹ƒ nivÄ• retÄ«_ti dibbacakkhuÃ±Ä• á¹‡assa pakkhikattÄ• yathÄ• kam
atthantarabhÄ• vaá¹ƒ nivÄ• reti. tassa hi taá¹ƒ paribhaá¹‡á¸• aÃ±Ä• á¹‡aá¹ƒ. __dibbacakkh
yathÄ• kammÅ«pagataÃ±Ä• á¹‡ato atthantarabhÄ• vaá¹ƒ na nivÄ• reti_ atappakkhikattÄ• ti
yathÄ• kammÅ«pagataÃ±Ä• á¹‡akiccatÄ• paravÄ• dinÄ• icchitÄ• , na yathÄ• kammÅ«pag
dibbacakkhukiccatÄ• ti tamatthaá¹ƒ ``yathÄ• kammÅ«pagataÃ±Ä• á¹‡ameva dibbacakkhuâ
dassento __ ``eva-saddo cÄ• â€™â€™ _tiÄ• dimÄ• ha.

yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ•

<379> __Ä• á¹-Ä• nÄ• á¹-iyasutte_ \Be 111/ ``santi, bhikkhave, yakkhÄ• yebhuyyena pÄ• a
appaá¹-iviratÄ• â€™â€™ ti (DN III 276, 286) Ä• gatattÄ• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ saá¹
avivÄ• dasiddho. yattha pana vivÄ• do, tameva dassentena tÄ• vatiá¹ƒsÄ• dayo gahitÄ• ti in
``cÄ• tumahÄ• rÄ• jikÄ• naâ€™â€™ _nti vuttaá¹ƒ. __evaá¹ƒ satÄ«_ti yadi tÄ• vatiá¹ƒsesu s
evaá¹ƒ sante. __surÄ• pÄ• na_nti etthÄ• pi ``suyyatÄ«â€™â€™ ti padaá¹ƒ Ä• netvÄ• samb
suyyatÄ«ti? vuttaÃ±hetaá¹ƒ __kumbhajÄ• take_ ---

``yaá¹ƒ ve pivitvÄ• pubbadevÄ• pamattÄ• ,

tidivÄ• cutÄ• sassatiyÄ• samÄ• yÄ• .

taá¹ƒ tÄ• disaá¹ƒ majjamimaá¹ƒ niratthaá¹ƒ,

jÄ• naá¹ƒ mahÄ• rÄ• ja kathaá¹ƒ piveyyÄ• â€™â€™ ti || (J I 16.58).

tattha __pubbadevÄ• _ nÄ• ma asurÄ• . te hi tÄ• vatiá¹ƒsÄ• naá¹ƒ uppattito pubbadevÄ• ti
__pamattÄ• _ti surÄ• pÄ• nena pamÄ• daá¹ƒ Ä• pannÄ• . __tidivÄ• _ti manussacÄ• tumah
tatiyalokabhÅ«tÄ• devaá¹-á¹-hÄ• nÄ• , nÄ• mameva vÄ• etaá¹ƒ tassa devaá¹-á¹-hÄ• nassa
dÄ«ghÄ• yukataá¹ƒ \Ne 111/ sandhÄ• ya vadati. __samÄ• yÄ• _ saha attano asuramÄ• yÄ•
cutÄ• ti attho. aá¹-á¹-hakathÄ• yaÃ±ca vuttaá¹ƒ ``Ä• gantukadevaputtÄ• Ä• gatÄ• ti nevÄ• s
sajjayiá¹ƒsu. sakko sakaparisÄ• ya saÃ±Ã±amadÄ• sÄ«â€™â€™ ti. tenÄ• ha __ ``tesaá¹ƒ s
hotÄ«ti vattabbaá¹ƒ hotÄ«â€™â€™ _ti. ettha ca tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• tubhÄ• vato paá¹
tattha nÄ• hosi, pageva pÄ• á¹‡Ä• tipÄ• tÄ• dayoti viramitabbÄ• bhÄ• vato eva tÄ• vatiá¹ƒs
devalokesu samÄ• dÄ• nasampattavirativasena puretabbÄ• saá¹ƒvarÄ• na santi, lokuttarÄ
tehi pahÄ• tabbÄ• asaá¹ƒvarÄ• . na hi appahÄ«nÄ• nusayÄ• naá¹ƒ maggavajjhÄ• kilesÄ•

saá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1. gihissa arahÄ• tikathÄ• vaá¹‡á¹‡anÄ•

<387> __gihichandarÄ• gasampayuttatÄ• yÄ• _ti \Be 112/ gihibhÄ• ve kÄ• mabhogibhÄ• v

gihissa arahÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<393> __patti_nti adhigamo. adhigamo nÄ• ma samannÄ• gamo hotÄ«ti pÄ• á¸·iyaá¹ƒ catÅ
samannÄ• gamo coditoti daá¹-á¹-habbaá¹ƒ.

samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. upekkhÄ• samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<397> __sabbaá¹ƒ_ \Ne 112/ __yojetabba_nti ettha yadi te arahÄ• catÅ«hi khandhehi viya
samannÄ• gato, evaá¹ƒ sante cha upekkhÄ• paccekaá¹ƒ phassÄ• disahitÄ• ti ``chahi phas
tiÄ• dinÄ• yojetabbaá¹ƒ.

upekkhÄ• samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bodhiyÄ• buddhotikathÄ• vaá¹‡á¹‡anÄ•

<398> __pattidhammavasenÄ• _ti ``pattidhammo nÄ• mÄ• â€™â€™ tiÄ• dinÄ• vuttassa c
vasena. ``bodhiyÄ• buddhoâ€™â€™ ti __pucchÄ• _. ``bodhiyÄ• niruddhÄ• ya vigatÄ• ya p
hotÄ«â€™â€™ ti __anuyogo_. evamaÃ±Ã±atthÄ• pi pucchÄ• nuyogÄ• veditabbÄ• .

bodhiyÄ• buddhotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<402> __tasmÄ• _ti \Be 113/ yasmÄ• abodhisattassapi cakkavattino lakkhaá¹‡ehi samann
carimabhavato aÃ±Ã±attha asamannÄ• gamo hoti, tasmÄ• lakkhaá¹‡asamannÄ• gato bodh
asÄ• dhakaá¹ƒ. tenÄ• ha __ ``Ä• bhatampi anÄ• bhatasadisamevÄ• â€™â€™ _ti.

lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. niyÄ• mokkantikathÄ• vaá¹‡á¹‡anÄ•

<403> __pÄ• ramÄ«pÅ«raá¹‡a_nti \Ne 113/ idaá¹ƒ bodhicariyÄ• ya upalakkhaá¹‡aá¹ƒ, na p
puá¹‡á¹‡abhÄ• vadassanaá¹ƒ. tena tesaá¹ƒ Ä• rambhasamÄ• dÄ• nÄ• dÄ«nampi saá¹…ga
mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya hi mahÄ• sattÄ• niyatÄ• ti vuccanti. yathÄ• ha --- ``e
bodhiyÄ• niyatÄ• narÄ• â€™â€™ ti, ``dhuvaá¹ƒ buddho bhavissatÄ«â€™â€™ ti ca, na niy
dhammassa uppannattÄ• byÄ• karonti, atha kho ekaá¹ƒsenÄ• yaá¹ƒ pÄ• ramiyo pÅ«retvÄ•
byÄ• karontÄ«ti paravÄ• dÄ«parikappitaá¹ƒ dhammantaraá¹ƒ paá¹-isedheti, na bodhiyÄ• ni
``kevalaÃ±hi naâ€™â€™ _ntiÄ• di.

niyÄ• mokkantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sabbasaá¹ƒyojanappahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<413> satipi kesaÃ±ci saá¹ƒyojanÄ• naá¹ƒ heá¹-á¹-himamaggehi pahÄ«natte ``paÃ±canna
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• â€™â€™ tiÄ• dÄ«su viya vaá¹‡á¹‡abhaá¹‡anamukhena a
sabbasaá¹ƒyojanappahÄ• nakittanaá¹ƒ pariyÄ• yavacananti Ä• ha __ ``imaá¹ƒ pariyÄ• yaá¹
__arahattamaggena pajahanato evÄ• ti gaá¹‡hÄ• tÄ«_ti aggamaggo eva sabbasaá¹ƒyojanÄ
gaá¹‡hÄ• tÄ«ti __vadanti_ padakÄ• rÄ• . __evaá¹ƒ satÄ«_ti yadi anavasesatÄ• mattena tat

sabbasaá¹ƒyojanappahÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

1. vimuttikathÄ• vaá¹‡á¹‡anÄ•

<418> phalaÃ±Ä• á¹‡aá¹ƒ \Be 114/ \Ne 114/ na hoti, sesÄ• ni vipassanÄ• maggapaccavek
vimuttÄ• nÄ«ti na vattabbÄ• nÄ«ti sambandho. __etthÄ• _ti etesu catÅ«su Ã±Ä• á¹‡esu. __
gahitaá¹ƒ_ maggÄ• dikiccavidÅ«rakiccattÄ• vipassanÄ• pariyosÄ• nattÄ• ca.

vimuttikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. asekhaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<421> asekhe Ä• rabbha pavattattÄ• asekhaÃ±Ä• á¹‡anti parassa laddhi, na asekhe asek
imamatthamÄ• ha __ ``etena ... pe ... dassetÄ«â€™â€™ _ti.

asekhaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. viparÄ«takathÄ• vaá¹‡á¹‡anÄ•

<424> asive sivÄ• ti vohÄ• raá¹ƒ viya __aÃ±Ã±Ä• á¹‡e ... pe ... vadati_.

viparÄ«takathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

428-431__._ __ya_nti \Ne 115/ yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __saccÄ• nuloma_nti saccappaá¹-ived
__viparÄ«tÄ• nuyogato pabhuti gaá¹‡etvÄ• ``catutthaâ€™â€™ nti Ä• ha_ na aniyatassa ni
aviparÄ«tÄ• nuyogato pabhuti gaá¹‡etvÄ• , tathÄ• sati paÃ±camabhÄ• vato visesabhÄ• va

niyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ•

432-433__._ __sabbaá¹ƒ_ \Be 115/ __Ã±Ä• á¹‡a_nti idaá¹ƒ ``ariyÄ• naâ€™â€™ nti iminÄ•
adhippÄ• yenÄ• ha __ ``anariyÄ• nampi hi Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡amevÄ• â€™â€™ _ti. at
sabbaá¹ƒ Ã±Ä• á¹‡anti vuttaá¹ƒ gahetvÄ• evamÄ• ha. ariyassa ce Ã±Ä• á¹‡anti, so pana p
``anariyassa etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sandhÄ• yÄ• â€™â€™ _ti.

paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cittÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

436-438__._ __vattabbapaá¹-iÃ±Ã±Ä• _ti phassÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ vattabbaá¹ƒ c
pavattÄ• paá¹-iÃ±Ã±Ä• .

cittÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. anÄ• gataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

439-440__._ __anantarÄ• nÄ• gatepi_ \Ne 116/ __citte Ã±Ä• á¹‡aá¹ƒ icchanti, _ tattha pana
tÄ• disena parikammena kadÄ• ci Ã±Ä• á¹‡aá¹ƒ uppajjeyya. tenÄ• ha __ ``anantare ekante
natthÄ«â€™â€™ _ti.

anÄ• gataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-uppannaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

441-442__._ ``sabbasaá¹…khÄ• resu aniccato diá¹-á¹-hesÅ«â€™â€™ ti vutte yaá¹ƒ dassar
tampi saá¹…khÄ• rasabhÄ• vattÄ• tathÄ• diá¹-á¹-haá¹ƒ siyÄ• ti atthato Ä• pajjati, evaá¹ƒbh
sandhÄ• yÄ• ha __ ``atthato Ä• pannaá¹ƒ vacanaâ€™â€™ _nti. taá¹ƒ pana yasmÄ• ``tamp
diá¹-á¹-haá¹ƒ hotÄ«â€™â€™ ti paá¹-ijÄ• nanavasena pavattaá¹ƒ, tasmÄ• __ ``anujÄ• nana
__bhaá¹…gÄ• nupassanÄ• naá¹ƒ_ pabandhavasena pavattamÄ• nÄ• naá¹ƒ.

paá¹-uppannaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. phalaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

443-444__._ __phalaparopariyattaá¹ƒ_ \Be 116/ phalassa uccÄ• vacatÄ• . __balenÄ• _ti Ã±

phalaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• paá¹‡á¹‡Ä• sako samatto.

6. chaá¹-á¹-havaggo

1. niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

445-447__._ __etassa_ \Ne 117/ ariyassa puggalassa.

niyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<451> __kÄ• raá¹‡aá¹-á¹-hena á¹-hitatÄ• _ti kÄ• raá¹‡abhÄ• vena byabhicaraá¹‡Ä• bhÄ• v
dhammassa yadÄ• kÄ• raá¹‡aá¹ƒ hoti, na tassa tadÄ• aÃ±Ã±athÄ• bhÄ• vo atthi, sÄ• ca
kÄ• raá¹‡abhÄ• voyevÄ• ti __ ``kÄ• raá¹‡abhÄ• voyevÄ• â€™â€™ _ti Ä• ha.

paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ•

457-459__._ __sabhÄ• vadhammataá¹ƒ paá¹-isedheti_ tadubhayalakkhaá¹‡arahitassa sabh
``vodÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™ nti vacanato __ ``vodÄ• naÃ±ca vuá¹-á¹-hÄ• napari
sabhÄ• vadhammatte siddhe saá¹…khatavidÅ«ratÄ• ya asaá¹…khataá¹ƒ siyÄ• ti Ä• ha __
``sabhÄ• vadhammattÄ• sÄ• dhakattÄ• â€™â€™ _ti.

nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-havaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

1. saá¹…gahitakathÄ• vaá¹‡á¹‡anÄ•

471-472__._ __saá¹…gahitÄ• _ti \Be 117/ \Ne 118/ saá¹…gahaá¹‡Ä• divasena saddhiá¹ƒ g
ekavidhatÄ• disÄ• maÃ±Ã±ena bandhÄ• viya honti, tasmÄ• Ä• ha __ ``sambandhÄ• â€™â

saá¹…gahitakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sampayuttakathÄ• vaá¹‡á¹‡anÄ•

473-474__._ anuppavisitabbÄ• nuppavisanabhÄ• vo tesaá¹ƒ bhede sati yujjeyya, nÄ• Ã±Ã±
upameyyassa bhinnataá¹ƒ dassento __ ``nÄ• nattavavatthÄ• ... pe ... dassetÄ«â€™â€™ _t

sampayuttakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cetasikakathÄ• vaá¹‡á¹‡anÄ•

475-477__._ __phassikÄ• dayo_ti ettha __Ä• di_-saddo vavatthÄ• vÄ• cÄ«. tena cittuppÄ•
dassitappabhedÄ• vedanÄ• dayo gayhanti, na taá¹ƒsamuá¹-á¹-hÄ• nÄ• rÅ«padhammÄ• ti
``ekuppÄ• datÄ• divirahitÄ• sahajÄ• tatÄ• natthÄ«â€™â€™ _ti.

cetasikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<479> __phaladÄ• nabhÄ• vadÄ«panattha_nti \Ne 119/ phaladÄ• nasabbhÄ• vadÄ«panatt
viya hotÄ«_ti cittena phaladÄ• naá¹ƒ padhÄ• nabhÄ• ve vuttaá¹ƒ viya hotÄ«ti attho. aÃ±Ã±a

sakkÄ• vattuá¹ƒ. dÄ• nabhÄ• vopi hi ``dÄ• naá¹ƒ aniá¹-á¹-haphalaâ€™â€™ ntiÄ• dinÄ• vu
__tannivÄ• raá¹‡attha_nti phaladÄ• nanivÄ• raá¹‡atthaá¹ƒ. __eta_nti ``dÄ• naá¹ƒ aniá¹-á¹-h
ntiÄ• divacanaá¹ƒ. bhesajjÄ• divasena Ä• bÄ• dhÄ• niá¹-á¹-hatÄ• deyyadhammassa aniá¹-
daá¹-á¹-habbo.

kathaá¹ƒ \Be 118/ tatheva suttaá¹ƒ sakavÄ• diparavÄ• divÄ• desu yujjatÄ«ti codanÄ• ya __
ekenatthenÄ• â€™â€™ _ti vuttaá¹ƒ vibhÄ• vetuá¹ƒ __ ``deyyadhammova dÄ• naâ€™â€™
nivattanapakkheyeva eva-kÄ• ro yutto, na sÄ• dhanapakkhe dvinnampi dÄ• nabhÄ• vassa i
``cetasikovÄ• ti attho daá¹-á¹-habbo, deyyadhammovÄ• â€™â€™ _ti ca. tenevÄ• ha __ ``dv
__saá¹…karabhÄ• vamocanattha_nti satipi dÄ• nabhÄ• ve sabhÄ• vasaá¹…karamocanatth
``cetasikassÄ• â€™â€™ _tiÄ• di.

dÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paribhogamayapuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<485> __tassÄ• laddhiyÄ• _ti paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samodhÄ• naá¹ƒ hotÄ
vattamÄ• nacittaparibhogamayapuÃ±Ã±Ä• naá¹ƒ.

<486> __ayaá¹ƒ vÄ• do hÄ«yati_ paribhogasseva abhÄ• vato. __cÄ• gacetanÄ• ya eva pu
cittavippayuttassa. __eva_nti iminÄ• pakÄ• rena, aparibhutte deyyadhamme puÃ±Ã±abhÄ•
deyyadhamme puÃ±Ã±abhÄ• vato eva hi puthujjanakÄ• le dinnaá¹ƒ arahÄ• hutvÄ• paribhu
dÄ• namevÄ• ti nicchitaá¹ƒ. paravÄ• dÄ«paá¹-ikkhepamukhena sakavÄ• daá¹ƒ patiá¹-á¹-hÄ
dutiyo pana ujukameva sakavÄ• daá¹ƒ patiá¹-á¹-hÄ• petÄ«ti ayametesaá¹ƒ viseso.

paribhogamayapuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. itodinnakathÄ• vaá¹‡á¹‡anÄ•

488-491__._ __teneva_ \Ne 120/ __cÄ«varÄ• didÄ• nenÄ• _ti anumodanaá¹ƒ vinÄ• dÄ• ya
pavattitacÄ«varÄ• didÄ• nena. tenÄ• ha __ ``sayaá¹ƒkatena kammunÄ• vinÄ• pÄ«â€™â€™
anumoditattÄ• va tesaá¹ƒ tattha bhogÄ• uppajjantÄ«ti etena kÄ• raá¹‡ena. __yadi ya_ntiÄ•
laddhipatiá¹-á¹-hÄ• panÄ• kÄ• radassanaá¹ƒ. tattha __yadi na yÄ• peyyuá¹ƒ, kathaá¹ƒ anum
pasÄ• deyyuá¹ƒ_ \Be 119/__, pÄ«tiá¹ƒ uppÄ• deyyuá¹ƒ, somanassaá¹ƒ paá¹-ilabheyyu_nti
anumodanÄ• dÄ«ni katvÄ• yÄ• pente disvÄ• anumodanÄ• dÄ«ni karonti, tasmÄ• te ito di

itodinnakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pathavÄ«kammavipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

<492> __attavajjehÄ«_ti phassavajjehi. na hi so eva tena sampayutto hoti. __so_ti phassar
__sÄ• vajjane_ti Ä• vajjanasahite, Ä• vajjanaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• eva pavattanaketi
__kammÅ«panissayabhÅ«tamevÄ• _ti yena kammunÄ• yathÄ• vuttÄ• phassÄ• dayo nibba
upanissayabhÅ«tameva. __dukkhassÄ• _ti Ä• yatiá¹ƒ uppajjanakadukkhassa. ``mÅ«lataá¹‡
yojanÄ• , tathÄ• __ ``upanissayabhÅ«taâ€™â€™ _nti etthÄ• pi. kammÄ• yÅ«hanassa kÄ•
taá¹‡hÄ• kammassa __upanissayo, _ katÅ«pacite kamme bhavÄ• dÄ«su namanavasena p
upanissayo.

<493> okÄ• sakatuppannaá¹ƒ akhepetvÄ• parinibbÄ• nabhÄ• vo __sakasamayavasena co

<494> __kamme satÄ«_ti iminÄ• kammassa pathavÄ«Ä• dÄ«naá¹ƒ paccayatÄ• mattamÄ•
``taá¹ƒsaá¹ƒvattanikaá¹ƒ nÄ• ma hotÄ«â€™â€™ _ti.

pathavÄ«kammavipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jarÄ• maraá¹‡aá¹ƒvipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

<495> __ekÄ• rammaá¹‡Ä• _ti \Ne 121/ idaá¹ƒ anÄ• rammaá¹‡atÄ• sÄ• dhanavasena sam
uddhaá¹-attÄ• vuttaá¹ƒ, na tasseva sampayogalakkhaá¹‡attÄ• .

<496> __abyÄ• katÄ• na_nti vipÄ• kÄ• byÄ• katÄ• naá¹ƒ. itarattha vattabbameva natthi.

<497> __ta_nti ``aparisuddhavaá¹‡á¹‡atÄ• jarÄ• yevÄ• â€™â€™ ti vacanaá¹ƒ.

jarÄ• maraá¹‡aá¹ƒvipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vipÄ• kovipÄ• kadhammadhammotikathÄ• vaá¹‡á¹‡anÄ•

<501> vipÄ• ko \Be 120/ vipÄ• kassa paccayo honto aÃ±Ã±amaÃ±Ã±apaccayo hotÄ«ti adh
vipÄ• kassa vipÄ• ko aÃ±Ã±amaÃ±Ã±apaccayo hotÄ«â€™â€™ _ti. ``tappaccayÄ• pi aÃ±Ã±
sandhÄ• yÄ• â€™â€™ tiÄ• divacanato pana jÄ• tijarÄ• maraá¹‡Ä• dÄ«naá¹ƒ upanissayapa
__purimapaá¹-iÃ±Ã±Ä• yÄ• _ti ``vipÄ• ko vipÄ• kadhammadhammoâ€™â€™ ti paá¹-iÃ±Ã±
``vipÄ• ko ca vipÄ• kadhammadhammo cÄ• â€™â€™ tiÄ• dinÄ• pavattassa codanassa.

vipÄ• kovipÄ• kadhammadhammotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

1. chagatikathÄ• vaá¹‡á¹‡anÄ•

503-504__._ vaá¹‡á¹‡Ä• \Ne 122/ eva nÄ«lÄ• divasena nibhÄ• tÄ«ti __vaá¹‡á¹‡anibhÄ• , _
__saá¹‡á¹-hÄ• naá¹ƒ_ dÄ«ghÄ• di.

chagatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. antarÄ• bhavakathÄ• vaá¹‡á¹‡anÄ•

<505> __antaraá¹-á¹-hÄ• nÄ• nÄ«_ti antarikaá¹-á¹-hÄ• nÄ• ni. nivÄ• rakaá¹-á¹-hÄ• nÄ• ni b
gamanato. __yadi so bhavÄ• naá¹ƒ antarÄ• na siyÄ• _ti so antarÄ• bhavo kÄ• mabhavÄ• d
yadi na bhaveyya. __na nÄ• ma antarÄ• bhavo_ti ``sabbena sabbaá¹ƒ natthi nÄ• ma antarÄ
pavattassa sakavÄ• divacanassa __paá¹-ikkhepe kÄ• raá¹‡aá¹ƒ natthi, _ tassa paá¹-ikkhepe
á¹-hapetvÄ• na paá¹-ikkhipati, atha kho tathÄ• anicchanto kevalaá¹ƒ laddhiyÄ• paá¹-ikkhip

<506> jÄ• tÄ«ti na icchatÄ«ti sambandho.

<507> __evaá¹ƒ_ \Be 121/ __taá¹ƒ tattha na icchatÄ«_ti kÄ• mabhavÄ• dÄ«su viya taá¹ƒ
cutipaá¹-isandhiparamparaá¹ƒ tattha antarÄ• bhavÄ• vatthÄ• ya na icchati. so hi tassa
bhÄ• vibhavanibbattakakammato eva pavattiá¹ƒ icchati, tasmÄ• jÄ• tijarÄ• maraá¹‡Ä• ni ar
cutipaá¹-isandhiparamparÄ• . ayaÃ±ca vÄ• do antarÄ• bhavavÄ• dÄ«naá¹ƒ ekaccÄ• naá¹ƒ
sattÄ• heneva vÄ• paá¹-isandhiá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vadanti, ye pana ``tattheva
sattasattÄ• hÄ• nÄ«â€™â€™ ti vadanti, tehi anuÃ±Ã±Ä• tÄ• va cutipaá¹-isandhiparamparÄ
daá¹-á¹-habbÄ• pÄ• á¸·iyaá¹ƒ ``antarÄ• bhave sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti u
hevaá¹ƒ vattabbeâ€™â€™ ti Ä• gatattÄ• . yathÄ• cetaá¹ƒ, evaá¹ƒ nirayÅ«pagÄ• dibhÄ• va
paá¹-ijÄ• nanti. tathÄ• hi te vadanti ``uddhaá¹ƒpÄ• do tu \Ne 123/ nÄ• rakoâ€™â€™ tiÄ• di
paravÄ• dÄ« antarÄ• bhavaá¹ƒ nÄ• ma parikappeti, taá¹ƒ dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹
suttapadaá¹ƒ ayoniso gahetvÄ• â€™â€™ ti vuttaá¹ƒ. imassa hi ``avihÄ• dÄ«su tattha tattha
anatikkamitvÄ• antarÄ• aggamaggÄ• dhigamena anavasesakilesaparinibbÄ• nena parinib
antarÄ• parinibbÄ• yÄ«â€™â€™ ti suttapadassa ayamattho, na antarÄ• bhavabhÅ«toti. tas
``antarÄ• parinibbÄ• yÄ«ti suttapadaá¹ƒ ayoniso gahetvÄ• â€™â€™ ti.

ye pana ``sambhavesÄ«ti vacanato attheva antarÄ• bhavo. so hi sambhavaá¹ƒ upapattiá¹ƒ
sambhavesÄ«â€™â€™ ti vadanti, tepi ye bhÅ«tÄ• va na puna bhavissanti, te khÄ«á¹‡Ä• sa

sattÄ• naá¹ƒ á¹-hitiyÄ• â€™â€™ ti ettha ``bhÅ«tÄ• â€™â€™ ti vuttÄ• . tabbidhuratÄ• ya sa
sambhavesino, appahÄ«nabhavasaá¹ƒyojanattÄ• sekkhÄ• puthujjanÄ• . catÅ«su vÄ• yon
sattÄ• yÄ• va aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca na bhindanti, tÄ• va __sambhavesÄ«_ nÄ•
vatthikosato ca nikkhantÄ• __bhÅ«tÄ• _ nÄ• ma. saá¹ƒsedajaopapÄ• tikÄ• ca paá¹-hamac
nÄ• ma, dutiyacittakkhaá¹‡ato paá¹-á¹-hÄ• ya __bhÅ«tÄ• _ nÄ• ma. yena vÄ• iriyÄ• pather
aÃ±Ã±aá¹ƒ na pÄ• puá¹‡anti, tÄ• va __sambhavesÄ«_ nÄ• ma, tato paraá¹ƒ __bhÅ«tÄ• _ n
pÄ• á¸·ianugate atthe sati kiá¹ƒ aniddhÄ• ritassa patthiyena antarÄ• bhavena attabhÄ• vena
payojananti paá¹-ikkhipitabbÄ• .

yaá¹ƒ \Be 122/ paneke ``santÄ• navasena pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ avicche
diá¹-á¹-ho. yathÄ• taá¹ƒ vÄ«hiÄ• diaviÃ±Ã±Ä• á¹‡akasantÄ• ne, evaá¹ƒ saviÃ±Ã±Ä• á¹‡aka
desantare pÄ• tubhÄ• vena bhavitabbaá¹ƒ. ayaÃ±ca nayo sati antarÄ• bhave yujjati, nÄ• Ã±
vadanti, tehi iddhimato cetovasippattassa cittÄ• nugatikaá¹ƒ kÄ• yaá¹ƒ adhiá¹-á¹-hahantassa
brahmalokato idhÅ«pasaá¹…kamane ito vÄ• brahmalokÅ«pagamane yutti vattabbÄ• . yadi
dhammÄ• naá¹ƒ pavatti na icchitÄ• , yadipi siyÄ• ``iddhimantÄ• naá¹ƒ iddhivisayo acinteyyo
idhÄ• pi samÄ• naá¹ƒ ``kammavipÄ• ko acinteyyoâ€™â€™ ti vacanato, tasmÄ• taá¹ƒ tesaa
acinteyyasabhÄ• vÄ• hi sabhÄ• vadhammÄ• , te katthaci paccayavasena vicchinnadese pÄ
avicchinnadese ca. tathÄ• hi mukhaghosÄ• dÄ«hi paccayehi aÃ±Ã±asmiá¹ƒ dese Ä• dÄ• s
paá¹-ibimbapaá¹-ighosÄ• dikaá¹ƒ nibbattamÄ• naá¹ƒ diá¹-á¹-hanti.

etthÄ• ha \Ne 124/ --- paá¹-ibimbaá¹ƒ tÄ• va asiddhattÄ• asadisattÄ• ca na nidassanaá¹ƒ.
aÃ±Ã±adeva rÅ«pantaraá¹ƒ uppajjatÄ«ti asiddhametaá¹ƒ. siddhiyampi asadisattÄ• na nidas
á¹-hÄ• ne dvinnaá¹ƒ sahaá¹-hÄ• nÄ• bhÄ• vato. yattheva hi Ä• dÄ• sarÅ«paá¹ƒ paá¹-ibimba
ekasmiá¹ƒ dese rÅ«padvayassa sahabhÄ• vo yutto nissayabhÅ«tadesato, asadisaÃ±cetaá¹
mukhassa paá¹-ibimbasandhÄ• nabhÅ«taá¹ƒ Ä• dÄ• sasandhÄ• nasambandhattÄ• sandhÄ
desantare pÄ• tubhÄ• vo vuccati, na asantÄ• nanti asamÄ• nameva tanti.

tattha yaá¹ƒ vuttaá¹ƒ ``paá¹-ibimbaá¹ƒ nÄ• ma aÃ±Ã±adeva rÅ«pantaraá¹ƒ uppajjatÄ«ti asi
á¹-hÄ• ne dvinnaá¹ƒ sahaá¹-hÄ• nabhÄ• vatoâ€™â€™ ti, tayidaá¹ƒ asantÄ• nameva sahaá
bhinnanissayattÄ• . na hi bhinnanissayÄ• naá¹ƒ sahaá¹-hÄ• naá¹ƒ atthi. yathÄ• anekesaá¹
pabhÄ• rÅ«paá¹ƒ ekasmiá¹ƒ padese pavattamÄ• naá¹ƒ acchitamÄ• natÄ• ya nirantaratÄ• y
paÃ±Ã±Ä• yati, bhinnanissayattÄ• pana bhinnaá¹-á¹-hÄ• nameva taá¹ƒ, gahaá¹‡avisesena
tathÄ• abhinnaá¹-á¹-hÄ• namattaá¹ƒ, evaá¹ƒ Ä• dÄ• sarÅ«papaá¹-ibimbarÅ«pesupi daá¹-á¹
tÄ• disapaccayasamavÄ• yena hi tattha taá¹ƒ uppajjati ceva vigacchati ca, evaÃ±cetaá¹ƒ sa
cakkhuviÃ±Ã±Ä• á¹‡assa gocarabhÄ• vÅ«pagamanato. aÃ±Ã±athÄ• Ä• lokena vinÄ• pi pa
cakkhuviÃ±Ã±Ä• á¹‡assa vÄ• na gocaro viya siyÄ• . tassa pana sÄ• maggiyÄ• \Be 123/ so
dassanaá¹ƒ hotÄ«ti. acinteyyo hi dhammÄ• naá¹ƒ sÄ• matthiyabhedoti vadantenapi ayamev
bhinnanissayassapi abhinnaá¹-á¹-hÄ• nassa viya upaá¹-á¹-hÄ• nato. eteneva udakÄ• dÄ«su

paá¹-ibimbarÅ«pÄ• bhÄ• vacodanÄ• paá¹-ikkhittÄ• veditabbÄ• .

siddhe ca paá¹-ibimbarÅ«pe tassa nidassanabhÄ• vo siddhoyeva hoti hetuphalÄ• naá¹ƒ
vicchinnadesatÄ• vibhÄ• vanato. yaá¹ƒ pana vuttaá¹ƒ ``asadisattÄ• na nidassanaâ€™â€™
na hi nidassanaá¹ƒ nÄ• ma nidassitabbena sabbadÄ• sadisameva hoti. cutikkhandhÄ• dhÄ
upapattikkhandhÄ• pÄ• tubhavantÄ«ti etassa atthassa sÄ• dhanatthaá¹ƒ mukharÅ«pato vi
phalabhÅ«taá¹ƒ paá¹-ibimbarÅ«paá¹ƒ nibbattatÄ«ti ettha tassa nidassanatthassa adhippeta
asantÄ• nacodanÄ• paá¹-ikkhittÄ• veditabbÄ• .

yasmÄ• vÄ• mukhapaá¹-ibimbarÅ«pÄ• naá¹ƒ hetuphalabhÄ• vo siddho, tasmÄ• pi sÄ• pa
hetuphalabhÄ• vasambandhesu hi santÄ• navohÄ• ro. yathÄ• vuttadvÄ«hikÄ• raá¹‡ehi paá
\Ne 125/ Ä• dÄ• sato ca, na cevaá¹ƒ upapattikkhandhÄ• naá¹ƒ vicchinnadesuppatti. yathÄ•
paá¹-ibimbarÅ«paá¹ƒ nidassitaá¹ƒ, evaá¹ƒ paá¹-ighosadÄ«pamuddÄ• dayopi nidassitabbÄ•
paá¹-ighosadÄ«pamuddÄ• dayo saddÄ• dihetukÄ• honti, aÃ±Ã±atra agantvÄ• honti, evam

apicÄ• yaá¹ƒ antarÄ• bhavavÄ• dÄ« evaá¹ƒ pucchitabbo --- yadi ``dhammÄ• naá¹ƒ vicchinn
ti antarÄ• bhavo parikappito, rÄ• huÄ• dÄ«naá¹ƒ sarÄ«re kathamanekayojanasahassantarik
pÄ• daá¹-á¹-hÄ• nahadayaá¹-á¹-hÄ• nesu kÄ• yaviÃ±Ã±Ä• á¹‡amanoviÃ±Ã±Ä• á¹‡uppatti v
ekasantÄ• nabhÄ• vato, idhÄ• pi taá¹ƒsamÄ• naá¹ƒ. na cettha arÅ«padhammabhÄ• vato al
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sambandhattÄ• . vattamÄ• nehi tÄ• va
uppatti siddhÄ• , kimaá¹…gaá¹ƒ pana atÄ«tehi paÃ±cavokÄ• rabhavehi. yattha vipÄ• kaviÃ±
tatthassa nissayabhÅ«tassa vatthussa sahabhÄ• vÄ«naÃ±ca khandhÄ• naá¹ƒ sambhavoti l
nibbattiyamÄ• nassa avasesapaccayantarasahitassa vipÄ• kaviÃ±Ã±Ä• á¹‡assa uppattiyaá
vibandhÄ• ya. yathÄ• ca anekakappasahassantarikÄ• pi cutikkhandhÄ• upapattikkhandhÄ
kÄ• ladÅ«ratÄ• , evaá¹ƒ anekayojanasahassantarikÄ• pi te tesaá¹ƒ anantarapaccayo hontÄ
\Be 124/ cutikkhandhanirodhÄ• nantaraá¹ƒ upapattiá¹-á¹-hÄ• ne paccayantarasamavÄ• yen
pÄ• tubhavantÄ«ti nattheva antarÄ• bhavo. asati ca tasmiá¹ƒ yaá¹ƒ tassa keci ``bhÄ• vibhav
eva bhÄ• vipurimakÄ• labhavÄ• kÄ• ro sajÄ• tisuddhadibbacakkhugocaro ahÄ«nindriyo ken
gandhÄ• hÄ• roâ€™â€™ ti evamÄ• dikÄ• raá¹‡Ä• kÄ• rÄ• diá¹ƒ vaá¹‡á¹‡enti, taá¹ƒ vaÃ±jh
rassadÄ«ghasÄ• matÄ• divivÄ• dasadisanti veditabbaá¹ƒ.

antarÄ• bhavakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kÄ• maguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<510> __sabbepÄ«_ti kusalÄ• kusalakkhandhÄ• dayopi. tesampi hi Ä• lambanatthikatÄ• la
kattukamyatÄ• chandassa vasena siyÄ• kamanaá¹-á¹-hatÄ• ti adhippÄ• yo. dhÄ• tukathÄ•
khandhehi ekÄ• dasahi Ä• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahito. katihi asaá¹…gahi

khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• asaá¹…gahitoâ€™â€™ ti Ä• gatattÄ• Ä•
kÄ• mabhavabhÄ• vo dhÄ• tukathÄ• yaá¹ƒ dassitoâ€™â€™ _ti. __paÃ±cÄ• _ti gaá¹‡anapa
tadaÃ±Ã±agaá¹‡ananivattanatthoti ``paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ ti vacanaá¹ƒ tato aÃ
nivattetÄ«ti Ä• ha __ ``paÃ±ceva kÄ• makoá¹-á¹-hÄ• sÄ• kÄ• moti vuttÄ• â€™â€™ _ti. tato
vacanaá¹ƒ na aÃ±Ã±assa nÄ• maá¹ƒ, _ tesaá¹ƒyeva nÄ• manti attho. tayidaá¹ƒ paravÄ• dir
``iminÄ•  adhippÄ• yenÄ• â€™â€™ _ti. __evaá¹ƒ vacanamatta_nti evaá¹ƒ ``paÃ±cime kÄ•
vacanamattaá¹ƒ nissÄ• ya, na panatthassa aviparÄ«taá¹ƒ atthanti attho.

kÄ• maguá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

515-516__._ __rÅ«padhÄ• tÅ«ti vacanato_ti ``kÄ• madhÄ• turÅ«padhÄ• tuarÅ«padhÄ• tÅ«
vuttattÄ• . __rÅ«pÄ«dhammehevÄ• _ti ruppanasabhÄ• vehiyeva dhammehi. __ ``tayome bh
paricchinnÄ• _ti tayome bhavÄ• \Be 125/, tisso dhÄ• tuyoti ca evaá¹ƒ paricchinnÄ• . ``dhÄ•
bhavena paricchinditabbaá¹ƒ, bhavassa Ä• gataá¹-á¹-hÄ• ne dhÄ• tuyÄ• paricchinditabbaâ
tasmÄ• kÄ• marÅ«pÄ• rÅ«pÄ• vacaradhammÄ• va taá¹ƒtaá¹ƒbhummabhÄ• vena paricchin

rÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. arÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

517-518__._ __purimakathÄ• ya_nti rÅ«padhÄ• tukathÄ• yaá¹ƒ. __avisesenÄ• _ti pavattiá¹-
akatvÄ• .

arÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

<519> __okÄ• sabhÄ• venÄ• _ti \Ne 127/ vatthubhÄ• vena. __tathÄ• vidha_nti ghÄ• nÄ• d

rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. arÅ«perÅ«pakathÄ• vaá¹‡á¹‡anÄ•

524-526__._ __nissaraá¹‡aá¹ƒ_ nÄ• ma nissaritabbe sati hoti, na asati, tasmÄ• __ ``arÅ«p
atthi, yato nissaraá¹‡aá¹ƒ taá¹ƒ Ä• ruppaâ€™â€™ _nti Ä• ha.

arÅ«perÅ«pakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«paá¹ƒkammantikathÄ• vaá¹‡á¹‡anÄ•

527-537__._ __pakappayamÄ• nÄ• _ti pakÄ• rehi kappayamÄ• nÄ• attano sampayuttÄ• na
tenÄ• ha __ ``sampayuttesu adhikaá¹ƒ byÄ• pÄ• raá¹ƒ kurumÄ• nÄ• â€™â€™ _ti.

rÅ«paá¹ƒkammantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. jÄ«vitindriyakathÄ• vaá¹‡á¹‡anÄ•

<540> __antaá¹ƒ_ \Be 126/ __gahetvÄ• vadatÄ«_ti ``atthi arÅ«padhammÄ• naá¹ƒ Ä• yu á
iriyanÄ• \Ne 128/ vattanÄ• pÄ• lanÄ• , atthi arÅ«pajÄ«vitindriyaâ€™â€™ nti tasmiá¹ƒ paÃ±
arÅ«pajÄ«vitindriyaâ€™â€™ nti imaá¹ƒ antaá¹ƒ pariyosÄ• naá¹ƒ gahetvÄ• vadati. __vattuá
icchanto tadavayavassa icchatÄ«ti. na hi avayavehi vinÄ• samudÄ• yo nÄ• ma atthi.

<541> __tamevÄ• _ti arÅ«paá¹ƒ cittavippayuttameva.

<542> __tadÄ• pÄ«_ti samÄ• pajjanavuá¹-á¹-hÄ• nakÄ• lepi.

544-545__._ __so yutto_ dvinnaá¹ƒ rÅ«pÄ• rÅ«pajÄ«vitindriyÄ• naá¹ƒ sakasamaye icchitatt

jÄ«vitindriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kammahetukathÄ• vaá¹‡á¹‡anÄ•

<546> ``pÄ• á¹‡Ä• tipÄ• takammassa hetÅ«â€™â€™ tiÄ• dikassa parihÄ• nikathÄ• yaá¹ƒ
Ä• gatanayo, tameva dassento __ ``sesanti ... pe ... vadatÄ«â€™â€™ _ti Ä• ha. __sampaá¹
sampaá¹-icchÄ• panavacanaá¹ƒ. __taá¹ƒ_ paravÄ• diá¹ƒ. taá¹ƒtaá¹ƒladdhisampaá¹-icchÄ• p
dassento __ ``pakkhaâ€™â€™ _ntiÄ• dimÄ• ha.

kammahetukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

1. Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• vaá¹‡á¹‡anÄ•

<547> daá¹-á¹-habbassa Ä• dÄ«navato Ä• nisaá¹ƒsato ca yadipi paravÄ• dinÄ• pacchÄ•
paá¹-iÃ±Ã±Ä• taá¹ƒ, pubbe pana ekato katvÄ• paá¹-ijÄ• ni, na ca \Be 127/ taá¹ƒ laddhiá¹ƒ p
__adhippÄ• yamaddanaá¹ƒ yutta_nti daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``anicca ... pe ... paá
_ti. __Ä• rammaá¹‡avasenÄ• _ti Ä• rammaá¹‡akaraá¹‡avasena, na kiccanipphattivasenÄ•
Ä• nisaá¹ƒsakathÄ• nuyuÃ±janaá¹ƒ Ä• nisaá¹ƒsadassanaÃ±ca. __Ã±Ä• á¹‡aá¹ƒ vipassanÄ
anubodhaÃ±Ä• á¹‡assapi yathÄ• rahaá¹ƒ pavattinivattÄ«su kiccakaraá¹‡aá¹ƒ yuttanti adhip

Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. amatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<549> __evamÄ• dinÄ• suttabhayenÄ• _ti ettha __Ä• di-_saddena ``anÄ• savaÃ±ca vo, b
anÄ• savagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ ntiÄ• dÄ«ni suttapadÄ• ni saá¹…gaá¹‡hÄ• ti.

amatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. rÅ«paá¹ƒsÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ•

552-553__._ ``tadappatiá¹-á¹-haá¹ƒ anÄ• rammaá¹‡aâ€™â€™ ntiÄ• dÄ«su paccayattho Ä•
``rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhamm
paccayoâ€™â€™ tiÄ• dÄ«su olubbhaá¹-á¹-hoti Ä• ha __ ``paccayaá¹-á¹-ho olubbhaá¹-á¹-ho
vibhÄ• ge vijjamÄ• ne_ti tattha paccayÄ• yattavuttitÄ• paccayaá¹-á¹-ho, daá¹‡á¸• arajjuÄ•
cittacetasikÄ• naá¹ƒ Ä• lambitabbatÄ• ya upatthambhanaá¹-á¹-ho olubbhaá¹-á¹-ho. __vises
paccayabhÄ• vasÄ• maÃ±Ã±ena kappetvÄ• vÄ• .

rÅ«paá¹ƒsÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• vaá¹‡á¹‡anÄ•

554-556__._ ``imasmiá¹ƒ \Ne 130/ satÄ«â€™â€™ ti iminÄ• maggena aniruddhatÄ• pi saá¹
``appahÄ«nattÄ• va atthÄ«ti vuccatÄ«â€™â€™ _ti. __na pana vijjamÄ• nattÄ• _ti avadhÄ•
nivattitaá¹ƒ dasseti, vijjamÄ• nattÄ• dharamÄ• nattÄ• khaá¹‡attayasamaá¹…gibhÄ• vatoti

anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Ã±Ä• á¹‡aá¹ƒanÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ•

557-558__._ yassa adhigatattÄ• arahato pariÃ±Ã±eyyÄ• dÄ«su anavasesato sammoho vig
aggamaggaÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya __ ``maggaÃ±Ä• á¹‡assÄ• â€™â€™ _ti vadanti. yas
viya sampajÄ• nakÄ• ritÄ• , tasmÄ• tena Ã±Ä• á¹‡ena so Ã±Ä• á¹‡Ä«. satipaÃ±Ã±Ä• vepu

Ã±Ä• á¹‡aá¹ƒanÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vitakkÄ• nupatitakathÄ• vaá¹‡á¹‡anÄ•

<562> __dvÄ«hipÄ«_ti dvÄ«hi visesehi, visesena visesaá¹ƒ akatvÄ• ti attho.

vitakkÄ• nupatitakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vitakkavipphÄ• rasaddakathÄ• vaá¹‡á¹‡anÄ•

<563> __sabbaso_ti \Ne 131/ sabbappakÄ• rato, so pana pakÄ• ro pavattiá¹-á¹-hÄ• nakÄ•
__ ``sabbattha sabbadÄ•  vÄ• â€™â€™ _ti. te ca á¹-hÄ• nakÄ• lÄ•  ``vitakkayatoâ€™â€™
cittavisesavasena gahetabbÄ• ti vuttaá¹ƒ __ ``savitakkacittesÅ«â€™â€™ _ti. ``vitakketvÄ•
bhindatÄ«â€™â€™ ti suttapadaá¹ƒ ayoniso gahetvÄ• ``vitakkavipphÄ• ramattaá¹ƒ saddoâ€

vitakkavipphÄ• rasaddakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nayathÄ• cittassavÄ• cÄ• tikathÄ• vaá¹‡á¹‡anÄ•

<565> musÄ• vÄ• do \Be 129/ na hotÄ«ti vuttaá¹ƒ anÄ• pattÄ«ti sambandho.

nayathÄ• cittassavÄ• cÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

568-570__._ __samannÄ• gatapaÃ±Ã±attiyÄ• _ti samaá¹…gibhÄ• vapaÃ±Ã±attiyÄ• . tenev
``paccuppannadhammasamaá¹…gÄ« samannÄ• gatoti vuccatÄ«â€™â€™ _ti. __paá¹-ilÄ• b
adhigamanapaÃ±Ã±attiyÄ• . __aya_nti ``samannÄ• gatoâ€™â€™ ti vuccamÄ• napuggalass
ayaá¹ƒ samannÄ• gatapaÃ±Ã±atti nÄ• ma. esa nayo sesesupi.

atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

1. nirodhakathÄ• vaá¹‡á¹‡anÄ•

571-572__._ sakasamaye \Ne 132/ ``purimacittassa nirodhÄ• nantaraá¹ƒ pacchimacittaá¹ƒ
icchitaá¹ƒ, paravÄ• dÄ« pana ``yasmiá¹ƒ khaá¹‡e bhavaá¹…gacittaá¹ƒ, tasmiá¹ƒyeva khaá¹
uppajjatÄ«â€™â€™ ti vadati. evaá¹ƒ sati purimapacchimacittÄ• naá¹ƒ __sahabhÄ• vopi_ a
``bhaá¹…gakkhaá¹‡ena sahevÄ• â€™â€™ _ti. tathÄ• ca sati vipÄ• kakiriyakkhandhÄ• naá
kiriyavipÄ• kakkhandhÄ• naá¹ƒ vipÄ• kavipÄ• kakkhandhÄ• naá¹ƒ kiriyakiriyakkhandhÄ• na
vattabboti imamatthaá¹ƒ dassento __ ``bhavaá¹…gacittassÄ• â€™â€™ _tiÄ• dimÄ• ha. tatt
esiyÄ• icchitabbÄ• ti upapattesiyÄ• vipÄ• kakkhandhÄ• , te ca yebhuyyena bhavaá¹…gapa
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ ``upapattesiyanti saá¹…khaá¹ƒ gatassa bhavaá¹…gacittass
Ä• dipariyosÄ• namattaÃ±hi tassa paá¹-isandhicuticittaá¹ƒ, tadÄ• rammaá¹‡aá¹ƒ bhavaá¹…
__cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ_ kiriyÄ• vemajjhe \Be 130/ patitattÄ• __kiriyÄ• catukkh
gahaá¹‡aá¹ƒ yutta_nti vuttaá¹ƒ. __cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«na_nti hi __Ä• di_-saddena n
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒyeva gahaá¹‡aá¹ƒ, atha kho sampaá¹-icchanasantÄ«raá¹‡Ä•

nirodhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissamaggakathÄ• vaá¹‡á¹‡anÄ•

<576> __lakkhaá¹‡a_nti paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ uppannÄ• rammaá¹‡atÄ• diavitathe
kÄ• maá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ avatthukampi hoti, savatthukatte pana tampi uppannava
pÄ• á¸·iyaá¹ƒ á¹-hapanÄ• yaá¹ƒ ``haÃ±ci paÃ±caviÃ±Ã±Ä• á¹‡Ä• uppannÄ• rammaá¹‡Ä• â
manoviÃ±Ã±Ä• á¹‡assapi uppannavatthukatÄ• pariyÄ• yo atthÄ«ti ``paÃ±ca viÃ±Ã±Ä• á¹‡Ä
viÃ±Ã±Ä• á¹‡Ä• uppannavatthukÄ• â€™â€™ ti vutte ``no ca vata re vattabbe paÃ±caviÃ±Ã
maggabhÄ• vanÄ• â€™â€™ ti vattuá¹ƒ na sakkÄ• ti dassento Ä• ha __ ``cha viÃ±Ã±Ä• á¹‡
_nti.

<577> ``animittaá¹ƒ \Ne 133/ suÃ±Ã±ataá¹ƒ appaá¹‡ihitaâ€™â€™ nti nibbÄ• nassa te pari
cakkhuviÃ±Ã±Ä• á¹‡assa animittagÄ• hibhÄ• ve suÃ±Ã±atÄ• rammaá¹‡atÄ• pi siyÄ• ti vutt
adhippÄ• yoâ€™â€™ _ti.

paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissamaggakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• vaá¹‡á¹‡anÄ•

584-586__._ __sÄ• pana_ namitvÄ• pavatti. __Ä• rammaá¹‡appakÄ• raggahaá¹‡a_nti Ä•

iá¹-á¹-hÄ• niá¹-á¹-happakÄ• rassa gahaá¹‡aá¹ƒ. __yena_ Ä• rammaá¹‡appakÄ• raggahaá¹‡
__alobhÄ• dÄ«hi sampayogo_ akusalacittassa __lobhÄ• dÄ«hi sampayogo hoti, _ so Ä• bh

paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dvÄ«hisÄ«lehÄ«tikathÄ• vaá¹‡á¹‡anÄ•

587-589__._ __appavattinirodha_nti \Be 131/ anuppÄ• danirodhaá¹ƒ. sÄ«lassa vÄ«tikkamo
__sÄ«lavÄ«tikkamanirodho. ninnÄ• naá¹ƒ_ khaá¹‡ikanirodhaá¹ƒ sallakkhento.

dvÄ«hisÄ«lehÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ«laá¹ƒacetasikantikathÄ• vaá¹‡á¹‡anÄ•

590-594__._ __á¹-hitena_ avinaá¹-á¹-hena. __upacayenÄ• _ti sÄ«labhÅ«tena kammÅ«paca
acetasikaâ€™â€™ nti \Ne 134/ kathÄ• yaá¹ƒ vuttanayenÄ• _ti yathÄ• ``na vattabbaá¹ƒ ceta
Ä• mantÄ• . dÄ• naá¹ƒ aniá¹-á¹-haphalanti ... pe ... tena hi cetasiko dhammo dÄ• naâ€™â€
evaá¹ƒ tadanusÄ• rena ``na vattabbaá¹ƒ cetasikaá¹ƒ sÄ«lanti? Ä• mantÄ• . sÄ«laá¹ƒ aniá¹-á
ntiÄ• dinÄ• sÄ«lassa cetasikabhÄ• vasÄ• dhakÄ• ni suttapadÄ• ni ca Ä• netvÄ• tadatthad
rÅ«pÄ• didhammo Ä• yatiá¹ƒ vipÄ• kaá¹ƒ deti. yadi so sÄ«laá¹ƒ bhaveyya, vinÄ• saá¹ƒvara
viratiyÄ• sÄ«lavÄ• nÄ• ma siyÄ• . yasmÄ• pana samÄ• dÄ• nacetanÄ• virati saá¹ƒvaro s
iá¹-á¹-haphalaá¹ƒ kantaphalaâ€™â€™ ntiÄ• dinÄ• yojanÄ• kÄ• tabbÄ• ti imamatthaá¹ƒ sa
``vuttanayenÄ• â€™â€™ _ti, vuttanayÄ• nusÄ• renÄ• ti attho. yasmÄ• pana pÄ• á¸·iyaá¹ƒ
acetasikaâ€™â€™ nti kathÄ• Ä• gatÄ• , tathÄ• ``dÄ• naá¹ƒ acetasikaâ€™â€™ nti visuá¹ƒ
tasmÄ• __ ``sÄ• pana kathÄ• maggitabbÄ• â€™â€™ _ti vuttaá¹ƒ.

sÄ«laá¹ƒacetasikantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. samÄ• dÄ• nahetukathÄ• vaá¹‡á¹‡anÄ•

598-600__._ samÄ• dÄ• nahetukathÄ• yaá¹ƒ ``phasso detÄ«â€™â€™ ti Ä• rabhitvÄ• yÄ•
dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti Ä• rÄ• maropÄ• disuttÄ• haraá¹‡aÃ±cA
sadisanti Ä• ha __ ``samÄ• dÄ• na ... pe ... daá¹-á¹-habbÄ• â€™â€™ _ti.

samÄ• dÄ• nahetukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. aviÃ±Ã±attidussÄ«lyantikathÄ• vaá¹‡á¹‡anÄ•

603-604__._ mahÄ• bhÅ«tÄ• ni \Be 132/ upÄ• dÄ• ya pavatto aÃ±Ã±acittakkhaá¹‡epi labbh
aviÃ±Ã±attÄ«ti ayaá¹ƒ vÄ• do ``cittavippayutto apuÃ±Ã±Å«pacayoâ€™â€™ ti iminÄ• saá¹.
aÃ±Ã±Ä• nubandhÄ• yaá¹ƒ ``Ä• á¹‡attiyÄ• â€™â€™ tiÄ• di vuttanti taá¹ƒ dassetuá¹ƒ __ ``Ä
adhippÄ• yoâ€™â€™ _ti vuttaá¹ƒ. tattha Ä• á¹‡atto yadÄ• Ä• á¹‡attabhÄ• vena vihiá¹ƒsÄ•
Ä• á¹‡attiyÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su aá¹…gabhÄ• vo veditabbo. sÄ• panÄ• á¹‡atti pÄ•
viÃ±Ã±attirahitÄ• nÄ• ma hotÄ«ti paravÄ• dino adhippÄ• yo, taá¹ƒ dassetuá¹ƒ __ ``ekasmi
vuttaá¹ƒ.

aviÃ±Ã±attidussÄ«lyantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyo paá¹‡á¹‡Ä• sako samatto.

11. ekÄ• dasamavaggo

4. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

614-615__._ ``andhakÄ• â€™â€™ ti vuttÄ• pubbaseliyaaparaseliyarÄ• jagirikasiddhatthikÄ
mahÄ• saá¹…ghikÄ• evÄ• ti vuttaá¹ƒ __ ``pubbe ... pe ... bhaveyyuâ€™â€™ _nti. tattha __
dvinnaá¹ƒ kathÄ• naá¹ƒ ujuvipaccanÄ«kabhÄ• vato. purimakÄ• naÃ±hi cakkhuviÃ±Ã±Ä• á¹‡
``Ã±Ä• á¹‡Ä«â€™â€™ ti vuccati, imesaá¹ƒ so eva ``Ã±Ä• á¹‡Ä«â€™â€™ ti na vattabboti vu
rÄ• gassa samucchindanaá¹ƒ, tathÄ• __aÃ±Ã±Ä• á¹‡avigamo_. yathÄ• samucchinnÄ• vijj
paá¹-ipakkhato ``aÃ±Ã±Ä• á¹‡Ä«â€™â€™ ti, evaá¹ƒ asamucchinnÄ• vijjo ``aÃ±Ã±Ä• á¹‡Ä«
``Ã±Ä• á¹‡Ä«â€™â€™ ti vutto. __aÃ±Ã±Ä• á¹‡assa vigatattÄ• so ``Ã±Ä• á¹‡Ä«â€™â€™ ti
pana satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡assa pavattanatoti adhippÄ• yo.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. iddhibalakathÄ• vaá¹‡á¹‡anÄ•

621-624__._ yasmiá¹ƒ \Be 133/ \Ne 136/ Ä• yukappe kammakkhayena maraá¹‡aá¹ƒ hoti, ta
``kammassa vipÄ• kavasenÄ• â€™â€™ _ti, yasmiá¹ƒ pana Ä• yukkhayena maraá¹‡aá¹ƒ ho
``vassagaá¹‡anÄ• yÄ• â€™â€™ _ti. tattha ``na ca tÄ• va kÄ• laá¹ƒ karoti, yÄ• va na taá¹ƒ p
hotÄ«â€™â€™ ti (MN III 250; AN a III 36) vacanato yebhuyyena niraye kammakkhayena ma
``kammassa vipÄ• kavasena vÄ• ti nirayaá¹ƒva sandhÄ• ya vuttaâ€™â€™ _nti. ``vassasata
vassasatasahassÄ• nÄ«â€™â€™ tiÄ• dinÄ• manussÄ• naá¹ƒ devÄ• naÃ±ca Ä• yuparicch
Ä• yukkhayena maraá¹‡aá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``vassagaá¹‡anÄ• ya vÄ• ti manusse cÄ• t

sandhÄ• yÄ• â€™â€™ _ti. ``vuttaâ€™â€™ nti Ä• netvÄ• yojetabbaá¹ƒ.

iddhibalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. samÄ• dhikathÄ• vaá¹‡á¹‡anÄ•

625-626__._ __samaá¹ƒ á¹-hapanaá¹-á¹-henÄ• _ti samaá¹ƒ visamaá¹ƒ lÄ«nuddhaccÄ• diá¹
vikkhepameva vÄ• viddhaá¹ƒsetvÄ• á¹-hapanaá¹-á¹-hena. ``cittasantati samÄ• dhÄ«â€™â
cetasikabhÄ• vo paá¹-ikkhitto hotÄ«ti Ä• ha __ ``cetasikantaraá¹ƒ atthÄ«ti aggahetvÄ• â€™
Ä• hitavisesÄ• ya ekaggatÄ• ya vijjamÄ• navisesapaá¹-ikkhepo __chalaá¹ƒ, _ so panassa a
ekaggatÄ• ya sÄ• maÃ±Ã±enÄ• ti Ä• ha __ ``sÄ• maÃ±Ã±amattenÄ• â€™â€™ _ti.

samÄ• dhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammaá¹-á¹-hitatÄ• kathÄ• vaá¹‡á¹‡anÄ•

<627> __avijjÄ• ya_ \Ne 137/ __yÄ• á¹-hitatÄ• _ti avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ anantar
niyatatÄ• dhammaniyÄ• matÄ• saá¹…khÄ• tÄ• , yÄ• á¹-hitasabhÄ• vatÄ• nipphannÄ• \B
dhammamattatÄ• á¹-á¹-hitatÄ• ya nipphannÄ• ya vasena, __anantarapaccayabhÄ• vasaá¹.
__hotÄ«_ti attho. __aÃ±Ã±amaÃ±Ã±apaccayabhÄ• varahitassÄ• _ti idaá¹ƒ sahajÄ• tanissa
paá¹-ikkhepapadaá¹ƒ daá¹-á¹-habbaá¹ƒ, na aÃ±Ã±amaÃ±Ã±apaccayatÄ• mattassa. __sabb
samanantaraanantarÅ«panissayanatthivigatÄ• sevanÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __aÃ±Ã
etthÄ• pi vuttanayena attho veditabbo. ettha pana paccayuppannassapi paccayabhÄ• vato s
yojetabbaá¹ƒ. tenÄ• ha __ ``tassÄ• ca itarÄ• â€™â€™ _ti.

dhammaá¹-á¹-hitatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. aniccatÄ• kathÄ• vaá¹‡á¹‡anÄ•

<628> rÅ«pÄ• dÄ«naá¹ƒ aniccatÄ• rÅ«pÄ• dike sati hoti, asati na hotÄ«ti iminÄ• pariyÄ• y
uppÄ• danirodho vutto, uppÄ• dÄ• dÄ«su tÄ«su lakkhaá¹‡esu aniccatÄ• vohÄ• ro hotÄ«ti y
upÄ• dÄ• ya pavatto tidaá¹‡á¸• avohÄ• ro tesu sabbesu hoti, evaá¹ƒ jÄ• tijarÄ• maraá¹‡adh
jÄ• tiÄ• dipakatitÄ• aniccatÄ• saddena vuccatÄ«ti uppÄ• dÄ• dÄ«su lakkhaá¹‡esu aniccatÄ
vuttaá¹ƒ __ ``tÄ«su ... pe ... hotÄ«â€™â€™ _ti. __vibhÄ• gÄ• nuyuÃ±janavasenÄ• _ti pabh
tattha yathÄ• jarÄ• bhaá¹…gavasena aniccatÄ• pÄ• kaá¹-Ä• hoti, na tathÄ• jÄ• tivasenÄ•
jarÄ• maraá¹‡avaseneva aniccatÄ• vibhÄ• go dassitoti daá¹-á¹-habbaá¹ƒ.

aniccatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

1. saá¹ƒvarokammantikathÄ• vaá¹‡á¹‡anÄ•

630-632__._ sabbassapi \Ne 138/ manaso manodvÄ• rabhÄ• vato __ ``vipÄ• kadvÄ• ranti b
vadatÄ«â€™â€™ _ti Ä• ha.

saá¹ƒvarokammantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kammakathÄ• vaá¹‡á¹‡anÄ•

633-635__._ __savipÄ• kÄ• pi_ \Be 135/ __dassitÄ• yeva nÄ• ma hoti_ vuttÄ• vasiá¹-á¹-hÄ•
atthasiddhattÄ• .

kammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¸·Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

638-640__._ manÄ• yatanekadesassa vipÄ• kassa atthitÄ• ya __ ``avisesenÄ• â€™â€™ _t

saá¸·Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sattakkhattuparamakathÄ• vaá¹‡á¹‡anÄ•

641-645__._ __assÄ• _ti imassa sattakkhattuparamassa. tenÄ• ha __ ``sattakkhattuparama
139/ icchasÄ«â€™â€™ _ti. __yena_ Ä• nantariyakammena. __antarÄ• _ti satta bhave anib
antareyeva. __kecÄ«_ti abhayagirivÄ• sino. __apare_ti padakÄ• rÄ• . __tassÄ• _ti yo sattak
kolaá¹ƒkoloti vÄ• , ekabÄ«jÄ«ti vÄ• bhagavatÄ• Ã±Ä• á¹‡ena paricchinditvÄ• byÄ• kato, t
yathÄ• vuttaparicchedÄ• antarÄ• uparimaggÄ• dhigamo natthi avitathadesanattÄ• . yathÄ•
abhisamayo, svÄ• yaá¹ƒ vibhÄ• go tesaá¹ƒyeva puggalÄ• naá¹ƒ indriyaparopariyattena ved
tÄ• disassa kassaci abhÄ• vato. yasmÄ• kassaci mudukÄ• nipi indriyÄ• ni paccayavisesen
Ä• pajjeyyuá¹ƒ, tasmÄ• tÄ• disaá¹ƒ sandhÄ• ya __ ``bhabboti vuccati, na so abhabbo nÄ• n
yasmÄ• pana bhagavÄ• na tÄ• disaá¹ƒ ``sattakkhattuparamoâ€™â€™ tiÄ• dinÄ• niyamet
``na pana antarÄ• abhisametuá¹ƒ bhabbatÄ• vuttÄ• â€™â€™ _ti. ayaÃ±ca nayo ekantena
puggalassa saá¹…karo siyÄ• ti dassento __ ``yadi cÄ• â€™â€™ _tiÄ• dimÄ• ha.

sattakkhattuparamakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

1. kappaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

654-657__._ ``heá¹-á¹-hÄ• \Be 136/ vuttÄ• dhippÄ• yamevÄ• â€™â€™ ti idaá¹ƒ iddhibalak
``atÄ«taá¹ƒ anÄ• gatanti idaá¹ƒ avisesena kappaá¹ƒ tiá¹-á¹-heyyÄ• ti paá¹-iÃ±Ã±Ä• tattÄ• c
taá¹ƒ sandhÄ• ya vuttanti Ä• ha __ ``heá¹-á¹-hÄ• ti iddhibalakathÄ• yaâ€™â€™ _nti. tattha
tiÄ• diÄ• yuparicchedÄ• tikkamasamatthatÄ• codanÄ• vasena Ä• gatÄ• , idha pana saá¹…g
aá¹-á¹-hatvÄ• yadi ekaá¹ƒ mahÄ• kappaá¹ƒ tiá¹-á¹-heyya, yathÄ• ekaá¹ƒ, evaá¹ƒ anekepi k
codanÄ• kÄ• tabbÄ• .

kappaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. niyatassaniyÄ• makathÄ• vaá¹‡á¹‡anÄ•

663-664__._ __appattaniyÄ• mÄ• na_nti \Ne 140/ ye anuppannamicchattasammattaniyatad
dhamme. ke pana te? yathÄ• vuttapuggalasantÄ• napariyÄ• pannÄ• dhammÄ• . te hi bhÅ«
``tebhÅ«makÄ• â€™â€™ _ti vuttÄ• . ye pana pattaniyÄ• mÄ• naá¹ƒ santÄ• ne pavattÄ• an
saá¹…gaho kato. na hi tehi samannÄ• gamena aniyatatÄ• atthi. tenevÄ• ha __ ``tehi saman
aniyatoyevÄ• â€™â€™ ti. imaá¹ƒ vohÄ• ramatta_nti iminÄ• niyÄ• mo nÄ• ma koci dhammo
abhisambujjhituá¹ƒ bhabbatÄ• va tathÄ• vuccatÄ«ti dasseti. niyatoti vacanassa kÄ• raá¹‡ab
yojanÄ• . __ubhayassapÄ«_ti niyato niyÄ• maá¹ƒ okkamatÄ«ti vacanadvayassa.

niyatassaniyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. asÄ• tarÄ• gakathÄ• vaá¹‡á¹‡anÄ•

<674> __evaá¹ƒ pavattamÄ• no_ti ``aho vata me bhaveyyÄ• â€™â€™ ti evaá¹ƒ patthanÄ•
__aÃ±Ã±athÄ• _ti nandanÄ• diÄ• kÄ• rena.

asÄ• tarÄ• gakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• vaá¹‡á¹‡anÄ•

676-680__._ __gahetvÄ• _ti \Be 137/ etena gahaá¹‡amattameva taá¹ƒ, na pana sÄ• tÄ• di
lokuttarÄ• rammaá¹‡Ä• abyÄ• katÄ• vÄ• taá¹‡hÄ• atthÄ«ti. __tÄ«hi koá¹-á¹-hÄ• sehÄ«_t
kÄ• mabhavavibhavataá¹‡hÄ• koá¹-á¹-hÄ• sehi. rÅ«pataá¹‡hÄ• dibhedÄ• __chapi taá¹‡hÄ

dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

terasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

1. kusalÄ• kusalapaá¹-isandahanakathÄ• vaá¹‡á¹‡anÄ•

686-690__._ anantarapaccayabhÄ• voyevettha \Ne 141/ paá¹-isandhÄ• naá¹ƒ ghaá¹-anaÃ±
uppÄ• detÄ«â€™â€™ _ti.

kusalÄ• kusalapaá¹-isandahanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¸·Ä• yatanuppattikathÄ• vaá¹‡á¹‡anÄ•

691-692__._ __keci vÄ• dino_ti kÄ• pile sandhÄ• yÄ• ha. te hi abhibyattavÄ• dino vijjamÄ•
anabhibyattaá¹ƒ hutvÄ• á¹-hitaá¹ƒ pacchÄ• abhibyattiá¹ƒ gacchatÄ«ti vadantÄ• bÄ«jÄ• va
rukkhÄ• dÄ«naá¹ƒ na aá¹…kurÄ• dayo Ä• vibhavanti, bÄ«jamattaá¹ƒ Ä• vibhÄ• vaá¹ƒ gacch

saá¸·Ä• yatanuppattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anantarapaccayakathÄ• vaá¹‡á¹‡anÄ•

693-697__._ __anantaruppattiá¹ƒ sallakkhento_ti cakkhuviÃ±Ã±Ä• á¹‡Ä• nantaraá¹ƒ sotavi
maÃ±Ã±amÄ• no. __sotaviÃ±Ã±Ä• á¹‡a_nti vacaneneva tassa cakkhusannissayatÄ• \Be 1
paá¹-ikkhittÄ• , paá¹-iÃ±Ã±Ä• tÄ• ca sotasannissayatÄ• saddÄ• rammaá¹‡atÄ• cÄ• ti Ä• h
saddÄ• rammaá¹‡aâ€™â€™ _nti. tattha __saddÄ• rammaá¹‡a_nti ``sotaviÃ±Ã±Ä• á¹‡aá¹ƒ
sambandhitabbaá¹ƒ. tayidaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa anantaraá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹
evaá¹ƒ Ã±Ä• yatÄ«ti Ä• ha __ ``anantarÅ«paladdhivasena Ä• pannattÄ• â€™â€™ _ti.

anantarapaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ariyarÅ«pakathÄ• vaá¹‡á¹‡anÄ•

698-699__._ __sammÄ• vÄ• cÄ• dÄ«_ti \Ne 142/ sammÄ• vÄ• cÄ• kammantÄ• . tattha san
kÄ• yaviÃ±Ã±attisabhÄ• vo, ubhayampi vÄ• viÃ±Ã±attÄ«ti adhippÄ• yena rÅ«pantissa ladd

ariyarÅ«pakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±Ã±oanusayotikathÄ• vaá¹‡á¹‡anÄ•

700-701__._ __tasmiá¹ƒ samaye_ti kusalÄ• byÄ• katacittakkhaá¹‡e. __so hÄ«_ti pacchima

aÃ±Ã±oanusayotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pariyuá¹-á¹-hÄ• naá¹ƒcittavippayuttantikathÄ• vaá¹‡á¹‡anÄ•

<702> __te_ti rÄ• gÄ• dayo. __tasmÄ• _ti yasmÄ• vipassantassapi rÄ• gÄ• dayo uppajjan

pariyuá¹-á¹-hÄ• naá¹ƒcittavippayuttantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

703-705__._ __kilesavatthuokÄ• savasenÄ• _ti \Be 139/ kilesakÄ• mavatthukÄ• mabhÅ«mi
__rÅ«padhÄ• tusahagatavasena anusetÄ«_ti kÄ• marÄ• go yathÄ• kÄ• mavitakkasaá¹…kh
paccayasamavÄ• ye \Ne 143/ uppajjanÄ• raho, tameva rÅ«padhÄ• tuyÄ• pÄ«ti attho. rÄ• gA
uppattiarahatÄ• hi anusayanaá¹ƒ.

pariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. abyÄ• katakathÄ• vaá¹‡á¹‡anÄ•

706-608__._ __sabbathÄ• pÄ«_ti avipÄ• kabhÄ• venapi sassatÄ• dibhÄ• venapi.

abyÄ• katakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. apariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

709-710__._ __tasmÄ• diá¹-á¹-hi lokiyapariyÄ• pannÄ• na hotÄ«ti atthaá¹ƒ vadanti, _ evaá
hoti vÄ«tadosÄ• divohÄ• rabhÄ• vatoti. tato aÃ±Ã±athÄ• atthaá¹ƒ vadanto __ ``rÅ«padiá¹-á
_tiÄ• dimÄ• ha. tattha __Ä• di_-saddena arÅ«padiá¹-á¹-hiÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. paravA

ayamatthavibhÄ• vanÄ• ti Ä• ha __ ``yadi ca pariyÄ• pannÄ• siyÄ• â€™â€™ _ti. __tathÄ• kÄ• madhÄ• tupariyÄ• pannatte satÄ«ti attho. __tasmÄ• _ti ``vÄ«tadiá¹-á¹-hikoâ€™â€™ ti e __na hi sÄ• tassa avigatÄ• diá¹-á¹-hi, _ yato so vÄ«tadiá¹-á¹-hikoti na vuccati. __yenÄ• _ti kÄ• madiá¹-á¹-hibhÄ• vena.

apariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cuddasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

1. paccayatÄ• kathÄ• vaá¹‡á¹‡anÄ•

711-717__._ __vavatthito_ti \Be 140/ \Ne 144/ asaá¹ƒkiá¹‡á¹‡o. yo hi dhammo yena paccay tassa tato aÃ±Ã±enapi paccayabhÄ• ve sati paccayatÄ• saá¹ƒkiá¹‡á¹‡Ä• nÄ• ma bhaveyy viya tabbidhurÄ• naá¹ƒ paccayabhÄ• vÄ• naá¹ƒ sahabhÄ• vaá¹ƒ paá¹-ikkhipati.

paccayatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±amaÃ±Ã±apaccayakathÄ• vaá¹‡á¹‡anÄ•

718-719__._ __sahajÄ• tÄ• ti vuttattÄ• _ na saá¹…khÄ• rapaccayÄ• ca avijjÄ• ti vuttattÄ• t anantarÄ• dinÄ• pi hi saá¹…khÄ• rÄ• avijjÄ• ya paccayÄ• hontiyeva. aÃ±Ã±amaÃ±Ã±Ä• n avigatÄ• nantaraá¹ƒ sampayuttassa vacanaá¹ƒ __kamabhedo, atthiggahaá¹‡eneva gahito_ dhammo nissayapaccayo hotÄ«ti. __asÄ• dhÄ• raá¹‡atÄ• yÄ• _ti padantarÄ• sÄ• dhÄ• raá hÄ«â€™â€™ _tiÄ• di.

aÃ±Ã±amaÃ±Ã±apaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tatiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ•

<732> yadipi sesaá¹ƒ nÄ• ma gahitato aÃ±Ã±aá¹ƒ, tathÄ• pi pakaraá¹‡aparicchinnamevett dassento __ ``yesaá¹ƒ ... pe ... adhippÄ• yoâ€™â€™ _ti vatvÄ• puna anavasesameva saá ``asaÃ±Ã±asattÄ• nampi_ \Ne 145/ __cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha sabbasatte sanc pÄ• á¹‡isamphassÄ• pi kamantÄ«tiÄ• dikaá¹ƒ sarÄ«rapakatÄ«ti sambandho.

733-734__._ paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na cavati, na upapajjatÄ«ti vÄ• daá¹ƒ paravÄ• dÄ« ``sutta ... pe ... vattabbaâ€™â€™ _nti.

tatiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. asaÃ±Ã±asattupikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<735> yathÄ• \Be 141/ vitakkavicÄ• rapÄ«tisukhavirÄ• gavasena pavattÄ• samÄ• patti vit
evaá¹ƒ saÃ±Ã±Ä• virÄ• gavasena pavattÄ• pi saÃ±Ã±Ä• rahitÄ• va siyÄ• ti tassa laddhÄ«ti
asaÃ±Ã±itÄ• ... pe ... dassetÄ«â€™â€™ _ti.

<736> yadi catutthajjhÄ• nasamÄ• patti kathaá¹ƒ asaÃ±Ã±asamÄ• pattÄ«ti codanaá¹ƒ san
``saÃ±Ã±Ä• virÄ• gavasena samÄ• pannattÄ• asaÃ±Ã±itÄ• , na saÃ±Ã±Ä• ya abhÄ• vatoâ

asaÃ±Ã±asattupikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kammÅ«pacayakathÄ• vaá¹‡á¹‡anÄ•

738-739__._ ``kammÅ«pacayo kammena sahajÄ• toâ€™â€™ ti puá¹-á¹-ho sampayuttasaha
paá¹-ikkhipati, vippayuttasahajÄ• tataá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• tÄ«ti. vippayuttassapi hi
cittasamuá¹-á¹-hÄ• narÅ«passa viyÄ• ti adhippÄ• yo.

<741> __tiá¹‡á¹‡a_nti \Ne 146/ kammakammÅ«pacayakammavipÄ• kÄ• naá¹ƒ.

kammÅ«pacayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pannarasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyo paá¹‡á¹‡Ä• sako samatto.

16. soá¸asamavaggo

3. sukhÄ• nuppadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

747-748__._ __na tassÄ• _ti yassa taá¹ƒ anuppadissati, na tassa. yo hi anuppadeti, yassa c
tadubhayavinimuttÄ• idha pareti adhippetÄ• .

sukhÄ• nuppadÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. adhigayhamanasikÄ• rakathÄ• vaá¹‡á¹‡anÄ•

749-753__._ __taá¹ƒcittatÄ• yÄ• _ti \Be 142/ ettha manasikaronto yadi sabbasaá¹…khÄ• re
cittena manasi karoti, sabbasaá¹…khÄ• rantogadhattÄ• tasmiá¹ƒyeva khaá¹‡e taá¹ƒ cittaá¹
etassÄ• ti taá¹ƒcittatÄ• nÄ• ma doso Ä• pajjatÄ«ti dassento Ä• ha __ ``tadeva Ä• rammaá¹
etena tasseva tena manasikaraá¹‡Ä• sambhavamÄ• ha, __taá¹ƒ vÄ• _tiÄ• dinÄ• pana sas
ayametesaá¹ƒ viseso.

adhigayhamanasikÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

1. atthiarahatopuÃ±Ã±Å«pacayakathÄ• vaá¹‡á¹‡anÄ•

776-779__._ __kiriyacittaá¹ƒ_ \Ne 147/ __abyÄ• kataá¹ƒ anÄ• diyitvÄ• _ti ``kiriyacittaá¹ƒ ab
aggahetvÄ• , dÄ• nÄ• dipavattanena dÄ• namayÄ• dipuÃ±Ã±attena ca gahetvÄ• ti attho.

atthiarahatopuÃ±Ã±Å«pacayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. natthiarahatoakÄ• lamaccÅ«tikathÄ• vaá¹‡á¹‡anÄ•

<780> __aladdhavipÄ• kavÄ• rÄ• na_nti vipÄ• kadÄ• naá¹ƒ pati aladdhokÄ• sÄ• naá¹ƒ. __
vigatantataá¹ƒ, vigamaá¹ƒ avipÄ• kanti attho.

<781> __tato para_nti byatirekena atthasiddhi, na kevalena anvayenÄ• ti Ä• ha __ ``tÄ• va
paraá¹ƒ kamatÄ«ti laddhiyÄ• paá¹-ikkhipatÄ«â€™â€™ _ti. tattha __tato para_nti pubbe kat
parikkhayagamanato paraá¹ƒ. __natthi pÄ• á¹‡Ä• tipÄ• to_ pÄ• á¹‡Ä• tipÄ• talakkhaá¹‡Ä• b
lakkhaá¹‡Ä• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``pÄ• á¹‡opÄ• á¹‡asaÃ±Ã±itÄ• â€™â€™ _tiÄ• di vu
parena upakkamo kato \Be 143/, tena upakkamena na mato, dhammatÄ• maraá¹‡eneva ma
avisesavidÅ«hi, dubbiÃ±Ã±eyyaá¹ƒ vÄ• hotu suviÃ±Ã±eyyaá¹ƒ vÄ• , aá¹…gapÄ• ripÅ«riyÄ

natthiarahatoakÄ• lamaccÅ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabbamidaá¹ƒkammatotikathÄ• vaá¹‡á¹‡anÄ•

<784> __abÄ«jato_ti \Ne 148/ sabbena sabbaá¹ƒ abÄ«jato aÃ±Ã±abÄ«jato ca. __ta_nti dey
gilÄ• napaccayanti attho.

sabbamidaá¹ƒkammatotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. indriyabaddhakathÄ• vaá¹‡á¹‡anÄ•

<788> __vinÄ• pi aniccaá¹-á¹-henÄ• _ti aniccaá¹-á¹-haá¹ƒ á¹-hapetvÄ• pi aá¹-á¹-hapetvÄ• p
aniccaá¹-á¹-havirahenÄ• ti. na hi aniccaá¹-á¹-havirahitaá¹ƒ anindriyabaddhaá¹ƒ atthi.

indriyabaddhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. navattabbaá¹ƒsaá¹…ghodakkhiá¹‡aá¹ƒvisodhetÄ«tikathÄ• vaá¹‡á¹‡anÄ•

793-794__._ __appaá¹-iggahaá¹‡ato_ti paá¹-iggÄ• hakattÄ• bhÄ• vato.

navattabbaá¹ƒsaá¹…ghodakkhiá¹‡aá¹ƒvisodhetÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dakkhiá¹‡Ä• visuddhikathÄ• vaá¹‡á¹‡anÄ•

800-801__._ __paá¹-iggÄ• hakanirapekkhÄ• _ti paá¹-iggÄ• hakassa guá¹‡avisesanirapekkh
dakkhiá¹‡eyyabhÄ• vena vinÄ• ti attho. tenÄ• ha __ ``paá¹-iggÄ• hakena_ \Be 144/ __pacca
_ti. __saccameta_nti \Ne 149/ laddhikittanena vuttabhÄ• vameva paá¹-ijÄ• nÄ• ti. paá¹-iggÄ
__vipÄ• kanibbattanaá¹ƒ_ dÄ• nacetanÄ• ya mahÄ• phalatÄ• . paccayabhÄ• voyeva hi tass
tenÄ• ha __ ``dÄ• nacetanÄ• nibbattanena yadi bhaveyyÄ• â€™â€™ _tiÄ• di.

dakkhiá¹‡Ä• visuddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattarasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

1. manussalokakathÄ• vaá¹‡á¹‡anÄ•

802-803__._ __gahaá¹‡a_nti micchÄ• gahaá¹‡aá¹ƒ.

manussalokakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ•

804-806__._ __tassa ca_ nimmitabuddhassa desanaá¹ƒ sampaá¹-icchitvÄ• Ä• yasmatÄ• Ä

dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jhÄ• nasaá¹…kantikathÄ• vaá¹‡á¹‡anÄ•

813-816__._ vitakkavicÄ• resu virattacittatÄ• tattha Ä• dÄ«navamanasikÄ• ro, tadÄ• kÄ• ro
dutiyajjhÄ• nÅ«pacÄ• roti Ä• ha __ ``vitakkavicÄ• rÄ• Ä• dÄ«navato manasi kÄ• tabbÄ• , ta
bhavitabbaâ€™â€™ _nti.

jhÄ• nasaá¹…kantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. jhÄ• nantarikakathÄ• vaá¹‡á¹‡anÄ•

817-819__._ na \Be 145/ \Ne 150/ paá¹-hamajjhÄ• naá¹ƒ vitakkÄ• bhÄ• vato, nÄ• pi dutiyajj
vicÄ• rasabbhÄ• vatoti jhÄ• nametaá¹ƒ na hotÄ«ti dassento Ä• ha __ ``paá¹-hamajjhÄ• nÄ•
aÃ±Ã±atarabhÄ• vÄ• bhÄ• vato na jhÄ• naâ€™â€™ _nti.

jhÄ• nantarikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. cakkhunÄ• rÅ«paá¹ƒpassatÄ«tikathÄ• vaá¹‡á¹‡anÄ•

826-827__._ ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ ti iminÄ• cakkhuviÃ±Ã±Ä• á¹‡ena pa
aruciá¹ƒ sÅ«cento Ä• ha __ ``manoviÃ±Ã±Ä• á¹‡apaá¹-ijÄ• nanaá¹ƒ kira sandhÄ• yÄ• â€™
``manoviÃ±Ã±Ä• á¹‡apaá¹-ijÄ• nanaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __tasmÄ• _ti manoviÃ±Ã
adhippetattÄ• ti attho. __evaá¹ƒ sante_ti yadi rÅ«pena rÅ«paá¹ƒ paá¹-ivijÄ• nÄ• ti, rÅ«paá¹ƒ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pavijÄ• nanaá¹ƒ hoti, na rÅ«padassananti Ä• ha __ ``manoviÃ±
rÅ«padassanaá¹ƒ kathaá¹ƒ hotÄ«â€™â€™ _ti.

cakkhunÄ• rÅ«paá¹ƒpassatÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

1. kilesapajahanakathÄ• vaá¹‡á¹‡anÄ•

828-831__._ __te panÄ• _ti ye ariyamaggena pahÄ«nÄ• kilesÄ• , te pana. kÄ• maÃ±cettha

maggabhÄ• vanÄ• ya asati uppajjanÄ• rahÄ• khaá¹‡attayaá¹ƒ na Ä• gatÄ• ti ca anÄ• gatÄ
yasmÄ• pana te na uppajjissanti, tasmÄ• tathÄ• na vuccantÄ«ti daá¹-á¹-habbaá¹ƒ. tenevÄ
bhavissantÄ«â€™â€™ _ti.

kilesapajahanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suÃ±Ã±atakathÄ• vaá¹‡á¹‡anÄ•

<832> yena \Be 146/ avasavattanaá¹-á¹-hena paraparikappito natthi etesaá¹ƒ attano visaya
vuccanti sabhÄ• vadhammÄ• , svÄ• yaá¹ƒ anattatÄ• ti Ä• ha __ ``avasavattanÄ• kÄ• ro ana
panÄ• yaá¹ƒ yasmÄ• atthato asÄ• rakatÄ• va hoti, tasmÄ• tadekadesena taá¹ƒ dassetuá¹ƒ
jarÄ• maraá¹‡amevÄ• â€™â€™ _ti Ä• ha. evaá¹ƒ sati lakkhaá¹‡asaá¹…karo siyÄ• , tesaá¹ƒ
adhippÄ• yakittananti daá¹-á¹-habbaá¹ƒ. arÅ«padhammÄ• naá¹ƒ avasavattanÄ• kÄ• ratÄ• y
saá¹…khÄ• rakkhandhapariyÄ• pannatÄ• .

suÃ±Ã±atakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ• maÃ±Ã±aphalakathÄ• vaá¹‡á¹‡anÄ•

835-836__._ __pattidhamma_nti heá¹-á¹-hÄ• vuttaá¹ƒ samannÄ• gamamÄ• ha.

sÄ• maÃ±Ã±aphalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. tathatÄ• kathÄ• vaá¹‡á¹‡anÄ•

841-843__._ __rÅ«pÄ• dÄ«naá¹ƒ sabhÄ• vatÄ• _ti etena rÅ«pÄ• dayo eva sabhÄ• vatÄ• ti
152/. yato taá¹ƒ paravÄ• dÄ« rÅ«pÄ• dÄ«su apariyÄ• pannaá¹ƒ icchati. tenÄ• ha __ ``bhÄ•
vadati, na bhÄ• vayogaâ€™â€™ _nti. tattha __bhÄ• va_nti dhammamattaá¹ƒ, pakatÄ«ti attl
ntiÄ• dÄ«su viya. rÅ«pÄ• dÄ«naÃ±hi ruppanÄ• dipakati tathÄ• asaá¹…khatÄ• ti ca paravÄ•
__ ``na bhÄ• vayogaâ€™â€™ _nti. yena hi bhÄ• vo sabhÄ• vadhammo yujjati, ekÄ«bhÄ• v
ruppanÄ• dilakkhaá¹‡aá¹ƒ bhÄ• vayogo. taá¹ƒ pana rÅ«pÄ• dito anaÃ±Ã±aá¹ƒ, tato eva saá
aviparÄ«taá¹-á¹-hena pana ``tathaâ€™â€™ nti vuccati.

tathatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kusalakathÄ• vaá¹‡á¹‡anÄ•

844-846__._ anavajjabhÄ• vamatteneva \Be 147/ kusalanti yojanÄ• . __tasmÄ• _ti yasmÄ•

anavajjaá¹ƒ, anavajjabhÄ• vamatteneva ca kusalaá¹ƒ, tasmÄ• nibbÄ• naá¹ƒ kusalanti.

kusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. accantaniyÄ• makathÄ• vaá¹‡á¹‡anÄ•

<847> yaá¹ƒ ``ekavÄ• raá¹ƒ nimuggo tathÄ• nimuggova hoti, etassa puna bhavato vuá¹-á¹
natthÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gataá¹ƒ, so pana Ä• cariyavÄ• do, na aá¹-á¹-h
``tÄ• ya jÄ• tiyÄ• ... pe ... maÃ±Ã±amÄ• noâ€™â€™ _ti Ä• ha. tattha __tÄ• ya jÄ• tiyÄ• _ti
puggalo kammÄ• varaá¹‡Ä• diÄ• varaá¹‡ehi samannÄ• gato hoti, tÄ• ya jÄ• tiyÄ• . __saá¹ƒ
vassabhaÃ±Ã±Ä• dÄ«naá¹ƒ viya makkhaliÄ• dÄ«naá¹ƒ viya ca daá¹-á¹-habbo. so ca ahetuk
phalabhÄ• veneva veditabbo, na accantaniyÄ• massa nÄ• ma kassaci atthibhÄ• vato. yathÄ
niyÄ• mo nÄ• ma natthi á¹-hapetvÄ• maggena bhavaparicchedaá¹ƒ, evaá¹ƒ avimuccantass
nÄ• ma \Ne 153/ natthi. tÄ• disassa pana micchÄ• dassanassa balavabhÄ• ve aparimitakap
saá¹ƒsÄ• rappabandho hoti, apÄ• yÅ«papatti ca yattha saá¹ƒsÄ• rakhÄ• á¹‡usamaÃ±Ã±Ä•

yaá¹ƒ paneke vadanti ``attheva accantaá¹ƒ saá¹ƒsaritÄ• anantattÄ• sattanikÄ• yassÄ• â€
apuÃ±Ã±abahulaá¹ƒ sattasantÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ siyÄ• . na hi mÄ• tughÄ• takÄ•
sammattaniyÄ• mokkamanantarÄ• yabhÅ«to micchattaniyÄ• mo viya sattÄ• naá¹ƒ vimuttan
nÄ• ma natthi. yÄ• va pana na maggaphalassa upanissayo upalabbhati, tÄ• va saá¹ƒsÄ• ro
upaladdho, tadÄ• so paricchinno evÄ• ti daá¹-á¹-habbaá¹ƒ.

yathÄ• niyatasammÄ• dassanaá¹ƒ, evaá¹ƒ niyatamicchÄ• dassanenapi savisaye ekaá¹ƒsa
bhavitabbanti tena samannÄ• gatassa puggalassa sati accantaniyÄ• me kathaá¹ƒ tasmiá¹ƒ
anekaá¹ƒsagÄ• ho uppajjeyya, abhinivesantaraá¹ƒ vÄ• viruddhaá¹ƒ yadi uppajjeyya, accan
siyÄ• ti pÄ• á¸·iyaá¹ƒ vicikicchuppattiniyÄ• mantaruppatticodanÄ• katÄ• . na hi vicikicchÄ•
sammattaniyatapuggalÄ• naá¹ƒ yathÄ• kkamaá¹ƒ micchattasammattaniyatapuggalÄ• naá¹ƒ
dhammÄ• kadÄ• cipi uppajjanti, aviruddhaá¹ƒ pana niyÄ• mantarameva hotÄ«ti Ä• nantarik
micchÄ• dassanantaraá¹ƒ samÄ• najÄ• tikaá¹ƒ na nivattetÄ«ti viruddhaá¹ƒyeva dassetuá¹ƒ
viya sassatucchedadiá¹-á¹-hiyo eva uddhaá¹-Ä• . evamettha vicikicchuppattiniyÄ• mantarup
niyÄ• mantaruppattinivattakabhÄ• vo veditabbo, accantaniyÄ• mo ca nivattissatÄ«ti ca viruc
``vicÄ• retvÄ• va gahetabbÄ• â€™â€™ _ti vuttaá¹ƒ siyÄ• .

accantaniyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. indriyakathÄ• vaá¹‡á¹‡anÄ•

853-856__._ yathÄ• lokuttarÄ• saddhÄ• dayo eva saddhindriyÄ• dÄ«ni, evaá¹ƒ lokiyÄ• pi.

adhimokkhalakkhaá¹‡Ä• dinÄ• indaá¹-á¹-hasabbhÄ• vato. saddheyyÄ• divatthÅ«su saddah
imamatthaá¹ƒ dassento Ä• ha __ ``lokuttarÄ• naá¹ƒ ... pe ... daá¹-á¹-habboâ€™â€™ _ti.

indriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÅ«navÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

2. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

863-865__._ kÄ• maá¹ƒ pubbabhÄ• gepi attheva dukkhapariÃ±Ã±Ä• , atthasÄ• dhikÄ• pan
ukkaá¹ƒsagataá¹ƒ dukkhapariÃ±Ã±aá¹ƒ sandhÄ• ya avadhÄ• rento Ä• ha __ ``dukkhaá¹ƒ ..
dÄ«petÄ«â€™â€™ _ti. taá¹ƒ pana avadhÄ• raá¹‡aá¹ƒ na Ã±Ä• á¹‡antaranivattanaá¹ƒ, atha
yathÄ• dhigatakiccanivattanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``na tasseva Ã±Ä• á¹‡abhÄ

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nirayapÄ• lakathÄ• vaá¹‡á¹‡anÄ•

866-868__._ nerayike \Be 149/ niraye pÄ• lenti, tato niggantuá¹ƒ appadÄ• navasena rakkha
nirayapÄ• latÄ• ya vÄ• nerayikÄ• naá¹ƒ narakadukkhena pariyonaddhÄ• ya alaá¹ƒ samatth
panete nirayapÄ• lÄ• nerayikÄ• , udÄ• hu anerayikÄ• ti. kiÃ±cettha --- yadi tÄ• va nerayikÄ
nirayasaá¹ƒvattaniyena kammena nibbattÄ• ti sayampi nirayadukkhaá¹ƒ paccanubhaveyyuá
nerayikÄ• naá¹ƒ yÄ• tanÄ• ya asamatthÄ• siyuá¹ƒ, ``ime nerayikÄ• , ime nirayapÄ• lÄ• â€™
siyÄ• . ye ca ye yÄ• tenti, tehi samÄ• narÅ«pabalappamÄ• á¹‡ehi itaresaá¹ƒ bhayasantÄ• s
atha anerayikÄ• , tesaá¹ƒ tattha kathaá¹ƒ sambhavoti? vuccate --- anerayikÄ• nirayapÄ• lÄ
anirayagatisaá¹ƒvattaniyakammanibbattÄ• . nirayÅ«papattisaá¹ƒvattaniyakammato hi aÃ±Ã
nibbattanti rakkhasajÄ• tikattÄ• . tathÄ• hi vadanti ---

``kodhanÄ• kurÅ«rakammantÄ• , pÄ• pÄ• bhirucino tathÄ• .

dukkhitesu ca nandanti, jÄ• yanti yamarakkhasÄ• â€™â€™ ti ||

tattha yadeke vadanti ``yÄ• tanÄ• dukkhassa appaá¹-isaá¹ƒvedanato, aÃ±Ã±athÄ• puna a
yÄ• teyyuâ€™â€™ nti ca evamÄ• di, tayidaá¹ƒ Ä• kÄ• saromaá¹-á¹-hanaá¹ƒ nirayapÄ• lÄ•
abhÄ• vato. ye pana vadeyyuá¹ƒ --- yadipi anerayikÄ• nirayapÄ• lÄ• , ayomayÄ• ya pana Ä
sajotibhÅ«tÄ• ya nirayabhÅ«miyÄ• parivattamÄ• nÄ• kathaá¹ƒ nÄ• ma dukkhaá¹ƒ nÄ• nub

yathÄ• hi iddhimanto cetovasippattÄ• mahÄ• moggallÄ• nÄ• dayo nerayike anukampantÄ•
upagatÄ• tattha dÄ• hadukkhena na bÄ• dhÄ«yanti, evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habb

taá¹ƒ iddhivisayassa acinteyyabhÄ• vatoti ce? idampi taá¹ƒsamÄ• naá¹ƒ kammavipÄ• kass
tathÄ• rÅ«pena hi kammunÄ• te nibbattÄ• yathÄ• nirayadukkhena abÄ• dhitÄ• eva hutvÄ
cettakena bÄ• hiravisayÄ• bhÄ• vo vijjati iá¹-á¹-hÄ• niá¹-á¹-hatÄ• ya paccekaá¹ƒ dvÄ• rapur
vibhattasabhÄ• vattÄ• . tathÄ• hi ekaccassa dvÄ• rassa purisassa iá¹-á¹-haá¹ƒ \Be 150/ ek
ekaccassa ca aniá¹-á¹-haá¹ƒ ekaccassa iá¹-á¹-haá¹ƒ hoti. evaÃ±ca katvÄ• yadeke vadanti `
tejasÄ• parÅ«patÄ• panaâ€™â€™ ntiÄ• di, tadapÄ• hataá¹ƒ hoti. yaá¹ƒ pana vadanti ``ane
kathaá¹ƒ tattha sambhavoâ€™â€™ ti nerayikÄ• naá¹ƒ yÄ• takabhÄ• vato. nerayikasattayÄ•
nibbattentaá¹ƒ kammaá¹ƒ tÄ• disanikantivinÄ• mitaá¹ƒ nirayaá¹-á¹-hÄ• neyeva nibbatteti. te
adhikatarabalÄ• rohapariá¹‡Ä• hÄ• ativiya bhayÄ• nakasantÄ• sakurÅ«ratarapayogÄ• ca
kÄ• kasunakhÄ• dÄ«nampi nibbatti saá¹ƒvaá¹‡á¹‡itÄ• ti daá¹-á¹-habbaá¹ƒ.

kathamaÃ±Ã±agatikehi aÃ±Ã±agatikabÄ• dhananti ca na vattabbaá¹ƒ aÃ±Ã±atthÄ• pi tathÄ
vadanti ``asattasabhÄ• vÄ• nirayapÄ• lÄ• nirayasunakhÄ• dayo cÄ• â€™â€™ ti, taá¹ƒ tes
\Ne 156/ tathÄ• adassanato. na hi kÄ• ci atthi tÄ• disÄ« dhammappavatti, yÄ• asattasabhÄ
appayojitÄ• ca atthakiccaá¹ƒ sÄ• dhentÄ« diá¹-á¹-hapubbÄ• . petÄ• naá¹ƒ pÄ• nÄ«yanivÄ•
daá¹‡á¸• Ä• dihatthapurisÄ• nampi asattabhÄ• ve visesakÄ• raá¹‡aá¹ƒ natthi. supinÅ«pagh
atthakiccasamatthatÄ• ya appamÄ• á¹‡aá¹ƒ dassanÄ• dimattenapi tadatthasiddhito. tathÄ•
Ä• hÄ• rÅ«pabhogÄ• dinÄ• na atthasiddhi atthi, nimmÄ• narÅ«paá¹ƒ panettha laddhaparih
acinteyyabhÄ• vato. idhÄ• pi kammavipÄ• kassa acinteyyabhÄ• vatoti ce? taá¹ƒ na, asiddha
kammavipÄ• ko nirayapÄ• lÄ• ti asiddhametaá¹ƒ, vuttanayena pana nesaá¹ƒ sattabhÄ• vo e
vattuá¹ƒ sattasaá¹…khÄ• tÄ• nirayapÄ• lasaÃ±Ã±itÄ• dhammappavatti sÄ• bhisandhikÄ•
atthakiccasabbhÄ• vato ojÄ• hÄ• rÄ• dirakkhasasantati viyÄ• ti. abhisandhipubbakatÄ• cet
paá¹-ikkhipituá¹ƒ tathÄ• tathÄ• abhisandhiyÄ• yÄ• tanato, tato eva na saá¹…ghÄ• á¹-apab
ye pana vadanti ``bhÅ«tavisesÄ• eva te vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divisesavanto bheravÄ•
samaÃ±Ã±aá¹ƒ labhantÄ«â€™â€™ ti, tadasiddhaá¹ƒ. ujukameva pÄ• á¸·iyaá¹ƒ ``atthi niray
vÄ• dassa patiá¹-á¹-hÄ• pitattÄ• .

apica yathÄ• ariyavinaye narakapÄ• lÄ• naá¹ƒ bhÅ«tamattatÄ• asiddhÄ• , tathÄ• paÃ±Ã±
bhÅ«tamattatÄ• asiddhÄ• va. na hi tassa bhÅ«tÄ• ni nÄ• ma santi. yadi paramatthaá¹ƒ gah
kasmÄ• vedanÄ• dike \Be 151/ eva paá¹-ikkhipatÄ«ti? tiá¹-á¹-hatesÄ• anavaá¹-á¹-hitatakkÄ
appahÄ«nasammohavipallÄ• sÄ• naá¹ƒ vÄ• davÄ«maá¹ƒsÄ• , evaá¹ƒ attheva nirayapÄ• lÄ
sati ca nesaá¹ƒ sabbhÄ• ve, asatipi bÄ• hire visaye narake viya desÄ• diniyamo hotÄ«ti vÄ•
daá¹-á¹-habbaá¹ƒ.

nirayapÄ• lakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ•

869-871__._ __tassÄ• _ti erÄ• vaá¹‡anÄ• makassa devaputtassa. tahiá¹ƒ kÄ«á¸·anakÄ• le
vikubbanaá¹ƒ \Ne 157/ sandhÄ• ya __ ``hatthinÄ• gassÄ• â€™â€™ _ti vuttaá¹ƒ. __dibbayÄ
nayo. na hi ekantasukhappaccayaá¹-á¹-hÄ• ne sagge dukkhÄ• dhiá¹-á¹-hÄ• nassa akusalak
attabhÄ• vassa sambhavo yutto. tenÄ• ha __ ``na tiracchÄ• nagatassÄ• â€™â€™ _ti.

tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

876-877__._ ``dvÄ• dasavatthukaá¹ƒ Ã±Ä• á¹‡aá¹ƒ lokuttaraâ€™â€™ nti ettha dvÄ• dasava
lokuttaratÄ• patiá¹-á¹-hÄ• pÄ«yatÄ«ti dassento paá¹-hamavikappaá¹ƒ vatvÄ• puna lokuttar
dvÄ• dasavatthukatÄ• patiá¹-á¹-hÄ• pÄ«yatÄ«ti dassetuá¹ƒ __ ``taá¹ƒ vÄ• ... pe ... atthoâ€
__pariÃ±Ã±eyya_nti ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• . tena ``pahÄ• tabbaâ€
saá¹…gaá¹‡hÄ• ti. __pariÃ±Ã±Ä• ta_nti etthÄ• pi eseva nayo. ``pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±
parijÄ• nanÄ• dikiriyÄ• ya nibbattetabbatÄ• nibbattitatÄ• ca dassitÄ• , na nibbattiyamÄ• na
hoti, taá¹ƒ dassetuá¹ƒ __ ``saccaÃ±Ä• á¹‡aá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __s
dukkhÄ• disaccasabhÄ• vÄ• vabodhakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ sandhÄ• ya ``idaá¹ƒ dukkh
__maggakkhaá¹‡epÄ«_ti __api_-saddena tato \Be 152/ pubbÄ• parabhÄ• gepÄ«ti daá¹-á¹-h
__parijÄ• nanÄ• dikiccasÄ• dhanavasena hoti_ asammohato visayato cÄ• ti adhippÄ• yo.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuttho paá¹‡á¹‡Ä• sako samatto.

21. ekavÄ«satimavaggo

1. sÄ• sanakathÄ• vaá¹‡á¹‡anÄ•

<878> __samudÄ• yÄ• _ti \Ne 158/ ``sÄ• sanaá¹ƒ navaá¹ƒ kataâ€™â€™ ntiÄ• dinÄ• pucc
vacanasamudÄ• yÄ• . __ekadesÄ• na_nti tadavayavÄ• naá¹ƒ. ``tÄ«supi pucchÄ• sÅ«â€™â
__adhikaraá¹‡abhÄ• vena vuttÄ• _.

sÄ• sanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. iddhikathÄ• vaá¹‡á¹‡anÄ•

883-884__._ __adhippÄ• yavasenÄ• _ti tathÄ• tathÄ• adhimuccanÄ• dhippÄ• yavasena.

iddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammakathÄ• vaá¹‡á¹‡anÄ•

887-888__._ rÅ«pasabhÄ• vo rÅ«paá¹-á¹-hoti Ä• ha __ ``rÅ«paá¹-á¹-ho nÄ• ma koci rÅ«pat
yaá¹ƒ pana yato aÃ±Ã±aá¹ƒ, na taá¹ƒ taá¹ƒsabhÄ• vanti Ä• ha __ ``rÅ«paá¹-á¹-hato aÃ±Ã±a
hotÄ«â€™â€™ _ti, rÅ«pameva na hotÄ«ti attho. etena byatirekato tamatthaá¹ƒ sÄ• dheti. _
rÅ«pato aÃ±Ã±o rÅ«paá¹-á¹-ho natthi, rÅ«paá¹-á¹-hato ca aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ, tasmÄ• __
rÅ«pasabhÄ• vamevÄ• ti \Be 153/ __eva_-kÄ• rena nivattitaá¹ƒ dasseti __ ``na vedanÄ• dis
__adhippÄ• yenÄ• _ti rÅ«parÅ«paá¹-á¹-hÄ• naá¹ƒ anaÃ±Ã±attÄ• dhippÄ• yena. __aÃ±Ã±at
rÅ«paá¹-á¹-hena niyamena rÅ«paá¹ƒ niyatanti vattabbanti yojanÄ• . __dassitoyeva hoti_ att
hi abhinne vatthusmiá¹ƒ pariyÄ• yantarabhedaá¹ƒ karoti. __aÃ±Ã±atta_nti rÅ«pasabhÄ• vÄ
rÅ«parÅ«paá¹-á¹-hÄ• naÃ±ca. sasÄ• miniddesasiddhÄ• bhedÄ• ``silÄ• puttakassa sarÄ«ra
kappanÄ• mattato cÄ• yaá¹ƒ bhedo, na paramatthatoti Ä• ha __ ``gahetvÄ• viya pavattoâ€
nÄ• nattamevÄ• _ti vedanÄ• dÄ«hi aÃ±Ã±attameva. __so sabhÄ• vo_ti so rÅ«pasabhÄ• vo
rÅ«passa sabhÄ• vo, na vedanÄ• dÄ«nanti evaá¹ƒ bhedassa Ã±Ä• panatthaá¹ƒ. __taÃ±ca
rÅ«paá¹-á¹-hena na niyataâ€™â€™ nti vacanaá¹ƒ. __vuttappakÄ• renÄ• _ti ``rÅ«paá¹-á¹-ha
abhÄ• vÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• kÄ• rena. yadi sadosaá¹ƒ, atha kasmÄ• paá¹-ijÄ• nÄ

__vuttameva kÄ• raá¹‡a_nti ``rÅ«paá¹ƒ rÅ«pameva, na vedanÄ• disabhÄ• vaâ€™â€™ nti
__parena codita_nti ``na vattabbaá¹ƒ rÅ«paá¹ƒ rÅ«paá¹-á¹-hena niyataâ€™â€™ ntiÄ• dinÄ
sandhÄ• yÄ• ha. __tameva kÄ• raá¹‡aá¹ƒ dassetvÄ• _ti tameva yathÄ• vuttaá¹ƒ yuttiá¹ƒ ``e
dassetvÄ• . __codanaá¹ƒ nivattetÄ«_ti ``atha kasmÄ• paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹
yamatthaá¹ƒ sandhÄ• ya ``ito aÃ±Ã±athÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``rÅ«p
vuttaá¹ƒ.

dhammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekavÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

2. kusalacittakathÄ• vaá¹‡á¹‡anÄ•

894-895__._ __purimajavanakkhaá¹‡e_ti parinibbÄ• nacittato anantarÄ• tÄ«tapurimajavana

kusalacittakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• neÃ±jakathÄ• vaá¹‡á¹‡anÄ•

<896> hetusarÅ«pÄ• rammaá¹‡asampayuttadhammÄ• rammaá¹‡Ä• dito \Be 154/ \Ne 160/
__cuticittaá¹ƒ ``bhavaá¹…gacittaâ€™â€™ nti Ä• ha_.

Ä• neÃ±jakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-7. tissopikathÄ• vaá¹‡á¹‡anÄ•

898-900__._ arahattappattipi gabbheyeva atthÄ«ti maÃ±Ã±ati. sattavassikÄ• hi sopÄ• kasÄ
arahattaá¹ƒ pattÄ• . sattavassikopi gabbho atthÄ«ti paravÄ• dino adhippÄ• yo. Ä• kÄ• sena
__Ä• kÄ• sasupinaá¹ƒ_. taá¹ƒ abhiÃ±Ã±Ä• nibbattaá¹ƒ maÃ±Ã±atÄ«ti nidassanaá¹ƒ katvÄ•
``Ä• kÄ• sagamanÄ• diabhiÃ±Ã±Ä• viyÄ• â€™â€™ _ti. heá¹-á¹-himÄ• naá¹ƒ catunnaá¹ƒ vÄ
dhammÄ• bhisamayo aggaphalÄ• dhigamena arahattappatti ca supine atthÄ«ti maÃ±Ã±atÄ

tissopikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. Ä• sevanapaccayakathÄ• vaá¹‡á¹‡anÄ•

903-905__._ __bÄ«jaá¹ƒ catumadhurabhÄ• vaá¹ƒ na gaá¹‡hÄ• tÄ«_ti idaá¹ƒ sakasamayava
pana rÅ«padhammÄ• pi arÅ«padhammehi samÄ• nakkhaá¹‡Ä• eva icchitÄ• . tenevÄ• ha _
khaá¹‡ikÄ• â€™â€™ _ti. khaá¹‡ikattepi vÄ• acetanesupi anindriyabaddharÅ«pesu bhÄ• va
kimaá¹…gaá¹ƒ pana sacetanesÅ«ti dassetuá¹ƒ __ ``yathÄ• bÄ«jaá¹ƒ catumadhurabhÄ• va
nidassananti daá¹-á¹-habbaá¹ƒ. __Ä• sevento nÄ• ma koci dhammo natthi_ ittaratÄ• ya ana
adhippÄ• yo. ittarakhaá¹‡atÄ• ya eva pana Ä• sevanaá¹ƒ labbhati. kusalÄ• dibhÄ• vena hi a
karaá¹‡Ä«yassa \Ne 161/ punappunaá¹ƒ karaá¹‡appavattanaá¹ƒ attasadisatÄ• pÄ• danaá¹ƒ
pure paricitagantho viya pacchimassÄ• ti.

Ä• sevanapaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. khaá¹‡ikakathÄ• vaá¹‡á¹‡anÄ•

906-907__._ __pathaviyÄ• dirÅ«pesÅ«_ti \Be 155/ anekakalÄ• pasamudÄ• yabhÅ«tesu sas

tattha hi kesuci purimuppannesu á¹-hitesu kesaÃ±ci tadaÃ±Ã±esaá¹ƒ uppÄ• do, tato purima
kesaÃ±ci nirodho hoti ekekakalÄ• parÅ«pesu samÄ• nuppÄ• danirodhattÄ• tesaá¹ƒ. __eva
evaá¹ƒ vuttappakÄ• rena asamÄ• nuppÄ• danirodhena pabandhena patiá¹-á¹-hÄ• napavatt
yathÄ• vuttÄ• pavatti kasmÄ• rÅ«pasantatiyÄ• evÄ• ti Ä• ha __ ``na hi rÅ«pÄ• naâ€™â€™
sabbe saá¹…khatadhammÄ• samÄ• nakkhaá¹‡Ä• , tathÄ• sati arÅ«pasantatiyÄ• viya rÅ«
anantarÄ• dipaccayena vidhinÄ• pavatti siyÄ• , na cetaá¹ƒ atthi. yadi siyÄ• , cittakkhaá¹‡e
pathavÄ«Ä• dÄ«naá¹ƒ uppÄ• danirodhehi bhavitabbanti.

khaá¹‡ikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bÄ• vÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimavaggo

1. ekÄ• dhippÄ• yakathÄ• vaá¹‡á¹‡anÄ•

<908> __eka_-saddo aÃ±Ã±atthopi hoti ``ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su viya, a
rÄ• gÄ• dhippÄ• yato veditabbaá¹ƒ, puthujjanassa pana sachandarÄ• gaparibhogabhÄ• vat
aÃ±Ã±Ä• dhippÄ• yovÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. ko pana so aÃ±Ã±Ä• dhippÄ• yoti?
vuttaá¹ƒ __ ``karuá¹‡Ä• dhippÄ• yena ekÄ• dhippÄ• yoâ€™â€™ _ti. ayaÃ±ca nayo itthiyÄ•
kÄ• ruÃ±Ã±ena manorathaá¹ƒ pÅ«rentassa bodhisattassa saá¹ƒvaravinÄ• so na hotÄ«ti eva
sandhÄ• ya vutto, paá¹‡idhÄ• nÄ• dhippÄ• yavÄ• dinaá¹ƒ pana sandhÄ• ya __ ``eko adhipp
vuttaá¹ƒ. puttamukhadassanÄ• dhippÄ• yopi ettheva saá¹…gahaá¹ƒ gatoti daá¹-á¹-habbaá¹
sahabhÄ• ve.

ekÄ• dhippÄ• yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-7. issariyakÄ• makÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ•

910-914__._ __issariyenÄ• _ti \Be 156/ cittissariyena, na cetovasibhÄ• venÄ• ti attho. __kÄ
yathicchitanipphÄ• danaá¹ƒ. __issariyakÄ• makÄ• rikÄ• hetÅ«_ti issariyakÄ• makÄ• ribhÄ•
nibbattanatthanti attho. __micchÄ• diá¹-á¹-hiyÄ• karÄ«yatÄ«_ti micchÄ• bhiniveseneva yÄ•
karÄ«yatÄ«ti attho.

issariyakÄ• makÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. patirÅ«pakathÄ• vaá¹‡á¹‡anÄ•

915-916__._ __mettÄ• dayo viyÄ• _ti yathÄ• mettÄ• karuá¹‡Ä• muditÄ• ca sinehasabhÄ•
asaá¹ƒkiliá¹-á¹-hattÄ• ca na rÄ• go, evaá¹ƒ rÄ• gapatirÅ«pako koci dhammo natthi á¹-hapet
aÃ±Ã±acittassa siniyhanÄ• kÄ• ro rÄ• gasseva pavattiÄ• kÄ• roti attho. tenevÄ• ha __ ``rÄ•
_ti. __evaá¹ƒ dosepÄ«_ti ettha issÄ• dayo viya na doso dosapatirÅ«pako koci atthÄ«ti dosa
yojetabbaá¹ƒ. á¹-hapetvÄ• hi issÄ• dayo aÃ±Ã±acittassa dussanÄ• kÄ• ro dosasseva pava

patirÅ«pakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aparinipphannakathÄ• vaá¹‡á¹‡anÄ•

917-918__._ __aniccÄ• diko_ \Ne 163/ __bhÄ• vo_ti aniccasaá¹…khÄ• rapaá¹-iccasamuppa
pakati etassÄ• ti attho. __dukkhaÃ±Ã±eva parinipphanna_nti ``dukkhasaccaá¹ƒ sandhÄ• ya
dukkhatÄ• mattaâ€™â€™ nti ayamattho viÃ±Ã±Ä• yati ``na kevalaÃ±hi paá¹-hamasaccame
tathÄ• sati paravÄ• dinÄ• cakkhÄ• yatanÄ• dÄ«naá¹ƒ aÃ±Ã±esaÃ±ca taá¹ƒsarikkhakÄ• na
parinipphannatÄ• nÄ• nujÄ• nitabbÄ• siyÄ• . kasmÄ• ? tesampi hi dukkhasaccena saá¹…g
samudayasaccato nibbattaá¹ƒ, taá¹ƒ nippariyÄ• yato dukkhasaccaá¹ƒ \Be 157/, itaraá¹ƒ saá
dukkhanti imamatthaá¹ƒ dassento __ ``na kevalaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __n
iminÄ• cakkhÄ• yatanÄ• dÄ«naá¹ƒ samudayasaccena saá¹…gahÄ• bhÄ• vamÄ• ha. __lok
nirodhamaggasaccehi. yadi evamettha yutti vattabbÄ• , kimettha vattabbaá¹ƒ? sabhÄ• vo h
yadidaá¹ƒ pubbenÄ• paramasaá¹ƒsandanaá¹ƒ. tathÄ• hi so viÃ±Ã±Å«hi paá¹-ikkhitto. tathÄ
tattha tattha vibhÄ• vitaá¹ƒ. __eta_nti ``rÅ«paá¹ƒ aparinipphannaá¹ƒ, dukkhaÃ±Ã±eva parin
yadetaá¹ƒ tayÄ• vuttaá¹ƒ, etaá¹ƒ no vata re vattabbe. kasmÄ• ? rÅ«passa ca dukkhattÄ• . n
dukkhÄ• dhiá¹-á¹-hÄ• naÃ±ca. tena vuttaá¹ƒ ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. saá¹ƒkhittena
dukkhÄ• â€™â€™ ti ca.

aparinipphannakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tevÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathÄ• vatthupakaraá¹‡a-anuá¹-Ä«kÄ• samattÄ• . á¹• 06 || namo tassa bhagavato arahato

yamakapakaraá¹‡a-anuá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

__saá¹…khepenevÄ• _ti \Be 159/ \Ne 164/ uddeseneva. yaá¹ƒ ``mÄ• tikÄ• á¹-hapanaâ€™â
__dhammesÅ«_ti khandhÄ• didhammesu kusalÄ• didhammesu ca. aviparÄ«tato gahitesu d
pavattiyamÄ• nÄ• desanÄ• veneyyÄ• naá¹ƒ nÄ• nappakÄ• rakosallÄ• vahÄ• pariÃ±Ã±Ä•

viparÄ«tatoti Ä• ha __ ``viparÄ«taggahaá¹‡aá¹ƒ ... pe ... Ä• raddhaâ€™â€™ _nti. etena
kathÄ• vatthupakaraá¹‡adesanÄ• nantaraá¹ƒ yamakapakaraá¹‡adesanÄ• ya kÄ• raá¹‡amÄ
__viparÄ«taggahaá¹‡a_nti puggalapariggahaá¹‡Ä• dimicchÄ• gÄ• haá¹ƒ. __dhammapugga
keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• â€™â€™ tiÄ• dinÄ• (Yam I mÅ«layamak
rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho uppajjatÄ«â€™â€™ tiÄ• dinÄ• (Yam I
``yattha rÅ«pakkhandho uppajjati, tattha vedanÄ• kkhandho uppajjatÄ«â€™â€™ tiÄ• dinÄ•
okÄ• saá¹ƒ nissÄ• ya Ä• rabbha pavattÄ• naá¹ƒ. __Ä• di_-saddena
puggalokÄ• sauppÄ• danirodhatadubhayapariÃ±Ã±Ä• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo
__sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• na_nti \Ne 165/
pÄ• á¸·igatipaá¹-ivacanasarÅ«padassanapaá¹-ikkhipanapaá¹-isedhananayehi yathÄ• pucch
nicchayakaraá¹‡aá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ, tadabhÄ• vato saá¹ƒsayanaá¹ƒ saá¹ƒsayo. tesa
sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• naá¹ƒ.

kÄ• maÃ±cettha dhammapaá¹-iggÄ• hakÄ• naá¹ƒ saá¹ƒsayapubbakaá¹ƒ sanniá¹-á¹-hÄ• na
vattabbo, desentassa pana bhagavato sanniá¹-á¹-hÄ• napubbako saá¹ƒsayoti dassanatthaá
kato. sabbaÃ±hi pariÃ±Ã±eyyaá¹ƒ hatthÄ• malakaá¹ƒ viya paccakkhaá¹ƒ katvÄ• á¹-hitassa
saá¹ƒsayo, vissajjetukÄ• matÄ• ya pana vineyyajjhÄ• sayagataá¹ƒ saá¹ƒsayaá¹ƒ dassento
karotÄ«ti evaá¹ƒ vissajjanapucchanavasena na sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• labbhantÄ«ti
nicchitasaá¹ƒsayadhammavaseneva panettha sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• \Be 160/ vedita
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kusalesu kusalÄ• nu kho, na nu kho kusalÄ• ti sandehÄ• bhÄ•
ca ``sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• naâ€™â€™ nti, ``sanniá¹-á¹-hÄ• nasaá¹ƒsayavasenÄ• â
sanniá¹-á¹-hÄ• naggahaá¹‡aá¹ƒ kataá¹ƒ.

__ta_nti yamakapakaraá¹‡aá¹ƒ. tassa ye samayÄ• dayo vattabbÄ• , te kathÄ• vatthupakara
desanÄ• samayo, tÄ• vatiá¹ƒsabhavanameva desanÄ• deso, kusalÄ• kusalamÅ«lÄ• diyama
``saá¹…khepenevÄ• â€™â€™ tiÄ• digÄ• thÄ• hi vibhÄ• vitÄ• nimittena saddhiá¹ƒ saá¹ƒvaa
imamatthaá¹ƒ dassento __ ``samayadesadesanÄ• vasenÄ• â€™â€™ _tiÄ• dimÄ• ha. nimit
saá¹ƒvaá¹‡á¹‡anÄ• ya, yadidaá¹ƒ kamÄ• nuppatti Ä• gatabhÄ• ravÄ• hitÄ• ca paá¹‡á¸• itÄ
paá¹‡á¸• itakiccabhÄ• vato. tattha anuppattaá¹ƒ dassetvÄ• ti sambandho.

__tatthÄ• _ti tasmiá¹ƒ samayÄ• didassane. yamanaá¹ƒ uparamananti yamo maraá¹‡anti Ä•
maraá¹‡aá¹ƒ hotÄ«ti ... pe ... visayoâ€™â€™ _ti. tattha yathÄ• ``jÄ• tiyÄ• sati maraá¹‡aá¹
jÄ• ti yamassa visayo, evaá¹ƒ ``upÄ• dÄ• nakkhandhesu santesu maraá¹‡aá¹ƒ hotÄ«â€™â
yamassa visayoti yojetabbaá¹ƒ. te hi maraá¹‡adhamminoti. anuppattamaraá¹‡aá¹ƒyeva kibb
yamapurisÄ• vividhÄ• kammakÄ• raá¹‡Ä• karonti, na appattamaraá¹‡anti maraá¹‡aá¹ƒ ya
__Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• na_nti idaá¹ƒ visaya-saddassa atthavacanaá¹ƒ. __desaá¹ƒ vÄ•
kÄ• mÄ• didhÄ• tuttayadesaá¹ƒ sandhÄ• yÄ• ha. dhÄ• tuttayissaro hi maccurÄ• jÄ• . paÃ±c
aÃ±Ã±asatthÄ• ruddeso ca, tena vÄ• saddhiá¹ƒ paÃ±ca verÄ• ni __cha abhabbaá¹-á¹-hÄ•

padakkhiá¹‡Ä• vattÄ• . __tanuruhÄ• _ti lomÄ• .

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. mÅ«layamakaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> __yamakasamÅ«hassÄ• _ti \Be 161/ \Ne 166/ mÅ«layamakÄ• dikassa yamakasamÅ«h
pakaraá¹‡Ä• pekkhÄ• ya avayavabhÅ«tÄ• pi niccÄ• vayavÄ• pekkhÄ• ya yamakasamÅ«ho
``taá¹ƒsamÅ«hassa ca sakalassa pakaraá¹‡assÄ• â€™â€™ _ti.

__kusalÄ• kusalamÅ«lavisesÄ• na_nti dutiyapucchÄ• ya vuttÄ• naá¹ƒ saá¹ƒsayapadasaá¹.
kusalasaá¹…khÄ• tÄ• naá¹ƒ, tathÄ• paá¹-hamapucchÄ• ya vuttÄ• naá¹ƒ kusalamÅ«lasaá¹.
atthayamakabhÄ• vassa vuttattÄ• ti yojanÄ• . yathÄ• hi paá¹-hamapucchÄ• ya visesavanta
kusaladhammÄ• dutiyapucchÄ• yaá¹ƒ visesabhÄ• vena vuttÄ• , evaá¹ƒ paá¹-hamapucchÄ•
kusalamÅ«ladhammÄ• dutiyapucchÄ• yaá¹ƒ visesavantabhÄ• vena vuttÄ• . vattuvacanicch
visesavisesavantatÄ• vibhÄ• gÄ• hontÄ«ti. __kusalamÅ«lakusalavisesehi_ saá¹ƒsayitapad
kusalakusalamÅ«lÄ• naá¹ƒ visesavantÄ• nanti adhippÄ• yo. ettha ca visesavantÄ• pekkhav
atthavikappo vutto, dutiyo pana visesÄ• pekkhavisesavantavasenÄ• ti ayametesaá¹ƒ viseso
icchitÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di.

tattha __Ã±Ä• tuá¹ƒ icchitÄ• na_nti pucchÄ• ya visayabhÅ«tÄ• nanti attho. __visesÄ• na_n
kusalakusalamÅ«lavisesÄ• naá¹ƒ. __visesavantÄ• pekkhÄ• na_nti kusalamÅ«lakusalasaá¹.
sÄ• pekkhÄ• naá¹ƒ. __visesavata_nti kusalamÅ«lakusalÄ• naá¹ƒ. __visesÄ• pekkhÄ• na_n
sÄ• pekkhÄ• naá¹ƒ. __etthÄ• _ti etasmiá¹ƒ mÅ«layamake. __padhÄ• nabhÄ• vo_ti paá¹-ha
saá¹ƒsayitappadhÄ• nattÄ• pucchÄ• ya visesÄ• naá¹ƒ padhÄ• nabhÄ• vo veditabbo. te hi s
visesavantoti. dutiyavikappe pana visesÄ• nÄ• ma visesavantÄ• dhÄ«nÄ• ti visesavantÄ• n
daá¹-á¹-habbo. dvinnaá¹ƒ pana ekajjhaá¹ƒ padhÄ• nabhÄ• vo na yujjati. sati hi appadhÄ• ne
siyÄ• . tenÄ• ha __ ``ekekÄ• ya pucchÄ• ya ekeko eva attho saá¹…gahito hotÄ«â€™â€™ _
sampaá¹-icchitabbaá¹ƒ, aÃ±Ã±athÄ• vinicchitavisesitabbabhÄ• vehi idha padhÄ• nabhÄ• v
dhammavÄ• cako_ti na sabhÄ• vadhammavÄ• cako. sabhÄ• vadhammopi \Be 162/ hi attho
nipuá¹‡atthadassiâ€™â€™ ntiÄ• dÄ«su \Ne 167/ (Sn 178). ``hetuphale Ã±Ä• á¹‡aá¹ƒ atthap
tiÄ• dÄ«su (Vibh 720) attha-saddassa hetuphalavÄ• cakatÄ• daá¹-á¹-habbÄ• . __Ä• di_-sa
``atthÄ• bhisamayÄ• â€™â€™ tiÄ• dÄ«su (SN a I 129) Ä• gatÄ• hitÄ• divÄ• cakatÄ• saá¹.
pÄ• á¸·iatthavÄ• cakattÄ• eva.

__tÄ«á¹‡ipi padÄ• nÄ«_ti ettha __pi_-saddo samuccayattho, samuccayo ca tulyayoge siyÄ

anavasesato kusalÄ• dÄ«naá¹ƒ saá¹…gahoti Ä• saá¹…kÄ• ya tadÄ• saá¹…kÄ• nivattanatth
saá¹…gÄ• hakattaâ€™â€™ _nti. tattha __saá¹…gÄ• hakattamatta_nti __matta_-saddo vise
nivattitaá¹ƒ visesaá¹ƒ dassetuá¹ƒ __ ``na niravasesasaá¹…gÄ• hakattaâ€™â€™ _nti vuttaá
nÄ• ma-padena saá¹…gayhati. kusalÄ• diyeva nÄ• manti niyamo daá¹-á¹-habbo, na nÄ• ma
ca niyamaá¹ƒ sandhÄ• yÄ• ha __ ``kusalÄ• dÄ«naá¹ƒ saá¹…gÄ• hakattamattameva sandhÄ
nÄ• ma-padaá¹ƒ na niravasesakusalÄ• disaá¹…gÄ• hakaá¹ƒ, kusalÄ• disaá¹…gÄ• hakaá¹ƒ
gahitanti nÄ• massa kusalattikapariyÄ• pannatÄ• vuttÄ• ti dassento Ä• ha __ ``kusalÄ• di ..
nti.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<52> __dutiyayamake_ti ekamÅ«layamake. __evamidhÄ• pÄ«_ti yathÄ• ekamÅ«layamake
pucchÄ• Ä• raddhÄ• , evaá¹ƒ idhÄ• pi aÃ±Ã±amaÃ±Ã±amÅ«layamakepi ``ye keci kusalÄ•
Ä• rabhitabbÄ• siyÄ• . kasmÄ• ? __purimayamaka ... pe ... appavattattÄ• _ti. idaÃ±ca dutiy
appavattattÄ• vuttaá¹ƒ, tatiyayamakaá¹ƒ pana tatheva pavattaá¹ƒ. __kecÄ«_ti padakÄ• rÄ•
paá¹-hamadutiyayamakesu purimapucchÄ• eva parivattanavasena pacchimapucchÄ• katÄ
purimapucchÄ• samÄ• nÄ• á¹-hapetvÄ• paá¹-ilomabhÄ• vaá¹ƒ, na tathÄ• aÃ±Ã±amaÃ±Ã
aÃ±Ã±amaÃ±Ã±avisadisÄ• . yadi tatthÄ• pi dvÄ«hipi pucchÄ• hi sadisÄ• hi bhavitabbaá¹ƒ \
kusalÄ• â€™â€™ ti paá¹-hamapucchÄ• Ä• rabhitabbÄ• , pacchimapucchÄ• vÄ• ``sabbe t
ekamÅ«lÄ• â€™â€™ ti \Ne 168/ vattabbÄ• siyÄ• . evaá¹ƒ pana avatvÄ• paá¹-hamadutiyay
purimapacchimapucchÄ• sadisÄ• akatvÄ• tatiyayamake tÄ• saá¹ƒ visadisatÄ• ``ye keci k
anÄ• raddhattÄ• , tasmÄ• paá¹-ilomapucchÄ• nurÅ«pÄ• ya anulomapucchÄ• ya bhavitabb
keci kusalÄ• ti apucchitvÄ• â€™â€™ ti vuttanti vadanti.

__atthavasenÄ• _ti sambhavantÄ• naá¹ƒ nicchitasaá¹ƒsayitÄ• naá¹ƒ atthÄ• naá¹ƒ vasena.
purimapucchÄ• ya atthato byaÃ±janato ca anucchavikÄ• ya. purimaÃ±hi apekkhitvÄ• pacch
__tenÄ• _ti tasmÄ• . yasmÄ• anulome saá¹ƒsayacchede jÄ• tepi paá¹-ilome saá¹ƒsayo upp
paá¹-ilomapucchÄ• ya payojanameva na siyÄ• , tasmÄ• na pacchimapucchÄ• nurÅ«pÄ• p
vuttanayena purimapucchÄ• nurÅ«pÄ• pacchimapucchÄ• , tÄ• ya ca anurÅ«patÄ• ya atthÄ
sambandhattÄ• atthÄ• diyamakatÄ• vuttÄ• . desanÄ• kkamato cettha anulomapaá¹-ilomat
kusalamÅ«lÄ• â€™â€™ ti vatvÄ• ``kusalamÅ«lÄ• kusalÄ• â€™â€™ ti ca vuttattÄ• . sesay
visesavantavisesa, visesavisesavantaggahaá¹‡ato vÄ• idha anulomapaá¹-ilomatÄ• veditab
paá¹-hamapucchÄ• yaÃ±hi ye dhammÄ• visesavanto, te nicchayÄ• dhiá¹-á¹-hÄ• ne katvÄ•
dhammÄ• â€™â€™ ti vatvÄ• tesu yasmiá¹ƒ viseso saá¹ƒsayÄ• dhiá¹-á¹-hÄ• no, taá¹ƒdass
kusalamÅ«lÄ• â€™â€™ ti pucchÄ• katÄ• . dutiyapucchÄ• yaá¹ƒ pana tappaá¹-ilomato yena
taá¹ƒ visesaá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• dassento ``ye vÄ• pana kusalamÅ«lÄ• â€™â

saá¹ƒsayÄ• dhiá¹-á¹-hÄ• nabhÅ«te dassetuá¹ƒ ``sabbe te dhammÄ• kusalÄ• â€™â€™ ti pu
hi sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• anekajjhÄ• sayattÄ• sattÄ• naá¹ƒ.

__iminÄ• pi byaÃ±janenÄ• _ti ``ye keci kusalamÅ«lena ekamÅ«lÄ• â€™â€™ ti iminÄ• pi vÅ
vattu_nti yenÄ• dhippÄ• yena vuttaá¹ƒ, tamevÄ• dhippÄ• yaá¹ƒ vivarati __ ``na hÄ«â€™â€™
__tenevÄ• _ti kusalabyaÃ±janatthassa kusalamÅ«lena ekamÅ«labyaÃ±janatthassa bhinnat
vibhajanaá¹ƒ \Be 164/. __itarathÄ• _ti kusalamÅ«lena ekamÅ«labyaÃ±janena pucchÄ• ya k
vacanÄ• nÄ«_ti kusalavacanaá¹ƒ kusalamÅ«lena ekamÅ«lavacanaÃ±ca. kusalacittasamuá¹
abyÄ• katadÄ«panatÄ• daá¹-á¹-habbÄ• . __etthÄ• _ti ``iminÄ• pi byaÃ±janena tassevatthas
etasmiá¹ƒ vacane. __ye keci kusalÄ• ... pe ... sambhavato_ti etena kusalÄ• naá¹ƒ kusalam
byabhicÄ• rÄ• bhÄ• vaá¹ƒ dasseti. tenevÄ• ha __ ``na hi ... pe ... santÄ«â€™â€™ _ti. __vut
\Ne 169/ __sambhavato_ti hi iminÄ• avuttabyaÃ±janatthassa sambhavÄ• bhÄ• vavacanena
vibhÄ• vito. yathÄ• hi kusalamÅ«lena ekamÅ«labyaÃ±janattho kusalabyaÃ±janatthaá¹ƒ bya
kusalabyaÃ±janattho. kathaá¹ƒ katvÄ• codanÄ• , kathaÃ±ca katvÄ• parihÄ• ro? kusalamÅ
evÄ• ti codanÄ• katÄ• , kusalamÅ«lena ekamÅ«lÄ• eva kusalÄ• ti pana parihÄ• ro pavatto
__dutiyayamake viya apucchitvÄ• _ti ``ye keci kusalÄ• â€™â€™ ti apucchitvÄ• . __kusalam
mÅ«lehi. __te_ti kusalamÅ«lena ekamÅ«lÄ• .

__ekato uppajjantÄ«_ti ettha __iti_-saddo Ä• diattho pakÄ• rattho vÄ• . tena ``kusalamÅ«lÄ
aÃ±Ã±amaÃ±Ã±amÅ«lÄ• ni cÄ• â€™â€™ tiÄ• dipÄ• á¸·isesaá¹ƒ dasseti. yaá¹ƒ sandhÄ• ya
vissajjanaá¹ƒ kÄ• tabbaá¹ƒ bhaveyyÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __heá¹-á¹-hÄ• _ti anulo
__vuttanayenÄ• _ti ``mÅ«lÄ• ni yÄ• ni ekato uppajjantÄ«â€™â€™ tiÄ• dinÄ• vuttanayena.
``kusalamÅ«lenÄ• â€™â€™ tiÄ• di aá¹-á¹-hakathÄ• vacanampi. __tathÄ• _ti tena pakÄ• ren
vissajjanaá¹ƒ kÄ• tabbaá¹ƒ bhaveyyÄ• ti iminÄ• pakÄ• renÄ• ti attho. yena kÄ• raá¹‡ena ``
vuttaá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``ye vÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
icceva vissajjanena bhavitabba_nti ``sabbe te dhammÄ• kusalÄ• â€™â€™ ti pucchÄ• yaá¹
kusalamÅ«lena ekamÅ«lÄ• â€™â€™ ti pucchitepi paá¹-ivacanavissajjanameva labbhati, na
sarÅ«padassanavissajjanaá¹ƒ vibhajitvÄ• dassetabbassa abhÄ• vato. ye hi dhammÄ• kus
dhammÄ• kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• va. ye pana kusalamÅ«lena aÃ±Ã±am
ekamÅ«lÄ• va. tenÄ• ha __ ``na hi ... pe ... vibhÄ• go kÄ• tabbo bhaveyyÄ• â€™â€™ _ti.

tattha \Be 165/ __yenÄ• _ti yena aÃ±Ã±amaÃ±Ã±amÅ«lesu ekamÅ«lassa abhÄ• vena. __y
Ã±Ä• á¹‡asampayuttacittuppÄ• de. aÃ±Ã±amaÃ±Ã±amÅ«lakattÄ• ekamÅ«lakattÄ• cÄ• ti a
ekekena aÃ±Ã±amaÃ±Ã±amÅ«lakatte vutte tesaá¹ƒ ekekena ekamÅ«lakattampi vuttameva
katvÄ• . tenevÄ• ha __ ``yattha pana ... pe ... na ekamÅ«lÄ• nÄ«â€™â€™ _ti. tayidaá¹ƒ mi
itarassa ekamÅ«lakattaá¹ƒ sambhavati evÄ• ti. tenÄ• ha __ ``etassa gahaá¹‡assa nivÄ• raá
``ye dhammÄ• kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , te kusalamÅ«lena ekamÅ«lÄ• â
idha ``Ä• mantÄ• â€™â€™ ti padena yattha dve mÅ«lÄ• ni uppajjanti, tattha ekekena itaras

pakÄ• sitamevÄ• ti Ä• ha __ ``Ä• mantÄ• ti iminÄ• va vissajjanena taá¹ƒgahaá¹‡anivÄ• raá
__nicchitattÄ• _ti ettha ekato uppajjamÄ• nÄ• naá¹ƒ tiá¹‡á¹‡annaá¹ƒ tÄ• va mÅ«lÄ• naá¹ƒ n
aÃ±Ã±amaÃ±Ã±ekamÅ«lakattaá¹ƒ, dvinnaá¹ƒ pana kathanti Ä• ha __ ``aÃ±Ã±amaÃ±Ã±am
__samÄ• namÅ«latÄ• evÄ• _ti avadhÄ• raá¹‡ena nivattitatthaá¹ƒ dassetuá¹ƒ __ ``na
aÃ±Ã±amaÃ±Ã±asamÄ• namÅ«latÄ• â€™â€™ _ti vuttaá¹ƒ. tena aÃ±Ã±amaÃ±Ã±amÅ«lÄ•
samÄ• namÅ«latÄ• mattavacanicchÄ• ya ekamÅ«laggahaá¹‡aá¹ƒ, na tesaá¹ƒ
aÃ±Ã±amaÃ±Ã±apaccayatÄ• visiá¹-á¹-hasamÄ• namÅ«latÄ• dassanatthanti imamatthaá¹ƒ
mÅ«lÄ• na_nti dvinnaá¹ƒ ekamÅ«lÄ• naá¹ƒ ekato uppajjamÄ• nÄ• naá¹ƒ. yathÄ• tesaá¹ƒ s
dassetuá¹ƒ __ ``tesu hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __taá¹ƒmÅ«lehi aÃ±Ã±ehÄ«_ti itaram
aÃ±Ã±ehi sahajÄ• tadhammehi.

idÄ• ni yena adhippÄ• yena paá¹-ilome ``kusalÄ• â€™â€™ icceva pucchÄ• katÄ• , na ``ku
ti, taá¹ƒ dassetuá¹ƒ __ ``aÃ±Ã±amaÃ±Ã±amÅ«latte pana ... pe ... katÄ• ti daá¹-á¹-habbaâ€™
kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lesu kiÃ±ci ekamÅ«laá¹ƒ na hotÄ«ti vuttovÄ• yamatth
_ na mÅ«lehi ayuttanti adhippÄ• yo. aÃ±Ã±athÄ• pubbenÄ• paraá¹ƒ virujjheyya. __tenevÄ•
vuccamÄ• nattÄ• . __ubhayatthÄ• pÄ«_ti aÃ±Ã±amaÃ±Ã±amÅ«lÄ• ekamÅ«lÄ• ti dvÄ«supi
ti vuttaá¹ƒ, _ kusalamÅ«lena sampayuttenÄ• ti hi attho. yadi ubhayampi vacanaá¹ƒ mÅ«layu
kasmÄ• anulomapucchÄ• yameva ekamÅ«laggahaá¹‡aá¹ƒ kataá¹ƒ, na paá¹-ilomapucchÄ•
gahetabbaá¹ƒ na vÄ• gahetabbaá¹ƒ. evaÃ±hi mÅ«lekamÅ«layamakadesanÄ• hi ayaá¹ƒ aÃ
samÄ• narasÄ• siyÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di.

tattha \Be 166/ __tatthÄ• _ti tasmiá¹ƒ aÃ±Ã±amaÃ±Ã±ayamake. yadipi ekamÅ«lÄ• aÃ±Ã±
padadvayaá¹ƒ vuttanayena mÅ«layuttatameva vadati, tathÄ• pi sÄ• maÃ±Ã±avisesalakkhaá
dassetuá¹ƒ __ ``mÅ«layogasÄ• maÃ±Ã±eâ€™â€™ _tiÄ• di vuttaá¹ƒ. samÅ«lakÄ• naá¹ƒ sa
ekamÅ«lavacanaá¹ƒ tesu avisesato mÅ«lasabbhÄ• vamattaá¹ƒ vadati, na aÃ±Ã±amaÃ±Ã±a
labbhamÄ• naá¹ƒ visesaá¹ƒ, na ca sÄ• maÃ±Ã±e nicchayo visese saá¹ƒsayaá¹ƒ vidhamatÄ
``mÅ«layogasÄ• maÃ±Ã±e ... pe ... pavattÄ• â€™â€™ _ti iminÄ• . visese pana nicchayo sÄ
vidhamanto eva pavattatÄ«ti Ä• ha __ ``mÅ«layogavisese pana ... pe ... nicchitameva hotÄ«
__tasmÄ• _ti vuttasseva tassa hetubhÄ• vena parÄ• masanaá¹ƒ, visesanicchayeneva avinÄ
nicchitattÄ• tattha vÄ• saá¹ƒsayÄ• bhÄ• vatoti attho. tenÄ• ha __ ``ekamÅ«lÄ• ti pucchaá¹
__kusalabhÄ• vadÄ«pakaá¹ƒ na hotÄ«_ti kusalabhÄ• vasseva \Ne 171/ dÄ«pakaá¹ƒ na hot
dÄ«panato. tenÄ• ha __ ``kusalabhÄ• ve saá¹ƒsayasabbhÄ• vÄ• â€™â€™ _ti. __aÃ±Ã±am
aÃ±Ã±amaÃ±Ã±amÅ«lavacananti adhippÄ• yo. __kusalÄ• dhikÄ• rassa anuvattamÄ• nattÄ
kusalÄ• â€™â€™ ti kusalaggahaá¹‡e kÄ• raá¹‡amÄ• ha. ekamÅ«laggahaá¹‡e hi payojanÄ
vasena cÄ• yaá¹ƒ desanÄ• ti.

53-61__._ __mÅ«lanaye vutte eva atthe_ti mÅ«lanaye vutte eva kusalÄ• didhamme. kusalÄ
idha pÄ• á¸·iatthatÄ• ya atthoti vutto. kusalamÅ«labhÄ• vena, mÅ«lassa visesanena, mÅ«la

pakÄ• setuá¹ƒ. kusalamÅ«labhÅ«tÄ• mÅ«lÄ• kusalamÅ«lamÅ«lÄ• ti samÄ• sayojanÄ• . m
nivattetabbagahetabbasÄ• dhÄ• raá¹‡aá¹ƒ. akusalÄ• byÄ• katÄ• pi mÅ«ladhammÄ• atthÄ«
mÅ«ladhammÄ• visesitÄ• . mÅ«laggahaá¹‡ena ca mÅ«lavantÄ• naá¹ƒ mÅ«layogo dÄ«pito
mÅ«lassa visesanena, mÅ«layogadÄ«panena ca pakÄ• setuá¹ƒ ``ekamÅ«lamÅ«lÄ• â€™â€
mÅ«labhÄ• vena, mÅ«lassa visesanena, mÅ«layogadÄ«panena ca pakÄ• setuá¹ƒ ``aÃ±Ã±
mÅ«lamÅ«lanayo vuttoti yojanÄ• . tÄ«supi yamakesu yathÄ• vuttavisesanamevettha pariyÄ
daá¹-á¹-habbaá¹ƒ.

__mÅ«layogaá¹ƒ_ \Be 167/ __dÄ«petu_nti mÅ«layogameva padhÄ• naá¹ƒ sÄ• tisayaÃ±ca
yathÄ• hi kusalÄ• ni mÅ«lÄ• ni etesanti kusalamÅ«lakÄ• nÄ«ti bÄ• hiratthasamÄ• se mÅ«l
hoti, na evaá¹ƒ ``kusalasaá¹…khÄ• tÄ• mÅ«lÄ• kusalamÅ«lÄ• â€™â€™ ti kevalaá¹ƒ, ``kus
savisesanaá¹ƒ vÄ• vutte uttarapadatthappadhÄ• nasamÄ• se. tenÄ• ha __ ``aÃ±Ã±apadatt
_nti. __vuttappakÄ• rovÄ• _ti ``kusalamÅ«labhÄ• vena mÅ«lassa visesanenÄ• â€™â€™ tiÄ
``aÃ±Ã±apadatthasamÄ• santena ka-kÄ• renÄ• â€™â€™ tiÄ• dinÄ• mÅ«lakanaye ca vutta
mÅ«lamÅ«lakanaye ekajjhaá¹ƒ katvÄ• yojetabbo.

74-85__._ __na ekamÅ«labhÄ• vaá¹ƒ labhamÄ• nehÄ«_ti abyÄ• katamÅ«lena na ekamÅ«la
labhamÄ• nehi aá¹-á¹-hÄ• rasaahetukacittuppÄ• dÄ• hetukasamuá¹-á¹-hÄ• narÅ«panibbÄ•
yathÄ• hi yathÄ• vuttacittuppÄ• dÄ• dayo hetupaccayavirahitÄ• ahetukavohÄ• raá¹ƒ labha
sahetukasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. tenÄ• ha __ ``ahetukavohÄ• rarahitaá¹ƒ katvÄ• â€
``sabbaá¹ƒ rÅ«paá¹ƒ na hetukameva, ahetukamevÄ• â€™â€™ ti vuttattÄ• kiÃ±cÄ• pi sahe
rÅ«paá¹ƒ ahetukaá¹ƒ, ``abyÄ• kato \Ne 172/ dhammo abyÄ• katassa dhammassa hetupacc
vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citt
rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.403) pana vacanato hetupa
sahetukasamuá¹-á¹-hÄ• nassa rÅ«passa ahetukavohÄ• rÄ• bhÄ• vo vutto. keci pana __ ``a
sahetukavohÄ• rena abbohÄ• rikaá¹ƒ katvÄ• ti atthaá¹ƒ vatvÄ• aÃ±Ã±athÄ• `ahetukaá¹ƒ a
ekamÅ«laâ€™ nti na sakkÄ• vattuâ€™â€™ nti vadanti. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vutt
ahetukavohÄ• rÄ• bhÄ• vena sahetukatÄ• pariyÄ• yassa atthasiddhattÄ• . apica hetupacca
sahetukatÄ• pariyÄ• yo labbhateva. tenÄ• ha __ ``na vÄ• sahetukaduke viya ... pe ... abbol
_nti. ettha __etthÄ• _ti etasmiá¹ƒ ekamÅ«lakaduke. __hetupaccayayogÄ• yogavasenÄ• _ti
yogÄ• yogavasena, hetupaccayassa sabbhÄ• vÄ• sabbhÄ• vavasenÄ• ti attho. __sahetuka
paccayabhÅ«tahetusabbhÄ• vato.

apare \Be 168/ pana bhaá¹‡anti ``sahetukacittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ahetukaá¹ƒ
vacanena saá¹…gahaá¹ƒ gacchantampi samÅ«lakattÄ• `abyÄ• katamÅ«lena na ekamÅ«la
satipi samÅ«lakatte nippariyÄ• yena sahetukaá¹ƒ na hotÄ«ti `abyÄ• katamÅ«lena ekamÅ«la
vattuá¹ƒ, tasmÄ• `ahetukaá¹ƒ abyÄ• kataá¹ƒ abyÄ• katamÅ«lena na ekamÅ«laá¹ƒ, sahetuk
abyÄ• katamÅ«lena ekamÅ«laâ€™ nti dvÄ«supi padesu anavarodhato abbohÄ• rikaá¹ƒ kat

tesaá¹ƒ matimattaá¹ƒ ``sahetukaabyÄ• katasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ abyÄ• katamÅ«

ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ tassa ekamÅ«labhÄ• vassa nicchitattÄ• , tasmÄ• vuttanayene

86-97__._ kusalÄ• kusalÄ• byÄ• katarÄ• sito namananÄ• manasaá¹…khÄ• tena visesena a

niddhÄ• raá¹‡aá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``nÄ• mÄ• naá¹ƒ niddhÄ• ritattÄ• â€™â€™ _ti.

viÃ±Ã±Ä• yamÄ• nameva pakaraá¹‡ena aparicchinnattÄ• . yadi evaá¹ƒ ``ahetukaá¹ƒ nÄ• m

nti pÄ• á¹-hantare kasmÄ• nÄ• maggahaá¹‡aá¹ƒ katanti Ä• ha __ ``supÄ• kaá¹-abhÄ• vatth

katvÄ• vutte kiá¹ƒ vattabbanti adhippÄ• yo.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«layamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. khandhayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

2-3__._ __khandhayamake_ \Ne 173/ __ ... pe ... pariÃ±Ã±Ä• ca vattabbÄ• _ti idaá¹ƒ padh

vattabbadassanaá¹ƒ. abhiÃ±Ã±eyyakathÄ• hi abhidhammo, sÄ• ca yÄ• vadeva pariÃ±Ã±a

vinÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya pahÄ• napariÃ±Ã±Ä• , tÄ«raá¹‡aÃ±ca sampuá¹‡á¹‡aparÄ•

kÄ• lapuggalokÄ• savibhÄ• gamukhena khandhÄ• naá¹ƒ visuá¹ƒ saha ca uppÄ• danirodhal

sÄ• tisayaá¹ƒ sambhavati, nÄ• Ã±Ã±athÄ• ti imamatthaá¹ƒ dassento __ ``chasu kÄ• labhed

vattabbÄ• â€™â€™ _ti padhÄ• naá¹ƒ vattabbaá¹ƒ uddharati. tattha pana yathÄ• na tÄ«raá

pahÄ• napariÃ±Ã±Ä• , evaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• vinÄ• Ã±Ä• tapariÃ±Ã±Ä• ya. sÄ• \B

sutamayaÃ±Ä• á¹‡amÅ«likÄ• ti desanÄ• kusalo satthÄ• anvayato byatirekato ca

samudÄ• yÄ• vayavapadatthÄ• divibhÄ• gadassanamukhena khandhesu pariÃ±Ã±Ä• ppab

``paÃ±cakkhandhÄ• â€™â€™ tiÄ• dinÄ• desanaá¹ƒ Ä• rabhÄ«ti dassento __ ``te pana kha

__paÃ±cahi padehÄ«_ti paÃ±cahi samudÄ• yapadehi.

__tatthÄ• _ti tesu samudÄ• yÄ• vayavapadesu. __dhammo_ti ruppanÄ• diko Ã±eyyadham

rÅ«pakkhandhÄ• disamudÄ• yapadassa. yadipi avayavavinimutto paramatthato samudÄ• y

avayavo samudÄ• yo na hoti, evaá¹ƒ na samudÄ• yopi avayavoti satipi samudÄ• yÄ• vayav

padÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• vato atthevÄ• bhedoti padadvayassa samÄ• natt

__ ``etasmiá¹ƒ saá¹ƒsayaá¹-á¹-hÄ• neâ€™â€™ _ti. ``cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhaga

viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ tiÄ• dÄ«su ekadeso

kiÃ±ci rÅ«paá¹ƒ ... pe ... ayaá¹ƒ vuccati rÅ«pakkhandhoâ€™â€™ tiÄ• dÄ«su (Vibh 2) pana

``rÅ«pÄ• di ... pe ... atthoâ€™â€™ _ti. avayavapadÄ• naÃ±cettha visesanavisesitabbavisay
samÄ• nÄ• dhikaraá¹‡atÄ• ya samudÄ• yapadatthatÄ• vuttÄ• , tato eva samudÄ• yapadÄ•
visesanavisesitabbÄ• naá¹ƒ atthÄ• naá¹ƒ accantaá¹ƒ bhedo abhedo vÄ• icchito, atha kho b
174/ abhedadassanavasena paá¹-hamanayo vutto, bhedadassanavasena dutiyanayo. yo hi
rÄ• saá¹-á¹-ho avayavapadehi rÅ«pÄ• disaddehi ca khandhasaddena ca visesanavisesitabb
svÄ• yaá¹ƒ atthato rÄ• sibhÄ• vena apekkhito ruppanÄ• diattho evÄ• ti.

yathÄ• avayavapadehi vuccamÄ• nopi samudÄ• yapadassa attho hoti, evaá¹ƒ samudÄ• ya
avayavapadassa atthoti ``rÅ«pakkhandho rÅ«paÃ±ceva rÅ«pakkhandho ca, rÅ«pakkhandho
tiÄ• dinÄ• padasodhanÄ• katÄ• ti dassento Ä• ha __ ``rÅ«pÄ• diavayavapadehi ... pe ... pa
vuttoâ€™â€™ _ti. tattha ekaccassa avayavapadassa aÃ±Ã±attha vuttiyÄ• avayavapadattha
siyÄ• anekantikatÄ• , samudÄ• yapadassa pana taá¹ƒ natthÄ«ti samudÄ• yapadatthassa a
byabhicÄ• rÄ• bhÄ• vo \Be 170/ ``rÅ«pakkhandho rÅ«panti? Ä• mantÄ• â€™â€™ ti __pÄ• a
``rÅ«pÄ• di ... pe ... dassetuâ€™â€™ _nti.

``rÅ«pakkhandhoâ€™â€™ tiÄ• dÄ«su khandhatthassa visesitabbattÄ• vuttaá¹ƒ __ ``padhÄ
khandhapadassÄ• â€™â€™ _ti. __vedanÄ• diupapadatthassa ca sambhavato_ ``vedanÄ•
__rÅ«pÄ• vayavapadena vuttassÄ• _ti rÅ«pasaá¹…khÄ• tena avayavapadena visesanabhÄ
rÅ«pakkhandhabhÄ• vo hoti. tena vuttaá¹ƒ ``rÅ«pakkhandho rÅ«panti? Ä• mantÄ• â€™â€™
rÅ«pakkhandhapade. padhÄ• nabhÅ«tena visesitabbattÄ• khandhÄ• vayavapadena vuttas
vedanÄ• kkhandhÄ• dibhÄ• vo hotÄ«ti yojanÄ• . samÄ• ne avayavapadÄ• bhidheyyabhÄ• v
viÃ±Ã±Ä• yati, so kasmÄ• padhÄ• nena na viÃ±Ã±Ä• yatÄ«ti adhippÄ• yo. __khandhÄ• vay
rÄ• saá¹-á¹-hamÄ• ha. tattha __kocÄ«_ti ruppanaá¹-á¹-ho. __kenaci samudÄ• yapadenÄ• _
vedanÄ• kkhandhÄ• dipadena. tenÄ• ha __ ``na sabbo sabbenÄ• â€™â€™ _ti. esa nayo ve
rÅ«parÅ«pakkhandhÄ• diavayavasamudÄ• yapadasodhanamukhena tattha ca catukkhandh
__padasodhanamÅ«lacakkavÄ• ro. evaÃ±ca dassentenÄ• _ti iminÄ• yvÄ• yaá¹ƒ rÅ«pÄ• di
rÅ«pakkhandhÄ• disamudÄ• yapadehi ca dassitÄ• kÄ• ro atthaviseso, taá¹ƒ paccÄ• masati
bhedakatÄ• ya sÄ• maÃ±Ã±ato avacchedakattÄ• , __visesitabbabhÄ• vo_ abhedayogena b
__samÄ• nÄ• dhikaraá¹‡abhÄ• vo_ tesaá¹ƒ bhedÄ• bhedÄ• naá¹ƒ ekavatthusannissayattÄ•

__tenÄ• _ti \Ne 175/ yathÄ• vuttena visesanavisesitabbabhÄ• vena. __etthÄ• _ti etasmiá¹ƒ
__tenÄ• _ti vÄ• samÄ• nÄ• dhikaraá¹‡abhÄ• vena. __etthÄ• _ti rÅ«pakkhandhapade. yath
uppalavisesanabhÅ«taá¹ƒ nÄ«laá¹ƒ visiá¹-á¹-hameva hoti, na yaá¹ƒ kiÃ±ci, evamidhÄ• pi kh
rÅ«pampi visiá¹-á¹-hameva siyÄ• ti dassento __ ``kiá¹ƒ khandhato ... pe ... hotÄ«â€™â€™ _
``rÅ«paÃ±ca taá¹ƒ khandho cÄ• â€™â€™ ti samÄ• nÄ• dhikaraá¹‡abhÄ• veneva yaá¹ƒ rÅ«
taá¹ƒ rÅ«panti ayampi Ä• panno evÄ• ti Ä• ha __ ``sabbeva ... pe ... visesitabbÄ• â€™â€™
niddhÄ• ritarÅ«pena bhavitabbaá¹ƒ avacchedakattÄ• , na aniddhÄ• ritarÅ«penÄ• ti Ä• ha __
_ntiÄ• di, tasseva gahitattÄ• na piyarÅ«pasÄ• tarÅ«passÄ• ti adhippÄ• yo. na \Be 171/ hi ta

khandhavisesanabhÄ• vena gahitaá¹ƒ, vissajjanaá¹ƒ kataá¹ƒ tassevÄ• ti yojanÄ• . __na kha
atthÄ«_ti idaá¹ƒ ruppanaá¹-á¹-ho rÅ«panti katvÄ• vuttaá¹ƒ, na hi so khandhavinimutto atthi.
yathÄ• vuttarÅ«passa khandhavinimuttassa abhÄ• veneva. ``piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ,
ca Ä• dÄ«su atadatthassa rÅ«pasaddassa labbhamÄ• nattÄ• ``tena rÅ«pasaddenÄ• â€™â
__vuccamÄ• naá¹ƒ_ bhÅ«tupÄ• dÄ• yampi bhedaá¹ƒ dhammajÄ• taá¹ƒ. __suddhenÄ• _ti k
attho. tayidaá¹ƒ pakaraá¹‡Ä• diavacchinnataá¹ƒ sandhÄ• ya vuttaá¹ƒ, samÄ• nÄ• dhikaraá¹
rÅ«pasaddena samÄ• nÄ• dhikaraá¹‡o khandhasaddo, tena yathÄ• vuttarÅ«pasaddena viy
__ ``khandhÄ• rÅ«pakkhandhoâ€™â€™ _ti. yadipi yathÄ• vuttaá¹ƒ rÅ«paá¹ƒ khandho eva
rÅ«pamevÄ• ti Ä• ha __ ``na ca sabbe ... pe ... visesitabbÄ• â€™â€™ _ti. __tenevÄ• _ti arÅ
khandhassa atthibhÄ• veneva. __teti_ khandhÄ• . __vibhajitabbÄ• _ti ``khandhÄ• rÅ«pakk
uddharitvÄ• ``rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca, avasesÄ• khandhÄ• na
vibhÄ• gena dassetabbÄ• .

__khandhÄ• naá¹ƒ rÅ«pavisesana ... pe ... saá¹ƒsayo hotÄ«_ti ettha kiá¹ƒ khandhato aÃ±Ã
yato vinivattÄ• vedanÄ• khandhavisesanaá¹ƒ hoti, sabbe ca khandhÄ• kiá¹ƒ khandhavise
visesitabbÄ• ti evaá¹ƒ yojanÄ• veditabbÄ• . __kecÄ«_ti anubhavanÄ• dippakÄ• rÄ• . __ker
vedanÄ• dinÄ• visesanena.

ettha ca rÅ«pÄ• dipaá¹‡á¹‡atti khandhapaá¹‡á¹‡atti ca ``rÅ«paá¹ƒ khandho, khandhÄ• rÅ«
tiÄ• dinÄ• visuá¹ƒ saha ca ruppanÄ• dike atthe pavattamÄ• nÄ• kadÄ• ci avayavabhÅ«te
samudÄ• yabhÅ«te, tassÄ• pana tathÄ• pavattanÄ• kÄ• re niddhÄ• rite yasmÄ• rÅ«pÄ• d
176/ visodhitÄ• nÄ• ma honti tabbisayakaá¹…khÄ• panodanato, tasmÄ• ``rÅ«pakkhandho
rÅ«pakkhandho rÅ«panti? Ä• mantÄ• â€™â€™ tiÄ• dinayappavattena paá¹-hamavÄ• rena
viya samudÄ• yatthopi vuccati, tathÄ• samudÄ• yapadehipÄ«ti ayamattho dassito. ``rÅ«paá
khandhÄ• vedanÄ• kkhandhoâ€™â€™ tiÄ• dinayappavattena pana dutiyavÄ• rena visesav
sÄ• maÃ±Ã±abhÅ«tenapi taá¹ƒtaá¹ƒvisiá¹-á¹-hena khandhÄ• vayavapadena so \Be 172/ so
na sabboti ayamattho dassito. khandhavinimuttassa yathÄ• dhippetassa abhÄ• vÄ• yadipi
pana na sabbo rÅ«paá¹ƒ, atha kho tadekadeso, tathÄ• vedanÄ• dayopÄ«ti ayamattho ``rÅ«
rÅ«paâ€™â€™ ntiÄ• dinayappavattena tatiyavÄ• rena dassito. ``rÅ«paá¹ƒ khandho, khandh
tiÄ• dinayappavattena pana catutthavÄ• rena ``rÅ«paá¹ƒ khandhoâ€™â€™ ti rÅ«passa kha
nÄ• mÄ• yaá¹ƒ na kevalaá¹ƒ rÅ«pameva, atha kho vedanÄ• di cÄ• ti vedanÄ• dÄ«nampi kh
khandhÄ• vedanÄ• divisesavanto, kecideva pana tena tena visesena tathÄ• vuccantÄ«ti a
dassentÄ« cesÄ• pÄ• á¸·i khandhÄ• naá¹ƒ yathÄ• vuttapaá¹‡á¹‡attisodhanamukhena sarÅ
saá¹ƒvattati, taÃ±ca tesaá¹ƒ yÄ• vadeva uppÄ• dÄ• dinicchayatthanti dassento __ ``evaá¹ƒ
veditabboâ€™â€™ _ti Ä• ha.

ekadesepi samudÄ• yavohÄ• ro dissati yathÄ• paá¹-o daá¸• á¸• ho, samuddo diá¹-á¹-hoti Ä
``cakkÄ• vayavabhÄ• vato cakkÄ• nÄ«ti yamakÄ• ni vuttÄ• nÄ«â€™â€™ _ti. __bandhitvÄ•

yamakamÅ«labhÄ• veneva vÄ• . mÅ«labhÄ• vena gahaá¹‡aá¹ƒ sambandhabhÄ• vo, taá¹ƒs
nÄ• bhiÄ• disadisatÄ• daá¹-á¹-habbÄ• . apubbassa vattabbassa abhÄ• vato nayidha desan
sambajjhatÄ«ti Ä• ha __ ``na maá¹‡á¸• alabhÄ• vena sambajjhanatoâ€™â€™ _ti. yadipi rÅ«
natthi, vedanÄ• kkhandhÄ• dimÅ«lakesu pana saÃ±Ã±Ä• dimukhena desanappavattiyaá¹ƒ
maá¹‡á¸• alabhÄ• vena sambandho, na tathÄ• pÄ• á¹-ho pavattoti Ä• ha __ ``vedanÄ• kkh
sambandhenÄ• â€™â€™ _ti. pacchimassa purimena asambajjhanameva hi heá¹-á¹-himaso
__suddhakkhandhalÄ• bhamattameva gahetvÄ• _ti ``khandhÄ• rÅ«paâ€™â€™ nti ettha kh
labbhamÄ• naá¹ƒ rÅ«pÄ• dÄ«hi asammissaá¹ƒ khandhaá¹-á¹-hamattameva uddesavasena
khandhavisesanaá¹ƒ rÅ«pÄ• di ``khandhÄ• rÅ«paâ€™â€™ nti suddharÅ«pÄ• dimattameva
visesarahitassa sÄ• maÃ±Ã±assa abhÄ• vato tattha __suddharÅ«pÄ• dimattatÄ• ya aá¹-á¹-
khandhavisesanabhÄ• vasaá¹…khÄ• ta_nti yathÄ• dhigataá¹ƒ khandhÄ• naá¹ƒ visesanabh
ruppanÄ• dikaá¹ƒ \Ne 177/ visesanatthaá¹ƒ dassetuá¹ƒ. kevalameva taá¹ƒ aggaá¹‡hanto kh
yojetvÄ• ... pe ... vibhattattÄ• suddhakkhandhavÄ• roti vuttoti yojanÄ• .

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. paá¹‡á¹‡attivÄ• ro

niddesavÄ• ravaá¹‡á¹‡anÄ•

<26> __evaá¹ƒ_ \Be 173/ __vutta_nti evaá¹ƒ dvÄ• rÄ• lambanehi saddhiá¹ƒ dvÄ• rappavat
vuttaá¹ƒ. piyasabhÄ• vaá¹ƒ piyajÄ• tikaá¹ƒ ``kathaá¹ƒ rÅ«pena kho, Ä• vusoâ€™â€™ tiÄ• c
piyasabhÄ• vaá¹-á¹-hena rÅ«paá¹ƒ, na ruppanaá¹-á¹-henÄ• ti vuttaá¹ƒ __ ``piyarÅ«paá¹ƒ ...
rÅ«pakkhandhoâ€™â€™ _ti. ruppanaá¹-á¹-hena rÅ«pakkhandhapariyÄ• pannampi cakkhÄ•
piyasabhÄ• vamattavacanicchÄ• vasena piyarÅ«pameva anuppavisati, na rÅ«pakkhandhan
pe ... na rÅ«pakkhandhoti vuttaâ€™â€™ _nti. ``yo pana yattha visesoâ€™â€™ ti vutto vises
adhippÄ• yenÄ• ha __ ``vacanasesoâ€™â€™ _ti. na hi adhikÄ• rato labbhamÄ• nassa ajjh
diá¹-á¹-hisaÃ±Ã±Ä• ti vÄ• paduddhÄ• royaá¹ƒ veditabbo. visesatÄ• panassÄ• ``visesaá¹ƒ
ti paá¹-iÃ±Ã±Ä• ya eva pÄ• kaá¹-Ä• . ``avasesÄ• saá¹…khÄ• rÄ• â€™â€™ ti etthÄ• pi esev
jÄ• nÄ• ti abhinivisatÄ«ti saÃ±Ã±Ä• diá¹-á¹-hÄ«ti Ä• ha __ ``diá¹-á¹-hi eva saÃ±Ã±Ä• â€™â
cÄ• _ti __ca_-saddena avasiá¹-á¹-haá¹ƒ papaÃ±caá¹ƒ saá¹…gaá¹‡hÄ• ti. tathÄ• hi ``papaÃ
ti ettha __papaÃ±casÅ«daniyaá¹ƒ_ (Ps I 201) vuttaá¹ƒ ``saÃ±Ã±Ä• nÄ• mena vÄ• papaÃ±c

<28> ``khandhÄ• vedanÄ• kkhandhoâ€™â€™ ti etasmiá¹ƒ anulome yathÄ• sarÅ«padass
evaá¹ƒ ``na khandhÄ• na vedanÄ• kkhandhoâ€™â€™ ti paá¹-ilome, idha pana paá¹-ivacan
tadatthaá¹ƒ vivaranto __ ``khandhasaddappavattiyÄ• ca abhÄ• ve vedanÄ• kkhandhasadda
_ti Ä• ha. tena sattÄ• paá¹-isedhe ayaá¹ƒ na-kÄ• roti dasseti. saddaggahaá¹‡aÃ±cettha sad
178/ paÃ±Ã±attiyÄ• saddasabhÄ• gataá¹ƒ vÄ• sandhÄ• ya kataá¹ƒ. paá¹‡á¹‡attisodhanaÃ

``paá¹‡á¹‡attisodhanamattameva karotÄ«â€™â€™ _ti. tena niddhÄ• retabbassa dhammant
yato vuttaá¹ƒ __ ``na aÃ±Ã±adhammasabbhÄ• vo evettha pamÄ• á¹‡aâ€™â€™ _nti. __eva
yathÄ• vuttamatthaá¹ƒ pÄ• á¹-hantarena samattheti. kÄ• maá¹ƒ katthaci satipi khandhe natt
akhandhattasabhÄ• vÄ• pana natthi vedanÄ• ti ``na khandhÄ• na vedanÄ• kkhandhoti? Ä•
evaá¹ƒ vÄ• etaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``paÃ±Ã±attinibb
tiÄ• di.

<39> ``rÅ«pato aÃ±Ã±eâ€™â€™ ti ettha bhÅ«tupÄ• dÄ• ya dhammo viya piyasabhÄ• vopi
rÅ«pasaddÄ• bhidheyyatÄ• sÄ• maÃ±Ã±ena gahitoti Ä• ha __ ``lokuttarÄ• vedanÄ• dayo_
_ti. __appavattimattamevÄ• _ti khandhasaddappavattiyÄ• abhÄ• ve rÅ«pasaddappavattiyÄ
paá¹‡á¹‡attisodhanamattataá¹ƒyeva sandhÄ• ya vadati, tathÄ• cÄ• ha __ ``evaÃ±ca katvÄ
dasseti --- yathÄ• cakkhuto aÃ±Ã±assa sabbassapi sabhÄ• vadhammassa Ä• yatanaggaha
tadubhayavinimuttaá¹ƒ kiÃ±ci natthÄ«ti kevalaá¹ƒ paÃ±Ã±attisodhanatthaá¹ƒ tameva abhÄ•
``cakkhuÃ±ca Ä• yatane ca á¹-hapetvÄ• avasesÄ• na ceva cakkhu na ca Ä• yatanaâ€™â€
tadatthameva ubhayavinimuttassa abhÄ• vaá¹ƒ dassetuá¹ƒ ``rÅ«paÃ±ca khandhe ca á¹-hap
rÅ«paá¹ƒ na ca khandhÄ• â€™â€™ ti vuttanti. visamopaÃ±Ã±Ä• so. ``cakkhuÃ±ca Ä• yatan
ettha hi avasesaggahaá¹‡ena gayhamÄ• naá¹ƒ kiÃ±ci natthÄ«ti sakkÄ• vattuá¹ƒ Ä• yatana
sabhÄ• vadhammassa abhÄ• vÄ• . tenÄ• ha __ ``yadi siyÄ• â€™â€™ _ti. ``rÅ«paÃ±ca kha
ettha pana na tathÄ• sakkÄ• vattuá¹ƒ khandhavinimuttassa sabhÄ• vadhammassa atthibh
khandhagataá¹ƒ dhammajÄ• taá¹ƒ natthÄ«ti evamidaá¹ƒ vuttaá¹ƒ siyÄ• , evaá¹ƒ sati yuttam
__ ``aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• paÃ±Ã±attiggahaá¹‡ameva uddha
siyÄ• avasesaggahaá¹‡ena gayhamÄ• nanti Ä• netvÄ• sambandho. khandho ca siyÄ• ti y

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

50-205__._ missakakÄ• labhedesu \Ne 179/ yamakesu padÄ• naá¹ƒ bhinnakÄ• lattÄ• siyÄ
``amissakakÄ• labhedesu vÄ• resu atthavisesÄ• bhÄ• vatoâ€™â€™ _ti. idÄ• ni tamevattha
_tiÄ• dinÄ• vivarati. __tenÄ• _ti atthavisesÄ• bhÄ• vena. __etthÄ• _ti etasmiá¹ƒ pavattivÄ•
vÄ• pavattivÄ• ravaá¹‡á¹‡anÄ• yaá¹ƒ. __cha eva vuttÄ• , _ na navÄ• ti adhippÄ• yo. tenÄ•
_tiÄ• di. __ete pana tayo_ti attanÄ• visuá¹ƒ anantaraá¹ƒ dassite sandhÄ• yÄ• ha. __yathÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ niddhÄ• retvÄ• dassitabbÄ• kÄ• rÄ• paccuppannenÄ• tÄ«tÄ• dayo
Ä• gatÄ• . __ ``na visuá¹ƒ vijjantÄ«â€™â€™ _ti vuttamevatthaá¹ƒ __ ``tattha tattha hÄ«â€™
pÄ• kaá¹-ataraá¹ƒ karoti. tattha __paá¹-ilomapucchÄ• hÄ«_ti ``yassa vÄ• pana vedanÄ• kk
uppajjittha, tassa rÅ«pakkhandho uppajjatÄ«â€™â€™ ti evamÄ• dikÄ• hi paá¹-hamapade v
pavattÄ• hi. __tenevÄ• _ti nayato yojetuá¹ƒ sakkuá¹‡eyyattÄ• eva. __missakakÄ• labhedes
amissakakÄ• labhedesuyeva, atha kho missakakÄ• labhedesu cÄ• ti attho. na yojanÄ• suka

atha kho sukhaggahaá¹‡atthampÄ«ti dassento Ä• ha __ ``amissaka ... pe ... vuttÄ• nÄ«â€™

__yena kÄ• raá¹‡enÄ• _ti yena ekapadadvayasaá¹…gahitÄ• naá¹ƒ khandhÄ• naá¹ƒ uppÄ•
lÄ• bhasaá¹…khÄ• tena kÄ• raá¹‡ena. yathÄ• kkamaá¹ƒ purepaÃ±ho pacchÄ• paÃ±hoti ca
purepacchÄ• paÃ±hoti ca nÄ• maá¹ƒ vuttanti niddhÄ• retvÄ• yojetabbaá¹ƒ. tattha pana
``ekapadadvayasaá¹…gahitÄ• naâ€™â€™ nti idaá¹ƒ ekajjhaá¹ƒ katvÄ• gahetabbaá¹ƒ. tam
``yassa hÄ«â€™â€™ _tiÄ• dinÄ• . tattha __yassÄ• _ti yassa paÃ±hassa. ``paÃ±hoâ€™â€™
pavattaá¹ƒ vacanaá¹ƒ veditabbaá¹ƒ. tenevÄ• ha __ ``paripÅ«retvÄ• vissajjetabbatthasaá¹…
taá¹ƒ sarÅ«padassanena vissajjanaá¹ƒ taá¹ƒvissajjanaá¹ƒ, taá¹ƒ vÄ• yathÄ• vuttaá¹ƒ vissa
taá¹ƒvissajjano, tassa __taá¹ƒvissajjanassa. purimakoá¹-á¹-hÄ• senÄ• _ti purimena uddesa
vissajjanapadassa samÄ• natthatÄ• idha sadisatthatÄ• . __ekena padenÄ• _ti ekena padh
yamakapadena, na paá¹-hamapadenevÄ• ti attho. __uppÄ• danirodhalÄ• bhasÄ• maÃ±Ã±a
nirodhassa vÄ• labbhamÄ• natÄ• ya samÄ• natÄ• mattena. __sanniá¹-á¹-hÄ• napada ... pe
aá¹-á¹-hakathÄ• yaá¹ƒ ``yattha rÅ«pakkhandho nuppajjatÄ«â€™â€™ tiÄ• dinÄ• purepaÃ±h
yadipi tattha ``uppajjatÄ«â€™â€™ ti vissajjitattÄ• vedanÄ• kkhandhassa uppÄ• do labbhat
sanniá¹-á¹-hÄ• napadasaá¹…gahito \Ne 180/ rÅ«pakkhandhassa anuppÄ• do pÄ• á¸·iyaá¹ƒ
tassa vasena purepaÃ±ho yuttoti adhippÄ• yo. evaÃ±hi purimakoá¹-á¹-hÄ• sena sadisatthat

``yassa rÅ«pakkhandho nuppajjittha, tassa vedanÄ• kkhandho nuppajjitthÄ• â€™â€™ ti ett
anuppannapubbatÄ• paá¹-ikkhepamukhena itarassa paá¹-ikkhipÄ«yatÄ«ti rÅ«pakkhandhas
padhÄ• nabhÄ• vena vutto. eseva nayo aÃ±Ã±esupi edisesu á¹-hÄ• nesÅ«ti Ä• ha __ ``san
paá¹-ikkhipanaá¹ƒ paá¹-ikkhepoâ€™â€™ _ti \Be 176/. ``yassa rÅ«pakkhandho uppajjati, tas
nirujjhatÄ«â€™â€™ ti ettha pana rÅ«pakkhandhassa uppÄ• dalakkhaá¹‡aá¹ƒ katvÄ• veda
pucchÄ«yatÄ«ti so eva ``noâ€™â€™ ti paá¹-isedhÄ«yati. esa nayo aÃ±Ã±esupi edisesu á¹-
``saá¹ƒsayatthanivÄ• raá¹‡aá¹ƒ paá¹-isedhoâ€™â€™ _ti. ``na-kÄ• ravirahitaâ€™â€™ nti et
paá¹-isedhitamÄ• ha. yadi evaá¹ƒ pÄ• á¸·igatipaá¹-isedhavissajjanÄ• naá¹ƒ ko visesoti Ä• h
uppattÄ«â€™â€™ _tiÄ• di.

__tadekadesapakkhepavasenÄ• _ti tesaá¹ƒ catunnaá¹ƒ paÃ±hÄ• naá¹ƒ paÃ±cannaÃ±ca v
pakkhipanavasena. tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``paá¹-hame á¹-hÄ• ne paripuá¹‡á¹
purimakoá¹-á¹-hÄ• se sarÅ«padassanenÄ• â€™â€™ tiÄ• di. yo panettha paÃ±hesu vissajja
á¹-hÄ• nesu pakkhepaá¹ƒ labhati, taá¹ƒ dassetuá¹ƒ __ ``paripuá¹‡á¹‡apaÃ±ho evÄ• â€™â€
__pÄ• á¸·ivavatthÄ• nadassanÄ• dito_ti ettha __Ä• di_-saddena pucchÄ• vibhaá¹…go vissa
paÃ±he yojanÄ• nayoti imesaá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__suddhÄ• vÄ• sÄ• na_ntiÄ• di pÄ• á¸·iyÄ• padaá¹ƒ uddharitvÄ• atthadassanatthaá¹ƒ Ä•
rÅ«pakkhandho nuppajjittha, tassa tattha vedanÄ• kkhandho nuppajjitthÄ• â€™â€™ ti imas
``suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tatthÄ• â€™â€™ ti. tattha __ekabhÅ«miyaá¹ƒ dutiyÄ• up

bhÅ«miyÄ• ekassa ariyapuggalassa dutiyavÄ• raá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ natthÄ«ti a
vattabbameva natthi. svÄ• yamattho yathÄ• Ã±Ä• pito hoti, taá¹ƒ dassetuá¹ƒ __ ``paá¹-isan
... pavattÄ• â€™â€™ _ti vuttaá¹ƒ. tena addhÄ• paccuppannavasenÄ• yaá¹ƒ desanÄ• pava
Ä• dÄ• nanikkhepaparicchinnaá¹ƒ kammajasantÄ• naá¹ƒ ekattena gahetvÄ• tassa vasena
akammajesu kusalÄ• dÄ«su kathanti codanÄ• yaá¹ƒ tepi idha taá¹ƒnissitÄ• eva katÄ• ti das
``tasmiÃ±hi ... pe ... dassitÄ• â€™â€™ _ti. __tenevÄ• _ti kammajasantÄ• neneva. __tasmÄ
vipÄ• kasantÄ• nassa ekattena gahitattÄ• . __tassÄ• _ti kammajasantÄ• nassa. paÃ±casu s
paccekaá¹ƒ ``ekissÄ• bhÅ«miyÄ• dutiyÄ• upapatti natthÄ«â€™â€™ ti yathÄ• vuttapÄ• á¸
``suddhÄ• vÄ• sÄ• naâ€™â€™ nti avisesavacanato sakalepi suddhÄ• vÄ• se sÄ• natthÄ«t
viÃ±Ã±Ä• yatÄ«ti codanaá¹ƒ samuá¹-á¹-hÄ• petvÄ• sayameva parihituá¹ƒ __ ``kasmÄ• p
tattha suddhÄ• vÄ• sesu heá¹-á¹-hÄ• bhÅ«mikassa asati indriyaparipÄ• ke uparibhÅ«misam
paá¹-isedhetuá¹ƒ uddhaá¹ƒsotavacanato. uddhamassa taá¹‡hÄ• sotaá¹ƒ vaá¹-á¹-asotaÃ±cÄ
tenÄ• ha __ ``uddhaá¹ƒsotapÄ• á¸·isabbhÄ• vÄ• â€™â€™ _ti. __saá¹ƒsandetabbÄ• _ti yath
netabbÄ• . tathÄ• ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ.

__etena sanniá¹-á¹-hÄ• nenÄ• _ti aá¹…kitokÄ• sabhÄ• virÅ«puppÄ• dasannissayena nicch
tathÄ• bhÄ• virÅ«pabhÄ• vino. __asaÃ±Ã±asattÄ• pÄ«_ti na kevalaá¹ƒ paÃ±cavokÄ• rÄ• e
__te eva_ asaÃ±Ã±asatte eva gahetvÄ• purimakoá¹-á¹-hÄ• seti adhippÄ• yo. __tena ye sa
vajjitÄ• _ti tena yathÄ• vuttasanniá¹-á¹-hÄ• nena ye virahitÄ• , te tathÄ• na vattabbÄ• ti atth
tatoâ€™â€™ _tiÄ• dinÄ• dasseti. __tato_ti asaÃ±Ã±Ä• bhavato. __pacchimabhavikÄ• na_
sarÅ«pato dassetuá¹ƒ __ ``kiá¹ƒ paÃ±cavokÄ• rÄ• dÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. apacchim
arÅ«pabhave yathÄ• rÅ«pakkhandho nuppÄ• di, evaá¹ƒ tattha pacchimabhavikÄ• naá¹ƒ ve
``etena sanniá¹-á¹-hÄ• nena saá¹…gahitattÄ• â€™â€™ _ti. tenÄ• ha __ ``tesaá¹ƒ ... pe ... Ä
__tesa_nti pacchimabhavikÄ• naá¹ƒ. __tatthÄ• _ti arÅ«pabhave. __itarÄ• nuppattibhÄ• vaÃ
vedanÄ• kkhandhassa anuppajjanasabbhÄ• vampi. sappaá¹-isandhikÄ• nampi suddhÄ• vÄ
parinibbÄ• napariyÄ• yo oá¸·Ä• rikadosappahÄ• nato kilesÅ«pasamasÄ• maÃ±Ã±ena vutto

__sabbesaÃ±hi tesa_nti taá¹ƒtaá¹ƒbhÅ«miyaá¹ƒ á¹-hitÄ• naá¹ƒ sabbesaá¹ƒ suddhÄ• vÄ• s
panÄ• _tiÄ• dinÄ• vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti. __anantÄ• lokadhÄ• tuyo_ti
paricchedÄ• bhÄ• vaá¹ƒyeva dassetuá¹ƒ vuttaá¹ƒ. puggalavasena samÄ• nÄ• dhÄ• ratÄ• y
okÄ• savasena pana sambhavanto saá¹ƒkiá¹‡á¹‡Ä• viya hontÄ«ti Ä• ha __ ``saá¹ƒkiá¹‡á¹‡

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

206-208__._ __tassÄ• pÄ«_ti \Ne 182/ puggalokÄ• savÄ• rassapi. __okÄ• se puggalassevÄ
puggalo, tasseva okÄ• savisiá¹-á¹-hapuggalassevÄ• ti \Be 178/ attho. yathÄ• pana puggala

puggalokÄ• savÄ• ropi labbhati, evaá¹ƒ okÄ• savÄ• ropi labbheyyÄ• ti codanaá¹ƒ sandhÄ• cÄ• â€™â€™ _ti. __tasmÄ• _ti yasmÄ• vuccamÄ• nopi okÄ• so puggalassa visesabhÄ• ve tasmÄ• .

__aÃ±Ã±athÄ• _ti pavattivÄ• re viya Ä• dÄ• nanikkhepaparicchinnaá¹ƒ kammajasantÄ• na uppÄ• danirodhavasena pariÃ±Ã±Ä• vacane. ``yo rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• tÄ«â€™â sanniá¹-á¹-hÄ• napadasaá¹…gahitatthÄ• bhÄ• vadassanamukhena itarassapi abhÄ• vaá¹ƒ ``rupakkhandhaparijÄ• nanassa abhÄ• vÄ• â€™â€™ _ti vuttaá¹ƒ. ``Ä• mantÄ• â€™â€™ ti cittakkhaá¹‡avasenevettha tayo addho labbhantÄ«ti attho. ``aggamaggasamaá¹…giÃ±ca ar dvinnaá¹ƒ padÄ• naá¹ƒ ``rÅ«pakkhandhaÃ±ca na parijÄ• nanti vedanÄ• kkhandhaÃ±ca na p padehi yathÄ• kkamaá¹ƒ sambandho. ``á¹-hapetvÄ• avasesÄ• puggalÄ• â€™â€™ ti pana __aggamagga ... pe ... natthÄ«_ti iminÄ• arahattamaggaÃ±Ä• á¹‡asseva pariÃ±Ã±Ä• matth pariÃ±Ã±Ä• kiccaá¹ƒ sÄ• tisayaá¹ƒ, tadabhÄ• vÄ• na itaresanti dasseti. yato tasseva vajirÅ sesÄ• naÃ±ca vijjÅ«pamatÄ• . __tenÄ• _ti tena yathÄ• vuttena vacanena. __tadavasesasab aggamaggasamaá¹…gito avasesasabbapuggale. imaá¹ƒ pana yathÄ• vuttadosaá¹ƒ parihara sandhÄ• yÄ• â€™â€™ ti vadanti.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• yatanayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-9__._ __vuttanayenÄ• _ti \Ne 183/ ``avayavapadehi vutto ekadeso sakalo vÄ• samudÄ• samudÄ• yapadehi pana vutto ekantena avayavapadÄ• naá¹ƒ atthoâ€™â€™ tiÄ• dinÄ• vu yathÄ• vuttaatthavaá¹‡á¹‡anÄ• nayadassanatÄ• ya sabbapaá¹‡á¹‡attivÄ• rÄ• dÄ«su yathÄ dasseti.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

10-17__._ __vÄ• yanaá¹ƒ_ \Be 179/ savisayaá¹ƒ byÄ• petvÄ• pavattanaá¹ƒ, tayidaá¹ƒ yath evaá¹ƒ sÄ«lÄ• dÄ«supÄ«ti pÄ• á¸·iyaá¹ƒ ``sÄ«lagandhoâ€™â€™ tiÄ• di vuttaá¹ƒ ``sÄ«lÄ• d

katvÄ• . tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``sÄ«lagandho ... pe ... nÄ• mÄ• nÄ«â€™â€™ ti. y
savisayabyÄ• panaá¹ƒ tattha pasaá¹-abhÄ• vo pÄ• kaá¹-abhÄ• vo vÄ• hoti, tasmÄ• ``pasÄ
pÄ• kaá¹-abhÄ• vaá¹-á¹-hena vÄ• â€™â€™ ti vuttaá¹ƒ. attano vatthussa sÅ«canaá¹ƒ vÄ• _
samÄ• gatÄ• (DN II 332; SN a I 37), paá¹‡á¹‡attidhammÄ• â€™â€™ tiÄ• dÄ«su (Dhs duka
samÅ«hapaÃ±Ã±attÄ«supi kÄ• yadhammasaddÄ• Ä• gatÄ• ti __ ``sasabhÄ• vaâ€™â€™ _
... natthÄ«_ti idaá¹ƒ ``na dhammo nÄ• yatanaâ€™â€™ nti ettha dhammasaddassa
vinivattavisesasabbasabhÄ• vadhammavÄ• cakataá¹ƒ sandhÄ• ya vuttaá¹ƒ, na
dhammÄ• yatanasaá¹…khÄ• tadhammavisesavÄ• cakatanti daá¹-á¹-habbaá¹ƒ.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

18-21__._ __etasmi_nti \Ne 184/ pavattivÄ• re. __pucchÄ• mattalÄ• bhenÄ• _ti moghapucc
``yassa cakkhÄ• yatanaá¹ƒ uppajjati, tassa saddÄ• yatanaá¹ƒ uppajjatÄ«â€™â€™ tiÄ• dika
``yassa saddÄ• yatanaá¹ƒ uppajjati, tassa gandhÄ• yatanaá¹ƒ uppajjatÄ«â€™â€™ tiÄ• dÄ«
pucchÄ• mattalÄ• bhena saá¹…gahaá¹ƒ anujÄ• nanto __ ``vissajjanavasena hÄ• petabbÄ•
``vakkhati hÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ aá¹-á¹-hakathÄ• ya samattheti.

__sadisavissajjana_nti sÄ• maÃ±Ã±avacanaá¹ƒ visesaniviá¹-á¹-hameva hotÄ«ti taá¹ƒ vises
``puggalavÄ• rameva sandhÄ• ya vuttaâ€™â€™ nti vatvÄ• tassÄ• pana sadisavissajjanat
sadisaá¹ƒ, tatthÄ• pi vissajjitanti dassento __ ``okÄ• savÄ• re pana ... pe ... vissajjitaâ€™â€
tattha __ta_nti dutiyaá¹ƒ. __puggalavÄ• repÄ«_ti yattha sadisaá¹ƒ vissajjanaá¹ƒ, tattha pugg
vissajjitaá¹ƒ, pageva okÄ• savÄ• reti adhippÄ• yo. __virattakÄ• makammanibbattassÄ• _ti b
kÄ• mo etenÄ• ti virattakÄ• maá¹ƒ, rÅ«pÄ• vacarakammaá¹ƒ, tato nibbattassa. paá¹-isandh
__paá¹-isandhibÄ«jaá¹ƒ, _ tassa. __ ``evaá¹ƒsabhÄ• vattÄ• â€™â€™ _ti etena ekantato
kÄ• mataá¹‡hÄ• nidÄ• nakammahetukÄ• ni ghÄ• nÄ• dÄ«nÄ«ti dasseti. __gandhÄ• dayo c
tesampi abhÄ• vaá¹ƒ sandhÄ• ya vadati. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttar

__ ``saccaâ€™â€™ _nti yathÄ• vuttavasena gahetabbaá¹ƒ codakena vuttamatthaá¹ƒ samp
yenÄ• dhippÄ• yena tÄ• ni yamakÄ• ni sadisavissajjanÄ• ni, taá¹ƒ dassetuá¹ƒ __ ``yathÄ•
vuttaá¹ƒ. tatrÄ• yaá¹ƒ saá¹…khepattho --- tattha cakkhÄ• yatanamÅ«lakesu ghÄ• nÄ• yatan
``sacakkhukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naâ€™â€™ ntiÄ• dinÄ• nayena jivh
sadisavissajjanÄ• ni, tathÄ• idha ghÄ• nÄ• yatanamÅ«lakesu ghÄ• nÄ• yatanayamakena t
jivhÄ• kÄ• yÄ• yatanayamakÄ• ni ``yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati, tassa jivhÄ• yatana
Ä• mantÄ• â€™â€™ tiÄ• dinÄ• nayena sadisavissajjanÄ• nÄ«ti. evamettha ubhayesaá¹ƒ v
sadisavissajjanatÄ• ya idaá¹ƒ vuttaá¹ƒ, na ekajjhaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sadisavissajjana
``tasmÄ• tattha tattheva sadisavissajjanatÄ• pÄ• á¸·ianÄ• ruá¸·hatÄ• ya kÄ• raá¹‡aâ€™â€

cakkhÄ• yatanamÅ«laggahaá¹‡aá¹ƒ kimatthiyanti Ä• ha __ ``nidassanabhÄ• venÄ• â€™â€
__nidassanabhÄ• venÄ• _ti nidassanabhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asadisavissajjanatÄ•
nidassanabhÄ• veneva, na pana tesaá¹ƒ nidassitabbehi sabbathÄ• sadisavissajjanatÄ• yÄ
``yebhuyyatÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ yebhuyyataá¹ƒ dassetuá¹ƒ __ ``tesu hÄ«â€™â€™

__eva_nti iminÄ• ``Ä• mantÄ• â€™â€™ ti paá¹-ivacanavissajjanena yathÄ• vuttavacanass
vissajjanabhÄ• vÄ• nujÄ• nanaá¹ƒ kattabbanti imamatthaá¹ƒ Ä• kaá¸• á¸• hati. __sÄ• _ti du
__ghÄ• nÄ• yatanayamakenÄ• _ti cakkhÄ• yatanamÅ«lakesu ghÄ• nÄ• yatanayamakeneva
ghÄ• nÄ• yatanamÅ«lakakÄ• yÄ• yatanayamakena saddhiá¹ƒ sesÄ• ni. __sadisavissajjana
``anÄ• ruá¸·hÄ• nÄ«â€™â€™ _ti ettakameva __tathÄ• _-saddena anukaá¸• á¸• hÄ«yati, na
ti dassento __ ``tathÄ• ti ... pe ... samaÃ±Ã±enÄ• â€™â€™ _ti vatvÄ• idÄ• ni __ ``kÄ• raá¹
_ti vuttassa sadisavissajjanattassa tattha abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``ghÄ• najivhÄ• kÄ• y
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha \Be 181/ __agabbhaseyyakesu pavattamÄ• nÄ• na
``sahacÄ• ritÄ• yÄ• â€™â€™ _ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ, tathÄ• __ ``gabb
pavattamÄ• nÄ• naâ€™â€™ _nti. __itarÄ• ni_ ghÄ• nÄ• yatanamÅ«lakÄ• ni jivhÄ• kÄ• yÄ•
vissajjÄ«yanti, ghÄ• nÄ• yatanamÅ«lakesu ca yamakesu vissajjitesu __itaradvayamÅ«lakÄ
jivhÄ• kÄ• yÄ• yatanamÅ«lakÄ• ni na vissajjÄ«yanti avisesattÄ• appavisesattÄ• cÄ• ti yoje
kÄ• yÄ• yatanayamake dutiyapucchÄ• vasena appaviseso, itaravasena aviseso veditabbo.
saddhi_nti idaá¹ƒ rÅ«pÄ• yatanamÅ«lakamanÄ• yatanavasena vuttanti Ä• ha __ ``rÅ«pÄ• y
adhippÄ• yoâ€™â€™ _ti. tenevÄ• ha __ ``rÅ«pÄ• yatanamÅ«lakesu hÄ«â€™â€™ _tiÄ• di.
rÅ«pÄ• yatanamÅ«lakagandharasaphoá¹-á¹-habbÄ• yatanayamakÄ• naá¹ƒ. __dutiyapucch
yathÄ• vuttayamakÄ• naá¹ƒyeva dutiyapucchÄ• naá¹ƒ. __vuttanayenÄ• _ti ``sarÅ«pakÄ• na
ntiÄ• dinÄ• vuttena nayena. __Ä• dipucchÄ• na_nti tesaá¹ƒyeva yamakÄ• naá¹ƒ paá¹-ham

__heá¹-á¹-himehÄ«_ti idaá¹ƒ avisesavacanampi yesu sadisavissajjanatÄ• sambhavati, tad
``gandharasa ... pe ... atthoâ€™â€™ _ti. uddiá¹-á¹-hadhammesu uddesÄ• nurÅ«paá¹ƒ labb
vissajjanaá¹ƒ, yo tattha na sabbena sabbaá¹ƒ uddesÄ• nurÅ«paguá¹‡ena upalabbhati, tass
vissajjanameva nÄ• ma hotÄ«ti Ä• ha __ ``avissajjaneneva alabbhamÄ• natÄ• dassanena v
hontÄ«â€™â€™ _ti.

cakkhuvikalasotavikalÄ• \Ne 186/ viya cakkhusotavikalopi labbhatÄ«ti so pana aá¹-á¹-haka
saá¹…gahitoti dassento __ ``jaccandhampi ... pe ... veditabboâ€™â€™ _ti Ä• ha. paripuá¹‡
opapÄ• tikaá¹ƒ sandhÄ• ya vuttanti ettha aá¹-á¹-hÄ• nappayutto __eva_-saddoti tassa á¹-h
``vuttamevÄ• ti atthoâ€™â€™ _ti vatvÄ• tena paripuá¹‡á¹‡Ä• yatanassa tattha aniyatattÄ•
aparipuá¹‡á¹‡Ä• yatanassapi saá¹…gaho siddhoti dassento __ ``tena jaccandhabadhirampi
nivÄ• ritÄ• hotÄ«â€™â€™ _ti Ä• ha.

22-254__._ __tasmiá¹ƒ puggalassa anÄ• maá¹-á¹-hattÄ• _ti kasmÄ• vuttaá¹ƒ, yÄ• vatÄ• ``

pucchatÄ«â€™â€™ ti iminÄ• pi okÄ• soyeva Ä• maá¹-á¹-hoti. ``Ä• mantÄ• â€™â€™ ti paá
kÄ• raá¹‡avibhÄ• vanÄ• dhippÄ• yeneva ``kasmÄ• paá¹-iÃ±Ã±Ä• taâ€™â€™ nti codanaá
kÄ• raá¹‡aá¹ƒ dassetukÄ• mo __ ``nanÅ«â€™â€™ _tiÄ• dimÄ• ha \Be 182/. __gabbhaseyy
parinibbÄ• yissatÄ«_ti pacchimabhavikaá¹ƒ sandhÄ• yÄ• ha. __tadavatthassÄ• _ti pacchim
__bhavissantassÄ• _ti bhÄ• vino. __paá¹-iÃ±Ã±Ä• tabbattÄ• _ti ``uppajjissatÄ«â€™â€™ ti

__atha kasmÄ• _ti etthÄ• yaá¹ƒ saá¹…khepattho --- yadi ``yassa rÅ«pÄ• yatanaá¹ƒ uppajjis
cakkhÄ• yatanaá¹ƒ uppajjissatÄ«â€™â€™ ti pucchÄ• yaá¹ƒ vuttena vidhinÄ• paá¹-iÃ±Ã±Ä
kena kÄ• raá¹‡ena paá¹-ilome ``yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjissati, tassa cak
nuppajjissatÄ«â€™â€™ ti pucchÄ• ya ``Ä• mantÄ• â€™â€™ ti paá¹-iÃ±Ã±Ä• taá¹ƒ, nanu id
viruddhanti? __nanÅ«_tiÄ• dinÄ• pi codako tameva virodhaá¹ƒ vibhÄ• veti. __no ca nuppajj
evÄ• ti attho. __ ``tasmiá¹ƒ bhaveâ€™â€™ _tiÄ• di tassa parihÄ• ro. tattha __tasmiá¹ƒ bhav
``rÅ«pÄ• yatanaá¹ƒ nuppajjissatÄ«â€™â€™ ti vuttaá¹ƒ pavattamÄ• nattÄ• , tasmiá¹ƒ bhave
avacanato_ti bhÄ• vÄ«bhÄ• vena avattabbato Ä• raddhuppÄ• dabhÄ• vena pavattamÄ• na
``bhavantare hÄ«â€™â€™ _tiÄ• di. na pana vuccatÄ«ti sambandho. __evaÃ±ca katvÄ• _tiÄ
yathÄ• vuttamatthaá¹ƒ samattheti.

yasmiá¹ƒ attabhÄ• ve yehi Ä• yatanehi bhavitabbaá¹ƒ, __taá¹ƒtaá¹ƒÄ• yatananibbattakakan
avassaá¹ƒbhÄ• vÄ«Ä• yatanassa_ sattassa, santÄ• nassa vÄ• , ``yassa vÄ• pana rÅ«pÄ• y
cakkhÄ• yatanaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• , yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppaj
cakkhÄ• yatanaá¹ƒ nuppajjissatÄ«ti? Ä• mantÄ• â€™â€™ ti ca evaá¹ƒ pavattaá¹ƒ pucchÄ•
Ä• yatanapaá¹-ilÄ• bhassa \Ne 187/ jÄ• tibhÄ• vato suá¹-á¹-hu upapannaá¹ƒ bhavati. __pac
__Ä• di_-saddena arÅ«pe uppajjitvÄ• parinibbÄ• yanakÄ• saá¹…gayhanti. __idampi_ vissa
__abhinanditabbattÄ• _ti ``Ä• mantÄ• â€™â€™ ti sampaá¹-icchitabbattÄ• .

yaá¹ƒ pana aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• nanti vuttanti sambandho
ghÄ• nÄ• yatanuppattito puretarameva upacchijjissati, taá¹ƒ ghÄ• nÄ• yatanÄ• nibbattakaka
panÄ«disaá¹ƒ kammaá¹ƒ atthÄ«ti viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``yassa yatthÄ• â€™â€™ _tiÄ
idha aghÄ• nakoti adhippetoti kathamidaá¹ƒ viÃ±Ã±Ä• yatÄ«ti codanÄ• ya __ ``na hÄ«â€™â€™
tamatthaá¹ƒ sÄ• dhetuá¹ƒ __ ``dhammahadayavibhaá¹…geâ€™â€™ _tiÄ• di vuttaá¹ƒ. avac
yathÄ• dhammasÄ• sane abhidhamme paá¹-ikkhepoyevÄ• ti \Be 183/. __idhÄ• _ti imasmiá¹
__yathÄ• dassitÄ• sÅ«_ti ``yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjissati, tassa cakkhÄ• y
yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati, tassa tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«â€™
dassitappakÄ• rÄ• su pucchÄ• su. __Ä• mantÄ• ti vutta_nti atha kasmÄ• na viÃ±Ã±Ä• yatÄ
kasmÄ• paá¹-ivacanena vissajjanaá¹ƒ na katanti adhippÄ• yo. __sanniá¹-á¹-hÄ• nena gahit
pana sotÄ• yatanaá¹ƒ nuppajjissati, yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissatÄ«â€™
sanniá¹-á¹-hÄ• napadena gahitassa atthassa. __ekadese saá¹ƒsayatthassa sambhavenÄ• _
atthassa sambhavena sanniá¹-á¹-hÄ• natthapaá¹-iyogabhÅ«tasaá¹ƒsayatthassa paá¹-ivacan

``Ä• mantÄ• â€™â€™ ti paá¹-ivacanavissajjanassa akattabbato atthassa abhinditvÄ• ekajjl
tenÄ• ha __ ``bhinditabbehi na paá¹-ivacanavissajjanaá¹ƒ hotÄ«â€™â€™ _ti.

__yadi siyÄ• _ti bhinditvÄ• vattabbepi atthe yadi paá¹-ivacanavissajjanaá¹ƒ siyÄ• ,
__paripuá¹‡á¹‡avissajjanameva na siyÄ• _ anokÄ• sabhÄ• vato bhinditabbato cÄ• ti attho. t
parinibbantÄ• naá¹ƒ, arÅ«pe pacchimabhavikÄ• naá¹ƒ, ye ca arÅ«paá¹ƒ upapajjitvÄ• parin
cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaÃ±ca nuppajjissati, cakkhÄ• yatanaÃ±ca nuppajjatÄ«â
``rÅ«pÄ• vacare parinibbantÄ• naá¹ƒ, arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca n
rÅ«pÄ• yatanaÃ±ca na nirujjhissatÄ«â€™â€™ ti ca tattha vibhÄ• gavasena pavatto pÄ• á¹-
yadi abhinditabbe paá¹-ivacanavissajjanaá¹ƒ, na bhinditabbe, evaá¹ƒ sante ``yassa vÄ• par
uppajjati, tassa cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• â€™â€™ ti iminÄ• paá¹-ivacanav
gabbhaseyyakÄ• naá¹ƒ somanassapaá¹-isandhi natthÄ«ti kasmÄ• na viÃ±Ã±Ä• yati, bhindi
paá¹-ivacanavissajjanaá¹ƒ hotÄ«ti sampaá¹-icchitabbanti? taá¹ƒ na, aÃ±Ã±Ä• ya pÄ• á¸·iyÄ
viÃ±Ã±Ä• yamÄ• nattÄ• ti dassento __ ``kÄ• madhÄ• tuyÄ• â€™â€™ _tiÄ• dimÄ• ha.

``yaá¹ƒ cittaá¹ƒ uppajjati, na nirujjhati, taá¹ƒ cittaá¹ƒ nirujjhissati, nuppajjissatÄ«ti? Ä• mantÄ
tasseva cittassa nirodho anÄ• gatabhÄ• vena tassa uppÄ• dakkhaá¹‡e yathÄ• vutto, evaá¹
kammajasantÄ• nassa nirodho tassa uppÄ• de anÄ• gatabhÄ• vena vattabbo. tenetaá¹ƒ da
uppÄ• dakkhaá¹‡e nirodho anÄ• gatabhÄ• vena vuccati, kimaá¹…gaá¹ƒ pana ekasantÄ• na
__sabbattha_ sabbasmiá¹ƒ anÄ• gatavÄ• re. upapajjantÄ• naá¹ƒ eva vasena __so_ nirodho
vutto, kasmÄ• panettha nirodho upapannÄ• naá¹ƒ vasena na vuttoti Ä• ha __ ``uppannÄ• n
__tasseva_ yathÄ• pavattassa kammajasantÄ• nassa eva. __tasmÄ• _ti yasmÄ• uppÄ• da
Ä• raddho nÄ• ma hoti, tasmÄ• . __bhede satipi_ kÄ• labhedÄ• masanassa kÄ• raá¹‡e sati
anÄ• gatakÄ• lÄ• masanavaseneva nirodhasseva vasena vissajjanadvayaá¹ƒ __upapannan
aÃ±Ã±esaá¹ƒ vasena nirodhasseva vattuá¹ƒ asakkuá¹‡eyyattÄ• __ ``arahataâ€™â€™ _nti

yadi upapattianantaraá¹ƒ nirodho Ä• raddho nÄ• ma hoti, atha kasmÄ• cutiyÄ• nirodhavac
sandhÄ• yÄ• ha __ ``tanniá¹-á¹-hÄ• nabhÄ• vato pana cutiyÄ• nirodhavacanaâ€™â€™ _nt
__tanniá¹-á¹-hÄ• nabhÄ• vato_ti tassa santÄ• nassa niá¹-á¹-hÄ• nabhÄ• vato. __pavatte_tiÄ
pÄ• kaá¹-akaraá¹‡aá¹ƒ. tattha __tassÄ• _ti santÄ• nassa. __vakkhatÄ«_tiÄ• dipi pavatte nir
cutinirodhasseva gahitatÄ• ya kÄ• raá¹‡avacanaá¹ƒ. __tenÄ• _ti tena yathÄ• vuttena pÄ• á¹
__etthÄ• _ti etasmiá¹ƒ ``yassa cakkhÄ• yatanaá¹ƒ nirujjhissatÄ«â€™â€™ tiÄ• dike Ä• yatan
niruddhassapi cutiyÄ• eva nirodho icchito, ``sacakkhukÄ• naâ€™â€™ ntiÄ• di kathanti Ä• h
``sacakkhukÄ• nantiÄ• dÄ«su ca paá¹-iladdhacakkhukÄ• nantiÄ• dinÄ• attho viÃ±Ã±Ä• yat
pacchimabhavikÄ• . acakkhukavacanaÃ±ca sÄ• vasesanti yojanÄ• .

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dhÄ• tuyamakaá¹ƒ

1-19__._ __saddadhÄ• tusambandhÄ• na_nti \Ne 189/ idaá¹ƒ yÄ• ni cakkhudhÄ• tÄ• dimÅ«
ca saddadhÄ• tumÅ«lakÄ• ni, tÄ• ni sandhÄ• ya vuttaá¹ƒ. na hi tÄ• ni cakkhuviÃ±Ã±Ä• á¹‡a
cutipaá¹-isandhivasena labbhanti, eteneva Ä• yatanayamakepi pavattivÄ• re saddadhÄ• tus
yamakÄ• naá¹ƒ alabbhamÄ• natÄ• ca veditabbÄ• .

dhÄ• tuyamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saccayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ•

10-26__._ __so_ti \Be 185/ dukkhasaddo. __aÃ±Ã±atthÄ• _ti
saá¹…khÄ• radukkhaviparia¹‡Ä• madukkhadukkhÄ• dhiá¹-á¹-hÄ• nesu. __aÃ±Ã±anirapekk
saá¹…khÄ• rÄ• dipadantarÄ• napekkho. __tenÄ• _ti aÃ±Ã±anirapekkhadukkhapadaggahaá
visayabhÅ«te. __esa dukkhasaddo_ ``dukkhaá¹ƒ dukkhasaccaâ€™â€™ nti ettha paá¹-hame
dukkhadukkhaá¹ƒ. ``dukkhaá¹ƒ dukkhasaccaâ€™â€™ nti ettha dukkhameva dukkhasaccan
icchitabbaá¹ƒ, dukkhaá¹ƒ dukkhasaccamevÄ• ti pana icchitabbanti Ä• ha __ ``ekantena duk
__saccavibhaá¹…ge vuttesu samudayesu koci phaladhammesu natthÄ«_ti saccavibhaá¹…g
samudayesu ekopi phalasabhÄ• vesu natthi, phalasabhÄ• vo natthÄ«ti attho. ``phaladhamm
pÄ• á¹-ho. __maggasaddo ca phalaá¹…gesÅ«_ti sÄ• maÃ±Ã±aphalaá¹…gesu sammÄ• diá
maggapariyÄ• pannaâ€™â€™ ntiÄ• dinÄ• (Vibh 492, 495) Ä• gato maggasaddo __magga
kÄ• raá¹‡Å«pacÄ• renÄ• ti adhippÄ• yo. tenÄ• ha __ ``na maggakiccasabbhÄ• vÄ• â€™â€
saccadesanÄ• ya pabhavÄ• disabhÄ• vÄ• eva dhammÄ• samudayÄ• dipariyÄ• yena vuttÄ
\Ne 190/. ettha ca tebhÅ«makadhammÄ• naá¹ƒ yathÄ• rahaá¹ƒ dukkhasamudayasaccantog
sabhÄ• vadhamme ca uddharanto phaladhamme eva uddhari. nanu ca maggasampayuttÄ•
tepi uddharitabbÄ• ti? na, tesaá¹ƒ maggagatikattÄ• . ``phaladhammesÅ«â€™â€™ ti ettha d
phalasampayuttadhammÄ• naá¹ƒ viya tesampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__padasodhanena ... pe ... idha gahitÄ• _ti etena asaccasabhÄ• vÄ• naá¹ƒ dhammÄ• naá
nivattitataá¹ƒ Ä• ha. __tesa_nti dukkhÄ• dÄ«naá¹ƒ. __tabbisesanayogavisesa_nti tena dukk
visiá¹-á¹-hataá¹ƒ. saccavisesanabhÄ• veneva dukkhÄ• dÄ«naá¹ƒ pariÃ±Ã±eyyatÄ• dibhÄ• v
``ekantasaccattÄ• â€™â€™ _ti. __yathÄ• cetthÄ• _ti yathÄ• etasmiá¹ƒ saccayamake sudd
saccavisesanabhÅ«tÄ• eva dukkhÄ• dayo gahitÄ• . __evaá¹ƒ khandhayamakÄ• dÄ«supÄ«
ayaá¹ƒ nayo dassitoti attho. padasodhanavÄ• re taá¹ƒmÅ«lacakkavÄ• re ca ``rÅ«paá¹ƒ rÅ«

samudÄ• yapadÄ• naá¹ƒyeva vuttattÄ• vattabbameva natthÄ«ti __ ``suddhakkhandhÄ• div
tathÄ• cetthÄ• pi \Be 186/ suddhavÄ• re eva ayaá¹ƒ nayo dassito. yadi suddhakkhandhÄ• d
khandhÄ• divisesanabhÅ«tÄ• nameva rÅ«pÄ• dÄ«naá¹ƒ gahaá¹‡ena bhavitabbaá¹ƒ, atha k
aÃ±Ã±esampi rÅ«pÄ• dÄ«naá¹ƒ vasena attho dassitoti codanaá¹ƒ sandhÄ• yÄ• ha __ ``aá¹
_tiÄ• di. purimo eva attho yutto, yuttito pÄ• á¹-hova balavÄ• ti.

paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

27-164__._ dukkhapariÃ±Ã±Ä• yÄ• va dukkhasamatikkamanatthÄ• ti sappadesaá¹ƒ pavatt
bhaveyyÄ• ti kassaci Ä• saá¹…kÄ• siyÄ• ti dassento Ä• ha __ ``ariyattÄ• ... pe ... katvÄ• v
panettha ``antimabhave á¹-hitattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vadanti, taá¹ƒ na yujjati upapa
dukkhavicÄ• rattÄ• , na ca sabbe suddhÄ• vÄ• sÄ• antimabhavikÄ• uddhaá¹ƒsotavacanat
uppajjatÄ«â€™â€™ ti uppÄ• dÄ• vatthÄ• . avisesena dukkhasaccapariyÄ• pannÄ• dhamm
taá¹ƒsamaá¹…gÄ« ca puggalo vuttoti dassento __ ``sabbe upapajjantÄ• â€™â€™ _tiÄ• diá
yasmÄ• nicchayarÅ«pena gahito, nicchitasseva ca atthassa vibhÄ• gadassanena bhavitabb
... pe ... upapannamevÄ• â€™â€™ _ti Ä• ha. tattha tesveva keci dassÄ«yantÄ«ti sambandh
__ekakoá¹-á¹-hÄ• suppattisamaá¹…gino_ti dukkhakoá¹-á¹-hÄ• suppattisamaá¹…gino. __tes
gahitesu. __maggaphaluppÄ• dasamaá¹…gÄ«sÅ«_ti maggaphaluppÄ• dasamaá¹…gÄ«naá

__ettha cÄ• _tiÄ• dinÄ• ``sabbesaâ€™â€™ ntiÄ• dipÄ• á¸·iyÄ• piá¹‡á¸• atthaá¹ƒ dasseti.
__samudayasaccuppÄ• davomissassa dukkhasaccuppÄ• dassÄ• _ti idaá¹ƒ anÄ• dare sÄ•
samudayasaccuppÄ• davomissepi dukkhasacce taá¹ƒrahitassa samudayasaccuppÄ• darah
dassanavasena vuttanti yojanÄ• . keci pana ``samudayasaccÄ• vomissassÄ• â€™â€™ ti pa
``taá¹ƒrahitassÄ• â€™â€™ _ti idaá¹ƒ purimapadassa atthavivaraá¹‡aá¹ƒ veditabbaá¹ƒ. __ta
samudayasaccuppÄ• dasahitassa dukkhasaccuppÄ• dassa dassanavasena vuttanti yojanÄ
asaÃ±Ã±asattÄ• naá¹ƒ, __pavattiyaá¹ƒ dukkhasaccassa uppÄ• do_ ``pavatteâ€™â€™ tiÄ•
koá¹-á¹-hÄ• sesu na gahitoti attho. paá¹-isandhiyaá¹ƒ pana \Be 187/ tesaá¹ƒ uppÄ• dassa p
gahitatÄ• dassitÄ• eva. __tathÄ• nirodho cÄ• _ti yathÄ• asaÃ±Ã±asattÄ• naá¹ƒ paá¹-isan
uppÄ• do paá¹-hamakoá¹-á¹-hÄ• sena gahito, pavattiyaá¹ƒ pana so dvÄ«hi koá¹-á¹-hÄ• seh
dukkhasaccassa nirodhopÄ«ti attho. tathÄ• hi ``sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte taá¹‡h
bhaá¹…gakkhaá¹‡eâ€™â€™ tiÄ• dinÄ• (Yam I saccayamaka.88) nirodhavÄ• re pÄ• á¸·i pa
yvÄ• yaá¹ƒ ``ettha cÄ• â€™â€™ tiÄ• dinÄ• samudayasaccayamake pÄ• á¸·iyÄ• atthanayo
nayo, evameva tatthÄ• pi attho netabboti attho. tathÄ• hi ``sabbesaá¹ƒ upapajjantÄ• naâ€™
pÄ• á¸·i pavattÄ• .

__evaÃ±ca satÄ«_ti evaá¹ƒ khaá¹‡avasena okÄ• saggahaá¹‡e satÄ«ti yathÄ• vuttamattha

paccÄ• masati. __etassa vissajjane_ti etassa yamakapadassa vissajjane. ``aggamaggassa
arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e, yassa cittassa anantarÄ• aggamaggaá¹ƒ paá
cittassa uppÄ• dakkhaá¹‡e, asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasa
tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjissatÄ«â€™â€™ ti (Yam I saccayamaka.71) purima
Ä• gatattÄ• virodho natthÄ«ti __ ``pacchimakoá¹-á¹-hÄ• seâ€™â€™ _tiÄ• di vuttaá¹ƒ \Ne 1
yasmÄ• na upapatticittuppÄ• dakkhaá¹‡o bhÄ• vino samudayapaccuppÄ• dassa Ä• dhÄ• r
kÄ• mÄ• vacarÄ• diokÄ• so, tasmÄ• . __puggalokÄ• savÄ• ro hesÄ• _ti yasmÄ• puggalok
tatthÄ• â€™â€™ ti ettha okÄ• savasena tattha-saddassa attho veditabbo. yadi puggalokÄ•
kÄ• mÄ• vacarÄ• diokÄ• savaseneva attho gahetabbo, na khaá¹‡avasena, atha kasmÄ• ``
ntiÄ• dinÄ• okÄ• saá¹ƒ anÄ• masitvÄ• tattha vissajjanaá¹ƒ pavattanti codanaá¹ƒ sandhÄ•
... so evÄ• â€™â€™ _ti. tattha __tatthÄ• _ti okÄ• savÄ• re. __puggalavisesadassanattha_n
puggalasaá¹…khÄ• tavisesadassanatthaá¹ƒ. __yattha te_ti yasmiá¹ƒ kÄ• mÄ• vacarÄ• diok

__kecÄ«_ti dhammasirittheraá¹ƒ sandhÄ• yÄ• ha. so hi ``pavatte cittassa bhaá¹…gakkhaá
nuppajjatÄ«â€™â€™ ti ettha cittajarÅ«pameva adhippetaá¹ƒ cittapaá¹-ibaddhavuttittÄ• ti kÄ
apare ``arÅ«peti imaá¹ƒ purimÄ• pekkhampi hotÄ«ti tena pavattaá¹ƒ visesetvÄ• arÅ«pabha
\Be 188/, tasmÄ• `yassa vÄ• pana samudayasaccaá¹ƒ nirujjhati, tassa dukkhasaccaá¹ƒ up
tiÄ• dÄ«supi evamattho veditabboâ€™â€™ ti vadanti. __puggalo na cittaá¹ƒ apekkhitvÄ• va
cittassa anadhikatattÄ• vuttaá¹ƒ. yattha pana samudayasaccassa uppÄ• danicchayo, tatthe
anuppÄ• danicchayenapi bhavitabbaá¹ƒ cittena ca vinÄ• puggalasseva anupalabbhanatoti
nuppajjatÄ«â€™â€™ ti ettha samudayasaccÄ• dhÄ• raá¹ƒ cittaá¹ƒ atthato gahitamevÄ• ti s
indriyabaddhepi na sabbo rÅ«puppÄ• do ekantena cittuppÄ• dÄ• dhÄ«noti sakkÄ• vattuá¹ƒ
tattha rÅ«puppattidassanato, tasmÄ• cittajarÅ«pameva cittassa uppÄ• dakkhaá¹‡e uppajja
pana tassa tÄ«supi khaá¹‡esu uppajjatÄ«ti niá¹-á¹-hamettha gantabbaá¹ƒ. vibhajitabbÄ• av
natthÄ«ti siyÄ• yaá¹ƒ pasaá¹…go paá¹-hamavÄ• re, dutiyavÄ• re pana vibhajanÄ• eva sÄ•
labbhati, paá¹-hamavÄ• repi vÄ• nÄ• yaá¹ƒ pasaá¹…go. kasmÄ• ? esÄ• hi yamakassa pa
yathÄ• lÄ• bhavasena yojanÄ• .

__dutiye citte vattamÄ• ne_ti ettha ``paá¹-hamaá¹ƒ bhavaá¹…gaá¹ƒ, dutiyaá¹ƒ cittaâ€™â€™
bhavanikantiyÄ• Ä• vajjanampi vipÄ• kappavattito visadisattÄ• ``dutiyaâ€™â€™ nti vattuá
paá¹-á¹-hÄ• ya pubbe tassa tattha samudayasaccaá¹ƒ nuppajjitthÄ• ti vattabbÄ• ti apare. bh
sahajÄ• taá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ idha dutiyaá¹ƒ cittanti adhippetaá¹ƒ. tato pubbe pavatta
abyÄ• katabhÄ• vena samÄ• najÄ• tikattÄ• ekanti katvÄ• tato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ•
samudayasaccaá¹ƒ nuppajjitthevÄ• ti \Ne 193/. tenÄ• ha __ ``sabbantimena paricchedenÄ•
__tasmi_nti dutiye citte. __tena samÄ• nagatikattÄ• _ti tena yathÄ• vuttadutiyacittena ca taá
dukkhasaccaá¹ƒ uppajjittha, no ca samudayasaccanti vattabbabhÄ• vena samÄ• nagatikatt
tena samÄ• nagatikatÄ• ya dassitattÄ• eva. __yathÄ• vuttÄ• _ti dutiyÄ• kusalacittato purim
aggahitÄ• honti itarabhÄ• vÄ• bhÄ• vato. vuttamevatthaá¹ƒ pÄ• á¹-hantarena samatthetuá

vuttaá¹ƒ. __te_ti catuvokÄ• rÄ• . __vajjetabbÄ• _ti ``itaresaâ€™â€™ nti visesanena nivattet
__paÃ±cavokÄ• rÄ• viya yathÄ• vuttÄ• suddhÄ• vÄ• sÄ• _ti dutiyacittakkhaá¹‡asamaá¹…
suddhÄ• vÄ• sasaá¹…khÄ• tÄ• paÃ±cavokÄ• rÄ• pubbe vuttÄ• santi, evaá¹ƒ catuvokÄ• r
yojanÄ• .

``yassa \Be 189/ yatthÄ• â€™â€™ ti puggalokÄ• sÄ• Ä• dheyyÄ• dhÄ• rabhÄ• vena apek
aÃ±Ã±amaÃ±Ã±aparicchinnÄ• gahitÄ• â€™â€™ _ti. __kÄ• mÄ• vacare ... pe ... upapannÄ
abhisametÄ• vino rÅ«pÄ• vacaraá¹ƒ upapannÄ• , rÅ«pÄ• vacare abhisametÄ• vino arÅ«pÄ
vÄ• -saddena kÄ• mÄ• vacare abhisametÄ• vino arÅ«pÄ• vacaraá¹ƒ upapannÄ• ti ca yojeta
upapannokÄ• se. __abhisamayo_ti uparimaggÄ• bhisamayo yÄ• va upapanno na bhavissat
upapannapuggalÄ• __ettha_ etasmiá¹ƒ ``abhisametÄ• vÄ«naâ€™â€™ ntiÄ• dinÄ• vutte d
gayhanti_ puggalokÄ• sÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paricchinnattÄ• . yadi evaá¹ƒ kiá¹ƒ te
asaá¹…gahitÄ• ti Ä• ha __ ``te panÄ• â€™â€™ _tiÄ• di. tattha yaá¹ƒ vuttaá¹ƒ ``samÄ• naga
dassitÄ• â€™â€™ ti, taá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``anabhisametÄ• vÄ«naâ€™â€™
--- ``anabhisametÄ• vÄ«naâ€™â€™ nti iminÄ• paá¹-hamapadena gahitÄ• sabbattha magg
tattha suddhÄ• vÄ• se ye anabhisametÄ• vino, tesu dvippakÄ• resu suddhÄ• vÄ• sÄ• yasm
anabhisametÄ• vinoti gahetabbÄ• , tattha nesaá¹ƒ tathÄ• gahetabbakÄ• lassa visesanattha
dutiye citte vattamÄ• neâ€™â€™ ti vuttanti.

__etenÄ• _ti etena vacanena. vodÄ• nacittaá¹ƒ nÄ• ma maggacittÄ• naá¹ƒ anantarapaccay
pana aggamaggacittassa. __tato_ti yathÄ• vuttavodÄ• nacittato __purimataracittasamaá¹…
anulomaÃ±Ä• á¹‡asampayuttacittasamaá¹…gino, avasiá¹-á¹-havuá¹-á¹-hÄ• nagÄ• minivipas
tenÄ• ha __ ``yÄ• va sabbantimataá¹‡hÄ• sampayuttacittasamaá¹…gÄ«, tÄ• va dassitÄ• â€

paá¹-isandhicuticittÄ• naá¹ƒ \Ne 194/ bhaá¹…guppÄ• dakkhaá¹‡Ä• pavatte cittassa bhaá¹.
dukkhasaccÄ• dÄ«naá¹ƒ nuppÄ• dÄ• dÄ«su samÄ• nagatikÄ• ti katvÄ• vuttaá¹ƒ __ ``pavat
tattha cuticittassapi uppÄ• dakkhaá¹‡assa gahaá¹‡aá¹ƒ daá¹-á¹-habbanti yojanÄ• . __dvÄ«s
samudayasaccassa bhÄ• vino nirodhassa appaá¹-ikkhepapaá¹-ikkhepavasena pavattesu pu
__na visesita_nti yathÄ• vutte appaá¹-ikkhepe ca satipi visesetvÄ• na vuttanti attho. __ekas
tÄ• disassa __maggassa ca phalassa ca bhaá¹…gakkhaá¹‡asamaá¹…gino_ purimakoá¹-á¹-
koá¹-á¹-hÄ• sadvayasambhavÄ• bhÄ• vatoti attho. idÄ• ni tamevatthaá¹ƒ vivarituá¹ƒ __ ``ya
_ntiÄ• di vuttaá¹ƒ. __kesaÃ±ci_ puggalÄ• naá¹ƒ. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ.
190/ cÄ• â€™â€™ ti vuttamaggaphalÄ• ni dassento __ ``tiá¹‡á¹‡aá¹ƒ phalÄ• naá¹ƒ dvinnaÃ
Ä• ha. tÄ• ni pana heá¹-á¹-himÄ• ni tÄ«á¹‡i phalÄ• ni majjhe ca dve maggÄ• veditabbÄ• . _
anuppÄ• detvÄ• _ti paá¹-ipakkhadhammehi avokiá¹‡á¹‡aá¹ƒ katvÄ• saha vipassanÄ• ya m
sÄ• taccakiriyÄ• kÄ• tabbÄ• , taá¹ƒ akatvÄ• ti attho. tenÄ• ha __ ``antarantarÄ• ... pe ... up
``arÅ«pe maggassa ca phalassa ca bhaá¹…gakkhaá¹‡eâ€™â€™ ti avisesato vutte kathama
Ä• ha __ ``sÄ• maÃ±Ã±avacanenapÄ«â€™â€™ _tiÄ• di. tena apavÄ• davisayapariyÄ• yen

lokasiddhoyaá¹ƒ Ã±Ä• yoti dasseti.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

165-170__._ __etthevÄ• _ti imasmiá¹ƒ saccayamake eva. __apariÃ±Ã±eyyatÄ• dassanatth
pariÃ±Ã±eyyÄ• bhÄ• vavacano, nÄ• pi pariÃ±Ã±eyyapaá¹-ipakkhavacano, atha kho tadaÃ±
saccesu labbhamÄ• nÄ• naá¹ƒ pahÄ• tabbatÄ• dÄ«nampi dassane Ä• panneyeva samayav
dassanaparo, tesu kesuci saccesu labbhamÄ• nÄ• nampi kesaÃ±ci visesÄ• naá¹ƒ ayaá¹ƒ v
dassento __ ``sacchikaraá¹‡a ... pe ... dassanatthaÃ±cÄ• â€™â€™ _ti Ä• ha. __samudaye
vuttÄ• , na tÄ«raá¹‡apariÃ±Ã±Ä• _ti yuttaá¹ƒ tÄ• vetaá¹ƒ samudayassapi tÄ«retabbasabhÄ
tÄ«raá¹‡apariÃ±Ã±Ä• va_ \Ne 195/ __vuttÄ• , na pahÄ• napariÃ±Ã±Ä• â€™â€™ _ti idaá¹ƒ
dukkhaá¹ƒ appahÄ• tabbamevÄ• ti? samudayasaccavibhaá¹…ge vuttÄ• naá¹ƒ kesaÃ±ci sa
dukkhasacce saá¹…gahaá¹‡ato dukkhasamudaye vÄ• asaá¹…karatova gahetvÄ• bhÅ«tak
__ubhayatthÄ• _ti dukkhe samudaye ca vuttÄ• . kasmÄ• ? tesaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ti. eva
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhedabhinnaá¹ƒ yathÄ• vuttaá¹ƒ pariÃ±Ã±Ä• kiccaá¹ƒ pu
labbhamÄ• nampi maggakÄ• le ekakkhaá¹‡e eva labbhati ekaÃ±Ä• á¹‡akiccattÄ• ti dassetu
``maggaÃ±Ä• á¹‡aÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. saá¹…khÄ• rayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ•

<1> satipi \Be 191/ kusalamÅ«lÄ• dÄ«nampi vibhattabhÄ• ve khandhÄ• divibhÄ• go tato sÄ
``khandhÄ• dayo viya pubbe avibhattÄ• â€™â€™ _ti Ä• ha. pakÄ• rattho vÄ• ettha __Ä• di
tiÄ• dÄ«su viyÄ• ti kusalamÅ«lÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. __aviÃ±Ã±Ä• tattÄ
ettha luttaniddiá¹-á¹-ho aviÃ±Ã±Ä• pitattÄ• ti attho. yadipi kÄ• yasaá¹…khÄ• rÄ• naá¹ƒ vikap
hetuphalabhÄ• voyeva icchito, sÄ• mivacanarÅ«pÄ• vibhÅ«to pana attheva atthabhedoti da
... kattuattheâ€™â€™ _ti Ä• ha. __so panÄ• _ti kattuattho.

2-7__._ __suddhikaekekapadavasenÄ• _ti ``kÄ• yo saá¹…khÄ• roâ€™â€™ tiÄ• dÄ«su dvÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ asammissaekekapadavasena. __atthÄ• bhÄ• vato_ti yathÄ• dhippeta
karajakÄ• yÄ• diko attho attheva. tenevÄ• ha __ ``padasodhana ... pe ... avacanÄ«yattÄ• â€

atthÄ• bhÄ• vaá¹ƒ byatirekavasena dassento __ ``yathÄ• â€™â€™ _tiÄ• dimÄ• ha. kasmÄ•
samÄ• sapadabhÄ• ve tattha attho labbhati, idha na labbhatÄ«ti? bhinnalakkhaá¹‡attÄ• . ta
rÅ«pakkhandhÄ• dipadÄ• ni \Ne 196/ samÄ• nÄ• dhikaraá¹‡Ä• nÄ«ti padadvayÄ• dhiá¹-á¹-
pana kÄ• yasaá¹…khÄ• rÄ• dipadÄ• ni bhinnÄ• dhikaraá¹‡Ä• nÄ«ti tathÄ• rÅ«po attho na la
``yathÄ• dhippetatthÄ• bhÄ• vatoâ€™â€™ _ti.

__visuá¹ƒ adÄ«petvÄ• _ti ``kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• saha vuccamÄ• nopi
visuá¹ƒ attano atthaá¹ƒ ajotetvÄ• ekaá¹ƒ atthaá¹ƒ yadi dÄ«petÄ«ti parikappavasena vadati.
kÄ• yasaá¹…khÄ• rasaddÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡ataá¹ƒ ulliá¹…geti. __ ``kÄ• yasaá
kÄ• yasaá¹…khÄ• ratthe vattamÄ• noâ€™â€™ _ti kasmÄ• vuttaá¹ƒ, ``saá¹…khÄ• rasaddo
vattamÄ• noâ€™â€™ ti pana vattabbaá¹ƒ siyÄ• . evaÃ±hi sati khandhatthe vattamÄ• no kh
kÄ• yasaddena visesitabboti idaá¹ƒ vacanaá¹ƒ yujjeyya, kÄ• yasaá¹…khÄ• rasaddÄ• naá¹ƒ
na kevalaá¹ƒ saá¹…khÄ• rasaddoyeva saá¹…khÄ• ratthe \Be 192/ vattati, atha kho kÄ• yas
dassetuá¹ƒ __ ``kÄ• yasaá¹…khÄ• rasaddo kÄ• yasaá¹…khÄ• ratthe vattamÄ• noâ€™â€™
samÄ• nÄ• dhikaraá¹‡enÄ• ti adhippÄ• yo. byadhikaraá¹‡ena pana saá¹…khÄ• rassa vises

__imassa vÄ• rassÄ• _ti suddhasaá¹…khÄ• ravÄ• rassa. __padasodhanena dassitÄ• na_r
dassitabhÄ• vasÄ• maÃ±Ã±ena suddhakÄ• yÄ• dÄ«nampi gahaá¹‡aá¹ƒ Ä• pajjeyyÄ• ti taá
``yathÄ• dhippetÄ• namevÄ• â€™â€™ _ti Ä• ha. __kÄ• yÄ• dipadehi aggahitattÄ• _ti suddh
__idha panÄ• _ti aá¹-á¹-hakathÄ• yaá¹ƒ. suddhasaá¹…khÄ• ravÄ• raá¹ƒ sandhÄ• ya vuttam
suddhasaá¹…khÄ• ravÄ• ramevettha ananujÄ• nanto sakalasaá¹…khÄ• rayamakavisayanti
saá¹…khÄ• rayamakeâ€™â€™ _ti. __adhippetatthapariccÄ• go_ti assÄ• sapassÄ• sÄ• dika
aggahaá¹‡aá¹ƒ cetanÄ• kÄ• yaabhisaá¹…kharaá¹‡asaá¹…khÄ• rÄ• di __anadhippetatthapa
saá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• suddhasaá¹…khÄ• rataá¹ƒmÅ«lacakkavÄ• rÄ• atthÄ• b
kasmÄ• pavattivÄ• rameva anÄ• rabhitvÄ• aÃ±Ã±athÄ• desanÄ• Ä• raddhÄ• ti Ä• ha __
``padasodhanavÄ• rataá¹ƒmÅ«lacakkavÄ• rehÄ«â€™â€™ _tiÄ• di. __saá¹ƒsayo hoti_
saá¹…khÄ• rasaddavacanÄ«yatÄ• sÄ• maÃ±Ã±ato kÄ• yasaá¹…khÄ• rÄ• dipadÄ• naá¹ƒ b
``asamÄ• nÄ• dhikaraá¹‡ehi ... pe ... dassitÄ• yÄ• â€™â€™ _ti.

paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

<19> __saá¹…khÄ• rÄ• naá¹ƒ_ \Ne 197/ __puggalÄ• naÃ±ca okÄ• sattÄ• _ti sampayuttÄ•
saá¹…khÄ• rÄ• naá¹ƒ samÄ• pajjitabbatÄ• ya puggalÄ• naá¹ƒ jhÄ• nassa okÄ• satÄ• vedit
puggalÄ• naá¹ƒ okÄ• so, tadaggena saá¹…khÄ• rÄ• nampi okÄ• so. ``dutiye jhÄ• ne tatiye
__jhÄ• naá¹ƒ, _ ``kÄ• mÄ• vacare rÅ«pÄ• vacareâ€™â€™ tiÄ• dinÄ• __bhÅ«mi_ ca visuá
__itÄ«_ti hetuattho, yasmÄ• jhÄ• nampi okÄ• sabhÄ• vena gahitaá¹ƒ, tasmÄ• ti attho. __pu

puggalaggahaá¹‡e_ti puggalavÄ• re ca yadÄ• puggalokÄ• sasaá¹…khÄ• rÄ• dÄ«naá¹ƒ ok
193/ tesaá¹ƒ dvinnaá¹ƒ okÄ• sÄ• naá¹ƒ vasena gayhanaá¹ƒ hotÄ«ti yattha so puggalo, yaÃ±
jhÄ• naá¹ƒ upalabbhati, tesaá¹ƒ dvinnaá¹ƒ bhÅ«mijhÄ• nasaá¹…khÄ• tÄ• naá¹ƒ okÄ• sÄ• n
kÄ• yasaá¹…khÄ• rÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ kathanaá¹ƒ hotÄ«ti. __tasmÄ• _ti yasmÄ• et
__dutiyatatiyajjhÄ• nokÄ• savasenÄ• _ti dutiyatatiyajjhÄ• nasaá¹…khÄ• taokÄ• savasena _
vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡eâ€™â€™ ti evaá¹ƒ gahitÄ•
dassitÄ• _. kena? teneva vitakkavicÄ• rarahitaassÄ• sapassÄ• suppÄ• dakkhaá¹‡enÄ• ti yo

paá¹-hamakoá¹-á¹-hÄ• se jhÄ• nokÄ• savasena puggaladassanaá¹ƒ katanti vuttaá¹ƒ __ ``pu
dassetÄ«â€™â€™ _ti. bhÅ«miokÄ• savasena puggalaá¹ƒ dassetÄ«ti sambandho. __dvippa
jhÄ• nabhÅ«miokÄ• sabhedena duvidhÄ• naá¹ƒ. __tesa_nti puggalÄ• naá¹ƒ. ``paá¹-hamaá
kÄ• mÄ• vacarÄ• naâ€™â€™ nti ca idaá¹ƒ nivattetabbagahetabbasÄ• dhÄ• raá¹‡avacanaá
``assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡eâ€™â€™ ti idanti vuttaá¹ƒ __ ``visesa ... pe
__tena_ visesanena. __kÄ• mÄ• vacarÄ• nampÄ«_ti __pi_-saddo sampiá¹‡á¸• anattho. ten
rÅ«pÄ• rÅ«pÄ• vacaresu paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ, atha kho kÄ• mÄ• va
sampiá¹‡á¸• eti. kÄ«disÄ• naá¹ƒ kÄ• mÄ• vacarÄ• nanti Ä• ha __ ``gabbhagatÄ• dÄ«naâ€™
udakanimuggavisaÃ±Ã±ibhÅ«tÄ• saá¹…gahitÄ• , na matacatutthajjhÄ• nasamÄ• pannairo
akÄ• mÄ• vacaratÄ• ya viya rÅ«pÄ• rÅ«pabhavasamaá¹…gino vitakkavicÄ• ruppattiyÄ• va
assÄ• sapassÄ• sÄ• bhÄ• vassa ekantikattÄ• . __nidassitÄ• _ti rÅ«pÄ• rÅ«pÄ• vacarÄ• ni
tabbirahitÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ abhÄ• vatoti adhippÄ• yo. paá¹-hamajjhÄ• nokÄ• sÄ•
assÄ• sapassÄ• savirahavisiá¹-á¹-hÄ• ti yojanÄ• . paá¹-hamaÃ±cettha paá¹-hamajjhÄ• nasa
rÅ«pÄ• rÅ«pÄ• vacarÄ• naá¹ƒ gahaá¹‡aá¹ƒ, dutiyaá¹ƒ yathÄ• vuttagabbhagatÄ• dÄ«naá¹ƒ.
\Ne 198/ ``saá¹…khÄ• rÄ• naá¹ƒ puggalÄ• naÃ±cÄ• â€™â€™ tiÄ• dinÄ• jhÄ• nokÄ• sabhÅ
vutto, iminÄ• nayena upÄ• yena. __sabbattha_ sabbapucchÄ• su.

<21> __etasmiá¹ƒ pana atthe satÄ«_ti yvÄ• yaá¹ƒ uppattibhÅ«miyÄ• jhÄ• naá¹ƒ visesetvÄ
atthe gayhamÄ• ne aÃ±Ã±atthapi uppattibhÅ«miyÄ• jhÄ• naá¹ƒ visesitabbaá¹ƒ bhaveyya, t
Ä• pajjatÄ«ti dassento __ ``catutthajjhÄ• neâ€™â€™ _tiÄ• dimÄ• ha. kiá¹ƒ pana taá¹ƒ aniá
``bhÅ«mÄ«naá¹ƒ_ \Be 194/ __okÄ• sabhÄ• vasseva aggahitatÄ• pattitoâ€™â€™ _ti. yattha
tattha tattha taá¹ƒ uppattibhÅ«miyÄ• visesitabbaá¹ƒ hoti. tathÄ• sati jhÄ• nokÄ• sova gahit
bhÅ«miokÄ• so guá¹‡abhÅ«tattÄ• . kiÃ±ca ``catutthajjhÄ• ne rÅ«pÄ• vacare arÅ«pÄ• vacar
rÅ«pÄ• rÅ«pabhÅ«miyÄ• catutthajjhÄ• ne visesiyamÄ• ne tadekadesova okÄ• savasena g
catutthajjhÄ• naá¹ƒ. tenÄ• ha __ ``sabbacatutthajjhÄ• nassa okÄ• savasena aggahitatÄ• pa
__jhÄ• nabhÅ«mokÄ• sÄ• na_nti jhÄ• nokÄ• sabhÅ«miokÄ• sÄ• naá¹ƒ.

nanu ca jhÄ• nabhÅ«miokÄ• se asaá¹…karato yojiyamÄ• ne na sabbasmiá¹ƒ paá¹-hamajjhÄ
vacÄ«saá¹…khÄ• ro ca atthi, tathÄ• sabbasmiá¹ƒ kÄ• mÄ• vacarokÄ• seti codanuppattiá¹ƒ
vattuá¹ƒ __ ``yadipÄ«â€™â€™ _tiÄ• dimÄ• ha. __tatthÄ• _ti paá¹-hamajjhÄ• nokÄ• se kÄ•

__taá¹ƒdvayuppattÄ«_ti tassa kÄ• yavacÄ«saá¹…khÄ• radvayassa uppatti. okÄ• sadvayass
ayaÃ±ca guá¹‡o laddho hotÄ«ti Ä• ha __ ``visuá¹ƒ ... pe ... na vattabbaá¹ƒ hotÄ«â€™â€™ _
__aá¹…gamattavasenÄ• _ti vitakkÄ• dijhÄ• naá¹…gamattavasena. tattha vattabbaá¹ƒ aá¹-á
vitakkarahitopi vicÄ• ro vacÄ«saá¹…khÄ• royevÄ• ti Ä• ha __ ``avitakka ... pe ... gacchatÄ«
__muddhabhÅ«taá¹ƒ dutiyajjhÄ• na_nti catukkanaye dutiyajjhÄ• namÄ• ha. taÃ±hi sakalakk
vitakkekaá¹…gappahÄ• yikato sÄ• tisayattÄ• ``muddhabhÅ«taâ€™â€™ nti vattabbataá¹ƒ la
viyÄ• _ti idaá¹ƒ visadisudÄ• haraá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

<37> Ä• vajjanato pubbe pavattaá¹ƒ sabbaá¹ƒ cittaá¹ƒ paá¹-isandhicittena samÄ• nagatikat
vuttaá¹ƒ __ ``paá¹-hamatoâ€™â€™ _ti. tenÄ• ha __ ``avitakkaavicÄ• ratoâ€™â€™ _tiÄ• di.
Ä• didassanattha_nti suddhÄ• vÄ• se cittasaá¹…khÄ• rassa Ä• didassanatthaá¹ƒ. tathÄ• _
Ä• didassanatthaâ€™â€™ _nti etthÄ• pi.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anusayayamakaá¹ƒ

paricchedaparicchinnuddesavÄ• ravaá¹‡á¹‡anÄ•

<1> ``avijjÄ• samudayÄ• \Be 195/ \Ne 199/ rÅ«pasamudayo, taá¹‡hÄ• samudayÄ• rÅ«pas
rÅ«pasamudayo. lobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ ti ca evamÄ•
paccayabhÄ• vo vuttoti Ä• ha __ ``paccayadÄ«pakena mÅ«layamakenÄ• â€™â€™ _ti. ``so
rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. cakkhu aniccaá¹ƒ, rÅ«pÄ• aniccÄ• â€™â€™
bahulakhandhÄ• dimukhena aniccÄ• nupassanÄ• dayo vihitÄ• ti vuttaá¹ƒ __ ``khandhÄ• dÄ
_ti. kilesÄ• naá¹ƒ samucchindanato paraá¹ƒ pahÄ• nakiccaá¹ƒ natthÄ«ti Ä• ha __ ``anusaya
pahÄ• napariÃ±Ã±Ä• â€™â€™ _ti. yadipi anusayehi sampayogato Ä• rammaá¹‡ato vÄ• pa
anusayÄ• bhÄ• ve pana tadÄ• rambho eva natthÄ«ti katvÄ• vuttaá¹ƒ __ ``anusayehi pahÄ•
vibhÄ• vetuâ€™â€™ _nti. __anusayabhÄ• vena labbhamÄ• nÄ• na_nti anusayabhÄ• vena
anusayasabhÄ• vÄ• nanti attho. __tÄ«hÄ• kÄ• rehÄ«_ti paricchedÄ• dÄ«hi tÄ«hi pakÄ• reh
gaá¹‡anasarÅ«pappavattiá¹-á¹-hÄ• nato abodhitesu puggalokÄ• sÄ• divasena pavattiyamÄ•
suviÃ±Ã±eyyÄ• hotÄ«ti dassento Ä• ha __ ``tesu tathÄ• ... pe ... duravabodhattÄ• â€™â€™

__ettha purimesÅ«_ti paduddhÄ• ro anantarassa vidhi paá¹-isedho vÄ• ti katvÄ• sÄ• nusa
anusayavÄ• rÄ• diapekkho anusayavÄ• re pÄ• á¸·ivavatthÄ• nassa pageva katattÄ• ti dass
sÄ• nusayavÄ• rÄ• dÄ«su purimesÅ«ti atthoâ€™â€™ _ti Ä• ha. sÄ• nusayavÄ• rÄ• dÄ«su
tatoti desanÄ• pavattÄ• , na anusayavÄ• rÄ• dÄ«su. __atthavisesÄ• bhÄ• vato_ti ``kÄ• ma

tiÄ• dinÄ• (Yam II anusayayamaka.302) pÄ• á¸·iÄ• gatapadassa, ``kÄ• madhÄ• tuá¹ƒ vÄ•
tiÄ• dinÄ• yamakabhÄ• vena aá¹-á¹-hakathÄ• Ä• digatapadassa ca atthavisesÄ• bhÄ• vato
siyÄ• _ dutiyassa padassa abhÄ• vatoti attho. yadi nÄ• yaá¹ƒ yamakadesanÄ• , atha kasmÄ
``purimavÄ• re hÄ«â€™â€™ _tiÄ• di. tattha __anusayaá¹-á¹-hÄ• naparicchedadassana_nti
196/ paricchedadassanaá¹ƒ. evampi kathamidaá¹ƒ anusayayamakaá¹ƒ yamakadesanÄ• sa
``yamakadesanÄ• ... pe ... nÄ• maá¹ƒ daá¹-á¹-habbaâ€™â€™ _nti \Ne 200/. __atthavasen
paá¹-hamapadena hi vuttassa viparivattanavasenapi yamakadesanÄ• hoti ``rÅ«paá¹ƒ rÅ«p
rÅ«paâ€™â€™ ntiÄ• dÄ«su (Yam I khandhayamaka.2), tattha pana atthaviseso atthi, idha n
desanÄ• katÄ• ti dassento Ä• ha __ ``atthavisesÄ• bhÄ• vato pana na vuttÄ• â€™â€™ _ti.
pucchÄ• ya labbhamÄ• natÄ• vasena.

__uppattiarahataá¹ƒ dassetÄ«_ti iminÄ• nippariyÄ• yena anusayÄ• anÄ• gatÄ• ti dassitaá
maggavajjhÄ• , na ca atÄ«tapaccuppannÄ• uppattirahÄ• ti vuccanti uppannattÄ• . yaá¹ƒsa
anÄ• gatÄ• anusayÄ• ti vuccanti, taá¹ƒsabhÄ• vÄ• eva te atÄ«tapaccuppannÄ• vuttÄ• . n
addhÄ• bhedena sabhÄ• vabhedo atthi, tasmÄ• anusayÄ• naá¹ƒ atÄ«tapaccuppannabhÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Yam-a anusayayamaka 1) ``atÄ«topi hotÄ«â€™â€™ tiÄ• di vutt
anusayappakÄ• rÄ• , kÄ• raá¹‡alÄ• bhe sati uppajjanÄ• rahÄ• icceva attho. __so evaá¹ƒpa
__uppajjati-saddena gahito_ uppajjanÄ• rahatÄ• ya avicchinnabhÄ• vadÄ«panatthanti adhip
khandhayamakÄ• dÄ«su viya uppajjamÄ• natÄ• â€™â€™ _ti, paccuppannatÄ• ti attho. __t
yathÄ• vuttamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti. tattha __ninnÄ• nÄ• karaá¹‡o_ti nibbiseso.
ninnÄ• nÄ• karaá¹‡attÄ• eva hi ``etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivis
ti __vibhaá¹…ge_ (Vibh 203) Ä• gataá¹ƒ. anusayanaÃ±hi ettha nivisananti adhippetaá¹ƒ.

idÄ• ni yena pariyÄ• yena atÄ«tapaccuppannesu anusayavohÄ• ro, taá¹ƒ dassetukÄ• mo a
ekajjhaá¹ƒ katvÄ• dassento __ ``anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ pana ... pe ... vuccantÄ«â€™â
bhÅ«tapubbagatiyÄ• atÄ«tapaccuppannesu uppattirahatÄ• veditabbÄ• ti dasseti. uppattiar
maggena asamucchinnatÄ• ya veditabbÄ• . sÄ• ca atÄ«tapaccuppannesupi atthevÄ• ti pak
pariyÄ• yatova anusayabhÄ• vaá¹ƒ pakÄ• seti. tenevÄ• ha __ ``maggassa panÄ• â€™â€™
maggabhÄ• vanÄ• ya asati uppattirahÄ• , tÄ• disÄ• naá¹ƒ. __dhammo eva ca uppajjati, _ n
na hi dhammÄ• kÄ• rÄ• aniccatÄ• dayo \Be 197/ uppajjantÄ«ti vuccanti. yadi pana te uppÄ
dhammÄ• eva siyuá¹ƒ. tena vuttaá¹ƒ ``appahÄ«nÄ• kÄ• ro ca uppajjatÄ«ti vattuá¹ƒ na yujja

vuttampi thÄ• magamanaá¹ƒ aggahetvÄ• appahÄ«naá¹-á¹-hamattameva gahetvÄ• codak
201/ __ ``sattÄ• nusaya ... pe ... Ä• pajjatÄ«ti ceâ€™â€™ _ti. na hi thÄ• magamane gahite
tenÄ• ha __ ``nÄ• pajjatÄ«â€™â€™ _tiÄ• di. vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ, na kevalamaá
pÄ• á¹-hagatovÄ• yamattho, tasmÄ• evameva gahetabboti dassento __ ``thÄ• magato ... p
vatvÄ• kiá¹ƒ pana taá¹ƒ thÄ• magamananti parÄ• saá¹…kaá¹ƒ nivattento __ ``thÄ• magata
vuttÄ• â€™â€™ _ti Ä• ha. tattha __aÃ±Ã±ehi asÄ• dhÄ• raá¹‡o_ti kilesavatthuÄ• dÄ«naá¹ƒ

kÄ• marÄ• gÄ• dito aÃ±Ã±attha alabbhamÄ• no tesaá¹ƒyeva Ä• veá¹‡iko sabhÄ• vo, yato t
ca vuccanti. yasmÄ• ca thÄ• magamanaá¹ƒ tesaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡o sabhÄ• vo
hotÄ«ti dassento __ ``thÄ• magatoti anusayasamaá¹…gÄ«ti atthoâ€™â€™ _ti Ä• ha.

``yassa kÄ• marÄ• gÄ• nusayo anuseti, tassa paá¹-ighÄ• nusayo anusetÄ«ti? Ä• mantÄ• â
anusayayamaka.3) anusayavÄ• re vutto eva attho ``yassa kÄ• marÄ• gÄ• nusayo uppajjati,
uppajjatÄ«ti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• (Yam II anusayayamaka.300) vuttoti anusaya
uppajjati-saddena gahitoti ``uppajjanavÄ• ro anusayavÄ• rena ninnÄ• nÄ• karaá¹‡o vibhatto
tattha vicÄ• raá¹ƒ Ä• rabhati __ ``anusayauppajjanavÄ• rÄ• naá¹ƒ samÄ• nagatikattÄ• â€™
``uppajjatÄ«â€™â€™ ti vacanaá¹ƒ siyÄ• _ti uppajjanavÄ• re ``uppajjatÄ«â€™â€™ ti vacana
appahÄ«nÄ• kÄ• radÄ«pakaá¹ƒ siyÄ• . tathÄ• ca sati yathÄ• ``imassa uppÄ• dÄ• â€™â€™
ayamatthopi Ã±Ä• yati, evaá¹ƒ ``uppajjatÄ«â€™â€™ ti vutte atthato ``na uppajjatÄ«â€™â€™
appahÄ«nÄ• kÄ• rassa uppattirahabhÄ• vassa anuppajjamÄ• nasabhÄ• vattÄ• ti codanaá¹ƒ
vacanassa avuttatÄ• na sakkÄ• vattunti ceâ€™â€™ _ti Ä• ha. __vacanatthavisesena taá¹ƒ
etena dhammanÄ• nattÄ• bhÄ• vepi padatthanÄ• natthena vÄ• rantaradesanÄ• hoti yathÄ•
sahajÄ• tasaá¹ƒsaá¹-á¹-havÄ• resÅ«ti dasseti. __anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• _tiÄ
vacanatthavisesaá¹ƒ vibhÄ• vetuá¹ƒ Ä• raddhaá¹ƒ. __uppattiyogga_nti uppattiyÄ• yoggaá¹
attho. yato anusayÄ• uppattirahÄ• ti vuccanti, ekantena cetadeva sampaá¹-icchitabbaá¹ƒ ``
kÄ• marÄ• gÄ• nusayo uppajjati, tassa paá¹-ighÄ• nusayo uppajjatÄ«ti? Ä• mantÄ• â€™â€™
anusayayamaka.300). ``anusentÄ«ti anusayÄ• â€™â€™ ti ettake vutte sadÄ• vijjamÄ• nÄ•
aparinipphannÄ• nusayanaá¹-á¹-hena ``anusayÄ• â€™â€™ ti vuccantÄ«ti ayamattho Ä• pa
__ ``anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«â€™â€™ _ti vuttaá¹ƒ. uppattiarahab
anusayaá¹-á¹-hoti yaá¹ƒ tesaá¹ƒ uppattiyogavacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ sammadeva \Ne 202
imamatthamÄ• ha __ ``anusayasaddassÄ• â€™â€™ _tiÄ• dinÄ• . tena vÄ• radvayadesanu
anusayasaddatthaniddhÄ• raá¹‡Ä• ti dasseti. __tampi suvuttameva iminÄ• tantippamÄ• á¹
tÄ• vÄ• â€™â€™ tiÄ• dinÄ• Ä• gataá¹ƒ tividhameva tantiá¹ƒ sandhÄ• yÄ• hÄ• ti dassento
cittasampayuttatÄ• dÄ«pitÄ• hotÄ«â€™â€™ _ti.

paricchedaparicchinnuddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uppattiá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<2> __evaá¹ƒ satÄ«_ti vedanÄ• naá¹ƒ visesitabbabhÄ• ve kÄ• madhÄ• tuyÄ• ca visesana
anusayanaá¹-á¹-hÄ• natÄ• na vuttÄ• hoti_ appadhÄ• nabhÄ• vato, padhÄ• nÄ• ppadhÄ• n
visesanabhÄ• vena caritabbatÄ• ya cÄ• ti adhippÄ• yo. hotu ko dosoti kadÄ• ci vadeyyÄ• ti
``dvÄ«su panÄ• â€™â€™ _tiÄ• di. __dvÄ«sÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ, tathÄ•  __ ``
etthÄ• pi. __tasmÄ• _ti yasmÄ• dhÄ• tuÄ• dibhedena tividhaá¹ƒ anusayaá¹-á¹-hÄ• naá¹ƒ, t
rÅ«pÄ• rÅ«padhÄ• tÅ«naá¹ƒ bhavarÄ• gassa anusayaá¹-á¹-hÄ• natÄ• vuttÄ• ti kÄ• madhÄ

anusayaá¹-á¹-hÄ• natÄ• ekantena vattabbÄ• , tasmÄ• . __tÄ«su dhÄ• tÅ«su tÄ«su vedanÄ
bhummaá¹ƒ, __kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• sÅ«_ti ca Ä• dhÄ• re.

__dvÄ«svevÄ• _ti \Be 199/ dvÄ«su sukhopekkhÄ• su eva. __sabbÄ• su dvÄ«sÅ«_ti yÄ• su
``kÄ• marÄ• go dvÄ«su vedanÄ• su anusetÄ«â€™â€™ ti vacanasÄ• matthiyaladdhena vise
__bhavarÄ• gÄ• nusayaá¹-á¹-hÄ• naá¹ƒ_ rÅ«pÄ• rÅ«padhÄ• tuyo tadanurÅ«pÄ• ca vedan
kÄ• marÄ• gÄ• nusayova anusetÄ«ti avadhÄ• raá¹‡aá¹ƒ icchitaá¹ƒ, dvÄ«su eva pana vedan
__ ``dvÄ«sveva anuseti, na tÄ«sÅ«â€™â€™ _ti. __aá¹-á¹-hÄ• naÃ±ca_ anusayÄ• naá¹ƒ, ki
sakkÄ• ye? sabbo lokuttaro dhammo. __ca_-saddena paá¹-ighÄ• nusayaá¹-á¹-hÄ• naá¹ƒ sa
__ ``yathÄ• cÄ• â€™â€™ _tiÄ• di. __aÃ±Ã±Ä• _ti kÄ• marÄ• gÄ• nusayaá¹-á¹-hÄ• nabhÅ«

__aÃ±Ã±esu_ \Ne 203/ dvÄ«hi vedanÄ• hi vippayuttesu. __piyarÅ«pasÄ• tarÅ«pesÅ«_ti
piyÄ• yitabbamadhurasabhÄ• vesu. visesanaÃ±cetaá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ sabbadvÄ• rasab
aniyatatÄ• ya kataá¹ƒ. __sÄ• tasantasukhagiddhiyÄ• _ti sÄ• tasukhe santasukhe ca gijjhan
abhikaá¹…khanÄ• kÄ• rena. tattha sÄ• tasukhaá¹ƒ kÄ• yikaá¹ƒ, santasukhaá¹ƒ cetasikaá¹ƒ
kÄ• yikasukhaá¹ƒ, santasukhaá¹ƒ upekkhÄ• sukhaá¹ƒ. tathÄ• cÄ• hu ``upekkhÄ• pana sa
bhÄ• sitÄ• â€™â€™ ti (Vism II 644; Nidd I-a 27). parittaá¹ƒ vÄ• oá¸·Ä• rikaá¹ƒ sukhaá¹ƒ sÄ
anoá¸·Ä• rikaá¹ƒ santasukhaá¹ƒ. parittaggahaá¹‡aÃ±cettha kÄ• marÄ• gÄ• nusayassa adhi
vedanÄ• hi aÃ±Ã±attha. __so_ti kÄ• marÄ• gÄ• nusayo. __vedanÄ• su anugato hutvÄ• set
pavattati yathÄ• puttÄ• pekkhÄ• ya dhÄ• tiyÄ• anuggaá¹‡hanappavatti, sayanasaá¹…khÄ•
nikÄ• manameva. tenÄ• ha __ ``sukhamicceva abhilapatÄ«â€™â€™ _ti. yathÄ• tassa, eva
vuttaniyÄ• mena yathÄ• sakaá¹ƒ kiccakaraá¹‡ameva dukkhavedanÄ• dÄ«su anusayanaá¹ƒ
__ ``evaá¹ƒ paá¹-ighÄ• nusayo cÄ• â€™â€™ _tiÄ• di. __tÄ«su vedanÄ• su anusayanavaca
yathÄ• rahaá¹ƒ anusayanavacanena. __iá¹-á¹-hÄ• dibhÄ• vena gahitesÅ«_ti iá¹-á¹-hÄ• dÄ«
vasena iá¹-á¹-hÄ• dibhÄ• vena gahitesu viparÄ«tasaÃ±Ã±Ä• ya vasena aniá¹-á¹-hÄ• dÄ«su
gahitesÅ«ti yojanÄ• . na hi iá¹-á¹-hÄ• dibhÄ• vena gahaá¹‡aá¹ƒ viparÄ«tasaÃ±Ã±Ä• .

__tatthÄ• _ti iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«su. __etthÄ• _ti anusayane. __kÄ• massÄ• dÄ• d
kÄ• mabhavÄ• dÄ«na_nti kÄ• massÄ• dabhavassÄ• davatthubhÅ«tÄ• naá¹ƒ \Be 200/ kÄ• n
veditabbanti yojanÄ• . __tatthÄ• _ti vedanÄ• ttayadhÄ• tuttayesu. niddhÄ• raá¹‡e cetaá¹ƒ b
__dukkhapaá¹-ighÄ• to_ dukkhe anabhirati. __yattha tatthÄ• _ti dukkhavedanÄ• ya taá¹ƒsa
aniá¹-á¹-harÅ«pÄ• dÄ«su vÄ• ti yattha tattha. mahaggatÄ• upÄ• dinnakkhandhÄ• __rÅ«pÄ
anupÄ• dinnakkhandhÄ• __rÅ«pÄ• rÅ«pÄ• vacaradhammÄ• . tatthÄ• _ti yathÄ• vuttesu ma
veditabbo. tena vuttaá¹ƒ __ ``rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nu
__diá¹-á¹-hÄ• nusayÄ• dÄ«na_nti __Ä• di_-saddena vicikicchÄ• nusayaavijjÄ• nusayÄ• dÄ«

__dhÄ• tuttayavedanÄ• ttayavinimuttaá¹ƒ diá¹-á¹-hÄ• nusayÄ• dÄ«naá¹ƒ anusayanaá¹-á¹-h

suvuttametaá¹ƒ diá¹-á¹-hÄ• nusayÄ• dÄ«naá¹ƒ uppattiá¹-á¹-hÄ• napucchÄ• yaá¹ƒ ``sabbasa
dhammesuâ€™â€™ icceva vissajjitattÄ• . kÄ• marÄ• go pana yattha nÄ• nuseti, taá¹ƒ
dukkhavedanÄ• rÅ«pÄ• rÅ«padhÄ• tuvinimuttaá¹ƒ diá¹-á¹-hÄ• nusayÄ• dÄ«naá¹ƒ anusayan
atthÄ«ti dassetuá¹ƒ __ ``nanu cÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __tadanusayanaá
kÄ• marÄ• gÄ• nusayassa anusayanaá¹-á¹-hÄ• nato. __aÃ±Ã±Ä• _ nekkhammassitasoman
saá¹…khepattho --- nekkhammassitadomanasse viya paá¹-ighÄ• nusayo nekkhammassitas
kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ«ti ``yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, tattha diá
ti sakkÄ• vattunti tasmÄ• taá¹ƒ uddharitvÄ• na vuttanti. __hontÅ«_ti tÄ• saá¹ƒ vedanÄ• na
paá¹-ijÄ• nitvÄ• uddharitvÄ• avacanassa kÄ• raá¹‡aá¹ƒ dassento Ä• ha __ ``na pana ... pe
_nti. __tadanusayanaá¹-á¹-hÄ• na_nti tesaá¹ƒ diá¹-á¹-hÄ• nusayÄ• dÄ«naá¹ƒ anusayanaá¹-
yasmÄ• satipi kÄ• marÄ• gÄ• nusayanaá¹-á¹-hÄ• nato aÃ±Ã±asmiá¹ƒ diá¹-á¹-hÄ• nusayÄ•
taá¹ƒ pana dhÄ• tuttayavedanÄ• ttayavinimuttaá¹ƒ natthi vedanÄ• dvayabhÄ• vato, tasmÄ•
__na vuttaá¹ƒ_ visuá¹ƒ na uddhaá¹-anti attho. __tasmÄ• _ti yasmÄ• ``yattha kÄ• marÄ• gÄ
diá¹-á¹-hivicikicchÄ• nÄ• nusentÄ«â€™â€™ ti ayamattho ``Ä• mantÄ• â€™â€™ ti iminÄ•
avibhÄ• gato vuttoti ``yattha kÄ• marÄ• gÄ• dayo anusenti, tattha diá¹-á¹-hivicikicchÄ• anus
attho avibhÄ• gatova labbhati, tasmÄ• . avibhÄ• gato ca dukkhaá¹ƒ paá¹-ighassa anusayan
hoti. tenÄ• ha __ ``avisesena ... pe ... veditabbaâ€™â€™ _nti. tattha __avisesenÄ• _ti geha
nekkhammassitanti visesaá¹ƒ akatvÄ• . __samudÄ• yavasena_ \Be 201/ __gahetvÄ• _ti yat
samÅ«havasena dukkhantveva gahetvÄ• . ``avisesena samudÄ• yavasena gahetvÄ• â€™â
__tathÄ• _-saddena anukaá¸• á¸• hati ``dvÄ«su vedanÄ• sÅ«â€™â€™ ti etthÄ• pi gehassit

yadi evaá¹ƒ ``paá¹-ighaá¹ƒ tena pajahati, na tattha paá¹-ighÄ• nusayo anusetÄ«â€™â€™ ti
kathanti codanaá¹ƒ sandhÄ• ya __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tasmiá
taá¹ƒsampayutte vÄ• paá¹-ighe. __nekkhammassitaá¹ƒ domanassa_ntiÄ• dinÄ• neyyattha
nÄ«tatthanti dasseti. yathÄ• pana suttaá¹ƒ udÄ• haá¹-aá¹ƒ, tathÄ• idha kasmÄ• na vuttan
``paá¹-ighuppattirahaá¹-á¹-hÄ• natÄ• yÄ• â€™â€™ _tiÄ• di. evampi suttÄ• bhidhammapÄ•
Ä• ha __nippariyÄ• yadesanÄ• hesÄ• , sÄ• pana pariyÄ• yadesanÄ• _ti. __evaÃ±ca katvÄ
__rÄ• gÄ• nusayo_ti kÄ• marÄ• gÄ• nusayo adhippeto. yato ``anÄ• gÄ• mimaggena samug
vuttaá¹ƒ, tasmÄ• tassa na mahaggatadhammÄ• anusayanaá¹-á¹-hÄ• nanti taá¹ƒ paá¹-ham
``na hi lokiyÄ• ... pe ... nÄ• nusetÄ«ti sakkÄ• vattuâ€™â€™ _nti vuttaá¹ƒ. __avatthubhÄ• v
anuppattiá¹-á¹-hÄ• nattÄ• . __idhÄ• _ti imasmiá¹ƒ anusayayamake. __vuttanayenÄ• _ti ``ne
domanassaá¹ƒ uppÄ• detvÄ• â€™â€™ tiÄ• dinÄ• vuttena nayena \Ne 205/. __taá¹ƒpaá¹-ip
paá¹-ighÄ• dÄ«naá¹ƒ paá¹-ipakkhassa maggassa sabbhÄ• vato. na kevalaá¹ƒ maggasabbh
balavavipassanÄ• sabbhÄ• vatopÄ«ti dassento Ä• ha __ ``taá¹ƒsamugghÄ• ... pe ... bhÄ• v

idÄ• ni yadetaá¹ƒ tattha tattha ``anusayanaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ gaheta
siyÄ• gahaá¹‡avisesena vÄ• ti dve vikappÄ• , tesu paá¹-hamaá¹ƒ sandhÄ• yÄ• ha __ ``Ä•

anusayanaá¹-á¹-hÄ• ne satÄ«â€™â€™ _ti. rÅ«pÄ• diÄ• rammaá¹‡e anusayÄ• naá¹ƒ anusa
yamatthaá¹ƒ sandhÄ• ya ``na sakkÄ• vattuâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``duk
_tiÄ• dimÄ• ha. __yadi siyÄ• _ti yadi kÄ• marÄ• gÄ• nusayo siyÄ• . __etassapÄ«_ti
diá¹-á¹-hÄ• nusayasampayuttalobhassapi ``sabbasakkÄ• yapariyÄ• pannesu dhammesÅ«â
á¹-hÄ• naá¹ƒ vattabbaá¹ƒ siyÄ• , na ca vuttaá¹ƒ. __atha panÄ• _tiÄ• di dutiyavikappaá¹ƒ sa
__ajjhÄ• sayavasena taá¹ƒninnatÄ• yÄ• _ti asatipi Ä• rammaá¹‡akaraá¹‡e yattha kÄ• marÄ
taá¹ƒ tesaá¹ƒ anusayanaá¹-á¹-hÄ• naá¹ƒ. tena \Be 202/ vuttaá¹ƒ ``anugato hutvÄ• setÄ«â€
vuttanti sambandho. __yathÄ• _tiÄ• di yathÄ• vuttassa atthassa udÄ• haraá¹‡avasena nirÅ«
paá¹-ihaÃ±Ã±anavaseneva pavattati, _ nÄ• rammaá¹‡akaraá¹‡avasenÄ• ti adhippÄ• yo. __
anusayanaá¹-á¹-hÄ• naá¹ƒ vutta_nti ajjhÄ• sayassa tattha ninnattÄ• dukkhameva tassa paá
anusayanaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ, __nÄ• lambitaá¹ƒ_ rÅ«pÄ• di sukhavedanÄ• cÄ• ti adh
aÃ±Ã±Ä• rammaá¹‡assapi paá¹-ighassa ajjhÄ• sayato dukkhaninnatÄ• ya dukkhameva anu
evaá¹ƒ. __dukkhÄ• dÄ«su ... pe ... vuttanti_ ``dukkhena sukhaá¹ƒ adhigantabbaá¹ƒ. natthi d
Ä• dinÄ• kÄ• yakilamanadukkhe dÄ• nÄ• nubhÄ• vÄ• dike ca micchÄ• bhinivesanavasena
sampayutto aÃ±Ã±Ä• rammaá¹‡opi lobho ``evaá¹ƒ sukhaá¹ƒ bhavissatÄ«â€™â€™ ti ajjhÄ•
sukhÄ• bhisaá¹…gavaseneva pavattatÄ«ti sukhupekkhÄ• bhedaá¹ƒ sÄ• tasantasukhadvaya
anusayanaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ, na yathÄ• vuttaá¹ƒ dukkhÄ• di, tasmÄ• _
virujjhati_. __ekasmiá¹ƒyeva cÄ• _tiÄ• di dutiyavikappaá¹ƒyeva upabrÅ«hanatthaá¹ƒ vuttaá
sukhajjhÄ• sayatÄ• taá¹ƒsamaá¹…gino puggalassa vasena veditabbÄ• , tanninnabhÄ• ven
visamajjhÄ• sayatÄ• viya. esa nayo sesesupi. __tesaá¹ƒ_ rÄ• gapaá¹-ighÄ• naá¹ƒ __nÄ• n
ekasmimpi Ä• rammaá¹‡eti attho.

__evaÃ±ca katvÄ• _ti asatipi gahetabbabhede gahaá¹‡avisesena anusayanaá¹-á¹-hÄ• nas
``yattha ... pe ... noâ€™â€™ ti vuttaá¹ƒ, _ aÃ±Ã±athÄ• virujjheyya. gahetabbabhedena hi rA
anusayanaá¹-á¹-hÄ• nabhede \Ne 206/ gayhamÄ• ne vipÄ• kamatte á¹-hÄ• tabbaá¹ƒ siyÄ•
sabbesaá¹ƒ purisadvÄ• rÄ• naá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ niyatanti. yadipi yathÄ• vuttalobh
kÄ• marÄ• gÄ• nusayatÄ• sambhavati, yathÄ• pana sukhupekkhÄ• su iá¹-á¹-hÄ• rammaá
saha pavatto doso dubbalabhÄ• vena paá¹-ighÄ• nusayo na hoti, evaá¹ƒ yathÄ• vuttalobho
hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• â€™â€™ _tiÄ• di vutta
paá¹-ighÄ• nusayo_ti ettha __na_-kÄ• ro paá¹-isedhanattho, na aÃ±Ã±attho, itarattha pana
dassento __ ``yaá¹ƒ panetaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __ ``na hi domanassassa paá
atthÄ«â€™â€™ _ti iminÄ• __na_-kÄ• rassa aÃ±Ã±atthatÄ• bhÄ• vadassanamukhena abhA

__desanÄ• _ \Be 203/ __saá¹ƒkiá¹‡á¹‡Ä• viya bhaveyyÄ• _ti ettha desanÄ• saá¹…karaá¹ƒ
``bhavarÄ• gassapi ... pe ... bhaveyyÄ• â€™â€™ _ti vuttaá¹ƒ. tassattho --- yathÄ• kÄ• mar
dvÄ«su vedanÄ• su Ä• rammaá¹‡akaraá¹‡avasena uppatti vuttÄ• ``kÄ• marÄ• go kÄ• mad
anusetÄ«â€™â€™ ti, evaá¹ƒ yadi ``bhavarÄ• go kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su an
bhavarÄ• gassapi ... pe ... bhaveyya. tato ca kÄ• marÄ• gena saddhiá¹ƒ bhavarÄ• gassa de

bhaveyya, kÄ• marÄ• gato ca bhavarÄ• gassa viseso dassetabbo. so ca sahajÄ• tÄ• nusay
Ä• rammaá¹‡akaraá¹‡avasena dassetabbo. tena vuttaá¹ƒ __ ``tasmÄ• Ä• rammaá¹‡a ... pe
tattha __Ä• rammaá¹‡avisesenÄ• _ti rÅ«pÄ• rÅ«padhÄ• tusaá¹…khÄ• taÄ• rammaá¹‡avise
kÄ• marÄ• gato bhavarÄ• gassa visesadassanatthaá¹ƒ. __evaá¹ƒ desanÄ• katÄ• _ti ``rÅ«p
ettha bhavarÄ• gÄ• nusayo anusetÄ«â€™â€™ ti evaá¹ƒ visaye bhummaá¹ƒ katvÄ• desanÄ
``sahajÄ• tavedanÄ• visesÄ• bhÄ• vatoâ€™â€™ _ti.

uppattiá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vÄ• ro

1. anusayavÄ• ravaá¹‡á¹‡anÄ•

 <3> __pavattÄ• virÄ• mavasenÄ• _ti \Ne 207/ anusayappavattiyÄ• avirÄ• mavasena, avico
kathaá¹ƒ pana kusalÄ• byÄ• katacittakkhaá¹‡e anusayÄ• naá¹ƒ pavattÄ«ti Ä• ha __ ``magg
_ti.

 <20> cittacetasikÄ• naÃ±ca á¹-hÄ• naá¹ƒ nÄ• ma cittuppÄ• doti Ä• ha __ ``ekasmiá¹ƒ cittup
__tesaá¹ƒ tesaá¹ƒ puggalÄ• na_nti puthujjanÄ• dÄ«naá¹ƒ puggalÄ• naá¹ƒ. __pakatiyÄ• _ sa
hi dukkhÄ• ya vedanÄ• ya kÄ• marÄ• gassa ananusayanaá¹-á¹-hÄ• natÄ• . evaá¹ƒ sesesup
vakkhati hi ``pakatiyÄ• dukkhÄ• dÄ«naá¹ƒ kÄ• marÄ• gÄ• dÄ«naá¹ƒ ananusayanaá¹-á¹-hÄ
nti. __pahÄ• nenÄ• _ti tassa tassa anusayassa samucchindanena. __tiá¹‡á¹‡aá¹ƒ puggalÄ•
puthujjanasotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ. __dvinnaá¹ƒ puggalÄ• na_nti anÄ• gÄ• mia
etasmiá¹ƒ puggalokÄ• savÄ• re. __purimanaye_ti ``tiá¹‡á¹‡aá¹ƒ puggalÄ• naâ€™â€™ ntiÄ•
vissajjananaye. __okÄ• sa_nti uppattiá¹-á¹-hÄ• naá¹ƒ, idha pana dukkhavedanÄ• \Be 204/
__pacchimanaye_ti ``dvinnaá¹ƒ puggalÄ• naâ€™â€™ ntiÄ• dike vissajjananaye. __anokÄ•
ananusayanaá¹-á¹-hÄ• natÄ• .

anusayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• nusayavÄ• ravaá¹‡á¹‡anÄ•

66-131__._ __ ``sÄ• nusayo, pajahati, parijÄ• nÄ• tÄ«â€™â€™ ti puggalo vutto_ti ``kÄ• ma
kÄ• marÄ• gaá¹ƒ pajahati, kÄ• marÄ• gaá¹ƒ parijÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«su anusayas
pahÄ• napariÃ±Ã±Ä• kiriyÄ• ya kattubhÄ• vena ca puggalo vutto, na dhammo. __bhavavise
bhavavisesena vÄ• . __itaresÅ«_ti paá¹-ighÄ• nusayÄ• dÄ«su. __bhavÄ• nusayavisesena v
kÄ• mabhavÄ• dibhavavisiá¹-á¹-hÄ• nusayavisesena vÄ• . __sÄ• nusayatÄ• niranusayatÄ•
pahÄ• nÄ• pahÄ• napariÃ±Ã±Ä• pariÃ±Ã±Ä• \Ne 208/ saá¹…gayhanti. nanu ca bhavavises

appahÄ• nanti? na taá¹ƒ anusayakataá¹ƒ, atha kho paccayavekallato anokÄ• satÄ• ya cÄ•
__dvÄ«su vedanÄ• sÅ«_ti sukhaupekkhÄ• su vedanÄ• su dukkhÄ• ya vedanÄ• ya kÄ• mar
yojetabbaá¹ƒ. __idampi natthi_ puggalavasena vuccamÄ• nattÄ• . tenÄ• ha __ ``na hi pugg
anusayÄ• naâ€™â€™ _nti. yadipi puggalassa anusayanokÄ• so anokÄ• so, tassa pana sÄ
dassento __ ``anusayassa panÄ• â€™â€™ _tiÄ• dimÄ• ha. __niranusayatÄ• dÄ«na_nti __
appahÄ• nÄ• pariÃ±Ã±Ä• saá¹…gaá¹‡hÄ• ti. __parijÄ• nanaá¹ƒ_ samatikkamananti pariÃ±
nissakkavacanaâ€™â€™ nti vuttaá¹ƒ.

__anusayanaá¹-á¹-hÄ• nato_ti anusayanaá¹-á¹-hÄ• nahetu. __ ``ananusayanaá¹-á¹-hÄ• na
nayo. __nimittÄ• pÄ• dÄ• nabhÄ• vadassanattha_nti sÄ• nusayavÄ• re nimittabhÄ• vadass
pajahanapariÃ±Ã±Ä• vÄ• resu apÄ• dÄ• nabhÄ• vadassanatthaÃ±cÄ• ti yojetabbaá¹ƒ. __pa
``rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«â€™â€™ ti pÄ•
yojetabbaá¹ƒ, __na pajahatÄ«_ti ettha pana ``dukkhÄ• ya vedanÄ• ya tato kÄ• marÄ• gÄ• n
ti. __evamÄ• dÄ«sÅ«_ti __Ä• di_-saddena pariÃ±Ã±Ä• vÄ• rampi saá¹…gaá¹‡hÄ• ti. __bhu
niddiá¹-á¹-hÄ• ti attho.

__catutthapaÃ±havissajjanenÄ• _ti \Be 205/ ``yato vÄ• pana mÄ• nÄ• nusayena sÄ• nusay
sÄ• nusayoâ€™â€™ ti etassa paÃ±hassa vissajjanena. tattha hi ``rÅ«padhÄ• tuyÄ• arÅ«pa
sarÅ«pato anusayanaá¹-á¹-hÄ• nÄ• ni dassitÄ• ni. __tadatthe_ti taá¹ƒ anusayanaá¹-á¹-hÄ•
etassÄ• ti tadattho, tasmiá¹ƒ tadatthe. ``anusayassa uppattiá¹-á¹-hÄ• nadassanatthaá¹ƒ aya
Ä• raddhoâ€™â€™ tiÄ• dinÄ• ``yatoâ€™â€™ ti etena __anusayanaá¹-á¹-hÄ• naá¹ƒ vuttan
pamÄ• dalikhitaá¹ƒ viya dissati_ uppanna-saddena vattamÄ• nuppanne vuccamÄ• ne. yath
uppajjati-saddena uppattiyogadÄ«pakattÄ• uppattirahÄ• vuccanti, evamidhÄ• pi uppattiara
virodho. yaá¹ƒ pana vakkhati ``na hi apariyÄ• pannÄ• naá¹ƒ anusayuppattirahaá¹-á¹-hÄ• na
doso. yattha yattha hi anusayÄ• uppattirahÄ• , tadeva ekajjhaá¹ƒ gahetvÄ• ``sabbatthÄ• â
__tatheva dissatÄ«_ti taá¹ƒ pamÄ• dalikhitaá¹ƒ viya dissatÄ«ti attho.

__yato uppannena bhavitabba_nti yato anusayanaá¹-á¹-hÄ• nato kÄ• magÄ• rÄ• nusayena
\Ne 209/ kÄ• marÄ• gÄ• nusayena uppattirahaá¹-á¹-hÄ• ne nissakkavacanaá¹ƒ kataá¹ƒ ``ya
ettha __tathÄ• _-saddo yathÄ• ``yato uppannenÄ• â€™â€™ ti ettha uppattirahaá¹-á¹-hÄ• n
uppattirahatÄ• vuttÄ• , tathÄ• ``uppajjanakenÄ• â€™â€™ ti etthÄ• pi sÄ• eva vuccatÄ«ti
``sabbadhammesu ... pe ... Ä• pannenÄ• â€™â€™ _ti. tattha ``uppajjanakoâ€™â€™ ti vutte
ayamattho viÃ±Ã±Ä• yati, tathÄ• ca sati tena anuppatti nicchitÄ• ti uppannasabhÄ• vatÄ•
tenÄ• ha __ ``sabbadhammesu ... pe ... apanetÄ«â€™â€™ _ti. ``yo yato kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayena niranusayoâ€™â€™ ti pucchÄ• ya ``yato tatoâ€™â€™ ti Ä• gatattÄ• vi
padassa nissakkavaseneva sakkÄ• yojetunti dassento __ ``sabbatthÄ• ti ... pe ... na na sam
Ä• ha. __bhummato aÃ±Ã±atthÄ• pi saddavidÅ« icchanti, _ yato sabbesaá¹ƒ pÄ• dakaá¹ƒ ``
vuccati, idha pana nissakkavasena veditabbaá¹ƒ.

sÄ• nusayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pajahanavÄ• ravaá¹‡á¹‡anÄ•

132-197__._ __appajahanasabbhÄ• vÄ• _ti \Be 206/ appahÄ• nassa, appahÄ«yamÄ• nass
yasmÄ• yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati, na so mÄ• nÄ• nusayaá¹ƒ niravasesato paj
niravasesato pajahati, na so kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati pageva pahÄ«nattÄ• , tasm
mÄ• nÄ• nusayaá¹ƒ pajahati, so kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? noâ€™â€™ ti vutt
paá¹-hamapucchÄ• yaá¹ƒ kathanti Ä• ha __ ``yasmÄ• pana ... pe ... vuttaâ€™â€™ _nti. tat
__pahÄ• nakaraá¹‡amattamevÄ• _ti pahÄ• nakiriyÄ• sambhavamattameva, na niravasesap
á¹-hapetvÄ• _ti diá¹-á¹-hivicikicchÄ• nusayÄ• dÄ«naá¹ƒ niravasesapajahanake aá¹-á¹-hama
__avasesÄ• _ti tassa tassa anusayassa niravasesappajahanakehi avasiá¹-á¹-hÄ• . tesu yes
pahÄ«nÄ• , tepi __appajahanasabbhÄ• veneva nappajahantÄ«ti vuttÄ• . na ca yathÄ• vijjan
maggakiccabhÄ• vena vijjamÄ• nappakÄ• rena pahÄ• nena vajjitÄ• rahitÄ• eva vuttÄ• ti y

__kesaÃ±cÄ«_ti \Ne 210/ sotÄ• pannasakadÄ• gÄ• mimaggasamaá¹…gisakadÄ• gÄ• mÄ«
anÄ• gÄ• miaggamaggasamaá¹…giarahantÄ• naá¹ƒ. __ubhaya_nti kÄ• marÄ• gavicikicchÄ
``sesÄ• â€™â€™ ti vuttÄ• naá¹ƒ yathÄ• vuttapuggalÄ• naá¹ƒ. __tesa_nti vuttappakÄ• rÄ• n
__ubhayÄ• ppajahanassÄ• _ti kÄ• marÄ• gavicikicchÄ• nusayÄ• ppajahanassa. __kÄ• raá¹
vicikicchÄ• nusayo pahÄ«no, tesaá¹ƒ tassa pahÄ«natÄ• , yesaá¹ƒ yathÄ• vuttaá¹ƒ ubhayap
tadappajahanassa kÄ• raá¹‡aá¹ƒ na hotÄ«ti attho. tenÄ• ha __ ``tesaá¹ƒ pahÄ«nattÄ• `nap
sakkÄ• vattuâ€™â€™ _nti. atha pana na tattha kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, yena kÄ• raá¹‡ava
yathÄ• vuttadosÄ• patti siyÄ• , kevalaá¹ƒ pana sanniá¹-á¹-hÄ• nena tesaá¹ƒ puggalÄ• naá¹ƒ
vuttaá¹ƒ __ ``kÄ• marÄ• gÄ• nusayaÃ±ca nappajahantÄ«â€™â€™ _ti, evampi pucchitassa
vattabbaá¹ƒ. tathÄ• ca sati ``sesapuggalÄ• tassa anusayassa pahÄ«nattÄ• nappajahantÄ
vattabbamevÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``na vattabbaâ€™â€™ _ntiÄ• di. tattha __
kÄ• raá¹‡aá¹ƒ na vattabbaá¹ƒ kÄ• raá¹‡abhÄ• vasseva abhÄ• vato. ``ubhayÄ• ppajahanass
ti vuttaá¹ƒ, yathÄ• pana vattabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``yo kÄ• marÄ• gÄ• nusayaá¹ƒ ..
vattabbattÄ• â€™â€™ _ti Ä• ha. tena pahÄ«nÄ• ppahÄ«navasena \Be 207/ kÄ• raá¹‡aá¹ƒ
pahÄ«nÄ• naá¹ƒyeva pana vasena vattabbanti dasseti. __saá¹ƒsayatthasaá¹…gahite_ti saá
saá¹…gahite. sanniá¹-á¹-hÄ• napadasaá¹…gahitaá¹ƒ pana pahÄ«yamÄ• nattÄ• ``nappajah
vattunti.

pajahanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pahÄ«navÄ• ravaá¹‡á¹‡anÄ•

264-274__._ __phalaá¹-á¹-havaseneva desanÄ• Ä• raddhÄ• , _ na maggaá¹-á¹-havasena,
kasmÄ• ? phalakkhaá¹‡e hi anusayÄ• pahÄ«nÄ• ti vuccanti, maggakkhaá¹‡e pana pahÄ«y
``maggasamaá¹…gÄ«naá¹ƒ aggahitataá¹ƒ dÄ«petÄ«â€™â€™ _ti. __paá¹-ilome hi puthujjan
``yassa diá¹-á¹-hÄ• nusayo appahÄ«no, tassa vicikicchÄ• nusayo appahÄ«noti? Ä• mantÄ•
__anusayaccantapaá¹-ipakkhekacittakkhaá¹‡ikÄ• na_nti anusayÄ• naá¹ƒ accantaá¹ƒ
paá¹-ipakkhabhÅ«taekacittakkhaá¹‡ikÄ• naá¹ƒ. __maggasamaá¹…gÄ«na_nti maggaá¹-á¹-h
anusayÄ• naá¹ƒ accantapaá¹-ipakkhatÄ• ggahaá¹‡ena \Ne 211/ uppattirahataá¹ƒ paá¹-ikkhi
accantapaá¹-ipakkhasamuppattito parato uppattirahÄ• honti. maggasamaá¹…gitÄ• ggahaá
anuppattirahatÄ• pÄ• ditataá¹ƒ paá¹-ikkhipati. na hi maggakkhaá¹‡e te anuppattirahataá¹ƒ Ä
atha kho Ä• pÄ• dÄ«yantÄ«ti. ekacittakkhaá¹‡ikatÄ• ggahaá¹‡ena santÄ• nabyÄ• pÄ• raá¹ƒ
_tiÄ• di. tattha __te_ti maggasamaá¹…gino. na kevalaá¹ƒ pahÄ«navÄ• reyeva, atha kho aÃ
``anusaya ... pe ... gahitÄ• â€™â€™ _ti Ä• ha.

275-296__._ yattha anusayo uppattiraho, tatthevassa anuppattirahatÄ• pÄ• dananti __ ``atta
anuppattidhammataá¹ƒ Ä• pÄ• ditoâ€™â€™ _ti Ä• ha. tathÄ• hi vuttaá¹ƒ ``cakkhuá¹ƒ loke
etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisatÄ«â€™â€™ ti (V
vuttaá¹ƒ ``cakkhuá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• n
nirujjhamÄ• nÄ• nirujjhatÄ«â€™â€™ ti (Vibh 204). __tasmÄ• _ti yasmÄ• tadokÄ• sattame
kÄ• madhÄ• tuÄ• diokÄ• sattameva anusayÄ• naá¹ƒ dÄ«penti pahÄ«nÄ• ppahÄ«navacanÄ
tadubhayÄ• vattabbatÄ• vuttÄ• _ti yasmÄ• kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• naá¹ƒ dvinna
eva pahÄ• nokÄ• soti \Be 208/ svÄ• yaá¹ƒ tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anokÄ• so, tasmiá
pahÄ• nÄ• ppahÄ• nassa navattabbatÄ• vuttÄ• . kÄ• marÄ• gÄ• nusayokÄ• se hi paá¹-igh
``tattha pahÄ«noâ€™â€™ ti na vattabbo, aá¹-á¹-hitattÄ•  pana ``tattha appahÄ«noâ€™â€™
tadubhayÄ• vattabbatÄ• vuttÄ• ti. __tena saddhiá¹ƒ samÄ• nokÄ• se_ti tena kÄ• marÄ• ge
``sÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• neâ€™â€™ ti vutte kÄ• madhÄ• tuyaá¹ƒ sukhupekkhÄ• su pah
pahÄ«no tatiyacatutthamaggavajjhattÄ• kÄ• marÄ• gamÄ• nÄ• nusayÄ• naá¹ƒ.

pahÄ«navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhÄ• tuvÄ• ravaá¹‡á¹‡anÄ•

332-340__._ appahÄ«nuppattirahabhÄ• vÄ• idha anugamanasayanÄ• nÄ«ti dassento __ ``
... atthoâ€™â€™ _ti Ä• ha. __idhÄ• pi yuttÄ• _ti pubbe vuttamevatthaá¹ƒ parÄ• masati. tath
``kÄ• raá¹‡alÄ• bhe uppattiarahataá¹ƒ dassetÄ«â€™â€™ ti (Yam mÅ«laá¹-Ä«0 anusayayan
paá¹-isedhavacanÄ• nÄ«_ti tissannaá¹ƒ dhÄ• tÅ«naá¹ƒ cutÅ«papÄ• tavisiá¹-á¹-hÄ• naá¹ƒ p
vuttavacanÄ• ni, tato eva dhÄ• tuvisesaniddhÄ• raá¹‡Ä• ni na honti. paá¹-isedhoti hi idha sa
vuttoti adhippÄ• yena vadati. aÃ±Ã±atthe pana na-kÄ• re nÄ• yaá¹ƒ doso. __imaá¹ƒ nÄ• ma
__taá¹ƒmÅ«likÄ• sÅ«_ti paá¹-isedhamÅ«likÄ• su. __evaÃ±hÄ«_ti ``na kÄ• madhÄ• tuyÄ• c

upapajjantassÄ• â€™â€™ tiÄ• dinÄ• paá¹-hamayojanÄ• ya sati. nakÄ• madhÄ• tuÄ• dÄ«s
nakÄ• madhÄ• tuÄ• diggahaá¹‡enapi dhÄ• tuvisesasseva gahitatÄ• ya atthato viÃ±Ã±Ä• ya
kÄ• madhÄ• tu ... pe ... viÃ±Ã±Ä• yatÄ«â€™â€™ _ti. __bhaÃ±jitabbÄ• _ti vibhajitabbÄ• . vi
icchitoti Ä• ha __ ``dvidhÄ• kÄ• tabbÄ• ti atthoâ€™â€™ _ti. pucchÄ• ca vissajjanÄ• ni ca _
yathÄ• avutte bhaá¹…gÄ• bhÄ• vassa aviÃ±Ã±Ä• tattÄ• ``anusayÄ• bhaá¹…gÄ• natthÄ«
tayidaá¹ƒ ``kati anusayÄ• bhaá¹…gÄ• â€™â€™ ti etadapekkhanti tadapi vattabbaá¹ƒ. pucc
vissajjananti.

dhÄ• tuvÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anusayayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cittayamakaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-62__._ __sarÄ• gÄ• dÄ«_ti \Be 209/ ettha __Ä• di_-saddena ``yassa sarÄ• gaá¹ƒ cittaá¹ƒ
nirujjhatÄ«â€™â€™ ti Ä• rabhitvÄ• yÄ• va ``yassa avimuttaá¹ƒ cittaâ€™â€™ nti vÄ• ro, tÄ
__kusalÄ• dÄ«_ti pana __Ä• di_-saddena ``yassa kusalaá¹ƒ cittaá¹ƒ uppajjati, na nirujjhatÄ«
yÄ• va ``yassa saraá¹‡aá¹ƒ cittaá¹ƒ uppajjati, na nirujjhatÄ«â€™â€™ ti vÄ• ro, tÄ• va saá¹.
__sarÄ• gÄ• dikusalÄ• dÄ«hÄ«_ti sarÄ• gÄ• dÄ«hi avimuttantehi, kusalÄ• dÄ«hi araá¹‡ante
__suddhikÄ• _ti kevalÄ• yathÄ• vuttasarÄ• gÄ• dÄ«hi kusalÄ• dÄ«hi ca amissakÄ• . __tay
\Ne 213/ tayo tayo mahÄ• vÄ• rÄ• . yadi evaá¹ƒ kathaá¹ƒ soá¸·asa puggalavÄ• rÄ• ti Ä• ha
vutte sampiá¹‡á¸• etvÄ• â€™â€™ _ti. __tattha tattha_ soá¸·asavidhe sarÄ• gÄ• dimissakac
ekajjhaá¹ƒ __sampiá¹‡á¸• etvÄ• _ saá¹…gahetvÄ• ``soá¸·asa puggalavÄ• rÄ• â€™â€™ ti v
``dhammapuggaladhammavÄ• rÄ• â€™â€™ ti etthÄ• pi eseva nayo. __na nirantaraá¹ƒ vutt
anÄ• masitvÄ• soá¸·asasupi á¹-hÄ• nesu nirantaraá¹ƒ puggale eva vutte sampiá¹‡á¸• etvÄ•
vuttÄ• ti attho.

__saá¹ƒsaggavasenÄ• _ti saá¹ƒsajjanavasena desanÄ• ya vimissanavasena. aÃ±Ã±athÄ•
paccuppannÄ• nÄ• gatakÄ• lÄ• ca kathaá¹ƒ saá¹ƒsajjÄ«yanti. __sesÄ• nampi vÄ• rÄ• na_
__taá¹ƒtaá¹ƒnÄ• matÄ• _ti yathÄ• ``yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppannaâ€™â€™
uppÄ• dauppannabhÄ• vÄ• masanato uppÄ• dauppannavÄ• roti nÄ• maá¹ƒ pÄ• á¸·ito eva
sesavÄ• rÄ• nampÄ«ti Ä• ha __ ``taá¹ƒtaá¹ƒnÄ• matÄ• pÄ• á¸·ianusÄ• rena veditabbÄ• â€

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<63> __tathÄ• rÅ«passevÄ• _ti pacchimacittasamaá¹…gino eva. __taÃ±ca citta_nti taÃ±ca
pacchimacittaá¹ƒ. __ ``evaá¹ƒpakÄ• raâ€™â€™ _nti imassa atthaá¹ƒ dassetuá¹ƒ __
``bhaá¹…gakkhaá¹‡asamaá¹…gimevÄ• â€™â€™ ti vuttaá¹ƒ_ nirujjhamÄ• nÄ• kÄ• rassa ``
vuttattÄ• .

65-82__._ __dvayameta_nti \Be 210/ yaá¹ƒ ``khaá¹‡apaccuppannameva cittaá¹ƒ uppÄ• dak
uppajjittha nÄ• ma, tadeva uppÄ• dakkhaá¹‡e uppÄ• daá¹ƒ pattattÄ• uppajjittha, anatÄ«tat
nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, etaá¹ƒ ubhayampi. __evaá¹ƒ na sakkÄ• vattu_nti iminÄ• vu
vattuá¹ƒ, pakÄ• rantarena pana sakkÄ• vattunti adhippÄ• yo. tattha __ ``na hÄ«â€™â€™ _
paá¹-hamapakkhaá¹ƒ vibhÄ• veti. __vibhajitabbaá¹ƒ siyÄ• _ti ``bhaá¹…gakkhaá¹‡e taá¹ƒ cit
uppajjati, uppÄ• dakkhaá¹‡e taá¹ƒ cittaá¹ƒ uppajjittha ceva uppajjati cÄ• â€™â€™ ti vibhajit
vibhattaá¹ƒ \Ne 214/. __ ``Ä• mantÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• _ khaá¹‡apaccuppanne
ubhayassapi labbhamÄ• nattÄ• , na ca vuttaá¹ƒ. idÄ• ni yena pakÄ• rena sakkÄ• vattuá¹ƒ,
``cittassa bhaá¹…gakkhaá¹‡eâ€™â€™ _tiÄ• dimÄ• ha. __puggalo vutto, _ puggalavÄ• ro h
puggalassa. __na ca kiÃ±ci cittaá¹ƒ uppajjati_ cittassa bhaá¹…gakkhaá¹‡asamaá¹…gibhÄ•
cittaá¹ƒ uppajjati, _ yaá¹ƒ cittasamaá¹…gÄ« so puggaloti __evamettha attho daá¹-á¹-habbo_
anekacittavasenÄ• yaá¹ƒ yamakadesanÄ• pavattÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``citta
tiá¹-á¹-hatÄ«â€™â€™ _ti. __sanniá¹-á¹-hÄ• navasena niyamo veditabbo, _ aÃ±Ã±athÄ• ``n
uppajjatÄ«â€™â€™ tiÄ• dinÄ• paá¹-isedho na yujjeyyÄ• ti adhippÄ• yo. __tÄ• disa_nti tath
uppannauppajjamÄ• natÄ• dipariyÄ• yehi vattabbo hoti, tadavatthanti attho.

83-113__._ __imassa puggalavÄ• rattÄ• _ti ``yassa cittaá¹ƒ uppajjamÄ• naâ€™â€™ ntiÄ• c
atikkantakÄ• lavÄ• rassa puggalavÄ• rattÄ• . __puggalo pucchito_ti ``yassa cittaá¹ƒ uppajja
tassa cittaâ€™â€™ nti cittasamaá¹…gipuggalo pucchitoti __puggalasseva vissajjanena bha
aÃ±Ã±aá¹ƒ pucchitaá¹ƒ aÃ±Ã±aá¹ƒ vissajjitaá¹ƒ siyÄ• . __na koci puggalo na gahito_ sabba
anibbattacittatÄ• bhÄ• vato. __te ca pana_ sabbe puggalÄ• . __nirujjhamÄ• nakkhaá¹‡Ä• tÄ
nirujjhamÄ• nakkhaá¹‡Ä• hutvÄ• atÄ«tacittÄ• . __tathÄ• dutiyatatiyÄ• _ti yathÄ• paá¹-ha
anavasesapuggalavisayattÄ• paá¹-ivacanena vissajjetabbo siyÄ• , tathÄ• tato eva dutiyata
``Ä• mantÄ• â€™â€™ icceva vissajjetabbÄ• siyunti attho. catuttho pana paÃ±ho evaá¹ƒ vib
vissajjetabboti dassento __ ``pacchimacittassÄ• â€™â€™ _tiÄ• diá¹ƒ vatvÄ• tathÄ• avaca
__ ``cittavasena puggalavavatthÄ• natoâ€™â€™ _tiÄ• dimÄ• ha. ``bhaá¹…gakkhaá¹‡e citta
211/ vÄ«tikkantaâ€™â€™ nti iminÄ• __vattamÄ• nassa cittassa vasena puggalo uppÄ• da
``atÄ«taá¹ƒ cittaá¹ƒ uppÄ• dakkhaá¹‡aÃ±ca vÄ«tikkantanti bhaá¹…gakkhaá¹‡aÃ±ca vÄ«tik
__atÄ«tassa cittassa vasena puggalo uppÄ• dakkhaá¹‡Ä• tÄ«tacitto vutto_.

__tatthÄ• _ti tesu dvÄ«su puggalesu. __purimassÄ• _ti paá¹-hamaá¹ƒ vuttassa sanniá¹-á¹-h
cittaá¹ƒ na bhaá¹…gakkhaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ. ``no ca bhaá¹…gakkhaá¹‡aá¹ƒ vÄ«tikkan

pacchimassa vÄ«tikkantaá¹ƒ cittaá¹ƒ bhaá¹…gakkhaá¹‡anti sambandho. ``bhaá¹…gakkhaá
nti hi vuttaá¹ƒ. __evamÄ• diko puggalavibhÄ• go_ti dutiyapaÃ±hÄ• dÄ«su vuttaá¹ƒ sandhÄ•
taá¹ƒtaá¹ƒkhaá¹‡avÄ«tikkamÄ• vÄ«tikkamadassanavasenÄ• _ti \Ne 215/ tassa tassa uppÄ•
bhaá¹…gakkhaá¹‡assa ca yathÄ• rahaá¹ƒ vÄ«tikkamassa avÄ«tikkamassa ca dassanavase
puggalavibhÄ• goti yojanÄ• . __idhÄ• _ti imasmiá¹ƒ atikkantakÄ• lavÄ• re. __puggalavisiá¹-
pucchitaá¹ƒ_ ``yassa cittaá¹ƒ tassa cittaâ€™â€™ nti vuttattÄ• . __yadipi puggalappadhÄ• n
puggalavÄ• rattÄ• . __athÄ• pi cittappadhÄ• nÄ• _ puggalaá¹ƒ visesanabhÄ• vena gahetvÄ
__ubhayathÄ• pi dutiyapucchÄ• ya ``Ä• mantÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• _ anavasesa
avatvÄ• ``atÄ«taá¹ƒ cittaâ€™â€™ nti vuttaá¹ƒ, kasmÄ• nirodhakkhaá¹‡a ... pe ... dassana
daá¹-á¹-habbanti yojanÄ• . __esa nayo ``na nirujjhamÄ• naâ€™â€™ nti etthÄ• pÄ«_ti nirujjh
nirodhakkhaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantakÄ• laá¹ƒ kiá¹ƒ tassa cittaá¹ƒ na hotÄ«ti attho.

114-116__._ __sarÄ• gapacchimacittassÄ• _ti sarÄ• gacittesu pacchimassa cittassa, ekass
rÄ• gasampayuttacittesu yaá¹ƒ sabbapacchimaá¹ƒ cittaá¹ƒ, tassa. so pana puggalo anÄ• gÄ
nirujjhati_ nirodhÄ• samaá¹…gitÄ• ya. __nirujjhissati_ idÄ• ni nirodhaá¹ƒ pÄ• puá¹‡issati. ap
pana tato aÃ±Ã±aá¹ƒ __nuppajjissati. itaresa_nti yathÄ• vuttasarÄ• gapacchimacittasamaá¹
vÄ«tarÄ• gacittasamaá¹…giÃ±ca á¹-hapetvÄ• avasesÄ• naá¹ƒ itarasekkhÄ• naÃ±ceva puth

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-16__._ __yathÄ• _ \Be 212/ __mÅ«layamake kusalÄ• didhammÄ• desitÄ• _ti kusalÄ• kus
kusalakusalamÅ«lÄ• divibhÄ• gato \Ne 216/ mÅ«layamake yamakavasena yathÄ• desitÄ•
kusalakusalamÅ«lÄ• divibhÄ• gato aÃ±Ã±athÄ• , khandhÄ• divasenÄ• ti attho.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

33-34__._ taá¹ƒ pana kammasamuá¹-á¹-hÄ• nÄ• dirÅ«paá¹ƒ aggahetvÄ• . __kecÄ«_ti dhan
so hi ``cittasamuá¹-á¹-hÄ• narÅ«pavasena vuttaâ€™â€™ nti aá¹-á¹-hakathaá¹ƒ Ä• haritvÄ•

kammasamuá¹-á¹-hÄ• nÄ• dirÅ«paÃ±ca labbhatÄ«â€™â€™ ti avoca. tathÄ• ca vatvÄ• pa
``cittasamuá¹-á¹-hÄ• narÅ«pameva idhÄ• dhippetaá¹ƒ. kammasamuá¹-á¹-hÄ• nÄ• dirÅ«pe n
paá¹-isedhoâ€™â€™ ti Ä• ha. __tathÄ• _ti yathÄ• vuttappakÄ• re pÄ• á¹-he cittasamuá¹-á¹
adhippetaá¹ƒ, tathÄ• etthÄ• pÄ«ti attho. noti vuttanti vadantÄ«ti sambandho. __taá¹ƒ panet
uddhaá¹-assa pÄ• á¹-hassa atthavacanaá¹ƒ, evaá¹ƒ na sakkÄ• vattuá¹ƒ. kasmÄ• ti Ä• ha _
bhaá¹…gakkhaá¹‡e ... pe ... paá¹-isedhasiddhitoâ€™â€™ _ti. svÄ• yaá¹ƒ paá¹-isedho heá¹-
adhippÄ• yo.

__ye ca vadantÄ«_ti ettha __ye cÄ• _ti vajirabuddhittheraá¹ƒ sandhÄ• yÄ• ha. so hi
``sotÄ• pattimaggakkhaá¹‡eâ€™â€™ tiÄ• dinÄ• paá¹-isambhidÄ• maggapÄ• á¸·iá¹ƒ Ä• ha
kammajÄ• dirÅ«pe á¹-hapetvÄ• cittasamuá¹-á¹-hÄ• narÅ«panti cittapaá¹-ibaddhattÄ• cittaj
á¹-hapetabbabhÄ• vena uddhaá¹-aá¹ƒ, evamidhÄ• pi cittajarÅ«pameva kathitaâ€™â€™ nti
__vacanaá¹ƒ tathÄ• na hoti, _ yathÄ• tehi udÄ• haá¹-aá¹ƒ, visamoyaá¹ƒ upaÃ±Ã±Ä• soti a
tathÄ• na hoti, taá¹ƒ dassetuá¹ƒ __ ``yesaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tesa_nti kam
__tassÄ• _ti maggassa. __te_ti abyÄ• katÄ• , ye uppÄ• danirodhavanto. __avijjamÄ• nesu
nibbÄ• nassa viya.

__sanniá¹-á¹-hÄ• nena_ \Be 213/ __gahitesu_ puggalesu. tesu hi keci akusalÄ• byÄ• katac
uppÄ• dakkhaá¹‡asamaá¹…gino, keci abyÄ• katacittassa, keci kusalÄ• byÄ• katacittassa, t
paá¹-hamakoá¹-á¹-hÄ• sena saá¹…gahitÄ• tassa kusaluppattipaá¹-isedhaparattÄ• , te pana
vattabbÄ• ti dassento __ ``paÃ±cavokÄ• reâ€™â€™ _tiÄ• dimÄ• ha. __eva_nti yathÄ• vutta
sabbapaÃ±hesu.

<79> __tato_ti ekÄ• vajjanavÄ«thito. __purimatarajavanavÄ«thi_ yÄ• ya vuá¹-á¹-hÄ• nagÄ•
tattha uppannassapi cittassa. __kusalÄ• nÄ• gatabhÄ• vapariyosÄ• nenÄ• _ti kusaladhamn
pariyosÄ• nabhÅ«tena aggamaggÄ• nantarapaccayattena __dÄ«pitaá¹ƒ hoti samÄ• nalakk
__tÄ• ya eva samÄ• nalakkhaá¹‡atÄ• ya. esa nayo_ti yathÄ• kusalÄ• nuppÄ• do kusalÄ• n
pariyosÄ• nabhÅ«tato vuttaparicchedato orampi labbhatÄ«ti so yathÄ• vuttaparicchedo lakk
nayo dassito. esa nayo akusalÄ• tÄ«tabhÄ• vassa Ä• dimhi ``dutiye akusaleâ€™â€™ ti vutt
abyÄ• katÄ• tÄ«tabhÄ• vassa Ä• dimhi ``dutiye citteâ€™â€™ ti vuttaá¹-á¹-hÄ• nepÄ«ti yoja
nayoâ€™â€™ ti yathÄ• vuttamatidesaá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• pÄ• kaá¹-
__bhÄ• vanÄ• pahÄ• nÄ• ni dassitÄ• ni honti_ ``aggamaggasamaá¹…gÄ« kusalaÃ±ca dhar
pajahatÄ«â€™â€™ ti. __idhÄ• _ti imasmiá¹ƒ pavattivÄ• re. __taá¹ƒ ta_nti akusalÄ• tÄ«tatÄ•
ca. __tena tenÄ• _ti ``dutiye akusale aggamaggasamaá¹…gÄ«â€™â€™ ti evamÄ• dinÄ• a

<100> __paá¹-isandhicittato_ti idaá¹ƒ mariyÄ• daggahaá¹‡aá¹ƒ, na abhividhiggahaá¹‡aá¹ƒ
``soá¸·asamaâ€™â€™ _nti Ä• ha. abhividhiggahaá¹‡ameva vÄ• soá¸·asacittakkhaá¹‡Ä• yu
pakkhe adhippete paá¹-ikkhittovÄ• yaá¹ƒ vÄ• doti dassento __ ``tato parampi vÄ• â€™â€™

heá¹-á¹-hÄ• dassito eva. __na tato oranti viÃ±Ã±Ä• yati_ tato oraá¹ƒ akusalanirodhasamak
abyÄ• katanirodhassa asambhavato.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. indriyayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> __indriyayamake_ \Be 214/ \Ne 218/ __vibhaá¹…ge viyÄ• _ti yathÄ• indriyavibhaá¹…g
jÄ«vitindriyaá¹ƒ uddiá¹-á¹-haá¹ƒ, na manindriyÄ• nantaraá¹ƒ, evaá¹ƒ imasmiá¹ƒ indriyayama
suttadesanÄ• nurodhenÄ• ti dassento __ ``tÄ«á¹‡imÄ• ni ... pe ... sutte desitakkamenÄ• â€
yadatthaá¹ƒ tassa sutte desitakkamena uddeso, taá¹ƒ dassetuá¹ƒ __ ``pavattivÄ• rehÄ«â€™
tattha yathÄ• ``jÄ«vitindriyaâ€™â€™ nti idaá¹ƒ rÅ«pajÄ«vitindriyassa arÅ«pajÄ«vitindriyass
gahaá¹‡aá¹ƒ, evaá¹ƒ upÄ• dinnassa anupÄ• dinnassa cÄ• ti Ä• ha __ ``kammajÄ• naá¹ƒ ak
_nti. atha vÄ• sahajadhammÄ• nupÄ• lakampi jÄ«vitindriyaá¹ƒ na kevalaá¹ƒ khaá¹‡aá¹-á¹-h
atha kho pabandhÄ• nupacchedassapi kÄ• raá¹‡ameva. aÃ±Ã±athÄ• Ä• yukkhayamaraá¹‡
``kammajÄ• naÃ±ca anupÄ• lakaâ€™â€™ nti avisesato vuttaá¹ƒ, cutipaá¹-isandhÄ«su ca p
kammajÄ• naá¹ƒ anupÄ• lakaá¹ƒ. __itÄ«_ti tasmÄ• . __taá¹ƒmÅ«lakÄ• nÄ«_ti jÄ«vitindriyan
__cutipaá¹-isandhipavattivasenÄ• _ti cutipaá¹-isandhivasena pavattivasena ca. tattha yaá¹ƒ
cutipaá¹-isandhivaseneva, itaraá¹ƒ itaravasenapi vattabbaá¹ƒ. yasmÄ• cakkhundriyÄ• dÄ«s
ekantaupÄ• dinnesu ataá¹ƒsabhÄ• vattÄ• yaá¹ƒ manindriyaá¹ƒ mÅ«lameva na hoti, tasmÄ•
__avasesamÅ«lakÄ• ni_ cakkhundriyÄ• dimÅ«lakÄ• ni. __Ä• yatanayamake viyÄ• _ti yathÄ
paá¹-isandhivasenÄ• yatanÄ• naá¹ƒ uppÄ• do, maraá¹‡avasena ca nirodho vutto, evamidhÄ
vattabbÄ• ni, tasmÄ• ataá¹ƒsabhÄ• vattÄ• jÄ«vitindriyaá¹ƒ __tesaá¹ƒ_ cakkhundriyÄ• dÄ«
__ante_ purisindriyÄ• nantaraá¹ƒ uddiá¹-á¹-haá¹ƒ. yaá¹ƒ pana cakkhundriyÄ• dimÅ«lakesu
sabbapacchÄ• eva gahitaá¹ƒ, tattha kÄ• raá¹‡aá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttameva.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<94> __koci_ \Ne 219/ __sabhÄ• vo natthÄ«_ti koci sabhÄ• vadhammo natthi. yadi evaá¹ƒ
paá¹-ikkhepo eva yuttoti Ä• ha __ ``na ca rÅ«pÄ• dÄ«â€™â€™ _tiÄ• di. ``sukhÄ• dukkhÄ•

adukkhamasukhÄ• â€™â€™ tiÄ• dÄ«su sukhadukkhasaddÄ• naá¹ƒ sÄ• maÃ±Ã±avacanab
visiá¹-á¹-havisayÄ• evÄ• ti dassento __ ``sukhassa ... pe ... gahitoyevÄ• â€™â€™ _ti Ä• ha
bhedaá¹ƒ katvÄ• .

<140> __paÃ±Ã±indriyÄ• ni hontÄ«ti Ä• mantÄ• ti vutta_nti pajÄ• nanaá¹-á¹-hena adhipate
paÃ±Ã±indriyÄ• ni honti, dassanaá¹-á¹-hena pana cakkhÅ«ni cÄ• ti cakkhu, indriyanti pucch
ti vuttanti adhippÄ• yo. __ ``taá¹‡hÄ• sotamevÄ• hÄ• â€™â€™ _ti vuttaá¹ƒ, ``yassa chattiá¹
tiÄ• dÄ«su (Dhp 339) pana diá¹-á¹-hiÄ• dÄ«nampi sotabhÄ• vo Ä• gato.

paá¹‡á¹‡attiniddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

<186> __aÃ±Ã±adhammanissayenÄ• _ti ``yo tesaá¹ƒ rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu
634) aÃ±Ã±adhammanissayena gahetabbaá¹ƒ. __pavattiÃ±ca gahetvÄ• gatesu_ vissajjane
gahetvÄ• gatesu yojanÄ• na labbhatÄ«ti adhippÄ• yo. alabbhamÄ• nÄ• ca sukhadukkhad
labbhati. __taá¹ƒmÅ«lakÄ• ca nayÄ• _ti sukhindriyÄ• dimÅ«lakÄ• ca nayÄ• . __tehÄ«_ti su
__yojanÄ• _ti ``pavatte sukhindriyavippayuttacittassa uppÄ• dakkhaá¹‡eâ€™â€™ tiÄ• dinÄ
__taá¹ƒmÅ«lakÄ• ca_ tathÄ• yojanÄ• mÅ«labhÅ«tÄ• ca nayÄ• jÄ«vitindriyÄ• dimÅ«lakÄ•
pÄ• á¸·igatiyÄ• eva viÃ±Ã±Ä• yamÄ• nayojanattÄ• suviÃ±Ã±eyyÄ• eva.

__taá¹ƒ_ vacanaá¹ƒ. __somanassavirahitasacakkhukapaá¹-isandhinidassanavasenÄ• _ti
somanassavirahitasacakkhukapaá¹-isandhiyeva nidassananti yojetabbaá¹ƒ. kathaá¹ƒ panet
``nidassanamattametaá¹ƒ, na pana gaá¹‡anaparicchindanaâ€™â€™ nti Ä• ha __ ``na hi ca
katoâ€™â€™ _ti. __taá¹ƒsamÄ• nalakkhaá¹‡Ä• _ti tÄ• ya \Ne 220/ sacakkhukapaá¹-isandh
parittavipÄ• kaggahaá¹‡aá¹ƒ. tattha sasomanassapaá¹-isandhiyo sandhÄ• ya upekkhÄ• pa
nidassanabhÄ• vena vuttÄ• ti keci. parittavipÄ• kapaá¹-isandhi ca kusalavipÄ• kÄ• hetukap
sÄ• pi hi sacakkhukÄ• siyÄ• . __taá¹ƒsamÄ• nalakkhaá¹‡Ä• _ti vÄ• tÄ• ya \Be 216/ upekk
samÄ• nalakkhaá¹‡Ä• yathÄ• vuttaahetukapaá¹-isandhi ca paÃ±camajjhÄ• napaá¹-isandhi
``catunnaâ€™â€™ nti kasmÄ• gaá¹‡anaparicchedoti Ä• ha __ ``kÄ• mÄ• vacare ... pe ... n
_nti. __tenÄ• _ti upekkhÄ• sahagatamahÄ• vipÄ• kanidassanena, yehi samÄ• natÄ• ya ime
ekaá¹ƒsena taá¹ƒsabhÄ• vÄ• evÄ• ti ayamettha adhippÄ• yo. tenÄ• ha __ ``yathÄ• sasom
hotÄ«â€™â€™ _ti.

nanu ca gabbhaseyyakesu ayamattho ekaá¹ƒsato na labbhatÄ«ti Ä• saá¹…kaá¹ƒ sandhÄ•
``gabbhaseyyakÄ• naÃ±ca ... pe ... dassitÄ• hotÄ«â€™â€™ _ti. tenÄ• ha __ ``sacakkhukÄ
yadi sahetukapaá¹-isandhikÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ niyamato sacakkhukÄ• dibhÄ
gabbhaseyyakavasena labbheyya, yuttametaá¹ƒ siyÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ga

_tiÄ• di. __tathÄ• Ä• yatanayamake dassita_nti idaá¹ƒ Ä• yatanayamakavaá¹‡á¹‡anÄ• yaá
katvÄ• indriyayamakeâ€™â€™ tiÄ• divacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tattha hi somanassi
ekantena cakkhundriyuppÄ• danato gabbhepi yÄ• va cakkhundriyuppatti, tÄ• va uppajjamÄ
``abhinanditabbattÄ• â€™â€™ ti vuttaá¹ƒ. __sanniá¹-á¹-hÄ• nena saá¹…gahitÄ• na_nti ``ya
somanassindriyaá¹ƒ uppajjatÄ«â€™â€™ ti etena sanniá¹-á¹-hÄ• nena saá¹…gahitÄ• naá¹ƒ
aghÄ• nakÄ• naá¹ƒ upapajjantÄ«nanti Ä• dÄ«sÅ«_ti __Ä• di_-saddena ``itthÄ«naá¹ƒ acakk
upapajjantÄ«naâ€™â€™ ntiÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __te evÄ• _ti gabbhaseyyakÄ• eva

__taá¹ƒsamÄ• nalakkhaá¹‡a_nti sopekkhaacakkhukapaá¹-isandhibhÄ• vena samÄ• nalakk
ahetukapaá¹-isandhicitte. __samÄ• dhileso_ dubbalasamÄ• dhi yo cittaá¹-á¹-hitimatto. __tas
cittaá¹-á¹-hiti viya dubbalaá¹ƒ vÄ«riyaá¹ƒ natthi, yo ``vÄ«riyalesoâ€™â€™ ti vattabbo, tasmÄ
vÄ«riyassa abhÄ• vÄ• ti attho. __aÃ±Ã±esÅ«_ti ahetukapaá¹-isandhicittato aÃ±Ã±esu. __ke
ubhayenapi manodvÄ• rÄ• vajjanahasituppÄ• dacittaá¹ƒ vadati. __idhÄ• _ti ahetukapaá¹-isa
__samÄ• dhivÄ«riyÄ• ni indriyappattÄ• ni ca na hontÄ«_ti samÄ• dhikiccaá¹ƒ paá¹-ikkhipati
\Ne 221/ vÄ«riyalesassa sabbhÄ• vatoti yojetabbaá¹ƒ. tenevÄ• ha __ ``visesanaÃ±hi visesit
_ti. yasmiá¹ƒ vÄ«riye sati indriyuppatti siyÄ• , tadeva tattha natthÄ«ti attho.

__apÄ• ye_ \Be 217/ __opapÄ• tikavasenÄ• _ti idaá¹ƒ sugatiyaá¹ƒ opapÄ• tiko vikalindriyo
vuttaá¹ƒ, ``labbhanteva Ã±Ä• á¹‡avippayuttÄ• naâ€™â€™ nti pana vuttattÄ•  ``duhetukapaa
vasenÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __tesa_nti itthipurisindriyasantÄ• nÄ•
itthipurisindriyÄ• naá¹ƒ pana uppÄ• danirodhÄ• abhiá¹‡hasova hontÄ«ti. __paá¹-hamakapp
__Ä• di_-saddena gahitÄ• naá¹ƒ parivattamÄ• naliá¹…gÄ• naá¹ƒ vasena uppÄ• danirodhag
paá¹-hamakappikÄ• naá¹ƒ pana vasena uppÄ• do eva labbhati. __ ``cutiupapattivaseneva c
sanniá¹-á¹-hÄ• nehi gahaá¹‡aá¹ƒ veditabbaâ€™â€™ _nti idaá¹ƒ upÄ• dinnaindriyehi niyami

<190> __santÄ• nuppattinirodhadassanato_ti santÄ• navasena uppÄ• danirodhÄ• naá¹ƒ di
rÅ«pajÄ«vitindriyassa cakkhundriyÄ• disamÄ• nagatikataá¹ƒ yuttito sÄ• dheti. Ä• gamato pa
somanassenÄ• â€™â€™ tiÄ• dinÄ• parato sÄ• dhessati. __chedoti nÄ• maá¹ƒ daá¹-á¹-hab
saá¹ƒsayachedanato.

__tassÄ• _ti rÅ«pajÄ«vitindriyassa. __te ca_ asaÃ±Ã±asattÄ• . nanu ca uppÄ• dova jÄ«viti
cutiupapattivasena vattabbo, na anuppÄ• doti Ä• ha __ ``anuppÄ• do ... pe ... na pavatteâ€™
na kevalaá¹ƒ purimakoá¹-á¹-hÄ• se eva, atha kho itarakoá¹-á¹-hÄ• sepi gahito evÄ• ti dasse
``pacchimakoá¹-á¹-hÄ• sepÄ«â€™â€™ _tiÄ• dimÄ• ha.

``upapatticittassa uppÄ• dakkhaá¹‡eâ€™â€™ ti kasmÄ• vuttanti yenÄ• dhippÄ• yena coda
vivarituá¹ƒ __ ``nanu suddhÄ• vÄ• saâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __na vattabba_nti ``upap
vattabbaá¹ƒ, ``upapatticittassa uppÄ• dakkhaá¹‡eâ€™â€™ icceva vattabbanti attho. idÄ• ni

``upapajjantÄ• naâ€™â€™ nti na vattabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™
__somanassamanindriyÄ• na_nti somanassindriyamanindriyÄ• naá¹ƒ, ayameva vÄ• pÄ• á
rÅ«pajÄ«vitindriyassa dharamÄ• nakÄ• le. __tasmÄ• _ti yasmÄ• rÅ«pÄ• rÅ«pajÄ«vitindriyÄ
ubhayaÃ±cettha jÄ«vitindriyabhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ katvÄ• gayhati, tasmÄ• .
somanassindriyajÄ«vitindriyanti \Ne 222/ idaá¹ƒ ubhayaá¹ƒ. __uppÄ• dakkhaá¹‡ena nidassi
``upapatticittassa uppÄ• dakkhaá¹‡eâ€™â€™ ti idaá¹ƒ nidassanamattanti dasseti. idÄ• ni ta
udÄ• haraá¹‡ena pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. t
tÄ• disÄ• naá¹ƒ anekesaá¹ƒ cittÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e labbhamÄ• naá¹ƒ tadekadese
upapatticittassa bhaá¹…gakkhaá¹‡ena nidassitaá¹ƒ, evamidhÄ• pi khaá¹‡advaye labbhamÄ
uppÄ• dakkhaá¹‡ena nidassitanti evaá¹ƒ nidassanattho veditabbo.

__tesa_nti jÄ«vitindriyÄ• dÄ«naá¹ƒ. __aÃ±Ã±atthÄ• _ti pavatte. __idhÄ• _ti anÄ• gatakÄ• l
sambhavati_ upapattikkhaá¹‡assa viya tato paraá¹ƒ pavattikkhaá¹‡assapi anÄ• gatakÄ• lab
upapattito aÃ±Ã±atthÄ• pi yathÄ• dhippetauppÄ• dasambhavato. ayaÃ±ca attho vÄ• rantare
__ ``evaÃ±ca katvÄ• â€™â€™ _tiÄ• di. __na hÄ«_tiÄ• dinÄ• tamevatthaá¹ƒ samattheti. tat
... sandhikassÄ• _ti __api_-saddena ``ko pana vÄ• do apacchimabhavikassa
somanassasahagatapaá¹-isandhikassÄ• â€™â€™ ti dasseti. apacchimabhavikassa cutito p
nirujjhissatÄ«â€™â€™ ti vattabbameva natthÄ«ti Ä• ha __ ``cutito pubbevÄ• â€™â€™ _ti.
paá¹-hamapucchÄ• su sanniá¹-á¹-hÄ• nattho_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- ettha `
uppajjissatÄ«â€™â€™ ti evamÄ• dÄ«su yamakesu yÄ• paá¹-hamapucchÄ• , tÄ• su sanniá
__pucchitabbatthanissayo_ti ``tassa somanassindriyaá¹ƒ uppajjissatÄ«â€™â€™ tiÄ• dikass
nissayabhÅ«to __mÄ• disova_ mayÄ• sadiso eva attho __upapattiuppÄ• dindriyavÄ• _ upa
uppÄ• dÄ• vatthaindriyasahito, __ubhayuppÄ• dindriyavÄ• _ paá¹-isandhipavattÄ«su uppÄ•
__paá¹-inivattitvÄ• pi pucchitabbatthassa nissayo_ti ``yassa vÄ• panÄ• â€™â€™ tiÄ• dinÄ
pucchitabbassapi saá¹ƒsayatthassa nissayoti __evaá¹ƒ_ iminÄ• viya ajjhÄ• sayena ``yassa
somanassindriyaá¹ƒ uppajjissatÄ«â€™â€™ tiÄ• dÄ«su __dutiyapucchÄ• su sanniá¹-á¹-hÄ•
sanniá¹-á¹-hÄ• napadasaá¹…gahitameva atthaá¹ƒ niyameti. __tattheva_ tÄ• su eva pubbe v
eva. __pucchitabbaá¹ƒ_ ``tassa somanassindriyaá¹ƒ uppajjissatÄ«â€™â€™ tiÄ• dÄ«su __a
sarÅ«pato gahitaá¹ƒ uppÄ• daá¹ƒ_ uppÄ• dasaá¹…khÄ• taá¹ƒ, ``tassa somanassindriyaá¹ƒ
tiÄ• dÄ«su __anÄ• gatabhÄ• vamattena sarÅ«pato gahitaá¹ƒ nirodhaá¹ƒ vÄ• _ nirodhasaá¹
saá¹ƒsayatthaá¹ƒ na niyametÄ«ti. __eva_nti vuttappakÄ• rena sanniá¹-á¹-hÄ• natthassa niy
saá¹ƒsayatthassa, tasmÄ• ``yassa vÄ• pana ... pe ... Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. __es
uppÄ• davÄ• re vicÄ• ro vutto, nirodhavÄ• repi eseva nayo. tathÄ• hi ``yassa \Be 219/ \Ne
somanassindriyaá¹ƒ nirujjhissati, tassa cakkhundriyaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ• â€™â€

__evaá¹ƒ avuttattÄ• _ti uppÄ• danirodhÄ• naá¹ƒ anÄ• gatÄ• naá¹ƒ sarÅ«pena avuttattÄ• .
vuttÄ• , atha kho ``nuppajjissatÄ«â€™â€™ ti paá¹-ikkhepamukhena vuttÄ• . __tatthÄ• _ti an
yojetabbÄ• _ paá¹-ilome. tameva ayojetabbataá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• vi

atikkamitvÄ• uppÄ• danirodhÄ• sambhavanti yojetuá¹ƒ, tathÄ• uppÄ• danirodhe appatvÄ•
yojetunti yojanÄ• . idaÃ±ca dvayaá¹ƒ yathÄ• nulome sambhavati, na evaá¹ƒ paá¹-ilome. ten
pe ... sambhavantÄ«â€™â€™ _ti. tattha kÄ• raá¹‡amÄ• ha __ ``abhÅ«tÄ• bhÄ• vassa ... pe
sambhavÄ• nupapattitoâ€™â€™ _ti. __abhÅ«tÄ• bhÄ• vassÄ• _ti abhÅ«tassa abhÄ• vassa
nirodhassa ca abhÄ• vassÄ• ti adhippÄ• yo. tenÄ• ha __ ``abhÅ«tuppÄ• danirodhÄ• bhÄ• v
_ti, tasmÄ• ``Ä• mantÄ• â€™â€™ ti ca vuttaá¹ƒ, na vuttaá¹ƒ vissajjananti sambandho. __a
abhÅ«tÄ• bhÄ• vassÄ• _ti imassa yathÄ• vuttassa yathÄ• rÅ«pÄ• bhÄ• vo vedanÄ• bhÄ• v
na evamayanti visesarahitassa abhÅ«tÄ• bhÄ• vassa.

__kÄ• lantarayogÄ• bhÄ• vato_ti kÄ• lavisesayogÄ• bhÄ• vato. __yÄ• disÄ• na_nti yÄ• ni
paccaye uppajjanÄ• rahÄ• ni, tesaá¹ƒ anÄ• gatÄ• nanti attho. __uppÄ• danirodhÄ• bhÄ• ve
``nuppajjissati na nirujjhissatÄ«â€™â€™ ti evaá¹ƒ uppÄ• dassa nirodhassa ca abhÄ• vena
__sannissayo_ nissayabhÅ«to __sanniá¹-á¹-hÄ• nena sannicchito_ sanniá¹-á¹-hÄ• napadas
attho nissayo etesanti __tannissayÄ• . tÄ• disÄ• naá¹ƒyeva_ anÄ• gatÄ• naá¹ƒyeva
__upapatticutiuppÄ• danirodhÄ• naá¹ƒ_ upapatticutisaá¹…khÄ• tauppÄ• danirodhÄ• naá¹ƒ
paá¹-ikkhepavasena. __jÄ«vitÄ• dÄ«nampi_ jÄ«vitamanindriyÄ• dÄ«nampi. __anuppÄ• dÄ•
pucchitÄ• honti_ ``yassa somanassindriyaá¹ƒ nuppajjissati, tassa somanassindriyaá¹ƒ na n
ti. __ ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ_ vibhajitvÄ• vattabbassa abhÄ• vato. tenÄ• ha __ ``
vissajjanaâ€™â€™ _nti.

ye \Be 220/ sopekkhapaá¹-isandhikÄ• bhavissanti rÅ«paloke, te saá¹…gahitÄ• ti yojanÄ• .
__taá¹ƒsamÄ• nalakkhaá¹‡atÄ• yÄ• _ti tena sopekkhapaá¹-isandhikabhÄ• vena samÄ• nala
pamÄ• dalikhitaá¹ƒ_ dhammayamake \Ne 224/ tÄ• disasseva vacanassa abhÄ• vato. tattha
cittayamake vuttaá¹ƒ ``na hi khaá¹‡apaccuppanne uppajjitthÄ• ti atÄ«tavohÄ• ro atthÄ«â€™

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

435-482__._ __lokiyaabyÄ• katehÄ«_ti phaladhammanibbÄ• navinimuttehi abyÄ• katehi. __
lokiyaabyÄ• katÄ• ni upÄ• dÄ• ya. taá¹ƒsamÄ• nagatikÄ• naá¹ƒ manindriyÄ• dÄ«naá¹ƒ ``so
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• (Yam I khandhayamaka.206) vedanÄ• kh
pariÃ±Ã±eyyatÄ• vuttÄ• . yaÃ±hi parijÄ• nitabbaá¹ƒ, tadeva parijÄ• nÄ• tÄ«tiÄ• dinÄ• vutta
siddhepi codako ``missakattÄ• â€™â€™ ti ettha labbhamÄ• naá¹ƒ lesaá¹ƒ gahetvÄ• codeti
pariÃ±Ã±eyyamissakattÄ• â€™â€™ _tiÄ• dinÄ• . tassattho --- yathÄ• idha pariÃ±Ã±eyyam
vuttÄ• , evamaÃ±Ã±atthÄ• pi sÄ• tesaá¹ƒ vattabbÄ• , tathÄ• bhÄ• vetabbamissakÄ• naá¹ƒ
``kasmÄ• dhammayamakeâ€™â€™ _tiÄ• di. __kusalÄ• kusalesu bhÄ• vanÄ• pahÄ• nÄ• b
taá¹ƒ akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• di. __na abyÄ• katabhÄ• va_

phassadvÄ• rato viya viÃ±Ã±Ä• á¹‡advÄ• rato kusalÄ• dÄ«naá¹ƒ uppattipariyÄ• yo, evaá¹ƒ
viya na abyÄ• katÄ• dÄ«naá¹ƒ pariÃ±Ã±eyyatÄ• pariyÄ• yoti dasseti.

__kusalÄ• kusalabhÄ• vena aggahitÄ• _ti samudayasabhÄ• vena aggahitÄ• ti attho. __kus
kusalÄ• kusalabhÄ• vÄ• pi samÄ• nÄ• . __bhÄ• vetabbapahÄ• tabbabhÄ• vehi_ \Be 221/ _
maggasamudayasaccapakkhiyo. yathÄ• ``aniccaá¹ƒ rÅ«paâ€™â€™ nti ettha ``aniccameva
paá¹-iyogivinivattanameva eva-kÄ• rena karÄ«yati, na tassa dukkhÄ• nattatÄ• dayo nivÄ• ri
``pahÄ• tabbamevÄ• â€™â€™ ti ettha eva-saddena paá¹-iyogibhÅ«taá¹ƒ appahÄ• tabbame
aÃ±Ã±avisesÄ• ti dassento Ä• ha __ ``etena pahÄ• tabbamevÄ• â€™â€™ _tiÄ• di. __bhÄ•
tassa_ aÃ±Ã±indriyassa __gahito_ ukkaá¹ƒsagativijÄ• nanato. __ ``parato likhitabbaá¹ƒ upp
likhitaâ€™â€™ _nti kasmÄ• vuttaá¹ƒ. __dve puggalÄ• _ti hi Ä• di anulome Ä• gataá¹ƒ uddl
__cakkhundriyaá¹ƒ na parijÄ• nÄ• tÄ«_tiÄ• di pana paá¹-ilome. __domanassindriyaá¹ƒ na p
``no ca domanassindriyaá¹ƒ pajahantÄ«â€™â€™ ti pÄ• á¸·ipadassa atthavacanaá¹ƒ. yaá¹ƒ
``cakkhundriyamÅ«lakaá¹ƒ atikkamitvÄ• domanassindriyamÅ«lake idaá¹ƒ vuttaâ€™â€™ nt
Ä• gataá¹ƒ sandhÄ• ya vuttattÄ• taá¹ƒ na yuttaá¹ƒ, na taá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• paá¹-
padaá¹ƒ laá¹…ghitvÄ• tÄ• disasseva pacchÄ• Ä• gatapadassa atthavaá¹‡á¹‡anaá¹ƒ karon
aá¹-á¹-hakathÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• Ä• raddhÄ• , pariyosÄ• pitÄ• ca, tasmÄ• anupa
na uppaá¹-ipÄ• á¹-iyÄ• ti daá¹-á¹-habbaá¹ƒ ``dve puggalÄ• â€™â€™ tiÄ• dikassa anulome

__etthÄ• _ti etasmiá¹ƒ pariÃ±Ã±Ä• vÄ• re. __cha puggalÄ• _ti puthujjanena saddhiá¹ƒ yÄ•
cha puggalÄ• . __abhinditvÄ• gahito_ tattha bhabbÄ• bhabbÄ• naá¹ƒ kiccavisesassa aggal
puthujjanaggahaá¹‡asÄ• maÃ±Ã±e bhabbÄ• naá¹ƒ kiccaá¹ƒ gahitaá¹ƒ, yattha ca abhabbÄ•
bhinditvÄ• vuttÄ• hontÄ«ti dassento __ ``ye ca puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti, ye
maggaá¹ƒ na paá¹-ilabhissantÄ«â€™â€™ _ti ca Ä• dimÄ• ha. __arahÄ• _ti ariyo, ayameva
__paá¹-hamamaggaphalasamaá¹…gÄ«_ti purimamaggaphalasamaá¹…gÄ«. __itaro_ti arah
Ã±atvÄ• _ti idha puthujjano so ca abhabboti gahito, idha bhabbo idha ariyÄ• , ye ca
paá¹-hamamaggaphalasamaá¹…gino yÄ• va aggamaggaphalasamaá¹…ginoti evaá¹ƒ yathÄ
Ã±atvÄ• . __tattha tatthÄ• _ti tesaá¹ƒ dve puthujjanÄ• aá¹-á¹-ha ariyÄ• ti imesaá¹ƒ yathÄ• v
bhedato abhedato ca gahaá¹‡avasena Ä• gate tasmiá¹ƒ tasmiá¹ƒ pÄ• á¹-hapadese. __sann
sanniá¹-á¹-hÄ• napadavasena, nicchayavaseneva vÄ• . __niddhÄ• retvÄ• _ti \Be 222/ nÄ«h
yojetabba_nti vissajjanavasena pavattapÄ• á¸·iyÄ• yathÄ• vuttaatthadassanena sambandh

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakapakaraá¹‡a-anuá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

paá¹-á¹-hÄ• napakaraá¹‡a-anuá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

__kÄ• maguá¹‡Ä• dÄ«hÄ«_ti \Be 223/ \Ne 226/ kÄ• maguá¹‡ajhÄ• nÄ• bhiÃ±Ã±Ä• cittissa
laá¸·itÄ• nubhavanavasena ramanti. __tesÅ«_ti kÄ• maguá¹‡Ä• dÄ«su. __viharantÄ«_ti iriy
vattanti. __paccatthike_ti bÄ• hirabbhantarabhede amitte. __issariyaá¹ƒ_ tattha tattha Ä• dh
__á¹-hÄ• naá¹ƒ_ seá¹-á¹-hisenÄ• patiyuvarÄ• jÄ• diá¹-á¹-hÄ• nantaraá¹ƒ. __Ä• di_-saddena
saá¹…gayhati. __puÃ±Ã±ayogÄ• nubhÄ• vappattÄ• yÄ• _ti dÄ• namayÄ• dipuÃ±Ã±Ä• nubl
samathavipassanÄ• bhÄ• vanÄ• saá¹…khÄ• tayogÄ• nubhÄ• vÄ• dhigatÄ• ya ca. __jutiyÄ•
Ã±Ä• á¹‡appabhÄ• ya ca. ettha ca deva-saddo yathÄ• kÄ«á¸·Ä• vijigisÄ• vohÄ• rajutigatiat
sattiabhitthavakamanatthopi hoti dhÄ• tusaddÄ• naá¹ƒ anekatthabhÄ• vatoti __ ``yadicchita
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

iddhividhÄ• ditÄ• mattena bhagavato abhiÃ±Ã±Ä• dÄ«naá¹ƒ sÄ• vakehi sÄ• dhÄ• raá¹‡atÄ
sabbepi \Ne 227/ buddhaguá¹‡Ä• anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• yevÄ• ti dassento __ ``nirati
uttamehi dibbabrahmaariyavihÄ• rehÄ«â€™â€™ _ti Ä• ha. cittissariyasattadhanÄ• dÄ«naá¹
sammÄ• paá¹-ipattiaveccappasÄ• dasakkÄ• rÄ• naá¹ƒ gahaá¹‡asaá¹…khÄ• tenÄ• ti yojanÄ
upalabbhamÄ• nasammÄ• paá¹-ipattiaveccappasÄ• dÄ• naá¹ƒ tehi upanÄ«yamÄ• nasakkÄ
anumodanaá¹ƒ sampaá¹-icchanaÃ±ca veditabbaá¹ƒ. dhammasabhÄ• vÄ• nurÅ«pÄ• nusÄ•
sikkhÄ• padapaÃ±Ã±attipi saá¹…gahitÄ• ti daá¹-á¹-habbÄ• vÄ«tikkamadhammÄ• nurÅ«pÄ
__Ã±Ä• á¹‡agati_ Ã±Ä• á¹‡ena gantabbassa Ã±eyyassa avabodho. __samannÄ• gatattÄ• _
``abhiÃ±Ã±Ä• kÄ«á¸·Ä• yÄ• â€™â€™ tiÄ• dÄ«su paccekaá¹ƒ yojetabbaá¹ƒ, tathÄ• __sade
``gamanÄ«yatoâ€™â€™ tiÄ• dÄ«su. __te deve_ti sammutidevÄ• dike deve. __tehi guá¹‡eh
__pÅ«janÄ«yataro devo_ti \Be 224/ idaá¹ƒ pÅ«janÄ«yapariyÄ• yo ayaá¹ƒ ati-saddoti katvÄ•
__atirekataro_ti adhikataro. __upapattidevÄ• na_nti idaá¹ƒ tabbahulatÄ• ya vuttaá¹ƒ. visudd
vijjanteva, tesupi vÄ• labbhamÄ• naá¹ƒ upapattidevabhÄ• vamattameva gahetvÄ• tathÄ•
__paá¹-ipakkhÄ• naá¹ƒ_ dussÄ«lyamuá¹-á¹-hassaccavikkhepÄ• naá¹ƒ,
sÄ«lavipattiabhijjhÄ• domanassaavasiá¹-á¹-hanÄ«varaá¹‡Ä• naá¹ƒ vÄ• .

isÄ«naá¹ƒ sattamo, isÄ«su sattamoti duvidhampi atthaá¹ƒ yojetvÄ• dassento __ ``catusacc
pe ... vuttoâ€™â€™ _ti Ä• ha. saparasantÄ• nesu sÄ«lÄ• diguá¹‡Ä• naá¹ƒ esanaá¹-á¹-hena
ariyÄ• . isi ca so sattamo cÄ• ti __isisattamo_ti evamettha attho daá¹-á¹-habbo. ``nÄ• marÅ«
ettha yaá¹ƒ nÄ• marÅ«paá¹ƒ nirodhetabbaá¹ƒ, taá¹ƒ dassento __ ``yato viÃ±Ã±Ä• á¹‡aá¹ƒ p
Ä• ha. vaá¹-á¹-apariyÄ• pannaÃ±hi nÄ• marÅ«paá¹ƒ nirodhetabbaá¹ƒ. tasmiÃ±hi nirodhite s
nirodhitameva hoti. yathÄ• ha ``sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä•

á¹-hapetvÄ• anamatagge saá¹ƒsÄ• re ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete n
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yantassa carimaviÃ±Ã±Ä• á¹‡assa nir
nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti vÅ«pasamanti atthaá¹ƒ gacchanti paá¹-ippassan
II ajitamÄ• á¹‡avapucchÄ• niddesa 6). __atigambhÄ«ranayamaá¹‡á¸• itadesanaá¹ƒ_ sÄ• tis
vibhÄ• vanato. sabhÄ• vato ca paccayÄ• kÄ• ro gambhÄ«ro. yathÄ• ha ``adhigato kho myÄ
tiÄ• di (DN II 67; MN I 281; II 337; SN a I 172; Vin I 7, 8), ``gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda
paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• soâ€™â€™ ti (DN II 95; SN a II 60) ca Ä• di. ta
anantanayapaá¹-á¹-hÄ• nadesanÄ• atigambhÄ«rÄ• va.

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayuddesavaá¹‡á¹‡anÄ•

__samÄ• nane_ti samÄ• nanayane, samÄ• haraá¹‡e, samÄ• nakaraá¹‡e vÄ• aá¹-á¹-hakat
anulomÄ• ni dhammÄ• nulomaÃ±ca paccayÄ• nulomaÃ±cÄ• â€™â€™ tiÄ• dinÄ• parato va

__paá¹-á¹-hÄ• nanÄ• mattho_ti \Be 225/ ``paá¹-á¹-hÄ• naâ€™â€™ nti imassa nÄ• massa a
avayavadvÄ• rena samudÄ• ye niruá¸·haá¹ƒ, tasmÄ• yathÄ• avayavesu patiá¹-á¹-hitaá¹ƒ, t
``tikapaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ tikapaá¹-á¹-hÄ• nÄ• dinÄ• matthoâ€™â€™ _ti vuttaá¹ƒ. ath
paá¹-á¹-hÄ• nanÄ• mattho niddhÄ• retabbo taá¹ƒsamudÄ• yamattattÄ• pakaraá¹‡assa. na
atthÄ«ti dassetuá¹ƒ __ ``paá¹-á¹-hÄ• naá¹ƒ ... pe ... nÄ• matthoâ€™â€™ _ti vuttaá¹ƒ. tenev
pakaraá¹‡assa ... pe ... samodhÄ• natÄ• cettha vattabbÄ• â€™â€™ _ti. vacanasamudÄ• y
viditapaá¹-á¹-hÄ• nasÄ• maÃ±Ã±atthassa vitthÄ• rato paá¹-á¹-hÄ• nakathÄ• vuccamÄ• nÄ
dassento Ä• ha __ ``evaÃ±hi ... pe ... hotÄ«â€™â€™ _ti. __tatthÄ• _ti tÄ• su nÄ• matthayat
__sabbasÄ• dhÄ• raá¹‡assÄ• _ti sabbesaá¹ƒ avayavabhÅ«tÄ• naá¹ƒ tikapaá¹-á¹-hÄ• nÄ• d
sÄ• dhÄ• raá¹‡assa. __atthato Ä• pannaá¹ƒ nÄ• nÄ• vidhabhÄ• va_nti pakÄ• raggahaá¹‡en
ca gahitÄ• va hontÄ«ti vuttaá¹ƒ. pakÄ• rehi á¹-hÄ• nanti hi paá¹-á¹-hÄ• naá¹ƒ, nÄ• nÄ• vidh
vibhajanavasena atthÄ«ti paá¹-á¹-hÄ• naá¹ƒ, pakaraá¹‡aá¹ƒ, tadavayavo ca. etasmiÃ±ca at
nÄ• nÄ• vidhabhÄ• vasiddhi dassitÄ• ti veditabbÄ• . tattha nÄ• nappakÄ• rÄ• paccayatÄ• ,
paccayatÄ• ca nÄ• nappakÄ• rapaccayatÄ• ti ubhayampi sÄ• maÃ±Ã±aniddesena ekasesa
dassento __ ``ekassapi ... pe ... veditabbÄ• â€™â€™ _ti Ä• ha. __anekadhammabhÄ• vato
anekadhammo, tabbhÄ• vatoti yojetabbaá¹ƒ. __nÄ• nappakÄ• rapaccayatÄ• _ti \Ne 229/ nÄ
aá¹-á¹-hakathÄ• yaá¹ƒ ``nÄ• nappakÄ• rapaccayaá¹-á¹-hoâ€™â€™ ti vutto.

kÄ• maá¹ƒ dhammasaá¹…gahÄ• dÄ«supi attheva paccayadhammavibhÄ• go, so pana tatt
tapparabhÄ• vena vibhatto yathÄ• paá¹-á¹-hÄ• neti dassento __ ``etena ... pe ... dassetÄ«â
__sÄ• tisayavibhÄ• gataá¹ƒ_ imassa pakaraá¹‡assa tathÄ• tadavayavÄ• naá¹ƒ.

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa yathÄ• vuttagamanaá¹ƒ yadadhikaraá¹‡aá¹ƒ, taá¹ƒ dassetu
vacanasesoâ€™â€™ _ti. __gamanadesabhÄ• vato_ti pavattiá¹-á¹-hÄ• nabhÄ• vato. __aÃ±
kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡Ä• dÄ«hi. __tassa_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa.

tividhena \Be 226/ paricchedena desitesu dhammesu tikavohÄ• roti Ä• ha __ ``tikÄ• nanti tik
vuttadhammÄ• naâ€™â€™ _nti. tÄ«á¹‡i parimÄ• á¹‡Ä• ni etesanti hi tikÄ• . samantÄ• ti sam
vuttaá¹ƒ hotÄ«ti Ä• ha __ ``anulomÄ• dÄ«hi sabbappakÄ• rehipÄ«â€™â€™ _ti. __gatÄ• nÄ
__samantacatuvÄ«satipaá¹-á¹-hÄ• nÄ• nÄ«_ti samantato anulomÄ• disabbabhÄ• gato sam
paá¹-á¹-hÄ• nÄ• ni. __anulomÄ• disabbakoá¹-á¹-hÄ• sato_ti anulomÄ• dicatukoá¹-á¹-hÄ• sa
tikÄ• didukadukapariyosÄ• nehi chachabhÄ• vaá¹ƒ. __tenÄ• _ti yathÄ• vuttadassanena.
__dhammÄ• nulomÄ• disabbakoá¹-á¹-hÄ• sato_ti
paccanÄ«kÄ• didukÄ• disahajÄ• tavÄ• rÄ• dipaccayapaccanÄ«yÄ• diÄ• rammaá¹‡amÅ«lÄ
daá¹-á¹-habbaá¹ƒ. yathÄ• vuttato aÃ±Ã±assa pakÄ• rassa asambhavato __ ``anÅ«nehi nay
hotÄ«â€™â€™ _ti Ä• ha. __tÄ• ni pana_ yathÄ• vuttÄ• ni samantapaá¹-á¹-hÄ• nÄ• ni. ayaÃ
aá¹-á¹-hakathÄ• vacanena aÃ±Ã±adatthu saá¹ƒsandatÄ«ti dassento Ä• ha __ ``tenevÄ• ha
_ti.

__hetuno_ti hetusabhÄ• vassa dhammassa. satipi hetusabhÄ• vassa Ä• rammaá¹‡apaccay
paccaye dassentena __ ``adhipatipaccayÄ• dibhÅ«tassa cÄ• â€™â€™ _ti vuttaá¹ƒ. ``hetu h
vutte dhammassa hetusabhÄ• vatÄ• niddhÄ• ritÄ• , na paccayavisesoti tassa adhipatipacca
Ä• ha __ ``etenapi so eva doso Ä• pajjatÄ«â€™â€™ _ti. __tenÄ• _ti hetubhÄ• vaggahaá¹‡e
``hetupaccayoâ€™â€™ ti ettha. __dhammaggahaá¹‡a_nti alobhÄ• didhammaggahaá¹‡aá¹ƒ
sattikÄ• raá¹‡abhÄ• vo, yo rasotipi vuccati, svÄ• yaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya dh
paccayantarasamavÄ• yeyeva \Ne 230/ labbhamÄ• nattÄ• aÃ±Ã±o viya katvÄ• vutto. __ta
hetubhÄ• vasaá¹…khÄ• tassa sÄ• matthiyassa. __hetu hutvÄ• _ti etthÄ• pi hetubhÄ• vavÄ
hetusabhÄ• vadhammavÄ• cakoti Ä• ha __ ``hetu hutvÄ• paccayoti ca vuttaâ€™â€™ _nti.

__evaÃ±ca katvÄ• _tiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• samattheti. yadi evaá¹ƒ
dhammasseva paccayatÄ• vacanaá¹ƒ kathanti Ä• ha __ ``aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• â€™
cettha amhehipi ``dhammato anaÃ±Ã±opi aÃ±Ã±o viya katvÄ• â€™â€™ ti ca vuttaá¹ƒ. yadi
hi dhammo, mÅ«laá¹-á¹-hena upakÄ• rako dhammoâ€™â€™ ti ca Ä• dÄ«su dhammena dh
atha kasmÄ• idha hetubhÄ• vena paccayoti dhammasattiyeva vibhÄ• vitÄ• ti codanaá¹ƒ ma
``idhÄ• pi vÄ• ... pe ... dassetÄ«â€™â€™ _ti. dhammasattivibhÄ• vanaá¹ƒ panettha na sak
dassento __ ``na hÄ«â€™â€™ _tiÄ• dimÄ• ha. attho etassa atthÄ«ti attho, atthÄ• bhidhÄ• y
``etÄ«ti etassa attho vattatÄ«â€™â€™ _ti, tasmÄ• atthoti atthavacananti vuttaá¹ƒ hoti. tenÄ
uppattiá¹-á¹-hitÄ«naá¹ƒ sÄ• dhÄ• raá¹‡avacanaâ€™â€™ _nti. __taÃ±cÄ• _ti hi ``vattatÄ«â€
paccÄ• maá¹-á¹-haá¹ƒ. atha vÄ• __etÄ«ti etassa attho_ti ``etÄ«â€™â€™ ti etassa padassa
ti ettha vattanakiriyÄ• . __taÃ±cÄ• _ti taÃ±ca vattanaá¹ƒ. etasmiá¹ƒ panatthe __sÄ• dhÄ• ra

__vacana_-saddo atthapariyÄ• yo veditabbo ``vuccatÄ«â€™â€™ ti katvÄ• . yadaggena upp
á¹-hitiyÄ• pi paccayoti koci Ä• saá¹…keyyÄ• ti tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ vuttaá¹ƒ __
hetuÄ• dayoâ€™â€™ _ti. ettha ca yathÄ• uppajjanÄ• rahÄ• naá¹ƒ uppattiyÄ• paccaye sat
evaá¹ƒ tiá¹-á¹-hantÄ• nampi á¹-hitipaccayavaseneva á¹-hÄ• naá¹ƒ yathÄ• jÄ«vitindriyavase
daá¹-á¹-habbaá¹ƒ. ye pana arÅ«padhammÄ• naá¹ƒ á¹-hitiá¹ƒ paá¹-ikkhipanti, yaá¹ƒ vattabba
vuttameva.

yathÄ• adhikaraá¹‡asÄ• dhano patiá¹-á¹-hattho hetu-saddo, evaá¹ƒ karaá¹‡asÄ• dhano pa
dassento __ ``hinotÄ«â€™â€™ _tiÄ• dimÄ• ha. ``lobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samuda
hetÅ«naá¹ƒ __kammanidÄ• nabhÄ• vo_ veditabbo.

__etenÄ• _ti hetupaccayato aÃ±Ã±eneva kusalabhÄ• vasiddhivacanena. __eke_ Ä• cariyÄ
yathÄ• aÃ±Ã±esaá¹ƒ rÅ«pagataá¹ƒ obhÄ• sentassa padÄ«passa rÅ«pagatobhÄ• sakena a
sayaá¹ƒ obhÄ• sanasabhÄ• vattÄ• , evaá¹ƒ aÃ±Ã±esaá¹ƒ kusalÄ• dibhÄ• vasÄ• dhakÄ• na
kusalÄ• dibhÄ• vasÄ• dhakena \Ne 231/ payojanaá¹ƒ natthi sayameva kusalÄ• disabhÄ• va
sabhÄ• vasiddho alobhÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ• vo ubhayasabhÄ• vattÄ• taá¹ƒsampay
228/ imamatthaá¹ƒ dasseti __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• dinÄ• . __sÄ• pana_ aÃ±Ã±

__na koci dhammo na hotÄ«_ti rÅ«pÄ• dibhedena chabbidhesu saá¹…khatÄ• saá¹…khata
dhammo Ä• rammaá¹‡apaccayo na na hoti, svÄ• yaá¹ƒ Ä• rammaá¹‡apaccayabhÄ• vo heá
dhÄ• tuvibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyeva.

__purimÄ• bhisaá¹…khÄ• rÅ«panissaya_nti ``chandavatoâ€™â€™ tiÄ• dinÄ• vuttÄ• kÄ• r
cittÄ• bhisaá¹…khÄ• rakasaá¹…khÄ• taá¹ƒ upanissayaá¹ƒ. __citte_ti cittasÄ«senÄ• yaá¹ƒ n
cittameva tathÄ• bhisaá¹…kharÄ«yati, atha kho taá¹ƒsampayuttadhammÄ• pi. __sÄ• dhaya
vasavattanaÃ±cettha tadÄ• kÄ• rÄ• nuvidhÄ• naá¹ƒ. chandÄ• dÄ«su hi hÄ«nesu majjhimes
taá¹ƒtaá¹ƒsampayuttÄ• pi tathÄ• tathÄ• pavattanti. tenÄ• ha __ ``hÄ«nÄ• dibhÄ• vena tada
__tenÄ• _ti attano vase vattÄ• panena, tesaá¹ƒ vÄ• vase vattanena. __te_hi chandÄ• dayo
honti_ attÄ• dhÄ«nÄ• naá¹ƒ patibhÄ• vena pavattanato. __garukÄ• tabbaá¹ƒ Ä• rammaá¹‡a
mahaggatadhammalobhanÄ«yadhammÄ• di.

__tadanantaruppÄ• daniyamo_ti tassa tasseva cittassa anantaraá¹ƒ uppajjamÄ• nataá¹ƒ.
__taá¹ƒtaá¹ƒsahakÄ• rÄ«paccayavisiá¹-á¹-hassÄ• _ti tena tena Ä• rammaá¹‡Ä• dinÄ• saha
taduppÄ• danasamatthatÄ• saá¹…khÄ• taá¹ƒ visesaá¹ƒ pattassa. __tÄ• yayevÄ• _ti yÄ• ve
vekhÄ• pagame laddhokÄ• sÄ• , tÄ• yameva.

upasaggavasenapi atthaviseso hotÄ«ti vuttaá¹ƒ __ ``saddatthamattato nÄ• nÄ• karaá¹‡aâ€
__vacanÄ«yatthato_ti bhÄ• vatthato. bhÄ• vatthopi hi vacanaggahaá¹‡Ä• nusÄ• rena viÃ±Ã

ti vuccati. __nirodhuppÄ• dantarÄ• bhÄ• vato_ti purimanirodhassa pacchimuppÄ• dassa ca
__nirantaruppÄ• danasamatthatÄ• _ti etena nirodhÄ• naá¹ƒ nirodhasamakÄ• luppÄ• davÄ•
samakÄ• latte byavadhÄ• nÄ• saá¹…kÄ• eva na siyÄ• saá¹‡á¹-hÄ• nÄ• bhÄ• vato. idamit
vibhÄ• gÄ• bhÄ• vÄ• attanÄ• ekattamiva upanetvÄ• ti yojanÄ• . saá¹‡á¹-hÄ• nÄ• bhÄ• ve
appaá¹-ighabhÄ• vÅ«palakkhaá¹‡ena \Ne 232/ vibhÄ• gÄ• bhÄ• vaá¹ƒ, tena ekattamivÅ«pa
anantarabhÄ• vaá¹ƒ sÄ• dheti, sahÄ• vaá¹-á¹-hÄ• nÄ• bhÄ• vena pana anantarameva uppÄ

vibhÄ• gato \Be 229/ Ã±Ä• á¹‡ena Ä• karÄ«yatÄ«ti __Ä• kÄ• ro, _ dhammÄ• naá¹ƒ pavatti
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaphalasamÄ• pattÄ«naá¹ƒ nirodhuppÄ• dÄ• nantaratÄ
asaÃ±Ã±asattuppattito purimacuti. yadi kÄ• lantaratÄ• natthi, kathamidaá¹ƒ ``sattÄ• haá¹ƒ
samÄ• pajjitvÄ• paÃ±ca kappasatÄ• ni atikkamitvÄ• â€™â€™ ti vacananti Ä• ha __ ``na hi
vucceyyÄ• â€™â€™ _ti. nanu tesaá¹ƒ antarÄ• rÅ«pasantÄ• no pavattatevÄ• ti anuyogaá¹ƒ
pe ... aÃ±Ã±asantÄ• nattÄ• â€™â€™ _ti. yadi evaá¹ƒ tesaá¹ƒ aÃ±Ã±abhinnasantÄ• naá¹ƒ
aÃ±Ã±amaÃ±Ã±Å«pakÄ• renapi bhavitabbanti codanÄ• ya vuttaá¹ƒ __ ``rÅ«pÄ• rÅ«pa ... p
tenetaá¹ƒ dasseti --- yadipi rÅ«pÄ• rÅ«padhammÄ• ekasmiá¹ƒ puggale vattamÄ• nÄ• vise
aÃ±Ã±amaÃ±Ã±Å«pakÄ• rakabhÄ• vena vattanti, aÃ±Ã±amaÃ±Ã±aá¹ƒ pana visadisasabh
santÄ• nabhÄ• vena pavattanato byavadhÄ• yakÄ• na honti santativasena mithu apariyÄ•
``aÃ±Ã±amaÃ±Ã±aá¹ƒ vippayuttÄ• , visaá¹ƒsaá¹-á¹-hÄ• â€™â€™ ti ca vuttanti. upakÄ• rak
bhinnasantÄ• nÄ• nampi hotiyevÄ• ti na tÄ• vatÄ• santÄ• nÄ• bhedoti bhiyyopi nesaá¹ƒ by
veditabbo. yathÄ• samÄ• najÄ• tikÄ• naá¹ƒ cittuppÄ• dÄ• naá¹ƒ nirantaratÄ• suá¹-á¹-hu a
na tathÄ• asamÄ• najÄ• tikÄ• nanti adhippÄ• yena __ ``javanÄ• nantarassa javanassa viy
bhavaá¹…gassa viyÄ• â€™â€™ _ti vuttaá¹ƒ.

__paccayabhÄ• vo cetthÄ• _ti ettha __ca_-saddo byatireko. so yena visesenettha uppÄ• d
visesaá¹ƒ joteti. __anantarapaccayÄ• dÄ«na_nti __Ä• di_-saddena samanantarapaccayaá¹
purepacchÄ• bhÄ• vÄ• , tadupÄ• dikÄ• vÄ• uppÄ• danirodhÄ• __pubbantÄ• parantaparic
khaá¹‡attayapariyÄ• pannÄ• nanti attho. tenÄ• ha __ ``uppajjatÄ«ti vacanaá¹ƒ alabhantÄ• n
uppÄ• dakkhaá¹‡asamaá¹…gÄ« hi ``uppajjatÄ«â€™â€™ ti vuccati. tathÄ• hi vuttaá¹ƒ ``upp
uppajjamÄ• naá¹ƒ, no ca uppannaá¹ƒ, bhaá¹…gakkhaá¹‡e uppannaá¹ƒ no ca uppajjamÄ• n
cittayamaka.81). __so_ti anantarÄ• dipaccayabhÄ• vo. __apariccheda_nti kÄ• lavasena pa
__yato_ti pubbantÄ• parantavasena paricchedÄ• bhÄ• vato. __tenevÄ• _ti kÄ• lavasena pa
gahaá¹‡ato.

__uppattiyÄ• _ \Ne 233/ __paccayabhÄ• vena pÄ• kaá¹-enÄ• _ti idaá¹ƒ tassa nidassanabh
nidassanaá¹ƒ. __paccayuppannÄ• na_nti paccayanibbattÄ• naá¹ƒ, attano phalabhÅ«tÄ• na
__sahajÄ• tabhÄ• venÄ• _ti saha uppannabhÄ• vena. attanÄ• sahuppannadhammÄ• naÃ±
sahajÄ• tapaccayatÄ• . tena á¹-hitikkhaá¹‡epi nesaá¹ƒ upakÄ• rakatÄ• veditabbÄ• . evaÃ±
viyÄ• â€™â€™ ti nidassanampi suá¹-á¹-hu yujjati. padÄ«po hi pakÄ• sassa á¹-hitiyÄ• pi pa

__aÃ±Ã±amaÃ±Ã±atÄ• vasenevÄ• _ti iminÄ• sahajÄ• tÄ• dibhÄ• vena attano upakÄ• raka
aÃ±Ã±amaÃ±Ã±apaccayatÄ• , atha kho aÃ±Ã±amaÃ±Ã±apaccayabhÄ• vavasenÄ• ti lakkh
na sahajÄ• tÄ• dipaccayehi vinÄ• aÃ±Ã±amaÃ±Ã±apaccayassa pavatti. tenevÄ• ha __ ``na
_ti. yadipi aÃ±Ã±amaÃ±Ã±apaccayo sahajÄ• tÄ• dipaccayehi vinÄ• na hoti, sahajÄ• tÄ• dip
hontÄ«ti sahajÄ• tatÄ• dividhureneva pakÄ• rena aÃ±Ã±amaÃ±Ã±apaccayassa pavattÄ«ti
pe ... na hotÄ«â€™â€™ _ti vatvÄ• tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``na ca p
hontÄ«â€™â€™ _ti Ä• ha. __sahajÄ• tatÄ• dÄ«_ti ca __Ä• di_-saddena nissayaatthiavigat
veditabbaá¹ƒ.

pathavÄ«dhÄ• tuyaá¹ƒ patiá¹-á¹-hÄ• ya eva sesadhÄ• tuyo upÄ• dÄ• rÅ«pÄ• ni viya yathÄ
vuttaá¹ƒ __ ``adhiá¹-á¹-hÄ• nÄ• kÄ• rena pathavÄ«dhÄ• tu sesadhÄ• tÅ«naâ€™â€™ _nti. e
__adhiá¹-á¹-hÄ• nÄ• kÄ• renÄ• _ti Ä• dhÄ• rÄ• kÄ• rena. Ä• dhÄ• rÄ• kÄ• ro cettha nesaá¹
tadadhÄ«navuttitÄ• ya veditabbo, yato bhÅ«tÄ• ni aniddisitabbaá¹-á¹-hÄ• nÄ• ni vuccanti. e
cakkhÄ• dÄ«nampi adhiá¹-á¹-hÄ• nÄ• kÄ• rena upakÄ• rakatÄ• suá¹-á¹-hu yujjati. na hi yat
tadadhÄ«navuttiyÄ• visesaá¹ƒ muÃ±citvÄ• aÃ±Ã±o cakkhÄ• dÄ«su adesakÄ• naá¹ƒ arÅ«
adhiá¹-á¹-hÄ• nÄ• kÄ• ro sambhavati. yadipi yaá¹ƒ yaá¹ƒ dhammaá¹ƒ paá¹-icca ye ye dham
sabbesaá¹ƒ tadadhÄ«navuttibhÄ• vo, yena pana paccayabhÄ• vavisesena cakkhÄ• dÄ«naá
cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo tadanuvidhÄ• nÄ• kÄ• reneva pavattanti, svÄ• yamidaá¹ƒ tesa
visesoti vutto. evaÃ±hi paccayabhÄ• vasÄ• maÃ±Ã±e satipi Ä• rammaá¹‡apaccayato nissay
veditabbo. svÄ• yaá¹ƒ dhÄ• tuvibhaá¹…ge vibhÄ• vitoyeva. __khandhÄ• dayo taá¹ƒtaá¹ƒnis
``upakÄ• rakÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ.

__yaá¹ƒ_ \Be 231/ \Ne 234/ __kiÃ±ci kÄ• raá¹‡aá¹ƒ nissayoti vadati, _ na vuttalakkhaá¹‡Å«
paccayaá¹-á¹-ho idha nissayaá¹-á¹-hoti dasseti. __tatthÄ• _ti niddhÄ• raá¹‡e bhummaá¹ƒ. te
``niddhÄ• retÄ«â€™â€™ _ti.

__suá¹-á¹-hukatataá¹ƒ dÄ«peti, _ kassa? ``attanoâ€™â€™ ti vuttassa pakatasaddena vises
kena katanti? attano kÄ• raá¹‡ehÄ«ti siddhovÄ• yamattho. __tathÄ• _ti phalassa uppÄ• dan
vÄ• __tathÄ• _ti nipphÄ• danavasena upasevanavasena ca. tattha nipphÄ• danaá¹ƒ hetup
nibbattanaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyanti anÄ• masitvÄ• upasevanameva vibhÄ• vento __ ``up
tattha __allÄ«yÄ• panaá¹ƒ_ paribhogavasena veditabbaá¹ƒ. tenÄ• ha __ ``upabhogÅ«pasev
__vijÄ• nanÄ• divasenÄ• _ti vijÄ• nanasaÃ±jÄ• nanÄ• nubhavanÄ• divasena. __tenÄ• _ti y
pakatabhÄ• vena. __anÄ• gatÄ• nampi ... pe ... vuttÄ• hoti, _ pageva atÄ«tÄ• naá¹ƒ paccu
adhippÄ• yo. paccuppannassapi hi ``paccuppannaá¹ƒ utu bhojanaá¹ƒ senÄ• sanaá¹ƒ upani
uppÄ• dentÄ«â€™â€™ tiÄ• divacanato (Paá¹-á¹-h II 18.8) pakatÅ«panissayabhÄ• ve labbh

yathÄ• ye dhammÄ• yesaá¹ƒ dhammÄ• naá¹ƒ pacchÄ• jÄ• tapaccayÄ• honti, te tesaá¹ƒ

vippayuttaatthiavigatapaccayÄ• pi honti, tathÄ• ye dhammÄ• yesaá¹ƒ dhammÄ• naá¹ƒ pur
tesaá¹ƒ nissayÄ• rammaá¹‡apaccayÄ• pi hontÄ«ti ubhayesu ubhayesaá¹ƒ paccayÄ• kÄ• rÄ
saá¹…karÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``vippayuttÄ• kÄ• rÄ• dÄ«hi visiá¹-á¹-hÄ• , nissayÄ•
visiá¹-á¹-hÄ• â€™â€™ _ti ca vuttaá¹ƒ. yathÄ• hi pacchÄ• jÄ• tapurejÄ• tÄ• kÄ• rÄ• aÃ±Ã±
pacchÄ• jÄ• tavippayuttÄ• kÄ• rÄ• dayo purejÄ• tanissayÄ• kÄ• rÄ• dayo ca aÃ±Ã±amaÃ±

__manosaÃ±cetanÄ• hÄ• ravasena pavattamÄ• nehÄ«_ti iminÄ• cetanÄ• ya sampayuttad
attano paccayuppannesu pavattimÄ• ha. __tenevÄ• _ti cetanÄ• hÄ• ravasena upakÄ• rakat

__payogena karaá¹‡Ä«yassÄ• _ti etena bhinnajÄ• ti yaá¹ƒ tÄ• disaá¹ƒ payogena kÄ• tuá¹ƒ
nivatteti. anekavÄ• raá¹ƒ pavattiyÄ• Ä• sevanaá¹-á¹-hassa pÄ• kaá¹-abhÄ• voti katvÄ• vut
karaá¹‡aâ€™â€™ _nti. ekassa pana \Be 232/ paccayadhammassa ekavÄ• rameva pavatti.
arÅ«padhammasÄ• rammaá¹‡atÄ• sukkakaá¹‡hÄ• dibhÄ• vehi attanÄ• sadisassa. idaá¹ƒ
``attasadisasabhÄ• vatÄ• pÄ• danaâ€™â€™ _nti \Ne 235/ idaá¹ƒ pana paccayabhÄ• vavise
bhinnajÄ• tiyatÄ• dimeva visadisasabhÄ• vataá¹ƒ nivatteti, na bhÅ«mantaratÄ• di. na hi par
mahaggataappamÄ• á¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ Ä• sevanapaccayÄ• na hontÄ«ti. __vÄ•
idha pana vÄ• sanaá¹ƒ viya vÄ• sanaá¹ƒ, bhÄ• vananti attho. __ganthÄ• dÄ«sÅ«_ti gantha
bhummaá¹ƒ, na niddhÄ• raá¹‡e. tena ganthasippÄ• divisayÄ• purimasiddhÄ• ajjhayanÄ• d
purimÄ• purimÄ• â€™â€™ _ti vuttÄ• , sÄ• pana Ä• sevanÄ• kÄ• rÄ• idha udÄ• haraá¹‡a
``purimÄ• purimÄ• Ä• sevanÄ• viyÄ• ti adhippÄ• yoâ€™â€™ _ti. niddhÄ• raá¹‡e eva vÄ•
ganthÄ• divisayÄ• hi Ä• sevanÄ• ganthÄ• dÄ«ti vuttÄ• yathÄ• rÅ«pavisayajjhÄ• naá¹ƒ rÅ
rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«su (MN II 248; III 312; Paá¹-is I 209; Dhs 248).

attano viya sampayuttadhammÄ• nampi kiccasÄ• dhikÄ• cetanÄ• cittassa byÄ• pÄ• rabhÅ
``cittapayogo cetanÄ• â€™â€™ _ti. __tÄ• yÄ• _ti tÄ• ya cetanÄ• ya. __uppannakiriyatÄ• vis
cittapayogasaá¹…khÄ• tÄ• ya cetanÄ• kiriyÄ• ya uppattiyÄ• visiá¹-á¹-he visesaá¹ƒ Ä• pann
kusalÄ• kusalacetanÄ• uppajjati, tattha yathÄ• balaá¹ƒ tÄ• disaá¹ƒ visesÄ• dhÄ• naá¹ƒ katv
tattheva avasesapaccayasamavÄ• ye tassÄ• phalabhÅ«tÄ• ni vipÄ• kakaá¹-attÄ• rÅ«pÄ• n
``sesapaccaya ... pe ... na aÃ±Ã±athÄ• â€™â€™ _ti. __tesa_nti vipÄ• kakaá¹-attÄ• rÅ«pÄ•
cittakiriyabhÄ• vena. __kiá¹ƒ vattabba_nti asahajÄ• tÄ• nampi bhÄ• vÄ«naá¹ƒ upakÄ• rikÄ•
upakÄ• rikÄ• ti vattabbameva natthÄ«ti attho.

__nirussÄ• hasantabhÄ• venÄ• _ti ussÄ• hanaá¹ƒ ussÄ• ho, natthi etassa ussÄ• hoti nirus
nirussÄ• hasantabhÄ• vo, tena. ussÄ• hoti ca kiriyamayacittuppÄ• dassa pavattiÄ• kÄ• ro v
vuccati, na vÄ«riyussÄ• ho. svÄ• yaá¹ƒ yathÄ• asamugghÄ• titÄ• nusayÄ• naá¹ƒ kiriyamay
233/ labbhati, na tathÄ• niranusayÄ• naá¹ƒ. tato eva te santasabhÄ• vÄ• vipÄ• kuppÄ• da
kiriyamayacittuppÄ• datÄ• ya pana saussÄ• hÄ• evÄ• ti tatopi visesanatthaá¹ƒ ``nirussÄ• h
vuttaá¹ƒ. __etenÄ• _ti nirussÄ• hasantabhÄ• vaggahaá¹‡ena. __sÄ• rammaá¹‡Ä• dibhÄ• v

sÄ• rammaá¹‡aarÅ«padhammacittacetasikaphassÄ• dibhÄ• vena. __visadisavipÄ• kabhÄ•
yathÄ• vuttaussÄ• hamattarahitasantabhÄ• vassa vipakkabhÄ• vamÄ• pannesu arÅ«padha
vipÄ• kabhÄ• vo. __vipÄ• kÄ• naá¹ƒ payogena asÄ• dhetabbatÄ• yÄ• _ti \Ne 236/ ``chanda
sijjhatÄ«â€™â€™ tiÄ• dinÄ• cittÄ• bhisaá¹…khÄ• rapayogena yathÄ• kusalÄ• kusalÄ• nip
vipÄ• kÄ• naá¹ƒ payogena anipphÄ• detabbattÄ• . __payogenÄ• _ti kammaphaluppattimÅ«
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``payogasampattiá¹ƒ Ä• gamma vipaccantÄ«â€™â€™ tiÄ• di. __
__sesapaccayesÅ«_ti kammassa vipÄ• kuppÄ• dane sahakÄ• rÄ«kÄ• raá¹‡esu. __kammas
asatipÄ«ti vuttamevatthaá¹ƒ avadhÄ• raá¹‡ena dassento vipÄ• kÄ• naá¹ƒ nirussÄ• hataá¹ƒ
kilesavÅ«pasamasantabhÄ• vo_ yathÄ• taá¹ƒ santÄ• nesu jhÄ• nasamÄ• pattÄ«sÅ«ti adhi
santabhÄ• vo nÄ• numÄ• niko, atha kho paccakkhasiddhoti dassento __ ``santabhÄ• vatoy
tattha abhinipÄ• taggahaá¹‡ena kiccato paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni dasseti. tenevÄ• ha __ ``
kiÃ±ci dhammaá¹ƒ paá¹-ijÄ• nÄ• ti aÃ±Ã±atra abhinipÄ• tamattÄ• â€™â€™ _ti. __tappacca
vipÄ• kapaccayavantÄ• naá¹ƒ, vipÄ• kapaccayena upakattabbÄ• nanti attho. __avipÄ• kÄ•
__vipÄ• kÄ• nukulaá¹ƒ pavatti_nti santasabhÄ• vaá¹ƒ paccayabhÄ• vamÄ• ha.

yathÄ• sakaá¹ƒ paccayehi nibbattÄ• naá¹ƒ paccayuppannÄ• naá¹ƒ anubalappadÄ• naá¹ƒ u
Ä• hÄ• resu na niyataá¹ƒ tato aÃ±Ã±athÄ• pi pavattanato. tathÄ• sati tadeva tattha kasmÄ•
manasi katvÄ• Ä• ha __ ``satipi ... pe ... upatthambhakattenÄ• â€™â€™ _ti. tena padhÄ• n
niddeso Ã±Ä• yagatoti dasseti. kÄ• maÃ±cettha ``rÅ«pÄ• rÅ«pÄ• naá¹ƒ upatthambhakatten
vuttaá¹ƒ, sÄ• maÃ±Ã±ajotanÄ• pana visese avatiá¹-á¹-hatÄ«ti yathÄ• rahaá¹ƒ paccayabhÄ•
svÄ• yaá¹ƒ tesaá¹ƒ upatthambhakattassa padhÄ• nabhÄ• vavibhÄ• vaneneva Ä• vi bhavatÄ
``upatthambhakattaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. phassamanosaÃ±cetanÄ• viÃ±Ã±Ä• á¹
sahuppÄ• danabhÄ• vena paccayÄ• hontÄ«ti Ä• ha __ ``satipi janakatte arÅ«pÄ«naá¹ƒ Ä•
__upatthambhakattaá¹ƒ hoti_ uppÄ• dato parampi nesaá¹ƒ paccayabhÄ• vato. __asatipi jan
upatthambhiyamÄ• nassa rÅ«passa aÃ±Ã±ehi yathÄ• sakaá¹ƒ paccayehi janitattÄ• . tenÄ•
``catusamuá¹-á¹-hÄ• nikarÅ«pÅ«patthambhakarÅ«pÄ• hÄ• rassÄ• â€™â€™ _ti. yadaggena
phalassa uppattiyÄ• paccayÄ• honti, tadaggena á¹-hitiyÄ• pi paccayÄ• hontiyevÄ• ti upatt
janakattaá¹ƒ na byabhicarati, tasmÄ• anupatthambhakassa Ä• hÄ• rassa kuto janakatÄ• . t
pe ... natthÄ«ti upatthambhakattaá¹ƒ padhÄ• naâ€™â€™ _nti. yasmÄ• janako ajanakopi hu
hoti, anupatthambhako pana hutvÄ• janako na hotiyeva, tasmÄ• ssa upatthambhakattaá¹ƒ
attho. idÄ• ni janakattampi Ä• hÄ• rÄ• naá¹ƒ upatthambhanavaseneva hotÄ«ti dassento __
_tiÄ• dimÄ• ha. __avicchedavasenÄ• _ti santatiyÄ• ghaá¹-á¹-anavasena.

yadi adhipatiyaá¹-á¹-ho indriyapaccayatÄ• , evaá¹ƒ sante adhipatipaccayato indriyapaccaya
nÄ• nÄ• karaá¹‡anti codanaá¹ƒ manasi katvÄ• taá¹ƒ tesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ dassent
adhipatipaccayadhammÄ• naá¹ƒ viyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __pavattinivÄ• rake
adhipatipaccayapavattiyÄ• nivÄ• rake aÃ±Ã±e adhipatipaccayadhamme. __abhibhavitvÄ•
purimÄ• bhisaá¹…khÄ• rasiddhena dhoreyyabhÄ• vena abhibhuyya pavattiyÄ• . __garubhÄ

ayaÃ±hettha saá¹…khepattho --- yena jeá¹-á¹-hakabhÄ• vena chandÄ• dayo attano pavattiv
tadaÃ±Ã±adhamme viya abhibhuyya pavattanti, na so indriyapaccayatÄ• ya adhipatiyaá¹-á¹
ko carahÄ«ti Ä• ha __ ``atha khoâ€™â€™ _tiÄ• di. __dassanÄ• dikiccesu_ nimittabhÅ«tesu
__cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi_ cakkhÄ• dÄ«hi paccayehi cakkhÄ• dÄ«naá¹ƒ anuvattanÄ«
anupÄ• lane __jÄ«vantehi_ sahajÄ• tadhammehi jÄ«vitassa, __sukhitÄ• dÄ«hi_
sukhitadukkhitasomanassitadomanassitupekkhitehi sahajÄ• tadhammehi sukhÄ• dÄ«naá¹ƒ
__taá¹ƒtaá¹ƒkiccesÅ«_ti vuttameva dassanÄ• dikiccaá¹ƒ paccÄ• masati. cakkhÄ• dayo \Be
cakkhÄ• dipaccayÄ• , cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo. tehi __cakkhÄ• dipaccayehi. cakkhÄ• d
cakkhÄ• dijÄ«vitasukhÄ• disaddhÄ• dÄ«naá¹ƒ.

__tesu kiccesÅ«_ti dassanÄ• dikiccesu. __cakkhÄ• dÄ«naá¹ƒ issariyaá¹ƒ_ adhipatiyaá¹-á¹-
indriyapaccayatÄ• ti attho. __tappaccayÄ• naá¹ƒ_ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ __tada
cakkhÄ• dÄ«naá¹ƒ anuvattanena. __tattha_ dassanÄ• dikicce. __pavattÄ«_ti ca idaá¹ƒ tass
pÄ• kaá¹-akaraá¹‡aá¹ƒ. anuvattakena hi anuvattanÄ«yo adhipatiyaá¹-á¹-ho pÄ• kaá¹-o hoti.
kiccavasena adhipatiyaá¹-á¹-ho, na evaá¹ƒ bhÄ• vadvayassa. tassa pana tÄ• disena kÄ• ra
__ ``itthipurisindriyÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. __paccayehÄ«_ti kammÄ• dip
itthÄ• diggahaá¹‡apaccayabhÄ• vato. __taá¹ƒsahitasantÄ• ne_ti itthindriyÄ• disahitasantÄ•
``sukhindriyadukkhindriyÄ• nipi cakkhÄ• diggahaá¹‡ena gahitÄ• nÄ«â€™â€™ _ti idaá¹ƒ ind
vuttaá¹ƒ, pacchÄ• jÄ• tÄ• dÄ«hi pana tÄ• ni rÅ«padhammÄ• nampi paccayÄ• hontiyeva.

__lakkhaá¹‡Ä• rammaá¹‡Å«panijjhÄ• nabhÅ«tÄ• na_nti aniccatÄ• dilakkhaá¹‡assa pathav
upanijjhÄ• navasena \Ne 238/ pavattÄ• naá¹ƒ. __vitakkÄ• dÄ«na_nti vitakkavicÄ• rapÄ«tive
__upagantvÄ• nijjhÄ• na_nti upanikacca nijjhÄ• najjhÄ• nÄ• rammaá¹‡assa jhÄ• nacakkhu
atthato cintanameva hotÄ«ti vuttaá¹ƒ __ ``pekkhanaá¹ƒ cintanaÃ±cÄ• â€™â€™ _ti. tenevÄ•
``vitakkanÄ• divasenÄ• â€™â€™ _ti. __vitakkÄ• dÄ«naá¹ƒyeva sÄ• dhÄ• raá¹‡o, _ yena te
ti vuccanti. __sukhadukkhavedanÄ• dvaya_nti sÄ• maÃ±Ã±avacanampi upanijjhÄ• yanaá¹-
anupanijjhÄ• nasabhÄ• vameva taá¹ƒ bodhetÄ«ti Ä• ha __ ``sukhindriyadukkhindriyadvayaâ
idhÄ• dhippetabbaá¹ƒ, na somanassadomanassindriyaá¹ƒ. tena vuttaá¹ƒ __ ``adhippÄ• yoâ
upekkhÄ• cittekaggatÄ• _ paÃ±caviÃ±Ã±Ä• á¹‡asahagatÄ• daá¹-á¹-habbÄ• vitakkapacchi
__yadi eva_nti jhÄ• naá¹…gavacaneneva ajhÄ• naá¹…gÄ• naá¹ƒ nivattanaá¹ƒ kataá¹ƒ, eva
upekkhÄ• ya viya anekantena. anekantikaÃ±hi upekkhÄ• ya ajhÄ• naá¹…gattaá¹ƒ. yadi eka
sukhadukkhindriyaá¹ƒ, atha kathaá¹ƒ pasaá¹…goti Ä• ha __ ``jhÄ• naá¹…gaá¹-á¹-hÄ• ne ni
atha vÄ• yadi ekantena ajhÄ• naá¹…gataá¹ƒ vedanÄ• dvayaá¹ƒ, kathaá¹ƒ jhÄ• naá¹…gavo
``jhÄ• naá¹…gaá¹-á¹-hÄ• ne niddiá¹-á¹-hattÄ• â€™â€™ _ti. satipi ... pe ... dassanatthaá¹ƒ ``
sukhadukkhindriyadvayaâ€™â€™ nti vuttanti yojanÄ• \Be 236/. yadi evaá¹ƒ yathÄ• vuttave
tÄ• disÄ• upekkhÄ• cittekaggatÄ• kasmÄ• na á¹-hapitÄ• ti Ä• ha __ ``upekkhÄ• ... pe ... a
paÃ±caviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ jhÄ• napaccayabhÄ• vo pana natthi, na itaresanti a
kataá¹ƒ upekkhÄ• cittekaggatÄ• nanti Ä• netvÄ• yojanÄ• .

__yato tato vÄ• _ti duggatito vÄ• sugatito vÄ• saá¹ƒkilesato vÄ• vodÄ• nato vÄ• niyyÄ• n
yathÄ• kkamaá¹ƒ sammÄ• micchÄ• vÄ• hotÄ«ti Ä• ha __ ``sammÄ• vÄ• micchÄ• vÄ• ti
na labbhantÄ«_ti ettha ahetukacittesu eva na labbhantÄ«ti evamavadhÄ• raá¹‡aá¹ƒ gahetal
na labbhanti evÄ• ti. tasmÄ• purimasmiÃ±hi avadhÄ• raá¹‡e ahetukacittesu alÄ• bho niyato
nivattito hoti. tenÄ• ha __ ``sahetukacittesu alÄ• bhÄ• bhÄ• vadassanatthaá¹ƒ vuttaâ€™â€™
ahetukacittÄ• ni alÄ• bhe niyatÄ• nÄ«ti tesu anavasesato alÄ• bhena bhavitabbaá¹ƒ. tathÄ•
ahetukacittesu jhÄ• napaccayo labbhati, sopi nivÄ• rito siyÄ• . tena vuttaá¹ƒ __ ``na ahetuka
_tiÄ• di. tattha __lÄ• bhÄ• bhÄ• vadassanattha_nti lÄ• bhÄ• bhÄ• vasseva dassanatthaá¹ƒ
ekaccÄ• lÄ• bho apaá¹-ikkhitto hoti. tenevÄ• ha __ ``katthaci kassaci lÄ• bho na nivÄ• ritoâ€
atthe gayhamÄ• ne_ti evaá¹ƒ vuttanayena paá¹-hamapadÄ• vadhÄ• raá¹‡avasena atthe viÃ
viÃ±Ã±Ä• yeyyÄ• _ti ahetukacittesu kesuci cittesu jhÄ• namaggapaccayesu kassaci \Ne 239
nivÄ• ritoti ettakameva viÃ±Ã±Ä• yeyya avisesena vuttattÄ• . kiá¹ƒ panettha upari kÄ• tabba
savitakka ... pe ... kataâ€™â€™ _nti. yadipi na kataá¹ƒ, atthato pana taá¹ƒ katamevÄ• ti ved

__ahetukacittesu vÄ• lÄ• bhÄ• bhÄ• vadassanatthe_tiÄ• di pacchimapadÄ• vadhÄ• raá¹‡a
__tasmÄ• _ti yasmÄ• ahetukacittesu na labbhanti evÄ• ti evaá¹ƒ niyame kariyamÄ• ne yath
tasmÄ• . ayaÃ±ca attho pÄ• á¹-hantarenapi saá¹ƒsandatÄ«ti dassetuá¹ƒ __ ``yena alÄ• bhe
vuttaá¹ƒ. __taá¹ƒ alÄ• bha_nti taá¹ƒ dhammasaá¹…gaá¹‡iyaá¹ƒ pakÄ• sitaá¹ƒ alÄ• bhaá¹ƒ.
paá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ ``ahetukacittesu na labbhantÄ«â€™â€™ ti \Be 237/ alÄ
alÄ• bhoti taá¹ƒ dassento __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __sahetukesÅ«_
__saá¹…kaá¸• á¸• hitvÄ• _ti avisaá¹-e katvÄ• . __ekattagatabhÄ• vakaraá¹‡a_nti ekabhÄ• v
pana pakaraá¹‡e jhÄ• napaccayo vuttova_ yathÄ• lÄ• bhapaccayÄ• kÄ• ravibhÄ• vane des

__sama_nti avisamaá¹ƒ, sammÄ• , saha vÄ• . __pakÄ• rehÄ«_ti ekavatthukatÄ• dippakÄ•
saá¹ƒsaá¹-á¹-hatÄ• ya. sÄ• pana saá¹ƒsaá¹-á¹-hatÄ• yasmÄ• sabhÄ• vato anekesampi sa
hoti, tasmÄ• vuttaá¹ƒ __ ``ekÄ«bhÄ• vopagamanena viya upakÄ• rakatÄ• â€™â€™ _ti. eva
bahÅ«naá¹ƒ sahacca ekattakÄ• ritÄ• ya nidassetabbÄ• .

__yuttÄ• nampi sata_nti vuttappakÄ• rena saá¹ƒsaá¹-á¹-hatÄ• ya aÃ±Ã±amaÃ±Ã±asamban
samÄ• nÄ• naá¹ƒ. ayaÃ±ca yuttatÄ• na sampayuttapaccayatÄ• ya viya paccayadhammesu
veditabbÄ• , kevalaá¹ƒ tattha arÅ«pasabhÄ• vattÄ• ubhayaá¹ƒ samadhuraá¹ƒ, idha rÅ«pÄ•
vidhuranti ayaá¹ƒ viseso. __vippayuttabhÄ• venÄ• _ti visaá¹ƒsaá¹-á¹-habhÄ• vena. tena vut
``nÄ• nattÅ«pagamenÄ• â€™â€™ _ti. idaÃ±hettha vippayuttatÄ• ya visesanaá¹ƒ yÄ• nÄ• n
vippayuttatÄ• , na sÄ• ``Ã±Ä• á¹‡avippayuttaâ€™â€™ ntiÄ• dÄ«su viya abhÄ• vamattanti,
saá¹ƒsaggena sahÄ• vaá¹-á¹-hÄ• yitÄ• ya kiccakÄ• ritÄ• dÄ«hi nidassetabbÄ• . __na hÄ«_t
vuttassa atthassa samatthanaá¹ƒ ``tÄ• dise yoge satiyeva vippayuttapaccayatÄ• â€™â€™ t
hÄ«â€™â€™ _tiÄ• di. tassattho --- yathÄ• ``vatthu khandhÄ• naá¹ƒ, sahajÄ• tÄ• kusalÄ•

cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, pacchÄ• jÄ• tÄ• kusalÄ• khandhÄ• purejÄ• vippayuttapaccayena paccayoâ€™â€™ tiÄ• divacanato (Paá¹-á¹-h I 1.434) vatthusahajÄ• ta yuttÄ• naá¹ƒ \Ne 240/ atthi vippayuttapaccayatÄ• , na evaá¹ƒ ayuttÄ• naá¹ƒ vatthusahajÄ• t yadi evaá¹ƒ rÅ«pÄ• naá¹ƒ rÅ«pehi kasmÄ• vippayuttapaccayo na vuttoti Ä• ha __ ``rÅ«pÄ• __vippayogoyeva natthi_ sampayogÄ• saá¹…kÄ• ya abhÄ• vato. sampayujjamÄ• nÄ• naÃ± rÅ«pÄ• naÃ±ca tehi siyÄ• sampayogÄ• saá¹…kÄ• , sampayogalakkhaá¹‡aá¹ƒ pana natthÄ tenÄ• ha __ ``catÅ«hi sampayogo catÅ«hi vippayogoâ€™â€™ _ti.

__atthi_ \Be 238/ __me pÄ• pakammaá¹ƒ kata_nti katabhÄ• vavisiá¹-á¹-hÄ• atthitÄ• vucca siddhabhÄ• vameva dÄ«peti, na sijjhamÄ• natanti Ä• ha __ ``nibbattatÄ• lakkhaá¹‡aá¹ƒ atth atthato pana kammassa anibbattaphalatÄ• ya evamettha atthitÄ• veditabbÄ• . __atthi pugg paÃ±Ã±attiyÄ• gahetabbatÄ• , tadupÄ• dÄ• nassa vÄ• pabandhÄ• vicchedo labbhatevÄ• t ``upalabbhamÄ• natÄ• lakkhaá¹‡aá¹ƒ atthibhÄ• vaâ€™â€™ _nti. paccayadhammassa yadi bhaá¹…gÄ• labbhamÄ• natÄ• atthibhÄ• vo, tathÄ• pi tassa yathÄ• uppÄ• dakkhaá¹‡ato á byÄ• pÄ• ro, evaá¹ƒ paccayuppannepÄ«ti vuttaá¹ƒ __ ``satipi janakatte upatthambhakappa upakÄ• rakatÄ• â€™â€™ _ti. __vatthÄ• rammaá¹‡asahajÄ• tÄ• dÄ«na_nti __Ä• di_-sadde saá¹…gaá¹‡hÄ• ti. __atthibhÄ• veneva_ na nissayÄ• dibhÄ• venÄ• ti ``sÄ• dhÄ• raá¹‡aâ€™ upakÄ• rakattaá¹ƒ vibhÄ• veti.

__phassÄ• dÄ«naá¹ƒ anekesaá¹ƒ sahabhÄ• vo natthÄ«_ti idaá¹ƒ na ekacittuppÄ• dapariyÄ nÄ• nÄ• cittuppÄ• dapariyÄ• panneti dassento __ ``ekasmiá¹ƒ phassÄ• disamudÄ• ye sati Ä• ha. svÄ• yamattho ``sahabhÄ• vo natthÄ«â€™â€™ ti sahabhÄ• vapaá¹-ikkhepeneva viÃ anavabujjhantÄ• naá¹ƒ vasena vivaritvÄ• vutto. __tenÄ• _ti anekesaá¹ƒ phassÄ• dÄ«naá¹ƒ natthitÄ• mattena upakÄ• rakatÄ• natthipaccayatÄ• , anÄ• nantarÄ• tÄ«tavasenapi siyÄ• ti ``satipÄ«â€™â€™ _tiÄ• di. __tÄ• nÄ«_ti purimataracittÄ• ni. __dadamÄ• naá¹ƒ viyÄ• _ti ka okÄ• saá¹ƒ detiyeva. tathÄ• hi vuttaá¹ƒ ``pavattiokÄ• sadÄ• nena upakÄ• rakatÄ• â€™â€™ evamajjhÄ• sayÄ• viya paccayadhammÄ• abhÄ• vaá¹ƒ gacchantÄ«ti dassanatthaá¹ƒ viya-

natthitÄ• vigamÄ• naá¹ƒ satipi paccayassa dhammassa anupaladdhitÄ• sÄ• maÃ±Ã±e natt labbhamÄ• naá¹ƒ visesamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ hutvÄ• abhÄ• vamattena. tenettha nirodhÄ• nantaraá¹ƒ paccayadhammassa upakÄ• rakatt ``okÄ• sadÄ• naâ€™â€™ _nti \Ne 241/ vuttaá¹ƒ. __sabhÄ• vavigamenÄ• _ti etena nirodhat nirodhappattatÄ• â€™â€™ ti vuttaá¹ƒ. paccayadhamme yÄ• saá¹ƒ natthitÄ• vigatatÄ• naá¹ƒ vuttÄ• , tÄ• saá¹ƒ visese dassite natthivigatapaccayÄ• naá¹ƒ viseso \Be 239/ dassito hotÄ«t nirodhÄ• nantarasuÃ±Ã±atÄ• vigatatÄ• nirodhappattatÄ• â€™â€™ _ti vuttaá¹ƒ, tattha niro nirodhasamakÄ• lÄ• ti adhippÄ• yo. __tathÄ• _ti iminÄ• yathÄ• paccayadhammÄ• visesep natthivigatapaccayabhÄ• vaviseso niddhÄ• rito, tathÄ• atthiavigatapaccayabhÄ• vavisesoti upasaá¹ƒharati. yathÄ• hi nirodhÄ• nantaranirodhappattÄ«hi natthivigatatÄ• naá¹ƒ bhedo la

paccayadhammassa dharamÄ• natÄ• nirodhÄ• nupagamehi atthiavigatatÄ• nanti. kathaá¹ƒ paccayabhÄ• vaviseso duviÃ±Ã±eyyarÅ«pena á¹-hito sammÄ• vibhÄ• vissatÄ«ti Ä• ha __ _tiÄ• di. __tadabhisamayÄ• ya_ tesaá¹ƒ paccayavisesÄ• naá¹ƒ adhigamatthaá¹ƒ.

catÅ«su khandhesu ekassapi asaá¹…gahitattÄ• bhÄ• vato anantarÄ• dÄ«hÄ«ti vibhattiá¹ƒ __aÃ±Ã±a_nti sukhumarÅ«paá¹ƒ. na hi taá¹ƒ purejÄ• tapaccayo hoti. nanu ca rÅ«parÅ«pan purejÄ• tapaccayabhÄ• vena kusalattike nÄ• gatanti Ä• ha __ ``rÅ«parÅ«paá¹ƒ panÄ• â€™ Ä• gatamevÄ• _ti yadipi kusalattike nÄ• gataá¹ƒ, sanidassanattikÄ• dÄ«su pana Ä• gatattÄ• purejÄ• tapaccayataá¹ƒ paá¹-ikkhipitunti attho.

paccayuddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayaniddeso

1. hetupaccayaniddesavaá¹‡á¹‡anÄ•

<1> __hetupaccayena paccayabhÄ• vo hetupaccayoti uddiá¹-á¹-ho, _ na hetupaccayadhan hetubhÄ• vena paccayo. ettha ca paá¹-hamavikappe yo hetupaccayena paccayabhÄ• vo vu hetubhÄ• vena paccayo vutto, so yasmÄ• atthato yathÄ• vuttassa paccayadhammassa yat paccayuppannÄ• naá¹ƒ hetupaccayabhÄ• voyeva, tasmÄ• vuttaá¹ƒ __ ``ubhayathÄ• pi het hetupaccayoti uddiá¹-á¹-hoti dassitaá¹ƒ hotÄ«â€™â€™ _ti. yathÄ• cettha, evaá¹ƒ ``Ä• ram paccayabhÄ• vo, Ä• rammaá¹‡abhÄ• vena vÄ• paccayo Ä• rammaá¹‡apaccayoâ€™â€™ t attho netabboti dassento \Be 240/ __ ``esa nayo sesapaccayesupÄ«â€™â€™ _ti Ä• ha. __ dhammato aÃ±Ã±Ä• _ dhammasatti nÄ• ma atthÄ«ti. __upakÄ• rakaá¹ƒ dhamma_nti pacca __upakÄ• rakata_nti paccayataá¹ƒ.

__paccattaniddiá¹-á¹-ho_ti paccattavasena niddiá¹-á¹-ho, paá¹-hamÄ• ya vibhattiyÄ• niddiá __tenÄ• _ti paccayadhammaniddesabhÅ«tena paccattaniddiá¹-á¹-hena paá¹-hamena hetus hetusaddÄ• bhidheyyamatthamÄ• ha. so hi chabbidho navavidho dvÄ• dasavidhoti anekabh hetubhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ katvÄ• ekavacanena vutto. dutiyo hetusaddoti Ä• sampayuttÄ• na_nti adhikatattÄ• vuttaá¹ƒ ``hetu sampayuttÄ• naá¹ƒ paccayo honto hetunÄ paccayo hoti, na vippayuttÄ• naâ€™â€™ nti evaá¹ƒ padametaá¹ƒ. na hi sabbena sabbaá¹ƒ hetupaccayo na hotÄ«ti. sampayuttasaddassa sambandhÄ«saddattÄ• __ ``sampayuttasad vuttaá¹ƒ. sampayuttoti hi vutte kena sampayuttoti ekantato sambandhiantaraá¹ƒ apekkhitab ``aÃ±Ã±assa ... pe ... viÃ±Ã±Ä• yatÄ«â€™â€™ _ti. __nÄ• yaá¹ƒ ekanto_ti yvÄ• yaá¹ƒ ``duti avijjamÄ• neâ€™â€™ tiÄ• dinÄ• vutto attho, ayamekanto na hoti, aÃ±Ã±Ä• pekkhopi sadd hotÄ«ti idaá¹ƒ na sabbattheva sambhavatÄ«ti attho. ``paccattaniddiá¹-á¹-hoâ€™â€™ ti imin hetusaddassa sampayuttasaddÄ• napekkhataá¹ƒ Ä• ha. tena vuttaá¹ƒ __ ``hehupaccayena

byÄ• vaá¹-oâ€™â€™ _ti. __avisiá¹-á¹-hÄ• _ti na visesitÄ• . __eva_nti yathÄ• hetusaddena
sampayuttÄ• na visesiyanti kiccantarapasutattÄ• , evaá¹ƒ sampayuttasaddena hetusaddav
tadatthamattabyÄ• vaá¹-attÄ• avisesato sampayuttÄ• naá¹ƒ gahaá¹‡aá¹ƒ siyÄ• . tena vutta
``sampayuttasaddenÄ• â€™â€™ _tiÄ• di. __Ä• hÄ• rindriyÄ• sampayuttassa abhÄ• vato_ti
nasampayuttassa dhammassa abhÄ• vato. na hi phassacetanÄ• viÃ±Ã±Ä• á¹‡avedanÄ• jÄ
tenÄ• ha __ ``vajjetabbÄ• ... pe ... taá¹ƒ na kataâ€™â€™ _nti. __vajjetabbaá¹ƒ_ hetuvippay

__evampÄ«_ti dutiyena hetusaddena gayhamÄ• nepi nÄ• pajjati. yadipi hetavo bahavo, sÄ
tathÄ• pi sÄ• maÃ±Ã±ajotanÄ• ya visesaniddiá¹-á¹-hattÄ• ti \Be 241/ adhippÄ• yo. tena vutt
... vuttattÄ• â€™â€™ _ti. __vinÄ• pi dutiyena hetusaddena hetusampayuttabhÄ• ve siddhep
243/ vuttaá¹ƒ ``nÄ• yamekantoâ€™â€™ ti, tameva ulliá¹…geti. __na pana hetÅ«na_nti idaá
paccayabhÄ• vena gahitattÄ• paccayuppannabhÄ• vena gahaá¹‡aá¹ƒ na yujjeyyÄ• ti Ä• sa
vuttaá¹ƒ. tenevÄ• ha __ ``evampi gahaá¹‡aá¹ƒ siyÄ• â€™â€™ _ti. __so_ti dutiyo hetusaddo
``hetusampayuttakÄ• naâ€™â€™ nti ettha hetÅ«naÃ±ca sampayuttakÄ• naÃ±cÄ• ti samÄ•
__patiá¹-á¹-hÄ• mattÄ• dibhÄ• vena nirapekkhÄ• _ti hetujhÄ• namaggadhammÄ•
patiá¹-á¹-hÄ• naupanijjhÄ• naniyyÄ• namattena aÃ±Ã±adhammanirapekkhÄ• hetujhÄ• nam
__sÄ• pekkhÄ• evÄ• _ti aÃ±Ã±asÄ• pekkhÄ• eva. __Ä• haritabbaisitabbÄ• _ Ä• hÄ• rindri
__tasmÄ• _ti yasmÄ• yehi sÄ• pekkhÄ• , te attano paccayuppannadhamme paccayabhÄ•
tiá¹-á¹-hanti, tasmÄ• . tenÄ• ha __ ``te vinÄ• pi ... pe ... na kataâ€™â€™ _nti. __paricchinda
__ta_nti dutiyaá¹ƒ Ä• hÄ• rindriyaggahaá¹‡aá¹ƒ. __tatthÄ• _ti Ä• hÄ• rindriyapaccayaniddes
tattheva, __idha ca_ hetupaccayaniddese __dutiyena hetuggahaá¹‡ena paccayuppannÄ• n
natthi, _ kasmÄ• ? paccayabhÅ«teneva hetunÄ• sampayuttÄ• naá¹ƒ aÃ±Ã±esaÃ±ca hetÅ«

__purimavacanÄ• pekkho vuttasseva niddeso_ti taá¹ƒ-saddassa paá¹-iniddesabhÄ• vamÄ•
atthe pavattati, pÄ• kaá¹-Ä«bhÄ• vo ca aÃ±Ã±Ä• napekkhena saddena pakÄ• sitattÄ• vedi
atthantarabyÄ• vaá¹-attÄ• . __aÃ±Ã±o_ti hetusaddato aÃ±Ã±o. __niddisitabbapakÄ• sako v
taá¹ƒ-saddena paá¹-iniddesaá¹ƒ labheyya.

yadi evaá¹ƒ ``taá¹ƒsamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti ettha kathanti Ä• ha __ ``hetusampa
panÄ• â€™â€™ _tiÄ• di. tattha __pana_-saddo satipi hetÅ« hetusampayuttakÄ• naá¹ƒ nido
hetusampayuttakasadde labbhamÄ• nÄ• naá¹ƒ niddisitabbÄ• naá¹ƒ pÄ• kaá¹-Ä«karaá¹‡asa
visesaá¹ƒ joteti. ``hetusampayuttakÄ• naâ€™â€™ nti imassa samÄ• sapadassa uttarapada
``paccayuppannavacanenÄ• â€™â€™ _ti. tena ca yathÄ• dhippetassa atthassa ekadesova
visesanabhÄ• vatoti Ä• ha __ ``asamattenÄ• â€™â€™ _ti. visesanaá¹ƒ nÄ• ma visesitabbÄ
``paccayuppannavacanantarÄ• pekkhenÄ• â€™â€™ _ti. vuttatÄ• ya vinÄ• paá¹-iniddesatÄ
vuttenÄ• â€™â€™ _ti vuttaá¹ƒ.

__taá¹ƒ-saddena_ \Be 242/ __niddisitabba_nti ``taá¹ƒsamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti et

niddisitabbaá¹ƒ hetusampayuttakasadde pÄ• kaá¹-Ä«bhÅ«taá¹ƒ kiá¹ƒ panÄ• ti pucchati. te h
hetusampayuttakÄ• ca \Ne 244/ taá¹ƒ-saddena niddisitabbÄ• hetusampayuttakasadde pÄ•
__aÃ±Ã±athÄ• _ti ``yehi hetÅ«hÄ«â€™â€™ tiÄ• dinÄ• vuttappakÄ• rato aÃ±Ã±athÄ• aÃ±
pakÄ• raá¹ƒ dassento __ ``te hetÅ« ... pe ... sambandhe satÄ«â€™â€™ _ti Ä• ha. __idhÄ•
vuttasambandhanaá¹ƒ bhummaniddesena parÄ• masati. __tenevÄ• _ti paá¹-hameneva hetu
niddisitabbÄ• _ti ``taá¹ƒsamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti ettha taá¹ƒ-saddena niddisitabbÄ
evaá¹ƒ pubbe ``taá¹ƒsampayuttakÄ• naâ€™â€™ nti vuttacodanÄ• yampi evameva teneva t
pÄ• kaá¹-Ä• bhavituá¹ƒ arahanti. tathÄ• ca sati niddisitabbassa ... pe ... na yujjeyya. __duv
hetuggahaá¹‡aá¹ƒ apanetvÄ• _ti ``hetÅ« hetusampayuttakÄ• naâ€™â€™ nti ettha kataá¹ƒ
avicÄ• retvÄ• ``taá¹ƒsampayuttakÄ• nanti avatvÄ• â€™â€™ tiÄ• dinÄ• __taá¹ƒ-saddavaca
``niddisitabbassa apÄ• kaá¹-attÄ• â€™â€™ tiÄ• dinÄ• __pariharati ca. hetÅ« hi paccayÄ•
hetupaccayakathÄ• ti katvÄ• vuttaá¹ƒ.

__taá¹ƒ na vutta_nti cittasamuá¹-á¹-hÄ• navacanaá¹ƒ na vuttaá¹ƒ. __tassÄ• _ti sahajÄ• tap
__kaá¹-attÄ• rÅ«passa paccayabhÄ• vo na vutto bhaveyya, _ vuttova so ``vipÄ• kÄ• byÄ• k
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccay
khandhassa kaá¹-attÄ• ca rÅ«pÄ• naâ€™â€™ ntiÄ• dinÄ• , tasmÄ• cittacetasikÄ• naá¹ƒ k
sakkÄ• nivÄ• retuá¹ƒ. __tatthÄ• _ti sahajÄ• tapaccayaniddese. tattha hi ``cittacetasikÄ• dh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayoâ€™â€™ ti citta
niddiá¹-á¹-hÄ• ni. __idhÄ• pÄ«_ti imasmiá¹ƒ hetupaccayaniddesepi. __evaá¹ƒ bhavitabba_n
``cittasamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti niddesena bhavitabbaá¹ƒ. yadi evaá¹ƒ kasmÄ• ta
``cittasamuá¹-á¹-hÄ• nÄ• nanti panÄ• â€™â€™ _tiÄ• di. __visesitaá¹ƒ hoti_
sabbacittacetasikÄ• samuá¹-á¹-hÄ• nabhÄ• vena. __vacanenÄ• _ti yathÄ• dassitena sahajÄ
__cittacetasikÄ• naá¹ƒ paccayabhÄ• vo eva hi tattha paccayaniddese vutto, _ na cittacetasi
samuá¹-á¹-hÄ• nabhÄ• voti adhippÄ• yo.

__hetuÄ• dipaá¹-ibaddhataÃ±ca dasseti_ yadaggena tÄ• ni cittapaá¹-ibaddhavuttÄ«ni, tada
taá¹ƒsampayuttadhammapaá¹-ibaddhavuttÄ«nipi hontÄ«ti. __Ä• rammaá¹‡ametaá¹ƒ hotÄ«_
kusalÄ• kusalacetanÄ• vasena manodvÄ• re cetanaá¹ƒ sesadvÄ• resu kÄ• yavacÄ«payoga
kÄ• marÄ• gÄ• dÄ«naá¹ƒ santÄ• ne anusayanaá¹ƒ, etaá¹ƒ Ä• rammaá¹‡aá¹ƒ eso paccayo
patiá¹-á¹-hÄ• nÄ• ya. __patiá¹-á¹-hite_ti kammaá¹ƒ javÄ• petvÄ•
paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• patiá¹-á¹-hÄ• patte kammaviÃ±Ã±Ä• á¹‡e viruá¸
kammaviÃ±Ã±Ä• á¹‡ato paá¹-isandhiviÃ±Ã±Ä• á¹‡abÄ«je __viruá¸·he_ viruhanteti attho. ath
viÃ±Ã±Ä• á¹‡assa hotÄ«_ti kilesÄ• bhisaá¹…khÄ• rasaá¹…khÄ• te kammaviÃ±Ã±Ä• á¹‡ass
Ä• rammaá¹‡e paccaye paá¹-isiddhe Ä• yatipaá¹-isandhiviÃ±Ã±Ä• á¹‡assa patiá¹-á¹-hÄ• ho
paá¹-isandhiviÃ±Ã±Ä• á¹‡e punabbhavÄ• bhinibbattivasena __patiá¹-á¹-hite_ patiá¹-á¹-haha
bÄ«jabhÄ• vena viruhante nÄ• marÅ«passa avakkanti hotÄ«ti evamettha attho veditabbo. te
``paá¹-isandhinÄ• marÅ«passa viÃ±Ã±Ä• á¹‡apaccayatÄ• vuttÄ• â€™â€™ _ti.

__purimatarasiddhÄ• yÄ• _ti khettabhÄ• vanibbattiyÄ• puretarameva siddhÄ• ya pathaviyÄ
patiá¹-á¹-hÄ• naá¹ƒ, na paá¹-iladdhattabhÄ• vÄ• naá¹ƒ avaá¹-á¹-hÄ• nanti dassento __ ``pa
kaá¹-attÄ• uppattÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha.

__sesarÅ«pÄ• na_nti paá¹-isandhikkhaá¹‡e pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ sesarÅ«pÄ• naá
tisantatirÅ«pÄ• nampi. __sahabhavanamattaá¹ƒ vÄ• dasseti_. sahabhÄ• venapi hi atthi kÄ•
__katthaci katthacÄ«_ti pakatikÄ• labhavavisesÄ• dike. tatiyapakatiyaÃ±hi paá¹-hamakappil
natthi, rÅ«pabhave kÄ• yakalÄ• popi. __Ä• di_-saddena tattheva ghÄ• najivhÄ• kalÄ• pÄ• ,
cakkhÄ• dikalÄ• pÄ• saá¹…gayhanti. __katthaci abhÄ• vÄ• bhÄ• vato_ti nÄ• marÅ«pokÄ•

__tesa_nti pavattiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• dÄ«naá¹ƒ. na hi hetu pavattiyaá¹ƒ kaá¹-attÄ• rÅ«
utuÄ• hÄ• rajÄ• naá¹ƒ pana sambhavoyeva natthi. tena vuttaá¹ƒ __ ``paccayabhÄ• vappasa
__na pana labbhati_ paccayapaccanÄ«ye tÄ• disassa vÄ• rassa anuddhaá¹-attÄ• . __ida_n
kaá¹-attÄ• rÅ«pÄ• dÄ«naá¹ƒ paccayabhÄ• vapaá¹-ibÄ• hanatoâ€™â€™ ti idaá¹ƒ ``hetÅ« sa
adesanÄ• ya parihÄ• ravacanaá¹ƒ, Ä«disÄ« pana codanÄ• anokÄ• sÄ• evÄ• ti dassetuá¹ƒ
_tiÄ• di \Be 244/ vuttaá¹ƒ. yo hi dhammo yathÄ• bhagavatÄ• desito, so tatheva gahetabbo

hetupaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• rammaá¹‡apaccayaniddesavaá¹‡á¹‡anÄ•

<2> __uppajjanakkhaá¹‡eyevÄ• _ti \Ne 246/ ettha uppÄ• dato paá¹-á¹-hÄ• ya yÄ• va bhaá¹
gamanaá¹ƒ pavattanaá¹ƒ uppajjanaá¹ƒ, tassa khaá¹‡o, tasmiá¹ƒ uppajjanakkhaá¹‡eti evaá¹
daá¹-á¹-habbo. evaÃ±hi sati uppajjanasaddena uppannasaddena viya sabbe pavattamÄ• na
na uppÄ• damattaá¹ƒ. __tenÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vattamÄ• nakkhaá¹‡ey
Ä• rammaá¹‡apaccayattena. __anÄ• lambiyamÄ• nÄ• na_nti sabbena sabbaá¹ƒ nÄ• lambiy
yathÄ• vuttÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ yadÄ• Ä• rammaá¹‡apaccayattÄ• bhÄ• vo, tadÄ• a
__sabbarÅ«pÄ• nÄ«_ti sabbÄ• ni rÅ«pÄ• yatanÄ• ni, yattakÄ• ni tÄ• ni Ä• pÄ• thagatÄ• ni y
sabbÄ• nÄ«ti attho. __saha na hontÄ«_ti ekajjhaá¹ƒ Ä• rammaá¹‡aá¹ƒ na honti. satipi hi an
Ä• pÄ• thagamane yattha yattha pubbÄ• bhogo, taá¹ƒ taá¹ƒyeva Ä• rammaá¹‡aá¹ƒ hoti, na
nÄ«lÄ• disaá¹…ghÄ• tavasena cetaá¹ƒ vuttaá¹ƒ, na paccekaá¹ƒ nÄ«lÄ• dirÅ«pÄ• yatanama
rÅ«pÄ• yatanÄ• ni cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ, na visuá¹ƒ visunti dhÄ• tuvi
dassitoyaá¹ƒ nayo. yaá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ ``te te visuá¹ƒ visuá¹ƒ Ä• rammaá¹‡a
tipi vuttaá¹ƒ, tampi yathÄ• vuttamevatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. aÃ±Ã±athÄ• rÅ«pÄ• yata
nÄ• ma na siyÄ• . saddÄ• dÄ«supi eseva nayo. tenevÄ• ha __ ``tathÄ• saddÄ• dayopÄ«â€
hontÄ«â€™â€™ ti vuttamatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ __ ``yaá¹ƒ yanti hi vacanaá¹ƒ
bhindatÄ«â€™â€™ _ti Ä• ha.

``ye eteâ€™â€™ tiÄ• diko purimo attho, ``na ekato hontÄ«â€™â€™ tiÄ• diko pana pacchin
``sabbÄ• rammaá¹‡atÄ• divasena vÄ• idhÄ• pi attho gahetabboâ€™â€™ ti kasmÄ• vuttaá
panÄ• rabbhÄ• â€™â€™ ti imissÄ• pÄ• á¸·iyÄ• viya ``yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbhÄ
purato manoviÃ±Ã±Ä• á¹‡assa sabbÄ• rammaá¹‡atÄ• nÄ• gatÄ• . vuttaÃ±hi ``sabbe dham
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayoâ€™â€™
pÄ• á¸·iyaá¹ƒ sarÅ«pato Ä• gatamatthaá¹ƒ gahetvÄ• padantaraá¹ƒ saá¹ƒvaá¹‡á¹‡etabbaá¹
``rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• niyamavasena cha Ä• rammaá¹‡Ä• ni va
panÄ• rabbhÄ• â€™â€™ ti vacanaá¹ƒ sabbÄ• rammaá¹‡atÄ• didassananti yuttamevetanti,
vatvÄ• puna ``yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbhÄ• â€™â€™ ti vuccamÄ• naá¹ƒ sabbÄ• ra
yujjeyya? kamÄ• bhÄ• vopi ``sabbe dhammÄ• â€™â€™ ti avisesavacaneneva siddho Ä• ra
aggahitattÄ• . na hi manodhÄ• tuyÄ• viya \Ne 247/ manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• idha Ä
gahitÄ• ni, tattha viya vÄ• eteneva niyamÄ• bhÄ• vopi saá¹ƒvaá¹‡á¹‡itoti veditabbo. tasmÄ
vuttanayenevettha attho gahetabbo.

__pavatta_nti pavattanaá¹ƒ. nadiyÄ• sandanaá¹ƒ pabbatassa á¹-hÄ• nanti hi vuttÄ• avirat
tathÄ• pavattikiriyÄ• va. tenÄ• ha __ ``avirataá¹ƒ avicchinnaá¹ƒ sandantÄ«â€™â€™ _ti. __e
``sandantÄ«â€™â€™ ti vattamÄ• navacanaá¹ƒ vuttaá¹ƒ, evaá¹ƒ ``ye ye dhammÄ• uppajjan
sabbasaá¹…gahavasena uppajjanassa gahitattÄ• Ä• rammaá¹‡apavaggato ``uppajjantÄ«â
vuttanti attho. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ __ ``sabbakÄ• lasaá¹…gahavasenÄ• â€™â€
__ ``atÄ«tÄ• nÄ• gata ... pe ... adhippÄ• yoâ€™â€™ _ti, atÄ«tÄ• nÄ• gatapaccuppannÄ• na
attho. __samudÄ• yavasenÄ• _ti cittena rÄ• sÄ«karaá¹‡avasena. __adhippÄ• yo_ti iminÄ•
``ye ye dhammÄ• uppajjantÄ«â€™â€™ ti ettha vattamÄ• natthaá¹ƒ sakkÄ• yojetunti imam
tenÄ• ha __ ``ime panÄ• â€™â€™ _tiÄ• di. yadipi paccayadhammÄ• keci atÄ«tÄ• anÄ• ga
paccayuppannadhammo pana paccuppanno evÄ• ti Ä• ha __ ``atÄ«tÄ• nÄ• gatÄ• naá¹ƒ na
paccayuppannassa paccayena bhavitabbaá¹ƒ á¹-hitiyaá¹ƒ vÄ• ti. __tasmÄ• _ti yasmÄ• atÄ
natthi, tasmÄ• . __tesÅ«_ti paccayuppannesu. __taá¹ƒtaá¹ƒpaccayÄ• _ti taá¹ƒ taá¹ƒ rÅ«pÄ•
etesanti taá¹ƒtaá¹ƒpaccayÄ• . __ayamattho dassito hoti_ samÄ• nasabhÄ• vattÄ• . na hi att
atthi. __na pana taá¹ƒtaá¹ƒpaccayavantatÄ• dassitÄ• hoti_ atÄ«tÄ• nÄ• gatesu nippariyÄ•
__paccayavanto_ paccayuppannÄ• yeva, te ca __paccuppannÄ• yevÄ• _ti.

__yaá¹ƒ_ \Be 246/ __yaá¹ƒ dhammaá¹ƒ te te dhammÄ• _ti yaá¹ƒnimittÄ• yaá¹ƒvacanabhed
``ettha cÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. rÅ«pÄ• rÅ«padhammÄ• hi kalÄ• pato pavattan
kadÄ• ci visuá¹ƒ visuá¹ƒ Ä• rammaá¹‡aá¹ƒ honti, kadÄ• ci ekajjhaá¹ƒ, na ettha niyamo atthi
tathÄ• gahaá¹‡e kÄ• raá¹‡aá¹ƒ. tayimaá¹ƒ dÄ«petuá¹ƒ bhagavatÄ• yaá¹ƒvacanabhedo kat
yasmÄ• pana ekakalÄ• papariyÄ• pannÄ• nampi dhammÄ• naá¹ƒ ekajjhaá¹ƒ gahaá¹‡e na
tadÄ• bhogÄ• bhÄ• vato, atha kho samuditÄ• dhammÄ• evÄ• ti sahaggahaá¹‡ampi visuá¹
visuá¹ƒgahaá¹‡asabbhÄ• vadÄ«panatthaá¹ƒ ``yaá¹ƒ yaâ€™â€™ nti vatvÄ• satipi visuá¹ƒga

Ä• rammaá¹‡apaccayo hontÄ«ti dassanatthaá¹ƒ ``te teâ€™â€™ ti vuttanti imamatthaá¹ƒ da
khandhÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __vedanÄ• dÄ«sÅ«_ti vedanÄ• dÄ«su catÅ«su
gahaá¹‡avasena, bhinditvÄ• pana gahaá¹‡avasena phassÄ• dÄ«su. __yo_ \Ne 248/ __ca
viÃ±Ã±Ä• á¹‡antarassa sÄ• dhÄ• raá¹‡Ä• rammaá¹‡avasena vuttaá¹ƒ, __ye ca aneke phas
asÄ• dhÄ• raá¹‡Ä• rammaá¹‡avasena. __te sabbe_ti te sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡a
Ä• rammaá¹‡adhamme. __ekekameva Ä• rabbha uppajjantÄ«_ti ettha yaá¹ƒ vattabbaá¹ƒ, ta
__rÅ«pÄ• rammaá¹‡adhammÄ• ca aneke_ nÄ«lÄ• dibhedato. __tathÄ• _ti aneke. tena bhe
mÅ«larasÄ• dike, kathinasamphassÄ• dike, vedanÄ• dike ca saá¹…gaá¹‡hÄ• ti. __aneke_ti
anekakalÄ• pagatÄ• naá¹ƒyeva vaá¹‡á¹‡Ä• dÄ«naá¹ƒ indriyaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡abh
vuttaá¹ƒ yathÄ• rahaá¹ƒ bhinditvÄ• nidassitabbaá¹ƒ hotÄ«ti.

__kusalavipÄ• kassÄ• _ti kusalassa vipÄ• kassa ca. __na hi nibbÄ• naá¹ƒ pubbe nivuttha_
``diá¹-á¹-hanibbÄ• noyevÄ• â€™â€™ tiÄ• dinÄ• vakkhamÄ• nameva atthaá¹ƒ hadaye á¹-ha
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena hi nibbÄ• navibhÄ• vanaá¹ƒ adiá¹-á¹-hasaccassa vÄ•
vÄ• . tattha adiá¹-á¹-hasaccena tÄ• va taá¹ƒ vibhÄ• vetumeva na sakkÄ• appaá¹-ividdhattÄ
vibhÅ«tamevÄ• ti taá¹ƒ tena vibhÄ• vitaá¹ƒ nÄ• ma hotÄ«ti adhippÄ• yo. ettha ca __ ``na ca
iminÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa nibbÄ• nÄ• rammaá¹‡akaraá¹‡Ä• bhÄ• vaá¹
nibbÄ• naâ€™â€™ _ntiÄ• dinÄ• yuttito dasseti. tattha __ ``na pubbe nivutthaá¹ƒ asaá¹…kh
vuttaá¹ƒ? gocarÄ• sevanÄ• ya Ä• sevitassapi nivutthanti icchitattÄ• . diá¹-á¹-hasaccoyeva h
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena \Be 247/ nibbÄ• naá¹ƒ vibhÄ• veti, na adiá¹-á¹-hasacc
khandhe viya khandhapaá¹-ibaddhepi vibhÄ• vetÄ«ti nibbÄ• nÄ• rammaá¹‡akhandhavibhÄ•
sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. etena payojanÄ• bhÄ• vacodanÄ• paá¹-ikkhittÄ• ti daá¹-á¹-habbÄ•
anÄ• gataá¹ƒsaÃ±Ä• á¹‡epi yojetabba_nti yathÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa nib
evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡epi yathÄ• rahaá¹ƒ yojetabbaá¹ƒ. tattha pana
``khandhapaá¹-ibaddhavibhÄ• vanakÄ• leâ€™â€™ tiÄ• dinÄ• yojanÄ• veditabbÄ• . tena v
_nti. __kassaci_ abhiÃ±Ã±Ä• ppattassapi rÅ«pÄ• vacarassa, pageva itarassa.

Ä• rammaá¹‡apaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. adhipatipaccayaniddesavaá¹‡á¹‡anÄ•

<3> dhurasahacariyato \Ne 249/ dhoreyyo ``dhuraâ€™â€™ nti vuttoti Ä• ha __ ``dhuranti d
chandassa pubbaá¹…gamatÄ• siddhaá¹ƒ pÄ• saá¹ƒsabhÄ• vaá¹ƒ upÄ• dÄ• ya aá¹-á¹-haka
vuttanti tamevatthaá¹ƒ dÄ«pento __ ``seá¹-á¹-haâ€™â€™ _nti Ä• ha. tathÄ• hi vuttaá¹ƒ __a
``chandaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• Ä• yÅ«hitaâ€™â€™ nti. __purimachandassÄ• _ti `
purimasmiá¹ƒ pade niddesavasena vuttassa chandasaddassa __samÄ• narÅ«pena_ sadisÄ
niddiá¹-á¹-henÄ• _ti tassa purimassa chandasaddassa anantaraá¹ƒ niddesavasena vuttena.
taá¹ƒsamÄ• natthatÄ• ya ca __taá¹ƒsambandhena_ ``chandasampayuttakÄ• naâ€™â€™ n

adhipatisaddarahitenÄ• ti attho. __paccayabhÅ«tassÄ• _ti adhipatipaccayabhÅ«tassa. __sampayuttakavisesanabhÄ• vo_ti attanÄ• sampayuttadhammÄ• naá¹ƒ so eva adhipatipa visesanabhÄ• vo. __esa nayo_ti iminÄ• ``vÄ«riyÄ• dhipati vÄ«riyasampayuttakÄ• nantiÄ• d samÄ• narÅ«penÄ• â€™â€™ tiÄ• dinÄ• vattabbaá¹ƒ atthavacanaá¹ƒ atidisati.

__kusalÄ• byÄ• katÄ• naá¹ƒ pavatti_nti kusalÄ• byÄ• katÄ• naá¹ƒ adhipatÄ«naá¹ƒ pavatta Ä• rammaá¹‡aá¹ƒ __laddhabbaá¹ƒ_ labbhanÄ«yaá¹ƒ, laddhuá¹ƒ vÄ• sakkuá¹‡eyyaá¹ƒ, dut lÄ• bhamarahatÄ«ti __laddhabbaá¹ƒ. avaÃ±Ã±Ä• ta_nti pageva anavaÃ±Ã±Ä• tanti attho.

appanÄ• ppattÄ• kusalakiriyadhammÄ• mahÄ• balÄ• sÄ• dhipatikÄ• eva honti, tathÄ• m ``appanÄ• sadisÄ• ... pe ... nuppajjantÄ«â€™â€™ _ti. __appanÄ• sadisÄ• _ti \Be 248/ app __kammakilesÄ• varaá¹‡abhÅ«tÄ• ca te_ti te micchattaniyatadhammÄ• kammÄ• varaá¹‡a Ä• nantariyappakÄ• rÄ• kilesÄ• varaá¹‡abhÅ«tÄ• , ye niyatamicchÄ• diá¹-á¹-hidhammÄ• , kilesÄ• varaá¹‡apakkhikatÄ• daá¹-á¹-habbÄ• Ä• nantariyacetanÄ• sampayuttassa paá¹-igh kammÄ• varaá¹‡apakkhikatÄ• viya. paccakkhagati anantaratÄ• ya vinÄ• bhÄ• vinÄ«ti vutta ``paccakkhasaggÄ• naá¹ƒ kÄ• mÄ• vacaradevÄ• nampÄ«â€™â€™ _ti. tena tesu Ä• nantar ahetukÄ• bhinivesÄ• dayopÄ«ti dasseti.

__tividhopi kiriyÄ• rammaá¹‡Ä• dhipatÄ«_ti ettha ayaá¹ƒ kiriyÄ• rammaá¹‡Ä• dhipatÄ«ti ajj adhippeto, udÄ• hu bahiddhÄ• rammaá¹‡oti ubhayathÄ• pi na sambhavo evÄ• ti dassento _ panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha parasantÄ• nagatÄ• naá¹ƒ sÄ• rammaá¹‡adhammÄ natthÄ«ti sambandho. __abhÄ• vato_ti avacanato. avacanaÃ±hi nÄ• ma yathÄ• dhammasÄ eteneva anuddhaá¹-atÄ• pi avuttato veditabbÄ• . ajjhattÄ• rammaá¹‡abahiddhÄ• rammaá¹‡ sÄ• rammaá¹‡adhammassa abhÄ• vato natthÄ«ti viÃ±Ã±Ä• yatÄ«ti vattabbe tameva viÃ±Ã ``natthÄ«ti viÃ±Ã±Ä• yamÄ• nepÄ«â€™â€™ _ti Ä• ha. tena vuttaá¹ƒ __ ``bahiddhÄ• khanc bhavituá¹ƒ arahati_ edisesu á¹-hÄ• nesu arÅ«pe asambhavatoti adhippÄ• yo. asambhavato yathÄ• vuttapÄ• á¸·ianusÄ• ratoti veditabbanti. __ ``vicÄ• ritaâ€™â€™ _nti kasmÄ• vuttaá¹ ``atÄ«tÄ• rammaá¹‡e anÄ• gate khandhe garuá¹ƒ katvÄ• assÄ• detÄ«â€™â€™ tiÄ• divaca khandhasaddo pavattateva. __Ä• vajjanakiriyasabbhÄ• vato panÄ• _ti idaá¹ƒ yathÄ• dassita virodhapariharaá¹‡Ä• dhippÄ• yena vuttaá¹ƒ, avacanaá¹ƒ pana katthaci vineyyajjhÄ• sayen hotÄ«ti kuto virodhÄ• vasaro.

adhipatipaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anantarapaccayaniddesavaá¹‡á¹‡anÄ•

<4> yathÄ• vuttÄ• nirodhÄ• nantarasuÃ±Ã±atÄ• nirodhappattatÄ• __okÄ• sadÄ• navises anurÅ«pacittuppÄ• danasamatthatÄ• cittaniyamahetutÄ• , tattha \Be 249/ anantaruppÄ• da

saá¹‡á¹-hÄ• nÄ• bhÄ• vato suá¹-á¹-hutaraá¹ƒ nirantaruppÄ• danasamatthatÄ• ca __cittaniy
daá¹-á¹-habbo. __dhÄ• tuvasenÄ• _ti viÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tumanoviÃ±Ã±Ä• á¹
dhÄ• tuyo bhinnasabhÄ• vÄ• anantarapaccayatÄ• ya niyametvÄ• vattabbÄ• , abhinnasabh
purimatÄ• mattaá¹ƒyeva visesaá¹ƒ purakkhatvÄ• vattabbÄ• ti tÄ• kusalÄ• dibhedena tathÄ
``kusalÄ• divasena cÄ• â€™â€™ _ti. yÄ• pana manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuva
tattha manoviÃ±Ã±Ä• á¹‡adhÄ• tu manodhÄ• tuyÄ• anantarapaccayena paccayoti vuccam
manodhÄ• tuyÄ• anantarapaccayabhÄ• vena vuttÄ• , idÄ• ni manoviÃ±Ã±Ä• á¹‡adhÄ• tu m
paccayapaccayuppannavisesÄ• na viÃ±Ã±Ä• yeyya, manodhÄ• tuyÄ• pana cakkhuviÃ±Ã±
anantarapaccayabhÄ• ve vuccamÄ• ne niyamo natthi. tenÄ• ha __ ``manodhÄ• tu cakkhuvi
cÄ• â€™â€™ _ti \Ne 251/. __tathevÄ• _ti niyamÄ• bhÄ• vato evÄ• ti attho. __tasmÄ• _ti ya
desanÄ• ya paccayapaccayuppannÄ• naá¹ƒ visesÄ• bhÄ• vo cittavisesadassanavicchedo n
Ä• pajjanti, tasmÄ• . __nidassanenÄ• _ti dhÄ• tuvasena nidassanena. __nayaá¹ƒ dassetvÄ
``manoviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsa
anantarapaccayena paccayoâ€™â€™ ti evamÄ• dikassa anantarapaccayatÄ• ggahaá¹‡ass
__niravasesadassanattha_nti niravasesassa anantarapaccayabhÄ• vino cittuppÄ• dassa da

__sadisakusalÄ• na_nti samÄ• nakusalÄ• naá¹ƒ, samÄ• natÄ• cettha ekavÄ«thipariyÄ• pa
__ ``bhÅ«mibhinnÄ• nampi paccayabhÄ• vo vutto hotÄ«â€™â€™ _ti. samÄ• navÄ«thitÄ• c
samÄ• nahetukÄ• ca honti, tasmÄ• __ ``vedanÄ• ya vÄ• hetÅ«hi vÄ• sadisakusalÄ• naâ€
cettha aniyamattho. tena Ã±Ä• á¹‡asaá¹…khÄ• rÄ• dibhedassapi vikappanavasena saá¹…g
gahitÄ• _ taá¹ƒsabhÄ• vattÄ• . bhavaá¹…gacittameva hi pariyosÄ• ne ``cutÄ«â€™â€™ ti vu
kusalÄ• kusalÄ• nantaraÃ±ca kadÄ• ci sÄ• uppajjatÄ«ti __tadÄ• rammaá¹‡ampi gahita_nti
kiriyajavanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡uppattiyanti adhippÄ• yo.

kÄ• mÄ• vacarakiriyÄ• ya \Be 250/ Ä• vajjanassÄ• ti ayamettha attho adhippetoti dassento
kÄ• mÄ• vacarakiriyaá¹ƒ visesetÄ«â€™â€™ _ti Ä• ha. tameva hi atthaá¹ƒ pÄ• kaá¹-ataraá¹
``kÄ• mÄ• vacaravipÄ• koâ€™â€™ _tiÄ• di vuttaá¹ƒ. __voá¹-á¹-habbanampi gahitaá¹ƒ_ sam
adhippÄ• yo.

anantarapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sahajÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<6> __porÄ• á¹‡apÄ• á¹-ho_ti purÄ• tano aá¹-á¹-hakathÄ• pÄ• á¹-ho. __imassÄ• _ti imassa
pÄ• á¸·iyaá¹ƒ avuttassa. yadipi sahagatasaddassa atthasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ saá¹ƒsaá
samÄ• natthassapi katthaci saddantarassa attho vuccati pariyÄ• yavisesabodhanatthaá¹ƒ, t
attho vibhÄ• vito \Ne 252/ hotÄ«ti dassento Ä• ha __ ``na ca ... pe ... hotÄ«â€™â€™ _ti. ``a
nti ca ``aÃ±Ã±aaÃ±Ã±aâ€™â€™ nti vattabbe __ma_-kÄ• rÄ• gamaá¹ƒ katvÄ• niddeso, kam

tasmÄ• itaretaranti vuttaá¹ƒ hoti. paccayapaccayuppannÄ• naá¹ƒ ekasmiá¹ƒyeva khaá¹‡e
paccayuppannapaccayabhÄ• vassa icchitattÄ• yo hi yassa paccayo yasmiá¹ƒ khaá¹‡e, tas
tassa paccayoti ayamettha aÃ±Ã±amaÃ±Ã±apaccayatÄ• . tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ
vatvÄ• ``iminÄ• ... pe ... dÄ«petÄ«â€™â€™ ti vuttaá¹ƒ. __okkamanaá¹ƒ_ pavisananti attho
dhammÄ• purimabhavato imaá¹ƒ bhavaá¹ƒ pavisantÄ• viya honti. tena vuttaá¹ƒ __ ``paralo
Ä• gantvÄ• pavisantaá¹ƒ viya uppajjatÄ«â€™â€™ _ti. tasmÄ• avisesena paá¹-isandhi okk
adhippÄ• yena vuttaá¹ƒ __ ``okkanti ... pe ... adhippÄ• yenÄ• hÄ• â€™â€™ _ti. __taá¹ƒnivÄ
khaá¹‡antare rÅ«pÄ«naá¹ƒ sahajÄ• tapaccayabhÄ• vassa ``kaÃ±ci kÄ• le na sahajÄ• tapac
nivÄ• raá¹‡atthaá¹ƒ. tena padadvayena samÄ• nesu paccayapaccayuppannadhammesu pu
visesamatthaá¹ƒ dasseti.

evaÃ±ca ``kaÃ±ci kÄ• leâ€™â€™ ti padassa ``keci kÄ• leti vÄ• , kismiÃ±ci kÄ• leâ€™â€™
attho gahetabboti adhippÄ• yena paá¹-hamavikappaá¹ƒ dassetvÄ• idÄ• ni pakÄ• rantarena
kÄ• leti keci_ \Be 251/ __kismiÃ±ci kÄ• leti vÄ• atthoâ€™â€™ _ti Ä• ha. tena ``kaÃ±cÄ«â€
sÄ• maÃ±Ã±aniddesoti dasseti. yo hi ayaá¹ƒ ``kecÄ«â€™â€™ ti paccattabahuvacanÄ• bhid
``kismiÃ±cÄ«â€™â€™ ti bhummekavacanÄ• bhidheyyo, tadubhayaá¹ƒ sati kÄ• lavantakÄ•
vacanÄ«yatÄ• sÄ• maÃ±Ã±ena pana ekajjhaá¹ƒ katvÄ• ``kaÃ±cÄ«â€™â€™ ti pÄ• á¸·iyaá¹
dassetuá¹ƒ __ ``keci kismiÃ±cÄ«â€™â€™ _ti vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``kismiÃ
bhummavaseneva vuttaá¹ƒ. __tena_ yathÄ• vuttaatthavibhÄ• gena padena. __vatthubhÅ«tÄ
hadayarÅ«pameva sandhÄ• ya vadati. __rÅ«pantarÄ• na_nti hadayavatthuto aÃ±Ã±arÅ«pÄ
sahajÄ• tapaccayataá¹ƒ pubbe ``okkantikkhaá¹‡e nÄ• marÅ«paâ€™â€™ nti ettha anivÄ• rit
tathÄ• vatthussa ca kÄ• lantare paá¹-isandhikÄ• lato aÃ±Ã±asmiá¹ƒ kÄ• le arÅ«pÄ«naá¹ƒ n
katvÄ• _tiÄ• dinÄ• yathÄ• vuttaatthavaá¹‡á¹‡anÄ• ya pÄ• á¸·iyaá¹ƒ vibhattiniddesassa rÅ«
purimato pacchimassa upacayena visesaá¹ƒ dassetuá¹ƒ __ ``purimena cÄ• â€™â€™ _tiÄ•
__purimenÄ• _ti ``okkantikkhaá¹‡e nÄ• marÅ«paâ€™â€™ nti iminÄ• paccayaniddesavaca
ca tiá¹‡á¹‡aá¹ƒ khandhÄ• naâ€™â€™ ntiÄ• dinÄ• _ paá¹-iccavÄ• rÄ• dipÄ• á¹-hena. atthav
paccayaniddesapÄ• á¸·iyÄ• sabbepi satta mahÄ• vÄ• rÄ• . vatthussa vattabbatte Ä• panne
nÄ• massÄ• ti yojanÄ• . __etenÄ• _ti ``rÅ«pino \Ne 253/ dhammÄ• arÅ«pÄ«naá¹ƒ dhammÄ
__kevalassÄ• _ti nÄ• marahitassa vatthussa. __tathÄ• _ti nÄ• massa paccayabhÄ• vena.

__katthacÄ«_ti ``rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ kaÃ±ci kÄ• laá¹ƒ sahaj
etasmiá¹ƒ niddese. ettha hi aÃ±Ã±amaÃ±Ã±asahajÄ• tapaccayabhÄ• vo labbhati. __vacane
nti iminÄ• vacanena pÄ• á¸·iyaá¹ƒ sahajÄ• tapaccayabhÄ• vassa __asaá¹…gahitattÄ• , _ a
tenÄ• ha __ ``labbhamÄ• nepÄ«â€™â€™ _ti. __tassÄ• _ti aÃ±Ã±amaÃ±Ã±apaccayattassa
aÃ±Ã±amaÃ±Ã±avasenÄ• â€™â€™ ti iminÄ• pakÄ• rena. __samudÄ• yekadesavasena sÄ
avayavÄ• vayavisambandhe avayavini sÄ• mivacananti attho, __niddhÄ• raá¹‡e vÄ• _ ``kaá
ntiÄ• dÄ«su viya.

sahajÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nissayapaccayaniddesavaá¹‡á¹‡anÄ•

<8> __kismiÃ±ci_ \Be 252/ __kÄ• leti idaá¹ƒ na labbhati_ sabbadÄ• pi nissayapaccayatÄ• y
sahajaá¹ƒ purejanti hi vibhÄ• gaá¹ƒ anÄ• masitvÄ• nissayatÄ• mattameva nissayapaccaya
paÃ±cavokÄ• rabhave_ti vatthurÅ«paá¹ƒ paÃ±cavokÄ• rabhave cÄ• ti ca-saddo luttaniddiá¹
__tassÄ• _ti Ä• ruppavipÄ• kaá¹-á¹-hapanassa. __pakÄ• setabbattÄ• _ti iminÄ• apÄ• kaá¹-
vacanena codanÄ• anokÄ• sÄ• ti dasseti.

nissayapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. upanissayapaccayaniddesavaá¹‡á¹‡anÄ•

<9> __upanissaye tayo_ti anantarÄ• rammaá¹‡apakatÅ«panissayappabhede tayo upaniss
__anekasaá¹…gÄ• hakatÄ• yÄ• _ti anekesaá¹ƒ paccayadhammÄ• naá¹ƒ saá¹…gahaá¹‡ato
cittaniyamahetubhÄ• vena \Ne 254/ pavattiniyamato. __yesu padesÅ«_ti yesu kusalÄ• dipa
saá¹…gahaá¹ƒ gato, kusalÄ• dipadesu yesaá¹ƒ padÄ• naá¹ƒyeva anantarÅ«panissayo labb
``kesaÃ±cÄ«â€™â€™ ti na vuttaá¹ƒ_. kasmÄ• ? __na sakkÄ• vattuá¹ƒ_ ekanteneva upala
kusalÄ• kusalapadesu. na hi kusalo akusalassa anantarÅ«panissayo hoti, akusalo vÄ• kus
Ä• rammaá¹‡apakatÅ«panissayÄ• pana anekantikÄ• , tasmÄ• tattha ``kesaÃ±cÄ«â€™â€™
paccayadhammÄ• na_nti paccayabhÄ• vena purimanipphannÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ k
__akusalÄ• dÄ«hÄ«_ti yathÄ• saá¹…khyaá¹ƒ akusalena kusalena vÄ• . __avisesenÄ• _ti ya
aggahetvÄ• akusalÄ• dÄ«su akusalakusalÄ• naá¹ƒ ``kesaÃ±cÄ«â€™â€™ tiÄ• dinÄ• .

anÄ• rammaá¹‡attÄ• Ä• rammaá¹‡Å«panissayaá¹ƒ pubbÄ• paraniyamena appavattito ana
yojanÄ• . __pakatassÄ• _ti nipphÄ• ditassa, upasevitassa vÄ• . na hi rÅ«pasantÄ• nassa sa
atthi, utubhojanÄ• diupasevanaá¹ƒ vÄ• sambhavati. tenÄ• ha __ ``yathÄ• hi ... pe ... rÅ«pa
nanu ca rÅ«pasantÄ• ne pubbenÄ• paraá¹ƒ viseso labbhati \Be 253/, so ca na vinÄ• samÄ
svÄ• yaá¹ƒ pakatÅ«panissayalÄ• bhoti kadÄ• ci Ä• saá¹…keyyÄ• ti Ä• ha __ ``yasmiÃ±cÄ•
utubÄ«jÄ• dikaá¹ƒ kammÄ• di ca __tena_ rÅ«pena purimanipphannena. __uppÄ• danaá¹ƒ_
daá¹-á¹-habbaá¹ƒ. adhipatÄ«su pubbÄ• bhisaá¹…khÄ• ro viya __pakappanaá¹ƒ_ saá¹ƒvida
vuttalakkhaá¹‡ena kÄ• raá¹‡abhÄ• vena avaá¹-á¹-hÄ• naá¹ƒ, yato kÄ• raá¹‡aviseso ``pakat
evaá¹ƒ kasmÄ• rÅ«passeva taá¹ƒ paá¹-ikkhipÄ«yatÄ«ti Ä• ha __ ``yathÄ• ca ... pe ... daá¹-
evampi utubÄ«jÄ• dÄ«naá¹ƒ aá¹…kurÄ• dÄ«su kathaá¹ƒ paccayavisesabhÄ• voti Ä• ha __
bhÄ• vatoâ€™â€™ _ti. upanissayoti ca yasmÄ• balavatÄ• kÄ• raá¹‡aá¹ƒ adhippetaá¹ƒ, tas
purimanipphatti icchitabbÄ• . yadi evaá¹ƒ pÄ• á¸·iyaá¹ƒ kathaá¹ƒ purimaggahaá¹‡anti Ä• ha
``purimapurimÄ• naá¹ƒyeva panÄ• â€™â€™ _tiÄ• di. tepi vÄ• parikappanavasena puriman

hi asaá¹ƒviditÄ• kÄ• re vatthusmiá¹ƒ patthanÄ• pavattÄ«ti. tenÄ• ha __ ``taá¹ƒsamÄ• nalak

__dhamme_ti puggalasenÄ• sanapaÃ±Ã±attÄ«naá¹ƒ upÄ• dÄ• nabhÅ«te dhamme. __ayaa
paÃ±Ã±apetabbÄ• tadupÄ• dÄ• nabhÅ«tÄ• dhammÄ• gayhantÄ«ti yathÄ• vutto nayo. __
upanissayapaccayena paccayoâ€™â€™ ti etasmiá¹ƒyeva vacane. kathaá¹ƒ paccuppannas
codanÄ• ya ``vakkhatÄ«â€™â€™ tiÄ• dinÄ• Ä• gamaá¹ƒ dassetvÄ• yuttiá¹ƒ dassetuá¹ƒ _
tÄ• disÄ• naá¹ƒ pubbe_ \Ne 255/ __pakatattÄ• â€™â€™ _ti vuttaá¹ƒ. __tÄ• disÄ• na_nti yÄ
paccupaá¹-á¹-hitÄ• , tÄ• disÄ• naá¹ƒ tato __pubbe_ puretaraá¹ƒ __pakatattÄ• _ pakatÅ«pa
Ä• pÄ• ditattÄ• .

kasiá¹‡Ä• dÄ«nampi Ä• rammaá¹‡Å«panissayatÄ• sambhavatÄ«ti katvÄ• vuttaá¹ƒ __ ``im
`ekaccÄ• yÄ• â€™ ti Ä• hÄ• â€™â€™ _ti. tathÄ• hi ``kasiá¹‡amaá¹‡á¸• alaá¹ƒ disvÄ• â€™
upanissayabhÄ• vo aá¹-á¹-hakathÄ• yaá¹ƒ vutto.

__arÅ«pÄ• vacarakusalampi upanissayo hoti, _ pageva kÄ• mÄ• vacararÅ«pÄ• vacarakusa
yathÄ• upanissayo hoti, taá¹ƒ dassetuá¹ƒ __ ``yasmiá¹ƒ kasiá¹‡Ä• dimhÄ«â€™â€™ _tiÄ• d
__anuppannajhÄ• nuppÄ• dane_ti rÅ«pÄ• vacarajjhÄ• naá¹ƒ sandhÄ• yÄ• ha, arÅ«pÄ• vac
natthi. __taduppÄ• dakakusalÄ• na_nti tassa rÅ«pÄ• vacaravipÄ• kassa uppÄ• dakakusalÄ
rÅ«pÄ• vacarakusalÄ• nanti \Be 254/ attho. __paá¹-isandhiniyÄ• makassÄ• _ti rÅ«pÄ• vaca
__cutito_ti rÅ«pÄ• vacarapaá¹-isandhiyÄ• anantarapaccayabhÅ«tÄ• ya cutiyÄ• . __purimaj
Ä• sannajavanabhÄ• vena. __rÅ«pÄ• vacarakusalaá¹ƒ arÅ«pÄ• vacaravipÄ• kassÄ• _ti ett
``taduppÄ• dakakusalÄ• naâ€™â€™ ntiÄ• dinÄ• Ä• netvÄ• yojetabbaá¹ƒ. yathÄ• ca ``rÅ«
arÅ«pÄ• vacaravipÄ• kassa upanissayoâ€™â€™ ti vuttaá¹ƒ, evaá¹ƒ ``kÄ• mÄ• vacarakusa
taduppÄ• dakakusalÄ• naâ€™â€™ ntiÄ• dinÄ• yojetabbaá¹ƒ. lokuttaravipÄ• kassa tebhÅ«
pÄ• dakÄ• divasena upanissayabhÄ• vo pÄ• kaá¹-oyeva, tathÄ• taá¹ƒtaá¹ƒbhÅ«makakusa
taá¹ƒtaá¹ƒbhÅ«makakiriyÄ• naá¹ƒ, kÄ• mÄ• vacarakusalassa rÅ«pÄ• rÅ«pÄ• vacarakiriyÄ•
arÅ«pÄ• vacarakiriyÄ• ya upanissayabhÄ• voti imamatthaá¹ƒ dassento __ ``evaá¹ƒ pacceka
veditabboâ€™â€™ _ti Ä• ha. ``saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ detÄ«â€™â€™ tiÄ• din
uddesavaseneva pÄ• á¹-ho Ä• gato, na vibhajanavasenÄ• ti Ä• ha __ ``pÄ• á¸·iyampi ... pe
kusalattikÄ• dÄ«su anulomÄ• dibhedabhinnattÄ• __paÃ±hÄ• vÄ• resÅ«_ti bahuvacananido

lokuttaranibbattanaá¹ƒ upanissÄ• ya parassa sinehuppÄ• dane lokuttaradhammÄ• upanis
leso, bhÄ• vino pana lokuttarassa akusalÄ• naá¹ƒ upanissayatÄ• sambhavatÄ«ti Ä• ha __
daá¹-á¹-habbanti adhippÄ• yoâ€™â€™ _ti. __rÅ«pÄ• vacarÄ• dikusalÄ• na_nti rÅ«pÄ• rÅ«
uppÄ• diyamÄ• nassa rÅ«pÄ• vacarakusalassÄ• ti yojanÄ• . rÅ«pÄ• vacarakiriyassa ca arÅ
kathanti Ä• ha __ ``pubbe nivutthÄ• dÄ«su ... pe ... arahatoâ€™â€™ _ti \Ne 256/. taá¹ƒ taá¹
patthento tassa tassa vipÄ• kassa hetubhÅ«taá¹ƒ kusalaá¹ƒ nibbattetÄ«ti vipÄ• kÄ• naá¹ƒ k
Ä• ha __ ``catubhÅ«makÄ• ... pe ... upanissayoâ€™â€™ _ti. lokiyakusalÄ• naá¹ƒ pana lok

na hontÄ«ti dassento __ ``yadipÄ«â€™â€™ _tiÄ• dimÄ• ha. teneva hi ``tathÄ• tebhÅ«mak
tebhÅ«makaggahaá¹‡aá¹ƒ kataá¹ƒ. tattha __tenÄ• _ti anÄ• gÄ• minÄ• . __ta_nti arahattaph
adiá¹-á¹-hapubbattÄ• . __tÄ• ni viyÄ• _ti sotÄ• pattiphalÄ• ni viya. __tesa_nti puthujjanÄ• dÄ
anÄ• gÄ• mino. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• puthujjanÄ• dÄ«naá¹ƒ santÄ• ne jhÄ• nÄ• dÄ
sotÄ• pattiphalÄ• dÄ«naá¹ƒ na upanissayapaccayo anupaladdhapubbattÄ• , evaá¹ƒ anÄ• g
255/ aggaphalaá¹ƒ upanissayapaccayo adiá¹-á¹-hapubbattÄ• . tenÄ• ha __ ``upaladdhapub
upanissayoâ€™â€™ _ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana heá¹-á¹-himaphalÄ• naá¹ƒ kusalÅ«pa

yathÄ• vipÄ• kÄ• kusalÄ• naá¹ƒ, evaá¹ƒ kiriyÄ• pi tesaá¹ƒ upanissayo hotÄ«ti taá¹ƒ nayaá
``kiriyaá¹ƒ atthapaá¹-isambhidÄ• diâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yonisomanasikÄ• re vatta
catubhÅ«makakusalassapi yonisomanasikÄ• ro upanissayo hotÄ«ti ettha vattabbameva nat
yonisomanasikÄ• raá¹ƒ pavattentassÄ• ti attho. __ta_nti yonisomanasikÄ• raá¹ƒ. akusalass
catubhÅ«makavipÄ• kassa upanissayo yonisomanasikÄ• roti yojanÄ• . __evaá¹ƒ kiriyassap
yonisomanasikÄ• rassa vasena upanissayo vutto, evaá¹ƒ kiriyassapi yonisomanasikÄ• rass
attho. so hi taá¹ƒ upanissÄ• ya rÄ• gÄ• diuppÄ• dane akusalassa vuttanayena kusalÄ• kusa
catubhÅ«makavipÄ• kassa upanissayo hotiyeva. yadi kiriyasaá¹…khÄ• to ... pe ... hotiyeva,
pakatÅ«panissayavibhajane kiriyÄ• na gahitÄ• , utubhojanasenÄ• sanÄ• niyeva gahitÄ• nÄ
``nevavipÄ• kanavipÄ• kadhammadhammesu ... pe ... nayadassanamattamevÄ• â€™â€™ _
__Ä• di_-saddena ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati na upa
evamÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. upanissayapariyÄ• yo upanisasaddoti katvÄ• vuttaá¹ƒ _
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«pÅ«panisaÃ±ca saá¸·Ä• yatanantiÄ• dikenÄ• â€™â€™ _ti. ett
nÄ• marÅ«pÄ• naá¹ƒ phassarÅ«pÄ• dÄ«naá¹ƒ cakkhÄ• yatanÄ• dÄ«naÃ±ca upanissayabh

upanissayapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. purejÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<10> dassitameva \Ne 257/ nayadassanavasenÄ• ti yojanÄ• . yadi dassitameva, kasmÄ• v
desanÄ• katÄ• â€™â€™ ti Ä• ha __ ``sarÅ«pena adassitattÄ• â€™â€™ _ti. ``yaá¹ƒ yaá¹ƒ
Ä• rabbha ye ye dhammÄ• uppajjanti cittacetasikÄ• \Be 256/ dhammÄ• , te te dhammÄ• t
purejÄ• tapaccayena paccayoâ€™â€™ ti evaá¹ƒ __sarÅ«pena_ pÄ• á¸·iyaá¹ƒ __adassitattÄ
cÄ• _ti __ca_-saddena cutÅ«papÄ• taÃ±Ä• á¹‡assapi saá¹…gaho daá¹-á¹-habbo. tassapi h
__aá¹-á¹-hÄ• rasasu yaá¹ƒ kiÃ±ci Ä• rammaá¹‡apurejÄ• taá¹ƒ hoti_ paccuppannÄ• rammaá
upapajjamÄ• neâ€™â€™ ti hi vuttaá¹ƒ. dibbacakkhudibbasotaÃ±Ä• á¹‡esu ca vattabbamev

__itarassapi abhÄ• vÄ• _ti Ä• rammaá¹‡apurejÄ• tassapi abhÄ• vÄ• aggahaá¹‡aá¹ƒ paá¹-i
satipi kassaci paá¹-isandhibhÄ• vino Ä• rammaá¹‡apurejÄ• te vibhÅ«taá¹ƒ pana katvÄ• Ä•
avijjamÄ• nasadisanti katvÄ• vuttaá¹ƒ __ ``itarassapi abhÄ• vÄ• â€™â€™ _ti. tenevÄ• ha _

aparibyattassa Ä• rammaá¹‡assa Ä• rammaá¹‡amattabhÄ• vatoâ€™â€™ _ti. santÄ«raá¹‡a
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pi ekanteneva purejÄ• tapaccayo rÅ«pÄ• dÄ«ni paÃ±cÄ• ra
``manodhÄ• tÅ«naÃ±cÄ• â€™â€™ tiÄ• di ``tadÄ• rammaá¹‡abhÄ• vinoâ€™â€™ ti padassa
uppaá¹-ipÄ• á¹-iyÄ• likhitaá¹ƒ.

purejÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. pacchÄ• jÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<11> __niravasesadassitapurejÄ• tadassanavasenÄ• _ti
``catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikarÅ«pakÄ• yassÄ• â€™â€™ ti evaá¹ƒ niravase
paccayuppannassa dassanavasena. paccayÄ• hi idha kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ•
catusamuá¹-á¹-hÄ• nikarÅ«pakÄ• yassa paccayo, na itaro. tenevÄ• ha __ ``rÅ«pÄ• vacarav
Ä• hÄ• rasamuá¹-á¹-hÄ• nassa na hotÄ«â€™â€™ _ti, tasmÄ• ``tassevÄ• â€™â€™ ti vutte

pacchÄ• jÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. Ä• sevanapaccayaniddesavaá¹‡á¹‡anÄ•

<12> pakÄ• rehi \Be 257/ \Ne 258/ guá¹‡itaá¹ƒ __paguá¹‡aá¹ƒ, _ bahukkhattuá¹ƒ pavattiyÄ
atisayena paguá¹‡aá¹ƒ __paguá¹‡ataraá¹ƒ, _ tatoyeva __balavataraá¹ƒ_. tassa bhÄ• vo, te
paguá¹‡atarabalavatarabhÄ• vena __visiá¹-á¹-haá¹ƒ_ visesappattaá¹ƒ. svÄ• yaá¹ƒ viseso vi
``etena vipÄ• kÄ• byÄ• katato visesetÄ«â€™â€™ _ti.

Ä• sevanapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kammapaccayaniddesavaá¹‡á¹‡anÄ•

<13> __evaá¹ƒsabhÄ• vÄ• _ti kammapaccayena upakÄ• rakasabhÄ• vÄ• . __samatthatÄ•
vipÄ• kakkhandhakaá¹-attÄ• rÅ«pasaá¹…khÄ• tassa phalassa. __kammapaccayabhÄ• vo v
paccayabhÄ• vo vutto. __ekavokÄ• re rÅ«pampÄ«_ti ekavokÄ• repi rÅ«paá¹ƒ na janeti, pag

kammapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. vipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ•

<14> yathÄ• hi rÅ«pabhave saÃ±Ã±Ä«naá¹ƒ taá¹ƒnibbattitapuÃ±Ã±Ä• bhisaá¹…khÄ• rene
asaÃ±Ã±Ä«nampÄ«ti tattha kÄ• mÄ• vacarakammunÄ• yathÄ• vipÄ• kÄ• nurÅ«pÄ• naá¹ƒ

sabbesaá¹ƒ, katthaciyeva hoti, na sabbattha, na evaá¹ƒ vipÄ• kÄ• nanti Ä• ha __ ``ekanten
vasenÄ• _ti tesaá¹ƒ vipÄ• kapaccayalÄ• bhÄ«naá¹ƒ vipÄ• kakkhandhÄ• naá¹ƒ vasena. __n
``ekantenÄ• â€™â€™ ti vuttamatthaá¹ƒ byatirekato vibhÄ• veti. __bhÅ«midvayavipÄ• ko_ti
kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• ko Ä• ruppe rÅ«passa na hi paccayoti yojanÄ• .

vipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. Ä• hÄ• rapaccayaniddesavaá¹‡á¹‡anÄ•

<15> kevalÄ• ya \Be 258/ \Ne 259/ ojÄ• ya ajjhoharaá¹‡assa abhÄ• vÄ• __ ``asitapÄ«tÄ•
ajjhoharitovÄ• â€™â€™ _ti vuttaá¹ƒ. khÄ• danÄ«yabhojanÄ«yappabhede asite tÄ• va kaba
pÄ• tabbÄ• dike pana kathanti Ä• ha __ ``pÄ• tabba ... pe ... hontÄ«â€™â€™ _ti. yebhuyya
veditabbaá¹ƒ.

__anupÄ• lako_ti upatthambhako. __cittasamuá¹-á¹-hÄ• nassa_ kÄ• yassa __Ä• hÄ• rapac
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa vicÄ• retvÄ• gahetabbo. kasmÄ• ti ce? ettha kÄ• raá¹‡amÄ• h
sati hi paccayabhÄ• ve ``cittasamuá¹-á¹-hÄ• no kabaá¸·Ä«kÄ• rÄ• hÄ• ro cittasamuá¹-á¹-hÄ
Ä• hÄ• rapaccayena paccayoâ€™â€™ tiÄ• di vattabbaá¹ƒ siyÄ• , na pana vuttaá¹ƒ, nocittas
vuttaá¹ƒ. tenÄ• ha __ ``tividhopi ... pe ... vuttoâ€™â€™ _ti.

Ä• hÄ• rapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. indriyapaccayaniddesavaá¹‡á¹‡anÄ•

<16> ``missakattÄ• â€™â€™ ti idaá¹ƒ indriyatÄ• ya rÅ«pÄ• rÅ«pajÄ«vitindriyÄ• naá¹ƒ ekaj
sandhÄ• ya vuttaá¹ƒ, tasmÄ• __missakattÄ• _ti rÅ«pajÄ«vitindriyamissakattÄ• ti attho. __jÄ
arÅ«pajÄ«vitindriyaá¹ƒ. __na sabbena sabbaá¹ƒ vajjitabba_nti yathÄ• paÃ±hÄ• pucchake a
missakattÄ• na gahitaá¹ƒ, na evamidha arÅ«pajÄ«vitindriyaá¹ƒ aggahitanti attho.

__arÅ«pÄ• naá¹ƒ_ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ __paccayantarÄ• pekkhÄ• ni_
Ä• vajjanÄ• rammaá¹‡Ä• diaÃ±Ã±apaccayasÄ• pekkhÄ• ni __indriyapaccayÄ• siyuá¹ƒ_ ca
aÃ±Ã±amaÃ±Ã±aá¹ƒ kadÄ• cipi avinibbhuttabhÄ• vassa abhÄ• vato, paccayantarasamodh
nirapekkho_ti yathÄ• cakkhÄ• dÄ«ni paccayantaresu sÄ• pekkhÄ• ni, evaá¹ƒ sÄ• pekkho a
indriyapaccayo hoti avinibbhuttadhammÄ• naá¹ƒ yathÄ• duvidhampi jÄ«vitindriyaá¹ƒ, so att
natthÄ«ti \Ne 260/ yojanÄ• . __avinibbhuttÄ• naá¹ƒ tesampi_ liá¹…gÄ• dÄ«naá¹ƒ __siyuá¹ƒ
paccayuppannÄ• naá¹ƒ indriyapaccayatÄ• bhÄ• vassa adiá¹-á¹-hattÄ• . nanu cakkhÄ• dÄ«n
259/ indriyapaccayabhÄ• vo diá¹-á¹-hoti? saccaá¹ƒ diá¹-á¹-ho, na pana so samÄ• najÄ• tiÄ
hÄ«â€™â€™ _tiÄ• dimÄ• ha. __sati ceva_nti evaá¹ƒ vuttappakÄ• re samÄ• najÄ• tiyaá¹ƒye

indriyapaccayabhÄ• ve sati __itthipurisindriyehi_ saddhiá¹ƒ. sahayoge hi idaá¹ƒ karaá¹‡ava
itthipurisindriyÄ• ni liá¹…gÄ• dÄ«naá¹ƒ kalalÄ• dikÄ• le indriyapaccayataá¹ƒ na phareyyuá¹
abhÄ• vato. ye pana rÅ«padhammÄ• tadÄ• santi, tehi avinibbhuttÄ• va, tesaá¹ƒ kasmÄ• r
``aÃ±Ã±esaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __abÄ«jabhÄ• vato_ animittabhÄ• vato. __tadanu
kalalÄ• diavatthÄ• nurÅ«pÄ• naá¹ƒ __atthitaá¹ƒ icchanti, _ yato ``itthÄ«, purisoâ€™â€™ ti p
viÃ±Ã±Ä• yatÄ«ti tesaá¹ƒ adhippÄ• yo.

__kusalajÄ• tiya_nti niddhÄ• raá¹‡e bhummaá¹ƒ. ye pana ``kusalajÄ• tikaâ€™â€™ nti paá
paccattekavacanaá¹ƒ. __visuá¹ƒ ekajÄ• ti vÄ• bhÅ«mi vÄ• na hoti_ tadekadesabhÄ• vato.
__Ä• di_-saddena ``akusalÄ• hÄ• resupi eseva nayoâ€™â€™ ti evamÄ• dikaá¹ƒ saá¹…gaá
``bhÅ«mivasena vuttesÅ«â€™â€™ tiÄ• dinÄ• arÅ«pe alabbhamÄ• nassa indriyapaccayass
vutto, esa nayo yojetabboti. __tathÄ• apariyÄ• pannakusalahetu, tathÄ• akusalahetÅ«_ti e
paá¹-hamÄ• pariyÄ• pannakusalahetu domanassasahagatÄ• kusalahetu ca visuá¹ƒ ekajÄ•
Ä• ruppe alabbhamÄ• nÄ• pi visuá¹ƒ na á¹-hapitÄ• ti yojetabbo. esa nayo ``akusalÄ• hÄ• re
evamÄ• dÄ«su.

sati sahajÄ• tapaccayatte uppÄ• dakkhaá¹‡epi indriyapaccayatÄ• siyÄ• ti katvÄ• vuttaá¹ƒ
``sahajÄ• tapaccayattÄ• bhÄ• vaá¹ƒ sandhÄ• yÄ• â€™â€™ _ti. vuttaÃ±hi ``uppajjamÄ• no
upakÄ• rako dhammo sahajÄ• tapaccayoâ€™â€™ ti (Paá¹-á¹-h-a paccayuddesavaá¹‡á¹‡an
sahajÄ• tapaccayattÄ• bhÄ• vo yadipi aá¹-á¹-hakathÄ• yaá¹ƒ ``sahajÄ• tapaccayatÄ• pana
sarÅ«peneva dassito, tathÄ• pi taá¹ƒ ananujÄ• nanto __ ``uppÄ• da ... pe ... nivÄ• retuâ€™
``vakkhatÄ«â€™â€™ _tiÄ• dinÄ• tamatthaá¹ƒ samattheti. __kammapaccayasadisa_nti hi e
paccayabhÄ• vo pakÄ• sito. __pavattecÄ• _ti __ca_-saddena paá¹-isandhiyaÃ±ca kaá¹-attÄ
rÅ«pajÄ«vitindriyato aÃ±Ã±o indriyapaccayo na hi atthÄ«ti yojanÄ• . __paá¹-iccavÄ• rÄ• da
sampayuttavÄ• rapariyosÄ• nÄ• __cha_ vÄ• rÄ• __uppÄ• dakkhaá¹‡ameva gahetvÄ• pav
paá¹-icca kusalo \Ne 261/ dhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• dinÄ• , na á¹-hitik
__evaÃ±ca katvÄ• _ti uppÄ• dakkhaá¹‡ameva gahetvÄ• pavattattÄ• . __etesÅ«_ti yathÄ• v
pana ``rÅ«pajÄ«vitindriyassa anupÄ• lanaá¹ƒ uppÄ• dakkhaá¹‡e na pÄ• kaá¹-aá¹ƒ balavaÃ
pacchÄ• jÄ• tÄ• dipaccayalÄ• bhato thirabhÄ• vappattiyÄ• ssa taá¹ƒ pÄ• kaá¹-aá¹ƒ balavaÃ
`á¹-hitikkhaá¹‡eâ€™ ti vuttaâ€™â€™ nti vadanti.

indriyapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. jhÄ• napaccayaniddesavaá¹‡á¹‡anÄ•

<17> __somanassadomanassasaá¹…khÄ• tÄ• nÄ«_ti somanassadomanassapariyÄ• yena
jhÄ• naá¹…gabhÄ• vavisesanato vÄ• somanassadomanassabhÅ«tÄ• neva sukhadukkhÄ•
itarasukhadukkhÄ• nÄ«ti jhÄ• naá¹…gabhÅ«tÄ• naá¹ƒyeva sukhadukkhÄ• naá¹ƒ jhÄ• naá¹

__somanassadomanassaggahaá¹‡aá¹ƒ kataá¹ƒ_. idÄ• ni yathÄ• vuttameva __ ``dvipaÃ±ca
_tiÄ• dinÄ• vitthÄ• rato vibhÄ• veti, taá¹ƒ suviÃ±Ã±eyyameva. __tenÄ• _ti visesanabhÅ«ten
somanassadomanassaggahaá¹‡ena.

__abhinipÄ• tamattattÄ• _ti Ä• rammaá¹‡akaraá¹‡amattabhÄ• vato. __cintanÄ• pavattiyÄ•
__yathÄ• vutteneva kÄ• raá¹‡enÄ• _ti ``upanijjhÄ• nÄ• kÄ• rassa abhÄ• vatoâ€™â€™ ti etc
__pubbe_tiÄ• dito. __cattÄ• ri aá¹…gÄ• ni vajjitÄ• nÄ«_ti sattasu aá¹…gesu dassiyamÄ• ne
vajjitÄ• ni. __aá¹-á¹-hakathÄ• hesÄ• _ti lesena apakÄ• setabbatÄ• ya kÄ• raá¹‡amÄ• ha. _
siyÄ• , _ taá¹ƒsamÄ• nalakkhaá¹‡atÄ• ya itaresaá¹ƒ tiá¹‡á¹‡ampi gahaá¹‡aá¹ƒ hotÄ«ti. __ti
vacanenÄ• _ti upekkhÄ• sukhadukkhÄ• naá¹ƒ ajhÄ• naá¹…gatÄ• dassanatthena vacanena
__aÃ±Ã±assa_ dhammassa cittekaggatÄ• ya __jhÄ• naá¹…ganti uddhaá¹-abhÄ• vo Ä• pajj
aggahitattÄ• . __yathÄ• vuttakÄ• raá¹‡ato_ti ``upanijjhÄ• nÄ• kÄ• rassa abhÄ• vatoâ€™â€™
__aÃ±Ã±ena kÄ• raá¹‡ena anuddhaá¹-abhÄ• vo vÄ• Ä• pajjati_ anupanijjhÄ• yanasabhÄ•
upanijjhÄ• yanÄ• kÄ• rabhÄ• vato aÃ±Ã±eneva kÄ• raá¹‡ena cittekaggatÄ• ya \Be 261/ pÄ•
Ä• pajjati. __taá¹ƒdosapariharaá¹‡attha_nti yathÄ• vuttadosavinimocanatthaá¹ƒ.

__ye_ \Ne 262/ __panÄ• _tiÄ• di padakÄ• ramattadassanaá¹ƒ. __somanassÄ• dÄ«hÄ«_ti
somanassadomanassajhÄ• naá¹…gupekkhÄ• hi. __avibhÅ«tabhÄ• vo_ upekkhanaá¹ƒ. upe
__samÄ• nÄ• naá¹ƒ kesaá¹ƒ? sukhÄ• dÄ«naá¹ƒ, _ kehi? __somanassÄ• dÄ«hi, _ kathaá¹ƒ
yojanÄ• . __na cittekaggatÄ• yÄ• _ti sukhÄ• dÄ«hi, tadaÃ±Ã±ehi abhiniropanÄ• dÄ«hi ca an
anupanijjhÄ• yanakiccatÄ• ya ca asamÄ• natÄ• ya paÃ±caviÃ±Ã±Ä• á¹‡esu cittekaggatÄ• y
anuddhaá¹-abhÄ• ve kÄ• raá¹‡aá¹ƒ na vattabbanti. __sÄ• _ti cittekaggatÄ• . __etthÄ• _ti
``upekkhÄ• sukhadukkhÄ• nÄ«â€™â€™ ti etasmiá¹ƒ aá¹-á¹-hakathÄ• vacane na gahitÄ• .
__vicikicchÄ• yuttamanodhÄ• tuÄ• dÄ«sÅ«_ti vicikicchÄ• sampayuttacitte manodhÄ• tuyÄ•
__tassÄ• pi_ cittekaggatÄ• yapi.

jhÄ• napaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. maggapaccayaniddesavaá¹‡á¹‡anÄ•

<18> __duvidhampi saá¹…kappa_nti sammÄ• saá¹…kappo micchÄ• saá¹…kappoti ca evaa
duvidhampi. __vÄ«riyaá¹ƒ samÄ• dhi_nti etthÄ• pi eseva nayo. __saá¹…gaá¹‡hitvÄ• _ vitak
saha gahetvÄ• , ekekameva katvÄ• gahetvÄ• ti attho. __tehi_ micchÄ• vÄ• cÄ• kammantÄ
maggapaccayaniddese __labbhamÄ• nÄ• ni ca_ maggapaccayabhÄ• vato, ca-saddena __a
maggapaccayattÄ• bhÄ• vÄ• . yadi evaá¹ƒ kasmÄ• vuttÄ• nÄ«ti Ä• ha __ ``maggaá¹…gava
evaá¹ƒ pariyÄ• yaniddeso idha kimatthiyoti codanaá¹ƒ sandhÄ• yÄ• ha __ ``evaÃ±hi suttavo
hotÄ«â€™â€™ _ti. __evaá¹ƒ pana dassentenÄ• _ti paramatthato amaggaá¹…gÄ• nipi sutte
idha maggaá¹…gehi saha dassentena. __uddharitvÄ• _ti paduddhÄ• raá¹ƒ katvÄ• . idÄ• ni

dvÄ• dasaá¹…gÄ• ni na dassetabbÄ• ni, kasmÄ• ti ceti Ä• ha __ ``na hi pÄ• á¸·iyaá¹ƒ ... pe
__tappaá¹-ipakkhabhÄ• vatoyeva micchÄ• maggaá¹…gÄ• ni, _ na micchÄ• diá¹-á¹-hiÄ• day

pariyÄ• yanippariyÄ• yamaggaá¹…gadassanatthepi atthavacane evaá¹ƒ na vattabbamevÄ•
... pe ... adhikaraá¹‡Ä• nÄ«â€™â€™ _ti Ä• ha. tassattho --- yathÄ• \Be 262/ ``aÃ±Ã±abhÄ•
adhikaraá¹‡assÄ• â€™â€™ ti \Ne 263/ ettha pÄ• á¸·igataadhikaraá¹‡asaddapatirÅ«pako aÃ
pÄ• á¸·igatatadaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya ubhayapadattho uddhaá¹-o ``adhikaraá¹‡aá¹
adhikaraá¹‡Ä• nÄ«â€™â€™ ti, evamidhÄ• pi nippariyÄ• yaá¹ƒ itaraÃ±ca maggaá¹…gaá¹ƒ c
pÄ• á¸·igatatadaÃ±Ã±asÄ• dhÄ• raá¹‡o maggaá¹…gasaddo uddharitabbo siyÄ• , tathÄ• na
pÄ• á¸·igatoyeva maggaá¹…gasaddo uddhaá¹-o, na tadaÃ±Ã±asÄ• dhÄ• raá¹‡o, na ca atth
niyamito, tasmÄ• . __tesÅ«_ti ahetukacittuppÄ• desu. ``sammÄ• diá¹-á¹-hi ... pe ... samÄ• d
saá¹…kappavÄ• yÄ• masamÄ• dhayo sammÄ• micchÄ• saddehi visesetvÄ• vuttÄ• ti Ä• ha
yathÄ• vuttÄ• santÄ«â€™â€™ _ti. saá¹…kappavÄ• yÄ• masamÄ• dhippattÄ• pana tattha
__sammÄ• diá¹-á¹-hiÄ• dayo_ti vuttappakÄ• re sammÄ• diá¹-á¹-hiÄ• dike anavasese sandh
``yathÄ• vuttÄ• â€™â€™ _ti. __uppattiá¹-á¹-hÄ• naniyamanatthattÄ• _ na visesanatthattÄ•

maggapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. vippayuttapaccayaniddesavaá¹‡á¹‡anÄ•

<20> __sampayogÄ• saá¹…kÄ• vatthubhÅ«to_ti sampayogÄ• saá¹…kÄ• ya adhiá¹-á¹-hÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ ``arÅ«pino hi khandhÄ• cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ abbhantar
uppajjantÄ«â€™â€™ ti.

vippayuttapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. atthipaccayaniddesavaá¹‡á¹‡anÄ•

<21> yasmiá¹ƒ sati yaá¹ƒ hoti, asati ca na hoti, so tassa paccayoti yadidaá¹ƒ samÄ• sato p
yaá¹ƒ sandhÄ• ya sutte vuttaá¹ƒ ``imasmiá¹ƒ sati idaá¹ƒ hoti, imasmiá¹ƒ asati idaá¹ƒ na hot
tayidaá¹ƒ atthipaccaye yojetvÄ• dassento __ ``yo hÄ«â€™â€™ _tiÄ• diá¹ƒ vatvÄ• ayaÃ±c
labbhati, tasmÄ• nibbÄ• naá¹ƒ atthipaccayabhÄ• vena na uddhaá¹-anti dassetuá¹ƒ __ ``nib
upakÄ• rakaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha. tena paccayadhammÄ• naá¹ƒ \Be 263/ paccayab
pÄ• kaá¹-o hotÄ«ti dasseti. __natthibhÄ• vopakÄ• rakatÄ• viruddho_ti natthipaccayabhÄ• va
vigatÄ• vigatapaccayÄ• viya hi aÃ±Ã±amaÃ±Ã±aá¹ƒ ujupaccanÄ«kabhÄ• vena á¹-hitÄ• na
nibbÄ• naá¹ƒ atthipaccayo_ natthibhÄ• vopakÄ• rakatÄ• avirodhato. ye hi atthipaccayadhar
natthibhÄ• vopakÄ• rakatÄ• viruddhÄ• eva diá¹-á¹-hÄ• ti adhippÄ• yo.

sati ca uppannatteti sambandho. yesaá¹ƒ paccayÄ• honti Ä• hÄ• rindriyÄ• ti yojanÄ• . __ek
__sahajÄ• tÄ• dipaccayattÄ• bhÄ• vato_ti sahajÄ• tapurejÄ• tapacchÄ• jÄ• tapaccayattÄ• b
sahajÄ• tÄ• dipaccayattÄ• bhÄ• vo. __etesa_nti atthipaccayatÄ• vasena pavattamÄ• nÄ• n
__dhammasabhÄ• vavasenÄ• _ti dhammatÄ• vasena. dhammatÄ• hesÄ• , yadidaá¹ƒ pacc
pacchÄ• ca labbhamÄ• nÄ• Ä• hÄ• rindriyÄ• tesaá¹ƒ atthipaccayÄ• honti, na sahajÄ• tÄ•
cakkhÄ• didvÄ• rÄ• naá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ satipi niyatavuttitÄ• ya dvÄ• rÄ•
chabbidhabhÄ• ve Ä• rammaá¹‡amanÄ• masitvÄ• , dvÄ• rato dvÄ• ramanÄ• masitvÄ• Ä• r
evamidhÄ• pi Ä• hÄ• rindriyÄ• naá¹ƒ paccayuppannehi satipi sahajÄ• tÄ• dibhÄ• ve arÅ«pa
sahajÄ• tÄ• dibhedabhinnassa atthipaccayassa dassitattÄ• paÃ±hÄ• vÄ• re Ä• hÄ• rindriyÄ
catutthapaÃ±camakoá¹-á¹-hÄ• sabhÅ«te atthipaccayavisese sahajÄ• tÄ• dibhedaá¹ƒ Ä• ma
dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• hÄ• ro indriyaÃ±ca sahajÄ• tÄ• dibhedaá¹ƒ na labha
pana Ä• hÄ• rindriyesu sahajÄ• tÄ• dibhÄ• vassa abhÄ• vato. evampettha attho daá¹-á¹-hal

atthipaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22-23-24. natthivigataavigatapaccayaniddesavaá¹‡á¹‡anÄ•

22-23__._ __etthÄ• _ti natthipaccaye. __nÄ• na_nti nÄ• nattaá¹ƒ. __etenÄ• _ti anantarapac
visesamattadÄ«panena ``paccayalakkhaá¹‡ameva hettha nÄ• naâ€™â€™ nti iminÄ• vacan
dhammo. __byaÃ±janasaá¹…gahite_ti ``natthipaccayo \Be 264/ vigatapaccayoâ€™â€™ ti e
saá¹…gahite. __paccayalakkhaá¹‡amatte_ti ettha pavattiokÄ• sadÄ• nena upakÄ• rakÄ• a
upakÄ• rakÄ• ti evamÄ• dike paccayÄ• naá¹ƒ lakkhaá¹‡amatte.

natthivigataavigatapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayaniddesapakiá¹‡á¹‡akavinicchayakathÄ• vaá¹‡á¹‡anÄ•

 __Ä• dimapÄ• á¹-ho_ti purimapÄ• á¹-ho. __tathÄ• ca satÄ«_ti dosassapi sattarasahi pacca
adhipatipaccayabhÄ• vopissa anuÃ±Ã±Ä• to hotÄ«ti Ä• ha __ ``dosassapi garukaraá¹‡aá¹ƒ
siyÄ• â€™â€™ _ti. ``sesÄ• naâ€™â€™ nti vacaneneva nivÄ• ritoti kadÄ• ci Ä• saá¹…keyyA
``na ca sesÄ• naâ€™â€™ _ntiÄ• di. __purejÄ• tÄ• dÄ«hÄ«_ti purejÄ• takammÄ• hÄ• rajhÄ
__tannivÄ• raá¹‡attha_nti tassa yathÄ• vuttadosassa nivÄ• raá¹‡atthaá¹ƒ. __visuÃ±ca agga
vipÄ• kapaccayÄ• pi na honti, tathÄ• dosoti evaá¹ƒ visuÃ±ca aggahetvÄ• . phoá¹-á¹-habbÄ
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡Ä• dipaccayo hontaá¹ƒyeva pathavÄ«Ä• dis
sahajÄ• tÄ• dipaccayÄ• hontiyevÄ• ti vuttaá¹ƒ __ ``phoá¹-á¹-habbÄ• yatanassa sahajÄ• tÄ•

dassetÄ«â€™â€™ _ti. ``sabbadhammÄ• naâ€™â€™ nti ``sabbe dhammÄ• manoviÃ±Ã±Ä
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayoâ€™â€™
sandhÄ• yÄ• ha ``sabbadhammÄ• naá¹ƒ yathÄ• yogaá¹ƒ hetÄ• dipaccayabhÄ• vaá¹ƒ dass
pe ... bhÄ• vadassanaá¹ƒ, _ atha kho ekadhammassa anekapaccayabhÄ• vadassanaá¹ƒ, t
phoá¹-á¹-habbÄ• yatanassÄ• â€™â€™ tiÄ• di vuttanti adhippÄ• yo. __rÅ«pÄ• dÄ«na_nti rÅ

__bhedÄ• _ti visesÄ• . __bhedaá¹ƒ anÄ• masitvÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• divi
evÄ• _ti yathÄ• vuttavisesÄ• naá¹ƒ sÄ• maÃ±Ã±abhÅ«te khandhe eva. yaá¹ƒ sandhÄ• ya ``
nti vuttaá¹ƒ, taá¹ƒ vibhÄ• vetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __paá¹-á¹-hÄ• nas
hesÄ• _ti etena sutte vuttapariyÄ• yamaggabhÄ• venettha \Ne 266/ na sakkÄ• micchÄ• vÄ
vattunti dasseti. __sesapaccayabhÄ• vo_ti maggapaccayaá¹ƒ á¹-hapetvÄ• yathÄ• vuttehi s
265/ paccayehi paccayabhÄ• vo. __adhipatipaccayo na hotÄ«_ti Ä• rammaá¹‡Ä• dhipatipa
vicikicchaá¹ƒ. __tatthÄ• _ti yathÄ• vuttesu ahirikÄ• dÄ«su.

__dasadhÄ• paccayÄ• honti, puna tathÄ• hadayavatthu_nti idaá¹ƒ atthamattavacanaá¹ƒ.
``hadayavatthu tesaÃ±ceva vippayuttassa ca vasena dasadhÄ• paccayo hotÄ«â€™â€™ ti
__rÅ«pasaddagandharasÄ• yatanamattamevÄ• _ti idaá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ sahajÄ• tapac
nissayapaccayatÄ• ya ca abhÄ• vato, purejÄ• tapaccayatÄ• ya ca bhÄ• vato vuttaá¹ƒ. __et
rÅ«pasaddagandharasÄ• rammaá¹‡Ä• ni. __sabbÄ• tikkantapaccayÄ• pekkhÄ• _ti ``ekadh
anekapaccayabhÄ• vatoâ€™â€™ ti etasmiá¹ƒ vicÄ• re hetuÄ• diatikkantapaccayÄ• pekkhÄ
__apubbatÄ• natthi, _ atha kho Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«pani
rÅ«pÄ• dÄ«ni hetusahajÄ• tÄ• dhipatiÄ• divasena paccayÄ• hontÄ«ti. __tassÄ• _ti rÅ«paj
__purejÄ• tapaccayabhÄ• vato apubbatÄ• , _ tasmÄ• taá¹ƒ ekÅ«navÄ«satividho paccayo h
__sattadhÄ• paccayabhÄ• vo yojetabbo, _ na hi ojÄ• purejÄ• tapaccayo na hotÄ«ti.

__attho_ti vÄ• hetuÄ• didhammÄ• naá¹ƒ sabhÄ• vo veditabbo. so hi attano paccayuppann
upagantabbato, Ã±Ä• á¹‡ena vÄ• Ã±Ä• tabbato ``atthoâ€™â€™ ti vuccati. __Ä• kÄ• ro_ti t
attano paccayuppannÄ• naá¹ƒ paccayabhÄ• vaá¹ƒ upagacchatÄ«ti evamettha attho daá¹-á
vippayuttaá¹ƒ. ``sattahÄ• kÄ• rehÄ«â€™â€™ ti paá¹-hÄ• nassa kÄ• raá¹‡amÄ• ha __ ``ukk
_tiÄ• dinÄ• .

__yaá¹ƒ kammapaccayo ... pe ... daá¹-á¹-habbaá¹ƒ_ Ä• sevanakammapaccayÄ• naá¹ƒ pac
anantaraá¹-á¹-hÄ• natÄ• ya. sahajÄ• tampi hi anantaramevÄ• ti. __koci panetthÄ• _ti ettha
pakatÅ«panissayasamudÄ• ye koci tadekadesabhÅ«to kammasabhÄ• vo pakatÅ«panissay
``yadidaá¹ƒ Ä• rammaá¹‡apurejÄ• te panettha indriyavippayuttapaccayatÄ• na labbhatÄ«â
tasmiá¹ƒ, tasmiá¹ƒ vÄ• Ä• rammaá¹‡apurejÄ• taggahaá¹‡e. __vatthussa vippayuttapaccay
vattabbÄ• _. na hi Ä• rammaá¹‡abhÅ«taá¹ƒ vatthu vippayuttapaccayo hoti, atha kho nissay
uttarÄ«_ti ettha __ ``itoâ€™â€™ _ti \Ne 267/ idaá¹ƒ paccÄ• masanaá¹ƒ purejÄ• taá¹ƒ vÄ• s

Ä• rammaá¹‡apurejÄ• taá¹ƒ vÄ• . tattha paá¹-hamanayaá¹ƒ apekkhitvÄ• vuttaá¹ƒ \Be 266/
paratopÄ«â€™â€™ _ti. tena kammÄ• dipaccayesupi vakkhamÄ• nesu labbhamÄ• nÄ• labb
hoti. dutiyaá¹ƒ pana nayaá¹ƒ anapekkhitvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatavasena vuttaá¹ƒ
indriyavippayuttatoâ€™â€™ _ti, attanÄ• vuttanayena pana __ ``nissayindriyavippayuttato v
vattabbaá¹ƒ sayamevÄ• ha __ ``Ä• rammaá¹‡Ä• dhipatÄ«â€™â€™ _tiÄ• di. __kammÄ• dÄ
vakkhati_ ``ito uttarÄ«â€™â€™ tiÄ• dinÄ• pageva atidesassa katattÄ• , tasmÄ• purimoyev
vuttaatthoyeva adhippeto.

``maggapaccayataá¹ƒ avijahantovÄ• â€™â€™ ti iminÄ• ca maggapaccayo vuttoti ``magga
nti vuttaá¹ƒ __pacchimapÄ• á¹-he, purimapÄ• á¹-he_ pana ``maggapaccayataá¹ƒ avijahanto
maggapaccayena saddhiá¹ƒ sahajÄ• tÄ• dipaccayÄ• gahetabbÄ• ti ``dasannaâ€™â€™ nti
pacchimapÄ• á¹-he ``ekÄ• dasahÄ• kÄ• rehÄ«â€™â€™ ti vattabbaá¹ƒ, purimapÄ• á¹-he ``d

__samanantaraniruddhatÄ• ya Ä• rammaá¹‡abhÄ• vena cÄ• _ti vijjamÄ• nampi visesaman
samanantaraniruddhatÄ• ya Ä• rammaá¹‡abhÄ• vena, na ca samanantaraniruddhatÄ• Ä• r
attho. ``iminÄ• upÄ• yenÄ• â€™â€™ ti paccayasabhÄ• gatÄ• dassanena paccayavisabhÄ
padadvayaá¹ƒ ekajjhaá¹ƒ katvÄ• paduddhÄ• ro katoti dassento __ ``hetuÄ• dÄ«naá¹ƒ saha
yojetabbÄ• â€™â€™ _ti Ä• ha. hetuÄ• rammaá¹‡Ä• dÄ«naá¹ƒ sahajÄ• tÄ• sahajÄ• tabhÄ•
yojanÄ• . __evamÄ• dinÄ• _ti __Ä• di_-saddena purejÄ• tÄ• naá¹ƒ cakkhÄ• dÄ«naá¹ƒ rÅ«p
sabhÄ• gatÄ• , pavattiyaá¹ƒ vatthukhandhÄ• dÄ«naá¹ƒ purejÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ pu
visabhÄ• gatÄ• ti evamÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. hetunahetuÄ• dibhÄ• vato
viÃ±Ã±Ä• tabbo vinicchayo. hetupaccayo hi hetubhÄ• vena paccayo, itare tadaÃ±Ã±abhÄ•
yathÄ• rahaá¹ƒ yugaá¸·akato veditabbo.

__ubhayappadhÄ• natÄ• _ti jananopatthambhanappadhÄ• natÄ• . __á¹-hÄ• na_nti padassa
__kÄ• raá¹‡abhÄ• vo_ti vinÄ• pi bhÄ• vapaccayaá¹ƒ bhÄ• vapaccayassa attho Ã±Ä• yatÄ«
bhindantenÄ• _ti anantarÅ«panissayapakatÅ«panissayavibhÄ• gena vibhajantena. __tayop
upanissayavibhÄ• gabhÄ• vato. __upanissayaggahaá¹‡ameva kÄ• tabbaá¹ƒ_ sÄ• maÃ±Ã±
evamavaá¹-á¹-hite anantarÅ«panissayapakatÅ«panissayoti \Be 267/ \Ne 268/ __bhindanaá¹
yadi __pakatÅ«panissayassa rÅ«pÄ• naá¹ƒ paccayattÄ• bhÄ• vadassanatthaá¹ƒ, _ nanu
Ä• rammaá¹‡Å«panissayaanantarÅ«panissayÄ• pi rÅ«pÄ• naá¹ƒ paccayÄ• na hontiyevÄ•
dassitanayÄ• ti tadekadesena itarampi dassitameva hotÄ«ti imamatthaá¹ƒ dassento __ ``Ä•
daá¹-á¹-habbaâ€™â€™ _nti Ä• ha. __taá¹ƒsamÄ• nagatikattÄ• _ti tehi anantarÄ• dÄ«hi sar
arÅ«pÄ• naá¹ƒyeva paccayabhÄ• vato. __ta_nti purejÄ• tapaccayaá¹ƒ. __tatthÄ• _ti ananta

paccayaniddesapakiá¹‡á¹‡akavinicchayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pucchÄ• vÄ• ro

1. paccayÄ• nulomavaá¹‡á¹‡anÄ•

__ekekaá¹ƒ tikaá¹ƒ dukaÃ±cÄ• _ti kusalattikÄ• dÄ«su bÄ• vÄ«satiyÄ• tikesu hetudukÄ• dÄ
tikaá¹ƒ dukaÃ±ca. __na tikaduka_nti tulyayogÄ«naá¹ƒ na tikadukanti attho. tikavisiá¹-á¹-haá
dukavisiá¹-á¹-haÃ±ca tikaá¹ƒ, tikavisiá¹-á¹-hatikadukavisiá¹-á¹-hadukesu viya nissÄ• ya upan
evÄ• ti.

__ye kusalÄ• didhamme paá¹-iccÄ• ti vuttÄ• _ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dh
hetupaccayÄ• â€™â€™ tiÄ• dÄ«su, __te_ kusalÄ• didhammÄ• __paá¹-iccatthaá¹ƒ pharant
sÄ• dhentÄ• kusalÄ• dipaccayÄ• cevÄ• ti attho. __tenevÄ• hÄ• _ti yasmÄ• paccayadham
paá¹-iccatthapharaá¹‡aá¹ƒ ubhayesaá¹ƒ tesaá¹ƒ sahabhÄ• ve sati, nÄ• Ã±Ã±athÄ• . teneva
kho sahajÄ• tÄ• vÄ• â€™â€™ _ti. __te_ti hetuÄ• dipaccayÄ• . tesu hi hetusahajÄ• taaÃ±Ã±
sahajÄ• tÄ• , anantarasamanantarÄ• dayo asahajÄ• tÄ• paccayÄ• hontÄ«ti. etehi dvÄ«hi v
itaretaratthabodhanavasena pavattÄ• ya desanÄ• ya kiá¹ƒ sÄ• dhitaá¹ƒ hotÄ«ti Ä• ha __ ``e
janitaá¹ƒ hotÄ«â€™â€™ _ti.

__te_ \Ne 269/ __te paÃ±he uddharitvÄ• _ti ``siyÄ• kusalo dhammo kusalassa dhammass
paccayoâ€™â€™ tiÄ• dayo ye ye paÃ±hÄ• vissajjanaá¹ƒ labhanti, te te paÃ±he uddharitvÄ
idaá¹ƒ ``kusalo hetu hetusampayuttakÄ• naá¹ƒ dhammÄ• naâ€™â€™ nti likhitaá¹ƒ sandhÄ•
paá¹-iccasahajÄ• tavÄ• resu sahajÄ• tapaccayo, paccayanissayavÄ• resu nissayapaccayo,
saá¹ƒsaá¹-á¹-hasampayuttavÄ• resu \Be 268/ sampayuttapaccayo ekantikoti katvÄ• vuttoti
... pe ... niyametvÄ• â€™â€™ _ti. __tatthÄ• _ti tesu purimavÄ• resu chasu. __na viÃ±Ã±Ä•
anuddhaá¹-attÄ• . __evamÄ• dÄ«hi_ paÃ±hehi. __hetÄ• dipaccayapaccayuppannesÅ«_ti h
sampayuttakkhandhÄ• dibhedesu tesaá¹ƒ paccayuppannesu. niddhÄ• raá¹‡e cetaá¹ƒ bhum
nicchayÄ• bhÄ• vato_ti ``ime nÄ• ma te hetuÄ• dayo paccayadhammÄ• â€™â€™ ti niccha
aniddhÄ• ritattÄ• . yathÄ• hi nÄ• ma nÄ• nÄ• jaá¹-Ä• jaá¹-itaá¹ƒ gumbantaragataÃ±ca taá¹
adissamÄ• naá¹ƒ idaá¹ƒ tanti na vinicchinÄ«yati, evaá¹ƒ Ã±Ä• tuá¹ƒ icchitopi attho sarÅ«pat
nijjaá¹-o nigumbo ca nÄ• ma na hoti nicchayÄ• bhÄ• vato, sarÅ«pato pana tasmiá¹ƒ niddhÄ
nicchayassa vasena puggalassa asambuddhabhÄ• vÄ• ppattiyÄ• so paÃ±ho nijjaá¹-o nigum
``nicchayÄ• bhÄ• vato te paÃ±hÄ• nijjaá¹-Ä• nigumbÄ• ca katvÄ• na vibhattÄ• â€™â€™
pucchÄ• saá¹…gahito ... pe ... vibhattÄ• â€™â€™ _ti ca. __ta_nti paÃ±hÄ• vissajjanaá¹ƒ __
na vuttÄ• , _ atha kho nicchayuppÄ• dananti adhippÄ• yo.

__á¹-hapanaá¹ƒ_ nÄ• ma idha vineyyasantÄ• ne patiá¹-á¹-hapanaá¹ƒ, taá¹ƒ pana tassa attl
jotananti Ä• ha __ ``pakÄ• sitattÄ• â€™â€™ _ti. __pakÄ• rehÄ«_ti hetuÄ• dipaccayappakÄ•
kusalÄ• dipaccayapaccayuppannappakÄ• rehi vÄ• .

25-34__._ parikappanaá¹ƒ vidahananti katvÄ• Ä• ha __ ``parikappapucchÄ• ti vidhipucchÄ
bhaveyyÄ• ti attho. __eso vidhi kiá¹ƒ atthÄ«_ti etena ``siyÄ• â€™â€™ ti vidhimhi kiriyÄ• pa
vÄ• kyatthasiddhÄ• veditabbÄ• . tameva hi vÄ• kyatthasiddhaá¹ƒ pucchaá¹ƒ dassetuá¹ƒ aá
``kiá¹ƒ so kusalaá¹ƒ dhammaá¹ƒ paá¹-icca siyÄ• â€™â€™ _ti vuttaá¹ƒ. __saá¹ƒpucchanaá¹
tasmiá¹ƒ pakkhe hi kiriyÄ• ya padeneva pucchÄ• vibhÄ• vÄ«yatÄ«ti vuttaá¹ƒ hotÄ«ti. ``siyÄ
paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• â€™â€™ ti ettha ``kusalaá¹ƒ dhammaá
hetupaccayÄ• â€™â€™ ti ubhayamidaá¹ƒ paccayavacanaá¹ƒ, ``kusalo dhammo uppajjeyyÄ
paccayuppannavacanaá¹ƒ. tesu \Ne 270/ paccayadhammassa paccayabhÄ• ve vibhÄ• vite
atthato vibhÄ• vitÄ• yeva hotÄ«ti paccayadhammova pucchitabbo. tattha ca paccayadhamm
vÄ• pucchitabbo siyÄ• paccayavisiá¹-á¹-ho vÄ• ti duvidhÄ• pucchitabbÄ• yeva atthavikapp
vuttÄ• . tesu paá¹-hamasmiá¹ƒ pucchÄ• \Be 269/ sadosÄ• ti dassento __ ``yo kusalo dham
_tiÄ• dimÄ• ha. tattha __sabbapucchÄ• naá¹ƒ pavattito_ti kusalamÅ«lÄ• dÄ«naá¹ƒ sattasat
__uppajjamÄ• naá¹ƒ_ kusalaá¹ƒ. __tehi paccayehÄ«_ti pacchÄ• jÄ• tavipÄ• kapaccayehi _
Ä• pajjati, _ na ca taá¹ƒ yuttanti adhippÄ• yo. __taá¹ƒtaá¹ƒpaccayÄ• _ti tato tato yonisoman
__bhavanamatthitÄ• ettha na ca pucchitÄ• _ti ``kiá¹ƒ siyÄ• â€™â€™ ti vuttayojanÄ• ya dos
katvÄ• _ti uppattiyÄ• eva pucchitattÄ• .

__tatthÄ• _ti ``atha vÄ• â€™â€™ tiÄ• dinÄ• vutte atthantare. __uppajjeyyÄ• ti uppattiá¹ƒ a
``uppajjeyyÄ• â€™â€™ ti ettha vuttaá¹ƒ kusalapaccayaá¹ƒ uppattiá¹ƒ anujÄ• nitvÄ• . __tass
__bhavanapucchana_nti hetupaccayÄ• bhavanapucchanaá¹ƒ na yuttanti sambandho. puna
uppattiyÄ• . __bhavanapucchana_nti kevalaá¹ƒ bhavanapucchanaá¹ƒ. __tasmÄ• _ti yasmÄ
uppattianujÄ• nanamukhena bhavanapucchanaá¹ƒ ayuttaá¹ƒ, tasmÄ• . anujÄ• nanaÃ±ca aa
atthavikappadvaye atthato Ä• pannaá¹ƒ, taá¹ƒ ananujÄ• nanto Ä• ha __ ``ananujÄ• nitvÄ• v
__saá¹ƒpucchanamevÄ• _ti iminÄ• saá¹ƒpucchane ``uppajjeyyÄ• â€™â€™ ti idaá¹ƒ kiriyÄ•
``siyÄ• â€™â€™ ti idaá¹ƒ kathanti Ä• ha __ ``siyÄ• ti ... pe ... pucchatÄ«â€™â€™ _ti. __aya
``siyÄ• â€™â€™ tiÄ• dinÄ• anantaravutto atthanayo. __na viÃ±Ã±Ä• yati_ anÄ• maá¹-á¹-h
pucchÄ• _ti sambhavanapucchÄ• tabbisesapucchÄ• cÄ• ti duvidhÄ• pi pucchÄ• __ekÄ• y
saá¹ƒpucchanabhÄ• vato ekÄ• dhikaraá¹‡abhÄ• vato ca.

__gamanussukkavacana_nti gamanassa ussukkavacanaá¹ƒ. gamanakiriyÄ• ya yathÄ• atta
kattabbakiriyÄ• ya yogyarÅ«po hoti, evameva á¹-hÄ• naá¹ƒ gamanussukkanaá¹ƒ tassa bodh
evaá¹ƒbhÅ«tÄ• ca kiriyÄ• yasmÄ• atthato kiriyantarÄ• pekkhÄ• nÄ• ma hoti, tasmÄ• vutt
... atthoâ€™â€™ _ti. kathaá¹ƒ panetasmiá¹ƒ sahajÄ• tapaccayapaá¹-á¹-hÄ• ne paá¹-iccavÄ
pacchimakÄ• lakiriyÄ• pekkhatÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``yadipÄ«â€™â€™
``asatipi paá¹-iayanuppajjanÄ• naá¹ƒ kÄ• labhede aÃ±Ã±atra hetuphalesu dissamÄ• naá¹ƒ
\Ne 271/ hetuphalatÄ• sÄ• maÃ±Ã±ato idhÄ• pi samÄ• ropetvÄ• ruá¸·hÄ«vasena purimapa
ti. tenÄ• ha __ ``gahaá¹‡appavattiÄ• kÄ• ravasena ... pe ... daá¹-á¹-habboâ€™â€™ _ti. tatth
uppÄ• doti attho.

__gamana_nti \Be 270/ ``paá¹-iccÄ• â€™â€™ ti ettha labbhamÄ• naá¹ƒ ayanakiriyaá¹ƒ pa
panatthato pavatti, pavatti ca dhammÄ• naá¹ƒ yathÄ• paccayaá¹ƒ uppattiyeva. sabhÄ• vadh
loke sabbo kiriyÄ• kÄ• rakavohÄ• ro, tasmÄ• ``paá¹-iccÄ• â€™â€™ ti ettha labbhamÄ• naá
paá¹-igamanaá¹ƒ atthato paá¹-iuppajjamÄ• naá¹ƒ, taÃ±ca gacchantÄ• diapekkhÄ• ya hotÄ«
paá¹-igamanaá¹ƒ, uppajjantassa paá¹-iuppajjanaâ€™â€™ _nti. tayidaá¹ƒ gamanapaá¹-igam
uppajjanapaá¹-iuppajjanaá¹ƒ samÄ• nakiriyÄ• . kathaá¹ƒ? yasmÄ• __paá¹-ikaraá¹‡aá¹ƒ paá
yasmÄ• sahajÄ• tapaccayabhÅ«tassa uppajjantassa paá¹-iuppajjanaá¹ƒ ``paá¹-icca uppajja
tasmÄ• . __tadÄ• yattuppattiyÄ• _ti sahayoge karaá¹‡avacanaá¹ƒ, karaá¹‡atthe, hetutthe vÄ
kusaladhamme Ä• yattÄ• ya paá¹-ibaddhÄ• ya uppattiyÄ• saheva paá¹-igantvÄ• ti attho. te
paá¹-iayanattalÄ• bhÄ• naá¹ƒ samÄ• nakÄ• lataá¹ƒ dasseti. tenevÄ• ha __ ``sahajÄ• tapacc
hotÄ«â€™â€™ _tiÄ• di. nanu ca samÄ• nakÄ• lakiriyÄ• yaá¹ƒ Ä«diso saddappayogo natthi
atthÄ«ti? nÄ• yamekanto samÄ• nakÄ• lakiriyÄ• yampi kehici icchitattÄ• . tathÄ• hi ---

``nihantvÄ• timiraá¹ƒ loke, udito sataraá¹ƒsami.

lokekacakkhubhÅ«toya-matthameti divÄ• karo ||

``sirÄ«vilÄ• sarÅ«pena, sabbasobhÄ• vibhÄ• vinÄ• .

obhÄ• setvÄ• dito buddho, sataraá¹ƒsi yathÄ• paroâ€™â€™ ti || ---

ca payogÄ• dissanti.

35-38__._ __tÄ• sÅ«_ti dukamÅ«lakanaye hetÄ• rammaá¹‡aduke ekÅ«napaÃ±Ã±Ä• sapuc
__hetÄ• rammaá¹‡aduke_ti ``hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ he
vasena Ä• gate paccayaduke. __dvinnaá¹ƒ pucchÄ• naá¹ƒ dassitattÄ• _ti yasmiá¹ƒ vÄ• can
kusalapadÄ• vasÄ• nÄ• \Ne 272/, kusalÄ• dipadattayamÅ«lÄ• kusalÄ• dipadattayÄ• vasÄ
pucchÄ• naá¹ƒ Ä• dipariyosÄ• nabhÅ«tÄ• dve eva pucchÄ• dassitÄ• , taá¹ƒ sandhÄ• ya v
paá¹‡á¹‡attivÄ• re __pucchÄ• naá¹ƒ vutto_ na paccayÄ• nanti attho. pucchÄ• ya hi vasena
hetupaccayasaá¹…khÄ• taá¹ƒ ekamÅ«laá¹ƒ etassÄ• ti ekamÅ«lako, nayasaddÄ• pekkhÄ• y
evaá¹ƒ Ä• rammaá¹‡apaccayamÅ«lakÄ• dÄ«su. tathÄ• hetuÄ• rammaá¹‡apaccayasaá¹…k
etassÄ• ti dvimÅ«lakotiÄ• dinÄ• yojetabbÄ• . paccayÄ• naá¹ƒ pana vuccamÄ• ne paá¹-han
siyÄ• . na hi tattha paccayantaraá¹ƒ atthi, yaá¹ƒ mÅ«labhÄ• vena vattabbaá¹ƒ siyÄ• . tenÄ•
pana vasenÄ• â€™â€™ _tiÄ• di. __hetÄ• rammaá¹‡adukÄ• dÄ«na_nti avayave sÄ• mivaca
sambandho. __tato paraá¹ƒ mÅ«lassa abhÄ• vato sabbamÅ«lakaá¹ƒ_ anavasesÄ• naá¹ƒ p
gahitattÄ• . na hi mÅ«lavantabhÄ• vena gahitÄ• paccayÄ• mÅ«labhÄ• vena gayhanti. __p
pÄ• á¸·igamananti viÃ±Ã±Ä• yati_ abhidheyyÄ• nurÅ«paá¹ƒ liá¹…gavacanÄ• dÄ«ti katvÄ• .

__ca_-saddo upacayattho. so tevÄ«satimÅ«lassa sabbamÅ«labhÄ• vaá¹ƒ upacayena vucca

39-40__._ __evaá¹ƒ satÄ«_ti ``Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• â€™â€™ ti Ä• rabhi
avigatapaccayÄ• , Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• â€™â€™ ti evaá¹ƒ vÄ• canÄ• m
pÄ• á¸·igati Ä• pajjatu, ko dosoti kadÄ• ci vadeyyÄ• ti Ä• ha __ ``heá¹-á¹-himasodhanavase
pÄ• á¸·i gatÄ• â€™â€™ _ti. tathÄ• hi khandhavibhaá¹…gÄ• dÄ«supi pÄ• á¸·i heá¹-á¹-hima
gaá¹‡anacÄ• rena tamatthaá¹ƒ sÄ• dhetuá¹ƒ __ ``evaÃ±ca katvÄ• â€™â€™ _tiÄ• di vuttaá
Ä• rammaá¹‡amÅ«lakÄ• dÄ«su nayesu. __tasmiá¹ƒ tasmi_nti tasmiá¹ƒ tasmiá¹ƒ Ä• ramma
suddhikanayato. __tasmÄ• _ti Ä• rammaá¹‡amÅ«lakÄ• dÄ«su suddhikanayassa alabbham
daá¹-á¹-habbo_ Ä• rammaá¹‡amÅ«laketi adhippÄ• yo. __ ``Ä• rammaá¹‡apaccayÄ• ... pe .
vÄ• â€™â€™ _tiÄ• di tÄ• disaá¹ƒ vÄ• canÄ• maggaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yattha ``Ä• ra
Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• , Ä• rammaá¹‡apaccayÄ• ... pe ... avigatapacca
Ä• rammaá¹‡amÅ«lake anantarapaccayamÅ«labhÅ«tÄ• Ä• rammaá¹‡apaccayapariyosÄ•
avasiá¹-á¹-haekamÅ«lakato paá¹-á¹-hÄ• ya yÄ• va sabbamÅ«lake vigatapaccayÄ• , tÄ• va
avigatapaccayova dassito. tenÄ• ha __ ``ekamÅ«lakesÅ«â€™â€™ _tiÄ• di. ito paresupi edi
nayo. __mÅ«lameva dassetvÄ• _ti adhipatimÅ«lake ekamÅ«lakassa Ä• dimeva dassetvÄ• .
suddhikanayadassanaá¹ƒ. ``suddhikanayo \Ne 273/ hi visesÄ• bhÄ• vato Ä• rammaá¹‡amÅ
ti hi vuttaá¹ƒ. __nÄ• pi sabbamÅ«lake_ \Be 272/ __katipayapaccayadassanaá¹ƒ_ upari sabb
Ä• gatattÄ• .

<41> __ekasmiÃ±cÄ• _ti avigatamÅ«lakÄ• dike ca naye. __saá¹…khepantaragato_ti saá¹…
abbhantaragato, saá¹…khipitabboti attho. __majjhimÄ• naá¹ƒ dassana_nti majjhimÄ• naá¹ƒ
aÃ±Ã±athÄ• saá¹…khepo eva na siyÄ• . __gatidassana_nti antadassanaá¹ƒ akatvÄ• pÄ• a
Ä• dito paá¹-á¹-hÄ• ya katipayadassanameva. __tena_ vigatapaccayuddhÄ• raá¹‡ena __os
avigatamÅ«lake vigatapaccayassa osÄ• nabhÄ• vato. __sabbamÅ«lakassa avasÄ• nena_ `
padena.

yathÄ• hetuÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ uddesÄ• nupubbiyÄ• dukatikÄ• diyojanÄ• katÄ
Ä• rammaá¹‡Ä• dipaccaye laá¹…ghitvÄ• pi sakkÄ• yojanaá¹ƒ kÄ• tuá¹ƒ, tathÄ• kasmÄ• m
paccayÄ• naá¹ƒ mÅ«labhÄ• vena gahitattÄ• kesaÃ±ci kehici yojane atthaviseso natthi, Ä• n
pana Ä• rammaá¹‡Ä• dhipatidukÄ• dÄ«naá¹ƒ hetumÅ«lake ca hetuadhipatianantaratikÄ• dÄ
taá¹ƒtaá¹ƒavasiá¹-á¹-hapaccayehi yojanÄ• ya attheva viseso, evaá¹ƒ santepi yasmÄ• uppa
sukhaggahaá¹‡Ä• , sakkÄ• ca Ã±Ä• á¹‡uttarena puggalena yathÄ• dassitena nayena yojitu
paccaye aggahetvÄ• paá¹-ipÄ• á¹-iyÄ• va te yojetvÄ• dassitÄ• ti imamatthamÄ• ha __ ``et

__taÃ±ca gamanaá¹ƒ yutta_nti yaá¹ƒ sabbehi tikehi ekekassa dukassa yojanÄ• vasena pÄ•
yuttaá¹ƒ tikesu dukÄ• naá¹ƒ pakkhepabhÄ• vato. __tatthÄ• _ti dukesu. __ekekasmi_nti ekek
__nayÄ• _ti anulomanayÄ• dayo vÄ• re vÄ• re cattÄ• ro nayÄ• , __pucchÄ• _ pana sattavÄ

hetudukena samÄ• nÄ• ti? taá¹ƒ tikapadesu paccekaá¹ƒ hetudukassa labbhamÄ• nassa he
vuttaá¹ƒ.

__vuttanayenÄ• _ti ``na hÄ«â€™â€™ tiÄ• dinÄ• dukatike vuttanayena. tattha hi na dukass
dukÄ• naá¹ƒ ekekena padena tikassa yojanÄ• . tenÄ• ha __ ``ekeko tiko dukasatena yojitoâ
ekekasmiá¹ƒ tikaduke.

__tikÄ• dayo_ \Be 273/ \Ne 274/ __cha nayÄ• _ti ``tikaÃ±ca paá¹-á¹-hÄ• navaraâ€™â€™ n
vuttÄ• tikapaá¹-á¹-hÄ• nÄ• dayo cha nayÄ• . __sattavidhampÄ«_ti vÄ• rabhedena sattadhÄ
__anuloma_nti paccayÄ• nulomaá¹ƒ anulomabhÄ• vasÄ• maÃ±Ã±ena __saha gahetvÄ• _.
tikapaá¹-á¹-hÄ• naá¹ƒ_ tikapaá¹-á¹-hÄ• natÄ• sÄ• maÃ±Ã±ena, __dukapaá¹-á¹-hÄ• nÄ• dÄ«
taá¹ƒsÄ• maÃ±Ã±ena __saha gahetvÄ• . imamatthaá¹ƒ gahetvÄ• _ ``tikaÃ±ca paá¹-á¹-hÄ•
adhippÄ• yavibhÄ• vanavasena __ ``anulomamhÄ«â€™â€™ _tiÄ• dinÄ• vuttaá¹ƒ imamatth
__sattappabhede_ti paá¹-iccavÄ• rÄ• divasena sattappabhede. __chapi ete_ tikÄ• dibheden
dhammÄ• nulomÄ• divasena cha uddharitabbÄ• ti idaá¹ƒ dassetÄ«ti yojanÄ• . ayaÃ±hettha
dhammÄ• nulomÄ• divibhÄ• gabhinnÄ• pi tikÄ• dibhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ katvÄ
tikapaá¹-á¹-hÄ• nÄ• disaá¹…khÄ• tÄ• tikÄ• dayo cha dhammanayÄ• paá¹-iccavÄ• rÄ• diva
tattha niddhÄ• riyamÄ• ne anulomatÄ• sÄ• maÃ±Ã±ena anulomanti ekato gahite paccayÄ•
gambhÄ«rÄ• ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``idha pana ayaá¹ƒ gÄ• thÄ• tasmiá¹ƒ dhammÄ
sandhÄ• ya vuttÄ• â€™â€™ ti dhammÄ• nulomo paccayÄ• nulomassa visesanabhÄ• vena
paccanÄ«yagÄ• thÄ• dÄ«supi. tikapaá¹-á¹-hÄ• nassa dukapaá¹-á¹-hÄ• nassa ca pubbe atth
``dukatikapaá¹-á¹-hÄ• nÄ• dÄ«sÅ«â€™â€™ _ti. __tikehi paá¹-á¹-hÄ• na_nti tikehi nÄ• napp
paccayavibhÄ• vanaá¹ƒ, tikehi vÄ• Ã±Ä• á¹‡assa pavattanaá¹-á¹-hÄ• naá¹ƒ. dukasamband
dukavisiá¹-á¹-hÄ• naá¹ƒ vÄ• tikÄ• naá¹ƒ paá¹-á¹-hÄ• naá¹ƒ dukatikapaá¹-á¹-hÄ• nanti imam
``dukÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. __dukÄ• divisesitassÄ• _ti dukÄ• dipadavisesitassa _
``hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca, nahetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• â€™

paccayÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paccayapaccanÄ«yavaá¹‡á¹‡anÄ•

42-44__._ __yÄ• vÄ• _ti pÄ• á¸·ipadassa atthavacanaá¹ƒ __yattako_ti Ä• ha __ ``pabhedoâ
tevÄ«satimÅ«lakassÄ• ti attho. __tÄ• va tattakaá¹ƒ_ pabhedaá¹ƒ. __tatthÄ• _ti anulome Ä•
__nayadassanavasena_ \Ne 275/ __dassitaá¹ƒ_ \Be 274/, kinti? __ekekassa padassa vitthÄ
__avasesassa paccayassa_ mÅ«lavantabhÄ• vena gahitassa.

paccayapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anulomapaccanÄ«yavaá¹‡á¹‡anÄ•

45-48__._ puna __tatthÄ• _ti anulome. __paccayapadÄ• nÄ«_ti paccayÄ• eva padÄ• ni pa
anulomapaccanÄ«ye. __suddhikapaccayÄ• na_nti paccayantarena avomissÄ• naá¹ƒ pacca
anulomapaccanÄ«yadesanaá¹ƒ vakkhamÄ• naá¹ƒ sandhÄ• yÄ• ti attho.

anulomapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. kusalattikaá¹ƒ

1. paá¹-iccavÄ• ravaá¹‡á¹‡anÄ•

1. paccayÄ• nulomaá¹ƒ

(1) vibhaá¹…gavÄ• ravaá¹‡á¹‡anÄ•

<53> tikapadÄ• naá¹ƒ tikantarapadehi visadisatÄ• pÄ• kaá¹-Ä• yevÄ• ti vuttaá¹ƒ __ ``tikap
vinÄ• â€™â€™ _ti. __mÅ«lÄ• vasÄ• navasenÄ• _ti ``ekamÅ«lekÄ• vasÄ• naá¹ƒ navÄ• â€™
vuttamÅ«lÄ• vasÄ• navasena. ``na tÄ• yeva vedanÄ• ttikÄ• dÄ«sÅ«â€™â€™ ti ettha yÄ• s
dassetuá¹ƒ __ ``sadisataá¹ƒ sandhÄ• ya \Ne 276/ `na tÄ• yevÄ• â€™ ti vuttaâ€™â€™ _nti
__sabbapucchÄ• samÄ• haraá¹‡a_nti sabbÄ• saá¹ƒ ekÅ«napaÃ±Ã±Ä• sÄ• ya pucchÄ• naá
kathanaá¹ƒ. __idha_ imasmiá¹ƒ paá¹-iccavÄ• ruddese __kattabbaá¹ƒ_. Ä• dito hi anavasesa
yathÄ• rahaá¹ƒ tadekadesavacanaá¹ƒ yuttaá¹ƒ. __na hi tattha ekÅ«napaÃ±Ã±Ä• sa pucchÄ
tattha tasmiá¹ƒ dhammÄ• nulomapaccanÄ«ye pÄ«tittike ekÅ«napaÃ±Ã±Ä• sa pucchÄ• viss
aá¹-á¹-havÄ«se pana labhantÄ«ti attho.

__tena sahajÄ• tapaccayabhÅ«tenÄ• _ti tena vedanÄ• dibhedena ekena dhammena sahaj
sahajÄ• tapaccayataá¹ƒ vÄ• pattena pÄ• puá¹‡antenÄ• ti \Be 275/ attho. __anuÃ±Ã±Ä• taâ
aá¹-á¹-hakathÄ• yaá¹ƒ ``yÄ• va nirodhagamanÄ• â€™â€™ tiÄ• divacanehi __khaá¹‡attayas
__anuÃ±Ã±Ä• taá¹ƒ viya hoti, uppÄ• dakkhaá¹‡asamaá¹…gÄ«yeva pana uppajjatÄ«ti vutto
channaá¹ƒ vÄ• rÄ• naá¹ƒ uppÄ• dameva gahetvÄ• pavattattÄ• . tathÄ• hi tesu pacchÄ• jÄ
tiá¹-á¹-hati.

__idha kusalavacanena gahite khandhe sandhÄ• ya vutta_nti imasmiá¹ƒ paá¹-iccavÄ• re ``
paá¹-icca kusalo dhammo uppajjatÄ«â€™â€™ ti kusalasaddena gahite khandhe sandhÄ• y
kusalakhandhesu ekato uppajjamÄ• nesu sÄ• maÃ±Ã±ato vuttesu sahajÄ• tÄ• disÄ• dhÄ• n

sabbe sabbesaá¹ƒ paccayÄ• ti ayameva imassa paccayo, imasseva ayaá¹ƒ paccayoti ca ni
sakkÄ• . tena vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``ekasseva dvinnaá¹ƒyeva vÄ• â€™â€™ tiÄ•
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• â€™â€™ tiÄ• dÄ«su pana visesanabhÄ• vena veda
``ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• â€™â€™ tiÄ• di vattuá¹ƒ sakkÄ• . tena vuttaá
panÄ• â€™â€™ _tiÄ• di. __tathÄ• _ti iminÄ• ``ekekassapi dukÄ• dibhedÄ• naÃ±cÄ• â€™â

__etasmi_nti ``vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataâ€™â€™ nti evaá¹ƒ vipÄ• kakiriyÄ
``sabbasmiá¹ƒ na gahetabbaâ€™â€™ _nti vuttaá¹ƒ, kattha pana gahetabbanti Ä• ha __ ``ci
rÅ«panti etthevÄ• â€™â€™ _ti. evaá¹ƒ paá¹-hame vÄ• kye atibyÄ• pitaá¹ƒ pariharitvÄ• dut
parihariuá¹ƒ __ ``na kevalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __etthÄ• _ti ``vipÄ• kÄ• byÄ• kataá
nti ettha __na gahetabbaá¹ƒ_ tassapi Ä• ruppe uppajjamÄ• nassa rÅ«pena vinÄ• uppattito.
hetupaccayaggahaá¹‡eneva ahetukaá¹ƒ nivattitaá¹ƒ, evaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«
Ä• ruppe vipÄ• kopi tattha uppajjamÄ• nena cittuppÄ• dena saddhiá¹ƒ na gahito. taá¹ƒ pane
akatvÄ• sarÅ«pato pÄ• kaá¹-ataraá¹ƒ \Ne 277/ katvÄ• dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ _
_ntiÄ• di vuttaá¹ƒ. paá¹-isandhipacchimacittÄ• ni panettha satipi rÅ«passa anuppÄ• dane va
gahitÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

__paccayabhÅ«tassÄ• _ti khandhÄ• naá¹ƒ paccayabhÅ«tassa vatthussa __aggahitatÄ• pa
kathaá¹ƒ? __paccayuppannabhÄ• vena, _ kattha? __ ``kaá¹-attÄ• ca rÅ«paâ€™â€™ nti eta
``khandhe paá¹-icca vatthÅ«â€™â€™ ti vuttaá¹ƒ, _ evaÃ±hissa paccayuppannatÄ• dassitÄ
__aÃ±Ã±amaÃ±Ã±Ä• pekkhaá¹ƒ vacanadvaya_nti ``khandhe paá¹-icca vatthu, vatthuá¹ƒ pa
padadvayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __sÄ• maÃ±Ã±ena gahita_nti ``kaá¹-attÄ• ca rÅ«paâ€
sÄ• maÃ±Ã±avacanena, kaá¹-attÄ• rÅ«pasÄ• maÃ±Ã±ena vÄ• gahitaá¹ƒ.

__upÄ• dÄ• rÅ«paggahaá¹‡ena vinÄ• _ ``upÄ• dÄ• rÅ«paâ€™â€™ nti aggahetvÄ• kevalaâ
``kaá¹-attÄ• rÅ«paá¹ƒâ€™â€™ icceva gahetvÄ• ti attho. __etasmiá¹ƒ pana dassane_ti ``ma
uppattidassanatthaâ€™â€™ nti vutte etasmiá¹ƒ atthadassane. __khandhapaccayasahita_nt
kaá¹-attÄ• rÅ«paá¹ƒ, pavattiyaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ vadati. __asahita_nti
kaá¹-attÄ• rÅ«paá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ anindriyabadd
asaÃ±Ã±abhavasaá¹…gahitaÃ±ca rÅ«paá¹ƒ. __paá¹-isandhiyampÄ«_ti __pi_-saddena pava
aÃ±Ã±aÃ±ca tattha uppajjanakaá¹ƒ upÄ• dÄ• rÅ«panti attho daá¹-á¹-habbo. kathaá¹ƒ panet
uppajjamÄ• nassa rÅ«passa hetupaccayÄ• uppajjatÄ«ti? ``khandhe paá¹-icca hetupaccayÄ
bhÅ«tepi paá¹-icca uppajjatÄ«â€™â€™ ti evaá¹ƒ padametaá¹ƒ, bhÅ«tÄ• naá¹ƒ vÄ• hetupa
vuttaá¹ƒ. kÄ• raá¹‡akÄ• raá¹‡ampi hi kÄ• raá¹‡antveva vuccati yathÄ• ``corehi gÄ• mo daá

__bhÅ«te paá¹-icca upÄ• dÄ• rÅ«pa_nti paduddhÄ• ro kato, ``mahÄ• bhÅ«te paá¹-icca upÄ
pÄ• á¹-hoti aá¹-á¹-hakathÄ• yaÃ±ca tameva vuttaá¹ƒ. ayaá¹ƒ hetthattho --- ``mahÄ• bhÅ«te
upÄ• dÄ• rÅ«paâ€™â€™ nti imasmiá¹ƒ pÄ• á¹-he vuttanayena upÄ• dÄ• rÅ«pampi kusale

uppajjatÄ«ti. ko pana so nayoti taá¹ƒ dassetuá¹ƒ __ ``mahÄ• bhÅ«te ... pe ... sandhÄ• yÄ• h
tattha __atthato ayaá¹ƒ nayo vutto_ti ``mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti iminÄ• abyÄ• kate khandhe mahÄ• bhÅ«
uppattivacanena kusale khandhe mahÄ• bhÅ«te ca paá¹-icca upÄ• dÄ• rÅ«pÄ• naá¹ƒ uppa
attho.

<54> __rÅ«pena_ \Ne 278/ __vinÄ• paccayuppannaá¹ƒ na labbhatÄ«_ti etena yÄ• pucchA
tÄ• pi idha na gayhanti, pageva rÅ«pÄ• vasÄ• nÄ• ti dasseti.

<57> __tÄ• ya samÄ• nalakkhaá¹‡Ä• _ti paÃ±cakkhandhapaá¹-isandhitÄ• ya gabbhaseyya
samÄ• nalakkhaá¹‡Ä• . __paripuá¹‡á¹‡adhammÄ• na_nti pariyattivibhÄ• gÄ• naá¹ƒ paÃ±ca
__etthÄ• _ti etasmiá¹ƒ sahajÄ• tapaccayaniddese.

__cittakammasamuá¹-á¹-hÄ• narÅ«pa_nti \Be 277/ cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ kamma
__puna Ä• hÄ• rasamuá¹-á¹-hÄ• na_nti ettha punagahaá¹‡aá¹ƒ utusamuá¹-á¹-hÄ• nÄ• pekk
bÄ• hiraggahaá¹‡ena aggahitaá¹ƒ, Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ pana aggahitameva, utus
punagahaá¹‡anti Ä• ha __ ``etehÄ«â€™â€™ _tiÄ• di. __tatthÄ• _ti asaÃ±Ã±asattesu. __tas
utusamuá¹-á¹-hÄ• nassa. __Ä• dimhÄ«_ti bÄ• hiraÄ• hÄ• rasamuá¹-á¹-hÄ• nautusamuá¹-á¹
Ä• gatavÄ• rehi paá¹-hamavÄ• re. __avisesavacana_nti bÄ• hirÄ• divisesaá¹ƒ akatvÄ• vutt
paccayaá¹ƒ labhantaá¹ƒ atthaá¹ƒ hetÄ• dike paccaye labhantaá¹ƒ saha saá¹…gaá¹‡hitvÄ• t
__tatthÄ• _ti ca padadvayena yathÄ• vuttaá¹ƒ paá¹-hamavÄ• rameva paccÄ• masati. __taá
cittasamuá¹-á¹-hÄ• nagatikaá¹ƒ. __idhÄ• pÄ«_ti imasmiá¹ƒ sahajÄ• tapaccayaniddesepi. __
viyÄ• _ti nÄ• nÄ• kkhaá¹‡ikakammapaccayaniddese viya. tathÄ• hi vuttaá¹ƒ aá¹-á¹-hakathÄ
``taá¹ƒsamuá¹-á¹-hÄ• nanti iminÄ• paá¹-isandhikkhaá¹‡e kaá¹-attÄ• rÅ«pampi saá¹…gaá¹‡
atthaviseso ettha ekaá¹ƒsena icchitabboti dassento __ ``na hi ... pe ... atthÄ«â€™â€™ _ti Ä

__avisesetvÄ• _ti ``utusamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• visesaá¹ƒ akatvÄ• . upÄ• dÄ
pana vuttÄ• nÄ«ti yojanÄ• . __hetupaccayÄ• dÄ«sÅ«_ti __Ä• di_-saddena sahajÄ• tapacca
__sahÄ• _ti cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ kaá¹-attÄ• rÅ«panti evaá¹ƒ ekato. __visu_nti cit
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«pato visesetvÄ• . __tattha bÄ• hiraggahaá¹‡Ä• dÄ«hi viyÄ• _ti yath
mahÄ• bhÅ«taâ€™â€™ ntiÄ• dÄ«su bÄ• hiraÄ• hÄ• rasamuá¹-á¹-hÄ• nautusamuá¹-á¹-hÄ•
visesitÄ• ni, evaá¹ƒ __ettha_ ``mahÄ• bhÅ«te paá¹-iccÄ• â€™â€™ ti etasmiá¹ƒ niddese __
visesanena __avisesitattÄ• _ cittasamuá¹-á¹-hÄ• narÅ«pabhÄ• vakaá¹-attÄ• rÅ«pabhÄ• veh
yojanÄ• .

idÄ• ni aÃ±Ã±enapi kÄ• raá¹‡ena tesaá¹ƒ visesitabbataá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™
__na_ \Ne 279/ __koci paccayo_ti idaá¹ƒ paá¹-á¹-hÄ• ne Ä• gataniyÄ• mena rÅ«paá¹ƒ upan
labhatÄ«ti katvÄ• vuttaá¹ƒ. tenÄ• ha __ ``hetÄ• dÄ«sÅ«â€™â€™ _ti. tadavinÄ• bhÄ• vato

kÄ• raá¹‡abhÄ• vo veditabbo, yato iddhicittanibbattÄ• ni kammapaccayÄ• ni cÄ• ti vuttÄ• ni
Ä• hÄ• rautusamuá¹-á¹-hÄ• nÄ• naá¹ƒ paccayo hotÄ«ti? saccaá¹ƒ hoti, so pana upatthambl
dassento Ä• ha __ ``Ä• hÄ• ra ... pe ... janakaâ€™â€™ _nti \Be 278/. kiá¹ƒ pana tesaá¹ƒ jan
``mahÄ• bhÅ«tÄ• neva ... pe ... janakÄ• nÄ«â€™â€™ _ti. __cittena kammunÄ• ca vinÄ• a
cittakammasamuá¹-á¹-hÄ• naupÄ• dÄ• rÅ«pÄ• nanti attho. __cittasamuá¹-á¹-hÄ• narÅ«pak
cittakammasamuá¹-á¹-hÄ• namahÄ• bhÅ«tanibbattÄ• neva mahÄ• bhÅ«tÄ• naá¹ƒ tesaá¹ƒ
__aÃ±Ã±Ä• nÄ«_ti utuÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ• ni upÄ• dÄ• rÅ«pÄ• ni vadati. __visesa
``cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti. __s
utunÄ• Ä• hÄ• rena cÄ• ti attho. __pÄ• kaá¹-avisesanÄ• nevÄ• _ti idaá¹ƒ yehi mahÄ• bhÅ«
tesaá¹ƒ ``Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naâ€™â€™ nti visesitattÄ• vutt
arahanti_ na visesitabbÄ• ni kÄ• raá¹‡avisesaneneva visesassa siddhattÄ• , ``mahÄ• bhÅ«
upÄ• dÄ• rÅ«paâ€™â€™ ntveva vattabbanti attho. __etÄ• ni pana_ cittajakammajarÅ«pÄ•

__savisesenÄ• _ti yena visesena visesitÄ• , taá¹ƒ dassento cittaá¹ƒ sandhÄ• yÄ• ha __
``sahajÄ• tÄ• dipaccayabhÄ• vatoâ€™â€™ _ti, itaraá¹ƒ pana sandhÄ• ya __ ``mÅ«lakÄ• ra
kammÅ«panissayapaccayabhÄ• vatoti attho. __itarÄ• nÄ«_ti Ä• hÄ• rautusamuá¹-á¹-hÄ• nÄ
__mahÄ• bhÅ«tavisesaneneva visesitÄ• nÄ«_ti ``Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ ma
utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-iccÄ• â€™â€™ ti mahÄ• bhÅ«tavis
Ä• hÄ• rena utunÄ• ca visesitÄ• ni. __idhÄ• _ti ``cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-a
upÄ• dÄ• rÅ«paâ€™â€™ nti imasmiá¹ƒ vacane. ettha hi upÄ• dÄ• rÅ«pÄ• naá¹ƒ cittakamm
taá¹ƒnissayÄ• nampi tabbhÄ• vo pakÄ• sitoti. __aÃ±Ã±ataravisesanaá¹ƒ ubhayavisesanaá¹
avinibbhogena pavattanato.

<58> __pubbe_ti hetupaccayÄ• dÄ«su. __visuá¹ƒ paccayabhÄ• venÄ• _ti ``paá¹-isandhikk
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paâ€™â€™ ntiÄ• dinÄ• va
paccayabhÄ• vena. ettha ca visuá¹ƒyeva paccayabhÄ• vena dassitÄ• nÄ«ti na sakkÄ• vatt
vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• â€™â€™ ti paccayuppannabhÄ• vo viya khandhÄ• na
dassito_. teneva hi tasmiá¹ƒ atthe attano aruciá¹ƒ vibhÄ• vento Ä• ha __ ``iminÄ• adhippÄ•
panattho attano \Ne 280/ ruccati, taá¹ƒ dassetuá¹ƒ __ ``khandhe paá¹-icca vatthÅ«ti idaá¹ƒ
vuttaá¹ƒ. __khandhÄ• naá¹ƒ_ paccayabhÅ«tÄ• naá¹ƒ paá¹-iccaá¹-á¹-hapharaá¹‡atÄ• dassa
paccayabhÅ«tassa paá¹-iccaá¹-á¹-hapharaá¹‡atÄ• dassanaá¹ƒ, na khandhÄ• nanti samban
aÃ±Ã±amaÃ±Ã±apaccaye eva. __hetupaccayÄ• dÄ«supi ayameva nayo, _ tattha hi paá¹-ic
samÄ• natÄ• . __dassitÄ• ya_ paá¹-iccaá¹-á¹-hadvayapharaá¹‡atÄ• ya. __khandhavatthÅ«
khandhavatthÅ«naÃ±ca ekato paá¹-iccaá¹-á¹-hapharaá¹‡atÄ• dassitÄ• yeva.

__evamÄ• dÄ«_ti __Ä• di_-saddena ``akusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• â€™â€™ ti evam
bhavitabbanti yojanÄ• . __hetupaccayÄ• dÄ«hi viyÄ• _ti sadisÅ«dÄ• haraá¹‡anti taá¹ƒ dass
_tiÄ• dimÄ• ha. __yaá¹ƒ ``ekaá¹ƒ, tayo, dve ca khandhe paá¹-iccÄ• â€™â€™ ti vuttaá¹ƒ_ pa

paccayaá¹-á¹-ho hi paá¹-iccaá¹-á¹-ho. tenÄ• ha __ ``te hetupaccayabhÅ«tÄ• eva na hontÄ«
paá¹-iccaá¹-á¹-hapharaá¹‡akassa ekantiko hetuÄ• dipaccayabhÄ• voti dasseti. tenÄ• ha __
Ä• rammaá¹‡apaccayÄ• dÄ«sÅ«â€™â€™ _ti. na hi Ä• rammaá¹‡apaccayabhÅ«to dhammo
vuttaÃ±ca ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati Ä• rammaá¹‡apacca

paccayantarenapi upakÄ• rakatÄ• mattampi gahetvÄ• paá¹-iccavÄ• re vÄ• rantare ca hetu
upacayena yathÄ• vuttaá¹ƒ vibhÄ• vento __ ``paccayavÄ• re cÄ• â€™â€™ _tiÄ• dimÄ• ha.
vatthupaccayÄ• , yathÄ• rahaá¹ƒ paccayabhÅ«taá¹ƒ vatthuá¹ƒ labhitvÄ• ti attho. __te_ti kus
__tesa_nti mahÄ• bhÅ«tÄ• naá¹ƒ khandhÄ• naá¹ƒ. __paccayabhÄ• vÄ• bhÄ• vato_ti idaá¹ƒ
hetusahajÄ• tÄ• dipaccayabhÄ• vassa mahÄ• bhÅ«tesu diá¹-á¹-hattÄ• vuttaá¹ƒ. yadi evaá¹
tesaá¹ƒ bhaveyyunti parassa Ä• saá¹…kanirÄ• saá¹…kaá¹ƒ karonto __ ``aÃ±Ã±amaÃ±Ã±as
__nirapekkho_ti aÃ±Ã±anirapekkho. na hi hetudhammo dhammantarÄ• pekkho hutvÄ• hetu
saddasÄ«senettha attho vutto. __aÃ±Ã±atarÄ• pekkho_ti attanÄ• sahakÄ• rikÄ• raá¹‡abhÅ
kiÃ±ci aÃ±Ã±ataraá¹ƒ apekkhatÄ«ti aÃ±Ã±atarÄ• pekkho. __yathÄ• vuttetaretarÄ• pekkho_
pÄ• á¸·iyaá¹ƒ vuttappakÄ• raá¹ƒ itaretaraá¹ƒ mithu paccayabhÅ«taá¹ƒ apekkhatÄ«ti itaretar
__paccayapaccayuppannÄ• ca khandhÄ• mahÄ• bhÅ«tÄ• idha yathÄ• vuttÄ• bhaveyyu_
khandhÄ• mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayabhÄ• vena vutt
cÄ• ti visuá¹ƒ visuá¹ƒ gayheyyuá¹ƒ, evaá¹ƒ sati ``mahÄ• bhÅ«tÄ• khandhÄ• naá¹ƒ na koci
vattabbaá¹ƒ.

__yassa_ \Be 280/ \Ne 281/ __sayaá¹ƒ paccayo, tato tena tannissitena vÄ• _ti yassa dham
paccayo hoti, tato dhammato sayaá¹ƒ uppajjamÄ• naá¹ƒ kathaá¹ƒ tena dhammena tannissit
aÃ±Ã±amaÃ±Ã±apaccayena evaá¹ƒbhÅ«taá¹ƒ taá¹ƒ dhammajÄ• taá¹ƒ aÃ±Ã±amaÃ±Ã±apa
arahatÄ«ti vuttamevatthaá¹ƒ udÄ• haraá¹‡ena vibhÄ• veti __ ``yathÄ• â€™â€™ _tiÄ• dinÄ•
paá¹-icca khandhÄ• â€™â€™ _ti idaá¹ƒ __ ``tena aÃ±Ã±amaÃ±Ã±apaccayena uppajjamÄ•
udÄ• haraá¹‡aá¹ƒ, __ ``vatthuá¹ƒ paccayÄ• khandhÄ• â€™â€™ _ti idaá¹ƒ pana __ ``tannis
aÃ±Ã±amaÃ±Ã±apaccayena uppajjamÄ• naâ€™â€™ _nti etassa. __tasmÄ• _ti vuttameva
paccÄ• masati. __attano paccayassa paccayattÄ• bhÄ• vato_ti attano paccayabhÅ«tassa a
paccayabhÄ• vÄ• bhÄ• vato. na hi mahÄ• bhÅ«tÄ• yato khandhato uppannÄ• , tesaá¹ƒ pa
__tadapekkhattÄ• _ti itaretarapaccayabhÄ• vÄ• pekkhattÄ• . __khandhe paá¹-icca paccayÄ
vuttaniyÄ• meneva khandhe paá¹-icca, paccayavÄ• re vuttaniyÄ• mena khandhe paccayÄ•
ca vuttÄ• _ti aÃ±Ã±amaÃ±Ã±apaccayato aÃ±Ã±asmÄ• nissayapaccayÄ• dito mahÄ• bhÅ«
attho. __vatthuá¹ƒ paccayÄ• uppajjamÄ• nÄ• _ti vatthuá¹ƒ purejÄ• tapaccayaá¹ƒ katvÄ• u
__tannissitena ca aÃ±Ã±amaÃ±Ã±apaccayenÄ• _ti taá¹ƒ vatthuá¹ƒ nissitena khandhena aÃ
uppajjanti, __tasmÄ• _ yathÄ• vuttena kÄ• raá¹‡ena __vatthuá¹ƒ paccayÄ• ... pe ... vuttÄ•
pana ujukaá¹ƒ pavattiyaá¹ƒ vatthussa aÃ±Ã±amaÃ±Ã±apaccayabhÄ• voti attho.

<59> __sÄ• na gahitÄ• _ti yÄ• ``cakkhÄ• yatanaá¹ƒ nissÄ• yÄ• â€™â€™ tiÄ• dinÄ• cakk

nissayapaccayatÄ• vuttÄ• , sÄ• idha paá¹-iccavÄ• re na vuttÄ• ti attho sahajÄ• tattho paá¹
tenÄ• ha __ ``cakkhÄ• yatanÄ• dÄ«ni ... pe ... adhippÄ• yoâ€™â€™ _ti. yesaá¹ƒ pana
arÅ«pakkhandhamahÄ• bhÅ«tanÄ• marÅ«pacittacetasikamahÄ• bhÅ«tarÅ«pidhammÄ• naá
icchito, tesaá¹ƒ vasena idha vibhatto eva. kathaá¹ƒ rÅ«pivasena vibhattoti ce? ``vatthuá¹ƒ p
khandhÄ• â€™â€™ ti hadayavatthuvasena sarÅ«pato dassito eva. itaresampi vasena ``aby
paá¹-icca abyÄ• kato dhammo uppajjati nissayapaccayÄ• â€™â€™ ti ettha dassito. yathÄ•
paá¹-icca kusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• dÄ«su rÅ«pÄ• y
paá¹-iccaá¹-á¹-hapharaá¹‡e Ä• rammaá¹‡apaccayabhÄ• vo dassito hoti, evamidhÄ• pi cakk
nissayapaccayabhÄ• vo dassito hoti. tena vuttaá¹ƒ __ ``nissaya ... pe ... na gahitÄ• nÄ«â€™

<60> __dvÄ«su_ \Be 281/ __upanissayesÅ«_ti anantarapakatÅ«panissayesu. __kusalÄ• p
__pi_-saddena \Ne 282/ abyÄ• kate mahaggate Ä• kaá¸• á¸• hati ``kusalÄ• pi mahaggatÄ•
labhanti, pageva abyÄ• katÄ• â€™â€™ ti. __kadÄ• ci na labhanti, _ yadÄ• garuá¹ƒ katvÄ•

<61> __aÃ±Ã±attha_ hetupaccayÄ• dÄ«su. __paccayaá¹ƒ aniddisitvÄ• _ti paccayaá¹ƒ dha
aniddisitvÄ• . na hi hetupaccayaniddesÄ• dÄ«su alobhÄ• dikusalÄ• disarÅ«pavisesato hetu
__kusalÄ• dÄ«sÅ«_ti idaá¹ƒ alobhÄ• divisesanaá¹ƒ. tena yathÄ• alobhÄ• dÄ«su ayameva
evaá¹ƒ tabbisesesu kusalÄ• dÄ«sÅ«ti dasseti. __idha pana_ purejÄ• tapaccaye. __vatthuna
niddhÄ• raá¹‡e bhummaá¹ƒ. __purejÄ• tapaccayÄ• uppajjamÄ• nÄ• na_nti iminÄ• paá¹-isa
uppajjamÄ• ne ca khandhe nivatteti. kasmÄ• panettha vatthupurejÄ• tameva gahitaá¹ƒ, na
codanaá¹ƒ manasi katvÄ• Ä• ha __ ``Ä• rammaá¹‡apurejÄ• tampi hi vatthupurejÄ• te avijja
_ti. __tassÄ• _ti paá¹-isandhivipÄ• kassa. __na uddhaá¹-o_ti vuttamevatthaá¹ƒ pÄ• kaá¹-aá
``nevavipÄ• ka ... pe ... tÄ«á¹‡Ä«ti vuttaâ€™â€™ _nti vuttaá¹ƒ. __alÄ• bhato_ti yadi labbhe
``cattÄ• rÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• ti dasseti. __tatthÄ• _ti vipÄ• kattike. __tÄ«á¹‡Ä«
dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati purejÄ• tapaccayÄ• , vipÄ• kadhammadh
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-iccÄ• â€™â€™ ti imÄ• ni tÄ«á¹‡i.

<63> __tadupÄ• dÄ• rÅ«pÄ• na_nti te mahÄ• bhÅ«te nissÄ• ya pavattaupÄ• dÄ• rÅ«pÄ• n
ekakkhaá¹‡ikanÄ• nÄ• kkhaá¹‡ikakammapaccayaá¹ƒ vadati avinibbhogavasena pavattamÄ
visesÄ• bhÄ• vato. __pavattiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• na_nti visesanaá¹ƒ paá¹-isandhikkhaá
ekakkhaá¹‡ikassapi kammapaccayassa icchitattÄ• . teneva hi aá¹-á¹-hakathÄ• yaá¹ƒ ``tathÄ
mahÄ• bhÅ«tÄ• naâ€™â€™ nti duvidhopi kammapaccayo vutto.

<64> __yaá¹ƒ yaá¹ƒ paá¹-isandhiyaá¹ƒ labbhatÄ«_ti cakkhundriyÄ• dÄ«su yaá¹ƒ yaá¹ƒ indr
paá¹-isandhiyaá¹ƒ labbhati, __tassa tassa vasena_ indriyarÅ«paÃ±ca vatthurÅ«paÃ±ca ``ka
vuttaá¹ƒ.

<69> __kesaÃ±cÄ«_ti paÃ±cavokÄ• re paá¹-isandhikkhandhÄ• dÄ«naá¹ƒ. tesaÃ±hi vatthu

hoti. __samÄ• navippayuttapaccayÄ• _ti sadisavippayuttapaccayÄ• . kusalÄ• kusalÄ• hi kh
yassa \Be 282/ vippayuttapaccayÄ• honti, na sayaá¹ƒ tato vippayuttapaccayaá¹ƒ labhanti
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ vippayuttapaccayÄ• bhÄ• vato vatthunÄ• va vippayuttapacca
abyÄ• katÄ• yassa vippayuttapaccayÄ• honti, sayampi tato vippayuttapaccayaá¹ƒ labhanti
paá¹-isandhikkhaá¹‡e vatthukkhandhÄ• . tena vuttaá¹ƒ __ ``kesaÃ±ci khandhÄ• ... pe ...
nÄ• nÄ• vippayuttapaccayÄ• pÄ«â€™â€™ _ti. __paccayaá¹ƒ paccayaá¹ƒ karotÄ«_ti pacca
ca attano paccayabhÅ«taá¹ƒ karoti, yathÄ• vuttaá¹ƒ paccayadhammaá¹ƒ paccayaá¹ƒ katvÄ
__taá¹ƒkiriyÄ• karaá¹‡ato_ti vippayuttapaccayakiccakaraá¹‡ato. __paá¹-icca uppatti natthÄ«
paá¹-iccaá¹-á¹-hapharaá¹‡aá¹ƒ natthi sahajÄ• taá¹-á¹-ho paá¹-iccaá¹-á¹-hoti katvÄ• . ``paá¹-i
uppajjantÄ«â€™â€™ ti ettakamevÄ• ha, kiá¹ƒ paá¹-icca? khandheti pÄ• kaá¹-oyamatthoti. t
paá¹-iccÄ• â€™â€™ _tiÄ• di. paccÄ• sattiÃ±Ä• yena anantarassa vidhi paá¹-isedho vÄ• ho
nivÄ• retuá¹ƒ vuttanti dassento __ ``anantarattÄ• ... pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha

71-72__._ __saá¹…khipitvÄ• dassitÄ• naá¹ƒ vasenetaá¹ƒ vutta_nti saá¹…khipitvÄ• dassitÄ
vasena etaá¹ƒ ``ime tevÄ«sati paccayÄ• â€™â€™ tiÄ• divacanaá¹ƒ vÄ• canÄ• maggaá¹ƒ d
vuttanti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __ekenapÄ«_ti kusalÄ• dÄ«su ca padesu ekenapi p
vÄ• paccayaniddese vÄ• kyasaá¹…khÄ• tena ekenapi padena. __tayo paccayÄ• _ti hetuÄ•
__te cattÄ• ro pacchÄ• jÄ• taÃ±ca vajjetvÄ• _ti ettha yathÄ• vutte cattÄ• ro paccaye vitthÄ•
``vajjetvÄ• â€™â€™ ti vuttaá¹ƒ, pacchÄ• jÄ• taá¹ƒ pana sabbena sabbaá¹ƒ aggahitattÄ• . e
paccayÄ• yathÄ• vutte paccaye vajjetvÄ• avasiá¹-á¹-hÄ• . __ye panÄ• _ti padakÄ• rake va
padassa ``pÄ• á¸·iyaá¹ƒ vitthÄ• ritaá¹ƒ avitthÄ• ritaÃ±ca sabbaá¹ƒ saá¹…gahetvÄ• vuttaâ€
vadanti. __ ``tevÄ«sati paccayÄ• â€™â€™ ti pÄ• á¹-hena bhavitabbaá¹ƒ_ ``sabbaá¹ƒ saá¹…
vuttattÄ• . pacchÄ• jÄ• tapaccayoyeva hi vajjetabboti. evaá¹ƒ vÄ• dantare vattabbaá¹ƒ vatv
aviparÄ«taá¹ƒ atthaá¹ƒ dassetuá¹ƒ __ ``Ä• dimhi panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

vibhaá¹…gavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(2) saá¹…khyÄ• vÄ• ravaá¹‡á¹‡anÄ•

<73> __yathÄ• _ \Be 283/ \Ne 284/ __aÃ±Ã±amaÃ±Ã±apaccaye viseso vibhaá¹…ge atthÄ«
hetupaccayÄ• divibhaá¹…gato visesabhÄ• vasÄ• maÃ±Ã±ena vuttaá¹ƒ. na hi yÄ• diso aÃ±Ã
viseso, tÄ• diso purejÄ• tapaccayavibhaá¹…ge. tathÄ• hi aÃ±Ã±amaÃ±Ã±apaccaye paá¹-is
purejÄ• tapaccaye. __ ``vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-iccÄ• â€™â€™ ti
yasmiá¹ƒ paccaye vipÄ• kÄ• byÄ• kataá¹ƒ uddhaá¹-aá¹ƒ, taá¹ƒ nidassanavasena dasseti. id
yathÄ• hetupaccayÄ• dÄ«su ``vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-iccÄ• â€™
vipÄ• kÄ• byÄ• kataá¹ƒ uddhaá¹-aá¹ƒ atthi, evaá¹ƒ vipÄ• kÄ• byÄ• katÄ• bhÄ• vaá¹ƒ Ä• sev
dassetÄ«ti.

<74> __etasmiá¹ƒ anulome_ti imasmiá¹ƒ paá¹-iccavÄ• re paccayÄ• nulome. __suddhikana
__dassitagaá¹‡anato_ti ``nava, tÄ«á¹‡i, ekaâ€™â€™ nti evaá¹ƒ saá¹…khepato dassitagaá¹
nayesÅ«_ti tato paá¹-hamanayato paresu dutiyÄ• dinayesu. __aÃ±Ã±issÄ• _ti navÄ• dibhed
__abahugaá¹‡anena yuttassa_ bahugaá¹‡anassa paccayassa, __tena_ abahugaá¹‡anena.
__ca_-saddo byatireko. tena paccanÄ«yato anulome yo viseso vuccati, taá¹ƒ joteti. tenÄ• ha
daá¹-á¹-habbÄ• â€™â€™ _ti. __anulomeyevÄ• _ti avadhÄ• raá¹‡ena nivattitaá¹ƒ dassetuá¹
vakkhatÄ«â€™â€™ _ti vuttaá¹ƒ.

76-79__._ te pana terasamÅ«lakÄ• dike naye sÄ• sevanasavipÄ• kesu dvÄ«su dvÄ• vÄ«sa
gahetvÄ• itaraá¹ƒ pajahanto Ä• ha __ ``pacchÄ• jÄ• tavipÄ• kÄ• naá¹ƒ parihÄ«nattÄ• â€™
satÄ«_ti idaá¹ƒ ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyyÄ• â€™
parikappavacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``pucchÄ• ya dassitanayenÄ• â€™â
tevÄ«satimÅ«lakassa. __nÄ• ma_nti tevÄ«satimÅ«lakanti nÄ• maá¹ƒ. __dvÄ• vÄ«sati ... pe
dvÄ• vÄ«satimÅ«lakova paramatthato labbhati, na tevÄ«satimÅ«lakoti dasseti.

__aÃ±Ã±apadÄ• nÄ«_ti \Be 284/ hetuadhipatipadÄ• dÄ«ni. __suddhikanayo_ti paá¹-haman
aá¹-á¹-hakathÄ• yaá¹ƒ ``ekamÅ«laâ€™â€™ nti vuttaá¹ƒ. __Ä• rammaá¹‡amÅ«lakÄ• dÄ«su
taá¹ƒ na yojÄ«yati. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaá¹ƒ sodhetvÄ• eva hi abhidhammapÄ• á¸·
``Ä• rammaá¹‡e ... pe ... paÃ±hÄ• â€™â€™ ti vuttanti \Ne 285/ sambandho. __tatthÄ• _ti ``
paÃ±hÄ• â€™â€™ ti pÄ• á¹-he. ``vattu adhippÄ• yÄ• nuvidhÄ• yÄ« saddappayogoâ€™â€™
vibhÄ• vento Ä• ha __ ``tato uddhaá¹ƒ gaá¹‡anaá¹ƒ nivÄ• reti, na adho paá¹-ikkhipatÄ«â€™
upanikkhittapaÃ±Ã±attibhÄ• vato heá¹-á¹-hÄ• gaá¹‡anaá¹ƒ amuÃ±citvÄ• va uparigaá¹‡anÄ
``tÄ«su ekassa antogadhatÄ• ya ca `tÄ«á¹‡iyevÄ• â€™ ti vuttaâ€™â€™ _nti. __attano vaca
lakkhaá¹‡aâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ attano vacanaá¹ƒ.

80-85__._ __avigatÄ• ... pe ... vuttepi_ vipallÄ• sayojanaá¹ƒ akatvÄ• ti adhippÄ• yo. __sÄ•
vipallÄ• sayojanaá¹ƒ akatvÄ• dassiyamÄ• nÄ• yadipi dassitÄ• hoti, __na evaá¹ƒ Ä• vikara
tÄ• disassa liá¹…ganassa abhÄ• vato yathÄ• vipallÄ• sayojanÄ• yanti adhippÄ• yo. tenÄ•
hotÄ«â€™â€™ _ti. __evameva adhippÄ• yo yojetabbo_ti ``ye ... pe ... taá¹ƒ dassetuâ€™â€
avigatÄ• nantaraâ€™â€™ ntiÄ• dinÄ• yathÄ• adhippÄ• yo yojito, evameva ``tenetaá¹ƒ Ä•
adhippÄ• yo yojetabbo. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• tattha ``Å«nataragaá¹‡anehi samÄ• nag
saá¹ƒsandane Å«natarÄ• samÄ• nÄ• ca gaá¹‡anÄ• hotÄ«â€™â€™ ti ayamattho Ã±Ä• pa
tena vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• rammaá¹‡apaccayo yena yena bahutaragaá¹‡ane
paccayena saddhiá¹ƒ tikadukÄ• dibhedaá¹ƒ gacchati, sabbattha tÄ«á¹‡eva paÃ±havissajjan
ti. na kevalamatthavisesÄ• vikaraá¹‡atthamevettha tathÄ• yojanÄ• katÄ• , atha kho desan
dassetuá¹ƒ __ ``paccanÄ«yÄ• dÄ«supi panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __mÅ«lapac
tasmiá¹ƒ tasmiá¹ƒ naye mÅ«labhÅ«taá¹ƒ padaá¹ƒ. __tatthÄ• _ti paccanÄ«yÄ• dÄ«su. __eta
``tatridaá¹ƒ lakkhaá¹‡aâ€™â€™ ntiÄ• dinÄ• vuttalakkhaá¹‡aá¹ƒ. __tasmÄ• _ti yasmÄ• pul

evameva pavattÄ• , tasmÄ• eva. tena mÅ«lapadaá¹ƒ Ä• dimhiyeva á¹-hapetvÄ• desanÄ• evaá¹ƒ liá¹…ganena atthavisesÄ• vikaraá¹‡aá¹ƒ kathanti \Be 285/ Ä• ha __ ``na ca viÃ±Ã±Ä liá¹…gena ca payojanaá¹ƒ atthÄ«â€™â€™ _ti.

paccayÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-iccavÄ• ro

paccayapaccanÄ«yavaá¹‡á¹‡anÄ•

86-87__._ __rÅ«pasamuá¹-á¹-hÄ• pakavaseneva_ \Ne 286/ __veditabba_nti idaá¹ƒ aá¹-á¹-h anantaraá¹ƒ ``cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paâ€™â€™ nti pÄ• á¸·iyaá¹ƒ Ä• gatattÄ• vutt paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pana ahetukapaá¹-isandhicittÄ• naÃ±ca vasena yojanÄ• sar ``sabbasaá¹…gÄ• hikavasena panetaá¹ƒ na na sakkÄ• yojetuâ€™â€™ _nti.

<93> __sahajÄ• tapurejÄ• tapaccayÄ• _ti idaá¹ƒ paccayena paccayadhammopalakkhaá¹‡a ca hetuÄ• dayo ... pe ... attho daá¹-á¹-habboâ€™â€™ _ti vatvÄ• __ ``na hÄ«â€™â€™ _tiÄ samattheti.

94-97__._ __so paccayo_ti so paá¹-iccaá¹-á¹-hapharaá¹‡ako paccayo.

99-102__._ __cittasamuá¹-á¹-hÄ• nÄ• dayo_ti __Ä• di_-saddena bÄ• hirarÅ«paÄ• hÄ• rasa rÅ«pakoá¹-á¹-hÄ• sÄ• saá¹…gayhanti. __tassÄ• _ti maggapaccayaá¹ƒ labhantassa rÅ«pas yathÄ• namaggapaccaye vuttaá¹ƒ, evameva nahetupaccayÄ• dÄ«su yaá¹ƒ hetupaccayaá¹ parihÄ«nattÄ• ti imamatthaá¹ƒ upasaá¹ƒharati. tenÄ• ha __ ``ekaccarÅ«passa paccayuppan _ti.

107-130__._ __sabbatthÄ• _ti pannarasamÅ«lakÄ• dÄ«su sabbesu nayesu. kÄ• maá¹ƒ suc visadisavissajjanÄ• , idhÄ• dhippetatthaá¹ƒ pana dassetuá¹ƒ __ ``ekesÅ«â€™â€™ _tiÄ• di nÄ• hÄ• ramÅ«lakÄ• dinayesu. __gaá¹‡anÄ• yeva na sarÅ«padassana_nti suddhikanaye v sarÅ«padassanaá¹ƒ adhippetanti attho.

paccayapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayÄ• nulomapaccanÄ«yavaá¹‡á¹‡anÄ•

131-189__._ __tiá¹‡á¹‡a_nti \Be 286/ \Ne 287/ hetu adhipati maggoti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ __sÄ• dhÄ• raá¹‡Ä• na_nti ye tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ sÄ• dhÄ• raá¹‡Ä• paccayÄ• paccanÄ«

tesaá¹ƒ saá¹…gaá¹‡hanavasena vuttaá¹ƒ, tasmÄ• . __maggapaccaye_ti maggapaccaye an
hetuadhipatipaccayehi. __sÄ• dhÄ• raá¹‡Ä• sattevÄ• _ti maggapaccayavajje satteva. __he
labbhatÄ«_ti heturahitesu adhipatino abhÄ• vÄ• . __so panÄ• _ti hetupaccayo __asÄ• dhÄ•
sÄ• dhÄ• raá¹‡Ä• naá¹ƒ alabbhamÄ• nÄ• naá¹ƒ vuccamÄ• nattÄ• . na hi hetupaccayo mag
__yehÄ«_ti yehi paccayehi. __te_ti anantarapaccayÄ• dayo. __ekantikattÄ• _ti avinÄ• bhÄ•
__arÅ«paá¹-á¹-hÄ• nikÄ• _ti arÅ«papaccayÄ• arÅ«padhammÄ• naá¹ƒyeva paccayabhÅ«tÄ
__tenÄ• _ti ``ekantikÄ• naá¹ƒ arÅ«paá¹-á¹-hÄ• nikÄ• â€™â€™ ti idhÄ• dhippetattÄ• . __teh
purejÄ• tÄ• sevanapaccayehi. __tesaá¹ƒ vasenÄ• _ti tesaá¹ƒ Å«nataragaá¹‡anÄ• naá¹ƒ ek
tassÄ• _ti paccanÄ«yato yojitassa tassa tassa dukÄ• dikassa bahugaá¹‡anassa. __gaá¹‡an
__anulomato á¹-hitassapÄ«_ti __pi_-saddena anulomato á¹-hito vÄ• hotu paccanÄ«yato yo
Å«nataragaá¹‡anÄ• ya samÄ• nanti dasseti. __nayidaá¹ƒ lakkhaá¹‡aá¹ƒ ekantika_nti iminÄ
yebhuyyavasena vuttanti dasseti.

paccayÄ• nulomapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayapaccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

<190> __sabbesupÄ«_ti pacchÄ• jÄ• taá¹ƒ á¹-hapetvÄ• sabbesupi paccayesu. so hi anulo
gahito ``sabbesÅ«â€™â€™ ti ettha saá¹…gahaá¹ƒ na labhati. arÅ«pÄ• vacaravipÄ• kassa
uppannalokuttaravipÄ• kassa ca purejÄ• tÄ• sevanÄ• naá¹ƒ alabbhanatoti __ ``kiÃ±ci nidas
_ti Ä• ha.

__avasesÄ• naá¹ƒ lÄ• bhamatta_nti avasesÄ• naá¹ƒ ekaccÄ• naá¹ƒ lÄ• bhaá¹ƒ. tenÄ• ha
avasesÄ• naá¹ƒ lÄ• bhaâ€™â€™ _nti \Ne 288/. __pacchÄ• jÄ• te pasaá¹…go natthÄ«_ti pa
tiá¹-á¹-hatÄ«ti ayaá¹ƒ pasaá¹…go eva natthi. __purejÄ• ... pe ... labbhatÄ«_ti iminÄ• vippa
á¹-hite purejÄ• to labbhatÄ«ti ayampi atthato Ä• panno hotÄ«ti taá¹ƒ niddhÄ• retvÄ• tattha
taá¹ƒ dassetuá¹ƒ __ ``purejÄ• to pana vippayutte paccanÄ«yato á¹-hite anulomato labbhatÄ
_tiÄ• di vuttaá¹ƒ. tattha __ ``avasesÄ• sabbepÄ«ti atthe gayhamÄ• ne Ä• pajjeyyÄ• â€™â€
atthÄ• pattiyÄ• sabbhÄ• vadassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ, attho pana tÄ• diso na upa
adhippÄ• yo. tenÄ• ha __ ``yampi kecÄ«â€™â€™ _tiÄ• di.

tattha __kecÄ«_ti padakÄ• re sandhÄ• yÄ• ha. te hi ``arÅ«padhÄ• tuyÄ• cavitvÄ• kÄ• ma
gatinimittaá¹ƒ Ä• rammaá¹‡apurejÄ• taá¹ƒ hotÄ«ti Ã±Ä• petuá¹ƒ `navippayuttapaccayÄ• pu
niddhÄ• ritoâ€™â€™ ti vadanti, taá¹ƒ na yujjati Ä• ruppe rÅ«paá¹ƒ Ä• rabbha cittuppÄ• das
heke asaÃ±Ã±abhavÄ• nantarassa viya Ä• ruppÄ• nantarassa kÄ• mÄ• vacarapaá¹-isandhi
purimÄ• nupaá¹-á¹-hitÄ• rammaá¹‡aá¹ƒ icchanti. tenevÄ• ha __ ``tampi tesaá¹ƒ rucimattam
__yujjamÄ• nakapaccayuppannavasena vÄ• _ti yasmiá¹ƒ yasmiá¹ƒ paccaye anulomato á¹-h
paccayuppannaá¹ƒ bhavituá¹ƒ yujjati, tassa tassa vasenÄ• ti attho. __na vicÄ• ritaá¹ƒ_ suvi

adhippÄ• yo. __navÄ• _ti Ä• rammaá¹‡aanantarasamanantarÅ«panissayapurejÄ• tÄ• seva
__tampi_ tesaá¹ƒ navannaá¹ƒ paccayÄ• naá¹ƒ anulomato alabbhamÄ• nataá¹ƒ.

191-195__._ __na aÃ±Ã±amaÃ±Ã±ena ghaá¹-itassa mÅ«lassÄ• _ti aÃ±Ã±amaÃ±Ã±apacca
yojitassa sattamassa mÅ«lassa vitthÄ• ritattÄ• . __sabbaá¹ƒ sadisa_nti sabbapÄ• á¸·igama

__imasmiá¹ƒ ... pe ... veditabbo_ti ettha __imasmiá¹ƒ etthÄ• _ti dve bhummaniddesÄ• . tes
paccanÄ«yÄ• nulometi aá¹-á¹-hakathÄ• yameva dassitoti adassitassa visayaá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. __pi-saddenÄ• _ti ``imesampÄ«â€™â€™ ti ettha pi-saddena. __kismiÃ±ci_ pacca
labhantÄ• nipi cakkhÄ• dÄ«ni vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni ca indriyaá¹ƒ na labhantÄ«ti k
``yebhuyyenÄ• â€™â€™ _ti vuttaá¹ƒ, katipayaá¹ƒ na labhatÄ«ti vuttaá¹ƒ hoti. __maggapac
nayo. __yathÄ• vuttÄ• nÄ«_ti paÃ±cavokÄ• rapavattiasaÃ±Ã±abhavapariyÄ• pannÄ• ni kaá
cittasamuá¹-á¹-hÄ• narÅ«pÄ• nÄ«ti \Be 288/ adhippÄ• yo. __ye rÅ«padhammÄ• naá¹ƒ pac
hetuadhipatisahajÄ• tÄ• dipaccayÄ• rÅ«padhammÄ• naá¹ƒ paccayÄ• honti, eteyeva hetua
289/ na labhanti. __eteyevÄ• _ti vacanena aÃ±Ã±e katipaye labhantÄ«ti siddhaá¹ƒ hotÄ«ti t
``pacchÄ• jÄ• tÄ• ... pe ... labhatÄ«â€™â€™ _ti Ä• ha. ayaÃ±ca paccayalÄ• bho na janaka
dassetuá¹ƒ __ ``labbhamÄ• nÄ• ... pe ... dassanaâ€™â€™ _nti vuttaá¹ƒ. __dhammavasen
paccayuppannadhammavasena. __indriya_nti indriyapaccayaá¹ƒ. __yadi eva_nti kaá¹-attÄ•
labhati, taá¹ƒ taá¹ƒ yadi vattabbaá¹ƒ, evaá¹ƒ sante rÅ«padhammesu bhÅ«tarÅ«pÄ• niyeva
labhantÄ«ti Ä• ha __ ``upÄ• dÄ• rÅ«pÄ• ni ... pe ... vattabbaâ€™â€™ _nti. __taá¹ƒ pana_ u
aÃ±Ã±amaÃ±Ã±apaccayÄ• lÄ• bhavacanaá¹ƒ. __arÅ«pindriyÄ• lÄ• bha_nti arÅ«pÄ«naá¹ƒ
indriyapaccayÄ• lÄ• bhaá¹ƒ.

196-197__._ bahugaá¹‡anampi Å«nataragaá¹‡anena yojitaá¹ƒ Å«nataragaá¹‡ameva hotÄ«
``yadipi tikÄ• dÄ«su `hetuyÄ• paÃ±cÄ• â€™ ti idaá¹ƒ natthÄ«â€™â€™ _ti. __anuttÄ• naá¹
gambhÄ«raá¹ƒ. yathÄ• ca bhÅ«tarÅ«pÄ• ni nÄ• rammaá¹‡apaccayÄ• aÃ±Ã±amaÃ±Ã±apa
paá¹-isandhikkhaá¹‡e vatthurÅ«panti Ä• ha __ ``vatthupi pana labhatÄ«â€™â€™ _ti. yathÄ•
ekamÅ«lakaá¹ƒ ``dumÅ«lakaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ __idhÄ• pi dumÅ«lakaá¹ƒ ``timÅ

203-233__._ __cetanÄ• mattasaá¹…gÄ• hake_ti cetanÄ• mattaá¹ƒyeva paccayuppannaá¹ƒ
hi ``nakammapaccayÄ• hetupaccayÄ• â€™â€™ ti vattuá¹ƒ sakkÄ• . __evaá¹ƒpakÄ• re_ti i
``tÄ«á¹‡Ä«tiÄ• dÄ«sÅ«â€™â€™ ti ettha Ä• di-saddassa atthavacananti dassento __ ``Ä• di
hotÄ«â€™â€™ _ti Ä• ha. __rÅ«pampi labbhati_ cetanÄ• mattameva asaá¹…gaá¹‡hanato.

paccayapaccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-iccavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sahajÄ• tavÄ• ravaá¹‡á¹‡anÄ•

234-242__._ __sahajÄ• tapaccayakaraá¹‡a_nti sahajÄ• taá¹ƒ paccayadhammaá¹ƒ paccaya
__sahajÄ• tÄ• yattabhÄ• vagamana_nti sahajÄ• te paccayadhamme Ä• yattabhÄ• vassa \B
attanÄ• sahajÄ• tapaccayÄ• yattavuttitÄ• \Ne 290/. ettha ca sahajÄ• tapaccayasaá¹…khÄ•
karotÄ«ti sahajÄ• to, tathÄ• pavatto paccayuppannadhammo. tattha pavattamÄ• no sahajÄ•
paccayuppannassa attanÄ• sahajÄ• taá¹ƒ paccayadhammaá¹ƒ paccayaá¹ƒ katvÄ• pavatti
tadÄ• yattabhÄ• vÅ«pagamanaÃ±ca vadatÄ«ti vuccati, tasmÄ• vuttaá¹ƒ __ ``sahajÄ• tasac
_nti. __tassa karaá¹‡assa gamanassa vÄ• _ti tassa yathÄ• vuttassa sahajÄ• tapaccayakara
sahajÄ• tÄ• yattabhÄ• vÅ«pagamanassa vÄ• . ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• toâ€™â€™
sahajÄ• taá¹ƒ taá¹ƒsahabhÄ• vitaÃ±ca paccayaá¹ƒ katvÄ• ti ayamatthoti Ä• ha __ ``kusalÄ•
kammabhÄ• vatoâ€™â€™ _ti. sahajÄ• tapaccayasahabhÄ• vÄ«naá¹ƒ paccayÄ• naá¹ƒ saá
``sahajÄ• tÄ• yattabhÄ• vagamanaá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ.

__taá¹ƒkammabhÄ• vato_ti tesaá¹ƒ yathÄ• vuttapaccayakaraá¹‡atadÄ• yattabhÄ• vagama
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• toti kusalaá¹ƒ dhammaá¹ƒ paa
hutvÄ• â€™â€™ ti paá¹-iccasaddaá¹ƒ Ä• haritvÄ• attho vutto, taá¹ƒ ``paá¹-iccattho sahajÄ•
vuttaá¹ƒ. sahajÄ• tasaddayoge kusalaá¹ƒ dhammanti upayogavacanassa yutti na vuttÄ• , ``
hutvÄ• â€™â€™ ti pana vuttattÄ• karaá¹‡atthe upayogavacananti dassitanti keci. nissayav
dhammaá¹ƒ nissayatthena paccayaá¹ƒ katvÄ• ti vadantena idhÄ• pi ``kusalaá¹ƒ dhammaá¹
katvÄ• â€™â€™ ti ayamattho vuttoyeva hoti, paá¹-iccasaddÄ• haraá¹‡ampi imamevatthaá¹
daá¹-á¹-habbaá¹ƒ. upÄ• dÄ• rÅ«paá¹ƒ kiÃ±ci bhÅ«tarÅ«passa anupÄ• lakaá¹ƒ upatthambha
sahajÄ• talakkhaá¹‡ena na hoti, tasmÄ• paá¹-iccatthaá¹ƒ na pharatÄ«ti Ä• ha __ ``paá¹-icc
dÄ«pito paccayo na hotÄ«â€™â€™ _ti. __nidassanavasena vutta_nti udÄ• haraá¹‡avasena
attho. __yathÄ• vutto_ti paá¹-iccatthapharaá¹‡avasena vutto. yathÄ• ca upÄ• dÄ• rÅ«paá¹
upÄ• dÄ• rÅ«passa ca paccayo na hoti, evaá¹ƒ á¹-hapetvÄ• cha vatthÅ«ni sesarÅ«pÄ• ni a
na hotÄ«ti dassento __ ``vatthuvajjÄ• ni rÅ«pÄ• ni ca arÅ«pÄ• naâ€™â€™ _nti Ä• ha.

sahajÄ• tavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paccayavÄ• ravaá¹‡á¹‡anÄ•

<243> __pati-saddo_ \Be 290/ \Ne 291/__ patiá¹-á¹-hatthaá¹ƒ dÄ«peti_ ``sÄ• re patiá¹-á¹-hi
__aya-saddo gatiá¹ƒ dÄ«peti_ ``eti etthÄ• ti ayoâ€™â€™ ti.

__bhÅ«tupÄ• dÄ• rÅ«pÄ• ni saha saá¹…gaá¹‡hitvÄ• vuttaá¹ƒ_ upÄ• dÄ• rÅ«pÄ• naá¹ƒ viy
katvÄ• . yadi evaá¹ƒ kasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``mahÄ• bhÅ«te nissÄ• ya cittasamuá¹
upÄ• dÄ• rÅ«paâ€™â€™ nti upÄ• dÄ• rÅ«paá¹ƒyeva dassitanti Ä• ha __ ``aá¹-á¹-hakathÄ•

<255> __paá¹-iccavÄ• re sahajÄ• te_ti paá¹-iccavÄ• re sahajÄ• tapaccayavaá¹‡á¹‡anÄ• ya
kammajÄ• naá¹ƒ utujÄ• naÃ±ca vasena attho vuttoti yojanÄ• . tathÄ• hi tattha vuttaá¹ƒ
``dvisantatisamuá¹-á¹-hÄ• nabhÅ«tavasena vuttaâ€™â€™ nti (Paá¹-á¹-h-a I 57). __kamme
janakakammapaccaye gahite. __ekantÄ• nekantakammajÄ• na_nti ekantena kammajÄ• naá
tattha asaÃ±Ã±abhave ekantakammajaá¹ƒ nÄ• ma jÄ«vitindriyaá¹ƒ, itaraá¹ƒ upÄ• dÄ• rÅ«p
ekantakammajaá¹ƒ, tadubhayampi tattha ekajjhaá¹ƒ katvÄ• vuttaá¹ƒ, ``mahÄ• bhÅ«te paá¹
kaá¹-attÄ• rÅ«paâ€™â€™ nti idaá¹ƒ pana kammasamuá¹-á¹-hÄ• navaseneva vuttanti. __so
yathÄ• dassito paá¹-iccavÄ• re sahajÄ• tapaccaye attho vutto, so idha na adhippeto. kasmÄ
``kaá¹-attÄ• ... pe ... gahitattÄ• â€™â€™ _ti. __taá¹ƒ pahÄ• yÄ• _ti taá¹ƒ paá¹-iccavÄ• re v
aggahetvÄ• . __yathÄ• gahitassÄ• _ti ``asaÃ±Ã±a ... pe ... kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ
eva gahitassa. __paá¹-icca paccayÄ• _ti idaá¹ƒ dvinnaá¹ƒ vÄ• rÄ• naá¹ƒ upalakkhaá¹‡aá¹ƒ
Ä• gatanayena mahÄ• bhÅ«te paá¹-icca, paccayavÄ• re Ä• gatanayena mahÄ• bhÅ«te pac
na nivÄ• retabbÄ• , tasmÄ• ``upÄ• dÄ• rÅ«pasaá¹…khÄ• taá¹ƒ kaá¹-attÄ• rÅ«paâ€™â€™
kaá¹-attÄ• rÅ«paá¹ƒ avisesetvÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ nivattetabbÄ• naá¹ƒ utucittÄ• hÄ
atthitÄ• ya kaá¹-attÄ• ... pe ... visesanaá¹ƒ daá¹-á¹-habbanti evamettha yojanÄ• veditabbÄ

286-287__._ __ekaccassa rÅ«passÄ• _ti ahetukacittasamuá¹-á¹-hÄ• nassa. ito paresupi ek
nayo. __cakkhÄ• didhammavasenÄ• _ti cakkhÄ• yatanÄ• dirÅ«padhammavasena.
__cittasamuá¹-á¹-hÄ• nÄ• dikoá¹-á¹-hÄ• savasenÄ• _ti cittajÄ• dirÅ«padhammabhÄ• gavas
satipi imassa nayassa \Ne 292/ nahetumÅ«lakatte \Be 291/ nonatthinovigatesu ekanti gaá¹‡
rÅ«paá¹ƒ sabbassa rÅ«passa vasena gaá¹‡anÄ• labbhati catusantativasena vattamÄ• nes
rÅ«padhammesu vajjitabbassa abhÄ• vÄ• .

paccayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nissayavÄ• ravaá¹‡á¹‡anÄ•

329-337__._ __nissayapaccayabhÄ• va_nti nissayavÄ• re vuttassa sahajÄ• tapurejÄ• tassa
dhammassa paccayabhÄ• vaá¹ƒ paccayavÄ• rena niyametunti yojanÄ• . tathÄ• paccayavÄ
vuttassa paccayadhammassa sahajÄ• tapurejÄ• tabhÄ• vaá¹ƒ nissayavÄ• rena niyametunti
paccayaá¹-á¹-hanissayaá¹-á¹-hÄ• naá¹ƒ pariyÄ• yantarena pakÄ• sitattÄ• atthato bhedÄ• b
tena vuttaá¹ƒ __ ``paccayattaá¹ƒ nÄ• ma nissayattaá¹ƒ, nissayattaá¹ƒ nÄ• ma paccayattaâ€

nissayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¹ƒsaá¹-á¹-havÄ• ravaá¹‡á¹‡anÄ•

351-368__._ __sÄ• _ti savatthukÄ• paá¹-isandhi. __idhÄ• pÄ«_ti imasmiá¹ƒ saá¹ƒsaá¹-á¹-h
__adhipatipurejÄ• tÄ• sevanesu_ anulomato __nakammanavipÄ• kanajhÄ• nanavippayutte
labbhati, __aÃ±Ã±esu_ sahajÄ• tÄ• dÄ«su __anulomato_ hetuÄ• dÄ«su __paccanÄ«yato c
labbhatÄ«ti. tenÄ• ha __ ``labbhamÄ• napaccayesÅ«â€™â€™ _ti. __imassa visesassÄ• _ti
visesassa dassanatthaá¹ƒ uddhaá¹-Ä• , tasmÄ• tÄ• disassa visesassa dassetabbassa abh
paá¹-isandhi anuddhaá¹-Ä• , na vippayutte paccanÄ«yato á¹-hite abhÄ• vatoti attho.
__hetupaccayavirahitamattadassanattha_nti iminÄ• bhÅ«takathanaá¹ƒ ahetukaggahaá¹‡aá
byabhicÄ• ranivattananti dasseti. __ ``ahetukavipÄ• kakiriyavasenÄ• â€™â€™ ti bhavitabba
maggassa.

369-391__._ ``hetumhi \Ne 293/ anulomato á¹-hite jhÄ• namaggÄ• paccanÄ«yato na labbh
idha aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ hetupaccayÄ• divasena uppajjamÄ• no \Be 292/
sabbaá¹-á¹-hÄ• nikÄ• Ä• hÄ• rindriyajhÄ• namaggÄ• cÄ• ti ime aá¹-á¹-ha paccaye alabhan
paá¹-iccavÄ• re anulomapaccanÄ«yavaá¹‡á¹‡anÄ• yaá¹ƒ vuttena nayena vedituá¹ƒ sakkÄ•
... pe ... nayenÄ• â€™â€™ _ti. __sesesÅ«_ti ahetukamohavajjÄ• hetukesu __paÃ±caviÃ±Ã
jhÄ• napaccayaá¹ƒ labhanti, _ tasmÄ• ``ahetukamohova jhÄ• namaggapaccayaá¹ƒ labhatÄ
vattuá¹ƒ, kiÃ±ca __paccanÄ«yÄ• nulome dvinnaá¹ƒ paccayÄ• naá¹ƒ anulomena_ anulomav
ekekasseva yojanÄ• ya Ä• gatattÄ• , tasmÄ• ahetukamohova maggapaccayaá¹ƒ labhatÄ«t

saá¹ƒsaá¹-á¹-havÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sampayuttavÄ• ravaá¹‡á¹‡anÄ•

392-400__._ __sadisaá¹ƒ sampayutta_nti ``yaá¹ƒ sadisaá¹ƒ, taá¹ƒ saá¹ƒsaá¹-á¹-haâ€™â€™
sampayuttaá¹ƒ na hoti ``saá¹ƒsaá¹-á¹-hÄ• yojitÄ• hayÄ• â€™â€™ tiÄ• dÄ«su. __asaá¹ƒsa
yaá¹ƒ na saá¹ƒsaá¹-á¹-haá¹ƒ antarantarÄ• uppajjamÄ• nena vokiá¹‡á¹‡ampi vimissatÄ• ya
vuccamÄ• naá¹ƒ, taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ na hoti ``yÄ• sÄ• vÄ«maá¹ƒsÄ• ... pe ... kosajj
tiÄ• dÄ«su. evaá¹ƒ asampayuttassapi saá¹ƒsaá¹-á¹-hapariyÄ• yo asaá¹ƒsaá¹-á¹-hassa ca sa
atthÄ«ti tadubhayaá¹ƒ itaretaraá¹ƒ niyametÄ«ti dassanatthaá¹ƒ vÄ• radvayadesanÄ• ti dass
... pe ... niyÄ• makaá¹ƒ hotÄ«â€™â€™ _ti, saá¹ƒsaá¹-á¹-hasaddo hi vokiá¹‡á¹‡aá¹-á¹-ho na
ca sadisattho, tasmÄ• yathÄ• saá¹ƒsaá¹-á¹-hasaddo sampayuttasaddÄ• pekkho sadisattha
ekuppÄ• dÄ• disabhÄ• vameva atthaá¹ƒ bodheti, evaá¹ƒ sampayuttasaddopi saá¹ƒsaá¹-á¹-h
vokiá¹‡á¹‡aá¹-á¹-hato vinivattitvÄ• ti aÃ±Ã±amaÃ±Ã±Ä• pekkhassa saddadvayassa aÃ±Ã±a
veditabbÄ• .

sampayuttavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paÃ±hÄ• vÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

401-403__._ __te_ \Be 293/ \Ne 294/ __paccaye_ti te hetuÄ• dike paccaye. __paá¹-ipÄ• á¹-
paccayapaá¹-ipÄ• á¹-iyÄ• kusalÄ• dipadapaá¹-ipÄ• á¹-iyÄ• vÄ• ti Ä• saá¹…kÄ• yaá¹ƒ ubha
dassento paá¹-hamaá¹ƒ tÄ• va sandhÄ• yÄ• ha __ ``yathÄ• kkamenÄ• â€™â€™ _tiÄ• di. ta
Ä• rammaá¹‡apaccayoâ€™â€™ tiÄ• dinÄ• nayena desanÄ• kkamena yÄ• ya paá¹-ipÄ• á¹-
Ä• gatÄ• , tadanurÅ«paá¹ƒ te dassetunti. dutiyaá¹ƒ pana dassetuá¹ƒ __ ``kusalo kusalassÄ•
vuttaá¹ƒ. sÄ• panÄ• yaá¹ƒ padapaá¹-ipÄ• á¹-i yasmÄ• na kusalapadadassanamattena das
ekadesena sakalaá¹ƒ nayato dassento Ä• ha __ ``kusalo kusalassÄ• ti ... pe ... hotÄ«â€™â€
nidassanamattena ``kusalo kusalassÄ• â€™â€™ ti padena. __sabbo pabhedo_ti yaá¹ƒ tatth
kusalassÄ• â€™â€™ tiÄ• diko yattako pabhedo vissajjanaá¹ƒ labhati, so sabbo pabhedoti a
paá¹-ipÄ• á¹-iyÄ• dassetu_nti te hetuÄ• dipaccaye kusalÄ• dipadapaá¹-ipÄ• á¹-iyÄ• dasset

<404> phalavisesaá¹ƒ Ä• kaá¹…khantÄ• paá¹-iggÄ• hakato viya dÄ• yakatopi yathÄ• dak
dÄ• naá¹ƒ dentÄ«ti Ä• ha __ ``visuddhaá¹ƒ katvÄ• â€™â€™ _ti. __tesanti vattabbatÄ• raha
sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ Ä• veá¹‡ikataá¹ƒ dasseti. kÄ• maá¹ƒ aggamaggapurecÄ• rika
hutvÄ• taá¹ƒ paccavekkhatÄ«ti na taá¹ƒ idha gahitaá¹ƒ. __ta_nti vodÄ• naá¹ƒ. __gotrabhuc
aá¹-á¹-hamakassa uppajjanakÄ• le ``gotrabhÅ«â€™â€™ ti vattabbatÄ• rahaá¹ƒ cittaá¹ƒ. go
sotÄ• pannÄ• digotrÄ• bhibhÄ• vÄ«ti vÄ• __gotrabhucitta_nti evamettha attho veditabbo. _
vavatthapeti, _ ``tebhÅ«makakusalamevÄ• â€™â€™ ti ettha viya na paccayadhammanti att
``kusalacittasamaá¹…gissÄ• â€™â€™ tiÄ• dinÄ• puggalÄ• masanadesanato aÃ±Ã±attÄ• ,
gaá¹‡heyyÄ• ti adhippÄ• yo.

<405> rÄ• garahitassa viya somanassarahitassa ca rÄ• gassa na Ä• rammaá¹‡e assÄ• da
ajjhupekkhanatoti vuttaá¹ƒ __ ``assÄ• danaá¹ƒ ... pe ... kiccaâ€™â€™ _nti. sahasÄ• kÄ• ra
uppilÄ• vitasabhÄ• vÄ• ya pÄ«tiyÄ• Ä• hitavisesÄ• ya taá¹‡hÄ• ya taá¹ƒ taá¹‡hÄ• bhinand
sandhÄ• yÄ• ha \Be 294/ __ ``pÄ«tikiccasahitÄ• ya taá¹‡hÄ• ya kiccaâ€™â€™ _nti. yathÄ•
yathÄ• vuttakiccavisesÄ• ya pÄ«tiyÄ• Ä• hitavisesÄ• taá¹‡hÄ• taá¹‡hÄ• bhinandanÄ• , ev
veditabbÄ• . yasmÄ• pana sÄ• \Ne 295/ atthato paccayavisesavisiá¹-á¹-hÄ• diá¹-á¹-hiyeva
``diá¹-á¹-hÄ• bhinandanÄ• diá¹-á¹-hiyevÄ• â€™â€™ _ti. __ettha panÄ• _ti ``abhinandatÄ«â
taá¹‡hÄ• diá¹-á¹-hivasena vuttesu etesu pana dvÄ«su atthesu. __abhinandantassÄ• _ti idaá
diá¹-á¹-hÄ• bhinandanaá¹ƒyeva sandhÄ• ya vuttanti adhippÄ• yena __ ``pacchimatthameva
vuttaá¹ƒ. __abhinandantassÄ• _ti pana avisesato vuttattÄ• taá¹‡hÄ• vasena diá¹-á¹-hivase
ayamettha attho adhippeto, tasmÄ• __ ``abhinandanÄ• ... pe ... na sakkÄ• vattuâ€™â€™
vacanamanokÄ• saá¹ƒ. kasmÄ• ? diá¹-á¹-hirahitepi santÄ• ne abhinandanassa vuttattÄ• . _
taá¹‡hÄ• bhinandanavaseneva vutto attho purimo attho. __dvÄ«su pana somanassasahaga
diá¹-á¹-hirahitÄ• ni somanassasahagatacittÄ• ni sandhÄ• yÄ• ha. __yathÄ• vuttenÄ• _ti ``sa
somanassassÄ• â€™â€™ tiÄ• dinÄ• vuttena somanassena assÄ• dentassa, rÄ• gena ca t

cittesu assÄ• dentassa, catÅ«supi somanassasahagatacittesu sappÄ«tikataá¹‡hÄ• ya abhin
diá¹-á¹-hisampayuttesu diá¹-á¹-hÄ• bhinandanÄ• ya abhinandantassa diá¹-á¹-hi uppajjatÄ«ti
veditabbÄ• . tena vuttaá¹ƒ __ ``itipi sakkÄ• yojetuâ€™â€™ _nti. yathÄ• diá¹-á¹-hÅ«panissa
diá¹-á¹-hÄ• bhinandanÄ• sambhavati, evaá¹ƒ taá¹‡hÅ«panissayato taá¹‡hÄ• bhinandanÄ•
daá¹-á¹-habbaá¹ƒ. ``abhinandati rÄ• go uppajjatÄ«â€™â€™ ti vacanato sappÄ«tikataá¹‡hÄ•
rÄ• guppattipi vattabbÄ• , na vÄ• vattabbÄ• taá¹‡hÄ• bhinandanÄ• ya eva rÄ• guppattiyÄ•

<406> ``tadÄ• rammaá¹‡atÄ• yÄ• â€™â€™ ti vattabbe __ ``tadÄ• rammaá¹‡atÄ• â€™â€™
``vibhattilopo hettha katoâ€™â€™ _ti. __tadÄ• rammaá¹‡atÄ• _ti ettha tÄ• -saddÄ• bhidhey
pana tadÄ• rammaá¹‡asaddÄ• bhidheyyato aÃ±Ã±o natthÄ«ti dassento Ä• ha __ ``bhÄ• va
natthÄ«â€™â€™ _ti. etena sakatthe ayaá¹ƒ __tÄ• _-saddoti dasseti. tenÄ• ha __ ``vipÄ• ko
tadÄ• rammaá¹‡abhÄ• vabhÅ«toti atthoâ€™â€™ _ti. etasmiÃ±catthe ``tadÄ• rammaá¹‡atÄ
daá¹-á¹-habbaá¹ƒ. __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana ... pe ... na vutta_nti yadipi kÄ• mÄ• vaca
\Be 295/ Ä• rammaá¹‡aá¹ƒ labbhati, taá¹ƒ pana viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä
viya na ekantena imassa vipÄ• kacittassa idaá¹ƒ kammaá¹ƒ Ä• rammaá¹‡anti vavatthitaá¹ƒ
kÄ• mÄ• vacaravipÄ• kacittÄ• naá¹ƒ bahubhedattÄ• , tasmÄ• taá¹ƒ labbhamÄ• nampi na v
taá¹ƒ labbhamÄ• nampi na dassitamevÄ• ti Ä• saá¹…kÄ• yaá¹ƒ Ä• ha __ ``tadÄ• rammaá¹‡
__anulomato samÄ• pajjane yebhuyyena Ä• sannasamÄ• pattiyÄ• Ä• rammaá¹‡abhÄ• vo
``paá¹-ilomato vÄ• ekantarikavasena vÄ• â€™â€™ ti vacanaá¹ƒ niratthakaá¹ƒ siyÄ• ti adhi
anÄ• sannÄ• pi samÄ• patti Ä• rammaá¹‡aá¹ƒ bhaveyya, na sakkÄ• paá¹-ikkhipitunti \Ne 2
``yebhuyyenÄ• â€™â€™ _ti vuttaá¹ƒ. __evaá¹ƒ satÄ«_ti yadi Ä• vajjanÄ• ya eva Ä• ramma
khandhÄ• naá¹ƒ abyÄ• katÄ• rammaá¹‡atÄ• adhippetÄ• , evaá¹ƒ sante. __vattabbaá¹ƒ siy
``iddhividhaÃ±Ä• á¹‡assÄ• â€™â€™ ti ca pÄ• á¸·iyaá¹ƒ vattabbaá¹ƒ siyÄ• tassÄ• pi Ä• vaj
__taá¹ƒ na vutta_nti taá¹ƒ abyÄ• kataá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ ``kusalÄ• khandhÄ• iddh
ti na vuttaá¹ƒ. __hontÄ«_ti Ä• rammaá¹‡aá¹ƒ honti. __tÄ• nÄ«_ti cetopariyaÃ±Ä• á¹‡Ä• dÄ«
cetopariyaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ aÃ±Ã±esaÃ±ca kusalÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avas

407-409__._ Ä• dÄ«navadassanena sabhÄ• vato ca aniá¹-á¹-hatÄ• mattavasena ca doman
yojetabbaá¹ƒ. Ä• ghÄ• tavatthuÄ• dibhedena __akkhantibhedÄ• _ veditabbÄ• .

<410> __sabbassÄ• _ti pakaraá¹‡aparicchinne gayhamÄ• ne sabbassa abyÄ• katassa, att
sabbassa Ã±eyyassÄ• ti attho. __asakkuá¹‡eyyattÄ• _ti idaá¹ƒ vattabbassa anantÄ• parime
aÃ±Ã±Ä• á¹‡apaá¹-ighÄ• tato.

<417> vodÄ• nasaá¹…khÄ• taá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ apubbato na hotÄ«ti vuttaá¹ƒ __ ``apu
vuá¹-á¹-hÄ• naá¹ƒ bhavaá¹…gamevÄ• â€™â€™ _ti. taÃ±hi yathÄ• laddhassa visesassa vo
paguá¹‡abhÄ• vÄ• pÄ• danaá¹ƒ apubbaá¹ƒ nÄ• ma na hoti. tathÄ• hi vuttaá¹ƒ ``heá¹-á¹-hi
paguá¹‡ajjhÄ• naá¹ƒ uparimassa uparimassa padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• vodÄ• nam

vuttaâ€™â€™ nti. __avajjetabbattÄ• vattabbaá¹ƒ natthÄ«_ti kusalabhÄ• vena \Be 296/ san
abhÄ• vato vibhajitvÄ• vattabbaá¹ƒ natthi, tasmÄ• yadettha visesanaá¹ƒ labbhati, taá¹ƒ da
``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... pe ... samÄ• pattiyÄ• â€™â€™ _ti Ä• ha. __c
vuttamevÄ• _ti paá¹-á¹-hÄ• ne pana ``kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppaj
``kiriyÄ• nantaraá¹ƒ tadÄ• rammaá¹‡abhÄ• veâ€™â€™ ti yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ
cittuppÄ• dakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

__tÄ• ubhopÄ«_ti yÄ• ``kusalavipÄ• kÄ• hetukasomanassasahagatÄ• upekkhÄ• sahagat
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo vuttÄ• , tÄ• ubhopi somanassasahagatamanoviÃ±Ã±Ä• á¹‡a
dasannaá¹ƒ kÄ• mÄ• vacarabhavaá¹…gÄ• naá¹ƒ attano tadÄ• rammaá¹‡akÄ• le santÄ«raá
anantarapaccayabhÄ• vato. upekkhÄ• sahagatÄ• pana yathÄ• vuttÄ• naá¹ƒ dasannaá¹ƒ vi
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ attano \Ne 297/ tadÄ• rammaá¹‡Ä• dikÄ• le voá¹-á¹-hab
manodhÄ• tukiriyassa bhavaá¹…gakÄ• leti yojetabbaá¹ƒ.

<423> __paá¹-ivijjhitvÄ• _ti jÄ• nitvÄ• . __daá¸·haá¹ƒ na gahetabba_nti daá¸·haggÄ• haá¹ƒ
__balavato ... pe ... vipaccanato_ti etena balavatÄ• dubbalatÄ• ca appamÄ• á¹‡aá¹ƒ, katol
dasseti. katokÄ• satÄ• ca avasesapaccayasamavÄ• ye vipÄ• kÄ• bhimukhatÄ• ti daá¹-á¹-h
balavaá¹ƒ dubbalaá¹ƒ vÄ• ti attho. __vipÄ• kajanakampi kiÃ±ci kammaá¹ƒ upanissayapacca
vattuá¹ƒ_. sati hi kammaupanissayapaccayÄ• naá¹ƒ avinÄ• bhÄ• ve vipÄ• kattike upanissay
kammapaccayo visuá¹ƒ na uddharitabbo siyÄ• , vedanÄ• ttike ca upanissaye paccanÄ«yato
saddhiá¹ƒ aá¹-á¹-hÄ• ti na vattabbaá¹ƒ siyÄ• ti adhippÄ• yo. paccayadvayassa pana labbha
upanissaye gahitepi kammapaccayo uddharitabboyevÄ• ti sakkÄ• vattuá¹ƒ. labbhamÄ• nas
Ã±Ä• yÄ• gataá¹ƒ, tathÄ• upanissaye paccanÄ«yato á¹-hitepi kammapaccayo vattabbova u
vipÄ• kaá¹ƒ janentaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayo na hotÄ«ti na vattabbamevÄ• ti

__parassa_ \Be 297/ __pavattaá¹ƒ omÄ• na_nti parasantÄ• ne attÄ• naá¹ƒ uddissa pavatta
__tesÅ«_ti yo anena pubbe hato, tassa Ã±Ä• timittesu. mÄ• tughÄ• tanatthaá¹ƒ pavattitatÄ•
__mÄ• tughÄ• takammena sadisatÄ• , _ yathÄ• ca __Ä• á¹‡attiyaá¹ƒ pahÄ• repi_ eseva na
nayo dvÄ«hi pakÄ• rehÄ«ti etthÄ• pÄ«â€™â€™ _ti.

vaá¹-á¹-anissito dÄ• nÄ• divasena saddhaá¹ƒ uppÄ• dento rÄ• gaá¹ƒ upanissÄ• ya dÄ• nÄ
nÄ• ma, na vivaá¹-á¹-anissito avisesena vuttattÄ• ti Ä• ha __ ``iminÄ• adhippÄ• yena vadat
__etesa_nti kÄ• yikasukhadukkhÄ• naá¹ƒ. __ekatopÄ«_ti idaá¹ƒ yadipi ekasmiá¹ƒ santÄ• n
ekasmiá¹ƒ khaá¹‡e uppatti natthi, paccayasamÄ• yogo pana tesaá¹ƒ ekajjhampi hotÄ«ti kat

<425> __purimavÄ• resu viyÄ• _ti paá¹-iccavÄ• rÄ• dÄ«su purimesu viya. __imasmi_nti pa
uppatti vuccatÄ«_ti hetuÄ• dinÄ• tena tena paccayena taá¹ƒtaá¹ƒpaccayuppannassa uppat
__tesaá¹ƒ tesaá¹ƒ dhammÄ• na_nti hetuÄ• dÄ«naá¹ƒ tesaá¹ƒ tesaá¹ƒ paccayadhammÄ• na

__taá¹ƒtaá¹ƒpaccayabhÄ• vo_ti hetuÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒpaccayabhÄ• vo vuccati. tenev
``kusalo dhammo uppajjatÄ«â€™â€™ tiÄ• dinÄ• tattha tattha uppÄ• daggahaá¹‡aá¹ƒ kataa
dhammassa hetupaccayena paccayoâ€™â€™ tiÄ• dinÄ• paccayabhÄ• vo gahito. __tenÄ•
paccayabhÄ• vena. __idhÄ• _ti paÃ±hÄ• vÄ• re.

<427> __patiá¹-á¹-hÄ• bhÅ«tassÄ• _ti nissayabhÅ«tassa. __kammapaccayo_ti sahajÄ• tak
__dukamÅ«lakadukÄ• vasÄ• nÄ• _ti ``kusalo ca abyÄ• kato ca dhammÄ• kusalassa ca aby
ti evaá¹ƒ dukamÅ«lakadukÄ• vasÄ• nÄ• katvÄ• vuttapaÃ±hÄ• . __tatthÄ• _ti paccayavÄ•
dhammÄ• _ti kusalÄ• byÄ• katappabhedÄ• paccayuppannÄ• dhammÄ• . __yato tato vÄ•
yato tato vÄ• kusalÄ• byÄ• katavasena __ubhayapaccayato uppattimattameva tattha_ pacc
ubhayassa_ yathÄ• vuttassa paccayuppannassa __ubhinnaá¹ƒ_ yathÄ• vuttÄ• naá¹ƒyeva p
__paccayabhÄ• vo na adhippeto_ uppÄ• dapadhÄ• nattÄ• tassÄ• desanÄ• yÄ• ti adhippÄ
nissayaatthiavigatabhÅ«tÄ• paccayadhammÄ• na labbhanti, tasmÄ• kusalo ca ... pe ... na

paÃ±hÄ• vÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±hÄ• vÄ• rassa ghaá¹-ane anulomagaá¹‡anÄ•

<439> __etthÄ• _ti \Be 298/ abyÄ• katamÅ«lake. __yadi eva_nti yadi kusalÄ• kusalamÅ«le
labbhati, evaá¹ƒ sante. __gaá¹‡anamattasÄ• maÃ±Ã±ato, na_ paccayasÄ• maÃ±Ã±atoti ad

<440> __nidassanavasena daá¹-á¹-habbo_ yebhuyyena indriyamaggapaccayÄ• naÃ±ca he
__indriyamaggapaccayÄ• ca visabhÄ• gÄ• _ti visesanena yo tattha sabhÄ• gabhÄ• vo, taá
bhÄ• vÄ• bhÄ• vato_ti tasmiá¹ƒ hetupaccayÄ• kÄ• re sati bhÄ• vato, hetudhammÄ• naá¹ƒ h
sahajÄ• tÄ• dipaccayabhÄ• vatoti attho. __adhipatipaccayÄ• dÄ«na_nti adhipatindriyamagg
__visabhÄ• gatÄ• _ hetupaccayassa. __kusalÄ• dihetÅ«na_nti kusalÄ• kusalakiriyÄ• byÄ•
__hetupaccayabhÄ• ve_ti hetupaccayatte hetubhÄ• vena upakÄ• rakatte. __vipÄ• kapaccay
vipÄ• kapaccayabhÄ• vassa abhÄ• vato. na hi vipÄ• kÄ• naá¹ƒ vipÄ• kapaccayatÄ• atthi. v
hetupaccayatÄ• ya atthi sabhÄ• gatÄ• ti Ä• ha __ ``hetuvajjÄ• naâ€™â€™ _nti. __vipÄ• kÄ
bhavitabbaá¹ƒ, _ na hi vipÄ• kadhammadhammanevavipÄ• kanavipÄ• kadhammadhammÄ•
rÄ• santarabhÄ• vatoti adhippÄ• yo. __ubhayapaccayasahite_ti hetuvipÄ• kapaccayasahite
vipÄ• kamhÄ«_ti hetupaccayabhÄ• vena vattamÄ• ne vipÄ• kadhamme. __vipÄ• kapaccaya
vipÄ• kapaccayabhÄ• vÄ• bhÄ• vassa abhÄ• vato. na hi vipÄ• ko vipÄ• kassa vipÄ• kapacc
hetuvipÄ• kapaccayÄ• naá¹ƒ visabhÄ• gatÄ• ti adhippÄ• yo.

idÄ• ni vuttamevatthaá¹ƒ udÄ• haraá¹‡ena samatthento __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di
__hetusahajÄ• tapaccayasahite_ti hetupaccayasahajÄ• tapaccayasahite, ubhayapaccayayu
idaá¹ƒ ``sahajÄ• tapaccayattÄ• bhÄ• voâ€™â€™ ti iminÄ• pi sambandhitabbaá¹ƒ. hetÅ«na

rÄ• simhi hetupaccayabhÄ• vo viya sahajÄ• tapaccayabhÄ• vopi atthÄ«ti. tattha hetuvajjÄ• sahajÄ• tadhammÄ• naá¹ƒ hetudhammassa ca na sabhÄ• gatÄ• vuccati sahajÄ• tapaccay __evamidhÄ• pÄ«_ti yathÄ• hetusahajÄ• tapaccayesu vuttappakÄ• rena natthi visabhÄ• ga hetuvipÄ• kapaccayesu natthi visabhÄ• gatÄ• ti attho. __esa nayo vippayuttapaccayepÄ«_t hetusahajÄ• tapaccayesu visabhÄ• gatÄ• bhÄ• vo vutto, esa nayo hetusahite vippayuttapac hi ``hetuvippayuttapaccayasahite rÄ• simhÄ«â€™â€™ tiÄ• di sakkÄ• yojetunti. paccuppann paccayo pana atÄ«topi anÄ• gatopi kÄ• lavinimuttopi hotÄ«ti paccuppannakkhaá¹‡e hetupa sahajÄ• tÄ• dipaccayabhÄ• vaá¹ƒ sandhÄ• ya tathÄ• bhÄ• vÄ• bhÄ• vavasena sabhÄ• gat nÄ• nÄ• kkhaá¹‡ikÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ hetÅ«naá¹ƒ vipÄ• kÄ• naÃ±ca vasena visab vattabbÄ• ti imamatthaá¹ƒ dasseti __ ``apicÄ• â€™â€™ _tiÄ• dinÄ• .

aggahitavisesato sÄ• maÃ±Ã±ato viseso na suviÃ±Ã±eyyo hotÄ«ti adhippÄ• yenÄ• ha __ ` vÄ«maá¹ƒsÄ• dhipatÄ«ti evaá¹ƒ vattabbaâ€™â€™ _nti.

441-443__._ __ ``itarÄ• ni_ \Ne 300/ __dve labhatÄ«â€™â€™ _ti evaá¹ƒ vattuá¹ƒ na sakkÄ dassitÄ• ni yÄ• ni ``kusalo dhammo kusalassa dhammassa, kusalo dhammo abyÄ• katassa abyÄ• katassa ca, abyÄ• kato dhammo abyÄ• katassÄ• â€™â€™ ti cattÄ• ri vissajjanÄ• ni, hetusahajÄ• tanissayaatthiavigataindriyamaggapaccayesu sampayuttapaccaye paviá¹-á¹-he kusalassa, abyÄ• kato dhammo abyÄ• katassÄ• â€™â€™ ti imÄ• ni dve labhati. yaá¹ƒ sand vuttaá¹ƒ ``sace tehi saddhiá¹ƒ ... pe ... tÄ• neva dve labhatÄ«â€™â€™ ti, tehi pana itarÄ• ni dhammo abyÄ• katassa, kusalo dhammo kusalassa ca abyÄ• katassa cÄ• â€™â€™ ti imÄ• dhammo kusalassa vippayuttapaccayena paccayo hoti. tena vuttaá¹ƒ __ ``itarÄ• ni dve labh purimapÄ• á¹-hoâ€™â€™ _tiÄ• di. __itarÄ• ni dve_ti vÄ• aÃ±Ã±Ä• ni dve, yÄ• ni sampayu vissajjanÄ• ni, vippayuttapavese pana tato aÃ±Ã±Ä• ni aÃ±Ã±athÄ• bhÅ«tÄ• ni dve vissajja vuttaá¹ƒ __ ``kusalo abyÄ• katassa, abyÄ• kato abyÄ• katassÄ• ti dve labhatÄ«ti paá¹-hant Å«nataragaá¹‡anÄ• hetÅ«su vipÄ• kaaÃ±Ã±amaÃ±Ã±Ä• dÄ«su.

__anÄ• maá¹-á¹-havipÄ• kÄ• nÄ«_ti \Be 300/ aggahitavipÄ• kapaccayÄ• ni, ghaá¹-anaá¹ƒ napuá¹ƒsakaniddeso. __na vipÄ• kaheturahitÄ• ni_ sÄ• dhÄ• raá¹‡avasena vuttattÄ• . tena aá¹-á¹-hakathÄ• yaá¹ƒ ``sÄ• maÃ±Ã±ato navannampi hetÅ«naá¹ƒ vasena vuttÄ• nÄ«â€™â labbhatÄ«â€™â€™ ti ca.

__tatthÄ• _ti paÃ±camaghaá¹-anato paá¹-á¹-hÄ• ya paÃ±casu ghaá¹-anesu. tena vipÄ• ker uá¹-á¹-hÄ• naá¹ƒ etassÄ• ti __samuá¹-á¹-hÄ• na_nti ayampi attho sambhavatÄ«ti vuttaá¹ƒ _ kaá¹-attÄ• rÅ«pampi taá¹ƒsamuá¹-á¹-hÄ• naggahaá¹‡eneva saá¹…gaá¹‡hÄ• tÄ«â€™â€™ _ kaá¹-attÄ• rÅ«pampi taá¹ƒsamuá¹-á¹-hÄ• naggahaá¹‡eneva saá¹…gaá¹‡hÄ• tÄ«ti imameva

__evampÄ«_ti ``etesu panÄ• â€™â€™ tiÄ• dinÄ• saá¹…khepato vuttappakÄ• repÄ«ti attho

pe ... vuttanayenapÄ«â€™â€™ _ti. __yo yo paccayo_ti yo yo hetuÄ• dipaccayo __mÅ«labh
paccayÄ• naá¹ƒ. __tappaccayadhammÄ• na_nti tehi hetuÄ• dipaccayehi paccayabhÅ«tÄ• n
__niravasesaÅ«naÅ«nataraÅ«natamalÄ• bhakkamenÄ• _ti te dhammÄ• yesu vissajjanesu
labbhanti \Ne 301/, yesu Å«nÄ• Å«natarÄ• Å«natamÄ• ca labbhanti, tena kamena ghaá¹-a
paccayuppannÄ• pi yathÄ• kkamaá¹ƒ niravasesÄ• dikkameneva labbhanti. tenÄ• ha __ ``ni
veditabboâ€™â€™ _ti.

hetumÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<445> __paÃ±came ekanti sanissayato abyÄ• katamÅ«laá¹ƒ akusala_nti idaá¹ƒ sandhÄ• y
sanissayaá¹ƒ vakkhatÄ«â€™â€™ _ti. __na ida_nti idaá¹ƒ catutthaá¹ƒ ghaá¹-anaá¹ƒ labbhan
vasena ghaá¹-anaá¹ƒ na hoti tassa vakkhamÄ• nattÄ• , tasmÄ• ``Ä• rammaá¹‡avasenevÄ•
atthayojanÄ• .

<446> __sahajÄ• tapurejÄ• tÄ• eko nissayapaccayo_ti iminÄ• satipi paccayadhammabhe
natthÄ«ti dasseti, tathÄ• __ ``atthipaccayoâ€™â€™ _ti iminÄ• pi. avigatapaccayopettha att
saá¹…gahitoti daá¹-á¹-habbo. ``atthiavigatapaccayoâ€™â€™ ti pÄ• á¹-ho. sahajÄ• tÄ• ramm
kevalaá¹ƒ paccayadhammappabhedova, atha kho paccayabhÄ• vabhedopi atthevÄ• ti Ä• ha
abhÄ• vatoâ€™â€™ _ti. vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ \Be 301/ kÄ• tuá¹ƒ __ ``nissay
vuttaá¹ƒ. tattha __sahajÄ• tapurejÄ• tanissayÄ• dÄ«na_nti sahajÄ• tanissayapurejÄ• taniss
__Ä• di_-saddena sahajÄ• tapurejÄ• taatthiavigatabhÄ• ve saá¹…gaá¹‡hÄ• ti. __na paneva
vivaranto __ ``sahajÄ• to hÄ«â€™â€™ _tiÄ• dimÄ• ha. __bhinnasabhÄ• vÄ• _ti samÄ• nep
paccayabhÄ• vavisiá¹-á¹-hena sabhÄ• vena bhinnasabhÄ• vÄ• , na hetupaccayÄ• dayo viya
bhinnasabhÄ• vattÄ• eva. aÃ±Ã±athÄ• ``kusalo kusalassa sahajÄ• tavasena, abyÄ• kato A
adhipatipaccayena paccayo hotÄ«â€™â€™ ti tadubhayaá¹ƒ ekajjhaá¹ƒ katvÄ• vattabbaá¹ƒ
dassento Ä• ha __ ``paÃ±hÄ• vÄ• ravibhaá¹…ge ... pe ... na vuttaâ€™â€™ _nti.

447-452__._ __sÄ• dhÄ• raá¹‡avasenÄ• _ti adhipatindriyabhÄ• vasÄ• maÃ±Ã±ena. tathÄ•
dasseti __ ``adhipatÄ«â€™â€™ _tiÄ• dinÄ• . __dve paccayadhammÄ• _ti vÄ«riyavÄ«maá¹
paccayadhammÄ• , __ekoyeva_ cittÄ• dhipativasena. __samaggakÄ• ni pubbe vattabbÄ• n
adhipatipaá¹-ipÄ• á¹-iyÄ• ti adhippÄ• yo. paá¹-hamaÃ±hi vÄ«riyÄ• dhipati pacchÄ• cittÄ• dh
Ä• hÄ• ramaggapaccayÄ• naá¹ƒ \Ne 302/ __pacchÄ• vuttÄ• ni_ samaggakÄ• ni. __sadisat
``hetuvasena vuttaghaá¹-anehi sadisattÄ• â€™â€™ tiÄ• divacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

457-460__._ __dumÅ«laka_nti kusalÄ• byÄ• katamÅ«lakaá¹ƒ. taá¹ƒ kusalamÅ«lakesu kasn
__ ``abyÄ• katasahitassa kusalassa paccayabhÄ• vadassanavasenÄ• â€™â€™ _ti. __ettha
__yathÄ• vuttesÅ«_ti ``sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayuttavippayuttaat
evaá¹ƒ vuttesu sahajÄ• tÄ• dimÅ«lakesu. __atthiavigatamÅ«lakavajjesÅ«_ti atthiavigatamÅ

avasesesu __Ä• hÄ• rena_ Ä• hÄ• rapaccayena ghaá¹-anÄ• ni na yojitÄ• nÄ«ti sambandho
nissayÄ• divajjesu sahajÄ• tÄ• dÄ«su ghaá¹-anÄ• ni na yojitÄ• nÄ«ti yojanÄ• . __tesÅ«_ti h
Ä• hÄ• re adhipatindriyesu ca taá¹ƒtaá¹ƒghaá¹-anavasena yathÄ• vuttesu yojiyamÄ• nesu.
hetuÄ• diarÅ«padhammÄ• naá¹ƒyeva labbhanato. __tehi ghaá¹-anÄ• nÄ«_ti hetuÄ• dÄ«hi y
__rÅ«pamissakattÄ• bhÄ• venÄ• _ti idaá¹ƒ vuttasadisatÄ• ya kÄ• raá¹‡avacanaá¹ƒ. kasmÄ
atthiavigatamÅ«lakÄ• ni nissayavippayuttaatthiavigatÄ• ni \Be 302/ tehi vajjitÄ• nÄ«ti Ä• ha
panÄ• â€™â€™ _tiÄ• di. nissayÄ• dÄ«hi yojiyamÄ• nÄ• ni adhipatindriyÄ• ni rÅ«pamissakÄ
sambandho. yadi evaá¹ƒ kasmÄ• atthiavigatamÅ«lakesu Ä• hÄ• rena, nissayÄ• dimÅ«lake
katÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``adhipatÄ• hÄ• rindriyamÅ«lakesÅ«â€™â€™ _tiÄ•

473-477__._ edisesu á¹-hÄ• nesu khandha-saddo arÅ«pesveva niruá¸·hoti katvÄ• vuttaá¹ƒ
khandhÄ• yeva paccayuppannabhÄ• vena gahetabbÄ• â€™â€™ _ti. __kaá¹-attÄ• rÅ«pamp
``ekakkhaá¹‡ikakammavasena vuttÄ• nÄ«â€™â€™ ti vacanaá¹ƒ paá¹-ikkhipati. yamatthaá¹
vuttaâ€™â€™ _nti vuttaá¹ƒ, taá¹ƒ pÄ• kaá¹-ataraá¹ƒ karonto __ ``nanÅ«â€™â€™ _tiÄ• diá¹
udÄ• haraá¹‡ena vibhÄ• vetuá¹ƒ __ ``yathÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• rammaá
Ä• rammaá¹‡apaccayabhÄ• vena nissayapaccayabhÄ• vena ca. kammassa ca paccayabhÄ
``kammampi Ä• rammaá¹‡apaccayabhÄ• vena vattabbaâ€™â€™ _nti. __dvinnaá¹ƒ paccay
kammÄ• rammaá¹‡apaccayabhÄ• vÄ• naá¹ƒ. __aÃ±Ã±amaÃ±Ã±apaá¹-ikkhepato_ti iminÄ•
bhinnattÄ• pavattiÄ• kÄ• rassa ekakkhaá¹‡e ekasmiá¹ƒ paccayadhamme ayujjamÄ• nataá¹
nidassitabbena asamÄ• nataá¹ƒ dassento __ ``paccuppannaÃ±hi ... pe ... yuttaá¹ƒ vattuâ€™
__kammaá¹ƒ panÄ• _tiÄ• dinÄ• kammÄ• rammaá¹‡apaccayÄ• naá¹ƒ \Ne 303/ pavattiÄ• kÄ
hutvÄ• appavattimeva vibhÄ• veti. yato te aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ikkhepakÄ• vuttÄ• , k
Ä• rammaá¹‡apaccayo hoti nissayapaccayo ca, na taá¹ƒyeva kammaá¹ƒ Ä• rammaá¹‡apac
codetabbametaá¹ƒ, dhammasabhÄ• vo esoti dassento __ ``esa ca sabhÄ• voâ€™â€™ _tiÄ
__vattamÄ• nÄ• na_nti paccuppannÄ• naá¹ƒ. __ya_nti idaá¹ƒ ``vattabbatÄ• â€™â€™ ti imi
``yÄ• â€™â€™ _ti itthiliá¹…gavasena vipariá¹‡Ä• metabbaá¹ƒ. __yathÄ• _tiÄ• dinÄ• tamev
udÄ• haraá¹‡adassanena vibhÄ• veti.

478-483__._ yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ adhipatipaccayo na hoti, taá¹ƒ __anÄ• maá¹-á¹-hÄ• d
daá¹-á¹-habbaá¹ƒ. __vatthussa vasenÄ• _ti hÄ• petabbassa vatthussa vasena.

484-495__._ arÅ«pindriyÄ• ni \Be 303/ rÅ«pÄ• naá¹ƒ paccayattena labbhantÄ«ti yojanÄ• . y
rÅ«pindriyÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ paccayattaÃ±ca labbhatÄ«ti Ä• ha __ ``cakkhÄ• dÄ«ni c
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ labbhantÄ«â€™â€™ _ti. __taá¹ƒsamÄ• nagatikÄ• _ti vÄ«
maggapaccayatÄ• ya.

511-514__._ vippayuttamÅ«lake ``dasame kusalÄ• dayo cittasamuá¹-á¹-hÄ• nÄ• naâ€™â€™
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti Ä• ha __ ``paá¹-isandhiyaá¹ƒ pana `khandhÄ• kaá¹-attÄ• rÅ

khandhÄ• naâ€™ nti idampi labbhatÄ«â€™â€™ _ti. __tassa dassanavasenÄ• _ti tassa vatt
anavasesato paccayadhammassa dassanavasena. tenÄ• ha __ ``khandhÄ• ca vatthussÄ•
labbhatevÄ• â€™â€™ _ti. __na vajjetabbÄ• nÄ«_ti tesampi paccayuppannabhÄ• vena yoje

515-518__._ __arÅ«pavatthÄ• rammaá¹‡amahÄ• bhÅ«taindriyÄ• hÄ• rÄ• naá¹ƒ_ paccayad
``Ä• hÄ• rindriyapaccayÄ• cÄ• â€™â€™ tipi pana vattabbaá¹ƒ_. kasmÄ• ? __na hi indriyÄ•
sahajÄ• tÄ• dayo labbhanti, _ indriyÄ• hÄ• rÄ• naá¹ƒ pana vasena indriyÄ• hÄ• rapaccayÄ•
purejÄ• taá¹ƒ pacchÄ• jÄ• taá¹ƒ Ä• hÄ• raá¹ƒ indriyaâ€™â€™ nti hi uddisitvÄ• atthipaccay
``Ä• hÄ• raggahaá¹‡ena kabaá¸·Ä«kÄ• ro Ä• hÄ• rova gahito, indriyaggahaá¹‡ena ca rÅ«pa
sesÄ• hÄ• rindriyÄ• ni sahajÄ• tÄ• dÄ«sveva antogadhÄ• ni katÄ• ni. yÄ• ni tadantogadhÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ `arÅ«pavatthÄ• rammaá¹‡amahÄ• bhÅ«taindriyÄ• hÄ• rÄ• naá¹ƒ vas
indriyÄ• hÄ• raggahaá¹‡aá¹ƒ katanti `sahajÄ• tapurejÄ• tapacchÄ• jÄ• tapaccayÄ• labbhan
vadanti.

tattha \Ne 304/ arÅ«pÄ• naá¹ƒ sahajÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyapaccayabhÄ• vo yath
sahajÄ• taá¹ƒ purejÄ• taÃ±ca, Ä• rammaá¹‡aá¹ƒ purejÄ• tameva, abhiÃ±Ã±Ä• Ã±Ä• á¹‡ass
Ä• rammaá¹‡apaccayo hotiyeva. sahajÄ• taggahaá¹‡ena panettha sahajÄ• tapaccayabhÅ«
ekuppÄ• dÄ• dilakkhaá¹‡ayuttovÄ• ti yo dhammo sahajÄ• to hutvÄ• Ä• rammaá¹‡aá¹ƒ hoti
sahajÄ• topi Ä• rammaá¹‡aá¹ƒ hoti, kasmÄ• pÄ• á¸·iyaá¹ƒ tathÄ• na vibhattanti? ekakalÄ•
ekuppÄ• dÄ• dilakkhaá¹‡ayuttassa bhinnakalÄ• papariyÄ• pannato saá¹…karamocanatthaá
apÄ• kaá¹-abhÄ• vato ca taá¹ƒ na gahitaá¹ƒ \Be 304/. __tato_ti navamatoti attho, na dasam
ekÄ• dasame adhipati atthÄ«ti. __tathÄ• cuddasame_ti ettha __tathÄ• _-saddena vatthugg
cakkhÄ• divatthÅ«nipi gahitÄ• nÄ«ti imamatthaá¹ƒ upasaá¹ƒharati. __tadevÄ• _ti Ä• ramma

<519> __sahajÄ• tÄ• ni viyÄ• _ti sahajÄ• tapaccayasahitÄ• ni viya ghaá¹-anÄ• ni. __sahajÄ
sahajÄ• tapaccayena. __tÄ• nÄ«_ti ``pakiá¹‡á¹‡akaghaá¹-anÄ• nÄ«â€™â€™ ti vuttaghaá¹-
sahajÄ• tapaccayena na yojitÄ• ni, tÄ• nettha pakiá¹‡á¹‡akaghaá¹-anÄ• nÄ«ti vuttÄ• ni. __p
vasenÄ• _ti ettha ayaá¹ƒ yojanÄ• --- purejÄ• tassa pacchÄ• jÄ• tassa Ä• hÄ• rassa indriyas
aÃ±Ã±amaÃ±Ã±aÃ±ca sÄ• maÃ±Ã±avasena, tesaá¹ƒyeva sahajÄ• tena aÃ±Ã±amaÃ±Ã±aÃ
hoti. yathÄ• purejÄ• tassa pacchÄ• jÄ• tassa ca sahajÄ• tena asÄ• maÃ±Ã±aá¹ƒ bhinnasa
Ä• hÄ• rindriyÄ• nampi tena asÄ• maÃ±Ã±aá¹ƒ, evaá¹ƒ purejÄ• tÄ• dÄ«naá¹ƒ catunnampi a
bhinnasabhÄ• vattÄ• . evaá¹ƒ asÄ• maÃ±Ã±avasena asamÄ• natÄ• vasena yathÄ• vuttÄ• n
yathÄ• pana sahajÄ• tapaccayadhammÄ• arÅ«pakkhandhÄ• dayo teneva sahajÄ• tapacca
samÄ• nabhÄ• vena aÃ±Ã±ehi asaá¹ƒkiá¹‡á¹‡Ä• attano paccayuppannÄ• naá¹ƒ paccayo h
tesaá¹ƒ pavatti, evaá¹ƒ purejÄ• tÄ• dipaccayadhammÄ• pÄ«ti tesaá¹ƒ sahajÄ• tena aÃ±Ã±a
sÄ• maÃ±Ã±assa asÄ• maÃ±Ã±assa ca vasena tÄ• ni ghaá¹-anÄ• ni vippakiá¹‡á¹‡Ä• nÄ«ti
evaá¹ƒ sante sahajÄ• tÄ• nampi ghaá¹-anÄ• naá¹ƒ pakiá¹‡á¹‡akabhÄ• vo Ä• pajjatÄ«ti? nÄ
sahajÄ• tatÄ• ya eva avippakiá¹‡á¹‡abhÄ• vasiddhito. tena vuttaá¹ƒ __ ``sahajÄ• taá¹ƒ agg

pakiá¹‡á¹‡akÄ• ni nÄ• mÄ• â€™â€™ _ti.

__tÄ• nÄ«_ti pakiá¹‡á¹‡akaghaá¹-anÄ• ni. __kusalavipÄ• kÄ• _ti kusalÄ• ca vipÄ• kÄ• ca
hutvÄ• kusalasabhÄ• vÄ• vipÄ• kasabhÄ• vÄ• cÄ• ti attho. evaá¹ƒsabhÄ• vaÃ±ca ekaá¹ƒ
Ä• ha __ ``idaá¹ƒ ... pe ... labbhatÄ«â€™â€™ _ti. nanu ca saddhindriyÄ• divasenapi ayama
tesaá¹ƒ kiriyasabhÄ• vatÄ• pi atthevÄ• ti. __dukkha_nti cetasikadukkhaá¹ƒ. tenÄ• ha __ ``a
vipÄ• kassa dukkhassÄ• ti yojanÄ• . tena vuttaá¹ƒ __ ``ajhÄ• naá¹…gattÄ• â€™â€™ _ti. __
vicikicchÄ• cittapaÃ±caviÃ±Ã±Ä• á¹‡akiriyÄ• manodhÄ• tÅ«su pavattanato akusalavipÄ• ka
cittaá¹-á¹-hitÄ«ti \Be 305/ attho. yasmÄ• akusalavipÄ• kÄ• ti evamatthe gayhamÄ• ne dukk
ca vasena yathÄ• jhÄ• nesu, evaá¹ƒ aÃ±Ã±esaá¹ƒ vasena aÃ±Ã±esu ca na labbhati, tasm
evamatthe gayhamÄ• ne dukkhindriyassa vasena indriyesu labbhatÄ«ti dassento Ä• ha __
labbheyyÄ• â€™â€™ _ti. imasmiá¹ƒ kusalattike vipÄ• ko vipÄ• kÄ• byÄ• katamicceva gayh
visesetvÄ• ti imamatthaá¹ƒ dassento __ ``kusalavipÄ• kÄ• ... pe ... natthÄ«â€™â€™ _ti Ä•

paÃ±hÄ• vÄ• rassa ghaá¹-ane anulomagaá¹‡anÄ• niá¹-á¹-hitÄ• .

paccanÄ«yuddhÄ• ravaá¹‡á¹‡anÄ•

<527> __nahetupaccayenÄ• _ti ettha na-kÄ• ro aÃ±Ã±atthoti dassento __ ``hetupaccayato
_ti Ä• ha. __aggahitaggahaá¹‡enÄ• _hi sahajÄ• tÄ• disaá¹…gahavasena aggahitÄ• naá¹ƒ g
hontÄ«_ti imissÄ• pÄ• á¸·iyÄ• Ä• gatÄ• Ä• rammaá¹‡Ä• dayo aá¹-á¹-ha paccayÄ• honti.
paccayesu. __tÄ«hÄ«_ti Ä• rammaá¹‡asahajÄ• taupanissayapaccayehi. __dvÄ«hÄ«_ti
Ä• rammaá¹‡apaccayaupanissayapaccayehi. __tasmiá¹ƒ tasmiá¹ƒ paccaye_ti tasmiá¹ƒ tasm
__tato_ hetuÄ• dipaccayato. __yathÄ• yogaá¹ƒ yojetabbÄ• _ti yasmiá¹ƒ paccaye paccanÄ«
anulomato yojanaá¹ƒ labhanti, te yojetabbÄ• ti attho.

__dvinna_nti anantarÅ«panissayassa pakatÅ«panissayassÄ• ti imesaá¹ƒ dvinnaá¹ƒ. __vatt
purejÄ• taá¹ƒ_ Ä• rammaá¹‡apurejÄ• tassa Ä• rammaá¹‡ena saá¹…gahitattÄ• . __aÃ±Ã±is
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• veneva pavattÄ• ya cetanÄ• ya. arÅ«pÄ• hÄ• rÄ•
306/ Ä• hÄ• rapaccayo honti, rÅ«pÄ• hÄ• ro á¹-hitippattoyevÄ• ti vuttaá¹ƒ __ ``sahajÄ• tato
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa vasena Ä• hÄ• roâ€™â€™ _ti. __sahajÄ• tato aÃ±Ã±assÄ• _t
arÅ«pÄ• hÄ• ranivattanatthaá¹ƒ vuttaá¹ƒ, na kabaá¸·Ä«kÄ• rÄ• hÄ• ravisesanivattanatthaá¹
abhÄ• vato. na hi rÅ«pÄ• hÄ• ro sahajÄ• tapaccayo hoti, nÄ• pi purejÄ• tapaccayo hoti \Be
sahajÄ• tÄ• naá¹ƒ sahajÄ• tapaccayo na hoti, evaá¹ƒ purejÄ• tÄ• naá¹ƒ pacchÄ• jÄ• tapacc
pacchÄ• jÄ• tÄ• naÃ±ca purejÄ• tapaccayo na hoti. kasmÄ• ? tÄ• disassa paccayalakkhaá¹
janako, na tehi tassa sahajÄ• tatÄ• atthi, nÄ• pi purejÄ• tatÄ• purejÄ• tapaccayalakkhaá¹‡
pacchÄ• jÄ• tapaccayatÄ• ya pana vattabbameva natthi rÅ«padhammattÄ• . upatthambhak
sahajÄ• tÄ• dividhuro eva tassa paccayabhÄ• vo veditabbo. teneva hi ``sahajÄ• taá¹ƒ purej

Ä• hÄ• raá¹ƒ indriyaâ€™â€™ nti ettha rÅ«pajÄ«vitindriyaá¹ƒ viya rÅ«pÄ• hÄ• ro visuá¹ƒ gal
``rÅ«pÄ• hÄ• ro ... pe ... Ä• hÄ• rapaccayova hotÄ«â€™â€™ _ti. __sahajÄ• tato purejÄ• tat
rÅ«pajÄ«vitindriyassÄ• _ti ettha rÅ«pÄ• hÄ• re vuttanayeneva attho veditabbo.

__evaÃ±ca katvÄ• _ti purimapurimehi asaá¹…gahitasaá¹…gaá¹‡hanavasena pacchimapac
rÅ«pÄ• hÄ• rassa jÄ«vitindriyassa ca vasena idha Ä• hÄ• rindriyapaccayÄ• naá¹ƒ gahitattÄ
``Ä• hÄ• rapaccayena paccayo, indriyapaccayena paccayoâ€™â€™ ti vattabbaá¹ƒ siyÄ• ti a
``Ä• rammaá¹‡a ... pe ... icceva vuttaâ€™â€™ _nti. __tadaÃ±Ã±Ä• bhÄ• vÄ• _ti tato Ä• ram
aÃ±Ã±assa idhÄ• dhippetakammÄ• dipaccayassa kusale abhÄ• vÄ• . __tasmÄ• _ti yasmÄ•
dvinnaá¹ƒ vasena upanissayo vutto, tasmÄ• ``Ä• rammaá¹‡Ä• dhipati Ä• rammaá¹‡apacca
gacchatÄ«â€™â€™ ti vattabbaá¹ƒ, na Ä• rammaá¹‡Å«panissayeti adhippÄ• yo. yadi evaá¹
parittattikapaÃ±hÄ• vÄ• rapaccanÄ«ye Ä• rammaá¹‡aá¹ƒ na vuttaá¹ƒ. upanissayena hi asa
vattabbameva siyÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di. tatth
asaá¹…gahitavasena vuttÄ• na_nti purimehi paccayehi asaá¹…gahitavasena vuttÄ• naá¹ƒ p
paccayÄ• naá¹ƒ. __saá¹…gahitavivajjanÄ• bhÄ• vato_ti attanÄ• samÄ• nalakkhaá¹‡atÄ• y
vivajjanÄ• bhÄ• vato, vivajjane kÄ• raá¹‡aá¹ƒ natthÄ«ti attho. __upanissayato aÃ±Ã±Ä• ram
appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa Ä• rammaá¹‡aá¹ƒ honto Ä• ramma
Ä• rammaá¹‡Ä• dhipatibhÄ• vatoti attho. yathÄ• Ä• rammaá¹‡e gahite Ä• rammaá¹‡Å«pan
balavÄ• rammaá¹‡abhÄ• vato \Be 307/, evaá¹ƒ Ä• rammaá¹‡Å«panissaye gahite Ä• ramma
taá¹ƒsabhÄ• vattÄ• ti tattha taá¹ƒ visuá¹ƒ na uddhaá¹-anti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``
Ä• rammaá¹‡Å«panissayassa Ä• rammaá¹‡e asaá¹…gahitattÄ• â€™â€™ _ti.

__pacchÄ• jÄ• taÄ• hÄ• rÄ• na_nti attano paccayuppannato purejÄ• takÄ• yato pacchÄ• jÄ
te hi attanÄ• sahajÄ• taarÅ«padhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• narÅ«padhammÄ• nar
purejÄ• tÄ• naá¹ƒ pana vatthÅ«naá¹ƒ pacchÄ• jÄ• taatthipaccayo. __pacchÄ• jÄ• tindriyÄ•
arÅ«pindriyÄ• naá¹ƒ. sesaá¹ƒ Ä• hÄ• re vuttanayena yojetabbaá¹ƒ. yasmÄ• ete Ä• hÄ• rind
purejÄ• taatthipaccayaá¹ƒ labhanti, tasmiá¹ƒyeva khaá¹‡e taá¹ƒtaá¹ƒpaccayuppannÄ• naá¹
pacchÄ• jÄ• taatthipaccayo ca honti, tasmÄ• vuttaá¹ƒ __ ``sahÄ• pi atthiavigatapaccayabhÄ
__tiá¹‡á¹‡a_nti sahajÄ• tÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ. __chahi bhedehÄ«_ti visuá¹ƒ gahitehi s
yathÄ• rahaá¹ƒ ekajjhaá¹ƒ gahitabhedena cÄ• ti chahi atthipaccayabhedehi. __ekekaá¹ƒ sa
atthipaccayalakkhaá¹‡aá¹ƒ avigatapaccayalakkhaá¹‡aÃ±ca visuá¹ƒ visuá¹ƒ chahi bhedehi s

__ajjhattikabÄ• hirabhedatoti vattabbaá¹ƒ_ cakkhÄ• dÄ«naá¹ƒ jÄ«vitindriyassa ca adhippet
saparasantÄ• nikÄ• naÃ±ca indriyÄ• naá¹ƒ anadhippetattÄ• . __nissayapurejÄ• tavippayutta
purejÄ• tabhÅ«tÄ• nanti adhippÄ• yo. tesaÃ±hi purejÄ• te saá¹…gaho. __tadekadesassÄ• _
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• nanti attho. __tesa_nti nissayÄ• dÄ«naá
upanissayapurejÄ• tapaccayÄ• dÄ«su. __taá¹ƒ pana_ purejÄ• tabhÅ«taá¹ƒ Ä• rammaá¹‡aá
upanissayapaccayasaá¹…gahe. yathÄ• vuttanayo cettha ekantena gahetabboti dassetuá¹ƒ

_tiÄ• di vuttaá¹ƒ.

__eva-saddo Ä• netvÄ• yojetabbo, _ aÃ±Ã±athÄ• tesu paÃ±hesu ekasabhÄ• vatova pacc
siyÄ• . __tenÄ• _ti ``ekovÄ• â€™â€™ ti avadhÄ• raá¹‡ena aggahitena. __tesÅ«_ti sahajÄ•
__ukkaá¹-á¹-havasenÄ• _ti ``eko dveâ€™â€™ tiÄ• dinÄ• vuttaukkaá¹ƒsavasena. __te te pa
hetuÄ• dipaccaye sahajÄ• tÄ• dipaccayehi saá¹…gahetvÄ• . __dassitapaccayaparicchedo_
saá¹…gahetvÄ• dassitapaccayaparicchedo.

__pabhedaparihÄ• nÄ«sÅ«_ti \Be 308/ sahajÄ• tapaccayÄ• dÄ«hi saá¹…gahitapaccayappa
taá¹ƒtaá¹ƒpaccayapaá¹-ikkhepe paÃ±hÄ• parihÄ• niyaÃ±cÄ• ti \Ne 308/ attho. __nahetupac
hetupaccayato aÃ±Ã±e paccayÄ• gahitÄ• ti katvÄ• vuttaá¹ƒ __ ``nahetupaccayÄ• ti ettha l
sandhÄ• ya vuttaâ€™â€™ _nti. __evaÃ±ca katvÄ• _ti sabbapaccanÄ«yasÄ• dhÄ• raá¹‡ala
__na vattabbaá¹ƒ siyÄ• , _ na hi hetupaccaye paccanÄ«yato á¹-hite hetudhammo hetussa c
sahajÄ• tapaccayena paccayoti sakkÄ• vattuá¹ƒ. __vÄ«sati paccayÄ• _ti hetupaccayena sa
parihÄ• nÄ«yaá¹ƒ vitthÄ• rakathaá¹ƒ dassentoti yojanÄ• .

<528> __tehi tehi paccayehÄ«_ti sahajÄ• tapaccayÄ• dÄ«hi tehi tehi saá¹…gÄ• hakabhÅ«
paccayÄ• _ti saá¹…gahetabbÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• dayo hetupaccayÄ• dayo vÄ•
abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, _ na tesaá¹ƒ sabbesaá¹ƒ sambhavanti adhippÄ• yo. tenÄ
_tiÄ• di. tattha __dveyevÄ• _ti Ä• rammaá¹‡Ä• dhipatiá¹ƒ apanetvÄ• Ä• ha. __abyÄ• katas
kevalaá¹ƒ kusalasseva, atha kho abyÄ• katassapÄ«ti kusalaá¹ƒ sampiá¹‡á¸• eti.

<530> __tena saddhi_nti vatthunÄ• saddhiá¹ƒ. __suddhÄ• na_nti kevalÄ• naá¹ƒ vatthunÄ•
kusalakkhandhÄ• naá¹ƒ. yadipi vatthunÄ• saddhiá¹ƒ sahajÄ• taá¹-á¹-ho natthi, nissayÄ• dib
dassento __ ``vatthunÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha.

sahajÄ• tapurejÄ• tapacchÄ• jÄ• taÄ• hÄ• rindriyÄ• naá¹ƒ atthipaccayena saá¹…gahetabb
saá¹…gahetabbÄ• naá¹ƒ taá¹ƒsaá¹…gaho sukaroti dassetuá¹ƒ upanissayena saá¹…gaheta
evÄ• ti vuttaá¹ƒ __ ``catÅ«su sabbapaccaye saá¹…gaá¹‡hitvÄ• â€™â€™ _ti. kammaá¹ƒ pa
asaá¹…gahetabbatÄ• pi atthÄ«ti sarÅ«pato gahitaá¹ƒ, aÃ±Ã±athÄ• ``tÄ«su paccayesÅ«â€™
__missakÄ• missakassÄ• _ti sahajÄ• tapurejÄ• tÄ• dibhÄ• vehi missakassa tathÄ• amissa
vitthÄ• rato dassetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tenÄ• _ti atthipaccayavibh
sahajÄ• tÄ• dÄ«naá¹ƒ gahaá¹‡ena. __sabbapaccayÄ• naá¹ƒ ... pe ... hotÄ«_ti iminÄ• ``ima
paccayuddhÄ• reâ€™â€™ tiÄ• dinÄ• vuttopi paccayasaá¹…gaho idha atthato dassitoyevÄ•

__nissayo_ \Be 309/ __kasmÄ• na vutto_? sahajÄ• tanissayo purejÄ• tanissayoti hi sakkÄ•
adhippÄ• yo. __vippayutto vÄ• kasmÄ• na vutto_? purejÄ• tavippayutto pacchÄ• jÄ• tavipp
sakkÄ• ti attho. yaá¹ƒ missakÄ• missakabhÄ• vaá¹ƒ manasi katvÄ• ``avattabbattÄ• â€™â€

dassento __ ``nissayo tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __visesitabbo_ ``vippayuttapaccay
avisesena pÄ• á¸·iyaá¹ƒ vuttattÄ• . __so viyÄ• _ti atthipaccayo viya, nissayapaccayo viya vÄ
atthipaccayavisesÄ• bhÄ• vena vippayuttapaccayo na vattabbova. dvinnaá¹ƒ paccayÄ• naá
dassento __ ``sahajÄ• tapurejÄ• tÄ• naÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. __tathÄ• _tiÄ• dinÄ
samatthetuá¹ƒ __ ``vakkhatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha maggaphaladhammÄ• naá¹
maggaphalataá¹ƒsamuá¹-á¹-hÄ• narÅ«pavasena sahajÄ• taatthipaccayo tesaá¹ƒyeva purejÄ
pacchÄ• jÄ• taatthipaccayo vutto, na pana vippayuttapaccayabhÄ• vo vakkhatÄ«ti yojanÄ•
vippayuttapaccayo.

hetuÄ• dÄ«naá¹ƒ sahajÄ• tantogadhattÄ• hetuÄ• dayo tabbisesÄ• hontÄ«ti katvÄ• vuttaá
hetuÄ• dÄ«hi visesetabboâ€™â€™ _ti. __so_ti sahajÄ• tapaccayo. __viruddhapaccayehÄ«
sahajÄ• tÄ• dibhÄ• vena viruddhehi paccayehi. tenÄ• ha __ ``uppattikÄ• laviruddhehi pacca

paccanÄ«yuddhÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccanÄ«yagaá¹‡anavaá¹‡á¹‡anÄ•

nahetumÅ«lakavaá¹‡á¹‡anÄ•

<532> __adhipatipaccayÄ• dibhÅ«to Ä• rammaá¹‡apaccayo_ti Ä• rammaá¹‡aÄ• rammaá¹‡
vadati. te ca yasmÄ• Ä• rammaá¹‡asabhÄ• vÄ• eva, tasmÄ• vuttaá¹ƒ __ ``parihÄ• yatiyev
__pannarasasÅ«_ti dutiye sahajÄ• tapaccaye ``hetupaccayoâ€™â€™ tiÄ• dinÄ• vuttesu pa
vasenÄ• _ti sahajÄ• tapaccayo, sahajÄ• tatÄ• visiá¹-á¹-hÄ•
adhipatinissayakammÄ• hÄ• rindriyatthiavigatahetujhÄ• namaggÄ• cÄ• ti imesaá¹ƒ ekÄ• dá
__sahajÄ• te antogadhÄ• _ hetuÄ• dayo. __tasmiá¹ƒ paá¹-ikkhitte_ti tasmiá¹ƒ sahajÄ• te pa
á¹-hite. __anantogadhÄ• _ sahajÄ• te \Ne 310/, ke pana teti Ä• ha __
``Ä• rammaá¹‡Ä• dhipatipurejÄ• tanissayÄ• dayoâ€™â€™ _ti. __Ä• rammaá¹‡Ä• diÄ• kÄ•
Ä• rammaá¹‡apurejÄ• tanissayanÄ• nÄ• kkhaá¹‡ikakammÄ• diÄ• kÄ• rena.

__tasmiá¹ƒ paá¹-ikkhitte_ti tasmiá¹ƒ sahajÄ• tapaccaye paá¹-ikkhitte. __ime vÄ• rÄ• _ti sah
purejÄ• tanti vissajjitavÄ• rÄ• . __ete nissayÄ• dayo_ti sahajÄ• tatÄ• visiá¹-á¹-he nissayÄ• d
tenÄ• ha __ ``yasmÄ• ca ... pe ... paá¹-ikkhepena paá¹-ikkhittÄ• â€™â€™ _ti.

__nissayÄ• dibhÅ«taÃ±ca sahajÄ• tapaccayaá¹ƒ á¹-hapetvÄ• _ti etena ``á¹-hapetvÄ• saha
ettha antogadhanissayÄ• dibhÄ• voyeva sahajÄ• tapaccayo gahitoti dasseti. __nissayÄ• dÄ
hetuÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __aÃ±Ã±amaÃ±Ã±apaccayadhammavasena
aÃ±Ã±amaÃ±Ã±apaccayadhammavasena sahajÄ• tÄ• dÄ«hi pavattisabbhÄ• vato aÃ±Ã±an
kusalÄ• byÄ• katassÄ• â€™â€™ ti vÄ• ro parihÄ• yati. __tesaá¹ƒ tesaá¹ƒ paccayuppannÄ•

sÄ• maÃ±Ã±avacanampi ``aÃ±Ã±amaÃ±Ã±apaccayasaá¹…gahaá¹ƒ gatÄ• â€™â€™ ti vaca
aÃ±Ã±amaÃ±Ã±apaccayalÄ• bhÄ«naá¹ƒyeva gahaá¹‡aá¹ƒ siyÄ• ti Ä• saá¹…kaá¹ƒ nivattetu
kusalassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __samudÄ• yabhÅ«to_ti catukkhandhasamudÄ• yab
tasseva ekadesabhÅ«tehi. __ ``kusalo panÄ• â€™â€™ _tiÄ• di ``naaÃ±Ã±amaÃ±Ã±apacca
parihÄ• yatÄ«â€™â€™ ti imassa aá¹-á¹-hakathÄ• vacanassa samÄ• dhÄ• navacanaá¹ƒ.

__rÅ«pakkhandhekadesova honti_ rÅ«pÄ• hÄ• rarÅ«pindriyavasena, ``ekantena vippayutta
vuttadhammÄ• ``teâ€™â€™ ti paccÄ• maá¹-á¹-hÄ• ti Ä• ha __ ``teti te vippayuttapaccayad

<533> __paccanÄ«yagaá¹‡anaá¹ƒ dassetu_nti vuttepi nanu paccayagaá¹‡anameva dassita
Ä• saá¹…kÄ• siyÄ• ti taá¹ƒ nivattento Ä• ha __ ``paccanÄ«yavÄ• ragaá¹‡anÄ• hi dassitÄ•
vipÄ• kassa upanissayo hoti, itaraá¹ƒ kammapaccayo evÄ• ti Ä• ha __ ``vipÄ• kassapi pana
hotÄ«â€™â€™ _ti.

nahetumÅ«lakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<534> __paricchinnagaá¹‡anÄ• nÄ«_ti \Be 311/ idaá¹ƒ na gaá¹‡anÄ• pekkhaá¹ƒ, atha kho
\Ne 311/ __ ``paricchinnagaá¹‡anÄ• ni vissajjanÄ• nÄ«â€™â€™ _ti. paccanÄ«yato á¹-hitop
mÅ«labhÄ• veneva á¹-hitoti Ä• ha __ ``hetumÅ«lakeâ€™â€™ _ti, aá¹-á¹-hakathÄ• yaá¹ƒ pa
micceva vuttaá¹ƒ.

<538> __mÅ«laá¹ƒ saá¹…khipitvÄ• _ti sattamÅ«lakaá¹ƒ aá¹-á¹-hamÅ«lakaá¹ƒ navamÅ«lak
__dvÄ«sÅ«_ti ``tÄ«á¹‡Ä«â€™â€™ ti vuttesu tÄ«su vissajjanesu purimesu dvÄ«su ``kusalo
akusalo dhammo abyÄ• katassÄ• â€™â€™ ti imesu. tenÄ• ha __ ``vipÄ• ko paccayuppann
``abyÄ• kato dhammo abyÄ• katassÄ• â€™â€™ ti imasmiá¹ƒ. __tesamuá¹-á¹-hÄ• nikakÄ• y
tesamuá¹-á¹-hÄ• nikakÄ• yo.

<545> __etaá¹ƒ dvayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, _ yathÄ• arÅ«paá¹ƒ arÅ«passa, evaá¹ƒ rÅ
vippayuttapaccayo na hotÄ«ti. __rÅ«pÄ• byÄ• kato arÅ«pÄ• byÄ• katassÄ• _ti idaá¹ƒ vatthu
__arÅ«pÄ• byÄ• kato rÅ«pÄ• byÄ• katassÄ• _ti idaá¹ƒ pana cittasamuá¹-á¹-hÄ• narÅ«paÃ±
vippayuttapaccayabhÄ• voti Ä• ha __ ``sahajÄ• ta ... pe ... hotiyevÄ• â€™â€™ _ti.
__sahajÄ• tÄ• hÄ• rindriyavasenÄ• _ti sahajÄ• taarÅ«pÄ• hÄ• rindriyavasena.

<546> __ekamÅ«lakekÄ• vasÄ• nÄ• anantarapakatÅ«panissayavasena labbhantÄ«_ti ida
taá¹ƒ yathÄ• rahaá¹ƒ paá¹-ikkhepÄ• paá¹-ikkhepavasenapi dassetabbanti __ ``atthipaccaye
vuttaá¹ƒ. __purimesÅ«_ti nÄ• rammaá¹‡Ä• dÄ«su. __navÄ• _ti ekamÅ«lakÄ• vasÄ• nÄ• na
dhammo abyÄ• katassa, akusalo dhammo abyÄ• katassÄ• â€™â€™ ti ime dveyeva.

paccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anulomapaccanÄ«yavaá¹‡á¹‡anÄ•

<550> __imehevÄ• _ti ``kusalo kusalassa, akusalo akusalassÄ• â€™â€™ ti imehi eva __sa
kusalÄ• ditÄ• sÄ• maÃ±Ã±ena. tena vuttaá¹ƒ __ ``atthÄ• bhÄ• vato pana na anurÅ«pÄ• â€™
kusalassÄ• â€™â€™ tiÄ• dinÄ• \Be 312/ \Ne 312/ satipi uddesato sÄ• maÃ±Ã±e yebhuyye
Ä• ha __ ``yathÄ• yogaá¹ƒ niddesato cÄ• â€™â€™ _ti.

<551> __hetunÄ• ma_nti hetu ca taá¹ƒ nÄ• maÃ±cÄ• ti hetunÄ• maá¹ƒ. __paccaya_nti tam
sandhÄ• yÄ• ti yojanÄ• .

<552> __dvinnampi adhipatÄ«na_nti sahajÄ• tÄ• rammaá¹‡Ä• dhipatÄ«naá¹ƒ vasena, taá¹
sahajÄ• tato ceva Ä• rammaá¹‡ato cÄ• â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttana
__nÄ• rammaá¹‡e sattÄ• _ti sahajÄ• tÄ• dhipatissa vasena vuttaá¹ƒ, __na sahajÄ• te sattÄ
vasena vuttanti yojanÄ• . __eva_nti yathÄ• adhipatimhi vuttaá¹ƒ, evaá¹ƒ sabbattha sabbapa
tasmiá¹ƒ ... pe ... uddharitabbÄ• â€™â€™ _ti vatvÄ• tassa gaá¹‡anuddhÄ• rassa sukarataa
``anulome ... pe ... viÃ±Ã±Ä• tuâ€™â€™ _nti Ä• ha.

anulomapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

<631> __parihÄ• panagaá¹‡anÄ• yÄ• _ti parihÄ• petabbagaá¹‡anÄ• ya __samÄ• nattaÃ±c
Å«natamabhÄ• vassapi sambhavatoti adhippÄ• yo. tenÄ• ha __ ``nahetunÄ• rammaá¹‡adu
saddhiá¹ƒ yojiyamÄ• nena Å«nataragaá¹‡anena adhipatipaccayena parihÄ«nÄ• pÄ«ti yojan
parihÄ«nÄ• pÄ«_ti vÄ• imasmiá¹ƒ pakkhe ``adhipatipaccayenÄ• â€™â€™ ti itthambhÅ«tal
__eta_nti lakkhaá¹‡aá¹ƒ.

__aá¹-á¹-hÄ• na_nti anulomato aá¹-á¹-hÄ• naá¹ƒ atiá¹-á¹-hanaá¹ƒ. __tiá¹-á¹-hantÄ«_ti anulo
__tesa_nti hetuÄ• dÄ«naá¹ƒ. __itaresÅ«_ti yÄ• disÄ• adhippetÄ• , te dassetuá¹ƒ __ ``adhip
vuttaá¹ƒ. __imÄ• ni dve_ti ``kusalÄ• byÄ• katÄ• abyÄ• katassa, akusalÄ• abyÄ• katÄ• aby
dve.

nahetumÅ«lakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<636> __hetuyÄ• _ \Be 313/ \Ne 313/ __vuttehi tÄ«hÄ«_ti hetupaccayÄ• vuttehi tÄ«hi viss
__vÄ• rasÄ• maÃ±Ã±ameva vadati, _ na atthasÄ• maÃ±Ã±anti adhippÄ• yo. __tathÄ• kam

vuttÄ• nevÄ• ti cÄ• _ti ``kamme tÄ«á¹‡Ä«â€™â€™ ti ettha ``hetuyÄ• vuttÄ• nevÄ• â€™â€
tathÄ• vÄ• rasÄ• maÃ±Ã±ameva sandhÄ• ya vadatÄ«ti attho.

<644> __ekekamevÄ• _ti ekekameva vissajjanaá¹ƒ.

<650> __sakaá¹-á¹-hÄ• ne_ti attanÄ• á¹-hitaá¹-á¹-hÄ• ne. __tato paretarÄ• _ti tato aggahit
paccanÄ«yato. __nÄ• hÄ• re ... pe ... lÄ• bho hotÄ«_ti Ä• hÄ• rapaccaye paccanÄ«yato á¹-
anulomato indriyapaccaye ca paccanÄ«yato á¹-hite Ä• hÄ• rapaccayaá¹ƒ anulomato yojetvÄ
labbhatÄ«ti attho. __tesÅ«_ti Ä• hÄ• rindriyesu. __dvidhÄ• bhinnÄ• ni_ paccanÄ«yato anul
yojetabbabhÄ• vena.

paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vedanÄ• ttikavaá¹‡á¹‡anÄ•

<1> vedanÄ• ttike __paá¹-iccÄ• diniyama_nti tikapadasambandhavasena paá¹-iccavÄ• rÄ•
paá¹-iccasahajÄ• taá¹-á¹-hÄ• diniyamanaá¹ƒ __na labhanti_ vedanÄ• rÅ«panibbÄ• nÄ• ni. k
tathÄ• __paccayuppannavacanaá¹ƒ_. na hi sakkÄ• vattuá¹ƒ vedanaá¹ƒ rÅ«paá¹ƒ nibbÄ• n
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sampayutto uppaj
__tikadhammÄ• na_nti vedanÄ• ttikadhammÄ• naá¹ƒ. __tatthÄ• _ti hetupaccayÄ• dÄ«su. _
vedanÄ• dÄ«su yo yassa vedanÄ• ya sampayuttadhammassa \Ne 314/ Ä• rammaá¹‡Ä• dip
tadanurÅ«pato. __Ä• rammaá¹‡Ä• dÄ«_ti __Ä• di_-saddena Ä• rammaá¹‡Ä• dhipatiÄ• ram
saá¹…gaá¹‡hÄ• ti.

<10> __kusalattikepi parihÄ«na_nti idaá¹ƒ paccanÄ«yaá¹ƒ sandhÄ• ya vuttaá¹ƒ.
__rÅ«pÄ• rÅ«padhammapariggÄ• hakattÄ• _ti idaá¹ƒ anÄ• dibhÅ«tassapi sahajÄ• tassa Ä•
kÄ• raá¹‡avacanaá¹ƒ. __Ä• di-saddenÄ• _ti ``sahajÄ• tÄ• dayoâ€™â€™ ti ettha Ä• di-sadd
uppattivasena sabbe arÅ«padhammÄ• Ä• rammaá¹‡Ä• dÄ«naá¹ƒ paccayuppannÄ• hontÄ
``paccayuppannavasena sabbÄ• rÅ«padhammapariggÄ• hakÄ• naá¹ƒ Ä• rammaá¹‡Ä• dÄ«
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• dike saá¹…gaá¹‡hÄ• ti. __tenÄ• _ti ``sa
panÄ• â€™â€™ tiÄ• divacanena. __sabbaá¹-á¹-hÄ• nikÄ• naá¹ƒ ... pe ... dassitÄ• hoti_ sa
ekadesaparihÄ• nidassaneneva hi samudÄ• yaparihÄ• ni dassitÄ• hotÄ«ti. __sahajÄ• tÄ• d
sabbaá¹-á¹-hÄ• nikÄ• cattÄ• ropi dassitÄ• hontÄ«ti. __sahajÄ• tamÅ«lakÄ• _ti sahajÄ• tap
sahajÄ• taá¹ƒ purato katvÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• . tenÄ• ha __ ``sahajÄ• tanibandhanÄ•
hotÄ«â€™â€™ _ti. so pacchÄ• jÄ• to kasmÄ• pana na parihÄ• yatÄ«ti sambandho. __tatth
parihÄ• niyaá¹ƒ aparihÄ• niyaÃ±ca. __sahajÄ• tanibandhanehÄ«_ti sahajÄ• tadhammanimi

paccayadhammahetuko vutto. __etthevÄ• _ti parihÄ• niyaá¹ƒyeva. sÄ• hi idha adhikatÄ• . s
parihÄ• nÄ«ti vutte ``kiá¹ƒ sabbesaá¹ƒyeva nesaá¹ƒ parihÄ• nÄ«â€™â€™ ti Ä• saá¹…kÄ• y
... dassitametaâ€™â€™ _nti.

<17> __nayadassanameva karotÄ«_ti yathÄ• ahetukakiriyacetanaá¹ƒ sandhÄ• ya ``nahetu
nakammapaccayÄ• â€™â€™ ti vattuá¹ƒ labbhÄ• , evaá¹ƒ navipÄ• kapaccayÄ• tipi labbhÄ•
``nahetupaccayÄ• navipÄ• kapaccayÄ• â€™â€™ ti labbhÄ• , na ``nakammapaccayÄ• â€™
paccayapaccayuppannadhammasÄ• maÃ±Ã±adassanaâ€™â€™ _ntiÄ• di.

25-37__._ __yathÄ• kusalattikaá¹ƒ, evaá¹ƒ gaá¹‡etabba_nti idaá¹ƒ yaá¹ƒ sandhÄ• ya pÄ• a
taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ __ ``hetumÅ«lakÄ• naá¹ƒ ... pe ... nagaá¹‡anasÄ• maÃ±Ã±aâ€™
anulomapaccanÄ«ye gaá¹‡anÄ• hi vedanÄ• ttike tÄ• samÄ• nÄ• . __parivattetvÄ• pi yojitÄ
napurejÄ• tapaccayÄ• Ä• rammaá¹‡e ekaâ€™â€™ nti Ä• rammaá¹‡aá¹ƒ paá¹-hamaá¹ƒ va
315/ parivattetvÄ• paá¹-hamaá¹ƒ vuttanti vadanti. tathÄ• __nahetupaccayÄ• kamme tÄ«á¹
parivattetvÄ• ``nakammapaccayÄ• hetuyÄ• tÄ«á¹‡Ä«ti vuttaâ€™â€™ ntipi vadanti.

<39> __taá¹ƒsampayutte_ti \Be 315/ tena domanassena sampayutte. domanassasÄ«sena
__saddhÄ• paÃ±cakesÅ«_ti saddhÄ• sÄ«lasutacÄ• gapaÃ±Ã±Ä• su. __kattabba_nti vÄ• y
__avasesesÅ«_ti rÄ• gÄ• dÄ«su. __pÄ• á¸·igatidassanattha_nti ``evaá¹ƒ pÄ• á¸·i pavattÄ• a
pavattidassanatthaá¹ƒ. __rÄ• gÄ• dÄ«hi_ upanissayabhÅ«tehi. __anuppattito_ti na uppajjan
pÄ• á¸·igatiá¹ƒ tikantarapÄ• á¸·iyÄ• dassento __ ``kusalattikepihÄ«â€™â€™ _tiÄ• dimÄ• ha
vedanÄ• ttikepi.

<62> __anaÃ±Ã±atta_nti abhedaá¹ƒ. sukhavedanÄ• sampayutto hi dhammo sukhavedanÄ
hetupaccayena paccayo, na itaresaá¹ƒ. esa nayo sesapadesu sesesu ca ``tÄ«á¹‡Ä«â€™â€
tena vuttaá¹ƒ __ ``sabbÄ• ni tÄ«á¹‡i suddhÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ padÄ• naá¹ƒ vasena vedit
``pacchÄ• jÄ• tÄ• arÅ«padhammÄ• naá¹ƒ paccayo na hontÄ«â€™â€™ ti yuttametaá¹ƒ, pu
paccayÄ• na hontÄ«ti kathamidaá¹ƒ gahetabbanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``purejÄ•
purejÄ• tÄ• hutvÄ• paccayo na hontÄ«ti attho. purimataraá¹ƒ uppajjitvÄ• á¹-hitÄ• hi rÅ«pa
uppannÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ purejÄ• tapaccayo honti, na cÄ• yaá¹ƒ nayo arÅ«p
vuttaá¹ƒ __ ``purejÄ• tattÄ• bhÄ• vatoâ€™â€™ _ti. __tathÄ• pacchÄ• jÄ• tattÄ• bhÄ• vato_
kassaci dhammassa purejÄ• tattÄ• bhÄ• vato purejÄ• tapaccayo na hontÄ«ti vuttaá¹ƒ, tathÄ
pacchÄ• jÄ• tÄ• hutvÄ• paccayo na honti, pacchÄ• jÄ• tapaccayo na hontÄ«ti attho. na hi
arÅ«padhammesu paá¹-hamataraá¹ƒ uppajjitvÄ• á¹-hitesu pacchÄ• keci arÅ«padhammÄ•
pacchÄ• jÄ• tapaccayo bhaveyyuá¹ƒ.

83-87__._ __avasesesu aá¹-á¹-hasÅ«_ti ``sukhÄ• ya vedanÄ• ya sampayutto dhammoâ€™
ekamÅ«lakekÄ• vasÄ• nÄ• ye nava nava vÄ• rÄ• Ä• rammaá¹‡apaccayÄ• dÄ«su labbhan

vajjetvÄ• sesesu aá¹-á¹-hasu. __tÄ«svevÄ• _ti suddhesu tÄ«sveva sahajÄ• takammapacca

vedanÄ• ttikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vipÄ• kattikavaá¹‡á¹‡anÄ•

1-23__._ __soyevÄ• _ti \Be 316/ \Ne 316/ akatasamÄ• sehi padehi yo attho vuccati, soyeva

24-52__._ __ta_nti taá¹ƒ vacanaá¹ƒ, __taá¹ƒ_ vÄ• kaá¹-attÄ• rÅ«paá¹ƒ. yasmÄ• cittasamu
upÄ• dÄ• rÅ«passa yathÄ• khandhe paá¹-icca uppatti, tathÄ• mahÄ• bhÅ«te ca paá¹-icca
tadubhayaá¹ƒ vinÄ• uppatti atthi, na evaá¹ƒ kaá¹-attÄ• rÅ«passa. taÃ±hi kammassa kaá¹-a
mahÄ• bhÅ«te paá¹-icca uppajjati, tasmÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ
dassetuá¹ƒ tadeva vuttaá¹ƒ, na kaá¹-attÄ• rÅ«paá¹ƒ vuttanti imamatthaá¹ƒ dassetuá¹ƒ __ ``
paá¹-iccÄ• â€™â€™ _tiÄ• dimÄ• ha. yadipi kaá¹-attÄ• rÅ«paá¹ƒ ``mahÄ• bhÅ«te paá¹-icca
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti ettha na gahitaá¹ƒ, vacanantarena pana gahitamevÄ
``pavattiyaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. __evaÃ±ca katvÄ• _ti khandhe paá¹-icca up
__nÄ• hÄ• rapaccaye_ti Ä• hÄ• rapaccaye paccanÄ«yato á¹-hite. __tampÄ«_ti kaá¹-attÄ• r
kaá¹-attÄ• rÅ«passa Ä• hÄ• ro upatthambhako hotÄ«ti katvÄ• vuttaá¹ƒ __ ``uppÄ• dakkhaá

vipÄ• kattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. upÄ• dinnattikavaá¹‡á¹‡anÄ•

<51> adhipatidhammoyeva lokuttaradhammesu nÄ• dhipatipaccayÄ• uppajjatÄ«ti Ä• ha __
sayaá¹ƒ adhipatibhÅ«tattÄ• â€™â€™ _ti. nanu adhipatidhammopi Ä• rammaá¹‡Ä• dhipativa
uppajjatÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``avirahitÄ• ... pe ... dassetÄ«â€™â€™ _ti.
__avirahitÄ• rammaá¹‡Ä• dhipatÄ«sÅ«_ti lokuttare sandhÄ• yÄ• ha. te hi nibbÄ• nÄ• ramm
__pi_-saddena ko pana vÄ• do virahitÄ• rammaá¹‡Ä• dhipatianekantÄ• rammaá¹‡Ä• dhipa

<72> __anupÄ• lanupatthambhanavasenÄ• _ti jÄ«vitindriyaá¹ƒ viya kaá¹-attÄ• rÅ«pÄ• naá
tasseva kammajakÄ• yassa upatthambhanavasena paccayo hoti, na janakavasenÄ• ti yojan
__pana atthe satÄ«_ti \Be 317/ kammajakalÄ• pe ojÄ• tasseva kammajakÄ• yassa upattha
etasmiá¹ƒ atthe labbhamÄ• ne. __Ä• hÄ• rantipi vattabba_nti yathÄ• jÄ«vitindriyavasena ``
dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa atthipaccayena paccayoâ€™â€™ ti vutta
yathÄ• vuttaÄ• hÄ• rassapi vasena vattabbanti attho. ettha ca yasmiá¹ƒ kalÄ• pe kammajÄ•
upatthambhanapaccayo hotÄ«ti ayamattho aá¹-á¹-hakathÄ• yaá¹ƒ dassito. yadi kammajÄ•
sakalÄ• parÅ«pÅ«patthambhanavaseneva pavattati, tathÄ• sati imÄ• ya pÄ• á¸·iyÄ• virodh
``yadi ca ... pe ... hotÄ«â€™â€™ _ti aá¹-á¹-hakathÄ• vacanaá¹ƒ uddharitvÄ• tattha dosaá¹ƒ

``evaá¹ƒ satÄ«â€™â€™ _ti Ä• ha. tattha __ta_nti taá¹ƒ vacanaá¹ƒ. __anajjhohaá¹-Ä• ya_ a
nibbattÄ• ya, paccayo cettha kammaá¹ƒyeva. tenÄ• ha __ ``sasantÄ• nagatÄ• ya upÄ• dinn

__ayampi paÃ±ho, _ na kevalaá¹ƒ pubbe vuttaÄ• hÄ• royevÄ• ti adhippÄ• yo. __uddharitab
__tasmÄ• _ti etassa ``vÄ• do balavataroâ€™â€™ ti etena sambandho. kasmÄ• pana yathÄ
Ä• hÄ• ro na uddhaá¹-oti Ä• ha __ ``ajjhohaá¹-assÄ• â€™â€™ _tiÄ• di. tattha __dutiyapaÃ±
dutiyapaÃ±hoti yojanÄ• . __dutiyapaÃ±ho ca na uddhaá¹-o_ti etthÄ• pi ``ajjhohaá¹-assa ... p
ti idaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __itarassÄ• _ti anajjhohaá¹-assa. __ajjhohaá¹-ame
yathÄ• vuttojanti adhippÄ• yo. __ ``balavataroâ€™â€™ _ti vatvÄ• tassa balavatarabhÄ• va
hÄ«â€™â€™ _tiÄ• dimÄ• ha. katipayÄ• lope ajjhoharitvÄ• vasitvÄ• á¹-hitassa viya ajjhoha
maá¹‡á¸• Å«kÄ• dÄ«hi ajjhohÄ• rakassa sarÄ«re visesÄ• dhÄ• naá¹ƒ veditabbaá¹ƒ.

__idha vuttehÄ«_ti imasmiá¹ƒ upÄ• dinnattike vuttehi. __ekamÅ«lakadukatikÄ• vasÄ• napa
ekapadamÅ«lakehi dukÄ• vasÄ• nehi tikÄ• vasÄ• nehi ca paÃ±havissajjanehi. te pana ``an
upÄ• dinnupÄ• dÄ• niyassa anupÄ• dinnupÄ• dÄ• niyassa ca dhammassa atthipaccayena
dhammo upÄ• dinnupÄ• dÄ• niyassa anupÄ• dinnupÄ• dÄ• niyassa anupÄ• dinnaanupÄ• d
paccayoâ€™â€™ ti evaá¹ƒ veditabbo. __idhÄ• _ti imasmiá¹ƒ upÄ• dinnattike. __dutiyadukÄ
dutiyadukÄ• vasÄ• ne paÃ±havissajjane viya, ``anupÄ• dinnupÄ• dÄ• niyo \Be 318/ dhamm
anupÄ• dinnupÄ• dÄ• niyassa ca dhammassa atthipaccayena paccayo, sahajÄ• taá¹ƒ pacc
vissajjane viyÄ• ti attho. ayaÃ±ca attho tatiyapadamÅ«lakesu dukatikÄ• vasÄ• napaÃ±hesu
yadi pana te paÃ±hÄ• kusalattikepi labbhanti, atha kasmÄ• tattha na uddhaá¹-Ä• ti Ä• ha _
``sukhÄ• vabodhanatthaá¹ƒ pana tattha sahajÄ• tavaseneva vissajjanaá¹ƒ kataâ€™â€™ _n
sahajÄ• taatthipaccayavaseneva. __ekamÅ«lakadukÄ• vasÄ• nÄ• _ti ``kusalo dhammo kus
cÄ• â€™â€™ ti evaá¹ƒpakÄ• rÄ• paÃ±hÄ• . __tattha_ kusalattike uddhaá¹-Ä• . __idha pan
__etehi_ yathÄ• vuttehi vissajjanehi. __eko dhammo_ti eko vedanÄ• diko paccayadhammo.
sahajÄ• tapacchÄ• jÄ• tÄ• dÄ«hi anekehi atthipaccayavisesehi. __anekesaá¹ƒ dhammÄ• na
paccayuppannadhammÄ• naá¹ƒ. __eko atthipaccayo_ti idaá¹ƒ atthipaccayatÄ• sÄ• maÃ±Ã

idÄ• ni yathÄ• vuttaá¹ƒ avuttaÃ±ca atthipaccaye labbhamÄ• naá¹ƒ visesaá¹ƒ vitthÄ• rato da
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __eko_ti atthipaccayavisesesu eko. __ekassÄ• _ti tÄ•
hi eko dhammo ekassa dhammassa paccayo nÄ• ma natthi. __ekenevÄ• _ti sahajÄ• taatthi
okkantikkhaá¹‡e vatthu. taÃ±hi attanÄ• sahajÄ• tassa nÄ• massa sahajÄ• taatthipaccayene
purejÄ• tÄ• dinÄ• . __eko_ sahajÄ• taarÅ«pakkhandho __anekesaá¹ƒ_ attanÄ• sahajÄ• tÄ
__ekena_ sahajÄ• taatthipaccayena, __anekehi_ sahajÄ• tapacchÄ• jÄ• taatthipaccayehi y
sahajÄ• tÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ purejÄ• tÄ• naá¹ƒ tesamuá¹-á¹-hÄ• n
purejÄ• tavatthurÅ«paÃ±ceva sahajÄ• taarÅ«pakkhandhÄ• ca __ekassa_ arÅ«pakkhandha
purejÄ• tasahajÄ• taatthipaccayehi. __aneko_ arÅ«padhammo __anekesaá¹ƒ_ sahajÄ• taa
purejÄ• tarÅ«padhammÄ• naÃ±ca sahajÄ• tapacchÄ• jÄ• taatthipaccayehi. __aneko_ vÄ•

__anekesaá¹ƒ_ rÅ«padhammÄ• naá¹ƒ yathÄ• rahaá¹ƒ sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ•
paccayo hoti. evaá¹ƒ paccayuppannÄ• naá¹ƒ asamÄ• nattepi ayamattho sambhavati, samÄ
vattabbameva natthi. tenÄ• ha __ ``samÄ• natte paccayuppannadhammÄ• naâ€™â€™ _nt
saha atthipaccayo hotÄ«_ti sahajÄ• taatthipaccayadhammo purejÄ• taatthipaccayadhamme
yathÄ• vatthunÄ• purejÄ• taatthipaccayaá¹ƒ labhantÄ• eva kusalÄ• didhammÄ• sahajÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• taatthipaccayo honti, tathÄ• te purej
pacchÄ• jÄ• tapaccayopi hontiyeva. tenÄ• ha __ ``pacchÄ• jÄ• tena cÄ• â€™â€™ _ti. atthi
ayaá¹ƒ sahajÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ atthipaccayabhÄ• vo paccayadhammÄ• naá¹ƒ abh
tenÄ• ha __ ``anaÃ±Ã±adhammattena ... pe ... nÄ• nÄ• dhammatteâ€™â€™ _ti.

idÄ• ni \Ne 319/ tassa nÄ• nÄ• dhammatte abhÄ• vaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vento __ ``yad
tattha __eko atthipaccayabhÄ• vo natthÄ«_ti ekasseva paccayadhammassa vasena labbha
natthi. kasmÄ• ? virodhato. tena vuttaá¹ƒ __ ``sahajÄ• ta ... pe ... na vuttaâ€™â€™ _nti. __
sahajÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ ekadhammavasena saha alÄ• bhato eva. __ekadhammav
paccayadhammassa vasena. tenÄ• ha __ ``nÄ• nÄ• dhammÄ• naá¹ƒ viruddhasabhÄ• vattÄ
ca sahajÄ• tapacchÄ• jÄ• tavasena veditabbÄ• , idha pana lokiyalokuttarÄ• dibhÄ• vatoti. _
sahajÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ ekajjhaá¹ƒ lÄ• bhe. __indriyapaá¹-ikkhepepÄ«_ti indriyapa
á¹-hitepi. __tassa paÃ±hassa lÄ• bhato_ti ``upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ
upÄ• dinnupÄ• dÄ• niyassa dhammassa atthipaccayena paccayoâ€™â€™ ti etassa paÃ±h
ekamÅ«lakÄ• vasÄ• nÄ• nava, ekamÅ«lakadukÄ• vasÄ• nÄ• paÃ±ca, ekamÅ«lakatikÄ• v
dukamÅ«lakekÄ• vasÄ• nÄ• cattÄ• ro, dukamÅ«lakÄ• vasÄ• nÄ• dve, dukamÅ«lakatikÄ•
yathÄ• pubbe sahajÄ• taá¹ƒ purejÄ• tena saheva atthipaccayo hotÄ«ti vuttaá¹ƒ, evaá¹ƒ pur
dassento Ä• ha __ ``purejÄ• taá¹ƒ sahajÄ• teneva saha atthipaccayo hotÄ«â€™â€™ _ti. tat
sahÄ• _ti sahajÄ• tena saheva. aá¹-á¹-hÄ• nappayutto hi ayaá¹ƒ eva-saddo, sahajÄ• tena n
purejÄ• taatthipaccayoti attho. itaresu pana atthipaccayadhammesu niyamo natthi tehi \Be 3
bhÄ• vato. tenÄ• ha __ ``na itarehÄ«â€™â€™ _ti. __tampi vatthu taá¹ƒsahitapurejÄ• tamev
sahajÄ• teneva saha atthipaccayo hotÄ«â€™â€™ ti vuttaá¹ƒ, tampi vatthupurejÄ• taÃ±ceva
taá¹ƒsahitÄ• rammaá¹‡apurejÄ• tameva ca, na kevalaá¹ƒ Ä• rammaá¹‡apurejÄ• taá¹ƒ. tenÄ

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¹-hantarena vibhÄ• vetuá¹ƒ __ ``kusalattike hÄ«â€™â€™
purejÄ• taá¹ƒ taá¹ƒsahajÄ• tena vinÄ• pi atthipaccayo siyÄ• , ``navippayuttapaccayÄ• atthi
vattuá¹ƒ na sakkÄ• , vuttaÃ±cetaá¹ƒ, tasmÄ• viÃ±Ã±Ä• yati ``purejÄ• taá¹ƒ sahajÄ• tena sa
hotÄ«â€™â€™ ti. __navippayutte bÄ• vÄ«sÄ• _ti etthÄ• pi eseva nayo. __tatthÄ• _ti sanida
__atthivibhaá¹…ge_ti atthipaccayassa vibhajane. __tikamÅ«lakekÄ• vasÄ• na_nti ``sanidas
anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanasappaá¹-igha
paccayoâ€™â€™ ti evaá¹ƒ tikamÅ«lako ekÄ• vasÄ• no paÃ±ho uddhaá¹-o. __paccayuddhÄ
paccayuddhÄ• re. tathÄ• ca so paÃ±ho uddhaá¹-o. tayidaá¹ƒ kathaá¹ƒ, yadi purejÄ• taá¹ƒ s

atthipaccayo hotÄ«ti codanÄ• yaá¹ƒ Ä• ha __ ``taá¹ƒ vatthusahitassa ... pe ... paccayabhÄ•
tassattho \Ne 320/ --- yadipi tattha sanidassanasappaá¹-ighaggahaá¹‡ena Ä• rammaá¹‡apu
atthipaccayabhÄ• vo vutto, tathÄ• pi anidassanaappaá¹-ighaggahaá¹‡ato vatthumpi gahitan
Ä• rammaá¹‡apurejÄ• tassa sahajÄ• tena saheva atthipaccayabhÄ• vo vuttoti. __pacchÄ• j
saha atthipaccayo hoti, _ na purejÄ• tenÄ• ti adhippÄ• yo. __anaÃ±Ã±adhammatte_ti pacca
sahajÄ• tena saha atthipaccayo hotÄ«ti yojanÄ• . sesapadadvayepi eseva nayo. tatthÄ• pi
paá¹-iyogipurejÄ• taá¹ƒyeva daá¹-á¹-habbaá¹ƒ. ``atthipaccayavisesesu panÄ• â€™â€™ tiÄ•
vicÄ• raá¹ƒ __ ``evametaâ€™â€™ _nti nigamanavasena paccÄ• masati.

upÄ• dinnattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vitakkattikavaá¹‡á¹‡anÄ•

<22> vitakkattike \Be 321/ __sattasu mÅ«lakesÅ«_ti ``savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ
tiÄ• dinÄ• Ä• gatÄ• ni tÄ«á¹‡i ekakÄ• ni, tÄ«á¹‡i dukÄ• ni, ekaá¹ƒ tikanti evaá¹ƒ ekamÅ«lak
sattamÅ«lakÄ• ni, tesu. __yathÄ• kkama_nti pÄ• á¸·iyaá¹ƒ Ä• gatÄ• nukkamena. __sattÄ• _
__paÃ±cÄ• _ti dutiye paÃ±ca. tÄ• nimÄ• ni hetupaccaye vuttanayena veditabbÄ• ni. idha pa
yojetabbaá¹ƒ. __tÄ«á¹‡Ä«_tiÄ• dÄ«su tatiye tÄ«á¹‡i, catutthe ekaá¹ƒ, paÃ±came tÄ«á¹‡i, ch
sattame ekaá¹ƒ. tÄ• ni pana yathÄ• kkamaá¹ƒ tatiyapadaá¹ƒ paá¹-icca tatiyapadadutiyapada
paá¹-hamapadatatiyapadÄ• ni paá¹-icca tatiyapadavasena, paá¹-hamapadadutiyapadÄ• ni p
paá¹-hamapadatatiyapadatadubhayavasena, dutiyapadatatiyapadÄ• ni paá¹-icca
paá¹-hamapadatatiyapadatadubhayavasena, paá¹-hamadutiyatatiyapadÄ• ni paá¹-icca tatiya
veditabbÄ• ni. __aÃ±Ã±amaÃ±Ã±e aá¹-á¹-havÄ«sÄ• _tiÄ• dÄ«supi iminÄ• va nayena gaá¹‡
yathÄ• vuttaá¹ƒ gaá¹‡anaá¹ƒ paccÄ• masati. __dutiyatatiyamÅ«lakesu ekaá¹ƒ eka_nti dutiy
tatiyamÅ«lake ekanti yojetabbaá¹ƒ. __tathÄ• Ä• sevane_ti yathÄ• purejÄ• te ekÄ• dasa, ta
__aÃ±Ã±Ä• nÄ«_ti adhipatiaÃ±Ã±amaÃ±Ã±apurejÄ• tÄ• sevanato aÃ±Ã±esu paccayesu ga
__hetuÄ• rammaá¹‡asadisÄ• nÄ«_ti hetuÄ• rammaá¹‡apaccayesu gaá¹‡anÄ• sadisÄ• ni.

<31> __avisesenÄ• _ti \Ne 321/ ``vipÄ• kaâ€™â€™ nti visesanaá¹ƒ akatvÄ• na pana vissa
tattha kÄ• raá¹‡aá¹ƒ vattuá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• dimÄ• ha. __itaresa_nti lokiyavip
niddhÄ• retvÄ• vuttÄ• _ti te yathÄ• vuttalokiyavipÄ• kÄ• avitakkavicÄ• ramattasÄ• maÃ±Ã
vuttÄ• . ``avitakkavicÄ• ramatte khandhe paá¹-icca avitakkavicÄ• ramattÄ• adhipatÄ«â€™â
__purimakoá¹-á¹-hÄ• so_.

<38> __eta_nti ``avitakkavicÄ• ramattaá¹ƒ avitakka ... pe ... saha gacchantenÄ• â€™â€™
tassa atthaá¹ƒ dassetuá¹ƒ __ ``mÅ«laá¹ƒ ... pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti Ä• ha. tattha _
yojentenÄ• _ti avitakkehi avitakkapariyÄ• yena vuttehi avitakkavicÄ• ramattaavitakkaavicÄ•
mÅ«lapadaá¹ƒ \Be 322/, Ä• sevanamÅ«lakameva vÄ• gacchantena yojentena __napurejÄ•

__pÄ• á¸·igamanaá¹ƒ kÄ• tabbaá¹ƒ, _ paá¹-hitabbanti attho. potthakesu pana ``avitakkavicÄ
saha gacchantenÄ• â€™â€™ ti dissati, vipÄ• kena visesanabhÅ«tena saha yojentenÄ• ti at
``vipÄ• kaá¹ƒ avitakkavicÄ• ramattantiÄ• di yojetabbaâ€™â€™ _nti.

ekamÅ«lake pÄ• á¸·iyaá¹ƒ yojitamevÄ• ti __ ``dumÅ«lakesu paá¹-hameâ€™â€™ _ti vuttaá

<49> __mÅ«lapadameva avasÄ• nabhÄ• venÄ• _ti ``savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ p
dhammo uppajjati nahetupaccayÄ• â€™â€™ tiÄ• dinÄ• mÅ«lapadameva avasÄ• nabhÄ• v
uddharitabbÄ• _ti idaá¹ƒ nahetupaccayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-iccavÄ• re hi ahetuk
Ä• gato. idha pana __ ``vatthuá¹ƒ paccayÄ• â€™â€™ _tiÄ• dinÄ• catÅ«supi mÅ«lakesu Ä•
Ä• gamanaá¹ƒ sandhÄ• ya ``satta mohÄ• â€™â€™ ti vuttanti veditabbaá¹ƒ.

__upanissayena saá¹…gahitattÄ• _ti upanissayapaccayeneva kammapaccayassa saá¹…ga
rÅ«pÄ• rÅ«pÄ• vacarakammassa balavabhÄ• vato upanissayattÄ• bhÄ• vo natthi, yato taá¹
kammakkhayakarassa pana kammassa balavabhÄ• ve vattabbameva natthÄ«ti imamatthaá
vuttaá¹ƒ __ ``upÄ• dinnattikapaÃ±hÄ• vÄ• rapaccanÄ«ye hi ... pe ... viÃ±Ã±Ä• yatÄ«â€™â€

vitakkattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dassanenapahÄ• tabbattikavaá¹‡á¹‡anÄ•

__paá¹-iccasamuppÄ• davibhaá¹…ge_ \Ne 322/ __vicÄ• ritanayena vicÄ• retabba_nti idaá¹
dassanena pahÄ• tuá¹ƒ sakkuá¹‡eyyo, itaresaá¹ƒ na kenaci paccayena paccayo na hontÄ«
ntiÄ• dinÄ• attanÄ• Ä• nÄ«taá¹ƒ \Be 323/ amataggapathavinicchayaá¹ƒ sandhÄ• ya vuttaá
vattabbaá¹ƒ, tampi paá¹-iccasamuppÄ• daá¹-Ä«kÄ• ya atthavivaraá¹‡e vuttameva, tasmÄ•
veditabbaá¹ƒ.

dassanenapahÄ• tabbattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-á¹-hÄ• napakaraá¹‡a-anuá¹-Ä«kÄ• samattÄ• .

iti paÃ±capakaraá¹‡amÅ«laá¹-Ä«kÄ• ya lÄ«natthavaá¹‡á¹‡anÄ•

anuá¹-Ä«kÄ• samattÄ• .

abhidhammassa anuá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paÃ±capakaraá¹‡a-mÅ«laá¹-Ä«kÄ•

dhÄ• tukathÄ• pakaraá¹‡a-mÅ«laá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ \Be 1/ \Ne 1/ desento bhagavÄ• yasmiá¹ƒ samaye desesi, ta
vibhaá¹…gÄ• nantaraá¹ƒ desitassa pakaraá¹‡assa dhÄ• tukathÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ v
``aá¹-á¹-hÄ• rasahÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha balavidhamanavisayÄ• tikkamanavas
appavattikaraá¹‡avasena kilesÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ, samudayappahÄ• napar
maccumÄ• rassa ca bodhimÅ«le eva bhaÃ±jitattÄ• parÅ«panissayarahitaá¹ƒ \Ne 2/ niratisa
upÄ• dÄ• ya bhagavÄ• eva ``mÄ• rabhaÃ±janoâ€™â€™ ti thomito. tattha mÄ• re abhaÃ±je
etassa, na pararÄ• jÄ• dibhaÃ±jananti __mÄ• rabhaÃ±jano_. mahÄ• vikkanto mahÄ• vÄ«riy

khandhÄ• dayo araá¹‡antÄ• dhammÄ• sabhÄ• vaá¹-á¹-hena dhÄ• tuyo, abhidhammakath
katvÄ• tesaá¹ƒ kathanato imassa pakaraá¹‡assa __dhÄ• tukathÄ• _ti adhivacanaá¹ƒ. yadip
te sabhÄ• vÄ• kathitÄ• , ettha pana tesaá¹ƒ sabbesaá¹ƒ saá¹…gahÄ• saá¹…gahÄ• dÄ«su
kathitattÄ• sÄ• tisayaá¹ƒ kathananti idameva evaá¹ƒnÄ• makaá¹ƒ. ekadesakathanameva h
khandhÄ• yatanadhÄ• tÅ«hi vÄ• khandhÄ• dÄ«naá¹ƒ araá¹‡antÄ• naá¹ƒ saá¹…gahÄ• saá
mahÄ• visayÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ \Be 2/ vasena dhÄ• tÅ«hi kathÄ• __dhÄ• tukathÄ• _t
veditabbaá¹ƒ. dvidhÄ• tidhÄ• chadhÄ• aá¹-á¹-hÄ• rasadhÄ• ti anekadhÄ• dhÄ• tubhedaá
__dhÄ• tubhedappakÄ• sano_ti. __tassattha_nti tassÄ• dhÄ• tukathÄ• ya atthaá¹ƒ. a-kÄ• r
daá¹-á¹-habbo. ``yaá¹ƒ dhÄ• tukathaâ€™â€™ nti vÄ• ettha pakaraá¹‡anti vacanaseso satta
kamena vaá¹‡á¹‡anÄ• ya pavattattÄ• ti tena yojanaá¹ƒ katvÄ• tassa pakaraá¹‡assa atthaá
a-kÄ• ralopo vÄ• . __ta_nti taá¹ƒ dÄ«panaá¹ƒ suá¹‡Ä• tha, __taá¹ƒ_ vÄ• atthaá¹ƒ taá¹ƒdÄ«
upadhÄ• rethÄ• ti attho. __samÄ• hitÄ• _ti nÄ• nÄ• kiccehi avikkhittacittÄ• , attano citte Ä• l

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. mÄ• tikÄ• vaá¹‡á¹‡anÄ•

1. nayamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<1> ko \Be 3/ \Ne 3/ panetassa pakaraá¹‡assa paricchedoti? na so idha vattabbo, __aá¹-á¹

(Dhs-a nidÄ• nakathÄ•) pakaraá¹‡apariccheda vutto evÄ• ti dassento Ä• ha __ ``cuddasav
vuttaâ€™â€™ _nti. khandhÄ• dÄ«naá¹ƒ desanÄ• nÄ«yati pavattÄ«yati etehi, khandhÄ• da
etehi pakÄ• rehÄ«ti nayÄ• , nayÄ• naá¹ƒ mÄ• tikÄ• uddeso, nayÄ• eva vÄ• mÄ• tikÄ• ti _
padÄ• naá¹ƒ mÅ«labhÅ«tattÄ• _ti ``mÅ«lamÄ• tikÄ• â€™â€™ ti vattabbÄ• naá¹ƒ saá¹…gah
cuddasannaá¹ƒ padÄ• naá¹ƒ khandhÄ• didhammavibhajanassa imassa pakaraá¹‡assa mÅ«
attho.

2. abbhantaramÄ• tikÄ• vaá¹‡á¹‡anÄ•

<2> ``paÃ±cakkhandhÄ• â€™â€™ tiÄ• dÄ«hi rÅ«pakkhandhÄ• dipadÄ• ni dassitÄ• ni, paá
dvÄ• dasasu aá¹…gesu paccekaá¹ƒ paá¹-iccasamuppÄ• dasaddo vattati, tadatthÄ• ni dvÄ•
tesaá¹ƒ tathÄ• dassitÄ• naá¹ƒ sarÅ«peneva dassitÄ• naá¹ƒ phassÄ• dÄ«naÃ±ca padÄ• naá
``paÃ±cavÄ«sÄ• dhikena padasatenÄ• â€™â€™ _ti. tattha kammupapattikÄ• mabhavÄ• dÄ
bhÄ• vanabhavanabhÄ• vena bhave viya sokÄ• dÄ«naá¹ƒ jarÄ• maraá¹‡assa viya aniá¹-á¹-
tannidÄ• nadukkhabhÄ• vena ca jarÄ• maraá¹‡e antogadhatÄ• ya paá¹-iccasamuppÄ• dass
daá¹-á¹-habbÄ• . ettha ca pÄ• á¸·iyaá¹ƒ bhinditvÄ• avissajjitÄ• nampi satipaá¹-á¹-hÄ• nÄ• d
gahaá¹‡aá¹ƒ karonto tesaá¹ƒ bhinditvÄ• pi vissajjitabbataá¹ƒ dassetÄ«ti veditabbaá¹ƒ.

nayamÄ• tikÄ• dikÄ• \Ne 4/ lakkhaá¹‡amÄ• tikantÄ• mÄ• tikÄ• pakaraá¹‡antarÄ• sÄ• dh
mÄ• tikÄ• nÄ• ma, tassÄ• abbhantare vutto vibhajitabbÄ• naá¹ƒ uddeso abbhantaramÄ• ti
pakÄ• sento __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __evaá¹ƒ avatvÄ• _ti yathÄ• ``
mÄ• tikÄ• â€™â€™ ti ayaá¹ƒ dhÄ• tukathÄ• mÄ• tikato bahiddhÄ• vuttÄ• , evaá¹ƒ avatvÄ•
abbhantareyevÄ• _ti ca dhÄ• tukathÄ• mÄ• tikÄ• ya abbhantareyevÄ• ti attho daá¹-á¹-habb
tadÄ• veá¹‡ikamÄ• tikÄ• abbhantare hi á¹-hapitÄ• tassÄ• yeva abbhantare á¹-hapitÄ• ti vut
__evaá¹ƒ avatvÄ• _ti yathÄ• ``sabbÄ• pi ... pe ... mÄ• tikÄ• â€™â€™ ti etena vacanena dh
kusalÄ• diaraá¹‡antÄ• mÄ• tikÄ• pakaraá¹‡antaragatÄ• vuttÄ• , evaá¹ƒ avatvÄ• ti attho. _
abbhantareyevÄ• _ti ca imassa pakaraá¹‡assa abbhantare eva sarÅ«pato dassetvÄ• á¹-ha
abhidhammassa mÄ• tikÄ• ya asaá¹…gahitattÄ• vikiá¹‡á¹‡abhÄ• vena __pakiá¹‡á¹‡akatÄ•

3. nayamukhamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<3> nayÄ• naá¹ƒ pavattidvÄ• rabhÅ«tÄ• saá¹…gahÄ• saá¹…gahaviyogÄ«sahayogÄ«dhar
__nayamukhamÄ• tikÄ• _. cuddasapi hi saá¹…gahÄ• saá¹…gahasampayogavippayogÄ• na
yehi te cattÄ• ropi honti, te dhammÄ• cuddasannampi nayÄ• naá¹ƒ mukhÄ• ni hontÄ«ti. tat
saá¹…gahitenaasaá¹…gahitapadÄ• dÄ«su saccÄ• dÄ«hipi yathÄ• sambhavaá¹ƒ saá¹…gah
saá¹…gÄ• hakabhÅ«tehi tehi vutto, na saá¹…gahabhÅ«tehi, sopi ``cakkhÄ• yatanena ye dh
saá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• â€™â€™ tiÄ• dinÄ• pucchitabbavi
khandhÄ• dÄ«heva saá¹…gahehi niyametvÄ• vutto, tasmÄ• __ ``tÄ«hi saá¹…gaho, tÄ«hi a

vuttaá¹ƒ. pucchitabbavissajjitabbadhammuddhÄ• repi pana pucchÄ• vissajjanesu ca rÅ«pak
araá¹‡antÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ sampayogavippayogÄ• catÅ«heva khandhehi hon
__catÅ«hi vippayogoâ€™â€™ _ti vuttaá¹ƒ.

nanu ca vippayogo rÅ«panibbÄ• nehipi hoti, kasmÄ• ``catÅ«hi vippayogoâ€™â€™ ti vuttan
bhavantassapi catÅ«heva bhÄ• vato. na hi rÅ«paá¹ƒ rÅ«pena nibbÄ• nena vÄ• vippayuttaá
rÅ«pena, catÅ«heva pana khandhehi hotÄ«ti catunnaá¹ƒ khandhÄ• naá¹ƒ rÅ«panibbÄ• neh
vippayujjamÄ• nehi catÅ«hi khandhehi niyamito tehi vinÄ• vippayogÄ• bhÄ• vato. so cÄ• ya
anÄ• rammaá¹‡assa, anÄ• rammaá¹‡aanÄ• rammaá¹‡amissakehi missakassa ca na hoti, a
ca sÄ• rammaá¹‡ena, sÄ• rammaá¹‡assa sÄ• rammaá¹‡ena anÄ• rammaá¹‡ena missaken

4. lakkhaá¹‡amÄ• tikÄ• vaá¹‡á¹‡anÄ•

<4> saá¹…gahoyeva \Be 5/ __saá¹…gahanayo. sabhÄ• go. visabhÄ• go_ti etassa ``tÄ«hi s
asaá¹…gahoâ€™â€™ ti etena, ``catÅ«hi sampayogo, catÅ«hi vippayogoâ€™â€™ ti etenap
tena saá¹…gaho asaá¹…gaho ca sabhÄ• go visabhÄ• go ca bhÄ• vo, tathÄ• sampayogo v
viÃ±Ã±Ä• yati. yassa vÄ• saá¹…gaho ca asaá¹…gaho ca, so dhammo sabhÄ• go visabhÄ•
vippayogo ca, sopi sabhÄ• go visabhÄ• go cÄ• ti. tattha yena rÅ«pakkhandho ... pe ... mano
dhammÄ• gaá¹‡anaá¹ƒ gacchanti, so ruppanÄ• diko samÄ• nabhÄ• vo saá¹…gahe sabhÄ•
veditabbo.

5. bÄ• hiramÄ• tikÄ• vaá¹‡á¹‡anÄ•

<5> __evaá¹ƒ dhÄ• tukathÄ• ya mÄ• tikato bahi á¹-hapitattÄ• _ti ``sabbÄ• pi ... pe ... mÄ• t
á¹-hapanÄ• kÄ• rena bahi piá¹-á¹-hito á¹-hapitattÄ• ti attho. etena vÄ• á¹-hapanÄ• kÄ• rena
araá¹‡antÄ• naá¹ƒ idha aá¹-á¹-hapetvÄ• dhÄ• tukathÄ• ya mÄ• tikato bahi pakaraá¹‡antara
pakaraá¹‡assa mÄ• tikÄ• bhÄ• vena á¹-hapitattÄ• tathÄ• pakÄ• sitattÄ• ti attho.

__saá¹…gaho asaá¹…gaho_tiÄ• dÄ«su saá¹…gaho ekavidhova, so kasmÄ• ``catubbidhoâ
atthaá¹ƒ avatvÄ• aniddhÄ• ritatthassa saddasseva vuttattÄ• . __saá¹…gaho asaá¹…gaho_
saá¹…gahasaddo tÄ• va attano atthavasena catubbidhoti ayaÃ±hetthattho. atthopi vÄ• anid
sÄ• maÃ±Ã±ena gahetabbataá¹ƒ patto ``saá¹…gaho asaá¹…gahoâ€™â€™ tiÄ• dÄ«su ``sa
doso. niddhÄ• rite hi visese tassa ekavidhatÄ• siyÄ• , na tato pubbeti. jÄ• tisaddassa sÄ• p
``jÄ• tiyÄ• saá¹…gahoâ€™â€™ ti vutte ``attano jÄ• tiyÄ• â€™â€™ ti viÃ±Ã±Ä• yati sambar
avuttattÄ• ti __jÄ• tisaá¹…gaho_ti rÅ«pakaá¹‡á¸• e vutto sajÄ• tisaá¹…gaho vutto hoti.

ettha \Be 6/ \Ne 6/ nayamÄ• tikÄ• ya ``saá¹…gaho asaá¹…gaho, sampayogo vippayogoâ€™
pucchitabbavissajjitabbadhammavisesaá¹ƒ aniddhÄ• retvÄ• sÄ• maÃ±Ã±ena dhammÄ• na

pucchanavissajjananayauddesÄ• , avasesÄ• niddhÄ• retvÄ• . ``saá¹…gahitena asaá¹…gah
``saá¹…gahitena asaá¹…gahitaá¹ƒ asaá¹…gahitaâ€™â€™ nti vattabbe ekassa asaá¹…gah
daá¹-á¹-habbo. tena saá¹…gahitavisesavisiá¹-á¹-ho yo asaá¹…gahito dhammaviseso, tannis
asaá¹…gahitatÄ• saá¹…khÄ• to pucchÄ• vissajjananayo uddiá¹-á¹-ho hoti, ``saá¹…gahitenÄ
karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. esa nayo tatiyÄ• dÄ«su dasamÄ• vasÄ• nesu nayud
tesupi hi vuttanayena dvÄ«hi dvÄ«hi padehi pucchitabbavissajjitabbadhammavisesaniddhÄ•
tattha antimapadasadisena tatiyapadena pucchanavissajjananayÄ• uddiá¹-á¹-hÄ• ti. tattha
kattuatthe karaá¹‡aniddeso, sattamÄ• dÄ«su ca catÅ«su sahayoge daá¹-á¹-habbo, na dutiy
samÄ• nÄ• dhikaraá¹‡e visesane. tattha hi sabhÄ• vantarena sabhÄ• vantarassa visesanaá
dhammantarena dhammantarassÄ• ti. ekÄ• dasamÄ• dÄ«su pana catÅ«su Ä• dipadeneva
katvÄ• itarehi pucchanavissajjananayÄ• uddiá¹-á¹-hÄ• . visesane eva cettha karaá¹‡avaca
pucchÄ• vissajjanÄ• naÃ±hi nissayabhÅ«tÄ• dhammÄ• saá¹…gahitatÄ• divisesena karaá¹
sampayuttavippayuttÄ• dibhÄ• vaá¹ƒ attano visesentÄ«ti.

__vikappato_ti vividhakappanato, vibhÄ• gatoti attho. __sanniá¹-á¹-hÄ• navasenÄ• _ti adhi
sanniá¹-á¹-hÄ• navasena vuttÄ• ca sabbe ca cittuppÄ• dÄ• sanniá¹-á¹-hÄ• navasena __vu
tesaá¹ƒ sÄ• dhÄ• raá¹‡avasenÄ• ti evamettha attho daá¹-á¹-habbo. adhimokkho hi sanniá¹-
cittuppÄ• dÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena vutto, itare sabbesanti. tattha sÄ• dhÄ• raá¹‡Ä
cÄ• ti Ä• dito pariggahetabbÄ• , tasmÄ• tesaá¹ƒ saá¹…gahÄ• dipariggahatthaá¹ƒ uddeso k
pariggahetabbÄ• vÄ• ti tesu mahÄ• visayena aÃ±Ã±esampi saá¹…gahÄ• dipariggahaá¹ƒ da
uddiá¹-á¹-ho. ``sanniá¹-á¹-hÄ• navasena vuttÄ• â€™â€™ ti ca __dhammasaá¹…gahavaá¹‡
paá¹-iccasamuppÄ• davibhaá¹…ge_ ca vacanaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. sanni
tesaá¹ƒ sabbesaá¹ƒ sÄ• dhÄ• raá¹‡atoti pana atthe sati \Be 7/ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ•
asÄ• dhÄ• raá¹‡esu mahÄ• visayo adhimokkho, tassa vasena vuttasabbacittuppÄ• dasÄ• o
sabbasÄ• dhÄ• raá¹‡Ä• ti adhimokkho ca asÄ• dhÄ• raá¹‡esu mahÄ• visayoti katvÄ• vutto
abhÄ• vÄ• ti ayamadhippÄ• yo daá¹-á¹-habbo.

jÄ«vitindriyaá¹ƒ \Ne 7/ panettha rÅ«pamissakattÄ• na vuttanti veditabbaá¹ƒ, cittekaggatÄ•
asamÄ• dhisabhÄ• vÄ• sÄ• maÃ±Ã±asaddeneva sÄ• maÃ±Ã±avisesasaddehi ca samÄ• d
aÃ±Ã±aá¹ƒ byÄ• petabbaá¹ƒ nivattetabbaÃ±ca natthÄ«ti anaÃ±Ã±abyÄ• pakanivattakasÄ•
dhammassa bhedadÄ«pakehi vattabbÄ• , na sukhÄ• disabhÄ• vÄ• vedanÄ• viya vuttalakk
sÄ• maÃ±Ã±avisesasaddeheva, tasmÄ• ``cittekaggatÄ• â€™â€™ ti ayaá¹ƒ sÄ• maÃ±Ã±as
visesasaddanirapekkho pavattamÄ• no sayameva visesasaddamÄ• pajjitvÄ• asamÄ• dhisa
samÄ• dhisabhÄ• vamevÄ• ti dvidhÄ• bhinnÄ• cittekaggatÄ• asÄ• dhÄ• raá¹‡Ä• ceva ap
arahati. abhinnÄ• pi vÄ• phassÄ• dÄ«naá¹ƒ viya pÄ• kaá¹-attÄ• bhÄ• vato aÃ±Ã±adhamma
jÄ«vitaÃ±ca na arahatÄ«ti na uddiá¹-á¹-hÄ• ti.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. niddesavaá¹‡á¹‡anÄ•

1. paá¹-hamanayo saá¹…gahÄ• saá¹…gahapadavaá¹‡á¹‡anÄ•

1. khandhapadavaá¹‡á¹‡anÄ•

<6> khandhÄ• yatanadhÄ• tuyomahantare \Be 8/ \Ne 8/ abhiÃ±Ã±eyyadhammabhÄ• vena
abhiÃ±Ã±Ä• tÄ• naá¹ƒ dhammÄ• naá¹ƒ pariÃ±Ã±eyyatÄ• divisesadassanatthaá¹ƒ saccÄ• n
adhipatiyÄ• dikiccavisesadassanatthaá¹ƒ indriyÄ• dÄ«ni ca vuttÄ• nÄ«ti saccÄ• diviseso viy
saá¹…gahÄ• saá¹…gahaviseso ca abhiÃ±Ã±eyyanissito vuccamÄ• no suviÃ±Ã±eyyo hotÄ«
asaá¹…gahoâ€™â€™ ti nayamukhamÄ• tikÄ• á¹-hapitÄ• _ti veditabbÄ• . evaÃ±ca katvÄ•
sampayogavippayogÄ• ca abhiÃ±Ã±eyyanissayena khandhÄ• dÄ«heva pucchitvÄ• vissajj
khandhenÄ• _ti ye dhammÄ• ``rÅ«pakkhandhoâ€™â€™ ti vuccanti, tesaá¹ƒ paÃ±casu kha
sabhÄ• gatÄ• hotÄ«ti rÅ«pakkhandhabhÄ• vasaá¹…khÄ• tena, rÅ«pakkhandhavacanasaá
saá¹…gahaá¹ƒ gaá¹‡anaá¹ƒ dasseti. tenÄ• ha __ ``yaÃ±hi kiÃ±cÄ«â€™â€™ _tiÄ• di. __rÅ«
saá¹…gahitabbadhammo dassito. yena saá¹…gahena saá¹…gayhati, tassa saá¹…gahassa
khandhenÄ• â€™â€™ ti vacanaá¹ƒ. paÃ±casu khandhagaá¹‡anesu ekena khandhagaá¹‡a
attho. yasmÄ• ca khandhÄ• divacanehi saá¹…gaho vuccati, tasmÄ• upari ``khandhasaá¹…
tiÄ• diá¹ƒ vakkhatÄ«ti.

__asaá¹…gahanayaniddese_ti idaá¹ƒ ``saá¹…gaho asaá¹…gahoâ€™â€™ ti etasseva naya
vuttaá¹ƒ, na nayantaratÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. __rÅ«pakkhandhamÅ«lakÄ• yeva cettha
dassitÄ• _ti etena vedanÄ• kkhandhamÅ«lakÄ• purimena yojiyamÄ• ne viseso natthÄ«ti pa
dukÄ• dve tikÄ• \Ne 9/ eko catukko, saÃ±Ã±Ä• kkhandhamÅ«lakÄ• dve dukÄ• eko tiko, s
eko dukoti ete labbhantÄ«ti dasseti. tesaá¹ƒ pana bhedato paÃ±cakapucchÄ• vissajjanÄ• n
pucchÄ• vissajjanaá¹ƒ kÄ• tabbaá¹ƒ saá¹ƒkhittanti daá¹-á¹-habbaá¹ƒ, vuttanayena vÄ• sak
na Ä• ropitanti.

Ä• yatanapadÄ• divaá¹‡á¹‡anÄ•

<40> __yasmÄ• _ \Be 9/ __ca dukatikesÅ«_ti yadipi ekakepi sadisaá¹ƒ vissajjanaá¹ƒ, ekak
sadisavissajjanÄ• naá¹ƒ cakkhundriyasotindriyasukhindriyÄ• dÄ«naá¹ƒ dukÄ• dÄ«su asadis
diá¹-á¹-haá¹ƒ. na hettha cakkhusotacakkhusukhindriyadukÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asadisa
tikassa, idha pana dukkhasamudayadukkhamaggadukÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ tikena
dukatikesveva sadisavissajjanataá¹ƒ samudayÄ• nantaraá¹ƒ maggasaccassa vacane kÄ• ra

6. paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ•

<61> ``pucchaá¹ƒ anÄ• rabhitvÄ• avijjÄ• ekena khandhena, avijjÄ• paccayÄ• saá¹…khÄ•
ti likhitabbepi pamÄ• davasena ``avijjÄ• ekena khandhenÄ• â€™â€™ ti idaá¹ƒ na likhitanti
sarÅ«pekasesaá¹ƒ vÄ• katvÄ• avijjÄ• vacanena avijjÄ• vissajjanaá¹ƒ dassitanti. __sabbam
vipÄ• kaviÃ±Ã±Ä• á¹‡a_nti ettha vipÄ• kaggahaá¹‡ena visesanaá¹ƒ na kÄ• tabbaá¹ƒ. kusal
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ dhÄ• tukathÄ• yaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡Ä• dipad
vippayuttenasaá¹…gahitÄ• saá¹…gahitapadaniddese ``vipÄ• kÄ• dhammÄ• â€™â€™ ti im
vissajjanena dassitÄ• , idha ca nÄ• marÅ«passa ekÄ• dasahÄ• yatanehi saá¹…gahavacane
saá¹…gahitatÄ• viÃ±Ã±Ä• yatÄ«ti.

<71> jÄ• yamÄ• naparipaccamÄ• nabhijjamÄ• nÄ• naá¹ƒ jÄ• yamÄ• nÄ• dibhÄ• vamattatt
paramatthato vinibbhujjitvÄ• anupalabbhamÄ• nÄ• ni paramatthÄ• naá¹ƒ sabhÄ• vamattab
nibbattipÄ• kabhedabhÅ«tÄ• ni ruppanabhÄ• vena gayhantÄ«ti rÅ«pakkhandhadhammasab
nibbattiÄ• dibhÅ«tÄ• ni rÅ«pakalÄ• pajÄ• tiÄ• dÄ«ni viya sahuppajjamÄ• nacatukkhandhaka
ekekabhÅ«tÄ• ni vediyanasaÃ±jÄ• nanavijÄ• nanehi ekantaparamatthakiccehi agayhamÄ•
saá¹…khatÄ• bhisaá¹…kharaá¹‡ena anekantaparamatthakiccena gayhantÄ«ti saá¹…khÄ• n
tathÄ• duvidhÄ• nipi \Ne 10/ tÄ• ni cakkhÄ• yatanÄ• dÄ«hi ekantaparamatthakiccehi agayh
nissattaá¹-á¹-hena dhammÄ• yatanadhammadhÄ• tudhammehi sabhÄ• gÄ• ni, tena tehi kha
``jÄ• ti dvÄ«hi khandhehÄ«â€™â€™ _tiÄ• dimÄ• ha.

paá¹-hamanayasaá¹…gahÄ• saá¹…gahapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyanayo saá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<171> saá¹…gahitenaasaá¹…gahitapadaniddese \Be 10/ yaá¹ƒ taá¹ƒ uddese asaá¹…gahita
vissajjitabbaÃ±ca saá¹…gahitatÄ• visiá¹-á¹-haá¹ƒ asaá¹…gahitaá¹ƒ dhammajÄ• taá¹ƒ niddh
dassento __ ``cakkhÄ• yatanena ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• Ä• ya
asaá¹…gahitÄ• â€™â€™ _ti Ä• ha. sabbattha khandhÄ• disaá¹…gahasÄ• maÃ±Ã±Ä• naá¹
bhedanissitattÄ• ca pucchÄ• vissajjanÄ• naá¹ƒ savisesÄ• va khandhÄ• digaá¹‡anÄ• sudd
saá¹…gahitenaasaá¹…gahitavacanamattena dhammavisesassa niddhÄ• ritattÄ• tÄ«su saá
saá¹…gahitÄ• hutvÄ• aÃ±Ã±ehi asaá¹…gahitÄ• , teyeva dhammÄ• ``khandhasaá¹…gahe
Ä• yatanadhÄ• tusaá¹…gahena asaá¹…gahitÄ• â€™â€™ ti ettakeneva dassetabbÄ• siyuá
evaá¹ƒvidhÄ• naá¹ƒ asambhavÄ• nayamÄ• tikÄ• ya ca abbhantarabÄ• hiramÄ• tikÄ• pekk
rÅ«pakkhandhÄ• dÄ«su araá¹‡antesu saá¹…gÄ• hakaá¹ƒ, taá¹ƒ taá¹ƒ apekkhitvÄ• saá¹…g
niddhÄ• ritanti viÃ±Ã±Ä• yatÄ«ti tena tena saá¹…gÄ• hakena yathÄ• niddhÄ• ritaá¹ƒ dhamm
__ ``cakkhÄ• yatanenÄ• â€™â€™ _tiÄ• dimÄ• ha. yattha hi pucchitabbavissajjitabbadhamm
natthi, tasmiá¹ƒ paá¹-hamanaye chaá¹-á¹-hanaye ca pucchitabbavissajjitabbabhÄ• vena, ita
pucchitabbavissajjitabbaá¹ƒ niddhÄ• ritaá¹ƒ, tassa tassa niyÄ• makabhÄ• vena rÅ«pakkhan

uddiá¹-á¹-hÄ• ti.

tattha ``cakkhÄ• yatanena ... pe ... phoá¹-á¹-habbadhÄ• tuyÄ• â€™â€™ ti kattuatthe karaá
daá¹-á¹-habbo, ``khandhasaá¹…gahena Ä• yatanasaá¹…gahena dhÄ• tusaá¹…gahenÄ• â€
yena yena saá¹…gÄ• hakena khandhÄ• disaá¹…gahesu tena tena saá¹…gahetabbÄ• saá¹.
taá¹ƒ tadeva saá¹…gÄ• hakÄ• saá¹…gÄ• hakabhÄ• vena uddhaá¹-aá¹ƒ. rÅ«pakkhandhena
saá¹…gahetabbo aÃ±Ã±o dhammo natthi, tathÄ• vedanÄ• kkhandhÄ• dÄ«hi \Ne 11/, na ca
asaá¹…gÄ• hako vÄ• hoti. yaÃ±ca ``rÅ«pakkhandho ekena khandhena saá¹…gahitoâ€™â
tasseva tena saá¹…gahitataá¹ƒ sandhÄ• ya vuttaá¹ƒ, rÅ«pakkhandhabhÄ• vena pana rÅ«p
gahitataá¹ƒ sandhÄ• ya vuttanti pakÄ• sitoyamattho.

yadi ca so eva tena saá¹…gayheyya, saá¹…gahitenasampayuttavippayuttapadaniddese ---
dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanasaá¹…gahena \Be 11/ saá¹…ga
saá¹…gahitÄ• , te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampay
siyÄ• , na ca vuttaá¹ƒ, tasmÄ• yathÄ• cittaá¹ƒ cittena sampayuttaá¹ƒ vippayuttaÃ±ca na ho
rÅ«pakkhandho rÅ«pakkhandhena saá¹…gahito asaá¹…gahito ca na hoti, tathÄ• vedanÄ•
vedanÄ• kkhandhÄ• dÄ«hi. na hi so eva tassa sabhÄ• go visabhÄ• go cÄ• ti. teneva na eka
samudÄ• yo ekadesÄ• naá¹ƒ saá¹…gÄ• hako asaá¹…gÄ• hako ca. yathÄ• rÅ«pakkhandho
dhammÄ• yatanaá¹ƒ vedanÄ• kkhandhÄ• dÄ«naá¹ƒ, saraá¹‡Ä• dhammÄ• catunnaá¹ƒ kha
samudÄ• yantogadhÄ• naÃ±hi ekadesÄ• naá¹ƒ na vibhÄ• go atthi, yena te samudÄ• yassa
visabhÄ• go ca siyÄ• ti, tathÄ• na samudÄ• yo ekadesasabhÄ• gavisabhÄ• gÄ• naá¹ƒ saá
yathÄ• dhammÄ• yatanaá¹ƒ sukhumarÅ«pasabhÄ• gassa vedanÄ• divisabhÄ• gassa ca rÅ
khandhasaá¹…gahena, jÄ«vitindriyaá¹ƒ rÅ«pÄ• rÅ«pajÄ«vitasabhÄ• gavisabhÄ• gassa rÅ«
saá¹…khÄ• rakkhandhekadesassa ca jÄ«vitavajjassa khandhasaá¹…gaheneva. na hi ekade
samudÄ• yasabhÄ• gaá¹ƒ, nÄ• pi ekadesavisabhÄ• gaá¹ƒ samudÄ• yavisabhÄ• ganti, tasm
antogadhato attekadesasabhÄ• gato ca aÃ±Ã±assa asaá¹…gÄ• hakatte saá¹…gÄ• hakatta
saá¹…gahitassa asaá¹…gÄ• hakÄ• siyunti saá¹…gÄ• hakattÄ• bhÄ• vato eva evarÅ«pÄ• n

yaá¹ƒ pana ``dhammÄ• yatanaá¹ƒ asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khand
(DhÄ• tuk 25), ``cakkhÄ• yatanaÃ±ca sotÄ• yatanaÃ±ca ekena khandhena saá¹…gahitaâ€™
vuttaá¹ƒ, na tena ekadesÄ• naá¹ƒ samudÄ• yasaá¹…gÄ• hakattaá¹ƒ, samudÄ• yassa ca ek
dasseti, catukkhandhagaá¹‡anabhedehi pana dhammÄ• yatanassa gaá¹‡etabbÄ• gaá¹‡eta
bhinnataá¹ƒ, cakkhÄ• yatanÄ• dÄ«naá¹ƒ ekakkhandhagaá¹‡anena gaá¹‡etabbatÄ• ya ekav
saá¹…gÄ• hakÄ• saá¹…gÄ• hakanirapekkhÄ• naá¹ƒ gaá¹‡etabbÄ• gaá¹‡etabbÄ• naá¹ƒ taá
gaá¹‡anadassanamattameva hi paá¹-hamanayo kammakaraá¹‡amattasabbhÄ• vÄ• , dutiyÄ
saá¹…gÄ• hakÄ• saá¹…gÄ• hakehi saá¹…gahitÄ• saá¹…gahitÄ• naá¹ƒ agaá¹‡anÄ• didass
kattukaraá¹‡akammattayasabbhÄ• vÄ• \Ne 12/. tathÄ• paá¹-hamanaye tathÄ• tathÄ•
gaá¹‡etabbÄ• gaá¹‡etabbabhÄ• vasaá¹…khÄ• to taá¹ƒtaá¹ƒkhandhÄ• dibhÄ• vÄ• bhÄ• vo

dutiyÄ• dÄ«su yathÄ• niddhÄ• ritadhammadassane saá¹…gÄ• hakasaá¹…gahetabbÄ• naá
sabhÄ• gatÄ• , tadabhÄ• vo ca visabhÄ• gatÄ• . pucchÄ• vissajjanesu taá¹ƒtaá¹ƒkhandhÄ•
ayametesaá¹ƒ visesoti.

samudayasaccasukhindriyasadisÄ• ni pana tehi saá¹…gahetabbameva atthi, na saá¹…gah
asaá¹…gÄ• hakattÄ• bhÄ• vato na uddhaá¹-Ä• ni. dukkhasaccasadisÄ• ni tehi visabhÄ• ga
anekakkhandhehi khandhasaá¹…gahena saá¹…gahetabbaá¹ƒ, itarehi asaá¹…gahetabbaÃ±
saá¹…gÄ• hakattÄ• saá¹…gÄ• hakattÄ• bhÄ• vato. evaá¹ƒ saá¹…gÄ• hakattÄ• bhÄ• vato a
ubhayÄ• bhÄ• vato ca yathÄ• vuttasadisÄ• ni anuddharitvÄ• saá¹…gÄ• hakattÄ• saá¹…gÄ
cakkhÄ• yatanÄ• dÄ«neva uddhaá¹-Ä• nÄ«ti veditabbÄ• ni. tattha ``cakkhÄ• yatanena ye d
saá¹…gahitÄ• â€™â€™ ti cakkhÄ• yatanavajjÄ• rÅ«padhammÄ• khandhasaá¹…gahena s
rÅ«pakkhandhoti. na hi ekadeso samudÄ• yasaá¹…gÄ• hakoti dassitametanti.

aá¹-á¹-hakathÄ• yaá¹ƒ pana __khandhapadenÄ• _ti khandhapadasaá¹…gahenÄ• ti attho, n
saá¹…gÄ• hakenÄ• â€™â€™ ti idaá¹ƒ pana Ä• netvÄ• vattabbaá¹ƒ. __taá¹ƒ pana rÅ«pakk
taá¹ƒ vissajjanaá¹ƒ rÅ«pakkhandhÄ• dÄ«su saá¹…gÄ• hakesu na yujjatÄ«ti attho. __rÅ«pa
saá¹…gahito_ti etena nayena cakkhÄ• yatanena rÅ«pakkhandhova saá¹…gahito, so ca aá¸
Ä• yatanadhÄ• tÅ«hi asaá¹…gahito nÄ• ma natthÄ«ti evaá¹ƒ cakkhÄ• yatanÄ• dÄ«nipi na g
ce? nÄ• pajjati. na hi aÃ±Ã±amattanivÄ• raá¹‡aá¹ƒ evasaddassa attho, atha kho saá¹…gÄ•
aÃ±Ã±anivÄ• raá¹‡aá¹ƒ. __so cÄ• _tiÄ• di ca na nirapekkhavacanaá¹ƒ, atha kho saá¹…gÄ•
__rÅ«pakkhandhena hi rÅ«pakkhandhova saá¹…gahito_ti yathÄ• cakkhÄ• yatanena cakkh
khandhasaá¹…gahena saá¹…gahitaá¹ƒ atthi, yaá¹ƒ Ä• yatanadhÄ• tusaá¹…gahehi asaá¹…
rÅ«pakkhandhena rÅ«pakkhandhato aÃ±Ã±aá¹ƒ khandhasaá¹…gahena saá¹…gahitaá¹ƒ att
Ä• yatanadhÄ• tusaá¹…gahehi asaá¹…gahitaá¹ƒ siyÄ• , rÅ«pakkhandhena pana rÅ«pakkha
saá¹…gahitoti ayaÃ±hettha adhippÄ• yo yutto. siyÄ• panetaá¹ƒ ``so eva rÅ«pakkhandho rÅ
Ä• yatanadhÄ• tusaá¹…gahehi asaá¹…gahito hotÅ«â€™â€™ ti, taá¹ƒ nivÄ• rento Ä• ha __
Ä• yatanadhÄ• tÅ«hi asaá¹…gahito nÄ• ma natthÄ«â€™â€™ _ti \Be 13/. ettha ca ``rÅ«pak
vattabbaá¹ƒ. tattha \Ne 13/ rÅ«pakkhandho rÅ«pakkhandhassa vÄ• tadekadesÄ• naá¹ƒ vÄ
Ä• yatanadhÄ• tusaá¹…gahehi saá¹…gÄ• hako asaá¹…gÄ• hako ca na hotÄ«ti iminÄ• pari
abhÄ• vo vuttoti yujjati, na rÅ«pakkhandhena rÅ«pakkhandhassa tadekadesÄ• naá¹ƒ vÄ• a
Ä• yatanadhÄ• tusaá¹…gahehi saá¹…gahitatÄ• ya. na hi sÄ• saá¹…gahitatÄ• atthi. yadi si
saá¹…gahitenasampayuttavippayuttapadaniddese rÅ«pakkhandhopi uddharitabbo siyÄ• . te
rÅ«pakkhandho tadekadeso vÄ• saá¹…gahitÄ• siyuá¹ƒ, atthi ca tesaá¹ƒ vippayuttatÄ• ti.

__evaá¹ƒ asaá¹…gahitatÄ• ya abhÄ• vato etÄ• ni, aÃ±Ã±Ä• ni cÄ• _ti etthÄ• pi cakkhÄ• ya
aÃ±Ã±ehi ca saá¹…gahitÄ• naá¹ƒ asaá¹…gahitatÄ• ya abhÄ• vato etÄ• ni aÃ±Ã±Ä• ni ca y
viya ayujjamÄ• navissajjanattÄ• evarÅ«pÄ• ni padÄ• ni saá¹…gÄ• hakabhÄ• vena na gahit

tattha yaá¹ƒ vuttaá¹ƒ ``rÅ«pakkhandhena hi rÅ«pakkhandhova saá¹…gahitoâ€™â€™ ti, taá
saá¹…gahitattÄ• saá¹…gahitattÄ• bhÄ• vadassanena nivÄ• ritaá¹ƒ. yaÃ±hettha aggahaá¹‡e
taÃ±ca satipi saá¹…gahitatte asaá¹…gahitatÄ• ya abhÄ• vatoti viÃ±Ã±Ä• yamÄ• naá¹ƒ sam
sati tehi saá¹…gahite tadasaá¹…gahitattÄ• bhÄ• vato. rÅ«pakkhandhÄ• dÄ«hi pana saá¹…
asaá¹…gahitatÄ• bhavissati, tasmÄ• saá¹…gÄ• hakattÄ• bhÄ• vo evettha aggahaá¹‡e kÄ•
saá¹…gahitattÄ• bhÄ• vena asaá¹…gahitattaá¹ƒ yadipi rÅ«pakkhandhÄ• dinÄ• attano attan
attekadesasabhÄ• gassa ca natthi, aÃ±Ã±assa pana atthÄ«ti na dukkhasaccÄ• dÄ«su viya
aggahaá¹‡e kÄ• raá¹‡aá¹ƒ bhavituá¹ƒ yuttoti. dhammÄ• yatanajÄ«vitindriyÄ• dÄ«naÃ±ca
khandhacatukkadukÄ• disaá¹…gÄ• hakatte sati na tesaá¹ƒ saá¹…gahitÄ• naá¹ƒ tehi dhamm
Ä• yatanadhÄ• tusaá¹…gahehi asaá¹…gahitatÄ• natthÄ«ti asaá¹…gahitatÄ• ya abhÄ• vo a
vuttanayeneva aggahitÄ• naá¹ƒ aggahaá¹‡e, gahitÄ• naÃ±ca gahaá¹‡e kÄ• raá¹‡aá¹ƒ vedit

__anidassanaá¹ƒ punadeva sappaá¹-igha_nti ettha __anidassana_nti etena ``sanidassanas
ettha vuttena sappaá¹-ighasaddena saddhiá¹ƒ yojetvÄ• anidassanasappaá¹-ighÄ• \Be 14/
etena tattheva avisiá¹-á¹-haá¹ƒ sanidassanapadaá¹ƒ nivattetvÄ• gaá¹‡hanto sanidassanad
``cakkhÄ• yatanena cakkhÄ• yatanamevekaá¹ƒ saá¹…gahitaâ€™â€™ nti idaá¹ƒ na sakkÄ•
``cakkhÄ• yatanena \Ne 14/ cakkhÄ• yatanaá¹ƒ Ä• yatanasaá¹…gahena saá¹…gahitaâ€™â
nti ca vattabbanti dassitoyaá¹ƒ nayoti. evaá¹ƒ sabbattha tasseva samudÄ• yekadesÄ• naÃ±
saá¹…gÄ• hakasaá¹…gahitanti vacanesu asaá¹…gÄ• hakaasaá¹…gahitanti vacanesu ca ta
asaá¹…gÄ• hakattÄ• bhÄ• vato eva hi cakkhÄ• yatanÄ• dÄ«ni cakkhÄ• yatanÄ• dÄ«hi asaá
saá¹…gÄ• hakattÄ• bhÄ• vatoti.

dutiyanayasaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyanayo asaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<179> asaá¹…gahitenasaá¹…gahitapadaniddese rÅ«pakkhandhena khandhasaá¹…gahena
tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ nibbÄ• nassa ca sukhumarÅ«pena saha Ä• yatanadhÄ• tusab
sukhumarÅ«pameva rÅ«pakkhandhoti rÅ«pakkhandhena Ä• yatanadhÄ• tusabhÄ• gattaá¹ƒ
Ä• yatanadhÄ• tusaá¹…gahehi saá¹…gahitÄ• ni. na kevalaá¹ƒ saá¹…gahitÄ• neva, asaá¹…
saá¹…gahehi na honteva tadekadesena sukhumarÅ«pena Ä• yatanadhÄ• tusabhÄ• gattÄ•
idhÄ• dhippeto, viÃ±Ã±Ä• á¹‡akkhandhacakkhÄ• yatanÄ• dÄ«hi pana asaá¹…gahitÄ• na te
sabbathÄ• te tehi na saá¹…gahitÄ• . dukkhasaccÄ• dÄ«hi ca paÃ±cakkhandhasamudÄ• ya
asaá¹…gahitaá¹ƒ nibbÄ• naá¹ƒ rÅ«pakkhandhena viya Ä• yatanadhÄ• tusaá¹…gahehi saá¹
saá¹…gÄ• hakattÄ• bhÄ• vato eva evarÅ«pÄ• naá¹ƒ asaá¹…gÄ• hakabhÄ• vena aggahaá¹
sanibbÄ• napaÃ±cakkhandhasamudÄ• yabhÅ«tÄ• naá¹ƒ pana abyÄ• katadhammÄ• dÄ«na
taá¹ƒ kaÃ±ci atthi, yassa te khandhasaá¹…gahena asaá¹…gÄ• hakÄ• siyuá¹ƒ, na ca attano
attekadesasabhÄ• go ca attanÄ• asaá¹…gahito hotÄ«ti attanÄ• asaá¹…gahitasaá¹…gÄ• h

vedanÄ• kkhandhÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ katanti.

yaá¹ƒ \Be 15/ pana aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ __ ``ye dhammÄ• yatanena saá¹…gahi
sakkÄ• vattuá¹ƒ. dhammÄ• yatanena hi na koci dhammo kenaci saá¹…gahena saá¹…gahit
visabhÄ• gakkhandhanibbÄ• nasamudÄ• yattÄ• \Ne 15/, khandhasaá¹…gahena sayameva
Ä• yatanadhÄ• tusaá¹…gahehi ca saá¹…gÄ• hakattÄ• bhÄ• vatoti dassitoyaá¹ƒ nayoti etas
gaá¹‡itÄ• ti attho. __yÄ• ni ... pe ... gahitÄ• nÄ«_ti etena viÃ±Ã±Ä• á¹‡asammissaá¹ƒ dham
dÄ«pentÄ• ni iddhipÄ• dÄ• dipadÄ• ni, oá¸·Ä• rikarÅ«pasammissaá¹ƒ dÄ«pentÄ• ni rÅ«pak
sabbaá¹ƒ dhammÄ• yatanaá¹ƒ adÄ«pentÄ• ni viÃ±Ã±Ä• á¹‡akkhandhacakkhÄ• yatanÄ• dip
sakaladhammÄ• yatanadÄ«pakÄ• ni dhammÄ• yatanÄ• dipadÄ• ni ca vajjetvÄ• dhammÄ•
asammissaá¹ƒ dÄ«pentÄ• ni gahitÄ• nÄ«ti dasseti.

tatiyanayaasaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthanayo saá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<191> saá¹…gahitenasaá¹…gahitapadaniddese yasmÄ• yathÄ• dutiyatatiyanayÄ• tiá¹‡á
saá¹…gahaá¹‡Ä• saá¹…gahaá¹‡appavattivisesena ``saá¹…gahitena asaá¹…gahitaá¹ƒ, asa
nti ca uddiá¹-á¹-hÄ• , nevaá¹ƒ catutthapaÃ±camÄ• . saá¹…gahaá¹‡appavattiyÄ• eva hi saá
uddiá¹-á¹-haá¹ƒ, asaá¹…gahaá¹‡appavattiyÄ• eva ca asaá¹…gahitena asaá¹…gahitanti, ta
saá¹…gahaá¹‡appavattivisesavirahe saá¹…gahitadhammÄ• saá¹…gahitadhammavisese ni
kenaci saá¹…gahitena dhammavisesena puna saá¹…gahito dhammaviseso saá¹…gahitena
pucchitabbo vissajjitabbo ca, tameva tÄ• va yathÄ• niddhÄ• ritaá¹ƒ dassento __ ``samuday
khandha ... pe ... saá¹…gahitÄ• , tehi dhammehi ye dhammÄ• khandha ... pe ... saá¹…gahi
ettha ca ye tÄ«hipi saá¹…gahehi na saá¹…gÄ• hakÄ•
rÅ«pakkhandhaviÃ±Ã±Ä• á¹‡akkhandhadhammÄ• yatanadukkhasaccÄ• dÄ«ni viya, ye ca
asaá¹…gÄ• hakÄ• cakkhÄ• yatanÄ• dÄ«ni viya, ye ca ekena khandhasaá¹…gaheneva dhÄ
saá¹…gÄ• hakÄ• vedanÄ• dikkhandhanirodhasaccajÄ«vitindriyÄ• dÄ«ni viya cakkhuviÃ±Ã
dhammÄ• saá¹…gÄ• hakattÄ• bhÄ• vasabbhÄ• vÄ• saá¹…gÄ• hakabhÄ• vena na uddhaá
ye saá¹…gÄ• hakÄ• , te saá¹…gÄ• hakattÄ• bhÄ• vÄ• bhÄ• vato idha uddhaá¹-Ä• . tehi saá
attano saá¹…gÄ• hakassa saá¹…gÄ• hakÄ• honti, yassa puna saá¹…gaho pucchitabbo vis

aá¹-á¹-hakathÄ• yaá¹ƒ pana __sakalena hi khandhÄ• dipadenÄ• _ti sakalavÄ• cakena rÅ«p
yaá¹ƒ panetaá¹ƒ vuttaá¹ƒ ``yaá¹ƒ attano saá¹…gÄ• hakaá¹ƒ saá¹…gaá¹‡hitvÄ• puna tenev
gaccheyyÄ• â€™â€™ ti, taá¹ƒ tena khandhÄ• dipadenÄ• ti evaá¹ƒ ayojetvÄ• taá¹ƒ aÃ±Ã±a
natthÄ«ti evaá¹ƒ na sakkÄ• vattuá¹ƒ. na hi yena yaá¹ƒ saá¹…gahitaá¹ƒ, teneva tassa saá¹.
vissajjito, na ca tasseva, atha kho tena saá¹…gahitassÄ• ti. yathÄ• vedanÄ• saddo ca kha
evaá¹ƒ sukhumarÅ«paá¹ƒ, taá¹ƒ pana khandhÄ• yatanÄ• naá¹ƒ ekadesova, tasmÄ• ``sukh

avatvÄ• __ ``sukhumarÅ«paá¹ƒ vÄ• â€™â€™ _ti vuttaá¹ƒ. sabbattha ca aÃ±Ã±ena asamm
cetaá¹ƒ vuttaá¹ƒ ``tadeva yehi dhammehi khandhÄ• divasena saá¹…gahitaá¹ƒ, te dhamme
tathÄ• na sakkÄ• vattuá¹ƒ. na hi saá¹…gahitena saá¹…gahitassa saá¹…gahitena saá¹…ga
vissajjito ca, atha kho saá¹…gahova, tasmÄ• __ekena khandhenÄ• _ti ekena khandhagaá¹
attho, na saá¹…gÄ• hakenÄ• ti. na hi eko khandho attano ekadesassa saá¹…gÄ• hakoti.

catutthanayasaá¹…gahitenasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camanayo asaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ•

<193> asaá¹…gahitenaasaá¹…gahitapadaniddesepi vuttanayeneva yathÄ• niddhÄ• ritadha
ettha ca sasukhumarÅ«paviÃ±Ã±Ä• á¹‡asahitadhammasamudÄ• yÄ• ye te
dukkhasaccaanidassanaappaá¹-ighaacetasikÄ• nupÄ• dÄ• sadisÄ• satipi ekena dvÄ«hi vÄ
asaá¹…gÄ• hakatte tÄ«hipi asaá¹…gahetabbassa abhÄ• vato paripuá¹‡á¹‡asaá¹…gahÄ• s
abyÄ• katadhammasadisÄ• kenaci saá¹…gahena asaá¹…gahetabbabhÄ• vato asaá¹…gÄ•
asaá¹…gÄ• hakabhÄ• vena na uddhaá¹-Ä• , itare pana tabbipariyÄ• yena uddhaá¹-Ä• ti.

yaá¹ƒ \Be 17/ \Ne 17/ pana aá¹-á¹-hakathÄ• yaá¹ƒ __ ``tÄ• disena hi padena nibbÄ• naá¹ƒ
na gaccheyyÄ• â€™â€™ _ti vuttaá¹ƒ, taá¹ƒ dukkhasaccaá¹ƒ sandhÄ• ya vuttaá¹ƒ. anidassa
asaá¹…gÄ• hakesu nibbÄ• naá¹ƒ antogadhaá¹ƒ, na ca tadeva tassa asaá¹…gÄ• hakanti. __
samodhÄ• netvÄ• katehi saddhi_nti evaá¹ƒ katehi dutiyapaÃ±hÄ• dÄ«hi saddhiá¹ƒ
paá¹-hamapaÃ±hanÄ• marÅ«papaÃ±hÄ• dayo sabbepi catuttiá¹ƒsa hontÄ«ti attho. __yaá¹ƒ
padaá¹ƒ, tadevÄ• _ti rÅ«pakkhandhÄ• divisesakapadaá¹ƒ vadati, na niddhÄ• rite pucchitabb
lakkhaá¹‡ato dassitÄ• , na padena sarÅ«patoti. tattha __tadevÄ• _ti eva-saddena na taá¹ƒ k
asaá¹…gahitaá¹ƒ na hotÄ«ti uddhaá¹-asseva asaá¹…gahitenaasaá¹…gahitabhÄ• ve niyatat
aniyatataá¹ƒ dassetÄ«ti veditabbaá¹ƒ. __ ``tadeva yehi asaá¹…gahitaâ€™â€™ _nti ettha hi
sakkÄ• vacanaseso yojetunti. atha vÄ• __tadevÄ• _ti pucchÄ• ya uddhaá¹-ameva evaá¹ƒp
asaá¹…gahita_nti tassa pucchÄ• ya uddhaá¹-abhÄ• vena evaá¹ƒ asaá¹…gahitenaasaá¹…g
eva-saddo, na aÃ±Ã±assa asaá¹…gahitenaasaá¹…gahitatÄ• nivÄ• raá¹‡atthoti daá¹-á¹-hab
aÃ±Ã±asahitaá¹ƒ asahitaÃ±ca asaá¹…gahitena asaá¹…gahitaá¹ƒ hoti. rÅ«pakkhandhÄ• dÄ
viÃ±Ã±Ä• á¹‡akkhandhÄ• dÄ«ni asahitÄ• nÄ«ti.

__avasesÄ• saá¹…gahitÄ• _ti idaá¹ƒ avasesÄ• asaá¹…gahitÄ• na hontÄ«ti evaá¹ƒ daá¹-
viÃ±Ã±Ä• á¹‡adhammehi te rÅ«padhammÄ• va tÄ«hi saá¹…gahehi asaá¹…gahitÄ• _ti pucc
saá¹…gahehi asaá¹…gÄ• hakÄ• hutvÄ• asaá¹…gahitÄ• ti adhippÄ• yo. anuddhaá¹-Ä• ve
evÄ• ti. ettha ca paá¹-hame naye vedanÄ• dayopi viÃ±Ã±Ä• á¹‡ena asaá¹…gahitÄ• ti vuttÄ
ayaá¹ƒ viseso. __vedanÄ• dayo hi rÅ«paviÃ±Ã±Ä• á¹‡eheva khandhÄ• disaá¹…gahena asa
viÃ±Ã±Ä• á¹‡ena ca tÄ«hipi saá¹…gahehi asaá¹…gahitÄ• ti attho. rÅ«pekadeso hi ettha rÅ«

<196> catutthapaÃ±he __cakkhÄ• yatanaá¹ƒ vedanÄ• dÄ«hi catÅ«hÄ«_ti ettha __cakkhÄ•
uddhaá¹-aá¹ƒ asaá¹…gÄ• hakaá¹ƒ dassetÄ«ti daá¹-á¹-habbaá¹ƒ. cakkhÄ• yatanena pana a
dasa oá¸·Ä• rikÄ• yatanÄ• ni na cakkhÄ• yatanamevÄ• ti. __ ``rÅ«paÃ±ca dhammÄ• yatana
dhammehi tÄ«hipi saá¹…gahehi asaá¹…gahitaá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡ameva hoti, asaá¹…g
asaá¹…gahitaÃ±ca viÃ±Ã±Ä• á¹‡avajjaá¹ƒ sabbaá¹ƒ teva dhamme udÄ• neti. sadisavissajja
dassetabbÄ• . tattha paá¹-hamena rÅ«pakkhandhena sadisavissajjanesu ekato udÄ• netvÄ
visadisavissajjanÄ• \Ne 18/ nayadÄ• nena dassitÄ• honti. tenÄ• ha __ ``rÅ«paÃ±ca dhamm
aÃ±Ã±enÄ• kÄ• rena saá¹…khipitvÄ• dassitÄ• â€™â€™ _ti. tattha __dve bhavÄ• _ti asaÃ±
bÄ• hirupÄ• dÄ• dhamme eva sandhÄ• ya vuttaá¹ƒ. yena asaá¹…gÄ• hakena asaá¹…gahit
vissajjitabbaÃ±ca paricchijjati, so rÅ«pakkhandhÄ• diko tassa pucchÄ• vissajjanÄ• naÃ±ca
``visayoâ€™â€™ _ti vutto, yathÄ• dassitassa pana uddÄ• nassa nayadÄ• namattattÄ• __ `
``dvevÄ«sanayo cÄ• â€™â€™ tipi pÄ• á¹-ho, dvevÄ«sapadiko esa nayo cÄ• ti attho.

paÃ±camanayaasaá¹…gahitenaasaá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hanayo sampayogavippayogapadavaá¹‡á¹‡anÄ•

<228> sampayogavippayogapade __yaá¹ƒ labbhati, yaÃ±ca na labbhati, taá¹ƒ sabbaá¹ƒ pu
na rÅ«pakkhandhÄ• dÄ«ni padÄ• ni sandhÄ• ya vuttaá¹ƒ, atha kho sampayogapadaá¹ƒ vip
veditabbaá¹ƒ. rÅ«pakkhandhÄ• dÄ«su hi yaá¹ƒ dhammÄ• yatanÄ• dipadaá¹ƒ na labbhati, ta
gahitaá¹ƒ. sampayogapadaá¹ƒ pana rÅ«pakkhandhÄ• dÄ«su alabbhamÄ• nampi ``rÅ«pakk
sampayuttoâ€™â€™ ti evaá¹ƒ pucchÄ• ya gahitaá¹ƒ, vedanÄ• kkhandhÄ• dÄ«su labbham
sabbattha labbhamÄ• namevÄ• ti. __rÅ«padhammÄ• naá¹ƒ pana rÅ«pena nibbÄ• nena vÄ
saddhiá¹ƒ sampayogo nÄ• ma natthÄ«_ti ekuppÄ• dÄ• disabhÄ• gatÄ• ya abhÄ• vato samp
ekuppÄ• dÄ• ditÄ• etesaá¹ƒ visabhÄ• gatÄ• ti tadabhÄ• vato vippayogopi nivÄ• rito eva ho
hi khandhesu vijjamÄ• nÄ• ekuppÄ• dÄ• ditÄ• tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sabhÄ• gatÄ
tehi ca rÅ«panibbÄ• nÄ• naá¹ƒ visabhÄ• gatÄ• ca, na ca rÅ«pekadesassa nibbÄ• nassa vÄ
yÄ• rÅ«pekadesena rÅ«pekadesanibbÄ• nÄ• naá¹ƒ nibbÄ• nena ca rÅ«passa visabhÄ• ga
vippayogoâ€™â€™ _ti vuttanti.

__sattasu_ \Be 19/ __viÃ±Ã±Ä• á¹‡adhÄ• tÅ«su ekÄ• yapi avippayutte_ti yathÄ• rÅ«pabha
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi, nevavipÄ• kanavipÄ• kadhammadhammÄ• paÃ±cahi, avitakkaa
anÄ• rammaá¹‡amissake dhamme \Ne 19/ dÄ«penti, evaá¹ƒ adÄ«petvÄ• ekÄ• yapi vippay
sampayutte sattapi vÄ• tÄ• dÄ«pentÄ«ti adhippÄ• yo. __avippayutte_ti hi ye vippayuttÄ• r
vuttaá¹ƒ hoti, na sampayutteti. tena yÄ• ni tÄ• hi sampayutte dÄ«penti dhammÄ• yatanÄ• d
sampayuttavippayuttabhÄ• vehi navattabbaá¹ƒ dÄ«penti acetasikÄ• dipadÄ• ni, yÄ• ni ca sa
dÄ«penti dukkhasaccÄ• dipadÄ• ni, tesaá¹ƒ sabbesaá¹ƒ anÄ• rammaá¹‡amissakadhamma

vuttaá¹ƒ hoti. na hi anÄ• rammaá¹‡amissakasabbaviÃ±Ã±Ä• á¹‡adhÄ• tutaá¹ƒsampayuttata
khandhÄ• yatanadhÄ• tÅ«su kenaci sampayogo vippayogo vÄ• atthÄ«ti.

yadi evaá¹ƒ vippayuttenavippayuttapadaniddese ``kusalehi dhammehi ye dhammÄ• vippay
dhammÄ• vippayuttÄ• â€™â€™ ti na vattabbaá¹ƒ. akusalÄ• byÄ• katÄ• hi anÄ• rammaá¹‡
yathÄ• vuttasamudÄ• yÄ• naá¹ƒ khandhÄ• dÄ«heva sampayogavippayogÄ• bhÄ• vavacana
tadekadesaÃ±Ã±asamudÄ• yÄ• ca, samudÄ• yekadesÄ• naÃ±ca vibhÄ• gÄ• bhÄ• vato na
tesaá¹ƒ khandhÄ• dÄ«hi sampayogavippayogÄ• bhÄ• vo hoti. kusalÄ• pana dhammÄ• aku
kusalehi, na tesaá¹ƒ samudÄ• yekadesabhÄ• vo tadekadesaÃ±Ã±asamudÄ• yabhÄ• vo vÄ
anÄ• masitvÄ• vippayuttatÄ• mattena yathÄ• niddhÄ• ritadhammadassane kusalehi itaresa
vippayogo na na hoti visabhÄ• gatÄ• sabbhÄ• vatoti tesaá¹ƒ aÃ±Ã±amaÃ±Ã±avippayuttatÄ
evarÅ«pesu.

uddÄ• ne pana __aá¹-á¹-hÄ• rasa tato pare_ti idaá¹ƒ ``soá¸·asÄ• â€™â€™ ti vattabbaá¹ƒ,
``ekavÄ«saâ€™â€™ nti. sabbattha ca kÄ• lasantÄ• nabhedarahitÄ• rahitabahudhammasan
saá¹…khÄ• rakkhandhadhammÄ• yatanadhammadhÄ• tÅ«naá¹ƒ ekadesÄ• samudayasacc
ca iddhipÄ• dÄ• dayo anÄ• rammaá¹‡ehi asammissÄ• rÅ«pakkhandhÄ• dayo ca sÄ• ramm
sampayogÄ«vippayogÄ«bhÄ• vena \Be 20/ samÄ• nakÄ• lasantÄ• nehi ca ekadesantarehi
kehici ekadesantarehi vibhattehi yathÄ• yogaá¹ƒ sampayogaá¹ƒ vippayogaÃ±ca labhanti. at
ekuppÄ• dÄ• ditÄ• sabhÄ• gatÄ• visabhÄ• gatÄ• cÄ• ti. tena tattha tattha ``ekena khandh
dhÄ• tuyÄ• kehici sampayuttaâ€™â€™ nti ca, ``ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• keh
vuttaá¹ƒ. bhinnakÄ• lasamudÄ• yÄ• eva pana vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhÄ
tasmÄ• tesaá¹ƒ samÄ• nakÄ• lassa vibhajitabbassa abhÄ• vato na sukhindriyÄ• dÄ«ni \Ne
vibhÄ• gaá¹ƒ karonti, cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÄ• dayo ca viÃ±Ã±Ä• á¹‡akkhandhassa n
``sukhindriyaá¹ƒ ekena khandhena kehici vippayuttaâ€™â€™ nti, ``cakkhuviÃ±Ã±Ä• á¹‡adh
ekenÄ• yatanena kehici vippayuttÄ• â€™â€™ ti ca evamÄ• di na vuttaá¹ƒ, khandhÄ• yatan
viÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tuvibhÄ• gena vibhattameva vuttanti ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu
manoviÃ±Ã±Ä• á¹‡adhÄ• tu soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• â€™â€™ ti vuttaá¹ƒ, evame
vibhattÄ• naá¹ƒ sukhindriyÄ• dÄ«naá¹ƒ ``sukhindriyena ye dhammÄ• vippayuttÄ• â€™â€™
vippayogo daá¹-á¹-habbo, nÄ• vibhattassa vedanÄ• kkhandhassÄ• ti.

<235> yathÄ• taá¹ƒsampayogÄ«bhÄ• vaá¹ƒ sandhÄ• ya ``samudayasaccaá¹ƒ tÄ«hi khand
vuttaá¹ƒ, evaá¹ƒ taá¹ƒvippayogÄ«bhÄ• vaá¹ƒ sandhÄ• ya ``tÄ«hi khandhehi vippayuttaâ€™
ce? avibhÄ• gehi tehi vippayogavacanassa ayuttattÄ• . vibhÄ• ge hi sati samudayasaccaá¹ƒ
sukhadukkhadomanassindriyehi manoviÃ±Ã±Ä• á¹‡adhÄ• tuto aÃ±Ã±aviÃ±Ã±Ä• á¹‡adhÄ•
vattuá¹ƒ vibhÄ• geneva visabhÄ• gatÄ• ya saá¹…gahitattÄ• , vibhÄ• garahitehi pana vedan
yuttaá¹ƒ, tehi vijjamÄ• nehi vijjamÄ• nassa samudayassa visabhÄ• gabhÄ• vÄ• bhÄ• vato.
viya Ä• maá¹-á¹-hakÄ• labhedaá¹ƒ na hoti saá¹…khataá¹ƒ uddharitabbaá¹ƒ, taá¹ƒ paccuppa

sampayogÄ«vippayogÄ«bhÄ• vena uddharÄ«yati, taÃ±ca vibhÄ• garahitehi khandhÄ• dÄ«h
paccuppannabhÄ• vameva nissÄ• ya anÄ• maá¹-á¹-hakÄ• labhede atthitÄ• ya eva nissitabb
avijjamÄ• nena, avijjamÄ• nassa ca vijjamÄ• nena, vijjamÄ• nassa ca avijjamÄ• nena samp
avijjamÄ• natÄ• dÄ«pake bhede gahite teneva visabhÄ• gatÄ• pi gahitÄ• evÄ• ti hoti \Be 2
tena tena gahaá¹‡ena visabhÄ• gatÄ• ya aggahitattÄ• sati sabhÄ• gatte vijjamÄ• natÄ• ya
sabhÄ• gassa paricchindanato vijjamÄ• natÄ• dassitÄ• ti ekuppÄ• dÄ• dibhÄ• vasaá¹…khÄ
hoti. tassÄ• ca gahitattÄ• sampayogova labbhati, na vippayogo, tasmÄ• samudayasaccaá
sampayuttattena vuttaá¹ƒ, na vippayuttattenÄ• ti. esa nayo maggasaccÄ• dÄ«supÄ«ti.

<262> __ ``dutiyajjhÄ• navicÄ• raÃ±hi á¹-hapetvÄ• sesÄ• avitakkavicÄ• ramattÄ• â€™â€
aá¹-á¹-hakathÄ• vacanaá¹ƒ ye padhÄ• nÄ• vitakko viya koá¹-á¹-hÄ• santaracittuppÄ• desu
avitakkavicÄ• ramattÄ• ti adhippetÄ• ti dasseti. teneva hi anantaranaye samudayasaccena
savitakkasavicÄ• rehÄ«ti \Ne 21/ te na gahitÄ• . dasamosÄ• nanayesu ca tehi vippayuttehi
vippayuttÄ• naÃ±ca soá¸·asahi dhÄ• tÅ«hi vippayogo aá¹-á¹-hÄ• rasasaá¹…gahito ca vutto.
tesu gahitesu sabbepi te vicÄ• rena sampayuttÄ• ti ``ekena khandhena kehici sampayuttÄ•
vattuá¹ƒ. so hi samudÄ• yo vicÄ• raá¹ƒ vajjetvÄ• aÃ±Ã±ena kenaci sampayutto na hoti. na
vitakkassa vicÄ• rato aÃ±Ã±ena sampayogo samudÄ• yassa hoti. yathÄ• nÄ• nÄ• cittuppÄ
iddhipÄ• dÄ• naá¹ƒ samudÄ• yassa iddhipÄ• dassa ekadesÄ• naá¹ƒ tÄ«hi khandhehi samp
evamidhÄ• pi daá¹-á¹-habbaá¹ƒ. yathÄ• pana tesu ekopi vedanÄ• saÃ±Ã±Ä• kkhandhehi s
asampayutto nÄ• ma natthÄ«ti samudÄ• yassa tehi sampayuttatÄ• vuttÄ• , evamidhÄ• pi v
avitakkavicÄ• ramattassa kassaci abhÄ• vato samudÄ• yassa tena sampayuttatÄ• na na s
avitakkavicÄ• ramattÄ• naá¹ƒ dassanenapahÄ• tabbahetukÄ• dÄ«naá¹ƒ viya sampayuttatÄ
dassanenapahÄ• tabbahetukesu keci saá¹…khÄ• rakkhandhekadesena mohena sampayutt
samudÄ• yo tena sampayutto, nÄ• pi aÃ±Ã±o koci dhammo atthi, yena so samudÄ• yo sam
``dassanenapahÄ• tabbahetukÄ• dhammÄ• sampayuttÄ• ti natthÄ«â€™â€™ ti vuttaá¹ƒ, e
bhÄ• vanÄ• yapahÄ• tabbahetukasahetukÄ• dayopi. na panevaá¹ƒ yena avitakkavicÄ• ram
taá¹ƒ natthi avitakkavicÄ• ramattesu kassaci vicÄ• rena \Be 22/ asampayuttassa abhÄ• vÄ•
``sampayuttÄ• â€™â€™ ti na na vattabbÄ• ti. sabbattha ca ekadhammepi kehicÄ«ti bahuva
aniyamitattÄ• katoti veditabbo.

chaá¹-á¹-hanayasampayogavippayogapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamanayo sampayuttenavippayuttapadavaá¹‡á¹‡anÄ•

<306> sampayuttenavippayuttapadaniddese rÅ«pakkhandhÄ• dayo tehi sampayuttÄ• bhÄ•
samudayasaccÄ• dÄ«ni satipi tehi sampayutte, sampayuttehi ca vippayutte sampayuttenavi
khandhÄ• dÄ«hi vippayogÄ• bhÄ• vato. na hi samudayasaccena sampayuttehi lobhasahaga
vippayuttÄ• naá¹ƒ \Ne 22/ tato aÃ±Ã±adhammÄ• naá¹ƒ khandhÄ• dÄ«su kenaci vippayogo

cittuppÄ• dÄ• cattÄ• ro khandhÄ• aá¸• á¸• hadutiyÄ• ni Ä• yatanÄ• ni aá¸• á¸• hadutiyÄ• c
vippayogo vattabboti? na, tadaÃ±Ã±adhammÄ• naá¹ƒ khandhÄ• dibhÄ• vato. na hi te eva d
atha kho te ca tato aÃ±Ã±e ca, tathÄ• aá¸• á¸• hadutiyÄ• yatanadhÄ• tuyopi. na ca tadaÃ±
vippayuttÄ• honti samudÄ• yekadesÄ• naá¹ƒ ekadesaÃ±Ã±asamudÄ• yÄ• naÃ±ca vippayo
maggasaccasukhindriyÄ• dÄ«su. avitakkavicÄ• ramattesupi niravasesesu adhippetesu tesa
savitakkasavicÄ• rasamÄ• nagatikattÄ• aggahaá¹‡e kÄ• raá¹‡aá¹ƒ na dissati.

aá¹-á¹-hakathÄ• yaá¹ƒ pana __evarÅ«pÄ• nÄ«_ti yathÄ• rÅ«pakkhandhe vissajjanaá¹ƒ na
aÃ±Ã±esupi na yujjati, tÄ• ni vissajjanassa ayogena ``evarÅ«pÄ• nÄ«â€™â€™ ti vuttÄ• ni,
daá¹-á¹-habbaá¹ƒ. __yÄ• ni pana padÄ• ni dhammadhÄ• tuyÄ• sampayutte dhamme dÄ«p
vedanÄ• kkhandhÄ• dipadÄ• ni dasseti, __viÃ±Ã±Ä• á¹‡aÃ±ca aÃ±Ã±ena asammissa_nti
viÃ±Ã±Ä• á¹‡akkhandhamanÄ• yatanÄ• dipadÄ• ni. tattha __aÃ±Ã±ena asammissa_nti asa
adukkhamasukhÄ• yavedanÄ• yasampayuttapadÄ• nipi hi sampayuttehi sammissaviÃ±Ã±Ä
gahitÄ• nÄ«ti. etena ca lakkhaá¹‡ena evarÅ«pÄ• neva gahitÄ• nÄ«ti dasseti, na evarÅ«pÄ•
samudayasaccÄ• diiddhipÄ• dÄ• dipadÄ• naá¹ƒ \Be 23/ asaá¹…gahitattÄ• . ``atha phassas
yuttapadehi sattÄ• â€™â€™ ti purÄ• á¹‡apÄ• á¹-ho, ayaá¹ƒ pana Å«noti katvÄ• __ ``atha p
satta mahantare cÄ• â€™â€™ _ti pÄ• á¹-ho kato.

<309> __pucchÄ• ya uddhaá¹-apadeneva saddhiá¹ƒ vippayuttÄ• naá¹ƒ vasenÄ• _ti idaá¹ƒ
sampayuttehi vippayuttÄ• tena saddhiá¹ƒ vippayuttÄ• hontÄ«ti katvÄ• vuttaá¹ƒ. pÄ• á¸·iuc
ca manena yuttÄ• , vitakkavicÄ• raá¹‡Ä• _ti manodhÄ• tuyÄ• ekantasampayuttÄ• dve vita
savitakkapadaá¹ƒ savicÄ• rapadaÃ±ca dasseti.

sattamanayasampayuttenavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamanayo vippayuttenasampayuttapadavaá¹‡á¹‡anÄ•

<317> vippayuttenasampayuttapadaniddese \Ne 23/ rÅ«pakkhandhÄ• dÄ«hi vippayuttenas
yathÄ• niddhÄ• ritaá¹ƒ natthÄ«ti ``rÅ«pakkhandhena ye dhammÄ• vippayuttÄ• , tehi dhamm
sampayuttÄ• â€™â€™ ti avatvÄ• __ ``rÅ«pakkhandhena ye dhammÄ• vippayuttÄ• , te dha
... sampayuttÄ• ti natthÄ«â€™â€™ _ti vuttaá¹ƒ. tena rÅ«pakkhandhena vippayuttÄ• naá¹ƒ k
sampayogÄ• bhÄ• vato yathÄ• niddhÄ• ritaá¹ƒ vippayuttenasampayuttameva natthi, kuto ta
sampayuttatÄ• ti dasseti.

aá¹-á¹-hamanayavippayuttenasampayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamanayo sampayuttenasampayuttapadavaá¹‡á¹‡anÄ•

<319> sampayuttenasampayuttapadavaá¹‡á¹‡anÄ• yaá¹ƒ __yaá¹ƒkhandhÄ• divasenÄ• _ti
daá¹-á¹-habbaá¹ƒ, yassa khandhÄ• dino vasenÄ• ti attho. __tassevÄ• _ti ca tasseva khandh
vuttaá¹ƒ hoti --- yaá¹ƒ idha sampayuttaá¹ƒ vuttaá¹ƒ, taá¹ƒ rÅ«pakkhandhÄ• dÄ«su araá¹‡an
vedanÄ• kkhandhÄ• dinÄ• sampayuttaá¹ƒ, puna tasseva vedanÄ• kkhandhÄ• dino khandh
vissajjanaá¹ƒ kataá¹ƒ \Be 24/. taÃ±hi attanÄ• sampayuttena sampayuttattÄ• ``sampayutten
niddhÄ• ritanti. __rÅ«pena vÄ• _ti etena nirodhasaccaappaccayaasaá¹…khatehipi ayogo vu
tathÄ• __rÅ«pamissakehi vÄ• _ti etena anupÄ• dinnaanupÄ• dÄ• niyÄ• dÄ«hi nibbÄ• nami
``nibbÄ• naá¹ƒ pana sukhumarÅ«pagatikamevÄ• â€™â€™ _ti. __sabbÄ• rÅ«pakkhandhasa
vattamÄ• nÄ• nameva sampayogo labbhatÄ«ti vattamÄ• nesu ekampi dhammaá¹ƒ anapane
avikalacatukkhandhasaá¹…gÄ• hakehi arÅ«pabhavÄ• dÄ«hÄ«ti attho. ayaá¹ƒ panettha saá
na labhanti rÅ«pakkhandhÄ• dayo, te sabbe na gahitÄ• , itare ca vedanÄ• kkhandhÄ• dayo

navamanayasampayuttenasampayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamanayo vippayuttenavippayuttapadavaá¹‡á¹‡anÄ•

<353> vippayuttenavippayuttapadaniddese \Ne 24/ aggahitesu dhammÄ• yatanÄ• didhamm
anÄ• rammaá¹‡amissakasabbacittuppÄ• dagatadhammabhÄ• vato tehi vippayuttassa abhÄ
dukkhasaccacatumahÄ• bhavaabyÄ• katÄ• didhammÄ• tehi vippayuttehi vippayuttÄ• naá¹ƒ
vippayogÄ• bhÄ• vatoti ayaá¹ƒ viseso veditabboti.

dasamanayavippayuttenavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamanayo saá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ•

<409> ekÄ• dasamanayavaá¹‡á¹‡anÄ• yaá¹ƒ __ ``te ca sesehi tÄ«hi khandhehi ekena man
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hÄ«â€™â€™ _ti etesaá¹ƒ padÄ• naá¹ƒ __ ``sampayuttÄ• nÄ• mÄ•
``kehicÄ«â€™â€™ ti etassa panatthaá¹ƒ dassetuá¹ƒ __ ``saá¹…khÄ• rakkhandhe dhammÄ
á¹-hapetvÄ• taá¹‡haâ€™â€™ _nti etena ``te cÄ• â€™â€™ ti vutte samudayasaccena khan
saá¹…gahitadhamme visesetvÄ• tesaá¹ƒ eva visesitÄ• naá¹ƒ attavajjehi sesehi saá¹…khÄ•
dhammÄ• yatanadhammadhÄ• tÅ«su ca taá¹‡hÄ• ya vedanÄ• saÃ±Ã±Ä• kkhandhehi samp
sandhÄ• yÄ• ha __ ``sesehi sampayuttattÄ• kehici sampayuttÄ• nÄ• mÄ• â€™â€™ _ti.

ekÄ• dasamanayasaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamanayo sampayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ•

<417> dvÄ• dasamanaye ca navamanaye viya sampayogÄ• rahÄ• va labbhantÄ«ti Ä• ha _

dvÄ• dasamanayasampayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ

13. terasamanayo asaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ•

<448> terasamanayavaá¹‡á¹‡anÄ• yaá¹ƒ \Ne 25/ yehi tÄ«hipi saá¹…gahehi asaá¹…gahita
te pÄ• á¸·iyaá¹ƒ ``rÅ«paÃ±ca dhammÄ• yatanaâ€™â€™ ntiÄ• diuddÄ• nagÄ• thÄ• ya dass
``rÅ«pakkhandhena sadisapaÃ±hÄ• dhammÄ• â€™â€™ _ti vuttÄ• . yehi pana tÄ«hipi saá¹
arÅ«pabhavena viya oá¸·Ä• rikÄ• yatanÄ• neva honti, te vuttÄ• vasesÄ• sabbe idha uddha
sadisÄ• â€™â€™ _ti vuttÄ• . __sesÄ• _ti sesÄ• paÃ±camanaye Ä• gatÄ• vedanÄ• kkhan
idha vissajjanaá¹ƒ na ruhantÄ«ti na uddhaá¹-Ä• . ye pana asaá¹…gÄ• hakÄ• eva na honti
tesu vattabbameva natthi. yathÄ• pana vedanÄ• kkhandhÄ• dayo na ruhanti, taá¹ƒ dassetu
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __tesaÃ±ca sampayogo nÄ• ma natthÄ«_ti rÅ«pÄ• rÅ«
vomissatÄ• ya sampayogo natthÄ«ti attho.

yadi pana te kadÄ• ci asabbaviÃ±Ã±Ä• á¹‡adhÄ• tusampayuttÄ• arÅ«padhammÄ• rÅ«pad
vippayogo natthÄ«ti ``vippayogo ca natthÄ«â€™â€™ ti na vuttaá¹ƒ, na vedanÄ• kkhandhen
vippayogassa atthitÄ• yÄ• ti veditabbaá¹ƒ. ubhayÄ• bhÄ• vato hi vedanÄ• kkhandhÄ• dayo
panettha siyÄ• ``vedanÄ• kkhandhena hi khandhÄ• divasena anÄ• rammaá¹‡amissakÄ• s
asaá¹…gahitÄ• honti, tesaÃ±ca sampayogo \Be 26/ vippayogo ca natthÄ«â€™â€™ ti. anÄ
sabbaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ sabbaviÃ±Ã±Ä• á¹‡adhÄ• tusampayuttÄ• naá¹ƒ tadubh
vedanÄ• kkhandhÄ• diviÃ±Ã±Ä• á¹‡akkhandhÄ• dicakkhÄ• yatanÄ• dÄ«hi tÄ«hipi saá¹…ga
sampayogavippayogÄ• bhÄ• vo aruhaá¹‡e kÄ• raá¹‡aá¹ƒ. jÄ• tivippayogabhÅ«mikÄ• lasan
vippayogo. tattha __jÄ• tivippayogo_ ``kusalÄ• dhammÄ• , akusalÄ• dhammÄ• â€™â€™ t
``kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• â€™â€™ tiÄ• di, __kÄ• lavippayogo_ ``atÄ«tÄ• dham
tiÄ• di, __santÄ• navippayogo_ ``ajjhattÄ• dhammÄ• , bahiddhÄ• dhammÄ• â€™â€™ tiÄ•
veditabbo.

terasamanayaasaá¹…gahitenasampayuttavippayuttapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. cuddasamanayo vippayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ•

<456> cuddasamanaye \Ne 26/ dhammÄ• yatanÄ• dÄ«naá¹ƒ anÄ• rammaá¹‡amissakasab
vippayogassa aruhaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. jÄ• tiÄ• dittayassa cettha dhammasabhÄ• va
sampayogo vippayogo ca ruhati ajjhattabahiddhadhammÄ• naá¹ƒ sabbadhammasamodhÄ•
anidassanaappaá¹-ighÄ• dÄ«naá¹ƒ anÄ• rammaá¹‡amissakasabbacittuppÄ• dattÄ• . dukkh
vippayuttÄ• naá¹ƒ saá¹…gahÄ• saá¹…gahasabbhÄ• vÄ• gahitÄ• ti.

pÄ• á¸·iuddÄ• nagÄ• thÄ• yaá¹ƒ __samucchede na labbhantÄ«_ti pariyosÄ• ne naye na lab
__moghapucchakena cÄ• _ti alabbhamÄ• nÄ• ca te moghapucchakena hetunÄ• na labbha
moghattÄ• ti vuttaá¹ƒ hoti. atha vÄ• __moghapucchako_ aá¹-á¹-hamo nayo, tena ca saha o
vippayogassapi abhÄ• vÄ• sabbathÄ• pi na labbhantÄ«ti attho.

cuddasamanayavippayuttenasaá¹…gahitÄ• saá¹…gahitapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tukathÄ• pakaraá¹‡a-mÅ«laá¹-Ä«kÄ• samattÄ• .

puggalapaÃ±Ã±attipakaraá¹‡a-mÅ«laá¹-Ä«kÄ•

1. mÄ• tikÄ• vaá¹‡á¹‡anÄ•

<1> dhammasaá¹…gahe \Be 27/ \Ne 27/ tikadukavasena saá¹…gahitÄ• naá¹ƒ dhammÄ• n
khandhÄ• divibhÄ• gaá¹ƒ dassetvÄ• tathÄ• saá¹…gahitavibhattÄ• naá¹ƒ dhÄ• tukathÄ• ya
saá¹…gahÄ• saá¹…gahÄ• dippabhedaá¹ƒ vatvÄ• yÄ• ya paÃ±Ã±attiyÄ• tesaá¹ƒ sabhÄ• v
hoti, taá¹ƒ pabhedato dassetuá¹ƒ __ ``cha paÃ±Ã±attiyoâ€™â€™ _tiÄ• dinÄ• puggalapaÃ±
dhamme pubbÄ• pariyabhÄ• vena pavattamÄ• ne asabhÄ• vasamÅ«havasena upÄ• dÄ• ya
manussoâ€™â€™ tiÄ• dikÄ• __puggalapaÃ±Ã±atti_ hoti, tesaá¹ƒ aÃ±Ã±esaÃ±ca bÄ• hiran
sasabhÄ• vasamÅ«hasasabhÄ• vabhedavasena paÃ±Ã±Ä• panÄ• sabhÄ• vapaÃ±Ã±attÄ«
paÃ±cavidhÄ• veditabbÄ• . tÄ• ya dhammasaá¹…gahÄ• dÄ«su vibhattÄ• __sabhÄ• vapaÃ
hoti. puggalapaÃ±Ã±atti pana __asabhÄ• vapaÃ±Ã±atti_. tÄ• ya ca samayavimuttÄ• dippab
pariÃ±Ã±eyyÄ• disabhÄ• vadhamme upÄ• dÄ• ya pavattito padhÄ• nÄ• ya ``vihÄ• ro maÃ±
__asabhÄ• vapaÃ±Ã±atti_ saá¹…gahitÄ• hoti.

ettÄ• vatÄ• \Ne 28/ ca paÃ±Ã±atti nÄ• ma vijjamÄ• napaÃ±Ã±atti avijjamÄ• napaÃ±Ã±atti
itarÄ• catassoti. tasmÄ• tÄ• saá¹ƒ dassanena imasmiá¹ƒ pakaraá¹‡e sabbÄ• paÃ±Ã±attiy
khandhÄ• dipaÃ±Ã±attÄ«su pana chasu aÃ±Ã±attha adassitappabhedaá¹ƒ idheva ca dassit
puggalapaÃ±Ã±attiá¹ƒ upÄ• dÄ• ya imassa pakaraá¹‡assa __puggalapaÃ±Ã±attÄ«_ti nÄ• n
__ye dhamme idha paÃ±Ã±apetukÄ• mo_ti paÃ±Ã±attiyÄ• vatthubhÄ• vena dassetukÄ• m
pakaraá¹‡e paÃ±Ã±Ä• panaá¹ƒ karoti, vatthÅ«hi pana paÃ±Ã±attiyo dassetÄ«ti.

__khandhÄ• ti_ \Be 28/ __paÃ±Ã±Ä• panÄ• _ti idaá¹ƒ khandhÄ• ti rÅ«paá¹ƒ pathavÄ«tiÄ• d
sÄ• maÃ±Ã±appabhedapaÃ±Ã±Ä• panÄ• nÄ• ma hoti, taá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-h
etassa pana __dassanÄ• á¹-hapanÄ• _ti ete dve atthÄ• , tesaá¹ƒ __pakÄ• sanÄ• nikkhipa
``rÅ«pakkhandho ... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ samayavimuttoâ€™â€™ tiÄ• dinÄ• idan
idamevaá¹ƒnÄ• makanti taá¹ƒtaá¹ƒkoá¹-á¹-hÄ• sikakaraá¹‡aá¹ƒ bodhanameva nikkhipanÄ•

maÃ±cÄ• dÄ«naá¹ƒ viya á¹-hÄ• nasambandhakaraá¹‡aá¹ƒ. yo panÄ• yaá¹ƒ ``nÄ• mapaÃ±Ã
cÄ• â€™â€™ ti kattuniddeso kato, so bhÄ• vabhÅ«tÄ• ya karaá¹‡abhÅ«tÄ• ya vÄ• nÄ• ma
dhammÄ• naá¹ƒ diá¹-á¹-hatÄ• ya á¹-hapitatÄ• ya ca taá¹ƒnimittataá¹ƒ sandhÄ• ya katoti ve

__vijjamÄ• napaÃ±Ã±attÄ«_tiÄ• dinÄ• vacanena pÄ• á¸·iyaá¹ƒ anÄ• gatataá¹ƒ sandhÄ• y
_tiÄ• dimÄ• ha. __kusalÄ• kusalassevÄ• _ti kusalÄ• kusalassa viya. __vijjamÄ• nassÄ• _ti
attho __sambhÅ«tassÄ• _ti. __vijjamÄ• nassa sato_ti vÄ• vijjamÄ• nabhÅ«tassÄ• ti attho. t
Ä• ha __ ``sambhÅ«tassÄ• â€™â€™ _ti. tena avijjamÄ• nabhÄ• vaá¹ƒ paá¹-ikkhipati. __tat
yathÄ• kusalÄ• dÄ«ni akusalÄ• disabhÄ• vato, phassÄ• dayo ca vedanÄ• disabhÄ• vato vi
tathÄ• avijjamÄ• nassa ye dhamme upÄ• dÄ• ya ``itthÄ«, purisoâ€™â€™ ti upaladdhi hoti,
vinivattassa itthiÄ• disabhÄ• vassa abhÄ• vato asambhÅ«tassÄ• ti attho. yaá¹ƒ panetassa `
avijjamÄ• nassa aÃ±Ã±enÄ• kÄ• rena vijjamÄ• nassÄ• â€™â€™ ti atthaá¹ƒ keci vadanti, ta
paÃ±Ã±attiduke vuttameva. avijjamÄ• nepi sabhÄ• ve lokaniruttiá¹ƒ anugantvÄ• anabhinive
purisoâ€™â€™ ti gahaá¹‡asabbhÄ• vÄ• __ ``lokaniruttimattasiddhassÄ• â€™â€™ _ti Ä• h
gayhamÄ• naá¹ƒ paÃ±camasaccÄ• dikaá¹ƒ na sabhÄ• vato, nÄ• pi saá¹…ketena siddhanti
__anupalabbhaneyyaâ€™â€™ _nti vuttaá¹ƒ. __tÄ• su imasmiá¹ƒ ... pe ... labbhantÄ«_ti ima
sarÅ«pato tissannaá¹ƒ Ä• gatataá¹ƒ sandhÄ• ya vuttaá¹ƒ.

yathÄ• vuttassa pana aá¹-á¹-hakathÄ• nayassa avirodhena Ä• cariyavÄ• dÄ• yojetabbÄ• ,
__paÃ±Ã±apetabbaá¹-á¹-hena cesÄ• paÃ±Ã±attÄ«_ti etassa sabhÄ• vato avijjamÄ• nattÄ•
paÃ±Ã±apetabbamattaá¹-á¹-hena paÃ±Ã±attÄ«ti attho. paÃ±Ã±apetabbampi hi sasabhÄ• v
tajjaparamatthanÄ• malÄ• bhato na parato labhitabbaá¹ƒ \Be 29/ paÃ±Ã±attinÄ• maá¹ƒ labh
sabhÄ• vÄ• bhÄ• vato na attano sabhÄ• vena nÄ• maá¹ƒ labhatÄ«ti. sattotiÄ• dikena nÄ• n
paÃ±Ã±apitabbamattaá¹-á¹-hena paÃ±Ã±attÄ«ti nÄ• maá¹ƒ labhati, nisabhÄ• vÄ• ca sattÄ•
rÅ«pÄ• dÄ«hi ekattena aÃ±Ã±attena vÄ• anupalabbhasabhÄ• vatÄ• atthÄ«ti.

kirÄ«á¹-aá¹ƒ makuá¹-aá¹ƒ, taá¹ƒ assa atthÄ«ti __kirÄ«á¹-Ä«_. etasmiÃ±ca Ä• cariyavÄ• de
bhavitabbanti sabbasamorodho kÄ• tabbo. dutiyaá¹ƒ tatiyanti evaá¹ƒpakÄ• rÄ• hi upanidhÄ
upanikkhittakapaÃ±Ã±atti ca saá¹…khÄ• tabbappadhÄ• nattÄ• chapi paÃ±Ã±attiyo bhajatÄ
itarÄ• ca yathÄ• yogaá¹ƒ taá¹ƒ taá¹ƒ paÃ±Ã±attinti. dutiyaá¹ƒ tatiyaá¹ƒ dve tÄ«á¹‡Ä«tiÄ• di
kÄ• ci natthÄ«ti tÄ• saá¹ƒ upÄ• dÄ• santatipaÃ±Ã±attÄ«naá¹ƒ avijjamÄ• napaÃ±Ã±attibhÄ•
upanidhÄ• paÃ±Ã±attÄ«naá¹ƒ yathÄ• nidassitÄ• naá¹ƒ avijjamÄ• nenaavijjamÄ• napaÃ±Ã±
__ ``sesÄ• avijjamÄ• napakkhaÃ±ceva avijjamÄ• nenaavijjamÄ• napakkhaÃ±ca bhajantÄ«
dve tÄ«á¹‡Ä«tiÄ• dÄ«naá¹ƒ upanidhÄ• upanikkhittakapaÃ±Ã±attÄ«naá¹ƒ avijjamÄ• nenaav
maÃ±Ã±ati. yaÃ±hi paá¹-hamÄ• dikaá¹ƒ apekkhitvÄ• yassa cekÄ• dikassa upanikkhipitvÄ•
saá¹…khÄ• naá¹ƒ kiÃ±ci natthÄ«ti. tathÄ• santatipaÃ±Ã±attiyÄ• ca. na hi asÄ«ti Ä• sÄ«tik

__ekaccÄ• bhÅ«mipaÃ±Ã±attÄ«_ti kÄ• mÄ• vacarÄ• dipaÃ±Ã±attiá¹ƒ sandhÄ• yÄ• ha. kÄ

sabhÄ• vadhammÄ• ti adhippÄ• yo. kÄ• moti pana okÄ• se gahite avijjamÄ• nenavijjamÄ• n
arahati, kammanibbattakkhandhesu gahitesu vijjamÄ• nenavijjamÄ• napaÃ±Ã±atti. yathÄ•
vacanasamuá¹-á¹-hÄ• pakacetanÄ• saá¹…khÄ• tÄ• ya vÄ• kiriyÄ• ya bhÄ• á¹‡akoti puggal
vijjamÄ• nenaavijjamÄ• napaÃ±Ã±attipakkhaá¹ƒ bhajati, evaá¹ƒ kiso thÅ«loti rÅ«pÄ• yatana
saá¹‡á¹-hÄ• nena puggalÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• panÄ• vijjamÄ• nenaavijjamÄ• napaÃ±Ã
saá¹‡á¹-hÄ• nanti \Ne 30/ vÄ• rÅ«pÄ• yatane aggahite avijjamÄ• nenaavijjamÄ• napaÃ±Ã±
phassotiÄ• dikÄ• pana vijjamÄ• napaÃ±Ã±atti ruppanÄ• dikiccavasena kiccapaÃ±Ã±attiyaá
paccattadhammanÄ• mavasena paccattapaÃ±Ã±attiyaá¹ƒ vÄ• avarodhetabbÄ• . vijjamÄ• n
vuttÄ• su tÄ• saá¹ƒ vomissatÄ• vasena \Be 30/ pavattÄ• itarÄ• pi vuttÄ• yeva hontÄ«ti aya
sabbasaá¹…gÄ• hakoti daá¹-á¹-habbo.

<2> __ ``yÄ• vatÄ• paÃ±cakkhandhÄ• â€™â€™ _tiÄ• dikassa atthaá¹ƒ dassento __ ``yatt
_tiÄ• dimÄ• ha. tattha __yÄ• vatÄ• paÃ±cakkhandhÄ• _ti yÄ• vatÄ• rÅ«pakkhandho ... pe
khandhÄ• naá¹ƒ khandhapaÃ±Ã±atti, ettÄ• vatÄ• khandhÄ• naá¹ƒ khandhapaÃ±Ã±atti, eva
saá¹…khepappabhedavasena ayaá¹ƒ attho vuttoti veditabbo. __ ``yÄ• vatÄ• paÃ±cakkhan
``khandhÄ• naá¹ƒ khandhapaÃ±Ã±attÄ«â€™â€™ _ti hi imassa attho __ ``yattakena paÃ±Ã
paÃ±cakkhandhÄ• ti vÄ• â€™â€™ _ti etena dassito, __ ``yÄ• vatÄ• rÅ«pakkhandhoâ€™â€
``pabhedato rÅ«pakkhandhoâ€™â€™ _tiÄ• dikenÄ• ti. tattha __rÅ«pakkhandho ... pe ... viÃ
pabhedanidassanamattametaá¹ƒ. tena avuttopi sabbo saá¹…gahito hotÄ«ti __ ``tatrÄ• pi rÅ
kÄ• mÄ• vacaroâ€™â€™ _tiÄ• di vuttaá¹ƒ. ayaá¹ƒ vÄ• ettha pÄ• á¸·iyÄ• atthayojanÄ• ---
sabbehi padehi yojetvÄ• yattakÄ• paÃ±cakkhandhÄ• , tattakÄ• khandhÄ• naá¹ƒ khandha
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ tappabhedÄ• naÃ±ca rÅ«pakkhandhÄ• dÄ«naá¹ƒ pabhedo
khandhapaÃ±Ã±attiyÄ• pabhedoti pakaraá¹‡antare vuttena vatthubhedena khandhapaÃ±Ã
esa nayo __ ``yÄ• vatÄ• Ä• yatanÄ• naâ€™â€™ _ntiÄ• dÄ«supi.

<7> __ekadesenevÄ• _ti uddesamattenevÄ• ti attho.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. niddesavaá¹‡á¹‡anÄ•

1. ekakaniddesavaá¹‡á¹‡anÄ•

<1> jhÄ• naá¹…gÄ• neva \Be 31/ \Ne 31/ vimokkhoti iminÄ• adhippÄ• yenÄ• ha __ ``vimo
nÄ• makÄ• yenÄ• â€™â€™ _ti. __yena hi saddhi_ntiÄ• dinÄ• paá¹-hamaá¹ƒ samaá¹…gib
__phassenapi phuá¹-á¹-hÄ• yeva nÄ• mÄ• _ti etena ``apicesÄ• â€™â€™ tiÄ• dinÄ• vuttaá
phusanatthaá¹ƒ, itarehi itare kÄ• raá¹‡atthe. samaá¹…gibhÄ• vaphusanakÄ• raá¹‡abhÄ• vÄ
punapi paá¹-hamatthameva dubbiÃ±Ã±eyyattÄ• vivaranto __ ``tatrÄ• ssÄ• â€™â€™ _tiÄ•

aá¹…gÄ• ni sesÄ• atirekapaá¹‡á¹‡Ä• sadhammÄ• _ti ettha vedanÄ• somanassindriyÄ• ni s
``cattÄ• ro khandhÄ• hontÄ«â€™â€™ _ti. evaá¹ƒ sati vedanÄ• somanassindriyehi sukhass
tiá¹‡á¹‡aÃ±ca tesaá¹ƒ anaÃ±Ã±attÄ• teneva tassa phusanÄ• Ä• pajjatÄ«ti? nÄ• pajjati,
vedayitÄ• dhipatiyaá¹-á¹-hehi upanijjhÄ• yanabhÄ• vapaá¹-ilÄ• bhassa vuttattÄ• . atha vÄ•
aá¹…gÄ• nÄ«_ti aá¹…gÄ• naá¹ƒ bahuttÄ• bahuvacanaá¹ƒ. tesu pana paccekampi yojanÄ•
á¹-hapetvÄ• â€™â€™ tiÄ• dinÄ• . tattha ``sukhaá¹ƒ á¹-hapetvÄ• â€™â€™ ti imissÄ• yojan
honti, itarÄ• su cattÄ• roti. sabbayojanÄ• su ca tayo anto katvÄ• __ ``cattÄ• ro khandhÄ• h
vuttaá¹ƒ.

<2> yo asamayavimokkhena ekaccehi Ä• savehi vimutto asamayavimokkhÅ«panissayalÄ•
samayavimokkhena, so eva __samayavimutto_. so hi tena vimutto jhÄ• nalÄ• bhÄ« sekkho
apunarÄ• vaá¹-á¹-ako kÄ• marÄ• gÄ• dÄ«hi tathÄ• vimuttova hotÄ«ti samayavimuttapaÃ±Ã
puthujjano pana jhÄ• nalÄ• bhÄ« punarÄ• vaá¹-á¹-akadhammo puna kÄ• marÄ• gÄ• disam
hotÄ«ti samayavimuttapaÃ±Ã±attiá¹ƒ nÄ• rahati, tena so \Ne 32/ ``samayavimuttoâ€™â€™
aparikkhÄ«á¹‡Ä• Ä• savÄ• natthi, yato vimucceyya. diá¹-á¹-hadhammasukhavihÄ• ramattÄ
vimokkhÄ• ti. tasmÄ• tassa na aá¹-á¹-ha vimokkhÄ• samayavimuttapaÃ±Ã±attibhÄ• vassa
asamayavimuttapaÃ±Ã±attibhÄ• vassa vÄ• kÄ• raá¹‡aá¹ƒ. tadakÄ• raá¹‡abhÄ• vameva da
kho ... pe ... viharatÄ«â€™â€™ _ti vuttaá¹ƒ, na sukkhavipassakasseva asamayavimuttabhÄ
daá¹-á¹-habbaá¹ƒ. sabbopi hi arahÄ• asamayavimuttoti. __bÄ• hirÄ• na_nti lokuttarato bah
lokiyÄ• nanti attho.

<3> arÅ«pakkhandhanibbÄ• namattavÄ• cako arÅ«pasaddo na hotÄ«ti dassanatthaá¹ƒ __
_ntiÄ• di vuttaá¹ƒ. __cittamaÃ±jÅ«sa_nti samÄ• dhiá¹ƒ. abhiÃ±Ã±Ä• dÄ«naÃ±hi dhammÄ•
maÃ±jÅ«sÄ• sadiso hoti. __addhÄ• naá¹ƒ pharitu_nti dÄ«ghakÄ• laá¹ƒ byÄ• petuá¹ƒ, pavat
``sammajjitabbaâ€™â€™ _nti cintetvÄ• tattha Ä• darassa akatattÄ• vattabhedoti veditabb
vattabhedamattena naá¹-á¹-hÄ• pana samÄ• patti kÄ• macchandÄ• dÄ«hi naá¹-á¹-hÄ• viy
hoti mandapÄ• ripanthakattÄ• , tasmÄ• vattasamitakaraá¹‡amatteneva paccÄ• haritabbattÄ
nisÄ«dÄ«â€™â€™ _ti Ä• ha.

<4> __attano anurÅ«pena pamÄ• dena vÄ«tinÄ• mentÄ• nampi samÄ• patti na kuppatÄ«_
tasmiá¹ƒ tasmiá¹ƒ byÄ• saá¹…ge paá¹-isaá¹ƒhaá¹-amatte samÄ• pajjituá¹ƒ samatthatÄ• yÄ
pana, bhante, khÄ«á¹‡Ä• savassa bhikkhuno lÄ• bhasakkÄ• rasiloko antarÄ• yÄ• yÄ• ti? yÄ
cetovimutti, nÄ• haá¹ƒ tassÄ• lÄ• bhasakkÄ• rasilokaá¹ƒ antarÄ• yÄ• ya vadÄ• mi. ye ca k
appamattassa Ä• tÄ• pino pahitattassa viharato diá¹-á¹-hadhammasukhavihÄ• rÄ• adhigatÄ
lÄ• bhasakkÄ• rasilokaá¹ƒ antarÄ• yÄ• ya vadÄ• mÄ«â€™â€™ ti __sutte_ (SN a II 179) pa
Ä• pajjanena pariharitabbÄ• naá¹ƒ samÄ• pattisukhavihÄ• rÄ• naá¹ƒ tasmiá¹ƒ tasmiá¹ƒ byÄ
lÄ• bhasakkÄ• rasiloko antarÄ• yoti vuttoti adhippÄ• yenassa tena avirodho veditabbo.

<5> __dhammÄ• naá¹ƒ ... pe ... pÄ«_ti ettha ``dhammehÄ«â€™â€™ ti vattabbaá¹ƒ. idha hi
parihÄ• yeyyÄ• ti dhammehi puggalassa parihÄ• nampi aparihÄ• nampi vuttaá¹ƒ. tattha ca p
tÄ• samÄ• pattiyo kuppeyyunti dhammÄ• naá¹ƒ kuppanaá¹ƒ akuppanaÃ±ca vuttaá¹ƒ, pugg
parihÄ• nadhammÄ• nameva \Ne 33/ vinÄ• soti vacananÄ• nattamattena vacanatthanÄ• na
vuttÄ• ti daá¹-á¹-habbÄ• .

7-8__._ __cetanÄ• _ \Be 33/ samÄ• patticetanÄ• tadÄ• yÅ«hanÄ• ca. __anurakkhaá¹‡Ä• _
samÄ• pattiupakÄ• rÄ• nupakÄ• rapariggÄ• hikÄ• paÃ±Ã±Ä• sahitÄ• sati. tÄ• hi
cetiyamÄ• naanurakkhiyamÄ• nasamÄ• pattÄ«naá¹ƒ bhabbÄ• cetanÄ• bhabbÄ• anurakkh

<10> __puthujjanagotta_nti puthujjanasikkhaá¹ƒ, puthujjanagatÄ• tisso sikkhÄ• atikkantÄ•
saá¹ƒyojanattayÄ• nupacchedena ``puthujjanasikkhÄ• â€™â€™ ti vuccantÄ«ti.

<11> arahattamaggaá¹-á¹-ho ca vaá¹-á¹-abhayato paÃ±Ã±ubbegena ubbijjanto uddhambhÄ
uparatoti bhayÅ«parato nÄ• mÄ• ti Ä• ha __ ``satta sekkhÄ• bhayÅ«paratÄ• â€™â€™ _ti.

<12> bhavaá¹…gapaÃ±Ã±Ä• virahitÄ• ``vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• â€™â€™
tihetukapaá¹-isandhikÄ• keci ``duppaÃ±Ã±Ä• â€™â€™ ti iminÄ• gayhantÄ«ti dassento Ä•
``appaá¹-iladdhamaggaphalÅ«panissayÄ• â€™â€™ _ti. paÃ±Ã±Ä• ya hi vinÄ• na tadupani

<14> yattha niyatÄ• niyatavomissÄ• pavatti atthi, tattheva niyatadhammÄ• hontÄ«ti uttara
niyato nÄ• ma natthÄ«ti dassento __ ``yÄ• pana uttarakurukÄ• naâ€™â€™ _ntiÄ• dimÄ• h

<16> terasasu sÄ«sesu palibodhasÄ«sÄ• dÄ«ni pavattasÄ«saÃ±ca pariyÄ• diyitabbÄ• ni, a
pariyÄ• dakÄ• ni, pariyÄ• dakaphalaá¹ƒ gocarasÄ«saá¹ƒ. taÃ±hi visayajjhattaphalavimokkh
maggassa phalassa ca Ä• rammaá¹‡aá¹ƒ saá¹…khÄ• rasÄ«saá¹ƒ saá¹…khÄ• ravivekabhÅ
pariyÄ• diyitabbÄ• naá¹ƒ pariyÄ• dakaphalÄ• rammaá¹‡Ä• naá¹ƒ saha viya saá¹ƒsiddhidass
dassetuá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 87) terasa sÄ«sÄ• ni vuttÄ• ni. idha pana `
Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±cÄ• â€™â€™ ti vacanato tesu kile
yojanaá¹ƒ karonto __ ``tattha kilesasÄ«saâ€™â€™ _ntiÄ• dimÄ• ha. tattha pavattasÄ«samp
vuá¹-á¹-hahanto maggo cutito uddhaá¹ƒ appavattikaraá¹‡avasena yadipi pariyÄ• diyati \Ne 3
tÄ• va pavattisabbhÄ• vato __ ``pavattasÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ_ \Be 34/ __cuticittaá¹ƒ pa
_ti Ä• ha. kilesapariyÄ• dÄ• nena pana attano anantaraá¹ƒ viya nipphÄ• detabbÄ• paccave
kilesapariyÄ• dÄ• nasseva vÄ• rÄ• ti vattabbataá¹ƒ arahanti. ``vimuttasmiá¹ƒ vimuttamiti Ã±
ti (MN I 78; SN b III 12, 14) vacanato hi paccavekkhaá¹‡aparisamÄ• panena kilesapariyÄ• c
nÄ• ma hoti. taá¹ƒ pana parisamÄ• panaá¹ƒ yadi cuticittena hoti, teneva jÄ«vitaparisamÄ• p
vÄ• racutisamatÄ• ya kilesapariyÄ• dÄ• najÄ«vitapariyÄ• dÄ• nÄ• naá¹ƒ apubbÄ• carimatÄ
``vÄ• rasamatÄ• yÄ• â€™â€™ _ti. __bhavaá¹…gaá¹ƒ otaritvÄ• parinibbÄ• yatÄ«_ti ettha p

bhavaá¹…gotaraá¹‡abhÄ• vena vuttanti daá¹-á¹-habbaá¹ƒ.

<17> __mahÄ• payogo_ti mahÄ• kiriyo vipattikaraá¹‡amahÄ• meghuá¹-á¹-hÄ• nÄ• kÄ• rav
vinÄ• so nappavatteyyÄ• ti attho.

<18> __araá¹‡Ä«yattÄ• _ti payirupÄ• sitabbattÄ• .

<20> yÄ• ya katakiccatÄ• hoti, tÄ• ya aggavijjÄ• ya adhigatÄ• ya tevijjatÄ• bhÄ• vo nippar
Ä• gamanavasena siddhÄ• sÄ• tisayÄ• tevijjatÄ• ti Ä• ha __ ``Ä• gamanÄ«yameva dhuraâ

<22> __tattha cÄ• _ti nimittatthe bhummaá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appattiyÄ• Ä• dhA
sabbaÃ±Ã±utaá¹ƒ patto nÄ• ma hotÄ«ti.

<23> __ananussutesu dhammesÅ«_ti ca ananussutesu saccesÅ«ti attho.

<24> ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dike (MN II 248; III 312; Paá¹-is I 209; Dh
nirodhasamÄ• pattiante aá¹-á¹-ha vimokkhe vatvÄ• ``yato kho, Ä• nanda, bhikkhu ime aá¹-a
phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vu
ubhatobhÄ• gavimuttoâ€™â€™ ti yadipi mahÄ• nidÄ• nasutte \Ne 35/ vuttaá¹ƒ, taá¹ƒ pana
ubhatobhÄ• gavimuttaseá¹-á¹-havasena vuttanti idha kÄ«á¹-Ä• girisuttavasena
sabbaubhatobhÄ• gavimuttasaá¹…gahatthaá¹ƒ __ ``aá¹-á¹-ha samÄ• pattiyo sahajÄ• tanÄ•
viharatÄ«â€™â€™ _ti Ä• ha. kÄ«á¹-Ä• girisutte \Be 35/ hi ``idha, bhikkhave, ekacco puggal
vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• , te kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cas
parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati, bhikkhave, puggalo ubhatobhÄ• gavimuttoâ€™â€™
arÅ«pasamÄ• pattivasena cattÄ• ro ubhatobhÄ• gavimuttÄ• vuttÄ• , ubhatobhÄ• gavimutta
vuttalakkhaá¹‡opapattitoti. kÄ• yasakkhimhipi eseva nayo.

__paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti na Ä• savÄ• paÃ±Ã±A
pana parikkhÄ«á¹‡Ä• disvÄ• parikkhÄ«á¹‡Ä• ti vuttÄ• . dassanÄ• yattaparikkhayattÄ• eva
purimakiriyÄ• hotÄ«ti. __nÄ• manissitako eso_ti eso ubhatobhÄ• gavimutto rÅ«pato muccit
á¹-hito puna tato muccanato ``nÄ• manissitakoâ€™â€™ ti vatvÄ• tassa ca sÄ• dhakaá¹ƒ su
``kÄ• yadvayato suvimuttattÄ• ubhatobhÄ• gavimuttoâ€™â€™ ti Ä• hÄ• ti attho. sutte hi Ä•
upasÄ«vabrÄ• hmaá¹‡assa bhagavatÄ• nÄ• makÄ• yÄ• vimuttoti ubhatobhÄ• gavimuttoti

__paá¹-hamattheravÄ• de_ dvÄ«hi bhÄ• gehi vimutto ubhatobhÄ• gavimutto, __dutiyatther
vimuttoti ubhatobhÄ• gavimuttoti, __tatiyattheravÄ• de_ dvÄ«hi bhÄ• gehi dve vÄ• re vimutt
tattha __vimutto_ti kilesehi vimutto, kilesavikkhambhanasamucchedanehi vÄ• kÄ• yadvaya
daá¹-á¹-habbo. __arÅ«pÄ• vacaraá¹ƒ pana nÄ• makÄ• yato ca vimutta_nti nÄ«varaá¹‡asaá

vimuttanti vuttaá¹ƒ hoti. taÃ±hi nÄ«varaá¹‡adÅ«rÄ«bhÄ• vena nÄ• makÄ• yato rÅ«pataá¹‡h
rÅ«pakÄ• yato ca vimuttattÄ• ekadesena ubhatobhÄ• gavimuttaá¹ƒ nÄ• ma hotÄ«ti arahatt
ubhatobhÄ• gavimuttanÄ• malÄ• bhassa kÄ• raá¹‡aá¹ƒ bhavituá¹ƒ yuttanti adhippÄ• yo.

<25> __etesu hi ekopi aá¹-á¹-havimokkhalÄ• bhÄ« na hotÄ«_ti ubhatobhÄ• gavimuttabhÄ•
rÅ«pakÄ• yato vimuttaá¹ƒ ekampi vimokkhaá¹ƒ \Be 36/ anadhigatoti adhippÄ• yo. arÅ«pÄ•
ubhatobhÄ• gavimuttabhÄ• vakÄ• raá¹‡apaá¹-ilÄ• bhato aá¹-á¹-havimokkhekadesena tena
samatthena ``aá¹-á¹-havimokkhalÄ• bhÄ«â€™â€™ tveva vuccati. tenÄ• ha __ ``arÅ«pÄ• va
_tiÄ• di.

<26> __phuá¹-á¹-hantaá¹ƒ sacchikarotÄ«_ti phuá¹-á¹-hÄ• naá¹ƒ anto phuá¹-á¹-hanto, phuá
arÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ anantaro kÄ• loti adhippÄ• yo. accantasaá¹ƒyoge cettha up
daá¹-á¹-habbaá¹ƒ. phuá¹-á¹-hÄ• nantarakÄ• lameva sacchikaroti sacchikÄ• tabbopÄ• yenÄ•
``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ tiÄ• dÄ«su (DN I 165) viya bhÄ• vanapuá¹ƒsakaá¹ƒ vÄ•
rÅ«pakÄ• yato nÄ• makÄ• yekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhas
pakÄ• sito viya hoti, na pana kÄ• yena sacchikato. nirodhaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ katvÄ
khepitesu tena so sacchikato hoti, tasmÄ• so sacchikÄ• tabbaá¹ƒ nirodhaá¹ƒ yathÄ• Ä• loc
sacchikarotÄ«ti __kÄ• yasakkhÄ«_ti vuccati, na tu vimuttoti ekaccÄ• naá¹ƒ Ä• savÄ• naá¹ƒ

<27> __diá¹-á¹-hattÄ• patto_ti etena catusaccadassanasaá¹…khÄ• tÄ• ya diá¹-á¹-hiyÄ• ni
dÄ«peti. ``diá¹-á¹-hantaá¹ƒ pattoâ€™â€™ ti vÄ• pÄ• á¹-ho, dassanasaá¹…khÄ• tassa sotÄ
anantaraá¹ƒ pattoti vuttaá¹ƒ hoti. paá¹-hamaphalato paá¹-á¹-hÄ• ya hi yÄ• va aggamaggÄ•

<28> __imaá¹ƒ pana nayaá¹ƒ ``noâ€™â€™ ti paá¹-ikkhipitvÄ• _ti ettha
diá¹-á¹-hippattasaddhÄ• vimuttabhÄ• vappattÄ• naá¹ƒ paÃ±Ã±Ä• nÄ• nattaá¹ƒ vuttaá¹ƒ, na
patto, so vuttoti imaá¹ƒ dosaá¹ƒ disvÄ• paá¹-ikkhepo katoti daá¹-á¹-habbo. __Ä• gamaá¹-á¹
vacanena Ä• gamanÄ«yanÄ• nattasanniá¹-á¹-hÄ• nameva thiraá¹ƒ karotÄ«ti veditabbaá¹ƒ.
etena sabbathÄ• avimuttassapi saddhÄ• mattena vimuttabhÄ• vaá¹ƒ dasseti. __saddhÄ• v
adhimuttoti attho.

<29> __paÃ±Ã±aá¹ƒ vÄ• hetÄ«_ti paÃ±Ã±aá¹ƒ sÄ• tisayaá¹ƒ pavattetÄ«ti attho. __paÃ±Ã±
vahatÄ«_ti nibbÄ• nÄ• bhimukhaá¹ƒ gametÄ«ti attho.

<31> __evaá¹ƒ_ \Be 37/ __maggakkhaá¹‡epÄ«_ti ayaá¹ƒ api-saddo kasmÄ• vutto, nanu a
maggena samannÄ• gato maggakkhaá¹‡e eva hotÄ«ti tadÄ• eva sotÄ• panno nÄ• mÄ• ti Ä
maggena hi attanÄ• sadisassa aá¹-á¹-haá¹…gikassa vÄ• sattaá¹…gikassa vÄ• phalassa s
tenapi samannÄ• gatassa sotÄ• pannabhÄ• vato, sotena vÄ• maggena pavattetuá¹ƒ aparih
samannÄ• gato eva nÄ• ma, na ca tena paá¹-hamamaggakkhaá¹‡e viya soto samÄ• pajjiya

samÄ• pannasotattÄ• paá¹-hamaphalato paá¹-á¹-hÄ• ya ``sotÄ• pannoâ€™â€™ ti vattuá¹ƒ
bhikkhave, mayi aveccappasannÄ• , sabbe te sotÄ• pannÄ• . tesaá¹ƒ sotÄ• pannÄ• naá¹ƒ
paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• â€™â€™ ti (AN c 10.64). tattha dutiyaphalaá¹-á¹-h
nÄ• maá¹ƒ atthÄ«ti paá¹-hamaphalaá¹-á¹-ho eva itarehi visesiyamÄ• no ``sotÄ• pannoâ€™â
eva idhÄ• dhippeto. __paá¹-iladdhamaggena bujjhatÄ«_ti etena paá¹-iladdhamaggassa
catusaccapaccavekkhaá¹‡Ä• dÄ«naá¹ƒ upanissayabhÄ• vaá¹ƒ dasseti. sambodhi paraá¹ƒ a
__sambodhiparÄ• yaá¹‡o_ti. dutiyenatthena sambodhi paraá¹ƒ ayanaá¹ƒ gati etassÄ• ti __s

<32> kevalena kulasaddena mahÄ• kulameva vuccatÄ«ti Ä• ha __ ``mahÄ• bhogakulesuye
_ti.

<33> __khandhabÄ«jaá¹ƒ nÄ• ma_ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ. __ihaá¹-á¹-hakanijjhÄ•
á¹-hÄ• ne kathitÄ• _ti sajjhÄ• nako ajjhattasaá¹ƒyojanasamucchede akatepi anÄ• gÄ• misal
gaá¹‡anÅ«pago na hoti, heá¹-á¹-hÄ• upari ca saá¹ƒsaraá¹‡ako kÄ• mabhavagato hÄ«najjh
adhippÄ• yo.

<34> __yaá¹ƒ vattabba_nti ``dvÄ«hi kÄ• raá¹‡ehi tanubhÄ• vo veditabboâ€™â€™ tiÄ• di y
attho.

<36> __upapannaá¹ƒ vÄ• samanantarÄ• _ti upapannaá¹ƒ vÄ• etena puggalena hoti, atha
saÃ±janeti. __appattaá¹ƒ vÄ• vemajjhaá¹ƒ Ä• yuppamÄ• á¹‡a_nti Ä• yuppamÄ• á¹‡aá¹ƒ ta
appattaá¹ƒ hoti, etthantare ariyamaggaá¹ƒ \Be 38/ saÃ±janetÄ«ti ayamettha pÄ• á¸·iattho. a
pana ``appatvÄ• pabbataá¹ƒ nadÄ«â€™â€™ ti viya __Ä• yuppamÄ• á¹‡aá¹ƒ vemajjhaá¹ƒ
parasaddayoge parato bhÅ«to hutvÄ• saddo vacanasesabhÅ«to payuttoti veditabbo.

<37> __upahaccÄ• _ti \Ne 38/ etassa upagantvÄ• ti attho, tena vemajjhÄ• tikkamo kÄ• laki
saá¹…gahitaá¹ƒ hoti. tena vuttaá¹ƒ __ ``atikkamitvÄ• vemajjhaâ€™â€™ _ntiÄ• di.

<40> __uddhaá¹ƒvÄ• hibhÄ• venÄ• _ti uddhaá¹ƒ vahatÄ«ti uddhaá¹ƒvÄ• hÄ«, taá¹‡hÄ• so
tassa bhÄ• vo, tena uddhaá¹ƒvÄ• hibhÄ• venÄ• ti vuttaá¹ƒ hoti. avihesu uddhaá¹ƒsoto yadip
hoti, yattha vÄ• tattha vÄ• gantvÄ• parinibbÄ• yatu, parinibbÄ• yino pana tassa asaá¹…kh
sasaá¹…khÄ• raparinibbÄ• yitÄ• ca atthÄ«ti tattha dasa anÄ• gÄ• mino vuttÄ• , evaá¹ƒ ata
__anupahaccatalÄ• _ti appattatalÄ• . asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yÄ«naá¹ƒ
parittavipulatiá¹‡akaá¹-á¹-hajhÄ• pakapappaá¹-ikÄ• sadisatÄ• veditabbÄ• , na uppajjitvÄ• v
adhimattatÄ• viya samuddaá¹ƒ patvÄ• nibbÄ• yanakato anadhimattatÄ• viya ca antarÄ• u
uddhaá¹ƒsotato ca adhimattÄ• nadhimattatÄ• . te eva hi asaá¹…khÄ• rasasaá¹…khÄ• rapar
mahantatare_ti vacanaá¹ƒ tiá¹‡akaá¹-á¹-hajhÄ• panasamatthapappaá¹-ikÄ• dassanatthaá¹ƒ
nÄ• dhimattadassanatthanti.

__no cassa no ca me siyÄ• _ti avijjÄ• saá¹…khÄ• rÄ• dikaá¹ƒ hetupaÃ±cakaá¹ƒ no ca assa
idaá¹ƒ phalapaÃ±cakaá¹ƒ vattamÄ• naá¹ƒ no ca me siyÄ• ti attho. tena atÄ«tabhavasaá¹ƒsi
imassa dukkhassa pavattidassanato paccayasamudayaá¹-á¹-hena khandhÄ• naá¹ƒ udayad
__na bhavissati, na me bhavissatÄ«_ti yadi etarahi hetupaÃ±cakaá¹ƒ na bhavissati, anÄ• ga
me bhavissatÄ«ti attho. etena paccayanirodhaá¹-á¹-hena vayadassanapaá¹-ipatti vuttÄ• ho
attattaniyanivÄ• raá¹‡avasena suÃ±Ã±atÄ• paá¹-ipatti vÄ• catÅ«hipi vuttÄ• . __yadatthÄ«_
__bhÅ«ta_nti sasabhÄ• vaá¹ƒ nibbattaá¹ƒ vÄ• yathÄ• diá¹-á¹-haudayabbayaá¹ƒ yathÄ• diá
khandhapaÃ±cakaá¹ƒ parikappitaitthipurisasattÄ• dibhÄ• varahitaá¹ƒ nÄ• marÅ«pamattanti
vivaá¹-á¹-Ä• nupassanÄ• ya vivaá¹-á¹-amÄ• naso taá¹ƒ bhÅ«taá¹ƒ pajahÄ• mÄ«ti \Be 39/ __
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ena upekkhako hotÄ«ti vuttaá¹ƒ hoti.

__bhave na rajjati, sambhave na rajjatÄ«_ti avisiá¹-á¹-he visiá¹-á¹-he ca bhave na rajjatÄ«ti
paccuppanno pana bhavo __bhavo, _ anÄ• gato jÄ• tiyÄ• gahaá¹‡ena gahito __sambhavo
__bhavo_ti bhÅ«tameva vuccati, __sambhavo_ tadÄ• hÄ• ro, tasmiá¹ƒ dvaye na rajjatÄ«ti s
dasseti \Ne 39/. bhÅ«te hi sasambhave ca virÄ• go sekkhapaá¹-ipatti. yathÄ• ha ``bhÅ«tami
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati, bhÅ«tamidanti yathÄ• bhÅ«taá¹ƒ sammap
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti. tadÄ• hÄ• rasambhavanti yathÄ• bh
tadÄ• hÄ• rasambhavassa nibbidÄ• ya ... pe ... paá¹-ipanno hoti. tadÄ• hÄ• ranirodhÄ• ya y
nirodhadhammanti yathÄ• bhÅ«taá¹ƒ ... pe ... disvÄ• nirodhadhammassa nibbidÄ• ya virÄ•
paá¹-ipanno hoti. evaá¹ƒ kho, bhante, sekkho hotÄ«â€™â€™ ti (SN a II 31). __athuttarÄ«_t
arajjamÄ• no uttari santaá¹ƒ padaá¹ƒ nibbÄ• naá¹ƒ anukkamena maggapaÃ±Ã±Ä• ya samn
padaá¹ƒ na sabbena sabbaá¹ƒ sacchikataá¹ƒ catutthamaggeneva sacchikÄ• tabbassa tassa

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dukaniddesavaá¹‡á¹‡anÄ•

<63> kassaci kilesassa avikkhambhitattÄ• kassaci kathaÃ±ci avimutto kÄ• mabhavo ajjhat
visesapaccayoti ajjhattaá¹ƒ nÄ• ma. tattha bandhanaá¹ƒ ajjhattasaá¹ƒyojanaá¹ƒ, tena samp
__ajjhattasaá¹ƒyojano_.

<83> kÄ• raá¹‡ena vinÄ• pavattahitacitto __akÄ• raá¹‡avacchalo_. anÄ• gatampi payojana
purimaggahitaá¹ƒ taá¹ƒ kataá¹ƒ upÄ• dÄ• ya kataÃ±Ã±Å« eva nÄ• ma hoti, na pubbakÄ• rÄ
meâ€™â€™ _tiÄ• di. __tamojotiparÄ• yaá¹‡o_ puÃ±Ã±aphalaá¹ƒ anupajÄ«vanto eva puÃ±
``pubbakÄ• rÄ«â€™â€™ _ti vutto. __ ``iá¹‡aá¹ƒ demÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ karotÄ«_ti
karonto viya hotÄ«ti attho.

<86> __acchamaá¹ƒsaá¹ƒ_ \Be 40/ __labhitvÄ• sÅ«karamaá¹ƒsanti na kukkuccÄ• yatÄ«_t
sÅ«karamaá¹ƒsanti na kukkuccÄ• yati, madditvÄ• vÄ«tikkamatÄ«ti vuttaá¹ƒ hoti.

<90> __titto_ti niá¹-á¹-hitakiccatÄ• ya nirussukko.

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikaniddesavaá¹‡á¹‡anÄ•

<91> __sesasaá¹ƒvarabhedenÄ• _ti \Ne 40/ manosaá¹ƒvarabhedena, satisaá¹ƒvarÄ• dibhe
__akusalasÄ«lasamannÄ• gamenÄ• _ti ``katame ca thapati akusalÄ• sÄ«lÄ• ? akusalaá¹ƒ
vacÄ«kammaá¹ƒ pÄ• pako Ä• jÄ«voâ€™â€™ ti vuttehi samannÄ• gamena. __tassa hi ... pe
sÄ• saá¹…kasamÄ• cÄ• ro hotÄ«_ti evaá¹ƒ sÄ• saá¹…ko samÄ• cÄ• ro hotÄ«ti attho.

<94> samÄ• navisayÄ• naá¹ƒ puggalÄ• naá¹ƒ visesadassanavasena __ ``kÄ• yasakkhÄ«â

<107> __samÄ• dhi vÄ• Ä• dÄ«_ti lokuttaradhammÄ• hi paramatthato sÄ• sananti tadatth
vutto, tadÄ• sannattÄ• __vipassanÄ• , _ tassa mÅ«lekadesattÄ• __maggo_.

<108> __ucchaá¹…go viya ucchaá¹…gapaÃ±Ã±o puggalo daá¹-á¹-habbo_ti ucchaá¹…gasa
viya puggalopi ucchaá¹…go viya hoti, tasmiá¹ƒ dhammÄ• naá¹ƒ aciraá¹-á¹-hÄ• natoti adhipp
vakkhati hi __ ``ucchaá¹…gasadisapaÃ±Ã±otiatthoâ€™â€™ _ti.

<109> yathÄ• ca ucchaá¹…gasadisÄ• paÃ±Ã±Ä• , evaá¹ƒ nikkujjakumbhasadisÄ• paÃ±Ã
tattha dhammÄ• naá¹ƒ anavaá¹-á¹-hÄ• nato.

<113> ciraá¹-á¹-hÄ• nato thiraá¹-á¹-hÄ• nato ca pÄ• sÄ• á¹‡alekhasadisÄ• parÄ• parÄ• dh
so pÄ• sÄ• á¹‡alekhÅ«pamasamannÄ• gato __pÄ• sÄ• á¹‡alekhÅ«pamo_ti vutto, evaá¹ƒ it

<118> sutÄ• divatthurahito \Be 41/ tucchamÄ• no naá¸·o viyÄ• ti ``naá¸·oâ€™â€™ ti vucca
etassÄ• ti __unnaá¸·o_.

<122> ``sÄ«lakathÄ• ca no bhavissatÄ«â€™â€™ ti ettha vuttaá¹ƒ sÄ«lakathÄ• bhavanaá¹
dussÄ«lena saha na hotÄ«ti dassento Ä• ha __neva sÄ«lakathÄ• hotÄ«â€™â€™ _ti.

<123> __tattha_ \Ne 41/ __tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ anuggahetabbe paÃ±Ã±Ä• ya sod
ca adhikasÄ«laá¹ƒ nissÄ• ya uppannapaÃ±Ã±Ä• ya anuggaá¹‡hÄ• ti nÄ• mÄ• ti attho.

<124> __gÅ«thakÅ«po viya dussÄ«lya_nti etena dussÄ«lyassa gÅ«thasadisattameva dass

<130> __no ca sammÄ• paÃ±Ã±apetuá¹ƒ sakkontÄ«_ti yebhuyyena na sakkontÄ«ti imama
uppanne tathÄ• gate tasmiá¹ƒ anÄ• dariyaá¹ƒ katvÄ• samÄ• pattiá¹ƒ uppÄ• detuá¹ƒ vÄ• ya
vÄ• . __titthiyÄ• _ vÄ• pÅ«raá¹‡Ä• dayo adhippetÄ• .

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catukkaniddesavaá¹‡á¹‡anÄ•

<133> parena kataá¹ƒ dussÄ«lyaá¹ƒ Ä• á¹‡attiyÄ• attanÄ• ca payogena katanti Ä• á¹‡atti
``tato upaá¸• á¸• hassa dÄ• yÄ• doâ€™â€™ _ti vutto.

<145> __aya_nti ``tesu paá¹-hamoâ€™â€™ tiÄ• dikaá¹ƒ nayaá¹ƒ vadati.

<148> desanÄ• ya dhammÄ• naá¹ƒ Ã±Ä• á¹‡assa Ä• pÄ• thabhÄ• vasampÄ• danaá¹ƒ __Ã
udÄ• haá¹-avelÄ• yÄ• _ti udÄ• haá¹-avelÄ• ya saddhiá¹ƒ tasmiá¹ƒ kÄ• le anatikkante evÄ• t

<152> __ta_nti anantaravacanaá¹ƒ vadati. ``katamo lokoâ€™â€™ ti vutte ``paÃ±cupÄ• dÄ•
mahantaá¹ƒ atthaá¹ƒ saá¹…gahitvÄ• á¹-hitavacanaá¹ƒ __atthayuttaá¹ƒ_. lujjatÄ«ti lokoti __

<156> __sahitÄ• sahitassÄ• _ti \Be 42/ sahitÄ• sahiteti attho, sahitÄ• sahitassa paricchinda
__dveyevÄ• _ti dutiyacatutthÄ• yeva. desakasÄ• vakasampattiyÄ• bodhetuá¹ƒ samatthatÄ•
_ saccadhammakathikÄ• ti attho.

<157> kusaladhammehi cittassa vÄ• sanÄ• bhÄ• vanÄ• __vÄ• sadhuraá¹ƒ. ayaá¹ƒ pÄ• pa
paá¹-hamo. paá¹-hamo hi avisaá¹ƒvÄ• detukÄ• mo veraÃ±jabrÄ• hmaá¹‡asadiso adhippeto

<159> __puggalepi ariyÄ• naá¹ƒ abhikkamanÄ• disadisatÄ• _ti puggale abhikkamanÄ• dÄ•
abhikkamanÄ• disadisatÄ• ti attho, ariyÄ• naá¹ƒ abhikkamanÄ• dinÄ• puggalassa sadisatÄ
sadisÄ• bhikkamanÄ• ditÄ• ti attho.

<166> dussÄ«laá¹ƒ ``dussÄ«loâ€™â€™ ti vadanto __bhÅ«taá¹ƒ bhÄ• sati_ nÄ• ma. pÄ• á
adinnÄ• dÄ• nena dussÄ«loti avatvÄ• pÄ• á¹‡Ä• tipÄ• tenevÄ• ti vadanto __tacchaá¹ƒ bhÄ
``kÄ• lenÄ• â€™â€™ ti vuttaá¹ƒ, tatra tasmiá¹ƒ vacane, yo ``kÄ• lena bhaá¹‡atÄ«â€™â€™
dassanatthaá¹ƒ ``kÄ• laÃ±Ã±Å« hotÄ«â€™â€™ tiÄ• di vuttanti dassento __ ``yamidaá¹ƒ kÄ
puggaloâ€™â€™ _tiÄ• dimÄ• ha.

<168> __Ä• gamanavipatti_ nÄ• ma kammaá¹ƒ, __pubbuppannapaccayavipatti_ sukkasoá
vÄ• paccayÄ• __pavattapaccayÄ• , _ Ä• hÄ• rÄ• dayo. jotetÄ«ti __joti, _ Ä• loko. kulasam
joti viyÄ• ti __joti_.

<173> pahÄ«nÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡Ä• pi yehi kilesehi vimutto avimutto ca,
vimuttidassanameva hotÄ«ti Ä• ha __ ``vimuttiÃ±Ä• á¹‡adassanaá¹ƒ ekÅ«navÄ«satividhaá
paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€™â€™ _nti.

<174> __yÄ• ni kÄ• nici tantÄ• vutÄ• na_nti tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ yÄ• ni kÄ• n
hoti. sÄ• yaá¹ƒ tatiyaá¹ƒ assÄ• ti __sÄ• yatatiyo_. anuyuÃ±janaá¹ƒ __anuyogo_. taá¹ƒ __an
upayogavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ, bhÄ• vanapuá¹ƒsakaá¹ƒ vÄ• .

<178> __tattha_ \Be 43/ \Ne 43/ __sikkhanabhÄ• venÄ• _ti sikkhÄ• ya sÄ• jÄ«ve ca sikkha
paripÅ«rento_ti sÄ«lasaá¹ƒvaraá¹ƒ paripÅ«rento. __sÄ• jÄ«vaÃ±ca avÄ«tikkamanto_ti ``nÄ
niruttikÄ• yo byaÃ±janakÄ• yoâ€™â€™ ti vuttaá¹ƒ sikkhÄ• padaá¹ƒ bhagavato vacanaá¹ƒ a
attho. idameva ca dvayaá¹ƒ ``sikkhanaâ€™â€™ nti vuttaá¹ƒ. tattha sÄ• jÄ«vÄ• natikkamo s
paccayo. tato hi yÄ• va maggÄ• saá¹ƒvarapÄ• ripÅ«rÄ« hotÄ«ti. __vinÄ• sanabhÄ• vato_ti
__haliddirÄ• go viya na thirakatho hotÄ«_ti ettha kathÄ• ya aá¹-á¹-hitabhÄ• vena haliddirÄ•
veditabbÄ• , na puggalassa.

<179> __dÄ• rumÄ• sakoti ye vohÄ• raá¹ƒ gacchantÄ«_ti __iti_-saddena evaá¹ƒpakÄ• re c
dassetvÄ• aÃ±Ã±assa parivattana_nti dasagghanakaá¹ƒ vatthayugaá¹ƒ dassetvÄ• tassa a
paÃ±cagghanakassa dÄ• naá¹ƒ.

<181> __avikiá¹‡á¹‡asukha_nti rÅ«pÄ• dÄ«su subhÄ• diparikappanavasena avisaá¹-asukh

<187> khandhadhammesu aniccÄ• divasena pavattÄ• vipassanÄ• maggaphalalÄ• bhena
tadalÄ• bhena anavaá¹-á¹-hÄ• natoti maggaphalalÄ• bhÄ« eva ``adhipaÃ±Ã±Ä• dhammavip
maggaphalaÃ±Ä• á¹‡ameva ca adhikapaÃ±Ã±Ä• bhÄ• vato catusaccadhamme sabbadham
visiá¹-á¹-hadassanabhÄ• vato ca __adhipaÃ±Ã±Ä• dhammavipassanÄ• _ti daá¹-á¹-habbÄ•

<189> __sutena anupapanno_ti yathÄ• sutena vÄ• atthena vÄ• na samannÄ• gatoti attho

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<191> paá¹-hamapaÃ±cake uddeseneva puggalavibhÄ• go viÃ±Ã±Ä• yatÄ«ti yathÄ• tesu

tÄ• ya paá¹-ipattiyÄ• te vibhajanto __ ``tatra yvÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. __Ä• ramb
Ä• rambhakiriyÄ• vÄ• cako saddoti attho. phaluppattiyÄ• \Be 44/ maggakiccaá¹ƒ niá¹-á¹-hit
``maggakiccavasena phalameva vuttaâ€™â€™ _nti Ä• ha. __Ä• yÄ• canasÄ• dhÅ«_ti na p

<192> Ä• dito dheyyaá¹ƒ á¹-hapetabbaá¹ƒ __Ä• dheyyaá¹ƒ, _ dassanasavanapaá¹-ivacana
pavattaá¹ƒ gahaá¹‡aá¹ƒ __mukha_nti daá¹-á¹-habbaá¹ƒ. taá¹ƒ mukhaá¹ƒ Ä• dheyyaá¹ƒ, gal
pakatimukhameva vÄ• Ä• dheyyaá¹ƒ yassa so __Ä• dheyyamukho, _ avicÄ• retvÄ• Ä• dik
vuttaá¹ƒ hoti.

<194> __rajaggasmi_nti rajaggabhÄ• ve.

<199> gavÄ• khÄ«raá¹ƒ aggamakkhÄ• yatÄ«ti na evaá¹ƒ sambandho, uppattito pana paÃ±
sappimaá¹‡á¸• assa aggabhÄ• vadassanatthaá¹ƒ __ ``gavÄ• khÄ«raâ€™â€™ _ntiÄ• di vut
khÄ«raá¹ƒ nÄ• ma hotÄ«â€™â€™ _tiÄ• di.

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkaniddesavaá¹‡á¹‡anÄ•

<202> chakke ekantato pÄ• kaá¹-Ä• sammÄ• sambuddhÄ• dayo te yathÄ• vuttaguá¹‡Ä•
``sammÄ• sambuddho tena daá¹-á¹-habboâ€™â€™ _tiÄ• dimÄ• ha. tattha __tenÄ• _ti sÄ•
sabbaÃ±Ã±utappattibalesu ca vasibhÄ• vappattÄ«ti etena sabbena samuditena. ``sabbaÃ±
pana vutte sabbamidaá¹ƒ saá¹…gahitaá¹ƒ hoti sÄ• maá¹ƒ saccÄ• bhisamayena balesu ca v
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa abhÄ• vÄ• , tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ __ ``sabbaÃ±Ã
ettakameva vuttaá¹ƒ. tattha __anÄ• cariyakena attanÄ• uppÄ• ditenÄ• _ti vacanena sabba
sÄ• cariyakattaá¹ƒ parato uppattiÃ±ca paá¹-isedheti, na sÄ• cariyakaá¹ƒ parehi uppÄ• ditaÃ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. na hi taá¹ƒ tÄ• disaá¹ƒ nivÄ• retabbaá¹ƒ atthÄ«ti.

chakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattakaniddesavaá¹‡á¹‡anÄ•

<203> __saddhÄ• _ \Be 45/ \Ne 45/ __nÄ• ma sÄ• dhuladdhikÄ• ti ummujjatÄ«_ti etena ku
bodhipakkhiyadhammesu vÄ• adhimokkhabhÅ«tÄ• saddhÄ• sÄ• dhÅ«ti ummujjamÄ• naá
__hirÄ«_yÄ• dÄ«su ca. __kusalesu dhammesÅ«_ti ettha bhummaniddeso tadantogadhatÄ•
veditabbo. ettha ca __ummujjati sÄ• hu saddhÄ• kusalesu dhammesÅ«_tiÄ• dinÄ• saddhÄ
saddhÄ• dÄ«naá¹ƒ uppattiá¹ƒ dasseti. teneva __ ``tassa sÄ• saddhÄ• neva tiá¹-á¹-hatÄ«â
__ ``sÄ• hu saddhÄ• kusalesu dhammesÅ«â€™â€™ _ti vÄ• ummujjanassa upakÄ• rakaá

``ummujjatÄ«â€™â€™ _ti etena saddhÄ• saá¹…khÄ• tameva ummujjanaá¹ƒ dassitanti vedi
rajakÄ• naá¹ƒ khÄ• raparisÄ• vane. ekakammanibbattÄ• paá¹-isandhibhavaá¹…gacutisanta
anantaro yathÄ• gahito dutiyo hotÄ«ti Ä• ha __ ``dutiyacittavÄ• renÄ• â€™â€™ _ti. ummujji
cattÄ• ro tÄ• ya tÄ• ya jÄ• tiyÄ• arahattaá¹ƒ asacchikarontÄ• aneke puggalÄ• veditabbÄ•
pubbabhÄ• ge tatiyapuggalÄ• dibhÄ• vaá¹ƒ Ä• pajjitvÄ• ante sattamapuggalo hotÄ«ti.

sattakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasakaniddesavaá¹‡á¹‡anÄ•

<209> __paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• _ti ettha
rÅ«pÄ• rÅ«pabhave upapajjitvÄ• parinibbÄ• yissanti, te idha vihÄ• ya niá¹-á¹-hÄ• pakkhaá¹
ajjhattasaá¹ƒyojanÄ• naá¹ƒ asamucchinnattÄ• puthujjanasÄ• dhÄ• raá¹‡e ca á¹-hÄ• ne upa
asÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• nuppattivasena pana antarÄ• parinibbÄ• yÄ«Ä• dayo eva ``idha
vuttÄ• ti veditabbÄ• ti.

dasakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalapaÃ±Ã±attipakaraá¹‡a-mÅ«laá¹-Ä«kÄ• samattÄ• .

kathÄ• vatthupakaraá¹‡a-mÅ«laá¹-Ä«kÄ•

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

__kathÄ• naá¹ƒ_ \Be 47/ \Ne 46/ __vatthubhÄ• vato_ti kathÄ• samudÄ• yassa pakaraá¹‡as
okÄ• sabhÄ• vaá¹ƒ vadati. samudÄ• ye hi ekadesÄ• antogadhÄ• ti. yena pakÄ• rena saá¹.
dassento __ ``mÄ• tikÄ• á¹-hapaneneva á¹-hapitassÄ• â€™â€™ _ti Ä• ha.

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yÄ«_ti parinibbÄ• nameva parinibb
visesanatthaá¹ƒ karaá¹‡abhÄ• vena vuttaá¹ƒ. yÄ• ya vÄ• nibbÄ• nadhÄ• tuyÄ• adhigatÄ•
appaá¹-isandhikaá¹ƒ jÄ• taá¹ƒ, sÄ• tassa appaá¹-isandhivÅ«pasamassa karaá¹‡abhÄ• ven
__dubbalapakkha_nti na kÄ• á¸·Ä• sokaá¹ƒ viya balavantaá¹ƒ, atha kho ekamaá¹‡á¸• alikar
dhammavÄ• dÄ«adhammavÄ• dÄ«visesajananasamatthÄ• ya pana paÃ±Ã±Ä• ya abhÄ• va
__tesaá¹ƒyevÄ• _ti bÄ• huliyÄ• nameva \Ne 47/, bahussutikÄ• tipi nÄ• maá¹ƒ. __bhinnakÄ•
mÅ«lanikÄ• yato vÄ• bhinnÄ• , laddhiyÄ• suttantehi liá¹…gÄ• kappehi ca visadisabhÄ• va

__mÅ«lasaá¹…gaha_nti paÃ±casatikasaá¹…gÄ«tiá¹ƒ. __aÃ±Ã±atra saá¹…gahitÄ• _tiÄ• dÄ
saá¹…gahitato suttantarÄ• sito taá¹ƒ taá¹ƒ suttaá¹ƒ nikkaá¸• á¸• hitvÄ• aÃ±Ã±atra akariá¹ƒ
saá¹…gahitato vÄ• aÃ±Ã±atra asaá¹…gahitaá¹ƒ suttaá¹ƒ aÃ±Ã±atra katthaci akariá¹ƒsu, aÃ
akariá¹ƒsÅ«ti attho. __atthaá¹ƒ dhammaÃ±cÄ• _ti pÄ• á¸·iyÄ• atthaá¹ƒ pÄ• á¸·iÃ±ca. __vin
paÃ±casÅ«_ti vinaye ca avasesapaÃ±canikÄ• yesu ca.

``dvepÄ• nanda \Be 48/, vedanÄ• vuttÄ• mayÄ• pariyÄ• yenÄ• â€™â€™ tiÄ• di (MN II 89
upekkhÄ• vedanÄ• hi santasmiá¹ƒ paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• ti ayaÃ±hettha par
bhikkhave, vedanÄ• sukhÄ• dukkhÄ• upekkhÄ• vedanÄ• â€™â€™ tiÄ• di (SN b IV 249-2
vedanÄ• sabhÄ• vo hi tividhoti ayamettha nippariyÄ• yatÄ• . ``sukhÄ• pi vedanÄ• aniccÄ•
(DN II 123) __nÄ«tatthaá¹ƒ_. ``yaá¹ƒ kiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhaâ€™â€™ n
__neyyatthaá¹ƒ_. ``tÄ«hi, bhikkhave, á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke
deve ca tÄ• vatiá¹ƒseâ€™â€™ tiÄ• dikaá¹ƒ (AN c 9.21) __aÃ±Ã±aá¹ƒ sandhÄ• ya bhaá¹‡ita
atthaá¹ƒ á¹-hapayiá¹ƒsu_. ``natthi devesu brahmacariyavÄ• soâ€™â€™ tiÄ• dikaá¹ƒ (Kv 27
sandhÄ• ya bhaá¹‡itaá¹ƒ atthaÃ±ca aÃ±Ã±aá¹ƒ á¹-hapayiá¹ƒsÅ«ti evamettha attho daá¹-á¹-
puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ tiÄ• di (Pp mÄ• tikÄ• IV 24) __byaÃ±janacchÄ•
suÃ±Ã±atÄ• di__atthaá¹ƒ bahuá¹ƒ vinÄ• sayuá¹ƒ_.

__vinayagambhÄ«ra_nti vinaye gambhÄ«raÃ±ca ekadesaá¹ƒ chaá¸• á¸• etvÄ• ti attho. kiles
ekadesaá¹ƒ suttaá¹ƒ chaá¸• á¸• etvÄ• ti attho. __patirÅ«pa_nti attano adhippÄ• yÄ• nurÅ«p
suttapatirÅ«pakaá¹ƒ vÄ• asuttaá¹ƒ. ekacce aá¹-á¹-hakathÄ• kaá¹‡á¸• ameva vissajjiá¹ƒsu,
abhidhammapiá¹-akanti Ä• ha __ ``atthuddhÄ• raá¹ƒ abhidhammaá¹ƒ chappakaraá¹‡aâ€™â
savivÄ• dattepi avivÄ• dÄ• ni chappakaraá¹‡Ä• ni paá¹-hitabbÄ• ni siyuá¹ƒ, tÄ• ni nappavat
__ ``chappakaraá¹‡aâ€™â€™ _nti vuttanti. tatiyasaá¹…gÄ«tito vÄ• pubbe pavattamÄ• nÄ•
``chappakaraá¹‡aâ€™â€™ _nti vuttaá¹ƒ \Ne 48/. __aÃ±Ã±Ä• nÄ«_ti aÃ±Ã±Ä• ni abhidham
__nÄ• ma_nti yaá¹ƒ buddhÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ na hoti maÃ±jusirÄ«tiÄ• dikaá¹ƒ, taá¹ƒ n
__liá¹…ga_nti nivÄ• sanapÄ• rupanÄ• divisesakataá¹ƒ saá¹‡á¹-hÄ• navisesaá¹ƒ. sikkÄ• dik
__Ä• kappo_ á¹-hÄ• nÄ• dÄ«su aá¹…gaá¹-á¹-hapanaviseso daá¹-á¹-habbo. __karaá¹‡a_nti

__saá¹…kantikassapikena_ nikÄ• yena vÄ• dena vÄ• bhinnÄ• __saá¹…kantikÄ• _ti attho.
__suttavÄ• dÄ« anupubbena bhijjatha_ bhijjiá¹ƒsÅ«ti attho. __bhinnavÄ• denÄ• _ti bhinnÄ•
bhinnavÄ• do, tena abhinnena \Be 49/ theravÄ• dena saha aá¹-á¹-hÄ• rasa hontÄ«ti vuttaá¹
__bhinnavÄ• denÄ• _ti vÄ• bhinnÄ• ya laddhiyÄ• aá¹-á¹-hÄ• rasa honti, te sabbepi sahÄ•
__theravÄ• dÄ• namuttamo_ti ettha __thera_-iti avibhattiko niddeso. therÄ• naá¹ƒ ayanti the
thero vÄ• dÄ• namuttamoti ayamettha attho.

uppanne vÄ• de sandhÄ• ya __ ``parappavÄ• damathanaâ€™â€™ _nti Ä• ha. Ä• yatiá¹ƒ u

paá¹-isedhanalakkhaá¹‡abhÄ• vato __ ``Ä• yatilakkhaá¹‡aâ€™â€™ _nti vuttaá¹ƒ.

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggo

1. puggalakathÄ•

1. suddhasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<1> mÄ• yÄ• ya \Be 50/ \Ne 49/ amaá¹‡iÄ• dayo maá¹‡iÄ• diÄ• kÄ• rena dissamÄ• nÄ• ``
abhÅ«tena maá¹‡iudakÄ• diÄ• kÄ• rena gayhamÄ• nÄ• mÄ• yÄ• marÄ«ciÄ• dayo abhÅ«ta
yo tathÄ• na hoti, so saccikaá¹-á¹-hoti dassento Ä• ha __ ``mÄ• yÄ• ... pe ... bhÅ«tatthoâ€
anussavÄ• divasena gayhamÄ• no tathÄ• pi hoti aÃ±Ã±athÄ• pÄ«ti tÄ• diso Ã±eyyo na para
paramatthoti dassento Ä• ha __ ``anussavÄ• ... pe ... uttamatthoâ€™â€™ _ti.

__chalavÄ• dassÄ• _ti atthÄ«ti vacanasÄ• maÃ±Ã±ena atthÄ«ti vuttehi rÅ«pÄ• dÄ«hi sÄ• n
adhippÄ• yo. ``so sacci ... pe ... laddhiá¹ƒ gahetvÄ• Ä• mantÄ• ti paá¹-ijÄ• nÄ• tÄ«â€™â€™
``chalavÄ• dassÄ• â€™â€™ ti na sakkÄ• vattuá¹ƒ. na hi laddhi chalanti. __okÄ• saá¹ƒ ada
pacchindanto. yadi saccikaá¹-á¹-hena upalabbhati, rÅ«pÄ• dayo viya upalabbheyya, tathÄ•
tava vÄ• do tiá¹-á¹-hatÄ«ti nivattentoti adhippÄ• yo. __taá¹ƒ sandhÄ• yÄ• _ti ``yo saccikaá¹-
vutto yo saccikaá¹-á¹-ho, so sappaccayÄ• dibhÄ• vena dÄ«pito ``rÅ«paÃ±ca upalabbhatÄ«â
dhammappabhedoti dasseti.

__ ``tena_ \Ne 50/ __saccikaá¹-á¹-haparamatthenÄ• â€™â€™ _ti vatvÄ• __ ``tenÄ• kÄ• re
ayamadhippÄ• yo --- saccikaá¹-á¹-haparamatthÄ• kÄ• rena upalabbhamÄ• naá¹ƒ saccikaá¹
upalabbhamÄ• naá¹ƒ nÄ• ma hotÄ«ti. aÃ±Ã±athÄ• tatoti tassa tenÄ• kÄ• renÄ• ti vattabba
purimapucchÄ• ya ca visesoti? purimapucchÄ• ya sattapaÃ±Ã±Ä• savidho dhammappabhe
sabhÄ• vatthena upalabbhati, evaá¹ƒ puggalo upalabbhatÄ«ti vuttaá¹ƒ. idha pana bhÅ«tasa
upalabbhamÄ• no so dhammappabhedo yena ruppanÄ• disappaccayÄ• diÄ• kÄ• rena upal
puggalopi \Be 51/ upalabbhatÄ«ti esa viseso. yathÄ• pana rÅ«paá¹ƒ viya bhÅ«tasabhÄ• va
vedanÄ• na ruppanÄ• kÄ• rena upalabbhati, evaá¹ƒ dhammappabhedo viya bhÅ«tasabhÄ•
na ruppanÄ• disappaccayÄ• diÄ• kÄ• rena upalabbhatÄ«ti sakkÄ• paravÄ• dinÄ• vattunti
avajÄ• nanaÃ±ca tassa yuttanti niggaho ca na kÄ• tabbo. dhammappabhedato pana aÃ±Ã±
asiddhattÄ• dhammappabhedÄ• kÄ• reneva codeti. avajÄ• naneneva niggahaá¹ƒ dasseti.
sÄ• maÃ±Ã±avisesehi paá¹-iÃ±Ã±Ä• paá¹-ikkhepapakkhÄ• anulomapaá¹-ilomapakkhÄ• pa

ayametesaá¹ƒ viseso veditabbo.

__ ``tena vata re vattabbeâ€™â€™ _ti vadanto vattabbassa avacane dosaá¹ƒ pÄ• petÄ«ti i
``niggahassa pÄ• pitattÄ• â€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ. __ ``evametaá¹ƒ niggaha
anulomapaá¹-ilomato catunnaá¹ƒ pÄ• panÄ• ropanaÃ±ca vuttattÄ• upalabbhatÄ«tiÄ• dikaá
nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ, anulomapaá¹-ilomato pana dvÄ«hi á¹-hapanÄ• hi saha satta
taá¹ƒvajjane vÄ• kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ. yaá¹ƒ pana vakkhati ``á¹-hapanÄ• nÄ• ma pa
á¹-hapanato `ayaá¹ƒ tava dosoâ€™ ti dassetuá¹ƒ á¹-hapanamattameva hoti, na niggahassa
pÄ• kaá¹-abhÄ• vakaraá¹‡aâ€™â€™ nti (Kv-a 2). tenÄ• dhippÄ• yena idhÄ• pi á¹-hapanÄ•
tattha paá¹-ikammapaÃ±cakabhÄ• vaá¹ƒ avatvÄ• paá¹-ikammacatukkabhÄ• vaá¹ƒ vakkhat
niggahacatukkabhÄ• vo vattabbo siyÄ• . suddhikaniggahassa pana niggahappadhÄ• nattÄ•
niggahova visuá¹ƒ vuttoti daá¹-á¹-habbo. ye pana ``ayathÄ• bhÅ«taniggahattÄ• tattha paá¹-
vuttaâ€™â€™ nti vadanti, tesaá¹ƒ dutiye vÄ• damukhe niggahacatukkabhÄ• vo paá¹-ikamm
Ä• pajjati.

<2> __attanÄ• adhippetaá¹ƒ saccikaá¹-á¹-hamevÄ• _ti sammutisaccaá¹ƒ sandhÄ• yÄ• ti a
51/ ``suddhasammutisaccaá¹ƒ vÄ• paramatthamissakaá¹ƒ vÄ• sammutisaccaá¹ƒ sandhÄ•
puna anuyogo paravÄ• dissÄ• â€™â€™ ti (Kv-a 6). tattha yadi paravÄ• dinÄ• attanÄ• adh
sammutisaccaá¹ƒ, sammutisaccÄ• kÄ• rena puggalo upalabbhatÄ«ti vadantena samÄ• nala
kathÄ• evÄ• yaá¹ƒ nÄ• rabhitabbÄ• . atha sakavÄ• dinÄ• attanÄ• \Be 52/ ca adhippetasa
sandhÄ• ya paravÄ• dÄ« __ ``yo saccikaá¹-á¹-hoâ€™â€™ tiÄ• dimÄ• hÄ• _ti ayamattho. sa
saccikaá¹-á¹-hoti adhippetanti Ä• pajjati. yadi ubhayaá¹ƒ adhippetaá¹ƒ, puna ``sammutisacc
vÄ• ekato katvÄ• pi evamÄ• hÄ• â€™â€™ ti na vattabbaá¹ƒ siyÄ• ti. yadi ca dvepi saccÄ•
saccikaá¹-á¹-haparamatthÄ• , saccikaá¹-á¹-hekadesena upaladdhiá¹ƒ icchantena ``puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ tiÄ• di anuyogo na kÄ• tabbo, na ca saccikaá¹-á¹-
hi vedayitÄ• kÄ• rena upalabbhamÄ• nÄ• vedanÄ• ruppanÄ• kÄ• rena upalabbhatÄ«ti anu
ruppanÄ• disabhÄ• vaá¹ƒ puggalaá¹ƒ icchati, atha kho saccikaá¹-á¹-haparamatthamevÄ• ti.
aÃ±Ã±asmiá¹ƒ saccikaá¹-á¹-he vijjamÄ• ne nÄ• ssa paramatthasaccatÄ• anuyuÃ±jitabbÄ•
saccikaá¹-á¹-havohÄ• raá¹ƒ Ä• ropetvÄ• taá¹ƒ sandhÄ• ya pucchatÄ«ti vadantÄ• naá¹ƒ voh
attanÄ• adhippetasaccikaá¹-á¹-hatÄ• na yuttÄ• . voharitaparamatthasaccikaá¹-á¹-hÄ• naÃ±
saccikaá¹-á¹-habhÄ• ve vuttanayova doso. sammutisaccÄ• kÄ• rena upalabbhamÄ• naÃ±ca
upalabbheyya vÄ• na vÄ• . yadi bhÅ«tasabhÄ• vatthena upalabbhati, puggalopi upalabbha
saccikaá¹-á¹-haparamatthenÄ• ti anujÄ• nanto nÄ• nuyuÃ±jitabbo. atha na bhÅ«tasabhÄ• v
sammutisaccassa saccikaá¹-á¹-haparamatthÄ• kÄ• ro na vattabbo asiddhattÄ• . vakkhati ca
paccattalakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasena atthi, na evaá¹ƒ puggaloâ€™â€™ ti. ta
adhippÄ• yo.

__dvinnaá¹ƒ saccÄ• na_nti ettha saccadvayÄ• kÄ• rena anupalabbhanÄ«yato anuÃ±Ã±eyy

vattabbaá¹ƒ. yathÄ• hi ekadesena paramatthÄ• kÄ• rena anupalabbhanÄ«yatÄ• anujÄ• na
ekadesena sammutiyÄ• kÄ• rena upalabbhanÄ«yatÄ• paá¹-ikkhepassa cÄ• ti maggitabbo
__nupalabbhatÄ«ti vacanasÄ• maÃ±Ã±amatta_nti nupalabbhatÄ«ti idameva vacanaá¹ƒ anu
paá¹-ikkhittaÃ±cÄ• ti etaá¹ƒ chalavÄ• daá¹ƒ nissÄ• yÄ• ti adhippÄ• yo. yathÄ• __upalabbha
anujÄ• nanapaá¹-ikkhepehi ahaá¹ƒ niggahetabbo, evaá¹ƒ __nupalabbhatÄ«_ti etasseva anu
tvanti evaá¹ƒ sambhavantassa sÄ• maÃ±Ã±ena asambhavantassa kappanaá¹ƒ panettha ch
arahati. tena nupalabbhatÄ«ti vacanasÄ• maÃ±Ã±amattaá¹ƒ chalavÄ• dassa kÄ• raá¹‡attÄ
vuttanti daá¹-á¹-habbaá¹ƒ. vacanasÄ• maÃ±Ã±amattaÃ±ca chalavÄ• daÃ±ca \Be 53/ nissÄ•
niggahappaá¹-ikammÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vakaraá¹‡aá¹ƒ na hotÄ«ti idaá¹ƒ vicÄ• retab
pakkhaá¹-á¹-hapanena vinÄ• purimaá¹ƒ anujÄ• nitvÄ• pacchimassa avajÄ• nanaá¹ƒ, pacc
purimÄ• nujÄ• nanaá¹ƒ micchÄ• ti sakkÄ• Ä• ropetunti.

<3> __tavÄ• _ti, __paá¹-ijÄ• nanta_nti ca paccatte sÄ• miupayogavacanÄ• nÄ«ti adhippÄ•
paá¹-ijÄ• nantoâ€™â€™ _ti Ä• ha.

4-5__._ __catÅ«hi pÄ• panÄ• ropanÄ• hi niggahassa upanÄ«tattÄ• _ti ``dunniggahitÄ• ca
tiÄ• dinÄ• tayÄ• mama kato niggaho, mayÄ• tava kato niggaho viya micchÄ• ti evaá¹ƒ ten
pÄ• panÄ• ropanÄ• hi katassa niggahassa tena niyÄ• mena dukkaá¹-abhÄ• vassa attanÄ•
aniggahabhÄ• vassa vÄ• upagamitattÄ• ti attho daá¹-á¹-habbo. evameva __tena hi yaá¹ƒ n
... idaá¹ƒ te micchÄ• _ti etassa aniggahabhÄ• vanigamanasseva niggamanacatukkatÄ• ved

anulomapaccanÄ«kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ•

7-10__._ __ ``attano laddhiá¹ƒ nissÄ• ya paá¹-iÃ±Ã±Ä• paravÄ• dissÄ• â€™â€™ _ti vatvÄ
puggalassa abhÄ• vato paá¹-ikkhepo paravÄ• dissÄ• â€™â€™ _ti vuttaá¹ƒ. tatrÄ• yaá¹ƒ pa
yadi kato, paramatthato aÃ±Ã±ena saccikaá¹-á¹-haparamatthena puggalo upalabbhatÄ«ti ay
Ä• pajjati. tathÄ• ca sati nÄ• yaá¹ƒ sammutisaccavasena upaladdhiá¹ƒ icchantena niggahe
laddhiá¹ƒ niggÅ«hitvÄ• parassa laddhivasena paá¹-ikkhipati, purimapaá¹-iÃ±Ã±Ä• ya aviro
niggahetabbo. na hi attano ca parassa ca laddhiá¹ƒ vadantassa doso Ä• pajjatÄ«ti. attano \N
paá¹-ijÄ• nitvÄ• paraladdhiyÄ• paá¹-ikkhipantena attano laddhiá¹ƒ chaá¸• á¸• etvÄ• parala
niggahetabboti ayamettha adhippÄ• yo siyÄ• .

paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suddhasaccikaá¹-á¹-havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. okÄ• sasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<11> __sabbatthÄ• _ti \Be 54/ sabbasmiá¹ƒ sarÄ«reti ayamatthoti dassento Ä• ha __ ``sarÄ
_ti. __tatthÄ• _ti tasmiá¹ƒ saá¹ƒkhittapÄ• á¹-he. __yasmÄ• sarÄ«raá¹ƒ sandhÄ• ya ``sabba
upalabbhatÄ«â€™â€™ ti vutte sarÄ«rato bahi upalabbhatÄ«ti Ä• pajjati, tasmÄ• paccanÄ«
sakavÄ• dissÄ• _ti etena na kenaci sabhÄ• vena puggalo upalabbhatÄ«ti ayamattho vutto h
sabhÄ• vena upalabbhamÄ• nassa sarÄ«ratadaÃ±Ã±Ä• vimutto upaladdhiokÄ• so atthÄ«ti.

3. kÄ• lasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<12> __purimapacchimajÄ• tikÄ• laÃ±cÄ• _ti majjhimajÄ• tikÄ• le upalabbhamÄ• nassa tas
purimapacchimajÄ• tikÄ• lesu upaladdhiá¹ƒ sandhÄ• yÄ• ti adhippÄ• yo. __sesaá¹ƒ paá¹-ha
imesu tÄ«su paá¹-hame ``sabbatthÄ• â€™â€™ ti etasmiá¹ƒ naye vuttasadisameva, kiá¹ƒ ta
saá¹ƒkhittatÄ• ti attho. idhÄ• pi hi yasmÄ• ``sabbadÄ• na upalabbhatÄ«â€™â€™ ti vutte e
Ä• pajjati, tasmÄ• paccanÄ«ke paá¹-ikkhepo sakavÄ• dissÄ• ti yojetabbanti.

4. avayavasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kavaá¹‡á¹‡anÄ•

<13> tatiyanaye \Ne 54/ ca yasmÄ• __ ``sabbesu na upalabbhatÄ«â€™â€™ ti vutte ekasm
Ä• pajjati, tasmÄ• paccanÄ«ke paá¹-ikkhepo sakavÄ• dissÄ• _ti yojetabbaá¹ƒ. tenÄ• ha __

okÄ• sÄ• disaccikaá¹-á¹-ho

2. paccanÄ«kÄ• nulomavaá¹‡á¹‡anÄ•

<14> __tattha anulomapaÃ±cakassÄ• _tiÄ• dimhi anulomapaÃ±cakanti niggahapaÃ±cakaá
paá¹-ikammaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. tattha anulomapaÃ±cakassa ``sabbattha \Be 55
nupalabbhatÄ«â€™â€™ tiÄ• dikassa attho ``sabbattha puggalo nupalabbhatÄ«â€™â€™ tiÄ
Ä• gate sarÅ«pena avutte ``yasmÄ• sarÄ«raá¹ƒ sandhÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Kv-a 1
paccanÄ«kassa ca ``sabbattha puggalo upalabbhatÄ«â€™â€™ tiÄ• dikassa paá¹-ikammak
paá¹-ikammÄ• dipÄ• á¸·iá¹ƒ saá¹ƒkhipitvÄ• Ä• dimattadassanena Ä• gate ``puggalo upalab
anulome ``sabbatthÄ• ti sarÄ«raá¹ƒ sandhÄ• ya anuyogo sakavÄ• dissÄ• â€™â€™ tiÄ• din

veditabboti evamattho daá¹-á¹-habbo. atha vÄ• __tatthÄ• _ti yaá¹ƒ Ä• raddhaá¹ƒ, tasminti e
aggahetvÄ• __tattha_ tesu tÄ«su mukhesÅ«ti attho gahetabbo. anulomapaÃ±cakamÅ«lakÄ
sabbÄ• nulomapaccanÄ«kapaÃ±cakapÄ• á¸·i anulomapaÃ±cakassa pÄ• á¸·Ä«ti vuttÄ• , tat
paccanÄ«kÄ• nulomapaÃ±cakapÄ• á¸·i ca paccanÄ«kassa pÄ• á¸·Ä«ti. taá¹ƒ saá¹ƒkhipitvÄ
sarÅ«pena avutte ``puggalo nupalabbhatÄ«â€™â€™ tiÄ• dike paccanÄ«ke ``upalabbhatÄ«
attho heá¹-á¹-hÄ• suddhikasaccikaá¹-á¹-he vuttanayeneva veditabboti vuttaá¹ƒ hoti.

saccikaá¹-á¹-havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. suddhikasaá¹ƒsandanavaá¹‡á¹‡anÄ•

17-27__._ __rÅ«pÄ• dÄ«hi_ \Ne 55/ __saddhiá¹ƒ saccikaá¹-á¹-hasaá¹ƒsandana_nti saccika
rÅ«pÄ• dÄ«hi saddhiá¹ƒ saá¹ƒsandanaá¹ƒ, saccikaá¹-á¹-he vÄ• rÅ«pÄ• dÄ«hi saddhiá¹ƒ pu
adhippÄ• yo. __puggalo rÅ«paÃ±cÄ• _ti __ca_-kÄ• rassa samuccayatthattÄ• __yathÄ• rÅ
vutto attho vicÄ• retabbo. rÅ«pÄ• dÄ«hi aÃ±Ã±o anaÃ±Ã±o ca puggalo na vattabboti laddhi
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti abyÄ• katametaá¹ƒ bhagavatÄ• â€™â€™ tiÄ• dikaá¹ƒ (SN
anuÃ±Ã±Ä• yamÄ• ne tadubhayavirodho Ä• pajjatÄ«ti imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``s
disvÄ• â€™â€™ _ti.

__dhammato_ti pÄ• á¸·ito. ``paá¹-ikammacatukkÄ• dÄ«ni saá¹ƒkhittÄ• ni. paravÄ• dÄ« ... p
ti vadantehi __puggalo nupalabbhati ... pe ... Ä• jÄ• nÄ• hi paá¹-ikamma_nti \Be 56/ ettha __
niggaha_nti pÄ• á¹-ho diá¹-á¹-ho bhavissati. __aÃ±Ã±attaá¹ƒ paá¹-ijÄ• nÄ• panattha_nti yat
vattabbaá¹ƒ, tathÄ• ca tayÄ• pi taá¹ƒ vattabbanti aÃ±Ã±attapaá¹-iÃ±Ã±Ä• ya codanatthanti
__sammutiparamatthÄ• naá¹ƒ ekattanÄ• nattapaÃ±hassa á¹-hapanÄ«yattÄ• _ti abyÄ• katat
á¹-hapanÄ«yattÄ• paá¹-ikkhipitabbaá¹ƒ, parenapi á¹-hapanÄ«yattÄ• laddhimeva nissÄ• ya
na niggahetabbo siyÄ• . paro pana puggaloti kaÃ±ci sabhÄ• vaá¹ƒ gahetvÄ• tassa á¹-hapa
ca sabhÄ• ve á¹-hapanÄ«yatÄ• na yuttÄ• ti niggahetabbo. sammuti pana koci sabhÄ• vo na
ekattanÄ• nattapaÃ±hassa á¹-hapanÄ«yataá¹ƒ vadanto na niggahetabboti sakavÄ• dinÄ• p
adhippÄ• yo yutto.

suddhikasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. opammasaá¹ƒsandanavaá¹‡á¹‡anÄ•

28-36__._ __upaladdhisÄ• maÃ±Ã±ena aÃ±Ã±attapucchÄ• cÄ• _ti idaÃ±ca dvinnaá¹ƒ sam
kÄ• raá¹‡aá¹ƒ yuttaá¹ƒ, atha kho visuá¹ƒ attano sabhÄ• vena saccikaá¹-á¹-haparamatthena
56/ vicÄ• retabbaá¹ƒ. ``ekavÄ«sÄ• dhikÄ• nÄ«â€™â€™ ti purimapÄ• á¹-ho, __vÄ«sÄ• dhik

37-45__._ ``atthi puggaloâ€™â€™ ti suttaá¹ƒ anujÄ• nÄ• pentena upaladdhi anujÄ• nitÄ• h
__ ``upaladdhisÄ• maÃ±Ã±aá¹ƒ Ä• ropetvÄ• â€™â€™ _ti. __vÄ«sÄ• dhikÄ• ni nava paá¹-ik
dassitÄ• nÄ«_ti etena suddhikasaá¹ƒsandanepi ``Ä• jÄ• nÄ• hi paá¹-ikammaâ€™â€™ micc
yaÃ±ca vÄ• damukhesu suddhikasaccikaá¹-á¹-he ``paá¹-ikammacatukkaâ€™â€™ nti vuttaá
``paá¹-ikammapaÃ±cakaâ€™â€™ nti.

opammasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. catukkanayasaá¹ƒsandanavaá¹‡á¹‡anÄ•

46-52__._ ekadhammatopi \Be 57/ aÃ±Ã±attaá¹ƒ anicchanto rÅ«pÄ• diekekadhammavasen
samudÄ• yato hi ayaá¹ƒ aÃ±Ã±attaá¹ƒ anicchanto ekadesato anaÃ±Ã±attaá¹ƒ paá¹-ikkhipan
etaá¹ƒ vacanokÄ• saá¹ƒ nivattetuá¹ƒ __ ``ayaÃ±ca anuyogoâ€™â€™ _tiÄ• dimÄ• ha. __sa
dhammappabhedo puggaloti vÄ• paramatthasaccaá¹ƒ puggaloti vÄ• evaá¹ƒ sakalaá¹ƒ san
sakalaá¹ƒ paramatthaá¹ƒ cintetvÄ• tantivasena anuyogalakkhaá¹‡assa á¹-hapitattÄ• sakal
aÃ±Ã±assa saccikaá¹-á¹-hassa abhÄ• vÄ• saccikaá¹-á¹-hena puggalena tato aÃ±Ã±ena na
puggaloâ€™â€™ ti imaá¹ƒ paÃ±haá¹ƒ paá¹-ikkhipantassa niggahÄ• ropanaá¹ƒ yuttanti atth

__sabhÄ• gavinibbhogato_ti rÅ«pato aÃ±Ã±asabhÄ• gattÄ• ti vuttaá¹ƒ hoti. __sabbadhamm
vadati. ``rÅ«pasmiá¹ƒ puggaloâ€™â€™ ti ettha nissayavinÄ• se vinÄ• sÄ• pattibhayena paa
adhippÄ• yenÄ• ha __ ``ucchedadiá¹-á¹-hibhayena cevÄ• â€™â€™ _ti. tÄ«su pana __sama
adhippeto. na hi so sakkÄ• yadiá¹-á¹-hiá¹ƒ icchati, apica sassatadiá¹-á¹-hibhayena paá¹-ikkh
vattuá¹ƒ. sakkÄ• yadiá¹-á¹-hÄ«su \Ne 57/ hi paÃ±ceva ucchedadiá¹-á¹-hiyo, sesÄ• sassatad
__aÃ±Ã±atra rÅ«pÄ• _ti ettha ca rÅ«pavÄ• puggaloti ayamattho saá¹…gahitoti veditabbo.

catukkanayasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca saá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ• .

8. lakkhaá¹‡ayuttivaá¹‡á¹‡anÄ•

<54> __paccanÄ«kÄ• nulome_ti idaá¹ƒ yaá¹ƒ vakkhati ``chalavasena pana vattabbaá¹ƒ `Ä•
ntiÄ• dÄ«â€™â€™ ti (Kv-a 54), tena pana na sameti. paccanÄ«kÄ• nulome hi paccanÄ«ke
nti vattabbaá¹ƒ, na pana ``paá¹-ikammaâ€™â€™ nti.

lakkhaá¹‡ayuttivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vacanasodhanavaá¹‡á¹‡anÄ•

55-59__._ __puggalo_ \Be 58/ __upalabbhatÄ«ti padadvayassa atthato ekatte_ti ettha tadev
sampaá¹-icchitaá¹ƒ asampaá¹-icchitanti vicÄ• retabbametaá¹ƒ. puggalassa hi avibhajitabbat
etassa vibhajitabbataá¹ƒ vadanto vibhajitabbÄ• vibhajitabbatthÄ• naá¹ƒ upalabbhatipuggala
atthato ekattaá¹ƒ sampaá¹-iccheyyÄ• ti? yathÄ• ca vibhajitabbÄ• vibhajitabbatthÄ• naá¹ƒ
upalabbhati-rÅ«pa-saddÄ• naá¹ƒ taá¹ƒ vibhÄ• gaá¹ƒ vadato rÅ«paá¹ƒ kiÃ±ci upalabbhati, ki
ayaá¹ƒ pasaá¹…go nÄ• pajjati, evaá¹ƒ etassapi yathÄ• vuttavibhÄ• gaá¹ƒ vadato yathÄ• Ä•
bhavitabbanti maggitabbo ettha adhippÄ• yo.

<60> ``suÃ±Ã±ato \Ne 58/ lokaá¹ƒ avekkhassÅ«â€™â€™ ti (Sn 1125) etena atthato pugga
hotÄ«ti Ä• ha __ ``natthÄ«tipi vuttaâ€™â€™ _nti.

vacanasodhanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ•

61-66__._ rÅ«pakÄ• yÄ• virahaá¹ƒ sandhÄ• ya __ ``rÅ«pakÄ• yasabbhÄ• vatoâ€™â€™ _ti
vÄ• â€™â€™ ti (It 90) sutte Ä• gatapaÃ±Ã±attiá¹ƒ sandhÄ• ya __ ``tathÄ• rÅ«pÄ• ya ca pa
atthitÄ• yÄ• â€™â€™ _ti. __vÄ«tarÄ• gasabbhÄ• vato_ti kÄ• mÄ«bhÄ• vassa anekantikattÄ
Ä• yattattÄ• bhÄ• vato ca ``kÄ• mÄ«â€™â€™ ti na vattabboti paá¹-ikkhipatÄ«ti adhippÄ• yo

<67> __kÄ• yÄ• nupassanÄ• yÄ• _ti kÄ• raá¹‡avacanametaá¹ƒ, kÄ• yÄ• nupassanÄ• ya k
evaá¹ƒladdhikattÄ• ti attho. __Ä• hacca bhÄ• sita_nti ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sam
mayÄ• â€™â€™ ti (MN II 128) Ä• hacca bhÄ• sitaá¹ƒ.

paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. gatianuyogavaá¹‡á¹‡anÄ•

69-72__._ __ ``dassento_ \Be 59/ __ `tena hi puggalo sandhÄ• vatÄ«â€™ tiÄ• dimÄ• hÄ• â
``dassento `na vattabbaá¹ƒ puggalo sandhÄ• vatÄ«â€™ tiÄ• dimÄ• hÄ• â€™â€™ ti pana b
vattabbaá¹ƒ.

<91> __yena rÅ«pasaá¹…khÄ• tena sarÄ«rena saddhiá¹ƒ gacchatÄ«_ti ettha ``rÅ«pena sa
vadantena ``rÅ«paá¹ƒ puggaloâ€™â€™ ti ananuÃ±Ã±Ä• tattÄ• yenÄ• kÄ• rena taá¹ƒ jÄ«va
Ä• pajjati \Ne 59/, so vattabbo. __asaÃ±Ã±Å«papattiá¹ƒ sandhÄ• yÄ• _ti nirayÅ«pagassa pu
arÅ«pÅ«pagassa ca antarÄ• bhavaá¹ƒ na icchatÄ«ti cutito anantaraá¹ƒ upapattiá¹ƒ sandhÄ
daá¹-á¹-habbo. ye pana cutikÄ• le upapattikÄ• le ca asaÃ±Ã±Å«papattikÄ• le ca asaÃ±Ã±as

gahetvÄ• asaÃ±Ã±Å«pagassa ca antarÄ• bhavaá¹ƒ iccheyyuá¹ƒ, tesaá¹ƒ antarÄ• bhavabh
avedanÄ• â€™â€™ ti na sakkÄ• vattunti.

<92> __avedanotiÄ• dÄ«su tadaÃ±Ã±a_nti saÃ±Ã±abhavato aÃ±Ã±aá¹ƒ
asaÃ±Ã±Ä• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanupapattiá¹ƒ. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
atthÄ«ti icchanti.

<93> __yasmÄ• rÅ«pÄ• didhamme vinÄ• puggalo natthÄ«_ti indhanupÄ• dÄ• no aggi viya
puggalo rÅ«pÄ• dinÄ• vinÄ• natthÄ«ti laddhivasena vadati.

gatianuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. upÄ• dÄ• paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ•

<97> __nÄ«laá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya nÄ«lotiÄ• dÄ«sÅ«_ti ``nÄ«laá¹ƒ rÅ«paá¹ƒ upÄ• dÄ
paÃ±Ã±attÄ«â€™â€™ ti ettha yo puá¹-á¹-ho nÄ«laá¹ƒ upÄ• dÄ• ya nÄ«loti, tadÄ• dÄ«sÅ«ti

<98> __chekaá¹-á¹-haá¹ƒ sandhÄ• yÄ• _ti chekaá¹-á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ, na kusal
``kusalaá¹ƒ vedanaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti maÃ±Ã±amÄ• no paá¹-ijÄ• nÄ• tÄ«ti attho

<112> __idÄ• ni_ \Be 60/ ... pe ... __dassetuá¹ƒ ``yathÄ• rukkhaâ€™â€™ ntiÄ• dimÄ• hÄ•
dassetvÄ• uttaramÄ• hÄ• ti vuttaá¹ƒ hoti.

<115> ``yassa \Ne 60/ rÅ«paá¹ƒ so rÅ«pavÄ• â€™â€™ ti uttarapakkhe vuttaá¹ƒ vacanaá¹ƒ
``yasmÄ• â€™â€™ _tiÄ• dimÄ• ha.

<116> __cittÄ• nupassanÄ• vasenÄ• _ti cittÄ• nupassanÄ• vasena paridÄ«pitassa sarÄ• g
adhippÄ• yo.

<118> __yenÄ• ti cakkhu_nti ``yenÄ• â€™â€™ ti vuttaá¹ƒ karaá¹‡aá¹ƒ cakkhunti attho. __c
passatÄ«_ti viÃ±Ã±Ä• á¹‡anissayabhÄ• vÅ«pagamanameva cakkhussa dassanaá¹ƒ nÄ• m

upÄ• dÄ• paÃ±Ã±attÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. purisakÄ• rÄ• nuyogavaá¹‡á¹‡anÄ•

<123> __karaá¹‡amatta_nti kammÄ• naá¹ƒ nipphÄ• dakappayojakabhÄ• vena pavattÄ• kh

<124> purimakammena vinÄ• puggalassa jÄ• ti, jÄ• tassa ca vijjaá¹-á¹-hÄ• nÄ• dÄ«su san
natthÄ«ti sandhÄ• ya __ ``purimakammameva tassÄ• â€™â€™ _tiÄ• dimÄ• ha.

<125> __kammavaá¹-á¹-assÄ• _ti ettha kammakÄ• rakassa yo kÄ• rako, tenapi aÃ±Ã±aá¹ƒ
kÄ• rakenapi aÃ±Ã±anti evaá¹ƒ kammavaá¹-á¹-assa anupacchedaá¹ƒ vadanti. puggalassa k
Ä• pajjatÄ«ti vicÄ• retabbametaá¹ƒ. mÄ• tÄ• pitÅ«hi janitatÄ• dinÄ• tassa kÄ• rakaá¹ƒ icch
kÄ• rakaparamparÄ• Ä• pajjatÄ«ti idaÃ±ca vicÄ• retabbaá¹ƒ.

<170> __suttavirodhabhayenÄ• _ti ``so karoti so paá¹-isaá¹ƒvedayatÄ«ti kho, brÄ• hmaá¹‡
tiÄ• dÄ«hi (SN a II 46) virodhabhayÄ• .

<171> ``idha \Ne 61/ nandati pecca nandatÄ«â€™â€™ ti (Dhp 18) vacanato kammakaraá¹
vipÄ• kapaá¹-isaá¹ƒvedanakÄ• le ca soyevÄ• ti paá¹-ijÄ• nÄ• tÄ«ti adhippÄ• yo. __sayaá¹ƒ
__sukhadukkha_nti ca puá¹-á¹-ho ``kiá¹ƒ nu kho, bho gotama, sayaá¹ƒkataá¹ƒ sukhaá¹ƒ dul
kassapÄ• â€™â€™ tiÄ• disuttavirodhÄ• (SN a II 18) paá¹-ikkhipati.

<176> __laddhimattameveta_nti soyeveko neva so hoti na aÃ±Ã±oti idaá¹ƒ pana nattheva,
asayaá¹ƒkÄ• rantiÄ• di Ä• pajjatÄ«ti adhippÄ• yo. __apicÄ• _tiÄ• dinÄ• idaá¹ƒ dasseti --- n
``so karotÄ«â€™â€™ tiÄ• di anuyogo vutto, atha kho ``so karotÄ«â€™â€™ tiÄ• dÄ«su eka
taÃ±ca anicchantassa aÃ±Ã±aá¹ƒ Ä• pannanti evaá¹ƒ kÄ• rakavedakicchÄ• ya á¹-hatvÄ• ``
taá¹ƒ taá¹ƒ anicchÄ• ya Ä• pannavasenÄ• pÄ«ti. atha vÄ• na kevalaá¹ƒ ``so karotÄ«â€™â€™
Ä• pannattÄ• , atha kho ekekasseva ca Ä• pannattÄ• ayaá¹ƒ anuyogo katoti dasseti. __pur
``idha nandatÄ«â€™â€™ tiÄ• di sabbaá¹ƒ paá¹-ijÄ• nanÄ• dikÄ• raá¹‡aá¹ƒ ekato yojetabba

purisakÄ• rÄ• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kalyÄ• á¹‡avaggo niá¹-á¹-hito.

14. abhiÃ±Ã±Ä• nuyogavaá¹‡á¹‡anÄ•

<193> __abhiÃ±Ã±Ä• nuyogÄ• divasena arahattasÄ• dhanÄ• _ti ettha ``nanu atthi koci idd
abhiÃ±Ã±Ä• anuyogo ca ``haÃ±ci atthi koci iddhiá¹ƒ vikubbatÄ«â€™â€™ ti á¹-hapanÄ• ca
tiÄ• di pÄ• panÄ• ca Ä• disaddasaá¹…gahito atthova daá¹-á¹-habbo. Ä• savakkhayaÃ±Ä• a
vuttÄ• ti tadabhiÃ±Ã±Ä• vato arahato sÄ• dhanaá¹ƒ __ ``arahattasÄ• dhanÄ• â€™â€™ _ti A
tabbhÄ• vassa ca sÄ• dhanÄ• hotiyevÄ• ti.

abhiÃ±Ã±Ä• nuyogavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15-18. Ã±Ä• takÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<209> __tathÄ• rÅ«passÄ• _ti \Be 62/ \Ne 62/ tatiyakoá¹-ibhÅ«tassa saccikaá¹-á¹-hassa ab
evaá¹ƒ pana paá¹-ikkhipanto asaccikaá¹-á¹-haá¹ƒ tatiyakoá¹-ibhÅ«taá¹ƒ puggalaá¹ƒ vadeyy
puggalaá¹ƒ icchanto hi suttena niggahetabbo siyÄ• . kasmÄ• ? __tathÄ• rÅ«passa saccikaá
tathÄ• rÅ«passa kassaci sabhÄ• vassa abhÄ• vato paá¹-ikkhepÄ• rahattÄ• attano laddhiá¹
paravÄ• dissÄ• ti ayamattho daá¹-á¹-habbo.

Ã±Ä• takÄ• nuyogÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. paá¹-ivedhÄ• nuyogÄ• divaá¹‡á¹‡anÄ•

<218> __pariggahitavedano_ti vacanena apariggahitavedanassa ``sukhitosmi, dukkhitosm
pajÄ• nanaá¹ƒ nÄ• ma na hotÄ«ti dasseti yogÄ• vacarassa sukhumÄ• nampi vedanÄ• naá¹

<228> __lakkhaá¹‡avacana_nti rÅ«pabbhantaragamanaá¹ƒ saharÅ«pabhÄ• vo, bahiddhÄ•
vinÄ• rÅ«pabhÄ• voti adhippÄ• yo.

<237> __imÄ• kho_ti oá¸·Ä• riko attapaá¹-ilÄ• bho manomayo attapaá¹-ilÄ• bho arÅ«po at
lokassa samaÃ±Ã±Ä• , yÄ• hi tathÄ• gato voharati aparÄ• masaá¹ƒ, yo sacco mogho vÄ• s
anupalabbhamÄ• nepi attani tadanupalabbhatoyeva parÄ• mÄ• saá¹ƒ attadiá¹-á¹-hiá¹ƒ anup
attapaá¹-ilÄ• bhoti pavattavohÄ• ravaseneva voharatÄ«ti ayamettha attho. ettha ca
paccattasÄ• maÃ±Ã±alakkhaá¹‡avasena puggalassa atthitaá¹ƒ paá¹-ikkhipitvÄ• lokavohÄ•
puggaloti koci sabhÄ• vo natthÄ«ti vuttaá¹ƒ hoti. sati hi tasmiá¹ƒ attano sabhÄ• veneva atth
siyÄ• , na lokavohÄ• renÄ• ti. iminÄ• pana yathÄ• sameti, yathÄ• ca \Be 63/ parÄ• mÄ• s
purimÄ• ca atthavaá¹‡á¹‡anÄ• yojetabbÄ• .

__lokasammutikÄ• raá¹‡a_nti \Ne 63/ yasmÄ• lokasammutivasena pavattaá¹ƒ, tasmÄ• sa
__tathalakkhaá¹‡a_nti tathakÄ• raá¹‡aá¹ƒ. yasmÄ• dhammÄ• naá¹ƒ tathatÄ• ya pavattaá¹

paá¹-ivedhÄ• nuyogÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puggalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. parihÄ• nikathÄ•

1. vÄ• dayuttiparihÄ• nikathÄ• vaá¹‡á¹‡anÄ•

<239> ``dveme \Be 64/ \Ne 64/, bhikkhave, dhammÄ• sekkhassa bhikkhuno parihÄ• nÄ• y
(AN a II 185) idaá¹ƒ suttaá¹ƒ arahato parihÄ• niladdhiyÄ• na nissayo, atha kho anÄ• gÄ• m
parihÄ• niladdhiyÄ• , tasmÄ• __arahatopi parihÄ• niá¹ƒ icchantÄ«_ti ettha pi-saddena anÄ•
sakadÄ• gÄ• missapÄ«ti yojetabbaá¹ƒ.

__ ``tatiyasmimpi mudindriyÄ• va adhippetÄ• . tesaÃ±hi sabbesampi parihÄ• ni na hotÄ«ti t
purimapÄ• á¹-ho, mudindriyesveva pana adhippetesu parikkhepo na kÄ• tabbo siyÄ• , kato
``tatiyasmimpi tikkhindriyÄ• va adhippetÄ• . tesaÃ±hi sabbesampi parihÄ• ni na hotÄ«ti tass
paá¹-hanti.

__ayoniso atthaá¹ƒ gahetvÄ• _ti sotÄ• pannoyeva niyatoti vuttoti soyeva na parihÄ• yati, na
gahetvÄ• . ``uparimaggatthÄ• yÄ• â€™â€™ ti vuttaá¹ƒ atthaá¹ƒ aggahetvÄ• niyatoti sotÄ•
parihÄ• yatÄ«ti etamatthaá¹ƒ gaá¹‡hÄ«ti pana vadanti.

vÄ• dayuttiparihÄ• nikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ariyapuggalasaá¹ƒsandanaparihÄ• nivaá¹‡á¹‡anÄ•

<241> __yaá¹ƒ_ \Ne 65/ __panetthÄ• _tiÄ• dimhi dassanamaggaphale á¹-hitassa anantara
parihÄ• yitvÄ• tattha ca á¹-hÄ• naá¹ƒ icchanto puna vÄ• yÄ• mena tadanantaraá¹ƒ arahatta
vicÄ• retabbametaá¹ƒ.

<262> __avasippatto jhÄ• nalÄ• bhÄ«_ti sekkho vuttoti daá¹-á¹-habbo. puthujjano pana vas
samayavimuttaasamayavimuttatantiyÄ• aggahito, bhajÄ• piyamÄ• no pana samÄ• pattivikk
vasena samayavimuttabhÄ• vaá¹ƒ bhajeyyÄ• ti vuttoti.

ariyapuggalasaá¹ƒsandanaparihÄ• nivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. suttasÄ• dhanaparihÄ• nivaá¹‡á¹‡anÄ•

<265> __uttamahÄ«nabhedo_ \Be 65/ ``tatra yÄ• yaá¹ƒ paá¹-ipadÄ• sukhÄ• khippÄ• bhiÃ
paá¹‡Ä«tÄ• akkhÄ• yatÄ«â€™â€™ tiÄ• disuttavasena (DN III 152) vutto. ``diá¹-á¹-haá¹ƒ su
ettha viya mutasaddo pattabbaá¹ƒ vadatÄ«ti Ä• ha __ ``phusanÄ• rahaâ€™â€™ _nti.

<267> __appattaparihÄ• nÄ• ya ceva saá¹ƒvattanti_ yathÄ• katasanniá¹-á¹-hÄ• nassa sam

suttasÄ• dhanaparihÄ• nivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

parihÄ• nikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. brahmacariyakathÄ•

1. suddhabrahmacariyakathÄ• vaá¹‡á¹‡anÄ•

<269> __ ``paranimmitavasavattideve_ \Be 66/ \Ne 66/ __upÄ• dÄ• ya taduparÄ«â€™â€™
bhikkhave, á¹-hÄ• nehÄ«â€™â€™ ti (AN c 9.21) pana suttassa vacanena heá¹-á¹-hÄ• pi ma
icchantÄ«ti viÃ±Ã±Ä• yati.

<270> __ ``gihÄ«naÃ±ceva ekaccÄ• naÃ±ca devÄ• naá¹ƒ maggapaá¹-ilÄ• bhaá¹ƒ sandhÄ•
_ti vuttaá¹ƒ, ``yattha natthÄ«â€™â€™ ti pana okÄ• savasena puá¹-á¹-ho puggalavasena tas
yutto. yadi ca tassÄ• yaá¹ƒ adhippÄ• yo, sakavÄ• dinÄ• samÄ• nÄ• dhippÄ• yattÄ• na nig

<271> __ekantarikapaÃ±hÄ• _ti paravÄ• dÄ«sakavÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paÃ

suddhabrahmacariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹ƒsandanabrahmacariyakathÄ• vaá¹‡á¹‡anÄ•

<273> __rÅ«pÄ• vacaramaggena hi so idhavihÄ• yaniá¹-á¹-ho nÄ• ma jÄ• to_ti idaá¹ƒ ``idh
anÄ• gÄ• mÄ« idhavihÄ• yaniá¹-á¹-ho nÄ• ma hotÄ«â€™â€™ tiÄ• dikena laddhikittanena k
vicÄ• retabbaá¹ƒ. pubbe pana anÄ• gÄ• mÄ« eva anÄ• gÄ• mÄ«ti vutto, idha jhÄ• nÄ• nÄ•
adhippÄ• yo. idha arahattamaggaá¹ƒ bhÄ• vetvÄ• idheva phalaá¹ƒ sacchikarontaá¹ƒ ``idha
vadati, idha pana maggaá¹ƒ bhÄ• vetvÄ• tattha phalaá¹ƒ sacchikarontaá¹ƒ ``tatthaparinibb

saá¹ƒsandanabrahmacariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmacariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. odhisokathÄ• vaá¹‡á¹‡anÄ•

<274> __odhiso_ \Be 67/ __odhiso_ti etassa atthaá¹ƒ dassento __ ``ekadesena ekadesenÄ

odhisokathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jahatikathÄ• vaá¹‡á¹‡anÄ•

1. nasuttÄ• haraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<280> __kiccasabbhÄ• va_nti tÄ«hi pahÄ• tabbassa pahÄ«nataá¹ƒ. taá¹ƒ pana kiccaá¹ƒ ya
sijjhatÄ«ti laddhi, puthujjanakÄ• le eva kÄ• marÄ• gabyÄ• pÄ• dÄ• pahÄ«nÄ• ti laddhÄ«ti e
puthujjanakÄ• le pahÄ«nÄ• nampi dassanamagge uppanne puna kadÄ• ci anuppattito tiá¹‡
sambhavatÄ«ti adhippÄ• yo.

nasuttÄ• haraá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jahatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sabbamatthÄ«tikathÄ•

1. vÄ• dayuttivaá¹‡á¹‡anÄ•

<282> __sabbasmiá¹ƒ_ \Ne 68/ __sarÄ«re sabba_nti sirasi pÄ• dÄ• pacchato cakkhÅ«nÄ«
sabbattha atthÄ«ti attho. __sabbasmiá¹ƒ kÄ• le_ti bÄ• lakÄ• le yuvatÄ• , vuá¸• á¸• hakÄ• le
sabbasmiá¹ƒ kÄ• le sabbaá¹ƒ. __sabbenÄ• kÄ• renÄ• _ti nÄ«lÄ• kÄ• rena pÄ«taá¹ƒ, pÄ«tÄ
__sabbesu dhammesÅ«_ti cakkhusmiá¹ƒ sotaá¹ƒ, sotasmiá¹ƒ ghÄ• nanti evaá¹ƒ. __ayutta_
taá¹ƒ pana ekasabhÄ• vaá¹ƒ. kathaá¹ƒ pana ekasabhÄ• vassa yogarahitatÄ• ti taá¹ƒ dasse
``nÄ• nÄ• sabhÄ• vÄ• naÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. dvinnaÃ±hi nÄ• nÄ• sabhÄ• vÄ•
vÄ• aÃ±Ã±amaÃ±Ã±ayogo hoti, na ekasseva sato, tasmÄ• yo nÄ• nÄ• sabhÄ• vesu hoti y
ekasabhÄ• vaá¹ƒ ayoganti vuttaá¹ƒ. __idaá¹ƒ pucchatÄ«_ti paravÄ• dÄ«diá¹-á¹-hiyÄ• \Be 6
micchÄ• diá¹-á¹-hibhÄ• vaá¹ƒ gahetvÄ• uppannÄ• ya attano diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹
hoti.

vÄ• dayuttivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• lasaá¹ƒsandanavaá¹‡á¹‡anÄ•

<285> __atÄ«tÄ• nÄ• gataá¹ƒ pahÄ• ya paccuppannarÅ«pameva appiyaá¹ƒ avibhajitabbaá
paccuppannasaddena rÅ«pasaddena cÄ• ti ubhohipi paccuppannarÅ«pameva vattabbaá¹ƒ
__paÃ±Ã±attiyÄ• avigatattÄ• _ti etena idaá¹ƒ viÃ±Ã±Ä• yati ``na rÅ«papaÃ±Ã±atti viya vatt
sabhÄ• vaparicchinne pavattÄ• vijjamÄ• napaÃ±Ã±atti, atha kho pubbÄ• pariyavasena pav
upÄ• dÄ• ya pavattÄ• avijjamÄ• napaÃ±Ã±atti, tasmÄ• vatthabhÄ• vassa odÄ• tabhÄ• vav
na pana rÅ«pabhÄ• vassa paccuppannabhÄ• vavigameâ€™â€™ ti.

kÄ• lasaá¹ƒsandanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vacanasodhanavaá¹‡á¹‡anÄ•

<288> __anÄ• gataá¹ƒ_ \Ne 69/ __vÄ• paccuppannaá¹ƒ vÄ• hutvÄ• hotÄ«ti vutta_nti etth
hutvÄ• puna paccuppannaá¹ƒ hontaá¹ƒ hutvÄ• hotÄ«ti, tathÄ• paccuppannaá¹ƒ paccuppa
anÄ• gataá¹ƒ hutvÄ• paccuppannaá¹ƒ hotÄ«ti hutvÄ• hotÄ«ti vuttanti daá¹-á¹-habbaá¹ƒ. __
hotÄ«_ti tabbhÄ• vÄ• vigamato hutvÄ• hotibhÄ• vÄ• nuparamaá¹ƒ anupacchedaá¹ƒ puccha
bhÅ«tassa puna hutvÄ• abhÄ• vato_ti anÄ• gataá¹ƒ hutvÄ• paccuppannabhÅ«tassa puna
paccuppannÄ• bhÄ• vato.

__yasmÄ• ta_nti taá¹ƒ hutvÄ• bhÅ«taá¹ƒ paccuppannaá¹ƒ yasmÄ• anÄ• gataá¹ƒ hutvÄ•
``hutvÄ• hotÄ«â€™â€™ ti saá¹…khyaá¹ƒ gataá¹ƒ, tasmÄ• dutiyampi ``hutvÄ• hotÄ«â€™â
paá¹-ijÄ• nÄ• tÄ«ti adhippÄ• yo. evaá¹ƒ pana dhamme hutvÄ• hotibhÄ• vÄ• nuparamaá¹ƒ v
nahutvÄ• na hotibhÄ• vÄ• nuparamo Ä• pajjatÄ«ti adhippÄ• yena __ ``atha naâ€™â€™ _nt

__paá¹-ikkhittanayenÄ• _ti \Be 69/ kÄ• lanÄ• nattena. __paá¹-iÃ±Ã±Ä• tanayenÄ• _ti atthÄ
atthÄ• nÄ• nattaá¹ƒ icchantopi pana anÄ• gatassa paccuppanne vuttaá¹ƒ hotibhÄ• vaá¹ƒ, p
vuttaá¹ƒ hutvÄ• bhÄ• vaá¹ƒ kathaá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti vicÄ• retabbaá¹ƒ. atthÄ• nÄ• natta
na anÄ• gate paccuppannabhÄ• vo, paccuppanne vÄ• anÄ• gatabhÄ• voti. __purimaá¹ƒ pa
parivattitvÄ• _ti anuÃ±Ã±Ä• tapaÃ±hassa hutvÄ• hoti hutvÄ• hotÄ«ti doso vuttoti avuttados
paá¹-ikkhittapaÃ±haá¹ƒ puna gahetvÄ• tena codetÄ«ti attho. ettha ca atthÄ• nÄ• nattena hu
anujÄ• nantassa doso kÄ• lanÄ• nattÄ• yeva anÄ• gataá¹ƒ paccuppannanti paá¹-ikkhepena
anujÄ• nanapaá¹-ikkhepatoti adhippÄ• yo.

__ekeka_nti anÄ• gatampi na hutvÄ• na hoti paccuppannampÄ«ti tadubhayaá¹ƒ gahetvÄ•
hoti na hutvÄ• na hotÄ«â€™â€™ _ti vuttaá¹ƒ, na ekekameva na hutvÄ• na hoti na hutvÄ•
purimasmiá¹ƒ __ ``ekekaá¹ƒ hutvÄ• hoti hutvÄ• hotÄ«â€™â€™ _ti vacanepi. anÄ• gatassa
nÄ• maá¹ƒ paccuppannassa cÄ• ti dvepi nÄ• mÄ• ni saá¹…gahetvÄ• ``hutvÄ• hoti hutvÄ•
tathÄ• ``na hutvÄ• na hoti na hutvÄ• na hotÄ«â€™â€™ ti cÄ• ti adhippÄ• yo \Ne 70/. __sa
pariyonaddho viyÄ• _ti etena apariyonaddhena paá¹-ijÄ• nitabbaá¹ƒ siyÄ• ti dasseti. ettha ca
bhÅ«tassa puna hutvÄ• hotibhÄ• vo codito, dutiyanaye anÄ• gatÄ• dÄ«su ekekassa hutvÄ•

vacanasodhanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atÄ«taÃ±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<290> __puna puá¹-á¹-ho ... pe ... atthitÄ• ya paá¹-ijÄ• nÄ• tÄ«_ti ettha __paccuppannaá¹ƒ etena anuvattamÄ• nÄ• pekkhanavacanena kathaá¹ƒ vuccatÄ«ti vicÄ• retabbaá¹ƒ.

atÄ«taÃ±Ä• á¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arahantÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<291> __yuttivirodho_ \Be 70/ arahato sarÄ• gÄ• dibhÄ• ve puthujjanena anÄ• nattaá¹ƒ bra aphalatÄ• ti evamÄ• diko daá¹-á¹-habbo.

arahantÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

padasodhanakathÄ• vaá¹‡á¹‡anÄ•

<295> __tena kÄ• raá¹‡enÄ• _ti atÄ«taatthisaddÄ• naá¹ƒ ekatthattÄ• atthisaddatthassa ca ``atÄ«taá¹ƒ \Ne 71/ nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taÃ±ca atÄ«taá¹ƒ hotÄ«â€™â€™ ti vuttaá¹ƒ hot atÄ«tÄ• dÄ«naá¹ƒ atthitaá¹ƒ vadantassa paravÄ• dissevÄ• yaá¹ƒ doso yathÄ• Ä• pajjati, na atthÄ«â€™â€™ ti vadantassa sakavÄ• dissa, tathÄ• paá¹-ipÄ• detabbaá¹ƒ.

padasodhanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbamatthÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ekaccaá¹ƒatthÄ«tikathÄ•

1. atÄ«tÄ• diekaccakathÄ• vaá¹‡á¹‡anÄ•

<299> __tiá¹‡á¹‡aá¹ƒ rÄ• sÄ«na_nti avipakkavipÄ• kavipakkavipÄ• kaavipÄ• kÄ• naá¹ƒ. vo avipakkavipÄ• kÄ• naá¹ƒ atthitaá¹ƒ vadanto kathaá¹ƒ codetabboti vicÄ• reti ``kammupacaya saá¹…khÄ• raá¹ƒ icchantÄ«â€™â€™ ti.

ekaccaá¹ƒatthÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<301> __lokuttarabhÄ• vaá¹ƒ pucchanatthÄ• yÄ• _ti lokiyalokuttarÄ• ya sammÄ• satiyÄ• s lokuttarÄ• yayeva vÄ• paramatthasatipaá¹-á¹-hÄ• nattÄ• tassÄ• vasena lokuttarabhÄ• vaa attho. __pabhedapucchÄ• vasenÄ• _ti \Be 71/ lokiyalokuttarasatipaá¹-á¹-hÄ• nasamudÄ• ya

satipaá¹-á¹-hÄ• nassa pabhedÄ• naá¹ƒ pucchÄ• vasena.

satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. hevatthikathÄ• vaá¹‡á¹‡anÄ•

<304> __ayoniso_ \Ne 72/ __patiá¹-á¹-hÄ• pitattÄ• _ti avattabbuttarena upekkhitabbena pa
attho daá¹-á¹-habbo.

hevatthikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. parÅ«pahÄ• ravaá¹‡á¹‡anÄ•

<307> __adhimÄ• nikÄ• naá¹ƒ_ sukkavissaá¹-á¹-hidassanaá¹ƒ vicÄ• retabbaá¹ƒ. te hi sam
vikkhambhitarÄ• gÄ• va, bÄ• hirakÄ• nampi ca kÄ• mesu vÄ«tarÄ• gÄ• naá¹ƒ sukkavissaá¹
adhimÄ• nikapubbÄ• pana adhippetÄ• siyuá¹ƒ.

<308> __vacasÄ• yatthe_ti nicchayatthe, ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti pana kÄ• raá¹‡as
brahmacariyakathÄ• yaá¹ƒ viya kÄ• raá¹‡attheti yuttaá¹ƒ.

parÅ«pahÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vacÄ«bhedakathÄ• vaá¹‡á¹‡anÄ•

<326> vacÄ«bhedakathÄ• yaá¹ƒ __lokuttaraá¹ƒ paá¹-hamajjhÄ• naá¹ƒ samÄ• panno_ti pa
vadati, yasmÄ• so dukkhanti vipassati, tasmÄ• dukkhamicceva vÄ• caá¹ƒ bhÄ• sati, na sa
adhippÄ• yo.

<328> __yena_ \Be 72/ \Ne 73/ __taá¹ƒ saddaá¹ƒ suá¹‡Ä• tÄ«_ti idaá¹ƒ vacÄ«samuá¹-á¹-h
saddaá¹ƒ suá¹‡Ä• tÄ«ti icchite Ä• ropite vÄ• yujjati.

<332> lokuttaramaggakkhaá¹‡e vacÄ«bhedaá¹ƒ icchato parassa abhibhÅ«suttÄ• haraá¹‡e

vacÄ«bhedakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cittaá¹-á¹-hitikathÄ• vaá¹‡á¹‡anÄ•

<335> cittaá¹-á¹-hitikathÄ• yaá¹ƒ __cullÄ• sÄ«ti ... pe ... Ä• divacanavasenÄ• _ti Ä• ruppey
yÄ• vatÄ• yukaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ, na aÃ±Ã±atthÄ• ti katvÄ• paá¹-ikkhipatÄ«ti adhipp
tveva tepi tiá¹-á¹-hanti, dvÄ«hi cittasamohitÄ• â€™â€™ ti (Nidd I 10 thokaá¹ƒ visadisaá¹ƒ) d
aá¸• á¸• hakathÄ• passitabbÄ• . purimÄ• ya ca vassasatÄ• diá¹-á¹-hÄ• nÄ• nuÃ±Ã±Ä• ya a
__muhuttaá¹ƒ muhutta_nti paÃ±ho sakavÄ• dinÄ• pucchito viya vutto, paravÄ• dinÄ• pana

cittaá¹-á¹-hitikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. anupubbÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ•

<339> anupubbÄ• bhisamayakathÄ• yaá¹ƒ __athavÄ• _tiÄ• dinÄ• idaá¹ƒ dasseti --- catunn
ekamaggabhÄ• vato na ekamaggassa bahubhÄ• vÄ• patti, anupubbena ca sotÄ• pattimagg
paá¹-ijÄ• nÄ• tÄ«ti.

<344> __tadÄ• _ti dassane pariniá¹-á¹-hite.

<345> __aá¹-á¹-hahi_ \Ne 74/ __Ã±Ä• á¹‡ehÄ«_ti ettha paá¹-isambhidÄ• Ã±Ä• á¹‡ehi saha
niruttipaá¹-ibhÄ• napaá¹-isambhidÄ• hi sotÄ• pattiphalasacchikiriyÄ• kathaá¹ƒ hotÄ«ti vicÄ•

anupubbÄ• bhisamayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vohÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<347> vohÄ• rakathÄ• yaá¹ƒ \Be 73/ __udÄ• hu sotÄ• dÄ«nipÄ«_ti ekantalokiyesu visayav
lokuttarabhÄ• vo, na visayÄ«nanti natthettha kÄ• raá¹‡aá¹ƒ. yathÄ• ca visayÄ«naá¹ƒ lokutt
tathÄ• visayassa saddÄ• yatanassa. tattha yathÄ• asiddhalokuttarabhÄ• vassa tassa lokut
sotÄ• dÄ«naá¹ƒ Ä• pannÄ• ti kinti tÄ• nipi lokuttarÄ• nÄ«ti attho daá¹-á¹-habbo.

__yadi lokuttare paá¹-ihaÃ±Ã±eyya, lokuttaro siyÄ• ti attho na gahetabbo_. na hi lokuttare p
parikappitepi saddassa lokuttarabhÄ• vo atthÄ«ti adhippÄ• yo. __ ``lokiyena Ã±Ä• á¹‡enÄ•
__ ``viÃ±Ã±Ä• á¹‡enÄ• â€™â€™ _ti pana pÄ• á¸·i, taÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ sotasamband
viÃ±Ã±Ä• yatÄ«ti. __anekantatÄ• _ti lokiyena Ã±Ä• á¹‡ena jÄ• nitabbato lokiyoti etassa hetu
sambhavato anekantabhÄ• vo siyÄ• ti adhippÄ• yo.

vohÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nirodhakathÄ• vaá¹‡á¹‡anÄ•

<353> __dve dukkhasaccÄ• ni na icchatÄ«_ti yesaá¹ƒ dvinnaá¹ƒ dvÄ«hi nirodhehi bhavitab
dukkhasaccÄ• ni na icchatÄ«ti vuttaá¹ƒ hoti. __ye paá¹-isaá¹…khÄ• ya lokuttarena Ã±Ä• á¹-
paá¹-isaá¹…khÄ• ya vinÄ• niruddhÄ• asamudÄ• caraá¹‡asaá¹…khÄ• rÄ• appaá¹-isaá¹…k
na uppajjitvÄ• bhaá¹…gÄ• ti. tena appaá¹-isaá¹…khÄ• nirodho ca asamudÄ• caraá¹‡aniro

nirodhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. balakathÄ• vaá¹‡á¹‡anÄ•

<354> __indriyaparopariyattaá¹ƒ_ \Be 74/ __asÄ• dhÄ• raá¹‡a_nti yathÄ• niddesato vitthÄ
sabbÄ• kÄ• raá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• diá¹ƒ ajÄ• nantÄ• pi ``aá¹-á¹-hÄ• nametaá¹ƒ an
diá¹-á¹-hisampanno puggalo kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccheyyÄ• â€™â€™ tiÄ
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni uddesato saá¹…khepato sÄ• vakÄ• jÄ• nanti, na evaá¹ƒ ``Ä• s
jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is I 113) uddesamattenapi indriyaparopariyattaá¹ƒ jÄ
``asÄ• dhÄ• raá¹‡aâ€™â€™ _nti Ä• ha. therena pana saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ tik
sandhÄ• ya ``sattÄ• naá¹ƒ indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€™â€
na yathÄ• vuttaá¹ƒ indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ tathÄ• gatabalanti ayamettha adhippÄ
``uddesato á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dimattajÄ• nanavasena paá¹-ijÄ• nÄ• tÄ«â€™â€™ _ti
paá¹-ijÄ• nantena __ ``tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ _nti idampi ev
siyÄ• ti kathamayaá¹ƒ codetabbo siyÄ• .

<356> __sesesu paá¹-ikkhepo sakavÄ• dissa_ á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡Ä• dÄ«naa
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡attÄ• tattha sÄ• dhÄ• raá¹‡apakkhaá¹ƒ sandhÄ• yÄ• ti ad

balakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ariyantikathÄ• vaá¹‡á¹‡anÄ•

<357> saá¹…khÄ• re \Ne 76/ sandhÄ• ya paá¹-ijÄ• nantassa dvinnaá¹ƒ phassÄ• naá¹ƒ sam
yathÄ• vuttanayenÄ• ti vicÄ• retabbaá¹ƒ. parikappanavasena Ä• ropetvÄ• á¹-hapetabbatÄ•
ti vutto. so pana ekasmimpi Ä• ropetvÄ• na á¹-hapetabboti ekasmimpi Ä• ropetvÄ• á¹-hape

vuttÄ• .

ariyantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vimuccamÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<366> __jhÄ• nena_ \Be 75/ __vikkhambhanavimuttiyÄ• vimuttaá¹ƒ cittaá¹ƒ maggakkhaá¹
vimuccamÄ• naá¹ƒ nÄ• ma hotÄ«_ti etissÄ• laddhiyÄ• ko dosoti vicÄ• retabbaá¹ƒ. yadi vip
tatrÄ• pi tena vimuccamÄ• natÄ• ya __ ``vimuttaá¹ƒ vimuccamÄ• naâ€™â€™ _nti vuttaá¹ƒ.
vimuttaá¹ƒ, vayakkhaá¹‡e vimuccamÄ• nanti vimuttavimuccamÄ• navacanassa na codetabl
vimuccamÄ• navacanamevÄ• ti. ekadesena, ekadese vÄ• vimuccamÄ• nassa ca vimuttaki
hotÄ«ti __ ``bhÄ• vanapuá¹ƒsakaâ€™â€™ _nti vuttaá¹ƒ. __kaá¹-Ä• dayo_ti kaá¹-apaá¹-Ä• c
ekeneva phalacittenÄ• ti adhippÄ• yo.

vimuccamÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aá¹-á¹-hamakakathÄ• vaá¹‡á¹‡anÄ•

<368> anulomagotrabhukkhaá¹‡epi asamudÄ• carantÄ• maggakkhaá¹‡epi pahÄ«nÄ• eva
uppannÄ• ti adhippÄ• yena __anulomagotrabhuggahaá¹‡aá¹ƒ_ karoti.

aá¹-á¹-hamakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aá¹-á¹-hamakassa indriyakathÄ• vaá¹‡á¹‡anÄ•

<371> __indriyÄ• ni_ \Ne 77/ __paá¹-ilabhati_ appaá¹-iladdhindriyattÄ• anindriyabhÅ«tÄ• n
niyyÄ• nikÄ• ni bhÄ• vento indriyÄ• ni paá¹-ilabhati, na pana indriyÄ• ni bhÄ• ventoti adhipp

aá¹-á¹-hamakassa indriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dibbacakkhukathÄ• vaá¹‡á¹‡anÄ•

<373> __upatthaddha_nti \Be 76/ yathÄ• visayÄ• nubhÄ• vagocarehi visiá¹-á¹-haá¹ƒ hoti, t
katabalÄ• dhÄ• nanti attho. __taá¹ƒmattamevÄ• _ti purimaá¹ƒ maá¹ƒsacakkhumattameva d
attho. __anÄ• pÄ• thagata_nti maá¹ƒsacakkhunÄ• gahetabbaá¹-á¹-hÄ• naá¹ƒ Ä• pÄ• thaá¹
visayassa dÄ«pakaá¹ƒ Ä• nubhÄ• vagocarÄ• nameva asadisataá¹ƒ vadanto yÄ• diso maá¹
visayaggahaá¹‡aá¹ƒ na visayavisesadassanatthaá¹ƒ, atha kho yÄ• dise visaye Ä• nubhÄ• v
tÄ• disassa rÅ«pavisayassa dassanatthanti dÄ«peti, sadisassa vÄ• visayassa Ä• nubhÄ• v

__na ca maá¹ƒsacakkhumeva dibbacakkhÅ«ti icchatÄ«_ti dhammupatthaddhakÄ• le purim
icchatÄ«ti adhippÄ• yo. __maá¹ƒsacakkhussa uppÄ• do maggo_ti maá¹ƒsacakkhupaccayat
tena anupÄ• dinnatÄ• sÄ• dhanatthaá¹ƒ. __rÅ«pÄ• vacarikÄ• na_nti rÅ«pÄ• vacarajjhÄ• na
mahÄ• bhÅ«tÄ• ni rÅ«pÄ• vacarikÄ• nÄ«ti so icchatÄ«ti adhippÄ• yo. esa nayo __ ``arÅ«pÄ
etthÄ• pi. __arÅ«pÄ• vacarakkhaá¹‡e rÅ«pÄ• vacaracittassa abhÄ• vÄ• paá¹-ikkhipatÄ«_ti
rÅ«pÄ• vacaraá¹ƒ hutvÄ• arÅ«pÄ• vacaraá¹ƒ na jÄ• tanti paá¹-ikkhipatÄ«ti adhippÄ• yo.

<374> __kiÃ±cÄ• pi dibbacakkhuno dhammupatthaddhassa paÃ±Ã±Ä• cakkhubhÄ• vaá¹ƒ
cakkhÅ«ni dhammupatthambhena cakkhuntarabhÄ• vaá¹ƒ vadato bhaveyyunti adhippÄ• yo

dibbacakkhukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<377> __dibbena_ \Ne 78/ __cakkhunÄ• yathÄ• kammÅ«page satte pajÄ• nÄ• tÄ«_ti yath
upanissaye dibbacakkhumhi karaá¹‡aniddeso kato, na yathÄ• kammÅ«pagatajÄ• nanakicca
paro karaá¹‡aniddesaá¹ƒ maÃ±Ã±atÄ«ti Ä• ha __ ``ayoniso gahetvÄ• â€™â€™ _ti. __yathÄ
dibbacakkhunti laddhÄ«_ti iminÄ• vacanena dibbacakkhumeva yathÄ• kammÅ«pagataÃ±Ä
bhavitabbaá¹ƒ. __eva_-saddo ca aá¹-á¹-hÄ• ne á¹-hito dibbacakkhusaddassa parato yojetab
yathÄ• kammÅ«pagataÃ±Ä• á¹‡assa hi so dibbacakkhuto atthantarabhÄ• vaá¹ƒ nivÄ• reti. n
yathÄ• kammÅ«pagataÃ±Ä• á¹‡atoti.

yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ•

<379> cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ saá¹ƒvarÄ• saá¹ƒvarasabbhÄ• vo Ä• á¹-Ä• nÄ• á¹-iyas
``tÄ• vatiá¹ƒse deve upÄ• dÄ• yÄ• â€™â€™ _ti Ä• ha. evaá¹ƒ sati sugatikathÄ• yaá¹ƒ ``tÄ•
pubbadevÄ• naá¹ƒ surÄ• pÄ• naá¹ƒ, sakkadevÄ• naá¹ƒ surÄ• pÄ• nanivÄ• raá¹‡aá¹ƒ suyya
asaá¹ƒvaro na hotÄ«â€™â€™ ti vattabbaá¹ƒ hoti.

saá¹ƒvarakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1. gihissa arahÄ• tikathÄ• vaá¹‡á¹‡anÄ•

<387> __gihisaá¹ƒyojanasampayuttatÄ• yÄ• _ti \Ne 79/ etena gihichandarÄ• gasampayutta
_ti vuccati, na byaÃ±janamattenÄ• ti imamatthaá¹ƒ dasseti.

gihissa arahÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. upapattikathÄ• vaá¹‡á¹‡anÄ•

<388> __ayoniso_ti opapÄ• tiko hoti, tattha tassÄ• yevÅ«papattiyÄ• parinibbÄ• yÄ«ti attha
adhippÄ• yo.

upapattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<393> samannÄ• gatakathÄ• yaá¹ƒ \Be 78/ pattiá¹ƒ sandhÄ• ya paá¹-ijÄ• nanto catÅ«hi kh
samannÄ• gamaá¹ƒ na vadatÄ«ti tassa catÅ«hi phassÄ• dÄ«hi samannÄ• gamappasaá¹…g

samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. upekkhÄ• samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

<397> __iminÄ• va_ \Ne 80/ __nayenÄ• _ti ``tattha dve samannÄ• gamÄ• â€™â€™ tiÄ• di
pattidhammo nÄ• ma rÅ«pÄ• vacarÄ• dÄ«su aÃ±Ã±atarabhÅ«miá¹ƒ paá¹-hamajjhÄ• nÄ• di
paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ paá¹-ilÄ• bho. niruddhesupi paá¹-hamajjhÄ• nÄ• dÄ«su aniru
saá¹…khÄ• ro, yena supanto sajjhÄ• yÄ• dipasuto ca tehi samannÄ• gatoti vuccatÄ«ti vada

upekkhÄ• samannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bodhiyÄ• buddhotikathÄ• vaá¹‡á¹‡anÄ•

<398> __tasmÄ• _ti yathÄ• vuttassa Ã±Ä• á¹‡advayassa bodhibhÄ• vato. taá¹ƒ aggahetvÄ
natthitÄ• ya bodhiyÄ• samannÄ• gato buddhoti yesaá¹ƒ laddhi, te sandhÄ• ya pucchÄ• ca
yojanÄ• daá¹-á¹-habbÄ• .

bodhiyÄ• buddhotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<402> __bodhisattameva sandhÄ• ya vutta_nti lakkhaá¹‡asamannÄ• gatesu abodhisatte c
gahetvÄ• idaá¹ƒ suttaá¹ƒ vuttaá¹ƒ, na \Be 79/ bodhisattato aÃ±Ã±o lakkhaá¹‡asamannÄ• g
sabbesaá¹ƒ lakkhaá¹‡asamannÄ• gatÄ• naá¹ƒ bodhisattatÄ• , tasmÄ• asÄ• dhakanti adhip

lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. niyÄ• mokkantikathÄ• vaá¹‡á¹‡anÄ•

<403> __á¹-hapetvÄ• _ \Ne 81/ __pÄ• ramÄ«pÅ«raá¹‡a_nti pÄ• ramÄ«pÅ«raá¹‡eneva te `
ti vuccantÄ«ti dasseti. __kevalaÃ±hi na_ntiÄ• dinÄ• ca na niyÄ• makassa nÄ• ma kassaci u
dasseti.

niyÄ• mokkantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sabbasaá¹ƒyojanappahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<413> __nippariyÄ• yenevÄ• _ti avasiá¹-á¹-hassa pahÄ• tabbassa abhÄ• vÄ• ``sabbasaá¹
imaá¹ƒ pariyÄ• yaá¹ƒ aggahetvÄ• arahattamaggena pajahanato evÄ• ti gaá¹‡hÄ• tÄ«ti vutt
abhÄ• vÄ• _ti avasiá¹-á¹-hassa pahÄ• tabbassa abhÄ• vÄ• __paá¹-ijÄ• nÄ• tÄ«_ti vadanti,
``anavasesappahÄ• naâ€™â€™ _nti etthÄ• pi. evaá¹ƒ sati tena attano laddhiá¹ƒ chaá¸• á¸•
laddhiyÄ• paá¹-iÃ±Ã±Ä• tanti Ä• pajjati.

sabbasaá¹ƒyojanappahÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

1. vimuttikathÄ• vaá¹‡á¹‡anÄ•

<418> phalaÃ±Ä• á¹‡aá¹ƒ na hotÄ«ti __ ``vimuttÄ• nÄ«â€™â€™ ti vÄ• _ tadaá¹…gavimutt
pahÄ«nÄ• naá¹ƒ puna anuppattito ca __ ``avimuttÄ• nÄ«â€™â€™ ti vÄ• _ \Be 80/ na vattab
gotrabhuÃ±Ä• á¹‡aÃ±cettha vipassanÄ• ggahaá¹‡ena gahitanti daá¹-á¹-habbaá¹ƒ.

vimuttikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. asekhaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<421> __na_ \Ne 82/ __panetaá¹ƒ asekha_nti etena asekhavisayattÄ• asekhameva Ã±Ä• pana asekhassÄ• ti imamatthaá¹ƒ dasseti.

asekhaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. viparÄ«takathÄ• vaá¹‡á¹‡anÄ•

<424> __na pathavÄ«yevÄ• _ti lakkhaá¹‡apathavÄ«yeva, sasambhÄ• rapathavÄ«yeva vÄ niccantiÄ• divipariyeso pana viparÄ«taÃ±Ä• á¹‡aá¹ƒ nÄ• mÄ• _ti aÃ±Ã±Ä• á¹‡epi Ã±Ä• á¹‡ vadatÄ«ti daá¹-á¹-habbaá¹ƒ.

viparÄ«takathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

428-431__._ __Ã±Ä• á¹‡aá¹ƒ atthi, _ yaá¹ƒ saccÄ• nulomaá¹ƒ maggaÃ±Ä• á¹‡Ä• nugatikaá ``bhabboâ€™â€™ ti jÄ• nÄ• tÄ«ti laddhi. __paá¹-hamapaÃ±hameva catutthaá¹ƒ katvÄ• _ti aniyÄ• magamanÄ• yÄ• â€™â€™ ti viparÄ«tÄ• nuyogato pabhuti gaá¹‡etvÄ• ``catutthaâ€™

niyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ•

432-433__._ __yaá¹ƒkiÃ±ci_ \Ne 83/ __ariyÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ, sabbaá¹ƒ lokuttaramevÄ sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti na sakkÄ• vattuá¹ƒ. anariyÄ• nampi hi Ã±Ä• á¹ 81/. tassa vÄ• Ã±Ä• á¹‡ataá¹ƒ na icchatÄ«ti vattabbaá¹ƒ. __pathavÄ«kasiá¹‡asammutiyaá sandhÄ• yÄ• _ti anariyassa etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sandhÄ• yÄ• ti adhippÄ• yo siyÄ• .

paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sammutiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

434-435__._ __saccanti vacanasÄ• maÃ±Ã±ena_ ubhayassapi saccasÄ• maÃ±Ã±attaá¹ƒ g ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha.

sammutiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cittÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

436-438__._ __phassassa phusanalakkhaá¹‡aá¹ƒ manasikaroto_ti etena purimÄ• vattabba
anupadadhammamanasikÄ• rato aÃ±Ã±aá¹ƒ samudÄ• yamanasikÄ• raá¹ƒ sandhÄ• ya katÄ

cittÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. anÄ• gataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

439-440__._ __sabbasmimpÄ«_ti \Ne 84/ ``pÄ• á¹-aliputtassa khoâ€™â€™ tiÄ• dinÄ• anÄ
anÄ• gatabhÄ• vasÄ• maÃ±Ã±ena anantarÄ• nÄ• gatepi Ã±Ä• á¹‡aá¹ƒ icchantÄ«ti vuttaá¹ƒ

anÄ• gataÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-uppannaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

441-442__._ __vacanaá¹ƒ_ \Be 82/ __nissÄ• yÄ• _ti atthato Ä• pannaá¹ƒ vacanaá¹ƒ, anujÄ
nissÄ• ya. __santatiá¹ƒ sandhÄ• yÄ• _ti bhaá¹…gÄ• nupassanÄ• naá¹ƒ bhaá¹…gato anupa
adhippÄ• yo.

paá¹-uppannaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. phalaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

443-444__._ __buddhÄ• naá¹ƒ viyÄ• _ti yathÄ• buddhÄ• sabbappakÄ• raphalaparopariya
balena phalaá¹ƒ jÄ• nanti, evanti vuttaá¹ƒ hoti.

phalaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• paá¹‡á¹‡Ä• sako samatto.

6. chaá¹-á¹-havaggo

1. niyÄ• makathÄ• vaá¹‡á¹‡anÄ•

445-447__._ __aniyato_ \Ne 85/ __nÄ• ma na hotÄ«_ti yathÄ• micchattaniyatassa bhavant
evaá¹ƒ etassa kadÄ• cipi aniyatatÄ• na hotÄ«ti yo niyÄ• mo, so asaá¹…khatoti adhippÄ• yo

niyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<451> __kÄ• raá¹‡aá¹-á¹-hena á¹-hitatÄ• _ti kÄ• raá¹‡abhÄ• voyeva. etena ca dhammÄ• n
__dhammaá¹-á¹-hitatÄ• _ti etamatthaá¹ƒ dasseti. tathÄ• __ ``dhammaniyÄ• matÄ• â€™â€™

paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saccakathÄ• vaá¹‡á¹‡anÄ•

452-454__._ __vatthusacca_nti \Be 83/ jÄ• tiyÄ• di kÄ• mataá¹‡hÄ• di sammÄ• diá¹-á¹-hiÄ•
bÄ• dhanapabhavaniyyÄ• nikalakkhaá¹‡ehi __lakkhaá¹‡asaccaá¹ƒ_ bÄ• dhanÄ• di.

saccakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ•

457-459__._ __kariyamÄ• nÄ• _ \Ne 86/ __karÄ«yatÄ«_ti arÅ«pakkhandhÄ• naá¹ƒ pavattan
samathavipassanÄ• nukkamena appavatti sÄ• dhÄ«yatÄ«ti attho. __saá¹…khatÄ• saá¹…kh
abhÄ• venÄ• _ti vadanto sabhÄ• vadhammataá¹ƒ paá¹-isedheti. __vodÄ• naÃ±ca_ vuá¹-á¹-
__asaá¹…khatabhÄ• ve kÄ• raá¹‡aá¹ƒ na hoti_ sabhÄ• vadhammattÄ• sÄ• dhakattÄ• ti adh

nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-havaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

1. saá¹…gahitakathÄ• vaá¹‡á¹‡anÄ•

471-472__._ __saá¹…gahitÄ• _ti sambandhÄ• .

saá¹…gahitakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sampayuttakathÄ• vaá¹‡á¹‡anÄ•

473-474__._ __nÄ• nattavavatthÄ• naá¹ƒ natthÄ«_ti vadanto ``tilamhi telaá¹ƒ anupaviá¹-á¹-
na yujjatÄ«ti ``na hevaâ€™â€™ nti paá¹-ikkhittanti dasseti.

sampayuttakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cetasikakathÄ• vaá¹‡á¹‡anÄ•

475-477__._ phassÄ• dÄ«naá¹ƒ \Be 84/ \Ne 87/ ekuppÄ• datÄ• divirahitÄ• sahajÄ• tatÄ•
``sampayuttasahajÄ• tataá¹ƒ sandhÄ• yÄ• â€™â€™ _ti.

cetasikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<478> __deyyadhammavasena codetu_nti yadi cetasikova dhammo dÄ• naá¹ƒ, ``diyyatÄ«
atthena cetasikasseva dÄ• nabhÄ• vo Ä• pajjatÄ«ti codetunti attho.

<479> __aniá¹-á¹-haphalantiÄ• di acetasikassa dhammassa dÄ• nabhÄ• vadÄ«panatthaá¹
phaladÄ• nabhÄ• vadÄ«panatthaá¹ƒ na vuttanti attho daá¹-á¹-habbo. __aniá¹-á¹-haphala_nt
dhammassa phaladÄ• naá¹ƒ vuttaá¹ƒ viya hoti, na dÄ• nabhÄ• vo, tannivÄ• raá¹‡atthaÃ±ce
anantaramevÄ• ha __ ``na hi acetasiko annÄ• didhammo Ä• yatiá¹ƒ vipÄ• kaá¹ƒ detÄ«â€™
__iá¹-á¹-haphalabhÄ• vaniyamanattha_nti deyyadhammo viya kenaci pariyÄ• yena aniá¹-á¹-
natthi, ekantaá¹ƒ pana iá¹-á¹-haphalamevÄ• ti niyamanatthanti attho.

__itarenÄ• _ti ``diyyatÄ«ti dÄ• naâ€™â€™ nti iminÄ• pariyÄ• yena. __na pana ekenatthen
dÄ• naâ€™â€™ nti imaá¹ƒ sakavÄ• dÄ«vÄ• daá¹ƒ nivattetuá¹ƒ ``saddhÄ• hiriyaâ€™â€™ n
paravÄ• dÄ«vÄ• de yujjati, ``idhekacco annaá¹ƒ detÄ«â€™â€™ tiÄ• dikaÃ±ca, ``cetasikova
imaá¹ƒ nivattetuá¹ƒ ``cetasiko dhammo dÄ• naâ€™â€™ nti imaá¹ƒ pana sÄ• dhetuá¹ƒ ``sac
ntiÄ• dikaá¹ƒ sakavÄ• dÄ«vÄ• de yujjati, ``idhekacco annaá¹ƒ detÄ«â€™â€™ tiÄ• dikaá¹ƒ v
dÄ• naâ€™â€™ nti sÄ• dhetunti evaá¹ƒ nivattanasÄ• dhanatthanÄ• nattaá¹ƒ sandhÄ• ya ``
vuttanti daá¹-á¹-habbaá¹ƒ. tattha yathÄ• paravÄ• dÄ«vÄ• de ca suttasÄ• dhanatthaá¹ƒ ``na
dhammo dÄ• naâ€™â€™ nti pucchÄ• yaá¹ƒ cetasikovÄ• ti attho daá¹-á¹-habbo, tathÄ• ``na
dÄ• naâ€™â€™ nti pucchÄ• ya ca deyyadhammovÄ• ti \Ne 88/. __deyyadhammo iá¹-á¹-ha
iá¹-á¹-haphalÄ• bhÄ• vamattameva paá¹-ikkhitta_nti ettha ``iá¹-á¹-haphalabhÄ• vamattamev
pÄ• á¹-hena bhavitabbanti \Be 85/. ``iá¹-á¹-haphalÄ• bhÄ• vamattameva disvÄ• paá¹-ikkhitt

vattabbaá¹ƒ. __saá¹…karabhÄ• vamocanattha_nti cetasikassa dÄ• tabbaá¹-á¹-hena deyyad
iá¹-á¹-haphalaá¹-á¹-hena dÄ• nabhÄ• vamocanatthanti vuttaá¹ƒ hoti.

dÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paribhogamayapuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<483> paribhogamayaá¹ƒ nÄ• ma cittavippayuttaá¹ƒ puÃ±Ã±aá¹ƒ atthÄ«ti laddhi. taÃ±hi te
paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti vadantÄ«ti adhippÄ• yo.

<485> __tassÄ• pi vasenÄ• _ti tassÄ• pi laddhiyÄ• vasena. paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ
siyÄ• ti paá¹-ijÄ• nÄ• tÄ«ti vadanti. paÃ±caviÃ±Ã±Ä• á¹‡aphassÄ• dÄ«nameva pana samod
paá¹-ijÄ• nÄ• tÄ«ti adhippÄ• yo.

<486> __aparibhuttepÄ«_ti iminÄ• ``paá¹-iggÄ• hako paá¹-iggahetvÄ• na paribhuÃ±jati ch
tiÄ• dikaá¹ƒ dasseti. aparibhutte deyyadhamme puÃ±Ã±abhÄ• vato paribhogamayaá¹ƒ puÃ
ayaá¹ƒ vÄ• do hÄ«yati. tasmiÃ±ca hÄ«ne sakavÄ• dÄ«vÄ• do balavÄ• . cÄ• gacetanÄ• ya
siddho hotÄ«ti adhippÄ• yo. aparibhuttepi deyyadhamme puÃ±Ã±abhÄ• ve cÄ• gacetanÄ• y
``sakavÄ• dÄ«vÄ• dova balavÄ• â€™â€™ _ti.

paribhogamayapuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. itodinnakathÄ• vaá¹‡á¹‡anÄ•

488-491__._ __teneva_ \Ne 89/ __yÄ• pentÄ«_ti teneva cÄ«varÄ• dinÄ• yÄ• penti, teneva
yÄ• penti, sayaá¹ƒkatena kammunÄ• vinÄ• pÄ«ti adhippÄ• yo. __iminÄ• kÄ• raá¹‡enÄ• _t
dinnaá¹ƒ, na tena yÄ• peyyuá¹ƒ, kathaá¹ƒ anumodeyyuá¹ƒ ... pe ... somanassaá¹ƒ paá¹-ilab
patiá¹-á¹-hapentassapÄ«ti vuttaá¹ƒ hoti.

itodinnakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pathavÄ«kammavipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

<492> __phasso_ \Be 86/ __sukhavedanÄ«yÄ• dibhedo hotÄ«_ti phassena sabbampi kam
attavajjehi sampayogadassanatthaá¹ƒ __ ``so ca saÃ±Ã±Ä• dayo cÄ• â€™â€™ _tiÄ• di vut
sÄ• vajjane cakkhuviÃ±Ã±Ä• á¹‡Ä• disahajÄ• tadhamme sandhÄ• ya vuttaá¹ƒ. __yo tattha i
patthanÄ• _ti iá¹-á¹-havipÄ• ke eva patthanaá¹ƒ katvÄ• kammaá¹ƒ karontÄ«ti kammÅ«pani
dasseti, paccuppannavedanÄ• paccayaá¹ƒ vÄ• taá¹‡haá¹ƒ upÄ• dÄ• nÄ• dinibbattanavase

__mÅ«lataá¹‡hÄ• _ti paccuppannavipÄ• kavaá¹-á¹-anibbattakakammassa upanissayabhÅ«
kammasahÄ• yaá¹ƒ vÄ• vipÄ• kassa upanissayabhÅ«taá¹ƒ.

<493> sakasamayavasena ca codanÄ• ya payujjamÄ• nataá¹ƒ dassetuá¹ƒ __ ``tesaÃ±ca la

<494> __paá¹-ilÄ• bhavasenÄ• _ti kamme sati pathaviyÄ• dÄ«naá¹ƒ paá¹-ilÄ• bho hotÄ«ti
taá¹ƒsaá¹ƒvattanikaá¹ƒ nÄ• ma hotÄ«ti dasseti.

pathavÄ«kammavipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jarÄ• maraá¹‡aá¹ƒvipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

<495> __sampayogalakkhaá¹‡Ä• bhÄ• vÄ• _ti \Ne 90/ ``ekÄ• rammaá¹‡Ä• â€™â€™ ti ima
abhÄ• vÄ• ti adhippÄ• yo.

<496> __pariyÄ• yo natthÄ«_ti sakavÄ• dinÄ• attanÄ• vattabbatÄ• ya pariyÄ• yo natthÄ«
jarÄ• maraá¹‡assa vipÄ• kanivÄ• raá¹‡atthaá¹ƒ __abyÄ• katavasena pucchÄ• na katÄ• _ti

<497> __aparisuddhavaá¹‡á¹‡atÄ• _ jarÄ• yevÄ• ti keci, taá¹ƒ __akusalakammaá¹ƒ
kammasamuá¹-á¹-hÄ• nassÄ• _tiÄ• dinÄ• rÅ«passeva dubbaá¹‡á¹‡atÄ• dassanena saman

jarÄ• maraá¹‡aá¹ƒvipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ariyadhammavipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<500> __vaá¹-á¹-a_nti \Be 87/ kammÄ• divaá¹-á¹-aá¹ƒ.

ariyadhammavipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vipÄ• kovipÄ• kadhammadhammotikathÄ• vaá¹‡á¹‡anÄ•

<501> __tappaccayÄ• pÄ«_ti yassa vipÄ• kassa vipÄ• ko aÃ±Ã±amaÃ±Ã±apaccayo hoti ta
aÃ±Ã±amaÃ±Ã±apaccayabhÅ«tatopÄ«ti adhippÄ• yo. __so hÄ«_tiÄ• dinÄ• purimapaá¹-iÃ±
kÄ• raá¹‡abhÄ• vaá¹ƒ dasseti. __aÃ±Ã±amaÃ±Ã±apaccayÄ• dÄ«su paccayaá¹-á¹-henÄ• _t
sahajÄ• tÄ• dipaccaye saá¹…gaá¹‡hitvÄ• tesu tena tena paccayabhÄ• venÄ• ti dasseti.

vipÄ• kovipÄ• kadhammadhammotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

1. chagatikathÄ• vaá¹‡á¹‡anÄ•

503-504__._ vaá¹‡á¹‡oti \Ne 91/ vaá¹‡á¹‡anibhÄ• saá¹‡á¹-hÄ• naÃ±ca vuccatÄ«ti Ä• ha __
``sadisarÅ«pasaá¹‡á¹-hÄ• nÄ• â€™â€™ _ti.

chagatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. antarÄ• bhavakathÄ• vaá¹‡á¹‡anÄ•

<505> atidÅ«rassa antaritassa pattabbassa desassa dassanato __dibbacakkhuko viya_. Ä•
pathavantaraá¹-á¹-hÄ• nÄ• ni bhinditvÄ• gamanato __iddhimÄ• viya. na sahadhammenÄ•
antarÄ• na siyÄ• , na nÄ• ma antarÄ• bhavoti paá¹-ikkhepe karaá¹‡aá¹ƒ natthÄ«ti adhippÄ•

<506> __tattha_ \Be 88/ __jÄ• tijarÄ• maraá¹‡Ä• ni ceva cutipaá¹-isandhiparamparaÃ±ca a
cutianantaraá¹ƒ antarÄ• bhavaá¹ƒ khandhÄ• ti, vattamÄ• nÄ• jÄ• tÄ«ti, mÄ• tukucchimeva
antaradhÄ• yamÄ• nÄ• maraá¹‡anti na icchati.

<507> __yathÄ• kÄ• mabhavÄ• dÄ«su_ tattha tattheva punappunaá¹ƒ cavitvÄ• upapattiva
cutipaá¹-isandhiparamparÄ• hoti, evaá¹ƒ taá¹ƒ tattha na icchatÄ«ti dasseti.

antarÄ• bhavakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kÄ• maguá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<510> kÄ• mabhavassa \Ne 92/ kamanaá¹-á¹-hena kÄ• mabhavabhÄ• vo sabbepi kÄ• mÄ•
iminÄ• adhippÄ• yena daá¹-á¹-habbo. upÄ• dinnakkhandhÄ• nameva pana kÄ• mabhavabl
na kamanaá¹-á¹-hena kÄ• mabhavabhÄ• vo. __ ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• â€
nissÄ• yÄ• _ti paÃ±ceva kÄ• makoá¹-á¹-hÄ• sÄ• ``kÄ• moâ€™â€™ ti vuttÄ• ti __kÄ• madh
nÄ• manti iminÄ• adhippÄ• yenevaá¹ƒ vacanamattaá¹ƒ nissÄ• yÄ• ti attho.

kÄ• maguá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

515-516__._ rÅ«padhÄ• tukathÄ• yaá¹ƒ __rÅ«padhÄ• tÅ«_ti vacanato rÅ«pÄ«dhammehev
laddhi daá¹-á¹-habbÄ• . suttesu ``tayome bhavÄ• â€™â€™ tiÄ• dinÄ• (DN III 305) paricchi
__bhÅ«mipariccheda, _ ``heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• â€™â€™ tiÄ•
(Vibh 182) vadanti.

rÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. arÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

517-518__._ __iminÄ• vupÄ• yenÄ• _ti \Be 89/ yathÄ• hi purimakathÄ• yaá¹ƒ rÅ«pino dha
``rÅ«padhÄ• tÅ«â€™â€™ ti vuttÄ• , evamidhÄ• pi arÅ«pino dhammÄ• avisesena ``arÅ«pa
tattha vuttanayo idhÄ• pi samÄ• noti adhippÄ• yo.

arÅ«padhÄ• tukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

<519> __ghÄ• nanimittÄ• nipÄ«_ti \Ne 93/ idaá¹ƒ ghÄ• nÄ• dinimittÄ• nipÄ«ti vattabbaá¹ƒ.
ghÄ• nÄ• dÄ«naá¹ƒ okÄ• sabhÄ• vena upalakkhitaá¹ƒ tathÄ• vidhasaá¹‡á¹-hÄ• naá¹ƒ rÅ«p

rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. arÅ«perÅ«pakathÄ• vaá¹‡á¹‡anÄ•

524-526__._ __sukhumarÅ«paá¹ƒ atthi, _ yato nissaraá¹‡aá¹ƒ taá¹ƒ Ä• ruppanti adhippÄ• y

arÅ«perÅ«pakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«paá¹ƒkammantikathÄ• vaá¹‡á¹‡anÄ•

527-537__._ __pakappayamÄ• nÄ• _ti Ä• yÅ«hamÄ• nÄ• , sampayuttesu adhikaá¹ƒ byÄ• p
__purimavÄ• re_ti ``yaá¹ƒkiÃ±ci akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ, sabbaá¹ƒ ta
imaá¹ƒ paÃ±haá¹ƒ vadati.

rÅ«paá¹ƒkammantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. jÄ«vitindriyakathÄ• vaá¹‡á¹‡anÄ•

<540> __arÅ«pajÄ«vitindriyantipaÃ±he_ \Be 90/ ``atthi arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• paÃ±haá¹ƒ antaá¹ƒ \Ne 94/ gahetvÄ• vadati. __arÅ«padhammÄ• naá¹ƒ cittavippayuttaá¹ƒ j nÄ• ma atthÄ«ti icchatÄ«_ti ettha rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ taá¹ƒ icchanto arÅ«padhar yuttoti ``arÅ«padhammÄ• naâ€™â€™ nti vuttanti daá¹-á¹-habbaá¹ƒ.

<541> __sattasantÄ• ne rÅ«pino vÄ• dhammÄ• hontÅ«_tiÄ• dinÄ• pi tameva jÄ«vitindriya veditabbaá¹ƒ.

<542> __pubbÄ• parabhÄ• gaá¹ƒ sandhÄ• yÄ• _ti samÄ• pattiyÄ• Ä• sannabhÄ• vato tad

544-545__._ __dve jÄ«vitindriyÄ• nÄ«_ti ``pucchÄ• sakavÄ• dissa, paá¹-iÃ±Ã±Ä• itarassÄ ``pucchÄ• paravÄ• dissa, paá¹-iÃ±Ã±Ä• sakavÄ• dissÄ• â€™â€™ ti pacchimapÄ• á¹-ho, s

jÄ«vitindriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kammahetukathÄ• vaá¹‡á¹‡anÄ•

<546> __sesa_nti pÄ• á¹‡Ä• tipÄ• tÄ• dikammassa hetÅ«ti ito purimaá¹ƒ sotÄ• pannÄ• dia hÄ«_ti paravÄ• dissevetaá¹ƒ sampaá¹-icchanavacananti sampaá¹-icchÄ• petunti na sakkÄ• kammassa hetÅ«â€™â€™ ti pana sakavÄ• dÄ« taá¹ƒ sampaá¹-icchÄ• petuá¹ƒ vadatÄ«ti yu pana pakkhaá¹ƒ paá¹-ijÄ• nÄ• petunti atthaá¹ƒ aggahetvÄ• paravÄ• dÄ« attano laddhiá¹ƒ s attho daá¹-á¹-habbo.

kammahetukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

1. Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• vaá¹‡á¹‡anÄ•

<547> __vibhÄ• gadassanattha_nti \Be 91/ \Ne 95/ visabhÄ• gadassanatthanti vuttaá¹ƒ hot paá¹-ijÄ• nantassa adhippÄ• yamaddanaá¹ƒ kathaá¹ƒ yuttanti vicÄ• retabbaá¹ƒ. Ä• rammaá saha vadantassa tadabhÄ• vadassanatthaá¹ƒ idaá¹ƒ Ä• raddhanti yuttanti. __anussavavase aniccÄ• diÄ• rammaá¹‡ameva Ã±Ä• á¹‡aá¹ƒ vipassanÄ• , atha kho ``anuppÄ• do khemaâ€ Ä• nisaá¹ƒsadassanaÃ±cÄ• ti dÄ«peti.

Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. amatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<549> __suttabhayenÄ• _ti ``pÄ• rimaá¹ƒ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayanti kho, bhikkh
adhivacanaâ€™â€™ nti (SN b IV 238) asaá¹ƒyojaniyÄ• dibhÄ• vaá¹ƒ sandhÄ• ya khemÄ• d
suttabhayenÄ• ti daá¹-á¹-habbaá¹ƒ.

amatÄ• rammaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. rÅ«paá¹ƒsÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ•

552-553__._ __Ä• rammaá¹‡atthassa vibhÄ• gadassanattha_nti paccayaá¹-á¹-ho olubbhaá
vijjamÄ• ne \Ne 96/ paccayolubbhÄ• naá¹ƒ visesÄ• bhÄ• vaá¹ƒ kappetvÄ• akappetvÄ• vÄ
olubbhÄ• rammaá¹‡enapi sÄ• rammaá¹‡amevÄ• ti na gahetabbanti dassanatthanti vuttaá¹ƒ

rÅ«paá¹ƒsÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• vaá¹‡á¹‡anÄ•

554-556__._ __appahÄ«nattÄ• va_ \Be 92/ __atthÄ«ti vuccati, _ na pana vijjamÄ• nattÄ• ti

anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Ã±Ä• á¹‡aá¹ƒanÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ•

557-8__._ __tassa Ã±Ä• á¹‡assÄ• _ti maggaÃ±Ä• á¹‡assÄ• ti vadanti.

Ã±Ä• á¹‡aá¹ƒanÄ• rammaá¹‡antikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vitakkÄ• nupatitakathÄ• vaá¹‡á¹‡anÄ•

<562> __avisesenevÄ• _ti Ä• rammaá¹‡asampayogehi dvÄ«hipÄ«ti attho.

vitakkÄ• nupatitakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vitakkavipphÄ• rasaddakathÄ• vaá¹‡á¹‡anÄ•

<563> __sabbaso_ti \Ne 97/ savitakkacittesu sabbattha sabbadÄ• vÄ• ti imamatthaá¹ƒ das
manodhÄ• tupavattikÄ• lepÄ«â€™â€™ _ti. __vitakkavipphÄ• ramatta_nti vitakkassa pavatti

vitakkavipphÄ• rasaddakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nayathÄ• cittassavÄ• cÄ• tikathÄ• vaá¹‡á¹‡anÄ•

<565> __anÄ• pattÄ«_ti visaá¹ƒvÄ• danÄ• dhippÄ• yassa abhÄ• vÄ• musÄ• vÄ• do na ho

nayathÄ• cittassavÄ• cÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• vaá¹‡á¹‡anÄ•

568-570__._ __tÄ• sÅ«_ti \Be 93/ tÄ• su paÃ±Ã±attÄ«su. samannÄ• gamapaÃ±Ã±attiyÄ• _
paá¹-ilÄ• bhapaÃ±Ã±attiyÄ• __lÄ• bhÄ«ti vuccati. samannÄ• gatoti vuccati_ ayaá¹ƒ saman
__lÄ• bhÄ«ti vuccati_ ayaá¹ƒ paá¹-ilÄ• bhapaÃ±Ã±atti nÄ• mÄ• ti vÄ• adhippÄ• yo yojetabl

atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

1. nirodhakathÄ• vaá¹‡á¹‡anÄ•

571-2__._ __bhavaá¹…gacittassa_ \Ne 98/ __bhaá¹…gakkhaá¹‡ena sahevÄ• _tiÄ• diá¹ƒ va
bhaá¹…gakkhaá¹‡ena saha upapattesiyÄ• khandhÄ• uppajjantÄ«ti ca vattabbaá¹ƒ, tathÄ•
bhaá¹…gakkhaá¹‡ena saha upapattesiyÄ• , kiriyÄ• naá¹ƒ bhaá¹…gakkhaá¹‡ena saha kiriyÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ kiriyÄ• catukkhandhaggahaá¹‡ena gahaá¹‡aá¹ƒ. __Ã±Ä•
yuttaá¹ƒ.

nirodhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissamaggakathÄ• vaá¹‡á¹‡anÄ•

<576> __taá¹ƒ lakkhaá¹‡a_nti ``cha viÃ±Ã±Ä• á¹‡Ä• â€™â€™ ti avatvÄ•  ``paÃ±caviÃ±Ã±
uppannavatthukÄ• â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ lakkhaá¹‡aá¹ƒ. ``cha viÃ±Ã±Ä• á¹‡Ä• â€™
ca vata re vattabbeâ€™â€™ tiÄ• divacanassa kÄ• raá¹‡anti adhippetaá¹ƒ.

<577> __lokiyo_ti vipassanÄ• maggamÄ• ha. __yaá¹ƒ tattha animitta_nti cakkhuviÃ±Ã±Ä• animittaá¹ƒ gaá¹‡hanto na nimittaggÄ• hÄ«ti vutto, tadeva suÃ±Ã±atanti adhippÄ• yo.

paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissamaggakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• vaá¹‡á¹‡anÄ•

584-586__._ __kusalÄ• kusalavasena_ \Be 94/ \Ne 99/ __namÄ«_ti kusalÄ• kusalabhÄ• ve vuttaá¹ƒ hoti. sÄ• pana Ä• rammaá¹‡appakÄ• raggahaá¹‡aá¹ƒ yena alobhÄ• dÄ«hi lobhÄ• daá¹-á¹-habbo ``sukhamiti cetaso abhÄ• goâ€™â€™ tiÄ• dÄ«su viya.

paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dvÄ«hisÄ«lehÄ«tikathÄ• vaá¹‡á¹‡anÄ•

587-589__._ __khaá¹‡abhaá¹…ganirodhaá¹ƒ, _ na appavattinirodhaá¹ƒ, sÄ«lavÄ«tikkaman __vÄ«tikkamaá¹ƒ viyÄ• _ti yathÄ• vÄ«tikkame kate dussÄ«lo, evaá¹ƒ niruddhepÄ«ti evaá¹ƒ sallakkhentoti attho.

dvÄ«hisÄ«lehÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ«laá¹ƒacetasikantikathÄ• vaá¹‡á¹‡anÄ•

590-594__._ __yena so sÄ«lavÄ• yeva nÄ• ma hotÄ«_ti yena cittavippayuttena á¹-hitena up akusalÄ• byÄ• katacittasamaá¹…gÄ« sÄ«lavÄ• yeva nÄ• ma hotÄ«ti adhippÄ• yo. __sesam nti kathÄ• yaá¹ƒ vuttanayeneva veditabba_nti vuttaá¹ƒ, sÄ• pana kathÄ• maggitabbÄ• .

sÄ«laá¹ƒacetasikantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. samÄ• dÄ• nahetukathÄ• vaá¹‡á¹‡anÄ•

598-600__._ samÄ• dÄ• nahetukathÄ• yaá¹ƒ *100 __purimakathÄ• sadisamevÄ• _ti paribh daá¹-á¹-habbÄ• .

samÄ• dÄ• nahetukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. aviÃ±Ã±attidussÄ«lyantikathÄ• vaá¹‡á¹‡anÄ•

603-604__._ __Ä• á¹‡attiyÄ• _ \Be 95/ __ca pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su aá¹…gapÄ• ripÅ«ri
Ä• á¹‡attassa aparasmiá¹ƒ divase pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontassa tadÄ• sÄ• Ä• á¹‡atti v
aá¹…gaá¹ƒ hotÄ«ti __aviÃ±Ã±atti dussÄ«lya_nti adhippÄ• yo.

aviÃ±Ã±attidussÄ«lyantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyo paá¹‡á¹‡Ä• sako samatto.

11. ekÄ• dasamavaggo

4. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

614-615__._ Ã±Ä• á¹‡akathÄ• yaá¹ƒ __seyyathÄ• pi mahÄ• saá¹…ghikÄ• na_nti pubbe
__Ã±Ä• á¹‡aá¹ƒanÄ• rammaá¹‡antikathÄ• yaá¹ƒ_ (Kv 557 Ä• dayo) vuttehi andhakehi aÃ±Ã
bhaveyyuá¹ƒ. __yadi aÃ±Ã±Ä• á¹‡e vigate_tiÄ• dinÄ• rÄ• gavigamo viya vÄ«tarÄ• gapaÃ±
Ã±Ä• á¹‡Ä«paÃ±Ã±attiyÄ• kÄ• raá¹‡anti dasseti. na hi Ã±Ä• á¹‡aá¹ƒ assa atthÄ«ti Ã±Ä• á¹
aÃ±Ã±Ä• á¹‡Ä«paá¹-ipakkhato Ã±Ä• á¹‡Ä«ti \Ne 101/. __yasmÄ• Ã±Ä• á¹‡apaá¹-ilÄ• bhen
Ã±Ä• á¹‡apaá¹-ilÄ• bhena aÃ±Ã±Ä• á¹‡assa vigatattÄ• so Ã±Ä• á¹‡Ä«ti vattabbataá¹ƒ Ä• p
daá¹-á¹-habbo.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. idaá¹ƒdukkhantikathÄ• vaá¹‡á¹‡anÄ•

618-620__._ __itaro pana sakasamaye_ti paravÄ• dÄ« attano samayeti attho.

idaá¹ƒdukkhantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. iddhibalakathÄ• vaá¹‡á¹‡anÄ•

621-624__._ __kammassa_ \Be 96/ __vipÄ• kavasena vÄ• _ti nirayaá¹ƒva sandhÄ• ya vutta
abbudÄ• diparicchedo tÄ• disassa kammavipÄ• kassa vasena vutto. __vassagaá¹‡anÄ• ya
cÄ• tumahÄ• rÄ• jikÄ• dideve ca sandhÄ• ya. tesaÃ±hi asaá¹…khyeyampi kÄ• laá¹ƒ vipÄ• l
vassagaá¹‡anÄ• ya paricchijjatÄ«ti.

iddhibalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. samÄ• dhikathÄ• vaá¹‡á¹‡anÄ•

625-626__._ __samÄ• dhÄ• naá¹-á¹-henÄ• _ti samaá¹ƒ á¹-hapanaá¹-á¹-hena samÄ• dhi nÄ
aggahetvÄ• ti \Ne 102/ attho. __chalenÄ• _ti ekacittakkhaá¹‡ikatte cakkhuviÃ±Ã±Ä• á¹‡assa
koci visesoti etena sÄ• maÃ±Ã±amattenÄ• ti adhippÄ• yo.

samÄ• dhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammaá¹-á¹-hitatÄ• kathÄ• vaá¹‡á¹‡anÄ•

<627> __anantarapaccayataÃ±cevÄ• _ti avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ anantarapaccayo a
hoti, tÄ• ya á¹-hitatÄ• ya anantarapaccayabhÄ• vasaá¹…khÄ• tÄ• á¹-hitatÄ• hotÄ«ti adhipp
anantarapaccayaggahaá¹‡aÃ±cettha aÃ±Ã±amaÃ±Ã±apaccayabhÄ• varahitassa ekassa pa
daá¹-á¹-habbaá¹ƒ. tena hi sabbo tÄ• diso paccayo dassito hotÄ«ti. __aÃ±Ã±amaÃ±Ã±apacc
saá¹…khÄ• rÄ• naá¹ƒ paccayo, saá¹…khÄ• rÄ• ca avijjÄ• ya. tattha avijjÄ• ya saá¹…khÄ•
paccayabhÄ• vasaá¹…khÄ• tÄ• ya á¹-hitatÄ• ya saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• ya paccayabh
hoti, tassÄ• ca itarÄ• ti adhippÄ• yo.

dhammaá¹-á¹-hitatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. aniccatÄ• kathÄ• vaá¹‡á¹‡anÄ•

<628> __rÅ«pÄ• dayo_ \Be 97/ __viya parinipphannÄ• _ti rÅ«pÄ• dÄ«hi saha uppajjitvÄ• r
parinipphannÄ• ti attho. __aniccatÄ• vibhÄ• gÄ• nuyuÃ±janavasenÄ• _ti tÄ«su daá¹‡á¸• es
lakkhaá¹‡esu aniccatÄ• vohÄ• ro hotÄ«ti tassÄ• vibhÄ• gÄ• nuyuÃ±janavasenÄ• ti vadanti

aniccatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

1. saá¹ƒvarokammantikathÄ• vaá¹‡á¹‡anÄ•

630-632__._ __vipÄ• kadvÄ• ra_nti \Ne 103/ bhavaá¹…gamanaá¹ƒ vadati. __kammadvÄ• r

saá¹ƒvarokammantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kammakathÄ• vaá¹‡á¹‡anÄ•

633-635__._ __abyÄ• kataá¹ƒ sandhÄ• ya paá¹-ikkhepo_ti sakasamayalakkhaá¹‡ena paá¹-
avipÄ• kacetanÄ• ya sarÅ«pena dassitÄ• ya savipÄ• kÄ• pi dassitÄ• yeva nÄ• ma hotÄ«ti n
``savipÄ• kÄ• vipÄ• kacetanaá¹ƒ sarÅ«pena dassetuâ€™â€™ _nti.

kammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saddovipÄ• kotikathÄ• vaá¹‡á¹‡anÄ•

636-637__._ __kammasamuá¹-á¹-hÄ• nÄ• arÅ«padhammÄ• vÄ• _tiÄ• dinÄ• kammasamu
vipÄ• kavohÄ• ro natthi, ko pana vÄ• do akammasamuá¹-á¹-hÄ• ne saddeti dasseti.

saddovipÄ• kotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¸·Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

638-640__._ __tasmÄ• _ \Be 98/ \Ne 104/ __vipÄ• ko_ti avisesena saá¸·Ä• yatanaá¹ƒ vipÄ•
vuttaá¹ƒ hoti.

saá¸·Ä• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sattakkhattuparamakathÄ• vaá¹‡á¹‡anÄ•

641-645__._ __sattakkhattuparamatÄ• niyato_ti sattakkhattuparamatÄ• ya niyato. __imaá¹ƒ
visesaá¹ƒ. __tvaá¹ƒ panassa niyÄ• maá¹ƒ icchasÄ«_ti avinipÄ• tadhammatÄ• phalappattÄ«
sattakkhattuparamabhÄ• ve ca niyÄ• maá¹ƒ icchasÄ«ti attho.

__Ä• nantariyÄ• bhÄ• va_nti yena so dhammÄ• bhisamayena bhabbo nÄ• ma hoti, tassa Ä
attho, puggalassa vÄ• Ä• nantariyabhÄ• vassa abhÄ• vanti. kiá¹ƒ pana so antarÄ• dhamma
vadanti ``sattakkhattuparamo sattamaá¹ƒ bhavaá¹ƒ nÄ• tikkamati, orato pana natthi paá¹-ise
``yo bhagavatÄ• Ã±Ä• á¹‡abalena byÄ• kato, tassa antarÄ• abhisamayo nÄ• ma natthi, ta
kassaci abhÄ• vÄ• bhabboti vuccati. yathÄ• kusalÄ• abhiÃ±Ã±Ä• cetanÄ• kadÄ• ci vipÄ•
kÄ• raá¹‡e dÄ• tuá¹ƒ bhabbatÄ• ya vipÄ• kadhammadhammÄ• nÄ• ma, tathÄ• indriyÄ• na
na niyÄ• masabbhÄ• vÄ• nÄ• pi bhagavatÄ• byÄ• katattÄ• , na ca indriyamudutÄ• abhab
nÄ• ma. abhabbatÄ• karadhammÄ• bhÄ• vato cettha abhabbatÄ• paá¹-isedhitÄ• , na pana

vuttÄ• . yadi ca sattakkhattuparamo antarÄ• abhisameyya, kolaá¹ƒkolo siyÄ• â€™â€™ ti. v
bhabbasabhÄ• vatÄ• ya bhabboti vattuá¹ƒ yuttaá¹ƒ. __na bhavaniyÄ• makaá¹ƒ kiÃ±cÄ«_ti e
vacanaseso, byÄ• karotÄ«ti vÄ• sambandho.

sattakkhattuparamakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

1. kappaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

654-657__._ kappaá¹-á¹-hakathÄ• yaá¹ƒ \Be 99/ \Ne 105/ __heá¹-á¹-hÄ• _ti iddhibalakathÄ•

kappaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anantarÄ• payuttakathÄ• vaá¹‡á¹‡anÄ•

660-662__._ anantarÄ• payuttakathÄ• yaá¹ƒ Ä• nantariyaá¹ƒ payuttaá¹ƒ etenÄ• ti __ananta
anantarÄ• saddaá¹ƒ Ä• ropetvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ attho vuttoti daá¹-á¹-habbo. ``anan
pÄ• á¸·i dissati.

anantarÄ• payuttakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. niyatassaniyÄ• makathÄ• vaá¹‡á¹‡anÄ•

663-664__._ __sesÄ• tebhÅ«makadhammÄ• aniyatÄ• nÄ• mÄ• _ti ettha appattaniyÄ• mÄ
``tebhÅ«makadhammÄ• â€™â€™ _ti Ä• ha. eteva hi sandhÄ• ya __ ``tehi samannÄ• gatop
vuttanti. iti imaá¹ƒ vohÄ• ramattaá¹ƒ gahetvÄ• ``niyato bodhisatto pacchimabhaviko bhabbo
abhisametuá¹ƒ okkamituâ€™â€™ nti adhippÄ• yena ``niyÄ• maá¹ƒ okkamatÄ«â€™â€™ ti y
evaá¹ƒ pana vohÄ• ramattasabbhÄ• vo ``niyatoâ€™â€™ ti vacanassa, dhammaá¹ƒ abhisam
``niyÄ• maá¹ƒ okkamatÄ«â€™â€™ ti \Ne 106/ vacanassa kÄ• raá¹‡abhÄ• vena vuttÄ• hoti
ubhayassapi kÄ• raá¹‡anti yuttaá¹ƒ. __aÃ±Ã±enÄ• _ti yadi niyato niyÄ• maá¹ƒ okkameyya,
sammattaniyÄ• maá¹ƒ, sammattaniyato vÄ• micchattaniyÄ• maá¹ƒ okkameyya, na ca taá¹ƒ
attho.

niyatassaniyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. asÄ• tarÄ• gakathÄ• vaá¹‡á¹‡anÄ•

<674> asÄ• tarÄ• gakathÄ• yaá¹ƒ \Be 100/ __ ``aho vata me etadeva bhaveyyÄ• â€™â€™
pavattamÄ• noyeva lobho idha ``rÄ• goâ€™â€™ ti adhippeto, na aÃ±Ã±athÄ• ti dasseti.

<675> __sutte panÄ• _ti etassa ``adhippÄ• yoâ€™â€™ ti etena sambandho.

asÄ• tarÄ• gakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• vaá¹‡á¹‡anÄ•

676-680__._ __yasmÄ• dhammataá¹‡hÄ• ti vuttÄ• , tasmÄ• abyÄ• katÄ• _ti kusalesu dha
taá¹‡hÄ• ``dhammataá¹‡hÄ• â€™â€™ ti gahetvÄ• yasmÄ• sÄ• taá¹‡hÄ• , tasmÄ• kusal
pavattÄ• , tasmÄ• akusalÄ• na hotÄ«ti abyÄ• katÄ• ti laddhÄ«ti dasseti. __tÄ«hi koá¹-á¹-h
saá¹ƒkhipitvÄ• dassitÄ• , _ tasmÄ• dhammataá¹‡hÄ• pi kÄ• mataá¹‡hÄ• dibhÄ• vato na a

dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

terasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

1. kusalÄ• kusalapaá¹-isandahanakathÄ• vaá¹‡á¹‡anÄ•

686-690__._ __ta_nti \Ne 107/ kusalaá¹ƒ akusalaÃ±cÄ• ti visuá¹ƒ sambandho daá¹-á¹-habb
vacanaseso. __paá¹-isandahatÄ«_ti ghaá¹-eti, anantaraá¹ƒ uppÄ• detÄ«ti vuttaá¹ƒ hoti.

kusalÄ• kusalapaá¹-isandahanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¸·Ä• yatanuppattikathÄ• vaá¹‡á¹‡anÄ•

691-692__._ keci \Be 101/ vÄ• dino ``aá¹…kure sÄ• khÄ• viá¹-apÄ• disampannÄ• naá¹ƒ ruk
Ä• vibhÄ• vaá¹ƒ gacchatÄ«â€™â€™ ti vadantÄ«ti tesaá¹ƒ vÄ• daá¹ƒ nidassanaá¹ƒ karonto
``sampannasÄ• khÄ• viá¹-apÄ• naâ€™â€™ _ntiÄ• di.

saá¸·Ä• yatanuppattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anantarapaccayakathÄ• vaá¹‡á¹‡anÄ•

693-697__._ __cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati sotaviÃ±Ã±Ä• á¹‡a_nti ettha ``ladd
paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti anantaruppattiá¹ƒ sallakkhentopi na so cakkhumhi rÅ«pÄ• ram
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ icchati, atha kho sotamhiyeva saddÄ• rammaá¹‡anti anantarÅ«palad
``paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti yuttaá¹ƒ vattuá¹ƒ.

anantarapaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ariyarÅ«pakathÄ• vaá¹‡á¹‡anÄ•

698-699__._ sammÄ• vÄ• cÄ• di \Ne 108/ rÅ«paá¹ƒ maggo cÄ• ti icchanto __ ``ariyarÅ«paâ

ariyarÅ«pakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±Ã±oanusayotikathÄ• vaá¹‡á¹‡anÄ•

700-701__._ ``sarÄ• gotiÄ• di pana tasmiá¹ƒ samaye rÄ• gassa appahÄ«nattÄ• sarÄ• goti
purimapÄ• á¹-ho, __ ``sÄ• nusayotiÄ• di pana tasmiá¹ƒ samaye anusayassa appahÄ«nattÄ
vattabbataâ€™â€™ _nti pacchimapÄ• á¹-ho, so yutto. so hi __na anusayapariyuá¹-á¹-hÄ• n
tasmÄ• taá¹ƒ asÄ• dhaka_nti etena sametÄ«ti.

aÃ±Ã±oanusayotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pariyuá¹-á¹-hÄ• naá¹ƒcittavippayuttantikathÄ• vaá¹‡á¹‡anÄ•

<702> __yasmÄ• _ \Be 102/ __aniccÄ• dito manasikarotopi rÄ• gÄ• dayo uppajjanti, _ na c
sampayuttÄ• , tasmÄ• pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttanti laddhÄ«ti adhippÄ• yo.

pariyuá¹-á¹-hÄ• naá¹ƒcittavippayuttantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

703-705__._ __tividhÄ• yÄ• _ti \Ne 109/ kilesavatthuokÄ• savasena, kÄ• marÄ• gakÄ• mav
vÄ• tividhÄ• ya. __kilesakÄ• mavasenÄ• _ti kilesakÄ• mabhÅ«takÄ• madhÄ• tubhÄ• venÄ
asallakkhento_ti rÅ«padhÄ• tusahagatavasena anusetÄ«ti, rÅ«padhÄ• tudhammesu aÃ±Ã±
rÅ«padhÄ• tupariyÄ• pannoti ca pucchitabhÄ• vaá¹ƒ asallakkhentoti attho.

pariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. abyÄ• katakathÄ• vaá¹‡á¹‡anÄ•

706-708__._ __diá¹-á¹-higataá¹ƒ ``sassato lokoti kho, vaccha, abyÄ• katametaâ€™â€™ nti
akathitattÄ• _ ``abyÄ• kataâ€™â€™ nti vuttanti sambandho. ettha pana na diá¹-á¹-higataá¹ƒ
vuttaá¹ƒ, atha kho ``á¹-hapanÄ«yo eso paÃ±hoâ€™â€™ ti dassitaá¹ƒ, tasmÄ• sabbathÄ• p
``abyÄ• kataâ€™â€™ nti na vattabbanti yuttaá¹ƒ.

abyÄ• katakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. apariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ•

709-710__._ __tasmÄ• _ti yasmÄ• diá¹-á¹-hirÄ• gÄ• naá¹ƒ samÄ• ne vikkhambhanabhÄ• v
vuccati, na pana ``vigatadiá¹-á¹-hikoâ€™â€™ ti, tasmÄ• diá¹-á¹-hi lokiyapariyÄ• pannÄ• na
vadanti. rÅ«padiá¹-á¹-hiyÄ• abhÄ• vÄ• pana kÄ• madhÄ• tupariyÄ• pannÄ• ya diá¹-á¹-hiyÄ
pariyÄ• pannÄ• siyÄ• , tathÄ• ca \Be 103/ sati kÄ• marÄ• go viya jhÄ• nalÄ• bhino diá¹-á¹-
``vigatadiá¹-á¹-hikoâ€™â€™ ti vattabbo siyÄ• , na ca vuccati, tasmÄ• apariyÄ• pannÄ• diá
110/ tassa avigatÄ• diá¹-á¹-hi kÄ• marÄ• go viya kÄ• madiá¹-á¹-hi yena kÄ• madhÄ• tuyÄ•
vadatÄ«ti veditabbaá¹ƒ.

apariyÄ• pannakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cuddasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

1. paccayatÄ• kathÄ• vaá¹‡á¹‡anÄ•

711-717__._ __tasmÄ• paccayatÄ• vavatthitÄ• _ti hetupaccayabhÅ«tassa dhammassa Ä•
viya adhipatipaccayatÄ• dinÄ• ca na bhavitabbanti hetupaccayabhÄ• voyevetassa vavatthi

paccayatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±amaÃ±Ã±apaccayakathÄ• vaá¹‡á¹‡anÄ•

718-719__._ __apuÃ±Ã±Ä• bhisaá¹…khÄ• rova gahito_ ``nanu avijjÄ• saá¹…khÄ• rena sa
adhippÄ• yo. __sahajÄ• taaÃ±Ã±amaÃ±Ã±aatthiavigatasampayuttavasenÄ• _ti ettha nissay
atthiggahaá¹‡ena gahito hotÄ«ti na vutto, kammÄ• hÄ• rÄ• asÄ• dhÄ• raá¹‡atÄ• yÄ• ti ved

``tÄ«á¹‡i upÄ• dÄ• nÄ• ni avijjÄ• ya saá¹…khÄ• rÄ• viya taá¹‡hÄ• ya paccayÄ• hontÄ«â€
upÄ• dÄ• nehi samÄ• nÄ• evettha saá¹…khÄ• rÄ• naá¹ƒ paccayatÄ• dassitÄ• ti.

aÃ±Ã±amaÃ±Ã±apaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tatiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ•

<732> tatiyasaÃ±Ã±Ä• vedayitakathÄ• yaá¹ƒ \Be 104/ \Ne 111/ __sesasatte sandhÄ• yÄ• _
aÃ±Ã±e yesaá¹ƒ nirodhasamÄ• pattiyÄ• bhavitabbaá¹ƒ, te paÃ±cavokÄ• rasatte sandhÄ• y
asaÃ±Ã±asattÄ• nampi ca saÃ±Ã±uppÄ• dÄ• cutiá¹ƒ icchantÄ«ti sesasabbasatte sandhÄ•
tathÄ• rÅ«po ayaá¹ƒ kÄ• yo, yathÄ• rÅ«pe kÄ• ye pÄ• á¹‡isamphassÄ• pi kamantÄ«tiÄ• dik

733-734__._ __suttavirodho siyÄ• _ti idaá¹ƒ paravÄ• diá¹ƒ sampaá¹-icchÄ• petvÄ• vattabb

tatiyasaÃ±Ã±Ä• vedayitakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. asaÃ±Ã±asattupikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<735> __saÃ±Ã±Ä• virÄ• gavasena pavattabhÄ• vanÄ• asaÃ±Ã±asamÄ• pattipÄ«_ti laddh
pavattabhÄ• vanaá¹ƒ catutthajjhÄ• nasamÄ• pattiá¹ƒ ``asaÃ±Ã±asamÄ• pattÄ«â€™â€™ ti
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyeva nÄ• mÄ• ti parassa laddhÄ«ti dasseti. __yasmÄ
samÄ• pannassa alobhÄ• dayo atthÄ«_ti ettha sakasamayasiddhÄ• catutthajjhÄ• nasamÄ•
``asaÃ±Ã±asamÄ• pattÄ«â€™â€™ ti vuttÄ• .

<736> __saÃ±Ã±Ä• virÄ• gavasena samÄ• pannattÄ• asaÃ±Ã±itÄ• , _ na saÃ±Ã±Ä• ya al
catutthajjhÄ• nasamÄ• pattimeva sandhÄ• ya vadati.

asaÃ±Ã±asattupikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kammÅ«pacayakathÄ• vaá¹‡á¹‡anÄ•

738-739__._ __kammena_ \Ne 112/ __sahajÄ• toti paÃ±hesu_ ``kammÅ«pacayaá¹ƒ sandh
cittavippayuttaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti katthaci pÄ• á¹-ho, ``cittasampa
sandhÄ• ya paá¹-ikkhipati, cittavippayuttaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti aÃ±
vicÄ• retabbaá¹ƒ.

<741> __tasmÄ• _ti tiá¹‡á¹‡ampi ekakkhaá¹‡e sabbhÄ• vato tiá¹‡á¹‡aá¹ƒ phassÄ• naÃ±ca
pucchatÄ«ti adhippÄ• yo daá¹-á¹-habbo.

kammÅ«pacayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pannarasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyo paá¹‡á¹‡Ä• sako samatto.

16. soá¸·asamavaggo

3. sukhÄ• nuppadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

747-748__._ sukhÄ• nuppadÄ• nakathÄ• yaá¹ƒ __yaá¹ƒ evarÅ«pa_nti yaá¹ƒ nevattano, na evarÅ«paá¹ƒ nÄ• ma anuppadinnaá¹ƒ bhavituá¹ƒ na arahati aÃ±Ã±assa asakkuá¹‡eyyattÄ• paá¹-ijÄ• nÄ• ti, na yuttiyÄ• ti adhippÄ• yo.

sukhÄ• nuppadÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. adhigayhamanasikÄ• rakathÄ• vaá¹‡á¹‡anÄ•

749-753__._ __taá¹ƒcittatÄ• yÄ• _ti \Ne 113/ tadeva Ä• rammaá¹‡abhÅ«taá¹ƒ cittaá¹ƒ etass bhÄ• vo taá¹ƒcittatÄ• , tÄ• ya taá¹ƒcittatÄ• ya. taá¹ƒ vÄ• Ä• lambakaá¹ƒ Ä• lambitabbaÃ±ca tassa bhÄ• vo tasseva Ä• lambakaÄ• lambitabbatÄ• taá¹ƒcittatÄ• , tÄ• ya codetunti attho.

adhigayhamanasikÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«paá¹ƒrÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• vaá¹‡á¹‡anÄ•

768-770__._ rÅ«paá¹ƒrÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• yaá¹ƒ __heá¹-á¹-hÄ• _ti cuo __Ä• gatapariyÄ• pannakathÄ• yaá¹ƒ_ (Kv-a 703-705). ``samÄ• pattesiyaâ€™â€™ ntiÄ• di 106/ ``atthi rÅ«paá¹ƒ arÅ«pÄ• vacaraâ€™â€™ nti arÅ«pÄ• vacarakammassa katattÄ• rÅ«p yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hamavagge __arÅ«perÅ«pakathÄ• yaá¹ƒ_ (Kv-a 524-526) v

rÅ«paá¹ƒrÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

1. atthiarahatopuÃ±Ã±Å«pacayakathÄ• vaá¹‡á¹‡anÄ•

776-779__._ __cittaá¹ƒ anÄ• diyitvÄ• _ti ``kiriyacittena dÄ• nÄ• dipavattisabbhÄ• vatoâ€™â
kiriyacittaá¹ƒ abyÄ• kataá¹ƒ anÄ• diyitvÄ• ti attho.

atthiarahatopuÃ±Ã±Å«pacayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. natthiarahatoakÄ• lamaccÅ«tikathÄ• vaá¹‡á¹‡anÄ•

<780> __ayoniso_ \Ne 114/ __gahetvÄ• _ti aladdhavipÄ• kavÄ• rÄ• nampi kammÄ• naá¹ƒ
atthaá¹ƒ gahetvÄ• ti adhippÄ• yo. keci pana ``kammÄ• naá¹ƒ vipÄ• kaá¹ƒ appaá¹-isaá¹ƒvidi
byantÄ«bhÄ• vaá¹ƒ na vadÄ• mÄ«ti evaá¹ƒ ayoniso atthaá¹ƒ gahetvÄ• â€™â€™ ti vadanti.

<781> __tÄ• va na kamatÄ«ti laddhiyÄ• paá¹-ikkhipatÄ«_ti tÄ• va na kamati, tato paraá¹ƒ
paá¹-ikkhipatÄ«ti adhippÄ• yo. ettha kira ``sati jÄ«vite jÄ«vitÄ• vasese jÄ«vitÄ• voropetÄ«â
attano dhammatÄ• ya marantaá¹ƒ koá¹-á¹-entassa vÄ• sÄ«saá¹ƒ vÄ• chindantassa natthi
vadanti. pÄ• á¹‡o pÄ• á¹‡asaÃ±Ã±itÄ• vadhakacittaupakkamamaraá¹‡esu vijjamÄ• nesupi
natthi pÄ• á¹‡Ä• tipÄ• toti adhippÄ• yo. evaá¹ƒ pana marantena tena ekacittavÄ• rampi dha
matoti dubbiÃ±Ã±eyyametaá¹ƒ.

natthiarahatoakÄ• lamaccÅ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabbamidaá¹ƒkammatotikathÄ• vaá¹‡á¹‡anÄ•

<784> __bÄ«jato_ \Be 107/ __aá¹…kurassevÄ• _ti yathÄ• aá¹…kurassa abÄ«jato nibbatti
paccuppannapavattassapi akammato kammavipÄ• kato nibbatti natthi, taá¹ƒ sandhÄ• ya pa
__deyyadhammavasena dÄ• naphalaá¹ƒ pucchatÄ«_ti deyyadhammavasena yÄ• ya cetanÄ
phalaá¹ƒ pucchati, na deyyadhammassÄ• ti vuttaá¹ƒ hoti.

sabbamidaá¹ƒkammatotikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. indriyabaddhakathÄ• vaá¹‡á¹‡anÄ•

<788> __vinÄ• pi_ \Ne 115/ __aniccattenÄ• _ti ``yÄ• va dukkhÄ• nirayÄ• â€™â€™ tiÄ• dÄ
dukkhÄ• rammaá¹‡attenapi dukkhaá¹ƒ vattabbanti adhippÄ• yo.

indriyabaddhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. navattabbaá¹ƒsaá¹…ghodakkhiá¹‡aá¹ƒvisodhetÄ«tikathÄ• vaá¹‡á¹‡anÄ•

793-794__._ navattabbaá¹ƒsaá¹…ghodakkhiá¹‡aá¹ƒvisodhetÄ«tikathÄ• yaá¹ƒ __na ca tÄ• n
sakkontÄ«_ti yathÄ• puggalo sÄ«laparisodhanÄ• dÄ«ni katvÄ• nirodhampi samÄ• pajjitvÄ
evaá¹ƒ maggaphalÄ• nÄ«ti adhippÄ• yo, appaá¹-iggahaá¹‡atoti vÄ• .

navattabbaá¹ƒsaá¹…ghodakkhiá¹‡aá¹ƒvisodhetÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dakkhiá¹‡Ä• visuddhikathÄ• vaá¹‡á¹‡anÄ•

800-801__._ dakkhiá¹‡Ä• visuddhikathÄ• yaá¹ƒ __visujjheyyÄ• _ti etassa atthaá¹ƒ dassento
bhaveyyÄ• â€™â€™ _ti Ä• ha. __dÄ• yakasseva cittavisuddhi vipÄ• kadÄ• yikÄ• hotÄ«_ti
paá¹-iggÄ• hakena paccayabhÅ«tena vinÄ• dÄ• yakeneva mahÄ• vipÄ• kacetanattaá¹ƒ Ä•
paá¹-iggÄ• hakanirapekkhÄ• vipÄ• kadÄ• yikÄ• hotÄ«ti adhippÄ• yo. __aÃ±Ã±o aÃ±Ã±ass
dÄ• yakassa dÄ• nacetanÄ• nÄ• ma paá¹-iggÄ• hakena katÄ• bhaveyya, yuttarÅ«paá¹ƒ si
laddhikittane ``dÄ• yakena dÄ• naá¹ƒ dinnaá¹ƒ, paá¹-iggÄ• hakena vipÄ• ko nibbattitoti aÃ±
bhaveyyÄ• â€™â€™ ti vuttanti? saccametaá¹ƒ, paá¹-iggÄ• hakena vipÄ• kanibbattanampi p
\Ne 116/ yadi bhaveyya, evaá¹ƒ sati aÃ±Ã±o aÃ±Ã±assa kÄ• rakoti yuttarÅ«paá¹ƒ siyÄ• ti a

dakkhiá¹‡Ä• visuddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattarasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

1. manussalokakathÄ• vaá¹‡á¹‡anÄ•

802-803__._ __ayoniso_ti ``tusitapuraá¹ƒ sandhÄ• yÄ• â€™â€™ tiÄ• dikaá¹ƒ gahaá¹‡aá¹ƒ

manussalokakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ•

804-806__._ tassa ca desanaá¹ƒ sampaá¹-icchitvÄ• sayameva ca Ä• yasmatÄ• Ä• nandat

dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jhÄ• nasaá¹…kantikathÄ• vaá¹‡á¹‡anÄ•

813-816__._ jhÄ• nasaá¹…kantikathÄ• yaá¹ƒ __uppaá¹-ipÄ• á¹-iyÄ• _ti paá¹-hamajjhÄ• nat
vitakkavicÄ• rÄ• Ä• dÄ«navato manasikÄ• tabbÄ• , tato dutiyajjhÄ• nena bhavitabbanti eva
jhÄ• nÄ• naÃ±ca anukkamo, tena vinÄ• ti attho.

jhÄ• nasaá¹…kantikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. jhÄ• nantarikakathÄ• vaá¹‡á¹‡anÄ•

817-819__._ __jhÄ• nantarikÄ• _ \Be 109/ \Ne 117/ __nÄ• ma esÄ• _ti paá¹-hamajjhÄ• nÄ•
aÃ±Ã±atarabhÄ• vÄ• bhÄ• vato na jhÄ• naá¹ƒ, atha kho dakkhiá¹‡apubbÄ• didisantarikÄ•
esÄ• ti. katarÄ• ? yoyaá¹ƒ avitakkavicÄ• ramatto samÄ• dhÄ«ti yojetabbaá¹ƒ.

jhÄ• nantarikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. cakkhunÄ• rÅ«paá¹ƒpassatÄ«tikathÄ• vaá¹‡á¹‡anÄ•

826-827__._ __paá¹-ijÄ• nanaá¹ƒ sandhÄ• yÄ• _ti ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittagg
(Dhs 1352) nayena vuttaá¹ƒ manoviÃ±Ã±Ä• á¹‡apaá¹-ijÄ• nanaá¹ƒ kira sandhÄ• yÄ• ti adhi
sante rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• pajjatÄ«ti manoviÃ±Ã±Ä• á¹‡apaá¹-ijÄ• nanaá¹ƒ
hotÄ«â€™â€™ ti vicÄ• retabbaá¹ƒ.

cakkhunÄ• rÅ«paá¹ƒpassatÄ«tikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

1. kilesapajahanakathÄ• vaá¹‡á¹‡anÄ•

828-831__._ __anuppannÄ• yeva nuppajjantÄ«ti pahÄ«nÄ• nÄ• ma honti, _ tasmÄ• natthi
paá¹-ikkhipati. te pana neva uppajjitvÄ• vigatÄ• , nÄ• pi bhavissanti, na ca uppannÄ• ti atÄ•
pajahatÄ«tiÄ• di na vattabbanti dasseti.

kilesapajahanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suÃ±Ã±atakathÄ• vaá¹‡á¹‡anÄ•

<832> __anattalakkhaá¹‡aá¹ƒ_ \Be 110/ __tÄ• va ekacca_nti arÅ«pakkhandhÄ• naá¹ƒ ana
__ekena pariyÄ• yenÄ• _ti anattalakkhaá¹‡assa jarÄ• maraá¹‡abhÄ• vapariyÄ• yenÄ• ti va
mÄ• jÄ«ratu mÄ• maratÅ«ti alabbhaneyyo avasavattanÄ• kÄ• ro anattatÄ• , sÄ• atthato ja
``jarÄ• maraá¹‡aá¹ƒ dvÄ«hi khandhehi saá¹…gahitaâ€™â€™ nti (DhÄ• tuk 71) vuttattÄ• ar
jarÄ• maraá¹‡aá¹ƒ saá¹…khÄ• rakkhandhapariyÄ• pannanti ayametesaá¹ƒ adhippÄ• yo.

suÃ±Ã±atakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ• maÃ±Ã±aphalakathÄ• vaá¹‡á¹‡anÄ•

835-836__._ __phaluppatti cÄ• _ti pattidhammaá¹ƒ vadati.

sÄ• maÃ±Ã±aphalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. tathatÄ• kathÄ• vaá¹‡á¹‡anÄ•

841-843__._ __rÅ«pÄ• disabhÄ• vatÄ• saá¹…khÄ• tÄ• _ti \Ne 119/ ettha rÅ«pÄ• dÄ«naá¹ƒ
rÅ«pÄ• disabhÄ• vatÄ• ti evamattho daá¹-á¹-habbo. bhÄ• vaá¹ƒ hesa tathatÄ• ti vadati, na b

tathatÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kusalakathÄ• vaá¹‡á¹‡anÄ•

844-846__._ __anavajjabhÄ• vamatteneva nibbÄ• naá¹ƒ kusala_nti yaá¹ƒkiÃ±ci kusalaá¹ƒ,
anavajjabhÄ• vamatteneva, tasmÄ• nibbÄ• naá¹ƒ kusalanti vuttaá¹ƒ hoti.

kusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. accantaniyÄ• makathÄ• vaá¹‡á¹‡anÄ•

<847> __ ``sakiá¹ƒ_ \Be 111/ __nimuggo nimuggova hotÄ«â€™â€™ ti suttaá¹ƒ nissÄ• yÄ•
lokuttarasaddhÄ• dÄ«naá¹ƒ anuppattiá¹ƒ sandhÄ• ya kataá¹ƒ avadhÄ• raá¹‡aá¹ƒ saá¹ƒsÄ•
sandhÄ• ya katanti maÃ±Ã±amÄ• no puthujjanassÄ• yaá¹ƒ accantaniyÄ• matÄ• , yÄ• yaá¹ƒ
``atthi puthujjanassa accantaniyÄ• matÄ• â€™â€™ ti vadati. vicikicchuppatti niyÄ• mantaru
accantaniyÄ• manivattakÄ• vicÄ• retvÄ• gahetabbÄ• .

accantaniyÄ• makathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. indriyakathÄ• vaá¹‡á¹‡anÄ•

853-856__._ __lokiyÄ• nampÄ«_ti \Ne 120/ lokuttarÄ• naá¹ƒ viya lokiyÄ• nampi saddhÄ• dÄ
saddhindriyÄ• dibhÄ• vadassanena lokiyasaddhindriyÄ• dibhÄ• vaá¹ƒ sÄ• dhetuá¹ƒ __sadd
saddhindriyÄ• dibhÄ• vadassanatthaá¹ƒ vutta_nti attho daá¹-á¹-habbo.

indriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÅ«navÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

2. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

863-865__._ Ã±Ä• á¹‡akathÄ• yaá¹ƒ __dukkhaá¹ƒ parijÄ• nÄ• tÄ«ti lokuttaramaggaÃ±Ä• á¹
parijÄ• nÄ• tÄ«â€™â€™ ti vadanto idaá¹ƒ tava vacanaá¹ƒ lokuttaramaggaÃ±Ä• á¹‡ameva d
Ã±Ä• á¹‡abhÄ• vaá¹ƒ. kasmÄ• ? yasmÄ• na lokuttarameva Ã±Ä• á¹‡aá¹ƒ, tasmÄ• na idaá

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nirayapÄ• lakathÄ• vaá¹‡á¹‡anÄ•

867-868__._ __paá¹‡unna_nti \Be 112/ paá¹‡uditaá¹ƒ, anavasesakhittanti attho.

nirayapÄ• lakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ•

869-871__._ __tassa_ \Ne 121/ __atthitÄ• ya paá¹-iÃ±Ã±Ä• _ti tassa hatthinÄ• gassa ca dib
atthitÄ• yÄ• ti visuá¹ƒ yojetabbaá¹ƒ.

tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

876-877__._ Ã±Ä• á¹‡akathÄ• yaá¹ƒ __sace taá¹ƒ dvÄ• dasavatthuka_nti ettha ca ``lokuttar
taá¹ƒ vÄ• lokuttaraÃ±Ä• á¹‡aá¹ƒ sace dvÄ• dasavatthukanti attho. pariÃ±Ã±eyyanti pubbab
aparabhÄ• go, saccaÃ±Ä• á¹‡aá¹ƒ pana maggakkhaá¹‡epi parijÄ• nanÄ• dikiccasÄ• dhana

``saddhiá¹ƒ pubbabhÄ• gaparabhÄ• gehÄ«â€™â€™ _ti.

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuttho paá¹‡á¹‡Ä• sako samatto.

21. ekavÄ«satimavaggo

1. sÄ• sanakathÄ• vaá¹‡á¹‡anÄ•

<878> __tÄ«supi pucchÄ• su codanatthaá¹ƒ vutta_nti tÄ«supi pucchÄ• su ``sÄ• sanaâ€™â
samudÄ• yÄ• ekadesÄ• naá¹ƒ adhikaraá¹‡abhÄ• vena vuttÄ• ti daá¹-á¹-habbÄ• .

sÄ• sanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. iddhikathÄ• vaá¹‡á¹‡anÄ•

883-884__._ iddhikathÄ• yaá¹ƒ \Be 113/ \Ne 122/ __atthi adhippÄ• yaiddhÄ«_ti adhippÄ• ya
adhippÄ• yoti evaá¹ƒnÄ• mikÄ• iddhi atthÄ«ti attho.

iddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammakathÄ• vaá¹‡á¹‡anÄ•

887-888__._ dhammakathÄ• yaá¹ƒ __rÅ«paá¹-á¹-hato aÃ±Ã±assa rÅ«passa abhÄ• vÄ• _ti
so rÅ«paá¹-á¹-ho nÄ• ma koci rÅ«pato aÃ±Ã±o natthÄ«ti rÅ«paá¹-á¹-hato aÃ±Ã±aá¹ƒ rÅ«pa
rÅ«paá¹ƒ rÅ«pameva, na vedanÄ• disabhÄ• vanti adhippÄ• yena ``rÅ«paá¹ƒ rÅ«paá¹-á¹-he
vattabbaá¹ƒ, na aÃ±Ã±athÄ• rÅ«paá¹-á¹-hena niyÄ• menÄ• ti adhippÄ• yo. tattha rÅ«pato a
abhÄ• ve dassite rÅ«paá¹-á¹-hato aÃ±Ã±assa rÅ«passa abhÄ• vo dassitoyeva nÄ• ma hotÄ
rÅ«paá¹-á¹-hassa abhÄ• vaá¹ƒ dassento __ ``rÅ«pasabhÄ• vo hÄ«â€™â€™ _tiÄ• dimÄ• ha
sabhÄ• vo rÅ«pasabhÄ• vo, rÅ«passa attho rÅ«paá¹-á¹-hoti evaá¹ƒ aÃ±Ã±attaá¹ƒ gahetvÄ•
rÅ«pasabhÄ• vavohÄ• ro rÅ«paá¹-á¹-havohÄ• ro vÄ• vedanÄ• dÄ«hi nÄ• nattameva so sal
nÄ• nattasaÃ±Ã±Ä• panatthaá¹ƒ hotÄ«ti attho. __tasmÄ• _ti rÅ«passa rÅ«paá¹-á¹-hena ana
rÅ«pameva, na vedanÄ• disabhÄ• vaâ€™â€™ nti avatvÄ• __ ``rÅ«paá¹ƒ rÅ«paá¹-á¹-hena
taÃ±ca vacanaá¹ƒ vuttappakÄ• rena sadosaá¹ƒ, atha kasmÄ• ``rÅ«paÃ±hi rÅ«paá¹-á¹-hena
rÅ«pameva, na vedanÄ• disabhÄ• vanti adhippÄ• yena vattabbaâ€™â€™ nti vadanto ``rÅ«

niyataâ€™â€™ nti paá¹-ijÄ• nÄ• tÄ«ti attho daá¹-á¹-habbo. nanu cetaá¹ƒ attanÄ• va vuttaá¹
paá¹-ijÄ• nÄ• tÄ«ti na vattabbanti? na, attÄ• nampi paraá¹ƒ viya vacanato. vattabbanti vÄ•
vattabbanti vuttaá¹ƒ hoti. yadi ca tena vattabbaá¹ƒ paá¹-ijÄ• nÄ• ti ca so etamatthanti, atha
paá¹-ijÄ• nÄ• ti sakavÄ• dÄ«ti ayamettha attho. __atthantaravasenÄ• _ti tattha vuttameva k
parena coditanti tameva kÄ• raá¹‡aá¹ƒ dassetvÄ• codanaá¹ƒ nivatteti. __ito aÃ±Ã±athÄ• _
rÅ«pÄ• disabhÄ• vamattaá¹ƒ muÃ±citvÄ• tena parikappitaá¹ƒ niyataá¹ƒ natthÄ«ti \Ne 123/
parikappitassa nivattanatthaá¹ƒ puna teneva nayena codetuá¹ƒ __ ``micchattaniyataâ€™â€
attho.

dhammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekavÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

2. kusalacittakathÄ• vaá¹‡á¹‡anÄ•

894-895__._ kusalacittakathÄ• yaá¹ƒ __javanakkhaá¹‡e_ti parinibbÄ• nacittato purimajavan

kusalacittakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• neÃ±jakathÄ• vaá¹‡á¹‡anÄ•

<896> __bhavaá¹…gacitte_ti bhavaá¹…gapariyosÄ• nattÄ• cuticittaá¹ƒ ``bhavaá¹…gacitta

Ä• neÃ±jakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-7. tissopikathÄ• vaá¹‡á¹‡anÄ•

898-900__._ __sattavassikaá¹ƒ_ \Ne 124/ __gabbhaá¹ƒ disvÄ• _ ``gabbheyeva arahattappa
indriyaparipÄ• ko atthÄ«â€™â€™ ti ``arahattappattipi atthÄ«â€™â€™ ti maÃ±Ã±ati, Ä• kÄ•
``Ä• kÄ• sagamanÄ• diabhiÃ±Ã±Ä• viya dhammÄ• bhisamayo arahattappatti ca atthÄ«â€™

tissopikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. Ä• sevanapaccayakathÄ• vaá¹‡á¹‡anÄ•

903-905__._ __na_ \Be 115/ __koci Ä• sevanapaccayaá¹ƒ Ä• sevati nÄ• mÄ• _ti yathÄ• bÄ

na gaá¹‡hÄ• ti, evaá¹ƒ bhÄ• vanÄ• saá¹…khÄ• taá¹ƒ Ä• sevanapaccayaá¹ƒ gaá¹‡hanto Ä• attho.

Ä• sevanapaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. khaá¹‡ikakathÄ• vaá¹‡á¹‡anÄ•

906-907__._ pathaviyÄ• dirÅ«pesu kesaÃ±ci uppÄ• do kesaÃ±ci nirodhoti evaá¹ƒ patiá¹-á¹-hoti. na hi rÅ«pÄ• naá¹ƒ anantarÄ• dipaccayÄ• santi, yehi arÅ«pasantatiyÄ• viya rÅ«pasa citte ``citte mahÄ• pathavÄ« saá¹‡á¹-hÄ• tÄ«â€™â€™ tiÄ• di coditaá¹ƒ.

khaá¹‡ikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bÄ• vÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimavaggo

1. ekÄ• dhippÄ• yakathÄ• vaá¹‡á¹‡anÄ•

<908> __karuá¹‡Ä• dhippÄ• yena_ \Ne 125/ __ekÄ• dhippÄ• yo_ti rÄ• gÄ• dhippÄ• yato a hoti. __eko adhippÄ• yo_ti ettha ekatobhÄ• ve ekasaddo daá¹-á¹-habbo. samÄ• natthe hi sa ekÄ• dhippÄ• yenÄ• ti ekÄ• dhippÄ• yatÄ• atthÄ«ti.

ekÄ• dhippÄ• yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-7. issariyakÄ• makÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ•

910-914__._ issariyena yathÄ• dhippetassa karaá¹‡aá¹ƒ __issariyakÄ• makÄ• rikÄ• . gacch gabbhaseyyokkamanaá¹ƒ gaccheyya. __issariyakÄ• makÄ• rikÄ• hetu_ \Be 116/__ nÄ• ma micchÄ• diá¹-á¹-hiyÄ• karÄ«yatÄ«_ti ettha dukkarakÄ• rikÄ• nÄ• ma issariyakÄ• makÄ• ri micchÄ• diá¹-á¹-hiyÄ• karÄ«yatÄ«ti attho daá¹-á¹-habbo, issariyakÄ• makÄ• rikÄ• hetu nÄ• micchÄ• diá¹-á¹-hiyÄ• kariyamÄ• nÄ• natthÄ«ti vÄ• .

issariyakÄ• makÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. patirÅ«pakathÄ• vaá¹‡á¹‡anÄ•

915-916__._ mettÄ• dayo sandhÄ• ya ``mettÄ• dayo viya na rÄ• go rÄ• gapatirÅ«pako koci

gaá¹‡hÄ• ti, evaá¹ƒ dosepÄ«â€™â€™ ti vadanti.

patirÅ«pakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aparinipphannakathÄ• vaá¹‡á¹‡anÄ•

917-918__._ __na_ \Ne 126/ __aniccÄ• dibhÄ• va_nti ettha aniccÄ• diko bhÄ• vo etassÄ• t
rÅ«paá¹ƒ vuttaá¹ƒ. __ ``na kevalaÃ±hi paá¹-hamasaccameva dukkhaâ€™â€™ _nti vadante
parinipphannaâ€™â€™ _nti dukkhasaccaá¹ƒ sandhÄ• ya pucchÄ• katÄ• ti dassitaá¹ƒ hoti.
``cakkhÄ• yatanaá¹ƒ aparinipphannaâ€™â€™ ntiÄ• di na vattabbaá¹ƒ siyÄ• . na hi cakkhÄ•
lokuttarÄ• ni vÄ• . __ta_nti ``dukkhaÃ±Ã±eva parinipphannaá¹ƒ, na pana rÅ«paâ€™â€™ nt
dukkhattÄ• no vata re vattabbeti attho.

aparinipphannakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tevÄ«satimavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathÄ• vatthupakaraá¹‡a-mÅ«laá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

yamakapakaraá¹‡a-mÅ«laá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

kathÄ• vatthupakaraá¹‡ena \Be 117/ \Ne 127/ saá¹…khepeneva desitena dhammesu vipar
tesveva dhammesu dhammasaá¹…gahÄ• dÄ«su pakÄ• sitesu dhammapuggalokÄ• sÄ• din
sanniá¹-á¹-hÄ• nasaá¹ƒsayÄ• naá¹ƒ vasena nÄ• nappakÄ• rakaosallatthaá¹ƒ yamakapakara
samayadesadesakavaseneva dassetvÄ• saá¹ƒvaá¹‡á¹‡anÄ• kkamaÃ±cassa anuppattaá¹ƒ
vahitabboâ€™â€™ ti saá¹ƒvaá¹‡á¹‡anamassa paá¹-ijÄ• nanto Ä• ha __ ``saá¹…khepenevÄ

tattha __yamassa visayÄ• tÄ«to_ti jÄ• tiyÄ• sati maraá¹‡aá¹ƒ hotÄ«ti jÄ• ti, paÃ±ca vÄ• u
yamassa visayo, taá¹ƒ samudayappahÄ• nena atÄ«toti attho. yamassa vÄ• raÃ±Ã±o visaya
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ desaá¹ƒ vÄ• atÄ«to. ``chaccÄ• bhiá¹-hÄ• nÄ• ni abhabba
234) vuttÄ• naá¹ƒ channaá¹ƒ abhabbaá¹-á¹-hÄ• nÄ• naá¹ƒ desakoti __chaá¹-á¹-hÄ• nadesa
hutvÄ• Ä• vattÄ• nÄ«lÄ• amalÄ• ca tanuruhÄ• assÄ• ti __ayamÄ• vattanÄ«lÄ• malatanu

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. mÅ«layamakaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> __yamakÄ• naá¹ƒ vasena desitattÄ• _ti iminÄ• dasasu ekekassa yamakasamÅ«hassa pakaraá¹‡assa yamakÄ• naá¹ƒ vasena laddhavohÄ• rataá¹ƒ dasseti.

__kusalÄ• kusalamÅ«lasaá¹…khÄ• tÄ• naá¹ƒ_ \Be 118/ __dvinnaá¹ƒ atthÄ• naá¹ƒ vasena keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• â€™â€™ ti etasseva yamakabhÄ• vo Ä• Ã±Ä• tuá¹ƒ icchitÄ• naá¹ƒ dutiyapaá¹-hamapucchÄ• su vuttÄ• naá¹ƒ kusalakusalamÅ«lavise kusalamÅ«lakusalavisesehi vÄ• Ã±Ä• tuá¹ƒ icchitÄ• naá¹ƒ paá¹-hamadutiyapucchÄ• su sanniá¹-á¹-hÄ• napadasaá¹…gahitÄ• naá¹ƒ kusalakusalamÅ«lÄ• naá¹ƒ vasena atthayamak icchitÄ• naÃ±hi visesÄ• naá¹ƒ visesavantÄ• pekkhÄ• naá¹ƒ, taá¹ƒvisesavataá¹ƒ vÄ• dham ettha padhÄ• nabhÄ• voti ekekÄ• ya pucchÄ• ya ekeko eva attho saá¹…gahito hotÄ«ti. atth dhammavÄ• cako hetuphalÄ• divÄ• cako vÄ• , atha kho pÄ• á¸·iatthavÄ• cako. tenevÄ• ha _ntiÄ• di.

__tÄ«á¹‡ipi padÄ• ni ekato katvÄ• _ti idaá¹ƒ nÄ• mapadassa kusalÄ• dÄ«naá¹ƒ saá¹…gÄ• vuttaá¹ƒ, na niravasesasaá¹…gÄ• hakattaá¹ƒ. sabbakusalÄ• disaá¹…gaá¹‡hanatthameva c ``kusalattikamÄ• tikÄ• ya catÅ«su padesÅ«â€™â€™ _ti vuttaá¹ƒ.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<52> __aÃ±Ã±amaÃ±Ã±ayamake_ \Ne 129/ __ye keci kusalÄ• ti apucchitvÄ• _ti ettha yath kusalamÅ«lÄ• â€™â€™ ti apucchitvÄ• ``ye keci kusalÄ• â€™â€™ ti pucchÄ• katÄ• , evan kusalÄ• â€™â€™ ti pucchÄ• kÄ• tabbÄ• siyÄ• purimayamakavisiá¹-á¹-haá¹ƒ apubbaá¹ƒ g appavattattÄ• ti adhippÄ• yo. ``paá¹-ilomapucchÄ• nurÅ«pabhÄ• vatoâ€™â€™ ti keci. purim katÄ• ya tadanurÅ«pÄ• ya pacchimapucchÄ• ya bhavitabbaá¹ƒ anulome vigatasaá¹ƒsayass saá¹ƒsayuppattito. tena na ca pacchimapucchÄ• nurÅ«pÄ• ya purimapucchÄ• ya bhavitabb yutto. __iminÄ• pi byaÃ±janena tassevatthassa sambhavato_ti idamevaá¹ƒ na sakkÄ• vattu kusalabyaÃ±janattho eva kusalamÅ«lena ekamÅ«labyaÃ±janattho, teneva vissajjanampi as kusalabyaÃ±janena hi \Be 119/ pucchÄ• ya katÄ• ya ``avasesÄ• â€™â€™ ti imasmiá¹ƒ á¹-h dhammÄ• â€™â€™ ti vattabbaá¹ƒ hoti, itarathÄ• avasesÄ• kusalamÅ«lasahajÄ• tÄ• dhar samÄ• natthÄ• ni kusalakusalÄ• byÄ• katadÄ«panatoti. ayaá¹ƒ panettha adhippÄ• yo siyÄ• ti iminÄ• pi byaÃ±janena ``ye keci kusalamÅ«lena ekamÅ«lÄ• â€™â€™ ti vuttabyaÃ±janatt

dutiyayamake viya apucchitvÄ• ``ye keci kusalamÅ«lena ekamÅ«lÄ• â€™â€™ ti pucchÄ• viya kusalamÅ«lena ekamÅ«lehi aÃ±Ã±e kusalÄ• santi, kusalehi pana aÃ±Ã±epi te santÄ«

paá¹-ilomapucchÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ __ ``kusalamÅ«lena ekamÅ«lÄ• â€™â€™ ti hi puc yÄ• ni ekato uppajjantÄ«â€™â€™ ti heá¹-á¹-hÄ• vuttanayeneva vissajjanaá¹ƒ kÄ• tabbaá¹ tampi tathÄ• na sakkÄ• vattuá¹ƒ. ``ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• kusalamÅ«lena ekamÅ«lÄ• â€™â€™ ti ca pucchite ``Ä• mantÄ• â€™â€™ icceva vissajjane kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lesu kiÃ±ci ekamÅ«laá¹ƒ na hoti, yena anulomapucch bhaveyya. yattha tÄ«á¹‡i kusalamÅ«lÄ• ni uppajjanti, tattha tÄ• ni aÃ±Ã±amaÃ±Ã±amÅ«lÄ• dvinnaá¹ƒ dvinnaá¹ƒ ekekena aÃ±Ã±amaÃ±Ã±ekamÅ«lattÄ• . yattha pana dve uppajjanti, ta aÃ±Ã±amaÃ±Ã±amÅ«lÄ• neva, na ekamÅ«lÄ• nÄ«ti etassa gahaá¹‡assa nivÄ• raá¹‡atthaá uppajjantÄ«â€™â€™ tiÄ• dinÄ• vissajjanaá¹ƒ kÄ• tabbanti ce? na, ``Ä• mantÄ• â€™â€™ t taá¹ƒgahaá¹‡anivÄ• raá¹‡ato anulomapucchÄ• vissajjanena ca ekato uppajjamÄ• nÄ• naá¹ 130/ mÅ«lÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±ekamÅ«labhÄ• vassa nicchitattÄ• . aÃ±Ã±amaÃ±Ã±am ekamÅ«lavacanena pucchÄ«yati, na aÃ±Ã±amaÃ±Ã±asamÄ• namÅ«latÄ• , atthi ca dvinna tesu hi ekekaá¹ƒ itarena mÅ«lena taá¹ƒmÅ«lehi aÃ±Ã±ehi samÄ• namÅ«lanti.

aÃ±Ã±amaÃ±Ã±amÅ«latte pana nicchite ekamÅ«lattasaá¹ƒsayÄ• bhÄ• vato ``sabbe te dha ekamÅ«lÄ• â€™â€™ ti pucchÄ• na katÄ• ti daá¹-á¹-habbÄ• . ``aÃ±Ã±amaÃ±Ã±assa mÅ«l aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , samÄ• natthena ekaá¹ƒ mÅ«laá¹ƒ etesanti ekamÅ«lÄ• â€™â€™ mÅ«layuttatameva vadati, teneva ca ubhayatthÄ• pi ``kusalamÅ«lenÄ• â€™â€™ ti vuttaá¹ƒ mÅ«layogasÄ• maÃ±Ã±e ekamÅ«latte nicchite tabbiseso aÃ±Ã±amaÃ±Ã±amÅ«labhÄ• vo n pavattÄ• , mÅ«layogavisese pana aÃ±Ã±amaÃ±Ã±amÅ«latte nicchite na vinÄ• ekamÅ«latt aÃ±Ã±amaÃ±Ã±amÅ«lattaá¹ƒ atthÄ«ti mÅ«layogasÄ• maÃ±Ã±aá¹ƒ ekamÅ«lattaá¹ƒ nicchit ``ekamÅ«lÄ• â€™â€™ ti pucchaá¹ƒ akatvÄ• yathÄ• kusalamÅ«lavacanaá¹ƒ ekamÅ«lavac na hotÄ«ti kusalabhÄ• ve saá¹ƒsayasabbhÄ• vÄ• paá¹-hamadutiyayamakesu ``sabbe te dh paá¹-ilomapucchÄ• katÄ• , evaá¹ƒ aÃ±Ã±amaÃ±Ã±amÅ«lavacanaá¹ƒ kusalabhÄ• vadÄ«pa saá¹ƒsayasabbhÄ• vÄ• kusalÄ• dhikÄ• rassa ca anuvattamÄ• nattÄ• ``sabbe te dhammÄ• paá¹-ilomapucchÄ• katÄ• ti.

53-61__._ mÅ«lanaye vutte eva atthe kusalamÅ«labhÄ• vena mÅ«lassa visesanena samÄ• ca mÅ«lena mÅ«layogadÄ«panena cÄ• ti iminÄ• pariyÄ• yantarena pakÄ• setuá¹ƒ mÅ«lam aÃ±Ã±apadatthasamÄ• santena ka-kÄ• rena tÄ«supi yamakesu mÅ«layogameva dÄ«petuá mÅ«lamÅ«lakanayavacanapariyÄ• yo vuttappakÄ• rova.

74-85__._ __abbohÄ• rikaá¹ƒ katvÄ• _ti na ekamÅ«labhÄ• vaá¹ƒ labhamÄ• nehi ekato labb sahetukavohÄ• rarahitaá¹ƒ katvÄ• . na vÄ• sahetukaduke viya ettha hetupaccayayogÄ• yo kataá¹ƒ, atha kho sahetukavohÄ• rameva labhati, na ahetukavohÄ• ranti abbohÄ• rikaá¹ƒ k

labbhamÄ• nakavasenÄ• _ti ahetukacittuppÄ• danibbÄ• nehi hetupaccayarahitehi saha labl
attho.

86-97__._ yassaá¹ƒ pÄ• á¸·iyaá¹ƒ ``ahetukaá¹ƒ nÄ• mamÅ«lena na ekamÅ«laá¹ƒ, sahetuka
ekamÅ«laâ€™â€™ nti (Yam I mÅ«layamaka.87) \Ne 131/ pÄ• á¹-ho Ä• gato, tattha ``ye kec
nÄ• mÄ• naá¹ƒ niddhÄ• ritattÄ• ``ahetukaá¹ƒ sahetukaâ€™â€™ nti ca vutte ``nÄ• maâ€™â
viÃ±Ã±Ä• yamÄ• namevÄ• ti na vuttanti veditabbaá¹ƒ. yattha pana ``ahetukaá¹ƒ nÄ• maá¹ƒ
nti (Yam I mÅ«layamaka.87) ca pÄ• á¹-ho, tattha supÄ• kaá¹-abhÄ• vatthaá¹ƒ ``nÄ• maâ€™

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«layamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. khandhayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

2-3__._ khandhayamake \Be 121/ chasu kÄ• labhedesu puggalaokÄ• sapuggalokÄ• savase
uppÄ• danirodhÄ• tesaá¹ƒ pariÃ±Ã±Ä• ca vattabbÄ• . te pana khandhÄ• ``rÅ«pakkhandho
padehi vuccanti, tesaá¹ƒ dasa avayavapadÄ• ni. tattha yo rÅ«pÄ• diavayavapadÄ• bhihito c
samudÄ• yapadassa attho. yo ca samudÄ• yapadena vutto, so eva avayavapadassÄ• ti eta
rÅ«pÄ• diavayavapadehi vutto ekadeso sakalo vÄ• samudÄ• yapadÄ• naá¹ƒ attho, samudÄ
rÅ«pÄ• diavayavapadÄ• naá¹ƒ atthoti imamatthaá¹ƒ dassetuá¹ƒ ``rÅ«paá¹ƒ rÅ«pakkhandho
ntiÄ• dinÄ• __padasodhanavÄ• ro_ vutto.

puna ``rÅ«pakkhandhoâ€™â€™ tiÄ• dÄ«naá¹ƒ samÄ• sapadÄ• naá¹ƒ uttarapadatthappad
khandhapadassa vedanÄ• diupapadatthassa ca sambhavato yathÄ• ``rÅ«pakkhandhoâ€™
rÅ«pÄ• vayavapadena vuttassa rÅ«pakkhandhabhÄ• vo hoti rÅ«pasaddassa khandhasadda
samÄ• nÄ• dhikaraá¹‡abhÄ• vatoti, evaá¹ƒ tattha padhÄ• nabhÅ«tena khandhÄ• vayavapa
vedanÄ• kkhandhÄ• dibhÄ• vo hoti khandhapadena vedanÄ• dipadÄ• naá¹ƒ samÄ• nÄ• dh
saá¹ƒsayaá¹-á¹-hÄ• ne khandhÄ• vayavapadena vutto dhammo koci kenaci samudÄ• yapad
sabbenÄ• ti imamatthaá¹ƒ dassetuá¹ƒ ``rÅ«paá¹ƒ rÅ«pakkhandho, khandhÄ• vedanÄ• kkha
__padasodhanamÅ«lacakkavÄ• ro_ vutto. evaÃ±ca dassentena rÅ«pÄ• disaddassa visesan
visesitabbabhÄ• vo, visesanavisesitabbÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• vo ca dassito

tenettha saá¹ƒsayo hoti --- kiá¹ƒ khandhato aÃ±Ã±ampi rÅ«paá¹ƒ atthi, yato vinivattaá¹ƒ rÅ

khandhavisesanaá¹ƒ hoti, sabbeva khandhÄ• kiá¹ƒ khandhavisesanabhÅ«tena rÅ«pena vis
taá¹ƒ khandhavisesanabhÅ«taá¹ƒ rÅ«panti? bhÅ«tupÄ• dÄ• yarÅ«paá¹ƒ tasseva gahitattÄ•
rÅ«pakkhandhoâ€™â€™ ti padaá¹ƒ uddharitvÄ• vissajjanaá¹ƒ katanti. evaá¹ƒ etasmiá¹ƒ sa
khandhato aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ atthi, teneva cetena rÅ«pasaddena vuccamÄ• naá¹ƒ suddh
na \Be 122/ ca sabbe khandhÄ• khandhavisesanabhÅ«tena rÅ«pena visesitabbÄ• , teneva
vedanÄ• kkhandhÄ• dÄ«supÄ«ti imamatthaá¹ƒ dassetuá¹ƒ ``rÅ«paá¹ƒ khandho, khandhÄ•
__suddhakhandhavÄ• ro_ vutto.

tato ``rÅ«paá¹ƒ khandhoâ€™â€™ ti etasmiá¹ƒ anuÃ±Ã±Ä• yamÄ• ne ``na kevalaá¹ƒ ayaá¹ƒ
rÅ«pavisesanova, atha kho vedanÄ• divisesano cÄ• â€™â€™ ti rÅ«passa khandhabhÄ• va
khandhÄ• naá¹ƒ rÅ«pavisesanayoge ca saá¹ƒsayo hoti. tattha na sabbe khandhÄ• vedanÄ
keci kenaci visesanena yuÃ±jantÄ«ti dassetuá¹ƒ __suddhakhandhamÅ«lacakkavÄ• ro_ vutt
uppÄ• dÄ• dayo vattabbÄ• , tesaá¹ƒ khandhÄ• naá¹ƒ paá¹‡á¹‡attisodhanavasena tannicch
__paá¹‡á¹‡attivÄ• ro_ vuttoti veditabbo.

__cattÄ• ri cattÄ• ri cakkÄ• ni bandhitvÄ• _ti ettha cakkÄ• vayavabhÄ• vato cakkÄ• nÄ«ti ya
ekekakhandhamÅ«lÄ• ni cattÄ• ri cattÄ• ri yamakÄ• ni bandhitvÄ• ti. iminÄ• hi ettha atthen
cattÄ• ri yamakÄ• ni yathÄ• ekekakhandhamÅ«lakÄ• ni honti, evaá¹ƒ bandhitvÄ• ti vÄ• att
``rÅ«paá¹ƒ rÅ«pakkhandhoâ€™â€™ ti evamÄ• dikaá¹ƒ mÅ«lapadaá¹ƒ nÄ• bhiá¹ƒ katvÄ• `
nemiá¹ƒ, ``vedanÄ• kkhandhoâ€™â€™ tiÄ• dÄ«ni are katvÄ• cakkabhÄ• vo vuttoti veditab
sambajjhanato. vedanÄ• kkhandhamÅ«lakÄ• dÄ«supi hi heá¹-á¹-himaá¹ƒ sodhetvÄ• va pÄ•
maá¹‡á¸• alasambandhenÄ• ti. __teneva ca kÄ• raá¹‡enÄ• _ti suddhakhandhalÄ• bhamatta
rÅ«pÄ• dimhi suddharÅ«pÄ• dimattatÄ• ya \Ne 133/ aá¹-á¹-hatvÄ• khandhavisesanabhÄ• v
rÅ«pÄ• diatthaá¹ƒ dassetuá¹ƒ khandhasaddena saha yojetvÄ• ``khandhÄ• rÅ«pakkhandho
padaá¹ƒ uddharitvÄ• atthassa vibhattattÄ• ti attho.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<26> __piyarÅ«paá¹ƒ sÄ• tarÅ«pa_nti ``cakkhuá¹ƒ loke piyarÅ«paá¹ƒ ... pe ... rÅ«pÄ• loke
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... cakkhusamphasso ... pe ... cakkhusamphassajÄ• vedanÄ
rÅ«pasaÃ±Ã±Ä• ... pe ... rÅ«pasaÃ±cetanÄ• ... pe ... rÅ«pataá¹‡hÄ• ... pe ... rÅ«pavitakk
rÅ«pavicÄ• roâ€™â€™ ti (DN II 400; MN I 133; Vibh 203) evaá¹ƒ vuttaá¹ƒ taá¹‡hÄ• vatthub
tebhÅ«makaá¹ƒ veditabbaá¹ƒ, tasmÄ• yaá¹ƒ paÃ±cakkhandhasamudÄ• yabhÅ«taá¹ƒ piyar
ekadesena rÅ«pakkhandho hotÄ«ti Ä• ha ``piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ na rÅ«p
piyasabhÄ• vatÄ• ya vÄ• rÅ«pakkhandho piyarÅ«pe pavisati, na ruppanasabhÄ• venÄ• ti `
rÅ«paá¹ƒ na rÅ«pakkhandhoâ€™â€™ ti vuttaá¹ƒ. __saÃ±Ã±Ä• yamake tÄ• va diá¹-á¹-hisaÃ

vacanaseso. tattha diá¹-á¹-hi eva saÃ±Ã±Ä• diá¹-á¹-hisaÃ±Ã±Ä• . ``sayaá¹ƒ samÄ• dÄ• ya
uccÄ• vacaá¹ƒ gacchati saÃ±Ã±asattoâ€™â€™ ti (Sn 798), ``saÃ±Ã±Ä• virattassa na santi
ca evamÄ• dÄ«su hi diá¹-á¹-hi ca ``saÃ±Ã±Ä• â€™â€™ ti vuttÄ• ti.

<28> ``na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• â€™â€™ ti evaá¹ƒ khandhasadd
vedanÄ• kkhandhasaddappavattiyÄ• ca abhÄ• voti paá¹‡á¹‡attisodhanamattameva karotÄ
aÃ±Ã±adhammasabbhÄ• vo evettha pamÄ• á¹‡aá¹ƒ. evaÃ±ca katvÄ• ``nÄ• yatanÄ• na sc
tiÄ• diá¹ƒ vakkhatÄ«ti.

<39> __rÅ«pato aÃ±Ã±e vedanÄ• dayo_ti ettha lokuttarÄ• vedanÄ• dayo daá¹-á¹-habbÄ•
sÄ• tarÅ«pÄ• ca na honti taá¹‡hÄ• ya anÄ• rammaá¹‡attÄ• ti rÅ«pato aÃ±Ã±e hontÄ«ti. __
134/ __á¹-hapetvÄ• avasesÄ• _ti idampi etehi saddhiá¹ƒ na-saddÄ• naá¹ƒ appavattimattam
daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• ``cakkhuÃ±ca Ä• yatane ca á¹-hapetvÄ• avasesÄ• na
Ä• yatanÄ• â€™â€™ tiÄ• diá¹ƒ (Yam I Ä• yatanayamaka.15) vakkhati. na hi tattha avasesa
kaÃ±ci atthi. yadi siyÄ• , dhammÄ• yatanaá¹ƒ siyÄ• . vakkhati hi ``dhammo Ä• yatananti? Ä
Ä• yatanayamaka.16). taá¹‡hÄ• vatthu ca na taá¹ƒ siyÄ• . yadi siyÄ• , piyarÅ«pasÄ• tarÅ«p
``rÅ«paá¹ƒ khandhoti? Ä• mantÄ• â€™â€™ ti (Yam I khandhayamaka.40) vacanato khandh
pana avijjamÄ• nepi vijjamÄ• naá¹ƒ upÄ• dÄ• ya itthipurisÄ• diggahaá¹‡asabbhÄ• vaá¹ƒ sa
paÃ±Ã±attiyÄ• gahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

50-205__._ pavattivÄ• re \Be 124/ vedanÄ• kkhandhÄ• dimÅ«lakÄ• ni pacchimeneva saha
yamakÄ• ni vuttÄ• ni, na purimena. kasmÄ• ? amissakakÄ• labhedesu vÄ• resu atthavisesÄ
pacchimena yojitayamakameva pacchimassa purimena yojanÄ• ya pucchÄ• naá¹ƒ uppaá¹-i
pana na koci visesoti. pucchÄ• vissajjanesupi viseso natthi, tena tathÄ• yojanÄ• na katÄ• t
panettha cha eva vuttÄ• . atÄ«tena paccuppanno, anÄ• gatena paccuppanno, anÄ• gatenÄ
yathÄ• dassitÄ• missakakÄ• labhedÄ• eva tayo, na visuá¹ƒ vijjantÄ«ti na gahitÄ• . tattha ta
paá¹-ilomapucchÄ• hi atÄ«tena paccuppannÄ• dayo kÄ• labhedÄ• dassitÄ• , teneva ca nay
uppajjittha, tassa vedanÄ• kkhandho uppajjatÄ«â€™â€™ tiÄ• di sakkÄ• yojetuá¹ƒ. teneva
na pacchimapacchimassa khandhassa purimapurimena yojanaá¹ƒ katvÄ• yamakÄ• ni vuttÄ
gahitaniyÄ• mena sukhaggahaá¹‡atthampi pacchimapacchimeneva yojetvÄ• vuttÄ• nÄ«ti.

__iminÄ• yeva_ \Ne 135/ __ca lakkhaá¹‡enÄ• _tiÄ• dinÄ• yena kÄ• raá¹‡ena ``purepaÃ±h
``pacchÄ• paÃ±hoâ€™â€™ ti ca nÄ• maá¹ƒ vuttaá¹ƒ, taá¹ƒ dasseti. yassa hi sarÅ«padassa
paripÅ«retvÄ• vissajjetabbatthasaá¹…gaá¹‡hanato paripuá¹‡á¹‡apaÃ±ho nÄ• ma. taá¹ƒvis

purimakoá¹-á¹-hÄ• sena sadisatthatÄ• ya purepaÃ±ho, pacchimakoá¹-á¹-hÄ• sasadisatthatÄ
ti ca nÄ• maá¹ƒ vuttaá¹ƒ. sadisatthatÄ• ca sanniá¹-á¹-hÄ• nasaá¹ƒsayapadavisesaá¹ƒ avic
saá¹…gahitassa khandhassa uppÄ• danirodhalÄ• bhasÄ• maÃ±Ã±amattena purepaÃ±he d
sanniá¹-á¹-hÄ• napadasaá¹…gahitassa vÄ• khandhassa anuÃ±Ã±Ä• tavasena purepaÃ±h

sanniá¹-á¹-hÄ• natthasseva paá¹-ikkhipanaá¹ƒ paá¹-ikkhepo, saá¹ƒsayatthanivÄ• raá¹‡aá¹ƒ
paá¹-ikkhepapaá¹-isedhÄ• naá¹ƒ viseso. __pÄ• á¸·ipadameva hutvÄ• _ti pucchÄ• pÄ• á¸·iy
yaá¹ƒ padaá¹ƒ vuttaá¹ƒ, na-kÄ• ravirahitaá¹ƒ tadeva padaá¹ƒ hutvÄ• ti attho. tattha uppattin
paá¹-isedhanatthaá¹ƒ pÄ• á¸·igatiyÄ• vissajjanaá¹ƒ uppattinirodhÄ• nameva paá¹-isedhana
vissajjanaá¹ƒ katanti veditabbaá¹ƒ.

catunnaá¹ƒ \Be 125/ paÃ±hÄ• naá¹ƒ paÃ±cannaÃ±ca vissajjanÄ• naá¹ƒ sattavÄ«satiyÄ• á
tadekadesapakkhepavasena vuttoti veditabbo. paripuá¹‡á¹‡apaÃ±ho eva hi sarÅ«padassan
sattavÄ«satiyÄ• á¹-hÄ• nesu pakkhipitabbanti.

__kiá¹ƒ nu sakkÄ• ito para_nti ito pÄ• á¸·ivavatthÄ• nadassanÄ• dito aÃ±Ã±o kiá¹ƒ nu sak
sakkuá¹‡eyyassa abhÄ• vaá¹ƒ dasseti.

``suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjittha vedanÄ• kkhandho
etena suddhÄ• vÄ• sabhÅ«mÄ«su ekabhÅ«miyampi dutiyÄ• upapatti natthÄ«ti Ã±Ä• pitaá¹
hi yÄ• va cuti, tÄ• va pavattakammajasantÄ• naá¹ƒ ekattena gahetvÄ• tassa uppÄ• daniro
pavattÄ• . tasmiÃ±hi abbocchinne kusalÄ• dÄ«naÃ±ca pavatti hoti, vocchinne ca appavattÄ
uppÄ• danirodhÄ• dassitÄ• , tasmÄ• tassa ekasattassa paá¹-isandhiuppÄ• dato yÄ• va cu
natthi, na ca tato pubbe tattha paá¹-isandhivasena kammajasantÄ• naá¹ƒ uppannapubbanti
``nuppajjitthÄ• â€™â€™ ti vuttaá¹ƒ. kasmÄ• pana etÄ• ya pÄ• á¸·iyÄ• \Ne 136/ sakalepi s
paá¹-isandhi natthÄ«ti na viÃ±Ã±Ä• yatÄ«ti? uddhaá¹ƒsotapÄ• á¸·isabbhÄ• vÄ• . dvepi hi p
saá¹ƒsandetabbÄ• ti.

``asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjissatÄ«â€™â€™ ti ettha ``ya
uppajjissatÄ«â€™â€™ ti etena sanniá¹-á¹-hÄ• nena visesitÄ• asaÃ±Ã±asattÄ• pi santÄ«ti t
``asaÃ±Ã±asattÄ• naâ€™â€™ nti vuttaá¹ƒ. tena ye sanniá¹-á¹-hÄ• nena vajjitÄ• , te tato pa
parinibbÄ• yissanti, na tesaá¹ƒ puna asaÃ±Ã±e upapattippasaá¹…go atthÄ«ti te sandhÄ• y
``pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjissati vedanÄ• kkhandh
ti (Yam I khandhayamaka.65). ettha kiá¹ƒ paÃ±cavokÄ• rÄ• dibhÄ• vo viya pacchimabhavo
tesamanuppatti bhavissatÄ«ti? natthi paÃ±cavokÄ• rÄ• dibhavesveva yattha vÄ• tattha vÄ
pacchimabhavikÄ• naá¹ƒ ``yassa yattha rÅ«pakkhandho nuppajjissatÄ«â€™â€™ ti etena s
saá¹…gahitattÄ• . tesaá¹ƒ tattha itarÄ• nuppattibhÄ• vaÃ±ca anujÄ• nanto ``vedanÄ• kkhan
ti Ä• hÄ• ti.

``suddhÄ• vÄ• se \Be 126/ parinibbantÄ• naâ€™â€™ nti idaá¹ƒ sappaá¹-isandhikÄ• naá¹ƒ
suddhÄ• vÄ• sÄ• naá¹ƒ taá¹ƒtaá¹ƒbhÅ«miyaá¹ƒ khandhaparinibbÄ• navasena vuttanti vedit
tattha vedanÄ• kkhandho nuppajjitthÄ• ti. yathÄ• pana ``nirujjhissatÄ«â€™â€™ ti vacanaá¹
uppÄ• dakkhaá¹‡asamaá¹…gimhi pavattati, na evaá¹ƒ ``uppajjitthÄ• â€™â€™ ti vacanaá¹ƒ
kho uppajjitvÄ• vigate atÄ«te eva, tasmÄ• ``parinibbantÄ• naá¹ƒ nuppajjitthÄ• â€™â€™ ti
uppannasantÄ• nassa avigatattÄ• . anantÄ• lokadhÄ• tuyoti okÄ• sassa apariccchinnattÄ•
vuccamÄ• nÄ• naá¹ƒ uppÄ• danirodhÄ• nampi paricchedÄ• bhÄ• vato saá¹ƒkiá¹‡á¹‡atÄ• h
uppajjati, tattha saÃ±Ã±Ä• kkhandho nirujjhatÄ«ti? Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

206-208__._ __puggalokÄ• savÄ• ro_ \Ne 137/ __labbhamÄ• nopÄ«_ti kasmÄ• vuttaá¹ƒ, n
tassapi alÄ• bhena bhavitabbanti? na, tattha puggalasseva pariÃ±Ã±Ä• vacanato. puggalok
puggalasseva pariÃ±Ã±Ä• vuccati, na okÄ• sassa. okÄ• savÄ• ropi ca yadi vucceyya, ``yat
parijÄ• nÄ• tÄ«â€™â€™ ti okÄ• se puggalasseva parijÄ• nanavasena vucceyya, tasmÄ• p
labbhamÄ• natÄ• vuttÄ• , na okÄ• savÄ• rassÄ• ti. tenÄ• ha --- ``Ä• mantÄ• ... pe ... siyÄ•

__tenevÄ• _ti pavatte cittakkhaá¹‡avasena tiá¹‡á¹‡aá¹ƒ addhÄ• naá¹ƒ lÄ• bhato eva, aÃ±Ã
cutipaá¹-isandhikkhaá¹‡e rÅ«pakkhandhaparijÄ• nanassa abhÄ• vÄ• ``yo rÅ«pakkhandhaá
vedanÄ• kkhandhaá¹ƒ parijÄ• nÄ• tÄ«â€™â€™ ti ettha ``natthÄ«â€™â€™ ti vissajjanena b
``Ä• mantÄ• â€™â€™ ti ca katanti. sanniá¹-á¹-hÄ• nasaá¹ƒsayapadasaá¹…gahitÄ• naá¹ƒ p
cittakkhaá¹‡e eva lÄ• bhaá¹ƒ dassento __ ``lokuttaramaggakkhaá¹‡asmiÃ±hÄ«â€™â€™ _ti
parijÄ• nÄ• tÄ«ti paÃ±he puthujjanaá¹ƒ sandhÄ• ya Ä• mantÄ• ti vutta_nti idaá¹ƒ puthujjana
pariÃ±Ã±Ä• kiccassa abhÄ• vato vuttaá¹ƒ. ``arahÄ• rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti no
parijÄ• nittha, aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
parijÄ• nanti \Be 127/ vedanÄ• kkhandhaÃ±ca na parijÄ• nitthÄ• â€™â€™ ti pana vacanena
á¹-hapetvÄ• aÃ±Ã±o koci parijÄ• nÄ• tÄ«â€™â€™ ti vattabbo natthÄ«ti dassitaá¹ƒ hoti, ten
sandhÄ• ya ``Ä• mantÄ• â€™â€™ ti vuttanti viÃ±Ã±Ä• yatÄ«ti.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• yatanayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-9__._ Ä• yatanayamakÄ• dÄ«su \Ne 138/ ca paá¹‡á¹‡attivÄ• re padasodhanavÄ• rÄ• dÄ«
khandhayamake vuttanayeneva veditabbaá¹ƒ. __ ``ekÄ• dasa ekÄ• dasa katvÄ• tettiá¹ƒsas
_tiÄ• dinÄ• kesuci potthakesu gaá¹‡anÄ• likhitÄ• , sÄ• tathÄ• na hoti. __ ``dvattiá¹ƒsasat
aÃ±Ã±attha likhitÄ• .

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

10-17__._ __vÄ• yanaá¹-á¹-henÄ• _ti pasÄ• raá¹‡aá¹-á¹-hena, pÄ• kaá¹-abhÄ• vaá¹-á¹-hen
ti ca vuccamÄ• naá¹ƒ sabbaá¹ƒ sasabhÄ• vaá¹ƒ Ä• yatanamevÄ• ti ``kÄ• yo Ä• yatanaâ€™
nti ca ettha ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. kÄ• yavacanena pana dhammavacanena ca a
sasabhÄ• vaá¹ƒ natthÄ«ti ``na kÄ• yo nÄ• yatanaá¹ƒ, na dhammo nÄ• yatanaâ€™â€™ nti e
vuttaá¹ƒ.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ro

1. uppÄ• davÄ• ravaá¹‡á¹‡anÄ•

18-21__._ pavattivÄ• re \Be 128/ __cakkhÄ• yatanamÅ«lakÄ• ni ekÄ• dasÄ• _ti paá¹-isandh
upÄ• dinnapavattassa \Ne 139/ uppÄ• danirodhavacane etasmiá¹ƒ alabbhamÄ• navissajjan
yamakaá¹ƒ pucchÄ• mattalÄ• bhena saá¹…gaá¹‡hitvÄ• vadatÄ«ti daá¹-á¹-habbaá¹ƒ. __cha
ettha cakkhusotaghÄ• najivhÄ• kÄ• yarÅ«pÄ• yatanamÅ«lakesu ekekaá¹ƒ saddÄ• yatanam
yamakÄ• ni vissajjanavasena hÄ• petabbÄ• ni. vakkhati hi ``saddÄ• yatanassa paá¹-isandh
saddhiá¹ƒ yamakassa vissajjanameva natthÄ«â€™â€™ ti (Yam-a Ä• yatanayamaka 18-21)

__dutiyaá¹ƒ kiÃ±cÄ• pi paá¹-hamena sadisavissajjana_ntiÄ• di puggalavÄ• rameva sandhÄ
daá¹-á¹-habbaá¹ƒ. okÄ• savÄ• re pana asadisavissajjanattÄ• vuttaá¹ƒ, na taá¹ƒ sabbattha s
Ã±Ä• petuá¹ƒ puggalavÄ• repi vissajjitanti. __gandharasaphoá¹-á¹-habbÄ• yatanehi saddhiá
sadisavissajjanÄ• nÄ«_ti rÅ«pÄ• vacarasatte sandhÄ• ya ``sacakkhukÄ• naá¹ƒ agandhakÄ•
vissajjitabbattÄ• vuttaá¹ƒ. tesaÃ±hi virattakÄ• makammanibbattassa paá¹-isandhibÄ«jassa
ghÄ• nÄ• dÄ«ni gandhÄ• dayo ca na santÄ«ti. __ghÄ• nÄ• yatanayamakena sadisavissajja

cakkhÄ• yatanamÅ«lakesu ghÄ• nÄ• yatanayamakena saddhiá¹ƒ sadisavissajjanattÄ• ti att
``sacakkhukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naâ€™â€™ ntiÄ• dinÄ• vissajjanaá
ghÄ• nÄ• yatanamÅ«lakesu ``yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati, tassa jivhÄ• yatanaá¹ƒ u
ti vissajjanena bhavitabbanti natthi sadisavissajjanatÄ• ti? saccaá¹ƒ, yathÄ• pana tattha gh
jivhÄ• kÄ• yÄ• yatanayamakÄ• ni sadisavissajjanÄ• ni, evamidhÄ• pi jivhÄ• kaÄ• yÄ• yatan
tasmÄ• tattha tattheva sadisavissajjanatÄ• pÄ• á¸·iyaá¹ƒ anÄ• ruá¸·hatÄ• ya kÄ• raá¹‡anti
gahitaá¹ƒ cakkhÄ• yatanamÅ«lakÄ• naá¹ƒ sadisavissajjanakÄ• naá¹ƒ sadisavissajjanaá¹ƒ n
kÄ• raá¹‡anti dassento __ ``ghÄ• nÄ• yatanayamakena sadisavissajjanattÄ• â€™â€™ _ti Ä
cettha ghÄ• nÄ• yatanamÅ«lakesu yebhuyyatÄ• ya daá¹-á¹-habbÄ• . tesu hi jivhÄ• kÄ• yÄ•
pucchÄ• naá¹ƒ ``Ä• mantÄ• â€™â€™ ti vissajjanena bhavitabbaá¹ƒ \Be 129/, pacchimapuc
aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naâ€™â€™ ntiÄ• dinÄ• ti.

atha vÄ• yathÄ• vedanÄ• kkhandhÄ• dimÅ«lakÄ• naá¹ƒ saÃ±Ã±Ä• kkhandhÄ• diyamakÄ
``Ä• mantÄ• â€™â€™ ti paá¹-ivacanavissajjanena yathÄ• vuttavacanassa vissajjanabhÄ• v
apubbassa vattabbassa abhÄ• vÄ• vissajjanaá¹ƒ na kataá¹ƒ, evamidhÄ• pi ghÄ• nÄ• yatan
jivhÄ• yatanayamakaá¹ƒ \Ne 140/ apubbassa vattabbassa abhÄ• vÄ• pÄ• á¸·iá¹ƒ anÄ• ruá
kÄ• yÄ• yatanayamakaá¹ƒ pana dutiyapucchÄ• ya vasena vissajjitabbaá¹ƒ siyÄ• , sÄ• ca c
ghÄ• nÄ• yatanayamakena sadisavissajjanÄ• , tasmÄ• yassÄ• pucchÄ• ya vissajjanÄ• kÄ
ghÄ• nÄ• yatanayamakena sadisavissajjanattÄ• taá¹ƒsesÄ• ni pÄ• á¸·iá¹ƒ anÄ• ruá¸·hÄ• n
daá¹-á¹-habbo. __tathÄ• _ti idaá¹ƒ pÄ• á¸·ianÄ• ruá¸·hatÄ• sÄ• maÃ±Ã±eneva vuttaá¹ƒ, na
ghÄ• najivhÄ• kÄ• yÄ• yatanÄ• naá¹ƒ pana agabbhaseyyakesu pavattamÄ• nÄ• naá¹ƒ gab
Ä• yatanapÄ• ripÅ«rikÄ• le sahacÄ• ritÄ• ya avisesattÄ• ca appavisesattÄ• ca ekasmiá¹ƒ
vissajjite itarÄ• ni dve, ghÄ• nÄ• yatanamÅ«lakesu ca vissajjitesu itaradvayamÅ«lakÄ• ni na
veditabbÄ• ni. __rÅ«pÄ• yatanamanÄ• yatanehi saddhi_nti ``yassa rÅ«pÄ• yatanaá¹ƒ uppa
uppajjatÄ«â€™â€™ ti etissÄ• pucchÄ• ya vuttehi rÅ«pÄ• yatanamanÄ• yatanehi saddhinti
rÅ«pÄ• yatanamÅ«lakesu hi manÄ• yatanayamake Ä• dipucchÄ• ya gandharasaphoá¹-á¹-h
sadisavissajjanatÄ• yamakÄ• naá¹ƒ avissajjane kÄ• raá¹‡abhÄ• vena vuttÄ• . dutiyapucch
paá¹-ivacanavissajjanena bhavitabbanti pubbe vuttanayena vissajjanaá¹ƒ na kÄ• tabbaá¹ƒ,
kÄ• tabbanti.

__heá¹-á¹-himehi sadisavissajjanattÄ• _ti ettha gandhÄ• yatanamÅ«lakÄ• naá¹ƒ rasaphoá¹
rasÄ• yatanamÅ«lakassa ca phoá¹-á¹-habbayamakassa paá¹-ivacanavissajjaneneva bhavita
vissajjanaá¹ƒ na kÄ• tabbanti yesaá¹ƒ kÄ• tabbaá¹ƒ, tesaá¹ƒ gandharasaphoá¹-á¹-habbamÅ
manÄ• yatanadhammÄ• yatanayamakÄ• naá¹ƒ cakkhÄ• dipaÃ±cÄ• yatanamÅ«lakehi manÄ
sadisavissajjanattÄ• ti attho. cakkhÄ• yatanÄ• dimÅ«lakÄ• ni saddÄ• yatanayamakÄ• ni sad
avissajjaneneva alabbhamÄ• navissajjanatÄ• dassanena \Be 130/ vissajjitÄ• ni nÄ• ma hon
``chasaá¹-á¹-hi yamakÄ• ni vissajjitÄ• ni nÄ• ma hontÄ«â€™â€™ _ti.

__jaccandhampi jaccabadhirampÄ«_ti ettha ca jaccabadhiraggahaá¹‡ena jaccandhabadhir
__saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• nanti paripuá¹‡á¹‡Ä• yatanameva opapÄ• tikaá¹ƒ san
__eva_-saddaá¹ƒ __vutta_nti-etassa parato yojetvÄ• yathÄ• ``saghÄ• nakÄ• naá¹ƒ acakkh
aparipuá¹‡á¹‡Ä• yatanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na evaá¹ƒ ``saghÄ• nakÄ• naá¹ƒ sacakkh
etaá¹ƒ pana paripuá¹‡á¹‡Ä• yatanaá¹ƒ \Ne 141/ sandhÄ• ya vuttamevÄ• ti attho daá¹-á¹-hal
sandhÄ• ya vuttatÄ• na vÄ• ritÄ• hotÄ«ti.

22-254__._ __yattha cakkhÄ• yatananti rÅ«pÄ«brahmalokaá¹ƒ pucchatÄ«_ti niyamato tatth
sahuppattimattaá¹ƒ passanto vadati, okÄ• savÄ• re pana tasmiá¹ƒ puggalassa anÄ• maá¹-á
kÄ• madhÄ• tuyaá¹ƒ rÅ«padhÄ• tuyaÃ±ca cakkhÄ• yatanaá¹ƒ uppajjati, tattha sotÄ• yatana
``Ä• mantÄ• â€™â€™ ti (Yam I Ä• yatanayamaka.22) vuttaá¹ƒ.

``yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjissati, tassa cakkhÄ• yatanaá¹ƒ uppajjissatÄ«ti?
kasmÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ, nanu yo gabbhaseyyakabhÄ• vaá¹ƒ gantvÄ• parinibbÄ• yissa
paá¹-isandhiyaá¹ƒ uppajjissati, na pana cakkhÄ• yatananti? yassa rÅ«pÄ• yatanaá¹ƒ uppajji
tadavatthassa puggalassa rÅ«pÄ• yatanuppÄ• dato uddhaá¹ƒ cakkhÄ• yatanasantÄ• nuppÄ
bhavissantassa paá¹-iÃ±Ã±Ä• tabbattÄ• . atha kasmÄ• ``yassa vÄ• pana rÅ«pÄ• yatanaá¹
cakkhÄ• yatanaá¹ƒ nuppajjissatÄ«ti? Ä• mantÄ• â€™â€™ ti paá¹-iÃ±Ã±Ä• taá¹ƒ, nanu gabl
pacchimabhavikassa upapajjantassa ekÄ• dasamasattÄ• hÄ• orato á¹-hitassa rÅ«pÄ• yata
cakkhÄ• yatanaá¹ƒ nuppajjissatÄ«ti? tasmiá¹ƒ bhave bhavissantassa uppÄ• dassa anÄ• ga
bhavantare hi tassa tassa Ä• yatanasantÄ• nassa yo Ä• diuppÄ• do paá¹-isandhiyaá¹ƒ pava
anÄ• gatuppÄ• do tabbhÄ• vena vuccati addhÄ• paccuppannÄ• nantogadhattÄ• . na pana y
bhavissati, so anÄ• gatuppÄ• dabhÄ• vena vuccati addhÄ• paccuppannantogadhattÄ• . ado
kammajapavattassa paccuppannÄ• dikÄ• labhedo adhippeto. evaÃ±ca katvÄ• __indriyayan
indriyayamaka.368) ``yassa itthindriyaá¹ƒ uppajjati \Be 131/, tassa purisindriyaá¹ƒ uppajjissa
pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ, yÄ• ca itthiyo rÅ«pÄ• vacaraá¹ƒ
upapajjitvÄ• parinibbÄ• yissanti, yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ•
tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca tÄ• saá¹ƒ purisindriyaá
uppajjissatÄ«â€™â€™ ti vuttaá¹ƒ. na hi tÄ• saá¹ƒ sabbÄ• saá¹ƒ tasmiá¹ƒ bhave pavatte pu
uppajjissati liá¹…gaparivattanasabbhÄ• vÄ• , bhavantare pana Ä• diuppÄ• dassa abhÄ• vaá
142/ tÄ• saá¹ƒ purisindriyaá¹ƒ uppajjissatÄ«â€™â€™ ti vuttaá¹ƒ. bhavantare hi Ä• diuppÄ•
adhippetanti. evaÃ±ca katvÄ• ``katici bhave dassetvÄ• â€™â€™ ti bhavaggahaá¹‡aá¹ƒ kat

``Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho jÄ• tÄ«â€™â€™ ti (DN II 388; Vibh 235) vacanato
taá¹ƒtaá¹ƒÄ• yatananibbattakakammena gahitapaá¹-isandhikassa avassaá¹ƒbhÄ• vÄ«Ä• ya
Ä• yatanapÄ• ripÅ«ri, tÄ• va uppajjatÄ«ti pana atthe gayhamÄ• ne pucchÄ• dvayavissajjana
evaÃ±ca sati ``yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjissati, tassa cakkhÄ• yatanaá¹ƒ nup
pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ, ye ca arÅ«paá¹ƒ upapajji

tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ cakkhÄ• y
nuppajjatÄ«â€™â€™ ti evamÄ• dÄ«su (Yam I Ä• yatanayamaka.95) gabbhaseyyakÄ• pi pa
gahitÄ• honti. evaÃ±ca katvÄ• __indriyayamake_ (Yam III indriyayamaka.186) ``yassa vÄ•
uppajjati, tassa cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• â€™â€™ ti idampi upapannaá¹ƒ l
somanassindriyuppÄ• dakassa kammassa ekantena cakkhundriyuppÄ• danato gabbhepi yÄ
uppajjamÄ• natÄ• ya tassÄ• abhinanditabbattÄ• .

yaá¹ƒ pana ``yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, tassa tattha ghÄ• nÄ• y
kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ, aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«â€
``aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naâ€™â€™ nti (Yam I Ä• yatanayam
ekÄ• dasamasattÄ• hÄ• orato kÄ• laá¹ƒ karissanti, tesaá¹ƒ ghÄ• nÄ• yatanÄ• nibbattakaka
gahitapaá¹-isandhikÄ• naá¹ƒ vasena vuttanti veditabbaá¹ƒ. ``yassa yattha ghÄ• nÄ• yatana
\Be 132/ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«ti? kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ, rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá
tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«â€™â€™ ti hi ettha ``aghÄ• nakÄ• naá¹ƒ kÄ• mÄ•
nti (Yam I Ä• yatanayamaka.181) vacanaá¹ƒ anuppanneyeva ghÄ• nÄ• yatane gabbhaseyy
dÄ«peti. na hi kÄ• mÄ• vacare gabbhaseyyakato aÃ±Ã±o aghÄ• nako atthi __dhammahada
``kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™
kasmÄ• opapÄ• tike eva sandhÄ• ya idha, indriyayamake ca yathÄ• dassitÄ• su pucchÄ• s
vuttanti na viÃ±Ã±Ä• yatÄ«ti? yamake sanniá¹-á¹-hÄ• nena gahitatthassa ekadese saá¹ƒsay
paá¹-ivacanassa akaraá¹‡ato. bhinditabbe hi na paá¹-ivacanavissajjanaá¹ƒ hoti. yadi siyÄ• ,
paripuá¹‡á¹‡avissajjanameva na siyÄ• ti. atha kasmÄ• ``yassa vÄ• pana somanassindriya
cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• â€™â€™ ti (Yam III indriyayamaka.186) iminÄ• `
somanassapaá¹-isandhi natthÄ«â€™â€™ ti na viÃ±Ã±Ä• yatÄ«ti? ``kÄ• madhÄ• tuyÄ• upa
dasindriyÄ• ni pÄ• tubhavanti? gabbhaseyyakÄ• naá¹ƒ sattÄ• naá¹ƒ sahetukÄ• naá¹ƒ Ã±Ä•
upapattikkhaá¹‡e dasindriyÄ• ni pÄ• tubhavanti kÄ• yindriyaá¹ƒ manindriyaá¹ƒ itthindriyaá¹ƒ
vÄ• jÄ«vitindriyaá¹ƒ somanassindriyaá¹ƒ vÄ• upekkhindriyaá¹ƒ vÄ• saddhindriyaâ€™â€™
1012).

nirodhavÄ• re anÄ• gatakÄ• labhede yathÄ• tasseva cittassa nirodho anÄ• gatabhÄ• vena
evaá¹ƒ tasseva kammajasantÄ• nassa nirodho anÄ• gatabhÄ• vena tassa uppÄ• de vattabb
upapajjantÄ• naá¹ƒ eva so tathÄ• vutto, na uppannÄ• naá¹ƒ. uppannÄ• naá¹ƒ pana aÃ±Ã±
nirodho anÄ• gatabhÄ• vena vattabbo, na tasseva. tassa hi uppÄ• dÄ• nantaraá¹ƒ nirodho
tasmÄ• arahataá¹ƒ pavatte sotassa cakkhussa ca bhede satipi anÄ• gatakÄ• lÄ• masanava
cakkhÄ• yatanaá¹ƒ nirujjhissati, tassa sotÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ• . yassa v
nirujjhissati, tassa cakkhÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ• â€™â€™ ti vissajjanadva
hotÄ«ti. yasmÄ• ca upapattianantaraá¹ƒ nirodho \Be 133/ Ä• raddho nÄ• ma hoti, taá¹ƒniá¹

cutiyÄ• nirodhavacanaá¹ƒ, tasmÄ• pavatte niruddhepi santÄ• nekadese aniruddhaá¹ƒ upÄ
aniá¹-á¹-hitanirodhoti cutiyÄ• va tassa nirodhoti vuccati. vakkhati hi ``yassa vÄ• pana soma
nirujjhati, tassa cakkhundriyaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ• â€™â€™ ti, tenetthÄ• pi cutinirod
yaÃ±ca pavatte nirujjhissati, taÃ±ca niá¹-á¹-hÄ• navasena cutiyÄ• eva nirujjhissatÄ«ti vuttan
``Ä• mantÄ• â€™â€™ ti yuttaá¹ƒ paá¹-ivacanaá¹ƒ. ``sacakkhukÄ• naâ€™â€™ ntiÄ• dÄ«su
``paá¹-iladdhacakkhukÄ• naâ€™â€™ ntiÄ• dinÄ• attho viÃ±Ã±Ä• yatÄ«ti.

``yassa cakkhÄ• yatanaá¹ƒ na nirujjhati, tassa sotÄ• yatanaá¹ƒ na nirujjhissatÄ«ti? sabbesa
upapajjantÄ• naá¹ƒ, acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na niruj
sotÄ• yatanaá¹ƒ \Ne 144/ na nirujjhissatÄ«â€™â€™ ti ettha Ä• ruppe pacchimabhavike á¹-h
upapajjantÄ• , acakkhukÄ• cavantÄ• ca gahitÄ• ti daá¹-á¹-habbÄ• . te hi dutiyakoá¹-á¹-hÄ•
tadapekkhattÄ• sÄ• vasesamidaá¹ƒ sabbavacanaá¹ƒ acakkhukavacanaÃ±cÄ• ti. ``Ä• ruppe
ettha ca arÅ«pato paÃ±cavokÄ• raá¹ƒ agacchantÄ• anaÃ±Ã±Å«papattikÄ• pi ``arÅ«pe pac
saá¹…gayhantÄ«ti veditabbÄ• . esa nayo aÃ±Ã±esupi evarÅ«pesÅ«ti.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dhÄ• tuyamakaá¹ƒ

1-19__._ __labbhamÄ• nÄ• na_nti idaá¹ƒ pavattivÄ• re saddadhÄ• tusambandhÄ• naá¹ƒ ya
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÄ• disambandhÄ• naÃ±ca cutipaá¹-isandhivasena alabbhamÄ•

dhÄ• tuyamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saccayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

niddesavÄ• ravaá¹‡á¹‡anÄ•

10-26__._ __ ``dukkhaá¹ƒ_ \Be 134/ __dukkhasaccanti? Ä• mantÄ• â€™â€™ _ti ettha kiÃ±
saá¹…khÄ• radukkhaá¹ƒ vipariá¹‡Ä• madukkhanti tÄ«supi dukkhasaddo pavattati, ``jÄ• tipi
(Vin I 14; Vibh 190) jÄ• tiÄ• dÄ«su ca, so pana dukkhadukkhato aÃ±Ã±attha pavattamÄ• no
nappavattati. suddhaÃ±cettha dukkhapadaá¹ƒ aÃ±Ã±anirapekkhaá¹ƒ gahetvÄ• paá¹‡á¹‡att
nippariyÄ• yato dukkhasabhÄ• vattÄ• eva yaá¹ƒ dukkhadukkhaá¹ƒ, tasmiá¹ƒ dukkhadukkhe
ekantena dukkhasaccamevÄ• ti ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. suddhasaccavÄ• re sacc

koci phaladhammesu natthi, na ca phaladhammesu koci nirodhoti vuccamÄ• no atthi, magg
phalaphalaá¹…gesu maggaphalattÄ• pavattati, na maggakiccasabbhÄ• vÄ• . pariniá¹-á¹-hit
tÄ• ni. niyyÄ• navÄ• cako cettha maggasaddo, na niyyÄ• naphalavÄ• cako, tasmÄ• samud
maggo saccanti etesupi ``Ä• mantÄ• â€™â€™ icceva vissajjanaá¹ƒ kataá¹ƒ.

atha vÄ• padasodhanena padesu sodhitesu saccavisesanabhÅ«tÄ• eva dukkhÄ• disaddÄ
tesaá¹ƒ pana ekantena saccavisesanabhÄ• vaá¹ƒ, saccÄ• naÃ±ca tabbisesanayogavisesaá
suddhasaccavÄ• ro vuttoti saccavisesanÄ• naá¹ƒ dukkhÄ• dÄ«naá¹ƒ ekantasaccattÄ• ``du
maggo saccanti? Ä• mantÄ• â€™â€™ ti vuttanti. yathÄ• cettha, evaá¹ƒ khandhayamakÄ• c
suddhakhandhÄ• divÄ• resu khandhÄ• divisesanabhÅ«tÄ• nameva rÅ«pÄ• dÄ«naá¹ƒ gaha
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Yam-a khandhayamaka 38) pana ``yasmÄ• piyarÅ«pasÄ• tarÅ«
hotu bhÅ«tupÄ• dÄ• rÅ«paá¹ƒ vÄ• , sabbaá¹ƒ paÃ±casu khandhesu saá¹…gahaá¹ƒ gaccha
paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti vacanena rÅ«pÄ• dicakkhÄ• didukkhÄ• diggahaá¹‡ehi suddha
khandhÄ• divisesanato aÃ±Ã±epi gahitÄ• ti ayamattho dÄ«pito hoti, tena tadanurÅ«patÄ• v

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

27-164__._ __antamaso_ \Be 135/ __suddhÄ• vÄ• sÄ• nampÄ«_ti idaá¹ƒ tesaá¹ƒ ariyattÄ•
Ä• saá¹…kÄ• siyÄ• ti katvÄ• vuttaá¹ƒ. __taá¹‡hÄ• vippayuttacittassÄ• _ti idaá¹ƒ paÃ±cavo
vuttaá¹ƒ. __yassa dukkhasaccaá¹ƒ uppajjatÄ«_ti etena pana sanniá¹-á¹-hÄ• nena sabbe up
catuvokÄ• re \Ne 146/ maggaphalato aÃ±Ã±acittÄ• naá¹ƒ uppÄ• dakkhaá¹‡asamaá¹…gino
sabbacittÄ• naá¹ƒ uppÄ• dakkhaá¹‡asamaá¹…gino saá¹…gahitÄ• ti tesveva sanniá¹-á¹-hÄ•
``pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡eâ€™â€™ ti etena dukkhasamudayo
ekakoá¹-á¹-hÄ• sappavattisamaá¹…gino dassÄ«yanti sanniá¹-á¹-hÄ• nena gahitasseva vibh
catuvokÄ• rÄ• nampi gahaá¹‡aá¹ƒ upapannameva. na hi tesu maggaphaluppÄ• dasamaá¹.
taá¹ƒsamaá¹…gÄ«naá¹ƒ tesaá¹ƒ sanniá¹-á¹-hÄ• nena aggahitattÄ• ti. __idaá¹ƒ idha na gah
catuvokÄ• re phalasamÄ• patticittaá¹ƒ idha saccÄ• naá¹ƒ uppÄ• davacane na gahetabbanti

ettha ca __sabbesaá¹ƒ upapajjantÄ• na_nti idaá¹ƒ kammajapavattassa paá¹-hamuppÄ• da
asaÃ±Ã±asattÄ• pettha saá¹…gahitÄ• . __pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakkh
samudayasaccuppÄ• davomissassa dukkhasaccuppÄ• dassa taá¹ƒrahitassa dassanavasen
uppÄ• dakkhaá¹‡e_ti taá¹ƒsahitassa samudayasaccuppÄ• davomissassa. tesaá¹ƒ pana asa
dukkhasaccassa uppÄ• do sabbattha na gahito, tathÄ• nirodho cÄ• ti. maggasaccayamake
tasmiá¹ƒ upapattikkhaá¹‡e ca taá¹‡hÄ• vippayuttacittuppattikkhaá¹‡e cÄ• ti evamettha khaá
veditabbo_ti vuttaá¹ƒ, evaÃ±ca sati ``yassa yattha dukkhasaccaá¹ƒ uppajjati, tassa tattha sa
uppajjissatÄ«â€™â€™ ti (Yam I saccayamaka.71) etassa vissajjane pacchimakoá¹-á¹-hÄ• s

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ, pavatte cittassa uppÄ• dakkhaá¹‡
dukkhasaccaÃ±ca uppajjati samudayasaccaÃ±ca uppajjissatÄ«â€™â€™ ti idaá¹ƒ na yujjey
cittuppattikkhaá¹‡e ca samudayasaccaá¹ƒ uppajjissatÄ«ti. tasmÄ•
upapattikkhaá¹‡ataá¹‡hÄ• vippayuttacittuppattikkhaá¹‡asamaá¹…gÄ«naá¹ƒ puggalÄ• naá¹
kÄ• mÄ• vacarÄ• diokÄ• se sÄ• upapatti cittuppatti ca pavattamÄ• nÄ• , tattha tesanti okÄ
tattha-saddassa attho yujjati. puggalokÄ• savÄ• ro hesa. tattha puggalavisesadassanatthaá
upapajjantÄ• naâ€™â€™ ntiÄ• di vuttaá¹ƒ, okÄ• so pana yattha te, so evÄ• ti.

__ ``sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e Ä• ruppe maggassa
uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nuppajjati dukkhasaccaÃ±ca nuppajjatÄ«â
``pavatte cittassa bhaá¹…gakkhaá¹‡e dukkhasaccaá¹ƒ nuppajjatÄ«â€™â€™ ti cittapaá¹-iba
cittajarÅ«pameva idhÄ• dhippetaá¹ƒ, na kammajÄ• dirÅ«paá¹ƒ cittaá¹ƒ anapekkhitvÄ• va up
__ ``yassa vÄ• _ \Ne 147/ __pana samudayasaccaá¹ƒ nuppajjatÄ«â€™â€™ _ti etena pana
puggalo na cittaá¹ƒ apekkhitvÄ• va gahito, atha kho yo koci evaá¹ƒpakÄ• ro, tasmÄ• ``tass
nuppajjatÄ«â€™â€™ ti etena ca na cittÄ• pekkhameva dukkhasaccaá¹ƒ vuttaá¹ƒ, atha kho
bhaá¹…gakkhaá¹‡e yaá¹ƒ kiÃ±ci dukkhasaccaá¹ƒ nuppajjatÄ«ti ayamattho viÃ±Ã±Ä• yatÄ«
vibhajitabbe avibhattÄ• nÄ• ma pucchÄ• atthÄ«ti.

``suddhÄ• vÄ• sÄ• naá¹ƒ dutiye cittevattamÄ• neâ€™â€™ ti idaá¹ƒ sabbantimena paricche
dukkhasaccaá¹ƒ uppajjittha, no ca samudayasaccaá¹ƒ, taá¹ƒdassanavasena vuttaá¹ƒ. tasm
samÄ• nagatikattÄ• dutiyÄ• kusalacittato purimasabbacittasamaá¹…gino teneva dassitÄ•
dukkhasaccaá¹ƒ uppajjittha no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjitthÄ• ti. evaÃ±ca
catuvokÄ• rapaÃ±cavokÄ• rÄ• naâ€™â€™ nti ettha yathÄ• vuttÄ• suddhÄ• vÄ• sÄ• aggal
dukkhasaccaá¹ƒ uppajjati, tassa tattha samudayasaccaá¹ƒ uppajjitthÄ• â€™â€™ ti (Yam I s
vissajjane ``suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡eâ€™â€™ ti (Yam I s
upapatticittuppÄ• dakkhaá¹‡asamaá¹…gisamÄ• nagatikÄ• dutiyÄ• kusalato purimasabbaci
dassitÄ• hontÄ«ti na te ``itaresaâ€™â€™ nti etena gayhanti, evamidhÄ• pi daá¹-á¹-habban
vacanaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ visesanatthaá¹ƒ, na catuvokÄ• rÄ• naá¹ƒ. na hi te pubb
paÃ±cavokÄ• rÄ• viya yathÄ• vuttÄ• suddhÄ• vÄ• sÄ• ti. ``abhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ
uppajjittha maggasaccaÃ±ca uppajjitthÄ• â€™â€™ ti (Yam I saccayamaka.41) etena sanniâ
aÃ±Ã±amaÃ±Ã±aparicchinnÄ• gahitÄ• ti yasmiá¹ƒ okÄ• se abhisametÄ• vino, te evaá¹ƒ ``a
etena gahitÄ• ti daá¹-á¹-habbÄ• \Be 137/. tena ye kÄ• mÄ• vacare rÅ«pÄ• vacare arÅ«pÄ•
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ vÄ• upapannÄ• , yÄ• va tatthÄ• bhisamayo uppanno
gayhanti, te pana purimakoá¹-á¹-hÄ• se ``suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• neâ
suddhÄ• vÄ• se anuppannÄ• bhisamayehi samÄ• nagatikÄ• ti visuá¹ƒ na dassitÄ• . ``anabh
gahitÄ• ye sabbattha tattha ca anabhisametÄ• vino, tesu suddhÄ• vÄ• sÄ• naá¹ƒ gahaá¹‡a
``suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• neâ€™â€™ ti (Yam I saccayamaka.42) vutta

__yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissantÄ«_ti etena vodÄ• nacittasama
\Ne 148/ tato purimataracittasamaá¹…ginopi yÄ• va sabbantimataá¹‡hÄ• sampayuttacittasa
veditabbÄ• . esa nayo aÃ±Ã±esu evarÅ«pesÅ«ti.

__pavatte cittassa bhaá¹…gakkhaá¹‡e_ti Ä• gataá¹-á¹-hÄ• ne paá¹-isandhicittassapi bhaá¹.
daá¹-á¹-habbaá¹ƒ, tathÄ• ``pavatte cittassa uppÄ• dakkhaá¹‡eâ€™â€™ ti Ä• gataá¹-á¹-hÄ•
uppÄ• dakkhaá¹‡assÄ• ti. ``yassa dukkhasaccaá¹ƒ na nirujjhati, tassa samudayasaccaá¹ƒ n
(Yam I saccayamaka.116) etassa vissajjane dvÄ«supi koá¹-á¹-hÄ• sesu ``arÅ«pe maggassa
bhaá¹…gakkhaá¹‡eâ€™â€™ icceva (Yam I saccayamaka.116) vuttaá¹ƒ, na visesitaá¹ƒ. kas
phalassa ca bhaá¹…gakkhaá¹‡asamaá¹…gino ubhayakoá¹-á¹-hÄ• sabhajanato. __yassa du
etena sanniá¹-á¹-hÄ• nena gahitesu hi arupe maggaphalabhaá¹…gakkhaá¹‡asamaá¹…gÄ«
phalÄ• naá¹ƒ dvinnaÃ±ca maggÄ• naá¹ƒ bhaá¹…gakkhaá¹‡asamaá¹…gÄ«naá¹ƒ nirantaraá
vipassanÄ• nikantiá¹ƒ bhavanikantiá¹ƒ uppÄ• detvÄ• ye uparimagge uppÄ• dessanti, tesaá
nirujjhissatÄ«ti tesaá¹ƒyeva pana kesaÃ±ci antarÄ• taá¹‡haá¹ƒ anuppÄ• detvÄ• uparimagg
maggaphalabhaá¹…gakkhaá¹‡asamaá¹…gÄ«naá¹ƒ samudayasaccaá¹ƒ na nirujjhissatÄ«ti.
purimakoá¹-á¹-hÄ• se vuccamÄ• nena pacchimakoá¹-á¹-hÄ• se vakkhamÄ• ne vajjetvÄ• va
dassitoyaá¹ƒ nayoti.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

165-170__._ __pariÃ±Ã±Ä• vÄ• re_ \Be 138/ ... pe ... __tissopettha pariÃ±Ã±Ä• labbhantÄ«
khandhayamakÄ• dÄ«su sabbakhandhÄ• dÄ«naá¹ƒ viya sabbasaccÄ• naá¹ƒ apariÃ±Ã±eyy
sacchikaraá¹‡abhÄ• vanÄ• vasena imassa vÄ• rassa appavattidassanatthaÃ±ca. dukkhass
ca pahÄ• natthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«ti pariÃ±Ã±Ä• pahÄ• naá¹ƒ sacces
tÄ«raá¹‡apariÃ±Ã±Ä• vuttÄ• , na pahÄ• napariÃ±Ã±Ä• . samudaye ca pahÄ• napariÃ±Ã±Ä
Ã±Ä• tapariÃ±Ã±Ä• pana sÄ• dhÄ• raá¹‡Ä• ti ubhayattha vuttÄ• . maggaÃ±Ä• á¹‡aÃ±hi du
Ã±Ä• tapariÃ±Ã±Ä• ca hoti \Ne 149/, dukkhatÄ«raá¹‡akiccÄ• naá¹ƒ nipphÄ• danato tÄ«raá
samudayassa appavattikaraá¹‡atova pahÄ• napariÃ±Ã±Ä• cÄ• ti tissopi pariÃ±Ã±Ä• magg

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. saá¹…khÄ• rayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ•

<1> khandhÄ• dayo viya pubbe avibhattÄ• kÄ• yasaá¹…khÄ• rÄ• dayoti tesaá¹ƒ aviÃ±Ã±Ä
kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• (SN b IV 348) tayo saá¹…khÄ• re vibhajati. __kÄ•
atthe sÄ• miatthe eva sÄ• mivacanaá¹ƒ, dutiye atthe kattuatthe. __vaciyÄ• saá¹…khÄ• ro_t
sÄ• mivacanaá¹ƒ. __cittassa saá¹…khÄ• ro_ti ca kattuattheyeva. so pana karaá¹‡avacanas
``karaá¹‡atthe sÄ• mivacanaá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ.

2-7__._ __suddhikaekekapadavasena atthÄ• bhÄ• vato_ti padasodhanataá¹ƒmÅ«lakacakka
dvÄ«hi padehi labbhamÄ• no eko assÄ• sapassÄ• sÄ• diko, tassa suddhikehi kÄ• yÄ• dipa
saá¹…khÄ• rapadena avacanÄ«yattÄ• yathÄ• rÅ«papadassa khandhekadeso khandhapad
dassito yathÄ• dhippeto attho atthi, evaá¹ƒ ekekapadassa yathÄ• dhippetatthÄ• bhÄ• vatoti
kÄ• yasaá¹…khÄ• rotiÄ• di pana vattabbaá¹ƒ siyÄ• _ti yadi visuá¹ƒ adÄ«petvÄ• samudito k
ekattha dÄ«peti, kÄ• yasaá¹…khÄ• rasaddo kÄ• yasaá¹…khÄ• ratthe vattamÄ• no khandha
kÄ• yasaddena visesitabboti adhippÄ• yena vadati. __suddhasaá¹…khÄ• ravÄ• ro hesÄ• _t
padasodhanena dassitÄ• naá¹ƒ yathÄ• dhippetÄ• nameva gahaá¹‡ato tesaÃ±ca kÄ• yÄ• di
kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• divacanassa ayuttiá¹ƒ dasseti. idha pana saá¹…khÄ• ray
saá¹…khÄ• rapadassa ca asamÄ• nÄ• dhikaraá¹‡attÄ• ``kÄ• yo saá¹…khÄ• ro, saá¹…khÄ
150/ vuccamÄ• ne adhippetatthapariccÄ• go anadhippetatthapariggaho ca kato siyÄ• ti
suddhasaá¹…khÄ• rataá¹ƒmÅ«lacakkavÄ• rÄ• na vuttÄ• . padasodhanavÄ• rataá¹ƒmÅ«lac
asamÄ• nÄ• dhikaraá¹‡ehi kÄ• yÄ• dipadehi saá¹…khÄ• rasaddassa visesanÄ«yatÄ• ya da
atthantarappavattinÄ• kÄ• yasaddena visesito kÄ• yasaá¹…khÄ• ro, eso atthantarappavatt
udÄ• hu aÃ±Ã±oâ€™â€™ ti. evaá¹ƒ sesesupi. ettha tesaá¹ƒ aÃ±Ã±attha dassanatthaá¹ƒ ``k
vacÄ«saá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• anulomapaá¹-ilomavasena cha yamakÄ• ni vuttÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ pana suddhasaá¹…khÄ• ravÄ• raá¹-á¹-hÄ• ne vuttattÄ• ayaá¹ƒ nayo
vutto.

paá¹‡á¹‡attivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

<19> pavattivÄ• re saá¹…khÄ• rÄ• naá¹ƒ puggalÄ• naÃ±ca okÄ• sattÄ• jhÄ• naá¹ƒ bhÅ«m
gahitÄ• ti puggalavÄ• re ca okÄ• savasena puggalaggahaá¹‡ena tesaá¹ƒ dvinnaá¹ƒ okÄ• sA
hoti, tasmÄ• __ ``vinÄ• vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡eâ€
dutiyatatiyajjhÄ• nokÄ• savasena gahitÄ• puggalÄ• visesetvÄ• dassitÄ• ti daá¹-á¹-habbÄ•
__paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• na_nti jhÄ• nokÄ• savasena puggalaá¹ƒ dasseti, _
bhÅ«mokÄ• savasena. dvippakÄ• rÄ• nampi pana tesaá¹ƒ visesanatthamÄ• ha __ ``assÄ•
uppÄ• dakkhaá¹‡eâ€™â€™ _ti. tena rÅ«pÄ• rÅ«pÄ• vacaresu paá¹-hamajjhÄ• nasamÄ• pa
ca nivatteti. kÄ• mÄ• vacarÄ• nampi hi gabbhagatÄ• dÄ«naá¹ƒ vinÄ• assÄ• sapassÄ• sehi

atthi. aá¹-á¹-hakathÄ• yaá¹ƒ pana ekantikattÄ• rÅ«pÄ• rÅ«pÄ• vacarÄ• nidassitÄ• . __vinÄ
vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e_ti etena pana dassitÄ• puggalÄ• paá¹-hamajjhÄ
kÄ• mÄ• vacarÄ• diokÄ• sÄ• ca assÄ• sapassÄ• savirahavisiá¹-á¹-hÄ• daá¹-á¹-habbÄ• . in
puggalavibhÄ• go veditabbo.

<21> __ ``paá¹-hamajjhÄ• ne kÄ• mÄ• vacareti kÄ• mÄ• vacarabhÅ«miyaá¹ƒ uppanne paá
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ \Ne 151/, etasmiá¹ƒ pana atthe sati ``catutthajjhÄ• ne rÅ«pÄ
tattha cittasaá¹…khÄ• ro uppajjati, no ca tattha kÄ• yasaá¹…khÄ• ro uppajjatÄ«â€™â€™ ti
rÅ«pÄ• rÅ«pÄ• vacarabhÅ«mÄ«su uppanne catutthajjhÄ• neti attho bhaveyya, so ca aniá¹-á
okÄ• sabhÄ• vasseva aggahitatÄ• pattito, sabbacatutthajjhÄ• nassa okÄ• savasena aggahi
jhÄ• nabhÅ«mokÄ• sÄ• naá¹ƒ saá¹…karaá¹ƒ akatvÄ• visuá¹ƒ eva okÄ• sabhÄ• vo yojetabb
kÄ• yasaá¹…khÄ• ro ca uppajjati vacÄ«saá¹…khÄ• ro ca uppajjati kÄ• mÄ• vacarokÄ• se c
paá¹-hamajjhÄ• ne sabbamhi ca kÄ• mÄ• vacare dvayaá¹ƒ uppajjati, tattha pana taá¹ƒdvayu
evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. visuá¹ƒ okÄ• sattÄ• ca __ ``aá¹…gamattavasena cetthÄ•
na vattabbaá¹ƒ hotÄ«ti. imamhi ca yamake avitakkavicÄ• ramattaá¹ƒ dutiyajjhÄ• naá¹ƒ vicÄ
paá¹-hamajjhÄ• ne saá¹…gahaá¹ƒ gacchatÄ«ti daá¹-á¹-habbaá¹ƒ. muddhabhÅ«taá¹ƒ dutiya
asaá¹…gahitanti vÄ• . yassayatthake ``nirodhasamÄ• pannÄ• naâ€™â€™ nti na labbhati. n
okÄ• se hontÄ«ti.

<37> __suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne_ti tesaá¹ƒ paá¹-hamato avitakkaat
savitakkasavicÄ• repi bhavanikantiÄ• vajjane vattamÄ• ne ubhayaá¹ƒ nuppajjitthÄ• ti dasse
purimacittakkhaá¹‡esupi nuppajjitthÄ• ti \Be 141/ dassitameva hoti. yathÄ• pana cittasaá¹…
Ä• didassanatthaá¹ƒ ``suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ va
Ä• didassanatthaá¹ƒ ``dutiye citte vattamÄ• neâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anusayayamakaá¹ƒ

paricchedaparicchinnuddesavÄ• ravaá¹‡á¹‡anÄ•

<1> paccayapariggahapariyosÄ• nÄ• Ã±Ä• tapariÃ±Ã±Ä• ti paccayadÄ«pakena mÅ«layan
152/, khandhÄ• dÄ«su tÄ«raá¹‡abÄ• hullato khandhÄ• diyamakehi tÄ«raá¹‡apariÃ±Ã±aÃ±c
anusayapahÄ• nantÄ• pahÄ• napariÃ±Ã±Ä• ti pahÄ• tabbamuddhabhÅ«tehi anusayehi pah
anusayayamakaá¹ƒ Ä• raddhaá¹ƒ. __labbhamÄ• navasenÄ• _ti anusayabhÄ• vena labbhan
tÄ«hÄ• kÄ• rehi anusayÄ• naá¹ƒ gÄ• hÄ• panaá¹ƒ tesu tathÄ• aggahitesu anusayavÄ• rÄ•

__ayaá¹ƒ panettha purimesÅ«_ti etesu sÄ• nusayavÄ• rÄ• dÄ«su purimesÅ«ti attho. atthav
``kÄ• madhÄ• tuá¹ƒ vÄ• pana upapajjantassa kÄ• madhÄ• tuyÄ• cutassa, rÅ«padhÄ• tuá¹
kÄ• madhÄ• tuyÄ• cutassÄ• â€™â€™ ti evamÄ• dÄ«hi avuccamÄ• ne kathamayaá¹ƒ yam
yamakadesanÄ• , purimavÄ• rehi pana yamakavasena desitÄ• naá¹ƒ anusayÄ• naá¹ƒ cutiu
anusayaá¹-á¹-hÄ• naparicchedadassanaá¹ƒ. yamakadesanÄ• bÄ• hullato pana sabbavÄ• ra
nÄ• maá¹ƒ daá¹-á¹-habbaá¹ƒ. atha vÄ• paá¹-ilomapucchÄ• pi atthavasena labbhanti, atthav
vuttÄ• ti labbhamÄ• natÄ• vasena etissÄ• pi desanÄ• ya yamakadesanatÄ• veditabbÄ• .

__anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«_ti etena kÄ• raá¹‡alÄ• bhe uppattiara
appahÄ«nÄ• hi anusayÄ• kÄ• raá¹‡alÄ• bhe sati uppajjanti. yÄ• va ca maggena tesaá¹ƒ a
hoti, tÄ• va \Be 142/ te evaá¹ƒpakÄ• rÄ• evÄ• ti ``anusayÄ• â€™â€™ ti vuccanti. so evaá¹ƒ
gahito, na khandhayamakÄ• dÄ«su viya uppajjamÄ• natÄ• . teneva ``yassa kÄ• marÄ• gÄ•
paá¹-ighÄ• nusayo uppajjatÄ«ti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• uppajjanavÄ• ro anusayav
vibhatto. anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ pana labhitvÄ• ye uppajjiá¹ƒsu uppajjamÄ• nÄ• ca, te
thÄ• magatÄ• ahesuá¹ƒ bhavanti ca. uppattiarahatÄ• ya eva ca te uppajjiá¹ƒsu uppajjanti c
atÄ«tÄ• nÄ• gatapaccuppannato aÃ±Ã±e uppattiarahÄ• nÄ• ma atthi, tasmÄ• sabbe atÄ«t
kÄ• marÄ• gÄ• dayo ``anusayÄ• â€™â€™ ti vuccanti. appahÄ«naá¹-á¹-heneva hi anusayÄ•
eva, maggassa pana tÄ• disÄ• naá¹ƒ anuppattiarahatÄ• pÄ• danena anusayappahÄ• naá¹ƒ
dhammÄ• kÄ• ro, na dhammo, dhammo eva ca uppajjatÄ«ti iminÄ• adhippÄ• yenÄ• ha __
uppajjatÄ«ti vattuá¹ƒ na yujjatÄ«â€™â€™ _ti. __sattÄ• nusayÄ• _ti ettha yadi appahÄ«naá¹
anusentÄ«ti anusayÄ• , atha kasmÄ• satteva vuttÄ• , nanu sattÄ• nusayato aÃ±Ã±esampi
anusayabhÄ• vo Ä• pajjatÄ«ti ce? nÄ• pajjati, appahÄ«namattasseva anusayabhÄ• vassa a
``anusayoti pana appahÄ«naá¹-á¹-hena thÄ• magatakileso vuccatÄ«â€™â€™ ti (Yam-a anu
appahÄ«naá¹-á¹-hena thÄ• magato kilesoyeva anusayo nÄ• mÄ• ti yuttaá¹ƒ. thÄ• magatant
sabhÄ• vo daá¹-á¹-habbo. tathÄ• hi dhammasabhÄ• vabodhinÄ• tathÄ• gatena imeyeva ``
__thÄ• magato_ti anusayasamaá¹…gÄ«ti attho.

anusayauppajjanavÄ• rÄ• naá¹ƒ samÄ• nagatikattÄ• yathÄ• ``anusetÄ«â€™â€™ ti vacan
evaá¹ƒ ``uppajjatÄ«â€™â€™ ti vacanaá¹ƒ siyÄ• ti uppajjanavÄ• rena ``uppajjatÄ«â€™â€™
sakkÄ• vattunti ce? taá¹ƒ na, vacanatthavisesena taá¹ƒdvayassa vuttattÄ• . ``anurÅ«paá¹ƒ
uppajjatÄ«â€™â€™ ti hi etasmiá¹ƒ atthe avisiá¹-á¹-hepi ``anusetÄ«â€™â€™ ti vacanaá¹ƒ s
thÄ• magatabhÄ• vaá¹ƒ dÄ«peti. yadi tameva ``uppajjatÄ«â€™â€™ ti vacanaá¹ƒ dÄ«peyya
uppajjanavÄ• ro na vattabbo siyÄ• , ``uppajjatÄ«â€™â€™ ti vacanaá¹ƒ pana uppattiyoggaá
uppajjanavÄ• rena uppattiyoggassa \Be 143/ dassitattÄ• , anusayasaddassa sabbadÄ• vijja
aparinipphannasayanatthatÄ• ya nivÄ• raá¹‡atthaá¹ƒ uppattiarahatÄ• ya thÄ• magatabhÄ•
yathÄ• dhippetasayanatthassa dassanatthaá¹ƒ ``anusentÄ«ti anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ la
ti yaá¹ƒ uppattiyoggavacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ suvuttamevÄ• ti adhippÄ• yo. tampi suvuttam

tantippamÄ• á¹‡enÄ• ti sambandho. tantittayenapi hi cittasampayuttatÄ• dÄ«pitÄ• hoti.

paricchedaparicchinnuddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uppattiá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<2> __kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• sÅ«ti kÄ• mÄ• vacarabhÅ«miyaá¹ƒ sukhÄ• ya
aá¹-á¹-hakathÄ• yaá¹ƒ kÄ• madhÄ• tuggahaá¹‡aá¹ƒ dvinnaá¹ƒ vedanÄ• naá¹ƒ visesanabhÄ
kÄ• madhÄ• tuyÄ• kÄ• marÄ• gÄ• nusayassa anusayaá¹-á¹-hÄ• natÄ• na vuttÄ• hoti. dvÄ
tÄ«su dhÄ• tÅ«su rÅ«pÄ• rÅ«padhÄ• tÅ«naá¹ƒ anusayaá¹-á¹-hÄ• natÄ• vuttÄ• ti kÄ• madh
anusayaá¹-á¹-hÄ• natÄ• vattabbÄ• . dhÄ• tuvedanÄ• sabbasakkÄ• yapariyÄ• pannavasena
anusayÄ• naá¹ƒ anusayaá¹-á¹-hÄ• naá¹ƒ vuttanti. tasmÄ• tÄ«su dhÄ• tÅ«su kÄ• madhÄ• t
vedanÄ• su ettha kÄ• marÄ• gÄ• nusayo anusetÄ«ti visuá¹ƒ anusayaá¹-á¹-hÄ• natÄ• dhÄ•
__dvÄ«su vedanÄ• sÅ«_ti idaÃ±ca vedanÄ• su anusayamÄ• no kÄ• marÄ• gÄ• nusayo dvÄ
tiá¹‡á¹‡ampi á¹-hÄ• natÄ• nivÄ• raá¹‡atthameva vuttanti na sabbÄ• su dvÄ«su anusayanap
vedanÄ• visesanatthaá¹ƒ na kÄ• madhÄ• tuggahaá¹‡ena koci attho. bhavarÄ• gÄ• nusayan
aá¹-á¹-hÄ• naÃ±ca anusayÄ• naá¹ƒ apariyÄ• pannaá¹ƒ sakkÄ• ye kÄ• marÄ• gÄ• nusayass
pÄ• kaá¹-ametaá¹ƒ. yathÄ• ca ``dvÄ«su vedanÄ• sÅ«â€™â€™ ti vutte paá¹-ighÄ• nusayÄ•
dve vedanÄ• gayhanti, evaá¹ƒ bhavarÄ• gÄ• nusayÄ• nusayanaá¹-á¹-hÄ• nato ca aÃ±Ã±Ä

ettha ca dvÄ«hi vedanÄ• hi sampayuttesu aÃ±Ã±esu ca piyarÅ«pasÄ• tarÅ«pesu iá¹-á¹-har
kÄ• marÄ• gÄ• nusayo sÄ• tasantasukhagiddhiyÄ• pavattatÄ«ti dvÄ«su vedanÄ• su tassa
aÃ±Ã±attha uppajjamÄ• nopi \Be 144/ hi so imÄ• su dvÄ«su vedanÄ• su anugato hutvÄ• s
abhilabhatÄ«ti. evaá¹ƒ paá¹-ighÄ• nusayo ca dukkhavedanÄ• sampayuttesu aÃ±Ã±esu ca a
aniá¹-á¹-harÅ«pÄ• dÄ«su uppajjamÄ• no dukkhapaá¹-ikÅ«lato dukkhamicceva paá¹-ihaÃ±Ã
anugato hutvÄ• seti, tena pana tasmiá¹ƒ anusayanaá¹ƒ vuttaá¹ƒ. evaá¹ƒ kÄ• marÄ• gapaá¹
vedanÄ• su anusayavacanena iá¹-á¹-haiá¹-á¹-hamajjhattaaniá¹-á¹-hesu Ä• rammaá¹‡apakat
vasena iá¹-á¹-hÄ• dibhÄ• vena gahitesu kÄ• marÄ• gapaá¹-ighÄ• naá¹ƒ uppatti dassitÄ• ho
te tÄ«su vedanÄ• su anusenti nÄ• ma. vedanÄ• ttayamukhena vÄ• ettha iá¹-á¹-hÄ• dÄ«naa
gahaá¹‡aá¹ƒ veditabbaá¹ƒ, kÄ• madhÄ• tuÄ• diggahaá¹‡ena kÄ• massÄ• dÄ• divatthubhÅ«
tattha kÄ• marÄ• gÄ• nusayo bhavassÄ• davasena anusayamÄ• no kÄ• madhÄ• tuyÄ• an
anusayamÄ• no sukhopekkhÄ• vedanÄ• su. paá¹-igho dukkhapaá¹-ighÄ• tavaseneva pavat
paá¹-ihaÃ±Ã±amÄ• nopi dukkhavedanÄ• ya eva anuseti. rÅ«pÄ• rÅ«pabhavesu pana rÅ«pÄ
kÄ• massÄ• dassa pavatti natthÄ«ti tattha anusayamÄ• no rÄ• go bhavarÄ• goicceva vedita
dhÄ• tuttayavedanÄ• ttayaggahaá¹‡ena ca sabbasakkÄ• yapariyÄ• pannÄ• naá¹ƒ gahitattÄ
nÄ• nuseti, tattha diá¹-á¹-hÄ• nusayo nÄ• nusetÄ«â€™â€™ ti (Yam II anusayayamaka.46) d
dhÄ• tuttayavedanÄ• ttayavinimuttaá¹ƒ diá¹-á¹-hÄ• nusayÄ• dÄ«naá¹ƒ anusayaá¹-á¹-hÄ• na
daá¹-á¹-habbaá¹ƒ. nanu ca anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payato pihapaccay

uppannadomanasse paá¹-ighÄ• nusayo nÄ• nuseti, tathÄ• nekkhammassitasomanassupek
nÄ• nusayitabbanti tadanusayanaá¹-á¹-hÄ• nato aÃ±Ã±Ä• pi diá¹-á¹-hÄ• nusayÄ• nusayana
kÄ• mÄ• vacaravedanÄ• santÄ«ti? hontu, na pana dhÄ• tuttayavedanÄ• ttayato aÃ±Ã±aá¹
atthi, tasmÄ• taá¹ƒ na vuttaá¹ƒ. yasmÄ• pana ``yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
nÄ• nusenti, tattha diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• â€™â
anusayayamaka.52) vuttaá¹ƒ, tasmÄ• avisesena dukkhaá¹ƒ paá¹-ighÄ• nusayassa anusaya
samudÄ• yavasena gahetvÄ• vuttanti veditabbaá¹ƒ. tathÄ• lokiyasukhopekkhÄ•
kÄ• marÄ• gamÄ• nÄ• nusayanaá¹-á¹-hÄ• nanti.

apica \Be 145/ sutte ``idhÄ• vuso visÄ• kha, bhikkhu iti paá¹-isaÃ±cikkhati `kudÄ• ssu nÄ• n
pajaheyyaâ€™ nti, so iti paá¹-isaÃ±cikkhitvÄ• paá¹-ighaá¹ƒ tena pajahati, na tattha paá¹-igh
anusetÄ«â€™â€™ ti nekkhammassitaá¹ƒ domanassaá¹ƒ uppÄ• detvÄ• taá¹ƒ vikkhambhet
anÄ• gÄ• mimaggena paá¹-ighassa samugghÄ• tanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi paá¹-ig
domanassena vÄ• domanassappahÄ• naá¹ƒ atthÄ«ti. paá¹-ighuppattirahaá¹-á¹-hÄ• natÄ• y
dukkhaá¹ƒ ``paá¹-ighÄ• nusayassa anusayanaá¹-á¹-hÄ• naâ€™â€™ nti vuttanti daá¹-á¹-hab
hesÄ• , sÄ• pana pariyÄ• yadesanÄ• . evaÃ±ca katvÄ• paá¹-hamajjhÄ• navikkhambhitaá¹
vikkhambhitameva katvÄ• anÄ• gÄ• mimaggena samugghÄ• tanaá¹ƒ sandhÄ• ya ``vivicce
jhÄ• naá¹ƒ upasampajja viharati, rÄ• gaá¹ƒ tena pajahati, na tattha rÄ• gÄ• nusayo anusetÄ
evaá¹ƒ catutthajjhÄ• navikkhambhitaá¹ƒ avijjÄ• nusayaá¹ƒ tathÄ• vikkhambhitameva katvÄ
samugghÄ• tanaá¹ƒ sandhÄ• ya ``sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ
avijjaá¹ƒ tena pajahati, na tattha avijjÄ• nusayo anusetÄ«â€™â€™ ti (MN I 465) vuttaá¹ƒ. na
lokiyacatutthajjhÄ• nupekkhÄ• ya avijjÄ• nusayo sabbathÄ• nÄ• nusetÄ«ti sakkÄ• vattuá¹
``sabbasakkÄ• yapariyÄ• pannesu dhammesu ettha avijjÄ• nusayo anusetÄ«â€™â€™ ti (Y
vuttattÄ• , tasmÄ• avijjÄ• nusayasseva vatthu catutthajjhÄ• nupekkhÄ• , nekkhammassitad
paá¹-ighÄ• nusayassa vatthu na na hotÄ«ti tatthÄ• pi tassa anusayanaá¹ƒ veditabbaá¹ƒ. ava
anusayanaá¹ƒ na vuccati, na suttantesu viya vuttanayena taá¹ƒpaá¹-ipakkhabhÄ• vato taá¹
balavÅ«panissayabhÄ• vato cÄ• ti.

ettha \Ne 156/ ca Ä• rammaá¹‡e anusayaá¹-á¹-hÄ• ne sati bhavarÄ• gavajjo sabbo lobho k
sakkÄ• vattuá¹ƒ. dukkhÄ• ya hi vedanÄ• ya rÅ«pÄ• rÅ«padhÄ• tÅ«su ca anusayamÄ• nen
sampayuttopi lobho lobho eva, na kÄ• marÄ• gÄ• nusayo. yadi siyÄ• , diá¹-á¹-hÄ• nusayass
vattabbaá¹ƒ siyÄ• ti. atha pana ajjhÄ• sayavasena tanninnatÄ• ya anusayanaá¹-á¹-hÄ• naá¹
iá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ sukhÄ• ya ca vedanÄ• ya appaá¹-iladdhaá¹ƒ vÄ• appaá
paá¹-iladdhapubbaá¹ƒ vÄ• atÄ«taá¹ƒ niruddhaá¹ƒ vigataá¹ƒ pariá¹‡ataá¹ƒ samanupassato
dukkhe paá¹-ihaÃ±Ã±anavaseneva pavattatÄ«ti dukkhameva tassa anusayanaá¹-á¹-hÄ• na
evaá¹ƒ dukkhÄ• dÄ«su abhinivesanavasena \Be 146/ uppajjamÄ• nena diá¹-á¹-hÄ• nusayen
sukhÄ• bhisaá¹…gavaseneva pavattatÄ«ti sÄ• tasantasukhadvayamevassa anusayaá¹-á¹-h
bhavarÄ• gavajjassa sabbalobhassa kÄ• marÄ• gÄ• nusayatÄ• na virujjhati, ekasmiá¹ƒyev

dussanti ca. tattha rÄ• go sukhajjhÄ• sayo paá¹-igho dukkhajjhÄ• sayoti tesaá¹ƒ nÄ• nÄ• nu

evaÃ±ca katvÄ• ``yattha kÄ• marÄ• gÄ• nusayo anuseti, tattha paá¹-ighÄ• nusayo anuset
anusayayamaka.14) vuttanti. aá¹-á¹-hakathÄ• yaá¹ƒ pana dvÄ«su vedanÄ• su iá¹-á¹-hÄ• ra
domanassuppattiá¹ƒ vatvÄ• ``domanassamattameva pana taá¹ƒ hoti, na paá¹-ighÄ• nusay
anusayayamaka 2) vuttattÄ• yathÄ• tattha paá¹-igho paá¹-ighÄ• nusayo na hoti, evaá¹ƒ du
uppajjamÄ• nena diá¹-á¹-hÄ• nusayena sahajÄ• to lobho kÄ• marÄ• gÄ• nusayo na hoticce
panetaá¹ƒ vuttaá¹ƒ __ ``domanassamattameva pana taá¹ƒ hoti, na paá¹-ighÄ• nusayoâ€™â
paá¹-ighÄ• nusayo_ti natthi paá¹-ighÄ• nusayoti attho daá¹-á¹-habbo. na hi domanassassa
paá¹-ighÄ• nusayabhÄ• vÄ• saá¹…kÄ• atthÄ«ti.

__desanÄ• saá¹ƒkiá¹‡á¹‡Ä• viya bhaveyyÄ• _ti bhavarÄ• gassapi kÄ• madhÄ• tuyÄ• dv
Ä• rammaá¹‡akaraá¹‡avaseneva uppatti vuttÄ• viya bhaveyya, tasmÄ• Ä• rammaá¹‡avise
evaá¹ƒ desanÄ• katÄ• sahajÄ• tavedanÄ• visesÄ• bhÄ• vatoti adhippÄ• yo.

uppattiá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vÄ• ro

1. anusayavÄ• ravaá¹‡á¹‡anÄ•

<3> __anuseti_ \Ne 157/ __uppajjatÄ«_ti paccuppannavohÄ• rÄ• pavattÄ• virÄ• mavasen
anusayÄ• naá¹ƒ virÄ• mo vicchedo hoti, na tato pubbeti.

<20> __nÄ• pi ekasmiá¹ƒ á¹-hÄ• ne uppajjanti, na ekaá¹ƒ dhammaá¹ƒ Ä• rammaá¹‡aá¹ƒ k
ekasmiá¹ƒ cittuppÄ• de uppatti nivÄ• ritÄ• , pacchimena ekasmiá¹ƒ Ä• rammaá¹‡eti ayaá¹ƒ
puggalokÄ• savÄ• rassa paá¹-ilome tesaá¹ƒ tesaá¹ƒ puggalÄ• naá¹ƒ \Be 147/ tassa tassa a
ananusayanaá¹-á¹-hÄ• naá¹ƒ pakatiyÄ• pahÄ• nena ca veditabbaá¹ƒ, ``tiá¹‡á¹‡aá¹ƒ pugga
vedanÄ• ya tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ tattha paá¹-igh
tesaÃ±Ã±eva puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne tesaá¹
nÄ• nuseti, paá¹-ighÄ• nusayo ca nÄ• nusetÄ«â€™â€™ ti pakatiyÄ• dukkhÄ• dÄ«naá¹ƒ k
ananusayaá¹-á¹-hÄ• nataá¹ƒ sandhÄ• ya vuttaá¹ƒ, ``dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha k
nÄ• nuseti, paá¹-ighÄ• nusayo ca nÄ• nusetÄ«â€™â€™ ti (Yam II anusayayamaka.56) anu
purimanayena okÄ• saá¹ƒ avekkhitvÄ• puggalassa vijjamÄ• nÄ• naá¹ƒ anusayÄ• naá¹ƒ an
pacchimanayena puggalaá¹ƒ avekkhitvÄ• okÄ• sassa kÄ• madhÄ• tuÄ• dikassa anokÄ• sa

anusayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• nusayavÄ• ravaá¹‡á¹‡anÄ•

66-131__._ sÄ• nusayapajahanapariÃ±Ã±Ä• vÄ• resu ``sÄ• nusayo, pajahati, parijÄ• nÄ• tÄ
puggalassa ca imasmiá¹ƒ bhave sÄ• nusayoti evaá¹ƒ bhavavisesena vÄ• , imasmiá¹ƒ kÄ• m
imasmiá¹ƒ itaresu kenacÄ«ti evaá¹ƒ bhavÄ• nusayavisesena vÄ• sÄ• nusayatÄ• niranusay
tathÄ• dvÄ«su vedanÄ• su kÄ• marÄ• gÄ• nusayena sÄ• nusayo, dukkhÄ• ya vedanÄ• ya
puggalassa vedanÄ• okÄ• so, atha kho anusayÄ• nanti. anusayassa pana tassa tassa so s
tena tena anusayena sÄ• nusayatÄ• ya, tassa tassa pajahanaparijÄ• nanÄ• naÃ±ca nimitta
ca niranusayatÄ• dÄ«naá¹ƒ, tasmÄ• okÄ• savÄ• resu bhummaniddesaá¹ƒ akatvÄ• ``yato t
nissakkavacanaá¹ƒ kataá¹ƒ, pajahanapariÃ±Ã±Ä• vÄ• resu apÄ• dÄ• natthe eva vÄ• . tato t
apagamakaraá¹‡aá¹ƒ vinÄ• sanaá¹ƒ pajahanaá¹ƒ parijÄ• nanaÃ±cÄ• ti.

tattha __yato_ti yato anusayaá¹-á¹-hÄ• nato anulome, paá¹-ilome ananusayaá¹-á¹-hÄ• natot
anusayÄ• nÄ• nusayasseva hi nimittÄ• pÄ• dÄ• nabhÄ• vadassanatthaá¹ƒ \Be 148/ ``rÅ«pa
mÄ• nÄ• nusayena sÄ• nusayoti (yama0II anusayayamaka.77), pajahatÄ«â€™â€™ ti (Yam
``dukkhÄ• ya vedanÄ• ya tato kÄ• marÄ• gÄ• nusayena niranusayoti (Yam II anusayayama
(Yam II anusayayamaka.174-176) ca evamÄ• dÄ«su rÅ«padhÄ• tuÄ• dayo eva bhummanid
aá¹-á¹-hakathÄ• yaá¹ƒ pana catutthapaÃ±havissajjanena sarÅ«pato anusayanaá¹-á¹-hÄ• na
Ä• dipaÃ±hepi ``yatoâ€™â€™ ti anusayanaá¹-á¹-hÄ• naá¹ƒ vuttanti imamatthaá¹ƒ vibhÄ• ve
etassa vacanatthaá¹ƒ dassetuá¹ƒ __ ``uppannena kÄ• marÄ• gÄ• nusayena sÄ• nusayoâ€™
pamÄ• dalikhitaá¹ƒ viya dissati. na hi uppanneneva anusayena sÄ• nusayo, uppattirahaá¹-á
sandhÄ• yeva nissakkavacanaá¹ƒ na sakkÄ• vattuá¹ƒ. na hi apariyÄ• pannÄ• naá¹ƒ anusa
taá¹ƒ tatheva dissati. evaá¹ƒ panettha attho daá¹-á¹-habbo --- yato uppannenÄ• ti yato uppa
tenÄ• ti uppattirahaá¹-á¹-hÄ• ne nissakkavacanaá¹ƒ katanti. tathÄ• sabbadhammesu uppaj
uppattipaá¹-isedhe akate anuppattiyÄ• anicchitattÄ• sabbadhammesu uppajjanakabhÄ• va
anuppajjanabhÄ• vaá¹ƒ apaneti nÄ• ma. __sabbatthÄ• _ti etassa pana sabbaá¹-á¹-hÄ• nato
sambhavati. ttha-kÄ• raÃ±hi bhummato aÃ±Ã±atthÄ• pi saddavidÅ« icchantÄ«ti.

sÄ• nusayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pajahanavÄ• ravaá¹‡á¹‡anÄ•

132-197__._ pajahanavÄ• re \Ne 159/ yena kÄ• marÄ• gÄ• nusayÄ• dayo sÄ• vasesÄ• pa
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• vattabbo na hoti apajahanasabbhÄ• vÄ• , tasmÄ• sanniá¹-á¹-
niravasesappajahanakoyeva pajahatÄ«ti vutto, tasmÄ• ``yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ
kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? noâ€™â€™ ti (Yam II anusayayamaka.132) vuttaá¹
pahÄ• nakaraá¹‡amattameva pucchati, na sanniá¹-á¹-hÄ• naá¹ƒ karoti, tasmÄ• yathÄ• vijja
sandhÄ• ya ``yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati, so mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti? ta

pajahatÄ«â€™â€™ ti vuttaá¹ƒ. paá¹-ilome pana ``nappajahatÄ«â€™â€™ ti pajahanÄ• bhÄ•
sanniá¹-á¹-hÄ• napadena saá¹ƒsayapadena ca vinicchito \Be 149/ pucchito ca, tasmÄ• yes
niravasesavasena pajahanakÄ• naá¹ƒ, te á¹-hapetvÄ• avasesÄ• appajahanasabbhÄ• ven
ca yathÄ• vijjamÄ• nena pahÄ• neneva vajjitÄ• ti daá¹-á¹-habbÄ• ti. ``anÄ• gÄ• mimaggasa
á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti vicikicchÄ• nu
(Yam II anusayayamaka.165) ettha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``puthujjano pahÄ• napariÃ±
nappajahati, sesÄ• tesaá¹ƒ anusayÄ• naá¹ƒ pahÄ«nattÄ• â€™â€™ ti (Yam-a anusayayam

tattha kiÃ±cÄ• pi kesaÃ±ci vicikicchÄ• nusayo kesaÃ±ci ubhayanti sesÄ• naá¹ƒ tesaá¹ƒ pa
sotÄ• pannÄ• dÄ«naá¹ƒ vicikicchÄ• nusayassa pahÄ«natÄ• ubhayÄ• pajahanassa kÄ• raá
pahÄ«nattÄ• ``nappajahantÄ«â€™â€™ ti na sakkÄ• vattuá¹ƒ, atha pana kÄ• marÄ• gÄ• n
imaá¹ƒ sanniá¹-á¹-hÄ• nena tesaá¹ƒ puggalÄ• naá¹ƒ saá¹…gahitatÄ• dassanatthaá¹ƒ vuttan
vattabbaá¹ƒ, pucchitassa pana saá¹ƒsayatthassa kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ. evaá¹ƒ sati ``s
pahÄ«nattÄ• â€™â€™ ti vattabbanti? na vattabbaá¹ƒ ``yo kÄ• marÄ• gÄ• nusayaá¹ƒ nappa
diá¹-á¹-hÄ• nusayaá¹ƒ vicikicchÄ• nusayaá¹ƒ nappajahatÄ«â€™â€™ ti paá¹-ikkhipitvÄ• pu
diá¹-á¹-hivicikicchÄ• nusaye sandhÄ• ya kÄ• raá¹‡assa vattabbattÄ• , tasmÄ• __tesaá¹ƒ an
tesaá¹ƒ diá¹-á¹-hivicikicchÄ• nusayÄ• naá¹ƒ pahÄ«nattÄ• te saá¹ƒsayatthasaá¹…gahite anu
attho daá¹-á¹-habbo.

pajahanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pahÄ«navÄ• ravaá¹‡á¹‡anÄ•

264-274__._ __pahÄ«navÄ• re_ \Ne 160/ __phalaá¹-á¹-havaseneva desanÄ• Ä• raddhÄ• _
vuttaá¹ƒ. paá¹-ilome hi puthujjanavasenapi desanÄ• gahitÄ• ti. ``phalaá¹-á¹-havasenevÄ• â
sÄ• dhÄ• raá¹‡avacanena maggasamaá¹…gÄ«naá¹ƒ aggahitataá¹ƒ dÄ«peti.
anusayaccantapaá¹-ipakkhekacittakkhaá¹‡ikÄ• naÃ±hi maggasamaá¹…gÄ«naá¹ƒ na koci a
anuppattirahataá¹ƒ Ä• pÄ• dito, tasmÄ• te na anusayasÄ• nusayapahÄ«nauppajjanavÄ• re

275-296__._ okÄ• savÄ• re \Be 150/ so so anusayo attano attano okÄ• se eva anuppattidha
pahÄ«no, anÄ• pÄ• dito ca appahÄ«noti pahÄ«nÄ• ppahÄ«navacanÄ• ni tadokÄ• sameva
tadubhayÄ• vattabbatÄ• vuttÄ• ti. __sÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• ne tena saddhiá¹ƒ pahÄ«no
saddhiá¹ƒ samÄ• nokÄ• se pahÄ«no nÄ• mÄ• ti attho, na samÄ• nakÄ• le pahÄ«noti.

pahÄ«navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhÄ• tuvÄ• ravaá¹‡á¹‡anÄ•

332-340__._ dhÄ• tuvÄ• re __santÄ• naá¹ƒ anugatÄ• hutvÄ• sayantÄ«_ti yasmiá¹ƒ santÄ•
appahÄ«nabhÄ• vena anugantvÄ• uppattiarahabhÄ• vena sayantÄ«ti attho. uppattirahatÄ•
kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«ti idhÄ• pi yuttÄ• ti. ettha ca na kÄ• madhÄ• tuÄ• dÄ«n
paá¹-inisedhavacanÄ• ni dhÄ• tuvisesaniddhÄ• raá¹‡Ä• ni na hontÄ«ti ``na kÄ• madhÄ• tuy
upapajjantassÄ• â€™â€™ tiÄ• dimhi vuccamÄ• ne imaá¹ƒ nÄ• ma upapajjantassÄ• ti na viA
taá¹ƒmÅ«likÄ• su yojanÄ• su ``na kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ rÅ«padhÄ
upapajjantassÄ• â€™â€™ ti paá¹-hamaá¹ƒ yojetvÄ• puna anukkamena ``na kÄ• madhÄ• tu
tiÄ• dikÄ• yojanÄ• katÄ• . evaÃ±hi na kÄ• madhÄ• tuÄ• dipadehi yathÄ• vuttadhÄ• tuyoye
viÃ±Ã±Ä• yati. yathÄ• anusayavÄ• re ``anusentÄ«ti padassa uppajjantÄ«ti attho gahitoâ€™
tatthÄ• pi uppajjamÄ• nameva sandhÄ• ya uppajjantÄ«ti gahetuá¹ƒ na sakkÄ• ``yassa \Ne
anuseti, tassa paá¹-ighÄ• nusayo anusetÄ«ti? Ä• mantÄ• â€™â€™ tiÄ• divacanato. athÄ• p
uppajjantÄ«ti attho tattha gahito, idhÄ• pi so na na yujjatÄ«ti. __bhaá¹…gÄ• _ti bhaÃ±jitabbA
kÄ• tabbÄ• ti attho. nanu na koci anusayo yattha uppajjantassa anuseti nÄ• nuseti cÄ• ti dv
tattheva kasmÄ• ``kati anusayÄ• bhaá¹…gÄ• ? anusayÄ• bhaá¹…gÄ• natthÄ«â€™â€™ t
na hi pakÄ• rantarÄ• bhÄ• ve saá¹ƒsayo yuttoti \Be 151/? na na yutto, ``anusayÄ• bhaá¹…g
avutte bhaá¹…gÄ• bhÄ• vassa aviÃ±Ã±Ä• tattÄ• ti.

dhÄ• tuvÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anusayayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cittayamakaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-62__._ cittayamakavaá¹‡á¹‡anÄ• yaá¹ƒ __Ä• ditova tayo suddhikamahÄ• vÄ• rÄ• hontÄ•
sarÄ• gÄ• dikusalÄ• dÄ«hi missakÄ• suddhikÄ• ca, tesu Ä• dito suddhikÄ• hontÄ«ti attho
sarÄ• gÄ• dimissakacitte tayo tayo mahÄ• vÄ• rÄ• , te tattha tattha pana vutte sampiá¹‡á¸•
puggalavÄ• rÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, na nirantaraá¹ƒ vutteti. ``yassa cittaá¹ƒ uppajjati
cittaá¹ƒ nirujjhissati nuppajjissatÄ«â€™â€™ tiÄ• dinÄ• uppÄ• danirodhÄ• naá¹ƒ paccuppan
saá¹ƒsaggavasena ekekÄ• ya pucchÄ• ya pavattattÄ• __ ``uppÄ• danirodhakÄ• lasambhec
sesÄ• nampi vÄ• rÄ• naá¹ƒ taá¹ƒtaá¹ƒnÄ• matÄ• pÄ• á¸·ianusÄ• rena veditabbÄ• .

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<63> __tathÄ• rÅ«passeva_ \Ne 162/ __khÄ«á¹‡Ä• savassa cittaá¹ƒ sandhÄ• yÄ• _ti idaá¹

uppÄ• dakkhaá¹‡asamaá¹…gipacchimacittasamaá¹…gimhi puggale adhippete taÃ±ca cittaá
katvÄ• vuttanti daá¹-á¹-habbaá¹ƒ. __arahato pacchimacittampÄ«_ti nuppajjati nirujjhatÄ«ti e
bhaá¹…gakkhaá¹‡asamaá¹…gimeva sandhÄ• ya vuttaá¹ƒ.

65-82__._ uppÄ• davÄ• rassa dutiyapucchÄ• vissajjane __cittassa bhaá¹…gakkhaá¹‡e, nirc
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjittha, no ca tesaá¹ƒ cittaá¹ƒ uppajjatÄ«_ti \Be
``cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjitthÄ• â€™â€™ ti etassa ``sabbesaá¹ƒ
khaá¹‡apaccuppannameva hutvÄ• uppÄ• dakkhaá¹‡aá¹ƒ atÄ«tattÄ• uppajjittha nÄ• mÄ• â
__cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjittha ceva uppajjati cÄ• _ti etassapi upp
uppajjittha, anatÄ«tattÄ• uppajjati nÄ• mÄ• ti dvayametaá¹ƒ evaá¹ƒ na sakkÄ• vattuá¹ƒ. na
``uppajjitthÄ• â€™â€™ ti atÄ«tavohÄ• ro atthi. yadi siyÄ• , __yaá¹ƒ vÄ• pana cittaá¹ƒ uppa
uppajjatÄ«_ti ettha ``noâ€™â€™ ti avatvÄ• vibhajitabbaá¹ƒ siyÄ• . tathÄ• __ ``yaá¹ƒ cittaá
cittaá¹ƒ uppajjitthÄ• â€™â€™ _ti ettha ca ``noâ€™â€™ ti avatvÄ• ``Ä• mantÄ• â€™â€™ ti
``cittassa bhaá¹…gakkhaá¹‡eâ€™â€™ _ti pana bhijjamÄ• nacittasamaá¹…gÄ« puggalo vut
uppajjittha, na ca kiÃ±ci cittaá¹ƒ uppajjati. __cittassa uppÄ• dakkhaá¹‡e_ti ca uppajjamÄ• na
puggalo vutto, tassapi atÄ«taá¹ƒ cittaá¹ƒ uppajjittha, taá¹ƒ pana cittaá¹ƒ uppajjatÄ«ti evamet
daá¹-á¹-habbo. cittanti hi sÄ• maÃ±Ã±avacanaá¹ƒ ekasmiá¹ƒ anekasmiÃ±ca yathÄ• gahitav
``yassa vÄ• pana cittaá¹ƒ uppajjissati, tassa cittaá¹ƒ uppajjatÄ«ti? cittassa bhaá¹…gakkhaá
__yassa vÄ• pana cittaá¹ƒ uppajjissatÄ«_ti etena sanniá¹-á¹-hÄ• nena gahitapuggalasseva
bhaá¹…gakkhaá¹‡eti evaá¹ƒ sabbattha sanniá¹-á¹-hÄ• navasena niyamo veditabbo. uppann
niruddhanirujjhamÄ• navÄ• ro ca puggalavÄ• rÄ• dÄ«su tÄ«supi ninnÄ• nÄ• karaá¹‡Ä• udd
tattha puggalavÄ• re avisesena yaá¹ƒ kaÃ±ci tÄ• disaá¹ƒ puggalaá¹ƒ sandhÄ• ya __ ``uppa
_ntiÄ• di vuttaá¹ƒ, dhammavÄ• re cittameva, puggaladhammavÄ• re puggalaá¹ƒ cittaÃ±cÄ•
daá¹-á¹-habbo.

<83> atikkantakÄ• lavÄ• re imassa puggalavÄ• rattÄ• puggalo pucchitoti puggalasseva vis
bhavitabbaá¹ƒ. yathÄ• __yassa cittaá¹ƒ uppajjitthÄ• _ti etena na koci puggalo na gahito, ev
cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• la_nti etena
koci na gahito. na hi so puggalo atthi, yassa cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ atÄ«taá¹ƒ natthi,
nirujjhamÄ• nakkhaá¹‡Ä• tÄ«tacittÄ• na na hontÄ«ti paá¹-hamo paÃ±ho ``Ä• mantÄ• â€™â
tathÄ• dutiyatatiyÄ• . catuttho pana ``pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ
avÄ«tikkantaá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ avÄ«tikkantaá¹ƒ, itaresaá¹ƒ c
bhaá¹…gakkhaá¹‡aÃ±ca avÄ«tikkantaá¹ƒ uppÄ• dakkhaá¹‡aÃ±ca avÄ«tikkantaâ€™â€™ n
avissajjetvÄ• kasmÄ• sabbattha cittameva vibhattanti \Be 153/? cittavasena puggalavavatt
vÄ«tikkantatÄ• ya atikkantakÄ• latÄ• vacanena vattamÄ• nassa ca cittassa vasena puggalo
vutto atÄ«tassa ca, tattha purimassa cittaá¹ƒ na bhaá¹…gakkhaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ pacc
evamÄ• diko puggalavibhÄ• go yassa cittassa vasena puggalavavatthÄ• naá¹ƒ hoti, tassa c
taá¹ƒtaá¹ƒkhaá¹‡avÄ«tikkamÄ• vÄ«tikkamadassanavasena dassito hotÄ«ti sabbavissajjane

atha vÄ• nayidha dhammamattavisiá¹-á¹-ho puggalo pucchito, atha kho puggalavisiá¹-á¹-ha
cittameva vissajjitanti veditabbaá¹ƒ. yadipi puggalappadhÄ• nÄ• pucchÄ• , athÄ• pi cittappa
dutiyapucchÄ• ya ``Ä• mantÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• , tathÄ• pana avatvÄ• nirodh
atikkantakÄ• latÄ• na uppÄ• dakkhaá¹‡avÄ«tikkamena atikkantakÄ• latÄ• viya vattamÄ• n
__ ``atÄ«taá¹ƒ cittaâ€™â€™ _nti vuttanti daá¹-á¹-habbaá¹ƒ. __yassa cittaá¹ƒ na uppajjamÄ
uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ yassa cittaá¹ƒ
nayo __ ``na nirujjhamÄ• naâ€™â€™ _nti etthÄ• pi.

114-116__._ missakavÄ• resu __yassa sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, tassa citt
nuppajjissatÄ«_ti pucchÄ• , __no_ti vissajjanaÃ±ca aá¹-á¹-hakathÄ• yaá¹ƒ dassitaá¹ƒ. pÄ• a
sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, tassa sarÄ• gaá¹ƒ cittaá¹ƒ nirujjhissati nuppajjissa
mÄ• tikÄ• á¹-hapanÄ• yaá¹ƒ vuttattÄ• vissajjanepi tatheva sanniá¹-á¹-hÄ• nasaá¹ƒsayatthe
sarÄ• gÄ• dimissakacittavaseneva pucchÄ• uddharitvÄ• ``sarÄ• gapacchimacittassa uppÄ
sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati nirujjhissati nuppajjissati, itaresaá¹ƒ sarÄ• gacittas
uppÄ• dakkhaá¹‡e tesaá¹ƒ sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati nirujjhissati ceva uppa
ti evamÄ• dinÄ• \Ne 164/ nayena yebhuyyena suddhikavÄ• rasadisameva vissajjanaá¹ƒ kÄ
saá¹ƒkhittanti viÃ±Ã±Ä• yati.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

1-16__._ dhammayamakavaá¹‡á¹‡anÄ• yaá¹ƒ \Be 154/ __kusalÄ• didhammÄ• naá¹ƒ mÄ• t
mÅ«layamake kusalÄ• didhammÄ• desitÄ• , yathÄ• ca khandhayamakÄ• dÄ«su ``paÃ±ca
aÃ±Ã±athÄ• saá¹…gahetvÄ• desitÄ• , tathÄ• adesetvÄ• yÄ• kusalÄ• dÄ«naá¹ƒ dhammÄ
dhammÄ• â€™â€™ tiÄ• dikÄ• mÄ• tikÄ• , taá¹ƒ idha Ä• dimhi á¹-hapetvÄ• desitassÄ• ti a

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pavattivÄ• ravaá¹‡á¹‡anÄ•

33-34__._ __ ``yassa kusalÄ• dhammÄ• uppajjanti, tassa abyÄ• katÄ• dhammÄ• uppajja

vissajjane __ ``abyÄ• katÄ• cÄ• ti cittasamuá¹-á¹-hÄ• narÅ«pavasena vuttaâ€™â€™ _nti a
vuttaá¹ƒ, imasmiá¹ƒ pana paÃ±he kammasamuá¹-á¹-hÄ• nÄ• dirÅ«paÃ±ca labbhati, taá¹ƒ p
vissajjane __sabbesaá¹ƒ cavantÄ• naá¹ƒ, pavatte cittassa bhaá¹…gakkhaá¹‡e, Ä• ruppe ak
uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• na uppajjanti abyÄ• katÄ• ca dhammÄ•
cittassa bhaá¹…gakkhaá¹‡e uppajjamÄ• nampi \Ne 165/ kammasamuá¹-á¹-hÄ• nÄ• dirÅ«pa
dhammÄ• na uppajjantÄ«â€™â€™ ti vuttattÄ• cittasamuá¹-á¹-hÄ• narÅ«pameva idhÄ• dh
kammasamuá¹-á¹-hÄ• nÄ• dirÅ«pe na vidhÄ• naá¹ƒ, nÄ• pi paá¹-isedhoti keci vadanti, tathÄ
cittasamuá¹-á¹-hÄ• narÅ«pameva sandhÄ• ya ``yassa kusalÄ• dhammÄ• uppajjanti, tassa
nirujjhantÄ«ti? noâ€™â€™ ti (Yam III dhammayamaka.163) vuttanti. taá¹ƒ panetaá¹ƒ evaá¹
cittassa bhaá¹…gakkhaá¹‡e kammasamuá¹-á¹-hÄ• narÅ«pÄ• dÄ«nampi uppÄ• dassa uppÄ
evamÄ• dÄ«hi eva pÄ• á¸·Ä«hi paá¹-isedhasiddhito.

ye ca vadanti ``yathÄ• paá¹-isambhidÄ• magge nirodhakathÄ• yaá¹ƒ `sotÄ• pattimaggakkh
á¹-hapetvÄ• cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ sabbepi virÄ• gÄ• ceva honti virÄ• gÄ• ramm
virÄ• gasamudÄ• gatÄ• virÄ• gapatiá¹-á¹-hÄ• â€™ tiÄ• dÄ«su `á¹-hapetvÄ• rÅ«paâ€™ nti
cittajarÅ«pÄ• naá¹ƒ \Be 155/ `á¹-hapetvÄ• cittasamuá¹-á¹-hÄ• narÅ«paâ€™ nti vuttaá¹ƒ, ev
cittapaá¹-ibaddhattÄ• cittajarÅ«pameva kathitaâ€™â€™ nti, taÃ±ca tathÄ• na hoti. yesaÃ±
sahajÄ• tapaccayo hoti, yesu ca virÄ• gÄ• diÄ• saá¹…kÄ• hoti, te sotÄ• pattimaggasahajÄ•
sotÄ• pattimaggakkhaá¹‡e jÄ• tÄ• dhammÄ• ti tattha vuttÄ• . __sotÄ• pattimaggakkhaá¹‡e
jÄ• tataá¹ƒ dÄ«peti, na ca kammajÄ• dÄ«ni amagge jÄ• yamÄ• nÄ• ni maggakkhaá¹‡e jÄ• t
tassa sotÄ• pattimaggakkhaá¹‡e sahajÄ• tapaccayattÄ• bhÄ• vato, tasmÄ• maggakkhaá¹‡
á¹-hapetabbaá¹ƒ á¹-hapetuá¹ƒ ``á¹-hapetvÄ• cittasamuá¹-á¹-hÄ• narÅ«paâ€™â€™ nti vutta
kusalÄ• didhammÄ• yassa yattha uppajjanti nirujjhanti ca, tassa puggalassa tasmiÃ±ca okÄ
abyÄ• katadhammÄ• naá¹ƒ uppÄ• danirodhÄ• naá¹ƒ kusalÄ• dipaá¹-ibaddhatÄ• appaá¹-iba
kammajÄ• dirÅ«paá¹ƒ abyÄ• kataá¹ƒ na hoti, tasmÄ• sanniá¹-á¹-hÄ• nena gahitassa pugga
uppÄ• danirodhesu vijjamÄ• nesu abyÄ• katÄ• naá¹ƒ te veditabbÄ• , avijjamÄ• nesu ca paá
acittapaá¹-ibaddhÄ• abyÄ• katÄ• ti ettha na gahitÄ• ti sakkÄ• vattuá¹ƒ nirodhasamÄ• pann
asaÃ±Ã±asattÄ• naÃ±ca uppÄ• danirodhavacanatoti.

catutthapaÃ±he __pavatte akusalÄ• byÄ• katacittassa uppÄ• dakkhaá¹‡e_ti idaá¹ƒ ``yassa
dhammÄ• uppajjantÄ«â€™â€™ ti etena sanniá¹-á¹-hÄ• nena gahitesu paÃ±cavokÄ• re aku
catuvokÄ• re ca abyÄ• katacittasseva uppÄ• dakkhaá¹‡asamaá¹…gino sandhÄ• ya vuttaá¹
sanniá¹-á¹-hÄ• navasena viseso veditabbo.

<79> __ ``ekÄ• vajjanena_ 166 __uppannassÄ• â€™â€™ _ti vuttaá¹ƒ, nÄ• nÄ• vajjanenap
purimatarajavanavÄ«thÄ«su uppannassa ``uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ•
kusalÄ• dhammÄ• nuppajjantÄ«â€™â€™ ti idaá¹ƒ lakkhaá¹‡aá¹ƒ labbhateva, tasmÄ• ete
samÄ• nalakkhaá¹‡aá¹ƒ sabbaá¹ƒ __yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhis

uppÄ• dakkhaá¹‡e_ti eteneva kusalÄ• nÄ• gatabhÄ• vapariyosÄ• nena tÄ• ya eva samÄ• n
hotÄ«ti daá¹-á¹-habbaá¹ƒ. esa nayo akusalÄ• tÄ«tabhÄ• vassa abyÄ• katÄ• tÄ«tabhÄ• vass
akusaleâ€™â€™ _ti, __ ``dutiye citteâ€™â€™ _ti ca vuttaá¹-á¹-hÄ• ne. yathÄ• hi bhÄ• van
bhÄ• vanÄ• pahÄ• nÄ• naá¹ƒ pariyosÄ• nena \Be 156/ aggamaggena tato purimatarÄ• nipi
honti, evamidhÄ• pi taá¹ƒ taá¹ƒ tena tena Ä• dinÄ• antena ca dassitanti.

<100> __paÃ±cavokÄ• re akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhamm
dhammÄ• nirujjhantÄ«_ti vacanena paá¹-isandhicittato soá¸·asamaá¹ƒ, tato parampi vÄ• b
hoti, na tato oranti viÃ±Ã±Ä• yatÄ«ti.

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. indriyayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> indriyayamake vibhaá¹…ge viya jÄ«vitindriyaá¹ƒ manindriyÄ• nantaraá¹ƒ aniddisitvÄ•
uddiá¹-á¹-haá¹ƒ ``tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni tÄ«á¹‡i? itthindriyaá¹ƒ p
jÄ«vitindriyaâ€™â€™ nti (SN c V 492) sutte desitakkamena. pavattivÄ• re hi ekantaá¹ƒ pava
uppajjamÄ• nÄ• naá¹ƒ sukhindriyÄ• dÄ«naá¹ƒ kammajÄ• naá¹ƒ akammajÄ• naÃ±ca anupÄ
cutipaá¹-isandhÄ«su ca pavattamÄ• nÄ• naá¹ƒ kammajÄ• nanti taá¹ƒmÅ«lakÄ• ni yamakÄ•
cutipaá¹-isandhipavattivasena vattabbÄ• nÄ«ti veditabbÄ• ni. cakkhundriyÄ• dÄ«su pana pu
yaá¹ƒ mÅ«lakameva na hoti manindriyaá¹ƒ, taá¹ƒ á¹-hapetvÄ• avasesamÅ«lakÄ• ni cutiupa
Ä• yatanayamake viya, tasmÄ• jÄ«vitindriyaá¹ƒ tesaá¹ƒ majjhe anuddisitvÄ• ante uddiá¹-á

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• ravaá¹‡á¹‡anÄ•

<94> __itthÄ« itthindriya_nti ettha yasmÄ• itthÄ«ti koci sabhÄ• vo natthi, na ca rÅ«pÄ• did
itthiggahaá¹‡aá¹ƒ na hoti, tasmÄ• itthiggahaá¹‡assa avijjamÄ• nampi \Be 157/ vijjamÄ• nam
tathÄ• gahitassa vasena ``natthÄ«â€™â€™ ti avatvÄ• ``noâ€™â€™ ti vuttaá¹ƒ. sukhassa c
``sukhaá¹ƒ somanassaâ€™â€™ nti, dukkhassa ca ``dukkhaá¹ƒ domanassaâ€™â€™ nti vac
sukhÄ• vedanÄ• sukhaá¹ƒ, domanassato ca aÃ±Ã±Ä• dukkhÄ• vedanÄ• dukkhanti ayaâ

``sukhaá¹ƒ sukhindriyaá¹ƒ dukkhaá¹ƒ dukkhindriyaâ€™â€™ _nti ettha ``Ä• mantÄ• â€™â€™

<140> suddhindriyavÄ• re __cakkhu indriya_nti ettha dibbacakkhupaÃ±Ã±Ä• cakkhÅ«ni pa
``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. __avasesaá¹ƒ sota_nti taá¹‡hÄ• sotamevÄ• ha.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

II pavattivÄ• ravaá¹‡á¹‡anÄ•

<186> pavattivÄ• re ``chayimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹
kÄ• yindriyaá¹ƒ manindriyaâ€™â€™ nti (SN c V 495) sutte vuttanayena idha uddiá¹-á¹-haá¹
cutipaá¹-isandhipavattÄ«su pavattamÄ• nehi kammajÄ• kammajehi sabbehipi yogaá¹ƒ gacc
viya aÃ±Ã±adhammanissayena gahetabbaá¹ƒ, pubbaá¹…gamattÄ• va padhÄ• naá¹ƒ, tasm
gopÄ• nasÄ«naá¹ƒ sabbindriyÄ• naá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ ante á¹-hapetvÄ• yo
jÄ«vitindriyÄ• dimÅ«lakesu pavattiÃ±ca gahetvÄ• gatesu ``yassa jÄ«vitindriyaá¹ƒ uppajjati,
uppajjatÄ«ti? sabbesaá¹ƒ upapajjantÄ• naá¹ƒ, pavatte sukhindriyavippayuttacittassa uppÄ•
jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ sukhindriyaá¹ƒ uppajjati, sukhindriyasampayuttacitta
uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjati sukhindriyaÃ±ca uppajjatÄ«â€™â€™
sukhadukkhadomanassindriyehi lokuttarindriyehi ca yojanÄ• labbhati, tathÄ• ``yassa sukhi
tassa dukkhindriyaá¹ƒ uppajjatÄ«ti? noâ€™â€™ tiÄ• dinÄ• taá¹ƒmÅ«lakÄ• ca nayÄ• . tehi
uppajjamÄ• nehi yojanÄ• taá¹ƒmÅ«lakÄ• ca cutipaá¹-isandhipavattÄ«su pavattamÄ• nehi
yojanÄ• ya jÄ«vitindriyamÅ«lakehi ca nayehi pÄ• kaá¹-Ä• yevÄ• ti katvÄ• na vuttÄ• ti daá¹-

__ ``sacakkhukÄ• naá¹ƒ_ \Be 158/ __vinÄ• somanassenÄ• ti upekkhÄ• sahagatÄ• naá¹ƒ
mahÄ• vipÄ• kapaá¹-isandhÄ«naá¹ƒ vasena vuttaâ€™â€™ _nti aá¹-á¹-hakathÄ• yaá¹ƒ vutta
somanassavirahitasacakkhukapaá¹-isandhinidassanavasena vuttanti daá¹-á¹-habbaá¹ƒ. na
``catunnaá¹ƒyevÄ• â€™â€™ ti niyamo kato, tena taá¹ƒsamÄ• nalakkhaá¹‡Ä•
parittavipÄ• karÅ«pÄ• vacarapaá¹-isandhiyopi dassitÄ• honti. tattha kÄ• mÄ• vacaresu
somanassapaá¹-isandhisamÄ• natÄ• ya mahÄ• vipÄ• kehi catÅ«hi nidassanaá¹ƒ kataá¹ƒ, te
sasomanassapaá¹-isandhikÄ• acakkhukÄ• na honti, evaá¹ƒ itaramahÄ• vipÄ• kapaá¹-isan
hoti. gabbhaseyyakÄ• naÃ±ca anuppannesu cakkhÄ• dÄ«su cavantÄ• naá¹ƒ ahetukapaá¹-i
sahetukapaá¹-isandhikÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ niyamato sacakkhukÄ• dibhÄ• vad
gabbhaseyyakepi hi sandhÄ• ya ``yassa vÄ• pana somanassindriyaá¹ƒ uppajjati, tassa cak
uppajjatÄ«ti? Ä• mantÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ yathÄ• yujjati, tathÄ• Ä• yatanayam
sanniá¹-á¹-hÄ• nena saá¹…gahitÄ• naá¹ƒ gabbhaseyyakÄ• naá¹ƒ vajjane kÄ• raá¹‡aá¹ƒ att
aghÄ• nakÄ• naá¹ƒ upapajjantÄ«naâ€™â€™ ntiÄ• dÄ«su (Yam III indriyayamaka.187) ca t

__upekkhÄ• ya acakkhukÄ• nanti ahetukapaá¹-isandhivasena vutta_nti ettha ca kÄ• mÄ• v

sopekkhaacakkhukapaá¹-isandhiyÄ• \Ne 169/ taá¹ƒsamÄ• nalakkhaá¹‡aá¹ƒ arÅ«papaá¹-isa
daá¹-á¹-habbaá¹ƒ. kesuci pana potthakesu ``ahetukÄ• rÅ«papaá¹-isandhivasenÄ• â€™â€™
seyyo.

__ ``tattha hi ekanteneva saddhÄ• satipaÃ±Ã±Ä• yo natthi, samÄ• dhivÄ«riyÄ• ni pana indr
hontÄ«â€™â€™ _ti vuttaá¹ƒ, yadi pana samÄ• dhivÄ«riyÄ• ni santi, ``indriyappattÄ• ni na h
vattuá¹ƒ ``samÄ• dhi samÄ• dhindriyanti? Ä• mantÄ• â€™â€™ ti (Yam III indriyayamaka.11
vÄ«riyindriyanti? Ä• mantÄ• â€™â€™ ti (Yam III indriyayamaka.111) vacanato. ahetukapaá
samÄ• dhileso ekaggatÄ• atthi, na evaá¹ƒ vÄ«riyaleso atthi, tasmÄ• evamettha vattabbaá¹
ekanteneva saddhÄ• vÄ«riyasatipaÃ±Ã±Ä• yo natthi, ekaggatÄ• pana samÄ• dhileso eva h
panettha adhippÄ• yo siyÄ• --- yathÄ• aÃ±Ã±esu kesuci ahetukacittesu samÄ• dhivÄ«riyÄ
ca, evamidha samÄ• dhivÄ«riyÄ• ni indriyappattÄ• ni na hontÄ«ti. samÄ• dhivÄ«riyindriyÄ•
ahetukantarato viseseti \Be 159/. tattha ``samÄ• dhivÄ«riyÄ• ni pana na hontÄ«â€™â€™ ti
``indriyappattÄ• nÄ«â€™â€™ ti samÄ• dhilesassa samÄ• dhindriyabhÄ• vaá¹ƒ appattassa
vÄ«riyalesassa. visesanaÃ±hi visesitabbe pavattati. yesu pana potthakesu ``tattha ekantene
saddhÄ• vÄ«riyasatipaÃ±Ã±Ä• yo natthÄ«â€™â€™ ti pÄ• á¹-ho, so eva sundarataro.

yÄ• va cakkhundriyaá¹ƒ nuppajjati, tÄ• va gabbhagatÄ• naá¹ƒ acakkhukÄ• naá¹ƒ bhÄ• vo a
adhippÄ• yenÄ• ha __ ``sahetukÄ• naá¹ƒ acakkhukÄ• nanti gabbhaseyyakavasena ceva ar
_nti. gabbhaseyyakÄ• pi pana avassaá¹ƒ uppajjanakacakkhukÄ• na labbhantÄ«ti daá¹-á¹-h
Ã±Ä• á¹‡avippayuttÄ• nanti kÄ• madhÄ• tuyaá¹ƒ duhetukapaá¹-isandhikÄ• naá¹ƒ vasena vu
ahetukapaá¹-isandhikÄ• ca acakkhukÄ• labbhanteva. itthipurisindriyasantÄ• nÄ• nampi up
cutivasena nirodho bÄ• hullavasena dassito. kadÄ• ci hi tesaá¹ƒ paá¹-hamakappikÄ• dÄ«na
uppÄ• danirodhÄ• hontÄ«ti. ettha purisindriyÄ• vasÄ• nesu indriyamÅ«layamakesu paá¹-ha
sanniá¹-á¹-hÄ• nehi gahitehi upapatticutivasena gacchantehi cakkhundriyÄ• dÄ«hi niyamitat
jÄ«vitindriyÄ• dÄ«naá¹ƒ pavattivasenapi labbhamÄ• nÄ• naá¹ƒ upapatticutivaseneva dutiya
sanniá¹-á¹-hÄ• nehi gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

<190> rÅ«pajÄ«vitindriyaá¹ƒ \Ne 170/ cakkhundriyÄ• disamÄ• nagatikaá¹ƒ cutipaá¹-isandhi
santÄ• nuppattinirodhadassanatoti Ä• ha __ ``pavatte somanassavippayuttacittassa uppÄ•
arÅ«pajÄ«vitindriyaá¹ƒ sandhÄ• ya vuttaâ€™â€™ _nti. __etesaÃ±ceva aÃ±Ã±esaÃ±ca paÃ
yathÄ• lÄ• bhavasenÄ• _ti ettha etesaá¹ƒ jÄ«vitindriyÄ• dÄ«naá¹ƒ cutipaá¹-isandhipavattes
cakkhundriyÄ• dÄ«naá¹ƒ cutipaá¹-isandhÄ«sÅ«ti evaá¹ƒ yathÄ• lÄ• bho daá¹-á¹-habbo. __a
ettha tassa tassa paripuá¹‡á¹‡apaÃ±hassa tasmiá¹ƒ tasmiá¹ƒ sarÅ«padassanena vissajjane
pacchimakoá¹-á¹-hÄ• sassa chedoti nÄ• maá¹ƒ daá¹-á¹-habbaá¹ƒ.

__yassa vÄ• pana somanassindriyaá¹ƒ na uppajjati, tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?
upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ soma

no ca tesaá¹ƒ_ \Be 160/__ jÄ«vitindriyaá¹ƒ na uppajjatÄ«_ti ettha ``nirodhasamÄ• pannÄ• n
asaÃ±Ã±asattÄ• naâ€™â€™ nti avacanaá¹ƒ rÅ«pajÄ«vitindriyassa cakkhundriyÄ• disamÄ•
hi upapattiyaá¹ƒyeva uppÄ• do vattabboti. ``vinÄ• somanassena upapajjantÄ• naâ€™â€™
saá¹…gahetvÄ• pavattivasena te ca nirodhasamÄ• pannÄ• ca na vuttÄ• , anuppÄ• dopi pa
vattabbo, na pavatteti. pacchimakoá¹-á¹-hÄ• sepi ``sabbesaá¹ƒ cavantÄ• naá¹ƒ, pavatte citt
tesaá¹ƒ somanassindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjatÄ«â€™â€™ ti evaá
cavantÄ• naâ€™â€™ nti ettheva asaÃ±Ã±asatte saá¹…gaá¹‡hitvÄ• pavattivasena te ca nir
vuttÄ• . yassayatthake ca nirodhasamÄ• pannÄ• na dassetabbÄ• na gahetabbÄ• ti attho.
``nirodhasamÄ• pannÄ• naâ€™â€™ nti vacanaá¹ƒ ``asaÃ±Ã±asattÄ• naâ€™â€™ nti vacan
``upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e, sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡
somanassindriyÄ• dÄ«naá¹ƒ anuppÄ• dakkhaá¹‡adÄ«pakaá¹ƒ, atha kho puggaladÄ«pakam

atÄ«takÄ• labhede __suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ ta
uppajjittha jÄ«vitindriyaÃ±ca na uppajjitthÄ• _ti ettha ``upapatticittassa uppÄ• dakkhaá¹‡eâ€
vuttaá¹ƒ, nanu ``suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tat
uppajjittha manindriyaÃ±ca na uppajjitthÄ• â€™â€™ ti (Yam III indriyayamaka.277) ettha vi
``upapajjantÄ• naâ€™â€™ nti vattabbanti? na vattabbaá¹ƒ. yathÄ• hi somanassamanindri
upapajjantÄ• puggalÄ• upapatticittasamaá¹…gino honti, na evaá¹ƒ somanassajÄ«vitindriy
upapattisamaá¹…ginoyeva honti. jÄ«vitindriyassa hi vasena yÄ• va paá¹-hamarÅ«pajÄ«vitin
\Ne 171/ upapajjantÄ• nÄ• ma honti. tadÄ• ca dutiyacittato paá¹-á¹-hÄ• ya ``jÄ«vitindriyaÃ±
uppajjitthÄ• â€™â€™ ti na sakkÄ• vattuá¹ƒ arÅ«pajÄ«vitindriyassa uppajjitvÄ• niruddhattÄ
uppÄ• dakkhaá¹‡ena nidassitaá¹ƒ. yathÄ• hi ``na nirujjhitthÄ• â€™â€™ ti idaá¹ƒ lakkhaá¹‡
dvÄ«su khaá¹‡esu labbhamÄ• naá¹ƒ sabbapaá¹-hamena upapatticittassa bhaá¹…gakkhaá¹
daá¹-á¹-habbaá¹ƒ.

anÄ• gatakÄ• labhede uppajjissamÄ• ne sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• aÃ±Ã±assa ca uppa
tattha yathÄ• paccuppannakÄ• labhede sanniá¹-á¹-hÄ• nasaá¹ƒsayabhedehi uppajjamÄ• n
cakkhundriyÄ• dÄ«ni uppajjanti \Be 161/, upapajjantassa tassa jÄ«vitindriyÄ• dÄ«ni uppajja
upapajjantasseva pucchitÄ• naá¹ƒ upapattiyaá¹ƒyeva tesaá¹ƒ uppÄ• do sambhavati, na aÃ±
``yassa cakkhundriyÄ• dÄ«ni uppajjissanti, upapajjantassa tassa jÄ«vitindriyÄ• dÄ«ni uppaj
upapajjantasseva pucchitÄ• naá¹ƒ tesaá¹ƒ upapattito aÃ±Ã±attha uppÄ• do na sambhavati,
cakkhundriyaá¹ƒ uppajjissati, tassa somanassindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• â€™â€
katvÄ• nirodhavÄ• repi ``yassa cakkhundriyaá¹ƒ nirujjhissati, tassa somanassindriyaá¹ƒ nir
Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. na hi yassa cakkhundriyaá¹ƒ nirujjhissati, tassa somanassi
nirujjhissati, api pacchimabhavikassa upekkhÄ• sahagatapaá¹-isandhikassa. na hi upapajja
pubbeva somanassindriyanirodho na sambhavatÄ«ti. ettha hi paá¹-hamapucchÄ• su sanniá
pucchitabbatthanissayo mÄ• disova upapattiuppÄ• dindriyavÄ• ubhayuppÄ• dindriyavÄ• a
pucchitabbatthassa nissayoti evaá¹ƒ viya dutiyapucchÄ• su sanniá¹-á¹-hÄ• natthameva niya

pucchitabbaá¹ƒ anÄ• gatabhÄ• vamattena sarÅ«pato gahitaá¹ƒ uppÄ• daá¹ƒ vÄ• nirodhaá¹
yasmÄ• cevaá¹ƒ sanniá¹-á¹-hÄ• natthassa niyamo hoti, tasmÄ• ``yassa vÄ• pana somana
tassa cakkhundriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• â€™â€™ ti (Yam III indriyayamaka.281)
nirodhavÄ• repi.

paá¹-ilome pana yathÄ• anulome ``uppajjissati nirujjhissatÄ«â€™â€™ ti uppÄ• danirodhÄ•
vuttÄ• , evaá¹ƒ avuttattÄ• yathÄ• tattha saá¹ƒsayapadena gahitassa indriyassa pavattiyam
cakkhundriyÄ• dimÅ«lakesu yojitÄ• , na evaá¹ƒ yojetabbÄ• . yathÄ• hi uppÄ• danirodhe ati
uppÄ• danirodhÄ• sambhavanti yojetuá¹ƒ, na evaá¹ƒ anuppÄ• dÄ• nirodhe \Ne 172/ atikka
anuppÄ• dÄ• nirodhÄ• sambhavanti abhÅ«tÄ• bhÄ• vassa abhÅ«tÄ• bhÄ• vaá¹ƒ atikkamit
sambhavÄ• nuppattito, abhÅ«tuppÄ• danirodhÄ• bhÄ• vo ca paá¹-ilome pucchito, tasmÄ• s
abhÅ«tÄ• bhÄ• vassa vattamÄ• nÄ• naá¹ƒ uppÄ• dassa viya kÄ• lantarayogÄ• bhÄ• vato y
uppÄ• danirodhÄ• bhÄ• vena pucchitabbassa nissayo sanniá¹-á¹-hÄ• nena sannicchito, tan
upapatticutiuppÄ• danirodhÄ• naá¹ƒ jÄ«vitÄ• dÄ«nampi anuppÄ• dÄ• nirodhÄ• saá¹ƒsayap
hontÄ«ti ``yassa cakkhundriyaá¹ƒ nuppajjissati, tassa somanassindriyaá¹ƒ nuppajjissatÄ«ti?
(Yam III indriyayamaka.308) ca, ``yassa cakkhundriyaá¹ƒ na nirujjhissati, tassa somanassin
nirujjhissatÄ«ti? Ä• mantÄ• â€™â€™ ti ca vuttaá¹ƒ, na vuttaá¹ƒ ``ye arÅ«paá¹ƒ upapajjitvÄ•
parinibbÄ• yissantÄ«â€™â€™ tiÄ• dinÄ• jÄ«vitindriyaupekkhindriyÄ• dÄ«su viya vissajjana

__ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppa
somanassindriyaá¹ƒ na uppajjissatÄ«â€™â€™ _ti ettha ye sopekkhapaá¹-isandhikÄ• bhavi
arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissantÄ«â€™â€™ ti etena pacchimakoá¹-á¹-hÄ• savac
taá¹ƒsamÄ• nalakkhaá¹‡atÄ• ya saá¹…gahitÄ• ti ye somanassapaá¹-isandhikÄ• bhavissan
daá¹-á¹-habbÄ• .

aá¹-á¹-hakathÄ• yaá¹ƒ yesu Ä• dimapotthakesu ``atÄ«tÄ• nÄ• gatavÄ• re suddhÄ• vÄ• sÄ•
bhaá¹…gakkhaá¹‡e manindriyaÃ±ca nuppajjitthÄ• ti dhammayamake viya uppÄ• dakkhaá¹‡
aggahetvÄ• â€™â€™ ti likhitaá¹ƒ, taá¹ƒ pamÄ• dalikhitaá¹ƒ. yesu pana potthakesu ``paccup
suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e manindriyaÃ±ca nuppajjitthÄ•
anuppannapubbavasena attho gahetabboâ€™â€™ ti pÄ• á¹-ho dissati, so eva sundarataro

pavattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ•

435-482__._ pariÃ±Ã±Ä• vÄ• re \Ne 173/ __lokiyaabyÄ• katamissakÄ• ni cÄ• _ti dukkhasac
ekantapariÃ±Ã±eyyehi lokiyaabyÄ• katehi missakattÄ• tÄ• ni upÄ• dÄ• ya manindriyÄ• dÄ«
vedanÄ• kkhandhÄ• dÄ«naá¹ƒ viya pariÃ±Ã±eyyatÄ• ca vuttÄ• . yadi pariÃ±Ã±eyyamissak

kasmÄ• dhammayamake ``yo kusalaá¹ƒ dhammaá¹ƒ bhÄ• veti, so abyÄ• kataá¹ƒ dhamma
abyÄ• katapadena yojetvÄ• yamakÄ• ni na vuttÄ• nÄ«ti? yathÄ• ``kusalaá¹ƒ bhÄ• vemi, a
kusalÄ• kusalesu \Be 163/ bhÄ• vanÄ• pahÄ• nÄ• bhiniveso hoti, tathÄ• ``vedanÄ• kkhand
aniccaâ€™â€™ ntiÄ• dinÄ• khandhÄ• dÄ«su parijÄ• nÄ• bhiniveso hoti, tattha vedanÄ• kk
ntiÄ• dinÄ• parijÄ• nitabbÄ• , te ca vedanÄ• kkhandhÄ• dibhÄ• vaá¹ƒ gahetvÄ• parijÄ• nit

kasmÄ• panettha dukkhasaccabhÄ• janÄ«ye Ä• gatassa domanassassa pahÄ• tabbatÄ• v
nanu dukkhasaccapariyÄ• pannÄ• vedanÄ• kkhandhÄ• dayo kusalÄ• kusalabhÄ• vena agg
pariÃ±Ã±eyyÄ• ti? saccaá¹ƒ, yathÄ• pana vedanÄ• kkhandhÄ• dibhÄ• vo bhÄ• vetabbapah
evaá¹ƒ domanassindriyabhÄ• vo pahÄ• tabbabhÄ• vena vinÄ• hotÄ«ti imaá¹ƒ visesaá¹ƒ da
pahÄ• tabbatÄ• va idha vuttÄ• , na pariÃ±Ã±eyyabhÄ• vassa abhÄ• vatoti daá¹-á¹-habbo. _
pahÄ• tabbamevÄ• _ti etena pahÄ• tabbameva, na appahÄ• tabbanti appahÄ• tabbameva
pariÃ±Ã±eyyabhÄ• vanti daá¹-á¹-habbaá¹ƒ. aÃ±Ã±indriyaá¹ƒ bhÄ• vetabbaniá¹-á¹-haá¹ƒ, na
sacchikÄ• tabbaniá¹-á¹-hanti bhÄ• vetabbabhÄ• vo eva tassa gahitoti. __ ``dve puggalÄ• â€
``cakkhundriyaá¹ƒ na parijÄ• nÄ• tÄ«â€™â€™ tiÄ• dikassa parato likhitabbaá¹ƒ uppaá¹-ipÄ
daá¹-á¹-habbaá¹ƒ. cakkhundriyamÅ«lakaÃ±hi atikkamitvÄ• domanassindriyamÅ«lake idaá¹
domanassindriyaá¹ƒ na pajahanti no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• ventÄ«â€™â€™ ti (Yam I

ettha ca puthujjano, aá¹-á¹-ha ca ariyÄ• ti nava puggalÄ• . tesu puthujjano bhabbÄ• bhabba
``puthujjanoâ€™â€™ ti Ä• gataá¹-á¹-hÄ• nesu ``cha puggalÄ• cakkhundriyaÃ±ca na parijÄ
na pajahitthÄ• â€™â€™ tiÄ• dÄ«su ca abhinditvÄ• gahito. ``ye puthujjanÄ• maggaá¹ƒ paá
(Yam I saccayamaka.49, 51-52) \Ne 174/ Ä• gataá¹-á¹-hÄ• nesu ``paÃ±ca puggalÄ• cakkhu
domanassindriyaÃ±ca pajahissantÄ«â€™â€™ tiÄ• dÄ«su (Yam III indriyayamaka.451) ca b
``ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissantÄ«â€™â€™ ti (Yam I saccayamaka.51) Ä
puggalÄ• domanassindriyaÃ±ca nappajahissanti cakkhundriyaÃ±ca na parijÄ• nissantÄ«â€
indriyayamaka.455) ca abhabbo eva. aggaphalasamaá¹…gÄ« ca paá¹-hamaphalasamaá¹…
``arahÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• nesu ``tayo puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ
domanassindriyaÃ±ca pajahitthÄ• â€™â€™ tiÄ• dÄ«su (Yam III indriyayamaka.444) ca abh
aggaphalaá¹ƒ sacchikarotÄ«â€™â€™ ti (Yam III indriyayamaka.446) Ä• gataá¹-á¹-hÄ• nesu
domanassindriyaá¹ƒ pajahittha, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ• â€™â€™ tiÄ
indriyayamaka.444) ca paá¹-hamaphalasamaá¹…gÄ« ca bhinditvÄ• gahito. ``yo aggaphala
(Yam III indriyayamaka.443, 446) Ä• gataá¹-á¹-hÄ• nesu itarovÄ• ti evaá¹ƒ puggalabhedaá¹
sanniá¹-á¹-hÄ• nena gahitapuggale niddhÄ• retvÄ• vissajjanaá¹ƒ yojetabbanti.

pariÃ±Ã±Ä• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyayamakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakapakaraá¹‡a-mÅ«laá¹-Ä«kÄ• samattÄ• .

paá¹-á¹-hÄ• napakaraá¹‡a-mÅ«laá¹-Ä«kÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

dibbanti \Be 165/ \Ne 175/ kÄ• maguá¹‡Ä• dÄ«hi kÄ«á¸·anti laá¸·anti, tesu vÄ• viharanti,
vijayasamatthatÄ• yogena paccatthike vijetuá¹ƒ icchanti, issariyaá¹-á¹-hÄ• nÄ• disakkÄ• rad
taá¹ƒtaá¹ƒatthÄ• nusÄ• sanaÃ±ca karontÄ• voharanti, puÃ±Ã±ayogÄ• nubhÄ• vappattÄ• y
yathÄ• bhilÄ• sitaÃ±ca visayaá¹ƒ appaá¹-ighÄ• tena gacchanti, yathicchitanipphÄ• dane sal
devanÄ«yÄ• vÄ• taá¹ƒtaá¹ƒbyasananittharaá¹‡atthikehi saraá¹‡aá¹ƒ parÄ• yaá¹‡anti gama
vÄ• . sobhÄ• visesayogena kamanÄ«yÄ• ti vÄ• __devÄ• _. te tividhÄ• --- sammutidevÄ• u
bhagavÄ• pana niratisayÄ• ya abhiÃ±Ã±Ä• kÄ«á¸·Ä• ya, uttamehi dibbabrahmaariyavihÄ•
paÃ±cavidhamÄ• ravijayicchÄ• nipphattiyÄ• ,
cittissariyasattadhanÄ• disammÄ• paá¹-ipattiaveccappasÄ• dasakkÄ• radÄ• naggahaá¹‡as
dhammasabhÄ• vapuggalajjhÄ• sayÄ• nurÅ«pÄ• nusÄ• sanÄ«saá¹…khÄ• tena ca vohÄ• rA
paÃ±Ã±Ä• sarÄ«rappabhÄ• saá¹…khÄ• tÄ• ya jutiyÄ• , anopamÄ• ya ca Ã±Ä• á¹‡asarÄ«ra
mÄ• ravijayasabbaÃ±Ã±uguá¹‡aparahitanipphÄ• danesu \Ne 176/ appaá¹-ihatÄ• ya sattiyÄ
sadevakena lokena saraá¹‡anti gamanÄ«yato, abhitthavanÄ«yato, bhattivasena kamanÄ«ya
guá¹‡ehi atikkanto atisayo vÄ• devoti __devÄ• tidevo_. sabbadevehi pÅ«janÄ«yataro devo
visuddhidevabhÄ• vaá¹ƒ vÄ• sabbaÃ±Ã±uguá¹‡Ä• laá¹…kÄ• raá¹ƒ pattattÄ• aÃ±Ã±adevel
__devÄ• tidevo. devÄ• na_nti upapattidevÄ• naá¹ƒ tadÄ• dhammapaá¹-iggÄ• hakÄ• naá¹ƒ
pahÄ• rÄ• daasurindÄ• dÄ«hi __dÄ• navehi_ ca __pÅ«jito_. kÄ• yavacÄ«saá¹ƒyamassa sÄ
cittasaá¹ƒyamassa samÄ• dhissa ca paá¹-ipakkhÄ• naá¹ƒ accantapaá¹-ippassaddhiyÄ• __s

__isisattamo_ti \Be 166/ catusaccÄ• vabodhagatiyÄ• isayoti saá¹…khyaá¹ƒ gatÄ• naá¹ƒ sa
isÄ«naá¹ƒ atisayena santo pasatthoti attho. vipassÄ«Ä• dayo ca upÄ• dÄ• ya bhagavÄ• ``s
yato viÃ±Ã±Ä• á¹‡aá¹ƒ paccudÄ• vattati, taá¹ƒ nÄ• marÅ«paá¹ƒ samudayanirodhanena niro
__nÄ• marÅ«panirodhano_. atigambhÄ«ranayamaá¹‡á¸• itadesanaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ n
sambandho.

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayuddesavaá¹‡á¹‡anÄ•

``ke pana te nayÄ• , kiÃ±ca taá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ ti nayidaá¹ƒ pucch
nidÄ• nakathÄ• yaá¹ƒ paá¹-á¹-hÄ• nasamÄ• nane anulomÄ• dÄ«naá¹ƒ nayÄ• naá¹ƒ paá¹-á

imamatthaá¹ƒ vibhÄ• vento __ ``sammÄ• sambuddhena hi ... pe ... nÄ• mÄ• ti hi vuttaâ€™â
aá¹-á¹-hakathÄ• pÄ• á¸·iá¹ƒ Ä• hari. tattha gÄ• thÄ• tthaá¹ƒ aá¹-á¹-hakathÄ• dhippÄ• yaÃ±c
vaá¹‡á¹‡ayissÄ• mÄ• ti.

paá¹-á¹-hÄ• nanÄ• mattho pana tikapaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ tikapaá¹-á¹-hÄ• nÄ• dinÄ• n
catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• natÄ• cettha vattabbÄ• . evaÃ±hi saá¹…khep
vitthÄ• ro sukhaviÃ±Ã±eyyo hotÄ«ti. tattha ca nÄ• mattho paá¹-hamaá¹ƒ vattabboti __ ``tatth
nÄ• mattho tÄ• va evaá¹ƒ veditabboâ€™â€™ _ti vatvÄ• sabbasÄ• dhÄ• raá¹‡assa paá¹-á¹
dassento __ ``kenaá¹-á¹-hena paá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• dimÄ• ha \Ne 177/. __pa-kÄ•
dasseti. so ``pavibhattesu dhammesu, yaá¹ƒ seá¹-á¹-haá¹ƒ tadupÄ• gamuntiÄ• dÄ«su viya n
dÄ«peti. nanu pakÄ• rehi vibhattÄ• pavibhattÄ• ti pa-iti upasaggo pakÄ• ratthameva dÄ«pe
nÄ• nappakÄ• ratthanti? na, tesaá¹ƒ pakÄ• rÄ• naá¹ƒ nÄ• nÄ• vidhabhÄ• vato. atthato hi Ä•
nÄ• nÄ• vidhabhÄ• vaá¹ƒ dassetuá¹ƒ nÄ• nÄ• -saddo vuttoti. tattha ekassapi dhammassa h
anekapaccayabhÄ• vato ca ekekassa paccayassa anekadhammabhÄ• vato ca nÄ• nappak

__hetupaccayÄ• divasena vibhattattÄ• _ti etena dhammasaá¹…gahÄ• dÄ«su vuttato kusal
sÄ• tisayavibhÄ• gataá¹ƒ paá¹-á¹-hÄ• nanÄ• malÄ• bhassa kÄ• raá¹‡aá¹ƒ \Be 167/ dasseti.
__paá¹-á¹-hitagÄ• vo_ti gatagÄ• vo. __Ä• gataá¹-á¹-hÄ• nasmi_nti mahÄ• sÄ«hanÄ• dasutt
etthÄ• ti vacanaseso. atha vÄ• gacchati etthÄ• ti gamanaá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡as
pavattassa gamanattÄ• gamanadesabhÄ• vato ekekaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti att
atisayayuttassa gatimato gamanaá¹-á¹-hÄ• nabhÄ• vadassanatthaá¹ƒ __ ``sabbaÃ±Ã±utaÃ
vuttaá¹ƒ. tassa mahÄ• vegassa purisassa papÄ• taá¹-á¹-hÄ• naá¹ƒ viya dhammasaá¹…gaá
sÄ• saá¹…gagamanaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ imassa ca mahÄ• patho viya nirÄ• saá¹…gag
atisayayuttagamanaá¹-á¹-hÄ• nabhÄ• vo paá¹-á¹-hÄ• nanÄ• malÄ• bhassa kÄ• raá¹‡anti da

__tikÄ• na_nti tikavasena vuttadhammÄ• naá¹ƒ. __samantÄ• _ti anulomÄ• dÄ«hi sabbÄ• k
hontÄ«ti attho. etasmiá¹ƒ atthe __catuvÄ«satisamantapaá¹-á¹-hÄ• nÄ• nÄ«_ti
``samantacatuvÄ«satipaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti vattabbe samantasaddassa parayoga
daá¹-á¹-habbaá¹ƒ. atha vÄ• __samantÄ• cha cha hutvÄ• _ti etena anulomÄ• disabbakoá¹-
tikÄ• dichachabhÄ• vaá¹ƒ dasseti. tena samantasaddo tikÄ• dichachapaá¹-á¹-hÄ• navisesan
catuvÄ«sativisesanaá¹ƒ, tasmÄ• samantato paá¹-á¹-hÄ• nÄ• ni tÄ• ni catuvÄ«satÄ«ti katvÄ
``catuvÄ«satisamantapaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. samantato vÄ•
dhammÄ• nulomÄ• ditikÄ• dipaá¹-iccavÄ• rÄ• dipaccayÄ• nulomÄ• dihetumÅ«lakÄ• dippak
__samantapaá¹-á¹-hÄ• nÄ• ni, _ anÅ«nehi nayehi pavattÄ• nÄ«ti vuttaá¹ƒ hoti. tÄ• ni pana c
tenevÄ• ha __ ``imesaá¹ƒ catuvÄ«satiyÄ• khuddakapaá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• naá¹ƒ s
samodhÄ• navasenÄ• â€™â€™ _ti.

__hetu ca so paccayo cÄ• _ti iminÄ• vacanena hetuno adhipatipaccayÄ• dibhÅ«tassa ca g

178/ taá¹ƒ nivÄ• rento Ä• ha __ ``hetu hutvÄ• paccayoâ€™â€™ _ti. etenapi so eva doso Ä
``hetubhÄ• vena paccayoti vuttaá¹ƒ hotÄ«â€™â€™ _ti. tena idha hetu-saddena dhammagg
kho dhammasattiviseso gahitoti dasseti. tassa hi paccayasaddassa ca samÄ• nÄ• dhikaraá
ca so paccayo cÄ• â€™â€™ ti, ``hetu hutvÄ• paccayoâ€™â€™ ti ca vuttaá¹ƒ. evaÃ±ca kat
``hetÅ« hetusampayutta ... pe ... hetupaccayena paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h I 1
hetubhÄ• vÄ• diupakÄ• rena tassa tassa dhammassa upakÄ• rattaá¹ƒ vuttaá¹ƒ. aá¹-á¹-haka
dhammo yaá¹ƒ dhammaá¹ƒ appaccakkhÄ• ya tiá¹-á¹-hati vÄ• uppajjati vÄ• , so tassa pacca
``mÅ«laá¹-á¹-hena upakÄ• rako dhammo hetupaccayoâ€™â€™ ticcevamÄ• dinÄ• dhamma
aÃ±Ã±Ä• dhammasatti nÄ• ma natthÄ«ti dhammeheva dhammasattivibhÄ• vanaá¹ƒ katant
__hetu ca so paccayo cÄ• _ti dhammeneva dhammasattiá¹ƒ dasseti. na hi hetupaccayotiÄ•
kusalÄ• diuddeso viya dhammappadhÄ• no, atha kho dhammÄ• naá¹ƒ upakÄ• rappadhÄ• n
vattatÄ«ti, taÃ±ca uppattiá¹-á¹-hitÄ«naá¹ƒ sÄ• dhÄ• raá¹‡avacanaá¹ƒ. tenevÄ• ha --- __ ``tia
uppajjati vÄ• â€™â€™ _ti. koci hi paccayo á¹-hitiyÄ• eva hoti yathÄ• pacchÄ• jÄ• tapaccay
yathÄ• anantarÄ• dayo, koci ubhayassa yathÄ• hetuÄ• dayoti.

__upakÄ• rakalakkhaá¹‡o_ti ca dhammena dhammasattiupakÄ• raá¹ƒ dassetÄ«ti daá¹-á¹-h
patiá¹-á¹-hÄ• ti etthÄ• ti __hetu_. anekatthattÄ• dhÄ• tusaddÄ• naá¹ƒ hi-saddo mÅ«la-sado
daá¹-á¹-habboti. hinoti vÄ• etena kammanidÄ• nabhÅ«tena uddhaá¹ƒ ojaá¹ƒ abhiharantena
tappaccayaá¹ƒ phalaá¹ƒ gacchati pavattati vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ Ä• pajjatÄ«ti __hetu
revatattheraá¹ƒ vadati.

``yoniso, bhikkhave, manasikaroto anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti, uppan
abhivaá¸• á¸• hantÄ«â€™â€™ tiÄ• dÄ«hi (AN a I 66-67) kusalabhÄ• vassa yonisomanasikÄ
hotÄ«ti Ä• ha __ ``yonisomanasikÄ• rapaá¹-ibaddho kusalabhÄ• voâ€™â€™ _ti. eteneva ak
kusalabhÄ• vo viya na hetupaá¹-ibaddhÄ• ti dassitaá¹ƒ hoti. yaá¹ƒ paneke maÃ±Ã±eyyuá¹ƒ
akusalabhÄ• vo viya sahetukahetÅ«naá¹ƒ sabhÄ• vatova kusalÄ• dibhÄ• vo aÃ±Ã±esaá¹ƒ t
hetupaá¹-ibaddhoâ€™â€™ ti, tassa uttaraá¹ƒ vattuá¹ƒ __ ``yadi cÄ• â€™â€™ _tiÄ• dimÄ• h
siyÄ• abyÄ• kato vÄ• , _ yadi alobho sabhÄ• vato kusalo, kusalattÄ• abyÄ• kato na siyÄ• .
taá¹ƒsabhÄ• vattÄ• kusalo na siyÄ• alobhasabhÄ• vassa \Ne 179/ adosattÄ• bhÄ• vo viya
\Be 169/ hoti, tasmÄ• yathÄ• ubhayathÄ• hontesu phassÄ• dÄ«su sampayuttesu hetupaá
pariyesatha, na sabhÄ• vato, evaá¹ƒ hetÅ«supi kusalÄ• ditÄ• aÃ±Ã±apaá¹-ibaddhÄ• pariy
yaá¹ƒ vuttaá¹ƒ ``sampayuttahetÅ«su sabhÄ• vatova kusalÄ• dibhÄ• voâ€™â€™ ti, taá¹ƒ na
pariyesiyamÄ• nÄ• yonisomanasikÄ• rÄ• dipaá¹-ibaddhÄ• hotÄ«ti hetÅ«su viya sampayutt
yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusalÄ• dibhÄ• vo, na hetupaá¹-ibaddhoti siddhaá¹ƒ h

__Ä• rabhitvÄ• pÄ«_ti ettha __pi_-saddena imamatthaá¹ƒ dasseti --- rÅ«pÄ• yatanÄ• dimat
ekasmiá¹ƒ aá¹-á¹-hatvÄ• ``yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbhÄ• â€™â€™ ti aniyamena sab
dhammÄ• yatanÄ• naÃ±ca Ä• rammaá¹‡apaccayabhÄ• vassa vuttattÄ• na koci dhammo n

``chandavato kiá¹ƒ nÄ• ma na sijjhatÄ«â€™â€™ tiÄ• dikaá¹ƒ purimÄ• bhisaá¹…khÄ• rÅ«pa
uppajjamÄ• ne citte chandÄ• dayo dhurabhÅ«tÄ• jeá¹-á¹-hakabhÅ«tÄ• sayaá¹ƒ sampayutt
pavattanti, taá¹ƒsampayuttadhammÄ• ca tesaá¹ƒ vase vattanti hÄ«nÄ• dibhÄ• vena tadanu
adhipatipaccayÄ• honti. garukÄ• tabbampi Ä• rammaá¹‡aá¹ƒ tanninnapoá¹‡apabbhÄ• rÄ•
paccavekkhaá¹‡aassÄ• damaggaphalÄ• naá¹ƒ attano vase vattayamÄ• naá¹ƒ viya paccayo
attÄ• dhÄ«nÄ• naá¹ƒ patibhÄ• vena upakÄ• rakatÄ• adhipatipaccayatÄ• ti daá¹-á¹-habbÄ•

__manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«tiÄ• di cittaniyamo_ti ettha __Ä• di_-saddena santÄ«raá¹‡Ä
voá¹-á¹-habbanaá¹ƒ, cutianantarÄ• paá¹-isandhÄ«ti yassa yassa cittassa anantarÄ• yaá¹ƒ
uppajjati, tassa tassa tadanantaruppÄ• daniyamo taá¹ƒtaá¹ƒsahakÄ• rÄ«paccayavisiá¹-á¹-h
purimapurimacittasseva vasena ijjhatÄ«ti dasseti. __bhÄ• vanÄ• balena pana vÄ• ritattÄ• _t
vekhe dinne pupphituá¹ƒ samatthasseva pupphanaá¹ƒ na hoti, agadavekhe pana apanÄ«te
pupphanaá¹ƒ hoti, evamidhÄ• pi bhÄ• vanÄ• balena vÄ• ritattÄ• samuá¹-á¹-hÄ• panasama
asamuá¹-á¹-hÄ• panaá¹ƒ, tasmiÃ±ca apagate tÄ• yayeva samatthatÄ• ya samuá¹-á¹-hÄ• pa

__byaÃ±janamattatovettha nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹ƒ, na atthato_ti
upacayasantatiadhivacananiruttipadÄ• naá¹ƒ viya saddatthamattato nÄ• nÄ• karaá¹‡aá¹ƒ, n
170/ adhippÄ• yo. teneva \Ne 180/ saddatthavisesaá¹ƒ dassetuá¹ƒ __ ``kathaâ€™â€™ _nti
purimapacchimÄ• naá¹ƒ nirodhuppÄ• dantarÄ• bhÄ• vato nirantaruppÄ• danasamatthatÄ•
rÅ«padhammÄ• naá¹ƒ viya saá¹‡á¹-hÄ• nÄ• bhÄ• vato paccayapaccayuppannÄ• naá¹ƒ sah
``idamito heá¹-á¹-hÄ• uddhaá¹ƒ tiriyaâ€™â€™ nti vibhÄ• gÄ• bhÄ• vÄ• attanÄ• ekattamiv
anantarabhÄ• vena uppÄ• danasamatthatÄ• samanantarapaccayatÄ• .

uppÄ• danasamatthatÄ• ti ca abyÄ• pÄ• rattÄ• dhammÄ• naá¹ƒ yasmiá¹ƒ yadÄ• kÄ• re nir
taá¹ƒtaá¹ƒvisesavantÄ• dhammÄ• honti, tassa sova Ä• kÄ• ro vuccatÄ«ti daá¹-á¹-habbo. d
upÄ• dÄ• ya kÄ• lavohÄ• roti nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
asaÃ±Ã±asattÄ• cavantassa purimacutipacchimapaá¹-isandhÄ«naÃ±ca nirodhuppÄ• danir
natthÄ«ti daá¹-á¹-habbÄ• . na hi tesaá¹ƒ antarÄ• arÅ«padhammÄ• naá¹ƒ pavatti atthi, yaá¹
kÄ• lantaratÄ• vucceyya, na ca rÅ«padhammappavatti arÅ«padhammappavattiyÄ• antaraa
rÅ«pÄ• rÅ«padhammasantatiyo hi dve aÃ±Ã±amaÃ±Ã±aá¹ƒ visadisasabhÄ• vattÄ• aÃ±Ã±
vattamÄ• nÄ• pi visuá¹ƒyeva honti. ekasantatiyaÃ±ca purimapacchimÄ• naá¹ƒ majjhe vattan
taá¹ƒsantatipariyÄ• pannatÄ• ya antarakÄ• rakaá¹ƒ hoti. tÄ• disaÃ±ca kaÃ±ci
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaphalasamÄ• pattÄ«naá¹ƒ majjhe natthi, na ca abhÄ•
abhÄ• vattÄ• yeva, tasmÄ• javanÄ• nantarassa javanassa viya, bhavaá¹…gÄ• nantarassa
nirantaratÄ• suá¹-á¹-hu ca anantaratÄ• hotÄ«ti tathÄ• uppÄ• danasamatthatÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanacutÄ«nampi daá¹-á¹-habbÄ• . uppattiyÄ• paccayabh
anantarapaccayÄ• dÄ«naá¹ƒ pÄ• kaá¹-oti uppÄ• danasamatthatÄ• va vuttÄ• . paccuppannÄ

pubbantÄ• parantaparicchedena gahitÄ• naá¹ƒ ``uppajjatÄ«â€™â€™ ti vacanaá¹ƒ alabhant
paccuppannassa dhammassa anantarapaccayena paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h
anantarÄ• dipaccayabhÄ• vo vuttoti na so uppattiyaá¹ƒyevÄ• ti viÃ±Ã±Ä• yati. na hi kusalÄ•
paccuppannaggahaá¹‡aá¹ƒ aparicchedaá¹ƒ, yato uppattimattasamaá¹…ginoyeva ca gahaá
atÄ«tattike paá¹-iccavÄ• rÄ• dayo na santÄ«ti.

__uppajjamÄ• nova_ \Be 171/ __sahuppÄ• dabhÄ• venÄ• _ti etthÄ• pi uppattiyÄ• paccaya
á¹-hitiyÄ• pi paccayabhÄ• vaá¹ƒ nidassetÄ«ti daá¹-á¹-habbaá¹ƒ, paccayuppannÄ• naá¹ƒ pa
upakÄ• rakatÄ• sahajÄ• tapaccayatÄ• ti.

attano upakÄ• rakassa upakÄ• rakatÄ• __aÃ±Ã±amaÃ±Ã±apaccayatÄ• , _ upakÄ• rakatÄ
181/ daá¹-á¹-habbÄ• , na sahajÄ• tÄ• divasena. sahajÄ• tÄ• dipaccayo hontoyeva hi koci a
hoti, na ca purejÄ• tapacchÄ• jÄ• tabhÄ• vehi upakÄ• rakassa upakÄ• rakÄ• vatthukhandh
hontÄ«ti.

__taruÄ• dÄ«naá¹ƒ pathavÄ« viya_ adhiá¹-á¹-hÄ• nÄ• kÄ• rena pathavÄ«dhÄ• tu sesadhÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ upakÄ• rakÄ• __cittakammassa paá¹-Ä• dayo viya_ niss
taá¹ƒtaá¹ƒnissayÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ.

__tadadhÄ«navuttitÄ• ya attano phalena nissito_ti yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ nissayoti vac
taá¹ƒ upanissayoti niddhÄ• reti.

__pakato_ti ettha __pa_-kÄ• ro upasaggo, so attano phalassa uppÄ• dane samatthabhÄ• v
dÄ«peti. tathÄ• ca kataá¹ƒ attano santÄ• ne kataá¹ƒ hotÄ«ti Ä• ha __ ``attano santÄ• neâ€
duvidhaá¹ƒ nipphÄ• danaá¹ƒ upasevanaÃ±cÄ• ti dassetuá¹ƒ __ ``nipphÄ• dito vÄ• â€™â€™
__upasevito vÄ• _ti etena kÄ• yaallÄ«yÄ• panavasena upabhogÅ«pasevanaá¹ƒ vijÄ• nanÄ
Ä• rammaá¹‡Å«pasevanaÃ±ca dassetÄ«ti daá¹-á¹-habbaá¹ƒ. tena anÄ• gatÄ• nampi cakkh
Ä• rammaá¹‡Å«pasevanena yathÄ• paá¹-isevitÄ• naá¹ƒ pakatÅ«panissayatÄ• vuttÄ• hoti.

yathÄ• pacchÄ• jÄ• tena vinÄ• santÄ• nÄ• vicchedahetubhÄ• vaá¹ƒ agacchantÄ• naá¹ƒ c
pacchÄ• jÄ• tÄ• kÄ• rena upakÄ• rakÄ• , tesaá¹ƒ sÄ• vippayuttÄ• kÄ• rÄ• dÄ«hi visiá¹-á¹-h
__pacchÄ• jÄ• tapaccayatÄ• , _ tathÄ• nissayÄ• rammaá¹‡Ä• kÄ• rÄ• dÄ«hi visiá¹-á¹-hÄ•
upakÄ• rakabhÄ• vaá¹ƒ agacchantÄ• naá¹ƒ vatthÄ• rammaá¹‡Ä• naá¹ƒ purejÄ• tÄ• kÄ• ren
__purejÄ• tapaccayatÄ• , _ evaá¹ƒ sabbattha paccayÄ• naá¹ƒ paccayantarÄ• kÄ• ravisiá¹-á
yojetabbÄ• .

__gijjhapotakasarÄ«rÄ• naá¹ƒ_ \Be 172/ __Ä• hÄ• rÄ• sÄ• cetanÄ• viyÄ• _ti etena manos
pavattamÄ• nehi arÅ«padhammehi rÅ«pakÄ• yassa upatthambhitabhÄ• vaá¹ƒ dasseti. tene

ti avatvÄ• cetanÄ• gahaá¹‡aá¹ƒ karoti.

 kusalÄ• dibhÄ• vena \Ne 182/ attanÄ• sadisassa payogena karaá¹‡Ä«yassa punappunaá¹
__Ä• sevanaá¹-á¹-ho, _ attasadisasabhÄ• vatÄ• pÄ• danaá¹ƒ vÄ• sanaá¹ƒ vÄ• . __ganthÄ•
viyÄ• _ti purimÄ• purimÄ• Ä• sevanÄ• viyÄ• ti adhippÄ• yo.

 __cittappayogo_ cittakiriyÄ• , Ä• yÅ«hananti attho. yathÄ• hi kÄ• yavacÄ«payogo viÃ±Ã±a
cetanÄ• . sÄ• tÄ• ya uppannakiriyatÄ• visiá¹-á¹-he santÄ• ne sesapaccayasamÄ• game pa
vipÄ• kakaá¹-attÄ• rÅ«pÄ• nampi teneva kiriyabhÄ• vena upakÄ• rikÄ• hoti. tassa hi kiriyab
tesaá¹ƒ pavatti, na aÃ±Ã±athÄ• ti. sahajÄ• tÄ• naá¹ƒ pana tena upakÄ• rikÄ• ti kiá¹ƒ vattab

 __nirussÄ• hasantabhÄ• venÄ• _ti etena saussÄ• hehi vipÄ• kadhammadhammehi kusalÄ
sadisavipÄ• kabhÄ• vaá¹ƒ dasseti. so hi vipÄ• kÄ• naá¹ƒ payogena asÄ• dhetabbatÄ• ya pa
sesapaccayesu siddhesu kammassa kaá¹-attÄ• yeva siddhito nirussÄ• ho santabhÄ• vo hot
kilesavÅ«pasamasantabhÄ• vo, tathÄ• santasabhÄ• vatoyeva bhavaá¹…gÄ• dayo duviÃ±Ã
javanappavattiyÄ• rÅ«pÄ• dÄ«naá¹ƒ gahitatÄ• viÃ±Ã±Ä• yati, abhinipÄ• tasampaá¹-icchan
vipÄ• kÄ• duviÃ±Ã±eyyÄ• yeva. __nirussÄ• hasantabhÄ• vÄ• yÄ• _ti nirussÄ• hasantabhÄ
tappaccayavataá¹ƒ avipÄ• kÄ• nampi vipÄ• kÄ• nukulaá¹ƒ pavattiá¹ƒ dasseti.

 satipi janakatte upatthambhakattaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ padhÄ• nakiccanti Ä• ha __ ``rÅ«pÄ
upatthambhakattenÄ• â€™â€™ _ti. upatthambhakattaÃ±hi satipi janakatte arÅ«pÄ«naá¹ƒ Ä
Ä• hÄ• rajarÅ«pasamuá¹-á¹-hÄ• pakarÅ«pÄ• hÄ• rassa ca hoti, asatipi
catusamuá¹-á¹-hÄ• nikarÅ«pÅ«patthambhakarÅ«pÄ• hÄ• rassa, asati pana upatthambhaka
natthÄ«ti upatthambhakattaá¹ƒ padhÄ• naá¹ƒ. janayamÄ• nopi hi \Be 173/ Ä• hÄ• ro avicch
upatthambhayamÄ• noyeva janetÄ«ti upatthambhanabhÄ• vo Ä• hÄ• rabhÄ• voti.

 __adhipatiyaá¹-á¹-henÄ• _ti ettha na adhipatipaccayadhammÄ• naá¹ƒ viya pavattinivÄ• rak
pavattanena garubhÄ• vo adhipatiyaá¹-á¹-ho, atha kho dassanÄ• dikiccesu cakkhuviÃ±Ã±Ä
jÄ«vantehi sukhitÄ• dibhÄ• ve sukhitÄ• dÄ«hi adhimokkhapaggahupaá¹-á¹-hÄ• nÄ• vikkhep
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti pavattiyaá¹ƒ Ä• jÄ• nane aÃ±Ã±Ä• tÄ• vÄ«bhÄ• ve ca sad
taá¹ƒtaá¹ƒkiccesu \Ne 183/ cakkhÄ• dipaccayehi cakkhÄ• dÄ«naá¹ƒ anuvattanÄ«yatÄ• . tes
cakkhÄ• dÄ«naá¹ƒ issariyaá¹ƒ tappaccayÄ• naÃ±ca tadanuvattanena tattha pavattÄ«ti. itthi
yadipi liá¹…gÄ• dÄ«hi anuvattanÄ«yatÄ• atthi, sÄ• pana na paccayabhÄ• vato. yathÄ• hi
paccayÄ• honti, te tesaá¹ƒ anupÄ• lakaupatthambhakÄ• atthi, avigatapaccayabhÅ«tÄ• ca
itthipurisabhÄ• vÄ• liá¹…gÄ• dÄ«naá¹ƒ kenaci pakÄ• rena upakÄ• rakÄ• honti, kevalaá¹ƒ
paccayehi pavattamÄ• nÄ• naá¹ƒ liá¹…gÄ• dÄ«naá¹ƒ yathÄ• itthÄ• diggahaá¹‡assa pacca
aÃ±Ã±enÄ• kÄ• rena taá¹ƒsahitasantÄ• ne appavattito liá¹…gÄ• dÄ«hi anuvattanÄ«yatÄ• i
tasmÄ• na tesaá¹ƒ indriyapaccayabhÄ• vo vutto. __cakkhÄ• dayo arÅ«padhammÄ• naá¹ƒy

sukhadukkhindriyÄ• nipi cakkhÄ• diggahaá¹‡ena gahitÄ• nÄ«ti daá¹-á¹-habbÄ• ni.

lakkhaá¹‡Ä• rammaá¹‡Å«panijjhÄ• nabhÅ«tÄ• naá¹ƒ vitakkÄ• dÄ«naá¹ƒ vitakkanÄ• divase
nijjhÄ• naá¹ƒ pekkhanaá¹ƒ, cintanaá¹ƒ vÄ• vitakkÄ• dÄ«naá¹ƒyeva sÄ• dhÄ• raá¹‡o byÄ• p
__upanijjhÄ• yanaá¹-á¹-ho. á¹-hapetvÄ• sukhadukkhavedanÄ• dvaya_nti sukhindriyadukkh
á¹-hapetvÄ• ti adhippÄ• yo. __ ``sabbÄ• nipÄ«â€™â€™ _ti vatvÄ• __ ``sattajhÄ• naá¹…gÄ
ajhÄ• naá¹…gÄ• naá¹ƒ upekkhÄ• cittekaggatÄ• naá¹ƒ nivattanaá¹ƒ katanti daá¹-á¹-habbaá¹
jhÄ• naá¹…gÄ• nÄ«â€™â€™ ti eteneva siddhe ``á¹-hapetvÄ• sukhadukkhavedanÄ• dvaya
vedanÄ• bhedesu paÃ±casu sukhadukkhadvayassa ekantena ajhÄ• naá¹…gattadassanatth
niddiá¹-á¹-hattÄ• . satipi vÄ• jhÄ• naá¹…gavohÄ• re vedanÄ• bhedadvayassa ekantena
jhÄ• napaccayattÄ• bhÄ• vadassanatthaá¹ƒ. upekkhÄ• cittekaggatÄ• naá¹ƒ pana yadipi jhÄ
jhÄ• napaccayabhÄ• vo pana na natthÄ«ti ``sabbÄ• nipi satta jhÄ• naá¹…gÄ• nÄ«â€™â€™
kataá¹ƒ. tattha ``sabbÄ• nipÄ«â€™â€™ ti vacanaá¹ƒ sabbakusalÄ• dibhedasaá¹…gaá¹‡ha
sabbacittuppÄ• dagatasaá¹…gaá¹‡hanatthanti daá¹-á¹-habbaá¹ƒ.

__yato tato vÄ• _ti sammÄ• vÄ• micchÄ• vÄ• ti attho. __ete pana dvepi jhÄ• namaggapa
labbhantÄ«_ti idaá¹ƒ ahetukacittesu na labbhanti, na sahetukacittesÅ«ti sahetukacittesu
alÄ• bhÄ• bhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, na ahetukacittesu lÄ• bhÄ• bhÄ• vadassanatth
ahetukacittesu katthaci kassaci lÄ• bho na vÄ• ritoti ettakameva viÃ±Ã±Ä• yeyya, na savitak
jhÄ• napaccayasseva alÄ• bhÄ• bhÄ• vadassanatthaá¹ƒ katanti. ahetukacittesu vÄ• lÄ• bh
imasmiá¹ƒ vacane savitakkÄ• hetukacittesu jhÄ• napaccayassa lÄ• bhÄ• bhÄ• vo Ä• pajjati
dhammasaá¹…gaá¹‡iyaá¹ƒ manodhÄ• tuÄ• dÄ«naá¹ƒ saá¹…gahasuÃ±Ã±atavÄ• resu jhÄ•
taá¹ƒ alÄ• bhaá¹ƒ sandhÄ• ya esa jhÄ• napaccayassapi ahetukacittesu alÄ• bho vuttoti ved
sahetukesu vitakkÄ• dÄ«naá¹ƒ sahajÄ• te saá¹ƒkaá¸• á¸• hitvÄ• ekattagatabhÄ• vakaraá¹‡
balavÄ• , na tathÄ• ahetukacittesu hoti. imasmiá¹ƒ pana pakaraá¹‡e dubbalampi upanijjhÄ•
kiÃ±cimattampi atthi, tena upakÄ• rakatÄ• hotÄ«ti savitakkÄ• hetukacittesupi jhÄ• napacca
evaá¹ƒ paá¹-hanti ``na ete pana dvepi jhÄ• namaggapaccayÄ• yathÄ• saá¹…khyaá¹ƒ
dvipaÃ±caviÃ±Ã±Ä• á¹‡aahetukacittesu labbhantÄ«â€™â€™ ti, tesaá¹ƒ so pÄ• á¹-ho sunda
pakaraá¹‡assÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• , na dhammasaá¹…gaá¹‡iyÄ• ti.

samaá¹ƒ pakÄ• rehi yuttatÄ• ya ekÄ«bhÄ• vopagamena viya upakÄ• rakatÄ• __sampayut

yuttÄ• nampi sataá¹ƒ vippayuttabhÄ• vena nÄ• nattÅ«pagamena upakÄ• rakatÄ• vippayut
vatthusahajÄ• tapacchÄ• jÄ• tavasena ayuttÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• dib
vippayuttÄ• naá¹ƒ vippayuttapaccayatÄ• atthÄ«ti. rÅ«pÄ• naá¹ƒ pana rÅ«pehi satipi avinib
natthÄ«ti na tesaá¹ƒ __vippayuttapaccayatÄ• _. vuttaÃ±hi ``catÅ«hi sampayogo catÅ«hi vip
(DhÄ• tuk 3).

__paccuppannalakkhaá¹‡enÄ• _ti \Be 175/ paccuppannasabhÄ• vena. tena ``atthi me pÄ•
(Vin III 38), ``atthekacco puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ ti (Pp mÄ• tikÄ• IV 24)
vuttaá¹ƒ nibbattaupalabbhamÄ• natÄ• lakkhaá¹‡aá¹ƒ atthibhÄ• vaá¹ƒ nivÄ• reti. satipi janak
upatthambhakappadhÄ• nÄ• atthibhÄ• vena upakÄ• rakatÄ• ti Ä• ha __ ``upatthambhakatt
upatthambhakattaá¹ƒ vatthÄ• rammaá¹‡asahajÄ• tÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ atthibh
daá¹-á¹-habbaá¹ƒ.

Ä• rammaá¹‡e phusanÄ• divasena vattamÄ• nÄ• naá¹ƒ phassÄ• dÄ«naá¹ƒ anekesaá¹ƒ sa
phassÄ• disamudÄ• ye sati dutiyo na hoti, asati pana hoti, tena natthibhÄ• vena upakÄ• rak
__natthipaccayatÄ• _. satipi purimataracittÄ• naá¹ƒ natthibhÄ• ve na tÄ• ni natthibhÄ• vena
anantarameva pana attano atthibhÄ• vena pavattiokÄ• saá¹ƒ alabhamÄ• nÄ• naá¹ƒ natthibl
dadamÄ• naá¹ƒ viya upakÄ• rakaá¹ƒ hotÄ«ti __ ``pavattiokÄ• sadÄ• nena upakÄ• rakatÄ• â

ettha ca abhÄ• vamattena upakÄ• rakatÄ• okÄ• sadÄ• naá¹ƒ __natthipaccayatÄ• , _ sabh
appavattamÄ• nÄ• naá¹ƒ \Ne 185/ sabhÄ• vavigamena upakÄ• rakatÄ• __vigatapaccayatÄ
nirodhÄ• nantarasuÃ±Ã±atÄ• , vigatatÄ• nirodhappattatÄ• , ayametesaá¹ƒ viseso, tathÄ• a
upakÄ• rakatÄ• __atthipaccayatÄ• , _ sabhÄ• vÄ• vigamena nirodhassa appattiyÄ• upakÄ
__avigatapaccayatÄ• _ti paccayabhÄ• vaviseso dhammÄ• visesepi veditabbo. dhammÄ• na
yÄ• thÄ• vato abhisambujjhitvÄ• tathÄ• gatena catuvÄ«satipaccayavisesÄ• vuttÄ• ti bhaga
``evaá¹ƒvisesÄ• ete dhammÄ• â€™â€™ ti sutamayaÃ±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• cintÄ• bh
yogo kÄ• tabbo.

catÅ«su khandhesu ekassapi asaá¹…gahitattÄ• bhÄ• vato nÄ• madhammekadesatÄ• ana
``nÄ• madhammÄ• vÄ• â€™â€™ _ti vatvÄ• na kevalaá¹ƒ paccayapaccayuppannabhÄ• ve
khandhÄ• naá¹ƒ nÄ• matÄ• , atha kho nibbÄ• naÃ±ca nÄ• mamevÄ• ti dassento __ ``nibbÄ
_tiÄ• dimÄ• ha. __purejÄ• tapaccayo rÅ«pekadeso_ti ettha ekadesavacanena rÅ«parÅ«pat
rÅ«parÅ«paá¹ƒ pana kusalattike anÄ• gatampi purejÄ• tapaccayabhÄ• vena aÃ±Ã±attha Ä•
``anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa purejÄ• tapacca
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. Ä• rammaá¹‡apurejÄ• taá¹ƒ vatthuá¹ƒ itth
Ä• podhÄ• tuá¹ƒ kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajja
22.39).

paccayuddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayaniddeso

1. hetupaccayaniddesavaá¹‡á¹‡anÄ•

<1> __yo hetupaccayoti uddiá¹-á¹-ho, so evaá¹ƒ veditabbo_ti etena hetusaá¹…khÄ• tassa p
hetusampayuttakataá¹ƒsamuá¹-á¹-hÄ• narÅ«pasaá¹…khÄ• tÄ• naá¹ƒ paccayuppannÄ• naá
hetupaccayoti uddiá¹-á¹-hoti. yo pana hetubhÄ• vena yathÄ• vutto paccayadhammo yathÄ•
paccayuppannÄ• naá¹ƒ paccayo hoti, so hetupaccayoti uddiá¹-á¹-hoti veditabboti dasseti. ub
hetubhÄ• vena upakÄ• rakatÄ• hetupaccayoti uddiá¹-á¹-hoti dassitaá¹ƒ hoti. esa nayo sesa
upakÄ• rakatÄ• pana dhammasabhÄ• vo \Ne 186/ eva, na dhammato aÃ±Ã±Ä• atthÄ«ti. ta
taá¹ƒ taá¹ƒ dhammaá¹ƒ dassento hi bhagavÄ• taá¹ƒ taá¹ƒ upakÄ• rakataá¹ƒ dassetÄ«ti.

__hetÅ« hetusampayuttakÄ• na_nti ettha paá¹-hamo __hetu_-saddo paccattaniddiá¹-á¹-ho
etassa hetubhÄ• vena upakÄ• rakatÄ• hetupaccayatÄ• ti dasseti. dutiyo paccayuppannavis
kesaÃ±ci sampayuttakÄ• naá¹ƒ hetupaccayabhÄ• vena paccayo hoti, atha kho hetunÄ• sa
nanu ca sampayuttasaddassa sÄ• pekkhattÄ• dutiye hetusadde avijjamÄ• nepi aÃ±Ã±assa
aniddiá¹-á¹-hattÄ• attanÄ• va sampayuttakÄ• naá¹ƒ hetupaccayena paccayoti ayamattho vi
ekanto. hetusaddo hi paccattaniddiá¹-á¹-ho ``hetupaccayena paccayoâ€™â€™ ti ettheva by
\Be 177/, tadÄ• sampayuttavisesanaá¹ƒ na hotÄ«ti sampayuttÄ• avisiá¹-á¹-hÄ• ye keci ga
sampayuttasaddena attani eva byÄ• vaá¹-ena hetusaddena visesanena vinÄ• yesaá¹ƒ kesa
gahaá¹‡aá¹ƒ hotÄ«ti taá¹ƒ sandhÄ• ya __ ``athÄ• pi ... pe ... attho bhaveyyÄ• â€™â€™ _ti
``arÅ«pino Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naâ€™â€™ nti (Paá¹-á¹-h I 1.15), `
sampayuttakÄ• naâ€™â€™ nti (Paá¹-á¹-h I 1.16) ca vutte dutiyena Ä• hÄ• raggahaá¹‡ena i
vinÄ• pi Ä• hÄ• rindriyasampayuttakÄ• va gayhanti, evamidhÄ• pi siyÄ• ti? na, Ä• hÄ• rindr
vajjetabbÄ• bhÄ• vato hi tattha dutiyaÄ• hÄ• rindriyaggahaá¹‡e asatipi taá¹ƒsampayuttakÄ•
kataá¹ƒ, idha pana vajjetabbaá¹ƒ atthÄ«ti vattabbaá¹ƒ dutiyaá¹ƒ hetuggahaá¹‡anti.

evampi __hetÅ« hetusampayuttakÄ• na_nti ettha hetusampayuttakÄ• naá¹ƒ so eva sampay
akatattÄ• yo koci hetu yassa kassaci hetusampayuttakassa hetupaccayena paccayoti Ä• pa
paccattaniddiá¹-á¹-hasseva hetussa puna sampayuttavisesanabhÄ• vena vuttattÄ• , etadatt
dutiyena hetusaddena hetusampayuttabhÄ• ve siddhepi tassa gahaá¹‡aá¹ƒ kataá¹ƒ. atha vA
hetusampayuttakÄ• naá¹ƒ hetupaccayena paccayo, na pana hetÅ«nanti evampi gahaá¹‡aá¹
tannivÄ• raá¹‡atthaá¹ƒ so vutto, tena hetusampayuttabhÄ• vaá¹ƒ ye labhanti, tesaá¹ƒ sabbe
aÃ±Ã±esampi hetupaccayena paccayoti dassitaá¹ƒ hoti. yasmÄ• pana hetujhÄ• namaggÄ•
patiá¹-á¹-hÄ• mattÄ• dibhÄ• vena nirapekkhÄ• , na Ä• hÄ• rindriyÄ• viya sÄ• pekkhÄ• eva
hetÄ• diggahaá¹‡aá¹ƒ kataá¹ƒ. Ä• hÄ• rindriyÄ• pana Ä• haritabbaisitabbÄ• pekkhÄ• eva,
dutiyena Ä• hÄ• rindriyaggahaá¹‡ena attanÄ• eva Ä• haritabbe ca isitabbe ca Ä• hÄ• rindri
sampayuttake paricchindantÄ«ti taá¹ƒ tattha na kataá¹ƒ, idha ca dutiyena hetuggahaá¹‡ena
hetunÄ• paccayabhÅ«teneva sampayuttÄ• naá¹ƒ hetÅ«naá¹ƒ aÃ±Ã±esaÃ±ca paricchinnatt
natthÄ«ti __paÃ±hÄ• vÄ• re_ ``kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naâ€™â€™
dutiyaá¹ƒ hetuggahaá¹‡aá¹ƒ na katanti daá¹-á¹-habbaá¹ƒ.

__niddisitabbassa_ \Be 178/ __apÄ• kaá¹-attÄ• _ti taá¹ƒ-saddo purimavacanÄ• pekkho vut
``rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naâ€™â€™ ntiÄ
purimavacanena niddisitabbe pÄ• kaá¹-Ä«bhÅ«te eva pavattati. ettha ca paccattaniddiá¹-á¹-
``hetupaccayena paccayoâ€™â€™ ti ettha byÄ• vaá¹-o sampayuttasaddena viya taá¹ƒ-sad
ca koci niddisitabbappakÄ• sako vutto natthi, tasmÄ• ``taá¹ƒsampayuttakÄ• naâ€™â€™ nt
adhippÄ• yo.

__ ``hetusampayuttakÄ• naâ€™â€™ _nti iminÄ• pana paccayuppannavacanena asamatte
paccayuppannavacanantarÄ• pekkhena pubbe vuttena taá¹ƒ-saddena niddisitabbaá¹ƒ pÄ• k
``taá¹ƒsamuá¹-á¹-hÄ• nÄ• naâ€™â€™ _nti ettha taá¹ƒgahaá¹‡aá¹ƒ katanti. kiá¹ƒ pana tasm
taá¹ƒ-saddena niddisitabbaá¹ƒ pÄ• kaá¹-Ä«bhÅ«tanti? yehi hetÅ«hi sampayuttÄ• ``hetusam
vuttÄ• , te hetÅ« ceva sampayuttakavisesanabhÅ«tÄ• tabbisesitÄ• ca hetusampayuttakÄ•
cevÄ• â€™â€™ _tiÄ• di. aÃ±Ã±athÄ• ``te hetÅ« cevÄ• â€™â€™ ti etassa paccattaniddiá¹-
sati yathÄ• idha teneva taá¹ƒ-saddena niddisitabbÄ• pÄ• kaá¹-Ä• , evaá¹ƒ pubbepi bhavitu
``niddisitabbassa apÄ• kaá¹-attÄ• `taá¹ƒsampayuttakÄ• naâ€™ nti na vuttaâ€™â€™ nti ida
duvidhampi vÄ• hetuggahaá¹‡aá¹ƒ apanetvÄ• taá¹ƒsaddavacanÄ«yataá¹ƒ codeti parihara
__taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti ca hetusamuá¹-á¹-hÄ• nÄ• nanti yuttaá¹ƒ. hetÅ« hi pacca

__cittajarÅ«paá¹ƒ ajanayamÄ• nÄ• pÄ«_ti __pi_-saddena janayamÄ• nÄ• pi. yadi ``cittasam
vacanena paá¹-isandhikkhaá¹‡e kaá¹-attÄ• rÅ«passa aggahaá¹‡ato taá¹ƒ na vuttaá¹ƒ, saha
cittacetasikÄ• naá¹ƒ tassa kaá¹-attÄ• rÅ«passa paccayabhÄ• vo na vutto bhaveyya. yadi ca
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ paccayabhÄ• vena taá¹ƒsamÄ• nalakkhaá¹‡Ä• naá¹ƒ kaá¹-at
nidassito, evamidhÄ• pi bhavitabbaá¹ƒ. ``cittasamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti pana avat
``taá¹ƒsamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti vacanaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne 188
sabbacittacetasikasamuá¹-á¹-hÄ• natÄ• dassanatthaá¹ƒ. evaá¹ƒpakÄ• rena hi taá¹ƒsamuá¹-
tattha vuttaá¹ƒ samuá¹-á¹-hÄ• navacanaá¹ƒ visesitaá¹ƒ hoti. nanu ``cittacetasikÄ• dhammÄ
cittasamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti vacanena cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ cittacetasik
vuttÄ• ti? na vuttÄ• . cittacetasikÄ• naá¹ƒ paccayabhÄ• vo eva hi tattha vuttoti.

__cittapaá¹-ibaddhavuttitÄ• yÄ• _ti \Be 179/ eteneva hetuÄ• dipaá¹-ibaddhataÃ±ca dasseti.
ceteti, yaÃ±ca pakappeti, yaÃ±ca anuseti, Ä• rammaá¹‡ametaá¹ƒ hoti, viÃ±Ã±Ä• á¹‡assa á
patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hoti, tasmiá¹ƒ patiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e viruá¸·he nÄ• m
hoti, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti (SN a II 39) imasmimpi sutte paá¹
viÃ±Ã±Ä• á¹‡apaccayatÄ• vuttÄ• ti Ä• ha __ ``tasmiá¹ƒ patiá¹-á¹-hiteâ€™â€™ _tiÄ• di.

purimatarasiddhÄ• ya pathaviyÄ• bÄ«japatiá¹-á¹-hÄ• naá¹ƒ viya purimatarasiddhe kamme
viÃ±Ã±Ä• á¹‡abÄ«jassa patiá¹-á¹-hÄ• naá¹ƒ kammassa kaá¹-attÄ• uppattÄ«ti vuttaá¹ƒ hoti.
``kammaá¹ƒ khettaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«jaâ€™â€™ _nti. kassa pana taá¹ƒ khettaá¹ƒ b

nÄ• marÅ«paá¹…kurassa.

__ayaÃ±ca panattho_ti paá¹-isandhiyaá¹ƒ kammajarÅ«pÄ• naá¹ƒ cittapaá¹-ibaddhavuttitÄ• nÄ• marÅ«pokÄ• savaseneva. so hi tassa atthassa okÄ• soti. __vatthurÅ«pamattampÄ«_ti upatthambhakÄ• naá¹ƒ sesarÅ«pÄ• nampi tadupatthambhakabhÄ• veneva arÅ«padhammÄ sahabhavanamattaá¹ƒ vÄ• . tattha kÄ• yabhÄ• vÄ• dikalÄ• pÄ• naá¹ƒ katthaci abhÄ• vato k ``vatthurÅ«pamattampi vinÄ• â€™â€™ ti Ä• ha. __sassÄ• mike_ti etasseva visesanatthaá¹ƒ vuttaá¹ƒ.

__pavattiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• dÄ«naá¹ƒ paccayabhÄ• vapaá¹-ibÄ• hanato_ti idaá¹ƒ kas paccayabhÄ• vappasaá¹…goyeva natthi ``hetÅ« sahajÄ• tÄ• naâ€™â€™ nti (Paá¹-á¹-h-a I hetÅ« sahajÄ• tapaccayo na honti, tÄ• ni hetusahajÄ• tÄ• ni nÄ• ma honti. yadi siyuá¹ƒ, ``ku sahajÄ• to abyÄ• kato dhammo uppajjati na hetupaccayÄ• â€™â€™ tiÄ• di ca labbheyya, n tÄ• ni hetusahajÄ• tÄ• nÄ«ti? saccametaá¹ƒ, yo pana hetÅ«hi samÄ• nakÄ• luppattimattaá¹ hetusahajÄ• tabhÄ• vaá¹ƒ maÃ±Ã±eyya, tassÄ• yaá¹ƒ pasaá¹…go atthÄ«ti idaá¹ƒ vuttanti d pana vacanÄ• naá¹ƒ lahugarubhÄ• vaá¹ƒ na gaá¹‡eti, bodhaneyyÄ• naá¹ƒ pana ajjhÄ• sayÄ \Ne 189/ avilomento tathÄ• tathÄ• desanaá¹ƒ niyÄ• metÄ«ti na katthaci akkharÄ• naá¹ƒ ba codetabbÄ• ti.

hetupaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• rammaá¹‡apaccayaniddesavaá¹‡á¹‡anÄ•

<2> __uppajjanakkhaá¹‡eyevÄ• _ti \Be 180/ etena vattamÄ• nakkhaá¹‡ekadesena sabbaá gayhatÄ«ti daá¹-á¹-habbaá¹ƒ. na hi uppajjanakkhaá¹‡eyeva cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá Ä• rammaá¹‡apaccayo, atha kho sabbasmiá¹ƒ vattamÄ• nakkhaá¹‡eti. tena Ä• lambiyamÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• divattamÄ• natÄ• ya pure pacchÄ• ca vijjamÄ• nÄ• naá¹ƒ Ä• ramm ko pana vÄ• do anÄ• lambiyamÄ• nÄ• naá¹ƒ. __na ekato hontÄ«_ti nÄ«lÄ• dÄ«ni sabbarÅ« saddÄ• dayopÄ«ti attho. ``yaá¹ƒ yaâ€™â€™ nti hi vacanaá¹ƒ rÅ«pÄ• dÄ«ni bhindatÄ«ti. tat ``uppajjantÄ«â€™â€™ ti vacanena Ä• rammaá¹‡apaccayabhÄ• valakkhaá¹‡adÄ«panatthaâ _ntiÄ• di vuttanti dasseti, pacchimena ``yaá¹ƒ yaâ€™â€™ nti vacanena rÅ«pÄ• dibhedadÄ« yaá¹ƒ vÄ• panÄ• rabbhÄ• â€™â€™ _ti etassa vaá¹‡á¹‡anÄ• yaá¹ƒ dassitasabbÄ• rammaâ gahetabboti.

__evaá¹ƒ vutta_nti yathÄ• nadÄ«pabbatÄ• naá¹ƒ sandanaá¹ƒ á¹-hÄ• naÃ±ca pavattaá¹ƒ a sandanti tiá¹-á¹-hantÄ«ti vattamÄ• navacanaá¹ƒ vuttaá¹ƒ, evaá¹ƒ ``ye ye dhammÄ• â€™â€™ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ sabbasaá¹…gahasamudÄ• yavasena gahitattÄ• tes aviratanti uppajjantÄ«ti vattamÄ• navacanaá¹ƒ vuttanti adhippÄ• yo. ime pana na hetÄ• dipa

atÄ«tÄ• nÄ• gatÄ• naá¹ƒ honti. na hi atÄ«to ca anÄ• gato ca atthi, yassete paccayÄ• siyuá
atÄ«tattike atÄ«tÄ• nÄ• gatÄ• naá¹ƒ na koci paccayo vutto, tasmÄ• idhÄ• pi ``uppajjantÄ«â
rÅ«pÄ• dayo Ä• rammaá¹‡adhammÄ• Ä• rammaá¹‡apaccayÄ• honti, te paccuppannÄ• va
dassitesu atÄ«tÄ• nÄ• gatesu taá¹ƒtaá¹ƒpaccayÄ• ahesuá¹ƒ bhavissanti cÄ• ti ayamattho
taá¹ƒtaá¹ƒpaccayavantatÄ• . paccayavanto hi paccuppannÄ• yevÄ• ti.

ettha \Ne 190/ ca __ ``yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbhÄ• â€™â€™ _ti ekavacananiddesa
dhammÄ• â€™â€™ _ti bahuvacananiddeso ``yaá¹ƒ yaâ€™â€™ nti vuttassa Ä• rammaá¹‡a
dassanattho. cattÄ• ro hi khandhÄ• saheva Ä• rammaá¹‡apaccayÄ• honti, te sabbepi Ä• r
ekekaá¹ƒ Ä• rabbha uppajjamÄ• naá¹ƒ na na hoti, tasmÄ• vedanÄ• dÄ«su phassÄ• dÄ«su
Ä• rammaá¹‡apaccayabhÄ• vadassanatthaá¹ƒ __ ``yaá¹ƒ yaâ€™â€™ _nti vuttaá¹ƒ, sabbes
ekacittuppÄ• dapariyÄ• pannÄ• naá¹ƒ \Be 181/ Ä• rammaá¹‡apaccayabhÄ• vadassanattha
yo ca rÅ«pÄ• diko ekekova yaá¹ƒyaá¹ƒ-saddena vutto, ye ca aneke phassÄ• dayo ekekava
vuttÄ• , te sabbe gahetvÄ• ``te teâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ. atha vÄ• yasmiá¹ƒ
uppajjanti, tasmiá¹ƒ kÄ• le nÄ«lÄ• dÄ«su cittuppÄ• desu ca ekekameva Ä• rabbha uppajjan
``yaá¹ƒ yaâ€™â€™ _nti vuttaá¹ƒ, te pana Ä• lambiyamÄ• nÄ• rÅ«pÄ• rammaá¹‡adhammÄ
saddÄ• diÄ• rammaá¹‡adhammÄ• cÄ• ti dassanatthaá¹ƒ __ ``te teâ€™â€™ _ti.

__nibbÄ• nÄ• rammaá¹‡aá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacarakusalassa apariyÄ• pannato k
kÄ• mÄ• vacararÅ«pÄ• vacarakiriyassa cÄ• ti imesaá¹ƒ channaá¹ƒ rÄ• sÄ«naá¹ƒ Ä• ramma
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena khandhapaá¹-ibaddhÄ• nussaraá¹‡akÄ• le nibbÄ• nan
Ä• rammaá¹‡aá¹ƒ hotÄ«ti iminÄ• adhippÄ• yena vuttaá¹ƒ. evaá¹ƒ sati yathÄ• ``appamÄ• á
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-
``nibbÄ• naâ€™â€™ nti ca vattabbaá¹ƒ siyÄ• , na ca taá¹ƒ vuttaá¹ƒ. na hi nibbÄ• naá¹ƒ pub
asaá¹…khatattÄ• , na ca pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena pubbe nivuá¹-á¹-hesu appam
nibbÄ• najÄ• nane na tena payojanaá¹ƒ atthi. yathÄ• hi cetopariyaÃ±Ä• á¹‡aá¹ƒ cittaá¹ƒ vib
cittÄ• rammaá¹‡ajÄ• nanassa kÄ• mÄ• vacarassa paccayo hoti, evamidampi appamÄ• á¹‡a
tadÄ• rammaá¹‡ajÄ• nanassa kÄ• mÄ• vacarassa paccayo hotÄ«ti. diá¹-á¹-hanibbÄ• noyev
appamÄ• á¹‡akkhandhe anussarati, tena yathÄ• diá¹-á¹-hameva nibbÄ• naá¹ƒ tesaá¹ƒ khan
daá¹-á¹-habbaá¹ƒ, na pana pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena tadÄ• rammaá¹‡avibhÄ• v
hi taá¹ƒ tassÄ• ti. evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡epi yathÄ• rahaá¹ƒ yojetabbaá¹ƒ, tasmÄ•
rÅ«pÄ• vacarassa Ä• rammaá¹‡anti ``catunnaá¹ƒ rÄ• sÄ«naâ€™â€™ nti vattuá¹ƒ yuttaá¹ƒ.

Ä• rammaá¹‡apaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. adhipatipaccayaniddesavaá¹‡á¹‡anÄ•

<3> __dhura_nti \Be 182/ \Ne 191/ dhuraggÄ• haá¹ƒ. __jeá¹-á¹-haka_nti seá¹-á¹-haá¹ƒ. __c

chandasampayuttakÄ• na_nti ettha purimachandassa samÄ• narÅ«pena tadanantaraá¹ƒ ni
chandasaddeneva paccayabhÅ«tassa chandassa sampayuttakavisesanabhÄ• vo dassito h
sampayuttakÄ• naâ€™â€™ nti avatvÄ• ``chandasampayuttakÄ• naâ€™â€™ nti vuttanti da
itaresupi.

__garukÄ• racittÄ«kÄ• ravasena vÄ• _ti kusalÄ• byÄ• katÄ• naá¹ƒ pavattiá¹ƒ dasseti. aladd
laddhaá¹ƒ __avijahitabbaá¹ƒ_. yena vÄ• vinÄ• na bhavitabbaá¹ƒ, taá¹ƒ __laddhabbaá¹ƒ, _
__avijahitabba_nti. __anavaÃ±Ã±Ä• ta_nti avaÃ±Ã±Ä• tampi adosadassitÄ• ya assÄ• dane

micchattaniyatÄ• appanÄ• sadisÄ• mahÄ• balÄ• vinÄ• adhipatinÄ• nuppajjantÄ«ti __ ``e
kammakilesÄ• varaá¹‡abhÅ«tÄ• ca te saggÄ• varaá¹‡Ä• ca maggÄ• varaá¹‡Ä• ca paccal
kÄ• mÄ• vacaradevÄ• nampi uppajjituá¹ƒ na arahanti, ko pana vÄ• do rÅ«pÄ• rÅ«pÄ«nanti.

__kÄ• mÄ• vacarÄ• dibhedato pana tividho kiriyÄ• rammaá¹‡Ä• dhipati lobhasahagatÄ• kus
Ä• rammaá¹‡Ä• dhipatipaccayo hotÄ«_ti idaá¹ƒ parasantÄ• nagatÄ• naá¹ƒ sÄ• rammaá¹‡a
``ajjhattÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa adhipatipaccayena
abhÄ• vato ``bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assÄ• â€™â€™ ti ettha
anuddhaá¹-attÄ• adhipatipaccayatÄ• natthÄ«ti viÃ±Ã±Ä• yamÄ• nepi ``bahiddhÄ• khandh
assÄ• detÄ«â€™â€™ tiÄ• divacanaá¹ƒ (Paá¹-á¹-h II 20.31) nissÄ• ya arahato kiriyadhamm
katvÄ• assÄ• diyantÄ«ti iminÄ• adhippÄ• yena vuttanti daá¹-á¹-habbaá¹ƒ. ``sanidassanasa
khandhÄ• â€™â€™ tiÄ• dÄ«su (Paá¹-á¹-h II 22.30) viya khandhasaddo rÅ«pe eva bhavituá
vicÄ• ritametaá¹ƒ. puthujjanÄ• dikÄ• le vÄ• anÄ• gate kiriyadhamme garuá¹ƒ katvÄ• assÄ
vuttaá¹ƒ. ``nevavipÄ• kanavipÄ• kadhammadhamme khandhe garuá¹ƒ katvÄ• assÄ• deti a
tiÄ• divacanato (Paá¹-á¹-h I 3.96) kiriyadhammÄ• rÄ• gadiá¹-á¹-hÄ«naá¹ƒ adhipatipaccayo
``atÄ«tÄ• rammaá¹‡e anÄ• gate khandhe garuá¹ƒ katvÄ• assÄ• detÄ«â€™â€™ tiÄ• divaca
19.23) anÄ• gatÄ• tebhÅ«makÄ• pi adhipatipaccayo hontÄ«ti. Ä• vajjanakiriyasabbhÄ• vat
vicÄ• retabbaá¹ƒ.

adhipatipaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anantarapaccayaniddesavaá¹‡á¹‡anÄ•

<4> yathÄ• \Ne 192/ okÄ• sadÄ• navisesabhÄ• vena natthivigatÄ• vuttÄ• , na evaá¹ƒ ana
cittaniyÄ• mahetuvisesabhÄ• vena vuttÄ• , tasmÄ• taá¹ƒ cittaniyÄ• mahetuvisesabhÄ• vaá
``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ _tiÄ• dinÄ• dhÄ• tuvasena kusalÄ• divasena ca
``manoviÃ±Ã±Ä• á¹‡adhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ ti vutte paccayapa
viÃ±Ã±Ä• yatÄ«ti ``purimÄ• purimÄ• pacchimÄ• ya pacchimÄ• yÄ• â€™â€™ ti vattabbaá¹
dhÄ• tuvisesena cittavisese dassanaá¹ƒ yaá¹ƒ kÄ• tuá¹ƒ Ä• raddho, taá¹ƒ vocchijjeyya. ``ma

manodhÄ• tuyÄ• â€™â€™ ti idampi na sakkÄ• vattuá¹ƒ niyÄ• mÄ• bhÄ• vato, ``manodhÄ•
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ ti ca tatheva na sakkÄ• . na hi manodhÄ• tu cak
anantarapaccayoti niyÄ• mo atthi, tasmÄ• pÄ• kaá¹-Ä• paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tuyo Ä•
dhÄ• tuvisesaniyÄ• mo atthi, tÄ• va nidassanena nayaá¹ƒ dassetvÄ• puna niravasesadass
purimÄ• kusalÄ• â€™â€™ _tiÄ• dimÄ• ha. __sadisakusalÄ• na_nti vedanÄ• ya vÄ• hetÅ«
anurÅ«pakusalÄ• nanti vÄ• attho. tena bhÅ«mibhinnÄ• nampi paccayabhÄ• vo vutto hoti. _
kusalÄ• kusalamÅ«lakesu cutipi gahitÄ• ti daá¹-á¹-habbaá¹ƒ, abyÄ• katamÅ«lake tadÄ• ram

__kÄ• mÄ• vacarakiriyÄ• vajjanassÄ• _ti kÄ• mÄ• vacarakiriyÄ• ya Ä• vajjanassÄ• ti Ä• va
kÄ• mÄ• vacarakiriyaá¹ƒ visesetÄ«ti daá¹-á¹-habbaá¹ƒ. kÄ• mÄ• vacaravipÄ• ko kÄ• mÄ• v
anantarapaccayo hoti, honto ca Ä• vajjanassevÄ• ti ayaÃ±hettha adhippÄ• yo. Ä• vajjanagg
voá¹-á¹-habbanampi gahitanti daá¹-á¹-habbaá¹ƒ.

anantarapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sahajÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<6> ``aÃ±Ã±amaÃ±Ã±assÄ• ti \Be 184/ aÃ±Ã±o aÃ±Ã±assÄ• â€™â€™ ti porÄ• á¹‡apÄ• á
``aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayena paccayoâ€™â€™ ti ettha vuttassa ``aÃ±Ã±am
vattabbo \Ne 193/, na avuttassa ``aÃ±Ã±amaÃ±Ã±assÄ• â€™â€™ ti imassa, na ca samÄ•
atthe vutte saddantarassa attho vutto hoti, tasmÄ• __ ``aÃ±Ã±amaÃ±Ã±anti aÃ±Ã±o aÃ±Ã±
paá¹-hanti. okkantÄ«ti paÃ±cavokÄ• rapaá¹-isandhiyeva vuccati, na itarÄ• ti iminÄ• adhipp
``paÃ±cavokÄ• rabhave paá¹-isandhikkhaá¹‡eâ€™â€™ _ti. __rÅ«pino dhammÄ• arÅ«pÄ«
yadipi pubbe ``okkantikkhaá¹‡e nÄ• marÅ«paâ€™â€™ nti vuttaá¹ƒ, tathÄ• pi na tena khaá¹
rÅ«pÄ«naá¹ƒ nivÄ• ritoti tannivÄ• raá¹‡atthaá¹ƒ vuttaá¹ƒ. __kaÃ±ci kÄ• le_ti keci kismiÃ±ci
tena rÅ«pino dhammÄ• keci vatthubhÅ«tÄ• kismiÃ±ci paá¹-isandhikÄ• leti rÅ«pantarÄ• na
arÅ«pÄ«naá¹ƒ sahajÄ• tapaccayaá¹ƒ pubbe anivÄ• ritaá¹ƒ nivÄ• reti. evaÃ±ca katvÄ• ``ka
``kismiÃ±ci kÄ• leâ€™â€™ ti vÄ• vattabbe vibhattivipallÄ• so kato. tena hi ``kaÃ±cÄ«â€™â
__ ``rÅ«pino dhammÄ• â€™â€™ _ti etena saha sambandhena paccattabahuvacanassa Ä•
iminÄ• sambandhena bhummekavacanassÄ• ti viÃ±Ã±Ä• yati. purimena ca __ ``eko khand
khandhÄ• naâ€™â€™ _ntiÄ• dinÄ• nÄ• masahitasseva vatthussa ``nÄ• massa paccayoâ€
kevalasseva tathÄ• vattabbataá¹ƒ dasseti.

__tayo na aÃ±Ã±amaÃ±Ã±avasenÄ• _ti labbhamÄ• nepi katthaci aÃ±Ã±amaÃ±Ã±asahajÄ•
asaá¹…gahitattÄ• tassa evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __catusamuá¹-á¹-hÄ• nikassa rÅ
__kammasamuá¹-á¹-hÄ• narÅ«pe_ samudÄ• yekadesavasena sÄ• mivacanaá¹ƒ daá¹-á¹-ha

sahajÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nissayapaccayaniddesavaá¹‡á¹‡anÄ•

<8> nissayapaccayaniddese ``rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ kismiÃ±c
labbhati. yaá¹ƒ panettha labbhati ``rÅ«pino dhammÄ• kecÄ«â€™â€™ ti, tattha \Be 185/ te
__ ``cakkhÄ• yatanaâ€™â€™ _ntiÄ• di vuttanti. __ ``vatthurÅ«paá¹ƒ paÃ±cavokÄ• rabhave
``á¹-hapetvÄ• Ä• ruppavipÄ• kaâ€™â€™ _nti \Ne 194/ idaá¹ƒ na vattabbanti ce? na, ``tebh
ti vutte paÃ±cavokÄ• rabhave anuppajjanakaá¹ƒ á¹-hapetabbaá¹ƒ ajÄ• nantassa tassa pakÄ

nissayapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. upanissayapaccayaniddesavaá¹‡á¹‡anÄ•

<9> __te tayopi rÄ• sayo_ti upanissaye tayo anekasaá¹…gÄ• hakatÄ• ya rÄ• sayoti vadati.
upanissayaniddese ye purimÄ• yesaá¹ƒ pacchimÄ• naá¹ƒ anantarÅ«panissayÄ• honti, te t
ekanteneva honti, na kesaÃ±ci kadÄ• ci, tasmÄ• yesu padesu anantarÅ«panissayo saá¹…g
``kesaÃ±cÄ«â€™â€™ ti na sakkÄ• vattunti na vuttaá¹ƒ. ye pana purimÄ• yesaá¹ƒ pacchim
Ä• rammaá¹‡apakatÅ«panissayÄ• honti, te tesaá¹ƒ na sabbesaá¹ƒ ekantena honti, yesaá¹ƒ
paccayÄ• balavanto honti, tesaá¹ƒ na honti, itaresaá¹ƒ honti. tasmÄ• yesu padesu anantar
labbhati, tesu ``kesaÃ±cÄ«â€™â€™ ti vuttaá¹ƒ. siddhÄ• naá¹ƒ paccayadhammÄ• naá¹ƒ yel
akusalÄ• dÄ«hi bhavitabbaá¹ƒ, tesaá¹ƒ kesaÃ±cÄ«ti ayaÃ±cettha attho, na pana avisesena
kesaÃ±cÄ«ti.

__purimÄ• purimÄ• kusalÄ• ... pe ... abyÄ• katÄ• naá¹ƒ dhammÄ• na_nti yesaá¹ƒ upanis
tesaá¹ƒ abyÄ• katÄ• naá¹ƒ pacchimÄ• nanti daá¹-á¹-habbaá¹ƒ. na hi rÅ«pÄ• byÄ• kataá¹ƒ u
kathaá¹ƒ? Ä• rammaá¹‡Ä• nantarÅ«panissaye tÄ• va na labhati anÄ• rammaá¹‡attÄ• pubb
pakatÅ«panissayaÃ±ca na labhati acetanena rÅ«pasantÄ• nena pakatassa abhÄ• vato. yat
saddhÄ• dayo nipphÄ• ditÄ• utubhojanÄ• dayo ca upasevitÄ• , na evaá¹ƒ rÅ«pasantÄ• ner
kammÄ• dike ca sati rÅ«paá¹ƒ pavattati, na taá¹ƒ tena pakataá¹ƒ hoti. sacetanasseva hi
uppÄ• danupatthambhanupayogÄ• divasena cetanaá¹ƒ pakappanaá¹ƒ pakaraá¹‡aá¹ƒ, rÅ«p
nirÄ«hakesu paccayÄ• yattesu dhammesu kesaÃ±ci sÄ• rammaá¹‡asabhÄ• vatÄ• hoti, kes
sappakaraá¹‡asabhÄ• vatÄ• nippakaraá¹‡asabhÄ• vatÄ• ca daá¹-á¹-habbÄ• . utubÄ«jÄ• c
aá¹…kurÄ• dÄ«naá¹ƒ tesu asantesu abhÄ• vato eva paccayÄ• , na pana upanissayÄ• dibh
purimapurimÄ• naá¹ƒyeva panettha upanissayapaccayabhÄ• vo bÄ• hullavasena pÄ• kaá¹-
khandhe patthayamÄ• no dÄ• naá¹ƒ detÄ«â€™â€™ tiÄ• divacanato (Paá¹-á¹-h II 18.8) pan
upanissayapaccayÄ• honti, te purimehi Ä• rammaá¹‡apakatÅ«panissayehi taá¹ƒsamÄ• nal
saá¹…gayhantÄ«ti daá¹-á¹-habbÄ• .

__puggalopi senÄ• sanampÄ«_ti __puggalasenÄ• sana_ggahaá¹‡avasena upanissayabhÄ
__pi_-saddena cÄ«varÄ• raÃ±Ã±arukkhapabbatÄ• diggahaá¹‡avasena upanissayabhÄ• va
saá¹…gaá¹‡hÄ• ti. ``abyÄ• kato dhammo abyÄ• katassa dhammassa upanissayapaccayena
``senÄ• sanaá¹ƒ kÄ• yikassa sukhassÄ• â€™â€™ tiÄ• divacanena senÄ• sanaggahaá¹‡en
dhammÄ• upanissayapaccayena paccayoti imamatthaá¹ƒ dassentena puggalÄ• dÄ«supi a
paccuppannÄ• pi Ä• rammaá¹‡apakatÅ«panissayÄ• paccuppannatÄ• ya senÄ• sanasamÄ
saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . vakkhati hi ``paccuppannaá¹ƒ utuá¹ƒ bhojanaá¹ƒ senÄ• s
jhÄ• naá¹ƒ uppÄ• detÄ«â€™â€™ tiÄ• dinÄ• senÄ• sanassa paccuppannabhÄ• vaá¹ƒ viya
pakatÅ«panissayabhÄ• vaá¹ƒ, ``paccuppannaá¹ƒ cakkhuá¹ƒ ... pe ... vatthuá¹ƒ paccuppann
assÄ• detÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h II 18.4) cakkhÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Å«par
paccuppannÄ• nampi ca tÄ• disÄ• naá¹ƒ pubbe pakatattÄ• pakatÅ«panissayatÄ• daá¹-á¹-

kasiá¹‡Ä• rammaá¹‡Ä• dÄ«ni Ä• rammaá¹‡ameva honti, na upanissayoti iminÄ• adhippÄ•
Ä• ha.

arÅ«pÄ• vacarakusalampi yasmiá¹ƒ kasiá¹‡Ä• dimhi jhÄ• naá¹ƒ anuppÄ• ditaá¹ƒ, tasmiá¹ƒ
sabbassa ca uppannajhÄ• nassa samÄ• pajjane iddhividhÄ• dÄ«naá¹ƒ abhiÃ±Ã±Ä• naÃ±ca
sandhÄ• yÄ• ha __ ``tebhÅ«makakusalo catubhÅ«makassapi kusalassÄ• â€™â€™ _ti. vutt
saddhaá¹ƒ upanissÄ• ya rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ vipassanaá¹ƒ maggaá¹ƒ abhiÃ±Ã±aá
uppÄ• detÄ«â€™â€™ ti (Paá¹-á¹-h IV 13.285). kÄ• mÄ• vacarakusalaá¹ƒ rÅ«pÄ• vacarÄ• r
taduppÄ• dakakusalÄ• naá¹ƒ upanissayabhÄ• vavasena \Be 187/, paá¹-isandhiniyÄ• makas
vasena upanissayo, rÅ«pÄ• vacarakusalaá¹ƒ arÅ«pÄ• vacaravipÄ• kassa, arÅ«pÄ• vacarak
rÅ«pÄ• vacaravipÄ• kassa \Ne 196/ taduppÄ• dakakusalÅ«panissayabhÄ• venÄ• ti evaá¹ƒ
tebhÅ«makakusalÄ• naá¹ƒ catubhÅ«makavipÄ• kassa tebhÅ«makakiriyassa ca yathÄ• yog
pÄ• á¸·iyampi hi pakatÅ«panissayo nayadassanamatteneva paÃ±hÄ• vÄ• resu vissajjitoti.

__iminÄ• pana nayenÄ• _ti lokuttaranibbattanaá¹ƒ upanissÄ• ya sinehuppÄ• danalesenÄ•
dhammÄ• akusalÄ• naá¹ƒ na kenaci paccayena paccayo hontÄ«ti na idaá¹ƒ sÄ• rato daá¹-
kÄ• mÄ• vacarÄ• ditihetukabhavaá¹…gaá¹ƒ kÄ• yikasukhÄ• di ca rÅ«pÄ• vacarÄ• dikusalÄ
arÅ«pÄ• vacaravipÄ• ko rÅ«pÄ• vacarakusalassa taá¹ƒ patthetvÄ• tannibbattakakusaluppÄ
uppÄ• diyamÄ• nassa, rÅ«pÄ• vacarakiriyassa ca pubbe nivuá¹-á¹-hÄ• dÄ«su arÅ«pÄ• vac
jhÄ• nÄ• bhiÃ±Ã±Ä• yo uppÄ• dentassa arahato, catubhÅ«makavipÄ• kÄ• naá¹ƒ pana
taduppÄ• dakakusalÅ«panissayabhÄ• vavasena so so vipÄ• ko upanissayo. tenÄ• ha __ ``t
_ti. yadipi arahattaphalattaá¹ƒ jhÄ• navipassanÄ• uppÄ• deti anÄ• gÄ• mÄ«, na pana tena
diá¹-á¹-hapubbaá¹ƒ puthujjanÄ• dÄ«hi sotÄ• pattiphalÄ• dÄ«ni viya, tasmÄ• tÄ• ni viya tesa
imassa ca aggaphalaá¹ƒ na jhÄ• nÄ• dÄ«naá¹ƒ upanissayo. upaladdhapubbasadisameva h
tenÄ• ha __ ``upariá¹-á¹-himaá¹ƒ kusalassapÄ«â€™â€™ _ti.

kiriyaatthapaá¹-isambhidÄ• dimpi patthetvÄ• dÄ• nÄ• dikusalaá¹ƒ karontassa tebhÅ«maka
kusalassa upanissayapaccayena paccayo. yonisomanasikÄ• re vattabbameva natthi, taá¹ƒ
rÄ• gÄ• diuppÄ• dane akusalassa, kusalÄ• kusalÅ«panissayabhÄ• vamukhena catubhÅ«m
yojetabbaá¹ƒ. tenÄ• ha __ ``kiriyasaá¹…khÄ• topi pakatÅ«panissayo catubhÅ«makÄ• naá¹ƒ
hotiyevÄ• â€™â€™ _ti. nevavipÄ• kanavipÄ• kadhammadhammesu pana utubhojanasenÄ•
rÄ• sÄ«naá¹ƒ pakatÅ«panissayabhÄ• vadassanaá¹ƒ nayadassanamevÄ• ti. __imasmiá¹ƒ pa
Ä• gatanayenÄ• _ti idaá¹ƒ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati
kusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ nti \Be 188/ (Paá¹-á¹-h
upanissayapaá¹-ikkhepaá¹ƒ, anulome ca anÄ• gamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __suttantik
``viÃ±Ã±Ä• á¹‡Å«panisaá¹ƒ nÄ• marÅ«paá¹ƒ, nÄ• marÅ«panisaá¹ƒ saá¸·Ä• yatanaâ€™â€™

``yathÄ• pi \Ne 197/ pabbato selo, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

taá¹ƒ rukkhÄ• upanissÄ• ya, vaá¸• á¸• hante te vanappatÄ«â€™â€™ ti (AN a III 49) || ---

Ä• dikena ca.

upanissayapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. purejÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<10> nayadassanavasena yÄ• ni vinÄ• Ä• rammaá¹‡apurejÄ• tena na vattanti, tesaá¹ƒ ca
Ä• rammaá¹‡apurejÄ• tadassanena manodvÄ• repi yaá¹ƒ yadÄ• rammaá¹‡apurejÄ• tena va
sabbampi rÅ«parÅ«paá¹ƒ Ä• rammaá¹‡apurejÄ• tanti dassitameva hoti, sarÅ«pena pana ad
``sÄ• vasesavasena desanÄ• katÄ• â€™â€™ _ti Ä• ha. cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• m
aá¹-á¹-hÄ• rasasu yaá¹ƒkiÃ±ci Ä• rammaá¹‡apurejÄ• taá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__tadÄ• rammaá¹‡abhÄ• vino_ti ettha paá¹-isandhibhÄ• vino vatthupurejÄ• tÄ• bhÄ• vena
aggahaá¹‡aá¹ƒ. bhavaá¹…gabhÄ• vino pana gahaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ na vÄ• kÄ• tabbaa
aparibyattassa Ä• rammaá¹‡assa Ä• rammaá¹‡amattabhÄ• vato, ``manodhÄ• tÅ«naÃ±cÄ•
santÄ«raá¹‡abhÄ• vino manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pi.

purejÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. pacchÄ• jÄ• tapaccayaniddesavaá¹‡á¹‡anÄ•

<11> __tassevÄ• _ti \Be 189/ \Ne 198/ idaá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacaravipÄ• kÄ• naá
niravasesadassitapurejÄ• tadassanavasena vuttaá¹ƒ, rÅ«pÄ• vacaravipÄ• ko pana Ä• hÄ• n

hotÄ«ti.

pacchÄ• jÄ• tapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. Ä• sevanapaccayaniddesavaá¹‡á¹‡anÄ•

<12> __paguá¹‡atarabalavatarabhÄ• vavisiá¹-á¹-ha_nti etena vipÄ• kÄ• byÄ• katato visese

Ä• sevanapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kammapaccayaniddesavaá¹‡á¹‡anÄ•

<13> cetanÄ• sampayuttakammaá¹ƒ abhijjhÄ• di kammapaccayo na hotÄ«ti __ ``cetanÄ• k
satipi hi vipÄ• kadhammadhammatte na cetanÄ• vajjÄ• evaá¹ƒsabhÄ• vÄ• ti. __attano pha
samatthenÄ• _ti kammassa samatthatÄ• tassa kammapaccayabhÄ• vo vuttÄ• ti daá¹-á¹-ha

__paÃ±cavokÄ• reyeva, na aÃ±Ã±atthÄ• _ti etena kÄ• mÄ• vacaracetanÄ• ekavokÄ• re rÅ

kammapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. vipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ•

<14> vipÄ• kapaccayaniddese \Ne 199/ yesaá¹ƒ ekantena vipÄ• ko vipÄ• kapaccayo hoti, t
nayadassanaá¹ƒ kataá¹ƒ. na hi Ä• ruppe bhÅ«midvayavipÄ• ko rÅ«passa paccayo hoti.

vipÄ• kapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. Ä• hÄ• rapaccayaniddesavaá¹‡á¹‡anÄ•

<15> __kabaá¸·aá¹ƒ_ \Be 190/ __karitvÄ• ajjhoharitovÄ• _ti asitapÄ«tÄ• divatthÅ«hi saha
vuttaá¹ƒ hoti. pÄ• tabbasÄ• yitabbÄ• nipi hi sabhÄ• vavasena kabaá¸·Ä• yeva hontÄ«ti.

__sesatisantatisamuá¹-á¹-hÄ• nassa anupÄ• lakova hutvÄ• _ti ettha cittasamuá¹-á¹-hÄ• nas
vicÄ• retvÄ• gahetabbo. na hi cittasamuá¹-á¹-hÄ• no kabaá¸·Ä«kÄ• ro Ä• hÄ• ro nocittasam
cittasamuá¹-á¹-hÄ• nakÄ• yassa Ä• hÄ• rapaccayo vutto, tividhopi pana so nocittasamuá¹-á

Ä• hÄ• rapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. indriyapaccayaniddesavaá¹‡á¹‡anÄ•

<16> __arÅ«pajÄ«vitindriyampi saá¹…gahita_nti missakattÄ• jÄ«vitindriyaá¹ƒ na sabbena
adhippÄ• yo.

__avinibbhuttadhammÄ• na_nti ettha ayaá¹ƒ adhippÄ• yo --- rÅ«pÄ• rÅ«pÄ• naá¹ƒ aÃ±Ã±a
avinibbhuttavohÄ• ro natthÄ«ti arÅ«pÄ• naá¹ƒ indriyapaccayabhÅ«tÄ• ni paccayantarÄ• pe
\Ne 200/ vijjamÄ• nakkhaá¹‡e avinibbhuttadhammÄ• naá¹ƒ indriyapaccayataá¹ƒ apharantÄ•
siyuá¹ƒ. yo pana nirapekkho indriyapaccayo avinibbhuttadhammÄ• naá¹ƒ hoti, so attano vijj
indriyapaccayataá¹ƒ apharanto nÄ• ma natthi. yadi ca itthindriyapurisindriyÄ• ni indriyapacc
siyuá¹ƒ, avinibbhuttÄ• naá¹ƒ tesampi siyuá¹ƒ. na hi rÅ«paá¹ƒ rÅ«passa, arÅ«paá¹ƒ vÄ• arÅ
indriyapaccayo atthÄ«ti. sati cevaá¹ƒ itthipurisindriyehi avinibbhuttattÄ• kalalÄ• dikÄ• le ca
siyuá¹ƒ, yesaá¹ƒ tÄ• ni indriyapaccayataá¹ƒ phareyyuá¹ƒ, na ca pharanti. tasmÄ• na tehi tÄ
avinibbhuttakÄ• ni, avinibbhuttattÄ• bhÄ• vato ca tesaá¹ƒ indriyapaccayataá¹ƒ na pharanti.
tÄ• ni sahajÄ• tÄ• ni, tesaá¹ƒ abÄ«jabhÄ• vatoyeva na pharanti, tasmÄ• Ä• pannavinibbhu
liá¹…gÄ• dÄ«naá¹ƒ avinibbhuttÄ• naá¹ƒ aÃ±Ã±esaÃ±ca samÄ• nakalÄ• padhammÄ• naá¹ƒ
apharaá¹‡ato tÄ• ni indriyapaccayo na hontÄ«ti. yesaá¹ƒ bÄ«jabhÅ«tÄ• ni itthipurisindriyÄ•
liá¹…gÄ• dÄ«naá¹ƒ aparamatthabhÄ• vatoti keci, te pana kalalÄ• dikÄ• lepi liá¹…gÄ• dÄ«na
atthitaá¹ƒ icchanti.

jÄ• tibhÅ«mivasena vuttesu bhedesu kusalajÄ• tiyaá¹ƒ rÅ«pÄ• vacarakusalameva Ä• ruppe
``á¹-hapetvÄ• pana rÅ«pÄ• vacarakusalaá¹ƒ avasesÄ• kusalÄ• kusalÄ• â€™â€™ _ti vutta
pana domanassayuttaÃ±ca visuá¹ƒ ekÄ• jÄ• ti bhÅ«mi vÄ• na hotÄ«ti Ä• ruppe alabbham
hetuÄ• dÄ«supi ``tathÄ• apariyÄ• pannakusalahetu, tathÄ• akusalahetÅ«â€™â€™ tiÄ• dÄ
yojetabbo.

__á¹-hitikkhaá¹‡e_ti idaá¹ƒ rÅ«pajÄ«vitindriyassa sahajÄ• tapaccayattÄ• bhÄ• vaá¹ƒ sandh
uppÄ• dakkhaá¹‡epi pana tassa indriyapaccayatÄ• na sakkÄ• nivÄ• retuá¹ƒ. vakkhati hi ``
paá¹-icca ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... indriy
kammapaccayasadisaâ€™â€™ nti (Paá¹-á¹-h I 1.66). na hi asaÃ±Ã±asattÄ• naá¹ƒ indriyap
rÅ«passa rÅ«pajÄ«vitindriyato aÃ±Ã±o indriyapaccayo atthi, paÃ±cavokÄ• re pavatte ca ka
paá¹-iccavÄ• rÄ• dayo ca cha uppÄ• dakkhaá¹‡ameva gahetvÄ• pavattÄ• , evaÃ±ca katvÄ
anulomato na tiá¹-á¹-hatÄ«ti.

indriyapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. jhÄ• napaccayaniddesavaá¹‡á¹‡anÄ•

<17> __vitakkavicÄ• rapÄ«tisomanassadomanassupekkhÄ• cittekaggatÄ• saá¹…khÄ• tÄ•
somanassadomanassasaá¹…khÄ• tÄ• ni jhÄ• naá¹…gÄ• ni natthi, sukhadukkhasaá¹…khÄ•
somanassadomanassabhÅ«tÄ• neva jhÄ• naá¹…gÄ• ni, na kÄ• yikasukhadukkhabhÅ«tÄ• n
somanassadomanassaggahaá¹‡aá¹ƒ kataá¹ƒ. nanu ca ``dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjesÅ«â
kÄ• yikasukhadukkhÄ• ni vajjitÄ• nÄ«ti sukhadukkhaggahaá¹‡ameva kattabbanti? na, jhÄ•
jhÄ• naá¹…gabhÄ• vavisesanato. ``dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjesu
sukhadukkhupekkhÄ• cittekaggatÄ• saá¹…khÄ• tÄ• nÄ«â€™â€™ ti hi vutte dvipaÃ±caviÃ±
upekkhÄ• cittekaggatÄ• hi saddhiá¹ƒ kÄ• yikasukhadukkhÄ• nipi \Be 192/ vajjitÄ• nÄ«ti etta
pana yÄ• ni sukhadukkhÄ• ni jhÄ• naá¹…gÄ• ni honti, tesaá¹ƒ jhÄ• naá¹…gabhÅ«to sukhab
visesito, tasmÄ• somanassadomanassabhÄ• vavisiá¹-á¹-hoyeva sukhadukkhabhÄ• vo sukh
jhÄ• naá¹…gabhÄ• voti dassanatthaá¹ƒ somanassadomanassaggahaá¹‡aá¹ƒ karoti. tena
``dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjesÅ«â€™â€™ ti vacanena vajjiyamÄ• nÄ• nampi sukhadukkh
somanassadomanassabhÄ• vÄ• bhÄ• vato jhÄ• naá¹…gabhÄ• vÄ• bhÄ• voti dassitaá¹ƒ ho
sukhadukkhopekkhekaggatÄ• kasmÄ• vajjitÄ• ti? yattha jhÄ• naá¹…gÄ• ni uddharÄ«yanti
ca jhÄ• naá¹…ganti anuddhaá¹-attÄ• . kasmÄ• pana na uddhaá¹-Ä• ti taá¹ƒ dassetuá¹ƒ __
viÃ±Ã±Ä• á¹‡akÄ• yÄ• naâ€™â€™ _ntiÄ• dimÄ• ha.

__abhinipÄ• tamattattÄ• _ti etena Ä• vajjanasampaá¹-icchanamattÄ• yapi cintanÄ• pavattiy
``tesu vijjamÄ• nÄ• nipi upekkhÄ• sukhadukkhÄ• nÄ«â€™â€™ _ti porÄ• á¹‡apÄ• á¹-ho. tat
taá¹ƒsamÄ• nalakkhaá¹‡Ä• ya cittekaggatÄ• yapi yathÄ• vutteneva kÄ• raá¹‡ena anuddhaá
daá¹-á¹-habbo. pubbe pana satta aá¹…gÄ• ni dassentena cattÄ• ri aá¹…gÄ• ni vajjitÄ• nÄ«t
kÄ• raá¹‡aá¹ƒ dassentena na samÄ• nalakkhaá¹‡ena lesena dassetabbaá¹ƒ. aá¹-á¹-hakath
dassetabbaá¹ƒ, yathÄ• vuttesupi tÄ«su ekameva vattabbaá¹ƒ siyÄ• , tiá¹‡á¹‡aá¹ƒ pana vaca
jhÄ• naá¹…ganti uddhaá¹-abhÄ• vo Ä• pajjati, yathÄ• vuttakÄ• raá¹‡ato aÃ±Ã±ena kÄ• raá¹
tasmÄ• taá¹ƒdosapariharaá¹‡atthaá¹ƒ ``upekkhÄ• cittekaggatÄ• sukhadukkhÄ• nÄ«â€™â€
``jhÄ• naá¹…gabhÅ«tehi somanassÄ• dÄ«hi sukhadukkhena avibhÅ«tabhÄ• vena pÄ• kaá¹
samÄ• nÄ• naá¹ƒ sukhÄ• dÄ«naá¹ƒ jhÄ• naá¹…ganti anuddhaá¹-abhÄ• ve kÄ• raá¹‡aá¹ƒ v
\Ne 202/ sÄ• ettha na gahitÄ• â€™â€™ ti vadanti, tesaá¹ƒ taá¹ƒ rucimattaá¹ƒ. yadi jhÄ• na
jhÄ• naá¹…ganti anuddhaá¹-abhÄ• ve kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ, cittekaggatÄ• cettha jhÄ
vicikicchÄ• yuttamanodhÄ• tuÄ• dÄ«su cittekaggatÄ• ya samÄ• nÄ• ti tassÄ• anuddhaá¹-a
vattabbamevÄ• ti. sesÄ• hetukesupi jhÄ• naá¹…gaá¹ƒ uddhaá¹-ameva uddharaá¹‡aá¹-á¹-hÄ
adhippÄ• yo.

jhÄ• napaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. maggapaccayaniddesavaá¹‡á¹‡anÄ•

<18> __paÃ±Ã±Ä• _ \Be 193/ __vitakko sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• vÄ«riyaá¹ƒ

micchÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• ti imÄ• ni dvÄ• dasaá¹…gÄ• nÄ«_ti ettha duvidhampi
samÄ• dhiÃ±ca vitakkavÄ«riyasamÄ• dhivacanehi saá¹…gaá¹‡hitvÄ• ``ayameva kho, Ä• v
micchÄ• maggo abrahmacariyaá¹ƒ. seyyathidaá¹ƒ --- micchÄ• diá¹-á¹-hi ... pe ... micchÄ• sa
(SN c V 18) suttavacanehi micchÄ• vÄ• cÄ• kammantÄ• jÄ«vesupi maggaá¹…gavohÄ• rasi
idha labbhamÄ• nÄ• ni ca alabbhamÄ• nÄ• ni ca maggaá¹…gavacanasÄ• maÃ±Ã±ena saá
suttantavohÄ• ropi dassito hoti, evaá¹ƒ pana dassentena ``maggapaccayaniddese maggaá¹
uddharitvÄ• tassa pÄ• á¹-hagatassa maggaá¹…gasaddassa atthabhÄ• vena imÄ• ni dvÄ• d
na hi pÄ• á¸·iyaá¹ƒ maggaá¹…gasaddassa micchÄ• vÄ• cÄ• kammantÄ• jÄ«voti attho vatta
paá¹-ipakkhÄ• cetanÄ• dhammÄ• tappaá¹-ipakkhabhÄ• vatoyeva ``micchÄ• maggaá¹…gÄ
pana maggapaccayabhÄ• vena. maggaá¹…gÄ• ni maggapaccayabhÅ«tÄ• ni ca idha pÄ• á¸
vuttÄ• ni, na ca aÃ±Ã±aá¹ƒ uddharitvÄ• aÃ±Ã±assa attho vattabbo. pariyÄ• yanippariyÄ• y
pana icchantena pÄ• á¸·igatamaggaá¹…gasaddapatirÅ«pako aÃ±Ã±o maggaá¹…gasaddo u
yathÄ• ``adhikaraá¹‡aá¹ƒ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• nÄ«â€™â€™ ti (Vin III 386, 405)
``maggapaccayaniddese maggaá¹…gÄ• nÄ«â€™â€™ ti pÄ• á¸·igatoyeva maggaá¹…gasad
atthuddharaá¹‡avasena dassetvÄ• adhippetatthaniyamanaá¹ƒ kataá¹ƒ, tasmÄ• pÄ• á¸·iyaá
micchÄ• vÄ• cÄ• dÄ«naá¹ƒ atthabhÄ• vo mÄ• hotÅ«ti
``sammÄ• diá¹-á¹-hisaá¹…kappavÄ• cÄ• kammantÄ• jÄ«vavÄ• yÄ• masatisamÄ• dhimicchÄ
ayoti \Ne 203/ imÄ• ni dvÄ• dasaá¹…gÄ• nÄ«â€™â€™ ti paá¹-hanti. nanu evaá¹ƒ ``ahetuka
na vattabbaá¹ƒ. na hi tesu sammÄ• diá¹-á¹-hiÄ• dayo yathÄ• vuttÄ• santi, ye vajjetabbÄ• s
uppattiá¹-á¹-hÄ• naniyamanatthattÄ• . ahetukacittuppÄ• davajjesveva etÄ• ni uppajjanti, nÄ
tatthuppannÄ• ni dvÄ• dasaá¹…gÄ• nÄ«ti ayaÃ±hettha attho.

maggapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. vippayuttapaccayaniddesavaá¹‡á¹‡anÄ•

<20> __sampayogÄ• saá¹…kÄ• ya_ \Be 194/ __abhÄ• vato_ti etena sampayogÄ• saá¹…kÄ
vippayuttapaccayatÄ• ti dasseti.

vippayuttapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. atthipaccayaniddesavaá¹‡á¹‡anÄ•

<21> kusalÄ• divasena paÃ±cavidho atthipaccayo vutto, na nibbÄ• naá¹ƒ. yo hi atthibhÄ• v
atthibhÄ• vaá¹ƒ labhitvÄ• upakÄ• rako hoti, so atthipaccayo hoti. nibbÄ• naÃ±ca nibbÄ• nÄ
attano atthibhÄ• vÄ• bhÄ• vena anupakÄ• rakaá¹ƒ hutvÄ• atthibhÄ• valÄ• bhena upakÄ• ra
uppÄ• dÄ• diyuttÄ• naá¹ƒ vÄ• natthibhÄ• vopakÄ• rakatÄ• viruddho upakÄ• rakabhÄ• vo a
atthipaccayo.

sati ca yesaá¹ƒ paccayÄ• honti, tehi ekato puretaraá¹ƒ pacchÄ• ca uppannatte sahajÄ• tÄ•
Ä• ha __ ``Ä• hÄ• ro indriyaÃ±ca sahajÄ• tÄ• dibhedaá¹ƒ na labhatÄ«â€™â€™ _ti. tadabhÄ
dhammasabhÄ• vavasena daá¹-á¹-habbo.

atthipaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22-23-24. natthivigataavigatapaccayaniddesavaá¹‡á¹‡anÄ•

22-23__._ __paccayalakkhaá¹‡ameva_ \Ne 204/ __hettha nÄ• na_nti etena natthivigatapac
atthiavigatapaccayesu ca __byaÃ±janamatteyeva nÄ• nattaá¹ƒ, na atthe_ti idaá¹ƒ yo paccay
nÄ• nattaá¹ƒ natthi, byaÃ±janasaá¹…gahite paccayalakkhaá¹‡amatteyeva nÄ• nattanti iman
vuttanti viÃ±Ã±Ä• yati.

natthivigataavigatapaccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayaniddesapakiá¹‡á¹‡akavinicchayakathÄ• vaá¹‡á¹‡anÄ•

__ ``lobhadosamohÄ• _ \Be 195/ __vipÄ• kapaccayÄ• pi na honti, sesÄ• naá¹ƒ sattarasann
paccayÄ• hontÄ«â€™â€™ _tiÄ• dimapÄ• á¹-ho. ettha ca lobhadosamohÄ• naá¹ƒ pacceka
paccayabhÄ• vo vutto, sabbe hetÅ« saha aggahetvÄ• ekadhammassa anekapaccayabhÄ•
visuá¹ƒ gahitattÄ• ti dosassapi sattarasahi paccayabhÄ• vo Ä• pajjati, tathÄ• ca sati dosass
pÄ• á¸·iyaá¹ƒ vattabbaá¹ƒ siyÄ• . ``akusalo pana Ä• rammaá¹‡Ä• dhipati nÄ• ma lobhasaha
vuccatÄ«â€™â€™ ti (Paá¹-á¹-h-a I 4) etthÄ• pi lobhadosasahagatacittuppÄ• dÄ• ti vattabba
vuttaá¹ƒ, tasmÄ• dosassa adhipatipaccayatÄ• pi nivÄ• retabbÄ• . na ca __ ``sesÄ• naâ€™
adhipatipaccayo nivÄ• rito, atha kho saá¹…gahito purejÄ• tÄ• dÄ«hi yathÄ• vuttehi sesattÄ•
dosaá¹ƒ lobhamohehi saha aggahetvÄ• visuÃ±ca aggahetvÄ• ``doso adhipatipaccayopi na
paccayÄ• naá¹ƒ vasena paccayo hotÄ«â€™â€™ ti paá¹-hanti. __iminÄ• nayenÄ• _ti etena
sahajÄ• tÄ• dipaccayabhÄ• vaá¹ƒ, sabbadhammÄ• naá¹ƒ yathÄ• yogaá¹ƒ hetÄ• dipaccayal
ekapaccayassa anekapaccayabhÄ• vadassananti rÅ«pÄ• dÄ«naá¹ƒ pakatÅ«panissayabhÄ•
daá¹-á¹-habbo.

catunnaá¹ƒ khandhÄ• naá¹ƒ bhedÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dayoti bhedaá¹ƒ anÄ
\Ne 205/ __ ``catÅ«su khandhesÅ«â€™â€™ _ti. __micchÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• te
cÄ• ti ekÅ«navÄ«satidhÄ• _ti idamevaá¹ƒ na sakkÄ• vattuá¹ƒ. na hi micchÄ• vÄ• cÄ• dayo
maggapaccayÄ• honti cetanÄ• ya maggapaccayattÄ• bhÄ• vato. yadi ca bhaveyya, paÃ±h

tÄ«á¹‡Ä«â€™â€™ ti vattabbaá¹ƒ siyÄ• , tasmÄ• micchÄ• vÄ• cÄ• dÄ«naá¹ƒ maggapaccay
paá¹-á¹-hÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• hesÄ• . sesapaccayabhÄ• vo ca cetanÄ• ya anekapacc
na idaá¹ƒ paá¹-hitabbanti na paá¹-hanti. __ ``ahirikaá¹ƒ ... pe ... middhaá¹ƒ uddhaccaá¹ƒ vic
_tiÄ• dimapÄ• á¹-ho, vicikicchÄ• pana adhipatipaccayo na hotÄ«ti taá¹ƒ tattha apaá¹-hitvÄ•
``vicikicchÄ• issÄ• macchariyakukkuccÄ• ni tato adhipatipaccayaá¹ƒ apanetvÄ• â€™â€™ _

__ ``cattÄ• ri_ \Be 196/ __mahÄ• bhÅ«tÄ• ni Ä• rammaá¹‡a ... pe ... purejÄ• tavippayuttaat
dasadhÄ• paccayÄ• honti, puna tathÄ• hadayavatthÅ«â€™â€™ _ti purimapÄ• á¹-ho, mah
vippayuttapaccayÄ• na hontÄ«ti ``purejÄ• taatthiavigatavasena navadhÄ• paccayÄ• honti
pakkhipitvÄ• dasadhÄ• vatthuâ€™â€™ nti paá¹-hanti. __ettakamevettha apubba_nti etasm
sahajÄ• tanissayehi apubbaá¹ƒ rÅ«pasaddagandharasÄ• yatanamattamevÄ• ti attho, Ä• ram
Ä• rammaá¹‡apaccayadhammÄ• naá¹ƒ anekapaccayabhÄ• ve vuttÄ• nÄ«ti sabbÄ• tikkanta
natthÄ«ti. __indriyÄ• dÄ«su apubbaá¹ƒ natthÄ«_ti rÅ«pajÄ«vitindriyassapi arÅ«pajÄ«vitindri
paccayabhÄ• vassa abhÄ• vaá¹ƒ maÃ±Ã±amÄ• nena apubbatÄ• na vuttÄ• . tassa pana pu
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa ca purejÄ• tena saddhiá¹ƒ sattadhÄ• paccayabhÄ• vo yojetab

__Ä• kÄ• ro_ti mÅ«lÄ• diÄ• kÄ• ro. __attho_ti tenÄ• kÄ• rena upakÄ• rakatÄ• . __ ``yenÄ•
atthavacanaá¹ƒ __ ``yenatthenÄ• â€™â€™ _ti. __vipÄ• kahetÅ«suyeva labbhatÄ«_ti ettha a
adhipatipaccayabhÄ• vo ca lokuttaravipÄ• keyeva labbhatÄ«ti. evaá¹ƒ sabbattha labbhamÄ
sallakkhetabbaá¹ƒ. vippayuttaá¹ƒ apaá¹-hitvÄ• __ ``chahÄ• kÄ• rehÄ«â€™â€™ _ti purimap
paá¹-hitvÄ• __ ``sattahÄ• kÄ• rehÄ«â€™â€™ _ti paá¹-hanti. ukkaá¹-á¹-haparicchedo hettha
Ä• rammaá¹‡aá¹ƒ nissayo hoti, taá¹ƒ vippayuttaá¹ƒ na hotÄ«ti.

anantarasamanantaresu yaá¹ƒ kammapaccayo hoti, taá¹ƒ na Ä• sevanapaccayo. yaÃ±ca Ä
taá¹ƒ kammapaccayoti daá¹-á¹-habbaá¹ƒ. __ ``pakatÅ«panissayo pakatÅ«panissayovÄ• â€
kammapaccayopi pana so hoti, tasmÄ• ``kammapaccayo cÄ• â€™â€™ ti paá¹-hanti. ayaá¹
pakatÅ«panissayo yebhuyyena pakatÅ«panissayova hoti, koci panettha kammapaccayo ca
``Ä• rammaá¹‡apurejÄ• te panettha indriyavippayuttapaccayatÄ• na labbhatÄ«â€™â€™ _t
__Ä• rammaá¹‡apurejÄ• ta_nti yadi kaÃ±ci Ä• rammaá¹‡abhÅ«taá¹ƒ purejÄ• taá¹ƒ vuttaá¹ƒ
vatthussa vippayuttapaccayatÄ• labbhatÄ«ti sÄ• na labbhatÄ«ti na vattabbÄ• . atha pana
vatthupurejÄ• tato aÃ±Ã±aá¹ƒ vatthubhÄ• varahitÄ• rammaá¹‡ameva ``Ä• rammaá¹‡apurej
nissayapaccayatÄ• na labbhatÄ«ti ``nissayindriyavippayuttapaccayatÄ• na labbhatÄ«â€™
uttaripÄ«_ti purejÄ• tato paratopÄ«ti attho, ito vÄ• indriyavippayuttato nissayindriyavippayu
Ä• rammaá¹‡Ä• dhipatiÄ• di ca labbhamÄ• nÄ• labbhamÄ• naá¹ƒ veditabbanti attho vattabb
labbhamÄ• nÄ• labbhamÄ• naá¹ƒ na vakkhatÄ«ti purimoyevettha attho adhippeto.

__ ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro Ä• hÄ• rapaccayovÄ• â€™â€™ _ti purimapÄ• á¹-ho, atthia
tena __ ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro Ä• hÄ• rapaccayattaá¹ƒ avijahantova atthiavigatÄ• naa

dvÄ«hÄ• kÄ• rehi anekapaccayabhÄ• vaá¹ƒ gacchatÄ«â€™â€™ _ti paá¹-hanti.

__ ``yathÄ• nurÅ«paá¹ƒ jhÄ• napaccaye vuttÄ• naá¹ƒ dasannaá¹ƒ hetuadhipatÄ«naÃ±cÄ• purimapÄ• á¹-ho, __ ``yathÄ• nurÅ«paá¹ƒ jhÄ• napaccaye vuttÄ• naá¹ƒ maggavajjÄ• naá¹ƒ hetuadhipatijhÄ• nÄ• naÃ±cÄ• ti imesaá¹ƒ vasenÄ• â€™â€™ _ti pacchimapÄ• á¹-ho, tesu v

samanantaraniruddhatÄ• ya Ä• rammaá¹‡abhÄ• vena ca sadiso paccayabhÄ• vo paccayas paccayavisabhÄ• gatÄ• . __ ``iminÄ• upÄ• yenÄ• â€™â€™ _ti vacanato hetuÄ• dÄ«naá¹ƒ sahajÄ• tabhÄ• vena sabhÄ• gatÄ• , sahajÄ• tÄ• sahajÄ• tÄ• naá¹ƒ hetuÄ• rammaá¹‡Ä• dÄ evamÄ• dinÄ• upÄ• yena sabhÄ• gatÄ• visabhÄ• gatÄ• yojetabbÄ• .

__janakÄ• yeva, na ajanakÄ• _ti janakabhÄ• vappadhÄ• nÄ• yeva hutvÄ• paccayÄ• hont upatthambhakabhÄ• vappadhÄ• nÄ• ti attho daá¹-á¹-habbo. yesaá¹ƒ hetuÄ• dayo paccayÄ• uppajjanti, na ca pavattantÄ«ti tesaá¹ƒ ubhayappadhÄ• natÄ• vuttÄ• . na hi te anantarÄ• dá pavattiá¹ƒ karontÄ«ti.

sabbesaá¹ƒ \Ne 207/ á¹-hÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vo sabbaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ etesaá __sabbaá¹-á¹-hÄ• nikÄ• _. upanissayaá¹ƒ bhindantena tayopi upanissayÄ• vattabbÄ• , abh upanissayaggahaá¹‡ameva kÄ• tabbaá¹ƒ. tattha bhindanaá¹ƒ pakatÅ«panissayassa rÅ«pÄ• paccayattÄ• bhÄ• vadassanatthaá¹ƒ, Ä• rammaá¹‡Ä• nantarÅ«panissayÄ• naá¹ƒ pana pub Ä• rammaá¹‡Ä• dhipatianantaraggahaá¹‡ehi gahitattÄ• tesu ekadesena anantarÅ«panissa daá¹-á¹-habbaá¹ƒ. __purejÄ• tapacchÄ• jÄ• tÄ• pi asabbaá¹-á¹-hÄ• nikÄ• arÅ«parÅ«pÄ• na paccayabhÄ• vato_ti ettha purejÄ• tapaccayo anantarÄ• dÄ«su eva vattabbo taá¹ƒsamÄ• n yugaá¸·abhÄ• vo pacchÄ• jÄ• tena saha kathane kÄ• raá¹‡aá¹ƒ asabbaá¹-á¹-hÄ• nikadassa taá¹ƒ tattha paá¹-hitvÄ• ``pacchÄ• jÄ• topi asabbaá¹-á¹-hÄ• niko rÅ«pÄ• naá¹ƒyeva paccay paá¹-hanti.

paccayaniddesapakiá¹‡á¹‡akavinicchayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pucchÄ• vÄ• ro

1. paccayÄ• nulomavaá¹‡á¹‡anÄ•

__ekekaá¹ƒ tikaduka_nti ekekaá¹ƒ tikaá¹ƒ dukaÃ±cÄ• ti attho, na tikadukanti.

__paccayÄ• cevÄ• _ti ye kusalÄ• didhamme paá¹-iccÄ• ti vuttÄ• , te paá¹-iccatthaá¹ƒ phar cevÄ• ti attho. tenevÄ• ha __ ``te ca kho sahajÄ• tÄ• vÄ• â€™â€™ _ti. yehi pana hetÄ• dip sahajÄ• tÄ• pi honti asahajÄ• tÄ• pÄ«ti. ettha paá¹-iccasahajÄ• tavÄ• rehi samÄ• natthehi

paá¹-iccasahajÄ• tÄ• bhidhÄ• nehi samÄ• natthaá¹ƒ bodhentena bhagavatÄ• pacchimavÄ•
ca pacchimavÄ• ro ca bodhitoti veditabbo. esa nayo paccayanissayavÄ• resu saá¹ƒsaá¹-á¹-
evaÃ±ca niruttikosallaá¹ƒ janitaá¹ƒ hotÄ«ti.

``te te pana paÃ±he uddharitvÄ• puna kusalo hetu hetusampayuttakÄ• naá¹ƒ dhammÄ• na
``kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naâ€™â€™ nti (Paá¹-á¹-h I 1.401) paÃ±h
pamÄ• dalekhÄ• \Ne 208/ esÄ• ti pÄ• á¸·iyaá¹ƒ Ä• gatapÄ• á¹-hameva paá¹-hanti. purimav
sahajÄ• tanissayasampayuttapaccayabhÄ• vehi kusalÄ• didhamme niyametvÄ• tasmiá¹ƒ n
hetupaccayÄ• dÄ«hi uppattiá¹ƒ pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ, na tattha ``ime nÄ• ma te
hetÄ• dipaccayabhÅ«tÄ• â€™â€™ ti viÃ±Ã±Ä• yanti, tasmÄ• tattha ``siyÄ• kusalaá¹ƒ dhar
dhammo uppajjeyya \Be 199/ hetupaccayÄ• â€™â€™ ti (Paá¹-á¹-h I 1.25) evamÄ• dÄ«hi sa
paá¹-iccatthÄ• dipharaá¹‡akabhÄ• ve hetÄ• dipaccayapaccayuppannesu hetÄ• dipaccayÄ•
nijjaá¹-Ä• niggumbÄ• ca katvÄ• na vibhattÄ• , idha pana ``siyÄ• kusalo dhammo kusalass
paccayoâ€™â€™ ti evamÄ• dÄ«hi saá¹…gahitÄ• hetÄ• dipaccayabhÅ«tÄ• kusalÄ• dayo p
koci pucchÄ• saá¹…gahito attho anicchito nÄ• ma atthÄ«ti Ä• ha __ ``sabbepi te paÃ±hÄ•
katvÄ• vibhattÄ• â€™â€™ _ti. paÃ±hÄ• pana uddharitvÄ• vissajjanaá¹ƒ sabbattha samÄ•
nijjaá¹-atÄ• vuttÄ• ti daá¹-á¹-habbÄ• .

__uppattiyÄ• paÃ±Ã±Ä• pitattÄ• _ti pucchÄ• matteneva uppattiyÄ• á¹-hapitattÄ• pakÄ• si
Ã±Ä• pitattÄ• ti attho.

25-34__._ __parikappapucchÄ• _ti vidhipucchÄ• . __kiá¹ƒ siyÄ• _ti eso vidhi kiá¹ƒ atthÄ«ti a
atha na siyÄ• ti sampucchanaá¹ƒ vÄ• parikappapucchÄ• ti vadati. kimidaá¹ƒ sampucchana
pucchanaá¹ƒ, ``kiá¹ƒ suttantaá¹ƒ pariyÄ• puá¹‡eyya, atha abhidhammaâ€™â€™ nti aÃ±Ã±e
attho. yo kusalo dhammo uppajjeyya hetupaccayÄ• , so kusalaá¹ƒ dhammaá¹ƒ paá¹-icca siy
pacchÄ• jÄ• tavipÄ• kapaccayesupi sabbapucchÄ• naá¹ƒ pavattito ``yo kusalo dhammo upp
vipÄ• kapaccayÄ• , so kusalaá¹ƒ dhammaá¹ƒ paá¹-icca siyÄ• â€™â€™ ti ayamattho viÃ±Ã±
pacchÄ• jÄ• tapaccayÄ• vipÄ• kapaccayÄ• ti uppajjamÄ• naá¹ƒ niddhÄ• retvÄ• tassa kusa
bhavanassa pucchanato kusalÄ• naá¹ƒ tehi paccayehi uppatti anuÃ±Ã±Ä• tÄ• ti Ä• pajjati, n
uppajjamÄ• nÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ kusalÄ• didhamme paá¹-icca bhavanamatthitÄ• e
uppatti, evaÃ±ca katvÄ• vissajjane ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppa
uppattiyeva vissajjitÄ• ti, tasmÄ• ayamattho sadosoti __ ``atha vÄ• â€™â€™ _ti atthantara

tattha \Ne 209/ ``kusalo dhammo uppajjeyyÄ• â€™â€™ ti uppattiá¹ƒ anujÄ• nitvÄ• ``hetupa
nti tassÄ• hetupaccayÄ• bhavanapucchanaá¹ƒ, ``uppajjeyya hetupaccayÄ• â€™â€™ ti he
anujÄ• nitvÄ• tassÄ• ``siyÄ• etaâ€™â€™ nti bhavanapucchanaÃ±ca na yuttaá¹ƒ. anuÃ±Ã
tasmÄ• ananujÄ• nitvÄ• \Be 200/ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppaj
evaá¹ƒ yathÄ• vuttaá¹ƒ uppajjanaá¹ƒ kiá¹ƒ siyÄ• ti pucchatÄ«ti daá¹-á¹-habbaá¹ƒ. __uppajje

sampucchanameva, kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo kiá¹ƒ uppajjeyya hetu
yathÄ• pucchitasseva uppajjanassa sambhavaá¹ƒ pucchati ``kiá¹ƒ evaá¹ƒ uppajjanaá¹ƒ siyÄ
ayaá¹ƒ nayo siyÄ• saddassa pacchÄ• yojane. yathÄ• á¹-hÄ• neyeva pana á¹-hitÄ• ``siyÄ• â
sÄ• maÃ±Ã±apucchÄ• , tÄ• ya pana pucchÄ• ya ``idaá¹ƒ nÄ• ma pucchitaâ€™â€™ nti na v
pucchÄ• ya visesanatthaá¹ƒ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya
pucchati, evaá¹ƒ visesitabbavisesanabhÄ• vena dvepi pucchÄ• ekÄ• yeva pucchÄ• ti daá¹-

__gamanussukkavacana_nti gamanassa samÄ• nakattukapacchimakÄ• lakiriyÄ• pekkhava
paá¹-igamanuppattÄ«naá¹ƒ purimapacchimakÄ• latÄ• natthi, paccayapaccayuppannÄ• naá
paccayapaccayuppannabhÄ• vena gahaá¹‡aá¹ƒ purimapacchimabhÄ• veneva hotÄ«ti gaha
paccayÄ• yattatÄ• attapaá¹-ilÄ• bhasaá¹…khÄ• tÄ• naá¹ƒ paá¹-igamanuppattikiriyÄ• nampi
hotÄ«ti daá¹-á¹-habbo. gamanaá¹ƒ vÄ• uppatti evÄ• ti gacchantassa paá¹-igamanaá¹ƒ uppa
paá¹-iuppajjanaá¹ƒ samÄ• nakiriyÄ• . paá¹-ikaraá¹‡aÃ±hi paá¹-isaddatthoti. tasmÄ• ``kusal
upayoganiddiá¹-á¹-haá¹ƒ paccayaá¹ƒ uppajjamÄ• naá¹ƒ paá¹-icca tadÄ• yattuppattiyÄ• paá
attho, tena __paá¹-iccÄ• _ti sahajÄ• tapaccayaá¹ƒ katvÄ• ti vuttaá¹ƒ hoti. sahajÄ• tapaccay
uppajjamÄ• nÄ• bhimukhauppajjamÄ• naá¹ƒ paá¹-igamanaá¹ƒ, taá¹ƒ katvÄ• ti paá¹-iccasad

35-38__._ __tÄ• su pÄ• á¸·iyaá¹ƒ dveyeva dassitÄ• _ti hetÄ• rammaá¹‡aduke dvinnaá¹ƒ pu
vuttaá¹ƒ. ettha ca ekamÅ«lakÄ• dibhÄ• vo pucchÄ• naá¹ƒ vuttoti veditabbo, paccayÄ• naá¹
sabbapaá¹-hamo paccayantarena avomissakattÄ• suddhikanayo, dutiyo Ä• rammaá¹‡Ä• d
ekamÅ«lakanti katvÄ• ekamÅ«lakanayo. evaá¹ƒ hetÄ• rammaá¹‡adukÄ• dÄ«naá¹ƒ adhipa
dukamÅ«lakÄ• dayo nayÄ• veditabbÄ• . tevÄ«satimÅ«lakanayo ca tato paraá¹ƒ mÅ«lassa
``sabbamÅ«lakaâ€™â€™ nti pÄ• á¸·iyaá¹ƒ vutto. tattha napuá¹ƒsakaniddesena eka ... pe ..
paccayagamanaá¹ƒ \Ne 210/ pÄ• á¸·igamanaá¹ƒ vÄ• ti viÃ±Ã±Ä• yati, eka ... pe ... sabbam
asammuyhantenÄ• ti upayogo vÄ• \Be 201/, idha ca sabbamÅ«lakanti ca tevÄ«satimÅ«lak
vakkhati ``yathÄ• anulome ekekassa padassa ekamÅ«lakaá¹ƒ ... pe ... yÄ• va tevÄ«satimÅ
paccanÄ«yepi vitthÄ• retabbaâ€™â€™ nti (Paá¹-á¹-h-a I 42-44).

39-40__._ __ ``Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• ti ettÄ• vatÄ• Ä• rammaá¹‡apaccay
hetupaccayapariyosÄ• no ekamÅ«lakanayo dassitoâ€™â€™ _ti vuttaá¹ƒ, evaá¹ƒ sati vinaye
pÄ• á¸·igati Ä• pajjati, na heá¹-á¹-himasodhanavasena. heá¹-á¹-himasodhanavasena ca idha
gatÄ• , evaÃ±ca katvÄ• vissajjane ``Ä• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á¹‡i, adhipatipac
adhipatipaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡Ä«â€™â€™ tiÄ• dinÄ• heá¹-á¹-him
pavattÄ• . yo cettha ``ekamÅ«lakanayoâ€™â€™ ti vutto, so suddhikanayova. so ca visesÄ•
Ä• rammaá¹‡amÅ«lakÄ• dÄ«su na labbhati. na hi Ä• rammaá¹‡Ä• dÄ«su tasmiá¹ƒ tasmiá¹
paccayantarena sambandhÄ• bhÄ• vena Ä• dimhi vuttasuddhikato visesattho labbhati, tene
Ä• rammaá¹‡amÅ«lakÄ• dÄ«su suddhikanayo na dassitoti, tasmÄ• ``Ä• rammaá¹‡apaccay
Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• ... pe ... Ä• rammaá¹‡apaccayÄ• avigatapacca

1.39) ayaá¹ƒ heá¹-á¹-himasodhanavasena ekasmiá¹ƒ Ä• rammaá¹‡apaccaye hetupaccayÄ•
ekamÅ«lakanayo daá¹-á¹-habbo. ``Ä• rammaá¹‡apaccayÄ• ... pe ... avigatapaccayÄ• â€™
anantarapaccayassa mÅ«lakaá¹ƒ Ä• rammaá¹‡aá¹ƒ dassetvÄ• ekamÅ«lakÄ• dÄ«ni saá¹ƒk
sabbamÅ«lakassÄ• vasÄ• nena avigatapaccayena niá¹-á¹-hÄ• pitanti daá¹-á¹-habbaá¹ƒ. __
anantarapaccayÄ• samanantarapaccayÄ• sahajÄ• tapaccayÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ
ekamÅ«lakÄ• dÄ«naá¹ƒ saá¹ƒkhipanaá¹ƒ daá¹-á¹-habbaá¹ƒ, na suddhikadassanaá¹ƒ, nÄ• p
katipayapaccayadassanaá¹ƒ.

<41> tato nissayÄ• dÄ«ni mÅ«lÄ• nipi saá¹ƒkhipitvÄ• avigatamÅ«lakanayaá¹ƒ dassetuá¹ƒ
hetupaccayÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. etasmiÃ±ca suddhikassa adassanena Ä• ra
visuá¹ƒ suddhikanayo na labbhatÄ«ti Ã±Ä• pito hoti. na hi Ä• di katthaci saá¹ƒkhepantaraga
majjhimÄ• naá¹ƒ dassanaÃ±hi saá¹…khepo, Ä• dito pabhuti katici \Be 202/ vatvÄ• gatidass
dutiyacatukkaá¹ƒ vatvÄ• ``vigatapaccayÄ• â€™â€™ ti padaá¹ƒ uddharitvÄ• á¹-hapitaá¹ƒ \N
osÄ• nacatukkaá¹ƒ dasseti. tatiyacatukkato pabhuti vÄ• paÃ±cakamÅ«lÄ• ni saá¹ƒkhipitvÄ•
avasÄ• nena niá¹-á¹-hapeti.

ettha ca dukamÅ«lakÄ• dÄ«su yathÄ• hetuÄ• rammaá¹‡adukena saddhiá¹ƒ avasesÄ• pa
hetÄ• rammaá¹‡Ä• dhipatitikÄ• dÄ«hi ca avasesÄ• vasesÄ• , evaá¹ƒ hetuadhipatidukÄ• dÄ
hetuadhipatianantaratikÄ• dÄ«hi ca avasesÄ• vasesÄ• yojetabbÄ• siyuá¹ƒ. yadi ca sabbes
mÅ«labhÄ• vena yojitattÄ• hetumÅ«lake hetuadhipatiÄ• didukÄ• naá¹ƒ adhipatimÅ«lakÄ• d
viseso natthi. te eva hi paccayÄ• uppaá¹-ipÄ• á¹-iyÄ• vuttÄ• , tathÄ• pi Ä• rammaá¹‡amÅ«
Ä• rammaá¹‡Ä• dhipatidukÄ• dÄ«naá¹ƒ avasesÄ• vasesehi, hetumÅ«lake ca hetuadhipatia
avasesÄ• vasesehi yojane atthi visesoti. yasmÄ• pana evaá¹ƒ yojiyamÄ• nesupi sukhaggal
yathÄ• vuttÄ• ya yojanÄ• ya sabbÄ• sÄ• yojanÄ• paÃ±Ã±avatÄ• na sakkÄ• viÃ±Ã±Ä• tu
anupubbeneva yojanÄ• katÄ• ti daá¹-á¹-habbÄ• . dhammÄ• naá¹ƒ desanÄ• vidhÄ• ne hi bh
gaá¹‡anÄ• gÄ• thÄ• Ä• dimapÄ• á¹-he kÄ• ci viruddhÄ• , tasmÄ• suá¹-á¹-hu gaá¹‡etvÄ• g

__ ``dvÄ• vÄ«satiyÄ• tikesu ekekaá¹ƒ tikaá¹ƒ dukÄ• naá¹ƒ satena satena saddhiá¹ƒ yojetvÄ
taá¹ƒ dukatikapaá¹-á¹-hÄ• ne kesaÃ±ci potthakÄ• naá¹ƒ vasena vuttaá¹ƒ. kesuci pana ekek
dvÄ• vÄ«satiyÄ• tikehi yojito, taÃ±ca gamanaá¹ƒ yuttaá¹ƒ. na hi tattha tikassa yojanÄ• atth
tikÄ• naá¹ƒ ekekena padena dukassÄ• ti. tattha chasaá¹-á¹-hiyÄ• tikapadesu ekekena saá¹
hetudukÄ• , tathÄ• sahetukadukÄ• dayo cÄ• ti dukÄ• naá¹ƒ chasatÄ• dhikÄ• ni chasahass
paá¹-iccavÄ• rÄ• dayo satta vÄ• rÄ• nayÄ• pucchÄ• ca sabbÄ• dukapaá¹-á¹-hÄ• ne hetu

__ ``dukasate ekekaá¹ƒ dukaá¹ƒ dvÄ• vÄ«satiyÄ• tikehi saddhiá¹ƒ yojetvÄ• â€™â€™ _ti c
tikadukapaá¹-á¹-hÄ• ne kesaÃ±ci potthakÄ• naá¹ƒ vasena vuttaá¹ƒ. vuttanayena pana yutta
dukasatena yojito. tattha hetupadaá¹ƒ pakkhipitvÄ• vutto eko kusalattiko, tathÄ• nahetupad
araá¹‡apadanti kusalattikÄ• naá¹ƒ dve \Be 203/ satÄ• ni honti, tathÄ• vedanÄ• ttikÄ• dÄ«na

catusatÄ• dhikÄ• ni cattÄ• ri sahassÄ• ni honti. tesu ekekasmiá¹ƒ vÄ• ranayapucchÄ• tikap
samÄ• nÄ• .

__ ``cha_ \Ne 212/ __anulomamhi nayÄ• sugambhÄ«rÄ• â€™â€™ ti vacanato panÄ• _ti e
``anulomamhÄ«â€™â€™ ti ``tikÄ• dayo chanayÄ• â€™â€™ ti ca avisesena vuttattÄ• paá¹-
sattavidhampi anulomaá¹ƒ saha gahetvÄ• __ ``cha anulomamhÄ«â€™â€™ _ti vuttaá¹ƒ, an
tikapaá¹-á¹-hÄ• naá¹ƒ saha gahetvÄ• __ ``tikaÃ±ca paá¹-á¹-hÄ• navaraâ€™â€™ _nti, tathÄ
dukapaá¹-á¹-hÄ• nÄ• dÄ«ni saha gahetvÄ• __ ``dukuttamaâ€™â€™ _ntiÄ• diá¹ƒ vatvÄ• _
sugambhÄ«rÄ• â€™â€™ _ti vuttanti imamatthaá¹ƒ gahetvÄ• imasmiá¹ƒ paccayÄ• nulome
paá¹-á¹-hÄ• nÄ• paá¹-á¹-hÄ• nanayÄ• catuppabhedÄ• pucchÄ• vasena uddharitabbÄ• ti.
paá¹-á¹-hÄ• ne sabbo paccayÄ• nulomo dassito hotÄ«ti. paccanÄ«yagÄ• thÄ• dÄ«supi esev
dukatikapaá¹-á¹-hÄ• nÄ• dÄ«su visesitabbehi tikehi paá¹-á¹-hÄ• naá¹ƒ __tikapaá¹-á¹-hÄ• na
tikapaá¹-á¹-hÄ• naá¹ƒ __dukatikapaá¹-á¹-hÄ• naá¹ƒ_. dukavisesitÄ• vÄ• tikÄ• dukatikÄ• ,
paá¹-á¹-hÄ• naá¹ƒ __dukatikapaá¹-á¹-hÄ• na_nti iminÄ• nayena vacanattho veditabbo. duk
tikÄ• dipadassa dukÄ• dibhÄ• vo daá¹-á¹-habbo. dukapaá¹-á¹-hÄ• nameva hi tikapadasaá¹ƒ
dukapadasaá¹ƒsandanavasena ca pavattaá¹ƒ dukatikapaá¹-á¹-hÄ• naá¹ƒ dukadukapaá¹-á¹-
tikapaá¹-á¹-hÄ• nameva dukapadasaá¹ƒsandanavasena tikapadasaá¹ƒsandanavasena ca p
tikadukapaá¹-á¹-hÄ• naá¹ƒ tikatikapaá¹-á¹-hÄ• naÃ±cÄ• ti.

paccayÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paccayapaccanÄ«yavaá¹‡á¹‡anÄ•

42-44__._ __tevÄ«satimÅ«lakanti idaÃ±cettha dumÅ«lakaá¹ƒyeva sandhÄ• ya vutta_nti ida
pucchÄ• naá¹ƒ mÅ«labhÅ«tÄ• tevÄ«sati dukÄ• sambhavantÄ«ti tassa ``tevÄ«satimÅ«laka
yÄ• va yattako pabhedo atthi, tÄ• va tattakaá¹ƒ tevÄ«satimÅ«lakaá¹ƒ yathÄ• nulome vitthÄ•
paccanÄ«yepi vitthÄ• retabba_nti dukamÅ«lakena tikamÅ«lakÄ• dÄ«su nayaá¹ƒ dassetÄ«ti
vuttaá¹ƒ siyÄ• . yadi pana yÄ• va tevÄ«satimaá¹ƒ mÅ«laá¹ƒ yathÄ• vitthÄ• ritanti ayamatth
tevÄ«satimaá¹ƒ mÅ«laâ€™â€™ ntveva pÄ• á¹-hena bhavitabbaá¹ƒ \Be 204/ siyÄ• . na hi ``
etassa byaÃ±janassa tevÄ«satimaá¹ƒ mÅ«lakanti ayamattho sambhavati. yathÄ• anulome
tiÄ• dinÄ• pana ekamÅ«lÄ• disabbamÅ«lakapariyosÄ• naá¹ƒ tattha nayadassanavasena d
vitthÄ• raá¹ƒ dassetÄ«ti \Ne 213/ sabbamÅ«lakameva cettha ``tevÄ«satimÅ«lakaâ€™â€™ n
taÃ±hi tevÄ«satiyÄ• paccayÄ• naá¹ƒ avasesassa paccayassa mÅ«labhÄ• vato ``tevÄ«satim
paraá¹ƒ mÅ«lassa aÃ±Ã±assa abhÄ• vato ``sabbamÅ«lakaâ€™â€™ nti ca vuccati.

paccayapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. anulomapaccanÄ«yavaá¹‡á¹‡anÄ•

45-48__._ __anulome vuttesu sabbesu ekamÅ«lakÄ• dÄ«su ekekaá¹ƒ padaá¹ƒ parihÄ• pet
catuvÄ«sati paccayapadÄ• ni idha ekamÅ«lake tevÄ«sati, eko pana paccayo mÅ«labhÄ• ve
agaá¹‡anÅ«pago. tattha dumÅ«lake tevÄ«sati paccayapadÄ• ni gaá¹‡anÅ«pagÄ• ni, idha d
evaá¹ƒ parihÄ• petvÄ• ti attho.

anulomato á¹-hitassa paccanÄ«yato alabbhamÄ• nÄ• naá¹ƒ suddhikapaccayÄ• naÃ±ca ala
``labbhamÄ• napadÄ• naâ€™â€™ _nti vuttaá¹ƒ. na hi aÃ±Ã±athÄ• pucchÄ• vasena koci p
atthÄ«ti. vissajjanÄ• vaseneva vÄ• pavattaá¹ƒ anulomapaccanÄ«yadesanaá¹ƒ sandhÄ• ya
``labbhamÄ• napadÄ• naâ€™â€™ _nti vuttaá¹ƒ.

anulomapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. kusalattikaá¹ƒ

1. paá¹-iccavÄ• ravaá¹‡á¹‡anÄ•

1. paccayÄ• nulomaá¹ƒ

(1) vibhaá¹…gavÄ• ro

<53> __yÄ• _ \Ne 214/ __kusalattike labhanti, na tÄ• yeva vedanÄ• ttikÄ• dÄ«sÅ«_ti tikapa
mÅ«lÄ• vasÄ• navasena sadisataá¹ƒ sandhÄ• ya __ ``na_ \Be 205/ __tÄ• yevÄ• â€™â€™ _
tikantareyeva, kusalattikepi pana yÄ• paá¹-iccavÄ• re labhanti, na tÄ• yeva paccayavÄ• rÄ•
sabbapucchÄ• samÄ• haraá¹‡aá¹ƒ idha kattabbameva. __dhammÄ• nulomapaccanÄ«ye ca
vitakkattikapÄ«tittikÄ• naá¹ƒ vissajjane sabbÄ• petÄ• vissajjanaá¹ƒ labhantÄ«_ti ettha pÄ«t
kÄ• tabbaá¹ƒ. na hi tattha ekÅ«napaÃ±Ã±Ä• sa pucchÄ• vissajjanaá¹ƒ labhantÄ«ti.

__tena saddhi_nti tena sahajÄ• tapaccayabhÅ«tena saddhinti attho daá¹-á¹-habbo. __ ``yÄ•
uddhaá¹ƒ pajjatÄ«â€™â€™ _ti ca __ ``uppÄ• dÄ• dayo vÄ• pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti c
khaá¹‡attayasamaá¹…gÄ« uppajjatÄ«ti vuccatÄ«ti anuÃ±Ã±Ä• taá¹ƒ viya hoti, uppÄ• dakkh
evaá¹ƒ vuttoti daá¹-á¹-habbo.

__yasmÄ• pana eko khandho ekassÄ• _tiÄ• di idha kusalavacanena gahite khandhe sand
vedanÄ• ttikÄ• dÄ«su pana ekaá¹ƒ khandhaá¹ƒ paá¹-icca dvinnaá¹ƒ, dve paá¹-icca ekassap
saá¹…khÄ• rakkhandhekadesaá¹ƒ paá¹-icca saá¹…khÄ• rakkhandhekadesassapi uppatti vu

sabbesaá¹ƒ dhammÄ• naá¹ƒ paccayo honto ekekassapi dukatikÄ• dibhedÄ• naÃ±ca pacca
dukÄ• dibhedÄ• naÃ±cÄ• ti.

__ ``rÅ«pena saddhiá¹ƒ anuppattito Ä• ruppavipÄ• kaÃ±ca na gahetabbaâ€™â€™ _nti vutt
sabbasmiá¹ƒ etasmiá¹ƒ vacane gahetabbaá¹ƒ, atha kho ``cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
kevalaÃ±ca \Ne 215/ Ä• ruppavipÄ• kova, atha kho lokuttaravipÄ• kakiriyÄ• byÄ• katampi Ä
ettha na gahetabbaá¹ƒ. ``vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ p
khandhÄ• â€™â€™ ti ettha pana na kiÃ±ci rÅ«pena vinÄ• saha vÄ• uppajjamÄ• naá¹ƒ sal
vipÄ• kakiriyÄ• byÄ• kataá¹ƒ aggahitaá¹ƒ nÄ• ma atthi. tattha pana yaá¹ƒ rÅ«pena saha upp
paccayuppannavisesaá¹ƒ dassetuá¹ƒ __ ``cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paâ€™â€™ _nti v

__ ``vatthuá¹ƒ paá¹-icca khandhÄ• â€™â€™ _ti ettake vattabbe paccayabhÅ«tassa vatthus
rÅ«paâ€™â€™ nti etasmiá¹ƒ sÄ• maÃ±Ã±avacane paccayuppannabhÄ• vena aggahitatÄ•
paá¹-icca vatthÅ«â€™â€™ _ti vuttaá¹ƒ. __khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca kh
vatthukhandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayabhÅ«tÄ• naá¹ƒ paccayabhÄ• vavisesadas
vacanadvayaá¹ƒ vuttaá¹ƒ sÄ• maÃ±Ã±ena gahitampi visuá¹ƒ uddhaá¹-aá¹ƒ.

__mahÄ• bhÅ«tepi_ \Be 206/ __paá¹-icca uppattidassanatta_nti yaá¹ƒ cittasamuá¹-á¹-hÄ• r
kaá¹-attÄ• rÅ«paÃ±ca upÄ• dÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paggahaá¹‡ena vinÄ• ``khandhe p
vuttaá¹ƒ, tassa mahÄ• bhÅ«tepi paá¹-icca uppattidassanatthanti attho. etasmiá¹ƒ pana dass
khandhapaccayasahitÄ• sahitaÃ±ca sabbaá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ ito paresu sahajÄ• tapac
imamatthaá¹ƒ sandhÄ• ya __ ``kaá¹-attÄ• rÅ«paá¹ƒ paá¹-isandhiyampÄ«â€™â€™ _ti __pi_

__mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«panti vuttanayenÄ• _ti ``mahÄ• bhÅ«te paá¹-icca
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti ettha atthato ayaá¹ƒ nayo vuttot

<54> __rÅ«pamissakÄ• pahÄ• yÄ• _ti yÄ• su pucchÄ• su rÅ«pena vinÄ• paccayuppanna
rÅ«pamissakameva labbhati, tÄ• pahÄ• yÄ• ti adhippÄ• yo.

<57> __ ``tiá¹‡á¹‡aá¹ƒ sannipÄ• tÄ• gabbhassa avakkanti hotÄ«â€™â€™ ti vacanato_ti
gabbhaseyyakapaá¹-isandhiyÄ• paÃ±cakkhandhasabbhÄ• vena tÄ• ya samÄ• nalakkhaá¹‡
paÃ±cavokÄ• rapaá¹-isandhi okkantinÄ• makÄ• ti sÄ• dheti. paripuá¹‡á¹‡adhammÄ• naá¹ƒ
__paripuá¹‡á¹‡avissajjanÄ• _.

ettha \Ne 216/ ca ``ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo ... pe ... mahÄ• bhÅ«te paá¹-ic
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti (Paá¹
paÃ±cavokÄ• re sabbaá¹ƒ cittakammasamuá¹-á¹-hÄ• narÅ«paá¹ƒ dassitaá¹ƒ. avasesaá¹ƒ p

``bÄ• hiraâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __bÄ• hira_nti etena anindriyabaddharÅ«paá¹ƒ
__Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• na_nti etehi sabbaá¹ƒ indriyabaddhaá¹
Ä• hÄ• rautusamuá¹-á¹-hÄ• narÅ«paá¹ƒ. tattha ``utusamuá¹-á¹-hÄ• naá¹ƒ ekaâ€™â€™ ntiÄ
utusamuá¹-á¹-hÄ• naá¹ƒ vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. na hi tattha tassa vajjane kÄ• raá¹
pana ``ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-iccÄ• â€™â€™ tiÄ• di avisesavacanaá¹ƒ sahajÄ• taá
hetÄ• dike ca paccaye bahutare labhantaá¹ƒ cittasamuá¹-á¹-hÄ• nakaá¹-attÄ• rÅ«padvayaá
vuttaá¹ƒ, evaÃ±ca katvÄ• tassa pariyosÄ• ne ``mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ•
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti vuttaá¹ƒ, tasmÄ• tattha kaá¹-attÄ• rÅ«pa
cittasamuá¹-á¹-hÄ• nasambandhaá¹ƒ taá¹ƒsamÄ• nagatikaá¹ƒ paÃ±cavokÄ• re vattamÄ• na
kaá¹-attÄ• rÅ«paá¹ƒ dassetuá¹ƒ __ ``asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹
vuttaá¹ƒ, tasmÄ• upÄ• dÄ• rÅ«paá¹ƒ idhapi \Be 207/ kammapaccayavibhaá¹…ge viya ``ma
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti (Paá¹-á¹-h I 1.63) kaá¹-attÄ• rÅ«pabhÄ• v
upÄ• dÄ• rÅ«paá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ. na hi vuttassa utusamuá¹-á¹-hÄ• nassa pun
atthÄ«ti.

kasmÄ• pana yathÄ• bÄ• hirÄ• dÄ«su ``mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paâ€™â€™
vuttaá¹ƒ, evaá¹ƒ avatvÄ• cittakammajaupÄ• dÄ• rÅ«pÄ• ni ``cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
upÄ• dÄ• rÅ«paâ€™â€™ nti hetupaccayÄ• dÄ«su saha ``cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ nti adhipatipa
cittasamuá¹-á¹-hÄ• narÅ«pabhÄ• vakaá¹-attÄ• rÅ«pabhÄ• vehi visesetvÄ• va vuttÄ• nÄ«ti?
viya ettha mahÄ• bhÅ«tÄ• naá¹ƒ kenaci avisesitattÄ• . apica iddhicittanibbattÄ• naá¹ƒ kamm
iá¹-á¹-hÄ• niá¹-á¹-hÄ• naá¹ƒ bÄ• hirarÅ«pÄ• yatanÄ• dÄ«naá¹ƒ cittaá¹ƒ kammaÃ±ca hetÄ•
Ä• hÄ• rautusamuá¹-á¹-hÄ• nÄ• naá¹ƒ pana cittaá¹ƒ pacchÄ• jÄ• tabhÄ• vena upatthambha
mahÄ• bhÅ«tÄ• neva pana tesaá¹ƒ sahajÄ• tÄ• dibhÄ• vena janakÄ• ni, tasmÄ• satipi citte
hetÄ• dipaccayabhÅ«tehi arÅ«pehi uppajjamÄ• nÄ• ni cittasamuá¹-á¹-hÄ• narÅ«pakaá¹-attÄ
upÄ• dÄ• rÅ«pÄ• ni honti, na aÃ±Ã±Ä• nÄ«ti imaá¹ƒ visesaá¹ƒ dassetuá¹ƒ cittakammajesve
visesanaá¹ƒ kataá¹ƒ. aÃ±Ã±Ä• ni vÄ• samÄ• najÄ• tikena rÅ«pena samuá¹-á¹-hÄ• nÄ• ni p
visesanaá¹ƒ arahanti, etÄ• ni pana asamÄ• najÄ• tikehi arÅ«pehi samuá¹-á¹-hitÄ• ni visesan
visesitÄ• nÄ«ti veditabbÄ• ni. yathÄ• vÄ• cittakammÄ• ni cittakammasamuá¹-á¹-hÄ• nÄ• n
paccayabhÄ• vena \Ne 217/ paccayÄ• honti sahajÄ• tÄ• dipaccayabhÄ• vato mÅ«lakaraá¹
utuÄ• hÄ• rÄ• taá¹ƒsamuá¹-á¹-hÄ• nÄ• nanti cittakammajÄ• neva visuá¹ƒ visesanaá¹ƒ arah
mahÄ• bhÅ«tavisesenevа visesitÄ• ni, idha upÄ• dÄ• rÅ«pavisesanena mahÄ• bhÅ«tÄ• ni
aÃ±Ã±ataravisesanaá¹ƒ ubhayavisesanaá¹ƒ na hotÄ«ti.

<58> __aÃ±Ã±amaÃ±Ã±apaccaye khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ
aÃ±Ã±amaÃ±Ã±apaccayatÄ• dassanena pubbe visuá¹ƒ paccayabhÄ• vena dassitÄ• naá¹ƒ
dassito hotÄ«ti iminÄ• adhippÄ• yenÄ• ha __ ``catunnampi khandhÄ• naá¹ƒ ekato vatthunÄ
dassetuá¹ƒ vuttaâ€™â€™ _nti. ``khandhe \Be 208/ paá¹-icca vatthÅ«â€™â€™ ti idaá¹ƒ pan

khandhÄ• naá¹ƒ ekato paá¹-iccatthapharaá¹‡atÄ• dassanatthaá¹ƒ, ``vatthuá¹ƒ paá¹-icca kha
vatthussa. na kevalaÃ±ca khandhÄ• naá¹ƒ idheva, hetupaccayÄ• dÄ«supi ayameva nayo. t
khandhÄ• naá¹ƒ visuá¹ƒ paá¹-iccatthapharaá¹‡ataá¹ƒ dassetvÄ• puna ``vatthuá¹ƒ paá¹-icca
vatthussapi dassitÄ• ya ``ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• â€™â€
khandhavatthÅ«naÃ±ca dassitÄ• yeva hotÄ«ti daá¹-á¹-habbÄ• .

kasmÄ• panettha ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati aÃ±Ã±a
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• nÄ• mahÄ• bhÅ«tÄ• â€™â€™ ti evamÄ• di na vutta
paá¹-iccatthaá¹ƒ pharati, na teneva aÃ±Ã±amaÃ±Ã±apaccayena bhavitabbaá¹ƒ hetupaccay
``ekaá¹ƒ tayo dve ca khandhe paá¹-iccÄ• â€™â€™ ti vuttaá¹ƒ, te hetupaccayabhÅ«tÄ• eva
Ä• rammaá¹‡apaccayÄ• dÄ«supi. paccayavÄ• re ca ``abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ•
aÃ±Ã±amaÃ±Ã±apaccayÄ• â€™â€™ ti (Paá¹-á¹-h I 1.256) vuttaá¹ƒ, na vatthu kusalÄ• naá¹
atha ca pana taá¹ƒpaccayÄ• khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayÄ• uppatti vuttÄ• e
mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayÄ• na honti, tathÄ• pi te paá¹-icca tesaá¹ƒ
vattabbÄ• khandhasahajÄ• tÄ• naá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ khandhÄ• naá¹ƒ paccayabhÄ
na hetÄ• disaddo viya nirapekkho, sahajÄ• tÄ• disaddo viya vÄ• aÃ±Ã±atarÄ• pekkho, atha
yathÄ• vuttetaretarÄ• pekkho. paccayapaccayuppannÄ• ca khandhÄ• mahÄ• bhÅ«tÄ• idh
ca mahÄ• bhÅ«tÄ• khandhÄ• naá¹ƒ na koci paccayo. yassa ca sayaá¹ƒ paccayo, tato tena
aÃ±Ã±amaÃ±Ã±apaccayena uppajjamÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayÄ• uppajjatÄ«ti va
khandhe paá¹-icca khandhÄ• , vatthuá¹ƒ paccayÄ• khandhÄ• . tasmÄ• attano paccayassa
tadapekkhattÄ• ca aÃ±Ã±amaÃ±Ã±asaddassa khandhe paá¹-icca paccayÄ• ca mahÄ• bh
uppatti na vuttÄ• , na aÃ±Ã±amaÃ±Ã±apaccayÄ• ca vuttÄ• . khandhÄ• pana vatthuá¹ƒ pa
vatthussa pacchÄ• jÄ• tapaccayÄ• honti, tannissitena ca aÃ±Ã±amaÃ±Ã±apaccayena uppa
paccayÄ• khandhÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayÄ• uppatti vuttÄ• ti.

<59> __na_ \Be 209/ __sÄ• gahitÄ• _ti cakkhÄ• yatanÄ• dÄ«ni nissayabhÅ«tÄ• ni paá¹-ic
adhippÄ• yo. nissayapaccayabhÄ• vena pana na cakkhÄ• yatanÄ• dÄ«ni Ä• rammaá¹‡apa
viya na gahitÄ• nÄ«ti.

<60> dvÄ«su upanissayesu vattabbameva natthi, Ä• rammaá¹‡Å«panissayampi pana ye la
Ä• rammaá¹‡apaccayasadisanti evaá¹ƒ vuttanti dassetuá¹ƒ __ ``tattha kiÃ±cÄ• pÄ«â€™â€™
sabbe akusalÄ• abyÄ• katÄ• Ä• rammaá¹‡Å«panissayaá¹ƒ labhantÄ«â€™â€™ ti purimap
mahaggatÄ• ekantena, kÄ• mÄ• vacarÄ• ca kadÄ• ci na labhantÄ«ti __ ``na sabbe kusalÄ
paá¹-hanti.

<61> purejÄ• tapaccaye yathÄ• aÃ±Ã±attha paccayaá¹ƒ aniddisitvÄ• va desanÄ• katÄ• ,
``vatthuá¹ƒ purejÄ• tapaccayÄ• â€™â€™ _ti vuttanti? niyamasabbhÄ• vÄ• . hetuÄ• dÄ«su
uppajjamÄ• nÄ• naá¹ƒ alobhÄ• dÄ«su kusalÄ• dÄ«su rÅ«pÄ• dÄ«su ca ayameva paccayot

na vatthudhammesu purejÄ• tapaccayÄ• uppajjamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ niyamato
purejÄ• tapaccayo hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ. Ä• rammaá¹‡apurejÄ•
avijjamÄ• ne na labbhati, evaÃ±ca katvÄ• paá¹-isandhivipÄ• kassa napurejÄ• tapaccayÄ•
paccuppannÄ• rammaá¹‡assapi tassa purejÄ• tapaccayo na uddhaá¹-o. ``nevavipÄ• kanavi
paá¹-icca vipÄ• ko dhammo uppajjati purejÄ• tapaccayÄ• â€™â€™ ti etassapi alÄ• bhato ta
tÄ«á¹‡Ä«â€™â€™ ti (Paá¹-á¹-h I 3.124) vuttanti.

<63> __tathÄ• paá¹-isandhikkhaá¹‡e mahÄ• bhÅ«tÄ• na_nti mahÄ• bhÅ«tÄ• naá¹ƒ
ekakkhaá¹‡ikanÄ• nÄ• kkhaá¹‡ikakammapaccayavaseneva \Ne 219/ tadupÄ• dÄ• rÅ«pÄ• n
daá¹-á¹-habbaá¹ƒ. __kaá¹-attÄ• rÅ«pÄ• na_nti pavattiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• nanti adhippÄ

<64> __yathÄ• lÄ• bhavasenÄ• _ti indriyarÅ«pesu yaá¹ƒ yaá¹ƒ paá¹-isandhiyaá¹ƒ labbhati,

<69> vippayuttapaccayÄ• uppajjamÄ• nÄ• nampi kesaÃ±ci niyamato vatthu vippayuttapac
ca samÄ• navippayuttapaccayÄ• eva kusalÄ• dike paá¹-icca uppajjamÄ• nÄ• uppajjanti, at
nÄ• nÄ• vippayuttapaccayÄ• pi, tasmÄ• taá¹ƒ \Be 210/ visesaá¹ƒ dassetuá¹ƒ __ ``vatthuá¹ƒ
khandhe vippayuttapaccayÄ• â€™â€™ _ti tattha tattha vuttaá¹ƒ. tattha tadÄ• yattavuttitÄ• y
paccayaá¹ƒ paccayaá¹ƒ karotÄ«ti imassatthassa vasena upayogavacanaá¹ƒ daá¹-á¹-habbaá
vippayuttapaccayakaraá¹‡atoti ayaÃ±hettha attho. aá¹-á¹-hakathÄ• yaá¹ƒ pana __ ``vatthuá
vippayuttapaccayÄ• , vatthunÄ• vippayuttapaccayataá¹ƒ sÄ• dhentenÄ• â€™â€™ _ti attho
khandhÄ• naá¹ƒ vatthuá¹ƒ paá¹-icca uppatti natthÄ«ti ``vatthuá¹ƒ paá¹-iccÄ• â€™â€™ ti na
pana paá¹-iccasaddena ayojetvÄ• ``paá¹-icca uppajjanti vatthuá¹ƒ vippayuttapaccayÄ• â€™
tassattho ``vatthunÄ• vippayuttapaccayataá¹ƒ sÄ• dhentenÄ• â€™â€™ ti vuttoti daá¹-á¹-ha
paá¹-iccÄ• ti? yaá¹ƒ ``ekaá¹ƒ khandhaâ€™â€™ ntiÄ• dikaá¹ƒ pÄ• á¸·iyaá¹ƒ paá¹-iccÄ• ti vu
pÄ• kaá¹-aá¹ƒ katvÄ• ``vatthuá¹ƒ vippayuttapaccayÄ• ti khandhe paá¹-icca khandhÄ• , vatt
vippayuttapaccayataá¹ƒ sÄ• dhentenÄ• â€™â€™ ti paá¹-hanti. anantarattÄ• pÄ• kaá¹-assa
abyÄ• katacittasamuá¹-á¹-hÄ• nasseva gahaá¹‡aá¹ƒ mÄ• hotÅ«ti __ ``abyÄ• katacittasamu
kusalÄ• kusalacittasamuá¹-á¹-hÄ• nampÄ«â€™â€™ _ti Ä• ha. Ä• sannampi dÅ«rampi sabb

71-72__._ __ ``ime vÄ«sati paccayÄ• ti saá¹ƒkhipitvÄ• dassitÄ• naá¹ƒ vasenetaá¹ƒ vuttaâ€
tattha yadi ekenapi desanaá¹ƒ saá¹ƒkhittaá¹ƒ saá¹ƒkhittameva, Ä• dimhi pana tayo paccayÄ
ekampi padaá¹ƒ aparihÄ• petvÄ• vitthÄ• ritÄ• ti te cattÄ• ro pacchÄ• jÄ• taÃ±ca vajjetvÄ•
paccayÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• . ettakÄ• hi saá¹ƒkhipitvÄ• dassitÄ• ti. ye pana pÄ
avitthÄ• ritaÃ±ca sabbaá¹ƒ saá¹…gahetvÄ• vuttanti vadanti, tesaá¹ƒ ``ime tevÄ«sati paccay
bhavitabbaá¹ƒ. Ä• dimhi pana tayo paccaye vitthÄ• rite vajjetvÄ• yato pabhuti saá¹…khepo
catutthato pabhuti saá¹ƒkhittaá¹ƒ vitthÄ• ritaÃ±ca saha gahetvÄ• ``ime tevÄ«sati paccayÄ•
daá¹-á¹-habbaá¹ƒ.

vibhaá¹…gavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(2) saá¹…khyÄ• vÄ• ro

<73> __tathÄ• _ \Ne 220/ __purejÄ• tapaccaye_ti yathÄ• aÃ±Ã±amaÃ±Ã±apaccaye vises
purejÄ• tapaccayepi atthÄ«ti attho. ``vatthuá¹ƒ purejÄ• tapaccayÄ• â€™â€™ ti hi tattha vise
cÄ• ti. __vipÄ• kÄ• ni ceva_ \Be 211/ __vÄ«thicittÄ• ni ca na labbhantÄ«_ti etena ``kiriyÄ• b
khandhaá¹ƒ paá¹-iccÄ• â€™â€™ tiÄ• dike (Paá¹-á¹-h I 1.53) vibhaá¹…ge vipÄ• kÄ• byÄ• ka
ca ajavanassa sabbena sabbaá¹ƒ alabbhamÄ• nataá¹ƒ visesaá¹ƒ dasseti.

<74> __ekamÅ«lake dassitÄ• ya desanÄ• ya labbhamÄ• nagaá¹‡anaÃ±Ã±eva Ä• dÄ• yÄ•
suddhikanaye dassitagaá¹‡anato tato paresu nayesu aÃ±Ã±issÄ• abhÄ• vaá¹ƒ sandhÄ• ya
yuttassa tena samÄ• nagaá¹‡anatÄ• ca imasmiá¹ƒ anulomeyeva daá¹-á¹-habbÄ• . paccanÅ
nÄ• rammaá¹‡e ekaâ€™â€™ ntiÄ• diá¹ƒ (Paá¹-á¹-h I 1.104) vakkhatÄ«ti. á¹• 03 76-79__._
tevÄ«satimÅ«lakovettha dassito_ti ettha pacchÄ• jÄ• tavipÄ• kÄ• naá¹ƒ parihÄ«nattÄ• ``dv
vattabbaá¹ƒ siyÄ• sÄ• sevanasavipÄ• kÄ• naá¹ƒ vasena. duvidhampi pana dvÄ• vÄ«satim
saá¹…gahite tasmiá¹ƒ ubhayasabbhÄ• vato ``tevÄ«satimÅ«lakoâ€™â€™ ti Ä• hÄ• ti daá¹-á
Ä• sevanavipÄ• kÄ• naá¹ƒ vÄ• virodhÄ• bhÄ• ve sati pucchÄ• ya dassitanayena tevÄ«sati
ca nÄ• maá¹ƒ dvÄ• vÄ«satimÅ«lake Ä• ropetvÄ• ``tevÄ«satimÅ«lakoâ€™â€™ ti vuttanti ay

__Ä• rammaá¹‡apade cevÄ• _ti etena ekamÅ«lake aÃ±Ã±apadÄ• ni vajjeti. na hi ekamÅ«l
adhippÄ• yo. suddhikanayo pana Ä• rammaá¹‡amÅ«lakÄ• dÄ«su na labbhatÄ«ti Ä• ramma
etÄ• ya adhikagaá¹‡anÄ• ya abhÄ• vadassanatthaá¹ƒ __ ``Ä• rammaá¹‡e á¹-hitena sabbatt
_ti vuttaá¹ƒ. tattha kÄ• tabbÄ• ti vacanaseso. __tÄ«á¹‡evÄ• _ti ca tato uddhaá¹ƒ gaá¹‡anaá
paá¹-ikkhipati. tena ``vipÄ• ke ekaâ€™â€™ nti gaá¹‡anÄ• na nivÄ• ritÄ• ti daá¹-á¹-habbÄ•
antogadhatÄ• ya ca ``tÄ«á¹‡evÄ• â€™â€™ ti vuttanti. __itÄ«_tiÄ• dinÄ• ``sabbattha tÄ«á¹
attano vacanaá¹ƒ daá¸·haá¹ƒ karoti.

80-85__._ __ye_ \Ne 221/ __ ... pe ... taá¹ƒ dassetu_nti etthÄ• yamadhippÄ• yo --- yadipi av
``Ä• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á¹‡Ä«â€™â€™ ti vuttepi Å«nataragaá¹‡anena sado
gaá¹‡anÄ• labbhati, sÄ• dassitÄ• hoti, tathÄ• pi \Be 212/ Å«nataragaá¹‡anehi samÄ• nag
saá¹ƒsandane Å«natarÄ• samÄ• nÄ• ca hoti, na evaá¹ƒ Ä• vikaraá¹‡avasena dassitÄ• ho
tathÄ• dasseti. vacanena vÄ• hi liá¹…gena vÄ• atthavisesÄ• vikaraá¹‡aá¹ƒ hotÄ«ti. __ten
etthÄ• pi evameva adhippÄ• yo yojetabbo. paccanÄ«yÄ• dÄ«supi pana ``nÄ• rammaá¹‡apa
... novigatapaccayÄ• nahetuyÄ• ekaâ€™â€™ ntiÄ• dinÄ• (Paá¹-á¹-h I 1.107) mÅ«lapadaá
yojanÄ• katÄ• , na ca tattha etaá¹ƒ lakkhaá¹‡aá¹ƒ labbhati, tasmÄ• mÅ«lapadassa Ä• dim
kamo, na cakkabandhananti ``Ä• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á¹‡Ä«â€™â€™ tiÄ• di
atthe vacanena liá¹…gena ca payojanamatthÄ«ti.

paccayÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-iccavÄ• ro

paccayapaccanÄ«yavaá¹‡á¹‡anÄ•

86-87__._ __ ``ahetukaá¹ƒ vipÄ• kÄ• byÄ• katanti idaá¹ƒ rÅ«pasamuá¹-á¹-hÄ• pakavasene
vuttaá¹ƒ, sabbasaá¹…gÄ• hakavasena panetaá¹ƒ na na sakkÄ• yojetuá¹ƒ.

<93> __sahajÄ• tapurejÄ• tapaccayÄ• saá¹…gahaá¹ƒ gacchantÄ«_ti ettha ca sahajÄ• tÄ•
Ä• rammaá¹‡Ä• dayo paccayÄ• saá¹…gahaá¹ƒ gacchantÄ«ti attho daá¹-á¹-habbo. na hi na
uppajjamÄ• nÄ• dvÄ«heva sahajÄ• tapurejÄ• tapaccayehi uppajjanti, atha kho pacchÄ• jÄ•

94-97__._ __nÄ• hÄ• rapaccaye ekaccaá¹ƒ rÅ«pameva paccayapaccayuppanna_nti yaá¹ƒ
\Ne 222/ rÅ«pamevÄ• ti katvÄ• vuttaá¹ƒ. yasmÄ• pana paccayÄ• uppajjati, so arÅ«pampi
kaá¹-attÄ• rÅ«passa.

99-102__._ namaggapaccaye yadipi cittasamuá¹-á¹-hÄ• nÄ• dayo sabbe rÅ«pakoá¹-á¹-hÄ•
maggapaccayaá¹ƒ labhati, tassa pahÄ«nattÄ• __ ``ekaccaá¹ƒ rÅ«paá¹ƒ_ \Be 213/ __pacca
vuttaá¹ƒ, evameva pana nahetupaccayÄ• dÄ«supi ekaccarÅ«passa paccayuppannatÄ• daa

107-130__._ __nÄ• hÄ• ranaindriyanajhÄ• nanamaggapaccayÄ• sabbattha sadisavissajjan
mÅ«labhÄ• vena á¹-hitesu gaá¹‡anÄ• ya samÄ• nataá¹ƒ sandhÄ• ya vuttaá¹ƒ. mÅ«lÄ• naÃ
gaá¹‡anÄ• yeva, na sarÅ«padassananti. __nasahajÄ• tÄ• dicatukkaá¹ƒ idhÄ• pi parihÄ«nan
mÅ«lesupi parihÄ«namevÄ• ti attho.

paccayapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayÄ• nulomapaccanÄ«yavaá¹‡á¹‡anÄ•

131-189__._ __hetÄ• dhipatimaggapaccayesu anulomato á¹-hitesu ... pe ... aá¹-á¹-ha pacca
labbhantÄ«_ti tiá¹‡á¹‡ampi sÄ• dhÄ• raá¹‡Ä• naá¹ƒ paccanÄ«yato alabbhamÄ• nÄ• naá¹ƒ
vuttaá¹ƒ, tasmÄ• maggapaccaye itarehi sÄ• dhÄ• raá¹‡Ä• satteva yojetabbÄ• . adhipatipa
hetupaccayopi paccanÄ«yato na labbhati, so pana maggena asÄ• dhÄ• raá¹‡oti katvÄ• na
vinÄ• arÅ«paá¹ƒ na uppajjati, te ekantikattÄ• arÅ«paá¹-á¹-hÄ• nikÄ• ti idha vuttÄ• ti daá¹-á
purejÄ• tÄ• sevanapaccayÄ• tehi vinÄ• pi arÅ«passa uppattito vajjitÄ• honti. sabbaá¹-á¹-hÄ
aÃ±Ã±amaÃ±Ã±aÄ• hÄ• rindriyÄ• ca tehi vinÄ• arÅ«passa anuppattito saá¹…gahitÄ• ti. __

vasenÄ• _ti yadi anulomato á¹-hitÄ• ekakÄ• dayo dvÄ• vÄ«satipariyosÄ• nÄ• Å«nataragaá
paccanÄ«yato yojitassa tassa tassa gaá¹‡anÄ• veditabbÄ• . atha paccanÄ«yato yojito Å«n
vasena anulomato á¹-hitassapi gaá¹‡anÄ• veditabbÄ• ti \Ne 223/ attho. ``aÃ±Ã±amaÃ±Ã±a
ekaâ€™â€™ ntiÄ• divacanato (Paá¹-á¹-h I 1.146) pana na idaá¹ƒ lakkhaá¹‡aá¹ƒ ekantikaá¹

paccayÄ• nulomapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayapaccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

<190> __sabbatthevÄ• _ti \Be 214/ na kevalaá¹ƒ hetumhiyeva, atha kho sabbesu paccayes
á¹-hitesÅ«ti attho. purejÄ• taá¹ƒ Ä• sevanaÃ±ca alabhantaá¹ƒ kaÃ±ci nidassanavasena das
``paá¹-isandhivipÄ• ko panÄ• â€™â€™ _tiÄ• dimÄ• ha.

__ ``purejÄ• tapacchÄ• jÄ• tÄ• sevanavipÄ• kavippayuttesu paccanÄ«kato á¹-hitesu ekaá¹ƒ
anulomato labbhantÄ«â€™â€™ _ti idaá¹ƒ avasesÄ• naá¹ƒ lÄ• bhamattaá¹ƒ sandhÄ• ya vut
avasesÄ• naá¹ƒ lÄ• bhanti daá¹-á¹-habbaá¹ƒ. yadipi hi pacchÄ• jÄ• te pasaá¹…go natthi ``a
labbhatÄ«â€™â€™ ti apavÄ• dassa katattÄ• , purejÄ• to pana vippayutte paccanÄ«kato á¹-
idampi avasesÄ• sabbeti atthe gayhamÄ• ne Ä• pajjeyya. yampi keci ``vippayuttapaccayara
Ä• rammaá¹‡apurejÄ• tassa sambhavaá¹ƒ Ã±Ä• petuá¹ƒ evaá¹ƒ vuttaâ€™â€™ nti vadanti,
na hi yattha vatthupurejÄ• taá¹ƒ na labbhati, tattha Ä• rammaá¹‡apurejÄ• tabhÄ• vena upak
dassitoyaá¹ƒ nayoti. __yujjamÄ• nakavasenÄ• _ti paccanÄ«kato á¹-hitassa á¹-hapetabbattÄ
yujjamÄ• nakapaccayuppannavasena vÄ• ti attho. ``maggapaccaye paccanÄ«kato á¹-hite h
labbhatÄ«â€™â€™ ti purimapÄ• á¹-ho, adhipatipaccayopi pana na labbhatÄ«ti __ ``hetÄ• d
na labbhantÄ«â€™â€™ _ti paá¹-hanti. adhipatipaccaye paccanÄ«kato á¹-hite pacchÄ• jÄ• t
alabbhamÄ• no nÄ• ma natthÄ«ti na vicÄ• ritaá¹ƒ. aÃ±Ã±amaÃ±Ã±e paccanÄ«kato á¹-hite
vuttÄ• nava anulomato na labbhanti, tampi paccanÄ«kato á¹-hitehi Ä• rammaá¹‡apaccayÄ•
suviÃ±Ã±eyyanti na vicÄ• ritaá¹ƒ bhavissatÄ«ti.

191-195__._ __yÄ• va_ \Ne 224/ __Ä• sevanÄ• sabbaá¹ƒ sadisa_nti na aÃ±Ã±amaÃ±Ã±en
vitthÄ• ritattÄ• tato parÄ• ni mÅ«lÄ• ni sandhÄ• ya vuttaá¹ƒ. tesu hi anulomato yojetabbapa
sabbaá¹ƒ sadisanti.

__imasmiá¹ƒ paccanÄ«yÄ• nulome_ti etassa __ ``imesampi pakiá¹‡á¹‡akÄ• naá¹ƒ vasenet
veditabboâ€™â€™ _ti etena saha sambandho \Be 215/. tattha __etthÄ• _ti etesu paccayes
imasmiá¹ƒ paccanÄ«yÄ• nulome labbhamÄ• nesu paccayuppannadhammesupÄ«ti vÄ• yoj
imamatthaá¹ƒ dÄ«peti --- na kevalaá¹ƒ paccayesveva kismiÃ±ci paccanÄ«kato á¹-hite keci a
atha kho paccayuppannadhammesupi koci ekaccaá¹ƒ paccayaá¹ƒ labhamÄ• no kaÃ±ci pac
kammapaccayaá¹ƒ labhamÄ• no yebhuyyena indriyapaccayaá¹ƒ labhati, maggapaccayaá¹ƒ

hetupaccayaá¹ƒ, tathÄ• ca jhÄ• napaccayaá¹ƒ labhamÄ• no maggapaccayanti etesveva lÄ
__yatthÄ• _ti paÃ±cavokÄ• rapavatte asaÃ±Ã±esu ca. __rÅ«padhammÄ• _ti yathÄ• vuttÄ•
sandhÄ• ya vadati. na hi paÃ±cavokÄ• rapavatte sabbe rÅ«padhammÄ• hetÄ• dÄ«ni na la
``hetÄ• dhipativipÄ• kindriyapaccaye na labhantÄ«â€™â€™ ti purimapÄ• á¹-ho, jhÄ• namag
``hetÄ• dhipativipÄ• kindriyajhÄ• namaggapaccaye na labhantÄ«â€™â€™ _ti paá¹-hanti. ye
honti, tesu arÅ«paá¹-á¹-hÄ• nikavajjesu eteyeva na labhantÄ«ti adhippÄ• yo.
pacchÄ• jÄ• tÄ• hÄ• ravippayuttapaccayepi hi pavatte kaá¹-attÄ• rÅ«paá¹ƒ labhatÄ«ti.
labbhamÄ• nÄ• labbhamÄ• napaccayadassanamattaÃ±cetaá¹ƒ, na tehi paccayehi uppattiar
indriyapaccayÄ• lÄ• bho jÄ«vitindriyaá¹ƒ sandhÄ• ya vutto siyÄ• . yathÄ• vuttesu hi dhamm
pacchÄ• jÄ• tÄ• dittayampi alabhantaá¹ƒ nÄ• ma kaá¹-attÄ• rÅ«paá¹ƒ natthi. ko pana vÄ• d
indriyaá¹ƒ pana alabhantaá¹ƒ atthi, kintaá¹ƒ? jÄ«vitindriyanti. yadi evaá¹ƒ upÄ• dÄ• rÅ«pÄ•
aÃ±Ã±amaÃ±Ã±apaccayampi na labhantÄ«ti vattabbaá¹ƒ, taá¹ƒ pana pÄ• kaá¹-anti na vutta
arÅ«pindriyÄ• lÄ• bhaá¹ƒ vÄ• sandhÄ• ya indriyapaccayÄ• lÄ• bho vuttoti daá¹-á¹-habbo.

196-197__._ __nÄ• rammaá¹‡amÅ«lakesu dukÄ• dÄ«su hetuyÄ• paÃ±cÄ• _ti yadipi tikÄ•
idaá¹ƒ natthi, tathÄ• pi dukÄ• dÄ«su sabbattha anuttÄ• naá¹ƒ vattukÄ• mo ``dukÄ• dÄ«sÅ«
sabbasaá¹…gahavasena vatvÄ• tattha yaá¹ƒ Ä• diduke vuttaá¹ƒ ``hetuyÄ• paÃ±cÄ• â€™â
pana ``nÄ• rammaá¹‡amÅ«lake hetuyÄ•  paÃ±cÄ• â€™â€™ ti pÄ• á¹-haá¹ƒ vadanti. ``aÃ±
bhÅ«tarÅ«pameva sandhÄ• ya \Ne 225/ vuttaâ€™â€™ nti purimapÄ• á¹-ho, vatthupi pana l
``bhÅ«tarÅ«pÄ• ni ceva vatthuÃ±ca sandhÄ• ya vuttaâ€™â€™ _nti paá¹-hanti. __timÅ«lake
timÅ«lakanti vadanti.

203-233__._ __nakammamÅ«lake_ \Be 216/ __hetuyÄ• tÄ«á¹‡Ä«tiÄ• dÄ«su cetanÄ• va pa
``hetuyÄ• tÄ«á¹‡Ä«â€™â€™ ti evaá¹ƒpakÄ• re cetanÄ• mattasaá¹…gÄ• hake sandhÄ• ya
__Ä• di_-saddo hi pakÄ• ratthova hotÄ«ti. sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayÄ• hÄ• raatthi
labbhatÄ«ti.

paccayapaccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-iccavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sahajÄ• tavÄ• ravaá¹‡á¹‡anÄ•

234-242__._ __kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to, kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• to
sahajÄ• tapaccayakaraá¹‡aá¹ƒ sahajÄ• tÄ• yattabhÄ• vagamanaá¹ƒ vÄ• vuttanti tassa kara
kusalÄ• dÄ«naá¹ƒ kammabhÄ• vato upayogavacanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. esa nayo
tatrÄ• pi hi paccayasaddena ca nissayapaccayakaraá¹‡aá¹ƒ nissayÄ• yattabhÄ• vagamana
saá¹ƒsaá¹-á¹-hasaddena ca sampayuttapaccayakaraá¹‡aá¹ƒ sampayuttÄ• yattabhÄ• vagam

taá¹ƒkammabhÄ• vato upayogavacanaá¹ƒ kusalÄ• dÄ«su katanti. __sahajÄ• tampi ca upÄ•
paccayo na hotÄ«_ti ``paá¹-iccÄ• â€™â€™ ti iminÄ• vacanena dÄ«pito paccayo na hotÄ«ti
``upÄ• dÄ• rÅ«paá¹ƒ bhÅ«tarÅ«passÄ• â€™â€™ _ti ca nidassanavasena vuttaá¹ƒ. upÄ• dÄ
yathÄ• vutto paccayo na hoti, vatthuvajjÄ• ni rÅ«pÄ• ni ca arÅ«pÄ• nanti.

sahajÄ• tavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paccayavÄ• ravaá¹‡á¹‡anÄ•

<243> __paccayÄ• _ti \Ne 226/ ettha pati ayo paccayo. pati-saddo patiá¹-á¹-hatthaá¹ƒ dÄ«p
gatiá¹ƒ, patiá¹-á¹-hÄ• bhÅ«tÄ• gati nissayo paccayoti vuttaá¹ƒ hoti, tato paccayÄ• , paccaya
tadÄ• yattabhÄ• vagamanato vÄ• ti attho.

``mahÄ• bhÅ«te \Be 217/ paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ nti (Paá¹-á¹-h
bhÅ«tupÄ• dÄ• rÅ«pÄ• ni saha saá¹…gaá¹‡hitvÄ• vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana __
mahÄ• bhÅ«te nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• rÅ«pa_nti sayaá¹ƒ nissayo ah
upÄ• dÄ• rÅ«pena nidassanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ.

<255> __asaÃ±Ã±a ... pe ... kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«pa_nti ettha yo paá¹-iccavÄ•
kammautujÄ• naá¹ƒ, kamme ca ekantÄ• nekantakammajÄ• naá¹ƒ vasena attho vutto, so nÄ
``kaá¹-attÄ• rÅ«paâ€™â€™ nti kammasamuá¹-á¹-hÄ• narÅ«passeva sabbassa ca gahitattÄ
yathÄ• gahitassa kaá¹-attÄ• rÅ«passa visesanavasena __ ``upÄ• dÄ• rÅ«pasaá¹…khÄ• taá
atthamÄ• ha. mahÄ• bhÅ«te pana paá¹-icca paccayÄ• ca mahÄ• bhÅ«tÄ• naá¹ƒ uppatti na
upÄ• dÄ• rÅ«paggahaá¹‡ena kaá¹-attÄ• rÅ«paggahaá¹‡aá¹ƒ avisesetvÄ• upÄ• dÄ• rÅ«pÄ
atthitÄ• ya kaá¹-attÄ• rÅ«paggahaá¹‡eneva upÄ• dÄ• rÅ«paggahaá¹‡assa visesanaá¹ƒ daá

269-276__._ ``abyÄ• katena abyÄ• kataá¹ƒ, kusalaá¹ƒ, akusalaâ€™â€™ nti vattabbe ``abyÄ
akusalaá¹ƒ, abyÄ• kataâ€™â€™ nti, ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo c
anÄ• masitvÄ• â€™â€™ ti ca purimapÄ• á¹-he pamÄ• dalekhÄ• daá¹-á¹-habbÄ• .

286-287__._ __nahetupaccayÄ• napurejÄ• te dve_ti ettha aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• rupp
ahetukakiriyassa ca vasena dveti vuttÄ• , navippayutte dveti Ä• ruppe ahetukÄ• kusalakiriya
vuttaá¹ƒ, taá¹ƒ labbhamÄ• nesu ekadesena nidassanavasena vuttanti daá¹-á¹-habbaá¹ƒ. Ä•
ahetukakiriyÄ• ya ahetukapaá¹-isandhiyÄ• ekaccassa ca rÅ«passa vasena dve vuttÄ• ti, na
ahetukÄ• kusalakiriyÄ• ekaccarÅ«pÄ• naá¹ƒ vasenÄ• ti vuttanti. __ ``nonatthinovigatesu ek
vasenÄ• â€™â€™ _ti vuttaá¹ƒ, nahetumÅ«lakattÄ• imassa \Ne 227/ nayassa hetupaccaya
labbhatÄ«ti ``ekaccassa rÅ«passa vasenÄ• â€™â€™ ti bhavitabbaá¹ƒ. cakkhÄ• didhamma
cittasamuá¹-á¹-hÄ• nÄ• dikoá¹-á¹-hÄ• savasena vÄ• sabbaá¹ƒ labbhatÄ«ti ``sabbarÅ«pass

289-296__._ __Ä• gatÄ• nÄ• gata_nti \Be 218/ paÃ±havasena vuttaá¹ƒ, __labbhamÄ• nÄ• paÃ±he labbhamÄ• nÄ• labbhamÄ• nadhammavasena.

paccayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nissayavÄ• ravaá¹‡á¹‡anÄ•

329-337__._ __paccayavÄ• rena nissayapaccayabhÄ• va_nti nissayavÄ• re vuttassa nissay niyametunti attho.

nissayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¹ƒsaá¹-á¹-havÄ• ravaá¹‡á¹‡anÄ•

351-368__._ saá¹ƒsaá¹-á¹-havÄ• re paccanÄ«ye ``navippayutte paá¹-isandhi natthÄ«â€™â vatthuvirahitÄ• ya paá¹-isandhiyÄ• visuá¹ƒ anuddharaá¹‡ato vuttaá¹ƒ. paá¹-iccavÄ• rÄ• dÄ paccayabhÄ• vadassanatthaá¹ƒ savatthukÄ• paá¹-isandhi uddhaá¹-Ä• , sÄ• idhÄ• pi adhip nakammanavipÄ• kanajhÄ• nanavippayuttesu na labbhati, aÃ±Ã±esu ca anulomato paccan labbhatÄ«ti imassa visesassa dassanatthaá¹ƒ uddhaá¹-Ä• ti. __sesÄ• terasa na labbhantÄ cuddasÄ• â€™â€™ ti bhavitabbaá¹ƒ. __na jhÄ• ne ekanti ahetukapaÃ±caviÃ±Ã±Ä• á¹‡avas paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ hetupaccayavirahitamattadassanatthaá¹ƒ ahetukaggahaá¹‡a __ ``namagge ekanti ahetukakiriyavasenÄ• â€™â€™ _ti vuttaá¹ƒ, ``ahetukavipÄ• kakiriyava bhavitabbaá¹ƒ.

369-391__._ __heá¹-á¹-hÄ• _ \Ne 228/ __vuttanayenevÄ• _ti paá¹-iccavÄ• re anulomapacca ``nahetupaccayuppannesu ahetukamohova jhÄ• namaggapaccayaá¹ƒ labhati, sesÄ• na lab sesesu pana paÃ±caviÃ±Ã±Ä• á¹‡avajjÄ• hetukakkhandhÄ• taá¹ƒsamuá¹-á¹-hÄ• nÄ• pacc jhÄ• napaccayaá¹ƒ labhanti, na paccanÄ«yÄ• nulome dvinnaá¹ƒ paccayÄ• naá¹ƒ anulomen jhÄ• namaggapaccayaá¹ƒ sahitaá¹ƒ labhatÄ«ti ca na sakkÄ• vattuá¹ƒ, tasmÄ• ``ahetukam labhatÄ«â€™â€™ ti vattabbaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sampayuttavÄ• ravaá¹‡á¹‡anÄ•

392-400__._ sadisaá¹ƒ \Be 219/ sampayuttaá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ vokiá¹‡á¹‡aÃ±ca saá¹ƒ ubhayaá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• pekkhaá¹ƒ vuccamÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±assa niyÄ• mak

sampayuttavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paÃ±hÄ• vÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

401-403__._ __yehi paccayehi kusalo kusalassa paccayo hoti, te paccaye paá¹-ipÄ• á¹-iyÄ•
yathÄ• kkamena Ä• gatÄ• gatapaá¹-ipÄ• á¹-iyÄ• dassetunti attho. __kusalo kusalassÄ• _ti
kusalo kusalÄ• dÄ«naá¹ƒ, akusalo akusalÄ• dÄ«naá¹ƒ, abyÄ• kato abyÄ• katÄ• dÄ«naá¹ƒ,
kusalÄ• dÄ«nantiÄ• diko sabbo pabhedo nidassito hotÄ«ti yathÄ• nidassite sabbe gahetvÄ•
paá¹-ipÄ• á¹-iyÄ• dassetuâ€™â€™ _nti.

<404> __datvÄ• _ti ettha __dÄ• _-saddo sodhanatthopi hotÄ«ti mantvÄ• Ä• ha __ ``visudd
__tesaÃ±hi taá¹ƒ citta_nti tesanti vattabbatÄ• rahaá¹ƒ sakadÄ• gÄ• mimaggÄ• dipurecÄ• rik
gotrabhucittanti adhippÄ• yo \Ne 229/. __vipassanÄ• kusalaá¹ƒ pana kÄ• mÄ• vacaramevÄ
bhÅ«mito vavatthapeti. __tenevÄ• _ti dhammavaseneva dassanato, desanantarattÄ• ti adhi

<405> assÄ• danaá¹ƒ sarÄ• gassa somanassassa sasomanassassa rÄ• gassa ca kiccanti
rajjati cÄ• â€™â€™ _ti. abhinandanaá¹ƒ pÄ«tikiccasahitÄ• ya taá¹‡hÄ• ya kiccanti Ä• ha __
``sappÄ«tikataá¹‡hÄ• vasenÄ• â€™â€™ _ti. __diá¹-á¹-hÄ• bhinandanÄ• _ diá¹-á¹-hiyeva. e
gahetvÄ• __ ``abhinandantassa attÄ• attaniyantiÄ• divasena ... pe ... diá¹-á¹-hi uppajjatÄ«â
abhinandanÄ• pana diá¹-á¹-hÄ• bhinandanÄ• yevÄ• ti na sakkÄ• vattuá¹ƒ ``bhÄ• vanÄ• ya
pahÄ• tabbassa dhammassa Ä• rammaá¹‡a ... pe ... bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ rÄ• ga
ti (Paá¹-á¹-h II 8.72) vacanato, tasmÄ• purimopi attho vuttoti daá¹-á¹-habbo. dvÄ«su pana
somanassasahagatacittesu yathÄ• vuttena somanassena \Be 220/ rÄ• gena ca assÄ• denta
sappÄ«tikataá¹‡hÄ• ya catÅ«supi diá¹-á¹-hÄ• bhinandanÄ• ya abhinandantassa ca diá¹-á¹-h
yojetuá¹ƒ. __jÄ• tivasenÄ• _ti suciá¹‡á¹‡asÄ• maÃ±Ã±avasenÄ• ti attho.

<406> __tadÄ• rammaá¹‡atÄ• _ti tadÄ• rammaá¹‡abhÄ• vena. vibhattilopo hettha katoti. b
bhÄ• vo natthÄ«ti bhÄ• veneva vipÄ• kaá¹ƒ viseseti, vipÄ• ko tadÄ• rammaá¹‡abhÄ• vabhÅ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kÄ• naá¹ƒ viya na
vavatthitaá¹ƒ idaÃ±ca kammaá¹ƒ Ä• rammaá¹‡anti taá¹ƒ labbhamÄ• nampi na vuttaá¹ƒ. tad
kusalÄ• rammaá¹‡abhÄ• vena samÄ• nalakkhaá¹‡atÄ• ya kammÄ• rammaá¹‡Ä• paá¹-isan
daá¹-á¹-habbÄ• . __paá¹-ilomato vÄ• ekantarikavasena vÄ• _ti vadantena anulomato samÄ
Ä• sannasamÄ• pattiyÄ• Ä• rammaá¹‡abhÄ• vo dassitoti daá¹-á¹-habbo. yathÄ• pana paá
samÄ• pajjantassa anÄ• sannÄ• pi samÄ• patti Ä• rammaá¹‡aá¹ƒ hoti, evaá¹ƒ anulomato s
__ ``cetopariyaÃ±Ä• á¹‡assÄ• tiÄ• dÄ«ni parato Ä• vajjanÄ• ya yojetabbÄ• nÄ«â€™â€™ _t
Ä• vajjanÄ• , tassÄ• â€™â€™ _ti attho vutto, evaá¹ƒ sati ``iddhividhaÃ±Ä• á¹‡assÄ• â€™â€
yasmÄ• pana kusalÄ• khandhÄ• abyÄ• katassa iddhividhaÃ±Ä• á¹‡assa Ä• rammaá¹‡aá¹

cetopariyaÃ±Ä• á¹‡Ä• dÄ«naÃ±ca hontÄ«ti tÄ• ni vuttÄ• ni, tasmÄ• kiriyÄ• naá¹ƒ cetopariy
kÄ• yaci Ä• vajjanÄ• ya ca kusalÄ• rammaá¹‡Ä• ya kusalÄ• khandhÄ• Ä• rammaá¹‡apacc
daá¹-á¹-habbo.

407-409__._ __vippaá¹-isÄ• rÄ• divasena_ \Ne 230/ __vÄ• _ti __Ä• di_-saddena Ä• dÄ«nav
aniá¹-á¹-hatÄ• mattaá¹ƒ saá¹…gaá¹‡hÄ• ti, akkhantibhedÄ• vÄ• .

<410> __rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assÄ• _tiÄ• dinÄ• viÃ±Ã±Ä• á¹‡akÄ• yeh
abyÄ• katÄ• naá¹ƒ Ä• rammaá¹‡apaccayabhÄ• vaá¹ƒ nidasseti. sabbassa hi vattuá¹ƒ asakk
santÄ• ne dhammÄ• naá¹ƒ ekadesena nidassanaá¹ƒ karotÄ«ti.

413-416__._ __catubhÅ«makaá¹ƒ_ \Be 221/ __kusalaá¹ƒ_ Ä• rammaá¹‡Ä• dhipatipaccayab
paccayuppannaá¹ƒ pana kÄ• mÄ• vacarameva.

<417> apubbato cittasantÄ• nato vuá¹-á¹-hÄ• naá¹ƒ bhavaá¹…gameva, taá¹ƒ pana
mÅ«lÄ• gantukabhavaá¹…gasaá¹…khÄ• taá¹ƒ tadÄ• rammaá¹‡aá¹ƒ pakatibhavaá¹…gaÃ±c
phalasamÄ• pattiyÄ• _ti ettha kÄ• yaci sekkhaphalasamÄ• pattiyÄ• avajjetabbattÄ• vattab
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ• pattiyÄ• ti imaá¹ƒ nibbisesana
uddharitvÄ• dassento Ä• ha __ ``phalasamÄ• pattiyÄ• ti anÄ• gÄ• miphalasamÄ• pattiyÄ•
__kÄ• mÄ• vacarakiriyÄ• duvidhassapi vuá¹-á¹-hÄ• nassÄ• _ti ettha kiriyÄ• nantaraá¹ƒ tad
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ cittuppÄ• dakaá¹‡á¸• e vuttameva.

__tÄ• ubhopi ... pe ... dvÄ• dasanna_nti idaá¹ƒ somanassasahagatamanoviÃ±Ã±Ä• á¹‡adh
upekkhÄ• sahagatÄ• pana yathÄ• vuttÄ• naá¹ƒ dasannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ
manodhÄ• tukiriyassa cÄ• ti dvÄ• dasannaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<423> dÄ• nÄ• dipuÃ±Ã±akiriyÄ• yattÄ• sabbasampattiyo paá¹-ivijjhitvÄ• ti sambandho. __
gahetabba_nti ``balavacetanÄ• va labbhati, na dubbalÄ• â€™â€™ ti etaá¹ƒ ekantaá¹ƒ na ga
vÄ• na gahetabbanti adhippÄ• yo. kiá¹ƒ kÄ• raá¹‡anti? balavato dubbalassa vÄ• katokÄ• s
paá¹-ibÄ• hitvÄ• vipaccanato ``yaá¹ƒkaÃ±ci yadi vipÄ• kaá¹ƒ janeti, upanissayo na hotÄ«â€
cÄ• ti dassento __ ``katokÄ• saÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. vipÄ• kattike pana paÃ±hÄ
``vipÄ• kadhammadhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena paccayo, up
kammapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 3.93) kammapaccayassa visuá¹ƒ \Ne 23
vedanÄ• ttike ca paÃ±hÄ• vÄ• rapaccanÄ«ye ``nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ
(Paá¹-á¹-h I 2.87) vuttattÄ• ``vipÄ• kajanakampi kiÃ±ci kammaá¹ƒ upanissayapaccayo na h
vattunti.

__tasmiá¹ƒ vÄ• viruddho_ti taá¹ƒnimittaá¹ƒ viruddho, __viruddha_nti vÄ• pÄ• á¹-ho. __om

pavattaomÄ• naá¹ƒ. __rÄ• go_ raÃ±janavasena pavattÄ• kÄ• marÄ• gataá¹‡hÄ• , ``iti me c
anÄ• gatamaddhÄ• naá¹ƒ, iti rÅ«pÄ• â€™â€™ ti appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittap
__patthanÄ• _ti ayametesaá¹ƒ viseso.

__tesu_ \Be 222/ __aÃ±Ã±ampÄ«_ti tesu yaá¹ƒkiÃ±ci pubbe hanitato aÃ±Ã±ampi pÄ• á¹‡a

__punappunaá¹ƒ Ä• á¹‡Ä• panavasena vÄ• _ti mÄ• tughÄ• takammena sadisatÄ• ya pubb
mÄ• tughÄ• takammanÄ• maá¹ƒ Ä• ropetvÄ• vadanti. esa nayo __dvÄ«hi pahÄ• rehÄ«_ti c

__yatheva hi ... pe ... uppÄ• deti nÄ• mÄ• _ti rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ detÄ«ti rÄ•
dÄ• navasena saddhaá¹ƒ uppÄ• detÄ«ti ayamattho vutto hotÄ«ti iminÄ• adhippÄ• yena vac
upanissÄ• ya dÄ• naá¹ƒ detÄ«tievamÄ• di hoti, evaá¹ƒ rÄ• gÄ• dayo saddhÄ• dÄ«naá¹ƒ up
hotÄ«ti dasseti. __kÄ• yikaá¹ƒ sukha_ntiÄ• dÄ«naá¹ƒ ekato dassanena visuá¹ƒyeva na etes
kho ekatopÄ«ti dassitaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<425> __upatthambhakattena paccayattÄ• yevÄ• _ti etena idaá¹ƒ dasseti --- na purimavÄ•
paccayena uppatti vuccati, atha kho tassa tassa paccayuppannassa tesaá¹ƒ tesaá¹ƒ dhamm
taá¹ƒtaá¹ƒpaccayabhÄ• vo, na ca pacchÄ• jÄ• takkhandhÄ• upatthambhakattena paccayÄ•
pacchÄ• jÄ• tapaccayo idha anulomato Ä• gatoti.

<427> __cetanÄ• vatthussapi paccayo_ti attano patiá¹-á¹-hÄ• bhÅ«tassapi kammapaccayo

kasmÄ• \Ne 232/ panettha paccayavÄ• re viya nissayaatthiavigatesu dumÅ«lakadukÄ• vas
uddhaá¹-Ä• ti? alabbhamÄ• nattÄ• . tattha hi paccayuppannappadhÄ• nattÄ• desanÄ• ya k
ekato uppajjamÄ• nÄ• kusalÄ• byÄ• katapaccayÄ• labbhantÄ«ti ``kusalaÃ±ca abyÄ• kataÃ
ca abyÄ• kato ca dhammÄ• uppajjantÄ«â€™â€™ ti (Paá¹-á¹-h I 1.246) vuttaá¹ƒ. yato tato v
paccayuppannassa uppattimattaá¹ƒyeva hi tattha adhippetaá¹ƒ, na ubhayassa ubhinnaá¹ƒ p
pana paccayappadhÄ• nattÄ• desanÄ• ya kusalÄ• byÄ• katÄ• kusalÄ• byÄ• katÄ• naá¹ƒ u
labbhantÄ«ti \Be 223/ ``kusalo ca abyÄ• kato ca dhammÄ• kusalassa ca abyÄ• katassa ca
paccayoâ€™â€™ tiÄ• di na vuttaá¹ƒ.

paÃ±hÄ• vÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±hÄ• vÄ• rassa ghaá¹-ane anulomagaá¹‡anÄ•

<439> __ ``ettha pana purejÄ• tampi labbhatÄ«â€™â€™ _ti vuttaá¹ƒ, yadi evaá¹ƒ kasmÄ•
vuttanti? ``tÄ«á¹‡Ä«â€™â€™ ti gaá¹‡anamattasÄ• maÃ±Ã±ato.

<440> ``adhipatipaccaye á¹-hapetvÄ• vÄ«maá¹ƒsaá¹ƒ sesÄ• dhipatino visabhÄ• gÄ• â€™
nidassanavasena daá¹-á¹-habbo. yasmÄ• pana hetupaccayassa visabhÄ• gena ekena Ä• r
akatvÄ• anantarÄ• dÄ«ni vadanto sabbe visabhÄ• ge dasseti, tasmÄ• indriyamaggapacca
dassetabbÄ• ti ``adhipatindriyamaggapaccayesu á¹-hapetvÄ• paÃ±Ã±aá¹ƒ sesÄ• dhammÄ
paá¹-hanti. __tathÄ• bhÄ• vÄ• bhÄ• vato_ hetupaccayabhÄ• ve sahajÄ• tÄ• dipaccayabhÄ
amohavajjÄ• naá¹ƒ hetÅ«naá¹ƒ hetupaccayabhÄ• ve adhipatindriyamaggapaccayabhÄ• vo
adhipatipaccayÄ• dÄ«naá¹ƒ visabhÄ• gatÄ• , evaá¹ƒ kusalÄ• dihetÅ«naá¹ƒ hetupaccayabh
vipÄ• kapaccayabhÄ• vÄ• bhÄ• vato hetuvajjÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ visabhÄ• gatÄ• ya b
ubhayapaccayasahite cittacetasikarÄ• simhi hetupaccayabhÄ• ve vipÄ• kapaccayattÄ• bhÄ
hetusahajÄ• tapaccayasahitarÄ• simhi satipi hetuvajjasabbhÄ• ve hetÅ«naá¹ƒ hetupaccaya
sahajÄ• tapaccayattÄ• bhÄ• vo \Ne 233/ natthÄ«ti na hetuvajjÄ• naá¹ƒ sahajÄ• tÄ• naá¹ƒ h
evamidhÄ• pÄ«ti. esa nayo vippayuttapaccayepi. apica paccayuppannasseva paccayÄ• vu
paccayuppannakkhaá¹‡e tathÄ• bhÄ• vÄ• bhÄ• vavasena sabhÄ• gatÄ• ya vuccamÄ• nÄ•
visabhÄ• gatÄ• tasseva na vattabbÄ• ti.

__kusalÄ• vÄ«maá¹ƒsÄ• _ti idaá¹ƒ ``kusalÄ• vÄ«maá¹ƒsÄ• dhipatÄ«â€™â€™ ti evaá¹ƒ v
anadhipatibhÅ«tÄ• vÄ«maá¹ƒsÄ• adhipatipaccayo hotÄ«ti.

441-443__._ __ ``sace_ \Be 224/ __pana vippayuttapaccayo pavisati, itarÄ• ni dve labhatÄ«
purimapÄ• á¹-ho, ``kusalo dhammo kusalassa ca abyÄ• katassa cÄ• â€™â€™ ti idaá¹ƒ pan
abyÄ• katassa, abyÄ• kato abyÄ• katassÄ• ti dve labhatÄ«â€™â€™ ti paá¹-hanti. __Å«nata
paviá¹-á¹-hesu Å«natarÄ• gaá¹‡anÄ• hoti, tesÅ«ti attho. tÄ«á¹‡i dve ekanti evaá¹ƒ Å«natar
aÃ±Ã±amaÃ±Ã±Ä• dÄ«su pavisantesu tesaá¹ƒ vasena tikato Å«naá¹ƒ yathÄ• laddhaÃ±ca e
attho.

__avipÄ• kÄ• nÄ«_ti anÄ• maá¹-á¹-havipÄ• kÄ• nÄ«ti attho, na vipÄ• kaheturahitÄ• nÄ«ti.

__tattha sabbepi sahajÄ• tavipÄ• kÄ• cevÄ• _ti tattha ye sahajÄ• tÄ• paccayuppannÄ• vu
ceva vipÄ• kasahajÄ• tarÅ«pÄ• cÄ• ti attho. __taá¹ƒsamuá¹-á¹-hÄ• narÅ«pÄ• cÄ• _ti ettha
kaá¹-attÄ• rÅ«pampi taá¹ƒsamuá¹-á¹-hÄ• naggahaá¹‡eneva saá¹…gaá¹‡hÄ• tÄ«ti veditabba
``taá¹ƒsamuá¹-á¹-hÄ• narÅ«pakaá¹-attÄ• rÅ«pÄ• ca labbhantÄ«â€™â€™ tipi paá¹-hanti. __
vipÄ• kacittasamuá¹-á¹-hÄ• narÅ«pamevÄ• _ti etthÄ• pi eseva nayo. ``kaá¹-attÄ• rÅ«paÃ±c
paá¹-hanti.

__evampÄ«_ti ``etesu pana ghaá¹-anesu sabbapaá¹-hamÄ• nÄ«â€™â€™ tiÄ• dinÄ• vutta
yo paccayo mÅ«labhÄ• vena á¹-hito, taá¹ƒpaccayadhammÄ• naá¹ƒ niravasesaÅ«naÅ«nata
ghaá¹-anÄ• vuccati, niravasesalÄ• bhe ca paccayuppannÄ• naá¹ƒ niravasesalÄ• bhakkam
Å«nalÄ• bhÄ• dÄ«sÅ«ti ayaá¹ƒ kamo veditabbo.

hetumÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<445> vatthuvasena \Ne 234/ sanissayaá¹ƒ vakkhatÄ«ti na idaá¹ƒ labbhamÄ• nassapi vatth
adhippÄ• yenÄ• ha __ ``Ä• rammaá¹‡avaseneva vÄ• â€™â€™ _ti.

<446> __sahajÄ• tena pana saddhiá¹ƒ Ä• rammaá¹‡Ä• dhipati, Ä• rammaá¹‡Ä• dhipatinÄ•
labbhatÄ«_ti idaá¹ƒ yathÄ• sahajÄ• tapurejÄ• tÄ• eko nissayapaccayo atthipaccayo ca hon
sahajÄ• tÄ• rammaá¹‡Ä• dhipatÄ«naá¹ƒ ekassa adhipatipaccayabhÄ• vassa abhÄ• vato vu
hi atthiavigatabhÄ• vo ca sahajÄ• tapurejÄ• tanissayÄ• dÄ«naá¹ƒ samÄ• no, na panevaá¹ƒ
sahajÄ• tÄ• rammaá¹‡Ä• dhipatibhÄ• vo samÄ• no. sahajÄ• to hi Ä• rammaá¹‡abhÄ• vaá¹ƒ
pavattanavasena adhipati hoti, itaro Ä• rammaá¹‡aá¹ƒ hutvÄ• attani ninnatÄ• karaá¹‡ena. s
vijjamÄ• nabhÄ• veneva upakÄ• rako, itaro atÄ«tÄ• nÄ• gatopi Ä• rammaá¹‡abhÄ• veneva
sahajÄ• tÄ• rammaá¹‡apaccayÄ• viya bhinnasabhÄ• vÄ• sahajÄ• tÄ• rammaá¹‡Ä• dhipat
adhipatipaccayabhÄ• vaá¹ƒ bhajanti, teneva paÃ±hÄ• vÄ• ravibhaá¹…ge ca ``kusalo ca aby
dhammassa adhipatipaccayena paccayoâ€™â€™ tiÄ• di na vuttanti.

447-452__._ sÄ• hÄ• rakaghaá¹-anÄ• naá¹ƒ purato vÄ«riyacittavÄ«maá¹ƒsÄ• naá¹ƒ sÄ• dh
anÄ• hÄ• rakÄ• maggakÄ• ni saindriyaghaá¹-anÄ• ni vattabbÄ• ni siyuá¹ƒ
``adhipatisahajÄ• tanissayaindriyaatthiavigatanti satta.
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaindriyasampayuttaatthiavigatanti tÄ«á¹‡i.
adhipatisahajÄ• tanissayaindriyavippayuttaatthiavigatanti tÄ«á¹‡i.
adhipatisahajÄ• tanissayavipÄ• kaindriyaatthiavigatanti ekaá¹ƒ.
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaindriyasampayuttaavigatanti ekaá¹ƒ.
adhipatisahajÄ• tanissayavipÄ• kaindriyavippayuttaatthiavigatanti ekaâ€™â€™ nti. kasmÄ•
indriyabhÅ«tassa adhipatissa Ä• hÄ• ramaggehi aÃ±Ã±assa abhÄ• vÄ• . cittÄ• dhipati hi Ä•
ca maggo hoti, na ca aÃ±Ã±o indriyabhÅ«to adhipati atthi, yassa vasena anÄ• hÄ• rakÄ• m
saindriyaghaá¹-anÄ• ni vattabbÄ• ni siyuá¹ƒ, tasmÄ• tÄ• ni avatvÄ• cittÄ• dhipatiÄ• dÄ«na
Ä• hÄ• ramaggabhÄ• vadassanatthaá¹ƒ sÄ• hÄ• rakasamaggakÄ• neva vuttÄ• ni. tesu ca s
labbhanti, sÄ• hÄ• rakesu ekoyevÄ• ti samaggakÄ• ni pubbe vattabbÄ• ni siyuá¹ƒ. saindriya
Ä• hÄ• ramaggehi bhinditabbÄ• ni \Ne 235/, tesaá¹ƒ kamavasena pacchÄ• vuttÄ• ni. aá¹-á
__sadisattÄ• _ti samaggakattena samÄ• nattÄ• , anantararÅ«pattÄ• ti vÄ• attho.

457-460__._ __kusalÄ• byÄ• kato abyÄ• katassÄ• ti cattÄ• rÄ«_ti abyÄ• katasahitassa kusa
paccayabhÄ• vadassanavasena kusalamÅ«lakesveva dumÅ«lakampi Ä• haritvÄ• vuttaá¹ƒ.
idaá¹ƒ ``kaá¹-attÄ• rÅ«pampÄ«â€™â€™ ti \Be 226/ evaá¹ƒ vattabbaá¹ƒ. __ ``dutiyaghaá¹-a
rÅ«pesu vatthumeva labbhatÄ«â€™â€™ _ti purimapÄ• á¹-ho, bhÅ«tarÅ«pampi pana labbha
bhÅ«tarÅ«paÃ±ca labbhatÄ«â€™â€™ ti paá¹-hanti. __ ``catutthe cittasamuá¹-á¹-hÄ• narÅ«

vuttaá¹ƒ, ``cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ paá¹-isandhikkhaá¹‡e kaá¹-attÄ• rÅ«paÃ±cÄ• â€
__savipÄ• kesu paá¹-hame vipÄ• kÄ• ceva vipÄ• kacittasamuá¹-á¹-hÄ• narÅ«paÃ±cÄ• _ti
vipÄ• kacittasamuá¹-á¹-hÄ• namevÄ• _ti idha ca kaá¹-attÄ• rÅ«pampi vipÄ• kacittasamuá¹-
gahitanti daá¹-á¹-habbaá¹ƒ. ``kaá¹-attÄ• rÅ«paÃ±cÄ• â€™â€™ tipi pana paá¹-hanti. ettha p
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayuttavippayuttaatthi avigatamÅ«lakesu g
hetukammajhÄ• namaggehi ghaá¹-anÄ• ni na yojitÄ• ni, yathÄ• vuttesu atthiavigatamÅ«lava
nissayavippayuttaatthiavigatavajjesu adhipatiindriyehi ca. kasmÄ• ti? tesu hi yojiyamÄ• nesu
taá¹ƒtaá¹ƒcittuppÄ• dekadesabhÅ«tÄ• hetuÄ• dayo arÅ«padhammÄ• va paccayabhÄ• ven
ghaá¹-anÄ• ni hetumÅ«lakÄ• dÄ«su vuttasadisÄ• neva rÅ«pamissakattÄ• bhÄ• vena suviÃ±
atthiavigatehi pana yojiyamÄ• no Ä• hÄ• ro nissayÄ• dÄ«hi adhipatiindriyÄ• ni ca rÅ«pamis
adhipatÄ• hÄ• rindriyamÅ«lakesu vuttasadisÄ• nipi ghaá¹-anÄ• ni atthiavigatamÅ«lakesu ni
Ä• hÄ• rena adhipatindriyehi ca supÄ• kaá¹-abhÄ• vatthaá¹ƒ yojitÄ• nÄ«ti daá¹-á¹-habbÄ• n

462-464__._ nissayamÅ«lake __ ``chaá¹-á¹-he tÄ«á¹‡Ä«ti kusalÄ• dÄ«ni cittasamuá¹-á¹-hÄ
purimapÄ• á¹-ho, cakkhÄ• dÄ«ni pana cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ labbhantÄ«ti ``aby
cÄ• â€™â€™ ti paá¹-hanti.

<466> upanissayamÅ«lake pakatÅ«panissayavasena vuttesu dvÄ«su paá¹-hame __ ``lokiy
paccayabhÄ• vato gahetabbÄ• â€™â€™ _ti vuttaá¹ƒ, lokuttarÄ• pi pana gahetabbÄ• va.

473-477__._ kammamÅ«lake \Ne 236/ __paá¹-isandhiyaá¹ƒ vatthupÄ«_ti ettha na pavatte v
paccayuppannabhÄ• vena gahetabbÄ• ti adhippÄ• yo. vipÄ• kÄ• vipÄ• kasÄ• dhÄ• raá¹‡av
``arÅ«pena saddhiá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ labbhatÄ«â€™â€™ _ti vuttaá¹ƒ, kaá¹
labbhateva. imasmiá¹ƒ pana kammamÅ«lake ``kammapaccayÄ• Ä• rammaá¹‡e dveâ€™â€
``Ä• rammaá¹‡apaccayÄ• kamme \Be 227/ dveâ€™â€™ ti kasmÄ• na vuttaá¹ƒ, nanu kusa
kammÄ• rammaá¹‡Ä• naá¹ƒ paá¹-isandhiyÄ• dÄ«naá¹ƒ kammapaccayo Ä• rammaá¹‡apac
Ä• rammaá¹‡abhÅ«taá¹ƒ vatthuá¹ƒ Ä• rammaá¹‡anissayapaccayabhÄ• vena vuccati, evaá¹
Ä• rammaá¹‡apaccayabhÄ• vena vattabbanti? na, dvinnaá¹ƒ paccayabhÄ• vÄ• naá¹ƒ aÃ±Ã
paccuppannaÃ±hi vatthu nissayabhÄ• vaá¹ƒ apariccajitvÄ• tenevÄ• kÄ• rena tannissitena
nissayabhÄ• vena ca nissayapaccayoti yuttaá¹ƒ vattuá¹ƒ. kammaá¹ƒ pana tasmiá¹ƒ kate pa
katÅ«pacitabhÄ• vena kammapaccayo hoti, nÄ• rammaá¹‡Ä• kÄ• rena, visayamattatÄ• vas
na santÄ• navisesaá¹ƒ katvÄ• phaluppÄ• danasaá¹…khÄ• tena kammapaccayÄ• kÄ• rena
Ä• rammaá¹‡apaccayabhÄ• vaá¹ƒ paá¹-ikkhipati, Ä• rammaá¹‡apaccayabhÄ• vo ca kamma
hutvÄ• Ä• rammaá¹‡apaccayo hotÄ«â€™â€™ ti, ``Ä• rammaá¹‡apaccayo hutvÄ• kammap
vattunti na vuttaá¹ƒ. esa ca sabhÄ• vo vattamÄ• nÄ• naÃ±ca Ä• rammaá¹‡apurejÄ• tÄ• naá
yaá¹ƒ Ä• rammaá¹‡apaccayabhÄ• vena saha nissayÄ• dipaccayÄ• hontÄ«ti vattabbatÄ• , a
sabhÄ• vo, yaá¹ƒ Ä• rammaá¹‡apaccayabhÄ• vena saha kammapaccayo hotÄ«ti navattabb
sahajÄ• tapurejÄ• tanissayÄ• naá¹ƒ saha nissayapaccayabhÄ• vena vattabbatÄ• sabhÄ• v

sahajÄ• tÄ• rammaá¹‡Ä• dhipatÄ«naÃ±ca saha adhipatipaccayabhÄ• vena navattabbatÄ• ,

478-483__._ __nirÄ• dhipativiÃ±Ã±Ä• á¹‡Ä• hÄ• ravasenÄ• _ti anÄ• maá¹-á¹-hÄ• dhipatibh
vasenÄ• ti adhippÄ• yo. __vatthu parihÄ• yatÄ«_ti aÃ±Ã±amaÃ±Ã±ampi labhantassa vatthu
kaá¹-attÄ• rÅ«passa parihÄ• naá¹ƒ dasseti.

484-495__._ __ ``tatiye arÅ«pindriyÄ• ni rÅ«pÄ• naâ€™â€™ _nti vuttaá¹ƒ, cakkhÄ• dÄ«ni c
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ labbhanti. __tato vÄ«riyavasena maggasampayuttÄ• ni ch
vÄ«maá¹ƒsÄ• labbhati, vÄ«riyassa pana vasena taá¹ƒsamÄ• nagatikÄ• vÄ«maá¹ƒsÄ• pi g
``vÄ«riyavasenÄ• â€™â€™ ti vuttaá¹ƒ.

511-514__._ vippayuttamÅ«lake \Ne 237/ __ ``dasame kusalÄ• dayo cittasamuá¹-á¹-hÄ• nÄ
paá¹-isandhiyaá¹ƒ pana ``khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vatthu ca khandhÄ• naâ€™â
``ekÄ• dasame paá¹-isandhiyaá¹ƒ vatthu khandhÄ• naâ€™â€™ _nti vuttaá¹ƒ, taá¹ƒ vipÄ• ka
aggahitattÄ• yassa vatthussa vasena ghaá¹-anaá¹ƒ kataá¹ƒ, tassa dassanavasena vuttaá¹ƒ
vatthussÄ• â€™â€™ ti idampi pana labbhateva. __ ``dvÄ• dasame paá¹-isandhiyaá¹ƒ khand
kaá¹-attÄ• rÅ«pÄ• naâ€™â€™ _nti pubbapÄ• á¹-ho, cittasamuá¹-á¹-hÄ• nÄ• ni pana na vajj
khandhÄ• pavatte cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ
paá¹-hanti.

515-518__._ atthipaccayamÅ«lake paá¹-hamaghaá¹-ane __ ``arÅ«pavatthÄ• rammaá¹‡ama
vasena sahajÄ• tapurejÄ• tapacchÄ• jÄ• tapaccayÄ• labbhantÄ«â€™â€™ _ti vuttaá¹ƒ, ``Ä
tipi pana vattabbaá¹ƒ. na hi indriyÄ• hÄ• rÄ• naá¹ƒ vasena sahajÄ• tÄ• dayo labbhantÄ«ti. _
pacchÄ• jÄ• takabaá¸·Ä«kÄ• rÄ• hÄ• rÄ• na labbhantÄ«â€™â€™ _ti vuttaá¹ƒ, sabbÄ• nipi
``pacchÄ• jÄ• takabaá¸·Ä«kÄ• rÄ• hÄ• rarÅ«pajÄ«vitindriyarÅ«pÄ• diÄ• rammaá¹‡Ä• ni ca
paá¹-hanti, chaá¹-á¹-haá¹ƒ sabbesaá¹ƒ indriyÄ• naá¹ƒ vasena vuttaá¹ƒ. sattame tato rÅ«paj
parihÄ• yatÄ«ti evametesaá¹ƒ viseso vattabbo. __tato ekÄ• dasame_ti ettha __tato_ti navam
vatthÄ• rammaá¹‡Ä• _ti ettha vatthuggahaá¹‡ena cakkhÄ• divatthÅ«nipi gahitÄ• ni, tathÄ•
etthÄ• pi. __ ``sattarasame pana tadeva Ä• rammaá¹‡Ä• dhipatibhÄ• vena, aá¹-á¹-hÄ• rasa
Ä• rammaá¹‡Å«panissayavasenÄ• â€™â€™ _ti purimapÄ• á¹-ho, ``Ä• rammaá¹‡Å«panissa
sattarasamato viseso na hoti, vatthÄ• rammaá¹‡Ä• naá¹ƒ pana sattarasame aá¹-á¹-hÄ• rasa
paccayabhÄ• vo visesoti ``sattarasame pana Ä• rammaá¹‡Ä• dhipatibhÄ• vena cakkhÄ• dÄ
vatthusseva Ä• rammaá¹‡Å«panissayavasenÄ• â€™â€™ ti paá¹-hanti.

<519> sahajÄ• tÄ• ni viya sahajÄ• tena kenaci ekena paccayena aniyamitattÄ• tÄ• ni paki
vuttÄ• nÄ«ti ettha purejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyÄ• ni sahajÄ• tena aÃ±Ã±amaÃ±Ã±
vippakiá¹‡á¹‡Ä• ni vuttÄ• ni. Ä• rammaá¹‡amÅ«lake anantarasamanantarapurejÄ• tÄ• ti ett
paá¹-hitabbo.

yesu pÄ• kaá¹-Ä• hutvÄ• paÃ±Ã±Ä• yanti, tÄ• ni dassetuá¹ƒ __ ``hetumÅ«lakÄ• dÄ«naâ€
alobhÄ• ditaá¹ƒtaá¹ƒnÄ• mavasena \Ne 238/ pana hetuÄ• rammaá¹‡Ä• dhipatiÄ• hÄ• rindri
evaá¹ƒ pÄ• kaá¹-Ä• hutvÄ• na paÃ±Ã±Ä• yeyyunti te \Be 229/ paricchedavasena dassento
hetÅ«â€™â€™ _tiÄ• dimÄ• ha. tena ``ettakÄ• yeva paccayadhammÄ• â€™â€™ ti nicchaya
apaÃ±Ã±Ä• yamÄ• nopi tesveva maggitabboti dasseti. tattha __cha Ä• rammaá¹‡Ä• _ti eter
rÅ«pÄ• diÄ• rammaá¹‡abhÄ• vato saá¹…gahitoti taá¹ƒ aggahetvÄ• __ ``cattÄ• ro adhipata
__ekantena kusalavipÄ• kÄ• _ti idaá¹ƒ indriyesu aÃ±Ã±indriyavasena labbhati. __ekantena
idaá¹ƒ pana na sakkÄ• laddhuá¹ƒ. jhÄ• naá¹…gesvapi hi dukkhaá¹ƒ akusalameva vipÄ• ka
cittaá¹-á¹-hitipi akusalavipÄ• kakiriyÄ• hotÄ«ti. akusalassa vipÄ• kÄ• akusalavipÄ• kÄ• ti e
gayhamÄ• ne indriyesu dukkhindriyavasena labbheyya, kusalavipÄ• kÄ• kusalavipÄ• kavise
natthÄ«ti ayamattho adhippetoti sakkÄ• vattunti.

paÃ±hÄ• vÄ• rassa ghaá¹-ane anulomagaá¹‡anÄ• niá¹-á¹-hitÄ• .

paccanÄ«yuddhÄ• ravaá¹‡á¹‡anÄ•

<527> __ekena lakkhaá¹‡enÄ• _ti ``kusalo dhammo kusalassa dhammassa nahetupaccayo
hetupaccayato aÃ±Ã±ena paccayena paccayoti attho. hetupaccayato ca aÃ±Ã±e paccayÄ•
aá¹-á¹-ha honti, tesu kusalo kusalassa tÄ«hi paccayehi paccayo, akusalassa dvÄ«hi, evaá¹ƒ
paccaye paccanÄ«yato á¹-hite tato aÃ±Ã±e paccayÄ• imesveva Ä• rammaá¹‡Ä• dÄ«su aá
yathÄ• yogaá¹ƒ yojetabbÄ• ti idamettha lakkhaá¹‡aá¹ƒ veditabbaá¹ƒ. etesu ca aá¹-á¹-hasu p
asaá¹…gahite saá¹…gahetvÄ• pacchimapacchimÄ• vuttÄ• ti Ä• rammaá¹‡ato aÃ±Ã±esaá
vatthupurejÄ• tassa vasena purejÄ• taá¹ƒ, sahajÄ• tato upanissayato ca, aÃ±Ã±issÄ• cetan
sahajÄ• tato aÃ±Ã±assa kabaá¸·Ä«kÄ• rÄ• hÄ• rassa vasena Ä• hÄ• ro, sahajÄ• tato purej
rÅ«pajÄ«vitindriyassa vasena indriyaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• ``kusal
dhammassa Ä• rammaá¹‡apaccayena paccayo, sahajÄ• taupanissayapaccayena \Be 230/
I 1.404, 419, 423) vuttaá¹ƒ \Ne 239/, tadaÃ±Ã±Ä• bhÄ• vÄ• na vuttaá¹ƒ ``kammÄ• hÄ• rind
ti, tasmÄ• ``Ä• rammaá¹‡Ä• dhipati Ä• rammaá¹‡apaccaye saá¹…gahaá¹ƒ gacchatÄ«â€™
pana parittattike paÃ±hÄ• vÄ• rapaccanÄ«ye ``appamÄ• á¹‡o dhammo appamÄ• á¹‡assa c
sahajÄ• taupanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 12.66, 74) ettha Ä• ramm
purimehi asaá¹…gahitavasena vuttÄ• naá¹ƒ saá¹…gahitavivajjanÄ• bhÄ• vato upanissayato
ca, na pana Ä• rammaá¹‡Å«panissayassa Ä• rammaá¹‡e asaá¹…gahitattÄ• .

atthiavigatapaccayÄ• yadipi sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyÄ• naá¹ƒ vase
sahajÄ• tapurejÄ• tÄ• naá¹ƒ pana pacchÄ• jÄ• tÄ• hÄ• rÄ• naá¹ƒ pacchÄ• jÄ• tindriyÄ• naÃ
atthiavigatapaccayabhÄ• vo hoti, na tiá¹‡á¹‡aá¹ƒ vippayuttatÄ• viya visuá¹ƒyevÄ• ti __ ``att
ekekassa vasena chahi bhedehi á¹-hitÄ• â€™â€™ _ti atthiavigatapaccayalakkhaá¹‡esu eke

vuttaá¹ƒ.

__ ``rÅ«pindriyapaccayo pana ajjhattabahiddhÄ• bhedato duvidhoâ€™â€™ _ti vuttaá¹ƒ, taá
``ajjhattikabÄ• hirabhedatoâ€™â€™ ti evaá¹ƒ vattabbaá¹ƒ.

__catuvÄ«satiyÄ• pÄ«_ti na soá¸·asannaá¹ƒyeva, nÄ• pi aá¹-á¹-hannaá¹ƒyeva, atha kho ca
Ä• rammaá¹‡abhÅ«tÄ• naá¹ƒ adhipatiupanissayapaccayÄ• naá¹ƒ upanissaye
nissayapurejÄ• tavippayuttaatthiavigatÄ• naÃ±ca purejÄ• te saá¹…gaho atthÄ«ti Ä• ramma
Ä• rammaá¹‡apaccayabhÄ• veyeva á¹-hapetvÄ• tadekadesassa tesaÃ±ca upanissayÄ• dÄ
``Ä• rammaá¹‡apaccaye Ä• rammaá¹‡apaccayova saá¹…gahaá¹ƒ gacchati, na sesÄ• tevÄ
__catutthe purejÄ• tapaccaye_ti ettha yathÄ• ``upanissayapaccaye adhipatibhÅ«to Ä• ram
vuttaá¹ƒ, evaá¹ƒ ``purejÄ• tabhÅ«to Ä• rammaá¹‡apaccayoâ€™â€™ tipi vattabbaá¹ƒ, taá¹ƒ
gahetuá¹ƒ sakkÄ• ti katvÄ• na vuttaá¹ƒ siyÄ• . atha pana ``Ä• rammaá¹‡ato aÃ±Ã±aá¹ƒ pu
gahitaâ€™â€™ nti na vuttaá¹ƒ, evaá¹ƒ sati upanissayaggahaá¹‡enapi Ä• rammaá¹‡ato aÃ±
bhavitabbanti ``adhipatibhÅ«to Ä• rammaá¹‡apaccayo upanissaye saá¹…gahaá¹ƒ gacchatÄ
siyÄ• ti.

__yesu_ \Be 231/ __paÃ±hesu ... pe ... ekova paccayo Ä• gato_ti ettha Ä• gatovÄ• ti evaá¹
yojetabbo. tena dvÄ• dasamacuddasamesu paÃ±hesu sahajÄ• tapurejÄ• tesu ekeko pacca
atha kho Ä• gatovÄ• ti tesu aÃ±Ã±atarapaá¹-ikkhepe tepi paÃ±hÄ• parihÄ• yantÄ«ti dassita
pana paÃ±he_ti dutiyachaá¹-á¹-hapaÃ±hesu ekekavasena gahetvÄ• ekavacanena niddisÄ«
Ä• rammaá¹‡aupanissayavasenÄ• ti attho. tena dvÄ• dasamacuddasame nivatteti. tesupi hi
pana Ä• rammaá¹‡aupanissayavasenÄ• ti. __avasesÄ• naá¹ƒ vasenÄ• _ti avasesÄ• naá¹ƒ
daá¹-á¹-habbaá¹ƒ. na hi terasamapannarasamesu pacchÄ• jÄ• tepi paá¹-ikkhitte Ä• hÄ• rind
paÃ±hÄ• labbhanti, atha kho sahajÄ• tasseva vasenÄ• ti. __idameva cettha lakkhaá¹‡a_nti
paccayÄ• naá¹ƒ sabbapaccayasaá¹…gÄ• hakattaá¹ƒ, ukkaá¹-á¹-havasena paÃ±hÄ• paricch
saá¹…gahetvÄ• dassitapaccayaparicchedo, tasmiá¹ƒ tasmiá¹ƒ paccaye paá¹-ikkhitte tassa
parihÄ• nÄ• parihÄ• nÄ«ti etaá¹ƒ sabbaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ. teneva _
lakkhaá¹‡enÄ• â€™â€™ _ti vuttaá¹ƒ.

__tatrÄ• _ti pabhedaparihÄ• nÄ«su. __tÄ«hi paccayehi ekÅ«navÄ«sati paccayÄ• dassitÄ•
ti ettha labbhamÄ• napaccaye sandhÄ• ya vuttaá¹ƒ. ayaá¹ƒ pana paccayuddhÄ• ro sabbapa
sÄ• dhÄ• raá¹‡alakkhaá¹‡avasena vutto, na ``nahetupaccayÄ• â€™â€™ ti ettheva labbham
evaÃ±ca katvÄ• hetudukapaÃ±hÄ• vÄ• rapaccanÄ«ye ``hetudhammo hetussa dhammassa
sahajÄ• tapaccayena paccayo, upanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h III 1.4
``nahetupaccayÄ• â€™â€™ ti ettha labbhamÄ• napaccayadassane ``sahajÄ• tapaccayena
siyÄ• , tasmÄ• idhÄ• pi sabbalabbhamÄ• napaccayasaá¹…gahavasena paccayuddhÄ• ras
vÄ«sati paccayÄ• dassitÄ• ti daá¹-á¹-habbÄ• . yaá¹ƒ vuttaá¹ƒ ``tatrÄ• yaá¹ƒ vitthÄ• rakathÄ

pabhede vitthÄ• rakathaá¹ƒ vatvÄ• parihÄ• nÄ«yaá¹ƒ dassento __ ``tasmiá¹ƒ pana paccay
vakkhÄ• mÄ• â€™â€™ _ti Ä• ha.

<528> __tathÄ• akusalÄ• dikesupi catÅ«su paÃ±hesu tehi tehi paccayehi te teyeva paccay
kusalÄ• dikesu dassitehi \Be 232/ aÃ±Ã±esaá¹ƒ abhÄ• vaá¹ƒ sandhÄ• ya vuttanti veditabba
dhammo kusalassa dhammassÄ• â€™â€™ ti ettha dvÄ«hi paccayehi tayo paccayÄ• dassi
abyÄ• katassapi akusalo Ä• rammaá¹‡Ä• dhipatipaccayo na hotÄ«ti.

<530> __sahajÄ• tapaccayÄ• pana na honti vatthumissakattÄ• _ti asahajÄ• tapaccayena
sahajÄ• tapaccayabhÄ• vena \Ne 241/ gahitattÄ• tena saddhiá¹ƒ sahajÄ• tapaccayÄ• na h
suddhÄ• naá¹ƒ sahajÄ• tapaccayabhÄ• vaá¹ƒ nivÄ• reti. vatthunÄ• pana saddhiá¹ƒ yena n
tameva nissayÄ• diá¹ƒ visesetuá¹ƒ sahajÄ• tanti vuttanti dassento __ ``tasmÄ• tesaâ€™â€

imasmiá¹ƒ pana paccayuddhÄ• re Ä• rammaá¹‡aupanissayakammaatthipaccayesu catÅ«s
kasmÄ• tesaá¹ƒ vasena paccayuddhÄ• ro na katoti? missakÄ• missakassa atthipaccayavib
na hi ``avibhÄ• gena atthipaccayena paccayoâ€™â€™ ti vutte sakkÄ• viÃ±Ã±Ä• tuá¹ƒ ``kiâ
sahajÄ• taatthipaccayena purejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyaatthipaccayena vÄ• , atha
pacchÄ• jÄ• tÄ• hÄ• ramissakena pacchÄ• jÄ• tindriyamissakena vÄ• â€™â€™ ti. atthipacc
sahajÄ• tÄ• dÄ«su sarÅ«pato vuccamÄ• nesu yattha suddhÄ• naá¹ƒ sahajÄ• tÄ• dÄ«naá¹ƒ
``sahajÄ• tapaccayena paccayoâ€™â€™ tiÄ• dinÄ• suddhÄ• naá¹ƒ, yattha ca missakÄ• na
``sahajÄ• taá¹ƒ purejÄ• taâ€™â€™ ntiÄ• dinÄ• missakÄ• naá¹ƒ gahaá¹‡ato suviÃ±Ã±eyya
atthipaccayavisesadassanatthaá¹ƒ sahajÄ• tÄ• dayo gahitÄ• , tena ca sabbapaccayÄ• naá¹
saá¹…gaho dassito hoti.

kasmÄ• pana sahajÄ• tapurejÄ• te aggahetvÄ• nissayo, purejÄ• tapacchÄ• jÄ• te aggahe
atthipaccayavisesabhÄ• vena na vuttoti? avattabbattÄ• , nissayo tÄ• va na vattabbo sahajÄ
suddhÄ• naá¹ƒ missakÄ• naÃ±ca nissayapaccayabhÄ• vato vibhajitabbatÄ• ya atthipaccay
vippayuttapaccayo ca sahajÄ• tapurejÄ• tapacchÄ• jÄ• tabhÄ• vato atthipaccayo viya vises
vattabbo. sahajÄ• tapurejÄ• tÄ• naÃ±ca missakÄ• naá¹ƒ atthipaccayabhÄ• vo hoti, na \Be 2
tathÄ• sahajÄ• tapacchÄ• jÄ• tÄ• naÃ±ca missakÄ• naá¹ƒ atthipaccayabhÄ• vo hoti. vakkh
``anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaanup
atthipaccayena paccayo sahajÄ• taá¹ƒ pacchÄ• jÄ• taâ€™â€™ nti (Paá¹-á¹-h I 4.84), na pa
vippayuttapaccayabhÄ• vo, tasmÄ• vippayuttaggahaá¹‡ena missakÄ• naá¹ƒ atthipaccayab
atthipaccayaviseso bhavituá¹ƒ yuttoti bhiyyopi na vattabbo.

nanu ca sahajÄ• tapaccayo ca hetuÄ• dÄ«hi visesitabboti sopi nissayavippayuttÄ• viya att
\Ne 242/ na vattabboti? na, viruddhapaccayehi avisesitabbattÄ• . nissayavippayuttÄ• hi atth
uppattikÄ• laviruddhehi paccayehi visesitabbÄ• , na pana sahajÄ• to. hetuÄ• dayo hi sahajÄ

uppattikÄ• laviruddhÄ• ti.

paccanÄ«yuddhÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccanÄ«yagaá¹‡anavaá¹‡á¹‡anÄ•

nahetumÅ«lakavaá¹‡á¹‡anÄ•

<532> __suddho Ä• rammaá¹‡apaccayo parihÄ• yatÄ«_ti ettha suddhaggahaá¹‡ena na kiÃ
hi paccanÄ«yato á¹-hite adhipatipaccayÄ• dibhÅ«to Ä• rammaá¹‡apaccayo parihÄ• yatiyev
aá¹-á¹-hasu paccayesu kevalaá¹ƒ Ä• rammaá¹‡apaccayo parihÄ• yati, na sesÄ• ti dasseti. _
sahajÄ• te saá¹…gahaá¹ƒ gacchantesu pannarasasu aÃ±Ã±amaÃ±Ã±avipÄ• kasampayutta
ekÄ• dasannaá¹ƒ vasena. __te_ti te sahajÄ• te antogadhÄ• yeva tasmiá¹ƒ paá¹-ikkhitte aÃ±
vissajjanaá¹ƒ na labhantÄ«ti dasseti, anantogadhÄ• pana Ä• rammaá¹‡Ä• dhipatipurejÄ• ta
Ä• rammaá¹‡Ä• diÄ• kÄ• rena labhantÄ«ti.

__kiÃ±cÄ• pi sahajÄ• tapaccayoyeva natthÄ«_ti tasmiá¹ƒ paá¹-ikkhitte ime vÄ• rÄ• na labb
nissayaatthiavigatÄ• naá¹ƒ vasena ete labhitabbÄ• siyunti adhippÄ• yo. __yasmÄ• panÄ•
sahajÄ• tapaccayo natthi \Be 234/, yasmÄ• pana sahajÄ• tapaccayadhamme á¹-hitÄ• ete
yasmÄ• ca sahajÄ• te paá¹-ikkhitte ye paá¹-ikkhittÄ• honti, te idha sahajÄ• tapaá¹-ikkhepe
tasmÄ• tepi vÄ• rÄ• na labbhantÄ«ti dasseti.

__á¹-hapetvÄ• sahajÄ• tapaccaya_nti etena nissayÄ• dibhÅ«taÃ±ca sahajÄ• tapaccayaá¹
daá¹-á¹-habbaá¹ƒ. kusalato pavattamÄ• nesu kusalÄ• byÄ• katesu kusalassa kusalo aÃ±Ã±
243/ imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``aÃ±Ã±amaÃ±Ã±apaccayadhammavasena pavattis
dhammÄ• aÃ±Ã±amaÃ±Ã±apaccayasaá¹…gahaá¹ƒ gatÄ• _ti tesaá¹ƒ tesaá¹ƒ paccayuppan
vuccamÄ• nÄ• ye dhammÄ• attano paccayuppannabhÄ• vena vuccamÄ• nÄ• naá¹ƒ aÃ±Ã
gatÄ• ti attho. kusalo ca kusalassa aÃ±Ã±amaÃ±Ã±apaccayoti katvÄ• kusalÄ• byÄ• katÄ•
aÃ±Ã±amaÃ±Ã±apaccayasaá¹…gahaá¹ƒ gateheva dhammehi paccayo hoti, samudÄ• yabh
adhippÄ• yo. kusalo pana kusalassa aÃ±Ã±amaÃ±Ã±apaccayabhÅ«teheva kusalÄ• byÄ• k
aÃ±Ã±athÄ• ti aÃ±Ã±amaÃ±Ã±e paá¹-ikkhitte so vÄ• ro parihÄ• yatÄ«ti vattabbaá¹ƒ.

__catunnaá¹ƒ khandhÄ• naá¹ƒ ekadesovÄ• _ti sahajÄ• te sandhÄ• ya vuttaá¹ƒ. asahajÄ• t
rÅ«pakkhandhekadesova honti. __te_ti te vippayuttapaccayadhammÄ• .

<533> __ ``dumÅ«lakÄ• divasena paccayagaá¹‡anaá¹ƒ dassetuâ€™â€™ _nti likhitaá¹ƒ, ``
dassetuâ€™â€™ nti pana vattabbaá¹ƒ. paccanÄ«yavÄ• ragaá¹‡anÄ• hi dassitÄ• ti.

__ ``vipÄ• kaá¹ƒ panettha naupanissayapaccayena saddhiá¹ƒ ghaá¹-itattÄ• na labbhatÄ«â€
vipÄ• kassapi pana kammaá¹ƒ upanissayo ahutvÄ• pi kammapaccayo hotÄ«ti vipÄ• kattike

nahetumÅ«lakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<534> __satta paÃ±ca tÄ«á¹‡i dve ekanti paricchinnagaá¹‡anÄ• nÄ«_ti sattÄ• diparicched
paricchinnagaá¹‡anÄ• ni vissajjanÄ• ni hetumÅ«lake dassitÄ• nÄ«ti Ä• ha.

<538> __nanissayapaccayÄ• _ \Be 235/ __naupanissayapaccayÄ• napacchÄ• jÄ• te tÄ«á
saá¹…khipitvÄ• dasamÅ«lake ``napacchÄ• jÄ• te tÄ«á¹‡Ä«â€™â€™ ti vuttaá¹ƒ gaá¹‡anaá
kaá¹-attÄ• rÅ«paÃ±ca Ä• hÄ• rasamuá¹-á¹-hÄ• naÃ±ca paccayuppannaâ€™â€™ _nti vutta
tesamuá¹-á¹-hÄ• nikakÄ• yo ca paccayuppanno hotiyeva.

<545> __abyÄ• kato ca sahajÄ• taabyÄ• katassÄ• _ti ``arÅ«pÄ• byÄ• kato arÅ«pÄ• byÄ• k
ca rÅ«pÄ• byÄ• katassÄ• â€™â€™ ti etaá¹ƒ dvayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. rÅ«pÄ• byÄ• k
arÅ«pÄ• byÄ• kato ca rÅ«pÄ• byÄ• katassa sahajÄ• tapaccayo honto vippayuttapaccayo h
sahajÄ• tÄ• hÄ• rindriyavasena abyÄ• katassÄ• ti evaá¹ƒ paÃ±cÄ• â€™â€™ ti pana vattab

<546> __noatthipaccayÄ• nahetuyÄ• navÄ• _ti ettha ``ekamÅ«lakekÄ• vasÄ• nÄ• anant
labbhantÄ«â€™â€™ ti vuttaá¹ƒ, atthipaccaye pana paá¹-ikkhitte aá¹-á¹-hasu paccayesu
sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyÄ• ni paá¹-ikkhittÄ• ni, Ä• rammaá¹‡aupani
tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ á¹-hitÄ• naá¹ƒ vasena labbhantÄ«ti vattabbaá¹ƒ. sabbattha hi aá¹-á¹-h
paá¹-ikkhittÄ• , te te apanetvÄ• ye ye á¹-hitÄ• , tesaá¹ƒ vasena te te vÄ• rÄ• labbhantÄ«ti
lakkhaá¹‡anti. __yÄ• va nissayampÄ«_ti na kevalaá¹ƒ nÄ• rammaá¹‡eyeva á¹-hatvÄ• , atha
tÄ• va á¹-hatvÄ• pi naupanissaye dve kÄ• tabbÄ• ti attho. naupanissayato hi purimesu ca n
naupanissaye pana pavatte atthiÄ• rammaá¹‡aupanissayapaá¹-ikkhepena satta paccayÄ•
avasiá¹-á¹-hassa kammassa vasena dveyevÄ• ti.

paccanÄ«yagaá¹‡anavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anulomapaccanÄ«yavaá¹‡á¹‡anÄ•

<550> __sadisavÄ• rÄ• _ti anurÅ«pavÄ• rÄ• ti attho. naaÃ±Ã±amaÃ±Ã±e laddhesu hi ekÄ
akusalo akusalassÄ• â€™â€™ ti ime hetuyÄ• laddhesu sattasu imeheva dvÄ«hi samÄ• nÄ
236/ pana na anurÅ«pÄ• ti. atha vÄ• vacanato atthato ca uddesato yathÄ• yogaá¹ƒ niddesa
samÄ• nataá¹ƒ sandhÄ• ya __ ``sadisavÄ• rÄ• â€™â€™ _ti Ä• ha.

<551> __paá¹-isandhinÄ• marÅ«paá¹ƒ sandhÄ• yÄ• _ti paá¹-isandhiyaá¹ƒ hetunÄ• mapac

paccayuppannaá¹ƒ sandhÄ• ya \Ne 245/. __tÄ«á¹‡i kusalÄ• dÄ«ni cittasamuá¹-á¹-hÄ• narÅ
kaá¹-attÄ• rÅ«passa cÄ• â€™â€™ ti idampi vattabbaá¹ƒ.

<556> adhipatimÅ«lake __nahetuyÄ• dasÄ• _ti dvinnampi adhipatÄ«naá¹ƒ vasena vuttaá¹
sahajÄ• tÄ• dhipatissa, __nasahajÄ• te sattÄ• _ti Ä• rammaá¹‡Ä• dhipatissÄ• ti evaá¹ƒ sab
paccaye paá¹-ikkhitte ghaá¹-anesu ca tasmiá¹ƒ tasmiá¹ƒ paccaye ghaá¹-ite mÅ«labhÄ• vena
dhammÄ• parihÄ• yanti, ye ca tiá¹-á¹-hanti, te sÄ• dhukaá¹ƒ sallakkhetvÄ• ye dhammÄ• â
honti, tesaá¹ƒ vasena gaá¹‡anÄ• uddharitabbÄ• . anulome vuttaghaá¹-ite hi mÅ«labhÄ• ve
ghaá¹-itÄ• vasesÄ• paccayÄ• paccanÄ«yato yojitÄ• ti tattha laddhÄ• yeva paccanÄ«yato â
samÄ• nÄ• Å«nÄ• ca sakkÄ• viÃ±Ã±Ä• tunti.

anulomapaccanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ•

<631> __Å«nataragaá¹‡anena saddhiá¹ƒ atirekagaá¹‡anassapi gaá¹‡anaá¹ƒ parihÄ• petvÄ
yojiyamÄ• nena paccayena saddhiá¹ƒ paccanÄ«yato á¹-hitassa atirekagaá¹‡anassapi gaá¹‡
adhippÄ• yo. parihÄ• panagaá¹‡anÄ• ya Å«nataragaá¹‡anena saddhiá¹ƒ samÄ• nattaÃ±ca
nahetunÄ• rammaá¹‡adukassa hi gaá¹‡anÄ• adhipatipaccayena yojiyamÄ• nena Å«natara
parihÄ«nÄ• pi adhipatipaccaye laddhagaá¹‡anÄ• ya na samÄ• nÄ• , atha kho tatopi Å«nata
panetaá¹ƒ sabbasaá¹ƒsandanesu gacchatÄ«â€™â€™ _ti.

nissaye paccanÄ«yato á¹-hite sahajÄ• te ca anulomato atiá¹-á¹-hamÄ• nÄ• naá¹ƒ hetuÄ• d
aá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-anti apÄ• kaá¹-ameva \Be 237/ dassento __ ``vatthupurejÄ• to a
tiá¹-á¹-hatÄ«â€™â€™ _ti Ä• ha. __Ä• hÄ• re vÄ• _tiÄ• dinÄ• idaá¹ƒ dasseti --- sahajÄ• te p
anulomato atiá¹-á¹-hamÄ• nÄ• jhÄ• namaggasampayuttÄ• Ä• hÄ• re vÄ• indriye vÄ• pac
tiá¹-á¹-hantÄ«ti \Ne 246/ hetuÄ• dayopi tiá¹-á¹-hanti. sabbajhÄ• namaggehi pana catukkhan
sampayuttena ca catukkhandhabhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ tesaá¹ƒ anulomato á¹-hÄ• naá¹ƒ
itaresu vattabbameva natthi. __adhipatiupanissayÄ• _ti Ä• rammaá¹‡amissÄ• nampi anulo

__ ``indriye ekanti rÅ«pajÄ«vitindriyavasenÄ• â€™â€™ _ti vuttaá¹ƒ, ``cakkhundriyÄ• dÄ«na
rÅ«pajÄ«vitindriyassa ca vasenÄ• â€™â€™ ti pana vattabbaá¹ƒ. __kamena gantvÄ• vippay
pÄ• kaá¹-abhÄ• vatthaá¹ƒ ``navamÅ«lakÄ• dÄ«su vippayutte tÄ«á¹‡Ä«â€™â€™ ti evaá¹ƒ k
__imÄ• ni ca dve pacchÄ• jÄ• tindriyavasenÄ• _ti idaá¹ƒ ``imÄ• ni ca dve pacchÄ• jÄ• tÄ• h
ca vattabbaá¹ƒ.

nahetumÅ«lakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<636> __naaÃ±Ã±amaÃ±Ã±apaccayÄ• hetuyÄ• tÄ«á¹‡Ä«ti kusalÄ• dÄ«ni cittasamuá¹-á¹
``paá¹-isandhiyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naÃ±cÄ• â€™â€™ tipi vattabbaá¹ƒ. __hetuyÄ• vutte
vÄ• rasÄ• maÃ±Ã±ameva sandhÄ• ya vadati, tathÄ• __kamme tÄ«á¹‡Ä«ti hetuyÄ• vuttÄ•
sabbattha viseso sallakkhetabbo. __adhipatiyÄ• tÄ«á¹‡Ä«_ti naaÃ±Ã±amaÃ±Ã±anahetuna
adhipatiyÄ• tÄ«á¹‡Ä«ti etÄ• ni heá¹-á¹-hÄ• hetuyÄ• vuttÄ• nevÄ• ti.

<644> __yathÄ• ca heá¹-á¹-hÄ• _ti yathÄ• nahetumÅ«lake yÄ• va navipÄ• kÄ• , tÄ• va ga
ekekameva gahitaá¹ƒ, tathÄ• idhÄ• pi nÄ• rammaá¹‡amÅ«lakÄ• dÄ«su ekekameva gahitan

<648> __nÄ• nÄ• kkhaá¹‡ikÄ• kusalÄ• kusalacetanÄ• kammasamuá¹-á¹-hÄ• narÅ«passÄ
ntipi vattabbaá¹ƒ. __Ä• hÄ• rindriyesu tÄ«á¹‡i sahajÄ• tasadisÄ• ni_ rÅ«passapi paccayabh
__jhÄ• namaggÄ• dÄ«su tÄ«á¹‡i hetusadisÄ• ni_ arÅ«pÄ• naá¹ƒyeva paccayabhÄ• vatoti a
__Ä• di_-saddena ca ``navippayuttanahetunÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• tÄ«á¹‡Ä«
1.649) saá¹…gaá¹‡hÄ• ti.

<650> __yaá¹ƒ_ \Be 238/ \Ne 247/ __panÄ• _ti yaá¹ƒ paccayaá¹ƒ sakaá¹-á¹-hÄ• ne anulom
tato paretarÄ• paccanÄ«yato gayhanti, so paccayo pacchÄ• anulomatova yojanaá¹ƒ labha
nahetumÅ«lakÄ• dÄ«su nÄ• hÄ• re ghaá¹-ite indriyavasena, nindriye ca ghaá¹-ite Ä• hÄ• ra
tesu aÃ±Ã±ataraá¹ƒ paccanÄ«yato ayojetvÄ• anulomato yojitaá¹ƒ, evaá¹ƒ noatthinoavigata
ghaá¹-ite kammavasena, kamme ca ghaá¹-ite upanissayavasena paÃ±halÄ• bho hotÄ«ti tes
paccanÄ«yato ayojetvÄ• anulomato yojitanti veditabbaá¹ƒ. evametasmiá¹ƒ paccanÄ«yÄ• n
dvedhÄ• bhinnÄ• ni nÄ• hÄ• ranindriyÄ• ni naupanissayanakammÄ• ni ca patvÄ• ti.

paccanÄ«yÄ• nulomavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vedanÄ• ttikavaá¹‡á¹‡anÄ•

<1> vedanÄ• rÅ«panibbÄ• nÄ• ni pana tikamuttakÄ• ni paá¹-iccÄ• diniyamaá¹ƒ paccayupp
paá¹-iccavÄ• rÄ• dÄ«su pana chasu yato hetupaccayÄ• dito tikadhammÄ• naá¹ƒ uppatti vut
Ä• rammaá¹‡Ä• dipaccayabhÄ• vena labbhantÄ«ti veditabbÄ• nÄ«ti.

<10> __sabbaarÅ«padhammapariggÄ• hakÄ• pana sahajÄ• tÄ• dayo paccayÄ• _ti iminÄ•
sahajÄ• taá¹ƒ rÅ«pÄ• rÅ«padhammapariggÄ• hakattÄ• Ä• dimhi á¹-hapetvÄ• Ä• disadden
sabbÄ• rÅ«padhammapariggÄ• hakavacanena ca paccayuppannavasena sabbaarÅ«padha
Ä• rammaá¹‡Ä• dÄ«naá¹ƒ parihÄ• niá¹ƒ dassetÄ«ti daá¹-á¹-habbaá¹ƒ. tena kusalattikaparih
sabbaá¹-á¹-hÄ• nikÄ• naá¹ƒ catunnaá¹ƒ sabbatikÄ• dÄ«su parihÄ• ni dassitÄ• hoti. __pacc

uppattito_ti etena pana pacchÄ• jÄ• tapaccayassa anulome parihÄ• niá¹ƒ, paccanÄ«ye ca l
__sahajÄ• tÄ• dayo_ti vÄ• sahajÄ• tamÅ«lakÄ• sahajÄ• tanibandhanÄ• paá¹-iccÄ• diá¹ƒ
vinÄ• paccayÄ• ahontÄ• ti vuttaá¹ƒ hoti. kasmÄ• pana sahajÄ• tanibandhanÄ• sabbÄ• rÅ
teva \Be 239/ parihÄ• yanti \Ne 248/, na pana yo sahajÄ• tÄ• nibandhano sabbÄ• rÅ«padha
so pacchÄ• jÄ• toti tattha kÄ• raá¹‡aá¹ƒ vadanto __ ``sahajÄ• tÄ• dÄ«hi vinÄ• anuppattito
vinÄ• va uppattitoâ€™â€™ _ti Ä• ha. tattha __sahajÄ• tÄ• dÄ«hi vinÄ• _ti sahajÄ• taniband
sabbÄ• rÅ«padhammapariggÄ• hakehi ca vinÄ• ti attho. atha vÄ• sahajÄ• tanibandhanÄ•
pacchÄ• jÄ• tassa sahajÄ• tÄ• nibandhanassÄ• ti ettheva kÄ• raá¹‡aá¹ƒ vadanto __ ``saha
pacchÄ• jÄ• tapaccayaÃ±ca vinÄ• va uppattitoâ€™â€™ _ti Ä• ha. sahajÄ• tanibandhanÄ•
sabbaarÅ«padhammapariggÄ• hakÄ• yeva parihÄ• yantÄ«ti dassitametanti.

<17> __navipÄ• kepi eseva nayo_ti nayadassanameva karoti, na ca paccayapaccayuppan
sukhÄ• ya hi adukkhamasukhÄ• ya ca vedanÄ• ya sampayutte dhamme paá¹-icca tÄ• hi ve
ahetukakiriyadhammÄ• vicikicchuddhaccasahajÄ• tamoho cÄ• ti ayaÃ±hettha nayoti. __na
Ä• vajjanavasena vutta_nti idaá¹ƒ Ä• vajjanÄ• hetukamohÄ• naá¹ƒ vasena vuttanti daá¹-á¹-

25-37__._ anulomapaccanÄ«ye __yathÄ• kusalattikaá¹ƒ, evaá¹ƒ gaá¹‡etabba_nti hetumÅ«
ekamÅ«lakadvimÅ«lakÄ• divasena ca yojetvÄ• gahetabbatÄ• sÄ• maÃ±Ã±aá¹ƒ sandhÄ• y
gaá¹‡anasÄ• maÃ±Ã±aá¹ƒ. ito paresupi evarÅ«pesu eseva nayo. __ahetukassa pana cittup
nahetumÅ«lakaá¹ƒ sandhÄ• ya vuttaá¹ƒ, ``ahetukassa pana cittuppÄ• dassa mohassa cÄ•
vattabbaá¹ƒ. mohassa cÄ• pi hi ahetukassa adhipatiabhÄ• vato adhipatino nahetumÅ«lake
__parivattetvÄ• pÄ«_ti nahetupaccayÄ• naadhipatipaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡Ä«ti ev
Ä• rammaá¹‡Ä• diá¹ƒ pacchato yojetvÄ• ti attho.

<39> paÃ±hÄ• vÄ• re __domanassaá¹ƒ uppajjatÄ«_ti etena taá¹ƒsampayutte dasseti. upar
``saddhÄ• paÃ±cakesu mÄ• naá¹ƒ jappeti diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• tÄ«ti kattabbaá¹ƒ, avases
idaá¹ƒ pÄ• á¹-hagatidassanatthaá¹ƒ vuttaá¹ƒ, na pana rÄ• gÄ• dÄ«hi mÄ• nadiá¹-á¹-hÄ«naá
kusalattikepi hi rÄ• gÄ• dÄ«su ``mÄ• naá¹ƒ jappeti diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti pÄ
doso moho mÄ• no diá¹-á¹-hi patthanÄ• rÄ• gassa dosassa mohassa mÄ• nassa \Be 240/
upanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 2.53) pana rÄ• gÄ• dÄ«naá¹ƒ mÄ• n
vutto. tathÄ• idhÄ• pi daá¹-á¹-habbanti \Ne 249/. ``sukhÄ• ya vedanÄ• ya sampayuttena pa
nigamaghÄ• taá¹ƒ karotÄ«â€™â€™ ti somanassasampayuttalobhasahagatacittena gÄ• ma
vuttaá¹ƒ.

<62> __suddhÄ• na_nti paccayapaccayuppannapadÄ• naá¹ƒ anaÃ±Ã±attaá¹ƒ dasseti. __p
na vijjanti. _ __na hi purejÄ• tÄ• pacchÄ• jÄ• tÄ• vÄ• arÅ«padhammÄ• arÅ«padhammÄ•
__purejÄ• tÄ• _ti imasmiá¹ƒ tike vuccamÄ• nÄ• adhikÄ• rappattÄ• sukhÄ• ya vedanÄ• ya
arÅ«padhammÄ• naá¹ƒ purejÄ• tÄ• hutvÄ• paccayÄ• na honti purejÄ• tattÄ• bhÄ• vatoti a

pacchÄ• jÄ• tattÄ• bhÄ• vato pacchÄ• jÄ• tÄ• vÄ• hutvÄ• na hontÄ«ti.

63-64__._ __sÄ• dhipatiamohavasenÄ• _ti adhipatibhÄ• vasahitÄ• mohavasenÄ• ti attho.

83-87__._ __nahetupaccayÄ• ... pe ... naupanissaye aá¹-á¹-hÄ• _ti nahetupaccayÄ• nÄ• r
naupanissaye aá¹-á¹-hÄ• ti evaá¹ƒ saá¹…khipitvÄ• uddharati. __nÄ• nÄ• kkhaá¹‡ikakamma
idaá¹ƒ ``dukkhÄ• ya vedanÄ• ya sampayutto sukhÄ• ya vedanÄ• ya sampayuttassÄ• â€™â
aá¹-á¹-hasupi nÄ• nÄ• kkhaá¹‡ikakammapaccayasambhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi
labbhati, atha kho tÄ«svevÄ• ti.

vedanÄ• ttikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vipÄ• kattikavaá¹‡á¹‡anÄ•

1-23__._ vipÄ• kattike __vipÄ• kadhammaá¹ƒ paá¹-iccÄ• _ti vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-i
soyevattho vuttoti pÄ• á¸·iyaá¹ƒ samÄ• saá¹ƒ katvÄ• likhitaá¹ƒ.

24-52__._ __ ``nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ_ \Be 241/ __paá¹-icca nevavip
uppajjati navipÄ• kapaccayÄ• â€™â€™ _ti etassa vibhaá¹…ge __ ``mahÄ• bhÅ«te paá¹-icc
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ _nti ettakameva \Ne 250/ vuttaá¹ƒ, na vuttaá¹ƒ ``kaá¹-a
khandhe paá¹-icca uppajjamÄ• nassa mahÄ• bhÅ«te paá¹-icca uppattidassanatthattÄ• na v
kaá¹-attÄ• rÅ«passa khandhe paá¹-icca uppatti atthi, yassa mahÄ• bhÅ«te paá¹-icca uppatti
pavattiyaá¹ƒ pana kaá¹-attÄ• rÅ«paá¹ƒ __ ``asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... mahÄ• bhÅ«te
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paâ€™â€™ _nti eteneva dassitaá¹ƒ hoti. evaÃ±ca katvÄ
rÅ«pasamÄ• nagatikattÄ• nÄ• hÄ• rapaccaye ca pavattiyaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ na uddh
uppÄ• dakkhaá¹‡e Ä• hÄ• rapaccayena vinÄ• uppajjatÄ«ti uddharitabbaá¹ƒ siyÄ• ti.

vipÄ• kattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. upÄ• dinnattikavaá¹‡á¹‡anÄ•

<15> upÄ• dinnattike __anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• d
uppajjati nÄ• dhipatipaccayÄ• _ti etena sayaá¹ƒ adhipatibhÅ«tattÄ• avirahitÄ• rammaá¹‡Ä
duvidhenapi adhipatipaccayena uppajjatÄ«ti na vattabbo, ayametassa sabhÄ• voti dasseti.

<72> __upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• rÄ• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa kÄ
ettha kammajÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ abbhantaragatÄ• ojÄ• tasseva kammajakÄ• yassa r
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ anupÄ• lanupatthambhanavasena paccayo, na janakavasenÄ• ti a

vutto. etasmiá¹ƒ pana atthe sati __upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niy
upÄ• dinnupÄ• dÄ• niyassa dhammassa atthipaccayena paccayo pacchÄ• jÄ• tindriya_nti e
vattabbaá¹ƒ, yadi ca kammajÄ• ojÄ• sakalÄ• parÅ«pÄ• nameva Ä• hÄ• rapaccayo hoti, ev
``upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• rÄ• hÄ• ro anupÄ• dinnupÄ• dÄ• niyassa kÄ• yass
na vattabbaá¹ƒ siyÄ• , vuttaÃ±cidaá¹ƒ, tampi anajjhohaá¹-Ä• ya sasantÄ• nagatÄ• ya upÄ•
anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa Ä• hÄ• rapaccayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. evaÃ±
``upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnupÄ
atthipaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 4.85) ayampi paÃ±ho pacchÄ• jÄ• tÄ• hÄ•
tasmÄ• ajjhohaá¹-assa upÄ• dinnÄ• hÄ• rassa lokuttarakkhaá¹‡e abhÄ• vato dumÅ«lakesu
``Ä• hÄ• raâ€™â€™ nti na vuttaá¹ƒ. dutiyapaÃ±ho ca na uddhaá¹-o, na itarassa upÄ• dinnÄ
asambhavÄ• bhÄ• vatoti ajjhohaá¹-ameva maá¹‡á¸• Å«kÄ• disarÄ«ragataá¹ƒ upÄ• dinnÄ• I
``upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• rÄ• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa ca anupÄ•
Ä• hÄ• rapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 4.74) vadantÄ• naá¹ƒ vÄ• do balavata
maá¹‡á¸• Å«kÄ• dayo kucchivitthataá¹ƒ na karonti, na ca balaá¹ƒ na upajÄ• yanti, na ca rÅ«
viÃ±Ã±Ä• yatÄ«ti.

``anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaanup
atthipaccayena paccayo sahajÄ• taá¹ƒ pacchÄ• jÄ• taâ€™â€™ nti (Paá¹-á¹-h I 4.83) evamÄ
ekamÅ«lakadukatikÄ• vasÄ• napaÃ±havissajjanehi ``kusalo dhammo kusalassa ca abyÄ• k
atthipaccayena paccayo sahajÄ• taâ€™â€™ ntiÄ• dinÄ• idha dutiyadukÄ• vasÄ• ne viya v
viÃ±Ã±Ä• yati. sukhÄ• vabodhanatthaá¹ƒ pana tattha sahajÄ• tavaseneva vissajjanaá¹ƒ kat
sahajÄ• tasseva apaá¹-ikkhepe lÄ• bhato, paá¹-ikkhepe ca alÄ• bhato sahajÄ• tapaccayava
ekamÅ«lakadukÄ• vasÄ• nÄ• tattha uddhaá¹-Ä• , idha panetehi vissajjanehi eko dhammo s
atthipaccayavisesesu anekehipi anekesaá¹ƒ dhammÄ• naá¹ƒ eko atthipaccayo hotÄ«ti dass
ekassa dhammassa ekeneva atthipaccayavisesena atthipaccayo hoti, eko anekesaá¹ƒ eken
aneko ekassa, aneko anekesaá¹ƒ samÄ• natte paccayuppannadhammÄ• naá¹ƒ, atthipacca
sahajÄ• taá¹ƒ purejÄ• teneva saha atthipaccayo hoti, anaÃ±Ã±adhammatte pacchÄ• jÄ• ten

yadi siyÄ• , __ ``upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• u
atthipaccayena paccayo pacchÄ• jÄ• taá¹ƒ indriyaâ€™â€™ _nti ettha ``sahajÄ• taâ€™â€™
kammajÄ• naÃ±hi bhÅ«tÄ• naá¹ƒ sahajÄ• tÄ• naá¹ƒ \Be 243/ pacchÄ• jÄ• tÄ• naÃ±ca lokut
labbhamÄ• nÄ• nampi eko atthipaccayabhÄ• vo natthi sahajÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ nÄ
viruddhasabhÄ• vattÄ• ti taá¹ƒ na vuttanti veditabbaá¹ƒ. evaÃ±ca katvÄ• paccanÄ«ye ca _
bÄ• vÄ«sÄ• â€™â€™ _ti vuttaá¹ƒ. aÃ±Ã±athÄ• hi indriyapaá¹-ikkhepepi sahajÄ• tapacchÄ
\Ne 252/ lÄ• bhato ``tevÄ«sÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• ti. purejÄ• taá¹ƒ sahajÄ• tenev
na itarehi, tampi vatthu taá¹ƒsahitapurejÄ• tameva, na itaraá¹ƒ. kusalattike hi paÃ±hÄ• vÄ• I
``navippayuttapaccayÄ• atthiyÄ• paÃ±cÄ• â€™â€™ ti (Paá¹-á¹-h I 1.649) vuttaá¹ƒ, sanidas
``vippayutte bÄ• vÄ«sÄ• â€™â€™ ti. yaá¹ƒ pana tattha atthivibhaá¹…ge paccayuddhÄ• re c

uddhaá¹-aá¹ƒ, taá¹ƒ vatthusahitassa Ä• rammaá¹‡apurejÄ• tassa sahajÄ• tena, saha pacca
pacchÄ• jÄ• taá¹ƒ Ä• hÄ• rindriyeheva, anaÃ±Ã±adhammatte ca sahajÄ• tena ca, Ä• hÄ• r
indriyaá¹ƒ pacchÄ• jÄ• tÄ• hÄ• renÄ• ti evametaá¹ƒ atthipaccayavibhÄ• gaá¹ƒ sallakkhetvÄ
ca labbhamÄ• nÄ• paÃ±hÄ• uddharitabbÄ• .

upÄ• dinnattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vitakkattikavaá¹‡á¹‡anÄ•

<22> vitakkattike paá¹-iccavÄ• rÄ• nulome __adhipatiyÄ• tevÄ«sÄ• _ti sattasu mÅ«lakesu
paÃ±ca tÄ«á¹‡i ekaá¹ƒ tÄ«á¹‡i tÄ«á¹‡i ekanti evaá¹ƒ tevÄ«sa, __aÃ±Ã±amaÃ±Ã±e aá¹-á¹-h
paÃ±ca tÄ«á¹‡i cattÄ• ri tÄ«á¹‡i ekanti evaá¹ƒ, __purejÄ• te ekÄ• dasa_ tÄ«á¹‡i cattÄ• ri dv
dutiyatatiyadumÅ«lakesu ekaá¹ƒ ekanti evaá¹ƒ, tathÄ• Ä• sevane. aÃ±Ã±Ä• ni gaá¹‡anÄ• n

<31> paccanÄ«ye nÄ• dhipatipaccaye paá¹-hamapaÃ±he ``avitakkavicÄ• ramatte khandhe
avitakkavicÄ• ramattÄ• adhipatÄ«â€™â€™ ti vatvÄ• puna ``vipÄ• kaá¹ƒ avitakkavicÄ• ram
paá¹-iccÄ• â€™â€™ tiÄ• dinÄ• vissajjanaá¹ƒ kataá¹ƒ, na pana avisesena. kasmÄ• ? vipÄ•
avitakkavicÄ• ramattakkhandhÄ• naá¹ƒ ekantena sÄ• dhipatibhÄ• vato \Be 244/. vipÄ• kÄ•
sÄ• dhipatibhÄ• vo, na itaresanti te visuá¹ƒ niddhÄ• retvÄ• vuttÄ• . lokuttaravipÄ• kÄ• dhip
purimakoá¹-á¹-hÄ• seyeva saá¹…gaho veditabbo.

<38> nÄ• sevanamÅ«lake \Ne 253/ __avitakkavicÄ• ramattaá¹ƒ vipÄ• kena saha gacchant
avitakkavicÄ• ramattaavitakkavicÄ• rapadehi avitakkehi saha yojentena napurejÄ• tasadisa
kÄ• tabbanti vuttaá¹ƒ hoti. sadisatÄ• cettha yebhuyyena visadisatÄ• ca daá¹-á¹-habbÄ• . ta
avitakkavicÄ• ramattaá¹ƒ idha vipÄ• kaá¹ƒ avitakkavicÄ• ramattantiÄ• di yojetabbanti ayam
nÄ• sevanavibhaá¹…gÄ• nantaraá¹ƒ likhitabbaá¹ƒ, na jhÄ• nÄ• nantaraá¹ƒ, kesuci potthake

paccayavÄ• re __paá¹-hamaghaá¹-ane pavattipaá¹-isandhiyo_ti dumÅ«lakesu paá¹-hame s
pavattiÃ±ca paá¹-isandhiÃ±ca yojetvÄ• ti vuttaá¹ƒ hoti.

<49> paccanÄ«ye __sattasu á¹-hÄ• nesu satta mohÄ• uddharitabbÄ• mÅ«lapadesu evÄ•
savitakkasavicÄ• rÄ• dipadesu mÅ«lapadameva avasÄ• nabhÄ• vena yesu paÃ±hesu yojita
satta mohÄ• uddharitabbÄ• ti attho.

paÃ±hÄ• vÄ• rapaccanÄ«ye ``avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dh
Ä• rammaá¹‡asahajÄ• taupanissayakammapaccayena paccayoâ€™â€™ ti kesuci potthake
pana saá¹…gahitattÄ• ``kammapaccayena paccayoâ€™â€™ ti na sakkÄ• vattuá¹ƒ.

upÄ• dinnattikapaÃ±hÄ• vÄ• rapaccanÄ«ye hi ``anupÄ• dinnaanupÄ• dÄ• niyo dhammo an
dhammassa sahajÄ• taupanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 4.58, 62) etta
parittattikapaÃ±hÄ• vÄ• rapaccanÄ«ye ca ``mahaggato dhammo mahaggatassa dhammass
Ä• rammaá¹‡asahajÄ• taupanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 12.57, 65,
ettakameva ca avitakkavicÄ• ramattaá¹ƒ kammaá¹ƒ appamÄ• á¹‡aá¹ƒ mahaggataÃ±ca, taÃ
etehiyeva vacanehi viÃ±Ã±Ä• yatÄ«ti.

vitakkattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dassanenapahÄ• tabbattikavaá¹‡á¹‡anÄ•

dassanenapahÄ• tabbattike \Be 245/ \Ne 254/ __dassanena pahÄ• tabbo dhammo bhÄ• va
ekenapi paccayena paccayo na hotÄ«_ti idaá¹ƒ paá¹-iccasamuppÄ• davibhaá¹…ge vicÄ• rit

dassanenapahÄ• tabbattikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pucchÄ• gaá¹‡anagÄ• thÄ• yo

kusalÄ• di ekakattaya-mathÄ• di antena majjhimantena.

Ä• di ca majjhena dukÄ• , tayo tikeko ca viÃ±Ã±eyyo ||

tesvekekaá¹ƒ mÅ«laá¹ƒ katvÄ• , taá¹ƒ sattasattakÄ• pucchÄ• .

ekekapaccaye yathÄ• , bhavanti ekÅ«napaÃ±Ã±Ä• sa ||

chasattatÄ• dhikasataá¹ƒ, sahassamekaÃ±ca suddhike pucchÄ• .

esa ca nayonulome, paccanÄ«ye cÄ• ti nÄ• Ã±Ã±attha ||

rÄ• siguá¹‡itassa rÄ• sissaá¸• á¸• haá¹ƒ, saha rÄ• sikassa piá¹‡á¸• o so.

rÄ• sissa vÄ• sahekassaá¸• á¸• haá¹ƒ, puna rÄ• sinÄ• guá¹‡itaá¹ƒ ||

iti hetumÅ«lakÄ• duka-tikÄ• dayo chacca sattatisatÄ• dve.

catuvÄ«satettha pucchÄ• , aá¸• á¸• huá¸• á¸• hasahassanahutaÃ±ca ||

tÄ• saá¹ƒ \Ne 255/ yasmÄ• suddhika-nayo na paccekapaccaye tasmÄ• .

catuvÄ«satiguá¹‡itÄ• naá¹ƒ, sasuddhikÄ• naá¹ƒ ayaá¹ƒ gaá¹‡anÄ• ||

lakkhattayaá¹ƒ dvinahutaá¹ƒ, paÃ±ca sahassÄ• ni satta ca satÄ• ni.

dvÄ• paÃ±Ã±Ä• sÄ• etÄ• , anulome piá¹‡á¸• itÄ• pucchÄ• ||

anulomasadisagaá¹‡anÄ• , bhavanti pucchÄ• naye ca paccanÄ«ye.

hÄ• petvÄ• pana sese, nayadvaye suddhike laddhÄ• ||

chappaÃ±Ã±Ä• sa bhavanti pucchÄ• , chasatasahitaÃ±ca lakkhaterasakaá¹ƒ.

pucchÄ• nayesu gaá¹‡itÄ• , paá¹-iccavÄ• re catÅ«svapi ||

sattahi \Be 246/ guá¹‡itÄ• kusalattike dvayaá¹ƒ, navutiÃ±ceva paÃ±casatÄ• .

cattÄ• ri sahassÄ• ni ca, tathekanavute ca lakkhakÄ• ||

nÄ• dvÄ• vÄ«sati guá¹‡itÄ• , tikesu sabbesu vÄ«sati ca koá¹-i.

lakkhattayaá¹ƒ sahassaá¹ƒ, catuvÄ«sati cÄ• pi viÃ±Ã±eyyÄ• ||

tikapaá¹-á¹-hÄ• naá¹ƒ.

ekakapaccaye pana, nava nava katvÄ• sasoá¸·asadvisataá¹ƒ.

hetudukapaá¹-hamavÄ• re, paá¹-hamanaye suddhike pucchÄ• ||

hetÄ• dimÅ«lakanaye-svekekasmiá¹ƒ dukÄ• dibhedayute.

caturÄ• sÄ«ticatusata-sahitaá¹ƒ sahassadvayaá¹ƒ pucchÄ• ||

tÄ• catuvÄ«satiguá¹‡itÄ• , sasuddhikÄ• ettha honti anulome.

dvattiá¹ƒsaá¹-á¹-hasatÄ• dhika-sahassanavakaá¸• á¸• halakkhakÄ• ||

evaá¹ƒ \Ne 256/ paccanÄ«ye dve, suddhikarahitÄ• catÅ«svato honti.

channavutaá¹-á¹-hasataá¹-á¹-ha-tiá¹ƒsasahassadvilakkhakÄ• ni ||

tÄ• pana sattaguá¹‡Ä• dve, sattatisatadvayaá¹ƒ sahassÄ• ni.

dvÄ• sattati honti tato, soá¸·asa lakkhÄ• ni hetuduke ||

tÄ• sataguá¹‡Ä• dukasate, satadvayaá¹ƒ sattavÄ«sati sahassÄ• .

dvÄ• sattatilakkhÄ• ni ca, soá¸·asakoá¹-i tato pucchÄ• ||

dukapaá¹-á¹-hÄ• naá¹ƒ.

dukatikapaá¹-á¹-hÄ• ne tika-pakkhepo hoti ekamekaduke.

tassa chasaá¹-á¹-higuá¹‡ena te, chasaá¹-á¹-hisataá¹ƒ dukÄ• honti ||

hetudukaladdhapucchÄ• , guá¹‡itÄ• tehi ca honti tikapadameva.

dukapaá¹-á¹-hÄ• ne pucchÄ• , tÄ• saá¹ƒ gaá¹‡anÄ• ayaá¹ƒ Ã±eyyÄ• ||

dvÄ• paÃ±Ã±Ä• sa satÄ• ni ca, naveva nahutÄ• ni nava ca saá¹-á¹-hiÃ±ca.

lakkhÄ• ni tÄ«hi sahitaá¹ƒ, sataá¹ƒ sahassaÃ±ca koá¹-inaá¹ƒ ||

dukatikapaá¹-á¹-hÄ• naá¹ƒ.

tikadukapaá¹-á¹-hÄ• ne \Be 247/ tika-mekekaá¹ƒ dvisatabhedanaá¹ƒ katvÄ• .

dvÄ• vÄ«sadvisataguá¹‡Ä• , Ã±eyyÄ• kusalattike laddhÄ• ||

pucchÄ• aá¹-á¹-hasatÄ• dhika-catusahassadvilakkhayuttÄ• naá¹ƒ.

koá¹-Ä«naá¹ƒ chakkamatho, koá¹-isahassÄ• ni cattÄ• ri ||

tikadukapaá¹-á¹-hÄ• naá¹ƒ.

tikatikapaá¹-á¹-hÄ• ne \Ne 257/, tesaá¹-á¹-hividhekekabhedanÄ• tu tikÄ• .

tehi ca guá¹‡itÄ• kusala-ttikapucchÄ• pi honti pucchÄ• tÄ• ||

dvÄ• dasa paÃ±casatÄ• catu-saá¹-á¹-hisahassÄ• ni navuti cekÅ«nÄ• .

lakkhÄ• namekasaá¹-á¹-hi, dvÄ• dasasatakoá¹-iyo ceva ||

tikatikapaá¹-á¹-hÄ• naá¹ƒ.

dvayahÄ«nadvayasataguá¹‡o, ekeko dukaduke tehi.

hetuduke laddhÄ• saá¹…khya-bhedehi ca vaá¸• á¸• hitÄ• pucchÄ• ||

chasatayutÄ• ni paÃ±cÄ• -sÄ«tisahassÄ• ni lakkhanavakaÃ±ca.

ekÄ• dasÄ• pi koá¹-i, puna koá¹-isatÄ• ni tettiá¹ƒsa ||

dukadukapaá¹-á¹-hÄ• naá¹ƒ.

sampiá¹‡á¸• itÄ• tu pucchÄ• , anulome chabbidhepi paá¹-á¹-hÄ• ne.

chattiá¹ƒsatisatasahassa-á¹-á¹-hakayutasattanahutÄ• ni ||

lakkhÄ• ni chacca cattÄ• -lÄ«seva navÄ• tha koá¹-iyo dasa ca.

sattakoá¹-isatehi ca, koá¹-isahassÄ• ni nava honti ||

tÄ• catuguá¹‡itÄ• pucchÄ• , catuppabhede samantapaá¹-á¹-hÄ• ne.

catucattÄ• lÄ«sasatattayaá¹ƒ, sahassÄ• ni terasa ca ||

sattÄ• sÄ«ti \Be 248/ \Ne 258/ ca lakkhÄ• naá¹ƒ, koá¹-Ä«naÃ±ca sattasattatiyo.

hontiá¹-á¹-hasatÄ• niá¹-á¹-ha-tiá¹ƒsasatasahassÄ• ni iti gaá¹‡anÄ• ||

paá¹-á¹-hÄ• nassa pucchÄ• gaá¹‡anagÄ• thÄ• .

paá¹-á¹-hÄ• napakaraá¹‡a-mÅ«laá¹-Ä«kÄ• samattÄ• .

iti bhadantaÄ• nandÄ• cariyakena katÄ• lÄ«natthapadavaá¹‡á¹‡anÄ•

abhidhammassa mÅ«laá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

dhÄ• tukathÄ• pÄ• á¸·i

uddeso

1. nayamÄ• tikÄ•

<1> (1) saá¹…gaho \Se 1/ \Ee 1/ \Be 1/ \Ne 1/ asaá¹…gaho (2) saá¹…gahitena asaá¹…gah
saá¹…gahitaá¹ƒ (4) saá¹…gahitena saá¹…gahitaá¹ƒ (5) asaá¹…gahitena asaá¹…gahitaá¹ƒ
sampayuttena vippayuttaá¹ƒ (8) vippayuttena sampayuttaá¹ƒ (9) sampayuttena sampayuttaá
vippayuttaá¹ƒ (11) saá¹…gahitena sampayuttaá¹ƒ vippayuttaá¹ƒ (12) sampayuttena saá¹…g
(13) asaá¹…gahitena sampayuttaá¹ƒ vippayuttaá¹ƒ (14) vippayuttena saá¹…gahitaá¹ƒ asaá

2. abbhantaramÄ• tikÄ•

<2> (1) paÃ±cakkhandhÄ• \Ne 2/ (2) dvÄ• dasÄ• yatanÄ• ni (3) aá¹-á¹-hÄ• rasa dhÄ• tuyo
bÄ• vÄ«satindriyÄ• ni (6) paá¹-iccasamuppÄ• do (7) cattÄ• ro satipaá¹-á¹-hÄ• nÄ• (8) cattÄ
cattÄ• ro iddhipÄ• dÄ• (10) cattÄ• ri jhÄ• nÄ• ni (11) catasso appamaÃ±Ã±Ä• yo (12) paÃ±
balÄ• ni (14) satta bojjhaá¹…gÄ• (15) ariyo aá¹-á¹-haá¹…giko maggo (16) phasso vedanÄ•
cittaá¹ƒ adhimokkho manasikÄ• ro.

3. nayamukhamÄ• tikÄ•

<3> tÄ«hi \Be 2/ saá¹…gaho, tÄ«hi asaá¹…gaho, catÅ«hi sampayogo, catÅ«hi vippayogo.

4. lakkhaá¹‡amÄ• tikÄ•

<4> sabhÄ• go, visabhÄ• go.

5. bÄ• hiramÄ• tikÄ•

<5> sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ• tikÄ• ti.

1. paá¹-hamanayo

1. saá¹…gahÄ• saá¹…gahapadaniddeso

1. khandho

<6> rÅ«pakkhandho \Se 2/ \Be 3/ \Ne 3/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«h
rÅ«pakkhandho \Ee 2/ ekena khandhena ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi sa
asaá¹…gahito? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahito.

<7> vedanÄ• kkhandho katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahito? v
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahito. katihi asaá¹…gahito? catÅ
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahito.

<8> saÃ±Ã±Ä• kkhandho katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahito?
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahito. katihi asaá¹…gahito? catÅ
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahito.

<9> saá¹…khÄ• rakkhandho katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gah
ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahito. katihi asaá¹…gahito
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahito.

<10> viÃ±Ã±Ä• á¹‡akkhandho \Ne 4/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sa
viÃ±Ã±Ä• á¹‡akkhandho ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi saá¹…gahi
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi \Se 3/ ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahito.

(ekamÅ«lakaá¹ƒ.)

<11> rÅ«pakkhandho ca vedanÄ• kkhandho ca katihi khandhehi katihÄ• yatanehi katihi dhÄ
rÅ«pakkhandho ca vedanÄ• kkhandho ca dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi \Be 4/
saá¹…gahitÄ• . katihi \Ee 3/ asaá¹…gahitÄ• ? tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ

<12> rÅ«pakkhandho ca saÃ±Ã±Ä• kkhandho ca ... pe ... dvÄ«hi khandhehi ekÄ• dasahÄ•
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi ekenÄ• yatanena sattah

<13> rÅ«pakkhandho ca saá¹…khÄ• rakkhandho ca ... pe ... dvÄ«hi khandhehi ekÄ• dasah
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi ekenÄ• yatanena sattah

<14> rÅ«pakkhandho ca viÃ±Ã±Ä• á¹‡akkhandho ca ... pe ... dvÄ«hi khandhehi dvÄ• dasa
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi, na ke

kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(dukamÅ«lakaá¹ƒ.)

<15> rÅ«pakkhandho ca vedanÄ• kkhandho ca saÃ±Ã±Ä• kkhandho ca katihi khandhehi ka
dhÄ• tÅ«hi saá¹…gahitÄ• ? rÅ«pakkhandho ca vedanÄ• kkhandho ca saÃ±Ã±Ä• kkhandho
ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ
sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<16> rÅ«pakkhandho ca vedanÄ• kkhandho ca saá¹…khÄ• rakkhandho ca ... pe ... tÄ«hi \S
ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ
sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<17> rÅ«pakkhandho ca vedanÄ• kkhandho ca viÃ±Ã±Ä• á¹‡akkhandho ca ... pe ... tÄ«hi \
dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ•
Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(tikamÅ«lakaá¹ƒ.)

<18> rÅ«pakkhandho \Be 5/ ca vedanÄ• kkhandho ca saÃ±Ã±Ä• kkhandho ca saá¹…khÄ•
katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? rÅ«pakkhandho ca vedanÄ• kkhandho c
saá¹…khÄ• rakkhandho ca catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ
asaá¹…gahitÄ• ? ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<19> rÅ«pakkhandho ca vedanÄ• kkhandho ca saÃ±Ã±Ä• kkhandho ca viÃ±Ã±Ä• á¹‡akkh
khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá
na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(catukkamÅ«lakaá¹ƒ.)

<20> rÅ«pakkhandho ca vedanÄ• kkhandho ca saÃ±Ã±Ä• kkhandho ca saá¹…khÄ• rakkha
katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? rÅ«pakkhandho ca veda
saÃ±Ã±Ä• kkhandho ca saá¹…khÄ• rakkhandho ca viÃ±Ã±Ä• á¹‡akkhandho ca paÃ±cahi k
\Ne 6/ aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khand
na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<21> paÃ±cakkhandhÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ•
khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá

khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(paÃ±cakaá¹ƒ.)

2. Ä• yatanaá¹ƒ

<22> cakkhÄ• yatanaá¹ƒ \Ee 5/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…g
cakkhÄ• yatanaá¹ƒ ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitaá
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

<23> sotÄ• yatanaá¹ƒ \Be 6/ ... ghÄ• nÄ• yatanaá¹ƒ ... jivhÄ• yatanaá¹ƒ ... kÄ• yÄ• yatanaá
... saddÄ• yatanaá¹ƒ ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

<24> manÄ• yatanaá¹ƒ ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi saá¹…gahit
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

<25> dhammÄ• yatanaá¹ƒ asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khandhehi ek
saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ? ekena khandhena ekÄ• dasahÄ• yatanehi sattara
asaá¹…gahitaá¹ƒ.

(ekamÅ«lakaá¹ƒ.)

<26> cakkhÄ• yatanaÃ±ca \Se 6/ \Ne 7/ sotÄ• yatanaÃ±ca ekena khandhena dvÄ«hÄ• yata
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dh

<27> cakkhÄ• yatanaÃ±ca \Ee 6/ ghÄ• nÄ• yatanaÃ±ca ... cakkhÄ• yatanaÃ±ca jivhÄ• yata
kÄ• yÄ• yatanaÃ±ca ... cakkhÄ• yatanaÃ±ca rÅ«pÄ• yatanaÃ±ca ... cakkhÄ• yatanaÃ±ca s
cakkhÄ• yatanaÃ±ca gandhÄ• yatanaÃ±ca ... cakkhÄ• yatanaÃ±ca rasÄ• yatanaÃ±ca ... ca
phoá¹-á¹-habbÄ• yatanaÃ±ca ekena khandhena dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹.
catÅ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<28> cakkhÄ• yatanaÃ±ca manÄ• yatanaÃ±ca dvÄ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹
katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahit

<29> cakkhÄ• yatanaÃ±ca dhammÄ• yatanaÃ±ca asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ•
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh

soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

(dukamÅ«lakaá¹ƒ.)

<30> dvÄ• dasÄ• yatanÄ• ni \Be 7/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá
dvÄ• dasÄ• yatanÄ• ni asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ•
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(dvÄ• dasakaá¹ƒ.)

3. dhÄ• tu

<31> cakkhudhÄ• tu \Se 7/ \Ne 8/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹.
ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gah
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<32> sotadhÄ• tu ... ghÄ• nadhÄ• tu ... jivhÄ• dhÄ• tu ... kÄ• yadhÄ• tu ... rÅ«padhÄ• tu ...
gandhadhÄ• tu ... rasadhÄ• tu ... phoá¹-á¹-habbadhÄ• tu ... cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ...
... ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu ... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu ... kÄ• yaviÃ±Ã±Ä• á¹‡ad
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹.
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<33> dhammadhÄ• tu asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khandhehi ekenÄ•
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena ekÄ• dasahÄ• yatanehi sattarasa

(ekamÅ«lakaá¹ƒ.)

<34> cakkhudhÄ• tu ca sotadhÄ• tu ca ekena khandhena dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• t
asaá¹…gahitÄ• ? catÅ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahit

<35> cakkhudhÄ• tu ca ghÄ• nadhÄ• tu ca ... cakkhudhÄ• tu ca jivhÄ• dhÄ• tu ca ... cakkh
... cakkhudhÄ• tu ca rÅ«padhÄ• tu ca ... cakkhudhÄ• tu ca saddadhÄ• tu ca ... cakkhudhÄ•
ca ... cakkhudhÄ• tu ca rasadhÄ• tu ca ... cakkhudhÄ• tu ca phoá¹-á¹-habbadhÄ• tu ca eken
dvÄ«hÄ• yatanehi dvÄ«hi \Se 8/ dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<36> cakkhudhÄ• tu \Ne 9/ ca cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ca dvÄ«hi khandhehi dvÄ«hÄ•

saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ•

<37> cakkhudhÄ• tu ca sotaviÃ±Ã±Ä• á¹‡adhÄ• tu ca ... cakkhudhÄ• tu ca ghÄ• naviÃ±Ã±
cakkhudhÄ• tu ca jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu ca ... cakkhudhÄ• tu ca kÄ• yaviÃ±Ã±Ä• á¹
manodhÄ• tu ca ... cakkhudhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca dvÄ«hi khandhehi dvÄ
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ•

<38> cakkhudhÄ• tu ca dhammadhÄ• tu ca asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«
dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatan
asaá¹…gahitÄ• .

(dukamÅ«lakaá¹ƒ.)

<39> aá¹-á¹-hÄ• rasa dhÄ• tuyo katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…
dhÄ• tuyo asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yat
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatane
asaá¹…gahitÄ• .

(aá¹-á¹-hÄ• rasakaá¹ƒ.)

4. saccaá¹ƒ

<40> dukkhasaccaá¹ƒ \Se 9/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gah
\Ee 9/ paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gah
asaá¹…gahitaá¹ƒ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<41> samudayasaccaá¹ƒ \Be 9/ ... \Ne 10/ maggasaccaá¹ƒ ekena khandhena ekenÄ• yatan
saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattar
asaá¹…gahitaá¹ƒ.

<42> nirodhasaccaá¹ƒ na kehici khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…g
asaá¹…gahitaá¹ƒ? paÃ±cahi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá

(ekamÅ«lakaá¹ƒ.)

<43> dukkhasaccaÃ±ca samudayasaccaÃ±ca paÃ±cahi khandhehi dvÄ• dasahÄ• yataneh
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<44> dukkhasaccaÃ±ca maggasaccaÃ±ca paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<45> dukkhasaccaÃ±ca nirodhasaccaÃ±ca asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±
dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ•
kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(dukamÅ«lakaá¹ƒ.)

<46> dukkhasaccaÃ±ca \Se 10/ samudayasaccaÃ±ca maggasaccaÃ±ca paÃ±cahi \Ee 10/
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<47> dukkhasaccaÃ±ca samudayasaccaÃ±ca nirodhasaccaÃ±ca asaá¹…khataá¹ƒ khandh
khandhehi \Ne 11/ dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . kat
khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

(tikamÅ«lakaá¹ƒ.)

<48> dukkhasaccaÃ±ca \Be 10/ samudayasaccaÃ±ca maggasaccaÃ±ca nirodhasaccaÃ±ca
á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<49> cattÄ• ri saccÄ• ni katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ•
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á
saá¹…gahitÄ• ni. katihi asaá¹…gahitÄ• ni? na kehici khandhehi na kehici Ä• yatanehi na kÄ
asaá¹…gahitÄ• ni.

(catukkaá¹ƒ.)

5. indriyaá¹ƒ

<50> cakkhundriyaá¹ƒ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitaá¹ƒ
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ
ekÄ• dasahÄ• yatanehi \Se 11/ sattarasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

<51> sotindriyaá¹ƒ ... ghÄ• nindriyaá¹ƒ ... jivhindriyaá¹ƒ ... kÄ• yindriyaá¹ƒ ... itthindriyaá¹ƒ \
purisindriyaá¹ƒ ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitaá¹ƒ. k
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

<52> manindriyaá¹ƒ \Ne 12/ ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi saá¹…
asaá¹…gahitaá¹ƒ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá

<53> jÄ«vitindriyaá¹ƒ dvÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahit
asaá¹…gahitaá¹ƒ? tÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…

<54> sukhindriyaá¹ƒ \Be 11/ ... dukkhindriyaá¹ƒ ... somanassindriyaá¹ƒ ... domanassindriya
upekkhindriyaá¹ƒ ... saddhindriyaá¹ƒ ... vÄ«riyindriyaá¹ƒ ... satindriyaá¹ƒ ... samÄ• dhindriya
paÃ±Ã±indriyaá¹ƒ ... anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ ... aÃ±Ã±indriyaá¹ƒ ... aÃ±Ã
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

(ekamÅ«lakaá¹ƒ.)

<55> cakkhundriyaÃ±ca sotindriyaÃ±ca ekena \Ee 12/ khandhena dvÄ«hÄ• yatanehi dvÄ«
katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…

<56> cakkhundriyaÃ±ca \Se 12/ ghÄ• nindriyaÃ±ca ... cakkhundriyaÃ±ca jivhindriyaÃ±ca ...
kÄ• yindriyaÃ±ca ... cakkhundriyaÃ±ca itthindriyaÃ±ca ... cakkhundriyaÃ±ca purisindriyaÃ±c
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khanc
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<57> cakkhundriyaÃ±ca manindriyaÃ±ca dvÄ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi
katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahit

<58> cakkhundriyaÃ±ca jÄ«vitindriyaÃ±ca dvÄ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dh
katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…ga

<59> cakkhundriyaÃ±ca \Ne 13/ sukhindriyaÃ±ca ... cakkhundriyaÃ±ca dukkhindriyaÃ±ca ...
somanassindriyaÃ±ca ... cakkhundriyaÃ±ca domanassindriyaÃ±ca ... cakkhundriyaÃ±ca up
cakkhundriyaÃ±ca \Ee 13/ saddhindriyaÃ±ca ... cakkhundriyaÃ±ca vÄ«riyindriyaÃ±ca ... cak
satindriyaÃ±ca ... cakkhundriyaÃ±ca samÄ• dhindriyaÃ±ca ... cakkhundriyaÃ±ca paÃ±Ã±inc
cakkhundriyaÃ±ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca ... cakkhundriyaÃ±ca aÃ±Ã±
cakkhundriyaÃ±ca aÃ±Ã±Ä• tÄ• vindriyaÃ±ca dvÄ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi

asaá¹…gahitÄ• ? tÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ•

(dukamÅ«lakaá¹ƒ.)

<60> bÄ• vÄ«satindriyÄ• ni \Se 13/ \Be 12/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ
bÄ• vÄ«satindriyÄ• ni catÅ«hi khandhehi sattahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahit
asaá¹…gahitÄ• ni? ekena khandhena paÃ±cahÄ• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…ga

6. paá¹-iccasamuppÄ• dÄ• di

<61> avijjÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . kati
khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<62> avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ•
asaá¹…gahitÄ• ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…

<63> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ekena \Ee 14/ khandhena ekenÄ• yatane
saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ•
asaá¹…gahitaá¹ƒ.

<64> viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ catÅ«hi khandhehi ekÄ• dasahÄ• yataneh
saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ? ekena khandhena ekenÄ• yatanena sattahi dhÄ•

<65> nÄ• marÅ«papaccayÄ• \Ne 14/ saá¸·Ä• yatanaá¹ƒ dvÄ«hi khandhehi chahÄ• yatane
saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ? tÄ«hi khandhehi chahÄ• yatanehi chahi dhÄ• tÅ«

<66> saá¸·Ä• yatanapaccayÄ• phasso ... phassapaccayÄ• vedanÄ• ... vedanÄ• paccayÄ
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... kammabhavo \Se 14/ {upÄ• dÄ• napaccayÄ• kamm
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahito. katihi asaá¹…gahito? catÅ«hi khandhe
sattarasahi dhÄ• tÅ«hi asaá¹…gahito.

<67> upapattibhavo \Be 13/ ... kÄ• mabhavo ... saÃ±Ã±Ä• bhavo ... paÃ±cavokÄ• rabhavo
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahito. katihi asaá¹…gahito? na kehic
ekÄ• ya dhÄ• tuyÄ• asaá¹…gahito.

<68> rÅ«pabhavo paÃ±cahi khandhehi paÃ±cahÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…
asaá¹…gahito? na kehici khandhehi sattahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahito.

<69> arÅ«pabhavo ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo ... catuvokÄ• rabhavo catÅ«hi
dvÄ«hi dhÄ• tÅ«hi saá¹…gahito. katihi asaá¹…gahito? ekena khandhena dasahÄ• yatanehi
asaá¹…gahito.

<70> asaÃ±Ã±Ä• bhavo ... ekavokÄ• rabhavo ekena khandhena dvÄ«hÄ• yatanehi dvÄ«hi
asaá¹…gahito? catÅ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahito.

<71> jÄ• ti dvÄ«hi khandhehi ... jarÄ• dvÄ«hi khandhehi ... maraá¹‡aá¹ƒ dvÄ«hi khandheh
dhÄ• tuyÄ• saá¹…gahitaá¹ƒ. katihi asaá¹…gahitaá¹ƒ? tÄ«hi khandhehi ekÄ• dasahÄ• yatan
asaá¹…gahitaá¹ƒ.

<72> soko ... paridevo ... dukkhaá¹ƒ ... domanassaá¹ƒ ... upÄ• yÄ• so ... satipaá¹-á¹-hÄ• na
sammappadhÄ• naá¹ƒ \Se 15/ ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá
asaá¹…gahitaá¹ƒ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹

<73> iddhipÄ• do \Ne 15/ dvÄ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…ga
tÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahito.

<74> jhÄ• naá¹ƒ \Ee 16/ dvÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…ga
asaá¹…gahitaá¹ƒ? tÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…g

<75> appamaÃ±Ã±Ä• \Be 14/ ... paÃ±cindriyÄ• ni ... paÃ±ca balÄ• ni ... satta bojjhaá¹…gÄ
aá¹-á¹-haá¹…giko maggo ... phasso ... vedanÄ• ... saÃ±Ã±Ä• ... cetanÄ• ... adhimokkho ...
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahito. katihi asaá¹…gahito? catÅ
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahito.

<76> cittaá¹ƒ ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi saá¹…gahitaá¹ƒ. katih
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitaá¹ƒ.

7. tikaá¹ƒ

<77> kusalÄ• dhammÄ• ... akusalÄ• dhammÄ• katihi khandhehi katihÄ• yatanehi katihi
kusalÄ• dhammÄ• ... akusalÄ• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi d
asaá¹…gahitÄ• ? ekena \Se 16/ khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹

<78> abyÄ• katÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhe
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<79> sukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• ... dukkhÄ• ya vedanÄ• ya sampayu
dvÄ«hÄ• yatanehi tÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi \Ee 17/ l
pannarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<80> adukkhamasukhÄ• ya \Ne 16/ vedanÄ• ya sampayuttÄ• dhammÄ• tÄ«hi khandhehi
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi ekÄ
asaá¹…gahitÄ• .

<81> vipÄ• kÄ• \Be 15/ dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ•
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<82> vipÄ• kadhammadhammÄ• ... saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhammÄ• catÅ«hi kh
dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatan
asaá¹…gahitÄ• .

<83> nevavipÄ• kanavipÄ• kadhammadhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ•
dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• \Se 17/?
kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<84> upÄ• dinnupÄ• dÄ• niyÄ• dhammÄ• paÃ±cahi khandhehi ekÄ• dasahÄ• yatanehi sa
katihi asaá¹…gahitÄ• ? na kehici khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• asaá¹…

<85> anupÄ• dinnupÄ• dÄ• niyÄ• dhammÄ• paÃ±cahi khandhehi sattahÄ• yatanehi aá¹-á
katihi \Ee 18/ asaá¹…gahitÄ• ? na kehici khandhehi paÃ±cahÄ• yatanehi dasahi dhÄ• tÅ«hi

<86> anupÄ• dinnaanupÄ• dÄ• niyÄ• dhammÄ• ... asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• dha
á¹-hapetvÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<87> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatan
dhÄ• tÅ«hi \Ne 17/ saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä•
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<88> savitakkasavicÄ• rÄ• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi tÄ«hi dhÄ• tÅ
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi asaá¹…gahi

<89> avitakkavicÄ• ramattÄ• \Be 16/ dhammÄ• ... pÄ«tisahagatÄ• dhammÄ• catÅ«hi kh

dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena \Se 18/ khandhena dasah
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<90> avitakkaavicÄ• rÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi kh
sattarasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehic
dhÄ• tuyÄ• asaá¹…gahitÄ• .

<91> sukhasahagatÄ• dhammÄ• tÄ«hi khandhehi dvÄ«hÄ• yatanehi tÄ«hi dhÄ• tÅ«hi saá
asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi asaá¹…gahi

<92> upekkhÄ• sahagatÄ• \Ee 19/ dhammÄ• tÄ«hi khandhehi dvÄ«hÄ• yatanehi sattahi d
asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahi

<93> dassanena pahÄ• tabbÄ• dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• ...
dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• ... Ä• cayagÄ• mino dhammÄ
sekkhÄ• dhammÄ• ... asekkhÄ• dhammÄ• ... mahaggatÄ• dhammÄ• catÅ«hi khandheh
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ

<94> neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• ... neva dassanena na
dhammÄ• ... nevÄ• cayagÄ• minÄ• pacayagÄ• mino dhammÄ• ... nevasekkhanÄ• sekkhÄ
khandhato á¹-hapetvÄ• paÃ±cahi khandhehi \Se 19/ dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• ras
katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi as

<95> parittÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dh
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<96> appamÄ• á¹‡Ä• \Be 17/ dhammÄ• ... paá¹‡Ä«tÄ• dhammÄ• asaá¹…khataá¹ƒ khan
khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi \Ee 20/ asaá¹…gahit
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<97> parittÄ• rammaá¹‡Ä• {parittÄ• ramaá¹‡Ä• (?) } dhammÄ• catÅ«hi khandhehi dvÄ«h
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi das

<98> mahaggatÄ• rammaá¹‡Ä• dhammÄ• ... appamÄ• á¹‡Ä• rammaá¹‡Ä• dhammÄ• ...
dhammÄ• ... sammattaniyatÄ• dhammÄ• ... maggÄ• rammaá¹‡Ä• dhammÄ• ... maggah
dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi a
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<99> majjhimÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasah
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<100> aniyatÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<101> uppannÄ• \Ne 19/ dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-h
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<102> anuppannÄ• \Ee 21/ dhammÄ• paÃ±cahi khandhehi sattahÄ• yatanehi aá¹-á¹-hahi
katihi asaá¹…gahitÄ• ? na kehici khandhehi paÃ±cahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…

<103> uppÄ• dino \Be 18/ dhammÄ• paÃ±cahi khandhehi ekÄ• dasahÄ• yatanehi sattaras
katihi asaá¹…gahitÄ• ? na kehici khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• asaá¹…

<104> atÄ«tÄ• dhammÄ• ... anÄ• gatÄ• dhammÄ• ... paccuppannÄ• dhammÄ• ... ajjha
ajjhattabahiddhÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasa
katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi as

<105> bahiddhÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhe
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<106> atÄ«tÄ• rammaá¹‡Ä• dhammÄ• ... anÄ• gatÄ• rammaá¹‡Ä• dhammÄ• catÅ«hi kh
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá
asaá¹…gahitÄ• .

<107> paccuppannÄ• rammaá¹‡Ä• dhammÄ• ... ajjhattÄ• rammaá¹‡Ä• dhammÄ• ... bah
ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hal
katihi asaá¹…gahitÄ• ? ekena \Ee 22/ khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá

<108> sanidassanasappaá¹-ighÄ• dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya
katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi a

<109> anidassanasappaá¹-ighÄ• dhammÄ• ekena khandhena navahÄ• yatanehi navahi c

asaá¹…gahitÄ• ? catÅ«hi khandhehi tÄ«hÄ• yatanehi navahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<110> anidassanaappaá¹-ighÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±
aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi, dasahÄ
dhÄ• tÅ«hi asaá¹…gahitÄ• .

8. dukaá¹ƒ

<111> hetÅ« \Se 22/ \Be 19/ dhammÄ• ... hetÅ« ceva sahetukÄ• ca dhammÄ• ... hetÅ« c
dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi a
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<112> na hetÅ« dhammÄ• ... ahetukÄ• dhammÄ• ... hetuvippayuttÄ• dhammÄ• ... na he
ahetukÄ• (Se Katthaci) Vibh dukapaÃ±hÄ• pucchakepi} dhammÄ• asaá¹…khataá¹ƒ khand
khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá
khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<113> sahetukÄ• dhammÄ• ... hetusampayuttÄ• dhammÄ• ... sahetukÄ• ceva na ca he
hetusampayuttÄ• ceva na ca hetÅ« dhammÄ• ... na hetÅ« sahetukÄ• dhammÄ• catÅ«hi
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<114> sappaccayÄ• dhammÄ• ... saá¹…khatÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• da
dhÄ• tÅ«hi \Ne 21/ saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä•
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<115> appaccayÄ• dhammÄ• ... asaá¹…khatÄ• dhammÄ• na kehici khandhehi ekenÄ• y
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? paÃ±cahi \Se 23/ khandhehi ekÄ• dasahÄ• yataneh
asaá¹…gahitÄ• .

<116> sanidassanÄ• dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ•
asaá¹…gahitÄ• ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…

<117> anidassanÄ• \Be 20/ dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cah
sattarasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi, ekenÄ•
asaá¹…gahitÄ• .

<118> sappaá¹-ighÄ• dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi s

asaá¹…gahitÄ• ? catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahit

<119> appaá¹-ighÄ• dhammÄ• asaá¹…khataá¹ƒ \Ee 24/ khandhato á¹-hapetvÄ• paÃ±cah
aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi, dasahÄ
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<120> rÅ«pino dhammÄ• ekena khandhena ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«
asaá¹…gahitÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<121> arÅ«pino dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khandhehi dv
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi das

<122> lokiyÄ• \Se 24/ \Ne 22/ dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<123> lokuttarÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khandhehi
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá
asaá¹…gahitÄ• .

<124> kenaci viÃ±Ã±eyyÄ• dhammÄ• ... kenaci na viÃ±Ã±eyyÄ• dhammÄ• asaá¹…khat
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . k
kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<125> Ä• savÄ• \Be 21/ dhammÄ• ... Ä• savÄ• ceva sÄ• savÄ• ca dhammÄ• ... Ä• sav
dhammÄ• ekena \Ee 25/ khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ•
khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<126> no Ä• savÄ• dhammÄ• ... Ä• savavippayuttÄ• dhammÄ• asaá¹…khataá¹ƒ khandh
khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá
khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<127> sÄ• savÄ• dhammÄ• ... sÄ• savÄ• ceva no ca Ä• savÄ• dhammÄ• ... Ä• savavip
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi \Se 25/ aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…ga
na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<128> anÄ• savÄ• dhammÄ• ... Ä• savavippayuttÄ• anÄ• savÄ• dhammÄ• asaá¹…kha
khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? eke

soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<129> Ä• savasampayuttÄ• \Ne 23/ dhammÄ• ... Ä• savasampayuttÄ• ceva no ca Ä• sav
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<130> saá¹ƒyojanÄ• dhammÄ• ... ganthÄ• dhammÄ• ... oghÄ• dhammÄ• ... yogÄ• dha
... parÄ• mÄ• sÄ• dhammÄ• ... parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• ca dhammÄ• ek
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khan
sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<131> no parÄ• mÄ• sÄ• dhammÄ• ... parÄ• mÄ• savippayuttÄ• dhammÄ• asaá¹…khat
khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• \Be 22/. kat
khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<132> parÄ• maá¹-á¹-hÄ• dhammÄ• ... parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• d
parÄ• maá¹-á¹-hÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasa
katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi as

<133> aparÄ• maá¹-á¹-hÄ• dhammÄ• ... parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ• d
á¹-hapetvÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<134> parÄ• mÄ• sasampayuttÄ• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«h
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ

<135> sÄ• rammaá¹‡Ä• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ•
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<136> anÄ• rammaá¹‡Ä• \Ee 27/ dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• eke
ekÄ• dasahi \Ne 24/ dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<137> cittÄ• dhammÄ• ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi saá¹…gah
catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<138> no cittÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khandhehi \S
ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena ekenÄ• y

asaá¹…gahitÄ• .

<139> cetasikÄ• \Be 23/ dhammÄ• ... cittasampayuttÄ• dhammÄ• ... cittasaá¹ƒsaá¹-á¹-h
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? d
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<140> acetasikÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• dvÄ«hi khandhehi
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi na ke
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<141> cittavippayuttÄ• dhammÄ• ... cittavisaá¹ƒsaá¹-á¹-hÄ• dhammÄ• asaá¹…khataá¹ƒ
khandhena ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…g
ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<142> cittasamuá¹-á¹-hÄ• nÄ• \Ee 28/ dhammÄ• catÅ«hi khandhehi chahÄ• yatanehi cha
katihi asaá¹…gahitÄ• ? ekena khandhena chahÄ• yatanehi dvÄ• dasahi dhÄ• tÅ«hi asaá¹…

<143> no cittasamuá¹-á¹-hÄ• nÄ• dhammÄ• ... no cittasahabhuno dhammÄ• ... no cittÄ•
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• dvÄ«hi khandhehi \Se 28/ dvÄ• dasahÄ• yatanehi
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi na kehici Ä• yatanehi na kÄ• hici d

<144> cittasahabhuno \Ne 25/ dhammÄ• ... cittÄ• nuparivattino dhammÄ• catÅ«hi khandh
dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena ekÄ• dasahÄ• yatan
asaá¹…gahitÄ• .

<145> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á
... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino dhammÄ• tÄ«hi khandhehi ekenÄ•
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasa

<146> no \Be 24/ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• dhammÄ• ... no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno dhammÄ• ... no cittasaá¹ƒsaá¹-á¹-hasam
dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• dvÄ«hi khandhehi dvÄ• dasahÄ• yatan
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? tÄ«hi khandhehi na kehici Ä• yatanehi na kÄ• hici d

<147> ajjhattikÄ• dhammÄ• dvÄ«hi \Ee 29/ khandhehi chahÄ• yatanehi dvÄ• dasahi dhÄ•
asaá¹…gahitÄ• ? tÄ«hi khandhehi chahÄ• yatanehi chahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<148> bÄ• hirÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• catÅ«hi khandhehi c

saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena \Se 29/ chahÄ• yatanehi dvÄ• da

<149> upÄ• dÄ• dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi saá¹…
catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<150> no upÄ• dÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandh
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi navahÄ• yatanehi n
asaá¹…gahitÄ• .

<151> upÄ• dinnÄ• dhammÄ• paÃ±cahi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dh
katihi asaá¹…gahitÄ• ? na kehici khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• asaá¹…

<152> anupÄ• dinnÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khan
aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi paÃ±cah
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<153> upÄ• dÄ• nÄ• dhammÄ• ... kilesÄ• dhammÄ• ... kilesÄ• ceva saá¹ƒkilesikÄ• ca
saá¹ƒkiliá¹-á¹-hÄ• ca dhammÄ• ... kilesÄ• ceva kilesasampayuttÄ• ca dhammÄ• ekena \
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• \Be 25/ saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<154> no kilesÄ• dhammÄ• ... asaá¹ƒkiliá¹-á¹-hÄ• dhammÄ• ... kilesavippayuttÄ• dham
khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi \Se
katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi as

<155> saá¹ƒkilesikÄ• dhammÄ• ... saá¹ƒkilesikÄ• ceva no ca kilesÄ• dhammÄ• ... kilesa
saá¹ƒkilesikÄ• dhammÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi d
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<156> asaá¹ƒkilesikÄ• dhammÄ• ... kilesavippayuttÄ• asaá¹ƒkilesikÄ• dhammÄ• asaá¹.
á¹-hapetvÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<157> saá¹ƒkiliá¹-á¹-hÄ• dhammÄ• ... kilesasampayuttÄ• dhammÄ• ... saá¹ƒkiliá¹-á¹-hÄ•
dhammÄ• ... kilesasampayuttÄ• ceva no ca kilesÄ• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ
\Ne 27/ saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·as
asaá¹…gahitÄ• .

<158> dassanena pahÄ• tabbÄ• dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• ..
dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• catÅ«hi \Ee 31/ khandhehi dv
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ

<159> na dassanena pahÄ• tabbÄ• dhammÄ• ... na bhÄ• vanÄ• ya pahÄ• tabbÄ• dhamm
pahÄ• tabbahetukÄ• dhammÄ• ... na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• asa
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi \Be 26/ dhÄ• tÅ«hi saá¹…ga
na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<160> savitakkÄ• dhammÄ• ... savicÄ• rÄ• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatan
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dh

<161> avitakkÄ• dhammÄ• ... avicÄ• rÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hape
dvÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na k
Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• asaá¹…gahitÄ• .

<162> sappÄ«tikÄ• dhammÄ• ... pÄ«tisahagatÄ• dhammÄ• catÅ«hi khandhehi dvÄ«hÄ•
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ

<163> appÄ«tikÄ• dhammÄ• ... na pÄ«tisahagatÄ• dhammÄ• ... na sukhasahagatÄ• dh
á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<164> sukhasahagatÄ• \Ne 28/ dhammÄ• tÄ«hi khandhehi dvÄ«hÄ• yatanehi tÄ«hi dhÄ•
asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi pannarasahi \Se 32/ dhÄ• tÅ«hi asaá

<165> upekkhÄ• sahagatÄ• dhammÄ• tÄ«hi khandhehi dvÄ«hÄ• yatanehi sattahi dhÄ• tÅ
asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahi

<166> na upekkhÄ• sahagatÄ• dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±
dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehi
Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<167> kÄ• mÄ• vacarÄ• \Be 27/ dhammÄ• ... pariyÄ• pannÄ• dhammÄ• ... sauttarÄ• dh
dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ•
kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<168> na kÄ• mÄ• vacarÄ• dhammÄ• ... apariyÄ• pannÄ• dhammÄ• ... anuttarÄ• dham
á¹-hapetvÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<169> rÅ«pÄ• vacarÄ• dhammÄ• ... arÅ«pÄ• vacarÄ• dhammÄ• ... niyyÄ• nikÄ• dhamm
saraá¹‡Ä• dhammÄ• catÅ«hi \Ee 33/ khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ

<170> na \Se 33/ rÅ«pÄ• vacarÄ• dhammÄ• ... na arÅ«pÄ• vacarÄ• dhammÄ• ... aniyyÄ
dhammÄ• ... araá¹‡Ä• dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

saá¹…gahÄ• saá¹…gahapadaniddeso paá¹-hamo.

2. dutiyanayo

2. saá¹…gahitenaasaá¹…gahitapadaniddeso

<171> cakkhÄ• yatanena \Ee 34/ \Be 28/ \Ne 29/ ye dhammÄ• ... phoá¹-á¹-habbÄ• yatane
cakkhudhÄ• tuyÄ• ye dhammÄ• ... phoá¹-á¹-habbadhÄ• tuyÄ• ye dhammÄ• khandhasaá
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , te dhammÄ
katihi dhÄ• tÅ«hi asaá¹…gahitÄ• ? te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á
asaá¹…gahitÄ• .

<172> cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• y
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dh
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... manodhÄ• tuyÄ• ye dhammÄ• ... mano
khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanasaá¹…gahena \Se 34/ asaá¹…gahitÄ• dhÄ
pe ... te dhammÄ• catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi dvÄ• dasahi dhÄ• tÅ«hi asaá

<173> cakkhundriyena ye dhammÄ• ... sotindriyena ye dhammÄ• ... ghÄ• nindriyena ye d
ye dhammÄ• ... kÄ• yindriyena ye dhammÄ• ... itthindriyena ye dhammÄ• ... purisindriyen
khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá
te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<174> asaÃ±Ã±Ä• bhavena ye dhammÄ• ... ekavokÄ• rabhavena ye dhammÄ• khandhas

Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• ... pe ... te d
khandhehi tÄ«hÄ• yatanehi navahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<175> paridevena ye dhammÄ• ... sanidassanasappaá¹-ighehi dhammehi ye dhammÄ• kh
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• ... pe ... te d
dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<176> anidassanasappaá¹-ighehi \Be 29/ dhammehi ye dhammÄ• khandhasaá¹…gahena
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• ... pe ... te d
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<177> sanidassanehi dhammehi ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• Ä• y
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• ... pe ... te dhammÄ• catÅ«hi khand
aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<178> sappaá¹-ighehi dhammehi ye dhammÄ• ... upÄ• dÄ• dhammehi ye dhammÄ• khan
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , te dhamm
katihi dhÄ• tÅ«hi asaá¹…gahitÄ• ? te dhammÄ• catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi
asaá¹…gahitÄ• .

dasÄ• yatanÄ• sattarasa dhÄ• tuyo,

sattindriyÄ• asaÃ±Ã±Ä• bhavo ekavokÄ• rabhavo.

paridevo sanidassanasappaá¹-ighaá¹ƒ,

anidassanaá¹ƒ punadeva {punareva (Ee) } sappaá¹-ighaá¹ƒ upÄ• dÄ• ti ||

saá¹…gahitenaasaá¹…gahitapadaniddeso dutiyo.

3. tatiyanayo

3. asaá¹…gahitenasaá¹…gahitapadaniddeso

<179> vedanÄ• kkhandhena \Ee 36/ \Be 30/ \Ne 31/ ye dhammÄ• ... saÃ±Ã±Ä• kkhandhen
saá¹…khÄ• rakkhandhena ye dhammÄ• ... samudayasaccena ye dhammÄ• ... maggasacc
asaá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ
katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhammÄ• asaá¹…khataá¹ƒ khandhat

ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<180> nirodhasaccena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá
dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... pe ... te dhammÄ• catÅ«hi khandhehi ekenÄ• yata
saá¹…gahitÄ• . <181> jÄ«vitindriyena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ•
saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... pe ... te dhammÄ• asaá¹…khataá¹ƒ
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<182> itthindriyena ye dhammÄ• ... purisindriyena ye dhammÄ• ... sukhindriyena ye dham
ye dhammÄ• ... somanassindriyena ye dhammÄ• ... domanassindriyena ye dhammÄ• ... u
... saddhindriyena ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyena ye dhamm
ye dhammÄ• ... paÃ±Ã±indriyena ye dhammÄ• ... anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyen
ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ... avijjÄ• ya ye dhammÄ• ... avijjÄ•
saá¹…khÄ• rena ye dhammÄ• ... saá¸·Ä• yatanapaccayÄ• phassena ye dhammÄ• ... pha
... vedanÄ• paccayÄ• \Ee 37/ taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• n
{upÄ• dÄ• napaccayÄ• kammabhavena (Se) } ye dhammÄ• khandhasaá¹…gahena asaá¹…
saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... pe ... te dhammÄ• asaá¹…khataá¹ƒ
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<183> jÄ• tiyÄ• \Se 37/ \Be 31/ ye dhammÄ• ... jarÄ• ya ye dhammÄ• ... maraá¹‡ena ye
dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ•
pe ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• dvÄ«hi khandhehi ekenÄ• yata
saá¹…gahitÄ• .

<184> sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhammÄ• ...
satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadhÄ• nena ye dhammÄ• ... appamaÃ±Ã±
indriyehi ye dhammÄ• ... paÃ±cahi balehi ye dhammÄ• ... sattahi bojjhaá¹…gehi ye dhamm
aá¹-á¹-haá¹…gikena maggena ye dhammÄ• ... phassena ye dhammÄ• ... vedanÄ• ya ye d
dhammÄ• ... cetanÄ• ya ye dhammÄ• ... adhimokkhena ye dhammÄ• ... manasikÄ• rena
ye dhammÄ• ... hetÅ«hi ceva sahetukehi ca dhammehi ye dhammÄ• ... hetÅ«hi ceva hetus
dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ•
pe ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• tÄ«hi khandhehi ekenÄ• yatan
saá¹…gahitÄ• .

<185> appaccayehi dhammehi ye dhammÄ• ... asaá¹…khatehi dhammehi ye dhammÄ• k
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... pe ... te dha
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• \Se 38/ saá¹…gahitÄ• .

<186> Ä• savehi dhammehi ye dhammÄ• ... Ä• savehi ceva sÄ• savehi ca dhammehi ye d
Ä• savasampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä
dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... te dhammÄ• asaá¹…khataá¹ƒ \Ee 38/ khandhato á
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<187> saá¹ƒyojanehi \Ne 33/ ... ganthehi ... oghehi ... yogehi ... nÄ«varaá¹‡ehi ... parÄ• mÄ
dhammÄ• ... parÄ• mÄ• sehi ceva parÄ• maá¹-á¹-hehi ca dhammehi ye dhammÄ• khandh
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... te dhammÄ
á¹-hapetvÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<188> cetasikehi \Be 32/ dhammehi ye dhammÄ• ... cittasampayuttehi dhammehi ye dham
cittasaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nehi
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«hi dhammehi ye dhammÄ• ...
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi dhammehi ye dhammÄ• khandhasa
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... pe ... te dha
á¹-hapetvÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<189> cittasahabhÅ«mi \Se 39/ dhammehi ye dhammÄ• ... cittÄ• nuparivattÄ«hi dhammeh
khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá
dhammÄ• na kehici khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<190> upÄ• dÄ• nehi dhammehi ye dhammÄ• ... kilesehi dhammehi ye dhammÄ• ... kiles
dhammehi ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi ca dhammehi ye dhammÄ• ...
kilesasampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä•
dhÄ• tusaá¹…gahena saá¹…gahitÄ• , te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi
dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ

tayo khandhÄ• tathÄ• saccÄ• , indriyÄ• ni ca soá¸·asa.

padÄ• ni paccayÄ• kÄ• re, cuddasÅ«pari cuddasa ||

samatiá¹ƒsa padÄ• honti, gocchakesu dasasvatha.

duve cÅ«á¸·antaradukÄ• {cullantaradukÄ• (Ce) }, aá¹-á¹-ha honti mahantarÄ• ti ||

asaá¹…gahitenasaá¹…gahitapadaniddeso tatiyo.

4. catutthanayo

4. saá¹…gahitenasaá¹…gahitapadaniddeso

<191> samudayasaccena \Ee 39/ \Be 33/ \Ne 34/ ye dhammÄ• ... maggasaccena ye dham
saá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ•
khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…
katihi khandhehi \Se 40/ katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhammÄ• ek
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• .

<192> itthindriyena ye dhammÄ• ... purisindriyena ye dhammÄ• ... sukhindriyena ye dham
ye dhammÄ• ... somanassindriyena ye dhammÄ• ... domanassindriyena ye dhammÄ• ... u
... saddhindriyena ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyena ye dhamm
ye dhammÄ• ... paÃ±Ã±indriyena ye dhammÄ• ... anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyena
ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ....

avijjÄ• ya ye dhammÄ• ... avijjÄ• paccayÄ• saá¹…khÄ• rena ye dhammÄ• ... saá¸·Ä• yat
dhammÄ• ... vedanÄ• paccayÄ• taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ
ye dhammÄ• ... sokena ye dhammÄ• ... paridevena ye dhammÄ• ... dukkhena ye dhammÄ
... upÄ• yÄ• sena ye dhammÄ• ....

satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadhÄ• nena ye dhammÄ• ... appamaÃ±Ã±
indriyehi ye dhammÄ• ... paÃ±cahi balehi ye dhammÄ• ... sattahi bojjhaá¹…gehi ye dhamm
aá¹-á¹-haá¹…gikena \Ne 35/ maggena ye dhammÄ• ... phassena ye dhammÄ• ... cetanÄ•
adhimokkhena ye dhammÄ• ... manasikÄ• rena ye dhammÄ• \Ee 40/ ....

hetÅ«hi dhammehi ye dhammÄ• ... hetÅ«hi ceva sahetukehi ca dhammehi ye dhammÄ• .
hetusampayuttehi ca dhammehi \Se 41/ ye dhammÄ• ... Ä• savehi ... saá¹ƒyojanehi ... gant
yogehi ... nÄ«varaá¹‡ehi ... parÄ• mÄ• sehi ... upÄ• dÄ• nehi ... kilesehi dhammehi ye dham
\Be 34/ saá¹ƒkilesikehi ca dhammehi ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi ca dh
... kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…gahena saá
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• , tehi dhamme
saá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ•
katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhammÄ• ekena khandhena ekenÄ•
saá¹…gahitÄ• .

dve saccÄ• pannarasindriyÄ• , ekÄ• dasa paá¹-iccapadÄ• .

uddhaá¹ƒ puna ekÄ• dasa, gocchakapadamettha tiá¹ƒsavidhÄ• ti {tiá¹ƒsavidhanti (Ee) } ||

saá¹…gahitenasaá¹…gahitapadaniddeso catuttho.

5. paÃ±camanayo

5. asaá¹…gahitenaasaá¹…gahitapadaniddeso

<193> rÅ«pakkhandhena \Ee 41/ \Be 35/ \Ne 36/ ye dhammÄ• khandhasaá¹…gahena asa
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• khand
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , te dhamm
katihi \Se 42/ dhÄ• tÅ«hi asaá¹…gahitÄ• ? te dhammÄ• ekena khandhena ekenÄ• yatanen
asaá¹…gahitÄ• .

<194> vedanÄ• kkhandhena ye dhammÄ• ... saÃ±Ã±Ä• kkhandhena ye dhammÄ• ... saá
khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusa
dhammehi ye dhammÄ• ... pe ... te dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi s
asaá¹…gahitÄ• .

<195> viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... manÄ• yatanena ye dhammÄ• ... cakk
dhammÄ• ... pe ... manodhÄ• tuyÄ• ye dhammÄ• ... manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye d
dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ•
tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ• catÅ«hi khandhehi ekÄ• dasahÄ• yatan
asaá¹…gahitÄ• .

<196> cakkhÄ• yatanena ye dhammÄ• ... pe ... phoá¹-á¹-habbÄ• yatanena ye dhammÄ• .
... pe ... phoá¹-á¹-habbadhÄ• tuyÄ• ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe
khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<197> dhammÄ• yatanena \Ne 37/ ye dhammÄ• ... dhammadhÄ• tuyÄ• ye dhammÄ• ...
purisindriyena ye dhammÄ• ... jÄ«vitindriyena ye dhammÄ• khandhasaá¹…gahena asaá¹…
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena \Se 43/ asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ
khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<198> samudayasaccena \Be 36/ ye dhammÄ• ... maggasaccena ye dhammÄ• ... nirodha
khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusa
dhammehi ye dhammÄ• ... pe ... te dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi s
asaá¹…gahitÄ• .

<199> cakkhundriyena ye dhammÄ• ... pe ... kÄ• yindriyena ye dhammÄ• khandhasaá¹…
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhamm
dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<200> sukhindriyena ye dhammÄ• ... dukkhindriyena ye dhammÄ• ... somanassindriyena
domanassindriyena ye dhammÄ• ... upekkhindriyena ye dhammÄ• ... saddhindriyena ye d
ye dhammÄ• ... satindriyena ye dhammÄ• ... samÄ• dhindriyena ye dhammÄ• ... paÃ±Ã±i
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyena ye dhammÄ• ... aÃ±Ã±indriyena ye dhammÄ• ...
... avijjÄ• ya ye dhammÄ• ... avijjÄ• paccayÄ• saá¹…khÄ• rena ye dhammÄ• khandhasaá
Ä• yatanasaá¹…gahena \Ee 43/ asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , teh
te dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi \Se 44/ asaá

<201> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡ena ye dhammÄ• khandhasaá¹…gahena asa
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe
khandhehi ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<202> viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pena ye dhammÄ• khandhasaá¹…gahena asa
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe
ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<203> nÄ• marÅ«papaccayÄ• \Ne 38/ saá¸·Ä• yatanena ye dhammÄ• khandhasaá¹…gah
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhamm
dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• asaá¹…gahitÄ• .

<204> saá¸·Ä• yatanapaccayÄ• \Be 37/ phassena ye dhammÄ• ... phassapaccayÄ• veda
vedanÄ• paccayÄ• taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• nena ye dh
khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusa
dhammehi ye dhammÄ• ... pe ... te dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi s
asaá¹…gahitÄ• .

<205> arÅ«pabhavena ye dhammÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavena ye dhamm
ye dhammÄ• ... iddhipÄ• dena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• ya
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ•
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<206> asaÃ±Ã±Ä• bhavena ye dhammÄ• ... ekavokÄ• rabhavena ye dhammÄ• ... jÄ• tiyÄ
dhammÄ• ... maraá¹‡ena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanas

dhÄ• tusaá¹…gahena asaá¹…gahitÄ• \Ee 44/, tehi dhammehi ye dhammÄ• ... pe ... te dha
ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<207> paridevena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…g
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ•
dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<208> sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhammÄ• ...
satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadhÄ• nena ye dhammÄ• ... jhÄ• nena ye
dhammÄ• ... paÃ±cahi indriyehi ye dhammÄ• ... paÃ±cahi balehi ye dhammÄ• ... sattahi b
... ariyena aá¹-á¹-haá¹…gikena maggena ye dhammÄ• ... phassena ye dhammÄ• ... vedan
saÃ±Ã±Ä• ya ye dhammÄ• ... cetanÄ• ya ye dhammÄ• ... adhimokkhena ye dhammÄ• \S
39/ dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gah
asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ• dvÄ«hi khandhehi ekÄ
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<209> cittena \Be 38/ ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ•
ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

1. tikaá¹ƒ

<210> kusalehi dhammehi ye dhammÄ• ... akusalehi dhammehi ye dhammÄ• ... sukhÄ• y
dhammehi ye dhammÄ• ... dukkhÄ• ya vedanÄ• ya sampayuttehi dhammehi ye dhammÄ•
sampayuttehi dhammehi ye dhammÄ• ... vipÄ• kehi dhammehi ye dhammÄ• ... vipÄ• kadh
anupÄ• dinnaanupÄ• dÄ• niyehi dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikeh
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikehi \Ee 45/ dhammehi ye dhammÄ• ... savitakkasavicÄ• rehi
... avitakkavicÄ• ramattehi dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhammehi ye dham
dhammehi ye dhammÄ• ... upekkhÄ• sahagatehi dhammehi ye dhammÄ• ... dassanena pa
... bhÄ• vanÄ• ya pahÄ• tabbehi dhammehi ye dhammÄ• ... dassanena pahÄ• tabbahetuke
bhÄ• vanÄ• ya pahÄ• tabbahetukehi dhammehi ye \Se 47/ dhammÄ• ... Ä• cayagÄ• mÄ«h
apacayagÄ• mÄ«hi dhammehi ye dhammÄ• ... sekkhehi dhammehi ye dhammÄ• ... asekk
mahaggatehi dhammehi ye dhammÄ• ... appamÄ• á¹‡ehi dhammehi ye dhammÄ• ... paritt
dhammÄ• ... mahaggatÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... appamÄ• á¹‡Ä• ramm
hÄ«nehi dhammehi ye dhammÄ• ... paá¹‡Ä«tehi dhammehi ye dhammÄ• ... micchattaniya
sammattaniyatehi dhammehi ye dhammÄ• ... maggÄ• rammaá¹‡ehi dhammehi ye dhammÄ
dhammÄ• ... maggÄ• dhipatÄ«hi dhammehi ye dhammÄ• ... atÄ«tÄ• rammaá¹‡ehi dhamm
anÄ• gatÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... paccupannÄ• rammaá¹‡ehi dhammeh

ajjhattÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... bahiddhÄ• rammaá¹‡ehi dhammehi ye d
ajjhattabahiddhÄ• rammaá¹‡ehi dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…ga
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<211> sanidassanasappaá¹-ighehi \Be 39/ dhammehi ye dhammÄ• ... anidassanasappaá¹
khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusa
dhammehi ye dhammÄ• ... pe ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹
asaá¹…gahitÄ• \Se 48/.

2. dukaá¹ƒ

<212> hetÅ«hi dhammehi ye dhammÄ• ... hetÅ«hi ceva sahetukehi ca dhammehi \Ee 46/ y
hetusampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• y
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ•
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<213> sahetukehi dhammehi ye dhammÄ• ... hetusampayuttehi dhammehi ye dhammÄ•
hetÅ«hi dhammehi ye dhammÄ• ... hetusampayuttehi ceva na ca hetÅ«hi dhammehi ye dh
{na hetÅ« sahetukehi (Ce), na hetÅ«hi sahetukehi (Se Katthaci) } dhammehi ye dhammÄ•
asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gah
pe ... te dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ•

<214> appaccayehi dhammehi ye dhammÄ• ... asaá¹…khatehi dhammehi ye dhammÄ• k
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dham
dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ

<215> sanidassanehi dhammehi ye dhammÄ• ... sappaá¹-ighehi dhammehi ye dhammÄ•
asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gah
pe ... te dhammÄ• catÅ«hi \Se 49/ khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi asa

<216> rÅ«pÄ«hi \Ne 41/ dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• A
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye \Be 40/ dhammÄ• ... pe ... te dha
ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<217> arÅ«pÄ«hi dhammehi ye dhammÄ• ... lokuttarehi dhammehi \Ee 47/ ye dhammÄ•
asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gah
pe ... te dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ•

<218> Ä• savehi dhammehi ye dhammÄ• ... Ä• savehi ceva sÄ• savehi ca dhammehi ye d
Ä• savasampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ•
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<219> anÄ• savehi dhammehi ye dhammÄ• ... Ä• savasampayuttehi dhammehi ye dhamm
no ca Ä• savehi dhammehi ye dhammÄ• ... Ä• savavippayuttehi anÄ• savehi dhammehi ye
asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gah
pe ... te dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ•

<220> saá¹ƒyojanehi \Se 50/ dhammehi ye dhammÄ• ... ganthehi dhammehi ye dhammÄ•
dhammÄ• ... yogehi dhammehi ye dhammÄ• ... nÄ«varaá¹‡ehi dhammehi ye dhammÄ• ..
dhammÄ• ... parÄ• mÄ• sehi ceva parÄ• maá¹-á¹-hehi ca dhammehi ye dhammÄ• khandh
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhamm
dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ

<221> aparÄ• maá¹-á¹-hehi dhammehi ye dhammÄ• ... parÄ• mÄ• sasampayuttehi dhamm
parÄ• mÄ• savippayuttehi aparÄ• maá¹-á¹-hehi dhammehi ye dhammÄ• ... sÄ• rammaá¹‡e
khandhasaá¹…gahena asaá¹…gahitÄ• \Ne 42/ Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dh
48/, tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ• ekena khandhena dasahÄ• yataneh
asaá¹…gahitÄ• .

<222> anÄ• rammaá¹‡ehi \Be 41/ dhammehi ye dhammÄ• ... no cittehi dhammehi ye dhar
dhammehi ye dhammÄ• ... cittavisaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... cittasamuá
dhammÄ• ... cittasahabhÅ«hi dhammehi ye dhammÄ• ... cittÄ• nuparivattÄ«hi dhammehi y
dhammehi ye dhammÄ• ... upÄ• dÄ• dhammehi ye dhammÄ• khandhasaá¹…gahena asaá
asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe
ekenÄ• yatanena sattahi \Se 51/ dhÄ• tÅ«hi asaá¹…gahitÄ• .

<223> cittehi dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasa
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ•
ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<224> cetasikehi dhammehi ye dhammÄ• ... cittasampayuttehi dhammehi ye dhammÄ• ..
dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nehi dhammehi ye dhammÄ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«hi dhammehi ye dhammÄ• ...
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi dhammehi ye dhammÄ• khandhasa

Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhamm
dhammÄ• dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ

<225> ajjhattikehi dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yata
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• tehi dhammehi ye dhammÄ• ... pe ... te dhammÄ• t
ekÄ• ya dhÄ• tuyÄ• asaá¹…gahitÄ• .

<226> upÄ• dÄ• nehi \Ee 49/ dhammehi ye dhammÄ• ... kilesehi dhammehi ye dhammÄ•
saá¹ƒkilesikehi ca dhammehi ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi ca dhammeh
kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹
\Se 52/ \Ne 43/ asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , tehi dhammehi ye d
dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<227> asaá¹ƒkilesikehi \Be 42/ dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hehi dhammehi y
kilesasampayuttehi dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hehi ceva no ca kilesehi dham
kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammÄ• ... kilesavippayuttehi asaá¹
dhammÄ• ... dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• t
dassanena pahÄ• tabbahetukehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahe
savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi ye dhammÄ• ... sappÄ«tike
pÄ«tisahagatehi dhammehi ye dhammÄ• ... sukhasahagatehi dhammehi ye dhammÄ• ... u
dhammÄ• ... na kÄ• mÄ• vacarehi dhammehi ye dhammÄ• ... rÅ«pÄ• vacarehi dhammehi
dhammehi ye dhammÄ• ... apariyÄ• pannehi dhammehi ye dhammÄ• ... niyyÄ• nikehi dha
dhammehi ye dhammÄ• ... anuttarehi dhammehi ye dhammÄ• ... saraá¹‡ehi dhammehi ye
asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gah
khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusa
dhammÄ• \Se 53/ katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi asaá¹…gahitÄ• ? te d
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

rÅ«paÃ±ca dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, itthipumaá¹ƒ jÄ«vitaá¹ƒ nÄ• marÅ«paá¹ƒ

dve bhavÄ• jÄ• ti jarÄ• maccurÅ«paá¹ƒ, anÄ• rammaá¹‡aá¹ƒ no cittaá¹ƒ cittena vippayutta

visaá¹ƒsaá¹-á¹-haá¹ƒ samuá¹-á¹-hÄ• na-sahabhu anuparivatti.

bÄ• hiraá¹ƒ upÄ• dÄ• dve, visayo {dvevÄ«sati (Se) } esanayo subuddho ||

asaá¹…gahitenaasaá¹…gahitapadaniddeso paÃ±camo.

6. chaá¹-á¹-hanayo

6. sampayogavippayogapadaniddeso

1. khandho

<228> rÅ«pakkhandho \Ee 51/ \Be 43/ \Ne 44/ katihi khandhehi katihÄ• yatanehi katihi dhÄ
natthi. katihi vippayutto? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayutto;
ekÄ• ya dhÄ• tuyÄ• kehici vippayutto.

<229> vedanÄ• kkhandho ... saÃ±Ã±Ä• kkhandho ... saá¹…khÄ• rakkhandho tÄ«hi khandh
dhÄ• tÅ«hi sampayutto; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayutto. katihi vip
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayutto; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• keh

<230> viÃ±Ã±Ä• á¹‡akkhandho \Se 54/ tÄ«hi khandhehi sampayutto; ekenÄ• yatanena ekÄ
sampayutto. katihi vippayutto? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippa
ekÄ• ya dhÄ• tuyÄ• kehici vippayutto.

2. Ä• yatanaá¹ƒ

<231> cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... sampayuttanti? natt
vippayuttaá¹ƒ \Ne 45/? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttaá¹
dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

<232> manÄ• yatanaá¹ƒ tÄ«hi khandhehi sampayuttaá¹ƒ; ekenÄ• yatanena \Ee 52/ ekÄ• y
sampayuttaá¹ƒ. katihi vippayuttaá¹ƒ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«h
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

3. dhÄ• tu

<233> cakkhudhÄ• tu \Be 44/ ... pe ... phoá¹-á¹-habbadhÄ• tu ... pe ... sampayuttÄ• ti? natt
vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ•
kehici vippayuttÄ• .

<234> cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... manodhÄ• tu ... manoviÃ±Ã±Ä• á¹‡adhÄ• tu t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khan
soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ

4. saccÄ• di

<235> samudayasaccaá¹ƒ ... maggasaccaá¹ƒ tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya \
sampayuttaá¹ƒ; ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayutta
ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttaá¹ƒ; ekenÄ• yatanena
vippayuttaá¹ƒ.

<236> nirodhasaccaá¹ƒ ... cakkhundriyaá¹ƒ ... pe ... kÄ• yindriyaá¹ƒ ... itthindriyaá¹ƒ ... puri
... pe ... sampayuttanti? natthi. katihi vippayuttaá¹ƒ? catÅ«hi khandhehi ekenÄ• yatanena sa
vippayuttaá¹ƒ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

<237> manindriyaá¹ƒ \Ne 46/ tÄ«hi khandhehi sampayuttaá¹ƒ; ekenÄ• yatanena ekÄ• ya d
sampayuttaá¹ƒ. katihi vippayuttaá¹ƒ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«h
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

<238> sukhindriyaá¹ƒ ... dukkhindriyaá¹ƒ ... somanassindriyaá¹ƒ ... domanassindriyaá¹ƒ tÄ«
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttaá¹ƒ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ
vippayuttaá¹ƒ? ekena \Ee 53/ khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayut
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

<239> upekkhindriyaá¹ƒ \Be 45/ tÄ«hi khandhehi ekenÄ• yatanena chahi dhÄ• tÅ«hi sampa
ekÄ• ya dhÄ• tuyÄ• kehici sampayuttaá¹ƒ. katihi vippayuttaá¹ƒ? ekena khandhena dasahÄ
dhÄ• tÅ«hi vippayuttaá¹ƒ \Se 56/; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaá

<240> saddhindriyaá¹ƒ ... vÄ«riyindriyaá¹ƒ ... satindriyaá¹ƒ ... samÄ• dhindriyaá¹ƒ ... paÃ±Ã
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ ... aÃ±Ã±indriyaá¹ƒ ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ ..
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• s
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khan
soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ

<241> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ tÄ«hi khandhehi sampayuttaá¹ƒ; ekenÄ•
kehici sampayuttaá¹ƒ. katihi vippayuttaá¹ƒ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

<242> saá¸·Ä• yatanapaccayÄ• phasso tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayutto. katihi vippayutto? eke
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayutto; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• keh

<243> phassapaccayÄ• \Ne 47/ vedanÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ•
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khar
dhÄ• tÅ«hi vippayuttÄ• \Se 57/; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<244> vedanÄ• paccayÄ• taá¹‡hÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... kammabha
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayutto; ekena khandhena ekenÄ• yatanena ek
katihi vippayutto \Be 46/? ekena \Ee 54/ khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«h
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayutto.

<245> rÅ«pabhavo ... pe ... sampayuttoti? natthi. katihi vippayutto? na kehici khandhehi na
tÄ«hi dhÄ• tÅ«hi vippayutto.

<246> arÅ«pabhavo ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo ... catuvokÄ• rabhavo ... pe ..
katihi vippayutto? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayutto; ek
dhÄ• tuyÄ• kehici vippayutto.

<247> asaÃ±Ã±Ä• bhavo ... ekavokÄ• rabhavo ... paridevo ... pe ... sampayuttoti? natthi. ka
catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayutto; ekenÄ• yatanena ekÄ• y
vippayutto.

<248> soko ... dukkhaá¹ƒ ... domanassaá¹ƒ tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttaá¹ƒ. katihi vippayuttaá¹ƒ? ekena kh
soá¸·asahi \Se 58/ dhÄ• tÅ«hi vippayuttaá¹ƒ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici v

<249> upÄ• yÄ• so ... satipaá¹-á¹-hÄ• naá¹ƒ ... sammappadhÄ• naá¹ƒ tÄ«hi khandhehi eke
dhÄ• tuyÄ• sampayuttaá¹ƒ; ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehic
vippayuttaá¹ƒ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttaá¹ƒ; e
dhÄ• tuyÄ• kehici vippayuttaá¹ƒ.

<250> iddhipÄ• do \Ne 48/ dvÄ«hi khandhehi sampayutto; ekena khandhena ekenÄ• yatan
sampayutto. katihi vippayutto? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayutto.

<251> jhÄ• naá¹ƒ \Be 47/ dvÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampa
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttaá¹ƒ. katihi vippayuttaá¹ƒ? ekena kh
\Ee 55/ soá¸·asahi dhÄ• tÅ«hi vippayuttaá¹ƒ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici v

<252> appamaÃ±Ã±Ä• ... paÃ±cindriyÄ• ni ... paÃ±ca balÄ• ni ... satta bojjhaá¹…gÄ• ... a

maggo tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayutto; ekena khandhe
dhÄ• tuyÄ• kehici sampayutto. katihi vippayutto? ekena khandhena dasahÄ• yatanehi soá¸
vippayutto; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayutto.

<253> phasso \Se 59/ ... cetanÄ• ... manasikÄ• ro tÄ«hi khandhehi ekenÄ• yatanena satta
ekena khandhena ekenÄ• yatanena \Ne 49/ ekÄ• ya dhÄ• tuyÄ• kehici sampayutto. katihi v
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayutto; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• keh

<254> vedanÄ• ... saÃ±Ã±Ä• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampa
ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• y
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<255> cittaá¹ƒ tÄ«hi khandhehi sampayuttaá¹ƒ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• keh
vippayuttaá¹ƒ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttaá¹ƒ; ekenÄ
kehici vippayuttaá¹ƒ.

<256> adhimokkho tÄ«hi khandhehi ekenÄ• yatanena dvÄ«hi dhÄ• tÅ«hi sampayutto; eken
ekÄ• ya dhÄ• tuyÄ• kehici sampayutto. katihi vippayutto? ekena khandhena dasahÄ• yatan
vippayutto; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayutto.

5. tikaá¹ƒ

<257> kusalÄ• \Be 48/ dhammÄ• ... akusalÄ• dhammÄ• katihi khandhehi katihÄ• yatane
sampayuttÄ• ti? natthi. katihi vippayuttÄ• \Se 60/? ekena khandhena dasahÄ• yatanehi soá
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<258> sukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• ... dukkhÄ• ya vedanÄ• ya sampay
sampayuttÄ• \Ee 56/; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vip
dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuy

<259> adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• ekena khandhena samp
dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi e
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<260> vipÄ• kÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? ekena kha
dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<261> vipÄ• kadhammadhammÄ• ... saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhammÄ• ... pe ... s

katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ•
dhÄ• tuyÄ• kehici vippayuttÄ• .

<262> nevavipÄ• kanavipÄ• kadhammadhammÄ• ... anupÄ• dinnupÄ• dÄ• niyÄ• dhamm
natthi. katihi vippayuttÄ• ? na kehici khandhehi na \Se 61/ kehici Ä• yatanehi paÃ±cahi dhÄ•

<263> anupÄ• dinnaanupÄ• dÄ• niyÄ• dhammÄ• ... asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• dh
sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? na kehici khandhehi na kehici Ä• yatanehi chahi
vippayuttÄ• .

<264> savitakkasavicÄ• rÄ• \Be 49/ dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ•
katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ
dhÄ• tuyÄ• kehici vippayuttÄ• .

<265> avitakkavicÄ• ramattÄ• dhammÄ• ... pÄ«tisahagatÄ• dhammÄ• \Ee 57/ ekena kh
dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi s
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<266> avitakkaavicÄ• rÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? n
kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• vippayuttÄ• .

<267> sukhasahagatÄ• dhammÄ• ekena khandhena sampayuttÄ• ; ekenÄ• yatanena ekÄ
katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ
dhÄ• tuyÄ• kehici vippayuttÄ• .

<268> upekkhÄ• sahagatÄ• dhammÄ• ekena khandhena sampayuttÄ• ; ekenÄ• yatanena
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi ekÄ• dasahi dhÄ• t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<269> dassanena pahÄ• tabbÄ• dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• ... d
... bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• ... Ä• cayagÄ• mino dhammÄ• ... apaca
sekkhÄ• dhammÄ• ... asekkhÄ• dhammÄ• ... mahaggatÄ• dhammÄ• ... pe ... sampayut
vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; eken
kehici vippayuttÄ• .

<270> appamÄ• á¹‡Ä• dhammÄ• ... paá¹‡Ä«tÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natt
kehici khandhehi na kehici Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<271> parittÄ• rammaá¹‡Ä• \Be 50/ dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippa
khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dh

<272> mahaggatÄ• rammaá¹‡Ä• dhammÄ• ... appamÄ• á¹‡Ä• rammaá¹‡Ä• dhammÄ• .
dhammÄ• ... sammattaniyatÄ• dhammÄ• ... maggÄ• rammaá¹‡Ä• dhammÄ• ... maggah
maggÄ• dhipatino dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? ekena kha
soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• \Se 63/ kehici vi

<273> anuppannÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? na kehi
Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<274> atÄ«tÄ• rammaá¹‡Ä• dhammÄ• ... pe ... anÄ• gatÄ• rammaá¹‡Ä• dhammÄ• ... pe
katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ•
dhÄ• tuyÄ• kehici vippayuttÄ• .

<275> paccuppannÄ• rammaá¹‡Ä• dhammÄ• ... ajjhattÄ• rammaá¹‡Ä• dhammÄ• ... bah
ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• ke

<276> sanidassanasappaá¹-ighÄ• dhammÄ• ... anidassanasappaá¹-ighÄ• dhammÄ• ... p
natthi. katihi vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayutt
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

6. dukaá¹ƒ

<277> hetÅ« dhammÄ• ... hetÅ« ceva sahetukÄ• ca dhammÄ• ... hetÅ« ceva hetusampa
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ•
\Se 64/ sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi \
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<278> sahetukÄ• dhammÄ• ... hetusampayuttÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natt
ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena
vippayuttÄ• .

<279> sahetukÄ• ceva na ca hetÅ« dhammÄ• ... hetusampayuttÄ• ceva na ca hetÅ« dha
dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . k
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• y
vippayuttÄ• .

<280> appaccayÄ• dhammÄ• ... asaá¹…khatÄ• dhammÄ• ... sanidassanÄ• dhammÄ• rÅ«pino dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? catÅ«hi khandhehi e dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<281> lokuttarÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? na kehici Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<282> Ä• savÄ• \Se 65/ dhammÄ• ... Ä• savÄ• ceva sÄ• savÄ• ca dhammÄ• ... Ä• sav dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena kh ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• y vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<283> anÄ• savÄ• dhammÄ• ... Ä• savavippayuttÄ• anÄ• savÄ• dhammÄ• ... pe ... sam vippayuttÄ• ? na kehici khandhehi na kehici Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<284> Ä• savasampayuttÄ• \Be 52/ dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippa dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ

<285> Ä• savasampayuttÄ• ceva no ca Ä• savÄ• dhammÄ• ekena khandhena ekenÄ• y sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ« ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<286> saá¹ƒyojanÄ• dhammÄ• ... ganthÄ• dhammÄ• ... oghÄ• dhammÄ• ... yogÄ• dh ... parÄ• mÄ• sÄ• dhammÄ• ... parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• ca dhammÄ• tÄ dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• \Se 66 vippayuttÄ• ? ekena \Ee 60/ khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ dhÄ• tuyÄ• kehici vippayuttÄ• .

<287> aparÄ• maá¹-á¹-hÄ• dhammÄ• ... parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ• katihi vippayuttÄ• ? na kehici khandhehi na kehici Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ•

<288> parÄ• mÄ• sasampayuttÄ• dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• dhÄ• tuyÄ• kehici vippayuttÄ• .

<289> sÄ• rammaá¹‡Ä• \Ne 54/ dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayut dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• k

<290> anÄ• rammaá¹‡Ä• dhammÄ• ... cittavippayuttÄ• dhammÄ• ... cittavisaá¹ƒsaá¹-á¹-
dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• y
dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<291> cittÄ• \Be 53/ dhammÄ• tÄ«hi khandhehi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya
katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ek
67/ dhÄ• tuyÄ• kehici vippayuttÄ• .

<292> cetasikÄ• dhammÄ• ... cittasampayuttÄ• dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hÄ• dha
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• n
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino dhammÄ• ekena khandhena ekenÄ•
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<293> anupÄ• dinnÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? na k
kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<294> upÄ• dÄ• nÄ• \Ee 61/ dhammÄ• ... kilesÄ• dhammÄ• ... kilesÄ• ceva saá¹ƒkilesi
ceva saá¹ƒkiliá¹-á¹-hÄ• ca dhammÄ• ... kilesÄ• ceva kilesasampayuttÄ• ca dhammÄ• tÄ
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ• yatanena e
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<295> asaá¹ƒkilesikÄ• dhammÄ• ... kilesavippayuttÄ• asaá¹ƒkilesikÄ• dhammÄ• ... pe .
natthi. katihi vippayuttÄ• ? na kehici khandhehi na kehici Ä• yatanehi chahi dhÄ• tÅ«hi vippa

<296> saá¹ƒkiliá¹-á¹-hÄ• \Se 68/ dhammÄ• ... kilesasampayuttÄ• dhammÄ• ... pe ... sam
katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ•
dhÄ• tuyÄ• kehici vippayuttÄ• .

<297> saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• dhammÄ• ... kilesasampayuttÄ• ceva no ca
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• \Be 54/ kehici sampayuttÄ• . katihi vippa
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ

<298> dassanena pahÄ• tabbÄ• dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• ..
dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• ... sampayuttÄ• ti? natthi. kat
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• y

vippayuttÄ• .

<299> savitakkÄ• dhammÄ• ... savicÄ• rÄ• dhammÄ• ekena khandhena ekenÄ• yatane
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<300> avitakkÄ• dhammÄ• ... avicÄ• rÄ• dhammÄ• ... pe ... sampayuttÄ• ti? natthi. katih
khandhehi na kehici Ä• yatanehi ekÄ• ya \Se 69/ dhÄ• tuyÄ• vippayuttÄ• .

<301> sappÄ«tikÄ• \Ee 62/ dhammÄ• ... pÄ«tisahagatÄ• dhammÄ• ekena khandhena e
kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dh
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<302> sukhasahagatÄ• \Ne 56/ dhammÄ• ekena khandhena sampayuttÄ• ; ekenÄ• yatan
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<303> upekkhÄ• sahagatÄ• dhammÄ• ekena khandhena sampayuttÄ• ; ekenÄ• yatanena
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi ekÄ• dasahi dhÄ• t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<304> na \Be 55/ kÄ• mÄ• vacarÄ• dhammÄ• ... apariyÄ• pannÄ• dhammÄ• ... anuttarÄ
sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? na kehici khandhehi na kehici Ä• yatanehi chahi
vippayuttÄ• .

<305> rÅ«pÄ• vacarÄ• dhammÄ• ... arÅ«pÄ• vacarÄ• dhammÄ• ... niyyÄ• nikÄ• dhamm
saraá¹‡Ä• dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayuttÄ• ti? n
ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena
kehici vippayuttÄ• .

dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, dukkhasaccaÃ±ca jÄ«vitaá¹ƒ.

saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«paá¹ƒ, cattÄ• ro ca mahÄ• bhavÄ• ||

jÄ• ti jarÄ• ca maraá¹‡aá¹ƒ, tikesvekÅ«navÄ«sati.

gocchakesu ca paÃ±Ã±Ä• sa, aá¹-á¹-ha cÅ«á¸·antare padÄ• ||

mahantare pannarasa, aá¹-á¹-hÄ• rasa tato pare.

tevÄ«sa padasataá¹ƒ etaá¹ƒ, sampayoge na labbhatÄ«ti ||

sampayogavippayogapadaniddeso chaá¹-á¹-ho.

7. sattamanayo

7. sampayuttenavippayuttapadaniddeso

<306> vedanÄ• kkhandhena \Ee 63/ \Be 56/ \Ne 57/ ye dhammÄ• ... saÃ±Ã±Ä• kkhandhe
saá¹…khÄ• rakkhandhena ye dhammÄ• ... viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... ma
sampayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• , te dhammÄ• katihi khandhehi ka
dhÄ• tÅ«hi vippayuttÄ• ? te dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<307> cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... pe ... manodhÄ• tuyÄ• ye dham
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ•
kehici khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• vippayuttÄ• .

<308> manindriyena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ
khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ

<309> upekkhindriyena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye \Se 71/ dhammÄ•
kehici khandhehi na kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<310> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡ena ye dhammÄ• ... saá¸·Ä• yatanapaccayÄ
phassapaccayÄ• \Ne 58/ vedanÄ• ya ye dhammÄ• ... phassena ye dhammÄ• ... vedanÄ•
dhammÄ• ... cetanÄ• ya ye dhammÄ• ... cittena ye dhammÄ• ... manasikÄ• rena ye dham
dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi \Ee 64/ khandhehi ekenÄ• ya
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<311> adhimokkhena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• vippayutt
khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• vippayuttÄ• .

<312> adukkhamasukhÄ• ya \Be 57/ vedanÄ• ya sampayuttehi dhammehi ye dhammÄ• ..
dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na keh
Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<313> savitakkasavicÄ• rehi dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dha
dhammÄ• na kehici khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• vippayuttÄ• .

<314> cittehi dhammehi ye dhammÄ• ... cetasikehi dhammehi ye dhammÄ• ... cittasampa
dhammÄ• \Se 72/ ... cittasaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-ha
dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«hi dhammehi ye
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi dhammehi ye dhammÄ• sampayutt
vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippay
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<315> savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi ye dhammÄ• sampa
dhammÄ• vippayuttÄ• ... te dhammÄ• na kehici khandhehi na kehici Ä• yatanehi ekÄ• ya

<316> upekkhÄ• sahagatehi dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dha
katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi vippayuttÄ• ? te dhammÄ• na kehici kh
Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

khandhÄ• \Ee 65/ \Ne 59/ caturo Ä• yatanaÃ±ca mekaá¹ƒ.

dhÄ• tÅ«su satta dvepi ca indriyato ||

tayo paá¹-icca tathariva phassapaÃ±camÄ• .

adhimuccanÄ• manasi tikesu tÄ«á¹‡i ||

sattantarÄ• dve ca manena yuttÄ• .

vitakkavicÄ• raá¹‡Ä• upekkhakÄ• ya cÄ• ti ||

sampayuttenavippayuttapadaniddeso sattamo.

8. aá¹-á¹-hamanayo

8. vippayuttenasampayuttapadaniddeso

<317> rÅ«pakkhandhena \Se 73/ \Ee 66/ \Be 58/ \Ne 60/ ye dhammÄ• vippayuttÄ• , te dha
katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayuttÄ• ti? natthi.

<318> vedanÄ• kkhandhena ye dhammÄ• ... saÃ±Ã±Ä• kkhandhena ye dhammÄ• ... saá
viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... pe ... saraá¹‡ehi dhammehi ye dhammÄ• ... ar
vippayuttÄ• , te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayuttÄ•

dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, atha jÄ«vitaá¹ƒ nÄ• marÅ«paá¹ƒ.

saá¸·Ä• yatanaá¹ƒ jÄ• tijarÄ• mataá¹ƒ, dve ca tike na labbhare ||

paá¹-hamantare satta ca, gocchake dasa aparante.

cuddasa cha ca matthake, iccete sattacattÄ• lÄ«sa dhammÄ• .

samucchede na labbhanti, moghapucchakena cÄ• ti ||

vippayuttenasampayuttapadaniddeso aá¹-á¹-hamo.

9. navamanayo

9. sampayuttenasampayuttapadaniddeso

<319> vedanÄ• kkhandhena \Ee 67/ \Be 59/ \Ne 61/ ye dhammÄ• ... saÃ±Ã±Ä• kkhandhen
saá¹…khÄ• rakkhandhena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• samp
khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayuttÄ• ? te dhammÄ• tÄ«hi khandhehi
dhÄ• tÅ«hi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<320> viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... manÄ• yatanena ye dhammÄ• ... cakk
dhammÄ• ... pe ... manodhÄ• tuyÄ• ye dhammÄ• ... manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Se
dhammehi ye dhammÄ• sampayuttÄ• ... pe ... te dhammÄ• tÄ«hi khandhehi sampayuttÄ•
dhÄ• tuyÄ• kehici sampayuttÄ• .

<321> samudayasaccena ye dhammÄ• ... maggasaccena ye dhammÄ• sampayuttÄ• , teh
sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• samp
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<322> manindriyena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sampayutt
khandhehi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<323> sukhindriyena ye dhammÄ• ... dukkhindriyena ye dhammÄ• ... somanassindriyena
domanassindriyena \Ee 68/ ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sam
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya

<324> upekkhindriyena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sampay
khandhehi ekenÄ• yatanena chahi dhÄ• tÅ«hi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ

<325> saddhindriyena \Be 60/ ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyen
... samÄ• dhindriyena ye dhammÄ• ... paÃ±Ã±indriyena ye dhammÄ• ... anaÃ±Ã±Ä• taÃ±Ã
dhammÄ• ... aÃ±Ã±indriyena ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ... avi
avijjÄ• paccayÄ• saá¹…khÄ• rehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ
tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ek
kehici sampayuttÄ• .

<326> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡ena ye dhammÄ• sampayuttÄ• , tehi dhamm
dhammÄ• tÄ«hi khandhehi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sam

<327> saá¸·Ä• yatanapaccayÄ• phassena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye
dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampayuttÄ• ; ekena khan
dhÄ• tuyÄ• kehici sampayuttÄ• .

<328> phassapaccayÄ• vedanÄ• ya ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dham
tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampayuttÄ• ; ekenÄ• yatanena ekÄ•
sampayuttÄ• .

<329> vedanÄ• paccayÄ• taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• nen
63/ ye dhammÄ• sampayuttÄ• , tehi dhammehi \Se 76/ ye dhammÄ• sampayuttÄ• ... te dh
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ•
sampayuttÄ• .

<330> sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhammÄ• sa
dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• t
ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<331> upÄ• yÄ• sena \Be 61/ ye dhammÄ• ... satipaá¹-á¹-hÄ• nena ye dhammÄ• ... samm
sampayuttÄ• , tehi dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi
dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici

<332> iddhipÄ• dena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sampayut
khandhehi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<333> jhÄ• nena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sampayuttÄ•
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ• yatanena e
sampayuttÄ• .

<334> appamaÃ±Ã±Ä• ya ye dhammÄ• ... paÃ±cahi indriyehi ye dhammÄ• \Se 77/ ... paÃ
sattahi bojjhaá¹…gehi ye dhammÄ• ... ariyena aá¹-á¹-haá¹…gikena maggena ye dhammÄ•
ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<335> phassena ye dhammÄ• ... cetanÄ• ya ye dhammÄ• ... manasikÄ• rena ye dhammÄ
dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<336> vedanÄ• ya \Ne 64/ ye dhammÄ• ... saÃ±Ã±Ä• ya ye dhammÄ• sampayuttÄ• \Ee
sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampay
dhÄ• tuyÄ• kehici sampayuttÄ• .

<337> cittena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sampayuttÄ• ... t
sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<338> adhimokkhena \Be 62/ ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sa
khandhehi ekenÄ• yatanena dvÄ«hi dhÄ• tÅ«hi sampayuttÄ• ; ekena khandhena ekenÄ• ya
sampayuttÄ• .

<339> sukhÄ• ya \Se 78/ vedanÄ• ya sampayuttehi dhammehi ye dhammÄ• ... dukkhÄ• ya
dhammehi ye dhammÄ• ... adukkhamasukhÄ• ya vedanÄ• ya sampayuttehi dhammehi ye
dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• ekena khandhena sampayuttÄ• ; ek
kehici sampayuttÄ• .

<340> savitakkasavicÄ• rehi dhammehi ye dhammÄ• ... avitakkavicÄ• ramattehi dhammeh
pÄ«tisahagatehi dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ• sam
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<341> sukhasahagatehi dhammehi ye dhammÄ• ... upekkhÄ• sahagatehi dhammehi ye dh
dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• ekena khandhena sampayuttÄ• ; ek

kehici sampayuttÄ• .

<342> hetÅ«hi dhammehi ye dhammÄ• ... hetÅ«hi ceva sahetukehi ca dhammehi ye dham
hetusampayuttehi ca dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ•
khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena khandhena ekenÄ•
sampayuttÄ• .

<343> sahetukehi \Ee 71/ \Ne 65/ ceva na ca hetÅ«hi dhammehi ye dhammÄ• ... hetusam
hetÅ«hi dhammehi ye dhammÄ• ... na hetusahetukehi \Se 79/ dhammehi ye dhammÄ• sa
hetÅ«hi sahetukehi (bahÅ«su) } ye dhammÄ• sampayuttÄ• ... te dhammÄ• ekena khandh
dhÄ• tuyÄ• kehici sampayuttÄ• .

<344> Ä• savehi \Be 63/ dhammehi ye dhammÄ• ... Ä• savehi ceva sÄ• savehi ca dhamm
ceva Ä• savasampayuttehi ca dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dh
dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena kh
dhÄ• tuyÄ• kehici sampayuttÄ• .

<345> Ä• savasampayuttehi ceva no ca Ä• savehi dhammehi ye dhammÄ• sampayuttÄ• ,
sampayuttÄ• ... te dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• keh

<346> saá¹ƒyojanehi ... ganthehi ... oghehi ... yogehi ... nÄ«varaá¹‡ehi ... parÄ• mÄ• sehi d
... parÄ• mÄ• sehi ceva parÄ• maá¹-á¹-hehi ca dhammehi ye dhammÄ• sampayuttÄ• , tehi
sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• samp
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<347> parÄ• mÄ• sasampayuttehi dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi
dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<348> cittehi dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye \Se 80/ dhammÄ•
tÄ«hi khandhehi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• .

<349> cetasikehi \Ee 72/ dhammehi ye dhammÄ• ... cittasampayuttehi dhammehi ye dham
cittasaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nehi
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«hi dhammehi ye dhammÄ• ...
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi dhammehi ye dhammÄ• sampayutt
dhammÄ• sampayuttÄ• ... te dhammÄ• ekena khandhena ekenÄ• yatanena sattahi dhÄ•

<350> upÄ• dÄ• nehi dhammehi ye dhammÄ• ... kilesehi dhammehi ye dhammÄ• ... kiles

dhammehi ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi ca dhammehi ye dhammÄ• ...
kilesasampayuttehi \Be 64/ ca dhammehi ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dh
dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayuttÄ• ; ekena kh
dhÄ• tuyÄ• kehici sampayuttÄ• .

<351> saá¹ƒkiliá¹-á¹-hehi ceva no ca kilesehi dhammehi ye dhammÄ• ... kilesasampayutte
dhammehi ye dhammÄ• ... savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi
dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhammehi ye dhammÄ• sampayuttÄ• , tehi dh
... te dhammÄ• ekena khandhena ekenÄ• yatanena \Se 81/ ekÄ• ya dhÄ• tuyÄ• kehici sam

<352> sukhasahagatehi dhammehi ye dhammÄ• ... upekkhÄ• sahagatehi dhammehi ye dh
dhammehi ye dhammÄ• sampayuttÄ• , te dhammÄ• katihi khandhehi katihÄ• yatanehi kat
dhammÄ• ekena khandhena sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici s

arÅ«pakkhandhÄ• cattÄ• ro, manÄ• yatanameva ca.

viÃ±Ã±Ä• á¹‡adhÄ• tuyo satta, dve saccÄ• cuddasindriyÄ• ||

paccaye dvÄ• dasa padÄ• , tato upari soá¸·asa.

tikesu aá¹-á¹-ha gocchake, tecattÄ• lÄ«sameva ca ||

mahantaraduke satta, padÄ• piá¹-á¹-hi dukesu cha.

navamassa padassete, niddese saá¹…gahaá¹ƒ gatÄ• ti ||

sampayuttenasampayuttapadaniddeso navamo.

10. dasamanayo

10. vippayuttenavippayuttapadaniddeso

<353> rÅ«pakkhandhena \Ee 73/ \Be 65/ \Ne 67/ ye dhammÄ• vippayuttÄ• , tehi dhammeh
te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi vippayuttÄ• ? te dhammÄ•
ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• ke

<354> vedanÄ• kkhandhena ye dhammÄ• ... saÃ±Ã±Ä• kkhandhena ye dhammÄ• ... saá
viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... manÄ• yatanena ye dhammÄ• vippayuttÄ• , te

vippayuttÄ• ... pe ... te dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<355> cakkhÄ• yatanena \Se 82/ ye dhammÄ• ... pe ... phoá¹-á¹-habbÄ• yatanena ye dha
dhammÄ• ... pe ... phoá¹-á¹-habbadhÄ• tuyÄ• ye dhammÄ• vippayuttÄ• , tehi dhammehi y
dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• ya
vippayuttÄ• .

<356> cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• t
samudayasaccena ye dhammÄ• ... maggasaccena ye dhammÄ• vippayuttÄ• , tehi dhamm
te dhammÄ• ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; eken
kehici vippayuttÄ• .

<357> nirodhasaccena \Ne 68/ ye dhammÄ• ... cakkhundriyena ye dhammÄ• ... pe ... kÄ•
itthindriyena \Ee 74/ ye dhammÄ• ... purisindriyena ye dhammÄ• vippayuttÄ• , tehi dhamm
vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippay
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<358> manindriyena \Be 66/ ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vipp
khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dh

<359> sukhindriyena ye dhammÄ• ... dukkhindriyena ye dhammÄ• ... somanassindriyena
domanassindriyena ye dhammÄ• vippayuttÄ• , tehi \Se 83/ dhammehi ye dhammÄ• vippay
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• y
vippayuttÄ• .

<360> upekkhindriyena ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayutt
khandhena dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ•
vippayuttÄ• .

<361> saddhindriyena ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyena ye dh
samÄ• dhindriyena ye dhammÄ• ... paÃ±Ã±indriyena ye dhammÄ• ... anaÃ±Ã±Ä• taÃ±Ã±
... aÃ±Ã±indriyena ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ... avijjÄ• ya ye d
saá¹…khÄ• rehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ

<362> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡ena ye dhammÄ• ... saá¸·Ä• yatanapaccayÄ
phassapaccayÄ• vedanÄ• ya ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vipp

69/ khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya
vippayuttÄ• .

<363> vedanÄ• paccayÄ• taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• ner
kammabhavena ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya
vippayuttÄ• .

<364> rÅ«pabhavena \Be 67/ ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vip
kehici khandhehi na kehici Ä• yatanehi tÄ«hi dhÄ• tÅ«hi vippayuttÄ• .

<365> asaÃ±Ã±Ä• bhavena ye dhammÄ• ... ekavokÄ• rabhavena ye dhammÄ• ... paridev
tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi ekenÄ• yatan
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<366> arÅ«pabhavena ye dhammÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavena ye dhamm
dhammÄ• ... sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhamm
... satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadhÄ• nena ye dhammÄ• ... iddhipÄ• de
dhammÄ• ... appamaÃ±Ã±Ä• ya ye dhammÄ• ... paÃ±cahi indriyehi ye dhammÄ• ... paÃ±
sattahi bojjhaá¹…gehi ye dhammÄ• ... ariyena aá¹-á¹-haá¹…gikena maggena ye dhammÄ•
ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi soá¸·asahi
ekenÄ• yatanena \Se 85/ ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<367> phassena ye dhammÄ• ... vedanÄ• ya ye dhammÄ• ... saÃ±Ã±Ä• ya ye dhammÄ•
cittena ye dhammÄ• ... manasikÄ• rena ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhar
dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yat
vippayuttÄ• .

<368> adhimokkhena ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ•
khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ•
vippayuttÄ• .

1. tikaá¹ƒ

<369> kusalehi dhammehi ye dhammÄ• ... akusalehi dhammehi ye dhammÄ• vippayuttÄ•
vippayuttÄ• ... te dhammÄ• ekena \Ee 76/ khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<370> sukhÄ• ya \Be 68/ vedanÄ• ya sampayuttehi dhammehi ye dhammÄ• ... dukkhÄ• ya
dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhan
dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuy

<371> adukkhamasukhÄ• ya vedanÄ• ya sampayuttehi dhammehi ye dhammÄ• vippayutt
dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi ekÄ• dasahi d
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<372> vipÄ• kehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vipp
khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dh

<373> vipÄ• kadhammadhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikehi dhamm
tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<374> nevavipÄ• kanavipÄ• kadhammadhammehi ye dhammÄ• ... anupÄ• dinnupÄ• dÄ•
vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na kehici khandheh
paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<375> anupÄ• dinnaanupÄ• dÄ• niyehi \Ne 71/ dhammehi ye dhammÄ• ... asaá¹ƒkiliá¹-á¹-
ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na k
Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<376> savitakkasavicÄ• rehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi \Se 87/
te dhammÄ• ekena \Ee 77/ khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayut
dhÄ• tuyÄ• kehici vippayuttÄ• .

<377> avitakkavicÄ• ramattehi \Be 69/ dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhamm
tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<378> avitakkaavicÄ• rehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhamm
na kehici khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• vippayuttÄ• .

<379> sukhasahagatehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ
ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanen
vippayuttÄ• .

<380> upekkhÄ• sahagatehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhar
ekena khandhena dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena
vippayuttÄ• .

<381> dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbeh
dassanena pahÄ• tabbahetukehi dhammehi \Se 88/ ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ•
dhammÄ• ... Ä• cayagÄ• mÄ«hi dhammehi ye dhammÄ• ... apacayagÄ• mÄ«hi dhammeh
ye dhammÄ• ... asekkhehi dhammehi ye dhammÄ• ... mahaggatehi dhammehi ye dhamm
dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<382> appamÄ• á¹‡ehi dhammehi ye dhammÄ• ... paá¹‡Ä«tehi dhammehi ye dhammÄ• v
dhammÄ• vippayuttÄ• ... te dhammÄ• na \Ee 78/ kehici khandhehi na kehici Ä• yatanehi c
vippayuttÄ• .

<383> parittÄ• rammaá¹‡ehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhar
dhammÄ• ekena khandhena dasahÄ• yatanehi dasahi \Be 70/ dhÄ• tÅ«hi vippayuttÄ• ; eke
kehici vippayuttÄ• .

<384> mahaggatÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... appamÄ• á¹‡Ä• rammaá¹‡eh
dhammehi ye dhammÄ• ... micchattaniyatehi dhammehi ye dhammÄ• ... sammattaniyateh
maggÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... maggahetukehi dhammehi ye dhammÄ•
dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena k
soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ

<385> anuppannehi \Se 89/ dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhan
dhammÄ• na kehici khandhehi na kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<386> atÄ«tÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... anÄ• gatÄ• rammaá¹‡ehi dhamm
dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<387> paccuppannÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... ajjhattÄ• rammaá¹‡ehi dha
bahiddhÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... ajjhattabahiddhÄ• rammaá¹‡ehi dham
tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<388> sanidassanasappaá¹-ighehi \Ne 73/ dhammehi ye dhammÄ• ... anidassanasappaá¹

vippayuttÄ• \Ee 79/, tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi kha
sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

2. dukaá¹ƒ

<389> hetÅ«hi dhammehi ye dhammÄ• ... sahetukehi dhammehi ye dhammÄ• ... hetusam
... hetÅ«hi ceva sahetukehi ca dhammehi \Be 71/ ye dhammÄ• ... sahetukehi ceva na ca he
90/ dhammÄ• ... hetÅ«hi ceva hetusampayuttehi ca dhammehi ye dhammÄ• ... hetusampa
dhammehi ye dhammÄ• ... na hetusahetukehi dhammehi ye dhammÄ• vippayuttÄ• , tehi d
vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vip
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<390> appaccayehi dhammehi ye dhammÄ• ... asaá¹…khatehi dhammehi ye dhammÄ• ..
dhammÄ• ... sappaá¹-ighehi dhammehi ye dhammÄ• ... rÅ«pÄ«hi dhammehi ye dhammÄ•
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• t
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<391> lokuttarehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vipp
kehici khandhehi na kehici Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<392> Ä• savehi dhammehi ye dhammÄ• ... Ä• savasampayuttehi dhammehi ye dhammÄ
dhammehi ye dhammÄ• ... Ä• savehi ceva Ä• savasampayuttehi ca dhammehi ye dhammÄ
ca Ä• savehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayutt
khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• y
vippayuttÄ• .

<393> anÄ• savehi dhammehi ye dhammÄ• ... Ä• savavippayuttehi anÄ• savehi \Se 91/ d
vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na \Ee 80/ kehici k
Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<394> saá¹ƒyojanehi dhammehi ye dhammÄ• ... ganthehi dhammehi ye dhammÄ• ... ogh
yogehi dhammehi ye dhammÄ• ... nÄ«varaá¹‡ehi dhammehi ye dhammÄ• ... parÄ• mÄ• s
parÄ• mÄ• sasampayuttehi dhammehi \Be 72/ ye dhammÄ• ... parÄ• mÄ• sehi ceva parÄ•
dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena k
soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ

<395> aparÄ• maá¹-á¹-hehi dhammehi ye dhammÄ• ... parÄ• mÄ• savippayuttehi aparÄ•
dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na kehi

Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<396> sÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... cittehi dhammehi ye dhammÄ• ... cet
... cittasampayuttehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hehi dhammehi ye dham
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasa
dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi dhamme
tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<397> anÄ• rammaá¹‡ehi {anupÄ• diá¹‡á¹‡ehi (Ce Katthaci) } dhammehi ye dhammÄ• ...
ye dhammÄ• ... cittavisaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... upÄ• dÄ• dhammehi y
dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<398> anupÄ• dinnehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ•
\Ee 81/ kehici khandhehi na kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi vippayuttÄ• .

<399> upÄ• dÄ• nehi \Ne 75/ dhammehi ye dhammÄ• ... kilesehi dhammehi ye dhammÄ•
dhammehi ye dhammÄ• ... kilesasampayuttehi dhammehi ye dhammÄ• ... kilesehi ceva sa
ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi ca dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-
73/ ca kilesehi dhammehi ye dhammÄ• ... kilesehi ceva kilesasampayuttehi ca dhammehi y
kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhamme
... te dhammÄ• ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ek
dhÄ• tuyÄ• kehici vippayuttÄ• .

<400> asaá¹ƒkilesikehi dhammehi ye dhammÄ• ... kilesavippayuttehi asaá¹ƒkilesikehi \Se
dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na kehi
Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<401> dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbeh
dassanena pahÄ• tabbahetukehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahe
vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena
dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<402> savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi ye dhammÄ• vippay
dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi pannarasahi
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<403> avitakkehi dhammehi ye dhammÄ• ... avicÄ• rehi dhammehi ye dhammÄ• vippayu
vippayuttÄ• ... te dhammÄ• na kehici khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ•

<404> sappÄ«tikehi \Ee 82/ dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhammehi ye dha
dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ekena khandhena dasahÄ• yatanehi
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<405> sukhasahagatehi \Se 94/ \Ne 76/ dhammehi ye dhammÄ• vippayuttÄ• , tehi dhamm
... te dhammÄ• ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi \Be 74/ vippay
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<406> upekkhÄ• sahagatehi dhammehi ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dha
ekena khandhena dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanen
vippayuttÄ• .

<407> na kÄ• mÄ• vacarehi dhammehi ye dhammÄ• ... apariyÄ• pannehi dhammehi ye d
ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• na k
Ä• yatanehi chahi dhÄ• tÅ«hi vippayuttÄ• .

<408> rÅ«pÄ• vacarehi dhammehi ye dhammÄ• ... arÅ«pÄ• vacarehi dhammehi ye dham
dhammÄ• ... niyatehi dhammehi ye dhammÄ• ... saraá¹‡ehi dhammehi ye dhammÄ• vipp
dhammÄ• vippayuttÄ• , te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi v
ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena
vippayuttÄ• .

dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, dukkhasaccaÃ±ca jÄ«vitaá¹ƒ.

saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«paá¹ƒ, cattÄ• ro ca mahÄ• bhavÄ• ||

jÄ• ti jarÄ• ca maraá¹‡aá¹ƒ, tikesvekÅ«navÄ«sati.

gocchakesu ca paÃ±Ã±Ä• sa, aá¹-á¹-ha cÅ«á¸·antare padÄ• ||

mahantare pannarasa, aá¹-á¹-hÄ• rasa tato pare.

tevÄ«sa padasataá¹ƒ etaá¹ƒ, sampayoge na labbhatÄ«ti ||

vippayuttenavippayuttapadaniddeso dasamo.

11. ekÄ• dasamanayo

11. saá¹…gahitenasampayuttavippayuttapadaniddeso

<409> samudayasaccena \Se 95/ \Ee 83/ \Be 75/ \Ne 77/ ye dhammÄ• ... maggasaccena y
khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹.
katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayuttÄ• ? te dhammÄ• tÄ«hi khan
sattahi dhÄ• tÅ«hi sampayuttÄ• ; ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ•
vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ•
kehici vippayuttÄ• .

<410> itthindriyena ye dhammÄ• ... purisindriyena ye dhammÄ• khandhasaá¹…gahena sa
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• , te dhammÄ•
katihi dhÄ• tÅ«hi sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<411> sukhindriyena ye dhammÄ• ... dukkhindriyena ye dhammÄ• ... somanassindriyena
domanassindriyena ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanasaá¹…g
dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... pe ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatane
sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• ke

<412> upekkhindriyena \Ne 78/ ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• Ä• ya
dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... te dhammÄ• tÄ«hi \Ee 84/ khandhehi ekenÄ• yatan
sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ
dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuy

<413> saddhindriyena \Be 76/ ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyen
samÄ• dhindriyena ye dhammÄ• ... paÃ±Ã±indriyena ye dhammÄ• ... anaÃ±Ã±Ä• taÃ±Ã±a
... aÃ±Ã±indriyena ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ... avijjÄ• ya ye d
saá¹…khÄ• rehi ye dhammÄ• ... saá¸·Ä• yatanapaccayÄ• phassena ye dhammÄ• ... veda
dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• nena ye dhammÄ• ... kammabhavena ye dhan
saá¹…gahitÄ• Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ•
ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampayuttÄ• ; ekena khandhena ekenÄ• yatanena ekÄ
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<414> paridevena \Se 97/ ye dhammÄ• khandhasaá¹…gahena saá¹…gahitÄ• Ä• yatanas
dhÄ• tusaá¹…gahena saá¹…gahitÄ• , te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi
natthi. katihi vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayutt
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<415> sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhammÄ• kh
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• ... te dhammÄ
sattahi dhÄ• tÅ«hi sampayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ•
khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dh

<416> upÄ• yÄ• sena ye dhammÄ• ... satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadh
appamaÃ±Ã±Ä• ya ye dhammÄ• ... paÃ±cahi indriyehi ye dhammÄ• ... paÃ±cahi balehi ye
bojjhaá¹…gehi \Ne 79/ ye dhammÄ• ... ariyena aá¹-á¹-haá¹…gikena maggena ye dhammÄ•
cetanÄ• ya ye dhammÄ• ... adhimokkhena ye dhammÄ• ... manasikÄ• rena ye dhammÄ•
... hetÅ«hi ceva sahetukehi ca dhammehi ye dhammÄ• ... hetÅ«hi ceva hetusampayuttehi c
... Ä• savehi dhammehi ye dhammÄ• ... Ä• savehi ceva sÄ• savehi ca dhammehi ye dhamm
Ä• savasampayuttehi \Be 77/ ca dhammehi ye dhammÄ• ... saá¹ƒyojanehi dhammehi ye dh
ye dhammÄ• ... oghehi dhammehi ye dhammÄ• ... yogehi dhammehi ye dhammÄ• ... nÄ«
... parÄ• mÄ• sehi dhammehi ye dhammÄ• ... upÄ• dÄ• nehi dhammehi ye dhammÄ• ... ki
kilesehi ceva saá¹ƒkilesikehi ca dhammehi ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi
dhammÄ• ... kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammÄ• khandhasaá¹…g
Ä• yatanasaá¹…gahena saá¹…gahitÄ• dhÄ• tusaá¹…gahena saá¹…gahitÄ• , te dhammÄ•
katihi dhÄ• tÅ«hi sampayuttÄ• ? te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dh
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ?
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• ke

dve saccÄ• pannarasindriyÄ• , ekÄ• dasa paá¹-iccapadÄ• .

uddhaá¹ƒ puna ekÄ• dasa, gocchakapadamettha tiá¹ƒsavidhÄ• ti ||

saá¹…gahitenasampayuttavippayuttapadaniddeso ekÄ• dasamo.

12. dvÄ• dasamanayo

12. sampayuttenasaá¹…gahitÄ• saá¹…gahitapadaniddeso

<417> vedanÄ• kkhandhena \Ee 86/ \Be 78/ \Ne 80/ ye dhammÄ• ... saÃ±Ã±Ä• kkhandhen
saá¹…khÄ• rakkhandhena ye dhammÄ• sampayuttÄ• , te dhammÄ• katihi khandhehi katih

saá¹…gahitÄ• ? te dhammÄ• tÄ«hi khandhehi dvÄ«hÄ• yatanehi \Se 99/ aá¹-á¹-hahi dhÄ• t
asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<418> viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... manÄ• yatanena ye dhammÄ• ... cakk
dhammÄ• ... pe ... manodhÄ• tuyÄ• ye dhammÄ• ... manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye d
dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi as
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<419> samudayasaccena ye dhammÄ• ... maggasaccena ye dhammÄ• sampayuttÄ• ... t
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<420> manindriyena ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ•
saá¹…gahitÄ• . katihi \Ee 87/ asaá¹…gahitÄ• ? dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi s
asaá¹…gahitÄ• .

<421> sukhindriyena \Ne 81/ ye dhammÄ• ... dukkhindriyena ye dhammÄ• ... somanassin
domanassindriyena ye dhammÄ• sampayuttÄ• ..., te dhammÄ• tÄ«hi khandhehi dvÄ«hÄ•
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ

<422> upekkhindriyena ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi \Se 1
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi ekÄ
asaá¹…gahitÄ• .

<423> saddhindriyena \Be 79/ ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyen
samÄ• dhindriyena ye dhammÄ• ... paÃ±Ã±indriyena ye dhammÄ• ... anaÃ±Ã±Ä• taÃ±Ã±a
... aÃ±Ã±indriyena ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ... avijjÄ• ya ye d
saá¹…khÄ• rehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• y
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ

<424> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡ena ye dhammÄ• sampayuttÄ• ... te dhamm
ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi ekÄ• dasah
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<425> saá¸·Ä• yatanapaccayÄ• \Ee 88/ phassena ye dhammÄ• sampayuttÄ• ... te dham
dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena kha
dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<426> phassapaccayÄ• vedanÄ• ya ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi kh
aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• y
asaá¹…gahitÄ• .

<427> vedanÄ• paccayÄ• taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• ner
kammabhavena \Ne 82/ ye dhammÄ• sampayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dv
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ

<428> sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhammÄ• sa
khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dv
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<429> upÄ• yÄ• sena ye dhammÄ• ... satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadh
... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi \Be 80/ saá¹…gah
ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<430> iddhipÄ• dena ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi \Ee 89/ khandhehi
dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi ekÄ• dasahÄ• yatan
asaá¹…gahitÄ• .

<431> jhÄ• nena ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi dvÄ«hÄ• ya
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi dasahÄ• yatanehi soá¸·asahi dhÄ

<432> appamaÃ±Ã±Ä• ya ye dhammÄ• ... paÃ±cahi indriyehi ye dhammÄ• ... paÃ±cahi b
bojjhaá¹…gehi ye dhammÄ• ... ariyena aá¹-á¹-haá¹…gikena maggena ye dhammÄ• sampa
catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahit
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<433> phassena ye dhammÄ• ... cetanÄ• ya ye dhammÄ• ... manasikÄ• rena ye dhammÄ
catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…g
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<434> vedanÄ• ya ye dhammÄ• ... saÃ±Ã±Ä• ya ye dhammÄ• sampayuttÄ• ... te dhamm
dvÄ«hÄ• yatanehi \Ne 83/ aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dv
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<435> cittena ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi ekenÄ• yatane
saá¹…gahitÄ• . katihi \Ee 90/ asaá¹…gahitÄ• ? dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi s

asaá¹…gahitÄ• .

<436> adhimokkhena ye dhammÄ• sampayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi d

<437> sukhÄ• ya \Be 81/ vedanÄ• ya sampayuttehi dhammehi ye dhammÄ• ... dukkhÄ• y
dhammehi ye dhammÄ• ... adukkhamasukhÄ• ya vedanÄ• ya sampayuttehi dhammehi ye
dhammehi ye dhammÄ• ... avitakkavicÄ• ramattehi dhammehi ye dhammÄ• ... pÄ«tisahag
dhammÄ• ... sukhasahagatehi dhammehi ye dhammÄ• ... upekkhÄ• sahagatehi dhammeh
dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi a
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<438> hetÅ«hi dhammehi ye dhammÄ• ... hetÅ«hi ceva sahetukehi ca dhammehi ye dham
hetusampayuttehi ca dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• catÅ«hi khand
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá
asaá¹…gahitÄ• .

<439> sahetukehi ceva na ca hetÅ«hi dhammehi ye dhammÄ• ... hetusampayuttehi ceva n
dhammÄ• ... na hetusahetukehi dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• ek
ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi ekÄ• dasah
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<440> Ä• savehi \Ne 84/ dhammehi ye dhammÄ• ... Ä• savehi ceva sÄ• savehi ca dhamm
ceva Ä• savasampayuttehi ca dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• catÅ«
dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi \Ee 91/ asaá¹…gahitÄ• ? ekena khandhena dasah
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<441> Ä• savasampayuttehi ceva no ca Ä• savehi dhammehi ye dhammÄ• \Se 104/ samp
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? c
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<442> saá¹ƒyojanehi dhammehi ye dhammÄ• ... ganthehi dhammehi ye dhammÄ• ... ogh
yogehi dhammehi ye dhammÄ• ... nÄ«varaá¹‡ehi dhammehi \Be 82/ ye dhammÄ• ... parÄ
... parÄ• mÄ• sehi ceva parÄ• maá¹-á¹-hehi ca dhammehi ye dhammÄ• sampayuttÄ• ... te
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<443> parÄ• mÄ• sasampayuttehi dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ•

ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi ekÄ• dasah
dhÄ• tÅ«hi asaá¹…gahitÄ• .

<444> cittehi dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ• tÄ«hi khandhehi eker
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasa

<445> cetasikehi dhammehi ye dhammÄ• ... cittasampayuttehi dhammehi ye dhammÄ• ..
dhammehi ye dhammÄ• ... cittasaá¹ƒ saá¹-á¹-hasamuá¹-á¹-hÄ• nehi dhammehi ye dhammÄ
cittasaá¹ƒ saá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«hi dhammehi ye \Se 105/ dhammÄ• ...
cittasaá¹ƒ saá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi \Ee 92/ dhammehi ye dhammÄ• sar
ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ
ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<446> upÄ• dÄ• nehi \Ne 85/ dhammehi ye dhammÄ• ... kilesehi dhammehi ye dhammÄ•
saá¹ƒ kilesikehi ca dhammehi ye dhammÄ• ... kilesehi ceva saá¹ƒ kiliá¹-á¹-hehi ca dhammeh
kilesehi ceva kilesasampayuttehi ca dhammehi ye dhammÄ• sampayuttÄ• ... te dhammÄ•
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<447> saá¹ƒ kiliá¹-á¹-hehi ceva no ca kilesehi dhammehi ye dhammÄ• ... kilesasampayutte
dhammehi ye dhammÄ• ... savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi
dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhammehi ye dhammÄ• ... sukhasahagatehi c
... upekkhÄ• sahagatehi dhammehi ye dhammÄ• sampayuttÄ• , te dhammÄ• katihi khandh
dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhammÄ• ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ
asaá¹…gahitÄ• ? catÅ«hi khandhehi ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…

rÅ«pakkhandhÄ• cattÄ• ro, manÄ• yatanameva ca.

viÃ±Ã±Ä• á¹‡adhÄ• tuyo satta, dve saccÄ• cuddasindriyÄ• ||

paccaye dvÄ• dasa padÄ• , tato upari soá¸·asa.

tikesu aá¹-á¹-ha gocchake, tecattÄ• lÄ«sameva ca ||

mahantaraduke satta, padÄ• piá¹-á¹-hidukesu cha.

navamassa padassete, niddese saá¹…gahaá¹ƒ gatÄ• ti ||

sampayuttenasaá¹…gahitÄ• saá¹…gahitapadaniddeso dvÄ• dasamo.

13. terasamanayo

13. asaá¹…gahitenasampayuttavippayuttapadaniddeso

<448> rÅ«pakkhandhena \Se 106/ \Ee 93/ \Be 84/ \Ne 86/ ye dhammÄ• khandhasaá¹…ga
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , te dhamm
katihi dhÄ• tÅ«hi sampayuttÄ• ? te dhammÄ• tÄ«hi khandhehi sampayuttÄ• ; ekenÄ• yatan
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<449> dhammÄ• yatanena ye dhammÄ• ... dhammadhÄ• tuyÄ• ye dhammÄ• ... itthindriy
purisindriyena ye dhammÄ• ... jÄ«vitindriyena ye dhammÄ• ... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ
asaÃ±Ã±Ä• bhavena ye dhammÄ• ... ekavokÄ• rabhavena ye dhammÄ• ... jÄ• tiyÄ• ye dh
... maraá¹‡ena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahe
asaá¹…gahitÄ• ... pe ... te dhammÄ• tÄ«hi khandhehi sampayuttÄ• ; ekenÄ• yatanena ekÄ
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<450> arÅ«pabhavena ye dhammÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavena ye dhamm
dhammÄ• ... iddhipÄ• dena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatan
dhÄ• tusaá¹…gahena asaá¹…gahitÄ• \Se 107/, te dhammÄ• katihi khandhehi katihÄ• yata
sampayuttÄ• ti \Ne 87/? natthi? katihi vippayuttÄ• ? catÅ«hi \Ee 94/ khandhehi ekenÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<451> kusalehi dhammehi ye dhammÄ• ... akusalehi dhammehi ye dhammÄ• ... sukhÄ• y
dhammehi ye dhammÄ• ... dukkhÄ• ya vedanÄ• ya sampayuttehi dhammehi ye dhammÄ•
sampayuttehi dhammehi ye dhammÄ• ... vipÄ• kehi dhammehi ye dhammÄ• ... vipÄ• kadh
anupÄ• dinnaanupÄ• dÄ• niyehi \Be 85/ dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hasaá¹ƒk
dhammÄ• ... asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikehi dhammehi ye dhammÄ• ... savitakkasavicÄ
dhammÄ• ... avitakkavicÄ• ramattehi dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhamme
sukhasahagatehi dhammehi ye dhammÄ• ... upekkhÄ• sahagatehi dhammehi ye dhammÄ•
dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbehi dhammehi ye dhammÄ• ... dass
ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahetukehi dhammehi ye dhammÄ• ... Ä• cayag
apacayagÄ• mÄ«hi dhammehi ye dhammÄ• ... sekkhehi dhammehi ye dhammÄ• ... asekk
mahaggatehi dhammehi ye dhammÄ• ... appamÄ• á¹‡ehi dhammehi ye dhammÄ• ... paritt
dhammÄ• ... mahaggatÄ• rammaá¹‡ehi dhammehi ye \Se 108/ dhammÄ• ... appamÄ• á¹‡

... hÄ«nehi dhammehi ye dhammÄ• ... paá¹‡Ä«tehi dhammehi ye dhammÄ• ... micchattani
... sammattaniyatehi dhammehi ye dhammÄ• ... maggÄ• rammaá¹‡ehi dhammehi ye dham
ye dhammÄ• ... maggÄ• dhipatÄ«hi dhammehi ye dhammÄ• ... atÄ«tÄ• rammaá¹‡ehi dha
anÄ• gatÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... paccuppannÄ• rammaá¹‡ehi dhamme
ajjhattÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... bahiddhÄ• rammaá¹‡ehi dhammehi ye d
ajjhattabahiddhÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... sahetukehi dhammehi ye dham
dhammehi ye dhammÄ• ... sahetukehi ceva na ca hetÅ«hi dhammehi ye dhammÄ• ... hetu
hetÅ«hi dhammehi ye dhammÄ• ... na hetusahetukehi \Ee 95/ dhammehi ye dhammÄ• kha
Ä• yatanasaá¹…gahena asaá¹…gahitÄ• dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , te dhamm
katihi dhÄ• tÅ«hi sampayuttÄ• ti? natthi. katihi vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yata
vippayuttÄ• ; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<452> rÅ«pÄ«hi dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatan
dhÄ• tusaá¹…gahena \Ne 88/ asaá¹…gahitÄ• ... te dhammÄ• tÄ«hi khandhehi sampayuttÄ
dhÄ• tuyÄ• kehici sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi d
vippayuttÄ• \Se 109/; ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<453> arÅ«pÄ«hi dhammehi ye dhammÄ• ... lokuttarehi dhammehi ye dhammÄ• ... anÄ•
... Ä• savasampayuttehi dhammehi ye dhammÄ• ... Ä• savavippayuttehi ceva no ca Ä• sav
Ä• savavippayuttehi anÄ• savehi dhammehi ye dhammÄ• ... asaá¹ƒyojaniyehi dhammehi y
dhammehi ye dhammÄ• ... anoghaniyehi dhammehi ye dhammÄ• ... ayoganiyehi dhamme
anÄ«varaá¹‡iyehi dhammehi ye dhammÄ• ... aparÄ• maá¹-á¹-hehi dhammehi ye dhammÄ•
dhammehi ye dhammÄ• ... parÄ• mÄ• savippayuttehi aparÄ• maá¹-á¹-hehi dhammehi ye d
dhammehi ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena a
asaá¹…gahitÄ• , te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayu
vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ•
kehici vippayuttÄ• .

<454> anÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... no cittehi dhammehi ye dhammÄ• ..
ye dhammÄ• \Ee 96/ ... cittavisaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... cittasamuá¹-á¹
dhammÄ• ... cittasahabhÅ«hi dhammehi ye dhammÄ• ... cittÄ• nuparivattÄ«hi dhammehi y
dhammehi ye dhammÄ• ... upÄ• dÄ• dhammehi ye dhammÄ• khandhasaá¹…gahena asaá
asaá¹…gahitÄ• dhÄ• tusaá¹…gena asaá¹…gahitÄ• , te dhammÄ• katihi khandhehi \Se 110
dhÄ• tÅ«hi sampayuttÄ• ? te dhammÄ• tÄ«hi khandhehi sampayuttÄ• ; ekenÄ• yatanena e
sampayuttÄ• . katihi vippayuttÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi v
ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• .

<455> anupÄ• dÄ• niyehi dhammehi ye dhammÄ• ... upÄ• dÄ• nasampayuttehi dhammeh

upÄ• dÄ• nasampayuttehi ceva no ca upÄ• dÄ• nehi dhammehi ye dhammÄ• ... upÄ• dÄ•
dhammehi ye dhammÄ• ... asaá¹ƒkilesikehi dhammehi ye dhammÄ• ... asaá¹ƒkiliá¹-á¹-heh
kilesasampayuttehi dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hehi ceva no ca kilesehi \Be 8
dhammÄ• ... kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammÄ• ... kilesavipp
dhammehi ye dhammÄ• ... dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... bhÄ• var
dhammÄ• ... dassanena pahÄ• tabbahetukehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya p
dhammÄ• ... savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi ye dhammÄ•
dhammÄ• ... pÄ«tisahagatehi dhammehi ye dhammÄ• ... sukhasahagatehi dhammehi ye c
dhammehi ye dhammÄ• ... na kÄ• mÄ• vacarehi dhammehi ye dhammÄ• ... rÅ«pÄ• vacar
arÅ«pÄ• vacarehi dhammehi ye dhammÄ• ... apariyÄ• pannehi dhammehi ye dhammÄ• ...
dhammÄ• \Se 111/ ... niyatehi dhammehi ye dhammÄ• ... anuttarehi dhammehi ye dhamm
ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• Ä• yatanasaá¹…gahena asaá¹…gahi
te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi sampayuttÄ• ti? natthi. kat
vippayuttÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• ; ekenÄ•
kehici vippayuttÄ• .

rÅ«paÃ±ca dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, itthipumaá¹ƒ jÄ«vitaá¹ƒ nÄ• marÅ«paá¹ƒ

dve bhavÄ• jÄ• tijarÄ• maccurÅ«paá¹ƒ, anÄ• rammaá¹‡aá¹ƒ no cittaá¹ƒ cittena vippayutta

visaá¹ƒsaá¹-á¹-haá¹ƒ samuá¹-á¹-hÄ• nasahabhu, anuparivatti bÄ• hiraá¹ƒ upÄ• dÄ• .

dve visayo esanayo subuddhoti ||

asaá¹…gahitenasampayuttavippayuttapadaniddeso terasamo.

14. cuddasamanayo

14. vippayuttenasaá¹…gahitÄ• saá¹…gahitapadaniddeso

1. khandhÄ• di

<456> rÅ«pakkhandhena \Ee 98/ \Be 88/ \Ne 90/ ye dhammÄ• vippayuttÄ• , te dhammÄ•
katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi das

<457> vedanÄ• kkhandhena ye dhammÄ• ... saÃ±Ã±Ä• kkhandhena ye dhammÄ• ... saá
viÃ±Ã±Ä• á¹‡akkhandhena ye dhammÄ• ... manÄ• yatanena ye dhammÄ• ... manindriyen

dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhammÄ•
á¹-hapetvÄ• ekena khandhena ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahi
catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<458> cakkhÄ• yatanena \Se 112/ ye dhammÄ• ... pe ... phoá¹-á¹-habbÄ• yatanena ye dh
ye dhammÄ• ... pe ... phoá¹-á¹-habbadhÄ• tuyÄ• ye dhammÄ• vippayuttÄ• ... pe ... te dh
dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena kh
dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<459> cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Ne 91/ ye dhammÄ• ... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuy
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• ... manodhÄ• tuyÄ• ye dhammÄ• ... mano
vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi
sattarasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehic
dhÄ• tuyÄ• asaá¹…gahitÄ• .

2. saccÄ• di

<460> dukkhasaccena \Be 89/ ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhe
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá
asaá¹…gahitÄ• .

<461> samudayasaccena ye dhammÄ• ... maggasaccena ye dhammÄ• vippayuttÄ• ... te
khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<462> nirodhasaccena ye dhammÄ• ... cakkhundriyena ye dhammÄ• \Se 113/ ... kÄ• yin
itthindriyena ye dhammÄ• ... purisindriyena ye dhammÄ• vippayuttÄ• ... te dhammÄ• cat
dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena kh
dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<463> sukhindriyena ye dhammÄ• ... dukkhindriyena ye dhammÄ• ... somanassindriyena
domanassindriyena ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ \Ee 100/ k
khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá
khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<464> upekkhindriyena ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khand
khandhehi dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ

kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<465> saddhindriyena \Ne 92/ ye dhammÄ• ... vÄ«riyindriyena ye dhammÄ• ... satindriyen
samÄ• dhindriyena ye dhammÄ• ... paÃ±Ã±indriyena ye \Se 114/ dhammÄ• ... anaÃ±Ã±Ä•
dhammÄ• ... aÃ±Ã±indriyena ye dhammÄ• ... aÃ±Ã±Ä• tÄ• vindriyena ye dhammÄ• ... avi
avijjÄ• paccayÄ• saá¹…khÄ• rehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khata
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi \Be 90/ dhÄ• tÅ«hi saá¹…ga
na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<466> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡ena ye dhammÄ• ... saá¸·Ä• yatanapaccayÄ
phassapaccayÄ• vedanÄ• ya ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ
khandhena ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…g
ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<467> vedanÄ• paccayÄ• taá¹‡hÄ• ya ye dhammÄ• ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• nen
dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cah
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<468> upapattibhavena ye dhammÄ• ... saÃ±Ã±Ä• bhavena ye dhammÄ• ... paÃ±cavokÄ
vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi tÄ«hi dhÄ• tÅ«hi saá¹…g
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi pannarasahi dhÄ• tÅ«hi asaá¹…gahi

<469> kÄ• mabhavena \Se 115/ ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khand
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi tera
asaá¹…gahitÄ• .

<470> rÅ«pabhavena ye dhammÄ• ... asaÃ±Ã±Ä• bhavena ye dhammÄ• ... ekavokÄ• rab
ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hah
katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gah

<471> arÅ«pabhavena \Ne 93/ ye dhammÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavena ye
ye dhammÄ• ... sokena ye dhammÄ• ... dukkhena ye dhammÄ• ... domanassena ye dhan
... satipaá¹-á¹-hÄ• nena ye dhammÄ• ... sammappadhÄ• nena ye dhammÄ• ... iddhipÄ• de
dhammÄ• ... appamaÃ±Ã±Ä• ya ye dhammÄ• ... paÃ±cahi indriyehi ye dhammÄ• ... paÃ±
... sattahi bojjhaá¹…gehi ye dhammÄ• ... ariyena aá¹-á¹-haá¹…gikena maggena ye dhamm
dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• ya
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi

asaá¹…gahitÄ• .

3. phassÄ• disattakaá¹ƒ

<472> phassena ye dhammÄ• ... vedanÄ• ya ye dhammÄ• ... saÃ±Ã±Ä• ya ye dhammÄ•
cittena ye dhammÄ• ... manasikÄ• rena ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…
á¹-hapetvÄ• ekena \Se 116/ khandhena ekÄ• dasahÄ• yatanehi ekÄ• dasahi dhÄ• tÅ«hi sa
asaá¹…gahitÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<473> adhimokkhena ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandh
khandhehi dvÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gah
kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• asaá¹…gahitÄ• .

4. tikaá¹ƒ

<474> kusalehi dhammehi ye dhammÄ• ... akusalehi dhammehi ye dhammÄ• ... sukhÄ• y
dhammehi ye dhammÄ• ... dukkhÄ• ya vedanÄ• ya sampayuttehi dhammehi ye dhammÄ•
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<475> abyÄ• katehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandh
dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatan
asaá¹…gahitÄ• .

<476> adukkhamasukhÄ• ya \Be 92/ vedanÄ• ya sampayuttehi dhammehi ye dhammÄ• ..
vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ \Ee 103/ khandhato á¹-hapetvÄ• paÃ±cahi k
dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehi
Ä• yatanehi \Se 117/ paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<477> vipÄ• kadhammadhammehi ye dhammÄ• ... saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikehi dhamm
... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasah
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatane
asaá¹…gahitÄ• .

<478> nevavipÄ• kanavipÄ• kadhammadhammehi ye dhammÄ• ... anupÄ• dinnupÄ• dÄ•
anupÄ• dinnaanupÄ• dÄ• niyehi dhammehi ye dhammÄ• ... asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesik
vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi s

asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<479> upÄ• dinnupÄ• dÄ• niyehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• ca
tÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatane
asaá¹…gahitÄ• .

<480> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhamm
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandh
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<481> savitakkasavicÄ• rehi \Se 118/ dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ
á¹-hapetvÄ• \Ne 95/ paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi sa
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tuyÄ• asaá¹…ga

<482> avitakkavicÄ• ramattehi \Be 93/ dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhamm
sukhasahagatehi dhammehi \Ee 104/ ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…kh
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . k
kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<483> avitakkaavicÄ• rehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi k
tÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatane
asaá¹…gahitÄ• .

<484> upekkhÄ• sahagatehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá
khandhehi na kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<485> dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbeh
dassanena pahÄ• tabbahetukehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbahe
Ä• cayagÄ• mÄ«hi \Se 119/ dhammehi ye dhammÄ• ... apacayagÄ• mÄ«hi dhammehi ye d
dhammÄ• ... asekkhehi dhammehi ye dhammÄ• ... mahaggatehi dhammehi ye dhammÄ•
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hi
asaá¹…gahitÄ• .

<486> neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbehi dhammehi ye dhammÄ• ... neva
pahÄ• tabbahetukehi \Ee 105/ dhammehi ye dhammÄ• ... nevÄ• cayagÄ• minÄ• pacayagÄ
nevasekkhanÄ• sekkhehi dhammehi ye dhammÄ• ... parittehi dhammehi ye dhammÄ• vip

catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahit
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<487> appamÄ• á¹‡ehi \Be 94/ dhammehi ye dhammÄ• ... paá¹‡Ä«tehi dhammehi ye vipp
catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…g
dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<488> parittÄ• rammaá¹‡ehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi dvÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi
khandhehi na \Se 120/ kehici Ä• yatanehi chahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<489> mahaggatÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... appamÄ• á¹‡Ä• rammaá¹‡eh
dhammehi ye dhammÄ• ... micchattaniyatehi dhammehi ye dhammÄ• ... sammattaniyateh
maggÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... maggahetukehi dhammehi ye dhammÄ•
dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cah
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<490> majjhimehi dhammehi ye dhammÄ• ... aniyatehi dhammehi ye dhammÄ• vippayutt
khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi \Ee 106/ asaá¹…gah
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<491> uppannehi dhammehi ye dhammÄ• ... anuppannehi dhammehi ye dhammÄ• ... upp
... atÄ«tehi dhammehi ye dhammÄ• ... anÄ• gatehi dhammehi ye dhammÄ• ... paccuppann
ajjhattehi dhammehi ye dhammÄ• ... bahiddhÄ• hi dhammehi ye dhammÄ• ... sanidassana
dhammÄ• ... anidassanasappaá¹-ighehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhamm
dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena kha
121/ dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<492> atÄ«tÄ• rammaá¹‡ehi \Ne 97/ dhammehi ye dhammÄ• ... anÄ• gatÄ• rammaá¹‡ehi
ajjhattÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... bahiddhÄ• rammaá¹‡ehi dhammehi \Be
te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ•
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatane
asaá¹…gahitÄ• .

<493> paccuppannÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... ajjhattabahiddhÄ• rammaá
vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi
dvÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na keh

dhÄ• tÅ«hi asaá¹…gahitÄ• .

5. dukaá¹ƒ

<494> hetÅ«hi dhammehi ye dhammÄ• ... sahetukehi dhammehi ye dhammÄ• ... hetusam
... hetÅ«hi ceva sahetukehi ca dhammehi ye dhammÄ• ... sahetukehi ceva na ca hetÅ«hi d
hetÅ«hi ceva hetusampayuttehi ca dhammehi ye dhammÄ• ... hetusampayuttehi \Ee 107/ c
ye dhammÄ• ... na hetusahetukehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• a
á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi \Se 122/ na kÄ• hici dhÄ• tÅ«hi

<495> ahetukehi dhammehi ye dhammÄ• ... hetuvippayuttehi dhammehi ye dhammÄ• ... n
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ•
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ

<496> appaccayehi dhammehi ye dhammÄ• ... asaá¹…khatehi dhammehi ye dhammÄ• ...
dhammÄ• ... sappaá¹-ighehi dhammehi ye dhammÄ• ... rÅ«pÄ«hi dhammehi ye dhammÄ•
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi d
katihi \Be 96/ asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá

<497> lokiyehi \Ne 98/ dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khan
dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatan
asaá¹…gahitÄ• .

<498> Ä• savehi dhammehi ye dhammÄ• ... Ä• savasampayuttehi dhammehi ye dhammÄ
dhammehi ye dhammÄ• ... Ä• savehi ceva Ä• savasampayuttehi ca dhammehi ye dhammÄ
ca Ä• savehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ \Ee 10
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . k
kehici khandhehi na kehici Ä• yatanehi \Se 123/ na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<499> sÄ• savehi dhammehi ye dhammÄ• ... Ä• savavippayuttehi dhammehi ye dhammÄ•
Ä• savehi dhammehi ye dhammÄ• ... Ä• savavippayuttehi sÄ• savehi dhammehi ye dhamm
catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahit
dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<500> anÄ• savehi dhammehi ye dhammÄ• ... Ä• savavippayuttehi anÄ• savehi dhammeh
dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• . kat
khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<501> saá¹ƒyojanehi dhammehi ye dhammÄ• ... ganthehi dhammehi ye dhammÄ• ... ogh
yogehi dhammehi ye dhammÄ• ... nÄ«varaá¹‡ehi dhammehi ye dhammÄ• ... parÄ• mÄ• s
parÄ• mÄ• sasampayuttehi dhammehi ye dhammÄ• ... parÄ• mÄ• sehi ceva parÄ• maá¹-á
vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• \Be 97/? na kehici khan
Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<502> parÄ• maá¹-á¹-hehi dhammehi ye dhammÄ• ... parÄ• mÄ• savippayuttehi dhammel
parÄ• maá¹-á¹-hehi ceva no ca parÄ• mÄ• sehi dhammehi ye dhammÄ• ... parÄ• mÄ• savi
dhammehi ye \Se 124/ \Ne 99/ dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi \Ee 109/ kh
dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatan
asaá¹…gahitÄ• .

<503> aparÄ• maá¹-á¹-hehi dhammehi ye dhammÄ• ... parÄ• mÄ• savippayuttehi aparÄ•
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi d
katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gah

<504> sÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... cittehi dhammehi ye dhammÄ• ... cet
... cittasampayuttehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hehi dhammehi ye dham
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nehi dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasa
dhammehi ye dhammÄ• ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«hi dhamme
te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• ekena khandhena ekÄ• dasahÄ• ya
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ

<505> anÄ• rammaá¹‡ehi dhammehi ye dhammÄ• ... cittavippayuttehi dhammehi ye dham
cittasaá¹ƒsaá¹-á¹-hehi dhammehi ye dhammÄ• ... upÄ• dÄ• dhammehi ye dhammÄ• ... an
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi d
katihi asaá¹…gahitÄ• \Se 125/? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asa

<506> upÄ• dinnehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi \Ee 110
tÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatane
asaá¹…gahitÄ• .

<507> upÄ• dÄ• nehi \Be 98/ dhammehi ye dhammÄ• ... kilesehi dhammehi ye dhammÄ•
dhammehi ye dhammÄ• ... kilesasampayuttehi dhammehi ye dhammÄ• ... kilesehi ceva sa
ye dhammÄ• ... kilesehi ceva saá¹ƒkiliá¹-á¹-hehi ca dhammehi ye dhammÄ• ... saá¹ƒkiliá¹-
kilesehi dhammehi ye dhammÄ• ... kilesehi ceva kilesasampayuttehi ca dhammehi ye dhan

kilesasampayuttehi ceva no ca kilesehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ
khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ
asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…

<508> saá¹ƒkilesikehi dhammehi ye dhammÄ• ... asaá¹ƒkiliá¹-á¹-hehi dhammehi ye dhamm
dhammehi ye dhammÄ• ... saá¹ƒkilesikehi ceva no ca kilesehi dhammehi ye dhammÄ• ...
saá¹ƒkilesikehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dv
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá
asaá¹…gahitÄ• .

<509> asaá¹ƒkilesikehi \Se 126/ dhammehi ye dhammÄ• ... kilesavippayuttehi asaá¹ƒkiles
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hahi d
katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gah

<510> dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ• tabbeh
dassanena pahÄ• tabbahetukehi \Ee 111/ dhammehi ye dhammÄ• ... bhÄ• vanÄ• ya pahÄ
dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cah
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na
kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<511> na dassanena pahÄ• tabbehi dhammehi ye dhammÄ• ... na bhÄ• vanÄ• ya pahÄ• t
na dassanena pahÄ• tabbahetukehi dhammehi ye dhammÄ• ... na bhÄ• vanÄ• ya pahÄ• ta
\Be 99/ vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ

<512> savitakkehi dhammehi ye dhammÄ• ... savicÄ• rehi dhammehi ye dhammÄ• vippay
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi satta
\Ne 101/. katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatanehi ekÄ• ya dhÄ• tu
asaá¹…gahitÄ• .

<513> sappÄ«tikehi dhammehi ye dhammÄ• ... pÄ«tisahagatehi dhammehi ye dhammÄ•
ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• paÃ±c
dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ•
kehici Ä• yatanehi na kÄ• hici dhÄ• tÅ«hi asaá¹…gahitÄ• .

<514> upekkhÄ• sahagatehi dhammehi ye dhammÄ• vippayuttÄ• ... te dhammÄ• asaá¹…
paÃ±cahi khandhehi dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi \Ee
kehici khandhehi na kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

<515> kÄ• mÄ• vacarehi dhammehi ye dhammÄ• ... pariyÄ• pannehi dhammehi ye dhamm
dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ•
asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ

<516> na kÄ• mÄ• vacarehi dhammehi ye dhammÄ• ... apariyÄ• pannehi dhammehi ye dh
ye dhammÄ• vippayuttÄ• ... te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi aá¹-á¹-hah
katihi asaá¹…gahitÄ• ? ekena khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi asaá¹…gah

<517> rÅ«pÄ• vacarehi dhammehi ye dhammÄ• ... arÅ«pÄ• vacarehi dhammehi ye dhamm
dhammÄ• ... niyatehi dhammehi ye dhammÄ• \Se 128/ ... saraá¹‡ehi dhammehi ye dhamm
dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• \Be 100/ paÃ±cahi khandhehi dvÄ• da
dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? na kehici khandhehi na kehici Ä• yatane
asaá¹…gahitÄ• .

<518> na rÅ«pÄ• vacarehi dhammehi ye dhammÄ• ... na arÅ«pÄ• vacarehi dhammehi ye
dhammehi ye dhammÄ• ... aniyatehi dhammehi ye dhammÄ• ... araá¹‡ehi dhammehi ye d
te dhammÄ• katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitÄ• ? te dhamm
dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi \Ee 113/ asaá¹…gahitÄ• ? eken
soá¸·asahi dhÄ• tÅ«hi asaá¹…gahitÄ• .

dhammÄ• yatanaá¹ƒ dhammadhÄ• tu, atha jÄ«vitaá¹ƒ nÄ• marÅ«paá¹ƒ.

saá¸·Ä• yatanaá¹ƒ jÄ• tijarÄ• mataá¹ƒ, dve ca tike na labbhare ||

paá¹-hamantare satta ca, gocchake dasa aparante.

cuddasa cha ca matthake, iccete sattacattÄ• lÄ«sa dhammÄ• .

samucchede na labbhanti, moghapucchakena cÄ• ti ||

vippayuttenasaá¹…gahitÄ• saá¹…gahitapadaniddeso cuddasamo.

dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhÄ• tupÄ• á¹-ha á¹ƒ0.0001 vilÄ• siniyÄ•

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> sammÄ• sambuddha sÅ«riyo yo sambodho dayo dito.

jagu paá¹…kaja saá¹…ghÄ• te bodhayÄ« paá¹‡amÄ• mi taá¹ƒ ||

<2> saddhammabhÄ• nu yo lokÄ• lokaá¹ƒ katvÄ• na dhÄ« tamaá¹ƒ.

dhaá¹ƒsayÄ« muninÄ• sammÄ• pÄ• tubhÅ«to namÄ• mi taá¹ƒ ||

<3> silagandhasamÄ• kiá¹‡á¹‡o buddho saddhammahÄ• ya yo.

saá¹…ghatoyaruho pÄ• á¹‡a lÄ« tosesi namÄ• mi taá¹ƒ-

<4> natvÄ• mama garuá¹ƒvÄ• si padumÄ• rÄ• ma nÄ• makaá¹ƒ.

pÄ• á¸·iá¹ƒ nissÄ• ya kassÄ• haá¹ƒ dhÄ• tupÄ• á¹-havilÄ• sini-

<5> imaÃ±hi ganthakaraá¹‡aá¹ƒ satthÄ• gamanaye rato.

mÅ«kalaá¹ƒgamu saá¹…khÄ• te gÄ• me sajjanakÄ• rite-

<6> suvisuddhÄ• rÄ• manÄ• ma vihÄ• ramhi nivÄ• sako.

tasmiá¹ƒ padhÄ• na thero si kataÃ±Ã±Å« santavutti yo-

<7> guá¹‡Ä• laá¹…kÄ• ranÄ• mo so thero theranvaye rato.

yÄ• ci maá¹ƒ abhigantvÄ• na mitto me vaá¹…kamÄ• naso ||

<8> buddho hessaá¹ƒ yadÄ• loke niddeso haá¹ƒ tadÄ• iti.

pÄ• puá¹‡issa mahaá¹…kÄ• raá¹ƒ ko vÄ• do pani hantare-

appaccayo á¹ƒ0.0003 paro hoti bhÅ«vÄ• di gaá¹‡ato sati.

suddhakattu kirayÄ• khyÄ• ne sabbadhÄ• tuka nissitaá¹ƒ-

payutto á¹ƒ0.0005 kattunÄ• yoge á¹-hito yevÄ• ppadhÄ• niye.

kirayaá¹ƒ sÄ• dheti etassa dÄ«pakaá¹ƒ sÄ• sane padaá¹ƒ-

karaá¹‡a vacanaá¹ƒyeva yebhuyyena padissati.

Ä• khyÄ• te kÄ• ritaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya kathitaá¹ƒ idaá¹ƒ.

na nÄ• me kÄ• rataá¹-á¹-hÄ• naá¹ƒ bodhetÄ• itiÄ• dikaá¹ƒ-

sunakhehipi khÄ• dÄ• penti iccÄ• dini padÄ• nitu.

Ä• haritvÄ• na dÄ«peyya payoga kusalo budho-yÄ« ||

kathito á¹ƒ0.0007 sacca saá¹…khepe paccanta vacanena ve.

bhuyyate iti saddassa sambandho bhÄ• vadÄ«pano-

niddesapÄ• á¸·iyaá¹ƒ rÅ«paá¹ƒ vihoti vihavÄ«yati.

iti dassanatovÄ• pi paccattavacanaá¹ƒ thiraá¹ƒ-

tathÄ• dhajaggasuttante muninÄ• hacca bhÄ• site.

so pahÄ«yissati iti pÄ• á¸·idassanatopica-

pÄ• ramitÄ• nu bhÄ• vena mahesÄ«naá¹ƒva dehato.

sanni nipphÄ• danÄ• neva sakkaá¹-Ä• di vaco viya-

paccatta dassaneneva purisattaya yojanaá¹ƒ.

ekavacanikaÃ±cÄ• pi bahuvacanikampica.

kÄ• tabba miti no khantÄ« parassapadaÄ• dike-

bhÄ• ve kirayÄ• padaá¹ƒ nÄ• ma pÄ• á¸·iyÄ• atiduddasaá¹ƒ.

tasmÄ• taggahaá¹‡Å«pÄ• yo vutto ettÄ• vatÄ• mayÄ• -yÄ« ||

yaá¹ƒ á¹ƒ0.0008 tikÄ• laá¹ƒ tipurisaá¹ƒ kirayÄ• vÄ• ci tikÄ• rakaá¹ƒ.

attiliá¹…gaá¹ƒ dvivacanaá¹ƒ ta dÄ• khyÄ• tanti vuccati-yÄ« ||

Ä• khyÄ• ta á¹ƒ0.0009 sÄ• gara matha jjatani taraá¹…gaá¹ƒ,

dhÄ• tujjalaá¹ƒ vikaraá¹‡a gama kÄ• lamÄ«naá¹ƒ.

lopÄ• nubandha raya mattha vibhÄ• gatÄ«raá¹ƒ,

dhÄ«rÄ• taranti kavino puthu buddhi nÄ• vÄ• -yÄ« ||

cakkhakkhÄ« á¹ƒ0.0011 nayanaá¹ƒ nettaá¹ƒ locanaá¹ƒ diá¹-á¹-hi dassanaá¹ƒ.

pekkhanaá¹ƒ acchi pamhantu pakhumanti pavuccati-yi ||

``pabbÄ• jito á¹ƒ0.0017 sakÄ• raá¹-á¹-hÄ• , aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato,

mahantaá¹ƒ koá¹-á¹-haá¹ƒ kayirÄ• tha, duruttÄ• naá¹ƒ nivetaveâ€™â€™ -

porÄ• á¹‡a á¹ƒ0.0022 metaá¹ƒ atula netaá¹ƒ ajjatanÄ• miva,

nindanti tuá¹‡hi mÄ• sÄ«naá¹ƒ nindanti bahubhÄ• á¹‡inaá¹ƒ.

mitabhÄ• á¹‡inampi nindanti natthi loke anindito-

nagaraá¹ƒ á¹ƒ0.0025 yathÄ• paccantaá¹ƒ ``guttaá¹ƒâ€™â€™ santarabÄ• hiyaá¹ƒ,

evaá¹ƒ `gopethaâ€™ attÄ• naá¹ƒ, khaá¹‡e ve mÄ• upaccagÄ• -

dhiratthu á¹ƒ0.0028 taá¹ƒ visavantaá¹ƒ, yamahaá¹ƒ jÄ«vita kÄ• raá¹‡Ä• ,

vantaá¹ƒ pacchÄ• vamissÄ• mi, mataá¹ƒ me jivitaá¹ƒ varaá¹ƒ-

viluppateva á¹ƒ0.0041 puriso, yÄ• vassa upakappati,

yadÄ• caÃ±Ã±e vilumpantÄ«, so vilutto vilumpatÄ«-

``appamÄ• do á¹ƒ0.0044 amatapadaá¹ƒ, pamÄ• do maccuno padaá¹ƒ,

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• â€™â€™ ||

<1> á¹ƒ0.0062 Ã±Ä• á¹‡avimala tissÄ• khyo, yo mahÄ• saá¹…gha nÄ• yako,

marammavaá¹ƒsaá¹ƒ Ä• doca, dÄ«pe saá¹‡á¹-hÄ• payÄ« idha-

<2> tassa padhÄ• na sissosi, pÄ• á¸·i yaá¹-á¹-hakathÄ• vidÅ«,

dhammadhÄ• ra samaÃ±Ã±Ä• to, yo mahÄ• saá¹…ghasÄ• miko-

<3> yo tassa mukhyasiá¹ƒssÄ• si, dhamme sattheva kovido,

Ã±Ä• á¹‡Ä• nanda mahÄ• thero, khe mÄ• viya supÄ• kaá¹-o-

<4> vimalasÄ• ra tissÄ• khyo, mahÄ• saá¹ƒsÄ• dhipo kavi,

sissosi dutiyo tassa, pariyatti visÄ• rado-

<5> padumÄ• rÄ• ma nÄ• mo me, Ä• cero therapuá¹…gavo,

tatiyo tassa sisso si sikkhÄ• gÄ• rava saÃ±Ã±uto-

<6> saá¹…ghÄ• dhipoca vimala, sÄ• rÄ• khyo therakuÃ±jaro,

padumÄ• rÄ• ma vikhyÄ• ta, mahÄ• thero cime duve-

<7> dhammÄ• dhÄ• ra mahÄ• saá¹…gha, sÄ• minoca upantike,

Ã±Ä• á¹‡Ä• nanda mahÄ• thera, ssantikeva samuggahuá¹ƒ-

<8> á¹ƒ0.0063 tesu kho padumÄ• rÄ• ma mahÄ• thero avaá¹ƒ mamaá¹ƒ,

sikkhayi sadda sattheca, pÄ• á¸·iyaá¹-á¹-hakathÄ• su ca-

<9> tasmiá¹ƒ divaá¹…gate pacchÄ• , chando vyÄ• karaá¹‡Ä• dikaá¹ƒ,

vimalasÄ• ra mahÄ• thera, ssantikeca samuggahiá¹ƒ-

<10> tassa kho padumÄ• rÄ• ma mahÄ• therassa dhÄ«mato,

sissena Ã±Ä• á¹‡atilaka therena saá¹ƒsasÄ• minÄ• -

<11> buddhassa parinibbÄ• á¹‡a vÄ«sahasse catussate,

sa sattatyÄ• dhike vasse jeá¹-á¹-hamÄ• se manorame-

<12> aá¹-á¹-hamiyaá¹ƒ kÄ• á¸·apakkhe, katÄ• yaá¹ƒ matisÅ«danÄ«,

dhÄ• tupÄ• á¹-hattha bodhÄ• ya dhÄ• tupÄ• á¹-ha vilÄ• sinÄ«-

<13> Ä• di muddÄ• panaá¹ƒ assÄ• , guá¹‡Ä• laá¹…kÄ• ra nÄ• mino,

onojitaá¹ƒ, mamÄ• yattaá¹ƒ tatopari tapassino-

<14> sisso mayhaá¹ƒ gunÄ• nando unÄ• kuruva gÄ• majo,

mamu patthamhito Ä• si, gaá¹‡á¹-hiá¹-á¹-hÄ• nesanÄ• dito.

<15> bastyaá¹ƒ samaÃ±Ã±ako rÄ• jÄ• , macco mama pitÄ• ahu,

ontÄ«nyÄ• vÄ« sanÄ• mÄ• me mÄ• tÄ• senÄ• patÄ• nyanu ---

<16> Ä• cerÄ• ceva pÄ• cerÄ• , janako jananÄ«va me,

devÄ• cetyaá¹…gino sabbe, nenapappontu nibbutinti-

dhÄ• tupÄ• á¹-havilÄ• siniyÄ• samÄ• ptayi.

dhÄ• tuvaá¹ƒso á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

1. tathÄ• gatassÄ• gamanakathÄ•

sambuddhamatulaá¹ƒ suddhaá¹ƒ dhammaá¹ƒ saá¹…ghaá¹ƒ anuttaraá¹ƒ,

namassitvÄ• pavakkhÄ• mi dhÄ• tuvaá¹ƒsappakÄ• sanaá¹ƒ.

tikkhattumagamÄ• nÄ• tho laá¹…kÄ• dÄ«paá¹ƒ manoramaá¹ƒ,

sattÄ• naá¹ƒ hitamicchanto sÄ• sanassa ciraá¹-á¹-hitiá¹ƒ ||

tattha tikkhattumagamÄ• nÄ• thoâ€™ ti anamatagge saá¹ƒsÄ• ravaá¹-á¹-e parinÄ• metvÄ•
appatisaraá¹‡abhÄ• vappattÄ• naá¹ƒ lokiyalokuttarasukhanipphÄ• danabhÄ• vena nÄ• tho
buddhadhammasaá¹…gharatanattayamaggaá¹ƒ Ä• cikkhanto laá¹…kÄ• dÄ«paá¹ƒ tikkhattu
tÄ• va bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha puratthÄ«mÄ• bhimukho nisÄ«ditvÄ• sÅ«riye anatthan
vidhametvÄ• , paá¹-hamayÄ• me pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ anussaritvÄ• majjhimayÄ• m
pacchimayÄ• mÄ• vasÄ• ne paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• dasabalacatuvesÄ
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• bodhimaá¹‡á¸• appadese anukkamena sattasa
aá¹-á¹-hame sattÄ• he ajapÄ• lanigrodhamÅ«le nisinno dhammagambhirataá¹ƒ paccavekkh
Ä• pajjamÄ• no dasasahassa brahmaparivÄ• rena sahampatimahÄ• brahmunÄ• Ä• yÄ• cit
buddhacakkhunÄ• lokaá¹ƒ olokento paÃ±cavaggiyÄ• naá¹ƒ bhikkhunaá¹ƒ bahÅ«pakÄ• rak
uá¹-á¹-hÄ• yÄ• sanÄ• kÄ• sÄ«naá¹ƒ puraá¹ƒ gantvÄ• aÃ±Ã±Ä• koá¹‡aá¸• aÃ±Ã±appamuk
amataá¹ƒ pÄ• yento dhammacakkaá¹ƒ pavattetvÄ• pakkhassa paÃ±camiyaá¹ƒ paÃ±cavag
patiá¹-á¹-hÄ• petvÄ• taá¹ƒ divasameva yasakulaputtassa rattibhÄ• ge sotÄ• pattiphalaá¹ƒ c
arahantaá¹ƒ datvÄ• tassa sahÄ• yake catupaÃ±Ã±Ä• sajane arahantaá¹ƒ pÄ• petvÄ• evaâ
arahantesu jÄ• tesu vutthavasso pavÄ• retvÄ• , `caratha bhikkhave cÄ• rikaâ€™ nti bhikkhu
uruvelaá¹ƒ gacchanto antarÄ• magge kappÄ• sikavanasaá¹‡á¸• e bhaddavaggiye kumÄ• re
ehibhikkhubhÄ• vena pabbÄ• jetvÄ• uruvelaá¹ƒ gantvÄ• aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-i
uruvelakassapÄ• dayo sahassajaá¹-ilaparivÄ• re tebhÄ• tikajaá¹-ile vinento tattheva vihÄ• s
aá¹…gamagadharaá¹-á¹-havÄ• sino uruvelakassapassa mahÄ• yaÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• p
icchÄ• cÄ• rÄ• bhibhÅ«to cintesi: ``sacÄ• yaá¹ƒ mahÄ• samaá¹‡o imassa samÄ• gamassa
lÄ• bhasakkÄ• ro me parihÄ• yissatiâ€™â€™ ti. tassevaá¹ƒ pavattaajjhÄ• sayaá¹ƒ Ã±atvÄ•
bhikkhaá¹ƒ Ä• haritvÄ• anotatte Ä• hÄ• raá¹ƒ paribhuÃ±jitvÄ• sÄ• yanha samaye phussap
laá¹…kÄ• dÄ«passatthÄ• ya laá¹…kÄ• dÄ«pamupÄ• gami.

tassa pana dÄ«passa mahÄ• gaá¹…gÄ• ya dakkhiá¹‡apasse Ä• yÄ• mato tiyojane puthulat
mahÄ• nÄ• gavanuyyÄ• ne yakkhasamÄ• gamassa majjhe tassa upari mahiyaá¹…gaá¹‡ath
Ä• kÄ• seyeva á¹-hÄ«to vuá¹-á¹-hivÄ• tandhakÄ• raá¹ƒ dassetvÄ• tesaá¹ƒ bhayaá¹ƒ uppÄ•
``kassa nu kho imaá¹ƒ kammaâ€™â€™ nti ito cito olokento addasaá¹ƒsu bhagavantaá¹ƒ Ä•
bhagavantaá¹ƒ abhayaá¹ƒ yÄ• viá¹ƒsu. tesaá¹ƒ bhagavÄ• Ä• ha:

``sace á¹ƒ0.0003 tumhe abhayaá¹ƒ icchatha mayhaá¹ƒ nisajjaá¹-á¹-hÄ• nassa okÄ• saá¹ƒ
te tassa nisajjaá¹-á¹-hÄ• naá¹ƒ adaá¹ƒsu. bhagavÄ• nisajjÄ• ya okÄ• saá¹ƒ gahetvÄ• tesa
tehi dinne bhumibhÄ• ge cammakhaá¹‡á¸• aá¹ƒ pattharitvÄ• nisÄ«di. nisinnova pana bhaga
pasÄ• resi. te yakkhÄ• bhÄ«tatasitÄ• aÃ±Ã±attha gantuá¹ƒ asahamÄ• nÄ• samantato sÄ•
ahesuá¹ƒ. satthÄ• giridÄ«paá¹ƒ iddhÄ• nubhÄ• vena Ä• haritvÄ• dassesi. tesu tattha patiá
yathÄ• á¹-á¹-hÄ• neva á¹-hapetvÄ• pattharitacammakhaá¹‡á¸• ampi saá¹ƒkhipi. tasmiá¹ƒ kl
sannipatiá¹ƒsu. tesaá¹ƒ samÄ• game dhammaá¹ƒ desesi. anekesaá¹ƒ pÄ• á¹‡akoá¹-Ä«naá
saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hitÄ• asaá¹…kheyyÄ• ahesuá¹ƒ. sumanakÅ«á¹-e pana
sotÄ• pattiphalaá¹ƒ patvÄ• attano pÅ«janÄ«yaá¹ƒ bhagavantaá¹ƒ yÄ• ci. bhagavÄ• tena y
parÄ• masitvÄ• kesadhÄ• tuá¹ƒgahetvÄ• tassa adÄ• si. datvÄ• ca pana laá¹…kÄ• dÄ«pa
katvÄ• parittaá¹ƒ katvÄ• Ä• rakkhaá¹ƒ saá¹ƒvidhÄ• ya puna uruvelameva Ä• gato. so pana
suvaá¹‡á¹‡acaá¹…goá¹-akenÄ• dÄ• ya satthu nisinnaá¹-á¹-hÄ• ne nÄ• nÄ• ratanehi vicittaá
patiá¹-á¹-hÄ• petvÄ• upari indanÄ«lamaá¹‡ithÅ«pikÄ• hi pidahitvÄ• gandhamÄ• lÄ• dÄ«hi
parinibbute pana bhagavati sÄ• riputtassa antevÄ• siko sarabhÅ« nÄ• ma thero khÄ«á¹‡Ä•
tathÄ• gatassa gÄ«vaá¹-á¹-hiá¹ƒ Ä• dÄ• ya tasmiá¹ƒ indanÄ«lamaá¹‡ithÅ«pe patiá¹-á¹-hÄ•
meghavaá¹‡á¹‡apÄ• sÄ• á¹‡ehi dvÄ• dasahatthaá¹ƒ thÅ«paá¹ƒ kÄ• rÄ• petvÄ• gato. tato c
bhÄ• tÄ• cÅ«á¸·Ä• bhayo nÄ• ma kumÄ• ro tamabbhutaá¹ƒ cetiyaá¹ƒ disvÄ• abhippasann
tiá¹ƒsahatthaá¹ƒ cetiyaá¹ƒ patiá¹-á¹-hÄ• pesi. puna duá¹-á¹-hagÄ• maá¹‡Ä« abhayamahÄ• n
paá¹-icchÄ• detvÄ• asÄ«tihatthaá¹ƒ kaÃ±cukacetiyaá¹ƒ kÄ• rÄ• pesi. mahiyaá¹…gaá¹‡a á¹
patiá¹-á¹-hÄ• nÄ• dhikÄ• ro evaá¹ƒ vitthÄ• rato veditabbo:

bodhiá¹ƒ patvÄ• na sambuddho bodhimÅ«le narÄ• sabho

nisÄ«ditvÄ• na sattÄ• haá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ tato akÄ• .

tato pubbuttare á¹-hatvÄ• pallaá¹…kÄ• Ä«sake jino

animisena nettena sattÄ• haá¹ƒ taá¹ƒ udikkhayi.

caá¹…kamitvÄ• na sattÄ• haá¹ƒ cakkhame ratanÄ• maye

vicinitvÄ• jino dhammaá¹ƒ varaá¹ƒ so ratanÄ• ghare.

ajapÄ• lamhi sattÄ• haá¹ƒ anubhosi samÄ• dhijaá¹ƒ

ramme ca mucalindasmiá¹ƒ vimuttisukhamuttamaá¹ƒ.

rÄ• jÄ• yatanamÅ«lamhi sattarattindivaá¹ƒ vasÄ«

dantaponodakaá¹ƒ sakko adÄ• si satthuno tadÄ• .

catuhi lokapÄ• lehi silÄ• pattaá¹ƒ samÄ• haá¹-aá¹ƒ catukkamekakaá¹ƒ katvÄ• adhiá¹-á¹-hÄ

vÄ• á¹‡ijehi tadÄ• dinnaá¹ƒ manthaÃ±ca madhupiá¹‡á¸• ikaá¹ƒ

tahiá¹ƒ pana gahetvÄ• na bhattakiccaá¹ƒ akÄ• jino.

gaá¹‡hiá¹ƒsu saraá¹‡aá¹ƒ tassa tapussabhallikÄ• ubho

saraá¹‡aá¹ƒ agamuá¹ƒ te taá¹ƒ satthu dinnasiroruhÄ• .

gantvÄ• na te sakaá¹ƒ raá¹-á¹-haá¹ƒ thÅ«paá¹ƒ katvÄ• manoramaá¹ƒ

namassiá¹ƒsu ca pÅ«jesuá¹ƒ dvebhÄ• tikopÄ• sakÄ• .

iti so sattasattÄ• haá¹ƒ vÄ«tinÄ• mesi nÄ• yako:

brahmunÄ• yÄ• cito satthÄ• dhammacakkaá¹ƒ pavattituá¹ƒ.

tato bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• dhammacakkaá¹ƒ pavattayi

koá¹‡á¸• aÃ±Ã±o desite dhamme sotÄ• pattiphalaá¹ƒ labhi.

brahmÄ• noâ€™ á¹-á¹-hÄ• rasakoá¹-Ä« devatÄ• ca asaá¹…khiyÄ•

sotÄ• pattiphalaá¹ƒ pattÄ• dhammacakke pavattite.

patto á¹ƒ0.0005 pÄ• á¹-ipade vappo bhaddiyo dutiye phalaá¹ƒ,

tatiye ca mahÄ• nÄ• mo assajÄ« ca catutthÄ«yaá¹ƒ ||

te sabbe sannipÄ• tetvÄ• paÃ±caâ€™ me paÃ±cavaggiye,

anattasuttaá¹ƒ desetvÄ• bodhiyagga phalena te ||

bodhiá¹ƒ pÄ• petvÄ• paÃ±cÄ• he yasattherÄ• dike jane,

tato maggantare tiá¹ƒsakumÄ• re bhaddavaggiye ||

uruvelaá¹ƒ tato gantvÄ• uruvelÄ• ya saÃ±Ã±itaá¹ƒ,

uruvelenanuÃ±Ã±Ä• to uruvelanÄ• gaá¹ƒ dami ||

taá¹ƒ taá¹ƒ damÄ« jino nÄ• gaá¹ƒ damanena urÄ• digaá¹ƒ,

tathÄ• gataá¹ƒ nimantiá¹ƒsu disvÄ• te pÄ• á¹-ihÄ• riyaá¹ƒ ||

idheva vanasaá¹‡á¸• asmiá¹ƒ vihÄ• retvÄ• mahÄ• munÄ«,

upaá¹-á¹-hÄ• hÄ• mase sabbe niccabhattena taá¹ƒ mayaá¹ƒ ||

uruvelakassapassa mahÄ• yaÃ±Ã±e upaá¹-á¹-hite,

tassaâ€™ ttano nÄ• gamane icchÄ• cÄ• raá¹ƒ vijÄ• niya ||

uttarakuruto bhikkhaá¹ƒ haritvÄ• dipaduttamo,

anotattadahe bhutvÄ• sÄ• yanha samaye sayaá¹ƒ ||

bodhito navame mÄ• se phussapuá¹‡á¹‡amiyaá¹ƒ jino,

laá¹…kÄ• dÄ«paá¹ƒ visodhetuá¹ƒ laá¹…kÄ• dÄ«pamupÄ• gami ||

yakkhe damitvÄ• sambuddho dhÄ• tuá¹ƒ datvÄ• na nÄ• yako,

gantvÄ• na uruvelaá¹ƒ so vasÄ« tattha vane jino ||

paá¹-hamagamanakathÄ• samattÄ• .

dutiyagamane pana bodhito paÃ±came vasse jetavanamahÄ• vihÄ• re vasanto cÅ«á¸·odara
mÄ• tulabhÄ• gineyyÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ maá¹‡ipallaá¹…kaá¹ƒ nissÄ• ya saá¹…gÄ• ma
sayaá¹ƒ pattacÄ«varamÄ• dÄ• ya cittamÄ• sassa kÄ• á¸·apakkhe uposathadivase á¹ƒ0.000
tesaá¹ƒ saá¹…gÄ• mamajjhe Ä• kÄ• se nisinno andhakÄ• raá¹ƒ akÄ• si. te andhakÄ• rÄ• b
Ä• lokaá¹ƒ dassetvÄ• attano saraá¹‡abhÅ«tÄ• naá¹ƒ tesaá¹ƒ sÄ• maggikaraá¹‡atthaá¹ƒ ph
viya dhammaá¹ƒ desesi. te ubhopi dhamme pasÄ«ditvÄ• tampi pallaá¹…kaá¹ƒ tathÄ• gatas
pallaá¹…ke nisinno dibbannapÄ• nehi santappito bhattÄ• numodanaá¹ƒ katvÄ• asÄ«tikoá¹-
sÄ«lesu ca patiá¹-á¹-hÄ• pesi. tasmiá¹ƒ samÄ• game mahodarassa mÄ• tulo maá¹‡iakkhiko
bhagavantaá¹ƒ puna kalyÄ• á¹‡idesamÄ• gamanatthaá¹ƒ. ayÄ• ci. bhagavÄ• pana tuá¹‡hÄ
``jetavanameva gato.

evaÃ±hi so nÄ• gadÄ«paá¹ƒ upeto,

mÄ• rÄ• bhibhu sabbavidu sumedho.

dametva nÄ• ge karuá¹‡Ä• yupeto,

gantvÄ• vasÄ« jetavane munindo ||

dutiyagamanakathÄ• samattÄ• .

tatiyagamane pana bodhito aá¹-á¹-hame vasse jetavanamahÄ• vihÄ• re viharanto bhagavÄ•
pacchÄ• tambapaá¹‡á¹‡idÄ«pe sÄ• sanaá¹ƒ patiá¹-á¹-hahissati, so dÄ«po bahu bhikkhubh
ariyagaá¹‡asevito kÄ• sÄ• vapajjoto bhavissati, mayhaá¹ƒ catunnaá¹ƒ dÄ• á¹-hÄ• dhÄ• tuna
ca dakkhiá¹‡aakkhadhÄ• tu ca nalÄ• á¹-adhÄ• tu ca rÄ• magÄ• mavÄ• sÄ«hi laddho ekako
bahusarÄ«radhÄ• tu ca kesadhÄ• tuyo ca tattheva patiá¹-á¹-hahissanti anekÄ• ni saá¹…ghÄ
buddhadhammasaá¹…gharatane patiá¹-á¹-hitasaddho mahÄ• jano bhavissati. tasmÄ• laá¹.
samÄ• pattiá¹ƒ samÄ• pajjitvÄ• Ä• gantuá¹ƒ vaá¹-á¹-atÄ« ``ti cintetvÄ• Ä• nandattheraá¹ƒ
catupaá¹-isambhidappattÄ• naá¹ƒ paÃ±casatamahÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ bhikkhÅ«naá
gantabba ``nti. Ä• nandatthero kapilavatthukoá¸·iya nagaravÄ• sÄ«naá¹ƒ paÃ±casatamahÄ•
bhikkhÅ«naá¹ƒ paá¹-ivedesi. te paá¹-iveditÄ• paÃ±casatakhÄ«á¹‡Ä• savÄ• pattacÄ«varad
vanditvÄ• á¹ƒ0.0007 aÃ±jaliá¹ƒ paggayha namassamÄ• nÄ• aá¹-á¹-haá¹ƒsu. satthuno pan
gandhakuá¹-iyÄ• avidÅ«re rattasetanÄ«luppalakumudapadumapuá¹‡á¸• arÄ«kasatapattasa
nÄ• nÄ• pupphehi saÃ±cannÄ• , subhasopÄ• nÄ• , pasÄ• ditasamatittikakÄ• kapeyyasuran
suphullapupphaphaladhÄ• rita nÄ• nÄ• vidhavicittasÄ• lasalalacampakÄ• sokarukkhÄ• nÄ•
susajjitabhÅ«mipadesÄ• accantaramaá¹‡iyÄ• pokkharaá¹‡Ä« atthi. tattha adhivattho mahÄ
nÄ• garÄ• jÄ• soá¸·asasahassamattÄ• hi nÄ• gamÄ• á¹‡avikÄ• hi parivuto mahantaá¹ƒ siri

tathÄ• gatassa rÅ«pasobhaggappattaá¹ƒ attabhÄ• vaá¹ƒ oloketvÄ• mahantaá¹ƒ sukhasom
mÄ• taraá¹ƒ nandanÄ• gamÄ• navikaá¹ƒ garuá¹-á¹-hÄ• ne á¹-hapetvÄ• tassÄ• veyyÄ• vac
pokkharaá¹‡iá¹ƒ ajjhÄ• vasati. satthÄ• pana attano gamanaá¹ƒ saá¹ƒvidhÄ• nÄ• nantare su
avidure á¹-hitaá¹ƒ Ä• mantetvÄ• saparivÄ• ro Ä• gacchÄ• hÄ«ti Ä• ha. so sÄ• dhuti sampa
parivÄ• re chakoá¹-imatte nÄ• ge gahetvÄ• supuppÄ«tacampakarukkhaá¹ƒ tathÄ• gatassa
sÅ«riyaraá¹ƒsinivÄ• raá¹‡atthaá¹ƒ chattaá¹ƒ katvÄ• gaá¹‡hi. atha bhagavÄ• ravirasmipatth
viya virocamÄ• no attano pattacÄ«varamÄ• dÄ• ya Ä• kÄ• saá¹ƒ abbhÅ«ggaÃ±chi. satthÄ•
te paÃ±casatakhÄ«á¹‡Ä• savÄ• pi sakaá¹ƒ sakaá¹ƒ pattacÄ«varamÄ• dÄ• ya Ä• kÄ• saá¹ƒ
parivÄ• rayiá¹ƒsu. satthÄ• paÃ±casatakhÄ«á¹‡Ä• savaparivuto visÄ• khapuá¹‡á¹‡amuposa
gantvÄ• mahÄ• rahe maá¹‡á¸• apamajjhe paÃ±Ã±attavara buddhÄ• sane paÃ±casatakhÄ«

atha maá¹‡iakkhiko nÄ• ma nÄ• garÄ• jÄ• buddhapamukhaá¹ƒ bhikkhu saá¹…ghaá¹ƒ anek
santappetvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• tassa bhattÄ• numodanaá¹ƒ katvÄ• sumanak
dassetvÄ• tasmiá¹ƒ pabbatapÄ• de anekapÄ• dapÄ• kiá¹‡á¹‡abhÅ«mippadese nisinno div
vuá¹-á¹-hÄ• ya dÄ«ghavÄ• picetiyaá¹-á¹-hÄ• ne samÄ• pattiá¹ƒ samÄ• pajji. mahÄ• pathav
satavÄ• raá¹ƒ sahassavÄ• raá¹ƒ saá¹…kampi. tattha mahÄ• senaá¹ƒ nÄ• ma devaputtaá¹ƒ
tato á¹ƒ0.0008 vuá¹-á¹-hÄ• ya mahÄ• thÅ«paá¹-á¹-hÄ• ne tatheva samÄ• pattiá¹ƒ samÄ• pa
kampi. tatrÄ• pi visÄ• larÅ«pa devaputtaá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hanatthÄ• ya á¹-hapetvÄ• t
thÅ«pÄ• rÄ• ma cetiyaá¹-á¹-hÄ• ne tatheva nirodhasamÄ• pattiá¹ƒ samÄ• pajji. mahÄ• path
pathavipÄ• la devaputtaá¹ƒ Ä• rakkhatthÄ• ya. nivattetvÄ• tato vuá¹-á¹-hÄ• ya maricavaá¹-
gantvÄ• paÃ±cahi bhikkhusatehi saddhiá¹ƒ samÄ• pattiá¹ƒ appayi. pathavi tatheva kampi. t
indakadevaputtaá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hanatthÄ• ya á¹-hapesi. tato vuá¹-á¹-hÄ• ya kÄ• ca
tatheva samÄ• pattiá¹ƒ samÄ• pajji. pathavi tatheva kampi. (tasmiá¹ƒ á¹-hÄ• ne mahÄ• gho
Ä• rakkhaá¹ƒ gaá¹‡hanatthÄ• ya niyyÄ• desi) etasmiá¹ƒ mahÄ• cetiyaá¹-á¹-hÄ• ne mahÄ• g
Ä• rakkhaá¹ƒ gahaá¹‡atthÄ• ya nivattetvÄ• tato vuá¹-á¹-hÄ• ya tissamahÄ• vihÄ• racetiyaá
samÄ• pattiá¹ƒ samÄ• pajji. pathavi tatheva kampi. tattha maá¹‡imekhalaá¹ƒ nÄ• ma devad
gÄ• hÄ• petvÄ• tato nÄ• gamahÄ• vihÄ• racetiyaá¹-á¹-hÄ• ne tatheva samÄ• pattiá¹ƒ sam
tasmimpi mahindaá¹ƒ nÄ• ma devaputtaá¹ƒ Ä• rakkhaá¹ƒ gahaá¹‡atthÄ• ya á¹-hapesi. tato
mahÄ• gaá¹…gÄ• ya dakkhiá¹‡adisÄ• bhÄ• ge seru nÄ• ma dahassa ante varÄ• ha nÄ• ma
udakabubbuá¸·akelÄ• sakÅ«á¹-apaá¹-ibhÄ• gaá¹ƒ cetiyaá¹ƒ patiá¹-á¹-hahissatÄ«â€™ ti paÃ
saddhiá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ• pajji. bahalaghanamahÄ• pathavi paribbhamitakun
pabhintamadamahÄ• hatthinÄ• gassa kuÃ±canÄ• dakaraá¹‡aá¹ƒ viya ucchukoá¹-á¹-ana ya
(ca) satavÄ• raá¹ƒ sahassavÄ• raá¹ƒ nadamÄ• nÄ• somanassappattÄ• viya sakalalaá¹…k
kurumÄ• nÄ• saá¹ƒkampi. tato vuá¹-á¹-hÄ• ya sumananÄ• garaÃ±Ã±o hatthesu á¹-hita cam
Ä• dÄ• ya tattha pÅ«jetvÄ• punappunaá¹ƒ taá¹ƒ olokesi. so satthÄ• raá¹ƒ vanditvÄ• mayÄ
pucchi. imassa á¹-hÄ• nassa Ä• rakkhaá¹ƒ karohÄ«ti Ä• ha. so taá¹ƒ sutvÄ• bhante tumhÄ
Ä• rakkhaá¹ƒ karontassa rÅ«pasobhaggappattaá¹ƒ

asÄ«tyÄ• nubyaÃ±janabyÄ• mappabhÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avicittaá¹ƒ dass
passantassa manosilÄ• tale sÄ«hanÄ• daá¹ƒ nadanto taruá¹‡asÄ«ho viya gajjanto pÄ• vuss
Ä• kÄ• sagaá¹…gaá¹ƒ otaranto viya ratanadÄ• maá¹ƒ ganthento viya ca aá¹-á¹-haá¹…gasa
savanÄ«yasaraá¹ƒ vissajjetvÄ• bramhaghosaá¹ƒ nicchÄ• rento nÄ• nÄ• nayehi vicittakatha
savanÄ• nurittayabhÅ«taá¹ƒ saá¹ƒsÄ• raá¹‡á¹‡avanimuggÄ• naá¹ƒ tÄ• raá¹‡asamatthaá¹ƒ
suá¹‡antassa, Ã±Ä• á¹‡iddhiyÄ• koá¹-ippatte sÄ• riputtamoggallÄ• nÄ• dayo asÄ«timahÄ•
mayhaá¹ƒ vasanaá¹ƒ ruccati. na sakkomi aÃ±Ã±attha tumhehi vinÄ• vasitunti Ä• ha. bhaga
nagarÄ• ja, imaá¹ƒ padesaá¹ƒ tayÄ• ciraá¹ƒ vasitaá¹-á¹-hÄ• naá¹ƒ. kakusandhassa bhagav
á¹-hÄ• ne patiá¹-á¹-hitÄ• , tvameva tasmiá¹ƒ kÄ• le varaniddo nÄ• ma nÄ• garÄ• jÄ• hutvÄ
Ä• rakkhaá¹ƒ gahetvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ karonto ciraá¹ƒ vihÄ• si. puna koá¹
dhÄ• tu imasmiá¹ƒyeva á¹-hÄ• ne patiá¹-á¹-hitÄ• tvameva tasmiá¹ƒ kÄ• le jayaseno nÄ• ma
dhÄ• tuyÄ• Ä• rakkhaá¹ƒ gahetvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ katvÄ• tattheva ciraá¹
bhagavato dhÄ• tu imasmiá¹ƒyeva á¹-hÄ• ne patiá¹-á¹-hitÄ• . tvameva tasmiá¹ƒ kÄ• le dÄ«g
hutvÄ• tÄ• ya dhÄ• tuyÄ• Ä• rakkhaá¹ƒ gahetvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ karonto
kÄ• kavaá¹‡á¹‡atissamahÄ• rÄ• jÄ• mayhaá¹ƒ nalÄ• á¹-adhÄ• tuá¹ƒ imasmiá¹ƒyeva á¹ƒ0.0
patiá¹-á¹-hÄ• pessati, tasmÄ• tvaá¹ƒ imassa á¹-hÄ• nassa Ä• rakkhaá¹ƒ karohÄ«ti vatvÄ•
patiá¹-á¹-hÄ• petvÄ• paÃ±casatakhÄ«á¹‡Ä• savehi saddhiá¹ƒ cetiyaá¹-á¹-hÄ• naá¹ƒ padak
appamatto hohÄ«ti vatvÄ• Ä• kÄ• saá¹ƒ uppatitvÄ• jetavanameva gato.

tassa pana nÄ• garaÃ±Ã±o mÄ• tÄ• indamÄ• navikÄ• nÄ• ma Ä• gantvÄ• tathÄ• gataá¹ƒ
bhante mama putto sumano nÄ• ma nÄ• garÄ• jÄ• kuhinti Ä• ha. tava putto tambapaá¹‡á¹‡
dakkhiá¹‡abhÄ• ge seru nÄ• ma dahassa samÄ«pe varÄ• ha nÄ• ma soá¹‡á¸• iyaá¹ƒ samÄ
chakoá¹-imatte nÄ• ge gahetvÄ• satthÄ• raá¹ƒ vanditvÄ• bhante ito paá¹-á¹-hÄ• ya tumhÄ
dullabhaá¹ƒ, khamatha meti accayaá¹ƒ desetvÄ• mahatiá¹ƒ nÄ• gasampattiá¹ƒ gahetvÄ• p
santikaá¹ƒ gantvÄ• mahatiá¹ƒ issariyasampattiá¹ƒ anubhavanti tattheva Ä• rakkhaá¹ƒ gahe

mahÄ• paÃ±Ã±o mahÄ• saddho mahÄ• vÄ«ro mahÄ• isi,

mahÄ• balena sampanno mahantaguá¹‡abhusito.

gantvÄ• na tambapaá¹‡á¹‡iá¹ƒ so sattÄ• nuddayamÄ• naso,

gantvÄ• nÄ• gavaraá¹ƒ dÄ«paá¹ƒ agÄ• jetavanaá¹ƒ vidu ||

atisayamatisÄ• ro sÄ• radÄ• naá¹ƒ karonto,

atiadhiramaá¹‡iyo sabbalokekanetto.

atiguá¹‡adharaá¹‡Ä«yo sabbasatte tamaggaá¹ƒ,

ativipuladayo tÄ• netumÄ• gÄ• sudÄ«paá¹ƒ ||

tatiyagamanakathÄ• samattÄ• .

iti ariyajanapasÄ• danatthÄ• ya kate dhÄ• tuvaá¹ƒse tathÄ• gatassa gamanaá¹ƒ nÄ• ma pa

Ä• gantvÄ• tambapaá¹‡á¹‡iá¹ƒ so sattÄ• nuddayamÄ• naso

puna gantvÄ• nÄ• gadÄ«paá¹ƒ agÄ• jetavanaá¹ƒ varaá¹ƒ

atisayamatisÄ• ro sÄ• radÄ• neka ratto

atidhitiramaá¹‡iyo sabbalokekanetto

atiguá¹‡aramaá¹‡Ä«yaá¹ƒ sabbasantekamaggaá¹ƒ

ativipuladayattÄ• laá¹…kamÄ• gÄ• sudÄ«paá¹ƒ

iti sÄ«haá¸·abhÄ• sÄ• ya kate dhÄ• tuvaá¹ƒse dissate.

2. á¹ƒ0.0011 parinibbÄ• nakathÄ•

satthÄ• pana tato paÃ±cacattÄ• lÄ«savassÄ• ni tipiá¹-akapariyattidhammaá¹ƒ desetvÄ• ve
catuariyamaggaphalapaá¹-ilÄ• bhavasena uddhÄ• retvÄ• nibbÄ• ne patiá¹-á¹-hÄ• petvÄ• p
vesÄ• linagaraá¹ƒ upanissÄ• ya cÄ• pÄ• lacetiyaá¹ƒ nissÄ• ya viharanto mÄ• rena parinibb
sampajÄ• no Ä• yusaá¹…khÄ• re vissajjesi. tassa vissaá¹-á¹-habhÄ• vaá¹ƒ Ä• nandoyeva a
jÄ• nanto nÄ• ma natthi. tasmÄ• bhikkhusaá¹…ghampi jÄ• nÄ• pessÄ• mÄ«ti jetavanamah
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhave tathÄ• gatassa na cirasseva tiá¹‡á¹‡a
parinibbÄ• naá¹ƒ bhavissati, tumhe sattatiá¹ƒsabodhi pakkhiyadhammesu samaggÄ• hutvÄ
vivÄ• daá¹ƒ mÄ• karotha. appamÄ• dena tisso sikkhÄ• sampÄ• dethÄ• ti vatvÄ• puna div
caritvÄ• piá¹‡á¸• apÄ• tÄ• paá¹-ikkamitvÄ• bhaá¹‡á¸• agÄ• maá¹ƒ gato. bhaá¹‡á¸• agÄ• m
hatthigÄ• mato ambagÄ• maá¹ƒ ambagÄ• mato jambugÄ• maá¹ƒ jambugÄ• mato nigrodha
bhoganagaraá¹ƒ bhoganagarato pÄ• vÄ• nagaraá¹ƒ pÄ• vÄ• nagarato kusinÄ• rÄ• nagaraá
yamakasÄ• lÄ• namantare á¹-hÄ«to Ä• nandattheraá¹ƒ Ä• mantetvÄ• untarasÄ«sakaá¹ƒ ka
kilantosmi Ä• nanda nipajjissÄ• miâ€™ ti Ä• ha. taá¹ƒ sutvÄ• Ä• nandatthero uttarasÄ«sak
paÃ±Ã±Ä• petvÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ attharitvÄ• paÃ±cacattÄ• lÄ«savass

sayanto dakkhiá¹‡apassena sato sampajÄ• no anuá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasikaritvÄ•

atÄ«tamaddhÄ• na bhave caranto,

anantasatte karuá¹‡Ä• yupeto.

katvÄ• na puÃ±Ã±Ä• ni anappakÄ• ni,

patto sivaá¹ƒ lokahitÄ• ya nÄ• tho ||

evaá¹ƒ á¹ƒ0.0012 hi so dasabalopi vihÄ«nathÄ• mo,

yamassa sÄ• lÄ• na nipajji majjhe.

katvÄ• na saÃ±Ã±aÃ±hi anuá¹-á¹-hahÄ• naá¹ƒ,

sa iddhimÄ• mÄ• ramukhaá¹ƒ paviá¹-á¹-ho ||

tasmiá¹ƒ khaá¹‡e samakasÄ• lÄ• supupphitÄ• ahesuá¹ƒ. na kevalaá¹ƒ yamakasÄ• lÄ• ye
dasasahassÄ« lokadhÄ• tu cakkavÄ• á¸·esu sÄ• larukkhÄ• pi pupphitÄ• . na sÄ• larukkhÄ•
yaá¹ƒ kiÃ±ci pupphupagaphalÅ«paga rukkhajÄ• taá¹ƒ sabbampi pupphaÃ±ca phalaÃ±ca ga
thalesu thalapadumÄ• ni khandhesu khandhapadumÄ• ni sÄ• khÄ• su sÄ• khÄ• padumÄ• n
olambapadumÄ• ni piá¹-á¹-hipÄ• sÄ• á¹‡e hinditvÄ• satapattapadumÄ• ni supupphitÄ• ni a
brahmaloko tÄ• va dasasahassi cakkavÄ• á¸·Ä• ekamÄ• lÄ• guá¹‡Ä• viya ahesuá¹ƒ. devÄ
dibbamandÄ• ravapÄ• ricchattakakoviá¸·Ä• rapupphÄ• ni ca candanacuá¹‡á¹‡Ä• ni ca sam
dibbaturiyasaá¹…gitiyo ca antalikkhe pavattanti. anekÄ• ni acchariyasahassÄ• ni ahesuá¹ƒ.
pavattamÄ• ne paá¹-hamayÄ• me subhaddaparibbÄ• jakaá¹ƒ vinetvÄ• majjhimayÄ• me da
anusÄ• sitvÄ• pacchimayÄ• mÄ• vasÄ• ne paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá
catutthajjhÄ• naá¹ƒ samÄ• pajji. tato vuá¹-á¹-hÄ• ya Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• tato
nirodhasamÄ• pattiá¹ƒ samÄ• pajji. tato vuá¹-á¹-hÄ• ya paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• na
catutthajjhÄ• naÃ±ca samÄ• pajji. tato vuá¹-á¹-hÄ• ya etthantarato anupÄ• disesanibbÄ• na

mahÄ• mohatamaá¹ƒ hantvÄ• sattÄ• naá¹ƒ hadayassitaá¹ƒ,

ravÄ«va jotamÄ• no so lokassa anukampako.

vassÄ• ni á¹ƒ0.0013 paÃ±catÄ• lÄ«saá¹ƒ katvÄ• sattahitaá¹ƒ bahuá¹ƒ,

adhunÄ• aggikkhandhova parinibbÄ• yi so jino ||

evaá¹ƒ pana bhagavati parinibbute vissakammadevaputto tathÄ• gatassa sarÄ«rappamÄ• á
ratanehi mÄ• petvÄ• visuddhakappÄ• sehi tathÄ• gatassa sarÄ«raá¹ƒ veá¹-hetvÄ• ratanac
gandhatelehi pÅ«retvÄ• aparÄ• ya doá¹‡iyÄ• pidahitvÄ• sabbagandhadÄ• rucitakaá¹ƒ kat
lohitacandanaghaá¹-ikÄ• yo Ä• dÄ• ya citakÄ• yaá¹ƒ pakkhipitvÄ• aggiá¹ƒ gÄ• hÄ• petuá¹ƒ
mahÄ• kassapattherassa anÄ• gatattÄ• . so Ä• yasmÄ• mahÄ• kassapatthero yebhuyyena
manÄ• po. therassa hi dÄ• naá¹ƒ datvÄ• sagge nibbattÄ• naá¹ƒ pamÄ• á¹‡o nÄ• ma natthi
samÄ• game attano kulÅ«pagattheraá¹ƒ adisvÄ• amhÄ• kaá¹ƒ mahÄ• kassapatthero kuhin
paÃ±camattehi bhikkhusatehi saddhiá¹ƒ maggaá¹ƒ paá¹-ipannoti Ã±atvÄ• yÄ• va thero ima
citakaá¹ƒ tÄ• va na pajjalatuti adhiá¹-á¹-hahiá¹ƒsu. tasmiá¹ƒ kÄ• le thero yebhuyyena terasa
paÃ±camattehi bhikkhusatehi saddhiá¹ƒ Ä• gantvÄ• citakaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹
á¹-hÄ«to, bhante tumhÄ• kaá¹ƒ dassanatthÄ• ya ito kappasatasahassamatthake padumutta
abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya avijahitvÄ• Ä• gato. idÄ• ni me avasÄ• nadassananti pÄ• c
adhiá¹-á¹-hÄ• si.

mahÄ• kassapathero so bhikkhusaá¹…ghapurakkhato.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• paggahetvÄ• na aÃ±jaliá¹ƒ ||

padakkhiá¹‡aÃ±ca tikkhattuá¹ƒ katvÄ• á¹-hatvÄ• padantike.

patiá¹-á¹-hahantu sÄ«se me jinapÄ• detiâ€™ dhiá¹-á¹-hahi ||

sahÄ• dhiá¹-á¹-hÄ• naá¹ƒ citakÄ• dussÄ• ni ca vibhindiya.

nikkhamiá¹ƒsu tadÄ• pÄ• dÄ• ghanamuttova candimÄ• ||

uho hatthehi paggayha á¹-hapetvÄ• attano sire.

vanditvÄ• satthuno pÄ• de khamÄ• petvÄ• visajjayÄ« ||

puá¹‡á¹‡acando yathÄ• abbhaá¹ƒ citakaá¹ƒ pÄ• visi tadÄ• .

idaá¹ƒ accherakaá¹ƒ disvÄ• ravaá¹ƒ ravi mahÄ• jano ||

uá¹-á¹-hahitvÄ• na pÄ• cÄ«nÄ• vando atthaá¹…gato yathÄ• .

pÄ• de antaradhÄ• yante arodiá¹ƒsu mahÄ• janÄ• ||

tadÄ• mallarÄ• jÄ• no bhagavato sarÄ«rakiccaá¹ƒ karissÄ• mÄ• ti vatvÄ• nÄ• nÄ• vatthÄ•
parivÄ• rayiá¹ƒsu. tato rÄ• jÄ• no manussÄ• ca aggiá¹ƒ dÄ• tuá¹ƒ Ä• rahiá¹ƒsu. tadÄ• sak
sakko devarÄ• jÄ• maá¹‡ijotirasaá¹ƒ pasÄ• retvÄ• nikkhantaagginÄ• mama sarÄ«rakicca
avasÄ• ne manussÄ• aggiá¹ƒ karissantiti. evaá¹ƒ buddhavacanaá¹ƒ paribhÄ• vetvÄ• nikkh
katvÄ• bhagavato sarÄ«rakiccaá¹ƒ katvÄ• samantato uá¹-á¹-hahatuti adhiá¹-á¹-hahi.

tasmiá¹ƒ khaá¹‡e sayameva citakaá¹ƒ aggi gaá¹‡hi. sarÄ«raá¹ƒ pana bhagavato jhÄ• yÄ• m
chavicammamaá¹ƒsanahÄ• ruaá¹-á¹-hiaá¹-á¹-himiÃ±jaá¹ƒ asesetvÄ• sumanamakuá¸·amutt
avasesÄ• ahesuá¹ƒ.

parinibbutakÄ• lepi sakalaá¹ƒ kalunaá¹ƒ ahu.

paridevo mahÄ• Ä• si mahÄ« udriyanaá¹ƒ yathÄ• ||

devatÄ• yÄ• nubhÄ• vena satthuno citako sayaá¹ƒ.

tato ekappahÄ• rena pajjalittha samantato ||

yaÃ±ca abbhantaraá¹ƒ dussaá¹ƒ yaá¹ƒ dussaá¹ƒ sabbabÄ• hiraá¹ƒ

dusse dveva na jhÄ• yiá¹ƒsu tesaá¹ƒ dussÄ• namantare.

yathÄ• niruddhatelassa na masÄ« na ca chÄ• rikÄ• .

evamassa na dissati buddhagattassa jhÄ• yato ||

sumanamakuá¸·asabhÄ• vÄ• ca dhotamuttÄ• bhameva ca.

suvaá¹‡á¹‡avaá¹‡á¹‡asaá¹ƒkÄ• sÄ• avasissaá¹ƒsu dhÄ• tuyo ||

dÄ• á¹-hÄ• catasso uá¹‡hÄ«saá¹ƒ akkhakÄ• dve ca sattimÄ• .

na vikiá¹‡á¹‡Ä• tato sesÄ• vippakiá¹‡á¹‡Ä• va dhÄ• tuyo ||

ahosi tanukÄ• dhÄ• tu sÄ• sapabÄ«jamattikÄ• .

dhÄ• tuyo majjhimÄ• majjhebhinnataá¹‡á¸• ulamattikÄ• ||

dhÄ• tuyo á¹ƒ0.0015 mahati majjhe bhinnamuggappamÄ• á¹‡ikÄ• .

dhÄ• tuvaá¹‡á¹‡Ä• tayo Ä• suá¹ƒ buddhÄ• dhiá¹-á¹-hÄ• natejasÄ• ||

sÄ• riputtassa therassa sisso sarabhunÄ• mako.

Ä• dÄ• ya jinagÄ«vaá¹-á¹-hiá¹ƒ citakÄ• tova dhÄ• tu so ||

saddhiá¹ƒ sissasahassena cetiye mahiyaá¹…gaá¹‡e.

á¹-hapetvÄ• cetiyaá¹ƒ katvÄ• kusinÄ• ramagÄ• muni ||

chaá¸·abhiÃ±Ã±o vasippatto khemo kÄ• ruá¹‡iko muni.

sahasÄ• citakÄ• tova vÄ• madÄ• á¹-haá¹ƒ samaggahÄ« ||

Ä• kÄ• sato patitvÄ• pi nikkhamitvÄ• pi sÄ• lato.

samantatombumuggantvÄ• nibbÄ• pesuá¹ƒ jalÄ• nalaá¹ƒ ||

mallarÄ• jagaá¹‡Ä• sabbe sabbagandhodakena taá¹ƒ.

citakaá¹ƒ lokanÄ• thassa nibbÄ• pesuá¹ƒ mahesino ||

evaá¹ƒ pana sabbaloke karuá¹‡Ä• dhiko sammÄ• sambuddho vesÄ• khapuá¹‡á¹‡amuposa
devamanussÄ• naá¹ƒ saá¹…gahakaraá¹‡atthÄ• ya yamakasÄ• lÄ• namantare citakaá¹ƒ sa
vÄ«saá¹ƒ hatthasatikassa upari sattarattindivaá¹ƒ vasi. yÄ• va aggiparinibbÄ• panaá¹ƒ satta

tato sattadivasÄ• ni kusinÄ• rÄ• yaá¹ƒ mallarÄ• japuttesu gandhodakena citakaá¹ƒ nibbÄ• p
udakadhÄ• rÄ• nikkhamitvÄ• citakaá¹ƒ nibbÄ• payiá¹ƒsu. tato dasabalassa dhÄ• tuyo suva
pakkhipitvÄ• attano nagare santhÄ• gÄ• re á¹-hapetvÄ• sattipaÃ±jaraá¹ƒ katvÄ• dhanupÄ
sattÄ• haá¹ƒ naccagÄ«tavÄ• ditagandhamÄ• lÄ• dÄ«hi mallarÄ• japuttÄ• sakkÄ• raá¹ƒ kar

tato te mallarÄ• jÄ• no rammaá¹ƒ devasabhopamaá¹ƒ.

sabbathÄ• maá¹‡á¸• uyitvÄ• na santhÄ• gÄ• raá¹ƒ tato pana ||

maggaá¹ƒ á¹ƒ0.0016 alaá¹…karitvÄ• na yÄ• va makuá¹-acetiyÄ• .

hatthÄ«kkhandhe á¹-hapetvÄ• na hemadoá¹‡iá¹ƒ sadhÄ• tukaá¹ƒ ||

gandhÄ• dÄ«hipi pÅ«jetvÄ• kÄ«á¸·antÄ• sÄ• dhukÄ«á¸·itaá¹ƒ.

pavesetvÄ• na nagaraá¹ƒ santhÄ• gÄ• re manorame ||

dasabhÅ«masmiá¹ƒ pallaá¹…ke á¹-hapetvÄ• jinadhÄ• tuyo.

ussayuá¹ƒ te tadÄ• chatte santhÄ• gÄ• rasamantato ||

hatthÄ«hi parikkhipÄ• pesuá¹ƒ tato asse tato rathe,

aÃ±Ã±oâ€™ Ã±Ã±aá¹ƒ parivÄ• retvÄ• tato yodhe tato dhanu.

iti parikkhipÄ• pesuá¹ƒ samantÄ• yojanaá¹ƒ kamÄ• ,

tadÄ• naccehi gÄ«tehi vÄ• ditehi ca pÅ«jayuá¹ƒ ||)

parinibbÄ• nakathÄ• samattÄ• .

tato bhagavato parinibbutabhÄ• vaá¹ƒ sutvÄ• ajÄ• tasattu mahÄ• rÄ• jÄ• kosinÄ• rakÄ• na
pesesi. ahampi khattiyo bhagavÄ• pi khattiyo satthuno sarÄ«radhÄ• tunaá¹ƒ thÅ«paÃ±ca m
upÄ• yena vesÄ• liyaá¹ƒ licchavirÄ• jÄ• no ca kapilavatthumhi sakyarÄ• jÄ• no ca allakappa
koá¸·iyÄ• ca veá¹-hadÄ«pake brÄ• hmaá¹‡o ca pÄ• vÄ• yaá¹ƒ pÄ• veyyakÄ• ca sÄ• sanaá
kosinÄ• rakehi saddhiá¹ƒ vivÄ• daá¹ƒ uppÄ• desuá¹ƒ. tesaá¹ƒ pana Ä• cariyo droá¹‡abrÄ• h
mÄ• bhonto viggahavivÄ• daá¹ƒ karotha, amhÄ• kaá¹ƒ bhagavÄ• khantivÄ• dÄ«yevÄ• ti v
khantimettÄ• nuddayasampannassa sarÄ«rabhÄ• ge kalahaá¹ƒ kÄ• tuá¹ƒ ayuttanti Ä• ha.

(rÄ• jÄ• ajÄ• tasattu ca licchavÄ« ca narÄ• dhipÄ• .

sakyÄ• ca allakappÄ• ca koá¸·iyÄ• pi ca rÄ• make ||

brÄ• hmaá¹‡o veá¹-hadÄ«po ca mallapÄ• veyyakÄ• pi ca.

mallÄ• ca dhÄ• tu atthÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• dayuá¹ƒ ||

evaá¹ƒ á¹ƒ0.0017 sante tadÄ• doá¹‡o brÄ• hmaá¹‡o etadabravÄ«.

suá¹‡antu bhonto me vÄ• caá¹ƒ hitamatthupasaá¹ƒhitaá¹ƒ ||

khantivÄ• dÄ« isikÄ• le dhammapÄ• lakumÄ• rake.

chaddante bhuridatte ca campeyye saá¹…khapÄ• lake ||

mahÄ• kapijÄ• takÄ• le amhÄ• kaá¹ƒ lokanÄ• yako.

kopaá¹ƒ akatvÄ• aÃ±Ã±esu khantimeva akÄ• jino ||

siá¹-á¹-hÄ• siá¹-á¹-he sukhe dukkhe lÄ• bhÄ• lÄ• bhe yasÄ• yase.

tÄ• dÄ« lakkhaá¹‡asampanno khantivÄ• desu kÄ• kathÄ• ||

evaá¹ƒ bhavataá¹ƒ vivÄ• de sampahÄ• ro na sÄ• dhuko.

sabbeva sahitÄ• hotha samaggÄ• modamÄ• nakÄ• ||

tathÄ• gatassa sÄ• rÄ«raá¹ƒ aá¹-á¹-habhÄ• gaá¹ƒ karomase.

thÅ«pÄ• vitthÄ• ritÄ• hontu pasannÄ• hi bahujjanÄ• ||

tena hi vibhajehi tvaá¹ƒ aá¹-á¹-habhÄ• gantu brÄ• hmaá¹‡a.

thÅ«pÄ• vitthÄ• ritÄ• hontu pasannÄ• hi bahujjanÄ• ||

evaá¹ƒ vutte tadÄ• doá¹‡o brÄ• hmaá¹‡o gaá¹‡ajeá¹-á¹-hako.

suvaá¹‡á¹‡aá¹ƒ nÄ• á¸·iá¹ƒ katvÄ• na samaá¹ƒ bhÄ• jesi rÄ• junaá¹ƒ ||

soá¸·asanÄ• á¸·iyo Ä• suá¹ƒ sabbÄ• tÄ• sesadhÄ• tuyo.

ekekapuravÄ• sÄ«naá¹ƒ dve dve doá¹‡o adÄ• tadÄ• ||

dhÄ• tuyo ca gahetvÄ• na haá¹-á¹-hatuá¹-á¹-hÄ• narÄ• dhipÄ• .

gantvÄ• sake sake raá¹-á¹-he cetiyÄ• ni akÄ• rayuá¹ƒ ||

doá¹‡o tumbaá¹ƒ gahetvÄ• na kÄ• resi tumbacetiyaá¹ƒ.

aá¹…gÄ• rathÅ«paá¹ƒ kÄ• resuá¹ƒ moriyÄ• haá¹-á¹-hamÄ• nasÄ• ||

ekÄ• dÄ• á¹-hÄ• tidasapure ekÄ• nÄ• gapure ahu.

ekÄ• gandhÄ• ravisaye ekÄ• kÄ• liá¹…garÄ• jino ||)

tattha á¹ƒ0.0018 doá¹‡oti: tadÄ• gaá¹‡Ä• cariyo. so dhÄ• tuyo vibhajanto ekaá¹ƒ dakkhiá¹‡
gahetvÄ• veá¹-hantare á¹-hapesi. tadÄ• sakko ajja dakkhiá¹‡adÄ• á¹-hÄ• dhÄ• tuá¹ƒ ko la
veá¹-hantare passi. so ratanacaá¹…goá¹-akaá¹ƒ gahetvÄ• adissamÄ• nakÄ• yena gantvÄ•
tÄ• vatiá¹ƒsabhavane cÅ«á¸·Ä• maá¹‡icetiya ekayojanubbedhaá¹ƒyeva mahantaá¹ƒ thÅ«pa
dakkhiá¹‡adaá¹-hÄ• dhÄ• tuá¹ƒ pÄ• daggantare akkamitvÄ• gaá¹‡hi. ettÄ• vatÄ• tÄ• vatiá
paripuá¹‡á¹‡Ä• veditabbÄ• .

tadÄ• jayaseno nÄ• ma nÄ• garÄ• jÄ• bhagavato parinibbutabhÄ• vaá¹ƒ sutvÄ• ajja pacc
mahantaá¹ƒ nÄ• garÄ• jasampattiá¹ƒ gahetvÄ• kusinÄ• raá¹ƒ gantvÄ• mahÄ• pÅ«jaá¹ƒ ka
pÄ• daggantare á¹-hitaá¹ƒ dhÄ• tuá¹ƒ disvÄ• nÄ• geddhibalena gahetvÄ• nÄ• gabhavanaá
ratanakhacite cetiye á¹-hapesi. taá¹ƒ tambapaá¹‡á¹‡iyaá¹ƒ kÄ• kavaá¹‡á¹‡atissarÄ• jakÄ• l
sisso mahindatthero nÄ• ma nÄ• gabhavanaá¹ƒ gantvÄ• dakkhiá¹‡adÄ• á¹-haá¹ƒ gahetvÄ•
serunagaraá¹ƒ haritvÄ• giriabhayassa serunagarapabbatantare cetiyaá¹ƒ kÄ• rÄ• petvÄ• á

ettÄ• vatÄ• nÄ• gabhavanadantadhÄ• tukathÄ• paripuá¹‡á¹‡Ä• veditabbÄ• .

tatrÄ• yaá¹ƒ gandhÄ• ravÄ• sinoti: ekÄ• vÄ• madÄ• á¹-hÄ• doá¹‡o nÄ• ma Ä• cariyo nivat
gaá¹‡hi. tadÄ• eko gandhÄ• ravÄ• sÄ« pubbe laddhabyÄ• karaá¹‡o katÄ• bhinÄ«hÄ• ro va
á¹-hatapidantadhÄ• tuá¹ƒ disvÄ• kusalacittena tato dantadhÄ• tuá¹ƒ gahetvÄ• gandhÄ• ra
raá¹-á¹-haá¹ƒ gantvÄ• cetiyavane á¹-hapesi.

ettÄ• vatÄ• vÄ• madantadhÄ• tukathÄ• paripuá¹‡á¹‡Ä• veditabbÄ• .

tattha adho vÄ• madantadhÄ• tuá¹ƒ sÄ• riputtattherassa sisso khemo nÄ• ma muni jÄ• lacit
vÄ• madÄ• á¹-haá¹ƒ gahetvÄ• kÄ• liá¹…gapuraá¹ƒ netvÄ• brahmadattassa raÃ±Ã±o samÄ
dantadhÄ• tuá¹ƒ dassetvÄ• : mahÄ• rÄ• ja vÄ• madantadhÄ• tuá¹ƒ bhagavÄ• tameva imas

guhasÄ«vaparamparÄ• devamanussÄ• naá¹ƒ atthaá¹ƒ karitvÄ• pariyosÄ• ne guhasÄ«vara
(nÄ«yÄ• detuá¹ƒ) Ä• hÄ• ti nÄ«yyÄ• desi.

aparabhÄ• ge hemamÄ• lÄ• rÄ• jakaÃ±Ã±Ä• dantakumÄ• rena saddhiá¹ƒ brÄ• hmaá¹‡ave
Ä• dÄ• ya palÄ• yitvÄ• vÄ• á¹‡ije Ä• rocetvÄ• nÄ• vÄ• vegena gantvÄ• ceva nÄ• gasupa
kÄ• retvÄ• anukkamenÄ• gantvÄ• jambukoá¸·apaá¹-á¹-anaá¹ƒ patvÄ• dijavarassa Ä• cikk
patvÄ• kittissirimeghassa pavattiá¹ƒ pucchitvÄ• navavassaÄ• yusamÄ• no tÄ«su saraá¹‡e
meghagiri mahÄ• therassa santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• danta
gahetvÄ• Ä• gatabhÄ• vaá¹ƒ Ä• rocetvÄ• dassesi. disvÄ• ca pana pÄ«tiyÄ• phuá¹-o ubhi
mahÄ• vihÄ• raá¹ƒ alaá¹…kÄ• retvÄ• jinadantadhÄ• tuá¹ƒ á¹-hapetvÄ• ekaá¹ƒ bhikkhuá¹ƒ
raÃ±Ã±o Ä• rocÄ• pesi. taá¹ƒ sutvÄ• rÄ• jÄ• pÄ«tipÄ• mojjo cakkavattissa sirisampatto da
pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• vÄ«maá¹ƒsitvÄ• nikkaá¹…kho hutvÄ• sakalalaá¹…kÄ• dÄ«pen
pÅ«jaá¹ƒ katvÄ• ekadivaseneva navalakkhaá¹ƒ pÅ«jesi.

sÄ«haá¸·indo ubhinnampi bahÅ«ni ratanÄ• ni ca.

gÄ• me ca issare ceva datvÄ• na saá¹…gahaá¹ƒ akÄ• ||

ettÄ• vatÄ• adhodÄ• á¹-hÄ• dhÄ• tukathÄ• paripuá¹‡á¹‡Ä• veditabbÄ• .

cattÄ• lÄ«sa samÄ• dantÄ• kesÄ• lomÄ• ca sabbaso devÄ• hariá¹ƒsu ekekaá¹ƒ cakkavÄ

tatra vacane, cattÄ• lÄ«sa samÄ• dantÄ• ti: sesadantÄ• ca kesÄ• ca lomÄ• ca nakhÄ• c
parinibbuta-kÄ• le á¹ƒ0.0020 mÄ• á¸• ayhantu luÃ±citvÄ• Ä• kÄ• se patiá¹-á¹-hantu ekeka
ekekakesalomanakhadantadhÄ• tuparamparÄ• netvÄ• cetiyaá¹ƒ kÄ• retvÄ• na devamanu
adhiá¹-á¹-hahi. tasmÄ• parinibbutakÄ• lato yÄ• va sarÄ«raá¹ƒ na á¸• ayhati tÄ• va chabbaá
na pajahati. doá¹‡abrÄ• hmaá¹‡opi dhÄ• tuvibhajanÄ• vasÄ• ne veá¹-hantare ca nivÄ• sana
dhÄ• tunaá¹ƒ vinaá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• pathaviyaá¹ƒ uttÄ• nakoyevajÄ• to. tadÄ• s
ayaá¹ƒ deá¹‡Ä• cariyo dhÄ• tu atthÄ• ya anuparivattetvÄ• vinÄ• saá¹ƒ pÄ• puá¹‡eyya ahaa
gahetvÄ• tassa santikaá¹ƒ gantvÄ• sokaá¹ƒ vinodessÄ• mÄ«ti sakkarÅ«paá¹ƒ jahitvÄ• vÄ
gahetvÄ• tassa santikaá¹ƒ gantvÄ• ekamantaá¹ƒ á¹-hito dibbagÄ«taá¹ƒ gÄ• yitvÄ• vÄ«á¹‡
nÄ• nappakÄ• raá¹ƒ udÄ• nesi. yaá¹ƒ dhammametaá¹ƒ purisassa vÄ• daá¹ƒ chindissÄ• mÄ
lobhaá¹ƒ parassa atthaá¹ƒ vinÄ• setvÄ• atilobhena puriso pÄ• pako hotÄ«ti. haá¹ƒsarÄ• jaj
yaá¹ƒ laddhaá¹ƒ taá¹ƒ suladdhanti Ä• ha. taá¹ƒ sutvÄ• doá¹‡o ayaá¹ƒ vÄ«á¹‡Ä• cariyo may
aÃ±Ã±Ä• sÄ«ti sokaá¹ƒ vinodetvÄ• uá¹-á¹-hÄ• ya Ä• vajjamÄ• no tumbaá¹ƒ disvÄ• yena b
sopi dhÄ• tugatikova. idaá¹ƒ thÅ«paá¹ƒ karissÄ• mÄ«ti cintetvÄ• tumbaá¹ƒ gahetvÄ• na ce
aá¹…gÄ• raá¹ƒ gahetvÄ• aá¹…gÄ• racetiyaá¹ƒ nÄ• ma kÄ• resuá¹ƒ.

(nagare kapilavatthumhi sammÄ• diá¹-á¹-hi bahujjano.

tattha sÄ• rÄ«rikaá¹ƒ thÅ«paá¹ƒ akÄ• si ratanÄ• mayaá¹ƒ ||

nagare á¹ƒ0.0021 allake ramme buddhadhÄ• tu patiá¹-á¹-hiya.

silÄ• ya muggavaá¹‡á¹‡Ä• ya thÅ«paá¹ƒ sadhÄ• tukaá¹ƒ akÄ• ||

jano pÄ• veyyaraá¹-á¹-hasmiá¹ƒ patiá¹-á¹-hiya sÄ• rÄ«rikaá¹ƒ.

silÄ• ya maá¹‡ivaá¹‡á¹‡Ä• ya pÄ• veyyaá¹ƒ cetiyaá¹ƒ akÄ• ||

cÄ«varaá¹ƒ pattadaá¹‡á¸• aÃ±ca madhurÄ• yaá¹ƒ apÅ«jayuá¹ƒ.

nivÄ• sanaá¹ƒ kusaghare pÅ«jayiá¹ƒsu mahÄ• janÄ• ||

paccattharaá¹‡aá¹ƒ kapile uá¹‡á¹‡alomaÃ±ca kosale.

pÅ«jesuá¹ƒ pÄ• á¹-aliputte karakaá¹ƒ kÄ• yabandhanaá¹ƒ ||

nisÄ«danaá¹ƒ avantisu campÄ• yaá¹ƒâ€™ dakasÄ• á¹-akaá¹ƒ.

devaraá¹-á¹-he attharaá¹‡aá¹ƒ videhe parissÄ• vanaá¹ƒ ||

vÄ• si-sÅ«cigharaÃ±cÄ• pi indapatthe apÅ«jayuá¹ƒ.

pÄ• sÄ• á¹‡ake padaá¹ƒ seá¹-á¹-haá¹ƒ bhaá¹‡á¸• asesaá¹ƒ parantake ||

mahiá¹ƒsu manujÄ• dhÄ• tuá¹ƒ aá¹-á¹-hadoá¹‡amitaá¹ƒ tadÄ• .

dhÄ• tu vitthÄ• ritÄ• Ä• si lokanÄ• thassa satthuno) ||

te pana rÄ• jÄ• no hi attanoladdhadhÄ• tuá¹ƒ gahetvÄ• sakasakanagaraá¹ƒ gantvÄ• cetiya
pÅ«jÄ• vidhÄ• naá¹ƒ kariá¹ƒsu. cakkhumantassa bhagavato sarÄ«radhÄ• tu aá¹-á¹-hadoá¹‡
suvaá¹‡á¹‡anÄ• á¸·iyÄ• ekasataaá¹-á¹-havÄ«satinÄ• á¸·ikÄ• ahosi: satthÄ• pana uttarÄ• s
mÄ• tukucchiyaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. visÄ• khanakkhattena mÄ• tukucchito nikkham
uttarÄ• sÄ• á¸·hanakkhattena mahÄ• bhinikkhamanaá¹ƒ nikkhami. visÄ• khanakkhattena bu
uttarÄ• sÄ• á¸·hanakkhattena dhammacakkaá¹ƒ pavattesi. teneva yamakapÄ• á¹-ihÄ• riyaá

assayujanakkhattena devorohaá¹‡aá¹ƒ akÄ• si. visÄ• khanakkhattena parinibbÄ• yi. mahÄ•
anuruddhatthero ca dve mahÄ• therÄ• bhagavato sarÄ«radhÄ• tuyo vissajjÄ• petvÄ• adaá

tesaá¹ƒ á¹ƒ0.0022 rÄ• junaá¹ƒ bhagavato sarÄ«radhÄ• tuá¹ƒ labhitvÄ• sattadivasasattamÄ
mahÄ• rahaá¹ƒ pÅ«jaá¹ƒ katvÄ• gatakÄ• le micchÄ• diá¹-á¹-hikamanussÄ• : samaá¹‡o got
atthÄ• ya amhÄ• kaá¹ƒ jÄ«vitakappanaá¹ƒ nÄ• setvÄ• pÅ«jaá¹ƒ karotÄ«â€™ ti sammÄ• sa
Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• mahÄ• kassapattherassa Ä• rocesi; â€™ bhante r
bhagavati paduá¹-á¹-hacittena ito cutÄ• avÄ«cinirayaá¹ƒ uppajjanti. bahutarÄ• anÄ• gate m
mÄ• tupitughÄ• takÄ• rÄ• jÄ• no bhavissanti. ajjeva dhÄ• tuyo nidahituá¹ƒ vaá¹-á¹-atÄ«â€™
addasa.

anantamatthaá¹ƒ dharamÄ• nakÄ• le katvÄ• na sattÄ• namalÄ«nacitto sesÄ• namatthÄ• ya
maccumukhaá¹ƒ upeto. (katvÄ• yo bodhiÃ±Ä• á¹‡aá¹ƒ vividhabalavaraá¹ƒ bujjhituá¹ƒ pÄ• r
saá¹…kheyyapuá¹‡á¹‡e aparimitabhave uttaritvÄ• sumuttaá¹ƒ. Ä• rohitvÄ• na sÄ«ghaá¹ƒ a
sÄ«tibhÄ• vaá¹ƒ patto so jÄ• tipÄ• raá¹ƒ nikhilapadahanaá¹ƒ dukkaraá¹ƒ kÄ• rayitvÄ• .

dhÄ• tvantarÄ• yaá¹ƒ disvÄ• na thero kassapasavhayo.

nidhÄ• naá¹ƒ sabbadhÄ• tunaá¹ƒ karohÄ«tyÄ• ha bhÅ«patiá¹ƒ ||

sÄ• dhÅ«ti so paá¹-issutvÄ• mÄ• gadho tuá¹-á¹-hamÄ• naso.

dhÄ• tunidhÄ• naá¹ƒ kÄ• resi sabbattha vattitÄ• diya ||

kÄ• rÄ• petvÄ• na so rÄ• jÄ• kassapassa nivedayÄ«.

dhÄ• tuyo Ä• harÄ« thero idaá¹ƒ kÄ• raá¹‡amaddasa ||

bhujaá¹…gÄ• á¹ƒ0.0023 parigaá¹‡hiá¹ƒsu rÄ• magÄ• mamhi dhÄ• tuyo.

cetiye dhÄ• rayissanti laá¹…kÄ• dÄ«pe anÄ• gate ||

tÄ• dhÄ• tuyo á¹-hapetvÄ• na thero kassapasavhayo.

raÃ±Ã±o ajÄ• tasattussa adÄ• si dhÄ• tuyo tadÄ• ||

gehe cÅ«pakaraá¹‡Ä• ni catusaá¹-á¹-hisatÄ• ni so.

abbhantare á¹-hapesi rÄ• jÄ• sabbÄ• tÄ• buddhadhÄ• tuyo ||

karaá¹‡á¸• Ä• sÄ«ti saá¹ƒkiá¹‡á¹‡aá¹ƒ cetiyÄ• sÄ«tilaá¹…kataá¹ƒ.

gehe bahusamÄ• kiá¹‡á¹‡aá¹ƒ thÅ«pÄ• rÄ• mappamÄ• á¹‡akaá¹ƒ ||

kÄ• retvÄ• sabbakaraá¹‡aá¹ƒ vÄ• likaá¹ƒ okirÄ« tahiá¹ƒ.

nÄ• nÄ• pupphasahassÄ• ni nÄ• nÄ• gandhaá¹ƒ samÄ• kiri ||

asÄ«titherarÅ«pÄ• ni aá¹-á¹-hacakkasatÄ• ni ca.

suddhodhanassa rÅ«pampi mÄ• yÄ• pajÄ• patÄ• dinaá¹ƒ ||

sabbÄ• ni tÄ• ni rÅ«pÄ• ni suvaá¹‡á¹‡asseva kÄ• rayi.

paÃ±ca chattadhajasate ussÄ• pesi mahÄ«patÄ« ||

jÄ• tarÅ«pamaye kumbhe kumbhe ca ratanÄ• maye.

paÃ±ca paÃ±ca sateyeva á¹-hapÄ• pesi samantato ||

sovaá¹‡á¹‡anikkhamayena ca kapÄ• le rajatÄ• maye.

puresi gandhatelassa jÄ• lÄ• petvÄ• padÄ«pake ||

paÃ±ca paÃ±ca sateyeva á¹-hapÄ• pesi disampati.

ime tatheva tiá¹-á¹-hanta adhiá¹-á¹-hÄ• si mahÄ• muni ||

vitthÄ• ritÄ• dhammÄ• soko bhavissati anÄ• gate.

akkhare soá¹‡á¹‡apattamhi chindÄ• pesi mahÄ• matÄ« ||

pakappitvÄ• visukammaá¹ƒ dhÄ• tugabbhasamantato.

vÄ• tavegena yÄ• yantaá¹ƒ yantarÅ«pamakÄ• rayÄ« ||

katvÄ• silÄ• parikkhepaá¹ƒ pidahitvÄ• silÄ• hi taá¹ƒ.

tassÅ«pari karÄ« thÅ«paá¹ƒ samaá¹ƒ pÄ• sÄ• á¹‡athÅ«piyaá¹ƒ ||)

dhÄ• tunidhÄ• nakathÄ• samattÄ• .

iti ariyajanappasÄ• danatthÄ• ya kate dhÄ• tuvaá¹ƒse tathÄ• gatassa parinibbutÄ• dhikÄ• r

3. á¹ƒ0.0024 dhÄ• tuparamparÄ• kathÄ•

dhÄ• tusu pana vibhajitvÄ• dÄ«yamÄ• nesu satthuno nalÄ• á¹-adhÄ• tu kosinÄ• rakÄ• naá
laddhakoá¹-á¹-hÄ• seyeva ahosi. mahÄ• kassapatthero te upasaá¹…kamitvÄ• satthuno nal
koá¹-á¹-hÄ• se ahosi, taá¹ƒ gahetuá¹ƒ Ä• gato, bhagavÄ• hi dharamÄ• neyeva tambapaá¹‡
`tasmÄ• taá¹ƒ amhÄ• kaá¹ƒ dethÄ• â€™ ti. taá¹ƒ sutvÄ• mallarÄ• jÄ• no:â€™ evaá¹ƒ patig
ti mahÄ• kassapattherassa adaá¹ƒsu. so attano saddhivihÄ• rikaá¹ƒ mahÄ• nandattheraá¹ƒ
nalÄ• á¹-adhÄ• tuá¹ƒ therassa niyyÄ• detvÄ• â€™ imaá¹ƒ dhÄ• tuá¹ƒ tambapaá¹‡á¹‡i dÄ«p
dakkhiá¹‡abhÄ• ge serunÄ• ma dahassa ante varÄ• ha nÄ• ma soá¹‡á¸• imatthake kÄ• kav
patiá¹-á¹-hÄ• pessati, cetiyaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• rÄ• pessati, tvaá¹ƒ imaá¹ƒ dhÄ•
upanissÄ• ya mahÄ• vanavihÄ• re kuá¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ satthuno vasitagandhakuá¹
dhÄ• tupÅ«jaá¹ƒ katvÄ• Ä• yusaá¹…khÄ• re ossaá¹-á¹-he parinibbÄ• payamÄ• ne attano s
candaguttattherassa dhÄ• tuvaá¹ƒsaá¹ƒ kathetvÄ• appamatto hohÄ«â€™ ti vatvÄ• dhÄ• tu
anupÄ• disesanibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

sÄ• vako satthukappo so pabhÄ«nnapaá¹-isambhido.

gahetvÄ• mÄ• nayÄ« dhÄ• tuá¹ƒ mahÄ• nando mahÄ• vane ||

tassa therassa saddhivihÄ• riko candaguttatthero dhÄ• tuá¹ƒ gahetvÄ• Ä• kÄ• saá¹ƒ uggan
jetavanamahÄ• vihÄ• re dasabalena vasitagandhakuá¹-iyaá¹ƒ á¹-hapetvÄ• dhÄ• tupÅ«jaá¹
sopi Ä• yusaá¹…khÄ• re ossaá¹-á¹-he parinibbÄ• payamÄ• ne attano. saddhivihÄ• rikaá¹ƒ b
pakkosÄ• petvÄ• dhÄ• tuá¹ƒ therassa niyyÄ• detvÄ• dhÄ• tuvaá¹ƒsaá¹ƒ kathetvÄ• anusÄ
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

candagutto mahÄ• paÃ±Ã±o chaá¸·abhiÃ±Ã±o visÄ• rado.

ramme jetavane dhÄ• tuá¹ƒ á¹-hapetvÄ• vandanaá¹ƒ akÄ• ||

tassa á¹ƒ0.0025 sisso bhaddasenatthero dhÄ• tuá¹ƒ gahetvÄ• Ä• kÄ• sena gantvÄ• dham

mahÄ• vihÄ• re satthuno vasitagandhakuá¹-iyaá¹ƒ á¹-hapetvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«
parinibbÄ• payamÄ• no attano saddhivihÄ• rikassa jayasenattherassa dhÄ• tuá¹ƒ niyyÄ• de
kathetvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

bhaddaseno mahÄ• thero katakicco mahÄ• isi.

dhÄ• tuá¹ƒ á¹-hapetvÄ• isipatane vanditvÄ• nibbutiá¹ƒ gato ||

so pana jayasenatthero taá¹ƒ dhÄ• tuá¹ƒ gahetvÄ• veluvanamahÄ• vihÄ• re satthuno vasit
á¹-hapetvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• ciraá¹ƒ vasitvÄ• parinibbÄ• payamÄ• no att
mahÄ• saá¹…gharakkhitattherassa dhÄ• tuá¹ƒ niyyÄ• detvÄ• dhÄ• tuvaá¹ƒsaá¹ƒ kathetvÄ•
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

gahetvÄ• na dhÄ• tuvaraá¹ƒ jayaseno mahÄ• muni.

nidhÄ• ya veluvane ramme akÄ• pÅ«jaá¹ƒ manoramaá¹ƒ ||

so panÄ• yasmÄ• saá¹…gharakkhitatthero dhÄ• tuá¹ƒ gahetvÄ• Ä• kÄ• sena Ä• gantvÄ•
seá¹-á¹-hinÄ• kÄ• rÄ• pite ghositÄ• rÄ• me bhagavato vasitagandhakuá¹-iyaá¹ƒ á¹-hapetvÄ
pÅ«jaá¹ƒ katvÄ• ciraá¹ƒ vihÄ• si. soâ€™ pi parinibbÄ• payamÄ• no attano saddhivihÄ• rika
pakkosÄ• petvÄ• dhÄ• tuvaá¹ƒsaá¹ƒ kathetvÄ• appamatto hohÄ«â€™ ti vatvÄ• anupÄ• d
parinibbÄ• yi.

saá¹…gharakkhitavhayo thero cando viya supÄ• kaá¹-o.

á¹-hapetvÄ• ghositÄ• rÄ• me akÄ• pÅ«jaá¹ƒ manoramaá¹ƒ ||

tassa therassa saddhivihÄ• riko mahÄ• devatthero dhÄ• tuá¹ƒ gahetvÄ• devÄ• nampiyatiss
mahÄ• nÄ• gassa uparÄ• jassa mahÄ• gÄ• me setacchattaá¹ƒ ussÄ• pitakÄ• le hatthoá¹-á¹
kukkuá¹-apabbatantare mahÄ• sÄ• larukkhamÅ«le Ä• kÄ• sato otaritvÄ• nisÄ«di. tasmiá¹ƒ
upÄ• sako attano puttadÄ• rehi saddhiá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ dhajapatÄ• kÄ• dÄ«
tikkhattuá¹ƒ mahantehi pÅ«jÄ• vidhÄ• nehi dhÄ• tuá¹ƒ pariharitvÄ• ciraá¹ƒ vasi. mÄ• sassa
á¹ƒ0.0026 dhÄ• tuto chabbaá¹‡á¹‡araá¹ƒsiyo uggacchiá¹ƒsu. tasmiá¹ƒ samaye so padeso b
viya ahosi. janapadavÄ• sÄ« manussÄ• pi therassa santike sÄ«lÄ• ni gaá¹‡hanti, uposatha
denti, cetiyassa mahantaá¹ƒ pÅ«jaá¹ƒ karontÄ«. tato aparabhÄ• ge uparÄ• jÄ• mahÄ• gÄ•
carÄ• pesi: yo amhÄ• kaá¹ƒ dasabalassa dhÄ• tuá¹ƒ gahetvÄ• idhÄ• gato, tassa mahantaá
tasmiá¹ƒ kÄ• le kuá¹-umbiko mahÄ• kÄ• á¸·o uparÄ• jaá¹ƒ passissÄ• mÄ«ti tassa anucchav
gahetvÄ• rÄ• jadvÄ• re á¹-hatvÄ• sÄ• sanaá¹ƒ pahiá¹‡i. uparÄ• jÄ• taá¹ƒ pakkosÄ• pesi.

taá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ rÄ• japurisÄ• naá¹ƒ paá¹-icchÄ• pesi. uparÄ• jÄ• : mÄ• tula ma
janapade amhÄ• kaá¹ƒ satthuno dhÄ• tu atthÄ«â€™ ti Ä• ha. mahÄ• kÄ• á¸·o upa rÄ• jassa
mayhaá¹ƒ kulupagattherassa santike Ä• dÄ• samaá¹‡á¸• alappamÄ• á¹‡aá¹ƒ satthuno nalÄ
chabbaá¹‡á¹‡araá¹ƒsÄ«hi Ä• kÄ• sappadese sÅ«riyasahassacandasahassÄ• naá¹ƒ uá¹-á¹-
janapado buddhassa uppannakÄ• lo viya ahosÄ«ti Ä• ha. tassa kuá¹-umbikassa kathaá¹ƒ s
sakalasarÄ«raá¹ƒ paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• paripuá¹‡á¹‡aá¹ƒ ahosi. ativiya somanas
mÄ• tulassa mahÄ• kÄ• á¸·assa satasahassaá¹ƒ kahÄ• paá¹‡Ä• ni ca catusindhavayuttarat
suvaá¹‡á¹‡Ä• laá¹…kÄ• rehi susajjitaá¹ƒ ekaá¹ƒ assaÃ±ca udakaphÄ• sukaá¹-á¹-hÄ• nake
paÃ±cadÄ• sÄ«sataÃ±ca dethÄ• â€™ ti vatvÄ• aÃ±Ã±aÃ±ca pasÄ• daá¹ƒ dÄ• pesi. so upa
dÄ• petvÄ• taá¹ƒ divasameva nagare bheriá¹ƒ carÄ• petvÄ• hatthassarathayÄ• nÄ• ni gah
maggadesakaá¹ƒ katvÄ• anupubbena hatthoá¹-á¹-hajanapadaá¹ƒ patvÄ• ramaá¹‡Ä«ye bh
bandhitvÄ• amaccagaá¹‡aparivuto kuá¹-umbikaá¹ƒ gahetvÄ• therassa vasanaá¹-á¹-hÄ• na
ekamantaá¹ƒ aá¹-á¹-hÄ• si. sesÄ• amaccÄ• kuá¹-umbiko ca theraá¹ƒ vanditvÄ• ekamanta
aá¹-á¹-haá¹ƒsu. uparÄ• jÄ• theraá¹ƒ vanditvÄ• sÄ• rÄ• á¹‡Ä«yaá¹ƒ kathaá¹ƒ katvÄ• ekam
paá¹-isanthÄ• ramakÄ• si. mahÄ• devattheropi sammodanÄ«yaá¹ƒ kathaá¹ƒ katvÄ• kissa t
Ä• gatakÄ• raá¹‡aá¹ƒ me Ä• rocehÄ«â€™ ti Ä• ha. bhante tumhÄ• kaá¹ƒ. santike amhÄ• ka
atthÄ« kira. taá¹ƒ vandissÄ• miâ€™ ti Ä• gatomhÄ«â€™ ti Ä• ha. thero: bhaddakaá¹ƒ mahÄ
vatvÄ• dhÄ• tugharadvÄ• raá¹ƒ vivaritvÄ• mahÄ• rÄ• ja buddhassa nalÄ• á¹-adhÄ• tu atid
soá¸·asehi gandhodakehi nahÄ• yitvÄ• sabbÄ• laá¹…kÄ• rapatimaá¹‡á¸• ito ekaá¹ƒsaá¹ƒ u
aÃ±jaliá¹ƒ paggayha namassamÄ• no aá¹-á¹-hÄ• si. buddhÄ• rammaá¹‡Ä• ya pÄ«tiyÄ• sal

(rÄ• jÄ• pÄ«tivegena imÄ• gÄ• thÄ• Ä• ha.

namÄ• mi vÄ«ra pÄ• de te cakkaá¹…kita tale subhe.

vandite naradevehi amataá¹ƒ dehi vandite ||

lokanÄ• tha tuvaá¹ƒ eko saraá¹‡aá¹ƒ sabbapÄ• á¹‡inaá¹ƒ.

loke tayÄ• samo natthi tÄ• rehi janataá¹ƒ bahuá¹ƒ ||

mahaá¹‡á¹‡ave mayaá¹ƒ bhante nimuggÄ• dÄ«ghasambhave.

appatissÄ• appatiá¹-á¹-hÄ• saá¹ƒsarÄ• ma ciraá¹ƒ tahiá¹ƒ ||

etarahi tumhe Ä• pajja patiá¹-á¹-haá¹ƒ adhigacchare.

tumhÄ• kaá¹ƒ vandanaá¹ƒ katvÄ• uttiá¹‡á¹‡amha bhavaá¹‡á¹‡avÄ• â€™ ti ||)

tasmiá¹ƒ khaá¹‡e dhÄ• tuto rasmiyo nikkhamiá¹ƒsu. sakala laá¹…kÄ• dÄ«paá¹ƒ suvaá¹‡á¹‡
saÃ±channaá¹ƒ viya ahosi. mahantaá¹ƒ pÄ«tisomanassaá¹ƒ uppajji. rÄ• jÄ• mahantaá¹ƒ so
haá¹-á¹-hatuá¹-á¹-ho ahosi. so dhÄ• tugharato nikkhamitvÄ• therena saddhiá¹ƒ alaá¹…kata
nisÄ«di. ekamantaá¹ƒ nisinno (nisajjÄ• dose vajjetvÄ• seyyathidaá¹ƒ:
atiduraccÄ• santa-uparivÄ• ta-unnatappadesa-atisammukha-atipacachÄ• â€™ ti. á¹ƒ0.0028
kathetukÄ• mo uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…karaá¹ƒ karo
sarÄ«ragandho vÄ• yati. unnatappadese nisinno agÄ• ravaá¹ƒ karoti. atisammukhe nisinno
paharitvÄ• daá¹-á¹-habbaá¹ƒ hoti. atipacchÄ• nisinno gÄ«vaá¹ƒ parivattetvÄ• daá¹-á¹-hab
nisajjÄ• dosaá¹ƒ vajjetvÄ• nisinno). evamÄ• ha. bhante imaá¹ƒ dhÄ• tuá¹ƒ mayhaá¹ƒ detha
pÅ«jÄ• sakkaraá¹ƒ katvÄ• pariharÄ• mÄ«ti. bhaddakaá¹ƒ mahÄ• rÄ• ja imÄ• ya dhÄ• tuyÄ
vyÄ• karaá¹‡aá¹ƒ akÄ• si. tumhÄ• kaá¹ƒ vaá¹ƒse jÄ• to kÄ• kavaá¹‡á¹‡atisso nÄ• ma rÄ• jÄ
mahÄ• vÄ• lukagaá¹…gÄ• ya dakkhiá¹‡atÄ«re seru nÄ• ma dahassa ante varÄ• ha nÄ• ma
patiá¹-á¹-hapetvÄ• mahantaá¹ƒ thÅ«paá¹ƒ karissatÄ«â€™ ti vatvÄ• satthÄ• tattha samÄ•
paÃ±casatakhÄ«á¹‡Ä• savehi saddhiá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gato. tasmÄ•
ti vatvÄ• dhÄ• tuá¹ƒ adÄ• si.

rÄ• jÄ• dhÄ• tuá¹ƒ gahetvÄ• caturassapallaá¹…ke dhÄ• tukaraá¹‡á¸• akaá¹ƒ nidahitvÄ• k
patiá¹-á¹-hÄ• petvÄ• taá¹ƒ kumudapattasannihamaá¹…galasindhavayuttarathe á¹-hapetvÄ•
saá¹ƒvidahitvÄ• (rÄ• jÄ• dhÄ• tuá¹ƒ gahetvÄ•) paÃ±caá¹…gaturiye paggaá¹‡hÄ• payamÄ
mahÄ• janassa sÄ• sanaá¹ƒ vatvÄ• mahÄ• devattherassa santikaá¹ƒ gantvÄ• : tumhe bhan
upaá¹-á¹-hÄ• naá¹ƒ karonto Ä• gacchathÄ• â€™ ti Ä• ha. thero tassa kathaá¹ƒ sutvÄ• ; â€™
paramparÄ• Ä• gatÄ• . ahaá¹ƒ bhagavato dhammabhaá¹‡á¸• Ä• gÄ• rikaÄ• nandatthero vi
pariharissÄ• mÄ«â€™ ti vatvÄ• attano paccayadÄ• yakaá¹ƒ kuá¹-umbikaá¹ƒ Ä• pucchitvÄ•
dhÄ• tuá¹ƒ upaá¹-á¹-hahiyamÄ• no pacchato pacchato gacchati. rÄ• jÄ• dhÄ• tuá¹ƒ gahetv
patto mahÄ• senaguttaá¹ƒ pakkosÄ• petvÄ• nagaraá¹ƒ alaá¹…karÄ• pehÄ«â€™ ti Ä• ha. s
aá¹-á¹-hÄ• rasa vÄ«thiyo sammajjantu, puá¹‡á¹‡aghaá¹-e á¹-hapentu, dhajapatÄ• kÄ• dayo
ussÄ• pentu, paÃ±cavaá¹‡á¹‡Ä• ni pupphÄ• ni á¹ƒ0.0029 okirantu, sakalanagaraá¹ƒ alaá¹…
gahetvÄ• suddhuttarÄ• saá¹…gÄ• hutvÄ• sakalanÄ• garÄ• paá¹-ipathaá¹ƒ Ä• gacchantu
sabbaturiyÄ• ni ghosÄ• payamÄ• no gandhamÄ• lÄ• dihattho paá¹-ipathaá¹ƒ nikkhanto. dev
upÄ• sakopÄ• sikÄ• appamÄ• á¹‡Ä• ahesuá¹ƒ. (gandhamÄ• lÄ• di puá¹‡á¹‡aghaá¹-asamu
velukkhepasahassÄ• ni pavattayiá¹ƒsu. sugandhavÄ• tÄ• bhighÄ• tasamuddaghoso viya sa
ekaninnÄ• dajÄ• taá¹ƒ. so rÄ• jÄ• nagare bandhanÄ• gÄ• re sabbasatte bandhanÄ• muÃ±
anusÄ• santuti vatvÄ• dhÄ• tuá¹ƒ gahetvÄ• attano nagaraá¹ƒ pavesetvÄ• attano rÄ• janiv
nÄ• á¹-akÄ«naá¹ƒ saÃ±Ã±amadÄ• si dhÄ• tuá¹ƒ vandantuti. nÄ• á¹-akÄ« nÄ• nÄ• bharaá¹‡
nikkhamitvÄ• dhÄ• tuá¹ƒ vanditvÄ• attano attano hatthagatÄ• ni turiyabhaá¹‡á¸• Ä• ni sÄ•
mahantaá¹ƒ pÅ«jamakaá¹ƒsu.

tato vaá¸• á¸• hakiá¹ƒ pakkosÄ• petvÄ• rÄ• janivesanato nÄ• tidÅ«re nÄ• ccÄ• sante subhu
kÄ• rÄ• petvÄ• mÄ• lÄ• kammalatÄ• kammÄ• diá¹ƒ patiá¹-á¹-hÄ• petvÄ• dhÄ• tughare vic
sattaratanamayaá¹ƒ dhÄ• tukaraá¹‡á¸• akaá¹ƒ kÄ• rÄ• petvÄ• dhÄ• tukaraá¹‡á¸• ake dhÄ•
ratanapallaá¹…ka matthake dhÄ• tuá¹ƒ á¹-hapetvÄ• upari vicittavitÄ• naá¹ƒ bandhitvÄ• sÄ
parikkhipÄ• petvÄ• mahantena parivÄ• rena mahantaá¹ƒ dhÄ• tupÅ«jaá¹ƒ akÄ• si. mahÄ•
mÄ• sassa aá¹-á¹-hÅ«posathadivase dhÄ• tuyÄ• mahantaá¹ƒ pÅ«jaá¹ƒ akaá¹ƒsu. dhÄ• tut
mahÄ• janÄ• vimbhayajÄ• tÄ• sÄ• dhukÄ• raá¹ƒ karonti. somanassabhÅ«tÄ• sakalanaga
pÄ«tiá¹ƒ gahetvÄ• divase divase dhÄ• tuyÄ• mahantaá¹ƒ pÅ«jaá¹ƒ karontÄ• vÄ«tinÄ• me
rakkhanti, buddhamÄ• makÄ• dhammamÄ• makÄ• saá¹…ghamÄ• makÄ• hutvÄ• saraá¹
ovadati. ``mettaá¹ƒ bhÄ• vetha, karuá¹‡aá¹ƒ muditaá¹ƒ upekkhaá¹ƒ bhÄ• vetha, kule jeá¹-á¹
karothÄ• ``ti. ovaditvÄ• bhikkhusaá¹…ghassapi cattÄ• ro paccaye gaá¹…gÄ• ya maho-gha
viya mahÄ• dÄ• naá¹ƒ pavattesi. mÄ• tÄ• pituá¹-á¹-hÄ• ne á¹-hatvÄ• bhikkhusaá¹…ghaá¹ƒ
tassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yebhuyyena tasmiá¹ƒ kÄ• le

kalyÄ• á¹‡avaggamhi patiá¹-á¹-hitÄ• janÄ• ,

dÄ• nÄ• di puÃ±Ã±Ä• ni karitva sabbadÄ• .

cutÄ• cutÄ• sabbajanÄ• sumÄ• nasÄ• ,

gatÄ• asesaá¹ƒ sugatiá¹ƒ subhe ratÄ• ||

rÄ• jÄ• dhÄ• tuyÄ• mahantaá¹ƒ pÅ«jaá¹ƒ karonto mahagÄ• me vihÄ• si. tena patiá¹-á¹-hÄ•
kathaá¹ƒ: lenavihÄ• raá¹ƒ candagirivihÄ• raá¹ƒ koá¹-ipabbatavihÄ• raá¹ƒ nagaraá¹…gaá¹‡a
vihÄ• raá¹ƒ talÄ• kÄ• vihÄ• ranti evamÄ• dayo vihÄ• re patiá¹-á¹-hÄ• petvÄ• tipiá¹-akamah
dakkhiá¹‡odakaá¹ƒ datvÄ• mahÄ• vihÄ• re niyyÄ• desi. evaá¹ƒ so rÄ• jÄ• yÄ• vajÄ«vaá¹ƒ
pacchime kÄ• le maraá¹‡amaÃ±ce nipanno attano puttaá¹ƒ yaá¹-Ä• latissa kumÄ• raá¹ƒ pa
amhehi pariharita nalÄ• á¹-adhÄ• tu pÅ«jehÄ«â€™ ti dhÄ• tuvaá¹ƒsaá¹ƒ kathetvÄ• puttaá¹
katvÄ• saggapuraá¹ƒ gato.

rÄ• jÄ• mahÄ• nÄ• gavaro yasassi,

katvÄ• pi rajjaá¹ƒ matimÄ• susaddho.

mÄ• netva saá¹…ghaá¹ƒ catupaccayehi,

agÄ• asoko varadevalokaá¹ƒ.

tassa putto yaá¹-Ä• latissakumÄ• ro pitu accayena pitarÄ• vuttaniyÄ• meneva dhÄ• tuyÄ•
kÄ• resi. soâ€™ pi divasassa tayo vÄ• re dhÄ• tupaá¹-á¹-hÄ• naá¹ƒ karonto rajjaá¹ƒ kÄ• ret
iminÄ• â€™ pi patiá¹-á¹-hÄ• pitavihÄ• rÄ• kathetabbÄ• ; dhammasÄ• lavihÄ• raá¹ƒ mahÄ•
selÄ• bhayavihÄ• ranti evamÄ• dayo á¹ƒ0.0031 patiá¹-á¹-hÄ• petvÄ• -tipiá¹-akamahÄ• ariá¹
saddhivihÄ• riko tipiá¹-akamahÄ• abhayatthero uparÄ• jassa mahÄ• nÄ• gassa ayyako. tas
adÄ• si. soâ€™ pi rÄ• jÄ• yÄ• vajÄ«vaá¹ƒ dhÄ• tuá¹ƒ pariharitvÄ• pacchime kÄ• le maraá
puttaá¹ƒ goá¹-hÄ• bhayakumÄ• raá¹ƒ pakkosÄ• petvÄ• â€™ dhÄ• tuyÄ• mahantaá¹ƒ pÅ«ja
vatvÄ• dhÄ• tuvaá¹ƒsaá¹ƒ kathetvÄ• kÄ• laá¹ƒ katvÄ• sagge nibbatti.

yaá¹-á¹-hÄ• lako nÄ• ma mahÄ• mahÄ«pati,

mahÄ• janassatthakaro guá¹‡Ä• layo.

so dhÄ• tupÅ«jaá¹ƒ vipulaá¹ƒ anekadhÄ• ,

katvÄ• gato devapuraá¹ƒ anindito ||

tassa putto goá¹-hÄ• bhayakumÄ• ro pitu accayena pitarÄ• vuttaniyÄ• meneva dhÄ• tuyÄ•
goá¹-hÄ• bhaya mahÄ• rÄ• jÄ• hutvÄ• rajjaá¹ƒ karonto kÄ• caragÄ• me dasabhÄ• tike rÄ•
daá¹‡á¸• akammatthÄ• ya goá¹-hÄ• bhayamahÄ• therassa hatthoá¹-á¹-hajanapade vasanta
khÄ«rasÄ• la vihÄ• raá¹ƒ nÄ• gamahÄ• vihÄ• raá¹ƒ kumbhaselavihÄ• raá¹ƒ cetiyapabbatav
sÄ• nupabbatavihÄ• raá¹ƒ kaá¹‡ikÄ• ra selavihÄ• raá¹ƒ ambasela vihÄ• raá¹ƒ tindukalena v
karaá¹‡á¸• akavihÄ• raá¹ƒ godhasÄ• lavihÄ• raá¹ƒ vÄ• lukatitthavihÄ• ranti evamÄ• dayo g
paÃ±casatavihÄ• re orimatÄ«re paÃ±casatavihÄ• re cÄ• â€™ ti vihÄ• rasahassaá¹ƒ kÄ• ret
goá¹-hÄ• bhayattherassa dakkhiá¹‡odakaá¹ƒ datvÄ• adÄ• si. so yÄ• vajÄ«vaá¹ƒ dhÄ• tupÅ
maraá¹‡amaÃ±ce nipanno attano puttaá¹ƒ kÄ• kavaá¹‡á¹‡atissa kumÄ• raá¹ƒ pakkosÄ• pe
tissa, ayaá¹ƒ nalÄ• á¹-adhÄ• tu amhÄ• kaá¹ƒ paramparÄ• ya Ä• gatÄ• . tvaá¹ƒ kira dhÄ• tu
passe seru nÄ• ma dahassa ante varÄ• ha nÄ• ma soá¹‡á¸• iyÄ• matthake patiá¹-á¹-hÄ• p
kÄ• rÄ• pessasÄ«â€™ ti satthÄ• jÄ«vamÄ• no vyÄ• karaá¹‡amakÄ• si. tasmÄ• tvaá¹ƒ ima
mamaccayena tasmiá¹ƒ á¹-hÄ• ne patiá¹-á¹-hÄ• pehÄ«â€™ ti puttaá¹ƒ anusÄ• sitvÄ• kÄ• l
nibbatti.

goá¹-hÄ• bhayo á¹ƒ0.0032 nÄ• ma mahÄ«patissaro,

mahÄ• jane tosayi appamatto.

so dhÄ• tupÅ«jaá¹ƒ vipulaá¹ƒ karitvÄ• ,

agÄ• asoko varadevalokaá¹ƒ ||

mahÄ• nando mahÄ• paÃ±Ã±o candagutto bahussuto.

bhaddaseno mahÄ• thero bhaddadhamme visÄ• rado ||

jayaseno ca so vÄ«ro thero so saá¹…gharakkhito.

devatthero ca medhÄ• vÄ« rakkhakÄ• dhÄ• tu bhaddakÄ• ||

uparÄ• jÄ• mahÄ• nÄ• go yaá¹-á¹-hÄ• lako mahÄ• balo.

goá¹-hÄ• bhayo mahÄ• puÃ±Ã±o kÄ• kavaá¹‡á¹‡o ca vÄ«riyavÄ• ||

ete therÄ• ca rÄ• jÄ• no puÃ±Ã±avanto sumÄ• nasÄ• .

dhÄ• tu paramparÄ• nÄ«tÄ• dhÄ• tÄ• dhÄ• tusukovidÄ• ||

kassapÄ• dÄ«natherÄ• naá¹ƒ paramparÄ• yamÄ• gatÄ• .

mahÄ• nÄ• gÄ• di hatthato yÄ• va tissamupÄ• gatÄ• ||

iti ariyajanappasÄ• danatthÄ• ya kate dhÄ• tuvaá¹ƒse

dhÄ• tuparamparÄ• kathÄ• nÄ• ma

tatiyo paricchedo.

4. á¹ƒ0.0033 pakiá¹‡á¹‡akakathÄ•

tatra á¹-hatvÄ• raÃ±eÃ±o uppatti kathetabbÄ• . (so pana) amhÄ• kaá¹ƒ satthuno bodhippat
mahÄ• malaya raá¹-á¹-he vanacarakaá¹ƒ paá¹-icca tassa bhariyÄ• ya kucchiyaá¹ƒ paá¹-isan
navaá¸• á¸• hamÄ• sÄ• vasÄ• ne mÄ• tukucchito nikkhamitvÄ• kamena vaá¸• á¸• hanto viÃ
pitÄ• ekaá¹ƒ dÄ• rikaá¹ƒ Ä• netvÄ• puttassa gehe akÄ• si. aparabhÄ• ge tassa pitÄ• kÄ•
carakoâ€™ ti paÃ±Ã±Ä• yi. so tato paá¹-á¹-hÄ• ya paccekabuddhaá¹ƒ upaá¹-á¹-hahi. carako
nivÄ• savatthusmiá¹ƒ kadalipanasÄ• dÄ«ni ropetvÄ• phalÄ• rÄ• maá¹ƒ akÄ• si. tato aparab
ropitapanasarukkho mahantaá¹ƒ cÄ• á¹-ippamÄ• á¹‡aá¹ƒ panasaphalaá¹ƒ gaá¹‡hi. carako a

sÄ• khÄ• ya supakkaá¹ƒ panasaphalaá¹ƒ passitvÄ• chinditvÄ• gehaá¹ƒ Ä• haritvÄ• apass
upadhÄ• resi. tato samantÄ• catumadhuraá¹ƒ viya yÅ«saá¹ƒ otaritvÄ• apassayaá¹ƒ apanÄ
aá¹-á¹-hÄ• si. tato carako evaá¹ƒ cintesi. imaá¹ƒ panasaphalaá¹ƒ amhÄ• kaá¹ƒ paccekabud
nÄ• nucchavikanti. paá¹-isÄ• metvÄ• á¹-hapesi.

punadivase paccekabuddho lenato nikkhamitvÄ• sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• surattap
antaravÄ• sakaá¹ƒ parimaá¹‡á¸• alaá¹ƒ katvÄ• nivÄ• setvÄ• bahalapavaramahÄ• paá¹ƒsu
nÄ«labhamaravaá¹‡á¹‡aá¹ƒ pattaá¹ƒ hatthena gahetvÄ• Ä• kÄ• sena Ä• gantvÄ• tassa ku
carako kuá¹-ito nikkhamitvÄ• taá¹ƒ vanditvÄ• hatthato pattaá¹ƒ gahetvÄ• gehaá¹ƒ pavese
nisÄ«dÄ• petvÄ• attanÄ• á¹-hapitaá¹-á¹-hÄ• nato panasaphalaá¹ƒ gahetvÄ• yÅ«saá¹ƒ pat
paá¹-iggahÄ• pesi. paccekabuddho á¹ƒ0.0034 taá¹ƒ paribhuÃ±jitvÄ• Ä• kÄ• sato attano vas
athekadivasaá¹ƒ carako paradesÄ• gacchanto bhariyaá¹ƒ pakkosÄ• petvÄ• ; â€™ amma, a
dÄ• naá¹ƒ dehÄ«â€™ ti sabbÅ«pakaraá¹‡aá¹ƒ niyyÄ• detvÄ• paradesaá¹ƒ gato. punadivas
nikkhamitvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• pattamÄ• dÄ• ya Ä• kÄ• sato Ä• gantvÄ• kuá¹-idvÄ
tasmiá¹ƒ khaá¹‡e carakassa bhariyÄ• kuá¹-ito nikkhamitvÄ• paccekabuddhassa hatthato p
nisÄ«dÄ• petvÄ• bhattaá¹ƒ adÄ• si.

tena bhattakicce pariniá¹-á¹-hite sÄ• taruá¹‡apaccekabuddhaá¹ƒ passitvÄ• kilesapaá¹-isaá
uppÄ• detvÄ• paccekabuddhassa attano ajjhÄ• sayaá¹ƒ kathesi. paccekabuddho tassÄ• k
uppatitvÄ• Ä• kÄ• sato attano vasanaá¹-á¹-hÄ• nameva gato. sÄ• paccekabuddhassa gata
telena makkhetvÄ• bhaá¹‡á¸• anakÄ• viya nitthunamÄ• nÄ• maÃ±ce nipajji. carako parad
nipajjamÄ• naá¹ƒ evamÄ• ha:â€™ bhadde, kiá¹ƒ ayyassa bhikkhaá¹ƒ adÄ• sÄ«â€™ ti. sÄ•
puccha tava ayyassa kammanti. kathehi bhadde, kiá¹ƒ tena kammaá¹ƒ katanti. so attanÄ• s
okÄ• saá¹ƒ kÄ• rÄ• petuá¹ƒ vÄ• yamitvÄ• mayÄ• ayuttanti vutte mama kese gahetvÄ• ha
sarÄ«raá¹ƒ nakhena ottharitvÄ• sÄ«se paharitvÄ• gatoâ€™ ti vutte carako taá¹ƒ sutvÄ• as
evarÅ«passa assamaá¹‡akammassa positoâ€™ ti vatvÄ• tassÄ• sokaá¹ƒ vinodetvÄ• dha
gahetvÄ• etaá¹ƒ mÄ• retvÄ• Ä• gamissÄ• mÄ«â€™ ti vatvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ agan

tasmiá¹ƒ samaye paccekabuddho nahÄ• natthÄ• ya gato. gantvÄ• ca pana kÄ• yabandhan
viya katvÄ• nivÄ• sanapÄ• puraá¹‡aá¹ƒ tasmiá¹ƒ á¹-hapetvÄ• jalasÄ• á¹-akaá¹ƒ nivÄ• setv
nisÄ«ditvÄ• nahÄ• yituá¹ƒ Ä• rabhi. carako paccekabuddhassa garugÄ• ravakÄ• raá¹‡aá¹ƒ
á¹ƒ0.0035 aá¹-á¹-hÄ• si. á¹-hatvÄ• ca pana evarÅ«paá¹ƒ acchariyaá¹ƒ disvÄ• cintesi: ayaÃ
karoti, addhÄ• esÄ• musÄ• vÄ• dÄ• â€™ ti. ahaá¹ƒ etissÄ• vacanaá¹ƒ gahetvÄ• evarÅ«p
aparÄ• dhaá¹ƒ kataá¹ƒ. eso tÄ• disaá¹ƒ na karotÄ«â€™ ti cintetvÄ• paccekabuddhassa na
gantvÄ• pÄ• desu nipatitvÄ• :â€™ mayhaá¹ƒ khamatha ayyÄ• â€™ ti Ä• ha. pacceka budd
ti. so attano mÄ• tugÄ• massa kathitaá¹ƒ Ä• cikkhi. evaÃ±hi sati upÄ• saka tumhÄ• kaá¹ƒ Ä
niá¹-á¹-hapetvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™ ti Ä• ha. mÄ• evaá¹ƒ kathetha sÄ• mi, ahaá¹ƒ
tassÄ• vacanaá¹ƒ gahetvÄ• tumhÄ• kaá¹ƒ akÄ• raá¹‡e dubbhituá¹ƒ Ä• gatomhiâ€™ ti sab

Ä• cikkhi.

paccekabuddho: Ä• ma upÄ• saka, sÄ• attanÄ• saddhiá¹ƒ asaddhammapaá¹-isaá¹ƒyuttak
tassÄ• kujjhitvÄ• ahaá¹ƒ etaá¹ƒ nissÄ• ya imassa aparajjhÄ• mi. gantvÄ• taá¹ƒ mÄ• ressÄ
paccekabuddhaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• nikkhami. paccekabuddho taá¹ƒ nivat
mÄ• rehÄ«â€™ ti anekavidhÄ• ni kÄ• raá¹‡Ä• ni kathetvÄ• paÃ±casÄ«le patiá¹-á¹-hapetvÄ
imaá¹ƒ gÄ• thamÄ• ha:

yo appaduá¹-á¹-hassa narassa dussati,

suddhassa posassa anaá¹…gaá¹‡assa.

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ,

sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoâ€™ ti.

carako tassa dhammadesanaá¹ƒ sutvÄ• pasantacitto hutvÄ• paÃ±capatiá¹-á¹-hitena vandi
saddhiá¹ƒ samaggavÄ• saá¹ƒ vasitvÄ• tato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ paccekabuddha
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• dayo parikkhÄ•
tasmiá¹ƒyeva lene vasanto aparabhÄ• ge anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibl

sayambhuÃ±Ä• á¹‡ena á¹ƒ0.0036 vigayha dhammaá¹ƒ,

dukkhaá¹ƒ anantaá¹ƒ sakalaá¹ƒ pahÄ• ya.

samÄ• dhijhÄ• nÄ• bhirato yasassi,

gato vinÄ• saá¹ƒ pavaro yasassi ||

atha pacchÄ• carako kÄ• laá¹ƒ katvÄ• sagge nibbatti. tattha ciraá¹ƒ dibbasampattiá¹ƒ anub
cavitvÄ• imasmiá¹ƒ dÄ«pe malaya raá¹-á¹-he amaruppala lenassa Ä• sannaá¹-á¹-hÄ• ne up
nibbatti. so navamÄ• saá¸• á¸• hapariyosÄ• ne mÄ• tukucchito nikkhami. tassa nÄ• magaha
amaruppala kumÄ• roti nÄ• maá¹ƒ akaá¹ƒsu. so pana aparabhÄ• ge vaá¸• á¸• hento dÄ• ra
pattapuá¹-ena vÄ• lukabhattaá¹ƒ pacitvÄ• , dÄ• rakÄ• ime samaá¹‡Ä• ti vatvÄ• paá¹-ipÄ• a
dÄ• naá¹ƒ dassÄ• mÄ«â€™ ti vatvÄ• kÄ«á¸·Ä• dÄ• naá¹ƒ deti. ekadivasaá¹ƒ amaruppala k
attano nivÄ• sanavatthadussaá¹ƒ gahetvÄ• khuddakadaá¹‡á¸• ake bandhitvÄ• paá¹-Ä• ka
á¹-hapesi. amaruppala lenavÄ• sÄ« maliya devattheraá¹ƒ nissÄ• ya dÄ• nÄ• dÄ«ni puÃ±Ã±
imasmiá¹ƒyeva dÄ«pe mahÄ• gÄ• me goá¹-hÄ• bhayamahÄ• rÄ• jassa aggamahesiyÄ• ku

navamÄ• saá¸• á¸• hapariyosÄ• ne mÄ• tukucchito nikkhami. tassa nÄ• magahaá¹‡a divase
nÄ• maá¹ƒ akaá¹ƒsu. so anupubbena vaá¸• á¸• hitvÄ• pitu accayena chattaá¹ƒ ussÄ• petvÄ
kÄ• kavaá¹‡á¹‡atissamahÄ• rÄ• jÄ• ahosi. tassa chatte ussÄ• piteyeva sakalaraá¹-á¹-haá¹
paÃ±ca vÄ• dvÄ• dasa vÄ• divase anatikkamitvÄ• devo sammÄ• vassati. vessantarabod
yÄ• cakÄ• naá¹ƒ hatthe bhikkhÄ• bhÄ• janaá¹ƒ viya tasmiá¹ƒ kÄ• le
vÄ• pÄ«pokkharaá¹‡Ä«-nadÄ«-kandara-sobbha-jÄ• tasarÄ• dayo vassodakena pÅ«ritÄ• al
paÃ±cavidhapadumasaÃ±channÄ• anekadijasamÄ• kiá¹‡á¹‡Ä• nÄ• nÄ• rukkhehi virocitÄ•
sampajjiá¹ƒsu, uttarakuru Ä• lakamandÄ• rÄ• jadhÄ• nisadisaá¹ƒva hiraÃ±Ã±asuvaá¹‡á¹‡Ä

so á¹ƒ0.0037 rÄ• jÄ• saddhÄ• ya sampanno mahÄ• bhikkhusaá¹…ghassa cattÄ• ro paccay
saá¹-á¹-himattÄ• naá¹ƒ tipiá¹-akadharÄ• naá¹ƒ candanadoá¹‡iyÄ• satapÄ• katelassa pÅ«rÄ
yÄ• vapiá¹-á¹-hipÄ• daá¹ƒ tÄ• va osÄ«dÄ• petvÄ• nisinnÄ• naá¹ƒ laá¹-á¹-hima dhudantakaa
pakkhipitvÄ• dÄ• pesi. ucchukaá¹‡á¸• a-sakkharÄ• -nÄ• likera-phalamÅ«lakhandhakhÄ• da
sugandhasÄ• litaá¹‡á¸• ulena sÄ• dhitayÄ• gubhattaÃ±ca pÄ• tova adÄ• si. antarÄ• bhatte
aá¹-á¹-hÄ• rasavidha-antarakhajjakaÃ±ca ucchukadalipanasaphalÄ• dayo ca nÄ• nÄ• vidho
sugandhasÄ• litaá¹‡á¸• ulabhattaá¹ƒ nÄ• naggarasaá¹ƒ dÄ• petvÄ• pacchÄ• bhattaá¹ƒ aá¹
dÄ• pesi. aÃ±Ã±e samaá¹‡aparikkhÄ• re ca dÄ• pesi. iminÄ• niyÄ• meneva bhikkhusaá¹…
tipiá¹-akadharabhikkhÅ«naÃ±ca nirantaraá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• vasati.

athÄ• parena samayena kalyÄ• á¹‡iyaá¹ƒ sivo nÄ• ma mahÄ• rÄ• jÄ• attano bhÄ• gineyya
kÄ• kavaá¹‡á¹‡atissa raÃ±Ã±o bhaginiyÄ• somadeviyÄ• nÄ• ma rÄ• japuttiyÄ• Ä• vÄ• ha
pÄ• daparicÄ• rikaá¹ƒ dÄ• pesi. datvÄ• ca pana abhaya kumÄ• raá¹ƒ girinagaramhi nisÄ«d
rajjaá¹ƒ kÄ• rÄ• petvÄ• giriabhayo nÄ• ma rÄ• jÄ• hutvÄ• mahantaá¹ƒ sampattiá¹ƒ anubh
aparabhÄ• ge kÄ• kavaá¹‡á¹‡atissa mahÄ• rÄ• jÄ• mahÄ• gÄ• me viharanto aÃ±Ã±ataras
daá¹-á¹-haá¹-á¹-hÄ• ne gaá¹‡á¸• aá¹ƒ uá¹-á¹-hitaá¹ƒ disvÄ• kimetaá¹ƒ ayyÄ• â€™ ti pucchi
daá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ mahÄ• rÄ• jÄ• ti. taá¹ƒ sutvÄ• saá¹ƒvegappatto, bhante maá¹…
bhavantiâ€™ ti pucchi. paá¹-á¹-asÄ• á¹-ake na bhavantiâ€™ ti. ime pana bhaddantÄ• paá¹
labhantÄ«â€™ ti cintetvÄ• gato. taá¹ƒ divasameva pÄ• nÄ«yamÄ• á¸·ake nisinno tipiá¹-aka
buddhasÄ«hanÄ• dasuttaá¹ƒ nÄ• ma kathesi. so there pasanno; uttarÄ• saá¹…ge dÄ«yamÄ
bhavissÄ• miâ€™ tasmÄ• imameva dÄ• tuá¹ƒ na sakkÄ• , kathaá¹ƒ karissÄ• mÄ«â€™ ti ci
kathayamÄ• no tattha mÄ• á¸·akeyeva aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e eko kÄ• ko ambasÄ

saddaá¹ƒ á¹ƒ0.0038 karonto evamÄ• cikkhi. ayya kÄ• kavaá¹‡á¹‡atissamahÄ• rÄ• ja, tumhÄ
natthÄ«, pasÄ• dakkhaá¹‡e dhammakathikassa uttarÄ• saá¹…gaá¹ƒ dehÄ«â€™ ti Ä• ha.

(kÄ• ko so kÄ• kavaá¹‡á¹‡assa vadeti vacanakkhamo,

pasÄ• dajÄ• to therassa tuvaá¹ƒ saddhammadesane.

dadÄ• hi uttarÄ• saá¹…gaá¹ƒ mahÄ• therassa bhÅ«mipÄ• â€™ ti ||)

mahÄ• rÄ• ja, ahaá¹ƒ tumhÄ• kaá¹ƒ paÃ±casÄ• sanaá¹ƒ gahetvÄ• Ä• gato. vihÄ• radevi pu
sÄ• sanaá¹ƒ. ekÄ• kareá¹‡ukÄ• suvÄ«rahatthipotakaá¹ƒ titthasare vijÄ• yÄ«. idaá¹ƒ dutiya
goá¹-hasamuddamajjhena sattamattÄ• nÄ• vÄ• paá¹-á¹-ane paccuá¹-á¹-hitÄ• , idaá¹ƒ tatiya
vaá¸• á¸• hamÄ• napabbatapÄ• de dvikarÄ«sappamÄ• á¹‡e khette taruá¹‡atÄ• lakkhandha
uggacchiá¹ƒsu, idaá¹ƒ catutthaá¹ƒ sÄ• sanaá¹ƒ. giripabbatapÄ• de koá¹-a raá¹-á¹-haka vihÄ
nÄ• ma thero maggopasamaá¹ƒ vatvÄ• giripabbatamatthake sattatÄ• lappamÄ• á¹‡aá¹ƒ ug
parinibbÄ• yi, idaá¹ƒ paÃ±camaá¹ƒ sÄ• sanaá¹ƒ.

(putto hatthÄ« ca nÄ• vÄ• ca catutthaá¹ƒ hemakhandhakaá¹ƒ.

therassa parinibbÄ• naá¹ƒ paÃ±camaá¹ƒ sÄ• sanaá¹ƒ idaá¹ƒ ||

imaá¹ƒ gahetvÄ• na ahaá¹ƒ Ä• gato tava santikaá¹ƒ.

sÄ• sanaá¹ƒ Ä«disaá¹ƒ sutvÄ• puÃ±Ã±akamme rato bhava ||

vatthaá¹ƒ sahasÄ• dÄ• pehi kato sabbasamÄ• gamo.

idaá¹ƒ niccaá¹ƒ jÄ• nanto kiá¹ƒ laggo uttarÄ• saá¹…geâ€™ ti ||)

rÄ• jÄ• kÄ• kassa vacanaá¹ƒ sutvÄ• hasi. thero: kasmÄ• mahÄ• rÄ• ja hasÄ«â€™ ti pucc
ambasÄ• khantare nisÄ«ditvÄ• saddaá¹ƒ karontassa kÄ• kassa kathaá¹ƒ sutvÄ• hasinti sa
pi raÃ±Ã±Ä• purimattabhÄ• ve katakammaá¹ƒ á¹ƒ0.0039 passitvÄ• hasi. rÄ• jÄ• kasmÄ•
mahÄ• rÄ• ja, tumhÄ• kaá¹ƒ anantare attabhÄ• ve malayaraá¹-á¹-he amaruppala nÄ• ma kÄ
hasitti. tena puá¹-á¹-ho katakusalakammaá¹ƒ sabbaá¹ƒ vitthÄ• rena tassa Ä• cikkhi. rÄ• jÄ•
uttarÄ• saá¹…gaá¹ƒ datvÄ• theraá¹ƒ vanditvÄ• gehaá¹ƒ gato. koá¹-araá¹-á¹-hakavihÄ• raá
sarÄ«rajjhÄ• panaá¹ƒ kÄ• rÄ• petvÄ• dhÄ• tuá¹ƒ Ä• dÄ• ya cetiyaá¹ƒ kÄ• rÄ• petvÄ• mah
mahÄ• gÄ• maá¹ƒ gato. suvaá¹‡á¹‡aá¹ƒ Ä• harÄ• petvÄ• rÄ• jaá¹…gaá¹‡e á¹-hapÄ• pesi.
nÄ• vÄ• to vatthÄ• ni Ä• harÄ• petvÄ• bhikkhusaá¹…ghassa cÄ«varatthÄ• ya dÄ• petvÄ•
mahÄ• gÄ• masamÄ«pe vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• viharanto attano puttaá¹ƒ duá¹-á¹-hagÄ
tÄ• ta, tvaá¹ƒ gantvÄ• girimhi nagare nisÄ«dÄ• â€™ ti vatvÄ• amaccaÃ±cassa pituá¹-á¹-hÄ
girinagaraá¹ƒ pÄ• hesi. taá¹ƒ disvÄ• giriabhaya kumÄ• ro kumÄ• rena saddhiá¹ƒ Ä• gataba
dÄ• petvÄ• mahantaá¹ƒ sammÄ• naá¹ƒ akÄ• si. rÄ• jakumÄ• ro giripabbatapÄ• de vihÄ• si

tato aparabhÄ• ge jÄ• tiá¹ƒ nissÄ• ya khattiyÄ• naá¹ƒ vivÄ• do ahosi. so abhayarÄ• jÄ• kiá

attano bhariyÄ• ya somadeviyÄ• saddhiá¹ƒ balavÄ• hanaá¹ƒ gahetvÄ• anukkamena gacch
kÄ• rentaá¹ƒ attasahÄ• yaá¹ƒ sivarÄ• jaá¹ƒ sandhÄ• ya tassa santikaá¹ƒ Ä• gaÃ±ji. soâ€™
giriabhayaraÃ±Ã±Ä• saddhiá¹ƒ Ä• gatabaá¸·assa mahantaá¹ƒ sakkÄ• raá¹ƒ kÄ• retvÄ• ah
Ä• harÄ• petvÄ• dÄ• pesi. katipÄ• haccaye; samma, kasmÄ• Ä• gatosiâ€™ ti pucchi. so Ä
Ä• cikkhi. bhaddakaá¹ƒ samma, te kataá¹ƒ Ä• gantabbameva Ä• gato. ahaá¹ƒ te kattabbaá¹
cintayÄ«â€™ ti vatvÄ• tassa vasanatthÄ• ya nagarabhÅ«miá¹ƒ gavesanto sarakoá¹-iyaá¹ƒ
passitvÄ• tasmiá¹ƒ bhÅ«mibhÄ• ge so nagaraá¹ƒ mÄ• petvÄ• deviyÄ• ekasadisanÄ• maá
somanagaranti nÄ• maá¹ƒ akÄ• si. taá¹ƒ nagaraá¹ƒ susamiddhaá¹ƒ sampannadhanadhaÃ±
dvÄ• raá¹-á¹-Ä• lakagopuraparikhÄ• pokkhara-á¹‡iyÄ• dÄ«hi á¹ƒ0.0040 sahitaá¹ƒ hatthiassa
samÄ• kulaá¹ƒ saá¹…khapaá¹‡avabherisaddÄ• dÄ«hi samÄ• kiá¹‡á¹‡aá¹ƒ nagaraá¹ƒ ahosi
mahantaá¹ƒ issariyaá¹ƒ anubhavanto vihÄ• si.

athÄ• parasmiá¹ƒ kÄ• le somadevÄ« raÃ±Ã±Ä• saddhiá¹ƒ kathesi; ayya amhÄ• kaá¹ƒ paá¹
vihÄ• raÃ±ca kÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™ ti. bhaddakaá¹ƒ te kathitanti somanassappatto h
gavesanto nagarato nÄ• tidure nÄ• ccÄ• sanne mahantaá¹ƒ sÄ• lavanaá¹ƒ atthi. taá¹ƒ pass
sÄ• lavane mahÄ• ariá¹-á¹-hattherassa vaá¹ƒse mahÄ• mahindatthero nÄ• ma eko thero att
bhikkhÅ« gahetvÄ• viharati. taá¹ƒ disvÄ• iriyÄ• pathe pasanno theraá¹ƒ evamÄ• ha; `ayya
sÄ• lavane vihÄ• raá¹ƒ karissÄ• miâ€™ ti. thero tassa vacanaá¹ƒ sutvÄ• tuá¹‡hÄ«hÄ• vena
somanassappatto theraá¹ƒ vanditvÄ• nagarameva gantvÄ• somadeviá¹ƒ Ä• mantetvÄ• ; b
manoratho matthakaá¹ƒ patto. vihÄ• rakaraá¹‡atthÄ• ya manÄ• po bhÅ«mibhÄ• go laddho.
samaá¹‡Ä• naá¹ƒ saá¹-á¹-himattaá¹ƒ gahetvÄ• viharati. taá¹ƒ vanditvÄ• viharaá¹‡atthÄ• ya
Ä• gato. tattha vihÄ• raá¹ƒ karissÄ• mÄ«â€™ ti Ä• ha. sÄ• taá¹ƒ sutvÄ• somanassappattÄ
sampaá¹-icchi. punadivase deviyÄ• saddhiá¹ƒ therassa santikaá¹ƒ gantvÄ• vanditvÄ• eka
tesaá¹ƒ mahÄ• samayasuttaá¹ƒ kathesi. te ubhoâ€™ pi dhammaá¹ƒ sutvÄ• somanassajÄ•
dhÄ• tuá¹ƒ kuto labhissÄ• mÄ• â€™ ti theraá¹ƒ pucchi. mÄ• cintayi mahÄ• rÄ• ja, dhÄ• tuá
Ä• cikkhi.

so tato paá¹-á¹-hÄ• ya vihÄ• rabhumiá¹ƒ sodhÄ• petvÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• dayo nÄ«h
ramaá¹‡Ä«yaá¹ƒ samaá¹ƒ kÄ• rÄ• petvÄ• iá¹-á¹-hakavaá¸• á¸• hakiá¹ƒ pakkosÄ• petvÄ• iâ
cetiyakammaá¹ƒ paá¹-á¹-hapesi. vaá¸• á¸• hakÄ« cetiyaá¹ƒ cinanto katipÄ• hena pupphÄ• c
niá¹-á¹-hapetvÄ• dhÄ• tugabbhe sabbaá¹ƒ kattabbaá¹ƒ kammaá¹ƒ niá¹-á¹-hapetvÄ• raÃ±Ã
Ä• gantvÄ• therassa Ä• rocesi. niá¹-á¹-hÄ• pito ayya dhÄ• tu gabbhoâ€™ ti. thero raÃ±Ã±c
pariharitaá¹ƒ á¹ƒ0.0041 tathÄ• gatassa dakkhiá¹‡adÄ• á¹-hÄ• dhÄ• tuá¹ƒ tassa adÄ• si. rÄ•
sunakkhattena sumuhuttena mahatÄ• parivÄ• rena dhÄ• tugabbhe nidahitvÄ• atimanoram
udakabubbuá¸·akelÄ• sakuá¹-apaá¹-ibhÄ• gaá¹ƒ cetiyaá¹ƒ kÄ• rÄ• pesi.

saddhÄ• diguá¹‡asampanno lokasÄ• sanarakkhako.

sacetiyaá¹ƒ mahÄ• rÄ• jÄ• kÄ• rÄ• pesi vihÄ• rakaá¹ƒ ||

tato therassa santike saá¹-á¹-himattÄ• naá¹ƒ bhikkhunaá¹ƒ atthÄ• ya saá¹-á¹-himattÄ• ni pa
kÄ• rÄ• petvÄ• dvÄ• raá¹-á¹-Ä• lakapÄ• kÄ• rehi sobhitaá¹ƒ vihÄ• raá¹ƒ niá¹-á¹-hapetvÄ• a
katvÄ• mahindattherassa dakkhiá¹‡odakaá¹ƒ datvÄ• gandhamÄ• lÄ• dhÅ«padhajehi pÅ«ja
tikkhattuá¹ƒ dhÄ• tupaá¹-á¹-hÄ• naá¹ƒ gantvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni kurumÄ• no gi
sampattiá¹ƒ anubhavamÄ• no somanagaraá¹ƒ paá¹-ivasati.

(nagare somanÄ• mamhi ramaá¹‡Ä«ye manorame.

deviyÄ• saha modanto rajjaá¹ƒ kÄ• resi nÄ• yako ||)

tato vihÄ• radeviyÄ• bhÄ• tÄ• cullapiá¹‡á¸• apÄ• tiyatissatthero nÄ• ma ekadivasaá¹ƒ
kÄ• kavaá¹‡á¹‡atissamahÄ• raÃ±Ã±o Ä• yusaá¹…khÄ• ramolokento na cirappavattanabhÄ
santikaá¹ƒ gantvÄ• tena saddhiá¹ƒ kathesi. mahÄ• rÄ• ja tumhÄ• kaá¹ƒ nalÄ• á¹-adhÄ• tuy
byÄ• karaá¹‡aá¹ƒ dinnaá¹ƒ; â€™ mahÄ• vÄ• lukagaá¹…gÄ• ya dakkhiá¹‡abhÄ• ge seru nÄ
soá¹‡á¸• iyÄ• matthake anÄ• gate kÄ• kavaá¹‡á¹‡atisso nÄ• ma mahÄ• rÄ• jÄ• mayhaá¹ƒ
patiá¹-á¹-hapessatÄ«â€™ ti vatvÄ• taá¹ƒ sandhÄ• ya bhagavÄ• samÄ• pattiá¹ƒ samÄ• paj
manasikarohÄ«â€™ ti Ä• ha. tassa kathaá¹ƒ sutvÄ• amhÄ• kaá¹ƒ kusalasampattiá¹ƒ avinÄ
vacanamuddissa cetiyaá¹ƒ kÄ• rÄ• panatthÄ• ya gantabbanti mantvÄ• bhaddakaá¹ƒ ayyÄ•
sampaá¹-icchitvÄ• attano puttaá¹ƒ duá¹-á¹-hagÄ• maá¹‡iá¹ƒ girinagarato pakkosÄ• petvÄ•
nagare bheriá¹ƒ carÄ• pesi; ahaá¹ƒ mahÄ• vÄ• lukÄ• ya gaá¹…gÄ• ya samÄ«pe serunÄ• m
nÄ• ma soá¹‡á¸• iyÄ• matthake cetiyaá¹ƒ kÄ• rÄ• panatthÄ• ya gamissÄ• mi, sabbaseniyo
saddhiá¹ƒ Ä• gacchantuâ€™ ti vatvÄ• rÄ• jÄ• culapiá¹‡á¸• apÄ• tiyatissattherassa tissama
sÄ• galattherassa ca santikaá¹ƒ gantvÄ• bhante tumhÄ• kaá¹ƒ parivÄ• re paÃ±casatamatte
upaá¹-á¹-hahantÄ• mayÄ• saddhiá¹ƒyeva Ä• gacchathÄ• â€™ ti vatvÄ• bhaddamÄ• se bh
bandhÄ• vÄ• raá¹ƒ sajjetvÄ• dhÄ• tugharato dhÄ• tukaraá¹‡á¸• akaá¹ƒ nÄ«haritvÄ• susajj
setacchattaÃ±ca katvÄ• purato purato ratanamaá¹‡aá¸• ape kÄ• rÄ• petvÄ• puretaramakÄ

tato rÄ• jÄ• puttaá¹ƒ duá¹-á¹-hagÄ• maá¹‡iá¹ƒ pakkosÄ• petvÄ• anusÄ• sitvÄ• puttaá¹ƒ sa
vihÄ• radeviÃ±ca gahetvÄ• sÄ«ghaá¹ƒ nikkhami. cÅ«á¸·apiá¹‡á¸• apÄ• tiyatissathero ca a
paÃ±casatabhikkhÅ« gahetvÄ• dhÄ• tuá¹ƒ upaá¹-á¹-hahanto pacchato Ä• gaÃ±chi. sabbas
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• bhikkhu saá¹…ghena saddhiá¹ƒ gantvÄ• c
tasmiá¹ƒ saddhÄ• tissakumÄ• raá¹ƒ nisÄ«dÄ• petvÄ• anukkamena Ä• gantvÄ• sumanamÄ
khandhavÄ• raá¹ƒ bandhitvÄ• nisÄ«di. kasmÄ• pana taá¹ƒ á¹-hÄ• naá¹ƒ evaá¹ƒ nÄ• maka
sumananÄ• garÄ• jÄ• sattadivasÄ• ni nÄ• gasampattiá¹ƒ abhiramamÄ• no (nalÄ• á¹-adhÄ•
nalÄ• á¹-adhÄ• tuá¹ƒ anussaritvÄ• pacchÄ• Ä• vajjamÄ• no raÃ±Ã±o dhÄ• tuá¹ƒ gahetvÄ•
mahantaá¹ƒ somanassaá¹ƒ patto mahantajjhÄ• sayo attano parivÄ• re chakoá¹-imatte nÄ• g

dhÄ• tupaá¹-ipathaá¹ƒ gantvÄ• dhÄ• tupatiá¹-á¹-hitaá¹-á¹-hÄ• neva pathaviyaá¹ƒ nÄ• bhipp
sumanamÄ• lÄ• vassaá¹ƒ vassesi. tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ sumanamÄ• lÄ• piá¹-á¹-hiti j
dhÄ• tuá¹ƒ gahetvÄ• varÄ• ha á¹ƒ0.043 nÄ• ma soá¹‡á¸• iá¹ƒ pÄ• puá¹‡i. sampattÄ• ya dh
sumananÄ• garÄ• jÄ• rathacakke yÄ• va nÄ• bhiá¹ƒ tÄ• va osÄ«dÄ• petvÄ• aparivattanaá
saá¹ƒvegappatto theraá¹ƒ pucchi. mÄ• bhÄ• yi mahÄ• rÄ• ja, dhÄ• tu patiá¹-á¹-hÄ• naá¹-á¹
á¹-hÄ• ne patiá¹-á¹-hahissatÄ«â€™ ti Ä• ha.

taá¹ƒ sutvÄ• rÄ• jÄ• dhÄ• tupatiá¹-á¹-hÄ• na bhÅ«mibhÄ• gaá¹ƒ bhavissatÄ«â€™ ti cintet
senaá¹ƒnivesetvÄ• idaá¹ƒ á¹-hÄ• naá¹ƒ samantato sakaá¹‡á¹-akaá¹ƒ vanaá¹ƒ nÄ«harÄ• pe
atiramaá¹‡Ä«yaá¹ƒ bheritalamiva samaá¹ƒ kÄ• rÄ• petvÄ• seniyapÄ• mokkhaá¹ƒ Ä• mante
á¹-hapanatthÄ• ya paá¹-hamaá¹ƒ dhÄ• tugharaá¹ƒ kÄ• rÄ• petvÄ• dhÄ• tu gabbhaá¹ƒ patiá
rÄ• jÄ• anto dhÄ• tughare tasmiá¹ƒ dhÄ• tugabbhe dhÄ• tukaraá¹‡á¸• akaá¹ƒ patiá¹-á¹-hap
saá¹ƒvidhÄ• ya tattha mahantaá¹ƒ pÅ«jÄ• vidhÄ• naá¹ƒ kÄ• rÄ• petvÄ• dhÄ• tugharaá¹ƒ ca
vilimpÄ• pesi. tadupÄ• dÄ• ya taá¹ƒ gehaá¹ƒ gandhamÅ«laá¹ƒ nÄ• ma jÄ• taá¹ƒ. tasmiá¹ƒ á
sannipatiá¹ƒsu. tattha mahindo nÄ• ma thero Ä• gantuka bhikkhÅ«naá¹ƒ vattapaá¹-ivattaá¹ƒ
rÄ• jÄ• vihÄ• raá¹ƒ gantvÄ• sukhena vasittha ayyÄ• â€™ ti pucchitvÄ• sabbe bhikkhu nim
nisÄ«dÄ• petvÄ• yÄ• gubhattaá¹ƒ sakkaccaá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ anumodanaá¹ƒ
ovadanto mahÄ• rÄ• ja, pamÄ• dena vasituá¹ƒ na vaá¹-á¹-ati jÄ«vitaá¹ƒ nÄ• ma na ciraá¹-á
dhÄ• tupatiá¹-á¹-hÄ• panaá¹ƒ papaÃ±caá¹ƒ akatvÄ• kÄ• rehÄ«â€™ ti vatvÄ• gÄ• thamÄ•

yasmÄ• hi jÄ«vitaá¹ƒ nÄ• ma appaá¹ƒ bubbulakupamaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso kareyya kusalaá¹ƒ sadÄ• â€™ ti ||

iminÄ• á¹ƒ0.0044 nayena dhammaá¹ƒ kathetvÄ• cÅ«á¸·apiá¹‡á¸• apÄ• tiyatissa tthero ca s
mahindatthero cÄ• â€™ ti tayo therÄ• attano attano parivÄ• re bhikkhÅ« gahetvÄ• dhÄ• tu
Ä• gacchiá¹ƒsu.

vipulayaso parahitÄ• vahanto,

sujanahito dhitimÄ• avÄ«tasaddho.

suparivuto mahatiyÄ• hi parisÄ• ,

rÄ• jaseá¹-á¹-ho pavarathÅ«pamÄ• rabhÄ«â€™ ti ||

iti ariyajanappasÄ• danatthÄ• ya kate dhÄ• tuvaá¹ƒse

pakiá¹‡á¹‡ako nÄ• ma

catuttho paricchedo.

5. á¹ƒ0.0045 dhÄ• tunidhÄ• nÄ• dhikÄ• ro

tato vimaá¹ƒsetvÄ• bhumibhÄ• gaá¹ƒ gahetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti bhÅ«mi bhÄ• gaá¹ƒ vÄ
aá¹-á¹-ha goá¹‡e Ä• harÄ• petvÄ• gandhodakena nahÄ• petvÄ• siá¹…gesu suvaá¹‡á¹‡aka
gandhapaÃ±caá¹…gulikaá¹ƒ dÄ• petvÄ• gÄ«vÄ• ya mÄ• lÄ• dÄ• maá¹ƒ bandhÄ• petvÄ• a
cintesi: yadi pana bhagavato nalÄ• á¹-adhÄ• tu yasmiá¹ƒ á¹-hÄ• ne patiá¹-á¹-hahitvÄ• lokat
paÃ±cavassasahassÄ• ni sÄ• sanaá¹ƒ patiá¹-á¹-hahissati tasmiá¹ƒ á¹-hÄ• ne goá¹‡Ä• saya
thupaá¹-á¹-hÄ• naá¹ƒ samantato vicaritvÄ• catusu disÄ• su sayantuti adhiá¹-á¹-hahitvÄ• pu
tatheva akaá¹ƒsu. tato vibhÄ• tÄ• ya rattiyÄ• rÄ• jÄ• goá¹‡e gÄ• hÄ• panatthÄ• ya Ä• yutta
gantvÄ• goá¹‡e apassitvÄ• na passÄ• ma devÄ• â€™ ti raÃ±Ã±o Ä• rocesuá¹ƒ. gaccha bh
gataá¹-á¹-hÄ• naá¹ƒ olokethÄ• â€™ ti Ä• ha. te gavesamÄ• nÄ• bandhanaá¹-á¹-hÄ• ne adi
thÅ«pakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ samantÄ• vicaritvÄ• catusu disÄ• su sayitagoá¹‡e disvÄ•
naá¹…guá¹-á¹-hÄ• dÄ«ni maddantÄ• pi uá¹-á¹-hÄ• petuá¹ƒ asakkontÄ• gantvÄ• raÃ±Ã±o A
uá¹-á¹-hahanti, ekaá¹ƒ á¹-hÄ• naá¹ƒ samantÄ• vicaritvÄ• catusu disÄ• su sayitÄ• â€™ ti. t
senaá¹…gaparivuto sayameva gantvÄ• â€™ pi goá¹‡e uá¹-á¹-hÄ• petuá¹ƒ asakkonto rÄ• jÄ
yadi imasmiá¹ƒ á¹-hÄ• ne dhÄ• tu patiá¹-á¹-hÄ• petabbÄ• bhaveyya goá¹‡Ä• uá¹-á¹-hahitv
cittakkhaá¹‡eyeva uá¹-á¹-hahitvÄ• palÄ• yiá¹ƒsu. rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ disvÄ• pasan
punekadivasaá¹ƒ vuttaniyÄ• menevaasse á¹ƒ0.0046 alaá¹…kÄ• rÄ• petvÄ• ayodÄ• mena b
te goá¹‡Ä• viya gantvÄ• nipajjiá¹ƒsu. rÄ• jÄ• gantvÄ• tatheva adhiá¹-á¹-hahitvÄ• asse uá
punekadivasaá¹ƒ hatthÄ«á¹ƒ alaá¹…kÄ• rÄ• petvÄ• tatheva adhiá¹-á¹-hÄ• si. sopi bandhac
pacchimayÄ• masamanantare gantvÄ• cetiyakaraá¹‡aá¹-á¹-hÄ• ne nipajji. pabhÄ• tÄ• ya ra
pakkosÄ• petvÄ• hatthiá¹ƒ Ä• nethÄ• â€™ ti Ä• ha. hatthigopakÄ• hatthiá¹ƒ bandhanaá¹-á
bandhanaá¹-á¹-hÄ• ne na passÄ• ma devÄ• â€™ ti Ä• haá¹ƒsu. tenahi bhaá¹‡e, sÄ«ghaá¹ƒ
hatthigopakÄ• padÄ• nupadaá¹ƒ gavesamÄ• nÄ• cetiyaá¹-á¹-hÄ• ne nipannaá¹ƒ hatthiá¹ƒ
Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• rÄ• jÄ• heá¹-á¹-hÄ• vuttappakÄ• rena paá¹-ipajjitvÄ• hatthiá¹ƒ

evaá¹ƒ tÄ«hi vimaá¹ƒsanÄ• hi vÄ«maá¹ƒsetvÄ• bhumigahitabhÄ• vaá¹ƒ therassa santikaá¹
upaá¹-á¹-hahamÄ• no Ä• rocesi. tasmiá¹ƒ kÄ• le serunagare sivarÄ• jÄ• bahÅ« paá¹‡á¹‡Ä•
rÄ• jÄ• naá¹ƒ passissÄ• miâ€™ ti Ä• gantvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. rÄ• jÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ katvÄ• nisinnakÄ• le loá¹‡anagare mahÄ• nÄ• garÄ• jÄ• â€™
gÄ• hÄ• petvÄ• rÄ• jÄ• naá¹ƒ passissÄ• miâ€™ ti Ä• gantvÄ• vanditvÄ• ekamantaá¹ƒ nis
sammodanÄ«yaá¹ƒ kathaá¹ƒ akÄ• si; imasmiá¹ƒ á¹-hÄ• ne dasabaladhÄ• tuá¹ƒ patiá¹-á¹-hÄ
sahÄ• yÄ• hothÄ• â€™ ti te gahetvÄ• gantvÄ• dhÄ• tuá¹ƒ vandathÄ• â€™ ti vandÄ• pesi.
chabbaá¹‡á¹‡araá¹ƒsiyo uggacchiá¹ƒsu. devÄ• sÄ• dhukÄ• raá¹ƒ karontÄ• Ä• kÄ• sato mA

somanassappattÄ• amhÄ• kaá¹ƒ laá¹…kÄ• yaá¹ƒ dasabalassa nalÄ• á¹-adhÄ• tu amhÄ• k
patiá¹-á¹-hahissati. esÄ• dhÄ• tu mahÄ• janassa satthukiccaá¹ƒ sÄ• dheyyÄ• ti vanditvÄ•
gatakÄ• le giriabhayaá¹ƒ pakkosÄ• petvÄ• tÄ• ta, iá¹-á¹-hakaá¹ƒ janassa pÄ«á¸·anaá¹ƒ aka
Ä• ha. mÄ• cintayittha deva, ahaá¹ƒ á¹ƒ0.0047 iá¹-á¹-hakaá¹ƒ kÄ• rÄ• pessÄ• mÄ«ti. evaÃ±
bhavissatÄ«â€™ ti Ä• ha. amhÄ• kaá¹ƒ santike suvaá¹‡á¹‡arajatÄ• ni mandÄ• ni kuto labhi
giriabhayo evamÄ• ha; deva, satthÄ• mahÄ• puÃ±Ã±o mahantaá¹ƒ pÅ«jÄ• sakkÄ• rasamn
acintetvÄ• cetiyakammaá¹ƒ paá¹-á¹-hapehÄ«â€™ ti Ä• ha.

so tassa taá¹ƒ acintanÄ«yaá¹ƒ kathaá¹ƒ sutvÄ• somanassappatto therassa santike dhamm
vanditvÄ• nagaraá¹ƒ gantvÄ• bhuttasÄ• yamÄ• so sayane nipanno niddaá¹ƒ okkami. vibhÄ
iá¹-á¹-hakaá¹ƒ cintayamÄ• nassa domanassaá¹ƒ ahosi. tasmiá¹ƒ kÄ• le sakko devarÄ• jÄ•
Ä• mantetvÄ• ; tÄ• ta, vissakamma, kÄ• kavaá¹‡á¹‡atissamahÄ• rÄ• jÄ• amhÄ• kaá¹ƒ satt
nidahitvÄ• mahantaá¹ƒ cetiyaá¹ƒ kÄ• rÄ• petukÄ• mo iá¹-á¹-hakaá¹ƒ cintayi. tvaá¹ƒ gantvÄ•
iá¹-á¹-hakaá¹ƒ mÄ• pehÄ«ti Ä• ha. taá¹ƒ sutvÄ• vissakammadevaputto duggatassa brÄ• hm
iá¹-á¹-hakaá¹ƒ mÄ• petvÄ• devalokameva gato. tasmiá¹ƒ khaá¹‡e khettasÄ• miko duggatab
khettaá¹ƒ olokanatthÄ• ya gato itovito olokento iá¹-á¹-hakarÄ• siá¹ƒ disvÄ• cintesi; hÄ«yo rÄ
kathaá¹ƒ labhissÄ• mÄ«ti kathesi. mahantaá¹ƒ vata paá¹‡á¹‡Ä• kÄ• raá¹ƒ mayÄ• laddhanti
devaiá¹-á¹-hakÄ• ni kÄ• jena gahetvÄ• raÃ±Ã±o dassanatthÄ• ya gantvÄ• rÄ• jadvÄ• re á¹
taá¹ƒ pakkosÄ• petvÄ• kasmÄ• pÄ• toâ€™ va Ä• gatosÄ«â€™ ti pucchi. deva mayhaá¹ƒ k
disvÄ• pÄ• toâ€™ va iá¹-á¹-hakÄ• ni gahetvÄ• Ä• gatomhÄ«â€™ ti. Ä«disÄ• ni iá¹-á¹-hakÄ
anucchavikÄ• nÄ«ti dassesi. rÄ• jÄ• passitvÄ• somanassappatto brÄ• hmaá¹‡assa bahuá

tasmiá¹ƒ á¹ƒ0.0048 khaá¹‡e aÃ±Ã±aá¹ƒ sÄ• sanaá¹ƒ Ä• hari. madanapaá¹-á¹-anadvÄ• rato
suvaá¹‡á¹‡abhumito catasso suvaá¹‡á¹‡anÄ• vÄ• ukkamiá¹ƒsÅ«ti paá¹-á¹-anamukhadvÄ•
jeá¹-á¹-hako dhammapÄ• lo nÄ• ma Ä• gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tuá¹-á¹-ho suv

(iá¹-á¹-hakaá¹ƒ rajataÃ±ceva suvaá¹‡á¹‡aÃ±ca mahÄ• rahaá¹ƒ.

Ä• haritvÄ• na taá¹ƒ sabbaá¹ƒ kammaá¹ƒ Ä• rabhi cetiye ||

satthu puÃ±Ã±Ä• nubhÄ• vena raÃ±Ã±o puÃ±Ã±abalena ca.

cintitacintitaá¹ƒ sabbaá¹ƒ khaá¹‡eneva samijjhati ||)

tato rÄ• jÄ• cÅ«á¸·apiá¹‡á¸• apÄ• tiyatissattherassa santikaá¹ƒ gantvÄ• : ayya iá¹-á¹-hakab
Ä• ha. thero sutvÄ• tuá¹-á¹-ho attano parivÄ• rehi paÃ±casatabhikkhÅ«hi saddhiá¹ƒ iá¹-á¹-h
tato mahÄ• sÄ• galatthero ca mahindatthero ca attano parivÄ• rehi bhikkhuhi saddhiá¹ƒ iá¹-
siva nagare rÄ• jÄ• pi iá¹-á¹-hakabhumiá¹ƒ gato. loá¹‡anagare nÄ• garÄ• jÄ• pi iá¹-á¹-hakab

giriabhayarÄ• jÄ• pi attano senaá¹…gehi parivÄ• retvÄ• iá¹-á¹-hakabhumiá¹ƒ gato. tesaá¹ƒ
brÄ• hmaá¹‡Ä• naá¹ƒ rÄ• jabaá¸·Ä• naÃ±ca sampiá¹‡á¸• itattÄ• so piá¹-á¹-hipÄ• sÄ• á¹‡o
sabbe iá¹-á¹-hakabhumiá¹ƒ samosariá¹ƒsu. thero iá¹-á¹-hakarÄ• siá¹ƒ oloketvÄ• rÄ• jÄ• naá
ayaá¹ƒ iá¹-á¹-hakarÄ• si cetiye sabbakammatthÄ• ya pahotÄ«â€™ ti. rÄ• jÄ• attamano sen
paá¹-hamaá¹ƒ iá¹-á¹-hakaá¹ƒ gaá¹‡hi. taá¹ƒ disvÄ• sesarÄ• jÄ• no ca amaccÄ• dayo ca pa
iá¹-á¹-hakÄ• ni gaá¹‡hiá¹ƒsu tasmiá¹ƒ kÄ• le bhÄ• raá¹ƒ ukkhipitvÄ• gamanaá¹ƒ papaÃ±ca
rÄ• jÄ• cintesi. thero tassa cittaá¹ƒ jÄ• nitvÄ• evamÄ• ha: mÄ• cintayittha mahÄ• rÄ• ja, iá
gaccha. pacchÄ• devanÄ• gÄ• dayo iá¹-á¹-hakabhumito paá¹-á¹-hÄ• ya yÄ• va cetiyaá¹-á¹-
Ä• harissantÄ«â€™ ti. te Ä• haritvÄ• cetiyaá¹-á¹-hÄ• ne rÄ• siá¹ƒ karonti. teneva á¹ƒ0.0049
cetiyassa niá¹-á¹-haá¹…gamÄ• tÄ• va devanÄ• gasupaá¹‡á¹‡Ä• dayo nirantaraá¹ƒ á¹-hatvÄ
cetiyakaraá¹‡aá¹-á¹-hÄ• neva catusu disÄ• su rÄ• siá¹ƒ akaá¹ƒsu.

tato rÄ• jÄ• sabbe iá¹-á¹-hakavaá¸• á¸• hakÄ« rÄ• siá¹ƒ kÄ• rÄ• petvÄ• tesaá¹ƒ vaá¸• á¸• h
nÄ• ma iá¹-á¹-hakavaá¸• á¸• hakiá¹ƒ parigaá¹‡hitvÄ• tassa pana satasahassagghanakÄ• ni
kahÄ• paá¹‡asatasahassÄ• ni ca suvaá¹‡á¹‡akuá¹‡á¸• alÄ• dayo Ä• bharaá¹‡Ä• ni ca dÄ•
vaá¸• á¸• hakÄ«naá¹ƒ ahatavatthÄ• dÄ«ni sabbupakaraá¹‡Ä• ni dÄ• pesi. anekavidhaá¹ƒ m
kÄ• retvÄ• therena saddhiá¹ƒ mantento; ayya ajja visÄ• khapuá¹‡á¹‡amÄ« uposathadivasc
maá¹…galaá¹ƒ karitvÄ• cetiyaá¹-á¹-hÄ• ne iá¹-á¹-hakaá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-atÄ
sutvÄ• thero; bhaddakaá¹ƒ mahÄ• rÄ• ja, buddhassa bhagavato jÄ• tadivasoâ€™ ti vatvÄ•
paÃ±ca jane gaá¹‡hi. tesu eko varadevo nÄ• ma, eko saá¹…kho nÄ• ma, eko vijjo nÄ• ma,
mahÄ• devo nÄ• ma. imesaá¹ƒ vaá¸• á¸• hakÄ«naá¹ƒ maá¹…galaá¹ƒ kÄ• rÄ• petvÄ• chaá
sabbÄ• laá¹…kÄ• rena alaá¹…kÄ• rÄ• petvÄ• rÄ• jÄ• sayampi sabbÄ• laá¹…kÄ• rena pati
kÄ• rÄ• petvÄ• bhikkhusaá¹…ghaá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• tikkhattuá¹ƒ padakk
á¹-hÄ• nesu paÃ±capatiá¹-á¹-hitena vanditvÄ• vijamhetvÄ• suvaá¹‡á¹‡aghaá¹-á¹-hÄ• naá¹
suvaá¹‡á¹‡akhacitaá¹ƒ maá¹‡imuttÄ• ratanamayaá¹ƒ paribbhamanadaá¹‡á¸• aá¹ƒ jÄ«vamÄ
ubhatosumaá¹‡á¸• itapasÄ• dhitena abhimaá¹…galasammatena amaccaputtena gÄ• hÄ• p
karonto sayampi paribbhamanadaá¹‡á¸• aá¹ƒ gahetvÄ• parikammakatabhumiyaá¹ƒ paribbh
aá¹-á¹-hÄ• si. tato mahÄ• vaá¸• á¸• hakÄ« sunakkhattena sumuhuttena cetiyaá¹-á¹-hÄ• ne i
patiá¹-á¹-hÄ• pesi.

tasmiá¹ƒ á¹ƒ0.0050 khaá¹‡e catunahutÄ• dhika dviyojana satasahassabahulÄ• ayaá¹ƒ mah
pavattentÄ« viya mahÄ• nÄ• daá¹ƒ pavattesi. devamanussÄ• divase divase pahonaka-mat
suppehi papphoá¹-hetvÄ• denti. evaá¹ƒ karonto katipayeneva divasena pupphÄ• dhÄ• natt
mahÄ• bhikkhu saá¹…ghassa nivedesi. taá¹ƒ sutvÄ• saá¹…gho cunduttaranÄ• make dve s
himavantaá¹ƒ gantvÄ• medavaá¹‡á¹‡apÄ• sÄ• á¹‡e Ä• harathÄ• â€™ ti. te pana sÄ• maá¹
chaá¸·abhiÃ±Ã±Ä• ppabhedena paá¹-isambhidappattÄ• . mahÄ• khÄ«á¹‡Ä• savabhikkhusa
bhikkhusaá¹…ghassa vacanaá¹ƒ sampaá¹-icchitvÄ• Ä• kÄ• saá¹ƒ abbhuggantvÄ• himavan
medavaá¹‡á¹‡apÄ• sÄ• á¹‡e Ä• hariá¹ƒsu. etesu ekaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ dhÄ• tugabbhass

passesu cattÄ• ro pÄ• sÄ• á¹‡e patiá¹-á¹-hÄ• petvÄ• aparaá¹ƒ dhÄ• tugabbhaá¹ƒ pidahituá
á¹-hapayiá¹ƒsu.

tadÄ• rÄ• jÄ• dhÄ• tugabbhe kammaá¹ƒ niá¹-á¹-hapento nava koá¹-ippamÄ• á¹‡aá¹ƒ suva
suvaá¹‡á¹‡akÄ• rÄ• naá¹ƒ datvÄ• dhÄ• tugabbhassa iá¹-á¹-hakÄ• ni karothÄ• â€™ ti Ä• á¹
dÄ«ghato ratanappamÄ• á¹‡aá¹ƒ puthulato vidatthÄ«ppamÄ• á¹‡aá¹ƒ bahalato caturaá¹…g
iá¹-á¹-hakaá¹ƒ katvÄ• dhÄ• tugabbhaá¹ƒ ciniá¹ƒsu. taá¹ƒ pana dhÄ• tugabbhaá¹ƒ uccato sd
vitthÄ• ratopi itocito dasadasaratanaá¹ƒ katvÄ• suvaá¹‡á¹‡iá¹-á¹-hakeheva niá¹-á¹-hapetvÄ
majjhe sattaratanamayaá¹ƒ sineruá¹ƒ kÄ• rÄ• petvÄ• sinerussa upari jÄ• tihiá¹…gulakena
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ sattaratanena pÄ• ricchattakarukkhaá¹ƒ rajatamayaá¹ƒ set
gÄ• hÄ• petvÄ• satthuno paá¹-imÄ• ya upari dhÄ• riyamÄ• naá¹ƒ kÄ• resi. sinerupÄ• damÅ
nÄ«luppalavibhusitasuvaá¹‡á¹‡amayaaá¹-á¹-huttarasataghaá¹-apantiyo á¹-hapÄ• pesi. tada
gandhakalalapÅ«ritaratnapadumavibhusitarajatamayaaá¹-á¹-huttara- á¹ƒ0.0051 sataghaá¹-a
tadanantaraá¹ƒ gandhakalalapÅ«rita setuppalamÄ• lÄ• vibhusitamaá¹‡imayaaá¹-á¹-huttaras
á¹-hapÄ• pesi. tadanantaraá¹ƒ gandhakalalapÅ«ritasetuppalavibhusita-masÄ• ragallamaya
aá¹-á¹-huttarasataghaá¹-apantiyo á¹-hapÄ• pesi. tadanantaraá¹ƒ
gandhakalalapÅ«ritacampakapupphavibhusitalohitaá¹…kamayaaá¹-á¹-huttarasata ghaá¹-ap
tadanantaraá¹ƒ gandhakalalapÅ«ritapaÃ±cuppalavibhusitamattikÄ• mayaaá¹-á¹-huttarasata
á¹-hapÄ• pesi. tÄ• saá¹ƒ ghaá¹-apantÄ«naá¹ƒ antare gandhakalalapÅ«ritasattaratanamayas
kaÃ±canamaya-sattaratanamaya-vicittamÄ• lÄ• latÄ• puá¹‡á¹‡aghaá¹-asirivacchanandiyÄ•
ca hatthiassasÄ«havyagghosabhapantiÄ• dayo ca kÄ• resi. devorohaá¹‡aá¹ƒ yamakapÄ• á
dhanapÄ• la-aá¹…gulimÄ• la-Ä• á¸·avakadamanÄ• dayo, sÄ• riputta-moggallÄ• na-mahÄ•
asÄ«timahÄ• sÄ• vakarÅ«pÄ• dÄ«ni ca kÄ• rÄ• pesi. sinerussa majjhimabhÄ• ge tÄ• rÄ• ga
candamaá¹‡á¸• alaÃ±ca kÄ• rÄ• pesi. raá¹ƒsijÄ• lavibhusitaá¹ƒ kanakamayaá¹ƒ sÅ«riyama

tato sinerussa matthake pÄ• ricchattakamule paá¹‡á¸• ukambalasilÄ• sane amhÄ• kaá¹ƒ sa
ghanakoá¹-á¹-ima rattasuvaá¹‡á¹‡amayaá¹ƒ kÄ• rÄ• petvÄ• mÄ• tudevapÄ• mokkha dasas
sattappakaraá¹‡aá¹ƒ abhidhammaá¹ƒ desanÄ• kÄ• rena nisÄ«dÄ• pesi. tassa vÄ«satinakhÅ
setaá¹-á¹-hÄ• nÄ• ni jÄ• tiphalikamayÄ• ni. aá¹…guliyo suvaá¹‡á¹‡amayÄ• hatthapÄ• data
akkhÄ«naá¹ƒ rattaá¹-á¹-hÄ• nÄ• ni ca jÄ• tipavÄ• á¸·amayÄ• ni, kesamassubhamukaá¹-á¹-h
samacattÄ• lÄ«sa dantÄ• vajiramayÄ• ahesuá¹ƒ. uá¹‡á¹‡alomaá¹ƒ pana suvaá¹‡á¹‡a bhit
á¹-hapitarajatabubbuá¸·avilÄ• saá¹ƒ rajatamayaá¹ƒ ahosi. bhagavato anavalokita muddhani
sattaratanamayaá¹ƒ vicittakiá¹ƒkiá¹‡ijÄ• laá¹ƒ parikkhipÄ• pesi. maá¹‡á¸• apassa anto nava
muttÄ• kalÄ• pamolambakaá¹ƒ manoramaá¹ƒ celavitÄ• naá¹ƒ bandhÄ• petvÄ• maá¹‡á¸• a
tadanantaraá¹ƒ satta ratanavicittaá¹ƒ kiá¹ƒkiá¹‡ijÄ• laá¹ƒ parikkhipÄ• pesi.

amhÄ• kaá¹ƒ á¹ƒ0.0052 bhagavato mÄ• tudevaputtampi sattaratanena kÄ• rÄ• pesi. tathÄ•
erÄ• vaá¹‡avissakammadevaputtÄ• dayo ca saparivÄ• ro sakko devarÄ• jÄ• ca cattÄ• ro m

paÃ±casikhadevaputtÄ• dayo gandhabbadevaputtÄ• ca sahampati mahÄ• brahmÄ• dayo
vessantarajÄ• takaá¹ƒ karonto saá¹ƒjayamahÄ• rÄ• jÄ• phusatÄ«devÄ« Ä• dayo ca maddÄ
jÅ«jakabrÄ• hmaá¹‡Ä• dayo ca kÄ• rÄ• pesi. vidhura-soá¹‡adatta
mahÄ• nÄ• radakassapa-sutasoma-suppÄ• raka-saá¹…khapÄ• lajÄ• takÄ• dÄ«ni ca,
dhammacakkappavattana-mahÄ• samayasuttÄ• di desanÄ• kÄ• ro ca, suddhodanamahÄ•
gotamÄ« bhaddakaccÄ• nÄ• rÄ• hulamÄ• tÄ• devÄ« ca rÄ• hulakumÄ• ro ca channaÃ±ca
mahÄ• bodhimaá¹‡á¸• alaá¹ƒ asÄ«timahÄ• sÄ• vakÄ• kosalamahÄ• rÄ• jÄ• anÄ• thapiá¹‡
cÅ«á¸·aanÄ• thapiá¹‡á¸• ika-visÄ• khÄ• suppavÄ• sÄ• ca pacchÄ• cÅ«á¸·apiá¹‡á¸• apÄ•
kÄ• rÄ• petvÄ• te sabbe dhÄ• tu gabbhe patiá¹-á¹-hÄ• pesi.

dhÄ• tugabbhavaá¹‡á¹‡aá¹‡Ä• samattÄ• .

evaá¹ƒ dhÄ• tugabbhe pÅ«jÄ• vidhÄ• naá¹ƒ suvibhattaá¹ƒ sumanoramaá¹ƒ kÄ• rÄ• petvÄ•
bhante dhÄ• tugabbhe mayÄ• kattabbaá¹ƒ niá¹-á¹-hÄ• pitaá¹ƒ. sve rohiá¹‡Ä«nakkhattena c
karissÄ• mÄ«. ayyÄ• pana kesadhÄ• tuyo gahetvÄ• Ä• gacchantuti. tissattherassa bhÄ• ra
bhaddakaá¹ƒ mahÄ• rÄ• ja, kesadhÄ• tuyo vicinitvÄ• Ä• harÄ• pessÄ• mÄ• ti vatvÄ• attan
sivattheraá¹ƒ pakkosÄ• petvÄ• Ä• vuso bhÅ«mindharanÄ• gavimÄ• ne jayaseno nÄ• ma n
(kesadhÄ• tuyo santi.) tapussa bhallikÄ• naá¹ƒ dvebhÄ• tikavÄ• á¹‡ijÄ• naá¹ƒ paricaraá¹‡a
Ã±atvÄ• nÄ• garÄ• jÄ• dve kesadhÄ• tuyo gahetvÄ• nÄ• gabhavane á¹-hapesi. tvaá¹ƒ tÄ•
dehÄ«ti Ä• á¹‡Ä• pesi. thero taá¹ƒ vacanaá¹ƒ sampaá¹-icchitvÄ• gato.

tato rÄ• jÄ• attano bhaginiyÄ• somadeviyÄ• ca bhÄ• gineyyassa giriabhayaraÃ±Ã±o ca s
dhÄ• tunidhÄ• naá¹ƒkarissÄ• ma. tumhe senaá¹…gaá¹ƒ gahetvÄ• Ä• gacchathÄ• â€™ ti. l
mahÄ• nÄ• garaÃ±Ã±o ca seru nagare sivaraÃ±Ã±o ca tatheva sÄ• sanaá¹ƒ pesetvÄ• say
mayhaá¹ƒ hatthato antamaso ekakarÄ«samattampi laddhaá¹ƒ tadupÄ• dÄ• ya sabbepi tuml
Ä• gacchathÄ• â€™ ti bheriá¹ƒ carÄ• pesi. taá¹ƒ sutvÄ• somanassappattÄ• mahÄ• janÄ•
vibhavÄ• nurÅ«pena alaá¹…katapaá¹-iyattÄ• agamiá¹ƒsu. rÄ• jÄ• pabhÄ• tÄ• ya rattiyÄ•
gandhamÄ• lÄ• dhÅ«padhajÄ• dayo gahetvÄ• dhÄ• tunidhÄ• naá¹ƒ Ä• gacchantuti vatvÄ•
datvÄ• tivÄ«varatthÄ• ya mahagghavatthÄ• dÄ«ni datvÄ• sayampi sabbÄ• laá¹…kÄ• rapa
nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹ƒ adhiá¹-á¹-hÄ• ya maá¹‡ikuá¹‡á¸• alam
valayÄ• divicittasabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• hi koseyyÄ• disukhumanÄ• nÄ• vidhavicitt
naccagÄ«tavÄ• ditaturiyabhaá¹‡á¸• agahita hatthÄ• hi devaccharÄ• paá¹-ibhÄ• ganÄ• á¹-ak
vuttappakÄ• rehi saddhiá¹ƒ cetiyaá¹-á¹-hÄ• naá¹ƒ gantvÄ• mahÄ• bhikkhusaá¹…ghaá¹ƒ va

tato somanagare giriabhayarÄ• jÄ• â€™ pi sabbe nÄ• garÄ• attano attano vibhavÄ• nurÅ«
dhÄ• tunidhÄ• naá¹-á¹-hÄ• naá¹ƒ Ä• gacchantuti nagare bheriá¹ƒ carÄ• petvÄ• sayaá¹ƒ sa
susajjitaamaccagaá¹‡aparivÄ• rito nikkhami. soma devÄ«pi sÄ«saá¹ƒ nahÄ• tvÄ• ahatavat
sabbÄ• laá¹…kÄ• rapatimaá¹‡á¸• itÄ• devaccharÄ• viya attano parivÄ• rÄ• paÃ±casataku

paridahÄ• petvÄ• tatheva alaá¹…kÄ• retvÄ• puá¹‡á¹‡aghaá¹-e gÄ• hÄ• petvÄ• tÄ• saá¹ƒ
pÄ«tavatthehi paridahÄ• petvÄ• tatheva alaá¹…kÄ• retvÄ• pÅ«jÄ• bhaá¹‡á¸• Ä• ni gÄ• hÄ
paÃ±casata kumÄ• riyo rattavatthehi paridahÄ• petvÄ• tatheva. alaá¹…kÄ• retvÄ• vicitrapu
gÄ• hÄ• petvÄ• tÄ• saá¹ƒ anantarÄ• paÃ±casatakumÄ• riyo setavatthehi paridahÄ• petvÄ
dhÅ«ma kaá¹-acchuke gÄ• hÄ• petvÄ• evaá¹ƒ pÅ«jÄ• vidhÄ• naá¹ƒ saá¹ƒvidahitvÄ• pariv
cetiá¹…gaá¹‡aá¹ƒ gantvÄ• mahÄ• bhikkhusaá¹…ghaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ•
katvÄ• attano sÄ• minÄ• giriabhayarÄ• jena saddhiá¹ƒ ekapasse á¹-hÄ«tÄ• .

loá¹‡anagare mahÄ• nÄ• garÄ• jÄ• â€™ pi sabbÄ• laá¹…kÄ• rehi patimaá¹‡á¸• ito sabbÄ•
susajjÄ«taamaccamaá¹‡á¸• alaparivuto naccagÄ«taturÄ«yÄ• ni paggaá¹‡hÄ• payamÄ• no
gÄ• hÄ• petvÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• bhikkhusaá¹…ghaá¹ƒ vanditvÄ• ekama

serunagare sivarÄ• jÄ• â€™ pi attÄ• naá¹ƒ sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• mahante
pÅ«jÄ• vidhÄ• naá¹ƒ gÄ• hÄ• petvÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• mahÄ• bhikkhusaa
aá¹-á¹-hÄ• si. rÄ• japarisÄ• attano vibhavÄ• nurÅ«pena vatthÄ• laá¹…kÄ• rehi candana mÄ
nalÄ• á¹-e muttÄ• kalÄ• pamolambaka vicittasuvaá¹‡á¹‡apaá¹-á¹-Ä• ni bandhitvÄ• hatthÄ•
anekÄ• bharaá¹‡ehi dibbaparisÄ• viya sumaá¹‡á¸• itapasÄ• dhitÄ• vesÄ• nurÅ«pÄ• ni vivi
ekapasse á¹-hÄ«tÄ• . sÄ«havyagghadÄ«picammehi
pasÄ• dhitasuvaá¹‡á¹‡Ä• laá¹…kÄ• rasuvaá¹‡á¹‡adhajahemajÄ• lasaÃ±channe ratha vare
rathikÄ• Ä• ruyha ekapasse á¹-hÄ«tÄ• . brÄ• hmaá¹‡aputtÄ• dayo maá¹‡á¸• itacamme pÄ•
ekapasse á¹-hÄ«tÄ• . bahu amaccÄ• attano attano vesÄ• nurÅ«pena mahagghavatthÄ• bh
ekapasse á¹-hÄ«tÄ• . gandhodaka pÅ«rita dakkhiá¹‡Ä• vatta saá¹…khaá¹ƒ gahetvÄ• upav
karitvÄ• brÄ• hmaá¹‡aveá¹-hanaá¹ƒ veá¹-hetvÄ• purohitabrÄ• hmaá¹‡Ä• mahantena pari
gÄ• hÄ• petvÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• mahÄ• bhikkhusaá¹…ghaá¹ƒ vanditvÄ•
evamÄ• haá¹ƒsu:

khemaá¹ƒ subhikkhaá¹ƒ bhavatu niccaá¹ƒ janapadaá¹ƒ sivaá¹ƒ.

sassÄ• ni samuppajjantu raÃ±Ã±o evaá¹ƒ jayÄ• siyuá¹ƒ ||

avasesÄ• mahÄ• janÄ• evamÄ• haá¹ƒsu: samuddapariyantaá¹ƒ á¹ƒ0.0055 hi mahiá¹ƒ sÄ•
vasundharaá¹ƒ Ä• vasatu amaccaparivÄ• rito. evaá¹ƒ vatvÄ• : amhÄ• kaá¹ƒ ayyo kÄ• kavaa
sadevake loke ekapuggalassa lokanÄ• thassanalÄ• á¹-adhÄ• tuá¹ƒ patiá¹-á¹-hÄ• petÄ«â€™
vibhavÄ• nurÅ«pena sumaá¹‡á¸• itapasÄ• dhitÄ• . khujjavÄ• manakÄ• dayoâ€™ pi sabbe j
gahetvÄ• sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• aá¹-á¹-haá¹ƒsu. imasmiá¹ƒ cetiyaá¹-á¹-hÄ• ne r
veditabbÄ• : khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• negamÄ• ca samÄ• gatÄ• pupphÄ• digah

gaá¹‡anÄ• vÄ«tivattÄ• te aneke ca mahÄ• janÄ• .

samuddo pattharantova khattiyÄ• samupÄ• gatÄ• ||

alaá¹…kato mahÄ• rÄ• jÄ• sarÄ• japarivÄ• rito.

devarÄ• jÄ• yathÄ• sakko aá¹-á¹-hÄ• si cetiyaá¹…gaá¹‡e ||

sÄ• dhuvÄ• dena sattÄ• naá¹ƒ paÃ±caá¹…gaturiyehi ca.

hatthassarathasaddena samÄ• kiá¹‡á¹‡aá¹ƒ mahÄ«talaá¹ƒ ||

tato cÅ«á¸·apiá¹‡á¸• apÄ• tiyatissatthero attano saddhivihÄ• rÄ«ke paÃ±casata khÄ«á¹‡Ä•
cetiyaá¹-á¹-hÄ• nameva Ä• gato. mahÄ• sÄ• galattheroâ€™ pi paÃ±casata khÄ«á¹‡Ä• save
cetiyaá¹-á¹-hÄ• nameva Ä• gato. mahindattheroâ€™ pi attano sÄ• vake saá¹-á¹-himatte khi
cetiyaá¹-á¹-hÄ• nameva Ä• gato. iti iminÄ• niyÄ• meneva eko dve tayo cattÄ• ro paÃ±ca kh
satta sahassamattÄ• ahesuá¹ƒ. tato cÅ«á¸·apiá¹‡á¸• apÄ• tiyatissatthero ettake bhikkhÅ« p
cetiyaá¹…gaá¹‡e nisÄ«dÄ«. tato rÄ• jÄ• Ä• gantvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• the
á¹ƒ0.0056 kesadhÄ• tu kuto labhissÄ• ma ayyÄ• â€™ ti. tasmiá¹ƒ khaá¹‡e tissatthero attan
sivattheraá¹ƒ olokesi. so olokitakkhaá¹‡eyeva nisinnaá¹-á¹-hÄ• nato uá¹-á¹-hÄ• ya cÄ«varaâ
mahÄ• bhikkhusaá¹…ghaá¹ƒ vanditvÄ• chaá¸·abhiÃ±Ã±o mahÄ• khÄ«á¹‡Ä• savo catuttha
vuá¹-á¹-hÄ• ya pathaviyaá¹ƒ nimujjitvÄ• bhumindharanÄ• gavimÄ• ne pÄ• turahosi.

(sutvÄ• ssa sivathero ca vasippatto visÄ• rado.

pÄ• kaá¹-o abhavi nÄ• ganagaraá¹ƒ purato khaá¹‡e ||)

tasmiá¹ƒ kho pana samaye jayaseno nÄ• garÄ• jÄ• attano bhÄ• gineyyaá¹ƒ dvikoá¹-imatte
yasaá¹ƒ anubhavamÄ• naá¹ƒ nisinnaá¹ƒ iá¹…gitasaÃ±Ã±aá¹ƒ datvÄ• theraá¹ƒ duratova Ä•
imasmiá¹ƒ nÄ• gabhavane samaá¹‡ehi kattabbakiccaá¹ƒ natthÄ«. nissaá¹ƒsayaá¹ƒ kesadhÄ
bhavissatÄ«ti uá¹-á¹-hÄ• ya dhÄ• tugharaá¹ƒ pavisitvÄ• dhÄ• tukaraá¹‡á¸• akaá¹ƒ gilitvÄ•
nisÄ«di. tasmiá¹ƒ kÄ• le thero tassa santikaá¹ƒ agamÄ• si. nÄ• garÄ• jÄ• paccuggantvÄ• p
therena saddhiá¹ƒ kathesi. kasmÄ• ayyo Ä• gatoâ€™ ti vutte evamÄ• ha: tilokanÄ• thassa
kesadhÄ• tÅ«naá¹ƒ atthÄ• ya Ä• gato, tuyhaá¹ƒ santike á¹-hapitakesadhÄ• tuyo papaÃ±caâ
teyeva sandhÄ• ya upajjhÄ• yena pesitomhÄ«â€™ ti vutte amhÄ• kaá¹ƒ sammÄ• sambudd
natthÄ«â€™ ti Ä• ha. thero dhÄ• tukaraá¹‡á¸• akaá¹ƒ gilitabhÄ• vaá¹ƒ Ã±atvÄ• gaá¹‡hÄ• n
kesadhÄ• tuyoâ€™ ti vutte Ä• ma passanto gahetvÄ• gacchÄ• hÄ«ti Ä• ha. evaá¹ƒ tayo vÄ
tatheva á¹-hÄ«to:

iddhiyÄ• mÄ• payitvÄ• na tato so sukhumaá¹ƒ karaá¹ƒ,

pavesetvÄ• mukhe tassa gaá¹‡hÄ« dhÄ• tukaraá¹‡á¸• akaá¹ƒ.

nÄ• gÄ• layÄ• bhinikkhami tiá¹-á¹-ha nÄ• gÄ• â€™ ti bhÄ• siya ||

tasmiá¹ƒ á¹ƒ0.0057 khaá¹‡e jayaseno nÄ• garÄ• jÄ• samaá¹‡aá¹ƒ vaÃ±cetvÄ• pesitomhÄ
dhÄ• tukaraá¹‡á¸• akaá¹ƒ oloketvÄ• dhÄ• tu apassitvÄ• samaá¹‡ena nÄ• sitomhÄ«â€™ ti
á¹-hapetvÄ• attano sakalanÄ• gabhavanaá¹ƒ eka kolÄ• halaá¹ƒ katvÄ• mahantena sadder
cakkhuni uppÄ• á¹-etvÄ• gato viya sadevakassa lokassa patiá¹-á¹-hÄ• nabhÅ«tassa samm
apÄ• yadukkhato amuÃ±cantÄ• naá¹ƒ amhÄ• kaá¹ƒ abhibhavitvÄ• dhÄ• tuyo gahetvÄ• ga
gaá¹‡hissÄ• mÄ• â€™ ti dvekoá¹-imatte nÄ• ge gahetvÄ• attano bhÄ• gineyyena saddhiá¹
piá¹-á¹-hito anubandhitvÄ• Ä• kÄ• saá¹ƒ uggacchiá¹ƒ (su). tasmiá¹ƒ khaá¹‡e pana sivather
pathaviyaá¹ƒ pÄ• visi. puna tepi pathaviyaá¹ƒ pavisiá¹ƒsu. evaá¹ƒ thero tehi saddhiá¹ƒ umm
karonto pÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• serunagarassa nÄ• tidÅ«re piá¹-á¹-hipÄ• sÄ• á¹‡e u
saá¹ƒvejetvÄ• cetiyaá¹…gaá¹‡e mahÄ• bhikkhusaá¹…ghassa purato pÄ• kaá¹-o ahosi. nÄ•
asakkontÄ• mahantena saddena ravaá¹ƒ patiravaá¹ƒ datvÄ• . ito paá¹-á¹-hÄ• ya naá¹-á¹-ha
piá¹-á¹-hi pÄ• sÄ• á¹‡e sabbe samÄ• gamaá¹ƒ katvÄ• mahÄ• saddena parideviá¹ƒsu: naá¹
tato paá¹-á¹-hÄ• ya so piá¹-á¹-hipÄ• sÄ• á¹‡o nÄ• gÄ• naá¹ƒ ravaá¹ƒ patiravaá¹ƒ datvÄ• pa
nÄ• gagallaá¹ƒ nÄ• ma ahosi.

nÄ• go therassa piá¹-á¹-hitoyeva anubandhitvÄ• cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• rÄ• jÄ• naá¹
bhikkhu mayÄ• adinnadhÄ• tu gahetvÄ• Ä• gatoâ€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• : saccaá¹ƒ ki
vutte naheva mahÄ• rÄ• ja, iminÄ• dinnaá¹ƒ eva dhÄ• tuá¹ƒ aggahesinti vutte: nÄ• go tava
thero tassa bhÄ• ginyeá¹ƒ samaá¹‡uppala nÄ• garÄ• jÄ• naá¹ƒ sakkhiá¹ƒ akÄ• si. rÄ• jÄ• t
sabbavacanaá¹ƒ sutvÄ• saddahi. tasmiá¹ƒ kÄ• le dukkhÄ• bhibhÅ«to nÄ• garÄ• jÄ• gantv
paá¹-á¹-hÄ• ya so nÄ• garÄ• jÄ• á¹ƒ0.0058 bahi hutvÄ• nisinnattÄ• bahinÄ• garÄ• jÄ• nÄ
bhÄ• gineyyaá¹ƒ anto cetiyaá¹…gaá¹‡e nisÄ«dÄ• pesi. imassa pana cetiyassa Ä• rakkhaá¹
sumananÄ• garaÃ±Ã±o parivÄ• rÄ• chakoá¹-imattÄ• nÄ• gÄ• , jayasenassa parivÄ• rÄ• k
samaá¹‡uppalanÄ• garaÃ±Ã±o parivÄ• rÄ• dvikoá¹-imattÄ• nÄ• gÄ• ahesuá¹ƒ. sabbe dhÄ
gaá¹‡hiá¹ƒsu. rÄ• jÄ• therassa hatthato kesadhÄ• tuá¹ƒ gahetvÄ• ratanacaá¹…egÄ• á¹-ak
nÄ• ma amaccassa adÄ• si. tasmiá¹ƒ samÄ• game tipiá¹-akamahÄ• phussadevattherassa s
paá¹-isambhidappattÄ• cattÄ• ro sÄ• maá¹‡erÄ• ahesuá¹ƒ. tesu eko malaya rÄ• japutto su
serunagare sivarÄ• jabhÄ• gineyyassa putto uttara sÄ• maá¹‡ero nÄ• ma. eko mahÄ• gÄ• m
sÄ• maá¹‡ero nÄ• ma eko mahÄ• gÄ• me ekassa kuá¹-umbikassa putto mahÄ• kassapasÄ
sÄ• maá¹‡erÄ• ajja kÄ• kavaá¹‡á¹‡atissamahÄ• rÄ• jÄ• mahÄ• cetiye dhÄ• tu nidhÄ• naá
himavantaá¹ƒ gantvÄ• sukusumÄ• ni Ä• harissÄ• mÄ• ti theraá¹ƒ vanditvÄ• Ä• kÄ• sato hi

campakanÄ• gasalalÄ• dayo pÅ«janÄ«yamÄ• laá¹ƒ gahetvÄ• tÄ• vatiá¹ƒsadeva lokaá¹ƒ ga

tasmiá¹ƒ kÄ• le sakko devarÄ• jÄ• sabbÄ• bharaá¹‡apatimaá¹‡á¸• ito dvisu devalokesu dev
erÄ• vaá¹‡ahatthÄ«kkhandhamÄ• ruyha aá¸• á¸• hateyyakoá¹-idevaccharÄ• parivÄ• rito suc
vicaranto savaá¹…goá¹-ake te cattÄ• ro sÄ• maá¹‡ere duratova Ä• gacchante disvÄ• hatth
patiá¹-á¹-hitena vanditvÄ• tesaá¹ƒ hatthe mÄ• lÄ• caá¹…goá¹-ake disvÄ• : kiá¹ƒ ayyÄ• tum
pucchi. taá¹ƒ sutvÄ• sÄ• maá¹‡erÄ• mahÄ• rÄ• ja, kiá¹ƒ tvaá¹ƒ na jÄ• nÄ• si. laá¹…kÄ• ya
mahÄ• rÄ• jÄ• dasabalassa nalÄ• á¹-adhÄ• tuá¹ƒ gahetvÄ• mahÄ• vÄ• lukagaá¹…agÄ• ya
ante varÄ• ha nÄ• ma soá¹‡á¸• imatthake cetiyaá¹ƒ kÄ• rÄ• petuá¹ƒ tumhÄ• kaá¹ƒ niyogena
nimmitaiá¹-á¹-hakÄ• ni gahetvÄ• cetiyaá¹ƒ kÄ• rÄ• petvÄ• ajja dhÄ• tunidhÄ• naá¹ƒ karoti.
himavantato Ä• nÄ«tapupphamidanti vatvÄ• itopi kusumaá¹ƒ gahetuá¹ƒ Ä• gatamhÄ• â€™
vacanaá¹ƒ sutvÄ• :

ayya á¹ƒ0.0059 tumhÄ• kaá¹ƒ hatthe pupphÄ• ni cÅ«á¸·Ä• maá¹‡icetiye pujetvÄ• amhÄ• k
gahetvÄ• gacchathÄ• ti vatvÄ• tehi saddhiá¹ƒ gantvÄ• tesaá¹ƒ pupphehi cÅ«á¸·Ä• maá¹‡i
papaÃ±caá¹ƒ na bhavitabbanti sakkassa nivedesuá¹ƒ. taá¹ƒ sutvÄ• sakko sÄ• maá¹‡erÄ• n
pÄ• ricchatta-koviá¸·Ä• rÄ• dÄ«ni pupphÄ• ni ca candanacuá¹‡á¹‡aÃ±ca gahetvÄ• dÄ• pes
gahetvÄ• devalokato otaritvÄ• himavantaá¹ƒ pavisitvÄ• suvaá¹‡á¹‡amaá¹‡ipabbate santa
divÄ• vihÄ• raá¹ƒ katvÄ• nakkhattavelÄ• ya sampattÄ• ya maá¹‡Ä« gavesamÄ• nÄ• cattÄ
tesaá¹ƒ eko indanÄ«lamaá¹‡Ä«, eko pahassarajotiraá¹…ga maá¹‡Ä«, eko veluriyamaá¹‡i, e
cattÄ• ro maá¹‡ayo ca dibbapupphÄ• ni ca gahetvÄ• therÄ• naá¹ƒ dassesuá¹ƒ. thero: mah
pÄ• ricchattakakoviá¸·Ä• rÄ• dÄ«ni pupphÄ• ni ca candanacuá¹‡á¹‡aÃ±ca cattÄ• ro maá¹‡a
raÃ±Ã±o Ä• rocesuá¹ƒ.

rÄ• jÄ• taá¹ƒ sutvÄ• somanassajÄ• to sÄ• maá¹‡ere paÃ±ca patiá¹-á¹-hÄ«tena vanditvÄ•
mahÄ• nanda nÄ• ma amaccassa datvÄ• therehÄ« saddhiá¹ƒ mahantena parivÄ• rena cet
maá¹‡ikaraá¹‡á¸• akena dhÄ• tuá¹ƒ gahetvÄ• attano sÄ«se dhÄ• tuá¹ƒ á¹-hapetvÄ• upari
cetiyaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pÄ• cÄ«nadvÄ• re á¹-hÄ«to: ayaá¹ƒ dasaba
amhehi kÄ• rÄ• pitÄ• ya buddhapaá¹-imÄ• ya nalÄ• á¹-e uá¹‡á¹‡alomÄ• kÄ• raá¹ƒ hutvÄ•
adhiá¹-á¹-hÄ• si. tassa cintitakkhaá¹‡eyeva dhÄ• tu karaá¹‡á¸• ato nabhamuggantvÄ• Ä• k
á¹-hatvÄ• chabbaá¹‡á¹‡a raá¹ƒsiyo vissajjesi. tÄ• raá¹ƒsiyo kuá¹-ena Ä• siÃ±camÄ• navilÄ
antalikkhato nikkhantasuvaá¹‡á¹‡arasadhÄ• rÄ• viya sakalalaá¹…kÄ• dÄ«paá¹ƒ á¹ƒ0.0060
katvÄ• gaá¹‡hiá¹ƒsu. tasmiá¹ƒ kÄ• le yamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ
bhagavato adiá¹-á¹-hapubbaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• mahÄ• janÄ• tathÄ• gatassa rÄ
viya ahesuá¹ƒ.

adiá¹-á¹-hapubbaá¹ƒ satthussa pÄ• á¹-ihÄ«raá¹ƒ mahÄ• janÄ• .

disvÄ• pÄ«tiparÄ• jÄ• tÄ• pasÄ• damajjhaguá¹ƒ jine ||

pÅ«jesuá¹ƒ gandhamÄ• laÃ±ca alaá¹…kÄ• raá¹ƒ sakaá¹ƒ sakaá¹ƒ.

sabbe vandiá¹ƒsu sirasÄ• -cetiyaá¹ƒ Ä«disaá¹ƒ varaá¹ƒ ||

tasmiá¹ƒ samÄ• game eko paá¹‡á¸• itapuriso jinaá¹ƒ thomento evamÄ• ha:

nibbutassÄ• pi buddhassa yaso bhavati Ä«diso.

á¹-hÄ«tassa lokanÄ• thassa kÄ«disÄ• Ä• si sampadÄ• ||

anubhÄ• vamidaá¹ƒ sabbaá¹ƒ puÃ±Ã±eneva mahesino.

kareyya Ã±atvÄ• puÃ±Ã±aá¹ƒ taá¹ƒ patthento bodhimuttamaá¹ƒ ||

tasmiá¹ƒ kÄ• le nÄ• nÄ• ratanavicittaá¹ƒ anekÄ• laá¹…kÄ• rapatimaá¹‡á¸• itaá¹ƒ mahÄ• rab
nÄ• nÄ• vidhakusumasamÄ• kiá¹‡á¹‡aá¹ƒ anekapÅ«jÄ• vidhÄ• naá¹ƒ gahetvÄ• manussÄ•
anekavidhaturiyasaá¹…ghuá¹-á¹-aá¹ƒ ahosi. tasmiá¹ƒ khaá¹‡e devatÄ• yo pupphavassaá¹ƒ
mahÄ• nubhÄ• vasampannÄ• nÄ• gÄ• pÅ«jaá¹ƒ karonti. evaá¹ƒ sabbe devÄ• nÄ• gÄ• m
apphoá¹-enti, velukkhepaá¹ƒ karonti, hatthÄ«no kuÃ±canÄ• daá¹ƒ nadanti. assÄ• tuá¹-á¹-hi
bahalaghana mahÄ• pathavÄ« yÄ• va udakapariyantaá¹ƒ kampi. disÄ• su vijjullatÄ• niccha
sakalalaá¹…kÄ• dÄ«pe sumanakÅ«á¹-Ä• dayo mahÄ• nagÄ• kusumagaá¹‡asamÄ• kiá¹‡á¹
paÃ±cavidha padumasaÃ±chantÄ• , devatÄ• namantare manussÄ• , manussÄ• naá¹ƒ anta
ahesuá¹ƒ. bhikkhubhikkhunÄ«upÄ• saka upÄ• sikÄ• aparimÄ• á¹‡Ä• ahesuá¹ƒ. mahanten
sakalalaá¹…kÄ• dÄ«pe tibbavÄ• tÄ• bhihatasamuddo viya ekaninnÄ• daá¹ƒ á¹ƒ0.0061 ekan
pÅ«jÄ• vidhÄ• nena pasÄ• dakabhÅ«tamahÄ• janakÄ• yamajjhe dhÄ• tu pÄ• á¹-ihÄ• riyaá¹
buddhapaá¹-imÄ• ya nalÄ• á¹-e puá¹‡á¹‡acandasassirÄ«kaá¹ƒ abhibhavantamiva virocamÄ

rÄ• jÄ• mahÄ• nandanÄ• makassa amaccassa hatthato kesadhÄ• tuá¹ƒ gahetvÄ• vihÄ• ra
kesadhÄ• tuyo dasabalassa anavalokita matthake patiá¹-á¹-hÄ• pehÄ«â€™ ti Ä• ha. sÄ• ke
tattheva patiá¹-á¹-hahantuâ€™ ti adhiá¹-á¹-hÄ• naá¹ƒ akÄ• si. tasmiá¹ƒ khaá¹‡e kesadhÄ• t
nabhaá¹ƒ uggantvÄ• mayÅ«ragÄ«vasaá¹ƒkÄ• sanÄ«laraá¹ƒsiyo vissajjentÄ« Ä• kÄ• sato c
uttamaá¹…ge sirasmiá¹ƒ patiá¹-á¹-hahiá¹ƒsu.

tato rÄ• jÄ• therena saddhiá¹ƒ dhÄ• tugabbhaá¹ƒ pavisitvÄ• dibbacandanacuá¹‡á¹‡asamÄ
pÄ• ricchattakakoviá¸·Ä• rÄ• di sugandhapupphasantharaá¹ƒ viyÅ«hitvÄ• pabhÄ• samuday
maá¹‡i pÄ• sÄ• á¹‡e á¹-hapesi. tesaá¹ƒ Ä• lokÄ• bhibhÅ«to dhÄ• tugabbho ativiya virocittha

attano attano Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• dhÄ• tugabbheyeva pÅ«jesuá¹ƒ. tato rÄ• jÄ• buddharÅ«passa pÄ• datale sÄ«saá¹ƒ á¹-hapetvÄ• nipanno evaá¹ƒ paridevi; mayhaá¹ƒ pitupitÄ• mahaparamparÄ• gatÄ• dhÄ• tu ajja Ä• diá¹ƒ katvÄ• ito paá¹-á¹-hÄ• ya viyogÄ• j tumhÄ• kaá¹ƒ aticiraá¹ƒ (á¹-hÄ«tÄ•) ramaá¹‡Ä«yÄ• rohaá¹‡ajanapadÄ• Ä• haritvÄ• imas patiá¹-á¹-hÄ• pesinti vatvÄ• sineru muddhani á¹ƒ0.0062 samujjalamahÄ• padÄ«po viya tum idÄ• ni na gamissÄ• ma mayaá¹ƒ khamatha bhagavÄ• â€™ ti paridevamÄ• no dhÄ• tu gabl

aho viyogaá¹ƒ dukkhaá¹ƒ me etÄ• bÄ• dhenti dhÄ• tuyo.

vatvÄ• so paridevanto dhÄ• tugabbhe sayÄ« tadÄ• ||

marissÄ• mi no gamissaá¹ƒ ayyaá¹ƒ hitvÄ• idhevaâ€™ haá¹ƒ.

dullabhaá¹ƒ dassanaá¹ƒ tassa saá¹ƒsÄ• re carato mamÄ• â€™ ti ||

vatvÄ• paridevanto nipajji. tassa pana bhikkhusaá¹…ghassa antare sahadevo nÄ• ma thero rodamÄ• naá¹ƒ nipannaá¹ƒ disvÄ• kimajjhÄ• sayo etassÄ• â€™ ti cetopariyaÃ±Ä• á¹‡ena s marissÄ• mÄ«â€™ ti nipannabhÄ• vaá¹ƒ jÄ• nitvÄ• iddhiyÄ• saá¹ƒsaraá¹ƒ piyarÅ«paá¹ƒ n bahi akÄ• si.

(iddhiyÄ• so vasipatto chaá¸·abhiÃ±Ã±o visÄ• rado.

taá¹ƒ khaá¹‡aÃ±Ã±eva sappaÃ±Ã±o rÄ• jÄ• naá¹ƒ taá¹ƒ bahiá¹ƒ akÄ• ||)

tato paá¹-hamÄ• nÄ«tajotiraá¹…ga pÄ• sÄ• á¹‡aá¹ƒ dhÄ• tugabbhassa upari vitÄ• naá¹ƒ viy dhÄ• tugabbho samantato caturassamaÃ±caá¹ƒ viya ekaghano hotu. dhÄ• tu gabbhe gandh mÄ• milÄ• yantu, ratanÄ• ni mÄ• vivaá¹‡á¹‡Ä• hontu, pÅ«janÄ«yabhaá¹‡á¸• Ä• ni mÄ• n paccatthikapaccÄ• mittÄ• naá¹ƒ okÄ• so vÄ• vivaro vÄ• mÄ• hotuâ€™ ti adhiá¹-á¹-hahiá¹ƒ mahantaá¹ƒ pÅ«jaá¹ƒ katvÄ• maá¹…galacetiye caturassakoá¹-á¹-hakaá¹ƒ atimanoramaá¹ƒ kelÄ• sakÅ«á¹-aá¹ƒ viya sudhÄ• kammaÃ±ca vÄ• lukapÄ• dato paá¹-á¹-hÄ• ya sabbaÃ±ca niá¹-á¹-hÄ• pesi. so pana seta nimmalacandaraá¹ƒsi viya udakabubbuá¸·akelÄ• sakÅ«á¹-ap á¹ƒ0.0063 acalappatiá¹-á¹-hito sujanappasÄ• dako aÃ±Ã±atitthÄ«ya maddanakaro maá¹…g

vilÄ• samÄ• no aá¹-á¹-hÄ• si tosayanto mahÄ• jane.

maá¹…galakelÄ• sathÅ«po acalo suppatiá¹-á¹-hito ||

sujanappasÄ• danakaro titthiyadiá¹-á¹-himaddano.

bhavi saddhÄ• karo seá¹-á¹-ho sabbajanapasÄ• dako ||

cetiyo pavaro loke mahÄ• jananisevito.

dhajapupphasamÄ• kiá¹‡á¹‡o sadÄ• pÅ«jÄ• raho bhavi ||

bahÅ« janÄ• samÄ• gamma nÄ• nÄ• desÄ• samÄ• gatÄ• .

pÅ«jesuá¹ƒ taá¹ƒ mahÄ• thÅ«paá¹ƒ sabbadÄ• pi atanditÄ• ||

Ä«diso patirÅ«pavÄ• so so deso dullabho bhave.

appamattÄ• sadÄ• santÄ• vinÄ• tha kusalaá¹ƒ bahunti ||

rÄ• jÄ• kappÄ• sikasukhumavatthena mahÄ• rahaá¹ƒ cetiyaá¹ƒ veá¹-hetvÄ• , sirivaá¸• á¸• l
patiá¹-á¹-hapetvÄ• tattha bodhigharaÃ±ca kÄ• rÄ• petvÄ• tibhÅ«makaá¹ƒ uposathÄ• gÄ• r
rattiá¹-á¹-hÄ• na divÄ• á¹-á¹-hÄ• nÄ• dÄ«ni katvÄ• sabbaá¹ƒ vihÄ• re kattabbaá¹ƒ kÄ• resi.
vihÄ• raá¹ƒ dakkhiá¹‡odakaá¹ƒ dassÄ• mÄ«â€™ ti cintetvÄ• asÄ«tisahassamattÄ• naá¹ƒ b
nÄ• nÄ• vidha sÅ«pavyaÃ±janehi mahÄ• dÄ• naá¹ƒ datvÄ• sattame divase mahÄ• bhikkhu
vatthÄ• ni dÄ• petvÄ• pÄ• tova pÄ• tarÄ• sabhattaá¹ƒ bhuÃ±jitvÄ• therassa santikaá¹ƒ gar
á¹-hÄ«to evamÄ• ha: ayyÄ• , cÄ• tuddasike mahÄ• bhikkhusaá¹…ghassa dakkhiá¹‡aá¹ƒ dÄ
panÄ• yasmÄ• evamÄ• ha; upakaá¹-á¹-ha puá¹‡á¹‡amÄ• yaá¹ƒ uposathadivase assayujan
dhÄ• tuá¹ƒ bhaddakanti. so therassa vacanaá¹ƒ sutvÄ• paÃ±capatiá¹-á¹-hitena theraá¹ƒ va
attano bhaginiá¹ƒ deviá¹ƒ kathesi: bhagini, dasabalassa nalÄ• á¹-adhÄ• tuá¹ƒ nidahitvÄ•
maá¹…galamahÄ• cetiyÄ• nurÅ«paá¹ƒ á¹ƒ0.0064 pÄ• sÄ• daá¹ƒ alaá¹…katadvÄ• raá¹-á¹-Ä
anekadhajasamÄ• kiá¹‡á¹‡aá¹ƒ vihÄ• raÃ±ca kÄ• rÄ• petvÄ• dakkhiá¹‡aá¹ƒ dassÄ• mÄ«â
panÄ• yasmÄ• ; upakaá¹-á¹-ha puá¹‡á¹‡amÄ• ya uposathadivase dÄ• tuá¹ƒ yuttanti Ä• hÄ•
ayyassa kathÄ«taniyÄ• meneva upakaá¹-á¹-ha puá¹‡á¹‡amÄ• ya uposathadivase dakkhiá¹‡
tassÄ• kathaá¹ƒ sutvÄ• somanassapatto sÄ• dhu bhaddeâ€™ ti sampaá¹-icchitvÄ• somar
upakaá¹-á¹-ha puá¹‡á¹‡amÄ• ya uposathe sampatteyeva ajjuposathoâ€™ ti Ã±atvÄ• giriab
tÄ• ta sve dakkhiá¹‡aá¹ƒ dÄ• tabbaá¹ƒ tvaá¹ƒ senaá¹…gaá¹ƒ alaá¹…karitvÄ• sve amhehi s
serunagare sivaraÃ±Ã±o loá¹‡anagare mahÄ• nÄ• garaÃ±Ã±o paá¹‡á¹‡aá¹ƒ pahiá¹‡Ä«. sv
hatthiassarathapattÄ• dÄ«ni suvaá¹‡á¹‡Ä• laá¹…kÄ• rehi alaá¹…karitvÄ• sve amhehi sadd
gÄ• hÄ• petvÄ• ayyassa tissattherassa dakkhiá¹‡aá¹ƒ dÄ«yamÄ• naá¹ƒ samosarantuti. te
sutvÄ• attano attano vibhavÄ• nurÅ«pena hatthiassarathapattÄ• dÄ«ni alaá¹…karitvÄ• gar
datvÄ• suvaá¹‡á¹‡amÄ• lÄ• dÄ«ni pilandhÄ• petvÄ• mahÄ• goá¹‡epi tatheva alaá¹…karit
suvaá¹‡á¹‡akaÃ±cukaá¹ƒ (paá¹-i) muÃ±cÄ• petvÄ•

amaccagahapati-brÄ• hmaá¹‡aputta-ajagopaka-khujjavÄ• manaka-senÄ• patiÄ• dayo ca vi
nÄ• nÄ• vidhavilepanÄ• ni vilimpetvÄ• Ä• gantvÄ• raÃ±Ã±o dassayiá¹ƒsu. rÄ• jÄ• pi catur
alaá¹…katahatthikkhandhaá¹ƒ Ä• ruhi. sesarÄ• jÄ• no ca attano attano senaá¹…gehi parivÄ
nisÄ«ditvÄ• rÄ• jÄ• naá¹ƒ majjhe katvÄ• vÄ• madakkhiá¹‡apassato namassamÄ• nÄ• nik
ajÄ• tasattuno tathÄ• gatassa dassanatthÄ• ya jÄ«vakambavanagamanaá¹ƒ viya tiá¹ƒsayoj
erÄ• vaá¹‡ahatthikkhandhaá¹ƒ Ä• ruhitvÄ• dvÄ«su devalokesu devehi parivÄ• retvÄ• sakk
nandanavanagamanakÄ• lo viya ca ahosi. so vaá¸• á¸• hamÄ• sakacchÄ• yÄ• ya á¹ƒ0.0065
nikkhamitvÄ• serudahassa ante nÄ• nÄ• vidha alaá¹…katapaá¹-iyattanÄ• á¹-akitthÄ«naá¹ƒ
paggaá¹‡hÄ• payamÄ• no aá¹-á¹-hÄ• si.

mahÄ• pathavÄ« bhijjamÄ• nÄ• viya pabbatÄ• parivattamÄ• nÄ• viya mahÄ• samuddo (th
bhijjamÄ• nakÄ• lo viya ca ahosi. brÄ• hmaá¹‡Ä• jayamukhamaá¹…galikÄ• sotthi vacanaá
sabbÄ• laá¹…kÄ• rapatimaá¹‡á¸• itÄ• nÄ• á¹-akitthiyo paÃ±caá¹…gikaturiyaá¹ƒ pavattayiá¹
velukkhepasahassÄ• ni pavattesi. tato rÄ• jÄ• bahÅ« gandhadÄ«padhÅ«pÄ• dayo gÄ• hÄ•
parivuto therassa vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• theraá¹ƒ vanditvÄ• nisinno Ä• ha: ayya
sampiá¹‡á¸• itvÄ• dakkhiá¹‡odakassa dÄ«yamÄ• nassa kÄ• loâ€™ ti. thero tassa kathaá¹ƒ
mahÄ• rÄ• jÄ• â€™ ti sampaá¹-icchi. tasmiá¹ƒ dakkhiá¹‡odakassa dÄ• nadivase nÄ• nÄ• vi
nÄ• nÄ• vidha dhajapatÄ• kÄ• dÄ«ni bandhÄ• petvÄ• samussitÄ• ni ahesuá¹ƒ. purimÄ• dÄ
vÄ• yiá¹ƒsu. tathÄ• mahÄ• raá¹ƒsijÄ• lasamujjalito sahassaraá¹ƒsibhÄ• karo atthaá¹…gato
vipphuritakiraá¹‡arajadhÅ«marÄ• huabbhÄ• dÄ«hi uparodhehi virahito tÄ• rÄ• gaá¹‡aparivu
samujjalarajatamayaá¹ƒ Ä• dÄ• samaá¹‡á¸• alaá¹ƒ viya pÄ• cÄ«nadisato samuggato. tasmi
daá¹‡á¸• adÄ«pikÄ• dayo samujjalÄ• pesuá¹ƒ. mahÄ• maá¹…galacetiyaá¹ƒ pana jÄ• tisuma
ekamÄ• lÄ• guá¹‡aá¹ƒ viya alaá¹…kari. yathÄ• tÄ• rÄ• gaá¹‡aparivuto puá¹‡á¹‡acando tat
mahÄ• cetiyo ativiya virocati. sakala laá¹…kÄ• dÄ«pe pana sabbe rukkhÄ• pi vicittadhajena
akÄ• laphalapallavehi vicittÄ• ahesuá¹ƒ. mahÄ• samuddaloá¹‡asÄ• garÄ• dayoâ€™ pi paÃ
ahesuá¹ƒ.

vicitravatthÄ• bharaá¹‡ehi sabbe,

alaá¹…katÄ• devasamÄ• navaá¹‡á¹‡Ä• .

anekasaá¹…khyÄ• sumanÄ• patÄ«tÄ• ,

janÄ• samantÄ• parivÄ• rayiá¹ƒsu ||

sabbeva á¹ƒ0.0066 ujjalÄ• pesuá¹ƒ daá¹‡á¸• adÄ«paá¹ƒ manoramaá¹ƒ.

sakalampi idaá¹ƒ dÄ«paá¹ƒ Ä• si obhÄ• sitaá¹ƒ tadÄ• ||

tÄ• rÄ• gaá¹‡asamÄ• kiá¹‡á¹‡o puá¹‡á¹‡acandova jotayÄ«.

sÄ• rade nabhamajjhamhi á¹-hito ruciraraá¹ƒsiyÄ• ||

tathÄ• ayaá¹ƒ thÅ«pavaro suppabhÄ• so alaá¹…kato.

mÄ• lÄ• padÄ«pamajjhamhi bhÄ• ti bhutilakuttamo ||

sabbeâ€™ pi pÄ• dapÄ• assa laá¹…kÄ• dÄ«passa sabbaso.

dhajehiâ€™ va samÄ• kiá¹‡á¹‡Ä• Ä• suá¹ƒ pupphaphalandadÄ• ||

sacetanÄ• yathÄ• sabbe akÄ• pÅ«jaá¹ƒ akÄ• tadÄ• .

tathÄ• acetanÄ• sabbe akÄ• pÅ«jaá¹ƒ anappakaá¹ƒ ||

yebhuyyena bhumaá¹-á¹-he deve upÄ• dÄ• ya yÄ• va akaá¹‡iá¹-á¹-hakÄ• devÄ• brahmÄ•
dibbamÄ• lÄ• pÄ• ricchattakakoviá¸·Ä• racandanacuá¹‡á¹‡aá¹ƒ gahetvÄ• Ä• gatÄ• devÄ•
asakkonti. ukkaá¹-á¹-hamahÄ• samÄ• gamo ahosi. tasmimpi divase mahÄ• pathavi
Ä• kÄ• sayugandharacakkavÄ• á¸·apabbatuttamÄ• dayo kampiá¹ƒsu. taá¹ƒ disvÄ• rÄ• jÄ•
ca avasesa mahÄ• mattÄ• dayo sannipÄ• tetvÄ• nÄ• á¹-akÄ• dayo ca gahetvÄ• , idÄ• nev
dassÄ• miâ€™ ti cetiyaá¹…gaá¹‡aá¹ƒ agamÄ• si. theropi bhikkhusaá¹…ghaá¹ƒ gahetvÄ• c
alaá¹…katamaá¹‡á¸• ape nisÄ«di. rÄ• jÄ• vÄ• sitagandhodakasuvaá¹‡á¹‡abhiá¹…kÄ• raá¹
hatthe Ä• siÃ±citvÄ• dakkhiá¹‡aá¹ƒ adÄ• si. datvÄ• ca pana evamÄ• ha; ayyÄ• esÄ• dhÄ
pitÄ• mahavaá¹ƒsena Ä• gatÄ• . idÄ• ni amhÄ• kaá¹ƒ atirucirarama á¹‡iyÄ• rohaá¹‡ajanapa
dhÄ• tugabbhaá¹ƒ, sattaratanena dhÄ• tumaá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• tasmiá¹ƒ suvaá¹
nisÄ«dÄ• petvÄ• amhÄ• kaá¹ƒ dasabalassa nalÄ• á¹-adhÄ• tuá¹ƒ á¹ƒ0.0067 nidahitvÄ• ay
idÄ• ni soá¸·asagÄ• mavarÄ• ni dassÄ• miâ€™ ti gÄ• mavarÄ• ni datvÄ• samantato tigÄ• v
carÄ• petvÄ• Ä• rÄ• mikaá¹ƒ katvÄ• Ä• ha: bhante, tumhÄ• kaá¹ƒ mayÄ• dinnasoá¸·asag
gantvÄ• ca pana ajjeva pariggahaá¹ƒ karothÄ• ti vatvÄ• tattheva vÄ• supagato puna divas
sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• sattame divase mahÄ• bhikkhusaá¹…ghassa tÄ«cÄ
paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ datvÄ• therassa santikaá¹ƒ Ä• gato, ayya vihÄ• re kattabbaá¹ƒ a
kataá¹ƒ, gehaá¹ƒ gamissÄ• mÄ«ti (nivedesi). thero tassa kathaá¹ƒ sutvÄ• sÄ• dhu mahÄ• r

so pana cetiyassa pÅ«janatthÄ• ya pupphÄ• rÄ• maá¹ƒ kÄ• rÄ• petvÄ• mÄ• lÄ• kÄ• rÄ• na
bherivÄ• dakanÄ• á¹-akÄ• nampi vihÄ• rasÄ«mante suvaá¹‡á¹‡anaá¹…galena paricchinditv
kÄ• rÄ• pesi. bhikkhusaá¹…ghassa veyyÄ• vaccatthÄ• ya attano santike paÃ±casataamacc

dÄ• sadÄ• siyo ca datvÄ• paribbayatthÄ• ya tesaá¹ƒ tesaá¹ƒ paÃ±casatasahassakahÄ• pa
bhikkhusaá¹…ghassa ca dhÄ• tupujanatthÄ• ya soá¸·asasahassaá¹ƒ kahÄ• paá¹‡aá¹ƒ dÄ•

tato giriabhayaá¹ƒ pakkosÄ• petvÄ• , tÄ• ta tumhe idheva niccaá¹ƒ vasatha. amhÄ• kaá¹ƒ v
ayyesu ca appamatto hohÄ«ti ovaditvÄ• sabbaá¹ƒ tassa niyyÄ• desi. thero tassa evamÄ• h
mahÄ• sÄ«maá¹ƒ bandhitabbanti. bandhatha bhanteti vutte: mahÄ• rÄ• ja akittitena nimitten
nasakkÄ• , vihÄ• rassa pÄ• cÄ«na pacchimuttaradakkhiá¹‡ato mahÄ• sÄ«maá¹ƒ bandhanÄ
dehi, mayaá¹ƒ sÄ«maá¹ƒ bandhissÄ• mÄ• ti Ä• ha. rÄ• jÄ• tuá¹-á¹-ho satta amacce sabbÄ•
sÄ«mÄ• nimittaá¹ƒ kittetvÄ• Ä• gamanatthaá¹ƒ á¹ƒ0.0068 pesesi. te pana satta amaccÄ• c
sallakkhetvÄ• paá¹‡á¹‡e likhitvÄ• Ä• haritvÄ• raÃ±Ã±o adaá¹ƒsu. rÄ• jÄ• ekekaá¹ƒ satak
catusu disÄ• su Ä• rakkhaá¹ƒ dÄ• petvÄ• sÄ«maá¹ƒ bandhantÅ«ti mahÄ• bhikkhusaá¹…gh
bhikkhusaá¹…ghaparivuto cetiyaá¹…gaá¹‡e nisÄ«ditvÄ• vappamÄ• sakÄ• á¸·apakkhadvÄ•
niá¹-á¹-hapesi.

tattha sÄ«mÄ• nimittaá¹ƒ evaá¹ƒ jÄ• nitabbaá¹ƒ; purimÄ• ya disÄ• ya sigÄ• la pÄ• sÄ• á¹‡a
macchaselagÄ• massa vÄ• ma passena koá¹-asÄ«mÄ• nÄ• ma gÄ• makkhettaá¹ƒ vissajje
cittavÄ• piyÄ• uttaravÄ• na koá¹-ito varagÄ• makkhette piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ gato. tato
madhukarukkhe á¹-hÄ«tapÄ• sÄ• á¹‡athÅ«passa gato. tato vuttika nÄ• ma vÄ• piyÄ• dakkh
kaá¹‡ikÄ• ra selassa gato. tato channajjhÄ• pitaselassa gato. tato kukkuá¹-asiva nÄ• ma up
á¹-hÄ«taá¹ƒ thÅ«paá¹ƒ gato. tato soá¹‡á¸• aá¹ƒ nÄ• ma selaá¹ƒ gato. tato sabaraá¹ƒ nÄ• m
tato elÄ• latitthassa gato. tato sobbha majjhimena gantvÄ• assabandhanaá¹ƒ nÄ• ma á¹-hÄ
pÄ• sÄ• á¹‡assa matthake udaka kÄ• kaá¹ƒ nÄ• ma nigrodhaá¹ƒ gato. so rukkho udaka kÄ•
evaá¹ƒ nÄ• ma jÄ• to. tato tambatitthaá¹ƒ nÄ• ma gantÄ• mahÄ• cÄ• rikassanÄ• ma thÅ«p
assamaá¹‡á¸• alapiá¹-á¹-hiá¹ƒ gato. tato mahÄ• kadamba passe á¹-hÄ«taá¹ƒ pÄ• sÄ• á¹‡a
rÄ• juvÄ• piyÄ• uttarakoá¹-iyÄ• á¹-hÄ«taá¹ƒ mahÄ• nigrodharukkhaá¹ƒ gato. tato mahÄ• v
loá¹‡asÄ• garassa ante rajataselaá¹ƒ gato. puna Ä• vattitvÄ• sigÄ• la pÄ• sÄ• á¹‡eyeva á¹
padesaá¹ƒ samantato paricchindÄ• petvÄ• rÄ• jÄ• adÄ• si. vihÄ• rassa bahÅ« Ä• rÄ• mike
upakaraá¹‡Ä• ni (ca) dÄ• petvÄ• sabbe pÄ• kÄ• ratoraá¹‡Ä• dayo kÄ• rÄ• petvÄ• vihÄ• ra
rohaá¹‡ameva gato.

rÄ• jÄ• pasannahadayo mahÄ• puÃ±Ã±o mahÄ• balo.

kÄ• retvÄ• uttamaá¹ƒ thÅ«paá¹ƒ kaÃ±canagghÄ«ka sobhitaá¹ƒ ||

bandhÄ• petvÄ• tato sÄ«maá¹ƒ vaá¹-á¹-agÄ• maÃ±ca soá¸·asa.

datvÄ• Ä• rÄ• mikÄ• naÃ±ca sabbupakaraá¹‡Ä• ni ca ||

tato so rohaá¹‡aá¹ƒ gantvÄ• mahÄ• senÄ• purakkhato.

vihÄ• radeviyÄ• saddhiá¹ƒ modamÄ• no vasÄ« tahiá¹ƒ ||

thero pana tattheva viharanto yo imasmiá¹ƒ vihÄ• re vasanto tathÄ• gatassa ekagandhakuá
bhavissatÄ«ti khyÄ• karitvÄ• tato paá¹-á¹-hÄ• ya
sÄ«lÄ• cÄ• rasamÄ• dhisamÄ• pattipaá¹-iladdhajaá¸·abhiÃ±Ã±Ä• paá¹-isambhidappattehi k
sabba buddhaguá¹‡aá¹ƒ anussaranto ciraá¹ƒ vasitvÄ• tattheva anupÄ• disesÄ• ya nibbÄ•

anekaguá¹‡asampanno á¹ƒ0.0070 tissatthero bahussuto.

janÄ• naá¹ƒ saá¹…gahaá¹ƒkatvÄ• nibbuto so anÄ• savo ||

therÄ• pi te sÄ«lasamÄ• dhiyuttÄ• ,

bahussutÄ• sÄ• dhuguá¹‡Ä• bhirÄ• mÄ• .

paÃ±Ã±Ä• pabhÄ• vÄ• yuppannacittÄ• ,

guá¹‡Ä• karÄ• tÄ• nayutÄ• janÄ• naá¹ƒ ||

pahÄ«nabhavasaá¹ƒsÄ• rÄ• pabhinnapaá¹-isambhidÄ• .

nÄ• marÅ«paá¹ƒ samÄ• santo pesalÄ• chinnabandhanÄ• ||

sattÄ• naá¹ƒ uttamaá¹ƒ santiá¹ƒ katvÄ• ca janasaá¹…gahaá¹ƒ.

nibbutÄ• te mahÄ• paÃ±Ã±Ä• padÄ«poca sumÄ• nasÄ• ||

iti ariyajanappasÄ• danatthÄ• ya kate dhÄ• tuvaá¹ƒse

dhÄ• tunidhÄ• nÄ• dhikÄ• ro nÄ• ma

paÃ±camo paricchedo.

iminÄ• á¹ƒ0.0071 kÄ• rÄ• pitavihÄ• rÄ• kathetabbÄ• ; vihÄ• radevÄ«mahÄ• vihÄ• raá¹ƒ, c
samuddavihÄ• raá¹ƒ, cittalapabbatavihÄ• raá¹ƒ, bhaddapÄ• sÄ• á¹‡advÄ• ravihÄ• raá¹ƒ, ac
koá¸·ambatissapabbatavihÄ• raá¹ƒ, gaá¹‡avihÄ• raá¹ƒ, kÄ• lakavihÄ• raá¹ƒ, dukkhapÄ• lak

uccaá¹…gaá¹‡avihÄ• raá¹ƒ, koá¹-itissavihÄ• raá¹ƒ, tassa pana ekanÄ• maá¹ƒ katvÄ• kÄ• r
tissamahÄ• vihÄ• rÄ• diá¹ƒ katvÄ• ekasataaá¹-á¹-havÄ«savihÄ• rÄ• ni katÄ• ni ahesuá¹ƒ.

aá¹-á¹-havÄ«saekasatavihÄ• raÃ±ca mahÄ• rahaá¹ƒ.

vihÄ• radeviyÄ• saddhiá¹ƒ kÄ• rÄ• pesi mahÄ• yaso ||

tato paá¹-á¹-hÄ• ya rÄ• jÄ• mahÄ• dÄ• naá¹ƒ datvÄ• puÃ±Ã±Ä• ni katvÄ• tato cuto devalo

katvÄ• ni puÃ±Ã±akammÄ• ni anekÄ• ni mahÄ• yaso.

atthaá¹ƒ janassa katvÄ• na gantvÄ• na tusitaá¹ƒ puraá¹ƒ ||

so tattha dibbasampattiá¹ƒ cÄ«raá¹ƒ bhuÃ±jiya nandito.

mahÄ• vÄ«bhavasampanno devatÄ• naá¹ƒ purakkhato ||

tampi sampattimohÄ• ya jÄ«vavaloke manorame.

lokuttaraá¹ƒ sivaá¹ƒ khemaá¹ƒ icchanto Ä• gamissati ||

so tato cuto jambudÄ«pe nibbattitvÄ• metteyya bhagavato pitÄ• subrahmÄ• nÄ• ma bhav
mÄ• tÄ• brahmavatÄ« nÄ• ma brÄ• hmaá¹‡Ä« bhavissati. abhayagÄ• maá¹‡Ä«kumÄ• ro ta
paá¹-hamaggasÄ• vako bhavissati. kaniá¹-á¹-ho saddhÄ• tisso dutiyaggasÄ• vako bhavissa

ettÄ• vatÄ• nalÄ• á¹-adhÄ• tu saá¹ƒvaá¹‡á¹‡anÄ• samattÄ• .

dhÄ• tuvaá¹ƒso samatto.

anena á¹ƒ0.0072 puÃ±Ã±akammena saá¹ƒsaranto bhavÄ• bhave.

sabbattha paá¹‡á¸• ito homÄ« sÄ• riputtova paÃ±Ã±avÄ• ||

arimedassa buddhassa pabbajitvÄ• na sÄ• sane.

nibbÄ• naá¹ƒ pÄ• puá¹‡itvÄ• na muÃ±cemi bhavabandhanÄ• ||

anena me sabbabhavÄ• bhaveâ€™ haá¹ƒ,

bhaveyyamekantaparÄ• nukampÄ«.

kulÄ« balÄ« ceva satÄ« matÄ« ca,

kavÄ«hisantehi sadÄ• samaá¹…gÄ« ||

paÃ±Ã±Ä• vantÄ• naá¹ƒ aggo bhavatu.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dhammanÄ«ti

<1> á¹• 21 vanditvÄ• ratanaá¹ƒ seá¹-á¹-haá¹ƒ \Be 1/, nissÄ• ya pubbake garuá¹ƒ.

nitidhammaá¹ƒpavakkhÄ• mi, sabbalokasukhÄ• vahaá¹ƒ ||

<2> á¹• 21 Ä• cariyocasippaÃ±ca, paÃ±Ã±Ä• sutaá¹ƒkathÄ• dhanaá¹ƒ.

desocanissayomittaá¹ƒ, dujjanosujanobalaá¹ƒ ||

<3> á¹• 21 itthÄ«puttocadÄ• soca \Be 2/, gharÄ• vÄ• sokatÄ• kato.

Ã±Ä• tabbocaalaá¹…kÄ• ro, rÄ• jadhammopasevako.

dukÄ• dimissakoceva, pakiá¹‡á¹‡akotimÄ• tikÄ• ||

<4> á¹• 21 kintehipÄ• dasussasÄ• \Be 3/, yesaá¹ƒnatthigarÅ«niha.

yetappÄ• darajokiá¹‡á¹‡Ä• , tevasÄ• dhÅ«vivekino ||

<5> á¹• 21 vinÄ• garÅ«padesantaá¹ƒ, bÄ• lolaá¹…kattumicchati.

sampÄ• puá¹‡enaviÃ±Ã±Å«hi, hasabhÄ• vaá¹ƒkathaá¹ƒnuso ||

<6> á¹• 21 uá¹-á¹-hÄ• nÄ• upaá¹-á¹-hÄ• nÄ• ca, sussusÄ• paricÄ• rikÄ• .

sakkaccaá¹ƒsippuggahaá¹‡aá¹ƒ, garuá¹ƒÄ• rÄ• dhayebudho ||

<7> á¹• 21 upajjhÄ• cariyÄ• naÃ±ca \Be 4/, mÄ• tÄ• pitÅ«namevaca.

sakkaccaá¹ƒyonupaá¹-á¹-hÄ• ti, sutopitassatÄ• diso ||

<8> á¹• 21 upajjhÄ• cariyÄ• naÃ±ca, mÄ• tÄ• pitÅ«namevaca.

sakkaccaá¹ƒyoupaá¹-á¹-hÄ• ti, sutopitassatÄ• diso.

<9> á¹• 21 sammÄ• upaparikkhitvÄ• .

akkharesupadesuca.

coraghÄ• tosissosiyÄ• ,

garucoraá¹-á¹-akÄ• rako ||

<10> á¹• 21 paá¹‡á¸• itosutasampanno \Be 5/, yatthaatthÄ«ti cesuto.

mahussÄ• henataá¹ƒá¹-hÄ• naá¹ƒ, gantabbaá¹ƒvasutesinÄ• ||

<11> á¹• 21 sukhaá¹ƒrukkhassachÄ• yÄ• va, tatoÃ±Ä• timÄ• tÄ• pitu.

tatoÄ• cariyoraÃ±Ã±o, tatojinassasÄ• sanaá¹ƒ ||

<12> á¹• 21 pÄ• sÄ• á¹‡achattaá¹ƒgarukaá¹ƒ, tatodevÄ• nacikkhanaá¹ƒ.

tatovuá¸• á¸• hÄ• namovÄ• do, tatojinassasÄ• sanaá¹ƒ ||

<13> á¹• 21 tulaá¹ƒsallahukaá¹ƒloke \Be 6/, tatocapalajÄ• tiko.

tatovuá¸• á¸• hÄ• nanovÄ• do, yatidhammepamÄ• dako ||

<14> á¹• 21 sutisammutisaá¹…khyÄ• ca, yogÄ• nitivisesakÄ• .

gandhabbÄ• gaá¹‡ikÄ• ceva, dhanubedÄ• capÅ«raá¹‡Ä• ||

<15> á¹• 21 tikicchÄ• itihÄ• sÄ• ca \Be 7/, jotimÄ• yÄ• cachandati.

ketumantÄ• casaddÄ• ca, sippÄ• á¹-á¹-hÄ• rasakÄ• ime ||

<16> á¹• 21 alasassakutosippaá¹ƒ, asippassakutodhanaá¹ƒ.

adhanassakutomittaá¹ƒ, amittassakutosukhaá¹ƒ.

asukhassakutopuÃ±Ã±aá¹ƒ, apuÃ±Ã±assakutonibbÄ• naá¹ƒ ||

<17> á¹• 21 sippaá¹ƒsamaá¹ƒdhanaá¹ƒnatthi, sippaá¹ƒcorÄ• nagaá¹‡hanti.

idhalokesippaá¹ƒmittaá¹ƒ, paralokesukhÄ• vahaá¹ƒ ||

<18> á¹• 21 bodhaputrasadÄ• vityaá¹ƒ \Be 8/, mÄ• khedÄ• cariyaá¹ƒgaruá¹ƒ.

sadesepÅ«jitorÄ• jÄ• , budhosabbatthapÅ«jito ||

<19> á¹• 21 bodhaputrakimÄ• lasse, abodhobhÄ• ravÄ• hako.

bodhakopÅ«jito loke, bodhaputradinedine ||

<20> á¹• 21 rÅ«payobbannasampannÄ• , visÄ• lakulasambhavÄ• .

vityÄ• hÄ«nÄ• nasobhanti, nigandhÄ• ivakiá¹ƒsukÄ• ||

<21> á¹• 21 mÄ• tÄ• satrurupitÄ• ca \Be 9/, bÄ• lakÄ• lenasikkhita.

na sobhatisabhÄ• majjhe, haá¹ƒsamajjhebakoyathÄ• ||

<22> á¹• 21 guá¹‡oseá¹-á¹-haá¹…gataá¹ƒyÄ• ti, nauccesayanevase.

pÄ• sÄ• dasÄ«kharevÄ• so, kÄ• kokiá¹ƒgaruá¸·osiyÄ• ||

<23> á¹• 21 sabbasutamadhiyate, hÄ«namukkaá¹-á¹-hamajjhime.

sabbassaatthaá¹ƒjÄ• neyya, nacasabbaá¹ƒpayojaye ||

<24> á¹• 21 nalokesobhatemuá¸·ho \Be 10/,

kevalattapasaá¹ƒsako.

apisampihitokÅ«pe,

katavijjopakÄ• sito ||

<25> á¹• 21 madantadamanaá¹ƒsatthaá¹ƒ, khalÄ• naá¹ƒkurutemadaá¹ƒ.

cakkhusaá¹…khÄ• rakaá¹ƒtejaá¹ƒ, ulÅ«kÄ• namivandhakaá¹ƒ ||

<26> á¹• 21 bhojanaá¹ƒmethunaá¹ƒniddÄ• ,

gaveposecavijjati.

vijjÄ• visesoposassa,

taá¹ƒhÄ«nogosamobhave ||

<27> á¹• 21 yosissosippalobhena \Be 11/, bahuá¹ƒbahuá¹ƒvagaá¹‡hÄ• ti.

mugovasupinaá¹ƒpassaá¹ƒ, nasakkÄ• kathituá¹ƒ paraá¹ƒ ||

<28> á¹• 21 sussusÄ• sutavaá¸• á¸• hanÄ• , paÃ±Ã±Ä• yavaá¸• á¸• hanaá¹ƒsutaá¹ƒ.

paÃ±Ã±Ä• yaatthaá¹ƒjÄ• nanti, Ã±Ä• toatthosukhÄ• vaho ||

<29> á¹• 21 anÄ• gataá¹ƒbhayaá¹ƒdisvÄ• \Be 12/, dÅ«ratoparivajjaye.

Ä• gataÃ±cabhayaá¹ƒdisvÄ• , abhitohotipaá¹‡á¸• ito ||

<30> á¹• 21 lobhaá¹ƒkodhaá¹ƒmadaá¹ƒmÄ• naá¹ƒ, tandiá¹ƒissaá¹ƒpamattakaá¹ƒ.

soá¹‡á¸• aá¹ƒniddÄ• lukaá¹ƒmakkhaá¹ƒ, maccheraÃ±cajahebudho ||

<31> á¹• 21 saddhÄ• hiricaottappaá¹ƒ, bÄ• husaccaá¹ƒviraá¹ƒsati.

paÃ±Ã±Ä• casattadhammehi, sampannopaá¹‡á¸• itomato ||

<32> á¹• 21 diá¹-á¹-hedhammecayoattho \Be 13/,

yocatthosamparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro,

paá¹‡á¸• itotipavuccati ||

<33> á¹• 21 sabhÄ• vasadisaá¹ƒvÄ• kyaá¹ƒ, sabhÄ• vasadisaá¹ƒpiyaá¹ƒ.

sabhÄ• vasadisaá¹ƒkodhaá¹ƒ, yojÄ• nÄ• tisapaá¹‡á¸• ito ||

<34> á¹• 21 bhÅ«pÄ• lopaá¹‡á¸• itoniccaá¹ƒ, nevatulyokudÄ• canaá¹ƒ.

sadesepÅ«jitorÄ• jÄ• , budhosabbatthapÅ«jito ||

<35> á¹• 21 paá¹‡á¸• itassapasaá¹ƒsÄ• ya \Be 14/, daá¹‡á¸• obÄ• lenadiyyate.

paá¹‡á¸• itopaá¹‡á¸• iteneva, vaá¹‡á¹‡itovasuvaá¹‡á¹‡ito ||

<36> á¹• 21 attanÄ• yadiekena, vinithenamahÄ• janÄ• .

vinayaá¹ƒyantisabbepi, kodhaá¹ƒnÄ• seyyapaá¹‡á¸• ito ||

<37> á¹• 21 sarÄ«rassaguá¹‡Ä• naÃ±ca, dÅ«ramaccantamantaraá¹ƒ.

sarÄ«raá¹ƒkhaá¹‡aviddhaá¹ƒsi, guá¹‡Ä• tukappaá¹-hÄ• yino ||

<38> á¹• 21 atthaá¹ƒmahantamÄ• pajjaá¹ƒ, vijjaá¹ƒsampattimevaca.

vicareyyÄ• mÄ• nathaddho, paá¹‡á¸• itosopavuccati ||

<39> á¹• 21 nÄ• labbhamatipatthenti \Be 15/, naá¹-á¹-hampinacasocare.

vippatyaÃ±canamuyhanti, yenarÄ• tevapaá¹‡á¸• itÄ• ||

<40> á¹• 21 gaá¹‡á¹-hiá¹-hÄ• neekapade, nÄ• timaÃ±Ã±eyyapaá¹‡á¸• ito.

kimakkoveá¸·upabbhÄ• ro, timahÄ• dÄ«pabhÄ• nudo ||

<41> á¹• 21 guá¹‡adosesunekena, atthikocivivajjito.

sukhumÄ• lapadumassa, naá¸·aá¹ƒbhavatikakkhaá¸·aá¹ƒ ||

<42> á¹• 21 sumahantÄ• nisatthÄ• ni, dhÄ• rayantÄ• bahussutÄ• .

chedÄ• yosaá¹ƒsayÄ• nantu, klissantilobhamohitÄ• ||

<43> á¹• 21 dosaá¹ƒpisaguá¹‡edisvÄ• \Be 16/, guá¹‡avÄ• dÄ«vadantina.

nalokovijjamÄ• nampicandepassatilaÃ±janaá¹ƒ ||

<44> á¹• 21 sakiá¹ƒpiviÃ±Ã±Å«dhÄ«rena, karotisahasaá¹…gamaá¹ƒ.

attatthaÃ±caparatthaÃ±ca, nibbÄ• nantaá¹ƒsukhaá¹ƒlabhe ||

<45> á¹• 21 nadÄ«tÄ«reá¹-á¹-hitekÅ«pe, araá¹‡itÄ• lavaá¹‡á¸• ake.

navadÄ• pÄ• dinatthÄ«ti, namukhevacanaá¹ƒtathÄ• ||

<46> á¹• 21 paá¹‡á¸• itoapuá¹-á¹-hobherÄ« \Be 17/, pajjunnohotipucchito.

bÄ• lopuá¹-á¹-hoapuá¹-á¹-hopi, bahuá¹ƒvikatthatesadÄ• ||

<47> á¹• 21 guá¹‡asampannalaá¹…kÄ• ro, sabbasattahitÄ• vaho.

parattatthaá¹ƒnacareyya, kutosopaá¹‡á¸• itobhave ||

<48> á¹• 21 saparatthaá¹ƒcaredhÄ«ro, asakkontosakaá¹ƒcare.

tampicevaasakkonto, pÄ• pÄ• ttÄ• naá¹ƒviyojaye ||

<49> á¹• 21 sabbaá¹ƒsuá¹‡Ä• tisotena \Be 18/, sabbaá¹ƒpassaticakkhunÄ• .

nacadiá¹-á¹-haá¹ƒsutaá¹ƒdhÄ«ro, sabbicchitumarahati ||

<50> á¹• 21 cakkhumÄ• ssayathÄ• andho, sotavÄ• badhiroyathÄ• .

paÃ±Ã±Ä• vÄ• piyathÄ• mugo, balavÄ• dubbaloriva.

athaatthesamuppanne, sayeyyamatasÄ• yitaá¹ƒ ||

<51> á¹• 21 atijÄ• taá¹ƒmanujÄ• taá¹ƒ, puttamicchantipaá¹‡á¸• itÄ• .

avajÄ• taá¹ƒnaicchanti, yohotikulachinnako ||

<52> á¹• 21 tayovapaá¹‡á¸• itÄ• satthe \Be 19/, ahamevÄ• tivÄ• dica.

ahamapitivÄ• dÄ«ca, nÄ• hanticaimetayo.

<53> á¹• 21 nasÄ• sabhÄ• yatthanasantisanto,

natesantoyenavadantidhammaá¹ƒ.

rÄ• gaÃ±cadosaÃ±capahÄ• yamohaá¹ƒ,

dhammaá¹ƒbhaá¹‡antÄ• vabhavantisanto ||

<54> á¹• 21 bÄ• lecummattakebhÅ«pe, gurumÄ• tÄ• pitÅ«svapi.

saá¹…ghejeá¹-hecabhÄ• tari, nadosÄ• kariyÄ• budhÄ• ||

<55> á¹• 21 attanÄ• manotÄ• paÃ±ca \Be 20/, ghareduccaritÄ• nica.

vaÃ±canaÃ±caavamÄ• naá¹ƒ, matimÄ• napakÄ• saye ||

<56> á¹• 21 paradÄ• raá¹ƒjanettiá¹ƒva, leá¸• á¸• uá¹ƒvaparasantakaá¹ƒ.

attÄ• vasabbasattÄ• naá¹ƒ, yopassatisapaá¹‡á¸• ito ||

<57> á¹• 21 saá¹-henamittaá¹ƒkalusenadhammaá¹ƒ,

paropatÄ• penasamiddhibhÄ• vaá¹ƒ.

sukhenavijjaá¹ƒpharusenanÄ• riá¹ƒ,

icchantiyetenacevapaá¹‡á¸• itÄ• ||

<58> á¹• 21 nipuá¹‡esuhameseyya \Be 21/, vicinitvÄ• sutatthiko.

sattaá¹ƒhukkhaliyaá¹ƒpakkaá¹ƒ, bhÄ• janepitathÄ• bhave ||

<59> á¹• 21 vasuá¹ƒgaá¹‡hantidÅ«raá¹-á¹-hÄ• , pabbateratanocite.

namilakkhÄ• samÄ«paá¹-á¹-hÄ• , evaá¹ƒbÄ• lÄ• bahussute ||

<60> á¹• 21 hiraÃ±Ã±enamigÄ• naá¹ƒva \Be 22/, susÄ«lenaasÄ«lino.

adhammikassadhamena, bÄ• lÄ• nampisutenakiá¹ƒ ||

<61> á¹• 21 appassutÄ• yaá¹ƒpuriso, balibaddhovajÄ«vati.

maá¹ƒsÄ• nitassavaá¸• á¸• hanti, paÃ±Ã±Ä• tassanavaá¸• á¸• hati ||

<62> á¹• 21 appassutosutaá¹ƒappaá¹ƒ, bahumaÃ±Ã±atimÄ• niko.

sindhÅ«dakaá¹ƒapassanto, kÅ«pesoyaá¹ƒvamaá¹‡á¸• uko ||

<63> á¹• 21 tadaminÄ• pijÄ• nÄ• tha \Be 23/, sobbhesupatÄ«resuca.

saá¹‡antÄ• yantikusobbhÄ• , tuá¹‡hÄ«yantimahodadhÄ« ||

<64> á¹• 21 subhÄ• sitaá¹ƒuttamamÄ• husanto,

dhammaá¹ƒbhaá¹‡enÄ• dhammaá¹ƒ, taá¹ƒdutiyaá¹ƒ.

piyaá¹ƒbhaá¹‡enÄ• piyaá¹ƒtaá¹ƒtatiyaá¹ƒ,

saccaá¹ƒbhaá¹‡enÄ• likaá¹ƒtaá¹ƒcatutthaá¹ƒ ||

<65> á¹• 21 sÄ«hamedÄ• suvaá¹‡á¹‡eva \Be 24/, nacatiá¹-á¹-hantiracate.

paá¹‡á¸• itÄ• naá¹ƒkathÄ• vÄ• kyaá¹ƒ nacatiá¹-á¹-hatidujjane ||

<66> á¹• 21 mahÄ• tejopitejoyaá¹ƒ, mattikaá¹ƒnamuduá¹ƒkare.

Ä• popÄ• petimudukaá¹ƒ, sÄ• dhuvÄ• cÄ• cakakkhaá¸·aá¹ƒ.

<67> á¹• 21 mudunÄ• varipuá¹ƒjeti, mudunÄ• jetidÄ• ruá¹‡aá¹ƒ.

nÄ• siddhimudunÄ• kiÃ±ci, yatotomudunÄ• jaye ||

<68> á¹• 21 candanaá¹ƒ \Be 25/ sÄ«talaá¹ƒ loke, tato candaá¹ƒva sÄ«talaá¹ƒ.

candana canda sÄ«tamhÄ• , sÄ• dhuvÄ• kyaá¹ƒ subhÄ• sitaá¹ƒ ||

<69> á¹• 21 sÄ«tavÄ• co bahumitto, pharusotu amittako.

upamaá¹ƒ ettha Ã±Ä• tabbÄ• , candasÅ«riyarÄ• junaá¹ƒ ||

<70> á¹• 21 pattakalloditaá¹ƒappaá¹ƒ, vÄ• kyaá¹ƒsubhÄ• sitaá¹ƒbhave.

khudditassakadannampi, bhuttaá¹ƒsÄ• durasobhave ||

<71> á¹• 21 satthakÄ• pibahuvÄ• cÄ• \Be 26/, nÄ• darÄ• bahubhÄ• á¹‡ino.

sopakÄ• rampyudÄ• sÄ«naá¹ƒ, nanudiá¹-á¹-haá¹ƒnadÄ«jalaá¹ƒ ||

<72> á¹• 21 nÄ• tivelaá¹ƒpabhÄ• seyya, natuá¹‡hisabbadÄ• siyÄ• .

avikiá¹‡á¹‡aá¹ƒmitaá¹ƒvÄ• kyaá¹ƒ, pattakÄ• leudÄ«raye ||

<73> á¹• 21 icchitabbesukammesu, vÄ• cÄ• yakusalaá¹ƒmÅ«laá¹ƒ.

vÄ• cÄ• yakusalenaá¹-á¹-he, icchitabbaá¹ƒnasijjhati ||

<74> á¹• 21 hatthapÄ• dÄ• siropiá¹-á¹-hi, kucchipaÃ±caimejanÄ• .

mukhamevÅ«pasevanti, sadÄ• vaanusÄ• sitÄ• ||

<75> á¹• 21 saddhÄ• dhanaá¹ƒsÄ«ladhanaá¹ƒ \Be 27/, hiriottappiyaá¹ƒdhanaá¹ƒ.

sutadhanaÃ±cacÄ• goca, paÃ±Ã±Ä• vesattamaá¹ƒdhanaá¹ƒ ||

<76> á¹• 21 itthÄ«naÃ±cadhanaá¹ƒrÅ«paá¹ƒ, purisÄ• naá¹ƒdhanaá¹ƒkulaá¹ƒ.

uragÄ• naá¹ƒdhanaá¹ƒvisaá¹ƒ, bhÅ«pÄ• lÄ• naá¹ƒdhanaá¹ƒbalaá¹ƒ.

bhikkhÅ«naÃ±cadhanaá¹ƒsÄ«laá¹ƒ, brahmaá¹‡Ä• naá¹ƒdhanaá¹ƒvijjÄ• ||

<77> á¹• 21 narÅ«paá¹ƒnacapaÃ±Ã±Ä• á¹‡aá¹ƒ \Be 28/, nacakulaÃ±casambhavo.

kÄ• lavippattisampatte, dhanamevavisesakaá¹ƒ ||

<78> á¹• 21 dhanahÄ«naá¹ƒcajemittÄ• , puttadÄ• rÄ• sahodarÄ• .

dhanavantaá¹ƒvasevanti, dhanaá¹ƒlokemahÄ• sakhÄ• ||

<79> á¹• 21 sattÄ• sadÅ«pasevanti, sodakaá¹ƒvÄ• piÄ• dikaá¹ƒ.

sabhogaá¹ƒsadhanaÃ±ceva, tucchÄ• tecejahantite ||

<80> á¹• 21 attanÄ• vakatÄ• lakkhÄ« \Be 29/, alakkhÄ«attanÄ• katÄ• .

nahilakkhiá¹ƒalakkhiÃ±ca, aÃ±Ã±oaÃ±Ã±assakÄ• rito ||

<81> á¹• 21 dhanavÄ• jotiyorÄ• jÄ• , nadÄ«vejjotathÄ• ime.

paÃ±cayatthanavijjanti, natatthadivasaá¹ƒvase ||

<82> á¹• 21 yatthadesenasamÄ• no \Be 30/, napÄ«tinacabandhavo.

nacavijjÄ• gamokoci, natatthadivasaá¹ƒvase ||

<83> á¹• 21 amÄ• nanÄ• yatthasiyÄ• , santÄ• naá¹ƒavamÄ• nanaá¹ƒ.

hÄ«nasamÄ• nanÄ• vÄ• pi, natatthadivasaá¹ƒvase ||

<84> á¹• 21 desamosajjagacchanti, sÄ«hÄ• sappurisÄ• gajÄ• .

tattevanidhanaá¹ƒyanti, kÄ• kÄ• kÄ• purisÄ• migÄ• ||

<85> á¹• 21 yatthÄ• lasocadakkhoca \Be 31/, sÅ«robhirusamapÅ«jÄ• .

nasantotatthavasanti, avisesakarenako ||

<86> á¹• 21 calatyekenapÄ• dena, tiá¹-á¹-hatyekenapaá¹‡á¸• ito.

nÄ• samikkhyaparaá¹ƒá¹-hÄ• naá¹ƒ, pubbamÄ• yatanaá¹ƒcaje ||

<87> á¹• 21 á¹-hÄ• nabhaá¹-á¹-hÄ• nasobhante, dantÄ• kesÄ• nakhÄ• narÄ• .

itiviÃ±Ã±Ä• yamatimÄ• , saá¹-hÄ• naá¹ƒnalahuá¹ƒcaje ||

<88> á¹• 21 guá¹‡osabbaÃ±Ã±utulyopi, sÄ«datyekoanissayo.

anagghaá¹ƒratanaá¹ƒmaá¹‡i, hemaá¹ƒnissÄ• yasobhate ||

<89> á¹• 21 nasevepharusaá¹ƒsÄ• miá¹ƒ, taá¹ƒpisevenamacchariá¹ƒ.

tatoniggaá¹‡hikaá¹ƒsÄ• miá¹ƒ, nevÄ• paggaá¹‡hikaá¹ƒtato ||

<90> á¹• 21 parokkheguá¹‡ahantÄ• raá¹ƒ \Be 33/, paccakkhepiyabhÄ• á¹‡inaá¹ƒ.

tÄ• disaá¹ƒnopaseveyya, visakumbhaá¹ƒpalobhitaá¹ƒ ||

<91> á¹• 21 piá¹-á¹-hitokkaá¹ƒniseveyya, niseveaggikucchinÄ• .

sÄ• mÄ«naá¹ƒsabbakÄ• yena, paralokaá¹ƒamuá¸·hako ||

<92> á¹• 21 nasevekatapÄ• pamhi, na sevÄ• likavÄ• dane.

naseveattadatthamhi, naseveatisantake ||

<93> á¹• 21 mahantaá¹ƒnissayaá¹ƒkatvÄ• \Be 34/, khuddakopimahÄ• bhave.

hemapabbataá¹ƒnissÄ• ya, hemapakkhÄ«bhavantite ||

<94> á¹• 21 asahÄ• yosamattopi, tejasÄ«kiá¹ƒkarissati.

nivÄ• tasaá¹‡á¹-hitoaggi, sayamevÅ«pasammati ||

<95> á¹• 21 rukkhÄ• subhÅ«minissÄ• ya, pupphaphalaá¹ƒpavaá¸• á¸• hati.

sappÅ«risÅ«panissÄ• ya, mahÄ• puÃ±Ã±aá¹ƒpavaá¸• á¸• hati ||

<96> á¹• 21 analasoacaá¹‡á¸• ikko \Be 35/, asaá¹-á¹-hosucisaccavÄ• .

aluddhoatthakÄ• moca, tamuttaá¹ƒuttamonaro ||

<97> á¹• 21 ahitepaá¹-isedhoca, hitesucaniyojako.

byasanecÄ• pariccÄ• go, saá¹…khepaá¹ƒmittalakkhaá¹‡aá¹ƒ ||

<98> á¹• 21 Ä• turebyasanesace \Be 36/, dubbhikkheparaviggahe.

rÄ• jadvÄ• resusÄ• neca, saá¹…khepaá¹ƒmittalakkhiá¹‡aá¹ƒ ||

<99> á¹• 21 hitesanosumittoca, viÃ±Ã±Å«cadullabhojano.

yathosadhaÃ±casÄ• duÃ±ca, rogahÄ• rÄ«casajjano ||

<100> á¹• 21 yodhuvÄ• niparicajja, adhuvÄ• nopasevati.

dhuvÄ• nitassanassanti, adhuvesukathÄ• vakÄ• ||

<101> á¹• 21 luddhamatthenagaá¹‡heyya \Be 37/, thaddhamaÃ±jathikammunÄ• .

chandÄ• nuvattiyÄ• muá¸·haá¹ƒ, yathÄ• bhÅ«tenapaá¹‡á¸• itaá¹ƒ ||

<102> á¹• 21 saccÄ• bhikkhaá¹‡asaá¹ƒsaggÄ• , asamosaraá¹‡enaca.

etenamittÄ• jiranti, akÄ• leyÄ• canenaca ||

<103> á¹• 21 tasmÄ• nÄ• bhikkhaá¹‡aá¹ƒgacche, nacagacchecirÄ• ciraá¹ƒ.

kÄ• lenayÄ• caá¹ƒyÄ• ceyya, evaá¹ƒmittÄ• najÄ«yare ||

<104> á¹• 21 yenamittenasaá¹ƒsaggÄ• \Be 38/, yogakkhemovihÄ«yati.

pubbevajjhabhavaá¹ƒtassa, rakkheyyaggiá¹ƒvapaá¹‡á¸• ito ||

<105> á¹• 21 yenamittenasaá¹ƒsaggÄ• , yogakkhemopavaá¸• á¸• hati.

kareyyattasamaá¹ƒvuttiá¹ƒ, sabbakiccesupaá¹‡á¸• ito ||

<106> á¹• 21 pabbepabbekamenucchu, visesarasavÄ• ggato.

tathÄ• sumettikosÄ• dhu, viparittovadujjano ||

<107> á¹• 21 tenevamuninÄ• vuttaá¹ƒ \Be 39/, dhammÄ• yekecilokiyÄ• .

tatÄ• lokuttarÄ• ceva, dhammÄ• nibbÄ• nagÄ• mino ||

<108> á¹• 21 kalyÄ• á¹‡amittamÄ• gamma, sabbetehontipÄ• á¹‡inaá¹ƒ.

tasmÄ• kalyÄ• á¹‡amittesu, kÄ• tabbaá¹ƒhisadÄ• daraá¹ƒ ||

<109> á¹• 21 yohavekataÃ±Ã±Å«katavedidhÄ«ro,

kalyÄ• á¹‡amittedaá¸·habhatticahoti.

dukkhitassasakkaccaá¹ƒkarotikiccaá¹ƒ,

tabbhÄ• vaá¹ƒsappurisaá¹ƒvadantiloke ||

<110> á¹• 21 hitakÄ• roparobandhu \Be 40/, bandhÅ«piahitoparo.

ahitodehajobyÄ• dhi, hitamÄ• raÃ±Ã±amosadhaá¹ƒ ||

<111> á¹• 21 padumaá¹ƒvamukhayassa, vÄ• cÄ• candanasÄ«talaá¹ƒ.

madhutiá¹-á¹-hatijivhagge, hadayesuhalÄ• halaá¹ƒ.

tÄ• disaá¹ƒnopaseveyya, taá¹ƒmittaá¹ƒparivajjaye ||

<112> á¹• 21 katvÄ• nakusalaá¹ƒkammaá¹ƒ \Be 41/, katvÄ• na, kusalaá¹ƒpure.

sukhitaá¹ƒdukkhitaá¹ƒhontaá¹ƒ, sobÄ• loyonapassati ||

<113> á¹• 21 kÄ• lakkhepenahÄ• peti, dÄ• nasÄ«lÄ• dikaá¹ƒjaá¸·o.

athiraá¹ƒpithiraá¹ƒmaÃ±Ã±e, attÄ• naá¹ƒsassatÄ«samaá¹ƒ ||

<114> á¹• 21 bÄ• lodhapÄ• pakaá¹ƒkatvÄ• , nataá¹ƒchaá¹-á¹-itumussahe.

kiá¹ƒbyagghaÄ• digacchanto, padaá¹ƒmakkhetumussahe ||

<115> á¹• 21 niddhanopicakÄ• meti \Be 42/, dubbaloverikaá¹ƒkaro.

mandasatthovivÄ• datthÄ«, tividhaá¹ƒmuá¸·halakkhaá¹‡aá¹ƒ ||

<116> á¹• 21 anavhÄ• yaá¹ƒgamayanto, apucchÄ• bahubhÄ• sako.

attagguá¹‡aá¹ƒpasaá¹ƒsanti, tividhaá¹ƒhÄ«nalakkhaá¹‡aá¹ƒ ||

<117> á¹• 21 yathÄ• cuá¹-á¹-amparÄ• pakkÄ• , bahirattakamevaca.

antokimilapÅ«raá¹‡o, evaá¹ƒdujjanadhammatÄ• ||

<118> á¹• 21 yadÅ«nakaá¹ƒsaá¹‡atitaá¹ƒ, yaá¹ƒpÅ«raá¹ƒsantamevataá¹ƒ.

aá¸• á¸• hakumbhupamobÄ• lo, yaá¹ƒpÅ«rakumbhovapaá¹‡á¸• ito ||

<119> á¹• 21 budhehisÄ• samÄ• nopi \Be 43/, khalobahutaketavo.

ghaá¹ƒsiyamÄ• nopaá¹…gÄ• ro, nilamattaá¹ƒnigacchati ||

<120> á¹• 21 muá¸·hasissopadesena, kunÄ• rÄ«bharaá¹‡enaca.

khalasattÅ«hisaá¹ƒyogÄ• , paá¹‡á¸• itopyavasÄ«dati ||

<121> á¹• 21 cÄ• rutÄ• paradÄ• rÄ• ya, dhanaá¹ƒlokatapattiyÄ• .

pasutaá¹ƒsÄ• dhunÄ• sÄ• ya, khalekhalatarÄ• guá¹‡Ä• ||

<122> á¹• 21 itohÄ• sataraá¹ƒloke \Be 44/, kiÃ±citassanavijjati.

dujjanoticayaá¹ƒÄ• ha, sujanaá¹ƒdujjanosayaá¹ƒ ||

<123> á¹• 21 navinÄ• paravÄ• dena, ramantidujjanÄ• khalu.

nasÄ• sabbarasebhutvÄ• , vinÄ• suddhenatussati ||

<124> á¹• 21 tappateyÄ• tisambandhaá¹ƒ, dravaá¹ƒbhavatyavanataá¹ƒ.

mududujjanacittaá¹ƒna kiá¹ƒlohenapamÄ«yate ||

<125> á¹• 21 tasmÄ• dujjanasaá¹ƒsaggaá¹ƒ \Be 45/, Ä• sivÄ«samivoragaá¹ƒ.

Ä• rakÄ• parivajjeyya, bhÅ«takÄ• movicakkhaá¹‡o ||

<126> á¹• 21 dujjanenahisaá¹ƒsaggaá¹ƒ, sattutÄ• pinayujjati.

tattovaá¸• ayhatyaá¹…gÄ• ro, santokÄ• á¸·Ä• yataá¹ƒkaro.

<127> á¹• 21 dujjanovajjanÄ«yova, vijjÄ• yÄ• laá¹…katopice.

maá¹‡inÄ• laá¹…katosanto, sabbokiá¹ƒnubhayaá¹ƒkaro ||

<128> á¹• 21 agginodahatodÄ• yaá¹ƒ, sakhÄ• bhavatimÄ• luto.

soevadÄ«paá¹ƒnÄ• seti, khalenatthevamittatÄ• ||

<129> á¹• 21 sabboduá¹-á¹-hokhaloduá¹-á¹-ho \Be 46/, sabbÄ• duá¹-á¹-hatarokhalo.

mantosadhehisosabbo, khalokenupasammati ||

<130> á¹• 21 hadayaá¹-á¹-henasutena, khalonevasusÄ«lavÄ• .

madhunÄ• koá¹-araá¹-á¹-hena, nimbokiá¹ƒmadhurobhave ||

<131> á¹• 21 asataá¹ƒsampayogena, santopiasantobhave.

maggokacavarayutto, ujumpiasÄ• dhubhave ||

<132> á¹• 21 putimacchaá¹ƒkusaggena \Be 47/, yonaroupanayhati.

kusÄ• piputiá¹ƒvÄ• yanti, evaá¹ƒbÄ• lupasevanÄ• ||

<133> á¹• 21 bÄ• laá¹ƒnapassenasuá¹‡e, nacabÄ• senasaá¹ƒvase.

bÄ• lenÄ• lÄ• pasallÄ• paá¹ƒ, nakarenacarocaye ||

<134> á¹• 21 anayaá¹ƒnetidummedho, adhurÄ• yaniyuÃ±jati.

dunnayoseyyasohoti, sammÄ• vuttopikuppati.

vinayaá¹ƒsonajÄ• nÄ• ti, sÄ• dhusenaadassanaá¹ƒ ||

<135> á¹• 21 yÄ• vajÄ«vaá¹ƒpicebÄ• lo \Be 48/, paá¹‡á¸• itaá¹ƒpayirÅ«pÄ• si.

nasodhammaá¹ƒvijÄ• nÄ• ti, dabbisÅ«parasaá¹ƒyathÄ• ||

<136> á¹• 21 phalaá¹ƒvekadaliá¹ƒhanti, hantiveá¸·unaá¸·aá¹ƒphalaá¹ƒ.

sakkÄ• rokÄ• purisaá¹ƒhanti, gabbhoassatariá¹ƒyathÄ• ||

<137> á¹• 21 sunakhosunakhaá¹ƒdisvÄ• , dantaá¹ƒdassetihiá¹ƒsituá¹ƒ.

dujjanodujjanaá¹ƒdisvÄ• , rosayaá¹ƒhiá¹ƒsamicchati ||

<138> á¹• 21 maá¹‡á¸• Å«kopinukkosÄ«ho \Be 49/, sukaropinukkodÄ«pi.

bilÄ• rosadisobyaggho, duppaÃ±Ã±opinapaÃ±Ã±avÄ• ||

<139> á¹• 21 maá¹‡á¸• Å«kopisÄ«hoviya,

kÄ• kogaá¹‡hepiÃ±Ã±epiÃ±Ã±e.

bÄ• locapaá¹‡á¸• itoviya,

dhÄ«ropucchevayevaye ||

<140> á¹• 21 kÄ• koduá¹-á¹-hosakuá¹‡esu, ghareduá¹-á¹-hocamÅ«siko.

vÄ• narocavaneduá¹-á¹-ho, manussesucabrahmaá¹‡o ||

<141> á¹• 21 tiá¹‡Ä• nibhÅ«micodakaá¹ƒ \Be 50/, catutthaá¹ƒvÄ• kyasuá¹-á¹-hutaá¹ƒ.

etÄ• nihisataá¹ƒgehe, nochijjantekadÄ• cipi ||

<142> á¹• 21 ambuá¹ƒpivantinonajjo, rukkhÄ• khÄ• dantinophalaá¹ƒ.

meghokadÄ• cinosassaá¹ƒ, paratthÄ• yasataá¹ƒdhanaá¹ƒ ||

<143> á¹• 21 guá¹‡Ä• kubbantidÅ«tattaá¹ƒ \Be 51/, dÅ«repivasataá¹ƒsataá¹ƒ.

keá¹-akegandhamÄ• ghÄ• ya, gacchantibhamarÄ• sayaá¹ƒ ||

<144> á¹• 21 Ä• kiá¹‡á¹‡opiasabbhÄ«dha, asaá¹ƒsaá¹-á¹-hovabhaddako.

bahunÄ• sannajÄ• tena, gacche naummattakena ||

<145> á¹• 21 pÄ• pamittevivajjetvÄ• , bhajeyyuttamapuggalaá¹ƒ.

ovÄ• decassatiá¹-á¹-heyya, patthantoacalaá¹ƒsukhaá¹ƒ ||

<146> á¹• 21 yathÄ• capanasÄ• pakkÄ• , bahisaá¹‡á¸• akamevaca.

antoamatapÅ«raá¹‡o, evaá¹ƒ sujanadhammatÄ• ||

<147> á¹• 21 taggaraÃ±japalÄ• sena \Be 52/, yonaroupanayhati.

pattÄ• pigandhaá¹ƒvÄ• yanti, evaá¹ƒdhÄ«rupasevanÄ• ||

<148> á¹• 21 dhÄ«raá¹ƒpassesuá¹‡edhÄ«raá¹ƒ, dhÄ«renasahasaá¹ƒvase.

dhÄ«renÄ• lÄ• pasallÄ• paá¹ƒ, taá¹ƒkaretaÃ±carocaye ||

<149> á¹• 21 nayaá¹ƒnayati medhÄ• vÄ«, adhurÄ• yanayujjati.

sunayoseyyasohoti, sammÄ• vuttonakuppati.

vinayaá¹ƒsopajÄ• nÄ• ti, sÄ• dhutenasamÄ• gamo ||

<150> á¹• 21 appakenapiceviÃ±Ã±Å« \Be 53/, paá¹‡á¸• itaá¹ƒpayirÅ«pÄ• si.

khippaá¹ƒdhammaá¹ƒvijÄ• nÄ• ti, jivhÄ• sÅ«parasaá¹ƒyathÄ• ||

<151> á¹• 21 bÄ• hubalaÃ±caamaccaá¹ƒ, bhogaá¹ƒabhijaccaá¹ƒbalaá¹ƒ.

imehicatubalehi, paÃ±Ã±Ä• veseá¹-hataá¹ƒbalaá¹ƒ ||

<152> á¹• 21 balaá¹ƒpakkhÄ«namÄ• kÄ• so \Be 54/, macchÄ• naá¹ƒudakaá¹ƒbalaá¹ƒ.

dubbalassabalaá¹ƒrÄ• jÄ• , kumÄ• rÄ• naá¹ƒrudaá¹ƒbalaá¹ƒ ||

<153> á¹• 21 balaá¹ƒcandobalaá¹ƒsÅ«ro, balaá¹ƒsamaá¹‡abrahmaá¹‡Ä• .

balaá¹ƒvelaá¹ƒsamuddassa, balaá¹ƒtibalamitthiyÄ• ||

<154> á¹• 21 sapÄ• dÄ• naá¹ƒbalaá¹ƒsÄ«ho, tatopuá¸·uvakobalaá¹ƒ.

tatokippilikonaro, rÄ• jÄ• sabbesamantato ||

<155> á¹• 21 gatimigÄ• naá¹ƒpavanaá¹ƒ, Ä• kÄ• sopakkhinaá¹ƒgati.

virÄ• gogatidhammÄ• naá¹ƒ, nibbÄ• nÄ• rahataá¹ƒgati ||

<156> á¹• 21 careyyakulajaá¹ƒpaÃ±Ã±o \Be 55/, virÅ«pamavikaÃ±Ã±akaá¹ƒ.

hÄ«nÄ• yapisurÅ«pÄ• ya, vivÄ• hasadisaá¹ƒkare ||

<157> á¹• 21 sÄ• mÄ• migakkhÄ«sukesÄ«, tanumajjhimadantavÄ• .

dassanÄ«yÄ• mukhavaá¹‡á¹‡Ä• , gambhÄ«ranÄ• bhivÄ• cakÄ• .

susÄ«lÄ• vÄ• yamatica, hÄ«nakulaá¹ƒpivÄ• haye ||

<158> á¹• 21 suttomÄ• tÄ• vabhojesi \Be 56/, bharaá¹‡esucadhÄ• tiyo.

kammesusakapanti ca, katakammesudhÄ• tinaá¹ƒ ||

<159> á¹• 21 dhammesupatiá¹-á¹-hÄ• niccaá¹ƒ, sayanesucavaá¹‡á¹‡ibhÄ• .

kulesubhÄ• taraá¹ƒvÄ• cÄ«, yÄ• nÄ• rÄ«seá¹-á¹-hasammatÄ• ||

<160> á¹• 21 yonaá¹ƒbharatisabbadÄ• \Be 57/, niccaá¹ƒÄ• tÄ• piussuko.

sabbakÄ• maharaá¹ƒposaá¹ƒ, bhattÄ• raá¹ƒnÄ• timaÃ±Ã±ati ||

<161> á¹• 21 nacÄ• pisvatthibhattÄ• raá¹ƒ, icchÄ• cÄ• renarosaye.

bhattucagarunosabbe, patipÅ«jetipaá¹‡á¸• itÄ• ||

<162> á¹• 21 uá¹-á¹-hÄ• hikÄ• analassÄ• , saá¹…gÄ• hikÄ• parijane.

bhattumanÄ• paá¹ƒcarati, sambhatamanurakkhati ||

<163> á¹• 21 evaá¹ƒvattatiyÄ• nÄ• rÄ«, bhattuchandavasÄ• nugÄ• .

manÄ• pÄ• nÄ• matedevÄ• , yatthasÄ• upapajjati ||

<164> á¹• 21 itthiyekacciyovÄ• pi \Be 58/, seyyÄ• vuttÄ• vamuninÄ• .

bhaá¹‡á¸• Ä• naá¹ƒuttamÄ• itthÄ«, aggupaá¹-á¹-hÄ• yikÄ• tipi ||

<165> á¹• 21 mÄ• tarÄ• dhÄ«tarÄ• vÄ• pi, bhaginiyÄ• vicakkhaá¹‡o.

navivittÄ• sanemante, nÄ• rÄ«mÄ• yÄ• vinÄ«nanu ||

<166> á¹• 21 vijjutÄ• naÃ±calolattaá¹ƒ, satthÄ• naÃ±cÄ• titikkhaá¹‡aá¹ƒ.

siá¹…ghataá¹ƒvÄ• yutejÄ• naá¹ƒ, anukubbantinÄ• riyo ||

<167> á¹• 21 diguá¹‡othÄ«namÄ• hÄ• ro \Be 59/,

buddhicÄ• picatugguá¹‡o.

chaguá¹‡ohotivÄ• yÄ• mo,

kÄ• motvaá¹-á¹-haguá¹‡obhave ||

<168> á¹• 21 ekamekÄ• yaitthiyÄ• , aá¹-á¹-haaá¹-á¹-hapatinosiyuá¹ƒ.

sÅ«rocapalavantoca, sabbakÄ• marasÄ• harÄ• .

kareyyanavamechandaá¹ƒ, unnattÄ• hinapÅ«rati ||

<169> á¹• 21 vivÄ• dasÄ«lÄ«ussuyÄ• \Be 60/, passantataá¹‡hikÄ• gatÄ• .

amitÄ• bhuÃ±janÄ• niddÄ• , sataá¹ƒputtaá¹ƒpitaá¹ƒjahe ||

<170> á¹• 21 lapantÄ«saddhimaÃ±Ã±ena, passantaÃ±Ã±aá¹ƒsavibbhamÄ• .

cittakaá¹ƒcintayantaÃ±Ã±aá¹ƒ, nÄ• rÄ«naá¹ƒnÄ• makopiyo ||

<171> á¹• 21 gaá¹‡heyyavÄ• taá¹ƒjÄ• lena, sÄ• garamekapÄ• á¹‡inÄ• .

osiÃ±ceyyacatÄ• á¸·ena, sakenajanayeravaá¹ƒ.

pamÄ• dÄ• suvisajjeyya, itthiyesÄ• vadhammatÄ• ||

<172> á¹• 21 jivhÄ• sahassikoyohi \Be 61/, jÄ«vevassasataá¹ƒnaro.

tenanikammunÄ• vutto, thidosokiá¹ƒkhayaá¹ƒgato ||

<173> á¹• 21 paÃ±caá¹-hÄ• nÄ• nisampassaá¹ƒ \Be 62/, puttamicchantipaá¹‡á¸• itÄ• .

bhatovÄ• nobharissati, kiccaá¹ƒvÄ• nokarissati ||

<174> á¹• 21 kulavaá¹ƒsociraá¹ƒtiá¹-á¹-he, dÄ• yajjaá¹ƒpatipajjati.

athavÄ• panapetÄ• naá¹ƒ, dakkhiá¹‡Ä• nupadassati ||

<175> á¹• 21 atijÄ• tamanujÄ• taá¹ƒ, puttamicchantipaá¹‡á¸• itÄ• .

avajÄ• taá¹ƒnaicchanti, yohotikulachinnako ||

<176> á¹• 21 ekÅ«darasamuppannÄ• , nabhavantisamassamÄ• .

nÄ• nÄ• vaá¹‡á¹‡Ä• nÄ• nÄ• carÄ• , yathÄ• badarakaá¹‡á¸• akÄ• ||

<177> á¹• 21 adammebahavodose \Be 63/, dammetubahavoguá¹‡e.

tasmÄ• puttaÃ±casissaÃ±ca, dammakÄ• levadammaye ||

<178> á¹• 21 ovÄ• deyyÄ• nusÄ• seyya,

asappÄ• yÄ• nivÄ• raye.

dantohiyopiyohoti,

adantohotiappiyo ||

<179> á¹• 21 puttaá¹ƒvÄ• bhÄ• taraá¹ƒduá¹-á¹-haá¹ƒ, anusÄ• seyyanojahe.

kiá¹ƒnuchejjaá¹ƒhatthapÄ• daá¹ƒ, littaasucinÄ• siyÄ• ||

<180> á¹• 21 antojÄ• todhanakkito \Be 64/, dÄ• sabyopagatosayaá¹ƒ.

dÄ• sÄ• karamarÄ• nito, iccevaá¹ƒcatudhÄ• siyuá¹ƒ ||

<181> á¹• 21 dÄ• sÄ• paÃ±cevacorayya, sakhaÃ±Ä• tattasadisÄ• .

tathÄ• viÃ±Ã±Å«hiviÃ±Ã±eyya, mittÄ• dÄ• rÄ• cabandhavÄ• ||

<182> á¹• 21 duá¹-á¹-hadÄ• renaamityÄ• \Be 65/, dÄ• socuttaravÄ• cako.

sasappecagharevÄ• so, maccumevanasaá¹ƒsayo ||

<183> á¹• 21 yasaá¹ƒlÄ• bhaá¹ƒpatthayantaá¹ƒ, naraá¹ƒvajjantidÅ«rato.

tasmÄ• anapekkhitvÄ• na, taá¹ƒmaggaá¹ƒmaggayebudho ||

<184> á¹• 21 khalaá¹ƒsÄ• laá¹ƒpasuá¹ƒkhettaá¹ƒ \Be 66/, gantÄ• cassaabhikkhaá¹‡aá¹ƒ.

mitaá¹ƒdhaÃ±Ã±aá¹ƒnidhÄ• peyya, mitaÃ±capÄ• cayeghare ||

<185> á¹• 21 aÃ±janÄ• naá¹ƒkhayaá¹ƒdisvÄ• , vammikÄ• naÃ±casaÃ±cayaá¹ƒ.

madhÅ«naÃ±casamÄ• hÄ• raá¹ƒ, paá¹‡á¸• itogharamÄ• vase ||

<186> á¹• 21 sayaá¹ƒÄ• yaá¹ƒvayaá¹ƒjaÃ±Ã±Ä• , sayaá¹ƒjaÃ±Ã±Ä• katÄ• kataá¹ƒ.

niggaá¹‡heniggaá¹‡hÄ• rahaá¹ƒ, paggaá¹‡hepaggaá¹‡hÄ• rahaá¹ƒ ||

<187> á¹• 21 ekayÄ• monarÄ• dhippo \Be 67/,

dviyÄ• mopaá¹‡á¸• itonaro.

tayoyÄ• mogharÄ• vÄ• soca,

catuyÄ• mocaduggato ||

<188> á¹• 21 yocabandhuhiteyutto,

sopitÄ• yocaposako.

taá¹ƒmittaá¹ƒyatthavisÄ• so,

bhariyÄ• yatthanibbuti ||

<189> á¹• 21 saddhÄ• pemesusantesu, nagaá¹‡emÄ• sakaá¹ƒsataá¹ƒ.

saddhÄ• pemeasantesu, mÄ• sakaá¹ƒpisataá¹ƒgaá¹‡e ||

<190> á¹• 21 yÄ• cakoapiyohoti \Be 68/, yÄ• caá¹ƒadadamappiyaá¹ƒ.

tasmÄ• seá¹-á¹-hanaroloke, dhanaá¹ƒsippaá¹ƒpariggahe ||

<191> á¹• 21 sabbadÄ• pidhanaá¹ƒrakkhe, dÄ• raá¹ƒrakkhedhanaá¹ƒpica.

dÄ• raá¹ƒdhanaÃ±caattÄ• naá¹ƒ, rakkhÄ• yevasadÄ• bhave ||

<192> á¹• 21 nasÄ• dhÄ• raá¹‡adÄ• rassa, nabhuÃ±jesÄ• dumekako.

nasevelokÄ• yatikaá¹ƒ, netaá¹ƒpaÃ±Ã±Ä• yavaá¸• á¸• hanaá¹ƒ ||

<193> á¹• 21 sÄ«lavÄ• vattasampanno \Be 69/, appamattovicakkhaá¹‡o.

nivÄ• tavuttiathaddho, sÅ«ratosakhilomudu ||

<194> á¹• 21 saá¹…gahetÄ• vamittÄ• naá¹ƒ, saá¹ƒvibhÄ• gÄ«vijÄ• navÄ• .

tappeyyaannapÄ• nena, sadÄ• samaá¹‡abrahmaá¹‡Ä• ||

<195> á¹• 21 dhammakÄ• mosutaddharo, bhaveyyaparipucchÄ• ko.

sakkaccaá¹ƒpayirÅ«pÄ• se, sÄ«lavantebahussute ||

<196> á¹• 21 pubbasirosimedhÄ• vÄ« \Be 70/, dÄ«ghÄ• yudakkhiá¹‡aá¹ƒsiro.

pacchimocittasantosi, maraá¹‡aá¹ƒuttarobhave ||

<197> á¹• 21 Ä• yumÄ• pÄ• cinaá¹ƒmÅ«khaá¹ƒ, dhanavÄ• dakkhiá¹‡aá¹ƒbhave.

pacchimaá¹ƒyasasÄ«bhuÃ±je, nobhuÃ±jeuttaraá¹ƒmukhaá¹ƒ.

<198> á¹• 21 bhutvÄ• nisÄ«danaá¹ƒthÅ«laá¹ƒ, tiá¹-á¹-hantobalavaá¸• á¸• hano.

Ä• yumÄ• caá¹…kamosiyÄ• , dhÄ• vantorogavajjito ||

<199> á¹• 21 yocasitaÃ±cauá¹‡haÃ±ca \Be 71/, tiá¹‡Ä• bhiyyonamaÃ±Ã±ati.

karaá¹ƒpurisakiccÄ• ni, sosukhÄ• navihÄ• yati ||

<200> á¹• 21 visamhÄ• matamÄ• deyya, asuddhamhÄ• pikaÃ±canaá¹ƒ.

nÄ«camhÄ• pyuttamovijjaá¹ƒ, ratanathiá¹ƒpidukkulÄ• ||

<201> á¹• 21 guyhamatthamasambuddhaá¹ƒ, sambodhayatiyonaro.

mantabhedabhayÄ• tassa, dÄ• sabhÅ«totitikkhati ||

<202> á¹• 21 aÃ±Ã±Ä• tavÄ• savasatÄ• , jÄ• tavedasamenapi.

khamitabbaá¹ƒsapaÃ±Ã±ena, apidÄ• sassatajjitaá¹ƒ ||

<203> á¹• 21 dhanadhaÃ±Ã±apayogesu \Be 72/, tathÄ• vijjÄ• gamesuca.

dÅ«tecabyÄ• hÄ• resu, cattolajjaá¹ƒsadÄ• bhave ||

<204> á¹• 21 nahikocikatekicce, kattÄ• raá¹ƒsamapekkhate.

tasmÄ• sabbÄ• nikammÄ• ni, sÄ• vasesÄ• nikÄ• raye ||

<205> á¹• 21 upakÄ• raá¹ƒhiteneva, sattunÄ• sattumuddhare.

pÄ• dalaggaá¹ƒkaraá¹-á¹-hena, kaá¹‡á¸• akenevakaá¹‡á¸• akaá¹ƒ ||

<206> á¹• 21 namenamantassabhajebhajantaá¹ƒ \Be 73/,

kiccÄ• nikubbassakareyyakiccaá¹ƒ.

nÄ• natthakÄ• massakareyyaatthaá¹ƒ,

asambhajantaá¹ƒpinasambhajeyya ||

<207> á¹• 21 vajecajantisinehÄ• kiriyÄ• ,

apemacittena nasambhajeyya.

dijovadumaá¹ƒkhiá¹‡aphalaá¹ƒÃ±atvÄ• ,

aÃ±Ã±aá¹ƒapekkheyyamahÄ• hiloko ||

<208> á¹• 21 cajeekaá¹ƒkulassatthaá¹ƒ, gÄ• massatthaá¹ƒkulaá¹ƒcaje,

gÄ• maá¹ƒjanapadassatthaá¹ƒ, attatthaá¹ƒpathaviá¹ƒcaje ||

<209> á¹• 21 dhanaá¹ƒcajeaá¹…gaá¹ƒvarassahetu \Be 74/,

aá¹…gaá¹ƒcajejÄ«vitaá¹ƒrakkhamÄ• no.

dhanaá¹ƒaá¹…gaá¹ƒjÄ«vitaÃ±cÄ• pisabbaá¹ƒ,

cajenarodhammamanussaranto ||

<210> á¹• 21 ahÄ• gacchantihÄ• yantÄ• , sattÄ• namihajÄ«vitaá¹ƒ.

tasmÄ• himÄ• pamattataá¹ƒ, gacchantujinasÄ• sane ||

<211> á¹• 21 etesiyyosamÄ• yanti \Be 75/, santitesaá¹ƒnajÄ«rati.

yoadhippannaá¹ƒsahati, yocajÄ• nÄ• tidesanaá¹ƒ ||

<212> á¹• 21 aggiÄ• poitthÄ«muá¸·ho, sapporÄ• jakulÄ• nica.

payatanovagantabbo, maccupÄ• á¹‡aharÄ• niti ||

<213> á¹• 21 satthaá¹ƒsunicchitamapÄ«tivicintanÄ«yaá¹ƒ,

sÄ• rÄ• dhitopyavanipoparisaá¹…kanÄ«yo.

hatthaá¹…gatÄ• piyuvatÄ«parirakkhanÄ«yÄ• ,

satthÄ• vanÄ«payuvatÄ«sukutovasÄ«taá¹ƒ ||

<214> á¹• 21 ussÄ• horipuvamittaá¹ƒ \Be 76/, alasomittaá¹ƒvaripu,

visaá¹ƒviyÄ• mataá¹ƒvijjÄ• , pamÄ• doamataá¹ƒvisaá¹ƒ ||

<215> á¹• 21 vaheamittaá¹ƒkhandhena, yÄ• vakÄ• leanÄ• gate.

tamevaÄ• gatekÄ• le, bhindekumbhaá¹ƒvasilÄ• yaá¹ƒ ||

<216> á¹• 21 siá¹…giá¹ƒpaÃ±Ã±Ä• sahatthena \Be 77/, satenavÄ• hanaá¹ƒcaje.

hatthÄ«nantusahassena, desacajjenadujjanaá¹ƒ ||

<217> á¹• 21 paccakkhegaravosaá¹ƒse, parokkhemittabandhave.

kammantecadÄ• sabhacce, puttadÄ• resaá¹ƒsemate ||

<218> á¹• 21 sinesippaá¹ƒsinedhanaá¹ƒ, sinepabbatamÄ• ruhe.

sinekÄ• mocakodhoca, imepaÃ±casinesine ||

<219> á¹• 21 sataá¹ƒcakkhusataá¹ƒkaá¹‡á¹‡Ä• \Be 78/, nÄ• yakassasutosadÄ• .

tathÄ• piandhabadhiro, esÄ• nÄ• yakadhammatÄ• ||

<220> á¹• 21 bahÅ«naá¹ƒappasÄ• rÄ• naá¹ƒ, sÄ• maggiyÄ• tidujjayo.

tiá¹‡enavaá¹-á¹-aterajju, tenanÄ• gopibandhate ||

<221> á¹• 21 uppajjatesacekodho, Ä• vajjekakacÅ«pamaá¹ƒ.

uppajjaterasetaá¹‡hÄ• , puttamaá¹ƒsÅ«pamaá¹ƒsare ||

<222> á¹• 21 dÄ• naá¹ƒsinehabhesajjaá¹ƒ, maccheraá¹ƒdosanosadhaá¹ƒ.

dÄ• naá¹ƒyasassibhesajjaá¹ƒ, maccheraá¹ƒkappanosadhaá¹ƒ ||

<223> á¹• 21 dhanamicchevaá¹‡ijjeyya \Be 79/, sippamicchebahussute.

puttamicchenÄ• rikaÃ±Ã±e, rÄ• jÄ• maccaá¹ƒicchÄ• gate ||

<224> á¹• 21 mahantaá¹ƒvaá¹-á¹-arukkhÄ• diá¹ƒ, khuddabÄ«jaá¹ƒbahupphalaá¹ƒ.

sakkhiá¹ƒkatvÄ• udikkheyya, puÃ±Ã±apÄ• paá¹ƒkaronaro ||

<225> á¹• 21 garukÄ• tabbaposesu, nÄ«cavuttiá¹ƒkarotiyo.

nÄ«cattaá¹ƒsopahantvÄ• na, uttamatthepatiá¹-á¹-hati ||

<226> á¹• 21 uttamaá¹ƒpaá¹‡ipÄ• tena \Be 80/, sÅ«raá¹ƒbhedenavijaye.

hÄ«namappapadÄ• nena, vikkamenasamaá¹ƒjaye ||

<227> á¹• 21 nattadosaá¹ƒpareja Ã±Ã±Ä• , ja Ã±Ã±Ä• dosaá¹ƒparassatu.

kummoguyhÄ• ivaá¹…gÄ• ni, parabhÄ• vaÃ±calakkhaye ||

<228> á¹• 21 ussÅ«raseyyaá¹ƒÄ• lasyaá¹ƒ \Be 81/, caá¹‡á¸• ikkaá¹ƒdÄ«ghasuttiyaá¹ƒ.

ekassaddhÄ• nagamanaá¹ƒ, paradÄ• rupasevanaá¹ƒ.

etaá¹ƒbrahmaá¹‡assevassu, anatthÄ• yabhavissati ||

<229> á¹• 21 surÄ• yogovikÄ• loca, samajjÄ• nagharaá¹…gato.

khiá¸• á¸• adhuttopÄ• pamitto, alasosoimejanÄ• .

mahÄ• bhogÄ• vinassanti, hÄ«nabhÄ• vassidaá¹ƒphalaá¹ƒ ||

<230> á¹• 21 atisÄ«taá¹ƒatiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒahu.

itivissaá¹-á¹-hakammante, khaá¹‡Ä• accantimÄ• á¹‡ave ||

<231> á¹• 21 paranÄ• sanatonaá¹-á¹-ho \Be 82/, purevaparanÄ• sako.

siá¹…ghaá¹ƒvaÄ• nasaá¹ƒyÄ• ti, tiá¹‡opÄ• sÄ• dajhÄ• pako ||

<232> á¹• 21 navisÄ• seamittassa, mittaÃ±cÄ• pinavisÄ• se.

kadÄ• cikuppitomitto, sabbadosapakÄ• sako ||

<233> á¹• 21 kudesaÃ±cakumittaÃ±ca, kusambandhaá¹ƒkubandhavaá¹ƒ.

kudÄ• raÃ±cakurÄ• jÄ• naá¹ƒ, dÅ«ratoparivajjaye ||

<234> á¹• 21 kakkaá¹-oasÄ«soyÄ• ti \Be 83/, sabbÄ• padovagacchati.

athanÄ«kukkuá¹-Ä«puttÄ• , purisenÄ• vamaÃ±Ã±are ||

<235> á¹• 21 hÄ«naputtorÄ• jÄ• macco, bÄ• laputtopipaá¹‡á¸• ito.

adhanassaputtoseá¹-á¹-hi, purisenÄ• vamaÃ±Ã±are ||

<236> á¹• 21 yenamicchatisambandhaá¹ƒ, tenatÄ«á¹‡inakÄ• raye.

vivÄ• damatthasambandhaá¹ƒ, parokkhedÄ• radassanaá¹ƒ ||

<237> á¹• 21 iá¹‡asesoaggiseso \Be 84/,

satrusesotathevaca.

punappunampivaá¸• á¸• hanti,

tasmÄ• sesaá¹ƒnakÄ• raye ||

<238> á¹• 21 kulajÄ• tokulaputto, kulavaá¹ƒsasurakkhito.

attanÄ• dukkhapattopi, hÄ«nakammaá¹ƒnakÄ• raye ||

<239> á¹• 21 samiddhodhanadhaÃ±Ã±ena, nakaá¹-á¹-hodatiá¹‡aggihi.

sabbatoduggatonaá¹-á¹-ho, tasmÄ• nadukkaá¹-aá¹ƒkare ||

<240> á¹• 21 nagaá¹‡assaggathogacche \Be 85/, siddhekammesamaá¹ƒphalaá¹ƒ.

kammavippatticehoti, pharusaá¹ƒtassabhÄ• saye ||

<241> á¹• 21 bÄ• lakkopetadhÅ«moca, vuá¸• á¸• hitthipallalodakaá¹ƒ.

Ä• yukkhayakaraá¹ƒniccaá¹ƒ, rattocadadhibhojanaá¹ƒ ||

<242> á¹• 21 itthÄ«naá¹ƒdujjanÄ• naÃ±ca, visÄ• sonopapajjate.

visesigimhinadiyaá¹ƒ, rogerÄ• jakulamhica ||

<243> á¹• 21 ayuttakammÄ• rabhanaá¹ƒvirodho \Be 86/,

saá¹…ghassayuddhaÃ±camahÄ• balehi.

visÄ• sakammaá¹ƒpamadÄ• suniccaá¹ƒ,

dvÄ• rÄ• nimaccussavadantividvÄ• ||

<244> á¹• 21 thiyoseveyyanaccantaá¹ƒ, sÄ• dubhuÃ±jeyyanÄ• hitaá¹ƒ.

pÅ«jayemÄ• nayevuá¸• á¸• he, garuá¹ƒmÄ• yÄ• yanobhaje ||

<245> á¹• 21 vinÄ• satthaá¹ƒnagaccheyya, sÅ«rosaá¹…gÄ• mabhÅ«miyaá¹ƒ.

paá¹‡á¸• itvaddhagÅ«vÄ• á¹‡ijjo, videsagamanotathÄ• ||

<246> á¹• 21 dehÄ«tivacanadvÄ• rÄ• \Be 87/, dehaá¹-á¹-hÄ• paÃ±cadevatÄ• .

sajjaniyyantidhikitti, matihÄ«risirÄ«pica ||

<247> á¹• 21 natthÄ«tivacanaá¹ƒdukkhaá¹ƒ, dehÄ«tivacanaá¹ƒtathÄ• .

vÄ• kyanatthÄ«tidehÄ«ti, mÄ• bhaveyyabhavÄ• bhave ||

<248> á¹• 21 yatthavosaá¹ƒnajÄ• nanti, jÄ• tiyÄ• vinayenavÄ• .

natatthamÄ• naá¹ƒkiriyÄ• , janevasamaÃ±Ã±Ä• take ||

<249> á¹• 21 mÄ• tÄ• hÄ«nassadubbhÄ• sÄ• \Be 88/, pitÄ• hÄ«nassadukriyÄ• .

ubhomÄ• tÄ• pitÄ• hÄ«nÄ• , dubbhÄ• sÄ• cadukkiriyÄ• ||

<250> á¹• 21 mÄ• tÄ• seá¹-á¹-hassasubhÄ• sÄ• ,

pitÄ• seá¹-á¹-hassasukiriyÄ• .

ubhomÄ• tÄ• pitÄ• seá¹-á¹-hÄ• ,

subhÄ• sÄ• casukiriyÄ• ||

<251> á¹• 21 atidÄ«ghomahÄ• muá¸·ho \Be 89/, majjhimocavicakkhaá¹‡o.

vÄ• sudevaá¹ƒpurekkhitvÄ• , sabbevÄ• manakÄ• saá¹-hÄ• ||

<252> á¹• 21 Ä• cÄ• rokulamakkhÄ• ti, desamakkhatibhÄ• sitaá¹ƒ.

sambhavopemamakkhÄ• ti, dehamakkhÄ• tibhojanaá¹ƒ ||

<253> á¹• 21 jalappamÄ• á¹‡aá¹ƒkumudanÄ• á¸·aá¹ƒ,

kulappamÄ• á¹‡aá¹ƒkaraá¹‡akammaá¹ƒ.

paÃ±Ã±Ä• pamÄ• á¹‡aá¹ƒkathitavÄ• kyaá¹ƒ,

bhÅ«mippamÄ• á¹‡aá¹ƒbhajjalatiá¹‡aá¹ƒ ||

<254> á¹• 21 javenabhadraá¹ƒjÄ• nanti \Be 90/, vahenacabalibaddhaá¹ƒ.

duhenadhenujÄ• nanti, bhÄ• samÄ• nenapaá¹‡á¸• itaá¹ƒ ||

<255> á¹• 21 jÄ• neyyapesanebhaccaá¹ƒ bandhavaá¹ƒpibhayÄ• game,

byasanecatathÄ• mittaá¹ƒ, dÄ• raÃ±cavibhavakkhaye ||

<256> á¹• 21 vinÄ• satthaá¹ƒnajÄ• nanti, kÄ• laá¹ƒsabbepijotikÄ• .

kukkuá¹-Ä• panajÄ• nanti, tatorukkhÄ• tatobhvÄ• pÄ• ||

<257> á¹• 21 pathavÄ«bhÅ«sanaá¹ƒmeru \Be 91/, rattiyÄ• bhÅ«sanaá¹ƒsasÄ«.

janÄ• naá¹ƒbhÅ«sanaá¹ƒrÄ• jÄ• , senÄ• naá¹ƒbhÅ«sanaá¹ƒgajo ||

<258> á¹• 21 sÄ«latÄ• sobhaterÅ«paá¹ƒ,

cÄ• ritÄ• sobhatekulaá¹ƒ.

sapupphÄ• sobhateraÃ±Ã±aá¹ƒ,

sagajÄ• sobhatebalaá¹ƒ ||

<259> á¹• 21 kokilÄ• naá¹ƒsaddaá¹ƒrÅ«paá¹ƒ \Be 92/, nÄ• rÄ«rÅ«paá¹ƒpatibbataá¹ƒ.

vijjÄ• rÅ«paá¹ƒarÅ«pÄ• naá¹ƒ, khamÄ• rÅ«paá¹ƒtapassinaá¹ƒ ||

<260> á¹• 21 kisÄ• sobhÄ• tapassÄ«ca,

á¹• 27thÅ«lÄ• sobhÄ• catuppadÄ• .

vijjÄ• sobhÄ• manussÄ• ca,

itthÄ«sobhÄ• casÄ• mikÄ• ||

<261> á¹• 21 rattihÄ«nonacandaro, Å«mihÄ«nonasÄ• garo.

haá¹ƒsahÄ«nonasaá¹ƒphullo, itthihÄ«nonapuriso ||

<262> á¹• 21 vatthahÄ«naá¹ƒnalaá¹…kÄ• raá¹ƒ \Be 93/, patihÄ«nÄ• nanÄ• rikÄ• .

sippahÄ«nonapuriso, dhenuhÄ«naá¹ƒnabhojanaá¹ƒ ||

<263> á¹• 21 dÄ«pakedÄ«pakocando, nÄ• rikedÄ«pakopati.

tilokedÄ«pakodhammo, suputtokuladÄ«pako ||

<264> á¹• 21 aputtakaá¹ƒgharaá¹ƒsuÃ±Ã±aá¹ƒ, desaá¹ƒsuÃ±Ã±aá¹ƒarÄ• jikaá¹ƒ.

apaÃ±Ã±assamukhaá¹ƒsuÃ±Ã±aá¹ƒ, sabbasuÃ±Ã±aá¹ƒdaliddakaá¹ƒ ||

<265> á¹• 21 sotaá¹ƒsutenevanakuá¹‡á¸• alena \Be 94/,

dÄ• nenapÄ• á¹‡Ä«natukaá¹…kaá¹‡ena.

Ä• bhÄ• tikÄ• yopurisuttamassa,

paropakÄ• renanacandanena ||

<266> á¹• 21 dÄ• naá¹ƒsÄ«laá¹ƒpariccÄ• gaá¹ƒ \Be 95/, ajjavaá¹ƒmaddavaá¹ƒtapaá¹ƒ.

akodhaá¹ƒavihiá¹ƒsaÃ±ca, khantÄ«caavirodhanaá¹ƒ.

dasetedhammerÄ• jÄ• no, appamattenadhÄ• reyyuá¹ƒ ||

<267> á¹• 21 dÄ• naá¹ƒatthacariyÄ• piya, vÄ• cÄ• attasamaá¹ƒpica.

saá¹…gahÄ• caturoime, munindenapakÄ• sitÄ• ||

<268> á¹• 21 vanemigÄ• nalabhanti, matÄ• bhayÄ• niddasukhaá¹ƒ.

rÄ• jÄ• nopinalabhanti, uttarathÄ• mabhÄ«tato.

saá¹ƒsÄ• rabhayabhitena, naramantiyepaá¹‡á¸• itÄ• ||

<269> á¹• 21 khamÄ• jÄ• gariyuá¹-á¹-hÄ• naá¹ƒ \Be 96/, saá¹ƒvibhÄ• godayikkhanÄ• .

nÄ• yakassaguá¹‡Ä• ete, icchitabbÄ• hitatthino ||

<270> á¹• 21 paribhÅ«tomuduhoti, atitikkhaÃ±caveravÄ• .

etaÃ±caubhayaá¹ƒÃ±atvÄ• , anumajjhaá¹ƒsamÄ• care ||

<271> á¹• 21 nekantamudunÄ• sakkÄ• , ekantatikhiá¹‡enavÄ• .

mahatteá¹-á¹-hapituattaá¹ƒ, tasmÄ• ubhayamÄ• care ||

<272> á¹• 21 kassakovÄ• á¹‡ijomacco \Be 97/, samaá¹‡osutasÄ«lavÄ• .

tesuvipulajÄ• tesu, raá¹-á¹-haá¹ƒpivipulaá¹ƒsiyÄ• ||

<273> á¹• 21 tesudubbalajÄ• tesu, raá¹-á¹-haá¹ƒpidubbalaá¹ƒsiyÄ• .

saraá¹-á¹-haá¹ƒvipulaá¹ƒtasmÄ• , dhÄ• reyyaraá¹-á¹-habhÄ• ravÄ• ||

<274> á¹• 21 mahÄ• rukkhassaphalino, Ä• maá¹ƒchindatiyophalaá¹ƒ.

rasaÃ±cassanajÄ• nÄ• ti, bÄ«jaÃ±cassavinassati ||

<275> á¹• 21 mahÄ• rukkhÅ«pamaá¹ƒraá¹-á¹-haá¹ƒ, adhammenapasÄ• sati.

rasaÃ±cassanajÄ• nÄ• ti, raá¹-á¹-haÃ±cÄ• pivinassati ||

<276> á¹• 21 mahÄ• rukkhassaphalino \Be 98/, pakkaá¹ƒchindatiyophalaá¹ƒ.

rasaÃ±cassavijÄ• nÄ• ti, bÄ«jaÃ±cassananassati ||

<277> á¹• 21 mahÄ• rukkhÅ«pamaá¹ƒraá¹-á¹-haá¹ƒ, dhammena yopasÄ• sati.

rasaÃ±cassavijÄ• nÄ• ti, raá¹-á¹-haÃ±cÄ• pinanassati ||

<278> á¹• 21 yocarÄ• jÄ• janapadaá¹ƒ, adhammenapasÄ• sati.

sabbosadhÄ«hisorÄ• jÄ• , viruddhohotikhattiyo ||

<279> á¹• 21 tathevanegamehiá¹ƒsaá¹ƒ \Be 99/, yeyuttÄ• kayavikkaye.

ojÄ• dÄ• nabalikÄ• re, sakosenavirujjhati ||

<280> á¹• 21 pahÄ• ravarakhettaÃ±Ã±Å«, saá¹…gÄ• mekatanissame.

ussitehiá¹ƒsayaá¹ƒrÄ• jÄ• , sabalenavirujjhati ||

<281> á¹• 21 tathevaisayohiá¹ƒsaá¹ƒ, saá¹ƒyamebrahmacÄ• riyo.

adhammacÄ• rikhattiyo, sasaggenavirujjhati ||

<282> á¹• 21 sayaá¹ƒkatÄ• naparena \Be 100/, mahÄ• najjojuvaá¹…katÄ• .

issarenatathÄ• raÃ±Ã±Ä• , saraá¹-á¹-headhipaccattÄ• ||

<283> á¹• 21 puttopÄ• paá¹ƒkatomÄ• tÄ• ,

sissopÄ• paá¹ƒkatogaru.

nÄ• garehikatorÄ• jÄ• ,

rÄ• jÄ• pÄ• paá¹ƒpurohito ||

<284> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±aá¹ƒkarontesu, chabhÄ• goekadesakaá¹ƒ.

rÄ• jÄ• labhatisabbehi, tasmÄ• pÄ• pÄ• nivÄ• raye.

puÃ±Ã±amevapavaá¸• á¸• hento, janakÄ• yaá¹ƒpasÄ• saye ||

<285> á¹• 21 bÄ• lassajÄ«vitaá¹ƒappaá¹ƒ \Be 101/, paá¹‡á¸• itassabahutaraá¹ƒ.

janakÄ• yassarÄ• jÄ• va, rÄ• jadhammovarÄ• junaá¹ƒ ||

<286> á¹• 21 anÄ• yakÄ• vinassanti, nassantibahunÄ• yakÄ• .

thinÄ• yakÄ• vinassanti, nassantisusunÄ• yakÄ• ||

<287> á¹• 21 kacchapÄ«naÃ±camacchÄ«naá¹ƒ, kukkuá¹-Ä«naÃ±cadhenunaá¹ƒ.

puttaposoyathÄ• hoti, tathÄ• maccesurÄ• junaá¹ƒ ||

<288> á¹• 21 nahirÄ• jakulaá¹ƒpatto \Be 102/, aÃ±Ã±Ä• tolabhateyasaá¹ƒ.

nÄ• sÅ«ronÄ• tidummedho, napamattokudÄ• canaá¹ƒ ||

<289> á¹• 21 yadÄ• sÄ«laÃ±capaÃ±Ã±aÃ±ca \Be 103/, soceyyaÃ±cÄ• dhigacchati.

athavisÄ• sitotamhi, guyhaÃ±cassanarakkhati ||

<290> á¹• 21 divÄ• vÄ• yadivÄ• rattiá¹ƒ, rÄ• jakiccesupaá¹‡á¸• ito.

ajjhiá¹-á¹-honavikappeyya, sarÄ• javasatiá¹ƒvase ||

<291> á¹• 21 naraÃ±Ã±Ä• samakaá¹ƒvatthaá¹ƒ, namÄ• laá¹ƒnavilepanaá¹ƒ.

Ä• kappaá¹ƒsarakuttiá¹ƒvÄ• , naraÃ±Ã±Ä• sadisamÄ• care ||

<292> á¹• 21 kiá¸·erÄ• jÄ• amaccehi \Be 104/, bhariyÄ• parivÄ• rito.

nÄ• maccorÄ• jabhariyÄ• , bhÄ• vaá¹ƒkubbethapaá¹‡á¸• ito ||

<293> á¹• 21 anuddhatoacapalo, nipakosaá¹ƒvutindriyo.

manopaá¹‡idhisampanno, sarÄ• javasatiá¹ƒvase ||

<294> á¹• 21 nÄ• ssabhariyÄ• kiá¸·eyya, namanteyyarahogato.

nÄ• ssakosedhanaá¹ƒgaá¹‡he, sarÄ• javasatiá¹ƒvase ||

<295> á¹• 21 na \Be 105/ niddaá¹ƒbahuá¹ƒmaÃ±Ã±eyya, namadÄ• yasuraá¹ƒpive.

nÄ• sadÄ• yemigehaÃ±Ã±e, sarÄ• javasatiá¹ƒvase ||

<296> á¹• 21 nÄ• ssapiá¹-á¹-haá¹ƒnapallaá¹…kaá¹ƒ, nakocchaá¹ƒnanÄ• vaá¹ƒrathaá¹ƒ.

sammatomhÄ«tiÄ• ruá¸·he, sarÄ• javasatiá¹ƒvase ||

<297> á¹• 21 nÄ• tidÅ«rebhajeraÃ±Ã±o, naccÄ• sannevicakkhaá¹‡o.

samukhÄ• cassatiá¹-á¹-heyya, santasantosabhattuno ||

<298> á¹• 21 namerÄ• jÄ• sakhÄ• hoti \Be 106/, narÄ• jÄ• hotimethuno.

khippaá¹ƒkujjhantirÄ• jÄ• no, sulenakkhivaghaá¹-á¹-itaá¹ƒ ||

<299> á¹• 21 napÅ«jitomaÃ±Ã±amÄ• no, medhÄ• vÄ«paá¹‡á¸• itonaro.

pharusaá¹ƒpatimanteyya, rÄ• jÄ• naá¹ƒparisaá¹ƒgataá¹ƒ ||

<300> á¹• 21 laddhadvÄ• rolabhedvÄ• raá¹ƒ, nevarÄ• jÅ«suvÄ«saye.

aggiá¹ƒvasaá¹ƒyatotiá¹-á¹-he, sarÄ• javasatiá¹ƒvase ||

<301> á¹• 21 puttaá¹ƒvÄ• bhÄ• taraá¹ƒvÄ• pi \Be 107/, sampaggaá¹‡hÄ• tikhattiyo.

gÄ• mehinigamehivÄ• , raá¹-á¹-hehijanapadehi.

tuá¹‡hibhÅ«tovudikkheyya, nabhaá¹‡echekapÄ• pakaá¹ƒ ||

<302> á¹• 21 hatthÄ• roheanikaá¹-á¹-he, rathikepattikÄ• rake.

tesaá¹ƒkammÄ• vadhÄ• nena, rÄ• jÄ• vaá¸• á¸• hetivettanaá¹ƒ.

natesaá¹ƒantarÄ• gacche, sarÄ• javasatiá¹ƒvase ||

<303> á¹• 21 cÄ• povÅ«nÅ«darocassa \Be 108/, vaá¹ƒsovÄ• pipakampayye.

paá¹-ilomaá¹ƒnavatteyya, sarÄ• javasatiá¹ƒvase ||

<304> á¹• 21 cÄ• povÅ«nÅ«darocassa, macchovassaajivhako.

abhÄ• saá¹ƒnipakosÅ«ro, sarÄ• javasatiá¹ƒvase ||

<305> á¹• 21 nabÄ• á¸·haá¹ƒitthiá¹ƒgaccheyya, sampassaá¹ƒ tejasaá¹…khayaá¹ƒ.

kÄ• saá¹ƒsÄ• saá¹ƒthaddhÄ• balaá¹ƒ, khÄ«á¹‡amedhonigacchati ||

<306> á¹• 21 nÄ• tivelaá¹ƒpabhÄ• seyya \Be 109/, natuá¹‡hisabbadÄ• siyÄ• .

avitiá¹‡á¹‡aá¹ƒmitaá¹ƒvÄ• caá¹ƒ, patthakÄ• leudÄ«raye ||

<307> á¹• 21 akodhanoasaá¹…ghaá¹-á¹-o,

saccosaá¹‡hoapesuá¹‡o.

samphaá¹ƒgiraá¹ƒnabhÄ• seyya,

sarÄ• javasatiá¹ƒvase ||

<308> á¹• 21 mÄ• tÄ• pitubharoassa \Be 110/, kulejeá¹-á¹-hÄ• pacÄ• yiko.

hiriottappasampanno, sarÄ• javasatiá¹ƒvase ||

<309> á¹• 21 vinitosippavÄ• danto, yatattoniyatomudu.

appamattosucidakkho, sarÄ• javasatiá¹ƒvase ||

<310> á¹• 21 nivÄ• tavuttivuá¸• á¸• hesu \Be 111/, sappatissosagÄ• ravo.

sÅ«ratosukhasaá¹ƒvÄ• so, sarÄ• javasatiá¹ƒvase ||

<311> á¹• 21 Ä• rakÄ• parivajjeyya, saÃ±Ã±ituá¹ƒpahitaá¹ƒjanaá¹ƒ.

bhattÄ• ramevudikkheyya, nacaaÃ±Ã±assarÄ• jino ||

<312> á¹• 21 samaá¹‡ebrahmaá¹‡ecÄ• pi, sÄ«lavantebahussute.

sakkaccaá¹ƒpayirÅ«pÄ• se, annapÄ• nenatappayye.

Ä• sajjapaÃ±hepuccheyya, Ä• kaá¹…khaá¹ƒvuá¸• á¸• himattano ||

<313> á¹• 21 dinnapubbaá¹ƒnahÄ• peyya \Be 112/, dÄ• naá¹ƒsamaá¹‡abrahmaá¹‡e.

nacakiÃ±cinivÄ• reyya, dÄ• nakÄ• levaá¹‡ibbake ||

<314> á¹• 21 paÃ±Ã±Ä• vÄ• vuá¸• á¸• hisampanno, vidhÄ• navidhikovido.

kÄ• laÃ±Ã±Å«samayaÃ±Ã±Å«ca, sarÄ• javasatiá¹ƒvase ||

<315> á¹• 21 uá¹-á¹-hÄ• tÄ• kammaceresu, appamattovicakkhaá¹‡o.

susaá¹ƒvihitakammanto, sarÄ• javasatiá¹ƒvase ||

<316> á¹• 21 khalaá¹ƒsÄ• laá¹ƒpasuá¹ƒkhettaá¹ƒ \Be 113/, gantÄ• cassaabhikkhaá¹‡aá¹ƒ.

mitaá¹ƒdhaÃ±Ã±aá¹ƒnidhÄ• peyya, mitaÃ±capÄ• cayeghare ||

<317> á¹• 21 puttaá¹ƒvÄ• bhÄ• taraá¹ƒvÄ• pi, sÄ«lesuasamÄ• hitaá¹ƒ.

anaá¹…gavÄ• hitebÄ• lÄ• , yathÄ• petÄ• tathevate.

coá¸·aÃ±canesaá¹ƒpiá¹‡á¸• aÃ±ca, Ä• sanaÃ±capadÄ• pare ||

<318> á¹• 21 dÄ• sekammakarepose \Be 114/, sÄ«lesususamÄ• hite.

dakkheuá¹-á¹-hÄ• nasampanne, adhipaccamhiá¹-hÄ• paye ||

<319> á¹• 21 sÄ«lavÄ• caalobhoca, anuruttocarÄ• jino.

Ä• vÄ«rahohitocassa, sarÄ• javasatiá¹ƒvase ||

<320> á¹• 21 chandaÃ±Ã±Å«rÄ• jinoassa, cittaá¹-á¹-hocassarÄ• jino.

asaá¹…kusakavuttissa, sarÄ• javasatiá¹ƒvase ||

<321> á¹• 21 ucchÄ• danenhÄ• paneca \Be 115/, dhotepÄ• deadosiraá¹ƒ.

Ä• hatopinakuppeyya, sarÄ• javasatiá¹ƒvase ||

<322> á¹• 21 kumbhiÃ±hipaÃ±jaliá¹ƒkriyÄ• , cÄ• taÃ±cÄ• pipadakkhiá¹‡aá¹ƒ.

kimevasabbakÄ• mÄ• naá¹ƒ, nadÄ• daá¹ƒdhÄ«ramuttamaá¹ƒ ||

<323> á¹• 21 yodetisayanaá¹ƒvatthaá¹ƒ, yÄ• naá¹ƒÄ• vasataá¹ƒgharaá¹ƒ.

pajjunnorivabhÅ«tÄ• naá¹ƒ, bhogehiabhivassati ||

<324> á¹• 21 dvevimekaá¹‡á¸• akÄ• tikkhÄ• \Be 116/, sarÄ«raparisositÄ• .

kÄ• metiniddhanoyoca, yocakuppatyanissaro ||

<325> á¹• 21 adhanassarasaá¹ƒkhÄ• dÄ• , abalassahatÄ• hatÄ• .

apaÃ±Ã±assakathÄ• vÄ• kyÄ• , tividhaá¹ƒhÄ«nalakkhaá¹‡aá¹ƒ ||

<326> á¹• 21 pathabyÄ• madhurÄ• tÄ«á¹‡i \Be 117/, ucchunÄ• rÄ«subhÄ• sitaá¹ƒ.

ucchunÄ• rÄ«sutappanti, natappantisubhÄ• sitaá¹ƒ ||

<327> á¹• 21 pathabyÄ• tÄ«á¹‡iratanÄ• ni, saá¹…gahÄ• nimahÄ«tale.

sippaá¹ƒdhaÃ±Ã±aÃ±camittaÃ±ca, bhavantiratanÄ• ime ||

<328> á¹• 21 kalyÄ• á¹‡amittaá¹ƒkantÄ• raá¹ƒ, yuddhaá¹ƒsabhÄ• yabhÄ• situá¹ƒ.

asatthÄ• gantumicchanti, muá¸·hÄ• tecaturojanÄ• ||

<329> á¹• 21 jÄ«vantopimatÄ• paÃ±ca \Be 118/, byÄ• senaparikittitÄ• .

dukkhitobyÄ• dhitopakkho, iá¹‡avÄ• nityasevako ||

<330> á¹• 21 cakkhudvÄ• rÄ• dikaá¹ƒchakkaá¹ƒ, saá¹ƒvutosapaÃ±Ã±onaro.

chabbidhohotisÄ«lena, asÄ«lenÄ• pichabbidho ||

<331> á¹• 21 niddÄ• lukopamÄ• doca, sukhitorogavÄ• laso.

nicchandocakammÄ• rÄ• mo, sattetesatthavajjitÄ• ||

<332> á¹• 21 kulajopaÃ±Ã±avÄ• chando \Be 119/, hirottapposutaddharo.

atthakÄ• mosurakkhoca, aá¹-á¹-hetesatthayujjitÄ• ||

<333> á¹• 21 kulaseá¹-á¹-hosapaÃ±Ã±oca, vuá¸• á¸• hisÅ«rocasÄ«lavÄ• .

bahussutovuá¹-á¹-hÄ• noca, mÄ«rosugatigÄ• miko.

navetesujanÄ• seá¹-á¹-hÄ• , pÄ• pÄ• ttÄ• naá¹ƒnivÄ• raye ||

<334> á¹• 21 buddhopaccekabuddhoca, arahÄ• aggasÄ• vako.

mÄ• tÄ• pitÄ• garusatthÄ• , dÄ• yakodhammadesako.

paá¹‡á¸• itehiimedasa, na dubbhantÄ«tijÄ• niyÄ• ||

<335> á¹• 21 dhammatthakÄ• mamokkhÄ• naá¹ƒ \Be 120/, pÄ• á¹‡osaá¹ƒsiddhikÄ• raá¹‡a

taá¹ƒnighÄ• tokiá¹ƒnihato, rakkhitokiá¹ƒnarakkhati ||

<336> á¹• 21 sathaá¹ƒdÄ«ghÄ• yukosabba \Be 121/, sattÄ• naá¹ƒsukhakÄ• raá¹‡aá¹ƒ.

asathaá¹ƒpanasabbesaá¹ƒ, dukkhahetunasaá¹ƒsayo ||

<337> á¹• 21 yantagatoucchurasaá¹ƒ, najahÄ• tigajotathÄ• .

saá¹…gÄ• mesugatoliá¸·aá¹ƒ, sussutenÄ• picandanaá¹ƒ ||

<338> á¹• 21 sÄ• ragandhaá¹ƒnajahÄ• ti, dukkhapattopipaá¹‡á¸• ito.

najahÄ• tisataá¹ƒdhammaá¹ƒ, sukhakÄ• lekathÄ• vakÄ• ||

<339> á¹• 21 attÄ• bandhumanussÄ• naá¹ƒ, ripuattÄ• vajantunaá¹ƒ.

attÄ• vaniyatoÃ±Ä• ti, attÄ• vaniyatoripu ||

<340> á¹• 21 attÄ• naá¹ƒpariccÄ• gena \Be 122/, yaá¹ƒnissitÄ• nurakkhanaá¹ƒ.

karontisajjanÄ• yeva, nataá¹ƒnitimÄ• tÄ• mataá¹ƒ ||

<341> á¹• 21 satthakabbavicÄ• rena, kÄ• logacchatidhÄ«mataá¹ƒ.

byasanenaasÄ• dhÅ«naá¹ƒ, niddÄ• yakalahenavÄ• ||

<342> á¹• 21 bhamarÄ• pupphamicchanti, putimicchantimakkhikÄ• .

sujÄ• nÄ• guá¹‡amicchanti, dosamicchantidujjanÄ• ||

<343> á¹• 21 namantiphalinorukkhÄ• \Be 123/, namatevabudhÄ• janÄ• .

sukkhakaá¹-á¹-haÃ±camuá¸·hoca, nevanamantibhijjate ||

<344> á¹• 21 sacesantovivÄ• dati, khippasandhiyarepuna.

bÄ• lopattÄ• vabhijjanti, natesamatamÄ• gamuá¹ƒ ||

<345> á¹• 21 appampisÄ• dhÅ«naá¹ƒdhanaá¹ƒ, kÅ«pÄ• vÄ• rivanissayo.

bahukaá¹ƒpiasÄ• dhÅ«naá¹ƒ, nacavÄ• rivaaá¹‡á¹‡ave ||

<346> á¹• 21 sokaá¹-hÄ• nasahassÄ• ni \Be 124/, bhayaá¹-hÄ• nasatÄ• nica.

divasedivasemuá¸·haá¹ƒ, Ä• vÄ«santinapaá¹‡á¸• itaá¹ƒ ||

<347> á¹• 21 duá¹-á¹-hacittopanÄ• hissa, kodhopÄ• sÄ• á¹‡alekhito.

kucchitabbosujanassa, jalelekhÄ• ciraá¹-á¹-hitÄ• ||

<348> á¹• 21 nidulukoasantuá¹-á¹-ho, akataÃ±Ã±Å«cabhiruko.

sakkontinasamÄ• cÄ• raá¹ƒ, sikkhituá¹ƒtekadÄ• cipi ||

<349> á¹• 21 sÄ• dhuttaá¹ƒsujanasamÄ• gamÄ• khalÄ• naá¹ƒ \Be 125/,

sÄ• dhÅ«naá¹ƒnakhalasamÄ• gamÄ• khalattaá¹ƒ.

Ä• modaá¹ƒkusumabhavaá¹ƒdadhÄ• tibhÅ«mi,

bhÅ«gandhaá¹ƒnacakusumÄ• nidhÄ• rayanti ||

<350> á¹• 21 guá¹‡amaddhisamaá¹ƒmakkhe, parenakalahesati.

addhisamaá¹ƒpakÄ• sentaá¹ƒ, anumattaá¹ƒpidosakaá¹ƒ ||

<351> á¹• 21 dosaá¹ƒparassapassanti, attadosaá¹ƒnapassati.

tilamattaá¹ƒparadosaá¹ƒ, nÄ• á¸·ikeraá¹ƒnapassati ||

<352> á¹• 21 kodhoatthaá¹ƒnajÄ• nÄ• ti \Be 126/, kodhodhammaá¹ƒnapassati.

andhatamaá¹ƒtadÄ• hoti, yaá¹ƒkodhosahatenaraá¹ƒ ||

<353> á¹• 21 kodhoabbhantarejÄ• to, dhuvaá¹ƒnÄ• setikodhanaá¹ƒ.

vatthÄ• laá¹…kÄ• rapuá¹‡á¹‡Ä• yaá¹ƒ, maÃ±jusÄ• yaá¹ƒsikhÄ«yathÄ• ||

<354> á¹• 21 rÄ• gonÄ• mamanosallaá¹ƒ, guá¹‡avarattacorako.

rÄ• huvijjÄ• sasaá¹…kissa, tapodhanahutÄ• sano ||

<355> á¹• 21 natittirÄ• jÄ• dhanena \Be 127/, paá¹‡á¸• itopisubhÄ• site.

cakkhÅ«pipiyadassane, sÄ• garopimahÄ• jale ||

<356> á¹• 21 asantuá¹-á¹-hoyatinaá¹-á¹-ho, santuá¹-á¹-hopimahÄ«pati.

sasajjÄ• gaá¹‡ikÄ• naá¹-á¹-hÄ• , nilajjÄ• sukulagatÄ• ||

<357> á¹• 21 bhÅ«pÄ• á¹‡á¹‡avaggithÄ«sippÄ«, abhijjhÄ• lucapuggalo.

etesaá¹ƒmahicchantÄ• naá¹ƒ, mahicchatÄ• anicchitÄ• ||

<358> á¹• 21 Ä• rogyaá¹ƒparamaá¹ƒlÄ• bhaá¹ƒ \Be 128/, santuá¹-á¹-hÄ«paramaá¹ƒdhanaá

visÄ• soparamaá¹ƒÃ±Ä• ti, nibbÄ• naá¹ƒparamaá¹ƒsukhaá¹ƒ ||

<359> á¹• 21 duggataá¹ƒgacchabholÄ• bha, lÄ• bholÄ• bhenapÅ«rati.

thalepavuá¹-á¹-hapajjunna, Ä• poÄ• penapÅ«rati ||

<360> á¹• 21 bodhayantinayÄ• canti, dehÄ«tipacchimÄ• janÄ• .

passavatthuá¹ƒadÄ• nassa, mÄ• bhavatÅ«tiÄ«diso ||

<361> á¹• 21 seleselenamÄ• á¹‡ikaá¹ƒ \Be 129/, gajegajenamuttikaá¹ƒ.

vanevanenacandanaá¹ƒ, á¹-hÄ• neá¹-hÄ• nenapaá¹‡á¸• itaá¹ƒ ||

<362> á¹• 21 satesujÄ• yatesÅ«ro, sahassesucapaá¹‡á¸• ito.

vÄ• kyaá¹ƒsatasahassesu, cÄ• gobhavativÄ• navÄ• ||

<363> á¹• 21 jinenaÄ• gataá¹ƒsÅ«raá¹ƒ, dhanaÃ±cagehamÄ• gataá¹ƒ.

jiá¹‡á¹‡aannaá¹ƒpasaá¹ƒseyya, dÄ• raÃ±cagatayobbanaá¹ƒ ||

<364> á¹• 21 potthakesucayaá¹ƒsippaá¹ƒ \Be 130/, parahatthesuyaá¹ƒdhanaá¹ƒ.

yadÄ• icchesamuppanne, nataá¹ƒsippaá¹ƒnataá¹ƒdhanaá¹ƒ ||

<365> á¹• 21 vÄ• cÄ• vudhÄ• carÄ• jÄ• no, saccÄ• vudhÄ• casamaá¹‡Ä• .

dhanÄ• vudhÄ• seá¹-á¹-hinoca, goá¹‡Ä• vudhÄ• daliddakÄ• ||

<366> á¹• 21 ukkaá¹-á¹-hesÅ«ramicchanti, kolÄ• halesubhÄ• sitaá¹ƒ.

piyaá¹ƒannaÃ±capÄ• naÃ±ca, atthakiccesupaá¹‡á¸• itaá¹ƒ ||

<367> á¹• 21 kapaá¹‡etÄ• rayemittaá¹ƒ \Be 131/, dubbhikkhedhaÃ±Ã±aá¹ƒdhÄ• raye.

sabhÄ• yaá¹ƒdhÄ• rayesippaá¹ƒ, saá¹…gahÄ• nimahÄ«tale ||

<368> á¹• 21 dubbhikkheannadÄ• naÃ±ca, subhikkhecahiraÃ±Ã±adaá¹ƒ.

bhayecabhayadhÄ• tÄ• raá¹ƒ, sabbesaá¹ƒvaramaá¹ƒvaraá¹ƒ ||

<369> á¹• 21 haá¹ƒsomajjhenakÄ• kÄ• naá¹ƒ, sÄ«hogunnaá¹ƒnasobhate.

gadrabhÄ• naá¹ƒnaturaá¹…go, bÄ• lÄ• naÃ±canapaá¹‡á¸• ito ||

<370> á¹• 21 nasorÄ• jÄ• yoajeyyaá¹ƒ \Be 132/, jinÄ• tinasosakhÄ• raá¹ƒ.

yoayuttenajinÄ• ti, nasÄ• bhariyÄ• patino.

virodhatinateputtÄ• , yenabharanti jiá¹‡á¹‡a ||

<371> á¹• 21 natthivijjÄ• samaá¹ƒmittaá¹ƒ, natthibyÄ• dhisamoripu.

natthiattasamaá¹ƒpemaá¹ƒ, natthikammaparaá¹ƒbalaá¹ƒ ||

<372> á¹• 21 itthimissokutosÄ«laá¹ƒ,

maá¹ƒsabhakkhokutodayaá¹ƒ.

surÄ• pÄ• nokutosaccaá¹ƒ,

mahÄ• kodhokutotapaá¹ƒ ||

<373> á¹• 21 kvÄ• tibhÄ• rosamatthÄ• naá¹ƒ \Be 133/, kiá¹ƒdÅ«robyavahÄ• rinaá¹ƒ.

kovidesosavijjÄ• naá¹ƒ, koparopiyavÄ• dinaá¹ƒ ||

<374> á¹• 21 dubbhikkhokasinonatthi, santÄ• naá¹ƒnatthipÄ• pako.

mugassakalahonatthi, natthijÄ• garatobhayaá¹ƒ ||

<375> á¹• 21 bÄ• litthÄ«makkhikÄ• tuá¹‡á¸• i, isÄ«naÃ±cakamaá¹‡á¸• alu.

setambuphalaá¹ƒtambulaá¹ƒ, nojjhiá¹-á¹-hamupajÄ• yato ||

<376> á¹• 21 paÃ±caratyÄ• sugandhabbÄ• \Be 134/, sattaratyÄ• dhanuggahÄ• .

ekamÄ• sÄ• subhariyÄ• , aá¸• á¸• hamÄ• sÄ• sissÄ• malÄ• ||

<377> á¹• 21 malitthiyÄ• duccaritaá¹ƒ, maccheraá¹ƒdadatomalaá¹ƒ.

malÄ• velÄ• makÄ• dhammÄ• , asmiá¹ƒlokeparamhica.

malaá¹ƒmalataraá¹ƒtato, avijjÄ• paramaá¹ƒmalaá¹ƒ ||

<378> á¹• 21 sutassarakkhÄ• sabbadÄ• bhiyogo,

kulassavatthaá¹ƒpurisassavijjÄ• .

raÃ±Ã±opamÄ• dopasamodhanassa,

itthÄ«nantunatthevajÄ• turakkhÄ• ||

<379> á¹• 21 sattÄ• naá¹ƒjaratÄ• hanti \Be 135/, taá¹‡hÄ• hantisabbasukhaá¹ƒ.

sabbabalaá¹ƒcintÄ• hanti, dayÄ• hantisakaá¹ƒdhanaá¹ƒ ||

<380> á¹• 21 nÄ«cevÄ• sosiriá¹ƒhanti, hantigaruá¹ƒcayÄ• cako.

pasaá¹ƒsÄ• suguá¹‡aá¹ƒhanti, hanticittaá¹ƒasaÃ±Ã±atÄ• ||

<381> á¹• 21 asanaá¹ƒbhayamantÄ• naá¹ƒ \Be 136/, maccÄ• naá¹ƒmaraá¹‡aá¹ƒbhayaá¹ƒ.

uttamÄ• nantusabbesaá¹ƒ, avamÄ• naá¹ƒparaá¹ƒbhayaá¹ƒ ||

<382> á¹• 21 sÅ«riyotapanaá¹ƒtapo, nasantiparivÄ• ritÄ• .

candaraá¹ƒsÄ«talaá¹ƒjÄ• taá¹ƒ, tÄ• rakÄ• parivÄ• ritÄ• .

upamÄ• etthaÃ±Ä• tabbÄ• , sÅ«riyacandarÄ• junaá¹ƒ ||

<383> á¹• 21 alasomandabuddhica, sukhitorogapÄ«á¸·ito.

niddÄ• romaá¹ƒsavaá¸• á¸• hano, subhakkhocaviluddhako ||

<384> á¹• 21 pamÄ• dojÄ• yatemadÄ• , pamÄ• dÄ• jÄ• yatekhayo.

khayÄ• dosÄ• pavaá¸• á¸• hanti, madaá¹ƒkiá¹ƒnajahebudho ||

<385> á¹• 21 yÄ• disaá¹ƒvappatebÄ«jaá¹ƒ \Be 137/, tÄ• disaá¹ƒphalaá¹ƒsampatto.

kalyÄ• á¹‡akÄ• rikalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ«capÄ• pakaá¹ƒ ||

<386> á¹• 21 puÃ±Ã±Ä• pÄ• paphalaá¹ƒyoce, nasaddahatisaccato.

sovesakÄ• nanaá¹ƒkhippaá¹ƒ, Ä• dÄ• satalamÄ• naye ||

<387> á¹• 21 samparÄ• yikattheyo \Be 138/, nasaddahaticepiso.

Ä• vÄ• sesappagÄ• mÄ«naá¹ƒ, mokkhabhekiá¹ƒnapassati ||

<388> á¹• 21 saddhÄ• hiricaottappaá¹ƒ, bÄ• husaccaá¹ƒviraá¹ƒsati.

paÃ±Ã±Ä• casattadhammehi, sampannopaá¹‡á¸• itomato ||

<389> á¹• 21 ravimÅ«laá¹ƒsasÄ«khandhaá¹ƒ, soriaá¹…gÄ• capattikaá¹ƒ.

buddhaá¹ƒpupphaá¹ƒgarubÄ«jaá¹ƒ, bharaguphalamevaca ||

<390> á¹• 21 potthakÄ• dÄ«nikhettaá¹ƒva \Be 139/, lekhÄ• niyuganaá¹…galaá¹ƒ.

akkharÄ• nibÄ«jaá¹ƒkatvÄ• , carantopaá¹‡á¸• itobhave ||

<391> á¹• 21 akkharaá¹ƒekamekaÃ±ca, buddharÅ«paá¹ƒsamaá¹ƒsiyÄ• .

tasmÄ• hipaá¹‡á¸• itoposo, likheyyapiá¹-akattayaá¹ƒ ||

<392> á¹• 21 duggatiá¹ƒnÄ• bhijÄ• yeyya, piá¹-akattayakÄ• rako.

bahukkhattuá¹ƒcakkavatti, rÄ• jÄ• catudÄ«pÄ• dhipo ||

<393> á¹• 21 padesarajjaá¹ƒvipulaá¹ƒ, gaá¹‡anÄ• toasaá¹…khyeyo.

chakÄ• mÄ• vacarodeva, rÄ• jÄ• hotibahukkhattuá¹ƒ ||

<394> á¹• 21 dÄ• nÄ• dÄ«nicapuÃ±Ã±Ä• ni \Be 140/, karontobodhiaá¹…kuro.

bhavÄ• sabbaá¹…gasampanno, tilokapÅ«jitobhave ||

<395> á¹• 21 addhemahaddhanephite, jÄ• yarekulamuttame.

uttamenevasaá¹ƒvÄ• so, piá¹-akattayavÄ• cako ||

<396> á¹• 21 ekakkharaphalenahi, piá¹-akattayakÄ• rako.

caturÄ• sÄ«tisahassaá¹ƒ, labhantipavaraá¹ƒsukhaá¹ƒ ||

<397> á¹• 21 appakenÄ• pimedhÄ• vÄ«, pÄ• bhatenavicakkhaá¹‡o.

samuá¹-á¹-hÄ• petiattÄ• naá¹ƒ, anumaggivasandhamaá¹ƒ ||

<398> á¹• 21 dukkhaá¹ƒpÄ• passapuÃ±Ã±assa \Be 141/, sukhaá¹ƒmissassamissakaá¹ƒ.

sabbaá¹ƒsadisakaá¹ƒyÄ• ti, Ã±Ä• tabbaá¹ƒkammunophalaá¹ƒ ||

<399> á¹• 21 codentocatubhÄ• gÄ• ca, kammakÄ• rÄ• tayobhÄ• gÄ• .

sÄ• minosamabhÄ• gÄ• ca, ekabhÄ• gÄ• numodanÄ• ||

<400> á¹• 21 anattassavÄ• kyÄ• paramaá¹ƒtuá¹‡hi \Be 142/,

asantamittÄ• paramaá¹ƒekaá¹ƒ.

surÅ«padÄ• rÄ• varamandhÄ• ,

dÅ«rekalÄ• bhÄ• varamassasukkhaá¹ƒ ||

<401> á¹• 21 hÄ«nacajjopice hoti, uá¹-á¹-hÄ• tÄ• dhÄ«timÄ• naro.

sÄ«laÄ• cÄ• rasampanno, niseaggivabhÄ• sati ||

<402> á¹• 21 nacajjavasalohoti,

nacajjahotibrahmaá¹‡o.

kammunÄ• vasalohoti,

kammunÄ• hotibrahmaá¹‡o ||

<403> á¹• 21 pathavÄ«veá¸·ukaá¹ƒpattaá¹ƒ \Be 143/, cakkavÄ• á¸·aá¹ƒsucipphalaá¹ƒ.

sineruvammikaá¹ƒkhuddaá¹ƒ, samuddopÄ• titaá¹ƒyathÄ• ||

<404> á¹• 21 ekenevacakappena, mÄ• tukhÄ«raá¹ƒnasaÃ±cayaá¹ƒ.

tatotusamuddocÄ• pi, atirekataraá¹ƒbahuá¹ƒ ||

<405> á¹• 21 brahmÄ• timÄ• tÄ• pÄ«taro, pubbÄ• cariyÄ• vuccate.

Ä• huneyyÄ• caputtÄ• naá¹ƒ, pajÄ• namanukampakÄ• ||

<406> á¹• 21 tasmÄ• hinenamasseyya \Be 144/, sakkareyyacapaá¹‡á¸• ito.

annenaathopÄ• nena, vatthenasayanenaca ||

<407> á¹• 21 ucchÄ• danenanhÄ• pena, pÄ• dÄ• naá¹ƒdhovanenaca.

uá¹-á¹-hÄ• yapÄ• dacariyÄ• , upaá¹-á¹-hÄ• peyyapaá¹‡á¸• ito.

idhevanaá¹ƒpasaá¹ƒsanti, paccasaggepamodati ||

<408> á¹• 21 ekassekenakappena \Be 145/, puggalassaá¹-á¹-hisaÃ±cayo.

samaá¹ƒpabbatarÄ• simhi, itivuttaá¹ƒmahesinÄ• ||

<409> á¹• 21 sabbadÄ• naá¹ƒdhammadÄ• naá¹ƒjinÄ• ti.

sabbarasaá¹ƒdhammarasojinÄ• ti,

sabbaratiá¹ƒdhammaratijinÄ• ti.

sabbadukkhaá¹ƒtaá¹‡hakkhayojinÄ• ti ||

<410> á¹• 21 appamÄ• daratÄ• hotha, sacittamanurakkhatha.

dukkhÄ• uddharathattÄ• naá¹ƒ, paá¹…kesannaá¹ƒvakuÃ±jaraá¹ƒ ||

<411> á¹• 21 cajadujjanasaá¹ƒsaggaá¹ƒ \Be 146/, bhajasÄ• dhusamÄ• gamaá¹ƒ.

karapuÃ±Ã±amahorattiá¹ƒ, saraniccamaniccataá¹ƒ ||

<412> á¹• 21 aniccÄ• vatasaá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒvÅ«pasamosukho ||

<413> á¹• 21 nahidhammoadhammoca, ubhosamavipÄ• kino.

adhammonirayaá¹ƒneti, dhammopÄ• petisuggatiá¹ƒ ||

<414> á¹• 21 samasÄ«saá¹ƒsamapÄ• daá¹ƒ \Be 147/, antaraÃ±casamaá¹ƒsamaá¹ƒ.

idaá¹ƒmanasinidhÄ• ya, likheyyapiá¹-akattayanti ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

dhammapada-aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

1__._ á¹• 21 mahÄ• mohatamonaddhe \Ne I 1/ \Be I 1/ \Ee I 1/, loke lokantadassinÄ• .

yena saddhammapajjoto, jÄ• lito jalitiddhinÄ• ||

2__._ á¹• 21 tassa pÄ• de namassitvÄ• , sambuddhassa sirÄ«mato.

saddhammaÃ±cassa pÅ«jetvÄ• , katvÄ• saá¹…ghassa caÃ±jaliá¹ƒ ||

3__._ á¹• 21 taá¹ƒ taá¹ƒ kÄ• raá¹‡amÄ• gamma, dhammÄ• dhammesu kovido.

sampattasaddhammapado, satthÄ• __dhammapadaá¹ƒ_ subhaá¹ƒ ||

4__._ á¹• 21 desesi \Ne I 2/ karuá¹‡Ä• vega-samussÄ• hitamÄ• naso.

yaá¹ƒ ve devamanussÄ• naá¹ƒ, pÄ«tipÄ• mojjavaá¸• á¸• hanaá¹ƒ ||

5__._ á¹• 21 paramparÄ• bhatÄ• tassa, nipuá¹‡Ä• __atthavaá¹‡á¹‡anÄ• _.

yÄ• tambapaá¹‡á¹‡idÄ«pamhi, dÄ«pabhÄ• sÄ• ya saá¹‡á¹-hitÄ• ||

6__._ á¹• 21 na sÄ• dhayati sesÄ• naá¹ƒ, sattÄ• naá¹ƒ hitasampadaá¹ƒ.

appeva nÄ• ma sÄ• dheyya, sabbalokassa sÄ• hitaá¹ƒ ||

7__._ á¹• 21 iti Ä• sÄ«samÄ• nena, dantena samacÄ• rinÄ• .

__kumÄ• rakassapenÄ• _haá¹ƒ, therena thiracetasÄ• ||

8 __._ á¹• 21 saddhammaá¹-á¹-hitikÄ• mena \Ee I 2/, sakkaccaá¹ƒ abhiyÄ• cito.

taá¹ƒ bhÄ• saá¹ƒ ativitthÄ• ra-gataÃ±ca vacanakkamaá¹ƒ ||

9 __._ á¹• 21 pahÄ• yÄ• ropayitvÄ• na \Be I 2/, tantibhÄ• saá¹ƒ manoramaá¹ƒ.

gÄ• thÄ• naá¹ƒ byaÃ±janapadaá¹ƒ, yaá¹ƒ tattha na vibhÄ• vitaá¹ƒ ||

10__._ á¹• 21 kevalaá¹ƒ taá¹ƒ vibhÄ• vetvÄ• , sesaá¹ƒ tameva atthato.

bhÄ• santarena bhÄ• sissaá¹ƒ, Ä• vahanto vibhÄ• vinaá¹ƒ.

manaso pÄ«tipÄ• mojjaá¹ƒ, atthadhammÅ«panissitanti ||

1. yamakavaggo

1. cakkhupÄ• lattheravatthu

1__._ á¹• 21 __ ``manopubbaá¹…gamÄ• _ \Ne I 3/ \Ee I 3/ __dhammÄ• , manoseá¹-á¹-hÄ•

__manasÄ• ce paduá¹-á¹-hena, bhÄ• sati vÄ• karoti vÄ• . _

__tato naá¹ƒ dukkhamanveti, cakkaá¹ƒva vahato padaâ€™â€™ nti || --- _

ayaá¹ƒ dhammadesanÄ• kattha bhÄ• sitÄ• ti? sÄ• vatthiyaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? cakkhu

sÄ• vatthiyaá¹ƒ kira mahÄ• suvaá¹‡á¹‡o nÄ• ma kuá¹-umbiko ahosi aá¸• á¸• ho mahaddha
ekadivasaá¹ƒ nhÄ• natitthaá¹ƒ nhatvÄ• natvÄ• Ä• gacchanto antarÄ• magge sampannapa
vanappatiá¹ƒ disvÄ• ``ayaá¹ƒ mahesakkhÄ• ya devatÄ• ya pariggahito bhavissatÄ«â€™â€
heá¹-á¹-hÄ• bhÄ• gaá¹ƒ sodhÄ• petvÄ• pÄ• kÄ• raparikkhepaá¹ƒ kÄ• rÄ• petvÄ• vÄ• luka
ussÄ• petvÄ• vanappatiá¹ƒ alaá¹…karitvÄ• aÃ±jaliá¹ƒ karitvÄ• ``sace puttaá¹ƒ vÄ• dhÄ«t
tumhÄ• kaá¹ƒ mahÄ• sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti patthanaá¹ƒ katvÄ• pakkÄ• m

athassa na cirasseva bhariyÄ• ya kucchiyaá¹ƒ gabbho patiá¹-á¹-hÄ• si. sÄ• \Ee I 4/ gabbha
patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• tassa Ä• rocesi. so tassÄ• gabbhassa parihÄ• ramadÄ•
puttaá¹ƒ vijÄ• yi. taá¹ƒ nÄ• maggahaá¹‡adivase \Be I 3/ seá¹-á¹-hi attanÄ• pÄ• litaá¹ƒ vana
laddhattÄ• tassa __pÄ• lo_ti nÄ• maá¹ƒ akÄ• si. sÄ• aparabhÄ• ge aÃ±Ã±ampi puttaá¹ƒ la
nÄ• maá¹ƒ katvÄ• itarassa __mahÄ• pÄ• lo_ti nÄ• maá¹ƒ akÄ• si. te vayappatte gharabanc

aparabhÄ• ge mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. sabbampi vibhavaá¹ƒ itareyeva vicÄ• riá¹ƒs

tasmiá¹ƒ samaye satthÄ• pavattitavaradhammacakko anupubbenÄ• gantvÄ• anÄ• thapiá¹
catupaá¹‡á¹‡Ä• sakoá¹-idhanaá¹ƒ vissajjetvÄ• kÄ• rite jetavanamahÄ• vihÄ• re viharati ma
mokkhamagge ca patiá¹-á¹-hÄ• payamÄ• no. tathÄ• gato hi mÄ• tipakkhato asÄ«tiyÄ• , pitip
asÄ«tiyÄ• ti dveasÄ«tiÃ±Ä• tikulasahassehi kÄ• rite nigrodhamahÄ• vihÄ• re ekameva vass
anÄ• thapiá¹‡á¸• ikena kÄ• rite jetavanamahÄ• vihÄ• re ekÅ«navÄ«sativassÄ• ni, visÄ• khÄ
sattavÄ«satikoá¹-idhanapariccÄ• gena kÄ• rite pubbÄ• rÄ• me chabbassÄ• nÄ«ti dvinnaá¹ƒ
guá¹‡amahattataá¹ƒ paá¹-icca sÄ• vatthiá¹ƒ nissÄ• ya paÃ±cavÄ«sativassÄ• ni vassÄ• vÄ•
anÄ• thapiá¹‡á¸• ikopi visÄ• khÄ• pi mahÄ• upÄ• sikÄ• nibaddhaá¹ƒ divasassa dve vÄ• re
upaá¹-á¹-hÄ• naá¹ƒ gacchanti, gacchantÄ• ca ``daharasÄ• maá¹‡erÄ• no hatthe olokessan
na gatapubbÄ• . purebhattaá¹ƒ gacchantÄ• khÄ• danÄ«yabhojanÄ«yÄ• dÄ«ni \Ee I 5/ gahe
pacchÄ• bhattaá¹ƒ gacchantÄ• paÃ±ca bhesajjÄ• ni aá¹-á¹-ha ca pÄ• nÄ• ni. nivesanesu p
dvinnaá¹ƒ bhikkhusahassÄ• naá¹ƒ niccaá¹ƒ paÃ±Ã±attÄ• sanÄ• neva honti. annapÄ• nabhe
tassa taá¹ƒ yathicchitameva sampajjati. tesu anÄ• thapiá¹‡á¸• ikena ekadivasampi satthÄ•
pucchitapubbo. so kira ``tathÄ• gato buddhasukhumÄ• lo khattiyasukhumÄ• lo, `bahÅ«pakÄ
mayhaá¹ƒ dhammaá¹ƒ desento kilameyyÄ• â€™â€™ ti satthari adhimattasinehena paÃ±ha
tasmiá¹ƒ nisinnamatteyeva ``ayaá¹ƒ seá¹-á¹-hi maá¹ƒ arakkhitabbaá¹-á¹-hÄ• ne rakkhati. ah
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni alaá¹…katapaá¹-iyattaá¹ƒ attano
akkhÄ«ni uppÄ• á¹-etvÄ• hadayamaá¹ƒsaá¹ƒ uppÄ• á¹-etvÄ• pÄ• á¹‡asamaá¹ƒ puttadÄ• n
pÅ«rento paresaá¹ƒ dhammadesanatthameva pÅ«resiá¹ƒ. esa maá¹ƒ arakkhitabbaá¹-á¹-hÄ
ekaá¹ƒ dhammadesanaá¹ƒ kathetiyeva.

tadÄ• \Be I 4/ sÄ• vatthiyaá¹ƒ satta manussakoá¹-iyo vasanti. tesu satthu dhammakathaá¹ƒ
paÃ±cakoá¹-imattÄ• manussÄ• ariyasÄ• vakÄ• jÄ• tÄ• , dvekoá¹-imattÄ• manussÄ• puth
ariyasÄ• vakÄ• naá¹ƒ dveyeva kiccÄ• ni ahesuá¹ƒ --- purebhattaá¹ƒ dÄ• naá¹ƒ denti, pacch
gandhamÄ• lÄ• dihatthÄ• vatthabhesajjapÄ• nakÄ• dÄ«ni gÄ• hÄ• petvÄ• dhammassavan
mahÄ• pÄ• lo ariyasÄ• vake gandhamÄ• lÄ• dihatthe \Ee I 6/ vihÄ• raá¹ƒ gacchante disvÄ•
gacchatÄ«â€™â€™ ti pucchitvÄ• ``dhammassavanÄ• yÄ• â€™â€™ ti sutvÄ• ``ahampi ga
satthÄ• raá¹ƒ vanditvÄ• parisapariyante nisÄ«di.

buddhÄ• ca nÄ• ma dhammaá¹ƒ desentÄ• saraá¹‡asÄ«lapabbajjÄ• dÄ«naá¹ƒ upanissaya
dhammaá¹ƒ desenti, tasmÄ• taá¹ƒ divasaá¹ƒ satthÄ• tassa upanissayaá¹ƒ oloketvÄ• dhar
anupubbikathaá¹ƒ kathesi. seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ, sÄ«lakathaá¹ƒ, saggakathaá¹ƒ
Ä• dÄ«navaá¹ƒ, okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. taá¹ƒ
kuá¹-umbiko cintesi --- ``paralokaá¹ƒ gacchantaá¹ƒ puttadhÄ«taro vÄ• bhÄ• taro vÄ• bhog
sarÄ«rampi attanÄ• \Ne I 5/ saddhiá¹ƒ na gacchati, kiá¹ƒ me gharÄ• vÄ• sena pabbajissÄ•
desanÄ• pariyosÄ• ne satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. atha naá¹ƒ sat

Ä• pucchitabbayuttako Ã±Ä• tÄ«â€™â€™ ti Ä• ha. ``kaniá¹-á¹-habhÄ• tÄ• me atthi, bhante
Ä• pucchÄ• hÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• satthÄ• raá¹ƒ var
kaniá¹-á¹-haá¹ƒ pakkosÄ• petvÄ• --- ``tÄ• ta, yaá¹ƒ mayhaá¹ƒ imasmiá¹ƒ gehe saviÃ±Ã±Ä•
aviÃ±Ã±Ä• á¹‡akampi dhanaá¹ƒ kiÃ±ci atthi, sabbaá¹ƒ taá¹ƒ tava bhÄ• ro, paá¹-ipajjÄ• hi na
pana kiá¹ƒ karissathÄ• â€™â€™ ti Ä• ha. ``ahaá¹ƒ satthu santike pabbajissÄ• mÄ«â€™â€™
bhÄ• tika, tvaá¹ƒ me mÄ• tari matÄ• ya mÄ• tÄ• viya, pitari mate pitÄ• viya laddho, gehe te
gehaá¹ƒ ajjhÄ• vasanteheva puÃ±Ã±Ä• ni kÄ• tuá¹ƒ \Ee I 7/, mÄ• evaá¹ƒ karitthÄ• â€™â€™
dhammadesanaá¹ƒ sutvÄ• gharÄ• vÄ• se vasituá¹ƒ na sakkomi. satthÄ• rÄ• hi atisaá¹‡has
Ä• ropetvÄ• Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡o dhammo desito, na sakkÄ• so agÄ• rama
5/, pabbajissÄ• mi, tÄ• tÄ• â€™â€™ ti. ``bhÄ• tika, taruá¹‡Ä• yeva tÄ• vattha, mahallakakÄ
ti. ``tÄ• ta, mahallakassa hi attano hatthapÄ• dÄ• pi anassavÄ• honti, na attano vase vattan
Ã±Ä• takÄ• , svÄ• haá¹ƒ tava kathaá¹ƒ na karomi, samaá¹‡apaá¹-ipattiá¹ƒyeva pÅ«ressÄ• n

``jarÄ• jajjaritÄ• honti, hatthapÄ• dÄ• anassavÄ• .

yassa so vihatatthÄ• mo, kathaá¹ƒ dhammaá¹ƒ carissatiâ€™â€™ || ---

pabbajissÄ• mevÄ• haá¹ƒ, tÄ• tÄ• ti tassa viravantasseva satthu santikaá¹ƒ gantvÄ• pabba
laddhapabbajjÅ«pasampado Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike paÃ±ca vassÄ• ni vasitvÄ•
satthÄ• ramupasaá¹…kamitvÄ• vanditvÄ• pucchi --- ``bhante, imasmiá¹ƒ sÄ• sane kati dhu
``ganthadhuraá¹ƒ, vipassanÄ• dhuranti dveyeva dhurÄ• ni bhikkhÅ«â€™â€™ ti. ``katamaá¹
ganthadhuraá¹ƒ, katamaá¹ƒ vipassanÄ• dhuraâ€™â€™ nti? ``attano paÃ±Ã±Ä• nurÅ«pena
sakalaá¹ƒ vÄ• pana tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hitvÄ• tassa dhÄ• raá¹‡aá¹ƒ,
I 8/ idaá¹ƒ __ganthadhuraá¹ƒ_ nÄ• ma, sallahukavuttino pana pantasenÄ• sanÄ• bhiratassa
paá¹-á¹-hapetvÄ• sÄ• taccakiriyavasena vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaggahaá¹‡
__vipassanÄ• dhuraá¹ƒ_ nÄ• mÄ• â€™â€™ ti. ``bhante, ahaá¹ƒ mahallakakÄ• le pabbajito
sakkhissÄ• mi, vipassanÄ• dhuraá¹ƒ pana pÅ«ressÄ• mi, kammaá¹-á¹-hÄ• naá¹ƒ me kathet
yÄ• va arahattaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathesi.

so satthÄ• raá¹ƒ vanditvÄ• attanÄ• sahagÄ• mino bhikkhÅ« pariyesanto saá¹-á¹-hi bhikkh
6/ saddhiá¹ƒ nikkhamitvÄ• vÄ«sayojanasatamaggaá¹ƒ gantvÄ• ekaá¹ƒ mahantaá¹ƒ paccan
saparivÄ• ro piá¹‡á¸• Ä• ya pÄ• visi. manussÄ• vattasampanne bhikkhÅ« disvÄ• va pasann
paÃ±Ã±Ä• petvÄ• nisÄ«dÄ• petvÄ• paá¹‡Ä«tenÄ• hÄ• rena parivisitvÄ• , ``bhante, kuhiá¹ƒ
pucchitvÄ• ``yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ upÄ• sakÄ• â€™â€™ ti vutte paá¹‡á¸• itÄ•
senÄ• sanaá¹ƒ pariyesanti bhadantÄ• â€™â€™ ti Ã±atvÄ• , ``bhante, sace ayyÄ• imaá¹ƒ te
mayaá¹ƒ saraá¹‡esu patiá¹-á¹-hÄ• ya sÄ«lÄ• ni gaá¹‡heyyÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. t
nissÄ• ya bhavanissaraá¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ ti adhivÄ• sesuá¹ƒ.

manussÄ• \Be I 6/ tesaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• vihÄ• raá¹ƒ paá¹-ijaggitvÄ•
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni sampÄ• detvÄ• adaá¹ƒsu. te nibaddhaá¹ƒ tameva g
pavisanti. atha ne eko vejjo upasaá¹…kamitvÄ• , ``bhante, bahÅ«naá¹ƒ vasanaá¹-á¹-hÄ• ne
tasmiá¹ƒ uppanne mayhaá¹ƒ katheyyÄ• tha, bhesajjaá¹ƒ karissÄ• mÄ«â€™â€™ ti pavÄ• re
vassÅ«panÄ• yikadivase te bhikkhÅ« Ä• mantetvÄ• pucchi, ``Ä• vuso \Ee I 9/, imaá¹ƒ temÄ
iriyÄ• pathehi vÄ«tinÄ• messathÄ• â€™â€™ ti? ``catÅ«hi, bhanteâ€™â€™ ti. ``kiá¹ƒ paneta
nanu appamattehi bhavitabbaá¹ƒâ€™â€™ ? ``mayaÃ±hi dharamÄ• nakassa buddhassa sa
gahetvÄ• Ä• gatÄ• , buddhÄ• ca nÄ• ma na sakkÄ• pamÄ• dena Ä• rÄ• dhetuá¹ƒ, kalyÄ•
Ä• rÄ• dhetabbÄ• . pamattassa ca nÄ• ma cattÄ• ro apÄ• yÄ• sakagehasadisÄ• , appamat
tumhe pana, bhanteâ€™â€™ ti? ``ahaá¹ƒ tÄ«hi iriyÄ• pathehi vÄ«tinÄ• messÄ• mi, piá¹-á¹-
Ä• vusoâ€™â€™ ti. ``sÄ• dhu, bhante, appamattÄ• hothÄ• â€™â€™ ti.

atha therassa niddaá¹ƒ anokkamantassa paá¹-hamamÄ• se atikkante majjhimamÄ• se sam
chiddaghaá¹-ato udakadhÄ• rÄ• viya akkhÄ«hi assudhÄ• rÄ• paggharanti. so sabbarattiá¹
aruá¹‡uggamane gabbhaá¹ƒ pavisitvÄ• nisÄ«di. bhikkhÅ« bhikkhÄ• cÄ• ravelÄ• ya therass
``bhikkhÄ• cÄ• ravelÄ• , bhanteâ€™â€™ ti Ä• haá¹ƒsu. ``tena hi, Ä• vuso, gaá¹‡hatha patta
pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• nikkhami. bhikkhÅ« tassa akkhÄ«hi assÅ«ni paggharante
bhanteâ€™â€™ ti pucchiá¹ƒsu. ``akkhÄ«ni me, Ä• vuso, vÄ• tÄ• vijjhantÄ«â€™â€™ ti. ``na
pavÄ• ritamhÄ• , tassa kathemÄ• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti \Ee I 10/ te vejjas
pacitvÄ• pesesi. thero nÄ• sÄ• ya telaá¹ƒ Ä• siÃ±canto nisinnakova Ä• siÃ±citvÄ• antogÄ•
disvÄ• Ä• ha --- ``bhante, ayyassa kira akkhÄ«ni vÄ• to vijjhatÄ«â€™â€™ ti? ``Ä• ma, upÄ
``bhante, mayÄ• telaá¹ƒ pacitvÄ• pesitaá¹ƒ, nÄ• sÄ• ya vo telaá¹ƒ Ä• sittaâ€™â€™ nti? ``
``idÄ• ni \Ne I 7/ kÄ«disaâ€™â€™ nti? ``rujjateva upÄ• sakÄ• â€™â€™ ti. vejjo ``mayÄ• ek
vÅ«pasamanasamatthaá¹ƒ telaá¹ƒ pahitaá¹ƒ, kiá¹ƒ nu kho rogo na vÅ«pasantoâ€™â€™ ti c
nisÄ«ditvÄ• vo telaá¹ƒ Ä• sittaá¹ƒ, nipajjitvÄ• â€™â€™ ti pucchi. thero tuá¹‡hÄ« ahosi, pun
pucchiyamÄ• nopi na kathesi. so ``vihÄ• raá¹ƒ gantvÄ• therassa \Be I 7/ vasanaá¹-á¹-hÄ• n
ti cintetvÄ• --- ``tena hi, bhante, gacchathÄ• â€™â€™ ti theraá¹ƒ vissajjetvÄ• vihÄ• raá¹ƒ g
vasanaá¹-á¹-hÄ• naá¹ƒ olokento caá¹…kamananisÄ«danaá¹-á¹-hÄ• nameva disvÄ• sayana
``bhante, nisinnehi vo Ä• sittaá¹ƒ, nipannehÄ«â€™â€™ ti pucchi. thero tuá¹‡hÄ« ahosi. ``m
karittha, samaá¹‡adhammo nÄ• ma sarÄ«raá¹ƒ yÄ• pentena sakkÄ• kÄ• tuá¹ƒ, nipajjitvÄ•
punappunaá¹ƒ yÄ• ci. ``gaccha tvaá¹ƒ tÄ• vÄ• vuso, mantetvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti
tattha neva Ã±Ä• tÄ«, na sÄ• lohitÄ• atthi, tena saddhiá¹ƒ manteyya? karajakÄ• yena pana
11/ ``vadehi tÄ• va, Ä• vuso pÄ• lita, tvaá¹ƒ kiá¹ƒ akkhÄ«ni olokessasi, udÄ• hu buddhasÄ•
anamataggasmiÃ±hi saá¹ƒsÄ• ravaá¹-á¹-e tava akkhikÄ• á¹‡assa gaá¹‡anÄ• nÄ• ma natth
buddhasahassÄ• ni atÄ«tÄ• ni. tesu te ekabuddhopi na pariciá¹‡á¹‡o, idÄ• ni imaá¹ƒ antova
nipajjissÄ• mÄ«ti temÄ• saá¹ƒ nibaddhavÄ«riyaá¹ƒ karissÄ• mi. tasmÄ• te cakkhÅ«ni nass
buddhasÄ• sanameva dhÄ• rehi, mÄ• cakkhÅ«nÄ«â€™â€™ ti bhÅ«takÄ• yaá¹ƒ ovadanto

``cakkhÅ«ni hÄ• yantu mamÄ• yitÄ• ni,

sotÄ• ni hÄ• yantu tatheva kÄ• yo.

sabbampidaá¹ƒ hÄ• yatu dehanissitaá¹ƒ,

kiá¹ƒ kÄ• raá¹‡Ä• pÄ• lita tvaá¹ƒ pamajjasi ||

``cakkhÅ«ni jÄ«rantu mamÄ• yitÄ• ni,

sotÄ• ni jÄ«rantu tatheva kÄ• yo.

sabbampidaá¹ƒ jÄ«ratu dehanissitaá¹ƒ,

kiá¹ƒ kÄ• raá¹‡Ä• pÄ• lita tvaá¹ƒ pamajjasi ||

``cakkhÅ«ni bhijjantu mamÄ• yitÄ• ni,

sotÄ• ni bhijjantu tatheva kÄ• yo.

sabbampidaá¹ƒ \Ne I 8/ bhijjatu dehanissitaá¹ƒ,

kiá¹ƒ kÄ• raá¹‡Ä• pÄ• lita tvaá¹ƒ pamajjasÄ«â€™â€™ ti ||

evaá¹ƒ \Be I 8/ \Ee I 12/ tÄ«hi gÄ• thÄ• hi attano ovÄ• daá¹ƒ datvÄ• nisinnakova natthukar
piá¹‡á¸• Ä• ya pÄ• visi. vejjo taá¹ƒ disvÄ• ``kiá¹ƒ, bhante, natthukammaá¹ƒ kataâ€™â€™ r
upÄ• sakÄ• â€™â€™ ti. ``kÄ«disaá¹ƒ, bhanteâ€™â€™ ti? ``rujjateva upÄ• sakÄ• â€™â€™
natthukammaá¹ƒ kataá¹ƒ, nipajjitvÄ• â€™â€™ ti. thero tuá¹‡hÄ« ahosi, punappunaá¹ƒ pucc
kathesi. atha naá¹ƒ vejjo, ``bhante, tumhe sappÄ• yaá¹ƒ na karotha, ajjato paá¹-á¹-hÄ• ya `a
pakkaâ€™ nti mÄ• vadittha, ahampi `mayÄ• vo telaá¹ƒ pakkaâ€™ nti na vakkhÄ• mÄ«â€™
paccakkhÄ• to vihÄ• raá¹ƒ gantvÄ• tvaá¹ƒ vejjenÄ• pi paccakkhÄ• tosi, iriyÄ• pathaá¹ƒ mÄ

``paá¹-ikkhitto tikicchÄ• ya, vejjenÄ• pi vivajjito.

niyato maccurÄ• jassa, kiá¹ƒ pÄ• lita pamajjasÄ«â€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya attÄ• naá¹ƒ ovaditvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. athassa majjhim
acarimaá¹ƒ akkhÄ«ni ceva kilesÄ• ca bhijjiá¹ƒsu. so sukkhavipassako arahÄ• hutvÄ• gabb

nisÄ«di.

bhikkhÅ« bhikkhÄ• cÄ• ravelÄ• ya Ä• gantvÄ• ``bhikkhÄ• cÄ• rakÄ• lo, bhanteâ€™â€™ ti
Ä• vusoâ€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``tena hi gacchathÄ• â€™â€™ ti. ``kiá¹ƒ t
``akkhÄ«ni me, Ä• vuso, parihÄ«nÄ• nÄ«â€™â€™ ti. te tassa akkhÄ«ni oloketvÄ• assupuá
``bhante, mÄ• cintayittha, mayaá¹ƒ \Ee I 13/ vo paá¹-ijaggissÄ• mÄ• â€™â€™ ti theraá¹ƒ s
kattabbayuttakaá¹ƒ vattapaá¹-ivattaá¹ƒ katvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. manu
``bhante, amhÄ• kaá¹ƒ ayyo kuhiâ€™â€™ nti pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• yÄ• guá¹
piá¹‡á¸• apÄ• tamÄ• dÄ• ya gantvÄ• theraá¹ƒ vanditvÄ• pÄ• damÅ«le parivattamÄ• nÄ• n
paá¹-ijaggissÄ• ma, tumhe mÄ• cintayitthÄ• â€™â€™ ti samassÄ• setvÄ• pakkamiá¹ƒsu.

tato paá¹-á¹-hÄ• ya nibaddhaá¹ƒ yÄ• gubhattaá¹ƒ vihÄ• rameva pesenti. theropi itare saá¹-á
nirantaraá¹ƒ ovadati. te tassovÄ• de á¹-hatvÄ• upakaá¹-á¹-hÄ• ya pavÄ• raá¹‡Ä• ya sabbev
arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu \Ne I 9/. te vuá¹-á¹-havassÄ• ca pana satthÄ• raá¹ƒ daá¹-á¹-hu
theramÄ• haá¹ƒsu, ``bhante, satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mamhÄ• â€™â€™ ti \Be I 9/. ther
cintesi --- ``ahaá¹ƒ dubbalo, antarÄ• magge ca amanussapariggahitÄ• aá¹-avÄ« atthi, mayi
gacchante sabbe kilamissanti, bhikkhampi labhituá¹ƒ na sakkhissanti, ime puretarameva pe
atha ne Ä• ha --- ``Ä• vuso, tumhe purato gacchathÄ• â€™â€™ ti. ``tumhe pana bhanteâ€™
antarÄ• magge ca amanussapariggahitÄ• aá¹-avÄ« atthi, mayi tumhehi saddhiá¹ƒ gacchan
tumhe purato gacchathÄ• â€™â€™ ti. ``mÄ• , bhante, evaá¹ƒ karittha, mayaá¹ƒ tumhehi sa
gamissÄ• mÄ• â€™â€™ ti. ``mÄ• vo, Ä• vuso, evaá¹ƒ ruccittha, evaá¹ƒ sante mayhaá¹ƒ ap
mayhaá¹ƒ kaniá¹-á¹-ho pana tumhe disvÄ• pucchissati, athassa mama cakkhÅ«naá¹ƒ \Ee I
Ä• roceyyÄ• tha, so mayhaá¹ƒ santikaá¹ƒ kaÃ±cideva pahiá¹‡issati, tena saddhiá¹ƒ Ä• gacc
vacanena dasabalaÃ±ca asÄ«timahÄ• there ca vandathÄ• â€™â€™ ti te uyyojesi.

te theraá¹ƒ khamÄ• petvÄ• antogÄ• maá¹ƒ pavisiá¹ƒsu. manussÄ• te disvÄ• nisÄ«dÄ• pe
``kiá¹ƒ, bhante, ayyÄ• naá¹ƒ gamanÄ• kÄ• ro paÃ±Ã±Ä• yatÄ«â€™â€™ ti? ``Ä• ma, upÄ• s
daá¹-á¹-hukÄ• mamhÄ• â€™â€™ ti. te punappunaá¹ƒ yÄ• citvÄ• tesaá¹ƒ gamanachandam
paridevitvÄ• nivattiá¹ƒsu. tepi anupubbena jetavanaá¹ƒ gantvÄ• satthÄ• raÃ±ca asÄ«timah
vacanena vanditvÄ• punadivase yattha therassa kaniá¹-á¹-ho vasati, taá¹ƒ vÄ«thiá¹ƒ piá¹‡á
kuá¹-umbiko te saÃ±jÄ• nitvÄ• nisÄ«dÄ• petvÄ• katapaá¹-isanthÄ• ro ``bhÄ• tikatthero me
pucchi. athassa te taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. so taá¹ƒ sutvÄ• va tesaá¹ƒ pÄ• damÅ«le p
pucchi --- ``idÄ• ni, bhante, kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``thero ito kassaci Ä• gamanaá¹ƒ
gatakÄ• le tena saddhiá¹ƒ Ä• gamissatÄ«â€™â€™ ti. ``ayaá¹ƒ me, bhante, bhÄ• gineyyo pA
pesethÄ• â€™â€™ ti. ``evaá¹ƒ pesetuá¹ƒ na sakkÄ• , magge paripantho atthi, taá¹ƒ pabbÄ•
vaá¹-á¹-atÄ«â€™â€™ ti. ``evaá¹ƒ katvÄ• pesetha, bhanteâ€™â€™ ti. atha naá¹ƒ pabbÄ• je
aá¸• á¸• hamÄ• samattaá¹ƒ pattacÄ«varaggahaá¹‡Ä• dÄ«ni sikkhÄ• petvÄ• maggaá¹ƒ Ä• d

so anupubbena taá¹ƒ gÄ• maá¹ƒ patvÄ• gÄ• madvÄ• re ekaá¹ƒ mahallakaá¹ƒ disvÄ• , ``im
Ä• raÃ±Ã±ako vihÄ• ro atthÄ«â€™â€™ ti pucchi. ``atthi, bhanteâ€™â€™ ti. ``ko nÄ• ma tat
``pÄ• litatthero nÄ• ma, bhanteâ€™â€™ ti. ``maggaá¹ƒ me Ä• cikkhathÄ• â€™â€™ ti. ``kos
``therassa bhÄ• gineyyomhÄ«â€™â€™ ti. atha \Be I 10/ naá¹ƒ gahetvÄ• vihÄ• raá¹ƒ \Ee I 1
vanditvÄ• aá¸• á¸• hamÄ• samattaá¹ƒ vattapaá¹-ivattaá¹ƒ katvÄ• theraá¹ƒ sammÄ• paá¹-i
mÄ• tulakuá¹-umbiko me tumhÄ• kaá¹ƒ \Ne I 10/ Ä• gamanaá¹ƒ paccÄ• sÄ«sati, etha, gacc
hi imaá¹ƒ me yaá¹-á¹-hikoá¹-iá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. so yaá¹-á¹-hikoá¹-iá¹ƒ gahetvÄ•
antogÄ• maá¹ƒ pÄ• visi. manussÄ• theraá¹ƒ nisÄ«dÄ• petvÄ• ``kiá¹ƒ, bhante, gamanÄ• kÄ
pucchiá¹ƒsu. ``Ä• ma, upÄ• sakÄ• , gantvÄ• satthÄ• raá¹ƒ vandissÄ• mÄ«â€™â€™ ti. te n
alabhantÄ• theraá¹ƒ uyyojetvÄ• upaá¸• á¸• hapathaá¹ƒ gantvÄ• roditvÄ• nivattiá¹ƒsu. sÄ•
yaá¹-á¹-hikoá¹-iyÄ• Ä• dÄ• ya gacchanto antarÄ• magge aá¹-aviyaá¹ƒ kaá¹-á¹-hanagaraá¹ƒ
vuá¹-á¹-hapubbaá¹ƒ gÄ• maá¹ƒ sampÄ• puá¹‡i, so gÄ• mato nikkhamitvÄ• araÃ±Ã±e gÄ«ta
uddharantiyÄ• ekissÄ• itthiyÄ• gÄ«tasaddaá¹ƒ sutvÄ• sare nimittaá¹ƒ gaá¹‡hi. itthisaddo
purisÄ• naá¹ƒ sakalasarÄ«raá¹ƒ pharitvÄ• á¹-hÄ• tuá¹ƒ samattho nÄ• ma natthi. tenÄ• ha b

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekasaddampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ purisass
tiá¹-á¹-hati, yathayidaá¹ƒ, bhikkhave, itthisaddoâ€™â€™ ti (AN a I 2).

sÄ• maá¹‡ero tattha nimittaá¹ƒ gahetvÄ• yaá¹-á¹-hikoá¹-iá¹ƒ vissajjetvÄ• ``tiá¹-á¹-hatha tÄ
kiccaá¹ƒ me atthÄ«â€™â€™ ti tassÄ• santikaá¹ƒ \Ee I 16/ gato. sÄ• taá¹ƒ disvÄ• tuá¹‡hÄ
saddhiá¹ƒ sÄ«lavipattiá¹ƒ pÄ• puá¹‡i. thero cintesi --- ``idÄ• neva eko gÄ«tasaddo suyyittha
saddo chijji, sÄ• maá¹‡eropi cirÄ• yati, so tÄ• ya saddhiá¹ƒ sÄ«lavipattiá¹ƒ patto bhavissatÄ
attano kiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• Ä• gantvÄ• ``gacchÄ• ma, bhanteâ€™â€™ ti Ä• ha. at
``pÄ• pojÄ• tosi sÄ• maá¹‡erÄ• â€™â€™ ti. so tuá¹‡hÄ« hutvÄ• therena punappunaá¹ƒ pu
atha naá¹ƒ thero Ä• ha --- ``tÄ• disena pÄ• pena mama yaá¹-á¹-hikoá¹-iggahaá¹‡akiccaá¹ƒ
saá¹ƒvegappatto kÄ• sÄ• yÄ• ni apanetvÄ• gihiniyÄ• mena paridahitvÄ• , ``bhante, ahaá¹ƒ
panamhi gihÄ« jÄ• to, pabbajantopi ca svÄ• haá¹ƒ na saddhÄ• ya pabbajito, maggaparipant
gacchÄ• mÄ• â€™â€™ ti Ä• ha. ``Ä• vuso, gihipÄ• popi samaá¹‡apÄ• popi pÄ• poyeva, tva
sÄ«lamattaá¹ƒ pÅ«retuá¹ƒ nÄ• sakkhi, gihÄ« hutvÄ• kiá¹ƒ \Be I 11/ nÄ• ma kalyÄ• á¹‡aá¹ƒ
pÄ• pena mama yaá¹-á¹-hikoá¹-iggahaá¹‡akiccaá¹ƒ natthÄ«â€™â€™ ti Ä• ha. ``bhante, am
ca andhÄ• apariá¹‡Ä• yakÄ• , kathaá¹ƒ idha vasissathÄ• â€™â€™ ti? atha naá¹ƒ thero, ``Ä
cintayi, idheva me nipajjitvÄ• marantassÄ• pi aparÄ• paraá¹ƒ parivattantassÄ• pi tayÄ• sa
natthÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

``handÄ• haá¹ƒ \Ne I 11/ hatacakkhusmi, kantÄ• raddhÄ• namÄ• gato.

seyyamÄ• no na gacchÄ• mi, natthi bÄ• le sahÄ• yatÄ• ||

``handÄ• haá¹ƒ \Ee I 17/ hatacakkhusmi, kantÄ• raddhÄ• namÄ• gato.

marissÄ• mi no gamissÄ• mi, natthi bÄ• le sahÄ• yatÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• itaro saá¹ƒvegajÄ• to ``bhÄ• riyaá¹ƒ vata me sÄ• hasikaá¹ƒ ananucchavikaá¹
bÄ• hÄ• paggayha kandanto vanasaá¹‡á¸• aá¹ƒ pakkhanditvÄ• tathÄ• pakkantova ahosi.
saá¹-á¹-hiyojanÄ• yÄ• maá¹ƒ paÃ±Ã±Ä• sayojanavitthataá¹ƒ pannarasayojanabahalaá¹ƒ jay
nisÄ«danuá¹-á¹-hahanakÄ• lesu onamanunnamanapakatikaá¹ƒ sakkassa devaraÃ±Ã±o paá
uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko ``ko nu kho maá¹ƒ á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™
theraá¹ƒ addasa. tenÄ• hu porÄ• á¹‡Ä• ---

``sahassanetto devindo, dibbacakkhuá¹ƒ visodhayi.

pÄ• pagarahÄ« ayaá¹ƒ pÄ• lo, Ä• jÄ«vaá¹ƒ parisodhayi ||

``sahassanetto devindo, dibbacakkhuá¹ƒ visodhayi.

dhammagaruko ayaá¹ƒ pÄ• lo, nisinno sÄ• sane ratoâ€™â€™ ti ||

athassa etadahosi --- ``sacÄ• haá¹ƒ evarÅ«passa pÄ• pagarahino dhammagarukassa ayya
gamissÄ• mi, muddhÄ• me sattadhÄ• phaleyya, gamissÄ• mi tassa santikaâ€™â€™ nti. ta

``sahassanetto devindo, devarajjasirindharo.

taá¹…khaá¹‡ena Ä• gantvÄ• na, cakkhupÄ• lamupÄ• gamiâ€™â€™ || ---

upagantvÄ• \Ee I 18/ ca pana therassa avidÅ«re padasaddamakÄ• si. atha naá¹ƒ thero puc
ti? ``ahaá¹ƒ, bhante, addhikoâ€™â€™ ti. ``kuhiá¹ƒ yÄ• si upÄ• sakÄ• â€™â€™ ti \Be I 12/?
bhanteâ€™â€™ ti. ``yÄ• hi, Ä• vusoâ€™â€™ ti. ``ayyo pana, bhante, kuhiá¹ƒ gamissatÄ«â
gamissÄ• mÄ«â€™â€™ ti. ``tena hi ekatova gacchÄ• ma, bhanteâ€™â€™ ti. ``ahaá¹ƒ, Ä• v
gacchantassa tava papaÃ±co bhavissatÄ«â€™â€™ ti. ``mayhaá¹ƒ accÄ• yikaá¹ƒ natthi, aha
saddhiá¹ƒ gacchanto dasasu puÃ±Ã±akiriyavatthÅ«su ekaá¹ƒ labhissÄ• mi, ekatova gacchÄ
thero ``eso sappuriso bhavissatÄ«â€™â€™ ti cintetvÄ• --- ``tena hi saddhiá¹ƒ gamissÄ• mi
gaá¹‡ha upÄ• sakÄ• â€™â€™ ti Ä• ha. sakko tathÄ• katvÄ• pathaviá¹ƒ saá¹…khipanto sÄ
sampÄ• pesi. thero saá¹…khapaá¹‡avÄ• disaddaá¹ƒ sutvÄ• ``kattheso saddoâ€™â€™ ti p
bhanteâ€™â€™ ti? ``pubbe mayaá¹ƒ gamanakÄ• le cirena gamimhÄ• â€™â€™ ti. ``ahaá¹ƒ
bhanteâ€™â€™ ti. tasmiá¹ƒ khaá¹‡e thero ``nÄ• yaá¹ƒ manusso, devatÄ• bhavissatÄ«â€™

``sahassanetto devindo, devarajjasirindharo.

saá¹…khipitvÄ• na taá¹ƒ maggaá¹ƒ, khippaá¹ƒ sÄ• vatthimÄ• gamÄ«â€™â€™ ti ||

so theraá¹ƒ netvÄ• therassevatthÄ• ya kaniá¹-á¹-hakuá¹-umbikena kÄ• ritaá¹ƒ \Ee I 19/ pa
phalake nisÄ«dÄ• petvÄ• piyasahÄ• yakavaá¹‡á¹‡ena tassa santikaá¹ƒ gantvÄ• , ``samma
pakkosi. ``kiá¹ƒ, sammÄ• â€™â€™ ti? ``therassÄ• gatabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti?
thero Ä• gatoâ€™â€™ ti? ``Ä• ma, samma, idÄ• ni ahaá¹ƒ vihÄ• raá¹ƒ gantvÄ• theraá¹ƒ ta
nisinnakaá¹ƒ disvÄ• Ä• gatomhÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. kuá¹-umbikopi vihÄ• raá¹
pÄ• damÅ«le parivattanto roditvÄ• ``idaá¹ƒ disvÄ• ahaá¹ƒ, bhante, tumhÄ• kaá¹ƒ pabbajitu
ntiÄ• dÄ«ni vatvÄ• dve dÄ• sadÄ• rake bhujisse katvÄ• therassa santike pabbÄ• jetvÄ• ``
yÄ• gubhattÄ• dÄ«ni Ä• haritvÄ• theraá¹ƒ upaá¹-á¹-hahathÄ• â€™â€™ ti paá¹-iyÄ• desi. sÄ
vattapaá¹-ivattaá¹ƒ katvÄ• theraá¹ƒ upaá¹-á¹-hahiá¹ƒsu.

athekadivasaá¹ƒ disÄ• vÄ• sino bhikkhÅ« ``satthÄ• raá¹ƒ passissÄ• mÄ• â€™â€™ ti jetava
tathÄ• gataá¹ƒ vanditvÄ• asÄ«timahÄ• there ca, vanditvÄ• vihÄ• racÄ• rikaá¹ƒ carantÄ• c
vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• ``idampi passissÄ• mÄ• â€™â€™ ti sÄ• yaá¹ƒ \Be I 13/ tada
khaá¹‡e mahÄ• megho uá¹-á¹-hahi. te ``idÄ• ni atisÄ• yanho, megho ca uá¹-á¹-hito, pÄ• tov
passissÄ• mÄ• â€™â€™ ti nivattiá¹ƒsu. devo paá¹-hamayÄ• maá¹ƒ vassitvÄ• majjhimayÄ•
Ä• raddhavÄ«riyo Ä• ciá¹‡á¹‡acaá¹…kamano, tasmÄ• pacchimayÄ• me caá¹…kamanaá¹ƒ
navavuá¹-á¹-hÄ• ya bhÅ«miyÄ• bahÅ« indagopakÄ• \Ee I 20/ uá¹-á¹-hahiá¹ƒsu. te there ca
vipajjiá¹ƒsu. antevÄ• sikÄ• therassa caá¹…kamanaá¹-á¹-hÄ• naá¹ƒ kÄ• lasseva na samma
``therassa vasanaá¹-á¹-hÄ• naá¹ƒ passissÄ• mÄ• â€™â€™ ti Ä• gantvÄ• caá¹…kamane m
imasmiá¹ƒ caá¹…kamatÄ«â€™â€™ ti pucchiá¹ƒsu. ``amhÄ• kaá¹ƒ upajjhÄ• yo, bhanteâ€™
``passathÄ• vuso, samaá¹‡assa kammaá¹ƒ, sacakkhukakÄ• le nipajjitvÄ• niddÄ• yanto \Ne
cakkhuvikalakÄ• le `caá¹…kamÄ• mÄ«â€™ ti ettake pÄ• á¹‡ake mÄ• resi `atthaá¹ƒ karissÄ
karotÄ«â€™â€™ ti.

atha kho te gantvÄ• tathÄ• gatassa Ä• rocesuá¹ƒ, ``bhante, cakkhupÄ• latthero `caá¹…kam
pÄ• á¹‡ake mÄ• resÄ«â€™â€™ ti. ``kiá¹ƒ pana so tumhehi mÄ• rento diá¹-á¹-hoâ€™â€™ t
bhanteâ€™â€™ ti. ``yatheva tumhe taá¹ƒ na passatha, tatheva sopi te pÄ• á¹‡e na passati.
maraá¹‡acetanÄ• nÄ• ma natthi, bhikkhaveâ€™â€™ ti. ``bhante, arahattassa upanissaye s
jÄ• toâ€™â€™ ti? ``attano katakammavasena, bhikkhaveâ€™â€™ ti. ``kiá¹ƒ pana, bhante,
hi, bhikkhave, suá¹‡Ä• tha ---

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ kÄ• siraÃ±Ã±e rajjaá¹ƒ kÄ• rente eko vejjo gÄ• manigamesu ca
ekaá¹ƒ cakkhudubbalaá¹ƒ itthiá¹ƒ disvÄ• pucchi --- ``kiá¹ƒ te aphÄ• sukaâ€™â€™ nti? ``ak
passÄ• mÄ«â€™â€™ ti. ``bhesajjaá¹ƒ te karissÄ• mÄ«â€™â€™ ti? ``karohi, sÄ• mÄ«â€™â

dassasÄ«â€™â€™ ti? ``sace me akkhÄ«ni pÄ• katikÄ• ni kÄ• tuá¹ƒ sakkhissasi, ahaá¹ƒ te
dÄ• sÄ« bhavissÄ• mÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti bhesajjaá¹ƒ saá¹ƒvidahi, eka
pÄ• katikÄ• ni ahesuá¹ƒ. sÄ• \Ee I 21/ cintesi --- ``ahametassa saputtadhÄ«tÄ• dÄ• sÄ« bh
paá¹-ijÄ• niá¹ƒ, ``na kho pana maá¹ƒ saá¹‡hena sammÄ• cÄ• rena samudÄ• carissati, vaÃ±
vejjenÄ• gantvÄ• ``kÄ«disaá¹ƒ, bhaddeâ€™â€™ ti puá¹-á¹-hÄ• ``pubbe me akkhÄ«ni thok
atirekataraá¹ƒ rujjantÄ«â€™â€™ ti Ä• ha. vejjo ``ayaá¹ƒ maá¹ƒ vaÃ±cetvÄ• kiÃ±ci adÄ• tuk
dinnÄ• ya \Be I 14/ bhatiyÄ• attho, idÄ• neva naá¹ƒ andhaá¹ƒ karissÄ• mÄ«â€™â€™ ti cint
bhariyÄ• ya etamatthaá¹ƒ Ä• cikkhi. sÄ• tuá¹‡hÄ« ahosi. so ekaá¹ƒ bhesajjaá¹ƒ yojetvÄ• ta
``bhadde, imaá¹ƒ bhesajjaá¹ƒ aÃ±jehÄ«â€™â€™ ti aÃ±jÄ• pesi. athassÄ• dve akkhÄ«ni dÄ
vijjhÄ• yiá¹ƒsu. so vejjo cakkhupÄ• lo ahosi.

bhikkhave, tadÄ• mama puttena katakammaá¹ƒ pacchato pacchato anubandhi. pÄ• pakam
vahato balibaddassa padaá¹ƒ cakkaá¹ƒ viya anugacchatÄ«ti idaá¹ƒ vatthuá¹ƒ kathetvÄ• an
patiá¹-á¹-hÄ• pitamattikaá¹ƒ sÄ• sanaá¹ƒ rÄ• jamuddÄ• ya laÃ±chanto viya dhammarÄ• jÄ•

<1> á¹• 21 ``manopubbaá¹…gamÄ• \Ne I 14/ dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce paduá¹-á¹-hena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ dukkhamanveti, cakkaá¹ƒva vahato padaâ€™â€™ nti ||

tattha __mano_ti kÄ• mÄ• vacarakusalÄ• dibhedaá¹ƒ sabbampi catubhÅ«mikacittaá¹ƒ. ima
vejjassa uppannacittavasena niyamiyamÄ• naá¹ƒ vavatthÄ• piyamÄ• naá¹ƒ \Ee I 22/ paricch
domanassasahagataá¹ƒ paá¹-ighasampayuttacittameva labbhati. __pubbaá¹…gamÄ• _ti ter
samannÄ• gatÄ• . __dhammÄ• _ti guá¹‡adesanÄ• pariyattinissattanijjÄ«vavasena cattÄ• ro

``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti || (Th 304; J I 15.386) ---

ayaá¹ƒ guá¹‡adhammo nÄ• ma. ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mi Ä• dikalyÄ• á¹‡a
desanÄ• dhammo nÄ• ma. ``idha pana, bhikkhave, ekacce kulaputtÄ• dhammaá¹ƒ pariyÄ•
nti (MN I 239) ayaá¹ƒ pariyattidhammo nÄ• ma. ``tasmiá¹ƒ kho pana samaye dhammÄ• hon
ti (Dhs 121) ayaá¹ƒ nissattadhammo nÄ• ma, nijjÄ«vadhammotipi eso eva. tesu imasmiá¹ƒ a
nissattanijjÄ«vadhammo adhippeto. so atthato tayo arÅ«pino khandhÄ• vedanÄ• kkhandho
saá¹…khÄ• rakkhandhoti. ete hi mano pubbaá¹…gamo etesanti __manopubbaá¹…gamÄ• _

kathaá¹ƒ \Be I 15/ panetehi saddhiá¹ƒ ekavatthuko ekÄ• rammaá¹‡o apubbaá¹ƒ acarimaá¹ƒ

mano pubbaá¹…gamo nÄ• ma hotÄ«ti? uppÄ• dapaccayaá¹-á¹-hena. yathÄ• hi bahÅ«su el
karontesu ``ko etesaá¹ƒ pubbaá¹…gamoâ€™â€™ ti vutte yo nesaá¹ƒ paccayo hoti, yaá¹ƒ n
karonti, so datto vÄ• mitto vÄ• tesaá¹ƒ pubbaá¹…gamoti vuccati, evaá¹ƒsampadamidaá¹ƒ
iti uppÄ• dapaccayaá¹-á¹-hena mano pubbaá¹…gamo etesanti manopubbaá¹…gamÄ• . na l
uppajjituá¹ƒ sakkonti, mano pana ekaccesu cetasikesu anupajjantesupi uppajjatiyeva. adhip
seá¹-á¹-ho etesanti __manoseá¹-á¹-ho_. yathÄ• hi corÄ• dÄ«naá¹ƒ corajeá¹-á¹-hakÄ• dayo
tathÄ• tesampi mano adhipati manova seá¹-á¹-hÄ• . yathÄ• pana dÄ• ruÄ• dÄ«hi \Ne I 15/
bhaá¹‡á¸• Ä• ni dÄ• rumayÄ• dÄ«ni nÄ• ma honti, tathÄ• tepi manato nipphannattÄ• __ma

__paduá¹-á¹-henÄ• _ti Ä• gantukehi abhijjhÄ• dÄ«hi dosehi paduá¹-á¹-hena. pakatimano hi
taá¹ƒ apaduá¹-á¹-haá¹ƒ. yathÄ• hi pasannaá¹ƒ udakaá¹ƒ Ä• gantukehi nÄ«lÄ• dÄ«hi upakk
nÄ«lodakÄ• dibhedaá¹ƒ hoti, na ca navaá¹ƒ udakaá¹ƒ, nÄ• pi purimaá¹ƒ pasannaudakamev
abhijjhÄ• dÄ«hi dosehi paduá¹-á¹-haá¹ƒ hoti, na ca navaá¹ƒ cittaá¹ƒ, nÄ• pi purimaá¹ƒ bhav
tenÄ• ha bhagavÄ• --- ``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi
upakkiliá¹-á¹-haâ€™â€™ nti (AN a I 49). evaá¹ƒ __manasÄ• ce paduá¹-á¹-hena, bhÄ• sati
bhÄ• samÄ• no catubbidhaá¹ƒ vacÄ«duccaritameva bhÄ• sati, karonto tividhaá¹ƒ kÄ• yadu
abhÄ• santo akaronto tÄ• ya abhijjhÄ• dÄ«hi paduá¹-á¹-hamÄ• nasatÄ• ya tividhaá¹ƒ mano
evamassa dasa akusalakammapathÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

__tato naá¹ƒ dukkhamanvetÄ«_ti \Ee I 24/ tato tividhaduccaritato taá¹ƒ puggalaá¹ƒ dukkhaa
duccaritÄ• nubhÄ• vena catÅ«su apÄ• yesu, manussesu vÄ• tamattabhÄ• vaá¹ƒ gacchanta
itarampÄ«ti iminÄ• pariyÄ• yena kÄ• yikacetasikaá¹ƒ vipÄ• kadukkhaá¹ƒ anugacchati. yath
vahato pada_nti dhure yuttassa dhuraá¹ƒ vahato balibaddassa padaá¹ƒ cakkaá¹ƒ viya. yath
divasaá¹ƒ dvepi paÃ±capi dasapi aá¸• á¸• hamÄ• sampi mÄ• sampi vahanto cakkaá¹ƒ nivat
\Be I 16/, atha khvassa purato abhikkamantassa yugaá¹ƒ gÄ«vaá¹ƒ bÄ• dhati, pacchato paá
Å«rumaá¹ƒsaá¹ƒ paá¹-ihanati. imehi dvÄ«hi Ä• kÄ• rehi bÄ• dhantaá¹ƒ cakkaá¹ƒ tassa padÄ
manasÄ• paduá¹-á¹-hena tÄ«á¹‡i duccaritÄ• ni pÅ«retvÄ• á¹-hitaá¹ƒ puggalaá¹ƒ nirayÄ• dÄ
gatagataá¹-á¹-hÄ• ne duccaritamÅ«lakaá¹ƒ kÄ• yikampi cetasikampi dukkhamanubandhatÄ

gÄ• thÄ• pariyosÄ• ne tiá¹ƒsasahassÄ• bhikkhÅ« saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ
sampattaparibhÄ• yapi desanÄ• sÄ• tthikÄ• saphalÄ• ahosÄ«ti.

cakkhupÄ• lattheravatthu paá¹-hamaá¹ƒ

2. maá¹-á¹-hakuá¹‡á¸• alÄ«vatthu

2__._ __manopubbaá¹…gamÄ• _ \Ne I 16/ __dhammÄ• _ti dutiyagÄ• thÄ• pi \Ee I 25/ sÄ•
maá¹-á¹-hakuá¹‡á¸• aliá¹ƒ Ä• rabbha bhÄ• sitÄ• .

sÄ• vatthiyaá¹ƒ kira adinnapubbako nÄ• ma brÄ• hmaá¹‡o ahosi. tena kassaci kiÃ±ci na di
``adinnapubbakoâ€™â€™ tveva saÃ±jÄ• niá¹ƒsu. tassa ekaputtako ahosi piyo manÄ• po. a
kÄ• retukÄ• mo ``sace suvaá¹‡á¹‡akÄ• re kÄ• ressÄ• mi, bhattavetanaá¹ƒ dÄ• tabbaá¹ƒ bh
suvaá¹‡á¹‡aá¹ƒ koá¹-á¹-etvÄ• maá¹-á¹-hÄ• ni kuá¹‡á¸• alÄ• ni katvÄ• adÄ• si. tenassa put
__maá¹-á¹-hakuá¹‡á¸• alÄ«_tveva paÃ±Ã±Ä• yittha. tassa soá¸·asavassikakÄ• le paá¹‡á¸• u
puttaá¹ƒ oloketvÄ• , ``brÄ• hmaá¹‡a, puttassa te rogo uppanno, tikicchÄ• pehi naâ€™â€™
vejjaá¹ƒ Ä• nessÄ• mi, bhattavetanaá¹ƒ dÄ• tabbaá¹ƒ bhavissati; kiá¹ƒ tvaá¹ƒ mama dhana
olokessasÄ«â€™â€™ ti? ``atha naá¹ƒ kiá¹ƒ karissasi, brÄ• hmaá¹‡Ä• â€™â€™ ti? ``yathÄ•
tathÄ• karissÄ• mÄ«â€™â€™ ti. so vejjÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``asukarogassa nÄ• n
karothÄ• â€™â€™ ti pucchi. athassa te yaá¹ƒ vÄ• taá¹ƒ vÄ• rukkhatacÄ• diá¹ƒ Ä• cikkhan
puttassa bhesajjaá¹ƒ karoti. taá¹ƒ karontassevassa rogo balavÄ• ahosi, atekicchabhÄ• vaá
brÄ• hmaá¹‡o \Be I 17/ tassa dubbalabhÄ• vaá¹ƒ Ã±atvÄ• ekaá¹ƒ vejjaá¹ƒ pakkosi. so taá¹
``amhÄ• kaá¹ƒ ekaá¹ƒ kiccaá¹ƒ atthi, aÃ±Ã±aá¹ƒ vejjaá¹ƒ pakkositvÄ• tikicchÄ• pehÄ«â€™
pahÄ• ya nikkhami. brÄ• hmaá¹‡o tassa maraá¹‡asamayaá¹ƒ Ã±atvÄ• ``imassa dassanatth
sÄ• pateyyaá¹ƒ passissanti, bahi naá¹ƒ karissÄ• mÄ«â€™â€™ ti puttaá¹ƒ nÄ«haritvÄ• bah

taá¹ƒ divasaá¹ƒ bhagavÄ• balavapaccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-a
katÄ• dhikÄ• rÄ• naá¹ƒ ussannakusalamÅ«lÄ• naá¹ƒ veneyyabandhavÄ• naá¹ƒ dassanatth
volokento dasasahassacakkavÄ• á¸·esu Ã±Ä• á¹‡ajÄ• laá¹ƒ patthari. maá¹-á¹-hakuá¹‡á¸• al
nipannÄ• kÄ• reneva tassa anto paÃ±Ã±Ä• yi. satthÄ• taá¹ƒ disvÄ• tassa antogehÄ• nÄ«
nipajjÄ• pitabhÄ• vaá¹ƒ Ã±atvÄ• ``atthi nu kho mayhaá¹ƒ ettha gatapaccayena atthoâ€™â€
addasa --- ayaá¹ƒ mÄ• á¹‡avo mayi cittaá¹ƒ pasÄ• detvÄ• kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsad
kanakavimÄ• ne nibbattissati, accharÄ• sahassaparivÄ• ro bhavissati, brÄ• hmaá¹‡opi taá¹
Ä• á¸·Ä• hane vicarissati. devaputto tigÄ• vutappamÄ• á¹‡aá¹ƒ
saá¹-á¹-hisakaá¹-abhÄ• rÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ accharÄ• sahassaparivÄ• raa
``kena nu kho kammena mayÄ• ayaá¹ƒ sirisampatti laddhÄ• â€™â€™ ti oloketvÄ• mayi \N
laddhabhÄ• vaá¹ƒ Ã±atvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o dhanacchedabhayena mama bhesajjam
gantvÄ• rodati, vippakÄ• rappattaá¹ƒ naá¹ƒ karissÄ• mÄ«â€™â€™ ti pitari rodante maá¹-á¹
Ä• gantvÄ• Ä• á¸·Ä• hanassÄ• vidÅ«re \Ee I 27/ nipajjitvÄ• rodissati. atha naá¹ƒ brÄ• hma
pucchissati. ``ahaá¹ƒ te putto maá¹-á¹-hakuá¹‡á¸• alÄ«â€™â€™ ti Ä• cikkhissati. ``kuhiá¹ƒ n
``tÄ• vasiá¹ƒsabhavaneâ€™â€™ ti. ``kiá¹ƒ kammaá¹ƒ katvÄ• â€™â€™ ti vutte mayi cittapp
Ä• cikkhissati. brÄ• hmaá¹‡o ``tumhesu cittaá¹ƒ pasÄ• detvÄ• sagge nibbatto nÄ• ma atthÄ
pucchissati. athassÄ• haá¹ƒ ``ettakÄ• ni satÄ• ni vÄ• sahassÄ• ni vÄ• satasahassÄ• ni vÄ
paricchindituâ€™â€™ nti vatvÄ• dhammapade gÄ• thaá¹ƒ bhÄ• sissÄ• mi. gÄ• thÄ• pariyo
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo bhavissati, maá¹-á¹-ha kuá¹‡á¸• alÄ« sotÄ•
adinnapubbako brÄ• hmaá¹‡o. iti \Be I 18/ imaá¹ƒ kulaputtaá¹ƒ nissÄ• ya mahÄ• dhammÄ•
disvÄ• punadivase katasarÄ«rapaá¹-ijaggano mahÄ• bhikkhusaá¹…ghaparivuto sÄ• vatthiâ

anupubbena brÄ• hmaá¹‡assa gehadvÄ• raá¹ƒ gato.

tasmiá¹ƒ khaá¹‡e maá¹-á¹-hakuá¹‡á¸• alÄ« antogehÄ• bhimukho nipanno hoti. athassa sat
apassanabhÄ• vaá¹ƒ Ã±atvÄ• ekaá¹ƒ rasmiá¹ƒ vissajjesi. mÄ• á¹‡avo ``kiá¹ƒ obhÄ• so nÄ
nipannova satthÄ• raá¹ƒ disvÄ• , ``andhabÄ• lapitaraá¹ƒ nissÄ• ya evarÅ«paá¹ƒ buddhaá¹ƒ
kÄ• yaveyyÄ• vaá¹-ikaá¹ƒ vÄ• kÄ• tuá¹ƒ dÄ• naá¹ƒ vÄ• dÄ• tuá¹ƒ dhammaá¹ƒ vÄ• sotuá¹
hatthÄ• pi anadhipateyyÄ• , aÃ±Ã±aá¹ƒ kattabbaá¹ƒ natthÄ«â€™â€™ ti manameva pasÄ•
cittappasÄ• dena imassÄ• â€™â€™ ti pakkÄ• mi. so tathÄ• gate cakkhupathaá¹ƒ vijahante
kÄ• laá¹ƒ katvÄ• suttappabuddho viya devaloke tiá¹ƒsayojanike kanakavimÄ• ne nibbatti.

brÄ• hmaá¹‡opissa sarÄ«raá¹ƒ jhÄ• petvÄ• Ä• á¸·Ä• hane rodanaparÄ• yaá¹‡o ahosi, dev
gantvÄ• rodati --- ``kahaá¹ƒ ekaputtaka, kahaá¹ƒ ekaputtakÄ• â€™â€™ ti. devaputtopi atta
oloketvÄ• , ``kena me kammena laddhÄ• â€™â€™ ti upadhÄ• rento ``satthari manopasÄ•
brÄ• hmaá¹‡o mama aphÄ• sukakÄ• le bhesajjamakÄ• retvÄ• idÄ• ni Ä• á¸·Ä• hanaá¹ƒ ga
naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti maá¹-á¹-hakuá¹‡á¸• alivaá¹‡á¹‡ena Ä• gantvÄ• Ä
paggayha rodanto aá¹-á¹-hÄ• si. brÄ• hmaá¹‡o taá¹ƒ disvÄ• ``ahaá¹ƒ tÄ• va puttasokena r
rodati, pucchissÄ• mi naâ€™â€™ nti pucchanto imaá¹ƒ gÄ• thamÄ• ha ---

``alaá¹…kato \Ne I 18/ maá¹-á¹-hakuá¹‡á¸• alÄ«,

mÄ• ladhÄ• rÄ« haricandanussado.

bÄ• hÄ• paggayha kandasi,

vanamajjhe kiá¹ƒ dukkhito tuvaâ€™â€™ nti || (Vv 1207; Pv 186).

so \Be I 19/ mÄ• á¹‡avo Ä• ha ---

``sovaá¹‡á¹‡amayo pabhassaro,

uppanno rathapaÃ±jaro mama.

tassa cakkayugaá¹ƒ na vindÄ• mi,

tena dukkhena jahÄ• mi jÄ«vitaâ€™â€™ nti || (va0 1208; Pv 187).

atha \Ee I 29/ naá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ,

lohitakamayaá¹ƒ atha rÅ«piyamayaá¹ƒ.

Ä• cikkha me bhadda mÄ• á¹‡ava,

cakkayugaá¹ƒ paá¹-ipÄ• dayÄ• mi teâ€™â€™ ti || (Vv 1209; Pv 188).

taá¹ƒ sutvÄ• mÄ• á¹‡avo ``ayaá¹ƒ brÄ• hmaá¹‡o puttassa bhesajjamakatvÄ• puttapatirÅ«
rodanto `suvaá¹‡á¹‡Ä• dimayaá¹ƒ rathacakkaá¹ƒ karomÄ«â€™ ti vadati, hotu niggaá¹‡hissÄ
cintetvÄ• ``kÄ«va mahantaá¹ƒ me cakkayugaá¹ƒ karissasÄ«â€™â€™ ti vatvÄ• ``yÄ• va m
mahantaá¹ƒ karissÄ• mÄ«â€™â€™ ti vutte ``candimasÅ«riyehi me attho, te me dehÄ«â€™

``so mÄ• á¹‡avo tassa pÄ• vadi,

candasÅ«riyÄ• ubhayettha dissare.

sovaá¹‡á¹‡amayo \Ne I 19/ ratho mama,

tena cakkayugena sobhatÄ«â€™â€™ ti || (Vv 1210; Pv 189).

atha naá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

``bÄ• lo kho tvaá¹ƒ asi mÄ• á¹‡ava,

yo tvaá¹ƒ patthayase apatthiyaá¹ƒ.

maÃ±Ã±Ä• mi tuvaá¹ƒ marissasi,

na hi tvaá¹ƒ lacchasi candasÅ«riyeâ€™â€™ ti || (Vv 1211; Pv 190).

atha \Be I 20/ naá¹ƒ mÄ• á¹‡avo Ä• ha ---

``kiá¹ƒ pana paÃ±Ã±Ä• yamÄ• nassatthÄ• ya rodanto bÄ• lo hoti, udÄ• hu apaÃ±Ã±Ä• yam
---

``gamanÄ• gamanampi \Ee I 30/ dissati,

vaá¹‡á¹‡adhÄ• tu ubhayattha vÄ«thiyÄ• .

peto kÄ• lakato na dissati,

ko nidha kandataá¹ƒ bÄ• lyataroâ€™â€™ ti || (Vv 1212; Pv 191).

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o ``yuttaá¹ƒ esa vadatÄ«â€™â€™ ti sallakkhetvÄ• ---

``saccaá¹ƒ kho vadesi mÄ• á¹‡ava,

ahameva kandataá¹ƒ bÄ• lyataro.

candaá¹ƒ viya dÄ• rako rudaá¹ƒ,

petaá¹ƒ kÄ• lakatÄ• bhipatthayiâ€™â€™ nti || (Vv 1213; Pv 192) ---

vatvÄ• \Ne I 20/ tassa kathÄ• ya nissoko hutvÄ• mÄ• á¹‡avassa thutiá¹ƒ karonto imÄ• gÄ

``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

``abbahÄ« vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

``svÄ• haá¹ƒ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avÄ• â€™â€™ ti || (Vv 1214-1216; Pv 193

atha \Ee I 31/ naá¹ƒ ``ko nÄ• ma tvaâ€™â€™ nti pucchanto ---

``devatÄ• nusi gandhabbo, adu sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti || (Vv 1217; Pv

Ä• ha. athassa mÄ• á¹‡avo ---

``yaÃ±ca kandasi yaÃ±ca rodasi,

puttaá¹ƒ Ä• á¸·Ä• hane sayaá¹ƒ dahitvÄ• .

svÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• kammaá¹ƒ,

tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti || (Vv 1218; Pv 197) ---

Ä• cikkhi \Be I 21/. atha naá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

``appaá¹ƒ vÄ• bahuá¹ƒ vÄ• nÄ• ddasÄ• ma,

dÄ• naá¹ƒ dadantassa sake agÄ• re.

uposathakammaá¹ƒ \Ne I 21/ vÄ• tÄ• disaá¹ƒ,

kena kammena gatosi devalokaâ€™â€™ nti || (Vv 1219; Pv 198).

mÄ• á¹‡avo Ä• ha ---

``Ä• bÄ• dhikohaá¹ƒ dukkhito gilÄ• no,

Ä• tÅ«rarÅ«pomhi sake nivesane.

buddhaá¹ƒ vigatarajaá¹ƒ vitiá¹‡á¹‡akaá¹…khaá¹ƒ,

addakkhiá¹ƒ sugataá¹ƒ anomapaÃ±Ã±aá¹ƒ ||

``svÄ• haá¹ƒ muditadhano pasannacitto,

aÃ±jaliá¹ƒ akariá¹ƒ tathÄ• gatassa.

tÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• na kammaá¹ƒ,

tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti || (Vv 1220-1221; Pv 199-200).

tasmiá¹ƒ \Ee I 32/ kathenteyeva brÄ• hmaá¹‡assa sakalasarÄ«raá¹ƒ pÄ«tiyÄ• paripÅ«ri. so
pavedento ---

``acchariyaá¹ƒ vata abbhutaá¹ƒ vata,

aÃ±jalikammassa ayamÄ«diso vipÄ• ko.

ahampi pamuditamano pasannacitto,

ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• mÄ«â€™â€™ ti || (Vv 1222; Pv 201) ---

Ä• ha. atha naá¹ƒ mÄ• á¹‡avo ---

``ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• hi,

dhammaÃ±ca saá¹…ghaÃ±ca pasannacitto.

tatheva \Ne I 22/ sikkhÄ• padÄ• ni paÃ±ca,

akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu ||

pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ,

loke adinnaá¹ƒ parivajjayassu.

amajjapo mÄ• ca musÄ• bhaá¹‡Ä• hi,

sakena dÄ• rena ca hohi tuá¹-á¹-hoâ€™â€™ ti || (Vv 1223-1224; Pv 202-203) ---

Ä• ha \Be I 22/. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

``atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mama ||

``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

``pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ,

loke adinnaá¹ƒ parivajjayÄ• mi.

amajjapo no ca musÄ• bhaá¹‡Ä• mi,

sakena dÄ• rena ca homi tuá¹-á¹-hoâ€™â€™ ti || (Vv 1225-1227; Pv 204-206).

atha \Ee I 33/ naá¹ƒ devaputto, ``brÄ• hmaá¹‡a, te gehe bahuá¹ƒ dhanaá¹ƒ atthi, satthÄ• ra
dÄ• naá¹ƒ dehi, dhammaá¹ƒ suá¹‡Ä• hi, paÃ±haá¹ƒ pucchÄ• hÄ«â€™â€™ ti vatvÄ• tatthe

brÄ• hmaá¹‡opi gehaá¹ƒ gantvÄ• brÄ• hmaá¹‡iá¹ƒ Ä• mantetvÄ• , ``bhadde, ahaá¹ƒ ajja s
nimantetvÄ• paÃ±haá¹ƒ pucchissÄ• mi, sakkÄ• raá¹ƒ karohÄ«â€™â€™ ti vatvÄ• vihÄ• raa
abhivÄ• detvÄ• na paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hito, ``bho gotama, adhivÄ
bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti Ä• ha. satthÄ• adhivÄ• sesi. so satt
vegenÄ• gantvÄ• \Ne I 23/ sake nivesane paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaÃ±c
bhikkhusaá¹…ghaparivuto tassa gehaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«di. brÄ• hmaá¹‡
mahÄ• jano sannipati. micchÄ• diá¹-á¹-hikena kira tathÄ• gate nimantite dve janakÄ• yÄ• s
micchÄ• diá¹-á¹-hikÄ• ``ajja samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ pucchanÄ• ya viheá¹-hiya
ti sannipatanti, sammÄ• diá¹-á¹-hikÄ• ``ajja buddhavisayaá¹ƒ buddhalÄ«á¸·aá¹ƒ passissÄ•
sannipatanti. atha kho brÄ• hmaá¹‡o katabhattakiccaá¹ƒ tathÄ• gatamupasaá¹…kamitvÄ• n
pucchi --- ``bho gotama, tumhÄ• kaá¹ƒ dÄ• naá¹ƒ adatvÄ• pÅ«jaá¹ƒ akatvÄ• dhammaá¹ƒ a
avasitvÄ• kevalaá¹ƒ manopasÄ• damatteneva sagge nibbattÄ• nÄ• ma hontÄ«â€™â€™ ti
pucchasi, nanu te puttena maá¹-á¹-hakuá¹‡á¸• alinÄ• mayi manaá¹ƒ pasÄ• detvÄ• \Be I 23
nibbattabhÄ• vo kathitoâ€™â€™ ti? ``kadÄ• , bho gotamÄ• â€™â€™ ti? nanu tvaá¹ƒ ajja su
avidÅ«re bÄ• hÄ• paggayha kandantaá¹ƒ ekaá¹ƒ mÄ• á¹‡avaá¹ƒ disvÄ• ``alaá¹…kato maá
mÄ• ladhÄ• rÄ« \Ee I 34/ haricandanussadoâ€™â€™ ti dvÄ«hi janehi kathitakathaá¹ƒ pakÄ
maá¹-á¹-hakuá¹‡á¸• alivatthuá¹ƒ kathesi. tenevetaá¹ƒ buddhabhÄ• sitaá¹ƒ nÄ• ma jÄ• taá¹ƒ

taá¹ƒ kathetvÄ• ca pana ``na kho, brÄ• hmaá¹‡a, ekasataá¹ƒ vÄ• na dvesataá¹ƒ, atha kho
pasÄ• detvÄ• sagge nibbattÄ• naá¹ƒ gaá¹‡anÄ• nÄ• ma natthÄ«â€™â€™ ti Ä• ha. atha m
athassa anibbematikabhÄ• vaá¹ƒ viditvÄ• satthÄ• ``maá¹-á¹-hakuá¹‡á¸• alidevaputto vimÄ
Ä• gacchatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. so tigÄ• vutappamÄ• á¹‡eneva dibbÄ• bharaá¹‡á
attabhÄ• vena Ä• gantvÄ• vimÄ• nato oruyha satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹
``tvaá¹ƒ imaá¹ƒ sampattiá¹ƒ kiá¹ƒ kammaá¹ƒ katvÄ• paá¹-ilabhÄ«â€™â€™ ti pucchanto ---

``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• .

pucchÄ• mi taá¹ƒ deva mahÄ• nubhÄ• va, manussabhÅ«to kimakÄ• si puÃ±Ã±aâ€™â€™ r

gÄ• thamÄ• ha. ``devaputto ayaá¹ƒ me, bhante, sampatti tumhesu cittaá¹ƒ pasÄ• detvÄ• la
cittaá¹ƒ pasÄ• detvÄ• laddhÄ• teâ€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. mahÄ• jano dev
``acchariyÄ• vata, bho, buddhaguá¹‡Ä• , adinnapubbakabrÄ• hmaá¹‡assa nÄ• ma putto aÂ
puÃ±Ã±aá¹ƒ akatvÄ• satthari cittaá¹ƒ pasÄ• detvÄ• evarÅ«paá¹ƒ sampattiá¹ƒ paá¹-ilabhÄ«
pavedesi.

atha \Ne I 24/ nesaá¹ƒ kusalÄ• kusalakammakaraá¹‡e manova pubbaá¹…gamo, manova se
kataá¹ƒ kammaá¹ƒ devalokaá¹ƒ manussalokaá¹ƒ gacchantaá¹ƒ puggalaá¹ƒ chÄ• yÄ• va na
kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• patiá¹-á¹-hÄ• pitamattikaá¹ƒ sÄ• sanaá¹ƒ rÄ• jamudd
dhammarÄ• jÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<2> ``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti ||

tattha \Be I 24/ kiÃ±cÄ• pi __mano_ti avisesena sabbampi catubhÅ«mikacittaá¹ƒ vuccati, in
niyamiyamÄ• naá¹ƒ vavatthÄ• piyamÄ• naá¹ƒ paricchijjiyamÄ• naá¹ƒ aá¹-á¹-havidhaá¹ƒ kÄ•
labbhati. vatthuvasena panÄ• hariyamÄ• naá¹ƒ tatopi somanassasahagataá¹ƒ Ã±Ä• á¹‡asa
__pubbaá¹…gamÄ• _ti tena paá¹-hamagÄ• minÄ• hutvÄ• samannÄ• gatÄ• . __dhammÄ•
uppÄ• dapaccayaá¹-á¹-hena somanassasampayuttamano pubbaá¹…gamo etesanti __manc
bahÅ«su ekato hutvÄ• mahÄ• bhikkhusaá¹…ghassa cÄ«varadÄ• nÄ• dÄ«ni vÄ• uá¸·Ä• ra
mÄ• lÄ• gandhasakkÄ• rakaraá¹‡Ä• dÄ«ni vÄ• puÃ±Ã±Ä• ni karontesu ``ko etesaá¹ƒ pubb
tesaá¹ƒ paccayo hoti, yaá¹ƒ nissÄ• ya te tÄ• ni puÃ±Ã±Ä• ni karonti, so tisso vÄ• phusso vÂ
pubbaá¹…gamoti vuccati, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. iti uppÄ• dapaccayaá¹-á¹-h
etesanti \Ee I 36/ manopubbaá¹…gamÄ• . na hi te mane anuppajjante uppajjituá¹ƒ sakkonti,
cetasikesu anuppajjantesupi uppajjatiyeva. evaá¹ƒ adhipativasena pana mano seá¹-á¹-ho et
__manoseá¹-á¹-hÄ• _. yathÄ• hi gaá¹‡Ä• dÄ«naá¹ƒ adhipati puriso gaá¹‡aseá¹-á¹-ho seá¹‡
tathÄ• tesampi manova seá¹-á¹-ho. yathÄ• pana suvaá¹‡á¹‡Ä• dÄ«hi nipphÄ• ditÄ• ni bha
suvaá¹‡á¹‡amayÄ• dÄ«ni nÄ• ma honti, tathÄ• etepi manato nipphannattÄ• __manomayÄ

__pasannenÄ• _ti anabhijjhÄ• dÄ«hi guá¹‡ehi pasannena. __bhÄ• sati vÄ• karoti vÄ• _ti e
catubbidhaá¹ƒ vacÄ«sucaritameva bhÄ• sati, karonto tividhaá¹ƒ kÄ• yasucaritameva karoti,
tÄ• ya anabhijjhÄ• dÄ«hi pasannamÄ• nasatÄ• ya tividhaá¹ƒ manosucaritaá¹ƒ pÅ«reti. evar

pÄ• ripÅ«riá¹ƒ gacchanti.

__tato naá¹ƒ sukhamanvetÄ«_ti tato tividhasucaritato naá¹ƒ puggalaá¹ƒ sukha manveti. idh
25/ kusalaá¹ƒ adhippetaá¹ƒ, tasmÄ• tebhÅ«mikasucaritÄ• nubhÄ• vena sugatibhave nibbat
duggatiyaá¹ƒ vÄ• sukhÄ• nubhavanaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ kÄ• yavatthukampi itaravatthu
kÄ• yikacetasikaá¹ƒ vipÄ• kasukhaá¹ƒ anugacchati, na vijahatÄ«ti attho veditabbo. yathÄ•
anapÄ• yinÄ«_ti yathÄ• hi chÄ• yÄ• nÄ• ma sarÄ«rappaá¹-ibaddhÄ• sarÄ«re gacchante g
tiá¹-á¹-hati \Ee I 37/, nisÄ«dante nisÄ«dati, na sakkoti, ``saá¹‡hena vÄ• pharusena \Be I 25/
nivattÄ• hÄ«â€™â€™ ti vatvÄ• vÄ• pothetvÄ• vÄ• nivattÄ• petuá¹ƒ. kasmÄ• ? sarÄ«rapp
imesaá¹ƒ dasannaá¹ƒ kusalakammapathÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡akusalamÅ«
kÄ• yikacetasikasukhaá¹ƒ gatagataá¹-á¹-hÄ• ne anapÄ• yinÄ« chÄ• yÄ• viya hutvÄ• na vij

gÄ• thÄ• pariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo al
maá¹-á¹-hakuá¹‡á¸• alidevaputto sotÄ• pattiphale patiá¹-á¹-hahi, tathÄ• adinnapubbako brÄ
tÄ• vamahantaá¹ƒ vibhavaá¹ƒ buddhasÄ• sane vippakirÄ«ti.

maá¹-á¹-hakuá¹‡á¸• alÄ«vatthu dutiyaá¹ƒ.

3. tissattheravatthu

__akkocchi ma_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tissattheraá¹ƒ Ä•

so kirÄ• yasmÄ• tissatthero bhagavato pitucchÄ• putto ahosi, mahallakakÄ• le pabbajitvÄ•
uppannalÄ• bhasakkÄ• raá¹ƒ paribhuÃ±janto thÅ«lasarÄ«ro Ä• koá¹-itapaccÄ• koá¹-itehi cÄ
yebhuyyena vihÄ• ramajjhe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ nisÄ«dati. tathÄ• gataá¹ƒ dassan
Ä• gantukabhikkhÅ« taá¹ƒ disvÄ• ``eko mahÄ• thero bhavissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya
vattaá¹ƒ Ä• pucchanti, pÄ• dasambÄ• hanÄ• dÄ«ni Ä• pucchanti. so tuá¹‡hÄ« ahosi. atha n
``kativassÄ• tumheâ€™â€™ ti pucchitvÄ• ``vassaá¹ƒ natthi, mahallakakÄ• le pabbajitÄ• n
``Ä• vuso, dubbinÄ«ta, mahallaka \Ee I 38/, attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• si, ettake mah
sÄ• mÄ«cikammamattampi na karosi, vatte Ä• pucchiyamÄ• ne tuá¹‡hÄ« hosi, kukkuccama
accharaá¹ƒ pahari. so khattiyamÄ• naá¹ƒ janetvÄ• ``tumhe kassa santikaá¹ƒ Ä• gatÄ• â€™
santikaâ€™â€™ nti vutte ``maá¹ƒ pana `ko esoâ€™ ti sallakkhetha, mÅ«lameva vo chindiss
rudanto dukkhÄ« dummano satthu santikaá¹ƒ agamÄ• si \Ne I 26/. atha naá¹ƒ satthÄ• ``kiá
dukkhÄ« dummano assumukho rodamÄ• no Ä• gatosÄ«â€™â€™ ti pucchi. tepi bhikkhÅ« ``
kareyyÄ• â€™â€™ ti teneva \Be I 26/ saddhiá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamant
satthÄ• rÄ• pucchito ``ime maá¹ƒ, bhante, bhikkhÅ« akkosantÄ«â€™â€™ ti Ä• ha. ``kahaá
nisinnosÄ«â€™â€™ ti? ``vihÄ• ramajjhe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ, bhanteâ€™â€™ ti.
Ä• gacchantÄ• diá¹-á¹-hÄ• â€™â€™ ti? ``Ä• ma, diá¹-á¹-hÄ• , bhanteâ€™â€™ ti. ``kiá¹ƒ uâ

paccuggamanaá¹ƒ kataâ€™â€™ nti? ``na kataá¹ƒ, bhanteâ€™â€™ ti. ``parikkhÄ• raggaha
``nÄ• pucchitaá¹ƒ, bhanteâ€™â€™ ti. ``vattaá¹ƒ vÄ• pÄ• nÄ«yaá¹ƒ vÄ• Ä• pucchitaâ€™â€
bhanteâ€™â€™ ti? ``Ä• sanaá¹ƒ nÄ«haritvÄ• abhivÄ• detvÄ• pÄ• dasambÄ• hanaá¹ƒ kat
bhanteâ€™â€™ ti. ``tissa mahallakabhikkhÅ«naá¹ƒ sabbaá¹ƒ etaá¹ƒ vattaá¹ƒ kÄ• tabbaá¹ƒ
akarontena vihÄ• ramajjhe nisÄ«dituá¹ƒ na vaá¹-á¹-ati, taveva doso, ete bhikkhÅ« khamÄ• p
maá¹ƒ, bhante, akkosiá¹ƒsu \Ee I 39/, nÄ• haá¹ƒ ete khamÄ• pemÄ«â€™â€™ ti. ``tissa mÄ
khamÄ• pehi neâ€™â€™ ti? ``na khamÄ• pemi, bhanteâ€™â€™ ti. atha satthÄ• ``dubbac
bhikkhÅ«hi vutte ``na, bhikkhave, idÄ• neva dubbaco esa, pubbepi esa dubbacoyevÄ• â€™
tÄ• vassa, bhante, dubbacabhÄ• vo amhehi Ã±Ä• to, atÄ«te esa kiá¹ƒ akÄ• sÄ«â€™â€™ ti
suá¹‡Ä• thÄ• â€™â€™ ti vatvÄ• atÄ«tamÄ• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±e rajjaá¹ƒ kÄ• rente devilo nÄ• ma tÄ• pa
vasitvÄ• loá¹‡ambilasevanatthÄ• ya cattÄ• ro mÄ• se nagaramupanissÄ• ya vasitukÄ• mo
nagaradvÄ• re dÄ• rake disvÄ• pucchi --- ``imaá¹ƒ nagaraá¹ƒ sampattapabbajitÄ• kattha v
``kumbhakÄ• rasÄ• lÄ• yaá¹ƒ, bhanteâ€™â€™ ti. tÄ• paso kumbhakÄ• rasÄ• laá¹ƒ gantvÄ
bhaggava agaru, vaseyyÄ• ma ekarattiá¹ƒ sÄ• lÄ• yaâ€™â€™ nti Ä• ha. kumbhakÄ• ro ``m
kiccaá¹ƒ natthi, mahatÄ« sÄ• lÄ• , yathÄ• sukhaá¹ƒ vasatha, bhanteâ€™â€™ ti sÄ• laá¹ƒ n
pavisitvÄ• nisinne aparopi nÄ• rado nÄ• ma tÄ• paso himavantato Ä• gantvÄ• kumbhakÄ
kumbhakÄ• ro ``paá¹-hamaá¹ƒ Ä• gato iminÄ• saddhiá¹ƒ ekato vasitukÄ• mo bhaveyya vÄ
parimocessÄ• mÄ«â€™â€™ ti \Ee I 40/ cintetvÄ• ``sace, bhante, paá¹-hamaá¹ƒ upagato ro
vasathÄ• â€™â€™ ti Ä• ha. so tamupasaá¹…kamitvÄ• ``sace te, Ä• cariya agaru, mayaÃ±
vaseyyÄ• mÄ• â€™â€™ ti yÄ• ci. ``mahatÄ« sÄ• lÄ• , pavisitvÄ• \Be I 27/ ekamante vasÄ
puretaraá¹ƒ paviá¹-á¹-hassa devilassa aparabhÄ• ge nisÄ«di. ubhopi sÄ• raá¹‡Ä«yakathaá¹

sayanakÄ• le \Ne I 27/ nÄ• rado devilassa nipajjanaá¹-á¹-hÄ• naÃ±ca dvÄ• raÃ±ca sallakkh
devilo nipajjamÄ• no attano nipajjanaá¹-á¹-hÄ• ne anipajjitvÄ• dvÄ• ramajjhe tiriyaá¹ƒ nipaj
nikkhamanto tassa jaá¹-Ä• su akkami. ``ko maá¹ƒ akkamÄ«â€™â€™ ti ca vutte, ``Ä• cariya
``kÅ«á¹-ajaá¹-ila, araÃ±Ã±ato Ä• gantvÄ• mama jaá¹-Ä• su akkamasÄ«â€™â€™ ti. ``Ä• ca
nipannabhÄ• vaá¹ƒ na jÄ• nÄ• mi, khamatha meâ€™â€™ ti vatvÄ• tassa kandantasseva b
pavisantopi maá¹ƒ akkameyyÄ• â€™â€™ ti parivattetvÄ• pÄ• daá¹-á¹-hÄ• ne sÄ«saá¹ƒ kat
pavisanto ``paá¹-hamaá¹ƒpÄ• haá¹ƒ Ä• cariye aparajjhiá¹ƒ, idÄ• nissa pÄ• dapassena pavis
cintetvÄ• Ä• gacchanto gÄ«vÄ• ya akkami. ``ko esoâ€™â€™ ti ca vutte ``ahaá¹ƒ, Ä• cariyÄ
``kÅ«á¹-ajaá¹-ila, paá¹-hamaá¹ƒ mama jaá¹-Ä• su akkamitvÄ• idÄ• ni gÄ«vÄ• ya akkamasi,
nti vutte, ``Ä• cariya, mayhaá¹ƒ doso natthi, ahaá¹ƒ tumhÄ• kaá¹ƒ evaá¹ƒ nipannabhÄ• vaá
`paá¹-hamampi me aparaddhaá¹ƒ, idÄ• ni pÄ• dapassena \Ee I 41/ pavisissÄ• mÄ«â€™ ti p
meâ€™â€™ ti Ä• ha. ``kÅ«á¹-ajaá¹-ila, abhisapissÄ• mi taâ€™â€™ nti. ``mÄ• evaá¹ƒ karitt
tassa vacanaá¹ƒ anÄ• diyitvÄ• ---

``sahassaraá¹ƒsÄ« satatejo, sÅ«riyo tamavinodano.

pÄ• todayante sÅ«riye, muddhÄ• te phalatu sattadhÄ• â€™â€™ ti || ---

taá¹ƒ abhisapi eva. nÄ• rado, ``Ä• cariya, mayhaá¹ƒ doso natthÄ«ti mama vadantasseva tu
doso atthi, tassa muddhÄ• phalatu, mÄ• niddosassÄ• â€™â€™ ti vatvÄ• ---

``sahassaraá¹ƒsÄ« satatejo, sÅ«riyo tamavinodano.

pÄ• todayante sÅ«riye, muddhÄ• te phalatu sattadhÄ• â€™â€™ ti || ---

abhisapi. so pana mahÄ• nubhÄ• vo atÄ«te cattÄ• lÄ«sa, anÄ• gate cattÄ• lÄ«sÄ• ti asÄ«ti
``kassa nu kho upari abhisapo patissatÄ«â€™â€™ ti upadhÄ• rento ``Ä• cariyassÄ• â€™â€
anukampaá¹ƒ paá¹-icca iddhibalena aruá¹‡uggamanaá¹ƒ nivÄ• reti.

nÄ• garÄ• \Be I 28/ aruá¹‡e anuggacchante rÄ• jadvÄ• raá¹ƒ gantvÄ• , ``deva, tayi rajjaá¹
uá¹-á¹-hahati, aruá¹‡aá¹ƒ no uá¹-á¹-hÄ• pehÄ«â€™â€™ ti kandiá¹ƒsu. rÄ• jÄ• attano kÄ• y
kiÃ±ci ayuttaá¹ƒ adisvÄ• ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti cintetvÄ• ``pabbajitÄ• naá
bhavitabbaâ€™â€™ nti \Ne I 28/ parisaá¹…kamÄ• no ``kacci imasmiá¹ƒ nagare pabbajitÄ•
``hiyyo sÄ• yaá¹ƒ kumbhakÄ• rasÄ• lÄ• yaá¹ƒ Ä• gatÄ• atthi devÄ• â€™â€™ ti vutte taá¹ƒ
42/ ukkÄ• hi dhÄ• riyamÄ• nÄ• hi tattha gantvÄ• nÄ• radaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisi

``kammantÄ• nappavattanti, jambudÄ«passa nÄ• rada.

kena loko tamobhÅ«to, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

nÄ• rado sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• iminÄ• kÄ• raá¹‡ena ahaá¹ƒ iminÄ• ab
``mayhaá¹ƒ doso natthi, yassa doso atthi, tasseva upari abhisapo patatÅ«â€™â€™ ti vatvÄ
abhisapitvÄ• ca pana ``kassa nu kho upari abhisapo patissatÄ«â€™â€™ ti upadhÄ• rento
Ä• cariyassa muddhÄ• sattadhÄ• phalissatÄ«â€™â€™ ti disvÄ• etasmiá¹ƒ anukampaá¹ƒ
uggamanaá¹ƒ na demÄ«ti. ``kathaá¹ƒ pana assa, bhante, antarÄ• yo na bhaveyyÄ• â€™â€
khamÄ• peyya, na bhaveyyÄ• â€™â€™ ti. ``tena hi khamÄ• pehÄ«â€™â€™ ti vutte ``eso,
gÄ«vÄ• ya ca akkami, nÄ• haá¹ƒ etaá¹ƒ kÅ«á¹-ajaá¹-ilaá¹ƒ khamÄ• pemÄ«â€™â€™ ti. ``kh
karitthÄ• â€™â€™ ti. ``na khamÄ• pemÄ«â€™â€™ ti. ``muddhÄ• te sattadhÄ• phalissatÄ
khamÄ• petiyeva. atha naá¹ƒ rÄ• jÄ• ``na tvaá¹ƒ attano ruciyÄ• khamÄ• pessasÄ«â€™â€
gÄ• hÄ• petvÄ• nÄ• radassa pÄ• damÅ«le onamÄ• pesi. nÄ• radopi ``uá¹-á¹-hehi, Ä• cariy
``mahÄ• rÄ• ja, nÄ• yaá¹ƒ yathÄ• manena khamÄ• peti, nagarassa avidÅ«re \Ee I 43/ eko s

sÄ«se mattikÄ• piá¹‡á¸• aá¹ƒ katvÄ• galappamÄ• á¹‡e udake á¹-hapÄ• pehÄ«â€™â€™ ti
nÄ• rado devilaá¹ƒ Ä• mantetvÄ• , ``Ä• cariya, mayÄ• iddhiyÄ• vissaá¹-á¹-hÄ• ya sÅ«riyas
udake nimujjitvÄ• aÃ±Ã±ena á¹-hÄ• nena uttaritvÄ• gaccheyyÄ• sÄ«â€™â€™ ti Ä• ha. ``ta
saá¹ƒphuá¹-á¹-hamattova mattikÄ• piá¹‡á¸• o sattadhÄ• phali, so nimujjitvÄ• aÃ±Ã±ena á¹
ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``tadÄ• , bhikkhave, rÄ• jÄ• Ä• nando aho
ahamevÄ• ti evaá¹ƒ tadÄ• pesa dubbacoyevÄ• â€™â€™ ti \Be I 29/ vatvÄ• tissattheraá¹ƒ
bhikkhuno nÄ• ma `asukenÄ• haá¹ƒ akkuá¹-á¹-ho, asukena pahaá¹-o, asukena jito, asuko k
ahÄ• sÄ«â€™ ti cintentassa veraá¹ƒ nÄ• ma na vÅ«pasammati, evaá¹ƒ pana anupanayhan
vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<3> á¹• 21 ``akkocchi \Ne I 29/ maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

<4> á¹• 21 ``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammatÄ«â€™â€™ ti ||

tattha __akkocchÄ«_ti akkosi. __avadhÄ«_ti pahari. __ajinÄ«_ti \Ee I 44/ kÅ«á¹-asakkhiotÄ
vÄ• dapaá¹-ivÄ• dena vÄ• karaá¹‡uttariyakaraá¹‡ena vÄ• ajesi. __ahÄ• si me_ti mama sa
kiÃ±cideva avahari. __ye ca ta_nti ye keci devatÄ• vÄ• manussÄ• vÄ• gahaá¹-á¹-hÄ• vÄ
``akkocchi maâ€™â€™ ntiÄ• divatthukaá¹ƒ kodhaá¹ƒ sakaá¹-adhuraá¹ƒ viya naddhinÄ• pÅ
kusÄ• dÄ«hi punappunaá¹ƒ veá¹-hetvÄ• upanayhanti, tesaá¹ƒ sakiá¹ƒ uppannaá¹ƒ veraá¹ƒ
vÅ«pasammati. __ye ca taá¹ƒ nupanayhantÄ«_ti asatiyÄ• amanasikÄ• ravasena vÄ• kam
ye taá¹ƒ akkosÄ• divatthukaá¹ƒ kodhaá¹ƒ tayÄ• pi koci niddoso purimabhave akkuá¹-á¹-ho b
bhavissati, kÅ«á¹-asakkhiá¹ƒ otÄ• retvÄ• jito bhavissati, kassaci te pasayha kiÃ±ci acchinn
tasmÄ• niddoso hutvÄ• pi akkosÄ• dÄ«ni pÄ• puá¹‡Ä• sÄ«ti evaá¹ƒ na upanayhanti. tesu p
iminÄ• anupanayhanena nirindhano viya jÄ• tavedo vÅ«pasammatÄ«ti.

desanÄ• pariyosÄ• ne satasahassabhikkhÅ« sotÄ• pattiphalÄ• dÄ«ni \Ee I 45/ pÄ• puá¹‡iá
mahÄ• janassa sÄ• tthikÄ• ahosi. dubbacopi subbacoyeva jÄ• toti.

tissattheravatthu tatiyaá¹ƒ.

4. kÄ• á¸·ayakkhinÄ«vatthu

__na hi verenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ
kathesi.

eko \Be I 30/ kira kuá¹-umbikaputto pitari kÄ• lakate khette ca ghare ca sabbakammÄ• ni at
mÄ• taraá¹ƒ paá¹-ijaggi. athassa mÄ• tÄ• ``kumÄ• rikaá¹ƒ te, tÄ• ta, Ä• nessÄ• mÄ«â€™â€
mÄ• evaá¹ƒ vadetha, ahaá¹ƒ yÄ• vajÄ«vaá¹ƒ tumhe paá¹-ijaggissÄ• mÄ«â€™â€™ ti. ``tÄ•
kiccaá¹ƒ tvameva karosi, tena mayhaá¹ƒ cittasukhaá¹ƒ nÄ• ma na hoti, Ä• nessÄ• mÄ«â€™
paá¹-ikkhipitvÄ• tuá¹‡hÄ« ahosi. sÄ• ekaá¹ƒ kulaá¹ƒ gantukÄ• mÄ• gehÄ• nikkhami. atha
kulaá¹ƒ gacchathÄ• â€™â€™ ti pucchitvÄ• ``asukakulaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte tatth
attano abhirucitaá¹ƒ kulaá¹ƒ Ä• cikkhi. sÄ• tattha gantvÄ• kumÄ• rikaá¹ƒ vÄ• retvÄ• divas
taá¹ƒ Ä• netvÄ• tassa ghare akÄ• si. sÄ• vaÃ±jhÄ• ahosi. atha naá¹ƒ mÄ• tÄ• , putta, tvaâ
kumÄ• rikaá¹ƒ Ä• á¹‡Ä• pesi, sÄ• idÄ• ni vaÃ±jhÄ• jÄ• tÄ• , aputtakaÃ±ca nÄ• ma kulaá¹ƒ
paveá¹‡Ä« na ghaá¹-Ä«yati, tena aÃ±Ã±aá¹ƒ te kumÄ• rikaá¹ƒ Ä• nemÄ«ti. tena ``alaá¹ƒ, an
vuccamÄ• nÄ• pi punappunaá¹ƒ kathesi. vaÃ±jhitthÄ« taá¹ƒ kathaá¹ƒ sutvÄ• ``puttÄ• nÄ•
vacanaá¹ƒ atikkamituá¹ƒ na sakkonti, idÄ• ni aÃ±Ã±aá¹ƒ vijÄ• yiniá¹ƒ itthiá¹ƒ Ä• netvÄ• ma
bhuÃ±jissati. yaá¹ƒnÅ«nÄ• haá¹ƒ sayameva ekaá¹ƒ kumÄ• rikaá¹ƒ Ä• neyyaâ€™â€™ nti ci
tassatthÄ• ya kumÄ• rikaá¹ƒ vÄ• retvÄ• ``kiá¹ƒ nÄ• metaá¹ƒ, amma, vadesÄ«â€™â€™ ti te
vaÃ±jhÄ• , aputtakaá¹ƒ nÄ• ma kulaá¹ƒ vinassati, tumhÄ• kaá¹ƒ pana dhÄ«tÄ• puttaá¹ƒ vÄ
kuá¹-umbikassa sÄ• minÄ« bhavissati, mayhaá¹ƒ sÄ• mikassa naá¹ƒ dethÄ• â€™â€™ ti yÄ
Ä• netvÄ• sÄ• mikassa ghare akÄ• si.

athassÄ• etadahosi --- ``sacÄ• yaá¹ƒ puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• labhissati, ayameva l
bhavissati. yathÄ• dÄ• rakaá¹ƒ na labhati, tatheva naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti
--- ``amma, yadÄ• te kucchiyaá¹ƒ gabbho patiá¹-á¹-hÄ• ti, atha me Ä• roceyyÄ• sÄ«â€™â€
ti paá¹-issuá¹‡itvÄ• gabbhe patiá¹-á¹-hite tassÄ• Ä• rocesi. itarissÄ• pana sÄ• sayameva
yÄ• gubhattaá¹ƒ deti, athassÄ• \Ee I 47/ Ä• hÄ• reneva saddhiá¹ƒ gabbhapÄ• tanabhesajja
dutiyampi gabbhe patiá¹-á¹-hite Ä• rocesi \Be I 31/, itarÄ• dutiyampi tatheva pÄ• tesi. atha n
paá¹-ivissakitthiyo pucchiá¹ƒsu --- ``kacci te sapatti antarÄ• yaá¹ƒ karotÄ«â€™â€™ ti? sÄ•
Ä• rocetvÄ• ``andhabÄ• le, kasmÄ• evamakÄ• si, ayaá¹ƒ tava issariyabhayena gabbhassa
deti, tena te gabbho patati, mÄ• puna evamakatthÄ• â€™â€™ ti vuttÄ• tatiyavÄ• re na kat
udaraá¹ƒ disvÄ• ``kasmÄ• mayhaá¹ƒ gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ na kathesÄ«â€™
Ä• netvÄ• vaÃ±cetvÄ• dve vÄ• re gabbhaá¹ƒ pÄ• tesi, kimatthaá¹ƒ tuyhaá¹ƒ kathemÄ«â€™
dÄ• nimhÄ«â€™â€™ ti cintetvÄ• tassÄ• pamÄ• daá¹ƒ olokentÄ« pariá¹‡ate gabbhe okÄ•
yojetvÄ• adÄ• si. gabbho pariá¹‡atattÄ• patituá¹ƒ asakkonto tiriyaá¹ƒ nipati, kharÄ• vedan
jÄ«vitasaá¹ƒsayaá¹ƒ pÄ• puá¹‡i. sÄ• ``nÄ• sitamhi tayÄ• , tvameva maá¹ƒ Ä• netvÄ• tvam
dÄ• rake nÄ• sesi, idÄ• ni ahampi nassÄ• mi, ito dÄ• ni cutÄ• yakkhinÄ« hutvÄ• tava dÄ•
hutvÄ• nibbatteyyaâ€™â€™ nti patthanaá¹ƒ paá¹-á¹-hapetvÄ• kÄ• laá¹ƒ katvÄ• tasmiá¹ƒy
majjÄ• rÄ« hutvÄ• nibbatti. itarampi sÄ• miko gahetvÄ• ``tayÄ• me kulÅ«pacchedo katoâ€

kapparajaá¹‡á¹‡ukÄ• dÄ«hi supothitaá¹ƒ pothesi. sÄ• tenevÄ• bÄ• dhena kÄ• laá¹ƒ katvÄ•
nibbattÄ• .

kukkuá¹-Ä« na cirasseva aá¹‡á¸• Ä• ni vijÄ• yi, majjÄ• rÄ« Ä• gantvÄ• tÄ• ni aá¹‡á¸• Ä• ni
tatiyampi khÄ• diyeva. kukkuá¹-Ä« cintesi --- ``tayo vÄ• re mama aá¹‡á¸• Ä• ni khÄ• ditvÄ•
khÄ• ditukÄ• mÄ• sÄ«â€™â€™ ti. ``ito cutÄ• saputtakaá¹ƒ taá¹ƒ khÄ• dituá¹ƒ labheyyaâ€™
tato cutÄ• araÃ±Ã±e dÄ«pinÄ« hutvÄ• nibbatti. itarÄ• migÄ« hutvÄ• nibbatti. tassÄ• vijÄ•
Ä• gantvÄ• tayo vÄ• re puttake khÄ• di. migÄ« maraá¹‡akÄ• le ``ayaá¹ƒ me tikkhattuá¹ƒ pu
mampi khÄ• dissati, ito dÄ• ni cutÄ• etaá¹ƒ saputtakaá¹ƒ khÄ• dituá¹ƒ labheyyaâ€™â€™ n
cutÄ• yakkhinÄ« hutvÄ• nibbatti. dÄ«pinÄ«pi tatheva tato cutÄ• sÄ• vatthiyaá¹ƒ kuladhÄ«
vuddhippattÄ• dvÄ• ragÄ• make patikulaá¹ƒ agamÄ• si, aparabhÄ• ge ca puttaá¹ƒ vijÄ• yi.
piyasahÄ• yikÄ• vaá¹‡á¹‡ena Ä• gantvÄ• ``kuhiá¹ƒ me sahÄ• yikÄ• â€™â€™ ti ``antogabb
``puttaá¹ƒ nu kho vijÄ• tÄ• , udÄ• hu dhÄ«taranti passissÄ• mi naâ€™â€™ nti gabbhaá¹ƒ p
dÄ• rakaá¹ƒ gahetvÄ• \Be I 32/ khÄ• ditvÄ• gatÄ• . puna dutiyavÄ• repi tatheva khÄ• di. ta
garubhÄ• rÄ• hutvÄ• sÄ• mikaá¹ƒ Ä• mantetvÄ• , ``sÄ• mi, imasmiá¹ƒ á¹-hÄ• ne ekÄ• yak
khÄ• ditvÄ• gatÄ• , idÄ• ni \Ee I 49/ mama kulagehaá¹ƒ gantvÄ• vijÄ• yissÄ• mÄ«â€™â€™
vijÄ• yi.

tadÄ• sÄ• yakkhinÄ« udakavÄ• raá¹ƒ gatÄ• hoti. vessavaá¹‡assa hi yakkhiniyo vÄ• rena
sÄ«saparamparÄ• ya udakamÄ• haranti. tÄ• catumÄ• saccayenapi paÃ±camÄ• saccayena
kilantakÄ• yÄ• jÄ«vitakkhayampi pÄ• puá¹‡anti. sÄ• pana udakavÄ• rato muttamattÄ• va
``kuhiá¹ƒ me sahÄ• yikÄ• â€™â€™ ti pucchi. ``kuhiá¹ƒ naá¹ƒ passissasi, tassÄ• imasmiá¹ƒ
jÄ• tajÄ• tadÄ• rake yakkhinÄ« Ä• gantvÄ• khÄ• dati, tasmÄ• kulagehaá¹ƒ gatÄ• â€™â€™
gacchatu, na me muccissatÄ«â€™â€™ ti veravegasamussÄ• hitamÄ• nasÄ• nagarÄ• bhin
nÄ• maggahaá¹‡adivase naá¹ƒ dÄ• rakaá¹ƒ nhÄ• petvÄ• nÄ• maá¹ƒ katvÄ• , ``sÄ• mi, idÄ•
gacchÄ• mÄ• â€™â€™ ti puttamÄ• dÄ• ya sÄ• mikena saddhiá¹ƒ vihÄ• ramajjhe gatamagg
datvÄ• vihÄ• rapokkharaá¹‡iyÄ• nhÄ• tvÄ• sÄ• mike nhÄ• yante \Ne I 32/ uttaritvÄ• putta
á¹-hitÄ• yakkhiniá¹ƒ Ä• gacchantiá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• , ``sÄ• mi, vegena ehi, ayaá¹ƒ
ehi, ayaá¹ƒ sÄ• yakkhinÄ«â€™â€™ ti uccÄ• saddaá¹ƒ katvÄ• yÄ• va tassa Ä• gamanaá¹ƒ
asakkontÄ« nivattetvÄ• antovihÄ• rÄ• bhimukhÄ« pakkhandi.

tasmiá¹ƒ samaye satthÄ• parisamajjhe dhammaá¹ƒ desesi. sÄ• puttaá¹ƒ tathÄ• gatassa p
nipajjÄ• petvÄ• ``tumhÄ• kaá¹ƒ mayÄ• esa dinno, puttassa me jÄ«vitaá¹ƒ dethÄ• â€™â€™
adhivattho sumanadevo nÄ• ma yakkhiniyÄ• anto pavisituá¹ƒ nÄ• dÄ• si. satthÄ• Ä• nand
``gaccha, Ä• nanda, taá¹ƒ yakkhiniá¹ƒ pakkosÄ• hÄ«â€™â€™ ti Ä• ha. thero pakkosi. itarÄ•
Ä• gacchatÄ«â€™â€™ ti Ä• ha. satthÄ• ``etu, mÄ• saddamakÄ• sÄ«â€™â€™ ti vatvÄ• ta
``kasmÄ• evaá¹ƒ karosi, sace tumhe mÄ• disassa buddhassa sammukhÄ«bhÄ• vaá¹ƒ nÄ•
acchaphandanÄ• naá¹ƒ viya kÄ• kolÅ«kÄ• naá¹ƒ viya ca kappaá¹-á¹-hitikaá¹ƒ vo veraá¹ƒ ab

veraá¹ƒ paá¹-iveraá¹ƒ karotha. veraÃ±hi averena upasammati, no verenÄ• â€™â€™ ti vatv

<5> á¹• 21 ``na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantanoâ€™â€™ ti ||

tattha __na hi verenÄ• _ti yathÄ• hi kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«hi asucÄ«hi makkhitaá
asucÄ«hi dhovantÄ• suddhaá¹ƒ \Ee I 51/ niggandhaá¹ƒ kÄ• tuá¹ƒ na sakkonti, atha kho taá
bhiyyosomattÄ• ya asuddhataraÃ±ceva duggandhataraÃ±ca hoti; evameva akkosantaá¹ƒ p
paá¹-ipaharanto verena veraá¹ƒ vÅ«pasametuá¹ƒ na sakkoti, atha kho bhiyyo bhiyyo veram
nÄ• ma verena kismiÃ±ci kÄ• le na sammanti, atha kho vaá¸• á¸• hantiyeva. __averena ca s
tÄ• ni kheá¸·Ä• dÄ«ni asucÄ«ni vippasannena udakena dhoviyamÄ• nÄ• ni nassanti, taá¹ƒ
sugandhaá¹ƒ; evameva averena khantimettodakena yoniso manasikÄ• rena paccavekkhaá
paá¹-ippassambhanti abhÄ• vaá¹ƒ gacchanti. __esa dhammo sanantano_ti esa averena ver
porÄ• á¹‡ako dhammo; sabbesaá¹ƒ buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• naá¹ƒ gatama

gÄ• thÄ• pariyosÄ• ne yakkhinÄ« sotÄ• pattiphale patiá¹-á¹-hahi. sampattaparisÄ• yapi dha
ahosi.

satthÄ• \Ne I 33/ taá¹ƒ itthiá¹ƒ Ä• ha --- ``etissÄ• tava puttaá¹ƒ dehÄ«â€™â€™ ti. ``bhÄ• y
ti. ``mÄ• bhÄ• yi, natthi te etaá¹ƒ nissÄ• ya paripanthoâ€™â€™ ti Ä• ha. sÄ• tassÄ• putta
cumbitvÄ• Ä• liá¹…getvÄ• puna mÄ• tuyeva datvÄ• rodituá¹ƒ Ä• rabhi. atha naá¹ƒ satthÄ•
``bhante, ahaá¹ƒ pubbe yathÄ• vÄ• tathÄ• vÄ• jÄ«vikaá¹ƒ kappentÄ«pi kucchipÅ«raá¹ƒ n
kathaá¹ƒ jÄ«vissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ satthÄ• ``mÄ• cintayÄ«â€™â€™ ti samas
``imaá¹ƒ netvÄ• \Ee I 52/ attano gehe nivÄ• sÄ• petvÄ• aggayÄ• gubhattehi paá¹-ijaggÄ• h
netvÄ• piá¹-á¹-hivaá¹ƒse patiá¹-á¹-hÄ• petvÄ• aggayÄ• gubhattehi paá¹-ijaggi, tassÄ• vÄ«
musalaggena muddhaá¹ƒ paharantaá¹ƒ viya upaá¹-á¹-hÄ• si. sÄ• sahÄ• yikaá¹ƒ Ä• mantet
vasituá¹ƒ na sakkomi, aÃ±Ã±attha maá¹ƒ patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti vatvÄ• musalasÄ
uddhane nibbakose saá¹…kÄ• rakÅ«á¹-e gÄ• madvÄ• re cÄ• ti etesu á¹-hÄ• nesu \Be I 34/
musalena sÄ«saá¹ƒ bhindantaá¹ƒ viya upaá¹-á¹-hÄ• ti, idha dÄ• rakÄ• ucchiá¹-á¹-hodakaá
sunakhÄ• nipajjanti, idha dÄ• rakÄ• asuciá¹ƒ karonti, idha kacavaraá¹ƒ chaá¸• á¸• enti, idh
lakkhayoggaá¹ƒ karontÄ«ti sabbÄ• ni tÄ• ni paá¹-ikkhipi. atha naá¹ƒ bahigÄ• me vivittokÄ• s
tattha tassÄ• aggayÄ• gubhattÄ• dÄ«ni haritvÄ• paá¹-ijaggi. sÄ• yakkhinÄ« evaá¹ƒ cintes
sahÄ• yikÄ• idÄ• ni bahÅ«pakÄ• rÄ• , handÄ• haá¹ƒ kiÃ±ci paá¹-iguá¹‡aá¹ƒ karomÄ«â€™â
saá¹ƒvacchare subbuá¹-á¹-hikÄ• bhavissati, thalaá¹-á¹-hÄ• ne sassaá¹ƒ karohi, imasmiá¹ƒ
dubbuá¹-á¹-hikÄ• bhavissati, ninnaá¹-á¹-hÄ• neyeva sassaá¹ƒ karohÄ«â€™â€™ ti sahÄ• y
katasassaá¹ƒ atiudakena vÄ• anodakena vÄ• nassati, tassÄ• ativiya sampajjati. atha naá
tayÄ• katasassaá¹ƒ neva accodakena, na anudakena nassati, subbuá¹-á¹-hidubbuá¹-á¹-hib

karosi, kiá¹ƒ nu kho etaâ€™â€™ nti pucchiá¹ƒsu. ``amhÄ• kaá¹ƒ sahÄ• yikÄ• yakkhinÄ«
subbuá¹-á¹-hidubbuá¹-á¹-hibhÄ• vaá¹ƒ \Ee I 53/ Ä• cikkhati, mayaá¹ƒ tassÄ• vacanena thal
karoma, tena no sampajjati. kiá¹ƒ na passatha? nibaddhaá¹ƒ amhÄ• kaá¹ƒ gehato yÄ• gubh
tÄ• ni etissÄ• harÄ«yanti, tumhepi etissÄ• aggayÄ• gubhattÄ• dÄ«ni haratha, tumhÄ• kam
olokessatÄ«â€™â€™ ti. athassÄ• sakalanagaravÄ• sino sakkÄ• raá¹ƒ kariá¹ƒsu. sÄ• pi tat
kammante olokentÄ« lÄ• bhaggappattÄ• ahosi mahÄ• parivÄ• rÄ• . sÄ• aparabhÄ• ge aá¹
paá¹-á¹-hapesi. tÄ• ni yÄ• vajjakÄ• lÄ• dÄ«yantiyevÄ• ti.

kÄ• á¸·ayakkhinÄ«vatthu catutthaá¹ƒ.

5. kosambakavatthu

__pare_ \Ne I 34/ __ca na vijÄ• nantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vih
Ä• rabbha kathesi.

kosambiyaÃ±hi ghositÄ• rÄ• me paÃ±casatapaÃ±casataparivÄ• rÄ• dve bhikkhÅ« vihariá¹
dhammakathiko ca. tesu dhammakathiko ekadivasaá¹ƒ \Be I 35/ sarÄ«ravalaÃ±jaá¹ƒ katvÄ•
Ä• camanaudakÄ• vasesaá¹ƒ bhÄ• jane á¹-hapetvÄ• va nikkhami. pacchÄ• vinayadharo ta
taá¹ƒ udakaá¹ƒ disvÄ• nikkhamitvÄ• itaraá¹ƒ pucchi, ``Ä• vuso, tayÄ• udakaá¹ƒ á¹-hapitaâ
Ä• vusoâ€™â€™ ti. ``kiá¹ƒ panettha Ä• pattibhÄ• vaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• m
``hoti, Ä• vuso, ettha Ä• pattÄ«â€™â€™ ti. ``tena hi paá¹-ikarissÄ• mi naâ€™â€™ nti. ``sac
asaÃ±cicca assatiyÄ• kataá¹ƒ, natthi Ä• pattÄ«â€™â€™ ti. so tassÄ• Ä• pattiyÄ• anÄ• pa
vinayadharopi attano nissitakÄ• naá¹ƒ ``ayaá¹ƒ dhammakathiko Ä• pattiá¹ƒ Ä• pajjamÄ• no
Ä• rocesi. te tassa nissitake disvÄ• ``tumhÄ• kaá¹ƒ upajjhÄ• yo Ä• pattiá¹ƒ Ä• pajjitvÄ• pi Ä
jÄ• nÄ• tÄ«â€™â€™ ti Ä• haá¹ƒsu. te gantvÄ• attano upajjhÄ• yassa Ä• rocesuá¹ƒ. so eva
vinayadharo pubbe anÄ• pattÄ«ti vatvÄ• idÄ• ni Ä• pattÄ«ti vadati, musÄ• vÄ• dÄ« esoâ€™
``tumhÄ• kaá¹ƒ upajjhÄ• yo musÄ• vÄ• dÄ«â€™â€™ ti Ä• haá¹ƒsu. te evaá¹ƒ aÃ±Ã±amaÃ±
vaá¸• á¸• hayiá¹ƒsu. kato vinayadharo okÄ• saá¹ƒ labhitvÄ• dhammakathikassa Ä• pattiyÄ•
ukkhepanÄ«yakammamakÄ• si. tato paá¹-á¹-hÄ• ya tesaá¹ƒ paccayadÄ• yakÄ• upaá¹-á¹-h
ahesuá¹ƒ, ovÄ• dapaá¹-iggÄ• hakÄ• bhikkhuniyopi Ä• rakkhadevatÄ• pi tÄ• saá¹ƒ sandiá¹-
Ä• kÄ• saá¹-á¹-hadevatÄ• pÄ«ti yÄ• va brahmalokÄ• sabbepi puthujjanÄ• dve pakkhÄ• ah
Ä• diá¹ƒ katvÄ• yÄ• va akaniá¹-á¹-habhÄ• vanÄ• pana ekaninnÄ• daá¹ƒ kolÄ• halaá¹ƒ aga

atheko aÃ±Ã±ataro bhikkhu tathÄ• gatamupasaá¹…kamitvÄ• ukkhepakÄ• naá¹ƒ vinayadh
``dhammikenevÄ• yaá¹ƒ vinayakammena ukkhittoâ€™â€™ ti laddhiÃ±ca, ukkhittÄ• nuvatta
dhammakathikaantevÄ• sikÄ• naá¹ƒ pana ``adhammikeneva kammena ukkhittoâ€™â€™ ti
vÄ• riyamÄ• nÄ• nampi ca tesaá¹ƒ taá¹ƒ anuparivÄ• retvÄ• vicaraá¹‡abhÄ• vaÃ±ca Ä• roc
hontÅ«â€™â€™ ti dve vÄ• re pesetvÄ• ``na icchanti, bhante, samaggÄ• bhavituâ€™â€™

``bhinno bhikkhusaá¹…gho, bhinno bhikkhusaá¹…ghoâ€™â€™ ti tesaá¹ƒ santikaá¹ƒ gantvÄ
ukkhepane, itaresaÃ±ca Ä• pattiyÄ• adassane Ä• dÄ«navaá¹ƒ kathetvÄ• puna tesaá¹ƒ tat
ekasÄ«mÄ• yaá¹ƒ uposathÄ• dÄ«ni \Ne I 35/ anujÄ• nitvÄ• bhattaggÄ• dÄ«su bhaá¹‡á¸• a
``Ä• sanantarikÄ• ya nisÄ«ditabbaâ€™â€™ nti (Vin I 456) bhattagge vattaá¹ƒ paÃ±Ã±Ä• pe
bhaá¹‡á¸• anajÄ• tÄ• va viharantÄ«â€™â€™ ti sutvÄ• tattha gantvÄ• ``alaá¹ƒ, bhikkhave,
ntiÄ• dÄ«ni vatvÄ• , ``bhikkhave, bhaá¹‡á¸• anakalahaviggahavivÄ• dÄ• nÄ• mete anatthal
hi laá¹-ukikÄ• pi sakuá¹‡ikÄ• hatthinÄ• gaá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• pesÄ«â€™â€™ ti __la
5.39 Ä• dayo) kathetvÄ• , ``bhikkhave, samaggÄ• hotha, mÄ• vivadatha. vivÄ• daá¹ƒ nissÄ
vaá¹-á¹-akÄ• pi jÄ«vitakkhayaá¹ƒ pattÄ• â€™â€™ ti __vaá¹-á¹-akajÄ• takaá¹ƒ_ (J I 1.118) k
bhagavato vacanaá¹ƒ anÄ• diyantesu aÃ±Ã±atarena dhammavÄ• dinÄ• tathÄ• gatassa vih
bhante bhagavÄ• , dhammasÄ• mi, appossukko, bhante bhagavÄ• , diá¹-á¹-hadhammasukh
viharatu, mayameva tena bhaá¹‡á¸• anena kalahena viggahena vivÄ• dena paÃ±Ã±Ä• yissÄ
III 236) vutte atÄ«taá¹ƒ Ä• hari ---

bhÅ«tapubbaá¹ƒ, bhikkhave, bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto nÄ• ma kÄ• sirÄ• jÄ• ahos
kosalaraÃ±Ã±o rajjaá¹ƒ acchinditvÄ• aÃ±Ã±Ä• takavesena vasantassa pituno mÄ• ritabhÄ
attano jÄ«vite dinne tato paá¹-á¹-hÄ• ya tesaá¹ƒ samaggabhÄ• vaÃ±ca kathetvÄ• ``tesaÃ±
rÄ• jÅ«naá¹ƒ Ä• dinnadaá¹‡á¸• Ä• naá¹ƒ Ä• dinnasatthÄ• naá¹ƒ evarÅ«paá¹ƒ khantisoracca
taá¹ƒ, bhikkhave, sobhetha, yaá¹ƒ tumhe evaá¹ƒ svÄ• khÄ• te dhammavinaye pabbajitÄ• s
bhaveyyÄ• tha soratÄ• cÄ• â€™â€™ ti ovaditvÄ• pi neva te samagge kÄ• tuá¹ƒ asakkhi. s
Ä• kiá¹‡á¹‡avihÄ• ratÄ• ya ukkaá¹‡á¹-hito ``ahaá¹ƒ kho idÄ• ni Ä• kiá¹‡á¹‡o dukkhaá¹ƒ viha
mama vacanaá¹ƒ na karonti. yaá¹ƒnÅ«nÄ• haá¹ƒ ekakova gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho v
kosambiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• anapaloketvÄ• bhikkhusaá¹…ghaá¹ƒ ekakova attano
bÄ• lakaloá¹‡akagÄ• maá¹ƒ gantvÄ• tattha bhaguttherassa ekacÄ• rikavattaá¹ƒ kathetvÄ•
tiá¹‡á¹‡aá¹ƒ kulaputtÄ• naá¹ƒ sÄ• maggiyÄ• nisaá¹ƒsaá¹ƒ kathetvÄ• yena \Be I 37/ pÄ• lile
tadavasari. tatra sudaá¹ƒ bhagavÄ• pÄ• lileyyakaá¹ƒ upanissÄ• ya rakkhitavanasaá¹‡á¸• e
pÄ• lileyyakena hatthinÄ• upaá¹-á¹-hiyamÄ• no phÄ• sukaá¹ƒ vassÄ• vÄ• saá¹ƒ vasi.

kosambivÄ• sinopi kho upÄ• sakÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ apassantÄ• ``kuhi
pucchitvÄ• ``pÄ• lileyyakavanasaá¹‡á¸• aá¹ƒ gatoâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™
vÄ• yami, mayaá¹ƒ pana na samaggÄ• ahumhÄ• â€™â€™ ti. ``kiá¹ƒ, bhante, tumhe satthu
sÄ• maggiá¹ƒ karonte samaggÄ• nÄ• huvatthÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``
santike pabbajitvÄ• tasmiá¹ƒ sÄ• maggiá¹ƒ karontepi samaggÄ• na jÄ• tÄ• , mayaá¹ƒ ime
daá¹-á¹-huá¹ƒ na labhimhÄ• , imesaá¹ƒ neva Ä• sanaá¹ƒ dassÄ• ma, na abhivÄ• danÄ• dÄ
paá¹-á¹-hÄ• ya tesaá¹ƒ sÄ• mÄ«cimattampi na kariá¹ƒsu. te appÄ• hÄ• ratÄ• ya sussamÄ•
hutvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ accayaá¹ƒ desetvÄ• khamÄ• petvÄ• ``upÄ• sakÄ• mayaá¹ƒ
purimasadisÄ• hothÄ• â€™â€™ ti Ä• haá¹ƒsu. ``khamÄ• pito pana vo, bhante, satthÄ• â€™
Ä• vusoâ€™â€™ ti. ``tena hi satthÄ• raá¹ƒ khamÄ• petha, satthu khamÄ• pitakÄ• le mayan

bhavissÄ• mÄ• â€™â€™ ti. te antovassabhÄ• vena satthu santikaá¹ƒ gantuá¹ƒ avisahantÄ•
vÄ«tinÄ• mesuá¹ƒ. satthÄ• pana tena hatthinÄ• upaá¹-á¹-hiyamÄ• no sukhaá¹ƒ vasi. sopi
pahÄ• ya phÄ• suvihÄ• ratthÄ• yeva \Ee I 58/ taá¹ƒ vanasaá¹‡á¸• aá¹ƒ pÄ• visi.

yathÄ• ha --- ``ahaá¹ƒ kho Ä• kiá¹‡á¹‡o viharÄ• mi hatthÄ«hi hatthÄ«nÄ«hi hatthikalabhehi
chinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dÄ• mi, obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…gaá
pÄ• nÄ«yÄ• ni pivÄ• mi, ogÄ• hÄ• cassa me uttiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ upanighaa
yaá¹ƒnÅ«nÄ• haá¹ƒ ekova gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho vihareyyaâ€™â€™ nti (Vin I 467;
hatthinÄ• go yÅ«thÄ• apakkamma yena pÄ• lileyyakaá¹ƒ rakkhitavanasaá¹‡á¸• aá¹ƒ bhadd
tenupasaá¹…kami, upasaá¹…kamitvÄ• pana bhagavantaá¹ƒ vanditvÄ• olokento aÃ±Ã±aá¹
bhaddasÄ• lamÅ«laá¹ƒ pÄ• deneva paharanto tacchetvÄ• soá¹‡á¸• Ä• ya sÄ• khaá¹ƒ gahe
paá¹-á¹-hÄ• ya soá¹‡á¸• Ä• ya \Be I 38/ ghaá¹-aá¹ƒ gahetvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«y
uá¹‡hodakena atthe sati uá¹‡hodakaá¹ƒ paá¹-iyÄ• deti. kathaá¹ƒ? hatthena kaá¹-á¹-hÄ• ni g
sampÄ• deti, tattha dÄ• rÅ«ni pakkhipanto aggiá¹ƒ jÄ• letvÄ• tattha pÄ• sÄ• á¹‡e pakkhipit
dÄ• rudaá¹‡á¸• akena pavaá¹-á¹-etvÄ• paricchinnÄ• ya khuddakasoá¹‡á¸• ikÄ• ya khipati, t
udakassa tattabhÄ• vaá¹ƒ jÄ• nitvÄ• gantvÄ• satthÄ• raá¹ƒ vandati. satthÄ• ``udakaá¹ƒ te
pÄ• lileyyakÄ• â€™â€™ ti vatvÄ• tattha gantvÄ• nhÄ• yati \Ee I 59/. athassa nÄ• nÄ• vidh
deti. yadÄ• pana satthÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, tadÄ• satthu pattacÄ«varam
patiá¹-á¹-hapetvÄ• satthÄ• rÄ• saddhiá¹ƒyeva gacchati. satthÄ• gÄ• mÅ«pacÄ• raá¹ƒ pat
paá¹-á¹-hÄ• ya tayÄ• gantuá¹ƒ na sakkÄ• , Ä• hÄ• ra me pattacÄ«varaâ€™â€™ nti Ä• har
pÄ• visi. sopi yÄ• va satthu nikkhamanÄ• tattheva á¹-hatvÄ• Ä• gamanakÄ• le paccuggam
pattacÄ«varaá¹ƒ gahetvÄ• vasanaá¹-á¹-hÄ• ne otÄ• retvÄ• vattaá¹ƒ dassetvÄ• sÄ• khÄ• y
vÄ• á¸·amigaparipanthanivÄ• raá¹‡atthaá¹ƒ mahantaá¹ƒ daá¹‡á¸• aá¹ƒ soá¹‡á¸• Ä• ya gahe
rakkhissÄ• mÄ«â€™â€™ ti yÄ• va aruá¹‡uggamanÄ• vanasaá¹‡á¸• assa antarantarena vi
paá¹-á¹-hÄ• yayeva kira so vanasaá¹‡á¸• o pÄ• lileyyakarakkhitavanasaá¹‡á¸• o nÄ• ma jÄ•
mukhodakadÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• tenevÅ«pÄ• yena sabbavattÄ• ni karoti.

atheko makkaá¹-o taá¹ƒ hatthiá¹ƒ uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya divase divase tathÄ• gat
Ä• bhisamÄ• cÄ• rikaá¹ƒ karontaá¹ƒ disvÄ• ``ahampi kiÃ±cideva karissÄ• mÄ«â€™â€™ ti
nimmakkhikaá¹ƒ daá¹‡á¸• akamadhuá¹ƒ disvÄ• daá¹‡á¸• akaá¹ƒ bhaÃ±jitvÄ• daá¹‡á¸• ake
madhupaá¹-alaá¹ƒ satthu santikaá¹ƒ Ä• haritvÄ• kadalipattaá¹ƒ chinditvÄ• tattha á¹-hapetv
satthÄ• gaá¹‡hi. makkaá¹-o ``karissati nu kho paribhogaá¹ƒ na karissatÄ«â€™â€™ ti oloke
disvÄ• ``kiá¹ƒ nu khoâ€™â€™ ti cintetvÄ• daá¹‡á¸• akoá¹-iyaá¹ƒ gahetvÄ• parivattetvÄ•
aá¹‡á¸• akÄ• ni disvÄ• tÄ• ni saá¹‡ikaá¹ƒ apanetvÄ• puna adÄ• si. satthÄ• paribhogamak
taá¹ƒ taá¹ƒ sÄ• khaá¹ƒ gahetvÄ• naccantova aá¹-á¹-hÄ• si. athassa gahitasÄ• khÄ• pi akka
so ekasmiá¹ƒ khÄ• á¹‡umatthake patitvÄ• niviá¹-á¹-hagatto satthari pasanneneva cittena \E
katvÄ• tÄ• vatiá¹ƒsabhavane tiá¹ƒsayojanike kanakavimÄ• ne nibbatti, accharÄ• sahassap
nÄ• ma ahosi.

tathÄ• gatassa tattha hatthinÄ• gena upaá¹-á¹-hiyamÄ• nassa vasanabhÄ• vo sakalajambu
sÄ• vatthinagarato ``anÄ• thapiá¹‡á¸• iko visÄ• khÄ• ca mahÄ• upÄ• sikÄ• â€™â€™ tieva
Ä• nandattherassa sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu ``satthÄ• raá¹ƒ no, bhante, dassethÄ• â€™â
paÃ±casatÄ• bhikkhÅ« vuá¹-á¹-havassÄ• Ä• nandattheraá¹ƒ upasaá¹…kamitvÄ• ``cirassu
bhagavato sammukhÄ• dhammÄ« kathÄ• , sÄ• dhu mayaá¹ƒ, Ä• vuso Ä• nanda, labheyyÄ
kathaá¹ƒ savanÄ• yÄ• â€™â€™ ti yÄ• ciá¹ƒsu. thero te bhikkhÅ« Ä• dÄ• ya tattha gantvÄ•
tathÄ• gatassa santikaá¹ƒ ettakehi bhikkhÅ«hi saddhiá¹ƒ upasaá¹…kamituá¹ƒ \Ee I 61/ ayut
te bhikkhÅ« bahi á¹-hapetvÄ• ekakova satthÄ• raá¹ƒ upasaá¹…kami. pÄ• lileyyako taá¹ƒ di
pakkhandi. satthÄ• oloketvÄ• apehi ``apehi pÄ• lileyyaka, mÄ• nivÄ• rayi, buddhupaá¹-á¹-
so tattheva daá¹‡á¸• aá¹ƒ chaá¸• á¸• etvÄ• pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ Ä• pucchi. the
uggahitavatto bhavissati, satthu nisÄ«danapÄ• sÄ• á¹‡aphalake attano parikkhÄ• raá¹ƒ na
cintesi. thero pattacÄ«varaá¹ƒ bhÅ«miyaá¹ƒ á¹-hapesi. vattasampannÄ• hi garÅ«naá¹ƒ Ä•
attano parikkhÄ• raá¹ƒ na á¹-hapenti.

thero satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• ``Ä• nan
ti pucchitvÄ• paÃ±casatehi bhikkhÅ«hi saddhiá¹ƒ Ä• gatabhÄ• vaá¹ƒ sutvÄ• ``kahaá¹ƒ par
38/ ``tumhÄ• kaá¹ƒ cittaá¹ƒ ajÄ• nanto bahi á¹-hapetvÄ• Ä• gatomhÄ«â€™â€™ ti vutte ``pa
thero tathÄ• akÄ• si. te bhikkhÅ« Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• tehi bhikkhÅ«hi, ``bhante bhagavÄ• , hi buddhasukhu
khattiyasukhumÄ• lo ca, tumhehi temÄ• saá¹ƒ ekakehi tiá¹-á¹-hantehi nisÄ«dantehi ca dukk
vattapaá¹-ivattakÄ• rakopi mukhodakÄ• didÄ• yakopi nÄ• hosi maÃ±Ã±eâ€™â€™ ti vutte, `
pÄ• lileyyakahatthinÄ• mama sabbakiccÄ• ni katÄ• ni. evarÅ«paÃ±hi sahÄ• yaá¹ƒ labhante
vasituá¹ƒ yuttaá¹ƒ, alabhantassa ekacÄ• rikabhÄ• vova \Ee I 62/ seyyoâ€™â€™ ti vatvÄ• i
gÄ• thÄ• abhÄ• si ---

``sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

abhibhuyya sabbÄ• ni parissayÄ• ni,

careyya tenattamano satÄ«mÄ• ||

``no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya,

eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

``ekassa caritaá¹ƒ seyyo,

natthi bÄ• le sahÄ• yatÄ• .

eko care na ca pÄ• pÄ• ni kayirÄ• ,

appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• goâ€™â€™ ti || (Vin I 464; MN III 237; Dhp 328-3

gÄ• thÄ• pariyosÄ• ne paÃ±casatÄ• pi te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu. Ä• nandatt
anÄ• thapiá¹‡á¸• ikÄ• dÄ«hi pesitasÄ• sanaá¹ƒ Ä• rocetvÄ• , ``bhante, anÄ• thapiá¹‡á¸• ika
ariyasÄ• vakakoá¹-iyo tumhÄ• kaá¹ƒ Ä• gamanaá¹ƒ paccÄ• sÄ«santÄ«â€™â€™ ti Ä• ha. s
pattacÄ«varaâ€™â€™ nti pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• nikkhami. nÄ• go gantvÄ• gata
``kiá¹ƒ karoti, bhante, nÄ• goâ€™â€™ ti? ``tumhÄ• kaá¹ƒ, bhikkhave, bhikkhaá¹ƒ dÄ• tuá¹ƒ
dÄ«gharattaá¹ƒ kho panÄ• yaá¹ƒ \Ne I 39/ mayhaá¹ƒ upakÄ• rako, nÄ• ssa cittaá¹ƒ kopetuá
nivattatha, bhikkhaveâ€™â€™ ti satthÄ• bhikkhÅ« gahetvÄ• \Ee I 63/ nivatti. hatthÄ«pi var
pavisitvÄ• panasakadaliphalÄ• dÄ«ni nÄ• nÄ• phalÄ• ni saá¹ƒharitvÄ• rÄ• siá¹ƒ katvÄ• pu
adÄ• si. paÃ±casatÄ• bhikkhÅ« sabbÄ• ni khepetuá¹ƒ nÄ• sakkhiá¹ƒsu. bhattakiccapariyos
pattacÄ«varaá¹ƒ gÄ• hetvÄ• nikkhami. nÄ• go bhikkhÅ«naá¹ƒ antarantarena gantvÄ• satth
aá¹-á¹-hÄ• si. ``kiá¹ƒ karoti, bhante, nÄ• goâ€™â€™ ti? ``ayaÃ±hi bhikkhave, tumhe pesetv
nivattetukÄ• moâ€™â€™ ti. atha naá¹ƒ satthÄ• ``pÄ• lileyyaka, idaá¹ƒ pana \Be I 41/ mama
iminÄ• attabhÄ• vena jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• maggaphalaá¹ƒ vÄ• natthi, tiá¹-á
taá¹ƒ sutvÄ• nÄ• go mukhe soá¹‡á¸• aá¹ƒ pakkhipitvÄ• rodanto pacchato pacchato agamÄ
nivattetuá¹ƒ labhanto teneva niyÄ• mena yÄ• vajÄ«vaá¹ƒ paá¹-ijaggeyya, satthÄ• pana taá
patvÄ• ``pÄ• lileyyaka ito paá¹-á¹-hÄ• ya tava abhÅ«mi, manussÄ• vÄ• so saparipantho, tiá
Ä• ha. so rodamÄ• no tattheva á¹-hatvÄ• satthari cakkhupathaá¹ƒ vijahante hadayena phal
satthari pasÄ• dena tÄ• vatiá¹ƒsabhavane tiá¹ƒsayojanike kanakavimÄ• ne accharÄ• sahas
pÄ• lileyyakadevaputtoyevassa nÄ• maá¹ƒ ahosi.

satthÄ• pi anupubbena jetavanaá¹ƒ agamÄ• si. kosambakÄ• bhikkhÅ« \Ee I 64/ ``satthÄ•
Ä• gatoâ€™â€™ ti sutvÄ• satthÄ• raá¹ƒ khamÄ• petuá¹ƒ tattha agamaá¹ƒsu. kosalarÄ• jÄ•
bhaá¹‡á¸• anakÄ• rakÄ• bhikkhÅ« Ä• gacchantÄ«â€™â€™ ti sutvÄ• satthÄ• raá¹ƒ upasaá
tesaá¹ƒ mama vijitaá¹ƒ pavisituá¹ƒ na dassÄ• mÄ«â€™â€™ ti Ä• ha. ``mahÄ• rÄ• ja, sÄ«la
kevalaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• dena mama vacanaá¹ƒ na gaá¹‡hiá¹ƒsu, idÄ• ni maá
Ä• gacchantu mahÄ• rÄ• jÄ• â€™â€™ ti. anÄ• thapiá¹‡á¸• ikopi ``ahaá¹ƒ, bhante, tesaá¹ƒ v

dassÄ• mÄ«â€™â€™ ti vatvÄ• tatheva bhagavatÄ• paá¹-ikkhitto tuá¹‡hÄ« ahosi. sÄ• vatth
tesaá¹ƒ bhagavÄ• ekamante vivittaá¹ƒ kÄ• rÄ• petvÄ• senÄ• sanaá¹ƒ dÄ• pesi. aÃ±Ã±e b
ekato nisÄ«danti, na tiá¹-á¹-hanti, Ä• gatÄ• gatÄ• satthÄ• raá¹ƒ pucchanti --- ``katamete, bh
bhaá¹‡á¸• anakÄ• rakÄ• kosambakÄ• bhikkhÅ«â€™â€™ ti? satthÄ• ``eteâ€™â€™ ti dass
teâ€™â€™ ti Ä• gatÄ• gatehi aá¹…gulikÄ• dassiyamÄ• nÄ• lajjÄ• ya sÄ«saá¹ƒ ukkhipituá¹
pÄ• damÅ«le nipajjitvÄ• bhagavantaá¹ƒ khamÄ• pesuá¹ƒ. satthÄ• ``bhÄ• riyaá¹ƒ vo, bhikk
nÄ• ma mÄ• disassa buddhassa santike pabbajitvÄ• mayi sÄ• maggiá¹ƒ karonte mama vac
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi vajjhappattÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ ovÄ• daá¹ƒ \Ee I 65/
voropiyamÄ• nesupi taá¹ƒ anatikkamitvÄ• pacchÄ• dvÄ«su raá¹-á¹-hesu rajjaá¹ƒ kÄ• rayiá
punadeva \Be I 42/ __kosambikajÄ• takaá¹ƒ_ (J I 9.10 Ä• dayo) kathetvÄ• ``evaá¹ƒ, bhikkh
mÄ• tÄ• pitÅ«su \Ne I 40/ jÄ«vitÄ• voropiyamÄ• nesupi tesaá¹ƒ ovÄ• daá¹ƒ anatikkamitvÄ•
dhÄ«taraá¹ƒ labhitvÄ• dvÄ«su kÄ• sikosalaraá¹-á¹-hesu rajjaá¹ƒ kÄ• resi, tumhehi pana ma
bhÄ• riyaá¹ƒ kataâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<6> á¹• 21 ``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• â€™â€™ ti ||

tattha __pare_ti paá¹‡á¸• ite á¹-hapetvÄ• tato aÃ±Ã±e bhaá¹‡á¸• anakÄ• rakÄ• pare nÄ• r
saá¹…ghamajjhe kolÄ• halaá¹ƒ karontÄ• ``mayaá¹ƒ yamÄ• mase uparamÄ• ma vinassÄ• r
maccusantikaá¹ƒ gacchÄ• mÄ• â€™â€™ ti na vijÄ• nanti. __ye ca tattha vijÄ• nantÄ«_ti ye
``mayaá¹ƒ maccusantikaá¹ƒ gacchÄ• mÄ• â€™â€™ ti vijÄ• nanti. __tato sammanti medhag
yonisomanasikÄ• raá¹ƒ uppÄ• detvÄ• medhagÄ• naá¹ƒ kalahÄ• naá¹ƒ vÅ«pasamÄ• ya paá
paá¹-ipattiyÄ• te medhagÄ• sammantÄ«ti. atha vÄ• __pare cÄ• _ti pubbe mayÄ• ``mÄ• ,
bhaá¹‡á¸• anaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• ovadiyamÄ• nÄ• pi mama ovÄ• dassa apaá¹-ig
\Ee I 66/ pare nÄ• ma. ``mayaá¹ƒ chandÄ• divasena micchÄ• gÄ• haá¹ƒ gahetvÄ• ettha sa
bhaá¹‡á¸• anÄ• dÄ«naá¹ƒ vuddhiyÄ• vÄ• yamÄ• mÄ• â€™â€™ ti na vijÄ• nanti. idÄ• ni pa
tattha tumhÄ• kaá¹ƒ antare ye ca paá¹‡á¸• itapurisÄ• ``pubbe mayaá¹ƒ chandÄ• divasena v
paá¹-ipannÄ• â€™â€™ ti vijÄ• nanti, tato tesaá¹ƒ santikÄ• te paá¹‡á¸• itapurise nissÄ• ya i
kalahasaá¹…khÄ• tÄ• medhagÄ• sammantÄ«ti ayamettha atthoti.

gÄ• thÄ• pariyosÄ• ne sampattabhikkhÅ« sotÄ• pattiphalÄ• dÄ«su patiá¹-á¹-hahiá¹ƒsÅ«ti.

kosambakavatthu paÃ±camaá¹ƒ.

6. mahÄ• kÄ• á¸·attheravatthu

__subhÄ• nupassi_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• setabyanagaraá¹ƒ upanissÄ• ya

cÅ«á¸·akÄ• á¸·amahÄ• kÄ• á¸·e Ä• rabbha kathesi.

setabyanagaravÄ• sino \Be I 43/ hi cÅ«á¸·akÄ• á¸·o, majjhimakÄ• á¸·o, mahÄ• kÄ• á¸·oti ta
\Ne I 41/. tesu jeá¹-á¹-hakaniá¹-á¹-hÄ• disÄ• su vicaritvÄ• paÃ±cahi sakaá¹-asatehi bhaá¹‡
majjhimakÄ• á¸·o Ä• bhataá¹ƒ vikkiá¹‡Ä• ti. athekasmiá¹ƒ samaye te ubhopi bhÄ• taro \Ee I
sakaá¹-asatehi nÄ• nÄ• bhaá¹‡á¸• aá¹ƒ gahetvÄ• sÄ• vatthiá¹ƒ gantvÄ• sÄ• vatthiyÄ• ca
sakaá¹-Ä• ni mocayiá¹ƒsu. tesu mahÄ• kÄ• á¸·o sÄ• yanhasamaye mÄ• lÄ• gandhÄ• dihatt
dhammassavanÄ• ya gacchante disvÄ• ``kuhiá¹ƒ ime gacchantÄ«â€™â€™ ti pucchitvÄ• t
gamissÄ• mÄ«â€™â€™ ti cintetvÄ• kaniá¹-á¹-haá¹ƒ Ä• mantetvÄ• , ``tÄ• ta, tesu sakaá¹-es
dhammaá¹ƒ sotuá¹ƒ gacchÄ• mÄ«â€™â€™ ti vatvÄ• gantvÄ• tathÄ• gataá¹ƒ vanditvÄ• p
taá¹ƒ disvÄ• tassa ajjhÄ• sayavasena anupubbiá¹ƒ kathaá¹ƒ kathento __dukkhakkhandhas
Ä• dayo) anekapariyÄ• yena kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaÃ±ca ka
``sabbaá¹ƒ kira pahÄ• ya gantabbaá¹ƒ, paralokaá¹ƒ gacchantaá¹ƒ neva bhogÄ• , na Ã±Ä• t
me gharÄ• vÄ• sena pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• mahÄ• jane satthÄ• raá¹ƒ vand
pabbajjaá¹ƒ yÄ• citvÄ• satthÄ• rÄ• ``natthi te koci apaloketabboâ€™â€™ ti vutte, ``kaniá¹-
atthÄ«â€™â€™ ti vatvÄ• tena hi ``apalokehi naâ€™â€™ nti vutte, ``sÄ• dhu, bhanteâ€™â€
kaniá¹-á¹-haá¹ƒ pakkosÄ• petvÄ• , ``tÄ• ta, imaá¹ƒ sabbaá¹ƒ sÄ• pateyyaá¹ƒ paá¹-ipajjÄ• hÄ
\Ee I 68/ pana kiá¹ƒ karissatha bhÄ• tikÄ• â€™â€™ ti? ``ahaá¹ƒ satthu santike pabbajissÄ•
nÄ• nappakÄ• rehi yÄ• citvÄ• nivattetuá¹ƒ asakkonto ``sÄ• dhu, sÄ• mi, yathÄ• ajjhÄ• say
mahÄ• kÄ• á¸·o gantvÄ• satthu santike pabbaji. ``ahaá¹ƒ bhÄ• tikaá¹ƒ gahetvÄ• va uppabb
cÅ«á¸·akÄ• á¸·opi pabbaji. aparabhÄ• ge mahÄ• kÄ• á¸·o upasampadaá¹ƒ labhitvÄ• satthÄ
sÄ• sane dhurÄ• ni pucchitvÄ• satthÄ• rÄ• dvÄ«su dhuresu kathitesu ``ahaá¹ƒ, bhante, ma
ganthadhuraá¹ƒ pÅ«retuá¹ƒ na sakkhissÄ• mi, vipassanÄ• dhuraá¹ƒ pana pÅ«ressÄ• mÄ«â
kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• sosÄ• nikadhutaá¹…gaá¹ƒ samÄ• dÄ• ya paá¹-hama
okkantesu susÄ• naá¹ƒ gantvÄ• paccÅ«sakÄ• le sabbesu anuá¹-á¹-hitesuyeva vihÄ• raá¹ƒ

athekÄ• \Be I 44/ susÄ• nagopikÄ• kÄ• lÄ« nÄ• ma chavaá¸• Ä• hikÄ• therassa á¹-hitaá¹
nisinnaá¹-á¹-hÄ• naá¹ƒ caá¹…kamitaá¹-á¹-hÄ• naÃ±ca disvÄ• ``ko nu kho idhÄ• gacchati, p
nti pariggaá¹‡hituá¹ƒ asakkontÄ« ekadivasaá¹ƒ susÄ• nakuá¹-ikÄ• yameva dÄ«paá¹ƒ jÄ• le
gantvÄ• ekamante nilÄ«yamÄ• nÄ• majjhimayÄ• me theraá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ga
bhante, imasmiá¹ƒ á¹-hÄ• ne viharatÄ«â€™â€™ ti Ä• ha. ``Ä• ma, upÄ• sikeâ€™â€™ ti. ``b
\Ee I 69/ nÄ• ma vattaá¹ƒ uggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. thero ``kiá¹ƒ pana mayaá
vattissÄ• mÄ• â€™â€™ ti avatvÄ• ``kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati upÄ• sikeâ€™â€™ ti Ä• ha.
\Ne I 42/ susÄ• ne vasanabhÄ• vo susÄ• nagopakÄ• naÃ±ca vihÄ• re mahÄ• therassa ca g
vaá¹-á¹-atÄ«â€™â€™ ti. ``thero kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``katakammÄ• corÄ• dhan
anubaddhÄ• susÄ• ne bhaá¹‡á¸• akaá¹ƒ chaá¸• á¸• etvÄ• palÄ• yanti, atha manussÄ• sos
karonti, etesaá¹ƒ pana kathite `mayaá¹ƒ imassa bhaddantassa ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ
jÄ• nÄ• ma, acoro esoâ€™ ti upaddavaá¹ƒ nivÄ• renti. tasmÄ• etesaá¹ƒ kathetuá¹ƒ vaá¹-á¹

``thero aÃ±Ã±aá¹ƒ kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``bhante, susÄ• ne vasantena nÄ• ma ayy
macchamaá¹ƒsatilapiá¹-á¹-hatelaguá¸·Ä• dÄ«ni vajjetabbÄ• ni, divÄ• na niddÄ• yitabbaá¹ƒ,
bhavitabbaá¹ƒ, Ä• raddhavÄ«riyena bhavitabbaá¹ƒ, asaá¹-hena amÄ• yÄ• vinÄ• hutvÄ• ka
bhavitabbaá¹ƒ, sÄ• yaá¹ƒ sabbesu suttesu vihÄ• rato Ä• gantabbaá¹ƒ, paccÅ«sakÄ• le sabl
vihÄ• raá¹ƒ gantabbaá¹ƒ. sace, bhante, ayyo imasmiá¹ƒ á¹-hÄ• ne evaá¹ƒ viharanto pabbaji
pÄ• petuá¹ƒ sakkhissati, sace matasarÄ«raá¹ƒ Ä• netvÄ• chaá¸• á¸• enti, ahaá¹ƒ kambalak
gandhamÄ• lÄ• dÄ«hi sakkÄ• raá¹ƒ katvÄ• sarÄ«rakiccaá¹ƒ karissÄ• mi. no ce sakkhissati
aggiá¹ƒ jÄ• letvÄ• saá¹…kunÄ• Ä• kaá¸• á¸• hitvÄ• bahi \Ee I 70/ khipitvÄ• pharasunÄ• k
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• aggimhi pakkhipitvÄ• jhÄ• pessÄ• mÄ«â€™â€™
``sÄ• dhu bhadde, ekaá¹ƒ pana rÅ«pÄ• rammaá¹‡aá¹ƒ disvÄ• mayhaá¹ƒ katheyyÄ• sÄ«â€
``sÄ• dhÅ«â€™â€™ ti paccassosi. thero yathÄ• jjhÄ• sayena susÄ• ne samaá¹‡adhammaá
\Be I 45/ pana uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya gharÄ• vÄ• saá¹ƒ cinteti, puttadÄ• raá¹ƒ anu
atibhÄ• riyaá¹ƒ kammaá¹ƒ karotÄ«â€™â€™ ti cinteti.

athekÄ• kuladhÄ«tÄ• taá¹ƒmuhuttasamuá¹-á¹-hitena byÄ• dhinÄ• sÄ• yanhasamaye ami
tamenaá¹ƒ Ã±Ä• takÄ• dayo dÄ• rutelÄ• dÄ«hi saddhiá¹ƒ sÄ• yaá¹ƒ susÄ• naá¹ƒ netvÄ• su
jhÄ• pehÄ«â€™â€™ ti bhatiá¹ƒ datvÄ• niyyÄ• detvÄ• pakkamiá¹ƒsu. sÄ• tassÄ• pÄ• ruta
taá¹ƒmuhuttamataá¹ƒ pÄ«á¹‡itapÄ«á¹‡itaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ disvÄ• ,
dassetuá¹ƒ patirÅ«paá¹ƒ Ä• rammaá¹‡aâ€™â€™ nti cintetvÄ• gantvÄ• theraá¹ƒ vanditvÄ•
nÄ• ma Ä• rammaá¹‡aá¹ƒ atthi, oloketha ayyÄ• â€™â€™ ti Ä• ha. thero ``sÄ• dhÅ«â€™â€
nÄ«harÄ• petvÄ• pÄ• datalato yÄ• va kesaggÄ• oloketvÄ• ``atipÄ«á¹‡itametaá¹ƒ \Ee I 71
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ aggimhi naá¹ƒ pakkhipitvÄ• mahÄ• jÄ• lÄ• hi gahitamattakÄ• le
ti vatvÄ• sakaá¹-á¹-hÄ• nameva gantvÄ• nisÄ«di. sÄ• tathÄ• katvÄ• therassa Ä• rocesi.
jÄ• lÄ• ya pahaá¹-apahaá¹-aá¹-á¹-hÄ• naá¹ƒ kabaragÄ• viyÄ• viya sarÄ«ravaá¹‡á¹‡aá¹ƒ ah
olambiá¹ƒsu, hatthÄ• paá¹-ikuá¹-iá¹ƒsu, Å«runalÄ• á¹-aá¹ƒ niccammaá¹ƒ ahosi \Ne I 43/. th
sarÄ«raá¹ƒ idÄ• neva olokentÄ• naá¹ƒ apariyantakaraá¹ƒ hutvÄ• idÄ• neva khayaá¹ƒ patta
rattiá¹-á¹-hÄ• naá¹ƒ gantvÄ• nisÄ«ditvÄ• khayavayaá¹ƒ sampassamÄ• no ---

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti || (DN II 221, 272; SN a I 186;
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gÄ• thaá¹ƒ vatvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ

tasmiá¹ƒ arahattaá¹ƒ patte satthÄ• bhikkhusaá¹…ghaparivuto cÄ• rikaá¹ƒ caramÄ• no seta
siá¹ƒsapÄ• vanaá¹ƒ pÄ• visi. cÅ«á¸·akÄ• á¸·assa bhariyÄ• yo ``satthÄ• kira anuppatto siá¹

sutvÄ• ``amhÄ• kaá¹ƒ sÄ• mikaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti pesetvÄ• satthÄ• raá¹ƒ n
pana apariciá¹‡á¹‡aá¹-á¹-hÄ• ne Ä• sanapaÃ±Ã±attiá¹ƒ Ä• cikkhantena ekena bhikkhunÄ•
vaá¹-á¹-ati. buddhÄ• naÃ±hi majjhimaá¹-á¹-hÄ• ne Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• tassa dak
sÄ• riputtattherassa, vÄ• mato \Be I 46/ mahÄ• moggallÄ• nattherassa, tato paá¹-á¹-hÄ• ya
bhikkhusaá¹…ghassa Ä• sanaá¹ƒ paÃ±Ã±Ä• petabbaá¹ƒ hoti. tasmÄ• mahÄ• kÄ• á¸·atther
á¹-hatvÄ• , ``cÅ«á¸·akÄ• á¸·a, tvaá¹ƒ purato gantvÄ• Ä• sanapaÃ±Ã±attiá¹ƒ Ä• cikkhÄ• â€™
pesesi. tassa diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya gehajanÄ• tena saddhiá¹ƒ parihÄ• saá¹ƒ ka
saá¹…ghattherassa koá¹-iyaá¹ƒ attharanti, uccÄ• sanÄ• ni saá¹…ghanavakassa koá¹-iyaá¹ƒ
karotha, nÄ«cÄ• sanÄ• ni upari mÄ• paÃ±Ã±Ä• petha, uccÄ• sanÄ• ni upari paÃ±Ã±Ä• pet
heá¹-á¹-hÄ• â€™â€™ ti Ä• ha. itthiyo tassa vacanaá¹ƒ asuá¹‡antiyo viya ``tvaá¹ƒ kiá¹ƒ karo
tava Ä• sanÄ• ni paÃ±Ã±Ä• petuá¹ƒ na vaá¹-á¹-ati, tvaá¹ƒ kaá¹ƒ Ä• pucchitvÄ• pabbajito, k
idhÄ• gatosÄ«â€™â€™ ti vatvÄ• nivÄ• sanapÄ• rupanaá¹ƒ acchinditvÄ• setakÄ• ni nivÄ•
mÄ• lÄ• cumbuá¹-akaá¹ƒ á¹-hapetvÄ• , ``gaccha satthÄ• raá¹ƒ Ä• nehi, mayaá¹ƒ Ä• sanÄ•
pahiá¹‡iá¹ƒsu. na ciraá¹ƒ bhikkhubhÄ• ve á¹-hatvÄ• avassikova uppabbajitattÄ• lajjituá¹ƒ n
tena Ä• kappena nirÄ• saá¹…kova gantvÄ• satthÄ• raá¹ƒ vanditvÄ• buddhappamukhaá¹ƒ
Ä• gato. bhikkhusaá¹…ghassa pana bhattakiccÄ• vasÄ• ne mahÄ• kÄ• á¸·assa bhariyÄ• yo
mayampi amhÄ• kaá¹ƒ sÄ• mikaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti \Ee I 73/ cintetvÄ• punad
nimantayiá¹ƒsu. tadÄ• pana Ä• sanapaÃ±Ã±Ä• panatthaá¹ƒ aÃ±Ã±o bhikkhu agamÄ• si. tÄ
alabhitvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ adaá¹
bhariyÄ• yo, majjhimakÄ• á¸·assa \Ne I 44/ catasso, mahÄ• kÄ• á¸·assa pana aá¹-á¹-ha. bh
kÄ• tukÄ• mÄ• nisÄ«ditvÄ• bhattakiccamakaá¹ƒsu, bahi gantukÄ• mÄ• uá¹-á¹-hÄ• ya aga
nisÄ«ditvÄ• bhattakiccaá¹ƒ kari. tassa bhattakiccapariyosÄ• ne tÄ• itthiyo, ``bhante, mahÄ
anumodanaá¹ƒ katvÄ• Ä• gacchissati, tumhe purato gacchathÄ• â€™â€™ ti vadiá¹ƒsu. sat
vatvÄ• purato agamÄ• si. gÄ• madvÄ• raá¹ƒ patvÄ• bhikkhÅ« ujjhÄ• yiá¹ƒsu ``kiá¹ƒ nÄ• m
Ã±atvÄ• nu kho kataá¹ƒ, udÄ• hu ajÄ• nitvÄ• . hiyyo cÅ«á¸·akÄ• á¸·assa purato gatattÄ• p
ajja aÃ±Ã±assa purato gatattÄ• antarÄ• yo nÄ• hosi. idÄ• ni mahÄ• kÄ• á¸·aá¹ƒ á¹-hapetvÄ
bhikkhu Ä• cÄ• rasampanno, karissati nu kho tassa pabbajjantarÄ• yaâ€™â€™ nti. satthÄ•
nivattitvÄ• á¹-hito ``kiá¹ƒ kathetha, bhikkhaveâ€™â€™ ti pucchi \Be I 47/. te tamatthaá¹ƒ Ä•
pana tumhe, bhikkhave, cÅ«á¸·akÄ• á¸·aá¹ƒ viya mahÄ• kÄ• á¸·aá¹ƒ sallakkhethÄ• â€™â€™
tassa hi dve pajÄ• patiyo, imassa aá¹-á¹-ha. ``aá¹-á¹-hahi parikkhipitvÄ• gahito kiá¹ƒ karissa
ti? satthÄ• ``mÄ• , bhikkhave, evaá¹ƒ avacuttha, cÅ«á¸·akÄ• á¸·o uá¹-á¹-hÄ• ya samuá¹-á¹-
subhÄ• rammaá¹‡abahulo viharati, papÄ• te á¹-hito dubbalarukkhasadiso. mayhaá¹ƒ pana p
74/ asubhÄ• nupassÄ« viharati, ghanaselapabbato viya acaloâ€™â€™ ti vatvÄ• imÄ• gÄ•

<7> á¹• 21 ``subhÄ• nupassiá¹ƒ viharantaá¹ƒ, indriyesu asaá¹ƒvutaá¹ƒ.

bhojanamhi cÄ• mattaÃ±Ã±uá¹ƒ, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ.

taá¹ƒ ve pasahati mÄ• ro, vÄ• to rukkhaá¹ƒva dubbalaá¹ƒ ||

<8> á¹• 21 ``asubhÄ• nupassiá¹ƒ viharantaá¹ƒ, indriyesu susaá¹ƒvutaá¹ƒ.

bhojanamhi ca mattaÃ±Ã±uá¹ƒ, saddhaá¹ƒ Ä• raddhavÄ«riyaá¹ƒ.

taá¹ƒ ve nappasahatÄ« mÄ• ro, vÄ• to selaá¹ƒva pabbataâ€™â€™ nti ||

tattha __subhÄ• nupassiá¹ƒ viharanta_nti sutaá¹ƒ anupassantaá¹ƒ, iá¹-á¹-hÄ• rammaá¹‡e r
viharantanti attho. yo hi puggalo nimittaggÄ• haá¹ƒ anubyaÃ±janaggÄ• haá¹ƒ gaá¹‡hanto ``
gaá¹‡hÄ• ti, ``aá¹…guliyo sobhanÄ• â€™â€™ ti gaá¹‡hÄ• ti, ``hatthapÄ• dÄ• , jaá¹…ghÄ• ,
thanÄ• , gÄ«vÄ• , oá¹-á¹-hÄ• , dantÄ• , mukhaá¹ƒ, nÄ• sÄ• , akkhÄ«ni, kaá¹‡á¹‡Ä• , bhamu
sobhanÄ• â€™â€™ ti gaá¹‡hÄ• ti, ``kesÄ• , lomÄ• , nakhÄ• , dantÄ• , taco, sobhanÄ• â€™
vaá¹‡á¹‡o subho, saá¹‡á¹-hÄ• naá¹ƒ subhanti, ayaá¹ƒ subhÄ• nupassÄ« nÄ• ma. evaá¹ƒ ta
viharantaá¹ƒ. __indriyesÅ«_ti \Ne I 45/ cakkhÄ• dÄ«su chasu indriyesu. __asaá¹ƒvuta_nti ca
arakkhantaá¹ƒ. pariyesanamattÄ• paá¹-iggahaá¹‡amattÄ• paribhogamattÄ• ti imissÄ• mat
__bhojanamhi cÄ• mattaÃ±Ã±uá¹ƒ_. apica paccavekkhaá¹‡amattÄ• vissajjanamattÄ• ti imi
amattaÃ±Ã±uá¹ƒ, idaá¹ƒ bhojanaá¹ƒ dhammikaá¹ƒ, idaá¹ƒ adhammikantipi ajÄ• nantaá¹ƒ.
kÄ• macchandabyÄ• pÄ• davihiá¹ƒsÄ• vitakkavasitÄ• ya __kusÄ«taá¹ƒ. hÄ«navÄ«riya_nti r
iriyÄ• pathesu vÄ«riyakaraá¹‡arahitaá¹ƒ. __pasahatÄ«_ti abhibhavati ajjhottharati. __vÄ• to
dubbala_nti balavavÄ• to chinnapapÄ• te jÄ• taá¹ƒ dubbalarukkhaá¹ƒ viya. yathÄ• hi so vÄ
dubbalarukkhassa pupphaphalapallavÄ• dÄ«nipi pÄ• teti, khuddakasÄ• khÄ• pi bhaÃ±jati, r
bhaÃ±jati, samÅ«lakampi taá¹ƒ rukkhaá¹ƒ uppÄ• á¹-etvÄ• uddhaá¹ƒmÅ«laá¹ƒ adhosÄ• kha
evarÅ«paá¹ƒ puggalaá¹ƒ anto uppanno kilesamÄ• ro pasahati, balavavÄ• to dubbalarukkha
pupphaphalapallavÄ• dipÄ• tanaá¹ƒ viya khuddÄ• nukhuddakÄ• pattiÄ• pajjanampi karoti, k
viya nissaggiyÄ• diÄ• pattiÄ• pajjanampi karoti, mahÄ• sÄ• khÄ• bhaÃ±janaá¹ƒ viya
terasasaá¹…ghÄ• disesÄ• pattiÄ• pajjanampi karoti, uppÄ• á¹-etvÄ• uddhaá¹ƒ, mÅ«lakaá¹ƒ
pÄ• tanaá¹ƒ viya pÄ• rÄ• jikÄ• pattiÄ• pajjanampi karoti, svÄ• kkhÄ• tasÄ• sanÄ• nÄ«harit
gihibhÄ• vaá¹ƒ pÄ• petÄ«ti evaá¹ƒ evarÅ«paá¹ƒ puggalaá¹ƒ kilesamÄ• ro attano vase vatte

__asubhÄ• nupassi_nti dasasu asubhesu aÃ±Ã±ataraá¹ƒ asubhaá¹ƒ passantaá¹ƒ paá¹-ikÅ
asubhato passantaá¹ƒ lome nakhe dante tacaá¹ƒ vaá¹‡á¹‡aá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ asubhato
__indriyesÅ«_ti chasu indriyesu. __susaá¹ƒvuta_nti nimittÄ• diggÄ• harahitaá¹ƒ pihitadvÄ• r
amattaÃ±Ã±utÄ• paá¹-ikkhepena __bhojanamhi ca mattaÃ±Ã±uá¹ƒ. saddha_nti kammassa
saddahanalakkhaá¹‡Ä• ya lokikÄ• ya saddhÄ• ya ceva tÄ«su vatthÅ«su aveccappasÄ• das
lokuttarasaddhÄ• ya ca samannÄ• gataá¹ƒ. __Ä• raddhavÄ«riya_nti paggahitavÄ«riyaá¹ƒ p
__taá¹ƒ ve_ti evarÅ«paá¹ƒ taá¹ƒ puggalaá¹ƒ yathÄ• dubbalavÄ• to saá¹‡ikaá¹ƒ paharanto
cÄ• letuá¹ƒ na sakkoti, tathÄ• \Ee I 77/ abbhantare uppajjamÄ• nopi dubbalakilesamÄ• ro r

vÄ• cÄ• letuá¹ƒ vÄ• na sakkotÄ«ti attho.

tÄ• pi kho tassa purÄ• á¹‡adutiyikÄ• yo theraá¹ƒ parivÄ• retvÄ• ``tvaá¹ƒ kaá¹ƒ Ä• pucchitv
gihÄ« bhavissasi na bhavissasÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• kÄ• sÄ• vaá¹ƒ nÄ«haritukÄ•
Ä• kÄ• raá¹ƒ sallakkhetvÄ• nisinnÄ• sanÄ• vuá¹-á¹-hÄ• ya iddhiyÄ• uppattitvÄ• kÅ«á¹-Ä•
bhinditvÄ• Ä• kÄ• senÄ• gantvÄ• satthari gÄ• thÄ• pariyosÄ• penteyeva satthu suvaá¹‡á¹
abhitthavanto Ä• kÄ• sato otaritvÄ• tathÄ• gatassa pÄ• de vandi.

gÄ• thÄ• pariyosÄ• ne \Ne I 46/ sampattabhikkhÅ« sotÄ• pattiphalÄ• dÄ«su patiá¹-á¹-hahiá

mahÄ• kÄ• á¸·attheravatthu chaá¹-á¹-haá¹ƒ.

7. devadattavatthu

__anikkasÄ• vo_ti \Be I 49/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto rÄ• jaga
kÄ• sÄ• valÄ• bhaá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye dve aggasÄ• vakÄ• paÃ±casate paÃ±casate attano attano parivÄ• re
Ä• pucchitvÄ• vanditvÄ• jetavanato rÄ• jagahaá¹ƒ agamaá¹ƒsu. rÄ• jagahavÄ• sino dvepi
Ä• gantukadÄ• naá¹ƒ adaá¹ƒsu. athekadivasaá¹ƒ Ä• yasmÄ• sÄ• riputto anumodanaá¹ƒ ka
sayaá¹ƒ dÄ• naá¹ƒ deti, paraá¹ƒ na samÄ• dapeti, so nibbattanibbattaá¹-á¹-hÄ• ne bhogasa
parivÄ• rasampadaá¹ƒ. eko sayaá¹ƒ na deti, paraá¹ƒ samÄ• dapeti, so nibbattanibbattaá¹-á
parivÄ• rasampadaá¹ƒ labhati, no bhogasampadaá¹ƒ. eko sayampi na deti, parampi na sam
nibbattanibbattaá¹-á¹-hÄ• ne kaÃ±jikamattampi kucchipÅ«raá¹ƒ na labhati, anÄ• tho hoti nip
deti, parampi samÄ• dapeti, so nibbattanibbattaá¹-á¹-hÄ• ne attabhÄ• vasatepi attabhÄ• vas
attabhÄ• vasatasahassepi bhogasampadaÃ±ceva parivÄ• rasampadaÃ±ca labhatÄ«â€™â€

tameko paá¹‡á¸• itapuriso dhammaá¹ƒ sutvÄ• ``acchariyÄ• vata bho, abbhutÄ• vata bho
sukÄ• raá¹‡aá¹ƒ kathitaá¹ƒ, mayÄ• imÄ• saá¹ƒ dvinnaá¹ƒ sampattÄ«naá¹ƒ nipphÄ• dakaá¹
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• --- ``bhante, sve mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™
``kittakehi te bhikkhÅ«hi attho upÄ• sakÄ• â€™â€™ ti. ``kittakÄ• pana vo, bhante, parivÄ•
``sahassamattÄ• upÄ• sakÄ• â€™â€™ ti. ``sabbehi saddhiá¹ƒyeva sve bhikkhaá¹ƒ gaá¹‡h
``thero adhivÄ• sesiâ€™â€™. upÄ• sako nagaravÄ«thiyaá¹ƒ caranto --- ``ammÄ• , tÄ• tÄ• ,
nimantitaá¹ƒ, tumhe kittakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhikkhaá¹ƒ dÄ• tuá¹ƒ sakkhissatha, tuml
samÄ• dapesi. manussÄ• attano attano pahonakaniyÄ• mena \Ee I 79/ --- ``mayaá¹ƒ dasan
vÄ«satiyÄ• , mayaá¹ƒ satassÄ• â€™â€™ ti Ä• haá¹ƒsu. upÄ• sako --- ``tena hi ekasmiá¹ƒ á
ekatova parivisissÄ• ma \Ne I 47/, sabbe tilataá¹‡á¸• ulasappimadhuphÄ• á¹‡itÄ• dÄ«ni san
ekasmiá¹ƒ á¹-hÄ• ne samÄ• harÄ• pesi.

athassa \Be I 50/ eko kuá¹-umbiko satasahassagghanikaá¹ƒ gandhakÄ• sÄ• vavatthaá¹ƒ da
dÄ• navattaá¹ƒ nappahoti, idaá¹ƒ vissajjetvÄ• yaá¹ƒ Å«naá¹ƒ, taá¹ƒ pÅ«reyyÄ• si. sace pah
bhikkhuno dadeyyÄ• sÄ«â€™â€™ ti Ä• ha. tadÄ• tassa sabbaá¹ƒ dÄ• navattaá¹ƒ pahosi, k
so manusse pucchi --- ``idaá¹ƒ, ayyÄ• , kÄ• sÄ• vaá¹ƒ ekena kuá¹-umbikena evaá¹ƒ nÄ• ma
jÄ• taá¹ƒ, kassa naá¹ƒ demÄ• â€™â€™ ti. ekacce ``sÄ• riputtattherassÄ• â€™â€™ ti Ä• ha
sassapÄ• kasamaye Ä• gantvÄ• gamanasÄ«lo, devadatto amhÄ• kaá¹ƒ maá¹…galÄ• maá
niccaá¹ƒ patiá¹-á¹-hito, tassa taá¹ƒ demÄ• â€™â€™ ti Ä• haá¹ƒsu. sambahulikÄ• ya kathÄ•
dÄ• tabbaâ€™â€™ nti vattÄ• ro bahutarÄ• ahesuá¹ƒ, atha naá¹ƒ devadattassa adaá¹ƒsu. s
sibbitvÄ• rajitvÄ• nivÄ• setvÄ• pÄ• rupitvÄ• vicarati. taá¹ƒ disvÄ• manussÄ• ``nayidaá¹ƒ
anucchavikaá¹ƒ, sÄ• riputtattherassa anucchavikaá¹ƒ. devadatto attano ananucchavikaá¹ƒ n
vicaratÄ«â€™â€™ ti vadiá¹ƒsu. atheko \Ee I 80/ disÄ• vÄ• siko bhikkhu rÄ• jagahÄ• sÄ• va
satthÄ• raá¹ƒ vanditvÄ• katapaá¹-isanthÄ• ro satthÄ• rÄ• dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ
Ä• dito paá¹-á¹-hÄ• ya sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi. satthÄ• ``na kho bhikkhu idÄ• n
ananucchavikaá¹ƒ vatthaá¹ƒ dhÄ• reti, pubbepi dhÄ• resiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asivÄ• sÄ« eko hatt
mÄ• retvÄ• mÄ• retvÄ• dante ca nakhe ca antÄ• ni ca ghanamaá¹ƒsaÃ±ca Ä• haritvÄ• vi
athekasmiá¹ƒ araÃ±Ã±e anekasahassÄ• hatthino gocaraá¹ƒ gahetvÄ• gacchantÄ• paccek
paá¹-á¹-hÄ• ya gacchamÄ• nÄ• gamanÄ• gamanakÄ• le jaá¹‡á¹‡ukehi nipatitvÄ• vanditvÄ
hatthimÄ• rako taá¹ƒ kiriyaá¹ƒ disvÄ• --- ``ahaá¹ƒ ime kicchena mÄ• remi, ime ca gamanÄ•
paccekabuddhe vandanti, kiá¹ƒ nu kho disvÄ• vandantÄ«â€™â€™ ti cintento --- ``kÄ• sÄ•
sallakkhetvÄ• , ``mayÄ• pi idÄ• ni kÄ• sÄ• vaá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ
jÄ• tassaraá¹ƒ oruyha nhÄ• yantassa tÄ«re á¹-hapitesu kÄ• sÄ• vesu cÄ«varaá¹ƒ thenetvÄ•
hatthÄ«naá¹ƒ gamanÄ• gamanamagge sattiá¹ƒ gahetvÄ• sasÄ«saá¹ƒ pÄ• rupitvÄ• nisÄ«d
``paccekabuddhoâ€™â€™ ti saÃ±Ã±Ä• ya vanditvÄ• pakkamanti. so tesaá¹ƒ sabbapaccha
paharitvÄ• mÄ• retvÄ• dantÄ• dÄ«ni gahetvÄ• sesaá¹ƒ bhÅ«miyaá¹ƒ \Ee I 81/ nikhaá¹‡itv
bodhisatto \Ne I 48/ hatthiyoniyaá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• hatthijeá¹-á¹-hako yÅ«thapat
tatheva karoti. mahÄ• puriso attano parisÄ• ya parihÄ• niá¹ƒ Ã±atvÄ• , ``kuhiá¹ƒ ime hatthÄ
jÄ• tÄ• â€™â€™ ti pucchitvÄ• , ``na jÄ• nÄ• ma, sÄ• mÄ«â€™â€™ ti vutte, ``kuhiÃ±ci gacc
na gamissanti, paripanthena bhavitabbaâ€™â€™ nti vatvÄ• , ``ekasmiá¹ƒ á¹-hÄ• ne kÄ• sÄ
nisinnassa santikÄ• paripanthena bhavitabbaâ€™â€™ nti parisaá¹…kitvÄ• , ``taá¹ƒ parigga
vaá¹-á¹-atÄ«â€™â€™ ti sabbe hatthÄ« purato pesetvÄ• sayaá¹ƒ pacchato vilambamÄ• no
vanditvÄ• gatesu mahÄ• purisaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• cÄ«varaá¹ƒ saá¹ƒharitvÄ• sat
satiá¹ƒ uppaá¹-á¹-hapetvÄ• Ä• gacchanto pacchato paá¹-ikkamitvÄ• sattiá¹ƒ vivajjesi. atha
hatthÄ« nÄ• sitÄ• â€™â€™ ti gaá¹‡hituá¹ƒ pakkhandi. itaro ekaá¹ƒ rukkhaá¹ƒ purato katvÄ•
rukkhena saddhiá¹ƒ soá¹‡á¸• Ä• ya parikkhipitvÄ• gahetvÄ• bhÅ«miyaá¹ƒ pothessÄ• mÄ«
dassitaá¹ƒ kÄ• sÄ• vaá¹ƒ disvÄ• --- ``sacÄ• haá¹ƒ imasmiá¹ƒ dubbhissÄ• mi, anekasahass

buddhapaccekabuddhakhÄ«á¹‡Ä• savesu lajjÄ• nÄ• ma bhinnÄ• bhavissatÄ«â€™â€™ ti
ettakÄ• Ã±Ä• takÄ• nÄ• sitÄ• â€™â€™ ti pucchi. ``Ä• ma, sÄ• mÄ«â€™â€™ ti. ``kasmÄ•
attano ananucchavikaá¹ƒ vÄ«tarÄ• gÄ• naá¹ƒ anucchavikaá¹ƒ vatthaá¹ƒ paridahitvÄ• evar
bhÄ• riyaá¹ƒ tayÄ• kataâ€™â€™ nti. evaÃ±ca pana vatvÄ• uttaripi naá¹ƒ niggaá¹‡hanto ``
kÄ• sÄ• vaá¹ƒ ... pe ... sa ve kÄ• sÄ• vamarahatÄ«â€™â€™ ti gÄ• thaá¹ƒ vatvÄ• --- ``ayut
vatvÄ• taá¹ƒ vissajjesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``tadÄ• hatthimÄ• rako devadatto ahosi,
hatthinÄ• go ahamevÄ• â€™â€™ ti jÄ• takaá¹ƒ samodhÄ• netvÄ• , ``na, bhikkhave, idÄ• ne
ananucchavikaá¹ƒ vatthaá¹ƒ dhÄ• resiyevÄ• â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si -

<9> á¹• 21 ``anikkasÄ• vo \Be I 52/ kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridahissati.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

<10> á¹• 21 ``yo ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahatÄ«â€™â€™ ti ||

__chaddantajÄ• takenÄ• _pi (J I 16.122-123) ca ayamattho dÄ«petabbo.

tattha \Ne I 49/ __anikkasÄ• vo_ti rÄ• gÄ• dÄ«hi kasÄ• vehi sakasÄ• vo. __paridahissatÄ«
nivÄ• sanapÄ• rupanaattharaá¹‡avasena paribhuÃ±jissati. paridhassatÄ«tipi pÄ• á¹-ho. __a
indriyadamena ceva paramatthasaccapakkhikena vacÄ«saccena ca apeto, viyutto pariccattl
evarÅ«po puggalo kÄ• sÄ• vaá¹ƒ paridahituá¹ƒ nÄ• rahati. __vantakasÄ• vassÄ• _ti catÅ«h
chaá¸• á¸• itakasÄ• vo pahÄ«nakasÄ• vo assa. __sÄ«lesÅ«_ti catupÄ• risuddhisÄ«lesu. __
samÄ• hito suá¹-á¹-hito. __upeto_ti indriyadamena ceva vuttappakÄ• rena ca saccena upag
evarÅ«po puggalo taá¹ƒ gandhakÄ• sÄ• vavatthaá¹ƒ arahatÄ«ti.

gÄ• thÄ• pariyosÄ• ne \Ee I 83/ so disÄ• vÄ• siko bhikkhu sotÄ• panno ahosi, aÃ±Ã±epi ba
pÄ• puá¹‡iá¹ƒsu. desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

devadattavatthu sattamaá¹ƒ.

8. sÄ• riputtattheravatthu

__asÄ• re sÄ• ramatino_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto aggas
saÃ±cayassa anÄ• gamanaá¹ƒ Ä• rabbha kathesi.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- amhÄ• kaÃ±hi satthÄ• ito kappasatasahassÄ• dhikÄ• naá
asaá¹…khyeyyÄ• naá¹ƒ matthake amaravatiyÄ• nÄ• ma nagare sumedho nÄ• ma brÄ• hm
nipphattiá¹ƒ patvÄ• mÄ• tÄ• pitÅ«naá¹ƒ \Be I 53/ accayena anekakoá¹-isaá¹…khyaá¹ƒ dha
isipabbajjaá¹ƒ pabbajitvÄ• himavante vasanto jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• Ä• kÄ• se
dÄ«paá¹…karadasabalassa sudassanavihÄ• rato rammavatÄ«nagaraá¹ƒ pavisanatthÄ• ya
janaá¹ƒ disvÄ• sayampi ekaá¹ƒ padesaá¹ƒ gahetvÄ• maggaá¹ƒ sodheti. tasmiá¹ƒ asodhite
attÄ• naá¹ƒ setuá¹ƒ katvÄ• kalale ajinacammaá¹ƒ attharitvÄ• ``satthÄ• sasÄ• vakasaá¹…
maá¹ƒ akkamanto gacchatÅ«â€™â€™ ti nipanno. satthÄ• rÄ• taá¹ƒ disvÄ• va ``buddhaá¹…
kappasatasahassÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ \Ee I 84/ asaá¹…khyeyyÄ• naá¹ƒ pariyosÄ• n
bhavissatÄ«â€™â€™ ti byÄ• kato. tassa satthuno aparabhÄ• ge ``koá¹‡á¸• aÃ±Ã±o maá¹…
anomadassÄ« padumo nÄ• rado padumuttaro sumedho sujÄ• to piyadassÄ« atthadassÄ« d
phusso vipassÄ« sikhÄ« vessabhÅ« kakusandho koá¹‡Ä• gamano kassapoâ€™â€™ ti loka
imesampi tevÄ«satiyÄ• \Ne I 50/ buddhÄ• naá¹ƒ santike laddhabyÄ• karaá¹‡o, ``dasa pÄ•
dasa paramatthapÄ• ramiyoâ€™â€™ ti samattiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• vessantarattab
pathavikampanÄ• ni mahÄ• dÄ• nÄ• ni datvÄ• puttadÄ• raá¹ƒ pariccajitvÄ• Ä• yupariyosÄ
tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• dasa sahassacakkavÄ• á¸·adevatÄ• hi sannipatitvÄ• --

``kÄ• lo deva mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67) ---

vutte ---

``kÄ• laá¹ƒ desaÃ±ca dÄ«paÃ±ca, kulaá¹ƒ mÄ• tarameva ca.

ime paÃ±ca viloketvÄ• , uppajjati mahÄ• yasoâ€™â€™ ti || ---

paÃ±ca mahÄ• vilokanÄ• ni viloketvÄ• tato cuto sakyarÄ• jakule paá¹-isandhiá¹ƒ gahetvÄ•
mÄ• tukucchito vijÄ• yi. soá¸·asavassakÄ• le tattha mahÄ• sampattiyÄ• parihariyamÄ• no a
patvÄ• tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikesu tÄ«su pÄ• sÄ• desu devalokasiriá¹ƒ \Be I 54
anubhavanto uyyÄ• nakÄ«á¸·Ä• ya gamanasamaye anukkamena jiá¹‡á¹‡abyÄ• dhimatasaá
disvÄ• saÃ±jÄ• tasaá¹ƒvego nivattitvÄ• catutthavÄ• re pabbajitaá¹ƒ disvÄ• , ``sÄ• dhu pab
pabbajjÄ• ya ruciá¹ƒ uppÄ• detvÄ• uyyÄ• naá¹ƒ gantvÄ• tattha divasaá¹ƒ khepetvÄ• maá
nisinno kappakavesaá¹ƒ gahetvÄ• Ä• gatena vissakammena devaputtena alaá¹…katapaá¹-
jÄ• tasÄ• sanaá¹ƒ sutvÄ• puttasinehassa balavabhÄ• vaá¹ƒ Ã±atvÄ• , ``yÄ• va idaá¹ƒ band
tÄ• vadeva naá¹ƒ chindissÄ• mÄ«â€™â€™ ti cintetvÄ• sÄ• yaá¹ƒ nagaraá¹ƒ pavisanto ---

``nibbutÄ• nÅ«na sÄ• mÄ• tÄ• , nibbuto nÅ«na so pitÄ• .

nibbutÄ• nÅ«na sÄ• nÄ• rÄ«, yassÄ• yaá¹ƒ Ä«diso patÄ«â€™â€™ ti || ---

kisÄ• gotamiyÄ• nÄ• ma pitucchÄ• dhÄ«tÄ• ya bhÄ• sitaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• , ``a
sÄ• vitoâ€™â€™ ti muttÄ• hÄ• raá¹ƒ omuÃ±citvÄ• tassÄ• pesetvÄ• attano bhavanaá¹ƒ pa
niddopagatÄ• naá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ vippakÄ• raá¹ƒ disvÄ• nibbinnahadayo channaá
kaá¹‡á¸• akaá¹ƒ Ä• harÄ• petvÄ• taá¹ƒ Ä• ruyha channasahÄ• yo dasasahassacakkavÄ• á
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• \Ne I 51/ anomÄ• nadÄ«tÄ«re pabbajitvÄ• anukka
tattha piá¹‡á¸• Ä• ya caritvÄ• paá¹‡á¸• avapabbatapabbhÄ• re nisinno magadharaÃ±Ã±Ä•
paá¹-ikkhipitvÄ• sabbaÃ±Ã±utaá¹ƒ patvÄ• attano vijitaá¹ƒ Ä• gamanatthÄ• ya tena gahitap
udakaÃ±ca upasaá¹…kamitvÄ• tesaá¹ƒ santike adhigatavisesaá¹ƒ analaá¹…karitvÄ• chab
padahitvÄ• visÄ• khapuá¹‡á¹‡amadivase \Ee I 86/ pÄ• tova sujÄ• tÄ• ya dinnapÄ• yasaá¹ƒ
neraÃ±jarÄ• ya nadiyÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ pavÄ• hetvÄ• neraÃ±jarÄ• ya nadiyÄ• tÄ«r
nÄ• nÄ• samÄ• pattÄ«hi divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamaye sottiyena d
kÄ• á¸·ena nÄ• garÄ• jena abhitthutaguá¹‡o bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha tiá¹‡Ä• ni santha
pallaá¹…kaá¹ƒ bhindissÄ• mi, yÄ• va me anupÄ• dÄ• ya \Be I 55/ Ä• savehi cittaá¹ƒ na muc
paá¹-iÃ±Ã±aá¹ƒ katvÄ• puratthÄ• bhimukho nisÄ«ditvÄ• sÅ«riye anatthaá¹…gamiteyeva m
paá¹-hamayÄ• me pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ, majjhimayÄ• me cutÅ«papÄ• taÃ±Ä• á¹‡aá
paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• aruá¹‡uggamane dasabalacatuvesÄ• rajjÄ• dis
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• sattasattÄ• haá¹ƒ bodhimaá¹‡á¸• e vÄ«tinÄ•
ajapÄ• lanigrodhamÅ«le nisinno dhammagambhÄ«ratÄ• paccavekkhaá¹‡ena appossukkata
dasasahassacakkavÄ• á¸·amahÄ• brahmaparivÄ• rena sahampatibrahmunÄ• Ä• yÄ• citad
voloketvÄ• brahmuno ajjhesanaá¹ƒ adhivÄ• setvÄ• , ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ
olokento Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• paÃ±cavaggiyÄ• naá¹ƒ bh
anussaritvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• kÄ• sipuraá¹ƒ \Ee I 87/ gacchanto antarÄ• magge upal
Ä• sÄ• á¸·hipuá¹‡á¹‡amadivase isipatane migadÄ• ye paÃ±cavaggiyÄ• naá¹ƒ vasanaá¹-á¹-
ananucchavikena samudÄ• cÄ• rena samudÄ• carante saÃ±Ã±Ä• petvÄ• aÃ±Ã±Ä• takoá¹
brahmakoá¹-iyo amatapÄ• naá¹ƒ pÄ• yento dhammacakkaá¹ƒ pavattetvÄ• pavattitavaradha
pakkhassa sabbepi te bhikkhÅ« arahatte patiá¹-á¹-hÄ• petvÄ• taá¹ƒ divasameva yasakulap
upanissayasampattiá¹ƒ disvÄ• taá¹ƒ rattibhÄ• ge nibbinditvÄ• gehaá¹ƒ pahÄ• ya nikkhanta
yasÄ• â€™â€™ ti pakkositvÄ• tasmiá¹ƒyeva rattibhÄ• ge sotÄ• pattiphalaá¹ƒ pÄ• petvÄ• p
pÄ• petvÄ• aparepi tassa sahÄ• yake catupaá¹‡á¹‡Ä• sa jane ehibhikkhupabbajjÄ• ya pab
pÄ• pesi.

evaá¹ƒ loke ekasaá¹-á¹-hiyÄ• arahantesu jÄ• tesu vuá¹-á¹-havasso pavÄ• retvÄ• , ``carath
cÄ• rikaâ€™â€™ nti saá¹-á¹-hi bhikkhÅ« disÄ• su pesetvÄ• sayaá¹ƒ uruvelaá¹ƒ gacchanto
kappÄ• sikavanasaá¹‡á¸• e tiá¹ƒsa jane bhaddavaggiyakumÄ• re vinesi. tesu sabbapacchim

anÄ• gÄ• mÄ« ahosi. te sabbepi ehibhikkhubhÄ• veneva pabbÄ• jetvÄ• disÄ• su pesetvÄ•
gantvÄ• aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ• ni dassetvÄ• uruvelakassapÄ•
sahassajaá¹-ilaparivÄ• re tebhÄ• tikajaá¹-ile vinetvÄ• ehibhikkhubhÄ• veneva pabbÄ• jetvÄ
nisÄ«dÄ• petvÄ• __Ä• dittapariyÄ• yadesanÄ• ya_ (Vin I 54; SN b IV 28) arahatte patiá¹-á¹
arahantasahassena parivuto ``bimbisÄ• raraÃ±Ã±o dinnaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ mocessÄ• mÄ
rÄ• jagahanagarÅ«pacÄ• re laá¹-á¹-hivanuyyÄ• naá¹ƒ gantvÄ• , ``satthÄ• kira Ä• gatoâ€™
dvÄ• dasanahutehi brÄ• hmaá¹‡agahapatikehi saddhiá¹ƒ Ä• gatassa raÃ±Ã±o madhuradha
rÄ• jÄ• naá¹ƒ ekÄ• dasahi nahutehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• ekanal
patiá¹-á¹-hÄ• petvÄ• punadivase sakkena devarÄ• jena mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ gahetv
rÄ• jagahanagaraá¹ƒ pavisitvÄ• rÄ• janivesane katabhattakicco veá¸·uvanÄ• rÄ• maá¹ƒ pa
vÄ• saá¹ƒ kappesi. tattha naá¹ƒ sÄ• riputtamoggallÄ• nÄ• upasaá¹…kamiá¹ƒsu.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- anuppanneyeva hi buddhe rÄ• jagahato avidÅ«re upatissa
brÄ• hmaá¹‡agÄ• mÄ• ahesuá¹ƒ. tesu upatissagÄ• me sÄ• riyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ•
patiá¹-á¹-hitadivaseyeva kolitagÄ• me moggaliyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ• pi gabbho patia
dvepi kulÄ• ni yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• Ä• baddhapaá¹-ibaddhasahÄ• yakÄ• ne
dvinnampi ekadivasameva gabbhaparihÄ• raá¹ƒ adaá¹ƒsu. tÄ• ubhopi dasamÄ• sacceyena
nÄ• maggahaá¹‡adivase sÄ• riyÄ• brÄ• hmaá¹‡iyÄ• puttassa upatissagÄ• make jeá¹-á¹-ha
__upatisso_ti nÄ• maá¹ƒ kariá¹ƒsu \Ee I 89/, itarassa kolitagÄ• me jeá¹-á¹-hakulassa puttatt
nÄ• maá¹ƒ kariá¹ƒsu. te ubhopi vuá¸• á¸• himanvÄ• ya sabbasippÄ• naá¹ƒ pÄ• raá¹ƒ agama
kÄ«á¸·anatthÄ• ya nadiá¹ƒ vÄ• uyyÄ• naá¹ƒ vÄ• gamanakÄ• le paÃ±ca suvaá¹‡á¹‡asivika
kolitamÄ• á¹‡avassa paÃ±ca Ä• jaÃ±Ã±ayuttarathasatÄ• ni. dvepi janÄ• paÃ±capaÃ±camÄ
rÄ• jagahe ca anusaá¹ƒvaccharaá¹ƒ giraggasamajjo nÄ• ma ahosi. tesaá¹ƒ dvinnampi ekaá
bandhanti. dvepi ekato nisÄ«ditvÄ• samajjaá¹ƒ passantÄ• hasitabbaá¹-á¹-hÄ• ne hasanti, s
saá¹ƒvejenti, dÄ• yaá¹ƒ dÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne dÄ• yaá¹ƒ denti. tesaá¹ƒ iminÄ• va niyÄ
samajjaá¹ƒ passantÄ• naá¹ƒ paripÄ• kagatattÄ• Ã±Ä• á¹‡assa purimadivasesu viya hasitab
saá¹ƒvegaá¹-á¹-hÄ• ne saá¹ƒvego vÄ• dÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne dÄ• naá¹ƒ vÄ• nÄ• hos
evaá¹ƒ cintayiá¹ƒsu --- ``kimettha oloketabbaá¹ƒ atthi, sabbepime appatte vassasate appaá¹
gamissanti, amhehi pana ekaá¹ƒ mokkhadhammaá¹ƒ pariyesituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti
nisÄ«diá¹ƒsu. tato kolito upatissaá¹ƒ Ä• ha --- ``samma upatissa, na tvaá¹ƒ aÃ±Ã±esu divas
haá¹-á¹-hapahaá¹-á¹-ho, idÄ• ni anattamanadhÄ• tukosi, kiá¹ƒ te sallakkhitaâ€™â€™ nti? ``
volokane sÄ• ro natthi \Ne I 53/ \Ee I 90/, niratthakametaá¹ƒ, attano mokkhadhammaá¹ƒ gav
vaá¹-á¹-atÄ«â€™â€™ ti idaá¹ƒ cintayanto nisinnomhi. tvaá¹ƒ pana kasmÄ• anattamanosÄ«
athassa attanÄ• saddhiá¹ƒ ekajjhÄ• sayataá¹ƒ Ã±atvÄ• upatisso Ä• ha --- ``amhÄ• kaá¹ƒ u
mokkhadhammaá¹ƒ pana gavesantehi ekÄ• pabbajjÄ• laddhuá¹ƒ vaá¹-á¹-ati. kassa santike

tena kho pana samayena saÃ±cayo nÄ• ma paribbÄ• jako rÄ• jagahe paá¹-ivasati mahatiyÄ
saddhiá¹ƒ. te ``tassa santike pabbajissÄ• mÄ• â€™â€™ ti paÃ±camÄ• á¹‡avakasatÄ• ni ``s

gahetvÄ• gacchathÄ• â€™â€™ ti uyyojetvÄ• ekÄ• ya sivikÄ• ya ekena rathena gantvÄ• s
pabbajiá¹ƒsu. tesaá¹ƒ pabbajitakÄ• lato paá¹-á¹-hÄ• ya saÃ±cayo atirekalÄ• bhaggayasagg
katipÄ• heneva sabbaá¹ƒ saÃ±cayassa samayaá¹ƒ parimadditvÄ• , ``Ä• cariya, tumhÄ• kaá
udÄ• hu uttarimpi atthÄ«â€™â€™ ti pucchiá¹ƒsu. ``ettakova sabbaá¹ƒ tumhehi Ã±Ä• taâ€™
--- ``evaá¹ƒ sati imassa santike brahmacariyavÄ• so niratthako, mayaá¹ƒ yaá¹ƒ mokkhadhar
nikkhantÄ• , so imassa santike uppÄ• detuá¹ƒ na sakkÄ• , mahÄ• kho pana jambudÄ«po, g
carantÄ• addhÄ• mokkhadhammadesakaá¹ƒ kaÃ±ci Ä• cariyaá¹ƒ labhissÄ• mÄ• â€™â€™
yattha paá¹‡á¸• itÄ• samaá¹‡abrÄ• hmaá¹‡Ä• atthÄ«â€™â€™ ti vadanti, tattha tattha gant
tehi puá¹-á¹-haá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e kathetuá¹ƒ \Ee I 91/ na sakkonti, te pana tesaá¹ƒ paÃ
evaá¹ƒ sakalajambudÄ«paá¹ƒ pariggaá¹‡hitvÄ• nivattitvÄ• sakaá¹-á¹-hÄ• nameva Ä• gantv
yo paá¹-hamaá¹ƒ amataá¹ƒ adhigacchati, so itarassa Ä• rocetÅ«â€™â€™ ti katikaá¹ƒ akaá

evaá¹ƒ tesu katikaá¹ƒ katvÄ• viharantesu satthÄ• vuttÄ• nukkamena rÄ• jagahaá¹ƒ patvÄ
paá¹-iggahetvÄ• veá¸·uvane viharati. tadÄ• ``caratha, bhikkhave, cÄ• rikaá¹ƒ \Be I 58/ bah
ti ratanattayaguá¹‡apakÄ• sanatthaá¹ƒ uyyojitÄ• naá¹ƒ ekasaá¹-á¹-hiyÄ• arahantÄ• naá¹ƒ a
abbhantaro assajitthero paá¹-inivattitvÄ• rÄ• jagahaá¹ƒ Ä• gato, punadivase pÄ• tova patta
rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tasmiá¹ƒ samaye upatissaparibbÄ• jakopi pÄ• tova b
paribbÄ• jakÄ• rÄ• maá¹ƒ gacchanto theraá¹ƒ disvÄ• cintesi --- ``mayÄ• evarÅ«po pabbaji
diá¹-á¹-hapubboyeva, ye loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ayaá¹ƒ
aÃ±Ã±ataro, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• puccheyyaá¹ƒ --- `
uddissa pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™â€™ â€™
``akÄ• lo kho imaá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchituá¹ƒ, antaragharaá¹ƒ paviá¹-á¹-ho piá¹‡
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ \Ne I 54/ bhikkhuá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandheyyaá¹ƒ, a
upaÃ±Ã±Ä• taá¹ƒ maggaâ€™â€™ nti. so theraá¹ƒ laddhapiá¹‡á¸• apÄ• taá¹ƒ aÃ±Ã±ataraá
disvÄ• nisÄ«ditukÄ• mataÃ±cassa Ã±atvÄ• attano \Ee I 92/ paribbÄ• jakapÄ«á¹-hakaá¹ƒ p
bhattakiccapariyosÄ• nepissa attano kuá¹‡á¸• ikÄ• ya udakaá¹ƒ adÄ• si.

evaá¹ƒ Ä• cariyavattaá¹ƒ katvÄ• katabhattakiccena therena saddhiá¹ƒ madhurapaá¹-isanth
--- ``vippasannÄ• ni kho pana te, Ä• vuso, indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o pariyodÄ•
Ä• vuso, uddissa pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™
cintesi --- ``ime paribbÄ• jakÄ• nÄ• ma sÄ• sanassa paá¹-ipakkhabhÅ«tÄ• , imassa sÄ• sa
dassessÄ• mÄ«â€™â€™ ti. attano navakabhÄ• vaá¹ƒ dassento Ä• ha --- ``ahaá¹ƒ kho, Ä• v
adhunÄ• gato imaá¹ƒ dhammavinayaá¹ƒ, na tÄ• vÄ• haá¹ƒ sakkhissÄ• mi vitthÄ• rena dhar
paribbÄ• jako --- ``ahaá¹ƒ upatisso nÄ• ma, tvaá¹ƒ yathÄ• sattiyÄ• appaá¹ƒ vÄ• bahuá¹ƒ v
nayasatena nayasahassena paá¹-ivijjhituá¹ƒ mayhaá¹ƒ bhÄ• roâ€™â€™ ti cintetvÄ• Ä• ha

``appaá¹ƒ vÄ• bahuá¹ƒ vÄ• bhÄ• sassu, atthaá¹ƒyeva me brÅ«hi.

attheneva me attho, kiá¹ƒ kÄ• hasi byaÃ±janaá¹ƒ bahuâ€™â€™ nti || (Vin I 60).

evaá¹ƒ \Be I 59/ vutte thero --- ``ye dhammÄ• hetuppabhavÄ• â€™â€™ ti (Vin I 60; Ap the
gÄ• thamÄ• ha. paribbÄ• jako paá¹-hamapadadvayameva sutvÄ• sahassanayapaá¹-imaá¹
patiá¹-á¹-hahi, itaraá¹ƒ padadvayaá¹ƒ \Ee I 93/ sotÄ• pannakÄ• le niá¹-á¹-hÄ• pesi. so sotÄ•
uparivisese appavattante ``bhavissati ettha kÄ• raá¹‡aâ€™â€™ nti sallakkhetvÄ• theraá¹ƒ
upari dhammadesanaá¹ƒ vaá¸• á¸• hayittha, ettakameva hotu, kuhiá¹ƒ amhÄ• kaá¹ƒ satthÄ•
``veá¸·uvane, Ä• vusoâ€™â€™ ti. ``tena hi, bhante, tumhe purato yÄ• tha, mayhaá¹ƒ eko sa
aÃ±Ã±amaÃ±Ã±aá¹ƒ katikÄ• katÄ• `amhesu yo amataá¹ƒ paá¹-hamaá¹ƒ adhigacchati, so
ahaá¹ƒ taá¹ƒ paá¹-iÃ±Ã±aá¹ƒ mocetvÄ• sahÄ• yakaá¹ƒ gahetvÄ• tumhÄ• kaá¹ƒ gatamagg
Ä• gamissÄ• mÄ«ti paÃ±capatiá¹-á¹-hitena therassa pÄ• desu nipatitvÄ• tikkhattuá¹ƒ padal
theraá¹ƒ uyyojetvÄ• paribbÄ• jakÄ• rÄ• mÄ• bhimukho agamÄ• siâ€™â€™.

atha kho kolitaparibbÄ• jako taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• , ``ajja mayhaá¹ƒ sah
mukhavaá¹‡á¹‡o na aÃ±Ã±adivasesu viya, addhÄ• tena amataá¹ƒ adhigataá¹ƒ bhavissatÄ•
pucchi. sopissa ``Ä• mÄ• vuso, amataá¹ƒ adhigataâ€™â€™ nti paá¹-ijÄ• nitvÄ• tameva gÄ
gÄ• thÄ• pariyosÄ• ne kolito sotÄ• pattiphale patiá¹-á¹-hahitvÄ• Ä• ha --- ``kuhiá¹ƒ kira, sar
satthÄ• vasatÄ«â€™â€™ ti? ``veá¸·uvane kira, samma, evaá¹ƒ no Ä• cariyena assajitthere
``tena hi, samma, Ä• yÄ• ma, satthÄ• raá¹ƒ passissÄ• mÄ• â€™â€™ ti. sÄ• riputtatthero ca
Ä• cariyapÅ«jakova, tasmÄ• sahÄ• yaá¹ƒ evamÄ• ha --- ``samma, amhehi adhigataá¹ƒ am
saÃ±cayaparibbÄ• jakassÄ• pi kathessÄ• ma, bujjhamÄ• no \Ee I 94/ paá¹-ivijjhissati, appa
saddahitvÄ• satthu, santikaá¹ƒ gamissati, buddhÄ• naá¹ƒ desanaá¹ƒ sutvÄ• maggaphalap
karissatÄ«â€™â€™ ti. tato dvepi janÄ• saÃ±cayassa santikaá¹ƒ agamaá¹ƒsu.

saÃ±cayo te disvÄ• va --- ``kiá¹ƒ, tÄ• tÄ• , koci vo amatamaggadesako laddhoâ€™â€™ ti p
laddho, buddho loke uppanno, dhammo loke uppanno, saá¹…gho loke uppanno, tumhe tuc
etha, satthu santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti. ``gacchatha tumhe, nÄ• haá¹ƒ sakkhiss
``kiá¹ƒ kÄ• raá¹‡Ä• hiâ€™â€™ ? ``ahaá¹ƒ mahÄ• janassa Ä• cariyo hutvÄ• vicariá¹ƒ, vicar
cÄ• á¹-iyÄ• udaÃ±canabhÄ• vappatti viya hoti, na sakkhissÄ• mahaá¹ƒ antevÄ• sikavÄ• sa
evaá¹ƒ karittha, Ä• cariyÄ• â€™â€™ ti. ``hotu, tÄ• tÄ• , gacchatha tumhe, nÄ• haá¹ƒ sakkh
Ä• cariya, loke buddhassa uppannakÄ• lato paá¹-á¹-hÄ• ya mahÄ• jano gandhamÄ• lÄ• dih
pÅ«jessati, mayampi tattheva gamissÄ• ma. ``tumhe kiá¹ƒ karissathÄ• â€™â€™ ti? ``tÄ• tÄ
loke dandhÄ• bahÅ«, udÄ• hu paá¹‡á¸• itÄ• â€™â€™ ti. ``dandhÄ• , Ä• cariya, bahÅ«, paá
eva hontÄ«â€™â€™ ti. ``tena hi, tÄ• tÄ• , paá¹‡á¸• itÄ• paá¹‡á¸• itassa samaá¹‡assa gota
gamissanti, dandhÄ• dandhassa mama santikaá¹ƒ Ä• gamissanti \Ee I 95/, gacchatha tumh
gamissÄ• mÄ«â€™â€™ ti. te ``paÃ±Ã±Ä• yissatha tumhe, Ä• cariyÄ• â€™â€™ ti pakkamiá
saÃ±cayassa parisÄ• bhijji, tasmiá¹ƒ khaá¹‡e Ä• rÄ• mo tuccho ahosi. so tucchaá¹ƒ Ä• rÄ•
lohitaá¹ƒ chaá¸• á¸• esi. tehipi saddhiá¹ƒ gacchantesu paÃ±casu paribbÄ• jakasatesu saÃ±c

aá¸• á¸• hateyyasatÄ• ni nivattiá¹ƒsu, atha kho te attano antevÄ• sikehi aá¸• á¸• hateyyehi p
saddhiá¹ƒ veá¸·uvanaá¹ƒ agamaá¹ƒsu.

satthÄ• catuparisamajjhe nisinno dhammaá¹ƒ desento te dÅ«ratova disvÄ• bhikkhÅ« Ä• m
bhikkhave, dve sahÄ• yakÄ• Ä• gacchanti kolito ca upatisso ca, etaá¹ƒ me sÄ• vakayugaá¹
bhaddayugaâ€™â€™ nti. te satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, nisÄ«ditvÄ
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabb
upasampadaâ€™â€™ nti. ``etha, bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• t
brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. sabbepi iddhimayapatta
saá¹-á¹-hivassikattherÄ• viya ahesuá¹ƒ.

atha nesaá¹ƒ parisÄ• ya caritavasena satthÄ• dhammadesanaá¹ƒ vaá¸• á¸• hesi. á¹-hapet
avasesÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, aggasÄ• vakÄ• naá¹ƒ pana uparimaggattayakiccaá
kÄ• raá¹‡Ä• ? sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa mahantatÄ• ya. athÄ• yasmÄ• mahÄ• mogg
\Ee I 96/ sattame divase magadharaá¹-á¹-he kallavÄ• lagÄ• makaá¹ƒ upanissÄ• ya viharant
satthÄ• rÄ• saá¹ƒvejito thinamiddhaá¹ƒ vinodetvÄ• tathÄ• gatena dinnaá¹ƒ dhÄ• tukamma
uparimaggattayakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa matthakaá¹ƒ
pabbajitadivasato aá¸• á¸• hamÄ• saá¹ƒ atikkamitvÄ• satthÄ• rÄ• saddhiá¹ƒ tameva rÄ• ja
sÅ«karakhataleá¹‡e viharanto attano bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• jakassa veda
desiyamÄ• ne suttÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• parassa vaá¸• á¸• hitabhattaá¹ƒ p
sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa matthakaá¹ƒ patto. nanu cÄ• yasmÄ• mahÄ• paÃ±Ã±o, at
ciratarena sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ pÄ• puá¹‡Ä«ti? parikammamahantatÄ• ya. yathÄ
katthaci gantukÄ• mÄ• khippameva nikkhamanti, rÄ• jÅ«naá¹ƒ pana hatthivÄ• hanakappan
parikammaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

taá¹ƒ divasaÃ±Ã±eva pana satthÄ• vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya veá¸·uvane sÄ• va
therÄ• naá¹ƒ aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ datvÄ• pÄ• timokkhaá¹ƒ uddisi. bhikkhÅ« ujjhÄ
mukholokanena bhikkhaá¹ƒ deti, aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ dadantena nÄ• ma paá¹-ha
paÃ±cavaggiyÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, ete anolokentena yasatherappamukhÄ• naá¹ƒ
paÃ±capaá¹‡á¹‡Ä• sabhikkhÅ«naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, ete anolokentena bhaddavaggiy
tiá¹ƒsajanÄ• naá¹ƒ, ete anolokentena uruvelakassapÄ• dÄ«naá¹ƒ tebhÄ• tikÄ• naá¹ƒ, ete p
pahÄ• ya sabbapacchÄ• pabbajitÄ• naá¹ƒ aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ dadantena mukha
satthÄ• , ``kiá¹ƒ kathetha, bhikkhaveâ€™â€™ ti pucchitvÄ• , ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti v
bhikkhave, mukhaá¹ƒ oloketvÄ• bhikkhaá¹ƒ demi, etesaá¹ƒ pana attanÄ• attanÄ• patthitap
aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±o hi ekasmiá¹ƒ sasse nava vÄ• re aggasassadÄ• naá¹ƒ dadanto
patthetvÄ• nÄ• dÄ• si, aggadhammaá¹ƒ pana arahattaá¹ƒ sabbapaá¹-hamaá¹ƒ paá¹-ivijjhitu
adÄ• sÄ«â€™â€™ ti. ``kadÄ• pana bhagavÄ• â€™â€™ ti? ``suá¹‡issatha, bhikkhaveâ€™â
bhagavÄ• atÄ«taá¹ƒ Ä• hari ---

bhikkhave \Ne I 57/, ito ekanavutikappe vipassÄ« nÄ• ma bhagavÄ• loke udapÄ• di. tadÄ•
cÅ«á¸·akÄ• á¸·oti dvebhÄ• tikÄ• kuá¹-umbikÄ• mahantaá¹ƒ sÄ• likkhettaá¹ƒ \Be I 62/ vapÄ
cÅ«á¸·akÄ• á¸·o sÄ• likkhettaá¹ƒ gantvÄ• ekaá¹ƒ sÄ• ligabbhaá¹ƒ phÄ• letvÄ• khÄ• di, taá
buddhappamukhassa saá¹…ghassa sÄ• ligabbhadÄ• naá¹ƒ dÄ• tukÄ• mo hutvÄ• jeá¹-á¹-h
``bhÄ• tika, sÄ• ligabbhaá¹ƒ phÄ• letvÄ• buddhÄ• naá¹ƒ anucchavikaá¹ƒ katvÄ• pacÄ• pe
Ä• ha. ``kiá¹ƒ vadesi, tÄ• ta, sÄ• ligabbhaá¹ƒ phÄ• letvÄ• dÄ• naá¹ƒ nÄ• ma neva atÄ«te b
anÄ• gatepi bhavissati, mÄ• sassaá¹ƒ nÄ• sayÄ«â€™â€™ ti; vuttopi so punappunaá¹ƒ yÄ•
bhÄ• tÄ• , ``tena hi sÄ• likkhettaá¹ƒ dve koá¹-á¹-hÄ• se katvÄ• mama koá¹-á¹-hÄ• saá¹ƒ an
koá¹-á¹-hÄ• se khette yaá¹ƒ icchasi, taá¹ƒ karohÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™
bahÅ« manusse hatthakammaá¹ƒ yÄ• citvÄ• sÄ• ligabbhaá¹ƒ phÄ• letvÄ• nirudakena khÄ
sappimadhusakkharÄ• dÄ«hi yojetvÄ• buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá
--- ``idaá¹ƒ, bhante, mama aggadÄ• naá¹ƒ aggadhammassa sabbapaá¹-hamaá¹ƒ paá¹-ivedh
Ä• ha. satthÄ• ``evaá¹ƒ hotÅ«â€™â€™ ti anumodanamakÄ• si.

so khettaá¹ƒ gantvÄ• olokento sakalakkhettaá¹ƒ kaá¹‡á¹‡ikabaddhehi viya sÄ• lisÄ«sehi s
paÃ±cavidhapÄ«tiá¹ƒ paá¹-ilabhitvÄ• , ``lÄ• bhÄ• vata meâ€™â€™ ti cintetvÄ• puthukakÄ
adÄ• si, gÄ• mavÄ• sÄ«hi saddhiá¹ƒ aggasassadÄ• naá¹ƒ nÄ• ma adÄ• si, lÄ• yane lÄ• ya
veá¹‡aggaá¹ƒ, kalÄ• pÄ• dÄ«su kalÄ• paggaá¹ƒ, khalaggaá¹ƒ, khalabhaá¹‡á¸• aggaá¹ƒ, ko
ekasasse nava vÄ• re aggadÄ• naá¹ƒ adÄ• si. tassa sabbavÄ• resu gahitagahitaá¹-á¹-hÄ• n
atirekaá¹ƒ uá¹-á¹-hÄ• nasampannaá¹ƒ ahosi. dhammo hi nÄ• mesa attÄ• naá¹ƒ rakkhantaá

``dhammo \Ee I 99/ have rakkhati dhammacÄ• riá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e,

na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti || (Th 303; J I 10.102) ---

``evamesa \Be I 63/ vipassÄ«sammÄ• sambuddhakÄ• le aggadhammaá¹ƒ paá¹-hamaá¹ƒ pa
vÄ• re aggadÄ• nÄ• ni adÄ• si. ito satasahassakappamatthake pana haá¹ƒsavatÄ«nagare p
sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• tassa bhagavato pÄ• damÅ«le nipajjitvÄ• aggadhan
paá¹-ivijjhanatthameva \Ne I 58/ patthanaá¹ƒ á¹-hapesi. iti iminÄ• patthitameva mayÄ• dinn
bhikkhave, mukhaá¹ƒ oloketvÄ• demÄ«â€™â€™ ti.

``yasakulaputtappamukhÄ• paÃ±capaÃ±Ã±Ä• sa janÄ• kiá¹ƒ kammaá¹ƒ kariá¹ƒsu, bhante

buddhassa santike arahattaá¹ƒ patthentÄ• bahuá¹ƒ puÃ±Ã±akammaá¹ƒ katvÄ• aparabhÄ•
sahÄ• yakÄ• hutvÄ• vaggabandhanena puÃ±Ã±Ä• ni karontÄ• anÄ• thamatasarÄ«rÄ• ni
ekadivasaá¹ƒ sagabbhaá¹ƒ itthiá¹ƒ kÄ• lakataá¹ƒ disvÄ• , `jhÄ• pessÄ• mÄ• â€™ ti susÄ• n
jane `tumhe jhÄ• pethÄ• â€™ ti susÄ• ne á¹-hapetvÄ• sesÄ• gÄ• maá¹ƒ paviá¹-á¹-hÄ• . ya
matasarÄ«raá¹ƒ sÅ«lehi vijjhitvÄ• parivattetvÄ• parivattetvÄ• jhÄ• pento asubhasaÃ±Ã±aá
itaresampi catunnaá¹ƒ janÄ• naá¹ƒ --- `passatha, bho, imaá¹ƒ sarÄ«raá¹ƒ tattha tattha viddh
kabaragorÅ«paá¹ƒ viya asuciá¹ƒ duggandhaá¹ƒ paá¹-ikÅ«laâ€™ nti \Ee I 100/ dassesi. tepi
asubhasaÃ±Ã±aá¹ƒ paá¹-ilabhiá¹ƒsu. te paÃ±capi janÄ• gÄ• maá¹ƒ gantvÄ• sesasahÄ• ya
pana dÄ• rako gehaá¹ƒ gantvÄ• mÄ• tÄ• pitÅ«naÃ±ca bhariyÄ• ya ca kathesi. te sabbepi a
idametesaá¹ƒ pubbakammaá¹ƒ. teneva yasassa itthÄ• gÄ• re susÄ• nasaÃ±Ã±Ä• uppajji, t
sabbesampi visesÄ• dhigamo nibbatti. evaá¹ƒ imepi attanÄ• patthitameva labhiá¹ƒsu. nÄ• h
dammÄ«â€™â€™ ti.

``bhaddavaggiyasahÄ• yakÄ• pana kiá¹ƒ kammaá¹ƒ kariá¹ƒsu, bhanteâ€™â€™ ti? ``etepi
arahattaá¹ƒ patthetvÄ• puÃ±Ã±Ä• ni katvÄ• aparabhÄ• ge anuppanne buddhe tiá¹ƒsa dhu
tuá¹‡á¸• ilovÄ• daá¹ƒ sutvÄ• saá¹-á¹-hivassasahassÄ• ni paÃ±ca sÄ«lÄ• ni rakkhiá¹ƒsu. ev
patthitameva labhiá¹ƒsu. nÄ• haá¹ƒ mukhaá¹ƒ oloketvÄ• dammÄ«â€™â€™ ti.

``uruvelakassapÄ• dayo pana kiá¹ƒ kammaá¹ƒ kariá¹ƒsu, bhanteâ€™â€™ ti? ``tepi arahatt
puÃ±Ã±Ä• ni kariá¹ƒsu. ito hi dvenavutikappe tisso \Be I 64/ phussoti dve buddhÄ• uppajjiá
mahindo nÄ• ma rÄ• jÄ• pitÄ• ahosi. tasmiá¹ƒ pana sambodhiá¹ƒ patte raÃ±Ã±o kaniá¹-á¹-
paá¹-hamaaggasÄ• vako purohitaputto dutiyaaggasÄ• vako ahosi. rÄ• jÄ• satthu santikaá¹ƒ
`jeá¹-á¹-haputto me buddho, kaniá¹-á¹-haputto paá¹-hamaaggasÄ• vako, purohitaputto dutiy
oloketvÄ• , `mameva buddho, mameva dhammo, mameva saá¹…gho, namo tassa bhagava
ti tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• satthu pÄ• damÅ«le nipajjitvÄ• \Ee I 101/, `bhante,
navutivassasahassaparimÄ• á¹‡assa Ä• yuno koá¹-iyaá¹ƒ nisÄ«ditvÄ• niddÄ• yanakÄ• lo v
agantvÄ• yÄ• vÄ• haá¹ƒ jÄ«vÄ• mi, tÄ• va me cattÄ• ro paccaye adhivÄ• sethÄ• â€™ ti \N
nibaddhaá¹ƒ buddhupaá¹-á¹-hÄ• naá¹ƒ karoti. raÃ±Ã±o pana aparepi tato puttÄ• ahesuá¹ƒ.
paÃ±ca yodhasatÄ• ni parivÄ• rÄ• ni, majjhimassa tÄ«á¹‡i, kaniá¹-á¹-hassa dve. te `mayam
bhojessÄ• mÄ• â€™ ti pitaraá¹ƒ okÄ• saá¹ƒ yÄ• citvÄ• alabhamÄ• nÄ• punappunaá¹ƒ yÄ•
kupite tassa vÅ«pasamanatthÄ• ya pesitÄ• paccantaá¹ƒ vÅ«pasametvÄ• pitu santikaá¹ƒ Ä
Ä• liá¹…gitvÄ• sÄ«se cumbitvÄ• , `varaá¹ƒ vo, tÄ• tÄ• , dammÄ«â€™ ti Ä• ha.

``te `sÄ• dhu devÄ• â€™ ti varaá¹ƒ gahitakaá¹ƒ katvÄ• puna katipÄ• haccayena pitarÄ• `g
varaâ€™ nti vuttÄ• , ``deva, amhÄ• kaá¹ƒ aÃ±Ã±ena kenaci attho natthi, ito paá¹-á¹-hÄ• ya
bhojessÄ• ma, imaá¹ƒ no varaá¹ƒ dehÄ«â€™â€™ ti Ä• haá¹ƒsu. `na demi, tÄ• tÄ• â€™ ti. `
saá¹ƒvaccharÄ• ni detha, devÄ• â€™ ti. `na demi, tÄ• tÄ• â€™ ti. `tena hi cha paÃ±ca cattÄ
saá¹ƒvaccharaá¹ƒ detha, devÄ• â€™ ti. `na demi, tÄ• tÄ• â€™ ti. `tena hi, deva, satta mÄ• s

mÄ• se paÃ±ca mÄ• se cattÄ• ro mÄ• se tayo mÄ• se detha, devÄ• â€™ ti. `na demi, tÄ• t
no ekekaá¹ƒ mÄ• saá¹ƒ katvÄ• tayo mÄ• se dethÄ• â€™ ti. `sÄ• dhu, tÄ• tÄ• , tena hi tayo
te tuá¹-á¹-hÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• sakaá¹-á¹-hÄ• nameva gatÄ• . tesaá¹ƒ pana tiá¹‡á¹
koá¹-á¹-hÄ• gÄ• riko, ekova Ä• yuttako, tassa dvÄ• dasanahutÄ• purisaparivÄ• rÄ• . te te p
`mayaá¹ƒ imaá¹ƒ temÄ• saá¹ƒ dasa sÄ«lÄ• ni gahetvÄ• dve kÄ• sÄ• vÄ• ni \Be I 65/ nivÄ•
sahavÄ• saá¹ƒ vasissÄ• ma, tumhe ettakaá¹ƒ nÄ• ma dÄ• navattaá¹ƒ gahetvÄ• devasikaá
bhikkhÅ«naá¹ƒ yodhasahassassa ca sabbaá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ pavatteyyÄ• t
na kiÃ±ci vakkhÄ• mÄ• â€™ ti vadiá¹ƒsu.

``te tayopi janÄ• parivÄ• rasahassaá¹ƒ gahetvÄ• dasa sÄ«lÄ• ni samÄ• dÄ• ya kÄ• sÄ• y
vihÄ• reyeva vasiá¹ƒsu. koá¹-á¹-hÄ• gÄ• riko ca Ä• yuttako ca ekato hutvÄ• tiá¹‡á¹‡aá¹ƒ bh
koá¹-á¹-hÄ• gÄ• rehi vÄ• rena vÄ• rena dÄ• navattaá¹ƒ gahetvÄ• dÄ• naá¹ƒ denti, kammak
yÄ• gubhattÄ• dÄ«naá¹ƒ atthÄ• ya rodanti. te tesaá¹ƒ bhikkhusaá¹…ghe anÄ• gateyeva yÄ
bhikkhusaá¹…ghassa bhattakiccÄ• vasÄ• ne kiÃ±ci atirekaá¹ƒ na bhÅ«tapubbaá¹ƒ. te `apan
demÄ• â€™ ti attanÄ• pi gahetvÄ• khÄ• diá¹ƒsu. manuÃ±Ã±aá¹ƒ Ä• hÄ• raá¹ƒ disvÄ• adh
pana caturÄ• sÄ«tisahassÄ• ahesuá¹ƒ. te saá¹…ghassa dinnadÄ• navattaá¹ƒ khÄ• ditvÄ•
maraá¹‡Ä• pettivisaye nibbattiá¹ƒsu. tebhÄ• tikÄ• pana purisasahassena saddhiá¹ƒ kÄ• la
nibbattitvÄ• devalokÄ• manussalokaá¹ƒ, manussalokÄ• devalokaá¹ƒ saá¹ƒsarantÄ• dven
`evaá¹ƒ \Ne I 60/ te tayo bhÄ• taro arahattaá¹ƒ patthentÄ• tadÄ• kalyÄ• á¹‡akammaá¹ƒ ka
patthitameva labhiá¹ƒsu. nÄ• haá¹ƒ mukhaá¹ƒ oloketvÄ• dammÄ«â€™â€™ â€™ ti.

tadÄ• pana \Ee I 103/ tesaá¹ƒ Ä• yuttako bimbisÄ• ro rÄ• jÄ• ahosi, koá¹-á¹-hÄ• gÄ• riko
rÄ• jakumÄ• rÄ• tayo jaá¹-ilÄ• ahesuá¹ƒ. tesaá¹ƒ kammakÄ• rÄ• tadÄ• petesu nibbattitvÄ
saá¹ƒsarantÄ• imasmiá¹ƒ kappe cattÄ• ri buddhantarÄ• ni petalokeyeva nibbattiá¹ƒsu. te in
sabbapaá¹-hamaá¹ƒ uppannaá¹ƒ cattÄ• lÄ«savassasahassÄ• yukaá¹ƒ kakusandhaá¹ƒ bhag
``amhÄ• kaá¹ƒ Ä• hÄ• raá¹ƒ labhanakÄ• laá¹ƒ Ä• cikkhathÄ• â€™â€™ ti pucchiá¹ƒsu. so ``
labhissatha, mama pacchato mahÄ• pathaviyÄ• yojanamattaá¹ƒ abhiruá¸·hÄ• ya koá¹‡Ä• g
uppajjissati, taá¹ƒ puccheyyÄ• thÄ• â€™â€™ ti Ä• ha. te tattakaá¹ƒ kÄ• laá¹ƒ khepetvÄ• ta
pucchiá¹ƒsu. sopi ``mama kÄ• le na labhissatha, mama pacchato mahÄ• pathaviyÄ• yojana
kassapo nÄ• ma \Be I 66/ buddho uppajjissati, taá¹ƒ puccheyyÄ• thÄ• â€™â€™ ti Ä• ha. te
khepetvÄ• tasmiá¹ƒ uppanne taá¹ƒ pucchiá¹ƒsu. sopi ``mama kÄ• le na labhissatha, mama
mahÄ• pathaviyÄ• yojanamattaá¹ƒ abhiruá¸·hÄ• ya gotamo nÄ• ma buddho uppajjissati, ta
bimbisÄ• ro nÄ• ma rÄ• jÄ• bhavissati, so satthu dÄ• naá¹ƒ datvÄ• tumhÄ• kaá¹ƒ pattiá¹ƒ
labhissathÄ• â€™â€™ ti Ä• ha. tesaá¹ƒ ekaá¹ƒ buddhantaraá¹ƒ svedivasasadisaá¹ƒ ahosi.
bimbisÄ• raraÃ±Ã±Ä• paá¹-hamadivasaá¹ƒ dÄ• ne dinne pattiá¹ƒ alabhitvÄ• rattibhÄ• ge b
raÃ±Ã±o attÄ• naá¹ƒ dassayiá¹ƒsu. so punadivase veá¸·uvanaá¹ƒ gantvÄ• tathÄ• gatassa
Ä• rocesi.

satthÄ• , ``mahÄ• rÄ• ja, ito dvenavutikappamatthake phussabuddhakÄ• le ete tava Ã±Ä• t
dinnadÄ• navattaá¹ƒ khÄ• ditvÄ• petaloke nibbattitvÄ• saá¹ƒsarantÄ• kakusandhÄ• dayo
idaÃ±cidaÃ±ca vuttÄ• ettakaá¹ƒ kÄ• laá¹ƒ tava dÄ• naá¹ƒ paccÄ• sÄ«samÄ• nÄ• hiyyo tay
alabhamÄ• nÄ• evamakaá¹ƒsÅ«â€™â€™ ti Ä• ha. ``kiá¹ƒ pana, bhante, idÄ• nipi dinne lab
mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ
``bhante, ito tesaá¹ƒ petÄ• naá¹ƒ dibbaannapÄ• naá¹ƒ sampajjatÅ«â€™â€™ ti pattiá¹ƒ adÄ
nibbatti. punadivase naggÄ• hutvÄ• attÄ• naá¹ƒ dassesuá¹ƒ. rÄ• jÄ• ``ajja, bhante, naggÄ
dassesuâ€™â€™ nti Ä• rocesi. ``vatthÄ• ni te na dinnÄ• ni, mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ•
buddhappamukhassa bhikkhusaá¹…ghassa cÄ«varadÄ• naá¹ƒ datvÄ• , ``ito tesaá¹ƒ petÄ•
hontÅ«â€™â€™ ti pÄ• pesi. taá¹…khaá¹‡aÃ±Ã±eva tesaá¹ƒ dibbavatthÄ• ni uppajjiá¹ƒsu. t
61/ vijahitvÄ• dibbattabhÄ• ve saá¹‡á¹-hahiá¹ƒsu. satthÄ• anumodanaá¹ƒ karonto ``tirokuá
tiá¹-á¹-hantÄ«â€™â€™ tiÄ• dinÄ• (Khp 7.1; Pv 14) tirokuá¹-á¹-Ä• numodanaá¹ƒ akÄ• si. an
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. iti satthÄ• tebhÄ•
kathetvÄ• imampi dhammadesanaá¹ƒ Ä• hari.

aggasÄ• vakÄ• pana, ``bhante, kiá¹ƒ kariá¹ƒsÅ«â€™â€™ ti? ``aggasÄ• vakabhÄ• vÄ• ya
ito kappasatasahassÄ• dhikassa hi kappÄ• naá¹ƒ asaá¹…khyeyyassa matthake sÄ• riputto
nibbatti, nÄ• mena saradamÄ• á¹‡avo \Be I 67/ nÄ• ma ahosi. moggallÄ• no gahapatimahÄ
nibbatti, nÄ• mena sirivaá¸• á¸• hanakuá¹-umbiko nÄ• ma ahosi. te ubhopi sahapaá¹ƒsukÄ«
ahesuá¹ƒ. tesu saradamÄ• á¹‡avo pitu accayena kusalantakaá¹ƒ mahÄ• dhanaá¹ƒ paá¹-ipa
rahogato cintesi --- ``ahaá¹ƒ idhalokattabhÄ• vameva jÄ• nÄ• mi, no paralokattabhÄ• vaá¹ƒ
maraá¹‡aá¹ƒ nÄ• ma dhuvaá¹ƒ, mayÄ• ekaá¹ƒ pabbajjaá¹ƒ pabbajitvÄ• mokkhadhammag
vaá¹-á¹-atÄ«â€™â€™ ti. so sahÄ• yakaá¹ƒ upasaá¹…kamitvÄ• Ä• ha --- ``samma sirivaá¸•
mokkhadhammaá¹ƒ gavesissÄ• mi, tvaá¹ƒ mayÄ• saddhiá¹ƒ pabbajituá¹ƒ sakkhissasi, na s
sakkhissÄ• mi, samma, tvaá¹ƒyeva pabbajÄ• hÄ«â€™â€™ ti. so cintesi --- ``paralokaá¹ƒ ga
Ã±Ä• timitte vÄ• gahetvÄ• gato nÄ• ma natthi, attanÄ• kataá¹ƒ attanova hotÄ«â€™â€™ ti
ratanakoá¹-á¹-hÄ• gÄ• raá¹ƒ vivarÄ• petvÄ• kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ
pabbatapÄ• daá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbaji. tassa eko dve tayoti evaá¹ƒ anupabba
catusattatisahassamattÄ• jaá¹-ilÄ• ahesuá¹ƒ. so paÃ±ca abhiÃ±Ã±Ä• , aá¹-á¹-ha ca samÄ•
tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ kasiá¹‡aparikammaá¹ƒ Ä• cikkhi. tepi sabbe paÃ±ca abhiÃ±Ã±Ä• aa
nibbattesuá¹ƒ.

tena samayena anomadassÄ« nÄ• ma sammÄ• sambuddho loke udapÄ• di. nagaraá¹ƒ ca
yasavÄ• nÄ• ma khattiyo, mÄ• tÄ• yasodharÄ• nÄ• ma devÄ«, bodhi ajjunarukkho, nisabh
aggasÄ• vakÄ• , varuá¹‡o nÄ• ma upaá¹-á¹-hÄ• ko, sundarÄ• ca sumanÄ• ca dve aggasÄ
vassasatasahassaá¹ƒ ahosi, sarÄ«raá¹ƒ aá¹-á¹-hapaÃ±Ã±Ä• sahatthubbedhaá¹ƒ \Ee I 106/
dvÄ• dasayojanaá¹ƒ phari, bhikkhusatasahassaparivÄ• ro ahosi. so ekadivasaá¹ƒ paccÅ«sa
mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya lokaá¹ƒ volokento saradatÄ• pasaá¹ƒ disvÄ

saradatÄ• pasassaá¹ƒ santikaá¹ƒ gatapaccayena dhammadesanÄ• ca mahatÄ« bhavissati
aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthessati, tassa sahÄ• yako sirivaá¸• á¸• hanakuá¹-umbiko
dutiyasÄ• vakaá¹-á¹-hÄ• naá¹ƒ, desanÄ• pariyosÄ• ne \Ne I 62/ cassa parivÄ• rÄ• catusatt
arahattaá¹ƒ pÄ• puá¹‡issanti, mayÄ• tattha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attano pattac
kaÃ±ci anÄ• mantetvÄ• sÄ«ho viya ekacaro hutvÄ• saradatÄ• pasassa \Be I 68/ antevÄ• s
gatesu ``buddhabhÄ• vaá¹ƒ me jÄ• nÄ• tÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• passantasseva s
otaritvÄ• pathaviyaá¹ƒ patiá¹-á¹-hÄ• si. saradatÄ• paso buddhÄ• nubhÄ• vaÃ±ceva sarÄ«ra
lakkhaá¹‡amante sammasitvÄ• ``imehi lakkhaá¹‡ehi samannÄ• gato nÄ• ma agÄ• ramajjhe
cakkavattÄ«, pabbajanto loke vivaá¹-á¹-acchado sabbaÃ±Ã±ubuddho hoti. ayaá¹ƒ puriso nis
buddhoâ€™â€™ ti jÄ• nitvÄ• paccuggamanaá¹ƒ katvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ•
adÄ• si. nisÄ«di bhagavÄ• paÃ±Ã±atte aggÄ• sane. saradatÄ• pasopi attano anucchavikaá
ekamantaá¹ƒ nisÄ«di.

tasmiá¹ƒ samaye catusattatisahassajaá¹-ilÄ• paá¹‡Ä«tapaá¹‡Ä«tÄ• ni ojavantÄ• ni phalÄ•
Ä• cariyassa santikaá¹ƒ sampattÄ• buddhÄ• naÃ±ceva Ä• cariyassa ca nisinnÄ• sanaá¹ƒ c
``Ä• cariya \Ee I 107/, mayaá¹ƒ `imasmiá¹ƒ loke tumhehi mahantataro natthÄ«â€™ ti vicarÄ
tumhehi mahantataro maÃ±Ã±eâ€™â€™ ti? ``tÄ• tÄ• , kiá¹ƒ vadetha, sÄ• sapena saddhiá¹
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhaá¹ƒ sineruá¹ƒ samaá¹ƒ kÄ• tuá¹ƒ icchatha, sa
saddhiá¹ƒ mamaá¹ƒ upamaá¹ƒ mÄ• karittha puttakÄ• â€™â€™ ti. atha te tÄ• pasÄ• , ``sac
abhavissa, amhÄ• kaá¹ƒ Ä• cariyo na evarÅ«paá¹ƒ upamaá¹ƒ Ä• harissa, yÄ• va mahÄ• va
sabbeva pÄ• desu nipatitvÄ• sirasÄ• vandiá¹ƒsu. atha ne Ä• cariyo Ä• ha --- ``tÄ• tÄ• , am
anucchaviko deyyadhammo natthi, satthÄ• ca bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ idhÄ• gato, may
yathÄ• balaá¹ƒ deyyadhammaá¹ƒ dassÄ• ma, tumhe yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ phalÄ• pha
Ä• harathÄ• â€™â€™ ti Ä• harÄ• petvÄ• hatthe dhovitvÄ• sayaá¹ƒ tathÄ• gatassa patte p
phalÄ• phale paá¹-iggahitamatte devatÄ• dibbojaá¹ƒ pakkhipiá¹ƒsu. so tÄ• paso udakampi
adÄ• si. tato bhattakiccaá¹ƒ katvÄ• nisinne satthari sabbe antevÄ• sike pakkositvÄ• satthu
sÄ• raá¹‡Ä«yakathaá¹ƒ kathento nisÄ«di. satthÄ• ``dve aggasÄ• vakÄ• bhikkhusaá¹…ghe
Ä• gacchantÅ«â€™â€™ ti cintesi. te satthu cittaá¹ƒ Ã±atvÄ• satasahassakhÄ«á¹‡Ä• savap
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu.

tato \Be I 69/ saradatÄ• paso \Ee I 108/ antevÄ• sike Ä• mantesi --- ``tÄ• tÄ• , buddhÄ• naá
nÄ«caá¹ƒ, samaá¹‡asatasahassÄ• nampi Ä• sanaá¹ƒ natthi, ajja tumhehi uá¸·Ä• raá¹ƒ budd
vaá¹-á¹-ati, pabbatapÄ• dato vaá¹‡á¹‡agandhasampannÄ• ni pupphÄ• ni Ä• harathÄ• â€™â
viya hoti, iddhimato \Ne I 63/ pana iddhivisayo acinteyyoti muhuttamatteneva te tÄ• pasÄ•
vaá¹‡á¹‡agandhasampannÄ• ni pupphÄ• ni Ä• haritvÄ• buddhÄ• naá¹ƒ yojanappamÄ• á¹‡
paÃ±Ã±Ä• pesuá¹ƒ. ubhinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ tigÄ• vutaá¹ƒ, sesabhikkhÅ«naá¹ƒ aa
saá¹…ghanavakassa usabhamattaá¹ƒ ahosi. ``kathaá¹ƒ ekasmiá¹ƒ assamapade tÄ• va mah
paÃ±Ã±attÄ• nÄ«â€™â€™ ti na cintetabbaá¹ƒ. iddhivisayo hesa. evaá¹ƒ paÃ±Ã±attesu Ä• s

tathÄ• gatassa purato aÃ±jaliá¹ƒ paggayha á¹-hito, ``bhante, mayhaá¹ƒ dÄ«gharattaá¹ƒ hitÄ
pupphÄ• sanaá¹ƒ abhiruhathÄ• â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

``nÄ• nÄ• pupphaÃ±ca gandhaÃ±ca, sampÄ• detvÄ• na ekato.

pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• , idaá¹ƒ vacanamabravi ||

``idaá¹ƒ me Ä• sanaá¹ƒ vÄ«ra, paÃ±Ã±attaá¹ƒ tavanucchaviá¹ƒ.

mama cittaá¹ƒ pasÄ• dento, nisÄ«da pupphamÄ• sane ||

``sattarattindivaá¹ƒ buddho, nisÄ«di pupphamÄ• sane.

mama cittaá¹ƒ pasÄ• detvÄ• , hÄ• sayitvÄ• sadevakeâ€™â€™ ti ||

evaá¹ƒ nisinne satthari dve aggasÄ• vakÄ• sesabhikkhÅ« ca \Ee I 109/ attano attano pattÄ
saradatÄ• paso mahantaá¹ƒ pupphacchattaá¹ƒ gahetvÄ• tathÄ• gatassa matthake dhÄ• re
``jaá¹-ilÄ• naá¹ƒ ayaá¹ƒ sakkÄ• ro mahapphalo hotÅ«â€™â€™ ti nirodhasamÄ• pattiá¹ƒ sa
samÄ• pattiá¹ƒ samÄ• pannabhÄ• vaá¹ƒ Ã±atvÄ• dve aggasÄ• vakÄ• pi sesabhikkhÅ«pi s
tathÄ• gate sattÄ• haá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinne antevÄ• sikÄ• bhi
vanamÅ«laphalÄ• phalaá¹ƒ paribhuÃ±jitvÄ• sesakÄ• le buddhÄ• naá¹ƒ aÃ±jaliá¹ƒ paggayh
saradatÄ• paso pana bhikkhÄ• cÄ• rampi agantvÄ• pupphacchattaá¹ƒ dhÄ• rayamÄ• nova
vÄ«tinÄ• mesi. satthÄ• nirodhato vuá¹-á¹-hÄ• ya dakkhiá¹‡apasse nisinnaá¹ƒ paá¹-hamaag
nisabhattheraá¹ƒ Ä• mantesi --- ``nisabha, sakkÄ• rakÄ• rakÄ• naá¹ƒ \Be I 70/ tÄ• pasÄ• na
pupphÄ• sanÄ• numodanaá¹ƒ karohÄ«â€™â€™ ti. thero cakkavattiraÃ±Ã±o santikÄ• paá¹
viya tuá¹-á¹-hamÄ• naso sÄ• vakapÄ• ramiÃ±Ä• á¹‡e á¹-hatvÄ• pupphÄ• sanÄ• numodana
dutiyasÄ• vakaá¹ƒ Ä• mantesi --- ``tvampi bhikkhu dhammaá¹ƒ desehÄ«â€™â€™ ti. anoma
buddhavacanaá¹ƒ sammasitvÄ• dhammaá¹ƒ kathesi. dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ desa
nÄ• hosi. atha satthÄ• aparimÄ• á¹‡e buddhavisaye á¹-hatvÄ• dhammadesanaá¹ƒ Ä• rabh
á¹-hapetvÄ• saradatÄ• pasaá¹ƒ sabbepi catusattatisahassajaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡
``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. tesaá¹ƒ tÄ• vadeva kesamassÅ«ni antar
aá¹-á¹-haparikkhÄ• rÄ• kÄ• ye paá¹-imukkÄ• va ahesuá¹ƒ.

saradatÄ• paso ``kasmÄ• arahattaá¹ƒ na pattoâ€™â€™ ti? vikkhittacittattÄ• . so kira budd
\Ee I 110/ nisÄ«ditvÄ• sÄ• vakapÄ• ramiÃ±Ä• á¹‡e á¹-hatvÄ• dhammaá¹ƒ desayato aggas
sotuá¹ƒ Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya, ``aho vatÄ• hampi anÄ• gate uppajjanakabuddh
paá¹-iladdhadhuraá¹ƒ labheyyaâ€™â€™ nti cittaá¹ƒ uppÄ• desi. so tena parivitakkena magg
kÄ• tuá¹ƒ nÄ• sakkhi. tathÄ• gataá¹ƒ pana vanditvÄ• sammukhe á¹-hatvÄ• Ä• ha --- ``bhar

anantarÄ• sane nisinno bhikkhu tumhÄ• kaá¹ƒ sÄ• sane ko nÄ• ma hotÄ«â€™â€™ ti? ``ma
anupavattento sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa koá¹-ippatto soá¸·asa paÃ±Ã±Ä• paá¹-ivijjhi
sÄ• sane aggasÄ• vako nisabho nÄ• ma esoâ€™â€™ ti. ``bhante, yvÄ• yaá¹ƒ mayÄ• sattÄ
dhÄ• rentena sakkÄ• ro kato, ahaá¹ƒ imassa phalena aÃ±Ã±aá¹ƒ sakkattaá¹ƒ vÄ• brahmat
anÄ• gate pana ayaá¹ƒ nisabhatthero viya ekassa buddhassa aggasÄ• vako bhaveyyaâ€™
satthÄ• ``samajjhissati nu kho imassa purisassa patthanÄ• â€™â€™ ti anÄ• gataá¹ƒsaÃ±Ä
kappasatasahassÄ• dhikaá¹ƒ ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• samijjhanabhÄ• vaá
saradatÄ• pasaá¹ƒ Ä• ha --- ``na te ayaá¹ƒ patthanÄ• moghÄ• bhavissati, anÄ• gate pana
ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• gotamo nÄ• ma buddho uppajjissati, tassa mÄ• tÄ
nÄ• ma devÄ« bhavissati, pitÄ• suddhodano nÄ• ma mahÄ• rÄ• jÄ• , putto rÄ• hulo nÄ• m
dutiyaaggasÄ• vako moggallÄ• no nÄ• ma, tvaá¹ƒ panassa paá¹-hamaaggasÄ• vako dham
bhavissasÄ«â€™â€™ ti \Ee I 111/. evaá¹ƒ tÄ• pasaá¹ƒ byÄ• karitvÄ• dhammakathaá¹ƒ kat
bhikkhusaá¹…ghaparivuto Ä• kÄ• saá¹ƒ pakkhandi.

saradatÄ• pasopi antevÄ• sikattherÄ• naá¹ƒ santikaá¹ƒ gantvÄ• sahÄ• yakassa sirivaá¸• á
sÄ• sanaá¹ƒ pesesi, ``bhante, mama sahÄ• yakassa vadetha, sahÄ• yakena te saradatÄ• p
pÄ• damÅ«le anÄ• gate uppajjanakassa gotamabuddhassa sÄ• sane paá¹-hamaaggasÄ• v
tvaá¹ƒ dutiyaaggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthehÄ«â€™â€™ ti. evaÃ±ca pana vatvÄ• th
gantvÄ• sirivaá¸• á¸• hanassa nivesanadvÄ• re aá¹-á¹-hÄ• si. sirivaá¸• á¸• hano ``cirassaá¹
Ä• gatoâ€™â€™ ti Ä• sane nisÄ«dÄ• petvÄ• attanÄ• nÄ«cÄ• sane nisinno, ``antevÄ• sika
paÃ±Ã±Ä• yatÄ«â€™â€™ ti pucchi. ``Ä• ma, samma, amhÄ• kaá¹ƒ assamaá¹ƒ anomadass
attano balena sakkÄ• raá¹ƒ akarimhÄ• , satthÄ• sabbesaá¹ƒ \Ne I 65/ dhammaá¹ƒ desesi,
á¹-hapetvÄ• maá¹ƒ sesÄ• arahattaá¹ƒ patvÄ• pabbajiá¹ƒsu. ahaá¹ƒ satthu paá¹-hamaagg
nisabhattheraá¹ƒ disvÄ• anÄ• gate uppajjanakassa gotamabuddhassa nÄ• ma sÄ• sane
paá¹-hamaaggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthesiá¹ƒ, tvampi tassa sÄ• sane dutiyaaggasÄ•
patthehÄ«â€™â€™ ti. ``mayhaá¹ƒ buddhehi saddhiá¹ƒ paricayo natthi, bhanteâ€™â€™ ti. `
kathanaá¹ƒ mayhaá¹ƒ bhÄ• ro hotu, tvaá¹ƒ mahantaá¹ƒ sakkÄ• raá¹ƒ sajjehÄ«â€™â€™ ti.

sirivaá¸• á¸• hano tassa vacanaá¹ƒ sutvÄ• attano nivesanadvÄ• re rÄ• jamÄ• nena aá¹-á¹-
á¹-hÄ• naá¹ƒ samatalaá¹ƒ kÄ• retvÄ• vÄ• lukaá¹ƒ okirÄ• petvÄ• \Ee I 112/ lÄ• japaÃ±cam
nÄ«luppalacchadanaá¹ƒ maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ•
paá¹-iyÄ• detvÄ• mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ sajjetvÄ• buddhÄ• naá¹ƒ nimantan
saÃ±Ã±aá¹ƒ adÄ• si. tÄ• paso buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ gahetvÄ• tassa
sirivaá¸• á¸• hanopi paccuggamanaá¹ƒ katvÄ• tathÄ• gatassa hatthato pattaá¹ƒ gahetvÄ•
paÃ±Ã±attÄ• sanesu nisinnassa buddhappamukhassa bhikkhusaá¹…ghassa dakkhiá¹‡odak
paá¹‡Ä«tena bhojanena parivisitvÄ• bhattakiccapariyosÄ• ne buddhappamukhaá¹ƒ bhikkhu
vatthehi acchÄ• detvÄ• , ``bhante, nÄ• yaá¹ƒ Ä• rabbho appamattakaá¹-á¹-hÄ• natthÄ• ya,
sattÄ• haá¹ƒ anukampaá¹ƒ karothÄ• â€™â€™ ti Ä• ha. satthÄ• adhivÄ• sesi. so teneva niy

mahÄ• dÄ• naá¹ƒ pavattetvÄ• bhagavantaá¹ƒ vanditvÄ• aÃ±jaliá¹ƒ paggayha á¹-hito Ä• ha
saradatÄ• paso yassa satthussa paá¹-hamaaggasÄ• vako bhaveyyaâ€™â€™ nti patthesi, a
dutiyaaggasÄ• vako bhaveyyaâ€™â€™ nti patthemÄ«ti.

satthÄ• anÄ• gataá¹ƒ oloketvÄ• tassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ disvÄ• byÄ• k
kappasatasahassÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• gotamabuddhassa dutiyaag
ti. buddhÄ• naá¹ƒ byÄ• karaá¹‡aá¹ƒ sutvÄ• sirivaá¸• á¸• hano haá¹-á¹-hapahaá¹-á¹-ho ahos
bhattÄ• numodanaá¹ƒ katvÄ• saparivÄ• ro vihÄ• rameva gato. ``ayaá¹ƒ, bhikkhave, mama
patthitapatthanÄ• . te yathÄ• patthitameva labhiá¹ƒsu. nÄ• haá¹ƒ mukhaá¹ƒ oloketvÄ• dem

evaá¹ƒ \Ee I 113/ vutte dve aggasÄ• vakÄ• bhagavantaá¹ƒ vanditvÄ• , ``bhante, mayaá¹ƒ
giraggasamajjaá¹ƒ dassanÄ• ya gatÄ• â€™â€™ ti yÄ• va assajittherassa santikÄ• sotÄ• pa
sabbaá¹ƒ paccuppannavatthuá¹ƒ kathetvÄ• , ``te mayaá¹ƒ, bhante, Ä• cariyassa saÃ±cayas
taá¹ƒ tumhÄ• kaá¹ƒ pÄ• damÅ«le Ä• netukÄ• mÄ• tassa laddhiyÄ• nissÄ• rabhÄ• vaá¹ƒ ka
Ä• nisaá¹ƒsaá¹ƒ kathayimhÄ• . so idÄ• ni mayhaá¹ƒ antevÄ• sikavÄ• so nÄ• ma cÄ• á¹-iyÄ
na sakkhissÄ• mi \Ne I 66/ antevÄ• sivÄ• saá¹ƒ vasituâ€™â€™ nti vatvÄ• , ``Ä• cariya, idÄ
gandhamÄ• lÄ• dihattho gantvÄ• satthÄ• rameva pÅ«jessati, tumhe kathaá¹ƒ bhavissathÄ
imasmiá¹ƒ loke paá¹‡á¸• itÄ• bahÅ«, udÄ• hu dandhÄ• â€™â€™ ti? ``dandhÄ• â€™â€™ t
paá¹‡á¸• itassa samaá¹‡assa gotamassa santikaá¹ƒ gamissanti, dandhÄ• dandhassa mam
gacchatha tumheâ€™â€™ ti vatvÄ• ``Ä• gantuá¹ƒ na icchi, bhanteâ€™â€™ ti. taá¹ƒ sutvÄ
saÃ±cayo attano micchÄ• diá¹-á¹-hitÄ• ya asÄ• raá¹ƒ sÄ• roti, sÄ• raÃ±ca asÄ• roti gaá¹‡hi
paá¹‡á¸• itatÄ• ya sÄ• raÃ±ca sÄ• rato, asÄ• raÃ±ca asÄ• rato Ã±atvÄ• asÄ• raá¹ƒ pahÄ•
ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<11> á¹• 21 ``asÄ• re \Be I 73/ sÄ• ramatino, sÄ• re cÄ• sÄ• radassino.

te sÄ• raá¹ƒ nÄ• dhigacchanti, micchÄ• saá¹…kappagocarÄ• ||

<12> á¹• 21 ``sÄ• raÃ±ca \Ee I 114/ sÄ• rato Ã±atvÄ• , asÄ• raÃ±ca asÄ• rato.

te sÄ• raá¹ƒ adhigacchanti, sammÄ• saá¹…kappagocarÄ• â€™â€™ ti ||

tattha __asÄ• re sÄ• ramatino_ti cattÄ• ro paccayÄ• , dasavatthukÄ• micchÄ• diá¹-á¹-hi, ta
dhammadesanÄ• ti ayaá¹ƒ asÄ• ro nÄ• ma, tasmiá¹ƒ sÄ• radiá¹-á¹-hinoti attho. __sÄ• re cÄ
dasavatthukÄ• sammÄ• diá¹-á¹-hi, tassÄ• upanissayabhÅ«tÄ• dhammadesanÄ• ti ayaá¹ƒ
``nÄ• yaá¹ƒ sÄ• roâ€™â€™ ti asÄ• radassino. __te sÄ• ra_nti te pana taá¹ƒ micchÄ• diá¹-á
á¹-hitÄ• kÄ• mavitakkÄ• dÄ«naá¹ƒ vasena micchÄ• saá¹…kappagocarÄ• hutvÄ• sÄ«lasÄ
paÃ±Ã±Ä• sÄ• raá¹ƒ, vimuttisÄ• raá¹ƒ, vimuttiÃ±Ä• á¹‡adassanasÄ• raá¹ƒ, ``paramatthasÄ

nÄ• dhigacchaâ€™â€™ nti. __sÄ• raÃ±cÄ• _ti tameva sÄ«lasÄ• rÄ• disÄ• raá¹ƒ ``sÄ• ro n
vuttappakÄ• raÃ±ca asÄ• raá¹ƒ ``asÄ• ro ayaâ€™â€™ nti Ã±atvÄ• . __te sÄ• ra_nti te paá
sammÄ• dassanaá¹ƒ gahetvÄ• á¹-hitÄ• nekkhammasaá¹…kappÄ• dÄ«naá¹ƒ vasena sam
vuttappakÄ• raá¹ƒ sÄ• raá¹ƒ adhigacchantÄ«ti.

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. sannipatitÄ• naá¹ƒ
ahosÄ«ti.

sÄ• riputtattheravatthu aá¹-á¹-hamaá¹ƒ.

9. nandattheravatthu

__yathÄ• _ \Ne I 67/ \Ee I 115/ __agÄ• ra_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
nandaá¹ƒ Ä• rabbha kathesi.

satthÄ• hi pavattitavaradhammacakko rÄ• jagahaá¹ƒ gantvÄ• veá¸·uvane viharanto --- ``p
dassethÄ• â€™â€™ ti suddhodanamahÄ• rÄ• jena pesitÄ• naá¹ƒ sahassasahassaparivÄ•
sabbapacchato gantvÄ• arahattappattena kÄ• á¸·udÄ• yittherena gamanakÄ• laá¹ƒ Ã±atvÄ
vaá¹‡á¹‡etvÄ• vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto \Be I 74/ kapilapuraá¹ƒ nÄ«to Ã±Ä•
pokkharavassaá¹ƒ atthuppattiá¹ƒ katvÄ• __vessantarajÄ• takaá¹ƒ_ (J II 22.1655 Ä• dayo) k
piá¹‡á¸• Ä• ya paviá¹-á¹-ho, ``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™ ti (Dhp 168) gÄ• thÄ• y
sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• , ``dhammaÃ±careâ€™â€™ ti (Dhp 169) gÄ• thÄ• ya
sotÄ• pattiphale, rÄ• jÄ• naÃ±ca sakadÄ• gÄ• miphale patiá¹-á¹-hÄ• pesi. bhattakiccÄ• vas
rÄ• hulamÄ• tuguá¹‡akathaá¹ƒ nissÄ• ya __candakinnarÄ«jÄ• takaá¹ƒ_ (J I 14.18 Ä• dayo)
nandakumÄ• rassa abhisekagehappavesanavivÄ• hamaá¹…galesu pavattamÄ• nesu piá¹‡
hatthe pattaá¹ƒ datvÄ• maá¹…galaá¹ƒ vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamanto nandaku
gaá¹‡hi. sopi tathÄ• gatagÄ• ravena ``pattaá¹ƒ vo, bhante, gaá¹‡hathÄ• â€™â€™ ti vattuá¹
cintesi --- ``sopÄ• nasÄ«se pattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti. satthÄ• tasmimpi á¹-hÄ• ne
``sopÄ• napÄ• damÅ«le gaá¹‡hissatÄ«â€™â€™ ti cintesi. satthÄ• tatthÄ• pi na \Ee I 116/ g
``rÄ• jaá¹…gaá¹‡e gaá¹‡hissatÄ«â€™â€™ ti cintesi. satthÄ• tatthÄ• pi na gaá¹‡hi. kumÄ•
gacchanto satthugÄ• ravena ``pattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ na sakkoti. ``idha
gaá¹‡hissatÄ«â€™â€™ ti cintento gacchati.

tasmiá¹ƒ khaá¹‡e aÃ±Ã±Ä• itthiyo taá¹ƒ disvÄ• janapadakalyÄ• á¹‡iyÄ• Ä• cikkhiá¹ƒsu --
nandakumÄ• raá¹ƒ gahetvÄ• gato, tumhehi taá¹ƒ vinÄ• karissatÄ«â€™â€™ ti. sÄ• udakal
aá¸• á¸• hullikhitehi kesehi vegena gantvÄ• , ``tuvaá¹-aá¹ƒ kho, ayyaputta, Ä• gaccheyyÄ• s
tassÄ• vacanaá¹ƒ tassa hadaye tiriyaá¹ƒ patitvÄ• viya á¹-hitaá¹ƒ. satthÄ• pissa hatthato pa
aggaá¹‡hitvÄ• va taá¹ƒ vihÄ• raá¹ƒ netvÄ• , ``pabbajissasi nandÄ• â€™â€™ tiÄ• ha. so bu

pabbajissÄ• mÄ«â€™â€™ ti avatvÄ• , ``Ä• ma, pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ•
pabbÄ• jethÄ• â€™â€™ ti Ä• ha. satthÄ• kapilapuraá¹ƒ gantvÄ• tatiyadivase nandaá¹ƒ pa

sattame \Ne I 68/ divase rÄ• hulamÄ• tÄ• kumÄ• raá¹ƒ alaá¹…karitvÄ• bhagavato santika
tÄ• ta, etaá¹ƒ vÄ«satisahassasamaá¹‡aparivutaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ brahmarÅ«pi
ayaá¹ƒ te pitÄ• , etassa mahantÄ• nidhikumbhiyo ahesuá¹ƒ. tyÄ• ssa nikkhamanato paá¹-á
gaccha naá¹ƒ dÄ• yajjaá¹ƒ yÄ• cassu --- `ahaá¹ƒ \Be I 75/, tÄ• ta, kumÄ• ro, abhisekaá¹ƒ pa
bhavissÄ• mi, dhanena me attho, dhanaá¹ƒ me dehi. sÄ• miko hi putto pitusantakassÄ• â€™
bhagavato santikaá¹ƒ gantvÄ• va pitusinehaá¹ƒ paá¹-ilabhitvÄ• haá¹-á¹-hacitto ``sukhÄ• te
chÄ• yÄ• â€™â€™ ti vatvÄ• aÃ±Ã±ampi \Ee I 117/ bahuá¹ƒ attano anurÅ«paá¹ƒ vadanto a
katabhattakicco anumodanaá¹ƒ katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. kumÄ• ropi ``dÄ•
dÄ• yajjaá¹ƒ me, samaá¹‡a, dehÄ«â€™â€™ ti bhagavantaá¹ƒ anubandhi. bhagavÄ• pi kum
parijanopi bhagavatÄ• saddhiá¹ƒ gacchantaá¹ƒ nivattetuá¹ƒ nÄ• sakkhi. iti so bhagavatÄ•
agamÄ• si.

tato bhagavÄ• cintesi --- ``yaá¹ƒ ayaá¹ƒ pitusantakaá¹ƒ dhanaá¹ƒ icchati, taá¹ƒ vaá¹-á¹-Ä•
savighÄ• taá¹ƒ, handassa bodhitale paá¹-iladdhaá¹ƒ sattavidhaá¹ƒ ariyadhanaá¹ƒ demi, loku
sÄ• mikaá¹ƒ karomÄ«â€™â€™ ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• m
sÄ• riputta, rÄ• hulakumÄ• raá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. thero kumÄ• raá¹ƒ pabbÄ• jesi.
raÃ±Ã±o adhimattaá¹ƒ dukkhaá¹ƒ uppajji. taá¹ƒ adhivÄ• setuá¹ƒ asakkonto bhagavato nivec
ayyÄ• , mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ na pabbÄ• jeyyuâ€™â€™ nti varaá¹ƒ
varaá¹ƒ datvÄ• punekadivasaá¹ƒ rÄ• janivesane katapÄ• tarÄ• so ekamantaá¹ƒ nisinnena
tumhÄ• kaá¹ƒ dukkarakÄ• rikakÄ• le ekÄ• devatÄ• maá¹ƒ upasaá¹…kamitvÄ• , `putto te k
tassÄ• vacanaá¹ƒ asaddahanto `na mayhaá¹ƒ putto bodhiá¹ƒ appatvÄ• kÄ• laá¹ƒ karotÄ«â
nti vutte --- ``idÄ• ni kiá¹ƒ saddahissatha, pubbepi aá¹-á¹-hikÄ• ni dassetvÄ• , `putto te mato
saddahitvÄ• â€™â€™ ti imissÄ• atthuppattiyÄ• __mahÄ• dhammapÄ• lajÄ• takaá¹ƒ_ (J I
gÄ• thÄ• pariyosÄ• ne rÄ• jÄ• anÄ• gÄ• miphale patiá¹-á¹-hahi. iti bhagavÄ• pitaraá¹ƒ tÄ«
patiá¹-á¹-hÄ• petvÄ• bhikkhusaá¹…ghaparivuto \Ee I 118/ punadeva rÄ• jagahaá¹ƒ gantvÄ•
sÄ• vatthiá¹ƒ Ä• gamanatthÄ• ya gahitapaá¹-iÃ±Ã±o niá¹-á¹-hite jetavane vihÄ• re tattha ga

evaá¹ƒ satthari jetavane viharante Ä• yasmÄ• nando ukkaá¹‡á¹-á¹-hitvÄ• bhikkhÅ«naá¹ƒ
``anabhirato ahaá¹ƒ, Ä• vuso, brahmacariyaá¹ƒ carÄ• mi, na \Be I 76/ sakkomi brahmacariy
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ ti. bhagavÄ• taá¹ƒ pavattiá¹
pakkosÄ• petvÄ• etadavoca --- ``saccaá¹ƒ kira tvaá¹ƒ, nanda, sambahulÄ• naá¹ƒ bhikkhÅ«
I 69/ --- `anabhirato, Ä• vuso, brahmacariyaá¹ƒ carÄ• mi, na sakkomi brahmacariyaá¹ƒ sanc
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``
anabhirato brahmacariyaá¹ƒ carasi, na sakkosi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá¹
hÄ«nÄ• yÄ• vattissasÄ«â€™â€™ ti? ``sÄ• kiyÄ• nÄ« maá¹ƒ, bhante, janapadakalyÄ• á¹‡Ä«

aá¸• á¸• hullikhitehi kesehi apaloketvÄ• maá¹ƒ etadavoca --- `tuvaá¹-aá¹ƒ kho, ayyaputta, Ä
so kho ahaá¹ƒ, bhante, taá¹ƒ anussaramÄ• no anabhirato brahmacariyaá¹ƒ carÄ• mi, na sa
sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• iddhibalena tÄ• va
antarÄ• magge ekasmiá¹ƒ jhÄ• makkhette jhÄ• makhÄ• á¹‡uke nisinnaá¹ƒ chinnakaá¹‡á¹‡a
paluá¹-á¹-hamakkaá¹-iá¹ƒ dassetvÄ• tÄ• vatiá¹ƒsabhavane sakkassa devaraÃ±Ã±o upaá¹-á
kakuá¹-apÄ• dÄ• ni paÃ±ca accharÄ• satÄ• ni dassesi. __kakuá¹-apÄ• dÄ• nÄ«_ti \Ee I 119
pÄ• revatapÄ• dasadisapÄ• dÄ• ni. dassetvÄ• ca panÄ• ha --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, na
abhirÅ«patarÄ• vÄ• dassanÄ«yatarÄ• vÄ• pÄ• sÄ• dikatarÄ• vÄ• sÄ• kiyÄ• nÄ« vÄ• ja
paÃ±ca accharÄ• satÄ• ni kakuá¹-apÄ• dÄ• nÄ«â€™â€™ ti? taá¹ƒ sutvÄ• Ä• ha --- ``seyya
chinnakaá¹‡á¹‡anÄ• sanaá¹…guá¹-á¹-hÄ• paluá¹-á¹-hamakkaá¹-Ä«, evameva kho, bhante,
janapadakalyÄ• á¹‡Ä«, imesaá¹ƒ paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ upanidhÄ• ya saá¹…
upeti, kalabhÄ• gampi na upeti. atha kho imÄ• neva paÃ±ca accharÄ• satÄ• ni abhirÅ«pata
dassanÄ«yatarÄ• ni ca pÄ• sÄ• dikatarÄ• ni cÄ• â€™â€™ ti. ``abhirama, nanda, abhirama,
pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya kakuá¹-apÄ• dÄ• naâ
bhagavÄ• , pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya kakuá¹-a
abhiramissÄ• mahaá¹ƒ, bhante, bhagavati brahmacariyeâ€™â€™ ti.

atha \Be I 77/ kho bhagavÄ• Ä• yasmantaá¹ƒ nandaá¹ƒ gahetvÄ• tattha antarahito jetavan
assosuá¹ƒ kho bhikkhÅ«, ``Ä• yasmÄ• kira nando bhagavato bhÄ• tÄ• mÄ• tucchÄ• putto
brahmacariyaá¹ƒ carati. bhagavÄ• kirassa pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ• na
kakuá¹-apÄ• dÄ• naâ€™â€™ nti. atha kho Ä• yasmato nandassa sahÄ• yakÄ• bhikkhÅ« Ä
bhatakavÄ• dena ca upakkitakavÄ• dena ca samudÄ• caranti, ``bhatako kirÄ• yasmÄ• nan
nando, accharÄ• naá¹ƒ hetu brahmacariyaá¹ƒ carati. bhagavÄ• kirassa pÄ• á¹-ibhogo paÃ±
accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya kakuá¹-apÄ• dÄ• naâ€™â€™ nti. atha kho Ä• yasm
bhikkhÅ«naá¹ƒ \Ee I 120/ bhatakavÄ• dena ca upakkitakavÄ• dena ca aá¹-á¹-iyamÄ• no ha
I 70/ eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto na cirasseva yassatthÄ
sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si, ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ bra
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca kho
ahosi.

athekÄ• devatÄ• rattibhÄ• ge sakalaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• satthÄ• raá¹ƒ upasaá¹
Ä• rocesi --- ``Ä• yasmÄ• , bhante, nando bhagavato bhÄ• tÄ• mÄ• tucchÄ• putto Ä• savÄ
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ
viharatÄ«â€™â€™ ti. bhagavatopi kho Ã±Ä• á¹‡aá¹ƒ udapÄ• di ``nando Ä• savÄ• naá¹ƒ kho
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ

viharatÄ«â€™â€™ ti. sopÄ• yasmÄ• nando tassÄ• rattiyÄ• accayena bhagavantaá¹ƒ upa
etadavoca --- ``yaá¹ƒ me, bhante, bhagavÄ• pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ•
kakuá¹-apÄ• dÄ• naá¹ƒ, muÃ±cÄ• mahaá¹ƒ, bhante, bhagavantaá¹ƒ etasmÄ• paá¹-issavÄ•
nanda, cetasÄ• ceto paricca vidito `nando Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimu
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
me etamatthaá¹ƒ Ä• rocesi --- `Ä• yasmÄ• , bhante, nando Ä• savÄ• naá¹ƒ khayÄ• anÄ• sa
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
te, nanda, anupÄ• dÄ• ya Ä• savehi \Be I 78/ cittaá¹ƒ vimuttaá¹ƒ, athÄ• haá¹ƒ mutto etasmÄ
atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassa nittiá¹‡á¹‡o paá¹…ko, maddito kÄ• makaá¹‡á¹-ako.

mohakkhayaá¹ƒ anuppatto, sukhadukkhesu na vedhatÄ« sa bhikkhÅ«â€™â€™ ti || (Ud 22).

athekadivasaá¹ƒ bhikkhÅ« taá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ pucchiá¹ƒsu --- ``Ä• vuso nand
`ukkaá¹‡á¹-hitomÄ«â€™ ti vadesi, idÄ• ni te kathaâ€™â€™ nti? ``natthi me, Ä• vuso, gihibh
ti. taá¹ƒ sutvÄ• bhikkhÅ« --- ``abhÅ«taá¹ƒ Ä• yasmÄ• nando katheti, aÃ±Ã±aá¹ƒ byÄ• karo
`ukkaá¹‡á¹-hitomhÄ«â€™ ti vatvÄ• idÄ• ni `natthi me gihibhÄ• vÄ• ya Ä• layoâ€™ ti kathet
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhagavÄ• ``bhikkhave, atÄ«tadivasesu nandassa a
ducchannagehasadiso ahosi, idÄ• ni succhannagehasadiso jÄ• to. ayaÃ±hi dibbaccharÄ• n
diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya pabbajitakiccassa matthakaá¹ƒ pÄ• petuá¹ƒ \Ee I 122/ vÄ•
pattoâ€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<13> á¹• 21 ``yathÄ• agÄ• raá¹ƒ ducchannaá¹ƒ, vuá¹-á¹-hÄ« samativijjhati.

evaá¹ƒ abhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go samativijjhati ||

<14> á¹• 21 ``yathÄ• agÄ• raá¹ƒ succhannaá¹ƒ, vuá¹-á¹-hÄ« na samativijjhati.

evaá¹ƒ subhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go na samativijjhatÄ«â€™â€™ ti ||

tattha __agÄ• ra_nti yaá¹ƒkiÃ±ci gehaá¹ƒ. __ducchanna_nti viraá¸·acchannaá¹ƒ chiddÄ• va
__samativijjhatÄ«_ti vassavuá¹-á¹-hi vinivijjhati. __abhÄ• vita_nti taá¹ƒ agÄ• raá¹ƒ vuá¹-á¹-h
rahitattÄ• abhÄ• vitaá¹ƒ cittaá¹ƒ rÄ• go samati vijjhati. na kevalaá¹ƒ rÄ• gova, dosamoham
tathÄ• rÅ«paá¹ƒ cittaá¹ƒ ativiya vijjhantiyeva. __subhÄ• vita_nti samathavipassanÄ• bhÄ• v
evarÅ«paá¹ƒ cittaá¹ƒ succhannaá¹ƒ gehaá¹ƒ vuá¹-á¹-hi viya rÄ• gÄ• dayo kilesÄ• ativijjhitu

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. mahÄ• janassa de

atha kho bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, buc
janapadakalyÄ• á¹‡iá¹ƒ nissÄ• ya ukkaá¹‡á¹-hito nÄ• mÄ• yasmÄ• nando \Be I 79/ satthÄ•
katvÄ• vinÄ«toâ€™â€™ ti. satthÄ• Ä• gantvÄ• --- ``kÄ• ya nuttha, bhikkhave, etarahi kath
ti pucchitvÄ• , ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``na, bhikkhave, idÄ• neva \Ee I 123/, p
mÄ• tugÄ• mena palobhetvÄ• vinÄ«toyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari ---

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asivÄ• sÄ« kappaá¹
tasseko gadrabho kumbhabhÄ• raá¹ƒ vahati, ekadivasena satta yojanÄ• ni gacchati. so eka
gadrabhabhÄ• rakehi saddhiá¹ƒ takkasilaá¹ƒ gantvÄ• yÄ• va bhaá¹‡á¸• assa vissajjanaá¹ƒ
carituá¹ƒ vissajjesi. athassa so gadrabho parikhÄ• piá¹-á¹-he caramÄ• no ekaá¹ƒ gadrabhiá
sÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karontÄ« Ä• ha --- ``kuto Ä• gatosÄ«â€™â€™ ti? `
``kena kammenÄ• â€™â€™ ti? ``vÄ• á¹‡ijjakammenÄ• â€™â€™ ti. ``kittakaá¹ƒ bhÄ• raá¹ƒ
``kumbhabhÄ• raâ€™â€™ nti? ``ettakaá¹ƒ bhÄ• raá¹ƒ vahanto kati yojanÄ• ni gacchasÄ«â€
yojanÄ• nÄ«â€™â€™ ti. ``gatagataá¹-á¹-hÄ• ne te kÄ• ci pÄ• daparikammapiá¹-á¹-hiparikar
``natthÄ«â€™â€™ ti. ``evaá¹ƒ sante mahÄ• dukkhaá¹ƒ nÄ• ma anubhosÄ«â€™â€™ ti? ``ki
tiracchÄ• nagatÄ• naá¹ƒ pÄ• daparikammÄ• dikÄ• rakÄ• nÄ• ma natthi, kÄ• masaá¹ƒyojan
evarÅ«paá¹ƒ kathaá¹ƒ kathesiâ€™â€™ ? so tassÄ• kathÄ• ya ukkaá¹‡á¹-hi. kappaá¹-opi b
tassa santikaá¹ƒ Ä• gantvÄ• --- ``ehi, tÄ• ta, gamissÄ• mÄ• â€™â€™ ti Ä• ha. ``gacchatha
gamissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ \Ee I 124/ punappunaá¹ƒ yÄ• citvÄ• , ``anicchantaá¹
nessÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

``patodaá¹ƒ te karissÄ• mi, sÄ• á¸·asaá¹…gulikaá¹‡á¹-akaá¹ƒ.

saÃ±chindissÄ• mi te kÄ• yaá¹ƒ, evaá¹ƒ jÄ• nÄ• hi gadrabhÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• gadrabho ``evaá¹ƒ sante ahampi te kattabbaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti va

``patodaá¹ƒ me karissasi, soá¸·asaá¹…gulikaá¹‡á¹-akaá¹ƒ.

purato patiá¹-á¹-hahitvÄ• na, uddharitvÄ• na pacchato.

dantaá¹ƒ te pÄ• tayissÄ• mi, evaá¹ƒ jÄ• nÄ• hi kappaá¹-Ä• â€™â€™ ti ||

taá¹ƒ \Be I 80/ sutvÄ• vÄ• á¹‡ijo --- ``kena nu kho kÄ• raá¹‡ena esa evaá¹ƒ vadatÄ«â€™â
cito ca olokento taá¹ƒ gadrabhiá¹ƒ disvÄ• , ``imÄ• yesa evaá¹ƒ sikkhÄ• pito bhavissati, `eva
gadrabhiá¹ƒ Ä• nessÄ• mÄ«â€™ ti mÄ• tugÄ• mena naá¹ƒ palobhetvÄ• nessÄ• mÄ«â€™â

``catuppadiá¹ƒ saá¹…khamukhiá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

bhariyaá¹ƒ te Ä• nayissÄ• mi, evaá¹ƒ jÄ• nÄ• hi gadrabhÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• tuá¹-á¹-hacitto gadrabho imaá¹ƒ gÄ• thamÄ• ha ---

``catuppadiá¹ƒ saá¹…khamukhiá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

bhariyaá¹ƒ me Ä• nayissasi, evaá¹ƒ jÄ• nÄ• hi kappaá¹-a.

kappaá¹-a bhiyyo gamissÄ• mi, yojanÄ• ni catuddasÄ• â€™â€™ ti ||

atha \Ne I 73/ \Ee I 125/ naá¹ƒ kappaá¹-o, ``tena hi ehÄ«â€™â€™ ti gahetvÄ• sakaá¹-á¹-h
katipÄ• haccayena naá¹ƒ Ä• ha --- ``nanu maá¹ƒ tumhe `bhariyaá¹ƒ te Ä• nayissÄ• mÄ«â€™
``Ä• ma, vuttaá¹ƒ, nÄ• haá¹ƒ attano kathaá¹ƒ bhindissÄ• mi, bhariyaá¹ƒ te Ä• nessÄ• mi, ve
ekakasseva dassÄ• mi, tuyhaá¹ƒ vetanaá¹ƒ dutiyassa pahotu vÄ• mÄ• vÄ• , tvameva jÄ• n
saá¹ƒvÄ• samanvÄ• ya puttÄ• vijÄ• yissanti, tehipi bahÅ«hi saddhiá¹ƒ tuyhaá¹ƒ taá¹ƒ paho
jÄ• neyyÄ• sÄ«â€™â€™ ti. gadrabho tasmiá¹ƒ kathenteyeva anapekkho ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``tadÄ• , bhikkhave, gadrabhÄ« janapada
nando, vÄ• á¹‡ijo ahameva. evaá¹ƒ pubbepesa mayÄ• mÄ• tugÄ• mena palobhetvÄ• vinÄ
niá¹-á¹-hÄ• pesÄ«ti.

nandattheravatthu navamaá¹ƒ.

10. cundasÅ«karikavatthu

__idha socetÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto cundasÅ«kari
Ä• rabbha kathesi.

so \Be I 81/ kira paÃ±capaá¹‡á¹‡Ä• sa vassÄ• ni sÅ«kare vadhitvÄ• khÄ• danto ca vikkiá¹
kappesi. chÄ• takÄ• le sakaá¹-ena vÄ«hiá¹ƒ Ä• dÄ• ya janapadaá¹ƒ gantvÄ• ekanÄ• á¸·idv
gÄ• masÅ«karapotake \Ee I 126/ kiá¹‡itvÄ• sakaá¹-aá¹ƒ pÅ«retvÄ• Ä• gantvÄ• pacchÄ• n
á¹-hÄ• naá¹ƒ parikkhipitvÄ• tattheva tesaá¹ƒ nivÄ• paá¹ƒ ropetvÄ• , tesu nÄ• nÄ• gacche c
khÄ• ditvÄ• vaá¸• á¸• hitesu yaá¹ƒ yaá¹ƒ mÄ• retukÄ• mo hoti, taá¹ƒ taá¹ƒ Ä• á¸·Ä• ne nicc
sarÄ«ramaá¹ƒsassa uddhumÄ• yitvÄ• bahalabhÄ• vatthaá¹ƒ caturassamuggarena pothetv
ti Ã±atvÄ• mukhaá¹ƒ vivaritvÄ• antare daá¹‡á¸• akaá¹ƒ datvÄ• lohathÄ• liyÄ• pakkuthitaá

Ä• siÃ±cati. taá¹ƒ kucchiá¹ƒ pavisitvÄ• pakkuthitaá¹ƒ karÄ«saá¹ƒ Ä• dÄ• ya adhobhÄ• gen
thokampi karÄ«saá¹ƒ atthi, tÄ• va Ä• vilaá¹ƒ hutvÄ• nikkhamati, suddhe udare acchaá¹ƒ an
nikkhamati. athassa avasesaá¹ƒ udakaá¹ƒ piá¹-á¹-hiyaá¹ƒ Ä• siÃ±cati. taá¹ƒ kÄ• á¸·acamma
gacchati. tato tiá¹‡ukkÄ• ya lomÄ• ni jhÄ• petvÄ• tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindati. pa
lohitaá¹ƒ bhÄ• janena paá¹-iggahetvÄ• maá¹ƒsaá¹ƒ lohitena madditvÄ• pacitvÄ• puttadÄ•
khÄ• ditvÄ• sesaá¹ƒ vikkiá¹‡Ä• ti. tassa iminÄ• va niyÄ• mena jÄ«vikaá¹ƒ kappentassa paÃ
atikkantÄ• ni \Ne I 74/. tathÄ• gate dhuravihÄ• re vasante ekadivasampi pupphamuá¹-á¹-hin
kaá¹-acchumattaá¹ƒ bhikkhadÄ• naá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci puÃ±Ã±aá¹ƒ nÄ• ma nÄ
uppajji, jÄ«vantasseva \Ee I 127/ avÄ«cimahÄ• nirayasantÄ• po upaá¹-á¹-hahi. avÄ«cisantÄ
á¹-hatvÄ• olokentassa akkhÄ«naá¹ƒ bhijjanasamattho pariá¸·Ä• ho hoti. vuttampi cetaá¹ƒ --

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• â€™â€™ ti || (MN III 267; AN a I

nÄ• gasenattherena panassa pÄ• katikaggisantÄ• pato adhimattatÄ• ya ayaá¹ƒ upamÄ• v
mahÄ• rÄ• ja, kÅ«á¹-Ä• gÄ• ramatto pÄ• sÄ• á¹‡opi nerayikaggimhi pakkhitto khaá¹‡ena vi
nibbattasattÄ• panettha kammabalena \Be I 82/ mÄ• tukucchigatÄ• viya na vilÄ«yantÄ«â€
tassa tasmiá¹ƒ santÄ• pe upaá¹-á¹-hite kammasarikkhako Ä• kÄ• ro uppajji. gehamajjheyev
jaá¹‡á¹‡ukehi vicaranto puratthimavatthumpi pacchimavatthumpi gacchati. athassa gehamÄ
daá¸·haá¹ƒ gahetvÄ• mukhaá¹ƒ pidahanti. kammavipÄ• ko nÄ• ma na sakkÄ• kenaci paá¹
ito cito ca vicarati. samantÄ• sattasu gharesu manussÄ• niddaá¹ƒ na labhanti. maraá¹‡abh
bahinikkhamanaá¹ƒ nivÄ• retuá¹ƒ asakkonto sabbo gehajano yathÄ• antoá¹-hito bahi vicari
gehadvÄ• rÄ• ni thaketvÄ• bahigehaá¹ƒ parivÄ• retvÄ• rakkhanto acchati. itaro antogehey
viravanto ito cito ca vicarati. evaá¹ƒ sattadivasÄ• ni vicaritvÄ• aá¹-á¹-hame divase kÄ• laá¹ƒ
avÄ«cimahÄ• niraye nibbatti. avÄ«cimahÄ• nirayo __devadÅ«tasuttena_ (MN III 261 Ä• day
vaá¹‡á¹‡etabboti.

bhikkhÅ« tassa gharadvÄ• rena gacchantÄ• \Ee I 128/ taá¹ƒ saddaá¹ƒ sutvÄ• , ``sÅ«karas
hutvÄ• vihÄ• raá¹ƒ gantvÄ• satthu santike nisinnÄ• evamÄ• haá¹ƒsu --- ``bhante, cundas
pidahitvÄ• sÅ«karÄ• naá¹ƒ mÄ• riyamÄ• nÄ• naá¹ƒ ajja sattamo divaso, gehe kÄ• ci maá¹.
maÃ±Ã±e. ettake nÄ• ma, bhante, sÅ«kare mÄ• rentassa ekampi mettacittaá¹ƒ vÄ• kÄ• ru
no evarÅ«po kakkhaá¸·o pharuso satto diá¹-á¹-hapubboâ€™â€™ ti. satthÄ• --- ``na, bhikkh
sÅ«kare mÄ• reti, kammasarikkhakaá¹ƒ panassa vipÄ• kaá¹ƒ udapÄ• di, jÄ«vantasseva av
upaá¹-á¹-hÄ• si. so tena santÄ• pena satta divasÄ• ni sÅ«kararavaá¹ƒ \Ne I 75/ ravanto ant
ajja kÄ• laá¹ƒ katvÄ• avÄ«cimhi nibbattoâ€™â€™ ti vatvÄ• , ``bhante, idha loke evaá¹ƒ soc
socanaá¹-á¹-hÄ• neyeva nibbattoâ€™â€™ ti vutte, ``Ä• ma, bhikkhave, pamattÄ• nÄ• ma g
pabbajitÄ• vÄ• , ubhayattha socantiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<15> á¹• 21 ``idha socati pecca socati,

pÄ• pakÄ• rÄ« ubhayattha socati.

so socati so vihaÃ±Ã±ati.

disvÄ• kammakiliá¹-á¹-hamattanoâ€™â€™ ti ||

tattha \Be I 83/ __pÄ• pakÄ• rÄ«_ti nÄ• nappakÄ• rassa pÄ• pakammassa kÄ• rako pugga
kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ pÄ• paâ€™â€™ nti ekaá¹ƒseneva maraá¹‡asamaye idha __socati,
vipÄ• kaá¹ƒ anubhavanto pana __pecca socati_. idamassa paraloke vipÄ• kasocanaá¹ƒ. ev
socati_yeva. teneva kÄ• raá¹‡ena jÄ«vamÄ• noyeva __so_ cundasÅ«karikopi __socati. disv
\Ee I 129/ attano kiliá¹-á¹-hakammaá¹ƒ passitvÄ• nÄ• nappakÄ• rakaá¹ƒ vilapanto vihaÃ±Ã

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. mahÄ• janassa sÄ• tthikÄ• d

cundasÅ«karikavatthu dasamaá¹ƒ.

11. dhammikaupÄ• sakavatthu

__idha modatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto dhammikaupÄ•

sÄ• vatthiyaá¹ƒ kira paÃ±casatÄ• dhammikaupÄ• sakÄ• nÄ• ma ahesuá¹ƒ. tesu ekekassa
parivÄ• rÄ• . yo tesaá¹ƒ jeá¹-á¹-hako, tassa satta puttÄ• satta dhÄ«taro. tesu ekekassa eke
salÄ• kabhattaá¹ƒ pakkhikabhattaá¹ƒ nimantanabhattaá¹ƒ uposathikabhattaá¹ƒ Ä• gantukab
vassÄ• vÄ• sikaá¹ƒ ahosi. tepi sabbeva anujÄ• taputtÄ• nÄ• ma ahesuá¹ƒ. iti cuddasannaá
upÄ• sakassÄ• ti soá¸·asa salÄ• kayÄ• guÄ• dÄ«ni pavattanti. iti so saputtadÄ• ro sÄ«lavÄ
kalyÄ• á¹‡adhammo dÄ• nasaá¹ƒvibhÄ• garato ahosi. athassa aparabhÄ• ge rogo uppajji, Ä
dhammaá¹ƒ \Ee I 130/ sotukÄ• mo ``aá¹-á¹-ha vÄ• me soá¸·asa vÄ• bhikkhÅ« pesethÄ• â€
pahiá¹‡i. satthÄ• pesesi. te gantvÄ• tassa maÃ±caá¹ƒ parivÄ• retvÄ• paÃ±Ã±attesu Ä• sa
ayyÄ• naá¹ƒ me dassanaá¹ƒ dullabhaá¹ƒ bhavissati, dubbalomhi, ekaá¹ƒ me suttaá¹ƒ sajjhÄ
``kataraá¹ƒ suttaá¹ƒ sotukÄ• mo upÄ• sakÄ• â€™â€™ ti? ``sabbabuddhÄ• naá¹ƒ avijahitaá
satipaá¹-á¹-hÄ• nasuttaâ€™â€™ nti vutte --- ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ•
ti \Be I 84/ (DN II 373; MN I 106) suttantaá¹ƒ paá¹-á¹-hapesuá¹ƒ. tasmiá¹ƒ khaá¹‡e chahi de
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• sahassasindhavayuttÄ• diyaá¸• á¸• hayojanasatik
tesu á¹-hitÄ• devatÄ• ``amhÄ• kaá¹ƒ devalokaá¹ƒ nessÄ• ma, amhÄ• kaá¹ƒ devalokaá¹ƒ n
mattikabhÄ• janaá¹ƒ bhinditvÄ• suvaá¹‡á¹‡abhÄ• janaá¹ƒ gaá¹‡hanto viya amhÄ• kaá¹ƒ de

nibbattÄ• hi, amhÄ• kaá¹ƒ devaloke abhiramituá¹ƒ idha nibbattÄ• hÄ«â€™â€™ ti vadiá¹ƒsu
dhammassavanantarÄ• yaá¹ƒ anicchanto --- ``Ä• gametha Ä• gamethÄ• â€™â€™ ti Ä• ha.
ti saÃ±Ã±Ä• ya tuá¹‡hÄ« ahesuá¹ƒ.

athassa puttadhÄ«taro ``amhÄ• kaá¹ƒ pitÄ• pubbe dhammassavanena atitto ahosi, idÄ• ni
pakkosÄ• petvÄ• sajjhÄ• yaá¹ƒ kÄ• retvÄ• sayameva vÄ• reti, maraá¹‡assa abhÄ• yanaka
viraviá¹ƒsu. bhikkhÅ« ``idÄ• ni anokÄ• soâ€™â€™ ti uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu.
vÄ«tinÄ• metvÄ• satiá¹ƒ paá¹-ilabhitvÄ• putte pucchi --- ``kasmÄ• kandathÄ• â€™â€™ ti?
pakkosÄ• petvÄ• dhammaá¹ƒ suá¹‡antÄ• sayameva vÄ• rayittha, atha mayaá¹ƒ `maraá¹‡a
natthÄ«â€™ ti kandimhÄ• â€™â€™ ti \Ee I 131/. ``ayyÄ• pana kuhiâ€™â€™ nti? `` `anokÄ
uá¹-á¹-hÄ• yÄ• sanÄ• pakkantÄ• , tÄ• tÄ• â€™â€™ ti. ``nÄ• haá¹ƒ, ayyehi saddhiá¹ƒ kathe
kena saddhiá¹ƒ kathethÄ• â€™â€™ ti. ``chahi devalokehi devatÄ• cha rathe alaá¹…karitvÄ
á¹-hatvÄ• `amhÄ• hi devaloke abhirama, amhÄ• kaá¹ƒ devaloke abhiramÄ• â€™ ti saddaá
kathemÄ«â€™â€™ ti. ``kuhiá¹ƒ, tÄ• ta, rathÄ• , na mayaá¹ƒ passÄ• mÄ• â€™â€™ ti? ``atth
pupphÄ• nÄ«â€™â€™ ti? ``atthi, tÄ• tÄ• â€™â€™ ti. ``kataro devaloko ramaá¹‡Ä«yoâ€™â
buddhamÄ• tÄ• pitÅ«naÃ±ca vasitaá¹-á¹-hÄ• naá¹ƒ tusitabhavanaá¹ƒ ramaá¹‡Ä«yaá¹ƒ, tÄ•
`tusitabhavanato Ä• gatarathe laggatÅ«â€™ ti pupphadÄ• maá¹ƒ khipathÄ• â€™â€™ ti. te
laggitvÄ• Ä• kÄ• se olambi. mahÄ• jano tadeva passati, rathaá¹ƒ na passati. upÄ• sako ``p
pupphadÄ• maâ€™â€™ nti vatvÄ• , ``Ä• ma, passÄ• mÄ• â€™â€™ ti vutte --- ``etaá¹ƒ tusi
olambati, ahaá¹ƒ tusitabhavanaá¹ƒ gacchÄ• mi \Ne I 77/, tumhe mÄ• cintayittha, mama sar
hutvÄ• mayÄ• kataniyÄ• meneva puÃ±Ã±Ä• ni karothÄ• â€™â€™ ti vatvÄ• kÄ• laá¹ƒ kat

tÄ• vadevassa \Be I 85/ tigÄ• vutappamÄ• á¹‡o saá¹-á¹-hisakaá¹-abhÄ• rÄ• laá¹…kÄ• rapa
nibbatti, accharÄ• sahassaá¹ƒ parivÄ• resi, paÃ±cavÄ«satiyojanikaá¹ƒ kanakavimÄ• naá¹ƒ
vihÄ• raá¹ƒ anuppatte satthÄ• pucchi --- ``sutÄ• , bhikkhave, upÄ• sakena dhammadesanÄ
antarÄ• yeva pana `Ä• gamethÄ• â€™ ti vÄ• resi. athassa puttadhÄ«taro kandiá¹ƒsu \Ee I 1
anokÄ• soâ€™ ti uá¹-á¹-hÄ• yÄ• sanÄ• nikkhantÄ• â€™â€™ ti. ``na so, bhikkhave, tumheh
devalokehi devatÄ• cha rathe alaá¹…karitvÄ• Ä• haritvÄ• taá¹ƒ upÄ• sakaá¹ƒ pakkosiá¹ƒs
antarÄ• yaá¹ƒ anicchanto tÄ• hi saddhiá¹ƒ kathesÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™
bhikkhaveâ€™â€™ ti. ``idÄ• ni kuhiá¹ƒ nibbattoâ€™â€™ ti? ``tusitabhavane, bhikkhaveâ€™
idha Ã±Ä• timajjhe modamÄ• no vicaritvÄ• idÄ• neva gantvÄ• puna modanaá¹-á¹-hÄ• neyo
bhikkhave, appamattÄ• hi gahaá¹-á¹-hÄ• vÄ• pabbajitÄ• vÄ• sabbattha modantiyevÄ• â€
gÄ• thamÄ• ha ---

<16> á¹• 21 ``idha modati pecca modati,

katapuÃ±Ã±o ubhayattha modati.

so modati so pamodati,

disvÄ• kammavisuddhimattanoâ€™â€™ ti ||

tattha __katapuÃ±Ã±o_ti nÄ• nappakÄ• rassa kusalassa kÄ• rako puggalo ``akataá¹ƒ vata
kalyÄ• á¹‡aâ€™â€™ nti idha kammamodanena, pecca vipÄ• kamodanena modati. evaá¹ƒ
__kammavisuddhi_nti dhammikaupÄ• sakopi attano kammavisuddhiá¹ƒ puÃ±Ã±akammasa
pubbe idhalokepi modati, kÄ• laá¹ƒ katvÄ• idÄ• ni paralokepi atimodatiyevÄ• ti.

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ mahÄ• janassa sÄ• tthikÄ• dh

dhammikaupÄ• sakavatthu ekÄ• dasamaá¹ƒ.

12. devadattavatthu

__idha_ \Ne I 78/ \Be I 86/ \Ee I 133/ __tappatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jeta
devadattaá¹ƒ Ä• rabbha kathesi.

devadattassa vatthu pabbajitakÄ• lato paá¹-á¹-hÄ• ya yÄ• va pathavippavesanÄ• devadatt
sabbÄ• ni jÄ• takÄ• ni vitthÄ• retvÄ• kathitaá¹ƒ. ayaá¹ƒ panettha saá¹…khepo --- satthari a
mallÄ• naá¹ƒ nigamo atthi. taá¹ƒ nissÄ• ya anupiyambavane viharanteyeva tathÄ• gatassa
lakkhaá¹‡apaá¹-iggahaá¹‡adivaseyeva asÄ«tisahassehi Ã±Ä• tikulehi ``rÄ• jÄ• vÄ• hotu, b
khattiyaparivÄ• rova vicarissatÄ«â€™â€™ ti asÄ«tisahassaputtÄ• paá¹-iÃ±Ã±Ä• tÄ• . tesu
bhaddiyaá¹ƒ nÄ• ma rÄ• jÄ• naá¹ƒ, anuruddhaá¹ƒ, Ä• nandaá¹ƒ, bhaguá¹ƒ, kimilaá¹ƒ, deva
apabbajante disvÄ• , ``mayaá¹ƒ attano putte pabbÄ• jema, ime cha sakyÄ• na Ã±Ä• takÄ•
pabbajantÄ«â€™â€™ ti? kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. atha kho mahÄ• nÄ• mo sakyo
``tÄ• ta, amhÄ• kaá¹ƒ kulÄ• pabbajito natthi, tvaá¹ƒ vÄ• pabbaja, ahaá¹ƒ vÄ• pabbajissÄ•
pana sukhumÄ• lo hoti sampannabhogo, ``natthÄ«â€™â€™ ti vacanampi tena na sutapubb
chasu khattiyesu guá¸·akÄ«á¸·aá¹ƒ kÄ«á¸·antesu anuruddho pÅ«vena parÄ• jito pÅ«vatthÄ•
mÄ• tÄ• pÅ«ve sajjetvÄ• pahiá¹‡i \Ee I 134/. te khÄ• ditvÄ• puna kÄ«á¸·iá¹ƒsu. punappun
hoti. mÄ• tÄ• panassa pahite pahite tikkhattuá¹ƒ pÅ«ve pahiá¹‡itvÄ• catutthavÄ• re ``pÅ«v
pahiá¹‡i. so ``natthÄ«â€™â€™ ti vacanassa asukapubbattÄ• ``esÄ• pekÄ• pÅ«vavikati bh
maÃ±Ã±amÄ• no ``natthipÅ«vaá¹ƒ me Ä• harathÄ• â€™â€™ ti pesesi. mÄ• tÄ• panassa ``
dethÄ• â€™â€™ ti vutte, ``mama puttena `natthÄ«â€™ ti padaá¹ƒ na sutapubbaá¹ƒ, iminÄ•
etamatthaá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti tucchaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ aÃ±Ã±Ä• ya
paá¹-ikujjitvÄ• pesesi. nagarapariggÄ• hikÄ• devatÄ• cintesuá¹ƒ --- ``anuruddhasakyena a
bhÄ• gabhattaá¹ƒ upariá¹-á¹-hapaccekabuddhassa datvÄ• `` `natthÄ«â€™ ti me vacanassa
bhojanuppattiá¹-á¹-hÄ• najÄ• nanaá¹ƒ mÄ• `hotÅ«â€™ ti patthanÄ• katÄ• , sacÄ• yaá¹ƒ tu

devasamÄ• gamaá¹ƒ pavisituá¹ƒ na labhissÄ• ma, sÄ«sampi no sattadhÄ• phaleyyÄ• â€™
pÄ• tiá¹ƒ dibbapÅ«vehi puá¹‡á¹‡aá¹ƒ akaá¹ƒsu. kassÄ• guá¸·amaá¹‡á¸• ale á¹-hapetvÄ• u
pÅ«vagandho sakalanagare chÄ• detvÄ• á¹-hito. pÅ«vakhaá¹‡á¸• aá¹ƒ mukhe á¹-hapitama
sattarasaharaá¹‡Ä«sahassÄ• ni anuphari.

so cintesi --- ``nÄ• haá¹ƒ mÄ• tu piyo, ettakaá¹ƒ me kÄ• laá¹ƒ imaá¹ƒ natthipÅ«vaá¹ƒ \Ee I
ito paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ pÅ«vaá¹ƒ nÄ• ma na khÄ• dissÄ• mÄ«â€™â€™ ti, so gehaá
--- ``amma \Ne I 79/, tumhÄ• kaá¹ƒ ahaá¹ƒ piyo, appiyoâ€™â€™ ti? ``tÄ• ta, ekakkhino akk
viya ca ativiya piyo me ahosÄ«â€™â€™ ti. ``atha kasmÄ• ettakaá¹ƒ kÄ• laá¹ƒ mayhaá¹ƒ na
pacittha, ammÄ• â€™â€™ ti? sÄ• cÅ«á¸·Å«paá¹-á¹-hÄ• kaá¹ƒ pucchi --- ``atthi kiÃ±ci pÄ• t
``paripuá¹‡á¹‡Ä• , ayye, pÄ• ti pÅ«vehi, evarÅ«pÄ• pÅ«vÄ• nÄ• ma me na diá¹-á¹-hapubb
cintesi --- ``mayhaá¹ƒ putto puÃ±Ã±avÄ• katÄ• bhinÄ«hÄ• ro bhavissati, devatÄ• hi pÄ• tiá
pahitÄ• bhavissantÄ«â€™â€™ ti. ``atha naá¹ƒ putto, amma, ito paá¹-á¹-hÄ• yÄ• haá¹ƒ aÃ±
khÄ• dissÄ• mi, natthipÅ«vameva paceyyÄ• sÄ«â€™â€™ ti. sÄ• pissa tato paá¹-á¹-hÄ• ya
khÄ• ditukÄ• momhÄ«â€™â€™ ti vutte tucchapÄ• timeva aÃ±Ã±Ä• ya pÄ• tiyÄ• paá¹-ikuc
agÄ• ramajjhe vasi, tÄ• vassa devatÄ• va pÅ«ve pahiá¹‡iá¹ƒsu.

so ettakampi ajÄ• nanto pabbajjaá¹ƒ nÄ• ma kiá¹ƒ jÄ• nissati? tasmÄ• ``kÄ• esÄ• pabbaj
bhÄ• taraá¹ƒ pucchitvÄ• ``ohÄ• ritakesamassunÄ• kÄ• sÄ• yanivatthena kaá¹-á¹-hattharak
nipajjitvÄ• piá¹‡á¸• Ä• ya carantena viharitabbaá¹ƒ. esÄ• pabbajjÄ• nÄ• mÄ• â€™â€™ ti
sukhumÄ• lo. nÄ• haá¹ƒ sakkhissÄ• mi pabbajituâ€™â€™ nti \Ee I 136/ Ä• ha. ``tena hi, tÄ•
uggahetvÄ• gharÄ• vÄ• saá¹ƒ vasa. na hi sakkÄ• amhesu ekena apabbajituâ€™â€™ nti.
nÄ• mÄ• â€™â€™ ti pucchi. ``bhattuá¹-á¹-hÄ• naá¹-á¹-hÄ• nampi ajÄ• nanto kulaputto kam
jÄ• nissatÄ«â€™â€™ ti? ekadivasaÃ±hi tiá¹‡á¹‡aá¹ƒ khattiyÄ• naá¹ƒ kathÄ• udapÄ• di ---
uá¹-á¹-hahatÄ«â€™â€™ ti? kimilo Ä• ha --- ``koá¹-á¹-he uá¹-á¹-hahatÄ«â€™â€™ ti. atha na
bhattassa uá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• si, bhattaá¹ƒ nÄ• ma ukkhaliyaá¹ƒ uá¹-á
anuruddho ``tumhe dvepi na jÄ• nÄ• tha, bhattaá¹ƒ nÄ• ma ratanamakuá¸·Ä• ya suvaá¹‡á¹‡
uá¹-á¹-hahatÄ«â€™â€™ ti Ä• ha.

tesu \Be I 88/ kira ekadivasaá¹ƒ kimilo koá¹-á¹-hato vÄ«hÄ« otÄ• riyamÄ• ne disvÄ• , ``ete
jÄ• tÄ• â€™â€™ ti saÃ±Ã±Ä« ahosi. bhaddiyo ekadivasaá¹ƒ ukkhalito bhattaá¹ƒ vaá¸• á¸• h
``ukkhaliyaÃ±Ã±eva uppannaâ€™â€™ nti saÃ±Ã±Ä« ahosi. anuruddhena pana neva vÄ«hÄ
pacantÄ• , na vaá¸• á¸• hentÄ• diá¹-á¹-hapubbÄ• , vaá¸• á¸• hetvÄ• pana purato á¹-hapitan
bhuÃ±jitukÄ• makÄ• le ``bhattaá¹ƒ pÄ• tiyaá¹ƒ uá¹-á¹-hahatÄ«â€™â€™ ti saÃ±Ã±amakÄ• s
bhattuá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ na jÄ• nanti. tenÄ• yaá¹ƒ ``ko esa kammanto nÄ• mÄ• â
``paá¹-hamaá¹ƒ khettaá¹ƒ kasÄ• petabbaâ€™â€™ ntiÄ• dikaá¹ƒ saá¹ƒvacchare saá¹ƒvacch
sutvÄ• , ``kadÄ• kammantÄ• naá¹ƒ anto paÃ±Ã±Ä• yissati, kadÄ• mayaá¹ƒ appossukkÄ•
vatvÄ• kammantÄ• naá¹ƒ apariyantatÄ• ya akkhÄ• tÄ• ya ``tena hi tvaÃ±Ã±eva gharÄ• vÄ•

etenatthoâ€™â€™ ti mÄ• taraá¹ƒ upasaá¹…kamitvÄ• \Ne I 80/ \Ee I 137/, ``anujÄ• nÄ• hi n
pabbajissÄ• mÄ«â€™â€™ ti vatvÄ• tÄ• ya nÄ• nappakÄ• rehi tikkhattuá¹ƒ paá¹-ikkhipitvÄ•
bhaddiyarÄ• jÄ• pabbajissati, tena saddhiá¹ƒ pabbajÄ• hÄ«â€™â€™ ti vutte taá¹ƒ upasaá¹
samma, pabbajjÄ• tava paá¹-ibaddhÄ• â€™â€™ ti vatvÄ• taá¹ƒ nÄ• nappakÄ• rehi saÃ±Ã
attanÄ• saddhiá¹ƒ pabbajanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi.

tato bhaddiyo sakyarÄ• jÄ• anuruddho Ä• nando bhagu kimilo devadattoti ime cha khattiyÄ
devÄ• viya dibbasampattiá¹ƒ sattÄ• haá¹ƒ sampattiá¹ƒ anubhavitvÄ• uyyÄ• naá¹ƒ gacchan
senÄ• ya nikkhamitvÄ• paravisayaá¹ƒ patvÄ• rÄ• jÄ• á¹‡Ä• ya senaá¹ƒ nivattÄ• petvÄ• pa
tattha cha khattiyÄ• attano attano Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• bhaá¹‡á¸• ikaá¹ƒ katvÄ•
nivattassu, alaá¹ƒ te ettakaá¹ƒ jÄ«vikÄ• yÄ• â€™â€™ ti tassa adaá¹ƒsu. so tesaá¹ƒ pÄ• dan
paridevitvÄ• tesaá¹ƒ Ä• á¹‡aá¹ƒ atikkamituá¹ƒ asakkonto uá¹-á¹-hÄ• ya taá¹ƒ gahetvÄ• niv
jÄ• takÄ• le, vanaá¹ƒ Ä• rodanappattaá¹ƒ viya pathavÄ«kampamÄ• nÄ• kÄ• rappattÄ• viya
thokaá¹ƒ gantvÄ• nivattitvÄ• ``caá¹‡á¸• Ä• kho sÄ• kiyÄ• , `iminÄ• kumÄ• rÄ• nippÄ• titÄ
ime hi nÄ• ma sakyakumÄ• rÄ• evarÅ«paá¹ƒ sampattiá¹ƒ pahÄ• ya imÄ• ni anagghÄ• ni Ä
kheá¸·apiá¹‡á¸• aá¹ƒ viya chaá¸• á¸• etvÄ• pabbajissanti, kimaá¹…gaá¹ƒ \Be I 89/ \Ee I 138
bhaá¹‡á¸• ikaá¹ƒ omuÃ±citvÄ• tÄ• ni Ä• bharaá¹‡Ä• ni rukkhe laggetvÄ• ``atthikÄ• gaá¹‡h
tesaá¹ƒ santikaá¹ƒ gantvÄ• tehi ``kasmÄ• nivattosÄ«â€™â€™ ti puá¹-á¹-ho tamatthaá¹ƒ Ä
Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• , ``mayaá¹ƒ, bhante, sÄ• kiyÄ• nÄ• ma mÄ• nanissitÄ
dÄ«gharattaá¹ƒ paricÄ• rako, imaá¹ƒ paá¹-hamataraá¹ƒ pabbÄ• jetha, mayamassa abhivÄ•
evaá¹ƒ no mÄ• no nimmÄ• nÄ• yissatÄ«â€™â€™ ti vatvÄ• taá¹ƒ paá¹-hamataraá¹ƒ pabbÄ
pabbajiá¹ƒsu. tesu Ä• yasmÄ• bhaddiyo teneva antaravassena tevijjo ahosi. Ä• yasmÄ• an
hutvÄ• pacchÄ• __mahÄ• vitakkasuttaá¹ƒ_ (AN c 8.30) sutvÄ• arahattaá¹ƒ pÄ• puá¹‡i. Ä•
sotÄ• pattiphale patiá¹-á¹-hahi. bhagutthero ca kimilatthero ca aparabhÄ• ge vipassanaá¹ƒ v
arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. devadatto pothujjanikaá¹ƒ iddhiá¹ƒ patto.

aparabhÄ• ge satthari kosambiyaá¹ƒ viharante sasÄ• vakasaá¹…ghassa tathÄ• gatassa ma
nibbatti. vatthabhesajjÄ• dihatthÄ• manussÄ• vihÄ• raá¹ƒ pavisitvÄ• ``kuhiá¹ƒ satthÄ• , ku
kuhiá¹ƒ mahÄ• moggallÄ• natthero, kuhiá¹ƒ mahÄ• kassapatthero, kuhiá¹ƒ bhaddiyatthero,
kuhiá¹ƒ Ä• nandatthero, kuhiá¹ƒ bhagutthero, kuhiá¹ƒ kimilattheroâ€™â€™ ti asÄ«timahÄ• s
nisinnaá¹-á¹-hÄ• naá¹ƒ \Ne I 81/ olokentÄ• vicaranti. ``devadattatthero kuhiá¹ƒ nisinno vÄ•
ti pucchanto nÄ• ma natthi. so cintesi --- ``ahampi etehi saddhiÃ±Ã±eva pabbajito, etepi kha
ahampi khattiyapabbajito, lÄ• bhasakkÄ• rahatthÄ• \Ee I 139/ manussÄ• eteyeva pariyesa
gahetÄ• pi natthi. kena nu kho saddhiá¹ƒ ekato hutvÄ• kaá¹ƒ pasÄ• detvÄ• mama lÄ• bhas
nibbatteyyaâ€™â€™ nti. athassa etadahosi --- ``ayaá¹ƒ kho rÄ• jÄ• bimbisÄ• ro paá¹-hama
nahutehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hito, na sakkÄ• etena saddhiá¹ƒ ekato bhavitu
kosalaraÃ±Ã±Ä• pi saddhiá¹ƒ na sakkÄ• bhavituá¹ƒ. ayaá¹ƒ kho pana raÃ±Ã±o putto ajÄ• t
guá¹‡adose na jÄ• nÄ• ti, etena saddhiá¹ƒ ekato bhavissÄ• mÄ«â€™â€™ ti. so kosambito n

kumÄ• rakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• cattÄ• ro Ä• sÄ«vise catÅ«su hatthapÄ• desu ek
\Be I 90/ ekaá¹ƒ sÄ«se cumbaá¹-akaá¹ƒ katvÄ• ekaá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ• imÄ• ya ahim
ajÄ• tasattussa ucchaá¹…ge nisÄ«ditvÄ• tena bhÄ«tena ``kosi tvaâ€™â€™ nti vutte ``ahaá
vatvÄ• tassa bhayavinodanatthaá¹ƒ taá¹ƒ attabhÄ• vaá¹ƒ paá¹-isaá¹ƒharitvÄ• saá¹…ghÄ•
purato á¹-hatvÄ• taá¹ƒ pasÄ• detvÄ• lÄ• bhasakkÄ• raá¹ƒ nibbattesi. so lÄ• bhasakkÄ• rÄ
bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ ti pÄ• pakaá¹ƒ cittaá¹ƒ uppÄ• detvÄ• sah
parihÄ• yitvÄ• satthÄ• raá¹ƒ veá¸·uvanavihÄ• re sarÄ• jikÄ• ya parisÄ• ya dhammaá¹ƒ des
uá¹-á¹-hÄ• yÄ• sanÄ• aÃ±jaliá¹ƒ paggayha --- ``bhagavÄ• , bhante, etarahi jiá¹‡á¹‡o vuá¸•
appossukko diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyuÃ±jatu, ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ
me bhikkhusaá¹…ghaâ€™â€™ nti \Ee I 140/ vatvÄ• satthÄ• rÄ• kheá¸·Ä• sakavÄ• dena a
anattamano imaá¹ƒ paá¹-hamaá¹ƒ tathÄ• gate Ä• ghÄ• taá¹ƒ bandhitvÄ• pakkÄ• mi.

athassa bhagavÄ• rÄ• jagahe pakÄ• sanÄ«yakammaá¹ƒ kÄ• resi. so ``pariccatto dÄ• ni ah
idÄ• nissa anatthaá¹ƒ karissÄ• mÄ«â€™â€™ ti ajÄ• tasattuá¹ƒ upasaá¹…kamitvÄ• , ``pubb
dÄ«ghÄ• yukÄ• , etarahi appÄ• yukÄ• . á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ tvaá¹ƒ kur
kareyyÄ• si, tena hi tvaá¹ƒ, kumÄ• ra, pitaraá¹ƒ hantvÄ• rÄ• jÄ• hohi, ahaá¹ƒ bhagavantaá
bhavissÄ• mÄ«â€™â€™ ti vatvÄ• tasmiá¹ƒ rajje patiá¹-á¹-hite tathÄ• gatassa vadhÄ• ya pu
sotÄ• pattiphalaá¹ƒ patvÄ• nivattesu sayaá¹ƒ gijjhakÅ«á¹-apabbataá¹ƒ abhiruhitvÄ• , ``aha
gotamaá¹ƒ jÄ«vitÄ• voropessÄ• mÄ«â€™â€™ ti silaá¹ƒ pavijjhitvÄ• ruhiruppÄ• dakakamm
mÄ• retuá¹ƒ asakkonto puna nÄ• á¸·Ä• giriá¹ƒ vissajjÄ• pesi. tasmiá¹ƒ Ä• gacchante Ä• nar
satthu pariccajitvÄ• purato aá¹-á¹-hÄ• si. satthÄ• nÄ• gaá¹ƒ dametvÄ• nagarÄ• nikkhamit
anekasahassehi upÄ• sakehi abhihaá¹-aá¹ƒ mahÄ• dÄ• naá¹ƒ paribhuÃ±jitvÄ• tasmiá¹ƒ \N
sannipatitÄ• naá¹ƒ aá¹-á¹-hÄ• rasakoá¹-isaá¹…khÄ• tÄ• naá¹ƒ rÄ• jagahavÄ• sÄ«naá¹ƒ anu
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamaye jÄ• te ``aho Ä• yasmÄ• Ä
nÄ• ma hatthinÄ• ge Ä• gacchante attano jÄ«vitaá¹ƒ pariccajitvÄ• \Be I 91/ \Ee I 141/ satth
aá¹-á¹-hÄ• sÄ«â€™â€™ ti therassa guá¹‡akathaá¹ƒ sutvÄ• ``na, bhikkhave, idÄ• neva, pub
jÄ«vitaá¹ƒ pariccajiyevÄ• â€™â€™ ti vatvÄ• bhikkhÅ«hi yÄ• cito __cÅ«á¸·ahaá¹ƒsa_ (J I 15
Ä• dayo) --- __mahÄ• haá¹ƒsa_ (J II 21.89 Ä• dayo) --- __kakkaá¹-akajÄ• takÄ• ni_ (J I 3.49
devadattassÄ• pi kammaá¹ƒ neva pÄ• kaá¹-aá¹ƒ, tathÄ• raÃ±Ã±o mÄ• rÄ• pitattÄ• , na vad
silÄ• ya paviddhattÄ• pÄ• kaá¹-aá¹ƒ ahosi, yathÄ• nÄ• á¸·Ä• girihatthino vissajjitattÄ• . tad
``rÄ• jÄ• pi devadatteneva mÄ• rÄ• pito, vadhakopi payojito, silÄ• pi apaviddhÄ• . idÄ• ni pa
vissajjÄ• pito, evarÅ«paá¹ƒ nÄ• ma pÄ• pakaá¹ƒ gahetvÄ• rÄ• jÄ• vicaratÄ«â€™â€™ ti ko

rÄ• jÄ• mahÄ• janassa kathaá¹ƒ sutvÄ• paÃ±ca thÄ• lipÄ• kasatÄ• ni nÄ«harÄ• petvÄ• r
agamÄ• si, nÄ• garÄ• pissa kulaá¹ƒ upagatassa bhikkhÄ• mattampi na adaá¹ƒsu. so parihÄ
kohaÃ±Ã±ena jÄ«vitukÄ• mo satthÄ• raá¹ƒ upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni yÄ• citvÄ
devadatta, yo icchati, so Ä• raÃ±Ã±ako hotÅ«â€™â€™ ti paá¹-ikkhitto kassÄ• vuso, vacana
tathÄ• gatassa udÄ• hu mama, ahaÃ±hi ukkaá¹-á¹-havasena evaá¹ƒ vadÄ• mi, ``sÄ• dhu, b

Ä• raÃ±Ã±akÄ• assu, piá¹‡á¸• apÄ• tikÄ• , paá¹ƒsukÅ«likÄ• , rukkhamÅ«likÄ• , macchama
nti. ``yo dukkhÄ• muccitukÄ• mo, so mayÄ• saddhiá¹ƒ Ä• gacchatÅ«â€™â€™ ti vatvÄ• pa
142/ sutvÄ• ekacce navakapabbajitÄ• mandabuddhino ``kalyÄ• á¹‡aá¹ƒ devadatto Ä• ha,
vicarissÄ• mÄ• â€™â€™ ti tena saddhiá¹ƒ ekato ahesuá¹ƒ. iti so paÃ±casatehi bhikkhÅ«hi
vatthÅ«hi lÅ«khappasannaá¹ƒ janaá¹ƒ saÃ±Ã±Ä• pento kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä•
saá¹…ghabhedÄ• ya parakkami. so bhagavatÄ• , ``saccaá¹ƒ kira tvaá¹ƒ, devadatta, saá¹…g
cakkabhedÄ• yÄ• â€™â€™ ti puá¹-á¹-ho ``saccaá¹ƒ bhagavÄ• â€™â€™ ti vatvÄ• , ``garuk
saá¹…ghabhedoâ€™â€™ tiÄ• dÄ«hi ovaditopi satthu vacanaá¹ƒ anÄ• diyitvÄ• pakkanto Ä
rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• , ``ajjatagge dÄ• nÄ• haá¹ƒ, Ä• vuso Ä• nanda
aÃ±Ã±atra, bhikkhusaá¹…ghÄ• uposathaá¹ƒ karissÄ• mi, saá¹…ghakammaá¹ƒ karissÄ• m
tamatthaá¹ƒ bhagavato Ä• rocesi. taá¹ƒ viditvÄ• satthÄ• uppannadhammasaá¹ƒvego hutv
sadevakassa lokassa anatthanissitaá¹ƒ attano avÄ«cimhi paccanakakammaá¹ƒ karotÄ«â€™

``sukarÄ• ni \Ne I 83/ asÄ• dhÅ«ni, attano ahitÄ• ni ca.

yaá¹ƒ ve hitaÃ±ca sÄ• dhuÃ±ca, taá¹ƒ ve paramadukkaraâ€™â€™ nti || (Dhp 163) ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• puna imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhu, sÄ• dhu pÄ• pena dukkaraá¹ƒ.

pÄ• paá¹ƒ pÄ• pena sukaraá¹ƒ, pÄ• pamariyehi dukkaraâ€™â€™ nti || (Ud 48; Vin II 343).

atha kho devadatto uposathadivase attano parisÄ• ya saddhiá¹ƒ ekamantaá¹ƒ nisÄ«ditvÄ•
vatthÅ«ni khamanti \Ee I 143/, so salÄ• kaá¹ƒ gaá¹‡hatÅ«â€™â€™ ti vatvÄ• paÃ±casatehi
appakataÃ±Ã±Å«hi salÄ• kÄ• ya gahitÄ• ya saá¹…ghaá¹ƒ bhinditvÄ• te bhikkhÅ« Ä• dÄ• y
tattha gatabhÄ• vaá¹ƒ sutvÄ• satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ Ä• nayanatthÄ• ya dve agga
gantvÄ• Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• ceva iddhipÄ• á¹-ihÄ• riyÄ• nusÄ• s
pÄ• yetvÄ• Ä• dÄ• ya Ä• kÄ• sena Ä• gamiá¹ƒsu. kokÄ• likopi kho ``uá¹-á¹-hehi, Ä• vuso d
sÄ• riputtamoggallÄ• nehi, nanu tvaá¹ƒ mayÄ• vutto `mÄ• , Ä• vuso, sÄ• riputtamoggallÄ•
pÄ• picchÄ• sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™
hadayamajjhe pahari, tassa tattheva uá¹‡haá¹ƒ lohitaá¹ƒ mukhato uggaÃ±chi. Ä• yasmanta
bhikkhusaá¹…ghaparivutaá¹ƒ Ä• kÄ• sena Ä• gacchantaá¹ƒ disvÄ• bhikkhÅ« Ä• haá¹ƒsu --
sÄ• riputto gamanakÄ• le attadutiyo gato, idÄ• ni mahÄ• parivÄ• ro Ä• gacchanto sobhatÄ«
bhikkhave, idÄ• neva sÄ• riputto sobhati, pubbe tiracchÄ• nayoniyaá¹ƒ nibbattakÄ• lepi may
santikaá¹ƒ Ä• gacchanto sobhiyevÄ• â€™â€™ ti vatvÄ• ---

``hoti sÄ«lavataá¹ƒ attho, paá¹-isanthÄ• ravuttinaá¹ƒ.

lakkhaá¹‡aá¹ƒ passa Ä• yantaá¹ƒ, Ã±Ä• tisaá¹…ghapurakkhataá¹ƒ.

atha passasimaá¹ƒ kÄ• á¸·aá¹ƒ, suvihÄ«naá¹ƒva Ã±Ä• tibhÄ«â€™â€™ ti || (J I 1.11) ---

idaá¹ƒ \Be I 93/ \Ee I 144/ jÄ• takaá¹ƒ kathesi. puna bhikkhÅ«hi, ``bhante, devadatto kira dv
ubhosu passesu nisÄ«dÄ• petvÄ• `buddhalÄ«á¸·Ä• ya dhammaá¹ƒ desessÄ• mÄ«â€™ ti t
karotÄ«â€™â€™ ti vutte, ``na \Ne I 84/, bhikkhave, idÄ• neva, pubbepesa mama anukiriyaá
pana sakkhÄ«â€™â€™ ti vatvÄ• ---

``api vÄ«raka passesi, sakuá¹‡aá¹ƒ maÃ±jubhÄ• á¹‡akaá¹ƒ.

mayÅ«ragÄ«vasaá¹…kÄ• saá¹ƒ, patiá¹ƒ mayhaá¹ƒ saviá¹-á¹-hakaá¹ƒ ||

``udakathalacarassa pakkhino,

niccaá¹ƒ Ä• makamacchabhojino.

tassÄ• nukaraá¹ƒ saviá¹-á¹-hako,

sevÄ• le paliguá¹‡á¹-hito matoâ€™â€™ ti || (J I 2.107-108) ---

Ä• dinÄ• jÄ• takaá¹ƒ vatvÄ• aparÄ• paresupi divasesu tathÄ• nurÅ«pameva kathaá¹ƒ Ä• r

``acÄ• ri vatÄ• yaá¹ƒ vitudaá¹ƒ vanÄ• ni,

kaá¹-á¹-haá¹…garukkhesu asÄ• rakesu.

athÄ• sadÄ• khadiraá¹ƒ jÄ• tasÄ• raá¹ƒ,

yatthabbhidÄ• garuá¸·o uttamaá¹…gaâ€™â€™ nti || (J I 2.120).

``lasÄ« \Ee I 145/ ca te nipphalikÄ• , matthako ca padÄ• lito.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , ajja kho tvaá¹ƒ virocasÄ«â€™â€™ ti || (J I 1.143) ---

evamÄ• dÄ«ni jÄ• takÄ• ni kathesi. puna ``akataÃ±Ã±Å« devadattoâ€™â€™ ti kathaá¹ƒ Ä•

``akaramhasa te kiccaá¹ƒ, yaá¹ƒ balaá¹ƒ ahuvamhase.

migarÄ• ja namo tyatthu, api kiÃ±ci labhÄ• mase ||

``mama lohitabhakkhassa, niccaá¹ƒ luddÄ• ni kubbato.

dantantaragato santo, taá¹ƒ bahuá¹ƒ yampi jÄ«vasÄ«â€™â€™ ti || (J I 4.29-30) ---

Ä• dÄ«ni \Ne I 85/ jÄ• takÄ• ni kathesi. puna vadhÄ• ya parisakkanamassa Ä• rabbha ---

``Ã±Ä• tametaá¹ƒ kuruá¹…gassa, yaá¹ƒ tvaá¹ƒ sepaá¹‡á¹‡i siyyasi.

aÃ±Ã±aá¹ƒ sepaá¹‡á¹‡i gacchÄ• mi, na me te ruccate phalaâ€™â€™ nti || (J I 1.21) ---

Ä• dÄ«ni \Be I 94/ jÄ• takÄ• ni kathesi. punadivase ``ubhato parihÄ«no devadatto lÄ• bhasa
cÄ• â€™â€™ ti kathÄ• su pavattamÄ• nÄ• su ``na, bhikkhave, idÄ• neva devadatto parihÄ«
parihÄ«noyevÄ• â€™â€™ ti vatvÄ• ---

``akkhÄ« \Ee I 146/ bhinnÄ• paá¹-o naá¹-á¹-ho, sakhigehe ca bhaá¹‡á¸• anaá¹ƒ.

ubhato paduá¹-á¹-hÄ• kammantÄ• , udakamhi thalamhi cÄ• â€™â€™ ti || (J I 1.139) ---

Ä• dÄ«ni jÄ• takÄ• ni kathesi. evaá¹ƒ rÄ• jagahe viharantova devadattaá¹ƒ Ä• rabbha bahÅ
rÄ• jagahato sÄ• vatthiá¹ƒ gantvÄ• jetavane vihÄ• re vÄ• saá¹ƒ kappesi. devadattopi kho n
pacchime kÄ• le satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mo hutvÄ• attano sÄ• vake Ä• ha --- ``ahaá¹ƒ
daá¹-á¹-hukÄ• mo, taá¹ƒ me dassethÄ• â€™â€™ ti. ``tvaá¹ƒ samatthakÄ• le satthÄ• rÄ• sa
na mayaá¹ƒ tattha nessÄ• mÄ• â€™â€™ ti vutte, ``mÄ• maá¹ƒ nÄ• setha, mayÄ• satthari
mayi kesaggamattopi Ä• ghÄ• to natthiâ€™â€™. so hi bhagavÄ• ---

``vadhake devadattamhi, core aá¹…gulimÄ• lake.

dhanapÄ• le rÄ• hule ca, sabbattha samamÄ• nasoâ€™â€™ ti || (Ap thera I 1.585; Mil VI 6.

``dassetha me bhagavantaâ€™â€™ nti punappunaá¹ƒ yÄ• ci. atha naá¹ƒ te maÃ±cakenÄ•
Ä• gamanaá¹ƒ sutvÄ• bhikkhÅ« satthu Ä• rocesuá¹ƒ --- ``bhante, devadatto kira tumhÄ• ka
Ä• gacchatÄ«â€™â€™ ti. ``na, bhikkhave, so tenattabhÄ• vena maá¹ƒ passituá¹ƒ labhissat
kira paÃ±cannaá¹ƒ vatthÅ«naá¹ƒ Ä• yÄ• citakÄ• lato paá¹-á¹-hÄ• ya puna buddhaá¹ƒ daá¹-
\Ee I 147/ dhammatÄ• . ``asukaá¹-á¹-hÄ• naÃ±ca asukaá¹-á¹-hÄ• naÃ±ca Ä• gato, bhanteâ

taá¹ƒ karotu, na so maá¹ƒ passituá¹ƒ labhissatÄ«â€™â€™ ti. ``bhante, ito yojanamattaá¹ƒ Ä
aá¸• á¸• hayojanaá¹ƒ, gÄ• vutaá¹ƒ, jetavanapokkharaá¹‡Ä«samÄ«paá¹ƒ Ä• gato, bhanteâ€™
antojetavanaá¹ƒ pavisati, neva maá¹ƒ passituá¹ƒ \Ne I 86/ labhissatÄ«â€™â€™ ti. devadatt
jetavanapokkharaá¹‡Ä«tÄ«re maÃ±caá¹ƒ otÄ• retvÄ• pokkharaá¹‡iá¹ƒ nhÄ• yituá¹ƒ otariá¹
maÃ±cato vuá¹-á¹-hÄ• ya ubho pÄ• de bhÅ«miyaá¹ƒ á¹-hapetvÄ• nisÄ«di. pÄ• dÄ• pathav
anukkamena yÄ• va gopphakÄ• , yÄ• va jaá¹‡á¹‡ukÄ• , yÄ• va kaá¹-ito, yÄ• va thanato, yÄ
hanukaá¹-á¹-hikassa bhÅ«miyaá¹ƒ paviá¹-á¹-hakÄ• le ---

``imehi aá¹-á¹-hÄ«hi tamaggapuggalaá¹ƒ,

devÄ• tidevaá¹ƒ naradammasÄ• rathiá¹ƒ.

samantacakkhuá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ,

pÄ• á¹‡ehi buddhaá¹ƒ saraá¹‡aá¹ƒ upemÄ«â€™â€™ ti || (Mil IV 1.3) ---

imaá¹ƒ gÄ• thamÄ• ha. idaá¹ƒ kira á¹-hÄ• naá¹ƒ disvÄ• tathÄ• gato devadattaá¹ƒ pabbÄ• je
pabbajissa, gihÄ« hutvÄ• kammaÃ±ca bhÄ• riyaá¹ƒ akarissa, Ä• yatiá¹ƒ bhavanissaraá¹‡ap
sakkhissa, pabbajitvÄ• ca pana kiÃ±cÄ• pi kammaá¹ƒ bhÄ• riyaá¹ƒ karissati, Ä• yatiá¹ƒ bha
kÄ• tuá¹ƒ \Ee I 148/ sakkhissatÄ«ti taá¹ƒ satthÄ• pabbÄ• jesi. so hi ito satasahassakappam
nÄ• ma paccekabuddho bhavissati, so pathaviá¹ƒ pavisitvÄ• avÄ«cimhi nibbatti. niccale bu
pana niccalova hutvÄ• paccatÅ«ti yojanasatike anto avÄ«cimhi yojanasatubbedhamevassa
sÄ«saá¹ƒ yÄ• va kaá¹‡á¹‡asakkhalito upari ayakapallaá¹ƒ pÄ• visi, pÄ• dÄ• yÄ• va goppha
ayapathaviyaá¹ƒ paviá¹-á¹-hÄ• , mahÄ• tÄ• lakkhandhaparimÄ• á¹‡aá¹ƒ ayasÅ«laá¹ƒ pacch
piá¹-á¹-himajjhaá¹ƒ bhinditvÄ• urena nikkhamitvÄ• purimabhittiá¹ƒ pÄ• visi, aparaá¹ƒ dakkh
nikkhamitvÄ• dakkhiá¹‡apassaá¹ƒ bhinditvÄ• vÄ• mapassena nikkhamitvÄ• uttarabhittiá¹ƒ
kapallato nikkhamitvÄ• matthakaá¹ƒ bhinditvÄ• adhobhÄ• gena nikkhamitvÄ• ayapathaviá
tattha niccalova pacci.

bhikkhÅ« ``ettakaá¹ƒ á¹-hÄ• naá¹ƒ devadatto Ä• gacchanto satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ ala
paviá¹-á¹-hoâ€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• ``na, bhikkhave, devadat
aparajjhitvÄ• pathaviá¹ƒ pÄ• visi, pubbepi paviá¹-á¹-hoyevÄ• â€™â€™ ti vatvÄ• hatthirÄ• j
purisaá¹ƒ samassÄ• setvÄ• attano piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• khemantaá¹ƒ pÄ• pitassa pur
aggaá¹-á¹-hÄ• ne majjhimaá¹-á¹-hÄ• ne \Be I 96/ mÅ«lehi evaá¹ƒ dante chinditvÄ• tatiyavÄ
cakkhupathaá¹ƒ atikkamantassa tassa pathaviá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ dÄ«petuá¹ƒ ---

``akataÃ±Ã±ussa \Ne I 87/ \Ee I 149/ posassa, niccaá¹ƒ vivaradassino.

sabbaá¹ƒ ce pathaviá¹ƒ dajjÄ• , neva naá¹ƒ abhirÄ• dhayeâ€™â€™ ti || (J I 1.72; I 9.107) --

idaá¹ƒ jÄ• takaá¹ƒ kathetvÄ• punapi tatheva kathÄ• ya samuá¹-á¹-hitÄ• ya khantivÄ• dibhÅ
kalÄ• burÄ• jabhÅ«tassa tassa pathaviá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ dÄ«petuá¹ƒ __khantivÄ•
Ä• dayo), cÅ«á¸·adhammapÄ• labhÅ«te attani aparajjhitvÄ• mahÄ• patÄ• parÄ• jabhÅ«tas
paviá¹-á¹-habhÄ• vaá¹ƒ dÄ«petuá¹ƒ __cÅ«á¸·adhammapÄ• lajÄ• takaÃ±ca_ (J I 5.44 Ä• da

pathaviá¹ƒ paviá¹-á¹-he pana devadatte mahÄ• jano haá¹-á¹-hatuá¹-á¹-ho dhajapaá¹-Ä• kak
puá¹‡á¹‡aghaá¹-e á¹-hapetvÄ• ``lÄ• bhÄ• vata noâ€™â€™ ti mahantaá¹ƒ chaá¹‡aá¹ƒ anu
Ä• rocesuá¹ƒ. bhagavÄ• ``na, bhikkhave, idÄ• neva devadatte mate mahÄ• jano tussati, pu
vatvÄ• sabbajanassa appiye caá¹‡á¸• e pharuse bÄ• rÄ• á¹‡asiyaá¹ƒ piá¹…galaraÃ±Ã±e n
tuá¹-á¹-habhÄ• vaá¹ƒ dÄ«petuá¹ƒ ---

``sabbo jano hiá¹ƒsito piá¹…galena,

tasmiá¹ƒ mate paccayÄ• vedayanti.

piyo nu te Ä• si akaá¹‡hanetto,

kasmÄ• tuvaá¹ƒ rodasi dvÄ• rapÄ• la ||

``na \Ee I 150/ me piyo Ä• si akaá¹‡hanetto,

bhÄ• yÄ• mi paccÄ• gamanÄ• ya tassa.

ito gato hiá¹ƒseyya maccurÄ• jaá¹ƒ,

so hiá¹ƒsito Ä• neyya puna idhÄ• â€™â€™ ti || (J I 2.179-180) ---

idaá¹ƒ __piá¹…galajÄ• takaá¹ƒ_ kathesi. bhikkhÅ« satthÄ• raá¹ƒ pucchiá¹ƒsu --- ``idÄ• ni, b
kuhiá¹ƒ nibbattoâ€™â€™ ti? ``avÄ«cimahÄ• niraye, bhikkhaveâ€™â€™ ti. ``bhante, idha ta
gantvÄ• tappanaá¹-á¹-hÄ• neyeva nibbattoâ€™â€™ ti. ``Ä• ma, bhikkhave, pabbajitÄ• vÄ•
pamÄ• davihÄ• rino ubhayattha tappantiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha --

<17> á¹• 21 ``idha \Ne I 88/ \Be I 97/ tappati pecca tappati, pÄ• pakÄ• rÄ« ubhayattha tapp

pÄ• paá¹ƒ me katanti tappati, bhiyyo tappati duggatiá¹ƒ gatoâ€™â€™ ti ||

tattha __idha tappatÄ«_ti idha kammatappanena domanassamattena tappati. __peccÄ• _ti
vipÄ• katappanena atidÄ• ruá¹‡ena apÄ• yadukkhena tappati. __pÄ• pakÄ• rÄ«_ti nÄ• nap
__ubhayatthÄ• _ti iminÄ• vuttappakÄ• rena tappanena ubhayattha tappati nÄ• ma. __pÄ• p
kammatappanena kappanto ``pÄ• paá¹ƒ me kataâ€™â€™ nti tappati. taá¹ƒ appamattakaá¹ƒ
vipÄ• katappanena pana tappanto __bhiyyo tappati duggatiá¹ƒ gato_ atipharusena tappane

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. desanÄ• mahÄ• janassa sÄ•

devadattavatthu dvÄ• dasamaá¹ƒ.

13. sumanÄ• devÄ«vatthu

__idha_ \Ee I 151/ __nandatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto s
kathesi.

sÄ• vatthiyaÃ±hi devasikaá¹ƒ anÄ• thapiá¹‡á¸• ikassa gehe dve bhikkhÅ«sahassÄ• ni bhuÃ
mahÄ• upÄ• sikÄ• ya. sÄ• vatthiyaá¹ƒ yo yo dÄ• naá¹ƒ dÄ• tukÄ• mo hoti, so so tesaá¹ƒ ub
labhitvÄ• va karoti. kiá¹ƒ kÄ• raá¹‡Ä• ? ``tumhÄ• kaá¹ƒ dÄ• naggaá¹ƒ anÄ• thapiá¹‡á¸• iko
Ä• gatÄ• â€™â€™ ti pucchitvÄ• , ``nÄ• gatÄ• â€™â€™ ti vutte satasahassaá¹ƒ vissajjetvÄ•
dÄ• naá¹ƒ nÄ• metaâ€™â€™ nti garahanti. ubhopi hi te bhikkhusaá¹…ghassa ruciÃ±ca anu
jÄ• nanti, tesu vicÄ• rentesu bhikkhÅ« cittarÅ«paá¹ƒ bhuÃ±janti. tasmÄ• sabbe dÄ• naá¹ƒ
gacchanti. iti te attano attano ghare bhikkhÅ« parivisituá¹ƒ na labhanti. tato visÄ• khÄ• , ``ko
á¹-hÄ• ne á¹-hatvÄ• bhikkhusaá¹…ghaá¹ƒ parivisissatÄ«â€™â€™ ti upadhÄ• rentÄ« puttas
attano á¹-hÄ• ne á¹-hapesi. sÄ• tassÄ• nivesane bhikkhusaá¹…ghaá¹ƒ parivisati. anÄ• tha
mahÄ• subhaddaá¹ƒ nÄ• ma jeá¹-á¹-hadhÄ«taraá¹ƒ á¹-hapesi. sÄ• bhikkhÅ«naá¹ƒ \Be I 98
dhammaá¹ƒ suá¹‡antÄ« sotÄ• pannÄ• hutvÄ• patikulaá¹ƒ agamÄ• si. tato cÅ«á¸·asubhado
karontÄ« sotÄ• pannÄ• hutvÄ• patikulaá¹ƒ gatÄ• . atha sumanadeviá¹ƒ nÄ• ma kaniá¹-á¹-h
pana dhammaá¹ƒ sutvÄ• sakadÄ• gÄ• miphalaá¹ƒ patvÄ• kumÄ• rikÄ• va hutvÄ• tathÄ• n
Ä• turÄ• Ä• hÄ• rupacchedaá¹ƒ katvÄ• \Ne I 89/ pitaraá¹ƒ daá¹-á¹-hukÄ• mÄ• hutvÄ• pak
dÄ• nagge tassÄ• sÄ• sanaá¹ƒ sutvÄ• va Ä• gantvÄ• , ``kiá¹ƒ, amma sumaneâ€™â€™ ti Ä
``kiá¹ƒ, tÄ• ta kaniá¹-á¹-habhÄ• tikÄ• â€™â€™ ti? ``vilapasi ammÄ• â€™â€™ ti? ``na vilapÄ
kaniá¹-á¹-habhÄ• tikÄ• â€™â€™ ti. ``bhÄ• yasi, ammÄ• â€™â€™ ti? ``na bhÄ• yÄ• mi, kan
ettakaá¹ƒ vatvÄ• yeva pana sÄ• kÄ• lamakÄ• si. so sotÄ• pannopi samÄ• no seá¹-á¹-hidhÄ
adhivÄ• setuá¹ƒ asakkonto dhÄ«tu sarÄ«rakiccaá¹ƒ kÄ• retvÄ• rodanto satthu santikaá¹ƒ g
gahapati, dukkhÄ« dummano assumukho rodamÄ• no Ä• gatosÄ«â€™â€™ ti vutte, ``dhÄ«
kÄ• lakatÄ• â€™â€™ ti Ä• ha. ``atha kasmÄ• socasi, nanu sabbesaá¹ƒ ekaá¹ƒsikaá¹ƒ mar
``jÄ• nÄ• metaá¹ƒ, bhante, evarÅ«pÄ• nÄ• ma me hiriottappasampannÄ• dhÄ«tÄ• , sÄ• n
paccupaá¹-á¹-hÄ• petuá¹ƒ asakkontÄ« vilapamÄ• nÄ• matÄ• , tena me anappakaá¹ƒ doma

``kiá¹ƒ pana tÄ• ya kathitaá¹ƒ mahÄ• seá¹-á¹-hÄ«â€™â€™ ti? ``ahaá¹ƒ taá¹ƒ, bhante, `amm
Ä• mantesiá¹ƒ. atha maá¹ƒ Ä• ha --- `kiá¹ƒ, tÄ• ta, kaniá¹-á¹-habhÄ• tikÄ• â€™ ti? `vilapasi,
vilapÄ• mi, kaniá¹-á¹-habhÄ• tikÄ• â€™ ti. `bhÄ• yasi, ammÄ• â€™ ti? `na bhÄ• yÄ• mi kan
ettakaá¹ƒ vatvÄ• kÄ• lamakÄ• sÄ«â€™â€™ ti. atha naá¹ƒ bhagavÄ• Ä• ha --- ``na te mah
vilapatÄ«â€™â€™ ti. ``atha kasmÄ• bhante evamÄ• hÄ• â€™â€™ ti? ``kaniá¹-á¹-hattÄ• ye
gahapati, maggaphalehi tayÄ• mahallikÄ• . tvaÃ±hi sotÄ• panno, dhÄ«tÄ• pana te sakadÄ
tayÄ• mahallikattÄ• taá¹ƒ evamÄ• hÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti? ``evaá¹ƒ,
``idÄ• ni kuhiá¹ƒ nibbattÄ• , bhanteâ€™â€™ ti? ``tusitabhavane, gahapatÄ«â€™â€™ ti. ``b
Ã±Ä• takÄ• naá¹ƒ antare nandamÄ• nÄ• vicaritvÄ• ito gantvÄ• pi nandanaá¹-á¹-hÄ• neyev
naá¹ƒ satthÄ• ``Ä• ma, gahapati, appamattÄ• nÄ• ma gahaá¹-á¹-hÄ• vÄ• pabbajitÄ• vÄ•
nandantiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<18> á¹• 21 ``idha \Be I 99/ nandati pecca nandati, katapuÃ±Ã±o ubhayattha nandati.

puÃ±Ã±aá¹ƒ me katanti nandati, bhiyyo nandati suggatiá¹ƒ gatoâ€™â€™ ti ||

tattha __idhÄ• _ti idha loke kammanandanena nandati. __peccÄ• _ti paraloke vipÄ• kanand
__katapuÃ±Ã±o_ti nÄ• nappakÄ• rassa puÃ±Ã±assa kattÄ• . __ubhayatthÄ• _ti idha ``kataâ
pÄ• paâ€™â€™ nti nandati, parattha vipÄ• kaá¹ƒ anubhavanto nandati. __puÃ±Ã±aá¹ƒ me_
``puÃ±Ã±aá¹ƒ me kataâ€™â€™ nti somanassamatteneva kammanandanaá¹ƒ upÄ• dÄ• ya
vipÄ• kanandanena pana sugatiá¹ƒ gato sattapaÃ±Ã±Ä• savassakoá¹-iyo saá¹-á¹-hivassasa
dibbasampattiá¹ƒ anubhavanto tusitapure ativiya nandatÄ«ti.

gÄ• thÄ• pariyosÄ• ne \Ne I 90/ \Ee I 154/ bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. mahÄ• jan
jÄ• tÄ• ti.

sumanÄ• devÄ«vatthu terasamaá¹ƒ.

14. dvesahÄ• yakabhikkhuvatthu

__bahumpi ce_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto dve sahÄ• yake Ä•

sÄ• vatthivÄ• sino hi dve kulaputtÄ• sahÄ• yakÄ• vihÄ• raá¹ƒ gantvÄ• satthu dhammade
sÄ• sane uraá¹ƒ datvÄ• pabbajitvÄ• paÃ±ca vassÄ• ni Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike
upasaá¹…kamitvÄ• sÄ• sane dhuraá¹ƒ pucchitvÄ• vipassanÄ• dhuraÃ±ca ganthadhuraÃ±
``ahaá¹ƒ, bhante, mahallakakÄ• le pabbajito na sakkhissÄ• mi ganthadhuraá¹ƒ pÅ«retuá¹ƒ,
pÅ«ressÄ• mÄ«â€™â€™ ti yÄ• va arahattÄ• vipassanÄ• dhuraá¹ƒ kathÄ• petvÄ• ghaá¹-e
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. itaro pana ``ahaá¹ƒ ganthadhuraá¹ƒ pÅ«ressÄ•

tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hitvÄ• gatagataá¹-á¹-hÄ• ne dhammaá¹ƒ katheti, s
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ dhammaá¹ƒ vÄ• cento vicarati. aá¹-á¹-hÄ• rasannaá¹ƒ m
ahosi. bhikkhÅ« satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• \Be I 100/ itarassa therass
gantvÄ• tassa ovÄ• de á¹-hatvÄ• arahattaá¹ƒ patvÄ• theraá¹ƒ vanditvÄ• , ``satthÄ• raá¹ƒ
ti \Ee I 155/ vadanti. thero ``gacchatha, Ä• vuso, mama vacanena satthÄ• raá¹ƒ vanditvÄ• a
vandatha, sahÄ• yakattherampi me `amhÄ• kaá¹ƒ Ä• cariyo tumhe vandatÄ«â€™ ti vadathÄ
bhikkhÅ« vihÄ• raá¹ƒ gantvÄ• satthÄ• raÃ±ceva asÄ«ti mahÄ• there ca vanditvÄ• ganthika
gantvÄ• , ``bhante, amhÄ• kaá¹ƒ Ä• cariyo tumhe vandatÄ«â€™â€™ ti vadanti. itarena ca `
vutte, ``tumhÄ• kaá¹ƒ sahÄ• yakabhikkhu, bhanteâ€™â€™ ti vadanti. evaá¹ƒ there punappu
pahiá¹‡ante so bhikkhu thokaá¹ƒ kÄ• laá¹ƒ sahitvÄ• aparabhÄ• ge sahituá¹ƒ asakkonto ``a
vandatÄ«â€™â€™ ti vutte, ``ko esoâ€™â€™ ti vatvÄ• ``tumhÄ• kaá¹ƒ sahÄ• yakabhikkhÅ«
tumhehi tassa santike uggahitaá¹ƒ, kiá¹ƒ dÄ«ghanikÄ• yÄ• dÄ«su aÃ±Ã±ataro nikÄ• yo, kiá
piá¹-akaâ€™â€™ nti vatvÄ• ``catuppadikampi gÄ• thaá¹ƒ na jÄ• nÄ• ti, paá¹ƒsukÅ«laá¹ƒ g
araÃ±Ã±aá¹ƒ paviá¹-á¹-ho, bahÅ« vata antevÄ• sike labhi, tassa Ä• gatakÄ• le mayÄ• paÃ±
vaá¹-á¹-atÄ«â€™â€™ ti cintesi.

atha aparabhÄ• ge thero satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ Ä• gato. sahÄ• yakassa therassa sar
á¹-hapetvÄ• \Ne I 91/ gantvÄ• satthÄ• raÃ±ceva asÄ«ti mahÄ• there ca vanditvÄ• sahÄ• y
paccÄ• gami. athassa so vattaá¹ƒ kÄ• retvÄ• samappamÄ• á¹‡aá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ,
pucchissÄ• mÄ«â€™â€™ ti nisÄ«di. tasmiá¹ƒ khaá¹‡e satthÄ• ``esa evarÅ«paá¹ƒ mama p
nibbatteyyÄ• â€™â€™ ti tasmiá¹ƒ anukampÄ• ya vihÄ• racÄ• rikaá¹ƒ caranto viya tesaá¹ƒ
gantvÄ• paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. tattha tattha nisÄ«dantÄ• hi bhikkhÅ« bud
paÃ±Ã±Ä• petvÄ• va nisÄ«danti. tena \Ee I 156/ satthÄ• pakatipaÃ±Ã±atteyeva Ä• sane nis
ganthikabhikkhuá¹ƒ paá¹-hamajjhÄ• ne paÃ±haá¹ƒ pucchitvÄ• tasmiá¹ƒ akathite dutiyajjhÄ•
aá¹-á¹-hasupi samÄ• pattÄ«su rÅ«pÄ• rÅ«pesu ca paÃ±haá¹ƒ pucchi. ganthikatthero ekamp
itaro taá¹ƒ sabbaá¹ƒ kathesi. atha naá¹ƒ sotÄ• pattimagge paÃ±haá¹ƒ pucchi. ganthikatthero
nÄ• sakkhi. tato khÄ«á¹‡Ä• savattheraá¹ƒ pucchi. thero kathesi. satthÄ• ``sÄ• dhu sÄ• dhu
abhinanditvÄ• sesamaggesupi paá¹-ipÄ• á¹-iyÄ• \Be I 101/ paÃ±haá¹ƒ pucchi. ganthiko ek
nÄ• sakkhi, khÄ«á¹‡Ä• savo pucchitaá¹ƒ pucchitaá¹ƒ kathesi. satthÄ• catÅ«supi á¹-hÄ• nes
adÄ• si. taá¹ƒ sutvÄ• bhummadeve Ä• diá¹ƒ katvÄ• yÄ• va brahmalokÄ• sabbÄ• devatÄ•
sÄ• dhukÄ• raá¹ƒ adaá¹ƒsu. taá¹ƒ sÄ• dhukÄ• raá¹ƒ sutvÄ• tassa antevÄ• sikÄ• ceva sad
ujjhÄ• yiá¹ƒsu --- ``kiá¹ƒ nÄ• metaá¹ƒ satthÄ• rÄ• kataá¹ƒ, kiÃ±ci ajÄ• nantassa mahallakat
á¹-hÄ• nesu sÄ• dhukÄ• raá¹ƒ adÄ• si, amhÄ• kaá¹ƒ panÄ• cariyassa sabbapariyattidharas
bhikkhusatÄ• naá¹ƒ pÄ• mokkhassa pasaá¹ƒsÄ• mattampi na karÄ«â€™â€™ ti. atha ne sa
bhikkhave, kathethÄ• â€™â€™ ti pucchitvÄ• tasmiá¹ƒ atthe Ä• rocite, ``bhikkhave, tumhÄ•
sÄ• sane bhatiyÄ• gÄ• vo rakkhaá¹‡asadiso, mayhaá¹ƒ pana putto yathÄ• ruciyÄ• paÃ±ca
paribhuÃ±janakasÄ• misadisoâ€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<19> á¹• 21 ``bahumpi \Ee I 157/ ce saá¹ƒhita bhÄ• samÄ• no,

na takkaro hoti naro pamatto.

gopova gÄ• vo gaá¹‡ayaá¹ƒ paresaá¹ƒ,

na bhÄ• gavÄ• sÄ• maÃ±Ã±assa hoti ||

<20> á¹• 21 ``appampi ce saá¹ƒhita bhÄ• samÄ• no,

dhammassa hoti anudhammacÄ• rÄ«.

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ,

sammappajÄ• no suvimuttacitto ||

``anupÄ• diyÄ• no \Ne I 92/ idha vÄ• huraá¹ƒ vÄ• ,

sa bhÄ• gavÄ• sÄ• maÃ±Ã±assa hotÄ«â€™â€™ ti ||

tattha __saá¹ƒhita_nti tepiá¹-akassa buddhavacanassetaá¹ƒ nÄ• maá¹ƒ. taá¹ƒ Ä• cariye up
uggaá¹‡hitvÄ• bahumpi paresaá¹ƒ __bhÄ• samÄ• no_ vÄ• cento taá¹ƒ dhammaá¹ƒ sutvÄ•
kattabbaá¹ƒ, takkaro na hoti. kukkuá¹-assa pakkhapaharaá¹‡amattampi aniccÄ• divasena y
nappavatteti. eso yathÄ• nÄ• ma divasaá¹ƒ bhatiyÄ• gÄ• vo rakkhanto gopo pÄ• tova nira
sÄ• yaá¹ƒ gahetvÄ• sÄ• mikÄ• naá¹ƒ niyyÄ• detvÄ• divasabhatimattaá¹ƒ gaá¹‡hÄ• ti, yath
paribhuÃ±jituá¹ƒ \Be I 102/ na labhati, evameva kevalaá¹ƒ antevÄ• sikÄ• naá¹ƒ santikÄ•
vattapaá¹-ivattakaraá¹‡amattassa bhÄ• gÄ« hoti, sÄ• maÃ±Ã±assa pana bhÄ• gÄ« na hoti.
niyyÄ• ditÄ• naá¹ƒ \Ee I 158/ gunnaá¹ƒ gorasaá¹ƒ sÄ• mikÄ• va paribhuÃ±janti, tathÄ• tena
sutvÄ• kÄ• rakapuggalÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjitvÄ• keci paá¹-hamajjhÄ• nÄ•
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggaphalÄ• ni pÄ• puá¹‡anti, goá¹‡asÄ• mikÄ• gorasass
honti.

iti satthÄ• sÄ«lasampannassa bahussutassa pamÄ• davihÄ• rino aniccÄ• divasena yoniso
bhikkhuno vasena paá¹-hamaá¹ƒ gÄ• thaá¹ƒ kathesi, na dussÄ«lassa. dutiyagÄ• thÄ• pana
yonisomanasikÄ• re kammaá¹ƒ karontassa kÄ• rakapuggalassa vasena kathitÄ• .

tattha __appampÄ« ce_ti thokaá¹ƒ ekavaggadvivaggamattampi. __dhammassa hoti anudha
atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya navalokuttaradhammassa anurÅ«paá¹ƒ dhamma

pubbabhÄ• gapaá¹-ipadÄ• saá¹…khÄ• taá¹ƒ catupÄ• risuddhisÄ«ladhutaá¹…gaasubhakam
anudhammacÄ• rÄ« hoti. so ``ajja ajjevÄ• â€™â€™ ti paá¹-ivedhaá¹ƒ Ä• kaá¹…khanto vica
sammÄ• paá¹-ipattiyÄ• rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ sammÄ• hetunÄ• nayen
parijÄ• nanto tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡avimuttÄ«n
__anupÄ• diyÄ• no idha vÄ• huraá¹ƒ vÄ• _ti idhalokaparalokapariyÄ• pannÄ• vÄ• ajjhattik
khandhÄ• yatanadhÄ• tuyo catÅ«hi upÄ• dÄ• nehi anupÄ• diyanto mahÄ• khÄ«á¹‡Ä• savo
vasena Ä• gatassa phalasÄ• maÃ±Ã±assa \Ee I 159/ ceva paÃ±caasekkhadhammakkhand
ratanakÅ«á¹-ena viya agÄ• rassa arahattena desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hÄ«ti.

gÄ• thÄ• pariyosÄ• ne \Ne I 93/ bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. desanÄ• mahÄ• jan

dvesahÄ• yakabhikkhuvatthu cuddasamaá¹ƒ.

yamakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo vaggo.

2. appamÄ• davaggo

1. sÄ• mÄ• vatÄ«vatthu

__appamÄ• do_ \Be I 103/ \Ne I 94/ \Ee I 161/ __amatapada_nti imaá¹ƒ dhammadesanaá¹
upanissÄ• ya ghositÄ• rÄ• me viharanto sÄ• mÄ• vatippamukhÄ• naá¹ƒ paÃ±cannaá¹ƒ itthi
mÄ• gaá¹‡á¸• iyappamukhÄ• naÃ±ca etissÄ• paÃ±cannaá¹ƒ Ã±Ä• tisatÄ• naá¹ƒ maraá¹‡a

tatrÄ• yaá¹ƒ anupubbikathÄ• --- atÄ«te allakapparaá¹-á¹-he allakapparÄ• jÄ• nÄ• ma, veá
veá¹-hadÄ«pakarÄ• jÄ• nÄ• mÄ• ti ime dve daharakÄ• lato paá¹-á¹-hÄ• ya sahÄ• yakÄ• h
uggaá¹‡hitvÄ• attano attano pitÅ«naá¹ƒ accayena chattaá¹ƒ ussÄ• petvÄ• Ä• yÄ• mena da
rÄ• jÄ• no ahesuá¹ƒ. te kÄ• lena kÄ• laá¹ƒ samÄ• gantvÄ• ekato tiá¹-á¹-hantÄ• nisÄ«dant
jÄ• yamÄ• naÃ±ca jÄ«yamÄ• naÃ±ca mÄ«yamÄ• naÃ±ca disvÄ• ``paralokaá¹ƒ gacchantaa
antamaso \Ee I 162/ attano sarÄ«rampi nÄ• nugacchati, sabbaá¹ƒ pahÄ• ya gantabbaá¹ƒ, k
pabbajissÄ• mÄ• â€™â€™ ti mantetvÄ• rajjÄ• ni puttadÄ• rÄ• naá¹ƒ niyyÄ• detvÄ• isipabb
himavantappadese vasantÄ• mantayiá¹ƒsu --- ``mayaá¹ƒ rajjaá¹ƒ pahÄ• ya pabbajitÄ• , na
mayaá¹ƒ ekaá¹-á¹-hÄ• ne vasantÄ• apabbajitasadisÄ• yeva homa, tasmÄ• visuá¹ƒ vasissÄ
pabbate vasa, ahaá¹ƒ imasmiá¹ƒ pabbate vasissÄ• mi. anvaá¸• á¸• hamÄ• saá¹ƒ pana upos
bhavissÄ• mÄ• â€™â€™ ti. atha kho nesaá¹ƒ etadahosi --- ``evampi no gaá¹‡asaá¹…gaá¹‡
pana tava pabbate aggiá¹ƒ jÄ• leyyÄ• si, ahaá¹ƒ mama pabbate aggiá¹ƒ jÄ• lessÄ• mi, tÄ• y
atthibhÄ• vaá¹ƒ jÄ• nissÄ• mÄ• â€™â€™ ti. te tathÄ• kariá¹ƒsu.

atha aparabhÄ• ge veá¹-hadÄ«pakatÄ• paso kÄ• laá¹ƒ katvÄ• mahesakkho devarÄ• jÄ• h
aá¸• á¸• hamÄ• se sampatte aggiá¹ƒ adisvÄ• va itaro ``sahÄ• yako me kÄ• lakatoâ€™â€™
nibbattakkhaá¹‡eyeva attano devasiriá¹ƒ oloketvÄ• kammaá¹ƒ upadhÄ• rento nikkhamanat
tapacariyaá¹ƒ disvÄ• ``gantvÄ• mama sahÄ• yakaá¹ƒ passissÄ• mÄ«â€™â€™ ti \Be I 104
vijahitvÄ• maggikapuriso viya tassa santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ
95/ Ä• ha --- ``kuto Ä• gatosÄ«â€™â€™ ti? ``maggikapuriso \Ee I 163/ ahaá¹ƒ, bhante, dÅ«
pana, bhante, ayyo imasmiá¹ƒ á¹-hÄ• ne ekakova vasati, aÃ±Ã±opi koci atthÄ«â€™â€™ ti?
sahÄ• yakoâ€™â€™ ti. ``kuhiá¹ƒ soâ€™â€™ ti? ``etasmiá¹ƒ pabbate vasati, uposathadivas
mato nÅ«na bhavissatÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti? ``evamÄ• vusoâ€™â€™
ti. ``kuhiá¹ƒ nibbattosÄ«â€™â€™ ti? ``devaloke mahesakkho devarÄ• jÄ• hutvÄ• nibbattos
passissÄ• mÄ«â€™ ti puna Ä• gatomhi. api nu kho ayyÄ• naá¹ƒ imasmiá¹ƒ á¹-hÄ• ne vasan
atthÄ«â€™â€™ ti? ``Ä• ma, Ä• vuso, hatthÄ« nissÄ• ya kilamÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ vo
karontÄ«â€™â€™ ti? ``sammajjanaá¹-á¹-hÄ• ne laá¹‡á¸• aá¹ƒ pÄ• tenti, pÄ• dehi bhÅ«miya
uddharanti, svÄ• haá¹ƒ laá¹‡á¸• aá¹ƒ chaá¸• á¸• ento paá¹ƒsuá¹ƒ samaá¹ƒ karonto kilamÄ•
tesaá¹ƒ anÄ• gamanaá¹ƒ icchathÄ• â€™â€™ ti? ``Ä• mÄ• vusoâ€™â€™ ti. ``tena hi tesaá¹
karissÄ• mÄ«â€™â€™ ti tÄ• pasassa hatthikantavÄ«á¹‡aÃ±ceva hatthikantamantaÃ±ca ad
vÄ«á¹‡Ä• ya tisso tantiyo dassetvÄ• tayo mante uggaá¹‡hÄ• petvÄ• ``imaá¹ƒ tantiá¹ƒ paha
vutte nivattitvÄ• oloketumpi asakkontÄ• hatthÄ« palÄ• yanti, imaá¹ƒ tantiá¹ƒ paharitvÄ• im
nivattitvÄ• pacchato olokentÄ• olokentÄ• palÄ• yanti, imaá¹ƒ tantiá¹ƒ paharitvÄ• imasmiá
hatthiyÅ«thapati piá¹-á¹-hiá¹ƒ upanÄ• mento Ä• gacchatÄ«â€™â€™ ti Ä• cikkhitvÄ• , ``yaá¹
kareyyÄ• thÄ• â€™â€™ ti \Ee I 164/ vatvÄ• tÄ• pasaá¹ƒ vanditvÄ• pakkÄ• mi. tÄ• paso pa
palÄ• yanatantiá¹ƒ paharitvÄ• hatthÄ« palÄ• petvÄ• vasi.

tasmiá¹ƒ samaye kosambiyaá¹ƒ pÅ«rantappo nÄ• ma rÄ• jÄ• hoti. so ekadivasaá¹ƒ gabbh
bÄ• lasÅ«riyatapaá¹ƒ tappamÄ• no abbhokÄ• satale nisÄ«di. devÄ« raÃ±Ã±o pÄ• rupanaá¹
rattakambalaá¹ƒ pÄ• rupitvÄ• nisinnÄ• raÃ±Ã±Ä• saddhiá¹ƒ samullapamÄ• nÄ• raÃ±Ã±o
satasahassagghanikaá¹ƒ rÄ• jamuddikaá¹ƒ nÄ«haritvÄ• attano aá¹…guliyaá¹ƒ pilandhi. tas
hatthiliá¹…gasakuá¹‡o Ä• kÄ• sena gacchanto dÅ«rato rattakambalapÄ• rupanaá¹ƒ deviá¹ƒ
ti saÃ±Ã±Ä• ya pakkhe vissajjetvÄ• otari. rÄ• jÄ• \Be I 105/ tassa otaraá¹‡asaddena bhÄ«t
antonivesanaá¹ƒ pÄ• visi. devÄ« garugabbhatÄ• ya ceva bhÄ«rukajÄ• tikatÄ• ya ca vegena
naá¹ƒ so sakuá¹‡o ajjhappatto nakhapaÃ±jare nisÄ«dÄ• petvÄ• Ä• kÄ• saá¹ƒ pakkhandi. te
paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• renti. tasmÄ• Ä• kÄ• sena netvÄ• yathÄ• rucita
maá¹ƒsaá¹ƒ khÄ• danti. sÄ• pi tena nÄ«yamÄ• nÄ• maraá¹‡abhayabhÄ«tÄ• cintesi --- ``sa
manussasaddo nÄ• ma tiracchÄ• nagatÄ• naá¹ƒ ubbejanÄ«yo, taá¹ƒ sutvÄ• maá¹ƒ chaá¸•
96/ saha gabbhena jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡issÄ• mi, yasmiá¹ƒ pana á¹-hÄ• ne nisÄ«dit
Ä• rabhissati, tatra naá¹ƒ saddaá¹ƒ katvÄ• palÄ• pessÄ• mÄ«â€™â€™ ti. sÄ• attano paá¹

tadÄ• ca himavantapadese thokaá¹ƒ vaá¸• á¸• hitvÄ• maá¹‡á¸• apÄ• kÄ• rena \Ee I 165/ a
hoti. so sakuá¹‡o migarÅ«pÄ• dÄ«ni tattha netvÄ• khÄ• dati, tasmÄ• tampi tattheva netvÄ
á¹-hapetvÄ• Ä• gatamaggaá¹ƒ olokesi. Ä• gatamaggolokanaá¹ƒ kira tesaá¹ƒ dhammatÄ• .
``idÄ• ni imaá¹ƒ palÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ubho hatthe ukkhipitvÄ• p
mukhasaddaÃ±ca katvÄ• taá¹ƒ palÄ• pesi. athassÄ• sÅ«riyatthaá¹…gamanakÄ• le gabbh
sabbadisÄ• su gajjanto mahÄ• megho uá¹-á¹-hahi. sukhedhitÄ• ya rÄ• jamahesiyÄ• ``mÄ•
vacanamattampi alabhamÄ• nÄ• ya dukkhaparetÄ• ya sabbarattiá¹ƒ niddÄ• nÄ• ma nÄ• ho
valÄ• hakavigamo ca aruá¹‡uggamanaÃ±ca tassÄ• gabbhavuá¹-á¹-hÄ• naÃ±ca ekakkhaá¹
pabbatautuÃ±ca aruá¹‡autuÃ±ca gahetvÄ• jÄ• tattÄ• puttassa utenoti nÄ• maá¹ƒ akÄ• si.

allakappatÄ• pasassapi kho tato avidÅ«re vasanaá¹-á¹-hÄ• naá¹ƒ hoti. so pakatiyÄ• va vas
phalÄ• phalatthÄ• ya vanaá¹ƒ na pavisati, taá¹ƒ rukkhamÅ«laá¹ƒ gantvÄ• sakuá¹‡ehi khÄ•
aá¹-á¹-hiá¹ƒ Ä• haritvÄ• koá¹-á¹-etvÄ• rasaá¹ƒ katvÄ• pivati. tasmÄ• taá¹ƒ divasaá¹ƒ ``aá
Ä• harissÄ• mÄ«â€™â€™ ti tattha gantvÄ• rukkhamÅ«le aá¹-á¹-hiá¹ƒ pariyesento \Ee I 166
sutvÄ• ullokento deviá¹ƒ disvÄ• ``kÄ• si tvaâ€™â€™ nti vatvÄ• ``mÄ• nusitthimhÄ«â€™â
Ä• gatÄ• sÄ«â€™â€™ ti? ``hatthiliá¹…gasakuá¹‡enÄ• nÄ«tÄ• mhÄ«â€™â€™ ti vutte ``otar
``jÄ• tisambhedato bhÄ• yÄ• mi, ayyÄ• â€™â€™ ti. ``kÄ• si tvaâ€™â€™ nti? ``khattiyÄ• mh
khattiyoyevÄ• â€™â€™ ti. ``tena hi khattiyamÄ• yaá¹ƒ kathehÄ«â€™â€™ ti. so khattiyamÄ
Ä• ruyha puttaá¹ƒ me otÄ• rehÄ«â€™â€™ ti. so ekena passena abhiruhanamaggaá¹ƒ katvÄ
gaá¹‡hi. ``mÄ• maá¹ƒ hatthena chupÄ«â€™â€™ ti ca vutte taá¹ƒ achupitvÄ• va dÄ• rakaá¹
atha naá¹ƒ assamapadaá¹ƒ netvÄ• sÄ«labhedaá¹ƒ akatvÄ• va anukampÄ• ya paá¹-ijaggi, n
Ä• haritvÄ• sayaá¹ƒjÄ• tasÄ• liá¹ƒ Ä• haritvÄ• yÄ• guá¹ƒ pacitvÄ• adÄ• si. evaá¹ƒ tasmiá¹
aparabhÄ• ge cintesi --- ``ahaá¹ƒ neva Ä• gatamaggaá¹ƒ jÄ• nÄ• mi, na gamanamaggaá¹ƒ
saddhiá¹ƒ vissÄ• samattampi natthi. sace panÄ• yaá¹ƒ amhe pahÄ• ya katthaci gamissati, u
pÄ• puá¹‡issÄ• ma, yaá¹ƒkiÃ±ci katvÄ• imassa sÄ«laá¹ƒ bhinditvÄ• yathÄ• maá¹ƒ \Ne I 9
taá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. atha naá¹ƒ dunnivatthaduppÄ• rutadassanena palo
pÄ• pesi. tato paá¹-á¹-hÄ• ya dvepi samaggavÄ• saá¹ƒ vasiá¹ƒsu.

athekadivasaá¹ƒ tÄ• paso nakkhattayogaá¹ƒ ullokento pÅ«rantappassa nakkhattamilÄ• yan
kosambiyaá¹ƒ pÅ«rantapparÄ• jÄ• \Ee I 167/ matoâ€™â€™ ti Ä• ha. ``kasmÄ• , ayya, evaa
saddhiá¹ƒ Ä• ghÄ• to atthÄ«â€™â€™ ti? ``natthi, bhadde, nakkhattamilÄ• yanamassa disvÄ
sÄ• parodi. atha naá¹ƒ ``kasmÄ• rodasÄ«â€™â€™ ti pucchitvÄ• tÄ• ya tassa attano sÄ• n
``mÄ• , bhadde, rodi, jÄ• tassa nÄ• ma niyato maccÅ«â€™â€™ ti. ``jÄ• nÄ• mi, ayyÄ• â€™
rodasÄ«â€™â€™ ti? ``putto me kulasantakassa rajjassa anucchaviko, `sace tatra abhavissa
ussÄ• payissa. idÄ• ni mahÄ• jÄ• niko vata jÄ• toâ€™ ti sokena rodÄ• mi, ayyÄ• â€™â€™
cintayi, sacassa rajjaá¹ƒ patthesi, ahamassa rajjalabhanÄ• kÄ• raá¹ƒ karissÄ• mÄ«â€™â€™
hatthikantavÄ«á¹‡aÃ±ceva hatthikantamante ca adÄ• si. tadÄ• anekÄ• ni hatthisahassÄ• n
vaá¹-arukkhamÅ«le nisÄ«danti. atha naá¹ƒ Ä• ha --- ``hatthÄ«su anÄ• gatesuyeva rukkhaá¹

Ä• gatesu imaá¹ƒ mantaá¹ƒ vatvÄ• imaá¹ƒ tantiá¹ƒ pahara, sabbe nivattitvÄ• oloketumpi a
atha otaritvÄ• Ä• gaccheyyÄ• sÄ«â€™â€™ ti. so tathÄ• katvÄ• Ä• gantvÄ• taá¹ƒ pavattiá
dutiyadivase Ä• ha --- ``ajja imaá¹ƒ mantaá¹ƒ vatvÄ• imaá¹ƒ tantiá¹ƒ pahareyyÄ• si \Be I 10
olokentÄ• palÄ• yissantÄ«â€™â€™ ti. tadÄ• pi tathÄ• katvÄ• Ä• gantvÄ• Ä• rocesi \Ee I
tatiyadivase Ä• ha --- ``ajja imaá¹ƒ mantaá¹ƒ vatvÄ• imaá¹ƒ tantiá¹ƒ pahareyyÄ• si, yÅ«tha
upanÄ• mento Ä• gamissatÄ«â€™â€™ ti. tadÄ• pi tathÄ• katvÄ• Ä• rocesi.

athassa mÄ• taraá¹ƒ Ä• mantetvÄ• , ``bhadde, puttassa te sÄ• sanaá¹ƒ vadehi, ettova gant
bhavissatÄ«â€™â€™ ti Ä• ha. sÄ• puttaá¹ƒ Ä• mantetvÄ• , ``tÄ• ta, tvaá¹ƒ kosambiyaá¹ƒ p
maá¹ƒ sagabbhaá¹ƒ hatthiliá¹…gasakuá¹‡o Ä• nesÄ«â€™â€™ ti vatvÄ• senÄ• patiÄ• dÄ«
``asaddahantÄ• naá¹ƒ imaá¹ƒ pitu pÄ• rupanakambalaÃ±ceva pilandhanamuddikaÃ±ca das
uyyojesi. kumÄ• ro tÄ• pasaá¹ƒ ``idÄ• ni kiá¹ƒ karomÄ«â€™â€™ ti Ä• ha. ``rukkhassa heá¹
nisÄ«ditvÄ• imaá¹ƒ mantaá¹ƒ vatvÄ• imaá¹ƒ tantiá¹ƒ pahara, jeá¹-á¹-hakahatthÄ« te piá¹-á
upasaá¹…kamissati, tassa piá¹-á¹-hiyaá¹ƒ nisinnova raá¹-á¹-haá¹ƒ gantvÄ• rajjaá¹ƒ gaá¹‡h
mÄ• tÄ• pitaro vanditvÄ• tathÄ• katvÄ• Ä• gatassa hatthino piá¹-á¹-hiyaá¹ƒ nisÄ«ditvÄ• k
``ahaá¹ƒ kosambiyaá¹ƒ pÅ«rantapparaÃ±Ã±o putto, pettikaá¹ƒ me rajjaá¹ƒ gaá¹‡hitvÄ• deh
taá¹ƒ sutvÄ• ``anekÄ• ni \Ne I 98/ hatthisahassÄ• ni sannipatantÅ«â€™â€™ ti hatthiravaá¹
hatthisahassÄ• ni sannipatiá¹ƒsu. puna ``jiá¹‡á¹‡Ä• hatthÄ« paá¹-ikkamantÅ«â€™â€™ ti h
jiá¹‡á¹‡Ä• hatthÄ« paá¹-ikkamiá¹ƒsu. puna ``atitaruá¹‡Ä• hatthÄ« nivattantÅ«â€™â€™ ti h
nivattiá¹ƒsu. so anekehi yÅ«thahatthisahasseheva parivuto paccantagÄ• maá¹ƒ patvÄ• ``ah
sampattiá¹ƒ \Ee I 169/ patthayamÄ• nÄ• mayÄ• saddhiá¹ƒ Ä• gacchantÅ«â€™â€™ ti Ä• h
manussÄ• naá¹ƒ saá¹…gahaá¹ƒ karonto gantvÄ• nagaraá¹ƒ parivÄ• retvÄ• `yuddhaá¹ƒ vÄ
â€™ ti sÄ• sanaá¹ƒ pesesi. nÄ• garÄ• Ä• haá¹ƒsu --- ``mayaá¹ƒ dvepi na dassÄ• ma. amh
hatthiliá¹…gasakuá¹‡ena nÄ«tÄ• , tassÄ• atthibhÄ• vaá¹ƒ vÄ• natthibhÄ• vaá¹ƒ vÄ• maya
tassÄ• pavattiá¹ƒ na suá¹‡Ä• ma. tÄ• va neva yuddhaá¹ƒ dassÄ• ma, na rajjaâ€™â€™ nti.
paveá¹‡irajjaá¹ƒ ahosi. tato kumÄ• ro ``ahaá¹ƒ tassÄ• puttoâ€™â€™ ti vatvÄ• senÄ• patiÄ
kathetvÄ• tathÄ• pi asaddahantÄ• naá¹ƒ kambalaÃ±ca muddikaÃ±ca dassesi. te kambalaÃ
nikkaá¹…khÄ• hutvÄ• dvÄ• raá¹ƒ vivaritvÄ• taá¹ƒ rajje abhisiÃ±ciá¹ƒsu. ayaá¹ƒ tÄ• va ute

allakapparaá¹-á¹-he \Be I 108/ pana dubbhikkhe jÄ«vituá¹ƒ asakkonto eko kotuhaliko nÄ• m
nÄ• ma taruá¹‡aputtaÃ±ca kÄ• á¸·iá¹ƒ nÄ• ma bhariyaÃ±ca Ä• dÄ• ya ``kosambiá¹ƒ gantvÄ
pÄ• theyyaá¹ƒ gahetvÄ• nikkhami. ``ahivÄ• tarogena mahÄ• jane marante disvÄ• nikkham
gacchantÄ• pÄ• theyye parikkhÄ«á¹‡e khudÄ• bhibhÅ«tÄ• dÄ• rakaá¹ƒ vahituá¹ƒ nÄ• sak
pajÄ• patiá¹ƒ Ä• ha --- ``bhadde, mayaá¹ƒ jÄ«vantÄ• puna puttaá¹ƒ labhissÄ• ma, chaá¸• á
gacchÄ• mÄ• â€™â€™ ti. mÄ• tu hadayaá¹ƒ nÄ• ma mudukaá¹ƒ hoti. tasmÄ• sÄ• Ä• ha -
puttaá¹ƒ chaá¸• á¸• etuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti. ``atha kiá¹ƒ karomÄ• â€™â€™ ti? `
ti. mÄ• tÄ• attano vÄ• re pupphadÄ• maá¹ƒ viya naá¹ƒ ukkhipitvÄ• ure nipajjÄ• petvÄ• \Ee
pituno deti. tassa taá¹ƒ gahetvÄ• gamanakÄ• le chÄ• takatopi balavatarÄ• vedanÄ• uppaj

--- ``bhadde, mayaá¹ƒ jÄ«vantÄ• puttaá¹ƒ labhissÄ• ma, chaá¸• á¸• ema naâ€™â€™ nti. sÄ
paá¹-ikkhipitvÄ• paá¹-ivacanaá¹ƒ nÄ• dÄ• si. dÄ• rako vÄ• rena parivattiyamÄ• no kilanto p
tassa niddÄ• yanabhÄ• vaá¹ƒ Ã±atvÄ• mÄ• taraá¹ƒ purato katvÄ• ekassa gacchassa heá¹
taá¹ƒ nipajjÄ• petvÄ• pÄ• yÄ• si. mÄ• tÄ• nivattitvÄ• olokentÄ« puttaá¹ƒ adisvÄ• , ``sÄ• m
ti pucchi. ``ekassa me gacchassa heá¹-á¹-hÄ• nipajjÄ• pitoâ€™â€™ ti. ``sÄ• mi, mÄ• maá
jÄ«vituá¹ƒ na sakkhissÄ• mi, Ä• nehi me puttaâ€™â€™ nti uraá¹ƒ paharitvÄ• paridevi. atha
Ä• nesi. puttopi antarÄ• magge mato hoti. iti so ettake á¹-hÄ• ne puttaá¹ƒ chaá¸• á¸• etvÄ•
bhavantare satta vÄ• re chaá¸• á¸• ito. ``pÄ• pakammaá¹ƒ nÄ• metaá¹ƒ appakaâ€™â€™ nt

te \Ne I 99/ gacchantÄ• ekaá¹ƒ gopÄ• lakulaá¹ƒ pÄ• puá¹‡iá¹ƒsu. taá¹ƒ divasaÃ±ca gopÄ•
hoti. gopÄ• lakassa gehe nibaddhaá¹ƒ eko paccekabuddho bhuÃ±jati. so taá¹ƒ bhojetvÄ• m
pÄ• yÄ• so paá¹-iyatto hoti. gopÄ• lako te Ä• gate disvÄ• , ``kuto Ä• gatatthÄ• â€™â€™ ti p
pavattiá¹ƒ sutvÄ• mudujÄ• tiko kulaputto tesu anukampaá¹ƒ katvÄ• bahukena sappinÄ• p
bhariyÄ• ``sÄ• mi, tayi jÄ«vante ahampi jÄ«vÄ• mi nÄ• ma, dÄ«gharattaá¹ƒ Å«nodarosi, yÄ
bhuÃ±jÄ• hÄ«â€™â€™ ti sappiÃ±ca dadhiÃ±ca tadabhimukhaÃ±Ã±eva katvÄ• attanÄ• m
bhuÃ±ji. itaro bahuá¹ƒ bhuÃ±jitvÄ• sattaá¹-á¹-hadivase chÄ• tatÄ• ya Ä• hÄ• rataá¹‡haá¹ƒ
gopÄ• lako tesaá¹ƒ pÄ• yÄ• saá¹ƒ dÄ• petvÄ• sayaá¹ƒ \Ee I 171/ bhuÃ±jituá¹ƒ Ä• rabhi. ko
nisÄ«ditvÄ• heá¹-á¹-hÄ• pÄ«á¹-he nipannÄ• ya sunakhiyÄ• gopÄ• lakena vaá¸• á¸• hetvÄ•
pÄ• yÄ• sapiá¹‡á¸• aá¹ƒ disvÄ• ``puÃ±Ã±Ä• vatÄ• yaá¹ƒ sunakhÄ«, nibaddhaá¹ƒ evarÅ«p
ti cintesi. so rattibhÄ• ge taá¹ƒ pÄ• yÄ• saá¹ƒ jÄ«rÄ• petuá¹ƒ asakkonto kÄ• laá¹ƒ katvÄ• ta
kucchimhi nibbatti.

athassa bhariyÄ• sarÄ«rakiccaá¹ƒ katvÄ• tasmiá¹ƒyeva gehe bhatiá¹ƒ katvÄ• taá¹‡á¸• ula
pacitvÄ• paccekabuddhassa patte patiá¹-á¹-hÄ• petvÄ• , ``dÄ• sassa vo pÄ• puá¹‡Ä• tÅ«â
``mayÄ• idheva vasituá¹ƒ vaá¹-á¹-ati, nibaddhaá¹ƒ, ayyo, idhÄ• gacchati, deyyadhammo ho
devasikaá¹ƒ vandantÄ« veyyÄ• vaccaá¹ƒ karontÄ« cittaá¹ƒ pasÄ• dentÄ« bahuá¹ƒ puÃ±Ã±a
sÄ• tattheva bhatiá¹ƒ karontÄ« vasi. sÄ• pi sunakhÄ« chaá¹-á¹-he vÄ• sattame vÄ• mÄ• s
vijÄ• yi. gopÄ• lako tassa ekadhenuyÄ• khÄ«raá¹ƒ dÄ• pesi. so na cirasseva vaá¸• á¸• hi. a
bhuÃ±janto nibaddhaá¹ƒ ekaá¹ƒ bhattapiá¹‡á¸• aá¹ƒ deti. so bhattapiá¹‡á¸• aá¹ƒ nissÄ• ya p
sinehamakÄ• si. gopÄ• lakopi nibaddhaá¹ƒ dve vÄ• re paccekabuddhassupaá¹-á¹-hÄ• naá¹
antarÄ• magge vÄ• á¸·amigaá¹-á¹-hÄ• ne daá¹‡á¸• ena gacche ca bhÅ«miÃ±ca paharitvÄ•
saddaá¹ƒ katvÄ• vÄ• á¸·amige palÄ• peti. sunakhopi tena saddhiá¹ƒ gacchati.

so ekadivasaá¹ƒ paccekabuddhaá¹ƒ Ä• ha --- ``bhante, yadÄ• me okÄ• so na bhavissati, t
pesessÄ• mi, tena saÃ±Ã±Ä• á¹‡ena Ä• gaccheyyÄ• thÄ• â€™â€™ ti. tato paá¹-á¹-hÄ• ya a
ayyaá¹ƒ Ä• nehÄ«â€™â€™ ti sunakhaá¹ƒ pesesi. so ekavacaneneva pakkhanditvÄ• sÄ• m
gacchapothanabhÅ«mipothanaá¹-á¹-hÄ• ne tikkhattuá¹ƒ bhussitvÄ• tena saddena vÄ• á¸·a
Ã±atvÄ• \Ee I 172/ pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ

paccekabuddhassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paá¹‡á¹‡asÄ• ladvÄ• re tikkhattuá¹ƒ bl
Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• ekamante nipajjati, paccekabuddhe velaá¹ƒ sallakkhetv
purato gacchati. antarantarÄ• paccekabuddho \Ne I 100/ taá¹ƒ vÄ«maá¹ƒsanto aÃ±Ã±aá¹ƒ
athassa purato \Be I 110/ tiriyaá¹ƒ á¹-hatvÄ• bhussitvÄ• itaramaggameva naá¹ƒ Ä• ropeti.
aÃ±Ã±aá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• tena purato tiriyaá¹ƒ á¹-hatvÄ• vÄ• riyamÄ• nopi aniv
pÄ• dena paharitvÄ• pÄ• yÄ• si. sunakho tassa anivattanabhÄ• vaá¹ƒ Ã±atvÄ• nivÄ• sana
Ä• kaá¸• á¸• hanto itaramaggameva naá¹ƒ Ä• ropesi. evaá¹ƒ so tasmiá¹ƒ balavasinehaá¹ƒ u

tato aparabhÄ• ge paccekabuddhassa cÄ«varaá¹ƒ jÄ«ri. athassa gopÄ• lako cÄ«varavatthÄ
paccekabuddho Ä• ha --- ``Ä• vuso, cÄ«varaá¹ƒ nÄ• ma ekakena kÄ• tuá¹ƒ dukkaraá¹ƒ, phÄ
kÄ• ressÄ• mÄ«â€™â€™ ti. ``idheva, bhante, karothÄ• â€™â€™ ti. ``na sakkÄ• , Ä• vusoâ
mÄ• ciraá¹ƒ bahi vasitthÄ• â€™â€™ ti. sunakho tesaá¹ƒ kathaá¹ƒ suá¹‡antova aá¹-á¹-hÄ•
``tiá¹-á¹-ha, upÄ• sakÄ• â€™â€™ ti gopÄ• lakaá¹ƒ nivattÄ• petvÄ• vehÄ• saá¹ƒ abbhugga
pÄ• yÄ• si. sunakhassa taá¹ƒ Ä• kÄ• sena gacchantaá¹ƒ \Ee I 173/ disvÄ• bhukkaritvÄ• á¹
cakkhupathaá¹ƒ vijahante hadayaá¹ƒ phalitvÄ• mato. tiracchÄ• nÄ• kira nÄ• mete ujujÄ• ti
manussÄ• pana aÃ±Ã±aá¹ƒ hadayena cintenti, aÃ±Ã±aá¹ƒ mukhena kathenti. tenevÄ• ha -
bhante, yadidaá¹ƒ manussÄ• , uttÄ• nakaÃ±hetaá¹ƒ, bhante, yadidaá¹ƒ pasavoâ€™â€™ ti

iti so tÄ• ya ujucittatÄ• ya akuá¹-ilatÄ• ya kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbatto
accharÄ• sahassaparivuto mahÄ• sampattiá¹ƒ anubhosi. tassa kaá¹‡á¹‡amÅ«le mantayanta
soá¸·asayojanaá¹-á¹-hÄ• naá¹ƒ pharati, pakatikathÄ• saddo pana sakalaá¹ƒ dasayojanasah
chÄ• deti. tenevassa ``ghosakadevaputtoâ€™â€™ ti nÄ• maá¹ƒ ahosi. ``kissa panesa nissa
paccekabuddhe pemena bhukkaraá¹‡assa nissando. so tattha na ciraá¹ƒ á¹-hatvÄ• cavi. de
Ä• yukkhayena puÃ±Ã±akkhayena Ä• hÄ• rakkhayena kopenÄ• ti catÅ«hi kÄ• raá¹‡ehi cav

tattha yena bahuá¹ƒ puÃ±Ã±akammaá¹ƒ kataá¹ƒ hoti, so devaloke uppajjitvÄ• yÄ• vatÄ• y
uparÅ«pari nibbattati. evaá¹ƒ __Ä• yukkhayena_ cavati nÄ• ma. yena parittaá¹ƒ puÃ±Ã±aá¹
rÄ• jakoá¹-á¹-hÄ• gÄ• re pakkhittaá¹ƒ ticatunÄ• á¸·imattaá¹ƒ dhaÃ±Ã±aá¹ƒ viya antarÄ• va t
antarÄ• va kÄ• laá¹ƒ karoti \Be I 111/. evaá¹ƒ __puÃ±Ã±akkhayena_ cavati nÄ• ma. aparop
paribhuÃ±jamÄ• no satisammosena Ä• hÄ• raá¹ƒ aparibhuÃ±jitvÄ• kilantakÄ• yo kÄ• laá¹ƒ
__Ä• hÄ• rakkhayena_ cavati nÄ• ma. aparopi parassa sampattiá¹ƒ asahanto \Ee I 174/ kuj
evaá¹ƒ __kopena_ cavati nÄ• ma.

ayaá¹ƒ \Ne I 101/ pana kÄ• maguá¹‡e paribhuÃ±janto muá¹-á¹-hassati hutvÄ• Ä• hÄ• rakk
pana kosambiyaá¹ƒ nagarasobhiniyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• pi jÄ• tadiva
dÄ• siá¹ƒ pucchitvÄ• , ``putto, ayyeâ€™â€™ ti vutte --- ``handa, je, imaá¹ƒ dÄ• rakaá¹ƒ katt
saá¹…kÄ• rakÅ«á¹-e chaá¸• á¸• ehÄ«â€™â€™ ti chaá¸• á¸• Ä• pesi. nagarasobhiniyo hi dh
puttaá¹ƒ. dhÄ«tarÄ• hi tÄ• saá¹ƒ paveá¹‡Ä« ghaá¹-Ä«yati. dÄ• rakaá¹ƒ kÄ• kÄ• pi sunakhÄ

nisÄ«diá¹ƒsu. paccekabuddhe sinehappabhavassa bhukkaraá¹‡assa nissandena ekopi upa
khaá¹‡e eko manusso bahi nikkhanto taá¹ƒ kÄ• kasunakhasannipÄ• taá¹ƒ disvÄ• , ``kiá¹ƒ n
gantvÄ• dÄ• rakaá¹ƒ disvÄ• puttasinehaá¹ƒ paá¹-ilabhitvÄ• ``putto me laddhoâ€™â€™ ti g
kosambakaseá¹-á¹-hi rÄ• jakulaá¹ƒ gacchanto rÄ• janivesanato Ä• gacchantaá¹ƒ purohitaá¹
Ä• cariya, ajja te tithikaraá¹‡anakkhattayogo olokitoâ€™â€™ ti pucchi. ``Ä• ma, mahÄ• seá
kiá¹ƒ aÃ±Ã±aá¹ƒ kiccanti? janapadassa kiá¹ƒ bhavissatÄ«â€™â€™ ti? ``aÃ±Ã±aá¹ƒ natthi,
ajja jÄ• tadÄ• rako jeá¹-á¹-hakaseá¹-á¹-hi bhavissatÄ«â€™â€™ ti. tadÄ• seá¹-á¹-hino bhari
tasmÄ• so sÄ«ghaá¹ƒ gehaá¹ƒ purisaá¹ƒ pesesi --- ``gaccha bhaá¹‡e, jÄ• nÄ• hi naá¹ƒ vijÄ
ti. ``na vijÄ• yatÄ«â€™â€™ ti sutvÄ• rÄ• jÄ• naá¹ƒ disvÄ• va vegena gehaá¹ƒ gantvÄ• kÄ
pakkositvÄ• sahassaá¹ƒ datvÄ• , ``gaccha \Ee I 175/ je, imasmiá¹ƒ nagare upadhÄ• retvÄ•
jÄ• tadÄ• rakaá¹ƒ gaá¹‡hitvÄ• ehÄ«â€™â€™ ti. sÄ• upadhÄ• rentÄ« taá¹ƒ gehaá¹ƒ gantv
dÄ• rako kadÄ• jÄ• toâ€™â€™ ti gahapatÄ• niá¹ƒ pucchitvÄ• ``ajja jÄ• toâ€™â€™ ti vutte
dehÄ«â€™â€™ ti ekakahÄ• paá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• mÅ«laá¹ƒ vaá¸• á¸• hentÄ« sahass
seá¹-á¹-hino dassesi. seá¹-á¹-hi ``sace me dhÄ«tÄ• vijÄ• yissati, tÄ• ya naá¹ƒ saddhiá¹ƒ niv
seá¹-á¹-hiá¹-á¹-hÄ• nassa sÄ• mikaá¹ƒ karissÄ• mi. sace me putto vijÄ• yissati, mÄ• ressÄ•
taá¹ƒ gehe kÄ• resi.

athassa \Be I 112/ bhariyÄ• katipÄ• haccayena puttaá¹ƒ vijÄ• yi. seá¹-á¹-hi ``imasmiá¹ƒ as
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhissati, idÄ• neva taá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti c
Ä• mantetvÄ• , ``gaccha, je, vajato gunnaá¹ƒ nikkhamanavelÄ• ya vajadvÄ• ramajjhe imaá¹
gÄ• viyo naá¹ƒ madditvÄ• mÄ• ressanti, madditÄ• madditabhÄ• vaá¹ƒ panassa Ã±atvÄ• e
gopÄ• lakena vajadvÄ• re vivaá¹-amatteyeva taá¹ƒ tathÄ• nipajjÄ• pesi. gogaá¹‡ajeá¹-á¹-ha
kÄ• le sabbapacchÄ• nikkhamantopi taá¹ƒ divasaá¹ƒ sabbapaá¹-hamaá¹ƒ nikkhamitvÄ• dÄ
pÄ• dÄ• naá¹ƒ antare katvÄ• aá¹-á¹-hÄ• si. anekasatagÄ• viyo usabhassa dve passÄ• ni g
gopÄ• lakopi ``ayaá¹ƒ usabho pubbe sabbapacchÄ• nikkhamati, ajja pana sabbapaá¹-hama
vajadvÄ• ramajjhe niccalova á¹-hito, kiá¹ƒ nu kho etaâ€™â€™ nti cintetvÄ• gantvÄ• tassa
dÄ• rakaá¹ƒ disvÄ• puttasinehaá¹ƒ paá¹-ilabhitvÄ• , ``putto me laddhoâ€™â€™ ti gehaá¹ƒ

kÄ• á¸·Ä« gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• tamatthaá¹ƒ Ä• rocetvÄ• , ``gaccha, naá¹ƒ pu
Ä• nehÄ«â€™â€™ ti vuttÄ• sahassaá¹ƒ datvÄ• puna Ä• netvÄ• adÄ• si. atha \Ee I 176/ n
imasmiá¹ƒ nagare paÃ±ca sakaá¹-asatÄ• ni paccÅ«sakÄ• le uá¹-á¹-hÄ• ya vÄ• á¹‡ijjÄ• ya g
netvÄ• cakkamagge nipajjÄ• pehi, goá¹‡Ä• vÄ• naá¹ƒ maddissanti, cakkÄ• vÄ• chindiss
Ã±atvÄ• va Ä• gaccheyyÄ• sÄ«â€™â€™ ti. sÄ• taá¹ƒ netvÄ• cakkamagge nipajjÄ• pesi. ta
purato ahosi. athassa goá¹‡Ä• taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• dhuraá¹ƒ chaá¸• á¸• esuá¹ƒ, pur
pÄ• jiyamÄ• nÄ• pi purato na gacchiá¹ƒsu. evaá¹ƒ tassa tehi saddhiá¹ƒ vÄ• yamantasseva a
``kiá¹ƒ nÄ• metaá¹ƒ goá¹‡Ä• kariá¹ƒsÅ«â€™â€™ ti maggaá¹ƒ olokento dÄ• rakaá¹ƒ disvÄ•
kammaâ€™â€™ nti cintetvÄ• , ``putto me laddhoâ€™â€™ ti tuá¹-á¹-hamÄ• naso taá¹ƒ geha

kÄ• á¸·Ä« gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• , ``gaccha, naá
datvÄ• Ä• nehÄ«â€™â€™ ti vuttÄ• tathÄ• akÄ• si. atha naá¹ƒ so Ä• ha --- ``idÄ• ni naá¹ƒ
gacchantare nipajjÄ• pehi, tattha sunakhÄ• dÄ«hi vÄ• khÄ• dito, amanussehi vÄ• pahaá¹-
mÄ• tÄ• matabhÄ• vaÃ±cassa jÄ• nitvÄ• va Ä• gaccheyyÄ• sÄ«â€™â€™ ti. sÄ• taá¹ƒ netv
aá¹-á¹-hÄ• si. taá¹ƒ sunakho vÄ• kÄ• ko vÄ• amanusso vÄ• upasaá¹…kamituá¹ƒ \Be I 113
neva mÄ• tÄ• na pitÄ• na bhÄ• tikÄ• dÄ«su koci rakkhitÄ• nÄ• ma atthi, ko taá¹ƒ rakkhatÄ
paccekabuddhe sinehena pavattitabhukkaraá¹‡amattameva taá¹ƒ rakkhati. atheko ajapÄ• la
gocaraá¹ƒ nento susÄ• napassena gacchati. ekÄ• ajÄ• paá¹‡á¹‡Ä• ni khÄ• damÄ• nÄ• ga
dÄ• rakaá¹ƒ disvÄ• jaá¹‡á¹‡ukehi á¹-hatvÄ• dÄ• rakassa thanaá¹ƒ adÄ• si, ajapÄ• lakena
katepi na nikkhami. so ``yaá¹-á¹-hiyÄ• naá¹ƒ paharitvÄ• nÄ«harissÄ• mÄ«â€™â€™ ti gacc
jaá¹‡á¹‡ukehi \Ee I 177/ á¹-hatvÄ• dÄ• rakaá¹ƒ khÄ«raá¹ƒ pÄ• yantiá¹ƒ ajiá¹ƒ disvÄ• dÄ• r
paá¹-ilabhitvÄ• , ``putto me laddhoâ€™â€™ ti Ä• dÄ• ya pakkÄ• mi.

kÄ• á¸·Ä« gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• , ``gaccha, taá¹
datvÄ• Ä• nehÄ«â€™â€™ ti vuttÄ• tathÄ• akÄ• si. atha naá¹ƒ Ä• ha --- ``amma kÄ• á¸·i, i
corapapÄ• tapabbataá¹ƒ abhiruhitvÄ• papÄ• te khipa, pabbatakucchiyaá¹ƒ paá¹-ihaÃ±Ã±an
khaá¹‡á¸• Ä• khaá¹‡á¸• iko hutvÄ• bhÅ«miyaá¹ƒ patissati, matÄ• matabhÄ• vaÃ±cassa Ã±
ti. sÄ• taá¹ƒ tattha netvÄ• pabbatamatthake \Ne I 103/ á¹-hatvÄ• khipi. taá¹ƒ kho pana pab
nissÄ• ya mahÄ• veá¸·ugumbo pabbatÄ• nusÄ• reneva vaá¸• á¸• hi, tassa matthakaá¹ƒ gha
avatthari. dÄ• rako patanto kojavake viya tasmiá¹ƒ pati. taá¹ƒ divasaÃ±ca naá¸·akÄ• rajeá¹-
patto hoti. so puttena saddhiá¹ƒ gantvÄ• taá¹ƒ veá¸·ugumbaá¹ƒ chindituá¹ƒ Ä• rabhi. tasmi
saddamakÄ• si. so ``dÄ• rakasaddo viyÄ• â€™â€™ ti ekena passena abhiruhitvÄ• taá¹ƒ di
laddhoâ€™â€™ ti tuá¹-á¹-hacitto Ä• dÄ• ya gato.

kÄ• á¸·Ä« seá¹-á¹-hissa santikaá¹ƒ gantvÄ• tena pucchitÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ•
sahassaá¹ƒ datvÄ• Ä• nehÄ«â€™â€™ ti vuttÄ• tathÄ• akÄ• si. seá¹-á¹-hino idaÃ±cidaÃ±c
vaá¸• á¸• hito ``ghosakoâ€™â€™ tvevassa nÄ• maá¹ƒ ahosi. so seá¹-á¹-hino akkhimhi kaá¹
ujukaá¹ƒ taá¹ƒ oloketumpi na visati. athassa mÄ• raá¹‡Å«pÄ• yaá¹ƒ cintento attano sahÄ• y
santikaá¹ƒ gantvÄ• , ``kadÄ• tvaá¹ƒ Ä• vÄ• paá¹ƒ Ä• limpessasÄ«â€™â€™ ti pucchitvÄ• -
``tena \Ee I 178/ hi idaá¹ƒ sahassaá¹ƒ gahetvÄ• mama ekaá¹ƒ \Be I 114/ kammaá¹ƒ karohÄ
``kiá¹ƒ, sÄ• mÄ«â€™â€™ ti? ``eko me avajÄ• taputto atthi, taá¹ƒ tava santikaá¹ƒ pesessÄ•
gabbhaá¹ƒ pavesetvÄ• tikhiá¹‡Ä• ya vÄ• siyÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ•
Ä• vÄ• pe paceyyÄ• si, idaá¹ƒ te sahassaá¹ƒ saccakÄ• rasadisaá¹ƒ. uttariá¹ƒ pana te kattab
karissÄ• mÄ«â€™â€™ ti. kumbhakÄ• ro ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. seá¹-á¹-hi pu
pakkositvÄ• , ``hiyyo mayÄ• kumbhakÄ• ro ekaá¹ƒ kammaá¹ƒ Ä• á¹‡atto, ehi, tvaá¹ƒ tassa
vadehi --- `hiyyo kira me pitarÄ• Ä• á¹‡attaá¹ƒ kammaá¹ƒ nipphÄ• dehÄ«â€™â€™ â€™ ti p
ti agamÄ• si. taá¹ƒ tattha gacchantaá¹ƒ itaro seá¹-á¹-hino putto dÄ• rakehi saddhiá¹ƒ guá¸·a
disvÄ• taá¹ƒ pakkositvÄ• , ``kuhiá¹ƒ gacchasi bhÄ• tikÄ• â€™â€™ ti pucchitvÄ• ``pitu sÄ•

kumbhakÄ• rassa santikaâ€™â€™ nti vutte ``ahaá¹ƒ tattha gamissÄ• mi. ime maá¹ƒ dÄ• ra
jiniá¹ƒsu, taá¹ƒ me paá¹-ijinitvÄ• dehÄ«â€™â€™ ti Ä• ha. ``ahaá¹ƒ pitu bhÄ• yÄ• mÄ«â€™
bhÄ• tika, ahaá¹ƒ taá¹ƒ sÄ• sanaá¹ƒ harissÄ• mi. bahÅ«hi jito, yÄ• vÄ• haá¹ƒ Ä• gacchÄ• m
paá¹-ijinÄ• â€™â€™ ti.

ghosako kira guá¸·akÄ«á¸·Ä• ya cheko, tena naá¹ƒ evaá¹ƒ nibandhi. sopi taá¹ƒ ``tena hi ga
vadehi --- `pitarÄ• kira me hiyyo ekaá¹ƒ kammaá¹ƒ Ä• á¹‡attaá¹ƒ, taá¹ƒ nipphÄ• dehÄ«â€™
uyyojesi. so tassa santikaá¹ƒ gantvÄ• tathÄ• avaca. atha naá¹ƒ kumbhakÄ• ro seá¹-á¹-hin
mÄ• retvÄ• Ä• vÄ• pe khipi. ghosakopi divasabhÄ• gaá¹ƒ kÄ«á¸·itvÄ• sÄ• yanhasamaye g
179/ ``kiá¹ƒ, tÄ• ta, na gatosÄ«â€™â€™ ti vutte attano agatakÄ• raá¹‡aÃ±ca kaniá¹-á¹-hass
Ä• rocesi. taá¹ƒ sutvÄ• seá¹-á¹-hi ``ahaá¹ƒ dhÄ«â€™â€™ ti mahÄ• viravaá¹ƒ viravitvÄ• sa
pakkuthitalohito viya hutvÄ• , ``ambho, kumbhakÄ• ra, mÄ• maá¹ƒ nÄ• sayi, mÄ• maá¹ƒ n
paggayha kandanto tassa santikaá¹ƒ agamÄ• si. kumbhakÄ• ro taá¹ƒ tathÄ• Ä• gacchanta
saddaá¹ƒ kari, kammaá¹ƒ te nipphannaâ€™â€™ nti Ä• ha. so pabbatena viya mahantena s
anappakaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedesi. yathÄ• taá¹ƒ appaduá¹-á¹-hassa padussan

``yo \Be I 115/ daá¹‡á¸• ena adaá¹‡á¸• esu, appaduá¹-á¹-hesu dussati.

dasannamaÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, khippameva nigacchati ||

``vedanaá¹ƒ pharusaá¹ƒ jÄ• niá¹ƒ, sarÄ«rassa ca bhedanaá¹ƒ.

garukaá¹ƒ vÄ• pi Ä• bÄ• dhaá¹ƒ, cittakkhepaÃ±ca pÄ• puá¹‡e ||

``rÄ• jato vÄ• upasaggaá¹ƒ, abbhakkhÄ• naÃ±ca dÄ• ruá¹‡aá¹ƒ.

parikkhayaÃ±ca Ã±Ä• tÄ«naá¹ƒ, bhogÄ• naÃ±ca pabhaá¹…guraá¹ƒ ||

``atha vÄ• ssa agÄ• rÄ• ni, aggi á¸• ahati pÄ• vako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti || (Dhp 137-140).

evaá¹ƒ \Ee I 180/ santepi puna naá¹ƒ seá¹-á¹-hi ujukaá¹ƒ oloketuá¹ƒ na sakkoti. ``kinti naá¹
nti cintento, ``mama gÄ• masate Ä• yuttakassa santikaá¹ƒ pesetvÄ• mÄ• ressÄ• mÄ«â€™
``ayaá¹ƒ me avajÄ• taputto, imaá¹ƒ mÄ• retvÄ• vaccakÅ«pe khipatu, evaá¹ƒ kate ahaá¹ƒ m
kattabbayuttakaá¹ƒ pacchÄ• jÄ• nissÄ• mÄ«â€™â€™ ti tassa paá¹‡á¹‡aá¹ƒ likhitvÄ• , ``tÄ
gÄ• masate Ä• yuttako atthi, imaá¹ƒ paá¹‡á¹‡aá¹ƒ haritvÄ• tassa dehÄ«â€™â€™ ti vatvÄ•
dussante bandhi. so pana akkharasamayaá¹ƒ na jÄ• nÄ• ti. daharakÄ• lato paá¹-á¹-hÄ• ya

seá¹-á¹-hi mÄ• retuá¹ƒ nÄ• sakkhi, kiá¹ƒ akkharasamayaá¹ƒ sikkhÄ• pessati? iti so attano m
dussante bandhitvÄ• nikkhamanto Ä• ha --- ``pÄ• theyyaá¹ƒ me, tÄ• ta, natthÄ«â€™â€™ ti
natthi, antarÄ• magge `asukagÄ• me nÄ• ma mamasahÄ• yako seá¹-á¹-hi atthi, tassa ghare
gacchÄ• hÄ«â€™â€™ â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti pitaraá¹ƒ vanditvÄ• nikkhanto taá
seá¹-á¹-hissa gharaá¹ƒ \Ne I 105/ pucchitvÄ• gantvÄ• seá¹-á¹-hijÄ• yaá¹ƒ passi. ``tvaá¹ƒ ku
ti ca vutte, ``antonagaratoâ€™â€™ ti Ä• ha. ``kassa puttosÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ s
ammÄ• â€™â€™ ti. ``tvaá¹ƒsi ghosako nÄ• mÄ• â€™â€™ ti? ``Ä• ma, ammÄ• â€™â€™ ti
puttasineho uppajji. seá¹-á¹-hino panekÄ• dhÄ«tÄ• atthi pannarasasoá¸·asavassuddesikÄ•
taá¹ƒ rakkhituá¹ƒ ekameva pesanakÄ• rikaá¹ƒ dÄ• siá¹ƒ datvÄ• sattabhÅ«mikassa pÄ• sÄ•
vasÄ• penti. seá¹-á¹-hidhÄ«tÄ• tasmiá¹ƒ \Ee I 181/ khaá¹‡e taá¹ƒ dÄ• siá¹ƒ antarÄ• paá¹‡a
seá¹-á¹-hijÄ• yÄ• disvÄ• , ``kuhiá¹ƒ gacchasÄ«â€™â€™ ti \Be I 116/ pucchitvÄ• , ``ayyadhA
ti vutte ``ito tÄ• va ehi, tiá¹-á¹-hatu pesanaá¹ƒ, puttassa me pÄ«á¹-hakaá¹ƒ attharitvÄ• pÄ• c
telaá¹ƒ makkhitvÄ• sayanaá¹ƒ attharitvÄ• dehi, pacchÄ• pesanaá¹ƒ karissasÄ«â€™â€™ t

atha naá¹ƒ cirenÄ• gataá¹ƒ seá¹-á¹-hidhÄ«tÄ• santajjesi. atha naá¹ƒ sÄ• Ä• ha --- ``mÄ• n
seá¹-á¹-hiputto ghosako Ä• gato, tassa idaÃ±cidaÃ±ca katvÄ• tattha gantvÄ• Ä• gatÄ• mhA
seá¹-á¹-hidhÄ«tÄ• ya ``seá¹-á¹-hiputto ghosakoâ€™â€™ ti nÄ• maá¹ƒ sutvÄ• va pemaá¹ƒ c
aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca á¹-hitaá¹ƒ. kotuhalakÄ• lasmiÃ±hi sÄ• tassa pajÄ• patÄ« hutv
paccekabuddhassa adÄ• si, tassÄ• nubhÄ• venÄ• gantvÄ• imasmiá¹ƒ seá¹-á¹-hikule nibba
avattharitvÄ• gaá¹‡hi. tenÄ• ha bhagavÄ• ---

``pubbeva sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodakeâ€™â€™ ti || (J I 2.174).

atha naá¹ƒ pucchi --- ``kuhiá¹ƒ so, ammÄ• â€™â€™ ti? ``sayane nipanno niddÄ• yatÄ«â€™
hatthe kiÃ±cÄ«â€™â€™ ti? ``dussante paá¹‡á¹‡aá¹ƒ atthÄ«â€™â€™ ti. sÄ• ``kiá¹ƒ paá¹‡á
nti tasmiá¹ƒ niddÄ• yante mÄ• tÄ• pitÅ«naá¹ƒ aÃ±Ã±avihitatÄ• ya apassantÄ• naá¹ƒ otaritv
paá¹‡á¹‡aá¹ƒ mocetvÄ• Ä• dÄ• ya attano gabbhaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya vÄ•
akkharasamaye kusalatÄ• ya paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• , ``aho vata bÄ• lo, attano maraá¹‡a
bandhitvÄ• \Ee I 182/ vicarati, sace mayÄ• na diá¹-á¹-haá¹ƒ assa, natthissa jÄ«vitaâ€™â€™
paá¹‡á¹‡aá¹ƒ phÄ• letvÄ• seá¹-á¹-hissa vacanena aparaá¹ƒ paá¹‡á¹‡aá¹ƒ likhi --- ``ayaá¹ƒ
nÄ• ma, gÄ• masatato paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• harÄ• petvÄ• imassa janapadaseá¹-á¹-hin
maá¹…galaá¹ƒ katvÄ• attano vasanagÄ• massa majjhe dvibhÅ«makaá¹ƒ gehaá¹ƒ kÄ• retv
purisaguttiyÄ• ca susaá¹ƒvihitÄ• rakkhaá¹ƒ karotu, mayhaÃ±ca `idaÃ±cidaÃ±ca mayÄ• kat
pesetu, evaá¹ƒ kate ahaá¹ƒ \Ne I 106/ mÄ• tulassa kattabbayuttakaá¹ƒ pacchÄ• jÄ• nissÄ•
ca pana saá¹…gharitvÄ• otaritvÄ• dussanteyevassa bandhi.

so \Be I 117/ divasabhÄ• gaá¹ƒ niddÄ• yitvÄ• uá¹-á¹-hÄ• ya bhuÃ±jitvÄ• pakkÄ• mi. puna
gÄ• maá¹ƒ gantvÄ• Ä• yuttakaá¹ƒ gÄ• makiccaá¹ƒ karontaá¹ƒyeva passi. so taá¹ƒ disvÄ• ,
pucchi. ``pitarÄ• me tumhÄ• kaá¹ƒ paá¹‡á¹‡aá¹ƒ pesitaâ€™â€™ nti. ``kiá¹ƒ paá¹‡á¹‡aá¹ƒ,
paá¹‡á¹‡aá¹ƒ gahetvÄ• vÄ• cetvÄ• tuá¹-á¹-hamÄ• naso ``passatha, bho, mama sÄ• mino
jeá¹-á¹-haputtassa me maá¹…galaá¹ƒ karotÅ«â€™â€™ ti mama santikaá¹ƒ pahiá¹‡i. ``sÄ«g
Ä• harathÄ• â€™â€™ ti gahapatike vatvÄ• gÄ• mamajjhe vuttapakÄ• raá¹ƒ gehaá¹ƒ kÄ• rÄ
paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• harÄ• petvÄ• janapadaseá¹-á¹-hino santikÄ• dhÄ«taraá¹ƒ Ä• net
seá¹-á¹-hissa sÄ• sanaá¹ƒ pahiá¹‡i ``idaÃ±cidaÃ±ca mayÄ• kataâ€™â€™ nti.

taá¹ƒ sutvÄ• seá¹-á¹-hino ``yaá¹ƒ kÄ• remi, taá¹ƒ na hoti; yaá¹ƒ na kÄ• remi, tadeva hotÄ«
domanassaá¹ƒ uppajji. puttasokena saddhiá¹ƒ so soko ekato hutvÄ• kucchiá¸• Ä• haá¹ƒ up
janesi. seá¹-á¹-hidhÄ«tÄ• pi ``sace koci seá¹-á¹-hino santikÄ• Ä• gacchati, mama akathetvÄ
paá¹-hamataraá¹ƒ mÄ• kathayitthÄ• â€™â€™ ti \Ee I 183/ jane Ä• á¹‡Ä• pesi. seá¹-á¹-hipi
duá¹-á¹-haputtaá¹ƒ mama sÄ• pateyyassa sÄ• mikaá¹ƒ na karissÄ• mÄ«â€™â€™ ti cintetvÄ
--- ``mÄ• tula, puttaá¹ƒ me daá¹-á¹-hukÄ• momhi, ekaá¹ƒ pÄ• damÅ«likaá¹ƒ pesetvÄ• mam
pakkosÄ• pehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti vatvÄ• paá¹‡á¹‡aá¹ƒ datvÄ• ekaá¹
seá¹-á¹-hidhÄ«tÄ• pi tassa Ä• gantvÄ• dvÄ• re á¹-hitabhÄ• vaá¹ƒ sutvÄ• taá¹ƒ pakkosÄ• p
ti pucchi. so Ä• ha --- ``seá¹-á¹-hi gilÄ• no, puttaá¹ƒ passituá¹ƒ pakkosÄ• pesi, ayyeâ€™â€™
balavÄ• , dubbaloâ€™â€™ ti? ``balavÄ• tÄ• va, Ä• hÄ• raá¹ƒ bhuÃ±jatiyeva, ayyeâ€™â€™
ajÄ• nÄ• petvÄ• va tassa nivesanaÃ±ca paribbayaÃ±ca dÄ• petvÄ• ``mayÄ• pesitakÄ• le
tÄ• vÄ• â€™â€™ ti Ä• ha. seá¹-á¹-hi puna Ä• yuttakaá¹ƒ avaca, ``kiá¹ƒ, mÄ• tula, na te mar
pahitaâ€™â€™ nti? ``pahitaá¹ƒ, sÄ• mi, gatapuriso na tÄ• va etÄ«â€™â€™ ti. ``tena hi pun
ti. so pesesi. seá¹-á¹-hidhÄ«tÄ• tasmimpi tatheva paá¹-ipajji. atha seá¹-á¹-hino rogo balavÄ
bhÄ• janaá¹ƒ pavisati, ekaá¹ƒ nikkhamati. puna seá¹-á¹-hi Ä• yuttakaá¹ƒ pucchi --- ``kiá¹ƒ, m
puttassa santikaá¹ƒ pahitaâ€™â€™ nti? ``pahitaá¹ƒ, sÄ• mi, gatapuriso na tÄ• va \Be I 118/
hi puna aparaá¹ƒ pesehÄ«â€™â€™ ti. so pesesi. seá¹-á¹-hidhÄ«tÄ• tatiyavÄ• re Ä• gatam
so ``bÄ• á¸·hagilÄ• no, ayye, seá¹-á¹-hi Ä• hÄ• raá¹ƒ pacchinditvÄ• maccuparÄ• yaá¹‡o jÄ
nikkhamati \Ne I 107/, ekaá¹ƒ pavisatÄ«â€™â€™ ti Ä• ha. seá¹-á¹-hidhÄ«tÄ• ``idÄ• ni gant
seá¹-á¹-hiputtassa ``pitÄ• te kira gilÄ• noâ€™â€™ ti Ä• rocetvÄ• ``kiá¹ƒ vadesi bhaddeâ€™
``aphÄ• sukamassa, sÄ• mÄ«â€™â€™ ti Ä• ha. ``idÄ• ni kiá¹ƒ kÄ• tabbaâ€™â€™ nti. sÄ•
vuá¹-á¹-hÄ• nakapaá¹‡á¹‡Ä• kÄ• raá¹ƒ \Ee I 184/ Ä• dÄ• ya gantvÄ• passissÄ• ma naâ€™
paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• harÄ• petvÄ• sakaá¹-ehi Ä• dÄ• ya pakkÄ• mi.

atha naá¹ƒ sÄ• ``pitÄ• te dubbalo, ettakaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• gacchantÄ•
etaá¹ƒ nivattÄ• pehÄ«â€™â€™ ti vatvÄ• taá¹ƒ sabbaá¹ƒ attano kulagehaá¹ƒ pesetvÄ• pur
tvaá¹ƒ attano pitu pÄ• dapasse tiá¹-á¹-heyyÄ• si, ahaá¹ƒ ussÄ«sakapasse á¹-hassÄ• mÄ«â€
pavisamÄ• nÄ• yeva ca ``gehassa purato ca pacchato ca Ä• rakkhaá¹ƒ gaá¹‡hathÄ• â€™â€
Ä• á¹‡Ä• pesi. paviá¹-á¹-hakÄ• le pana seá¹-á¹-hiputto pitu pÄ• dapasse aá¹-á¹-hÄ• si, itarÄ

tasmiá¹ƒ khaá¹‡e seá¹-á¹-hi uttÄ• nako nipanno hoti. Ä• yuttako pana tassa pÄ• de parimaj
sÄ• mi, Ä• gatoâ€™â€™ ti Ä• ha. ``kuhiá¹ƒ soâ€™â€™ ti? ``esa pÄ• damÅ«le á¹-hitoâ€™â
Ä• yakammikaá¹ƒ pakkosÄ• petvÄ• , ``mama gehe kittakaá¹ƒ dhanaâ€™â€™ nti pucchi. ``s
cattÄ• lÄ«sakoá¹-iyo, upabhogaparibhogabhaá¹‡á¸• Ä• naá¹ƒ pana
vanagÄ• makkhettadvipadacatuppadayÄ• navÄ• hanÄ• naÃ±ca ayaÃ±ca ayaÃ±ca paricche
ettakaá¹ƒ dhanaá¹ƒ mama puttassa ghosakassa na demÄ«â€™â€™ ti vattukÄ• mo ``demÄ
seá¹-á¹-hidhÄ«tÄ• ``ayaá¹ƒ puna kathento aÃ±Ã±aá¹ƒ kiÃ±ci katheyyÄ• â€™â€™ ti cintetv
vikiritvÄ• rodamÄ• nÄ• ``kiá¹ƒ nÄ• metaá¹ƒ, tÄ• ta, vadetha, idampi nÄ• ma vo vacanaá¹ƒ
vatamhÄ• â€™â€™ ti vatvÄ• matthakena naá¹ƒ uramajjhe paharantÄ« patitvÄ• yathÄ• pu
tathÄ• ssa uramajjhe matthakena ghaá¹ƒsentÄ« Ä• rodanaá¹ƒ dassesi. seá¹-á¹-hi taá¹ƒkhaá
``seá¹-á¹-hi matoâ€™â€™ ti gantvÄ• \Be I 119/ \Ee I 185/ utenassa raÃ±Ã±o Ä• rocayiá¹ƒs
sarÄ«rakiccaá¹ƒ kÄ• rÄ• petvÄ• , ``atthi panassa putto vÄ• dhÄ«tÄ• vÄ• â€™â€™ ti pucch
nÄ• ma tassa putto, sabbaá¹ƒ sÄ• pateyyaá¹ƒ tassa niyyÄ• detvÄ• va mato, devÄ• â€™â€™

rÄ• jÄ• aparabhÄ• ge seá¹-á¹-hiputtaá¹ƒ pakkosÄ• pesi. tasmiÃ±ca divase devo vassi. rÄ•
udakaá¹ƒ saá¹‡á¹-hÄ• ti. seá¹-á¹-hiputto ``rÄ• jÄ• naá¹ƒ passissÄ• mÄ«â€™â€™ ti pÄ• yÄ•
vivaritvÄ• taá¹ƒ Ä• gacchantaá¹ƒ olokento rÄ• jaá¹…gaá¹‡e udakaá¹ƒ laá¹…ghitvÄ• Ä• ga
vanditvÄ• á¹-hitaá¹ƒ ``tvaá¹ƒ ghosako nÄ• ma, tÄ• tÄ• â€™â€™ ti pucchitvÄ• ``Ä• ma, dev
me \Ne I 108/ matoti mÄ• soci, tava pettikaá¹ƒ seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ tuyhameva dassÄ
samassÄ• setvÄ• ``gaccha, tÄ• tÄ• â€™â€™ ti uyyojesi. rÄ• jÄ• gacchantaÃ±ca naá¹ƒ olo
Ä• gamanakÄ• le laá¹…ghitaá¹ƒ udakaá¹ƒ gamanakÄ• le otaritvÄ• saá¹‡ikaá¹ƒ agamÄ• si.
pakkosÄ• petvÄ• , ``kiá¹ƒ nu kho, tÄ• ta, tvaá¹ƒ mama santikaá¹ƒ Ä• gacchanto udakaá¹ƒ la
gacchanto otaritvÄ• saá¹‡ikaá¹ƒ gacchasÄ«â€™â€™ ti pucchi. ``Ä• ma, deva, ahaá¹ƒ tasm
kÄ«á¸·anakÄ• lo nÄ• ma, so idÄ• ni pana me devena á¹-hÄ• nantaraá¹ƒ paá¹-issutaá¹ƒ. tas
idÄ• ni sannisinnena hutvÄ• carituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• ``dhiti
idÄ• nevassa á¹-hÄ• nantaraá¹ƒ dassÄ• mÄ«â€™â€™ ti pitarÄ• bhuttaá¹ƒ bhogaá¹ƒ datvÄ
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si.

so rathe á¹-hatvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ akÄ• si. olokitolokitaá¹-á¹-hÄ• naá¹ƒ kampa
kÄ• á¸·idÄ• siyÄ• saddhiá¹ƒ mantayamÄ• nÄ• nisinnÄ• \Ee I 186/ ``amma kÄ• á¸·i, puttas
nissÄ• ya uppannÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒ kÄ• raá¹‡Ä• , ammÄ• â€™â€™ ti? ``ayaÃ±h
dussante bandhitvÄ• amhÄ• kaá¹ƒ gharaá¹ƒ Ä• gato, athassa mayÄ• taá¹ƒ paá¹‡á¹‡aá¹ƒ
maá¹…galakaraá¹‡atthÄ• ya aÃ±Ã±aá¹ƒ paá¹‡á¹‡aá¹ƒ likhitvÄ• ettakaá¹ƒ kÄ• laá¹ƒ tattha
``amma, tvaá¹ƒ ettakaá¹ƒ passasi, imaá¹ƒ pana seá¹-á¹-hi daharakÄ• lato paá¹-á¹-hÄ• ya m
nÄ• sakkhi, kevalaá¹ƒ imaá¹ƒ nissÄ• ya bahuá¹ƒ dhanaá¹ƒ khÄ«yÄ«â€™â€™ ti. ``amma, a
seá¹-á¹-hinÄ• kataâ€™â€™ nti. nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gehaá¹ƒ pavisantaá¹ƒ
``ayaá¹ƒ ettikÄ• sampatti maá¹ƒ nissÄ• ya \Be I 120/ uppannÄ• â€™â€™ ti hasitaá¹ƒ akÄ•

seá¹-á¹-hiputto disvÄ• , ``kiá¹ƒ kÄ• raá¹‡Ä• hasÄ«â€™â€™ ti pucchi. ``ekaá¹ƒ kÄ• raá¹‡aá
``kathehi naâ€™â€™ nti? ``sÄ• na kathesiâ€™â€™. so ``sace na kathessasi, dvidhÄ• taá
tajjetvÄ• asiá¹ƒ nikkaá¸• á¸• hi. sÄ• ``ayaá¹ƒ ettikÄ• sampatti tayÄ• maá¹ƒ nissÄ• ya ladd
hasitaâ€™â€™ nti Ä• ha. ``yadi mama pitarÄ• attano santakaá¹ƒ mayhaá¹ƒ niyyÄ• ditaá¹ƒ,
hosÄ«â€™â€™ ti? so kira ettakaá¹ƒ kÄ• laá¹ƒ kiÃ±ci na jÄ• nÄ• ti, tenassÄ• vacanaá¹ƒ na
``tumhÄ• kaá¹ƒ pitarÄ• maraá¹‡apaá¹‡á¹‡aá¹ƒ datvÄ• pesitÄ• , tumhe mayÄ• idaÃ±cidaÃ
sabbaá¹ƒ kathesi. ``tvaá¹ƒ abhÅ«taá¹ƒ kathesÄ«â€™â€™ ti asaddahanto ``mÄ• taraá¹ƒ kÄ
pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• ``evaá¹ƒ kira, ammÄ• â€™â€™ ti. ``Ä• ma, tÄ• ta, da
taá¹ƒ mÄ• retukÄ• mo mÄ• retuá¹ƒ asakkonto taá¹ƒ nissÄ• ya bahuá¹ƒ dhanaá¹ƒ khÄ«yi, sa
maraá¹‡ato mutto, idÄ• ni bhogagÄ• mato Ä• gamma \Ee I 187/ sabbasatena saddhiá¹ƒ seá
pattoâ€™â€™ ti. so taá¹ƒ sutvÄ• ``bhÄ• riyaá¹ƒ vata kammaá¹ƒ, evarÅ«pÄ• kho pana mar
pamÄ• dajÄ«vitaá¹ƒ jÄ«vituá¹ƒ ayuttaá¹ƒ, appamatto bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• (
109/ vissajjetvÄ• addhikakapaá¹‡Ä• dÄ«naá¹ƒ dÄ• naá¹ƒ paá¹-á¹-hapesi. mitto nÄ• massa
ahosi. ayaá¹ƒ ghosakaseá¹-á¹-hino uppatti.

tasmiá¹ƒ pana kÄ• le bhaddavatÄ«nagare bhaddavatiyaseá¹-á¹-hi nÄ• ma ghosakaseá¹-á¹-
adiá¹-á¹-hapubbasahÄ• yako ahosi. bhaddavatÄ«nagarato Ä• gatÄ• naá¹ƒ vÄ• á¹‡ijÄ• naá¹
bhaddavatiyaseá¹-á¹-hino sampattiÃ±ca vayappadesaÃ±ca sutvÄ• tena saddhiá¹ƒ sahÄ• ya
paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi. bhaddavatiyaseá¹-á¹-hipi kosambito Ä• gatÄ• naá¹ƒ vÄ• á¹‡ij
ghosakaseá¹-á¹-hino sampattiÃ±ca vayappadesaÃ±ca sutvÄ• tena saddhiá¹ƒ sahÄ• yakab
paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi. evaá¹ƒ te aÃ±Ã±amaÃ±Ã±aá¹ƒ adiá¹-á¹-hapubbasahÄ• yakÄ
bhaddavatiyaseá¹-á¹-hino gehe ahivÄ• tarogo patito. tasmiá¹ƒ patite paá¹-hamaá¹ƒ makkhik
anukkameneva kÄ«á¹-Ä• mÅ«sikÄ• kukkuá¹-Ä• sÅ«karÄ• gÄ• vo dÄ• sÄ« dÄ• sÄ• sabb
tesu ye bhittiá¹ƒ bhinditvÄ• palÄ• yanti, te jÄ«vitaá¹ƒ labhanti, tadÄ• pana seá¹-á¹-hi ca bha
cassa tathÄ• palÄ• yitvÄ• \Be I 121/ ghosakaseá¹-á¹-hiá¹ƒ passituá¹ƒ patthentÄ• kosambi
paá¹-ipajjiá¹ƒsu. te antarÄ• maggeyeva khÄ«á¹‡apÄ• theyyÄ• vÄ• tÄ• tapena ceva khuppip
kicchena kosambiá¹ƒ patvÄ• udakaphÄ• sukaá¹-á¹-hÄ• ne á¹-hatvÄ• nhatvÄ• nagaradvÄ•
pavisiá¹ƒsu.

tato seá¹-á¹-hi bhariyaá¹ƒ Ä• ha --- ``bhadde, iminÄ• nÄ«hÄ• rena gacchantÄ• vijÄ• tamÄ
sahÄ• yako kira me addhikakapaá¹‡Ä• dÄ«naá¹ƒ devasikaá¹ƒ sahassaá¹ƒ vissajjetvÄ• dÄ•
dhÄ«taraá¹ƒ pesetvÄ• Ä• hÄ• raá¹ƒ Ä• harÄ• petvÄ• ekÄ• haá¹ƒ dvÄ«haá¹ƒ idheva sarÄ«
passissÄ• mÄ• â€™â€™ ti. sÄ• ``sÄ• dhu, sÄ• mÄ«â€™â€™ ti. te sÄ• lÄ• yameva vasiá¹ƒ
kapaá¹‡addhikÄ• dÄ«su Ä• hÄ• ratthÄ• ya gacchantesu mÄ• tÄ• pitaro, ``amma, gantvÄ• a
Ä• harÄ• â€™â€™ ti dhÄ«taraá¹ƒ pesayiá¹ƒsu. mahÄ• bhogakulassa dhÄ«tÄ• vipattiyÄ• a
pÄ• tiá¹ƒ gahetvÄ• kapaá¹‡ajanena saddhiá¹ƒ Ä• hÄ• ratthÄ• ya gantvÄ• ``kati paá¹-ivÄ«s
ti puá¹-á¹-hÄ• ca pana ``tayoâ€™â€™ ti Ä• ha. athassÄ• tayo paá¹-ivÄ«se adÄ• si. tÄ• ya
ekato bhuÃ±jituá¹ƒ nisÄ«diá¹ƒsu.

atha mÄ• tÄ• dhÄ«taro seá¹-á¹-hiá¹ƒ Ä• haá¹ƒsu --- ``sÄ• mi, vipatti nÄ• ma mahÄ• kulÄ• r
oloketvÄ• bhuÃ±ja, mÄ• cintayÄ«â€™â€™ ti. iti naá¹ƒ nÄ• nappakÄ• rehi yÄ• citvÄ• bhoj
Ä• hÄ• raá¹ƒ jÄ«rÄ• petuá¹ƒ asakkonto aruá¹‡e uggacchante kÄ• lamakÄ• si. mÄ• tÄ• dhÄ
paridevitvÄ• rodiá¹ƒsu. kumÄ• rikÄ• punadivase rodamÄ• nÄ• Ä• hÄ• ratthÄ• ya gantvÄ•
gaá¹‡hissasÄ«â€™â€™ ti \Ee I 189/ vuttÄ• , ``dveâ€™â€™ ti vatvÄ• Ä• hÄ• raá¹ƒ Ä• harit
bhojesi. sÄ• pi tÄ• ya yÄ• ciyamÄ• nÄ• bhuÃ±jitvÄ• Ä• hÄ• raá¹ƒ jÄ«rÄ• petuá¹ƒ asakkont
kÄ• lamakÄ• si. kumÄ• rikÄ• ekikÄ• va roditvÄ• paridevitvÄ• tÄ• ya dukkhuppattiyÄ• ativ
punadivase yÄ• cakehi saddhiá¹ƒ rodantÄ« Ä• hÄ• ratthÄ• ya gantvÄ• , ``kati paá¹-ivÄ«se g
ti vuttÄ• ``ekaâ€™â€™ nti Ä• ha. mittakuá¹-umbiko taá¹ƒ tayo divase bhattaá¹ƒ gaá¹‡hanti
taá¹ƒ ``apehi nassa, vasali, ajja tava kucchippamÄ• á¹‡aá¹ƒ aÃ±Ã±Ä• sÄ«â€™â€™ ti Ä• ha
kuladhÄ«tÄ• \Be I 122/ paccorasmiá¹ƒ sattipahÄ• raá¹ƒ viya vaá¹‡e khÄ• rodakasecanakaá
sÄ• mÄ«â€™â€™ ti Ä• ha. ``tayÄ• pure tayo koá¹-á¹-hÄ• sÄ• gahitÄ• , hiyyo dve, ajja eka
attano kucchippamÄ• á¹‡aá¹ƒ Ã±Ä• taâ€™â€™ nti. ``mÄ• maá¹ƒ, sÄ• mi, `attanova atthÄ•
maÃ±Ã±itthÄ• â€™â€™ ti. ``atha kasmÄ• evaá¹ƒ gaá¹‡hÄ«â€™â€™ ti? ``pure tayo janÄ•
ajja ekikÄ• va jÄ• tÄ• mhÄ«â€™â€™ ti. so ``kena kÄ• raá¹‡enÄ• â€™â€™ ti pucchitvÄ• Ä
kathitaá¹ƒ sabbaá¹ƒ pavattiá¹ƒ sutvÄ• assÅ«ni sandhÄ• retuá¹ƒ asakkonto saÃ±jÄ• tabalav
``amma, evaá¹ƒ sante mÄ• cintayi, tvaá¹ƒ bhaddavatiyaseá¹-á¹-hino dhÄ«tÄ• ajjakÄ• lato p
dhÄ«tÄ• yeva nÄ• mÄ• â€™â€™ ti vatvÄ• sÄ«se cumbitvÄ• gharaá¹ƒ netvÄ• attano jeá¹-
á¹-hapesi.

sÄ• dÄ• nagge uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ sutvÄ• , ``tÄ• ta, kasmÄ• etaá¹ƒ janaá¹
na dethÄ• â€™â€™ ti Ä• ha. ``na sakkÄ• kÄ• tuá¹ƒ, ammÄ• â€™â€™ ti. ``sakkÄ• , tÄ• tÄ•
ammÄ• â€™â€™ ti? ``tÄ• ta dÄ• naggaá¹ƒ parikkhipitvÄ• \Ee I 190/ ekekasseva pavesana
yojetvÄ• , `ekena dvÄ• rena pavisitvÄ• ekena nikkhamathÄ• â€™ ti vadetha, evaá¹ƒ nissad
gaá¹‡hissantÄ«â€™â€™ ti. so taá¹ƒ sutvÄ• , ``bhaddakova, amma, upÄ• yoâ€™â€™ ti tath
sÄ• mÄ• nÄ• ma. vatiyÄ• pana kÄ• ritattÄ• __sÄ• mÄ• vatÄ«_ nÄ• ma jÄ• tÄ• . tato paá¹-
pacchindÄ«. ghosakaseá¹-á¹-hi pubbe taá¹ƒ saddaá¹ƒ suá¹‡anto ``mayhaá¹ƒ dÄ• nagge sa
dvÄ«hatÄ«haá¹ƒ pana saddaá¹ƒ asuá¹‡anto mittakuá¹-umbikaá¹ƒ attano upaá¹-á¹-hÄ• naá¹
``diyyati kapaá¹‡addhikÄ• dÄ«naá¹ƒ dÄ• naâ€™â€™ nti? ``Ä• ma, sÄ• mÄ«â€™â€™ ti. ``a
na suyyatÄ«â€™â€™ ti? ``yathÄ• nissaddÄ• hutvÄ• gaá¹‡hanti, tathÄ• me upÄ• yo katoa
kasmÄ• nÄ• kÄ• sÄ«â€™â€™ ti? ``ajÄ• nanatÄ• ya, sÄ• mÄ«â€™â€™ ti. ``idÄ• ni kathaá¹
me akkhÄ• to, sÄ• mÄ«â€™â€™ ti. mayhaá¹ƒ aviditÄ• ``tava dhÄ«tÄ• nÄ• ma atthÄ«â€™
paá¹-á¹-hÄ• ya sabbaá¹ƒ bhaddavatiyaseá¹-á¹-hino pavattiá¹ƒ Ä• cikkhitvÄ• tassÄ• attano
jeá¹-á¹-hadhÄ«tuá¹-á¹-hÄ• ne á¹-hapitabhÄ• vaá¹ƒ Ä• rocesi. atha naá¹ƒ seá¹-á¹-hi ``evaá¹ƒ
kathesi, mama sahÄ• yakassa \Ne I 111/ dhÄ«tÄ• mama dhÄ«tÄ• nÄ• mÄ• â€™â€™ ti ta
``amma, seá¹-á¹-hino dhÄ«tÄ• sÄ«â€™â€™ ti? ``Ä• ma, tÄ• tÄ• â€™â€™ ti. ``tena hi mÄ•
123/ dhÄ«tÄ• sÄ«â€™â€™ ti taá¹ƒ sÄ«se cumbitvÄ• parivÄ• ratthÄ• ya tassÄ• paÃ±ca itth

jeá¹-á¹-hadhÄ«tuá¹-á¹-hÄ• ne á¹-hapesi.

athekadivasaá¹ƒ tasmiá¹ƒ nagare nakkhattaá¹ƒ saá¹…ghuá¹-á¹-haá¹ƒ hoti. tasmiá¹ƒ pana n
anikkhamanakÄ• kuladhÄ«taropi attano parivÄ• rena saddhiá¹ƒ padasÄ• va \Ee I 191/ nadi
tasmÄ• taá¹ƒ divasaá¹ƒ sÄ• mÄ• vatÄ«pi paÃ±cahi itthisatehi parivÄ• ritÄ• rÄ• jaá¹…gaá¹-
agamÄ• si. uteno sÄ«hapaÃ±jare á¹-hito taá¹ƒ disvÄ• ``kassimÄ• nÄ• á¹-akitthiyoâ€™â€™
nÄ• á¹-akitthiyo, devÄ• â€™â€™ ti. ``atha kassa dhÄ«taroâ€™â€™ ti? ``ghosakaseá¹-á¹-hi
sÄ• mÄ• vatÄ« nÄ• mesÄ• â€™â€™ ti. so disvÄ• va uppannasineho seá¹-á¹-hino sÄ• sana
kira me pesetÅ«â€™â€™ ti. ``na pesemi, devÄ• â€™â€™ ti. ``mÄ• kira evaá¹ƒ karotu, pes
``mayaá¹ƒ gahapatikÄ• nÄ• ma kumÄ• rikÄ• naá¹ƒ pothetvÄ• viheá¹-hetvÄ• kaá¸• á¸• har
ti. rÄ• jÄ• kujjhitvÄ• gehaá¹ƒ laÃ±chÄ• petvÄ• seá¹-á¹-hiÃ±ca bhariyaÃ±ca hatthe gahetvÄ
sÄ• mÄ• vatÄ«, nhÄ• yitvÄ• Ä• gantvÄ• gehaá¹ƒ pavisituá¹ƒ okÄ• saá¹ƒ alabhantÄ«, ``kiá
pucchi. ``amma, rÄ• jÄ• tava kÄ• raá¹‡Ä• pahiá¹‡i. atha `na mayaá¹ƒ dassÄ• mÄ• â€™ ti
laÃ±chÄ• petvÄ• amhe bahi kÄ• rÄ• pesÄ«â€™â€™ ti. ``tÄ• ta, bhÄ• riyaá¹ƒ vo kammaá¹ƒ
`na, demÄ• â€™ ti avatvÄ• `sace me dhÄ«taraá¹ƒ saparivÄ• raá¹ƒ gaá¹‡hatha, demÄ• â€™
tÄ• tÄ• â€™â€™ ti. ``sÄ• dhu, amma, tava ruciyÄ• sati evaá¹ƒ karissÄ• mÄ«â€™â€™ ti ra
pÄ• hesi. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• taá¹ƒ saparivÄ• raá¹ƒ Ä• netvÄ
aggamahesiá¹-á¹-hÄ• ne á¹-hapesi. sesÄ• tassÄ• yeva parivÄ• ritthiyo ahesuá¹ƒ. ayaá¹ƒ sÄ

utenassa pana aparÄ• pi vÄ• suladattÄ• nÄ• ma devÄ« ahosi \Ee I 192/ caá¹‡á¸• apajjotas
caá¹‡á¸• apajjoto nÄ• ma rÄ• jÄ• ahosi. so ekadivasaá¹ƒ uyyÄ• nato Ä• gacchanto attano s
``atthi nu kho aÃ±Ã±assapi kassaci evarÅ«pÄ• sampattÄ«â€™â€™ ti vatvÄ• taá¹ƒ sutvÄ•
nÄ• mesÄ• , kosambiyaá¹ƒ utenassa raÃ±Ã±o atimahatÄ« sampatÄ«â€™â€™ ti vutte rÄ• jÄ
gaá¹‡hissÄ• ma naâ€™â€™ nti? ``na sakkÄ• so gahetuâ€™â€™ nti. ``kiÃ±ci katvÄ• gaá¹-
sakkÄ• devÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``so hatthikantaá¹ƒ nÄ• ma sip
I 124/ parivattetvÄ• hatthikantavÄ«á¹‡aá¹ƒ vÄ• dento nÄ• ge palÄ• petipi gaá¹‡hÄ• tipi. hat
sadiso nÄ• ma natthÄ«â€™â€™ ti. ``na sakkÄ• mayÄ• so gahetuâ€™â€™ nti. ``sace te, d
nicchayo, tena hi dÄ• ruhatthiá¹ƒ kÄ• retvÄ• \Ne I 112/ tassÄ• sannaá¹-á¹-hÄ• naá¹ƒ peseh
vÄ• assavÄ• hanaá¹ƒ vÄ• sutvÄ• dÅ«rampi gacchati. tattha naá¹ƒ Ä• gataá¹ƒ gahetuá¹ƒ s

rÄ• jÄ• ``attheso upÄ• yoâ€™â€™ ti dÄ• rumayaá¹ƒ yantahatthiá¹ƒ kÄ• rÄ• petvÄ• bahi p
katacittakammaá¹ƒ katvÄ• tassa vijite Ä• sannaá¹-á¹-hÄ• ne ekasmiá¹ƒ saratÄ«re vissajjÄ•
antokucchiyaá¹ƒ saá¹-á¹-hi purisÄ• aparÄ• paraá¹ƒ caá¹…kamanti, hatthilaá¹‡á¸• aá¹ƒ Ä• h
chaá¸• á¸• esuá¹ƒ. eko vanacarako hatthiá¹ƒ disvÄ• , ``amhÄ• kaá¹ƒ raÃ±Ã±o anucchavikoâ
raÃ±Ã±o Ä• rocesi --- ``deva, mayÄ• sabbaseto kelÄ• sakÅ«á¹-apaá¹-ibhÄ• go tumhÄ• kaÃ
varavÄ• raá¹‡o diá¹-á¹-hoâ€™â€™ ti. uteno tameva maggadesakaá¹ƒ katvÄ• hatthiá¹ƒ abh
nikkhami. tassa Ä• gamanaá¹ƒ Ã±atvÄ• \Ee I 193/ carapurisÄ• gantvÄ• caá¹‡á¸• apajjotas

Ä• gantvÄ• majjhe tucchaá¹ƒ katvÄ• ubhosu passesu balakÄ• yaá¹ƒ payojesi. uteno tassÄ
hatthiá¹ƒ anubandhi. anto á¹-hitamanussÄ• vegena palÄ• pesuá¹ƒ. kaá¹-á¹-hahatthÄ« raÃ±
parivattetvÄ• vÄ«á¹‡aá¹ƒ vÄ• dentassa tantisaddaá¹ƒ asuá¹‡anto viya palÄ• yatiyeva. rÄ• j
pÄ• puá¹‡ituá¹ƒ asakkonto assaá¹ƒ Ä• ruyha anubandhi. tasmiá¹ƒ vegena anubandhante ba
ekakova ahosi. atha naá¹ƒ ubhosu passesu payuttÄ• caá¹‡á¸• apajjotassa purisÄ• gaá¹‡h
adaá¹ƒsu. athassa balakÄ• yo amittavasaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• bahinagareva khand
acchi.

caá¹‡á¸• apajjotopi utenaá¹ƒ jÄ«vaggÄ• hameva gÄ• hÄ• petvÄ• ekasmiá¹ƒ coragehe pak
pidahÄ• petvÄ• tayo divase jayapÄ• naá¹ƒ pivi. uteno tatiyadivase Ä• rakkhake pucchi --- ``
rÄ• jÄ• â€™â€™ ti? `` `paccÄ• mitto me gahitoâ€™ ti jayapÄ• naá¹ƒ pivatÄ«â€™â€™ ti. ``k
viya tumhÄ• kaá¹ƒ raÃ±Ã±o kiriyÄ• , nanu paá¹-irÄ• jÅ«naá¹ƒ gahetvÄ• \Be I 125/ vissajjetu
vaá¹-á¹-ati, amhe dukkhaá¹ƒ nisÄ«dÄ• petvÄ• jayapÄ• naá¹ƒ kira pivatÄ«â€™â€™ ti. te ga
Ä• rocesuá¹ƒ. so Ä• gantvÄ• ``saccaá¹ƒ kira tvaá¹ƒ evaá¹ƒ vadasÄ«â€™â€™ ti pucchi. ``Ä
``sÄ• dhu taá¹ƒ vissajjessÄ• mi, evarÅ«po kira te manto atthi, taá¹ƒ mayhaá¹ƒ dassasÄ«â€™
dassÄ• mi, gahaá¹‡asamaye maá¹ƒ vanditvÄ• taá¹ƒ gaá¹‡hÄ• hi. kiá¹ƒ pana tvaá¹ƒ vandis
taá¹ƒ vandissÄ• mi, na vandissÄ• mÄ«â€™â€™ ti? ``ahampi te na dassÄ• mÄ«â€™â€™ ti
rÄ• jÄ• á¹‡aá¹ƒ te karissÄ• mÄ«â€™â€™ ti. ``karohi, sarÄ«rassa me issaro, na pana cittass
tassa sÅ«ragajjitaá¹ƒ sutvÄ• , ``kathaá¹ƒ nu kho imaá¹ƒ mantaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™
mantaá¹ƒ aÃ±Ã±aá¹ƒ jÄ• nÄ• petuá¹ƒ na sakkÄ• , mama dhÄ«taraá¹ƒ etassa santike \Ne I 1
tassÄ• santike gaá¹‡hissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ Ä• ha --- ``aÃ±Ã±assa vanditvÄ• g
ti. ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi amhÄ• kaá¹ƒ ghare ekÄ• khujjÄ• atthi tass
vanditvÄ• nisinnÄ• ya tvaá¹ƒ bahisÄ• á¹‡iyaá¹ƒ á¹-hitova mantaá¹ƒ vÄ• cehÄ«â€™â€™ ti.
khujjÄ• vÄ• hotu pÄ«á¹-hasappi vÄ• , vandantiyÄ• dassÄ• mÄ«â€™â€™ ti. tato rÄ• jÄ• g
vÄ• suladattaá¹ƒ Ä• ha --- ``amma, eko saá¹…khakuá¹-á¹-hÄ« anagghamantaá¹ƒ jÄ• nÄ• ti,
jÄ• nÄ• petuá¹ƒ na sakkÄ• . tvaá¹ƒ antosÄ• á¹‡iyaá¹ƒ nisÄ«ditvÄ• taá¹ƒ vanditvÄ• mantaá
bahisÄ• á¹‡iyaá¹ƒ á¹-hatvÄ• tuyhaá¹ƒ vÄ• cessati. tava santikÄ• ahaá¹ƒ taá¹ƒ gaá¹‡hissÄ•

evaá¹ƒ so tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ santhavakaraá¹‡abhayena dhÄ«taraá¹ƒ khujjaá¹ƒ,
saá¹…khakuá¹-á¹-hiá¹ƒ katvÄ• kathesi. so tassÄ• antosÄ• á¹‡iyaá¹ƒ vanditvÄ• nisinnÄ• ya
vÄ• cesi. atha naá¹ƒ ekadivasaá¹ƒ punappunaá¹ƒ vuccamÄ• nampi mantapadaá¹ƒ vattuá¹ƒ
atibahaloá¹-á¹-hakapolaá¹ƒ te mukhaá¹ƒ, evaá¹ƒ nÄ• ma vadehÄ«â€™â€™ ti Ä• ha. ``sÄ•
duá¹-á¹-hasaá¹…khakuá¹-á¹-hi \Ee I 195/ kiá¹ƒ vadesi, kiá¹ƒ mÄ• disÄ• khujjÄ• nÄ• ma hot
sÄ• á¹‡ikaá¹‡á¹‡aá¹ƒ ukkhipitvÄ• ``kÄ• si tvaâ€™â€™ nti vutte, ``raÃ±Ã±o dhÄ«tÄ• vÄ• s
nti Ä• ha. ``pitÄ• te taá¹ƒ mayhaá¹ƒ kathento `khujjÄ• â€™ ti kathesÄ«â€™â€™ ti. ``mayha
saá¹…khakuá¹-á¹-hiá¹ƒ katvÄ• kathesÄ«â€™â€™ ti. te ubhopi ``tena hi amhÄ• kaá¹ƒ santh
kathitaá¹ƒ bhavissatÄ«â€™â€™ ti antosÄ• á¹‡iyaÃ±Ã±eva santhavaá¹ƒ kariá¹ƒsu.

tato paá¹-á¹-hÄ• ya mantaggahaá¹‡aá¹ƒ vÄ• sippaggahaá¹‡aá¹ƒ vÄ• natthi. rÄ• jÄ• pi dhÄ
--- ``sippaá¹ƒ gaá¹‡hasi, ammÄ• â€™â€™ ti? ``gaá¹‡hÄ• mi, tÄ• tÄ• â€™â€™ ti. atha naá¹
126/ Ä• ha --- ``bhadde, sÄ• mikena kattabbaá¹ƒ nÄ• ma neva mÄ• tÄ• pitaro na bhÄ• tubh
sace mayhaá¹ƒ jÄ«vitaá¹ƒ dassasi, paÃ±ca te itthisatÄ• ni parivÄ• raá¹ƒ datvÄ• aggamahes
dassÄ• mÄ«â€™â€™ ti. ``sace imasmiá¹ƒ vacane patiá¹-á¹-hÄ• tuá¹ƒ sakkhissatha, dassÄ•
``sakkhissÄ• mi, bhaddeâ€™â€™ ti. sÄ• ``sÄ• dhu, sÄ• mÄ«â€™â€™ ti pitu santikaá¹ƒ ga
aá¹-á¹-hÄ• si. atha naá¹ƒ so pucchi --- ``amma, niá¹-á¹-hitaá¹ƒ sippaâ€™â€™ nti? ``na tÄ• v
tÄ• ta, sippaâ€™â€™ nti. atha naá¹ƒ so pucchi --- ``kiá¹ƒ, ammÄ• â€™â€™ ti? ``amhÄ• kaá
ekaá¹ƒ vÄ• hanaÃ±ca laddhuá¹ƒ vaá¹-á¹-ati, tÄ• tÄ• â€™â€™ ti. ``idaá¹ƒ kiá¹ƒ, ammÄ• â€™
kira tÄ• rakasaÃ±Ã±Ä• ya mantassa upacÄ• ratthÄ• ya ekaá¹ƒ osadhaá¹ƒ gahetabbaá¹ƒ att
\Ee I 196/ vÄ• avelÄ• ya vÄ• nikkhamanakÄ• le ekaá¹ƒ dvÄ• raÃ±ceva ekaá¹ƒ vÄ• hanaÃ±
vaá¹-á¹-atÄ«â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. te attano abhirucitaá
hatthagataá¹ƒ kariá¹ƒsu. raÃ±Ã±o pana paÃ±ca vÄ• hanÄ• ni ahesuá¹ƒ. bhaddavatÄ« nÄ• n
ekadivasaá¹ƒ paÃ±Ã±Ä• sa yojanÄ• ni gacchati, kÄ• ko nÄ• ma dÄ• so saá¹-á¹-hi yojanÄ• n
muÃ±cakesÄ« cÄ• ti dve assÄ• yojanasataá¹ƒ gacchanti, nÄ• á¸·Ä• giri hatthÄ« vÄ«sati yo

so kira rÄ• jÄ• anuppanne buddhe ekassa issarassa upaá¹-á¹-hÄ• ko ahosi. athekadivasaá
gantvÄ• nhatvÄ• Ä• gacchante eko paccekabuddho nagaraá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• s
mÄ• rena Ä• vaá¹-á¹-itattÄ• ekaá¹ƒ bhikkhÄ• mpi alabhitvÄ• yathÄ• dhotena pattena nikkh
nagaradvÄ• raá¹ƒ pattakÄ• le mÄ• ro aÃ±Ã±Ä• takavesena upasaá¹…kamitvÄ• , ``api, bhan
pucchi. ``kiá¹ƒ pana me tvaá¹ƒ alabhanÄ• kÄ• raá¹ƒ karÄ«â€™â€™ ti? ``tena hi nivattitvÄ•
na karissÄ• mÄ«â€™â€™ ti. ``nÄ• haá¹ƒ puna nivattissÄ• mÄ«â€™â€™ ti. sace hi nivattey
sakalanagaravÄ• sÄ«naá¹ƒ sarÄ«re adhimuÃ±citvÄ• pÄ• á¹‡iá¹ƒ paharitvÄ• hasanakeá¸·ia
anivattitvÄ• gate mÄ• ro tattheva antaradhÄ• yi. atha so issaro yathÄ• dhoteneva pattena \
Ä• gacchantaá¹ƒ paccekabuddhaá¹ƒ disvÄ• vanditvÄ• , ``api, bhante, kiÃ±ci laddhaâ€™â€
nikkhantamhÄ• vusoâ€™â€™ ti. so cintesi --- ``ayyo, mayÄ• pucchitaá¹ƒ akathetvÄ• aÃ±Ã
laddhaá¹ƒ bhavissatÄ«â€™â€™ ti. athassa pattaá¹ƒ olokento tucchaá¹ƒ disvÄ• gehe bhatta
niá¹-á¹-hitÄ• niá¹-á¹-hitabhÄ• vaá¹ƒ ajÄ• nanatÄ• ya sÅ«ro hutvÄ• pattaá¹ƒ gahetuá¹ƒ avisa
bhante, adhivÄ• sethÄ• â€™â€™ ti vatvÄ• vegena gharaá¹ƒ gantvÄ• ``amhÄ• kaá¹ƒ bhatt
pucchitvÄ• , ``niá¹-á¹-hitaâ€™â€™ nti vutte taá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ Ä• ha --- ``tÄ• ta, aÃ±
sampannavegataro nÄ• ma natthi, sÄ«ghena javena bhadantaá¹ƒ patvÄ• `pattaá¹ƒ me, bha
pattaá¹ƒ gahetvÄ• vegena ehÄ«â€™â€™ ti. so ekavacaneneva pakkhanditvÄ• pattaá¹ƒ ga
attano bhojanassa pattaá¹ƒ pÅ«retvÄ• ``imaá¹ƒ sÄ«ghaá¹ƒ gantvÄ• ayyassa sampÄ• dehi
dammÄ«â€™â€™ ti Ä• ha.

sopi taá¹ƒ gahetvÄ• javena gantvÄ• paccekabuddhassa pattaá¹ƒ datvÄ• paÃ±capatiá¹-á¹
``bhante, `velÄ• upakaá¹-á¹-hÄ• â€™ ti ahaá¹ƒ atisÄ«ghena javena Ä• gato ca gato ca, eta
yojanÄ• naá¹ƒ paá¹‡á¹‡Ä• sasaá¹-á¹-hisatavÄ«sasatagamanasamatthÄ• ni paÃ±ca vÄ• han

Ä• gacchantassa ca me gacchantassa ca sarÄ«raá¹ƒ sÅ«riyatejena tatthaá¹ƒ, tassa me pha
nibbattanibbattaá¹-á¹-hÄ• ne Ä• á¹‡Ä• sÅ«riyatejasadisÄ• hotu, imasmiá¹ƒ me piá¹‡á¸• ap
dinnÄ• , tassÄ• me nissandena tumhehi diá¹-á¹-hadhammassa \Ee I 198/ bhÄ• gÄ« homÄ«
``evaá¹ƒ hotÅ«â€™â€™ ti vatvÄ• ---

``icchitaá¹ƒ \Ne I 115/ patthitaá¹ƒ tuyhaá¹ƒ, sabbameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• || (Sv II 95 pubbÅ«panissayasam

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , maá¹‡ijotiraso yathÄ• â€™â€™ ti || ---

anumodanaá¹ƒ akÄ• si. paccekabuddhÄ• naá¹ƒ kira idhÄ• va dve gÄ• thÄ• anumodanagÄ•
__jotiraso_ti sabbakÄ• madadaá¹ƒ maá¹‡iratanaá¹ƒ vuccati. idaá¹ƒ tassa pubbacaritaá¹ƒ. s
caá¹‡á¸• apajjoto ahosi. tassa ca kammassa nissandena imÄ• ni paÃ±ca vÄ• hanÄ• ni nibb
rÄ• jÄ• uyyÄ• nakÄ«á¸·Ä• ya nikkhami. uteno ``ajja palÄ• yitabbaâ€™â€™ nti mahantÄ• m
hiraÃ±Ã±asuvaá¹‡á¹‡assa pÅ«retvÄ• kareá¹‡ukÄ• piá¹-á¹-he á¹-hapetvÄ• vÄ• suladattaá¹
antepurapÄ• lakÄ• palÄ• yantaá¹ƒ taá¹ƒ disvÄ• gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• `
ti balaá¹ƒ pahiá¹‡i. uteno \Be I 128/ balassa pakkhandabhÄ• vaá¹ƒ Ã±atvÄ• kahÄ• paá¹‡ap
pÄ• tesi, manussÄ• kahÄ• paá¹‡e uccinitvÄ• puna pakkhandiá¹ƒsu. itaro suvaá¹‡á¹‡apasi
nesaá¹ƒ suvaá¹‡á¹‡alobhena papaÃ±centÄ• naÃ±Ã±eva \Ee I 199/ bahi nivuá¹-á¹-haá¹ƒ att
pÄ• puá¹‡i. atha naá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va attano balakÄ• yo parivÄ• retvÄ• nagara
vÄ• suladattaá¹ƒ abhisiÃ±citvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-hapesÄ«ti. ayaá¹ƒ vÄ• suladat

aparÄ• pana mÄ• gaá¹‡á¸• iyÄ• nÄ• ma raÃ±Ã±o santikÄ• aggamahesiá¹-á¹-hÄ• naá¹ƒ la
mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡assa dhÄ«tÄ• . mÄ• tÄ• pissÄ• mÄ• gaá¹‡á¸• iyÄ• yeva nÄ•
mÄ• gaá¹‡á¸• iyova, sÄ• abhirÅ«pÄ• ahosi devaccharapaá¹-ibhÄ• gÄ• . pitÄ• panassÄ• a
alabhanto mahantehi mahantehi kulehi yÄ• citopi ``na mayhaá¹ƒ dhÄ«tu tumhe anucchavikÄ
uyyojesi. athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento mÄ• gaá¹‡á¸• iyabr
sapajÄ• patikassa anÄ• gÄ• miphalÅ«panissayaá¹ƒ disvÄ• attano pattacÄ«varamÄ• dÄ• ya
aggiparicaraá¹‡aá¹-á¹-hÄ• naá¹ƒ agamÄ• si. so tathÄ• gatassa rÅ«pasobhaggappattaá¹ƒ at
``imasmiá¹ƒ loke iminÄ• purisena sadiso aÃ±Ã±o puriso nÄ• ma natthi, ayaá¹ƒ mayhaá¹ƒ d
posÄ• panatthÄ• ya dhÄ«taraá¹ƒ dassÄ• mÄ«â€™â€™ ti cintetvÄ• , ``samaá¹‡a, ekÄ• me
kÄ• laá¹ƒ tassÄ• anucchavikaá¹ƒ purisaá¹ƒ na passÄ• mi, tumhe tassÄ• anucchavikÄ• , sÄ
anucchavikÄ• . tumhÄ• kaÃ±hi \Ee I 200/ pÄ• daparicÄ• rikÄ• , tassÄ• ca bhattÄ• \Ne I 11
taá¹ƒ vo ahaá¹ƒ dassÄ• mi, yÄ• va mamÄ• gamanÄ• idheva tiá¹-á¹-hathÄ• â€™â€™ ti Ä• h
tuá¹‡hÄ« ahosi. brÄ• hmaá¹‡o vegena gharaá¹ƒ gantvÄ• , ``bhoti, bhoti dhÄ«tu me anuccha

sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ naá¹ƒ alaá¹…karohÄ«â€™â€™ ti taá¹ƒ alaá¹…kÄ• rÄ• petvÄ• sadd
satthu santikaá¹ƒ pÄ• yÄ• si. sakalanagaraá¹ƒ saá¹…khubhi. ayaá¹ƒ ``ettakaá¹ƒ kÄ• laá¹ƒ n
anucchaviko natthÄ«â€™â€™ ti kassaci adatvÄ• ``ajja me dhÄ«tu anucchaviko diá¹-á¹-hoâ
``kÄ«diso nu kho so puriso, passissÄ• ma naâ€™â€™ nti mahÄ• jano teneva saddhiá¹ƒ nik

tasmiá¹ƒ \Be I 129/ dhÄ«taraá¹ƒ gahetvÄ• Ä• gacchante satthÄ• tena vuttaá¹-á¹-hÄ• ne aá
padacetiyaá¹ƒ dassetvÄ• gantvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne aá¹-á¹-hÄ• si. buddhÄ• naÃ±h
adhiá¹-á¹-hahitvÄ• akkantaá¹-á¹-hÄ• neyeva paÃ±Ã±Ä• yati, na aÃ±Ã±attha. yesaÃ±catthÄ
teyeva naá¹ƒ passanti. tesaá¹ƒ pana adassanakaraá¹‡atthaá¹ƒ hatthiÄ• dayo vÄ• akkaman
pavassatu, verambhavÄ• tÄ• vÄ• paharantu, na taá¹ƒ koci makkhetuá¹ƒ sakkoti. atha brÄ•
Ä• ha --- ``kuhiá¹ƒ so purisoâ€™â€™ ti. `` `imasmiá¹ƒ á¹-hÄ• ne tiá¹-á¹-hÄ• hÄ«â€™ ti naá¹
kho so gatoâ€™â€™ ti ito cito olokento padacetiyaá¹ƒ disvÄ• ``ayamassa padavalaÃ±joâ€™
brÄ• hmaá¹‡Ä« salakkhaá¹‡amantÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ paguá¹‡atÄ• ya lakkh
padalakkhaá¹‡aá¹ƒ upadhÄ• retvÄ• , ``nayidaá¹ƒ, brÄ• hmaá¹‡a, paÃ±cakÄ• maguá¹‡asev
imaá¹ƒ gÄ• thamÄ• ha ---

``rattassa hi ukkuá¹-ikaá¹ƒ padaá¹ƒ bhave,

duá¹-á¹-hassa hoti sahasÄ• nupÄ«á¸·itaá¹ƒ.

mÅ«á¸·hassa hoti avakaá¸• á¸• hitaá¹ƒ padaá¹ƒ,

vivaá¹-á¹-acchadassa idamÄ«disaá¹ƒ padaâ€™â€™ nti || (Mp I 1.260-261; Vism I 45).

atha naá¹ƒ brÄ• hmaá¹‡o evamÄ• ha --- ``bhoti tvaá¹ƒ udakapÄ• tiyaá¹ƒ kumbhÄ«laá¹ƒ, ge
viya mante passanasÄ«lÄ• , tuá¹‡hÄ« hohÄ«â€™â€™ ti. brÄ• hmaá¹‡a, yaá¹ƒ icchasi, taá¹
paÃ±cakÄ• maguá¹‡asevino padanti. tato ito cito ca olokento satthÄ• raá¹ƒ disvÄ• , ``ayaá¹
vatvÄ• brÄ• hmaá¹‡o gantvÄ• , ``samaá¹‡a, dhÄ«taraá¹ƒ me tava posÄ• panatthÄ• ya dem
``dhÄ«tarÄ• te mayhaá¹ƒ attho atthi vÄ• natthi vÄ• â€™â€™ ti avatvÄ• va, ``brÄ• hmaá¹‡a
kathemÄ«â€™â€™ ti vatvÄ• , ``kathehi samaá¹‡Ä• â€™â€™ ti vutte mahÄ• bhinikkhamana
ajapÄ• lanigrodhamÅ«lÄ• \Ne I 117/ mÄ• rena anubaddhabhÄ• vaá¹ƒ ajapÄ• lanigrodhamÅ
esa visayaâ€™â€™ nti tassa sokÄ• turassa sokavÅ«pasamanatthaá¹ƒ Ä• gatÄ• hi mÄ• rad
kumÄ• rikavaá¹‡á¹‡Ä• divasena \Ee I 202/ payojitaá¹ƒ palobhanaá¹ƒ Ä• cikkhitvÄ• , ``tadÄ•
nÄ• hosÄ«â€™â€™ ti vatvÄ• ---

``disvÄ• na \Be I 130/ taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca,

nÄ• hosi chando api methunasmiá¹ƒ.

kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ,

pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheâ€™â€™ ti || (Mp I 1.260-261; Sn 841) ---

imaá¹ƒ gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne brÄ• hmaá¹‡o ca brÄ• hmaá¹‡Ä« ca anÄ• gA
mÄ• gaá¹‡á¸• iyÄ• pi kho ``sacassa mayÄ• attho natthi, anatthikabhÄ• vova vattabbo, ayaá
muttakarÄ«sapuá¹‡á¹‡aá¹ƒ karoti, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheti, hotu, attano
jÄ• tikulapadesabhogayasavayasampattiá¹ƒ Ä• gamma tathÄ• rÅ«paá¹ƒ bhattÄ• raá¹ƒ labhi
kattabbayuttakaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti satthari Ä• ghÄ• taá¹ƒ bandhi. ``kiá¹ƒ pana s
Ä• ghÄ• tuppattiá¹ƒ jÄ• nÄ• ti, noâ€™â€™ ti? ``jÄ• nÄ• tiyeva. jÄ• nanto kasmÄ• gÄ• tham
dvinnaá¹ƒ vasena. buddhÄ• hi Ä• ghÄ• taá¹ƒ agaá¹‡etvÄ• maggaphalÄ• dhigamÄ• rahÄ•
desentiyeva. mÄ• tÄ• pitaro taá¹ƒ netvÄ• cÅ«á¸·amÄ• gaá¹‡á¸• iyaá¹ƒ kaniá¹-á¹-haá¹ƒ paá
arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. cÅ«á¸·amÄ• gaá¹‡á¸• iyopi \Ee I 203/ cintesi --- ``mama dhÄ«
anucchavikÄ• , ekassa raÃ±Ã±ova anucchavikÄ• â€™â€™ ti. taá¹ƒ Ä• dÄ• ya kosambiá¹ƒ
alaá¹…karitvÄ• , ``imaá¹ƒ itthiratanaá¹ƒ devassa anucchavikaâ€™â€™ nti utenassa raÃ±Ã±
disvÄ• va uppannabalavasineho abhisekaá¹ƒ katvÄ• paÃ±casatamÄ• tugÄ• maparivÄ• raá
á¹-hapesi. ayaá¹ƒ mÄ• gaá¹‡á¸• iyÄ• ya uppatti.

evamassa diyaá¸• á¸• hasahassanÄ• á¹-akitthiparivÄ• rÄ• tisso aggamahesiyo ahesuá¹ƒ. ta
ghosakaseá¹-á¹-hi kukkuá¹-aseá¹-á¹-hi pÄ• vÄ• rikaseá¹-á¹-hÄ«ti kosambiyaá¹ƒ tayo seá¹-á
upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya paÃ±casatatÄ• pase himavantato Ä• gantvÄ• na
pasÄ«ditvÄ• nisÄ«dÄ• petvÄ• bhojetvÄ• paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• cattÄ• ro mÄ• se atta
vassÄ• ratte Ä• gamanatthÄ• ya paá¹-ijÄ• nÄ• petvÄ• uyyojesuá¹ƒ. tÄ• pasÄ• pi tato paá¹-
himavante vasitvÄ• cattÄ• ro mÄ• se tesaá¹ƒ santike \Be I 131/ vasiá¹ƒsu. te aparabhÄ• ge
Ä• gacchantÄ• \Ne I 118/ araÃ±Ã±Ä• yatane ekaá¹ƒ mahÄ• nigrodhaá¹ƒ disvÄ• tassa mÅ«
jeá¹-á¹-hakatÄ• paso cintesi --- ``imasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• oramattikÄ• na bl
mahesakkhenevettha devarÄ• jena bhavitabbaá¹ƒ \Ee I 204/, sÄ• dhu vata sacÄ• yaá¹ƒ isig
dadeyyÄ• â€™â€™ ti. sopi pÄ• nÄ«yaá¹ƒ adÄ• si. tÄ• paso nhÄ• nodakaá¹ƒ cintesi, tampi
cintesi, tampi adÄ• si. athassa etadahosi --- ``ayaá¹ƒ devarÄ• jÄ• amhehi cintitaá¹ƒ cintitaá
aho vata naá¹ƒ passeyyÄ• mÄ• â€™â€™ ti. so rukkhakkhandhaá¹ƒ padÄ• letvÄ• attÄ• naá
tÄ• pasÄ• , ``devarÄ• ja, mahatÄ« te sampatti, kiá¹ƒ nu kho katvÄ• ayaá¹ƒ te laddhÄ• â€™
pucchatha, ayyÄ• â€™â€™ ti. ``Ä• cikkha, devarÄ• jÄ• â€™â€™ ti. so attanÄ• katakamma
kathetuá¹ƒ na visahi. tehi punappunaá¹ƒ nippÄ«á¸·iyamÄ• no pana ``tena hi suá¹‡Ä• thÄ• â

so kireko duggatamanusso hutvÄ• bhatiá¹ƒ pariyesanto anÄ• thapiá¹‡á¸• ikassa santike bh
taá¹ƒ nissÄ• ya jÄ«vikaá¹ƒ kappesi. athekasmiá¹ƒ uposathadivase sampatte anÄ• thapiá¹‡á
pucchi --- ``tassa bhatikassa ajjuposathadivasabhÄ• vo kenaci kathitoâ€™â€™ ti? ``na kath

``tena hissa sÄ• yamÄ• saá¹ƒ pacathÄ• â€™â€™ ti. athassa patthodanaá¹ƒ paciá¹ƒsu. so c
katvÄ• sÄ• yaá¹ƒ Ä• gantvÄ• bhatte vaá¸• á¸• hetvÄ• dinne ``chÄ• tomhÄ«â€™â€™ ti sal
divasesu imasmiá¹ƒ gehe `bhattaá¹ƒ detha, sÅ«paá¹ƒ detha, byaÃ±janaá¹ƒ dethÄ• â€™ ti n
ajja te sabbe nissaddÄ• nipajjiá¹ƒsu, mayhameva ekassÄ• hÄ• raá¹ƒ vaá¸• á¸• hayiá¹ƒsu, k
cintetvÄ• pucchi --- ``avasesÄ• bhuÃ±jiá¹ƒsu, na bhuÃ±jiá¹ƒsÅ«â€™â€™ ti? ``na bhuÃ±jiá
``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? imasmiá¹ƒ gehe uposathadivasesu sÄ• yamÄ• saá¹ƒ \Ee I
uposathikÄ• honti. antamaso thanapÄ• yinopi dÄ• rake mukhaá¹ƒ vikkhÄ• lÄ• petvÄ• catu
pakkhipÄ• petvÄ• mahÄ• seá¹-á¹-hi uposathike kÄ• reti. gandhatelappadÄ«pe jÄ• lante khu
sayanagatÄ• dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yanti. tuyhaá¹ƒ pana uposathadivasabhÄ• vaá
karimhÄ• . tasmÄ• taveva bhattaá¹ƒ pakkaá¹ƒ, naá¹ƒ bhuÃ±jassÅ«ti. sace idÄ• ni uposathi
bhavituá¹ƒ vaá¹-á¹-ati, ahampi bhaveyyanti. ``idaá¹ƒ seá¹-á¹-hi jÄ• nÄ• tÄ«â€™â€™ ti. ``ten
pucchathÄ• â€™â€™ ti. te gantvÄ• seá¹-á¹-hiá¹ƒ pucchiá¹ƒsu. so evamÄ• ha --- ``idÄ• ni p
vikkhÄ• letvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hahanto upaá¸• á¸• haá¹ƒ uposathakammaá¹ƒ
taá¹ƒ sutvÄ• tathÄ• akÄ• si.

tassa sakaladivasaá¹ƒ kammaá¹ƒ katvÄ• chÄ• tassa sarÄ«re vÄ• tÄ• kuppiá¹ƒsu. so yotte
yottakoá¹-iyaá¹ƒ gahetvÄ• parivattati. seá¹-á¹-hi taá¹ƒ pavattiá¹ƒ sutvÄ• ukkÄ• hi dhÄ• riya
catumadhuraá¹ƒ gÄ• hÄ• petvÄ• \Ne I 119/ tassa santikaá¹ƒ Ä• gantvÄ• , ``kiá¹ƒ, tÄ• tÄ• â
vÄ• tÄ• me kuppitÄ• â€™â€™ ti. ``tena hi uá¹-á¹-hÄ• ya idaá¹ƒ bhesajjaá¹ƒ khÄ• dÄ• hÄ«â
khÄ• datha, sÄ• mÄ«â€™â€™ ti. ``amhÄ• kaá¹ƒ aphÄ• sukaá¹ƒ natthi, tvaá¹ƒ khÄ• dÄ• hÄ
uposathakammaá¹ƒ karonto \Ee I 206/ sakalaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhiá¹ƒ, upaá¸• á¸• hakan
ahosÄ«â€™â€™ ti na icchi. ``mÄ• evaá¹ƒ kari, tÄ• tÄ• â€™â€™ ti vuccamÄ• nopi anicchit
milÄ• tamÄ• lÄ• viya kÄ• laá¹ƒ katvÄ• tasmiá¹ƒ nigrodharukkhe devatÄ• hutvÄ• nibbatti.
kathetvÄ• ``so seá¹-á¹-hi buddhamÄ• mako, dhammamÄ• mako, saá¹…ghamÄ• mako, taá
upaá¸• á¸• huposathakammassa nissandenesÄ• sampatti mayÄ• laddhÄ• â€™â€™ ti Ä• h

``buddhoâ€™â€™ ti vacanaá¹ƒ sutvÄ• va paÃ±casatÄ• tÄ• pasÄ• uá¹-á¹-hÄ• ya devatÄ• y
``buddhoti vadesi, buddhoti vadesÄ«â€™â€™ ti pucchitvÄ• , ``buddhoti vadÄ• mi, buddhoti
tikkhattuá¹ƒ paá¹-ijÄ• nÄ• petvÄ• ``ghosopi kho eso dullabho lokasmiâ€™â€™ nti udÄ• naá
anekesu kappasatasahassesu asutapubbaá¹ƒ saddaá¹ƒ tayÄ• suá¹‡Ä• pitamhÄ• â€™â€™
Ä• cariyaá¹ƒ etadavocuá¹ƒ --- ``tena hi satthu santikaá¹ƒ gacchÄ• mÄ• â€™â€™ ti. ``tÄ• tÄ
amhÄ• kaá¹ƒ bahÅ«pakÄ• rÄ• , sve tesaá¹ƒ nivesane bhikkhaá¹ƒ gaá¹‡hitvÄ• tesampi Ä• c
adhivÄ• setha, tÄ• tÄ• â€™â€™ ti. te adhivÄ• sayiá¹ƒsu. punadivase seá¹-á¹-hino yÄ• gubh
Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• ``ajja no ayyÄ• naá¹ƒ Ä• gamanadivasoâ€™â€™ ti Ã±atvÄ•
Ä• dÄ• ya nivesanaá¹ƒ gantvÄ• nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ adaá¹ƒsu. te katabhattakiccÄ
``mayaá¹ƒ gamissÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. ``nanu, bhante, tumhehi cattÄ• ro \Ee I 20
gahitÄ• va paá¹-iÃ±Ã±Ä• , idÄ• ni kuhiá¹ƒ gacchathÄ• â€™â€™ ti? ``loke \Be I 133/ kira bu
uppanno, saá¹…gho uppanno, tasmÄ• satthu santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ

santikaá¹ƒ tumhÄ• kaÃ±Ã±eva gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``aÃ±Ã±esampi avÄ• rita
hi, bhante, Ä• gametha, mayampi gamanaparivacchaá¹ƒ katvÄ• gacchÄ• mÄ• â€™â€™ ti.
karontesu amhÄ• kaá¹ƒ papaÃ±co hoti, mayaá¹ƒ purato gacchÄ• ma, tumhe pacchÄ• Ä• g
te puretaraá¹ƒ gantvÄ• sammÄ• sambuddhaá¹ƒ disvÄ• abhitthavitvÄ• vanditvÄ• ekaman
nesaá¹ƒ satthÄ• anupubbiá¹ƒ kathaá¹ƒ kathetvÄ• dhammaá¹ƒ desesi. desanÄ• pariyosÄ•
paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• pabbajjaá¹ƒ yÄ• citvÄ• ``etha, bhikkhavoâ€™â€™
iddhimayapattacÄ«varadharÄ• ehibhikkhÅ« ahesuá¹ƒ.

tepi kho tayo seá¹-á¹-hino paÃ±cahi paÃ±cahi sakaá¹-asatehi bhattacchÄ• danasappimadh
dÄ• nÅ«pakaraá¹‡Ä• ni Ä• dÄ• ya sÄ• vatthiá¹ƒ patvÄ• satthÄ• raá¹ƒ vanditvÄ• dhammak
sotÄ• pattiphale \Ne I 120/ patiá¹-á¹-hÄ• ya addhamÄ• samattampi dÄ• naá¹ƒ dadamÄ• nÄ•
kosambiá¹ƒ Ä• gamanatthÄ• ya satthÄ• raá¹ƒ yÄ• citvÄ• satthÄ• rÄ• paá¹-iÃ±Ã±aá¹ƒ dada
``suÃ±Ã±Ä• gÄ• re kho gahapatayo tathÄ• gatÄ• abhiramantÄ«â€™â€™ ti vutte, ``aÃ±Ã±Ä
pahitasÄ• sanena Ä• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• kosambiá¹ƒ gantvÄ• ghosa
kukkuá¹-aseá¹-á¹-hi kukkuá¹-Ä• rÄ• maá¹ƒ, pÄ• vÄ• rikaseá¹-á¹-hi pÄ• vÄ• rikÄ• rÄ• manti t
satthu Ä• gamanatthÄ• ya sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu. satthÄ• tesaá¹ƒ sÄ• sanaá¹ƒ sutvÄ•
paccuggantvÄ• satthÄ• raá¹ƒ vihÄ• raá¹ƒ pavesetvÄ• vÄ• rena vÄ• rena paá¹-ijagganti. sa
ekekasmiá¹ƒ vihÄ• re vasati. yassa vihÄ• re vuá¹-á¹-ho hoti, tasseva gharadvÄ• re piá¹‡á¸•
pana tiá¹‡á¹‡aá¹ƒ seá¹-á¹-hÄ«naá¹ƒ upaá¹-á¹-hÄ• ko sumano nÄ• ma mÄ• lÄ• kÄ• ro ahosi
--- ``ahaá¹ƒ tumhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ upakÄ• rako, satthÄ• raá¹ƒ bhojetukÄ• momhi, m
satthÄ• raá¹ƒ dethÄ• â€™â€™ ti. ``tena hi bhaá¹‡e sve bhojehÄ«â€™â€™ ti. ``sÄ• dhu, sÄ
satthÄ• raá¹ƒ nimantetvÄ• sakkÄ• raá¹ƒ paá¹-iyÄ• desi.

tadÄ• \Be I 134/ rÄ• jÄ• sÄ• mÄ• vatiyÄ• devasikaá¹ƒ pupphamÅ«le aá¹-á¹-ha kahÄ• paá
nÄ• ma dÄ• sÄ« sumanamÄ• lÄ• kÄ• rassa santikaá¹ƒ gantvÄ• nibaddhaá¹ƒ pupphÄ• ni ga
divase Ä• gataá¹ƒ mÄ• lÄ• kÄ• ro Ä• ha --- ``mayÄ• satthÄ• nimantito, ajja pupphehi satth
tiá¹-á¹-ha tÄ• va, tvaá¹ƒ parivesanÄ• ya sahÄ• yikÄ• hutvÄ• dhammaá¹ƒ sutvÄ• avasesÄ•
gamissasÄ«â€™â€™ ti \Ee I 209/. sÄ• ``sÄ• dhÅ«â€™â€™ ti adhivÄ• sesi. sumano buddh
bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• anumodanakaraá¹‡atthÄ• ya pattaá¹ƒ aggahesi. satthÄ•
Ä• rabhi. khujjuttarÄ• pi satthu dhammakathaá¹ƒ suá¹‡antÄ«yeva sotÄ• pattiphale patiá¹-á¹
divasesu cattÄ• ro kahÄ• paá¹‡e attano gahetvÄ• catÅ«hi pupphÄ• ni gahetvÄ• gacchati,
aá¹-á¹-hahipi pupphÄ• ni gahetvÄ• gatÄ• . atha naá¹ƒ sÄ• mÄ• vatÄ« Ä• ha --- ``kiá¹ƒ nu k
raÃ±Ã±Ä• dviguá¹‡aá¹ƒ pupphamÅ«laá¹ƒ dinnaâ€™â€™ nti? ``no, ayyeâ€™â€™ ti. ``atha
pupphÄ• nÄ«â€™â€™ ti? ``aÃ±Ã±esu divasesu ahaá¹ƒ cattÄ• ro kahÄ• paá¹‡e attano gahe
Ä• harÄ• mÄ«â€™â€™ ti. ``ajja kasmÄ• na gaá¹‡hÄ«â€™â€™ ti? ``sammÄ• sambuddhas
adhigatattÄ• â€™â€™ ti. atha naá¹ƒ ``are, duá¹-á¹-hadÄ• si ettakaá¹ƒ kÄ• laá¹ƒ tayÄ• gahi
dehÄ«â€™â€™ ti atajjetvÄ• , ``amma, tayÄ• pivitaá¹ƒ amataá¹ƒ amhepi pÄ• yehÄ«â€™â€™
nhÄ• pehÄ«â€™â€™ ti vutte soá¸·asahi gandhodakaghaá¹-ehi nhÄ• petvÄ• dve maá¹-á¹-h

nivÄ• setvÄ• ekaá¹ƒ ekaá¹ƒsaá¹ƒ pÄ• rupitvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• ekaá¹ƒ bÄ«
nisÄ«ditvÄ• citrabÄ«janiá¹ƒ Ä• dÄ• ya paÃ±ca mÄ• tugÄ• masatÄ• ni Ä• mantetvÄ• tÄ• sa
dhammaá¹ƒ desesi. tassÄ• dhammakathaá¹ƒ sutvÄ• tÄ• sabbÄ• pi sotÄ• pattiphale patiá¹

tÄ• \Ne I 121/ sabbÄ• pi khujjuttaraá¹ƒ vanditvÄ• , ``amma \Ee I 210/, ajjato paá¹-á¹-hÄ• ya
kiliá¹-á¹-hakammaá¹ƒ mÄ• kari, amhÄ• kaá¹ƒ mÄ• tuá¹-á¹-hÄ• ne ca Ä• cariyaá¹-á¹-hÄ• ne
santikaá¹ƒ gantvÄ• satthÄ• rÄ• desitaá¹ƒ dhammaá¹ƒ sutvÄ• amhÄ• kaá¹ƒ kathehÄ«â€™
karontÄ« aparabhÄ• ge tipiá¹-akadharÄ• jÄ• tÄ• . atha naá¹ƒ satthÄ• ``etadaggaá¹ƒ, bhikk
upÄ• sikÄ• naá¹ƒ bahussutÄ• naá¹ƒ dhammakathikÄ• naá¹ƒ yadidaá¹ƒ khujjuttarÄ• â€™â€
kho paÃ±casatÄ• itthiyo taá¹ƒ evamÄ• haá¹ƒsu --- ``amma, satthÄ• raá¹ƒ daá¹-á¹-hukÄ• m
gandhamÄ• lÄ• dÄ«hi \Be I 135/ taá¹ƒ pÅ«jessÄ• mÄ• â€™â€™ ti. ``ayye, rÄ• jakulaá¹ƒ nÄ
gahetvÄ• bahi gantuá¹ƒ na sakkÄ• â€™â€™ ti. ``amma, no mÄ• nÄ• sehi, dasseheva amh
``tena hi tumhÄ• kaá¹ƒ vasanagabbhÄ• naá¹ƒ bhittÄ«su yattakena oloketuá¹ƒ sakkÄ• hoti,
katvÄ• gandhamÄ• lÄ• dÄ«ni Ä• harÄ• petvÄ• satthÄ• raá¹ƒ tiá¹‡á¹‡aá¹ƒ seá¹-á¹-hÄ«naá¹
tumhe tesu tesu á¹-hÄ• nesu á¹-hatvÄ• oloketha ceva, hatthe ca pasÄ• retvÄ• vandatha, p
tathÄ• katvÄ• satthÄ• raá¹ƒ gacchantaÃ±ca Ä• gacchantaÃ±ca oloketvÄ• vandiá¹ƒsu ceva

athekadivasaá¹ƒ mÄ• gaá¹‡á¸• iyÄ• attano pÄ• sÄ• datalato nikkhamitvÄ• caá¹…kamamÄ
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• gabbhesu chiddaá¹ƒ disvÄ• , ``idaá¹ƒ kiâ€™â€™ nti pucch
satthari Ä• ghÄ• tabaddhabhÄ• vaá¹ƒ ajÄ• nantÄ«hi ``satthÄ• \Ee I 211/ imaá¹ƒ nagaraá¹ƒ
á¹-hatvÄ• satthÄ• raá¹ƒ vandÄ• ma ceva pÅ«jema cÄ• â€™â€™ ti vutte, ``Ä• gato nÄ• ma
gotamo, idÄ• nissa kattabbaá¹ƒ jÄ• nissÄ• mi, imÄ• pi tassa upaá¹-á¹-hÄ• yikÄ• , imÄ• sam
jÄ• nissÄ• mÄ«â€™â€™ ti cintetvÄ• gantvÄ• raÃ±Ã±o Ä• rocesi --- ``mahÄ• rÄ• ja, sÄ• m
patthanÄ• atthi, katipÄ• heneva te jÄ«vitaá¹ƒ mÄ• ressantÄ«â€™â€™ ti. rÄ• jÄ• ``na tÄ•
karissantÄ«â€™â€™ ti na saddahi. punappunaá¹ƒ vuttepi na saddahi eva. atha naá¹ƒ evaá
asaddahantaá¹ƒ ``sace me na saddahasi, tÄ• saá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• upacÄ
Ä• ha. rÄ• jÄ• gantvÄ• gabbhesu chiddaá¹ƒ disvÄ• , ``idaá¹ƒ kiâ€™â€™ nti pucchitvÄ• , ta
tÄ• saá¹ƒ akujjhitvÄ• , kiÃ±ci avatvÄ• va chiddÄ• ni pidahÄ• petvÄ• sabbagabbhesu uddha
kÄ• resi. uddhacchiddakavÄ• tapÄ• nÄ• ni kira tasmiá¹ƒ kÄ• le uppannÄ• ni. mÄ• gaá¹‡á¸•
asakkuá¹‡itvÄ• , ``samaá¹‡assa gotamasseva kattabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti nÄ• ga
``samaá¹‡aá¹ƒ gotamaá¹ƒ antonagaraá¹ƒ pavisitvÄ• vicarantaá¹ƒ dÄ• sakammakaraporise
palÄ• pethÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. micchÄ• diá¹-á¹-hikÄ• tÄ«su ratanesu appasannÄ
satthÄ• raá¹ƒ anubandhitvÄ• \Be I 136/, ``corosi \Ee I 212/, bÄ• losi, mÅ«á¸·hosi, oá¹-á¹-ho
gadrabhosi, nerayikosi, tiracchÄ• nagatosi, natthi tuyhaá¹ƒ sugati, duggatiyeva tuyhaá¹ƒ pÄ
ti dasahi akkosavatthÅ«hi akkosanti paribhÄ• santi.

taá¹ƒ \Ne I 122/ sutvÄ• Ä• yasmÄ• Ä• nando satthÄ• raá¹ƒ etadavoca --- ``bhante, ime nÄ
paribhÄ• santi, ito aÃ±Ã±attha gacchÄ• mÄ• â€™â€™ ti. ``kuhiá¹ƒ, Ä• nandotiâ€™â€™ ? `

bhanteâ€™â€™ ti. ``tattha manussesu akkosantesu puna kattha gamissÄ• ma, Ä• nandoâ€
nagaraá¹ƒ, bhanteâ€™â€™ ti. ``tatthÄ• pi manussesu akkosantesu kuhiá¹ƒ gamissÄ• mÄ•
nagaraá¹ƒ, bhanteâ€™â€™ ti. ``Ä• nanda, evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. yattha adhikaraá
tattheva tasmiá¹ƒ vÅ«pasante aÃ±Ã±attha gantuá¹ƒ vaá¹-á¹-ati. ke pana te, Ä• nanda, akkos
``bhante, dÄ• sakammakare upÄ• dÄ• ya sabbe akkosantÄ«â€™â€™ ti. ``ahaá¹ƒ, Ä• nanda
otiá¹‡á¹‡ahatthisadiso, saá¹…gÄ• maá¹ƒ otiá¹‡á¹‡ahatthino hi catÅ«hi disÄ• hi Ä• gate sare
tatheva bahÅ«hi dussÄ«lehi kathitakathÄ• naá¹ƒ sahanaá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ• roâ€™
Ä• rabbha dhammaá¹ƒ desento imÄ• nÄ• gavagge tisso gÄ• thÄ• abhÄ• si ---

``ahaá¹ƒ nÄ• gova saá¹…gÄ• me, cÄ• pato patitaá¹ƒ saraá¹ƒ.

ativÄ• kyaá¹ƒ titikkhissaá¹ƒ, dussÄ«lo hi bahujjano ||

``dantaá¹ƒ \Ee I 213/ nayanti samitiá¹ƒ, dantaá¹ƒ rÄ• jÄ• bhirÅ«hati.

danto seá¹-á¹-ho manussesu, yotivÄ• kyaá¹ƒ titikkhati ||

``varamassatarÄ• dantÄ• , Ä• jÄ• nÄ«yÄ• ca sindhavÄ• .

kuÃ±jarÄ• ca mahÄ• nÄ• gÄ• , attadanto tato varaâ€™â€™ nti || (Dhp 320-322).

dhammakathÄ• sampattamahÄ• janassa sÄ• tthikÄ• ahosi. evaá¹ƒ dhammaá¹ƒ desetvÄ•
sattÄ• hamattameva akkosissanti, aá¹-á¹-hame divase tuá¹‡hÄ« bhavissanti, buddhÄ• naÃ±
adhikaraá¹‡aá¹ƒ sattÄ• hato uttari na gacchati. mÄ• gaá¹‡á¸• iyÄ• satthÄ• raá¹ƒ akkosÄ• p
asakkontÄ«, ``kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti cintetvÄ• , ``imÄ• etassa upatthambha
byasanaá¹ƒ karissÄ• mÄ«â€™â€™ ti ekadivasaá¹ƒ raÃ±Ã±o surÄ• pÄ• naá¹-á¹-hÄ• ne upa
cÅ«á¸·apitu sÄ• sanaá¹ƒ pahiá¹‡i ``attho me kira kukkuá¹-ehi \Be I 137/, aá¹-á¹-ha matakukk
sajÄ«vakukkuá¹-e ca gahetvÄ• Ä• gacchatu, Ä• gantvÄ• ca sopÄ• namatthake á¹-hatvÄ•
`pavisatÅ«â€™ ti vuttepi apavisitvÄ• paá¹-hamaá¹ƒ aá¹-á¹-ha sajÄ«vakukkuá¹-e pahiá¹‡atu
â€™ ti. cÅ«á¸·Ä• paá¹-á¹-hÄ• kassa ca ``mama vacanaá¹ƒ kareyyÄ• sÄ«â€™â€™ ti laÃ±jaa
Ä• gantvÄ• , raÃ±Ã±o nivedÄ• petvÄ• , ``pavisatÅ«â€™â€™ ti vutte, ``raÃ±Ã±o Ä• pÄ• nab
pavisissÄ• mÄ«â€™â€™ ti Ä• ha. itarÄ• cÅ«á¸·upaá¹-á¹-hÄ• kaá¹ƒ \Ee I 214/ pahiá¹‡i \Ne
tÄ• ta, mama cÅ«á¸·apitu santikaâ€™â€™ nti. so gantvÄ• tena dinne aá¹-á¹-ha sajÄ«vakuk
purohitena paá¹‡á¹‡Ä• kÄ• ro pahitoâ€™â€™ ti Ä• ha. rÄ• jÄ• ``bhaddako vata no uttaribh
paceyyÄ• â€™â€™ ti Ä• ha. mÄ• gaá¹‡á¸• iyÄ• , ``mahÄ• rÄ• ja, sÄ• mÄ• vatippamukhÄ•
vicaranti, tÄ• saá¹ƒ pesehi, tÄ• pacitvÄ• Ä• harissantÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ``gacch
aÃ±Ã±assa kira hatthe adatvÄ• sayameva mÄ• retvÄ• pacantÅ«â€™â€™ ti pesesi. cÅ«á¸
devÄ• â€™â€™ ti gantvÄ• tathÄ• vatvÄ• tÄ• hi ``mayaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ na karon

Ä• gantvÄ• tamatthaá¹ƒ raÃ±Ã±o Ä• rocesi. mÄ• gaá¹‡á¸• iyÄ• ``diá¹-á¹-haá¹ƒ te, mahÄ• r
pÄ• á¹‡Ä• tipÄ• tassa karaá¹‡aá¹ƒ vÄ• akaraá¹‡aá¹ƒ vÄ• jÄ• nissasi, `samaá¹‡assa gotam
vadehi devÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• tathÄ• vatvÄ• pesesi. itaro te gahetvÄ• gacchant
kukkuá¹-e purohitassa datvÄ• matakukkuá¹-e tÄ• saá¹ƒ santikaá¹ƒ netvÄ• , ``ime kira kukku
santikaá¹ƒ pahiá¹‡athÄ• â€™â€™ ti Ä• ha. tÄ• , ``sÄ• mi, Ä• hara, idaá¹ƒ nÄ• ma amhÄ• ka
paccuggantvÄ• gaá¹‡hiá¹ƒsu. so raÃ±Ã±o santikaá¹ƒ gantvÄ• , ``kiá¹ƒ, tÄ• tÄ• â€™â€™ ti
gotamassa pacitvÄ• pesethÄ• ti vuttamatteyeva paá¹-imaggaá¹ƒ Ä• gantvÄ• gaá¹‡hiá¹ƒsÅ
mÄ• gaá¹‡á¸• iyÄ• ``passa, mahÄ• rÄ• ja, na tÄ• tumhÄ• disÄ• naá¹ƒ karonti, bahiddhÄ•
vutte na saddahasÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• taá¹ƒ sutvÄ• pi adhivÄ• setvÄ• \Ee I 215/ t
mÄ• gaá¹‡á¸• iyÄ• ``kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti cintesi.

tadÄ• pana rÄ• jÄ• ``sÄ• mÄ• vatiyÄ• vÄ• suladattÄ• ya mÄ• gaá¹‡á¸• iyÄ• ya cÄ• â€™â
pÄ• sÄ• datale vÄ• rena vÄ• rena sattÄ• haá¹ƒ sattÄ• haá¹ƒ vÄ«tinÄ• meti \Be I 138/. atha
vÄ• sÄ• mÄ• vatiyÄ• pÄ• sÄ• datalaá¹ƒ gamissatÄ«â€™â€™ ti Ã±atvÄ• mÄ• gaá¹‡á¸• iy
--- ``agadena kira dÄ• á¹-hÄ• dhovitvÄ• ekaá¹ƒ sappaá¹ƒ pesetÅ«â€™â€™ ti. so tathÄ• k
attano gamanaá¹-á¹-hÄ• naá¹ƒ hatthikantavÄ«á¹‡aá¹ƒ Ä• dÄ• yayeva gacchati, tassÄ• pok
atthi. mÄ• gaá¹‡á¸• iyÄ• tena chiddena sappaá¹ƒ pavesetvÄ• chiddaá¹ƒ mÄ• lÄ• guá¸·ena
dvÄ«hatÄ«haá¹ƒ antovÄ«á¹‡Ä• yameva ahosi. mÄ• gaá¹‡á¸• iyÄ• raÃ±Ã±o gamanadivase
pÄ• sÄ• daá¹ƒ gamissasi devÄ• â€™â€™ ti pucchitvÄ• ``sÄ• mÄ• vatiyÄ• â€™â€™ ti vutte
amanÄ• po supino diá¹-á¹-ho. na sakkÄ• tattha gantuá¹ƒ, devÄ• â€™â€™ ti? ``gacchÄ• me
tatiyaá¹ƒ vÄ• retvÄ• , ``evaá¹ƒ sante ahampi tumhehi saddhiá¹ƒ gamissÄ• mi, devÄ• â€™â€
nivattiyamÄ• nÄ• pi anivattitvÄ• , ``na jÄ• nÄ• mi, kiá¹ƒ bhavissati devÄ• â€™â€™ ti raÃ±Ã±
agamÄ• si.

rÄ• jÄ• sÄ• mÄ• vatimissikÄ• hi dinnÄ• ni vatthapupphagandhÄ• bharaá¹‡Ä• ni dhÄ• retvÄ
vÄ«á¹‡aá¹ƒ \Ne I 124/ ussÄ«sake á¹-hapetvÄ• sayane nipajji. mÄ• gaá¹‡á¸• iyÄ• aparÄ• p
hutvÄ• vÄ«á¹‡Ä• chiddato pupphaguá¸·aá¹ƒ apanesi. sappo dvÄ«hatÄ«haá¹ƒ nirÄ• hÄ• ro
passasanto phaá¹‡aá¹ƒ katvÄ• sayanapiá¹-á¹-he nipajji \Ee I 216/. mÄ• gaá¹‡á¸• iyÄ• taá¹
deva, sappoâ€™â€™ ti mahÄ• saddaá¹ƒ katvÄ• rÄ• jÄ• naÃ±ca tÄ• ca akkosantÄ«, ``aya
mayhaá¹ƒ vacanaá¹ƒ na suá¹‡Ä• ti, imÄ• pi nissirÄ«kÄ• dubbinÄ«tÄ• , kiá¹ƒ nÄ• ma raÃ±Ã
kiá¹ƒ nu tumhe imasmiá¹ƒ mateyeva sukhaá¹ƒ jÄ«vissatha, jÄ«vante dukkhaá¹ƒ jÄ«vatha, `a
diá¹-á¹-ho, sÄ• mÄ• vatiyÄ• pÄ• sÄ• daá¹ƒ gantuá¹ƒ na vaá¹-á¹-atÄ«â€™ ti vÄ• rentiyÄ• pi
devÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• sappaá¹ƒ disvÄ• maraá¹‡abhayatajjito ``evarÅ«pampi nÄ
pÄ• pÄ• , ahaá¹ƒ imÄ• saá¹ƒ pÄ• pabhÄ• vaá¹ƒ Ä• cikkhantiyÄ• pi imissÄ• vacanaá¹ƒ na s
gabbhesu chiddÄ• ni katvÄ• nisinnÄ• , puna mayÄ• pesite kukkuá¹-e paá¹-ipahiá¹‡iá¹ƒsu,
vissajjiá¹ƒsÅ«â€™â€™ ti kodhena sampajjalito viya ahosi.

sÄ• mÄ• vatÄ«pi \Be I 139/ paÃ±cannaá¹ƒ itthisatÄ• naá¹ƒ ovÄ• daá¹ƒ adÄ• si --- ``ammÄ•

paá¹-isaraá¹‡aá¹ƒ natthi, narinde ca deviyÄ• ca attani ca samameva mettacittaá¹ƒ pavattet
kopaá¹ƒ karitthÄ• â€™â€™ ti. rÄ• jÄ• sahassathÄ• maá¹ƒ siá¹…gadhanuá¹ƒ Ä• dÄ• ya jiya
saraá¹ƒ sannayhitvÄ• sÄ• mÄ• vatiá¹ƒ dhure katvÄ• sabbÄ• \Ee I 217/ tÄ• paá¹-ipÄ• á¹-i
sÄ• mÄ• vatiyÄ• ure saraá¹ƒ vissajjesi. so tassÄ• mettÄ• nubhÄ• vena paá¹-inivattitvÄ• Ä
hutvÄ• raÃ±Ã±o hadayaá¹ƒ pavisanto viya aá¹-á¹-hÄ• si. rÄ• jÄ• cintesi --- ``mayÄ• khitto
vinivijjhitvÄ• gacchati, Ä• kÄ• se paá¹-ihananakaá¹-á¹-hÄ• naá¹ƒ natthi, atha ca panesa niv
hadayÄ• bhimukho jÄ• to, ayaÃ±hi nÄ• ma nissatto nijjÄ«vo saropi etissÄ• guá¹‡aá¹ƒ jÄ• n
manussabhÅ«topi na jÄ• nÄ• mÄ«â€™â€™ ti, so dhanuá¹ƒ chaá¸• á¸• etvÄ• aÃ±jaliá¹ƒ pa
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``sammuyhÄ• mi pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

sÄ• mÄ• vati maá¹ƒ tÄ• yassu, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti ||

sÄ• tassa vacanaá¹ƒ sutvÄ• , ``sÄ• dhu, deva, maá¹ƒ saraá¹‡aá¹ƒ gacchÄ• â€™â€™ ti ava
mahÄ• rÄ• ja, saraá¹‡aá¹ƒ gatÄ• , tameva tvampi saraá¹‡aá¹ƒ gacchÄ• hÄ«â€™â€™ ti idaa
sammÄ• sambuddhasÄ• vikÄ• ---

``mÄ• \Ne I 125/ maá¹ƒ tvaá¹ƒ saraá¹‡aá¹ƒ gaccha, yamahaá¹ƒ saraá¹‡aá¹ƒ gatÄ• .

esa buddho mahÄ• rÄ• ja, esa buddho anuttaro.

saraá¹‡aá¹ƒ gaccha taá¹ƒ buddhaá¹ƒ, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti || ---

Ä• ha \Ee I 218/. rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• , ``idÄ• nÄ• haá¹ƒ atirekataraá¹ƒ bhÄ• yÄ
imaá¹ƒ gÄ• thamÄ• ha ---

``esa bhiyyo pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

sÄ• mÄ• vati maá¹ƒ tÄ• yassu, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti ||

atha naá¹ƒ sÄ• purimanayeneva puna paá¹-ikkhipitvÄ• , ``tena hi tvaÃ±ca saraá¹‡aá¹ƒ gac
saraá¹‡aá¹ƒ gacchÄ• mi, varaÃ±ca te dammÄ«â€™â€™ ti vutte, ``varo gahito hotu, mahÄ•
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• saraá¹‡aá¹ƒ gantvÄ• nimantetvÄ• buddhappamukhassa
mahÄ• dÄ• naá¹ƒ datvÄ• \Be I 140/ sÄ• mÄ• vatiá¹ƒ Ä• mantetvÄ• , ``uá¹-á¹-hehi, varaá¹ƒ
``mahÄ• rÄ• ja, mayhaá¹ƒ hiraÃ±Ã±Ä• dÄ«hi attho natthi, imaá¹ƒ pana me varaá¹ƒ dehi, tat
satthÄ• nibaddhaá¹ƒ paÃ±cahi bhikkhusatehi saddhiá¹ƒ idhÄ• gacchati, dhammaá¹ƒ suá¹‡i
satthÄ• raá¹ƒ vanditvÄ• , ``bhante, paÃ±cahi bhikkhusatehi saddhiá¹ƒ nibaddhaá¹ƒ idhÄ• ga

sÄ• mÄ• vatimissikÄ• `dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™ ti vadantÄ«â€™â€™ ti Ä• ha. ``m
ekasmiá¹ƒ á¹-hÄ• ne nibaddhaá¹ƒ gantuá¹ƒ na vaá¹-á¹-ati, mahÄ• jano satthÄ• raá¹ƒ Ä• gan
paccÄ• sÄ«satÄ«â€™â€™ ti. ``tena hi, bhante, ekaá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pethÄ• â€™â€
Ä• á¹‡Ä• pesi. so tato paá¹-á¹-hÄ• ya paÃ±ca bhikkhusatÄ• ni Ä• dÄ• ya nibaddhaá¹ƒ rÄ• ja
deviyo nibaddhaá¹ƒ theraá¹ƒ saparivÄ• raá¹ƒ bhojenti, dhammaá¹ƒ suá¹‡anti. tÄ• ekadivas
dhammakathaá¹ƒ sutvÄ• pasÄ«ditvÄ• , paÃ±cahi uttarÄ• saá¹…gasatehi dhammapÅ«jaá¹ƒ
uttarÄ• saá¹…go paÃ±ca satÄ• ni paÃ±ca satÄ• ni agghati.

tÄ• ekavatthÄ• disvÄ• rÄ• jÄ• pucchi --- ``kuhiá¹ƒ vo uttarÄ• saá¹…goâ€™â€™ ti. ``ayya
``tena sabbe gahitÄ• â€™â€™ ti? ``Ä• ma, gahitÄ• â€™â€™ ti. rÄ• jÄ• theraá¹ƒ upasaá¹…
uttarÄ• saá¹…gÄ• naá¹ƒ dinnabhÄ• vaá¹ƒ pucchitvÄ• tÄ• hi dinnabhÄ• vaÃ±ca therena gal
bhante, atibahÅ«ni vatthÄ• ni, ettakehi kiá¹ƒ karissathÄ• â€™â€™ ti pucchi. ``amhÄ• kaá¹ƒ
gaá¹‡hitvÄ• sesÄ• ni jiá¹‡á¹‡acÄ«varikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dassÄ• mi, mahÄ• rÄ• jÄ•
jiá¹‡á¹‡acÄ«varÄ• ni kiá¹ƒ karissantÄ«â€™â€™ ti? ``jiá¹‡á¹‡ataracÄ«varikÄ• naá¹ƒ dassan
126/ attano jiá¹‡á¹‡ataracÄ«varÄ• ni kiá¹ƒ karissantÄ«â€™â€™ ti? ``paccattharaá¹‡Ä• ni ka
``purÄ• á¹‡apaccattharaá¹‡Ä• ni kiá¹ƒ karissantÄ«â€™â€™ ti? ``bhÅ«mattharaá¹‡Ä• ni kari
``purÄ• á¹‡abhÅ«mattharaá¹‡Ä• ni kiá¹ƒ karissantÄ«â€™â€™ ti? ``pÄ• dapuÃ±chanÄ• ni k
ti. ``purÄ• á¹‡apÄ• dapuÃ±chanÄ• ni kiá¹ƒ karissantÄ«â€™â€™ ti? ``khaá¹‡á¹›• Ä• khaá¹‡á
mattikÄ• ya madditvÄ• bhittiá¹ƒ limpissantÄ«â€™â€™ ti. ``bhante, ettakÄ• ni katvÄ• pi ayy
nassantÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• pasanno aparÄ• nipi p
therassa pÄ• damÅ«le á¹-hapÄ• pesi. thero kira paÃ±casatagghanakÄ• neva vatthÄ• ni paÃ
pÄ• damÅ«le á¹-hapetvÄ• dinnÄ• ni paÃ±casatakkhattuá¹ƒ labhi, sahassagghanakÄ• ni sa
á¹-hapetvÄ• dinnÄ• ni \Be I 141/ sahassakkhattuá¹ƒ labhi, satasahassagghanakÄ• ni satas
á¹-hapetvÄ• dinnÄ• ni satasahassakkhattuá¹ƒ labhi. ekaá¹ƒ dve tÄ«á¹‡i cattÄ• ri paÃ±ca da
laddhÄ• naá¹ƒ pana gaá¹‡anÄ• nÄ• ma natthi. tathÄ• gate kira parinibbute thero sakalajam
sabbavihÄ• resu bhikkhÅ«naá¹ƒ attano santakÄ• neva pattacÄ«varÄ• ni adÄ• si.

tadÄ• mÄ• gaá¹‡á¹›• iyÄ• pi ``yamahaá¹ƒ karomi. taá¹ƒ tathÄ• ahutvÄ• aÃ±Ã±athÄ• va ho
karissÄ• mÄ«â€™â€™ ti cintetvÄ• , ``attheso upÄ• yoâ€™â€™ ti raÃ±Ã±e uyyÄ• nakÄ«á¹›·
sÄ• sanaá¹ƒ pahiá¹‡i --- ``sÄ• mÄ• vatiyÄ• pÄ• sÄ• daá¹ƒ gantvÄ• , dussakoá¹-á¹-hÄ• gÄ•
telakoá¹-á¹-hÄ• gÄ• rÄ• ni ca vivarÄ• petvÄ• , dussÄ• ni telacÄ• á¹-Ä«su temetvÄ• temetvÄ
sabbÄ• pi ekato katvÄ• dvÄ• raá¹ƒ pidahitvÄ• bahi yantakaá¹ƒ datvÄ• daá¹‡á¹›• adÄ«pikÄ
otaritvÄ• gacchatÅ«â€™â€™ ti. so pÄ• sÄ• daá¹ƒ abhiruyha koá¹-á¹-hÄ• gÄ• rÄ• ni \Ee I 2
telacÄ• á¹-Ä«su temetvÄ• temetvÄ• thambhe veá¹-hetuá¹ƒ Ä• rabhi. atha naá¹ƒ sÄ• mÄ• v
etaá¹ƒ cÅ«á¹›·apitÄ• â€™â€™ ti vadantiyo upasaá¹…kamiá¹ƒsu. ``ammÄ• , rÄ• jÄ• daá¹›·hil
telapilotikÄ• hi veá¹-hÄ• peti, rÄ• jagehe nÄ• ma suyuttaá¹ƒ duyuttaá¹ƒ dujjÄ• naá¹ƒ, mÄ• n
ammÄ• â€™â€™ ti evaá¹ƒ vatvÄ• tÄ• Ä• gatÄ• gabbhe pavesetvÄ• dvÄ• rÄ• ni pidahitvÄ
paá¹-á¹-hÄ• ya aggiá¹ƒ dento otari. sÄ• mÄ• vatÄ« tÄ• saá¹ƒ ovÄ• daá¹ƒ adÄ• si --- ``amhÄ

saá¹ƒsÄ• re vicarantÄ«naá¹ƒ evameva agginÄ• jhÄ• yamÄ• nÄ• naá¹ƒ attabhÄ• vÄ• naá¹ƒ
sukaro, appamattÄ• hothÄ• â€™â€™ ti. tÄ• gehe jhÄ• yante vedanÄ• pariggahakammaá¹
kÄ• ci dutiyaphalaá¹ƒ, kÄ• ci tatiyaphalaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tena vuttaá¹ƒ --- ``atha kho sa
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- `idha, bhante, raÃ±Ã±o utenassa uyyÄ• nagatassa antepuraá¹ƒ daá¸• á¸•
itthisatÄ• ni kÄ• lakatÄ• ni \Ne I 127/ sÄ• mÄ• vatippamukhÄ• ni. tÄ• saá¹ƒ, bhante, upÄ• s
abhisamparÄ• yoâ€™ ti? santettha, bhikkhave, upÄ• sikÄ• yo sotÄ• pannÄ• \Ee I 222/, sar
anÄ• gÄ• miyo, sabbÄ• tÄ• , bhikkhave \Be I 142/, upÄ• sikÄ• yo anipphalÄ• kÄ• lakatÄ• â
etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``mohasambandhano loko, bhabbarÅ«pova dissati.

upadhÄ«bandhano bÄ• lo, tamasÄ• parivÄ• rito.

sassatoriva khÄ• yati, passato natthi kiÃ±canaâ€™â€™ nti || (Ud 70).

evaÃ±ca pana vatvÄ• , ``bhikkhave, sattÄ• nÄ• ma vaá¹-á¹-e vicarantÄ• niccakÄ• laá¹ƒ ap
puÃ±Ã±akammameva na karonti, pamÄ• dino hutvÄ• pÄ• pakammampi karonti. tasmÄ• va
dukkhampi anubhavantÄ«â€™â€™ ti dhammaá¹ƒ desesi.

rÄ• jÄ• ``sÄ• mÄ• vatiyÄ• gehaá¹ƒ kira jhÄ• yatÄ«â€™â€™ ti sutvÄ• vegenÄ• gacchanto
sampÄ• puá¹‡ituá¹ƒ nÄ• sakkhi. Ä• gantvÄ• pana gehaá¹ƒ nibbÄ• pento uppannabalavado
nisÄ«ditvÄ• sÄ• mÄ• vatiyÄ• guá¹‡e anussaranto, ``kassa nu kho idaá¹ƒ kammaâ€™â€™
``mÄ• gaá¹‡á¸• iyÄ• ya kÄ• ritaá¹ƒ bhavissatÄ«â€™â€™ ti Ã±atvÄ• , ``tÄ• setvÄ• pucchiya
saá¹‡ikaá¹ƒ upÄ• yena pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• amacce \Ee I 223/ Ä• ha --- `
uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya Ä• saá¹…kitaparisaá¹…kitova homi, sÄ• mÄ• vatÄ« me nic
idÄ• ni pana me cittaá¹ƒ nibbutaá¹ƒ bhavissati, sukhena ca vasituá¹ƒ labhissÄ• mÄ«â€™â€
deva, idaá¹ƒ kataâ€™â€™ nti Ä• haá¹ƒsu. ``mayi sinehena kenaci kataá¹ƒ bhavissatÄ«â€™
samÄ«pe á¹-hitÄ• taá¹ƒ sutvÄ• , ``nÄ• Ã±Ã±o koci kÄ• tuá¹ƒ sakkhissati, mayÄ• kataá¹ƒ, c
cÅ«á¸·apitaraá¹ƒ Ä• á¹‡Ä• petvÄ• kÄ• resiâ€™â€™ nti Ä• ha. ``taá¹ƒ á¹-hapetvÄ• aÃ±Ã±o
natthi, pasannosmi, varaá¹ƒ te dammi, attano Ã±Ä• tigaá¹‡aá¹ƒ pakkosÄ• pehÄ«â€™â€™ t
sÄ• sanaá¹ƒ pahiá¹‡i --- ``rÄ• jÄ• me pasanno varaá¹ƒ deti, sÄ«ghaá¹ƒ Ä• gacchantÅ«â€™
Ä• gatÄ• gatÄ• naá¹ƒ mahantaá¹ƒ sakkÄ• raá¹ƒ kÄ• resi. taá¹ƒ disvÄ• tassÄ• aÃ±Ã±Ä• ta
``mayaá¹ƒ mÄ• gaá¹‡á¸• iyÄ• ya Ã±Ä• takÄ• â€™â€™ ti Ä• gacchiá¹ƒsu. rÄ• jÄ• te sabbe
nÄ• bhippamÄ• á¹‡e Ä• vÄ• á¹-e khaá¹‡Ä• petvÄ• te tattha nisÄ«dÄ• petvÄ• paá¹ƒsÅ«hi p
vikirÄ• petvÄ• aggiá¹ƒ dÄ• pesi. cammassa daá¸• á¸• hakÄ• le ayanaá¹…galena \Ee I 224/
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ hÄ«rÄ• hÄ«raá¹ƒ kÄ• resi. mÄ• gaá¹‡á¸• iyÄ• ya \Be I 143/ sa

128/ satthena ghanaghanaá¹-á¹-hÄ• nesu maá¹ƒsaá¹ƒ uppÄ• á¹-etvÄ• telakapÄ• laá¹ƒ udd
pacÄ• petvÄ• tameva khÄ• dÄ• pesi.

dhammasabhÄ• yampi bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``ananucchavikaá¹ƒ vat
saddhÄ• ya pasannÄ• ya upÄ• sikÄ• ya evarÅ«paá¹ƒ maraá¹‡aâ€™â€™ nti. satthÄ• Ä• ga
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• , ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
attabhÄ• ve sÄ• mÄ• vatippamukhÄ• naá¹ƒ itthÄ«naá¹ƒ etaá¹ƒ ayuttaá¹ƒ sampattaá¹ƒ. publ
yuttameva etÄ• hi laddhaâ€™â€™ nti vatvÄ• , ``kiá¹ƒ, bhante, etÄ• hi pubbe kataá¹ƒ, taá¹ƒ
tehi yÄ• cito atÄ«taá¹ƒ Ä• hari ---

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente rÄ• jagehe nibaddhaá¹ƒ aá¹-á¹-
bhuÃ±janti. paÃ±casatÄ• itthiyo te upaá¹-á¹-hahanti. tesu satta paccekabuddhÄ• himavant
nadÄ«tÄ«re ekaá¹ƒ tiá¹‡agahanaá¹ƒ atthi, tattha jhÄ• naá¹ƒ samÄ• pajjitvÄ• nisÄ«di. athek
paccekabuddhesu gatesu tÄ• itthiyo Ä• dÄ• ya nadiyaá¹ƒ udakakÄ«á¸·aá¹ƒ \Ee I 225/ kÄ«á
itthiyo divasabhÄ• gaá¹ƒ udake kÄ«á¸·itvÄ• uttaritvÄ• sÄ«tapÄ«á¸·itÄ• aggiá¹ƒ visibbetukÄ
aggikaraá¹‡aá¹-á¹-hÄ• naá¹ƒ olokethÄ• â€™â€™ ti aparÄ• paraá¹ƒ vicarantiyo taá¹ƒ tiá¹‡ag
``tiá¹‡arÄ• sÄ«â€™â€™ ti saÃ±Ã±Ä• ya taá¹ƒ parivÄ• retvÄ• á¹-hitÄ• aggiá¹ƒ adaá¹ƒsu. ti
patantesu paccekabuddhaá¹ƒ disvÄ• , ``naá¹-á¹-hÄ• mhÄ• , amhÄ• kaá¹ƒ raÃ±Ã±o paccek
Ã±atvÄ• amhe nÄ• sessati, sudaá¸• á¸• haá¹ƒ naá¹ƒ karissÄ• mÄ• â€™â€™ ti sabbÄ• tÄ•
Ä• haritvÄ• tassa upari dÄ• rurÄ• siá¹ƒ kariá¹ƒsu. mahÄ• dÄ• rurÄ• si ahosi. atha naá¹ƒ Ä•
jhÄ• yissatÄ«â€™â€™ ti pakkamiá¹ƒsu. tÄ• paá¹-hamaá¹ƒ asaÃ±cetanikÄ• hutvÄ• kamm
pacchÄ• saÃ±cetanÄ• ya kammunÄ• bajjhiá¹ƒsu. paccekabuddhaá¹ƒ pana antosamÄ• pat
dÄ• rÅ«ni Ä• haritvÄ• Ä• limpentÄ• pi usmÄ• kÄ• ramattampi gahetuá¹ƒ na sakkonti. tasmÄ
uá¹-á¹-hÄ• ya yathÄ• sukhaá¹ƒ agamÄ• si. tÄ• tassa kammassa katattÄ• bahÅ«ni vassasa
tasseva kammassa vipÄ• kÄ• vasesena attabhÄ• vasate iminÄ• va niyÄ• mena gehe jhÄ• y
etÄ• saá¹ƒ pubbakammanti.

evaá¹ƒ \Be I 144/ vutte bhikkhÅ« satthÄ• raá¹ƒ paá¹-ipucchiá¹ƒsu --- ``khujjuttarÄ• pana, b
khujjÄ• jÄ• tÄ• , kena kammena mahÄ• paÃ±Ã±Ä• , kena kammena sotÄ• pattiphalaá¹ƒ ac
pesanakÄ• ritÄ• \Ee I 226/ jÄ• tÄ• â€™â€™ ti? bhikkhave, tasseva raÃ±Ã±o bÄ• rÄ• á¹‡as
sveva \Ne I 129/ paccekabuddho thokaá¹ƒ khujjadhÄ• tuko ahosi. athekÄ• upaá¹-á¹-hÄ• yik
pÄ• rupitvÄ• suvaá¹‡á¹‡asaraá¹‡aá¹ƒ gahetvÄ• , ``amhÄ• kaá¹ƒ paccekabuddho evaÃ±ca
khujjÄ• hutvÄ• tassa vicaraá¹‡Ä• kÄ• raá¹ƒ dassesi. tassa nissandena khujjÄ• jÄ• tÄ• . te
paá¹-hamadivase rÄ• jagehe nisÄ«dÄ• petvÄ• patte gÄ• hÄ• petvÄ• pÄ• yÄ• sassa pÅ«re
pÅ«re patte paccekabuddhÄ• parivattetvÄ• parivattetvÄ• gaá¹‡hanti. sÄ• itthÄ« te tathÄ•
santakÄ• ni aá¹-á¹-ha dantavalayÄ• ni datvÄ• , ``idha á¹-hapetvÄ• gaá¹‡hathÄ• â€™â€™ t
taá¹ƒ oloketvÄ• á¹-hitesu tesaá¹ƒ adhippÄ• yaá¹ƒ Ã±atvÄ• , ``natthi, bhante, amhÄ• kaá¹ƒ
tumhÄ• kaÃ±Ã±eva etÄ• ni pariccattÄ• ni, gahetvÄ• gacchathÄ• â€™â€™ ti Ä• ha. te gahe

agamaá¹ƒsu. ajjatanÄ• pi tÄ• ni valayÄ• ni arogÄ• neva. sÄ• tassa kammassa nissandena
mahÄ• paÃ±Ã±Ä• jÄ• tÄ• . paccekabuddhÄ• naá¹ƒ kataupaá¹-á¹-hÄ• nassa nissandena pa
idamassÄ• buddhantare pubbakammaá¹ƒ.

kassapasammÄ• sambuddhakÄ• le pana ekÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hino dhÄ«tÄ• vaá¸•
gahetvÄ• attÄ• naá¹ƒ alaá¹…karontÄ« nisÄ«di. athassÄ• vissÄ• sikÄ• ekÄ• khÄ«á¹‡Ä• s
taá¹ƒ daá¹-á¹-huá¹ƒ agamÄ• si. bhikkhuniyo hi khÄ«á¹‡Ä• savÄ• pi sÄ• yanhasamaye upaá
daá¹-á¹-hukÄ• mÄ• honti. tasmiá¹ƒ pana khaá¹‡e seá¹-á¹-hidhÄ«tÄ• ya santike kÄ• ci pesa
``vandÄ• mi, ayye, etaá¹ƒ tÄ• va me pasÄ• dhanapeá¸·akaá¹ƒ gahetvÄ• dethÄ• â€™â€™ t
``sacassÄ• imaá¹ƒ gaá¹‡hitvÄ• na dassÄ• mi, mayi Ä• ghÄ• taá¹ƒ katvÄ• niraye nibbattiss
parassa pesanakÄ• rikÄ• hutvÄ• nibbattissati. nirayasantÄ• pato kho pana parassa pesana
``sÄ• anudayaá¹ƒ paá¹-icca taá¹ƒ gahetvÄ• tassÄ• adÄ• si. tassa kammassa nissandena
jÄ• tÄ• â€™â€™ ti.

atha \Be I 145/ punekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ•
``sÄ• mÄ• vatippamukhÄ• paÃ±casatÄ• itthiyo gehe agginÄ• jhÄ• yiá¹ƒsu, mÄ• gaá¹‡á¸•
palÄ• laggiá¹ƒ datvÄ• ayanaá¹…galehi bhinnÄ• , mÄ• gaá¹‡á¸• iyÄ• pakkuthitatele pakkÄ•
nÄ• ma, ke matÄ• nÄ• mÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• , ``kÄ• ya nuttha, bhikkhave,
sannisinnÄ• â€™â€™ ti pucchitvÄ• , ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, ye k
vassasataá¹ƒ jÄ«vantÄ• pi matÄ• yeva nÄ• ma. ye appamattÄ• , te matÄ• pi jÄ«vantiyeva. t
jÄ«vantÄ«pi matÄ• yeva nÄ• ma, sÄ• mÄ• vatippamukhÄ• paÃ±casatÄ• itthiyo matÄ• pi jÄ
bhikkhave, appamattÄ• maranti nÄ• mÄ• â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<21> á¹• 21 ``appamÄ• do \Ne I 130/ \Ee I 228/ amatapadaá¹ƒ, pamÄ• do maccuno padaá

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• ||

<22> á¹• 21 ``evaá¹ƒ visesato Ã±atvÄ• , appamÄ• damhi paá¹‡á¸• itÄ• .

appamÄ• de pamodanti, ariyÄ• naá¹ƒ gocare ratÄ• ||

<23> á¹• 21 ``te jhÄ• yino sÄ• tatikÄ• , niccaá¹ƒ daá¸·haparakkamÄ• .

phusanti dhÄ«rÄ• nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraâ€™â€™ nti ||

tattha __appamÄ• do_ti padaá¹ƒ mahantaá¹ƒ atthaá¹ƒ dÄ«peti, mahantaá¹ƒ atthaá¹ƒ gahet
sakalampi hi tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• haritvÄ• kathiyamÄ• naá¹ƒ appamÄ• dapa
---

``seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ padajÄ• tÄ• n
samodhÄ• naá¹ƒ gacchanti, hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati yadidaá¹ƒ mahantatte
ye keci kusalÄ• dhammÄ• , sabbete appamÄ• damÅ«lakÄ• appamÄ• dasamosaraá¹‡Ä• ,
aggamakkhÄ• yatÄ«â€™â€™ ti (SN c V 140).

so panesa atthato satiyÄ• avippavÄ• so nÄ• ma. niccaá¹ƒ upaá¹-á¹-hitÄ• ya satiyÄ• cetaá
__amatapada_nti amataá¹ƒ vuccati nibbÄ• naá¹ƒ. taÃ±hi ajÄ• tattÄ• nu jÄ«yati na mÄ«yati,
vuccati. pajjanti iminÄ• ti padaá¹ƒ, amataá¹ƒ \Be I 146/ pÄ• puá¹‡antÄ«ti attho. amatassa pa
amatassa adhigamÅ«pÄ• yoti vuttaá¹ƒ hoti, __pamÄ• do_ti pamajjanabhÄ• vo, muá¹-á¹-has
vosaggassetaá¹ƒ nÄ• maá¹ƒ. __maccuno_ti \Ee I 229/ maraá¹‡assa. __pada_nti upÄ• yo m
nÄ• tivattati, jÄ• to jÄ«yati ceva mÄ«yati cÄ• ti pamÄ• do maccuno padaá¹ƒ nÄ• ma hoti, ma
__appamattÄ• na mÄ«yantÄ«_ti satiyÄ• samannÄ• gatÄ• hi appamattÄ• na maranti. ajar
sallakkhetabbaá¹ƒ. na hi koci satto ajaro amaro nÄ• ma atthi, pamattassa pana vaá¹-á¹-aá¹ƒ
aparicchinnaá¹ƒ, appamattassa paricchinnaá¹ƒ. tasmÄ• pamattÄ• jÄ• tiÄ• dÄ«hi aparimutt
matÄ• yeva nÄ• ma. appamattÄ• pana appamÄ• dalakkhaá¹‡aá¹ƒ vaá¸• á¸• hetvÄ• khippa
dutiyatatiyaattabhÄ• vesu na nibbattanti. tasmÄ• te jÄ«vantÄ• pi matÄ• pi na mÄ«yantiyeva
yathÄ• matÄ• _ti ye pana sattÄ• pamattÄ• , te pamÄ• damaraá¹‡ena matattÄ• , yathÄ• hi
matÄ• dÄ• rukkhandhasadisÄ• apagataviÃ±Ã±Ä• á¹‡Ä• \Ne I 131/, tatheva honti. tesampi
gahaá¹-á¹-hÄ• naá¹ƒ tÄ• va ``dÄ• naá¹ƒ dassÄ• ma, sÄ«laá¹ƒ rakkhissÄ• ma, uposathakam
ekacittampi na uppajjati, pabbajitÄ• nampi ``Ä• cariyupajjhÄ• yavattÄ• dÄ«ni pÅ«ressÄ• ma
samÄ• diyissÄ• ma, bhÄ• vanaá¹ƒ vaá¸• á¸• hessÄ• mÄ• â€™â€™ ti na uppajjatÄ«ti maten
honti. tena vuttaá¹ƒ --- ``ye pamattÄ• yathÄ• matÄ• â€™â€™ ti.

__evaá¹ƒ visesato Ã±atvÄ• _ti pamattassa vaá¹-á¹-ato nissaraá¹‡aá¹ƒ natthi, appamattassa
230/ visesatova jÄ• nitvÄ• . ke panetaá¹ƒ visesaá¹ƒ jÄ• nantÄ«ti? __appamÄ• damhi paá¹‡a
medhÄ• vino sappaÃ±Ã±Ä• attano appamÄ• de á¹-hatvÄ• appamÄ• daá¹ƒ vaá¸• á¸• henti
jÄ• nanti. __appamÄ• de pamodantÄ«_ti te evaá¹ƒ Ã±atvÄ• tasmiá¹ƒ attano appamÄ• de p
tuá¹-á¹-hapahaá¹-á¹-hÄ• honti. __ariyÄ• naá¹ƒ gocare ratÄ• _ti te evaá¹ƒ appamÄ• de pam
vaá¸• á¸• hetvÄ• ariyÄ• naá¹ƒ buddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ gocarasaá¹.
catusatipaá¹-á¹-hÄ• nÄ• dibhede sattatiá¹ƒsa bodhipakkhiyadhamme navavidhalokuttaradha
abhiratÄ• hontÄ«ti attho.

__te_ \Be I 147/ __jhÄ• yino_ti te appamattÄ• paá¹‡á¸• itÄ• aá¹-á¹-hasamÄ• pattisaá¹…kh
Ä• rammaá¹‡Å«panijjhÄ• nena vipassanÄ• maggaphalasaá¹…khÄ• tena lakkhaá¹‡Å«panijjh
jhÄ• nena jhÄ• yino. __sÄ• tatikÄ• _ti abhinikkhamanakÄ• lato paá¹-á¹-hÄ• ya yÄ• va araha
pavattakÄ• yikacetasikavÄ«riyÄ• . __niccaá¹ƒ daá¸·haparakkamÄ• _ti yaá¹ƒ taá¹ƒ purisathÄ
purisaparakkamena pattabbaá¹ƒ, na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ

vÄ«riyena antarÄ• anosakkitvÄ• niccappavattena daá¸·haparakkamena samannÄ• gatÄ• .
phusanÄ• Ã±Ä• á¹‡aphusanÄ• ca, vipÄ• kaphusanÄ• ca. tattha cattÄ• ro maggÄ• Ã±Ä• a
phalÄ• ni vipÄ• kaphusanÄ• nÄ• ma. tesu idha vipÄ• kaphusanÄ• adhippetÄ• . ariyaphale
\Ee I 231/ dhÄ«rÄ• paá¹‡á¸• itÄ• tÄ• ya vipÄ• kaphusanÄ• ya phusanti, nibbÄ• naá¹ƒ sacc
anuttara_nti ye cattÄ• ro yogÄ• mahÄ• janaá¹ƒ vaá¹-á¹-e osÄ«dÄ• penti, tehi khemaá¹ƒ nib
lokiyalokuttaradhammehi seá¹-á¹-hattÄ• anuttaranti.

desanÄ• pariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. desanÄ• mahÄ• janassa sÄ•

sÄ• mÄ• vatÄ«vatthu paá¹-hamaá¹ƒ.

2. kumbhaghosakaseá¹-á¹-hivatthu

__uá¹-á¹-hÄ• navato_ti \Ne I 132/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto
Ä• rabbha kathesi. rÄ• jagahanagarasmiÃ±hi rÄ• jagahaseá¹-á¹-hino gehe ahivÄ• tarogo up
makkhikÄ• Ä• diá¹ƒ katvÄ• yÄ• va gÄ• vÄ• paá¹-hamaá¹ƒ tiracchÄ• nagatÄ• maranti, tato
gehasÄ• mikÄ• , tasmÄ• so rogo sabbapacchÄ• seá¹-á¹-hiÃ±ca jÄ• yaÃ±ca gaá¹‡hi. te rog
santike á¹-hitaá¹ƒ oloketvÄ• assupuá¹‡á¹‡ehi nettehi taá¹ƒ Ä• haá¹ƒsu --- ``tÄ• ta, imasmiá
bhittiá¹ƒ bhinditvÄ• palÄ• yantÄ• va jÄ«vitaá¹ƒ labhanti, tvaá¹ƒ amhe anoloketvÄ• palÄ• yi
punÄ• gantvÄ• amhÄ• kaá¹ƒ asukaá¹-á¹-hÄ• ne nÄ• ma cattÄ• lÄ«sa dhanakoá¹-iyo \Be I 1
uddharitvÄ• jÄ«vikaá¹ƒ kappeyyÄ• sÄ«â€™â€™ ti. so \Ee I 232/ tesaá¹ƒ vacanaá¹ƒ sutvÄ•
vanditvÄ• maraá¹‡abhayabhÄ«to bhittiá¹ƒ bhinditvÄ• palÄ• yitvÄ• pabbatagahanaá¹ƒ gan
tattha vasitvÄ• mÄ• tÄ• pituvasanaá¹-á¹-hÄ• naá¹ƒ paccÄ• gaÃ±chi.

atha naá¹ƒ daharakÄ• le gantvÄ• parÅ«á¸·hakesamassukÄ• le Ä• gatattÄ• na koci saÃ±jÄ
dinnasaÃ±Ã±Ä• vasena dhanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• dhanassa arogabhÄ• vaá¹ƒ Ã±atvÄ
saÃ±jÄ• nÄ• ti, sacÄ• haá¹ƒ dhanaá¹ƒ uddharitvÄ• valaÃ±jissÄ• mi, `ekena duggatena nidh
gahetvÄ• viheá¹-heyyuá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ bhatiá¹ƒ katvÄ• jÄ«veyyaâ€™â€™ nti. ath
nivÄ• setvÄ• , ``atthi koci bhatakena atthikoâ€™â€™ ti pucchanto bhatakavÄ«thiá¹ƒ pÄ• pu
disvÄ• , ``sace amhÄ• kaá¹ƒ ekaá¹ƒ kammaá¹ƒ karissasi, bhattavetanaá¹ƒ te dassÄ• mÄ• â
kammaá¹ƒ nÄ• mÄ• â€™â€™ ti? ``pabodhanacodanakammaá¹ƒ. sace ussahasi, pÄ• tova u
uá¹-á¹-hahatha, sakaá¹-Ä• ni sannayhatha, goá¹‡e yojetha, hatthiassÄ• naá¹ƒ tiá¹‡atthÄ• ya
tumhepi uá¹-á¹-hahatha, yÄ• guá¹ƒ pacatha, bhattaá¹ƒ pacathÄ• â€™ ti vicaritvÄ• Ä• roceh
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. athassa vasanatthÄ• ya ekaá¹ƒ gharaá¹ƒ adaá¹ƒsu. s
kammaá¹ƒ akÄ• si.

athassa ekadivasaá¹ƒ rÄ• jÄ• bimbisÄ• ro saddamassosi. so pana sabbaravaÃ±Ã±Å« aho
purisassesa saddoâ€™â€™ ti Ä• ha. athassa santike á¹-hitÄ• ekÄ• paricÄ• rikÄ• ``rÄ• jÄ•

taá¹ƒ vÄ• na kathessati, idaá¹ƒ mayÄ• Ã±Ä• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• --- ``
jÄ• nÄ• hÄ«â€™â€™ ti ekaá¹ƒ purisaá¹ƒ pahiá¹‡i. so vegena gantvÄ• taá¹ƒ disvÄ• Ä• gan
bhatikÄ• rako kapaá¹‡amanusso esoâ€™â€™ ti Ä• rocesi. rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ•
dutiyadivasepi tatiyadivasepi taá¹ƒ tassa saddaá¹ƒ sutvÄ• tatheva Ä• ha. sÄ• pi paricÄ• rik
cintetvÄ• punappunaá¹ƒ pesetvÄ• , ``kapaá¹‡amanusso esoâ€™â€™ ti vutte cintesi --- ``rÄ
esoâ€™ ti vacanaá¹ƒ sutvÄ• pi na saddahati, punappunaá¹ƒ `mahÄ• dhanassa purisassesa
bhavitabbamettha kÄ• raá¹‡ena, yathÄ• sabhÄ• vato etaá¹ƒ Ã±Ä• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€
``deva \Be I 149/, ahaá¹ƒ sahassaá¹ƒ labhamÄ• nÄ• dhÄ«taraá¹ƒ Ä• dÄ• ya gantvÄ• etaá
pavesessÄ• mÄ«â€™â€™ ti. rÄ• jÄ• tassÄ• sahassaá¹ƒ dÄ• pesi.

sÄ• taá¹ƒ gahetvÄ• dhÄ«taraá¹ƒ ekaá¹ƒ malinadhÄ• tukaá¹ƒ vatthaá¹ƒ nivÄ• sÄ• petvÄ•
nikkhamitvÄ• maggapaá¹-ipannÄ• viya bhatakavÄ«thiá¹ƒ gantvÄ• ekaá¹ƒ gharaá¹ƒ pavisit
maggapaá¹-ipannÄ• , ekÄ• hadvÄ«haá¹ƒ idha vissamitvÄ• gamissÄ• mÄ• â€™â€™ ti Ä• h
gharamÄ• nusakÄ• ni, na sakkÄ• idha vasituá¹ƒ, etaá¹ƒ kumbhaghosakassa gehaá¹ƒ tucch
gacchathÄ• â€™â€™ ti. sÄ• tattha gantvÄ• , ``sÄ• mi, mayaá¹ƒ maggapaá¹-ipannakÄ• , ek
vasissÄ• mÄ• â€™â€™ ti vatvÄ• tena punappunaá¹ƒ paá¹-ikkhittÄ• pi, ``sÄ• mi, ajjekadiva
gamissÄ• mÄ• â€™â€™ ti nikkhamituá¹ƒ na icchi. sÄ• tattheva vasitvÄ• punadivase tassa
``sÄ• mi, tava nivÄ• paá¹ƒ datvÄ• yÄ• hi \Ee I 234/, Ä• hÄ• raá¹ƒ te pacissÄ• mÄ«â€™â€™
ahameva pacitvÄ• bhuÃ±jissÄ• mÄ«â€™â€™ ti vutte punappunaá¹ƒ nibandhitvÄ• tena dir
antarÄ• paá¹‡ato bhÄ• janÄ• ni ceva parisuddhataá¹‡á¸• ulÄ• dÄ«ni ca Ä• harÄ• petvÄ• rÄ
suparisuddhaá¹ƒ odanaá¹ƒ, sÄ• dhurasÄ• ni ca dve tÄ«á¹‡i sÅ«pabyaÃ±janÄ• ni pacitvÄ• t
adÄ• si. atha naá¹ƒ bhuÃ±jitvÄ• muducittataá¹ƒ Ä• pannaá¹ƒ Ã±atvÄ• , ``sÄ• mi, kilantamh
homÄ• â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

athassa sÄ• yampi punadivasepi madhurabhattaá¹ƒ pacitvÄ• adÄ• si. atha muducittataá¹ƒ
katipÄ• haá¹ƒ idheva vasissÄ• mÄ• â€™â€™ ti. tattha vasamÄ• nÄ• tikhiá¹‡ena satthena t
heá¹-á¹-hÄ• aá¹-aniyaá¹ƒ tahaá¹ƒ tahaá¹ƒ chindi. maÃ±co tasmiá¹ƒ Ä• gantvÄ• nisinnamatt
so ``kasmÄ• ayaá¹ƒ maÃ±co evaá¹ƒ chijjitvÄ• gatoâ€™â€™ ti Ä• ha. ``sÄ• mi, daharadÄ•
ettheva sannipatantÄ«â€™â€™ ti. ``amma, idaá¹ƒ me dukkhaá¹ƒ tumhe nissÄ• ya jÄ• taá¹ƒ
gacchanto dvÄ• raá¹ƒ pidahitvÄ• gacchÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ karomi, tÄ• ta, vÄ• retuá
sÄ• iminÄ• va niyÄ• mena dve tayo divase chinditvÄ• tena ujjhÄ• yitvÄ• khÄ«yitvÄ• vucc
puna ekaá¹ƒ dve rajjuke á¹-hapetvÄ• sese chindi. taá¹ƒ divasaá¹ƒ \Ee I 235/ tasmiá¹ƒ nisinn
vÄ• á¹‡aá¹ƒ bhÅ«miyaá¹ƒ pati, sÄ«saá¹ƒ jaá¹‡á¹‡ukehi saddhiá¹ƒ ekato ahosi, so uá¹-á¹-hÄ
idÄ• ni kuhiá¹ƒ gamissÄ• mi \Be I 150/, nipajjanamaÃ±cassapi tumhehi asÄ• miko \Ne I 134
Ä• ha. ``tÄ• ta, kiá¹ƒ karomi, paá¹-ivissakadÄ• rake vÄ• retuá¹ƒ na sakkomi, hotu, mÄ• cint
velÄ• ya kuhiá¹ƒ gamissasÄ«â€™â€™ ti dhÄ«taraá¹ƒ Ä• mantetvÄ• , ``amma, tava bhÄ• tik
karohÄ«â€™â€™ ti Ä• ha. sÄ• ekapasse sayitvÄ• ``idhÄ• gaccha, sÄ• mÄ«â€™â€™ ti Ä•
tÄ• ta, bhaginiyÄ• saddhiá¹ƒ nipajjÄ• â€™â€™ ti vadesi. so tÄ• ya saddhiá¹ƒ ekamaÃ±ce n

divasaÃ±Ã±eva santhavaá¹ƒ akÄ• si, kumÄ• rikÄ• parodi. atha naá¹ƒ mÄ• tÄ• pucchi --- ``
ti? ``amma, idaá¹ƒ nÄ• ma jÄ• taâ€™â€™ nti. ``hotu, amma, kiá¹ƒ sakkÄ• kÄ• tuá¹ƒ, tayÄ•
iminÄ• pekaá¹ƒ pÄ• daparicÄ• rikaá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti taá¹ƒ jÄ• mÄ• tara
samaggavÄ• saá¹ƒ vasiá¹ƒsu.

sÄ• katipÄ• haccayena raÃ±Ã±o sÄ• sanaá¹ƒ pesesi --- ``bhatakavÄ«thiyaá¹ƒ chaá¹‡aá¹ƒ
chaá¹‡o na karÄ«yati, tassa ettako nÄ• ma daá¹‡á¸• oti ghosanaá¹ƒ kÄ• retÅ«â€™â€™ ti. r
naá¹ƒ sassu Ä• ha --- ``tÄ• ta, bhatakavÄ«thiyaá¹ƒ rÄ• jÄ• á¹‡Ä• ya chaá¹‡o kattabbo jÄ• to
``amma, ahaá¹ƒ bhatiá¹ƒ karontopi jÄ«vituá¹ƒ na sakkomi, kiá¹ƒ karissÄ• mÄ«â€™â€™ ti? `
vasantÄ• nÄ• ma iá¹‡ampi gaá¹‡hanti, raÃ±Ã±o \Ee I 236/ Ä• á¹‡Ä• akÄ• tuá¹ƒ na labbhÄ
upÄ• yena muccituá¹ƒ sakkÄ• , gaccha, kutoci ekaá¹ƒ vÄ• dve vÄ• kahÄ• paá¹‡e Ä• harÄ
ujjhÄ• yanto khÄ«yanto gantvÄ• cattÄ• lÄ«sakoá¹-idhanaá¹-á¹-hÄ• nato ekameva kahÄ• pa
kahÄ• paá¹‡aá¹ƒ raÃ±Ã±o pesetvÄ• attano kahÄ• paá¹‡ena chaá¹‡aá¹ƒ katvÄ• puna katip
sÄ• sanaá¹ƒ pahiá¹‡i. puna rÄ• jÄ• tatheva ``chaá¹‡aá¹ƒ karontu, akarontÄ• naá¹ƒ ettako c
Ä• á¹‡Ä• pesi. punapi so tÄ• ya tatheva vatvÄ• nippÄ«á¸·iyamÄ• no gantvÄ• tayo kahÄ• p
kahÄ• paá¹‡e raÃ±Ã±o pesetvÄ• puna katipÄ• haccayena tatheva sÄ• sanaá¹ƒ pahiá¹‡i ---
imaá¹ƒ pakkosÄ• petÅ«â€™â€™ ti. rÄ• jÄ• pesesi. purisÄ• gantvÄ• , ``kumbhaghosako nA
pucchitvÄ• pariyesantÄ• taá¹ƒ disvÄ• ``ehi, bho rÄ• jÄ• , taá¹ƒ pakkosatÄ«â€™â€™ ti Ä•
maá¹ƒ rÄ• jÄ• jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• gantuá¹ƒ na icchi. atha naá¹ƒ balakk
\Be I 151/ Ä• kaá¸• á¸• hiá¹ƒsu. sÄ• itthÄ« te disvÄ• , ``are, dubbinÄ«tÄ• , tumhe mama jÄ•
gahetuá¹ƒ ananucchavikÄ• â€™â€™ ti tajjetvÄ• , ``ehi, tÄ• ta, mÄ• bhÄ• yi, rÄ• jÄ• naá¹ƒ c
hatthÄ• digÄ• hakÄ• naá¹ƒ hattheyeva chindÄ• pessÄ• mÄ«â€™â€™ ti dhÄ«taraá¹ƒ Ä• dÄ
patvÄ• vesaá¹ƒ parivattetvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• ekamantaá¹ƒ aá¹-á
parikaá¸• á¸• hitvÄ• Ä• nayiá¹ƒsuyeva.

atha naá¹ƒ vanditvÄ• á¹-hitaá¹ƒ rÄ• jÄ• Ä• ha --- ``tvaá¹ƒ kumbhaghosako nÄ• mÄ• â€™â
ti \Ne I 135/. ``kiá¹ƒ kÄ• raá¹‡Ä• mahÄ• dhanaá¹ƒ vaÃ±cetvÄ• khÄ• dasÄ«â€™â€™ ti \Ee
dhanaá¹ƒ bhatiá¹ƒ katvÄ• jÄ«vantassÄ• â€™â€™ ti? ``mÄ• evaá¹ƒ kari, kiá¹ƒ amhe vaÃ±c
vaÃ±cemi, deva, natthi me dhanaâ€™â€™ nti. athassa rÄ• jÄ• te kahÄ• paá¹‡e dassetvÄ•
kahÄ• paá¹‡Ä• â€™â€™ ti Ä• ha. so saÃ±jÄ• nitvÄ• , ``aho bÄ• lomhi, kathaá¹ƒ nu kho ime
pattÄ• â€™â€™ ti ito cito ca olokento tÄ• dvepi paá¹-imaá¹‡á¸• itapasÄ• dhanÄ• gabbhad
``bhÄ• riyaá¹ƒ vatidaá¹ƒ kammaá¹ƒ, imÄ• hi raÃ±Ã±Ä• payojitÄ• hi bhavitabbaâ€™â€™ nti
``vadehi, bho, kasmÄ• evaá¹ƒ karosÄ«â€™â€™ ti Ä• ha. ``nissayo me natthi, devÄ• â€™â
bhavituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. ``kalyÄ• á¹‡aá¹ƒ, deva, sace me devo avassayo hot
kittakaá¹ƒ te dhanaâ€™â€™ nti? ``cattÄ• lÄ«sakoá¹-iyo, devÄ• â€™â€™ ti. ``kiá¹ƒ laddhuá
``sakaá¹-Ä• ni devÄ• â€™â€™ ti? rÄ• jÄ• anekasatÄ• ni sakaá¹-Ä• ni yojÄ• petvÄ• pahiá¹
Ä• harÄ• petvÄ• rÄ• jaá¹…gaá¹‡e rÄ• siá¹ƒ kÄ• rÄ• petvÄ• rÄ• jagahavÄ• sino sannipÄ• t
imasmiá¹ƒ nagare ``ettakaá¹ƒ dhanaâ€™â€™ nti pucchitvÄ• ``natthi, devÄ• â€™â€™ ti. ``k

vaá¹-á¹-atÄ«â€™â€™ ti? ``sakkÄ• raá¹ƒ, devÄ• â€™â€™ ti vutte mahantena sakkÄ• rena t
á¹-hapetvÄ• dhÄ«taraá¹ƒ tasseva datvÄ• tena saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ• vandit
passathimaá¹ƒ purisaá¹ƒ, evarÅ«po dhitimÄ• nÄ• ma natthi, cattÄ• lÄ«sakoá¹-ivibhavo hon
vÄ• asmimÄ• namattaá¹ƒ vÄ• na karoti, kapaá¹‡o viya pilotikaá¹ƒ \Ee I 238/ nivÄ• setvÄ•
bhatiá¹ƒ katvÄ• jÄ«vanto mayÄ• iminÄ• nÄ• ma upÄ• yena Ã±Ä• to. jÄ• nitvÄ• ca pana p
sampaá¹-icchÄ• petvÄ• taá¹ƒ dhanaá¹ƒ Ä• harÄ• petvÄ• \Be I 152/ seá¹-á¹-hiá¹-á¹-hÄ• ne
mayÄ• dinnÄ• . bhante, mayÄ• ca evarÅ«po dhitimÄ• na diá¹-á¹-hapubboâ€™â€™ ti Ä• h

taá¹ƒ sutvÄ• satthÄ• ``evaá¹ƒ jÄ«vantassa jÄ«vikaá¹ƒ dhammikajÄ«vikaá¹ƒ nÄ• ma, mahA
pana idhaloke ceva pÄ«á¸·eti hiá¹ƒseti, paraloke ca, tatonidÄ• naá¹ƒ sukhaá¹ƒ nÄ• ma natth
dhanapÄ• rijuÃ±Ã±akÄ• le kasiá¹ƒ vÄ• bhatiá¹ƒ vÄ• katvÄ• jÄ«vikameva dhammikajÄ«vik
vÄ«riyasampannassa satisampannassa kÄ• yavÄ• cÄ• hi parisuddhakammassa paÃ±Ã±Ä•
saÃ±Ã±atassa dhammajÄ«vikaá¹ƒ jÄ«vantassa satiavippavÄ• se á¹-hitassa issariyaá¹ƒ vaá¸
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<24> á¹• 21 ``uá¹-á¹-hÄ• navato satÄ«mato,

sucikammassa nisammakÄ• rino.

saÃ±Ã±atassa \Ne I 136/ dhammajÄ«vino,

appamattassa yasobhivaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha __uá¹-á¹-hÄ• navato_ti uá¹-á¹-hÄ• navÄ«riyavantassa. __satimato_ti satisampannass
niddosehi niraparÄ• dhehi kÄ• yakammÄ• dÄ«hi samannÄ• gatassa. __nisammakÄ• rino_ti
karissÄ• mÄ«ti vÄ• , imasmiá¹ƒ kamme evaá¹ƒ kate idaá¹ƒ nÄ• ma bhavissatÄ«ti vÄ• evaá
rogatikicchanaá¹ƒ \Ee I 239/ viya sabbakammÄ• ni nisÄ• metvÄ• upadhÄ• retvÄ• karontas
kÄ• yÄ• dÄ«hi saÃ±Ã±atassa nicchiddassa. __dhammajÄ«vino_ti agÄ• rikassa tulÄ• kÅ«á¹-
kasigorakkhÄ• dÄ«hi, anagÄ• rikassa vejjakammadÅ«takammÄ• dÄ«ni vajjetvÄ• dhammen
jÄ«vikaá¹ƒ kappentassa. __appamattassÄ• _ti avippavutthasatino. __yasobhivaá¸• á¸• hatÄ
issariyabhogasampannasaá¹…khÄ• to ceva kittivaá¹‡á¹‡abhaá¹‡anasaá¹…khÄ• to ca yaso

gÄ• thÄ• pariyosÄ• ne kumbhaghosako sotÄ• pattiphale patiá¹-á¹-hahi. aÃ±Ã±epi bahÅ« so
pÄ• puá¹‡iá¹ƒsu. evaá¹ƒ mahÄ• janassa sÄ• tthikÄ• dhammadesanÄ• jÄ• tÄ• ti.

kumbhaghosakaseá¹-á¹-hivatthu dutiyaá¹ƒ.

3. cÅ«á¸·apanthakattheravatthu

__uá¹-á¹-hÄ• nenappamÄ• denÄ• _ti \Be I 153/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·u
cÅ«á¸·apanthakattheraá¹ƒ Ä• rabbha kathesi.

rÄ• jagahe kira dhanaseá¹-á¹-hikulassa dhÄ«tÄ• vayappattakÄ• le mÄ• tÄ• pitÅ«hi sattabh
uparimatale ativiya rakkhiyamÄ• nÄ• yobbanamadamattatÄ• ya purisalolÄ• hutvÄ• attano
saddhiá¹ƒ santhavaá¹ƒ katvÄ• , ``aÃ±Ã±epi me idaá¹ƒ kammaá¹ƒ jÄ• neyyuâ€™â€™ nti bh
imasmiá¹ƒ á¹-hÄ• ne na sakkÄ• vasituá¹ƒ. sace me mÄ• tÄ• pitaro imaá¹ƒ dosaá¹ƒ jÄ• niss
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ maá¹ƒ karissanti. videsaá¹ƒ gantvÄ• vasissÄ• mÄ• â€™â€™
gahetvÄ• aggadvÄ• rena nikkhamitvÄ• , ``yattha vÄ• tattha vÄ• aÃ±Ã±ehi ajÄ• nanaá¹-á¹-
vasissÄ• mÄ• â€™â€™ ti ubhopi agamaá¹ƒsu. tesaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne vasantÄ• naá¹
kucchismiá¹ƒ gabbho patiá¹-á¹-hÄ• si. sÄ• gabbhaparipÄ• kaá¹ƒ Ä• gamma tena saddhiá¹ƒ
paripÄ• kaá¹ƒ gato, Ã±Ä• tibandhuvirahite \Ne I 137/ á¹-hÄ• ne gabbhavuá¹-á¹-hÄ• naá¹ƒ n
dukkhÄ• vahaá¹ƒ, kulagehameva gacchÄ• mÄ• â€™â€™ ti. so ``sacÄ• haá¹ƒ tattha gamiss
natthÄ«â€™â€™ ti bhayena ``ajja gacchÄ• ma, sve gacchÄ• mÄ• â€™â€™ ti divase atikkÄ
``ayaá¹ƒ bÄ• lo attano dosamahantatÄ• ya gantuá¹ƒ na ussahati, mÄ• tÄ• pitaro nÄ• ma ek
vÄ• , mÄ• vÄ• , ahaá¹ƒ gamissÄ• mÄ«â€™â€™ ti. sÄ• tasmiá¹ƒ gehÄ• nikkhante gehapa
attano kulagharaá¹ƒ gatabhÄ• vaá¹ƒ anantaragehavÄ• sÄ«naá¹ƒ Ä• rocetvÄ• maggaá¹ƒ pa

sopi gharaá¹ƒ Ä• gantvÄ• taá¹ƒ adisvÄ• paá¹-ivissake pucchitvÄ• , ``sÄ• kulagharaá¹ƒ ga
vegena anubandhitvÄ• antarÄ• magge sampÄ• puá¹‡i. tassÄ• pi tattheva gabbhavuá¹-á¹-h
idaá¹ƒ, bhaddeâ€™â€™ ti \Ee I 241/ pucchi. ``sÄ• mi, me eko putto jÄ• toâ€™â€™ ti. ``idÄ
karissÄ• mÄ• â€™â€™ ti? ``yassatthÄ• ya mayaá¹ƒ kulagharaá¹ƒ gaccheyyÄ• ma, taá¹ƒ ka
nipphannaá¹ƒ, tattha gantvÄ• kiá¹ƒ karissÄ• ma, nivattissÄ• mÄ• â€™â€™ ti dvepi ekacittÄ
tassa ca dÄ• rakassa panthe jÄ• tattÄ• __panthako_ti nÄ• maá¹ƒ kariá¹ƒsu. tassÄ• naciras
patiá¹-á¹-hahi. sabbaá¹ƒ \Be I 154/ purimanayeneva vitthÄ• retabbaá¹ƒ. tassapi dÄ• rakassa
paá¹-hamajÄ• tassa __mahÄ• panthako_ti nÄ• maá¹ƒ katvÄ• itarassa __cÅ«á¸·apanthako_
dvepi dÄ• rake gahetvÄ• attano vasanaá¹-á¹-hÄ• nameva gatÄ• . tesaá¹ƒ tattha vasantÄ• n
aÃ±Ã±e dÄ• rake ``cÅ«á¸·apitÄ• mahÄ• pitÄ• ti, ayyako ayyikÄ• â€™â€™ ti ca vadante su
``amma, aÃ±Ã±e dÄ• rakÄ• `ayyako ayyikÄ• â€™ tipi, `mahÄ• pitÄ• cÅ«á¸·apitÄ• â€™ tip
amhÄ• kaÃ±Ã±eva Ã±Ä• takÄ• natthÄ«â€™â€™ ti? ``Ä• ma, tÄ• ta, amhÄ• kaá¹ƒ ettha Ã±
pana vo dhanaseá¹-á¹-hi nÄ• ma ayyako, tattha amhÄ• kaá¹ƒ bahÅ« Ã±Ä• takÄ• â€™â€™
gacchatha, ammÄ• â€™â€™ ti? sÄ• attano agamanakÄ• raá¹‡aá¹ƒ puttassa akathetvÄ• p
sÄ• mikaá¹ƒ Ä• ha --- ``ime dÄ• rakÄ• \Ee I 242/ maá¹ƒ ativiya kilamenti, kiá¹ƒ no mÄ• tÄ•
khÄ• dissanti, ehi, dÄ• rakÄ• naá¹ƒ ayyakakulaá¹ƒ dassessÄ• mÄ• â€™â€™ ti? ``ahaá¹ƒ sa
sakkhissÄ• mi, te pana nayissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu yena kenaci upÄ• yena dÄ• rak
daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. dvepi janÄ• dÄ• rake Ä• dÄ• ya anupubbena rÄ• ja
ekissÄ• sÄ• lÄ• ya pavisitvÄ• dÄ• rakamÄ• tÄ• dve dÄ• rake gahetvÄ• attano Ä• gatabh

Ä• rocÄ• pesi. te taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• , ``saá¹ƒsÄ• re vicarantÄ• naá¹ƒ na putto na dhA
natthi, te amhÄ• kaá¹ƒ mahÄ• parÄ• dhikÄ• , na sakkÄ• tehi amhÄ• kaá¹ƒ cakkhupathe á¹-
dhanaá¹ƒ gahetvÄ• dvepi janÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gantvÄ• jÄ«vantu, dÄ• rake pa
dhanaá¹ƒ datvÄ• dÅ«taá¹ƒ pÄ• hesuá¹ƒ.

tehi \Ne I 138/ pesitaá¹ƒ dhanaá¹ƒ gahetvÄ• dÄ• rake Ä• gatadÅ«tÄ• naÃ±Ã±eva hatthe d
dÄ• rakÄ• ayyakakule vaá¸• á¸• hanti. tesu cÅ«á¸·apanthako atidaharo, mahÄ• panthako p
dasabalassa dhammakathaá¹ƒ sotuá¹ƒ gacchati. tassa niccaá¹ƒ satthu santikaá¹ƒ gacchant
cittaá¹ƒ nami. so ayyakaá¹ƒ Ä• ha --- ``sace maá¹ƒ anujÄ• neyyÄ• tha, ahaá¹ƒ pabbajeyyaâ
``kiá¹ƒ vadesi, tÄ• ta, sakalassa lokassapi me pabbajjÄ• to tava pabbajjÄ• bhaddikÄ• . sace
pabbajÄ• hÄ«â€™â€™ ti. taá¹ƒ \Be I 155/ satthu santikaá¹ƒ netvÄ• , ``kiá¹ƒ, gahapati, dÄ• r
vutte, ``Ä• ma, bhante, ayaá¹ƒ me nattÄ• tumhÄ• kaá¹ƒ santike pabbajitukÄ• moâ€™â€™
aÃ±Ã±ataraá¹ƒ piá¹‡á¸• apÄ• tacÄ• rikaá¹ƒ bhikkhuá¹ƒ ``imaá¹ƒ dÄ• rakaá¹ƒ pabbÄ• jehÄ«
tassa tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ• pabbÄ• jesi. so bahuá¹ƒ buddhav
paripuá¹‡á¹‡avasso upasampadaá¹ƒ labhitvÄ• yonisomanasikÄ• rena kammaá¹-á¹-hÄ• naa
pÄ• puá¹‡i. so jhÄ• nasukhena phalasukhena vÄ«tinÄ• mento cintesi --- ``sakkÄ• nu kho id
cÅ«á¸·apanthakassa dÄ• tuâ€™â€™ nti! tato ayyakaseá¹-á¹-hissa santikaá¹ƒ gantvÄ• evan
``mahÄ• seá¹-á¹-hi, sace anujÄ• neyyÄ• tha, ahaá¹ƒ cÅ«á¸·apanthakaá¹ƒ pabbÄ• jeyyaâ€™
bhanteâ€™â€™ ti. seá¹-á¹-hi kira sÄ• sane ca suppasanno, ``kataradhÄ«tÄ• ya vo ete puttA
ca ``palÄ• tadhÄ«tÄ• yÄ• â€™â€™ ti vattuá¹ƒ lajjati, tasmÄ• sukheneva tesaá¹ƒ pabbajjaá
cÅ«á¸·apanthakaá¹ƒ pabbÄ• jetvÄ• \Ee I 244/ sÄ«lesu patiá¹-á¹-hÄ• pesi. so pabbajitvÄ• va

``padmaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ,

pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ,

tapantamÄ• diccamivantalikkheâ€™â€™ ti || (SN a I 123; AN b V 195) ---

imaá¹ƒ ekaá¹ƒ gÄ• thaá¹ƒ catÅ«hi mÄ• sehi uggaá¹‡hituá¹ƒ nÄ• sakkhi. so kira kassapasan
pabbajitvÄ• paÃ±Ã±avÄ• hutvÄ• aÃ±Ã±atarassa dandhabhikkhuno uddesaggahaá¹‡akÄ•
bhikkhu tena parihÄ• sena lajjito neva uddesaá¹ƒ gaá¹‡hi, na sajjhÄ• yamakÄ• si. tena kam
pabbajitvÄ• va dandho jÄ• to, gahitagahitaá¹ƒ padaá¹ƒ uparÅ«paripadaá¹ƒ gaá¹‡hantassa r
gÄ• thaá¹ƒ uggahetuá¹ƒ vÄ• yamantassa cattÄ• ro mÄ• sÄ• atikkantÄ• . atha naá¹ƒ mahÄ•
tvaá¹ƒ imasmiá¹ƒ sÄ• sane abhabbo, catÅ«hi mÄ• sehi ekaá¹ƒ gÄ• thampi gaá¹‡hituá¹ƒ \Ne
pabbajitakiccaá¹ƒ pana kathaá¹ƒ matthakaá¹ƒ pÄ• pessasi, nikkhama itoâ€™â€™ ti vihÄ• rA
cÅ«á¸·apanthako buddhasÄ• sane sinehena gihibhÄ• vaá¹ƒ na pattheti.

tasmiÃ±ca kÄ• le mahÄ• panthako bhattuddesako ahosi. jÄ«vako komÄ• rabhacco bahuá¹
Ä• dÄ• ya attano ambavanaá¹ƒ \Be I 156/ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• dhammaá¹ƒ su
dasabalaá¹ƒ vanditvÄ• mahÄ• panthakaá¹ƒ upasaá¹…kamitvÄ• , ``kittakÄ• \Ee I 245/, bha
bhikkhÅ«â€™â€™ ti pucchi. ``paÃ±camattÄ• ni bhikkhusatÄ• nÄ«â€™â€™ ti. ``sve, bhante
bhikkhusatÄ• ni Ä• dÄ• ya amhÄ• kaá¹ƒ nivesane bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. ``up
bhikkhu dandho aviruá¸·hidhammo, taá¹ƒ á¹-hapetvÄ• sesÄ• naá¹ƒ nimantanaá¹ƒ sampaá¹
Ä• ha. taá¹ƒ sutvÄ• cÅ«á¸·apanthako cintesi --- ``thero ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ nimar
sampaá¹-icchanto maá¹ƒ bÄ• hiraá¹ƒ katvÄ• sampaá¹-icchati, nissaá¹ƒsayaá¹ƒ mayhaá¹ƒ b
bhinnaá¹ƒ bhavissati, kiá¹ƒ dÄ• ni mayhaá¹ƒ iminÄ• sÄ• sanena, gihÄ« hutvÄ• dÄ• nÄ• dÄ
jÄ«vissÄ• mÄ«â€™â€™ ti? so punadivase pÄ• tova vibbhamituá¹ƒ pÄ• yÄ• si.

satthÄ• paccÅ«sakÄ• leyeva lokaá¹ƒ volokento imaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• paá¹-hamata
cÅ«á¸·apanthakassa gamanamagge dvÄ• rakoá¹-á¹-hake caá¹…kamanto aá¹-á¹-hÄ• si. cÅ«
satthÄ• raá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• ``ku
cÅ«á¸·apanthaka, imÄ• ya velÄ• ya gacchasÄ«â€™â€™ ti Ä• ha. ``bhÄ• tÄ• maá¹ƒ, bhante
vibbhamituá¹ƒ gacchÄ• mÄ«â€™â€™ ti. ``cÅ«á¸·apanthaka, tava pabbajjÄ• nÄ• ma mama
nikkaá¸• á¸• hito kasmÄ• mama santikaá¹ƒ nÄ• gaÃ±chi, ehi, kiá¹ƒ te gihibhÄ• vena, mama
ti cakkaá¹…kitatalena pÄ• á¹‡inÄ• taá¹ƒ sirasi parÄ• masitvÄ• Ä• dÄ• ya gantvÄ• gandha
nisÄ«dÄ• petvÄ• , ``cÅ«á¸·apanthaka, puratthÄ• bhimukho hutvÄ• imaá¹ƒ pilotikaá¹ƒ `rajoh
rajoharaá¹‡aâ€™ nti parimajjanto idheva hohÄ«â€™â€™ ti iddhiyÄ• abhisaá¹…khataá¹ƒ pa
pilotikaá¹ƒ datvÄ• kÄ• le Ä• rocite bhikkhusaá¹…ghaparivuto jÄ«vakassa gehaá¹ƒ gantvÄ•
cÅ«á¸·apanthakopi sÅ«riyaá¹ƒ olokento taá¹ƒ pilotikaá¹ƒ ``rajoharaá¹‡aá¹ƒ rajoharaá¹‡aâ€™
nisÄ«di. tassa taá¹ƒ pilotikakhaá¹‡á¸• aá¹ƒ parimajjantassa kiliá¹-á¹-haá¹ƒ ahosi. tato cintesi
pilotikakhaá¹‡á¸• aá¹ƒ ativiya parisuddhaá¹ƒ, imaá¹ƒ pana attabhÄ• vaá¹ƒ nissÄ• ya purima
evaá¹ƒ kiliá¹-á¹-haá¹ƒ jÄ• taá¹ƒ, aniccÄ• vata saá¹…khÄ• rÄ• â€™â€™ ti khayavayaá¹ƒ pa
vaá¸• á¸• hesi. satthÄ• ``cÅ«á¸·apanthakassa cittaá¹ƒ vipassanaá¹ƒ Ä• ruá¸·haâ€™â€™ nt
``cÅ«á¸·apanthaka, tvaá¹ƒ pilotikakhaá¹‡á¸• ameva saá¹ƒkiliá¹-á¹-haá¹ƒ `rajaá¹ƒ rajaâ€™ nt
saÃ±Ã±aá¹ƒ kari, abbhantare pana te rÄ• garajÄ• dayo atthi, te harÄ• hÄ«â€™â€™ ti \Be I
vissajjetvÄ• purato nisinno viya paÃ±Ã±Ä• yamÄ• narÅ«po hutvÄ• imÄ• gÄ• thÄ• abhÄ•

``rÄ• go rajo na ca pana reá¹‡u vuccati,

rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajjaá¹ƒ vippajahitva bhikkhavo,

viharanti te vigatarajassa sÄ• sane ||

``doso rajo na ca pana reá¹‡u vuccati,

dosassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo,

viharanti te vigatarajassa sÄ• sane ||

``moho rajo na ca pana reá¹‡u vuccati,

mohassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo,

viharanti te vigatarajassa sÄ• saneâ€™â€™ ti || (Nidd I 209).

gÄ• thÄ• pariyosÄ• ne \Ee I 247/ cÅ«á¸·apanthako saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ
paá¹-isambhidÄ• hiyevassa tÄ«á¹‡i piá¹-akÄ• ni Ä• gamiá¹ƒsu.

so kira pubbe rÄ• jÄ• hutvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto nalÄ• á¹-ato sede mucc
sÄ• á¹-akena nalÄ• á¹-antaá¹ƒ puÃ±chi, sÄ• á¹-ako kiliá¹-á¹-ho ahosi. so ``imaá¹ƒ sarÄ«raá¹
parisuddho sÄ• á¹-ako pakatiá¹ƒ jahitvÄ• kiliá¹-á¹-ho jÄ• to, aniccÄ• vata saá¹…khÄ• rÄ• â
aniccasaÃ±Ã±aá¹ƒ paá¹-ilabhi. te kÄ• raá¹‡enassa rajoharaá¹‡ameva paccayo jÄ• to.

jÄ«vakopi kho komÄ• rabhacco dasabalassa dakkhiá¹‡odakaá¹ƒ upanÄ• mesi. satthÄ• ``n
bhikkhÅ« atthÄ«â€™â€™ ti hatthena pattaá¹ƒ pidahi. mahÄ• panthako ``nanu, bhante, vihÄ
natthÄ«â€™â€™ ti Ä• ha. satthÄ• ``atthi, jÄ«vakÄ• â€™â€™ ti Ä• ha. jÄ«vako ``tena hi bh
bhikkhÅ«naá¹ƒ atthibhÄ• vaá¹ƒ vÄ• natthibhÄ• vaá¹ƒ vÄ• tvaÃ±Ã±eva jÄ• nÄ• hÄ«â€™â€
\Ne I 141/ khaá¹‡e cÅ«á¸·apanthako ``mayhaá¹ƒ bhÄ• tiko `vihÄ• re bhikkhÅ« natthÄ«â€™
vihÄ• re bhikkhÅ«naá¹ƒ atthibhÄ• vamassa pakÄ• sessÄ• mÄ«â€™â€™ ti sakalaá¹ƒ amba
pÅ«resi. ekacce bhikkhÅ« cÄ«varakammaá¹ƒ karonti, ekacce rajanakammaá¹ƒ karonti, eka
evaá¹ƒ aÃ±Ã±amaÃ±Ã±aasadisaá¹ƒ bhikkhusahassaá¹ƒ mÄ• pesi. so puriso vihÄ• re bahÅ
``ayya, sakalaá¹ƒ ambavanaá¹ƒ bhikkhÅ«hi paripuá¹‡á¹‡aâ€™â€™ nti jÄ«vakassa Ä• roces

``sahassakkhattumattÄ• naá¹ƒ \Ee I 248/, nimminitvÄ• na panthako.

nisÄ«dambavane ramme, yÄ• va kÄ• lappavedanÄ• â€™â€™ ti ||

atha satthÄ• taá¹ƒ purisaá¹ƒ Ä• ha --- ``vihÄ• raá¹ƒ gantvÄ• `satthÄ• cÅ«á¸·apanthakaá¹ƒ
vadehÄ«â€™â€™ ti. tena gantvÄ• tathÄ• vutte, ``ahaá¹ƒ cÅ«á¸·apanthako, ahaá¹ƒ cÅ«á¸·
mukhasahassaá¹ƒ uá¹-á¹-hahi. so puriso puna gantvÄ• , ``sabbepi kira, bhante, cÅ«á¸·apan
ti Ä• ha. ``tena hi gantvÄ• yo `ahaá¹ƒ cÅ«á¸·apanthakoâ€™ ti paá¹-hamaá¹ƒ vadati, taá¹ƒ h
avasesÄ• antaradhÄ• yissantÄ«â€™â€™ ti. so tathÄ• akÄ• si. tÄ• vadeva sahassamattÄ•
theropi tena purisena saddhiá¹ƒ agamÄ• si. satthÄ• bhattakiccapariyosÄ• ne jÄ«vakaá¹ƒ Ä
cÅ«á¸·apanthakassa pattaá¹ƒ gaá¹‡hÄ• hi, ayaá¹ƒ te anumodanaá¹ƒ karissatÄ«â€™â€™ ti.
thero sÄ«hanÄ• daá¹ƒ nadanto taruá¹‡asÄ«ho viya tÄ«hi piá¹-akehi saá¹…khobhetvÄ• anu
uá¹-á¹-hÄ• yÄ• sanÄ• bhikkhusaá¹…ghaparivuto vihÄ• raá¹ƒ gantvÄ• bhikkhÅ«hi vatte das
á¹-hatvÄ• bhikkhusaá¹…ghassa sugatovÄ• daá¹ƒ datvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ
surabhigandhavÄ• sitaá¹ƒ gandhakuá¹-iá¹ƒ pavisitvÄ• dakkhiá¹‡ena passena sÄ«haseyyaá
sÄ• yanhasamaye bhikkhÅ« ito cito ca samosaritvÄ• rattakambalasÄ• á¹‡iyÄ• parikkhittÄ•
nisÄ«ditvÄ• satthu guá¹‡akathaá¹ƒ Ä• rabhiá¹ƒsu, ``Ä• vuso, mahÄ• panthako cÅ«á¸·apant
ajÄ• nanto catÅ«hi mÄ• sehi ekaá¹ƒ gÄ• thaá¹ƒ uggaá¹‡hÄ• petuá¹ƒ na sakkoti, `dandho ay
nikkaá¸• á¸• hi, sammÄ• sambuddho pana attano anuttaradhammarÄ• jatÄ• ya ekasmiá¹ƒyo
paá¹-isambhidÄ• hi arahattaá¹ƒ adÄ• si, tÄ«á¹‡i piá¹-akÄ• ni saha paá¹-isambhidÄ• hiyeva
buddhÄ• naá¹ƒ balaá¹ƒ nÄ• ma mahantaâ€™â€™ nti.

atha \Be I 159/ bhagavÄ• dhammasabhÄ• yaá¹ƒ imaá¹ƒ kathÄ• pavattiá¹ƒ Ã±atvÄ• , ``ajja
vaá¹-á¹-atÄ«â€™â€™ ti buddhaseyyÄ• ya uá¹-á¹-hÄ• ya surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ
kÄ• yabandhanaá¹ƒ bandhitvÄ• rattakambalasadisaá¹ƒ sugatamahÄ• cÄ«varaá¹ƒ pÄ• rupit
nikkhamma mattavaravÄ• raá¹‡asÄ«havijambhitavilÄ• sena \Ne I 142/ anantÄ• ya buddhalÄ
gantvÄ• alaá¹…katamaá¹‡á¸• alamÄ• á¸·amajjhe supaÃ±Ã±attavarabuddhÄ• sanaá¹ƒ abhi
chabbaá¹‡á¹‡abuddharaá¹ƒsiyo vissajjento aá¹‡á¹‡avakucchiá¹ƒ khobhayamÄ• no yugandh
viya Ä• sanamajjhe nisÄ«di. sammÄ• sambuddhe pana Ä• gatamatte bhikkhusaá¹…gho kat
ahosi. satthÄ• mudukena mettacittena \Ee I 250/ parisaá¹ƒ oloketvÄ• , ``ayaá¹ƒ parisÄ• ati
ekassapi hatthakukkuccaá¹ƒ vÄ• pÄ• dakukkuccaá¹ƒ vÄ• ukkÄ• sitasaddo vÄ• khipitasad
buddhagÄ• ravena sagÄ• ravÄ• , buddhatejena tajjitÄ• . mayi Ä• yukappampi akathetvÄ• n
samuá¹-á¹-hÄ• petvÄ• na kathessanti. kathÄ• samuá¹-á¹-hÄ• panavattaá¹ƒ nÄ• ma mayÄ•
paá¹-hamaá¹ƒ kathessÄ• mÄ«â€™â€™ ti madhurena brahmassarena bhikkhÅ« Ä• mantetv
etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kathÄ• vippakatÄ• â€™â€™ ti pu
nÄ• mÄ• â€™â€™ ti vutte, ``na, bhikkhave, cÅ«á¸·apanthako idÄ• neva dandho, pubbepi d
kevalaÃ±cassÄ• haá¹ƒ idÄ• neva avassayo jÄ• to, pubbepi avassayo ahosimeva. pubbe pa
lokiyakuá¹-umbassa sÄ• mikaá¹ƒ akÄ• siá¹ƒ, idÄ• ni lokuttarakuá¹-umbassÄ• â€™â€™ ti va
sotukÄ• mehi bhikkhÅ«hi Ä• yÄ• cito atÄ«taá¹ƒ Ä• hari ---

``atÄ«te, bhikkhave, bÄ• rÄ• á¹‡asinagaravÄ• sÄ« eko mÄ• á¹‡avo takkasilaá¹ƒ gantvÄ• s
disÄ• pÄ• mokkhassa Ä• cariyassa dhammantevÄ• siko hutvÄ• paÃ±cannaá¹ƒ mÄ• á¹‡ava
Ä• cariyassa upakÄ• rako ahosi, pÄ• daparikammÄ• dÄ«ni sabbakiccÄ• ni karoti. dandhatÄ
uggaá¹‡hituá¹ƒ na sakkoâ€™â€™ ti. Ä• cariyo ``ayaá¹ƒ mama bahÅ«pakÄ• ro, sikkhÄ• pes
vÄ• yamantopi kiÃ±ci sikkhÄ• petuá¹ƒ \Ee I 251/ na sakkoti. so ciraá¹ƒ vasitvÄ• ekagÄ• tha
asakkonto ukkaá¹‡á¹-hitvÄ• ``gamissÄ• mÄ«â€™â€™ ti Ä• cariyaá¹ƒ Ä• pucchi. Ä• cariyo
upakÄ• rako, paá¹‡á¸• itabhÄ• vamassa paccÄ• sÄ«sÄ• mi, na naá¹ƒ kÄ• tuá¹ƒ sakkomi \B
imassa paccupakÄ• ro kÄ• tabbo, ekamassa mantaá¹ƒ bandhitvÄ• dassÄ• mÄ«â€™â€™ t
``ghaá¹-á¹-esi ghaá¹-á¹-esi, kiá¹ƒ kÄ• raá¹‡Ä• ghaá¹-á¹-esi? ahampi taá¹ƒ jÄ• nÄ• mi jÄ• nÄ
mantaá¹ƒ bandhitvÄ• uggaá¹‡hÄ• pento anekasatakkhattuá¹ƒ parivattÄ• petvÄ• , ``paÃ±Ã±
pucchitvÄ• , ``Ä• ma, paÃ±Ã±Ä• yatÄ«â€™â€™ ti vutte ``dandhena nÄ• ma vÄ• yÄ• maá¹ƒ
sippaá¹ƒ na palÄ• yatÄ«â€™â€™ ti cintetvÄ• maggaparibbayaá¹ƒ datvÄ• , ``gaccha, imaá¹
jÄ«vissasi, apalÄ• yanatthÄ• ya panassa niccaá¹ƒ sajjhÄ• yaá¹ƒ kareyyÄ• sÄ«â€™â€™ ti v
athassa mÄ• tÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ sampattakÄ• le ``putto me sippaá¹ƒ sikkhitvÄ• Ä• ga
mahÄ• sakkÄ• rasammÄ• naá¹ƒ akÄ• si.

tadÄ• \Ne I 143/ bÄ• rÄ• á¹‡asirÄ• jÄ• ``atthi nu kho me kÄ• yakammÄ• dÄ«su koci dosoâ
attano aruccanakaá¹ƒ kiÃ±ci kammaá¹ƒ adisvÄ• ``attano vajjaá¹ƒ nÄ• ma attano na paÃ±Ã
paÃ±Ã±Ä• yati, nÄ• garÄ• naá¹ƒ pariggaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• sÄ• yaá¹ƒ aÃ
``sÄ• yamÄ• saá¹ƒ bhuÃ±jitvÄ• nisinnamanussÄ• naá¹ƒ kathÄ• sallÄ• po nÄ• ma nÄ• napp
adhammena rajjaá¹ƒ kÄ• remi, pÄ• pena adhammikena raÃ±Ã±Ä• daá¹‡á¸• abaliÄ• dÄ«hi
dhammena rajjaá¹ƒ kÄ• remi, dÄ«ghÄ• yuko hotu no rÄ• jÄ• â€™ tiÄ• dÄ«ni \Ee I 252/ vatv
kathessantÄ«â€™â€™ ti tesaá¹ƒ tesaá¹ƒ gehÄ• naá¹ƒ bhittianusÄ• reneva vicarati.

tasmiá¹ƒ khaá¹‡e umaá¹…gacorÄ• dvinnaá¹ƒ gehÄ• naá¹ƒ antare umaá¹…gaá¹ƒ bhindant
pavisanatthÄ• ya. rÄ• jÄ• te disvÄ• gehacchÄ• yÄ• ya aá¹-á¹-hÄ• si. tesaá¹ƒ umaá¹…gaá¹
pavisitvÄ• bhaá¹‡á¸• akaá¹ƒ olokitakÄ• le mÄ• á¹‡avo pabujjhitvÄ• taá¹ƒ mantaá¹ƒ sajjhÄ•
ghaá¹-á¹-esi, kiá¹ƒ kÄ• raá¹‡Ä• ghaá¹-á¹-esi? ahampi taá¹ƒ jÄ• nÄ• mi jÄ• nÄ• mÄ«â€™â€
``iminÄ• kiramhÄ• Ã±Ä• tÄ• , idÄ• ni no nÄ• sessatÄ«â€™â€™ ti nivatthavatthÄ• nipi chaâ
sammukhasammukhaá¹-á¹-hÄ• neneva palÄ• yiá¹ƒsu. rÄ• jÄ• te palÄ• yante disvÄ• itaras
sutvÄ• gehaÃ±Ã±eva vavatthapetvÄ• nÄ• garÄ• naá¹ƒ pariggaá¹‡hitvÄ• nivesanaá¹ƒ pÄ•
rattiyÄ• pÄ• tovekaá¹ƒ purisaá¹ƒ pakkositvÄ• Ä• ha --- ``gaccha bhaá¹‡e, asukavÄ«thiyaá¹
umaá¹…go bhinno, tattha takkasilato sippaá¹ƒ uggaá¹‡hitvÄ• Ä• gatamÄ• á¹‡avo atthi, taá¹
\Be I 161/ gantvÄ• ``rÄ• jÄ• taá¹ƒ pakkosatÄ«â€™â€™ ti vatvÄ• mÄ• á¹‡avaá¹ƒ Ä• nesi.
``tvaá¹ƒ, tÄ• ta, takkasilato sippaá¹ƒ uggaá¹‡hitvÄ• Ä• gatamÄ• á¹‡avoâ€™â€™ ti? ``Ä• m
``amhÄ• kampi taá¹ƒ sippaá¹ƒ dehÄ«â€™â€™ ti. ``sÄ• dhu, deva, samÄ• nÄ• sane nisÄ«di
rÄ• jÄ• pi tathÄ• katvÄ• mantaá¹ƒ gahetvÄ• ``ayaá¹ƒ te \Ee I 253/ Ä• cariyabhÄ• goâ€™â

tadÄ• senÄ• pati raÃ±Ã±o kappakaá¹ƒ Ä• ha --- ``kadÄ• raÃ±Ã±o massuá¹ƒ karissasÄ«â€
vÄ• â€™â€™ ti. so tassa sahassaá¹ƒ datvÄ• ``kiccaá¹ƒ me atthÄ«â€™â€™ ti vatvÄ• , ``kiá
``raÃ±Ã±o massukammaá¹ƒ karonto viya hutvÄ• khuraá¹ƒ ativiya pahaá¹ƒsitvÄ• galanÄ• á
senÄ• pati bhavissasi, ahaá¹ƒ rÄ• jÄ• â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchit
massukammakaraá¹‡adivase gandhodakena massuá¹ƒ temetvÄ• khuraá¹ƒ pahaá¹ƒsitvÄ•
thokaá¹ƒ kuá¹‡á¹-hadhÄ• ro, ekappahÄ• reneva galanÄ• á¸·iá¹ƒ chindituá¹ƒ vaá¹-á¹-atÄ«â€
á¹-hatvÄ• khuraá¹ƒ pahaá¹ƒsi. tasmiá¹ƒ khaá¹‡e rÄ• jÄ• attano mantaá¹ƒ saritvÄ• sajjhÄ•
``ghaá¹-á¹-esi ghaá¹-á¹-esi, kiá¹ƒ kÄ• raá¹‡Ä• \Ne I 144/ ghaá¹-á¹-esi? ahampi taá¹ƒ jÄ• nÄ
ti Ä• ha. nhÄ• pitassa nalÄ• á¹-ato sedÄ• mucciá¹ƒsu. so ``jÄ• nÄ• ti mama kÄ• raá¹‡aá¹ƒ
khuraá¹ƒ bhÅ«miyaá¹ƒ khipitvÄ• pÄ• damÅ«le urena nipajji. rÄ• jÄ• no nÄ• ma chekÄ• ho
``are, duá¹-á¹-ha, nhÄ• pita, `na maá¹ƒ rÄ• jÄ• jÄ• nÄ• tÄ«â€™ ti saÃ±Ã±aá¹ƒ karosÄ«â€™
dehi, devÄ• â€™â€™ ti. ``hotu, mÄ• bhÄ• yi, kathehÄ«â€™â€™ ti. senÄ• pati me, deva, s
massuá¹ƒ karonto viya galanÄ• á¸·iá¹ƒ chinda, ahaá¹ƒ rÄ• jÄ• hutvÄ• taá¹ƒ senÄ• patiá¹ƒ
Ä• hÄ• ti. rÄ• jÄ• taá¹ƒ sutvÄ• ``Ä• cariyaá¹ƒ me nissÄ• ya jÄ«vitaá¹ƒ laddhaâ€™â€™ nti
I 254/ pakkosÄ• petvÄ• , ``ambho, senÄ• pati, kiá¹ƒ nÄ• ma tayÄ• mama santikÄ• na ladd
daá¹-á¹-huá¹ƒ na sakkomi, mama raá¹-á¹-hÄ• nikkhamÄ• hÄ«â€™â€™ ti taá¹ƒ raá¹-á¹-hÄ•
pakkosÄ• petvÄ• , ``Ä• cariya, taá¹ƒ nissÄ• ya mayÄ• jÄ«vitaá¹ƒ laddhaâ€™â€™ nti vatvÄ
karitvÄ• tassa senÄ• patiá¹-á¹-hÄ• naá¹ƒ adÄ• si. ``so tadÄ• cÅ«á¸·apanthako ahosi, satth
Ä• cariyoâ€™â€™ ti.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• , ``evaá¹ƒ, bhikkhave, pubbepi cÅ«á¸·apanthako dan
tadÄ• pissÄ• haá¹ƒ avassayo hutvÄ• taá¹ƒ lokiyakuá¹-umbe \Be I 162/ patiá¹-á¹-hÄ• pesiâ€
ekadivasaá¹ƒ ``aho satthÄ• cÅ«á¸·apanthakassa avassayo jÄ• toâ€™â€™ ti kathÄ• ya san
__cÅ«á¸·aseá¹-á¹-hijÄ• take_ atÄ«tavatthuá¹ƒ kathetvÄ• ---

``appakenÄ• pi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4) ---

gÄ• thaá¹ƒ vatvÄ• , ``na, bhikkhave, idÄ• nevÄ• haá¹ƒ imassa avassayo jÄ• to, pubbepi ava
panÄ• haá¹ƒ imaá¹ƒ lokiyakuá¹-umbassa sÄ• mikaá¹ƒ akÄ• siá¹ƒ, idÄ• ni lokuttarakuá¹-umb
cÅ«á¸·antevÄ• siko cÅ«á¸·apanthako ahosi, cÅ«á¸·aseá¹-á¹-hi pana paá¹‡á¸• ito byatto nak
ahamevÄ• â€™â€™ ti jÄ• takaá¹ƒ samodhÄ• nesi.

punekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, cÅ«á
catuppadaá¹ƒ gÄ• thaá¹ƒ gahetuá¹ƒ asakkontopi vÄ«riyaá¹ƒ anossajjitvÄ• va arahatte patiá
idÄ• ni lokuttaradhammakuá¹-umbassa sÄ• miko jÄ• toâ€™â€™ ti. satthÄ• Ä• gantvÄ• , ``
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• , ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte

Ä• raddhavÄ«riyo bhikkhu lokuttaradhammassa sÄ• miko hotiyevÄ• â€™â€™ ti vatvÄ• ima

<25> á¹• 21 ``uá¹-á¹-hÄ• nenappamÄ• dena \Ne I 145/, saá¹ƒyamena damena ca.

dÄ«paá¹ƒ kayirÄ• tha medhÄ• vÄ«, yaá¹ƒ ogho nÄ• bhikÄ«ratÄ«â€™â€™ ti ||

tattha __dÄ«paá¹ƒ kayirÄ• thÄ• _ti vÄ«riyasaá¹…khÄ• tena uá¹-á¹-hÄ• nena, satiyÄ• avipp
appamÄ• dena, catupÄ• risuddhisÄ«lasaá¹…khÄ• tena saá¹ƒyamena, indriyadamena cÄ• ti
catÅ«hi dhammehi dhammojapaÃ±Ã±Ä• ya samannÄ• gato medhÄ• vÄ« imasmiá¹ƒ ativiya
atigambhÄ«re saá¹ƒsÄ• rasÄ• gare attano patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ arahattaphalaá¹ƒ dÄ«
kÄ• tuá¹ƒ sakkuá¹‡eyyÄ• ti attho. kÄ«disaá¹ƒ? __yaá¹ƒ ogho nÄ• bhikÄ«ratÄ«_ti yaá¹ƒ catu
abhikirituá¹ƒ viddhaá¹ƒsetuá¹ƒ na sakkoti. na hi sakkÄ• arahattaá¹ƒ oghena abhikiritunti.

gÄ• thÄ• pariyosÄ• ne \Be I 163/ bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. evaá¹ƒ desanÄ• sa
jÄ• tÄ• ti.

cÅ«á¸·apanthakattheravatthu tatiyaá¹ƒ.

4. bÄ• lanakkhattasaá¹…ghuá¹-á¹-havatthu

__pamÄ• damanuyuÃ±jantÄ«_ti \Ee I 256/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vih
Ä• rabbha kathesi.

ekasmiÃ±hi samaye sÄ• vatthiyaá¹ƒ bÄ• lanakkhattaá¹ƒ nÄ• ma saá¹…ghuá¹-á¹-haá¹ƒ. tas
dummedhino janÄ• chÄ• rikÄ• ya ceva gomayena ca sarÄ«raá¹ƒ makkhetvÄ• sattÄ• haá¹ƒ
vicaranti. kiÃ±ci Ã±Ä• ti suhajjaá¹ƒ vÄ• pabbajitaá¹ƒ vÄ• disvÄ• lajjantÄ• nÄ• ma natthi. c
á¹-hatvÄ• asabbhaá¹ƒ bhaá¹‡anti. manussÄ• tesaá¹ƒ asabbhaá¹ƒ sotuá¹ƒ asakkontÄ• yat
pÄ• daá¹ƒ vÄ• kahÄ• paá¹‡aá¹ƒ vÄ• pesenti. te tesaá¹ƒ dvÄ• re laddhaá¹ƒ laddhaá¹ƒ gahe
sÄ• vatthiyaá¹ƒ paÃ±ca koá¹-imattÄ• ariyasÄ• vakÄ• vasanti, te satthu santikaá¹ƒ sÄ• san
``bhagavÄ• , bhante, sattÄ• haá¹ƒ bhikkhusaá¹…ghena saddhiá¹ƒ nagaraá¹ƒ appavisitvÄ•
taÃ±ca pana sattÄ• haá¹ƒ bhikkhusaá¹…ghassa vihÄ• reyeva yÄ• gubhattÄ• dÄ«ni sampÄ•
gehÄ• na nikkhamiá¹ƒsu. te nakkhatte pana pariyosite aá¹-á¹-hame divase buddhappamukh
nimantetvÄ• nagaraá¹ƒ pavesetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• ekamantaá¹ƒ nisinnÄ• , ``bh
divasÄ• ni atikkantÄ• ni, bÄ• lÄ• naá¹ƒ asabbhÄ• ni suá¹‡antÄ• naá¹ƒ \Ee I 257/ kaá¹‡á¹‡Ä
honti, koci kassaci \Ne I 146/ na lajjati, tena mayaá¹ƒ tumhÄ• kaá¹ƒ antonagaraá¹ƒ pavisituá
mayampi gehato na nikkhamimhÄ• â€™â€™ ti Ä• haá¹ƒsu. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ
dummedhÄ• naá¹ƒ kiriyÄ• nÄ• ma evarÅ«pÄ• hoti, medhÄ• vino pana dhanasÄ• raá¹ƒ viy
amatamahÄ• nibbÄ• nasampattiá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abh

<26> á¹• 21 ``pamÄ• damanuyuÃ±janti, bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«, dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

<27> á¹• 21 ``mÄ• \Be I 164/ pamÄ• damanuyuÃ±jetha, mÄ• kÄ• maratisanthavaá¹ƒ.

appamatto hi jhÄ• yanto, pappoti vipulaá¹ƒ sukhaâ€™â€™ nti ||

tattha __bÄ• lÄ• _ti bÄ• lyena samannÄ• gatÄ• idhalokaparalokatthaá¹ƒ ajÄ• nantÄ• . __d
pamÄ• de Ä• dÄ«navaá¹ƒ apassantÄ• pamÄ• daá¹ƒ anuyuÃ±janti pavattenti, pamÄ• dena
__medhÄ• vÄ«_ti dhammojapaÃ±Ã±Ä• ya samannÄ• gato pana paá¹‡á¸• ito kulavaá¹ƒsÄ•
sattaratanadhanaá¹ƒ viya appamÄ• daá¹ƒ rakkhati. yathÄ• hi uttamaá¹ƒ dhanaá¹ƒ nissÄ• y
pÄ• puá¹‡issÄ• ma, puttadÄ• raá¹ƒ posessÄ• ma, paralokagamanamaggaá¹ƒ sodhessÄ• m
passantÄ• taá¹ƒ rakkhanti, evaá¹ƒ paá¹‡á¸• itopi appamatto ``paá¹-hamajjhÄ• nÄ• dÄ«ni \E
paá¹-ilabhissÄ• mi, maggaphalÄ• dÄ«ni pÄ• puá¹‡issÄ• mi, tisso vijjÄ• , cha abhiÃ±Ã±Ä• s
appamÄ• de Ä• nisaá¹ƒsaá¹ƒ passanto dhanaá¹ƒ seá¹-á¹-haá¹ƒva appamÄ• daá¹ƒ rakkhatÄ
tasmÄ• tumhe mÄ• pamÄ• damanuyuÃ±jetha mÄ• pamÄ• dena kÄ• laá¹ƒ vÄ«tinÄ• mayit
vatthukÄ• makilesakÄ• mesu ratisaá¹…khÄ• taá¹ƒ taá¹‡hÄ• santhavampi mÄ• anuyuÃ±jeth
paá¹-ilabhittha. __appamatto hÄ«_ti upaá¹-á¹-hitassatitÄ• ya hi appamatto jhÄ• yanto pugga
uá¸·Ä• raá¹ƒ nibbÄ• nasukhaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. mahÄ• janassa sÄ• tthikÄ• dl

bÄ• lanakkhattasaá¹…ghuá¹-á¹-havatthu catutthaá¹ƒ.

5. mahÄ• kassapattheravatthu

__pamÄ• daá¹ƒ_ \Ne I 147/ __appamÄ• denÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jeta
mahÄ• kassapattheraá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi divase thero pipphaliguhÄ• yaá¹ƒ viharanto rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ•
piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• pamatte ca appamatte ca udakap
cavanake upapajjanake ca satte \Be I 165/ dibbena cakkhunÄ• olokento nisÄ«di. satthÄ• j
I 259/ ``kena nu kho vihÄ• rena ajja mama putto kassapo viharatÄ«â€™â€™ ti dibbena cak
``sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ olokento viharatÄ«â€™â€™ ti Ã±atvÄ• ``sattÄ• naá¹ƒ cut
buddhaÃ±Ä• á¹‡enapi aparicchinno, mÄ• tukucchiyaá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• mÄ• tÄ•
cavanasattÄ• naá¹ƒ paricchedo kÄ• tuá¹ƒ na sakkÄ• , te jÄ• nituá¹ƒ tava avisayo, kassapa,

sabbaso pana cavante ca upapajjante ca jÄ• nituá¹ƒ passituá¹ƒ buddhÄ• nameva visayoâ€™
pharitvÄ• sammukhe nisinno viya hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<28> á¹• 21 ``pamÄ• daá¹ƒ appamÄ• dena, yadÄ• nudati paá¹‡á¸• ito.

paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he, dhÄ«ro bÄ• le avekkhatÄ«â€™â€™ ti ||

tattha __nudatÄ«_ti yathÄ• nÄ• ma pokkharaá¹‡iá¹ƒ pavisantaá¹ƒ navodakaá¹ƒ purÄ• á¹‡
tassokÄ• saá¹ƒ adatvÄ• taá¹ƒ attano matthakamatthakena palÄ• yantaá¹ƒ nudati nÄ«harat
appamÄ• dalakkhaá¹‡aá¹ƒ brÅ«hento pamÄ• dassokÄ• saá¹ƒ adatvÄ• yadÄ• appamÄ• da
so panunnapamÄ• do accuggatatthena parisuddhaá¹ƒ dibbacakkhusaá¹…khÄ• taá¹ƒ paÃ±Ã
anucchavikaá¹ƒ paá¹-ipadaá¹ƒ pÅ«rento tÄ• ya paá¹-ipadÄ• ya nisseá¹‡iyÄ• pÄ• sÄ• daá¹ƒ
pahÄ«nasokasallatÄ• ya __asoko, _ appahÄ«nasokasallatÄ• ya __sokiniá¹ƒ pajaá¹ƒ_ satta
upapajjamÄ• naÃ±ca dibbacakkhunÄ• __avekkhati_ passati. yathÄ• kiá¹ƒ? __pabbataá¹-á
__bhÅ«maá¹-á¹-he_ti pabbatamuddhani á¹-hito bhÅ«miyaá¹ƒ á¹-hite, uparipÄ• sÄ• de vÄ• p
pÄ• sÄ• dapariveá¹‡e á¹-hite akicchena avekkhati, tathÄ• sopi dhÄ«ro paá¹‡á¸• ito mahÄ•
asamucchinnavaá¹-á¹-abÄ«je bÄ• le cavante ca upapajjante ca akicchena avekkhatÄ«ti.

gÄ• thÄ• pariyosÄ• ne \Ne I 148/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni sacchikariá¹ƒsÅ«ti.

mahÄ• kassapattheravatthu paÃ±camaá¹ƒ.

6. pamattÄ• pamattadvesahÄ• yakavatthu

__appamatto_ \Be I 166/ __pamattesÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vih
bhikkhÅ« Ä• rabbha kathesi.

te kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• Ä• raÃ±Ã±akavihÄ• raá¹ƒ pavisiá¹ƒ
kÄ• lasseva dÄ• rÅ«ni Ä• haritvÄ• aá¹…gÄ• rakapallaá¹ƒ sajjetvÄ• daharasÄ• maá¹‡erehi
paá¹-hamayÄ• maá¹ƒ visibbamÄ• no nisÄ«dati. eko appamatto samaá¹‡adhammaá¹ƒ karon
mÄ• evaá¹ƒ kari, pamattassa hi cattÄ• ro apÄ• yÄ• sakagharasadisÄ• . buddhÄ• nÄ• ma
sakkÄ• â€™â€™ ti so tassovÄ• daá¹ƒ na suá¹‡Ä• ti. itaro ``nÄ• yaá¹ƒ vacanakkhamoâ€™â
appamattova samaá¹‡adhammamakÄ• si. alasattheropi \Ee I 261/ paá¹-hamayÄ• me visibb
gabbhaá¹ƒ paviá¹-á¹-hakÄ• le pavisitvÄ• , ``mahÄ• kusÄ«ta, tvaá¹ƒ nipajjitvÄ• sayanatthÄ•
paviá¹-á¹-hosi, kiá¹ƒ buddhÄ• naá¹ƒ santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• uá¹-á¹-hÄ• ya
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• nipajjitv

majjhimayÄ• me vissamitvÄ• pacchimayÄ• me paccuá¹-á¹-hÄ• ya samaá¹‡adhammaá¹ƒ ka
viharanto na cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. itaro pamÄ• denev
te vuá¹-á¹-havassÄ• satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• , ``kacci, bhikkhave, appamattÄ• samaá¹‡adhammaá
pabbajitakiccaá¹ƒ matthakaá¹ƒ pattaâ€™â€™ nti pucchi. paá¹-hamaá¹ƒ pamatto bhikkhu Ä•
etassa appamÄ• do, gatakÄ• lato paá¹-á¹-hÄ• ya nipajjitvÄ• niddÄ• yanto kÄ• laá¹ƒ vÄ«tinÄ
pana bhikkhÅ«â€™â€™ ti. ``ahaá¹ƒ, bhante, kÄ• lasseva dÄ• rÅ«ni Ä• haritvÄ• aá¹…gÄ• n
paá¹-hamayÄ• me visibbento nisÄ«ditvÄ• aniddÄ• yantova kÄ• laá¹ƒ vÄ«tinÄ• mesiâ€™â€
``tvaá¹ƒ pamatto kÄ• laá¹ƒ vÄ«tinÄ• metvÄ• `appamattomhÄ«â€™ ti vadasi, appamattaá¹ƒ
karosÄ«â€™â€™ ti Ä• ha. puna pamÄ• de dose, appamÄ• de Ä• nisaá¹ƒse pakÄ• setuá¹ƒ,
262/ santike javacchinno dubbalasso viya, esa pana tava santike sÄ«ghajavasso viyÄ• â€™
gÄ• thamÄ• ha ---

<29> á¹• 21 ``appamatto \Ne I 149/ \Be I 167/ pamattesu, suttesu bahujÄ• garo.

abalassaá¹ƒva sÄ«ghasso, hitvÄ• yÄ• ti sumedhasoâ€™â€™ ti ||

tattha __appamatto_ti sativepullappattatÄ• ya appamÄ• dasampanne khÄ«á¹‡Ä• savo. __p
á¹-hitesu sattesu. __suttesÅ«_ti satijÄ• gariyÄ• bhÄ• vena sabbiriyÄ• pathesu niddÄ• yante
mahante sativepulle jÄ• gariye á¹-hito. __abalassaá¹ƒvÄ• _ti kuá¹‡á¹-hapÄ• daá¹ƒ chinnajav
sÄ«ghajavo sindhavÄ• jÄ• nÄ«yo viya. __sumedhaso_ti uttamapaÃ±Ã±o. tathÄ• rÅ«paá¹ƒ p
adhigamenapi __hitvÄ• yÄ• ti_. mandapaÃ±Ã±asmiÃ±hi ekaá¹ƒ suttaá¹ƒ gahetuá¹ƒ vÄ• yan
vaggaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ tÄ• va Ä• gamena hitvÄ• yÄ• ti. mandapaÃ±Ã±e pana rattiá¹-
kÄ• tuá¹ƒ vÄ• yamanteyeva kammaá¹-á¹-hÄ• naá¹ƒ uggahetvÄ• sajjhÄ• yanteyeva ca sum
kataá¹ƒ rattiá¹-á¹-hÄ• naá¹ƒ vÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ vÄ• pavisitvÄ• kammaá¹-á¹-hÄ• na
khepetvÄ• neva lokuttaradhamme hatthagate \Ee I 263/ karoti, evaá¹ƒ adhigamenapi hitvÄ•
naá¹ƒ hitvÄ• chaá¸• á¸• etvÄ• vaá¹-á¹-ato nissaranto yÄ• tiyevÄ• ti.

gÄ• thÄ• pariyosÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

pamattÄ• pamattadvesahÄ• yakavatthu chaá¹-á¹-haá¹ƒ.

7. maghavatthu

__appamÄ• dena maghavÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• vesÄ• liyaá¹ƒ upaniss
viharanto sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ Ä• rabbha kathesi.

vesÄ• liyaÃ±hi mahÄ• li nÄ• ma licchavÄ« vasati, so tathÄ• gatassa __sakkapaÃ±hasuttan

Ä• dayo) sutvÄ• ``sammÄ• sambuddho sakkasampattiá¹ƒ mahatiá¹ƒ katvÄ• kathesi, `disvÄ
adisvÄ• . jÄ• nÄ• ti nu kho sakkaá¹ƒ, udÄ• hu noâ€™ ti pucchissÄ• mi naâ€™â€™ nti cinte
licchavÄ« yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinno kho, mahÄ• li, licchavÄ« bhagavantaá¹ƒ etadavoca --- ``diá¹-á¹-ho \Be
bhagavatÄ• sakko devÄ• namindoâ€™â€™ ti? ``diá¹-á¹-ho kho me \Ee I 264/, mahÄ• li, sa
``so hi nuna, bhante, sakkapatirÅ«pako bhavissati \Ne I 150/. duddaso hi, bhante, sakko dev
``sakkaÃ±ca khvÄ• haá¹ƒ, mahÄ• li, pajÄ• nÄ• mi sakkakaraá¹‡e ca dhamme, yesaá¹ƒ dha
sakkattaá¹ƒ ajjhagÄ• , taÃ±ca pajÄ• nÄ• miâ€™â€™.

sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no magho nÄ• ma mÄ• á¹
ti vuccati.

sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no pure dÄ• naá¹ƒ adÄ• si
vuccati.

sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no sakkaccaá¹ƒ dÄ• naá¹ƒ
vuccati.

sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no Ä• vasathaá¹ƒ adÄ• si,
vuccati.

sakko, mahÄ• li, devÄ• namindo sahassampi atthaá¹ƒ muhuttena cinteti, tasmÄ• ``sahassa

sakkassa, mahÄ• li, devÄ• namindassa sujÄ• nÄ• ma asurakaÃ±Ã±Ä• , pajÄ• pati, tasmÄ•
vuccati.

sakko, mahÄ• li, devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ
``devÄ• namindoâ€™â€™ ti vuccati.

sakkassa, mahÄ• li, devÄ• namindassa pubbe manussabhÅ«tassa satta vatapadÄ• ni sam
ahesuá¹ƒ, yesaá¹ƒ samÄ• dinnattÄ• sakko sakkattaá¹ƒ \Ee I 265/ ajjhagÄ• . katamÄ• ni sat
yÄ• vajÄ«vaá¹ƒ mÄ• tÄ• pettibharo assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ kule jeá¹-á¹-hÄ• pacÄ• yÄ« as
saá¹‡havÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ apisuá¹‡avÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ vigatam
agÄ• raá¹ƒ ajjhÄ• vaseyyaá¹ƒ, muttacÄ• go payatapÄ• á¹‡i vosaggarato yÄ• cayogo dÄ• na
yÄ• vajÄ«vaá¹ƒ \Ne I 151/ saccavÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ akkodhano assaá¹ƒ, ``sac
khippameva na paá¹-ivineyyaâ€™â€™ nti. sakkassa, mahÄ• li, devÄ• namindassa pubbe m
169/ satta vatapadÄ• ni samattÄ• ni samÄ• dinnÄ• ni ahesuá¹ƒ, yesaá¹ƒ samÄ• dinnattÄ•

``mÄ• tÄ• pettibharaá¹ƒ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

``maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu sappuriso itÄ«â€™â€™ ti || (SN a I 257) ---

idaá¹ƒ, mahÄ• li, sakkena maghamÄ• á¹‡avakÄ• le katakammanti vatvÄ• puna tena ``katha
paá¹-ipajjÄ«â€™â€™ ti? tassa paá¹-ipattiá¹ƒ vitthÄ• rato sotukÄ• mena puá¹-á¹-ho ``tena hi
suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari ---

atÄ«te magadharaá¹-á¹-he macalagÄ• me magho nÄ• ma mÄ• á¹‡avo \Ee I 266/ gÄ• maka
gantvÄ• attano á¹-hitaá¹-á¹-hÄ• naá¹ƒ pÄ• dantena paá¹ƒsuá¹ƒ viyÅ«hitvÄ• ramaá¹‡Ä«yaá
aparo taá¹ƒ bÄ• hunÄ• paharitvÄ• tato apanetvÄ• sayaá¹ƒ tattha aá¹-á¹-hÄ• si. so tassa a
á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yaá¹ƒ katvÄ• á¹-hito. tatopi naá¹ƒ aÃ±Ã±o Ä• gantvÄ• bÄ• hunÄ•
aá¹-á¹-hÄ• si. so tassapi akujjhitvÄ• va aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yaá¹ƒ katvÄ• á
nikkhantÄ• nikkhantÄ• purisÄ• bÄ• hunÄ• paharitvÄ• á¹-hitaá¹-hitaá¹-á¹-hÄ• nato apanes
nissÄ• ya sukhitÄ• jÄ• tÄ• , iminÄ• kammena mayhaá¹ƒ sukhadÄ• yakena puÃ±Ã±akamm
cintetvÄ• , punadivase kudÄ• laá¹ƒ Ä• dÄ• ya khalamaá¹‡á¸• alamattaá¹ƒ á¹-hÄ• naá¹ƒ ram
gantvÄ• tattheva aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ sÄ«tasamaye aggiá¹ƒ katvÄ• adÄ• si, gimh
``ramaá¹‡Ä«yaá¹ƒ á¹-hÄ• naá¹ƒ nÄ• ma sabbesaá¹ƒ piyaá¹ƒ, kassaci appiyaá¹ƒ nÄ• ma na
maggaá¹ƒ samaá¹ƒ karontena vicarituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• , pÄ• tova nikkh
karonto chinditvÄ• , haritabbayuttakÄ• rukkhasÄ• khÄ• haranto vicarati. atha naá¹ƒ aparo
``samma, kiá¹ƒ karosÄ«â€™â€™ ti? ``mayhaá¹ƒ saggagÄ• minaá¹ƒ maggaá¹ƒ karomi, sam
te sahÄ• yo homÄ«â€™â€™ ti. ``hohi, samma, saggo nÄ• ma bahÅ«nampi manÄ• po sukh
paá¹-á¹-hÄ• ya dve janÄ• \Ne I 152/ ahesuá¹ƒ. te disvÄ• \Ee I 267/ tatheva pucchitvÄ• ca
I 170/ tesaá¹ƒ sahÄ• yo jÄ• to, evaá¹ƒ aparopi aparopÄ«ti sabbepi tettiá¹ƒsa janÄ• jÄ• tÄ•
kudÄ• lÄ• dihatthÄ• maggaá¹ƒ samaá¹ƒ karontÄ• ekayojanadviyojanamattaá¹-á¹-hÄ• naá¹

te disvÄ• gÄ• mabhojako cintesi --- ``ime manussÄ• ayoge yuttÄ• , sace ime araÃ±Ã±ato
Ä• hareyyuá¹ƒ. suraá¹ƒ vÄ• katvÄ• piveyyuá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• tÄ• disaá¹ƒ kammaá¹ƒ ka
kiÃ±ci labheyyaâ€™â€™ nti. atha ne pakkosÄ• petvÄ• pucchi --- ``kiá¹ƒ karontÄ• vicarath
``saggamaggaá¹ƒ, sÄ• mÄ«â€™â€™ ti. ``gharÄ• vÄ• saá¹ƒ vasantehi nÄ• ma evaá¹ƒ kÄ• t
macchamaá¹ƒsÄ• dÄ«ni Ä• harituá¹ƒ, suraá¹ƒ katvÄ• pÄ• tuá¹ƒ, nÄ• nappakÄ• re ca kamn
vaá¹-á¹-atÄ«â€™â€™ ti. te tassa vacanaá¹ƒ paá¹-ikkhipiá¹ƒsu, evaá¹ƒ punappunaá¹ƒ vucca
paá¹-ikkhipiá¹ƒsuyeva. so kujjhitvÄ• ``nÄ• sessÄ• mi neâ€™â€™ ti raÃ±Ã±o santikaá¹ƒ gar

vaggabandhanena vicarante passÄ• mÄ«â€™â€™ ti vatvÄ• , ``gaccha, te gahetvÄ• Ä• nel
katvÄ• sabbe te bandhitvÄ• Ä• netvÄ• raÃ±Ã±o dassesi. rÄ• jÄ• avÄ«maá¹ƒsitvÄ• va ``h
ti Ä• á¹‡Ä• pesi. magho sesÄ• naá¹ƒ ovÄ• damadÄ• si --- ``sammÄ• , á¹-hapetvÄ• mettaá¹
natthi, tumhe katthaci kopaá¹ƒ akatvÄ• raÃ±Ã±e ca gÄ• mabhojake ca maddanahatthimhi c
samacittÄ• va hothÄ• â€™â€™ ti. te tathÄ• kariá¹ƒsu. atha nesaá¹ƒ mettÄ• nubhÄ• vena h
visahi. rÄ• jÄ• tamatthaá¹ƒ sutvÄ• bahÅ« \Ee I 268/ manusse disvÄ• maddituá¹ƒ na visah
kilaÃ±jena paá¹-icchÄ• detvÄ• maddÄ• pethÄ• â€™â€™ ti Ä• ha. te kilaÃ±jena paá¹-icchÄ
pesiyamÄ• nopi hatthÄ« dÅ«ratova paá¹-ikkami.

rÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``kÄ• raá¹‡enettha bhavitabbaâ€™â€™ nti te pakkosÄ• pe
maá¹ƒ nissÄ• ya tumhe kiá¹ƒ na labhathÄ• â€™â€™ ti? ``kiá¹ƒ nÄ• metaá¹ƒ, devÄ• â€™â€
vaggabandhanena corÄ• hutvÄ• araÃ±Ã±e vicarathÄ• â€™â€™ ti? ``ko evamÄ• ha, devÄ
tÄ• tÄ• â€™â€™ ti. ``na mayaá¹ƒ, deva, corÄ• , mayaá¹ƒ pana attano saggamaggaá¹ƒ sodh
gÄ• mabhojako amhe akusalakiriyÄ• ya niyojetvÄ• attano vacanaá¹ƒ akaronte nÄ• setukÄ•
evamÄ• hÄ• â€™â€™ ti. atha rÄ• jÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• somanassappatto hutvÄ• ,
tumhÄ• kaá¹ƒ \Be I 171/ guá¹‡e jÄ• nÄ• ti, ahaá¹ƒ manussabhÅ«to jÄ• nituá¹ƒ nÄ• sakkhiá¹
evaÃ±ca pana vatvÄ• saputtadÄ• raá¹ƒ gÄ• mabhojakaá¹ƒ tesaá¹ƒ dÄ• saá¹ƒ, hatthiá¹ƒ Ä•
yathÄ• sukhaá¹ƒ paribhogaá¹ƒ katvÄ• adÄ• si. te ``idheva no katapuÃ±Ã±assÄ• nisaá¹ƒso
bhiyyosomattÄ• ya pasannamÄ• nasÄ• hutvÄ• taá¹ƒ hatthiá¹ƒ vÄ• rena vÄ• rena abhiruyh
I 153/ ``idÄ• ni amhehi \Ee I 269/ atirekataraá¹ƒ puÃ±Ã±aá¹ƒ kÄ• tabbaá¹ƒ, kiá¹ƒ karoma? c
thÄ• varaá¹ƒ katvÄ• mahÄ• janassa vissamanasÄ• laá¹ƒ karissÄ• mÄ• â€™â€™ ti. te vaá¸
sÄ• laá¹ƒ paá¹-á¹-hapesuá¹ƒ. mÄ• tugÄ• mesu pana vigatacchandatÄ• ya tassÄ• sÄ• lÄ• y
nÄ• daá¹ƒsu.

maghassa pana gehe nandÄ• , cittÄ• , sudhammÄ• , sujÄ• ti catasso itthiyo honti. tÄ• su __
vaá¸• á¸• hakinÄ• saddhiá¹ƒ ekato hutvÄ• , ``bhÄ• tika, imissÄ• sÄ• lÄ• ya maá¹ƒ jeá¹-á¹-h
vatvÄ• laÃ±jaá¹ƒ adÄ• si. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• paá¹-hamameva ka
sukkhÄ• petvÄ• tacchetvÄ• vijjhitvÄ• kaá¹‡á¹‡ikaá¹ƒ niá¹-á¹-hÄ• petvÄ• , ``sudhammÄ• n
akkharÄ• ni chinditvÄ• vatthena paliveá¹-hetvÄ• á¹-hapesi. atha ne vaá¸• á¸• hakÄ« sÄ• la
kaá¹‡á¹‡ikÄ• ropanadivase ``aho, ayyÄ• , ekaá¹ƒ karaá¹‡Ä«yaá¹ƒ na sarimhÄ• â€™â€™ ti
bhoâ€™â€™ ti? ``kaá¹‡á¹‡ikaâ€™â€™ nti. ``hotu taá¹ƒ Ä• harissÄ• mÄ• â€™â€™ ti. ``idÄ•
na sakkÄ• , pubbeyeva taá¹ƒ chinditvÄ• tacchetvÄ• vijjhitvÄ• á¹-hapitakaá¹‡á¹‡ikÄ• laddh
ti. ``idÄ• ni kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``sace kassaci gehe niá¹-á¹-hÄ• petvÄ• á¹-hapitÄ•
\Ee I 270/ atthi, sÄ• pariyesitabbÄ• â€™â€™ ti. te pariyesantÄ• sudhammÄ• ya gehe disv
mÅ«lena na labhiá¹ƒsu. ``sace maá¹ƒ sÄ• lÄ• ya pattiá¹ƒ karotha, dassÄ• mÄ«â€™â€™ ti v
mÄ• tugÄ• mÄ• naá¹ƒ pattiá¹ƒ na dammÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha ne vaá¸• á¸• hakÄ« Ä• ha --- ``ayyÄ• , tumhe kiá¹ƒ kathetha, á¹-hapetvÄ• brahmaloka

mÄ• tugÄ• marahitaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi, gaá¹‡hatha kaá¹‡á¹‡ikaá¹ƒ. evaá¹ƒ sant
niá¹-á¹-haá¹ƒ gamissatÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti kaá¹‡á¹‡ikaá¹ƒ gahetvÄ• sA
tidhÄ• vibhajiá¹ƒsu. ekasmiá¹ƒ koá¹-á¹-hÄ• se issarÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ kariá¹ƒ
duggatÄ• naá¹ƒ, ekasmiá¹ƒ gilÄ• nÄ• naá¹ƒ. tettiá¹ƒsa janÄ• tettiá¹ƒsa phalakÄ• ni paÃ±Ã±
saÃ±Ã±aá¹ƒ adaá¹ƒsu --- ``Ä• gantuko Ä• gantvÄ• yassa atthataphalake nisÄ«dati, taá¹ƒ g
phalakasÄ• mikasseva \Be I 172/ gehe patiá¹-á¹-hapehi, tassa
pÄ• daparikammapiá¹-á¹-hiparikammapÄ• nÄ«yakhÄ• danÄ«yabhojanÄ«yasayanÄ• ni sabb
bhavissatÄ«â€™â€™ ti. hatthÄ« Ä• gatÄ• gataá¹ƒ gahetvÄ• phalakasÄ• mikasseva gharaa
divasaá¹ƒ kattabbaá¹ƒ karoti. magho sÄ• lÄ• ya avidÅ«re koviá¸·Ä• rarukkhaá¹ƒ ropetvÄ• ta
pÄ• sÄ• á¹‡aphalakaá¹ƒ atthari. sÄ• laá¹ƒ paviá¹-á¹-hapaviá¹-á¹-hÄ• janÄ• kaá¹‡á¹‡ikaá¹ƒ
vÄ• cetvÄ• , ``sudhammÄ• nÄ• mesÄ• sÄ• lÄ• â€™â€™ ti vadanti. tettiá¹ƒsajanÄ• naá¹ƒ n
__nandÄ• _ cintesi --- ``ime sÄ• laá¹ƒ karontÄ• amhe apattikÄ• kariá¹ƒsu, sudhammÄ• \E
byattatÄ• ya kaá¹‡á¹‡ikaá¹ƒ katvÄ• pattikÄ• jÄ• tÄ• , mayÄ• pi kiÃ±ci kÄ• tuá¹ƒ vaá¹-á¹-ati
karissÄ• mÄ«â€™â€™ ti? athassÄ• etadahosi \Ne I 154/ --- ``sÄ• laá¹ƒ Ä• gatÄ• gatÄ• naa
nhÄ• nodakaÃ±ca laddhuá¹ƒ vaá¹-á¹-ati, pokkharaá¹‡iá¹ƒ khaá¹‡Ä• pessÄ• mÄ«â€™â€™ t
__cittÄ• _ cintesi --- ``sudhammÄ• ya kaá¹‡á¹‡ikÄ• dinnÄ• , nandÄ• ya pokkharaá¹‡Ä« kÄ•
kÄ• tuá¹ƒ vaá¹-á¹-ati, kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti? athassÄ• etadahosi --- ``sÄ• l
pÄ• nÄ«yaá¹ƒ pivitvÄ• nhatvÄ• gamanakÄ• lepi mÄ• laá¹ƒ pilandhitvÄ• gantuá¹ƒ vaá¹-á¹-a
kÄ• rÄ• pessÄ• mÄ«â€™â€™ ti. sÄ• ramaá¹‡Ä«yaá¹ƒ pupphÄ• rÄ• maá¹ƒ kÄ• resi. yebhu
nÄ• ma pupphÅ«pagaphalÅ«pagarukkho natthÄ«â€™â€™ ti nÄ• hosi.

__sujÄ• _ pana ``ahaá¹ƒ maghassa mÄ• tuladhÄ«tÄ• ceva pÄ• daparicÄ• rikÄ• ca, etena
mayÄ• kataá¹ƒ etassevÄ• â€™â€™ ti cintetvÄ• , kiÃ±ci akatvÄ• attabhÄ• vameva maá¹‡á
vÄ«tinÄ• mesi. maghopi mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ kule jeá¹-á¹-hÄ• pacÄ• yanakamm
apharusavÄ• caá¹ƒ api, suá¹‡avÄ• caá¹ƒ maccheravinayaá¹ƒ akkodhananti imÄ• ni satta va

``mÄ• tÄ• pettibharaá¹ƒ \Ee I 272/ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

``maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu `sappurisoâ€™ itÄ«â€™â€™ ti || (SN a I 257) ---

evaá¹ƒ pasaá¹ƒsiyabhÄ• vaá¹ƒ Ä• pajjitvÄ• jÄ«vitapariyosÄ• ne tÄ• vatiá¹ƒsabhavane sakk
nibbatti, tepissa sahÄ• yakÄ• tattheva \Be I 173/ nibbattiá¹ƒsu, vaá¸• á¸• hakÄ« vissakamm
nibbatti. tadÄ• tÄ• vatiá¹ƒsabhavane asurÄ• vasanti. te ``abhinavÄ• devaputtÄ• nibbattÄ•
sajjayiá¹ƒsu. sakko attano parisÄ• ya kassaci apivanatthÄ• ya saÃ±Ã±amadÄ• si. asurÄ• d

majjiá¹ƒsu. sakko ``kiá¹ƒ me imehi sÄ• dhÄ• raá¹‡ena rajjenÄ• â€™â€™ ti attano parisÄ• y
pÄ• desu gÄ• hÄ• petvÄ• mahÄ• samudde khipÄ• pesi. te avaá¹ƒsirÄ• samudde patiá¹ƒsu
puÃ±Ã±Ä• nubhÄ• vena sineruno heá¹-á¹-himatale asuravimÄ• naá¹ƒ nÄ• ma nibbatti, cittap

devÄ• surasaá¹…gÄ• me pana asuresu parÄ• jitesu dasayojanasahassaá¹ƒ tÄ• vatiá¹ƒsad
tassa pana nagarassa pÄ• cÄ«napacchimadvÄ• rÄ• naá¹ƒ antarÄ• dasayojanasahassaá¹ƒ
dakkhiá¹‡uttaradvÄ• rÄ• naá¹ƒ. taá¹ƒ kho pana nagaraá¹ƒ dvÄ• rasahassayuttaá¹ƒ ahosi
Ä• rÄ• mapokkharaá¹‡ipaá¹-imaá¹‡á¸• itaá¹ƒ. tassa \Ne I 155/ majjhe sÄ• lÄ• ya \Ee I 273/ r
tiyojanasatubbedhehi dhajehi paá¹-imaá¹‡á¸• ito sattaratanamayo sattayojanasatubbedho v
uggaÃ±chi. suvaá¹‡á¹‡ayaá¹-á¹-hÄ«su maá¹‡idhajÄ• ahesuá¹ƒ, maá¹‡iyaá¹-á¹-hÄ«su suva
pavÄ• á¸·ayaá¹-á¹-hÄ«su muttadhajÄ• , muttayaá¹-á¹-hÄ«su pavÄ• á¸·adhajÄ• ; sattaratana
sattaratanadhajÄ• , majjhe á¹-hito dhajo tiyojanasatubbedho ahosi. iti sÄ• lÄ• ya nissandena
pÄ• sÄ• do sattaratanamayova hutvÄ• nibbatti, koviá¸·Ä• rarukkhassa nissandena samantÄ
tiyojanasataparimaá¹‡á¸• alo pÄ• ricchattako nibbatti, pÄ• sÄ• á¹‡aphalakassa nissandena
dÄ«ghato saá¹-á¹-hiyojanÄ• puthulato paá¹‡á¹‡Ä• sayojanÄ• bahalato paÃ±cadasayojanÄ
jayasumanarattakambalavaá¹‡á¹‡Ä• paá¹‡á¸• ukambalasilÄ• nibbatti. tattha nisinnakÄ• le
pavisati, uá¹-á¹-hitakÄ• le Å«naá¹ƒ paripÅ«rati.

hatthÄ« pana erÄ• vaá¹‡o nÄ• ma devaputto hutvÄ• nibbatti. devalokasmiÃ±hi tiracchÄ• n
uyyÄ• nakÄ«á¸·Ä• ya nikkhamanakÄ• le attabhÄ• vaá¹ƒ vijahitvÄ• diyaá¸• á¸• hayojanasati
ahosi. so tettiá¹ƒsajanÄ• naá¹ƒ atthÄ• ya tettiá¹ƒsa kumbhe mÄ• pesi \Be I 174/ Ä• vaá¹-á¹-
tigÄ• vutaaá¸• á¸• hayojanappamÄ• á¹‡e, sabbesaá¹ƒ majjhe sakkassa atthÄ• ya sudassan
kumbhaá¹ƒ mÄ• pesi. tassa upari dvÄ• dasayojaniko ratanamaá¹‡á¸• apo \Ee I 274/ hoti. ta
sattaratanamayÄ• yojanubbedhÄ• dhajÄ• uá¹-á¹-hahanti. pariyante kiá¹…kiá¹‡ikajÄ• laá¹ƒ
mandavÄ• teritassa paÃ±caá¹…gikatÅ«riyasaddasaá¹ƒmisso dibbagÄ«tasaddo viya ravo ni
sakkassatthÄ• ya yojaniko maá¹‡ipallaá¹…ko paÃ±Ã±atto hoti, tattha sakko nisÄ«di. tettiá¹ƒ
kumbhe ratanapallaá¹…ke nisÄ«diá¹ƒsu. tettiá¹ƒsÄ• ya kumbhÄ• naá¹ƒ ekekasmiá¹ƒ kumbh
tesu ekeko paá¹‡á¹‡Ä• sayojanÄ• yÄ• mo, ekekasmiÃ±cettha dante satta satta pokkharaá¹
pokkharaá¹‡iyÄ• satta satta paduminÄ«gacchÄ• ni, ekekasmiá¹ƒ gacche satta satta pupph
pupphe satta satta pattÄ• ni, ekekasmiá¹ƒ patte satta satta devadhÄ«taro naccanti. evaá¹ƒ
paá¹‡á¹‡Ä• sayojanaá¹-hÄ• nesu hatthidantesuyeva naá¹-asamajjÄ• honti. evaá¹ƒ mahanta
sakko devarÄ• jÄ• vicarati.

sudhammÄ• pi kÄ• laá¹ƒ katvÄ• gantvÄ• tattheva nibbatti. tassÄ• sudhammÄ• nÄ• ma n
nibbatti. tato ramaá¹‡Ä«yataraá¹ƒ kira aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ nÄ• ma natthi \Ee I 275/, mA
divase dhammassavanaá¹ƒ tattheva hoti. yÄ• vajjatanÄ• aÃ±Ã±ataraá¹ƒ ramaá¹‡Ä«yaá¹ƒ a
``sudhammÄ• devasabhÄ• viyÄ• â€™â€™ ti vadanti. nandÄ• pi kÄ• laá¹ƒ katvÄ• gantvÄ•
paÃ±cayojanasatikÄ• nandÄ• nÄ• ma pokkharaá¹‡Ä« nibbatti. cittÄ• pi kÄ• laá¹ƒ katvÄ• g

\Ne I 156/, tassÄ• pi paÃ±cayojanasatikaá¹ƒ cittalatÄ• vanaá¹ƒ nÄ• ma nibbatti, tattha uppa
devaputte netvÄ• mohayamÄ• nÄ• vicaranti. sujÄ• pana kÄ• laá¹ƒ katvÄ• ekissÄ• girika
bakasakuá¹‡ikÄ• hutvÄ• nibbatti. sakko attano paricÄ• rikÄ• olokento ``sudhammÄ• idhe
nandÄ• ca cittÄ• ca, sujÄ• nu kho kuhiá¹ƒ nibbattÄ• â€™â€™ ti cintento taá¹ƒ tattha nibb
``bÄ• lÄ• kiÃ±ci puÃ±Ã±aá¹ƒ akatvÄ• idÄ• ni tiracchÄ• nayoniyaá¹ƒ nibbattÄ• , idÄ• ni pan
kÄ• retvÄ• idhÄ• netuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attabhÄ• vaá¹ƒ vijahitvÄ• aÃ±Ã±Ä• taka
santikaá¹ƒ gantvÄ• , ``kiá¹ƒ karontÄ« idha vicarasÄ«â€™â€™ ti pucchi. ``ko pana tvaá¹ƒ, sÄ
``ahaá¹ƒ te sÄ• miko maghoâ€™â€™ ti. ``kuhiá¹ƒ nibbattosi, sÄ• mÄ«â€™â€™ ti? ``ahaá¹ƒ
nibbattoâ€™â€™. ``tava sahÄ• yikÄ• naá¹ƒ pana nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• sÄ«â€™
sÄ• mÄ«â€™â€™ ti. ``tÄ• pi mameva santike nibbattÄ• , passissasi tÄ• sahÄ• yikÄ• â€™â
gamissÄ• mÄ«â€™â€™ ti? sakko ``ahaá¹ƒ taá¹ƒ tattha nessÄ• mÄ«â€™â€™ ti vatvÄ• hat
netvÄ• nandÄ• ya pokkharaá¹‡iyÄ• tÄ«re vissajjetvÄ• itarÄ• saá¹ƒ tissannaá¹ƒ Ä• rocesi
sahÄ• yikaá¹ƒ sujaá¹ƒ passissathÄ• â€™â€™ ti. ``kuhiá¹ƒ sÄ• , devÄ• â€™â€™ ti \Ee I 276
pokkharaá¹‡iyÄ• tÄ«re á¹-hitÄ• â€™â€™ ti Ä• ha. tÄ• tissopi gantvÄ• , ``aho ayyÄ• ya eva
attabhÄ• vamaá¹‡á¸• anassa phalaá¹ƒ, idÄ• nissÄ• tuá¹‡á¸• aá¹ƒ passatha, pÄ• de passat
sobhati vatassÄ• attabhÄ• voâ€™â€™ ti keá¸·iá¹ƒ katvÄ• pakkamiá¹ƒsu.

puna sakko tassÄ• santikaá¹ƒ gantvÄ• , ``diá¹-á¹-hÄ• te sahÄ• yikÄ• â€™â€™ ti vatvÄ• ``
uppaá¹‡á¸• etvÄ• gatÄ• , tattheva maá¹ƒ nehÄ«â€™â€™ ti vutte taá¹ƒ tattheva netvÄ• uda
``diá¹-á¹-hÄ• te tÄ• saá¹ƒ sampattÄ«â€™â€™ ti pucchi. ``diá¹-á¹-hÄ• , devÄ• â€™â€™ ti?
nibbattanÅ«pÄ• yaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``kiá¹ƒ karomi, devÄ• â€™â€™ ti
rakkhissasÄ«â€™â€™ ti. ``rakkhissÄ• mi, devÄ• â€™â€™ ti. athassÄ• paÃ±ca sÄ«lÄ• ni c
rakkhÄ• hÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. sÄ• tato paá¹-á¹-hÄ• ya sayaá¹ƒmatamacchak
sakko katipÄ• haccayena tassÄ• vÄ«maá¹ƒsanatthÄ• ya gantvÄ• , vÄ• lukÄ• piá¹-á¹-he ma
nipajji. sÄ• taá¹ƒ disvÄ• ``matamacchakoâ€™â€™ ti saÃ±Ã±Ä• ya aggahesi. maccho gilan
cÄ• lesi. sÄ• ``sajÄ«vamacchakoâ€™â€™ ti udake vissajjesi. so thokaá¹ƒ vÄ«tinÄ• metvÄ•
uttÄ• no hutvÄ• nipajji. puna sÄ• ``matamacchakoâ€™â€™ ti saÃ±Ã±Ä• ya gahetvÄ• gila
agganaá¹…guá¹-á¹-haá¹ƒ cÄ• lesi. taá¹ƒ disvÄ• ``sajÄ«vamacchoâ€™â€™ ti vissajjesi. eva
vÄ«maá¹ƒsitvÄ• ``sÄ• dhukaá¹ƒ sÄ«laá¹ƒ rakkhatÄ«â€™â€™ ti attÄ• naá¹ƒ jÄ• nÄ• petvÄ•
vÄ«maá¹ƒsanatthÄ• ya Ä• gato, sÄ• dhukaá¹ƒ sÄ«laá¹ƒ rakkhasi, evaá¹ƒ rakkhamÄ• nÄ• \
santike nibbattissasi, appamattÄ• hohÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

sÄ• \Ne I 157/ \Be I 176/ tato paá¹-á¹-hÄ• ya pana sayaá¹ƒmatamacchaá¹ƒ labhati vÄ• , na
katipÄ• haccayeneva sussitvÄ• kÄ• laá¹ƒ katvÄ• tassa sÄ«lassa phalena bÄ• rÄ• á¹‡asiya
hutvÄ• nibbatti. athassÄ• pannarasasoá¸·asavassuddesikakÄ• le sakko ``kuhiá¹ƒ nu kho s
Ä• vajjento disvÄ• , ``idÄ• ni mayÄ• tattha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti eá¸·Ä• lukava
paÃ±Ã±Ä• yamÄ• nehi sattahi ratanehi yÄ• nakaá¹ƒ pÅ«retvÄ• taá¹ƒ pÄ• jento bÄ• rÄ• á¹‡
``ammatÄ• tÄ• , eá¸·Ä• lukÄ• ni gaá¹‡hatha gaá¹‡hathÄ• â€™â€™ ti ugghosento vÄ«thiá¹ƒ

gahetvÄ• Ä• gate pana ``mÅ«lena na demÄ«â€™â€™ ti vatvÄ• , ``kathaá¹ƒ desÄ«â€™â€™
itthiyÄ• dammÄ«â€™â€™ ti Ä• ha. ``sÄ«laá¹ƒ nÄ• ma, sÄ• mi, kÄ«disaá¹ƒ, kiá¹ƒ kÄ• á¸·aá
nÄ«lÄ• divaá¹‡á¹‡aâ€™â€™ nti? ``tumhe `sÄ«laá¹ƒ kÄ«disaâ€™ ntipi na jÄ• nÄ• tha, kime
sÄ«larakkhikÄ• ya pana dassÄ• mÄ«â€™â€™ ti. ``sÄ• mi, esÄ• kumbhakÄ• rassa dhÄ«tÄ
vicarati, etissÄ• dehÄ«â€™â€™ ti. sÄ• pi naá¹ƒ ``tena hi mayhaá¹ƒ dehi, sÄ• mÄ«â€™â€™
nti? ``ahaá¹ƒ avijahitapaÃ±casÄ«lÄ• â€™â€™ ti. ``tuyhamevetÄ• ni \Ee I 278/ mayÄ• Ä• nÄ
yÄ• nakaá¹ƒ pÄ• jento tassÄ• gharaá¹ƒ gantvÄ• aÃ±Ã±ehi anÄ• hariyaá¹ƒ katvÄ• eá¸·Ä•
dhanaá¹ƒ datvÄ• attÄ• naá¹ƒ jÄ• nÄ• petvÄ• , ``idaá¹ƒ te jÄ«vitavuttiyÄ• dhanaá¹ƒ, paÃ±ca
akhaá¹‡á¸• Ä• dÄ«ni katvÄ• rakkhÄ• hÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

sÄ• pi tato cavitvÄ• asurabhavane asurajeá¹-á¹-hakassa dhÄ«tÄ• hutvÄ• sakkassa verigh
attabhÄ• vesu sÄ«lassa surakkhitattÄ• abhirÅ«pÄ• ahosi suvaá¹‡á¹‡avaá¹‡á¹‡Ä• asÄ• dh
samannÄ• gatÄ• . vepacittiasurindo Ä• gatÄ• gatÄ• naá¹ƒ asurÄ• naá¹ƒ ``tumhe mama dhÄ
hothÄ• â€™â€™ ti taá¹ƒ kassaci adatvÄ• , ``mama dhÄ«tÄ• attanÄ• va attano anucchavika
gahessatÄ«â€™â€™ ti asurabalaá¹ƒ sannipÄ• tÄ• petvÄ• , ``tuyhaá¹ƒ anucchavikaá¹ƒ sÄ•
tassÄ• , hatthe pupphadÄ• maá¹ƒ adÄ• si. tasmiá¹ƒ khaá¹‡e sakko tassÄ• nibbattaá¹-á¹-hÄ
pavattiá¹ƒ Ã±atvÄ• , ``idÄ• ni mayÄ• gantvÄ• taá¹ƒ Ä• netuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ma
nimminitvÄ• gantvÄ• parisapariyante aá¹-á¹-hÄ• si. sÄ• pi ito cito ca olokentÄ« taá¹ƒ diá¹-á
pubbasannivÄ• savasena uppannena pemena mahogheneva ajjhotthaá¹-ahadayÄ• hutvÄ•
tassa upari pupphadÄ• maá¹ƒ khipi \Be I 177/. asurÄ• ``amhÄ• kaá¹ƒ rÄ• jÄ• ettakaá¹ƒ kÄ
anucchavikaá¹ƒ alabhitvÄ• idÄ• ni labhi, ayamevassa dhÄ«tu pitÄ• mahato mahallako anuc
lajjamÄ• nÄ• \Ee I 279/ apakkamiá¹ƒsu. sakkopi taá¹ƒ hatthe gahetvÄ• ``sakkohamasmÄ«
pakkhandi. asurÄ• ``vaÃ±citamhÄ• jarasakkenÄ• â€™â€™ ti taá¹ƒ anubandhiá¹ƒsu. mÄ• t
vejayantarathaá¹ƒ Ä• haritvÄ• antarÄ• magge aá¹-á¹-hÄ• si. sakko taá¹ƒ tattha Ä• ropetvÄ•
pÄ• yÄ• si. athassa sippalivanaá¹ƒ sampattakÄ• le rathasaddaá¹ƒ sutvÄ• bhÄ«tÄ• garuá¸·
viraviá¹ƒsu. tesaá¹ƒ saddaá¹ƒ sutvÄ• sakko mÄ• taliá¹ƒ pucchi --- ``ke ete viravantÄ«â€™â
``garuá¸·apotakÄ• , devÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``rathasaddaá¹ƒ su
ti. ``maá¹ƒ ekaá¹ƒ nissÄ• ya ettako dijo rathavegena vicuá¹‡á¹‡ito mÄ• nassi, nivattehi rath
sindhavasahassassa daá¹‡á¸• akasaÃ±Ã±aá¹ƒ datvÄ• rathaá¹ƒ nivattesi. taá¹ƒ disvÄ• asu
asurapurato paá¹-á¹-hÄ• ya palÄ• yanto idÄ• ni rathaá¹ƒ nivattesi, addhÄ• tena upatthambh
bhavissatÄ«â€™â€™ ti nivattetvÄ• Ä• gamanamaggeneva asurapuraá¹ƒ pavisitvÄ• puna

sakkopi sujaá¹ƒ asurakaÃ±Ã±aá¹ƒ devanagaraá¹ƒ netvÄ• aá¸• á¸• hateyyÄ• naá¹ƒ acharÄ
jeá¹-á¹-hikaá¹-á¹-hÄ• ne á¹-hapesi. sÄ• sakkaá¹ƒ varaá¹ƒ yÄ• ci --- ``mahÄ• rÄ• ja, mama i
mÄ• tÄ• pitaro vÄ• bhÄ• tikabhaginiyo vÄ• natthi, yattha yattha gacchasi, tattha tattha maá
280/ gaccheyyÄ• sÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti tassÄ• paá¹-iÃ±Ã±aá¹ƒ adÄ• s
cittapÄ• á¹-aliyÄ• pupphitÄ• ya asurÄ• ``amhÄ• kaá¹ƒ nibbattaá¹-á¹-hÄ• ne dibbapÄ• ricch
pupphanakÄ• loâ€™â€™ ti yuddhatthÄ• ya saggaá¹ƒ abhiruhanti. sakko heá¹-á¹-hÄ• samu

adÄ• si, tato supaá¹‡á¹‡Ä• naá¹ƒ, tato kumbhaá¹‡á¸• Ä• naá¹ƒ, tato yakkhÄ• naá¹ƒ. tato ca
sabbÅ«pari pana upaddavanivattanatthÄ• ya devanagaradvÄ• resu vajirahatthÄ• indapaá¹-
nÄ• gÄ• dayo jinitvÄ• Ä• gatÄ• pi indapaá¹-imÄ• dÅ«rato disvÄ• ``sakko nikkhantoâ€™â€
mahÄ• li, magho mÄ• á¹‡avo appamÄ• dapaá¹-ipadaá¹ƒ paá¹-ipajji. evaá¹ƒ appamatto pane
patvÄ• dvÄ«su devalokesu rajjaá¹ƒ kÄ• resi. appamÄ• do nÄ• mesa buddhÄ• dÄ«hi pasatt
sabbesampi lokiyalokuttarÄ• naá¹ƒ visesÄ• naá¹ƒ adhigamo hotÄ«ti vatvÄ• imaá¹ƒ gÄ• tha

<30> á¹• 21 ``appamÄ• dena \Be I 178/ maghavÄ• , devÄ• naá¹ƒ seá¹-á¹-hataá¹ƒ gato.

appamÄ• daá¹ƒ pasaá¹ƒsanti, pamÄ• do garahito sadÄ• â€™â€™ ti ||

tattha __appamÄ• denÄ• _ti macalagÄ• me bhÅ«mippadesasodhanaá¹ƒ Ä• diá¹ƒ katvÄ• k
idÄ• ni ``maghavÄ• â€™â€™ tipaÃ±Ã±Ä• to magho mÄ• á¹‡avo dvinnaá¹ƒ devalokÄ• naá¹
seá¹-á¹-hataá¹ƒ gato. pasaá¹ƒsantÄ«_ti buddhÄ• dayo paá¹‡á¸• itÄ• appamÄ• dameva tho
vaá¹‡á¹‡ayanti. kiá¹ƒ kÄ• raá¹‡Ä• ? sabbesaá¹ƒ lokiyalokuttarÄ• naá¹ƒ visesÄ• naá¹ƒ paá¹-
__pamÄ• do garahito sadÄ• _ti pamÄ• do pana tehi ariyehi niccaá¹ƒ garahito nindito. kiá¹ƒ
sabbavipattÄ«naá¹ƒ mÅ«labhÄ• vato. manussadobhaggaá¹ƒ vÄ• hi apÄ• yuppatti vÄ• sab

gÄ• thÄ• pariyosÄ• ne \Ne I 159/ mahÄ• li licchavÄ« sotÄ• pattiphale patiá¹-á¹-hahi, sampa
sotÄ• pannÄ• dayo jÄ• tÄ• ti.

maghavatthu sattamaá¹ƒ.

8. aÃ±Ã±atarabhikkhuvatthu

__appamÄ• darato bhikkhÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±
Ä• rabbha kathesi.

so kira satthu santike yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• araÃ±Ã±aá¹
vÄ• yamanto arahattaá¹ƒ pattuá¹ƒ nÄ• sakkhi. so ``visesetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kath
nikkhamitvÄ• satthu santikaá¹ƒ Ä• gacchanto antarÄ• magge mahantaá¹ƒ dÄ• vaggiá¹ƒ uá
ekaá¹ƒ muá¹‡á¸• apabbatamatthakaá¹ƒ abhiruyha nisinno araÃ±Ã±aá¹ƒ \Ee I 282/ á¸• ayha
Ä• rammaá¹‡aá¹ƒ gaá¹‡hi --- ``yathÄ• ayaá¹ƒ aggi mahantÄ• ni ca khuddakÄ• ni ca upÄ• c
evaá¹ƒ ariyamaggaÃ±Ä• á¹‡agginÄ• pi mahantÄ• ni ca khuddakÄ• ni ca saá¹ƒyojanÄ• ni á¸
bhavissatÄ«â€™â€™ ti. satthÄ• gandhakuá¹-iyaá¹ƒ nisinnova tassa cittÄ• cÄ• raá¹ƒ Ã±atv
mahantÄ• nipi khuddakÄ• nipi upÄ• dÄ• nÄ• ni viya imesaá¹ƒ sattÄ• naá¹ƒ abbhantare upp
saá¹ƒyojanÄ• ni, tÄ• ni \Be I 179/ Ã±Ä• á¹‡agginÄ• jhÄ• petvÄ• abhabbuppattikÄ• ni kÄ• t
vatvÄ• obhÄ• saá¹ƒ vissajjetvÄ• tassa bhikkhuno abhimukhe nisinno viya paÃ±Ã±Ä• yamÄ

obhÄ• sagÄ• thamÄ• ha ---

<31> á¹• 21 ``appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• .

saá¹ƒyojanaá¹ƒ aá¹‡uá¹ƒ thÅ«laá¹ƒ, á¸• ahaá¹ƒ aggÄ«va gacchatÄ«â€™â€™ ti ||

tattha __appamÄ• darato_ti appamÄ• de rato abhirato, appamÄ• dena vÄ«tinÄ• mentoti att
vÄ• _ti nirayuppattiÄ• dikaá¹ƒ pamÄ• de bhayaá¹ƒ bhayato passanto, tÄ• saá¹ƒ vÄ• uppatt
pamÄ• daá¹ƒ bhayato passanto. __saá¹ƒyojana_nti vaá¹-á¹-adukkhena saddhiá¹ƒ yojanaá¹ƒ
vaá¹-á¹-e osÄ«dÄ• panasamatthaá¹ƒ dasavidhaá¹ƒ saá¹ƒyojanaá¹ƒ. __aá¹‡uá¹ƒ thÅ«la_nti
__á¸• ahaá¹ƒ aggÄ«va gacchatÄ«_ti yathÄ• ayaá¹ƒ aggÄ« etaá¹ƒ mahantaÃ±ca \Ee I 283/
á¸• ahantova gacchati. evameso \Ne I 160/ appamÄ• darato bhikkhu appamÄ• dÄ• dhigater
saá¹ƒyojanaá¹ƒ á¸• ahanto abhabbuppattikaá¹ƒ karonto gacchatÄ«ti attho.

gÄ• thÄ• pariyosÄ• ne so bhikkhu yathÄ• nisinnova sabbasaá¹ƒyojanÄ• ni jhÄ• petvÄ• sab
arahattaá¹ƒ patvÄ• Ä• kÄ• senÄ• gantvÄ• tathÄ• gatassa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«
vandamÄ• nova pakkÄ• mÄ«ti.

aÃ±Ã±atarabhikkhuvatthu aá¹-á¹-hamaá¹ƒ.

9. nigamavÄ• sitissattheravatthu

__appamÄ• darato_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto nigamavÄ• si
kathesi.

ekasmiÃ±hi sÄ• vatthito avidÅ«re nigamagÄ• me jÄ• tasaá¹ƒvaá¸• á¸• ho eko kulaputto satt
laddhÅ«pasampado ``nigamavÄ• sitissatthero nÄ• ma appiccho santuá¹-á¹-ho pavivitto Ä• n
paÃ±Ã±Ä• yi. so nibaddhaá¹ƒ Ã±Ä• tigÄ• meyeva piá¹‡á¸• Ä• ya vicarati. anÄ• thapiá¹‡á¸• i
karontesu, pasenadikosale asadisadÄ• naá¹ƒ karontepi \Be I 180/ sÄ• vatthiá¹ƒ nÄ• gaccha
nigamavÄ• sitissatthero uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya Ã±Ä• tisaá¹ƒsaá¹-á¹-ho viharati, ar
mahÄ• dÄ• nÄ• dÄ«ni karontesu, pasenadikosale asadisadÄ• naá¹ƒ karontepi neva Ä• gac
samuá¹-á¹-hÄ• petvÄ• \Ee I 284/ satthu Ä• rocayiá¹ƒsu. satthÄ• taá¹ƒ pakkosÄ• petvÄ• , ``
bhikkhu, evaá¹ƒ karosÄ«â€™â€™ ti pucchitvÄ• , ``natthi, bhante, mayhaá¹ƒ Ã±Ä• tisaá¹ƒsa
nissÄ• ya ajjhoharaá¹‡Ä«yamattaá¹ƒ Ä• hÄ• raá¹ƒ labhÄ• mi lÅ«khe vÄ• paá¹‡Ä«te vÄ• . y
Ä• hÄ• rapariyesanenÄ• ti na gacchÄ• mi, Ã±Ä• tÄ«hi pana me saá¹ƒsaggo nÄ• ma natthi,
pakatiyÄ• pi tassa ajjhÄ• sayaá¹ƒ vijÄ• nanto --- ``sÄ• dhu sÄ• dhu, bhikkhÅ«â€™â€™ ti ta
``anacchariyaá¹ƒ kho panetaá¹ƒ bhikkhu, yaá¹ƒ tvaá¹ƒ mÄ• disaá¹ƒ Ä• cariyaá¹ƒ labhitvÄ•
appicchatÄ• nÄ• ma mama tanti, mama paveá¹‡Ä«â€™â€™ ti vatvÄ• bhikkhÅ«hi yÄ• cito

atÄ«te himavante gaá¹…gÄ• tÄ«re ekasmiá¹ƒ udumbaravane anekasahassÄ• suvÄ• vasiá
161/ attano nivÄ• sarukkhassa phalesu khÄ«á¹‡esu yaá¹ƒ yadeva avasiá¹-á¹-haá¹ƒ hoti aá¹
taco vÄ• , taá¹ƒ taá¹ƒ khÄ• ditvÄ• gaá¹…gÄ• yaá¹ƒ pÄ• nÄ«yaá¹ƒ pivitvÄ• paramappiccho
aÃ±Ã±attha na gacchati. tassa appicchasantuá¹-á¹-habhÄ• vaguá¹‡ena sakkassa bhavanaá
Ä• vajjamÄ• no taá¹ƒ disvÄ• tassa vÄ«maá¹ƒsanatthaá¹ƒ attano Ä• nubhÄ• vena taá¹ƒ ruk
obhaggo khÄ• á¹‡umatto chiddÄ• vachiddova hutvÄ• vÄ• te paharante Ä• koá¹-ito viya sad
aá¹-á¹-hÄ• si. tassa chiddehi cuá¹‡á¹‡Ä• ni nikkhamanti. suvarÄ• jÄ• \Ee I 285/ tÄ• ni khÄ•
pÄ• nÄ«yaá¹ƒ pivitvÄ• aÃ±Ã±attha agantvÄ• vÄ• tÄ• tapaá¹ƒ agaá¹‡etvÄ• udumbarakhÄ•
tassa paramappicchabhÄ• vaá¹ƒ Ã±atvÄ• , ``mittadhammaguá¹‡aá¹ƒ kathÄ• petvÄ• varam
amataphalaá¹ƒ katvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti eko haá¹ƒsarÄ• jÄ• hutvÄ• sujaá¹ƒ a
udumbaravanaá¹ƒ gantvÄ• avidÅ«re ekassa rukkhassa sÄ• khÄ• ya nisÄ«ditvÄ• tena sad
gÄ• thamÄ• ha ---

``santi rukkhÄ• haripattÄ• , dumÄ• nekaphalÄ• bahÅ«.

kasmÄ• nu sukkhe koá¸·Ä• pe, suvassa nirato manoâ€™â€™ ti || (J I 9.30).

sabbaá¹ƒ \Be I 181/ suvajÄ• takaá¹ƒ navakanipÄ• te Ä• gatanayeneva vitthÄ• retabbaá¹ƒ. a
tattha ca idha ca nÄ• nÄ• , sesaá¹ƒ tÄ• disameva. satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• h
Ä• nando ahosi, suvarÄ• jÄ• ahamevÄ• â€™â€™ ti vatvÄ• , ``evaá¹ƒ, bhikkhave, appiccha
paveá¹‡Ä«, anacchariyÄ• mama puttassa nigamavÄ• sitissassa mÄ• disaá¹ƒ Ä• cariyaá¹ƒ
bhikkhunÄ• nÄ• ma nigamavÄ• sitissena viya appiccheneva bhavitabbaá¹ƒ. evarÅ«po hi bh
samathavipassanÄ• dhammehi vÄ• maggaphalehi vÄ• parihÄ• nÄ• ya, aÃ±Ã±adatthu nibb
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<32> á¹• 21 ``appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• .

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti ||

tattha __abhabbo parihÄ• nÄ• yÄ• _ti so evarÅ«po bhikkhu samathavipassanÄ• dhammeh
parihÄ• nÄ• ya \Ee I 286/ abhabbo, nÄ• pi pattehi parihÄ• yati, na appattÄ• ni na pÄ• puá¹‡
santike_ti kilesaparinibbÄ• nassapi anupÄ• dÄ• parinibbÄ• nassÄ• pi santikeyevÄ• ti.

gÄ• thÄ• pariyosÄ• ne \Ne I 162/ nigamavÄ• sitissatthero saha paá¹-isambhidÄ• hi arahatta
bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. mahÄ• janassa sÄ• tthikÄ• dhammadesanÄ• jÄ• tÄ•

nigamavÄ• sitissattheravatthu navamaá¹ƒ.

appamÄ• davaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . dutiyo vaggo.

3. cittavaggo

1. meghiyattheravatthu

__phandanaá¹ƒ_ \Be I 182/ \Ne I 163/ \Ee I 287/ __capalaá¹ƒ citta_nti imaá¹ƒ dhammadesa
cÄ• likÄ• ya pabbate viharanto Ä• yasmantaá¹ƒ meghiyaá¹ƒ Ä• rabbha kathesi.

tassa vatthuá¹ƒ vibhÄ• vanatthaá¹ƒ sabbaá¹ƒ __meghiyasuttantaá¹ƒ_ (Ud 31) vitthÄ• retab
tÄ«hi vitakkehi anvÄ• sattatÄ• ya tasmiá¹ƒ ambavane padhÄ• naá¹ƒ anuyuÃ±jituá¹ƒ asakku
meghiyattheraá¹ƒ Ä• mantetvÄ• , ``atibhÄ• riyaá¹ƒ te, meghiya, kataá¹ƒ `Ä• gamehi tÄ• va,
aÃ±Ã±opi koci bhikkhu Ä• gacchatÄ«â€™ ti maá¹ƒ yÄ• cantaá¹ƒ ekakaá¹ƒ pahÄ• ya gaccha
cittavasikena bhavituá¹ƒ na vaá¹-á¹-ati, cittaá¹ƒ nÄ• metaá¹ƒ lahukaá¹ƒ, taá¹ƒ attano vase v
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imÄ• dve gÄ• thÄ• abhÄ• si ---

<33> á¹• 21 ``phandanaá¹ƒ capalaá¹ƒ cittaá¹ƒ, dÅ«rakkhaá¹ƒ dunnivÄ• rayaá¹ƒ.

ujuá¹ƒ karoti medhÄ• vÄ«, usukÄ• rova tejanaá¹ƒ ||

<34> á¹• 21 ``vÄ• rijova thale khitto, okamokataubbhato.

paripphandatidaá¹ƒ cittaá¹ƒ, mÄ• radheyyaá¹ƒ pahÄ• taveâ€™â€™ ti ||

tattha \Ee I 288/ __phandana_nti rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu vipphandamÄ• naá¹ƒ. __
asaá¹‡á¹-hahanto gÄ• madÄ• rako viya ekasmiá¹ƒ Ä• rammaá¹‡e asaá¹‡á¹-hahanato capal
viÃ±Ã±Ä• á¹‡aá¹ƒ, bhÅ«mivatthuÄ• rammaá¹‡akiriyÄ• divicittatÄ• ya panetaá¹ƒ ``cittaâ€™â
__dÅ«rakkha_nti kiá¹-á¹-hasambÄ• dhe á¹-hÄ• ne kiá¹-á¹-hakhÄ• dakagoá¹‡aá¹ƒ viya ekeka
sappÄ• yÄ• rammaá¹‡eyeva duá¹-á¹-hapanato dÅ«rakkhaá¹ƒ. __dunnivÄ• raya_nti visabhÄ
paá¹-isedhetuá¹ƒ dukkhattÄ• dunnivÄ• rayaá¹ƒ. __usukÄ• rova tejana_nti yathÄ• nÄ• ma u
vaá¹…kadaá¹‡á¸• akaá¹ƒ Ä• haritvÄ• nittacaá¹ƒ katvÄ• kaÃ±jiyatelena makkhetvÄ• aá¹…
rukkhÄ• lake uppÄ«á¸·etvÄ• nivaá¹…kaá¹ƒ ujuá¹ƒ vÄ• lavijjhanayoggaá¹ƒ karoti, katvÄ• ca
rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ sippaá¹ƒ dassetvÄ• mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ
medhÄ• vÄ« paá¹‡á¸• ito viÃ±Ã±Å« puriso phandanÄ• disabhÄ• vametaá¹ƒ cittaá¹ƒ dhutaá
nittacaá¹ƒ apagataoá¸·Ä• rikakilesaá¹ƒ katvÄ• saddhÄ• sinehena temetvÄ• kÄ• yikacetasil
samathavipassanÄ• lake uppÄ«á¸·etvÄ• ujuá¹ƒ akuá¹-ilaá¹ƒ nibbisevanaá¹ƒ karoti, katvÄ•
sammasitvÄ• mahantaá¹ƒ avijjakkhandhaá¹ƒ padÄ• letvÄ• , ``tisso vijjÄ• , cha abhiÃ±Ã±Ä•

lokuttaradhammeâ€™â€™ ti imaá¹ƒ visesaá¹ƒ hatthagatameva katvÄ• aggadakkhiá¹‡eyya

__vÄ• rijovÄ• _ti maccho viya, __thale khitto_ti hatthena vÄ• pÄ• dena vÄ• jÄ• lÄ• dÄ«na
chaá¸• á¸• ito. __okamokataubbhato_ti ``okapuá¹‡á¹‡ehi cÄ«varehÄ«â€™â€™ ti ettha (Vin
``okaá¹ƒ pahÄ• ya aniketasÄ• rÄ«â€™â€™ ti ettha (Sn 850) Ä• layo, ettha ubhayampi labb
``okamokataubbhatoâ€™â€™ ti hi ettha __okamokato_ti udakasaá¹…khÄ• tÄ• Ä• layÄ• ti
uddhaá¹-o. __paripphandatidaá¹ƒ citta_nti yathÄ• so udakÄ• layato ubbhato thale khitto ma
alabhanto paripphandati, evamidaá¹ƒ paÃ±cakÄ• maguá¹‡Ä• layÄ• bhirataá¹ƒ cittaá¹ƒ tato
mÄ• radheyyasaá¹…khÄ• taá¹ƒ vaá¹-á¹-aá¹ƒ pahÄ• tuá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• ne k
kÄ• yikacetasikavÄ«riyena santÄ• piyamÄ• naá¹ƒ paripphandati, saá¹‡á¹-hÄ• tuá¹ƒ na sakk
dhuraá¹ƒ anikkhipitvÄ• medhÄ• vÄ« puggalo taá¹ƒ vuttanayeneva ujuá¹ƒ kammaniyaá¹ƒ ka
--- idaá¹ƒ mÄ• radheyyaá¹ƒ kilesavaá¹-á¹-aá¹ƒ avijahitvÄ• á¹-hitaá¹ƒ cittaá¹ƒ so vÄ• rijo viya
tasmÄ• __mÄ• radheyyaá¹ƒ pahÄ• tave, _ yena kilesavaá¹-á¹-asaá¹…khÄ• tena mÄ• radh
pahÄ• tabbanti.

gÄ• thÄ• pariyosÄ• ne meghiyatthero sotÄ• pattiphale patiá¹-á¹-hito, aÃ±Ã±epi bahÅ« sotÄ

meghiyattheravatthu paá¹-hamaá¹ƒ.

2. aÃ±Ã±atarabhikkhuvatthu

__dunniggahassa_ \Ee I 290/ __lahuno_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiya
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi.

kosalaraÃ±Ã±o \Be I 184/ kira vijite pabbatapÄ• de mÄ• tikagÄ• mo nÄ• ma eko ghanavÄ•
athekadivasaá¹ƒ saá¹-á¹-himattÄ• bhikkhÅ« satthu santike yÄ• va arahattÄ• kammaá¹-á¹-h
taá¹ƒ \Ne I 165/ gÄ• maá¹ƒ gantvÄ• piá¹‡á¸• Ä• ya pavisiá¹ƒsu. atha ne yo tassa gÄ• mass
tassa mÄ• tÄ• disvÄ• gehe nisÄ«dÄ• petvÄ• nÄ• naggarasena yÄ• gubhattena parivisitvÄ
gantukÄ• mÄ• â€™â€™ ti pucchi. ``yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ mahÄ• upÄ• sikeâ€™
``vassÄ• vÄ• saá¹-á¹-hÄ• naá¹ƒ, ayyÄ• , pariyesanti maÃ±Ã±eâ€™â€™ ti Ã±atvÄ• pÄ• dan
ayyÄ• , imaá¹ƒ temÄ• saá¹ƒ idha vasissanti, ahaá¹ƒ tÄ«á¹‡i saraá¹‡Ä• ni, paÃ±ca sÄ«lÄ• ni
uposathakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. bhikkhÅ« ``mayaá¹ƒ imaá¹ƒ nissÄ• ya
bhavanissaraá¹‡aá¹ƒ kÄ• tuá¹ƒ sakkhissÄ• mÄ• â€™â€™ ti adhivÄ• sayiá¹ƒsu. sÄ• tesaá¹
vihÄ• raá¹ƒ paá¹-ijaggitvÄ• adÄ• si.

te tattheva vasantÄ• ekadivasaá¹ƒ sannipatitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ovadiá¹ƒsu, ``Ä• vu
carituá¹ƒ na vaá¹-á¹-ati. amhÄ• kaÃ±hi sakagehaá¹ƒ viya aá¹-á¹-ha mahÄ• nirayÄ• vivaá¹-a

dharamÄ• nakabuddhassa kho pana santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• mayaá¹ƒ Ä•
padÄ• nupadikaá¹ƒ vicarantenÄ• pi saá¹-hena Ä• rÄ• dhetuá¹ƒ na sakkÄ• , yathÄ• jjhÄ• say
appamattÄ• hotha, dvÄ«hi ekaá¹-á¹-hÄ• ne na á¹-hÄ• tabbaá¹ƒ, na nisÄ«ditabbaá¹ƒ, sÄ• ya
therÅ«paá¹-á¹-hÄ• nakÄ• le pÄ• tova bhikkhÄ• cÄ• rakÄ• le ekato bhavissÄ• ma, sesakÄ• l
apica kho pana aphÄ• sukena bhikkhunÄ• \Ee I 291/ Ä• gantvÄ• vihÄ• ramajjhe ghaá¹‡á¸•
ghaá¹‡á¸• isaÃ±Ã±Ä• ya Ä• gantvÄ• tassa bhesajjaá¹ƒ karissÄ• mÄ• â€™â€™ ti.

tesu evaá¹ƒ katikaá¹ƒ katvÄ• viharantesu ekadivasaá¹ƒ sÄ• upÄ• sikÄ• sappitelaphÄ• á¹
dÄ• sadÄ• sikammakarÄ• dÄ«hi parivutÄ• sÄ• yanhasamaye taá¹ƒ vihÄ• raá¹ƒ gantvÄ• vi
``kahaá¹ƒ nu kho, ayyÄ• , gatÄ• â€™â€™ ti purise pucchitvÄ• , ``attano attano rattiá¹-á¹-hÄ
nisinnÄ• bhavissanti, ayyeâ€™â€™ ti vutte, ``kiá¹ƒ nu kho katvÄ• daá¹-á¹-huá¹ƒ \Be I 185/
ti Ä• ha. atha naá¹ƒ bhikkhusaá¹…ghassa katikavattaá¹ƒ jÄ• nanamanussÄ• Ä• haá¹ƒsu ---
sannipatissanti, ayyeâ€™â€™ ti. sÄ• ca ghaá¹‡á¸• iá¹ƒ paharÄ• pesi. bhikkhÅ« ghaá¹‡á¸•
``kassaci aphÄ• sukaá¹ƒ bhavissatÄ«â€™â€™ ti sakasakaá¹-á¹-hÄ• nehi nikkhamitvÄ• vih
dvepi janÄ• ekamaggenÄ• gatÄ• nÄ• ma natthi. upÄ• sikÄ• ekekaá¹-á¹-hÄ• nato ekekame
``mama puttehi aÃ±Ã±amaÃ±Ã±aá¹ƒ kalaho kato bhavissatÄ«â€™â€™ ti cintetvÄ• bhikkhu
--- ``kalahaá¹ƒ nu kho, bhante, karitthÄ• â€™â€™ ti? ``na karoma, mahÄ• upÄ• sikeâ€™â€
kalaho natthi, atha kasmÄ• yathÄ• amhÄ• kaá¹ƒ gehaá¹ƒ Ä• gacchantÄ• sabbe ekatova Ä
anÄ• gantvÄ• ekekaá¹-á¹-hÄ• nato ekekÄ• va Ä• gatÄ• â€™â€™ ti? ``mahÄ• upÄ• sike, el
samaá¹‡adhammaá¹ƒ karimhÄ• â€™â€™ ti. ``ko esa \Ne I 166/, bhante, samaá¹‡adhammo
``dvattiá¹ƒsÄ• kÄ• re sajjhÄ• yaá¹ƒ karoma, attabhÄ• ve ca khayavayaá¹ƒ paá¹-á¹-hapema,
``kiá¹ƒ pana, bhante, dvattiá¹ƒsÄ• kÄ• re sajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ, attabhÄ• ve ca khayavay
tumhÄ• kameva vaá¹-á¹-ati, udÄ• hu amhÄ• kampÄ«ti, kassacipi \Ee I 292/ avÄ• rito esa dh
ti. ``tena hi, bhante, mayhampi dvattiá¹ƒsÄ• kÄ• raá¹ƒ detha, attabhÄ• ve ca khayavayapaá
Ä• cikkhathÄ• â€™â€™ ti. ``tena hi uggaá¹‡ha, mahÄ• upÄ• sikeâ€™â€™ ti sabbaá¹ƒ ugga

sÄ• tato paá¹-á¹-hÄ• ya dvattiá¹ƒsÄ• kÄ• re sajjhÄ• yaá¹ƒ katvÄ• attani khayavayaá¹ƒ paá
bhikkhÅ«hi puretarameva tayo magge, tÄ«á¹‡i ca phalÄ• ni pÄ• puá¹‡i. maggeneva cassÄ•
lokiyaabhiÃ±Ã±Ä• ca Ä• gamiá¹ƒsu. sÄ• maggaphalasukhato vuá¹-á¹-hÄ• ya dibbacakkhu
mama puttehi ayaá¹ƒ dhammo adhigatoâ€™â€™ ti upadhÄ• rentÄ« sabbepime sarÄ• gÄ•
jhÄ• navipassanÄ• mattampi tesaá¹ƒ natthi, ``kiá¹ƒ nu kho mayhaá¹ƒ puttÄ• naá¹ƒ arahattas
natthÄ«â€™â€™ ti Ä• vajjetvÄ• , ``atthÄ«â€™â€™ ti disvÄ• , ``senÄ• sanasappÄ• yaá¹ƒ nu
Ä• vajjetvÄ• tampi disvÄ• , ``puggalasappÄ• yaá¹ƒ nu kho labhanti, na labhantÄ«â€™â€™
puggalasappÄ• yampi disvÄ• , ``Ä• hÄ• rasappÄ• yaá¹ƒ nu kho labhanti, na labhantÄ«â€™
``Ä• hÄ• rasappÄ• yaá¹ƒ nesaá¹ƒ natthÄ«â€™â€™ ti disvÄ• tato paá¹-á¹-hÄ• ya nÄ• nÄ• v
anekappakÄ• raá¹ƒ khajjakaá¹ƒ, nÄ• naggarasaÃ±ca bhojanaá¹ƒ sampÄ• detvÄ• gehe bhi
dakkhiá¹‡odakaá¹ƒ datvÄ• , ``bhante \Be I 186/, tumhÄ• kaá¹ƒ yaá¹ƒ yaá¹ƒ ruccati, taá¹ƒ ta
paribhuÃ±jathÄ• â€™â€™ ti niyyÄ• desi. te yathÄ• ruci yÄ• guÄ• dÄ«ni gahetvÄ• paribhuÃ

sappÄ• yÄ• hÄ• raá¹ƒ labhantÄ• naá¹ƒ cittaá¹ƒ ekaggaá¹ƒ ahosi.

te ekaggena cittena vipassanaá¹ƒ vaá¸• á¸• hetvÄ• na cirasseva saha paá¹-isambhidÄ• hi
cintayiá¹ƒsu --- ``aho mahÄ• upÄ• sikÄ• amhÄ• kaá¹ƒ patiá¹-á¹-hÄ• jÄ• tÄ• , sace mayaá¹
labhimha, na no maggaphalapaá¹-ivedho abhavissa, idÄ• ni vuá¹-á¹-havassÄ• pavÄ• retvÄ
santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti. te ``satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mamhÄ• â€™â€™
Ä• pucchiá¹ƒsu. ``mahÄ• upÄ• sikÄ• sÄ• dhu, ayyÄ• â€™â€™ ti. te anugantvÄ• punapi, ``
olokeyyÄ• thÄ• â€™â€™ ti bahÅ«ni piyavacanÄ• ni vatvÄ• paá¹-inivatti. tepi kho bhikkhÅ«
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinnÄ• ``kacci, bhikkhave, khamanÄ«yaá¹ƒ, kacci
piá¹‡á¸• akena kilamitthÄ• â€™â€™ ti vutte ``khamanÄ«yaá¹ƒ, bhante, yÄ• panÄ«yaá¹ƒ, bh
neva kilamimha. amhÄ• kaÃ±hi mÄ• tikamÄ• tÄ• nÄ• mekÄ• upÄ• sikÄ• cittÄ• cÄ• raá¹ƒ
nÄ• ma \Ne I 167/ Ä• hÄ• raá¹ƒ paá¹-iyÄ• deyyÄ• â€™ ti cintite yathÄ• cintitaá¹ƒ Ä• hÄ• raá
adÄ• sÄ«â€™â€™ ti tassÄ• guá¹‡akathaá¹ƒ kathayiá¹ƒsu.

aÃ±Ã±ataro bhikkhu tassÄ• guá¹‡akathaá¹ƒ sutvÄ• tattha gantukÄ• mo hutvÄ• satthu sa
gahetvÄ• , ``bhante, taá¹ƒ gÄ• maá¹ƒ gamissÄ• mÄ«â€™â€™ ti satthÄ• raá¹ƒ Ä• pucchitvÄ
anupubbena taá¹ƒ gÄ• maá¹ƒ patvÄ• vihÄ• raá¹ƒ pavisanadivaseyeva cintesi --- ``ayaá¹ƒ k
cintitacintitaá¹ƒ jÄ• nÄ• ti, ahaÃ±ca maggakilanto vihÄ• raá¹ƒ paá¹-ijaggituá¹ƒ na sakkhissÄ
vihÄ• rapaá¹-ijaggakaá¹ƒ manussaá¹ƒ peseyyÄ• â€™â€™ ti. upÄ• sikÄ• gehe nisinnÄ• va
Ã±atvÄ• , ``gaccha, vihÄ• raá¹ƒ paá¹-ijaggitvÄ• ehÄ«â€™â€™ ti manussaá¹ƒ pesesi. itarop
``aho vata me sakkharapÄ• nakaá¹ƒ katvÄ• peseyyÄ• â€™â€™ ti cintesi. upÄ• sikÄ• tamp
``pÄ• tova siniddhayÄ• guá¹ƒ me sauttaribhaá¹…gaá¹ƒ pesetÅ«â€™â€™ ti cintesi. upÄ• sik
294/. so yÄ• guá¹ƒ pivitvÄ• , ``aho vata me evarÅ«paá¹ƒ khajjakaá¹ƒ peseyyÄ• â€™â€™ ti
pesesi. so cintesi --- ``ayaá¹ƒ upÄ• sikÄ• mayÄ• sabbaá¹ƒ cintitacintitaá¹ƒ pesesi, ahaá¹ƒ
daá¹-á¹-hukÄ• mo, aho vata me nÄ• naggarasabhojanaá¹ƒ gÄ• hÄ• petvÄ• sayameva Ä• g
``mama putto maá¹ƒ daá¹-á¹-hukÄ• mo, Ä• gamanaá¹ƒ me paccÄ• sÄ«satÄ«â€™â€™ ti bh
gantvÄ• tassa adÄ• si. so katabhattakicco ``mÄ• tikamÄ• tÄ• nÄ• ma tvaá¹ƒ, mahÄ• upÄ•
tÄ• tÄ• â€™â€™ ti. ``tvaá¹ƒ paracittaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``kiá¹ƒ maá¹ƒ pucchasi, t
cintitacintitaá¹ƒ sabbamakÄ• si, tena taá¹ƒ pucchÄ• mÄ«â€™â€™ ti. ``paracittajÄ• nanakab
tÄ• tÄ• â€™â€™ ti? ``nÄ• haá¹ƒ aÃ±Ã±e pucchÄ• mi, tuvaá¹ƒ pucchÄ• mi, upÄ• sikeâ€™â
``paracittaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti avatvÄ• ``paracittaá¹ƒ jÄ• nantÄ• nÄ• ma evaá¹ƒ ka
so ``bhÄ• riyaá¹ƒ vatidaá¹ƒ kammaá¹ƒ, puthujjanÄ• nÄ• ma sobhanampi asobhanampi cint
ayuttaá¹ƒ cintayissÄ• mi, saha bhaá¹‡á¸• akena coraá¹ƒ cÅ«á¸·Ä• ya gaá¹‡hantÄ« viya maá
mayÄ• ito palÄ• yituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• , ``upÄ• sike, ahaá¹ƒ gamissÄ• n
``kahaá¹ƒ, ayyÄ• â€™â€™ ti? ``satthu santikaá¹ƒ, upÄ• sikeâ€™â€™ ti. ``vasatha tÄ• va, b
``na vasissÄ• mi, upÄ• sike, gamissÄ• mevÄ• â€™â€™ ti nikkhamitvÄ• satthu santikaá¹ƒ a
``kiá¹ƒ bhikkhu na tvaá¹ƒ tattha vasasÄ«â€™â€™ ti pucchi. ``Ä• ma, bhante, na sakkÄ• tat
``kiá¹ƒ kÄ• raá¹‡Ä• bhikkhÅ«â€™â€™ ti? ``bhante, sÄ• upÄ• sikÄ• cintitacintitaá¹ƒ sabba

ca nÄ• ma sobhanampi asobhanampi cintenti, sacÄ• haá¹ƒ kiÃ±ci ayuttaá¹ƒ cintessÄ• mi, s
cÅ«á¸·Ä• ya gaá¹‡hantÄ« viya maá¹ƒ vippakÄ• raá¹ƒ pÄ• pessatÄ«â€™â€™ ti cintetvÄ• \N
``bhikkhu, tattheva tayÄ• vasituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Ee I 295/, ``na sakkomi, bhante
vasissÄ• mÄ«â€™â€™ ti. ``tena hi tvaá¹ƒ, bhikkhu, ekameva rakkhituá¹ƒ sakkhissasÄ«â€™
bhanteâ€™â€™ ti? ``tava cittameva rakkha, cittaá¹ƒ nÄ• metaá¹ƒ durakkhaá¹ƒ, tvaá¹ƒ attan
mÄ• aÃ±Ã±aá¹ƒ kiÃ±ci cintayi, cittaá¹ƒ nÄ• metaá¹ƒ dunniggahaâ€™â€™ nti vatvÄ• imaá

<35> á¹• 21 ``dunniggahassa lahuno, yatthakÄ• manipÄ• tino.

cittassa damatho sÄ• dhu, cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaâ€™â€™ nti ||

tattha cittaá¹ƒ nÄ• metaá¹ƒ dukkhena niggayhatÄ«ti dunniggahaá¹ƒ. lahuá¹ƒ uppajjati ca ni
tassa __dunniggahassa lahuno. yatthakÄ• manipÄ• tino_ti yattha katthacideva nipatanasÄ«
labhitabbaá¹-á¹-hÄ• naá¹ƒ vÄ• alabhitabbaá¹-á¹-hÄ• naá¹ƒ vÄ• yuttaá¹-á¹-hÄ• naá¹ƒ vÄ• a
jÄ• nÄ• ti, neva jÄ• tiá¹ƒ \Be I 188/ oloketi, na gottaá¹ƒ, na vayaá¹ƒ. yattha yattha icchati, tat
nipatatÄ«ti ``yatthakÄ• manipÄ• tÄ«â€™â€™ ti vuccati. tassa evarÅ«passa __cittassa dama
ariyamaggehi dantabhÄ• vo yathÄ• nibbisevanaá¹ƒ hoti, tathÄ• katabhÄ• vo sÄ• dhu. kiá¹
__cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaá¹ƒ_ nibbisevanaá¹ƒ kataá¹ƒ maggaphalasukhaá¹ƒ parama
Ä• vahatÄ«ti.

desanÄ• pariyosÄ• ne sampattaparisÄ• ya bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ, mahÄ• jan
jÄ• tÄ• ti.

satthÄ• tassa \Ee I 296/ bhikkhuno imaá¹ƒ ovÄ• daá¹ƒ datvÄ• , ``gaccha, bhikkhu, aÃ±Ã±a
tattheva vasÄ• hÄ«â€™â€™ ti pahiá¹‡i. so bhikkhu satthu santikÄ• ovÄ• daá¹ƒ labhitvÄ• t
bahiddhÄ• cintanaá¹ƒ nÄ• ma na cintesi. mahÄ• upÄ• sikÄ• pi dibbena cakkhunÄ• oloken
ovÄ• dadÄ• yakaá¹ƒ Ä• cariyaá¹ƒ labhitvÄ• punÄ• gato mama puttoâ€™â€™ ti attano Ã±Ä
sappÄ• yÄ• hÄ• raá¹ƒ paá¹-iyÄ• detvÄ• adÄ• si. so sappÄ• yabhojanaá¹ƒ sevitvÄ• katipÄ•
maggaphalasukhena vÄ«tinÄ• mento ``aho mahÄ• upÄ• sikÄ• mayhaá¹ƒ patiá¹-á¹-hÄ• jÄ•
bhavanissaraá¹‡aá¹ƒ pattomhÄ«â€™â€™ ti cintetvÄ• , ``imasmiá¹ƒ tÄ• va me attabhÄ• ve
saá¹ƒsÄ• re pana me saá¹ƒsarantassa aÃ±Ã±esupi attabhÄ• vesu ayaá¹ƒ patiá¹-á¹-hÄ• bh
upadhÄ• rento ekÅ«naattabhÄ• vasataá¹ƒ anussari. sÄ• pi ekÅ«naattabhÄ• vasate tassa p
paá¹-ibaddhacittÄ• hutvÄ• taá¹ƒ jÄ«vitÄ• voropesi. thero \Ne I 169/ tassÄ• ettakaá¹ƒ agua
mayaá¹ƒ mahÄ• upÄ• sikÄ• bhÄ• riyaá¹ƒ kammaá¹ƒ akÄ• sÄ«â€™â€™ ti cintesi.

mahÄ• upÄ• sikÄ• pi gehe nisinnÄ• va ``kiá¹ƒ nu kho mayhaá¹ƒ puttassa pabbajitakiccaá¹ƒ
noâ€™â€™ ti upadhÄ• rayamÄ• nÄ• tassa arahattapattiá¹ƒ Ã±atvÄ• uttari upadhÄ• riyam
arahattaá¹ƒ patvÄ• aho vata me ayaá¹ƒ upÄ• sikÄ• mahatÄ« patiá¹-á¹-hÄ• jÄ• tÄ• â€™â€

kho me ayaá¹ƒ patiá¹-á¹-hÄ• bhÅ«tapubbÄ• , noâ€™â€™ ti upadhÄ• rento ekÅ«naattabhÄ
kho pana ekÅ«naattabhÄ• vasate aÃ±Ã±ehi saddhiá¹ƒ ekato \Be I 189/ hutvÄ• etaá¹ƒ jÄ«vi
me ettakaá¹ƒ aguá¹‡aá¹ƒ \Ee I 297/ disvÄ• `aho bhÄ• riyaá¹ƒ kammaá¹ƒ kataá¹ƒ upÄ• sikÄ
``atthi nu kho evaá¹ƒ saá¹ƒsÄ• re saá¹ƒsarantiyÄ• mama puttassa upakÄ• ro katapubboâ€™
tato uttariá¹ƒ satamaá¹ƒ attabhÄ• vaá¹ƒ anussaritvÄ• satame attabhÄ• ve mayÄ• etassa p
etasmiá¹ƒ jÄ«vitÄ• voropanaá¹-á¹-hÄ• ne jÄ«vitadÄ• naá¹ƒ dinnaá¹ƒ, aho mayÄ• mama pu
katapubboâ€™â€™ ti gehe nisinnÄ• va uttariá¹ƒ visesetvÄ• ``upadhÄ• rethÄ• â€™â€™ ti A
sotadhÄ• tuyÄ• saddaá¹ƒ sutvÄ• visesetvÄ• satamaá¹ƒ attabhÄ• vaá¹ƒ anussaritvÄ• tatth
dinnabhÄ• vaá¹ƒ disvÄ• , ``aho mama imÄ• ya mahÄ• upÄ• sikÄ• ya upakÄ• ro katapubboâ
tattheva catÅ«su maggaphalesu paÃ±haá¹ƒ kathetvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• t

aÃ±Ã±atarabhikkhuvatthu dutiyaá¹ƒ.

3. aÃ±Ã±ataraukkaá¹‡á¹-hitabhikkhuvatthu

__sududdasa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto aÃ±Ã±atara
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi.

satthari kira sÄ• vatthiyaá¹ƒ viharante eko seá¹-á¹-hiputto attano kulÅ«pagattheraá¹ƒ upasa
``bhante, ahaá¹ƒ dukkhÄ• muccitukÄ• mo, ekaá¹ƒ me dukkhato muccanakÄ• raá¹‡aá¹ƒ kat
Ä• ha. ``sÄ• dhÄ• vuso, sacesi dukkhÄ• muccitukÄ• mo, salÄ• kabhattaá¹ƒ dehi, pakkhikab
vassÄ• vÄ• sikaá¹ƒ dehi, cÄ«varÄ• dayo paccaye dehi, attano sÄ• pateyyaá¹ƒ tayo koá¹-á¹-
kammantaá¹ƒ payojehi, ekena puttadÄ• raá¹ƒ posehi, ekaá¹ƒ buddhasÄ• sane dehÄ«â€™â
bhanteâ€™â€™ ti \Ne I 170/ vuttapaá¹-ipÄ• á¹-iyÄ• sabbaá¹ƒ katvÄ• puna theraá¹ƒ pucch
aÃ±Ã±aá¹ƒ kiá¹ƒ karomi, bhanteâ€™â€™ ti? ``Ä• vuso, tÄ«á¹‡i saraá¹‡Ä• ni gaá¹‡ha, paÃ±
gaá¹‡hÄ• hÄ«â€™â€™ ti. tÄ• nipi paá¹-iggahetvÄ• tato uttariá¹ƒ pucchi. ``tena hi dasa sÄ«
ti. ``sÄ• dhu, bhanteâ€™â€™ ti gaá¹‡hi. so evaá¹ƒ anupubbena puÃ±Ã±akammassa katattÄ
nÄ• ma jÄ• to. tato ``uttarimpi kattabbaá¹ƒ atthi, bhanteâ€™â€™ ti puna pucchitvÄ• , ``tena
ti vutto nikkhamitvÄ• \Be I 190/ pabbaji. tasseko Ä• bhidhammikabhikkhu Ä• cariyo ahosi. e
upajjhÄ• yo. tassa laddhÅ«pasampadassa Ä• cariyo attano santikaá¹ƒ Ä• gatakÄ• le abhidh
``buddhasÄ• sane nÄ• ma idaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. u
santikaá¹ƒ Ä• gatakÄ• le vinaye paÃ±haá¹ƒ kathesi --- ``buddhasÄ• sane nÄ• ma idaá¹ƒ kÄ
na vaá¹-á¹-ati, idaá¹ƒ kappati, idaá¹ƒ na kappatÄ«â€™â€™ ti. so cintesi --- ``aho bhÄ• riyaá
ahaá¹ƒ dukkhÄ• muccitukÄ• mo pabbajito, idha ca mama hatthapasÄ• raá¹‡aá¹-á¹-hÄ• nan
I 299/ á¹-hatvÄ• va dukkhÄ• muccituá¹ƒ sakkÄ• , mayÄ• gihinÄ• bhavituá¹ƒ vaá¹-á¹-atÄ«â
paá¹-á¹-hÄ• ya ukkaá¹‡á¹-hito anabhirato dvattiá¹ƒsÄ• kÄ• re sajjhÄ• yaá¹ƒ na karoti, uddes
kiso lÅ«kho dhamanisanthatagatto Ä• lassiyÄ• bhibhÅ«to kacchuparikiá¹‡á¹‡o ahosi.

atha naá¹ƒ daharasÄ• maá¹‡erÄ• , ``Ä• vuso, kiá¹ƒ tvaá¹ƒ á¹-hitaá¹-á¹-hÄ• ne á¹-hitova nisi
nisinnova ahosi, paá¹‡á¸• urogÄ• bhibhÅ«to kiso lÅ«kho dhamanisanthatagatto Ä• lassiyÄ•
kacchuparikiá¹‡á¹‡o, kiá¹ƒ te kataâ€™â€™ nti pucchiá¹ƒsu. ``ukkaá¹‡á¹-hitomhi, Ä• vusoâ€
kÄ• raá¹‡Ä• â€™â€™ ti? so taá¹ƒ pavattiá¹ƒ Ä• rocesi. te tassa Ä• cariyupajjhÄ• yÄ• naá¹ƒ
Ä• cariyupajjhÄ• yÄ• taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ agamaá¹ƒsu. satthÄ• ``kiá¹ƒ, bhikk
ti Ä• ha. ``bhante, ayaá¹ƒ bhikkhu tumhÄ• kaá¹ƒ sÄ• sane ukkaá¹‡á¹-hitoâ€™â€™ ti. ``evaá
ti. ``Ä• ma, bhanteâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``ahaá¹ƒ, bhante, dukkhÄ•
tassa me Ä• cariyo abhidhammakathaá¹ƒ kathesi, upajjhÄ• yo vinayakathaá¹ƒ kathesi, svÄ•
hatthapasÄ• raá¹‡aá¹-á¹-hÄ• nampi natthi, gihinÄ• hutvÄ• sakkÄ• dukkhÄ• muccituá¹ƒ, g
sanniá¹-á¹-hÄ• namakÄ• siá¹ƒ, bhanteâ€™â€™ ti. ``sace tvaá¹ƒ, bhikkhu, ekameva rakkhitu
avasesÄ• naá¹ƒ rakkhanakiccaá¹ƒ natthÄ«â€™â€™ ti. ``kiá¹ƒ, bhanteâ€™â€™ ti? ``tava cit
sakkhissasÄ«â€™â€™ ti. ``sakkhissÄ• mi, bhanteâ€™â€™ ti. ``tena hi attano cittameva rak
muccituâ€™â€™ nti imaá¹ƒ ovÄ• daá¹ƒ datvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<36> á¹• 21 ``sududdasaá¹ƒ \Ne I 171/ sunipuá¹‡aá¹ƒ, yatthakÄ• manipÄ• tinaá¹ƒ.

cittaá¹ƒ rakkhetha medhÄ• vÄ«, cittaá¹ƒ guttaá¹ƒ sukhÄ• vahaâ€™â€™ nti ||

tattha \Be I 191/ __sududdasa_nti \Ee I 300/ suá¹-á¹-hu duddasaá¹ƒ. __sunipuá¹‡a_nti suá
paramasaá¹‡haá¹ƒ. __yatthakÄ• manipÄ• tina_nti jÄ• tiÄ• dÄ«ni anoloketvÄ•
labhitabbÄ• labhitabbayuttÄ• yuttaá¹-á¹-hÄ• nesu yattha katthaci nipatanasÄ«laá¹ƒ. __cittaá
medhÄ• vÄ«_ti andhabÄ• lo dummedho attano cittaá¹ƒ rakkhituá¹ƒ samattho nÄ• ma natthi,
anayabyasanaá¹ƒ pÄ• puá¹‡Ä• ti. medhÄ• vÄ« pana paá¹‡á¸• itova cittaá¹ƒ rakkhituá¹ƒ sak
cittameva gopehi. idaÃ±hi __cittaá¹ƒ guttaá¹ƒ sukhÄ• vahaá¹ƒ_ maggaphalanibbÄ• nasukhA

desanÄ• pariyosÄ• ne so bhikkhu sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i, aÃ±Ã±epi bahÅ« sotÄ• p
mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

aÃ±Ã±ataraukkaá¹‡á¹-hitabhikkhuvatthu tatiyaá¹ƒ.

4. saá¹…gharakkhitabhÄ• gineyyattheravatthu

__dÅ«raá¹…gama_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto saá¹…
bhikkhuá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kireko kulaputto satthu dhammadesanaá¹ƒ sutvÄ• nikkhamitvÄ• pabbajito
saá¹…gharakkhitatthero nÄ• ma hutvÄ• katipÄ• heneva arahattaá¹ƒ pÄ• puá¹‡i. tassa \Ee
puttaá¹ƒ labhitvÄ• therassa nÄ• maá¹ƒ akÄ• si. so bhÄ• gineyyasaá¹…gharakkhito nÄ• ma

santike pabbajitvÄ• laddhÅ«pasampado aÃ±Ã±atarasmiá¹ƒ gÄ• makÄ• rÄ• me vassaá¹ƒ u
sattahatthaá¹ƒ, ekaá¹ƒ aá¹-á¹-hahatthaâ€™â€™ nti dve vassÄ• vÄ• sikasÄ• á¹-ake labhitvÄ
``upajjhÄ• yassa me bhavissatÄ«â€™â€™ ti sallakkhetvÄ• ``sattahatthaá¹ƒ mayhaá¹ƒ bhav
vuá¹-á¹-havasso ``upajjhÄ• yaá¹ƒ passissÄ• mÄ«â€™â€™ ti Ä• gacchanto antarÄ• magge
there vihÄ• raá¹ƒ anÄ• gateyeva vihÄ• raá¹ƒ pavisitvÄ• therassa divÄ• á¹-á¹-hÄ• naá¹ƒ sar
upaá¹-á¹-hapetvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• Ä• gamanamaggaá¹ƒ olokento nisÄ«di. atl
paccuggamanaá¹ƒ katvÄ• pattacÄ«varaá¹ƒ \Be I 192/ paá¹-iggahetvÄ• , ``nisÄ«datha, bhar
nisÄ«dÄ• petvÄ• tÄ• lavaá¹‡á¹-aá¹ƒ Ä• dÄ• ya \Ne I 172/ bÄ«jitvÄ• pÄ• nÄ«yaá¹ƒ datvÄ•
sÄ• á¹-akaá¹ƒ Ä• netvÄ• pÄ• damÅ«le á¹-hapetvÄ• , ``bhante, imaá¹ƒ paribhuÃ±jathÄ• â€™
aá¹-á¹-hÄ• si.

atha naá¹ƒ thero Ä• ha --- ``saá¹…gharakkhita, mayhaá¹ƒ cÄ«varaá¹ƒ paripuá¹‡á¹‡aá¹ƒ, tv
paribhuÃ±jÄ• â€™â€™ ti. ``bhante, mayÄ• laddhakÄ• lato paá¹-á¹-hÄ• ya ayaá¹ƒ tumhÄ• k
paribhogaá¹ƒ karothÄ• â€™â€™ ti. ``hotu, saá¹…gharakkhita, paripuá¹‡á¹‡aá¹ƒ me cÄ«var
paribhuÃ±jÄ• â€™â€™ ti. ``bhante, mÄ• evaá¹ƒ karotha, tumhehi paribhutte mayhaá¹ƒ ma
bhavissatÄ«â€™â€™ ti. atha naá¹ƒ tassa punappunaá¹ƒ kathentassapi \Ee I 302/ thero na i

evaá¹ƒ so bÄ«jayamÄ• no á¹-hitova cintesi --- ``ahaá¹ƒ therassa gihikÄ• le bhÄ• gineyyo, p
saddhivihÄ• riko, evampi mayÄ• saddhiá¹ƒ upajjhÄ• yo paribhogaá¹ƒ na kattukÄ• mo. imas
paribhogaá¹ƒ akaronte kiá¹ƒ me samaá¹‡abhÄ• vena, gihi bhavissÄ• mÄ«â€™â€™ ti. athas
``dussaá¹‡á¹-hÄ• pito gharÄ• vÄ• so, kiá¹ƒ nu kho katvÄ• gihibhÅ«to jÄ«vissÄ• mÄ«â€™â€
``aá¹-á¹-hahatthasÄ• á¹-akaá¹ƒ vikkiá¹‡itvÄ• ekaá¹ƒ eá¸·ikaá¹ƒ gaá¹‡hissÄ• mi, eá¸·ikÄ• nA
vijÄ• yati, svÄ• haá¹ƒ vijÄ• taá¹ƒ vijÄ• taá¹ƒ vikkiá¹‡itvÄ• mÅ«laá¹ƒ karissÄ• mi, mÅ«le bah
pajÄ• patiá¹ƒ Ä• nessÄ• mi, sÄ• ekaá¹ƒ puttaá¹ƒ vijÄ• yissati. athassa mama mÄ• tulassa n
cÅ«á¸·ayÄ• nake nisÄ«dÄ• petvÄ• mama puttaÃ±ca bhariyaÃ±ca Ä• dÄ• ya mÄ• tulaá¹ƒ va
Ä• gacchante antarÄ• magge mama bhariyaá¹ƒ evaá¹ƒ vakkhÄ• mi --- `Ä• nehi tÄ• va me p
sÄ• `kiá¹ƒ te puttena, ehi, imaá¹ƒ yÄ• nakaá¹ƒ pÄ• jehÄ«â€™ ti vatvÄ• puttaá¹ƒ gahetvÄ•
nti netvÄ• sandhÄ• retuá¹ƒ asakkontÄ« cakkapathe chaá¸• á¸• essati. athassa sarÄ«raá¹ƒ
gamissati, atha naá¹ƒ `tvaá¹ƒ mama puttaá¹ƒ neva mayhaá¹ƒ adÄ• si, naá¹ƒ sandhÄ• retuá
tayÄ• â€™ ti vatvÄ• patodayaá¹-á¹-hiyÄ• piá¹-á¹-hiyaá¹ƒ paharissÄ• mÄ«â€™â€™ ti.

so evaá¹ƒ cintentova á¹-hatvÄ• \Ee I 303/ bÄ«jayamÄ• no therassa sÄ«se tÄ• lavaá¹‡á¹-en
nu kho ahaá¹ƒ saá¹…gharakkhitena sÄ«se pahatoâ€™â€™ ti \Be I 193/ upadhÄ• rento tena
Ã±atvÄ• , ``saá¹…gharakkhita, mÄ• tugÄ• massa pahÄ• raá¹ƒ dÄ• tuá¹ƒ nÄ• sakkhi, ko etth
dosoâ€™â€™ ti Ä• ha. so ``aho naá¹-á¹-homhi, Ã±Ä• taá¹ƒ kira me upajjhÄ• yena cintitacin
samaá¹‡abhÄ• venÄ• â€™â€™ ti tÄ• lavaá¹‡á¹-aá¹ƒ chaá¸• á¸• etvÄ• palÄ• yituá¹ƒ Ä• rad

atha naá¹ƒ daharÄ• ca sÄ• maá¹‡erÄ• ca anubandhitvÄ• Ä• dÄ• ya satthu santikaá¹ƒ ag

173/ bhikkhÅ« disvÄ• va ``kiá¹ƒ, bhikkhave, Ä• gatattha, eko vo bhikkhu laddhoâ€™â€™ ti
imaá¹ƒ daharaá¹ƒ ukkaá¹‡á¹-hitvÄ• palÄ• yantaá¹ƒ gahetvÄ• tumhÄ• kaá¹ƒ santikaá¹ƒ Ä•
kira bhikkhÅ«â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``kimatthaá¹ƒ te bhikkhu evaá¹ƒ bhÄ
nanu tvaá¹ƒ Ä• raddhavÄ«riyassa ekassa buddhassa putto, mÄ• disassa nÄ• ma buddhass
attÄ• naá¹ƒ dametvÄ• sotÄ• pannoti vÄ• sakadÄ• gÄ• mÄ«ti vÄ• anÄ• gÄ• mÄ«ti vÄ• ara
kimatthaá¹ƒ evaá¹ƒ bhÄ• riyaá¹ƒ kammamakÄ• sÄ«â€™â€™ ti? ``ukkaá¹‡á¹-hitosmi, bhant
kÄ• raá¹‡Ä• ukkaá¹‡á¹-hitosÄ«â€™â€™ ti? so evaá¹ƒ vassÄ• vÄ• sikasÄ• á¹-akÄ• naá¹ƒ la
yÄ• va therassa tÄ• lavaá¹‡á¹-ena pahÄ• rÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• , ``imi
palÄ• tosmi, bhanteâ€™â€™ ti \Ee I 304/ Ä• ha. atha naá¹ƒ satthÄ• ``ehi bhikkhu, mÄ• cin
dÅ«re hontampi Ä• rammaá¹‡aá¹ƒ sampaá¹-icchanakajÄ• tikaá¹ƒ, rÄ• gadosamohabandhan
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<37> á¹• 21 ``dÅ«raá¹…gamaá¹ƒ ekacaraá¹ƒ, asarÄ«raá¹ƒ guhÄ• sayaá¹ƒ.

ye cittaá¹ƒ saá¹ƒyamessanti, mokkhanti mÄ• rabandhanÄ• â€™â€™ ti ||

tattha __dÅ«raá¹…gama_nti cittassa hi makkaá¹-asuttamattakampi puratthimÄ• didisÄ• bhÄ
nÄ• ma natthi, dÅ«re santampi pana Ä• rammaá¹‡aá¹ƒ sampaá¹-icchatÄ«ti dÅ«raá¹…gama
sattaá¹-á¹-hacittÄ• ni pana ekato kaá¹‡á¹‡ikabaddhÄ• ni ekakkhaá¹‡e uppajjituá¹ƒ samatthÄ
uppattikÄ• le ekekameva cittaá¹ƒ uppajjati, tasmiá¹ƒ niruddhe puna ekekameva uppajjatÄ«ti
jÄ• taá¹ƒ. cittassa sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ vÄ• nÄ«lÄ• dippakÄ• ro vaá¹‡á¹‡abhedo vÄ•
nÄ• ma jÄ• taá¹ƒ. guhÄ• nÄ• ma catumahÄ• bhÅ«taguhÄ• , idaÃ±ca hadayarÅ«paá¹ƒ niss
\Be I 194/ nÄ• ma jÄ• taá¹ƒ. __ye citta_nti ye keci purisÄ• vÄ• itthiyo vÄ• gahaá¹-á¹-hÄ• v
anuppajjanakakilesassa uppajjituá¹ƒ adentÄ• satisammosena uppannakilesaá¹ƒ pajahantÄ
saá¹ƒyamessanti_ saá¹ƒyataá¹ƒ avikkhittaá¹ƒ karissanti. __mokkhanti mÄ• rabandhanÄ• _ti
kilesabandhanÄ• bhÄ• vena mÄ• rabandhanasaá¹…khÄ• tÄ• tebhÅ«makavaá¹-á¹-Ä• muc

desanÄ• pariyosÄ• ne bhÄ• gineyyasaá¹…gharakkhitatthero sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡
sotÄ• pannÄ• dayo jÄ• tÄ• , mahÄ• janassa sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

saá¹…gharakkhitabhÄ• gineyyattheravatthu catutthaá¹ƒ.

5. cittahatthattheravatthu

__anavaá¹-á¹-hitacittassÄ• _ti \Ne I 174/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹
cittahatthattheraá¹ƒ Ä• rabbha kathesi.

eko kira sÄ• vatthivÄ• sÄ« kulaputto naá¹-á¹-hagoá¹‡aá¹ƒ pariyesanto araÃ±Ã±aá¹ƒ pavisit

goá¹‡aá¹ƒ disvÄ• goyÅ«the vissajjetvÄ• , ``avassaá¹ƒ ayyÄ• naá¹ƒ santike Ä• hÄ• ramatta
khuppipÄ• sÄ• pÄ«á¸·ito vihÄ• raá¹ƒ pavisitvÄ• bhikkhÅ«naá¹ƒ santikaá¹ƒ gantvÄ• vanditv
tasmiá¹ƒ kho pana samaye bhikkhÅ«naá¹ƒ avakkÄ• rapÄ• tiyaá¹ƒ bhuttÄ• vasesakaá¹ƒ bha
chÄ• takapÄ«á¸·itaá¹ƒ disvÄ• , ``ito bhattaá¹ƒ gahetvÄ• bhuÃ±jÄ• hÄ«â€™â€™ ti vadiá¹ƒs
anekasÅ«pabyaÃ±janaá¹ƒ bhattaá¹ƒ uppajjati, so tato yÄ• panamattaá¹ƒ \Ee I 306/ gahetvÄ
pÄ• nÄ«yaá¹ƒ pivitvÄ• hatthe dhovitvÄ• bhikkhÅ« vanditvÄ• , ``kiá¹ƒ, bhante, ajja, ayyÄ• ,
nimantanaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsÅ«â€™â€™ ti pucchi. ``natthi, upÄ• saka, bhikkhÅ« i
nibaddhaá¹ƒ labhantÄ«â€™â€™ ti. so ``mayaá¹ƒ uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya rattindiva
karontÄ• pi evaá¹ƒ madhurabyaÃ±janaá¹ƒ bhattaá¹ƒ na labhÄ• ma, ime kira nibaddhaá¹ƒ bh
gihibhÄ• vena, bhikkhu bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• bhikkhÅ« upasaá¹…kamitvÄ•
bhikkhÅ« ``sÄ• dhu upÄ• sakÄ• â€™â€™ ti pabbÄ• jesuá¹ƒ.

so \Be I 195/ laddhÅ«pasampado sabbappakÄ• raá¹ƒ vattapaá¹-ivattaá¹ƒ akÄ• si. so buddh
lÄ• bhasakkÄ• rena katipÄ• haccayena thÅ«lasarÄ«ro ahosi. tato cintesi --- ``kiá¹ƒ me bhikk
jÄ«vitena, gihÄ« bhavissÄ• mÄ«â€™â€™ ti. so vibbhamitvÄ• gehaá¹ƒ pÄ• visi. tassa gehe
katipÄ• heneva sarÄ«raá¹ƒ milÄ• yi. tato ``kiá¹ƒ me iminÄ• dukkhena, samaá¹‡o bhavissÄ•
puna gantvÄ• pabbaji. so katipÄ• haá¹ƒ vÄ«tinÄ• metvÄ• puna ukkaá¹‡á¹-hitvÄ• vibbham
bhikkhÅ«naá¹ƒ upakÄ• rako hoti. so katipÄ• heneva punapi ukkaá¹‡á¹-hitvÄ• , ``kiá¹ƒ me gi
pabbajissÄ• mÄ«â€™â€™ ti gantvÄ• bhikkhÅ« vanditvÄ• pabbajjaá¹ƒ yÄ• ci. atha naá¹ƒ b
pabbÄ• jayiá¹ƒsu. evaá¹ƒ so iminÄ• niyÄ• meneva chakkhattuá¹ƒ pabbajitvÄ• uppabbajito.
cittavasiko hutvÄ• vicaratÄ«â€™â€™ ti __cittahatthatthero_ti nÄ• maá¹ƒ kariá¹ƒsu.

tassevaá¹ƒ aparÄ• paraá¹ƒ vicarantasseva bhariyÄ• gabbhinÄ« ahosi. so sattame vÄ• re a
kasibhaá¹‡á¸• amÄ• dÄ• ya \Ee I 307/ gehaá¹ƒ gantvÄ• bhaá¹‡á¸• akaá¹ƒ á¹-hapetvÄ• ``a
gaá¹‡hissÄ• mÄ«â€™â€™ ti gabbhaá¹ƒ pÄ• visi \Ne I 175/. tasmiá¹ƒ khaá¹‡e tassa bhariyÄ
tassÄ• nivatthasÄ• á¹-ako apagato hoti, mukhato ca lÄ• lÄ• paggharati, nÄ• sÄ• ghuraghu
vivaá¹-á¹-aá¹ƒ, dantaá¹ƒ ghaá¹ƒsati, sÄ• tassa uddhumÄ• takasarÄ«raá¹ƒ viya upaá¹-á¹-hÄ
dukkhaá¹ƒ idaâ€™â€™ nti saÃ±Ã±aá¹ƒ labhitvÄ• , ``ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ pabbajitvÄ•
bhikkhubhÄ• ve saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhiâ€™â€™ nti kÄ• sÄ• yakoá¹-iyaá¹ƒ gahetvÄ•
nikkhami.

athassa anantaragehe á¹-hitÄ• sassu taá¹ƒ tathÄ• gacchantaá¹ƒ disvÄ• , ``ayaá¹ƒ paá¹-iu
bhavissati, idÄ• neva araÃ±Ã±ato Ä• gantvÄ• kÄ• sÄ• vaá¹ƒ udare bandhitvÄ• va gehÄ• n
gacchati, kiá¹ƒ nu khoâ€™â€™ ti gehaá¹ƒ pavisitvÄ• niddÄ• yamÄ• naá¹ƒ dhÄ«taraá¹ƒ pas
vippaá¹-isÄ• rÄ« hutvÄ• gatoâ€™â€™ ti Ã±atvÄ• dhÄ«taraá¹ƒ paharitvÄ• ``uá¹-á¹-hehi kÄ
taá¹ƒ niddÄ• yamÄ• naá¹ƒ disvÄ• vippaá¹-isÄ• rÄ« hutvÄ• gato, natthi so ito paá¹-á¹-hÄ• y
``apehi apehi, amma, kuto tassa gamanaá¹ƒ atthi, katipÄ• heneva punÄ• gamissatÄ«â€™â€
dukkhaâ€™â€™ nti vatvÄ• \Ee I 308/ gacchanto gacchantova sotÄ• pattiphalaá¹ƒ pÄ• puá

bhikkhÅ« vanditvÄ• pabbajjaá¹ƒ yÄ• ci. ``na sakkhissÄ• ma maá¹ƒyaá¹ƒ taá¹ƒ pabbÄ• jetu
samaá¹‡abhÄ• vo, satthakanisÄ• napÄ• sÄ• á¹‡asadisaá¹ƒ tava sÄ«saâ€™â€™ nti. ``bhan
ekavÄ• raá¹ƒ pabbÄ• jethÄ• â€™â€™ ti. te taá¹ƒ upakÄ• ravasena pabbÄ• jayiá¹ƒsu. so ka
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

tepi naá¹ƒ Ä• haá¹ƒsu --- ``Ä• vuso cittahattha, tava gamanasamayaá¹ƒ tvameva jÄ• neyyÄ
cirÄ• yitaâ€™â€™ nti. ``bhante, saá¹ƒsaggassa atthibhÄ• vakÄ• le gatamhÄ• , so no saá¹ƒ
agamanadhammÄ• jÄ• tamhÄ• â€™â€™ ti. bhikkhÅ« satthu santikaá¹ƒ gantvÄ• , ``bhante
vutto evaá¹ƒ nÄ• ma kathesi, aÃ±Ã±aá¹ƒ byÄ• karoti, abhÅ«taá¹ƒ vadatÄ«â€™â€™ ti Ä• ha
bhikkhave, mama putto attano anavaá¹-á¹-hitacittakÄ• le saddhammaá¹ƒ ajÄ• nanakÄ• le g
idÄ• nissa puÃ±Ã±aÃ±ca pÄ• paÃ±ca pahÄ«naâ€™â€™ nti vatvÄ• imÄ• dve gÄ• thÄ• Ä•

<38> á¹• 21 ``anavaá¹-á¹-hitacittassa, saddhammaá¹ƒ avijÄ• nato.

pariplavapasÄ• dassa, paÃ±Ã±Ä• na paripÅ«rati ||

<39> á¹• 21 ``anavassutacittassa, ananvÄ• hatacetaso.

puÃ±Ã±apÄ• papahÄ«nassa, natthi jÄ• garato bhayaâ€™â€™ nti ||

tattha \Ne I 176/ __anavaá¹-á¹-hitacittassÄ• _ti cittaá¹ƒ nÄ• metaá¹ƒ kassaci nibaddhaá¹ƒ v
natthi. yo pana puggalo assapiá¹-á¹-he \Ee I 309/ á¹-hapitakumbhaá¹‡á¸• aá¹ƒ viya ca thusa
koá¹-á¹-itakhÄ• á¹‡uko viya ca khallÄ• á¹-asÄ«se á¹-hapitakadambapupphaá¹ƒ viya ca na k
kadÄ• ci buddhasÄ• vako hoti, kadÄ• ci Ä• jÄ«vako, kadÄ• ci nigaá¹‡á¹-ho, kadÄ• ci tÄ• pa
anavaá¹-á¹-hitacitto nÄ• ma. tassa anavaá¹-á¹-hitacittassa. __saddhammaá¹ƒ avijÄ• nato_ti
sattatiá¹ƒsabodhipakkhiyadhammabhedaá¹ƒ imaá¹ƒ saddhammaá¹ƒ avijÄ• nantassa paritta
uplavasaddhatÄ• ya vÄ• __pariplavapasÄ• dassa_ kÄ• mÄ• vacararÅ«pÄ• vacarÄ• dibhec
kÄ• mÄ• vacarÄ• yapi aparipÅ«rayamÄ• nÄ• ya kutova rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraloku
dÄ«peti. __anavassutacittassÄ• _ti rÄ• gena atintacittassa. __ananvÄ• hatacetaso_ti ``Ä• h
khilajÄ• toâ€™â€™ ti \Be I 197/ (DN III 319; Vibh 941; MN I 185) Ä• gataá¹-á¹-hÄ• ne dosen
vutto, idha pana dosena appaá¹-ihatacittassÄ• ti attho. __puÃ±Ã±apÄ• papahÄ«nassÄ• _ti
pahÄ«napuÃ±Ã±assa ceva pahÄ«napÄ• passa ca khÄ«á¹‡Ä• savassa. __natthi jÄ• garato
jÄ• garantasseva abhayabhÄ• vo kathito viya. so pana saddhÄ• dÄ«hi paÃ±cahi jÄ• garadh
jÄ• garo \Ee I 310/ nÄ• ma. tasmÄ• tassa jÄ• garantassÄ• pi ajÄ• garantassÄ• pi kilesabha
apacchÄ• vattanato. na hi taá¹ƒ kilesÄ• anubandhanti tena tena maggena pahÄ«nÄ• naá¹ƒ
anupagamanato. tenevÄ• ha --- ``sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na p
paccÄ• gacchati, sakadÄ• gÄ• mianÄ• gÄ• miarahattamaggena ye kilesÄ• pahÄ«nÄ• , te k
paccÄ• gacchatÄ«â€™â€™ ti (Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 27).

desanÄ• mahÄ• janassa sÄ• tthikÄ• saphalÄ• ahosi.

athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``bhÄ• nÄ• ma, evarÅ«passa arahattassa upanissÄ• yasampanno kulaputto kilesehi Ä• loá¸·ito sat sattavÄ• re pabbajitoâ€™â€™ ti. satthÄ• tesaá¹ƒ taá¹ƒ kathÄ• pavattiá¹ƒ sutvÄ• taá¹…kha dhammasabhaá¹ƒ gantvÄ• buddhÄ• sane nisinno ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ pucchitvÄ• , ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte evameva, bhikkhave, kilesÄ• nÄ• ma bhÄ hutvÄ• katthaci pakkhipituá¹ƒ sakkÄ• bhaveyyuá¹ƒ, cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ, b okÄ• so nesaá¹ƒ na bhaveyya, mÄ• disampi nÄ• mete paÃ±Ã±Ä• sampannaá¹ƒ purisÄ• jÄ• kÄ• kathÄ• ? ``ahaÃ±hi aá¸• á¸• hanÄ• á¸·imattaá¹ƒ varakacorakaá¹ƒ \Ee I 311/ kuá¹‡á¹-ha 177/ cha vÄ• re pabbajitvÄ• uppabbajitapubboâ€™â€™ ti. ``kadÄ• , bhante, kadÄ• sugatÄ bhikkhaveâ€™â€™ ti. ``Ä• ma, bhanteâ€™â€™ ti. ``tena hi suá¹‡Ä• thÄ• â€™â€™ ti atÄ«t

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente kudÄ• lapaá¹‡á¸• ito nÄ• ma bÄ pabbajitvÄ• aá¹-á¹-ha mÄ• se himavante vasitvÄ• vassÄ• rattasamaye bhÅ«miyÄ• tintÄ• y aá¸• á¸• hanÄ• á¸·imatto varakacorako ca kuá¹‡á¹-hakudÄ• lako \Be I 198/ ca atthi, varakac nassÄ«â€™â€™ ti uppabbajitvÄ• ekaá¹ƒ á¹-hÄ• naá¹ƒ kudÄ• lena kasitvÄ• taá¹ƒ bÄ«jaá¹ƒ pakkakÄ• le uddharitvÄ• nÄ• á¸·imattabÄ«jaá¹ƒ á¹-hapetvÄ• sesaá¹ƒ khÄ• di. so ``kiá¹ƒ m aá¹-á¹-ha mÄ• se pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• nikkhamitvÄ• pabbaji. iminÄ• va n varakacorakaÃ±ca kuá¹‡á¹-hakudÄ• laÃ±ca nissÄ• ya sattavÄ• re gihÄ« hutvÄ• sattavÄ• re vÄ• re cintesi --- ``ahaá¹ƒ cha vÄ• re imaá¹ƒ kuá¹‡á¹-hakudÄ• laá¹ƒ nissÄ• ya gihÄ« hutvÄ• naá¹ƒ chaá¸• á¸• essÄ• mÄ«â€™â€™ ti. so gaá¹…gÄ• ya tÄ«raá¹ƒ gantvÄ• , ``patitaá¹-á¹-h gaá¹‡heyyaá¹ƒ, yathÄ• ssa patitaá¹-á¹-hÄ• naá¹ƒ na passÄ• mi, tathÄ• naá¹ƒ chaá¸• á¸• es nÄ• á¸·imattaá¹ƒ bÄ«jaá¹ƒ pilotikÄ• ya bandhitvÄ• pilotikaá¹ƒ kudÄ• laphalake bandhitvÄ• aggadaá¹‡á¸• ake gahetvÄ• gaá¹…gÄ• ya tÄ«re á¹-hito akkhÄ«ni nimÄ«letvÄ• uparisÄ«se gaá¹…gÄ• yaá¹ƒ khipitvÄ• \Ee I 312/ nivattitvÄ• olokento patitaá¹-á¹-hÄ• naá¹ƒ adisvÄ• ``j meâ€™â€™ ti tikkhattuá¹ƒ saddamakÄ• si.

tasmiá¹ƒ khaá¹‡e bÄ• rÄ• á¹‡asirÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gantvÄ• nadÄ«t nivÄ• setvÄ• nhÄ• natthÄ• ya nadiá¹ƒ otiá¹‡á¹‡o taá¹ƒ saddaá¹ƒ assosi. rÄ• jÅ«naÃ±ca nÄ saddo amanÄ• po hoti, so tassa santikaá¹ƒ gantvÄ• , ``ahaá¹ƒ idÄ• ni amittamaddanaá¹ƒ ka Ä• gato, tvaá¹ƒ pana `jitaá¹ƒ me, jitaá¹ƒ meâ€™ ti viravasi, kiá¹ƒ nÄ• metaâ€™â€™ nti pucc ``tvaá¹ƒ bÄ• hirakacore jini, tayÄ• jitaá¹ƒ puna avajitameva hoti, mayÄ• pana ajjhattiko lobh puna maá¹ƒ na jinissati, tasseva jayo sÄ• dhÅ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha --

``na taá¹ƒ jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ avajÄ«yati.

taá¹ƒ kho jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ nÄ• vajÄ«yatÄ«â€™â€™ ti || (J I 1.70).

taá¹ƒ khaá¹‡aá¹ƒyeva ca gaá¹…gaá¹ƒ olokento Ä• pokasiá¹‡aá¹ƒ nibbattetvÄ• adhigatavis
nisÄ«di. rÄ• jÄ• mahÄ• purisassa dhammakathaá¹ƒ sutvÄ• vanditvÄ• pabbajjaá¹ƒ yÄ• citv
I 178/ pabbaji. yojanamattÄ• parisÄ• ahosi. aparopi sÄ• mantarÄ• jÄ• tassa pabbajitabhÄ
rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• tathÄ• samiddhaá¹ƒ nagaraá¹ƒ \Be I 199
``evarÅ«paá¹ƒ nagaraá¹ƒ chaá¸• á¸• etvÄ• pabbajito rÄ• jÄ• orake á¹-hÄ• ne na pabbajiss
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• tattha gantvÄ• mahÄ• purisaá¹ƒ upasaá¹…kamitvÄ• pa
saparivÄ• ro pabbaji. eteneva nÄ«hÄ• rena satta rÄ• jÄ• no pabbajiá¹ƒsu. sattayojaniko ass
rÄ• jÄ• no bhoge \Ee I 313/ chaá¸• á¸• etvÄ• ettakaá¹ƒ janaá¹ƒ gahetvÄ• pabbajiá¹ƒsu. ma
brahmacariyavÄ• saá¹ƒ vasitvÄ• brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``ahaá¹ƒ, bhikkhave, tadÄ• kudÄ• lapaá¹
nÄ• mete evaá¹ƒ bhÄ• riyÄ• â€™â€™ ti Ä• ha.

cittahatthattheravatthu paÃ±camaá¹ƒ.

6. paÃ±casatabhikkhuvatthu

__kumbhÅ«pama_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto Ä• rad
kathesi.

sÄ• vatthiyaá¹ƒ kira paÃ±casatÄ• bhikkhÅ« satthu santike yÄ• va arahattÄ• kammaá¹-á¹-h
``samaá¹‡adhammaá¹ƒ karissÄ• mÄ• â€™â€™ ti yojanasatamaggaá¹ƒ gantvÄ• ekaá¹ƒ ma
te manussÄ• disvÄ• paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• paá¹‡Ä«tehi yÄ• gubhattÄ• dÄ«
bhante, gacchathÄ• â€™â€™ ti pucchitvÄ• , ``yathÄ• phÄ• sukaá¹-á¹-hÄ• naâ€™â€™ nti v
temÄ• saá¹ƒ idheva vasatha, mayampi tumhÄ• kaá¹ƒ santike saraá¹‡esu patiá¹-á¹-hÄ• ya p
rakkhissÄ• mÄ• â€™â€™ ti yÄ• citvÄ• tesaá¹ƒ adhivÄ• sanaá¹ƒ viditvÄ• , ``avidÅ«re á¹-hÄ
atthi, ettha vasatha, bhanteâ€™â€™ ti vatvÄ• uyyojesuá¹ƒ. bhikkhÅ« taá¹ƒ vanasaá¹‡á¸• a
tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• ``sÄ«lavanto, ayyÄ• , imaá¹ƒ vanasaá¹‡á¸•
ayuttaá¹ƒ kho pana asmÄ• kaá¹ƒ ayyesu idha vasantesu puttadÄ• re gahetvÄ• rukkhe abhi
rukkhato otaritvÄ• bhÅ«miyaá¹ƒ nisÄ«ditvÄ• cintayiá¹ƒsu, ``ayyÄ• , imasmiá¹ƒ á¹-hÄ• ne a
addhÄ• sve gamissantÄ«â€™â€™ ti. bhikkhÅ«pi punadivase antogÄ• me piá¹‡á¸• Ä• ya ca
vanasaá¹‡á¸• aá¹ƒ Ä• gamiá¹ƒsu. devatÄ• ``bhikkhusaá¹…gho \Ne I 179/ svÄ• tanÄ• ya ke
tasmÄ• punÄ• gacchati \Be I 200/, ajja gamanaá¹ƒ na bhavissati, sve gamissati maÃ±Ã±eâ
aá¸• á¸• hamÄ• samattaá¹ƒ bhÅ«miyameva acchiá¹ƒsu.

tato cintayiá¹ƒsu --- ``bhadantÄ• imaá¹ƒ temÄ• saá¹ƒ idheva maÃ±Ã±e vasissanti, idheva l

vasantesu amhÄ• kaá¹ƒ rukkhe abhiruhitvÄ• nisÄ«ditumpi na yuttaá¹ƒ, temÄ• saá¹ƒ puttad
nisÄ«danaá¹-á¹-hÄ• nÄ• nipi dukkhÄ• ni, kiÃ±ci katvÄ• ime bhikkhÅ« palÄ• petuá¹ƒ vaá¹-á
tesu rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu ceva caá¹…kamanakoá¹-Ä«su ca chinnasÄ«sÄ•
amanussasaddaÃ±ca bhÄ• vetuá¹ƒ Ä• rabhiá¹ƒsu. bhikkhÅ«naá¹ƒ khipitakÄ• sÄ• dayo rogÃ
aÃ±Ã±amaÃ±Ã±aá¹ƒ ``tuyhaá¹ƒ, Ä• vuso, kiá¹ƒ rujjatÄ«â€™â€™ ti pucchantÄ• , ``mayhaá¹
kÄ• soâ€™â€™ ti vatvÄ• , ``Ä• vuso, ahaá¹ƒ ajja caá¹…kamanakoá¹-iyaá¹ƒ chinnasÄ«saá¹
rattiá¹-á¹-hÄ• ne kabandhaá¹ƒ addasaá¹ƒ \Ee I 315/, ahaá¹ƒ divÄ• á¹-á¹-hÄ• ne amanussas
parivajjetabbayuttakamidaá¹ƒ á¹-hÄ• naá¹ƒ, amhÄ• kaá¹ƒ idha aphÄ• sukaá¹ƒ ahosi, satthu
gamissÄ• mÄ• â€™â€™ ti nikkhamitvÄ• anupubbena satthu santikaá¹ƒ gantvÄ• vanditvÄ•

atha ne satthÄ• Ä• ha --- ``kiá¹ƒ, bhikkhave, tasmiá¹ƒ á¹-hÄ• ne vasituá¹ƒ na sakkhissathÄ•
bhante, amhÄ• kaá¹ƒ tasmiá¹ƒ á¹-hÄ• ne vasantÄ• naá¹ƒ evarÅ«pÄ• ni bheravÄ• rammaá¹
evarÅ«paá¹ƒ aphÄ• sukaá¹ƒ hoti, tena mayaá¹ƒ `vajjetabbayuttakamidaá¹ƒ á¹-hÄ• naâ€™ r
tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gatÄ• â€™â€™ ti. ``bhikkhave, tattheva tumhÄ• kaá¹ƒ gantuá¹
``na sakkÄ• , bhanteâ€™â€™ ti. ``bhikkhave, tumhe Ä• vudhaá¹ƒ aggahetvÄ• gatÄ• , idÄ•
gacchathÄ• â€™â€™ ti. ``katarÄ• vudhaá¹ƒ, bhanteâ€™â€™ ti? satthÄ• ``ahaá¹ƒ Ä• vudh
dinnaá¹ƒ Ä• vudhaá¹ƒ gahetvÄ• gacchathÄ• â€™â€™ ti vatvÄ• ---

``karaá¹‡Ä«yamatthakusalena, yanta santaá¹ƒ padaá¹ƒ abhisamecca.

sakko ujÅ« ca suhujÅ« ca, suvaco cassa mudu anatimÄ• nÄ«â€™â€™ ti || (Khp 9.1; Sn 14

sakalaá¹ƒ __mettasuttaá¹ƒ_ kathetvÄ• , ``bhikkhave, imaá¹ƒ tumhe bahi vihÄ• rassa vanasa
sajjhÄ• yantÄ• antovihÄ• raá¹ƒ paviseyyÄ• thÄ• â€™â€™ ti uyyojesi. te satthÄ• raá¹ƒ vanc
anupubbena taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• bahivihÄ• re gaá¹‡asajjhÄ• yaá¹ƒ katvÄ• sajjhÄ• y
pavisiá¹ƒsu. sakalavanasaá¹‡á¸• e devatÄ• mettacittaá¹ƒ paá¹-ilabhitvÄ• tesaá¹ƒ paccugga
pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ \Be I 201/ Ä• pucchiá¹ƒsu, hatthapÄ• dasambÄ• hanaá¹ƒ
tesaá¹ƒ tattha tattha Ä• rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu, pakkadhÅ«panatelaá¹ƒ \Ne I 180/ viya
katthaci amanussasaddo nÄ• ma nÄ• hosi. tesaá¹ƒ bhikkhÅ«naá¹ƒ cittaá¹ƒ ekaggaá¹ƒ ahos
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu nisinnÄ• vipassanÄ• ya cittaá¹ƒ otÄ• retvÄ• attani kh
paá¹-á¹-hapetvÄ• , ``ayaá¹ƒ attabhÄ• vo nÄ• ma bhijjanakaá¹-á¹-hena athÄ• varaá¹-á¹-hena
kulÄ• labhÄ• janasadisoâ€™â€™ ti vipassanaá¹ƒ vaá¸• á¸• hayiá¹ƒsu. sammÄ• sambuddho
tesaá¹ƒ vipassanÄ• ya Ä• raddhabhÄ• vaá¹ƒ Ã±atvÄ• te bhikkhÅ« Ä• mantetvÄ• , ``evame
attabhÄ• vo nÄ• ma bhijjanakaá¹-á¹-hena athÄ• varaá¹-á¹-hena kulÄ• labhÄ• janasadiso ev
obhÄ• saá¹ƒ pharitvÄ• yojanasate á¹-hitopi abhimukhe nisinno viya chabbaá¹‡á¹‡araá¹ƒsiy
dissamÄ• nena rÅ«pena imaá¹ƒ gÄ• thamÄ• ha ---

<40> á¹• 21 ``kumbhÅ«pamaá¹ƒ kÄ• yamiá¹ƒma viditvÄ• , nagarÅ«pamaá¹ƒ cittamidaá¹ƒ á

yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhena, jitaÃ±ca rakkhe anivesano siyÄ• â€™â€™ ti ||

tattha __kumbhÅ«pama_nti abaladubbalaá¹-á¹-hena anaddhaniyatÄ• vakÄ• likaá¹-á¹-hena
kesÄ• disamÅ«hasaá¹…khÄ• taá¹ƒ \Ee I 317/ kÄ• yaá¹ƒ kumbhÅ«pamaá¹ƒ kulÄ• labhÄ• ja
__nagarÅ«pamaá¹ƒ cittamidaá¹ƒ á¹-hapetvÄ• _ti nagaraá¹ƒ nÄ• ma bahiddhÄ• thiraá¹ƒ hot
pÄ• kÄ• raparikkhittaá¹ƒ dvÄ• raá¹-á¹-Ä• lakayuttaá¹ƒ, antosuvibhattavÄ«thicatukkasiá¹…gh
antarÄ• paá¹‡aá¹ƒ, taá¹ƒ ``vilumpissÄ• mÄ• â€™â€™ ti bahiddhÄ• corÄ• Ä• gantvÄ• pav
Ä• sajja paá¹-ihatÄ• viya gacchanti, evameva paá¹‡á¸• ito kulaputto attano vipassanÄ• citta
nagarasadisaá¹ƒ katvÄ• á¹-hapetvÄ• nagare á¹-hito ekatodhÄ• rÄ• dinÄ• nappakÄ• rÄ• vu
vipassanÄ• mayena ca ariyamaggamayena ca paÃ±Ã±Ä• vudhena taá¹ƒtaá¹ƒmaggavajjhaá
taá¹ƒ taá¹ƒ kilesamÄ• raá¹ƒ yodhetha, pahareyyÄ• thÄ• ti attho. __jitaÃ±ca rakkhe_ti jitaÃ±c
taruá¹‡avipassanaá¹ƒ Ä• vÄ• sasappÄ• yautusappÄ• yabhojanasappÄ• yapuggalasappÄ• y
Ä• sevanto antarantarÄ• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya suddhacittena
rakkheyya.

__anivesano_ \Be I 202/ __siyÄ• _ti anÄ• layo bhaveyya. yathÄ• nÄ• ma yodho saá¹…gÄ•
katvÄ• amittehi saddhiá¹ƒ yujjhanto chÄ• to vÄ• pipÄ• sito \Ee I 318/ vÄ• hutvÄ• sannÄ•
vÄ• patite balakoá¹-á¹-hakaá¹ƒ pavisitvÄ• vissamitvÄ• bhuÃ±jitvÄ• pivitvÄ• sannahitvÄ•
puna nikkhamitvÄ• yujjhanto parasenaá¹ƒ maddati, ajitaá¹ƒ jinÄ• ti, jitaá¹ƒ rakkhati. so hi sa
balakoá¹-á¹-hake á¹-hito evaá¹ƒ vissamanto taá¹ƒ assÄ• dento accheyya, rajjaá¹ƒ parahatth
evameva, bhikkhu, paá¹-iladdhaá¹ƒ taruá¹‡avipassanaá¹ƒ punappunaá¹ƒ samÄ• pattiá¹ƒ sa
vuá¹-á¹-hÄ• ya \Ne I 181/ suddhacittena saá¹…khÄ• re sammasanto rakkhituá¹ƒ sakkoti,
uttarimaggaphalapaá¹-ilÄ• bhena kilesamÄ• raá¹ƒ jinÄ• ti. sace pana so samÄ• pattimeva a
punappunaá¹ƒ saá¹…khÄ• re na sammasati, maggaphalapaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ na sakk
rakkhitabbayuttakaá¹ƒ rakkhanto anivesano siyÄ• , samÄ• pattiá¹ƒ nivesanaá¹ƒ katvÄ• tatt
Ä• layaá¹ƒ na kareyyÄ• ti attho. ``addhÄ• tumhepi evaá¹ƒ karothÄ• â€™â€™ ti evaá¹ƒ satt
dhammaá¹ƒ desesi.

desanÄ• vasÄ• ne paÃ±casatÄ• bhikkhÅ« nisinnaá¹-á¹-hÄ• ne nisinnÄ• yeva saha paá¹-is
tathÄ• gatassa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ vaá¹‡á¹‡ayantÄ• thomentÄ• vandan

paÃ±casatabhikkhuvatthu chaá¹-á¹-haá¹ƒ.

7. pÅ«tigattatissattheravatthu

__aciraá¹ƒ_ \Ee I 319/ __vatayaá¹ƒ kÄ• yo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatth
pÅ«tigattatissattheraá¹ƒ Ä• rabbha kathesi.

eko kira sÄ• vatthivÄ• sÄ« kulaputto satthu santike dhammaá¹ƒ sutvÄ• sÄ• sane uraá¹ƒ da
laddhÅ«pasampado tissatthero nÄ• ma ahosi. gacchante gacchante kÄ• le tassa sarÄ«re ro
sÄ• sapamattiyo piá¸·akÄ• uá¹-á¹-hahiá¹ƒsu. tÄ• anupubbena muggamattÄ• kalÄ• yamatt
Ä• malakamattÄ• beá¸·uvasalÄ• á¹-umattÄ• beá¸·uvamattÄ• hutvÄ• pabhijjiá¹ƒsu, sakala
chiddÄ• vachiddaá¹ƒ ahosi. __pÅ«tigattatissatthero_tvevassa nÄ• maá¹ƒ udapÄ• di. athass
bhijjiá¹ƒsu. so appaá¹-ijaggiyo \Be I 203/ ahosi. nivÄ• sanapÄ• rupanaá¹ƒ pubbalohitamakkh
jÄ• lapÅ«vasadisaá¹ƒ ahosi. saddhivihÄ• rikÄ• dayo paá¹-ijaggituá¹ƒ asakkontÄ• chaá¸• á¸
hutvÄ• nipajji.

buddhÄ• naÃ±ca nÄ• ma dve vÄ• re lokavolokanaá¹ƒ avijahitaá¹ƒ hoti. paccÅ«sakÄ• le lok
cakkavÄ• á¸·amukhavaá¹-á¹-ito paá¹-á¹-hÄ• ya gandhakuá¹-iabhimukhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ka
olokentÄ• gandhakuá¹-ito paá¹-á¹-hÄ• ya bÄ• hirÄ• bhimukhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ katvÄ• olo
bhagavato Ã±Ä• á¹‡ajÄ• lassa anto pÅ«tigattatissatthero paÃ±Ã±Ä• yi. satthÄ• tassa bhikk
upanissayaá¹ƒ disvÄ• , ``ayaá¹ƒ saddhivihÄ• rikÄ• dÄ«hi chaá¸• á¸• ito, idÄ• nissa maá¹ƒ á
paá¹-isaraá¹‡aá¹ƒ \Ne I 182/ natthÄ«â€™â€™ ti gandhakuá¹-ito nikkhamitvÄ• vihÄ• racÄ•
aggisÄ• laá¹ƒ gantvÄ• ukkhaliá¹ƒ dhovitvÄ• udakaá¹ƒ datvÄ• uddhanaá¹ƒ Ä• ropetvÄ• ud
Ä• gamayamÄ• no aggisÄ• lÄ• yameva aá¹-á¹-hÄ• si. tattabhÄ• vaá¹ƒ jÄ• nitvÄ• gantvÄ• t
nipannamaÃ±cakoá¹-iyaá¹ƒ \Ee I 320/ gaá¹‡hi, tadÄ• bhikkhÅ« ``apetha, bhante, mayaá¹ƒ
maÃ±cakaá¹ƒ gahetvÄ• aggisÄ• laá¹ƒ Ä• nayiá¹ƒsu. satthÄ• ambaá¹‡aá¹ƒ Ä• harÄ• petvÄ
tehi bhikkhÅ«hi tassa pÄ• rupanaá¹ƒ gÄ• hÄ• petvÄ• uá¹‡hodake maddÄ• petvÄ• mandÄ•
santike á¹-hatvÄ• sarÄ«raá¹ƒ uá¹‡hodakena temetvÄ• ghaá¹ƒsitvÄ• nhÄ• pesi, tassa nah
pÄ• rupanaá¹ƒ sukkhi. atha naá¹ƒ taá¹ƒ nivÄ• sÄ• petvÄ• nivatthakÄ• sÄ• vaá¹ƒ udake ma
vissajjÄ• pesi. athassa gatte udake chinnamatte tampi sukkhi. so ekaá¹ƒ kÄ• sÄ• vaá¹ƒ nivÄ
pÄ• rupitvÄ• sallahukasarÄ«ro ekaggacitto maÃ±cake nipajji. satthÄ• tassa ussÄ«sake á¹-
tava kÄ• yo apetaviÃ±Ã±Ä• á¹‡o nirupakÄ• ro hutvÄ• kaliá¹…garaá¹ƒ viya pathaviyaá¹ƒ se
imaá¹ƒ gÄ• thamÄ• ha ---

<41> á¹• 21 ``aciraá¹ƒ vatayaá¹ƒ kÄ• yo, pathaviá¹ƒ adhisessati.

chuddho apetaviÃ±Ã±Ä• á¹‡o, niratthaá¹ƒva kaliá¹…garaâ€™â€™ nti ||

tattha __aciraá¹ƒ vatÄ• _ti bhikkhu na cirasseva __ayaá¹ƒ kÄ• yo pathaviá¹ƒ adhisessati, _
pakatisayanena sayitÄ• ya pathaviyÄ• upari sayissati \Be I 204/. __chuddho_ti apaviddho,
apagataviÃ±Ã±Ä• á¹‡atÄ• ya \Ee I 321/ tuccho hutvÄ• sessatÄ«ti dasseti. yathÄ• kiá¹ƒ? _
kaliá¹…garaá¹ƒ_ nirupakÄ• raá¹ƒ niratthakaá¹ƒ kaá¹-á¹-hakhaá¹‡á¸• aá¹ƒ viya. dabbasambh
araÃ±Ã±aá¹ƒ pavisitvÄ• ujukaá¹ƒ ujukasaá¹‡á¹-hÄ• nena vaá¹…kaá¹ƒ vaá¹…kasaá¹‡á¹-hÄ
dabbasambhÄ• raá¹ƒ gaá¹‡hanti, avasesaá¹ƒ pana susiraÃ±ca pÅ«tikaÃ±ca asÄ• rakaÃ±ca

chinditvÄ• tattheva chaá¸• á¸• enti. aÃ±Ã±e dabbasambhÄ• ratthikÄ• Ä• gantvÄ• taá¹ƒ ga
oloketvÄ• attano upakÄ• rakameva gaá¹‡hanti, itaraá¹ƒ pathavÄ«gatameva hoti. taá¹ƒ pana
maÃ±capaá¹-ipÄ• dakaá¹ƒ vÄ• pÄ• dakathalikaá¹ƒ vÄ• phalakapÄ«á¹-haá¹ƒ vÄ• kÄ• tuá¹
pana attabhÄ• ve dvattiá¹ƒsÄ• ya koá¹-á¹-hÄ• sesu ekakoá¹-á¹-hÄ• sopi maÃ±capaá¹-ipÄ• d
upakÄ• ramukhena gayhÅ«pago nÄ• ma natthi, kevalaá¹ƒ niratthaá¹ƒva kaliá¹…garaá¹ƒ aya
apagataviÃ±Ã±Ä• á¹‡o katipÄ• heneva pathaviyaá¹ƒ sessatÄ«ti.

desanÄ• vasÄ• ne pÅ«tigattatissatthero saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i, a
sotÄ• pannÄ• dayo \Ne I 183/ ahesuá¹ƒ. theropi arahattaá¹ƒ patvÄ• va parinibbÄ• yi. satthÄ
kÄ• rÄ• petvÄ• dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ kÄ• rÄ• pesi. bhikkhÅ« satthÄ• raá¹ƒ pucchi
pÅ«tigattatissatthero kuhiá¹ƒ nibbattoâ€™â€™ ti. ``parinibbuto, bhikkhaveâ€™â€™ ti. ``bha
arahattÅ«panissayasampannassa bhikkhuno kiá¹ƒ kÄ• raá¹‡Ä• gattaá¹ƒ putikaá¹ƒ jÄ• taá¹ƒ
aá¹-á¹-hÄ«ni bhinnÄ• ni, kimassa kÄ• raá¹‡aá¹ƒ arahattassa upanissayabhÄ• vaá¹ƒ pattaâ€
sabbametaá¹ƒ etassa attanÄ• katakammeneva nibbattaâ€™â€™ nti. ``kiá¹ƒ pana tena, bha
``tena hi, bhikkhave, suá¹‡Ä• thÄ• â€™â€™ ti atÄ«taá¹ƒ Ä• hari ---

ayaá¹ƒ \Ee I 322/ kassapasammÄ• sambuddhakÄ• le sÄ• kuá¹‡iko hutvÄ• bahÅ« sakuá¹‡
upaá¹-á¹-hahi. tesaá¹ƒ dinnÄ• vasese vikkiá¹‡Ä• ti, ``vikkitÄ• vasesÄ• mÄ• retvÄ• á¹-hapit
bhavissantÄ«â€™â€™ ti yathÄ• uppatituá¹ƒ na sakkonti, tathÄ• tesaá¹ƒ jaá¹…ghaá¹-á¹-hÄ
ca bhinditvÄ• rÄ• siá¹ƒ katvÄ• á¹-hapeti, te punadivase vikkiá¹‡Ä• ti. atibahÅ«naá¹ƒ pana
atthÄ• ya pacÄ• peti. tassekadivasaá¹ƒ rasabhojane pakke eko khÄ«á¹‡Ä• savo piá¹‡á¸• Ä
aá¹-á¹-hÄ• si. so theraá¹ƒ disvÄ• \Be I 205/ cittaá¹ƒ pasÄ• detvÄ• , ``mayÄ• bahÅ« pÄ• á¹
ayyo ca me gehadvÄ• re á¹-hito, antogehe ca rasabhojanaá¹ƒ saá¹ƒvijjati, piá¹‡á¸• apÄ• tan
tassa pattaá¹ƒ Ä• dÄ• ya pÅ«retvÄ• rasapiá¹‡á¸• apÄ• taá¹ƒ datvÄ• theraá¹ƒ paÃ±capatiá
``bhante, tumhehi diá¹-á¹-hadhammassa matthakaá¹ƒ pÄ• puá¹‡eyyaâ€™â€™ nti Ä• ha. the
anumodanaá¹ƒ akÄ• si. ``bhikkhave, tadÄ• katakammavasenetaá¹ƒ tissassa nipphannaá¹ƒ
aá¹-á¹-hibhedananissandena tissassa gattaÃ±ca pÅ«tikaá¹ƒ jÄ• taá¹ƒ, aá¹-á¹-hÄ«ni ca bhinn
rasapiá¹‡á¸• apÄ• tadÄ• nanissandena arahattaá¹ƒ pattoâ€™â€™ ti.

pÅ«tigattatissattheravatthu sattamaá¹ƒ.

8. nandagopÄ• lakavatthu

__diso disa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• kosalajanapade nandagopÄ• lakaá¹ƒ Ä

sÄ• vatthiyaá¹ƒ kira anÄ• thapiá¹‡á¸• ikassa gahapatino nando nÄ• ma \Ee I 323/ gopÄ• la
aá¸• á¸• ho mahaddhano mahÄ• bhogo. so kira yathÄ• keá¹‡iyo jaá¹-ilo pabbajjÄ• vesena,
rÄ• jabaliá¹ƒ pariharanto attano kuá¹-umbaá¹ƒ rakkhati. so kÄ• lena kÄ• laá¹ƒ paÃ±ca goras

anÄ• thapiá¹‡á¸• ikassa santikaá¹ƒ Ä• gantvÄ• satthÄ• raá¹ƒ passati, dhammaá¹ƒ suá¹‡Ä•
vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gamanatthÄ• ya satthÄ• raá¹ƒ yÄ• cati. satthÄ• tassa Ã±Ä• á¹‡a
Ä• gantvÄ• paripakkabhÄ• vaá¹ƒ Ã±atvÄ• ekadivasaá¹ƒ mahÄ• bhikkhusaá¹…ghaparivuto
okkamma tassa vasanaá¹-á¹-hÄ• nÄ• sanne aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. nand
vanditvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• satthÄ• raá¹ƒ nimantetvÄ• satthÄ• haá¹ƒ buddhapp
paá¹‡Ä«taá¹ƒ paÃ±cagorasadÄ• naá¹ƒ adÄ• si. sattame divase satthÄ• anumodanaá¹ƒ kat
anupubbiá¹ƒ kathaá¹ƒ kathesi. kathÄ• pariyosÄ• ne nandagopÄ• lako sotÄ• pattiphale patiá
gahetvÄ• satthÄ• raá¹ƒ anugacchanto dÅ«raá¹ƒ gantvÄ• , ``tiá¹-á¹-ha, upÄ• sakÄ• â€™â€™
nivatti. atha naá¹ƒ eko luddako vijjhitvÄ• mÄ• resi. pacchato Ä• gacchantÄ• bhikkhÅ« naá¹
satthÄ• raá¹ƒ \Be I 206/ Ä• haá¹ƒsu --- ``nando, bhante, gopÄ• lako tumhÄ• kaá¹ƒ idhÄ• ga
datvÄ• anugantvÄ• nivattento mÄ• rito, sace tumhe nÄ• gacchissatha, nÄ• ssa maraá¹‡aá
satthÄ• \Ee I 324/, ``bhikkhave, mayi Ä• gatepi anÄ• gatepi tassa catasso disÄ• catasso a
gacchantassÄ• pi maraá¹‡ato muccanÅ«pÄ• yo nÄ• ma natthi. yaÃ±hi neva corÄ• , na verin
sattÄ• naá¹ƒ antopaduá¹-á¹-haá¹ƒ micchÄ• paá¹‡ihitaá¹ƒ cittameva karotÄ«â€™â€™ ti vatv

<42> á¹• 21 ``diso disaá¹ƒ yaá¹ƒ taá¹ƒ kayirÄ• , verÄ« vÄ• pana verinaá¹ƒ.

micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, pÄ• piyo naá¹ƒ tato kareâ€™â€™ ti ||

tattha __diso disa_nti coro coraá¹ƒ. ``disvÄ• â€™â€™ ti pÄ• á¹-haseso. __yaá¹ƒ taá¹ƒ kayi
tassa anayabyasanaá¹ƒ kareyya. dutiyapadepi eseva nayo. idaá¹ƒ vuttaá¹ƒ hoti --- eko ekas
puttadÄ• rakhettavatthu gomahiá¹ƒsÄ• dÄ«su aparajjhanto yassa aparajjhati, tampi tatheva
coraá¹ƒ disvÄ• , __veri vÄ• pana_ kenacideva kÄ• raá¹‡ena baddhaveraá¹ƒ veriá¹ƒ disvÄ•
dÄ• ruá¹‡atÄ• ya yaá¹ƒ taá¹ƒ tassa anayabyasanaá¹ƒ kareyya, puttadÄ• raá¹ƒ vÄ• pÄ«á¸·e
nÄ• seyya, jÄ«vitÄ• vÄ• pana naá¹ƒ voropeyya, dasasu akusalakammapathesu micchÄ• á
__micchÄ• pahiá¹‡itaá¹ƒ cittaá¹ƒ pÄ• piyo naá¹ƒ tato kare_ taá¹ƒ purisaá¹ƒ tato pÄ• pataraá
vuttappakÄ• rehi, diso disassa vÄ• verÄ« verino vÄ• imasmiá¹ƒyeva \Ee I 325/ attabhÄ• ve
uppÄ• deyya, jÄ«vitakkhayaá¹ƒ vÄ• kareyya. idaá¹ƒ pana akusalakammapathesu micchÄ•
diá¹-á¹-heva dhamme anayabyasanaá¹ƒ pÄ• peti, attabhÄ• vasatasahassesupi catÅ«su apÄ
ukkhipituá¹ƒ na detÄ«ti.

desanÄ• pariyosÄ• ne \Ne I 185/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . mahÄ• janassa sÄ
upÄ• sakena pana bhavantare katakammaá¹ƒ bhikkhÅ«hi na pucchitaá¹ƒ, tasmÄ• satthÄ•

nandagopÄ• lakavatthu aá¹-á¹-hamaá¹ƒ.

9. soreyyattheravatthu

__na_ \Be I 207/ __taá¹ƒ mÄ• tÄ• pitÄ• kayirÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ
viharanto soreyyattheraá¹ƒ Ä• rabbha kathesi.

vatthu soreyyanagare samuá¹-á¹-hitaá¹ƒ, sÄ• vatthiyaá¹ƒ niá¹-á¹-hÄ• pesi. sammÄ• sambu
viharante soreyyanagare soreyyaseá¹-á¹-hiputto ekena sahÄ• yakena saddhiá¹ƒ sukhayÄ• r
parivÄ• rena nhÄ• natthÄ• ya nagarÄ• nikkhami. tasmiá¹ƒ khaá¹‡e mahÄ• kaccÄ• yanatthe
piá¹‡á¸• Ä• ya pavisitukÄ• mo hutvÄ• bahinagare saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupati. therassa c
sarÄ«raá¹ƒ. soreyyaseá¹-á¹-hiputto taá¹ƒ disvÄ• cintesi --- ``aho vata ayaá¹ƒ vÄ• thero ma
bhaveyya, mama vÄ• bhariyÄ• ya sarÄ«ravaá¹‡á¹‡o etassa sarÄ«ravaá¹‡á¹‡o \Ee I 326/ vi
tassa cintitamatteyeva purisaliá¹…gaá¹ƒ antaradhÄ• yi, itthiliá¹…gaá¹ƒ pÄ• turahosi. so lajja
oruyha palÄ• yi. parijano taá¹ƒ asaÃ±jÄ• nanto ``kimetaâ€™â€™ nti Ä• ha. sÄ• pi takkasilan
sahÄ• yakopissÄ• ito cito ca vicaritvÄ• pi nÄ• ddasa. sabbe nhÄ• yitvÄ• gehaá¹ƒ agamiá¹ƒ
seá¹-á¹-hiputtoâ€™â€™ ti ca vutte, ``nhatvÄ• Ä• gato bhavissatÄ«ti maÃ±Ã±imhÄ• â€™â€
mÄ• tÄ• pitaro tattha tattha pariyesitvÄ• apassantÄ• roditvÄ• paridevitvÄ• , ``mato bhavis
matakabhattaá¹ƒ adaá¹ƒsu. sÄ• ekaá¹ƒ takkasilagÄ• miá¹ƒ satthavÄ• haá¹ƒ disvÄ• yÄ• na
anubandhi.

atha naá¹ƒ manussÄ• disvÄ• , ``amhÄ• kaá¹ƒ yÄ• nakassa pacchato pacchato anugaccha
dÄ• rikÄ• â€™ ti taá¹ƒ na jÄ• nÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. sÄ• pi ``tumhe attano yÄ• nal
gamissÄ• mÄ«â€™â€™ ti gacchantÄ« aá¹…gulimuddikaá¹ƒ datvÄ• ekasmiá¹ƒ yÄ• nake ol
cintayiá¹ƒsu --- ``takkasilanagare amhÄ• kaá¹ƒ seá¹-á¹-hiputtassa bhariyÄ• natthi, tassa Ä•
mahÄ• paá¹‡á¹‡Ä• kÄ• ro no bhavissatÄ«â€™â€™ ti. te gehaá¹ƒ gantvÄ• , ``sÄ• mi, amhe
ekaá¹ƒ itthiratanaá¹ƒ Ä• nÄ«taâ€™â€™ nti Ä• haá¹ƒsu. so taá¹ƒ sutvÄ• taá¹ƒ pakkosÄ• pe
\Ne I 186/ abhirÅ«paá¹ƒ pÄ• sÄ• dikaá¹ƒ disvÄ• uppannasineho gehe akÄ• si. purisÄ• hi it
vÄ• purisÄ• abhÅ«tapubbÄ• nÄ• ma natthi. purisÄ• hi parassa dÄ• resu aticaritvÄ• kÄ• l
vassasatasahassÄ• ni niraye paccitvÄ• manussajÄ• tiá¹ƒ Ä• gacchantÄ• attabhÄ• vasate

Ä• nandattheropi kappasatasahassaá¹ƒ pÅ«ritapÄ• ramÄ« ariyasÄ• vako saá¹ƒsÄ• re saá¹
kammÄ• rakule nibbatto. paradÄ• rakammaá¹ƒ katvÄ• niraye paccitvÄ• pakkÄ• vasesena
purisassa pÄ• daparicÄ• rikÄ• itthÄ« ahosi, sattasu attabhÄ• vesu bÄ«juddharaá¹‡aá¹ƒ pÄ
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• itthibhÄ• ve chandaá¹ƒ virÄ• jetvÄ• , ``idaá¹ƒ no puÃ±Ã
purisattabhÄ• vapaá¹-ilÄ• bhÄ• ya saá¹ƒvattatÅ«â€™â€™ ti cittaá¹ƒ adhiá¹-á¹-hahitvÄ• kÄ•
purisattabhÄ• vaá¹ƒ paá¹-ilabhanti, patidevatÄ• hutvÄ• sÄ• mike sammÄ• paá¹-ipattivasen
paá¹-ilabhanteva.

ayaá¹ƒ pana seá¹-á¹-hiputto there ayoniso cittaá¹ƒ uppÄ• detvÄ• imasmiá¹ƒyeva attabhÄ• v
paá¹-ilabhi. takkasilÄ• yaá¹ƒ seá¹-á¹-hiputtena saddhiá¹ƒ saá¹ƒvÄ• samanvÄ• ya pana tass
patiá¹-á¹-hÄ• si. sÄ• dasamÄ• saccayena puttaá¹ƒ labhitvÄ• tassa padasÄ• gamanakÄ• l

paá¹-ilabhi. evamassÄ• kucchiyaá¹ƒ vutthÄ• dve, soreyyanagare taá¹ƒ paá¹-icca nibbattÄ•
ahesuá¹ƒ. tasmiá¹ƒ kÄ• le soreyyanagarato tassÄ• sahÄ• yako seá¹-á¹-hiputto paÃ±cahi sa
\Ee I 328/ gantvÄ• sukhayÄ• nake nisinno nagaraá¹ƒ pÄ• visi. atha naá¹ƒ sÄ• uparipÄ• sÄ
vivaritvÄ• antaravÄ«thiá¹ƒ olokayamÄ• nÄ• á¹-hitÄ• disvÄ• saÃ±jÄ• nitvÄ• dÄ• siá¹ƒ pes
mahÄ• tale nisÄ«dÄ• petvÄ• mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ akÄ• si. atha naá¹ƒ so
pubbe amhehi na diá¹-á¹-hapubbÄ• , atha ca pana no mahantaá¹ƒ sakkÄ• raá¹ƒ karosi, jÄ•
ti. ``Ä• ma, sÄ• mi, jÄ• nÄ• mi, nanu tumhe soreyyanagaravÄ• sinoâ€™â€™ ti? ``Ä• ma, bh
mÄ• tÄ• pitÅ«naÃ±ca bhariyÄ• ya ca puttÄ• naÃ±ca arogabhÄ• vaá¹ƒ pucchi. itaro ``Ä• ma
vatvÄ• ``jÄ• nÄ• si tvaá¹ƒ eteâ€™â€™ ti Ä• ha. ``Ä• ma sÄ• mi, jÄ• nÄ• mi. tesaá¹ƒ eko pu
sÄ• mÄ«â€™â€™ ti? ``bhadde, mÄ• etaá¹ƒ kathehi, mayaá¹ƒ tena saddhiá¹ƒ ekadivasaá¹
nhÄ• yituá¹ƒ nikkhantÄ• nevassa gatiá¹ƒ jÄ• nÄ• ma, ito cito ca vicaritvÄ• taá¹ƒ adisvÄ• m
209/ Ä• rocayimhÄ• , tepissa roditvÄ• kanditvÄ• petakiccaá¹ƒ kiriá¹ƒsÅ«â€™â€™ ti. ``ahaa
``apehi, bhadde, kiá¹ƒ kathesi mayhaá¹ƒ sahÄ• yo devakumÄ• ro viya eko purisoâ€™â€™ t
soâ€™â€™ ti. ``atha idaá¹ƒ kiá¹ƒ nÄ• mÄ• â€™â€™ ti? ``taá¹ƒ divasaá¹ƒ te ayyo mahÄ• ka
diá¹-á¹-hoâ€™â€™ ti? ``Ä• ma, diá¹-á¹-hoâ€™â€™ ti. ahaá¹ƒ ayyaá¹ƒ \Ee I 329/ mahÄ• kad
oloketvÄ• , ``aho vata ayaá¹ƒ vÄ• thero mama bhariyÄ• bhaveyya \Ne I 187/, etassa vÄ• s
mama bhariyÄ• ya sarÄ«ravaá¹‡á¹‡o bhaveyyÄ• â€™â€™ ti cintesiá¹ƒ. cintitakkhaá¹‡eyeva
antaradhÄ• yi, itthiliá¹…gaá¹ƒ pÄ• tubhavi. athÄ• haá¹ƒ lajjamÄ• nÄ• kassaci kiÃ±ci vattuá¹
palÄ• yitvÄ• idhÄ• gatÄ• , sÄ• mÄ«ti.

``aho vata te bhÄ• riyaá¹ƒ kammaá¹ƒ kataá¹ƒ, kasmÄ• mayhaá¹ƒ nÄ• cikkhi, apica pana te
ti? ``na khamÄ• pito, sÄ• mi. jÄ• nÄ• si pana tvaá¹ƒ kahaá¹ƒ theroâ€™â€™ ti? ``imameva m
viharatÄ«â€™â€™ ti. ``sace piá¹‡á¸• Ä• ya caranto idhÄ• gaccheyya, ahaá¹ƒ mama ayyass
dadeyyaá¹ƒ, sÄ• mÄ«â€™â€™ ti. ``tena hi sÄ«ghaá¹ƒ sakkÄ• raá¹ƒ karohi, amhÄ• kaá¹ƒ a
ti so therassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisinno, ``bhante, sv
gaá¹‡hathÄ• â€™â€™ ti Ä• ha. ``nanu tvaá¹ƒ, seá¹-á¹-hiputta, Ä• gantukosÄ«â€™â€™ ti. ``
Ä• gantukabhÄ• vaá¹ƒ pucchatha, sve me bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. thero adhiv
mahÄ• sakkÄ• ro paá¹-iyatto. thero punadivase taá¹ƒ gehadvÄ• raá¹ƒ agamÄ• si. atha naá¹
paá¹‡Ä«tenÄ• hÄ• rena parivisitvÄ• seá¹-á¹-hiputto taá¹ƒ itthiá¹ƒ gahetvÄ• therassa pÄ• da
``bhante, mayhaá¹ƒ sahÄ• yikÄ• ya khamathÄ• â€™â€™ ti Ä• ha. ``kimetaâ€™â€™ nti? ``a
piyasahÄ• yako hutvÄ• tumhe oloketvÄ• evaá¹ƒ nÄ• ma cintesi, athassa purisaliá¹…gaá¹ƒ
itthiliá¹…gaá¹ƒ pÄ• tubhavi, khamatha, bhanteâ€™â€™ ti. ``tena hi uá¹-á¹-hahatha, khamÄ•
therena \Ee I 330/ ``khamÄ• mÄ«â€™â€™ ti vuttamatteyeva itthiliá¹…gaá¹ƒ antaradhÄ• yi,
pÄ• tubhavi.

purisaliá¹…ge pÄ• tubhÅ«tamatteyeva taá¹ƒ takkasilÄ• ya seá¹-á¹-hiputto Ä• ha --- ``samm
dÄ• rakÄ• tava kucchiyaá¹ƒ vutthattÄ• maá¹ƒ paá¹-icca nibbattattÄ• ubhinnampino puttÄ•
mÄ• ukkaá¹‡á¹-hÄ«â€™â€™ ti. ``samma, ahaá¹ƒ ekenattabhÄ• vena paá¹-hamaá¹ƒ puriso

puna \Be I 210/ puriso jÄ• toti vippakÄ• rappatto, paá¹-hamaá¹ƒ maá¹ƒ paá¹-icca dve puttÄ•
kucchito dve puttÄ• nikkhantÄ• , svÄ• haá¹ƒ ekenattabhÄ• vena vippakÄ• rappatto, puna `g
saÃ±Ã±aá¹ƒ mÄ• kari, ahaá¹ƒ mama ayyassa santike pabbajissÄ• mi. ime dve dÄ• rakÄ• t
pamajjÄ«â€™â€™ ti vatvÄ• putte sÄ«se paricumbitvÄ• parimajjitvÄ• ure nipajjÄ• petvÄ•
nikkhamitvÄ• therassa santike pabbajjaá¹ƒ yÄ• ci. theropi naá¹ƒ pabbÄ• jetvÄ• upasampÄ
cÄ• rikaá¹ƒ caramÄ• no anupubbena sÄ• vatthiá¹ƒ agamÄ• si. tassa __soreyyatthero_ti nÄ•
janapadavÄ• sino taá¹ƒ pavattiá¹ƒ Ã±atvÄ• saá¹…khubhitvÄ• kotÅ«halajÄ• tÄ• taá¹ƒ upas
\Ee I 331/ --- ``evaá¹ƒ kira, bhanteâ€™â€™ ti? ``Ä• ma, Ä• vusoâ€™â€™ ti. ``bhante, evarÄ
nÄ• ma hotiâ€™â€™ ? ``tumhÄ• kaá¹ƒ kucchiyaá¹ƒ kira dve puttÄ• nibbattÄ• , tumhe paá¹
tesaá¹ƒ vo kataresu balavasineho hotÄ«â€™â€™ ti? ``kucchiyaá¹ƒ vutthakesu, Ä• vusoâ€™
nibaddhaá¹ƒ tatheva pucchiá¹ƒsu.

thero ``kucchiyaá¹ƒ vuttakesu eva sineho balavÄ• â€™â€™ ti punappunaá¹ƒ kathento harÄ
ekova tiá¹-á¹-hati. so evaá¹ƒ ekattÅ«pagato attabhÄ• ve khayavayaá¹ƒ samuá¹-á¹-hÄ• petvÄ
arahattaá¹ƒ pÄ• puá¹‡i. atha naá¹ƒ Ä• gatÄ• gatÄ• pucchanti --- ``bhante, evaá¹ƒ kira nÄ• n
``Ä• mÄ• vusoâ€™â€™ ti. ``kataresu sineho balavÄ• â€™â€™ ti? ``mayhaá¹ƒ katthaci sine
bhikkhÅ« ``ayaá¹ƒ abhÅ«taá¹ƒ kathesi, purimadivasesu `kucchiyaá¹ƒ vutthaputtesu sineho b
idÄ• ni `mayhaá¹ƒ katthaci sineho natthÄ«â€™ ti vadati, aÃ±Ã±aá¹ƒ byÄ• karoti, bhanteâ€™
satthÄ• ``na, bhikkhave, mama putto aÃ±Ã±aá¹ƒ byÄ• karoti, mama puttassa sammÄ• paá
diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya na katthaci sineho jÄ• to, yaá¹ƒ sampattiá¹ƒ neva mÄ• tÄ•
sakkoti, taá¹ƒ imesaá¹ƒ sattÄ• naá¹ƒ abbhantare pavattaá¹ƒ sammÄ• paá¹‡ihitaá¹ƒ cittamev
imaá¹ƒ gÄ• thamÄ• ha ---

<43> á¹• 21 ``na \Ee I 332/ taá¹ƒ mÄ• tÄ• pitÄ• kayirÄ• , aÃ±Ã±e vÄ• pi ca Ã±Ä• takÄ• .

sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kareâ€™â€™ ti ||

tattha__na ta_nti taá¹ƒ kÄ• raá¹‡aá¹ƒ neva mÄ• tÄ• kareyya, na pitÄ• , na aÃ±Ã±e Ã±Ä• ta
__sammÄ• paá¹‡ihita_nti dasasu kusalakammapathesu sammÄ• á¹-hapitaá¹ƒ. __seyyaso_
kare_ti tato kÄ• raá¹‡ato seyyaso naá¹ƒ varataraá¹ƒ uttaritaraá¹ƒ kareyya, karotÄ«ti attho. n
puttÄ• naá¹ƒ dhanaá¹ƒ dadamÄ• nÄ• ekasmiá¹ƒyeva attabhÄ• ve kammaá¹ƒ akatvÄ• sukh
dÄ• tuá¹ƒ sakkonti. visÄ• khÄ• ya mÄ• tÄ• pitaropi tÄ• va mahaddhanÄ• mahÄ• bhogÄ• , t
sukhena jÄ«vikakappanaá¹ƒ dhanaá¹ƒ adaá¹ƒsu. catÅ«su pana dÄ«pesu cakkavattisiriá¹ƒ c
mÄ• tÄ• pitaropi nÄ• ma puttÄ• naá¹ƒ natthi, pageva dibbasampattiá¹ƒ vÄ• paá¹-hamajjhÄ•
lokuttarasampattidÄ• ne kathÄ• va natthi, sammÄ• paá¹‡ihitaá¹ƒ pana cittaá¹ƒ sabbampeta
sakkoti. tena vuttaá¹ƒ ``seyyaso naá¹ƒ tato kareâ€™â€™ ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . desanÄ• mahÄ• janassa sÄ• tt

soreyyattheravatthu navamaá¹ƒ.

cittavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyo vaggo.

4. pupphavaggo

1. pathavikathÄ• pasutapaÃ±casatabhikkhuvatthu

__ko_ \Be I 212/ \Ne I 189/ \Ee I 333/ __imaá¹ƒ pathaviá¹ƒ vicessatÄ«_ti imaá¹ƒ dhammade
sÄ• vatthiyaá¹ƒ viharanto pathavikathÄ• pasute paÃ±casate bhikkhÅ« Ä• rabbha kathesi.

te kira bhagavatÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ caritvÄ• jetavanaá¹ƒ Ä• gantvÄ• sÄ• y
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• attanÄ• gatagataá¹-á¹-hÄ• nesu ``asukagÄ• ma
samaá¹ƒ visamaá¹ƒ kaddamabahulaá¹ƒ sakkharabahulaá¹ƒ kÄ• á¸·amattikaá¹ƒ tambamattik
kathesuá¹ƒ. satthÄ• Ä• gantvÄ• , ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ•
``bhante, amhehi vicaritaá¹-á¹-hÄ• ne pathavikathÄ• yÄ• â€™â€™ ti vutte, ``bhikkhave, esÄ
tumhehi ajjhuttikapathaviyaá¹ƒ parikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imÄ

<44> á¹• 21 ``ko imaá¹ƒ pathaviá¹ƒ vicessati,

yamalokaÃ±ca imaá¹ƒ sadevakaá¹ƒ.

ko dhammapadaá¹ƒ sudesitaá¹ƒ,

kusalo pupphamiva pacessati ||

<45> á¹• 21 ``sekho \Ee I 334/ pathaviá¹ƒ vicessati,

yamalokaÃ±ca imaá¹ƒ sadevakaá¹ƒ.

sekho dhammapadaá¹ƒ sudesitaá¹ƒ,

kusalo pupphamiva pacessatÄ«â€™â€™ ti ||

tattha __ko ima_nti ko imaá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ pathaviá¹ƒ. __vicessatÄ«_ti att
vicinissati vijÄ• nissati, paá¹-ivijjhissati, sacchikarissatÄ«ti attho. __yamalokaÃ±cÄ• _ti catub
apÄ• yalokaÃ±ca. __imaá¹ƒ sadevaka_nti imaá¹ƒ manussalokaÃ±ca devalokena saddhiá¹ƒ
vicinissati vijÄ• nissati paá¹-ivijjhissati sacchikarissatÄ«ti pucchi. __ko_ __dhammapadaá¹ƒ
yathÄ• sabhÄ• vato kathitattÄ• sudesitaá¹ƒ sattatiá¹ƒsabodhipakkhiyadhammasaá¹…khÄ•
mÄ• lÄ• kÄ• ro __pupphaá¹ƒ_ vicinanto viya __ko_ \Be I 213/ __pacessati_ vicinissati vijÄ•
upaparikkhissati paá¹-ivijjhissati, sacchikarissatÄ«ti attho. __sekho_ti adhisÄ«lasikkhÄ• , ad
adhipaÃ±Ã±Ä• sikkhÄ• ti imÄ• tisso sikkhÄ• sikkhanato sotÄ• pattimaggaá¹-á¹-haá¹ƒ Ä• di
arahattamaggaá¹-á¹-hÄ• sattavidho sekho imaá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ pathaviá¹ƒ
chandarÄ• gaá¹ƒ apakaá¸• á¸• hanto vicessati vicinissati vijÄ• nissati \Ee I 335/ paá¹-ivijjhiss
sacchikarissati. __yamalokaÃ±cÄ• _ti taá¹ƒ yathÄ• vuttapakÄ• raá¹ƒ yamalokaÃ±ca imaá¹ƒ
devehi sadevakaá¹ƒ sveva vicessati vicinissati vijÄ• nissati paá¹-ivijjhissati sacchikarissati. _
sveva sattavidho sekho, yathÄ• nÄ• ma kusalo mÄ• lÄ• kÄ• ro pupphÄ• rÄ• maá¹ƒ pavisitv
pÄ• á¹‡akaviddhÄ• ni ca milÄ• tÄ• ni ca gaá¹‡á¹-hikajÄ• tÄ• ni ca pupphÄ• ni vajjetvÄ• sob
pupphÄ• ni vicinÄ• ti, evameva imaá¹ƒ sukathitaá¹ƒ suniddiá¹-á¹-haá¹ƒ bodhipakkhiyadham
pacessati vicinissati upaparikkhissati paá¹-ivijjhissati sacchikarissatÄ«ti satthÄ• sayameva p
vissajjesi.

desanÄ• vasÄ• ne paÃ±casatÄ• pi bhikkhÅ« saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá
sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

pathavikathÄ• pasutapaÃ±casatabhikkhuvatthu paá¹-hamaá¹ƒ.

2. marÄ«cikammaá¹-á¹-hÄ• nikattheravatthu

__pheá¹‡Å«pama_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto aÃ±Ã±
marÄ«cikammaá¹-á¹-hÄ• nikaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi.

so \Ee I 336/ kira bhikkhu satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• , ``samaá¹‡adha
ti araÃ±Ã±aá¹ƒ pavisitvÄ• ghaá¹-etvÄ• vÄ• yamitvÄ• arahattaá¹ƒ pattuá¹ƒ asakkonto ``vis
kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• pessÄ• mÄ«â€™â€™ ti satthu santikaá¹ƒ Ä• gacchanto anta
``yathÄ• ayaá¹ƒ gimhasamaye uá¹-á¹-hitÄ• marÄ«ci dÅ«re á¹-hitÄ• naá¹ƒ rÅ«pagatÄ• viya
Ä• gacchantÄ• naá¹ƒ neva paÃ±Ã±Ä• yati, ayaá¹ƒ attabhÄ• vopi uppÄ• davayaá¹-á¹-hena e
marÄ«cikammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento Ä• gantvÄ• \Ne I 191/ maggakilanto aciravatiya
I 214/ caá¹‡á¸• asotatÄ«re rukkhachÄ• yÄ• ya nisinno udakavegÄ• bhighÄ• tena uá¹-á¹-hah
pheá¹‡apiá¹‡á¸• e bhijjamÄ• ne disvÄ• , ``ayaá¹ƒ attabhÄ• vopi uppajjitvÄ• bhijjanaá¹-á¹-he
ti Ä• rammaá¹‡aá¹ƒ aggahesi. satthÄ• gandhakuá¹-iyaá¹ƒ á¹-hitova taá¹ƒ theraá¹ƒ disvÄ• ,
evarÅ«povÄ• yaá¹ƒ attabhÄ• vo pheá¹‡apiá¹‡á¸• o viya marÄ«ci viya uppajjanabhijjanasabh

imaá¹ƒ gÄ• thamÄ• ha ---

<46> á¹• 21 ``pheá¹‡Å«pamaá¹ƒ kÄ• yamimaá¹ƒ viditvÄ• ,

marÄ«cidhammaá¹ƒ abhisambudhÄ• no.

chetvÄ• na mÄ• rassa papupphakÄ• ni,

adassanaá¹ƒ maccurÄ• jassa gaccheâ€™â€™ ti ||

tattha __pheá¹‡Å«pama_nti imaá¹ƒ kesÄ• disamÅ«hasaá¹…khÄ• taá¹ƒ kÄ• yaá¹ƒ abaladu
anaddhaniyatÄ• vakÄ• likaá¹-á¹-hena pheá¹‡apiá¹‡á¸• asarikkhakoti \Ee I 337/ viditvÄ• . __
marÄ«ci dÅ«re á¹-hitÄ• naá¹ƒ rÅ«pagatÄ• viya gayhÅ«pagÄ• viya hoti, santike upagaccha
agayhÅ«pagÄ• sampajjati, evameva khaá¹‡ikaittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena ayaá¹ƒ
__abhisambudhÄ• no_ bujjhanto, jÄ• nantoti attho. __mÄ• rassa papupphakÄ• nÄ«_ti mÄ•
tebhÅ«makÄ• ni vaá¹-á¹-Ä• ni ariyamaggena chinditvÄ• khÄ«á¹‡Ä• savo bhikkhu maccurÄ
amatamahÄ• nibbÄ• naá¹ƒ gaccheyyÄ• ti.

gÄ• thÄ• pariyosÄ• ne thero saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• satthu suvaá¹‡á
thomento vaá¹‡á¹‡ento vandantova Ä• gatoti.

marÄ«cikammaá¹-á¹-hÄ• nikattheravatthu dutiyaá¹ƒ.

3. viá¹-aá¹-Å«bhavatthu

__pupphÄ• niheva pacinanta_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ vihar
ajjhottharitvÄ• mÄ• ritaá¹ƒ viá¹-aá¹-Å«bhaá¹ƒ Ä• rabbha kathesi.

tatrÄ• yaá¹ƒ \Be I 215/ anupubbikathÄ• --- sÄ• vatthiyaÃ±hi mahÄ• kosalaraÃ±Ã±o putto p
vesÄ• liyaá¹ƒ \Ne I 192/ licchaviraÃ±Ã±o putto licchavikumÄ• ro \Ee I 338/ mahÄ• li nÄ• ma
mallarÄ• japutto bandhulo nÄ• mÄ• ti ime tayo disÄ• pÄ• mokkhassÄ• cariyassa santike sip
takkasilaá¹ƒ gantvÄ• bahinagare sÄ• lÄ• ya samÄ• gatÄ• aÃ±Ã±amaÃ±Ã±assa Ä• gatakÄ
pucchitvÄ• sahÄ• yakÄ• hutvÄ• ekatova Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• sippaá¹ƒ sikkh
uggahitasippÄ• Ä• cariyaá¹ƒ Ä• pucchitvÄ• ekatova nikkhamitvÄ• sakasakaá¹-á¹-hÄ• nÄ•
__pasenadikumÄ• ro_ pitu sippaá¹ƒ dassetvÄ• pasannena pitarÄ• rajje abhisitto. __mahÄ
sippaá¹ƒ dassento mahantena ussÄ• hena dassesi, tassa akkhÄ«ni bhijjitvÄ• agamaá¹ƒsu.
vata amhÄ• kaá¹ƒ Ä• cariyo akkhivinÄ• saá¹ƒ patto, na naá¹ƒ pariccajissÄ• ma, upaá¹-á¹-ha
tassa satasahassuá¹-á¹-hÄ• nakaá¹ƒ ekaá¹ƒ dvÄ• raá¹ƒ adaá¹ƒsu. so taá¹ƒ nissÄ• ya paÃ±

sippaá¹ƒ sikkhÄ• pento vasi. __bandhulakumÄ• ro_ saá¹-á¹-hiá¹ƒ saá¹-á¹-hiá¹ƒ veá¸·Å« gah
ayasalÄ• kaá¹ƒ pakkhipitvÄ• saá¹-á¹-hikalÄ• pe ussÄ• petvÄ• á¹-hapite mallarÄ• jakulehi `
vutto asÄ«tihatthaá¹ƒ Ä• kÄ• saá¹ƒ ullaá¹…ghitvÄ• asinÄ• kappento agamÄ• si. so osÄ• n
ayasalÄ• kÄ• ya ``kirÄ«â€™â€™ ti saddaá¹ƒ sutvÄ• , ``kiá¹ƒ etaâ€™â€™ nti pucchitvÄ• sa
ayasalÄ• kÄ• naá¹ƒ á¹-hapitabhÄ• vaá¹ƒ Ã±atvÄ• asiá¹ƒ chaá¸• á¸• etvÄ• rodamÄ• no ``m
Ã±Ä• tisuhajjesu ekopi sasineho hutvÄ• imaá¹ƒ kÄ• raá¹‡aá¹ƒ nÄ• cikkhi. sace hi ahaá¹ƒ jÄ
saddaá¹ƒ anuá¹-á¹-hÄ• pentova chindeyyaâ€™â€™ nti vatvÄ• , ``sabbepime mÄ• retvÄ• ra
mÄ• tÄ• pitÅ«naá¹ƒ kathesi. tehi ``paveá¹‡irajjaá¹ƒ nÄ• ma, tÄ• ta, idaá¹ƒ na labbhÄ• evaá
nÄ• nappakÄ• rena vÄ• rito ``tena hi mama sahÄ• yakassa santikaá¹ƒ gamissÄ• mÄ«â€™â

pasenadi kosalo rÄ• jÄ• tassÄ• gamanaá¹ƒ sutvÄ• paccuggantvÄ• mahantena sakkÄ• re
senÄ• patiá¹-á¹-hÄ• ne á¹-hapesi. so mÄ• tÄ• pitaro pakkosÄ• petvÄ• tattheva vÄ• saá¹ƒ k
rÄ• jÄ• \Be I 216/ uparipÄ• sÄ• de á¹-hito antaravÄ«thiá¹ƒ olokayamÄ• no ``anÄ• thapiá¹‡á
cÅ«á¸·aanÄ• thapiá¹‡á¸• ikassa visÄ• khÄ• ya suppavÄ• sÄ• yÄ• â€™â€™ ti etesaá¹ƒ geh
gacchante anekasahasse bhikkhÅ« disvÄ• , ``kahaá¹ƒ, ayyÄ• , gacchantÄ«â€™â€™ ti pucc
anÄ• thapiá¹‡á¸• ikassa gehe niccabhattasalÄ• kabhattagilÄ• nabhattÄ• dÄ«naá¹ƒ atthÄ• y
bhikkhusahassÄ• ni gacchanti, cÅ«á¸·aanÄ• thapiá¹‡á¸• ikassa gehe paÃ±casatÄ• ni, tathÄ
suppavÄ• sÄ• yÄ• â€™â€™ ti vutte sayampi bhikkhusaá¹…ghaá¹ƒ upaá¹-á¹-hahitukÄ• mo
bhikkhusahassena saddhiá¹ƒ \Ee I 340/ satthÄ• raá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ sahatthÄ•
divase satthÄ• raá¹ƒ vanditvÄ• , ``bhante, paÃ±cahi me bhikkhusatehi saddhiá¹ƒ nibaddhaá
gaá¹‡hathÄ• â€™â€™ ti Ä• ha. ``mahÄ• rÄ• ja buddhÄ• \Ne I 193/ nÄ• ma ekaá¹-á¹-hÄ• n
gaá¹‡hanti, bahÅ« janÄ• buddhÄ• naá¹ƒ Ä• gamanaá¹ƒ paccÄ• sÄ«santÄ«â€™â€™ ti. ``te
nibaddhaá¹ƒ pesethÄ• â€™â€™ ti Ä• ha. satthÄ• Ä• nandattherassa bhÄ• raá¹ƒ akÄ• si. r
pattaá¹ƒ gahetvÄ• , ``ime nÄ• ma parivisantÅ«â€™â€™ ti avicÄ• retvÄ• va sattÄ• haá¹ƒ sa
aá¹-á¹-hame divase vikkhittacitto pamajjamakÄ• si. rÄ• jakule nÄ• ma anÄ• á¹‡attÄ• Ä• sa
bhikkhÅ« nisÄ«dÄ• petvÄ• parivisituá¹ƒ na labhanti ``na mayaá¹ƒ idha á¹-hÄ• tuá¹ƒ sakkhis
bhikkhÅ« pakkamiá¹ƒsu. rÄ• jÄ• dutiyadivasepi pamajji, dutiyadivasepi bahÅ« bhikkhÅ« pa
tatiyadivasepi pamajji, tadÄ• Ä• nandattheraá¹ƒ ekakameva á¹-hapetvÄ• avasesÄ• pakka
nÄ• ma kÄ• raá¹‡avasikÄ• honti, kulÄ• naá¹ƒ pasÄ• daá¹ƒ rakkhanti. tathÄ• gatassa ca sÄ
mahÄ• moggallÄ• nattheroti dve aggasÄ• vakÄ• , khemÄ• uppalavaá¹‡á¹‡Ä• ti dve aggasÄ
gahapati, hatthako Ä• á¸·avakoti dve aggaupÄ• sakÄ• , upÄ• sikÄ• su veá¸·ukaá¹‡á¹-hakÄ«
dve aggaupÄ• sikÄ• , iti ime aá¹-á¹-ha jane Ä• diá¹ƒ katvÄ• á¹-hÄ• nantarapattÄ• sabbepi
dasannaá¹ƒ pÄ• ramÄ«naá¹ƒ pÅ«ritattÄ• mahÄ• puÃ±Ã±Ä• abhinÄ«hÄ• rasampannÄ• . Ä
kappasatasahassaá¹ƒ pÅ«ritapÄ• ramÄ« abhinÄ«hÄ• rasampanno mahÄ• puÃ±Ã±o attano
pasÄ• daá¹ƒ rakkhanto aá¹-á¹-hÄ• si. taá¹ƒ ekakameva nisÄ«dÄ• petvÄ• parivisiá¹ƒsu.

rÄ• jÄ• \Be I 217/ bhikkhÅ«naá¹ƒ gatakÄ• le Ä• gantvÄ• khÄ• danÄ«yabhojanÄ«yÄ• ni tat
``kiá¹ƒ, ayyÄ• , nÄ• gamiá¹ƒsÅ«â€™â€™ ti pucchitvÄ• , ``Ä• nandatthero ekakova Ä• gato

``addhÄ• ettakaá¹ƒ me bhattacchedanamakaá¹ƒsÅ«â€™â€™ ti bhikkhÅ«naá¹ƒ kuddho sat
``bhante, mayÄ• paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ bhikkhÄ• paá¹-iyattÄ• , Ä• nandatther
paá¹-iyattÄ• bhikkhÄ• tatheva á¹-hitÄ• , paÃ±casatÄ• bhikkhÅ« mama gehe saÃ±Ã±aá¹ƒ
kÄ• raá¹‡aâ€™â€™ nti Ä• ha. satthÄ• bhikkhÅ«naá¹ƒ dosaá¹ƒ avatvÄ• , ``mahÄ• rÄ• ja, m
saddhiá¹ƒ vissÄ• so natthi, tena na gatÄ• bhavissantÄ«â€™â€™ ti vatvÄ• kulÄ• naá¹ƒ anu
upagamanakÄ• raá¹‡aÃ±ca pakÄ• sento bhikkhÅ« Ä• mantetvÄ• imaá¹ƒ suttamÄ• ha ---

``navahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• nÄ• laá¹ƒ up
nÄ• laá¹ƒ upanisÄ«dituá¹ƒ. katamehi navahi? na manÄ• pena paccuá¹-á¹-henti, na manÄ• p
manÄ• pena Ä• sanaá¹ƒ denti, santamassa pariguhanti, bahukampi thokaá¹ƒ denti, paá¹‡Ä«
asakkaccaá¹ƒ denti no sakkaccaá¹ƒ, na upanisÄ«danti dhammassavanÄ• ya, bhÄ• sitamas
imehi kho, bhikkhave, navahaá¹…gehi \Ne I 194/ samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ•
upagantvÄ• vÄ• nÄ• laá¹ƒ upanisÄ«dituá¹ƒ.

``navahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• alaá¹ƒ upag
alaá¹ƒ upanisÄ«dituá¹ƒ. katamehi navahi? manÄ• pena paccuá¹-á¹-henti, manÄ• pena abhi
Ä• sanaá¹ƒ denti, santamassa na pariguhanti, bahukampi bahukaá¹ƒ denti, paá¹‡Ä«tampi p
sakkaccaá¹ƒ denti no asakkaccaá¹ƒ, upanisÄ«danti dhammassavanÄ• ya, bhÄ• sitamassa
bhikkhave, navahaá¹…gehi samannÄ• gataá¹ƒ kulaá¹ƒ anupagantvÄ• vÄ• alaá¹ƒ upagant
upanisÄ«dituâ€™â€™ nti (AN c 9.17).

iti kho, mahÄ• rÄ• ja, mama sÄ• vakÄ• tumhÄ• kaá¹ƒ santikÄ• vissÄ• saá¹ƒ alabhantÄ•
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi hi avissÄ• sikaá¹-á¹-hÄ• ne sakkaccaá¹ƒ upaá¹-á¹-hiyamÄ• nÄ
vedanaá¹ƒ patvÄ• vissÄ• sikaá¹-á¹-hÄ• nameva agamiá¹ƒsÅ«ti. ``kadÄ• , bhanteâ€™â€™
atÄ«taá¹ƒ Ä• hari ---

atÄ«te \Be I 218/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente kesavo nÄ• ma rÄ• j
isipabbajjaá¹ƒ pabbaji. taá¹ƒ paÃ±ca purisasatÄ• ni anupabbajiá¹ƒsu. so kesavatÄ• paso nÄ
pasÄ• dhanakappako panassa anupabbajitvÄ• kappako nÄ• ma antevÄ• siko ahosi. kesav
aá¹-á¹-ha mÄ• se himavante vasitvÄ• vassÄ• rattasamaye loá¹‡ambilasevanatthÄ• ya \Ee
patvÄ• bhikkhÄ• ya pÄ• visi. atha naá¹ƒ rÄ• jÄ• disvÄ• pasÄ«ditvÄ• catumÄ• saá¹ƒ attan
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• uyyÄ• neva vasÄ• pento sayaá¹ƒ sÄ• yaá¹ƒpÄ• taá¹ƒ assa upaá
avasesÄ• tÄ• pasÄ• katipÄ• haá¹ƒ vasitvÄ• hatthisaddÄ• dÄ«hi ubbÄ• á¸·hÄ• hutvÄ• uk
ukkaá¹‡á¹-hitamhÄ• , gacchÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. ``kahaá¹ƒ, tÄ• tÄ• â€™â€™ ti?
ti. rÄ• jÄ• amhÄ• kaá¹ƒ Ä• gatadivaseyeva catumÄ• saá¹ƒ idha vasanatthÄ• ya paá¹-iÃ±Ã±
gamissatha, tÄ• tÄ• â€™â€™ ti? ``tumhehi amhÄ• kaá¹ƒ anÄ• cikkhitvÄ• va paá¹-iÃ±Ã±Ä•
sakkoma vasituá¹ƒ, ito avidÅ«re tumhÄ• kaá¹ƒ pavattissavanaá¹-á¹-hÄ• ne vasissÄ• mÄ• â
pakkamiá¹ƒsu. kappantevÄ• sikena saddhiá¹ƒ Ä• cariyo ohÄ«yi.

rÄ• jÄ• upaá¹-á¹-hÄ• naá¹ƒ Ä• gato, ``kahaá¹ƒ, ayyÄ• â€™â€™ ti pucchi. ``sabbe ukkaá¹‡
himavantaá¹ƒ \Ne I 195/ gatÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. kappakopi na cirasseva u
punappunaá¹ƒ vÄ• riyamÄ• nopi ``na sakkomÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. itaresaá¹ƒ p
Ä• cariyassa pavattiá¹ƒ suá¹‡anto avidÅ«re á¹-hÄ• ne vasi. aparabhÄ• ge Ä• cariyassa ante
kucchirogo uppajji. rÄ• jÄ• vejjehi tikicchÄ• pesi, rogo na vÅ«pasammati. tÄ• paso Ä• ha ---
icchasi me rogavÅ«pasamaâ€™â€™ nti? ``bhante, sacÄ• haá¹ƒ sakkuá¹‡eyyaá¹ƒ, idÄ• nev
kareyyaâ€™â€™ nti. ``mahÄ• rÄ• ja, sace me phÄ• sukaá¹ƒ icchasi, maá¹ƒ antevÄ• sikÄ• n
ti. rÄ• jÄ• ``sÄ• dhu \Ee I 344/, bhanteâ€™â€™ ti taá¹ƒ maÃ±cake nipajjÄ• petvÄ• nÄ• rad
amacce ``mama ayyassa pavattiá¹ƒ Ã±atvÄ• , mayhaá¹ƒ sÄ• sanaá¹ƒ pahiá¹‡eyyÄ• thÄ• â€
kappantevÄ• siko Ä• cariyassa Ä• gamanaá¹ƒ sutvÄ• paccuggamanaá¹ƒ katvÄ• itare ``kah
``asukaá¹-á¹-hÄ• ne kira vasantÄ«â€™â€™ ti Ä• ha. tepi Ä• cariyassÄ• gamanabhÄ• vaá¹ƒ
Ä• cariyassa uá¹‡hodakaá¹ƒ datvÄ• phalÄ• phalaá¹ƒ adaá¹ƒsu. taá¹ƒ \Be I 219/ khaá¹‡aÃ±
so katipÄ• heneva suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi. atha naá¹ƒ nÄ• rado pucchi ---

``manussindaá¹ƒ jahitvÄ• na, sabbakÄ• masamiddhinaá¹ƒ.

kathaá¹ƒ nu bhagavÄ• kesÄ«, kappassa ramati assame ||

``sÄ• dÅ«ni ramaá¹‡Ä«yÄ• ni, santi vakkhÄ• manoramÄ• .

subhÄ• sitÄ• ni kappassa, nÄ• rada ramayanti maá¹ƒ ||

``sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

kathaá¹ƒ sÄ• mÄ• kanÄ«vÄ• raá¹ƒ, aloá¹‡aá¹ƒ chÄ• dayanti taá¹ƒ ||

``sÄ• duá¹ƒ vÄ• yadi vÄ• sÄ• duá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

vissattho yattha bhuÃ±jeyya, vissÄ• saparamÄ• rasÄ• â€™â€™ ti || (J I 4.181-184).

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nento ``tadÄ• rÄ• j
sÄ• riputto, kappantevÄ• siko \Ee I 345/ Ä• nando, kesavatÄ• paso ahamevÄ• â€™â€™ ti v
pubbepi paá¹‡á¸• itÄ• mÄ• raá¹‡antikaá¹ƒ vedanaá¹ƒ patvÄ• vissÄ• sikaá¹-á¹-hÄ• naá¹ƒ g
I 196/ tumhÄ• kaá¹ƒ santike vissÄ• saá¹ƒ na labhanti maÃ±Ã±eâ€™â€™ ti Ä• ha. rÄ• jÄ• `
mayÄ• vissÄ• saá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, kathaá¹ƒ nu kho karissÄ• mÄ«ti sammÄ• sambu
mama gehe kÄ• tuá¹ƒ vaá¹-á¹-ati, evaá¹ƒ sante `daharÄ• ca sÄ• maá¹‡erÄ• ca sammÄ• s
mama santikaá¹ƒ vissatthÄ• nibaddhaá¹ƒ Ä• gamissantÄ«â€™â€™ ti cintetvÄ• --- ``ekaá¹

dentÅ«â€™â€™ ti sÄ• kiyÄ• naá¹ƒ santikaá¹ƒ sÄ• sanaá¹ƒ pesesi. ``katarassa sakyassa dh
pucchitvÄ• , ``Ã±atvÄ• Ä• gaccheyyÄ• thÄ• â€™â€™ ti vatvÄ• dÅ«te Ä• á¹‡Ä• pesi. dÅ«tÄ
yÄ• ciá¹ƒsu. te sannipatitvÄ• , ``pakkhantariko rÄ• jÄ• , sace na dassÄ• ma, vinÄ• sessati n
kulena sadiso, kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti mantayiá¹ƒsu. mahÄ• nÄ• mo ``mama d
vÄ• sabhakhattiyÄ• nÄ• ma dhÄ«tÄ• rÅ«pasobhaggappattÄ• atthi, taá¹ƒ dassÄ• mÄ• â€™
``sÄ• dhu, raÃ±Ã±o dÄ• rikaá¹ƒ dassÄ• mÄ• â€™â€™ ti. ``sÄ• kassa, dhÄ«tÄ• â€™â€™ t
cÅ«á¸·apituputtassa mahÄ• nÄ• massa sakkassa dhÄ«tÄ• vÄ• sabhakhattiyÄ• nÄ• mÄ• â

te \Be I 220/ gantvÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• ``yadi evaá¹ƒ, sÄ• dhu, sÄ«ghaá¹ƒ
nÄ• ma bahumÄ• yÄ• , dÄ• sidhÄ«tarampi pahiá¹‡eyyuá¹ƒ, pitarÄ• saddhiá¹ƒ ekabhÄ• jan
Ä• neyyÄ• thÄ• â€™â€™ ti \Ee I 346/ pesesi. te gantvÄ• , ``deva, tumhehi saddhiá¹ƒ ekato
icchatÄ«â€™â€™ ti Ä• haá¹ƒsu. mahÄ• nÄ• mo ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti taá¹ƒ alaá¹…
pakkosÄ• petvÄ• tÄ• ya saddhiá¹ƒ ekato bhuÃ±janÄ• kÄ• raá¹ƒ dassetvÄ• dÅ«tÄ• naá¹ƒ n
sÄ• vatthiá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• tuá¹-á¹-hamÄ• naso
itthisatÄ• naá¹ƒ jeá¹-á¹-hikaá¹ƒ katvÄ• aggamahesiá¹-á¹-hÄ• ne abhisiÃ±ci. sÄ• na cirasse
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ puttaá¹ƒ vijÄ• yi.

athassa nÄ• maggahaá¹‡adivase rÄ• jÄ• dÄ• rakassa ayyakassa santikaá¹ƒ pesesi ``saky
vÄ• sabhakhattiyÄ• puttaá¹ƒ vijÄ• tÄ• , kimassa nÄ• maá¹ƒ karomÄ• â€™â€™ ti? taá¹ƒ pa
amacco thokaá¹ƒ badhiradhÄ• tuko, so gantvÄ• raÃ±Ã±o ayyakassa Ä• rocesi, so taá¹ƒ su
puttaá¹ƒ avijÄ• yitvÄ• pi sabbajanaá¹ƒ abhibhavi, idÄ• ni pana raÃ±Ã±o ativiya vallabhÄ• b
Ä• ha. badhiro amacco ``vallabhÄ• â€™â€™ ti vacanaá¹ƒ dussutaá¹ƒ sutvÄ•  ``viá¹-aá¹-Å«b
rÄ• jÄ• naá¹ƒ upagantvÄ• , ``deva, kumÄ• rassa kira `viá¹-aá¹-Å«bhoâ€™ ti nÄ• maá¹ƒ karo
``porÄ• á¹‡akaá¹ƒ no kulasantakaá¹ƒ nÄ• maá¹ƒ bhavissatÄ«â€™â€™ ti cintetvÄ• taá¹ƒ nÄ
daharakÄ• leyeva rÄ• jÄ• ``satthu piyaá¹ƒ karomÄ«â€™â€™ ti senÄ• patiá¹-á¹-hÄ• naá¹ƒ a

so kumÄ• raparihÄ• rena vaá¸• á¸• hanto sattavassikakÄ• le aÃ±Ã±esaá¹ƒ kumÄ• rÄ• naá¹
hatthirÅ«pakaassarÅ«pakÄ• dÄ«ni \Ne I 197/ Ä• hariyamÄ• nÄ• ni disvÄ• mÄ• taraá¹ƒ puc
mÄ• tÄ• mahakulato \Ee I 347/ paá¹‡á¹‡Ä• kÄ• ro Ä• harÄ«yati, mayhaá¹ƒ koci kiÃ±ci na pe
nipitÄ• â€™â€™ ti? atha naá¹ƒ sÄ• , ``tÄ• ta, tava sakyarÄ• jÄ• no mÄ• tÄ• mahÄ• dÅ«re
na pesentÄ«â€™â€™ ti vaÃ±cesi. soá¸·asavassikakÄ• le, ``amma, tava mÄ• tÄ• mahakulaa
vatvÄ• , ``alaá¹ƒ, tÄ• ta, kiá¹ƒ tattha gantvÄ• karissatÄ«â€™â€™ ti vÄ• riyamÄ• nopi punap
mÄ• tÄ• ``tena hi gacchÄ• â€™â€™ ti sampaá¹-icchi. so pitu Ä• rocetvÄ• mahantena pariv
vÄ• sabhakhattiyÄ• puretaraá¹ƒ paá¹‡á¹‡aá¹ƒ pesesi --- ``ahaá¹ƒ \Be I 221/ idha sukhaá¹ƒ
sÄ• mino antaraá¹ƒ dassayiá¹ƒsÅ«â€™â€™ ti. sÄ• kiyÄ• viá¹-aá¹-Å«bhassa Ä• gamanaá¹ƒ
sakkomÄ• â€™â€™ ti tassa daharadahare kumÄ• re janapadaá¹ƒ pahiá¹‡itvÄ• tasmiá¹ƒ ka
santhÄ• gÄ• re sannipatiá¹ƒsu. kumÄ• ro tattha gantvÄ• aá¹-á¹-hÄ• si.

atha naá¹ƒ ``ayaá¹ƒ te, tÄ• ta, mÄ• tÄ• maho, ayaá¹ƒ mÄ• tuloâ€™â€™ ti vatvÄ• vandÄ• p
vicaritvÄ• ekampi attÄ• naá¹ƒ vandantaá¹ƒ adisvÄ• ``kiá¹ƒ nu kho maá¹ƒ vandantÄ• natth
sÄ• kiyÄ• , ``tÄ• ta, te kaniá¹-á¹-hakumÄ• rÄ• janapadaá¹ƒ gatÄ• â€™â€™ ti vatvÄ• tassa
I 348/ kariá¹ƒsu. so katipÄ• haá¹ƒ vasitvÄ• mahantena parivÄ• rena nikkhami. athekÄ• dÄ
nisinnaphalakaá¹ƒ ``idaá¹ƒ vÄ• sabhakhattiyÄ• ya dÄ• siyÄ• puttassa nisinnaphalakaâ€™â
paribhÄ• sitvÄ• khÄ«rodakena dhovi. eko puriso attano Ä• vudhaá¹ƒ pamussitvÄ• nivatto t
viá¹-aá¹-Å«bhakumÄ• rassa akkosanasaddaá¹ƒ sutvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchitvÄ• , ``v
kucchimhi mahÄ• nÄ• masakkaá¹ƒ paá¹-icca jÄ• tÄ• â€™â€™ ti Ã±atvÄ• balakÄ• yassa ka
dÄ• sidhÄ«tÄ• â€™â€™ ti mahÄ• kolÄ• halaá¹ƒ ahosi. taá¹ƒ sutvÄ• viá¹-aá¹-Å«bho ``ete tÄ
khÄ«rodakena dhovantu, ahaá¹ƒ pana rajje patiá¹-á¹-hitakÄ• le etesaá¹ƒ galalohitaá¹ƒ gahe
nisinnaphalakaá¹ƒ dhovissÄ• mÄ«â€™â€™ ti cittaá¹ƒ paá¹-á¹-hapesi. tasmiá¹ƒ sÄ• vatthiá¹
pavattiá¹ƒ raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• ``mayhaá¹ƒ dÄ• sidhÄ«taraá¹ƒ adaá¹ƒsÅ«â€™
kujjhitvÄ• vÄ• sabhakhattiyÄ• ya ca puttassa ca dinnaparihÄ• raá¹ƒ acchinditvÄ• dÄ• sadÄ
dÄ• pesi.

tato katipÄ• haccayena satthÄ• rÄ• janivesanaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«di. rÄ
``bhante, tumhÄ• kaá¹ƒ kira Ã±Ä• takehi dÄ• sidhÄ«tÄ• mayhaá¹ƒ \Ee I 349/ dinnÄ• , tenas
parihÄ• raá¹ƒ acchinditvÄ• dÄ• sadÄ• sÄ«hi laddhabbamattameva dÄ• pesiâ€™â€™ nti Ä
mahÄ• rÄ• ja, sÄ• kiyehi kataá¹ƒ, dadantehi nÄ• ma samÄ• najÄ• tikÄ• dÄ• tabbÄ• assa, t
mahÄ• rÄ• ja, vadÄ• mi, vÄ• sabhakhattiyÄ• khattiyarÄ• jadhÄ«tÄ• khattiyaraÃ±Ã±o gehe
viá¹-aá¹-Å«bhopi khattiyarÄ• jÄ• nameva paá¹-icca jÄ• to, mÄ• tugottaá¹ƒ \Be I 222/ nÄ• ma
pitugottameva pamÄ• á¹‡anti. porÄ• á¹‡akapaá¹‡á¸• itÄ• dalidditthiyÄ• kaá¹-á¹-hahÄ• rikÄ
aggamahesiá¹-á¹-hÄ• naá¹ƒ adaá¹ƒsu, tassÄ• ca kucchimhi jÄ• takumÄ• ro dvÄ• dasayojan
rajjaá¹ƒ patvÄ• kaá¹-á¹-havÄ• hanarÄ• jÄ• nÄ• ma jÄ• toâ€™â€™ ti __kaá¹-á¹-hahÄ• rijÄ•
rÄ• jÄ• dhammakathaá¹ƒ sutvÄ• ``pitugottameva kira pamÄ• á¹‡aâ€™â€™ nti tussitvÄ• v
puttassa ca pakatiparihÄ• rameva dÄ• pesi.

bandhulasenÄ• patissapi kho kusinÄ• rÄ• yaá¹ƒ mallarÄ• jadhÄ«tÄ• mallikÄ• nÄ• ma bha
na vijÄ• yi. atha naá¹ƒ bandhulo ``attano kulagharameva gacchÄ• â€™â€™ ti uyyojesi. sÄ•
gamissÄ• mÄ«â€™â€™ ti jetavanaá¹ƒ pavisitvÄ• tathÄ• gataá¹ƒ vanditvÄ• á¹-hitÄ• , ``kah
vuttÄ• ``sÄ• miko maá¹ƒ \Ee I 350/ bhante, kulagharaá¹ƒ pesetÄ«â€™â€™ Ä• ha. ``kiá¹ƒ k
``vaÃ±jhÄ• kirasmi aputtikÄ• â€™â€™ ti. ``yadi evaá¹ƒ, gamanakiccaá¹ƒ natthi, nivattassÅ«
tuá¹-á¹-hamÄ• nasÄ• satthÄ• raá¹ƒ vanditvÄ• nivesanaá¹ƒ gantvÄ• ``kasmÄ• nivattÄ• sÄ
``dasabalena nivattitÄ• mhÄ«â€™â€™ ti Ä• ha bandhulo ``diá¹-á¹-haá¹ƒ bhavissati dÄ«ghac
nti sampaá¹-icchi. sÄ• na cirasseva gabbhaá¹ƒ paá¹-ilabhitvÄ• uppannadÄ• haá¸·Ä• ``doh
Ä• rocesi. ``kiá¹ƒ dohaá¸·oâ€™â€™ ti? ``vesÄ• linagare gaá¹‡arÄ• jakulÄ• naá¹ƒ abhisekan
otaritvÄ• nhatvÄ• pÄ• nÄ«yaá¹ƒ pÄ• tukÄ• mÄ• mhi, sÄ• mÄ«â€™â€™ ti. bandhulo ``sÄ•
sahassathÄ• madhanuá¹ƒ gahetvÄ• taá¹ƒ rathaá¹ƒ Ä• ropetvÄ• sÄ• vatthito nikkhamitvÄ•

mahÄ• lilicchavino dinnadvÄ• rena vesÄ• liá¹ƒ pÄ• visi. mahÄ• lilicchavino ca dvÄ• rasamÄ
so rathassa ummÄ• re panighÄ• tasaddaá¹ƒ sutvÄ• va ``bandhulassa rathasaddo eso, ajja
uppajjissatÄ«â€™â€™ ti Ä• ha.

pokkharaá¹‡iyÄ• anto ca bahi ca Ä• rakkhÄ• balavatÄ«, upari lohajÄ• laá¹ƒ patthaá¹-aá¹ƒ
natthi. bandhulasenÄ• pati \Ee I 351/ pana rathÄ• otaritvÄ• Ä• rakkhake manusse vettena
lohajÄ• laá¹ƒ chinditvÄ• antopokkharaá¹‡Ä«yaá¹ƒ bhariyaá¹ƒ nhÄ• petvÄ• sayampi nhatvÄ
Ä• ropetvÄ• nagarÄ• nikkhamitvÄ• Ä• gatamaggeneva pÄ• yÄ• si. te Ä• rakkhamanussÄ•
licchavirÄ• jÄ• no kujjhitvÄ• paÃ±ca rathasatÄ• ni Ä• ruyha ``bandhulamallaá¹ƒ gaá¹‡hissÄ
nikkhamiá¹ƒsu. taá¹ƒ pavattiá¹ƒ \Be I 223/ mahÄ• lissa Ä• rocesuá¹ƒ. mahÄ• li, ``mÄ• gami
ghotessatÄ«â€™â€™ ti Ä• ha. tepi ``mayaá¹ƒ gamissÄ• ma evÄ• â€™â€™ ti vadiá¹ƒsu. ``t
yÄ• va nÄ• bhito pathaviá¹ƒ paviá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ disvÄ• nivatteyyÄ• tha, tato \Ne I
purato asanisaddaá¹ƒ viya suá¹‡issatha, tamhÄ• á¹-hÄ• nÄ• nivatteyyÄ• tha. tato anivattan
rathadhuresu chiddaá¹ƒ passissatha, tamhÄ• á¹-hÄ• nÄ• nivatteyyÄ• tha, purato mÄ• gan
vacanena anivattitvÄ• taá¹ƒ anubandhiá¹ƒsu \Ee I 352/ eva. mallikÄ• disvÄ• , ``rathÄ• , sÄ
paÃ±Ã±Ä• yantÄ«â€™â€™ ti Ä• ha. ``tena hi ekasseva rathassa paÃ±Ã±Ä• yanakÄ• le ma
yadÄ• sabbe rathÄ• eko viya hutvÄ• paÃ±Ã±Ä• yiá¹ƒsu, tadÄ• ``ekameva, sÄ• mi, rathas
ti Ä• ha. bandhulo ``tena hi imÄ• rasmiyo gaá¹‡hÄ• hÄ«â€™â€™ ti tassÄ• rasmiyo datvÄ•
Ä• ropesi, rathacakkaá¹ƒ yÄ• va nÄ• bhito pathaviá¹ƒ pÄ• visi.

licchavino taá¹ƒ á¹-hÄ• naá¹ƒ disvÄ• pi na nivattiá¹ƒsu. itaro thokaá¹ƒ gantvÄ• jiyaá¹ƒ pothe
ahosi. te tatopi na nivattiá¹ƒsu, anubandhantÄ• gacchanteva. bandhulo rathe á¹-hitakova ek
paÃ±cannaá¹ƒ rathasatÄ• naá¹ƒ rathasÄ«se chiddaá¹ƒ katvÄ• paÃ±ca rÄ• jasatÄ• ni parika
vinivijjhitvÄ• pathaviá¹ƒ pÄ• visi. te attano paviddhabhÄ• vaá¹ƒ ajÄ• nitvÄ• , ``tiá¹-á¹-ha, re,
reâ€™â€™ ti vadantÄ• anubandhiá¹ƒsu eva. bandhulo rathaá¹ƒ á¹-hapetvÄ• ``tumhe mata
mayhaá¹ƒ yuddhaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti Ä• ha. ``matakÄ• nÄ• ma amhÄ• disÄ• n
sabbapacchimassa parikaraá¹ƒ mocethÄ• â€™â€™ ti. te mocayiá¹ƒsu. so muttamatte eva n
sabbepi ``tumhe evarÅ«pÄ• , attano gharÄ• ni gantvÄ• saá¹ƒvidhÄ• tabbaá¹ƒ saá¹ƒvidahitv
anusÄ• sitvÄ• sannÄ• haá¹ƒ \Ee I 353/ mocethÄ• â€™â€™ ti Ä• ha. te tathÄ• katvÄ• sab
bandhulopi mallikaá¹ƒ sÄ• vatthiá¹ƒ Ä• nesi. sÄ• soá¸·asakkhattuá¹ƒ yamake yamake putte
thÄ• masampannÄ• ahesuá¹ƒ, sabbasippÄ• naá¹ƒ nipphattiá¹ƒ pÄ• puá¹‡iá¹ƒsu. ekekassa
ahosi. pitarÄ• saddhiá¹ƒ rÄ• janivesanaá¹ƒ gacchantehi teheva rÄ• jaá¹…gaá¹‡aá¹ƒ paripÅ

athekadivasaá¹ƒ \Be I 224/ vinicchaye kÅ«á¹-aá¹-á¹-aparÄ• jitÄ• manussÄ• bandhulaá¹ƒ Ä
mahÄ• viravaá¹ƒ viravantÄ• vinicchayaamaccÄ• naá¹ƒ kÅ«á¹-aá¹-á¹-akaraá¹‡aá¹ƒ tassa Ä•
gantvÄ• taá¹ƒ aá¹-á¹-aá¹ƒ vicÄ• retvÄ• sÄ• mikameva sÄ• mikaá¹ƒ akÄ• si. mahÄ• jano m
pavatteti. rÄ• jÄ• ``kiá¹ƒ idaâ€™â€™ nti pucchitvÄ• tamatthaá¹ƒ sutvÄ• tussitvÄ• sabbep
bandhulasseva vinicchayaá¹ƒ niyyÄ• desi. so tato paá¹-á¹-hÄ• ya sammÄ• vinicchayi. tato t

porÄ• á¹‡akavinicchayikÄ• amaccÄ• kiÃ±ci laÃ±jaá¹ƒ alabhantÄ• appalÄ• bhÄ• hutvÄ• `
patthetÄ«â€™â€™ ti rÄ• jakule paribhindiá¹ƒsu. rÄ• jÄ• tesaá¹ƒ kathaá¹ƒ saddahitvÄ• citta
nÄ• sakkhi. ``imasmiá¹ƒ idheva ghÄ• tiyamÄ• ne garahÄ• me uppajjissatÄ«â€™â€™ ti pur
paccantaá¹ƒ pahÄ• rÄ• petvÄ• bandhulaá¹ƒ pakkosÄ• petvÄ• , ``paccanto kira kupito, tava
\Ee I 354/, core gaá¹‡hÄ• hÄ«â€™â€™ ti \Ne I 200/ pahiá¹‡itvÄ• , ``etthevassa dvattiá¹ƒsÄ•
sÄ«saá¹ƒ chinditvÄ• Ä• harathÄ• â€™â€™ ti tehi saddhiá¹ƒ aÃ±Ã±epi samatthe mahÄ• yo
paccantaá¹ƒ gacchanteyeva ``senÄ• pati kira Ä• gacchatÄ«â€™â€™ ti payuttacorÄ• palÄ•
Ä• vÄ• sÄ• petvÄ• saá¹‡á¹-hÄ• petvÄ• nivatti.

athassa nagarato avidÅ«re á¹-hÄ• ne te yodhÄ• puttehi saddhiá¹ƒ sÄ«saá¹ƒ chindiá¹ƒsu. t
mallikÄ• ya paÃ±cahi bhikkhusatehi saddhiá¹ƒ dve aggasÄ• vakÄ• nimantitÄ• honti. athas
``sÄ• mikassa te saddhiá¹ƒ puttehi sÄ«saá¹ƒ chinnaâ€™â€™ nti paá¹‡á¹‡aá¹ƒ Ä• haritvÄ•
pavattiá¹ƒ Ã±atvÄ• kassaci kiÃ±ci avatvÄ• paá¹‡á¹‡aá¹ƒ ucchaá¹…ge á¹-hapetvÄ• bhikkh
athassÄ• paricÄ• rikÄ• yo bhikkhÅ«naá¹ƒ bhattaá¹ƒ datvÄ• sappicÄ• á¹-iá¹ƒ Ä• harantiyo t
sappicÄ• á¹-iá¹ƒ bhindiá¹ƒsu. dhammasenÄ• pati ``bhedanadhammaá¹ƒ bhinnaá¹ƒ, na cintit
ucchaá¹…gato paá¹‡á¹‡aá¹ƒ nÄ«haritvÄ• ``dvattiá¹ƒsÄ• ya puttehi saddhiá¹ƒ pitusÄ«saá¹ƒ
paá¹‡á¹‡aá¹ƒ Ä• hariá¹ƒsu, ahaá¹ƒ idaá¹ƒ sutvÄ• pi na cintemi, sappicÄ• á¹-iyÄ• bhinnÄ• y
bhanteâ€™â€™ ti Ä• ha. dhammasenÄ• pati ``animittamanaÃ±Ã±Ä• taá¹ƒ \Ee I 355/, macc
ntiÄ• dÄ«ni (Sn 579) vatvÄ• dhammaá¹ƒ desetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ agar
suá¹‡isÄ• yo pakkosÄ• petvÄ• , ``tumhÄ• kaá¹ƒ sÄ• mikÄ• niraparÄ• dhÄ• attano purimak
225/, tumhe mÄ• socayittha, mÄ• paridevittha, raÃ±Ã±o upari manopadosaá¹ƒ mÄ• karitth

raÃ±Ã±o carapurisÄ• taá¹ƒ kathaá¹ƒ sutvÄ• gantvÄ• tesaá¹ƒ niddosabhÄ• vaá¹ƒ raÃ±Ã±
saá¹ƒvegappatto tassÄ• nivesanaá¹ƒ gantvÄ• mallikaÃ±ca suá¹‡isÄ• yo cassÄ• khamÄ•
adÄ• si. sÄ• ``varo gahito me hotÅ«â€™â€™ ti vatvÄ• tasmiá¹ƒ gate matakabhattaá¹ƒ dat
upasaá¹…kamitvÄ• vanditvÄ• , ``deva, tumhehi mayhaá¹ƒ varo dinno, mayhaÃ±ca aÃ±Ã±e
dvattiá¹ƒsÄ• ya me suá¹‡isÄ• naá¹ƒ mamaÃ±ca kulagharagamanaá¹ƒ anujÄ• nÄ• thÄ• â€™
sampaá¹-icchi. sÄ• dvattiá¹ƒsa suá¹‡isÄ• yo yathÄ• sakÄ• ni kulÄ• ni pesesi, sayampi kusi
kulagharaá¹ƒ agamÄ• si.

rÄ• jÄ• pi bandhulasenÄ• patino bhÄ• gineyyassa dÄ«ghakÄ• rÄ• yanassa nÄ• ma senÄ•
``mÄ• tulo me iminÄ• mÄ• ritoâ€™â€™ ti raÃ±Ã±o otÄ• raá¹ƒ gavesanto vicarati. rÄ• jÄ• p
bandhulassa mÄ• ritakÄ• lato paá¹-á¹-hÄ• ya vippaá¹-isÄ• rÄ« hutvÄ• cittassÄ• daá¹ƒ na la
nÄ• nubhoti. tadÄ• satthÄ• sakyÄ• naá¹ƒ medÄ• á¸·upaá¹ƒ nÄ• ma nigamaá¹ƒ upanissÄ•
gantvÄ• Ä• rÄ• mato avidÅ«re khandhÄ• vÄ• raá¹ƒ nivÄ• setvÄ• , ``mandena parivÄ• rena
ti \Ne I 201/ vihÄ• raá¹ƒ gantvÄ• paÃ±carÄ• jÄ• kakudhabhaá¹‡á¸• Ä• ni dÄ«ghakÄ• rÄ• ya
gandhakuá¹-iá¹ƒ pÄ• visi. sabbaá¹ƒ __dhammacetiyasutta_niyÄ• mena (MN II 364 Ä• dayo)
gandhakuá¹-iá¹ƒ paviá¹-á¹-he dÄ«ghakÄ• rÄ• yano tÄ• ni paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä

viá¹-aá¹-Å«bhaá¹ƒ rÄ• jÄ• naá¹ƒ katvÄ• raÃ±Ã±o ekaá¹ƒ assaá¹ƒ ekaÃ±ca upaá¹-á¹-hÄ• na
á¹-hapetvÄ• nivattetvÄ• sÄ• vatthiá¹ƒ agamÄ• si.

rÄ• jÄ• satthÄ• rÄ• saddhiá¹ƒ piyakathaá¹ƒ kathetvÄ• satthÄ• raá¹ƒ vanditvÄ• nikkhanto
mÄ• tugÄ• maá¹ƒ pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• , ``ahaá¹ƒ bhÄ• gineyyaá¹ƒ Ä• dÄ• ya
gahessÄ• mÄ«â€™â€™ ti rÄ• jagahanagaraá¹ƒ gacchanto vikÄ• le dvÄ• resu pidahitesu na
sÄ• lÄ• ya nipajjitvÄ• vÄ• tÄ• tapehi kilanto rattibhÄ• ge tattheva kÄ• lamakÄ• si. vibhÄ• tÄ
kosalanarinda anÄ• tho jÄ• tosÄ«â€™â€™ ti vippalapantiyÄ• \Be I 226/ tassÄ• itthiyÄ• sa
Ä• rocesuá¹ƒ. so mÄ• tulassa mahantena sakkÄ• rena sarÄ«rakiccaá¹ƒ kÄ• resi.

viá¹-aá¹-Å«bhopi \Ee I 357/ rajjaá¹ƒ labhitvÄ• taá¹ƒ veraá¹ƒ saritvÄ• ``sabbepi sÄ• kiye mÄ
mahatiyÄ• senÄ• ya nikkhami. taá¹ƒ divasaá¹ƒ satthÄ• paccÅ«sakÄ• le lokaá¹ƒ volokento
vinÄ• saá¹ƒ disvÄ• , ``Ã±Ä• tisaá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• pu
caritvÄ• , piá¹‡á¸• apÄ• tapaá¹-ikkanto gandhakuá¹-iyaá¹ƒ sÄ«haseyyaá¹ƒ kappetvÄ• , sÄ•
gantvÄ• , kapilavatthusÄ• mante ekasmiá¹ƒ kabaracchÄ• ye rukkhamÅ«le nisÄ«di. tato viá¹
rajjasÄ«mÄ• ya mahanto sandacchÄ• yo nigrodho atthi. viá¹-aá¹-Å«bho satthÄ• raá¹ƒ disvÄ
vanditvÄ• , ``bhante, kiá¹ƒ kÄ• raá¹‡Ä• evarÅ«pÄ• ya uá¹‡havelÄ• ya imasmiá¹ƒ kabaracch
nisÄ«datha, etasmiá¹ƒ sandacchÄ• ye nigrodhamÅ«le nisÄ«datha, bhanteâ€™â€™ ti vatvÄ
Ã±Ä• takÄ• naá¹ƒ chÄ• yÄ• nÄ• ma sÄ«talÄ• â€™â€™ ti vutte, ``Ã±Ä• takÄ• nurakkhanatt
bhavissatÄ«â€™â€™ ti cintetvÄ• satthÄ• raá¹ƒ vanditvÄ• nivattitvÄ• sÄ• vatthiá¹ƒyeva pa
uppatitvÄ• jetavanameva gato.

rÄ• jÄ• sÄ• kiyÄ• naá¹ƒ dosaá¹ƒ saritvÄ• dutiyampi nikkhamitvÄ• tatheva satthÄ• raá¹ƒ p
tatiyavÄ• repi nikkhamitvÄ• tatheva satthÄ• raá¹ƒ passitvÄ• puna nivatti. catutthavÄ• re pa
satthÄ• sÄ• kiyÄ• naá¹ƒ pubbakammaá¹ƒ oloketvÄ• tesaá¹ƒ ekadivasaá¹ƒ nadiyaá¹ƒ visap
appaá¹-ibÄ• hiyabhÄ• vaá¹ƒ Ã±atvÄ• catutthavÄ• re nÄ• gamÄ• si. viá¹-aá¹-Å«bho ``sÄ• ki
mahantena balakÄ• yena \Ee I 358/ nikkhami. sammÄ• sambuddhassa pana Ã±Ä• takÄ• a
marantÄ• pi paresaá¹ƒ jÄ«vitaá¹ƒ na voropenti. te cintayiá¹ƒsu --- ``mayaá¹ƒ susikkhitÄ• \N
katÅ«pÄ• sanÄ• mahissÄ• sÄ• , na kho pana sakkÄ• amhehi paraá¹ƒ jÄ«vitÄ• voropetuá¹
palÄ• pessÄ• mÄ• â€™â€™ ti te katasannÄ• hÄ• nikkhamitvÄ• yuddhaá¹ƒ Ä• rabhiá¹ƒsu.
viá¹-aá¹-Å«bhassa purisÄ• naá¹ƒ antarantarena gacchanti, phalakantarakaá¹‡á¹‡achiddanta
viá¹-aá¹-Å«bho disvÄ• nanu bhaá¹‡e ``sÄ• kiyÄ• asattaghÄ• takÄ• mhÄ• â€™â€™ ti vada
nÄ• sentÄ«ti.

atha \Be I 227/ naá¹ƒ eko puriso Ä• ha --- ``kiá¹ƒ sÄ• mi, nivattitvÄ• olokesÄ«â€™â€™ ti?
nÄ• sentÄ«â€™â€™ ti. ``tumhÄ• kaá¹ƒ koci puriso mato nÄ• ma natthi. iá¹…gha te gaá¹‡Ä•
gaá¹‡Ä• pento ekassapi khayaá¹ƒ na passi. so tato nivattitvÄ• ``ye ye pana bhaá¹‡e `sÄ• k
bhaá¹‡anti, sabbe mÄ• retha, mÄ• tÄ• mahassa pana mahÄ• nÄ• masakkassa santike á¹-h

dethÄ• â€™â€™ ti Ä• ha. sÄ• kiyÄ• gahetabbagahaá¹‡aá¹ƒ apassantÄ• ekacce tiá¹‡aá¹ƒ
naá¸·aá¹ƒ gahetvÄ• aá¹-á¹-haá¹ƒsu. ``tumhe sÄ• kiyÄ• , noâ€™â€™ ti pucchitÄ• yasmÄ•
na bhaá¹‡anti, tasmÄ• tiá¹‡aá¹ƒ á¸• aá¹ƒsitvÄ• á¹-hitÄ• ``no sÄ• ko, tiá¹‡aâ€™â€™ nti \E
naá¸·aá¹ƒ gahetvÄ• á¹-hitÄ• ``no sÄ• ko, naá¸·oâ€™â€™ ti vadanti. ye ca mahÄ• nÄ• mas
jÄ«vitaá¹ƒ labhiá¹ƒsu. tesu tiá¹‡aá¹ƒ á¸• aá¹ƒsitvÄ• á¹-hitÄ• __tiá¹‡asÄ• kiyÄ• _ nÄ• ma, n
á¹-hitÄ• __naá¸·asÄ• kiyÄ• _ nÄ• ma jÄ• tÄ• ti, viá¹-aá¹-Å«bho avasese khÄ«rapakepi dÄ•
ghÄ• tÄ• pento lohitanadiá¹ƒ pavattetvÄ• tesaá¹ƒ galalohitena phalakaá¹ƒ dhovÄ• pesi. eva
viá¹-aá¹-Å«bhena upacchinno.

so mahÄ• nÄ• masakkaá¹ƒ gÄ• hÄ• petvÄ• nivatto ``pÄ• tarÄ• savelÄ• ya pÄ• tarÄ• saá¹ƒ
á¹-hÄ• ne otaritvÄ• bhojane upanÄ«te ``ekatova bhuÃ±jissÄ• mÄ• â€™â€™ ti ayyakaá¹ƒ p
jÄ«vitaá¹ƒ cajantÄ• pi dÄ• siputtehi saddhiá¹ƒ na bhuÃ±janti. tasmÄ• mahÄ• nÄ• mo ekaá¹
``kiliá¹-á¹-hagattomhi, nhÄ• yissÄ• mi, tÄ• tÄ• â€™â€™ ti Ä• ha. ``sÄ• dhu, ayyaka, nhÄ• ya
maá¹ƒ ekato abhuÃ±jantaá¹ƒ ghÄ• tessati, sayameva me mataá¹ƒ seyyoâ€™â€™ ti kese m
katvÄ• kesesu pÄ• daá¹…guá¹-á¹-hake pavesetvÄ• udake nimujji. tassa guá¹‡atejena nÄ•
uá¹‡hÄ• kÄ• raá¹ƒ dassesi. nÄ• garÄ• jÄ• ``kiá¹ƒ nu khoâ€™â€™ ti upadhÄ• rento taá¹ƒ Ã
Ä• gantvÄ• taá¹ƒ attano phaá¹‡e nisÄ«dÄ• petvÄ• nÄ• gabhavanaá¹ƒ pavesesi. so dvÄ• c
viá¹-aá¹-Å«bhopi ``mayhaá¹ƒ ayyako idÄ• ni Ä• gamissati, idÄ• ni Ä• gamissatÄ«â€™â€™ t
tasmiá¹ƒ aticirÄ• yante saraá¹ƒ vicinÄ• petvÄ• dÄ«pÄ• lokena purisabbhantarÄ• nipi oloket
bhavissatÄ«â€™â€™ ti pakkÄ• mi. so \Be I 228/ rattibhÄ• ge aciravatiá¹ƒ \Ee I 360/ patvÄ•
nivÄ• sesi. ekacce antonadiyaá¹ƒ vÄ• lukÄ• puline nipajjiá¹ƒsu \Ne I 203/, ekacce bahithale,
pubbe akatapÄ• pakammÄ• atthi, bahinipannesupi pubbe katapÄ• pakammÄ• atthi, tesaá¹
kipillikÄ• uá¹-á¹-hahiá¹ƒsu. te ``mayhaá¹ƒ nipannaá¹-á¹-hÄ• ne kipillikÄ• , mayhaá¹ƒ nipann
kipillikÄ• â€™â€™ ti uá¹-á¹-hahitvÄ• akatapÄ• pakammÄ• uttaritvÄ• thale nipajjiá¹ƒsu, ka
vÄ• lukÄ• puline nipajjiá¹ƒsu. tasmiá¹ƒ khaá¹‡e mahÄ• megho uá¹-á¹-hahitvÄ• ghanavassa
Ä• gantvÄ• viá¹-aá¹-Å«bhaá¹ƒ saddhiá¹ƒ parisÄ• ya samuddameva pÄ• pesi. sabbe tattha
ahesuá¹ƒ.

mahÄ• jano kathaá¹ƒ samuá¹-á¹-hÄ• pesi ``sÄ• kiyÄ• naá¹ƒ maraá¹‡aá¹ƒ ayuttaá¹ƒ, `evaá¹
koá¹-á¹-etvÄ• sÄ• kiyÄ• mÄ• retabbÄ• â€™ ti ananucchavikametaâ€™â€™ nti. satthÄ• ta
``bhikkhave, imasmiá¹ƒ attabhÄ• ve kiÃ±cÄ• pi sÄ• kiyÄ• naá¹ƒ evaá¹ƒ maraá¹‡aá¹ƒ ayutta
katapÄ• pakammavasena pana yuttamevetehi laddhaâ€™â€™ nti Ä• ha. ``kiá¹ƒ pana, bhan
ti? sabbe ekato hutvÄ• nadiyaá¹ƒ visaá¹ƒ pakkhipiá¹ƒsÅ«ti. punekadivasaá¹ƒ dhammasabh
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``viá¹-aá¹-Å«bho ettake sÄ• kiye mÄ• retvÄ• Ä• gacchanto attan
appatteyeva ettakaá¹ƒ janaá¹ƒ Ä• dÄ• ya mahÄ• samudde macchakacchapabhakkho jÄ• to
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte, ``imesaá¹ƒ sattÄ• naá¹ƒ manorathe matthakaá¹ƒ appatteyeva maccurÄ• jÄ• suttaá¹ƒ
mahogho viya jÄ«vitindriyaá¹ƒ chinditvÄ• catÅ«su apÄ• yasamuddesu nimujjÄ• petÄ«â€™â€™

gÄ• thamÄ• ha ---

<47> á¹• 21 ``pupphÄ• ni heva pacinantaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchatÄ«â€™â€™ ti ||

tattha __byÄ• sattamanasaá¹ƒ nara_nti sampatte vÄ• asampatte vÄ• laggamÄ• nasaá¹ƒ. yathÄ• mÄ• lÄ• kÄ• ro pupphÄ• rÄ• maá¹ƒ pavisitvÄ• ``pupphÄ• ni pacinissÄ• mÄ«â€™â€ aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• gacchaá¹ƒ patthento sakale pupphÄ• rÄ• me manaá¹ƒ peseti, ``it pacinissÄ• mÄ«â€™â€™ ti tato pupphÄ• ni aggahetvÄ• aÃ±Ã±attha manaá¹ƒ pesesi, tame 229/ pamÄ• damÄ• pajjati, evameva ekacco pupphÄ• rÄ• masadisaá¹ƒ paÃ±cakÄ• maguá¹ rÅ«paá¹ƒ labhitvÄ• manoramÄ• naá¹ƒ saddagandharasaphoá¹-á¹-habbÄ• naá¹ƒ aÃ±Ã±ata aÃ±Ã±ataraá¹ƒ labhitvÄ• aÃ±Ã±ataraá¹ƒ pattheti \Ee I 362/, rÅ«pameva vÄ• labhitvÄ• aÃ± assÄ• deti, saddÄ• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ. eseva nayo gomahiá¹ƒsadÄ• sidÄ• sakhettavatthugÄ• manigamajanapadÄ• dÄ«su, pabbajitÄ• nampi pariveá¹‡avihÄ• rapattacÄ«varÄ• dÄ«sÅ«ti evaá¹ƒ paÃ±cakÄ• maguá¹‡asaá¹…khÄ• tÄ• ni 204/ sampatte vÄ• asampatte vÄ• kÄ• maguá¹‡e byÄ• sattamanasaá¹ƒ naraá¹ƒ. __suttaá gehabhittiÄ• dÄ«naá¹ƒ pana supanavasena supanaá¹ƒ nÄ• ma natthi, sattÄ• naá¹ƒ pana su sutto nÄ• ma hoti. evaá¹ƒ suttaá¹ƒ gÄ• maá¹ƒ dve tÄ«á¹‡i yojanÄ• ni Ä• yatagambhÄ«ro ma gacchati. yathÄ• so mahogho itthipurisagomahiá¹ƒsakukkuá¹-Ä• dÄ«su kiÃ±ci anavasesetv samuddaá¹ƒ pÄ• petvÄ• macchakacchapabhakkhaá¹ƒ karoti, evameva byÄ• sattamanasaá jÄ«vitindriyamassa chinditvÄ• catÅ«su apÄ• yasamuddesu nimujjÄ• petÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . mahÄ• janassa sÄ• tthikÄ• des

viá¹-aá¹-Å«bhavatthu tatiyaá¹ƒ.

4. patipÅ«jikakumÄ• rivatthu

__pupphÄ• ni hevÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto patip kumÄ• rikaá¹ƒ Ä• rabbha kathesi. vatthu \Ee I 363/ tÄ• vatiá¹ƒsadevaloke samuá¹-á¹-hitaá¹ƒ

tattha kira mÄ• labhÄ• rÄ« nÄ• ma devaputto accharÄ• sahassaparivuto uyyÄ• naá¹ƒ pÄ• rukkhaá¹ƒ Ä• ruyha pupphÄ• ni pÄ• tenti, paÃ±casatÄ• patitÄ• ni pupphÄ• ni gahetvÄ• dev tÄ• su ekÄ• devadhÄ«tÄ• rukkhasÄ• khÄ• yameva cutÄ• , sarÄ«raá¹ƒ dÄ«pasikhÄ• viya ekasmiá¹ƒ kulagehe paá¹-isandhiá¹ƒ gahetvÄ• jÄ• takÄ• le \Be I 230/ jÄ• tissarÄ• hutvÄ• ``mÄ• labhÄ• rÄ«devaputtassa bhariyÄ• mhÄ«â€™â€™ ti anussarantÄ« vuá¸• á¸• himanvÄ katvÄ• sÄ• mikassa santike abhinibbattiá¹ƒ patthesi. sÄ• soá¸·asavassakÄ• le parakulaá¹ƒ

salÄ• kabhattapakkhikabhattavassÄ• vÄ• sikÄ• dÄ«ni datvÄ• , ``ayaá¹ƒ me sÄ• mikassa sa
paccayo hotÅ«â€™â€™ ti vadati. athassÄ• bhikkhÅ« ``ayaá¹ƒ kumÄ• rikÄ• uá¹-á¹-hÄ• ya
patthetÄ«ti patipÅ«jikÄ• â€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. sÄ• pi nibaddhaá¹ƒ Ä• sanasÄ• la
pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapeti, Ä• sanÄ• ni paÃ±Ã±apeti. aÃ±Ã±epi manussÄ• salÄ• kabha
imÄ• nipi bhikkhusaá¹…ghassa paá¹-ipÄ• deyyÄ• sÄ«â€™â€™ ti vatvÄ• Ä• haritvÄ• denti
Ä• gacchantÄ« gacchantÄ« ekapadavÄ• re chapaÃ±Ã±Ä• sa kusaladhamme (Dhs 1; Dhs-a
paá¹-ilabhati. tassÄ• kucchiyaá¹ƒ gabbho patiá¹-á¹-hahi. sÄ• dasamÄ• saccayena puttaá¹ƒ
gamanakÄ• le aÃ±Ã±ampi aÃ±Ã±ampÄ«ti cattÄ• ro putte paá¹-ilabhi.

sÄ• \Ne I 205/ ekadivasaá¹ƒ dÄ• naá¹ƒ datvÄ• pÅ«jaá¹ƒ katvÄ• dhammaá¹ƒ sutvÄ• \Ee
rakkhitvÄ• divasapariyosÄ• ne taá¹ƒ khaá¹‡aá¹ƒ nibbattena kenaci rogena kÄ• laá¹ƒ katvÄ•
santike nibbatti. itarÄ• pi ettakaá¹ƒ kÄ• laá¹ƒ devaputtaá¹ƒ alaá¹…karonti eva. devaputto taá
pÄ• tova paá¹-á¹-hÄ• ya na dissasi, kuhiá¹ƒ gatÄ• sÄ«â€™â€™ ti Ä• ha. ``cutÄ• mhi sÄ• m
vadesÄ«â€™â€™ ti? ``evametaá¹ƒ, sÄ• mÄ«â€™â€™ ti. ``kuhiá¹ƒ nibbattÄ• sÄ«â€™â€™
kulageheâ€™â€™ ti. ``kittakaá¹ƒ kÄ• laá¹ƒ tattha á¹-hitÄ• sÄ«â€™â€™ ti? ``dasamÄ• sacc
nikkhamitvÄ• soá¸·asavassakÄ• le parakulaá¹ƒ gantvÄ• cattÄ• ro putte vijÄ• yitvÄ• dÄ• n
tumhe patthetvÄ• Ä• gantvÄ• tumhÄ• kameva santike nibbattÄ• mhi, sÄ• mÄ«â€™â€™ ti.
Ä• yÅ«â€™â€™ ti? ``vassasatamattaâ€™â€™ nti. ``ettakamevÄ• â€™â€™ ti? ``Ä• ma, sÄ
Ä• yuá¹ƒ gahetvÄ• nibbattamanussÄ• kiá¹ƒ nu kho suttapamattÄ• kÄ• laá¹ƒ atikkÄ• menti
puÃ±Ã±Ä• ni karontÄ«â€™â€™ ti. ``kiá¹ƒ vadetha, sÄ• miâ€™â€™ ? ``asaá¹…khyeyyaá¹ƒ
viya ajarÄ• marÄ• viya ca niccaá¹ƒ pamattÄ• , manussÄ• â€™â€™ ti. mÄ• labhÄ• rÄ«deva
udapÄ• di ``vassasatamattamÄ• yuá¹ƒ gahetvÄ• nibbattamanussÄ• kira pamattÄ• nipajjitv
kho dukkhÄ• muccissantÄ«â€™â€™ ti? manussÄ• naá¹ƒ \Be I 231/ pana vassasataá¹ƒ tÄ•
eko rattindivo, tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so, tena mÄ• sena dvÄ• dasamÄ• siko saá
saá¹ƒvaccharena dibbavassasahassaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ \Ee I 365/, taá¹ƒ manussag
vassakoá¹-iyo, saá¹-á¹-hi ca vassasatasahassÄ• ni honti. tasmÄ• tassa devaputtassa ekadi
muhuttasadisova kÄ• lo ahosi. evaá¹ƒ appÄ• yukamanussÄ• naá¹ƒ pamÄ• do nÄ• ma ativiy

punadivase bhikkhÅ« gÄ• maá¹ƒ paviá¹-á¹-hÄ• Ä• sanasÄ• laá¹ƒ apaá¹-ijaggitaá¹ƒ, Ä• sar
pÄ• nÄ«yaá¹ƒ anuá¹-á¹-hapitaá¹ƒ disvÄ• , ``kahaá¹ƒ patipÅ«jikÄ• â€™â€™ ti Ä• haá¹ƒsu. ``
taá¹ƒ dakkhissatha, hiyyo ayyesu bhuÃ±jitvÄ• gatesu sÄ• yanhasamaye matÄ• â€™â€™ ti
bhikkhÅ« tassÄ• upakÄ• raá¹ƒ sarantÄ• assÅ«ni sandhÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu. khÄ«â
dhammasaá¹ƒvego udapÄ• di. te bhattakiccaá¹ƒ katvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ
``bhante, patipÅ«jikÄ• nÄ• ma upÄ• sikÄ• uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya nÄ• nappakÄ•
sÄ• mikameva patthesi, sÄ• idÄ• ni matÄ• , kahaá¹ƒ nu kho nibbattÄ• â€™â€™ ti? ``attano
bhikkhaveâ€™â€™ ti. ``natthi, bhante, sÄ• mikassa santikeâ€™â€™ ti. ``na sÄ• , bhikkhave
pattheti, tÄ• vatiá¹ƒsabhavane tassÄ• mÄ• labhÄ• rÄ«devaputto nÄ• ma sÄ• miko, sÄ• tas
pupphapilandhanaá¹-á¹-hÄ• nato cavitvÄ• puna gantvÄ• tasseva santike nibbattÄ• â€™â€

bhanteâ€™â€™ ti. ``Ä• ma, bhikkhaveâ€™â€™ ti. ``aho parittaá¹ƒ, bhante, sattÄ• naá¹ƒ jÄ
parivisitvÄ• \Ne I 206/ sÄ• yaá¹ƒ uppannabyÄ• dhinÄ• matÄ• â€™â€™ ti. satthÄ• ``Ä• ma
sattÄ• naá¹ƒ jÄ«vitaá¹ƒ nÄ• ma, teneva ime satte vatthukÄ• mehi ceva kilesakÄ• mehi ca at
vase \Ee I 366/ vattetvÄ• kandante paridevante gahetvÄ• gacchatÄ«â€™â€™ ti vatvÄ• im

<48> á¹• 21 ``pupphÄ• ni heva pacinantaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

atittaá¹ƒyeva kÄ• mesu, antako kurute vasaâ€™â€™ nti ||

tattha __pupphÄ• ni heva pacinanta_nti pupphÄ• rÄ• me mÄ• lÄ• kÄ• ro nÄ• nÄ• pupphÄ•
ceva upakaraá¹‡apaá¹-ibaddhÄ• ni ca kÄ• maguá¹‡apupphÄ• ni ocinantameva \Be I 232/. _
asampattesu patthanÄ• vasena, sampattesu gedhavasena vividhenÄ• kÄ• rena Ä• sattacitt
kÄ• mesÅ«_ti vatthukÄ• makilesakÄ• mesu pariyesanenapi paá¹-ilÄ• bhenapi paribhogenap
samÄ• naá¹ƒ. __antako kurute vasa_nti maraá¹‡asaá¹…khÄ• to antako kandantaá¹ƒ paride
attano vasaá¹ƒ pÄ• petÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• , desanÄ• mahÄ• janassa sÄ• tt

patipÅ«jikakumÄ• rivatthu catutthaá¹ƒ.

5. macchariyakosiyaseá¹-á¹-hivatthu

__yathÄ• pi bhamaro puppha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ vihar
macchariyakosiyaseá¹-á¹-hiá¹ƒ Ä• rabbha kathesi. tassa vatthu rÄ• jagahe samuá¹-á¹-hitaá¹

rÄ• jagahanagarassa \Ee I 367/ kira avidÅ«re sakkÄ• raá¹ƒ nÄ• ma nigamo ahosi. tattheko
seá¹-á¹-hi asÄ«tikoá¹-ivibhavo paá¹-ivasati. so tiá¹‡aggena telabindumpi paresaá¹ƒ na deti,
paribhuÃ±jati. itissa taá¹ƒ vibhavajÄ• taá¹ƒ neva puttadÄ• rÄ• dÄ«naá¹ƒ, na samaá¹‡abrÄ•
anubhoti, rakkhasapariggahitÄ• pokkharaá¹‡Ä« viya aparibhogaá¹ƒ tiá¹-á¹-hati. satthÄ• ek
paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya sakalalokadhÄ• tuyaá¹ƒ
paÃ±cacattÄ• lÄ«sayojanamatthake vasantassa seá¹-á¹-hino sapajÄ• patikassa sotÄ• pattip
addasa. tato purimadivase pana so rÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ rÄ• jagehaá¹ƒ gantvÄ•
katvÄ• \Ne I 207/ Ä• gacchanto ekaá¹ƒ chÄ• tajjhattaá¹ƒ janapadamanussaá¹ƒ kummÄ• sa
khÄ• dantaá¹ƒ disvÄ• tattha pipÄ• saá¹ƒ uppÄ• detvÄ• attano gharaá¹ƒ gantvÄ• cintesi --
kapallakapÅ«vaá¹ƒ khÄ• ditukÄ• momhÄ«ti vakkhÄ• mi, bahÅ« manussÄ• mayÄ• saddhiá
evaá¹ƒ me bahÅ«ni tilataá¹‡á¸• ulasappiphÄ• á¹‡itÄ• dÄ«ni parikkhayaá¹ƒ gamissanti, na \E
kathessÄ• mÄ«â€™â€™ ti taá¹‡haá¹ƒ adhivÄ• sento carati. so gacchante gacchante kÄ• le
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto jÄ• to. tato taá¹‡haá¹ƒ adhivÄ• set

pavisitvÄ• maÃ±cake upagÅ«hitvÄ• nipajji. evaá¹ƒ gatopi \Ee I 368/ dhanahÄ• nibhayena
kathesi.

atha naá¹ƒ bhariyÄ• upasaá¹…kamitvÄ• piá¹-á¹-hiá¹ƒ parimajjitvÄ• , ``kiá¹ƒ te, sÄ• mi, aph
nti pucchi. ``na me kiÃ±ci aphÄ• sukaá¹ƒ atthÄ«â€™â€™ ti. ``kiá¹ƒ nu kho te rÄ• jÄ• kupito
me na kuppatÄ«â€™â€™ ti. ``atha kiá¹ƒ te puttadhÄ«tÄ• hi vÄ• dÄ• sakammakarÄ• dÄ«hi
kataá¹ƒ atthÄ«â€™â€™ ti? ``evarÅ«pampi natthÄ«â€™â€™ ti. ``kismiÃ±ci pana te taá¹‡hÄ
vuttepi dhanahÄ• nibhayena kiÃ±ci avatvÄ• nissaddova nipajji, atha naá¹ƒ bhariyÄ• ``kath
taá¹‡hÄ• atthÄ«â€™â€™ ti Ä• ha. so vacanaá¹ƒ parigilanto viya ``atthi me taá¹‡hÄ• â€™â
taá¹‡hÄ• , sÄ• mÄ«â€™â€™ ti? ``kapallakapÅ«vaá¹ƒ khÄ• ditukÄ• momhÄ«â€™â€™ ti. ``
kiá¹ƒ tvaá¹ƒ daliddosi, idÄ• ni sakalanigamavÄ• sÄ«naá¹ƒ pahonake kapallakapÅ«ve paciss
te etehi, attano kammaá¹ƒ katvÄ• khÄ• dissantÄ«â€™â€™ ti? ``tena hi ekaracchavÄ• sÄ«
pacissÄ• mÄ«â€™â€™ ti. ``jÄ• nÄ• mahaá¹ƒ tava mahaddhanabhÄ• vaâ€™â€™ nti. ``imas
pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``jÄ• nÄ• mahaá¹ƒ tava mahajjhÄ• sayabhÄ•
puttadÄ• ramattasseva pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ te etehÄ«â€™â
mayhaÃ±ca pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti? ``tvaá¹ƒ kiá¹ƒ karissasÄ«â€™â€
ekakasseva te pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``imasmiá¹ƒ á¹-hÄ• ne pacamÄ
sakalataá¹‡á¸• ule á¹-hapetvÄ• bhinnataá¹‡á¸• ule ca uddhanakapallÄ• ni ca Ä• dÄ• ya tho
khÄ«rasappimadhuphÄ• á¹‡itaÃ±ca gahetvÄ• sattabhÅ«mikassa pÄ• sÄ• dassa uparimata
ekakova nisÄ«ditvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹
pÄ• sÄ• daá¹ƒ abhiruyha dÄ• siyo vissajjetvÄ• seá¹-á¹-hiá¹ƒ pakkosÄ• pesi, so Ä• dito paá
pidahanto sabbadvÄ• resu sÅ«cighaá¹-ikaá¹ƒ datvÄ• sattamatalaá¹ƒ abhiruhitvÄ• tatthapi
nisÄ«di. bhariyÄ• pissa uddhane aggiá¹ƒ jÄ• letvÄ• kapallaá¹ƒ Ä• ropetvÄ• pÅ«ve pacituá¹

atha \Be I 234/ \Ne I 208/ satthÄ• pÄ• tova mahÄ• moggallÄ• nattheraá¹ƒ Ä• mantesi --- ``
rÄ• jagahassa avidÅ«re sakkÄ• ranigame macchariyaseá¹-á¹-hi `kapallakapÅ«ve khÄ• diss
dassanabhayena sattabhÅ«mike pÄ• sÄ• de kapallakapÅ«ve pacÄ• peti, tvaá¹ƒ tattha gant
nibbisevanaá¹ƒ katvÄ• ubhopi jÄ• yampatike pÅ«ve ca khÄ«rasappimadhuphÄ• á¹‡itÄ• ni
jetavanaá¹ƒ Ä• nehi, ajjÄ• haá¹ƒ paÃ±cahi bhikkhusatehi saddhiá¹ƒ vihÄ• re eva nisÄ«diss
bhattakiccaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

thero ``sÄ• dhu, bhanteâ€™â€™ ti satthu vacanaá¹ƒ sampaá¹-icchitvÄ• \Ee I 370/ tÄ• vad
nigamaá¹ƒ gantvÄ• tassa pÄ• sÄ• dassa sÄ«hapaÃ±jaradvÄ• re sunivattho supÄ• ruto Ä•
aá¹-á¹-hÄ• si. mahÄ• seá¹-á¹-hino theraá¹ƒ disvÄ• va hadayamaá¹ƒsaá¹ƒ kampi. so ahaá¹ƒ
dassanabhayena imaá¹ƒ á¹-hÄ• namÄ• gato, ayaÃ±ca bhikkhu Ä• kÄ• senÄ• gantvÄ• vÄ•
gahetabbagahaá¹‡aá¹ƒ apassanto aggimhi pakkhittaloá¹‡asakkharÄ• viya dosena taá¹-ata
``samaá¹‡a, Ä• kÄ• se á¹-hatvÄ• pi kiá¹ƒ labhissasi, Ä• kÄ• se apade padaá¹ƒ dassetvÄ• c
labhissasÄ«â€™â€™ ti. thero tasmiá¹ƒ eva á¹-hÄ• ne aparÄ• paraá¹ƒ caá¹…kami. seá¹-á¹-

labhissasi, Ä• kÄ• se pallaá¹…kena nisÄ«dantopi na labhissasiyevÄ• â€™â€™ ti Ä• ha. the
Ä• bhujitvÄ• nisÄ«di. atha naá¹ƒ ``Ä• kÄ• se nisinno kiá¹ƒ labhissasi, Ä• gantvÄ• vÄ• tapÄ
na labhissasÄ«â€™â€™ ti Ä• ha. thero ummÄ• re á¹-hito. ``ummÄ• re á¹-hitopi kiá¹ƒ labhiss
labhissasi evÄ• â€™â€™ ti Ä• ha. theropi dhÅ«mÄ• yi. sakalapÄ• sÄ• do ekadhÅ«mo ahos
sÅ«ciyÄ• vijjhanakÄ• lo viya ahosi, gehajjhÄ• yanabhayena pana ``tvaá¹ƒ pajjalantopi na la
avatvÄ• ``ayaá¹ƒ samaá¹‡o suá¹-á¹-hu laggo, aladdhÄ• na gamissati \Ee I 371/, ekamassa
dÄ• pessÄ• mÄ«â€™â€™ ti bhariyaá¹ƒ Ä• ha --- ``bhadde ekaá¹ƒ khuddakapÅ«vaá¹ƒ pacit
uyyojehi naâ€™â€™ nti. sÄ• thokaá¹ƒ eva piá¹-á¹-haá¹ƒ kapallapÄ• tiyaá¹ƒ pakkhipi, mahÄ
sakalapÄ• tiá¹ƒ pÅ«retvÄ• uddhumÄ• to hutvÄ• aá¹-á¹-hÄ• si.

seá¹-á¹-hi taá¹ƒ disvÄ• ``bahuá¹ƒ tayÄ• piá¹-á¹-haá¹ƒ gahitaá¹ƒ bhavissatÄ«â€™â€™ ti sa
dabbikaá¹‡á¹‡ena thokaá¹ƒ piá¹-á¹-haá¹ƒ gahetvÄ• pakkhipi, pÅ«vo purimapÅ«vato mahan
evaá¹ƒ yaá¹ƒ yaá¹ƒ pacati, so so mahantamahantova hoti. so nibbinno bhariyaá¹ƒ Ä• ha ---
ekaá¹ƒ pÅ«vaá¹ƒ dehÄ«â€™â€™ ti. tassÄ• pacchito ekaá¹ƒ pÅ«vaá¹ƒ gaá¹‡hantiyÄ• sabb
sÄ• seá¹-á¹-hiá¹ƒ Ä• ha --- ``sÄ• mi, sabbe pÅ«vÄ• ekato laggÄ• , visuá¹ƒ kÄ• tuá¹ƒ na sa
karissÄ• mÄ«â€™â€™ ti sopi kÄ• tuá¹ƒ nÄ• sakkhi. ubhopi janÄ• koá¹-iyaá¹ƒ gahetvÄ• ka
nÄ• sakkhiá¹ƒsu eva \Ne I 209/. athassa pÅ«vehi saddhiá¹ƒ vÄ• yamantasseva sarÄ«rato s
upacchijji. tato bhariyaá¹ƒ Ä• ha --- ``bhadde, na me pÅ«vehi attho, pacchiyÄ• saddhiá¹ƒye
ti. sÄ• pacchiá¹ƒ Ä• dÄ• ya theraá¹ƒ upasaá¹…kamitvÄ• adÄ• si. thero ubhinnampi dhamm
ratanÄ• naá¹ƒ guá¹‡aá¹ƒ kathesi, ``atthi \Ee I 372/ dinnaá¹ƒ, atthi yiá¹-á¹-haâ€™â€™ nti din
phalaá¹ƒ gaganatale puá¹‡á¹‡acandaá¹ƒ viya dassesi.

taá¹ƒ sutvÄ• pasannacitto hutvÄ• seá¹-á¹-hi ``bhante, Ä• gantvÄ• imasmiá¹ƒ pallaá¹…ke
paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. thero, ``mahÄ• seá¹-á¹-hi, sammÄ• sambuddho `pÅ«ve
bhikkhusatehi saddhiá¹ƒ vihÄ• re nisinno, tumhÄ• kaá¹ƒ ruciyÄ• sati ahaá¹ƒ vo nessÄ• mi,
pÅ«ve ca khÄ«rÄ• dÄ«ni ca gaá¹‡hÄ• petha, satthu santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti Ä
etarahi satthÄ• â€™â€™ ti? ``ito paÃ±cacattÄ• lÄ«sayojanamatthake jetavanavihÄ• re, mah
``bhante, kÄ• laá¹ƒ anatikkamitvÄ• ettakaá¹ƒ addhÄ• naá¹ƒ kathaá¹ƒ gamissÄ• mÄ• â€™â
tumhÄ• kaá¹ƒ ruciyÄ• sati ahaá¹ƒ vo attano iddhibalena nessÄ• mi, tumhÄ• kaá¹ƒ pÄ• sÄ•
á¹-hÄ• ne eva bhavissati, sopÄ• napariyosÄ• naá¹ƒ pana vo jetavanadvÄ• rakoá¹-á¹-hake b
heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ otaraá¹‡akÄ• lamatteneva jetavanaá¹ƒ nessÄ• mÄ«â€™â€™ ti.
sampaá¹-icchi.

thero sopÄ• nasÄ«saá¹ƒ tattheva katvÄ• ``sopÄ• napÄ• damÅ«laá¹ƒ jetavanadvÄ• rakoá¹-
adhiá¹-á¹-hÄ• si. tatheva ahosi. iti thero seá¹-á¹-hiÃ±ca seá¹-á¹-hibhariyaÃ±ca uparipÄ• sÄ•
heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ otaraá¹‡akÄ• lato khippataraá¹ƒ jetavanaá¹ƒ sampÄ• pesi. te ub
upasaá¹…kamitvÄ• kÄ• laá¹ƒ Ä• rocesuá¹ƒ. satthÄ• bhattaggaá¹ƒ pavisitvÄ• paÃ±Ã±attav
saddhiá¹ƒ bhikkhusaá¹…ghena. mahÄ• seá¹-á¹-hi buddhappamukhassa bhikkhusaá¹…ghas

adÄ• si. bhariyÄ• pissa tathÄ• gatassa patte pÅ«vaá¹ƒ patiá¹-á¹-hÄ• pesi. satthÄ• attano \E
yÄ• panamattaá¹ƒ gaá¹‡hi, paÃ±casatÄ• bhikkhÅ«pi yÄ• panamattaá¹ƒ gaá¹‡hiá¹ƒsu. seá¹
khÄ«rasappimadhusakkharÄ• dÄ«ni dadamÄ• no na khayaá¹ƒ agamÄ• si. satthÄ• paÃ±ca
bhattakiccaá¹ƒ niá¹-á¹-hÄ• pesi. mahÄ• seá¹-á¹-hipi saddhiá¹ƒ bhariyÄ• ya yÄ• vadatthaá¹ƒ
pariyosÄ• nameva na paÃ±Ã±Ä• yati. sakalavihÄ• re bhikkhÅ«naÃ±ca vighÄ• sÄ• dÄ• naÃ±
paÃ±Ã±Ä• yateva. ``bhante, pÅ«vÄ• parikkhayaá¹ƒ na gacchantÄ«â€™â€™ ti bhagavato Ä
jetavanadvÄ• rakoá¹-á¹-hake chaá¸• á¸• ethÄ• â€™â€™ ti. atha ne dvÄ• rakoá¹-á¹-hakassa
pabbhÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• ayiá¹ƒsu. yÄ• vajjatanÄ• pi taá¹ƒ á¹-hÄ• naá¹ƒ __kapalla
paÃ±Ã±Ä• yati. mahÄ• seá¹-á¹-hi saha bhariyÄ• ya bhagavantaá¹ƒ upasaá¹…kamitvÄ• van
aá¹-á¹-hÄ• si. bhagavÄ• anumodanamakÄ• si. anumodanÄ• vasÄ• ne ubhopi \Ne I 210/ so
satthÄ• raá¹ƒ vanditvÄ• dvÄ• rakoá¹-á¹-hake sopÄ• naá¹ƒ Ä• ruyha attano pÄ• sÄ• deyeva

tato paá¹-á¹-hÄ• ya seá¹-á¹-hi asÄ«tikoá¹-idhanaá¹ƒ buddhasÄ• saneyeva vikkiri. punadivas
dhammasabhÄ• yaá¹ƒ sannisinnÄ• bhikkhÅ« ``passathÄ• vuso, mahÄ• moggallÄ• natthera
nÄ• ma saddhaá¹ƒ, anupahacca bhoge macchariyaseá¹-á¹-hiá¹ƒ \Ee I 374/ muhutteneva da
katvÄ• pÅ«ve gÄ• hÄ• petvÄ• jetavanaá¹ƒ Ä• netvÄ• satthu sammukhaá¹ƒ katvÄ• sotÄ•
aho mahÄ• nubhÄ• vo theroâ€™â€™ ti therassa guá¹‡aá¹ƒ kathentÄ• nisÄ«diá¹ƒsu. satthÄ
kathaá¹ƒ sutvÄ• Ä• gantvÄ• , ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, kuladamakena nÄ• ma bhikkhunÄ• anup
bhoge, kulaá¹ƒ akilametvÄ• aviheá¹-hetvÄ• pupphato reá¹‡uá¹ƒ gaá¹‡hantena bhamarena
buddhaguá¹‡aá¹ƒ jÄ• nÄ• petabbaá¹ƒ, tÄ• diso mama putto moggallÄ• noâ€™â€™ ti theraa
gÄ• thamÄ• ha ---

<49> á¹• 21 ``yathÄ• pi bhamaro pupphaá¹ƒ, vaá¹‡á¹‡agandhamaheá¹-hayaá¹ƒ.

paleti rasamÄ• dÄ• ya, evaá¹ƒ gÄ• me munÄ« careâ€™â€™ ti ||

tattha __bhamaro_ti yÄ• kÄ• ci madhukarajÄ• ti. __puppha_nti pupphÄ• rÄ• me caranto pu
gandhaÃ±ca aheá¹-hayanto avinÄ• sento vicaratÄ«ti attho. __paletÄ«_ti evaá¹ƒ caritvÄ• yÄ
pivitvÄ• aparampi madhukaraá¹‡atthÄ• ya \Ee I 375/ Ä• dÄ• ya \Be I 237/ paleti, so evaá¹ƒ
ajjhogÄ• hetvÄ• ekasmiá¹ƒ rukkhasusire taá¹ƒ rajamissakaá¹ƒ rasaá¹ƒ á¹-hapetvÄ• anupu
madhuá¹ƒ karoti, na tassa pupphÄ• rÄ• me vicaritapaccayÄ• pupphaá¹ƒ vÄ• vaá¹‡á¹‡agan
atha kho sabbaá¹ƒ pÄ• katikameva hoti. __evaá¹ƒ gÄ• me munÄ« care_ti evaá¹ƒ sekhÄ• se
kulapaá¹-ipÄ• á¹-iyÄ• gÄ• me bhikkhaá¹ƒ gaá¹‡hanto vicaratÄ«ti attho. na hi tassa gÄ• me
kulÄ• naá¹ƒ saddhÄ• hÄ• ni vÄ• bhogahÄ• ni vÄ• honti. saddhÄ• pi bhogÄ• pi pÄ• katikÄ•
pana nikkhamitvÄ• sekhamuni tÄ• va bahigÄ• me udakaphÄ• sukaá¹-á¹-hÄ• ne saá¹…ghÄ
akkhabhaÃ±janavaá¹‡apaá¹-icchÄ• danaputtamaá¹ƒsÅ«pamÄ• divasena paccavekkhanto p
tathÄ• rÅ«paá¹ƒ vanasaá¹‡á¸• aá¹ƒ anupavisitvÄ• ajjhattikakammaá¹-á¹-hÄ• naá¹ƒ samma

cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni hatthagatÄ• neva karoti. asekhamuni pana diá¹-á¹-hadhammasukhavihÄ• ramanuyuÃ±jati \Ee I 376/. ayamassa bhamarena saddhiá¹ƒ veditabbÄ• . idha pana khÄ«á¹‡Ä• savova adhippeto.

desanÄ• vasÄ• ne \Ne I 211/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ vatvÄ• uttaripi therassa guá¹‡aá¹ƒ pakÄ• setuá¹ƒ ``na moggallÄ• nena macchariyaseá¹-á¹-hi damito, pubbepi naá¹ƒ dametvÄ• kammaphalasamb ti vatvÄ• imamatthaá¹ƒ pakÄ• sento atÄ«taá¹ƒ Ä• haritvÄ• ---

``ubho khaÃ±jÄ• ubho kuá¹‡Ä«, ubho visamacakkhukÄ• .

ubhinnaá¹ƒ piá¸·akÄ• jÄ• tÄ• , nÄ• haá¹ƒ passÄ• mi illisaâ€™â€™ nti || (J I 1.78) ---

imaá¹ƒ __illisajÄ• takaá¹ƒ_ kathesÄ«ti.

macchariyakosiyaseá¹-á¹-hivatthu paÃ±camaá¹ƒ.

6. pÄ• veyyakÄ• jÄ«vakavatthu

__na paresaá¹ƒ vilomÄ• nÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharan Ä• jÄ«vakaá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ \Be I 238/ kirekÄ• gahapatÄ• nÄ« puttaá¹-á¹-hÄ• ne á¹-hapetvÄ• pÄ• veyy paá¹-ijaggi. tassÄ• nantaragharesu manussÄ• satthu dhammadesanaá¹ƒ sutvÄ• Ä• gantvÄ buddhÄ• naá¹ƒ dhammadesanÄ• â€™â€™ ti nÄ• nappakÄ• rehi buddhaguá¹‡e vaá¹‡á¹‡en sutvÄ• vihÄ• raá¹ƒ \Ee I 377/ gantvÄ• dhammaá¹ƒ sotukÄ• mÄ• Ä• jÄ«vakassa etamattha ahaá¹ƒ buddhasantikaá¹ƒ, ayyÄ• â€™â€™ ti Ä• ha. so ``mÄ• gacchÄ• hÄ«â€™â€™ ti nivÄ yÄ• camÄ• nampi nivÄ• resi eva. sÄ• ``ayaá¹ƒ mama vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ sot nimantetvÄ• idheva dhammaá¹ƒ suá¹‡issÄ• mÄ«â€™â€™ ti sÄ• yanhasamaye puttaá¹ƒ pa svÄ• tanÄ• ya satthÄ• raá¹ƒ nimantehÄ«â€™â€™ ti pesesi. so gacchanto paá¹-hamataraá¹ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ vanditvÄ• nisÄ«di. atha naá¹ƒ so ``kahaá¹ƒ gacchas vacanena satthÄ• raá¹ƒ nimantetuá¹ƒ gacchÄ• mÄ«â€™â€™ ti Ä• ha. ``mÄ• tassa santika ``alaá¹ƒ, ayya, mama mÄ• tu bhÄ• yÄ• mi, gacchissÄ• mahaâ€™â€™ nti. ``etassa katasakl mÄ• gacchÄ• hÄ«â€™â€™ ti. ``alaá¹ƒ, ayya, mÄ• tÄ• me tajjessatÄ«â€™â€™ ti. tena hi g nimantetvÄ• , ``amhÄ• kaá¹ƒ gehaá¹ƒ asukaá¹-á¹-hÄ• ne \Ne I 212/ vÄ• asukavÄ«thiyaá¹ƒ gantabbaâ€™â€™ nti mÄ• Ä• cikkhi. ``santike á¹-hito viya aÃ±Ã±ena maggena gacchanto ti. so Ä• jÄ«vakassa vacanaá¹ƒ sutvÄ• satthu santikaá¹ƒ gantvÄ• nimantetvÄ• Ä• jÄ«vake

sabbaá¹ƒ katvÄ• tassa santikaá¹ƒ gantvÄ• , ``kiá¹ƒ te kataâ€™â€™ nti puá¹-á¹-ho, ``sabba
ayyÄ• â€™â€™ ti Ä• ha. ``bhaddakaá¹ƒ te kataá¹ƒ, tassa sakkÄ• raá¹ƒ ubhopi khÄ• dissÄ•
punadivase Ä• jÄ«vako pÄ• tova taá¹ƒ gehaá¹ƒ agamÄ• si. taá¹ƒ gahetvÄ• pacchÄ• gabbh

paá¹-ivissakamanussÄ• taá¹ƒ gehaá¹ƒ allagomayena upalimpitvÄ• lÄ• japaÃ±camÄ• ni \E
vikiritvÄ• satthu nisÄ«danatthÄ• ya mahÄ• rahaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ. buddh
aparicitamanussÄ• hi Ä• sanapaÃ±Ã±attiá¹ƒ na jÄ• nanti, buddhÄ• naÃ±ca maggadesaken
bodhimÅ«le dasasahassisokadhÄ• tuá¹ƒ kampetvÄ• sambodhiá¹ƒ pattadivaseyeva hi nesa
gacchati, ayaá¹ƒ tiracchÄ• nayoniá¹ƒ, ayaá¹ƒ pettivisayaá¹ƒ, ayaá¹ƒ manussalokaá¹ƒ, ayaá
amatamahÄ• nibbÄ• naâ€™â€™ nti sabbe maggÄ• Ä• vibhÅ«tÄ• . gÄ• manigamÄ• dÄ«na
tasmÄ• satthÄ• pÄ• tova pattacÄ«varamÄ• dÄ• ya mahÄ• upÄ• sikÄ• ya gehadvÄ• raá¹ƒ
satthÄ• raá¹ƒ \Be I 239/ paÃ±capatiá¹-á¹-hitena vanditvÄ• antonivesanaá¹ƒ pavesetvÄ• Ä•
dakkhiá¹‡odakaá¹ƒ datvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisi. upÄ• sik
satthuno anumodanaá¹ƒ kÄ• retukÄ• mÄ• pattaá¹ƒ gaá¹‡hi. satthÄ• madhurassarena anu
upÄ• sikÄ• ``sÄ• dhu, sÄ• dhÅ«â€™â€™ ti sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• dhammaá¹ƒ s
nisinnova tassÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• dhammaá¹ƒ suá¹‡antiyÄ• saddaá¹ƒ sutvÄ• sa
idÄ• nesÄ• mayhaâ€™â€™ nti nikkhamitvÄ• ``naá¹-á¹-hÄ• si kÄ• á¸·akaá¹‡á¹‡i, etassa ev
karotÄ«â€™â€™ ti nÄ• nappakÄ• rena upÄ• sikaÃ±ca satthÄ• raÃ±ca akkosanto palÄ• yi.
lajjitÄ• aÃ±Ã±athattaá¹ƒ gataá¹ƒ cittaá¹ƒ desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetuá¹ƒ nÄ•
``kiá¹ƒ upÄ• sike cittaá¹ƒ desanÄ• nugataá¹ƒ kÄ• tuá¹ƒ na sakkosÄ«â€™â€™ ti? ``bhante,
cittaá¹ƒ aÃ±Ã±athattaá¹ƒ upagataâ€™â€™ nti \Ee I 379/. satthÄ• ``evarÅ«passa visabhÄ•
kathaá¹ƒ nÄ• ma Ä• vajjituá¹ƒ na vaá¹-á¹-ati, evarÅ«paá¹ƒ asamannÄ• haritvÄ• attano katÄ
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<50> á¹• 21 ``na paresaá¹ƒ vilomÄ• ni, na paresaá¹ƒ katÄ• kataá¹ƒ.

attanova avekkheyya, katÄ• ni akatÄ• ni cÄ• â€™â€™ ti ||

tattha \Ne I 213/ __na paresaá¹ƒ vilomÄ• nÄ«_ti paresaá¹ƒ vilomÄ• ni pharusÄ• ni mamma
manasikÄ• tabbÄ• ni. __na paresaá¹ƒ katÄ• kata_nti ``asuko upÄ• sako assaddho appasan
kaá¹-acchubhikkhÄ• dÄ«ni diyyanti, na salÄ• kabhattÄ• dÄ«ni, na cÄ«varÄ• dipaccayadÄ• n
asukÄ• upÄ• sikÄ• assaddhÄ• appasannÄ• , nÄ• pissÄ• gehe kaá¹-acchubhikkhÄ• dÄ«n
salÄ• kabhattÄ• dÄ«ni, na cÄ«varÄ• dipaccayadÄ• naá¹ƒ etissÄ• atthi, tathÄ• asuko bhikk
nÄ• pi upajjhÄ• yavattaá¹ƒ karoti, na Ä• cariyavattaá¹ƒ, na Ä• gantukavattaá¹ƒ, na gamikava
cetiyaá¹…gaá¹‡avattaá¹ƒ, na uposathÄ• gÄ• ravattaá¹ƒ, na bhojanasÄ• lÄ• vattaá¹ƒ, na jan
nÄ• pissa kiÃ±ci dhutaá¹…gaá¹ƒ atthi, na bhÄ• vanÄ• rÄ• matÄ• ya ussÄ• hamattampÄ«â€
katÄ• kataá¹ƒ nÄ• ma na oloketabbaá¹ƒ. __attanova avekkheyyÄ• _ti ``kathaá¹ƒ bhÅ«tassa
vÄ«tivattantÄ«ti pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbaâ€™â€™ nti (AN c 10.48) imaá

saddhÄ• pabbajito kulaputto ``kiá¹ƒ nu kho ahaá¹ƒ `aniccaá¹ƒ \Be I 240/ dukkhaá¹ƒ anattÄ•
Ä• ropetvÄ• yoge kammaá¹ƒ kÄ• tuá¹ƒ sakkhiá¹ƒ \Ee I 380/, nÄ• sakkhiâ€™â€™ nti evaá¹
olokeyyÄ• ti.

desanÄ• vasÄ• ne sÄ• upÄ• sikÄ• sotÄ• pattiphale patiá¹-á¹-hitÄ• , desanÄ• mahÄ• jana

pÄ• veyyakÄ• jÄ«vakavatthu chaá¹-á¹-haá¹ƒ.

7. chattapÄ• á¹‡iupÄ• sakavatthu

__yathÄ• pi ruciraá¹ƒ puppha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ vihar
chattapÄ• á¹‡iupÄ• sakaá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaÃ±hi chattapÄ• á¹‡i nÄ• ma upÄ• sako tipiá¹-akadharo anÄ• gÄ• mÄ«. so pÄ•
upaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. anÄ• gÄ• miariyasÄ• vakÄ• naÃ±hi samÄ• dÄ• navasena u
maggeneva tesaá¹ƒ brahmacariyaÃ±ca ekabhattikaÃ±ca Ä• gataá¹ƒ. tenevÄ• ha --- ``ghaá¹
kumbhakÄ• ro ekabhattiko brahmacÄ• rÄ« sÄ«lavÄ• kalyÄ• á¹‡adhammoâ€™â€™ ti (MN
pakatiyÄ• va ekabhattikÄ• ca brahmacÄ• rino ca honti. sopi tatheva uposathiko hutvÄ• sat
upasaá¹…kamitvÄ• vanditvÄ• dhammakathaá¹ƒ suá¹‡anto nisÄ«di. tasmiá¹ƒ samaye rÄ• j
upaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. chattapÄ• á¹‡i upÄ• sako \Ne I 214/ taá¹ƒ Ä• gacchantaá¹ƒ
nu kho, noâ€™â€™ ti cintetvÄ• --- ``ahaá¹ƒ aggarÄ• jassa santike nisinno, tassa me pades
uá¹-á¹-hÄ• tuá¹ƒ na yuttaá¹ƒ, rÄ• jÄ• kho pana me anuá¹-á¹-hahantassa kujjhissati, etasmiá
uá¹-á¹-hahissÄ• mi \Ee I 381/. rÄ• jÄ• naá¹ƒ disvÄ• uá¹-á¹-hahantena hi rÄ• jÄ• garukato h
neva uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti na uá¹-á¹-hahi. paá¹‡á¸• itapurisÄ• nÄ• ma garutarÄ
anuá¹-á¹-hahantaá¹ƒ disvÄ• na kujjhanti. rÄ• jÄ• pana taá¹ƒ anuá¹-á¹-hahantaá¹ƒ disvÄ• k
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• kupitabhÄ• vaá¹ƒ Ã±atvÄ• , ``mahÄ
chattapÄ• á¹‡i upÄ• sako paá¹‡á¸• ito diá¹-á¹-hadhammo tipiá¹-akadharo atthÄ• natthakusa
guá¹‡aá¹ƒ kathesi. raÃ±Ã±o tassa guá¹‡akathaá¹ƒ suá¹‡antasseva cittaá¹ƒ mudukaá¹ƒ jÄ•

athekadivasaá¹ƒ \Be I 241/ rÄ• jÄ• uparipÄ• sÄ• de á¹-hito chattapÄ• á¹‡iá¹ƒ upÄ• sakaá¹
chattamÄ• dÄ• ya upÄ• hanamÄ• ruyha rÄ• jaá¹…gaá¹‡ena gacchantaá¹ƒ disvÄ• pakkosÄ
apanetvÄ• rÄ• jÄ• namupasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá
upÄ• saka, kinte chattupÄ• hanaá¹ƒ apanÄ«taâ€™â€™ nti. `` `rÄ• jÄ• pakkosatÄ«â€™ ti s
Ä• gatomhÄ«â€™â€™ ti. ``ajja amhÄ• kaá¹ƒ rÄ• jabhÄ• vo tumhehi Ã±Ä• to bhavissatÄ«â€
deva, tumhÄ• kaá¹ƒ rÄ• jabhÄ• vaá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti. ``yadi evaá¹ƒ kasmÄ• purin
maá¹ƒ disvÄ• na uá¹-á¹-hahÄ«â€™â€™ ti? ``mahÄ• rÄ• ja, ahaá¹ƒ aggarÄ• jassa santike n
disvÄ• uá¹-á¹-hahanto satthari agÄ• ravaá¹ƒ pavedeyyaá¹ƒ, tasmÄ• na uá¹-á¹-hahiâ€™â€
tiá¹-á¹-hatetaá¹ƒâ€™â€™. ``tumhe kira diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ \Ee I 382

kusalÄ• tipiá¹-akadharÄ• amhÄ• kaá¹ƒ antepure dhammaá¹ƒ vÄ• cethÄ• â€™â€™ ti. ``na
``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``rÄ• jagehaá¹ƒ nÄ• ma mahÄ• sÄ• vajjaá¹ƒ, duyuttasuyutt
devÄ• â€™â€™ ti. ``mÄ• evaá¹ƒ vadetha, `purimadivase maá¹ƒ disvÄ• na uá¹-á¹-hitomhÄ
karothÄ• â€™â€™ ti. ``deva, gihÄ«naá¹ƒ vicaraá¹‡aá¹-á¹-hÄ• naá¹ƒ nÄ• ma mahÄ• sÄ• vaj
pakkosÄ• petvÄ• dhammaá¹ƒ vÄ• cÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhu, bho, gaccha
uyyojetvÄ• satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ yÄ• ci, ``bhante, mallikÄ• ca devÄ« vÄ
dhammaá¹ƒ pariyÄ• puá¹‡issÄ• mÄ• ti vadanti, paÃ±cahi bhikkhusatehi saddhiá¹ƒ nibaddha
tÄ• saá¹ƒ dhammaá¹ƒ uddisathÄ• â€™â€™ ti. ``buddhÄ• naá¹ƒ nibaddhaá¹ƒ ekaá¹-á¹-hÄ• n
mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi, bhante, aÃ±Ã±aá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ dethÄ• â€™â€
bhÄ• ramakÄ• si. thero nibaddhaá¹ƒ gantvÄ• tÄ• saá¹ƒ uddesaá¹ƒ uddisati. tÄ• su mallikÄ•
sajjhÄ• yitvÄ• uddesaá¹ƒ paá¹-icchÄ• pesi. vÄ• sabhakhattiyÄ• pana neva sakkaccaá¹ƒ ga
na uddesaá¹ƒ paá¹-icchÄ• petuá¹ƒ sakkoti.

athekadivasaá¹ƒ \Ne I 215/ satthÄ• theraá¹ƒ pucchi --- ``kimÄ• nanda, upÄ• sikÄ• dhamm
pariyÄ• puá¹‡antÄ«â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``kÄ• sakkaccaá¹ƒ gaá¹‡hÄ•
bhante, sakkaccaá¹ƒ gaá¹‡hÄ• ti, sakkaccaá¹ƒ sajjhÄ• yati, sakkaccaá¹ƒ uddesaá¹ƒ paá¹-ic
tumhÄ• kaá¹ƒ pana Ã±Ä• tidhÄ«tÄ• neva sakkaccaá¹ƒ gaá¹‡hÄ• ti, na sajjhÄ• yati, na udde
sakkotÄ«â€™â€™ ti. satthÄ• therassa vacanaá¹ƒ sutvÄ• , ``Ä• nanda, mayÄ• kathitadham
sakkaccamasuá¹‡antassa aggaá¹‡hantassa asajjhÄ• yantassa \Ee I 383/ adesentassa vaá¹
agandhakapupphaá¹ƒ viya aphalo hoti, sakkaccaá¹ƒ pana \Be I 242/ savanÄ• dÄ«ni karonta
mahÄ• nisaá¹ƒsoâ€™â€™ ti vatvÄ• imÄ• dve gÄ• thÄ• abhÄ• si ---

<51> á¹• 21 ``yathÄ• pi ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ agandhakaá¹ƒ.

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , aphalÄ• hoti akubbato ||

<52> á¹• 21 ``yathÄ• pi ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ sagandhakaá¹ƒ.

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , saphalÄ• hoti kubbatoâ€™â€™ ti ||

tattha __rucira_nti sobhanaá¹ƒ. __vaá¹‡á¹‡avanta_nti vaá¹‡á¹‡asaá¹‡á¹-hÄ• nasampannaa
gandhavirahitaá¹ƒ pÄ• libhaddakagirikaá¹‡á¹‡ikajayasumanÄ• dibhedaá¹ƒ. __evaá¹ƒ subhÄ
subhÄ• sitÄ• vÄ• cÄ• nÄ• ma tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ. taá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ
agandhakapupphasadisaá¹ƒ. yathÄ• pana agandhakapupphaá¹ƒ yo naá¹ƒ dhÄ• reti, tassa
pharati, evaá¹ƒ etampi yo naá¹ƒ sakkaccaá¹ƒ savanÄ• dÄ«hi na samÄ• carati, tassa sakkac
yaá¹ƒ tattha kattabbaá¹ƒ, taá¹ƒ akubbato sutagandhaÃ±ca vÄ• cÄ• gandhaÃ±ca paá¹-ipattig
aphalÄ• hoti. tena vuttaá¹ƒ --- ``evaá¹ƒ \Ee I 384/ subhÄ• sitÄ• vÄ• cÄ• , aphalÄ• hoti aku
__sagandhaka_nti campakanÄ«luppalÄ• dibhedaá¹ƒ. __eva_nti yathÄ• taá¹ƒ pupphaá¹ƒ dh

pharati, evaá¹ƒ tepiá¹-akabuddhavacanasaá¹…khÄ• tÄ• subhÄ• sitÄ• vÄ• cÄ• pi. __kubba
savanÄ• dÄ«hi tattha kattabbaá¹ƒ karoti, sÄ• assa puggalassa saphalÄ• hoti,
sutagandhavÄ• cÄ• gandhapaá¹-ipattigandhÄ• naá¹ƒ Ä• vahanato mahapphalÄ• hoti, mah

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . desanÄ• mahÄ• janassa sÄ• tt

chattapÄ• á¹‡iupÄ• sakavatthu sattamaá¹ƒ.

8. visÄ• khÄ• vatthu

__yathÄ• pi_ \Ne I 216/ __puppharÄ• simhÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• v
pubbÄ• rÄ• me viharanto visÄ• khaá¹ƒ upÄ• sikaá¹ƒ Ä• rabbha kathesi.

sÄ• \Be I 243/ kira aá¹…garaá¹-á¹-he bhaddiyanagare meá¹‡á¸• akaseá¹-á¹-hiputtassa dha
aggamahesiyÄ• sumanadeviyÄ• kucchismiá¹ƒ nibbatti. tassÄ• sattavassikakÄ• le satthÄ•
bodhaneyyabandhavÄ• naá¹ƒ upanissayasampadaá¹ƒ disvÄ• mahÄ• bhikkhusaá¹…ghapa
nagaraá¹ƒ pÄ• puá¹‡i.

tasmiÃ±ca samaye meá¹‡á¸• ako, gahapati, tasmiá¹ƒ nagare paÃ±cannaá¹ƒ mahÄ• puÃ±Ã
385/ hutvÄ• seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ karoti. __paÃ±ca mahÄ• puÃ±Ã±Ä• _ nÄ• ma meá¹‡
candapadumÄ• nÄ• ma tasseva jeá¹-á¹-hakabhariyÄ• , tasseva jeá¹-á¹-hakaputto dhanaÃ±
sumanadevÄ« nÄ• ma, meá¹‡á¸• akaseá¹-á¹-hino dÄ• so puá¹‡á¹‡o nÄ• mÄ• ti. na kevalaÃ
bimbisÄ• raraÃ±Ã±o pana vijite __paÃ±ca amitabhogÄ• _ nÄ• ma ahesuá¹ƒ --- jotiko, jaá¹-il
puá¹‡á¹‡ako, kÄ• kavaliyoti. tesu ayaá¹ƒ meá¹‡á¸• akaseá¹-á¹-hi dasabalassa attano nagar
Ã±atvÄ• puttassa dhanaÃ±cayaseá¹-á¹-hino dhÄ«taraá¹ƒ visÄ• khaá¹ƒ dÄ• rikaá¹ƒ pakkos
tuyhampi maá¹…galaá¹ƒ, amhÄ• kampi maá¹…galaá¹ƒ, tava parivÄ• rehi paÃ±cahi dÄ• rik
rathasatÄ• ni Ä• ruyha paÃ±cahi dÄ• sisatehi parivutÄ• dasabalassa paccuggamanaá¹ƒ ka
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tathÄ• akÄ• si. kÄ• raá¹‡Ä• kÄ• raá¹‡esu pana k
bhÅ«mi, yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• pattikÄ• va satthÄ• raá¹ƒ upasaá¹…ka
aá¹-á¹-hÄ• si. athassÄ• cariyÄ• vasena satthÄ• dhammaá¹ƒ desesi. sÄ• desanÄ• vasÄ• r
saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hahi. meá¹‡á¸• akaseá¹-á¹-hipi kho satthÄ• ramupasaá
dhammakathaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya svÄ• tanÄ• ya nimantetvÄ• pun
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ p
aá¸• á¸• hamÄ• saá¹ƒ mahÄ• dÄ• namadÄ• si. satthÄ• bhaddiyanagare yathÄ• bhirantaá¹

tena kho pana samayena bimbisÄ• ro ca pasenadi kosalo ca aÃ±Ã±amaÃ±Ã±aá¹ƒ bhaginip
athekadivasaá¹ƒ kosalarÄ• jÄ• \Ee I 386/ cintesi --- ``bimbisÄ• rassa vijite paÃ±ca amitabho
vasanti, mayhaá¹ƒ vijite ekopi tÄ• diso natthi, yaá¹ƒnÅ«nÄ• haá¹ƒ bimbisÄ• rassa santikaá¹

ekaá¹ƒ mahÄ• puÃ±Ã±aá¹ƒ yÄ• ceyyaâ€™â€™ nti. so tattha gantvÄ• raÃ±Ã±Ä• katapaá¹-
Ä• gatosÄ«â€™â€™ ti \Be I 244/ puá¹-á¹-ho `` `tumhÄ• kaá¹ƒ vijite paÃ±ca amitabhogÄ• m
ekaá¹ƒ gahetvÄ• gamissÄ• mÄ«â€™ ti Ä• gatomhi, tesu me ekaá¹ƒ dethÄ• â€™â€™ ti Ä•
cÄ• letuá¹ƒ na sakkÄ• â€™â€™ ti Ä• ha. ``ahaá¹ƒ aladdhÄ• na gamissÄ• mÄ«â€™â€™ ti
mantetvÄ• ``jotikÄ• dÄ«naá¹ƒ mahÄ• kulÄ• naá¹ƒ cÄ• lanaá¹ƒ nÄ• ma mahÄ• pathaviyÄ•
meá¹‡á¸• akamahÄ• seá¹-á¹-hissa putto dhanaÃ±cayaseá¹-á¹-hi nÄ• ma atthi, tena saddhiá
paá¹-ivacanaá¹ƒ te dassÄ• mÄ«â€™â€™ ti vatvÄ• taá¹ƒ pakkosÄ• petvÄ• , tÄ• ta, kosalar
dhanaseá¹-á¹-hiá¹ƒ gahetvÄ• gamissÄ• mÄ«â€™ ti vadati, tvaá¹ƒ tena saddhiá¹ƒ gacchÄ•
pahiá¹‡antesu gamissÄ• mi, devÄ• â€™â€™ ti. ``tena hi parivacchaá¹ƒ katvÄ• gaccha, tÄ•
kattabbayuttakamakÄ• si. rÄ• jÄ• pissa mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• , ``imaá¹ƒ Ä• dÄ•
pasenadirÄ• jÄ• naá¹ƒ uyyojesi. so taá¹ƒ Ä• dÄ• ya sabbattha ekarattivÄ• sena gacchanto e
phÄ• sukaá¹-á¹-hÄ• naá¹ƒ patvÄ• nivÄ• saá¹ƒ gaá¹‡hi, atha naá¹ƒ dhanaÃ±cayaseá¹-á¹-hi
vijitaâ€™â€™ nti? ``mayhaá¹ƒ, seá¹-á¹-hÄ«â€™â€™ ti. ``kÄ«va dÅ«ro ito sÄ• vatthÄ«â€™
``sattayojanamatthakeâ€™â€™ ti. ``antonagaraá¹ƒ sambÄ• dhaá¹ƒ, amhÄ• kaá¹ƒ parijano
idheva vaseyyÄ• ma, devÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•
mÄ• petvÄ• tassa datvÄ• agamÄ• si. tasmiá¹ƒ padese sayaá¹ƒ vasanaá¹-á¹-hÄ• nassa ga
sÄ• ketantveva nÄ• maá¹ƒ ahosi.

sÄ• vatthiyampi kho migÄ• raseá¹-á¹-hino putto puá¹‡á¹‡avaá¸• á¸• hanakumÄ• ro nÄ• ma
mÄ• tÄ• pitaro vadiá¹ƒsu --- ``tÄ• ta, tava ruccanaá¹-á¹-hÄ• ne ekaá¹ƒ dÄ• rikaá¹ƒ upadhÄ•
`mayhaá¹ƒ evarÅ«pÄ• ya bhariyÄ• ya kiccaá¹ƒ natthÄ«â€™ ti, putta, mÄ• evaá¹ƒ kari, kula
tiá¹-á¹-hatÄ«â€™â€™ ti. so punappunaá¹ƒ vuccamÄ• no ``tena hi paÃ±cakalyÄ• á¹‡asama
labhamÄ• no tumhÄ• kaá¹ƒ vacanaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. ``kÄ• ni panetÄ• ni
tÄ• tÄ• â€™â€™ ti. kesakalyÄ• á¹‡aá¹ƒ, maá¹ƒsakalyÄ• á¹‡aá¹ƒ, aá¹-á¹-hikalyÄ• á¹‡aá¹ƒ,
vayakalyÄ• á¹‡anti. mahÄ• puÃ±Ã±Ä• ya hi itthiyÄ• kesÄ• morakalÄ• pasadisÄ• hutvÄ•
nivÄ• sanantaá¹ƒ paharitvÄ• nivattitvÄ• uddhaggÄ• tiá¹-á¹-hanti, idaá¹ƒ __kesakalyÄ• á¹‡
dantÄ• varaá¹‡aá¹ƒ bimbaphalasadisaá¹ƒ vaá¹‡á¹‡asampannaá¹ƒ samaá¹ƒ suphusitaá¹ƒ h
__maá¹ƒsakalyÄ• á¹‡aá¹ƒ_ nÄ• ma, dantÄ• sukkÄ• samÄ• aviraá¸·Ä• ussÄ• petvÄ• á¹-h
samacchinnasaá¹…khapanti viya ca sobhanti, idaá¹ƒ __aá¹-á¹-hikalyÄ• á¹‡aá¹ƒ_ nÄ• ma, k
cuá¹‡á¹‡akÄ• dÄ«hi avilitto eva \Ee I 388/ chavivaá¹‡á¹‡o siniddho nÄ«luppaladÄ• masadis
kaá¹‡ikÄ• rapupphadÄ• masadiso hoti, idaá¹ƒ __chavikalyÄ• á¹‡aá¹ƒ_ nÄ• ma, dasakkhattu
sakiá¹ƒ vijÄ• tÄ• viya avigatayobbanÄ• yeva hoti, idaá¹ƒ __vayakalyÄ• á¹‡aá¹ƒ_ nÄ• ma h
mÄ• tÄ• pitaro aá¹-á¹-huttarasatabrÄ• hmaá¹‡e nimantetvÄ• bhojetvÄ• ``paÃ±cakalyÄ• á¹‡
hontÄ«â€™â€™ ti pucchiá¹ƒsu. ``Ä• ma, hontÄ«â€™â€™ ti. ``tena hi evarÅ«paá¹ƒ dÄ• rika
janÄ• gacchantÅ«â€™â€™ ti bahuá¹ƒ dhanaá¹ƒ datvÄ• ``Ä• gatakÄ• le vo kattabbaá¹ƒ jÄ•
evarÅ«paá¹ƒ dÄ• rikaá¹ƒ pariyesatha, diá¹-á¹-hakÄ• le ca imaá¹ƒ pilandhanaá¹ƒ dadeyyÄ• t
satasahassagghanikaá¹ƒ suvaá¹‡á¹‡amÄ• laá¹ƒ datvÄ• uyyojesuá¹ƒ.

te mahantamahantÄ• ni nagarÄ• ni gantvÄ• pariyesamÄ• nÄ• paÃ±cakalyÄ• á¹‡asamann
nivattitvÄ• Ä• gacchantÄ• vivaá¹-anakkhattadivase sÄ• ketaá¹ƒ anuppattÄ• --- ``ajja amhÄ
nipphajjissatÄ«â€™â€™ ti cintayiá¹ƒsu. tasmiá¹ƒ pana nagare anusaá¹ƒvaccharaá¹ƒ vivaá¹
hoti. tadÄ• bahi anikkhamanakulÄ• nipi parivÄ• rena saddhiá¹ƒ gehÄ• nikkhamitvÄ• appa
padasÄ• va nadÄ«tÄ«raá¹ƒ gacchanti. tasmiá¹ƒ divase khattiyamahÄ• sÄ• lÄ• dÄ«naá¹ƒ pu
samÄ• najÄ• tikaá¹ƒ manÄ• paá¹ƒ kuladÄ• rikaá¹ƒ disvÄ• mÄ• lÄ• guá¸·ena parikkhipissÄ•
maggaá¹ƒ nissÄ• ya tiá¹-á¹-hanti. tepi kho brÄ• hmaá¹‡Ä• nadÄ«tÄ«re ekaá¹ƒ sÄ• laá¹ƒ pa
``tasmiá¹ƒ khaá¹‡e visÄ• khÄ• pannarasasoá¸·asavassuddesikÄ• hutvÄ• sabbÄ• bharaá¹
kumÄ• rikÄ• satehi parivutÄ• nadiá¹ƒ gantvÄ• nhÄ• yissÄ• mÄ«â€™â€™ ti taá¹ƒ padesaá
389/ uá¹-á¹-hahitvÄ• pÄ• vassi. paÃ±casatÄ• kumÄ• rikÄ• yo vegena gantvÄ• sÄ• laá¹ƒ p
olokentÄ• tÄ• su ekampi paÃ±cakalyÄ• á¹‡asamannÄ• gataá¹ƒ na passiá¹ƒsu. atha visÄ• k
pÄ• visi, vatthÄ• bharaá¹‡Ä• ni temiá¹ƒsu. brÄ• hmaá¹‡Ä• tassÄ• cattÄ• ri kalyÄ• á¹‡Ä• ni
``alasajÄ• tikÄ• amhÄ• kaá¹ƒ dhÄ«tÄ• , etissÄ• sÄ• miko kaÃ±jikamattampi na labhissati n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kathayiá¹ƒsu. atha ne visÄ• khÄ• Ä• ha --- ``kaá¹ƒ vadetha tumheâ€™
ammÄ• â€™â€™ ti. madhuro hi tassÄ• saddo kaá¹ƒsatÄ• á¸·asaro viya niccharati. atha ne
madhurasaddena ``kiá¹ƒ kÄ• raá¹‡Ä• bhaá¹‡athÄ• â€™â€™ ti pucchi. ``tava parivÄ• ritthiy
atemetvÄ• vegena sÄ• laá¹ƒ paviá¹-á¹-hÄ• , tuyhaá¹ƒ ettakaá¹ƒ á¹-hÄ• naá¹ƒ vegena Ä• ga
vatthÄ• bharaá¹‡Ä• ni temetvÄ• Ä• gatÄ• si. tasmÄ• kathema, ammÄ• â€™â€™ ti.

``tÄ• tÄ• , evaá¹ƒ mÄ• vadetha, ahaá¹ƒ etÄ• hi balavatarÄ• , kÄ• raá¹‡aá¹ƒ pana sallakkhe
nÄ• gatÄ• mhÄ«â€™â€™ ti. ``kiá¹ƒ, ammÄ• â€™â€™ ti? ``tÄ• tÄ• , cattÄ• ro janÄ• javamÄ
kÄ• raá¹‡aá¹ƒ atthÄ«â€™â€™ ti. ``katame cattÄ• ro janÄ• javamÄ• nÄ• na sobhanti, amm
__abhisittarÄ• jÄ• _ tÄ• va sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• ito kacchaá¹ƒ bandhitvÄ• rÄ•
sobhati, ``kiá¹ƒ ayaá¹ƒ rÄ• jÄ• gahapatiko viya dhÄ• vatÄ«â€™â€™ ti aÃ±Ã±adatthu garah
gacchantova \Ne I 219/ sobhati. raÃ±Ã±o __maá¹…galahatthÄ«_pi alaá¹…kato javamÄ• no
vÄ• raá¹‡alÄ«á¸·Ä• ya gacchantova sobhati. __pabbajito_ javamÄ• no na sobhati, ``kiá¹ƒ ay
dhÄ• vatÄ«â€™â€™ ti kevalaá¹ƒ garahameva \Ee I 390/ labhati, samitagamanena pana sob
na sobhati, ``kiá¹ƒ esÄ• itthÄ« puriso viya dhÄ• vatÄ«â€™â€™ ti garahitabbÄ• va hoti, ``im
javamÄ• nÄ• na sobhanti, tÄ• tÄ• â€™â€™ ti. ``katamaá¹ƒ pana aparaá¹ƒ kÄ• raá¹‡aá¹ƒ, a
mÄ• tÄ• pitaro nÄ• ma dhÄ«taraá¹ƒ aá¹…gapaccaá¹…gÄ• ni saá¹‡á¹-hÄ• petvÄ• posenti. n
vikkiá¹‡eyyabhaá¹‡á¸• aá¹ƒ nÄ• ma, amhe parakulapesanatthÄ• ya posenti. sace javamÄ•
nivatthadussakaá¹‡á¹‡e vÄ• akkamitvÄ• bhÅ«miyaá¹ƒ vÄ• pakkhalitvÄ• patitakÄ• le hatth
kulasseva bhÄ• ro bhaveyya, pasÄ• dhanabhaá¹‡á¸• aá¹ƒ pana me temetvÄ• sussissati. in
sallakkhetvÄ• na dhÄ• vitÄ• mhi, tÄ• tÄ• â€™â€™ ti.

brÄ• hmaá¹‡Ä• tassÄ• kathanakÄ• le dantasampattiá¹ƒ disvÄ• ``evarÅ«pÄ• no dantasam
ti tassÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• , ``amma, tuyhamevesÄ• anucchavikÄ• â€™â€™ ti vat
pilandhayiá¹ƒsu. atha ne pucchi --- ``kataranagarato Ä• gatÄ• ttha, tÄ• tÄ• â€™â€™ ti? ``sÄ

ti. ``seá¹-á¹-hikulaá¹ƒ kataraá¹ƒ nÄ• mÄ• â€™â€™ ti? ``migÄ• raseá¹-á¹-hi nÄ• ma, ammÄ•
\Be I 247/ nÄ• mÄ• â€™â€™ ti? ``puá¹‡á¹‡avaá¸• á¸• hanakumÄ• ro nÄ• ma, ammÄ• â€™
kulaâ€™â€™ nti adhivÄ• setvÄ• pitu sÄ• sanaá¹ƒ pahiá¹‡i ``amhÄ• kaá¹ƒ rathaá¹ƒ pesetÅ
kiÃ±cÄ• pi hi sÄ• Ä• gamanakÄ• le padasÄ• Ä• gatÄ• , suvaá¹‡á¹‡amÄ• lÄ• ya pana pilar
tathÄ• gantuá¹ƒ na labhati, issaradÄ• rikÄ• rathÄ• dÄ«hi gacchanti, itarÄ• pakatiyÄ• naka
chattaá¹ƒ vÄ• tÄ• lapaá¹‡á¹‡aá¹ƒ vÄ• upari karonti, tasmimpi asati nivatthasÄ• á¹-akassa
aá¹ƒse khipantÄ• gacchanti eva. tassÄ• pana pitÄ• paÃ±ca rathasatÄ• ni pesesi. sÄ• sap
Ä• ruyha gatÄ• . brÄ• hmaá¹‡Ä• pi ekatova agamaá¹ƒsu. atha ne seá¹-á¹-hi pucchi --- ``kuto
``sÄ• vatthito mahÄ• seá¹-á¹-hÄ«â€™â€™ ti. ``seá¹-á¹-hi kataro nÄ• mÄ• â€™â€™ ti? ``mig
ti. ``putto ko nÄ• mÄ• â€™â€™ ti? ``puá¹‡á¹‡avaá¸• á¸• hanakumÄ• ro nÄ• ma mahÄ• seá
kittakaâ€™â€™ nti? ``cattÄ• lÄ«sakoá¹-iyo mahÄ• seá¹-á¹-hÄ«â€™â€™ ti. ``dhanaá¹ƒ tÄ•
upÄ• dÄ• ya kÄ• kaá¹‡ikamattaá¹ƒ, dÄ• rikÄ• ya pana Ä• rakkhamattÄ• ya laddhakÄ• lato p
kÄ• raá¹‡enÄ• â€™â€™ ti adhivÄ• sesi. so tesaá¹ƒ sakkÄ• raá¹ƒ katvÄ• ekÄ• hadvÄ«haá

te sÄ• vatthiá¹ƒ gantvÄ• migÄ• raseá¹-á¹-hissa ``laddhÄ• no dÄ• rikÄ• â€™â€™ ti Ä• roca
dhÄ«tÄ• â€™â€™ ti? ``dhanaÃ±cayaseá¹-á¹-hinoâ€™â€™ ti. so ``mahÄ• kulassa me dÄ• r
Ä• netuá¹ƒ \Ne I 220/ vaá¹-á¹-atÄ«â€™â€™ ti tattha gamanatthaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ•
etaá¹ƒ mayÄ• bimbisÄ• rassa santikÄ• Ä• netvÄ• sÄ• kete nivesitaá¹ƒ, tassa \Ee I 392/ sa
vaá¹-á¹-atÄ«â€™ ti ahampi Ä• gamissÄ• mÄ«â€™â€™ ti Ä• ha, so ``sÄ• dhu, devÄ• â€™â
dhanaÃ±cayaseá¹-á¹-hino sÄ• sanaá¹ƒ pesesi --- ``mayi Ä• gacchante rÄ• jÄ• pi Ä• gamissa
ettakassa janassa kattabbayuttakaá¹ƒ kÄ• tuá¹ƒ sakkhissasi, na sakkhissasÄ«â€™â€™ ti?
rÄ• jÄ• no Ä• gacchanti, Ä• gacchantÅ«â€™â€™ ti paá¹-isÄ• sanaá¹ƒ pesesi. migÄ• raseá
gehagopakamattaá¹ƒ á¹-hapetvÄ• sesajanaá¹ƒ Ä• dÄ• ya gantvÄ• aá¸• á¸• hayojanamatte
``Ä• gatÄ• mhÄ• â€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡i. dhanaÃ±cayaseá¹-á¹-hi bahupaá¹‡á¹‡Ä
saddhiá¹ƒ mantesi, ``amma, sasuro kira te kosalaraÃ±Ã±Ä• saddhiá¹ƒ Ä• gato, tassa katara
paá¹-ijaggitabbaá¹ƒ, raÃ±Ã±o kataraá¹ƒ \Be I 248/, uparÄ• jÄ• dÄ«naá¹ƒ katarÄ• nÄ«â€™â
seá¹-á¹-hidhÄ«tÄ• vajiraggatikhiá¹‡aÃ±Ä• á¹‡Ä• kappasatasahassaá¹ƒ patthitapatthanÄ•
``sasurassa me asukagehaá¹ƒ paá¹-ijaggatha, raÃ±Ã±o asukagehaá¹ƒ, uparÄ• jÄ• dÄ«naá
saá¹ƒvidahitvÄ• dÄ• sakammakare pakkosÄ• petvÄ• ``ettakÄ• raÃ±Ã±o kattabbakiccaá¹ƒ
uparÄ• jÄ• dÄ«naá¹ƒ, hatthiassÄ• dayopi tumheyeva paá¹-ijaggatha, assabandhÄ• dayopi Ä
anubhavissantÄ«â€™â€™ ti saá¹ƒvidahi. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ? `` `mayaá¹ƒ visÄ•
maá¹…galaá¹-á¹-hÄ• naá¹ƒ gantvÄ• na kiÃ±ci labhimha, assarakkhaá¹‡Ä• dÄ«ni karontÄ•
keci vattuá¹ƒ mÄ• labhiá¹ƒsÅ«â€™â€™ ti.

taá¹ƒ divasameva visÄ• khÄ• ya pitÄ• paÃ±casate suvaá¹‡á¹‡akÄ• re pakkosÄ• petvÄ• ``
__mahÄ• latÄ• pasÄ• dhanaá¹ƒ_ nÄ• ma \Ee I 393/ karothÄ• â€™â€™ ti rattasuvaá¹‡á¹‡as
tadanurÅ«pÄ• ni ca rajatamaá¹‡imuttÄ• pavÄ• á¸·avajirÄ• dÄ«ni dÄ• pesi. rÄ• jÄ• katipÄ• l
dhanaÃ±cayaseá¹-á¹-hissa sÄ• sanaá¹ƒ pahiá¹‡i ``na sakkÄ• seá¹-á¹-hinÄ• amhÄ• kaá¹ƒ

kÄ• tuá¹ƒ, dÄ• ni dÄ• rikÄ• ya gamanakÄ• laá¹ƒ jÄ• nÄ• tÅ«â€™â€™ ti. sopi raÃ±Ã±o sÄ•
vassakÄ• lo Ä• gato, na sakkÄ• catumÄ• saá¹ƒ vicarituá¹ƒ, tumhÄ• kaá¹ƒ balakÄ• yassa y
vaá¹-á¹-ati, sabbaá¹ƒ taá¹ƒ mama bhÄ• ro, mayÄ• pesitakÄ• le devo gamissatÄ«â€™â€™
sÄ• ketanagaraá¹ƒ niccanakkhattaá¹ƒ viya ahosi. rÄ• jÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sabbesaá¹
paá¹-iyattÄ• neva honti. tato te janÄ• cintayiá¹ƒsu --- ``seá¹-á¹-hi amhÄ• kameva sakkÄ• ra
evaá¹ƒ tayo mÄ• sÄ• atikkantÄ• , pasÄ• dhanaá¹ƒ pana tÄ• va na niá¹-á¹-hÄ• ti. kammantÄ
seá¹-á¹-hino Ä• rocesuá¹ƒ --- ``aÃ±Ã±aá¹ƒ asantaá¹ƒ nÄ• ma natthi, balakÄ• yassa pana bh
nappahontÄ«â€™â€™ ti. ``gacchatha, tÄ• tÄ• , imasmiá¹ƒ nagare parijiá¹‡á¹‡Ä• hatthisÄ•
parijiá¹‡á¹‡akÄ• ni ca gehÄ• ni gahetvÄ• pacathÄ• â€™â€™ ti. evaá¹ƒ pacantÄ• nampi aá
punapi ``dÄ• rÅ«ni natthÄ«â€™â€™ ti Ä• rocayiá¹ƒsu \Ne I 221/. ``imasmiá¹ƒ kÄ• le na sak
dussakoá¹-á¹-hÄ• gÄ• rÄ• ni vivaritvÄ• thÅ«lasÄ• á¹-akehi vaá¹-á¹-iyo katvÄ• telacÄ• á¹-Ä
bhattaá¹ƒ pacathÄ• â€™â€™ ti. te aá¸• á¸• hamÄ• saá¹ƒ tathÄ• akaá¹ƒsu. evaá¹ƒ cattÄ• r
pasÄ• dhanampi niá¹-á¹-hitaá¹ƒ.

tasmiá¹ƒ pasÄ• dhane catasso vajiranÄ• á¸·iyo upayogaá¹ƒ agamaá¹ƒsu, muttÄ• naá¹ƒ ek
pavÄ• á¸·assa bÄ• vÄ«sati nÄ• á¸·iyo, maá¹‡Ä«naá¹ƒ tettiá¹ƒsa \Be I 249/ nÄ• á¸·iyo. iti ete
ratanehi niá¹-á¹-hÄ• naá¹ƒ agamÄ• si. asuttamayaá¹ƒ pasÄ• dhanaá¹ƒ rajatena suttakiccaá
paá¹-imukkaá¹ƒ pÄ• dapiá¹-á¹-hiá¹ƒ gacchati. tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne muddikÄ• yojetv
suvaá¹‡á¹‡amayÄ• gaá¹‡á¹-hikÄ• honti, rajatamayÄ• pÄ• sakÄ• , matthakamajjhe ekÄ• n
kaá¹‡á¹‡apiá¹-á¹-hÄ«su dve, galavÄ• á¹-ake ekÄ• , dvÄ«su jattÅ«su dve, dvÄ«su kapparesu
kaá¹-ipassesu dveti. tasmiá¹ƒ kho pana pasÄ• dhane ekaá¹ƒ moraá¹ƒ kariá¹ƒsu, tassa dakk
rattasuvaá¹‡á¹‡amayÄ• ni paÃ±ca pattasatÄ• ni ahesuá¹ƒ, vÄ• mapakkhe paÃ±ca pattasat
pavÄ• á¸·amayaá¹ƒ, akkhÄ«ni maá¹‡imayÄ• ni, tathÄ• gÄ«vÄ• ca piÃ±chÄ• ni ca, pattanÄ
jaá¹…ghÄ• yo. so visÄ• khÄ• ya matthakamajjhe pabbatakÅ«á¹-e á¹-hatvÄ• naccanamayÅ
pattanÄ• á¸·isahassassa saddo dibbasaá¹…gÄ«taá¹ƒ viya paÃ±caá¹…gikatÅ«riyaghoso viy
upagatÄ• yeva tassÄ• amorabhÄ• vaá¹ƒ jÄ• nanti. pasÄ• dhanaá¹ƒ \Ee I 395/ navakoá¹-ia
satasahassaá¹ƒ hatthakammamÅ«laá¹ƒ dÄ«yittha.

``kissa pana nissandena tÄ• yetaá¹ƒ pasÄ• dhanaá¹ƒ laddhaâ€™â€™ nti? sÄ• kira kassa
vÄ«satiyÄ• bhikkhusahassÄ• naá¹ƒ cÄ«varasÄ• á¹-akaá¹ƒ datvÄ• suttampi sÅ«ciyopi raja
adÄ• si. tassa cÄ«varadÄ• nassa nissandena imaá¹ƒ mahÄ• latÄ• pasÄ• dhanaá¹ƒ labhi. it
mahÄ• latÄ• pasÄ• dhanabhaá¹‡á¸• ena matthakaá¹ƒ pappoti, purisÄ• naá¹ƒ iddhimayapat
mahÄ• seá¹-á¹-hi catÅ«hi mÄ• sehi dhÄ«tu parivacchaá¹ƒ katvÄ• tassÄ• deyyadhammaá¹
kahÄ• paá¹‡apÅ«rÄ• ni paÃ±ca sakaá¹-asatÄ• ni adÄ• si, suvaá¹‡á¹‡abhÄ• janapÅ«rÄ• ni
paÃ±ca, tambabhÄ• janapÅ«rÄ• ni paÃ±ca, pattuá¹‡á¹‡avatthakoseyyavatthapÅ«rÄ• ni paÃ
telapÅ«rÄ• ni paÃ±ca, sÄ• litaá¹‡á¸• ulapÅ«rÄ• ni paÃ±ca, naá¹…galaphÄ• lÄ• diupakaraá¹
paÃ±casakaá¹-asatÄ• ni adÄ• si. evaá¹ƒ kirassa ahosi --- ``mama dhÄ«tu gataá¹-á¹-hÄ• ne
atthoâ€™ ti mÄ• parassa gehadvÄ• raá¹ƒ pahiá¹‡Ä«â€™â€™ ti. tasmÄ• sabbÅ«pakaraá¹

rathe sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• tisso tisso vaá¹‡á¹‡adÄ• siyo á¹-hapetvÄ• p
``etaá¹ƒ nhÄ• pentiyo bhojentiyo alaá¹…karontiyo vicarathÄ• â€™â€™ ti diyaá¸• á¸• hasaha
250/ adÄ• si. athassa etadahosi --- ``mama dhÄ«tu gÄ• vo dassÄ• mÄ«â€™â€™ ti. so puris
--- ``gacchatha \Ne I 222/ bhaá¹‡e cÅ«á¸·avajassa dvÄ• raá¹ƒ vivaritvÄ• tÄ«su gÄ• vutesu
tiá¹-á¹-hatha, puthulato usabhamatte á¹-hÄ• ne ubhosu passesu tiá¹-á¹-hatha. gÄ• vÄ«naá¹ƒ
mÄ• adattha. evaá¹ƒ á¹-hitakÄ• le bherisaÃ±Ã±aá¹ƒ kareyyÄ• thÄ• â€™â€™ ti. te tathÄ• a
vajato nikkhamitvÄ• gÄ• vutaá¹ƒ gatakÄ• le bherisaÃ±Ã±aá¹ƒ akaá¹ƒsu, puna aá¸• á¸• hay
punapi tigÄ• vutaá¹ƒ gatakÄ• le bherisaÃ±Ã±aá¹ƒ akaá¹ƒsu, puthulato gamanaÃ±ca nivÄ• n
tigÄ• vute, puthulato usabhamatte á¹-hÄ• ne gÄ• viyo aÃ±Ã±amaÃ±Ã±aá¹ƒ nighaá¹ƒsantiyo

mahÄ• seá¹-á¹-hi ``mama dhÄ«tu ettakÄ• gÄ• vo alaá¹ƒ, dvÄ• raá¹ƒ pidahathÄ• â€™â€™
dvÄ• rasmiá¹ƒ pidahite visÄ• khÄ• ya puÃ±Ã±abalena balavagÄ• vo ca dhenuyo ca uppatit
manussÄ• naá¹ƒ vÄ• rentÄ• naá¹ƒ vÄ• rentÄ• nameva saá¹-á¹-hisahassÄ• balavagÄ• vo c
nikkhantÄ• , tattakÄ• balavavacchÄ• tÄ• saá¹ƒ dhenÅ«naá¹ƒ usabhÄ• uppatitvÄ• anubar
nissandena evaá¹ƒ gÄ• vo gatÄ• â€™â€™ ti? nivÄ• rentÄ• naá¹ƒ nivÄ• rentÄ• naá¹ƒ dinna
kassapasammÄ• sambuddhakÄ• le kikissa raÃ±Ã±o sattannaá¹ƒ dhÄ«tÄ• naá¹ƒ kaniá¹-á¹-h
vÄ«satiyÄ• bhikkhusahassÄ• naá¹ƒ paÃ±cagorasadÄ• naá¹ƒ \Ee I 397/ dadamÄ• nÄ• ther
sÄ• maá¹‡erÄ• naÃ±ca pattaá¹ƒ pidahitvÄ• , ``alaá¹ƒ, alaâ€™â€™ nti nivÄ• rentÄ• nampi ``
manÄ• paâ€™â€™ nti adÄ• si. evaá¹ƒ tassa nissandena vÄ• riyamÄ• nÄ• pi gÄ• vo nikkha
dhanassa dinnakÄ• le seá¹-á¹-hibhariyÄ• Ä• ha --- ``tumhehi mayhaá¹ƒ dhÄ«tu sabbaá¹ƒ s
veyyÄ• vaccakarÄ• pana dÄ• sadÄ• siyo na saá¹ƒvidahitÄ• , kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti
sasinehanissinehÄ• naá¹ƒ jÄ• nanatthaá¹ƒ. ahaÃ±hi tÄ• ya saddhiá¹ƒ Ä• gacchamÄ• nake
pahiá¹‡Ä• mi, yÄ• naá¹ƒ Ä• ruyha gamanakÄ• leyeva etÄ• ya saddhiá¹ƒ gantukÄ• mÄ• ga
vakkhÄ• mÄ«â€™â€™ ti Ä• ha.

atha ``sve mama dhÄ«tÄ• gamissatÄ«â€™â€™ ti gabbhe nisinno dhÄ«taraá¹ƒ samÄ«pe n
patikule vasantiyÄ• nÄ• ma imaÃ±ca imaÃ±ca Ä• cÄ• raá¹ƒ rakkhituá¹ƒ \Be I 251/ vaá¹-á¹-a
ovÄ• damadÄ• si. ayampi migÄ• raseá¹-á¹-hi anantaragabbhe nisinno dhanaÃ±cayaseá¹-á¹
seá¹-á¹-hi dhÄ«taraá¹ƒ evaá¹ƒ ovadi ---

``amma, sasurakule vasantiyÄ• nÄ• ma antoaggi bahi na nÄ«haritabbo, bahiaggi anto na p
dÄ• tabbaá¹ƒ, adadantassa na dÄ• tabbaá¹ƒ, dadantassÄ• pi \Ee I 398/ adadantassÄ• pi dÄ
nisÄ«ditabbaá¹ƒ, sukhaá¹ƒ bhuÃ±jitabbaá¹ƒ, sukhaá¹ƒ nipajjitabbaá¹ƒ, aggi paricaritabbo, a
namassitabbÄ• â€™â€™ ti.

imaá¹ƒ \Ne I 223/ dasavidhaá¹ƒ ovÄ• daá¹ƒ datvÄ• punadivase sabbÄ• seniyo sannipÄ• t
aá¹-á¹-ha kuá¹-umbike pÄ• á¹-ibhoge gahetvÄ• , ``sace me gataá¹-á¹-hÄ• ne dhÄ«tu doso u
sodhetabboâ€™â€™ ti vatvÄ• navakoá¹-iagghanakena mahÄ• latÄ• pasÄ• dhanena dhÄ«

nhÄ• nacuá¹‡á¹‡amÅ«lakaá¹ƒ catupaá¹‡á¹‡Ä• sakoá¹-idhanaá¹ƒ datvÄ• yÄ• naá¹ƒ Ä• rope
attano santakesu anurÄ• dhapuramattesu cuddasasu bhattagÄ• mesu bheriá¹ƒ carÄ• pesi -
saddhiá¹ƒ gantukÄ• mÄ• gacchantÅ«â€™â€™ ti. te saddaá¹ƒ sutvÄ• va --- ``amhÄ• kaá¹ƒ
amhÄ• kaá¹ƒ idhÄ• â€™â€™ ti cuddasa gÄ• makÄ• kiÃ±ci asesetvÄ• nikkhamiá¹ƒsu? dha
migÄ• raseá¹-á¹-hino ca sakkÄ• raá¹ƒ katvÄ• thokaá¹ƒ anugantvÄ• tehi saddhiá¹ƒ dhÄ«tar

migÄ• raseá¹-á¹-hipi sabbapacchato yÄ• nake nisÄ«ditvÄ• gacchanto balakÄ• yaá¹ƒ disvÄ
pucchi. ``suá¹‡isÄ• ya vo veyyÄ• vaccakarÄ• dÄ• sidÄ• sÄ• â€™â€™ ti. ``ettake ko poses
palÄ• petha, apalÄ• yante ito daá¹‡á¸• aá¹ƒ karothÄ• â€™â€™ ti. visÄ• khÄ• pana ``apeth
balassa bhattaá¹ƒ dassatÄ«â€™â€™ ti Ä• ha. seá¹-á¹-hi evaá¹ƒ \Ee I 399/ vuttepi, ``amma,
etehi attho, ko ete posessatÄ«â€™â€™ ti leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi pothetvÄ• palÄ• pe
amhÄ• kaá¹ƒ ettakehÄ«â€™â€™ ti gahetvÄ• pÄ• yÄ• si. atha visÄ• khÄ• sÄ• vatthinagara
--- ``paá¹-icchannayÄ• nasmiá¹ƒ nu kho nisÄ«ditvÄ• pavisissÄ• mi, udÄ• hu rathe á¹-hatvÄ
etadahosi --- ``paá¹-icchannayÄ• nena me pavisantiyÄ• mahÄ• latÄ• pasÄ• dhanassa vises
ti. sÄ• \Be I 252/ sakalanagarassa attÄ• naá¹ƒ dassentÄ« rathe á¹-hatvÄ• nagaraá¹ƒ pÄ• v
visÄ• khÄ• ya sampattiá¹ƒ disvÄ• , ``esÄ• kira visÄ• khÄ• nÄ• ma, evarÅ«pÄ• ayaá¹ƒ san
anucchavikÄ• â€™â€™ ti Ä• haá¹ƒsu. iti sÄ• mahÄ• sampattiyÄ• seá¹-á¹-hino gehaá¹ƒ pÄ
sakalanagaravÄ• sino ``amhÄ• kaá¹ƒ dhanaÃ±cayaseá¹-á¹-hi attano nagaraá¹ƒ sampattÄ• n
akÄ• sÄ«â€™â€™ ti yathÄ• satti yathÄ• balaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pahiá¹‡iá¹ƒsu. visÄ•
paá¹‡á¹‡Ä• kÄ• raá¹ƒ tasmiá¹ƒyeva nagare aÃ±Ã±amaÃ±Ã±esu kulesu sabbatthakameva c
mayhaá¹ƒ mÄ• tu detha, idaá¹ƒ mayhaá¹ƒ pitu detha, idaá¹ƒ mayhaá¹ƒ bhÄ• tu detha, idaá¹
dethÄ• â€™â€™ ti tesaá¹ƒ tesaá¹ƒ vayÄ• nurÅ«paá¹ƒ piyavacanaá¹ƒ vatvÄ• paá¹‡á¹‡Ä• k
sakalanagaravÄ• sino Ã±Ä• take viya akÄ• si. athassÄ• rattibhÄ• gasamanantare Ä• jaÃ±Ã
gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. sÄ• dÄ• sÄ«hi daá¹‡á¸• adÄ«pikÄ• gÄ• hÄ• petvÄ• tatth
uá¹‡hodakena nhÄ• petvÄ• telena \Ee I 400/ makkhÄ• petvÄ• attano vasanaá¹-á¹-hÄ• nam

migÄ• raseá¹-á¹-hipi puttassa Ä• vÄ• hamaá¹…galaá¹ƒ karonto dhuravihÄ• re vasantampi t
amanasikaritvÄ• \Ne I 224/ dÄ«gharattaá¹ƒ naggasamaá¹‡akesu patiá¹-á¹-hitena pemena c
ayyÄ• nampi sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti ekadivasaá¹ƒ anekasatesu navabhÄ• j
pacÄ• petvÄ• paÃ±casate acelake nimantÄ• petvÄ• antogehaá¹ƒ pavesetvÄ• , ``Ä• gacch
vandatÅ«â€™â€™ ti visÄ• khÄ• ya sÄ• sanaá¹ƒ pahiá¹‡i. sÄ• ``arahantoâ€™â€™ ti vacan
ariyasÄ• vikÄ• haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• tesaá¹ƒ bhojanaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ•
hirottappavirahitÄ• arahantÄ• nÄ• ma na honti, kasmÄ• maá¹ƒ sasuro pakkosÄ• pesÄ«â€
ti seá¹-á¹-hiá¹ƒ garahitvÄ• attano vasanaá¹-á¹-hÄ• nameva gatÄ• . acelakÄ• taá¹ƒ disvÄ•
seá¹-á¹-hiá¹ƒ garahiá¹ƒsu --- ``kiá¹ƒ tvaá¹ƒ, gahapati, aÃ±Ã±aá¹ƒ nÄ• lattha, samaá¹‡assa g
mahÄ• kÄ• á¸·akaá¹‡á¹‡iá¹ƒ idha pavesesi, vegena naá¹ƒ imasmÄ• gehÄ• nikkaá¸• á¸• hÄ
sakkÄ• mayÄ• imesaá¹ƒ vacanamatteneva nikkaá¸• á¸• hÄ• petuá¹ƒ, mahÄ• kulassa sÄ•
``ayyÄ• , daharÄ• nÄ• ma jÄ• nitvÄ• vÄ• ajÄ• nitvÄ• vÄ• kareyyuá¹ƒ, tumhe tuá¹‡hÄ« ho

\Be I 253/ sayaá¹ƒ mahÄ• rahe Ä• sane nisÄ«ditvÄ• suvaá¹‡á¹‡apÄ• tiyaá¹ƒ nirudakaá¹ƒ m
paribhuÃ±ji.

tasmiá¹ƒ samaye eko piá¹‡á¸• apÄ• tikatthero piá¹‡á¸• Ä• ya \Ee I 401/ caranto taá¹ƒ nives
visÄ• khÄ• sasuraá¹ƒ bÄ«jayamÄ• nÄ• á¹-hitÄ• taá¹ƒ disvÄ• ``sasurassa Ä• cikkhituá¹ƒ a
theraá¹ƒ passati, evaá¹ƒ apagantvÄ• aá¹-á¹-hÄ• si. so pana bÄ• lo theraá¹ƒ disvÄ• pi apass
adhomukho bhuÃ±jateva. visÄ• khÄ• ``theraá¹ƒ disvÄ• pi me sasuro saÃ±Ã±aá¹ƒ na karotÄ
``aticchatha, bhante, mayhaá¹ƒ sasuro purÄ• á¹‡aá¹ƒ khÄ• datÄ«â€™â€™ ti Ä• ha. so niga
adhivÄ• setvÄ• pi ``purÄ• á¹‡aá¹ƒ khÄ• datÄ«â€™â€™ ti vuttakkhaá¹‡eyeva hatthaá¹ƒ apa
ito nÄ«haratha, etaá¹ƒ imasmÄ• gehÄ• nikkaá¸• á¸• hatha, ayaá¹ƒ maá¹ƒ evarÅ«pe maá¹.
nÄ• ma karotÄ«â€™â€™ ti Ä• ha. tasmiá¹ƒ kho pana nivesane sabbepi dÄ• sakammakarÄ
naá¹ƒ hatthe vÄ• pÄ• de vÄ• gaá¹‡hissati, mukhena kathetuá¹ƒ samatthopi natthi. visÄ• kh
sutvÄ• Ä• ha --- ``tÄ• ta, na ettakeneva mayaá¹ƒ nikkhamÄ• ma, nÄ• haá¹ƒ tumhehi udaka
Ä• nÄ«tÄ• , dharamÄ• nakamÄ• tÄ• pitÅ«naá¹ƒ dhÄ«taro nÄ• ma na ettakeneva nikkhaman
idhÄ• gamanakÄ• le aá¹-á¹-ha kuá¹-umbike pakkosÄ• petvÄ• `sace me dhÄ«tu doso uppajj
vatvÄ• maá¹ƒ tesaá¹ƒ hatthe á¹-hapesi, te pakkosÄ• petvÄ• mayhaá¹ƒ dosÄ• dosaá¹ƒ sod

seá¹-á¹-hi ``kalyÄ• á¹‡aá¹ƒ esÄ• kathetÄ«â€™â€™ ti aá¹-á¹-ha kuá¹-umbike pakkosÄ• pet
maá¹…galakÄ• le nisÄ«ditvÄ• suvaá¹‡á¹‡apÄ• tiyaá¹ƒ nirudakapÄ• yÄ• saá¹ƒ paribhuÃ±ja
ti vadatÄ«â€™â€™ ti \Ne I 225/ \Ee I 402/ Ä• ha, ``imissÄ• dosaá¹ƒ Ä• ropetvÄ• imaá¹ƒ ge
nikkaá¸• á¸• hathÄ• â€™â€™ ti. ``evaá¹ƒ kira, ammÄ• â€™â€™ ti. nÄ• haá¹ƒ evaá¹ƒ vadÄ
piá¹‡á¸• apÄ• tikatthere gharadvÄ• re á¹-hite sasuro me appodakaá¹ƒ madhupÄ• yÄ• saá¹ƒ
manasikaroti, ahaá¹ƒ ``mayhaá¹ƒ sasuro imasmiá¹ƒ attabhÄ• ve puÃ±Ã±aá¹ƒ na karoti, pur
khÄ• datÄ«â€™â€™ ti cintetvÄ• , ``aticchatha, bhante, mayhaá¹ƒ sasuro purÄ• á¹‡aá¹ƒ khÄ
``ettha me ko dosoâ€™â€™ ti? ``ayya, idha doso natthi, amhÄ• kaá¹ƒ dhÄ«tÄ• yuttaá¹ƒ ka
kujjhasÄ«â€™â€™ ti? ``ayyÄ• , esa tÄ• va doso \Be I 254/ mÄ• hotu, ayaá¹ƒ pana ekadiva
dÄ• sÄ«parivutÄ• pacchÄ• gehaá¹ƒ agamÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ kira, ammÄ• â€™â€
kÄ• raá¹‡ena gatÄ• , imasmiá¹ƒ pana gehe Ä• jÄ• neyyavaá¸·avÄ• ya vijÄ• tÄ• ya saÃ±Ã±a
ayuttaâ€™â€™ nti daá¹‡á¸• adÄ«pikÄ• gÄ• hÄ• petvÄ• uá¹‡hodakÄ• dÄ«nipi gÄ• hÄ• pet
vaá¸·avÄ• ya vijÄ• taparihÄ• raá¹ƒ kÄ• rÄ• pesiá¹ƒ, ``ettha me ko dosoâ€™â€™ ti? ``ayya,
amhÄ• kaá¹ƒ dhÄ«tÄ• tava gehe dÄ• sÄ«hipi akattabbayuttakaá¹ƒ kammaá¹ƒ karoti, tvaá¹ƒ
passasÄ«â€™â€™ ti?

ayyÄ• , idhÄ• pi tÄ• va doso mÄ• hotu, imissÄ• pana pitÄ• idhÄ• gamanakÄ• le imaá¹ƒ o
dasa ovÄ• de adÄ• si, tesaá¹ƒ atthaá¹ƒ na jÄ• nÄ• mi, tesaá¹ƒ me atthaá¹ƒ kathetu. imissÄ
__ ``antoaggi bahi na nÄ«haritabboâ€™â€™ _ti Ä• ha, ``sakkÄ• nu kho amhehi ubhato paa
aggiá¹ƒ adatvÄ• vasituâ€™â€™ nti? ``evaá¹ƒ kira, ammÄ• â€™â€™ ti. ``tÄ• tÄ• , mayhaá¹
kathesi. idaá¹ƒ pana sandhÄ• ya kathesi --- `amma, tava sassusasurasÄ• mikÄ• naá¹ƒ agua

tasmiá¹ƒ tasmiá¹ƒ gehe á¹-hatvÄ• mÄ• kathesi. evarÅ«po hi aggisadiso aggi nÄ• ma natth

ayyÄ• , etaá¹ƒ tÄ• va evaá¹ƒ hotu, imissÄ• pana pitÄ• __ ``bÄ• hirato aggi na anto pavese
``kiá¹ƒ sakkÄ• amhehi anto aggimhi nibbute bÄ• hirato aggiá¹ƒ anÄ• harituâ€™â€™ nti? ``
ti. tÄ• tÄ• , mayhaá¹ƒ pitÄ• na etaá¹ƒ sandhÄ• ya kathesi, idaá¹ƒ pana sandhÄ• ya kathesi
paá¹-ivissakagehesu itthiyo vÄ• purisÄ• vÄ• sassusasurasÄ• mikÄ• naá¹ƒ aguá¹‡aá¹ƒ kat
Ä• haritvÄ• ``asuko nÄ• ma tumhÄ• kaá¹ƒ evaÃ±ca evaÃ±ca aguá¹‡aá¹ƒ kathetÄ«â€™â€™
``etena hi agginÄ• sadiso aggi nÄ• ma natthÄ«â€™â€™ ti. evaá¹ƒ imasmimpi kÄ• raá¹‡e s
ca ettha, evaá¹ƒ sesesupi.

tesu pana ayamadhippÄ• yo --- yampi hi tassÄ• pitarÄ• __ ``ye dadanti, tesaá¹ƒyeva dÄ•
226/ vuttaá¹ƒ. taá¹ƒ ``yÄ• citakaá¹ƒ upakaraá¹‡aá¹ƒ gahetvÄ• ye paá¹-identi, tesaÃ±Ã±eva
sandhÄ• ya vuttaá¹ƒ.

__ ``ye na denti, tesaá¹ƒ na dÄ• tabbaâ€™â€™ _nti idampi ye yÄ• citakaá¹ƒ gahetvÄ• na
dÄ• tabbanti sandhÄ• ya vuttaá¹ƒ.

__ ``dadantassÄ• pi_ \Be I 255/ __adadantassÄ• pi dÄ• tabbaâ€™â€™ _nti idaá¹ƒ pana da
404/ sampattesu te paá¹-idÄ• tuá¹ƒ sakkontu vÄ• mÄ• vÄ• , tesaá¹ƒ dÄ• tumeva vaá¹-á¹-a

__ ``sukhaá¹ƒ nisÄ«ditabbaâ€™â€™ _nti idampi sassusasurasÄ• mike disvÄ• vuá¹-á¹-hÄ•
nisÄ«dituá¹ƒ na vaá¹-á¹-atÄ«ti sandhÄ• ya vuttaá¹ƒ.

__ ``sukhaá¹ƒ bhuÃ±jitabbaâ€™â€™ _nti idaá¹ƒ pana sassusasurasÄ• mikehi puretaraá¹ƒ
parivisitvÄ• sabbehi laddhÄ• laddhaá¹ƒ Ã±atvÄ• pacchÄ• sayaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-at

__ ``sukhaá¹ƒ nipajjitabbaâ€™â€™ _nti idampi sassusasurasÄ• mikehi puretaraá¹ƒ sayana
nipajjitabbaá¹ƒ, tesaá¹ƒ kattabbayuttakaá¹ƒ vattapaá¹-ivattaá¹ƒ katvÄ• pacchÄ• sayaá¹ƒ ni
sandhÄ• ya vuttaá¹ƒ.

__ ``aggi paricaritabboâ€™â€™ _ti idaá¹ƒ pana sassumpi sasurampi sÄ• mikampi aggikkh
uragarÄ• jÄ• naá¹ƒ viya ca katvÄ• passituá¹ƒ vaá¹-á¹-atÄ«ti sandhÄ• ya vuttaá¹ƒ.

__ ``antodevatÄ• namassitabbÄ• â€™â€™ _ti idampi sassuÃ±ca sasuraÃ±ca sÄ• mikaÃ±
daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«ti sandhÄ• ya vuttaá¹ƒ. evaá¹ƒ seá¹-á¹-hi imesaá¹ƒ dasaovÄ• dÄ
paá¹-ivacanaá¹ƒ apassanto adhomukho nisÄ«di.

atha naá¹ƒ kuá¹-umbikÄ• ``kiá¹ƒ seá¹-á¹-hi aÃ±Ã±opi amhÄ• kaá¹ƒ dhÄ«tu doso atthÄ«â€™

``natthi, ayyÄ• â€™â€™ ti. ``atha kasmÄ• naá¹ƒ niddosaá¹ƒ akÄ• raá¹‡ena gehÄ• nikkaá¸
evaá¹ƒ vutte visÄ• khÄ• Ä• ha --- ``tÄ• tÄ• , kiÃ±cÄ• pi mayhaá¹ƒ sasurassa vacanena paá
yuttaá¹ƒ, pitÄ• pana me Ä• gamanakÄ• le mama dosasodhanatthÄ• ya maá¹ƒ tumhÄ• kaá
me niddosabhÄ• vo \Ne I 227/ Ã±Ä• to, idÄ• ni ca mayhaá¹ƒ gantuá¹ƒ yuttaâ€™â€™ nti dÄ
sajjÄ• pethÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. atha naá¹ƒ seá¹-á¹-hi kuá¹-umbike gahetvÄ• ``am
ajÄ• nitvÄ• va kathitaá¹ƒ, khamÄ• hi meâ€™â€™ ti Ä• ha. ``tÄ• ta, tumhÄ• kaá¹ƒ khamitab
pana buddhasÄ• sane aveccappasannassa kulassa dhÄ«tÄ• , na mayaá¹ƒ vinÄ• bhikkhus
ruciyÄ• bhikkhusaá¹…ghaá¹ƒ paá¹-ijaggituá¹ƒ labhÄ• mi, vasissÄ• mÄ«â€™â€™ ti. ``amm
samaá¹‡e paá¹-ijaggÄ• â€™â€™ ti Ä• ha.

visÄ• khÄ• \Be I 256/ dasabalaá¹ƒ nimantÄ• petvÄ• punadivase nivesanaá¹ƒ pavesesi. na
migÄ• raseá¹-á¹-hino gehaá¹ƒ gamanabhÄ• vaá¹ƒ sutvÄ• gantvÄ• gehaá¹ƒ parivÄ• retvÄ•
dakkhiá¹‡odakaá¹ƒ datvÄ• ``sabbo sakkÄ• ro paá¹-iyÄ• dito, sasuro me Ä• gantvÄ• dasab
sÄ• sanaá¹ƒ pesesi. atha naá¹ƒ gantukÄ• maá¹ƒ Ä• jÄ«vakÄ• ``mÄ• kho tvaá¹ƒ, gahapati,
santikaá¹ƒ gacchÄ• â€™â€™ ti nivÄ• resuá¹ƒ. so ``suá¹‡hÄ• me sayameva parivisatÅ«â€™
sÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• niá¹-á¹-hite bhattakicce puna s
``sasuro me Ä• gantvÄ• dhammakathaá¹ƒ suá¹‡Ä• tÅ«â€™â€™ ti. atha naá¹ƒ ``idÄ• ni aga
ayuttaâ€™â€™ nti dhammaá¹ƒ sotukÄ• matÄ• ya gacchantaá¹ƒ puna te Ä• haá¹ƒsu --- ``te
dhammaá¹ƒ suá¹‡anto bahisÄ• á¹‡iyÄ• nisÄ«ditvÄ• suá¹‡Ä• hÄ«â€™â€™ ti. puretaramev
parikkhipiá¹ƒsu. so gantvÄ• bahisÄ• á¹‡iyaá¹ƒ nisÄ«di. satthÄ• ``tvaá¹ƒ bahisÄ• á¹‡iyaá¹ƒ
parakuá¹-á¹-e vÄ• parasele vÄ• paracakkavÄ• á¸·e vÄ• pana nisÄ«da, ahaá¹ƒ buddho nÄ
saddaá¹ƒ sÄ• vetuâ€™â€™ nti \Ee I 406/ mahÄ• jambuá¹ƒ khandhe gahetvÄ• cÄ• lento vi
ca dhammaá¹ƒ desetuá¹ƒ anupubbiá¹ƒ kathaá¹ƒ Ä• rabhi.

sammÄ• sambuddhe ca pana dhammaá¹ƒ desente purato á¹-hitÄ• pi pacchato á¹-hitÄ• pi c
cakkavÄ• á¸·asahassaá¹ƒ atikkamitvÄ• á¹-hitÄ• pi akaniá¹-á¹-habhavane á¹-hitÄ• pi ``satth
mayhameva dhammaá¹ƒ desetÄ«â€™â€™ ti vadanti. satthÄ• hi taá¹ƒ taá¹ƒ olokento viya t
sallapanto viya ca ahosi. candasamÄ• kira buddhÄ• . yathÄ• cando gaganamajjhe á¹-hito
mayhaá¹ƒ upari candoâ€™â€™ ti sabbasattÄ• naá¹ƒ khÄ• yati, evameva yattha katthaci á¹
á¹-hitÄ• viya khÄ• yanti. idaá¹ƒ kira tesaá¹ƒ alaá¹…katasÄ«saá¹ƒ chinditvÄ• aÃ±jitaakkhÄ«
hadayamaá¹ƒsaá¹ƒ uppÄ• á¹-etvÄ• parassa dÄ• satthÄ• ya jÄ• lisadise putte kaá¹‡hÄ• jin
maddisadisÄ• pajÄ• patiyo pariccajitvÄ• dinnadÄ• nassa phalaá¹ƒ. migÄ• raseá¹-á¹-hipi kh
dhammadesanaá¹ƒ vinivattente bahisÄ• á¹‡iyaá¹ƒ nisinnova sahassa nayapaá¹-imaá¹‡á¸• i
sotÄ• pattiphale patiá¹-á¹-hÄ• ya acalÄ• ya saddhÄ• ya samannÄ• gato tÄ«su ratanesu nik
sÄ• á¹‡ikaá¹‡á¹‡aá¹ƒ ukkhipitvÄ• Ä• gantvÄ• suá¹‡hÄ• ya thanaá¹ƒ mukhena gahetvÄ• ,
paá¹-á¹-hÄ• ya mÄ• tÄ• â€™â€™ ti \Be I 257/ taá¹ƒ mÄ• tuá¹-á¹-hÄ• ne á¹-hapesi. tato paá
nÄ• ma jÄ• tÄ• . pacchÄ• bhÄ• ge \Ee I 407/ puttaá¹ƒ labhitvÄ• pi migÄ• rotissa nÄ• mamal

mahÄ• seá¹-á¹-hi suá¹‡hÄ• ya thanaá¹ƒ vissajjetvÄ• gantvÄ• bhagavato dvÄ«su pÄ• desu
pÄ• á¹‡Ä«hi ca parisambÄ• hanto mukhena ca paricumbanto ``migÄ• ro ahaá¹ƒ, bhante, mi
ti tikkhattuá¹ƒ nÄ• maá¹ƒ sÄ• vetvÄ• , ``ahaá¹ƒ, bhante, ettakaá¹ƒ kÄ• laá¹ƒ yattha nÄ• ma
na jÄ• nÄ• mi, idÄ• ni ca me suá¹‡isaá¹ƒ nissÄ• ya Ã±Ä• taá¹ƒ, sabbÄ• apÄ• yadukkhÄ• n
gehaá¹ƒ Ä• gacchantÄ« mama atthÄ• ya hitÄ• ya sukhÄ• ya Ä• gatÄ• â€™â€™ ti vatvÄ• i

``sohaá¹ƒ ajja pajÄ• nÄ• mi, yattha dinnaá¹ƒ mahapphalaá¹ƒ.

atthÄ• ya vata me bhaddÄ• , suá¹‡isÄ• gharamÄ• gatÄ• â€™â€™ ti ||

visÄ• khÄ• punadivasatthÄ• yapi satthÄ• raá¹ƒ nimantesi. athassÄ• punadivasepi sassu s
tato paá¹-á¹-hÄ• ya taá¹ƒ gehaá¹ƒ sÄ• sanassa vivaá¹-advÄ• raá¹ƒ ahosi. tato seá¹-á¹-hi cin
``bahÅ«pakÄ• rÄ• me suá¹‡isÄ• pasannÄ• kÄ• ramassÄ• karissÄ• mi, etissÄ• bhÄ• riyaa
pasÄ• dhetuá¹ƒ na sakkÄ• , sallahukamassÄ• divÄ• ca ratto ca sabbairiyÄ• pathesu pasÄ
kÄ• ressÄ• mÄ«â€™â€™ ti satasahassagghanakaá¹ƒ ghanamaá¹-á¹-hakaá¹ƒ nÄ• ma pasÄ
niá¹-á¹-hite buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• sakkaccaá¹ƒ bhojetvÄ
gandhodakaghaá¹-ehi nhÄ• petvÄ• satthu sammukhe á¹-hapetvÄ• pasÄ• dhetvÄ• satthÄ•
anumodanaá¹ƒ \Ee I 408/ katvÄ• vihÄ• rameva gato. visÄ• khÄ• pi tato paá¹-á¹-hÄ• ya dÄ•
karontÄ« satthu santikÄ• __aá¹-á¹-ha vare_ (Vin I 350) labhitvÄ• gaganatale candalekhÄ•
puttadhÄ«tÄ• hi vuá¸• á¸• hiá¹ƒ pÄ• puá¹‡i. tassÄ• kira dasa puttÄ• dasa dhÄ«taro ca ahe
dasa puttÄ• dasa dasa dhÄ«taro ahesuá¹ƒ. tesu tesupi ekekassa dasa dasa puttÄ• dasa d
evamassÄ• puttanattapanattasantÄ• navasena pavattÄ• ni vÄ«sÄ• dhikÄ• ni cattÄ• ri satÄ
pÄ• á¹‡asahassÄ• ni ahesuá¹ƒ. tenÄ• hu porÄ• á¹‡Ä• ---

``visÄ• khÄ• \Ne I 229/ \Be I 258/ vÄ«sati puttÄ• , nattÄ• ca caturo satÄ• .

panattÄ• aá¹-á¹-hasahassÄ• , jambudÄ«pe supÄ• kaá¹-Ä• â€™â€™ ti ||

Ä• yu vÄ«savassasataá¹ƒ ahosi, sÄ«se ekampi palitaá¹ƒ nÄ• ma nÄ• hosi, niccaá¹ƒ soá¸·a
ahosi. taá¹ƒ puttanattapanattaparivÄ• raá¹ƒ vihÄ• raá¹ƒ gacchantiá¹ƒ disvÄ• , ``katamÄ• et
paripucchitÄ• ro honti? ye naá¹ƒ gacchantiá¹ƒ passanti, ``idÄ• ni thokaá¹ƒ gacchatu, gaccha
sobhatÄ«â€™â€™ ti, cintenti. ye naá¹ƒ á¹-hitaá¹ƒ nisinnaá¹ƒ nipannaá¹ƒ passanti, ``idÄ• ni
nipannÄ• va no, ayyÄ• , sobhatÄ«â€™â€™ ti cintenti. iti sÄ• ``catÅ«su iriyÄ• pathesu asuk
sobhatÄ«â€™â€™ ti vattabbÄ• na hoti. paÃ±cannaá¹ƒ kho pana hatthÄ«naá¹ƒ \Ee I 409/ b
``visÄ• khÄ• kira paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• retÄ«â€™â€™ ti sutvÄ• tassÄ
dhammaá¹ƒ sutvÄ• Ä• gamanavelÄ• ya thÄ• maá¹ƒ vÄ«maá¹ƒsitukÄ• mo hatthiá¹ƒ vissajjÄ
ukkhipitvÄ• visÄ• khÄ• bhimukho agamÄ• si. tassÄ• parivÄ• ritthiyo paÃ±casatÄ• ekaccÄ
parissajjitvÄ• ``kiá¹ƒ idaâ€™â€™ nti vutte --- ``rÄ• jÄ• kira te, ayye, balaá¹ƒ vÄ«maá¹ƒsitul

vissajjÄ• pesÄ«â€™â€™ ti vadiá¹ƒsu. visÄ• khÄ• imaá¹ƒ disvÄ• , ``kiá¹ƒ palÄ• yitena, kath
gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• , ``sace taá¹ƒ daá¸·haá¹ƒ gaá¹‡hissÄ• mi, vinasseyy
aá¹…gulÄ«hi soá¹‡á¸• Ä• ya gahetvÄ• paá¹-ipaá¹‡Ä• mesi. hatthÄ« attÄ• naá¹ƒ sandhÄ• r
rÄ• jaá¹…gaá¹‡e ukkuá¹-iko hutvÄ• patito. mahÄ• jano sÄ• dhukÄ• raá¹ƒ adÄ• si. sÄ• pi sa
agamÄ• si.

tena kho pana samayena sÄ• vatthiyaá¹ƒ visÄ• khÄ• migÄ• ramÄ• tÄ• bahuputtÄ• hoti b
aroganattÄ• abhimaá¹…galasammatÄ• , tÄ• vatakesu puttanattesu ekopi antarÄ• maraá¹‡
sÄ• vatthivÄ• sino maá¹…galesu chaá¹‡esu visÄ• khaá¹ƒ paá¹-hamaá¹ƒ nimantetvÄ• bhoje
ussavadivase mahÄ• jane maá¹‡á¸• itapasÄ• dhite dhammassavanÄ• ya vihÄ• raá¹ƒ gacch
nimantitaá¹-á¹-hÄ• ne bhuÃ±jitvÄ• mahÄ• latÄ• pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• mahÄ• ja
Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• uttarÄ• saá¹…gena bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• dÄ• siyÄ•
vuttaá¹ƒ ---

``tena \Be I 259/ kho pana samayena sÄ• vatthiyaá¹ƒ ussavo hoti, manussÄ• alaá¹…katapa
gacchanti, visÄ• khÄ• pi migÄ• ramÄ• tÄ• alaá¹…katapaá¹-iyattÄ• vihÄ• raá¹ƒ gacchati. at
migÄ• ramÄ• tÄ• Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• uttarÄ• saá¹…gena bhaá¹‡á¸• ikaá¹ƒ ban
imaá¹ƒ bhaá¹‡á¸• ikaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ â€™ ti (Vin IV 503).

sÄ• kira vihÄ• raá¹ƒ gacchantÄ« cintesi --- ``evarÅ«paá¹ƒ mahagghaá¹ƒ pasÄ• dhanaá¹ƒ s
pÄ• dapiá¹-á¹-hiá¹ƒ alaá¹…kÄ• raá¹ƒ alaá¹…karitvÄ• vihÄ• raá¹ƒ pavisituá¹ƒ ayuttaâ€™â€™
bhaá¹‡á¸• ikaá¹ƒ katvÄ• attano puÃ±Ã±eneva nibbattÄ• ya paÃ±cahatthithÄ• madharÄ• ya
eva kira taá¹ƒ gaá¹‡hituá¹ƒ sakkoti. tena naá¹ƒ Ä• ha --- ``amma, imaá¹ƒ pasÄ• dhanaá¹ƒ g
nivattanakÄ• le pasÄ• dhessÄ• mi naâ€™â€™ nti. taá¹ƒ pana datvÄ• ghanamaá¹-á¹-hakaá
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ assosi, dhammassavanÄ• vasÄ• ne bhagav
pakkÄ• mi. sÄ• pissÄ• dÄ• sÄ« taá¹ƒ pasÄ• dhanaá¹ƒ pamuá¹-á¹-hÄ• . dhammaá¹ƒ sutvÄ•
kiÃ±ci pamuá¹-á¹-haá¹ƒ hoti, taá¹ƒ Ä• nandatthero paá¹-isÄ• meti. iti so taá¹ƒ divasaá¹ƒ mah
disvÄ• satthu Ä• rocesi --- ``bhante, visÄ• khÄ• pasÄ• dhanaá¹ƒ pamussitvÄ• gatÄ• â€™
á¹-hapehi, Ä• nandÄ• â€™â€™ ti. thero taá¹ƒ ukkhipitvÄ• sopÄ• napasse laggetvÄ• \Ee I

visÄ• khÄ• pi suppiyÄ• ya saddhiá¹ƒ ``Ä• gantukagamikagilÄ• nÄ• dÄ«naá¹ƒ kattabbayutta
antovihÄ• re vicari. tÄ• pana upÄ• sikÄ• yo antovihÄ• re disvÄ• sappimadhutelÄ• dÄ«hi at
ca sÄ• maá¹‡erÄ• ca thÄ• lakÄ• dÄ«ni gahetvÄ• upasaá¹…kamanti. tasmimpi divase tathe
gilÄ• naá¹ƒ bhikkhuá¹ƒ disvÄ• suppiyÄ• (Vin I 280) ``kenattho ayyassÄ• â€™â€™ ti pucch
``paá¹-icchÄ• danÄ«yenÄ• â€™â€™ ti vutte hotu, ayya, pesessÄ• mÄ«ti dutiyadivase kapp
attano Å«rumaá¹ƒsena kattabbakiccaá¹ƒ katvÄ• puna satthari pasÄ• dena pÄ• katikasarÄ«
gilÄ• ne ca dahare ca sÄ• maá¹‡ere ca oloketvÄ• aÃ±Ã±ena dvÄ• rena nikkhamitvÄ• vihÄ
pasÄ• dhanaá¹ƒ Ä• hara pasÄ• dhessÄ• mÄ«â€™â€™ ti Ä• ha. tasmiá¹ƒ khaá¹‡e sÄ• dÄ•

Ã±atvÄ• , ``ayye, pamuá¹-á¹-hÄ• mhÄ«â€™â€™ ti Ä• ha. ``tena hi gantvÄ• gaá¹‡hitvÄ• eh
mayhaá¹ƒ ayyena Ä• nandattherena ukkhipitvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hapitaá¹ƒ hoti
ayyasseva taá¹ƒ mayÄ• pariccattaâ€™â€™ nti. jÄ• nÄ• ti kira sÄ• ``kulamanussÄ• naá¹ƒ p
thero paá¹-isÄ• metÄ«â€™â€™ ti; tasmÄ• evamÄ• ha. theropi taá¹ƒ dÄ• siá¹ƒ disvÄ• va ``k
ti pucchitvÄ• , ``ayyÄ• ya me pasÄ• dhanaá¹ƒ pamussitvÄ• Ä• gatÄ• mhÄ«â€™â€™ ti vutt
á¹-hapitaá¹ƒ, gaccha naá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• , ``ayya, tumhÄ• kaá¹ƒ hat
Ä• maá¹-á¹-habhaá¹‡á¸• akaá¹ƒ mayhaá¹ƒ ayyÄ• ya \Ee I 412/ anÄ• hÄ• riyaá¹ƒ kataâ€™â€
gantvÄ• , ``kiá¹ƒ, ammÄ• â€™â€™ ti visÄ• khÄ• ya puá¹-á¹-hÄ• tamatthaá¹ƒ Ä• rocesi. ``a
mama ayyena Ä• maá¹-á¹-habhaá¹‡á¸• aá¹ƒ pilandhissÄ• mi, pariccattaá¹ƒ mayÄ• . ayyÄ• n
dukkhaá¹ƒ, taá¹ƒ vissajjetvÄ• kappiyabhaá¹‡á¸• aá¹ƒ upanessÄ• mi, gaccha, taá¹ƒ Ä• harÄ
Ä• hari. visÄ• khÄ• taá¹ƒ apilandhitvÄ• va kammÄ• re pakkosÄ• petvÄ• agghÄ• pesi. tehi
hatthakÄ• rÄ• paá¹‡iyaá¹ƒ panassa satasahassaâ€™â€™ nti vutte pasÄ• dhanaá¹ƒ yÄ• ne
vikkiá¹‡athÄ• â€™â€™ ti Ä• ha. bhattakaá¹ƒ dhanaá¹ƒ datvÄ• gaá¹‡hiá¹ƒtu na koci sakkhis
pasÄ• dhanaá¹ƒ pasÄ• dhetuá¹ƒ anucchavikÄ• itthiyo nÄ• ma dullabhÄ• . pathavimaá¹‡á¸•
mahÄ• latÄ• pasÄ• dhanaá¹ƒ labhiá¹ƒsu visÄ• khÄ• mahÄ• upÄ• sikÄ• , bandhulamallaser
bÄ• rÄ• á¹‡asÄ«seá¹-á¹-hino dhÄ«tÄ• ti.

tasmÄ• visÄ• khÄ• sayameva tassa mÅ«laá¹ƒ datvÄ• satasahassÄ• dhikÄ• nava koá¹-iy
vihÄ• raá¹ƒ netvÄ• satthÄ• raá¹ƒ vanditvÄ• , ``bhante, mayhaá¹ƒ ayyena Ä• nandattherena
hatthena Ä• maá¹-á¹-haá¹ƒ, tena Ä• maá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya na sakkÄ• taá¹ƒ ma
pana vissajjetvÄ• kappiyaá¹ƒ upanessÄ• mÄ«ti vikkiá¹‡Ä• pentÄ« aÃ±Ã±aá¹ƒ taá¹ƒ gaá¹‡h
ahameva tassa mÅ«laá¹ƒ gÄ• hÄ• petvÄ• Ä• gatÄ• , catÅ«su paccayesu katarapaccayena
pÄ• cÄ«nadvÄ• re saá¹…ghassa vasanaá¹-á¹-hÄ• naá¹ƒ \Ee I 413/ kÄ• tuá¹ƒ te yuttaá¹ƒ vis
bhanteâ€™â€™ ti visÄ• khÄ• tuá¹-á¹-hamÄ• nasÄ• navakoá¹-Ä«hi bhÅ«mimeva gaá¹‡hi. a
vihÄ• raá¹ƒ kÄ• tuá¹ƒ Ä• rabhi.

athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento devalokÄ• cavitvÄ• bhaddiy
nibbattassa bhaddiyassa nÄ• ma seá¹-á¹-hiputtassa upanissayasampattiá¹ƒ disvÄ• anÄ• th
bhattakiccaá¹ƒ \Be I 261/ katvÄ• uttaradvÄ• rÄ• bhimukho ahosi. pakatiyÄ• hi satthÄ• visÄ
gaá¹‡hitvÄ• dakkhiá¹‡advÄ• rena nikkhamitvÄ• jetavane vasati. anÄ• thapiá¹‡á¸• ikassa g
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• pubbÄ• rÄ• me vasati. uttaradvÄ• raá¹ƒ sandhÄ• ya ga
disvÄ• , ``cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti jÄ• nanti. visÄ• khÄ• pi taá¹ƒ divasaá¹ƒ ``s
uttaradvÄ• rÄ• bhimukho gatoâ€™â€™ ti sutvÄ• vegena gantvÄ• vanditvÄ• Ä• ha --- ``cÄ
bhanteâ€™â€™ ti? ``Ä• ma, visÄ• kheâ€™â€™ ti. ``bhante, ettakaá¹ƒ dhanaá¹ƒ pariccajitvÄ
kÄ• remi, nivattatha, bhanteâ€™â€™ ti. ``anivattagamanaá¹ƒ idaá¹ƒ visÄ• kheâ€™â€™ ti. s
hetusampannaá¹ƒ kaÃ±ci passissati bhagavÄ• â€™â€™ ti cintetvÄ• , ``tena hi, bhante, may
katÄ• katavijÄ• nanakaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ nivattetvÄ• gacchathÄ• â€™â€™ ti Ä• ha. ``
pattaá¹ƒ \Ee I 414/ gaá¹‡ha visÄ• kheâ€™â€™ ti Ä• ha. sÄ• kiÃ±cÄ• pi Ä• nandattheraá¹ƒ

``mahÄ• moggallÄ• natthero iddhimÄ• , etaá¹ƒ me nissÄ• ya kammaá¹ƒ lahuá¹ƒ \Ne I 232/ n
pana cintetvÄ• therassa pattaá¹ƒ gaá¹‡hi. thero satthÄ• raá¹ƒ olokesi. satthÄ• ``tava pariv
bhikkhÅ« gahetvÄ• nivatta moggallÄ• nÄ• â€™â€™ ti Ä• ha. so tathÄ• akÄ• si. tassÄ• nu
paÃ±Ã±Ä• sasaá¹-á¹-hiyojanÄ• nipi rukkhatthÄ• ya ca pÄ• sÄ• á¹‡atthÄ• ya ca gatÄ• manu
pÄ• sÄ• á¹‡e ca gahetvÄ• taá¹ƒ divasameva Ä• gacchanti, neva sakaá¹-e rukkhapÄ• sÄ• á
akkho bhijjati. na cirasseva dvebhÅ«mikaá¹ƒ pÄ• sÄ• daá¹ƒ kariá¹ƒsu. heá¹-á¹-hÄ• bhÅ«mi
gabbhasatÄ• ni, uparibhÅ«miyaá¹ƒ paÃ±ca gabbhasatÄ• nÄ«ti gabbhasahassapaá¹-imaá¹‡
aá¹-á¹-hakarÄ«se parisuddhe bhÅ«mibhÄ• ge pÄ• sÄ• daá¹ƒ kÄ• rÄ• pesi, ``suddhapÄ• sÄ
taá¹ƒ parivÄ• retvÄ• paÃ±ca padhÄ• navettagehasatÄ• ni, paÃ±ca cÅ«á¸·apÄ• sÄ• dasatÄ
dÄ«ghamÄ• á¸·akasatÄ• ni kÄ• rÄ• pesi.

atha satthÄ• navahi mÄ• sehi cÄ• rikaá¹ƒ caritvÄ• puna sÄ• vatthiá¹ƒ agamÄ• si. visÄ• kh
navahi mÄ• sehi niá¹-á¹-hitaá¹ƒ. pÄ• sÄ• dakÅ«á¹-aá¹ƒ ghanakoá¹-á¹-itarattasuvaá¹‡á¹‡ene
saá¹-á¹-hiudakaghaá¹-agaá¹‡hanakaá¹ƒ \Ee I 415/ kÄ• rÄ• pesi. ``satthÄ• jetavanavihÄ• ra
sutvÄ• paccuggamanaá¹ƒ katvÄ• satthÄ• raá¹ƒ attano vihÄ• raá¹ƒ netvÄ• paá¹-iÃ±Ã±aá¹
catumÄ• saá¹ƒ bhikkhusaá¹…ghaá¹ƒ gahetvÄ• idheva vasatha, pÄ• sÄ• damahaá¹ƒ kariss
adhivÄ• sesi. sÄ• \Be I 262/ tato paá¹-á¹-hÄ• ya buddhappamukhassa bhikkhusaá¹…ghass
athassÄ• ekÄ• sahÄ• yikÄ• satasahassagghanakaá¹ƒ ekaá¹ƒ vatthaá¹ƒ Ä• dÄ• ya Ä• gan
vatthaá¹ƒ tava pÄ• sÄ• de bhÅ«mattharaá¹‡asaá¹…khepena attharitukÄ• mÄ• , attharaá¹‡a
Ä• cikkhathÄ• â€™â€™ ti Ä• ha. ``sÄ• dhu sahÄ• yike, sace tyÄ• haá¹ƒ `okÄ• so natthÄ«â€
okÄ• saá¹ƒ adÄ• tukÄ• mÄ• â€™ ti maÃ±Ã±issasi, sayameva pÄ• sÄ• dassa dve bhÅ«miy
attharaá¹‡aá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• satasahassagghanakaá¹ƒ v
vicarantÄ« tato appataramÅ«laá¹ƒ vatthaá¹ƒ adisvÄ• ``nÄ• haá¹ƒ imasmiá¹ƒ pÄ• sÄ• de pu
labhÄ• mÄ«â€™â€™ ti domanassappattÄ• ekasmiá¹ƒ á¹-hÄ• ne rodantÄ« aá¹-á¹-hÄ• si. at
``kasmÄ• rodasÄ«â€™â€™ ti pucchi. sÄ• tamatthaá¹ƒ Ä• rocesi. thero ``mÄ• cintayi, aha
attharaá¹‡aá¹-á¹-hÄ• naá¹ƒ Ä• cikkhissÄ• mÄ«â€™â€™ ti vatvÄ• , ``sopÄ• napÄ• damÅ«le
pÄ• dapuÃ±chanakaá¹ƒ katvÄ• attharÄ• hi, bhikkhÅ« pÄ• de dhovitvÄ• paá¹-hamaá¹ƒ etth
416/ anto pavisissanti, evaá¹ƒ te mahapphalaá¹ƒ bhavissatÄ«â€™â€™ ti Ä• ha. visÄ• khÄ•
asallakkhitaá¹-á¹-hÄ• naá¹ƒ.

visÄ• khÄ• cattÄ• ro mÄ• se antovihÄ• re buddhappamukhassa bhikkhusaá¹…ghassa dÄ•
bhikkhusaá¹…ghassa cÄ«varasÄ• á¹-ake adÄ• si. saá¹…ghanavakena laddhacÄ«varasÄ• â
233/ honti. sabbesaá¹ƒ pattÄ• ni pÅ«retvÄ• bhesajjaá¹ƒ adÄ• si. dÄ• napariccÄ• ge nava k
vihÄ• rassa bhÅ«miggahaá¹‡e nava koá¹-iyo, vihÄ• rassa kÄ• rÄ• pane nava, vihÄ• ramahe
sattavÄ«sati koá¹-iyo sÄ• buddhasÄ• sane pariccaji. itthibhÄ• ve á¹-hatvÄ• micchÄ• diá¹-á
vasamÄ• nÄ• ya evarÅ«po mahÄ• pariccÄ• go nÄ• ma aÃ±Ã±issÄ• natthi. sÄ• vihÄ• rama
vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya puttanattapanattaparivutÄ• ``yaá¹ƒ yaá¹ƒ mayÄ• pubb
matthakaá¹ƒ pattaâ€™â€™ nti pÄ• sÄ• daá¹ƒ anupariyÄ• yantÄ« paÃ±cahi gÄ• thÄ• hi ma

udÄ• nesi ---

``kadÄ• haá¹ƒ pÄ• sÄ• daá¹ƒ rammaá¹ƒ, sudhÄ• mattikalepanaá¹ƒ.

vihÄ• radÄ• naá¹ƒ dassÄ• mi, saá¹…kappo mayha pÅ«rito ||

``kadÄ• haá¹ƒ \Be I 263/ maÃ±capÄ«á¹-haÃ±ca, bhisibimbohanÄ• ni ca.

senÄ• sanabhaá¹‡á¸• aá¹ƒ dassÄ• mi, saá¹…kappo mayha pÅ«rito ||

``kadÄ• haá¹ƒ \Ee I 417/ salÄ• kabhattaá¹ƒ, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

bhojanadÄ• naá¹ƒ dassÄ• mi, saá¹…kappo mayha pÅ«rito ||

``kadÄ• haá¹ƒ kÄ• sikaá¹ƒ vatthaá¹ƒ, khomakappÄ• sikÄ• ni ca.

cÄ«varadÄ• naá¹ƒ dassÄ• mi, saá¹…kappo mayha pÅ«rito ||

``kadÄ• haá¹ƒ sappinavanÄ«taá¹ƒ, madhutelaÃ±ca phÄ• á¹‡itaá¹ƒ.

bhesajjadÄ• naá¹ƒ dassÄ• mi, saá¹…kappo mayha pÅ«ritoâ€™â€™ ti ||

bhikkhÅ« tassÄ• saddaá¹ƒ sutvÄ• satthu Ä• rocayiá¹ƒsu --- ``bhante, amhehi ettake addh
gÄ• yanaá¹ƒ nÄ• ma na diá¹-á¹-hapubbaá¹ƒ, sÄ• ajja puttanattapanattaparivutÄ• gÄ• yam
anupariyÄ• yati, kiá¹ƒ nu khvassÄ• pittaá¹ƒ vÄ• kupitaá¹ƒ, udÄ• hu ummattikÄ• jÄ• tÄ• â€
bhikkhave, mayhaá¹ƒ dhÄ«tÄ• gÄ• yati, attano panassÄ• ajjhÄ• sayo paripuá¹‡á¹‡o, sÄ•
matthakaá¹ƒ pattÄ• â€™ ti tuá¹-á¹-hamÄ• nasÄ• udÄ• naá¹ƒ udÄ• nentÄ« vicaratÄ«â€™â€
bhante, tÄ• ya patthanÄ• patthitÄ• â€™â€™ ti? ``suá¹‡issatha, bhikkhaveâ€™â€™ ti. ``su
ti vutte atÄ«taá¹ƒ Ä• hari ---

``atÄ«te \Ne I 234/, bhikkhave, ito kappasatasahassamatthake padumuttaro nÄ• ma buddh
vassasatasahassaá¹ƒ Ä• yu ahosi, khÄ«á¹‡Ä• savÄ• naá¹ƒ satasahassaparivÄ• ro, nagara
sunando nÄ• ma rÄ• jÄ• , mÄ• tÄ• sujÄ• tÄ• nÄ• ma devÄ«, tassa aggaupaá¹-á¹-hÄ• yikÄ
yÄ• citvÄ• mÄ• tuá¹-á¹-hÄ• ne á¹-hatvÄ• satthÄ• raá¹ƒ catÅ«hi paccayehi paá¹-ijaggantÄ«
upaá¹-á¹-hÄ• naá¹ƒ gacchati. tassÄ• ekÄ• sahÄ• yikÄ• tÄ• ya saddhiá¹ƒ vihÄ• raá¹ƒ niba
satthÄ• rÄ• saddhiá¹ƒ vissÄ• sena kathanaÃ±ca vallabhabhÄ• vaÃ±ca disvÄ• , `kiá¹ƒ nu k
buddhÄ• naá¹ƒ vallatÄ• hotÄ«â€™ ti cintetvÄ• satthÄ• raá¹ƒ pucchi --- `bhante, esÄ• itth
hotÄ«â€™â€™ â€™ ti? ``upaá¹-á¹-hÄ• yikÄ• naá¹ƒ \Ee I 418/ aggÄ• â€™â€™ ti. ``bhante,

upaá¹-á¹-hÄ• yikÄ• naá¹ƒ aggÄ• hotÄ«â€™â€™ ti? ``kappasatasahassaá¹ƒ patthanaá¹ƒ pa
patthetvÄ• laddhuá¹ƒ sakkÄ• , bhanteâ€™â€™ ti. ``Ä• ma, sakkÄ• â€™â€™ ti. ``tena hi, b
saddhiá¹ƒ sattÄ• haá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• ha. satthÄ• adhi
dÄ• naá¹ƒ datvÄ• osÄ• nadivase cÄ«varasÄ• á¹-ake datvÄ• satthÄ• raá¹ƒ \Be I 264/ vandi
``bhante, nÄ• haá¹ƒ imassa dÄ• nassa phalena devissariyÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ patt
panekassa buddhassa santike aá¹-á¹-ha vare labhitvÄ• mÄ• tuá¹-á¹-hÄ• ne á¹-hatvÄ• catÅ
paá¹-ijaggituá¹ƒ samatthÄ• naá¹ƒ aggÄ• bhaveyyaâ€™â€™ nti patthanaá¹ƒ paá¹-á¹-hapesi
nu kho imissÄ• patthanÄ• â€™â€™ ti anÄ• gataá¹ƒ Ä• vajjento kappasatasahassaá¹ƒ olok
``kappasatasahassapariyosÄ• ne gotamo nÄ• ma buddho uppajjissati, tadÄ• tvaá¹ƒ visÄ• k
tassa santike aá¹-á¹-ha vare labhitvÄ• mÄ• tuá¹-á¹-hÄ• ne á¹-hatvÄ• catÅ«hi paccayehi pa
upaá¹-á¹-hÄ• yikÄ• naá¹ƒ aggÄ• bhavissasÄ«â€™â€™ ti Ä• ha. tassÄ• sÄ• sampatti svev

sÄ• yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• tato cutÄ• devaloke nibbattitvÄ• devamanus
kassapasammÄ• sambuddhakÄ• le kikissa kÄ• siraÃ±Ã±o sattannaá¹ƒ dhÄ«tÄ• naá¹ƒ kani
hutvÄ• parakulaá¹ƒ agantvÄ• tÄ• hi jeá¹-á¹-habhaginÄ«hi saddhiá¹ƒ dÄ«gharattaá¹ƒ dÄ• n
kassapasammÄ• sambuddhassa pÄ• damÅ«lepi ``anÄ• gate tumhÄ• disassa buddhassa m
catupaccayadÄ• yikÄ• naá¹ƒ aggÄ• bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ• si. sÄ• tato p
devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ attabhÄ• ve meá¹‡á¸• akaseá¹-á¹-hiputtassa \Ee
dhanaÃ±cayaseá¹-á¹-hino dhÄ«tÄ• hutvÄ• nibbattÄ• . mayhaá¹ƒ sÄ• sane bahÅ«ni puÃ±Ã
bhikkhave, ``na mayhaá¹ƒ dhÄ«tÄ• gÄ• yati, patthitapatthanÄ• ya pana nipphattiá¹ƒ disvÄ•
udÄ• netÄ«â€™â€™ ti vatvÄ• satthÄ• dhammaá¹ƒ desento, ``bhikkhave, yathÄ• nÄ• ma
nÄ• nÄ• pupphÄ• naá¹ƒ mahantaá¹ƒ rÄ• siá¹ƒ katvÄ• nÄ• nappakÄ• re mÄ• lÄ• guá¹‡e ka
nÄ• nappakÄ• rÄ• ni puÃ±Ã±Ä• ni kÄ• tuá¹ƒ cittaá¹ƒ namatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ

<53> á¹• 21 ``yathÄ• pi \Ne I 235/ puppharÄ• simhÄ• , kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«.

evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti ||

tattha __puppharÄ• simhÄ• _ti nÄ• nappakÄ• rÄ• naá¹ƒ pupphÄ• naá¹ƒ rÄ• simhÄ• . __kay
bahÅ«_ti ekato vaá¹‡á¹-ikamÄ• lÄ• dibhedÄ• nÄ• nappakÄ• rÄ• mÄ• lÄ• vikatiyo. __macc
``maccoâ€™â€™ ti laddhanÄ• mena sattena cÄ«varadÄ• nÄ• dibhedaá¹ƒ __bahuá¹ƒ kusal
puppharÄ• siggahaá¹‡aá¹ƒ bahupupphadassanatthaá¹ƒ. sace hi appÄ• ni pupphÄ• ni honti,
265/ neva bahÅ«« mÄ• lÄ• guá¹‡e kÄ• tuá¹ƒ sakkoti, acheko pana appesu bahÅ«supi pupph
pana pupphesu sati cheko mÄ• lÄ• kÄ• ro dakkho kusalo bahÅ«« mÄ• lÄ• guá¹‡e karoti, eva
mandÄ• hoti, bhogÄ• ca bahÅ«« saá¹ƒvijjanti, neva sakkoti bahÅ«ni kusalÄ• ni kÄ• tuá¹ƒ, m
pana saddhÄ• ya mandesu ca pana bhogesu na sakkoti. uá¸·Ä• rÄ• ya ca pana saddhÄ• ya
sakkotiyeva. uá¸·Ä• rÄ• ya ca pana saddhÄ• ya uá¸·Ä• resu ca bhogesu sati sakkoti. tathÄ•
upÄ• sikÄ• . taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``yathÄ• pi ... pe ... kattabbaá¹ƒ kusalaá¹ƒ b

desanÄ• vasÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. mahÄ• janassa sÄ• tthikÄ• dham

visÄ• khÄ• vatthu aá¹-á¹-hamaá¹ƒ

9. Ä• nandattherapaÃ±hÄ• vatthu

__na pupphagandho paá¹-ivÄ• tametÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiya
Ä• nandattherassa paÃ±haá¹ƒ vissajjento kathesi.

thero kira sÄ• yanhasamaye paá¹-isallÄ«no cintesi --- ``bhagavatÄ• mÅ«lagandho, sÄ• rag
tayo uttamagandhÄ• vuttÄ• , tesaá¹ƒ anuvÄ• tameva gandho gacchati, no paá¹-ivÄ• taá¹ƒ.
gandhajÄ• taá¹ƒ, yassa paá¹-ivÄ• tampi gandho gacchatÄ«â€™â€™ ti. athassa etadahosi -
vinicchitena, satthÄ• raá¹ƒyeva pucchissÄ• mÄ«â€™â€™ ti. so satthÄ• raá¹ƒ upasaá¹…kam
---

``atha kho Ä• yasmÄ• Ä• nando sÄ• yanhasamaye paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhag
236/, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá
Ä• nando bhagavantaá¹ƒ \Ee I 421/ etadavoca ---

``tÄ«á¹‡imÄ• ni, bhante, gandhajÄ• tÄ• ni, yesaá¹ƒ anuvÄ• tameva gandho gacchati, no paá
tÄ«á¹‡i? mÅ«lagandho, sÄ• ragandho, pupphagandho \Be I 266/, imÄ• ni kho, bhante, tÄ«á
yesaá¹ƒ anuvÄ• tameva gandho gacchati, no paá¹-ivÄ• taá¹ƒ. atthi nu kho, bhante, kiÃ±ci ga
anuvÄ• tampi gandho gacchati, paá¹-ivÄ• tampi gandho gacchati, anuvÄ• tapaá¹-ivÄ• tampi
(AN a III 80)

athassa bhagavÄ• paÃ±haá¹ƒ vissajjento ---

``atthÄ• nanda, kiÃ±ci gandhajÄ• taá¹ƒ, yassa anuvÄ• tampi gandho gacchati, paá¹-ivÄ• tam
anuvÄ• tapaá¹-ivÄ• tampi gandho gacchatÄ«â€™â€™ ti. ``katamaá¹ƒ pana taá¹ƒ, bhante, g
``yassa anuvÄ• tampi gandho gacchati, paá¹-ivÄ• tampi gandho gacchati, anuvÄ• tapaá¹-ivÄ
gacchatÄ«â€™â€™ ti?

``idhÄ• nanda, yasmiá¹ƒ gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• puriso vÄ• buddhaá¹ƒ saraá
saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti, pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato h
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, sÄ«lavÄ• hoti kalyÄ• á¹‡adha
cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ

``tassa disÄ• su samaá¹‡abrÄ• hmaá¹‡Ä• vaá¹‡á¹‡aá¹ƒ bhÄ• santi, `amukasmiá¹ƒ nÄ• ma
vÄ• puriso vÄ• buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹.
hoti ... pe ... dÄ• nasaá¹ƒvibhÄ• garatoâ€™â€™ â€™ ti.

``devatÄ• pissa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, `amukasmiá¹ƒ nÄ• ma \Ee I 422/ gÄ• me vÄ• nig
vÄ• buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ sa
... dÄ• nasaá¹ƒvibhÄ• garatoâ€™â€™ â€™ ti. ``idaá¹ƒ kho taá¹ƒ, Ä• nanda, gandhajÄ• taá
237/ gandho gacchati, paá¹-ivÄ• tampi gandho gacchati \Be I 267/, anuvÄ• tapaá¹-ivÄ• tam
ti (AN a III 80) vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<54> á¹• 21 ``na pupphagandho paá¹-ivÄ• tameti,

na candanaá¹ƒ tagaramallikÄ• vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti,

sabbÄ• disÄ• sappuriso pavÄ• yati || (AN a III 80).

<55> á¹• 21 ``candanaá¹ƒ tagaraá¹ƒ vÄ• pi, uppalaá¹ƒ atha vassikÄ«.

etesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sÄ«lagandho anuttaroâ€™â€™ ti ||

tattha __na pupphagandho_ti tÄ• vatiá¹ƒsabhavane paricchattakarukkho Ä• yÄ• mato ca vi
tassa pupphÄ• naá¹ƒ Ä• bhÄ• paÃ±Ã±Ä• sa yojanÄ• ni gacchati, gandho yojanasataá¹ƒ, so
paá¹-ivÄ• taá¹ƒ pana aá¹-á¹-haá¹…gulamattampi gantuá¹ƒ na sakkoti, evarÅ«popi na pupph
__candana_nti candanagandho. __tagaramallikÄ• vÄ• _ti imesampi gandho eva adhippeto
hi lohitacandanassÄ• pi tagarassapi mallikÄ• yapi anuvÄ• tameva vÄ• yati, no paá¹-ivÄ• taá
sappurisÄ• naá¹ƒ pana buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ sÄ«lagandho paá¹-ivÄ• tam
disÄ• sappuriso pavÄ• yati_ yasmÄ• pana sappuriso sÄ«lagandhena sabbÄ• pi disÄ• ajjh
tasmÄ• ``tassa gandho na paá¹-ivÄ• tametÄ«â€™â€™ ti na vattabbo \Ee I 423/. tena vuttaa
``paá¹-ivÄ• tametÄ«â€™â€™ ti. __vassikÄ«_ti jÄ• tisumanÄ• . __etesa_nti imesaá¹ƒ canda
gandhajÄ• tÄ• naá¹ƒ gandhato sÄ«lavantÄ• naá¹ƒ sappurisÄ• naá¹ƒ sÄ«lagandhova anutta

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . desanÄ• mahÄ• janassa sÄ• tt

Ä• nandattherapaÃ±hÄ• vatthu navamaá¹ƒ.

10. mahÄ• kassapattherapiá¹‡á¸• apÄ• tadinnavatthu

__appamatto_ \Be I 268/ \Ne I 238/ __ayaá¹ƒ gandho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ•
mahÄ• kassapattherassa piá¹‡á¸• apÄ• tadÄ• naá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi divase thero sattÄ• haccayena nirodhÄ• vuá¹-á¹-hÄ• ya ``rÄ• jagahe sapadÄ•
carissÄ• mÄ«â€™â€™ ti nikkhami. tasmiá¹ƒ pana samaye sakkassa devaraÃ±Ã±o paricÄ•
paÃ±casatÄ• accharÄ• yo ``therassa piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ• â€™â€™ ti ussÄ• h
piá¹‡á¸• apÄ• tasatÄ• ni sajjetvÄ• Ä• dÄ• ya antarÄ• magge á¹-hatvÄ• , ``bhante, imaá¹ƒ p
saá¹…gahaá¹ƒ no karothÄ• â€™â€™ ti vadiá¹ƒsu. ``gacchatha tumhe, ahaá¹ƒ duggatÄ• na
karissÄ• mÄ«â€™â€™ ti. ``bhante, mÄ• no nÄ• setha, saá¹…gahaá¹ƒ no karothÄ• â€™â€
paá¹-ikkhipitvÄ• punapi apagantuá¹ƒ anicchamÄ• nÄ• \Ee I 424/ yÄ• cantiyo ``attano pamÄ
apagacchathÄ• â€™â€™ ti accharaá¹ƒ pahari. tÄ• therassa accharasaddaá¹ƒ sutvÄ• sant
á¹-hÄ• tuá¹ƒ asakkontiyo palÄ• yitvÄ• devalokameva gantvÄ• , sakkena ``kahaá¹ƒ gatÄ• tth
`` `samÄ• pattito vuá¹-á¹-hitassa therassa piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ• â€™ ti gatÄ• mh
pana vÄ• â€™â€™ ti? ``gaá¹‡hituá¹ƒ na icchatÄ«â€™â€™ ti. ``kiá¹ƒ kathesÄ«â€™â€™ ti?
saá¹…gahaá¹ƒ karissÄ• mÄ«â€™ ti Ä• ha, devÄ• â€™â€™ ti. ``tumhe kenÄ• kÄ• rena gatÄ
devÄ• â€™â€™ ti. sakko ``tumhÄ• disiyo therassa piá¹‡á¸• apÄ• taá¹ƒ kiá¹ƒ dassantÄ«â€™
hutvÄ• , jarÄ• jiá¹‡á¹‡o mahallako khaá¹‡á¸• adanto palitakeso otaggasarÄ«ro mahallakata
devadhÄ«taraá¹ƒ tathÄ• rÅ«pameva mahallikaá¹ƒ katvÄ• ekaá¹ƒ pesakÄ• ravÄ«thiá¹ƒ mÄ•
acchi.

theropi ``duggatÄ• naá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€™ ti nagarÄ• bhimukho gacc
vÄ«thiá¹ƒ disvÄ• olokento dve jane addasa. tasmiá¹ƒ khaá¹‡e sakko tantaá¹ƒ pasÄ• reti, su
vaá¹-á¹-eti. thero cintesi --- ``ime mahallakakÄ• lepi kammaá¹ƒ karontiyeva imasmiá¹ƒ nagar
natthi maÃ±Ã±e, imehi \Ee I 425/ dinnaá¹ƒ uá¸·uá¹…kamattampi sÄ• kamattampi gahetvÄ•
karissÄ• mÄ«â€™â€™ ti. so tesaá¹ƒ gehÄ• bhimukho ahosi. sakko taá¹ƒ Ä• gacchantaá¹ƒ
``bhadde, mayhaá¹ƒ ayyo ito Ä• gacchati, tvaá¹ƒ apassantÄ« viya tuá¹‡hÄ« hutvÄ• nisÄ«da
vaÃ±cetvÄ• piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ• â€™â€™ ti. thero Ä• gantvÄ• gehadvÄ• re \N
apassantÄ• viya attano kammameva karontÄ• thokaá¹ƒ Ä• gamiá¹ƒsu.

atha \Ne I 239/ sakko ``gehadvÄ• re eko thero viya á¹-hito, upadhÄ• rehi tÄ• vÄ• â€™â€™
upadhÄ• retha, sÄ• mÄ«â€™â€™ ti. so gehÄ• nikkhamitvÄ• theraá¹ƒ paÃ±capatiá¹-á¹-hite
jaá¹‡á¹‡ukÄ• ni olambitvÄ• nitthunanto uá¹-á¹-hÄ• ya ``kataro thero nu kho ayyoâ€™â€™ t
``akkhÄ«ni me dhÅ«mÄ• yantÄ«â€™â€™ ti vatvÄ• nalÄ• á¹-e hatthaá¹ƒ á¹-hapetvÄ• uddh
dukkhaá¹ƒ, ayyo no mahÄ• kassapatthero cirassaá¹ƒ me kuá¹-idvÄ• raá¹ƒ Ä• gato, atthi nu
Ä• ha. sujÄ• thokaá¹ƒ Ä• kulaá¹ƒ viya hutvÄ• ``atthi, sÄ• mÄ«â€™â€™ ti paá¹-ivacanaá¹ƒ
lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ti acintetvÄ• saá¹…gahaá¹ƒ no karothÄ• â€™â€™ ti patt

dinnaá¹ƒ sÄ• kaá¹ƒ vÄ• hotu kuá¹‡á¸• akamuá¹-á¹-hi vÄ• , saá¹…gahaá¹ƒ \Ee I 426/ nesaá
pattaá¹ƒ adÄ• si. so antogharaá¹ƒ pavisitvÄ• ghaá¹-iodanaá¹ƒ nÄ• ma ghaá¹-iyÄ• uddharit
therassa hatthe á¹-hapesi. so ahosi piá¹‡á¸• apÄ• to anekasÅ«pabyaÃ±jano, sakalaá¹ƒ rÄ•
ajjhotthari.

tadÄ• thero cintesi --- ``ayaá¹ƒ puriso appesakkho, piá¹‡á¸• apÄ• to mahesakkho, sakkass
kho esoâ€™â€™ ti. atha naá¹ƒ ``sakkoâ€™â€™ ti Ã±atvÄ• Ä• ha --- ``bhÄ• riyaá¹ƒ te kam
sampattiá¹ƒ vilumpantena, ajja mayhaá¹ƒ dÄ• naá¹ƒ datvÄ• kocideva duggato senÄ• patiá¹
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ vÄ• labheyyÄ• â€™â€™ ti. ``mayÄ• duggatataro natthi, bhanteâ
kÄ• raá¹‡Ä• tvaá¹ƒ duggato devaloke rajjasiriá¹ƒ anubhavantoâ€™â€™ ti? ``bhante, evaá¹
anuppanne buddhe kalyÄ• á¹‡akammaá¹ƒ kataá¹ƒ, buddhuppÄ• de vattamÄ• ne kalyÄ• á¹‡
cÅ«á¸·arathadevaputto mahÄ• rathadevaputto anekavaá¹‡á¹‡adevaputtoti ime tayo samÄ•
Ä• sannaá¹-á¹-hÄ• ne nibbattÄ• , mayÄ• tejavantatarÄ• . ahaÃ±hi tesu devaputtesu `nakkh
ti paricÄ• rikÄ• yo gahetvÄ• \Ee I 427/ antaravÄ«thiá¹ƒ otiá¹‡á¹‡esu palÄ• yitvÄ• gehaá¹ƒ
sarÄ«rato tejo mama sarÄ«raá¹ƒ ottharati, mama sarÄ«rato tejo tesaá¹ƒ sarÄ«raá¹ƒ na otth
duggatataro, bhanteâ€™ ti. `evaá¹ƒ santepi ito paá¹-á¹-hÄ• ya \Be I 270/ mayhaá¹ƒ mÄ• ev
dÄ• namadÄ• sÄ«â€™â€™ â€™ ti. ``vaÃ±cetvÄ• tumhÄ• kaá¹ƒ dÄ• ne dinne mayhaá¹ƒ ku
``atthÄ• vusoâ€™â€™ ti. ``evaá¹ƒ sante kusalakammakaraá¹‡aá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ•
vatvÄ• theraá¹ƒ vanditvÄ• sujaá¹ƒ gahetvÄ• theraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vehÄ• saá
dÄ• naá¹ƒ paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaâ€™â€™ nti udÄ• naá¹ƒ udÄ• nesi.

``ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena kho
mahÄ• kassapo pippaliguhÄ• yaá¹ƒ viharati, sattÄ• haá¹ƒ ekapallaá¹…kena nisinno \Ne I 24
samÄ• dhiá¹ƒ samÄ• pajjitvÄ• . atha kho Ä• yasmÄ• mahÄ• kassapo tassa sattÄ• hassa a
vuá¹-á¹-hÄ• si. atha kho Ä• yasmato mahÄ• kassapassa tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-
``yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya paviseyyaâ€™â€™ nti.

``tena kho pana samayena paÃ±camattÄ• ni devatÄ• satÄ• ni ussukkaá¹ƒ Ä• pannÄ• ni hor
piá¹‡á¸• apÄ• tapaá¹-ilÄ• bhÄ• ya. atha kho Ä• yasmÄ• mahÄ• kassapo tÄ• ni paÃ±camatt
paá¹-ikkhipitvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagaha

``tena kho pana samayena sakko devÄ• namindo Ä• yasmato mahÄ• kassapassa piá¹‡á¸•
pesakÄ• ravaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• tantaá¹ƒ vinÄ• ti, sujÄ• asurakaÃ±Ã±Ä• tasaraá
Ä• yasmÄ• mahÄ• kassapo rÄ• jagahe sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena sa
tenupasaá¹…kami, addasÄ• kho sakko devÄ• namindo Ä• yasmantaá¹ƒ mahÄ• kassapaá¹
gharÄ• nikkhamitvÄ• paccuggantvÄ• hatthato pattaá¹ƒ gahetvÄ• gharaá¹ƒ pavisitvÄ• gh
uddharitvÄ• pattaá¹ƒ pÅ«retvÄ• Ä• yasmato mahÄ• kassapassa adÄ• si. so ahosi piá¹‡á¸•
anekabyaÃ±jano anekarasabyaÃ±jano. atha kho Ä• yasmato mahÄ• kassapassa etadahosi

yassÄ• yaá¹ƒ evarÅ«po iddhÄ• nubhÄ• voâ€™ ti. atha kho Ä• yasmato \Be I 271/ mahÄ• ka
kho ayaá¹ƒ devÄ• namindoâ€™ ti viditvÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --- `kata
idaá¹ƒ, kosiya, mÄ• punapi evarÅ«pamakÄ• sÄ«â€™â€™ â€™ ti. ``amhÄ• kampi, bhante
amhÄ• kampi puÃ±Ã±ena karaá¹‡Ä«yaâ€™â€™ nti.

``atha kho sakko devÄ• namindo Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ abhivÄ• detvÄ• pada
abbhuggantvÄ• Ä• kÄ• se antalikkhe tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- `aho dÄ• naá¹ƒ
suppatiá¹-á¹-hitaá¹ƒ, aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaá¹ƒ, aho dÄ
kassape suppatiá¹-á¹-hitaâ€™â€™ â€™ nti (Ud 27).

atha kho bhagavÄ• vihÄ• re á¹-hito eva tassa taá¹ƒ saddaá¹ƒ sutvÄ• bhikkhÅ« Ä• mantetv
241/, bhikkhave, sakkaá¹ƒ devÄ• namindaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• Ä• kÄ• sena gaccha
pana tena kataá¹ƒ, bhanteâ€™â€™ ti? ``vaÃ±cetvÄ• tena mayhaá¹ƒ puttassa kassapassa
datvÄ• tuá¹-á¹-hamÄ• naso udÄ• naá¹ƒ udÄ• nento gacchatÄ«â€™â€™ ti. ``therassa piá¹‡
vaá¹-á¹-atÄ«â€™â€™ ti kathaá¹ƒ, bhante, tena Ã±Ä• tanti. ``bhikkhave, mama puttena sadi
piá¹‡á¸• apÄ• tikaá¹ƒ devÄ• pi manussÄ• pi pihayantÄ«ti vatvÄ• sayampi udÄ• naá¹ƒ udÄ•
etthakameva Ä• gataá¹ƒ ---

``assosi kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya s
vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nentassa
kassape suppatiá¹-á¹-hitaá¹ƒ, aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaá¹
paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaâ€™â€™ nti (Ud 27).

atha \Ee I 430/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• n

``piá¹‡á¸• apÄ• tikassa \Be I 272/ bhikkhuno,

attabharassa anaÃ±Ã±aposino.

devÄ• pihayanti tÄ• dino,

upasantassa sadÄ• satÄ«matoâ€™â€™ ti || (Ud 27).

imaÃ±ca pana udÄ• naá¹ƒ udÄ• netvÄ• , ``bhikkhave, sakko devÄ• namindo mama puttass
piá¹‡á¸• apÄ• taá¹ƒ adÄ• sÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<56> á¹• 21 ``appamatto ayaá¹ƒ gandho, yvÄ• yaá¹ƒ tagaracandanaá¹ƒ.

yo ca sÄ«lavataá¹ƒ gandho, vÄ• ti devesu uttamoâ€™â€™ ti ||

tattha __appamatto_ti parittappamÄ• á¹‡o. __yo ca sÄ«lavata_nti yo pana sÄ«lavantÄ• naa
tagaraá¹ƒ viya lohitacandanaá¹ƒ viya ca parittako na hoti, ativiya uá¸·Ä• ro vipphÄ• rito. tene
__vÄ• ti devesu uttamo_ti pavaro seá¹-á¹-ho hutvÄ• devesu ca manussesu ca sabbatthame
gacchatÄ«ti.

desanÄ• vasÄ• ne \Ne I 242/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . desanÄ• mahÄ• jana

mahÄ• kassapattherapiá¹‡á¸• apÄ• tadinnavatthu dasamaá¹ƒ.

11. godhikattheraparinibbÄ• navatthu

__tesaá¹ƒ_ \Ee I 431/ __sampannasÄ«lÄ• na_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• rÄ• ja
veá¸·uvane viharanto godhikattherassa parinibbÄ• naá¹ƒ Ä• rabbha kathesi.

so hi Ä• yasmÄ• isigilipasse kÄ• á¸·asilÄ• yaá¹ƒ viharanto appamatto Ä• tÄ• pÄ« pahitatto
cetovimuttiá¹ƒ phusitvÄ• ekassa anussÄ• yikassa rogassa vasena tato parihÄ• yi. so dutiya
chakkhattuá¹ƒ jhÄ• naá¹ƒ nibbattetvÄ• parihÄ«no, sattame vÄ• re uppÄ• detvÄ• cintesi ---
jhÄ• nÄ• parihÄ«no, parihÄ«najjhÄ• nassa kho \Be I 273/ pana aniyatÄ• gati, idÄ• neva sa
Ä• harissÄ• mÄ«â€™â€™ ti kesoropanasatthakaá¹ƒ gahetvÄ• galanÄ• á¸·iá¹ƒ chindituá¹ƒ
cittaá¹ƒ Ã±atvÄ• ``ayaá¹ƒ bhikkhu satthaá¹ƒ Ä• haritukÄ• mo, satthaá¹ƒ Ä• harantÄ• kho p
honti, te vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattampi pÄ• puá¹‡anti, sacÄ• haá¹ƒ etaá¹ƒ vÄ
vacanaá¹ƒ karissati, satthÄ• raá¹ƒ vÄ• rÄ• pessÄ• mÄ«â€™â€™ ti aÃ±Ã±Ä• takavesena sa
evamÄ• ha ---

``mahÄ• vÄ«ra \Ee I 432/ mahÄ• paÃ±Ã±a, iddhiyÄ• yasasÄ• jalaá¹ƒ.

sabbaverabhayÄ• tÄ«ta, pÄ• de vandÄ• mi cakkhuma ||

``sÄ• vako te mahÄ• vÄ«ra, maraá¹‡aá¹ƒ maraá¹‡Ä• bhibhÅ«.

Ä• kaá¹…khati cetayati, taá¹ƒ nisedha jutindhara ||

``kathaÃ±hi bhagavÄ• tuyhaá¹ƒ, sÄ• vako sÄ• sane rato.

appattamÄ• naso sekkho, kÄ• laá¹ƒ kayirÄ• jane sutÄ• â€™â€™ ti || (SN a I 159).

tasmiá¹ƒ \Ne I 243/ khaá¹‡e therena satthaá¹ƒ Ä• haritaá¹ƒ hoti. satthÄ• ``mÄ• ro ayaâ€™
gÄ• thamÄ• ha ---

``evaÃ±hi dhÄ«rÄ• kubbanti, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒ.

samÅ«laá¹ƒ taá¹‡hamabbuyha, godhiko parinibbutoâ€™â€™ ti || (SN a I 159).

atha kho bhagavÄ• sambahulehi bhikkhÅ«hi saddhiá¹ƒ therassa satthaá¹ƒ Ä• haritvÄ• nip
agamÄ• si. tasmiá¹ƒ khaá¹‡e mÄ• ro pÄ• pimÄ• ``kattha nu kho imassa paá¹-isandhiviÃ±Ã±
patiá¹-á¹-hitaâ€™â€™ nti dhÅ«marÄ• si viya timirapuÃ±jo viya ca hutvÄ• sabbadisÄ• su th
samanvesati. bhagavÄ• taá¹ƒ dhÅ«matimirabhÄ• vaá¹ƒ bhikkhÅ«naá¹ƒ dassetvÄ• ``eso kh
godhikassa kulaputtassa viÃ±Ã±Ä• á¹‡aá¹ƒ samanvesati `kattha godhikassa kulaputtassa v
patiá¹-á¹-hitaâ€™ nti. apatiá¹-á¹-hitena ca, bhikkhave, viÃ±Ã±Ä• á¹‡ena godhiko kulaputto p
Ä• ha. mÄ• ropi tassa viÃ±Ã±Ä• á¹‡aá¹-á¹-hÄ• naá¹ƒ daá¹-á¹-huá¹ƒ asakkonto kumÄ• rakav
beluvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ Ä• dÄ• ya satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pucchi ---

``uddhaá¹ƒ \Be I 274/ adho ca tiriyaá¹ƒ, disÄ• anudisÄ• svahaá¹ƒ.

anvesaá¹ƒ nÄ• dhigacchÄ• mi, godhiko so kuhiá¹ƒ gatoâ€™â€™ ti || (SN a I 159).

atha naá¹ƒ satthÄ• Ä• ha ---

``yo dhÄ«ro dhitisampanno, jhÄ• yÄ« jhÄ• narato sadÄ• .

ahorattaá¹ƒ anuyuÃ±jaá¹ƒ, jÄ«vitaá¹ƒ anikÄ• mayaá¹ƒ ||

``jetvÄ• na maccuno senaá¹ƒ, anÄ• gantvÄ• punabbhavaá¹ƒ.

samÅ«laá¹ƒ taá¹‡hamabbuyha, godhiko parinibbutoâ€™â€™ ti || (SN a I 159).

evaá¹ƒ vutte mÄ• ro pÄ• pimÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``tassa \Ne I 244/ sokaparetassa, vÄ«á¹‡Ä• kacchÄ• abhassatha.

tato so dummano yakkho, tatthevantaradhÄ• yathÄ• â€™â€™ ti || (SN a I 159).

satthÄ• pi ``kiá¹ƒ te, pÄ• pima, godhikassa kulaputtassa nibbattaá¹-á¹-hÄ• nena? tassa hi n
tumhÄ• disÄ• naá¹ƒ satampi sahassampi daá¹-á¹-huá¹ƒ na sakkotÄ«â€™â€™ ti vatvÄ• ima

<57> á¹• 21 ``tesaá¹ƒ sampannasÄ«lÄ• naá¹ƒ, appamÄ• davihÄ• rinaá¹ƒ.

sammadaÃ±Ã±Ä• vimuttÄ• naá¹ƒ, mÄ• ro maggaá¹ƒ na vindatÄ«â€™â€™ ti ||

tattha \Ee I 434/ __tesa_nti yathÄ• appatiá¹-á¹-hitena viÃ±Ã±Ä• á¹‡ena godhiko kulaputto
evaá¹ƒ parinibbÄ• yanti, tesaá¹ƒ __sampannasÄ«lÄ• na_nti paripuá¹‡á¹‡asÄ«lÄ• naá¹ƒ. __
satiavippavÄ• sasaá¹…khÄ• tena appamÄ• dena viharantÄ• naá¹ƒ. __sammadaÃ±Ã±Ä• vi
kÄ• raá¹‡ena jÄ• nitvÄ• ``tadaá¹…gavimuttiyÄ• , vikkhambhanavimuttiyÄ• , samucchedavi
paá¹-ippassaddhivimuttiyÄ• , nissaraá¹‡avimuttiyÄ• â€™â€™ ti imÄ• hi paÃ±cahi vimuttÄ«h
maggaá¹ƒ na vindatÄ«_ti evarÅ«pÄ• naá¹ƒ mahÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ sabbathÄ• men
vindati na labhati na passatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pattÄ• . desanÄ• mahÄ• janassa sÄ• tt

godhikattheraparinibbÄ• navatthu ekÄ• dasamaá¹ƒ.

12. garahadinnavatthu

__yathÄ• _ \Be I 275/ __saá¹…kÄ• raá¹-á¹-hÄ• nasmi_nti imaá¹ƒ dhammadesanaá¹ƒ satth
garahadinnaá¹ƒ nÄ• ma nigaá¹‡á¹-hasÄ• vakaá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaÃ±hi sirigutto ca garahadinno cÄ• ti dve sahÄ• yakÄ• ahesuá¹ƒ. tesu sirigutto
buddhasÄ• vako, garahadinno nigaá¹‡á¹-hasÄ• vako \Ee I 435/. taá¹ƒ nigaá¹‡á¹-hÄ• abhik
--- ``tava sahÄ• yakaá¹ƒ siriguttaá¹ƒ `kiá¹ƒ tvaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamas
labhissasÄ«â€™ ti \Ne I 245/ vatvÄ• yathÄ• amhe upasaá¹…kamitvÄ• amhÄ• kaÃ±ca de
evaá¹ƒ ovadituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. garahadinno tesaá¹ƒ vacanaá¹ƒ sutvÄ• abhi
á¹-hitanisinnaá¹-á¹-hÄ• nÄ• dÄ«su siriguttaá¹ƒ evaá¹ƒ ovadati --- ``samma, kiá¹ƒ te samaá¹‡
upasaá¹…kamitvÄ• kiá¹ƒ labhissasi, kiá¹ƒ te mama, ayye, upasaá¹…kamitvÄ• tesaá¹ƒ dÄ•
vaá¹-á¹-atÄ«â€™â€™ ti? sirigutto tassa kathaá¹ƒ sutvÄ• pi bahÅ« divase tuá¹‡hÄ« hutvÄ•
ekadivasaá¹ƒ, ``samma, tvaá¹ƒ abhikkhaá¹‡aá¹ƒ Ä• gantvÄ• maá¹ƒ á¹-hitaá¹-á¹-hÄ• nÄ• d
`samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• kiá¹ƒ labhissasi, mama, ayye, upasaá¹…kam
dehÄ«â€™ ti, kathehi tÄ• va me, tava, ayyÄ• , kiá¹ƒ jÄ• nantÄ«â€™â€™ ti? `` `aho, sÄ• mi,
ayyÄ• naá¹ƒ aÃ±Ã±Ä• taá¹ƒ nÄ• ma natthi, sabbaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ sab
idaá¹ƒ bhavissati, idaá¹ƒ na bhavissatÄ«â€™ ti sabbaá¹ƒ bhabbÄ• bhabbaá¹ƒ jÄ• nantÄ«â€
vadesÄ«â€™â€™ ti. ``Ä• ma, vademÄ«â€™â€™ ti. ``yadi evaá¹ƒ, atibhÄ• riyaá¹ƒ te kataá¹
mayhaá¹ƒ etamatthaá¹ƒ anÄ• cikkhantena, ajja mayÄ• \Ee I 436/ ayyÄ• naá¹ƒ Ã±Ä• á¹‡Ä•
samma, ayye, mama vacanena nimantehÄ«â€™â€™ ti. so nigaá¹‡á¹-hÄ• naá¹ƒ santikaá¹ƒ

``mayhaá¹ƒ sahÄ• yako sirigutto svÄ• tanÄ• ya tumhe nimantetÄ«â€™â€™ ti Ä• ha. ``sirigu
vuttoâ€™â€™ ti? ``Ä• ma, ayyÄ• â€™â€™ ti. te haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``nipphanna
siriguttassa amhesu pasannakÄ• lato paá¹-á¹-hÄ• ya kÄ• nÄ• ma sampatti amhÄ• kaá¹ƒ na
vadiá¹ƒsu.

siriguttassÄ• pi mahantaá¹ƒ nivesanaá¹ƒ. so tasmiá¹ƒ dvinnaá¹ƒ gehÄ• naá¹ƒ antare ubhat
khaá¹‡Ä• petvÄ• gÅ«thakalalassa pÅ«rÄ• pesi. bahiÄ• vÄ• á¹-e dvÄ«su pariyantesu khÄ•
rajjuyo bandhÄ• petvÄ• Ä• sanÄ• naá¹ƒ purimapÄ• de Ä• vÄ• á¹-assa purimapasse á¹-hap
á¹-hapÄ• pesi. ``evaá¹ƒ nisinnakÄ• le evaá¹ƒ avaá¹ƒsirÄ• patissantÄ«â€™â€™ ti \Be I 276
Ä• vÄ• á¹-o na paÃ±Ã±Ä• yati, evaá¹ƒ Ä• sanÄ• naá¹ƒ upari paccattharaá¹‡Ä• ni dÄ• pesi.
á¹-hapÄ• petvÄ• kadalipaá¹‡á¹‡ehi ca setapilotikÄ• hi ca mukhÄ• ni bandhÄ• petvÄ• tÄ• t
pacchimabhÄ• ge bahi yÄ• gubhattasitthasappitelamadhuphÄ• á¹‡itapÅ«vacuá¹‡á¹‡amakk
garahadinno pÄ• tova tassa gharaá¹ƒ vegena gantvÄ• , ``ayyÄ• naá¹ƒ sakkÄ• ro sajjitoâ€™
samma, sajjitoâ€™â€™ ti. ``kahaá¹ƒ pana esoâ€™â€™ ti. ``etÄ• su ettikÄ• su cÄ• á¹-Ä«su
bhattaá¹ƒ, ettikÄ• su sappiphÄ• á¹‡itapÅ«vÄ• dÄ«ni \Ee I 437/ pÅ«ritÄ• ni, Ä• sanÄ• ni paÃ
``sÄ• dhÅ«â€™â€™ ti vatvÄ• gato tassa gatakÄ• le paÃ±casatÄ• nigaá¹‡á¹-hÄ• Ä• gami
nikkhamitvÄ• paÃ±capatiá¹-á¹-hitena nigaá¹‡á¹-he vanditvÄ• tesaá¹ƒ purato aÃ±jaliá¹ƒ pag
cintesi --- ``tumhe kira atÄ«tÄ• dibhedaá¹ƒ sabbaá¹ƒ jÄ• nÄ• tha, evaá¹ƒ tumhÄ• kaá¹ƒ upa
\Ne I 246/ kathitaá¹ƒ. sace sabbaá¹ƒ tumhe jÄ• nÄ• tha, mayhaá¹ƒ gehaá¹ƒ mÄ• pavisittha
paviá¹-á¹-hÄ• naÃ±hi vo neva yÄ• gu atthi, na bhattÄ• dÄ«ni. sace ajÄ• nitvÄ• pavisissatha
pÄ• tetvÄ• pothessÄ• mÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• purisÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• s
nisÄ«danabhÄ• vaá¹ƒ Ã±atvÄ• pacchimapasse á¹-hatvÄ• Ä• sanÄ• naá¹ƒ upari paccattha
tÄ• ni asucinÄ• makkhayiá¹ƒsÅ«ti.

atha nigaá¹‡á¹-he ``ito etha, bhanteâ€™â€™ ti Ä• ha. nigaá¹‡á¹-hÄ• pavisitvÄ• paÃ±Ã±at
Ä• rabhiá¹ƒsu. atha ne manussÄ• vadiá¹ƒsu --- ``Ä• gametha, bhante, mÄ• tÄ• va nisÄ«da
kÄ• raá¹‡Ä• â€™â€™ ti? ``amhÄ• kaá¹ƒ gehaá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ ayyÄ• naá¹ƒ vattaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti. ``kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, Ä• vusoâ€™â€™ ti? ``attano attano p
á¹-hatvÄ• sabbepi ekappahÄ• reneva nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. idaá¹ƒ kirassa
``ekasmiá¹ƒ Ä• vÄ• á¹-e patite `mÄ• , Ä• vuso, avasesÄ• Ä• sane nisÄ«dantÅ«â€™ ti \Ee I
labhatÅ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti vatvÄ• ``imehi kathitakathaá¹ƒ amhehi kÄ• t
cintayiá¹ƒsu. atha sabbe attano attano pattÄ• sanamÅ«le paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-haá¹ƒsu.
khippaá¹ƒ ekappahÄ• reneva nisÄ«dathÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ nisinnabhÄ• vaá¹ƒ Ã
paccattharaá¹‡Ä• ni nÄ«hariá¹ƒsu. nigaá¹‡á¹-hÄ• ekappahÄ• reneva nisinnÄ• , rajjÅ«naá¹ƒ
Ä• sanapÄ• dÄ• bhaá¹-á¹-hÄ• , nigaá¹‡á¹-hÄ• avaá¹ƒsirÄ• Ä• vÄ• á¹-e patiá¹ƒsu. sirigutto
pidahitvÄ• \Be I 277/ te uttiá¹‡á¹‡uttiá¹‡á¹‡e ``atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ kasmÄ• n
daá¹‡á¸• ehi pÄ• thetvÄ• ``ettakaá¹ƒ etesaá¹ƒ vaá¹-á¹-issatÄ«â€™â€™ ti dvÄ• raá¹ƒ vivarÄ
palÄ• yituá¹ƒ Ä• rabhiá¹ƒsu. gamanamagge pana tesaá¹ƒ sudhÄ• parikammakataá¹ƒ bhÅ«n

te tattha asaá¹‡á¹-hahitvÄ• patite patite puna pothÄ• petvÄ• ``alaá¹ƒ ettakaá¹ƒ tumhÄ• kaá
``nÄ• sitamhÄ• tayÄ• , nÄ• sitamhÄ• tayÄ• â€™â€™ ti kandantÄ• upaá¹-á¹-hÄ• kassa ge

garahadinno taá¹ƒ vippakÄ• raá¹ƒ disvÄ• kuddho ``nÄ• sitamhi siriguttena, hatthaá¹ƒ pasÄ•
sadevake loke yathÄ• ruciyÄ• dÄ• tuá¹ƒ samatthe nÄ• ma puÃ±Ã±akkhettabhÅ«te mama,
byasanaá¹ƒ pÄ• pesÄ«â€™â€™ ti rÄ• jakulaá¹ƒ gantvÄ• tassa kahÄ• paá¹‡asahassaá¹ƒ d
rÄ• jÄ• sÄ• sanaá¹ƒ pesesi. so gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• , ``deva, upaparikkhitvÄ•
mÄ• anupaparikkhitvÄ• â€™â€™ ti Ä• ha. ``upaparikkhitvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti.
``tena hi gaá¹‡hÄ• hÄ«â€™â€™ ti. deva, mayhaá¹ƒ sahÄ• yako nigaá¹‡á¹-hasÄ• vako maá
á¹-hitanisinnaá¹-á¹-hÄ• nÄ• dÄ«su abhiá¹‡haá¹ƒ evaá¹ƒ vadesi --- ``samma, kiá¹ƒ te samaá
upasaá¹…kamitvÄ• kiá¹ƒ labhissasÄ«â€™â€™ ti idaá¹ƒ \Ne I 247/ Ä• diá¹ƒ katvÄ• sirigutt
pavattiá¹ƒ Ä• rocetvÄ• ``deva, sace imasmiá¹ƒ kÄ• raá¹‡e daá¹‡á¸• aá¹ƒ gahetuá¹ƒ yuttaá¹
rÄ• jÄ• garahadinnaá¹ƒ oloketvÄ• ``saccaá¹ƒ kira te evaá¹ƒ vuttaâ€™â€™ nti Ä• ha. ``sac
tvaá¹ƒ ettakampi ajÄ• nante satthÄ• roti gahetvÄ• vicaranto ``sabbaá¹ƒ jÄ• nantÄ«â€™â€™
tathÄ• gatasÄ• vakassa kathesi. ``tayÄ• Ä• ropitadaá¹‡á¸• o tuyhameva hotÅ«â€™â€™ ti e
pÄ• pito, tasseva kulÅ«pakÄ• pothetvÄ• nÄ«haá¹-Ä• .

so taá¹ƒ kujjhitvÄ• tato paá¹-á¹-hÄ• ya aá¸• á¸• hamÄ• samattampi siriguttena saddhiá¹ƒ a
``evaá¹ƒ vicarituá¹ƒ mayhaá¹ƒ ayuttaá¹ƒ, etassa kulÅ«pakÄ• nampi mayÄ• byasanaá¹ƒ kÄ•
ti siriguttaá¹ƒ upasaá¹…kamitvÄ• Ä• ha --- ``sahÄ• ya siriguttÄ• â€™â€™ ti. ``kiá¹ƒ, samm
``Ã±Ä• tisuhajjÄ• naá¹ƒ \Ee I 440/ nÄ• ma kalahopi hoti vivÄ• dopi, kiá¹ƒ tvaá¹ƒ kiÃ±ci na ka
karosÄ«â€™â€™ ti? ``samma, tava mayÄ• saddhiá¹ƒ akathanato na kathemÄ«â€™â€™ ti
katameva taá¹ƒ na mayaá¹ƒ mettiá¹ƒ bhindissÄ• mÄ• â€™â€™ ti. tato paá¹-á¹-hÄ• ya ubho
tiá¹-á¹-hanti nisÄ«danti \Be I 278/. athekadivasaá¹ƒ sirigutto garahadinnaá¹ƒ Ä• ha --- ``kiá¹
nigaá¹‡á¹-hehi, te upasaá¹…kamitvÄ• kiá¹ƒ labhissasi, mama satthÄ• raá¹ƒ upasaá¹…kam
dÄ• naá¹ƒ dÄ• tuá¹ƒ vÄ• kiá¹ƒ te na vaá¹-á¹-atÄ«â€™â€™ ti? sopi etameva paccÄ• sÄ«sat
kaá¹‡á¸• uvanaá¹-á¹-hÄ• ne nakhena vilekhitaá¹ƒ viya ahosi. so, ``sirigutta, tava satthÄ• kiá
ti pucchi. ``ambho, mÄ• evaá¹ƒ vada, satthu me ajÄ• nitabbaá¹ƒ nÄ• ma natthi, atÄ«tÄ• dib
jÄ• nÄ• ti, soá¸·asahÄ• kÄ• rehi sattÄ• naá¹ƒ cittaá¹ƒ paricchindatÄ«â€™â€™ ti. ``ahaá¹ƒ e
mayhaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ na kathesi, tena hi tvaá¹ƒ gaccha, tava satthÄ• raá¹ƒ svÄ• ta
bhojessÄ• mi, paÃ±cahi bhikkhusatehi saddhiá¹ƒ mama bhikkhaá¹ƒ gaá¹‡hituá¹ƒ vadehÄ«â

sirigutto satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• evamÄ• ha --- ``bhante, mama sahÄ
nimantÄ• peti, paÃ±cahi kira bhikkhusatehi \Ee I 441/ saddhiá¹ƒ sve tassa bhikkhaá¹ƒ gaá¹‡
kho pana tassa kulÅ«pakÄ• naá¹ƒ mayÄ• idaá¹ƒ nÄ• ma kataá¹ƒ, mayÄ• katassa paá¹-ika
tumhÄ• kaá¹ƒ suddhacittena bhikkhaá¹ƒ dÄ• tukÄ• matampi na jÄ• nÄ• mi, Ä• vajjetvÄ• yu
ce, mÄ• adhivÄ• sayitthÄ• â€™â€™ ti. satthÄ• ``kiá¹ƒ nu kho so amhÄ• kaá¹ƒ kÄ• tu kÄ•
addasa ``dvinnaá¹ƒ gehÄ• naá¹ƒ antare mahantaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• petvÄ• asÄ«

khadiradÄ• rÅ«ni Ä• harÄ• petvÄ• pÅ«rÄ• petvÄ• aggiá¹ƒ datvÄ• amhe aá¹…gÄ• raÄ• vÄ
niggaá¹‡hitukÄ• moâ€™â€™ ti. puna Ä• vajjesi --- ``kiá¹ƒ nu kho tattha gatapaccayÄ• attho
ti. tato idaá¹ƒ addasa --- ``ahaá¹ƒ aá¹…gÄ• raÄ• vÄ• á¹-e pÄ• daá¹ƒ pasÄ• ressÄ• mi, taá¹ƒ
248/ á¹-hapitakilaÃ±jaá¹ƒ antaradhÄ• yissati, aá¹…gÄ• rakÄ• suá¹ƒ bhinditvÄ• cakkamattaá
uá¹-á¹-hahissati, athÄ• haá¹ƒ padumakaá¹‡á¹‡ikÄ• akkamanto Ä• sane nisÄ«dissÄ• mi, pa
gantvÄ• nisÄ«dissanti, mahÄ• jano sannipatissati, ahaá¹ƒ tasmiá¹ƒ samÄ• game dvÄ«hi gÄ
karissÄ• mi, anumodanapariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ•
ca garahadinno ca sotÄ• pannÄ• bhavissanti, attano ca dhanarÄ• siá¹ƒ sÄ• sane vikirissan
nissÄ• ya mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Ee I 442/ bhikkhaá¹ƒ adhivÄ• sesi.

sirigutto gantvÄ• satthu adhivÄ• sanaá¹ƒ garahadinnassa Ä• rocetvÄ• ``lokajeá¹-á¹-hassa
karohÄ«â€™â€™ ti Ä• ha. garahadinno ``idÄ• nissa \Be I 279/ kattabbayuttakaá¹ƒ jÄ• nissÄ
gehÄ• naá¹ƒ antare mahantaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• petvÄ• asÄ«tisakaá¹-amattÄ• ni
pÅ«rÄ• petvÄ• aggiá¹ƒ datvÄ• khadiraá¹…gÄ• rarÄ• sÄ«naá¹ƒ yojÄ• petvÄ• sabbarattiá¹ƒ
khadiraá¹…gÄ• rarÄ• siá¹ƒ kÄ• rÄ• petvÄ• Ä• vÄ• á¹-amatthake rukkhapadarÄ• ni á¹-hapÄ
paá¹-icchÄ• detvÄ• gomayena limpÄ• petvÄ• ekena passena dubbaladaá¹‡á¸• ake atthari
``evaá¹ƒ akkantaakkantakÄ• le daá¹‡á¸• akesu bhaggesu parivaá¹-á¹-etvÄ• aá¹…gÄ• rakÄ
maÃ±Ã±amÄ• no gehapacchÄ• bhÄ• ge siriguttena á¹-hapitaniyÄ• meneva cÄ• á¹-iyo á¹-ha
paÃ±Ã±Ä• pesi. sirigutto pÄ• tova tassa gehaá¹ƒ gantvÄ• ``kato te, samma, sakkÄ• roâ€™
sammÄ• â€™â€™ ti. ``kahaá¹ƒ pana soâ€™â€™ ti? ``ehi, passÄ• mÄ• â€™â€™ ti sabbaá
dassesi. sirigutto ``sÄ• dhu, sammÄ• â€™â€™ ti Ä• ha. mahÄ• jano sannipati. micchÄ• diá
mahanto sannipÄ• to ahosi. micchÄ• diá¹-á¹-hikÄ• pi ``samaá¹‡assa gotamassa vippakÄ• ra
passissÄ• mÄ• â€™â€™ ti sannipatanti, sammÄ• diá¹-á¹-hikÄ• pi ``ajja satthÄ• mahÄ• dha
buddhavisayaá¹ƒ buddhalÄ«laá¹ƒ upadhÄ• ressÄ• mÄ• â€™â€™ ti sannipatanti.

punadivase satthÄ• paÃ±cahi bhikkhusatehi saddhiá¹ƒ garahadinnassa gehadvÄ• raá¹ƒ ag
nikkhamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• purato aÃ±jaliá¹ƒ paggayha á¹-hito cintesi
kira atÄ«tÄ• dibhedaá¹ƒ sabbaá¹ƒ jÄ• nÄ• tha, sattÄ• naá¹ƒ soá¸·asahÄ• kÄ• rehi cittaá¹ƒ p
evaá¹ƒ tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• kena mayhaá¹ƒ kathitaá¹ƒ. sace jÄ• nÄ• tha, mayhaá¹ƒ
paviá¹-á¹-hÄ• naÃ±hi vo neva yÄ• gu atthi, na bhattÄ• dÄ«ni, sabbe kho pana tumhe aá¹…g
niggaá¹‡hissÄ• mÄ«â€™â€™ ti. evaá¹ƒ cintetvÄ• satthu pattaá¹ƒ gahetvÄ• ``ito etha bhag
``bhante, amhÄ• kaá¹ƒ gehaá¹ƒ Ä• gatÄ• naá¹ƒ vattaá¹ƒ Ã±atvÄ• Ä• gantuá¹ƒ vaá¹-á¹-atÄ«
kÄ• tuá¹ƒ vaá¹-á¹-ati, Ä• vusoâ€™â€™ ti? ``ekekassa pavisitvÄ• purato gantvÄ• nisinnakÄ
I 249/ Ä• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. evaá¹ƒ kirassa ahosi --- ``purato gacchantaá¹ƒ a
patitaá¹ƒ disvÄ• avasesÄ• na Ä• gacchissanti, ekekameva pÄ• tetvÄ• niggaá¹‡hissÄ• mÄ
``sÄ• dhÅ«â€™â€™ ti vatvÄ• ekakova pÄ• yÄ• si. garahadinno aá¹…gÄ• rakÄ• suá¹ƒ patv
280/ ``purato yÄ• tha, bhanteâ€™â€™ ti Ä• ha. atha satthÄ• aá¹…gÄ• rakÄ• sumatthake p
kilaÃ±jaá¹ƒ antaradhÄ• yi, aá¹…gÄ• rakÄ• suá¹ƒ bhinditvÄ• cakkamattÄ• ni padumÄ• ni uá

satthÄ• padumakaá¹‡á¹‡ikÄ• akkamanto gantvÄ• paÃ±Ã±atte buddhÄ• sane nisÄ«di, bhi
nisÄ«diá¹ƒsu. garahadinnassa kÄ• yato á¸• Ä• ho uá¹-á¹-hahi.

so vegena gantvÄ• siriguttaá¹ƒ upasaá¹…kamitvÄ• , ``sÄ• mi, me tÄ• á¹‡aá¹ƒ hohÄ«â€™â
etaâ€™â€™ nti? ``paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ gehe yÄ• gu vÄ• bhattÄ• dÄ«ni vÄ•
karomÄ«â€™â€™ ti? ``kiá¹ƒ pana tayÄ• kataâ€™â€™ nti Ä• ha. ahaá¹ƒ dvinnaá¹ƒ gehÄ•
Ä• vÄ• á¹-aá¹ƒ aá¹…gÄ• rassa pÅ«raá¹ƒ kÄ• resiá¹ƒ --- ``tattha pÄ• tetvÄ• niggaá¹‡hissÄ•
bhinditvÄ• mahÄ• padumÄ• ni uá¹-á¹-hahiá¹ƒsu. sabbe padumakaá¹‡á¹‡ikÄ• akkamitvÄ•
nisinnÄ• , idÄ• ni kiá¹ƒ karomi, sÄ• mÄ«â€™â€™ ti? nanu tvaá¹ƒ idÄ• neva mayhaá¹ƒ `` `et
yÄ• gu, ettakÄ• ni sattÄ• dÄ«nÄ«â€™ ti dassesÄ«â€™â€™ ti. ``musÄ• taá¹ƒ, sÄ• mi, tucch
hotu, ``gaccha, tÄ• su cÄ• á¹-Ä«su yÄ• guÄ• dÄ«ni olokehÄ«â€™â€™ ti. taá¹ƒ khaá¹‡aÃ±Ã
``yÄ• gÅ«â€™â€™ ti vuttaá¹ƒ, tÄ• yÄ• guyÄ• pÅ«rayiá¹ƒsu, yÄ• su ``bhattÄ• dÄ«nÄ«â€™
bhattÄ• dÄ«naá¹ƒ paripuá¹‡á¹‡Ä• va \Ee I 445/ ahesuá¹ƒ. taá¹ƒ sampattiá¹ƒ disvÄ• va gara
pÄ«tipÄ• mojjena paripÅ«ritaá¹ƒ, cittaá¹ƒ pasannaá¹ƒ. so sakkaccaá¹ƒ buddhappamukhaá¹
parivisitvÄ• katabhattakiccassa satthuno anumodanaá¹ƒ kÄ• retukÄ• mo pattaá¹ƒ gaá¹‡hi.
karonto ``ime sattÄ• paÃ±Ã±Ä• cakkhuno abhÄ• veneva mama sÄ• vakÄ• naá¹ƒ buddhasÄ
paÃ±Ã±Ä• cakkhuvirahitÄ• hi andhÄ• nÄ• ma, paÃ±Ã±avanto sacakkhukÄ• nÄ• mÄ• â€™

<58> á¹• 21 ``yathÄ• saá¹…kÄ• radhÄ• nasmiá¹ƒ, ujjhitasmiá¹ƒ mahÄ• pathe.

padumaá¹ƒ tattha jÄ• yetha, sucigandhaá¹ƒ manoramaá¹ƒ ||

<59> á¹• 21 ``evaá¹ƒ saá¹…kÄ• rabhÅ«tesu, andhabhÅ«te puthujjane.

atirocati paÃ±Ã±Ä• ya, sammÄ• sambuddhasÄ• vakoâ€™â€™ ti ||

tattha __saá¹…kÄ• radhÄ• nasmi_nti saá¹…kÄ• raá¹-hÄ• nasmiá¹ƒ, kacavararÄ• simhÄ«ti
mahÄ• pathe_ti mahÄ• magge \Ne I 250/ chaá¸• á¸• itasmiá¹ƒ. __sucigandha_nti surabhiga
ramatÄ«ti __manoramaá¹ƒ. saá¹…kÄ• rabhÅ«tesÅ«_ti saá¹…kÄ• ramiva bhÅ«tesu. __puth
puthÅ«naá¹ƒ kilesÄ• naá¹ƒ jananato evaá¹ƒladdhanÄ• me \Ee I 446/ lokiyamahÄ• jane. idaa
yathÄ• nÄ• ma mahÄ• pathe chaá¸• á¸• ite saá¹…kÄ• rarÄ• simhi asucijegucchiyapaá¹-ikÅ
jÄ• yetha, taá¹ƒ rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ manoramaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ u
patiá¹-á¹-hÄ• nÄ• rahameva bhaveyya, evameva saá¹…kÄ• rabhÅ«tesupi puthujjanesu jÄ•
acakkhukassa antare nibbattopi attano paÃ±Ã±Ä• balena kÄ• mesu Ä• dÄ«navaá¹ƒ, nekkha
nikkhamitvÄ• pabbajito pabbajjÄ• mattenapi, kato uttariá¹ƒ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanÄ• ni Ä• rÄ• dhetvÄ• pi atirocati.
khÄ«á¹‡Ä• savo bhikkhu andhabhÅ«te puthujjane atikkamitvÄ• rocati virocati sobhatÄ«ti.

desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi
sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡iá¹ƒsu. te sabbaá¹ƒ attano dhanaá¹ƒ buddhasÄ• sane vippaki
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• ramagamÄ• si. bhikkhÅ« sÄ• yanhasamaye dhammasabhÄ• y
--- ``aho acchariyÄ• buddhaguá¹‡Ä• nÄ• ma, tathÄ• rÅ«paá¹ƒ nÄ• ma khadiraá¹…gÄ• rar
uá¹-á¹-hahiá¹ƒsÅ«â€™â€™ ti. satthÄ• \Ee I 447/ Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, e
sannisinnÄ• â€™â€™ ti pucchitvÄ• , ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte --- ``anacchariya
etarahi buddhabhÅ«tassa aá¹…gÄ• rarÄ• simhÄ• padumÄ• ni uá¹-á¹-hitÄ• ni, aparipakke Ã
bodhisattabhÅ«tassapi me uá¹-á¹-hahiá¹ƒsÅ«â€™â€™ ti vatvÄ• , ``kadÄ• , bhante, Ä• cikkh
atÄ«taá¹ƒ Ä• haritvÄ• ---

``kÄ• maá¹ƒ patÄ• mi nirayaá¹ƒ, uddhaá¹ƒpÄ• do avaá¹ƒsiro.

nÄ• nariyaá¹ƒ karissÄ• mi, handa piá¹‡á¸• aá¹ƒ paá¹-iggahÄ• â€™â€™ ti || (J I 1.40) ---

idaá¹ƒ __khadiraá¹…gÄ• rajÄ• takaá¹ƒ_ vitthÄ• retvÄ• kathesÄ«ti.

garahadinnavatthu dvÄ• dasamaá¹ƒ.

pupphavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuttho vaggo.

5. bÄ• lavaggo

1. aÃ±Ã±atarapurisavatthu

__dÄ«ghÄ• _ \Ne I 251/ \Be I 282/ \Ee II 1/ __jÄ• garato rattÄ«_ti imaá¹ƒ dhammadesanaá
viharanto pasenadikosalaÃ±ceva aÃ±Ã±ataraÃ±ca purisaá¹ƒ Ä• rabbha kathesi.

rÄ• jÄ• kira pasenadi kosalo ekasmiá¹ƒ chaá¹‡adivase alaá¹…katapaá¹-iyattaá¹ƒ sabbaset
puá¹‡á¸• arÄ«kaá¹ƒ nÄ• ma hatthiá¹ƒ abhiruyha mahantena rÄ• jÄ• nubhÄ• vena nagaraá¹
ussÄ• raá¹‡Ä• ya vattamÄ• nÄ• ya leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi pothiyamÄ• no mahÄ• jan
parivaá¹-á¹-etvÄ• pi oloketiyeva. rÄ• jÅ«naá¹ƒ kira sudinnadÄ• nassetaá¹ƒ phalaá¹ƒ. aÃ±Ã±
duggatapurisassa bhariyÄ• sattabhÅ«mikassa pÄ• sÄ• dassa uparitale á¹-hitÄ• ekaá¹ƒ vÄ
vivaritvÄ• rÄ• jÄ• naá¹ƒ oloketvÄ• va apagacchi. raÃ±Ã±o puá¹‡á¹‡acando valÄ• hakantar
upaá¹-á¹-hÄ• si. so tassÄ• paá¹-ibaddhacitto hatthikkhandhato patanÄ• kÄ• rappatto viya h
2/ nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• antepuraá¹ƒ pavisitvÄ• ekaá¹ƒ vissÄ• sakaá¹ƒ amac

``asukaá¹-á¹-hÄ• ne te mayÄ• olokitapÄ• sÄ• do diá¹-á¹-hoâ€™â€™ ti? ``Ä• ma, devÄ• â€
itthiá¹ƒ addasÄ• â€™â€™ ti? ``addasaá¹ƒ, devÄ• â€™â€™ ti. ``gaccha, tassÄ• sasÄ• mika
jÄ• nÄ• hÄ«â€™â€™ ti. so gantvÄ• tassÄ• sasÄ• mikabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gantvÄ• r
Ä• rocesi. atha raÃ±Ã±Ä• ``tena hi tassÄ• sÄ• mikaá¹ƒ pakkosÄ• hÄ«â€™â€™ ti vutte so
taá¹ƒ pakkosatÄ«â€™â€™ ti Ä• ha. so ``bhariyaá¹ƒ me nissÄ• ya bhayena uppannena bha
raÃ±Ã±o Ä• á¹‡aá¹ƒ paá¹-ibÄ• hituá¹ƒ asakkonto gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-h
``maá¹ƒ ito paá¹-á¹-hÄ• ya upaá¹-á¹-hÄ• hÄ«â€™â€™ ti Ä• ha. ``alaá¹ƒ, deva, ahaá¹ƒ attan
tumhÄ• kaá¹ƒ suá¹…kaá¹ƒ dadÄ• mi, ghareyeva me jÄ«vikÄ• hotÅ«â€™â€™ ti. ``tava suá
ajjato paá¹-á¹-hÄ• ya maá¹ƒ upaá¹-á¹-hÄ• hÄ«â€™â€™ ti tassa phalakaÃ±ca Ä• vudhaÃ±ca
ahosi --- ``kaÃ±cidevassa dosaá¹ƒ Ä• ropetvÄ• ghÄ• tetvÄ• bhariyaá¹ƒ gaá¹‡hissÄ• mÄ«â
maraá¹‡abhayabhÄ«to appamatto hutvÄ• upaá¹-á¹-hÄ• si.

rÄ• jÄ• \Ne I 252/ \Be I 283/ tassa dosaá¹ƒ apassanto kÄ• mapariá¸·Ä• he vaá¸• á¸• hante
dosaá¹ƒ Ä• ropetvÄ• rÄ• jÄ• á¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti pakkosÄ• petvÄ• evamÄ• h
nadiyÄ• asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma gantvÄ• sÄ• yaá¹ƒ mama nhÄ• navelÄ• ya kumudu
aruá¹‡avatÄ«mattikaÃ±ca Ä• hara. sace tasmiá¹ƒ khaá¹‡e nÄ• gacchasi, Ä• á¹‡aá¹ƒ te kari
kira catÅ«hipi dÄ• sehi patikiá¹-á¹-hataro. dhanakkÄ«tÄ• dayo hi dÄ• sÄ• ``sÄ«saá¹ƒ me ru
rujjatÄ«â€™â€™ ti vatvÄ• acchituá¹ƒ labhantiyeva. sevakassetaá¹ƒ natthi, Ä• á¹‡attakamm
vaá¹-á¹-ati. tasmÄ• so ``avassaá¹ƒ mayÄ• gantabbaá¹ƒ, kumuduppalehi saddhiá¹ƒ aruá¹‡a
nÄ• gabhavane uppajjati, ahaá¹ƒ kuhiá¹ƒ labhissÄ• mÄ«â€™â€™ ti cintento maraá¹‡abhay
gantvÄ• , ``bhadde, niá¹-á¹-hitaá¹ƒ me bhattaâ€™â€™ nti Ä• ha. ``uddhanamatthake, sÄ• m
bhattaá¹ƒ otarati, tÄ• va sandhÄ• retuá¹ƒ asakkonto uá¸·uá¹…kena kaÃ±jikaá¹ƒ harÄ• petvÄ
byaÃ±janena saddhiá¹ƒ allameva bhattaá¹ƒ pacchiyaá¹ƒ opÄ«á¸·etvÄ• Ä• dÄ• ya yojanikaá
tassa gacchantasseva bhattaá¹ƒ pakkaá¹ƒ ahosi. so anucchiá¹-á¹-haá¹ƒ katvÄ• va thokaá¹ƒ
bhuÃ±janto ekaá¹ƒ addhikaá¹ƒ disvÄ• mayÄ• apanetvÄ• á¹-hapitaá¹ƒ thokaá¹ƒ anucchiá¹
gahetvÄ• bhuÃ±ja sÄ• mÄ«ti. so gaá¹‡hitvÄ• bhuÃ±ji. itaropi bhuÃ±jitvÄ• ekaá¹ƒ bhattam
udake khipitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• mahantena saddena ``imasmiá¹ƒ nadÄ«padese
supaá¹‡á¹‡Ä• devatÄ• ca vacanaá¹ƒ me suá¹‡antu, rÄ• jÄ• mayhaá¹ƒ Ä• á¹‡aá¹ƒ kÄ• tuk
aruá¹‡avatÄ«mattikaá¹ƒ Ä• harÄ• â€™ ti maá¹ƒ Ä• á¹‡Ä• pesi, addhikamanussassa ca me
sahassÄ• nisaá¹ƒsaá¹ƒ, udake macchÄ• naá¹ƒ dinnaá¹ƒ, taá¹ƒ satÄ• nisaá¹ƒsaá¹ƒ. ettakaá
tumhÄ• kaá¹ƒ pattiá¹ƒ katvÄ• dammi, mayhaá¹ƒ kumuduppalehi saddhiá¹ƒ aruá¹‡avatÄ«ma
tikkhattuá¹ƒ anussÄ• vesi. tattha adhivattho nÄ• garÄ• jÄ• taá¹ƒ saddaá¹ƒ sutvÄ• mahallak
gantvÄ• ``kiá¹ƒ vadesÄ«â€™â€™ ti Ä• ha. so punapi tatheva vatvÄ• ``mayhaá¹ƒ taá¹ƒ pat
vutte, ``demÄ«â€™â€™ ti Ä• ha. punapi ``dehÄ«â€™â€™ ti vutte, ``demi, sÄ• mÄ«â€™â€™
vÄ• re pattiá¹ƒ Ä• harÄ• petvÄ• kumuduppalehi saddhiá¹ƒ aruá¹‡avatÄ«mattikaá¹ƒ adÄ• si

rÄ• jÄ• \Be I 284/ pana cintesi --- ``manussÄ• nÄ• ma bahumÄ• yÄ• , sace so kenaci upÄ
na nipphajjeyyÄ• â€™â€™ ti. so kÄ• lasseva dvÄ• raá¹ƒ pidahÄ• petvÄ• muddikaá¹ƒ attan

itaropi puriso raÃ±Ã±o nhÄ• navelÄ• yamevÄ• gantvÄ• dvÄ• raá¹ƒ alabhanto dvÄ• rapÄ• la
vivarÄ• â€™â€™ ti Ä• ha. ``na sakkÄ• vivarituá¹ƒ, rÄ• jÄ• kÄ• lasseva muddikaá¹ƒ datvÄ•
Ä• harÄ• pesÄ«â€™â€™ ti. so ``rÄ• jadÅ«to ahaá¹ƒ, dvÄ• raá¹ƒ vivarÄ• â€™â€™ ti vatvÄ•
natthi me idÄ• ni jÄ«vitaá¹ƒ. kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti cintetvÄ• dvÄ• rassa up
mattikÄ• piá¹‡á¸• aá¹ƒ \Ne I 253/ khipitvÄ• tassÅ«pari pupphÄ• ni laggetvÄ• mahÄ• sadda
nagaravÄ• sino raÃ±Ã±o mayÄ• Ä• á¹‡attiyÄ• gatabhÄ• vaá¹ƒ jÄ• nÄ• tha, rÄ• jÄ• maá¹ƒ
vinÄ• setukÄ• moâ€™â€™ ti tikkhattuá¹ƒ viravitvÄ• ``kattha nu kho gacchissÄ• mÄ«â€™â€
nÄ• ma muduhadayÄ• , vihÄ• raá¹ƒ gantvÄ• nipajjissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• na
sukhitakÄ• le bhikkhÅ«naá¹ƒ atthibhÄ• vampi ajÄ• nitvÄ• dukkhÄ• bhibhÅ«takÄ• le vihÄ• r
tasmÄ• sopi ``me aÃ±Ã±aá¹ƒ tÄ• á¹‡aá¹ƒ natthÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• ekasmi
nipajji. atha raÃ±Ã±opi taá¹ƒ rattiá¹ƒ niddaá¹ƒ alabhantassa taá¹ƒ itthiá¹ƒ anussarantassa kÄ
uppajji. so cintesi --- ``vibhÄ• takkhaá¹‡eyeva taá¹ƒ purisaá¹ƒ ghÄ• tÄ• petvÄ• taá¹ƒ itthiá¹ƒ
ti.

tasmiá¹ƒ khaá¹‡eyeva saá¹-á¹-hiyojanikÄ• ya lohakumbhiyÄ• nibbattÄ• cattÄ• ro purisÄ•
taá¹‡á¸• ulÄ• viya samparivattakaá¹ƒ paccamÄ• nÄ• tiá¹ƒsÄ• ya vassasahassehi heá¹-á¹-h
tiá¹ƒsÄ• ya vassasahassehi puna mukhavaá¹-á¹-iyaá¹ƒ pÄ• puá¹‡iá¹ƒsu. te sÄ«saá¹ƒ ukkhip
oloketvÄ• ekekaá¹ƒ gÄ• thaá¹ƒ vattukÄ• mÄ• vattuá¹ƒ asakkontÄ• ekekaá¹ƒ akkharaá¹ƒ v
lohakumbhimeva paviá¹-á¹-hÄ• . rÄ• jÄ• niddaá¹ƒ alabhanto majjhimayÄ• masamanantare
6/ bhÄ«to utrastamÄ• naso ``kiá¹ƒ nu kho mayhaá¹ƒ jÄ«vitantarÄ• yo bhavissati, udÄ• hu m
me rajjaá¹ƒ vinassissatÄ«â€™â€™ ti cintento sakalarattiá¹ƒ akkhÄ«ni nimÄ«letuá¹ƒ nÄ• sak
aruá¹‡uggamanavelÄ• ya eva purohitaá¹ƒ pakkosÄ• petvÄ• , ``Ä• cariya, mayÄ• majjhimay
bheravasaddÄ• sutÄ• , `rajjassa vÄ• aggamahesiyÄ• vÄ• mayhaá¹ƒ vÄ• kassa antarÄ• y
na jÄ• nÄ• mi, tena me tvaá¹ƒ pakkosÄ• pitoâ€™â€™ ti Ä• ha. mahÄ• rÄ• ja, kiá¹ƒ te saddÄ
__du_-iti __sa_-iti __na_-iti __so_-itÄ«ti ime sadde assosiá¹ƒ, imesaá¹ƒ nipphattiá¹ƒ upadhÄ
brÄ• hmaá¹‡assa mahÄ• andhakÄ• raá¹ƒ paviá¹-á¹-hassa viya na kiÃ±ci paÃ±Ã±Ä• yati, ``n
``pana lÄ• bhasakkÄ• ro me parihÄ• yissatÄ«â€™â€™ ti bhÄ• yitvÄ• ``bhÄ• riyaá¹ƒ, mahÄ
``kiá¹ƒ, Ä• cariyÄ• â€™â€™ ti? ``jÄ«vitantarÄ• yo te paÃ±Ã±Ä• yatÄ«â€™â€™ ti. so dviguá
atthi kiÃ±ci pana paá¹-ighÄ• takÄ• raá¹‡aâ€™â€™ nti Ä• ha. ``atthi, mahÄ• rÄ• ja, mÄ• bh
jÄ• nÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``sabbasatayaÃ±
labhissasi, devÄ• â€™â€™ ti. ``kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? hatthisataá¹ƒ assa
dhenusataá¹ƒ ajasataá¹ƒ urabbhasataá¹ƒ kukkuá¹-asataá¹ƒ sÅ«karasataá¹ƒ dÄ• rakasataá¹
ekekaá¹ƒ pÄ• á¹‡ajÄ• tiá¹ƒ sataá¹ƒ sataá¹ƒ katvÄ• \Ee II 7/ gaá¹‡hÄ• pento ``sace migajÄ•
`attano khÄ• danÄ«yameva gaá¹‡hÄ• petÄ«â€™ ti vakkhantÄ«â€™â€™ ti hatthiassamanus
``mama jÄ«vitameva mayhaá¹ƒ lÄ• bhoâ€™â€™ ti cintetvÄ• ``sabbapÄ• á¹‡e \Ne I 254/ sÄ
Ä• ha. Ä• á¹‡attamanussÄ• adhikataraá¹ƒ gaá¹‡hiá¹ƒsu. vuttampi cetaá¹ƒ kosalasaá¹ƒyutte

``tena kho pana samayena raÃ±Ã±o pasenadissa kosalassa mahÄ• yaÃ±Ã±o paccupaá¹-á¹

usabhasatÄ• ni paÃ±ca ca vacchatarasatÄ• ni paÃ±ca ca vacchatarisatÄ• ni paÃ±ca ca aja
urabbhasatÄ• ni thÅ«á¹‡Å«panÄ«tÄ• ni honti yaÃ±Ã±atthÄ• ya. yepissa te honti dÄ• sÄ• ti
kammakarÄ• ti vÄ• , tepi daá¹‡á¸• atajjitÄ• bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parik
(SN a I 120).

mahÄ• jano attano attano puttadhÄ«tuÃ±Ä• tÄ«naá¹ƒ atthÄ• ya paridevamÄ• no mahÄ• sa
mahÄ• pathavÄ«undriyanasaddo viya ahosi. atha mallikÄ• devÄ« taá¹ƒ saddaá¹ƒ sutvÄ• r
``kiá¹ƒ nu kho te, mahÄ• rÄ• ja, indriyÄ• ni apÄ• katikÄ• ni, kilantarÅ«pÄ• ni viya paÃ±Ã±Ä•
``kiá¹ƒ tuyhaá¹ƒ \Ee II 8/, mallike, tvaá¹ƒ mama kaá¹‡á¹‡amÅ«lena Ä• sivisampi gacchantaá
ti? ``kiá¹ƒ panetaá¹ƒ, devÄ• â€™â€™ ti? ``rattibhÄ• ge me evarÅ«po nÄ• ma saddo suto \B
purohitaá¹ƒ pucchitvÄ• jÄ«vitantarÄ• yo te paÃ±Ã±Ä• yati, sabbasatayaÃ±Ã±aá¹ƒ yajitvÄ•
labhissasÄ«â€™â€™ ti sutvÄ• ``mama jÄ«vitameva mayhaá¹ƒ lÄ• bhoâ€™â€™ ti ime pÄ•
devÄ«, ``andhabÄ• losi, mahÄ• rÄ• ja, kiÃ±cÄ• pi mahÄ• bhakkhosi, anekasÅ«pabyaÃ±jana
bhojanaá¹ƒ bhuÃ±jasi, dvÄ«su raá¹-á¹-hesu rajjaá¹ƒ kÄ• resi, paÃ±Ã±Ä• pana te mandÄ• â
evaá¹ƒ vadesi, devÄ«â€™â€™ ti? ``kahaá¹ƒ tayÄ• aÃ±Ã±assa maraá¹‡ena aÃ±Ã±assa jÄ•
andhabÄ• lassa brÄ• hmaá¹‡assa kathaá¹ƒ gahetvÄ• kasmÄ• mahÄ• janassa upari dukkh
sadevakassa lokassa aggapuggalo atÄ«tÄ• dÄ«su appaá¹-ihataÃ±Ä• á¹‡o satthÄ• vasati, t
tassovÄ• daá¹ƒ karohÄ«â€™â€™ ti vutte rÄ• jÄ• sallahukehi yÄ• nehi mallikÄ• ya saddhiá
maraá¹‡abhayatajjito kiÃ±ci vattuá¹ƒ asakkonto satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ•

atha naá¹ƒ satthÄ• ``handa kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â€™
Ä• lapi. so tuá¹‡hÄ«yeva nisÄ«di. tato mallikÄ• bhagavato Ä• rocesi --- ``bhante, raÃ±Ã±Ä•
majjhimayÄ• masamanantare saddo suto. atha naá¹ƒ purohitassa Ä• rocesi. purohito `jÄ«vi
tassa paá¹-ighÄ• tatthÄ• ya sabbasate \Ee II 9/ pÄ• á¹‡e gahetvÄ• tesaá¹ƒ galalohitena yaÃ
labhissasÄ«â€™ ti Ä• ha. rÄ• jÄ• pÄ• á¹‡e gaá¹‡hÄ• pesi, tenÄ• yaá¹ƒ mayÄ• \Ne I 255/ i
kira, mahÄ• rÄ• jÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``kinti te saddo sutoâ€™â€™
sutaniyÄ• meneva Ä• cikkhi. tathÄ• gatassa taá¹ƒ sutvÄ• va ekobhÄ• so ahosi. atha naá¹ƒ
bhÄ• yi, mahÄ• rÄ• ja, tava antarÄ• yo natthi, pÄ• pakammino satthÄ• attano dukkhaá¹ƒ Ä
evamÄ• haá¹ƒsÅ«â€™â€™ ti. ``kiá¹ƒ pana, bhante, tehi kataâ€™â€™ nti? atha kho bhagav
Ä• cikkhituá¹ƒ ``tena hi, mahÄ• rÄ• ja, suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari ---

atÄ«te vÄ«sativassasahassÄ• yukesu manussesu kassapo bhagavÄ• loke uppajjitvÄ• vÄ•
khÄ«á¹‡Ä• savasahassehi saddhiá¹ƒ cÄ• rikaá¹ƒ caramÄ• no bÄ• rÄ• á¹‡asimagamÄ• si. b
bahutarÄ• pi \Be I 287/ ekato hutvÄ• Ä• gantukadÄ• naá¹ƒ pavattayiá¹ƒsu. tadÄ• bÄ• rÄ• a
cattÄ• lÄ«sakoá¹-ivibhavÄ• cattÄ• ro seá¹-á¹-hiputtÄ• sahÄ• yakÄ• ahesuá¹ƒ. te mantayiá
bahudhanaá¹ƒ, tena kiá¹ƒ karomÄ• â€™â€™ ti? ``evarÅ«pe buddhe cÄ• rikaá¹ƒ caramÄ• n
rakkhissÄ• ma, pÅ«jaá¹ƒ karissÄ• mÄ• â€™â€™ ti ekopi avatvÄ• tesu eko tÄ• va evamÄ•
pivantÄ• madhuramaá¹ƒsaá¹ƒ khÄ• dantÄ• vicarissÄ• ma, idaá¹ƒ amhÄ• kaá¹ƒ jÄ«vitapha

--- ``devasikaá¹ƒ tivassikagandhasÄ• libhattaá¹ƒ \Ee II 10/ nÄ• naggarasehi bhuÃ±jantÄ• vi
aparopi evamÄ• ha --- ``nÄ• nappakÄ• raá¹ƒ pÅ«vakhajjakavikatiá¹ƒ pacÄ• petvÄ• khÄ• da
aparopi evamÄ• ha --- ``sammÄ• mayaá¹ƒ aÃ±Ã±aá¹ƒ kiÃ±ci na karissÄ• ma, `dhanaá¹ƒ da
anicchamÄ• nÄ• itthÄ« nÄ• ma natthi, tasmÄ• dhanena palobhetvÄ• pÄ• radÄ• rikakamm
``sÄ• dhu, sÄ• dhÅ«â€™â€™ ti sabbeva tassa kathÄ• ya aá¹-á¹-haá¹ƒsu.

te tato paá¹-á¹-hÄ• ya abhirÅ«pÄ• naá¹ƒ itthÄ«naá¹ƒ dhanaá¹ƒ pesetvÄ• vÄ«sativassasah
pÄ• radÄ• rikakammaá¹ƒ katvÄ• kÄ• laá¹ƒ katvÄ• avÄ«ciniraye nibbattÄ• . te ekaá¹ƒ budd
tattha kÄ• laá¹ƒ katvÄ• pakkÄ• vasesena saá¹-á¹-hiyojanikÄ• ya lohakumbhiyÄ• nibbattitvÄ
vassasahassehi heá¹-á¹-himatalaá¹ƒ patvÄ• punapi tiá¹ƒsÄ• ya vassasahassehi lohakumbh
gÄ• thaá¹ƒ vattukÄ• mÄ• hutvÄ• vattuá¹ƒ asakkontÄ• ekekaá¹ƒ akkharaá¹ƒ vatvÄ• puna
paviá¹-á¹-hÄ• . ``vadehi, mahÄ• rÄ• ja, paá¹-hamaá¹ƒ te kiá¹ƒ saddo nÄ• ma sutoâ€™â€™
ti. satthÄ• tena aparipuá¹‡á¹‡aá¹ƒ katvÄ• vuttaá¹ƒ gÄ• thaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• da

``dujjÄ«vitamajÄ«vimha \Ne I 256/, ye sante na dadamhase.

vijjamÄ• nesu bhogesu, dÄ«paá¹ƒ nÄ• kamha attanoâ€™â€™ ti || (J I 4.53; Pv 804).

atha \Ee II 11/ raÃ±Ã±o imissÄ• gÄ• thÄ• ya atthaá¹ƒ pakÄ• setvÄ• , ``kiá¹ƒ te, mahÄ• rÄ•
tatiyasaddo catutthasaddo sutoâ€™â€™ ti pucchitvÄ• ``evaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte

``saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissati ||

``natthi \Be I 288/ anto kuto anto, na anto paá¹-idissati.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, mama tuyhaÃ±ca mÄ• risÄ• ||

``sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahuâ€™â€™ nti || (J I 4.54-56; Pv 80

paá¹-ipÄ• á¹-iyÄ• imÄ• gÄ• thÄ• vatvÄ• tÄ• saá¹ƒ atthaá¹ƒ pakÄ• setvÄ• ``iti kho, mahÄ•
ekekaá¹ƒ gÄ• thaá¹ƒ vattukÄ• mÄ• pi vattuá¹ƒ asakkontÄ• ekakameva akkharaá¹ƒ vatvÄ•
paviá¹-á¹-hÄ• â€™â€™ ti Ä• ha.

raÃ±Ã±Ä• kira pasenadikosalena tassa saddassa sutakÄ• lato paá¹-á¹-hÄ• ya te heá¹-á¹-h

ekaá¹ƒ vassasahassaá¹ƒ nÄ• tikkamanti. raÃ±Ã±o taá¹ƒ desanaá¹ƒ sutvÄ• mahÄ• saá¹ƒve
vatidaá¹ƒ pÄ• radÄ• rikakammaá¹ƒ nÄ• ma, ekaá¹ƒ kira buddhantaraá¹ƒ niraye paccitvÄ• ta
saá¹-á¹-hiyojanikÄ• ya lohakumbhiyÄ• nibbattitvÄ• tattha saá¹-á¹-hivassasahassÄ• ni pacc
dukkhÄ• muccanakÄ• lo na paÃ±Ã±Ä• yati, ahampi paradÄ• re sinehaá¹ƒ katvÄ• sabbarat
labhiá¹ƒ, idÄ• ni ito paá¹-á¹-hÄ• ya paradÄ• re mÄ• nasaá¹ƒ na bandhissÄ• mÄ«â€™â€™ t
--- ``bhante, ajja me rattiyÄ• dÄ«ghabhÄ• vo Ã±Ä• toâ€™â€™ ti. sopi puriso tattheva nisinn
sutvÄ• ``laddho me balavappaccayoâ€™â€™ ti satthÄ• raá¹ƒ Ä• ha --- ``bhante, raÃ±Ã±Ä•
dÄ«ghabhÄ• vo Ã±Ä• to, ahaá¹ƒ pana hiyyo sayameva yojanassa dÄ«ghabhÄ• vaá¹ƒ aÃ±Ã
dvinnampi \Ne I 257/ kathaá¹ƒ saá¹ƒsanditvÄ• ``ekaccassa ratti dÄ«ghÄ• hoti, ekaccassa y
hoti, bÄ• lassa pana saá¹ƒsÄ• ro dÄ«gho hotÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento im

<60> á¹• 21 ``dÄ«ghÄ• jÄ• garato ratti, dÄ«ghaá¹ƒ santassa yojanaá¹ƒ.

dÄ«gho bÄ• lÄ• na saá¹ƒsÄ• ro, saddhammaá¹ƒ avijÄ• nataâ€™â€™ nti ||

tattha __dÄ«ghÄ• _ti ratti nÄ• mesÄ• tiyÄ• mamattÄ• va, jÄ• garantassa pana dÄ«ghÄ• h
hutvÄ• khÄ• yati. tassÄ• dÄ«ghabhÄ• vaá¹ƒ attÄ• naá¹ƒ maá¹…kuá¹‡asaá¹…ghassa bhat
sÅ«riyuggamanÄ• samparivattakaá¹ƒ semÄ• no \Be I 289/ mahÄ• kusÄ«topi, subhojanaá¹ƒ
sayamÄ• no kÄ• mabhogÄ«pi na jÄ• nÄ• ti, sabbarattiá¹ƒ pana padhÄ• naá¹ƒ padahanto yo
kathento \Ee II 13/ dhammakathiko ca, Ä• sanasamÄ«pe á¹-hatvÄ• dhammaá¹ƒ suá¹‡anto
vÄ• hatthapÄ• dacchedanÄ• diá¹ƒ patto vÄ• vedanÄ• bhibhÅ«to ca, rattiá¹ƒ maggapaá¹-ip
__yojana_nti yojanampi catugÄ• vutamattameva, __santassa_ pana kilantassa __dÄ«ghaá¹
dviguá¹‡atiguá¹‡aá¹ƒ viya khÄ• yati. sakaladivasaÃ±hi maggaá¹ƒ gantvÄ• kilanto paá¹-ipat
disvÄ• ``purato gÄ• mo kÄ«vadÅ«roâ€™â€™ ti pucchitvÄ• ``yojanaâ€™â€™ nti vutte thok
pucchitvÄ• tenÄ• pi ``yojanaâ€™â€™ nti vutte puna thokaá¹ƒ gantvÄ• aparampi pucchati.
vadati. so pucchitapucchitÄ• yojananteva vadanti, dÄ«ghaá¹ƒ vatidaá¹ƒ yojanaá¹ƒ, ekayoja
yojanÄ• ni viya maÃ±Ã±eti. __bÄ• lÄ• na_nti idhalokaparalokatthaá¹ƒ pana ajÄ• nantÄ• naá
saá¹ƒsÄ• ravaá¹-á¹-assa pariyantaá¹ƒ kÄ• tuá¹ƒ asakkontÄ• naá¹ƒ yaá¹ƒ sattatiá¹ƒsabodhip
saddhammaá¹ƒ Ã±atvÄ• saá¹ƒsÄ• rassa antaá¹ƒ karonti, taá¹ƒ __saddhammaá¹ƒ avijÄ• na
nÄ• ma hoti. so hi attano dhammatÄ• ya eva dÄ«gho nÄ• ma. vuttampi cetaá¹ƒ --- ``anamat
saá¹ƒsÄ• ro, pubbÄ• koá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€™ ti (SN a II 124). bÄ• lÄ• naá¹ƒ pa
asakkontÄ• naá¹ƒ atidÄ«ghoyevÄ• ti.

desanÄ• vasÄ• ne \Ee II 14/ so puriso sotÄ• pattiphalaá¹ƒ patto, aÃ±Ã±epi bahÅ« sotÄ• pa
mahÄ• janassa sÄ• tthikÄ• dhammadesanÄ• jÄ• tÄ• ti.

rÄ• jÄ• satthÄ• raá¹ƒ vanditvÄ• gacchantoyeva te satte bandhanÄ• mocesi. tattha itthipur
sÄ«saá¹ƒ nhatvÄ• sakÄ• ni gehÄ• ni gacchantÄ• ``ciraá¹ƒ jÄ«vatu no, ayyÄ• , mallikÄ• de

jÄ«vitaá¹ƒ labhimhÄ• â€™â€™ ti mallikÄ• ya guá¹‡akathaá¹ƒ kathayiá¹ƒsu. sÄ• yanhasama
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``aho paá¹‡á¸• itÄ• vatÄ• yaá¹ƒ
nissÄ• ya ettakassa \Ne I 258/ janassa jÄ«vitadÄ• naá¹ƒ adÄ• sÄ«â€™â€™ ti. satthÄ• gan
tesaá¹ƒ bhikkhÅ«naá¹ƒ kathaá¹ƒ sutvÄ• gandhakuá¹-ito nikkhamitvÄ• dhammasabhaá¹ƒ p
nisÄ«ditvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya \Be I 290/ sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte, ``na, bhikkhave, mallikÄ• , idÄ• neva attano paÃ±Ã±aá¹ƒ nissÄ•
jÄ«vitadÄ• naá¹ƒ deti, pubbepi adÄ• siyevÄ• â€™â€™ ti vatvÄ• tamatthaá¹ƒ pakÄ• santo a

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ raÃ±Ã±o putto ekaá¹ƒ nigrodharukkhaá¹ƒ upasaá¹…kamitvÄ•
Ä• yÄ• ci --- ``sÄ• mi devarÄ• ja, imasmiá¹ƒ jambudÄ«pe ekasatarÄ• jÄ• no ekasataaggama
accayena rajjaá¹ƒ labhissÄ• mÄ«, etesaá¹ƒ galalohitena baliá¹ƒ karissÄ• mÄ«â€™â€™ ti. s
rajjaá¹ƒ patvÄ• ``devatÄ• ya me Ä• nubhÄ• vena rajjaá¹ƒ pattaá¹ƒ, balimassÄ• karissÄ• m
senÄ• ya nikkhamitvÄ• ekaá¹ƒ rÄ• jÄ• naá¹ƒ attano vase vattetvÄ• tena saddhiá¹ƒ aparam
sabbe rÄ• jÄ• no attano vase katvÄ• saddhiá¹ƒ aggamahesÄ«hi Ä• dÄ• ya gacchanto ugga
sabbakaniá¹-á¹-hassa raÃ±Ã±o dhammadinnÄ• nÄ• ma aggamahesÄ« garugabbhÄ• , taá¹
``ettakajanaá¹ƒ visapÄ• nakaá¹ƒ pÄ• yetvÄ• mÄ• ressÄ• mÄ«â€™â€™ ti rukkhamÅ«laá¹ƒ
``ayaá¹ƒ rÄ• jÄ• ettake rÄ• jÄ• no gaá¹‡hanto `maá¹ƒ nissÄ• ya gahitÄ• imeâ€™ ti cintetvÄ
mayhaá¹ƒ baliá¹ƒ kÄ• tukÄ• mo, sace panÄ• yaá¹ƒ ete ghÄ• tessati, jambudÄ«pe rÄ• javaá
rukkhamÅ«lepi, me asuci bhavissati, sakkhissÄ• mi nu kho etaá¹ƒ nivÄ• retuâ€™â€™ nti. s
``nÄ• haá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti Ã±atvÄ• aÃ±Ã±ampi devataá¹ƒ upasaá¹…kamitvÄ
``tvaá¹ƒ sakkhissasÄ«â€™â€™ ti Ä• ha. tÄ• yapi paá¹-ikkhittÄ• aÃ±Ã±ampi aÃ±Ã±ampÄ«t
sakalacakkavÄ• á¸·adevatÄ• yo upasaá¹…kamitvÄ• tÄ• hipi paá¹-ikkhittÄ• catunnaá¹ƒ mal
gantvÄ• ``mayaá¹ƒ na sakkoma, amhÄ• kaá¹ƒ pana rÄ• jÄ• amhehi puÃ±Ã±ena ca paÃ±Ã
pucchÄ• â€™â€™ ti tehipi paá¹-ikkhittakÄ• le sakkaá¹ƒ upasaá¹…kamitvÄ• tamatthaá¹ƒ Ä•
appossukkataá¹ƒ Ä• pannesu khattiyavaá¹ƒso upacchijjissati, tassa paá¹-isaraá¹‡aá¹ƒ hothÄ
Ä• ha. sakko ``ahampi naá¹ƒ paá¹-ibÄ• hituá¹ƒ na sakkhissÄ• mi, upÄ• yaá¹ƒ pana te vakkh
upÄ• yaá¹ƒ Ä• cikkhi --- ``gaccha, tvaá¹ƒ raÃ±Ã±o passantasseva rattavatthaá¹ƒ nivÄ• setvÄ
nikkhamitvÄ• gamanÄ• kÄ• raá¹ƒ dassehi. atha taá¹ƒ rÄ• jÄ• `devatÄ• gacchati, nivattÄ• p
nÄ• nappakÄ• rena yÄ• cissati. atha naá¹ƒ vadeyyÄ• si `tvaá¹ƒ ekasatarÄ• jÄ• no \Be I 291
Ä• netvÄ• tesaá¹ƒ galalohitena baliá¹ƒ karissÄ• mÄ«â€™ ti mayhaá¹ƒ Ä• yÄ• citvÄ• uggas
ohÄ• ya Ä• gato, nÄ• haá¹ƒ tÄ• disassa musÄ• vÄ• dassa baliá¹ƒ sampaá¹-icchÄ• mÄ«â€™
rÄ• jÄ• taá¹ƒ Ä• á¹‡Ä• pessati, sÄ• raÃ±Ã±o dhammaá¹ƒ desetvÄ• ettakassa \Ne I 259/ ja
dassatÄ«â€™â€™ ti. iminÄ• kÄ• raá¹‡ena sakko devatÄ• ya imaá¹ƒ upÄ• yaá¹ƒ Ä• cikkhi.

rÄ• jÄ• pi taá¹ƒ Ä• á¹‡Ä• pesi. sÄ• Ä• gantvÄ• tesaá¹ƒ rÄ• jÅ«naá¹ƒ pariyante nisinnampi
rÄ• jÄ• ``mayi sabbarÄ• jajeá¹-á¹-hake á¹-hite sabbakaniá¹-á¹-haá¹ƒ attano sÄ• mikaá¹ƒ va
kujjhi. atha naá¹ƒ sÄ• Ä• ha --- ``kiá¹ƒ mayhaá¹ƒ tayi paá¹-ibaddhaá¹ƒ, ayaá¹ƒ pana me sÄ•
dÄ• yako, imaá¹ƒ avanditvÄ• kasmÄ• taá¹ƒ vandissÄ• mÄ«â€™â€™ ti? rukkhadevatÄ• p

``evaá¹ƒ, bhadde, evaá¹ƒ, bhaddeâ€™â€™ ti vatvÄ• taá¹ƒ pupphamuá¹-á¹-hinÄ• pÅ«jesi \
Ä• ha --- ``sace maá¹ƒ na vandasi, mayhaá¹ƒ rajjasiridÄ• yikaá¹ƒ evaá¹ƒ mahÄ• nubhÄ• va
vandasÄ«â€™â€™ ti? ``mahÄ• rÄ• ja, tayÄ• attano puÃ±Ã±e á¹-hatvÄ• rÄ• jÄ• no gahitÄ•
dinnÄ• â€™â€™ ti. punapi taá¹ƒ devatÄ• ``evaá¹ƒ, bhadde, evaá¹ƒ, bhaddeâ€™â€™ ti vat
sÄ• rÄ• jÄ• naá¹ƒ Ä• ha --- ``tvaá¹ƒ `devatÄ• ya me ettakÄ• rÄ• jÄ• no gahetvÄ• dinnÄ• â
devatÄ• ya upari vÄ• mapasse rukkho agginÄ• daá¸• á¸• ho, sÄ• taá¹ƒ aggiá¹ƒ nibbÄ• pet
evaá¹ƒ mahÄ• nubhÄ• vÄ• â€™â€™ ti. punapi taá¹ƒ devatÄ• ``evaá¹ƒ, bhadde, evaá¹ƒ, bh
pÅ«jesi.

sÄ• kathayamÄ• nÄ• á¹-hitÄ• rodi ceva hasi ca. atha naá¹ƒ rÄ• jÄ• ``kiá¹ƒ ummattikÄ• sA
deva evaá¹ƒ vadesiâ€™â€™ ? ``na mÄ• disiyo ummattikÄ• hontÄ«â€™â€™ ti. atha ``naá¹
ceva hasasi cÄ• â€™â€™ ti? ``suá¹‡Ä• hi, mahÄ• rÄ• ja, ahaÃ±hi atÄ«te kuladhÄ«tÄ• hutv
sÄ• mikassa sahÄ• yakaá¹ƒ pÄ• hunakaá¹ƒ Ä• gataá¹ƒ disvÄ• tassa bhattaá¹ƒ pacitukÄ• m
dÄ• siyÄ• kahÄ• paá¹‡aá¹ƒ datvÄ• tÄ• ya maá¹ƒsaá¹ƒ alabhitvÄ• Ä• gatÄ• ya `natthi maá
pacchimabhÄ• ge sayitÄ• ya eá¸·ikÄ• ya sÄ«saá¹ƒ chinditvÄ• bhattaá¹ƒ sampÄ• desiá¹ƒ. s
sÄ«saá¹ƒ chinditvÄ• niraye paccitvÄ• pakkÄ• vasesena tassÄ• lomagaá¹‡anÄ• ya sÄ«sa
`tvaá¹ƒ ettakaá¹ƒ janaá¹ƒ vadhitvÄ• kadÄ• dukkhÄ• \Be I 292/ muccissasÄ«â€™ ti \Ee II 1
dukkhaá¹ƒ anussarantÄ« rodiâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``ekissÄ• kaá¹‡á¹-haá¹ƒ chetvÄ• na, lomagaá¹‡anÄ• ya paccisaá¹ƒ.

bahÅ«naá¹ƒ kaá¹‡á¹-he chetvÄ• na, kathaá¹ƒ kÄ• hasi khattiyÄ• â€™â€™ ti ||

atha ``kasmÄ• tvaá¹ƒ hasasÄ«â€™â€™ ti? `` `etasmÄ• dukkhÄ• muttÄ• mhÄ«â€™ ti tus
\Ne I 260/. punapi taá¹ƒ devatÄ• ``evaá¹ƒ, bhadde, evaá¹ƒ, bhaddeâ€™â€™ ti vatvÄ• pup
rÄ• jÄ• ``aho me bhÄ• riyaá¹ƒ kataá¹ƒ kammaá¹ƒ, ayaá¹ƒ kira ekaá¹ƒ eá¸·ikaá¹ƒ vadhitvÄ•
tassÄ• lomagaá¹‡anÄ• ya sÄ«sacchedaá¹ƒ pÄ• puá¹‡i, ahaá¹ƒ ettakaá¹ƒ janaá¹ƒ vadhitvÄ
pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti sabbe rÄ• jÄ• no mocetvÄ• attano mahallakatare vanditvÄ
paggayha sabbe khamÄ• petvÄ• sakasakaá¹-á¹-hÄ• nameva pahiá¹‡i.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, na idÄ• neva, mallikÄ
nissÄ• ya mahÄ• janassa jÄ«vitadÄ• naá¹ƒ deti, pubbepi adÄ• siyevÄ• â€™â€™ ti vatvÄ•
``tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• pasenadi kosalo ahosi, dhammadinnÄ• , devÄ« mallikÄ• , ru
ti. evaá¹ƒ atÄ«taá¹ƒ samodhÄ• netvÄ• puna dhammaá¹ƒ desento, ``bhikkhave, pÄ• á¹‡Ä• t
kattabbayuttako. pÄ• á¹‡Ä• tipÄ• tino hi dÄ«gharattaá¹ƒ socantÄ«â€™â€™ ti vatvÄ• imÄ•

``idha socati pecca socati,

pÄ• pakÄ• rÄ« ubhayattha socati.

so socati so vihaÃ±Ã±ati,

disvÄ• kammakiliá¹-á¹-hamattanoâ€™â€™ ti || (Dhp 15).

``evaá¹ƒ ce sattÄ• jÄ• neyyuá¹ƒ, dukkhÄ• yaá¹ƒ jÄ• tisambhavo.

na pÄ• á¹‡o pÄ• á¹‡inaá¹ƒ haÃ±Ã±e, pÄ• á¹‡aghÄ• tÄ« hi socatÄ«â€™â€™ ti || (J I 1.18).

aÃ±Ã±atarapurisavatthu paá¹-hamaá¹ƒ.

2. mahÄ• kassapattherasaddhivihÄ• rikavatthu

__caraÃ±ce_ \Be I 293/ __nÄ• dhigaccheyyÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• v
mahÄ• kassapattherassa saddhivihÄ• rikaá¹ƒ Ä• rabbha kathesi. desanÄ• rÄ• jagahe samu

theraá¹ƒ kira rÄ• jagahaá¹ƒ nissÄ• ya pippaliguhÄ• yaá¹ƒ vasantaá¹ƒ dve saddhivihÄ• rikÄ
tesu eko sakkaccaá¹ƒ vattaá¹ƒ karoti, eko tena kataá¹ƒ kataá¹ƒ attanÄ• kataá¹ƒ viya dasse
mukhodakadantakaá¹-á¹-hÄ• naá¹ƒ \Ne I 261/ paá¹-iyÄ• ditabhÄ• vaá¹ƒ Ã±atvÄ• , ``bhante,
mukhodakadantakaá¹-á¹-hÄ• ni me paá¹-iyÄ• ditÄ• ni, mukhaá¹ƒ dhovathÄ• â€™â€™ ti vad
pÄ• dadhovananhÄ• nÄ• dikÄ• lepi evameva vadati. itaro cintesi --- ``ayaá¹ƒ niccakÄ• laá¹ƒ
attanÄ• kataá¹ƒ viya katvÄ• dasseti, hotu, kattabbayuttakamassa karissÄ• mÄ«â€™â€™ t
supantasseva nhÄ• nodakaá¹ƒ tÄ• petvÄ• ekasmiá¹ƒ ghaá¹-e katvÄ• piá¹-á¹-hikoá¹-á¹-hak
udakatÄ• panabhÄ• jane pana nÄ• á¸·imattaá¹ƒ udakaá¹ƒ \Ee II 20/ sesetvÄ• usumaá¹ƒ mu
itaro sÄ• yanhasamaye pabujjhitvÄ• usumaá¹ƒ nikkhantaá¹ƒ disvÄ• ``udakaá¹ƒ tÄ• petvÄ•
bhavissatÄ«â€™â€™ ti vegena gantvÄ• theraá¹ƒ vanditvÄ• , ``bhante, koá¹-á¹-hake udaka
nhÄ• yathÄ• â€™â€™ ti vatvÄ• therena saddhiá¹ƒyeva koá¹-á¹-hakaá¹ƒ pÄ• visi. thero uda
udakaá¹ƒ, Ä• vusoâ€™â€™ ti Ä• ha. daharo aggisÄ• laá¹ƒ gantvÄ• bhÄ• jane uá¸·uá¹…ka
Ã±atvÄ• ``passatha duá¹-á¹-hassa kammaá¹ƒ tucchabhÄ• janaá¹ƒ uddhane Ä• ropetvÄ• k
`koá¹-á¹-hake udakaâ€™ nti saÃ±Ã±Ä• ya Ä• rocesiâ€™â€™ nti ujjhÄ• yanto ghaá¹-aá¹ƒ Ä
itaropi piá¹-á¹-hikoá¹-á¹-hakato udakaá¹ƒ Ä• haritvÄ• koá¹-á¹-hake á¹-hapesi.

thero cintesi --- ``ayaá¹ƒ daharo `udakaá¹ƒ me tÄ• petvÄ• koá¹-á¹-hake á¹-hapitaá¹ƒ, etha,
nhÄ• yathÄ• â€™ ti vatvÄ• idÄ• ni ujjhÄ• yanto ghaá¹-aá¹ƒ Ä• dÄ• ya titthaá¹ƒ gacchati, ki
upadhÄ• rento ``ettakaá¹ƒ kÄ• laá¹ƒ esa daharo iminÄ• kataá¹ƒ vattaá¹ƒ attanÄ• va kataá¹
ti Ã±atvÄ• sÄ• yaá¹ƒ Ä• gantvÄ• nisinnassa ovÄ• damadÄ• si, ``Ä• vuso, bhikkhunÄ• nÄ•
nti vattuá¹ƒ vaá¹-á¹-ati, no akataá¹ƒ, tvaá¹ƒ idÄ• neva `koá¹-á¹-hake udakaá¹ƒ á¹-hapitaá¹ƒ,

bhanteâ€™ ti vatvÄ• mayi pavisitvÄ• á¹-hite ghaá¹-aá¹ƒ \Be I 294/ Ä• dÄ• ya ujjhÄ• yanto
nÄ• ma evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. so ``passatha therassa kammaá¹ƒ, u
nissÄ• ya maá¹ƒ evaá¹ƒ vadesÄ«â€™â€™ ti kujjhitvÄ• punadivase therena saddhiá¹ƒ piá¹
itarena saddhiá¹ƒ ekaá¹ƒ padesaá¹ƒ agamÄ• si. so tasmiá¹ƒ gate therassa upaá¹-á¹-hÄ• ka
kahaá¹ƒ, bhanteâ€™â€™ ti puá¹-á¹-ho \Ee II 21/ ``therassa aphÄ• sukaá¹ƒ jÄ• taá¹ƒ, vihÄ•
Ä• ha. ``kiá¹ƒ pana, bhante, laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``evarÅ«paá¹ƒ kira nÄ• ma
ti vutte tena vuttaniyÄ• meneva sampÄ• detvÄ• adaá¹ƒsu. so antarÄ• maggeva taá¹ƒ bhatt
gato. theropi gataá¹-á¹-hÄ• ne mahantaá¹ƒ sukhumavatthaá¹ƒ labhitvÄ• attanÄ• saddhiá¹ƒ
taá¹ƒ rajitvÄ• attano nivÄ• sanapÄ• rupanaá¹ƒ akÄ• si.

thero punadivase taá¹ƒ upaá¹-á¹-hÄ• kakulaá¹ƒ gantvÄ• , ``bhante, `tumhÄ• kaá¹ƒ kira aph
amhehi daharena vuttaniyÄ• meneva paá¹-iyÄ• detvÄ• Ä• hÄ• ro pesito, paribhuÃ±jitvÄ• v
nti \Ne I 262/ vutte tuá¹‡hÄ« ahosi. vihÄ• raá¹ƒ pana gantvÄ• taá¹ƒ daharaá¹ƒ vanditvÄ• n
``Ä• vuso, tayÄ• kira hiyyo, idaá¹ƒ nÄ• ma kataá¹ƒ, idaá¹ƒ pabbajitÄ• naá¹ƒ na anucchavik
katvÄ• bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. so kujjhitvÄ• there Ä• ghÄ• taá¹ƒ bandhit
udakamattaá¹ƒ nissÄ• ya maá¹ƒ musÄ• vÄ• diá¹ƒ katvÄ• ajja attano upaá¹-á¹-hÄ• kakule b
bhuttakÄ• raá¹‡Ä• maá¹ƒ `viÃ±Ã±attiá¹ƒ katvÄ• bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™ ti vadati
upaá¹-á¹-hÄ• kasseva dinnaá¹ƒ, aho therassa bhÄ• riyaá¹ƒ kammaá¹ƒ, jÄ• nissÄ• missa ka
punadivase there gÄ• maá¹ƒ pavisante sayaá¹ƒ vihÄ• re ohÄ«yitvÄ• daá¹‡á¸• aá¹ƒ gahetv
bhinditvÄ• therassa paá¹‡á¹‡asÄ• lÄ• ya aggiá¹ƒ datvÄ• yaá¹ƒ na jhÄ• yati, taá¹ƒ muggare
nikkhamitvÄ• palÄ• to. so kÄ• laá¹ƒ katvÄ• avÄ«cimahÄ• niraye nibbatti.

mahÄ• jano \Ee II 22/ kathaá¹ƒ samuá¹-á¹-hÄ• pesi --- ``therassa kira saddhivihÄ• riko ovÄ
kujjhitvÄ• paá¹‡á¹‡asÄ• laá¹ƒ jhÄ• petvÄ• palÄ• toâ€™â€™ ti. atheko bhikkhu aparabhÄ•
satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mo jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• satthÄ• rÄ•
``kuto Ä• gatosÄ«â€™â€™ ti puá¹-á¹-ho ``rÄ• jagahato, bhanteâ€™â€™ ti Ä• ha. ``mama p
khamanÄ«yaâ€™â€™ nti? ``khamanÄ«yaá¹ƒ, bhante, eko pana saddhivihÄ• riko ovÄ• dam
paá¹‡á¹‡asÄ• laá¹ƒ jhÄ• petvÄ• palÄ• toâ€™â€™ ti. satthÄ• ``na so idÄ• neva ovÄ• daá¹
kujjhiyeva. na idÄ• neva kuá¹-iá¹ƒ dÅ«seti, pubbepi dÅ«sesiyevÄ• â€™â€™ ti vatvÄ• atÄ«

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente himavantapadese eko siá¹…gil
katvÄ• vasi. athekadivasaá¹ƒ deve vassante eko makkaá¹-o sÄ«tena kampamÄ• no taá¹ƒ
siá¹…gilo taá¹ƒ disvÄ• gÄ• thamÄ• ha ---

``manussasseva te sÄ«saá¹ƒ, hatthapÄ• dÄ• ca vÄ• nara.

atha kena nu vaá¹‡á¹‡ena, agÄ• raá¹ƒ te na vijjatÄ«â€™â€™ ti || (J I 4.81).

makkaá¹-o ``kiÃ±cÄ• pi me hatthapÄ• dÄ• atthi, yÄ• ya pana paÃ±Ã±Ä• ya vicÄ• retvÄ• a
paÃ±Ã±Ä• natthÄ«â€™â€™ ti cintetvÄ• tamatthaá¹ƒ viÃ±Ã±Ä• petukÄ• mo imaá¹ƒ gÄ• tha

``manussasseva me sÄ«saá¹ƒ, hatthapÄ• dÄ• ca siá¹…gila.

yÄ• hu seá¹-á¹-hÄ• manussesu, sÄ• me paÃ±Ã±Ä• na vijjatÄ«â€™â€™ ti || (J I 4.82).

atha \Ne I 263/ naá¹ƒ ``evarÅ«passa tava kathaá¹ƒ gharÄ• vÄ• so ijjhissatÄ«â€™â€™ ti ga
gÄ• thÄ• dvayamÄ• ha ---

``anavaá¹-á¹-hitacittassa \Ee II 23/, lahucittassa dubbhino.

niccaá¹ƒ addhuvasÄ«lassa, sukhabhÄ• vo na vijjati ||

``so karassu Ä• nubhÄ• vaá¹ƒ, vÄ«tivattassu sÄ«liyaá¹ƒ.

sÄ«tavÄ• taparittÄ• á¹‡aá¹ƒ, karassu kuá¹-avaá¹ƒ kapÄ«â€™â€™ ti || (J I 4.83-84).

makkaá¹-o ``ayaá¹ƒ maá¹ƒ anavaá¹-á¹-hitacittaá¹ƒ lahucittaá¹ƒ mittadubbhiá¹ƒ addhuvasÄ«
idÄ• nissa mittadubbhibhÄ• vaá¹ƒ dassessÄ• mÄ«â€™â€™ ti kulÄ• vakaá¹ƒ viddhaá¹ƒsetv
kulÄ• vakaá¹ƒ gaá¹‡hante eva ekena passena nikkhamitvÄ• palÄ• yi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma
ahosi, siá¹…gilasakuá¹‡o kassapo ahosÄ«â€™â€™ ti \Be I 296/. jÄ• takaá¹ƒ samodhÄ• net
idÄ• neva, pubbepi so ovÄ• dakkhaá¹‡e kujjhitvÄ• kuá¹-iá¹ƒ dÅ«sesi, mama puttassa kassa
saddhiá¹ƒ vasanato ekakasseva nivÄ• so seyyoâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha

<61> á¹• 21 ``caraÃ±ce nÄ• dhigaccheyya, seyyaá¹ƒ sadisamattano.

ekacariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• , natthi bÄ• le sahÄ• yatÄ• â€™â€™ ti ||

tattha __cara_nti iriyÄ• pathacÄ• raá¹ƒ aggahetvÄ• manasÄ• cÄ• ro veditabbo, kalyÄ• á¹‡
attho. __seyyaá¹ƒ sadisamattano_ti attano sÄ«lasamÄ• dhipaÃ±Ã±Ä• guá¹‡ehi adhikataraá
vÄ• na labheyya ce. __ekacariya_nti etesu hi seyyaá¹ƒ labhamÄ• no sÄ«lÄ• dÄ«hi vaá¸• á
labhamÄ• no na parihÄ• yati, hÄ«nena pana saddhiá¹ƒ ekato vasanto ekato saá¹ƒbhogapa
sÄ«lÄ• dÄ«hi parihÄ• yati. tena vuttaá¹ƒ --- ``evarÅ«po puggalo na sevitabbo na bhajitabbo
aÃ±Ã±atra anuddayÄ• aÃ±Ã±atra anukampÄ• â€™â€™ ti (Pp 121; AN a III 26). tasmÄ• s
``ayaá¹ƒ maá¹ƒ nissÄ• ya sÄ«lÄ• dÄ«hi vaá¸• á¸• hissatÄ«â€™â€™ ti tamhÄ• puggalÄ• ki

saá¹…gaá¹‡hituá¹ƒ sakkoti, iccetaá¹ƒ kusalaá¹ƒ \Ne I 264/. no ce sakkoti, __ekacariyaá¹ƒ da
ekÄ«bhÄ• vameva thiraá¹ƒ katvÄ• sabbairiyÄ• pathesu ekakova vihareyya. kiá¹ƒ kÄ• raá¹‡
sahÄ• yatÄ• _ti sahÄ• yatÄ• nÄ• ma cÅ«á¸·asÄ«laá¹ƒ majjhimasÄ«laá¹ƒ mahÄ• sÄ«laá¹ƒ
dhutaá¹…gaguá¹‡Ä• vipassanÄ• guá¹‡Ä• cattÄ• ro maggÄ• cattÄ• ri phalÄ• ni tisso vijjÄ•
sahÄ• yatÄ• guá¹‡o bÄ• laá¹ƒ nissÄ• ya natthÄ«ti.

desanÄ• vasÄ• ne Ä• gantuko bhikkhu sotÄ• pattiphalaá¹ƒ patto, aÃ±Ã±epi \Ee II 25/ bahÅ
pÄ• puá¹‡iá¹ƒsu, desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

mahÄ• kassapattherasaddhivihÄ• rikavatthu dutiyaá¹ƒ.

3. Ä• nandaseá¹-á¹-hivatthu

__puttÄ• _ \Be I 297/ __matthÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ vih
Ä• nandaseá¹-á¹-hiá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kira Ä• nandaseá¹-á¹-hi nÄ• ma cattÄ• lÄ«sakoá¹-ivibhavo mahÄ• macchar
anvaá¸• á¸• hamÄ• saá¹ƒ Ã±Ä• take sannipÄ• tetvÄ• puttaá¹ƒ mÅ«lasiriá¹ƒ nÄ• ma tÄ«su v
``idaá¹ƒ cattÄ• lÄ«sakoá¹-idhanaá¹ƒ `bahÅ«â€™â€™ â€™ ti mÄ• saÃ±Ã±aá¹ƒ kari, vijjamÄ
dÄ• tabbaá¹ƒ, navaá¹ƒ dhanaá¹ƒ uppÄ• detabbaá¹ƒ. ekekampi hi kahÄ• paá¹‡aá¹ƒ vayaá¹ƒ
tasmÄ• ---

``aÃ±janÄ• naá¹ƒ khayaá¹ƒ disvÄ• , upacikÄ• naÃ±ca Ä• cayaá¹ƒ.

madhÅ«naÃ±ca samÄ• hÄ• raá¹ƒ, paá¹‡á¸• ito gharamÄ• vaseâ€™â€™ ti ||

so aparena samayena attano paÃ±ca mahÄ• nidhiyo puttassa anÄ• cikkhitvÄ• dhananissit
kÄ• laá¹ƒ katvÄ• tasseva nagarassa ekasmiá¹ƒ dvÄ• ragÄ• make caá¹‡á¸• Ä• lÄ• naá¹ƒ ku
tatthekissÄ• caá¹‡á¸• Ä• liyÄ• kucchismiá¹ƒ \Ee II 26/ paá¹-isandhiá¹ƒ gaá¹‡hi. rÄ• jÄ• tas
sutvÄ• puttamassa mÅ«lasiriá¹ƒ pakkosÄ• petvÄ• seá¹-á¹-hiá¹-á¹-hÄ• ne á¹-hapesi. tampi
caá¹‡á¸• Ä• lakulasahassaá¹ƒ ekatova bhatiyÄ• kammaá¹ƒ katvÄ• jÄ«vamÄ• naá¹ƒ tassa
paá¹-á¹-hÄ• ya neva bhatiá¹ƒ labhati, na yÄ• panamattato paraá¹ƒ bhattapiá¹‡á¸• ampi. te ``
kammaá¹ƒ karontÄ• pi piá¹‡á¸• abhattampi na labhÄ• ma, amhÄ• kaá¹ƒ antare kÄ• á¸·akaá
dve koá¹-á¹-hÄ• sÄ• hutvÄ• yÄ• va tassa mÄ• tÄ• pitaro \Ne I 265/ visuá¹ƒ honti, tÄ• va vi
kule kÄ• á¸·akaá¹‡á¹‡Ä« uppannÄ• â€™â€™ ti tassa mÄ• taraá¹ƒ nÄ«hariá¹ƒsu.

sÄ• pi yÄ• vassÄ• so kucchigato, tÄ• va yÄ• panamattampi kicchena labhitvÄ• puttaá¹ƒ vi
pÄ• dÄ• ca akkhÄ«ni ca kaá¹‡á¹‡Ä• ca nÄ• sÄ• ca mukhaÃ±ca yathÄ• á¹-hÄ• ne na ahes

aá¹…gavekallena samannÄ• gato paá¹ƒsupisÄ• cako viya ativirÅ«po ahosi. evaá¹ƒ santepi
kucchiyaá¹ƒ vasitaputtasmiÃ±hi sineho balavÄ• hoti. sÄ• taá¹ƒ kicchena posayamÄ• nÄ•
kiÃ±ci alabhitvÄ• gehe katvÄ• sayameva gatadivase bhatiá¹ƒ labhati. atha naá¹ƒ piá¹‡á¸• A
jÄ«vituá¹ƒ samatthakÄ• le sÄ• kapÄ• lakaá¹ƒ hatthe á¹-hapetvÄ• , ``tÄ• ta \Be I 298/, maya
mahÄ• dukkhaá¹ƒ pattÄ• , idÄ• ni na sakkomi taá¹ƒ posetuá¹ƒ, imasmiá¹ƒ nagare kapaá¹‡a
paá¹-iyattabhattÄ• ni atthi, tattha bhikkhÄ• ya caritvÄ• jÄ«vÄ• hÄ«â€™â€™ ti taá¹ƒ vissajje
gharapaá¹-ipÄ• á¹-iyÄ• caranto Ä• nandaseá¹-á¹-hikÄ• le nivuttaá¹-á¹-hÄ• naá¹ƒ gantvÄ• jA
gehaá¹ƒ pÄ• visi. tÄ«su pana dvÄ• rakoá¹-á¹-hakesu na koci sallakkhesi. catutthe dvÄ• rako
mÅ«lasiriseá¹-á¹-hino puttakÄ• disvÄ• ubbiggahadayÄ• parodiá¹ƒsu. atha naá¹ƒ seá¹-á¹-h
kÄ• á¸·akaá¹‡á¹‡Ä«â€™â€™ ti pothetvÄ• nÄ«haritvÄ• saá¹…kÄ• raá¹-á¹-hÄ• ne khipiá¹ƒs
pacchÄ• samaá¹‡ena piá¹‡á¸• Ä• ya caranto taá¹ƒ á¹-hÄ• naá¹ƒ patto theraá¹ƒ oloketvÄ• te
pavattiá¹ƒ Ä• cikkhi. thero mÅ«lasiriá¹ƒ pakkosÄ• pesi. atha mahÄ• janakÄ• yo sannipati. sa
Ä• mantetvÄ• ``jÄ• nÄ• si etaâ€™â€™ nti pucchitvÄ• ``na jÄ• nÄ• mÄ«â€™â€™ ti vutte, `
Ä• nandaseá¹-á¹-hÄ«â€™â€™ ti vatvÄ• asaddahantaá¹ƒ ``Ä• nandaseá¹-á¹-hi puttassa te p
Ä• cikkhÄ• hÄ«â€™â€™ ti Ä• cikkhÄ• petvÄ• saddahÄ• pesi. so satthÄ• raá¹ƒ saraá¹‡aá¹
desento imaá¹ƒ gÄ• thamÄ• ha ---

<62> á¹• 21 ``puttÄ• matthi dhanammatthi, iti bÄ• lo vihaÃ±Ã±ati.

attÄ• hi attano natthi, kuto puttÄ• kuto dhanaâ€™â€™ nti ||

tassattho \Ee II 28/ --- __puttÄ• me atthi, dhanaá¹ƒ me atthi, iti bÄ• lo_ puttataá¹‡hÄ• ya ce
dhanataá¹‡hÄ• ya ca haÃ±Ã±ati __vihaÃ±Ã±ati_ dukkhayati, ``puttÄ• me nassiá¹ƒsÅ«â€™
``nassantÄ«â€™â€™ ti vihaÃ±Ã±ati, ``nassissantÄ«â€™â€™ ti vihaÃ±Ã±ati. dhanepi eseva
vihaÃ±Ã±ati. ``putte posessÄ• mÄ«â€™â€™ ti rattiÃ±ca divÄ• ca thalajalapathÄ• dÄ«su nA
vihaÃ±Ã±ati, ``dhanaá¹ƒ uppÄ• dessÄ• mÄ«â€™â€™ ti kasivÄ• á¹‡ijjÄ• dÄ«ni karontopi vih
266/ vihaÃ±Ã±assa ca __attÄ• hi attano natthi_ tena vighÄ• tena dukkhitaá¹ƒ attÄ• naá¹ƒ s
asakkontassa pavattiyampissa attÄ• hi attano natthi, maraá¹‡amaÃ±ce nipannassa mÄ• ra
aggijÄ• lÄ• hi viya pariá¸• ayhamÄ• nassa chijjamÄ• nesu sandhibandhanesu, bhijjamÄ• ne
nimÄ«letvÄ• paralokaá¹ƒ ummÄ«letvÄ• idhalokaá¹ƒ passantassÄ• pi divase divase dvikkh
tikkhattuá¹ƒ bhojetvÄ• gandhamÄ• lÄ• dÄ«hi alaá¹…karitvÄ• yÄ• vajÄ«vaá¹ƒ positopi sahA
dukkhaparittÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya attÄ• hi attano natthi. __kuto_ \Ee II 29/
dhanaá¹ƒ_ puttÄ• vÄ• dhanaá¹ƒ vÄ• tasmiá¹ƒ samaye kimeva karissanti, Ä• nandaseá¹-á
adatvÄ• puttassatthÄ• ya dhanaá¹ƒ saá¹‡á¹-hapetvÄ• pubbe vÄ• maraá¹‡amaÃ±ce nipan
dukkhaá¹ƒ pattassa kuto puttÄ• kuto dhanaá¹ƒ. puttÄ• vÄ• dhanaá¹ƒ vÄ• tasmiá¹ƒ samay
hariá¹ƒsu, kiá¹ƒ vÄ• sukhaá¹ƒ uppÄ• dayiá¹ƒsÅ«ti.

desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi

ahosÄ«ti.

Ä• nandaseá¹-á¹-hivatthu tatiyaá¹ƒ.

4. gaá¹‡á¹-hibhedakacoravatthu

__yo bÄ• lo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto gaá¹‡á¹-hibhedakaco

te kira dve sahÄ• yakÄ• dhammassavanatthÄ• ya gacchantena mahÄ• janena saddhiá¹ƒ j
dhammakathaá¹ƒ assosi, eko attano gayhÅ«pagaá¹ƒ olokesi. tesu eko dhammaá¹ƒ suá¹‡an
pÄ• puá¹‡i, itaro ekassa dussante baddhaá¹ƒ paÃ±camÄ• sakamattaá¹ƒ labhi. tassa taá¹ƒ g
jÄ• taá¹ƒ, itarassa gehe na paccati. atha naá¹ƒ sahÄ• yakacoro attano bhariyÄ• ya saddhiá¹
``tvaá¹ƒ atipaá¹‡á¸• itatÄ• ya attano gehe pÄ• kabhattamÅ«lampi na nipphÄ• desÄ«â€™â€
``bÄ• labhÄ• veneva vatÄ• yaá¹ƒ attano paá¹‡á¸• itabhÄ• vaá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti ta
Ä• rocetuá¹ƒ \Ee II 30/ Ã±Ä• tÄ«hi saddhiá¹ƒ jetavanaá¹ƒ gantvÄ• Ä• rocesi. satthÄ• tassa
imaá¹ƒ gÄ• thamÄ• ha ---

<63> á¹• 21 ``yo \Ne I 267/ bÄ• lo maÃ±Ã±ati bÄ• lyaá¹ƒ, paá¹‡á¸• ito vÄ• pi tena so.

bÄ• lo ca paá¹‡á¸• itamÄ• nÄ«, sa ve `bÄ• loâ€™ ti vuccatÄ«â€™â€™ ti ||

tattha __yo bÄ• lo_ti yo andhabÄ• lo apaá¹‡á¸• ito samÄ• no ``bÄ• lo ahaâ€™â€™ nti attan
maÃ±Ã±ati jÄ• nÄ• ti. __tena so_ti \Be I 300/ tena kÄ• raá¹‡ena so puggalo __paá¹‡á¸• ito
paá¹‡á¸• itasadiso vÄ• . so hi ``bÄ• lo ahaâ€™â€™ nti jÄ• namÄ• no aÃ±Ã±aá¹ƒ paá¹‡á¸• i
payirupÄ• santo tena paá¹‡á¸• itabhÄ• vatthÄ• ya ovadiyamÄ• no anusÄ• siyamÄ• no taá¹ƒ
paá¹‡á¸• ito vÄ• hoti paá¹‡á¸• itataro vÄ• . __sa ve bÄ• lo_ti yo ca bÄ• lo samÄ• no ``ko aÃ
bahussuto vÄ• dhammakathiko vÄ• vinayadharo vÄ• dhutaá¹…gadharo vÄ• atthÄ«â€™â
hoti. so aÃ±Ã±aá¹ƒ paá¹‡á¸• itaá¹ƒ anupasaá¹…kamanto apayirupÄ• santo neva pariyattiá¹
paá¹-ipattiá¹ƒ pÅ«reti, ekantabÄ• labhÄ• vameva pÄ• puá¹‡Ä• ti. so gaá¹‡á¹-hibhedakacoro
ve `bÄ• loâ€™ ti vuccatÄ«â€™â€™ ti.

desanÄ• pariyosÄ• ne itarassa Ã±Ä• takehi saddhiá¹ƒ mahÄ• jano sotÄ• pattiphalÄ• dÄ«ni

gaá¹‡á¹-hibhedakacoravatthu catutthaá¹ƒ.

5. udÄ• yittheravatthu

__yÄ• vajÄ«vampi ce bÄ• lo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto udÄ

kathesi.

so \Ee II 31/ kira mahÄ• theresu paá¹-ikkantesu dhammasabhaá¹ƒ gantvÄ• dhammÄ• san
ekadivasaá¹ƒ Ä• gantukÄ• bhikkhÅ« disvÄ• ``ayaá¹ƒ bahussuto mahÄ• thero bhavissatÄ«
khandhÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ paÃ±haá¹ƒ pucchitvÄ• kiÃ±ci ajÄ• namÄ• naá¹ƒ ``ko eso,
ekavihÄ• re vasamÄ• no khandhadhÄ• tuÄ• yatanamattampi na jÄ• nÄ• tÄ«â€™â€™ ti gar
tathÄ• gatassa Ä• rocesuá¹ƒ. satthÄ• tesaá¹ƒ dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha

<64> á¹• 21 ``yÄ• vajÄ«vampi ce bÄ• lo, paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

na so dhammaá¹ƒ vijÄ• nÄ• ti, dabbÄ« sÅ«parasaá¹ƒ yathÄ• â€™â€™ ti ||

tassattho \Ne I 268/ --- __bÄ• lo_ nÄ• mesa yÄ• vajÄ«vampi paá¹‡á¸• itaá¹ƒ upasaá¹…kam
``idaá¹ƒ buddhavacanaá¹ƒ, ettakaá¹ƒ buddhavacanaâ€™â€™ nti evaá¹ƒ pariyattidhammaá
cÄ• ro, ayaá¹ƒ vihÄ• ro, ayaá¹ƒ Ä• cÄ• ro, ayaá¹ƒ gocaro, idaá¹ƒ sÄ• vajjaá¹ƒ, idaá¹ƒ anava
sevitabbaá¹ƒ, idaá¹ƒ na sevitabbaá¹ƒ, idaá¹ƒ paá¹-ivijjhitabbaá¹ƒ, idaá¹ƒ sacchikÄ• tabbaâ€
paá¹-ipattipaá¹-ivedhadhammaá¹ƒ vÄ• na jÄ• nÄ• ti. yathÄ• kiá¹ƒ? __dabbÄ« sÅ«parasaá
dabbÄ« yÄ• va parikkhayÄ• nÄ• nappakÄ• rÄ• ya sÅ«pavikatiyÄ• samparivattamÄ• nÄ• p
aloá¹‡ikaá¹ƒ, idaá¹ƒ tittakaá¹ƒ, idaá¹ƒ khÄ• rikaá¹ƒ, idaá¹ƒ kaá¹-ukaá¹ƒ, idaá¹ƒ ambilaá¹ƒ, id
idaá¹ƒ kasÄ• vaâ€™â€™ nti \Ee II 32/ sÅ«parasaá¹ƒ na jÄ• nÄ• ti, evameva bÄ• lo yÄ• vaj
payirupÄ• samÄ• no vuttappakÄ• raá¹ƒ dhammaá¹ƒ na jÄ• nÄ• tÄ«ti.

desanÄ• vasÄ• ne Ä• gantukÄ• bhikkhÅ« Ä• savehi cittÄ• ni vimucciá¹ƒsÅ«ti.

udÄ• yittheravatthu paÃ±camaá¹ƒ.

6. tiá¹ƒsamattapÄ• veyyakabhikkhuvatthu

__muhuttamapi ce viÃ±Ã±Å«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tiá¹
bhikkhÅ« Ä• rabbha kathesi.

tesaÃ±hi bhagavÄ• itthiá¹ƒ pariyesantÄ• naá¹ƒ kappÄ• sikavanasaá¹‡á¸• e paá¹-hamaá¹ƒ
sabbeva ehibhikkhubhÄ• vaá¹ƒ patvÄ• iddhimayapattacÄ«varadharÄ• hutvÄ• terasa dhut
vattamÄ• nÄ• punapi dÄ«ghassa addhuno accayena satthÄ• raá¹ƒ upasaá¹…kamitvÄ• __
sutvÄ• tasmiá¹ƒyeva Ä• sane arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. bhikkhÅ« ``aho vatimehi bhikkh
viÃ±Ã±Ä• toâ€™â€™ ti dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• ta
idÄ• neva, pubbepi ime tiá¹ƒsamattÄ• sahÄ• yakÄ• dhuttÄ• hutvÄ• __tuá¹‡á¸• ilajÄ• take
mahÄ• tuá¹‡á¸• ilassa dhammadesanaá¹ƒ sutvÄ• pi khippameva \Ee II 33/ dhammaá¹ƒ viÃ±

samÄ• diyiá¹ƒsu, te teneva upanissayena etarahi nisinnÄ• saneyeva arahattaá¹ƒ pattÄ• â€™
desento imaá¹ƒ gÄ• thamÄ• ha ---

<65> á¹• 21 ``muhuttamapi ce viÃ±Ã±Å«, paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

khippaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• ti, jivhÄ• sÅ«parasaá¹ƒ yathÄ• â€™â€™ ti ||

tassattho \Ne I 269/ \Be I 302/ --- __viÃ±Ã±Å«_ paá¹‡á¸• itapuriso __muhuttamapi ce_ aÃ±
__paá¹‡á¸• itaá¹ƒ payirupÄ• sati, _ so tassa santike uggaá¹‡hanto paripucchanto __khippa_
__vijÄ• nÄ• ti_. tato kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• paá¹-ipattiyaá¹ƒ ghaá¹-ento vÄ•
anupahatajivhÄ• pasÄ• do puriso rasavijÄ• nanatthaá¹ƒ jivhagge á¹-hapetvÄ• eva loá¹‡ikÄ
vijÄ• nÄ• ti, evaá¹ƒ paá¹‡á¸• ito khippameva lokuttaradhammampi vijÄ• nÄ• tÄ«ti.

desanÄ• vasÄ• ne bahÅ« bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

tiá¹ƒsamattapÄ• veyyakabhikkhuvatthu chaá¹-á¹-haá¹ƒ.

7. suppabuddhakuá¹-á¹-hivatthu

__caranti bÄ• lÄ• dummedhÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharant
Ä• rabbha kathesi. suppabuddhakuá¹-á¹-hivatthu __udÄ• ne_ (Ud 43) Ä• gatameva.

tadÄ• hi suppabuddhakuá¹-á¹-hi parisapariyante nisinno bhagavato dhammadesanaá¹ƒ su
patvÄ• attanÄ• paá¹-iladdhaguá¹‡aá¹ƒ \Ee II 34/ satthu Ä• rocetukÄ• mo parisamajjhe ogÄ
mahÄ• janassa satthÄ• raá¹ƒ vanditvÄ• anugantvÄ• nivattanakÄ• le vihÄ• raá¹ƒ agamÄ• s
devarÄ• jÄ• ``ayaá¹ƒ suppabuddhakuá¹-á¹-hi attano satthu sÄ• sane paá¹-iladdhaguá¹‡aá¹
kÄ• tukÄ• moâ€™â€™ ti Ã±atvÄ• ``vÄ«maá¹ƒsissÄ• mi naâ€™â€™ nti gantvÄ• Ä• kÄ• se
``suppabuddha, tvaá¹ƒ manussadaliddo manussavarÄ• ko, ahaá¹ƒ te apariyantaá¹ƒ dhanaá
buddho, dhammo na dhammo, saá¹…gho na saá¹…gho, alaá¹ƒ me buddhena, alaá¹ƒ me dh
saá¹…ghenÄ• â€™ ti vadehÄ«â€™â€™ ti. atha naá¹ƒ so Ä• ha --- ``kosi tvaâ€™â€™ nti? `
andhabÄ• la, ahirika tvaá¹ƒ mayÄ• saddhiá¹ƒ kathetuá¹ƒ na yuttarÅ«po, tvaá¹ƒ maá¹ƒ ``du
kapaá¹‡oâ€™â€™ ti vadesi, nevÄ• haá¹ƒ duggato, na daliddo, sukhappatto ahamasmi mah

``saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ, hirÄ« ottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaá¹ƒ ||

``yassa \Be I 303/ \Ne I 270/ ete dhanÄ• atthi, itthiyÄ• purisassa vÄ• .

`adaliddoâ€™ ti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaâ€™â€™ nti || (AN b 7.5-6) ---

imÄ• ni me sattavidhaariyadhanÄ• ni santi, yesaÃ±hi imÄ• ni satta dhanÄ• ni santi, na te bu
paccekabuddhehi vÄ• ``daliddÄ• â€™â€™ ti \Ee II 35/ vuccantÄ«ti. sakko tassa kathaá¹ƒ s
ohÄ• ya satthu santikaá¹ƒ gantvÄ• sabbaá¹ƒ taá¹ƒ vacanapaá¹-ivacanaá¹ƒ Ä• rocesi. atha
``na kho, sakka, sakkÄ• tÄ• disÄ• naá¹ƒ satenapi sahassenapi suppabuddhakuá¹-á¹-hiá¹ƒ
vÄ• , `dhammo na dhammoâ€™ ti vÄ• , `saá¹…gho na saá¹…ghoâ€™ ti vÄ• kathÄ• petuâ€
kuá¹-á¹-hi satthu santikaá¹ƒ gantvÄ• satthÄ• rÄ• katapaá¹-isanthÄ• ro sammodamÄ• no at
Ä• rocetvÄ• vuá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha naá¹ƒ acirapakkantaá¹ƒ gÄ• vÄ« taru

sÄ• kira ekÄ• yakkhinÄ« pukkusÄ• tikulaputtaá¹ƒ, bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ, tambadÄ
suppabuddhakuá¹-á¹-hinti imesaá¹ƒ catunnaá¹ƒ janÄ• naá¹ƒ anekasate attabhÄ• ve gÄ• vÄ
te kira atÄ«te cattÄ• ro seá¹-á¹-hiputtÄ• hutvÄ• ekaá¹ƒ nagarasobhiniá¹ƒ gaá¹‡ikaá¹ƒ uyyÄ
divasaá¹ƒ sampattiá¹ƒ anubhavitvÄ• sÄ• yanhasamaye evaá¹ƒ sammantayiá¹ƒsu --- ``imas
natthi, imissÄ• amhehi dinnaá¹ƒ kahÄ• paá¹‡asahassaÃ±ca sabbaÃ±ca pasÄ• dhanabhaá
mÄ• retvÄ• gacchÄ• mÄ• â€™â€™ ti. sÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• ``ime nillajjÄ• , mayÄ•
idÄ• ni maá¹ƒ mÄ• retukÄ• mÄ• , jÄ• nissÄ• mi nesaá¹ƒ kattabbayuttakaâ€™â€™ nti tehi m
``ahaá¹ƒ yakkhinÄ« hutvÄ• yathÄ• maá¹ƒ ete mÄ• renti, evameva te mÄ• retuá¹ƒ samatth
patthanaá¹ƒ akÄ• si. tassa nissandena ime mÄ• resi. sambahulÄ• bhikkhÅ« tassa kÄ• lakin
Ä• rocetvÄ• ``tassa kÄ• gati, kena ca kÄ• raá¹‡ena kuá¹-á¹-hibhÄ• vaá¹ƒ pattoâ€™â€™ ti
sotÄ• pattiphalaá¹ƒ patvÄ• tassa tÄ• vatiá¹ƒsabhavane uppannabhÄ• vaÃ±ca tagarasikhipa
niá¹-á¹-hubhitvÄ• apasabyaá¹ƒ katvÄ• dÄ«gharattaá¹ƒ niraye paccitvÄ• vipÄ• kÄ• vasese
kuá¹-á¹-hibhÄ• vappattiÃ±ca byÄ• karitvÄ• , ``bhikkhave, ime sattÄ• attanÄ• va \Be I 304/ a
kaá¹-ukavipÄ• kakammaá¹ƒ karontÄ• vicarantÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-e
imaá¹ƒ gÄ• thamÄ• ha ---

<66> á¹• 21 ``caranti bÄ• lÄ• dummedhÄ• , amitteneva attanÄ• .

karontÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, yaá¹ƒ hoti kaá¹-ukapphalaâ€™â€™ nti ||

tattha \Ne I 271/ __carantÄ«_ti catÅ«hi iriyÄ• pathehi akusalameva karontÄ• vicaranti. __b
idhalokatthaÃ±ca paralokatthaÃ±ca ajÄ• nantÄ• idha bÄ• lÄ• nÄ• ma. __dummedhÄ• _ti c
II 37/ __attanÄ• _ti attanÄ• amittabhÅ«tena viya verinÄ• hutvÄ• . __kaá¹-ukapphala_nti tik
dukkhaphalanti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

suppabuddhakuá¹-á¹-hivatthu sattamaá¹ƒ.

8. kassakavatthu

__na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vi
Ä• rabbha kathesi.

so kira sÄ• vatthito avidÅ«re ekaá¹ƒ khettaá¹ƒ kasati. corÄ• udakaniddhamanena nagaraá
aá¸• á¸• hakule umaá¹…gaá¹ƒ bhinditvÄ• bahuá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ gahetvÄ• ud
nikkhamiá¹ƒsu. eko coro te vaÃ±cetvÄ• ekaá¹ƒ sahassatthavikaá¹ƒ ovaá¹-á¹-ikÄ• ya katvÄ•
tehi saddhiá¹ƒ bhaá¹‡á¸• aá¹ƒ bhÄ• jetvÄ• Ä• dÄ• ya gacchanto ovaá¹-á¹-ikato patamÄ• na
sallakkhesi. taá¹ƒ divasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento taá¹ƒ kassakaá¹ƒ
antopaviá¹-á¹-haá¹ƒ disvÄ• ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti upadhÄ• rayamÄ• no ida
kassako pÄ• tova kasituá¹ƒ gamissati, bhaá¹‡á¸• asÄ• mikÄ• corÄ• naá¹ƒ anupadaá¹ƒ gan
patamÄ• naá¹ƒ sahassatthavikaá¹ƒ disvÄ• etaá¹ƒ gaá¹‡hissanti, maá¹ƒ á¹-hapetvÄ• tassa
II 38/ na bhavissati, sotÄ• pattimaggassa upanissayopissa atthi, tattha mayÄ• gantuá¹ƒ vaá
sopi kassako pÄ• tova kasituá¹ƒ gato. satthÄ• Ä• nandattherena pacchÄ• samaá¹‡ena tatt
satthÄ• raá¹ƒ disvÄ• gantvÄ• bhagavantaá¹ƒ \Be I 305/ vanditvÄ• puna kasituá¹ƒ Ä• rabh
kiÃ±ci avatvÄ• va sahassatthavikÄ• ya patitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ disvÄ• Ä• nan
``passa, Ä• nanda, Ä• sÄ«visoâ€™â€™ ti. ``passÄ• mi, bhante, ghoravisoâ€™â€™ ti.

kassako taá¹ƒ kathaá¹ƒ sutvÄ• ``mama velÄ• ya vÄ• avelÄ• ya vÄ• vicaraá¹‡aá¹-á¹-hÄ• n
kirettha atthÄ«â€™â€™ ti cintetvÄ• satthari ettakaá¹ƒ vatvÄ• pakkante ``mÄ• ressÄ• mi na
patodalaá¹-á¹-hiá¹ƒ Ä• dÄ• ya gato sahassabhaá¹‡á¸• ikaá¹ƒ disvÄ• ``imaá¹ƒ sandhÄ• ya s
bhavissatÄ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya \Ne I 272/ nivatto, abyattatÄ• ya ekamante á¹-hape
paá¹-icchÄ• detvÄ• puna kasituá¹ƒ Ä• rabhi. manussÄ• ca vibhÄ• tÄ• ya rattiyÄ• gehe co
padÄ• nupadaá¹ƒ gacchantÄ• taá¹ƒ khettaá¹ƒ gantvÄ• tattha corehi bhaá¹‡á¸• assa bhÄ•
kassakassa padavalaÃ±jaá¹ƒ addasaá¹ƒsu. te tassa padÄ• nusÄ• rena gantvÄ• thavikÄ• y
disvÄ• paá¹ƒsuá¹ƒ viyÅ«hitvÄ• thavikaá¹ƒ Ä• dÄ• ya ``tvaá¹ƒ gehaá¹ƒ vilumpitvÄ• khettaá
vicarasÄ«â€™â€™ ti tajjetvÄ• pothetvÄ• netvÄ• raÃ±Ã±o dassayiá¹ƒsu. rÄ• jÄ• taá¹ƒ pa
tassa vadhaá¹ƒ Ä• á¹‡Ä• pesi. rÄ• japurisÄ• taá¹ƒ pacchÄ• bÄ• haá¹ƒ bandhitvÄ• kasÄ• h
nayiá¹ƒsu. so kasÄ• hi tÄ• á¸·iyamÄ• no aÃ±Ã±aá¹ƒ kiÃ±ci avatvÄ• ``passÄ• nanda, Ä• sÄ
ghoravisoâ€™â€™ ti vadanto gacchati. atha naá¹ƒ rÄ• japurisÄ• ``tvaá¹ƒ satthu ceva Ä• na
kathesi, kiá¹ƒ nÄ• metaâ€™â€™ nti pucchitvÄ• --- ``rÄ• jÄ• naá¹ƒ daá¹-á¹-huá¹ƒ labhamÄ•
vutte raÃ±Ã±o santikaá¹ƒ netvÄ• raÃ±Ã±o taá¹ƒ pavattiá¹ƒ kathayiá¹ƒsu. atha naá¹ƒ rÄ• jÄ•
kathesÄ«â€™â€™ ti pucchi. so ``nÄ• haá¹ƒ, deva, coroâ€™â€™ ti vatvÄ• kasanatthÄ• ya
paá¹-á¹-hÄ• ya sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• cikkhi. rÄ• jÄ• tassa kathaá¹ƒ sutvÄ•

aggapuggalaá¹ƒ satthÄ• raá¹ƒ sakkhiá¹ƒ apadisati, na yuttaá¹ƒ etassa dosaá¹ƒ Ä• ropetuá¹
jÄ• nissÄ• mÄ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya sÄ• yanhasamaye satthu santikaá¹ƒ gantvÄ• s
``bhagavÄ• kacci tumhe Ä• nandattherena saddhiá¹ƒ etassa kassakassa kasanaá¹-á¹-hÄ•
``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ vo tattha diá¹-á¹-haâ€™â€™ nti? ``sahassatthav
ti. ``disvÄ• kiá¹ƒ avocutthÄ• â€™â€™ ti? ``idaá¹ƒ nÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``bha
tumhÄ• disaá¹ƒ apadisaá¹ƒ nÄ• karissa, na jÄ«vitaá¹ƒ alabhissa, tumhehi pana kathitakatha
kathetvÄ• tena jÄ«vitaá¹ƒ laddhaâ€™â€™ nti. taá¹ƒ sutvÄ• satthÄ• ``Ä• ma, mahÄ• rÄ• ja
gato, paá¹‡á¸• itena nÄ• ma yaá¹ƒ kammaá¹ƒ katvÄ• pacchÄ• nutappaá¹ƒ \Ee II 40/ hoti, ta
vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<67> á¹• 21 ``na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• anutappati.

yassa assumukho rodaá¹ƒ, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti ||

tattha __na taá¹ƒ kamma_nti yaá¹ƒ nirayÄ• dÄ«su nibbattanasamatthaá¹ƒ dukkhudrayaá¹ƒ
anussaranto anussaritÄ• nussaritakkhaá¹‡e anutappati anusocati, taá¹ƒ kataá¹ƒ __na sÄ• d
niratthakaá¹ƒ. __yassa assumukho_ti yassa assÅ«hi tintamukho rodanto vipÄ• kaá¹ƒ anubh

desanÄ• vasÄ• ne \Ne I 273/ kassako upÄ• sako sotÄ• pattiphalaá¹ƒ patto, sampattabhikkh
pÄ• puá¹‡iá¹ƒsÅ«ti.

kassakavatthu aá¹-á¹-hamaá¹ƒ.

9. sumanamÄ• lÄ• kÄ• ravatthu

__taÃ±ca kammaá¹ƒ kataá¹ƒ sÄ• dhÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane
mÄ• lÄ• kÄ• raá¹ƒ Ä• rabbha kathesi.

so \Ee II 41/ kira devasikaá¹ƒ bimbisÄ• rarÄ• jÄ• naá¹ƒ pÄ• tova aá¹-á¹-hahi sumanapupph
upaá¹-á¹-hahanto aá¹-á¹-ha kahÄ• paá¹‡e labhati. athekadivasaá¹ƒ tasmiá¹ƒ pupphÄ• ni gal
paviá¹-á¹-hamatte bhagavÄ• mahÄ• bhikkhusaá¹…ghaparivuto chabbaá¹‡á¹‡araá¹ƒsiyo vis
buddhÄ• nubhÄ• vena mahatiyÄ• buddhalÄ«á¸·Ä• ya nagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. bh
chabbaá¹‡á¹‡araá¹ƒsiyo cÄ«varena paá¹-icchÄ• detvÄ• aÃ±Ã±ataro piá¹‡á¸• apÄ• tiko viya
tiá¹ƒsayojanamaggaá¹ƒ aá¹…gulimÄ• lassa paccuggamanaá¹ƒ gacchanto viya, ekadÄ• cha
vissajjetvÄ• kapilavatthuppavesanÄ• dÄ«su viya. tasmimpi divase sarÄ«rato chabbaá¹‡á¹‡
mahantena buddhÄ• nubhÄ• vena mahatiyÄ• buddhalÄ«á¸·Ä• ya rÄ• jagahaá¹ƒ pÄ• visi. m
ratanagghiyasadisaá¹ƒ attabhÄ• vaá¹ƒ disvÄ•
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tÄ• nubyaÃ±janasarÄ«rasobhaggaá¹ƒ \Be I 307/ ol

nu kho satthu adhikÄ• raá¹ƒ karomÄ«â€™â€™ ti cintetvÄ• aÃ±Ã±aá¹ƒ apassanto ``imehi p
pÅ«jessÄ• mÄ«â€™â€™ ti cintetvÄ• puna cintesi --- ``imÄ• ni raÃ±Ã±o nibaddhaá¹ƒ upaá¹
imÄ• ni alabhanto maá¹ƒ bandhÄ• peyya vÄ• ghÄ• tÄ• peyya vÄ• raá¹-á¹-hato vÄ• pabbÄ
karomÄ«â€™â€™ ti? athassa etadahosi ``rÄ• jÄ• maá¹ƒ ghÄ• tetu vÄ• bandhÄ• petu vÄ•
so hi mayhaá¹ƒ dadamÄ• nopi imasmiá¹ƒ attabhÄ• ve jÄ«vitamattaá¹ƒ dhanaá¹ƒ dadeyya, s
anekÄ• su kappakoá¹-Ä«su alaá¹ƒ hitÄ• ya ceva sukhÄ• ya cÄ• â€™â€™ ti attano \Ee II 42
pariccaji.

so ``yÄ• va me pasannaá¹ƒ cittaá¹ƒ na patikuá¹-ati, taá¹ƒ tÄ• vadeva pÅ«jaá¹ƒ karissÄ• mÄ
haá¹-á¹-hatuá¹-á¹-ho udaggudaggo satthÄ• raá¹ƒ pÅ«jesi. kathaá¹ƒ? paá¹-hamaá¹ƒ tÄ• va d
tathÄ• gatassa upari khipi, tÄ• uparimatthake vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-haá¹ƒsu. aparÄ• d
tÄ• dakkhiá¹‡ahatthapassena mÄ• lÄ• paá¹-acchannena \Ne I 274/ otaritvÄ• aá¹-á¹-haá¹ƒs
khipi, tÄ• piá¹-á¹-hipassena otaritvÄ• tatheva aá¹-á¹-haá¹ƒsu. aparÄ• dve muá¹-á¹-hiyo khi
vÄ• mahatthapassena otaritvÄ• tatheva aá¹-á¹-haá¹ƒsu. evaá¹ƒ aá¹-á¹-ha nÄ• á¸·iyo aá¹-á¹
catÅ«su á¹-hÄ• nesu tathÄ• gataá¹ƒ parikkhipiá¹ƒsu. purato gamanadvÄ• ramattameva aho
vaá¹‡á¹-Ä• ni anto ahesuá¹ƒ, pattÄ• ni bahimukhÄ• ni. bhagavÄ• rajatapattaparikkhitto viya
pupphÄ• ni acittakÄ• nipi sacittakaá¹ƒ nissÄ• ya sacittakÄ• ni viya abhijjitvÄ• apatitvÄ• sat
gacchanti, á¹-hitaá¹-hitaá¹-á¹-hÄ• ne tiá¹-á¹-hanti. satthu sarÄ«rato satasahassavijjulatÄ• vi
nikkhamiá¹ƒsu. purato ca pacchato ca dakkhiá¹‡ato ca vÄ• mato ca sÄ«samatthakato ca ni
nikkhantaraá¹ƒsÄ«su ekÄ• pi sammukhasammukhaá¹-á¹-hÄ• neneva apalÄ• yitvÄ• sabbÄ
padakkhiá¹‡aá¹ƒ katvÄ• taruá¹‡atÄ• lakkhandhappamÄ• á¹‡Ä• \Ee II 43/ hutvÄ• purato e
sakalanagaraá¹ƒ saá¹…khubhi. antonagare nava koá¹-iyo, bahinagare nava koá¹-iyoti aá¹-á
ekopi puriso vÄ• itthÄ« vÄ• bhikkhaá¹ƒ gahetvÄ• anikkhanto nÄ• ma natthi. mahÄ• jano s
celukkhepasahassÄ• ni karonto satthu puratova gacchati. satthÄ• pi mÄ• lÄ• kÄ• rassa guá
kÄ• tuá¹ƒ tigÄ• vutappamÄ• á¹‡e nagare bhericaraá¹‡amaggeneva \Be I 308/ acari. mÄ• lÄ
paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• paripÅ«ri.

so thokaÃ±Ã±eva tathÄ• gatena saddhiá¹ƒ caritvÄ• manosilÄ• rase nimuggo viya buddhar
paviá¹-á¹-ho satthÄ• raá¹ƒ thometvÄ• vanditvÄ• tucchapacchimeva gahetvÄ• gehaá¹ƒ aga
pucchi ``kahaá¹ƒ pupphÄ• nÄ«â€™â€™ ti? ``satthÄ• me pÅ«jitoâ€™â€™ ti. ``raÃ±Ã±o dÄ
ti? ``rÄ• jÄ• maá¹ƒ ghÄ• tetu vÄ• raá¹-á¹-hato vÄ• nÄ«haratu, ahaá¹ƒ jÄ«vitaá¹ƒ pariccajit
pÅ«jesiá¹ƒ, sabbapupphÄ• ni aá¹-á¹-ha muá¹-á¹-hiyova ahesuá¹ƒ, evarÅ«pÄ• nÄ• ma pÅ«j
ukkuá¹-á¹-hisahassÄ• ni karonto satthÄ• rÄ• saddhiá¹ƒ carati, yo esa mahÄ• janassa ukkua
á¹-hÄ• ne esoâ€™â€™ ti. athassa bhariyÄ• andhabÄ• latÄ• ya evarÅ«pe pÄ• á¹-ihÄ• riye
ajanetvÄ• taá¹ƒ akkositvÄ• paribhÄ• sitvÄ• ``rÄ• jÄ• no nÄ• ma caá¹‡á¸• Ä• , sakiá¹ƒ kud
hatthapÄ• dÄ• dicchedanena bahumpi anatthaá¹ƒ karonti, tayÄ• katakammena mayhampi
Ä• dÄ• ya rÄ• jakulaá¹ƒ gantvÄ• raÃ±Ã±Ä• pakkositvÄ• ``kiá¹ƒ etaâ€™â€™ nti pucchitÄ•
tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• napupphehi satthÄ• raá¹ƒ pÅ«jetvÄ• tucchahattho gharaá¹ƒ Ä•

pupphÄ• nÄ«â€™ ti mayÄ• puá¹-á¹-ho idaá¹ƒ nÄ• ma vadesi, ahaá¹ƒ taá¹ƒ paribhÄ• sitvÄ•
sakiá¹ƒ kuddhÄ• hatthapÄ• dÄ• dicchedanena bahumpi anatthaá¹ƒ karonti, tayÄ• katakam
siyÄ• â€™ ti taá¹ƒ chaá¸• á¸• etvÄ• idhÄ• gatÄ• , tena kataá¹ƒ kammaá¹ƒ sukataá¹ƒ vÄ• h
tassevetaá¹ƒ, mayÄ• tassa chaá¸• á¸• itabhÄ• vaá¹ƒ jÄ• nÄ• hi, devÄ• â€™â€™ ti. rÄ• jÄ•
sotÄ• pattiphalaá¹ƒ patto saddho pasanno ariyasÄ• vako cintesi \Ne I 275/ --- ``aho ayaá¹ƒ
evarÅ«pe guá¹‡e pasÄ• daá¹ƒ na uppÄ• desÄ«â€™â€™ ti. so kuddho viya hutvÄ• , ``amma
upaá¹-á¹-hÄ• napupphehi tena pÅ«jÄ• katÄ• â€™â€™ ti? ``Ä• ma, devÄ• â€™â€™ ti. ``bh
chaá¸• á¸• entiyÄ• , mama pupphehi pÅ«jÄ• kÄ• rassa ahaá¹ƒ kattabbayuttakaá¹ƒ jÄ• nissÄ
uyyojetvÄ• vegena satthu santikaá¹ƒ gantvÄ• vanditvÄ• satthÄ• rÄ• \Ee II 45/ saddhiá¹ƒy

satthÄ• raÃ±Ã±o cittappasÄ• daá¹ƒ Ã±atvÄ• bhericaraá¹‡avÄ«thiyÄ• nagaraá¹ƒ caritvÄ•
agamÄ• si. rÄ• jÄ• pattaá¹ƒ gahetvÄ• satthÄ• raá¹ƒ gehaá¹ƒ pavesetukÄ• mo ahosi. satth
nisÄ«danÄ• kÄ• raá¹ƒ dassesi \Be I 309/. rÄ• jÄ• taá¹ƒ Ã±atvÄ• ``sÄ«ghaá¹ƒ maá¹‡á¸• ap
taá¹…khaá¹‡aÃ±Ã±eva maá¹‡á¸• apaá¹ƒ kÄ• rÄ• pesi. nisÄ«di satthÄ• saddhiá¹ƒ bhikkhus
satthÄ• rÄ• jagehaá¹ƒ na pÄ• visi?

evaá¹ƒ kirassa ahosi --- ``sacÄ• haá¹ƒ anto pavisitvÄ• nisÄ«deyyaá¹ƒ, mahÄ• jano maá¹ƒ
labheyya, mÄ• lÄ• kÄ• rassa guá¹‡o pÄ• kaá¹-o na bhaveyya, rÄ• jaá¹…gaá¹‡e pana maá¹
daá¹-á¹-huá¹ƒ labhissati, mÄ• lÄ• kÄ• rassa guá¹‡o pÄ• kaá¹-o bhavissatÄ«â€™â€™ ti. guá
buddhÄ• eva pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ sakkonti, avasesajano guá¹‡avantÄ• naá¹ƒ guá¹‡aá
cattÄ• ro pupphapaá¹-Ä• catuddisaá¹ƒ aá¹-á¹-haá¹ƒsu. mahÄ• jano satthÄ• raá¹ƒ parivÄ• r
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tenÄ• hÄ• rena parivisi. satthÄ• bhatta
katvÄ• purimanayeneva catÅ«hi pupphapaá¹-ehi parikkhitto sÄ«hanÄ• daá¹ƒ nadanto mah
agamÄ• si. rÄ• jÄ• satthÄ• raá¹ƒ anugantvÄ• nivatto mÄ• lÄ• kÄ• raá¹ƒ pakkosÄ• petvÄ•
katvÄ• satthÄ• raá¹ƒ pÅ«jesÄ«â€™â€™ ti pucchi. mÄ• lÄ• kÄ• ro ``rÄ• jÄ• maá¹ƒ ghÄ• te
pabbÄ• jetÅ«ti jÄ«vitaá¹ƒ pariccajitvÄ• pÅ«jesiá¹ƒ devÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• ``tvaá¹
nÄ• mÄ• â€™â€™ ti vatvÄ• aá¹-á¹-ha hatthÄ« ca asse ca dÄ• se ca dÄ• siyo \Ee II 46/ ca
aá¹-á¹-ha kahÄ• paá¹‡asahassÄ• ni ca rÄ• jakulato nÄ«haritvÄ• sabbÄ• laá¹…kÄ• rappaá¹
nÄ• riyo ca aá¹-á¹-ha gÄ• mavare cÄ• ti idaá¹ƒ sabbaá¹-á¹-hakaá¹ƒ nÄ• ma dÄ• naá¹ƒ adÄ•

Ä• nandatthero cintesi --- ``ajja pÄ• tova paá¹-á¹-hÄ• ya sÄ«hanÄ• dasahassÄ• ni ceva cel
pavattanti, ko nu kho mÄ• lÄ• kÄ• rassa vipÄ• koâ€™â€™ ti? so satthÄ• raá¹ƒ pucchi. atha
``Ä• nanda, iminÄ• mÄ• lÄ• kÄ• rena appamattakaá¹ƒ kammaá¹ƒ kataâ€™â€™ nti mÄ• sa
jÄ«vitaá¹ƒ pariccajitvÄ• pÅ«jaá¹ƒ akÄ• si. so evaá¹ƒ mayi cittaá¹ƒ pasÄ• detvÄ• ---

``kappÄ• naá¹ƒ \Ne I 276/ satasahassaá¹ƒ, duggatiá¹ƒ na gamissati.

á¹-hatvÄ• devamanussesu, phalaá¹ƒ etassa kammuno.

pacchÄ• paccekasambuddho, sumano nÄ• ma bhavissatÄ«â€™â€™ ti || ---

Ä• ha. satthu pana vihÄ• raá¹ƒ gantvÄ• gandhakuá¹-ipavisanakÄ• le tÄ• ni pupphÄ• ni dvÄ
sÄ• yanhasamaye bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ \Be I 3
mÄ• lÄ• kÄ• rassa kammaá¹ƒ, dharamÄ• nakabuddhassa jÄ«vitaá¹ƒ pariccajitvÄ• pupphap
taá¹…khaá¹‡aÃ±Ã±eva sabbaá¹-á¹-hakaá¹ƒ nÄ• ma labhatÄ«â€™â€™ ti. satthÄ• gandhak
tiá¹‡á¹‡aá¹ƒ gamanÄ• naá¹ƒ aÃ±Ã±atarena gamanena dhammasabhaá¹ƒ \Ee II 47/ gantvÄ•
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``Ä• ma, bhikkhave, yassa kammassa katattÄ• pacchÄ• nutappaá¹ƒ na hoti, anussaritÄ• nu
somanassameva uppajjati, evarÅ«paá¹ƒ kammaá¹ƒ kattabbamevÄ• â€™â€™ ti anusandhiá
desento imaá¹ƒ gÄ• thamÄ• ha ---

<68> á¹• 21 ``taÃ±ca kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• nÄ• nutappati.

yassa patÄ«to sumano, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti ||

tattha __yaá¹ƒ katvÄ• _ti yaá¹ƒ devamanussasampattÄ«naÃ±ceva nibbÄ• nasampattiyÄ•
sukhudrayaá¹ƒ kammaá¹ƒ katvÄ• nÄ• nutappati, atha kho diá¹-á¹-hadhammeyeva anussari
pÄ«tivegena patÄ«to somanassavegena ca sumano hutvÄ• Ä• yatiá¹ƒ pÄ«tisomanassajÄ•
paá¹-isevati, __taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu_ bhaddakanti.

desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosÅ

sumanamÄ• lÄ• kÄ• ravatthu navamaá¹ƒ.

10. uppalavaá¹‡á¹‡attherÄ«vatthu

__madhuvÄ• _ \Ee II 48/ __maÃ±Ã±atÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane v
uppalavaá¹‡á¹‡attheriá¹ƒ Ä• rabbha kathesi.

sÄ• \Ne I 277/ kira padumuttarabuddhassa pÄ• damÅ«le patthanaá¹ƒ paá¹-á¹-hapetvÄ• ka
puÃ±Ã±Ä• ni kurumÄ• nÄ• devesu ca manussesu ca saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ
sÄ• vatthiyaá¹ƒ seá¹-á¹-hikule paá¹-isandhiá¹ƒ gaá¹‡hi. nÄ«luppalagabbhasamÄ• navaá¹‡á¹
__uppalavaá¹‡á¹‡Ä• _tveva nÄ• maá¹ƒ akaá¹ƒsu. athassÄ• vayappattakÄ• le sakalajambu
ca seá¹-á¹-hissa santikaá¹ƒ sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu --- ``dhÄ«taraá¹ƒ amhÄ• kaá¹ƒ detÅ«
apahiá¹‡anto nÄ• ma nÄ• hosi. tato seá¹-á¹-hi cintesi --- ``ahaá¹ƒ sabbesaá¹ƒ manaá¹ƒ gah
upÄ• yaá¹ƒ panekaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhÄ«taraá¹ƒ pakkosÄ• petvÄ• , ``amma, p

ti Ä• ha. tassÄ• pacchimabhavikattÄ• taá¹ƒ vacanaá¹ƒ sÄ«se Ä• sittaá¹ƒ satapÄ• katelaá¹
pitaraá¹ƒ ``pabbajissÄ• mi, tÄ• tÄ• â€™â€™ ti Ä• ha. so tassÄ• mahantaá¹ƒ sakkÄ• raá¹ƒ
netvÄ• pabbÄ• jesi \Ee II 49/. tassÄ• acirapabbajitÄ• ya eva uposathÄ• gÄ• re kÄ• lavÄ• r
jÄ• letvÄ• uposathÄ• gÄ• raá¹ƒ sammajjitvÄ• dÄ«pasikhÄ• ya nimittaá¹ƒ gaá¹‡hitvÄ• á¹-h
olokayamÄ• nÄ• tejokasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ nibbattetvÄ• tameva pÄ• dakaá¹
saddhiá¹ƒ paá¹-isambhidÄ• hi ceva abhiÃ±Ã±Ä• hi ca.

sÄ• aparena samayena janapadacÄ• rikaá¹ƒ caritvÄ• paccÄ• gantvÄ• andhavanaá¹ƒ pÄ•
araÃ±Ã±avÄ• so appaá¹-ikkhitto hoti. athassÄ• tattha kuá¹-ikaá¹ƒ katvÄ• maÃ±cakaá¹ƒ pa
parikkhipiá¹ƒsu. sÄ• sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• nikkhami. mÄ• tulaputto par
nÄ• ma gihikÄ• lato paá¹-á¹-hÄ• ya paá¹-ibaddhacitto. so tassÄ• Ä• gatabhÄ• vaá¹ƒ sutvÄ•
puretarameva andhavanaá¹ƒ gantvÄ• taá¹ƒ kuá¹-ikaá¹ƒ pavisitvÄ• heá¹-á¹-hÄ• maÃ±cake
kuá¹-ikaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya maÃ±cake nisinnamattÄ• ya bahi Ä• tapato Ä•
andhakÄ• re avigateyeva heá¹-á¹-hÄ• maÃ±cakato nikkhamitvÄ• maÃ±cakaá¹ƒ abhiruyha
bÄ• lÄ• â€™â€™ ti theriyÄ• vÄ• riyamÄ• noyeva abhibhavitvÄ• attanÄ• patthitakammaá¹
aguá¹‡aá¹ƒ dhÄ• retuá¹ƒ asakkontÄ« \Ee II 50/ viya mahÄ• pathavÄ« dvedhÄ• bhijji. so pa
gantvÄ• mahÄ• avÄ«cimhi eva nibbatti. therÄ«pi tamatthaá¹ƒ bhikkhunÄ«naá¹ƒ Ä• rocesi.
etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato Ä• rocayiá¹ƒsu. taá¹ƒ sutvÄ• satthÄ• bhi
``bhikkhave, bhikkhubhikkhÅ«nÄ« upÄ• sakaupÄ• sikÄ• su yo koci bÄ• lo pÄ• pakammaá¹ƒ
kiÃ±ci deva madhurarasaá¹ƒ khÄ• damÄ• no puriso viya tuá¹-á¹-hahaá¹-á¹-ho udaggudaggo
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<69> á¹• 21 ``madhuvÄ• \Ne I 278/ \Be I 312/ maÃ±Ã±ati bÄ• lo, yÄ• va pÄ• paá¹ƒ na pac

yadÄ• ca paccati pÄ• paá¹ƒ, bÄ• lo dukkhaá¹ƒ nigacchatÄ«â€™â€™ ti ||

tattha __madhuvÄ• _ti bÄ• lassa hi pÄ• paá¹ƒ akusalakammaá¹ƒ karontassa taá¹ƒ kammaá
viya iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ viya upaá¹-á¹-hÄ• ti. iti naá¹ƒ so madhuá¹ƒva maÃ±
yattakaá¹ƒ kÄ• laá¹ƒ. __pÄ• paá¹ƒ na paccatÄ«_ti diá¹-á¹-hadhamme vÄ• samparÄ• ye vÄ•
naá¹ƒ evaá¹ƒ maÃ±Ã±ati. __yadÄ• cÄ• _ti yadÄ• panassa diá¹-á¹-hadhamme vÄ• vividhÄ
kayiramÄ• nassa, samparÄ• ye vÄ• nirayÄ• dÄ«su mahÄ• dukkhaá¹ƒ anubhavantassa taá¹
bÄ• lo dukkhaá¹ƒ nigacchati vindati paá¹-ilabhatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu.

aparena \Ee II 51/ pana samayena dhammasabhÄ• yaá¹ƒ mahÄ• jano kathaá¹ƒ samuá¹-á¹
maÃ±Ã±e kÄ• masukhaá¹ƒ sÄ• diyanti, kÄ• maá¹ƒ sevanti, kiá¹ƒ na sevissanti, na hi ete ko
vammikÄ• allamaá¹ƒsasarÄ«rÄ• va, tasmÄ• etepi kÄ• masukhaá¹ƒ sÄ• diyanti, kÄ• maá¹ƒ

Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte, ``na, bhikkhave, khÄ«á¹‡Ä• savÄ• kÄ• masukhaá¹ƒ sÄ• diyanti, na kÄ• maá¹ƒ sevan
patitaá¹ƒ udakabindu, na vilimpati, na saá¹‡á¹-hÄ• ti, vinivattetvÄ• patateva, yathÄ• ca Ä•
vilimpati, na saá¹‡á¹-hÄ• ti, vinivattetvÄ• patateva, evaá¹ƒ khÄ«á¹‡Ä• savassa citte duvidh
vilimpati, na saá¹‡á¹-hÄ• tÄ«â€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento im
gÄ• thamÄ• ha ---

``vÄ• ri pokkharapatteva, Ä• raggeriva sÄ• sapo.

yo na limpati kÄ• mesu, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 401).

imissÄ• attho brÄ• hmaá¹‡avaggeyeva Ä• vi bhavissati. satthÄ• pana rÄ• jÄ• naá¹ƒ paser
pakkosÄ• petvÄ• , ``mahÄ• rÄ• ja, imasmiá¹ƒ sÄ• sane yatheva kulaputtÄ• , evaá¹ƒ kuladh
Ã±Ä• tigaá¹‡aÃ±ca bhogakkhandhaÃ±ca \Ee II 52/ pahÄ• ya pabbajitvÄ• araÃ±Ã±e viharan
rÄ• garattÄ• pÄ• papuggalÄ• omÄ• nÄ• timÄ• navasena viheá¹-hentipi, brahmacariyantar
bhikkhunisaá¹…ghassa antonagare vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• tuá¹ƒ \Be I 313/ vaá¹-á¹-atÄ
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• nagarassa \Ne I 279/ ekapasse bhikkhunisaá¹…g
kÄ• rÄ• pesi. tato paá¹-á¹-hÄ• ya bhikkhuniyo antogÄ• meyeva vasantÄ«ti.

uppalavaá¹‡á¹‡attherÄ«vatthu dasamaá¹ƒ.

11. jambukattheravatthu

__mÄ• se mÄ• se_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto jambukaá¹ƒ
kathesi.

atÄ«te kira kassapasammÄ• sambuddhakÄ• le gÄ• mavÄ• sÄ« eko kuá¹-umbiko ekassa th
tattha viharantaá¹ƒ catÅ«hi paccayehi upaá¹-á¹-hahi. thero tassa gehe nibaddhaá¹ƒ bhuÃ±ja
khÄ«á¹‡Ä• savo bhikkhu divÄ• piá¹‡á¸• Ä• ya caranto tassa gehadvÄ• raá¹ƒ pÄ• puá¹‡i. ku
iriyÄ• pathe pasanno gehaá¹ƒ pavesetvÄ• sakkaccaá¹ƒ paá¹‡Ä«tena bhojanena parivisitvÄ
sÄ• á¹-akaá¹ƒ rajitvÄ• nivÄ• seyyÄ• thÄ• â€™â€™ ti mahantaá¹ƒ sÄ• á¹-akaá¹ƒ datvÄ• , ``
dÄ«ghÄ• , tumhÄ• kaá¹ƒ kesoropanatthÄ• ya nhÄ• pitaá¹ƒ Ä• nessÄ• mi, sayanatthÄ• ya ca
Ä• gamissÄ• mÄ«â€™â€™ ti Ä• ha. nibaddhaá¹ƒ gehe bhuÃ±janto kulÅ«pako bhikkhu taá¹
cittaá¹ƒ pasÄ• detuá¹ƒ nÄ• sakkhi, ``ayaá¹ƒ taá¹ƒ muhuttaá¹ƒ diá¹-á¹-hakassa evarÅ«paá¹ƒ
nibaddhaá¹ƒ gehe bhuÃ±jantassa pana mayhaá¹ƒ na karotÄ«â€™â€™ ti cintetvÄ• vihÄ• ra
saddhiá¹ƒ gantvÄ• kuá¹-umbikena dinnasÄ• á¹-akaá¹ƒ rajitvÄ• nivÄ• sesi. kuá¹-ambikopi n
gantvÄ• therassa kese ohÄ• rÄ• petvÄ• maÃ±cakaá¹ƒ attharÄ• petvÄ• , ``bhante, imasmiá
sayathÄ• â€™â€™ ti vatvÄ• dvepi there svÄ• tanÄ• ya nimantetvÄ• pakkÄ• mi.

nevÄ• siko tassa taá¹ƒ sakkÄ• raá¹ƒ kayiramÄ• naá¹ƒ adhivÄ• setuá¹ƒ nÄ• sakkhi. athassa
nipannaá¹-á¹-hÄ• naá¹ƒ gantvÄ• catÅ«hÄ• kÄ• rehi theraá¹ƒ akkosi, ``Ä• vuso, Ä• gantuka
bhattaá¹ƒ bhuÃ±janato varataraá¹ƒ mÄ«á¸·haá¹ƒ khÄ• dituá¹ƒ, kuá¹-umbikena Ä• nÄ«tanhÄ
varataraá¹ƒ tÄ• laá¹-á¹-hikena kese luÃ±cÄ• petuá¹ƒ. kuá¹-umbikena dinnasÄ• á¹-akanivÄ•
vicarituá¹ƒ, kuá¹-umbikena Ä• bhatamaÃ±cake nipajjanato varataraá¹ƒ \Be I 314/ bhÅ«miya
theropi ``mÄ• esa bÄ• lo maá¹ƒ nissÄ• ya nassÄ«â€™â€™ ti nimantanaá¹ƒ anÄ• diyitvÄ•
yathÄ• sukhaá¹ƒ agamÄ• si \Ee II 54/. nevÄ• sikopi pÄ• tova vihÄ• re kattabbavattaá¹ƒ katv
\Ne I 280/ ``idÄ• nipi Ä• gantuko niddÄ• yati, ghaá¹‡á¸• ikasaddena pabujjheyyÄ• â€™â€™
nakhapiá¹-á¹-heneva ghaá¹‡á¸• iá¹ƒ paharitvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. kuá¹-um
therÄ• naá¹ƒ Ä• gamanamaggaá¹ƒ olokento nevÄ• sikaá¹ƒ disvÄ• , ``bhante, thero kuhiâ€™
nevÄ• siko ``mÄ• , Ä• vuso, kiÃ±ci avaca, tuyhaá¹ƒ kulÅ«pako hiyyo, tava nikkhantavelÄ• y
niddaá¹ƒ okkanto pÄ• tova uá¹-á¹-hÄ• ya mama vihÄ• rasammajjanasaddampi pÄ• nÄ«yagl
udakasiÃ±canasaddampi ghaá¹‡á¸• ikasaddampi karontassa na jÄ• nÄ• tÄ«â€™â€™ ti Ä•
``tÄ• disÄ• ya iriyÄ• pathasampattiyÄ• samannÄ• gatassa me ayyassa yÄ• va imamhÄ• kA
natthi, maá¹ƒ pana tassa sakkÄ• raá¹ƒ karontaá¹ƒ disvÄ• addhÄ• iminÄ• bhadantena kiÃ±
bhavissatÄ«â€™â€™ ti. so attano paá¹‡á¸• itabhÄ• vena taá¹ƒ sakkaccaá¹ƒ bhojetvÄ• tass
dhovitvÄ• nÄ• naggarasabhojanassa pÅ«retvÄ• , ``bhante, sace me ayyaá¹ƒ passeyyÄ• th
dadeyyÄ• thÄ• â€™â€™ ti Ä• ha.

itaro taá¹ƒ gahetvÄ• va cintesi --- ``sace so evarÅ«paá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissati,
á¹-hÄ• ne paluddho bhavissatÄ«â€™â€™ ti antarÄ• magge taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ chaá¸
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ tattha olokento na addasa. atha naá¹ƒ ettakassa kam
vÄ«sativassasahassÄ• ni \Ee II 55/ katopi samaá¹‡adhammo rakkhituá¹ƒ nÄ• sakkhi. Ä• yu
katvÄ• avÄ«cimhi nibbattitvÄ• ekaá¹ƒ buddhantaraá¹ƒ mahÄ• dukkhaá¹ƒ anubhavitvÄ• im
rÄ• jagahanagare ekasmiá¹ƒ bahvannapÄ• ne kulaghare nibbatti. so padasÄ• gamanakÄ•
sayituá¹ƒ, na bhattaá¹ƒ bhuÃ±jituá¹ƒ icchati, attano sarÄ«ravalaÃ±jameva khÄ• dati. ``bÄ• la
karotÄ«â€™â€™ ti taá¹ƒ posayiá¹ƒsu. mahallakakÄ• lepi vatthaá¹ƒ nivÄ• setuá¹ƒ na icchati
bhÅ«miyaá¹ƒ sayati, attano sarÄ«ravalaÃ±jameva khÄ• dati. athassa mÄ• tÄ• pitaro ``nÄ• y
anucchaviko, kevalaá¹ƒ alajjanako Ä• jÄ«vakÄ• naá¹ƒ esa anucchavikoâ€™â€™ ti tesaá¹ƒ
dÄ• rakaá¹ƒ pabbÄ• jethÄ• â€™â€™ ti adaá¹ƒsu. atha naá¹ƒ te pabbÄ• jesuá¹ƒ. pabbÄ• jen
galappamÄ• á¹‡e Ä• vÄ• á¹-e á¹-hapetvÄ• dvinnaá¹ƒ aá¹ƒsakÅ«á¹-Ä• naá¹ƒ upariá¹ƒ pada
nisÄ«ditvÄ• tÄ• laá¹-á¹-hikhaá¹‡á¸• ena kese luÃ±ciá¹ƒsu. atha ne tassa mÄ• tÄ• pitaro svÄ
pakkamiá¹ƒsu.

punadivase Ä• jÄ«vakÄ• ``ehi, gÄ• maá¹ƒ pavisissÄ• mÄ• â€™â€™ ti taá¹ƒ vadiá¹ƒsu. so
idheva bhavissÄ• mÄ«â€™â€™ ti na icchi. atha naá¹ƒ punappunaá¹ƒ vatvÄ• anicchamÄ• n
tesaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• vaccakuá¹-iyÄ• padaraá¹ƒ vivaritvÄ• oruyha ubhohi hattl

Ä• lopaá¹ƒ katvÄ• gÅ«thaá¹ƒ khÄ• di \Ee II 56/. Ä• jÄ«vakÄ• tassa antogÄ• mato Ä• hÄ• r
icchi. punappunaá¹ƒ vuccamÄ• nopi ``na me iminÄ• attho. laddho me Ä• hÄ• roâ€™â€™ ti
ti? ``idheva laddhoâ€™â€™ ti. evaá¹ƒ dutiye tatiye catutthepi divase tehi bahumpi vuccamÄ
bhavissÄ• mÄ«â€™â€™ ti gÄ• maá¹ƒ gantuá¹ƒ na icchi. Ä• jÄ«vakÄ• ``ayaá¹ƒ divase diva
icchati, na amhehi pahitÄ• hÄ• raá¹ƒ Ä• harituá¹ƒ icchati, `idheva me laddhoâ€™ ti vadati, k
pariggaá¹‡hissÄ• ma naâ€™â€™ nti gÄ• maá¹ƒ pavisantÄ• ekaá¹ƒ dve jane tassa parigga
gamiá¹ƒsu. te pacchato gacchantÄ• viya hutvÄ• nilÄ«yiá¹ƒsu. sopi tesaá¹ƒ gatabhÄ• vaá¹ƒ
vaccakuá¹-iá¹ƒ oruyha gÅ«thaá¹ƒ khÄ• di.

itare tassa kiriyaá¹ƒ disvÄ• Ä• jÄ«vakÄ• naá¹ƒ Ä• rocayiá¹ƒsu. taá¹ƒ sutvÄ• Ä• jÄ«vakÄ•
kammaá¹ƒ, sace samaá¹‡assa gotamassa sÄ• vakÄ• jÄ• neyyuá¹ƒ, `Ä• jÄ«vakÄ• gÅ«thaá
amhÄ• kaá¹ƒ akittiá¹ƒ pakÄ• seyyuá¹ƒ, nÄ• yaá¹ƒ amhÄ• kaá¹ƒ anucchavikoâ€™â€™ ti taá
nÄ«hariá¹ƒsu. so tehi nÄ«harito mahÄ• janassa uccÄ• rakaraá¹‡aá¹-á¹-hÄ• ne pattharito ek
atthi. tasmiá¹ƒ mahantaá¹ƒ soá¹‡á¸• i, piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ nissÄ• ya mahÄ• janassa
uccÄ• rakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. so tattha gantvÄ• rattiá¹ƒ gÅ«thaá¹ƒ khÄ• ditvÄ• mahÄ•
sarÄ«ravalaÃ±janatthÄ• ya Ä• gamanakÄ• le ekena hatthena pÄ• sÄ• á¹‡assa ekaá¹ƒ anta
pÄ• daá¹ƒ ukkhipitvÄ• jaá¹‡á¹‡uke á¹-hapetvÄ• uddhaá¹ƒvÄ• tÄ• bhimukho mukhaá¹ƒ viva
mahÄ• jano taá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• , ``bhante, kasmÄ• ayyo mukhaá¹
pucchati. ``ahaá¹ƒ vÄ• tabhakkho, aÃ±Ã±o me Ä• hÄ• ro natthÄ«â€™â€™ ti. atha ``kasmÄ
katvÄ• á¹-hitosi, bhanteâ€™â€™ ti? ``ahaá¹ƒ uggatapo \Be I 316/ ghoratapo, mayÄ• dvÄ«
pathavÄ« kampati, tasmÄ• ekaá¹ƒ pÄ• daá¹ƒ ukkhipitvÄ• jaá¹‡á¹‡uke á¹-hapetvÄ• á¹-hito
á¹-hitakova vÄ«tinÄ• memi, na nisÄ«dÄ• mi, na nipajjÄ• mÄ«â€™â€™ ti. manussÄ• nÄ• m
saddahanti, tasmÄ• ``aho acchariyaá¹ƒ, evarÅ«pÄ• pi nÄ• ma tapassino honti, na no evarÅ
diá¹-á¹-hapubbÄ• â€™â€™ ti yebhuyyena aá¹…gamagadhavÄ• sino saá¹…khubhitvÄ• upa
mahantaá¹ƒ sakkÄ• raá¹ƒ abhiharanti. so ``ahaá¹ƒ vÄ• tameva bhakkhÄ• mi, na aÃ±Ã±aá¹ƒ
khÄ• dantassa tapo nassatÄ«â€™â€™ ti tehi abhihaá¹-aá¹ƒ na kiÃ±ci icchati. manussÄ• ``
tumhÄ• disena ghoratapena paribhoge kate amhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• y
punappunaá¹ƒ yÄ• canti. tassa aÃ±Ã±o Ä• hÄ• ro na ruccati. mahÄ• janassa pana yÄ• can
sappiphÄ• á¹‡itÄ• dÄ«ni kusaggena jivhagge á¹-hapetvÄ• ``gacchatha, alaá¹ƒ \Ne I 282/ vo
sukhÄ• ya cÄ• â€™â€™ ti uyyojesi. evaá¹ƒ so paÃ±capaÃ±Ã±Ä• sa vassÄ• ni naggo gÅ«th
bhÅ«miyaá¹ƒ sayamÄ• no vÄ«tinÄ• mesi.

buddhÄ• nampi \Ee II 58/ kho paccÅ«sakÄ• le lokavolokanaá¹ƒ avijahitameva hoti. tasmÄ•
paccÅ«sasamaye lokaá¹ƒ volokentassa ayaá¹ƒ jambukÄ• jÄ«vako Ã±Ä• á¹‡ajÄ• lassa anto
nu kho bhavissatÄ«â€™â€™ ti Ä• vajjetvÄ• tassa saha paá¹-isambhidÄ• hi arahattassÅ«pa
etaá¹ƒ Ä• diá¹ƒ katvÄ• ekaá¹ƒ gÄ• thaá¹ƒ bhÄ• sissÄ• mi, gÄ• thÄ• vasÄ• ne caturÄ• sÄ«t
dhammÄ• bhisamayo bhavissati. imaá¹ƒ kulaputtaá¹ƒ nissÄ• ya mahÄ• jano sotthibhÄ• vaá
Ã±atvÄ• punadivase rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• na

``Ä• nanda, jambukÄ• jÄ«vakassa santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti. ``bhante, kiá¹ƒ tun
``Ä• ma, ahamevÄ• â€™â€™ ti evaá¹ƒ vatvÄ• satthÄ• vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya

devatÄ• cintayiá¹ƒsu --- ``satthÄ• sÄ• yaá¹ƒ jambukÄ• jÄ«vakassa santikaá¹ƒ gacchati, so
uccÄ• rapassÄ• vadantakaá¹-á¹-hakiliá¹-á¹-he piá¹-á¹-hipÄ• sÄ• á¹‡e vasati, devaá¹ƒ vassÄ
vaá¹-á¹-atÄ«â€™â€™ ti attano Ä• nubhÄ• vena taá¹ƒ muhuttaá¹ƒyeva devaá¹ƒ vassÄ• pesu
suci nimmalo ahosi. athassa upari \Be I 317/ paÃ±cavaá¹‡á¹‡aá¹ƒ pupphavassaá¹ƒ vassÄ•
jambukÄ• jÄ«vakassa santikaá¹ƒ gantvÄ• ``jambukÄ• â€™â€™ ti saddamakÄ• si. jambuko
jambukavÄ• dena vadatÄ«â€™â€™ ti cintetvÄ• ``ko esoâ€™â€™ ti Ä• ha. ``ahaá¹ƒ samaá
mahÄ• samaá¹‡Ä• â€™â€™ ti? ``ajja me ekarattiá¹ƒ idha vasanaá¹-á¹-hÄ• naá¹ƒ dehÄ«â€™
mahÄ• samaá¹‡a, imasmiá¹ƒ á¹-hÄ• ne vasanaá¹-á¹-hÄ• naâ€™â€™ nti \Ee II 59/. ``jambuk
ekarattiá¹ƒ me vasanaá¹-á¹-hÄ• naá¹ƒ dehi, pabbajitÄ• nÄ• ma pabbajitaá¹ƒ patthenti, man
pasavaâ€™â€™ nti. ``kiá¹ƒ pana tvaá¹ƒ pabbajitoâ€™â€™ ti? ``Ä• ma, pabbajitomhÄ«â€™
pabbajito, kahaá¹ƒ te lÄ• bukaá¹ƒ, kahaá¹ƒ dhÅ«makaá¹-acchuko, kahaá¹ƒ yaÃ±Ã±asuttaka
mayhaá¹ƒ, visuá¹ƒ visuá¹ƒ pana gahetvÄ• vicaraá¹‡aá¹ƒ dukkhaâ€™ nti abbhantareneva g
so ``carissasi tvaá¹ƒ etaá¹ƒ aggaá¹‡hitvÄ• â€™â€™ ti kujjhi. atha naá¹ƒ satthÄ• Ä• ha --- ``
kujjha, vasanaá¹-á¹-hÄ• naá¹ƒ me Ä• cikkhÄ• â€™â€™ ti. ``natthi, mahÄ• samaá¹‡a, ettha
nti.

satthÄ• tassa vasanaá¹-á¹-hÄ• nato avidÅ«re ekaá¹ƒ pabbhÄ• raá¹ƒ atthi, taá¹ƒ niddisanto
ko vasatÄ«â€™â€™ ti Ä• ha. ``natthi koci, mahÄ• samaá¹‡Ä• â€™â€™ ti. ``tena hi etaá¹ƒ n
I 283/. ``tvaÃ±Ã±eva jÄ• na, mahÄ• samaá¹‡Ä• â€™â€™ ti. satthÄ• pabbhÄ• re nisÄ«dana
paá¹-hamayÄ• me cattÄ• ro mahÄ• rÄ• jÄ• no catuddisaá¹ƒ ekobhÄ• saá¹ƒ karontÄ• satthu
jambuko obhÄ• saá¹ƒ disvÄ• ``ko obhÄ• so nÄ• mesoâ€™â€™ ti cintesi. majjhimayÄ• me
jambuko tampi disvÄ• ``ko nÄ• mesoâ€™â€™ ti cintesi. pacchimayÄ• me ekÄ• ya aá¹…gu
dasahi dasa cakkavÄ• á¸·Ä• ni obhÄ• setuá¹ƒ samattho mahÄ• brahmÄ• sakalaá¹ƒ araÃ±Ã
Ä• gami. jambuko tampi \Ee II 60/ disvÄ• ``ko nu kho esoâ€™â€™ ti cintetvÄ• pÄ• tova sa
paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hito satthÄ• raá¹ƒ pucchi --- ``mahÄ• samaá¹‡a
catasso disÄ• obhÄ• sento ke Ä• gatÄ• â€™â€™ ti? ``cattÄ• ro mahÄ• rÄ• jÄ• noâ€™â€™
``maá¹ƒ upaá¹-á¹-hÄ• tuâ€™â€™ nti. ``kiá¹ƒ pana tvaá¹ƒ catÅ«hi mahÄ• rÄ• jehi uttaritaroâ
jambuka, mahÄ• rÄ• jÅ«nampi atirÄ• jÄ• â€™â€™ ti. ``majjhimayÄ• me pana ko Ä• gatoâ€
jambukÄ• â€™â€™ ti \Be I 318/. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``maá¹ƒ upaá¹-á¹-hÄ• tun
tvaá¹ƒ sakkadevarÄ• jatopi uttaritaroâ€™â€™ ti? ``Ä• ma, jambuka, sakkatopi uttaritaromhi
gilÄ• nupaá¹-á¹-hÄ• ko kappiyakÄ• rakasÄ• maá¹‡erasadisoâ€™â€™ ti. ``pacchimayÄ• me
obhÄ• setvÄ• ko Ä• gatoâ€™â€™ ti? ``yaá¹ƒ loke brÄ• hmaá¹‡Ä• dayo khipitvÄ• pakkhali
vadanti, so eva mahÄ• brahmÄ• â€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ mahÄ• brahmatopi uttarita
jambuka, ahaÃ±hi brahmunÄ• pi atibrahmÄ• â€™â€™ ti. ``acchariyosi tvaá¹ƒ, mahÄ• sama
paÃ±Ã±Ä• sa vassÄ• ni idha vasantassa etesu ekopi maá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ nÄ• gatapu

addhÄ• naá¹ƒ vÄ• tabhakkho hutvÄ• á¹-hitakova vÄ«tinÄ• mesiá¹ƒ, na tÄ• va te mayhaá¹ƒ
Ä• gatapubbÄ• â€™â€™ ti.

atha naá¹ƒ satthÄ• Ä• ha --- jambuka, tvaá¹ƒ lokasmiá¹ƒ andhabÄ• laá¹ƒ mahÄ• janaá¹ƒ v
vaÃ±cetukÄ• mo jÄ• to, nanu tvaá¹ƒ paÃ±capaÃ±Ã±Ä• sa vassÄ• ni gÅ«thameva khÄ• di, b
hutvÄ• vicari, tÄ• laá¹-á¹-hikhaá¹‡á¸• ena kese luÃ±ci. atha \Ee II 61/ ca pana lokaá¹ƒ vaÃ±
vÄ• tabhakkho, ekapÄ• dena tiá¹-á¹-hÄ• mi, na nisÄ«dÄ• mi, na nipajjÄ• mÄ«â€™â€™ ti va
vaÃ±cetukÄ• mosi pubbepi tvaá¹ƒ pÄ• pikaá¹ƒ lÄ• mikaá¹ƒ diá¹-á¹-hiá¹ƒ nissÄ• ya ettakaá¹ƒ
bhÅ«misayo naggo vicaranto tÄ• laá¹-á¹-hikhaá¹‡á¸• ena kesaluÃ±canaá¹ƒ patto, idÄ• nipi p
diá¹-á¹-himeva gaá¹‡hÄ• sÄ«â€™â€™ ti. ``kiá¹ƒ pana mayÄ• kataá¹ƒ, mahÄ• samaá¹‡Ä• â
pubbe katakammaá¹ƒ Ä• cikkhi. tassa satthari kathenteyeva saá¹ƒvego uppajji, hirottappaá¹
ukkuá¹-iko nisÄ«di. athassa satthÄ• udakasÄ• á¹-ikaá¹ƒ khipitvÄ• adÄ• si. so taá¹ƒ nivÄ• s
vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• pissa anupubbiá¹ƒ kathaá¹ƒ kathetvÄ• dhammaá¹
\Ne I 284/ saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• satthÄ• raá¹ƒ vanditvÄ• uá¹-á¹-hÄ•
upasampadaÃ±ca yÄ• ci. ettÄ• vatÄ• tassa purimakammaá¹ƒ parikkhÄ«á¹‡aá¹ƒ. ayaÃ±hi k
catÅ«hi akkosehi akkositvÄ• yÄ• vÄ• yaá¹ƒ mahÄ• pathavÄ« tigÄ• vutÄ• dhikaá¹ƒ yojanaá
paccitvÄ• tattha pakkÄ• vasesena paÃ±capaÃ±Ã±Ä• sa vassÄ• ni imaá¹ƒ vippakÄ• raá¹ƒ p
khÄ«á¹‡aá¹ƒ. vÄ«sati pana vassasahassÄ• ni iminÄ• katassa samaá¹‡adhammassa phala
tasmÄ• satthÄ• dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• ``ehi, bhikkhu, cara brahmacariyaá¹ƒ s
319/ antakiriyÄ• yÄ• â€™â€™ ti Ä• ha. tÄ• vadevassa gihiliá¹…gaá¹ƒ antaradhÄ• yi aá¹-á¹-
saá¹-á¹-hivassikamahÄ• thero \Ee II 62/ viya ahosi.

aá¹…gamagadhavÄ• sÄ«naá¹ƒ tassa sakkÄ• raá¹ƒ gahetvÄ• Ä• gatadivaso kiresa, tasmÄ
sakkÄ• raá¹ƒ gahetvÄ• Ä• gatÄ• tathÄ• gataá¹ƒ disvÄ• ``kiá¹ƒ nu kho amhÄ• kaá¹ƒ ayyo j
samaá¹‡o gotamoâ€™â€™ ti cintetvÄ• ``sace samaá¹‡o gotamo mahÄ• bhaveyya, ayaá¹ƒ
santikaá¹ƒ gaccheyya, jambukÄ• jÄ«vakassa pana mahantatÄ• ya samaá¹‡o gotamo imass
cintayiá¹ƒsu. satthÄ• mahÄ• janassa parivitakkaá¹ƒ Ã±atvÄ• , ``jambuka, tava upaá¹-á¹-hÄ•
chindÄ• hÄ«â€™â€™ ti Ä• ha, so ``ahampi, bhante, ettakameva paccÄ• sÄ«sÄ• mÄ«â€™â
samÄ• pajjitvÄ• uá¹-á¹-hÄ• ya tÄ• lappamÄ• á¹‡aá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• ``satthÄ
sÄ• vakohamasmÄ«â€™â€™ ti vatvÄ• oruyha vanditvÄ• puna dvitÄ• lamattaá¹ƒ titÄ• lama
sattatÄ• lamattaá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• oruyha attano sÄ• vakabhÄ• vaá¹ƒ jÄ• nÄ
``aho buddhÄ• nÄ• ma acchariyÄ• anopamaguá¹‡Ä• â€™â€™ ti cintesi. satthÄ• mahÄ• ja
evamÄ• ha --- ``ayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ tumhehi Ä• bhataá¹ƒ sakkÄ• raá¹ƒ kusaggena ji
`tapacaraá¹‡aá¹ƒ pÅ«remÄ«â€™ ti idha nivuá¹-á¹-ho, sacepi iminÄ• upÄ• yena vassasataá
pÅ«reyya, yÄ• cassa idÄ• ni kÄ• laá¹ƒ vÄ• bhattaá¹ƒ vÄ• kukkuccÄ• yitvÄ• abhuÃ±jantas
bhattacchedanakusalacetanÄ• , tassÄ• taá¹ƒ tapacaraá¹‡aá¹ƒ soá¸·asiá¹ƒ kalampi na aggh
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<70> á¹• 21 ``mÄ• se mÄ• se kusaggena, bÄ• lo bhuÃ±jeyya bhojanaá¹ƒ.

na so saá¹…khÄ• tadhammÄ• naá¹ƒ, kalaá¹ƒ agghati soá¸·asiâ€™â€™ nti ||

tassattho \Ee II 63/ --- sace __bÄ• lo_ apariÃ±Ã±Ä• tadhammo sÄ«lÄ• diguá¹‡Ä• paribÄ• h
``tapacaraá¹‡aá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti mÄ• se mÄ• se patte kusaggena bhojanaá¹ƒ
bhuÃ±jeyya \Ne I 285/ bhojanaá¹ƒ. __na so saá¹…khÄ• tadhammÄ• naá¹ƒ, kalaá¹ƒ agghati
saá¹…khÄ• tadhammÄ• vuccanti Ã±Ä• tadhammÄ• tulitadhammÄ• . tesu heá¹-á¹-himakoá
saá¹…khÄ• tadhammo, uparimakoá¹-iyÄ• khÄ«á¹‡Ä• savo. imesaá¹ƒ saá¹…khÄ• tadhamm
320/ agghati soá¸·asinti puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• . ayaá¹ƒ panettha attho --- yÄ•
tapacaraá¹‡aá¹ƒ pÅ«rentassa vassasataá¹ƒ cetanÄ• yÄ• ca saá¹…khÄ• tadhammÄ• naá¹
kukkuccÄ• yitvÄ• abhuÃ±jantÄ• naá¹ƒ ekÄ• bhattacchedanakusalacetanÄ• , tassÄ• cetan
pavattacetanÄ• soá¸·asiá¹ƒ kalaá¹ƒ na agghati. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ tassÄ• saá¹…
cetanÄ• ya phalaá¹ƒ, taá¹ƒ soá¸·asa koá¹-á¹-hÄ• se katvÄ• tato ekekaá¹ƒ puna soá¸·asa so
katvÄ• tato ekassa koá¹-á¹-hÄ• sassa yaá¹ƒ phalaá¹ƒ, tadeva tassa bÄ• lassa tapacaraá¹‡a

desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosÄ

jambukattheravatthu ekÄ• dasamaá¹ƒ.

12. ahipetavatthu

__na hi pÄ• paá¹ƒ kataá¹ƒ kamma_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viha
ahipetaá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi \Ee II 64/ divase jaá¹-ilasahassassa abbhantaro Ä• yasmÄ• lakkhaá¹‡atthero c
mahÄ• moggallÄ• natthero ca ``rÄ• jagahe piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti gijjhakÄ
Ä• yasmÄ• mahÄ• moggallÄ• natthero ekaá¹ƒ ahipetaá¹ƒ disvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. a
``kasmÄ• , Ä• vuso, sitaá¹ƒ pÄ• tukarosÄ«â€™â€™ ti sitakÄ• raá¹‡aá¹ƒ pucchi. ``akÄ• lo, Ä
paÃ±hassa, bhagavato santike maá¹ƒ puccheyyÄ• sÄ«â€™â€™ ti thero Ä• ha. tesu rÄ• jag
bhagavato santikaá¹ƒ gantvÄ• nisinnesu lakkhaá¹‡atthero pucchi, ``Ä• vuso, moggallÄ• na
otaranto sitaá¹ƒ pÄ• tukaritvÄ• mayÄ• sitakÄ• raá¹‡aá¹ƒ puá¹-á¹-ho `bhagavato santike ma
avaca, kathehi idÄ• ni taá¹ƒ kÄ• raá¹‡aâ€™â€™ nti. thero Ä• ha --- ``ahaá¹ƒ, Ä• vuso, ekaá
sitaá¹ƒ pÄ• tvÄ• kÄ• siá¹ƒ. tassa evarÅ«po attabhÄ• vo --- manussasÄ«saá¹ƒ viya assa sÄ«
321/ seso attabhÄ• vo, ahipeto nÄ• mesa pamÄ• á¹‡ato paÃ±cavÄ«satiyojaniko, tassa sÄ«
yÄ• va naá¹…guá¹-á¹-hÄ• gacchanti, naá¹…guá¹-á¹-hato uá¹-á¹-hitÄ• aggijÄ• lÄ• yÄ• va s
uá¹-á¹-hitÄ• dve passÄ• ni gacchanti, dvÄ«hi passehi uá¹-á¹-hitÄ• majjhe otarantÄ«â€™â€
dvinnaá¹ƒyeva kira petÄ• naá¹ƒ attabhÄ• vo paÃ±cavÄ«satiyojaniko, avasesÄ• naá¹ƒ tigÄ•

ahipetassa kÄ• kapetassa ca paÃ±cavÄ«satiyojaniko. tesu ayaá¹ƒ tÄ• va ahipeto. kÄ• kape
gijjhakÅ«á¹-amatthake paccamÄ• naá¹ƒ disvÄ• tassa pubbakammaá¹ƒ pucchanto imaá¹ƒ g

``paÃ±cayojanikÄ• \Ee II 65/ jivhÄ• , sÄ«saá¹ƒ te navayojanaá¹ƒ.

kÄ• yo accuggato tuyhaá¹ƒ, paÃ±cavÄ«satiyojanaá¹ƒ.

kiá¹ƒ nu kammaá¹ƒ karitvÄ• na, pattosi dukkhamÄ«disaâ€™â€™ nti ||

athassa peto Ä• cikkhanto ---

``ahaá¹ƒ bhante moggallÄ• na, kassapassa mahesino.

saá¹…ghassa Ä• bhataá¹ƒ bhattaá¹ƒ, Ä• hÄ• resiá¹ƒ yadicchakaâ€™â€™ nti || ---

gÄ• thaá¹ƒ vatvÄ• Ä• ha --- ``bhante, kassapabuddhakÄ• le sambahulÄ• bhikkhÅ« gÄ• ma
manussÄ• there disvÄ• sampiyÄ• yamÄ• nÄ• Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«dÄ• petvÄ• pÄ
yÄ• guá¹ƒ pÄ• yetvÄ• khajjakaá¹ƒ datvÄ• piá¹‡á¸• apÄ• takÄ• laá¹ƒ Ä• gamayamÄ• nÄ• d
dhammakathÄ• vasÄ• ne therÄ• naá¹ƒ patte Ä• dÄ• ya attano attano gehÄ• nÄ• naggarasa
Ä• hariá¹ƒsu. tadÄ• ahaá¹ƒ kÄ• ko hutvÄ• Ä• sanasÄ• lÄ• ya chadanapiá¹-á¹-he nilÄ«no ta
gahitapattato tikkhattuá¹ƒ mukhaá¹ƒ pÅ«rento tayo kabaá¸·e aggahesiá¹ƒ. taá¹ƒ pana bhatta
santakaá¹ƒ, na saá¹…ghassa niyametvÄ• dinnaá¹ƒ, na bhikkhÅ«hi gahitÄ• vasesakaá¹ƒ. at
manussehi bhuÃ±jitabbakaá¹ƒ, kevalaá¹ƒ saá¹…ghaá¹ƒ uddissa abhihaá¹-amattameva. tato
gahitÄ• , ettakaá¹ƒ me pubbakammaá¹ƒ. svÄ• haá¹ƒ kÄ• laá¹ƒ katvÄ• tassa kammassa vip
paccitvÄ• tattha pakkÄ• vasesena idÄ• ni gijjhakÅ«á¹-e kÄ• kapeto hutvÄ• nibbatto imaá¹ƒ
paccÄ• nubhomÄ«â€™â€™ ti. idaá¹ƒ kÄ• kapetassa vatthu.

idha \Be I 322/ pana thero ``ahipetaá¹ƒ disvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• siâ€™â€™ nti Ä• ha. a
hutvÄ• pi uá¹-á¹-hÄ• ya ``saccaá¹ƒ, bhikkhave, moggallÄ• no Ä• ha. mayÄ• pesa sambodhi
apicÄ• haá¹ƒ `ye me vacanaá¹ƒ na saddaheyyuá¹ƒ, tesaá¹ƒ ahitÄ• ya bhaveyyÄ• â€™ ti pa
kathesiâ€™â€™ nti Ä• ha. __lakkhaá¹‡asaá¹ƒyuttepi_ (SN a II 202 Ä• dayo) hi mahÄ• mog
diá¹-á¹-hakÄ• leyeva \Ne I 287/ satthÄ• tassa sakkhÄ« hutvÄ• vinÄ«tavatthÅ«ni kathesi, id
kathitaá¹ƒ. taá¹ƒ sutvÄ• bhikkhÅ« tassa pubbakammaá¹ƒ pucchiá¹ƒsu. satthÄ• pi tesaá¹ƒ k

atÄ«te kira bÄ• rÄ• á¹‡asiá¹ƒ nissÄ• ya nadÄ«tÄ«re paccekabuddhassa paá¹‡á¹‡asÄ• laá¹
viharanto nibaddhaá¹ƒ nagare piá¹‡á¸• Ä• ya carati. nÄ• garÄ• pi sÄ• yaá¹ƒpÄ• taá¹ƒ gandh
paccekabuddhassÅ«paá¹-á¹-hÄ• naá¹ƒ gacchanti. eko bÄ• rÄ• á¹‡asivÄ• sÄ« puriso taá¹ƒ n
kasi. mahÄ• jano sÄ• yaá¹ƒpÄ• taá¹ƒ paccekabuddhassÅ«paá¹-á¹-hÄ• naá¹ƒ gacchanto taâ

gacchati. kassako ca ``mÄ• me khettaá¹ƒ maddathÄ• â€™â€™ ti vÄ• rentopi vÄ• retuá¹ƒ n
--- ``sace imasmiá¹ƒ á¹-hÄ• ne paccekabuddhassa paá¹‡á¹‡asÄ• lÄ• na bhaveyya, na me l
nti. so paccekabuddhassa piá¹‡á¸• Ä• ya paviá¹-á¹-hakÄ• le paribhogabhÄ• janÄ• ni bhindit
jhÄ• pesi. paccekabuddho \Ee II 67/ taá¹ƒ jhÄ• maá¹ƒ disvÄ• yathÄ• sukhaá¹ƒ pakkÄ• mi. n
Ä• dÄ• ya Ä• gato jhÄ• mapaá¹‡á¹‡asÄ• laá¹ƒ disvÄ• ``kahaá¹ƒ nu kho no ayyo gatoâ€™â
saddhiá¹ƒ gato mahÄ• janamajjhe á¹-hitakova evamÄ• ha --- ``mayÄ• tassa paá¹‡á¹‡asÄ•
naá¹ƒ ``gaá¹‡hatha, imaá¹ƒ pÄ• pimaá¹ƒ nissÄ• ya mayaá¹ƒ paccekabuddhaá¹ƒ daá¹-á¹-hu
daá¹‡á¸• Ä• dÄ«hi pothetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesuá¹ƒ. so avÄ«cimhi nibbattitvÄ• yÄ
yojanamattaá¹ƒ ussannÄ• , tÄ• va niraye paccitvÄ• pakkÄ• vasesena gijjhakÅ«á¹-e ahipeto
idaá¹ƒ tassa pubbakammaá¹ƒ kathetvÄ• , ``bhikkhave, pÄ• pakammaá¹ƒ nÄ• metaá¹ƒ khÄ«
duyhamÄ• nameva na pariá¹‡amati. tathÄ• kammaá¹ƒ kayiramÄ• nameva na vipaccati. yad
evarÅ«pena dukkhena socatÄ«â€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento

<71> á¹• 21 ``na \Be I 323/ hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, sajjukhÄ«raá¹ƒva muccati.

á¸• ahantaá¹ƒ bÄ• lamanveti, bhasmacchannova pÄ• vakoâ€™â€™ ti ||

tattha __sajjukhÄ«raá¹ƒ vÄ• _ti taá¹ƒ khaá¹‡aá¹ƒyeva dhenuyÄ• thanehi nikkhantaá¹ƒ abb
muccati na pariá¹‡amati. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• idaá¹ƒ sajjukhÄ«raá¹ƒ taá¹ƒ khaá¹‡
na pariá¹‡amati na pakatiá¹ƒ vijahati. yasmiá¹ƒ pana bhÄ• jane duhitvÄ• gahitaá¹ƒ yÄ• va t
takkÄ• diambilaá¹ƒ na pakkhipati, yÄ• va dadhibhÄ• janÄ• dikaá¹ƒ ambilabhÄ• janaá¹ƒ na p
pakatiá¹ƒ avijahitvÄ• pacchÄ• jahati, evameva pÄ• pakammampi kariyamÄ• nameva na vi
koci pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ visaheyya. yÄ• va pana kusalÄ• bhinibbattÄ• khandhÄ• c
rakkhanti. tesaá¹ƒ bhedÄ• apÄ• ye nibbattakkhandhesu vipaccati, vipaccamÄ• naÃ±ca \Ne
bÄ• lamanveti. _ ``kiá¹ƒ viyÄ• â€™â€™ ti? __ ``bhasmacchannova pÄ• vakoâ€™â€™ _ti. y
paá¹-icchanno vÄ«taccitaá¹…gÄ• ro akkantopi chÄ• rikÄ• ya paá¹-icchannattÄ• na tÄ• va á
tÄ• petvÄ• cammÄ• dÄ«naá¹ƒ á¸• ahanavasena yÄ• va matthaluá¹…gÄ• á¸• ahanto gacch
kataá¹ƒ hoti, taá¹ƒ bÄ• laá¹ƒ dutiye vÄ• tatiye vÄ• attabhÄ• ve nirayÄ• dÄ«su nibbattaá¹ƒ a
anugacchatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesunti.

ahipetavatthu dvÄ• dasamaá¹ƒ.

13. saá¹-á¹-hikÅ«á¹-apetavatthu

__yÄ• vadeva anatthÄ• yÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto s
Ä• rabbha kathesi.

purimanayeneva hi mahÄ• moggallÄ• natthero lakkhaá¹‡attherena saddhiá¹ƒ gijjhakÅ«á¹-Ä
aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ pÄ• tvÄ• kÄ• si. therena sitakÄ• raá¹‡aá¹ƒ puá¹-á¹-ho ``b
69/ maá¹ƒ puccheyyÄ• sÄ«â€™â€™ ti vatvÄ• piá¹‡á¸• Ä• ya caritvÄ• satthÄ• raá¹ƒ upasa
nisinnakÄ• le puna puá¹-á¹-ho Ä• ha --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ petaá¹ƒ addasaá¹ƒ tigÄ•
attabhÄ• vena, tassa saá¹-á¹-hi ayakÅ«á¹-asahassÄ• ni Ä• dittÄ• ni sampajjalitÄ• ni uparima
uá¹-á¹-hahanti sÄ«saá¹ƒ bhindanti, bhinnaá¹ƒ bhinnaá¹ƒ puna samuá¹-á¹-hahati \Be I 324/, i
mayÄ• evarÅ«po attabhÄ• vo na diá¹-á¹-hapubbo, ahaá¹ƒ taá¹ƒ disvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ
petavatthusmiÃ±hi ---

``saá¹-á¹-hi kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se tuyhaá¹ƒ nipatanti, vobhindanteva matthakaâ€™â€™ nti || (Pv 808, 810, 813) Ä• di --

imameva petaá¹ƒ sandhÄ• ya vuttaá¹ƒ. satthÄ• therassa kathaá¹ƒ sutvÄ• va, ``bhikkhave, n
bodhimaá¹‡á¸• e nisinneneva diá¹-á¹-ho `ye ca pana me vacanaá¹ƒ na saddaheyyuá¹ƒ, tesa
ti paresaá¹ƒ anukampÄ• ya \Ne I 289/ na kathesiá¹ƒ, idÄ• ni pana moggallÄ• nassa sakkhÄ
Ä• ha. taá¹ƒ sutvÄ• bhikkhÅ« tassa pubbakammaá¹ƒ pucchiá¹ƒsu. satthÄ• pi nesaá¹ƒ kath

atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ sÄ• á¸·ittakasippe nipphattiá¹ƒ patto eko pÄ«á¹-hasappi ah
ekassa vaá¹-arukkhassa heá¹-á¹-hÄ• nisinno sakkharÄ• ni khipitvÄ• tassa paá¹‡á¹‡Ä• ni c
``hatthirÅ«pakaá¹ƒ no dassehi, assarÅ«pakaá¹ƒ no dassehÄ«â€™â€™ ti gÄ• madÄ• rakeh
icchiticchitÄ• ni rÅ«pÄ• ni dassetvÄ• tesaá¹ƒ santikÄ• khÄ• danÄ«yÄ• dÄ«ni labhati. athek
uyyÄ• naá¹ƒ gacchanto taá¹ƒ padesaá¹ƒ pÄ• puá¹‡i. dÄ• rakÄ• pÄ«á¹-hasappiá¹ƒ pÄ• roha
raÃ±Ã±o á¹-hitamajjhanhike rukkhamÅ«laá¹ƒ paviá¹-á¹-hassa chiddÄ• vachiddacchÄ• yÄ• s
nu kho etaâ€™â€™ nti uddhaá¹ƒ olokento rukkhapaá¹‡á¹‡esu hatthirÅ«pakÄ• dÄ«ni disvÄ•
nti pucchitvÄ• ``pÄ«á¹-hasappinoâ€™â€™ ti sutvÄ• taá¹ƒ pakkosÄ• petvÄ• Ä• ha --- ``ma
appamattakepi vutte bahuá¹ƒ bhaá¹‡anto maá¹ƒ upaddaveti, sakkhissasi tassa mukhe nÄ• a
khipituâ€™â€™ nti? ``sakkhissÄ• mi, deva. ajalaá¹‡á¸• ikÄ• Ä• harÄ• petvÄ• purohitena s
antosÄ• á¹‡iyaá¹ƒ nisÄ«datha, ahamettha kattabbaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. atha rÄ•
kattariyaggena sÄ• á¹‡iyÄ• chiddaá¹ƒ katvÄ• purohitassa raÃ±Ã±Ä• saddhiá¹ƒ kathentass
ekekaá¹ƒ ajalaá¹‡á¸• ikaá¹ƒ khipi. purohito mukhaá¹ƒ paviá¹-á¹-haá¹ƒ paviá¹-á¹-haá¹ƒ gili. pA
khÄ«á¹‡Ä• su ajalaá¹‡á¸• ikÄ• su sÄ• á¹‡iá¹ƒ cÄ• lesi. rÄ• jÄ• tÄ• ya saÃ±Ã±Ä• ya ajalaá¹‡
khÄ«á¹‡abhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha --- ``Ä• cariya, ahaá¹ƒ tumhehi saddhiá¹ƒ kathento kat
nittharituá¹ƒ na sakkhissÄ• mi, tumhe atimukharatÄ• ya nÄ• á¸·imattÄ• ajalaá¹‡á¸• ikÄ• gil
tuá¹‡hÄ«bhÄ• vaá¹ƒ nÄ• pajjathÄ• â€™â€™ ti. brÄ• hmaá¹‡o \Ee II 71/ maá¹…guubhÄ• va
paá¹-á¹-hÄ• ya mukhaá¹ƒ vivaritvÄ• raÃ±Ã±Ä• saddhiá¹ƒ sallapituá¹ƒ nasakkhi. rÄ• jÄ• pA
anussaritvÄ• taá¹ƒ pakkosÄ• petvÄ• ``taá¹ƒ nissÄ• ya me sukhaá¹ƒ laddhaâ€™â€™ nti tu

sabbaá¹-á¹-hakaá¹ƒ nÄ• ma dhanaá¹ƒ datvÄ• nagarassa catÅ«su disÄ• su cattÄ• ro varag
viditvÄ• raÃ±Ã±o atthadhammÄ• nusÄ• sako amacco imaá¹ƒ gÄ• thamÄ• ha ---

``sÄ• dhu kho sippakaá¹ƒ nÄ• ma, api yÄ• disa kÄ«disaá¹ƒ.

passa khaÃ±jappahÄ• rena, laddhÄ• gÄ• mÄ• catuddisÄ• â€™â€™ ti || (J I 1.107).

so pana amacco tena samayena ayameva bhagavÄ• ahosi. atheko puriso pÄ«á¹-hasappin
cintesi --- ``ayaá¹ƒ nÄ• ma pÄ«á¹-hasappÄ« hutvÄ• imaá¹ƒ sippaá¹ƒ nissÄ• ya mahÄ• sam
sikkhituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so taá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ``idaá¹ƒ me \N
sippaá¹ƒ dethÄ• â€™â€™ ti Ä• ha. ``na sakkÄ• , tÄ• ta, dÄ• tuâ€™â€™ nti. so tena paá¹-ik
Ä• rÄ• dhessÄ• mi naâ€™â€™ nti tassa hatthapÄ• daparikammÄ• dÄ«ni karonto cirassaá¹
punappunaá¹ƒ yÄ• ci, pÄ«á¹-hasappÄ« ``ayaá¹ƒ me ativiya upakÄ• roâ€™â€™ ti taá¹ƒ paá
sippaá¹ƒ sikkhÄ• petvÄ• ``nipphannaá¹ƒ te, tÄ• ta, sippaá¹ƒ, idÄ• ni kiá¹ƒ karissasÄ«â€™â
gantvÄ• sippaá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ karissasÄ«â€™â€™ ti? ``gÄ• v
paharitvÄ• mÄ• ressÄ• mÄ«â€™â€™ ti. ``tÄ• tÄ• , gÄ• viá¹ƒ mÄ• rentassa sataá¹ƒ daá¹‡á
sahassaá¹ƒ, tvaá¹ƒ saputtadÄ• ropi taá¹ƒ nitthariuá¹ƒ na sakkhissasi, mÄ• vinassa, yamhi
daá¹‡á¸• o natthi, tÄ• disaá¹ƒ nimÄ• tÄ• pitikaá¹ƒ kaÃ±ci upadhÄ• rehÄ«â€™â€™ ti. so ``sÄ
ucchaá¹…ge katvÄ• tÄ• disaá¹ƒ upadhÄ• rayamÄ• no vicaranto gÄ• viá¹ƒ disvÄ• ``ayaá¹ƒ
pahariuá¹ƒ na visahi, manussaá¹ƒ disvÄ• ``ayaá¹ƒ samÄ• tÄ• pitikoâ€™â€™ ti pahariuá¹ƒ

tena samayena sunetto nÄ• ma paccekabuddho taá¹ƒ nagaraá¹ƒ nissÄ• ya paá¹‡á¹‡asÄ• lÄ
piá¹‡á¸• Ä• ya pavisantaá¹ƒ nagaradvÄ• rantare disvÄ• ``ayaá¹ƒ nimÄ• tÄ• pitiko, imasmiá
natthi, imaá¹ƒ paharitvÄ• sippaá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti paccekabuddhassa da
sandhÄ• ya sakkharaá¹ƒ \Be I 326/ khipi. sÄ• dakkhiá¹‡akaá¹‡á¹‡asotena pavisitvÄ• vÄ• n
vedanÄ• uppajji. paccekabuddho bhikkhÄ• ya cariuá¹ƒ nÄ• sakkhi, Ä• kÄ• sena paá¹‡á¹‡a
parinibbÄ• yi. manussÄ• paccekabuddhe anÄ• gacchante ``kiÃ±ci aphÄ• sukaá¹ƒ bhavissa
gantvÄ• taá¹ƒ parinibbutaá¹ƒ disvÄ• rodiá¹ƒsu parideviá¹ƒsu. sopi mahÄ• janaá¹ƒ gacchan
gantvÄ• paccekabuddhaá¹ƒ saÃ±jÄ• nitvÄ• ``ayaá¹ƒ piá¹‡á¸• Ä• ya pavisanto dvÄ• rantare
ahaá¹ƒ attano sippaá¹ƒ vÄ«maá¹ƒsanto imaá¹ƒ pahariâ€™â€™ nti Ä• ha. manussÄ• ``imin
paccekabuddho pahaá¹-o, gaá¹‡hatha gaá¹‡hathÄ• â€™â€™ ti pothetvÄ• tattheva naá¹ƒ jÄ
so avÄ«cimhi nibbattitvÄ• yÄ• vÄ• yaá¹ƒ mahÄ• pathavÄ« yojanamattaá¹ƒ ussannÄ• , tÄ• t
gijjhakÅ«á¹-amatthake saá¹-á¹-hikÅ«á¹-apeto hutvÄ• nibbatti. satthÄ• tassa imaá¹ƒ pubbak
``bhikkhave, bÄ• lassa \Ee II 73/ nÄ• ma sippaá¹ƒ vÄ• issariyaá¹ƒ vÄ• uppajjamÄ• naá¹ƒ a
bÄ• lo hi sippaá¹ƒ vÄ• issariyaá¹ƒ vÄ• labhitvÄ• attano anatthameva karotÄ«â€™â€™ ti a
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha.

<72> á¹• 21 ``yÄ• vadeva anatthÄ• ya, Ã±attaá¹ƒ bÄ• lassa jÄ• yati.

hanti bÄ• lassa sukkaá¹ƒsaá¹ƒ, muddhamassa vipÄ• tayaâ€™â€™ nti ||

tattha __yÄ• vadevÄ• _ti avadhiparicchedanatthe nipÄ• to. __Ã±atta_nti jÄ• nanasabhÄ• v
\Ne I 291/, yamhi vÄ• issariye yase sampattiyaÃ±ca á¹-hito janena Ã±Ä• yati, pÄ• kaá¹-o pa
tassetaá¹ƒ nÄ• maá¹ƒ. sippaá¹ƒ vÄ• hi issariyÄ• dibhÄ• vo vÄ• bÄ• lassa anatthÄ• yeva jÄ
attano anatthameva karoti. __hantÄ«_ti vinÄ• seti. __sukkaá¹ƒsa_nti kusalakoá¹-á¹-hÄ• saá
sippaá¹ƒ vÄ• issariyaá¹ƒ vÄ• uppajjamÄ• naá¹ƒ kusalakoá¹-á¹-hÄ• saá¹ƒ ghÄ• tentameva
paÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ. __vipÄ• taya_nti viddhaá¹ƒsayamÄ• naá¹ƒ. tassa hi taá¹ƒ su
paÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ muddhaá¹ƒ vipÄ• tentaá¹ƒ viddhaá¹ƒsentameva hantÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu.

saá¹-á¹-hikÅ«á¹-apetavatthu terasamaá¹ƒ.

14. cittagahapativatthu

__asantaá¹ƒ_ \Be I 327/ \Ee II 74/ __bhÄ• vanamiccheyyÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ
sudhammattheraá¹ƒ Ä• rabbha kathesi. desanÄ• macchikÄ• saá¹‡á¸• e samuá¹-á¹-hÄ• ya

macchikÄ• saá¹‡á¸• anagarasmiÃ±hi citto nÄ• ma gahapati paÃ±cavaggiyÄ• naá¹ƒ abbhar
nÄ• ma piá¹‡á¸• Ä• ya caramÄ• naá¹ƒ disvÄ• tassa iriyÄ• pathe pasÄ«ditvÄ• pattaá¹ƒ Ä• d
bhojetvÄ• bhattakiccÄ• vasÄ• ne dhammakathaá¹ƒ suá¹‡anto sotÄ• pattiphalaá¹ƒ patvÄ• a
ambÄ• á¹-akavanaá¹ƒ nÄ• ma attano uyyÄ• naá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kattukÄ• mo thera
niyyÄ• desi. tasmiá¹ƒ khaá¹‡e ``patiá¹-á¹-hitaá¹ƒ buddhasÄ• sanaâ€™â€™ nti udakapariyan
mahÄ• pathavÄ« kampi. mahÄ• seá¹-á¹-hi uyyÄ• ne mahÄ• vihÄ• raá¹ƒ kÄ• retvÄ• sabbad
vivaá¹-advÄ• ro ahosi. macchikÄ• saá¹‡á¸• e sudhammatthero nÄ• ma nevÄ• siko ahosi.

aparena samayena cittassa guá¹‡akathaá¹ƒ sutvÄ• dve aggasÄ• vakÄ• tassa saá¹…gaha
macchikÄ• saá¹‡á¸• aá¹ƒ agamaá¹ƒsu. citto gahapati tesaá¹ƒ Ä• gamanaá¹ƒ sutvÄ• aá¸• á
paccuggantvÄ• te Ä• dÄ• ya attano vihÄ• raá¹ƒ pavesetvÄ• Ä• gantukavattaá¹ƒ katvÄ• , ``
dhammakathaá¹ƒ sotukÄ• momhÄ«â€™â€™ ti dhammasenÄ• patiá¹ƒ yÄ• ci. atha naá¹ƒ th
Ä• gatÄ• mhÄ• kilantarÅ«pÄ• . apica thokaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti tassa dhammaá¹ƒ
suá¹‡antova anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡i. so dve aggasÄ• vake vanditvÄ• , ``bhante, s
saddhiá¹ƒ mama \Ne I 292/ gehe bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimantetvÄ• \Ee II 7
sudhammattheraá¹ƒ ``tumhepi, bhante, sve therehi saddhiá¹ƒ Ä• gaccheyyÄ• thÄ• â€™â€™
maá¹ƒ pacchÄ• nimantetÄ«â€™â€™ ti kuddho paá¹-ikkhipitvÄ• punappunaá¹ƒ yÄ• ciyamÄ
upÄ• sako ``paÃ±Ã±Ä• yissatha, bhanteâ€™â€™ ti pakkamitvÄ• punadivase attano nivesa

sudhammattheropi paccÅ«sakÄ• leyeva ``kÄ«diso nu kho gahapatinÄ• aggasÄ• vakÄ• naá
gantvÄ• passissÄ• mÄ«â€™â€™ ti cintetvÄ• pÄ• tova pattacÄ«varaá¹ƒ Ä• dÄ• ya tassa g

so gahapatinÄ• ``nisÄ«datha, bhanteâ€™â€™ ti vuccamÄ• nopi ``nÄ• haá¹ƒ nisÄ«dÄ• mi,
carissÄ• mÄ«â€™â€™ ti vatvÄ• aggasÄ• vakÄ• naá¹ƒ paá¹-iyÄ• ditaá¹ƒ sakkÄ• raá¹ƒ olok
jÄ• tiyÄ• ghaá¹-á¹-etukÄ• mo ``uá¸·Ä• ro te, gahapati, sakkÄ• ro, apicettha ekaÃ±Ã±eva na
``kiá¹ƒ, bhanteâ€™â€™ ti? ``tilasaá¹ƒguá¸ikÄ• , gahapatÄ«â€™â€™ ti vatvÄ• gahapatinÄ
kujjhitvÄ• ``eso te, gahapati, Ä• vÄ• so, pakkamissÄ• mahaâ€™â€™ nti vatvÄ• yÄ• vatati
pakkamitvÄ• satthu santikaá¹ƒ gantvÄ• cittena ca attanÄ• ca vuttavacanaá¹ƒ Ä• rocesi. sa
saddho pasanno hÄ«nena khuá¹ƒsitoâ€™â€™ ti tasseva dosaá¹ƒ Ä• ropetvÄ• paá¹-isÄ• ra
``gaccha, cittagahapatiá¹ƒ khamÄ• pehÄ«â€™â€™ ti pesesi. so tattha gantvÄ• , ``gahapati,
khamÄ• hi meâ€™â€™ ti vatvÄ• pi ``nÄ• haá¹ƒ khamÄ• mÄ«â€™â€™ ti \Ee II 76/ tena paá
khamÄ• petuá¹ƒ nÄ• sakkhi. punadeva satthu santikaá¹ƒ paccÄ• gamÄ• si. satthÄ• ``nÄ• s
ti jÄ• nantopi ``mÄ• nathaddho esa, tiá¹ƒsayojanaá¹ƒ tÄ• va maggaá¹ƒ gantvÄ• paccÄ• gac
khamanÅ«pÄ• yaá¹ƒ anÄ• cikkhitvÄ• va uyyojesi. athassa punÄ• gatakÄ• le nihatamÄ• nas
iminÄ• saddhiá¹ƒ gantvÄ• upÄ• sakaá¹ƒ khamÄ• pehÄ«â€™â€™ ti vatvÄ• ``samaá¹‡ena
mayhaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ, mayhaá¹ƒ upÄ• sako, mayhaá¹ƒ upÄ• sikÄ• â€™ ti mÄ
na vaá¹-á¹-ati. evaá¹ƒ karontassa hi icchÄ• mÄ• nÄ• dayo kilesÄ• vaá¸• á¸• hantÄ«â€™â€™
ghaá¹-á¹-etvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<73> á¹• 21 ``asantaá¹ƒ bhÄ• vanamiccheyya, purekkhÄ• raÃ±ca bhikkhusu.

Ä• vÄ• sesu issariyaá¹ƒ, pÅ«jÄ• parakulesu ca ||

<74> á¹• 04 ``mameva kata maÃ±Ã±antu, gihÄ« pabbajitÄ• ubho.

mamevÄ• tivasÄ• assu, kiccÄ• kiccesu kismici.

iti bÄ• lassa saá¹…kappo, icchÄ• mÄ• no ca vaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha \Ne I 293/ __asanta_nti yo bÄ• lo bhikkhu avijjamÄ• naá¹ƒ sambhÄ• vanaá¹ƒ iccheyy
`saddhoti maá¹ƒ jano \Ee II 77/ jÄ• nÄ• tÅ«â€™ ti icchatÄ«â€™â€™ ti. __pÄ• picchatÄ• _ni
vuttanayeneva bÄ• lo ``asaddho dussÄ«lo appassuto appavivitto kusÄ«to anupaá¹-á¹-hitass
duppaÃ±Ã±o akhÄ«á¹‡Ä• savova samÄ• no `aho vata maá¹ƒ jano ayaá¹ƒ saddho, sÄ«lavÄ
Ä• raddhavÄ«riyo, upaá¹-á¹-hitassati, samÄ• hito, paÃ±Ã±avÄ• \Be I 329/, khÄ«á¹‡Ä• savo
idaá¹ƒ asantasambhÄ• vanaá¹ƒ icchati. __purekkhÄ• ra_nti parivÄ• raá¹ƒ. ``aho vata maá¹ƒ
parivÄ• retvÄ• paÃ±haá¹ƒ pucchantÄ• vihareyyuâ€™â€™ nti evaá¹ƒ icchÄ• cÄ• re á¹-hatv
icchati. __Ä• vÄ• sesÅ«_ti saá¹…ghikesu ca Ä• vÄ• sesu yÄ• ni vihÄ• ramajjhe paá¹‡Ä«tas

sandiá¹-á¹-hasambhattÄ• dÄ«naá¹ƒ bhikkhÅ«naá¹ƒ ``tumhe idha vasathÄ• â€™â€™ ti vicÄ
senÄ• sanaá¹ƒ palibodhento, sesÄ• naá¹ƒ Ä• gantukabhikkhÅ«naá¹ƒ paccantimÄ• ni lÄ• m
amanussapariggahitÄ• ni ca ``tumhe idha vasathÄ• â€™â€™ ti vicÄ• rento Ä• vÄ• sesu iss
parakulesu cÄ• _ti neva mÄ• tÄ• pitÅ«naá¹ƒ na Ã±Ä• takÄ• naá¹ƒ paresuyeva kulesu ``aho
na aÃ±Ã±esaâ€™â€™ nti evaá¹ƒ catuppaccayehi pÅ«jaá¹ƒ icchati.

__mameva kata maÃ±Ã±antÅ«_ti yassa ca bÄ• lassa \Ee II 78/ ``yaá¹ƒkiÃ±ci vihÄ• re
uposathÄ• gÄ• rÄ• dikaraá¹‡avasena kataá¹ƒ navakammaá¹ƒ, taá¹ƒ sabbaá¹ƒ amhÄ• kaá¹
ca pabbajitÄ• ca ubhopi mameva nissÄ• ya kataá¹ƒ parikammaá¹ƒ niá¹-á¹-hitaá¹ƒ maÃ±Ã±
uppajjati. __mamevÄ• tivasÄ• _ assÅ«ti ``gihÄ« ca pabbajitÄ• ca sabbepi mameva vase va
sakaá¹-agoá¹‡avÄ• sipharasuÄ• dÄ«ni vÄ• laddhabbÄ• ni hontu, antamaso yÄ• gumattam
evarÅ«pesu kiccÄ• kiccesu khuddakamahantesu karaá¹‡Ä«yesu kismiÃ±ci ekakiccepi mam
Ä• pucchitvÄ• karontÅ«â€™â€™ ti saá¹…kappo uppajjati. __iti bÄ• lassÄ• _ti yassa bÄ• la
evarÅ«po saá¹…kappo uppajjati, tassa neva vipassanÄ• , na maggaphalÄ• ni vaá¸• á¸• han
candodaye samuddassa udakaá¹ƒ viya chasu dvÄ• resu uppajjamÄ• nÄ• taá¹‡hÄ• ceva n
vaá¸• á¸• hatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sudhammattheropi imaá¹ƒ ovÄ• daá¹ƒ sutvÄ• satthÄ• raá¹ƒ vanditvÄ• uá¹-á¹-hÄ• yÄ• san
tena anudÅ«tena bhikkhunÄ• saddhiá¹ƒ gantvÄ• upÄ• sakassa cakkhupathe Ä• pattiá¹ƒ p
khamÄ• pesi. so upÄ• sakena ``khamÄ• mahaá¹ƒ, bhante, sace mayhaá¹ƒ doso atthi, kham
paá¹-ikhamÄ• pito \Ne I 294/ satthÄ• rÄ• dinne ovÄ• de á¹-hatvÄ• katipÄ• heneva saha pa
\Be I 330/ pÄ• puá¹‡i. upÄ• sakopi \Ee II 79/ cintesi --- ``mayÄ• satthÄ• raá¹ƒ adisvÄ• va so
pattaá¹ƒ, adisvÄ• eva anÄ• gÄ• miphale patiá¹-á¹-hito, satthÄ• raá¹ƒ me daá¹-á¹-huá¹ƒ vaá
tilataá¹‡á¸• ulasappiphÄ• á¹‡itavatthacchÄ• danÄ• dÄ«hi paripÅ«rÄ• ni paÃ±ca sakaá¹-asa
``satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mÄ• Ä• gacchantu, piá¹‡á¸• apÄ• tÄ• dÄ«hi na kilamissantÄ
Ä• rocÄ• petvÄ• bhikkhunÄ«saá¹…ghassÄ• pi upÄ• sakÄ• nampi upÄ• sikÄ• nampi Ä• roc
paÃ±casatÄ• bhikkhÅ« ca bhikkhuniyo ca upÄ• sakÄ• ca upÄ• sikÄ• yo ca nikkhamiá¹ƒsu
parisÄ• ya cÄ• ti tiá¹‡á¹‡aá¹ƒ janasahassÄ• naá¹ƒ yathÄ• tiá¹ƒsayojane magge yÄ• gubha
na hoti, tathÄ• saá¹ƒvidahi. tassa pana nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• yojane yojane devat
bandhitvÄ• dibbehi yÄ• gukhajjakabhattapÄ• nakÄ• dÄ«hi taá¹ƒ mahÄ• janaá¹ƒ upaá¹-á¹-h
vekallaá¹ƒ na hoti. evaá¹ƒ devatÄ• hi upaá¹-á¹-hiyamÄ• no devasikaá¹ƒ yojanaá¹ƒ gacchant
pÄ• puá¹‡i, paÃ±ca sakaá¹-asatÄ• ni yathÄ• pÅ«ritÄ• neva ahesuá¹ƒ. devatÄ• hi ceva man
paá¹‡á¹‡Ä• kÄ• raá¹ƒ vissajjentova agamÄ• si.

satthÄ• Ä• nandattheraá¹ƒ Ä• ha --- ``Ä• nanda, ajja vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya c
upÄ• sakasatehi parivuto Ä• gantvÄ• maá¹ƒ vandissatÄ«â€™â€™ ti. ``kiá¹ƒ pana, bhante,

80/ vandanakÄ• le kiÃ±ci pÄ• á¹-ihÄ• riyaá¹ƒ bhavissatÄ«â€™â€™ ti? ``bhavissati, Ä• nand
bhanteâ€™â€™ ti? tassa Ä• gantvÄ• ``maá¹ƒ vandanakÄ• le rÄ• jamÄ• nena aá¹-á¹-hakar
jaá¹‡á¹‡ukamattena odhinÄ• paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ dibbapupphÄ• naá¹ƒ ghanavassaá¹
kathaá¹ƒ sutvÄ• nagaravÄ• sino ``evaá¹ƒ mahÄ• puÃ±Ã±o kira citto nÄ• ma gahapati Ä• ga
vandissati, evarÅ«paá¹ƒ kira pÄ• á¹-ihÄ• riyaá¹ƒ bhavissati, mayampi taá¹ƒ mahÄ• puÃ±Ã±
labhissÄ• mÄ• â€™â€™ ti paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya maggassa ubhosu passesu aá¹
Ä• gatakÄ• le paÃ±ca bhikkhusatÄ• ni paá¹-hamaá¹ƒ Ä• gamiá¹ƒsu. citto gahapati, ``ammÄ
Ä• gacchathÄ• â€™â€™ ti mahÄ• upÄ• sikÄ• yo á¹-hapetvÄ• paÃ±cahi upÄ• sakasatehi p
agamÄ• si. buddhÄ• naá¹ƒ sammukhaá¹-á¹-hÄ• ne pana á¹-hitÄ• vÄ• nisinnÄ• vÄ• ito vÄ
buddhavÄ«thiyÄ• dvÄ«su passesu niccalÄ• va tiá¹-á¹-hanti. citto gahapati mahantaá¹ƒ bud
tÄ«á¹‡i phalÄ• ni pattena ariyasÄ• vakena olokitolokitaá¹-á¹-hÄ• naá¹ƒ kampi. ``eso kira citt
mahÄ• jano olokesi \Be I 331/. so satthÄ• raá¹ƒ upasaá¹…kamitvÄ• chabbaá¹‡á¹‡Ä• naá¹ƒ
pavisitvÄ• dvÄ«su gopphakesu satthu pÄ• de gahetvÄ• vandi. taá¹ƒ khaá¹‡aÃ±Ã±eva vutt
vassi, sÄ• dhukÄ• rasahassÄ• ni pavattayiá¹ƒsu. so ekamÄ• saá¹ƒ satthu santike vasi, vasa
buddhappamukhaá¹ƒ \Ne I 295/ bhikkhusaá¹…ghaá¹ƒ \Ee II 81/ vihÄ• reyeva nisÄ«dÄ• petv
attanÄ• saddhiá¹ƒ Ä• gatepi antovihÄ• reyeva katvÄ• paá¹-ijaggi. ekadivasampi attano sak
gahetabbaá¹ƒ nÄ• hosi, devamanussehi Ä• bhatapaá¹‡á¹‡Ä• kÄ• reneva dÄ• naá¹ƒ adÄ• s
satthÄ• raá¹ƒ vanditvÄ• Ä• ha --- ``bhante, ahaá¹ƒ `tumhÄ• kaá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ«â
antarÄ• magge ahosiá¹ƒ. idheva me mÄ• so vÄ«tivatto, mayÄ• Ä• bhataá¹ƒ paá¹‡á¹‡Ä• kÄ
labhÄ• mi, ettakaá¹ƒ kÄ• laá¹ƒ devamanussehi Ä• bhatapaá¹‡á¹‡Ä• kÄ• reneva dÄ• naá¹ƒ
saá¹ƒvaccharaá¹ƒ vasissÄ• mi, neva mama deyyadhammaá¹ƒ dÄ• tuá¹ƒ labhissÄ• mi. ahaá
gantuá¹ƒ icchÄ• mi, paá¹-isÄ• manaá¹-á¹-hÄ• naá¹ƒ me Ä• rocÄ• pethÄ• â€™â€™ ti.

satthÄ• Ä• nandattheraá¹ƒ Ä• ha --- ``Ä• nanda, upÄ• sakassa ekaá¹ƒ padesaá¹ƒ tucchaá
thero tathÄ• akÄ• si. kappiyabhÅ«mi (Vin I 295) kira cittassa gahapatino anuÃ±Ã±Ä• tÄ• . u
saddhiá¹ƒ Ä• gatehi tÄ«hi janasahassehi saddhiá¹ƒ tucchasakaá¹-ehi puna maggaá¹ƒ paá¹-
uá¹-á¹-hÄ• ya, ``ayya, tayÄ• tucchasakaá¹-ehi gamanakammaá¹ƒ kataâ€™â€™ nti sattahi
pÅ«rayiá¹ƒsu. so attano Ä• bhatapaá¹‡á¹‡Ä• kÄ• reneva mahÄ• janaá¹ƒ paá¹-ijagganto aga
satthÄ• raá¹ƒ vanditvÄ• Ä• ha --- ``bhante, tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gacchantopi mÄ• s
mÄ• sameva vuá¹-á¹-ho, ettakaá¹ƒ kÄ• laá¹ƒ devamanussehi abhihaá¹-apaá¹‡á¹‡Ä• kÄ• re
idÄ• ni paÃ±ca sakaá¹-asatÄ• ni tucchÄ• ni katvÄ• mÄ• seneva kira gamissati, devamanus
`ayya \Ee II 82/, tayÄ• tucchasakaá¹-ehi gamanakammaá¹ƒ kataâ€™ nti paÃ±ca sakaá¹-as
pÅ«rayiá¹ƒsu. so puna attano Ä• bhatapaá¹‡á¹‡Ä• kÄ• reneva kira mahÄ• janaá¹ƒ paá¹-ijag
``kiá¹ƒ pana, bhante, etassa tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gacchantassevÄ• yaá¹ƒ sakkÄ• ro
aÃ±Ã±attha gacchantassÄ• pi uppajjatÄ«â€™â€™ ti? ``Ä• nanda, mama santikaá¹ƒ Ä• gac
gacchantassÄ• pi etassa \Be I 332/ uppajjateva. ayaÃ±hi upÄ• sako saddho pasanno samp
yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tatthevassa lÄ• bhasakkÄ• ro nibbattatÄ«â€™â€™ ti
pakiá¹‡á¹‡akavagge gÄ• thamÄ• ha ---

``saddho sÄ«lena sampanno, yaso bhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jitoâ€™â€™ ti || (Dhp 303).

attho panassÄ• tattheva Ä• vibhavissati.

evaá¹ƒ \Ne I 296/ vutte Ä• nandatthero cittassa pubbakammaá¹ƒ pucchi. athassa satthÄ• Ä

Ä• nanda, ayaá¹ƒ padumuttarassa bhagavato pÄ• damÅ«le katÄ• bhinÄ«hÄ• ro kappasata
saá¹ƒsaritvÄ• kassapabuddhakÄ• le migaluddakakule nibbatto vuddhimanvÄ• ya ekadivasa
mÄ• raá¹‡attÄ• ya sattiá¹ƒ Ä• dÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• mige olokento ekasmiá¹ƒ akaá
pÄ• rupitvÄ• ekaá¹ƒ bhikkhuá¹ƒ nisinnaá¹ƒ disvÄ• ``eko, ayyo, samaá¹‡adhammaá¹ƒ karo
bhattamassa Ä• harissÄ• mÄ«â€™â€™ ti vegena gehaá¹ƒ gantvÄ• ekasmiá¹ƒ uddhane hiy
ekasmiá¹ƒ bhattaá¹ƒ pacÄ• petvÄ• aÃ±Ã±e piá¹‡á¸• apÄ• tacÄ• rike bhikkhÅ« disvÄ• tesa
paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ sampÄ• detvÄ• , ``ayye, parivisathÄ• â€™
taá¹ƒ bhattaá¹ƒ puá¹-ake pakkhipitvÄ• Ä• dÄ• ya \Ee II 83/ gacchanto antarÄ• magge nÄ• n
pattapuá¹-e katvÄ• therassa nisinnaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``mayhaá¹ƒ, bhante, saá¹…ga
vatvÄ• pattaá¹ƒ Ä• dÄ• ya pÅ«retvÄ• therassa hatthe á¹-hapetvÄ• tehi pupphehi pÅ«jaá¹ƒ
rasapiá¹‡á¸• apÄ• to pupphapÅ«jÄ• ya saddhiá¹ƒ cittaá¹ƒ tosesi, evaá¹ƒ nibbattanibbattaá¹-
paá¹‡á¹‡Ä• kÄ• rasahassÄ• ni Ä• dÄ• ya Ä• gantvÄ• mayhaá¹ƒ cittaá¹ƒ tosentu, paÃ±cava
vassatÅ«â€™â€™ ti patthanaá¹ƒ paá¹-á¹-hapesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• deva
nibbattaá¹-á¹-hÄ• ne jaá¹‡á¹‡ukamattena odhinÄ• dibbapupphavassaá¹ƒ vassi. idÄ• nipissa
Ä• gatassa pupphavassavassanaÃ±ca paá¹‡á¹‡Ä• kÄ• rÄ• bhihÄ• ro ca sattahi ratanehi sa
kammassa nissandoti.

cittagahapativatthu cuddasamaá¹ƒ.

15. vanavÄ• sÄ«tissasÄ• maá¹‡eravatthu

__aÃ±Ã±Ä• _ \Be I 333/ \Ee II 84/ __hi lÄ• bhÅ«panisÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satt
vanavÄ• sikatissattheraá¹ƒ Ä• rabbha kathesi. desanÄ• rÄ• jagahe samuá¹-á¹-hitÄ• .

sÄ• riputtattherasa kira pitu vaá¹…gantabrÄ• hmaá¹‡assa sahÄ• yako mahÄ• senabrÄ• hm
sÄ• riputtatthero ekadivasaá¹ƒ piá¹‡á¸• Ä• ya caranto tasmiá¹ƒ anukampÄ• ya tassa gehad
parikkhÄ«á¹‡avibhavo daliddo. so ``mama putto mayhaá¹ƒ gehadvÄ• raá¹ƒ piá¹‡á¸• Ä• ya c
ahaÃ±camhi duggato, mayhaá¹ƒ duggatabhÄ• vaá¹ƒ na jÄ• nÄ• ti maÃ±Ã±e, natthi me koci
therassa sammukhÄ• bhavituá¹ƒ asakkonto nilÄ«yi. thero aparampi divasaá¹ƒ \Ne I 297/ ag

tatheva nilÄ«yi. ``kiÃ±cideva labhitvÄ• dassÄ• mÄ«â€™â€™ ti cintentopi nÄ• labhi. atheka
brÄ• hmaá¹‡avÄ• cake thÅ«lasÄ• á¹-akena saddhiá¹ƒ pÄ• yasapÄ• tiá¹ƒ labhitvÄ• Ä• dÄ•
anussari, ``imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ mayÄ• therassa dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.
jhÄ• naá¹ƒ samÄ• pajjitvÄ• samÄ• pattito vuá¹-á¹-hÄ• ya taá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• ``
labhitvÄ• mama Ä• gamanaá¹ƒ paccÄ• sÄ«sati, mayÄ• tattha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â
pÄ• rupitvÄ• pattaá¹ƒ Ä• dÄ• ya tassa gehadvÄ• re á¹-hitameva attÄ• naá¹ƒ dassesi.

brÄ• hmaá¹‡o theraá¹ƒ disvÄ• va cittaá¹ƒ pasÄ«di. atha naá¹ƒ upasaá¹…kamitvÄ• vanditv
katvÄ• antogehe nisÄ«dÄ• petvÄ• pÄ• yasapÄ• tiá¹ƒ gahetvÄ• therassa patte Ä• kiri \Ee
sampaá¹-icchitvÄ• hatthena pattaá¹ƒ pidahi. atha naá¹ƒ brÄ• hmaá¹‡o Ä• ha --- ``bhante, e
ayaá¹ƒ pÄ• yaso, paralokasaá¹…gahaá¹ƒ me karotha, mÄ• idhalokasaá¹…gahaá¹ƒ, nirava
ti sabbaá¹ƒ Ä• kiri. thero tattheva paribhuÃ±ji. athassa bhattakiccapariyosÄ• ne tampi sÄ• á
vanditvÄ• evamÄ• ha --- ``bhante, ahampi tumhehi diá¹-á¹-hadhammameva pÄ• puá¹‡eyya
hotu brÄ• hmaá¹‡Ä• â€™â€™ ti tassa anumodanaá¹ƒ katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakka
caranto jetavanaá¹ƒ agamÄ• si. ``duggatakÄ• le dinnadÄ• naá¹ƒ pana ativiya tosetÄ«â€™â
dÄ• naá¹ƒ datvÄ• pasannacitto somanassajÄ• to there adhimattaá¹ƒ sinehamakÄ• si. so th
katvÄ• sÄ• vatthiyaá¹ƒ therassÅ«paá¹-á¹-hÄ• kakule paá¹-isandhiá¹ƒ gaá¹‡hi \Be I 334/. ta
mÄ• tÄ• ``kucchiyaá¹ƒ me gabbho patiá¹-á¹-hitoâ€™â€™ ti Ã±atvÄ• sÄ• mikassa Ä• roces
gabbhaparihÄ• raá¹ƒ adÄ• si.

tassÄ• accuá¹‡haatisÄ«taatiambilÄ• diparibhogaá¹ƒ vajjetvÄ• sukhena gabbhaá¹ƒ parihar
dohaá¸·o uppajji ``aho vatÄ• haá¹ƒ sÄ• riputtattherappamukhÄ• ni paÃ±ca bhikkhusatÄ• ni
nisÄ«dÄ• petvÄ• asambhinnakhÄ«rapÄ• yasaá¹ƒ datvÄ• sayampi kÄ• sÄ• yavatthÄ• ni pa
Ä• dÄ• ya Ä• sanapariyante nisÄ«ditvÄ• ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ucchiá¹-á¹-hapÄ• ya
nti. tassÄ• kira so kÄ• sÄ• yavatthaparidahane dohaá¸·o kucchiyaá¹ƒ puttassa buddhasÄ•
pubbanimittaá¹ƒ ahosi. athassÄ• Ã±Ä• takÄ• \Ee II 86/ ``dhammiko no dhÄ«tÄ• ya dohaá¸
sÄ• riputtattheraá¹ƒ saá¹…ghattheraá¹ƒ katvÄ• paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ asambh
adaá¹ƒsu. sÄ• pi ekaá¹ƒ kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• suvaá¹‡á¹‡asara
Ä• sanapariyante nisinnÄ• ucchiá¹-á¹-hapÄ• yasaá¹ƒ paribhuÃ±ji, dohaá¸·o paá¹-ippassam
gabbhavuá¹-á¹-hÄ• nÄ• antarantarÄ• katamaá¹…galesupi, dasamÄ• saccayena puttaá¹ƒ v
sÄ• riputtattherappamukhÄ• naá¹ƒ \Ne I 298/ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ appodaka
pubbe kiresa dÄ• rakena brÄ• hmaá¹‡akÄ• le dinnapÄ• yasassa nissando.

jÄ• tamaá¹…galadivase pana taá¹ƒ dÄ• rakaá¹ƒ pÄ• tova nhÄ• petvÄ• maá¹‡á¸• etvÄ• si
kambalassa upari nipajjÄ• pesuá¹ƒ. so tattha nipannakova theraá¹ƒ oloketvÄ• ``ayaá¹ƒ me
theraá¹ƒ nissÄ• ya ayaá¹ƒ sampatti laddhÄ• , mayÄ• imassa ekaá¹ƒ pariccÄ• gaá¹ƒ kÄ• tu
sikkhÄ• padagahaá¹‡atthÄ• ya Ä• nÄ«yamÄ• no taá¹ƒ kambalaá¹ƒ cÅ«á¸·aá¹…guliyÄ• veá
``aá¹…guliyaá¹ƒ kambalo laggoâ€™â€™ ti te taá¹ƒ harituá¹ƒ Ä• rabhiá¹ƒsu. so parodi. Ã±Ä

dÄ• rakaá¹ƒ rodÄ• pethÄ• â€™â€™ ti kambaleneva saddhiá¹ƒ Ä• nayiá¹ƒsu. so theraá¹ƒ va
aá¹…guliá¹ƒ apakaá¸• á¸• hitvÄ• kambalaá¹ƒ therassa pÄ• damÅ«le pÄ• tesi. Ã±Ä• takÄ•
kataâ€™â€™ nti avatvÄ• ``puttena no dinnaá¹ƒ, pariccattameva hotu, bhanteâ€™â€™ ti va
satasahassagghanikena kambalena pÅ«jÄ• kÄ• rakassa tumhÄ• kaá¹ƒ dÄ• sassa sikkhÄ• p
87/ Ä• haá¹ƒsu. ``ko nÄ• mo ayaá¹ƒ dÄ• rakoâ€™â€™ ti? ``bhante, ayyena samÄ• nanÄ• n
bhavissatÄ«â€™â€™ ti. thero kira gihikÄ• le upatissamÄ• á¹‡avo nÄ• ma ahosi. mÄ• tÄ• pi
puttassa ajjhÄ• sayo bhinditabboâ€™â€™ ti. evaá¹ƒ dÄ• rakassa nÄ• makaraá¹‡amaá¹…ga
Ä• hÄ• raparibhogamaá¹…galepi puna tassa kaá¹‡á¹‡avijjhanamaá¹…galepi dussagahaá¹‡
cÅ«á¸·Ä• kappanamaá¹…galepi sÄ• riputtattherappamukhÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhus
appodakamadhupÄ• yasameva adaá¹ƒsu.

dÄ• rako vuddhimanvÄ• ya sattavassikakÄ• le mÄ• taraá¹ƒ Ä• ha --- ``amma, therassa san
ti. ``sÄ• dhu, tÄ• ta, pubbevÄ• haá¹ƒ `na mayÄ• puttassa ajjhÄ• sayo bhinditabboâ€™ ti ma
puttÄ• â€™â€™ ti theraá¹ƒ nimantÄ• petvÄ• tassa Ä• gatassa bhikkhaÃ±ca datvÄ• , ``bha
`pabbajissÄ• mÄ«â€™ ti vadati, imaá¹ƒ Ä• dÄ• ya sÄ• yaá¹ƒ vihÄ• raá¹ƒ Ä• gamissÄ• mÄ•
sÄ• yanhasamaye mahantena sakkÄ• rasammÄ• nena puttaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gant
tena saddhiá¹ƒ kathesi --- ``tissa, pabbajjÄ• nÄ• ma dukkarÄ• , uá¹‡hena atthe sati sÄ«taá¹
atthe sati uá¹‡haá¹ƒ labhati, pabbajitÄ• kicchena jÄ«vanti, tvaÃ±ca sukhedhitoâ€™â€™ ti.
tumhehi vuttaniyÄ• meneva sabbaá¹ƒ kÄ• tuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti. thero ``sÄ• dh
paá¹-ikÅ«lamanasikÄ• ravasena tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ \Ee II 88/ Ä• cikkhitv
sakalampi hi dvattiá¹ƒsÄ• kÄ• raá¹ƒ kathetuá¹ƒ vaá¹-á¹-atiyeva. sabbaá¹ƒ kathetuá¹ƒ asakk
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ kathetabbameva. idaÃ±hi kammaá¹-á¹-hÄ• naá¹ƒ \Ne
avijahitameva. kesÄ• dÄ«su ekekakoá¹-á¹-hÄ• sesu arahattaá¹ƒ pattÄ• naá¹ƒ bhikkhÅ«nam
upÄ• sakÄ• nampi upÄ• sikÄ• nampi paricchedo natthi. abyattÄ• bhikkhÅ« pana pabbajent
nÄ• senti. tasmÄ• thero kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ• pabbÄ• jetvÄ• dasasu sÄ«le

mÄ• tÄ• pitaro puttassa pabbajitasakkÄ• raá¹ƒ karontÄ• sattÄ• haá¹ƒ vihÄ• reyeva buddha
bhikkhusaá¹…ghassa appodakamadhupÄ• yasameva adaá¹ƒsu. bhikkhÅ«pi ``nibaddhaá¹ƒ
paribhuÃ±jituá¹ƒ na sakkomÄ• â€™â€™ ti ujjhÄ• yiá¹ƒsu. tassapi mÄ• tÄ• pitaro sattame di
agamaá¹ƒsu. sÄ• maá¹‡ero aá¹-á¹-hame divase bhikkhÅ«hi saddhiá¹ƒ piá¹‡á¸• Ä• ya pÄ• v
``sÄ• maá¹‡ero kira ajja piá¹‡á¸• Ä• ya pavisissati, sakkÄ• ramassa \Be I 336/ karissÄ• mÄ•
sÄ• á¹-akasatehi cumbaá¹-akÄ• ni katvÄ• paÃ±ca piá¹‡á¸• apÄ• tasatÄ• ni sajjetvÄ• Ä• dÄ
adaá¹ƒsu, punadivase vihÄ• rassa upavanaá¹ƒ Ä• gantvÄ• adaá¹ƒsu. evaá¹ƒ sÄ• maá¹‡ero
sÄ• á¹-akasahassehi saddhiá¹ƒ piá¹‡á¸• apÄ• tasahassaá¹ƒ labhitvÄ• bhikkhusaá¹…ghass
dinnathÅ«lasÄ• á¹-akassa kiresa nissando. athassa bhikkhÅ« ``piá¹‡á¸• apÄ• tadÄ• yakatis
kariá¹ƒsu.

punekadivasaá¹ƒ sÄ• maá¹‡ero sÄ«takÄ• le vihÄ• racÄ• rikaá¹ƒ caranto bhikkhÅ« tattha ta

II 89/ visibbente disvÄ• Ä• ha --- ``kiá¹ƒ, bhante, visibbentÄ• nisinnÄ• tthÄ• â€™â€™ ti? ``
sÄ• maá¹‡eroâ€™â€™ ti. ``bhante, sÄ«takÄ• le nÄ• ma kambalaá¹ƒ pÄ• rupituá¹ƒ vaá¹-á¹-
paá¹-ibÄ• hituá¹ƒ samatthoâ€™â€™ ti. sÄ• maá¹‡era ``tvaá¹ƒ mahÄ• puÃ±Ã±o kambalaá¹ƒ
kambaloâ€™â€™ ti. ``tena hi, bhante, kambalatthikÄ• mayÄ• saddhiá¹ƒ Ä• gacchantÅ«â€
Ä• rocÄ• pesi. atha bhikkhÅ« ``sÄ• maá¹‡erena saddhiá¹ƒ gantvÄ• kambalaá¹ƒ Ä• harissÄ
sattavassikasÄ• maá¹‡eraá¹ƒ nissÄ• ya sahassamattÄ• bhikkhÅ« nikkhamiá¹ƒsu. so ``ettal
kambalaá¹ƒ labhissÄ• mÄ«â€™â€™ ti cittampi anuppÄ• detvÄ• te Ä• dÄ• ya nagarÄ• bhim
dÄ• nassa evarÅ«po Ä• nubhÄ• vo hoti. so bahinagareyeva gharapaá¹-ipÄ• á¹-iyÄ• caranto
labhitvÄ• antonagaraá¹ƒ pÄ• visi. manussÄ• ito cito ca kambale Ä• haranti.

eko pana puriso Ä• paá¹‡advÄ• rena Ä• gacchanto paÃ±ca kambalasatÄ• ni pasÄ• retvÄ•
Ä• paá¹‡ikaá¹ƒ disvÄ• Ä• ha --- ``ambho, eko sÄ• maá¹‡ero kambale saá¹ƒharanto Ä• gac
paá¹-icchÄ• dehÄ«â€™â€™ ti? ``kiá¹ƒ pana so dinnake gaá¹‡hÄ• ti, udÄ• hu adinnakeâ€™
gaá¹‡hÄ• tÄ«â€™â€™ ti \Ne I 300/. ``evaá¹ƒ sante sace icchÄ• mi, dassÄ• mi, no ce, na da
nti uyyojesi. maccharino hi andhabÄ• lÄ• evarÅ«pesu dÄ• naá¹ƒ dadamÄ• nesu maccharÄ
maccharÄ• yanto kÄ• á¸·o (Dhp 177) viya niraye nibbattanti. Ä• paá¹‡iko cintesi --- ``ayaá¹ƒ
dhammatÄ• ya Ä• gacchamÄ• no `tava kambale paá¹-icchÄ• dehÄ«â€™ ti maá¹ƒ Ä• ha. `sa
gaá¹‡hÄ• â€™ ti, ahaá¹ƒ pana `mama santakaá¹ƒ sace icchÄ• mi, dassÄ• mi, no ce, na \Be
avacaá¹ƒ, diá¹-á¹-hakaá¹ƒ pana adentassa lajjÄ• uppajjati, attano santakaá¹ƒ paá¹-icchÄ• d
imesu paÃ±cakambalasatesu dve kambalÄ• ni satasahassagghanikÄ• ni, imÄ• neva paá¹-ic
vaá¹-á¹-atÄ«â€™â€™ ti. dvepi kambale dasÄ• ya dasaá¹ƒ sambandhitvÄ• tesaá¹ƒ antare p
paá¹-icchÄ• desi. sÄ• maá¹‡eropi bhikkhusahassena saddhiá¹ƒ taá¹ƒ padesaá¹ƒ pÄ• puá¹‡
sÄ• maá¹‡eraá¹ƒ disvÄ• va puttasineho uppajji, sakalasarÄ«raá¹ƒ sinehena paripuá¹‡á¹‡aá
``tiá¹-á¹-hatu kambalÄ• ni, imaá¹ƒ disvÄ• hadayamaá¹ƒsampi dÄ• tuá¹ƒ yuttaâ€™â€™ nti.
nÄ«haritvÄ• sÄ• maá¹‡erassa pÄ• damÅ«le á¹-hapetvÄ• vanditvÄ• , ``bhante, tayÄ• diá¹-
assaâ€™â€™ nti avaca. sopissa ``evaá¹ƒ hotÅ«â€™â€™ ti anumodanaá¹ƒ akÄ• si.

sÄ• maá¹‡ero antonagarepi paÃ±ca kambalasatÄ• ni labhi. evaá¹ƒ ekadivasaá¹ƒyeva kamb
bhikkhusahassassa adÄ• si. athassa kambaladÄ• yakatissattheroti nÄ• maá¹ƒ kariá¹ƒsu. ev
dinnakambalo sattavassikakÄ• le kambalasahassabhÄ• vaá¹ƒ pÄ• puá¹‡i. buddhasÄ• sana
taá¹ƒ á¹-hÄ• naá¹ƒ, yattha appaá¹ƒ dinnaá¹ƒ bahuá¹ƒ hoti, bahuá¹ƒ dinnaá¹ƒ bahutaraá¹ƒ. t

``tathÄ• rÅ«poyaá¹ƒ, bhikkhave, bhikkhusaá¹…gho, yathÄ• rÅ«pe bhikkhusaá¹…ghe appaá
bahuá¹ƒ dinnaá¹ƒ bahutaraâ€™â€™ nti \Ee II 91/ (MN III 146) ---

evaá¹ƒ sÄ• maá¹‡ero ekakambalassa nissandena sattavassikova kambalasahassaá¹ƒ labhi
viharantassa abhikkhaá¹‡aá¹ƒ Ã±Ä• tidÄ• yakÄ• santikaá¹ƒ Ä• gantvÄ• kathÄ• sallÄ• paá
``mayÄ• idha vasantena Ã±Ä• tidÄ• yakesu Ä• gantvÄ• kathentesu akathetumpi na sakkÄ

kathÄ• papaÃ±cena attano patiá¹-á¹-haá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ satthu
kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hitvÄ• araÃ±Ã±aá¹ƒ paviseyyaâ€™â€™ nti. so satthÄ• raá
yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• upajjhÄ• yaá¹ƒ vanditvÄ• pattacÄ
nikkhamitvÄ• ``sace Ä• sannaá¹-á¹-hÄ• ne vasissÄ• mi, Ã±Ä• takÄ• maá¹ƒ pakkosissantÄ
yojanasataá¹ƒ maggaá¹ƒ agamÄ• si. athekena gÄ• madvÄ• rena gacchanto ekaá¹ƒ mahalla
``kiá¹ƒ nu kho, mahÄ• upÄ• saka \Ne I 301/, imasmiá¹ƒ padese vasantÄ• naá¹ƒ \Be I 338/ Ä
atthÄ«â€™â€™ ti? ``atthi, bhanteâ€™â€™ ti. ``tena hi me maggaá¹ƒ Ä• cikkhÄ• hÄ«â€™â
pana taá¹ƒ disvÄ• va puttasineho udapÄ• di. athassa tattheva á¹-hito anÄ• cikkhitvÄ• ``ehi,
Ä• cikkhissÄ• mi \Ee II 92/ teâ€™â€™ ti gahetvÄ• agamÄ• si. sÄ• maá¹‡ero tena saddhiá¹
nÄ• nÄ• pupphaphalapaá¹-imaá¹‡á¸• ite rukkhapabbatapadese disvÄ• ``ayaá¹ƒ, upÄ• saka
upÄ• saka kiá¹ƒ padeso nÄ• mÄ• â€™â€™ ti pucchi. sopissa tesaá¹ƒ nÄ• mÄ• ni Ä• cikkha
patvÄ• ``idaá¹ƒ, bhante, phÄ• sukaá¹-á¹-hÄ• naá¹ƒ, idheva vasÄ• hÄ«â€™â€™ ti vatvÄ• ,
nti nÄ• maá¹ƒ pucchitvÄ• ``ahaá¹ƒ vanavÄ• sÄ«tisso nÄ• ma upÄ• sakÄ• â€™â€™ ti vutte
bhikkhÄ• ya carituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• nivattitvÄ• antogÄ• mameva gato. ``
vihÄ• raá¹ƒ Ä• gato, tassa yÄ• gubhattÄ• dÄ«ni paá¹-iyÄ• dethÄ• â€™â€™ ti manussÄ• na

sÄ• maá¹‡ero paá¹-hamameva tisso nÄ• ma hutvÄ• tato piá¹‡á¸• apÄ• tadÄ• yakatisso ka
vanavÄ• sÄ«tissoti tÄ«á¹‡i nÄ• mÄ• ni labhitvÄ• sattavassabbhantare cattÄ• ri nÄ• mÄ• ni
pÄ• tova taá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. manussÄ• bhikkhaá¹ƒ datvÄ• vandiá¹ƒs
hotha, dukkhÄ• muccathÄ• â€™â€™ ti Ä• ha. ekamanussopi tassa bhikkhaá¹ƒ datvÄ• pur
sabbeva olokentÄ• aá¹-á¹-haá¹ƒsu. sopi attano yÄ• panamattameva gaá¹‡hi. sakalagÄ• ma
urena nipajjitvÄ• , ``bhante, tumhesu imaá¹ƒ temÄ• saá¹ƒ idha vasantesu mayaá¹ƒ tÄ«á¹‡i s
paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• ya mÄ• sassa aá¹-á¹-ha uposathakammÄ• ni \Ee II 93/ upa
vasanatthÄ• ya no paá¹-iÃ±Ã±aá¹ƒ dethÄ• â€™â€™ ti. so upakÄ• raá¹ƒ sallakkhetvÄ• tesa
nibaddhaá¹ƒ tattheva piá¹‡á¸• apÄ• tacÄ• raá¹ƒ cari. vanditavanditakkhaá¹‡e ca ``sukhitÄ•
muccathÄ• â€™â€™ ti padadvayameva kathetvÄ• pakkÄ• mi. so tatthevapaá¹-hamamÄ• s
vÄ«tinÄ• metvÄ• tatiyamÄ• se gacchante saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

athassa pavÄ• retvÄ• vuá¹-á¹-havassakÄ• le upajjhÄ• yo satthÄ• raá¹ƒ upasaá¹…kamitvÄ
``ahaá¹ƒ, bhante, tissasÄ• maá¹‡erassa santikaá¹ƒ gacchÄ• mÄ«â€™â€™ ti. ``gaccha, sÄ•
attano parivÄ• re paÃ±casate bhikkhÅ« \Be I 339/ Ä• dÄ• ya pakkanto, ``Ä• vuso moggallÄ•
tissasÄ• maá¹‡erassa santikaá¹ƒ gacchÄ• mÄ«â€™â€™ ti Ä• ha. mahÄ• moggallÄ• natthe
gacchÄ• mÄ«â€™â€™ ti paÃ±cahi bhikkhusatehi saddhiá¹ƒ nikkhami. etenupÄ• yena mahÄ
upÄ• litthero puá¹‡á¹‡attheroti sabbe mahÄ• sÄ• vakÄ• paÃ±cahi paÃ±cahi bhikkhusatehi
sabbepi mahÄ• sÄ• vakÄ• naá¹ƒ parivÄ• rÄ• cattÄ• lÄ«sa bhikkhusahassÄ• ni ahesuá¹ƒ. t
gantvÄ• \Ne I 302/ gocaragÄ• maá¹ƒ sampattÄ• . sÄ• maá¹‡erassa nibaddhÅ«paá¹-á¹-hÄ•
94/ disvÄ• paccuggantvÄ• vandi.

atha naá¹ƒ sÄ• riputtatthero pucchi --- ``atthi nu kho, upÄ• saka, imasmiá¹ƒ padese Ä• raÃ±
ti? ``atthi, bhanteâ€™â€™ ti. ``sabhikkhuko, abhikkhukoâ€™â€™ ti? ``sabhikkhuko, bhante
tattha vasatÄ«â€™â€™ ti? ``vanavÄ• sÄ«tisso, bhanteâ€™â€™ ti. ``tena hi maggaá¹ƒ no Ä
tumhe, bhanteâ€™â€™ ti? ``mayaá¹ƒ sÄ• maá¹‡erassa santikaá¹ƒ Ä• gatÄ• â€™â€™ ti. up
dhammasenÄ• patiá¹ƒ Ä• diá¹ƒ katvÄ• sabbepi mahÄ• sÄ• vake saÃ±jÄ• nitvÄ• nirantaraá
hutvÄ• ``tiá¹-á¹-hatha tÄ• va, bhanteâ€™â€™ ti vegena gÄ• maá¹ƒ pavisitvÄ• ``ete, ayyÄ•
Ä• diá¹ƒ katvÄ• asÄ«ti mahÄ• sÄ• vakÄ• attano attano parivÄ• rehi saddhiá¹ƒ sÄ• maá¹‡e
maÃ±capÄ«á¹-hapaccattharaá¹‡adÄ«patelÄ• dÄ«ni gahetvÄ• vegena nikkhamathÄ• â€™â
``tÄ• vadeva maÃ±cÄ• dÄ«ni gahetvÄ• therÄ• naá¹ƒ padÄ• nupadikÄ• hutvÄ• therehi sad
pavisiá¹ƒsu. sÄ• maá¹‡ero bhikkhusaá¹…ghaá¹ƒ saÃ±jÄ• nitvÄ• katipayÄ• naá¹ƒ mahÄ• th
paá¹-iggahetvÄ• vattamakÄ• si. tassa therÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidahanta
paá¹-isÄ• mentasseva andhakÄ• ro jÄ• tÄ• â€™â€™ ti. sÄ• riputtatthero upÄ• sake Ä• ha -
tumhÄ• kaá¹ƒ andhakÄ• ro jÄ• toâ€™â€™ ti. ``bhante, ajja dhammassavanadivaso, na may
suá¹‡issÄ• ma, ito pubbe dhammassavanampi natthÄ«â€™â€™ ti. ``tena hi, sÄ• maá¹‡era
dhammassavanassa kÄ• laá¹ƒ ghosehÄ«â€™â€™ ti. so tathÄ• akÄ• si. atha naá¹ƒ thero Ä
upaá¹-á¹-hÄ• kÄ• `dhammaá¹ƒ sotukÄ• mÄ• mhÄ• â€™ ti vadanti \Ee II 95/, kathehi tesaá¹
upÄ• sakÄ• ekappahÄ• reneva uá¹-á¹-hÄ• ya, ``bhante, amhÄ• kaá¹ƒ ayyo `sukhitÄ• hotha
imÄ• ni dve padÄ• ni á¹-hapetvÄ• aÃ±Ã±aá¹ƒ dhammakathaá¹ƒ na jÄ• nÄ• ti \Be I 340/, am
dhammakathikaá¹ƒ dethÄ• â€™â€™ ti vadiá¹ƒsu. ``sÄ• maá¹‡ero pana arahattaá¹ƒ patvÄ•
dhammakathaá¹ƒ kathesÄ«â€™â€™ ti.

tadÄ• pana naá¹ƒ upajjhÄ• yo, ``sÄ• maá¹‡era, kathaá¹ƒ pana sukhitÄ• honti, `kathaá¹ƒ p
ti imesaá¹ƒ no dvinnaá¹ƒ padÄ• naá¹ƒ atthaá¹ƒ kathehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhu, bh
cittabÄ«janiá¹ƒ gahetvÄ• dhammÄ• sanaá¹ƒ Ä• ruyha paÃ±cahi nikÄ• yehi atthaÃ±ca kÄ• n
ghanavassaá¹ƒ vassanto cÄ• tuddÄ«pakamahÄ• megho viya khandhadhÄ• tuÄ• yatanaboc
arahattakÅ«á¹-ena dhammakathaá¹ƒ kathetvÄ• , ``bhante, evaá¹ƒ arahattappattassa sukhaá
pattoyeva dukkhÄ• muccati, sesajanÄ• jÄ• tidukkhÄ• dÄ«hi ceva nirayadukkhÄ• dÄ«hi ca
Ä• ha. ``sÄ• dhu, sÄ• maá¹‡era, sukathito te paá¹-ibhÄ• á¹‡o, idÄ• ni sarabhaÃ±Ã±aá¹ƒ bha
sarabhaÃ±Ã±ampi \Ne I 303/ bhaá¹‡i. aruá¹‡e uggacchante sÄ• maá¹‡erassa upaá¹-á¹-hÄ•
ahesuá¹ƒ. ekacce ``na vata no ito pubbe evarÅ«po kakkhaá¸·o diá¹-á¹-hapubbo. kathaÃ±hi n
dhammakathaá¹ƒ jÄ• nanto ettakaá¹ƒ kÄ• laá¹ƒ mÄ• tÄ• pituá¹-á¹-hÄ• ne á¹-hatvÄ• upaá¹-á
manussÄ• naá¹ƒ ekampi dhammapadaá¹ƒ na kathesÄ«â€™â€™ ti kujjhiá¹ƒsu. ekacce ``lÄ•
evarÅ«paá¹ƒ bhadantaá¹ƒ guá¹‡aá¹ƒ vÄ• aguá¹‡aá¹ƒ vÄ• ajÄ• nantÄ• pi upaá¹-á¹-hahimh
panassa santike dhammaá¹ƒ sotuá¹ƒ labhimhÄ• â€™â€™ ti tussiá¹ƒsu.

sammÄ• sambuddhopi taá¹ƒ divasaá¹ƒ paccÅ«sasamaye lokaá¹ƒ volokento vanavÄ• sÄ«ti
Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-he disvÄ• ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti Ä• vajje
upadhÄ• resi ``vanavÄ• sÄ«tissasÄ• maá¹‡erassa upaá¹-á¹-hÄ• kÄ• ekacce tuá¹-á¹-hÄ• , e

puttassa pana sÄ• maá¹‡erassa kuddhÄ• nirayabhÄ• gino bhavissanti, gantabbameva tatth
te sÄ• maá¹‡ere mettacittaá¹ƒ katvÄ• dukkhÄ• muccissantÄ«â€™â€™ ti. tepi manussÄ• l
nimantetvÄ• gÄ• maá¹ƒ gantvÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• yÄ• gubhattÄ• dÄ«ni sampA
saá¹…ghassa Ä• gamanamaggaá¹ƒ olokentÄ• nisÄ«diá¹ƒsu. bhikkhÅ«pi sarÄ«rapaá¹-ijagg
bhikkhÄ• cÄ• ravelÄ• ya gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisantÄ• sÄ• maá¹‡eraá¹ƒ pucchiá¹ƒ
amhehi saddhiá¹ƒ gamissasi, udÄ• hu pacchÄ• â€™â€™ ti? ``mama gamanavelÄ• yameva
bhanteâ€™â€™ ti. bhikkhÅ« pattacÄ«varamÄ• dÄ• ya pavisiá¹ƒsu.

satthÄ• \Be I 341/ jetavanasmiá¹ƒyeva cÄ«varaá¹ƒ pÄ• rupitvÄ• pattamÄ• dÄ• ya ekacitta
bhikkhÅ«naá¹ƒ purato á¹-hitameva attÄ• naá¹ƒ dassesi. ``sammÄ• sambuddho Ä• gatoâ€™
saá¹…khubhitvÄ• ekakolÄ• halo ahosi. manussÄ• udaggacittÄ• buddhappamukhaá¹ƒ \Ee
nisÄ«dÄ• petvÄ• yÄ• guá¹ƒ datvÄ• khajjakaá¹ƒ adaá¹ƒsu. sÄ• maá¹‡ero bhatte aniá¹-á¹-hi
pÄ• visi. gÄ• mavÄ• sino nÄ«haritvÄ• tassa sakkaccaá¹ƒ bhikkhaá¹ƒ adaá¹ƒsu. so yÄ• pan
santikaá¹ƒ gantvÄ• pattaá¹ƒ upanÄ• mesi. satthÄ• ``Ä• hara, tissÄ• â€™â€™ ti hatthaá¹ƒ
gahetvÄ• ``passa, sÄ• riputta, tava sÄ• maá¹‡erassa pattaâ€™â€™ nti therassa dassesi. t
pattaá¹ƒ gahetvÄ• sÄ• maá¹‡erassa datvÄ• ``gaccha, attano pattaá¹-á¹-hÄ• ne nisÄ«ditvÄ
karohÄ«â€™â€™ ti Ä• ha.

gÄ• mavÄ• sino buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• satthÄ• raá¹ƒ vand
satthÄ• anumodanaá¹ƒ karonto evamÄ• ha --- ``lÄ• bhÄ• vata vo upÄ• sakÄ• , ye tumhe a
sÄ• maá¹‡eraá¹ƒ nissÄ• ya sÄ• riputtaá¹ƒ moggallÄ• naá¹ƒ kassapaá¹ƒ anuruddhanti asÄ«
dassanÄ• ya labhatha, ahampi tumhÄ• kaá¹ƒ kulÅ«pakameva nissÄ• ya Ä• gato, buddhada
laddhaá¹ƒ, lÄ• bhÄ• vo, suladdhaá¹ƒ voâ€™â€™ ti. manussÄ• cintayiá¹ƒsu --- ``aho amhÄ
buddhÄ• naÃ±ceva bhikkhusaá¹…ghassa ca Ä• rÄ• dhanasamatthaá¹ƒ amhÄ• kaá¹ƒ ayyaâ
deyyadhammaÃ±cassa dÄ• tuá¹ƒ labhÄ• mÄ• â€™â€™ ti sÄ• maá¹‡erassa kuddhÄ• man
manussÄ• bhiyyosomattÄ• ya pasÄ«diá¹ƒsu. anumodanÄ• vasÄ• ne bahÅ« sotÄ• pattipha
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. manussÄ• satthÄ• raá¹ƒ anugantvÄ• vanditvÄ• nivattiá
saddhiá¹ƒ samadhurena gacchanto \Ee II 98/, ``sÄ• maá¹‡era, ayaá¹ƒ padeso konÄ• mo, ay
ti pubbe tassa upÄ• sakena dassitapadese pucchanto agamÄ• si. sÄ• maá¹‡eropi, ``bhante
ayaá¹ƒ itthannÄ• moâ€™â€™ ti Ä• cikkhamÄ• nova agamÄ• si. satthÄ• tassa vasanaá¹-á¹
pabbatamatthakaá¹ƒ abhiruhi. tattha á¹-hitÄ• naá¹ƒ pana mahÄ• samuddo paÃ±Ã±Ä• yati. s
pucchi --- ``tissa, pabbatamatthake á¹-hito ito cito ca oloketvÄ• kiá¹ƒ passasÄ«â€™â€™ ti?
bhanteâ€™â€™ ti. ``mahÄ• samuddaá¹ƒ disvÄ• kiá¹ƒ cintesÄ«â€™â€™ ti? ``mama dukkh
mahÄ• samuddehi atirekatarena \Be I 342/ assunÄ• bhavitabbanti idaá¹ƒ, bhante, cintesiâ€
sÄ• dhu, tissa, evametaá¹ƒ. ekekassa hi sattassa dukkhitakÄ• le paggharitaassÅ«ni catÅ«h
atirekatarÄ• nevÄ• â€™â€™ ti. idaÃ±ca pana vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``catÅ«su samuddesu jalaá¹ƒ parittakaá¹ƒ,

tato bahuá¹ƒ assujalaá¹ƒ anappakaá¹ƒ.

dukkhena phuá¹-á¹-hassa narassa socanÄ• ,

kiá¹ƒkÄ• raá¹‡Ä• samma tuvaá¹ƒ pamajjasÄ«â€™â€™ ti ||

atha naá¹ƒ puna pucchi --- ``tissa, kahaá¹ƒ vasasÄ«â€™â€™ ti? ``imasmiá¹ƒ pabbhÄ• re, k
``tattha pana vasanto kiá¹ƒ cintesÄ«â€™â€™ ti? ``mayÄ• marantena imasmiá¹ƒ á¹-hÄ• ne
paricchedo `natthÄ«â€™ ti cintesiá¹ƒ, bhanteâ€™â€™ ti. ``sÄ• dhu sÄ• dhu, tissa, evameta
sattÄ• naá¹ƒ pathaviyaá¹ƒ \Ee II 99/ nipajjitvÄ• amataá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«â€™

``upasÄ• á¸·akanÄ• mÄ• ni, sahassÄ• ni catuddasa.

asmiá¹ƒ padese daá¸• á¸• hÄ• ni, natthi loke anÄ• mataá¹ƒ ||

``yamhi \Ne I 305/ saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

etaá¹ƒ ariyÄ• sevanti, etaá¹ƒ loke anÄ• mataâ€™â€™ nti || (jÄ• 0I 2.31-32) ---

imaá¹ƒ dukanipÄ• te __upasÄ• á¸·akajÄ• takaá¹ƒ_ kathesi. iti pathaviyaá¹ƒ sarÄ«ranikkhepa
sattesu amatapubbapadese marantÄ• nÄ• ma natthi, Ä• nandattherasadisÄ• pana amatap

Ä• nandatthero kira vÄ«savassasatikakÄ• le Ä• yusaá¹…khÄ• raá¹ƒ olokento parikkhÄ«á¹‡
sattame divase parinibbÄ• yissÄ• mÄ«â€™â€™ ti Ä• rocesi. taá¹ƒ pavattiá¹ƒ sutvÄ• rohiá¹
ubhayatÄ«ravÄ• sikesu manussesu orimatÄ«ravÄ• sikÄ• ``mayaá¹ƒ therassa bahÅ«pakÄ•
parinibbÄ• yissatÄ«â€™â€™ ti vadiá¹ƒsu. paratÄ«ravÄ• sikÄ• pi ``mayaá¹ƒ therassa bahÅ«
santike parinibbÄ• yissatÄ«â€™â€™ ti vadiá¹ƒsu. thero tesaá¹ƒ vacanaá¹ƒ sutvÄ• ``ubhaya
upakÄ• rÄ• , ime nÄ• ma anupakÄ• rÄ• ti na sakkÄ• vattuá¹ƒ, sacÄ• haá¹ƒ orimatÄ«re \Be
paratÄ«ravÄ• sino dhÄ• tugahaá¹‡atthaá¹ƒ tehi saddhiá¹ƒ kalahaá¹ƒ karissanti. sace paratÄ
orimatÄ«ravÄ• sinopi tathÄ• karissanti, kalaho uppajjamÄ• nopi maá¹ƒ nissÄ• yeva uppajjis
maá¹ƒ nissÄ• yeva \Ee II 100/ vÅ«pasamissatÄ«â€™â€™ ti cintetvÄ• ``orimatÄ«ravÄ• sinc
paratÄ«ravÄ• sinopi mayhaá¹ƒ upakÄ• rÄ• , anupakÄ• rÄ• pi nÄ• ma natthi, orimatÄ«ravÄ•
sannipatantu, paratÄ«ravÄ• sinopi paratÄ«reyevÄ• â€™â€™ ti Ä• ha. tato sattame divase r
sattatÄ• lappamÄ• á¹‡e Ä• kÄ• se pallaá¹…kena nisÄ«ditvÄ• mahÄ• janassa dhammaá¹ƒ
majjhe bhijjitvÄ• eko bhÄ• go orimatÄ«re patatu, eko bhÄ• go paratÄ«reâ€™â€™ ti adhiá¹-
tejodhÄ• tuá¹ƒ samÄ• pajji, jÄ• lÄ• uá¹-á¹-hahiá¹ƒsu. sarÄ«raá¹ƒ majjhe bhijjitvÄ• eko bhÄ
eko bhÄ• go paratÄ«re. tato mahÄ• jano paridevi, pathaviundriyanasaddo viya Ä• rodanasa

parinibbÄ• ne Ä• rodanasaddatopi kÄ• ruÃ±Ã±ataro ahosi. manussÄ• cattÄ• ro mÄ• se roc
pattacÄ«varaggÄ• hake tiá¹-á¹-hante satthu á¹-hitakÄ• lo viya no ahosi, idÄ• ni no satthÄ• p
vippalapantÄ• viravantÄ• vicariá¹ƒsÅ«ti.

puna satthÄ• sÄ• maá¹‡eraá¹ƒ pucchi --- ``tissa, imasmiá¹ƒ vanasaá¹‡á¸• e dÄ«piÄ• dÄ«n
bhÄ• yasÄ«â€™â€™ ti? ``na bhÄ• yÄ• mi bhagavÄ• , apica kho pana me etesaá¹ƒ saddaá
uppajjatÄ«â€™â€™ ti vatvÄ• saá¹-á¹-himattÄ• hi gÄ• thÄ• hi vanavaá¹‡á¹‡anaá¹ƒ nÄ• ma
``tissÄ• â€™â€™ ti Ä• mantesi. ``kiá¹ƒ, bhanteâ€™â€™ ti? ``mayaá¹ƒ gacchÄ• ma, tvaá¹ƒ
nivattissasÄ«â€™â€™ ti. ``mayhaá¹ƒ upajjhÄ• ye maá¹ƒ Ä• dÄ• ya gacchante gamissÄ• mi
I 306/, bhanteâ€™â€™ ti \Ee II 101/. satthÄ• bhikkhusaá¹…ghena saddhiá¹ƒ pakkÄ• mi. sÄ
nivattitumeva ajjhÄ• sayo, thero taá¹ƒ Ã±atvÄ• ``tissa, sace nivattitukÄ• mo, nivattÄ• â€™â
satthÄ• raÃ±ca bhikkhusaá¹…ghaÃ±ca vanditvÄ• nivatti. satthÄ• jetavanameva agamÄ• s

bhikkhÅ«naá¹ƒ dhammasabhÄ• yaá¹ƒ kathÄ• udapÄ• di --- ``aho vata vanavÄ• sÄ«tissasÄ
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• yassa Ã±Ä• takÄ• sattasu maá¹…galesu paÃ±canna
appodakamadhupÄ• yasameva adaá¹ƒsu, pabbajitakÄ• le antovihÄ• re buddhappamukhass
divasÄ• ni appodakamadhupÄ• yasameva \Be I 344/ adaá¹ƒsu. pabbajitvÄ• aá¹-á¹-hame di
dvÄ«heva divasehi sÄ• á¹-akasahassena saddhiá¹ƒ piá¹‡á¸• apÄ• tasahassaá¹ƒ labhi, pune
kambalasahassaá¹ƒ labhi. itissa idha vasanakÄ• le mahÄ• lÄ• bhasakkÄ• ro uppajji, idÄ• ni
lÄ• bhasakkÄ• raá¹ƒ chaá¸• á¸• etvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• missakÄ• hÄ• rena yÄ• pet
tissasÄ• maá¹‡eroâ€™â€™ ti. satthÄ• Ä• gantvÄ• , ``kÄ• ya nuttha, bhikkhave, etarahi kat
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``Ä• ma, bhikkhave, lÄ• bhÅ«panisÄ• nÄ•
paá¹-ipadÄ• aÃ±Ã±Ä• . `evaá¹ƒ lÄ• bhaá¹ƒ labhissÄ• mÄ«â€™ ti hi Ä• raÃ±Ã±ikÄ• didhuta
lÄ• bhÅ«panisaá¹ƒ rakkhantassa bhikkhuno cattÄ• ro apÄ• yÄ• vivaá¹-advÄ• rÄ• eva tiá¹-a
pana paá¹-ipadÄ• ya uppannaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ pahÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• g
arahattaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti anusandhiá¹ƒ \Ee II 102/ ghaá¹-etvÄ• dhammaá¹ƒ de

<75> á¹• 21 ``aÃ±Ã±Ä• hi lÄ• bhÅ«panisÄ• , aÃ±Ã±Ä• nibbÄ• nagÄ• minÄ«.

evametaá¹ƒ abhiÃ±Ã±Ä• ya, bhikkhu buddhassa sÄ• vako.

sakkÄ• raá¹ƒ nÄ• bhinandeyya, vivekamanubrÅ«hayeâ€™â€™ ti ||

tattha __aÃ±Ã±Ä• hi lÄ• bhÅ«panisÄ• , aÃ±Ã±Ä• nibbÄ• nagÄ• minÄ«_ti lÄ• bhÅ«panisÄ
nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• . lÄ• bhuppÄ• dakena hi bhikkhunÄ• thokaá¹ƒ akusalaka
kÄ• yavaá¹…kÄ• dÄ«ni kÄ• tabbÄ• ni honti. yasmiÃ±hi kÄ• le kÄ• yavaá¹…kÄ• dÄ«su kiÃ±
uppajjati. pÄ• yasapÄ• tiyaÃ±hi vaá¹…kaá¹ƒ akatvÄ• ujukameva hatthaá¹ƒ otÄ• retvÄ• ukk

makkhitamattakova hoti, vaá¹…kaá¹ƒ katvÄ• otÄ• retvÄ• ukkhipantassa pana pÄ• yasapiá
nikkhamati, evaá¹ƒ kÄ• yavaá¹…kÄ• dÄ«ni karaá¹‡akÄ• leyeva lÄ• bho uppajjati. ayaá¹ƒ ac
nÄ• ma. upadhisampadÄ• cÄ«varadhÄ• raá¹‡aá¹ƒ bÄ• husaccaá¹ƒ parivÄ• ro araÃ±Ã±avÄ
uppanno lÄ• bho dhammiko nÄ• ma hoti. nibbÄ• nagÄ• miniá¹ƒ \Ne I 307/ paá¹-ipadaá¹ƒ pÅ
kÄ• yavaá¹…kÄ• dÄ«ni pahÄ• tabbÄ• ni. anandheneva andhena viya, amÅ«geneva mÅ«ge
viya bhavituá¹ƒ vaá¹-á¹-ati. asaá¹-hena amÄ• yena bhavituá¹ƒ vaá¹-á¹-ati. __evameta_nti eta
lÄ• bhuppÄ• danaá¹ƒ paá¹-ipadaÃ±ca nibbÄ• nagÄ• miniá¹ƒ paá¹-ipadaÃ±ca \Ee II 103/ eva
saá¹…khatÄ• saá¹…khatadhammÄ• naá¹ƒ bujjhanaá¹-á¹-hena \Be I 345/ __buddhassa_ sav
ovÄ• dÄ• nusÄ• saniá¹ƒ vÄ• savanaá¹-á¹-hena __sÄ• vako bhikkhu_ adhammikaá¹ƒ catupa
nÄ• bhinandeyya, na ceva dhammikaá¹ƒ paá¹-ikkoseyya, kÄ• yavivekÄ• dikaá¹ƒ __vivekaá¹
__kÄ• yaviveko_ti kÄ• yassa ekÄ«bhÄ• vo. __cittaviveko_ti aá¹-á¹-ha samÄ• pattiyo. __upa
tesu kÄ• yaviveko gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ vinodeti, cittaviveko kilesasaá¹…gaá¹‡ikaá¹ƒ vi
saá¹…khÄ• rasaá¹…gaá¹‡ikaá¹ƒ vinodeti. kÄ• yaviveko cittavivekassa paccayo hoti, cittaviv
paccayo hoti. vuttampihetaá¹ƒ ---

``kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca
paramavodÄ• nappattÄ• naá¹ƒ, upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
I 150). ---

imaá¹ƒ tividhampi vivekaá¹ƒ brÅ«heyya vaá¸• á¸• heyya, upasampajja vihareyyÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

vanavÄ• sÄ«tissasÄ• maá¹‡eravatthu pannarasamaá¹ƒ.

bÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camo vaggo.

6. paá¹‡á¸• itavaggo

1. rÄ• dhattheravatthu

__nidhÄ«naá¹ƒva_ \Ne I 308/ \Be I 346/ \Ee II 104/ __pavattÄ• ra_nti imaá¹ƒ dhammadesan
viharanto Ä• yasmantaá¹ƒ rÄ• dhattheraá¹ƒ Ä• rabbha kathesi.

so kira gihikÄ• le sÄ• vatthiyaá¹ƒ duggatabrÄ• hmaá¹‡o ahosi. so ``bhikkhÅ«naá¹ƒ santike
cintetvÄ• vihÄ• raá¹ƒ gantvÄ• appaharitakaá¹ƒ karonto pariveá¹‡aá¹ƒ sammajjanto mukha

antovihÄ• reyeva vasi. bhikkhÅ«pi naá¹ƒ saá¹…gaá¹‡hiá¹ƒsu, pabbÄ• jetuá¹ƒ pana na iccha
alabhamÄ• no kiso ahosi. athekadivasaá¹ƒ satthÄ• paccÅ«sakÄ• le lokaá¹ƒ volokento taá¹
``kiá¹ƒ nu khoâ€™â€™ ti upadhÄ• rento ``arahÄ• bhavissatÄ«â€™â€™ ti Ã±atvÄ• sÄ• ya
caranto viya brÄ• hmaá¹‡assa santikaá¹ƒ gantvÄ• , ``brÄ• hmaá¹‡a, kiá¹ƒ karonto vicarasÄ
``bhikkhÅ«naá¹ƒ vattapaá¹-ivattaá¹ƒ karonto, bhanteâ€™â€™ ti \Ee II 105/. ``labhasi nesaá
saá¹…gahaâ€™â€™ nti? ``Ä• ma, bhante, Ä• hÄ• ramattaá¹ƒ labhÄ• mi, na pana maá¹ƒ pa
etasmiá¹ƒ nidÄ• ne bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• tamatthaá¹ƒ pucchitvÄ• , ``b
brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ saratÄ«â€™â€™ ti pucchi. sÄ• riputtatthero ``ahaá¹ƒ, bhan
rÄ• jagahe piá¹‡á¸• Ä• ya carantassa attano abhihaá¹-aá¹ƒ kaá¹-acchubhikkhaá¹ƒ dÄ• pesi,
adhikÄ• raá¹ƒ sarÄ• mÄ«â€™â€™ ti Ä• ha. so satthÄ• rÄ• ``kiá¹ƒ pana te, sÄ• riputta, eva
dukkhato mocetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vutte, ``sÄ• dhu, bhante, pabbÄ• jessÄ• mA
brÄ• hmaá¹‡aá¹ƒ pabbÄ• jesi. tassa bhattagge Ä• sanapariyante Ä• sanaá¹ƒ pÄ• puá¹‡Ä• t
kilamati. thero taá¹ƒ Ä• dÄ• ya cÄ• rikaá¹ƒ pakkÄ• mi, abhikkhaá¹‡aÃ±ca naá¹ƒ ``idaá¹ƒ te
na kattabbaâ€™â€™ nti ovadi anusÄ• si. so suvaco ahosi padakkhiá¹‡aggÄ• hÄ«. tasmÄ•
paá¹-ipajjamÄ• no katipÄ• heneva arahattaá¹ƒ pÄ• puá¹‡i.

thero taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• vanditvÄ• nisÄ«di. atha naá¹ƒ satthÄ• pa
Ä• ha --- ``suvaco nu kho, sÄ• riputta, te antevÄ• sikoâ€™â€™ ti \Be I 347/. ``Ä• ma, bhante
suvaco, kismiÃ±ci dose vuccamÄ• ne na kuddhapubboâ€™â€™ ti. ``sÄ• riputta \Ee II 106/,
labhanto kittake gaá¹‡heyyÄ• sÄ«â€™â€™ ti? ``bhante, bahukepi gaá¹‡heyyamevÄ• â€™â
dhammasabhÄ• ya kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``sÄ• riputtatthero kira kataÃ±Ã±Å«
kaá¹-acchubhikkhÄ• mattaá¹ƒ upakÄ• raá¹ƒ saritvÄ• duggatabrÄ• hmaá¹‡aá¹ƒ pabbÄ• jesi
ovÄ• dakkhamameva labhÄ«â€™â€™ ti. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• ``na, bhikkhave
sÄ• riputto kataÃ±Ã±Å« katavedÄ«yevÄ• â€™â€™ ti vatvÄ• tamatthaá¹ƒ pakÄ• setuá¹ƒ ---

``alÄ«nacittaá¹ƒ nissÄ• ya, pahaá¹-á¹-hÄ• mahatÄ« camÅ«.

kosalaá¹ƒ senÄ• santuá¹-á¹-haá¹ƒ, jÄ«vaggÄ• haá¹ƒ agÄ• hayi ||

``evaá¹ƒ nissayasampanno, bhikkhu Ä• raddhavÄ«riyo.

bhÄ• vayaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti || (J I 2.11-12) ---

imaá¹ƒ dukanipÄ• te __alÄ«nacittajÄ• takaá¹ƒ_ vitthÄ• retvÄ• kathesi. tadÄ• kira vaá¸• á¸•
arogakaraá¹‡abhÄ• vena kahaá¹ƒ attano upakÄ• raá¹ƒ Ã±atvÄ• sabbasetassa hatthipotaka
hatthÄ« sÄ• riputtatthero ahosÄ«ti evaá¹ƒ theraá¹ƒ Ä• rabbha jÄ• takaá¹ƒ kathetvÄ• rÄ• dh

``bhikkhave, bhikkhunÄ• nÄ• ma rÄ• dhena viya suvacena bhavitabbaá¹ƒ, dosaá¹ƒ dassetv
kujjhitabbaá¹ƒ, ovÄ• dadÄ• yako pana nidhiÄ• cikkhaá¹‡ako viya daá¹-á¹-habboâ€™â€™ ti
107/ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<76> á¹• 21 ``nidhÄ«naá¹ƒva pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyoâ€™â€™ ti ||

tattha __nidhÄ«na_nti tattha tattha nidahitvÄ• á¹-hapitÄ• naá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di
nidhikumbhÄ«naá¹ƒ. __pavattÄ• ra_nti kicchajÄ«vike duggatamanusse anukampaá¹ƒ katvÄ
jÄ«vanÅ«pÄ• yaá¹ƒ dassessÄ• mÄ«â€™â€™ ti nidhiá¹-á¹-hÄ• naá¹ƒ netvÄ• hatthaá¹ƒ pas
sukhena jÄ«vÄ• â€™â€™ ti Ä• cikkhitÄ• raá¹ƒ viya. __vajjadassina_nti dve vajjadassino ``in
vÄ• khalitena vÄ• saá¹…ghamajjhe niggaá¹‡hissÄ• mÄ«â€™â€™ ti randhagavesako \Be I
Ã±Ä• panatthÄ• ya Ã±Ä• taá¹ƒ anuggahaá¹‡atthÄ• ya \Ne I 310/ sÄ«lÄ• dÄ«namassa vudd
vajjaá¹ƒ olokanena ullumpanasabhÄ• vasaá¹‡á¹-hito ca. ayaá¹ƒ idha adhippeto. yathÄ• hi c
gaá¹‡hÄ• hÄ«â€™â€™ ti tajjetvÄ• pi pothetvÄ• pi nidhiá¹ƒ dassente kopaá¹ƒ na karoti, pam
evarÅ«pe puggale asÄ• ruppaá¹ƒ vÄ• khalitaá¹ƒ vÄ• disvÄ• Ä• cikkhante kopo na kÄ• tab
bhavitabbaá¹ƒ, ``bhante, mahantaá¹ƒ vo kammaá¹ƒ kataá¹ƒ \Ee II 108/, mayhaá¹ƒ Ä• cariyu
á¹-hatvÄ• ovadantehi punapi maá¹ƒ vadeyyÄ• thÄ• â€™â€™ ti pavÄ• retabbameva. __nigg
saddhivihÄ• rikÄ• dÄ«naá¹ƒ asÄ• ruppaá¹ƒ vÄ• khalitaá¹ƒ vÄ• disvÄ• ``ayaá¹ƒ me mukho
upaá¹-á¹-hahati, sace naá¹ƒ vakkhÄ• mi, na maá¹ƒ upaá¹-á¹-hahissati, evaá¹ƒ me parihÄ• n
vatthuá¹ƒ avisahanto na niggayhavÄ• dÄ« nÄ• ma hoti. so imasmiá¹ƒ sÄ• sane kacavaraá¹ƒ
tathÄ• rÅ«paá¹ƒ vajjaá¹ƒ disvÄ• vajjÄ• nurÅ«paá¹ƒ tajjento paá¹‡Ä• mento daá¹‡á¸• akam
nÄ«haranto sikkhÄ• peti, ayaá¹ƒ niggayhavÄ• dÄ« nÄ• ma seyyathÄ• pi sammÄ• sambudd
niggayhÄ• haá¹ƒ, Ä• nanda, vakkhÄ• mi, pavayha pavayha, Ä• nanda, vakkhÄ• mi, yo sÄ•
III 196). __medhÄ• vi_nti dhammojapaÃ±Ã±Ä• ya samannÄ• gataá¹ƒ. __tÄ• disa_nti evarÅ«
bhajeyya payirupÄ• seyya. tÄ• disaÃ±hi Ä• cariyaá¹ƒ __bhajamÄ• nassa_ antevÄ• sikassa
vaá¸• á¸• hiyeva hoti, no parihÄ• nÄ«ti.

desanÄ• pariyosÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

rÄ• dhattheravatthu paá¹-hamaá¹ƒ.

2. assajipunabbasukavatthu

__ovadeyyÄ• nusÄ• seyyÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ass

Ä• rabbha kathesi. desanÄ• \Ee II 109/ pana kÄ«á¹-Ä• girismiá¹ƒ samuá¹-á¹-hitÄ• .

te kira dve bhikkhÅ« kiÃ±cÄ• pi aggasÄ• vakÄ• naá¹ƒ saddhivihÄ• rikÄ• , alajjino pana ahe
pÄ• pakehi attano parivÄ• rehi paÃ±cahi bhikkhusatehi \Be I 349/ saddhiá¹ƒ kÄ«á¹-Ä• girisn
``mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipÄ«â€™â€™ tiÄ• dikaá¹ƒ (Vin III 431; Vin II 21) n
anÄ• cÄ• raá¹ƒ karontÄ• kuladÅ«sakakammaá¹ƒ katvÄ• tato uppannehi paccayehi jÄ«vika
Ä• vÄ• saá¹ƒ pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• vÄ• saá¹ƒ akaá¹ƒsu. satthÄ• taá¹ƒ pavat
tesaá¹ƒ pabbÄ• janÄ«yakammakaraá¹‡atthÄ• ya saparivÄ• re dve aggasÄ• vake Ä• mantet
tesu ye tumhÄ• kaá¹ƒ vacanaá¹ƒ na karonti, tesaá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ karotha, ye
anusÄ• satha. ovadanto hi anusÄ• santo apaá¹‡á¸• itÄ• naá¹ƒyeva appiyo hoti amanÄ• po,
hoti manÄ• poâ€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• than

<77> á¹• 21 ``ovadeyyÄ• nusÄ• seyya, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hoti appiyoâ€™â€™ ti ||

tattha __ovadeyyÄ• _ti uppanne vatthusmiá¹ƒ vadanto ovadati nÄ• ma, anuppanne vatthus
siyÄ• â€™â€™ tiÄ• divasena anÄ• gataá¹ƒ dassento anusÄ• sati nÄ• ma. sammukhÄ• vad
dÅ«taá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ• pesento anusÄ• sati nÄ• ma. sakiá¹ƒ vadanto ovadati nÄ•
vadanto anusÄ• sati nÄ• ma. ovadanto eva vÄ• anusÄ• sati nÄ• mÄ• ti evaá¹ƒ ovadeyya a
akusaladhammÄ• ca nivÄ• reyya, kusaladhamme patiá¹-á¹-hÄ• peyyÄ• ti attho. __sataÃ±h
evarÅ«po puggalo buddhÄ• dÄ«naá¹ƒ sappurisÄ• naá¹ƒ piyo hoti. ye pana adiá¹-á¹-hadham
Ä• misacakkhukÄ• jÄ«vikatthÄ• ya pabbajitÄ• , tesaá¹ƒ __asataá¹ƒ_ so ovÄ• dako anusÄ•
amhÄ• kaá¹ƒ upajjhÄ• yo, na Ä• cariyo, kasmÄ• amhe ovadasÄ«â€™ ti evaá¹ƒ mukhasattÄ
hotÄ«â€™â€™ ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti. sÄ• riputtamoggallÄ
bhikkhÅ« ovadiá¹ƒsu anusÄ• siá¹ƒsu. tesu ekacce ovÄ• daá¹ƒ sampaá¹-icchitvÄ• sammÄ•
vibbhamiá¹ƒsu, ekacce pabbÄ• janÄ«yakammaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

assajipunabbasukavatthu dutiyaá¹ƒ.

3. channattheravatthu

__na_ \Be I 350/ __bhaje pÄ• pake mitte_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vi
Ä• rabbha kathesi.

so \Ne I 312/ kira Ä• yasmÄ• ``ahaá¹ƒ amhÄ• kaá¹ƒ ayyaputtena saddhiá¹ƒ mahÄ• bhinikk

nikkhanto tadÄ• aÃ±Ã±aá¹ƒ ekampi na passÄ• mi, idÄ• ni pana `ahaá¹ƒ sÄ• riputto nÄ• ma
mayaá¹ƒ aggasÄ• vakamhÄ• â€™ ti vatvÄ• ime vicarantÄ«â€™â€™ ti dve aggasÄ• vake a
santikÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• channattheraá¹ƒ pakkosÄ• petvÄ• ovadati. so taá¹…khaá
puna gantvÄ• there akkosatiyeva. evaá¹ƒ yÄ• vatatiyaá¹ƒ akkosantaá¹ƒ pakkosÄ• petvÄ•
dve aggasÄ• vakÄ• nÄ• ma tuyhaá¹ƒ kalyÄ• á¹‡amittÄ• uttamapurisÄ• , evarÅ«pe kalyÄ•
bhajassÅ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<78> á¹• 21 ``na bhaje pÄ• pake mitte, na bhaje purisÄ• dhame.

bhajetha mitte kalyÄ• á¹‡e, bhajetha purisuttameâ€™â€™ ti ||

tassattho --- kÄ• yaduccaritÄ• diakusalakammÄ• bhiratÄ• __pÄ• pamittÄ• _ nÄ• ma. sand
ekavÄ«satianesanÄ• dibhede vÄ• aá¹-á¹-hÄ• ne niyojakÄ• __purisÄ• dhamÄ• _ nÄ• ma. u
purisÄ• dhamÄ• ca, te na bhajeyya na payirupÄ• seyya, viparÄ«tÄ• pana kalyÄ• á¹‡amittÄ
bhajetha payirupÄ• sethÄ• ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

channatthero pana taá¹ƒ ovÄ• daá¹ƒ sutvÄ• pi purimanayeneva bhikkhÅ« akkosati paribhÄ
Ä• rocesuá¹ƒ \Ee II 112/. satthÄ• , ``bhikkhave, mayi dharante channaá¹ƒ sikkhÄ• petuá¹ƒ n
pana parinibbute sakkhissathÄ• â€™â€™ ti vatvÄ• parinibbÄ• nakÄ• le Ä• yasmatÄ• Ä• n
channatthere amhehi paá¹-ipajjitabbaâ€™â€™ nti vutte, ``Ä• nanda, channassa bhikkhuno
dÄ• tabboâ€™â€™ ti Ä• á¹‡Ä• pesi. so satthari parinibbute Ä• nandattherena Ä• rocitaá¹ƒ b
dukkhÄ« dummano tikkhattuá¹ƒ mucchito patitvÄ• ``mÄ• \Be I 351/ maá¹ƒ, bhante, nÄ• sa
sammÄ• vattaá¹ƒ pÅ«rento na cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡Ä

channattheravatthu tatiyaá¹ƒ.

4. mahÄ• kappinattheravatthu

__dhammapÄ«ti_ \Ne I 313/ __sukhaá¹ƒ setÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetav
mahÄ• kappinattheraá¹ƒ Ä• rabbha kathesi.

tatrÄ• yaá¹ƒ anupubbÄ« kathÄ• --- atÄ«te kira Ä• yasmÄ• mahÄ• kappino padumuttarabu
katÄ• bhinÄ«hÄ• ro saá¹ƒsÄ• re saá¹ƒsaranto bÄ• rÄ• á¹‡asito avidÅ«re ekasmiá¹ƒ pesakÄ
jeá¹-á¹-hakapesakÄ• ro hutvÄ• nibbatti. tadÄ• sahassamattÄ• paccekabuddhÄ• aá¹-á¹-ha
vassike cattÄ• ro mÄ• se janapade vasanti. te ekavÄ• raá¹ƒ bÄ• rÄ• á¹‡asiyÄ• avidÅ«re ot
``senÄ• sanakaraá¹‡atthÄ• ya hatthakammaá¹ƒ yÄ• cathÄ• â€™â€™ ti \Ee II 113/ raÃ±Ã±c

paccekabuddhe pahiá¹‡iá¹ƒsu. tadÄ• pana raÃ±Ã±o vappamaá¹…galakÄ• lo hoti. so ``pacc
Ä• gatÄ• â€™â€™ ti sutvÄ• tasmiá¹ƒ khaá¹‡e nikkhamitvÄ• Ä• gatakÄ• raá¹‡aá¹ƒ pucchit
natthi, sve amhÄ• kaá¹ƒ vappamaá¹…galaá¹ƒ, tatiyadivase karissÄ• mÄ«â€™â€™ ti vatvÄ•
animantetvÄ• va pÄ• visi. paccekabuddhÄ• ``aÃ±Ã±attha gamissÄ• mÄ• â€™â€™ ti pakka
jeá¹-á¹-hapesakÄ• rassa bhariyÄ• kenacideva karaá¹‡Ä«yena bÄ• rÄ• á¹‡asiá¹ƒ gacchantÄ
vanditvÄ• ``kiá¹ƒ, bhante, avelÄ• ya, ayyÄ• , Ä• gatÄ• â€™â€™ ti pucchitvÄ• Ä• dito paá¹
pavattiá¹ƒ sutvÄ• saddhÄ• sampannÄ• Ã±Ä• á¹‡asampannÄ• itthÄ« ``sve, bhante, amhÄ•
gaá¹‡hathÄ• â€™â€™ ti nimantesi. ``bahukÄ•  mayaá¹ƒ bhaginÄ«â€™â€™ ti. ``kittakÄ• , b
``sahassamattÄ• â€™â€™ ti. ``bhante, imasmiá¹ƒ gÄ• me sahassapesakÄ• rÄ• vasimha. e
dassati, bhikkhaá¹ƒ adhivÄ• setha, ahameva vo vasanaá¹-á¹-hÄ• nampi kÄ• ressÄ• mÄ«â€
adhivÄ• sayiá¹ƒsu.

sÄ• gÄ• maá¹ƒ pavisitvÄ• ugghosesi --- ``ahaá¹ƒ sahassamatte paccekabuddhe disvÄ• n
nisÄ«danaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidahatha \Ee II 114/, yÄ• gubhattÄ• dÄ«ni sampÄ• dethÄ•
gÄ• mamajjhe maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• punadivase pac
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisitvÄ• bhattakiccÄ• vasÄ• ne tasmiá¹ƒ
tÄ• hi saddhiá¹ƒ paccekabuddhe vanditvÄ• , ``bhante, temÄ• saá¹ƒ vasanatthÄ• ya paá¹-iÃ±
tesaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• puna gÄ• me ugghosesi --- ``ammatÄ• tÄ• , ekekakulato
pharasuvÄ• siÄ• dÄ«ni gahetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• dabbasambhÄ• re Ä• haritvÄ• a
karotÅ«â€™â€™ ti. gÄ• mavÄ• sino tassÄ• yeva vacanaá¹ƒ sutvÄ• ekeko ekekaá¹ƒ katvÄ•
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nehi paá¹‡á¹‡asÄ• lasahassaá¹ƒ kÄ• retvÄ• attano attano
vassÅ«pagate paccekabuddhe ``ahaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahissÄ• mi, ahaá¹ƒ sakkac
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti upaá¹-á¹-hahiá¹ƒsu. vassaá¹ƒvuá¹-á¹-hakÄ• le ``attano a
vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ cÄ«varasÄ• á¹-ake sajjethÄ• â€™â€™
sahassasahassamÅ«laá¹ƒ cÄ«varaá¹ƒ dÄ• pesi. paccekabuddhÄ• vuá¹-á¹-havassÄ• anum

gÄ• mavÄ• sinopi idaá¹ƒ puÃ±Ã±akammaá¹ƒ katvÄ• ito cutÄ• tÄ• vatiá¹ƒsabhavane nibba
nÄ• ma ahesuá¹ƒ. te tattha dibbasampattiá¹ƒ anubhavitvÄ• kassapasammÄ• sambuddhak
bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbikagehesu nibbattiá¹ƒsu. jeá¹-á¹-hakapesakÄ• ro jeá¹-á¹-haka
ahosi. bhariyÄ• pissa jeá¹-á¹-hakakuá¹-umbikasseva dhÄ«tÄ• ahosi. tÄ• sabbÄ• pi vayapp
gacchantiyo tesaá¹ƒ tesaá¹ƒyeva gehÄ• ni agamiá¹ƒsu. athekadivasaá¹ƒ vihÄ• re dhammas
saá¹…ghuá¹-á¹-haá¹ƒ. ``satthÄ• dhammaá¹ƒ desessatÄ«â€™â€™ ti sutvÄ• sabbepi te kua
sossÄ• mÄ• â€™â€™ ti bhariyÄ• hi saddhiá¹ƒ vihÄ• raá¹ƒ agamiá¹ƒsu. tesaá¹ƒ vihÄ• rama
vassaá¹ƒ uá¹-á¹-hahi. yesaá¹ƒ kulÅ«pakÄ• vÄ• Ã±Ä• tisÄ• maá¹‡erÄ• dayo vÄ• atthi, te te
pavisiá¹ƒsu. te pana tathÄ• rÅ«pÄ• naá¹ƒ natthitÄ• ya katthaci, pavisituá¹ƒ avisahantÄ• vih
aá¹-á¹-haá¹ƒsu. atha ne jeá¹-á¹-hakakuá¹-umbiko Ä• ha --- ``passatha amhÄ• kaá¹ƒ vippakÄ
nÄ• ma ettakena lajjituá¹ƒ yuttaâ€™â€™ nti. ``ayya, kiá¹ƒ pana karomÄ• â€™â€™ ti? ``may
vissÄ• sikaá¹-á¹-hÄ• nassa abhÄ• vena imaá¹ƒ vippakÄ• raá¹ƒ pattÄ• , sabbe \Be I 353/ dha

pariveá¹‡aá¹ƒ karomÄ• â€™â€™ ti. ``sÄ• dhu, ayyÄ• â€™â€™ ti jeá¹-á¹-hako sahassaá¹ƒ
satÄ• ni. itthiyo aá¸• á¸• hateyyÄ• ni aá¸• á¸• hateyyÄ• ni satÄ• ni. te taá¹ƒ dhanaá¹ƒ saá¹ƒh
sahassakÅ«á¹-Ä• gÄ• raparivÄ• raá¹ƒ \Ee II 116/ satthu vasanatthÄ• ya mahÄ• pariveá¹‡aá
navakammassa mahantatÄ• ya dhane appahonte pubbe dinnadhanato puna upaá¸• á¸• hÅ«
niá¹-á¹-hite pariveá¹‡e vihÄ• ramahaá¹ƒ karontÄ• buddhappamukhassa bhikkhusaá¹…ghas
datvÄ• vÄ«satiyÄ• bhikkhusahassÄ• naá¹ƒ cÄ«varÄ• ni sajjiá¹ƒsu.

jeá¹-á¹-hakakuá¹-umbikassa pana bhariyÄ• sabbehi samÄ• naá¹ƒ akatvÄ• attano paÃ±Ã±
``atirekataraá¹ƒ katvÄ• satthÄ• raá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti anojapupphavaá¹‡á¹‡ena
saddhiá¹ƒ anojapupphacaá¹…koá¹-akaá¹ƒ gahetvÄ• anumodanakÄ• le satthÄ• raá¹ƒ anoja
sÄ• á¹-akaá¹ƒ satthu pÄ• damÅ«le á¹-hapetvÄ• , ``bhante, nibbattanibbattaá¹-á¹-hÄ• ne ano
me sarÄ«raá¹ƒ hotu, anojÄ• eva ca me nÄ• maá¹ƒ hotÅ«â€™â€™ ti patthanaá¹ƒ paá¹-á¹-h
hotÅ«â€™â€™ ti anumodanaá¹ƒ akÄ• si. te sabbepi yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cutÄ
imasmiá¹ƒ buddhuppÄ• de devalokÄ• cavitvÄ• jeá¹-á¹-hakakuá¹-umbiko kukkuá¹-avatÄ«na
vayappatto mahÄ• kappinarÄ• jÄ• nÄ• ma ahosi, sesÄ• amaccakule nibbattiá¹ƒsu. jeá¹-á¹-
maddaraá¹-á¹-he sÄ• galanagare rÄ• jakule \Ne I 315/ nibbatti, anojapupphavaá¹‡á¹‡ameva
__anojÄ• _tvevassÄ• nÄ• maá¹ƒ kariá¹ƒsu. sÄ• \Ee II 117/ vayappattÄ• mahÄ• kappinara
anojÄ• devÄ« nÄ• ma ahosi. sesitthiyopi amaccakulesu nibbattitvÄ• vayappattÄ• tesaá¹ƒy
gehÄ• ni agamaá¹ƒsu. te sabbe raÃ±Ã±o sampattisadisaá¹ƒ sampattiá¹ƒ anubhaviá¹ƒsu. ya
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito hatthiá¹ƒ abhiruhitvÄ• vicari, tadÄ• tepi tatheva vica
vÄ• rathena vÄ• vicarante tepi tatheva vicaranti? evaá¹ƒ te ekato hutvÄ• katÄ• naá¹ƒ puÃ
ekatova sampattiá¹ƒ anubhaviá¹ƒsu. raÃ±Ã±o pana balo, balavÄ• hano, puppho, pupphavÄ
assÄ• honti. rÄ• jÄ• tesu supattaá¹ƒ assaá¹ƒ sayaá¹ƒ Ä• rohati, itare cattÄ• ro assÄ• rohÄ
sÄ• sanÄ• haraá¹‡atthÄ• ya adÄ• si. rÄ• jÄ• te pÄ• tova bhojetvÄ• ``gacchatha \Be I 354/
yojanÄ• ni Ä• hiá¹‡á¸• itvÄ• buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• uppanna
sukhasÄ• sanaá¹ƒ Ä• harathÄ• â€™â€™ ti pesesi. te catÅ«hi dvÄ• rehi nikkhamitvÄ• tÄ«á
sÄ• sanaá¹ƒ alabhitvÄ• paccÄ• gacchanti.

athekadivasaá¹ƒ rÄ• jÄ• supattaá¹ƒ assaá¹ƒ Ä• ruyha amaccasahassaparivuto uyyÄ• naá¹
paÃ±casatavÄ• á¹‡ijake nagaraá¹ƒ pavisante disvÄ• ``ime addhÄ• nakilantÄ• , addhÄ• im
bhaddakaá¹ƒ sÄ• sanaá¹ƒ sossÄ• mÄ«â€™â€™ ti \Ee II 118/ te pakkosÄ• petvÄ• ``kuto Ä
``atthi, deva, ito vÄ«satiyojanasatamatthake sÄ• vatthi nÄ• ma nagaraá¹ƒ, tato Ä• gacchÄ•
pana vo padese kiÃ±ci sÄ• sanaá¹ƒ uppannaâ€™â€™ nti. ``deva, aÃ±Ã±aá¹ƒ kiÃ±ci natthi,
uppannoâ€™â€™ ti. rÄ• jÄ• tÄ• vadeva paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• phuá¹-á¹-hasarÄ«
asakkonto muhuttaá¹ƒ vÄ«tinÄ• metvÄ• , ``tÄ• tÄ• , kiá¹ƒ vadethÄ• â€™â€™ ti pucchi. ``bu
ti. rÄ• jÄ• dutiyampi tatiyampi tatheva vÄ«tinÄ• metvÄ• catutthe vÄ• re ``kiá¹ƒ vadetha, tÄ•
pucchitvÄ• ``buddho, deva, uppannoâ€™â€™ ti vutte, ``tÄ• tÄ• , vo satasahassaá¹ƒ dadÄ•
``aÃ±Ã±ampi kiÃ±ci sÄ• sanaá¹ƒ atthÄ«â€™â€™ ti pucchi. ``atthi, deva, dhammo uppannoâ

sutvÄ• purimanayeneva tayo vÄ• re vÄ«tinÄ• metvÄ• catutthe vÄ• re ``dhammo uppannoâ
satasahassaá¹ƒ dammÄ«â€™â€™ ti vatvÄ• ``aparampi sÄ• sanaá¹ƒ atthi, tÄ• tÄ• â€™â€™
saá¹…gharatanaá¹ƒ uppannaâ€™â€™ nti. rÄ• jÄ• tampi sutvÄ• tayo vÄ• re vÄ«tinÄ• metv
``saá¹…ghoâ€™â€™ ti pade vutte ``idhÄ• pi vo satasahassaá¹ƒ dammÄ«â€™â€™ ti vatvÄ
``tÄ• tÄ• , kiá¹ƒ karissathÄ• â€™â€™ ti pucchi. ``deva, tumhe kiá¹ƒ karissathÄ• â€™â€™ ti
`buddho uppanno, dhammo uppanno, saá¹…gho uppannoâ€™ ti sutvÄ• na puna nivattissÄ
gantvÄ• tassa santike pabbajissÄ• mÄ«â€™â€™ ti. ``mayampi, deva \Ne I 316/, tumhehi s
pabbajissÄ• mÄ• â€™â€™ ti. rÄ• jÄ• suvaá¹‡á¹‡apaá¹-á¹-e akkharÄ• ni likhÄ• petvÄ• vÄ•
``anojÄ• nÄ• ma devÄ« tumhÄ• kaá¹ƒ tÄ«á¹‡i satasahassÄ• ni dassati, evaÃ±ca pana naá
te issariyaá¹ƒ vissaá¹-á¹-haá¹ƒ, yathÄ• sukhaá¹ƒ sampattiá¹ƒ paribhuÃ±jÄ• hÄ«â€™ ti, sace
kahaâ€™ nti pucchati, `satthÄ• raá¹ƒ uddissa pabbajissÄ• mÄ«ti vatvÄ• gatoâ€™ ti Ä• roc
amaccÄ• pi attano attano bhariyÄ• naá¹ƒ tatheva sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu \Be I 355/. rÄ•
uyyojetvÄ• assaá¹ƒ abhiruyha amaccasahassaparivuto taá¹ƒ khaá¹‡aá¹ƒyeva nikkhami.

satthÄ• pi taá¹ƒ divasaá¹ƒ paccÅ«sakÄ• le lokaá¹ƒ volokento mahÄ• kappinarÄ• jÄ• naá¹ƒ
``ayaá¹ƒ mahÄ• kappino vÄ• á¹‡ijakÄ• naá¹ƒ santikÄ• tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ uppanna
vacanaá¹ƒ tÄ«hi satasahassehi pÅ«jetvÄ• rajjaá¹ƒ pahÄ• ya amaccasahassehi parivuto ma
sve nikkhamissati. so saparivÄ• ro saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡issati, pa
karissÄ• mÄ«â€™â€™ ti punadivase cakkavattÄ« viya khuddakagÄ• mabhojakaá¹ƒ paccug
pattacÄ«varaá¹ƒ gahetvÄ• vÄ«sayojanasataá¹ƒ maggaá¹ƒ paccuggantvÄ• candabhÄ• gÄ•
nigrodharukkhamÅ«le chabbaá¹‡á¹‡arasmiyo vissajjento nisÄ«di. ``rÄ• jÄ• pi Ä• gacchanto
``kÄ• nÄ• mesÄ• â€™â€™ ti pucchi. ``aparacchÄ• nÄ• ma, devÄ• â€™â€™ ti. ``kimassÄ•
ti? ``gambhÄ«rato \Ee II 120/ gÄ• vutaá¹ƒ, puthulato dve gÄ• vutÄ• ni, devÄ• â€™â€™ ti. ``
vÄ• uá¸·umpo vÄ• â€™â€™ ti? ``natthi, devÄ• â€™â€™ ti. ``nÄ• vÄ• dÄ«ni olokente amhe
maraá¹‡aá¹ƒ. ahaá¹ƒ nibbematiko hutvÄ• tÄ«á¹‡i ratanÄ• ni uddissa nikkhanto, tesaá¹ƒ me
udakaá¹ƒ udakaá¹ƒ viya mÄ• ahosÄ«â€™â€™ ti tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aá¹ƒ Ä•
arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti buddhÄ• nussatiá¹ƒ anussaranto saparivÄ• ro as
pakkhandi. sindhavÄ• piá¹-á¹-hipÄ• sÄ• á¹‡e viya pakkhandiá¹ƒsu. khurÄ• naá¹ƒ aggÄ• ne

so taá¹ƒ uttaritvÄ• purato gacchanto aparampi nadiá¹ƒ disvÄ• ``ayaá¹ƒ kÄ• nÄ• mÄ• â€™
``nÄ«lavÄ• hinÄ« nÄ• ma, devÄ• â€™â€™ ti. ``kimassÄ• parimÄ• á¹‡aâ€™â€™ nti? ``gam
aá¸• á¸• hayojanaá¹ƒ, devÄ• â€™â€™ ti. sesaá¹ƒ purimasadisameva. taá¹ƒ pana nadiá¹ƒ d
bhagavatÄ• dhammoâ€™â€™ ti dhammÄ• nussatiá¹ƒ anussaranto pakkhandi. tampi atikka
nadiá¹ƒ disvÄ• ``ayaá¹ƒ kÄ• nÄ• mÄ• â€™â€™ ti pucchi. ``candabhÄ• gÄ• nÄ• ma, devÄ
parimÄ• á¹‡aâ€™â€™ nti? ``gambhÄ«ratopi puthulatopi yojanaá¹ƒ, devÄ• â€™â€™ ti. sesa
\Be I 356/ pana nadiá¹ƒ disvÄ• ``suppaá¹-ipanno \Ee II 121/ bhagavato sÄ• vakasaá¹…gho
saá¹…ghÄ• nussatiá¹ƒ anussaranto \Ne I 317/ pakkhandi. taá¹ƒ pana nadiá¹ƒ atikkamitvÄ•
sarÄ«rato nikkhantÄ• chabbaá¹‡á¹‡arasmiyo addasa. nigrodharukkhassa sÄ• khÄ• viá¹-ap

sovaá¹‡á¹‡amayÄ• ni viya ahesuá¹ƒ. rÄ• jÄ• cintesi --- ``ayaá¹ƒ pana obhÄ• so neva canda
devamÄ• rabrahmanÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ aÃ±Ã±atarassa, addhÄ• ahaá¹ƒ satthÄ
mahÄ• gotamabuddhena diá¹-á¹-ho bhavissÄ• mÄ«â€™â€™ ti. so tÄ• vadeva assapiá¹-á¹-h
rasmianusÄ• rena satthÄ• raá¹ƒ upasaá¹…kamitvÄ• manosilÄ• rase nimujjanto viya buddh
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di saddhiá¹ƒ amaccasahassena, satthÄ• tassa
kathesi. desanÄ• vasÄ• ne rÄ• jÄ• saparivÄ• ro sotÄ• pattiphale patiá¹-á¹-hahi. atha sabbe
pabbajjaá¹ƒ yÄ• ciá¹ƒsu. satthÄ• ``Ä• gamissati nu kho imesaá¹ƒ kulaputtÄ• naá¹ƒ iddhima
upadhÄ• rento ``ime kulaputtÄ• paccekabuddhasahassassa cÄ«varasahassaá¹ƒ adaá¹ƒsu
vÄ«satiyÄ• bhikkhusahassÄ• nampi vÄ«saticÄ«varasahassÄ• nipi adaá¹ƒsu. anacchariyaá
iddhimayapattacÄ«varÄ• gamanaâ€™â€™ nti Ã±atvÄ• dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ•
caratha brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti Ä• ha. te tÄ• vad
vassasaá¹-á¹-hikattherÄ• viya hutvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• paccorohitvÄ• satthÄ
nisÄ«diá¹ƒsu.

tepi vÄ• á¹‡ijakÄ• rÄ• jakulaá¹ƒ gantvÄ• raÃ±Ã±Ä• pahitabhÄ• vaá¹ƒ Ä• rocÄ• petvÄ• d
vutte pavisitvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha ne devÄ« pucchi --- ``tÄ• tÄ•
Ä• gatÄ• tthÄ• â€™â€™ ti? ``mayaá¹ƒ raÃ±Ã±Ä• tumhÄ• kaá¹ƒ santikaá¹ƒ pahitÄ• , tÄ«á¹-
dethÄ• â€™â€™ ti. ``tÄ• tÄ• , atibahuá¹ƒ bhaá¹‡atha, kiá¹ƒ tumhehi raÃ±Ã±o kataá¹ƒ, kism
ettakaá¹ƒ dhanaá¹ƒ dÄ• pesÄ«â€™â€™ ti? ``devi, na aÃ±Ã±aá¹ƒ kiÃ±ci kataá¹ƒ, raÃ±Ã±o p
Ä• rocayimhÄ• â€™â€™ ti? ``sakkÄ• pana, tÄ• tÄ• , mayhaá¹ƒ Ä• rocetuâ€™â€™ nti. ``sa
hi, tÄ• tÄ• , vadethÄ• â€™â€™ ti. ``devi buddho loke uppannoâ€™â€™ ti. sÄ• pi ``taá¹ƒ su
pÄ«tiyÄ• phuá¹-á¹-hasarÄ«rÄ• tikkhattuá¹ƒ kiÃ±ci asallakkhetvÄ• catutthe vÄ• re `buddho
tÄ• tÄ• , imasmiá¹ƒ pade raÃ±Ã±Ä• kiá¹ƒ dinnaâ€™â€™ nti? ``satasahassaá¹ƒ, devÄ«â€™
ananucchavikaá¹ƒ raÃ±Ã±Ä• kataá¹ƒ evarÅ«paá¹ƒ sÄ• sanaá¹ƒ sutvÄ• tumhÄ• kaá¹ƒ sata
ahaÃ±hi vo mama duggatapaá¹‡á¹‡Ä• kÄ• re tÄ«á¹‡i satasahassÄ• ni dammi, aparampi tu
Ä• rocitaâ€™â€™ nti? te idaÃ±cidaÃ±cÄ• ti \Ee II 123/ itarÄ• nipi dve sÄ• sanÄ• ni Ä• rocay
purimanayeneva pÄ«tiyÄ• phuá¹-á¹-hasarÄ«rÄ• tikkhattuá¹ƒ kiÃ±ci asallakkhetvÄ• catutth
tÄ«á¹‡i tÄ«á¹‡i satasahassÄ• ni dÄ• pesi, evaá¹ƒ te sabbÄ• nipi dvÄ• dasa satasahassÄ• n

atha \Ne I 318/ ne devÄ« pucchi --- ``rÄ• jÄ• kahaá¹ƒ, tÄ• tÄ• â€™â€™ ti? devi, ``satthÄ•
`pabbajissÄ• mÄ«â€™ ti gatoâ€™â€™ ti. ``mayhaá¹ƒ tena kiá¹ƒ sÄ• sanaá¹ƒ dinnaâ€™â€™
tumhÄ• kaá¹ƒ issariyaá¹ƒ vissaá¹-á¹-haá¹ƒ, tumhe kira yathÄ• ruciyÄ• sampattiá¹ƒ anubhav
``amaccÄ• pana kahaá¹ƒ, tÄ• tÄ• â€™â€™ ti? tepi `` `raÃ±Ã±Ä• saddhiá¹ƒyeva pabbajiss
devÄ«â€™â€™ ti. sÄ• tesaá¹ƒ bhariyÄ• yo pakkosÄ• petvÄ• , ammÄ• , tumhÄ• kaá¹ƒ sÄ•
pabbajissÄ• mÄ• â€™â€™ ti gatÄ• , ``tumhe kiá¹ƒ karissathÄ• â€™â€™ ti? ``kiá¹ƒ pana te
pahitaá¹ƒ, devÄ«â€™â€™ ti? ``tehi kira attano sampatti tumhÄ• kaá¹ƒ vissaá¹-á¹-hÄ• , tumh
sampattiá¹ƒ yathÄ• ruci paribhuÃ±jathÄ• â€™â€™ ti. ``tumhe pana, devi, kiá¹ƒ karissathÄ•
tÄ• va rÄ• jÄ• sÄ• sanaá¹ƒ sutvÄ• magge á¹-hitakova tÄ«hi satasahassehi tÄ«á¹‡i ratanÄ•

kheá¸·apiá¹‡á¸• aá¹ƒ viya sampattiá¹ƒ pahÄ• ya `pabbajissÄ• mÄ«â€™ ti nikkhanto, mayÄ•
ratanÄ• naá¹ƒ sÄ• sanaá¹ƒ sutvÄ• tÄ«á¹‡i ratanÄ• ni navahi satasahassehi pÅ«jitÄ• ni, na
nÄ• ma raÃ±Ã±oyeva dukkhÄ• , mayhampi dukkhÄ• yeva. ko raÃ±Ã±Ä• chaá¸• á¸• itakheá
patiá¹-á¹-hahitvÄ• mukhena gaá¹‡hissati, na mayhaá¹ƒ sampattiyÄ• attho, ahampi satthÄ•
pabbajissÄ• mÄ«â€™â€™ ti. ``devi, mayampi tumheheva saddhiá¹ƒ pabbajissÄ• mÄ• â€™
ammÄ• â€™â€™ ti? ``sakkoma, devÄ«â€™â€™ ti. ``sÄ• dhu, ammÄ• , tena \Ee II 124/ hi e
yojÄ• petvÄ• rathaá¹ƒ Ä• ruyha tÄ• hi saddhiá¹ƒ nikkhamitvÄ• antarÄ• magge paá¹-hamaá
raÃ±Ã±Ä• puá¹-á¹-haá¹ƒ, tatheva pucchitvÄ• sabbapavattiá¹ƒ sutvÄ• ``raÃ±Ã±o gatamagg
vatvÄ• ``sindhavÄ• naá¹ƒ padavalaÃ±jaá¹ƒ na passÄ• ma, devÄ«â€™â€™ ti vutte ``rÄ• jÄ
nikkhanto saccakiriyaá¹ƒ katvÄ• gato bhavissati. ahampi tÄ«á¹‡i ratanÄ• ni uddissa nikkhan
anubhÄ• vena idaá¹ƒ udakaá¹ƒ viya mÄ• ahosÄ«â€™â€™ ti \Be I 358/ tiá¹‡á¹‡aá¹ƒ ratanÄ
anussaritvÄ• rathasahassaá¹ƒ pesesi. udakaá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡asadisaá¹ƒ ahosi. cal
aggagganemivaá¹-á¹-iyo neva temiá¹ƒsu. eteneva upÄ• yena itarÄ• dve nadiyo uttari.

atha satthÄ• tassÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• yathÄ• attano santike nisinnÄ• bhikkhÅ
evamakÄ• si. sÄ• pi gacchantÄ« gacchantÄ« satthu sarÄ«rato nikkhantÄ• chabbaá¹‡á¹‡ara
cintetvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• pucchi --- ``b
tumhÄ• kaá¹ƒ uddissa nikkhanto Ä• gatettha maÃ±Ã±e, kahaá¹ƒ so, amhÄ• kampi naá¹ƒ da
``nisÄ«datha tÄ• va, idheva naá¹ƒ passissathÄ• â€™â€™ ti \Ee II 125/. tÄ• sabbÄ• pi tuá¹-
kira nisinnÄ• sÄ• mike passissÄ• mÄ• â€™â€™ ti nisÄ«diá¹ƒsu. satthÄ• tÄ• saá¹ƒ anupub
anojÄ• devÄ« desanÄ• vasÄ• ne saparivÄ• rÄ• sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. mahÄ• kap
vaá¸• á¸• hitadhammadesanaá¹ƒ \Ne I 319/ suá¹‡anto saparivÄ• ro saha paá¹-isambhidÄ• h
tasmiá¹ƒ khaá¹‡e satthÄ• tÄ• saá¹ƒ te bhikkhÅ« arahattappatte dassesi. tÄ• saá¹ƒ kira Ä• g
sÄ• mike kÄ• sÄ• vadhare muá¹‡á¸• akasÄ«se disvÄ• cittaá¹ƒ ekaggaá¹ƒ na bhaveyya, ten
sakkuá¹‡eyyuá¹ƒ. tasmÄ• acalasaddhÄ• ya patiá¹-á¹-hitakÄ• le tÄ• saá¹ƒ te bhikkhÅ« arah

tÄ• pi te disvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• , ``bhante, tumhÄ• kaá¹ƒ tÄ• va pabbajita
pattaâ€™â€™ nti vatvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• pabbajjaá¹ƒ yÄ• c
``satthÄ• uppalavaá¹‡á¹‡Ä• ya Ä• gamanaá¹ƒ cintesÄ«â€™â€™ ti ekacce vadanti. satthÄ•
--- ``sÄ• vatthiá¹ƒ gantvÄ• bhikkhunÄ«upassaye pabbajethÄ• â€™â€™ ti. tÄ• anupubbena
caramÄ• nÄ• antarÄ• magge mahÄ• janena abhihaá¹-asakkÄ• rasammÄ• nÄ• padasÄ• va
bhikkhunÄ«upassaye pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. satthÄ• pi bhikkhusahassa
jetavanaá¹ƒ agamÄ• si. tatra sudaá¹ƒ Ä• yasmÄ• mahÄ• kappino rattiá¹-á¹-hÄ• nadivÄ• á¹-
sukhaá¹ƒ \Ee II 126/, aho sukhaâ€™â€™ nti udÄ• naá¹ƒ udÄ• nento vicarati. bhikkhÅ« bha
``bhante, mahÄ• kappino `aho sukhaá¹ƒ, aho sukhaâ€™ nti udÄ• naá¹ƒ udÄ• nento vicarati
rajjasukhaá¹ƒ Ä• rabbha kathesi maÃ±Ã±eâ€™â€™ ti. satthÄ• taá¹ƒ pakkosÄ• petvÄ• ``sa
kÄ• masukhaá¹ƒ rajjasukhaá¹ƒ \Be I 359/ Ä• rabbha udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ ti. ``b
Ä• rabbha udÄ• nabhÄ• vaá¹ƒ vÄ• anudÄ• nabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• tÄ«â€™â€™ ti? sat

kÄ• masukhaá¹ƒ rajjasukhaá¹ƒ Ä• rabbha udÄ• naá¹ƒ udÄ• neti, puttassa pana me dhamma
uppajjati, so amatamahÄ• nibbÄ• naá¹ƒ Ä• rabbha eva udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ ti
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<79> á¹• 21 ``dhammapÄ«ti sukhaá¹ƒ seti, vippasannena cetasÄ• .

ariyappavedite dhamme, sadÄ• ramati paá¹‡á¸• itoâ€™â€™ ti ||

tattha __dhammapÄ«tÄ«_ti dhammapÄ• yako, dhammaá¹ƒ pivantoti attho. dhammo ca nÄ•
yÄ• guÄ• dÄ«ni viya pÄ• tuá¹ƒ? navavidhaá¹ƒ pana lokuttaradhammaá¹ƒ nÄ• makÄ• yena
sacchikaronto pariÃ±Ã±Ä• bhisamayÄ• dÄ«hi dukkhÄ• dÄ«ni ariyasaccÄ• ni paá¹-ivijjhanto
pivati nÄ• ma. __sukhaá¹ƒ setÄ«_ti desanÄ• mattamevetaá¹ƒ, catÅ«hipi iriyÄ• pathehi sukh
__vippasannenÄ• _ti anÄ• vilena nirupakkilesena. __ariyappavedite_ti buddhÄ• dÄ«hi ariye
satipaá¹-á¹-hÄ• nÄ• dibhede bodhipakkhiyadhamme. __sadÄ• ramatÄ«_ti evarÅ«po dhamm
viharanto paá¹‡á¸• iccena samannÄ• gato sadÄ• ramati abhiramatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesunti.

mahÄ• kappinattheravatthu catutthaá¹ƒ.

5. paá¹‡á¸• itasÄ• maá¹‡eravatthu

__udakaÃ±hi nayantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto paá¹‡á¸•
kathesi.

atÄ«te kira kassapasammÄ• sambuddho vÄ«satikhÄ«á¹‡Ä• savasahassaparivÄ• ro bÄ• rÄ
attano balaá¹ƒ sallakkhetvÄ• aá¹-á¹-hapi dasapi ekato hutvÄ• agantukadÄ• nÄ• dÄ«ni ada
satthÄ• bhattakiccapariyosÄ• ne evaá¹ƒ anumodanamakÄ• si ---

``upÄ• sakÄ• idha ekacco `attano santakameva dÄ• tuá¹ƒ vaá¹-á¹-ati, kiá¹ƒ parena samÄ•
dÄ• naá¹ƒ deti, paraá¹ƒ na samÄ• dapeti \Be I 360/. so \Ee II 128/ nibbattanibbattaá¹-á¹-hÄ•
labhati, no parivÄ• rasampadaá¹ƒ. ekacco paraá¹ƒ samÄ• dapeti, attanÄ• na deti. so nibba
parivÄ• rasampadaá¹ƒ labhati, no bhogasampadaá¹ƒ ekacco attanÄ• pi na deti, parampi na
nibbattanibbattaá¹-á¹-hÄ• ne neva bhogasampadaá¹ƒ labhati, na parivÄ• rasampadaá¹ƒ, vig
jÄ«vati. ekacco attanÄ• ca deti, paraÃ±ca samÄ• dapeti. so nibbattanibbattaá¹-á¹-hÄ• ne bl
parivÄ• rasampadampÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• samÄ«pe á¹-hito eko paá¹‡á¸• itapuriso cintesi --- ``ahaá¹ƒ dÄ• ni tathÄ• kari

dvepi sampattiyo bhavissantÄ«â€™â€™ ti. so satthÄ• raá¹ƒ vanditvÄ• Ä• ha --- ``bhante, s
bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. ``kittakehi te bhikkhÅ«hi atthoâ€™â€™ ti? ``kittako pa
parivÄ• roâ€™â€™ ti? ``vÄ«sati bhikkhusahassÄ• nÄ«â€™â€™ ti. ``bhante, sabbehi saddh
bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. satthÄ• adhivÄ• sesi. so gÄ• maá¹ƒ pavisitvÄ• , ``am
buddhappamukho bhikkhusaá¹…gho nimantito, tumhe yattakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dÄ• t
tattakÄ• naá¹ƒ dÄ• naá¹ƒ dethÄ• â€™â€™ ti Ä• rocetvÄ• vicaranto attano attano balaá¹ƒ s
dasannaá¹ƒ dassÄ• ma, mayaá¹ƒ vÄ«satiyÄ• , mayaá¹ƒ satassa, mayaá¹ƒ paÃ±casatÄ• na
vacanaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya paá¹‡á¹‡e Ä• ropesi.

tena ca samayena tasmiá¹ƒ nagare atiduggatabhÄ• veneva ``mahÄ• duggatoâ€™â€™ ti \B
puriso atthi. so tampi sammukhÄ• gataá¹ƒ disvÄ• , samma mahÄ• duggata, mayÄ• svÄ• ta
bhikkhusaá¹…gho nimantito, sve nagaravÄ• sino dÄ• naá¹ƒ dassanti, ``tvaá¹ƒ kati bhikkhÅ«
``sÄ• mi, mayhaá¹ƒ kiá¹ƒ bhikkhÅ«hi, bhikkhÅ«hi nÄ• ma sadhanÄ• naá¹ƒ attho, mayhaá¹ƒ
taá¹‡á¸• ulanÄ• á¸·imattampi natthi, ahaá¹ƒ bhatiá¹ƒ katvÄ• jÄ«vÄ• mi, kiá¹ƒ me bhikkhÅ«h
samÄ• dapakena nÄ• ma byattena bhavitabbaá¹ƒ. tasmÄ• so tena ``natthÄ«â€™â€™ ti vu
evamÄ• ha --- ``samma mahÄ• duggata, imasmiá¹ƒ nagare subhojanaá¹ƒ bhuÃ±jitvÄ• sukh
nÄ• nÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itÄ• sirisayane sayamÄ• nÄ• bahÅ« janÄ• sampattiá¹ƒ
divasaá¹ƒ bhatiá¹ƒ katvÄ• kucchipÅ«raá¹‡amattampi na labhasi, evaá¹ƒ \Be I 361/ santepi
puÃ±Ã±aá¹ƒ akatattÄ• kiÃ±ci na labhÄ• mÄ«â€™ ti na jÄ• nÄ• sÄ«â€™â€™ ti? ``jÄ• nÄ• n
kasmÄ• idÄ• ni puÃ±Ã±aá¹ƒ na karosi, tvaá¹ƒ yuvÄ• balasampanno, kiá¹ƒ tayÄ• bhatiá¹ƒ
dÄ• naá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti? so tasmiá¹ƒ kathenteyeva saá¹ƒvegappat
bhikkhuá¹ƒ paá¹‡á¹‡e Ä• ropehi, kiÃ±cideva bhatiá¹ƒ katvÄ• ekassa bhikkhaá¹ƒ dassÄ• mÄ
``kiá¹ƒ ekena bhikkhunÄ• paá¹‡á¹‡e Ä• ropitenÄ• â€™â€™ ti na Ä• ropesi? mahÄ• duggat
gantvÄ• bhariyaá¹ƒ Ä• ha --- ``bhadde, nagaravÄ• sino sve saá¹…ghabhattaá¹ƒ karissanti,
`ekassa bhikkhaá¹ƒ dehÄ«â€™ ti vutto, mayampi sve ekassa bhikkhaá¹ƒ dassÄ• mÄ• â€™â
``mayaá¹ƒ daliddÄ• , kasmÄ• tayÄ• sampaá¹-icchitaâ€™â€™ nti avatvÄ• va, ``sÄ• mi, bha
pubbepi kiÃ±ci adatvÄ• idÄ• ni duggatÄ• jÄ• tÄ• , mayaá¹ƒ ubhopi bhatiá¹ƒ katvÄ• ekassa
sÄ• mÄ«â€™â€™ ti vatvÄ• ubhopi gehÄ• nikkhamitvÄ• bhatiá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu

mahÄ• seá¹-á¹-hi taá¹ƒ disvÄ• ``kiá¹ƒ, samma mahÄ• duggata, bhatiá¹ƒ karissasÄ«â€™â€
ayyÄ• â€™â€™ ti. ``kiá¹ƒ karissasÄ«â€™â€™ ti? ``yaá¹ƒ tumhe kÄ• ressatha, taá¹ƒ kariss
mayaá¹ƒ sve dve tÄ«á¹‡i bhikkhusatÄ• ni bhojessÄ• ma, ehi, dÄ• rÅ«ni phÄ• lehÄ«â€™â€™
nÄ«haritvÄ• dÄ• pesi. mahÄ• duggato daá¸·haá¹ƒ kacchaá¹ƒ bandhitvÄ• mahussÄ• happa
gaá¹‡hanto, pharasuá¹ƒ pahÄ• ya vÄ• siá¹ƒ gaá¹‡hanto dÄ• rÅ«ni phÄ• leti. atha naá¹ƒ seá
tvaá¹ƒ ajja ativiya ussÄ• happatto kammaá¹ƒ karosi, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti? `
322/ ekaá¹ƒ bhikkhuá¹ƒ bhojessÄ• mÄ«â€™â€™ ti. taá¹ƒ sutvÄ• seá¹-á¹-hi pasannamÄ• n
dukkaraá¹ƒ kataá¹ƒ, `ahaá¹ƒ duggatoâ€™ ti tuá¹‡hÄ«bhÄ• vaá¹ƒ anÄ• pajjitvÄ• `bhatiá¹ƒ k
bhojessÄ• mÄ«â€™ ti vadatÄ«â€™â€™ ti. seá¹-á¹-hibhariyÄ• pi tassa bhariyaá¹ƒ disvÄ• , `

karissasÄ«â€™â€™ ti pucchitvÄ• ``yaá¹ƒ tumhe \Ee II 131/ kÄ• ressatha, taá¹ƒ karomÄ«â€
udukkhalasÄ• laá¹ƒ pavesetvÄ• suppamusalÄ• dÄ«ni dÄ• pesi. sÄ• naccantÄ« viya tuá¹-á
koá¹-á¹-eti ceva ophuá¹‡Ä• ti ca. atha naá¹ƒ seá¹-á¹-hibhariyÄ• pucchi --- ``amma, tvaá¹ƒ a
tuá¹-á¹-hapahaá¹-á¹-hÄ• kammaá¹ƒ karosi, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti? ``ayye, im
mayampi ekaá¹ƒ bhikkhuá¹ƒ bhojessÄ• mÄ• â€™â€™ ti. taá¹ƒ sutvÄ• seá¹-á¹-hibhariyÄ• p
dukkarakÄ• rikÄ• â€™â€™ ti pasÄ«di. seá¹-á¹-hi mahÄ• duggatassa dÄ• rÅ«naá¹ƒ \Be I 36
bhatÄ«â€™â€™ ti sÄ• lÄ«naá¹ƒ catasso nÄ• á¸·iyo dÄ• petvÄ• ``ayaá¹ƒ te tuá¹-á¹-hidÄ• y
nÄ• á¸·iyo dÄ• pesi.

so gehaá¹ƒ gantvÄ• bhariyaá¹ƒ Ä• ha --- ``mayÄ• bhatiá¹ƒ katvÄ• sÄ• li laddho, ayaá¹ƒ n
laddhÄ• ya bhatiyÄ• dadhitelakaá¹-ukabhaá¹‡á¸• Ä• ni gaá¹‡hÄ• hÄ«â€™â€™ ti. seá¹-á¹-h
ekaá¹ƒ sappikaroá¹-ikaÃ±ceva dadhibhÄ• janaÃ±ca kaá¹-ukabhaá¹‡á¸• aÃ±ca suddhataá¹‡
iti ca ubhinnampi nava taá¹‡á¸• ulanÄ• á¸·iyo ahesuá¹ƒ. te ``deyyadhammo no laddhoâ€™â
tuá¹-á¹-hahaá¹-á¹-hÄ• pÄ• tova uá¹-á¹-hahiá¹ƒsu. bhariyÄ• mahÄ• duggataá¹ƒ Ä• ha --- ``g
paá¹‡á¹‡aá¹ƒ pariyesitvÄ• Ä• harÄ• â€™â€™ ti. so antarÄ• paá¹‡e paá¹‡á¹‡aá¹ƒ adisvÄ•
ayyÄ• naá¹ƒ bhojanaá¹ƒ dÄ• tuá¹ƒ labhissÄ• mÄ«â€™â€™ ti pahaá¹-á¹-hamÄ• naso gÄ• y
mahÄ• jÄ• laá¹ƒ khipitvÄ• á¹-hito kevaá¹-á¹-o \Ee II 132/ ``mahÄ• duggatassa saddena bha
pakkositvÄ• pucchi --- ``ativiya tuá¹-á¹-hacitto gÄ• yasi, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ n
uccinÄ• mi, sammÄ• â€™â€™ ti. ``kiá¹ƒ karissasÄ«â€™â€™ ti? ``ekaá¹ƒ bhikkhuá¹ƒ bhoje
sukhito, bhikkhu, so tava kiá¹ƒ paá¹‡á¹‡aá¹ƒ khÄ• dissatÄ«â€™â€™ ti? ``kiá¹ƒ karomi, sam
laddhapaá¹‡á¹‡ena bhojessÄ• mÄ«â€™â€™ ti? ``tena hi ehÄ«â€™â€™ ti. ``kiá¹ƒ karomi, s
macche gahetvÄ• pÄ• dagghanakÄ• ni aá¸• á¸• hagghanakÄ• ni kahÄ• paá¹‡agghanakÄ•
so tathÄ• akÄ• si. baddhabaddhe macche nagaravÄ• sino nimantitanimantitÄ• naá¹ƒ bhikk
tassa macchuddÄ• nÄ• ni karontasseva bhikkhÄ• cÄ• ravelÄ• pÄ• puá¹‡i. so velaá¹ƒ sallak
samma, ayaá¹ƒ bhikkhÅ«naá¹ƒ Ä• gamanavelÄ• â€™â€™ ti Ä• ha. ``atthi pana kiÃ±ci mac
samma, sabbÄ• ni khÄ«á¹‡Ä• nÄ«â€™â€™ ti. ``tena hi mayÄ• attano atthÄ• ya vÄ• lukÄ•
rohitamacchÄ• á¹-hapitÄ• , sace bhikkhuá¹ƒ bhojetukÄ• mosi, ime gahetvÄ• gacchÄ• â€™
adÄ• si.

taá¹ƒ \Ne I 323/ divasaá¹ƒ pana satthÄ• paccÅ«sakÄ• le lokaá¹ƒ volokento mahÄ• duggata
Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-haá¹ƒ disvÄ• ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti Ä• v
`ekaá¹ƒ bhikkhuá¹ƒ bhojessÄ• mÄ«â€™ ti bhariyÄ• ya \Be I 363/ saddhiá¹ƒ hiyyo bhatiá¹ƒ a
bhikkhuá¹ƒ labhissatÄ«â€™â€™ ti cintetvÄ• ``manussÄ• \Ee II 133/ paá¹‡á¹‡e Ä• ropitasa
gahetvÄ• attano attano gehesu nisÄ«dÄ• pessanti, mahÄ• duggato maá¹ƒ á¹-hapetvÄ• aÃ
labhissatÄ«â€™â€™ ti upadhÄ• resi. buddhÄ• kira duggatesu anukampaá¹ƒ karonti. tasmÄ
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• ``mahÄ• duggataá¹ƒ saá¹…gaá¹‡hissÄ• mÄ«â€™â€™ ti g
nisÄ«di. mahÄ• duggatepi macche gahetvÄ• gehaá¹ƒ pavisante sakkassa paá¹‡á¸• ukamb
uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti olokento ``hiyyo, mah

bhikkhuno bhikkhaá¹ƒ dassÄ• mÄ«â€™ ti attano bhariyÄ• ya saddhiá¹ƒ bhatiá¹ƒ akÄ• si, ka
labhissatÄ«â€™â€™ ti cintetvÄ• ``natthetassa aÃ±Ã±o bhikkhu, satthÄ• pana mahÄ• dugg
karissÄ• mÄ«â€™â€™ ti gandhakuá¹-iyaá¹ƒ nisinno. mahÄ• duggato attano upakappanaka
paá¹‡á¹‡asÅ«peyyampi tathÄ• gatassa dadeyya, ``yaá¹ƒnÅ«nÄ• haá¹ƒ mahÄ• duggatassa
bhattakÄ• rakakammaá¹ƒ kareyyaâ€™â€™ nti aÃ±Ã±Ä• takavesena tassa gehasamÄ«paá
kiÃ±ci bhatiyÄ• kÄ• tabbaâ€™â€™ nti pucchi. mahÄ• duggato taá¹ƒ disvÄ• Ä• ha --- ``sam
karissasÄ«â€™â€™ ti? ``ahaá¹ƒ, sÄ• mi, sabbasippiko, mayhaá¹ƒ ajÄ• nanasippaá¹ƒ nÄ• n
yÄ• gubhattÄ• dÄ«nipi sampÄ• detuá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. ``samma, mayaá¹ƒ tava ka
kiÃ±ci dÄ• tabbaá¹ƒ bhatiá¹ƒ na passÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ pana te kattabbaâ€™â€™
bhikkhussa bhikkhaá¹ƒ dÄ• tukÄ• momhi, tassa yÄ• gubhattasaá¹ƒvidhÄ• naá¹ƒ icchÄ• mÄ
bhikkhaá¹ƒ dassasi, na me bhatiyÄ• attho, kiá¹ƒ mama puÃ±Ã±aá¹ƒ na vaá¹-á¹-atÄ«â€™â€
sÄ• dhu, samma, pavisÄ• â€™â€™ ti. so tassa gehaá¹ƒ pavisitvÄ• telataá¹‡á¸• ulÄ• dÄ«ni
attano pattabhikkhuá¹ƒ Ä• nehÄ«â€™â€™ ti taá¹ƒ uyyojesi. dÄ• naveyyÄ• vaá¹-ikopi paá¹‡
tesaá¹ƒ tesaá¹ƒ gehÄ• ni bhikkhÅ« pahiá¹‡i.

mahÄ• duggato tassa santikaá¹ƒ gantvÄ• ``mayhaá¹ƒ pattabhikkhuá¹ƒ dehÄ«â€™â€™ ti Ä
satiá¹ƒ labhitvÄ• ``ahaá¹ƒ tava bhikkhuá¹ƒ pamuá¹-á¹-hoâ€™â€™ ti Ä• ha. mahÄ• duggato
kucchiyaá¹ƒ pahaá¹-o viya, ``sÄ• mi, kasmÄ• maá¹ƒ nÄ• sesi, ahaá¹ƒ tayÄ• hiyyo samÄ• d
divasaá¹ƒ bhatiá¹ƒ katvÄ• ajja pÄ• tova paá¹‡á¹‡atthÄ• ya nadÄ«tÄ«re Ä• hiá¹‡á¸• itvÄ• Ä
bhikkhuâ€™â€™ nti bÄ• hÄ• paggayha paridevi. manussÄ• sannipatitvÄ• \Be I 364/ ``kim
ti pucchiá¹ƒsu. so tamatthaá¹ƒ Ä• rocesi. te veyyÄ• vaá¹-ikaá¹ƒ pucchiá¹ƒsu --- ``saccaá¹ƒ k
esa `bhatiá¹ƒ katvÄ• ekassa bhikkhussa bhikkhaá¹ƒ dehÄ«â€™ ti samÄ• dapitoâ€™â€™ ti
ayyÄ• â€™â€™ ti. ``bhÄ• riyaá¹ƒ te kammaá¹ƒ kataá¹ƒ, yo tvaá¹ƒ ettake bhikkhÅ« saá¹ƒvid
bhikkhuá¹ƒ nÄ• dÄ• sÄ«â€™â€™ ti. so tesaá¹ƒ vacanena maá¹…kubhÅ«to taá¹ƒ Ä• ha --- `
maá¹ƒ nÄ• sayi, ahaá¹ƒ \Ee II 135/ tava kÄ• raá¹‡Ä• mahÄ• vihesaá¹ƒ patto, manussÄ• pa
attano attano pattabhikkhÅ« nayiá¹ƒsu, attano gehe nisinnabhikkhuá¹ƒ nÄ«haritvÄ• dento n
pana mukhaá¹ƒ dhovitvÄ• gandhakuá¹-iyameva nisinno, rÄ• jayuvarÄ• jasenÄ• patiÄ• dayo
nikkhamanaá¹ƒ olokentÄ• nisinnÄ• satthu pattaá¹ƒ gahetvÄ• `gamissÄ• mÄ• â€™ ti. budd
anukampaá¹ƒ karonti, tvaá¹ƒ vihÄ• raá¹ƒ gantvÄ• `duggatomhi, bhante, mama saá¹…gahaâ
satthÄ• raá¹ƒ vanda, sace te puÃ±Ã±aá¹ƒ atthi, addhÄ• lacchasÄ«â€™â€™ ti.

so vihÄ• raá¹ƒ agamÄ• si. atha naá¹ƒ aÃ±Ã±esu divasesu vihÄ• re vighÄ• sÄ• dabhÄ• ven
rÄ• jayuvarÄ• jÄ• dayo, ``mahÄ• duggata, na tÄ• va bhattakÄ• lo, kasmÄ• tvaá¹ƒ Ä• gacch
``jÄ• nÄ• mi, sÄ• mi, `na tÄ• va bhattakÄ• loâ€™ ti. satthÄ• raá¹ƒ pana vandituá¹ƒ Ä• gacch
gantvÄ• gandhakuá¹-iyÄ• ummÄ• re sÄ«saá¹ƒ á¹-hapetvÄ• paÃ±capatiá¹-á¹-hitena vandit
nagare mayÄ• duggatataro natthi, avassayo me hotha, karotha me saá¹…gahaâ€™â€™ nt
gandhakuá¹-idvÄ• raá¹ƒ vivaritvÄ• pattaá¹ƒ nÄ«haritvÄ• tassa hatthe á¹-hapesi. so cakkav
ahosi, rÄ• jayuvarÄ• jÄ• dayo aÃ±Ã±amaÃ±Ã±assa mukhÄ• ni olokayiá¹ƒsu. satthÄ• rÄ• d

issariyavasena gahetuá¹ƒ samattho nÄ• ma natthi. evaá¹ƒ pana vadiá¹ƒsu, ``samma mahÄ•
amhÄ• kaá¹ƒ dehi ettakaá¹ƒ nÄ• ma te dhanaá¹ƒ dassÄ• ma, tvaá¹ƒ duggato dhanaá¹ƒ gaá
pattenÄ• â€™â€™ ti? mahÄ• duggato ``na kassaci dassÄ• mi, na me dhanena attho, satthÄ
bhojessÄ• mÄ«â€™â€™ ti Ä• ha. avasesÄ• taá¹ƒ yÄ• citvÄ• pattaá¹ƒ alabhitvÄ• nivattiá¹
``mahÄ• duggato dhanena palobhiyamÄ• nopi satthu pattaá¹ƒ na deti, satthÄ• rÄ• ca sayaá
gahetuá¹ƒ na sakkoti, imassa deyyadhammo nÄ• ma kittako bhavissati, iminÄ• deyyadham
satthÄ• raá¹ƒ Ä• dÄ• ya gehaá¹ƒ netvÄ• mayhaá¹ƒ sampÄ• ditaá¹ƒ Ä• hÄ• raá¹ƒ dassÄ• m
saddhiá¹ƒyeva \Be I 365/ agamÄ• si. sakkopi devarÄ• jÄ• yÄ• gukhajjakabhattasÅ«peyyap
satthu nisÄ«danÄ• rahaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• nisÄ«di.

mahÄ• duggato satthÄ• raá¹ƒ netvÄ• ``pavisatha, bhanteâ€™â€™ ti Ä• ha. vasanagehaÃ±
anonatena pavisituá¹ƒ na sakkÄ• . buddhÄ• ca nÄ• ma gehaá¹ƒ pavisantÄ• na onamitvÄ•
pavisanakÄ• le mahÄ• pathavÄ« vÄ• heá¹-á¹-hÄ• ogacchati, gehaá¹ƒ vÄ• uddhaá¹ƒ gacc
sudinnadÄ• nassa phalaá¹ƒ. puna nikkhamitvÄ• gatakÄ• le sabbaá¹ƒ pÄ• katikameva hoti.
\Ne I 325/ \Ee II 137/ gehaá¹ƒ pavisitvÄ• sakkena paÃ±Ã±attÄ• sane nisÄ«di. satthari nisin
``samma mahÄ• duggata, tayÄ• amhÄ• kaá¹ƒ yÄ• cantÄ• nampi satthu patto na dinno, pas
sakkÄ• ro katoâ€™â€™ ti? athassa sakko yÄ• gukhajjakÄ• dÄ«ni vivaritvÄ• dassesi. tesaá
sakalanagaraá¹ƒ chÄ• detvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• yÄ• guÄ• dÄ«ni oloketvÄ• bhagavant
`ahaá¹ƒ mahÄ• duggatassa deyyadhammo kittako bhavissati, iminÄ• deyyadhamme dinne
attano sampÄ• ditaá¹ƒ Ä• hÄ• raá¹ƒ dassÄ• mÄ«â€™ ti cintetvÄ• Ä• gato, mayÄ• evarÅ«p
mayi idha á¹-hite mahÄ• duggato kilameyya, gacchÄ• mahaâ€™â€™ nti satthÄ• raá¹ƒ vanc
satthÄ• raá¹ƒ yÄ• guÄ• dÄ«ni datvÄ• sakkaccaá¹ƒ parivisi. satthÄ• pi katabhattakicco anun
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

sakko mahÄ• duggatassa saÃ±Ã±aá¹ƒ adÄ• si. so pattaá¹ƒ gahetvÄ• satthÄ• raá¹ƒ anugac
mahÄ• duggatassa gehadvÄ• re á¹-hito Ä• kÄ• saá¹ƒ olokesi. tÄ• vadeva Ä• kÄ• sato satta
gehe sabbabhÄ• janÄ• ni pÅ«retvÄ• sakalaá¹ƒ gehaá¹ƒ pÅ«resi. tassa gehe okÄ• so nÄ• h
hatthesu gahetvÄ• nÄ«haritvÄ• bahi aá¹-á¹-hÄ• si. so satthÄ• raá¹ƒ anugantvÄ• nivatto dÄ
``kiá¹ƒ idaâ€™â€™ nti pucchi. ``sÄ• mi, sakalaá¹ƒ no gehaá¹ƒ sattahi ratanehi puá¹‡á¹‡aá¹
natthÄ«â€™â€™ ti. so ``ajjeva me dÄ• nena vipÄ• ko dinnoâ€™â€™ ti cintetvÄ• raÃ±Ã±o
138/ vanditvÄ• , ``kasmÄ• Ä• gatosÄ«â€™â€™ ti vutte Ä• ha --- ``deva, gehaá¹ƒ me sattah
taá¹ƒ dhanaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. rÄ• jÄ• ``aho buddhÄ• naá¹ƒ \Be I 366/ dinnadÄ•
pattaâ€™â€™ nti cintetvÄ• taá¹ƒ Ä• ha --- ``kiá¹ƒ te laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``c
sakaá¹-asahassaá¹ƒ, devÄ• â€™â€™ ti. rÄ• jÄ• sakaá¹-asahassaá¹ƒ pesetvÄ• dhanaá¹ƒ A
okirÄ• pesi. tÄ• lappamÄ• á¹‡o rÄ• si ahosi. rÄ• jÄ• nagare sannipÄ• tÄ• petvÄ• ``imasmi
ettakaá¹ƒ dhanaâ€™â€™ nti pucchi. ``natthi, devÄ• â€™â€™ ti. ``evaá¹ƒ mahÄ• dhanassa
vaá¹-á¹-atÄ«â€™â€™ ti? ``seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, devÄ• â€™â€™
mahÄ• sakkÄ• raá¹ƒ katvÄ• seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ dÄ• pesi.

athassa pubbe ekassa seá¹-á¹-hino gehaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ• ``ettha jÄ• te gacch
uá¹-á¹-hÄ• petvÄ• vasÄ• hÄ«â€™â€™ ti Ä• ha. tassa taá¹ƒ á¹-hÄ• naá¹ƒ sodhetvÄ• sama
khaÃ±Ã±amÄ• nÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• hacca nidhikumbhiyo uá¹-á¹-hahiá¹ƒsu. tena
puÃ±Ã±ena nibbattÄ• , tvameva gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. so gehaá¹ƒ kÄ• retvÄ• sa
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si. tato parampi yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-har
Ä• yupariyosÄ• ne devaloke nibbatto.

ekaá¹ƒ \Ne I 326/ buddhantaraá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ•
sÄ• vatthiyaá¹ƒ sÄ• riputtattherassÅ«paá¹-á¹-hÄ• kakule seá¹-á¹-hidhÄ«tu kucchiyaá¹ƒ paá¹
athassÄ• mÄ• tÄ• pitaro gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• gabbhaparihÄ• raá¹
samayena evarÅ«po dohaá¸·o uppajji --- ``aho vatÄ• haá¹ƒ dhammadesanÄ• patiá¹ƒ Ä• diá
bhikkhusatÄ• naá¹ƒ rohitamaccharasena dÄ• naá¹ƒ datvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni nivÄ•
nisinnÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ ucchiá¹-á¹-habhattaá¹ƒ paribhuÃ±jeyyaâ€™â€™ nti. sÄ•
Ä• rocetvÄ• tathÄ• akÄ• si, dohaá¸·o paá¹-ipassambhi. athassÄ• tato aparesupi sattasu m
rohitamaccharaseneva dhammasenÄ• patittherappamukhÄ• ni paÃ±ca bhikkhusatÄ• ni bho
tissakumÄ• rassa vatthumhi vuttaniyÄ• meneva veditabbaá¹ƒ. ayamassa pana mahÄ• dugg
rohitamaccharasadÄ• nasseva nissando. nÄ• maggahaá¹‡adivase panassa, ``bhante, dÄ• s
dethÄ• â€™â€™ ti mÄ• tarÄ• vutte thero Ä• ha --- ``konÄ• mo ayaá¹ƒ dÄ• rakoâ€™â€™ ti
kucchiyaá¹ƒ paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya imasmiá¹ƒ gehe jaá¸·Ä• eá¸·amÅ«gÄ
jÄ• tÄ• , tasmÄ• me puttassa __paá¹‡á¸• ito_tveva nÄ• maá¹ƒ bhavissatÄ«â€™â€™ ti. the
jÄ• tadivasato paá¹-á¹-hÄ• ya panassa ``nÄ• haá¹ƒ mama puttassa ajjhÄ• sayaá¹ƒ bhindiss
cittaá¹ƒ uppajji. so sattavassikakÄ• le mÄ• taraá¹ƒ \Ee II 140/ Ä• ha --- ``amma, therassa sa
pabbajissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, tÄ• ta, `ahaá¹ƒ tava ajjhÄ• sayaá¹ƒ na bhindissÄ• n
uppÄ• desiâ€™â€™ â€™ nti vatvÄ• theraá¹ƒ nimantetvÄ• bhojetvÄ• , ``bhante, dÄ• so vo
imaá¹ƒ sÄ• yanhasamaye vihÄ• raá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti theraá¹ƒ uyyojetvÄ• Ã±Ä
puttassa gihikÄ• le kattabbasakkÄ• raá¹ƒ ajjeva karissÄ• mÄ• â€™â€™ ti mahantaá¹ƒ sakk
Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• ``imaá¹ƒ, bhante, pabbÄ• jethÄ• â€™â€™ ti therassa adÄ•

thero pabbajjÄ• ya dukkarabhÄ• vaá¹ƒ Ä• cikkhitvÄ• ``karissÄ• mahaá¹ƒ, bhante, tumhÄ•
``tena hi ehÄ«â€™â€™ ti kese temetvÄ• tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ
mÄ• tÄ• pitaropissa sattÄ• haá¹ƒ vihÄ• reyeva vasantÄ• buddhappamukhassa bhikkhusaá¹
dÄ• naá¹ƒ datvÄ• sattame divase sÄ• yaá¹ƒ gehaá¹ƒ agamaá¹ƒsu. thero aá¹-á¹-hame divas
taá¹ƒ Ä• dÄ• ya gacchati, bhikkhusaá¹…ghena saddhiá¹ƒ nÄ• gamÄ• si. kiá¹ƒ kÄ• raá¹‡Ä•
pattacÄ«varaggahaá¹‡Ä• ni vÄ• iriyÄ• patho vÄ• pÄ• sÄ• diko hoti, apica vihÄ• re therass
thero hi bhikkhusaá¹…ghe antogÄ• maá¹ƒ paviá¹-á¹-he sakalavihÄ• raá¹ƒ vicaranto asamm
sammajjitvÄ• tucchabhÄ• janesu pÄ• nÄ«yaparibhojanÄ«yÄ• ni upaá¹-á¹-hapetvÄ• dunnik
paá¹-isÄ• metvÄ• pacchÄ• gÄ• maá¹ƒ pavisati. apica ``aÃ±Ã±atitthiyÄ• \Ee II 141/ tuccha

`passatha \Ne I 327/ samaá¹‡assa gotamassa sÄ• vakÄ• naá¹ƒ nisinnaá¹-á¹-hÄ• nÄ• nÄ«â€
labhiá¹ƒsÅ«â€™â€™ ti sakalavihÄ• raá¹ƒ paá¹-ijaggitvÄ• pacchÄ• gÄ• maá¹ƒ pavisati. tas
sÄ• maá¹‡erena pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• divÄ• taraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

sÄ• maá¹‡ero upajjhÄ• yena saddhiá¹ƒ gacchanto antarÄ• magge mÄ• tikaá¹ƒ disvÄ• , ``bh
nÄ• mÄ• â€™â€™ ti pucchi. ``mÄ• tikÄ• nÄ• ma, sÄ• maá¹‡erÄ• â€™â€™ ti. ``imÄ• ya kia
ca udakaá¹ƒ Ä• haritvÄ• attano sassakammaá¹ƒ sampÄ• dentÄ«â€™â€™ ti. ``kiá¹ƒ pana,
atthÄ«â€™â€™ ti \Be I 368/? ``natthÄ• vusoâ€™â€™ ti. ``evarÅ«paá¹ƒ acittakaá¹ƒ attano i
haranti, bhanteâ€™â€™ ti? ``Ä• mÄ• vusoâ€™â€™ ti. so cintesi --- ``sace evarÅ«pampi ac
icchiticchitaá¹-á¹-hÄ• naá¹ƒ haritvÄ• kammaá¹ƒ karonti, kasmÄ• sacittakÄ• pi cittaá¹ƒ attan
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ na sakkhissantÄ«â€™â€™ ti. atheso purato gacchanto usu
aggimhi tÄ• petvÄ• akkhikoá¹-iyÄ• oloketvÄ• ujukaá¹ƒ karonte disvÄ• , ``ime, bhante, ke n
``usukÄ• rÄ• nÄ• mÄ• vusoâ€™â€™ ti. ``kiá¹ƒ panete karontÄ«â€™â€™ ti? ``aggimhi tÄ•
ujuá¹ƒ karontÄ«â€™â€™ ti. ``sacittako, bhante, esoâ€™â€™ ti? ``acittako, Ä• vusoâ€™â€™
cintesi --- ``sace acittakaá¹ƒ gahetvÄ• aggimhi tÄ• petvÄ• ujuá¹ƒ karonti, kasmÄ• sacittak
vase vattetvÄ• samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ na sakkhissantÄ«â€™â€™ ti. atheso purat
araneminÄ• bhiÄ• dÄ«ni tacchante disvÄ• , ``bhante, ime ke nÄ• mÄ• â€™â€™ ti pucchi. ``
ti. ``kiá¹ƒ panete karontÄ«â€™â€™ ti? ``dÄ• rÅ«ni gahetvÄ• yÄ• nakÄ• dÄ«naá¹ƒ cakkÄ• d
ti. ``etÄ• ni pana sacittakÄ• ni, bhanteâ€™â€™ ti? ``acittakÄ• ni, Ä• vusoâ€™â€™ ti. athass
acittakÄ• ni kaá¹-á¹-hakaliá¹…garÄ• ni gahetvÄ• cakkÄ• dÄ«ni karonti, kasmÄ• sacittakÄ•
vattetvÄ• samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ na sakkhissantÄ«â€™â€™ ti. so imÄ• ni kÄ• raá
tumhÄ• kaá¹ƒ pattacÄ«vare tumhe gaá¹‡heyyÄ• tha, ahaá¹ƒ nivatteyyaâ€™â€™ nti. thero `
daharasÄ• maá¹‡ero maá¹ƒ anubandhamÄ• no evaá¹ƒ vadetÄ«â€™â€™ ti cittaá¹ƒ anuppÄ
sÄ• maá¹‡erÄ• â€™â€™ ti vatvÄ• attano pattacÄ«varaá¹ƒ aggahesi.

sÄ• maá¹‡eropi upajjhÄ• yaá¹ƒ vanditvÄ• nivattanto, ``bhante, mayhaá¹ƒ Ä• hÄ• raá¹ƒ Ä•
rohitamaccharaseneva Ä• hareyyÄ• thÄ• â€™â€™ ti Ä• ha. ``kathaá¹ƒ labhissÄ• mÄ• vuso
puÃ±Ã±ena alabhantÄ• mama puÃ±Ã±ena labhissathÄ• â€™â€™ ti Ä• ha. thero ``daharas
paripanthopi \Ee II 143/ bhaveyyÄ• â€™â€™ ti kuÃ±jikaá¹ƒ datvÄ• ``mayhaá¹ƒ vasanagab
anto \Ne I 328/ pavisitvÄ• nisÄ«deyyÄ• sÄ«â€™â€™ ti Ä• ha. so tathÄ• katvÄ• attano kar
otÄ• retvÄ• attabhÄ• vaá¹ƒ sammasanto nisÄ«di. athassa guá¹‡atejena sakkassa Ä• sanaa
so ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti \Be I 369/ upadhÄ• rento ``paá¹‡á¸• itasÄ• maá¹‡e
pattacÄ«varaá¹ƒ datvÄ• `samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™ ti nivatto, mayÄ• pi tatth
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• cattÄ• ro mahÄ• rÄ• je Ä• mantetvÄ• ``vihÄ• rassa upav
palÄ• petvÄ• samantato Ä• rakkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• candadevaputtaá¹ƒ
Ä• kaá¸• á¸• hitvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti, sÅ«riyadevaputtaá¹ƒ ``sÅ«riyamaá¹‡á¸• alaá
gaá¹‡hÄ• hÄ«â€™â€™ ti vatvÄ• sayaá¹ƒ gantvÄ• Ä• viÃ±chanarajjuá¹-á¹-hÄ• ne Ä• rakkh
vihÄ• re purÄ• á¹‡apaá¹‡á¹‡assa patantassapi saddo nÄ• hosi, sÄ• maá¹‡erassa cittaá¹ƒ e

antarÄ• bhatteyeva attabhÄ• vaá¹ƒ sammasitvÄ• tÄ«á¹‡i phalÄ• ni pÄ• puá¹‡i.

theropi ``sÄ• maá¹‡ero vihÄ• re nisinno, tassa upakappanakaá¹ƒ bhojanaá¹ƒ asukakule nÄ
nti ekaá¹ƒ pemagÄ• ravayuttaá¹ƒ upaá¹-á¹-hÄ• kakulaá¹ƒ agamÄ• si. tattha ca manussÄ• t
labhitvÄ• therasseva Ä• gamanaá¹ƒ olokento nisÄ«diá¹ƒsu. te theraá¹ƒ Ä• gacchantaá¹ƒ di
``bhante, bhaddakaá¹ƒ vo kataá¹ƒ idhÄ• gacchantehÄ«â€™â€™ ti antogehe pavesetvÄ• y
rohitamaccharasenassa piá¹‡á¸• apÄ• taá¹ƒ adaá¹ƒsu. thero haraá¹‡Ä• kÄ• raá¹ƒ dassesi.
bhante, haraá¹‡akabhattampi labhissathÄ• â€™â€™ ti vatvÄ• therassa bhattakiccÄ• vasÄ
rohitamaccharasabhojanassa pÅ«retvÄ• adaá¹ƒsu. thero ``sÄ• maá¹‡ero me chÄ• toâ€™â
satthÄ• pi taá¹ƒ divasaá¹ƒ kÄ• lasseva bhuÃ±jitvÄ• vihÄ• raá¹ƒ gantvÄ• evaá¹ƒ Ä• vajjesi
``paá¹‡á¸• itasÄ• maá¹‡ero upajjhÄ• yassa pattacÄ«varaá¹ƒ datvÄ• `samaá¹‡adhammaá¹ƒ
nipphajjissati nu kho assa pabbajitakiccaâ€™â€™ nti upadhÄ• rento tiá¹‡á¹‡aá¹ƒ phalÄ• na
Ã±atvÄ• ``arahattassa upanissayo atthi, natthÄ«â€™â€™ ti Ä• vajjento ``atthÄ«â€™â€™ ti
arahattaá¹ƒ pattuá¹ƒ sakkhissati, na sakkhissatÄ«â€™â€™ ti upadhÄ• rento ``sakkhissatÄ«
athassa etadahosi --- ``sÄ• riputto sÄ• maá¹‡erassa bhattaá¹ƒ Ä• dÄ• ya sÄ«ghaá¹ƒ Ä• gac
kareyya dvÄ• rakoá¹-á¹-hake Ä• rakkhaá¹ƒ gahetvÄ• nisÄ«dissÄ• mi, atha naá¹ƒ paÃ±haá¹
paÃ±he vissajjiyamÄ• ne sÄ• maá¹‡ero saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡issa
\Be I 370/ dvÄ• rakoá¹-á¹-hake á¹-hatvÄ• sampattaá¹ƒ theraá¹ƒ cattÄ• ro paÃ±he pucchi, p
puá¹-á¹-haá¹ƒ paÃ±haá¹ƒ vissajjesi.

tatridaá¹ƒ pucchÄ• vissajjanaá¹ƒ --- satthÄ• kira naá¹ƒ \Ee II 145/ Ä• ha --- ``sÄ• riputta, ki
laddhaâ€™â€™ nti? ``Ä• hÄ• ro, bhanteâ€™â€™ ti. ``Ä• hÄ• ro nÄ• ma kiá¹ƒ Ä• harati, sÄ
``vedanaá¹ƒ, bhanteâ€™â€™ ti. ``vedanaá¹ƒ kiá¹ƒ Ä• harati, sÄ• riputtÄ• â€™â€™ ti? ``rÅ«
``rÅ«paá¹ƒ pana kiá¹ƒ Ä• harati, sÄ• riputtÄ• â€™â€™ ti \Ne I 329/? ``phassaá¹ƒ, bhanteâ€
adhippÄ• yo --- ``jighacchitena hi paribhutto Ä• hÄ• ro tassa khuddaá¹ƒ pariharitvÄ• sukhaa
Ä• hÄ• raparibhogena sukhitassa sukhÄ• ya vedanÄ• ya uppajjamÄ• nÄ• ya sarÄ«re vaá¹‡
vedanÄ• rÅ«paá¹ƒ Ä• harati. sukhito pana Ä• hÄ• rajarÅ«pavasena uppannasukhasomana
ti nippajjanto vÄ• nisÄ«danto vÄ• sukhasamphassaá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti.

evaá¹ƒ imesu catÅ«su paÃ±hesu vissajjikesu sÄ• maá¹‡ero saha paá¹-isambhidÄ• hi araha
theraá¹ƒ Ä• ha --- ``gaccha, sÄ• riputta, tava sÄ• maá¹‡erassa bhattaá¹ƒ dehÄ«â€™â€™ ti.
Ä• koá¹-esi. sÄ• maá¹‡ero nikkhamitvÄ• therassa hatthato pattaá¹ƒ gahetvÄ• ekamantaá¹
tÄ• lavaá¹‡á¹-ena theraá¹ƒ bÄ«ji. atha naá¹ƒ thero Ä• ha --- ``sÄ• maá¹‡era, bhattakiccaá¹ƒ
``tumhe pana, bhanteâ€™â€™ ti. ``kataá¹ƒ mayÄ• bhattakiccaá¹ƒ, tvaá¹ƒ karohÄ«â€™â€™
pabbajitvÄ• aá¹-á¹-hame divase taá¹ƒ khaá¹‡aá¹ƒ vikasitapadumuppalasadiso arahattaá¹ƒ
paccavekkhitaá¹-á¹-hÄ• naá¹ƒ pana paccavekkhanto nisÄ«ditvÄ• \Ee II 146/ bhattakiccama
dhovitvÄ• paá¹-isÄ• mitakÄ• le candadevaputto candamaá¹‡á¸• alaá¹ƒ vissajjesi, sÅ«riyade
sÅ«riyamaá¹‡á¸• alaá¹ƒ. cattÄ• ro mahÄ• rÄ• jÄ• no catuddisaá¹ƒ Ä• rakkhaá¹ƒ vissajjesuá

Ä• viÃ±chanake Ä• rakkhaá¹ƒ vissajjesi. sÅ«riyo majjhaá¹-á¹-hÄ• nato galitvÄ• gato.

bhikkhÅ« ujjhÄ• yiá¹ƒsu, ``chÄ• yÄ• adhikappamÄ• á¹‡Ä• jÄ• tÄ• , sÅ«riyo majjhaá¹-á¹-hÄ
sÄ• maá¹‡erena ca idÄ• neva bhuttaá¹ƒ, kiá¹ƒ nu kho etaâ€™â€™ nti. satthÄ• taá¹ƒ pavat
pucchi --- ``bhikkhave, kiá¹ƒ kathethÄ• â€™â€™ ti? ``idaá¹ƒ nÄ• ma, bhanteâ€™â€™ ti? ``
puÃ±Ã±avato samaá¹‡adhammaá¹ƒ karaá¹‡akÄ• le \Be I 371/ candadevaputto candamaá¹‡
sÅ«riyamaá¹‡á¸• alaá¹ƒ Ä• kaá¸• á¸• hitvÄ• gaá¹‡hi, cattÄ• ro mahÄ• rÄ• jÄ• no vihÄ• ropa
gaá¹‡hiá¹ƒsu, sakko devarÄ• jÄ• Ä• viÃ±chanake Ä• rakkhaá¹ƒ gaá¹‡hi, ahampi `buddhom
nisÄ«dituá¹ƒ nÄ• latthaá¹ƒ, gantvÄ• dvÄ• rakoá¹-á¹-hake mama puttassa Ä• rakkhaá¹ƒ agg
mÄ• tikÄ• ya udakaá¹ƒ harante, usukÄ• re ca usuá¹ƒ ujuá¹ƒ karonte, tacchake ca dÄ• rÅ«ni
ettakaá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• paá¹‡á¸• itÄ• attÄ• naá¹ƒ dametvÄ• arahattaá¹ƒ ga
147/ vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<80> á¹• 21 ``udakaÃ±hi nayanti nettikÄ• , usukÄ• rÄ• namayanti tejanaá¹ƒ.

dÄ• ruá¹ƒ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha \Ne I 330/ __udaka_nti pathaviyÄ• thalaá¹-á¹-hÄ• naá¹ƒ khaá¹‡itvÄ• Ä• vÄ• á¹-aá¹-á
mÄ• tikaá¹ƒ vÄ• katvÄ• rukkhadoá¹‡iá¹ƒ vÄ• á¹-hapetvÄ• attanÄ• icchiticchitaá¹-á¹-hÄ• n
__nettikÄ• . tejana_nti kaá¹‡á¸• aá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- nettikÄ• attano ruciyÄ• udaka
usukÄ• rÄ• _pi tÄ• petvÄ• tejanaá¹ƒ __namayanti_ usuá¹ƒ ujuá¹ƒ karonti. __tacchakÄ• _pi
tacchantÄ• __dÄ• ruá¹ƒ namayanti_ attano ruciyÄ• ujuá¹ƒ vÄ• vaá¹…kaá¹ƒ vÄ• karonti. e
Ä• rammaá¹‡aá¹ƒ katvÄ• __paá¹‡á¸• itÄ• _ sotÄ• pattimaggÄ• dÄ«ni uppÄ• dentÄ• __attÄ
arahattappattÄ• pana ekantadantÄ• nÄ• ma hontÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

paá¹‡á¸• itasÄ• maá¹‡eravatthu paÃ±camaá¹ƒ.

6. lakuá¹‡á¸• akabhaddiyattheravatthu

__selo_ \Ee II 148/__ yathÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto
lakuá¹‡á¸• akabhaddiyattheraá¹ƒ Ä• rabbha kathesi.

puthujjanÄ• \Be I 372/ kira sÄ• maá¹‡erÄ• dayo theraá¹ƒ disvÄ• sÄ«sepi kaá¹‡á¹‡esupi n
``kiá¹ƒ, cÅ«á¸·apita, sÄ• sanasmiá¹ƒ na ukkaá¹‡á¹-hasi, abhiramasÄ«â€™â€™ ti vadanti. th
na dussati. dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``passathÄ• vuso, lakua
disvÄ• sÄ• maá¹‡erÄ• dayo evaÃ±cevaÃ±ca viheá¹-henti, so tesu neva kujjhati, na dussatÄ

Ä• gantvÄ• ``kiá¹ƒ kathetha, bhikkhaveâ€™â€™ ti pucchitvÄ• ``imaá¹ƒ nÄ• ma, bhanteâ€™
bhikkhave, khÄ«á¹‡Ä• savÄ• nÄ• ma neva kujjhanti, na dussanti. ghanaselasadisÄ• hete a
vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<81> á¹• 21 ``selo yathÄ• ekaghano, vÄ• tena na samÄ«rati.

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, na samiÃ±janti paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha __nindÄ• pasaá¹ƒsÄ• sÅ«_ti kiÃ±cÄ• pi idha dve lokadhammÄ• vuttÄ• , attho pana
veditabbo. yathÄ• hi __ekaghano_ asusiro __selo_ puratthimÄ• dibhedena \Ee II 149/ __vÄ
iÃ±jati \Ne I 331/ na calati, evaá¹ƒ aá¹-á¹-hasupi lokadhammesu ajjhottharantesu __paá¹‡á¸
samiÃ±janti, _ paá¹-ighavasena vÄ• anunayavasena vÄ• na calanti na kampanti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

lakuá¹‡á¸• akabhaddiyattheravatthu chaá¹-á¹-haá¹ƒ.

7. kÄ• á¹‡amÄ• tuvatthu

__yathÄ• pi rahado_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto kÄ• á¹‡amÄ•
vatthu vinaye (Vin IV 230) Ä• gatameva.

tadÄ• pana kÄ• á¹‡amÄ• tarÄ• atucchahatthaá¹ƒ dhÄ«taraá¹ƒ patikulaá¹ƒ pesetuá¹ƒ pakk
catunnaá¹ƒ bhikkhÅ«naá¹ƒ dinnakÄ• le satthÄ• rÄ• tasmiá¹ƒ vatthusmiá¹ƒ sikkhÄ• pade pa
sÄ• mikena aÃ±Ã±Ä• ya pajÄ• patiyÄ• Ä• nÄ«tÄ• ya kÄ• á¹‡Ä• taá¹ƒ pavattiá¹ƒ sutvÄ• ``
nÄ• sitoâ€™â€™ ti diá¹-á¹-hadiá¹-á¹-he bhikkhÅ« akkosati paribhÄ• sati. bhikkhÅ« \Be I 373
paá¹-ipajjituá¹ƒ na visahiá¹ƒsu. satthÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• tattha agamÄ• si. kÄ• á¹‡
vanditvÄ• paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• yÄ• gukhajjakaá¹ƒ adÄ• si. satthÄ• katapÄ
kÄ• á¹‡Ä• â€™â€™ ti pucchi. ``esÄ• , bhante, tumhe disvÄ• maá¹…kubhÅ«tÄ• rodantÄ« a
kÄ• raá¹‡Ä• â€™â€™ ti? ``esÄ• , bhante, bhikkhÅ« \Ee II 150/ akkosati paribhÄ• sati, tasm
maá¹…kubhÅ«tÄ• rodamÄ• nÄ• á¹-hitÄ• â€™â€™ ti. atha naá¹ƒ satthÄ• pakkosÄ• petvÄ
disvÄ• maá¹…kubhÅ«tÄ• nilÄ«yitvÄ• rodasÄ«â€™â€™ ti. athassÄ• mÄ• tÄ• tÄ• ya kata
satthÄ• Ä• ha --- ``kiá¹ƒ pana kÄ• á¹‡amÄ• te mama sÄ• vakÄ• tayÄ• dinnakaá¹ƒ gaá¹‡hi
``dinnakaá¹ƒ, bhanteâ€™â€™ ti. ``sace mama sÄ• vakÄ• piá¹‡á¸• Ä• ya carantÄ• tava ge
dinnakaá¹ƒ gaá¹‡hiá¹ƒsu, ko tesaá¹ƒ dosoâ€™â€™ ti? ``natthi, bhante, ayyÄ• naá¹ƒ dosoâ
dosoâ€™â€™ ti. satthÄ• kÄ• á¹‡aá¹ƒ Ä• ha --- ``kÄ• á¹‡e, mayhaá¹ƒ kira sÄ• vakÄ• piá¹‡
gehadvÄ• raá¹ƒ Ä• gatÄ• , atha nesaá¹ƒ tava mÄ• tarÄ• pÅ«vÄ• dinnÄ• , ko nÄ• mettha m
ti? ``natthi, bhante, ayyÄ• naá¹ƒ doso, mayhameva dosoâ€™â€™ ti satthÄ• raá¹ƒ vanditvÄ

athassÄ• satthÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi, sÄ• sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. satth
\Ne I 332/ vihÄ• raá¹ƒ gacchanto rÄ• jaá¹…gaá¹‡ena pÄ• yÄ• si. rÄ• jÄ• disvÄ• ``satthÄ•
pucchitvÄ• ``Ä• ma, devÄ• â€™â€™ ti vutte ``gacchatha, mama Ä• gantvÄ• vandanabhÄ•
pesetvÄ• rÄ• jaá¹…gaá¹‡e á¹-hitaá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ``kahaá
ti pucchi. ``kÄ• á¹‡amÄ• tÄ• ya gehaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• , b
kira bhikkhÅ« akkosati paribhÄ• sati, taá¹ƒkÄ• raá¹‡Ä• gatomhÄ«â€™â€™ ti. ``kiá¹ƒ pana
anakkosanabhÄ• vo katoâ€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, bhikkhÅ«naÃ±ca anakkosikÄ•
lokuttarakuá¹-umbasÄ• minÄ« cÄ• â€™â€™ ti \Ee II 151/. ``hotu, bhante, tumhehi sÄ• loku
katÄ• , ahaá¹ƒ pana naá¹ƒ lokiyakuá¹-umbasÄ• miniá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• rÄ
paá¹-inivatto paá¹-icchannamahÄ• yoggaá¹ƒ pahiá¹‡itvÄ• kÄ• á¹‡aá¹ƒ pakkosÄ• petvÄ• sa
alaá¹…karitvÄ• jeá¹-á¹-hadhÄ«tuá¹-á¹-hÄ• ne á¹-hapetvÄ• ``mama dhÄ«taraá¹ƒ posetuá¹ƒ
gaá¹‡hantÅ«â€™â€™ ti Ä• ha. atheko sabbatthakamahÄ• matto ``ahaá¹ƒ devassa dhÄ«tar
taá¹ƒ attano gehaá¹ƒ netvÄ• sabbaá¹ƒ issariyaá¹ƒ paá¹-icchÄ• petvÄ• ``yathÄ• ruci puÃ±Ã
Ä• ha. tato paá¹-á¹-hÄ• ya kÄ• á¹‡Ä• catÅ«su dvÄ• resu purise á¹-hapetvÄ• attanÄ• upaá
bhikkhuniyo ca pariyesamÄ• nÄ• pi na labhati. kÄ• á¹‡Ä• ya gehadvÄ• re paá¹-iyÄ• detvÄ•
khÄ• danÄ«yabhojanÄ«yaá¹ƒ mahogho viya pavattati. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kath
``pubbe, Ä• vuso, cattÄ• ro mahallakattherÄ• kÄ• á¹‡Ä• ya vippaá¹-isÄ• raá¹ƒ kariá¹ƒsu, sÄ
vippaá¹-isÄ• rinÄ« hutvÄ• pi satthÄ• raá¹ƒ Ä• gamma saddhÄ• sampadaá¹ƒ labhi. satthÄ• r
bhikkhÅ«naá¹ƒ upasaá¹…kamanÄ• rahaá¹ƒ kataá¹ƒ. idÄ• ni upaá¹-á¹-hÄ• tabbe bhikkhÅ« v
pariyesamÄ• nÄ• pi na labhati, aho buddhÄ• nÄ• ma acchariyaguá¹‡Ä• â€™â€™ ti. satthÄ
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
bhikkhave, idÄ• neva tehi mahallakabhikkhÅ«hi kÄ• á¹‡Ä• ya vippaá¹-isÄ• ro kato, pubbepi
idÄ• neva mayÄ• kÄ• á¹‡Ä• mama vacanakÄ• rikÄ• katÄ• , pubbepi katÄ• yevÄ• â€™â€
bhikkhÅ«hi yÄ• cito ---

``yattheko labhate babbu, dutiyo tattha jÄ• yati.

tatiyo ca catuttho ca, idaá¹ƒ te babbukÄ• bilaâ€™â€™ nti || (J I 1.137) ---

idaá¹ƒ __babbujÄ• takaá¹ƒ_ vitthÄ• rena kathetvÄ• ``tadÄ• cattÄ• ro mahallakabhikkhÅ« c
ahesuá¹ƒ, mÅ«sikÄ• kÄ• á¹‡Ä• , maá¹‡ikÄ• ro ahamevÄ• â€™â€™ ti jÄ• takaá¹ƒ samodhÄ
atÄ«tepi kÄ• á¹‡Ä• dummanÄ• Ä• vilacittÄ• vikkhittacittÄ• hutvÄ• mama vacanena pasa
vippasannacittÄ• ahosÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ deser

<82> á¹• 21 ``yathÄ• pi \Ne I 333/ rahado gambhÄ«ro, vippasanno anÄ• vilo.

evaá¹ƒ dhammÄ• ni sutvÄ• na, vippasÄ«danti paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha \Be I 375/ __rahado_ti yo caturaá¹…giniyÄ• pi senÄ• ya ogÄ• hantiyÄ• nakhubhati e
sabbÄ• kÄ• rena pana caturÄ• sÄ«tiyojanasahassagambhÄ«ro nÄ«lamahÄ• samuddo raha
cattÄ• lÄ«sayojanasahassamatte á¹-hÄ• ne \Ee II 153/ udakaá¹ƒ macchehi calati, upari tÄ•
udakaá¹ƒ vÄ• tena calati, majjhe catuyojanasahassamatte á¹-hÄ• ne udakaá¹ƒ niccalaá¹ƒ ti
__gambhÄ«ro_ rahado nÄ• ma. __evaá¹ƒ dhammÄ• nÄ«_ti desanÄ• dhammÄ• ni. idaá¹ƒ v
rahado anÄ• kulatÄ• ya __vippasanno, _ acalatÄ• ya __anÄ• vilo, _ evaá¹ƒ mama desanÄ•
sotÄ• pattimaggÄ• divasena nirupakkilesacittataá¹ƒ Ä• pajjantÄ• __vippasÄ«danti paá¹‡á¸•
pana ekantavippasannÄ• va hontÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kÄ• á¹‡amÄ• tuvatthu sattamaá¹ƒ.

8. paÃ±casatabhikkhuvatthu

__sabbattha ve sappurisÄ• cajantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vihar
Ä• rabbha kathesi. desanÄ• veraÃ±jÄ• yaá¹ƒ samuá¹-á¹-hitÄ• .

paá¹-hamabodhiyaÃ±hi bhagavÄ• veraÃ±jaá¹ƒ gantvÄ• veraÃ±jena brÄ• hmaá¹‡ena nima
saddhiá¹ƒ vassaá¹ƒ upagaÃ±chi. veraÃ±jo brÄ• hmaá¹‡o mÄ• rÄ• vaá¹-á¹-anena Ä• vaá¹-á
Ä• rabbha satiá¹ƒ na uppÄ• desi. veraÃ±jÄ• pi dubbhikkhÄ• ahosi, bhikkhÅ« santarabÄ• hi
veraÃ±jaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• taá¹ƒ alabhantÄ• kilamiá¹ƒsu. tesaá¹ƒ a
patthapatthapulakaá¹ƒ bhikkhaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ. te kilamante disvÄ• mahÄ• moggall
bhojetukÄ• mo, uttarakuruÃ±ca piá¹‡á¸• Ä• ya pavesetukÄ• mo ahosi, satthÄ• taá¹ƒ paá¹-il
ekadivasampi piá¹‡á¸• apÄ• taá¹ƒ Ä• rabbha parittÄ• so nÄ• hosi \Be I 376/, icchÄ• cÄ• raá
vihariá¹ƒsu. satthÄ• tattha temÄ• saá¹ƒ vasitvÄ• veraÃ±jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ apaloketvÄ
katasakkÄ• rasammÄ• no taá¹ƒ saraá¹‡esu patiá¹-á¹-hÄ• petvÄ• tato nikkhanto anupubber
ekasmiá¹ƒ samaye sÄ• vatthiá¹ƒ patvÄ• \Ne I 334/ jetavane vihÄ• si, sÄ• vatthivÄ• sino sat
kariá¹ƒsu. tadÄ• pana paÃ±casatamattÄ• vighÄ• sÄ• dÄ• bhikkhÅ« nissÄ• ya antovihÄ• r
bhikkhÅ«naá¹ƒ bhuttÄ• vasesÄ• ni paá¹‡Ä«tabhojanÄ• ni bhuÃ±jitvÄ• niddÄ• yitvÄ• uá¹-á
nadantÄ• vaggantÄ• mallamuá¹-á¹-hiyuddhaá¹ƒ yujjhantÄ• kÄ«á¸·antÄ• antovihÄ• repi ba
carantÄ• vicaranti. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``pas
vighÄ• sÄ• dÄ• dubbhikkhakÄ• le veraÃ±jÄ• yaá¹ƒ kaÃ±ci vikÄ• raá¹ƒ na dassesuá¹ƒ, idÄ•
paá¹‡Ä«tabhojanÄ• ni bhuÃ±jitvÄ• anekappakÄ• raá¹ƒ vikÄ• raá¹ƒ dassentÄ• vicaranti. bh
upasantarÅ«pÄ• viharitvÄ• idÄ• nipi upasantupasantÄ• va viharantÄ«â€™â€™ ti. satthÄ•
``bhikkhave, kiá¹ƒ kathethÄ• â€™â€™ ti pucchitvÄ• ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte ``pu
nibbattÄ• paÃ±casatÄ• gadrabhÄ• hutvÄ• paÃ±casatÄ• naá¹ƒ Ä• jÄ• nÄ«yasindhavÄ• na

allarasamuddikapÄ• nakapÄ«tÄ• vasesaá¹ƒ ucchiá¹-á¹-hakasaá¹-aá¹ƒ udakena madditvÄ• parissÄ• vitattÄ• `volodakaâ€™ nti saá¹…khyaá¹ƒ gataá¹ƒ apparasaá¹ƒ nihÄ«naá¹ƒ pivitvÄ nadantÄ• vicariá¹ƒsÅ«ti vatvÄ• ---

``vÄ• lodakaá¹ƒ apparasaá¹ƒ nihÄ«naá¹ƒ,

pitvÄ• mado jÄ• yati gadrabhÄ• naá¹ƒ.

imaÃ±ca pitvÄ• na rasaá¹ƒ paá¹‡Ä«taá¹ƒ,

mado na saÃ±jÄ• yati sindhavÄ• naá¹ƒ ||

``appaá¹ƒ \Ee II 156/ pivitvÄ• na nihÄ«najacco,

so majjatÄ« tena janinda puá¹-á¹-ho.

dhorayhasÄ«lÄ« ca kulamhi jÄ• to,

na majjatÄ« aggarasaá¹ƒ pivitvÄ• â€™â€™ ti || (J I 2.65).

idaá¹ƒ __vÄ• lodakajÄ• takaá¹ƒ_ vitthÄ• rena kathetvÄ• ``evaá¹ƒ, bhikkhave, sappurisÄ• sukhitakÄ• lepi dukkhitakÄ• lepi nibbikÄ• rÄ• va \Be I 377/ hontÄ«â€™â€™ ti anusandhiá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<83> á¹• 21 ``sabbattha ve sappurisÄ• cajanti,

na kÄ• makÄ• mÄ• lapayanti santo.

sukhena \Ne I 335/ phuá¹-á¹-hÄ• atha vÄ• dukhena,

na uccÄ• vacaá¹ƒ paá¹‡á¸• itÄ• dassayantÄ«â€™â€™ ti ||

tattha __sabbatthÄ• _ti paÃ±cakkhandhÄ• dibhedesu sabbadhammesu. __sappurisÄ• _ti s arahattamaggaÃ±Ä• á¹‡ena apakaá¸• á¸• hantÄ• chandarÄ• gaá¹ƒ vijahanti. __kÄ• makÄ• kÄ• mahetu kÄ• makÄ• raá¹‡Ä• . __na lapayanti santo_ti buddhÄ• dayo santo kÄ• mahetu lapayanti, na paraá¹ƒ lapÄ• penti. ye hi bhikkhÄ• ya paviá¹-á¹-hÄ• icchÄ• cÄ• re á¹-hitÄ• `` sukhaá¹ƒ te puttadÄ• rassa, rÄ• jacorÄ• dÄ«naá¹ƒ vasena dvipadacatuppadesu natthi koci vadanti, tÄ• va te lapayanti nÄ• ma. tathÄ• pana vatvÄ• ``Ä• ma, bhante, sabbesaá¹ƒ no s

upaddavo, idÄ• ni no gehaá¹ƒ pahÅ«taannapÄ• naá¹ƒ, idheva vasathÄ• â€™â€™ ti attÄ• n
nÄ• ma. santo pana idaá¹ƒ ubhayampi na karonti. __sukhena phuá¹-á¹-hÄ• atha vÄ• dukh
desanÄ• mattametaá¹ƒ, aá¹-á¹-hahi pana lokadhammehi phuá¹-á¹-hÄ• tuá¹-á¹-hibhÄ• vama
vaá¹‡á¹‡abhaá¹‡anaavaá¹‡á¹‡abhaá¹‡anavasena vÄ• __uccÄ• vacaá¹ƒ_ Ä• kÄ• raá¹ƒ __

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

paÃ±casatabhikkhuvatthu aá¹-á¹-hamaá¹ƒ.

9. dhammikattheravatthu

__na attahetÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto dhammikattheraá

sÄ• vatthiyaá¹ƒ kireko upÄ• sako dhammena samena agÄ• raá¹ƒ ajjhÄ• vasati. so pabbajit
bhariyÄ• ya saddhiá¹ƒ nisÄ«ditvÄ• \Be I 378/ sukhakathaá¹ƒ kathento Ä• ha --- ``bhadde, i
pabbajituâ€™â€™ nti. ``tena hi, sÄ• mi, Ä• gamehi tÄ• va \Ee II 158/, yÄ• vÄ• haá¹ƒ kucchi
vijÄ• yÄ• mÄ«â€™â€™ ti. so Ä• gametvÄ• dÄ• rakassa padasÄ• gamanakÄ• le puna taá¹
sÄ• mi, yÄ• vÄ• yaá¹ƒ vayappatto hotÄ«â€™â€™ ti vutte ``kiá¹ƒ me imÄ• ya apalokitÄ• ya
attano dukkhanissaraá¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• pabbaji. so kammaá¹-
ghaá¹-ento vÄ• yamanto attano pabbajitakiccaá¹ƒ niá¹-á¹-hapetvÄ• tesaá¹ƒ dassanatthÄ• y
gantvÄ• puttassa dhammakathaá¹ƒ kathesi. sopi nikkhamitvÄ• pabbaji, pabbajitvÄ• ca pa
cirasseva arahattaá¹ƒ pÄ• puá¹‡i. purÄ• á¹‡adutiyikÄ• pissa ``yesaá¹ƒ atthÄ• ya ahaá¹ƒ gha
ubhopi pabbajitÄ• , idÄ• ni me kiá¹ƒ gharÄ• vÄ• sena, pabbajissÄ• mÄ«â€™â€™ ti nikkhan
pana na cirasseva arahattaá¹ƒ pÄ• puá¹‡i. athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ kathaá¹
``Ä• vuso, dhammikaupÄ• sako attano dhamme patiá¹-á¹-hitattÄ• nikkhamitvÄ• pabbajitvÄ
puttadÄ• rassÄ• pi patiá¹-á¹-hÄ• jÄ• toâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bh
sannisinnÄ• â€™â€™ ti pucchitvÄ• `imÄ• ya nÄ• mÄ• â€™â€™ â€™ ti vutte, ``bhikkhave,
attahetu, na parahetu samiddhi icchitabbÄ• , dhammikeneva \Ee II 159/ pana dhammapaá¹-
bhavitabbaâ€™â€™ nti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ

<84> á¹• 21 ``na attahetu na parassa hetu,

na puttamicche na dhanaá¹ƒ na raá¹-á¹-haá¹ƒ.

na iccheyya adhammena samiddhimattano,

sa sÄ«lavÄ• paÃ±Ã±avÄ• dhammiko siyÄ• â€™â€™ ti ||

tattha __na attahetÅ«_ti paá¹‡á¸• ito nÄ• ma attahetu vÄ• parahetu vÄ• pÄ• paá¹ƒ na kar
puttaá¹ƒ vÄ• __dhanaá¹ƒ_ vÄ• __raá¹-á¹-haá¹ƒ_ vÄ• pÄ• pakammena na iccheyya, etÄ• n
karotiyevÄ• ti attho. __samiddhimattano_ti yÄ• attano samiddhi, tampi __adhammena na ic
_samiddhikÄ• raá¹‡Ä• pi pÄ• paá¹ƒ na karotÄ«ti attho. __ sa sÄ«lavÄ• _ti yo evarÅ«po pug
sÄ«lavÄ• ca __paÃ±Ã±avÄ• ca dhammiko_ca__ siyÄ• , _ na aÃ±Ã±oti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

dhammikattheravatthu navamaá¹ƒ.

10. dhammassavanavatthu

__appakÄ• te manussesÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto dhar
kathesi.

sÄ• vatthiyaá¹ƒ kira ekavÄ«thivÄ• sino manussÄ• samaggÄ• hutvÄ• \Ee II 160/ gaá¹‡aba
sabbarattiá¹ƒ \Ne I 337/ dhammassavanaá¹ƒ kÄ• resuá¹ƒ, sabbarattiá¹ƒ pana dhammaá¹ƒ s
ekacce kÄ• maratinissitÄ• hutvÄ• , puna gehameva gatÄ• , ekacce dosanissitÄ• hutvÄ• , e
ekacce thinamiddhasamaá¹…gino hutvÄ• tattheva nisÄ«ditvÄ• pacalÄ• yantÄ• sotuá¹ƒ nÄ
bhikkhÅ« taá¹ƒ pavattiá¹ƒ Ã±atvÄ• dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
``bhikkhave, imÄ• sattÄ• nÄ• ma yebhuyyena bhavanissitÄ• , bhavesu eva laggÄ• viharan
appakÄ• â€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• Ä• ha

<85> á¹• 21 ``appakÄ• te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

<86> á¹• 21 ``ye ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraâ€™â€™ nti ||

tattha __appakÄ• _ti thokÄ• na bahÅ«. __pÄ• ragÄ• mino_ti nibbÄ• napÄ• ragÄ• mino. __
panÄ• yaá¹ƒ avasesÄ• pajÄ• sakkÄ• yadiá¹-á¹-hitÄ«rameva __anudhÄ• vati, _ ayameva b
__sammadakkhÄ• te_ti sammÄ• akkhÄ• te sukathite. __dhamme_ti desanÄ• dhamme. __d
dhammaá¹ƒ \Be I 380/ sutvÄ• tadanucchavikaá¹ƒ paá¹-ipadaá¹ƒ pÅ«retvÄ• maggaphalasa
dhammÄ• nuvattino. __pÄ• ramessantÄ«_ti te evarÅ«pÄ• janÄ• nibbÄ• napÄ• raá¹ƒ gamis
kilesamÄ• rasaá¹…khÄ• tassa maccussa nivÄ• saá¹-á¹-hÄ• nabhÅ«taá¹ƒ tebhÅ«mikavaá¹-a

janÄ• dhammÄ• nuvattino, te etaá¹ƒ suduttaraá¹ƒ duratikkamaá¹ƒ mÄ• radheyyaá¹ƒ taritvÄ
nibbÄ• napÄ• raá¹ƒ gamissantÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

dhammassavanavatthu dasamaá¹ƒ.

11. paÃ±casataÄ• gantukabhikkhuvatthu

__kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• yÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane v
bhikkhÅ« Ä• rabbha kathesi.

kosalaraá¹-á¹-he \Ne I 338/ kira paÃ±casatÄ• bhikkhÅ« vassaá¹ƒ vasitvÄ• vuá¹-á¹-havass
passissÄ• mÄ• â€™â€™ ti jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nis
cariyapaá¹-ipakkhaá¹ƒ nisÄ• metvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<87> á¹• 21 ``kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

<88> á¹• 21 ``tatrÄ• bhiratimiccheyya \Ee II 162/, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

<89> á¹• 21 ``yesaá¹ƒ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• â€™â€™ ti ||

tattha __kaá¹‡haá¹ƒ dhamma_nti kÄ• yaducaritÄ• dibhedaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ __vi
__sukkaá¹ƒ bhÄ• vethÄ• _ti __paá¹‡á¸• ito_ bhikkhu abhinikkhamanato paá¹-á¹-hÄ• ya yÄ•
kÄ• yasucaritÄ• dibhedaá¹ƒ sukkaá¹ƒ dhammaá¹ƒ bhÄ• veyya. kathaá¹ƒ? __okÄ• _ \Be I 38
vuccati Ä• layo, __anokaá¹ƒ_ vuccati anÄ• layo, Ä• layato nikkhamitvÄ• anÄ• layasaá¹…kh
paá¹-icca Ä• rabbha taá¹ƒ patthayamÄ• no bhÄ• veyyÄ• ti attho. __tatrÄ• bhiratimiccheyyÄ•
anÄ• layasaá¹…khÄ• te viveke nibbÄ• ne imehi sattehi durabhiramaá¹ƒ, tatra abhiratiá¹ƒ icc
kÄ• me_ti vatthukÄ• makilesakÄ• me hitvÄ• __akiÃ±cano_ hutvÄ• viveke abhiratiá¹ƒ icche
__cittaklesehÄ«_ti paÃ±cahi nÄ«varaá¹‡ehi, __attÄ• naá¹ƒ pariyodapeyya_ vodÄ• peyya, p

__sambodhiyaá¹…gesÅ«_ti sambojjhaá¹…gesu. __sammÄ• cittaá¹ƒ subhÄ• vita_nti hetun
bhÄ• vitaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __Ä• dÄ• napaá¹-inissagge_ti \Ee II 163/ Ä• dÄ• naá¹ƒ vucc
paá¹-inissaggasaá¹…khÄ• te aggahaá¹‡e catÅ«hi upÄ• dÄ• nehi kiÃ±ci anupÄ• diyitvÄ• __
__jutimanto_ti Ä• nubhÄ• vavanto, arahattamaggaÃ±Ä• á¹‡ajutiyÄ• khandhÄ• dibhede dha
__te loke_ti imasmiá¹ƒ khandhÄ• diloke __parinibbutÄ• _ nÄ• ma arahattapattito paá¹-á¹-hÄ
khepitattÄ• saupÄ• disesena, carimacittanirodhena khandhavaá¹-á¹-assa khepitattÄ• anup
parinibbÄ• nehi parinibbutÄ• , anupÄ• dÄ• no viya padÄ«po apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gat

desanÄ• vasÄ• ne \Ne I 339/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

paÃ±casataÄ• gantukabhikkhuvatthu ekÄ• dasamaá¹ƒ.

paá¹‡á¸• itavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-ho vaggo.

7. arahantavaggo

1. jÄ«vakapaÃ±havatthu

__gataddhino_ti \Ne I 340/ \Be I 382/ \Ee II 164/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jÄ«vak
jÄ«vakena puá¹-á¹-hapaÃ±haá¹ƒ Ä• rabbha kathesi. jÄ«vakavatthu khandhake (Vin I 326 Ä•

ekasmiá¹ƒ pana samaye devadatto ajÄ• tasattunÄ• saddhiá¹ƒ ekato hutvÄ• gijjhakÅ«á¹-a
paduá¹-á¹-hacitto ``satthÄ• raá¹ƒ vadhissÄ• mÄ«â€™â€™ ti silaá¹ƒ pavijjhi. taá¹ƒ dve pabb
sampaá¹-icchiá¹ƒsu. tato bhijjitvÄ• gatÄ• papaá¹-ikÄ• bhagavato pÄ• daá¹ƒ paharitvÄ• lo
bhusÄ• vedanÄ• pavattiá¹ƒsu. bhikkhÅ« satthÄ• raá¹ƒ maddakucchiá¹ƒ nayiá¹ƒsu. satthÄ•
gantukÄ• mo ``tattha maá¹ƒ nethÄ• â€™â€™ ti Ä• ha. bhikkhÅ« bhagavantaá¹ƒ Ä• dÄ• ya
jÄ«vako taá¹ƒ pavattiá¹ƒ sutvÄ• satthu santikaá¹ƒ gantvÄ• vaá¹‡apaá¹-ikammatthÄ• ya tik
165/ datvÄ• vaá¹‡aá¹ƒ bandhitvÄ• satthÄ• raá¹ƒ etadavoca --- ``bhante, mayÄ• antonaga
bhesajjaá¹ƒ kataá¹ƒ, tassa santikaá¹ƒ gantvÄ• puna Ä• gamissÄ• mi, idaá¹ƒ bhesajjaá¹ƒ yÄ
baddhaniyÄ• meneva tiá¹-á¹-hatÅ«â€™â€™ ti. so gantvÄ• tassa purisassa kattabbakiccaá¹
dvÄ• rapidahanavelÄ• ya Ä• gacchanto dvÄ• raá¹ƒ na sampÄ• puá¹‡i. athassa etadahosi --
kammaá¹ƒ kataá¹ƒ, yvÄ• haá¹ƒ aÃ±Ã±atarassa purisassa viya tathÄ• gatassa pÄ• de tikhiá¹
vaá¹‡aá¹ƒ bandhiá¹ƒ, ayaá¹ƒ tassa mocanavelÄ• , tasmiá¹ƒ amuccamÄ• ne sabbarattiá¹ƒ b
pariá¸·Ä• ho uppajjissatÄ«â€™â€™ ti. tasmiá¹ƒ khaá¹‡e satthÄ• Ä• nandattheraá¹ƒ Ä• mar
sÄ• yaá¹ƒ Ä• gacchanto dvÄ• raá¹ƒ na sampÄ• puá¹‡i, `ayaá¹ƒ vaá¹‡assa mocanavelÄ• â€
naâ€™â€™ nti. thero mocesi, vaá¹‡o rukkhato challi viya apagato. jÄ«vako antoaruá¹‡eyev

vegena Ä• gantvÄ• ``kiá¹ƒ nu kho, bhante, sarÄ«re vo pariá¸·Ä• ho uppannoâ€™â€™ ti pu
``tathÄ• gatassa kho, jÄ«vaka, bodhimaá¹‡á¸• eyeva sabbapariá¸·Ä• ho vÅ«pasantoâ€™â€
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<90> á¹• 21 ``gataddhino \Be I 383/ \Ne I 341/ visokassa, vippamuttassa sabbadhi.

sabbaganthappahÄ«nassa, pariá¸·Ä• ho na vijjatÄ«â€™â€™ ti ||

tattha \Ee II 166/ __gataddhino_ti gatamaggassa kantÄ• raddhÄ• vaá¹-á¹-addhÄ• ti dve ad
kantÄ• rapaá¹-ipanno yÄ• va icchitaá¹-á¹-hÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• va addhikoyeva,
gataddhi nÄ• ma hoti. vaá¹-á¹-asannissitÄ• pi sattÄ• yÄ• va vaá¹-á¹-e vasanti, tÄ• va addhi
vaá¹-á¹-assa akhepitattÄ• . sotÄ• pannÄ• dayopi addhikÄ• eva, vaá¹-á¹-aá¹ƒ pana khepetv
gataddhi nÄ• ma hoti. tassa gataddhino. __visokassÄ• _ti vaá¹-á¹-amÅ«lakassa sokassa vi
__vippamuttassa sabbadhÄ«_ti sabbesu khandhÄ• didhammesu vippamuttassa, __sabbag
ganthÄ• naá¹ƒ pahÄ«nattÄ• sabbÄ• ganthappahÄ«nassa. __pariá¸·Ä• ho na vijjatÄ«_ti duv
cetasiko cÄ• ti. tesu khÄ«á¹‡Ä• savassa sÄ«tuá¹‡hÄ• divasena uppannattÄ• kÄ• yikapariá
sandhÄ• ya jÄ«vako pucchati. satthÄ• pana dhammarÄ• jatÄ• ya desanÄ• vidhikusalatÄ• y
desanaá¹ƒ vinivattento, ``jÄ«vaka, paramatthena evarÅ«passa khÄ«á¹‡Ä• savassa pariá¸·Ä
Ä• ha.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

jÄ«vakapaÃ±havatthu paá¹-hamaá¹ƒ.

2. mahÄ• kassapattheravatthu

__uyyuÃ±jantÄ«_ti \Ee II 167/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto ma
Ä• rabbha kathesi.

ekasmiÃ±hi samaye satthÄ• rÄ• jagahe vuá¹-á¹-havasso ``addhamÄ• saccayena cÄ• rikaá
bhikkhÅ«naá¹ƒ Ä• rocÄ• pesi. vattaá¹ƒ kiretaá¹ƒ buddhÄ• naá¹ƒ bhikkhÅ«hi saddhiá¹ƒ cÄ• r
``evaá¹ƒ bhikkhÅ« attano pattapacanacÄ«vararajanÄ• dÄ«ni katvÄ• sukhaá¹ƒ gamissantÄ«
addhamÄ• saccayena cÄ• rikaá¹ƒ pakkamissÄ• mÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ Ä• rocÄ• p
pattacÄ«varÄ• dÄ«ni karontesu \Be I 384/ mahÄ• kassapattheropi cÄ«varÄ• ni dhovi. bhikk
kasmÄ• cÄ«varÄ• ni dhovati, imasmiá¹ƒ nagare anto ca bahi ca aá¹-á¹-hÄ• rasa manussak
tattha ye therassa na Ã±Ä• takÄ• , te upaá¹-á¹-hÄ• kÄ• , ye na upaá¹-á¹-hÄ• kÄ• , te Ã±Ä• t
paccayehi sammÄ• nasakkÄ• raá¹ƒ karonti. ettakaá¹ƒ upakÄ• raá¹ƒ pahÄ• ya esa kahaá¹ƒ
mÄ• pamÄ• dakandarato paraá¹ƒ na gamissatÄ«â€™â€™ ti. satthÄ• kira yaá¹ƒ kandaraá¹

bhikkhÅ« ``tumhe ito nivattatha, mÄ•  pamajjitthÄ• â€™â€™ ti vadati. taá¹ƒ ``mÄ• pamÄ• d
vuccati, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

satthÄ• pi cÄ• rikaá¹ƒ pakkamanto \Ee II 168/ cintesi --- ``imasmiá¹ƒ nagare anto ca bahi ca
manussakoá¹-iyo vasanti. manussÄ• naá¹ƒ maá¹…galÄ• maá¹…galaá¹-á¹-hÄ• nesu bhikkh
vihÄ• raá¹ƒ tucchaá¹ƒ kÄ• tuá¹ƒ, kaá¹ƒ nu kho nivattessÄ• mÄ«â€™â€™ ti? athassa etadal
manussÄ• Ã±Ä• takÄ• ca upaá¹-á¹-hÄ• kÄ• ca, kassapaá¹ƒ nivattetuá¹ƒ vaá¹-á¹-atÄ«â€™
``kassapa, na sakkÄ• vihÄ• raá¹ƒ tucchaá¹ƒ kÄ• tuá¹ƒ, manussÄ• naá¹ƒ maá¹…galÄ• maá
attho hoti, tvaá¹ƒ attano parisÄ• ya saddhiá¹ƒ nivattassÅ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™
Ä• dÄ• ya nivatti. bhikkhÅ« upajjhÄ• yiá¹ƒsu ``diá¹-á¹-haá¹ƒ vo, Ä• vuso, nanu idÄ• neva am
`mahÄ• kassapo kasmÄ• cÄ«varÄ• ni dhovati, na eso satthÄ• rÄ• saddhiá¹ƒ gamissatÄ«â
tadeva jÄ• taâ€™â€™ nti. satthÄ• bhikkhÅ«naá¹ƒ kathaá¹ƒ sutvÄ• nivattitvÄ• á¹-hito Ä• h
nÄ• metaá¹ƒ kathethÄ• â€™â€™ ti? ``mahÄ• kassapattheraá¹ƒ Ä• rabbha kathema, bhante
kathitaniyÄ• meneva sabbaá¹ƒ Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• satthÄ• ``na, bhikkhave, tumhe
paccayesu ca laggoâ€™ ti vadetha, so `mama vacanaá¹ƒ karissÄ• mÄ«â€™ ti nivatto. eso
karontoyeva `catÅ«su paccayesu alaggo candÅ«pamo hutvÄ• kulÄ• ni upasaá¹…kamituá¹
patthanaá¹ƒ akÄ• si. natthetassa \Ee II 169/ kule vÄ• paccaye vÄ• laggo, ahaá¹ƒ candopa
a II 146) ariyavaá¹ƒsappaá¹-ipadaÃ±ca kathento mama puttaá¹ƒ kassapaá¹ƒ Ä• diá¹ƒ katvÄ

bhikkhÅ« \Be I 385/ satthÄ• raá¹ƒ pucchiá¹ƒsu --- ``bhante, kadÄ• pana therena patthanÄ•
``sotukÄ• mÄ• ttha, bhikkhaveâ€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. satthÄ• tesaá¹ƒ, ``
kappasatasahassamatthake padumuttaro nÄ• ma buddho loke udapÄ• dÄ«â€™â€™ ti vatv
á¹-hapitapatthanaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ therassa pubbacaritaá¹ƒ kathesi. taá¹ƒ ther
Ä• dayo) vitthÄ• ritameva. satthÄ• pana imaá¹ƒ therassa pubbacaritaá¹ƒ vitthÄ• retvÄ• ``iti
ahaá¹ƒ candopamappaá¹-ipadaÃ±ceva ariyavaá¹ƒsappaá¹-ipadaÃ±ca mama puttaá¹ƒ kassa
kathesiá¹ƒ, mama puttassa kassapassa paccayesu vÄ• kulesu vÄ• vihÄ• resu vÄ• parivea
natthi \Ne I 343/, pallale otaritvÄ• tattha caritvÄ• gacchanto rÄ• jahaá¹ƒso viya katthaci ala
puttoâ€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<91> á¹• 21 ``uyyuÃ±janti satÄ«manto, na nikete ramanti te.

haá¹ƒsÄ• va pallalaá¹ƒ hitvÄ• , okamokaá¹ƒ jahanti teâ€™â€™ ti ||

tattha \Ee II 170/ __uyyuÃ±janti satÄ«manto_ti sativepullappattÄ• khÄ«á¹‡Ä• savÄ• attan
jhÄ• navipassanÄ• dÄ«su Ä• vajjanasamÄ• pajjanavuá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• napaccav
ghaá¹-enti. __na nikete ramanti te_ti tesaá¹ƒ Ä• laye rati nÄ• ma natthi. __haá¹ƒsÄ• vÄ• _ti
ayaá¹ƒ panettha attho --- yathÄ• gocarasampanne pallale sakuá¹‡Ä• attano gocaraá¹ƒ gah

udakaá¹ƒ, mama padumaá¹ƒ, mama uppalaá¹ƒ, mama kaá¹‡á¹‡ikÄ• â€™â€™ ti tasmiá¹ƒ á
akatvÄ• anapekkhÄ• va taá¹ƒ á¹-hÄ• naá¹ƒ pahÄ• ya uppatitvÄ• Ä• kÄ• se kÄ«á¸·amÄ• n
khÄ«á¹‡Ä• savÄ• yattha katthaci viharantÄ• pi kulÄ• dÄ«su alaggÄ• eva viharitvÄ• gama
pahÄ• ya gacchantÄ• ``mama vihÄ• ro, mama pariveá¹‡aá¹ƒ, mamÅ«paá¹-á¹-hÄ• kÄ• â€™
gacchanti. __okamoka_nti Ä• layÄ• layaá¹ƒ, sabbÄ• laye pariccajantÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• kassapattheravatthu dutiyaá¹ƒ.

3. belaá¹-á¹-hasÄ«sattheravatthu

__yesaá¹ƒ_ \Be I 386/ __sannicayo natthÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
belaá¹-á¹-hasÄ«saá¹ƒ Ä• rabbha kathesi.

so \Ee II 171/ kirÄ• yasmÄ• antogÄ• me ekaá¹ƒ vÄ«thiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• bhattaki
aparaá¹ƒ vÄ«thiá¹ƒ caritvÄ• sukkhaá¹ƒ kÅ«raá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ haritvÄ• paá¹-isÄ•
piá¹‡á¸• apÄ• tapariyesanaá¹ƒ nÄ• ma dukkhaâ€™â€™ nti katipÄ• haá¹ƒ jhÄ• nasukhena v
sati taá¹ƒ paribhuÃ±jati. bhikkhÅ« Ã±atvÄ• ujjhÄ• yitvÄ• tamatthaá¹ƒ bhagavato Ä• rocesu
nidÄ• ne Ä• yatiá¹ƒ sannidhikÄ• raparivajjanatthÄ• ya bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ
apaÃ±Ã±atte sikkhÄ• pade \Ne I 344/ appicchataá¹ƒ nissÄ• ya katattÄ• tassa dosÄ• bhÄ• v
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<92> á¹• 21 ``yesaá¹ƒ sannicayo natthi, ye pariÃ±Ã±Ä• tabhojanÄ• .

suÃ±Ã±ato animitto ca, vimokkho yesaá¹ƒ gocaro.

Ä• kÄ• seva sakuntÄ• naá¹ƒ, gati tesaá¹ƒ durannayÄ• â€™â€™ ti ||

tattha __sannicayo_ti dve sannicayÄ• --- kammasannicayo ca, paccayasannicayo ca. tesu
__kammasannicayo_ nÄ• ma, cattÄ• ro paccayÄ• __paccayasannicayo_ nÄ• ma. tattha vi
ekaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ, catubhÄ• gamattaá¹ƒ sappiá¹ƒ, ekaÃ±ca taá¹‡á¸• ulanÄ• á¸·iá¹
paccayasannicayo natthi, tato uttari hoti. __yesaá¹ƒ_ ayaá¹ƒ duvidhopi sannicayo __natthi.
pariÃ±Ã±Ä• tabhojanÄ• _ti \Ee II 172/ tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• tabhojanÄ• . yÄ• gu
yÄ• gubhÄ• vÄ• dijÄ• nanaá¹ƒ Ã±Ä• tapariÃ±Ã±Ä• , Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• vasen
tÄ«raá¹‡apariÃ±Ã±Ä• , kabaá¸·Ä«kÄ• rÄ• hÄ• re chandarÄ• gaapakaá¸• á¸• hanaÃ±Ä• á¹‡
tÄ«hi pariÃ±Ã±Ä• hi __ye_ pariÃ±Ã±Ä• tabhojanÄ• . __suÃ±Ã±ato animitto cÄ• _ti ettha ap
gahitoyeva. tÄ«á¹‡ipi cetÄ• ni nibbÄ• nasseva nÄ• mÄ• ni. nibbÄ• naÃ±hi rÄ• gadosamohÄ

tehi ca vimuttanti suÃ±Ã±ato vimokkho, tathÄ• rÄ• gÄ• dinimittÄ• naá¹ƒ abhÄ• vena animit
animitto vimokkho, rÄ• gÄ• dipaá¹‡idhÄ«naá¹ƒ pana abhÄ• vena appaá¹‡ihitaá¹ƒ \Be I 387/
appaá¹‡ihito vimokkhoti vuccati. phalasamÄ• pattivasena taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• v
tividho __vimokkho yesaá¹ƒ gocaro. gati tesaá¹ƒ durannayÄ• _ti yathÄ• nÄ• ma Ä• kÄ• ser
padanikkhepassa adassanena gati durannayÄ• na sakkÄ• jÄ• nituá¹ƒ, evameva yesaá¹ƒ a
natthi, imÄ• hi ca tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• tabhojanÄ• , yesaÃ±ca \Ee II 173/ ayaá¹ƒ
gocaro, tesaá¹ƒ tayo bhavÄ• , catasso yoniyo, paÃ±ca gatiyo, satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiy
sattÄ• vÄ• sÄ• ti imesu paÃ±casu koá¹-á¹-hÄ• sesu iminÄ• nÄ• ma gatÄ• ti gamanassa ap
na sakkÄ• paÃ±Ã±Ä• petunti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

belaá¹-á¹-hasÄ«sattheravatthu tatiyaá¹ƒ.

4. anuruddhattheravatthu

__yassÄ• savÄ• _ti \Ne I 345/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto an
kathesi.

ekasmiÃ±hi divase thero jiá¹‡á¹‡acÄ«varo saá¹…kÄ• rakÅ«á¹-Ä• dÄ«su cÄ«varaá¹ƒ pariye
attabhÄ• ve purÄ• á¹‡adutiyikÄ• tÄ• vatiá¹ƒsabhavane nibbattitvÄ• jÄ• linÄ« nÄ• ma deva
coá¸·akÄ• ni pariyesamÄ• naá¹ƒ disvÄ• therassa atthÄ• ya terasahatthÄ• yatÄ• ni catuhatt
dibbadussÄ• ni gahetvÄ• ``sacÄ• haá¹ƒ imÄ• ni iminÄ• nÄ«hÄ• rena dassÄ• mi, thero na
cintetvÄ• tassa coá¸·akÄ• ni pariyesamÄ• nassa purato ekasmiá¹ƒ saá¹…kÄ• rakÅ«á¹-e ya
dasantamattameva paÃ±Ã±Ä• yati, tathÄ• á¹-hapesi. thero tena maggena \Ee II 174/ coá¸·a
caranto nesaá¹ƒ dasantaá¹ƒ disvÄ• tattheva gahetvÄ• Ä• kaá¸• á¸• hamÄ• no vuttappamÄ
``ukkaá¹-á¹-hapaá¹ƒsukÅ«laá¹ƒ vata idaâ€™â€™ nti Ä• dÄ• ya pakkÄ• mi. athassa cÄ«vara
paÃ±casatabhikkhuparivÄ• ro vihÄ• raá¹ƒ gantvÄ• nisÄ«di, asÄ«timahÄ• therÄ• pi tattheva
sibbetuá¹ƒ mahÄ• kassapatthero mÅ«le nisÄ«di, sÄ• riputtatthero majjhe, Ä• nandatthero a
suttaá¹ƒ vaá¹-á¹-esi, satthÄ• sÅ«cipÄ• sake \Be I 388/ Ä• vuá¹‡i, mahÄ• moggallÄ• natther
taá¹ƒ upanento vicari.

devadhÄ«tÄ• pi antogÄ• maá¹ƒ pavisitvÄ• ``bhontÄ• ayyassa no anuruddhattherassa cÄ«
asÄ«timahÄ• sÄ• vakaparivuto paÃ±cahi bhikkhusatehi saddhiá¹ƒ vihÄ• re nisÄ«di, yÄ• guÄ
gacchathÄ• â€™â€™ ti bhikkhaá¹ƒ samÄ• dapesi. mahÄ• moggallÄ• nattheropi antarÄ• bh
paÃ±casatÄ• bhikkhÅ« parikkhÄ«á¹‡aá¹ƒ khÄ• dituá¹ƒ nÄ• sakkhiá¹ƒsu. sakko cÄ«varakar
bhÅ«miparibhaá¹‡á¸• amakÄ• si, bhÅ«mi alattakarasaraÃ±jitÄ• viya ahosi. bhikkhÅ«hi pari
yÄ• gukhajjakabhattÄ• naá¹ƒ mahÄ• rÄ• si ahosi. bhikkhÅ« ujjhÄ• yiá¹ƒsu ``ettakÄ• naá¹ƒ b

kiá¹ƒ evaá¹ƒbahukehi yÄ• guÄ• dÄ«hi, nanu nÄ• ma pamÄ• á¹‡aá¹ƒ sallakkhetvÄ• ettakaá
Ã±Ä• takÄ• ca upaá¹-á¹-hÄ• kÄ• ca vattabbÄ• siyuá¹ƒ, anuruddhatthero attano Ã±Ä• tiupa
bahubhÄ• vaá¹ƒ Ã±Ä• petukÄ• mo maÃ±Ã±eâ€™â€™ ti, atha ne satthÄ• ``kiá¹ƒ, bhikkhav
pucchitvÄ• , ``bhante, idaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte ``kiá¹ƒ pana tumhe, bhikkhave, `ida
Ä• harÄ• pitaâ€™ nti maÃ±Ã±athÄ• â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``na, bhikkha
evarÅ«paá¹ƒ vadeti. na hi khÄ«á¹‡Ä• savÄ• paccayapaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ kathenti
piá¹‡á¸• apÄ• to devatÄ• nubhÄ• vena nibbattoâ€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhar
gÄ• thamÄ• ha ---

<93> á¹• 21 ``yassÄ• savÄ• \Ne I 346/ parikkhÄ«á¹‡Ä• , Ä• hÄ• re ca anissito.

suÃ±Ã±ato animitto ca, vimokkho yassa gocaro.

Ä• kÄ• seva sakuntÄ• naá¹ƒ, padaá¹ƒ tassa durannayaâ€™â€™ nti ||

tattha __yassÄ• savÄ• _ti yassa cattÄ• ro Ä• savÄ• __parikkhÄ«á¹‡Ä• . Ä• hÄ• re ca aniss
taá¹‡hÄ• diá¹-á¹-hinissayehi anissito. __padaá¹ƒ tassa durannaya_nti yathÄ• __Ä• kÄ• se_
sakuá¹‡Ä• naá¹ƒ ``imasmiá¹ƒ á¹-hÄ• ne pÄ• dehi akkamitvÄ• gatÄ• , idaá¹ƒ á¹-hÄ• naá¹ƒ u
idaá¹ƒ sÄ«sena, idaá¹ƒ pakkhehÄ«â€™â€™ ti na sakkÄ• Ã±Ä• tuá¹ƒ, evameva evarÅ«pas
vÄ• gato, tiracchÄ• nayonipadena vÄ• â€™â€™ tiÄ• dinÄ• nayena padaá¹ƒ paÃ±Ã±Ä• pe

desanÄ• vasÄ• ne bahÅ« sotÄ• patti phalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

anuruddhattheravatthu catutthaá¹ƒ.

5. mahÄ• kaccÄ• yanattheravatthu

__yassindriyÄ• nÄ«_ti \Be I 389/ \Ee II 176/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• pubbÄ• rÄ
mahÄ• kaccÄ• yanattheraá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye bhagavÄ• mahÄ• pavÄ• raá¹‡Ä• ya migÄ• ramÄ• tuyÄ• pÄ• sÄ• das
nisÄ«di. tasmiá¹ƒ samaye mahÄ• kaccÄ• yanatthero avantÄ«su viharati. so panÄ• yasmÄ•
dhammassavanaá¹ƒ paggaá¹‡hÄ• tiyeva. tasmÄ• mahÄ• therÄ• nisÄ«dantÄ• mahÄ• kac
á¹-hapetvÄ• nisÄ«diá¹ƒsu. sakko devarÄ• jÄ• dvÄ«hi devalokehi devaparisÄ• ya saddhiá¹
dibbagandhamÄ• lÄ• dÄ«hi satthÄ• raá¹ƒ pÅ«jetvÄ• á¹-hito mahÄ• kaccÄ• yanattheraá¹ƒ a
ayyo, na dissati, sÄ• dhu kho panassa sace Ä• gaccheyyÄ• ti. theropi taá¹ƒ khaá¹‡aÃ±Ã±ev
nisinnameva attÄ• naá¹ƒ dassesi. sakko theraá¹ƒ disvÄ• gopphakesu daá¸·haá¹ƒ gahetvÄ•
Ä• gato, ahaá¹ƒ ayyassa Ä• gamanameva paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti vatvÄ• ubhohi h

gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. bhikkhÅ« ujjhÄ• yi
II 177/ oloketvÄ• sakkÄ• raá¹ƒ karoti, avasesamahÄ• sÄ• vakÄ• naá¹ƒ evarÅ«paá¹ƒ sakkÄ
mahÄ• kaccÄ• yanaá¹ƒ disvÄ• vegena gopphakesu \Ne I 347/ gahetvÄ• `sÄ• dhu vata me
Ä• gamanameva paccÄ• sÄ«sÄ• mÄ«â€™ ti vatvÄ• ubhohi hatthehi pÄ• de sambÄ• hitvÄ•
á¹-hitoâ€™â€™ ti. satthÄ• tesaá¹ƒ taá¹ƒ kathaá¹ƒ sutvÄ• , ``bhikkhave, mama puttena mah
indriyesu guttadvÄ• rÄ• bhikkhÅ« devÄ• nampi manussÄ• nampi piyÄ• yevÄ• â€™â€™ ti
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<94> á¹• 21 ``yassindriyÄ• ni samathaá¹…gatÄ• ni,

assÄ• yathÄ• sÄ• rathinÄ• sudantÄ• .

pahÄ«namÄ• nassa anÄ• savassa,

devÄ• pi tassa pihayanti tÄ• dinoâ€™â€™ ti ||

tassattho \Be I 390/ --- __yassa_ bhikkhuno chekena __sÄ• rathinÄ• sudantÄ• assÄ• _ vi
samathaá¹ƒ_ dantabhÄ• vaá¹ƒ nibbisevanabhÄ• vaá¹ƒ __gatÄ• ni, _ tassa navavidhaá¹ƒ m
__pahÄ«namÄ• nassa_ catunnaá¹ƒ Ä• savÄ• naá¹ƒ abhÄ• vena __anÄ• savassa. tÄ• dino
tathÄ• rÅ«passa __devÄ• pi pihayanti, _ manussÄ• pi dassanaÃ±ca Ä• gamanaÃ±ca patthe

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• kaccÄ• yanattheravatthu paÃ±camaá¹ƒ.

6. sÄ• riputtattheravatthu

__pathavisamo_ti \Ee II 178/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sÄ• ri
kathesi.

ekasmiÃ±hi samaye Ä• yasmÄ• sÄ• riputto vuá¹-á¹-havasso cÄ• rikaá¹ƒ pakkamitukÄ• mo
vanditvÄ• attano parivÄ• rena saddhiá¹ƒ nikkhami. aÃ±Ã±epi bahÅ« bhikkhÅ« theraá¹ƒ anu
nÄ• magottavasena paÃ±Ã±Ä• yamÄ• ne bhikkhÅ« nÄ• magottavasena kathetvÄ• nivattÄ•
apÄ• kaá¹-o bhikkhu cintesi --- ``aho vata mampi nÄ• magottavasena paggaá¹‡hanto kathet
ti thero mahÄ• bhikkhusaá¹…ghassa antare taá¹ƒ na sallakkhesi. so ``aÃ±Ã±e viya bhikkhÅ
paggaá¹‡hÄ• tÄ«â€™â€™ ti there Ä• ghÄ• taá¹ƒ bandhi. therassapi saá¹…ghÄ• á¹-ikaá¹‡á
sarÄ«raá¹ƒ phusi, tenÄ• pi Ä• ghÄ• taá¹ƒ bandhiyeva. so ``dÄ• ni thero vihÄ• rÅ«pacÄ• raá
bhavissatÄ«â€™â€™ ti Ã±atvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``Ä• yasmÄ• maá¹ƒ, b

aggasÄ• vakomhÄ«ti kaá¹‡á¹‡asakkhaliá¹ƒ bhindanto viya paharitvÄ• akhamÄ• petvÄ• va
Ä• ha. satthÄ• theraá¹ƒ pakkosÄ• pesi.

tasmiá¹ƒ khaá¹‡e mahÄ• moggallÄ• natthero ca Ä• nandatthero ca cintesuá¹ƒ --- ``amhÄ• l
aggajeá¹-á¹-habhÄ• tarÄ• imassa bhikkhuno apahaá¹-abhÄ• vaá¹ƒ satthÄ• no na jÄ• nÄ• t
179/ nadÄ• petukÄ• mo bhavissatÄ«ti parisaá¹ƒ sannipÄ• tÄ• pessÄ• mÄ• â€™â€™ ti. te k
pariveá¹‡advÄ• rÄ• ni vivaritvÄ• ``abhikkamathÄ• yasmanto \Be I 391/, abhikkamathÄ• yas
sÄ• riputto bhagavato sammukhÄ• sÄ«hanÄ• daá¹ƒ nadissatÄ«â€™â€™ ti (AN c 9.11) ma
sannipÄ• tesuá¹ƒ. theropi Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«di. atha naá¹ƒ satthÄ•
thero ``nÄ• yaá¹ƒ bhikkhu mayÄ• pahaá¹-oâ€™â€™ ti avatvÄ• va attano guá¹‡akathaá¹ƒ k
bhante, kÄ• ye kÄ• yagatÄ• sati anupaá¹-á¹-hitÄ• assa, so idha aÃ±Ã±ataraá¹ƒ sabrahmac
appaá¹-inissajja cÄ• rikaá¹ƒ pakkameyyÄ• â€™â€™ ti vatvÄ• ``seyyathÄ• pi, bhante, patha
nikkhipanti, asucimpi nikkhipantÄ«â€™â€™ tiÄ• dinÄ• nayena attano pathavÄ«samacittata
rajoharaá¹‡acaá¹‡á¸• Ä• lakumÄ• rakausabhachinnavisÄ• á¹‡asamacittataÃ±ca ahikuá¹‡ap
aá¹-á¹-iyanaÃ±ca medakathÄ• likÄ• viya attano kÄ• yapariharaá¹‡aÃ±ca pakÄ• sesi. imÄ•
there attano guá¹‡e kathente navasupi á¹-hÄ• nesu udakapariyantaá¹ƒ katvÄ• mahÄ• path
rajoharaá¹‡acaá¹‡á¸• Ä• lakumÄ• rakamedakathÄ• liko pamÄ• naá¹ƒ pana Ä• haraá¹‡akÄ•
sandhÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu, khÄ«á¹‡Ä• savÄ• naá¹ƒ dhammasaá¹ƒvego udapÄ• di.

there attano guá¹‡aá¹ƒ kathenteyeva abbhÄ• cikkhanakassa \Ee II 180/ bhikkhuno sakalasa
so tÄ• vadeva bhagavato pÄ• desu patitvÄ• attano abbhÄ• cikkhanadosaá¹ƒ pakÄ• setvÄ•
theraá¹ƒ Ä• mantetvÄ• , ``sÄ• riputta, khama imassa moghapurisassa, yÄ• vassa sattadhÄ•
ti Ä• ha. thero ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggayha ``khamÄ• mahaá¹ƒ, bhante,
ca me so Ä• yasmÄ• , sace mayhaá¹ƒ doso atthÄ«â€™â€™ ti Ä• ha. bhikkhÅ« kathayiá¹ƒs
therassa anopamaguá¹‡aá¹ƒ, evarÅ«passa nÄ• ma musÄ• vÄ• dena abbhÄ• cikkhanakass
kopaá¹ƒ vÄ• dosaá¹ƒ vÄ• akatvÄ• sayameva ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ pagga
``satthÄ• taá¹ƒ kathaá¹ƒ sutvÄ• , bhikkhave, kiá¹ƒ kathethÄ• â€™â€™ ti pucchitvÄ• ``idaá
ti vutte, ``na bhikkhave, sakkÄ• sÄ• riputtasadisÄ• naá¹ƒ kopaá¹ƒ vÄ• dosaá¹ƒ vÄ• uppÄ•
mahÄ• pathavÄ«sadisaá¹ƒ, bhikkhave, indakhÄ«lasadisaá¹ƒ pasannaudakarahadasadisaÃ±
cittaâ€™â€™ nti vatvÄ• anusandhiá¹ƒ \Ee II 181/ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ

<95> á¹• 21 ``pathavisamo no virujjhati,

indakhilupamo tÄ• di subbato.

rahadova apetakaddamo,

saá¹ƒsÄ• rÄ• na bhavanti tÄ• dinoâ€™â€™ ti ||

tassattho --- bhikkhave, yathÄ• nÄ• ma pathaviyaá¹ƒ sucÄ«ni gandhamÄ• lÄ• dÄ«nipi nikk
muttakarÄ«sÄ• dÄ«nipi nikkhipanti, yathÄ• nÄ• ma nagaradvÄ• re nikhÄ• taá¹ƒ indakhÄ«la
Å«hadantipi, apare pana taá¹ƒ gandhamÄ• lÄ• dÄ«hi sakkaronti. tattha pathaviyÄ• indakhÄ
uppajjati, na virodho; evameva yvÄ• yaá¹ƒ khÄ«á¹‡Ä• savo bhikkhu aá¹-á¹-hahi lokadhamm
__tÄ• di, _ vatÄ• naá¹ƒ sundaratÄ• ya __subbato_. so ``ime maá¹ƒ catÅ«hi paccayehi sakk
sakkarontÄ«â€™â€™ ti sakkÄ• raÃ±ca asakkÄ• raÃ±ca karontesu neva anurujjhati, __no v
__pathavisamo_ ca __indakhilupamo_ eva ca hoti. yathÄ• \Ee II 182/ ca apagatakaddamo
hoti, evaá¹ƒ apagatakilesatÄ• ya rÄ• gakaddamÄ• dÄ«hi akaddamo vippasannova hoti. __t
evarÅ«passa sugatiduggatÄ«su saá¹ƒsaraá¹‡avasena __saá¹ƒsÄ• rÄ• _ nÄ• ma na hontÄ«

desanÄ• vasÄ• ne nava bhikkhusahassÄ• ni saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá

sÄ• riputtattheravatthu chaá¹-á¹-haá¹ƒ.

7. kosambivÄ• sÄ«tissattherasÄ• maá¹‡eravatthu

__santaá¹ƒ tassa manaá¹ƒ hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto
sÄ• maá¹‡eraá¹ƒ Ä• rabbha kathesi.

eko kira kosambivÄ• sÄ« kulaputto satthu sÄ• sane pabbajitvÄ• laddhupasampado ``kosa
ti paÃ±Ã±Ä• yi. tassa kosambiyaá¹ƒ vuá¹-á¹-havassassa \Be I 393/ upaá¹-á¹-hÄ• ko ticÄ«va
sappiphÄ• á¹‡itaÃ±ca Ä• haritvÄ• pÄ• damÅ«le á¹-hapesi. atha naá¹ƒ thero Ä• ha --- ``kiá¹
ti. ``nanu mayÄ• , bhante, tumhe vassaá¹ƒ vÄ• sitÄ• , amhÄ• kaÃ±ca vihÄ• re vuá¹-á¹-hava
labhanti, gaá¹‡hatha, bhanteâ€™â€™ ti. ``hotu, upÄ• saka, na mayhaá¹ƒ iminÄ• atthoâ€™
kÄ• raá¹‡Ä• , bhanteâ€™â€™ ti? ``mama santike kappiyakÄ• rako sÄ• maá¹‡eropi natthi, Ä
bhante, kappiyakÄ• rako natthi, mama putto ayyassa santike sÄ• maá¹‡ero bhavissatÄ«â€™
upÄ• sako sattavassikaá¹ƒ attano puttaá¹ƒ therassa santikaá¹ƒ netvÄ• ``imaá¹ƒ pabbÄ• jet
athassa thero kese temetvÄ• tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ• jesi \Ee
saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

thero taá¹ƒ pabbÄ• jetvÄ• aá¸• á¸• hamÄ• saá¹ƒ tattha vasitvÄ• ``satthÄ• raá¹ƒ passissÄ•
bhaá¹‡á¸• akaá¹ƒ gÄ• hÄ• petvÄ• gacchanto antarÄ• magge ekaá¹ƒ vihÄ• raá¹ƒ pÄ• visi. s
senÄ• sanaá¹ƒ gahetvÄ• paá¹-ijaggi. tassa taá¹ƒ paá¹-ijaggantasseva vikÄ• lo jÄ• to, tena a
paá¹-ijaggituá¹ƒ nÄ• sakkhi. atha naá¹ƒ upaá¹-á¹-hÄ• navelÄ• yaá¹ƒ Ä• gantvÄ• nisinnaá¹ƒ
``sÄ• maá¹‡era, attano vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggitaâ€™â€™ nti? ``bhante, paá¹-ija
nÄ• latthaâ€™â€™ nti. ``tena hi mama vasanaá¹-á¹-hÄ• neyeva vasa, dukkhaá¹ƒ te Ä• gan
vasituâ€™â€™ nti taá¹ƒ gahetvÄ• va senÄ• sanaá¹ƒ pÄ• visi. thero pana puthujjano nipann

sÄ• maá¹‡ero cintesi --- ``ajja me upajjhÄ• yena saddhiá¹ƒ tatiyo divaso ekasenÄ• sane vas
nipajjitvÄ• niddÄ• yissÄ• mi, thero sahaseyyaá¹ƒ Ä• pajjeyyÄ• â€™ ti nisinnakova vÄ«tinÄ•
upajjhÄ• yassa maÃ±cakasamÄ«pe pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinnakova rattiá¹ƒ vÄ«tin
paccuá¹-á¹-hÄ• ya ``sÄ• maá¹‡eraá¹ƒ nikkhamÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti maÃ±cak
gahetvÄ• bÄ«janipattassa aggena sÄ• maá¹‡erassa kaá¹-asÄ• rakaá¹ƒ paharitvÄ• bÄ«jan
II 184/ ``sÄ• maá¹‡era, bahi nikkhamÄ• â€™â€™ ti Ä• ha, bÄ«janipattadaá¹‡á¸• ako akkhin
akkhi bhijji. so ``kiá¹ƒ, bhanteâ€™â€™ ti vatvÄ• uá¹-á¹-hÄ• ya ``bahi nikkhamÄ• â€™â€™
bhante, bhinnaâ€™â€™ nti avatvÄ• ekena hatthena paá¹-icchÄ• detvÄ• nikkhami. vattaka
me bhinnaâ€™â€™ nti tuá¹‡hÄ« anisÄ«ditvÄ• ekena hatthena akkhiá¹ƒ gahetvÄ• ekena h
muá¹-á¹-hisammuÃ±janiá¹ƒ Ä• dÄ• ya vaccakuá¹-iÃ±ca mukhadhovanaá¹-á¹-hÄ• naÃ±ca sa
á¹-hapetvÄ• pariveá¹‡aá¹ƒ sammajji. so upajjhÄ• yassa dantakaá¹-á¹-haá¹ƒ dadamÄ• no e

atha naá¹ƒ upajjhÄ• yo Ä• ha --- ``asikkhito vatÄ• yaá¹ƒ sÄ• maá¹‡ero, Ä• cariyupajjhÄ• yÄ
hatthena dantakaá¹-á¹-haá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. jÄ• nÄ• mahaá¹ƒ, bhant
vaá¹-á¹-atÄ«â€™â€™ ti, eko pana me hattho na tucchoti. ``kiá¹ƒ sÄ• maá¹‡erÄ• â€™â€™ t
taá¹ƒ pavattiá¹ƒ Ä• rocesi. thero sutvÄ• va saá¹ƒviggamÄ• naso ``aho vata mayÄ• bhÄ• riy
nti vatvÄ• ``khamÄ• hi me, sappurisa, nÄ• hametaá¹ƒ jÄ• nÄ• mi, avassayo me hohÄ«â€™
sattavassikadÄ• rakassa pÄ• damÅ«le ukkuá¹-ikaá¹ƒ nisÄ«di. atha naá¹ƒ sÄ• maá¹‡ero Ä•
etadatthÄ• ya kathesiá¹ƒ, tumhÄ• kaá¹ƒ cittaá¹ƒ \Ee II 185/ anurakkhantena mayÄ• evaá¹ƒ
tumhÄ• kaá¹ƒ doso atthi, na mayhaá¹ƒ. vaá¹-á¹-asseveso doso, mÄ• cintayittha, mayÄ• tu
vippaá¹-isÄ• raá¹ƒ rakkhanteneva nÄ• rocitaâ€™â€™ nti. thero sÄ• maá¹‡erena assÄ• siya
uppannasaá¹ƒvego sÄ• maá¹‡erassa bhaá¹‡á¸• akaá¹ƒ gahetvÄ• satthu santikaá¹ƒ pÄ• yÄ
olokentova nisÄ«di. so gantvÄ• satthÄ• raá¹ƒ vanditvÄ• satthÄ• rÄ• saddhiá¹ƒ paá¹-isam
``khamanÄ«yaá¹ƒ te bhikkhu, kiÃ±ci atirekaá¹ƒ aphÄ• sukaá¹ƒ atthÄ«â€™â€™ ti pucchito Ä
bhante, natthi me kiÃ±ci atirekaá¹ƒ aphÄ• sukaá¹ƒ, apica kho pana me ayaá¹ƒ daharasÄ• m
atirekaguá¹‡o na diá¹-á¹-hapubboâ€™â€™ ti. ``kiá¹ƒ pana iminÄ• kataá¹ƒ bhikkhÅ«â€™â€
paá¹-á¹-hÄ• ya sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocento Ä• ha --- ``evaá¹ƒ, bhante,
maá¹ƒ evaá¹ƒ vadesi `nevettha tumhÄ• kaá¹ƒ doso atthi, na mayhaá¹ƒ. vaá¹-á¹-asseveso do
cintayitthÄ• â€™ ti, iti maá¹ƒ assÄ• sesiyeva, mayi neva kopaá¹ƒ, na dosamakÄ• si, na me,
guá¹‡asampanno diá¹-á¹-hapubboâ€™â€™ ti. atha naá¹ƒ satthÄ• ``bhikkhu khÄ«á¹‡Ä• sav
kuppanti, na dussanti, santindriyÄ• santamÄ• nasÄ• va hontÄ«â€™â€™ ti vatvÄ• anusan
desento imaá¹ƒ gÄ• thamÄ• ha ---

<96> á¹• 21 ``santaá¹ƒ \Be I 395/ tassa manaá¹ƒ hoti, santÄ• vÄ• cÄ• ca kamma ca.

sammadaÃ±Ã±Ä• vimuttassa, upasantassa tÄ• dinoâ€™â€™ ti ||

tattha __santaá¹ƒ tassÄ• _ti tassa khÄ«á¹‡Ä• savasÄ• maá¹‡erassa abhijjhÄ• dÄ«naá¹ƒ a

santameva __hoti_ upasantaá¹ƒ nibbutaá¹ƒ \Ee II 186/. tathÄ• musÄ• vÄ• dÄ• dÄ«naá¹ƒ al
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ abhÄ• vena kÄ• yakammaÃ±ca santameva hoti. __sammada
hetunÄ• jÄ• nitvÄ• paÃ±cahi vimuttÄ«hi vimuttassa. __upasantassÄ• _ti abbhantare rÄ• gA
upasantassa. __tÄ• dino_ti tathÄ• rÅ«passa guá¹‡asampannassÄ• ti.

desanÄ• vasÄ• ne \Ne I 352/ kosambivÄ• sÄ«tissatthero saha paá¹-isambhidÄ• hi arahatta
sesamahÄ• janassÄ• pi sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

kosambivÄ• sÄ«tissattherasÄ• maá¹‡eravatthu sattamaá¹ƒ.

8. sÄ• riputtattheravatthu

__assaddho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sÄ• riputtattheraá¹ƒ

ekasmiÃ±hi samaye tiá¹ƒsamattÄ• Ä• raÃ±Ã±akÄ• bhikkhÅ« satthu santikaá¹ƒ Ä• gantvÄ•
satthÄ• tesaá¹ƒ saha paá¹-isambhidÄ• hi arahattassÅ«panissayaá¹ƒ disvÄ• sÄ• riputtatthe
``saddahasi tvaá¹ƒ, sÄ• riputta, saddhindriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá
amatapariyosÄ• naâ€™â€™ nti (SN c V 514) evaá¹ƒ paÃ±cindriyÄ• ni Ä• rabbha paÃ±haá¹
khvÄ• haá¹ƒ, bhante, ettha bhagavato saddhÄ• ya gacchÄ• mi, saddhindriyaá¹ƒ ... pe ... am
yesaÃ±hetaá¹ƒ, bhante, aÃ±Ã±Ä• taá¹ƒ assa adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ apha
tattha paresaá¹ƒ \Ee II 187/ saddhÄ• ya gaccheyyuá¹ƒ. saddhindriyaá¹ƒ ... pe ... amatapariy
c V 514) evaá¹ƒ taá¹ƒ paÃ±haá¹ƒ byÄ• kÄ• si. taá¹ƒ sutvÄ• bhikkhÅ« kathaá¹ƒ samuá¹-á¹-h
``sÄ• riputtatthero micchÄ• gahaá¹‡aá¹ƒ neva vissajjesi, ajjÄ• pi sammÄ• sambuddhassa na
taá¹ƒ sutvÄ• satthÄ• ``kiá¹ƒ nÄ• metaá¹ƒ, bhikkhave, vadetha. ahaÃ±hi `paÃ±cindriyÄ• ni a
samathavipassanaá¹ƒ avaá¸• á¸• hetvÄ• \Be I 396/ maggaphalÄ• ni sacchikÄ• tuá¹ƒ samat
tvaá¹ƒ sÄ• riputtoâ€™ ti pucchiá¹ƒ. so `evaá¹ƒ sacchikaronto atthi nÄ• mÄ• ti na saddahÄ•
kathesi. na dinnassa vÄ• katassa vÄ• phalaá¹ƒ vipÄ• kaá¹ƒ na saddahati, nÄ• pi buddhÄ•
saddahati. eso pana attanÄ• paá¹-ividdhesu jhÄ• navipassanÄ• maggaphaladhammesu pa
tasmÄ• anupavajjoâ€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento ima

<97> á¹• 21 ``assaddho akataÃ±Ã±Å« ca, sandhicchedo ca yo naro,

hatÄ• vakÄ• so vantÄ• so, sa ve uttamaporisoâ€™â€™ ti ||

tassatho --- attano paá¹-ividdhaguá¹‡aá¹ƒ paresaá¹ƒ kathÄ• ya na saddahatÄ«ti __assaddh
nibbÄ• naá¹ƒ \Ne I 353/ jÄ• nÄ• tÄ«ti __akataÃ±Ã±Å«_ \Ee II 188/, sacchikatanibbÄ• noti at
saá¹ƒsÄ• rasandhiá¹ƒ chinditvÄ• á¹-hitoti __sandhicchedo_. kusalÄ• kusalakammabÄ«jass
nibbattanÄ• vakÄ• so hato assÄ• ti __hatÄ• vakÄ• so_. catÅ«hi maggehi kattabbakiccassa

iminÄ• vantÄ• ti __vantÄ• so_. so evarÅ«po __naro_. paá¹-ividdhalokuttaradhammatÄ• ya
pattoti __purisuttamo_ti.

gÄ• thÄ• vasÄ• ne te Ä• raÃ±Ã±akÄ• tiá¹ƒsamattÄ• bhikkhÅ« saha paá¹-isambhidÄ• hi ar
sesajanassÄ• pi satthikÄ• dhammadesanÄ• ahosÄ«ti.

sÄ• riputtattheravatthu aá¹-á¹-hamaá¹ƒ.

9. khadiravaniyarevatattheravatthu

__gÄ• me vÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto khadiravaniyareva
kathesi.

Ä• yasmÄ• hi sÄ• riputto sattÄ• sÄ«tikoá¹-idhanaá¹ƒ pahÄ• ya pabbajitvÄ• cÄ• lÄ• , upac
tisso bhaginiyo, cundo upasenoti ime dve ca bhÄ• taro pabbÄ• jesi. revatakumÄ• ro ekova g
athassa mÄ• tÄ• cintesi --- ``mama putto \Ee II 189/ upatisso ettakaá¹ƒ \Be I 397/ dhanaá¹ƒ
tisso ca bhaginiyo dve ca bhÄ• taro pabbÄ• jesi, revato ekova avaseso. sace imampi pabbÄ
dhanaá¹ƒ nassissati, kulavaá¹ƒso pacchijjissati, daharakÄ• leyeva naá¹ƒ gharÄ• vÄ• sena b
sÄ• riputtattheropi paá¹-ikacceva bhikkhÅ« Ä• á¹‡Ä• pesi ``sace, Ä• vuso, revato pabbajituk
Ä• gatamattameva naá¹ƒ pabbÄ• jeyyÄ• tha, mama mÄ• tÄ• pitaro micchÄ• diá¹-á¹-hikÄ• ,
ahameva tassa mÄ• tÄ• ca pitÄ• cÄ• â€™â€™ ti. mÄ• tÄ• pissa revatakumÄ• raá¹ƒ sattav
bandhitukÄ• mÄ• samÄ• najÄ• tike kule dÄ• rikaá¹ƒ vÄ• retvÄ• divasaá¹ƒ vavatthapetvÄ•
pasÄ• dhetvÄ• mahatÄ• parivÄ• rena saddhiá¹ƒ Ä• dÄ• ya kumÄ• rikÄ• ya Ã±Ä• tigharaá¹
katamaá¹…galÄ• naá¹ƒ dvinnampi Ã±Ä• takesu sannipatitesu udakapÄ• tiyaá¹ƒ hatthe otÄ•
kumÄ• rikÄ• ya vuá¸• á¸• hiá¹ƒ Ä• kaá¹…khamÄ• nÄ• Ã±Ä• takÄ• ``tava ayyikÄ• ya diá¹-á
ciraá¹ƒ jÄ«va, ammÄ• â€™â€™ ti Ä• haá¹ƒsu. revatakumÄ• ro ``ko nu kho imissÄ• ayyikÄ•
cintetvÄ• ``katarÄ• \Ne I 354/ imissÄ• ayyikÄ• â€™â€™ ti pucchi. atha naá¹ƒ Ä• haá¹ƒsu,
passasi imaá¹ƒ vÄ«savassasatikaá¹ƒ khaá¹‡á¸• adantaá¹ƒ palitakesaá¹ƒ \Ee II 190/ valittac
tilakÄ• hatagattaá¹ƒ gopÄ• nasivaá¹…kaá¹ƒ, esÄ• etissÄ• ayyikÄ• â€™â€™ ti. ``kiá¹ƒ pan
bhavissatÄ«â€™â€™ ti? ``sace jÄ«vissati, bhavissati, tÄ• tÄ• â€™â€™ ti. so cintesi --- ``ev
sarÄ«raá¹ƒ jarÄ• ya imaá¹ƒ vippakÄ• raá¹ƒ pÄ• puá¹‡issati, imaá¹ƒ me bhÄ• tarÄ• upatisse
bhavissati, ajjeva mayÄ• palÄ• yitvÄ• pabbajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. atha naá¹ƒ Ã±
saddhiá¹ƒ ekayÄ• naá¹ƒ Ä• ropetvÄ• Ä• dÄ• ya pakkamiá¹ƒsu.

so thokaá¹ƒ gantvÄ• sarÄ«rakiccaá¹ƒ apadisitvÄ• ``á¹-hapetha tÄ• va yÄ• naá¹ƒ, otaritvÄ•
yÄ• nÄ• otaritvÄ• ekasmiá¹ƒ gumbe thokaá¹ƒ papaÃ±caá¹ƒ katvÄ• agamÄ• si. punapi tho
apadesena otaritvÄ• abhiruhi, punapi tatheva akÄ• si. athassa Ã±Ä• takÄ• ``addhÄ• imas
vattantÄ«â€™â€™ ti sallakkhetvÄ• nÄ• tidaá¸·haá¹ƒ Ä• rakkhaá¹ƒ kariá¹ƒsu. so punapi tho

apadesena otaritvÄ• ``tumhe pÄ• jento purato gacchatha, mayaá¹ƒ pacchato saá¹‡ikaá¹ƒ Ä
vatvÄ• otaritvÄ• gumbÄ• bhimukho ahosi. Ã±Ä• takÄ• pissa ``pacchato Ä• gamissatÄ«â€™
pÄ• jentÄ• \Ee II 191/ gamiá¹ƒsu. sopi \Be I 398/ tato palÄ• yitvÄ• ekasmiá¹ƒ padese tiá¹ƒs
vasanti, tesaá¹ƒ santikaá¹ƒ gantvÄ• vanditvÄ• Ä• ha --- ``pabbÄ• jetha maá¹ƒ, bhanteâ€™
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito, mayaá¹ƒ te rÄ• japuttabhÄ• vaá¹ƒ vÄ• amaccaputta
kathaá¹ƒ pabbÄ• jessÄ• mÄ• â€™â€™ ti? ``tumhe maá¹ƒ, bhante, na jÄ• nÄ• thÄ• â€™â€™
``ahaá¹ƒ upatissassa kaniá¹-á¹-habhÄ• tikoâ€™â€™ ti. ``ko esa upatisso nÄ• mÄ• â€™â€™
mama bhÄ• taraá¹ƒ `sÄ• riputtoâ€™ ti vadanti, tasmÄ• mayÄ• `upatissoâ€™ ti vutte na jÄ•
pana tvaá¹ƒ sÄ• riputtattherassa kaniá¹-á¹-habhÄ• tikoâ€™â€™ ti? ``Ä• ma, bhanteâ€™â€™
bhÄ• tarÄ• te anuÃ±Ã±Ä• tamevÄ• â€™â€™ ti vatvÄ• bhikkhÅ« tassa Ä• bharaá¹‡Ä• ni o
á¹-hapetvÄ• taá¹ƒ pabbÄ• jetvÄ• therassa sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu. thero taá¹ƒ sutvÄ•
``bhante, `Ä• raÃ±Ã±ikabhikkhÅ«hi kira revato pabbÄ• jitoâ€™ ti sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu
passitvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti. satthÄ• ``adhivÄ• sehi tÄ• va, sÄ• riputtÄ• â€™â€™
puna katipÄ• haccayena satthÄ• raá¹ƒ Ä• pucchi. satthÄ• ``adhivÄ• sehi tÄ• va, sÄ• riputta
Ä• gamissÄ• mÄ• â€™â€™ ti neva gantuá¹ƒ adÄ• si.

sÄ• maá¹‡eropi ``sacÄ• haá¹ƒ idha vasissÄ• mi \Ee II 192/, Ã±Ä• takÄ• maá¹ƒ anubandhit
tesaá¹ƒ bhikkhÅ«naá¹ƒ santike yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hitvÄ• pa
cÄ• rikaá¹ƒ caramÄ• no \Ne I 355/ tato tiá¹ƒsayojanike á¹-hÄ• ne khadiravanaá¹ƒ gantvÄ• a
temÄ• sabbhantare saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. theropi pavÄ• retvÄ•
gamanatthÄ• ya Ä• pucchi. satthÄ• ``mayampi gamissÄ• ma, sÄ• riputtÄ• â€™â€™ ti paÃ±
nikkhami. thokaá¹ƒ gatakÄ• le Ä• nandatthero dvedhÄ• pathe á¹-hatvÄ• satthÄ• raá¹ƒ Ä• h
santikaá¹ƒ gamanamaggesu ayaá¹ƒ parihÄ• rapatho saá¹-á¹-hiyojaniko manussÄ• vÄ• so, a
tiá¹ƒsayojaniko amanussapariggahito, katarena gacchÄ• mÄ• â€™â€™ ti. ``sÄ«vali, pana, A
Ä• gatoâ€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``sace, sÄ«vali, Ä• gato, ujumaggameva g
kira ``ahaá¹ƒ tumhÄ• kaá¹ƒ yÄ• gubhattaá¹ƒ uppÄ• dessÄ• mi, ujumaggaá¹ƒ gaá¹‡hÄ• hÄ«
tesaá¹ƒ janÄ• naá¹ƒ puÃ±Ã±assa vipÄ• kadÄ• naá¹-á¹-hÄ• naá¹ƒ etaâ€™â€™ nti Ã±atvÄ•
ujumaggaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti \Be I 399/ Ä• ha. satthari pana taá¹ƒ maggaá¹ƒ paá¹
``amhÄ• kaá¹ƒ ayyassa sÄ«valittherassa sakkÄ• raá¹ƒ karissÄ• mÄ• â€™â€™ ti cintetvÄ•
ekayojanato uddhaá¹ƒ gantuá¹ƒ adatvÄ• pÄ• to vuá¹-á¹-hÄ• ya dibbayÄ• guÄ• dÄ«ni \Ee II
sÄ«valitthero kahaá¹ƒ nisinnoâ€™â€™ ti vicaranti. thero attano abhihaá¹-aá¹ƒ buddhappam
bhikkhusaá¹…ghassa dÄ• pesi. evaá¹ƒ satthÄ• saparivÄ• ro tiá¹ƒsayojanikaá¹ƒ kantÄ• raá¹
puÃ±Ã±aá¹ƒ anubhavamÄ• nova Ä• gamÄ• si. revatattheropi satthu Ä• gamanaá¹ƒ Ã±atvÄ•
mÄ• petvÄ• paÃ±ca kÅ«á¹-Ä• gÄ• rasatÄ• ni, paÃ±ca caá¹…kamanasatÄ• ni,
paÃ±carattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nasatÄ• ni ca mÄ• pesi. satthÄ• tassa santike mÄ•
vasamÄ• nopi sÄ«valittherasseva puÃ±Ã±aá¹ƒ anubhavi.

tattha pana dve mahallakabhikkhÅ« satthu khadiravanaá¹ƒ pavisanakÄ• le evaá¹ƒ cintayiá¹

bhikkhu ettakaá¹ƒ navakammaá¹ƒ karonto kiá¹ƒ sakkhissati samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ
kaniá¹-á¹-hoâ€™ ti mukholokanakiccaá¹ƒ karonto evarÅ«passa navakammikassa bhikkhuss
ti. satthÄ• pi taá¹ƒ divasaá¹ƒ paccÅ«sakÄ• le lokaá¹ƒ voloketvÄ• te bhikkhÅ« disvÄ• tesaá
aÃ±Ã±Ä• si. tasmÄ• tattha mÄ• samattaá¹ƒ vasitvÄ• nikkhamanadivase yathÄ• te bhikkhÅ
udakatumbaÃ±ca upÄ• hanÄ• ni ca pamussanti, tathÄ• adhiá¹-á¹-hahitvÄ• nikkhamanto vi
nikkhantakÄ• le iddhiá¹ƒ vissajjesi. atha te bhikkhÅ« ``mayÄ• idaÃ±cidaÃ±ca pamuá¹-á¹-ha
mayÄ• pi pamuá¹-á¹-haâ€™â€™ nti ubhopi nivattitvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ asallakkhetvÄ• l
vijjhamÄ• nÄ• vicaritvÄ• ekasmiá¹ƒ khadirarukkhe olambantaá¹ƒ attano bhaá¹‡á¸• akaá¹ƒ
pakkamiá¹ƒsu. satthÄ• pi bhikkhusaá¹…ghaá¹ƒ Ä• dÄ• ya puna mÄ• samatteneva sÄ«valitt
anubhavamÄ• no paá¹-igantvÄ• pubbÄ• rÄ• maá¹ƒ pÄ• visi.

atha \Ne I 356/ te mahallakabhikkhÅ« pÄ• tova mukhaá¹ƒ dhovitvÄ• ``Ä• gantukabhattadÄ
gharaá¹ƒ yÄ• guá¹ƒ pivissÄ• mÄ• â€™â€™ ti gantvÄ• yÄ• guá¹ƒ pivitvÄ• khajjakaá¹ƒ khÄ
visÄ• khÄ• pucchi --- ``tumhepi, bhante, satthÄ• rÄ• saddhiá¹ƒ revatattherassa vasanaá¹-á
agamitthÄ• â€™â€™ ti. ``Ä• ma, upÄ• siketi, ramaá¹‡Ä«yaá¹ƒ, bhante, therassa vasanaá¹-á
tassa ramaá¹‡Ä«yatÄ• setakaá¹‡á¹-akakhadirarukkhagahanaá¹ƒ petÄ• naá¹ƒ nivÄ• sanaá¹
upÄ• sikeâ€™â€™ ti. athaÃ±Ã±e dve daharabhikkhÅ« Ä• gamiá¹ƒsu. upÄ• sikÄ• tesampi y
paá¹-ipucchi \Be I 400/. te Ä• haá¹ƒsu --- ``na sakkÄ• upÄ• sike vaá¹‡á¹‡etuá¹ƒ, sudhamma
iddhiyÄ• abhisaá¹…khataá¹ƒ viya therassa vasanaá¹-á¹-hÄ• naâ€™â€™ nti. upÄ• sikÄ• ci
Ä• gatÄ• bhikkhÅ« aÃ±Ã±athÄ• vadiá¹ƒsu, ime aÃ±Ã±athÄ• vadanti, paá¹-hamaá¹ƒ Ä• ga
pamussitvÄ• iddhiyÄ• vissaá¹-á¹-hakÄ• le paá¹-inivattitvÄ• gatÄ• bhavissanti, ime pana id
abhisaá¹…kharitvÄ• nimmitakÄ• le gatÄ• bhavissantÄ«â€™â€™ ti attano paá¹‡á¸• itabhÄ
``satthÄ• raá¹ƒ Ä• gatakÄ• le pucchissÄ• mÄ«â€™â€™ ti aá¹-á¹-hÄ• si. tato muhuttaá¹ƒyev
bhikkhusaá¹…ghaparivuto visÄ• khÄ• ya gehaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«di. sÄ•
bhikkhusaá¹…ghaá¹ƒ sakkaccaá¹ƒ parivisitvÄ• bhattakiccÄ• vasÄ• ne satthÄ• raá¹ƒ vandit
``bhante, tumhehi saddhiá¹ƒ gatabhikkhÅ«su ekacce revatattherassa vasanaá¹-á¹-hÄ• naá¹
araÃ±Ã±aâ€™ nti vadanti, ekacce `ramaá¹‡Ä«yaâ€™ nti, kiá¹ƒ nu kho etaâ€™â€™ nti? taá
``upÄ• sike gÄ• mo vÄ• hotu araÃ±Ã±aá¹ƒ vÄ• , yasmiá¹ƒ á¹-hÄ• ne arahanto viharanti, taá
ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<98> á¹• 21 ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaâ€™â€™ nti ||

tattha kiÃ±cÄ• pi arahanto gÄ• mante kÄ• yavivekaá¹ƒ na labhanti, cittavivekaá¹ƒ pana lab
dibbapaá¹-ibhÄ• gÄ• nipi Ä• rammaá¹‡Ä• ni cittaá¹ƒ cÄ• letuá¹ƒ na sakkonti. tasmÄ• gÄ• n
vÄ• aÃ±Ã±ataraá¹ƒ, __yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyaka_nti so bhÅ
evÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aparena \Ee II 196/ samayena bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, ker
Ä• yasmÄ• sÄ«valitthero sattadivasasattamÄ• sÄ• dhikÄ• ni satta vassÄ• ni mÄ• tu kucchi
357/ pacci, kena nissandena lÄ• bhaggayasaggappatto jÄ• toâ€™â€™ ti? satthÄ• taá¹ƒ ka
kiá¹ƒ kathethÄ• â€™â€™ ti pucchitvÄ• , ``bhante, idaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte tassÄ•
kathento Ä• ha ---

bhikkhave \Be I 401/, ito ekanavutikappe vipassÄ« bhagavÄ• loke uppajjitvÄ• ekasmiá¹ƒ s
janapadacÄ• rikaá¹ƒ caritvÄ• pitu nagaraá¹ƒ paccÄ• gamÄ• si. rÄ• jÄ• buddhappamukhas
Ä• gantukadÄ• naá¹ƒ sajjetvÄ• nÄ• garÄ• naá¹ƒ sÄ• sanaá¹ƒ pesesi ``Ä• gantvÄ• mayhaá
ti. te tathÄ• katvÄ• ``raÃ±Ã±Ä• dinnadÄ• nato atirekataraá¹ƒ dassÄ• mÄ• â€™â€™ ti satt
punadivase dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• raÃ±Ã±o sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu. rÄ• jÄ• Ä• g
``ito adhikataraá¹ƒ dassÄ• mÄ«â€™â€™ ti punadivasatthÄ• ya satthÄ• raá¹ƒ nimantesi, nev
parÄ• jetuá¹ƒ sakkhi, na nÄ• garÄ• rÄ• jÄ• naá¹ƒ. nÄ• garÄ• chaá¹-á¹-he vÄ• re ``sve dÄ•
idaá¹ƒ nÄ• ma natthÄ«â€™ ti na sakkÄ• hoti vattuá¹ƒ, evaá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ• â€™
dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• ``kiá¹ƒ nu kho ettha natthÄ«â€™â€™ ti olokentÄ• allamadhum
addasaá¹ƒsu. pakkamadhu pana bahuá¹ƒ atthi. te allamadhussatthÄ• ya catÅ«su nagaradv
kahÄ• paá¹‡asahassÄ• ni gÄ• hÄ• petvÄ• pahiá¹‡iá¹ƒsu. atheko janapadamanusso gÄ• m
Ä• gacchanto antarÄ• magge madhupaá¹-alaá¹ƒ disvÄ• makkhikÄ• palÄ• petvÄ• sÄ• kha
sÄ• khÄ• daá¹‡á¸• akeneva saddhiá¹ƒ madhupaá¹-alaá¹ƒ Ä• dÄ• ya ``gÄ• mabhojakassa da
pÄ• visi. madhuatthÄ• ya gato taá¹ƒ disvÄ• , ``ambho, vikkiá¹‡iyaá¹ƒ madhuâ€™â€™ nti pu
sÄ• mÄ«â€™â€™ ti. ``handa, imaá¹ƒ kahÄ• paá¹‡aá¹ƒ gahetvÄ• dehÄ«â€™â€™ ti. so cin
madhupaá¹-alaá¹ƒ pÄ• damattampi na agghati, ayaá¹ƒ pana kahÄ• paá¹‡aá¹ƒ deti. bahukah
vaá¸• á¸• hetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. atha naá¹ƒ ``na demÄ«â€™â€™ ti Ä• ha, ``tena
gaá¹‡hÄ• hÄ«â€™â€™ ti. ``dvÄ«hipi na demÄ«â€™â€™ ti. evaá¹ƒ tÄ• va vaá¸• á¸• hesi, yA
sahassaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti bhaá¹‡á¸• ikaá¹ƒ upanesi.

atha naá¹ƒ so Ä• ha --- ``kiá¹ƒ nu kho tvaá¹ƒ ummattako \Ee II 198/, udÄ• hu kahÄ• paá¹‡Ä
na labhasi, pÄ• dampi na agghanakaá¹ƒ madhuá¹ƒ `sahassaá¹ƒ gahetvÄ• dehÄ«â€™ ti va
â€™ nti? `jÄ• nÄ• mahaá¹ƒ, bho, iminÄ• pana me kammaá¹ƒ atthi, tenevaá¹ƒ vadÄ• mÄ«â
sÄ• mÄ«â€™â€™ ti? ``amhehi vipassÄ«buddhassa aá¹-á¹-hasaá¹-á¹-hisamaá¹‡asahassapa
sajjitaá¹ƒ, tatrekaá¹ƒ allamadhumeva natthi, tasmÄ• evaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti. eva
mÅ«lena dassÄ• mi, sace ``ahampi dÄ• ne pattiá¹ƒ labhissÄ• mi, dassÄ• mÄ«â€™â€™ ti. s
tamatthaá¹ƒ Ä• rocesi. nÄ• garÄ• tassa saddhÄ• ya balavabhÄ• vaá¹ƒ Ã±atvÄ• , ``sÄ• dhu
402/ paá¹-ijÄ• niá¹ƒsu, te buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ \Ne I 358/ nisÄ«dÄ• p
datvÄ• mahatiá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ Ä• harÄ• petvÄ• madhupaá¹-alaá¹ƒ pÄ«á¸·Ä• pesu

paá¹‡á¹‡Ä• kÄ• ratthÄ• ya dadhivÄ• rakopi Ä• haá¹-o atthi, so tampi dadhiá¹ƒ pÄ• tiyaá¹ƒ Ä
saá¹ƒsanditvÄ• buddhappamukhassa bhikkhusaá¹…ghassa Ä• dito paá¹-á¹-hÄ• ya adÄ• si
gaá¹‡hantÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡i uttarimpi avasiá¹-á¹-haá¹ƒ ahosiyeva. ``evaá¹ƒ t
tÄ• va bahÅ«naá¹ƒ \Ee II 199/ pÄ• puá¹‡Ä«â€™â€™ ti na cintetabbaá¹ƒ. taÃ±hi buddhÄ• n
buddhavisayo na cintetabbo. cattÄ• ri hi ``acinteyyÄ• nÄ«â€™â€™ ti (AN a IV 77) vuttÄ• ni.
ummÄ• dasseva bhÄ• gÄ« hotÄ«ti. so puriso ettakaá¹ƒ kammaá¹ƒ katvÄ• Ä• yupariyosÄ• n
ettakaá¹ƒ kÄ• laá¹ƒ saá¹ƒsaranto ekasmiá¹ƒ samaye devalokÄ• cavitvÄ• bÄ• rÄ• á¹‡asiya
accayena rajjaá¹ƒ pÄ• puá¹‡i. so ``ekaá¹ƒ nagaraá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti gantvÄ•
sÄ• sanaá¹ƒ pahiá¹‡i ``rajjaá¹ƒ vÄ• me dentu yuddhaá¹ƒ vÄ• â€™â€™ ti. te ``neva rajjaá¹ƒ
yuddhaâ€™â€™ nti vatvÄ• cÅ«á¸·advÄ• rehi nikkhamitvÄ• dÄ• rÅ«dakÄ• dÄ«ni Ä• harant

itaropi cattÄ• ri mahÄ• dvÄ• rÄ• ni rakkhanto sattamÄ• sÄ• dhikÄ• ni satta vassÄ• ni nagara
mÄ• tÄ• ``kiá¹ƒ me putto karotÄ«â€™â€™ ti pucchitvÄ• ``idaá¹ƒ nÄ• ma devÄ«â€™â€™ t
``bÄ• lo mama putto, gacchatha, tassa `cÅ«á¸·advÄ• rÄ• nipi pidhÄ• ya nagaraá¹ƒ uparundh
ti. so mÄ• tu sÄ• sanaá¹ƒ sutvÄ• tathÄ• akÄ• si. nÄ• garÄ• pi bahi nikkhamituá¹ƒ alabhant
rÄ• jÄ• naá¹ƒ mÄ• retvÄ• tassa rajjaá¹ƒ adaá¹ƒsu. so imaá¹ƒ kammaá¹ƒ katvÄ• Ä• yupariy
nibbattitvÄ• yÄ• vÄ• yaá¹ƒ pathavÄ« yojanamattaá¹ƒ \Ee II 200/ ussannÄ• , tÄ• va niraye p
cÅ«á¸·advÄ• rÄ• naá¹ƒ pidahitattÄ• tato cuto tassÄ• eva mÄ• tu kucchismiá¹ƒ paá¹-isandh
sattamÄ• sÄ• dhikÄ• ni satta vassÄ• ni antokucchismiá¹ƒ vasitvÄ• satta divasÄ• ni yonimul
evaá¹ƒ, bhikkhave, sÄ«vali, tadÄ• nagaraá¹ƒ uparundhitvÄ• gahitakammena ettakaá¹ƒ kÄ•
catunnaá¹ƒ cÅ«á¸·advÄ• rÄ• naá¹ƒ pidahitattÄ• tato cuto tassÄ• eva mÄ• tu kucchiyaá¹ƒ p
ettakaá¹ƒ kÄ• laá¹ƒ kucchiyaá¹ƒ vasi. navamadhuno dinnattÄ• lÄ• bhaggayasaggappatto jÄ

punekadivasaá¹ƒ \Be I 403/ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``aho sÄ• maá¹‡
puÃ±Ã±aá¹ƒ, yena ekakena paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ paÃ±cakÅ«á¹-Ä• gÄ• rasat
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, mayhaá¹ƒ puttassa neva puÃ±Ã±aá¹ƒ atthi, na pÄ•
pahÄ«naâ€™â€™ nti vatvÄ• brÄ• hmaá¹‡avagge imaá¹ƒ gÄ• thamÄ• ha ---

``yodha \Ne I 359/ puÃ±Ã±aÃ±ca pÄ• paÃ±ca, ubho saá¹…gamupaccagÄ• .

asokaá¹ƒ virajaá¹ƒ suddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 412).

khadiravaniyarevatattheravatthu navamaá¹ƒ.

10. aÃ±Ã±ataraitthivatthu

__ramaá¹‡Ä«yÄ• nÄ«_ti \Ee II 201/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto

Ä• rabbha kathesi.

eko kira piá¹‡á¸• apÄ• tiko bhikkhu satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ekaá¹ƒ pavisitvÄ• samaá¹‡adhammaá¹ƒ karoti. ekÄ• nagarasobhinÄ« itthÄ« purisena saddhiá¹ƒ `` asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma gamissÄ• mi, tvaá¹ƒ tattha Ä• gaccheyyÄ• sÄ«â€™â€™ ti sa puriso nÄ• gacchi. sÄ• tassa Ä• gamanamaggaá¹ƒ olokentÄ« taá¹ƒ adisvÄ• ukkaá¹‡á¹-hitv taá¹ƒ uyyÄ• naá¹ƒ pavisitvÄ• theraá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinnaá¹ƒ disvÄ• ito ci aÃ±Ã±aá¹ƒ kaÃ±ci adisvÄ• ``ayaÃ±ca puriso eva, imassa cittaá¹ƒ pamohessÄ• mÄ«â€™â€ punappunaá¹ƒ nivatthasÄ• á¹-akaá¹ƒ mocetvÄ• nivÄ• seti, kese muÃ±citvÄ• bandhati, pÄ• therassa saá¹ƒvego uppajjitvÄ• sakalasarÄ«raá¹ƒ phari. so ``kiá¹ƒ nu kho idaâ€™â€™ nti c ``mama santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• `samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™ pavattÄ«â€™â€™ ti upadhÄ• rento taá¹ƒ itthiá¹ƒ disvÄ• tassÄ• anÄ• cÄ• rakiriyaá¹ƒ, thera Ã±atvÄ• gandhakuá¹-iyaá¹ƒ nisinnova tena saddhiá¹ƒ kathesi \Ee II 202/ --- ``bhikkhu, kÄ• aramaá¹‡aá¹-á¹-hÄ• nameva vÄ«tarÄ• gÄ• naá¹ƒ ramaá¹‡aá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ vatvÄ• obhÄ• saá¹ƒ pharitvÄ• tassa dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<99> á¹• 21 ``ramaá¹‡Ä«yÄ• ni araÃ±Ã±Ä• ni, yattha na ramatÄ« jano.

vÄ«tarÄ• gÄ• ramissanti, na te kÄ• magavesinoâ€™â€™ ti ||

tattha __araÃ±Ã±Ä• nÄ«_ti supupphitataruvanasaá¹‡á¸• apaá¹-imaá¹‡á¸• itÄ• ni vimalasalil nÄ• ma __ramaá¹‡Ä«yÄ• ni. yatthÄ• _ti yesu araÃ±Ã±esu vikasitesu padumavanesu gÄ• m __jano na ramati. vÄ«tarÄ• gÄ• _ti vigatarÄ• gÄ• pana khÄ«á¹‡Ä• savÄ• nÄ• ma bhamara \Ne I 360/ tathÄ• rÅ«pesu araÃ±Ã±esu __ramissanti_. kiá¹ƒ kÄ• raá¹‡Ä• ? __na te kÄ• map kÄ• magavesino na hontÄ«ti attho.

desanÄ• vasÄ• ne so thero yathÄ• nisinnova saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá thutiá¹ƒ karonto tathÄ• gatassa pÄ• de vanditvÄ• agamÄ• sÄ«ti.

aÃ±Ã±ataraitthivatthu dasamaá¹ƒ.

arahantavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamo vaggo.

8. sahassavaggo

1. tambadÄ• á¹-hikacoraghÄ• takavatthu

__sahassamapi_ \Be I 405/ \Ne I 361/ \Ee II 203/ __ce vÄ• cÄ• _ti imaá¹ƒ dhammadesanaá
viharanto tambadÄ• á¹-hikacoraghÄ• takaá¹ƒ Ä• rabbha kathesi.

ekÅ«napaÃ±casatÄ• kira corÄ• gÄ• maghÄ• takÄ• dÄ«ni karontÄ• jÄ«vikaá¹ƒ kappesuá¹
nibbiddhapiá¹…galo tambadÄ• á¹-hiko tesaá¹ƒ santikaá¹ƒ gantvÄ• ``ahampi tumhehi saddh
Ä• ha. atha naá¹ƒ corajeá¹-á¹-hakassa dassetvÄ• ``ayampi amhÄ• kaá¹ƒ santike vasituá¹ƒ
Ä• haá¹ƒsu. atha naá¹ƒ corajeá¹-á¹-hako oloketvÄ• ``ayaá¹ƒ mÄ• tu thanaá¹ƒ chinditvÄ• pi
nÄ«haritvÄ• khÄ• danasamattho atikakkhaá¸·oâ€™â€™ ti cintetvÄ• ``natthetassa amhÄ• l
vasanakiccaâ€™â€™ nti paá¹-ikkhipi. so evaá¹ƒ paá¹-ikkhittopi Ä• gantvÄ• ekaá¹ƒ tasseva
upaá¹-á¹-hahanto Ä• rÄ• dhesi. so taá¹ƒ Ä• dÄ• ya corajeá¹-á¹-hakaá¹ƒ upasaá¹…kamitvÄ•
amhÄ• kaá¹ƒ upakÄ• rako, saá¹…gaá¹‡hatha naâ€™â€™ nti yÄ• citvÄ• corajeá¹-á¹-hakaá
athekadivasaá¹ƒ \Ee II 204/ nÄ• garÄ• rÄ• japurisehi saddhiá¹ƒ ekato hutvÄ• te core gahet
vinicchayamahÄ• maccÄ• naá¹ƒ santikaá¹ƒ nayiá¹ƒsu. amaccÄ• tesaá¹ƒ pharasunÄ• sÄ«s
tato ``ko nu kho ime mÄ• ressatÄ«â€™â€™ ti pariyesantÄ• te mÄ• retuá¹ƒ icchantaá¹ƒ kaÃ
corajeá¹-á¹-hakaá¹ƒ Ä• haá¹ƒsu --- ``tvaá¹ƒ ime mÄ• retvÄ• jÄ«vitaÃ±ceva labhissasi samm
neâ€™â€™ ti. sopi attÄ• naá¹ƒ nissÄ• ya vasitattÄ• te mÄ• retuá¹ƒ na icchi. etenÅ«pÄ• ye
pucchiá¹ƒsu, sabbepi na icchiá¹ƒsu. sabbapacchÄ• taá¹ƒ nibbiddhapiá¹…galaá¹ƒ tambadÄ•
so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• te sabbepi mÄ• retvÄ• jÄ«vitaÃ±ceva sammÄ
nagarassa dakkhiá¹‡atopi paÃ±ca corasatÄ• ni Ä• netvÄ• amaccÄ• naá¹ƒ dassetvÄ• tehi t
corajeá¹-á¹-hakaá¹ƒ Ä• diá¹ƒ katvÄ• pucchantÄ• kaÃ±ci mÄ• retuá¹ƒ icchantaá¹ƒ adisvÄ•
paÃ±casate core mÄ• resi, kahaá¹ƒ nu kho soâ€™â€™ ti. ``asukaá¹-á¹-hÄ• ne amheti diá¹-
pakkosÄ• petvÄ• ``ime mÄ• rehi, sammÄ• naá¹ƒ lacchasÄ«â€™â€™ ti Ä• á¹‡Ä• pesuá¹ƒ.
sampaá¹-icchitvÄ• te sabbepi mÄ• retvÄ• sammÄ• naá¹ƒ labhi. atha naá¹ƒ ``bhaddako aya
nibaddhaá¹ƒ coraghÄ• takameva etaá¹ƒ karissÄ• mÄ• â€™â€™ ti \Ne I 362/ mantetvÄ• tas
datvÄ• va \Ee II 205/ sammÄ• naá¹ƒ kariá¹ƒsu. so pacchimadisatopi uttaradisatopi Ä• nÄ«te
core ghÄ• tesiyeva. evaá¹ƒ catÅ«hi disÄ• hi Ä• nÄ«tÄ• ni dve sahassÄ• ni mÄ• retvÄ• tato
ekaá¹ƒ dveti Ä• nÄ«te te manusse mÄ• retvÄ• paÃ±capaá¹‡á¹‡Ä• sa saá¹ƒvaccharÄ• ni co

so mahallakakÄ• le ekappahÄ• reneva sÄ«saá¹ƒ chindituá¹ƒ na sakkoti, dve tayo vÄ• re pa
nÄ• garÄ• cintayiá¹ƒsu --- ``aÃ±Ã±opi coraghÄ• tako uppajjissati, ayaá¹ƒ ativiya manusse k
iminÄ• â€™â€™ ti tassa taá¹ƒ á¹-hÄ• nantaraá¹ƒ hariá¹ƒsu. so pubbe coraghÄ• takakamma
nivÄ• setuá¹ƒ, navasappinÄ• saá¹…khataá¹ƒ khÄ«rayÄ• guá¹ƒ pivituá¹ƒ, sumanapupphÄ•
vilimpituâ€™â€™ nti imÄ• ni cattÄ• ri na labhi. so á¹-hÄ• nÄ• cÄ• vitadivase ``khÄ«rayÄ• g
vatvÄ• ahatavatthasumanamÄ• lÄ• vilepanÄ• ni gÄ• hÄ• petvÄ• nadiá¹ƒ gantvÄ• nhatvÄ•
mÄ• lÄ• pilandhitvÄ• gandhehi anulittagatto gehaá¹ƒ Ä• gantvÄ• nisÄ«di. athassa navasa
II 206/ khÄ«rayÄ• guá¹ƒ purato á¹-hapetvÄ• hatthadhovanodakaá¹ƒ Ä• hariá¹ƒsu. tasmiá¹ƒ
samÄ• pattito vuá¹-á¹-hÄ• ya ``kattha nu kho ajja mayÄ• gantabbaâ€™â€™ nti attano bhikl

tassa gehe khÄ«rayÄ• guá¹ƒ disvÄ• ``karissati nu kho me puriso saá¹…gahaâ€™â€™ nti u
mama saá¹…gahaá¹ƒ karissati, karitvÄ• ca pana mahÄ• sampattiá¹ƒ labhissati ayaá¹ƒ kula
cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ Ä• dÄ• ya tassa gehadvÄ• re á¹-hitameva attÄ• naá¹ƒ da

so theraá¹ƒ disvÄ• pasannacitto cintesi --- ``mayÄ• ciraá¹ƒ coraghÄ• takakammaá¹ƒ kataá
mÄ• ritÄ• , idÄ• ni me gehe khÄ«rayÄ• gu paá¹-iyattÄ• , thero Ä• gantvÄ• mama gehadvÄ•
ayyassa deyyadhammaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti purato á¹-hapitayÄ• guá¹ƒ ap
upasaá¹…kamitvÄ• vanditvÄ• antogehe nisÄ«dÄ• petvÄ• patte khÄ«rayÄ• guá¹ƒ Ä• kiritv
theraá¹ƒ bÄ«jamÄ• no aá¹-á¹-hÄ• si. athassa ca dÄ«gharattaá¹ƒ aladdhapubbatÄ• ya khÄ«
balavaajjhÄ• sayo ahosi. thero tassa ajjhÄ• sayaá¹ƒ Ã±atvÄ• ``tvaá¹ƒ, upÄ• saka, attano y
\Be I 407/ Ä• ha. so aÃ±Ã±assa hatthe bÄ«janiá¹ƒ datvÄ• yÄ• guá¹ƒ pivi. thero bÄ«jamÄ• n
upÄ• sakameva bÄ«jÄ• hÄ«â€™â€™ ti Ä• ha. so bÄ«jiyamÄ• no kucchipÅ«raá¹ƒ yÄ• guá¹
bÄ«jamÄ• no á¹-hatvÄ• katÄ• hÄ• rakiccassa therassa \Ee II 207/ pattaá¹ƒ aggahesi. thero
Ä• rabhi. so attano cittaá¹ƒ therassa dhammadesanÄ• nugaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi. thero
kasmÄ• cittaá¹ƒ desanÄ• nugaá¹ƒ kÄ• tuá¹ƒ na sakkosÄ«â€™â€™ ti pucchi. ``bhante, may
kakkhaá¸·akammaá¹ƒ kataá¹ƒ, bahÅ« manussÄ• mÄ• ritÄ• , tamahaá¹ƒ attano kammaá¹ƒ
ayyassa desanÄ• nugaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhiâ€™â€™ nti. thero ``vaÃ±cessÄ• mi naâ€™
tvaá¹ƒ attano ruciyÄ• akÄ• si, aÃ±Ã±ehi kÄ• ritosÄ«â€™â€™ ti? ``rÄ• jÄ• maá¹ƒ kÄ• resi,
nu kho te, upÄ• saka, evaá¹ƒ sante akusalaá¹ƒ hotÄ«â€™â€™ ti? mandadhÄ• tuko upÄ• sa
``natthi mayhaá¹ƒ akusalaâ€™â€™ nti saÃ±Ã±Ä« hutvÄ• tena hi, ``bhante, dhammaá¹ƒ ka
anumodanaá¹ƒ karonte ekaggacitto hutvÄ• dhammaá¹ƒ suá¹‡anto sotÄ• pattimaggassa ora
nibbattesi. theropi anumodanaá¹ƒ katvÄ• pakkÄ• mi.

upÄ• sakaá¹ƒ theraá¹ƒ anugantvÄ• nivattamÄ• naá¹ƒ ekÄ• yakkhinÄ« dhenuvesena Ä• ga
so kÄ• laá¹ƒ katvÄ• tusitapure nibbatti. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-
``coraghÄ• tako paÃ±capaá¹‡á¹‡Ä• sa vassÄ• ni kakkhaá¸·akammaá¹ƒ katvÄ• ajjeva tato n
bhikkhaá¹ƒ datvÄ• ajjeva kÄ• laá¹ƒ kato, kahaá¹ƒ nu kho nibbattoâ€™â€™ ti. satthÄ• Ä• g
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
``bhikkhave, tusitapure nibbattoâ€™â€™ ti Ä• ha. ``kiá¹ƒ, bhante, vadetha, ettakaá¹ƒ kÄ• la
ghÄ• tetvÄ• tusitavimÄ• ne nibbattoâ€™â€™ ti. ``Ä• ma, bhikkhave, mahanto tena kalyÄ• a
sÄ• riputtassa dhammadesanaá¹ƒ sutvÄ• anulomaÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• ito cuto tusit
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``subhÄ• sitaá¹ƒ suá¹‡itvÄ• na, nagare coraghÄ• tako.

anulomakhantiá¹ƒ laddhÄ• na, modatÄ« tidivaá¹ƒ gatoâ€™â€™ ti ||

``bhante \Be I 408/, anumodanakathÄ• nÄ• ma na balavÄ• , tena kataá¹ƒ akusalakammaá

ettakena visesaá¹ƒ nibbattesÄ«â€™â€™ ti. satthÄ• ``kiá¹ƒ, bhikkhave, `mayÄ• desitadhan
bahuá¹ƒ vÄ• â€™ ti mÄ• pamÄ• á¹‡aá¹ƒ gaá¹‡hatha. ekavÄ• cÄ• pi hi atthanissitÄ• seyyÄ
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<100> á¹• 21 ``sahassamapi ce vÄ• cÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ atthapadaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«â€™â€™ ti ||

tattha __sahassamapÄ«_ti paricchedavacanaá¹ƒ, ekaá¹ƒ sahassaá¹ƒ dve sahassÄ• nÄ«ti e
paricchinnavÄ• cÄ• honti, tÄ• ca pana __anatthapadasaá¹ƒhitÄ• _
Ä• kÄ• savaá¹‡á¹‡anÄ• pabbatavaá¹‡á¹‡anÄ• vanavaá¹‡á¹‡anÄ• dÄ«ni \Ne I 364/ \Ee II 20
aniyyÄ• nadÄ«pakehi anatthakehi padehi saá¹ƒhitÄ• yÄ• va bahukÄ• hoti, tÄ• va pÄ• pikÄ
atthapada_nti __yaá¹ƒ_ pana ``ayaá¹ƒ kÄ• yo, ayaá¹ƒ kÄ• yagatÄ• sati, tisso vijjÄ• anuppa
sÄ• sanaâ€™â€™ nti evarÅ«paá¹ƒ ekaá¹ƒ atthapadaá¹ƒ __sutvÄ• _ rÄ• gÄ• divÅ«pasamen
atthasÄ• dhakaá¹ƒ nibbÄ• nappaá¹-isaá¹ƒyuttaá¹ƒ
khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gasatipaá¹-á¹-hÄ• naparidÄ«pakaá¹ƒ ekamp

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

tambadÄ• á¹-hikacoraghÄ• takavatthu paá¹-hamaá¹ƒ.

2. bÄ• hiyadÄ• rucÄ«riyattheravatthu

__sahassamapi ce gÄ• thÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto dÄ•
kathesi.

ekasmiÃ±hi kÄ• le bahÅ« manussÄ• nÄ• vÄ• ya mahÄ• samuddaá¹ƒ pakkhanditvÄ• anto
macchakacchapabhakkhÄ• \Ee II 210/ ahesuá¹ƒ. ekovettha ekaá¹ƒ phalakaá¹ƒ gahetvÄ• v
suppÄ• rakapaá¹-á¹-anatÄ«raá¹ƒ okkami, tassa nivÄ• sanapÄ• rupanaá¹ƒ natthi. so aÃ±Ã±a
sukkhakaá¹-á¹-hadaá¹‡á¸• ake vÄ• kehi paliveá¹-hetvÄ• nivÄ• sanapÄ• rupanaá¹ƒ katvÄ•
409/ gahetvÄ• suppÄ• rakapaá¹-á¹-anaá¹ƒ agamÄ• si, manussÄ• taá¹ƒ disvÄ• yÄ• gubha
arahÄ• â€™â€™ ti sambhÄ• vesuá¹ƒ. so vatthesu upanÄ«tesu ``sacÄ• haá¹ƒ nivÄ• sessÄ•
lÄ• bhasakkÄ• ro me parihÄ• yissatÄ«â€™â€™ ti tÄ• ni vatthÄ• ni paá¹-ikkhipitvÄ• dÄ• ruc
bahÅ«hi ``arahÄ• arahÄ• â€™â€™ ti vuccamÄ• nassa evaá¹ƒ cetaso parivitakko udapÄ• d
vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ahaá¹ƒ tesaá¹ƒ aÃ±Ã±ataroâ€™â€™ ti. athas
evaá¹ƒ cintesi.

__purÄ• á¹‡asÄ• lohitÄ• _ti pubbe ekato katasamaá¹‡adhammÄ• . pubbe kira kassapadas

sÄ• maá¹‡erÄ• dÄ«naá¹ƒ vippakÄ• raá¹ƒ disvÄ• satta bhikkhÅ« saá¹ƒvegappattÄ• ``yÄ• v
na hoti, tÄ• va attano patiá¹-á¹-haá¹ƒ karissÄ• mÄ• â€™â€™ ti suvaá¹‡á¹‡acetiyaá¹ƒ vandit
paviá¹-á¹-hÄ• ekaá¹ƒ pabbataá¹ƒ disvÄ• ``jÄ«vite sÄ• layÄ• \Ee II 211/ nivattantu. nirÄ• la
abhiruhantÅ«â€™â€™ ti \Ne I 365/ vatvÄ• nisseá¹‡iá¹ƒ bandhitvÄ• sabbepi taá¹ƒ abhiruyh
samaá¹‡adhammaá¹ƒ kariá¹ƒsu. tesu saá¹…ghatthero ekarattÄ• tikkameneva arahattaá¹ƒ p
nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• uttarakuruto piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• t
``Ä• vuso, imaá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• mukhaá¹ƒ dhovitvÄ• imaá¹ƒ piá¹‡á¸• ap
paribhuÃ±jathÄ• â€™â€™ ti. kiá¹ƒ pana, bhante, amhehi evaá¹ƒ katikÄ• katÄ• ``yo paá¹-h
pÄ• puá¹‡Ä• ti, tenÄ• bhataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ avasesÄ• paribhuÃ±jissantÄ«â€™â€™
ti. ``tena hi sace mayampi tumhe viya visesaá¹ƒ nibbattessÄ• ma, sayaá¹ƒ Ä• haritvÄ• pari
na icchiá¹ƒsu. dutiyadivase dutiyatthero anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡i. sopi tatheva piá¹‡
Ä• haritvÄ• itare nimantesi. te evamÄ• haá¹ƒsu --- ``kiá¹ƒ pana, bhante, amhehi evaá¹ƒ kat
`mahÄ• therena Ä• bhataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhuÃ±jitvÄ• anutherena Ä• bhataá¹ƒ bh
``no hetaá¹ƒ, Ä• vusoâ€™â€™ ti. ``evaá¹ƒ sante tumhe viya mayampi visesaá¹ƒ nibbattetvÄ
bhuÃ±jituá¹ƒ sakkontÄ• bhuÃ±jissÄ• mÄ• â€™â€™ ti na icchiá¹ƒsu. tesu arahattaá¹ƒ patto
anÄ• gÄ• mÄ« brahmaloke nibbatti. itare \Ee II 212/ paÃ±ca therÄ• visesaá¹ƒ nibbattetuá¹ƒ
sattame divase kÄ• laá¹ƒ katvÄ• \Be I 410/ devaloke nibbattitvÄ• imasmiá¹ƒ buddhuppÄ• c
tattha kulagharesu nibbattiá¹ƒsu. tesu eko __pukkusÄ• ti rÄ• jÄ• _ (MN III 342) ahosi, eko _
I 249), eko __dÄ• rucÄ«riyo_ (Ud 10), eko __dabbo mallaputto_ (Vin III 380; Ud 79) eko __s
paribbÄ• jako_ti (Sn sabhiyasuttaá¹ƒ). tattha yo brahmaloke nibbatto bhikkhu taá¹ƒ sandhÄ•
``purÄ• á¹‡asÄ• lohitÄ• devatÄ• â€™â€™ ti.

tassa hi brahmuno etadahosi --- ``ayaá¹ƒ mayÄ• saddhiá¹ƒ nisseá¹‡iá¹ƒ bandhitvÄ• pabba
samaá¹‡adhammaá¹ƒ akÄ• si, idÄ• ni imaá¹ƒ laddhiá¹ƒ gahetvÄ• vicaranto vinasseyya, sa
atha naá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- ``neva kho tvaá¹ƒ, bÄ• hiya, arahÄ• , napi ar
samÄ• panno, sÄ• pi te paá¹-ipadÄ• natthi, yÄ• ya tvaá¹ƒ arahÄ• vÄ• assa arahattamagga
ti. bÄ• hiyo Ä• kÄ• se á¹-hatvÄ• kathentaá¹ƒ mahÄ• brahmÄ• naá¹ƒ oloketvÄ• cintesi --- ``
kataá¹ƒ, ahaá¹ƒ `arahantomhÄ«â€™ ti cintesiá¹ƒ, ayaÃ±ca maá¹ƒ `na tvaá¹ƒ arahÄ• , napi a
samÄ• pannosÄ«â€™ ti vadati, atthi nu kho \Ee II 213/ loke aÃ±Ã±o arahÄ• â€™â€™ ti. ath
``atthi nu kho etarahi devate loke arahÄ• vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€
Ä• cikkhi --- ``atthi, bÄ• hiya, uttaresu janapadesu sÄ• vatthi nÄ• ma nagaraá¹ƒ, tattha so bh
viharati arahaá¹ƒ sammÄ• sambuddho. so hi, bÄ• hiya, bhagavÄ• arahÄ• ceva arahattatth
desetÄ«â€™â€™ ti.

bÄ• hiyo \Ne I 366/ rattibhÄ• ge devatÄ• ya kathaá¹ƒ sutvÄ• saá¹ƒviggamÄ• naso taá¹ƒ kh
nikkhamitvÄ• ekarattivÄ• sena sÄ• vatthiá¹ƒ agamÄ• si, sabbaá¹ƒ vÄ«sayojanasatikaá¹ƒ m
agamÄ• si. gacchanto ca pana devatÄ• nubhÄ• vena gato. ``buddhÄ• nubhÄ• venÄ• â€™â
khaá¹‡e satthÄ• sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho hoti. so bhuttapÄ• tarÄ• se kÄ• y

abbhokÄ• se caá¹…kamante sambahule bhikkhÅ« ``kahaá¹ƒ etarahi satthÄ• â€™â€™ ti pu
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€™â€™ ti vatvÄ• taá¹ƒ pucchiá¹ƒsu --- ``tvaá¹ƒ p
Ä• gatosÄ«â€™â€™ ti? ``suppÄ• rakÄ• Ä• gatomhÄ«â€™â€™ ti. ``kadÄ• \Be I 411/ nikkh
sÄ• yaá¹ƒ \Ee II 214/ nikkhantomhÄ«â€™â€™ ti. ``dÅ«ratosi Ä• gato, nisÄ«da, tava pÄ• de
makkhetvÄ• thokaá¹ƒ vissamÄ• hi, Ä• gatakÄ• le satthÄ• raá¹ƒ dakkhissasÄ«â€™â€™ ti. `
attano vÄ• jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, ekarattenevamhi katthaci aá¹-á¹-hatvÄ• anis
vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ Ä• gato, satthÄ• raá¹ƒ passitvÄ• va vissamissÄ• mÄ«â€™
taramÄ• narÅ«po sÄ• vatthiá¹ƒ pavisitvÄ• bhagavantaá¹ƒ anopamÄ• ya buddhasiriyÄ• piá
``cirassaá¹ƒ vata me gotamo sammÄ• sambuddho diá¹-á¹-hoâ€™â€™ ti diá¹-á¹-haá¹-á¹-hÄ•
onatasarÄ«ro gantvÄ• antaravÄ«thiyameva paÃ±capatiá¹-á¹-hitena vanditvÄ• gopphakesu
evamÄ• ha --- ``desetu me, bhante, bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaá¹ƒ, ya
hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. atha naá¹ƒ satthÄ• ``akÄ• lo kho tÄ• va, bÄ• hiya, antarag
piá¹‡á¸• Ä• yÄ• â€™â€™ ti paá¹-ikkhipi.

taá¹ƒ sutvÄ• bÄ• hiyo, bhante, saá¹ƒsÄ• re saá¹ƒsarantena kabaá¸·Ä«kÄ• rÄ• hÄ• ro na a
mayhaá¹ƒ vÄ• jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, desetu me dhammanti. satthÄ• dutiyamp
kirassa ahosi --- ``imassa maá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya sakalasarÄ«raá¹ƒ pÄ«tiy
ajjhotthaá¹-aá¹ƒ hoti, balavapÄ«tivego dhammaá¹ƒ sutvÄ• pi na sakkhissati paá¹-ivijjhituá¹ƒ
tÄ• va \Ee II 215/ tiá¹-á¹-hatu, ekaratteneva vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ Ä• gatattÄ• d
sopi tÄ• va paá¹-ippassambhatÅ«â€™â€™ ti. tasmÄ• dvikkhattuá¹ƒ paá¹-ikkhipitvÄ• tatiya
antaravÄ«thiyaá¹ƒ á¹-hitova ``tasmÄ• tiha te, bÄ• hiya, evaá¹ƒ sikkhitabbaá¹ƒ `diá¹-á¹-he diá
bhavissatÄ«â€™â€™ â€™ tiÄ• dinÄ• (Ud 10) nayena dhammaá¹ƒ desesi. so satthu dham
khepetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tÄ• vadeva ca pana bhagavan
``paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaâ€™â€™ nti puá¹-á¹-ho ``na paripuá¹‡á¹‡aâ€™â€™ nti
``tena hi pattacÄ«varaá¹ƒ pariyesÄ• hÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

``so kira vÄ«sati vassasahassÄ• ni samaá¹‡adhammaá¹ƒ karonto `bhikkhunÄ• nÄ• ma att
labhitvÄ• aÃ±Ã±aá¹ƒ anoloketvÄ• sayameva paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™ ti ekabhik
cÄ«varena vÄ• saá¹…gahaá¹ƒ na akÄ• si \Be I 412/, tenassa iddhimayapattacÄ«varaá¹ƒ na
Ã±atvÄ• ehibhikkhubhÄ• vena pabbajjaá¹ƒ na adÄ• si. tampi pattacÄ«varaá¹ƒ pariyesamÄ•
dhenurÅ«pena Ä• gantvÄ• uramhi paharitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. satthÄ• piá¹‡á¸•
katabhattakicco sambahulehi bhikkhÅ«hi saddhiá¹ƒ nikkhanto bÄ• hiyassa \Ee II 216/ sarÄ«
saá¹…kÄ• raá¹-á¹-hÄ• ne patitaá¹ƒ disvÄ• bhikkhÅ« Ä• á¹‡Ä• pesi, ``bhikkhave, ekasmiá¹ƒ
maÃ±cakaá¹ƒ Ä• harÄ• petvÄ• imaá¹ƒ sarÄ«raá¹ƒ nagarato nÄ«haritvÄ• jhÄ• petvÄ• thÅ«
bhikkhÅ« tathÄ• kariá¹ƒsu, katvÄ• ca pana vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ upasaá¹…k
katakiccaá¹ƒ Ä• rocetvÄ• tassa abhisamparÄ• yaá¹ƒ pucchiá¹ƒsu. atha nesaá¹ƒ bhagavÄ•
Ä• cikkhitvÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ khippÄ• b
bÄ• hiyo dÄ• rucÄ«riyoâ€™â€™ ti (AN a I 216) etadagge á¹-hapesi. atha naá¹ƒ bhikkhÅ« p

tumhe `bÄ• hiyo arahattaá¹ƒ pattoâ€™ ti vadetha, kadÄ• so arahattaá¹ƒ pattoâ€™â€™ ti?
sutakÄ• le, bhikkhaveâ€™â€™ ti. ``kadÄ• panassa, bhante, tumhehi dhammo kathitoâ€™â
carantena antaravÄ«thiyaá¹ƒ á¹-hatvÄ• â€™â€™ ti. ``appamattako hi, bhante, tumhehi anta
kathitadhammo kathaá¹ƒ so tÄ• vattakena visesaá¹ƒ nibbattesÄ«â€™â€™ ti, atha ne satthÄ
mama dhammaá¹ƒ `appaá¹ƒ vÄ• bahuá¹ƒ vÄ• â€™ ti mÄ• pamÄ• á¹‡aá¹ƒ gaá¹‡hatha. an
anatthanissitÄ• ni na seyyo, atthanissitaá¹ƒ pana ekampi gÄ• thÄ• padaá¹ƒ seyyoâ€™â€™
ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<101> á¹• 21 ``sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«â€™â€™ ti ||

tattha \Ee II 217/ __ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo_ti ``appamÄ• do amatapadaá¹ƒ ... pe .
(Dhp 21) evarÅ«pÄ• ekÄ• gÄ• thÄ• pi seyyoti attho. sesaá¹ƒ purimanayeneva veditabbaá¹

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

bÄ• hiyadÄ• rucÄ«riyattheravatthu dutiyaá¹ƒ.

3. kuá¹‡á¸• alakesittherÄ«vatthu

__yo_ \Be I 413/ \Ne I 368/ __ca gÄ• thÄ• sataá¹ƒ bhÄ• se_ti imaá¹ƒ dhammadesanaá¹ƒ sa
kuá¹‡á¸• alakesiá¹ƒ Ä• rabbha kathesi.

rÄ• jagahe kira ekÄ• seá¹-á¹-hidhÄ«tÄ• soá¸·asavassuddesikÄ• abhirÅ«pÄ• ahosi dassa
tasmiÃ±ca vaye á¹-hitÄ• nÄ• riyo purisajjhÄ• sayÄ• honti purisalolÄ• . atha naá¹ƒ mÄ• tÄ•
pÄ• sÄ• dassa uparimatale sirigabbhe nivÄ• sÄ• pesuá¹ƒ. ekamevassÄ• dÄ• siá¹ƒ paricÄ•
kulaputtaá¹ƒ corakammaá¹ƒ karontaá¹ƒ gahetvÄ• pacchÄ• bÄ• haá¹ƒ bandhitvÄ• catukke
Ä• ghÄ• tanaá¹ƒ nayiá¹ƒsu. seá¹-á¹-hidhÄ«tÄ• mahÄ• janassa saddaá¹ƒ sutvÄ• ``kiá¹ƒ nu
pÄ• sÄ• datale á¹-hatvÄ• olokentÄ« taá¹ƒ disvÄ• paá¹-ibaddhacittÄ• \Ee II 218/ hutvÄ• ta
Ä• hÄ• raá¹ƒ paá¹-ikkhipitvÄ• maÃ±cake nipajji. atha naá¹ƒ mÄ• tÄ• pucchi --- ``kiá¹ƒ idaá
``sace etaá¹ƒ `coroâ€™ ti gahetvÄ• niyyamÄ• naá¹ƒ purisaá¹ƒ labhissÄ• mi, jÄ«vissÄ• mi.
jÄ«vitaá¹ƒ me natthi, idheva marissÄ• mÄ«â€™â€™ ti. ``amma, mÄ• evaá¹ƒ kari, amhÄ• k
bhogena ca sadisaá¹ƒ aÃ±Ã±aá¹ƒ sÄ• mikaá¹ƒ labhissasÄ«â€™â€™ ti. ``mayhaá¹ƒ aÃ±Ã±
alabhamÄ• nÄ• marissÄ• mÄ«â€™â€™ ti. mÄ• tÄ• dhÄ«taraá¹ƒ saÃ±Ã±Ä• petuá¹ƒ asakk
saÃ±Ã±Ä• petuá¹ƒ asakkonto ``kiá¹ƒ sakkÄ• kÄ• tuâ€™â€™ nti cintetvÄ• taá¹ƒ coraá¹ƒ ga
rÄ• japurisassa sahassabhaá¹‡á¸• ikaá¹ƒ pesesi --- ``imaá¹ƒ gahetvÄ• etaá¹ƒ purisaá¹ƒ ma
so ``sÄ• dhÅ«â€™â€™ ti kahÄ• paá¹‡e gahetvÄ• taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ mÄ• retvÄ

raÃ±Ã±o Ä• rocesi. seá¹-á¹-hipi tassa dhÄ«taraá¹ƒ adÄ• si.

sÄ• tato paá¹-á¹-hÄ• ya ``sÄ• mikaá¹ƒ Ä• rÄ• dhessÄ• mÄ«â€™â€™ ti sabbÄ• bharaá¹‡a
yÄ• guÄ• dÄ«ni saá¹ƒvidahati, coro katipÄ• haccayena cintesi --- ``kadÄ• nu kho imaá¹ƒ m
Ä• bharaá¹‡Ä• ni gahetvÄ• ekasmiá¹ƒ surÄ• gehe vikkiá¹‡itvÄ• khÄ• dituá¹ƒ labhissÄ• mÄ
upÄ• yoâ€™â€™ ti cintetvÄ• Ä• hÄ• raá¹ƒ paá¹-ikkhipitvÄ• maÃ±cake nipajji, atha naá¹ƒ s
``kiá¹ƒ te, sÄ• mi, rujjatÄ«â€™â€™ ti pucchi. ``na kiÃ±ci me, bhaddeti, kacci pana me mÄ•
kuddhÄ• â€™â€™ ti? ``na kujjhanti, bhaddeâ€™â€™ ti \Be I 414/. atha ``kiá¹ƒ nÄ• metaâ€
taá¹ƒ divasaá¹ƒ bandhitvÄ• niyyamÄ• no \Ee II 219/ corapapÄ• te adhivatthÄ• ya devatÄ• y
paá¹-issuá¹‡itvÄ• jÄ«vitaá¹ƒ labhiá¹ƒ, tvampi mayÄ• tassÄ• eva Ä• nubhÄ• vena laddhÄ•
balikammaá¹ƒ á¹-hapitaâ€™ nti cintemi, bhaddeâ€™â€™ ti. ``sÄ• mi, mÄ• cintayi, karissÄ•
\Ne I 369/, kenatthoâ€™â€™ ti? ``appodakamadhupÄ• yasena ca lÄ• japaÃ±camakapupph
sÄ• mi, ahaá¹ƒ paá¹-iyÄ• dessÄ• mÄ«â€™â€™ ti sÄ• sabbaá¹ƒ balikammaá¹ƒ paá¹-iyÄ• d
gacchÄ• mÄ• â€™â€™ ti Ä• ha. ``tena hi, bhadde, tava Ã±Ä• take nivattetvÄ• mahagghÄ•
gahetvÄ• attÄ• naá¹ƒ alaá¹…karohi, hasantÄ• kÄ«á¸·antÄ• sukhaá¹ƒ gamissÄ• mÄ• â€™

atha naá¹ƒ so pabbatapÄ• daá¹ƒ gatakÄ• le Ä• ha --- ``bhadde, ito paraá¹ƒ ubhova janÄ• g
yÄ• nakena saddhiá¹ƒ nivattÄ• petvÄ• balikammabhÄ• janaá¹ƒ sayaá¹ƒ ukkhipitvÄ• gaá¹‡
akÄ• si. coro taá¹ƒ gahetvÄ• corapapÄ• tapabbataá¹ƒ abhiruhi. tassa hi ekena passena ma
ekaá¹ƒ passaá¹ƒ chinnapapÄ• taá¹ƒ. pabbatamatthake á¹-hitÄ• tena passena core pÄ• ten
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ hutvÄ• bhÅ«miyaá¹ƒ patanti. tasmÄ• ``corapapÄ• toâ€™â€™
pabbatassa matthake á¹-hatvÄ• ``balikammaá¹ƒ te, sÄ• mi, karohÄ«â€™â€™ ti Ä• ha. so t
\Ee II 220/ ``kasmÄ• , sÄ• mi, tuá¹‡hÄ«bhÅ«tosÄ«â€™â€™ ti vutte taá¹ƒ Ä• ha --- ``na may
vaÃ±cetvÄ• pana taá¹ƒ Ä• dÄ• ya Ä• gatomhÄ«â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• , sÄ• mÄ«
Ä• bharaá¹‡Ä• ni gahetvÄ• palÄ• yanatthÄ• yÄ• â€™â€™ ti. sÄ• maraá¹‡abhayatajjitÄ• Ä
Ä• bharaá¹‡Ä• ni ca tava santakÄ• neva, kasmÄ• evaá¹ƒ vadesÄ«â€™â€™ ti? so, ``mÄ• c
punappunaá¹ƒ yÄ• ciyamÄ• nopi ``mÄ• remi evÄ• â€™â€™ ti Ä• ha. ``evaá¹ƒ sante kiá¹ƒ te
Ä• bharaá¹‡Ä• ni gahetvÄ• mayhaá¹ƒ jÄ«vitaá¹ƒ dehi, ito paá¹-á¹-hÄ• ya maá¹ƒ `matÄ• â€™
hutvÄ• kammaá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``idaá¹ƒ suvaá¹‡á¹‡akeyÅ«raá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ harassu bhaddante, maá¹ƒ ca dÄ• sÄ«ti sÄ• vayÄ• â€™â€™ ti || (Ap therÄ« II 3.2

taá¹ƒ \Be I 415/ sutvÄ• coro ``evaá¹ƒ kate tvaá¹ƒ gantvÄ• mÄ• tÄ• pitÅ«naá¹ƒ Ä• cikkhiss
mÄ• tvaá¹ƒ bÄ• á¸·haá¹ƒ paridevasÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``mÄ• bÄ• á¸·haá¹ƒ paridevesi, khippaá¹ƒ bandhÄ• hi bhaá¹‡á¸• ikaá¹ƒ.

na tuyhaá¹ƒ jÄ«vitaá¹ƒ atthi, sabbaá¹ƒ gaá¹‡hÄ• mi bhaá¹‡á¸• akaâ€™â€™ nti || ---

sÄ• \Ee II 221/ cintesi --- ``aho idaá¹ƒ kammaá¹ƒ bhÄ• riyaá¹ƒ. paÃ±Ã±Ä• nÄ• ma na pacit
katÄ• , atha kho vicÄ• raá¹‡atthÄ• ya katÄ• , jÄ• nissÄ• missa kattabbaâ€™â€™ nti, atha n
yadÄ• tvaá¹ƒ \Ne I 370/ `coroâ€™ ti gahetvÄ• nÄ«yasi, tadÄ• haá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ Ä
vissajjetvÄ• taá¹ƒ Ä• harÄ• petvÄ• gehe kariá¹ƒsu. tato paá¹-á¹-hÄ• ya ahaá¹ƒ tuyhaá¹ƒ up
sudiá¹-á¹-haá¹ƒ katvÄ• attÄ• naá¹ƒ vandituá¹ƒ dehÄ«â€™â€™ ti. so ``sÄ• dhu, bhadde, su
vandÄ• hÄ«â€™â€™ ti vatvÄ• pabbatante aá¹-á¹-hÄ• si. atha naá¹ƒ sÄ• tikkhattuá¹ƒ pada
á¹-hÄ• nesu vanditvÄ• , ``sÄ• mi, idaá¹ƒ te pacchimadassanaá¹ƒ, idÄ• ni tuyhaá¹ƒ vÄ• mar
tava dassanaá¹ƒ natthÄ«â€™â€™ ti purato ca pacchato ca Ä• liá¹…gitvÄ• pamattaá¹ƒ hutv
piá¹-á¹-hipasse á¹-hatvÄ• ekena hatthena khandhe gahetvÄ• ekena piá¹-á¹-hikacchÄ• ya g
khipi. so pabbatakucchiyaá¹ƒ paá¹-ihato khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ hutvÄ• bhÅ«miyaá¹
corapapÄ• tamatthake adhivatthÄ• devatÄ• tesaá¹ƒ dvinnampi kiriyaá¹ƒ disvÄ• tassÄ• itt
datvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• â€™â€™ ti || (Ap therÄ« II 3.31).

sÄ• pi \Ee II 222/ coraá¹ƒ papÄ• te khipitvÄ• cintesi --- ``sacÄ• haá¹ƒ gehaá¹ƒ gamissÄ• m
nti pucchissanti, sacÄ• haá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• `mÄ• rito meâ€™ ti vakkhÄ• mi, `dubbinÄ
taá¹ƒ Ä• harÄ• petvÄ• idÄ• ni naá¹ƒ mÄ• resÄ«â€™ ti maá¹ƒ mukhasattÄ«hi vijjhissanti, `Ä
mÄ• retukÄ• mo ahosÄ«â€™ ti vuttepi na saddahissanti, alaá¹ƒ me gehenÄ• â€™â€™ ti ta
chaá¸• á¸• etvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• anupubbena vicarantÄ« ekaá¹ƒ paribbÄ• jakÄ• n
vanditvÄ• ``mayhaá¹ƒ, bhante, tumhÄ• kaá¹ƒ santike pabbajjaá¹ƒ dethÄ• â€™â€™ ti Ä• ha
sÄ• pabbajitvÄ• va pucchi --- ``bhante, tumhÄ• kaá¹ƒ pabbajjÄ• ya kiá¹ƒ uttamaâ€™â€™ n
kasiá¹‡esu parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ nibbattetabbaá¹ƒ \Be I 416/, vÄ• dasahassaá¹
ayaá¹ƒ amhÄ• kaá¹ƒ pabbajjÄ• ya uttamatthoâ€™â€™ ti. ``jhÄ• naá¹ƒ tÄ• va nibbattetuá¹ƒ
vÄ• dasahassaá¹ƒ pana uggaá¹‡hissÄ• mi, ayyÄ• â€™â€™ ti. atha naá¹ƒ te vÄ• dasahassa
``uggahitaá¹ƒ te sippaá¹ƒ, idÄ• ni tvaá¹ƒ jambudÄ«patale vicaritvÄ• attanÄ• saddhiá¹ƒ paÃ
samatthaá¹ƒ olokehÄ«â€™â€™ ti tassa hatthe jambusÄ• khaá¹ƒ \Ee II 223/ datvÄ• uyyojes
sace koci gihibhÅ«to tayÄ• saddhiá¹ƒ paÃ±haá¹ƒ kathetuá¹ƒ sakkoti, tasseva pÄ• daparicÄ
pabbajito sakkoti, tassa santike pabbajÄ• hÄ«â€™â€™ ti.

sÄ• nÄ• mena jambuparibbÄ• jikÄ• nÄ• ma hutvÄ• tato nikkhamitvÄ• diá¹-á¹-he diá¹-á¹-h
vicarati. tÄ• ya saddhiá¹ƒ kathetuá¹ƒ samattho nÄ• ma nÄ• hosi. ``ito jambuparibbÄ• jikÄ• A
I 371/ sutvÄ• va manussÄ• palÄ• yanti. sÄ• gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• bhikkhÄ• ya p

vÄ• lukarÄ• siá¹ƒ katvÄ• tattha jambusÄ• khaá¹ƒ á¹-hapetvÄ• ``mayÄ• saddhiá¹ƒ kathetu
maddatÅ«â€™â€™ ti vatvÄ• gÄ• maá¹ƒ pÄ• visi. taá¹ƒ á¹-hÄ• naá¹ƒ upasaá¹…kamituá¹ƒ
milÄ• tÄ• ya jambusÄ• khÄ• ya aÃ±Ã±aá¹ƒ jambusÄ• khaá¹ƒ gaá¹‡hÄ• ti, iminÄ• nÄ«hÄ•
patvÄ• gÄ• madvÄ• re vÄ• lukarÄ• siá¹ƒ katvÄ• jambusÄ• khaá¹ƒ á¹-hapetvÄ• vuttanayen
sambahulÄ• gÄ• madÄ• rakÄ• jambusÄ• khaá¹ƒ parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. tadÄ• sÄ
caritvÄ• katabhattakicco nagarÄ• nikkhanto te dÄ• rake jambusÄ• khaá¹ƒ parivÄ• retvÄ•
idaâ€™â€™ nti pucchi. dÄ• rakÄ• therassa taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. ``tena hi dÄ• ra
maddathÄ• â€™â€™ ti. ``bhÄ• yÄ• ma, bhanteâ€™â€™ ti \Ee II 224/. ``ahaá¹ƒ paÃ±haá¹ƒ
tumheâ€™â€™ ti. te therassa vacanena saÃ±jÄ• tussÄ• hÄ• tathÄ• katvÄ• maddantÄ• ja
paribbÄ• jikÄ• Ä• gantvÄ• te paribhÄ• sitvÄ• ``tumhehi saddhiá¹ƒ mama paÃ±hena kiccaâ
sÄ• khaá¹ƒ maddathÄ• â€™â€™ ti Ä• ha. ``ayyenamhÄ• maddÄ• pitÄ• â€™â€™ ti Ä• haâ
maddÄ• pitÄ• â€™â€™ ti? ``Ä• ma, bhaginÄ«â€™â€™ ti. ``tena hi mayÄ• saddhiá¹ƒ paÃ±
``sÄ• dhu kathessÄ• mÄ«â€™â€™ ti.

sÄ• vaá¹• á¹• hamÄ• nakacchÄ• yÄ• ya paÃ±haá¹ƒ pucchituá¹ƒ therassa santikaá¹ƒ agam
saá¹…khubhi. ``dvinnaá¹ƒ paá¹‡á¹• itÄ• naá¹ƒ kathaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti nÄ• ga
gantvÄ• theraá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. paribbÄ• jikÄ• theraá¹ƒ \Be I 417/
pucchÄ• mi te paÃ±haâ€™â€™ nti. ``puccha, bhaginÄ«â€™â€™ ti. sÄ• vÄ• dasahassaá¹ƒ
pucchitaá¹ƒ thero vissajjesi. atha naá¹ƒ thero Ä• ha --- ``ettakÄ• eva te paÃ±hÄ• , aÃ±Ã±ep
``ettakÄ• eva, bhanteâ€™â€™ ti. ``tayÄ• bahÅ« paÃ±hÄ• puá¹-á¹-hÄ• , mayampi ekaá¹ƒ
noâ€™â€™ ti? ``jÄ• namÄ• nÄ• vissajjissÄ• mi pucchatha, bhanteâ€™â€™ ti. thero ``ekaâ
kiâ€™â€™ nti (Khp 4.1) paÃ±haá¹ƒ pucchi. sÄ• ``evaá¹ƒ nÄ• mesa vissajjetabboâ€™â€™
nÄ• metaá¹ƒ, bhanteâ€™â€™ ti pucchi. ``buddhapaÃ±ho nÄ• ma, bhaginÄ«â€™â€™ ti. ``n
bhanteâ€™â€™ ti. ``sace mÄ• disÄ• bhavissasi, dassÄ• mÄ«â€™â€™ ti. ``tena hi maá¹ƒ
bhikkhunÄ«naá¹ƒ Ä• cikkhitvÄ• pabbÄ• jesi. sÄ• pabbajitvÄ• laddhÅ«pasampadÄ• kuá¹‡
katipÄ• haccayeneva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``kuá¹‡á¹• alakesitthe
bahuá¹ƒ natthi, pabbajitakiccaÃ±cassÄ• matthakaá¹ƒ pattaá¹ƒ, ekena kira corena saddhiá¹
katvÄ• jinitvÄ• Ä• gatÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etar
sannisinnÄ• â€™â€™ ti pucchitvÄ• \Ne I 372/ ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikk
`appaá¹ƒ vÄ• bahuá¹ƒ vÄ• â€™ ti pamÄ• á¹‡aá¹ƒ mÄ• gaá¹‡hatha, anatthakaá¹ƒ padasat
dhammapadaá¹ƒ pana ekampi seyyova. avasesacore jinantassa ca jayo nÄ• ma na hoti, ajj
jinantasseva pana jayo nÄ• ma hotÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhamm
abhÄ• si ---

<102> á¹• 21 ``yo ca gÄ• thÄ• sataá¹ƒ bhÄ• se, anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ dhammapadaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammati ||

<103> á¹• 21 ``yo \Ee II 226/ sahassaá¹ƒ sahassena, saá¹…gÄ• me mÄ• nuse jine.

ekaÃ±ca jeyyamattÄ• naá¹ƒ, sa ve saá¹…gÄ• majuttamoâ€™â€™ ti ||

tattha __gÄ• thÄ• sata_nti yo ca puggalo sataparicchedÄ• bahÅ«pi gÄ• thÄ• bhÄ• seyyÄ• __anatthapadasaá¹ƒhitÄ• _ti Ä• kÄ• savaá¹‡á¹‡anÄ• divasena anatthakehi padehi saá¹ƒhit atthasÄ• dhakaá¹ƒ khandhÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ, ``cattÄ• rimÄ• ni paribbÄ• jakÄ• dham cattÄ• ri? anabhijjhÄ• paribbÄ• jakÄ• dhammapadaá¹ƒ, abyÄ• pÄ• do paribbÄ• jakÄ• dha paribbÄ• jakÄ• dhammapadaá¹ƒ \Be I 418/, sammÄ• samÄ• dhi paribbÄ• jakÄ• dhammap vuttesu catÅ«su dhammapadesu ekampi dhammapadaá¹ƒ __seyyo. yo sahassaá¹ƒ sahass sahassena guá¹‡itaá¹ƒ sahassaá¹ƒ __mÄ• nuse_ ekasmiá¹ƒ __saá¹…gÄ• me_ jineyya, das jinitvÄ• jayaá¹ƒ Ä• hareyya, ayampi saá¹…gÄ• majinataá¹ƒ uttamo pavaro nÄ• ma na hoti. jeyyamattÄ• na_nti yo rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu ajjhattikakammaá¹-á¹-hÄ• naá¹ lobhÄ• dikilesajayena attÄ• naá¹ƒ jineyya \Ee II 227/. __sa ve saá¹…gÄ• majuttamo_ti so sa uttamo pavaro saá¹…gÄ• masÄ«sayodhoti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kuá¹‡á¸• alakesittherÄ«vatthu tatiyaá¹ƒ.

4. anatthapucchakabrÄ• hmaá¹‡avatthu

__attÄ• have_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto anatthapucchakaá kathesi.

so \Ne I 373/ kira brÄ• hmaá¹‡o ``kiá¹ƒ nu kho sammÄ• sambuddho atthameva jÄ• nÄ• ti, u pucchissÄ• mi naâ€™â€™ nti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pucchi --- ``bhante, tumhe maÃ±Ã±e, no anatthaâ€™â€™ nti? ``atthaÃ±cÄ• haá¹ƒ, brÄ• hmaá¹‡a, jÄ• nÄ• mi anattha anatthaá¹ƒ kathethÄ• â€™â€™ ti. athassa satthÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``ussÅ«raseyyaá¹ƒ Ä• lasyaá¹ƒ, caá¹‡á¸• ikkaá¹ƒ dÄ«ghasoá¹‡á¸• iyaá¹ƒ.

ekassaddhÄ• nagamanaá¹ƒ paradÄ• rÅ«pasevanaá¹ƒ.

etaá¹ƒ brÄ• hmaá¹‡a sevassu, anatthaá¹ƒ te bhavissatÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o sÄ• dhukÄ• ramadÄ• si ``sÄ• dhu sÄ• dhu, gaá¹‡Ä• cariya, ga
atthaÃ±ca jÄ• nÄ• tha anatthaÃ±cÄ• â€™â€™ ti \Ee II 228/. ``evaá¹ƒ kho, brÄ• hmaá¹‡a, a
mayÄ• sadiso natthÄ«â€™â€™ ti. athassa satthÄ• ajjhÄ• sayaá¹ƒ upadhÄ• retvÄ• , ``brÄ•
jÄ«vasÄ«â€™â€™ ti pucchi. ``jÅ«takammena, bho gotamÄ• â€™â€™ ti. ``kiá¹ƒ pana te jay
\Be I 419/. ``jayopi hoti parÄ• jayopÄ«â€™â€™ ti vutte, ``brÄ• hmaá¹‡a, appamattako esa,
nÄ• ma na seyyo. yo pana kilesajayena attÄ• naá¹ƒ jinÄ• ti, tassa jayo seyyo. na hi taá¹ƒ ja
kÄ• tuá¹ƒ sakkotÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imÄ

<104> á¹• 21 ``attÄ• have jitaá¹ƒ seyyo, yÄ• cÄ• yaá¹ƒ itarÄ• pajÄ• .

attadantassa posassa, niccaá¹ƒ saÃ±Ã±atacÄ• rino ||

<105> á¹• 21 ``neva devo na gandhabbo, na mÄ• ro saha brahmunÄ• .

jitaá¹ƒ apajitaá¹ƒ kayirÄ• , tathÄ• rÅ«passa jantunoâ€™â€™ ti ||

tattha __have_ti nipÄ• to. __jita_nti liá¹…gavipallÄ• so, attano kilesajayena attÄ• jito seyyo
cÄ• yaá¹ƒ itarÄ• pajÄ• _ti yÄ• panÄ• yaá¹ƒ avasesÄ• pajÄ• jÅ«tena vÄ• \Ee II 229/ dhar
saá¹…gÄ• mena vÄ• balÄ• bhibhavena vÄ• jitÄ• bhaveyya, taá¹ƒ jinantena yaá¹ƒ jitaá¹ƒ,
kasmÄ• pana tadeva jitaá¹ƒ seyyo, idaá¹ƒ na seyyoti? yasmÄ• __attadantassa ... pe ... tat
jantuno_ti. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• hi yvÄ• yaá¹ƒ nikkilesatÄ• ya attadanto poso, tas
kÄ• yÄ• dÄ«hi niccaá¹ƒ saÃ±Ã±atacÄ• rino evarÅ«passa imehi kÄ• yasaÃ±Ã±amÄ• dÄ«hi
__gandhabbo_ vÄ• __mÄ• ro_ vÄ• __brahmunÄ• saha_ uá¹-á¹-hahitvÄ• ``ahamassa jita
karissÄ• mi, maggabhÄ• vanÄ• ya pahÄ«ne kilese puna uppÄ• dessÄ• mÄ«â€™â€™ ti gha
dhanÄ• dÄ«hi parÄ• jito pakkhantaro hutvÄ• itarena jitaá¹ƒ puna jinanto apajitaá¹ƒ kareyya
kÄ• tuá¹ƒ neva sakkuá¹‡eyyÄ• â€™â€™ ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

anatthapucchakabrÄ• hmaá¹‡avatthu catutthaá¹ƒ.

5. sÄ• riputtattherassa mÄ• tulabrÄ• hmaá¹‡avatthu

__mÄ• se_ \Be I 420/ \Ee II 230/ __mÄ• se_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uva
sÄ• riputtattherassa mÄ• tulabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

thero kira tassa santikaá¹ƒ gantvÄ• Ä• ha --- ``kiá¹ƒ nu kho, brÄ• hmaá¹‡a, kiÃ±cideva kus
ti? ``karomi, bhanteâ€™â€™ ti. ``kiá¹ƒ karosÄ«â€™â€™ ti? ``mÄ• se mÄ• se sahassaparic

dammÄ«â€™â€™ ti. ``kassa desÄ«â€™â€™ ti? ``nigaá¹‡á¹-hÄ• naá¹ƒ, bhanteâ€™â€™ ti.
``brahmalokaá¹ƒ, bhanteâ€™â€™ ti. ``kiá¹ƒ pana brahmalokassa ayaá¹ƒ maggoâ€™â€™ ti
``ko evamÄ• hÄ• â€™â€™ ti? ``Ä• cariyehi me kathitaá¹ƒ, bhanteâ€™â€™ ti. ``no tvaá¹ƒ br
jÄ• nÄ• si, nÄ• pi te Ä• cariyÄ• , satthÄ• va eko jÄ• nÄ• ti, ehi, brÄ• hmaá¹‡a, brahmalokass
kathÄ• pessÄ• mÄ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ netvÄ• , ``bhante, ayaá¹ƒ
ti, ``taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• sÄ• dhu vatassa brahmalokassa maggaá¹ƒ kathethÄ• â€™
kira, brÄ• hmaá¹‡Ä• â€™â€™ ti pucchitvÄ• ``Ä• ma, bho gotamÄ• â€™â€™ ti vutte, ``brÄ•
dadamÄ• nena vassasataá¹ƒ dinnadÄ• natopi muhuttamattaá¹ƒ pasannacittena mama sÄ•
vÄ• kaá¹-acchubhikkhÄ• mattadÄ• naá¹ƒ vÄ• mahapphalataraâ€™â€™ nti vatvÄ• anusan
desento imaá¹ƒ gÄ• thamÄ• ha ---

<106> á¹• 21 ``mÄ• se mÄ• se sahassena, yo yajetha sataá¹ƒ samaá¹ƒ.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• yeva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaâ€™â€™ nti ||

tattha \Ne I 375/ __sahassenÄ• _hi sahassapariccÄ• gena. __yo yajetha sataá¹ƒ sama_nti
mÄ• se sahassaá¹ƒ pariccajanto lokiyamahÄ• janassa dÄ• naá¹ƒ dadeyya, __ekaÃ±ca bhÄ
sÄ«lÄ• diguá¹‡avisesena vaá¸• á¸• hitaattÄ• naá¹ƒ heá¹-á¹-himakoá¹-iyÄ• sotÄ• pannaá¹ƒ,
khÄ«á¹‡Ä• savaá¹ƒ gharadvÄ• raá¹ƒ sampattaá¹ƒ kaá¹-acchubhikkhÄ• dÄ• navasena vÄ•
vÄ• thÅ«lasÄ• á¹-akadÄ• namattena vÄ• pÅ«jeyya. __yaá¹ƒ_ itarena __vassasataá¹ƒ huta
pÅ«janÄ• seyyo_. seá¹-á¹-ho uttamoti atthoti.

desanÄ• vasÄ• ne \Be I 421/ so brÄ• hmaá¹‡o sotÄ• pattiphalaá¹ƒ patto, aÃ±Ã±epi bahÅ«
pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattherassa mÄ• tulabrÄ• hmaá¹‡avatthu paÃ±camaá¹ƒ.

6. sÄ• riputtattherassa bhÄ• gineyyavatthu

__yo_ \Ee II 232/ __ca vassasataá¹ƒ jantÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uva
sÄ• riputtattherassa bhÄ• gineyyaá¹ƒ Ä• rabbha kathesi.

tampi hi thero upasaá¹…kamitvÄ• Ä• ha --- ``kiá¹ƒ, brÄ• hmaá¹‡a, kusalaá¹ƒ karosÄ«â€™
bhanteâ€™â€™ ti. ``kiá¹ƒ karosÄ«â€™â€™ ti? ``mÄ• se mÄ• se ekaá¹ƒ ekaá¹ƒ pasuá¹ƒ gh
paricarÄ• mÄ«â€™â€™ ti. ``kimatthaá¹ƒ evaá¹ƒ karosÄ«â€™â€™ ti? ``brahmalokamaggo k
kathitaâ€™â€™ nti? ``Ä• cariyehi me, bhanteâ€™â€™ ti. ``neva tvaá¹ƒ brahmalokassa mag

Ä• cariyÄ• , ehi, satthu santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti taá¹ƒ satthu santikaá¹ƒ netvÄ
Ä• rocetvÄ• ``imassa, bhante, brahmalokassa maggaá¹ƒ kathethÄ• â€™â€™ ti Ä• ha. sattl
pucchitvÄ• ``evaá¹ƒ, bho gotamÄ• â€™â€™ ti vutte, ``brÄ• hmaá¹‡a, vassasatampi evaá¹ƒ
tava aggipÄ• ricariyÄ• mama sÄ• vakassa taá¹…khaá¹‡amattaá¹ƒ pÅ«jampi na pÄ• puá¹‡Ä
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<107> á¹• 21 ``yo ca vassasataá¹ƒ jantu, aggiá¹ƒ paricare vane.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• yeva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaâ€™â€™ nti ||

tattha \Ne I 376/ \Ee II 233/ __jantÅ«_ti sattÄ• dhivacanametaá¹ƒ. __aggiá¹ƒ paricare vane_
nippapaÃ±cabhÄ• vapatthanÄ• ya vanaá¹ƒ pavisitvÄ• pi tattha aggiá¹ƒ paricareyya. sesaá¹ƒ

desanÄ• vasÄ• ne so brÄ• hmaá¹‡o sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i, aÃ±Ã±epi bahÅ« sotÄ
pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattherassa bhÄ• gineyyavatthu chaá¹-á¹-haá¹ƒ.

7. sÄ• riputtattherassa sahÄ• yakabrÄ• hmaá¹‡avatthu

__yaá¹ƒ_ \Be I 422/ __kiÃ±ci yiá¹-á¹-haá¹ƒ vÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸
sÄ• riputtattherassa sahÄ• yakabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

tampi hi thero upasaá¹…kamitvÄ• ``kiá¹ƒ, brÄ• hmaá¹‡a, kiÃ±ci kusalaá¹ƒ karosÄ«â€™â€
bhanteâ€™â€™ ti. ``kiá¹ƒ karosÄ«â€™â€™ ti? ``yiá¹-á¹-hayÄ• gaá¹ƒ yajÄ• mÄ«â€™â€™ t
mahÄ• pariccÄ• gena yajaâ€™â€™ nti. ito paraá¹ƒ thero purimanayeneva pucchitvÄ• taá¹ƒ
taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``imassa, bhante, brahmalokassa maggaá¹ƒ kathethÄ• â€™â€
``brÄ• hmaá¹‡a, evaá¹ƒ kirÄ• â€™â€™ ti pucchitvÄ• ``evaá¹ƒ, bho gotamÄ• â€™â€™ ti vu
saá¹ƒvaccharaá¹ƒ yiá¹-á¹-hayÄ• gaá¹ƒ yajantena lokiyamahÄ• janassa dinnadÄ• naá¹ƒ pas
sÄ• vakÄ• naá¹ƒ vandantÄ• naá¹ƒ uppannakusalacetanÄ• ya catubhÄ• gamattampi na agg
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<108> á¹• 21 ``yaá¹ƒ kiÃ±ci yiá¹-á¹-haá¹ƒ va hutaá¹ƒ va loke,

saá¹ƒvaccharaá¹ƒ yajetha puÃ±Ã±apekkho.

sabbampi taá¹ƒ na catubhÄ• gameti,

abhivÄ• danÄ• ujjugatesu seyyoâ€™â€™ ti ||

tattha __yaá¹ƒ kiÃ±cÄ«_ti anavasesapariyÄ• dÄ• navacanametaá¹ƒ. __yiá¹-á¹-ha_nti yebhu
maá¹…galakiriyÄ• divasesu dinnadÄ• naá¹ƒ. __huta_nti abhisaá¹…kharitvÄ• kataá¹ƒ pÄ• h
phalaÃ±ca saddahitvÄ• katadÄ• naÃ±ca. __saá¹ƒvaccharaá¹ƒ yajethÄ• _ti ekasaá¹ƒvaccha
vuttappakÄ• raá¹ƒ dÄ• naá¹ƒ sakalacakkavÄ• á¸·epi \Ne I 377/ lokiyamahÄ• janassa dadey
puÃ±Ã±aá¹ƒ icchanto. __ujjugatesÅ«_ti heá¹-á¹-himakoá¹-iyÄ• sotÄ• pannesu uparimakoá¹
idaá¹ƒ vuttaá¹ƒ hoti --- ``evarÅ«pesu pasannacittena sarÄ«raá¹ƒ onamitvÄ• vandantassa ku
phalaá¹ƒ, tato catubhÄ• gampi sabbaá¹ƒ taá¹ƒ dÄ• naá¹ƒ na agghati, tasmÄ• ujugatesu ab
ti.

desanÄ• vasÄ• ne \Ee II 235/ so brÄ• hmaá¹‡o sotÄ• pattiphalaá¹ƒ patto, aÃ±Ã±epi bahÅ«
pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattherassa sahÄ• yakabrÄ• hmaá¹‡avatthu sattamaá¹ƒ.

8. Ä• yuvaá¸• á¸• hanakumÄ• ravatthu

__abhivÄ• danasÄ«lissÄ• _ti \Be I 423/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• dÄ«ghalaá¹…g
araÃ±Ã±akuá¹-iyaá¹ƒ viharanto dÄ«ghÄ• yukumÄ• raá¹ƒ Ä• rabbha kathesi.

dÄ«ghalaá¹…ghikanagaravÄ• sino kira dve brÄ• hmaá¹‡Ä• bÄ• hirakapabbajjaá¹ƒ pabbaji
vassÄ• ni tapacaraá¹‡aá¹ƒ kariá¹ƒsu. tesu eko ``paveá¹‡i me nassissati, vibbhamissÄ• mÄ«
attanÄ• kataá¹ƒ tapaá¹ƒ paresaá¹ƒ vikkiá¹‡itvÄ• gosatena ceva kahÄ• paá¹‡asatena ca sa
labhitvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapesi. athassa bhariyÄ• puttaá¹ƒ vijÄ• yi. itaro panassa s
gantvÄ• punadeva taá¹ƒ nagaraá¹ƒ paccÄ• gami. so tassa Ä• gatabhÄ• vaá¹ƒ sutvÄ• putta
sahÄ• yakassa dassanatthÄ• ya agamÄ• si. gantvÄ• puttaá¹ƒ mÄ• tu hatthe datvÄ• sayaá
puttaá¹ƒ pitu hatthe datvÄ• vandi. so ``dÄ«ghÄ• yukÄ• hothÄ• â€™â€™ ti \Ee II 236/ Ä• ha
tuá¹‡hÄ« ahosi. atha naá¹ƒ ``kasmÄ• , bhante, amhehi vandite `dÄ«ghÄ• yukÄ• hothÄ• â€
vandanakÄ• le kiÃ±ci na vadethÄ• â€™â€™ ti Ä• ha. ``imasseko antarÄ• yo atthi, brÄ• hma
jÄ«vissati, bhanteâ€™â€™ ti? ``sattÄ• haá¹ƒ, brÄ• hmaá¹‡Ä• â€™â€™ ti. ``paá¹-ibÄ• hana
bhanteâ€™â€™ ti? ``nÄ• haá¹ƒ paá¹-ibÄ• hanakÄ• raá¹‡aá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. ``ko
``samaá¹‡o gotamo jÄ• neyya, tassa santikaá¹ƒ gantvÄ• pucchÄ• hÄ«â€™â€™ ti. ``tattha
bhÄ• yÄ• mÄ«â€™â€™ ti. ``sace te puttasineho atthi, tapaparihÄ• niá¹ƒ acintetvÄ• tassa s
pucchÄ• hÄ«â€™â€™ ti.

so \Ne I 378/ satthu santikaá¹ƒ gantvÄ• sayaá¹ƒ tÄ• va vandi. satthÄ• ``dÄ«ghÄ• yuko hol
pajÄ• patiyÄ• vandanakÄ• lepi tassÄ• tatheva vatvÄ• puttassa vandÄ• panakÄ• le tuá¹‡h
satthÄ• raá¹ƒ pucchi, satthÄ• pi tatheva byÄ• kÄ• si. so kira brÄ• hmaá¹‡o sabbaÃ±Ã±utaÃ
apaá¹-ivijjhitvÄ• va attano mantaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saá¹ƒsandesi, paá¹-ibÄ•
jÄ• nÄ• ti. brÄ• hmaá¹‡o satthÄ• raá¹ƒ pucchi --- ``atthi pana, bhante, paá¹-ibÄ• hanÅ«pÄ•
brÄ• hmaá¹‡Ä• â€™â€™ ti. ``kiá¹ƒ bhaveyyÄ• â€™â€™ ti? ``sace tvaá¹ƒ attano gehadvÄ•
tassa majjhe \Ee II 237/ pÄ«á¹-hikaá¹ƒ kÄ• retvÄ• taá¹ƒ parikkhipanto aá¹-á¹-ha vÄ• soá¸·a
I 424/ paÃ±Ã±Ä• petvÄ• tesu mama sÄ• vake nisÄ«dÄ• petvÄ• sattÄ• haá¹ƒ nirantaraá¹ƒ
sakkuá¹‡eyyÄ• si, evamassa antarÄ• yo nasseyyÄ• â€™â€™ ti. ``bho gotama, mayÄ• maá
tumhÄ• kaá¹ƒ pana sÄ• vake kathaá¹ƒ lacchÄ• mÄ«â€™â€™ ti? ``tayÄ• ettake kate ahaá¹
pahiá¹‡issÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, bho gotamÄ• â€™â€™ ti so attano gehadvÄ• re s
niá¹-á¹-hÄ• petvÄ• satthu santikaá¹ƒ agamÄ• si. satthÄ• bhikkhÅ« pahiá¹‡i, te gantvÄ• tat
dÄ• rakampi pÄ«á¹-hikÄ• yaá¹ƒ nipajjÄ• pesuá¹ƒ, bhikkhÅ« sattarattindivaá¹ƒ nirantaraá¹ƒ p
sattame divase sÄ• yaá¹ƒ satthÄ• Ä• gacchi. tasmiá¹ƒ Ä• gate sabbacakkavÄ• á¸·adevatÄ•
avaruddhako nÄ• ma yakkho dvÄ• dasa saá¹ƒvaccharÄ• ni vessavaá¹‡aá¹ƒ upaá¹-á¹-hahitv
labhanto ``ito sattame divase imaá¹ƒ dÄ• rakaá¹ƒ gaá¹‡heyyÄ• sÄ«â€™â€™ ti labhi. tasmÄ
aá¹-á¹-hÄ• si.

satthari pana tattha gate mahesakkhÄ• su devatÄ• su sannipatitÄ• su appesakkhÄ• devat
okÄ• saá¹ƒ alabhamÄ• nÄ• dvÄ• dasa \Ee II 238/ yojanÄ• ni paá¹-ikkamiá¹ƒsu. avaruddhak
satthÄ• pi sabbarattiá¹ƒ parittamakÄ• si. sattÄ• he vÄ«tivatte avaruddhako dÄ• rakaá¹ƒ na l
divase aruá¹‡e uggatamatte dÄ• rakaá¹ƒ Ä• netvÄ• satthÄ• raá¹ƒ vandÄ• pesuá¹ƒ. satthÄ•
ti Ä• ha. ``kÄ«vaciraá¹ƒ pana, bho gotama, dÄ• rako á¹-hassatÄ«â€™â€™ ti? ``vÄ«savassa
brÄ• hmaá¹‡Ä• â€™â€™ ti. athassa ``Ä• yuvaá¸• á¸• hanakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ
paÃ±cahi upÄ• sakasatehi parivuto vicari. athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ«
samuá¹-á¹-hÄ• pesuá¹ƒ ``passathÄ• vuso, Ä• yuvaá¸• á¸• hanakumÄ• rena kira sattame div
idÄ• ni vÄ«savassasataá¹-á¹-hÄ• yÄ« hutvÄ• paÃ±cahi upÄ• sakasatehi parivuto vicarati, a
sattÄ• naá¹ƒ Ä• yuvaá¸• á¸• hanakÄ• raá¹‡aâ€™â€™ nti. satthÄ• Ä• gantvÄ• ``kÄ• ya nut
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, na k
Ä• yuvaá¸• á¸• hanameva, ime pana sattÄ• guá¹‡avante vandantÄ• abhivÄ• dentÄ• catÅ«
parissayato \Ne I 379/ muccanti, yÄ• vatÄ• yukameva tiá¹-á¹-hantÄ«â€™â€™ ti vatvÄ• anu
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<109> á¹• 21 ``abhivÄ• danasÄ«lissa \Be I 425/ \Ee II 239/, niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• y

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balaâ€™â€™ nti ||

tattha __abhivÄ• danasÄ«lissÄ• _ti vandanasÄ«lissa, abhiá¹‡haá¹ƒ vandanakiccapasutass

__vuá¸• á¸• hÄ• pacÄ• yino_ti gihissa vÄ• tadahupabbajite daharasÄ• maá¹‡erepi, pabbaji
vÄ• upasampadÄ• ya vÄ• vuá¸• á¸• hatare guá¹‡avuá¸• á¸• he apacÄ• yamÄ• nassa, abhi
pÅ«jentassÄ• ti attho. __cattÄ• ro dhammÄ• vaá¸• á¸• hantÄ«_ti Ä• yumhi vaá¸• á¸• hamÄ
vaá¸• á¸• hati, tattakaá¹ƒ itarepi vaá¸• á¸• hantiyeva. yena hi paÃ±Ã±Ä• savassaÄ• yusaá¹ƒ
kataá¹ƒ, paÃ±cavÄ«sativassakÄ• le cassa jÄ«vitantarÄ• yo uppajjeyya, so abhivÄ• danasÄ
paá¹-ippassambhati, so yÄ• vatÄ• yukameva tiá¹-á¹-hati, vaá¹‡á¹‡Ä• dayopissa Ä• yunÄ• va
ito uttaripi eseva nayo. anantarÄ• yena pavattassÄ• yuno vaá¸• á¸• hanaá¹ƒ nÄ• ma natthi.

desanÄ• vasÄ• ne Ä• yuvaá¸• á¸• hanakumÄ• ro paÃ±cahi upÄ• sakasatehi saddhiá¹ƒ sot
aÃ±Ã±epi bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

Ä• yuvaá¸• á¸• hanakumÄ• ravatthu aá¹-á¹-hamaá¹ƒ.

9. saá¹ƒkiccasÄ• maá¹‡eravatthu

__yo_ \Ee II 240/ __ca vassasataá¹ƒ jÄ«ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
saá¹ƒkiccasÄ• maá¹‡eraá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kira tiá¹ƒsamattÄ• kulaputtÄ• satthu dhammakathaá¹ƒ sutvÄ• sÄ• sane u
te upasampadÄ• ya paÃ±cavassÄ• hutvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ganthadhura
dhurÄ• nÄ«ti sutvÄ• ``mayaá¹ƒ mahallakakÄ• le pabbajitÄ• â€™â€™ ti ganthadhure ussÄ
vipassanÄ• dhuraá¹ƒ pÅ«retukÄ• mÄ• yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• pe
araÃ±Ã±Ä• yatanaá¹ƒ gamissÄ• mÄ• â€™â€™ ti satthÄ• raá¹ƒ Ä• pucchiá¹ƒsu. satthÄ• ``k
gamissathÄ• â€™â€™ ti pucchitvÄ• ``asukaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte ``tattha tesaá¹ƒ
vighÄ• sÄ• daá¹ƒ nissÄ• ya bhayaá¹ƒ uppajjissati, taÃ±ca pana saá¹ƒkiccasÄ• maá¹‡ere ga
nesaá¹ƒ pabbajitakiccaá¹ƒ pÄ• ripÅ«riá¹ƒ gamissatÄ«â€™â€™ ti aÃ±Ã±Ä• si.

saá¹ƒkiccasÄ• maá¹‡ero \Be I 426/ nÄ• ma sÄ• riputtattherassa sÄ• maá¹‡ero sattavassiko
mÄ• tÄ• sÄ• vatthiyaá¹ƒ aá¸• á¸• hakulassa dhÄ«tÄ• . sÄ• tasmiá¹ƒ kucchigate ekena byÄ
kÄ• lamakÄ• si. tassÄ• jhÄ• piyamÄ• nÄ• ya á¹-hapetvÄ• gabbhamaá¹ƒsaá¹ƒ sesaá¹ƒ jhÄ
citakato otÄ• retvÄ• dvÄ«su tÄ«su á¹-hÄ• nesu sÅ«lehi vijjhiá¹ƒsu. sÅ«lakoá¹-i dÄ• rakassa
evaá¹ƒ gabbhamaá¹ƒsaá¹ƒ \Ee II 241/ vijjhitvÄ• aá¹…gÄ• rarÄ• simhi khipitvÄ• aá¹…gÄ• r
pakkamiá¹ƒsu. gabbhamaá¹ƒsaá¹ƒ jhÄ• yi, aá¹…gÄ• ramatthake pana suvaá¹‡á¹‡abimbasa
nipanno viya ahosi. pacchimabhavikassa sattassa hi sinerunÄ• otthariyamÄ• nassapi araha
jÄ«vitakkhayo nÄ• ma natthi. punadivase ``citakaá¹ƒ nibbÄ• pessÄ• mÄ• â€™â€™ ti Ä• gat
dÄ• rakaá¹ƒ disvÄ• acchariyabbhutacittajÄ• tÄ• ``kathaÃ±hi nÄ• ma ettakesu dÄ• rÅ«su kh
jhÄ• piyamÄ• ne dÄ• rako na jhÄ• yi, kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti dÄ• rakaá¹ƒ Ä• c
nemittake pucchiá¹ƒsu. nemittakÄ• ``sace ayaá¹ƒ dÄ• rako agÄ• raá¹ƒ ajjhÄ• vassissati, yÄ

kulaparivaá¹-á¹-Ä• Ã±Ä• takÄ• duggatÄ• bhavissanti? sace pabbajissati, paÃ±cahi samaá
vicarissatÄ«â€™â€™ ti Ä• haá¹ƒsu. tassa saá¹…kunÄ• akkhikoá¹-iyÄ• bhinnattÄ• __saá¹
kariá¹ƒsu. so aparena samayena saá¹ƒkiccoti paÃ±Ã±Ä• yi. atha naá¹ƒ Ã±Ä• takÄ• ``hotu,
amhÄ• kaá¹ƒ ayyassa sÄ• riputtassa santike pabbÄ• jessÄ• mÄ• â€™â€™ ti posiá¹ƒsu. so
mÄ• tukucchiyaá¹ƒ \Ee II 242/ vasanakÄ• le mÄ• tÄ• te kÄ• lamakÄ• si, tassÄ• sarÄ«re jh
jhÄ• yÄ«â€™â€™ ti kumÄ• rakÄ• naá¹ƒ kathaá¹ƒ sutvÄ• ``ahaá¹ƒ kira evarÅ«pÄ• bhayÄ•
pabbajissÄ• mÄ«â€™â€™ ti Ã±Ä• takÄ• naá¹ƒ Ä• rocesi. te ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti
netvÄ• , ``bhante, imaá¹ƒ pabbÄ• jethÄ• â€™â€™ ti adaá¹ƒsu. thero tacapaÃ±cakakammaa
pabbÄ• jesi. so khuraggeyeva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. ayaá¹ƒ saá

satthÄ• ``etasmiá¹ƒ gate taá¹ƒ bhayaá¹ƒ vÅ«pasamissati, atha nesaá¹ƒ pabbajitakiccaá¹ƒ
gamissatÄ«â€™â€™ ti Ã±atvÄ• , ``bhikkhave, tumhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tikaá¹ƒ sÄ• ripu
gacchathÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti vatvÄ• therassa \Be I 427/ santika
Ä• vusoâ€™â€™ ti vutte mayaá¹ƒ satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã
Ä• pucchimhÄ• , atha no satthÄ• evamÄ• ha --- ``tumhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tikaá¹ƒ olok
``tenamhÄ• idhÄ• gatÄ• â€™â€™ ti. thero ``satthÄ• rÄ• \Ne I 381/ ime ekaá¹ƒ kÄ• raá¹‡aa
bhavissanti, kiá¹ƒ nu kho etaâ€™â€™ nti Ä• vajjento tamatthaá¹ƒ Ã±atvÄ• Ä• ha --- ``atthi
sÄ• maá¹‡eroâ€™â€™ ti? ``natthi, Ä• vusoâ€™â€™ ti. ``sace natthi, imaá¹ƒ saá¹ƒkiccasÄ•
gacchathÄ• â€™â€™ ti. ``alaá¹ƒ, Ä• vuso, sÄ• maá¹‡eraá¹ƒ nissÄ• ya no palibodho bhavis
vasantÄ• naá¹ƒ sÄ• maá¹‡erenÄ• â€™â€™ ti? ``nÄ• vuso \Ee II 243/, imaá¹ƒ nissÄ• ya tum
pana tumhe nissÄ• ya imassa palibodho bhavissati. satthÄ• pi tumhe mama santikaá¹ƒ pah
sÄ• maá¹‡erassa pahiá¹‡anaá¹ƒ paccÄ• sÄ«santo pahiá¹‡i, imaá¹ƒ gahetvÄ• gacchathÄ• â
ti adhivÄ• setvÄ• sÄ• maá¹‡erena saddhiá¹ƒ ekatiá¹ƒsa janÄ• theraá¹ƒ apaloketvÄ• vihÄ•
carantÄ• vÄ«sayojanasatamatthake ekaá¹ƒ sahassakulaá¹ƒ gÄ• maá¹ƒ pÄ• puá¹‡iá¹ƒsu.

manussÄ• te disvÄ• pasannacittÄ• sakkaccaá¹ƒ parivisitvÄ• , ``bhante, kattha gamissath
``yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ, Ä• vusoâ€™â€™ ti vutte pÄ• damÅ«le nipajjitvÄ• ``ma
á¹-hÄ• naá¹ƒ nissÄ• ya antovassaá¹ƒ vasantesu paÃ±casÄ«laá¹ƒ samÄ• dÄ• ya uposathak
yÄ• ciá¹ƒsu. therÄ• adhivÄ• sesuá¹ƒ. atha nesaá¹ƒ manussÄ•
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá¹…kamanapaá¹‡á¹‡asÄ• lÄ• yo saá¹ƒvidahitvÄ• ``ajj
nti ussÄ• happattÄ• upaá¹-á¹-hÄ• namakaá¹ƒsu. therÄ• vassÅ«panÄ• yikadivase katikava
amhehi dharamÄ• nakabuddhassa santike kammaá¹-á¹-hÄ• naá¹ƒ gahitaá¹ƒ, na kho pana s
paá¹-ipattisampadÄ• ya buddhe Ä• rÄ• dhetuá¹ƒ, amhÄ• kaÃ±ca apÄ• yadvÄ• rÄ• ni vivaá¹
bhikkhÄ• cÄ• ravelaá¹ƒ, sÄ• yaá¹ƒ therÅ«paá¹-á¹-hÄ• navelaÃ±ca \Ee II 244/ sesakÄ• le dv
bhavissÄ• ma, yassa aphÄ• sukaá¹ƒ bhavissati, tena ghaá¹‡á¸• iyÄ• pahaá¹-Ä• ya tassa sa
bhesajjaá¹ƒ karissÄ• ma, ito aÃ±Ã±asmiá¹ƒ rattibhÄ• ge vÄ• divasabhÄ• ge vÄ• appamatt
kammaá¹-á¹-hÄ• namanuyuÃ±jissÄ• mÄ• â€™â€™ ti.

tesu \Be I 428/ evaá¹ƒ katikaá¹ƒ katvÄ• viharantesu eko duggatapuriso dhÄ«taraá¹ƒ upanis
tasmiá¹ƒ á¹-hÄ• ne dubbhikkhe uppanne aparaá¹ƒ dhÄ«taraá¹ƒ upanissÄ• ya jÄ«vitukÄ• mo
therÄ• pi gÄ• me piá¹‡á¸• Ä• ya caritvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gacchantÄ• antarÄ• m
vÄ• lukapuline nisÄ«ditvÄ• bhattakiccaá¹ƒ kariá¹ƒsu. tasmiá¹ƒ khaá¹‡e so puriso taá¹ƒ á¹-h
ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá¹ƒ therÄ• ``kahaá¹ƒ gacchasÄ«â€™â€™ ti pucchiá¹ƒs
therÄ• tasmiá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ uppÄ• detvÄ• , ``upÄ• saka, ativiya chÄ• tosi, gaccha, pa
ekamekaá¹ƒ te bhattapiá¹‡á¸• aá¹ƒ dassÄ• mÄ• â€™â€™ ti vatvÄ• tena paá¹‡á¹‡e Ä• haá
bhuÃ±jananiyÄ• meneva sÅ«pabyaÃ±janehi sannahitvÄ• ekamekaá¹ƒ piá¹‡á¸• aá¹ƒ adaá¹
yaá¹ƒ bhojanakÄ• le Ä• gatassa \Ne I 382/ bhattaá¹ƒ dadamÄ• nena \Ee II 245/ bhikkhunÄ•
attanÄ• bhuÃ±jananiyÄ• meneva thokaá¹ƒ vÄ• bahuá¹ƒ vÄ• dÄ• tabbaá¹ƒ. tasmÄ• tepi ta
katabhattakicco there vanditvÄ• pucchi --- ``kiá¹ƒ, bhante, ayyÄ• , kenaci nimantitÄ• â€™â€
upÄ• saka, nimantanaá¹ƒ, manussÄ• devasikaá¹ƒ evarÅ«pameva Ä• hÄ• raá¹ƒ dentÄ«â€™
niccakÄ• laá¹ƒ uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya kammaá¹ƒ karontÄ• pi evarÅ«paá¹ƒ Ä• hÄ•
kiá¹ƒ me aÃ±Ã±attha gatena, imesaá¹ƒ santikeyeva jÄ«vissÄ• mÄ«â€™â€™ ti. atha ne Ä• l
vattapaá¹-ivattaá¹ƒ katvÄ• ayyÄ• naá¹ƒ santike vasituá¹ƒ icchÄ• mÄ«â€™â€™ ti. ``sÄ• dhu
tehi saddhiá¹ƒ tesaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sÄ• dhukaá¹ƒ vattapaá¹-ivattaá¹ƒ ka
Ä• rÄ• dhetvÄ• dvemÄ• saccayena dhÄ«taraá¹ƒ daá¹-á¹-hukÄ• mo hutvÄ• ``sace, ayye, Ä
vissajjissanti, anÄ• pucchÄ• gamissÄ• mÄ«â€™â€™ ti tesaá¹ƒ anÄ• cikkhitvÄ• va nikkham
oá¸·Ä• rikaá¹ƒ khalitaá¹ƒ ahosi, yaá¹ƒ bhikkhÅ«naá¹ƒ anÄ• rocetvÄ• pakkÄ• mi.

tassa pana gamanamagge ekÄ• aá¹-avÄ« atthi. tattha paÃ±casatÄ• naá¹ƒ corÄ• naá¹ƒ ``y
pavisati, taá¹ƒ mÄ• retvÄ• tassa maá¹ƒsalohitena tuyhaá¹ƒ balikammaá¹ƒ karissÄ• mÄ• â€
Ä• yÄ• canaá¹ƒ katvÄ• vasantÄ• naá¹ƒ sattamo divaso hoti. tasmÄ• sattame divase coraje
Ä• ruyha \Ee II 246/ olokento taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• corÄ• naá¹ƒ saÃ±Ã±amadÄ• si
paviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• parikkhipitvÄ• taá¹ƒ gaá¹‡hitvÄ• gÄ• á¸·habandhanaá¹ƒ
araá¹‡isahitena aggiá¹ƒ nibbattetvÄ• dÄ• rÅ«ni saá¹…kaá¸• á¸• hitvÄ• mahantaá¹ƒ aggikk
tacchiá¹ƒsu. so tesaá¹ƒ taá¹ƒ kiriyaá¹ƒ disvÄ• , ``sÄ• mi, imasmiá¹ƒ á¹-hÄ• ne neva sÅ«karÄ
dissanti, kiá¹ƒ kÄ• raá¹‡Ä• idaá¹ƒ karothÄ• â€™â€™ ti pucchi. ``taá¹ƒ mÄ• retvÄ• tava ma
balikammaá¹ƒ karissÄ• mÄ• â€™â€™ ti. so maraá¹‡abhayatajjito bhikkhÅ«naá¹ƒ taá¹ƒ upa
kevalaá¹ƒ attano jÄ«vitameva rakkhamÄ• no evamÄ• ha --- ``sÄ• mi, ahaá¹ƒ vighÄ• sÄ• do
bhuÃ±jitvÄ• vaá¸• á¸• hito, vighÄ• sÄ• do nÄ• ma kÄ• á¸·akaá¹‡á¹‡iko, ayyÄ• pana yato ta
khattiyÄ• va, asukasmiá¹ƒ á¹-hÄ• ne ekatiá¹ƒsa bhikkhÅ« vasanti, te mÄ• retvÄ• balikamm
devatÄ• tussissatÄ«â€™â€™ ti. taá¹ƒ sutvÄ• corÄ• ``bhaddakaá¹ƒ esa vadeti, kiá¹ƒ iminÄ
khattiye mÄ• retvÄ• balikammaá¹ƒ karissÄ• mÄ• â€™â€™ ti cintetvÄ• ``ehi, nesaá¹ƒ vasa
dassehÄ«â€™â€™ ti tameva maggadesakaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• vihÄ• ra
``kahaá¹ƒ bhikkhÅ«â€™â€™ ti naá¹ƒ pucchiá¹ƒsu. so dve mÄ• se vasitattÄ• tesaá¹ƒ katika
evamÄ• ha \Ee II 247/ --- ``attano divÄ• á¹-á¹-hÄ• narattiá¹-á¹-hÄ• nesu nisinnÄ• , etaá¹ƒ gh
ghaá¹‡á¸• isaddena sannipatissantÄ«â€™â€™ ti. corajeá¹-á¹-hako ghaá¹‡á¸• iá¹ƒ pahari.

bhikkhÅ« \Ne I 383/ ghaá¹‡á¸• isaddaá¹ƒ sutvÄ• ``akÄ• le ghaá¹‡á¸• i pahaá¹-Ä• , kassaci
bhavissatÄ«â€™â€™ ti Ä• gantvÄ• vihÄ• ramajjhe paá¹-ipÄ• á¹-iyÄ• paÃ±Ã±attesu pÄ• sÄ
saá¹…ghatthero core oloketvÄ• pucchi --- ``upÄ• sakÄ• kenÄ• yaá¹ƒ ghaá¹‡á¸• i pahaá¹-Ä
corajeá¹-á¹-hako Ä• ha --- ``mayÄ• , bhanteâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``a
Ä• yÄ• citaá¹ƒ atthi, tassÄ• balikammakaraá¹‡atthÄ• ya ekaá¹ƒ bhikkhuá¹ƒ gahetvÄ• gami
sutvÄ• mahÄ• thero bhikkhÅ« Ä• ha --- ``Ä• vuso, bhÄ• tikÄ• naá¹ƒ uppannakiccaá¹ƒ nÄ• n
nittharitabbaá¹ƒ, ahaá¹ƒ attano jÄ«vitaá¹ƒ tumhÄ• kaá¹ƒ pariccajitvÄ• imehi saddhiá¹ƒ gam
sabbesaá¹ƒ antarÄ• yo hotu, appamattÄ• samaá¹‡adhammaá¹ƒ karothÄ• â€™â€™ ti. anut
jeá¹-á¹-habhÄ• tu kiccaá¹ƒ nÄ• ma kaniá¹-á¹-hassa bhÄ• ro, ahaá¹ƒ gamissÄ• mi, tumhe ap
iminÄ• upÄ• yena ``ahameva ahamevÄ• â€™â€™ ti vatvÄ• paá¹-ipÄ• á¹-iyÄ• tiá¹ƒsapi jan
te neva ekissÄ• mÄ• tuyÄ• puttÄ• , na \Be I 430/ ekassa pituno, nÄ• pi vÄ«tarÄ• gÄ• , atha
atthÄ• ya paá¹-ipÄ• á¹-iyÄ• jÄ«vitaá¹ƒ pariccajiá¹ƒsu. tesu ekopi ``tvaá¹ƒ yÄ• hÄ«â€™â€™
nÄ• ma nÄ• hosi.

saá¹ƒkiccasÄ• maá¹‡ero tesaá¹ƒ kathaá¹ƒ sutvÄ• , ``bhante, tumhe tiá¹-á¹-hatha \Ee II 248/
jÄ«vitaá¹ƒ pariccajitvÄ• gamissÄ• mÄ«â€™â€™ ti Ä• ha. te Ä• haá¹ƒsu --- ``Ä• vuso, maya
mÄ• riyamÄ• nÄ• pi taá¹ƒ ekakaá¹ƒ na vissajjessÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• , b
tvaá¹ƒ dhammasenÄ• patisÄ• riputtattherassa sÄ• maá¹‡ero, sace taá¹ƒ vissajjessÄ• ma, s
gantvÄ• corÄ• naá¹ƒ niyyÄ• diá¹ƒsÅ«â€™ ti thero no garahissati, taá¹ƒ nindaá¹ƒ nittharituá
tena taá¹ƒ na vissajjessÄ• mÄ• â€™â€™ ti. ``bhante, sammÄ• sambuddho tumhe mama up
pahiá¹‡antopi, mama upajjhÄ• yo maá¹ƒ tumhehi saddhiá¹ƒ pahiá¹‡antopi idameva kÄ• raá
tiá¹-á¹-hatha tumhe, ahameva gamissÄ• mÄ«â€™â€™ ti so tiá¹ƒsa bhikkhÅ« vanditvÄ• ``sa
khamathÄ• â€™â€™ ti vatvÄ• nikkhami. tadÄ• bhikkhÅ«naá¹ƒ mahÄ• saá¹ƒvego uppajji, a
hadayamaá¹ƒsaá¹ƒ pavedhi. mahÄ• thero core Ä• ha --- ``upÄ• sakÄ• ayaá¹ƒ daharako tur
tacchante, paá¹‡á¹‡Ä• ni attharante disvÄ• bhÄ• yissati, imaá¹ƒ ekamante á¹-hapetvÄ• tÄ•
kareyyÄ• thÄ• â€™â€™ ti. corÄ• sÄ• maá¹‡eraá¹ƒ Ä• dÄ• ya gantvÄ• ekamante á¹-hapet

kiccapariyosÄ• ne corajeá¹-á¹-hako \Ee II 249/ asiá¹ƒ abbÄ• hitvÄ• sÄ• maá¹‡eraá¹ƒ upas
nisÄ«damÄ• no jhÄ• naá¹ƒ samÄ• pajjitvÄ• va nisÄ«di. corajeá¹-á¹-hako asiá¹ƒ parivattetvÄ
pÄ• tesi, asi namitvÄ• dhÄ• rÄ• ya dhÄ• raá¹ƒ pahari, so ``na sammÄ• pahariâ€™â€™ nti
ujukaá¹ƒ \Ne I 384/ katvÄ• pahari. asi tÄ• lapaá¹‡á¹‡aá¹ƒ viya veá¹-hayamÄ• no tharumÅ«
sÄ• maá¹‡eraÃ±hi tasmiá¹ƒ kÄ• le sinerunÄ• avattharantopi mÄ• retuá¹ƒ samattho nÄ• ma
pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• corajeá¹-á¹-hako cintesi --- ``pubbe me asi silÄ• thambhaá¹ƒ vÄ•
vÄ• kaá¸·Ä«raá¹ƒ viya chindati, idÄ• ni ekavÄ• raá¹ƒ nami, ekavÄ• raá¹ƒ tÄ• lapattaveá¹-ha
nÄ• ma asi acetanÄ• hutvÄ• pi imassa guá¹‡aá¹ƒ jÄ• nÄ• ti, ahaá¹ƒ sacetanopi na jÄ• nÄ•
bhÅ«miyaá¹ƒ \Be I 431/ khipitvÄ• tassa pÄ• damÅ«le urena nipajjitvÄ• , ``bhante, mayaá¹ƒ
aá¹-aviá¹ƒ paviá¹-á¹-hÄ• mhÄ• , amhe dÅ«ratova disvÄ• sahassamattÄ• pi manussÄ• pav

kathÄ• kathetuá¹ƒ na sakkonti. tava pana santÄ• samattampi natthi, ukkÄ• mukhe suvaá¹‡
supupphitakaá¹‡ikÄ• raá¹ƒ viya ca te mukhaá¹ƒ virocati, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ n
gÄ• thamÄ• ha ---

``tassa te natthi bhÄ«tattaá¹ƒ, bhiyyo vaá¹‡á¹‡o pasÄ«dati.

kasmÄ• na paridevesi, evarÅ«pe mahabbhayeâ€™â€™ ti || (Th 706).

sÄ• maá¹‡ero jhÄ• nÄ• vuá¹-á¹-hÄ• ya tassa dhammaá¹ƒ desento, ``Ä• vuso gÄ• maá¹‡i,
nÄ• ma sÄ«se á¹-hapitabhÄ• ro viya hoti, so tasmiá¹ƒ bhijjante vÄ• nassante vÄ• tussatev
vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

``natthi cetasikaá¹ƒ dukkhaá¹ƒ, anapekkhassa gÄ• maá¹‡i.

atikkantÄ• bhayÄ• sabbe, khÄ«á¹‡asaá¹ƒyojanassa ve ||

``khÄ«á¹‡Ä• ya bhavanettiyÄ• , diá¹-á¹-he dhamme yathÄ• tathe.

na bhayaá¹ƒ maraá¹‡e hoti, bhÄ• ranikkhepane yathÄ• â€™â€™ ti || (Th 707-708).

so tassa kathaá¹ƒ sutvÄ• paÃ±ca corasatÄ• ni oloketvÄ• Ä• ha --- ``tumhe kiá¹ƒ karissath
pana, sÄ• mÄ«â€™â€™ ti. ``mama tÄ• va, bho, `evarÅ«paá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• a
ayyassa santike pabbajissÄ• mÄ«â€™ ti. mayampi tatheva karissÄ• mÄ• â€™â€™ ti. ``sÄ•
paÃ±casatÄ• pi corÄ• sÄ• maá¹‡eraá¹ƒ vanditvÄ• pabbajjaá¹ƒ yÄ• ciá¹ƒsu \Ee II 251/. so t
kese ceva vatthadasÄ• ca chinditvÄ• tambamattikÄ• ya rajitvÄ• tÄ• ni kÄ• sÄ• yÄ• ni accl
patiá¹-á¹-hÄ• petvÄ• te Ä• dÄ• ya gacchanto cintesi \Ne I 385/ --- ``sacÄ• haá¹ƒ there adisv
\Be I 432/ samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ na sakkhissanti. corÄ• naÃ±hi maá¹ƒ gahetvÄ•
paá¹-á¹-hÄ• ya tesu ekopi assÅ«ni sandhÄ• retuá¹ƒ nÄ• sakkhi, `mÄ• rito nu kho sÄ• maá¹‡
cintentÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ abhimukhaá¹ƒ na bhavissati, tasmÄ• disvÄ• va ne
paÃ±casatabhikkhuparivÄ• ro tattha gantvÄ• attano dassanena paá¹-iladdhaassÄ• sehi teh
saá¹ƒkicca, laddhaá¹ƒ te jÄ«vitaâ€™â€™ nti vutte, ``Ä• ma, bhante, ime maá¹ƒ mÄ• retukÄ
asakkontÄ• mama guá¹‡e pasÄ«ditvÄ• dhammaá¹ƒ sutvÄ• pabbajitÄ• , ahaá¹ƒ `tumhe dis
Ä• gato, appamattÄ• samaá¹‡adhammaá¹ƒ karotha, ahaá¹ƒ satthu santikaá¹ƒ gamissÄ• m
vanditvÄ• itare Ä• dÄ• ya upajjhÄ• yassa santikaá¹ƒ gantvÄ• ``kiá¹ƒ saá¹ƒkicca, antevÄ• s
vutte, ``Ä• ma, bhanteâ€™â€™ ti taá¹ƒ pavattiá¹ƒ Ä• rocesi. therena ``gaccha saá¹ƒkicca, s
passÄ• hÄ«â€™â€™ ti vutte, ``sÄ• dhÅ«â€™â€™ ti theraá¹ƒ vanditvÄ• te Ä• dÄ• ya satth
satthÄ• rÄ• pi \Ee II 252/ ``kiá¹ƒ saá¹ƒkicca, antevÄ• sikÄ• te laddhÄ• â€™â€™ ti vutte, ``Ä
taá¹ƒ pavattiá¹ƒ Ä• rocesi. satthÄ• ``evaá¹ƒ kira, bhikkhaveâ€™â€™ ti pucchitvÄ• , ``Ä• ma

vutte, ``bhikkhave, tumhÄ• kaá¹ƒ corakammaá¹ƒ katvÄ• dussÄ«le patiá¹-á¹-hÄ• ya vassasa
sÄ«le patiá¹-á¹-hÄ• ya ekadivasampi jÄ«vitaá¹ƒ seyyoâ€™â€™ ti vatvÄ• anusandhiá¹ƒ gha
imaá¹ƒ gÄ• thamÄ• ha ---

<110> á¹• 21 ``yo ca vassasataá¹ƒ jÄ«ve, dussÄ«lo asamÄ• hito.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, sÄ«lavantassa jhÄ• yinoâ€™â€™ ti ||

tattha __dussÄ«lo_ti nissÄ«lo. __sÄ«lavantassÄ• _ti dussÄ«lassa __vassasataá¹ƒ_ jÄ«van
dvÄ«hi jhÄ• nehi __jhÄ• yino_ ekadivasampi ekamuhuttampi __jÄ«vitaá¹ƒ seyyo, _ uttaman

desanÄ• vasÄ• ne te paÃ±casatÄ• pi bhikkhÅ« saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• p
sampattamahÄ• janassÄ• pi sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

aparena samayena saá¹ƒkicco upasampadaá¹ƒ labhitvÄ• dasavasso hutvÄ• sÄ• maá¹‡er
bhÄ• gineyyo adhimuttasÄ• maá¹‡ero nÄ• ma. atha naá¹ƒ thero paripuá¹‡á¹‡avassakÄ• le
te karissÄ• mi, gaccha, Ã±Ä• takÄ• naá¹ƒ santike vassaparimÄ• á¹‡aá¹ƒ pucchitvÄ• \Be I 4
uyyojesi. so mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ \Ee II 253/ gacchanto antarÄ• magge paÃ±casa
balikammatthÄ• ya mÄ• riyamÄ• no tesaá¹ƒ dhammaá¹ƒ desetvÄ• pasannacittehi tehi ``na
amhÄ• kaá¹ƒ \Ne I 386/ atthibhÄ• vo kassaci Ä• rocetabboâ€™â€™ ti vissaá¹-á¹-ho paá¹-ip
Ä• gacchante disvÄ• tameva maggaá¹ƒ paá¹-ipajjantÄ• nampi tesaá¹ƒ saccamanurakkhant
viheá¹-hiyamÄ• nÄ• naá¹ƒ ``tvampi corehi saddhiá¹ƒ ekato hutvÄ• maÃ±Ã±e, amhÄ• kaá¹ƒ
paridevantÄ• naá¹ƒ saddaá¹ƒ sutvÄ• te mÄ• tÄ• pitÅ«nampi anÄ• rocitabhÄ• vaá¹ƒ Ã±atvÄ
yÄ• ciá¹ƒsu. sopi saá¹ƒkiccasÄ• maá¹‡ero viya te sabbe pabbÄ• jetvÄ• upajjhÄ• yassa sam
satthu santikaá¹ƒ pesito gantvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesi. satthÄ• ``evaá¹ƒ kira, bhikkhav
pucchitvÄ• , ``Ä• ma, bhanteâ€™â€™ ti vutte purimanayeneva anusandhiá¹ƒ ghaá¹-etvÄ•
gÄ• thamÄ• ha ---

``yo ca vassasataá¹ƒ jÄ«ve, dussÄ«lo asamÄ• hito.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, sÄ«lavantassa jhÄ• yinoâ€™â€™ ti ||

idampi __adhimuttasÄ• maá¹‡eravatthu_ vuttanayamevÄ• ti.

saá¹ƒkiccasÄ• maá¹‡eravatthu navamaá¹ƒ.

10. khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±attheravatthu

__yo_ \Ee II 254/ __ca vassasataá¹ƒ jÄ«ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±attheraá¹ƒ Ä• rabbha kathesi.

so kira thero satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharanto arahatta
Ä• rocessÄ• mÄ«â€™â€™ ti tato Ä• gacchanto antarÄ• magge kilanto maggÄ• okkamma
nisinno jhÄ• naá¹ƒ samÄ• pajji. athekaá¹ƒ gÄ• maá¹ƒ vilumpitvÄ• paÃ±casatÄ• corÄ• atta
bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• sÄ«senÄ• dÄ• ya gacchantÄ• dÅ«raá¹ƒ gantvÄ• kilantarÅ«p
imasmiá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡e vissamissÄ• mÄ• â€™â€™ ti maggÄ• okkamma \Be I 43
santikaá¹ƒ gantvÄ• theraá¹ƒ disvÄ• pi ``khÄ• á¹‡uko ayaâ€™â€™ nti saÃ±Ã±ino ahesuá¹ƒ
bhaá¹‡á¸• ikaá¹ƒ á¹-hapesi, aparopi taá¹ƒ nissÄ• ya bhaá¹‡á¸• ikaá¹ƒ á¹-hapesi. evaá¹ƒ paÃ
paÃ±cahi bhaá¹‡á¸• ikasatehi theraá¹ƒ parikkhipitvÄ• sayampi nisinnÄ• niddÄ• yitvÄ• aru
pabujjhitvÄ• attano attano bhaá¹‡á¸• ikaá¹ƒ gaá¹‡hantÄ• theraá¹ƒ disvÄ• ``amanussoâ€™
palÄ• yituá¹ƒ \Ne I 387/ Ä• rabhiá¹ƒsu. atha ne thero Ä• ha --- ``mÄ• bhÄ• yittha upÄ• sakÄ
nti. te therassa pÄ• damÅ«le nipajjitvÄ• ``khamatha, bhante, mayaá¹ƒ khÄ• á¹‡ukasaÃ±Ã±
theraá¹ƒ khamÄ• petvÄ• corajeá¹-á¹-hakena ``ahaá¹ƒ ayyassa santike pabbajissÄ• mÄ«â€
``mayampi pabbajissÄ• mÄ• â€™â€™ ti \Ee II 255/ vatvÄ• sabbepi ekacchandÄ• hutvÄ•
yÄ• ciá¹ƒsu. thero saá¹ƒkiccasÄ• maá¹‡ero viya sabbepi te pabbÄ• jesi. tato paá¹-á¹-hÄ• ya
__khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±o_ti paÃ±Ã±Ä• yi. so tehi bhikkhÅ«hi saddhiá¹ƒ satthu santikaá
``kiá¹ƒ, koá¹‡á¸• aÃ±Ã±a, antevÄ• sikÄ• te laddhÄ• â€™â€™ ti vutte taá¹ƒ pavattiá¹ƒ Ä• ro
kira, bhikkhaveâ€™â€™ ti pucchitvÄ• , ``Ä• ma, bhante, na no aÃ±Ã±assa evarÅ«po Ä• nu
tenamhÄ• pabbajitÄ• â€™â€™ ti vutte, ``bhikkhave, evarÅ«pe duppaÃ±Ã±akamme patiá¹-
jÄ«vanato idÄ• ni vo paÃ±Ã±Ä• sampadÄ• ya vattamÄ• nÄ• naá¹ƒ ekÄ• hampi jÄ«vitaá¹ƒ s
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<111> á¹• 21 ``yo ca vassasataá¹ƒ jÄ«ve, duppaÃ±Ã±o asamÄ• hito.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, paÃ±Ã±avantassa jhÄ• yinoâ€™â€™ ti ||

tattha __duppaÃ±Ã±o_ nippaÃ±Ã±o. __paÃ±Ã±avantassÄ• _ti sappaÃ±Ã±assa. sesaá¹ƒ pu

desanÄ• vasÄ• ne paÃ±casatÄ• pi te bhikkhÅ« saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• p
sampattamahÄ• janassÄ• pi sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±attheravatthu dasamaá¹ƒ.

11. sappadÄ• sattheravatthu

__yo_ \Ee II 256/ __ca vassasataá¹ƒ jÄ«ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane

sappadÄ• sattheraá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ \Be I 435/ kireko kulaputto satthu dhammadesanaá¹ƒ sutvÄ• pabbajitvÄ• l
samayena ukkaá¹‡á¹-hitvÄ• ``mÄ• disassa kulaputtassa gihibhÄ• vo nÄ• ma ayutto, pabba
me seyyoâ€™â€™ ti cintetvÄ• attano maraá¹‡Å«pÄ• yaá¹ƒ cintento vicarati. athekadivasaá
katabhattakiccÄ• bhikkhÅ« vihÄ• raá¹ƒ gantvÄ• aggisÄ• lÄ• ya sappaá¹ƒ disvÄ• taá¹ƒ eka
kuá¹-aá¹ƒ pidahitvÄ• Ä• dÄ• ya vihÄ• rÄ• nikkhamiá¹ƒsu. ukkaá¹‡á¹-hitabhikkhupi bhattaki
te bhikkhÅ« disvÄ• ``kiá¹ƒ idaá¹ƒ, Ä• vusoâ€™â€™ ti pucchitvÄ• ``sappo, Ä• vusoâ€™â€
karissathÄ• â€™â€™ ti? ``chaá¸• á¸• essÄ• ma naâ€™â€™ nti. tesaá¹ƒ vacanaá¹ƒ sutvÄ•
á¸• aá¹ƒsÄ• petvÄ• marissÄ• mÄ«â€™â€™ ti ``Ä• haratha, ahaá¹ƒ taá¹ƒ chaá¸• á¸• essÄ•
kuá¹-aá¹ƒ gahetvÄ• ekasmiá¹ƒ á¹-hÄ• ne nisinno tena sappena attÄ• naá¹ƒ á¸• aá¹ƒsÄ• pe
icchati. so kuá¹-e hatthaá¹ƒ otÄ• retvÄ• ito cito ca Ä• loleti, ghorasappassa mukhaá¹ƒ vivar
pakkhipati, neva naá¹ƒ sappo á¸• aá¹ƒsi. so ``nÄ• yaá¹ƒ Ä• sÄ«viso, gharasappo esoâ€™â€
vihÄ• raá¹ƒ agamÄ• si. atha naá¹ƒ bhikkhÅ« ``chaá¸• á¸• ito te, Ä• vuso, sappoâ€™â€™ ti
ghorasappo, gharasappo esoâ€™â€™ ti. ``ghorasappoyevÄ• vuso, mahantaá¹ƒ \Ee II 257/
dukkhena amhehi gahito, kiá¹ƒ kÄ• raá¹‡Ä• evaá¹ƒ tvaá¹ƒ vadesÄ«â€™â€™ ti Ä• haá¹ƒsu
attÄ• naá¹ƒ á¸• aá¹ƒsÄ• pentopi mukhe aá¹…guliá¹ƒ pakkhipentopi taá¹ƒ á¸• aá¹ƒsÄ• petuá
taá¹ƒ sutvÄ• bhikkhÅ« tuá¹‡hÄ« ahesuá¹ƒ.

athekadivasaá¹ƒ nhÄ• pito dve tayo khure Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• ekaá¹ƒ bhÅ«miy
bhikkhÅ«naá¹ƒ kese ohÄ• reti. so bhÅ«miyaá¹ƒ á¹-hapitaá¹ƒ khuraá¹ƒ gahetvÄ• ``iminÄ• g
marissÄ• mÄ«â€™â€™ ti ekasmiá¹ƒ rukkhe gÄ«vaá¹ƒ upanidhÄ• ya khuradhÄ• raá¹ƒ galan
upasampadÄ• mÄ• á¸·ato paá¹-á¹-hÄ• ya attano sÄ«laá¹ƒ Ä• vajjento vimalacandamaá¹‡á¸
sudhotamaá¹‡ikhandhamiva ca nimmalaá¹ƒ sÄ«laá¹ƒ addasa. tassa taá¹ƒ olokentassa saka
pÄ«ti uppajji. so pÄ«tiá¹ƒ vikkhambhetvÄ• vipassanaá¹ƒ vaá¸• á¸• hento saha paá¹-isambh
khuraá¹ƒ Ä• dÄ• ya vihÄ• ramajjhaá¹ƒ pÄ• visi. atha naá¹ƒ bhikkhÅ« ``kahaá¹ƒ gatosi, Ä• vu
`` `iminÄ• khurena galanÄ• á¸·iá¹ƒ chinditvÄ• \Be I 436/ marissÄ• mÄ«â€™ ti gatomhi \Ee
ti. atha ``kasmÄ• na matosÄ«â€™â€™ ti? idÄ• nimhi satthaá¹ƒ Ä• harituá¹ƒ abhabbo jÄ• to
galanÄ• á¸·iá¹ƒ chindissÄ• mÄ«â€™â€™ ti Ã±Ä• á¹‡akhurena sabbakilese chindinti. bhikkh
aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ ti bhagavato Ä• rocesuá¹ƒ. bhagavÄ• tesaá¹ƒ kathaá¹ƒ
bhikkhave, khÄ«á¹‡Ä• savÄ• nÄ• ma sahatthÄ• attÄ• naá¹ƒ jÄ«vitÄ• voropentÄ«â€™â€™
``khÄ«á¹‡Ä• savoâ€™â€™ ti vadatha, evaá¹ƒ arahattÅ«panissayasampanno panÄ• yaá¹ƒ k
arahattÅ«panissayakÄ• raá¹‡aá¹ƒ ``kasmÄ• so sappo etaá¹ƒ na á¸• aá¹ƒsatÄ«â€™â€™ ti?
imassa ito tatiye attabhÄ• ve dÄ• so ahosi, so attano sÄ• mikassa sarÄ«raá¹ƒ á¸• aá¹ƒsituá
ti. evaá¹ƒ \Ne I 389/ tÄ• va nesaá¹ƒ satthÄ• ekaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• cikkhi. tato paá¹-á¹-hÄ
__sappadÄ• so_ nÄ• ma jÄ• to.

kassapasammÄ• sambuddhakÄ• le kireko kulaputto satthu dhammakathaá¹ƒ sutvÄ• uppa

laddhÅ«pasampado aparena samayena anabhiratiyÄ• uppannÄ• ya ekassa sahÄ• yakassa
abhiá¹‡haá¹ƒ gihibhÄ• ve Ä• dÄ«navaá¹ƒ kathesi. taá¹ƒ sutvÄ• itaro sÄ• sane abhiramitvÄ
malaggahite samaá¹‡aparikkhÄ• re ekasmiá¹ƒ soá¹‡á¸• itÄ«re nimmale karonto nisÄ«di. sa
nisinno. atha naá¹ƒ so evamÄ• ha --- ``ahaá¹ƒ, Ä• vuso, uppabbajanto ime parikkhÄ• re tuy
259/ ahosiâ€™â€™ nti. so lobhaá¹ƒ uppÄ• detvÄ• cintesi --- ``iminÄ• mayhaá¹ƒ pabbajite
ko attho, idÄ• ni parikkhÄ• re gaá¹‡hissÄ• mÄ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya ``kiá¹ƒ d
jÄ«vitena, ye mayaá¹ƒ kapÄ• lahatthÄ• parakulesu bhikkhÄ• ya carÄ• ma, puttadÄ• rehi sa
na karomÄ• â€™â€™ tiÄ• dÄ«ni vadanto gihibhÄ• vassa guá¹‡aá¹ƒ kathesi. so tassa katha
ukkaá¹‡á¹-hito hutvÄ• cintesi --- ``ayaá¹ƒ mayÄ• `ukkaá¹‡á¹-hitomhÄ«â€™ ti vutte paá¹-ha
Ä• dÄ«navaá¹ƒ kathetvÄ• idÄ• ni abhiá¹‡haá¹ƒ guá¹‡aá¹ƒ katheti, `kiá¹ƒ nu kho kÄ• raá¹‡a
``imesu samaá¹‡aparikkhÄ• resu lobhenÄ• â€™â€™ ti Ã±atvÄ• sayameva attano cittaá¹ƒ
kassapasammÄ• sambuddhakÄ• le ekassa bhikkhuno ukkaá¹‡á¹-hÄ• pitattÄ• idÄ• ni anab
pana teneva tadÄ• vÄ«sati vassasahassÄ• ni samaá¹‡adhammo kato, svassa etarahi arah

imamatthaá¹ƒ te bhikkhÅ« bhagavato santikÄ• sutvÄ• uttariá¹ƒ pucchiá¹ƒsu --- ``bhante, a
khuradhÄ• raá¹ƒ galanÄ• á¸·iyaá¹ƒ katvÄ• á¹-hitova arahattaá¹ƒ pÄ• puá¹‡Ä• ti, uppajjissat
khaá¹‡ena arahattamaggoâ€™â€™ ti. ``Ä• ma, bhikkhave, Ä• raddhavÄ«riyassa bhikkhuno
bhÅ«miyaá¹ƒ á¹-hapentassa pÄ• de bhÅ«miyaá¹ƒ asampatteyeva arahattamaggo uppajjati.
puggalassa hi vassasataá¹ƒ jÄ«vanato Ä• raddhavÄ«riyassa khaá¹‡amattampi jÄ«vitaá¹ƒ se
anusandhiá¹ƒ ghaá¹-etvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<112> á¹• 21 ``yo ca vassasataá¹ƒ jÄ«ve, kusÄ«to hÄ«navÄ«riyo.

ekÄ• haá¹ƒ jÄ«vikaá¹ƒ seyyo, vÄ«riyamÄ• rabhato daá¸·haâ€™â€™ nti ||

tattha \Ne I 390/ __kusÄ«to_ti kÄ• mavitakkÄ• dÄ«hi tÄ«hi vitakkehi vÄ«tinÄ• mento puggal
nibbÄ«riyo. __vÄ«riyamÄ• rabhato daá¸·ha_nti duvidhajjhÄ• nanibbattanasamatthaá¹ƒ thira
Ä• rabhantassa. sesaá¹ƒ purimasadisameva.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sappadÄ• sattheravatthu ekÄ• dasamaá¹ƒ.

12. paá¹-Ä• cÄ• rÄ• therÄ«vatthu

__yo ca vassasataá¹ƒ jÄ«ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto paá¹
Ä• rabbha kathesi.

sÄ• kira sÄ• vatthiyaá¹ƒ cattÄ• lÄ«sakoá¹-ivibhavassa seá¹-á¹-hino dhÄ«tÄ• ahosi abhirÅ«
soá¸·asavassuddesikakÄ• le sattabhÅ«mikassa pÄ• sÄ• dassa uparimatale rakkhantÄ• vas
ekena attano cÅ«á¸·Å«paá¹-á¹-hÄ• kena saddhiá¹ƒ vippaá¹-ipajji \Ee II 261/. athassÄ• mÄ•
samajÄ• tikakule ekassa kumÄ• rassa paá¹-issuá¹‡itvÄ• vivÄ• hadivasaá¹ƒ á¹-hapesuá¹ƒ. t
taá¹ƒ cÅ«á¸·Å«paá¹-á¹-hÄ• kaá¹ƒ Ä• ha --- ``maá¹ƒ kira asukakulassa nÄ• ma dassanti, ma
paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gatopi tattha pavesanaá¹ƒ na labhissasi, sace te mayi s
I 438/ maá¹ƒ gahetvÄ• yena vÄ• tena vÄ• palÄ• yassÅ«â€™â€™ ti. ``so sÄ• dhu, bhadde
sve pÄ• tova nagaradvÄ• rassa asukaá¹-á¹-hÄ• ne nÄ• ma á¹-hassÄ• mi, tvaá¹ƒ ekena upÄ
Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• dutiyadivase saá¹…ketaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• si. s
vatthaá¹ƒ nivÄ• setvÄ• kese vikkiritvÄ• kuá¹‡á¸• akena sarÄ«raá¹ƒ makkhitvÄ• kuá¹-aá¹ƒ
saddhiá¹ƒ gacchantÄ« viya gharÄ• nikkhamitvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ agamÄ• si. so taá¹ƒ Ä
ekasmiá¹ƒ gÄ• me nivÄ• saá¹ƒ kappetvÄ• araÃ±Ã±e khettaá¹ƒ kasitvÄ• dÄ• rupaá¹‡á¹‡Ä•
kuá¹-ena udakaá¹ƒ Ä• haritvÄ• sahatthÄ• koá¹-á¹-anapacanÄ• dÄ«ni karontÄ« attano pÄ•
athassÄ• kucchiyaá¹ƒ gabbho patiá¹-á¹-hÄ• si. sÄ• paripuá¹‡á¹‡agabbhÄ• ``idha me koci
mÄ• tÄ• pitaro nÄ• ma puttesu muduhadayÄ• honti, tesaá¹ƒ santikaá¹ƒ maá¹ƒ nehi, tattha
bhavissatÄ«â€™â€™ ti sÄ• mikaá¹ƒ \Ee II 262/ yÄ• ci. so ``kiá¹ƒ, bhadde, kathesi, maá¹ƒ d
vividhÄ• kammakÄ• raá¹‡Ä• kareyyuá¹ƒ, na sakkÄ• mayÄ• tattha gantuâ€™â€™ nti paá
yÄ• citvÄ• pi \Ne I 391/ gamanaá¹ƒ alabhamÄ• nÄ• tassa araÃ±Ã±aá¹ƒ gatakÄ• le paá¹-ivis
Ä• gantvÄ• maá¹ƒ apassanto `kahaá¹ƒ gatÄ• â€™ ti pucchissati, mama attano kulagharaá
Ä• cikkheyyÄ• thÄ• â€™â€™ ti vatvÄ• gehadvÄ• raá¹ƒ pidahitvÄ• pakkÄ• mi. sopi Ä• gan
paá¹-ivissake pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``nivattessÄ• mi naâ€™â€™ nti anuband
nÄ• nappakÄ• raá¹ƒ yÄ• ciyamÄ• nopi nivattetuá¹ƒ nÄ• sakkhi. athassÄ• ekasmiá¹ƒ á¹-hÄ•
sÄ• ekaá¹ƒ gacchantaraá¹ƒ pavisitvÄ• , ``sÄ• mi, kammajavÄ• tÄ• me calitÄ• â€™â€™ ti
nipajjitvÄ• samparivattamÄ• nÄ• kicchena dÄ• rakaá¹ƒ vijÄ• yitvÄ• ``yassatthÄ• yÄ• haá¹
so attho nipphannoâ€™â€™ ti punadeva tena saddhiá¹ƒ gehaá¹ƒ Ä• gantvÄ• vÄ• saá¹ƒ ka

tassÄ• aparena samayena puna gabbho patiá¹-á¹-hahi. sÄ• paripuá¹‡á¹‡agabbhÄ• hutvÄ
yÄ• citvÄ• gamanaá¹ƒ alabhamÄ• nÄ• puttaá¹ƒ aá¹…kenÄ• dÄ• ya tatheva pakkamitvÄ•
``tiá¹-á¹-hÄ• hÄ«â€™â€™ ti vutte nivattituá¹ƒ na icchi. atha nesaá¹ƒ gacchantÄ• naá¹ƒ mah
samantÄ• vijjulatÄ• hi \Ee II 263/ Ä• dittaá¹ƒ viya meghatthanitehi, bhijjamÄ• naá¹ƒ viya \Be
udakadhÄ• rÄ• nipÄ• tanirantaraá¹ƒ nabhaá¹ƒ ahosi. tasmiá¹ƒ khaá¹‡e tassÄ• kammajavÄ
sÄ• mikaá¹ƒ Ä• mantetvÄ• , ``sÄ• mi, kammajavÄ• tÄ• me calitÄ• , na sakkomi sandhÄ• re
me jÄ• nÄ• hÄ«â€™â€™ ti Ä• ha. so hatthagatÄ• ya vÄ• siyÄ• ito cito ca upadhÄ• rento ek
jÄ• taá¹ƒ gumbaá¹ƒ disvÄ• chindituá¹ƒ Ä• rabhi. atha naá¹ƒ vammikato nikkhamitvÄ• ghora
taá¹…khaá¹‡aÃ±Ã±evassa sarÄ«raá¹ƒ antosamuá¹-á¹-hitÄ• hi aggijÄ• lÄ• hi á¸• ayhamÄ• n
hutvÄ• tattheva pati. itarÄ• pi mahÄ• dukkhaá¹ƒ anubhavamÄ• nÄ• tassa Ä• gamanaá¹ƒ o
aparampi puttaá¹ƒ vijÄ• yi. dve dÄ• rakÄ• vÄ• tavuá¹-á¹-hivegaá¹ƒ asahamÄ• nÄ• mahÄ•
ubhopi te urantare katvÄ• dvÄ«hi jaá¹‡á¹‡ukehi ceva hatthehi ca bhÅ«miyaá¹ƒ uppÄ«á¸·etv

rattiá¹ƒ vÄ«tinÄ• mesi. sakalasarÄ«raá¹ƒ nillohitaá¹ƒ viya paá¹‡á¸• upalÄ• savaá¹‡á¹‡aá¹ƒ a
aruá¹‡e maá¹ƒsapesivaá¹‡á¹‡aá¹ƒ ekaá¹ƒ puttaá¹ƒ aá¹…kenÄ• dÄ• ya itaraá¹ƒ aá¹…guliyÄ
pitÄ• te ito gatoâ€™â€™ ti vatvÄ• sÄ• mikassa gatamaggena gacchantÄ« \Ee II 264/ taá¹ƒ
katvÄ• patitaá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ thaddhasarÄ«raá¹ƒ disvÄ• ``maá¹ƒ nissÄ• ya mama s
rodantÄ« paridevantÄ« pÄ• yÄ• si.

sÄ• sakalarattiá¹ƒ devena vuá¹-á¹-hattÄ• aciravatiá¹ƒ nadiá¹ƒ jaá¹‡á¹‡uppamÄ• á¹‡ena ka
thanappamÄ• á¹‡ena udakena paripuá¹‡á¹‡aá¹ƒ disvÄ• attano mandabuddhitÄ• ya dvÄ«hi
otarituá¹ƒ avisahantÄ« jeá¹-á¹-haputtaá¹ƒ orimatÄ«re á¹-hapetvÄ• itaraá¹ƒ Ä• dÄ• ya parat
sÄ• khÄ• bhaá¹…gaá¹ƒ attharitvÄ• \Ne I 392/ nipajjÄ• petvÄ• ``itarassa santikaá¹ƒ gamiss
bÄ• laputtakaá¹ƒ pahÄ• ya tarituá¹ƒ asakkontÄ« punappunaá¹ƒ nivattitvÄ• olokayamÄ• nÄ
nadÄ«majjhaá¹ƒ gatakÄ• le eko seno taá¹ƒ kumÄ• raá¹ƒ disvÄ• ``maá¹ƒsapesÄ«â€™â€™
sÄ• taá¹ƒ puttassatthÄ• ya bhassantaá¹ƒ disvÄ• ubho hatthe ukkhipitvÄ• ``sÅ«sÅ«â€™â€
mahÄ• saddaá¹ƒ nicchÄ• resi. seno dÅ«rabhÄ• vena taá¹ƒ asutvÄ• va kumÄ• rakaá¹ƒ gahe
gato. orimatÄ«re á¹-hitaputto mÄ• taraá¹ƒ nadÄ«majjhe ubho hatthe ukkhipitvÄ• mahÄ• sa
disvÄ• \Be I 440/ ``maá¹ƒ pakkosatÄ«â€™â€™ ti saÃ±Ã±Ä• ya vegena udake pati. itissÄ•
jeá¹-á¹-haputto udakena vÅ«á¸·ho.

sÄ• ``eko me putto senena gahito, eko udakena \Ee II 265/ vÅ«á¸·ho, panthe me pati mato
paridevantÄ« gacchamÄ• nÄ• sÄ• vatthito Ä• gacchantaá¹ƒ ekaá¹ƒ purisaá¹ƒ disvÄ• pucc
tÄ• tÄ• â€™â€™ ti? ``sÄ• vatthivÄ• sikomhi, ammÄ• â€™â€™ ti. ``sÄ• vatthinagare asukav
asukakulaá¹ƒ nÄ• ma atthi, jÄ• nÄ• si, tÄ• tÄ• â€™â€™ ti? ``jÄ• nÄ• mi, amma, taá¹ƒ pana
jÄ• nÄ• si pucchÄ• â€™â€™ ti. ``aÃ±Ã±ena me kammaá¹ƒ natthi, tadeva pucchÄ• mi, tÄ• t
attano anÄ• cikkhituá¹ƒ na desi, ajja te sabbarattiá¹ƒ devo vassanto diá¹-á¹-hoâ€™â€™ ti. `
tÄ• ta, mayhameveso sabbarattiá¹ƒ vuá¹-á¹-ho, na aÃ±Ã±assa. mayhaá¹ƒ pana vuá¹-á¹-hak
kathessÄ• mi, etasmiá¹ƒ tÄ• va me seá¹-á¹-higehe pavattiá¹ƒ kathehÄ«â€™â€™ ti. ``amma
seá¹-á¹-hiÃ±ca seá¹-á¹-hibhariyaÃ±ca seá¹-á¹-hiputtaÃ±cÄ• ti tayopi jane avattharamÄ• naá
ekacitakasmiá¹ƒ jhÄ• yanti. esa dhÅ«mo paÃ±Ã±Ä• yati, ammÄ• â€™â€™ ti. sÄ• tasmiá¹ƒ
patamÄ• naá¹ƒ na saÃ±jÄ• ni, ummattikabhÄ• vaá¹ƒ \Ee II 266/ patvÄ• yathÄ• jÄ• tÄ• va r

``ubho puttÄ• kÄ• lakatÄ• , panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitamhi á¸• ayhareâ€™â€™ ti || (Ap therÄ« II 2.498) ---

vilapantÄ« paribbhami. manussÄ• taá¹ƒ disvÄ• ``ummattikÄ• ummattikÄ• â€™â€™ ti kac
gahetvÄ• matthake okirantÄ• leá¸• á¸• Å«hi paharanti. satthÄ• jetavanamahÄ• vihÄ• re aá
nisÄ«ditvÄ• dhammaá¹ƒ desento taá¹ƒ Ä• gacchamÄ• naá¹ƒ addasa kappasatasahassaá¹ƒ
abhinÄ«hÄ• rasampannaá¹ƒ.

sÄ• \Ne I 393/ kira padumuttarabuddhakÄ• le padumuttarasatthÄ• rÄ• ekaá¹ƒ vinayadhara
gahetvÄ• nandanavane á¹-hapentaá¹ƒ viya etadaggaá¹-á¹-hÄ• ne á¹-hapiyamÄ• naá¹ƒ disv
buddhassa santike vinayadharattherÄ«naá¹ƒ aggaá¹-á¹-hÄ• naá¹ƒ labheyyaâ€™â€™ nti ad
patthanaá¹ƒ á¹-hapesi. padumuttarabuddho anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pattharitvÄ• patt
Ã±atvÄ• ``anÄ• gate gotamabuddhassa nÄ• ma sÄ• sane ayaá¹ƒ paá¹-Ä• cÄ• rÄ• nÄ• me
\Be I 441/ bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. taá¹ƒ \Ee II 267/ evaá¹ƒ patthitapatthanaá¹ƒ
abhinÄ«hÄ• rasampannaá¹ƒ satthÄ• dÅ«ratova Ä• gacchantiá¹ƒ disvÄ• ``imissÄ• á¹-hape
bhavituá¹ƒ samattho nÄ• ma natthÄ«â€™â€™ ti cintetvÄ• taá¹ƒ yathÄ• vihÄ• rÄ• bhimukh
akÄ• si. parisÄ• taá¹ƒ disvÄ• va ``imissÄ• ummattikÄ• ya ito Ä• gantuá¹ƒ mÄ• daditthÄ• â
``apetha, mÄ• naá¹ƒ vÄ• rayitthÄ• â€™â€™ ti vatvÄ• avidÅ«raá¹-á¹-hÄ• naá¹ƒ Ä• gatakÄ•
bhaginÄ«â€™â€™ ti Ä• ha. sÄ• taá¹ƒ khaá¹‡aá¹ƒyeva buddhÄ• nubhÄ• vena satiá¹ƒ paá¹-
nivatthavatthassa patitabhÄ• vaá¹ƒ sallakkhetvÄ• hirottappaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ•
athassÄ• eko puriso uttarasÄ• á¹-akaá¹ƒ khipi. sÄ• taá¹ƒ nivÄ• setvÄ• satthÄ• raá¹ƒ upas
suvaá¹‡á¹‡avaá¹‡á¹‡esu pÄ• desu paÃ±capatiá¹-á¹-hitena vanditvÄ• , ``bhante, avassayo n
hotha. ekaÃ±hi me puttaá¹ƒ seno gaá¹‡hi, eko udakena vÅ«á¸·ho, panthe me pati mato, mÄ
bhÄ• tÄ• ca gehena avatthaá¹-Ä• ekacitakasmiá¹ƒ jhÄ• yantÄ«â€™â€™ ti.

satthÄ• tassÄ• vacanaá¹ƒ sutvÄ• ``paá¹-Ä• cÄ• re, mÄ• cintayi, tava tÄ• á¹‡aá¹ƒ saraá¹-
samatthasseva santikaá¹ƒ Ä• gatÄ• si. yathÄ• hi tava idÄ• ni eko puttako senena gahito, ek
panthe \Ee II 268/ pati mato, mÄ• tÄ• pitaro ceva bhÄ• tÄ• ca gehena avatthaá¹-Ä• ; evame
puttÄ• dÄ«naá¹ƒ matakÄ• le tava rodantiyÄ• paggharitaassu catunnaá¹ƒ mahÄ• samuddÄ•
nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``catÅ«su samuddesu jalaá¹ƒ parittakaá¹ƒ,

tato bahuá¹ƒ assujalaá¹ƒ anappakaá¹ƒ.

dukkhena phuá¹-á¹-hassa narassa socanÄ• ,

kiá¹ƒ kÄ• raá¹‡Ä• amma tuvaá¹ƒ pamajjasÄ«â€™â€™ ti ||

evaá¹ƒ satthari __anamataggapariyÄ• yaá¹ƒ_ kathente tassa sarÄ«re soko tanuttaá¹ƒ agan
tanubhÅ«tasokaá¹ƒ Ã±atvÄ• puna satthÄ• Ä• mantetvÄ• ``paá¹-Ä• cÄ• re puttÄ• dayo nÄ
tÄ• á¹‡aá¹ƒ vÄ• leá¹‡aá¹ƒ vÄ• saraá¹‡aá¹ƒ vÄ• bhavituá¹ƒ na sakkonti, tasmÄ• vijjamÄ•
paá¹‡á¸• itena \Ne I 394/ pana sÄ«laá¹ƒ visodhetvÄ• attano nibbÄ• nagÄ• mimaggaá¹ƒ khi
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

``na \Be I 442/ santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• || (Dhp 288; Ap therÄ« II 2.501).

``etamatthavassaá¹ƒ Ã±atvÄ• , paá¹‡á¸• ito sÄ«lasaá¹ƒvuto.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, khippameva visodhayeâ€™â€™ ti || (Dhp 289).

desanÄ• vasÄ• ne \Ee II 269/ paá¹-Ä• cÄ• rÄ• mahÄ• pathaviyaá¹ƒ paá¹ƒsuparimÄ• á¹‡e
sotÄ• pattiphale patiá¹-á¹-hahi, aÃ±Ã±epi bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«t
hutvÄ• satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ci. satthÄ• taá¹ƒ bhikkhunÄ«naá¹ƒ santikaá¹ƒ pahiá¹
laddhÅ«pasampadÄ• paá¹-itÄ• cÄ• rattÄ• __paá¹-Ä• cÄ• rÄ• _tveva paÃ±Ã±Ä• yi. sÄ• ek
Ä• dÄ• ya pÄ• de dhovantÄ« udakaá¹ƒ Ä• siÃ±ci, taá¹ƒ thokaá¹ƒ gantvÄ• pacchijji. dutiyavÄ
dÅ«rataraá¹ƒ agamÄ• si. tatiyavÄ• re Ä• sittaá¹ƒ tatopi dÅ«rataranti. sÄ• tadeva Ä• ramma
vaye paricchinditvÄ• ``mayÄ• paá¹-hamaá¹ƒ Ä• sittaá¹ƒ udakaá¹ƒ viya ime sattÄ• paá¹-ha
dÅ«rataraá¹ƒ gataá¹ƒ dutiyavÄ• re Ä• sittaá¹ƒ udakaá¹ƒ viya majjhimavayepi maranti, tatopi
tatiyavÄ• re Ä• sittaá¹ƒ udakaá¹ƒ viya pacchimavayepi marantiyevÄ• â€™â€™ ti cintesi. sa
nisinnova obhÄ• saá¹ƒ pharitvÄ• tassÄ• sammukhe á¹-hatvÄ• kathento viya ``evametaá¹ƒ
khandhÄ• naá¹ƒ udayabbayaá¹ƒ apassantassa vassasataá¹ƒ jÄ«vanato tesaá¹ƒ udayabbay
ekakkhaá¹‡ampi jÄ«vitaá¹ƒ seyyoâ€™â€™ ti \Ee II 270/ vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ•
gÄ• thamÄ• ha ---

<113> á¹• 21 ``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaâ€™â€™ nti ||

tattha __apassaá¹ƒ udayabbaya_nti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ paÃ±cavÄ«satiyÄ• la
apassanto. __passato udayabbaya_nti tesaá¹ƒ udayaÃ±ca vayaÃ±ca passantassa. itarassa
jÄ«vitaá¹ƒ seyyoti.

desanÄ• vasÄ• ne \Ne I 395/ paá¹-Ä• cÄ• rÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• pu

paá¹-Ä• cÄ• rÄ• therÄ«vatthu dvÄ• dasamaá¹ƒ.

13. kisÄ• gotamÄ«vatthu

__yo_ \Be I 443/ __ca vassasataá¹ƒ jÄ«ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane v
Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kirekassa seá¹-á¹-hissa gehe cattÄ• lÄ«sakoá¹-idhanaá¹ƒ aá¹…gÄ• rÄ• ev
seá¹-á¹-hi taá¹ƒ disvÄ• uppannasoko Ä• hÄ• raá¹ƒ paá¹-ikkhipitvÄ• maÃ±cake nipajji. tass
gantvÄ• , ``samma, kasmÄ• socasÄ«â€™â€™ ti pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• , ``sar
upÄ• yaá¹ƒ \Ee II 271/ jÄ• nÄ• mi, taá¹ƒ karohÄ«â€™â€™ ti. ``kiá¹ƒ karomi, sammÄ• â€™â
kilaÃ±jaá¹ƒ pasÄ• retvÄ• tattha te aá¹…gÄ• re rÄ• siá¹ƒ katvÄ• vikkiá¹‡anto viya nisÄ«da,
ye evaá¹ƒ vadanti --- ``sesajanÄ• vatthatelamadhuphÄ• á¹‡itÄ• dÄ«ni vikkiá¹‡anti, tvaá¹ƒ p
vikkiá¹‡anto nisinnoâ€™â€™ ti. te vadeyyÄ• si --- ``attano santakaá¹ƒ avikkiá¹‡anto kiá¹ƒ ka
pana taá¹ƒ evaá¹ƒ vadati ``sesajanÄ• vatthatelamadhuphÄ• á¹‡itÄ• dÄ«ni vikkiá¹‡anti, tvaá
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ vikkiá¹‡anto nisinnoâ€™â€™ ti. taá¹ƒ vadeyyÄ• si ``kahaá¹ƒ hira
nti. ``idaâ€™â€™ nti ca vutte ``Ä• hara, tÄ• va naâ€™â€™ nti hatthehi paá¹-iccheyyÄ• si. e
hatthe hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ bhavissati. sÄ• pana sace kumÄ• rikÄ• hoti, tava gehe p
cattÄ• lÄ«sakoá¹-idhanaá¹ƒ tassÄ• niyyÄ• detvÄ• tÄ• ya dinnaá¹ƒ valaÃ±jeyyÄ• si. sace k
vayappattaá¹ƒ dhÄ«taraá¹ƒ tassa datvÄ• cattÄ• lÄ«sakoá¹-idhanaá¹ƒ niyyÄ• detvÄ• tena c
so ``bhaddako upÄ• yoâ€™â€™ ti attano \Ee II 272/ Ä• paá¹‡e aá¹…gÄ• re rÄ• siá¹ƒ katvÄ
ye pana naá¹ƒ evamÄ• haá¹ƒsu --- ``sesajanÄ• vatthatelamadhuphÄ• á¹‡itÄ• dÄ«ni vikkiá¹
aá¹…gÄ• re vikkiá¹‡anto nisinnoâ€™â€™ ti? tesaá¹ƒ ``attano santakaá¹ƒ avikkiá¹‡anto kiá¹
paá¹-ivacanaá¹ƒ adÄ• si. athekÄ• gotamÄ« nÄ• ma kumÄ• rikÄ• kisasarÄ«ratÄ• ya __kisÄ
parijiá¹‡á¹‡akulassa dhÄ«tÄ• attano ekena kiccena Ä• paá¹‡advÄ• raá¹ƒ gantvÄ• taá¹ƒ se
evamÄ• ha --- ``kiá¹ƒ, tÄ• ta, sesajanÄ• vatthatelamadhuphÄ• á¹‡itÄ• dÄ«ni vikkiá¹‡anti, tv
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ vikkiá¹‡anto nisinnoâ€™â€™ ti? ``kahaá¹ƒ, amma, hiraÃ±Ã±asuv
396/? ``nanu `tvaá¹ƒ tadeva gahetvÄ• nisinnosÄ«â€™ ti, Ä• hara, tÄ• va naá¹ƒ, ammÄ• â€
gahetvÄ• tassa hatthesu á¹-hapesi, taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡ameva ahosi.

atha \Be I 444/ naá¹ƒ seá¹-á¹-hi ``kataraá¹ƒ te, amma, gehaâ€™â€™ nti pucchitvÄ• ``asuka
vutte tassÄ• assÄ• mikabhÄ• vaá¹ƒ Ã±atvÄ• dhanaá¹ƒ paá¹-isÄ• metvÄ• taá¹ƒ attano put
cattÄ• lÄ«sakoá¹-idhanaá¹ƒ paá¹-icchÄ• pesi. sabbaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡ameva ahosi.
gabbho patiá¹-á¹-hahi. sÄ• dasamÄ• saccayena puttaá¹ƒ vijÄ• yi. so padasÄ• gamanakÄ•
adiá¹-á¹-hapubbamaraá¹‡atÄ• ya taá¹ƒ jhÄ• petuá¹ƒ nÄ«harante vÄ• retvÄ• ``puttassa me
pucchissÄ• mÄ«â€™â€™ ti matakaá¸·evaraá¹ƒ aá¹…kenÄ• dÄ• ya ``api nu me puttassa bh
jÄ• nÄ• thÄ• â€™â€™ ti pucchantÄ« gharapaá¹-ipÄ• á¹-iyÄ• vicarati. atha naá¹ƒ manussÄ•
jÄ• tÄ• , matakaputtassa bhesajjaá¹ƒ pucchantÄ« vicarasÄ«â€™â€™ ti vadanti. sÄ• ``avas
bhesajjaá¹ƒ jÄ• nanakaá¹ƒ labhissÄ• mÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• vicarati. atha naá
disvÄ• , ``ayaá¹ƒ mama dhÄ«tÄ• paá¹-hamaá¹ƒ puttakaá¹ƒ vijÄ• tÄ• bhavissati adiá¹-á¹-ha
imissÄ• avassayena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• Ä• ha --- ``amma, ahaá¹
bhesajjajÄ• nanakaá¹ƒ pana jÄ• nÄ• mÄ«â€™â€™ ti. ``ko jÄ• nÄ• ti, tÄ• tÄ• â€™â€™ ti? ``
gaccha, taá¹ƒ pucchÄ• hÄ«â€™â€™ ti. sÄ• ``gamissÄ• mi, tÄ• ta, pucchissÄ• mi, tÄ• tÄ• â
upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• pucchi --- ``tumhe kira me puttassa b

bhanteâ€™â€™ ti? ``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€
siddhatthake laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``labhissÄ• mi, bhanteâ€™â€™. ``kassa p
vaá¹-á¹-atÄ«â€™â€™ ti? ``yassa gehe putto vÄ• dhÄ«tÄ• vÄ• na koci matapubboâ€™â€
bhanteâ€™â€™ ti satthÄ• raá¹ƒ vanditvÄ• mataputtakaá¹ƒ aá¹…kenÄ• dÄ• ya antogÄ• ma
dvÄ• re á¹-hatvÄ• ``atthi nu kho imasmiá¹ƒ gehe siddhatthako, puttassa kira \Ee II 274/ me
etaâ€™â€™ nti vatvÄ• ``atthÄ«â€™â€™ ti vutte tena hi dethÄ• ti. tehi Ä• haritvÄ• siddhat
``imasmiá¹ƒ gehe putto vÄ• dhÄ«tÄ• vÄ• matapubbo koci natthi, ammÄ• â€™â€™ ti pucc
jÄ«vamÄ• nÄ• hi katipayÄ• , matakÄ• eva bahukÄ• â€™â€™ ti vutte ``tena hi gaá¹‡hatha
mama puttassa bhesajjaâ€™â€™ nti paá¹-iadÄ• si.

sÄ• iminÄ• nÄ«yÄ• mena Ä• dito paá¹-á¹-hÄ• ya naá¹ƒ pucchantÄ« vicari. sÄ• ekagehep
sÄ• yanhasamaye cintesi --- ``aho bhÄ• riyaá¹ƒ \Be I 445/ kammaá¹ƒ, ahaá¹ƒ `mameva putt
saÃ±Ã±amakÄ• siá¹ƒ, sakalagÄ• mepi pana jÄ«vantehi matakÄ• va bahutarÄ• â€™â€™ ti.
puttasinehaá¹ƒ mudukahadayaá¹ƒ thaddhabhÄ• vaá¹ƒ agamÄ• si. sÄ• puttaá¹ƒ araÃ±Ã±e
santikaá¹ƒ \Ne I 397/ gantvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• ``
ekaccharamattÄ• siddhatthakÄ• â€™â€™ ti Ä• ha. ``na laddhÄ• , bhante, sakalagÄ• me jÄ
bahutarÄ• â€™â€™ ti. atha naá¹ƒ satthÄ• ``tvaá¹ƒ `mameva putto matoâ€™ ti sallakkhesi,
sattÄ• naá¹ƒ. maccurÄ• jÄ• hi sabbasatte aparipuá¹‡á¹‡ajjhÄ• saye eva mahogho viya \Ee
parikaá¸• á¸• hamÄ• noyeva apÄ• yasamudde pakkhipatÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ

``taá¹ƒ puttapasusammattaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchatÄ«â€™â€™ ti || (Dhp 287).

gÄ• thÄ• pariyosÄ• ne kisÄ• gotamÄ« sotÄ• pattiphale patiá¹-á¹-hahi, aÃ±Ã±epi bahÅ« sot
pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• pana satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ci, satthÄ• taá¹ƒ bhikkhunÄ«naá¹ƒ santikaá¹ƒ pes
laddhÅ«pasampadÄ• __kisÄ• gotamÄ« therÄ«_ti paÃ±Ã±Ä• yi. sÄ• ekadivasaá¹ƒ uposath
dÄ«paá¹ƒ jÄ• letvÄ• nisinnÄ• dÄ«pajÄ• lÄ• uppajjantiyo ca bhijjantiyo ca disvÄ• ``evame
ceva nirujjhanti ca, nibbÄ• nappattÄ• eva na paÃ±Ã±Ä• yantÄ«â€™â€™ ti Ä• rammaá¹‡aá
gandhakuá¹-iyaá¹ƒ nisinnova obhÄ• saá¹ƒ pharitvÄ• tassÄ• sammukhe nisÄ«ditvÄ• kathe
ime sattÄ• dÄ«pajÄ• lÄ• viya uppajjanti ceva nirujjhanti ca, nibbÄ• nappattÄ• eva na paÃ±
nibbÄ• naá¹ƒ apassantÄ• naá¹ƒ vassasataá¹ƒ jÄ«vanato nibbÄ• naá¹ƒ passantassa khaá¹‡
seyyoâ€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• tham

<114> á¹• 21 ``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ amataá¹ƒ padaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato amataá¹ƒ padaâ€™â€™ nti ||

tattha __amataá¹ƒ pada_nti maraá¹‡avirahitakoá¹-á¹-hÄ• saá¹ƒ, amatamahÄ• nibbÄ• nanti purimasadisameva.

desanÄ• vasÄ• ne \Be I 446/ kisÄ• gotamÄ« yathÄ• nisinnÄ• va saha paá¹-isambhidÄ• hi a

kisÄ• gotamÄ«vatthu terasamaá¹ƒ.

14. bahuputtikattherÄ«vatthu

__yo_ \Ne I 398/ \Ee II 276/ __ca vassasataá¹ƒ jÄ«ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• bahuputtikaá¹ƒ theriá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kirekasmiá¹ƒ kule satta puttÄ• satta ca dhÄ«taro ahesuá¹ƒ. te sabbepi vaya patiá¹-á¹-hahitvÄ• attano dhammatÄ• ya sukhappattÄ• ahesuá¹ƒ. tesaá¹ƒ aparena samaye mahÄ• upÄ• sikÄ• sÄ• mike naá¹-á¹-hepi na tÄ• va kuá¹-umbaá¹ƒ vibhajati. atha naá¹ƒ put amhÄ• kaá¹ƒ pitari naá¹-á¹-he tuyhaá¹ƒ ko attho kuá¹-umbena, kiá¹ƒ mayaá¹ƒ taá¹ƒ upaá¹-á sakkomÄ• â€™â€™ ti. sÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• tuá¹‡hÄ« hutvÄ• punappunaá¹ƒ tehi paá¹-ijaggissanti, kiá¹ƒ me visuá¹ƒ kuá¹-umbenÄ• â€™â€™ ti sabbaá¹ƒ sÄ• pateyyaá¹ƒ ma atha naá¹ƒ katipÄ• haccayena jeá¹-á¹-haputtassa bhariyÄ• ``aho amhÄ• kaá¹ƒ, ayyÄ• , `jeá koá¹-á¹-hÄ• se datvÄ• viya imameva gehaá¹ƒ Ä• gacchatÄ«â€™â€™ ti Ä• ha. sesaputtÄ• vadiá¹ƒsu. jeá¹-á¹-hadhÄ«taraá¹ƒ Ä• diá¹ƒ katvÄ• tÄ• saá¹ƒ gehaá¹ƒ gatakÄ• lepi naá¹ƒ ev avamÄ• nappattÄ• hutvÄ• ``kiá¹ƒ imesaá¹ƒ santike vuá¹-á¹-hena, bhikkhunÄ« hutvÄ• jÄ«v bhikkhunÄ«upassayaá¹ƒ gantvÄ• \Ee II 277/ pabbajjaá¹ƒ yÄ• ci. tÄ• naá¹ƒ pabbÄ• jesuá¹ƒ hutvÄ• __bahuputtikattherÄ«_ti paÃ±Ã±Ä• yi. sÄ• ``ahaá¹ƒ mahallakakÄ• le pabbajitÄ• , a bhavitabbaâ€™â€™ nti bhikkhunÄ«naá¹ƒ vattapaá¹-ivattaá¹ƒ karontÄ« ``sabbarattiá¹ƒ sama karissÄ• mÄ«â€™â€™ ti heá¹-á¹-hÄ• pÄ• sÄ• de ekaá¹ƒ thambhaá¹ƒ hatthena gahetvÄ• ta samaá¹‡adhammaá¹ƒ karoti, caá¹…kamamÄ• nÄ• pi ``andhakÄ• raá¹-á¹-hÄ• ne me rukkhe paá¹-ihaÃ±Ã±eyyÄ• â€™â€™ ti taá¹ƒ rukkhaá¹ƒ hatthena gahetvÄ• taá¹ƒ Ä• viÃ±chamÄ• `satthÄ• rÄ• desitadhammameva karissÄ• mÄ«â€™â€™ ti dhammaá¹ƒ Ä• vajjetvÄ• dhar samaá¹‡adhammaá¹ƒ karoti. atha \Be I 447/ satthÄ• gandhakuá¹-iyaá¹ƒ nisinnova obhÄ• s nisinno viya tÄ• ya saddhiá¹ƒ kathento ``bahuputtike mayÄ• desitaá¹ƒ dhammaá¹ƒ anÄ• va vassasataá¹ƒ jÄ«vanato mayÄ• desitaá¹ƒ dhammaá¹ƒ passantassa muhuttampi jÄ«vitaá¹ƒ anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<115> á¹• 21 ``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ dhammamuttamaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato dhammamuttamaâ€™â€™ nti ||

tattha \Ne I 399/ \Ee II 278/ __dhammamuttama_nti navavidhaá¹ƒ lokuttaradhammaá¹ƒ. so
yo hi taá¹ƒ na passati, tassa vassasatampi jÄ«vanato taá¹ƒ dhammaá¹ƒ passantassa paá¹-i
ekakkhaá¹‡ampi __jÄ«vitaá¹ƒ seyyo_ti.

gÄ• thÄ• pariyosÄ• ne bahuputtikattherÄ« saha paá¹-isambhidÄ• hi arahatte patiá¹-á¹-hahÄ

bahuputtikattherÄ«vatthu cuddasamaá¹ƒ.

sahassavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamo vaggo.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

dhammapada-aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

9. pÄ• pavaggo

1. cÅ«á¸·ekasÄ• á¹-akabrÄ• hmaá¹‡avatthu

__abhittharetha_ \Ne II 1/ \Ee III 1/ \Be II 1/ __kalyÄ• á¹‡e_ti imaá¹ƒ dhammadesanaá¹ƒ sa
viharanto cÅ«á¸·ekasÄ• á¹-akabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

vipassidasabalassa kÄ• lasmiÃ±hi mahÄ• ekasÄ• á¹-akabrÄ• hmaá¹‡o nÄ• ma ahosi, ayaá
cÅ«á¸·ekasÄ• á¹-ako nÄ• ma. tassa hi eko nivÄ• sanasÄ• á¹-ako ahosi, brÄ• hmaá¹‡iyÄ• pi
pÄ• rupanaá¹ƒ, bahi gamanakÄ• le brÄ• hmaá¹‡o vÄ• brÄ• hmaá¹‡Ä« vÄ• taá¹ƒ pÄ• rupa
vihÄ• re dhammassavane ghosite brÄ• hmaá¹‡o Ä• ha --- ``bhoti dhammassavanaá¹ƒ ghos
dhammassavanaá¹ƒ gamissasi, udÄ• hu rattiá¹ƒ. pÄ• rupanassa hi abhÄ• vena na sakkÄ•
brÄ• hmaá¹‡Ä«, ``sÄ• mi, ahaá¹ƒ divÄ• gamissÄ• mÄ«â€™â€™ ti sÄ• á¹-akaá¹ƒ pÄ• rupit
divasabhÄ• gaá¹ƒ gehe vÄ«tinÄ• metvÄ• rattiá¹ƒ gantvÄ• satthu purato nisinnova dhamma
sarÄ«raá¹ƒ pharamÄ• nÄ• paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajji. so satthÄ• raá¹ƒ pÅ«jitukÄ• m
sÄ• á¹-akaá¹ƒ \Be II 2/ dassÄ• mi, neva brÄ• hmaá¹‡iyÄ• , na mayhaá¹ƒ pÄ• rupanaá¹ƒ bha

athassa maccheracittÄ• naá¹ƒ sahassaá¹ƒ uppajji, punekaá¹ƒ saddhÄ• cittaá¹ƒ uppajji. taá¹
abhibhavitvÄ• puna maccherasahassaá¹ƒ uppajji. itissa balavamaccheraá¹ƒ bandhitvÄ• ga
saddhÄ• cittaá¹ƒ paá¹-ibÄ• hatiyeva. tassa ``dassÄ• mi, na dassÄ• mÄ«â€™â€™ ti cintenta
apagato, majjhimayÄ• mo sampatto. tasmimpi dÄ• tuá¹ƒ nÄ• sakkhi. pacchimayÄ• me samp
saddhÄ• cittena maccheracittena ca saddhiá¹ƒ yujjhantasseva dve yÄ• mÄ• vÄ«tivattÄ• , id
maccheracittaá¹ƒ vaá¸• á¸• hamÄ• naá¹ƒ catÅ«hi apÄ• yehi sÄ«saá¹ƒ ukkhipituá¹ƒ na dassa
so maccherasahassaá¹ƒ abhibhavitvÄ• saddhÄ• cittaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• sÄ• á¹-ak
pÄ• damÅ«le á¹-hapetvÄ• ``jitaá¹ƒ me, jitaá¹ƒ meâ€™â€™ ti tikkhattuá¹ƒ mahÄ• saddamak

rÄ• jÄ• pasenadi kosalo dhammaá¹ƒ suá¹‡anto taá¹ƒ saddaá¹ƒ sutvÄ• ``pucchatha naá¹ƒ
jitaâ€™â€™ nti Ä• ha. so rÄ• japurisehi pucchito tamatthaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ
brÄ• hmaá¹‡ena, saá¹…gahamassa karissÄ• mÄ«â€™â€™ ti ekaá¹ƒ sÄ• á¹-akayugaá¹ƒ dÄ
adÄ• si. puna rÄ• jÄ• dve cattÄ• ri aá¹-á¹-ha soá¸·asÄ• ti dviguá¹‡aá¹ƒ katvÄ• dÄ• pesi. so
adÄ• si. athassa rÄ• jÄ• dvattiá¹ƒsa yugÄ• ni dÄ• pesi. brÄ• hmaá¹‡o ``attano aggahetvÄ•
vissajjesiyevÄ• â€™â€™ ti vÄ• damocanatthaá¹ƒ tato ekaá¹ƒ yugaá¹ƒ attano, ekaá¹ƒ brÄ• h
gahetvÄ• tiá¹ƒsa yugÄ• ni tathÄ• gatasseva adÄ• si. rÄ• jÄ• pana tasmiá¹ƒ sattakkhattump
dÄ• tukÄ• moyeva ahosi. pubbe mahÄ• ekasÄ• á¹-ako catusaá¹-á¹-hiyÄ• sÄ• á¹-akayugesu
dvattiá¹ƒsÄ• ya \Ee III 3/ laddhakÄ• le dve aggahesi. rÄ• jÄ• purise Ä• á¹‡Ä• pesi --- ``dukk
brÄ• hmaá¹‡ena kataá¹ƒ, antepure mama dve kambalÄ• ni Ä• harÄ• peyyÄ• thÄ• â€™â€™
satasahassagghanake dve kambale dÄ• pesi. brÄ• hmaá¹‡o ``na ime mama sarÄ«re upayo
buddhasÄ• sanasseva ete anucchavikÄ• â€™â€™ ti ekaá¹ƒ kambalaá¹ƒ antogandhakuá¹-iy
vitÄ• naá¹ƒ katvÄ• bandhi, ekaá¹ƒ attano ghare nibaddhaá¹ƒ bhuÃ±jantassa bhikkhuno bha
vitÄ• naá¹ƒ katvÄ• bandhi. rÄ• jÄ• sÄ• yanhasamaye \Be II 3/ satthu santikaá¹ƒ gantvÄ• t
saÃ±jÄ• nitvÄ• , ``bhante, kena pÅ«jÄ• katÄ• â€™â€™ ti pucchitvÄ• ``ekasÄ• á¹-akenÄ• â
mama \Ne II 3/ pasÄ• daá¹-á¹-hÄ• neyeva pasÄ«datÄ«â€™â€™ ti vatvÄ• ``cattÄ• ro hatthÄ
kahÄ• paá¹‡asahassÄ• ni catasso itthiyo catasso dÄ• siyo cattÄ• ro purise caturo gÄ• mava
sabbasatÄ• cattÄ• ri cattÄ• ri katvÄ• sabbacatukkaá¹ƒ nÄ• ma assa dÄ• pesi.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``aho acchariyaá¹ƒ cÅ
kammaá¹ƒ, taá¹ƒmuhuttameva sabbacatukkaá¹ƒ labhi, idÄ• ni katena kalyÄ• á¹‡akammena
ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, sacÄ• yaá¹ƒ ekasÄ• á¹-ako paá¹-hamayÄ• me may
sabbasoá¸·asakaá¹ƒ alabhissa. sace majjhimayÄ• me asakkhissa, sabbaá¹-á¹-hakaá¹ƒ alab
balavapacchimayÄ• me dinnattÄ• panesa sabbacatukkaá¹ƒ labhi. kalyÄ• á¹‡akammaá¹ƒ ka
cittaá¹ƒ ahÄ• petvÄ• taá¹…khaá¹‡aÃ±Ã±eva kÄ• tabbaá¹ƒ. dandhaá¹ƒ kataá¹ƒ kusalaÃ±hi
dandhameva dadÄ• ti, tasmÄ• cittuppÄ• dasamanantarameva kalyÄ• á¹‡akammaá¹ƒ kÄ• t
anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<116> á¹• 21 ``abhittharetha kalyÄ• á¹‡e, pÄ• pÄ• cittaá¹ƒ nivÄ• raye.

dandhaÃ±hi karoto puÃ±Ã±aá¹ƒ, pÄ• pasmiá¹ƒ ramatÄ« manoâ€™â€™ ti ||

tattha __abhittharethÄ• _ti turitaturitaá¹ƒ sÄ«ghasÄ«ghaá¹ƒ kareyyÄ• ti attho. gihinÄ• vÄ• ``salÄ• kabhattadÄ• nÄ• dÄ«su kiÃ±cideva kusalaá¹ƒ karissÄ• mÄ«â€™â€™ ti citte uppann labhanti, evaá¹ƒ ``ahaá¹ƒ pure, ahaá¹ƒ pureâ€™â€™ ti turitaturitameva kÄ• tabbaá¹ƒ. pabb upajjhÄ• yavattÄ• dÄ«ni karontena aÃ±Ã±assa okÄ• saá¹ƒ adatvÄ• ``ahaá¹ƒ pure, ahaá¹ƒ turitaturitameva kÄ• tabbaá¹ƒ. __pÄ• pÄ• citta_nti kÄ• yaduccaritÄ• dipÄ• pakammato vÄ• sabbathÄ• mena cittaá¹ƒ __nivÄ• raye. dandhaÃ±hi karoto_ti yo pana ``dassÄ• mi, na dass me, noâ€™â€™ ti evaá¹ƒ cikkhallamaggena gacchanto viya dandhaá¹ƒ puÃ±Ã±aá¹ƒ karoti, \Be II 4/ maccherasahassaá¹ƒ pÄ• paá¹ƒ okÄ• saá¹ƒ labhati. athassa __pÄ• pasmiá¹ƒ rama kusalakammakaraá¹‡akÄ• leyeva hi cittaá¹ƒ kusale ramati, tato muccitvÄ• pÄ• paninnamev

gÄ• thÄ• pariyosÄ• ne \Ee III 5/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

cÅ«á¸·ekasÄ• á¹-akabrÄ• hmaá¹‡avatthu paá¹-hamaá¹ƒ.

2. seyyasakattheravatthu

__pÄ• paÃ±ca_ \Ne II 4/ __puriso_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto Ä• rabbha kathesi.

so hi lÄ• á¸·udÄ• yittherassa saddhivihÄ• riko, attano anabhiratiá¹ƒ tassa Ä• rocetvÄ• tena paá¹-hamasaá¹…ghÄ• disesakamme samÄ• dapito uppannuppannÄ• ya anabhiratiyÄ• taá satthÄ• tassa kiriyaá¹ƒ sutvÄ• taá¹ƒ pakkosÄ• petvÄ• ``evaá¹ƒ kira tvaá¹ƒ karosÄ«â€™â€™ bhanteâ€™â€™ ti vutte ``kasmÄ• bhÄ• riyaá¹ƒ kammaá¹ƒ akÄ• si, ananucchavikaá¹ƒ mog nÄ• nappakÄ• rato garahitvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• petvÄ• ``evarÅ«paÃ±hi kamma samparÄ• yepi dukkhasaá¹ƒvattanikameva hotÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-e gÄ• thamÄ• ha ---

<117> á¹• 21 ``pÄ• paÃ±ce puriso kayirÄ• , na naá¹ƒ kayirÄ• punappunaá¹ƒ.

na tamhi chandaá¹ƒ kayirÄ• tha, dukkho pÄ• passa uccayoâ€™â€™ ti ||

tassattho --- sace __puriso_ sakiá¹ƒ pÄ• pakammaá¹ƒ kareyya, taá¹…khaá¹‡eyeva paccav appatirÅ«paá¹ƒ oá¸·Ä• rikaâ€™â€™ nti __na naá¹ƒ kayirÄ• punappunaá¹ƒ_. yopi __tamhi_ vÄ• uppajjeyya, tampi vinodetvÄ• na kayirÄ• theva. kiá¹ƒ kÄ• raá¹‡Ä• ? __dukkho pÄ• pas

uccayo vuá¸• á¸• hi idhalokepi samparÄ• yepi dukkhameva Ä• vahatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

seyyasakattheravatthu dutiyaá¹ƒ.

3. lÄ• jadevadhÄ«tÄ• vatthu

__puÃ±Ã±aÃ±ce_ti \Be II 5/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto lÄ• jade
kathesi. vatthu rÄ• jagahe samuá¹-á¹-hitaá¹ƒ.

Ä• yasmÄ• \Ne II 5/ hi mahÄ• kassapo pippaliguhÄ• yaá¹ƒ viharanto jhÄ• naá¹ƒ samÄ• paj
vuá¹-á¹-hÄ• ya dibbena cakkhunÄ• bhikkhÄ• cÄ• raá¹-á¹-hÄ• naá¹ƒ olokento ekaá¹ƒ sÄ• lik
sÄ• lisÄ«sÄ• ni gahetvÄ• lÄ• je kurumÄ• naá¹ƒ disvÄ• ``saddhÄ• nu kho, assaddhÄ• â€™
``saddhÄ• â€™â€™ ti Ã±atvÄ• ``sakkhissati nu kho me saá¹…gahaá¹ƒ kÄ• tuá¹ƒ, noâ€™â
``visÄ• radÄ• kuladhÄ«tÄ• mama saá¹…gahaá¹ƒ karissati, katvÄ• ca pana mahÄ• sampa
Ã±atvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• pattamÄ• dÄ• ya sÄ• likhettasamÄ«peyeva aá¹-á¹-hÄ• s
disvÄ• va pasannacittÄ• paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• phuá¹-á¹-hasarÄ«rÄ• ``tiá¹-á¹-ha
lÄ• je Ä• dÄ• ya vegena gantvÄ• therassa patte Ä• kiritvÄ• paÃ±capatiá¹-á¹-hitena vanditv
diá¹-á¹-hadhammassa bhÄ• ginÄ« assaâ€™â€™ nti patthanaá¹ƒ akÄ• si. thero ``evaá¹ƒ hot
anumodanamakÄ• si. sÄ• pi theraá¹ƒ vanditvÄ• attanÄ• dinnadÄ• naá¹ƒ Ä• vajjamÄ• nÄ•
kedÄ• ramariyÄ• dÄ• ya \Ee III 7/ gamanamagge ekasmiá¹ƒ bile ghoraviso sappo nipajji. so
kÄ• sÄ• yapaá¹-icchannaá¹ƒ jaá¹…ghaá¹ƒ á¸• aá¹ƒsituá¹ƒ nÄ• sakkhi. itarÄ• dÄ• naá¹ƒ Ä•
padesaá¹ƒ pÄ• puá¹‡i. sappo bilÄ• nikkhamitvÄ• taá¹ƒ á¸• aá¹ƒsitvÄ• tattheva pÄ• tesi. sÄ
kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane tiá¹ƒsayojanike kanakavimÄ• ne suttappabuddhÄ•
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itena tigÄ• vutena attabhÄ• vena nibbatti. sÄ• dvÄ• da
dibbavatthaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• accharÄ• sahassaparivutÄ• pubbakamm
suvaá¹‡á¹‡alÄ• jabharitena olambakena suvaá¹‡á¹‡asarakena paá¹-imaá¹‡á¸• ite vimÄ• na
sampattiá¹ƒ oloketvÄ• ``kiá¹ƒ nu kho me katvÄ• ayaá¹ƒ sampatti laddhÄ• â€™â€™ ti dibb
upadhÄ• rentÄ« ``ayyassa me mahÄ• kassapattherassa dinnalÄ• janissandena sÄ• laddhÄ

sÄ• evaá¹ƒ parittakena kammena evarÅ«paá¹ƒ sampattiá¹ƒ labhitvÄ• ``na dÄ• ni mayÄ• p
ayyassa vattapaá¹-ivattaá¹ƒ katvÄ• imaá¹ƒ sampattiá¹ƒ thÄ• varaá¹ƒ karissÄ• mÄ«â€™â€™
kanakamayaá¹ƒ sammajjaniÃ±ceva kacavarachaá¸• á¸• anakaÃ±ca pacchiá¹ƒ \Be II 6/ Ä• d
pariveá¹‡aá¹ƒ sammajjitvÄ• pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• pesi. thero taá¹ƒ d
vÄ• sÄ• maá¹‡erena vÄ• vattaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti sallakkhesi. sÄ• dutiya
theropi tatheva sallakkhesi. tatiyadivase pana thero tassÄ• sammajjanisaddaá¹ƒ \Ee III 8/ s
tÄ• lacchiddÄ• dÄ«hi ca paviá¹-á¹-haá¹ƒ sarÄ«robhÄ• saá¹ƒ disvÄ• dvÄ• raá¹ƒ vivaritvÄ• `

ti pucchi. ``ahaá¹ƒ, bhante, tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• yikÄ• lÄ• jadevadhÄ«tÄ• â€™â€™
evaá¹ƒnÄ• mikÄ• upaá¹-á¹-hÄ• yikÄ• nÄ• ma natthÄ«â€™â€™ ti. ``ahaá¹ƒ, bhante, sÄ• lik
datvÄ• pasannacittÄ• nivattantÄ« sappena daá¹-á¹-hÄ• kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsadev
ayyaá¹ƒ nissÄ• ya ayaá¹ƒ sampatti laddhÄ• , idÄ• nipi tumhÄ• kaá¹ƒ vattapaá¹-ivattaá¹ƒ kat
thÄ• varaá¹ƒ karissÄ• mÄ«â€™ ti Ä• gatÄ• mhi, bhanteâ€™â€™ ti. ``hiyyopi parepi tayÄ• v
sammajjitaá¹ƒ, tayÄ• va pÄ• nÄ«yabhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• pitaâ€™â€™ nti. ``Ä• ma,
devadhÄ«te, tayÄ• kataá¹ƒ vattaá¹ƒ kataá¹ƒva hotu, ito paá¹-á¹-hÄ• ya imaá¹ƒ á¹-hÄ• naá¹
``bhante, mÄ• maá¹ƒ nÄ• setha, tumhÄ• kaá¹ƒ vattaá¹ƒ katvÄ• sampattiá¹ƒ me thiraá¹ƒ kÄ
``apehi devadhÄ«te, mÄ• maá¹ƒ anÄ• gate cittabÄ«janiá¹ƒ gahetvÄ• nisinnehi dhammakat
`mahÄ• kassapattherassa kira ekÄ• devadhÄ«tÄ• Ä• gantvÄ• vattapaá¹-ivattaá¹ƒ katvÄ•
upaá¹-á¹-hÄ• pesÄ«â€™ ti vattabbataá¹ƒ kari, ito paá¹-á¹-hÄ• ya idha mÄ• Ä• gami, paá¹-ik
``mÄ• maá¹ƒ, bhante, nÄ• sethÄ• â€™â€™ ti punappunaá¹ƒ yÄ• ciyeva. thero ``nÄ• yaá¹ƒ
suá¹‡Ä• tÄ«â€™â€™ ti cintetvÄ• ``tuvaá¹ƒ pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti acch
saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ« Ä• kÄ• se uppatitvÄ• aÃ±jaliá¹ƒ paggayha, ``bhante, mayÄ•
nÄ• setha, thÄ• varaá¹ƒ kÄ• tuá¹ƒ dethÄ• â€™â€™ ti rodantÄ« Ä• kÄ• se aá¹-á¹-hÄ• si.

satthÄ• jetavane gandhakuá¹-iyaá¹ƒ nisinnova \Ee III 9/ tassÄ• roditasaddaá¹ƒ sutvÄ• ob
devadhÄ«tÄ• ya sammukhe nisÄ«ditvÄ• kathento viya ``devadhÄ«te mama puttassa kassa
bhÄ• ro, puÃ±Ã±atthikÄ• naá¹ƒ pana `ayaá¹ƒ no atthoâ€™ ti sallakkhetvÄ• puÃ±Ã±akaraá¹
puÃ±Ã±akaraá¹‡aÃ±hi idha ceva samparÄ• ye ca sukhamevÄ• â€™â€™ ti vatvÄ• anusan
desento imaá¹ƒ gÄ• thamÄ• ha ---

<118> á¹• 21 ``puÃ±Ã±aÃ±ce \Be II 7/ puriso kayirÄ• , kayirÄ• naá¹ƒ punappunaá¹ƒ.

tamhi chandaá¹ƒ kayirÄ• tha, sukho puÃ±Ã±assa uccayoâ€™â€™ ti ||

tassattho --- sace __puriso puÃ±Ã±aá¹ƒ_ kareyya, ``ekavÄ• raá¹ƒ me puÃ±Ã±aá¹ƒ kataá¹ƒ
ti anoramitvÄ• __punappunaá¹ƒ_ karotheva. tassa akaraá¹‡akkhaá¹‡epi __tamhi_ puÃ±Ã±
ussÄ• haá¹ƒ karotheva. kiá¹ƒ kÄ• raá¹‡Ä• ? __sukho puÃ±Ã±assa uccayo_. puÃ±Ã±assa h
idhalokaparalokasukhÄ• vahanato sukhoti.

desanÄ• vasÄ• ne devadhÄ«tÄ• paÃ±cacattÄ• lÄ«sayojanamatthake á¹-hitÄ• va sotÄ• pat

lÄ• jadevadhÄ«tÄ• vatthu tatiyaá¹ƒ.

4. anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hivatthu

__pÄ• popi_ \Ne II 7/ __passatÄ« bhadra_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane

anÄ• thapiá¹‡á¸• ikaá¹ƒ Ä• rabbha kathesi.

anÄ• thapiá¹‡á¸• iko \Ee III 10/ hi vihÄ• rameva uddissa catupaá¹‡á¹‡Ä• sakoá¹-idhanaá¹ƒ
satthari jetavane viharante devasikaá¹ƒ tÄ«á¹‡i mahÄ• upaá¹-á¹-hÄ• nÄ• ni gacchati, gacch
Ä• dÄ• ya Ä• gatoti sÄ• maá¹‡erÄ• vÄ• daharÄ• vÄ• hatthampi me olokeyyuâ€™â€™ nt
pÄ• tova gacchanto yÄ• guá¹ƒ gÄ• hÄ• petvÄ• va gacchati, katapÄ• tarÄ• so sappinavanÄ«
sÄ• yanhasamaye mÄ• lÄ• gandhavilepanavatthÄ• dÄ«ni gÄ• hÄ• petvÄ• gacchati. evaá¹ƒ
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ rakkhati. aparabhÄ• ge dhanaá¹ƒ parikkhayaá¹ƒ gacchati. vohÄ
hatthato aá¹-á¹-hÄ• rasakoá¹-idhanaá¹ƒ iá¹‡aá¹ƒ gaá¹‡hiá¹ƒsu, kulasantakÄ• pissa
aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-iyo, nadÄ«tÄ«re nidahitvÄ• á¹-hapitÄ• udakena kÅ«le bhinn
pavisiá¹ƒsu. evamassa anupubbena dhanaá¹ƒ parikkhayaá¹ƒ agamÄ• si. so evaá¹ƒbhÅ«top
detiyeva, paá¹‡Ä«taá¹ƒ pana katvÄ• dÄ• tuá¹ƒ na sakkoti.

so ekadivasaá¹ƒ satthÄ• rÄ• ``dÄ«yati pana te, gahapati, kule dÄ• naâ€™â€™ nti vutte ``d
kho kaá¹‡Ä• jakaá¹ƒ bilaá¹…gadutiyaâ€™â€™ nti Ä• ha. atha naá¹ƒ \Be II 8/ satthÄ• , ``gah
dÄ• naá¹ƒ demÄ«â€™ ti mÄ• cintayi. cittasmiÃ±hi paá¹‡Ä«te buddhÄ• dÄ«naá¹ƒ dinnadÄ•
apica tvaá¹ƒ aá¹-á¹-hannaá¹ƒ ariyapuggalÄ• naá¹ƒ dÄ• naá¹ƒ desi, ahaá¹ƒ pana velÄ• makA
unnaá¹…galaá¹ƒ katvÄ• mahÄ• dÄ• naá¹ƒ \Ee III 11/ pavattayamÄ• nopi tisaraá¹‡agatamp
dakkhiá¹‡eyyÄ• nÄ• ma evaá¹ƒ dullabhÄ• . tasmÄ• `lÅ«khaá¹ƒ me dÄ• naâ€™ nti mÄ• ci
__velÄ• masutta_massa (AN c 9.20) kathesi. athassa dvÄ• rakoá¹-á¹-hake adhivatthÄ• dev
satthusÄ• vakesu ca gehaá¹ƒ pavisantesu tesaá¹ƒ tejena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ«, ``y
na pavisanti, tathÄ• gahapatiá¹ƒ paribhindissÄ• mÄ«â€™â€™ ti taá¹ƒ vattukÄ• mÄ• pi issa
nÄ• sakkhi, idÄ• ni ``panÄ• yaá¹ƒ duggato gaá¹‡hissati me vacanaâ€™â€™ nti rattibhÄ• ge
sirigabbhaá¹ƒ pavisitvÄ• Ä• kÄ• se aá¹-á¹-hÄ• si. atha seá¹-á¹-hi naá¹ƒ disvÄ• ``ko esoâ€™
mahÄ• seá¹-á¹-hi catutthadvÄ• rakoá¹-á¹-hake adhivatthÄ• devatÄ• , tuyhaá¹ƒ ovÄ• dadÄ•
ovadehÄ«ti. mahÄ• seá¹-á¹-hi tayÄ• pacchimakÄ• laá¹ƒ anoloketvÄ• va samaá¹‡assa gota
dhanaá¹ƒ vippakiá¹‡á¹‡aá¹ƒ, idÄ• ni duggato hutvÄ• pi taá¹ƒ na muÃ±casiyeva, evaá¹ƒ vatt
ghÄ• sacchÄ• danamattampi na labhissasi \Ne II 8/, kiá¹ƒ te samaá¹‡ena gotamena, atipari
kammante payojento kuá¹-umbaá¹ƒ saá¹‡á¹-hÄ• pehÄ«ti. ayaá¹ƒ me tayÄ• dinnaovÄ• doti.
gaccha, nÄ• haá¹ƒ tÄ• disÄ«naá¹ƒ satenapi sahassenapi satasahassenapi \Ee III 12/ sakkÄ
te vuttaá¹ƒ, kaá¹ƒ tayÄ• mama gehe vasamÄ• nÄ• ya, sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ me gharÄ• n
sotÄ• pannassa ariyasÄ• vakassa vacanaá¹ƒ sutvÄ• á¹-hÄ• tuá¹ƒ asakkontÄ« dÄ• rake Ä•
ca pana aÃ±Ã±attha vasanaá¹-á¹-hÄ• naá¹ƒ alabhamÄ• nÄ• ``seá¹-á¹-hiá¹ƒ khamÄ• petvÄ•
ti nagarapariggÄ• hakaá¹ƒ devaputtaá¹ƒ upasaá¹…kamitvÄ• attanÄ• katÄ• parÄ• dhaá¹ƒ Ä
seá¹-á¹-hissa santikaá¹ƒ netvÄ• khamÄ• petvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ dÄ• pehÄ«â€™â€™
vuttaá¹ƒ, nÄ• haá¹ƒ tassa santikaá¹ƒ gantuá¹ƒ ussahÄ• mÄ«â€™â€™ ti taá¹ƒ paá¹-ikkhipi.
mahÄ• rÄ• jÄ• naá¹ƒ santikaá¹ƒ gantvÄ• tehipi paá¹-ikkhittÄ• sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ
pavattiá¹ƒ Ä• cikkhitvÄ• , ``ahaá¹ƒ, deva, vasanaá¹-á¹-hÄ• naá¹ƒ alabhamÄ• nÄ• dÄ• rake

anÄ• thÄ• vicarÄ• mi, vasanaá¹-á¹-hÄ• naá¹ƒ me dÄ• pehÄ«â€™â€™ ti suá¹-á¹-hutaraá¹ƒ

atha naá¹ƒ so ``ahampi tava kÄ• raá¹‡Ä• seá¹-á¹-hiá¹ƒ vattuá¹ƒ na sakkhissÄ• mi, ekaá¹ƒ kathessÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• dhu, deva, kathehÄ«ti. gaccha, seá¹-á¹-hino Ä• yutta seá¹-á¹-hissa hatthato paá¹‡á¹‡aá¹ƒ Ä• ropetvÄ• vohÄ• rÅ«pajÄ«vÄ«hi gahitaá¹ƒ aá¹-á¹-hÄ attano Ä• nubhÄ• vena sodhetvÄ• tucchagabbhe pÅ«retvÄ• mahÄ• samuddaá¹ƒ \Ee III 13 aá¹-á¹-hÄ• rasakoá¹-idhanaá¹ƒ atthi, aÃ±Ã±ampi asukaá¹-á¹-hÄ• ne nÄ• ma assÄ• mikaá¹ƒ atthi, taá¹ƒ sabbaá¹ƒ saá¹ƒharitvÄ• tassa tucchagabbhe pÅ«retvÄ• daá¹‡á¸• akammaá¹ƒ k ``sÄ• dhu, devÄ• â€™â€™ ti vuttanayeneva taá¹ƒ sabbaá¹ƒ katvÄ• puna tassa sirigabbhaá á¹-hatvÄ• ``ko esoâ€™â€™ ti vutte ahaá¹ƒ te catutthadvÄ• rakoá¹-á¹-hake adhivatthÄ• an andhabÄ• latÄ• ya yaá¹ƒ tumhÄ• kaá¹ƒ santike kathitaá¹ƒ, taá¹ƒ me khamatha. sakkassa hi catupaá¹‡á¹‡Ä• sakoá¹-idhanaá¹ƒ saá¹ƒharitvÄ• tucchagabbhapÅ«raá¹‡aá¹ƒ daá¹‡á¸• aka vasanaá¹-á¹-hÄ• naá¹ƒ alabhamÄ• nÄ• kilamÄ• mÄ«ti. anÄ• thapiá¹‡á¸• iko cintesi --- ``aya `daá¹‡á¸• akammaÃ±ca me kataâ€™ nti vadati, attano ca dosaá¹ƒ paá¹-ijÄ• nÄ• ti, sammÄ• dassessÄ• mÄ«â€™â€™ ti. so taá¹ƒ satthu santikaá¹ƒ netvÄ• tÄ• ya katakammaá¹ƒ sabba pÄ• desu sirasÄ• nipatitvÄ• , ``bhante, yaá¹ƒ mayÄ• andhabÄ• latÄ• ya tumhÄ• kaá¹ƒ guá vacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ me khamathÄ• â€™â€™ ti satthÄ• raá¹ƒ khamÄ• petvÄ• mahÄ• satthÄ• kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kavasena seá¹-á¹-hiÃ±ceva dev gahapati, pÄ• papuggalopi yÄ• va pÄ• paá¹ƒ na paccati, tÄ• va bhadrampi passati. yadÄ• p tadÄ• pÄ• pameva passati. bhadrapuggalopi yÄ• va bhadraá¹ƒ na paccati, tÄ• va pÄ• pÄ• II 9/ bhadraá¹ƒ paccati, tadÄ• bhadrameva \Ee III 14/ passatÄ«â€™â€™ ti vatvÄ• anusanc dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<119> á¹• 21 ``pÄ• popi passatÄ« bhadraá¹ƒ, yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca paccatÄ« pÄ• paá¹ƒ, atha pÄ• po pÄ• pÄ• ni passati ||

<120> á¹• 21 ``bhadropi passatÄ« pÄ• paá¹ƒ, yÄ• va bhadraá¹ƒ na paccati.

yadÄ• ca paccatÄ« bhadraá¹ƒ, atha bhadro bhadrÄ• ni passatÄ«â€™â€™ ti ||

tattha \Be II 10/ __pÄ• po_ti kÄ• yaduccaritÄ• dinÄ• pÄ• pakammena yuttapuggalo. sopi h purimasucaritÄ• nubhÄ• vena nibbattaá¹ƒ sukhaá¹ƒ anubhavamÄ• no __bhadrampi passati paccatÄ«_ti yÄ• vassa taá¹ƒ pÄ• pakammaá¹ƒ diá¹-á¹-hadhamme vÄ• samparÄ• ye vÄ• v panassa taá¹ƒ diá¹-á¹-hadhamme vÄ• samparÄ• ye vÄ• vipÄ• kaá¹ƒ deti, __atha_ diá¹-á¹-h kammakÄ• raá¹‡Ä• , samparÄ• ye ca apÄ• yadukkhaá¹ƒ anubhonto so __pÄ• po pÄ• pÄ• n kÄ• yasucaritÄ• dinÄ• bhadrakammena yutto __bhadro_. sopi hi purimaduccaritÄ• nubhÄ• anubhavamÄ• no __pÄ• paá¹ƒ passati. yÄ• va bhadraá¹ƒ na paccatÄ«_ti yÄ• vassa taá¹ƒ b

diá¹-á¹-hadhamme vÄ• samparÄ• ye vÄ• vipÄ• kaá¹ƒ na deti. __yadÄ• _ pana taá¹ƒ vipÄ• diá¹-á¹-hadhamme lÄ• bhasakkÄ• rÄ• disukhaá¹ƒ, samparÄ• ye ca dibbasampattisukhaá¹ƒ bhadrÄ• niyeva passatÄ«_ti.

desanÄ• vasÄ• ne \Ee III 15/ sÄ• devatÄ• sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ dhammadesanÄ• ahosÄ«ti.

anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hivatthu catutthaá¹ƒ.

5. asaÃ±Ã±ataparikkhÄ• rabhikkhuvatthu

__mÄ• vamaÃ±Ã±etha pÄ• passÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vihara asaÃ±Ã±ataparikkhÄ• raá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi.

so kira yaá¹ƒ kiÃ±ci maÃ±capÄ«á¹-hÄ• dibhedaá¹ƒ parikkhÄ• raá¹ƒ bahi paribhuÃ±jitvÄ• ta parikkhÄ• ro \Ne II 10/ vassenapi Ä• tapenapi upacikÄ• dÄ«hipi vinassati. so bhikkhÅ«hi ``n parikkhÄ• ro nÄ• ma paá¹-isÄ• mitabboâ€™â€™ ti vutte ``appakaá¹ƒ mayÄ• kataá¹ƒ, Ä• vu cittaá¹ƒ atthi, na pittaâ€™â€™ nti vatvÄ• tatheva karoti. bhikkhÅ« tassa kiriyaá¹ƒ satthu Ä• taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu evaá¹ƒ karosÄ«â€™â€™ ti pucchi. s ``kiá¹ƒ etaá¹ƒ bhagavÄ• appakaá¹ƒ mayÄ• kataá¹ƒ, na tassa cittaá¹ƒ atthi, nÄ• ssa pittaâ€ avamaÃ±Ã±anto Ä• ha. atha naá¹ƒ satthÄ• ``bhikkhÅ«hi evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, pA `appakaâ€™ nti na avamaÃ±Ã±itabbaá¹ƒ. ajjhokÄ• se á¹-hapitaÃ±hi vivaá¹-amukhaá¹ƒ bhÄ III 16/ kiÃ±cÄ• pi ekabindunÄ• na pÅ«rati, punappunaá¹ƒ \Be II 11/ vassante pana pÅ«rate karonto puggalo anupubbena mahantaá¹ƒ pÄ• parÄ• siá¹ƒ karotÄ«â€™â€™ ti vatvÄ• anus desento imaá¹ƒ gÄ• thamÄ• ha ---

<121> á¹• 21 ``mÄ• vamaÃ±Ã±etha pÄ• passa, na mandaá¹ƒ Ä• gamissati.

udabindunipÄ• tena, udakumbhopi pÅ«rati.

bÄ• lo pÅ«rati pÄ• passa, thokaá¹ƒ thokampi Ä• cinaâ€™â€™ nti ||

tattha __mÄ• vamaÃ±Ã±ethÄ• _ti na avajÄ• neyya. __pÄ• passÄ• _ti pÄ• paá¹ƒ. __na mar ``appamattakaá¹ƒ me pÄ• pakaá¹ƒ kataá¹ƒ, kadÄ• etaá¹ƒ vipaccissatÄ«â€™â€™ ti evaá¹ƒ attho. __udakumbhopÄ«_ti deve vassante mukhaá¹ƒ vivaritvÄ• á¹-hapitaá¹ƒ yaá¹ƒ kiÃ±ci ku taá¹ƒ ekekassÄ• pi udakabinduno nipÄ• tena anupubbena __pÅ«rati, _ evaá¹ƒ bÄ• lapugga pÄ• paá¹ƒ Ä• cinanto karonto vaá¸• á¸• hento __pÄ• passa pÅ«ratiyevÄ• _ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. satthÄ• pi ``ajjhokÄ• s
paá¹-ipÄ• katikaá¹ƒ akaronto imaá¹ƒ nÄ• ma Ä• pattimÄ• pajjatÄ«â€™â€™ ti (Vin IV 108-1
paÃ±Ã±Ä• pesÄ«ti.

asaÃ±Ã±ataparikkhÄ• rabhikkhuvatthu paÃ±camaá¹ƒ.

6. biá¸·Ä• lapÄ• dakaseá¹-á¹-hivatthu

__mÄ• vamaÃ±Ã±etha_ \Ne II 11/ \Ee III 17/ __puÃ±Ã±assÄ• _ti imaá¹ƒ dhammadesanaá¹
biá¸·Ä• lapÄ• dakaseá¹-á¹-hiá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye sÄ• vatthivÄ• sino vaggabandhanena buddhappamukhassa bhikkhusa
athekadivasaá¹ƒ satthÄ• anumodanaá¹ƒ karonto evamÄ• ha ---

``upÄ• sakÄ• idhekacco attanÄ• va dÄ• naá¹ƒ deti, paraá¹ƒ na samÄ• dapeti. so nibbattani
bhogasampadaá¹ƒ labhati, no parivÄ• rasampadaá¹ƒ. ekacco attanÄ• dÄ• naá¹ƒ na deti, p
II 12/ nibbattanibbattaá¹-á¹-hÄ• ne parivÄ• rasampadaá¹ƒ labhati, no bhogasampadaá¹ƒ. ek
paraÃ±ca na samÄ• dapeti. so nibbattanibbattaá¹-á¹-hÄ• ne neva bhogasampadaá¹ƒ labhat
vighÄ• sÄ• do hutvÄ• vicarati. ekacco attanÄ• ca deti, paraÃ±ca samÄ• dapeti. so nibbatta
bhogasampadaÃ±ceva labhati, parivÄ• rasampadaÃ±cÄ• â€™â€™ ti.

atheko paá¹‡á¸• itapuriso taá¹ƒ dhammadesanaá¹ƒ sutvÄ• ``aho acchariyamidaá¹ƒ kÄ• ra
ubhayasampattisaá¹ƒvattanikaá¹ƒ kammaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• satthÄ• ra
Ä• ha --- ``bhante, sve amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. kittakehi pana te
sabbabhikkhÅ«hi, bhanteti. satthÄ• adhivÄ• sesi \Ee III 18/. sopi gÄ• maá¹ƒ pavisitvÄ• , ``a
svÄ• tanÄ• ya buddhappamukho bhikkhusaá¹…gho nimantito, yo yattakÄ• naá¹ƒ bhikkhÅ«r
yÄ• guÄ• dÄ«naá¹ƒ atthÄ• ya taá¹‡á¸• ulÄ• dÄ«ni detu, ekasmiá¹ƒ á¹-hÄ• ne pacÄ• petvÄ•
ugghosento vicari.

atha naá¹ƒ eko seá¹-á¹-hi attano Ä• paá¹‡advÄ• raá¹ƒ sampattaá¹ƒ disvÄ• ``ayaá¹ƒ attano
animantetvÄ• pana sakalagÄ• maá¹ƒ samÄ• dapento vicaratÄ«â€™â€™ ti kujjhitvÄ• ``tay
Ä• harÄ• â€™â€™ ti tÄ«hi aá¹…gulÄ«hi gahetvÄ• thoke taá¹‡á¸• ule adÄ• si, tathÄ• mugg
paá¹-á¹-hÄ• ya __biá¸·Ä• lapÄ• dakaseá¹-á¹-hi_ nÄ• ma jÄ• to, sappiphÄ• á¹‡itÄ• dÄ«ni der
pakkhipitvÄ• ekato koá¹‡aá¹ƒ katvÄ• binduá¹ƒ binduá¹ƒ paggharÄ• yanto thokathokameva
dinnaá¹ƒ ekato katvÄ• iminÄ• dinnaá¹ƒ visuá¹ƒyeva aggahesi. so seá¹-á¹-hi tassa kiriyaá¹ƒ
``kiá¹ƒ nu kho esa mayÄ• dinnaá¹ƒ visuá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti cintetvÄ• tassa pacch
cÅ«á¸·upaá¹-á¹-hÄ• kaá¹ƒ pahiá¹‡i ``gaccha, yaá¹ƒ esa karoti, taá¹ƒ jÄ• nÄ• hÄ«â€™â€™ t
``seá¹-á¹-hissa mahapphalaá¹ƒ hotÅ«â€™â€™ ti yÄ• gubhattapÅ«vÄ• naá¹ƒ atthÄ• ya ekaá

pakkhipitvÄ• muggamÄ• sepi telaphÄ• á¹‡itÄ• dibindÅ«nipi sabbabhÄ• janesu pakkhipi. cÅ
seá¹-á¹-hissa Ä• rocesi \Ee III 19/. taá¹ƒ sutvÄ• seá¹-á¹-hi cintesi --- ``sace me so parisama
avaá¹‡á¹‡aá¹ƒ bhÄ• sissati, mama nÄ• me gahitamatteyeva naá¹ƒ paharitvÄ• mÄ• ressÄ•
churikaá¹ƒ bandhitvÄ• punadivase gantvÄ• bhattagge aá¹-á¹-hÄ• si. so puriso buddhappar
bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• \Be II 13/ bhagavantaá¹ƒ Ä• ha --- ``bhante, mayÄ• mah
imaá¹ƒ dÄ• naá¹ƒ dinnaá¹ƒ, tattha samÄ• dapitamanussÄ• attano attano balena bahÅ«nipi
taá¹‡á¸• ulÄ• dÄ«ni adaá¹ƒsu, tesaá¹ƒ sabbesaá¹ƒ mahapphalaá¹ƒ hotÅ«â€™â€™ ti. taá¹ƒ
cintesi --- ``ahaá¹ƒ `asukena nÄ• ma accharÄ• ya gaá¹‡hitvÄ• taá¹‡á¸• ulÄ• dÄ«ni dinnÄ• n
gahitamatte imaá¹ƒ mÄ• ressÄ• mÄ«â€™ ti Ä• gato, ayaá¹ƒ pana sabbasaá¹…gÄ• hikaá¹ƒ
minitvÄ• dinnaá¹ƒ, yehipi accharÄ• ya gahetvÄ• dinnaá¹ƒ, sabbesaá¹ƒ mahapphalaá¹ƒ hot
sacÄ• haá¹ƒ evarÅ«paá¹ƒ na khamÄ• pessÄ• mi, devadaá¹‡á¸• o mama matthake patissatÄ
nipajjitvÄ• ``khamÄ• hi me, sÄ• mÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ idaâ€™â€™ nti ca tena vutte
Ä• rocesi. taá¹ƒ kiriyaá¹ƒ disvÄ• satthÄ• ``kiá¹ƒ idaâ€™â€™ nti dÄ• naveyyÄ• vaá¹-ikaá¹ƒ
atÄ«tadivasato paá¹-á¹-hÄ• ya sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi. atha naá¹ƒ satthÄ• ``ev
seá¹-á¹-hÄ«â€™â€™ ti pucchitvÄ• , ``Ä• ma, bhanteâ€™â€™ ti vutte, ``upÄ• saka, puÃ±Ã±
avamaÃ±Ã±itabbaá¹ƒ, mÄ• disassa buddhappamukhassa \Ee III 20/ bhikkhusaá¹…ghassa
na avamaÃ±Ã±itabbaá¹ƒ. paá¹‡á¸• itamanussÄ• hi puÃ±Ã±aá¹ƒ karontÄ• vivaá¹-abhÄ• jan
puÃ±Ã±ena pÅ«rantiyevÄ• â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ des

<122> á¹• 21 ``mÄ• vamaÃ±Ã±etha puÃ±Ã±assa, na mandaá¹ƒ Ä• gamissati.

udabindunipÄ• tena, udakumbhopi pÅ«rati.

dhÄ«ro pÅ«rati puÃ±Ã±assa, thokaá¹ƒ thokampi Ä• cinaâ€™â€™ nti ||

tassattho --- paá¹‡á¸• itamanusso puÃ±Ã±aá¹ƒ katvÄ• ``appakamattaá¹ƒ mayÄ• kataá¹ƒ,
vipÄ• kavasena __Ä• gamissati, _ evaá¹ƒ parittakaá¹ƒ kammaá¹ƒ kahaá¹ƒ maá¹ƒ dakkhissa
kahaá¹ƒ dakkhissÄ• mi, kadÄ• etaá¹ƒ vipaccissatÄ«â€™â€™ ti evaá¹ƒ puÃ±Ã±aá¹ƒ __mÄ•
yathÄ• hi nirantaraá¹ƒ __udabindunipÄ• tena_ vivaritvÄ• á¹-hapitaá¹ƒ kulÄ• labhÄ• janaá¹
__dhÄ«ro_ paá¹‡á¸• itapuriso __thokaá¹ƒ thokampi_ puÃ±Ã±aá¹ƒ Ä• cinanto __puÃ±Ã±ass

desanÄ• vasÄ• ne \Ne II 13/ so seá¹-á¹-hi sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i, sampattaparisÄ•
dhammadesanÄ• ahosÄ«ti.

biá¸·Ä• lapÄ• dakaseá¹-á¹-hivatthu chaá¹-á¹-haá¹ƒ.

7. mahÄ• dhanavÄ• á¹‡ijavatthu

__vÄ• á¹‡ijovÄ• _ti \Be II 14/ \Ee III 21/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vihara
mahÄ• dhanavÄ• á¹‡ijaá¹ƒ Ä• rabbha kathesi.

tassa kira vÄ• á¹‡ijassa gehe paÃ±casatÄ• corÄ• otÄ• raá¹ƒ gavesamÄ• nÄ• otÄ• raá¹ƒ
samayena vÄ• á¹‡ijo paÃ±ca sakaá¹-asatÄ• ni bhaá¹‡á¸• assa pÅ«retvÄ• bhikkhÅ«naá¹ƒ Ä
asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma vÄ• á¹‡ijjatthÄ• ya gacchÄ• mi, ye, ayyÄ• , taá¹ƒ á¹-hÄ• naá¹
nikkhamantu, magge bhikkhÄ• ya na kilamissantÄ«â€™â€™ ti. taá¹ƒ sutvÄ• paÃ±casatÄ•
maggaá¹ƒ paá¹-ipajjiá¹ƒsu. tepi corÄ• ``so kira vÄ• á¹‡ijo nikkhantoâ€™â€™ ti gantvÄ• aá
aá¹-á¹-haá¹ƒsu. vÄ• á¹‡ijopi gantvÄ• aá¹-avimukhe ekasmiá¹ƒ gÄ• me vÄ• saá¹ƒ katvÄ• d
goá¹‡asakaá¹-Ä• dÄ«ni saá¹ƒvidahi, tesaá¹ƒ pana bhikkhÅ«naá¹ƒ nibaddhaá¹ƒ bhikkhaá¹ƒ
aticirÄ• yante ``gaccha, tassa nikkhamanadivasaá¹ƒ Ã±atvÄ• ehÄ«â€™â€™ ti ekaá¹ƒ puris
taá¹ƒ gÄ• maá¹ƒ gantvÄ• ekaá¹ƒ sahÄ• yakaá¹ƒ pucchi --- ``kadÄ• vÄ• á¹‡ijo nikkhamissa
``dvÄ«hatÄ«haccayenÄ• â€™â€™ ti vatvÄ• ``kimatthaá¹ƒ pana pucchasÄ«â€™â€™ ti Ä• I
paÃ±casatÄ• corÄ• etassatthÄ• ya aá¹-aviyaá¹ƒ á¹-hitÄ• â€™â€™ ti Ä• cikkhi. itaro ``tena
nikkhamissatÄ«â€™â€™ ti taá¹ƒ uyyojetvÄ• , ``kiá¹ƒ \Ee III 22/ nu kho core vÄ• remi, udÄ•
cintetvÄ• , ``kiá¹ƒ me corehi, vÄ• á¹‡ijaá¹ƒ nissÄ• ya paÃ±casatÄ• bhikkhÅ« jÄ«vanti, vÄ• a
dassÄ• mÄ«â€™â€™ ti so tassa santikaá¹ƒ gantvÄ• ``kadÄ• gamissathÄ• â€™â€™ ti puc
vutte mayhaá¹ƒ vacanaá¹ƒ karotha, aá¹-aviyaá¹ƒ kira tumhÄ• kaá¹ƒ atthÄ• ya paÃ±casatÄ•
gamitthÄ• ti. tvaá¹ƒ kathaá¹ƒ jÄ• nÄ• sÄ«ti? tesaá¹ƒ antare mama sahÄ• yo atthi, tassa me
``tena hi `kiá¹ƒ me etto gatenÄ• â€™ ti nivattitvÄ• gehameva gamissÄ• mÄ«â€™â€™ ti Ä•
puna tehi corehi pesito puriso Ä• gantvÄ• taá¹ƒ sahÄ• yakaá¹ƒ pucchitvÄ• taá¹ƒ pavattiá¹ƒ
gehameva kira gamissatÄ«â€™â€™ ti gantvÄ• corÄ• naá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• corÄ•
itarasmiá¹ƒ magge aá¹-á¹-haá¹ƒsu, tasmiá¹ƒ cirayante punapi te corÄ• tassa santikaá¹ƒ pur
tesaá¹ƒ tattha á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• puna vÄ• á¹‡ijassa Ä• rocesi. vÄ• á¹‡ijo \Ne II 14
vekallaá¹ƒ natthi, evaá¹ƒ sante \Be II 15/ neva etto gamissÄ• mi, na ito, idheva bhavissÄ• m
bhikkhÅ«naá¹ƒ \Ee III 23/ santikaá¹ƒ gantvÄ• Ä• ha --- ``bhante, corÄ• kira maá¹ƒ vilumpit
á¹-hitÄ• , `puna nivattissatÄ«â€™ ti sutvÄ• itarasmiá¹ƒ magge á¹-hitÄ• , ahaá¹ƒ etto vÄ• it
thokaá¹ƒ idheva bhavissÄ• mi, bhadantÄ• idheva vasitukÄ• mÄ• vasantu, gantukÄ• mÄ• a
ti. bhikkhÅ« ``evaá¹ƒ sante mayaá¹ƒ nivattissÄ• mÄ• â€™â€™ ti vÄ• á¹‡ijaá¹ƒ Ä• pucchitvÄ
gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• ``kiá¹ƒ, bhikkhave, mahÄ• dhanav
gamitthÄ• â€™â€™ ti pucchitvÄ• ``Ä• ma, bhante, mahÄ• dhanavÄ• á¹‡ijassa vilumpanatt
pariyuá¹-á¹-hiá¹ƒsu, tena so tattheva á¹-hito, mayaá¹ƒ pana taá¹ƒ Ä• pucchitvÄ• Ä• gatÄ• â
``bhikkhave, mahÄ• dhanavÄ• á¹‡ijo corÄ• naá¹ƒ atthitÄ• ya maggaá¹ƒ parivajjati, jÄ«vitukÄ
halÄ• halaá¹ƒ visaá¹ƒ parivajjeti, bhikkhunÄ• pi `tayo bhavÄ• corehi pariyuá¹-á¹-hitamaggas
pÄ• paá¹ƒ parivajjetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhamm
gÄ• thamÄ• ha ---

<123> á¹• 21 ``vÄ• á¹‡ijova bhayaá¹ƒ maggaá¹ƒ, appasattho mahaddhano.

visaá¹ƒ jÄ«vitukÄ• mova, pÄ• pÄ• ni parivajjayeâ€™â€™ ti ||

tattha __bhaya_nti bhÄ• yitabbaá¹ƒ, corehi pariyuá¹-á¹-hitattÄ• sappaá¹-ibhayanti attho. ida
--- yathÄ• mahÄ• dhanavÄ• á¹‡ijo \Ee III 24/ __appasattho_ sappaá¹-ibhayaá¹ƒ __maggaá
__jÄ«vitukÄ• mo_ halÄ• halaá¹ƒ __visaá¹ƒ_ parivajjeti, evaá¹ƒ paá¹‡á¸• ito bhikkhu appama
parivajjeyyÄ• ti.

desanÄ• vasÄ• ne te bhikkhÅ« saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, sam
sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

mahÄ• dhanavÄ• á¹‡ijavatthu sattamaá¹ƒ.

8. kukkuá¹-amittanesÄ• davatthu

__pÄ• á¹‡imhi ce_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto kukkuá¹-ami
Ä• rabbha kathesi.

rÄ• jagahe \Be II 16/ kira ekÄ• seá¹-á¹-hidhÄ«tÄ• vayappattÄ• sattabhÅ«mikapÄ• sÄ• da
Ä• rakkhaá¹‡atthÄ• ya \Ne II 15/ ekaá¹ƒ paricÄ• rikaá¹ƒ datvÄ• mÄ• tÄ• pitÅ«hi vÄ• siyamÄ
sÄ• yanhasamaye vÄ• tapÄ• nena antaravÄ«thiá¹ƒ olokentÄ« paÃ±ca pÄ• sasatÄ• ni paÃ±
vadhitvÄ• jÄ«vamÄ• naá¹ƒ ekaá¹ƒ kukkuá¹-amittaá¹ƒ nÄ• ma nesÄ• daá¹ƒ paÃ±ca migasa
maá¹ƒsena mahÄ• sakaá¹-aá¹ƒ pÅ«retvÄ• sakaá¹-adhure nisÄ«ditvÄ• maá¹ƒsavikkiá¹‡ana
pavisantaá¹ƒ disvÄ• tasmiá¹ƒ paá¹-ibaddhacittÄ• paricÄ• rikÄ• ya hatthe paá¹‡á¹‡Ä• kÄ• r
etassa paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• gamanakÄ• laá¹ƒ Ã±atvÄ• ehÄ«â€™â€™ ti pesesi. s
paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• pucchi --- ``kadÄ• gamissasÄ«â€™â€™ ti? so ``ajja maá¹ƒsa
asukadvÄ• rena nÄ• ma \Ee III 25/ nikkhamitvÄ• gamissÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• ten
Ä• gantvÄ• tassÄ• Ä• rocesi. seá¹-á¹-hidhÄ«tÄ• attanÄ• gahetabbayuttakaá¹ƒ vatthÄ• bh
saá¹ƒvidahitvÄ• pÄ• tova malinavatthaá¹ƒ nivÄ• setvÄ• kuá¹-aá¹ƒ Ä• dÄ• ya dÄ• sÄ«hi sa
gacchantÄ« viya nikkhamitvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• tassÄ• gamanaá¹ƒ olokentÄ« a
sakaá¹-aá¹ƒ pÄ• jento nikkhami. sÄ• tassa pacchato pacchato pÄ• yÄ• si. so taá¹ƒ disvÄ•
nÄ• ma dhÄ«tÄ• â€™ ti na jÄ• nÄ• mi, mÄ• maá¹ƒ anubandhi, ammÄ• â€™â€™ ti Ä• ha. r
attano dhammatÄ• ya Ä• gacchÄ• mi, tvaá¹ƒ tuá¹‡hÄ« hutvÄ• attano sakaá¹-aá¹ƒ pÄ• jehÄ
nivÄ• retiyeva. atha naá¹ƒ sÄ• Ä• ha --- ``sÄ• mi, sirÄ« nÄ• ma attano santikaá¹ƒ Ä• gacch
vaá¹-á¹-atÄ«â€™â€™ ti. so tassÄ• nissaá¹ƒsayena Ä• gamanakÄ• raá¹‡aá¹ƒ Ã±atvÄ• taá
agamÄ• si. tassÄ• mÄ• tÄ• pitaro ito cito ca pariyesÄ• petvÄ• apassantÄ• ``matÄ• bhavis
matakabhattaá¹ƒ kariá¹ƒsu. sÄ• pi tena saddhiá¹ƒ saá¹ƒvÄ• samanvÄ• ya paá¹-ipÄ• á¹-iyÄ•
vayappatte gharabandhanena bandhi.

athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento kukkuá¹-amittaá¹ƒ saputtaá¹
Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-haá¹ƒ disvÄ• , ``kiá¹ƒ nu kho etaâ€™â€™ nti upadhÄ• re
pannarasannampi sotÄ• pattimaggassa upanissayaá¹ƒ disvÄ• pÄ• tova pattacÄ«varaá¹ƒ Ä
pÄ• saá¹-á¹-hÄ• naá¹ƒ agamÄ• si \Be II 17/. taá¹ƒ divasaá¹ƒ pÄ• se baddho ekamigopi nÄ•
tassa pÄ• samÅ«le padavalaÃ±jaá¹ƒ dassetvÄ• purato ekassa gumbassa heá¹-á¹-hÄ• chÄ
kukkuá¹-amitto pÄ• tova dhanuá¹ƒ Ä• dÄ• ya pÄ• saá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• dito paá¹-á
pÄ• se baddhaá¹ƒ ekampi migaá¹ƒ adisvÄ• satthu padavalaÃ±jaá¹ƒ addasa. athassa etada
baddhamige mocento vicaratÄ«â€™â€™ ti. so satthari Ä• ghÄ• taá¹ƒ bandhitvÄ• gacchant
satthÄ• raá¹ƒ disvÄ• , ``iminÄ• mama migÄ• mocitÄ• bhavissanti, mÄ• ressÄ• mi naâ€™â
satthÄ• dhanuá¹ƒ Ä• kaá¸• á¸• hituá¹ƒ datvÄ• vissajjetuá¹ƒ nÄ• dÄ• si. so saraá¹ƒ vissajjet
asakkonto phÄ• sukÄ• hi bhijjantÄ«hi \Ne II 16/ viya mukhato kheá¸·ena paggharantena kila
athassa puttÄ• gehaá¹ƒ gantvÄ• ``pitÄ• no cirÄ• yati, kiá¹ƒ nu kho etaâ€™â€™ nti vatvÄ•
pitu santikaâ€™â€™ nti mÄ• tarÄ• pesitÄ• dhanÅ«ni Ä• dÄ• ya gantvÄ• pitaraá¹ƒ tathÄ•
pitu paccÄ• mitto bhavissatÄ«â€™â€™ ti sattapi janÄ• dhanÅ«ni Ä• kaá¸• á¸• hitvÄ• budd
pitÄ• á¹-hito, tatheva aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ mÄ• tÄ• ``kiá¹ƒ nu kho me puttÄ• pi cir
vatvÄ• sattahi suá¹‡isÄ• hi saddhiá¹ƒ gantvÄ• te tathÄ• á¹-hite disvÄ• ``kassa nu kho ime
Ä• kaá¸• á¸• hitvÄ• á¹-hitÄ• â€™â€™ ti olokentÄ« satthÄ• raá¹ƒ disvÄ• bÄ• hÄ• paggayh
nÄ• setha, mÄ• me pitaraá¹ƒ nÄ• sethÄ• â€™â€™ ti mahÄ• saddamakÄ• si. kukkuá¹-amitt
--- ``naá¹-á¹-ho vatamhi, sasuro kira me esa, aho mayÄ• bhÄ• riyaá¹ƒ \Ee III 27/ kammaá¹ƒ
puttÄ• vissa ``ayyako kira no esa, aho bhÄ• riyaá¹ƒ kammaá¹ƒ kataâ€™â€™ nti cintayiá¹ƒs
``ayaá¹ƒ sasuro meâ€™â€™ ti mettacittaá¹ƒ upaá¹-á¹-hapesi, puttÄ• pissa ``ayyako noâ€™
upaá¹-á¹-hapesuá¹ƒ. atha te nesaá¹ƒ mÄ• tÄ• seá¹-á¹-hidhÄ«tÄ• ``khippaá¹ƒ dhanÅ«ni cha
khamÄ• pethÄ• â€™â€™ ti Ä• ha.

satthÄ• tesaá¹ƒ muducittataá¹ƒ Ã±atvÄ• dhanuá¹ƒ otÄ• retuá¹ƒ adÄ• si. te sabbe satthÄ•
``khamatha no, bhanteâ€™â€™ ti khamÄ• petvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha nesaá¹
kathaá¹ƒ kathesi. desanÄ• vasÄ• ne kukkuá¹-amitto saddhiá¹ƒ puttehi ceva suá¹‡isÄ• hi ca
sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ vihÄ• ra
Ä• nandatthero pucchi --- ``bhante, kahaá¹ƒ gamitthÄ• â€™â€™ ti. kukkuá¹-amittassa santi
Ä• nandÄ• ti. pÄ• á¹‡Ä• tipÄ• takammassa vo, bhante, akÄ• rako katoti. Ä• mÄ• nanda, so
acalasaddhÄ• ya patiá¹-á¹-hÄ• ya tÄ«su ratanesu nikkaá¹…kho hutvÄ• pÄ• á¹‡Ä• tipÄ• tak
bhikkhÅ« Ä• haá¹ƒsu --- ``nanu, bhante, bhariyÄ• pissa atthÄ«â€™â€™ ti. Ä• ma, bhikkhav
hutvÄ• sotÄ• pattiphalaá¹ƒ pattÄ• ti. bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``kukkuá¹-
kumÄ• rikakÄ• le eva sotÄ• pattiphalaá¹ƒ patvÄ• tassa gehaá¹ƒ gantvÄ• satta putte labhi,
sÄ• mikena `dhanuá¹ƒ Ä• hara, sare Ä• hara, sattiá¹ƒ Ä• hara, sÅ«laá¹ƒ Ä• hara, jÄ• laá¹ƒ
tÄ• ni adÄ• si. sopi tÄ• ya dinnÄ• ni Ä• dÄ• ya gantvÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ karoti, kiá¹ƒ
pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontÄ«â€™â€™ ti. satthÄ• \Ee III 28/ Ä• gantvÄ• ``kÄ• ya nuttha,

kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``na, b
pÄ• á¹‡Ä• tipÄ• taá¹ƒ karonti, sÄ• pana `sÄ• mikassa vacanaá¹ƒ karomÄ«â€™ ti tathÄ• al
gantvÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ karotÅ«â€™ ti tassÄ• cittaá¹ƒ natthi. pÄ• á¹‡italasmiÃ±hi va
gaá¹‡hantassa taá¹ƒ visaá¹ƒ anuá¸• ahituá¹ƒ na sakkoti, evamevaá¹ƒ akusalacetanÄ• ya ab
pÄ• paá¹ƒ akarontassa dhanuÄ• dÄ«ni nÄ«haritvÄ• dadatopi pÄ• paá¹ƒ nÄ• ma na hotÄ«â
ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<124> á¹• 21 ``pÄ• á¹‡imhi ce vaá¹‡o nÄ• ssa, hareyya pÄ• á¹‡inÄ• visaá¹ƒ.

nÄ• bbaá¹‡aá¹ƒ visamanveti, natthi pÄ• paá¹ƒ akubbatoâ€™â€™ ti ||

tattha __nÄ• ssÄ• _ti na bhaveyya. __hareyyÄ• _ti harituá¹ƒ sakkuá¹‡eyya. kiá¹ƒ kÄ• raá¹‡
__nÄ• bbaá¹‡aá¹ƒ visamanveti_ avaá¹‡aÃ±hi pÄ• á¹‡iá¹ƒ visaá¹ƒ anvetuá¹ƒ na sakkoti, eva
nÄ«haritvÄ• dentassÄ• pi akusalacetanÄ• ya abhÄ• vena pÄ• paá¹ƒ __akubbato pÄ• paá¹
pÄ• á¹‡iá¹ƒ visaá¹ƒ viya nÄ• ssa cittaá¹ƒ pÄ• paá¹ƒ anugacchatÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aparena samayena bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``ko nu kho kukkuá¹-ami
sasuá¹‡isassa sotÄ• pattimaggassÅ«panissayo, kena kÄ• raá¹‡ena nesÄ• dakule nibbattoâ
``kÄ• ya nuttha, bhikkhave \Be II 19/, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ•
ti \Ee III 29/ vutte, bhikkhave, atÄ«te kassapadasabalassa dhÄ• tucetiyaá¹ƒ saá¹ƒvidahantÄ
``kiá¹ƒ nu kho imassa cetiyassa mattikÄ• bhavissati, kiá¹ƒ udakaâ€™â€™ nti. atha nesaá¹
``haritÄ• lamanosilÄ• mattikÄ• bhavissati, tilatelaá¹ƒ udakaâ€™â€™ nti. te haritÄ• lamano
tilatelena saá¹ƒsanditvÄ• iá¹-á¹-hakÄ• ya ghaá¹-etvÄ• suvaá¹‡á¹‡ena khacitvÄ• anto ciniá
ekagghanasuvaá¹‡á¹‡aiá¹-á¹-hakÄ• va ahesuá¹ƒ. ekekÄ• satasahassagghanikÄ• ahosi. te
cetiye niá¹-á¹-hite cintayiá¹ƒsu --- ``dhÄ• tunidhÄ• nakÄ• le bahunÄ• dhanena attho, kaá¹ƒ
karomÄ• â€™â€™ ti.

atheko gÄ• mavÄ• siko seá¹-á¹-hi ``ahaá¹ƒ jeá¹-á¹-hako bhavissÄ• mÄ«â€™â€™ ti dhÄ• tu
hiraÃ±Ã±akoá¹-iá¹ƒ pakkhipi. taá¹ƒ disvÄ• raá¹-á¹-havÄ• sino ``ayaá¹ƒ nagaraseá¹-á¹-hi dha
evarÅ«pe cetiye jeá¹-á¹-hako bhavituá¹ƒ na sakkoti, gÄ• mavÄ• sÄ« pana koá¹-idhanaá¹ƒ p
jÄ• toâ€™â€™ ti ujjhÄ• yiá¹ƒsu. so tesaá¹ƒ kathaá¹ƒ sutvÄ• ``ahaá¹ƒ dve koá¹-iyo datvÄ•
bhavissÄ• mÄ«â€™â€™ ti dve koá¹-iyo adÄ• si. itaro ``ahameva jeá¹-á¹-hako bhavissÄ• mÄ
adÄ• si. evaá¹ƒ vaá¸• á¸• hetvÄ• vaá¸• á¸• hetvÄ• nagaravÄ• sÄ« aá¹-á¹-ha koá¹-iyo adÄ•
18/ gehe navakoá¹-idhanameva atthi, nagaravÄ• sino cattÄ• lÄ«sakoá¹-idhanaá¹ƒ. tasmÄ•
``sacÄ• haá¹ƒ nava koá¹-iyo dassÄ• mi, ayaá¹ƒ `dasa \Ee III 30/ koá¹-iyo dassÄ• mÄ«â€™ t
niddhanabhÄ• vo paÃ±Ã±Ä• yissatÄ«â€™â€™ ti. so evamÄ• ha --- ``ahaá¹ƒ ettakaÃ±ca dh

ca cetiyassa dÄ• so bhavissÄ• mÄ«â€™â€™ ti satta putte satta suá¹‡isÄ• yo bhariyaÃ±ca
cetiyassa niyyÄ• desi. raá¹-á¹-havÄ• sino ``dhanaá¹ƒ nÄ• ma sakkÄ• uppÄ• detuá¹ƒ, ayaá¹
attÄ• naá¹ƒ niyyÄ• desi, ayameva jeá¹-á¹-hako hotÅ«â€™â€™ ti taá¹ƒ jeá¹-á¹-hakaá¹ƒ kariá
janÄ• cetiyassa dÄ• sÄ• ahesuá¹ƒ. raá¹-á¹-havÄ• sino pana te bhujisse akaá¹ƒsu. evaá¹ƒ
paá¹-ijaggitvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cutÄ• devaloke nibbattiá¹ƒsu. tesu ekaá¹
devaloke vasantesu imasmiá¹ƒ buddhuppÄ• de bhariyÄ• tato cavitvÄ• rÄ• jagahe \Be II 20
hutvÄ• nibbatti. sÄ• kumÄ• rikÄ• va hutvÄ• sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. adiá¹-á¹-hasa
nÄ• ma bhÄ• riyÄ• ti tassÄ• sÄ• miko samparivattamÄ• no gantvÄ• nesÄ• dakule nibbatti.
seá¹-á¹-hidhÄ«taraá¹ƒ pubbasineho ajjhotthari. vuttampi cetaá¹ƒ ---

``pubbeva sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodakeâ€™â€™ ti || (J I 2.174).

sÄ• pubbasineheneva nesÄ• dakulaá¹ƒ agamÄ• si. puttÄ• pissÄ• devalokÄ• cavitvÄ• ta
paá¹-isandhiá¹ƒ gaá¹‡hiá¹ƒsu, suá¹‡isÄ• yopissÄ• tattha tattha nibbattitvÄ• vayappattÄ• \
gehaá¹ƒ agamaá¹ƒsu. evaá¹ƒ te sabbepi tadÄ• cetiyaá¹ƒ paá¹-ijaggitvÄ• tassa kammassÄ
sotÄ• pattiphalaá¹ƒ pattÄ• ti.

kukkuá¹-amittanesÄ• davatthu aá¹-á¹-hamaá¹ƒ.

9. kokasunakhaluddakavatthu

__yo appaduá¹-á¹-hassÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto kokaá
Ä• rabbha kathesi.

so kira ekadivasaá¹ƒ pubbaá¹‡hasamaye dhanuá¹ƒ Ä• dÄ• ya sunakhaparivuto araÃ±Ã±aá
ekaá¹ƒ piá¹‡á¸• Ä• ya pavisantaá¹ƒ bhikkhuá¹ƒ disvÄ• kujjhitvÄ• ``kÄ• á¸·akaá¹‡á¹‡i me di
19/ kiÃ±ci na labhissÄ• mÄ«â€™â€™ ti cintetvÄ• pakkÄ• mi. theropi gÄ• me piá¹‡á¸• Ä• y
puna vihÄ• raá¹ƒ pÄ• yÄ• si. itaropi araÃ±Ã±e vicaritvÄ• kiÃ±ci alabhitvÄ• paccÄ• gacchan
``ajjÄ• haá¹ƒ imaá¹ƒ kÄ• á¸·akaá¹‡á¹‡iá¹ƒ disvÄ• araÃ±Ã±aá¹ƒ gato kiÃ±ci na labhiá¹ƒ, idÄ
jÄ• to, sunakhehi naá¹ƒ khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ datvÄ• sunakhe vis
kari upÄ• sakÄ• â€™â€™ ti yÄ• ci. so ``ajjÄ• haá¹ƒ tava sammukhÄ«bhÅ«tattÄ• kiÃ±ci nÄ
sammukhÄ«bhÄ• vamÄ• gatosi, khÄ• dÄ• pessÄ• meva taâ€™â€™ nti vatvÄ• sunakhe uy
rukkhaá¹ƒ abhiruhitvÄ• purisappamÄ• á¹‡e á¹-hÄ• ne nisÄ«di. sunakhÄ• \Be II 21/ rukkha
parivÄ• resuá¹ƒ. luddako gantvÄ• ``rukkhaá¹ƒ abhiruhatopi te mokkho natthÄ«â€™â€™ ti t
pÄ• datale vijjhi. thero ``mÄ• evaá¹ƒ karohÄ«â€™â€™ ti taá¹ƒ yÄ• ciyeva. itaro tassa yÄ• c
punappunaá¹ƒ vijjhiyeva. thero ekasmiá¹ƒ pÄ• datale vijjhiyamÄ• ne taá¹ƒ ukkhipitvÄ• dutiy

olambitvÄ• tasmiá¹ƒ vijjhiyamÄ• ne tampi ukkhipati, evamassa so yÄ• canaá¹ƒ anÄ• diyitvÄ
vijjhiyeva. therassa sarÄ«raá¹ƒ ukkÄ• hi Ä• dittaá¹ƒ viya ahosi. so vedanÄ• nuvattiko hutvÄ•
paccupaá¹-á¹-hÄ• petuá¹ƒ nÄ• sakkhi, pÄ• rutacÄ«varaá¹ƒ bhassantampi na sallakkhesi. ta
sÄ«sato paá¹-á¹-hÄ• ya parikkhipantameva pati. sunakhÄ• ``thero patitoâ€™â€™ ti saÃ±Ã±
pavisitvÄ• attano sÄ• mikaá¹ƒ luÃ±jitvÄ• khÄ• dantÄ• aá¹-á¹-himattÄ• vasesaá¹ƒ kariá¹ƒs
nikkhamitvÄ• bahi aá¹-á¹-haá¹ƒsu.

atha nesaá¹ƒ thero ekaá¹ƒ sukkhadaá¹‡á¸• akaá¹ƒ bhaÃ±jitvÄ• khipi. sunakhÄ• theraá¹ƒ
khÄ• ditoâ€™â€™ ti Ã±atvÄ• araÃ±Ã±aá¹ƒ pavisiá¹ƒsu. thero kukkuccaá¹ƒ uppÄ• desi ``m
pavisitvÄ• esa naá¹-á¹-ho, arogaá¹ƒ nu kho me sÄ«laâ€™â€™ nti. so rukkhÄ• otaritvÄ• s
Ä• dito paá¹-á¹-hÄ• ya sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• --- ``bhante, mama cÄ«varaá
so upÄ• sako naá¹-á¹-ho, kacci me arogaá¹ƒ sÄ«laá¹ƒ, atthi me samaá¹‡abhÄ• voâ€™â€™
vacanaá¹ƒ sutvÄ• ``bhikkhu arogaá¹ƒ te sÄ«laá¹ƒ, atthi te samaá¹‡abhÄ• vo, so appaduá¹-
vinÄ• saá¹ƒ patto, na kevalaÃ±ca idÄ• neva, atÄ«tepi appaduá¹-á¹-hÄ• naá¹ƒ padussitvÄ•
pattoyevÄ• â€™â€™ ti vatvÄ• tamatthaá¹ƒ pakÄ• sento atÄ«taá¹ƒ Ä• hari ---

atÄ«te kireko vejjo vejjakammatthÄ• ya gÄ• maá¹ƒ vicaritvÄ• kiÃ±ci kammaá¹ƒ alabhitvÄ•
nikkhamitvÄ• gÄ• madvÄ• re sambahule kumÄ• rake kÄ«á¸·ante disvÄ• ``ime sappena á¸·
Ä• hÄ• raá¹ƒ labhissÄ• mÄ«â€™â€™ ti ekasmiá¹ƒ rukkhabile sÄ«saá¹ƒ niharitvÄ• nipanna
``ambho, kumÄ• rakÄ• eso sÄ• á¸·ikapotako, gaá¹‡hatha naâ€™â€™ nti Ä• ha. atheko kum
gÄ«vÄ• yaá¹ƒ daá¸·haá¹ƒ gahetvÄ• nÄ«haritvÄ• tassa sappabhÄ• vaá¹ƒ Ã±atvÄ• viravant
vejjassa matthake khipi. sappo vejjassa khandhaá¹-á¹-hikaá¹ƒ parikkhipitvÄ• daá¸·haá¹ƒ á¸·
jÄ«vitakkhayaá¹ƒ pÄ• pesi, evamesa koko sunakhaluddako pubbepi appaduá¹-á¹-hassa pac
pattoyevÄ• ti.

satthÄ• \Be II 22/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ de
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<125> á¹• 21 ``yo appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…gaá¹‡a

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoâ€™â€™ ti ||

tattha \Ee III 34/ __appaduá¹-á¹-hassÄ• _ti attano vÄ• sabbasattÄ• naá¹ƒ vÄ• aduá¹-á¹-ha
sattassa. __dussatÄ«_ti aparajjhati. __suddhassÄ• _ti niraparÄ• dhasseva. __posassÄ• _ti
sattÄ• dhivacanameva. __anaá¹…gaá¹‡assÄ• _ti nikkilesassa. __paccetÄ«_ti patieti. __paá
purisena paá¹-ivÄ• te á¹-hitaá¹ƒ paharitukÄ• matÄ• ya __khitto sukhumo rajo_ti tameva puri
upari patati, evameva yo puggalo apaduá¹-á¹-hassa purisassa pÄ• á¹‡ippaharÄ• dÄ«ni dada
bÄ• laá¹ƒ_ diá¹-á¹-heva dhamme, samparÄ• ye vÄ• nirayÄ• dÄ«su vipaccamÄ• naá¹ƒ taá¹ƒ

vipÄ• kadukkhavasena paccetÄ«ti attho.

desanÄ• vasÄ• ne so bhikkhu arahatte patiá¹-á¹-hahi, sampattaparisÄ• yapi sÄ• tthikÄ• dh

kokasunakhaluddakavatthu navamaá¹ƒ.

10. maá¹‡ikÄ• rakulÅ«pakatissattheravatthu

__gabbhameke_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto maá¹‡ikÄ• rakulÅ
Ä• rabbha kathesi.

so kira thero ekassa maá¹‡ikÄ• rassa kule dvÄ• dasa vassÄ• ni bhuÃ±ji. tasmiá¹ƒ kule jaya
mÄ• tÄ• pituá¹-á¹-hÄ• ne á¹-hatvÄ• theraá¹ƒ paá¹-ijaggiá¹ƒsu. athekadivasaá¹ƒ so maá¹‡ikÄ
maá¹ƒsaá¹ƒ chindanto nisinno hoti. tasmiá¹ƒ khaá¹‡e rÄ• jÄ• pasenadi kosalo ekaá¹ƒ maá¹
II 21/ dhovitvÄ• vijjhitvÄ• pahiá¹‡atÅ«â€™â€™ ti pesesi. maá¹‡ikÄ• ro salohiteneva \Be II
paá¹-iggahetvÄ• peá¸·Ä• ya upari á¹-hapetvÄ• \Ee III 35/ hatthadhovanatthaá¹ƒ anto pÄ• v
posÄ• vaniyakoÃ±casakuá¹‡o atthi. so lohitagandhena maá¹ƒsasaÃ±Ã±Ä• ya taá¹ƒ maá¹‡iá
gili. maá¹‡ikÄ• ro Ä• gantvÄ• maá¹‡iá¹ƒ apassanto ``maá¹‡i kena gahitoâ€™â€™ ti bhariya
paá¹-ipÄ• á¹-iyÄ• pucchitvÄ• tehi ``na gaá¹‡hÄ• mÄ• â€™â€™ ti vutte ``therena gahito bha
cintetvÄ• bhariyÄ• ya saddhiá¹ƒ mantesi --- ``therena maá¹‡i gahito bhavissatÄ«â€™â€™ t
evaá¹ƒ avaca, ettakaá¹ƒ kÄ• laá¹ƒ mayÄ• therassa na kiÃ±ci vajjaá¹ƒ diá¹-á¹-hapubbaá¹ƒ, n
gaá¹‡hÄ• tÄ«ti. maá¹‡ikÄ• ro theraá¹ƒ pucchi --- ``bhante, imasmiá¹ƒ á¹-hÄ• ne maá¹‡iratan
gahitaâ€™â€™ nti. na gaá¹‡hÄ• mi, upÄ• sakÄ• ti. bhante, na idha aÃ±Ã±o atthi, tumhehiyo
detha me maá¹‡iratananti. so tasmiá¹ƒ asampaá¹-icchante puna bhariyaá¹ƒ Ä• ha --- ``there
pÄ«á¸·etvÄ• naá¹ƒ pucchissÄ• mÄ«â€™â€™ ti. sÄ• , sÄ• mi, mÄ• no nÄ• sayi, varaá¹ƒ an
na ca theraá¹ƒ evarÅ«paá¹ƒ vattunti. so ``sabbeva mayaá¹ƒ dÄ• sattaá¹ƒ upagacchantÄ• m
agghÄ• mÄ• â€™â€™ ti rajjuá¹ƒ gahetvÄ• therassa sÄ«saá¹ƒ veá¹-hetvÄ• daá¹‡á¸• ena \
therassa sÄ«sato ca kaá¹‡á¹‡anÄ• sÄ• hi ca lohitaá¹ƒ pagghari, akkhÄ«ni nikkhamanÄ• kÄ
vedanÄ• pamatto bhÅ«miyaá¹ƒ pati. koÃ±co lohitagandhenÄ• gantvÄ• lohitaá¹ƒ pivi. atha
uppannakodhavegena ``tvaá¹ƒ kiá¹ƒ karosÄ«â€™â€™ ti pÄ• dena paharitvÄ• khipi. so eka
uttÄ• no ahosi.

thero taá¹ƒ disvÄ• , upÄ• saka, sÄ«se veá¹-hanaá¹ƒ tÄ• va me sithilaá¹ƒ katvÄ• imaá¹ƒ ko
vÄ• , no vÄ• â€™â€™ ti. atha naá¹ƒ so Ä• ha --- ``eso viya tvampi marissasÄ«â€™â€™ ti.
gilito, sace ayaá¹ƒ na amarissÄ• , na te ahaá¹ƒ marantopi maá¹‡iá¹ƒ Ä• cikkhissanti. so tass
phÄ• letvÄ• maá¹‡iá¹ƒ disvÄ• pavedhento saá¹ƒviggamÄ• naso therassa pÄ• damÅ«le nip
bhante, ajÄ• nantena mayÄ• kataâ€™â€™ nti Ä• ha. upÄ• saka, neva tuyhaá¹ƒ doso atthi,
vaá¹-á¹-assevesa doso, khamÄ• mi teti. bhante, sace me khamatha, pakatiniyÄ• meneva m

bhikkhaá¹ƒ gaá¹‡hathÄ• ti. ``upÄ• saka, na dÄ• nÄ• haá¹ƒ ito paá¹-á¹-hÄ• ya paresaá¹ƒ \Be
antochadanaá¹ƒ pavisissÄ• mi, antogehapavesanasseva hi \Ee III 37/ ayaá¹ƒ doso, ito paá¹
Ä• vahantesu gehadvÄ• re á¹-hitova bhikkhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• dhuta
gÄ• thamÄ• ha ---

``paccati \Ne II 22/ munino bhattaá¹ƒ, thokaá¹ƒ thokaá¹ƒ kule kule.

piá¹‡á¸• ikÄ• ya carissÄ• mi, atthi jaá¹…ghabalaá¹ƒ mamÄ• â€™â€™ ti || (Th 248) ---

idaÃ±ca pana vatvÄ• thero teneva byÄ• dhinÄ• na cirasseva parinibbÄ• yi. koÃ±co maá¹‡i
kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. maá¹‡ikÄ• ro kÄ• laá¹ƒ katvÄ• niraye nibbatti. maá¹‡
there muducittatÄ• ya kÄ• laá¹ƒ katvÄ• devaloke nibbatti. bhikkhÅ« satthÄ• raá¹ƒ tesaá¹ƒ a
pucchiá¹ƒsu. satthÄ• , ``bhikkhave, idhekacce gabbhe nibbattanti, ekacce pÄ• pakÄ• rino ni
ekacce katakalyÄ• á¹‡Ä• devaloke nibbattanti, anÄ• savÄ• pana parinibbÄ• yantÄ«â€™â€
ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<126> á¹• 21 ``gabbhameke uppajjanti, nirayaá¹ƒ pÄ• pakammino.

saggaá¹ƒ sugatino yanti, parinibbanti anÄ• savÄ• â€™â€™ ti ||

tattha __gabbha_nti idha manussagabbhova adhippeto. sesamettha uttÄ• natthameva.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

maá¹‡ikÄ• rakulÅ«pakatissattheravatthu dasamaá¹ƒ.

11. tayojanavatthu

__na_ \Ee III 38/ __antalikkhe_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tay
kathesi.

satthari kira jetavane viharante sambahulÄ• bhikkhÅ« satthu dassanatthÄ• ya Ä• gacchant
piá¹‡á¸• Ä• ya pavisiá¹ƒsu. gÄ• mavÄ• sino te sampatte Ä• dÄ• ya Ä• sanasÄ• lÄ• ya nisÄ«
datvÄ• piá¹‡á¸• apÄ• tavelaá¹ƒ Ä• gamayamÄ• nÄ• dhammaá¹ƒ suá¹‡antÄ• nisÄ«diá¹ƒsu
II 25/ pacitvÄ• sÅ«pabyaÃ±janaá¹ƒ dhÅ«payamÄ• nÄ• ya ekissÄ• itthiyÄ• bhÄ• janato ag
chadanaá¹ƒ gaá¹‡hi. tato ekaá¹ƒ tiá¹‡akaraá¸·aá¹ƒ uá¹-á¹-hahitvÄ• jalamÄ• naá¹ƒ Ä• kÄ• s
khaá¹‡e eko kÄ• ko Ä• kÄ• sena gacchanto tattha gÄ«vaá¹ƒ pavesetvÄ• tiá¹‡avalliveá¹-hito
pati \Ne II 23/. bhikkhÅ« taá¹ƒ disvÄ• ``aho bhÄ• riyaá¹ƒ kammaá¹ƒ, passathÄ• vuso, kÄ• k

vippakÄ• raá¹ƒ, iminÄ• katakammaá¹ƒ aÃ±Ã±atra satthÄ• rÄ• ko jÄ• nissati, satthÄ• rama
pucchissÄ• mÄ• â€™â€™ ti cintetvÄ• pakkamiá¹ƒsu.

aparesampi bhikkhÅ«naá¹ƒ satthu dassanatthÄ• ya nÄ• vaá¹ƒ abhiruyha gacchantÄ• naá¹
aá¹-á¹-hÄ• si. manussÄ• ``kÄ• á¸·akaá¹‡á¹‡inÄ• ettha bhavitabbaâ€™â€™ nti salÄ• kaá¹ƒ
bhariyÄ• paá¹-hamavaye á¹-hitÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• , salÄ• kÄ• tassÄ• pÄ• pu
vicÄ• rethÄ• â€™â€™ ti vatvÄ• yÄ• vatatiyaá¹ƒ vicÄ• resuá¹ƒ, tikkhattumpi tassÄ• \Ee III 3
manussÄ• ``kiá¹ƒ, sÄ• mÄ«â€™â€™ ti nÄ• vikassa mukhaá¹ƒ olokesuá¹ƒ. nÄ• viko ``na sa
mahÄ• janaá¹ƒ nÄ• setuá¹ƒ, udake naá¹ƒ khipathÄ• â€™â€™ ti Ä• ha. sÄ• gahetvÄ• udak
maraá¹‡abhayatajjitÄ• viravaá¹ƒ akÄ• si. taá¹ƒ sutvÄ• nÄ• viko ko attho imissÄ• Ä• bhara
sabbÄ• bharaá¹‡Ä• ni omuÃ±citvÄ• ekaá¹ƒ pilotikaá¹ƒ nivÄ• sÄ• petvÄ• chaá¸• á¸• etha n
udakapiá¹-á¹-he plavamÄ• naá¹ƒ daá¹-á¹-huá¹ƒ na sakkhissÄ• mÄ« tasmÄ• yathÄ• naá¹ƒ
ekaá¹ƒ vÄ• lukakuá¹-aá¹ƒ gÄ«vÄ• ya bandhitvÄ• samudde khipathÄ• ti. te tathÄ• kariá¹ƒsu
patitaá¹-á¹-hÄ• neyeva macchakacchapÄ• vilumpiá¹ƒsu. bhikkhÅ« taá¹ƒ pavattiá¹ƒ Ã±atvÄ•
satthÄ• raá¹ƒ ko aÃ±Ã±o etissÄ• itthiyÄ• katakammaá¹ƒ jÄ• nissati, satthÄ• raá¹ƒ tassÄ•
pucchissÄ• mÄ• â€™â€™ ti icchitaá¹-á¹-hÄ• naá¹ƒ patvÄ• nÄ• vÄ• to oruyha pakkamiá¹ƒs

aparepi satta bhikkhÅ« satthu dassanatthÄ• ya gacchantÄ• sÄ• yaá¹ƒ ekaá¹ƒ vihÄ• raá¹ƒ
vasanaá¹-á¹-hÄ• naá¹ƒ pucchiá¹ƒsu. ekasmiÃ±ca leá¹‡e satta maÃ±cÄ• honti. tesaá¹ƒ tade
nipannÄ• naá¹ƒ rattibhÄ• ge kÅ«á¹-Ä• gÄ• ramatto pÄ• sÄ• á¹‡o pavaá¹-á¹-amÄ• no Ä• gar
nevÄ• sikÄ• bhikkhÅ« ``mayaá¹ƒ imaá¹ƒ leá¹‡aá¹ƒ Ä• gantukabhikkhÅ«naá¹ƒ pÄ• payimhÄ
leá¹‡advÄ• raá¹ƒ pidahanto aá¹-á¹-hÄ• si, apanessÄ• ma \Ee III 40/ naâ€™â€™ nti samant
26/ manusse sannipÄ• tetvÄ• vÄ• yamantÄ• pi á¹-hÄ• nÄ• cÄ• letuá¹ƒ nÄ• sakkhiá¹ƒsu. a
vÄ• yamiá¹ƒsuyeva. evaá¹ƒ santepi sattÄ• haá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ cÄ• letuá¹ƒ nÄ• sakkhiá¹
chÄ• tajjhattÄ• mahÄ• dukkhaá¹ƒ anubhaviá¹ƒsu. sattame divase pÄ• sÄ• á¹‡o sayameva
bhikkhÅ« nikkhamitvÄ• ``amhÄ• kaá¹ƒ imaá¹ƒ pÄ• paá¹ƒ aÃ±Ã±atra satthÄ• rÄ• ko jÄ• nis
pucchissÄ• mÄ• â€™â€™ ti cintetvÄ• pakkamiá¹ƒsu. te purimehi saddhiá¹ƒ antarÄ• magge
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisinnÄ• satthÄ• rÄ• katapaá¹-
diá¹-á¹-hÄ• nubhÅ«tÄ• ni kÄ• raá¹‡Ä• ni paá¹-ipÄ• á¹-iyÄ• pucchiá¹ƒsu.

satthÄ• pi \Ne II 24/ tesaá¹ƒ paá¹-ipÄ• á¹-iyÄ• evaá¹ƒ byÄ• kÄ• si --- ``bhikkhave, so tÄ• va
katakammameva anubhosi. atÄ«takÄ• le hi bÄ• rÄ• á¹‡asiyaá¹ƒ eko kassako attano goá¹‡a
nÄ• sakkhi. so hissa goá¹‡o thokaá¹ƒ gantvÄ• nipajji, pothetvÄ• uá¹-á¹-hÄ• pitopi thokaá¹ƒ
tatheva nipajji. so vÄ• yamitvÄ• taá¹ƒ dametuá¹ƒ asakkonto kodhÄ• bhibhÅ«to hutvÄ• `ito
paá¹-á¹-hÄ• ya sukhaá¹ƒ nipajjissasÄ«â€™ ti palÄ• lapiá¹‡á¸• aá¹ƒ viya karonto palÄ• lena
paliveá¹-hetvÄ• aggimadÄ• si, goá¹‡o tattheva jhÄ• yitvÄ• mato. tadÄ• , bhikkhave, tena k
pÄ• pakammaá¹ƒ kataá¹ƒ. so tassa vipÄ• kena dÄ«gharattaá¹ƒ niraye paccitvÄ• vipÄ• kÄ•
kÄ• kayoniyaá¹ƒ nibbattitvÄ• evameva Ä• kÄ• se jhÄ• yitvÄ• va matoâ€™â€™ ti.

sÄ• pi, bhikkhave, itthÄ« attanÄ• katakammameva anubhosi. sÄ• hi atÄ«te bÄ• rÄ• á¹‡as
bhariyÄ• udakaharaá¹‡akoá¹-á¹-anapacanÄ• dÄ«ni sabbakiccÄ• ni sahattheneva akÄ• si. t
sabbakiccÄ• ni kurumÄ• naá¹ƒ olokentova nisÄ«dati. khette bhattaá¹ƒ harantiyÄ• dÄ• rupa
atthÄ• ya araÃ±Ã±aá¹ƒ gacchantiyÄ• tÄ• ya saddhiá¹ƒyeva gacchati. taá¹ƒ disvÄ• daharar
sunakhaluddako, ajja mayaá¹ƒ maá¹ƒsena bhuÃ±jissÄ• mÄ• â€™â€™ ti uppaá¹‡á¸• enti. sA
hutvÄ• sunakhaá¹ƒ leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paharitvÄ• palÄ• peti, sunakho nivattitvÄ
kirassÄ• tatiye attabhÄ• ve bhattÄ• ahosi, tasmÄ• sinehaá¹ƒ chindituá¹ƒ na sakkoti. kiÃ±c
saá¹ƒsÄ• re jÄ• yÄ• vÄ• pati vÄ• abhÅ«tapubbÄ• nÄ• ma natthi, avidÅ«re pana attabhÄ•
sineho \Be II 27/ hoti, tasmÄ• \Ee III 42/ so sunakho taá¹ƒ vijahituá¹ƒ na sakkoti. sÄ• tassa
khettaá¹ƒ sÄ• mikassa yÄ• guá¹ƒ haramÄ• nÄ• rajjuá¹ƒ ucchaá¹…ge á¹-hapetvÄ• agamÄ•
gato. sÄ• sÄ• mikassa yÄ• guá¹ƒ datvÄ• tucchakuá¹-aá¹ƒ Ä• dÄ• ya ekaá¹ƒ udakaá¹-á¹-hA
vÄ• lukÄ• ya pÅ«retvÄ• samÄ«pe oloketvÄ• á¹-hitassa sunakhassa saddamakÄ• si. sunak
madhurakathÄ• laddhÄ• â€™â€™ ti naá¹…guá¹-á¹-haá¹ƒ cÄ• lento taá¹ƒ upasaá¹…kami. s
daá¸·haá¹ƒ gahetvÄ• ekÄ• ya rajjukoá¹-iyÄ• kuá¹-aá¹ƒ bandhitvÄ• ekaá¹ƒ rajjukoá¹-iá¹ƒ su
bandhitvÄ• kuá¹-aá¹ƒ udakÄ• bhimukhaá¹ƒ pavaá¹-á¹-esi. sunakho kuá¹-aá¹ƒ anubandhant
kÄ• lamakÄ• si. sÄ• tassa kammassa vipÄ• kena dÄ«gharattaá¹ƒ niraye paccitvÄ• vipÄ• k
vÄ• lukakuá¹-aá¹ƒ gÄ«vÄ• yaá¹ƒ bandhitvÄ• udake pakkhittÄ• kÄ• lamakÄ• sÄ«ti.

tumhehipi, bhikkhave, attanÄ• katakammameva anubhÅ«taá¹ƒ. atÄ«tasmiÃ±hi bÄ• rÄ• á¹‡
gopÄ• lakadÄ• rakÄ• ekasmiá¹ƒ aá¹-avipadese sattÄ• havÄ• rena gÄ• viyo vicarantÄ• eka
vicÄ• retvÄ• Ä• gacchantÄ• ekaá¹ƒ mahÄ• godhaá¹ƒ disvÄ• anubandhiá¹ƒsu. godhÄ• pa
pÄ• visi. tassa pana vammikassa satta chiddÄ• ni, dÄ• rakÄ• ``mayaá¹ƒ dÄ• ni gahetuá¹ƒ r
Ä• gantvÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti ekeko ekekaá¹ƒ sÄ• khabhaá¹…gamuá¹-á¹-hiá¹ƒ
chiddÄ• ni pidahitvÄ• pakkamiá¹ƒsu \Ee III 43/. te punadivase taá¹ƒ godhaá¹ƒ amanasikatv
gÄ• viyo vicÄ• retvÄ• sattame divase gÄ• viyo Ä• dÄ• ya gacchantÄ• taá¹ƒ vammikaá¹ƒ di
``kÄ• nu kho tassÄ• godhÄ• ya pavattÄ«â€™â€™ ti attanÄ• attanÄ• pidahitÄ• ni chiddÄ•
jÄ«vite nirÄ• layÄ• hutvÄ• aá¹-á¹-hicammÄ• vasesÄ• pavedhamÄ• nÄ• nikkhami. te taá¹ƒ
``mÄ• naá¹ƒ mÄ• retha, sattÄ• haá¹ƒ chinnabhattÄ• jÄ• tÄ• â€™â€™ ti tassÄ• piá¹-á¹-hiá
gacchÄ• hÄ«â€™â€™ ti vissajjesuá¹ƒ. te godhÄ• ya amÄ• ritattÄ• niraye tÄ• va na pacciá¹
ekato hutvÄ• cuddasasu attabhÄ• vesu satta satta divasÄ• ni chinnabhattÄ• ahesuá¹ƒ. tad
sattahi gopÄ• lakehi hutvÄ• taá¹ƒ kammaá¹ƒ katanti. evaá¹ƒ satthÄ• tehi puá¹-á¹-hapuá¹-á
byÄ• kÄ• si.

atheko \Be II 28/ bhikkhu satthÄ• raá¹ƒ Ä• ha --- ``kiá¹ƒ pana, bhante, pÄ• pakammaá¹ƒ ka
uppatitassapi samuddaá¹ƒ pakkhandassÄ• pi pabbatantaraá¹ƒ paviá¹-á¹-hassÄ• pi mokkho
``evametaá¹ƒ, bhikkhave, Ä• kÄ• sÄ• dÄ«supi ekapadesopi natthi, yattha á¹-hito pÄ• pakam
vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<127> á¹• 21 ``na \Ee III 44/ antalikkhe na samuddamajjhe, na pabbatÄ• naá¹ƒ vivaraá¹ƒ p

na vijjatÄ« so jagatippadeso, yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• â€™â€™ ti ||

tassattho --- sace hi koci ``iminÄ• upÄ• yena pÄ• pakammato muccissÄ• mÄ«â€™â€™ ti
caturÄ• sÄ«tiyojanasahassagambhÄ«raá¹ƒ mahÄ• samuddaá¹ƒ vÄ• paviseyya, pabbatanta
pÄ• pakammato __mucceyya_. puratthimÄ• dÄ«su jagatipadesesu pathavÄ«bhÄ• gesu na
yattha á¹-hito pÄ• pakammato muccituá¹ƒ sakkuá¹‡eyyÄ• ti.

desanÄ• vasÄ• ne te bhikkhÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu, sampattamahÄ• j
dhammadesanÄ• ahosÄ«ti.

tayojanavatthu ekÄ• dasamaá¹ƒ.

12. suppabuddhasakyavatthu

__na_ \Ne II 26/ __antalikkhe_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• nigrodhÄ• rÄ• me viha
sakkaá¹ƒ Ä• rabbha kathesi.

so kira ``ayaá¹ƒ mama dhÄ«taraá¹ƒ chaá¸• á¸• etvÄ• nikkhanto ca, mama puttaá¹ƒ pabbÄ•
veriá¹-á¹-hÄ• ne á¹-hito cÄ• â€™â€™ ti \Ee III 45/ imehi dvÄ«hi kÄ• raá¹‡ehi satthari Ä• ghÄ
ekadivasaá¹ƒ ``na dÄ• nissa nimantanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• bhuÃ±jituá¹ƒ dassÄ• mÄ«
pidahitvÄ• antaravÄ«thiyaá¹ƒ suraá¹ƒ pivanto nisÄ«di. athassa satthari bhikkhusaá¹…ghap
á¹-hÄ• naá¹ƒ Ä• gate ``satthÄ• Ä• gatoâ€™â€™ ti Ä• rocesuá¹ƒ \Be II 29/. so Ä• ha --- ``pu
vadetha, nÄ• yaá¹ƒ mayÄ• mahallakataro, nÄ• ssa maggaá¹ƒ dassÄ• mÄ«â€™â€™ ti puna
vatvÄ• nisÄ«di. satthÄ• mÄ• tulassa santikÄ• maggaá¹ƒ alabhitvÄ• tato nivatti. sopi ekaá
``gaccha, tassa kathaá¹ƒ sutvÄ• ehÄ«â€™â€™ ti. satthÄ• pi nivattanto sitaá¹ƒ katvÄ• Ä• n
kho, bhante, sitassa pÄ• tukammassa paccayoâ€™â€™ ti puá¹-á¹-ho Ä• ha --- ``passasi, Ä•
nti. passÄ• mi, bhanteti. bhÄ• riyaá¹ƒ tena kammaá¹ƒ kataá¹ƒ mÄ• disassa buddhassa mag
divase heá¹-á¹-hÄ• pÄ• sÄ• de sopÄ• napÄ• damÅ«le pathaviá¹ƒ pavisissatÄ«ti. carapuriso
suppabuddhassa santikaá¹ƒ gantvÄ• ``kiá¹ƒ mama bhÄ• gineyyena nivattantena vuttaâ€™
yathÄ• sutaá¹ƒ Ä• rocesi. so tassa vacanaá¹ƒ sutvÄ• ``na dÄ• ni mama bhÄ• gineyyassa k
yaá¹ƒ so vadati, taá¹ƒ tatheva hoti. evaá¹ƒ santepi naá¹ƒ idÄ• ni \Ee III 46/ musÄ• vÄ• dena
hi maá¹ƒ `sattame divase pathaviá¹ƒ pavisissatÄ«â€™ ti aniyamena avatvÄ• `heá¹-á¹-hÄ• p
sopÄ• napÄ• damÅ«le pathaviá¹ƒ pavisissatÄ«â€™â€™ â€™ ti Ä• ha. ``ito dÄ• ni paá¹-á¹-h
na gamissÄ• mi, atha naá¹ƒ tasmiá¹ƒ á¹-hÄ• ne pathaviá¹ƒ apavisitvÄ• musÄ• vÄ• dena ni
attano upabhogajÄ• taá¹ƒ sabbaá¹ƒ sattabhÅ«mikapÄ• sÄ• dassa upari Ä• ropetvÄ• sopÄ•

pidahÄ• petvÄ• ekekasmiá¹ƒ dvÄ• re dve dve malle á¹-hapetvÄ• ``sacÄ• haá¹ƒ pamÄ• der
homi, nivÄ• reyyÄ• tha maâ€™â€™ nti vatvÄ• sattame pÄ• sÄ• datale sirigabbhe nisÄ«di.
sutvÄ• , ``bhikkhave, suppabuddho na kevalaá¹ƒ pÄ• sÄ• datale vehÄ• saá¹ƒ uppatitvÄ• Ä
nÄ• vÄ• ya vÄ• samuddaá¹ƒ pakkhandatu, pabbatantaraá¹ƒ vÄ• pavisatu, buddhÄ• naá¹ƒ
natthi, mayÄ• vuttaá¹-á¹-hÄ• neyeva so pathaviá¹ƒ pavisissatÄ«â€™â€™ ti vatvÄ• anusan
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<128> á¹• 21 ``na \Ne II 27/ antalikkhe na samuddamajjhe, na pabbatÄ• naá¹ƒ vivaraá¹ƒ pa

na vijjatÄ« so jagatippadeso, yatthaá¹-á¹-hitaá¹ƒ nappasaheyya maccÅ«â€™â€™ ti ||

tattha \Be II 30/ __yattha á¹-hitaá¹ƒ nappasaheyya, maccÅ«_ti yasmiá¹ƒ padese á¹-hitaá¹ƒ
nappasaheyya nÄ• bhibhaveyya, kesaggamattopi \Ee III 47/ pathavippadeso natthi. sesaá¹ƒ

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sattame divase satthu bhikkhÄ• cÄ• ramaggassa niruddhavelÄ• ya heá¹-á¹-hÄ• pÄ• sÄ• de
uddÄ• mo hutvÄ• taá¹ƒ taá¹ƒ bhittiá¹ƒ pahari. so upari nisinnovassa saddaá¹ƒ sutvÄ• ``kim
``maá¹…galasso uddÄ• moâ€™â€™ ti. so panasso suppabuddhaá¹ƒ disvÄ• va sannisÄ«da
hutvÄ• nisinnaá¹-á¹-hÄ• nÄ• uá¹-á¹-hÄ• ya dvÄ• rÄ• bhimukho ahosi, dvÄ• rÄ• ni sayamev
sakaá¹-á¹-hÄ• neyeva á¹-hitaá¹ƒ. dvÄ• re á¹-hitÄ• mallÄ• taá¹ƒ gÄ«vÄ• yaá¹ƒ gahetvÄ• he
khipiá¹ƒsu. etenupÄ• yena sattasupi talesu dvÄ• rÄ• ni sayameva vivaá¹-Ä• ni, sopÄ• nÄ• n
á¹-hitÄ• ni. tattha tattha mallÄ• taá¹ƒ gÄ«vÄ• yameva gahetvÄ• heá¹-á¹-hÄ• bhimukhaá¹ƒ
heá¹-á¹-hÄ• pÄ• sÄ• de sopÄ• napÄ• damÅ«laá¹ƒ sampattameva mahÄ• pathavÄ« vivaram
gantvÄ• avÄ«cimhi nibbattÄ«ti.

suppabuddhasakyavatthu dvÄ• dasamaá¹ƒ.

pÄ• pavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navamo vaggo.

10. daá¹‡á¸• avaggo

1. chabbaggiyabhikkhuvatthu

__sabbe_ \Ne II 28/ \Ee III 48/ \Be II 31/ __tasantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ•
chabbaggiye bhikkhÅ« Ä• rabbha kathesi.

ekasmiÃ±hi samaye sattarasavaggiyehi senÄ• sane paá¹-ijaggite chabbaggiyÄ• bhikkhÅ« mahallakatarÄ• , amhÄ• kaá¹ƒ etaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• tehi ``na mayaá¹ paá¹-hamaá¹ƒ paá¹-ijaggitaâ€™â€™ nti vutte te bhikkhÅ« pahariá¹ƒsu. sattarasavaggiyÄ• mahÄ• viravaá¹ƒ viraviá¹ƒsu. satthÄ• tesaá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ idaâ€™â€™ nti puc nÄ• mÄ• â€™â€™ ti Ä• rocite ``na, bhikkhave, ito paá¹-á¹-hÄ• ya bhikkhunÄ• nÄ• ma evaá imaá¹ƒ nÄ• ma Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti __pahÄ• radÄ• nasikkhÄ• padaá¹ƒ_ (Vin ``bhikkhave, bhikkhunÄ• nÄ• ma `yathÄ• ahaá¹ƒ, tatheva aÃ±Ã±epi daá¹‡á¸• assa tasanti, Ã±atvÄ• paro na paharitabbo, na ghÄ• tetabboâ€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etv gÄ• thamÄ• ha ---

<129> á¹• 21 ``sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• tayeâ€™â€™ ti ||

tattha \Ee III 49/ __sabbe tasantÄ«_ti sabbepi sattÄ• attani daá¹‡á¸• e patante tassa daá¹‡ __maccuno_ti maraá¹‡assÄ• pi __bhÄ• yanti_yeva. imissÄ• ca desanÄ• ya byaÃ±janaá¹ƒ sÄ• vaseso. yathÄ• hi raÃ±Ã±Ä• ``sabbe sannipatantÅ«â€™â€™ ti bheriyÄ• carÄ• pitÄ• á¹-hapetvÄ• sesÄ• sannipatanti, evamidha ``sabbe tasantÄ«â€™â€™ ti vuttepi hatthÄ• jÄ usabhÄ• jÄ• neyyo khÄ«á¹‡Ä• savoti ime cattÄ• ro á¹-hapetvÄ• avasesÄ• va tasantÄ«ti ve khÄ«á¹‡Ä• savo sakkÄ• yadiá¹-á¹-hiyÄ• pahÄ«nattÄ• maraá¹‡akasattaá¹ƒ apassanto na b sakkÄ• yadiá¹-á¹-hiyÄ• \Ne II 29/ balavattÄ• attano paá¹-ipakkhabhÅ«taá¹ƒ sattaá¹ƒ apass __na haneyya na ghÄ• taye_ti yathÄ• ahaá¹ƒ \Be II 32/, evaá¹ƒ aÃ±Ã±epi sattÄ• ti neva pa paharÄ• peyyÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

chabbaggiyabhikkhuvatthu paá¹-hamaá¹ƒ.

2. chabbaggiyabhikkhuvatthu

__sabbe tasantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto chabbaggiye b

teyeva \Ee III 50/ ekasmiÃ±hi samaye teneva kÄ• raá¹‡ena purimasikkhÄ• pade sattarasav teneva kÄ• raá¹‡ena tesaá¹ƒ talasattikaá¹ƒ uggiriá¹ƒsu. idhÄ• pi satthÄ• tesaá¹ƒ saddaá¹ƒ idaâ€™â€™ nti pucchitvÄ• ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti Ä• rocite ``na, bhikkhave, ito paá¹ evaá¹ƒ kattabbaá¹ƒ, yo karoti, so imaá¹ƒ nÄ• ma Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti __talas (Vin IV 454 Ä• dayo) paÃ±Ã±Ä• petvÄ• , ``bhikkhave, bhikkhunÄ• nÄ• ma `yathÄ• ahaá¹ƒ,

daá¹‡á¸• assa tasanti, yathÄ• ca mayhaá¹ƒ, tatheva nesaá¹ƒ jÄ«vitaá¹ƒ piyaâ€™ nti Ã±atvÄ
na ghÄ• á¹-etabboâ€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá

<130> á¹• 21 ``sabbe tasanti daá¹‡á¸• assa, sabbesaá¹ƒ jÄ«vitaá¹ƒ piyaá¹ƒ.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• tayeâ€™â€™ ti ||

tattha __sabbesaá¹ƒ jÄ«vitaá¹ƒ piya_nti khÄ«á¹‡Ä• savaá¹ƒ á¹-hapetvÄ• sesasattÄ• naá¹ƒ
madhuraá¹ƒ, khÄ«á¹‡Ä• savo pana jÄ«vite vÄ• maraá¹‡e vÄ• upekkhakova hoti. sesaá¹ƒ

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

chabbaggiyabhikkhuvatthu dutiyaá¹ƒ.

3. sabbahulakumÄ• rakavatthu

__sukhakÄ• mÄ• ni_ \Ne II 30/ \Be II 33/ __bhÅ«tÄ• nÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satt
sambahule kumÄ• rake Ä• rabbha kathesi.

ekasmiÃ±hi \Ee III 51/ samaye satthÄ• sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya pavisanto antarÄ• m
ekaá¹ƒ gharasappajÄ• tikaá¹ƒ ahiá¹ƒ daá¹‡á¸• akena paharante disvÄ• ``kumÄ• rakÄ• kiá
pucchitvÄ• ``ahiá¹ƒ, bhante, daá¹‡á¸• akena paharÄ• mÄ• â€™â€™ ti vutte ``kiá¹ƒ kÄ• raá
pucchitvÄ• ``á¸• aá¹ƒsanabhayena, bhanteâ€™â€™ ti vutte ``tumhe `attano sukhaá¹ƒ karis
paharantÄ• nibbattanibbattaá¹-á¹-hÄ• ne sukhalÄ• bhino na bhavissatha. attano sukhaá¹ƒ
pahariuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ des
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<131> á¹• 21 ``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate sukhaá¹ƒ ||

<132> á¹• 21 ``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena na hiá¹ƒsati.

attano sukhamesÄ• no, pecca so labhate sukhaâ€™â€™ nti ||

tattha __yo daá¹‡á¸• enÄ• _ti yo puggalo daá¹‡á¸• ena vÄ• leá¸• á¸• uÄ• dÄ«hi vÄ• viheá
labhate sukha_nti so puggalo paraloke manussasukhaá¹ƒ vÄ• dibbasukhaá¹ƒ vÄ• paramat
nibbÄ• nasukhaá¹ƒ na labhati. dutiyagÄ• thÄ• ya __pecca so labhate_ti so puggalo paralok

tividhampi __sukhaá¹ƒ_ labhatÄ«ti attho.

desanÄ• vasÄ• ne paÃ±casatÄ• pi te kumÄ• rakÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsÅ«ti

sambahulakumÄ• rakavatthu tatiyaá¹ƒ.

4. koá¹‡á¸• adhÄ• nattheravatthu

__mÄ• voca_ \Ee III 52/ __pharusaá¹ƒ kaÃ±cÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jeta
koá¹‡á¸• adhÄ• nattheraá¹ƒ Ä• rabbha kathesi.

tassa \Ne II 31/ \Be II 34/ kira pabbajitadivasato paá¹-á¹-hÄ• ya ekaá¹ƒ itthirÅ«paá¹ƒ theren
vicarati. taá¹ƒ thero na passati, mahÄ• jano pana passati. antogÄ• maá¹ƒ piá¹‡á¸• Ä• ya ca
ekaá¹ƒ bhikkhaá¹ƒ datvÄ• , ``bhante, ayaá¹ƒ tumhÄ• kaá¹ƒ hotu, ayaá¹ƒ pana tumhÄ• kaá¹
vatvÄ• dutiyampi dadanti.

kiá¹ƒ tassa pubbakammanti? kassapasammÄ• sambuddhakÄ• le kira dve sahÄ• yakÄ• bh
nikkhantasadisÄ• ativiya samaggÄ• ahesuá¹ƒ. dÄ«ghÄ• yukabuddhakÄ• le ca anusaá¹ƒva
vÄ• bhikkhÅ« uposathatthÄ• ya sannipatanti. tasmÄ• tepi ``uposathaggaá¹ƒ gamissÄ• mÄ
vasanaá¹-á¹-hÄ• nÄ• nikkhamiá¹ƒsu. te ekÄ• tÄ• vatiá¹ƒsabhavane nibbattadevatÄ• disvÄ
samaggÄ• , sakkÄ• nu kho ime bhindituâ€™â€™ nti cintetvÄ• attano bÄ• latÄ• ya cintitasa
tesu ekena, ``Ä• vuso, muhuttaá¹ƒ Ä• gamehi, sarÄ«rakiccenamhi atthikoâ€™â€™ ti vutte s
manussitthivaá¹‡á¹‡aá¹ƒ \Ee III 53/ mÄ• petvÄ• therassa gacchantaraá¹ƒ pavisitvÄ• nikkha
hatthena kesakalÄ• paá¹ƒ, ekena nivÄ• sanaá¹ƒ saá¹‡á¹-hÄ• payamÄ• nÄ• tassa piá¹-á¹-h
passati, tamÄ• gamayamÄ• no pana purato á¹-hitabhikkhu nivattitvÄ• olokayamÄ• no taá¹ƒ
nikkhamantaá¹ƒ passi. sÄ• tena diá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• antaradhÄ• yi. itaro taá¹ƒ b
santikaá¹ƒ Ä• gatakÄ• le Ä• ha --- ``Ä• vuso, sÄ«laá¹ƒ te bhinnaâ€™â€™ nti. ``natthÄ• vuso
nti. idÄ• neva te mayÄ• pacchato nikkhamamÄ• nÄ• taruá¹‡aitthÄ« idaá¹ƒ nÄ• ma karontÄ
``natthi mayhaá¹ƒ evarÅ«paâ€™â€™ nti kiá¹ƒ vadesÄ«ti. so asaniyÄ• matthake avatthaá¹-
nÄ• sehi, natthi mayhaá¹ƒ evarÅ«panti. itaro ``mayÄ• sÄ• maá¹ƒ akkhÄ«hi diá¹-á¹-haá¹ƒ, k
saddahissÄ• mÄ«â€™â€™ ti daá¹‡á¸• ako viya bhijjitvÄ• pakkÄ• mi, uposathaggepi ``nÄ•
uposathaá¹ƒ karissÄ• mÄ«â€™â€™ ti nisÄ«di. itaro ``mayhaá¹ƒ, bhante, sÄ«le aá¹‡umattan
natthÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ kathesi. sopi ``mayÄ• sÄ• maá¹ƒ diá¹-á¹-haâ€™â€™ nt
saddhiá¹ƒ uposathaá¹ƒ kÄ• tuá¹ƒ anicchantaá¹ƒ disvÄ• ``bhÄ• riyaá¹ƒ mayÄ• kammaá¹ƒ k
``bhante, mayhaá¹ƒ ayyassa sÄ«labhedo natthi, mayÄ• pana vÄ«maá¹ƒsanavasenetaá¹ƒ k
35/ saddhiá¹ƒ uposathaâ€™â€™ nti Ä• ha. so tassÄ• Ä• kÄ• se á¹-hatvÄ• kathentiyÄ• sa
\Ee III 54/, na pana there pubbe viya muducitto ahosi. ettakaá¹ƒ devatÄ• ya pubbakammaá¹

Ä• yupariyosÄ• ne pana te therÄ• yathÄ• sukhaá¹ƒ devaloke nibbattiá¹ƒsu. devatÄ• apÄ«
buddhantaraá¹ƒ tattha paccitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ nibbattitvÄ• vu
pabbajitvÄ• upasampadaá¹ƒ labhi. tassa pabbajitadivasato paá¹-á¹-hÄ• ya taá¹ƒ itthirÅ«paá
paÃ±Ã±Ä• yi. tenevassa __koá¹‡á¸• adhÄ• natthero_ti nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ tathÄ• vi
anÄ• thapiá¹‡á¸• ikaá¹ƒ Ä• haá¹ƒsu --- ``mahÄ• seá¹-á¹-hi, imaá¹ƒ dussÄ«laá¹ƒ tava vihÄ• r
nissÄ• ya sesabhikkhÅ«naá¹ƒ ayaso uppajjissatÄ«â€™â€™ ti. kiá¹ƒ pana, bhante, satthÄ•
upÄ• sakÄ• ti. tena hi, bhante, satthÄ• va jÄ• nissatÄ«ti. bhikkhÅ« gantvÄ• visÄ• khÄ• yap
sÄ• pi nesaá¹ƒ tatheva paá¹-ivacanaá¹ƒ adÄ• si.

bhikkhÅ«pi tehi asampaá¹-icchitavacanÄ• raÃ±Ã±o Ä• rocesuá¹ƒ --- ``mahÄ• rÄ• ja, koá¹‡
itthiá¹ƒ gahetvÄ• vicaranto sabbesaá¹ƒ ayasaá¹ƒ uppÄ• desi, taá¹ƒ tumhÄ• kaá¹ƒ vijitÄ• nA
``kahaá¹ƒ pana so, bhanteâ€™â€™ ti? ``vihÄ• re, mahÄ• rÄ• jÄ• â€™â€™ ti. ``katarasmiá¹
ti? ``asukasmiá¹ƒ nÄ• mÄ• â€™â€™ ti. ``tena hi gacchatha, ahaá¹ƒ taá¹ƒ gaá¹‡hissÄ• mÄ«
vihÄ• raá¹ƒ gantvÄ• taá¹ƒ senÄ• sanaá¹ƒ purisehi parikkhipÄ• petvÄ• therassa vasanaá¹-â
thero mahÄ• saddaá¹ƒ sutvÄ• vihÄ• rÄ• nikkhamitvÄ• pamukhe aá¹-á¹-hÄ• si. tampissa it
piá¹-á¹-hipasse á¹-hitaá¹ƒ rÄ• jÄ• addasa. thero raÃ±Ã±o Ä• gamanaá¹ƒ Ã±atvÄ• vihÄ• raá
rÄ• jÄ• theraá¹ƒ na vandi, tampi itthiá¹ƒ nÄ• ddasa. so dvÄ• rantarepi heá¹-á¹-hÄ• maÃ±ce
theraá¹ƒ Ä• ha --- ``bhante, imasmiá¹ƒ á¹-hÄ• ne ekaá¹ƒ itthiá¹ƒ addasaá¹ƒ, kahaá¹ƒ sÄ• â€
mahÄ• rÄ• jÄ• â€™â€™ ti. ``idÄ• ni mayÄ• tumhÄ• kaá¹ƒ piá¹-á¹-hipasse á¹-hitÄ• diá¹-á¹-h
``ahaá¹ƒ na passÄ• miâ€™â€™ ccevÄ• ha. rÄ• jÄ• ``kiá¹ƒ nu kho etaâ€™â€™ nti cintetvÄ
nikkhamathÄ• â€™â€™ ti Ä• ha. there nikkhamitvÄ• pamukhe á¹-hite puna sÄ• therassa p
rÄ• jÄ• taá¹ƒ disvÄ• puna uparitalaá¹ƒ abhiruhi, tassa Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• thero n
sabbaá¹-á¹-hÄ• nesu olokentopi adisvÄ• , ``bhante, kahaá¹ƒ sÄ• itthÄ«â€™â€™ ti puna the
nÄ• haá¹ƒ passÄ• mi mahÄ• rÄ• jÄ• ti. ``kiá¹ƒ kathetha, bhante, mayÄ• idÄ• neva tumhÄ•
diá¹-á¹-hÄ• â€™â€™ ti Ä• ha. Ä• ma, mahÄ• rÄ• ja, mahÄ• janopi ``me pacchato pacchato
vadati, ahaá¹ƒ pana na passÄ• mÄ«ti \Ee III 56/. rÄ• jÄ• ``paá¹-irÅ«pakena bhavitabbaâ€™
puna theraá¹ƒ, ``bhante, ito tÄ• va otarathÄ• â€™â€™ ti vatvÄ• there otaritvÄ• pamukhe á
piá¹-á¹-hipasse á¹-hitaá¹ƒ disvÄ• uparitalaá¹ƒ abhiruhi. puna nÄ• ddasa. so puna theraá¹ƒ p
passÄ• miâ€™â€™ cceva vutte ``paá¹-irÅ«pakamevetaâ€™â€™ nti niá¹-á¹-haá¹ƒ gantvÄ•
evarÅ«pe saá¹ƒkilese tumhÄ• kaá¹ƒ piá¹-á¹-hito vicarante aÃ±Ã±o koci tumhÄ• kaá¹ƒ bhikkh
nibaddhaá¹ƒ mama gehaá¹ƒ pavisatha, ahameva catÅ«hi paccayehi upaá¹-á¹-hahissÄ• mÄ«
nimantetvÄ• pakkÄ• mi.

bhikkhÅ« ``passathÄ• vuso, raÃ±Ã±o pÄ• pakiriyaá¹ƒ, `etaá¹ƒ vihÄ• rato nÄ«harÄ• â€™ ti v
II 33/ paccayehi nimantetvÄ• gatoâ€™â€™ ti ujjhÄ• yiá¹ƒsu. tampi theraá¹ƒ Ä• haá¹ƒsu ---
idÄ• nisi rÄ• jakoá¹‡á¸• o jÄ• toâ€™â€™ ti. sopi pubbe bhikkhÅ« kiÃ±ci vattuá¹ƒ asakkonto
koá¹‡á¸• Ä• , tumhe itthiá¹ƒ gahetvÄ• vicarathÄ• â€™â€™ ti Ä• ha. te gantvÄ• satthu Ä• r
koá¹‡á¸• adhÄ• natthero amhehi vutto amhe `dussÄ«lÄ• â€™ tiÄ• dÄ«ni vatvÄ• akkosatÄ«

pakkosÄ• petvÄ• pucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, evaá¹ƒ vadesÄ«â€™â€™ ti? ``
ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``mayÄ• saddhiá¹ƒ kathitakÄ• raá¹‡Ä• â€™â€™ ti. ``tu
saddhiá¹ƒ kasmÄ• kathethÄ• â€™â€™ ti. ``imassa pacchato itthiá¹ƒ vicarantiá¹ƒ disvÄ• , b
kira tayÄ• saddhiá¹ƒ itthiá¹ƒ vicarantiá¹ƒ disvÄ• vadanti, tvaá¹ƒ kasmÄ• kathesi \Ee III 57/
kathenti. tvaá¹ƒ adisvÄ• va imehi saddhiá¹ƒ kasmÄ• kathesi, nanu pubbe taveva pÄ• pikaá
idaá¹ƒ jÄ• taá¹ƒ, idÄ• ni kasmÄ• puna pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• sÄ«â€™â€™ ti.
bhante, iminÄ• pubbe kataâ€™â€™ nti pucchiá¹ƒsu. atha nesaá¹ƒ satthÄ• tassa pubbaka
idaá¹ƒ pÄ• pakammaá¹ƒ nissÄ• ya tvaá¹ƒ imaá¹ƒ vippakÄ• raá¹ƒ patto, idÄ• ni te puna tath
diá¹-á¹-hiá¹ƒ gahetuá¹ƒ na yuttaá¹ƒ, mÄ• puna bhikkhÅ«hi saddhiá¹ƒ kiÃ±ci kathehi, nissad
mukhavaá¹-á¹-iyaá¹ƒ chinnakaá¹ƒsathÄ• lasadiso hohi, evaá¹ƒ karonto nibbÄ• nappatto nÄ•
\Be II 37/ vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si

<133> á¹• 21 ``mÄ• voca pharusaá¹ƒ kaÃ±ci, vuttÄ• paá¹-ivadeyyu taá¹ƒ.

dukkhÄ• hi sÄ• rambhakathÄ• , paá¹-idaá¹‡á¸• Ä• phuseyyu taá¹ƒ ||

<134> á¹• 21 ``sace neresi attÄ• naá¹ƒ, kaá¹ƒso upahato yathÄ• .

esa pattosi nibbÄ• naá¹ƒ, sÄ• rambho te na vijjatÄ«â€™â€™ ti ||

tattha __mÄ• voca pharusaá¹ƒ kaÃ±cÄ«_ti kaÃ±ci ekapuggalampi pharusaá¹ƒ mÄ• avaca.
``dussÄ«lÄ• â€™â€™ ti vuttÄ• , tampi tatheva __paá¹-ivadeyyuá¹ƒ. sÄ• rambhakathÄ• _ti e
yugaggÄ• hakathÄ• nÄ• ma __dukkhÄ• . paá¹-idaá¹‡á¸• Ä• _ti kÄ• yadaá¹‡á¸• Ä• dÄ«hi \E
tÄ• disÄ• paá¹-idaá¹‡á¸• Ä• ca tava matthake pateyyuá¹ƒ. __sace neresÄ«_ti sace attÄ• n
sakkhissasi. __kaá¹ƒso upahato yathÄ• _ti mukhavaá¹-á¹-iyaá¹ƒ chinditvÄ• talamattaá¹ƒ ka
á¹-hapitakaá¹ƒsathÄ• laá¹ƒ viya. taÃ±hi hatthapÄ• dehi vÄ• daá¹‡á¸• akena vÄ• pahaá¹-ar
__esa pattosÄ«_ti sace evarÅ«po bhavituá¹ƒ sakkhissasi, imaá¹ƒ paá¹-ipadaá¹ƒ pÅ«rayamÄ
nibbÄ• nappatto nÄ• ma. __sÄ• rambho te na vijjatÄ«_ti evaá¹ƒ sante ca pana ``tvaá¹ƒ duss
dussÄ«lÄ• â€™â€™ tievamÄ• diko uttarakaraá¹‡avÄ• cÄ• lakkhaá¹‡o sÄ• rambhopi te na v
attho.

desanÄ• vasÄ• ne \Ne II 34/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu, koá¹‡á¸• adh
dinnaovÄ• de á¹-hatvÄ• arahattaá¹ƒ pÄ• puá¹‡i, na cirasseva Ä• kÄ• se uppatitvÄ• paá¹-h
gaá¹‡hÄ«ti.

koá¹‡á¸• adhÄ• nattheravatthu catutthaá¹ƒ.

5. uposathikaitthÄ«naá¹ƒ vatthu

__yathÄ• daá¹‡á¸• enÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• pubbÄ• rÄ• me viharanto
upÄ• sikÄ• naá¹ƒ uposathakammaá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ \Be II 38/ \Ee III 59/ kira ekasmiá¹ƒ mahÄ• uposathadivase paÃ±casatamat
hutvÄ• vihÄ• raá¹ƒ agamiá¹ƒsu. visÄ• khÄ• tÄ• su mahallakitthiyo upasaá¹…kamitvÄ• puc
uposathikÄ• jÄ• tatthÄ• â€™â€™ ti. tÄ• hi ``dibbasampattiá¹ƒ patthetvÄ• â€™â€™ ti vutte
tÄ• hi ``sapattivÄ• sÄ• muccanatthÄ• yÄ• â€™â€™ ti vutte taruá¹‡itthiyo pucchi, tÄ• hi ``pa
puttapaá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ ti vutte kumÄ• rikÄ• yo pucchi, tÄ• hi ``taruá¹‡abhÄ•
patikulagamanatthÄ• yÄ• â€™â€™ ti vutte taá¹ƒ sabbampi tÄ• saá¹ƒ kathaá¹ƒ sutvÄ• tÄ•
gantvÄ• paá¹-ipÄ• á¹-iyÄ• Ä• rocesi. taá¹ƒ sutvÄ• satthÄ• ``visÄ• khe imesaá¹ƒ sattÄ• na
daá¹‡á¸• ahatthakagopÄ• lakasadisÄ• , jÄ• ti jarÄ• ya santikaá¹ƒ, jarÄ• byÄ• dhino santika
santikaá¹ƒ pesetvÄ• maraá¹‡aá¹ƒ kuá¹-hÄ• riyÄ• chindantÄ• viya jÄ«vitaá¹ƒ chindati, eva
vivaá¹-á¹-aá¹ƒ patthentÄ• nÄ• ma natthi, vaá¹-á¹-ameva pana patthentÄ«â€™â€™ ti vatvÄ•
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<135> á¹• 21 ``yathÄ• daá¹‡á¸• ena gopÄ• lo, gÄ• vo pÄ• jeti gocaraá¹ƒ.

evaá¹ƒ jarÄ• ca maccu ca, Ä• yuá¹ƒ pÄ• jenti pÄ• á¹‡inaâ€™â€™ nti ||

tattha __pÄ• jetÄ«_ti cheko __gopÄ• lo_ kedÄ• rantaraá¹ƒ pavisantiyo __gÄ• vo daá¹‡á¸• e
pothento sulabhatiá¹‡odakaá¹ƒ \Ee III 60/ __gocaraá¹ƒ_ neti. __Ä• yuá¹ƒ pÄ• jentÄ«_ti jÄ«v
khepenti. gopÄ• lako viya hi jarÄ• ca maccu ca, gogaá¹‡o viya jÄ«vitindriyaá¹ƒ, gocarabhÅ«
tattha jÄ• ti tÄ• va sattÄ• naá¹ƒ jÄ«vitindriyaá¹ƒ jarÄ• ya santikaá¹ƒ pesesi, jarÄ• byÄ• dhin
35/, byÄ• dhi maraá¹‡assa santikaá¹ƒ. tameva maraá¹‡aá¹ƒ kuá¹-hÄ• riyÄ• chedaá¹ƒ viya e
idamettha opammasampaá¹-ipÄ• danaá¹ƒ.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

uposathikaitthÄ«naá¹ƒ vatthu paÃ±camaá¹ƒ.

6. ajagarapetavatthu

__atha_ \Be II 39/ __pÄ• pÄ• ni kammÄ• nÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·u
Ä• rabbha kathesi.

ekasmiÃ±hi samaye mahÄ• moggallÄ• natthero lakkhaá¹‡attherena saddhiá¹ƒ gijjhakÅ«á¹-
cakkhunÄ• paÃ±cavÄ«satiyojanikaá¹ƒ ajagarapetaá¹ƒ nÄ• ma addasa. tassa sÄ«sato aggij

pariyantaá¹ƒ gacchanti, pariyantato uá¹-á¹-hahitvÄ• sÄ«saá¹ƒ gacchanti, ubhayato uá¹-á¹-h
otaranti. thero taá¹ƒ disvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. lakkhaá¹‡attherena sitakÄ• raá¹‡aá¹ƒ p
Ä• vuso, imassa paÃ±hassa veyyÄ• karaá¹‡Ä• ya, satthu santike maá¹ƒ puccheyyÄ• sÄ«â€
rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• satthu santikaá¹ƒ gatakÄ• le lakkhaá¹‡attherena puá¹-á¹
``tatrÄ• haá¹ƒ, Ä• vuso, ekaá¹ƒ petaá¹ƒ addasaá¹ƒ, tassa evarÅ«po nÄ• ma attabhÄ• vo, ah
me evarÅ«po attabhÄ• vo diá¹-á¹-hapubboâ€™ ti sitaá¹ƒ pÄ• tvÄ• kÄ• siâ€™â€™ nti. satth
bhikkhave, sÄ• vakÄ• viharantÄ«â€™â€™ tiÄ• dÄ«ni (Vin III 228; SN a II 202) vadanto the
patiá¹-á¹-hÄ• petvÄ• ``mayÄ• pi eso, bhikkhave, peto bodhimaá¹‡á¸• eyeva diá¹-á¹-ho, `ye
saddaheyyuá¹ƒ, tesaá¹ƒ taá¹ƒ ahitÄ• ya assÄ• â€™ ti na kathesiá¹ƒ, idÄ• ni moggallÄ• naá
kathemÄ«â€™â€™ ti vatvÄ• bhikkhÅ«hi tassa pubbakammaá¹ƒ puá¹-á¹-ho byÄ• kÄ• si ---

kassapabuddhakÄ• le kira sumaá¹…galaseá¹-á¹-hi nÄ• ma suvaá¹‡á¹‡iá¹-á¹-hakÄ• hi bhÅ«
vÄ«satiusabhaá¹-á¹-hÄ• ne tattakeneva dhanena vihÄ• raá¹ƒ kÄ• retvÄ• tÄ• vattakeneva v
ekadivasaá¹ƒ pÄ• tova satthu santikaá¹ƒ gacchanto nagaradvÄ• re ekissÄ• sÄ• lÄ• ya kÄ•
pÄ• rupitvÄ• kalalamakkhitehi pÄ• dehi nipannaá¹ƒ ekaá¹ƒ coraá¹ƒ disvÄ• ``ayaá¹ƒ kalala
vicaritvÄ• divÄ• nipannamanusso bhavissatÄ«â€™â€™ ti Ä• ha. coro mukhaá¹ƒ vivaritvÄ•
II 36/ ``hotu, jÄ• nissÄ• mi te kattabbaâ€™â€™ nti Ä• ghÄ• taá¹ƒ bandhitvÄ• sattakkhattuá
sattakkhattuá¹ƒ vaje gunnaá¹ƒ pÄ• de chindi, sattakkhattuá¹ƒ gehaá¹ƒ jhÄ• pesi, so ettaken
nibbÄ• petuá¹ƒ asakkonto tassa cÅ«á¸·Å«paá¹-á¹-hÄ• kena saddhiá¹ƒ mittasanthavaá¹ƒ kat
III 62/ te seá¹-á¹-hino piyaâ€™â€™ nti puá¹-á¹-ho ``gandhakuá¹-ito aÃ±Ã±aá¹ƒ tassa piyata
ti sutvÄ• ``hotu, gandhakuá¹-iá¹ƒ jhÄ• petvÄ• kopaá¹ƒ nibbÄ• pessÄ• mÄ«â€™â€™ ti satt
paviá¹-á¹-he pÄ• nÄ«yaparibhojanÄ«yaghaá¹-e bhinditvÄ• gandhakuá¹-iyaá¹ƒ aggiá¹ƒ adÄ•
``gandhakuá¹-i kira jhÄ• yatÄ«â€™â€™ ti sutvÄ• Ä• gacchanto jhÄ• makÄ• le Ä• gantvÄ•
olokento vÄ• laggamattampi domanassaá¹ƒ akatvÄ• vÄ• mabÄ• huá¹ƒ samaÃ±jitvÄ• dakk
mahÄ• apphoá¹-anaá¹ƒ apphoá¹-esi. atha naá¹ƒ samÄ«pe á¹-hitÄ• pucchiá¹ƒsu --- ``kasmÄ
dhanaá¹ƒ vissajjetvÄ• katagandhakuá¹-iyÄ• jhÄ• makÄ• le apphoá¹-esÄ«â€™â€™ ti? so Ä
tÄ• tÄ• , aggiÄ• dÄ«hi asÄ• dhÄ• raá¹‡e buddhassa sÄ• sane dhanaá¹ƒ nidahituá¹ƒ laddha
dhanaá¹ƒ vissajjetvÄ• satthu gandhakuá¹-iá¹ƒ kÄ• tuá¹ƒ labhissÄ• mÄ«â€™ ti tuá¹-á¹-hamÄ
nti. so puna tattakaá¹ƒ dhanaá¹ƒ vissajjetvÄ• gandhakuá¹-iá¹ƒ kÄ• retvÄ• vÄ«satisahassab
satthuno dÄ• naá¹ƒ adÄ• si. taá¹ƒ disvÄ• coro cintesi --- ``ahaá¹ƒ imaá¹ƒ amÄ• retvÄ• maa
sakkhissÄ• mi, hotu, mÄ• ressÄ• mi naâ€™â€™ nti nivÄ• sanantare churikaá¹ƒ bandhitvÄ•
vicarantopi okÄ• saá¹ƒ na labhi. mahÄ• seá¹-á¹-hipi satta divasÄ• ni buddhappamukhassa b
dÄ• naá¹ƒ datvÄ• satthÄ• raá¹ƒ vanditvÄ• Ä• ha --- ``bhante, mama ekena purisena sattak
khettaá¹ƒ jhÄ• pitaá¹ƒ, sattakkhattuá¹ƒ vaje gunnaá¹ƒ pÄ• dÄ• chinnÄ• , sattakkhattuá¹ƒ ge
idÄ• ni gandhakuá¹-ipi teneva jhÄ• pitÄ• bhavissati, ahaá¹ƒ imasmiá¹ƒ dÄ• ne paá¹-hamaá
dammÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• coro ``bhÄ• riyaá¹ƒ vata me kammaá¹ƒ kataá¹ƒ, evaá¹ƒ aparÄ• dhakÄ• rake

natthi, imasmimpi dÄ• ne mayhameva paá¹-hamaá¹ƒ pattiá¹ƒ deti, ahaá¹ƒ imasmiá¹ƒ dubbh
purisaá¹ƒ akhamÄ• pentassa devadaá¹‡á¸• opi me matthake pateyyÄ• â€™â€™ ti gantvÄ•
nipajjitvÄ• ``khamÄ• hi me, sÄ• mÄ«â€™â€™ ti vatvÄ• ``kiá¹ƒ idaâ€™â€™ nti vutte, ``sÄ•
kammaá¹ƒ mayÄ• kataá¹ƒ, tassa me khamÄ• hÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ seá¹-á¹-hi
kataâ€™â€™ nti sabbaá¹ƒ pucchitvÄ• ``Ä• ma, mayÄ• kataâ€™â€™ nti vutte, ``tvaá¹ƒ ma
kasmÄ• me kujjhitvÄ• evamakÄ• sÄ«â€™â€™ ti pucchi. so ekadivasaá¹ƒ nagarÄ• nikkha
sÄ• retvÄ• ``iminÄ• me kÄ• raá¹‡ena kopo uppÄ• ditoâ€™â€™ ti Ä• ha. seá¹-á¹-hi attanÄ•
tÄ• ta, vuttaá¹ƒ mayÄ• \Be II 41/, taá¹ƒ me khamÄ• hÄ«â€™â€™ ti coraá¹ƒ khamÄ• petvÄ•
khamÄ• mi te, gaccha, tÄ• tÄ• â€™â€™ ti Ä• ha. sace me, sÄ• mi, khamasi, saputtadÄ• ra
karohÄ«ti. tÄ• ta, tvaá¹ƒ mayÄ• ettake kathite evarÅ«paá¹ƒ chedanaá¹ƒ akÄ• si, gehe \Ee I
\Ne II 37/ saddhiá¹ƒ na sakkÄ• kiÃ±ci kathetuá¹ƒ, na me tayÄ• gehe vasantena kiccaá¹ƒ a
gaccha, tÄ• tÄ• ti. coro taá¹ƒ kammaá¹ƒ katvÄ• Ä• yupariyosÄ• ne avÄ«cimhi nibbatto dÄ«
paccitvÄ• vipÄ• kÄ• vasesena idÄ• ni gijjhakÅ«á¹-e pabbate paccatÄ«ti.

evaá¹ƒ satthÄ• tassa pubbakammaá¹ƒ kathetvÄ• , ``bhikkhave, bÄ• lÄ• nÄ• ma pÄ• pÄ• n
bujjhanti, pacchÄ• pana attanÄ• katakammehi á¸• ayhamÄ• nÄ• attanÄ• va attano dÄ• va
vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<136> á¹• 21 ``atha pÄ• pÄ• ni kammÄ• ni, karaá¹ƒ bÄ• lo na bujjhati.

sehi kammehi dummedho, aggiá¸• aá¸• á¸• hova tappatÄ«â€™â€™ ti ||

tattha __atha pÄ• pÄ• nÄ«_ti na kevalaá¹ƒ __bÄ• lo_ kodhavasena pÄ• pÄ• ni karoti, karo
bujjhatÄ«_ti attho. pÄ• paá¹ƒ karonto ca ``pÄ• paá¹ƒ karomÄ«â€™â€™ ti abujjhanako nÄ•
kammassa evarÅ«po nÄ• ma vipÄ• koâ€™â€™ ti ajÄ• nanatÄ• ya ``na bujjhatÄ«â€™â€™
attano santakehi __kammehi dummedho_ nippaÃ±Ã±o puggalo niraye nibbattitvÄ• __aggiá
attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

ajagarapetavatthu chaá¹-á¹-haá¹ƒ.

7. mahÄ• moggallÄ• nattheravatthu

__yo_ \Ee III 65/ __daá¹‡á¸• enÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane vihar
mahÄ• moggallÄ• nattheraá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye titthiyÄ• sannipatitvÄ• mantesuá¹ƒ --- ``jÄ• nÄ• thÄ• vuso, `kena kÄ•

gotamassa lÄ• bhasakkÄ• ro mahÄ• hutvÄ• nibbattoâ€™ ti \Be II 42/. mayaá¹ƒ na jÄ• nÄ•
Ä• ma, jÄ• nÄ• ma, mahÄ• moggallÄ• naá¹ƒ nÄ• ma ekaá¹ƒ nissÄ• ya uppanno. so hi deva
katakammaá¹ƒ pucchitvÄ• Ä• gantvÄ• manussÄ• naá¹ƒ katheti `idaá¹ƒ nÄ• ma katvÄ• eva
38/ labhantÄ«â€™ ti. niraye nibbattÄ• nampi kammaá¹ƒ pucchitvÄ• Ä• gantvÄ• manussÄ•
katvÄ• evarÅ«paá¹ƒ dukkhaá¹ƒ anubhavantÄ«â€™ ti. manussÄ• tassa kathaá¹ƒ sutvÄ• m
abhiharanti, sace taá¹ƒ mÄ• retuá¹ƒ sakkhissÄ• ma, so lÄ• bhasakkÄ• ro amhÄ• kaá¹ƒ nibb
``attheko upÄ• yoâ€™â€™ ti sabbe ekacchandÄ• hutvÄ• ``yaá¹ƒkiÃ±ci katvÄ• taá¹ƒ mÄ•
upaá¹-á¹-hÄ• ke samÄ• dapetvÄ• kahÄ• paá¹‡asahassaá¹ƒ labhitvÄ• purisaghÄ• takamma
pakkosÄ• petvÄ• ``mahÄ• moggallÄ• natthero nÄ• ma kÄ• á¸·asilÄ• yaá¹ƒ vasati, tattha ga
ti tesaá¹ƒ kahÄ• paá¹‡e adaá¹ƒsu. corÄ• dhanalobhena sampaá¹-icchitvÄ• ``theraá¹ƒ mÄ•
tassa vasanaá¹-á¹-hÄ• naá¹ƒ parivÄ• resuá¹ƒ. thero tehi parikkhittabhÄ• vaá¹ƒ Ã±atvÄ• kuÅ
nikkhamitvÄ• pakkÄ• mi. te corÄ• taá¹ƒ divasaá¹ƒ theraá¹ƒ adisvÄ• punekadivasaá¹ƒ gan
thero \Ee III 66/ Ã±atvÄ• kaá¹‡á¹‡ikÄ• maá¹‡á¸• alaá¹ƒ bhinditvÄ• Ä• kÄ• saá¹ƒ pakkhand
paá¹-hamamÄ• sepi majjhimamÄ• sepi theraá¹ƒ gahetuá¹ƒ nÄ• sakkhiá¹ƒsu. pacchimamÄ•
katakammassa Ä• kaá¸• á¸• hanabhÄ• vaá¹ƒ Ã±atvÄ• na apagacchi. corÄ• gantvÄ• thera
taá¹‡á¸• ulakaá¹‡amattÄ• nissa aá¹-á¹-hÄ«ni karontÄ• bhindiá¹ƒsu. atha naá¹ƒ ``matoâ€™â
ekasmiá¹ƒ gumbapiá¹-á¹-he khipitvÄ• pakkamiá¹ƒsu.

thero ``satthÄ• raá¹ƒ passitvÄ• va parinibbÄ• yissÄ• mÄ«â€™â€™ ti attabhÄ• vaá¹ƒ jhÄ• n
thiraá¹ƒ katvÄ• Ä• kÄ• sena satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• , ``bhante,
parinibbÄ• yissÄ• mÄ«â€™â€™ ti Ä• ha. ``parinibbÄ• yissasi, moggallÄ• nÄ• â€™â€™ ti?
``kattha gantvÄ• â€™â€™ ti? ``kÄ• á¸·asilÄ• padesaá¹ƒ, bhanteâ€™â€™ ti. tena hi, mogga
kathetvÄ• yÄ• hi. tÄ• disassa hi me sÄ• vakassa idÄ• ni dassanaá¹ƒ natthÄ«ti. so ``evaá¹ƒ
ti satthÄ• raá¹ƒ vanditvÄ• Ä• kÄ• saá¹ƒ uppatitvÄ• parinibbÄ• nadivase sÄ• riputtatthero v
iddhiyo katvÄ• dhammaá¹ƒ kathetvÄ• satthÄ• raá¹ƒ vanditvÄ• \Be II 43/ kÄ• á¸·asilÄ• á¹-a
parinibbÄ• yi. ``theraá¹ƒ kira corÄ• mÄ• resuâ€™â€™ nti ayampi kathÄ• sakalajambudÄ«
ajÄ• tasattu core pariyesanatthÄ• ya carapurise payojesi. tesupi coresu surÄ• pÄ• ne suraá
piá¹-á¹-hiá¹ƒ paharitvÄ• pÄ• tesi. so taá¹ƒ santejjetvÄ• ``ambho dubbinÄ«ta, tvaá¹ƒ kasmÄ
pÄ• tesÄ«â€™â€™ ti \Ee III 67/ Ä• ha. kiá¹ƒ pana hare duá¹-á¹-hacora, tayÄ• mahÄ• mogg
pahaá¹-oti? kiá¹ƒ pana mayÄ• pahaá¹-abhÄ• vaá¹ƒ tvaá¹ƒ na jÄ• nÄ• sÄ«ti? iti nesaá¹ƒ ``m
pahaá¹-oâ€™â€™ ti vadantÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• te carapurisÄ• te sabbe core gahe
rÄ• jÄ• core pakkosÄ• petvÄ• pucchi --- ``tumhehi thero mÄ• ritoâ€™â€™ ti? ``Ä• ma, dev
uyyojitÄ• â€™â€™ ti? ``naggasamaá¹‡akehi, devÄ• â€™â€™ ti. rÄ• jÄ• paÃ±casate nagga
paÃ±casatehi corehi saddhiá¹ƒ rÄ• jaá¹…gaá¹‡e nÄ• bhippamÄ• á¹‡esu Ä• vÄ• á¹-esu nikh
paá¹-icchÄ• dÄ• petvÄ• aggiá¹ƒ dÄ• pesi \Ne II 39/. atha nesaá¹ƒ jhÄ• mabhÄ• vaá¹ƒ Ã±at
kasÄ• petvÄ• sabbe khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ kÄ• rÄ• pesi.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``mahÄ• moggallÄ• n

maraá¹‡aá¹ƒ pattoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kath
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, moggallÄ• no imasseva attab
maraá¹‡aá¹ƒ patto, pubbe pana tena katassa kammassa anurÅ«pameva maraá¹‡aá¹ƒ patto
panassa, bhante, pubbakammaâ€™â€™ nti puá¹-á¹-ho vitthÄ• retvÄ• kathesi ---

atÄ«te \Ee III 68/ kira bÄ• rÄ• á¹‡asivÄ• sÄ« eko kulaputto sayameva koá¹-á¹-anapacanÄ•
mÄ• tÄ• pitaro paá¹-ijaggi. athassa mÄ• tÄ• pitaro naá¹ƒ, ``tÄ• ta, tvaá¹ƒ ekakova gehe ca a
karonto kilamasi, ekaá¹ƒ te kumÄ• rikaá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti vatvÄ• , ``ammatÄ• t
evarÅ«pÄ• yattho, ahaá¹ƒ yÄ• va tumhe jÄ«vatha, tÄ• va vo sahatthÄ• upaá¹-á¹-hahissÄ• n
paá¹-ikkhittÄ• punappunaá¹ƒ taá¹ƒ yÄ• citvÄ• kumÄ• rikaá¹ƒ Ä• nayiá¹ƒsu. sÄ• katipÄ• ha
pacchÄ• tesaá¹ƒ dassanampi anicchantÄ« ``na sakkÄ• tava mÄ• tÄ• pitÅ«hi saddhiá¹ƒ eka
nti ujjhÄ• yitvÄ• tasmiá¹ƒ \Be II 44/ attano kathaá¹ƒ aggaá¹‡hante tassa bahigatakÄ• le ma
ca yÄ• gupheá¹‡aÃ±ca gahetvÄ• tattha tattha Ä• kiritvÄ• tenÄ• gantvÄ• ``kiá¹ƒ idaâ€™â€
``imesaá¹ƒ andhamahallakÄ• naá¹ƒ etaá¹ƒ kammaá¹ƒ, sabbaá¹ƒ gehaá¹ƒ kiliá¹-á¹-haá¹ƒ kar
sakkÄ• etehi saddhiá¹ƒ ekaá¹-á¹-hÄ• ne vasituâ€™â€™ nti. evaá¹ƒ tÄ• ya naá¹ƒ punappun
evarÅ«popi pÅ«ritapÄ• ramÄ« satto mÄ• tÄ• pitÅ«hi saddhiá¹ƒ bhijji. so ``hotu, jÄ• nissÄ• m
nti te bhojetvÄ• , ``ammatÄ• tÄ• , asukaá¹-á¹-hÄ• ne nÄ• ma tumhÄ• kaá¹ƒ \Ee III 69/ Ã±Ä•
paccÄ• sÄ«santi, tattha gamissÄ• mÄ• â€™â€™ ti te yÄ• nakaá¹ƒ Ä• ropetvÄ• Ä• dÄ• ya g
pattakÄ• le, ``tÄ• ta, rasmiyo gaá¹‡hÄ• tha, gÄ• vo patodasaÃ±Ã±Ä• ya gamissanti, imasmi
ahaá¹ƒ otarÄ• mÄ«â€™â€™ ti pitu hatthe rasmiyo datvÄ• otaritvÄ• gacchanto saddaá¹ƒ p
uá¹-á¹-hitasaddamakÄ• si. mÄ• tÄ• pitaro saddaá¹ƒ sutvÄ• ``corÄ• uá¹-á¹-hitÄ• â€™â€™ t
mayaá¹ƒ mahallakÄ• , tvaá¹ƒ attÄ• nameva rakkhÄ• hÄ«â€™â€™ ti Ä• haá¹ƒsu. so mÄ• tÄ
corasaddaá¹ƒ karonto koá¹-á¹-etvÄ• mÄ• retvÄ• aá¹-aviyaá¹ƒ khipitvÄ• paccÄ• gami.

satthÄ• idaá¹ƒ tassa pubbakammaá¹ƒ kathetvÄ• , ``bhikkhave, moggallÄ• no ettakaá¹ƒ kar
anekavassasatasahassÄ• ni \Ne II 40/ niraye paccitvÄ• vipÄ• kÄ• vasesena attabhÄ• vasa
saá¹ƒcuá¹‡á¹‡ito maraá¹‡aá¹ƒ patto. evaá¹ƒ moggallÄ• nena attano kammÄ• nurÅ«pameva
paÃ±cahi corasatehi saddhiá¹ƒ labhiá¹ƒsu. appaduá¹-á¹-hesu hi padussanto dasahi kÄ• raá
pÄ• puá¹‡Ä• tiyevÄ• â€™â€™ ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento in

<137> á¹• 21 ``yo \Ee III 70/ daá¹‡á¸• ena adaá¹‡á¸• esu, appaduá¹-á¹-hesu dussati.

dasannamaÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, khippameva nigacchati ||

<138> á¹• 21 ``vedanaá¹ƒ pharusaá¹ƒ jÄ• niá¹ƒ, sarÄ«rassa va bhedanaá¹ƒ.

garukaá¹ƒ vÄ• pi Ä• bÄ• dhaá¹ƒ, cittakkhepaá¹ƒ va pÄ• puá¹‡e ||

<139> á¹• 21 ``rÄ• jato \Be II 45/ vÄ• upasaggaá¹ƒ, abbhakkhÄ• naá¹ƒ va dÄ• ruá¹‡aá¹ƒ.

parikkhayaá¹ƒ va Ã±Ä• tÄ«naá¹ƒ, bhogÄ• naá¹ƒ va pabhaá¹…guraá¹ƒ ||

<140> á¹• 21 ``atha vÄ• ssa agÄ• rÄ• ni, aggi á¸• ahati pÄ• vako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti ||

tattha __adaá¹‡á¸• esÅ«_ti kÄ• yadaá¹‡á¸• Ä• dirahitesu khÄ«á¹‡Ä• savesu. __appaduá¹-á
vÄ• niraparÄ• dhesu. __dasannamaÃ±Ã±ataraá¹ƒ á¹-hÄ• na_nti dasasu dukkhakÄ• raá¹‡e
__vedana_nti sÄ«sarogÄ• dibhedaá¹ƒ __pharusaá¹ƒ_ vedanaá¹ƒ. __jÄ• ni_nti kicchÄ• dhig
__bhedana_nti hatthacchedÄ• dikaá¹ƒ sarÄ«rabhedanaá¹ƒ. __garuka_nti
pakkhahataekacakkhukapÄ«á¹-hasappikuá¹‡Ä«bhÄ• vakuá¹-á¹-harogÄ• dibhedaá¹ƒ garukÄ
__cittakkhepa_nti ummÄ• daá¹ƒ. __upasagga_nti yasavilopasenÄ• patiá¹-á¹-hÄ• nÄ• diacch
upasaggaá¹ƒ vÄ• . __abbhakkhÄ• na_nti \Ee III 71/ adiá¹-á¹-haasutaacintitapubbaá¹ƒ ``idaá
sandhicchedÄ• dikammaá¹ƒ, idaá¹ƒ vÄ• rÄ• jÄ• parÄ• dhitakammaá¹ƒ tayÄ• kataâ€™â€™
abbhakkhÄ• naá¹ƒ vÄ• . __parikkhayaá¹ƒ va Ã±Ä• tÄ«na_nti attano avassayo bhavituá¹ƒ sa
__Ã±Ä• tÄ«naá¹ƒ_ parikkhayaá¹ƒ vÄ• . __pabhaá¹…gura_nti pabhaá¹…gubhÄ• vaá¹ƒ pÅ«t
dhaÃ±Ã±aá¹ƒ, taá¹ƒ pÅ«tibhÄ• vaá¹ƒ Ä• pajjati, suvaá¹‡á¹‡aá¹ƒ aá¹…gÄ• rabhÄ• vaá¹ƒ, mu
kappÄ• saá¹-á¹-hibhÄ• vaá¹ƒ, kahÄ• paá¹‡aá¹ƒ kapÄ• lakhaá¹‡á¸• Ä• dibhÄ• vaá¹ƒ, dvipad
kÄ• á¹‡akuá¹‡Ä• dibhÄ• vanti attho. __aggi á¸• ahatÄ«_ti ekasaá¹ƒvacchare dvattikkhattuá¹
avijjamÄ• nepi asaniaggi vÄ• patitvÄ• á¸• ahati, attanova dhammatÄ• ya uá¹-á¹-hito pÄ• va
__niraya_nti diá¹-á¹-heva dhamme imesaá¹ƒ \Ne II 41/ dasannaá¹ƒ á¹-hÄ• nÄ• naá¹ƒ aÃ±Ã±
ekaá¹ƒsena samparÄ• ye pattabbaá¹ƒ dassetuá¹ƒ ``nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti vutta

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• moggallÄ• nattheravatthu sattamaá¹ƒ.

8. bahubhaá¹‡á¸• ikabhikkhuvatthu

__na_ \Ee III 72/ __naggacariyÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto
bhikkhuá¹ƒ Ä• rabbha kathesi.

sÄ• vatthivÄ• sÄ« \Be II 46/ kireko kuá¹-umbiko bhariyÄ• ya kÄ• lakatÄ• ya pabbaji. so pab
pariveá¹‡aÃ±ca aggisÄ• laÃ±ca bhaá¹‡á¸• agabbhaÃ±ca kÄ• retvÄ• sabbampi bhaá¹‡á¸• a
pÅ«retvÄ• pabbaji, pabbajitvÄ• ca pana attano dÄ• se pakkosÄ• petvÄ• yathÄ• rucikaá¹ƒ
bhuÃ±jati. bahubhaá¹‡á¸• o ca bahuparikkhÄ• ro ca ahosi. rattiá¹ƒ aÃ±Ã±aá¹ƒ nivÄ• sanapÄ

aÃ±Ã±aá¹ƒ nivÄ• sanapÄ• rupanaá¹ƒ hoti, divÄ• aÃ±Ã±aá¹ƒ vihÄ• rapaccante vasati. tasse
cÄ«varapaccattharaá¹‡Ä• ni sukkhÄ• pentassa senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• b
Ä• vusoâ€™â€™ ti pucchitvÄ• ``mayhaâ€™â€™ nti vutte, ``Ä• vuso, bhagavatÄ• ticÄ«var
pana evaá¹ƒ appicchassa buddhassa sÄ• sane pabbajitvÄ• evaá¹ƒ bahuparikkhÄ• ro jÄ• to
santikaá¹ƒ netvÄ• , ``bhante \Ee III 73/, ayaá¹ƒ bhikkhu atibahubhaá¹‡á¸• oâ€™â€™ ti Ä• ro
``saccaá¹ƒ kira taá¹ƒ bhikkhÅ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte Ä
tvaá¹ƒ, bhikkhu, mayÄ• appicchatÄ• ya dhamme desite evaá¹ƒ bahubhaá¹‡á¸• o jÄ• toâ€™
kupito ``iminÄ• dÄ• ni nÄ«hÄ• rena carissÄ• mÄ«â€™â€™ ti pÄ• rupanaá¹ƒ chaá¸• á¸• etv
aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• upatthambhayamÄ• no nanu tvaá¹ƒ bhikkhu pubbe hirotta
dakarakkhasakÄ• lepi hirottappaá¹ƒ gavesamÄ• no dvÄ• dasa vassÄ• ni vihÄ• si, kasmÄ•
buddhasÄ• sane pabbajitvÄ• catuparisamajjhe pÄ• rupanaá¹ƒ chaá¸• á¸• etvÄ• hirottappa
satthu vacanaá¹ƒ sutvÄ• hirottappaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• taá¹ƒ cÄ«varaá¹ƒ pÄ• rup
vanditvÄ• ekamantaá¹ƒ nisÄ«di. bhikkhÅ« tassa atthassa Ä• vibhÄ• vatthaá¹ƒ bhagavantaá
atÄ«taá¹ƒ Ä• haritvÄ• kathesi ---

atÄ«te \Ne II 42/ kira bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• kucchismiá¹ƒ bodhisatto paá¹
tassa nÄ• maggahaá¹‡adivase __mahiá¹ƒsakumÄ• ro_ti nÄ• maá¹ƒ kariá¹ƒsu. tassa kaniá¹
nÄ• ma ahosi. tesaá¹ƒ mÄ• tari kÄ• lakatÄ• ya rÄ• jÄ• aÃ±Ã±aá¹ƒ aggamahesiá¹-á¹-hÄ• ne
vijÄ• yi, __sÅ«riyakumÄ• ro_tissa nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ disvÄ• rÄ• jÄ• tuá¹-á¹-ho ``p
dammÄ«â€™â€™ ti Ä• ha. sÄ• pi kho, ``deva, icchitakÄ• le gaá¹‡hissÄ• mÄ«â€™â€™ ti va
\Ee III 74/ rÄ• jÄ• naá¹ƒ Ä• ha --- ``devena mayhaá¹ƒ puttassa jÄ• takÄ• le varo dinno, idÄ•
dehÄ«â€™â€™ ti \Be II 47/. rÄ• jÄ• ``mama dve puttÄ• aggikkhandhÄ• viya jalantÄ• vica
rajjaá¹ƒ dÄ• tuâ€™â€™ nti paá¹-ikkhipitvÄ• pi taá¹ƒ punappunaá¹ƒ yÄ• camÄ• nameva disv
anatthampi kareyyÄ• â€™â€™ ti putte pakkosÄ• petvÄ• , ``tÄ• tÄ• , ahaá¹ƒ sÅ«riyakumÄ•
adÄ• siá¹ƒ, idÄ• nissa mÄ• tÄ• rajjaá¹ƒ yÄ• cati, ahaá¹ƒ tassa na dÄ• tukÄ• mo, tassa mÄ•
kareyya, gacchatha tumhe, araÃ±Ã±e vasitvÄ• mamaccayenÄ• gantvÄ• rajjaá¹ƒ gaá¹‡hath
pitaraá¹ƒ vanditvÄ• pÄ• sÄ• dÄ• otarante rÄ• jaá¹…gaá¹‡e kÄ«á¸·amÄ• no sÅ«riyakumÄ•
Ã±atvÄ• tehi saddhiá¹ƒ nikkhami. tesaá¹ƒ himavantaá¹ƒ paviá¹-á¹-hakÄ• le bodhisatto mag
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«ditvÄ• sÅ«riyakumÄ• raá¹ƒ Ä• ha --- ``tÄ• ta, etaá¹ƒ
pivitvÄ• ca amhÄ• kampi paduminipaá¹‡á¹‡ehi udakaá¹ƒ Ä• harÄ• â€™â€™ ti. so pana sa
ekena dakarakkhasena laddho hoti. vessavaá¹‡á¹‡o ca taá¹ƒ Ä• ha --- ``á¹-hapetvÄ• devad
aÃ±Ã±e imaá¹ƒ saraá¹ƒ otaranti, te khÄ• dituá¹ƒ labhasÄ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya s
otiá¹‡á¹‡otiá¹‡á¹‡e devadhamme pucchitvÄ• ajÄ• nante khÄ• dati, sÅ«riyakumÄ• ropi \Ee
avÄ«maá¹ƒsitvÄ• va otari, tena ca ``devadhamme jÄ• nÄ• sÄ«â€™â€™ ti pucchito ``devad
candimasÅ«riyÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ ``tvaá¹ƒ devadhamme na jÄ• nÄ• sÄ«â€™â
bhavane á¹-hapesi. bodhisattopi taá¹ƒ cirÄ• yantaá¹ƒ disvÄ• candakumÄ• raá¹ƒ pesesi. sop
jÄ• nÄ• sÄ«â€™â€™ ti pucchito ``devadhammÄ• nÄ• ma catasso disÄ• â€™â€™ ti Ä• ha.
pavesetvÄ• tattheva á¹-hapesi.

bodhisatto tasmimpi cirÄ• yante ``antarÄ• yena bhavitabbaâ€™â€™ nti sayaá¹ƒ gantvÄ• c
otaraá¹‡apadaá¹ƒyeva disvÄ• ``ayaá¹ƒ saro rakkhasapariggahitoâ€™â€™ ti Ã±atvÄ• khag
gahetvÄ• aá¹-á¹-hÄ• si. rakkhaso taá¹ƒ anotarantaá¹ƒ disvÄ• vanakammikapurisavesenÄ•
purisa, tvaá¹ƒ maggakilanto, kasmÄ• imaá¹ƒ saraá¹ƒ otaritvÄ• nhatvÄ• ca pivitvÄ• ca bhi
pupphÄ• ni pilandhitvÄ• na gacchasÄ«â€™â€™ ti. bodhisatto taá¹ƒ disvÄ• va ``esa so yak
``tayÄ• me bhÄ• taro gahitÄ• â€™â€™ ti Ä• ha. Ä• ma, mayÄ• gahitÄ• ti. kiá¹ƒ kÄ• raá¹‡Ä
otiá¹‡á¹‡otiá¹‡á¹‡e labhÄ• mÄ«ti \Be II 48/. kiá¹ƒ pana sabbeva labhasÄ«ti? devadhammajÄ
á¹-hapetvÄ• avasese labhÄ• mÄ«ti. atthi pana te devadhammehi atthoti? Ä• ma, atthÄ«ti. a
tena hi kathehÄ«ti. na sakkÄ• kiliá¹-á¹-hena gattena kathetunti. yakkho bodhisattaá¹ƒ \Ee II
pÄ• nÄ«yaá¹ƒ pÄ• yetvÄ• alaá¹…karitvÄ• alaá¹…katamaá¹‡á¸• apamajjhe pallaá¹…kaá¹ƒ
nisÄ«di. atha naá¹ƒ bodhisatto ``sakkaccaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• t

``hiriottappasampannÄ• , sukkadhammasamÄ• hitÄ• .

santo sappurisÄ• loke, __devadhammÄ• _ti vuccareâ€™â€™ ti || (J I 1.6).

yakkho imaá¹ƒ dhammadesanaá¹ƒ sutvÄ• pasanno bodhisattaá¹ƒ Ä• ha --- ``paá¹‡á¸• ita,
bhÄ• taraá¹ƒ dammi, kataraá¹ƒ Ä• nemÄ«â€™â€™ ti? ``kaniá¹-á¹-haá¹ƒ Ä• nehÄ«â€™â€™
kevalaá¹ƒ devadhamme jÄ• nÄ• siyeva, na pana tesu vattasÄ«ti. kiá¹ƒ kÄ• raá¹‡Ä• ti? yasm
á¹-hapetvÄ• kaniá¹-á¹-haá¹ƒ Ä• harÄ• pento jeá¹-á¹-hÄ• pacÄ• yikakammaá¹ƒ na karosÄ«t
jÄ• nÄ• mi, tesu ca vattÄ• mi. mayaÃ±hi etaá¹ƒ nissÄ• ya imaá¹ƒ araÃ±Ã±aá¹ƒ paviá¹-á¹-hÄ
amhÄ• kaá¹ƒ pitaraá¹ƒ etassa mÄ• tÄ• rajjaá¹ƒ yÄ• ci, amhÄ• kaá¹ƒ pana pitÄ• taá¹ƒ vara
anurakkhaá¹‡atthÄ• ya araÃ±Ã±e vÄ• saá¹ƒ anujÄ• ni, so kumÄ• ro anivattitvÄ• amhehi sa
araÃ±Ã±e eko yakkho khÄ• dÄ«â€™â€™ ti vuttepi na koci saddahissati. tenÄ• haá¹ƒ garah
tamevÄ• harÄ• pemÄ«ti. yakkho bodhisattassa pasÄ«ditvÄ• ``sÄ• dhu paá¹‡á¸• ita, tvamev
devadhammesu ca vattasÄ«â€™â€™ ti dve bhÄ• taro Ä• netvÄ• adÄ• si. atha naá¹ƒ bodhi
Ä• dÄ«navaá¹ƒ kathetvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pesi. so tena susaá¹ƒvihitÄ• rak
vasitvÄ• pitari kÄ• lakate yakkhaá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• \Ee III 77/ rajjaá
candakumÄ• rassa uparajjaá¹ƒ, sÅ«riyakumÄ• rassa senÄ• patiá¹-á¹-hÄ• naá¹ƒ datvÄ• yak
Ä• yatanaá¹ƒ kÄ• rÄ• petvÄ• yathÄ• so lÄ• bhaggappatto hoti, tathÄ• akÄ• si.

satthÄ• \Be II 49/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tad
bahubhaá¹‡á¸• ikabhikkhu ahosi, sÅ«riyakumÄ• ro Ä• nando, candakumÄ• ro sÄ• riputto, m
ahamevÄ• â€™â€™ ti. evaá¹ƒ satthÄ• jÄ• takaá¹ƒ kathetvÄ• ``evaá¹ƒ tvaá¹ƒ, bhikkhu, pul
hiriottappasampanno vicaritvÄ• idÄ• ni catuparisamajjhe iminÄ• nÄ«hÄ• rena á¹-hatvÄ• m
`appicchomhÄ«â€™ ti vadanto ayuttaá¹ƒ akÄ• si. na hi sÄ• á¹-akapaá¹-ikkhepÄ• dimattena
ti vatvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<141> á¹• 21 ``na \Ne II 44/ naggacariyÄ• na jaá¹-Ä• na paá¹…kÄ• , nÄ• nÄ• sakÄ• thaá

rajojallaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ, sodhenti maccaá¹ƒ avitiá¹‡á¹‡akaá¹…khaâ€™â€™ n

tattha __nÄ• nÄ• sakÄ• _ti na anasakÄ• , bhattapaá¹-ikkhepakÄ• ti attho. __thaá¹‡á¸• ilasÄ
__rajojalla_nti kaddamalepanÄ• kÄ• rena sarÄ«re sannihitarajo \Ee III 78/. __ukkuá¹-ikappa
ukkuá¹-ikabhÄ• vena Ä• raddhavÄ«riyaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yo hi macco ``evaá¹ƒ aha
lokanissaraá¹‡asaá¹…khÄ• taá¹ƒ suddhiá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti imesu naggac
samÄ• dÄ• ya vatteyya, so kevalaá¹ƒ micchÄ• dassanaÃ±ceva vaá¸• á¸• heyya, kilamathas
etÄ• ni susamÄ• dinnÄ• nipi aá¹-á¹-havatthukÄ• ya kaá¹…khÄ• ya avitiá¹‡á¹‡abhÄ• vena _
maccaá¹ƒ sodhentÄ«_ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

bahubhaá¹‡á¸• ikabhikkhuvatthu aá¹-á¹-hamaá¹ƒ.

9. santatimahÄ• mattavatthu

__alaá¹…kato cepÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto santatimah
kathesi.

so hi ekasmiá¹ƒ kÄ• le raÃ±Ã±o pasenadikosalassa paccantaá¹ƒ kupitaá¹ƒ vÅ«pasametvÄ
tuá¹-á¹-ho satta divasÄ• ni rajjaá¹ƒ datvÄ• ekaá¹ƒ \Be II 50/ naccagÄ«takusalaá¹ƒ itthiá¹ƒ a
divasÄ• ni surÄ• madamatto hutvÄ• sattame divase sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito
nhÄ• natitthaá¹ƒ gacchanto satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya pavisantaá¹ƒ dvÄ• rantare disvÄ•
sÄ«saá¹ƒ cÄ• letvÄ• vanditvÄ• pakkÄ• mi. satthÄ• sitaá¹ƒ katvÄ• ``ko nu kho, bhante, sit
hetÅ«â€™â€™ ti \Ee III 79/ Ä• nandattherena puá¹-á¹-ho sitakÄ• raá¹‡aá¹ƒ Ä• cikkhanto Ä•
santatimahÄ• mattaá¹ƒ, ajja sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itova mama santikaá¹ƒ Ä• ga
catuppadikagÄ• thÄ• vasÄ• ne arahattaá¹ƒ patvÄ• sattatÄ• lamatte Ä• kÄ• se nisÄ«ditvÄ•
mahÄ• jano therena saddhiá¹ƒ kathentassa satthu vacanaá¹ƒ assosi. tattha micchÄ• diá¹-á¹
``passatha samaá¹‡assa gotamassa kiriyaá¹ƒ, mukhappattameva bhÄ• sati, ajja kira esa ev
yathÄ• laá¹…katova etassa santike dhammaá¹ƒ sutvÄ• parinibbÄ• yissati, ajjeva taá¹ƒ mus
niggaá¹‡hissÄ• mÄ• â€™â€™ ti. sammÄ• diá¹-á¹-hikÄ• \Ne II 45/ cintesuá¹ƒ --- ``aho budd
ajja buddhalÄ«á¸·aÃ±ceva santatimahÄ• mattalÄ«á¸·aÃ±ca daá¹-á¹-huá¹ƒ labhissÄ• mÄ• â€

santatimahÄ• mattopi nhÄ• natitthe divasabhÄ• gaá¹ƒ udakakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• uyyÄ•
Ä• pÄ• nabhÅ«miyaá¹ƒ nisÄ«di. sÄ• pi itthÄ« raá¹…gamajjhaá¹ƒ otaritvÄ• naccagÄ«taá¹ƒ

sarÄ«ralÄ«á¸·Ä• ya dassanatthaá¹ƒ sattÄ• haá¹ƒ appÄ• hÄ• ratÄ• ya taá¹ƒ divasaá¹ƒ nacca
antokucchiyaá¹ƒ satthakavÄ• tÄ• samuá¹-á¹-hÄ• ya hadayamaá¹ƒsaá¹ƒ kantitvÄ• agamaá
mukhena ceva akkhÄ«hi ca vivaá¹-ehi kÄ• lamakÄ• si. santatimahÄ• matto ``upadhÄ• retha
``niruddhÄ• , sÄ• mÄ«â€™â€™ ti ca vuttamatteyeva \Ee III 80/ balavasokena abhibhÅ«to ta
sattÄ• haá¹ƒ pÄ«tasurÄ• tattakapÄ• le udakabindu viya parikkhayaá¹ƒ agamÄ• si. so ``na n
nibbÄ• petuá¹ƒ sakkhissanti aÃ±Ã±atra tathÄ• gatenÄ• â€™â€™ ti balakÄ• yaparivuto sÄ•
gantvÄ• vanditvÄ• evamÄ• ha --- ``bhante, `evarÅ«po me soko uppanno, taá¹ƒ me tumhe
sakkhissathÄ• â€™ ti Ä• gatomhi, paá¹-isaraá¹‡aá¹ƒ me hothÄ• â€™â€™ ti. atha naá¹ƒ sat
nibbÄ• petuá¹ƒ samatthasseva santikaá¹ƒ Ä• gatosi. imissÄ• hi itthiyÄ• iminÄ• va Ä• kÄ• n
tava rodantassa paggharitaassÅ«ni catunnaá¹ƒ mahÄ• samuddÄ• naá¹ƒ udakato atirekatar
gÄ• thamÄ• ha ---

``yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasÄ«â€™â€™ ti || (Sn 955, 1105; Nidd II
jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• niddesa 68).

gÄ• thÄ• pariyosÄ• ne santatimahÄ• matto arahattaá¹ƒ patvÄ• attano Ä• yusaá¹…khÄ• ra
appavattanabhÄ• vaá¹ƒ Ã±atvÄ• satthÄ• raá¹ƒ Ä• ha --- ``bhante, parinibbÄ• naá¹ƒ me anu
satthÄ• tena katakammaá¹ƒ jÄ• nantopi ``musÄ• vÄ• dena niggaá¹‡hanatthaá¹ƒ sannipatit
okÄ• saá¹ƒ na labhissanti, `buddhalÄ«á¸·aÃ±ceva santatimahÄ• mattalÄ«á¸·aÃ±ca passiss
sammÄ• diá¹-á¹-hikÄ• iminÄ• katakammaá¹ƒ sutvÄ• puÃ±Ã±esu Ä• daraá¹ƒ karissantÄ«â
sallakkhetvÄ• ``tena hi tayÄ• katakammaá¹ƒ mayhaá¹ƒ kathehi, kathento ca bhÅ«miyaá¹ƒ
sattatÄ• lamatte Ä• kÄ• se á¹-hito kathehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhu, bhanteâ€™â€™
ekatÄ• lappamÄ• á¹‡aá¹ƒ uggamma orohitvÄ• puna satthÄ• raá¹ƒ vanditvÄ• uggacchanto
sattatÄ• lappamÄ• á¹‡e Ä• kÄ• se pallaá¹…kena nisÄ«ditvÄ• ``suá¹‡Ä• tha me, bhante, pu
Ä• ha ---

ito \Ne II 46/ ekanavutikappe vipassÄ«sammÄ• sambuddhakÄ• le ahaá¹ƒ bandhumatinagar
cintesiá¹ƒ --- ``kiá¹ƒ nu kho paresaá¹ƒ chedaá¹ƒ vÄ• pÄ«á¸·aá¹ƒ vÄ• akaraá¹‡akammaâ€™
dhammaghosakakammaá¹ƒ disvÄ• tato paá¹-á¹-hÄ• ya taá¹ƒ kammaá¹ƒ karonto mahÄ• jan
karotha, uposathadivasesu uposathaá¹ƒ samÄ• diyatha, dÄ• naá¹ƒ detha, dhammaá¹ƒ suá¹
sadisaá¹ƒ aÃ±Ã±aá¹ƒ nÄ• ma natthi, tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ sakkÄ• raá¹ƒ karothÄ• â€™
vicarÄ• mi. tassa mayhaá¹ƒ saddaá¹ƒ sutvÄ• buddhapitÄ• bandhumatimahÄ• rÄ• jÄ• maá
kiá¹ƒ karonto vicarasÄ«â€™â€™ ti pucchitvÄ• , ``deva, tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aá
mahÄ• janaá¹ƒ puÃ±Ã±akammesu samÄ• dapento vicarÄ• mÄ«â€™â€™ ti vutte, ``kattha n
pucchitvÄ• ``padasÄ• va, devÄ• â€™â€™ ti \Ee III 82/ mayÄ• vutte, ``tÄ• ta, na tvaá¹ƒ eva
imaá¹ƒ pupphadÄ• maá¹ƒ pilandhitvÄ• assapiá¹-á¹-he nisinnova vicarÄ• â€™â€™ ti mayha

pupphadÄ• maá¹ƒ datvÄ• dantaá¹ƒ assaá¹ƒ adÄ• si. atha maá¹ƒ raÃ±Ã±Ä• dinnaparihÄ• r
52/ vicarantaá¹ƒ puna rÄ• jÄ• pakkosÄ• petvÄ• , ``tÄ• ta, kiá¹ƒ karonto vicarasÄ«â€™â€™
devÄ• â€™â€™ ti vutte, ``tÄ• ta, assopi te nÄ• nucchaviko, idha nisÄ«ditvÄ• vicarÄ• â€™â
catusindhavayuttarathaá¹ƒ adÄ• si. tatiyavÄ• repi me rÄ• jÄ• saddaá¹ƒ sutvÄ• pakkosÄ• p
karonto vicarasÄ«â€™â€™ ti pucchitvÄ• ``tadeva, devÄ• â€™â€™ ti vutte, ``tÄ• ta, rathop
ti mayhaá¹ƒ mahantaá¹ƒ bhogakkhandhaá¹ƒ mahÄ• pasÄ• dhanaÃ±ca datvÄ• ekaÃ±ca ha
sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• ito hatthikkhandhe nisinno asÄ«ti vassasahassÄ• ni dham
akÄ• siá¹ƒ, tassa me ettakaá¹ƒ kÄ• laá¹ƒ kÄ• yato candanagandho vÄ• yati, mukhato uppal
mayÄ• katakammanti.

evaá¹ƒ so attano pubbakammaá¹ƒ kathetvÄ• Ä• kÄ• se nisinnova tejodhÄ• tuá¹ƒ samÄ• p
aggijÄ• lÄ• uá¹-á¹-hahitvÄ• maá¹ƒsalohitaá¹ƒ jhÄ• pesi, sumanapupphÄ• ni viya dhÄ• tuyo
suddhavatthaá¹ƒ pasÄ• resi, dhÄ• tuyo \Ee III 83/ tattha patiá¹ƒsu. tÄ• patte pakkhipitvÄ• c
thÅ«paá¹ƒ kÄ• resi ``mahÄ• jano vanditvÄ• puÃ±Ã±abhÄ• gÄ« bhavissatÄ«â€™â€™ ti. bh
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, santatimahÄ• matto gÄ• thÄ• vasÄ• ne arahat
alaá¹…katapaá¹-iyattoyeva Ä• kÄ• se nisÄ«ditvÄ• parinibbuto, kiá¹ƒ nu kho etaá¹ƒ `samaá
vaá¹-á¹-ati udÄ• hu brÄ• hmaá¹‡oâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkha
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, man
vattuá¹ƒ vaá¹-á¹-ati, `brÄ• hmaá¹‡oâ€™ tipi vattuá¹ƒ vaá¹-á¹-atiyevÄ• â€™â€™ ti vatvÄ• dh
gÄ• thamÄ• ha ---

<142> á¹• 21 alaá¹…kato cepi samaá¹ƒ careyya,

santo danto niyato brahmacÄ• rÄ«.

sabbesu \Ne II 47/ bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhÅ«â€™â€™ ti ||

tattha __alaá¹…kato_ti vatthÄ• bharaá¹‡ehi paá¹-imaá¹‡á¸• ito. tassattho --- vatthÄ• laá¹…k
__cepi_ puggalo kÄ• yÄ• dÄ«hi __samaá¹ƒ careyya, _ rÄ• gÄ• divÅ«pasamena __santo_ in
catumagganiyamena __niyato_ seá¹-á¹-hacariyÄ• ya \Be II 53/ __brahmacÄ• rÄ«_ kÄ• yada
oropitatÄ• ya __sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ. so_ evarÅ«po bÄ• hitapÄ• pat
__brÄ• hmaá¹‡o_tipi samitapÄ• pattÄ• __samaá¹‡o_tipi bhinnakilesattÄ• __bhikkhÅ«_tipi

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

santatimahÄ• mattavatthu navamaá¹ƒ.

10. pilotikatissattheravatthu

__hirÄ«nisedho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto pilotikattheraá¹ƒ

ekasmiÃ±hi samaye Ä• nandatthero ekaá¹ƒ pilotikakhaá¹‡á¸• anivatthaá¹ƒ kapÄ• laá¹ƒ Ä• d
dÄ• rakaá¹ƒ disvÄ• ``kiá¹ƒ te evaá¹ƒ vicaritvÄ• jÄ«vanato pabbajjÄ• na uttaritarÄ• â€™â€
ko maá¹ƒ pabbÄ• jessatÄ«â€™â€™ ti vutte ``ahaá¹ƒ pabbÄ• jessÄ• mÄ«â€™â€™ ti taá¹ƒ
nhÄ• petvÄ• kammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ• jesi. taÃ±ca pana nivatthapilotikakhaá
olokento parissÄ• vanakaraá¹‡amattampi gayhÅ«pagaá¹ƒ kaÃ±ci padesaá¹ƒ adisvÄ• kapÄ
rukkhasÄ• khÄ• ya á¹-hapesi. so pabbajitvÄ• laddhÅ«pasampado buddhÄ• naá¹ƒ uppanna
paribhuÃ±jamÄ• no mahagghÄ• ni cÄ«varÄ• ni acchÄ• detvÄ• vicaranto thÅ«lasarÄ«ro hut
me janassa saddhÄ• deyyaá¹ƒ nivÄ• setvÄ• vicaraá¹‡ena, attano pilotikameva nivÄ• sessÄ
á¹-hÄ• naá¹ƒ gantvÄ• pilotikaá¹ƒ gahetvÄ• ``ahirika \Ee III 85/ nillajja evarÅ«pÄ• naá¹ƒ vat
acchÄ• danaá¹-á¹-hÄ• naá¹ƒ pahÄ• ya imaá¹ƒ pilotikakhaá¹‡á¸• aá¹ƒ nivÄ• setvÄ• kapÄ• la
gacchasÄ«â€™â€™ ti taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• attanÄ• va attÄ• naá¹ƒ ovadi, ovada
sannisÄ«di. so taá¹ƒ pilotikaá¹ƒ tattheva paá¹-isÄ• metvÄ• nivattitvÄ• vihÄ• rameva gato. s
punapi ukkaá¹‡á¹-hitvÄ• tatheva vatvÄ• nivatti, punapi tathevÄ• ti. taá¹ƒ evaá¹ƒ aparÄ• pa
disvÄ• bhikkhÅ« \Ne II 48/ ``kahaá¹ƒ \Be II 54/, Ä• vuso, gacchasÄ«â€™â€™ ti pucchanti.
santikaá¹ƒ gacchÄ• mÄ• vusoâ€™â€™ ti vatvÄ• eteneva nÄ«hÄ• rena attano pilotikakhaá
katvÄ• attÄ• naá¹ƒ nisedhetvÄ• katipÄ• heneva arahattaá¹ƒ pÄ• puá¹‡i. bhikkhÅ« Ä• haá
dÄ• ni Ä• cariyassa santikaá¹ƒ gacchasi, nanu ayaá¹ƒ te vicaraá¹‡amaggoâ€™â€™ ti. Ä• v
saá¹ƒsagge sati gatomhi, idÄ• ni pana me chinno saá¹ƒsaggo, tenassa santikaá¹ƒ na gacch
tathÄ• gatassa Ä• rocesuá¹ƒ --- ``bhante, pilotikatthero aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ t
idaá¹ƒ nÄ• ma, bhanteti. taá¹ƒ sutvÄ• satthÄ• ``Ä• ma, bhikkhave, mama putto saá¹ƒsagg
santikaá¹ƒ gato, idÄ• ni panassa saá¹ƒsaggo chinno, attanÄ• va attÄ• naá¹ƒ nisedhetvÄ• a
vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<143> á¹• 21 ``hirÄ«nisedho puriso, koci lokasmiá¹ƒ vijjati.

yo niddaá¹ƒ apabodheti, asso bhadro kasÄ• miva ||

<144> á¹• 21 ``asso \Ee III 86/ yathÄ• bhadro kasÄ• niviá¹-á¹-ho,

Ä• tÄ• pino saá¹ƒvegino bhavÄ• tha.

saddhÄ• ya sÄ«lena ca vÄ«riyena ca,

samÄ• dhinÄ• dhammavinicchayena ca.

sampannavijjÄ• caraá¹‡Ä• patissatÄ• ,

jahissatha dukkhamidaá¹ƒ anappakaâ€™â€™ nti ||

tattha anto uppannaá¹ƒ akusalavitakkaá¹ƒ hiriyÄ• nisedhetÄ«ti __hirÄ«nisedho. koci lokasm
puggalo dullabho, kocideva lokasmiá¹ƒ __vijjati. yo nidda_nti appamatto samaá¹‡adhammaá
uppannaá¹ƒ niddaá¹ƒ apaharanto bujjhatÄ«ti __apabodheti. kasÄ• mivÄ• _ti yathÄ• __bhad
patamÄ• naá¹ƒ kasaá¹ƒ apaharati, attani patituá¹ƒ na deti. yo evaá¹ƒ niddaá¹ƒ apabodheti, s

dutiyagÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- ``bhikkhave, yathÄ• __bhadro asso_ pamÄ•
niviá¹-á¹-ho, ahampi nÄ• ma kasÄ• ya pahaá¹-oâ€™â€™ ti aparabhÄ• ge Ä• tappaá¹ƒ karo
saá¹ƒvegino bhavatha_ \Be II 55/, evaá¹ƒbhÅ«tÄ• lokiyalokuttarÄ• ya duvidhÄ• ya __saddh
catupÄ• risuddhisÄ«lena ca kÄ• yikacetasikavÄ«riyena ca aá¹-á¹-hasamÄ• pattisamÄ• dhin
kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanalakkhaá¹‡ena \Ne II 49/ __dhammavinicchayena_ ca samar
vÄ• aá¹-á¹-hannaá¹ƒ vÄ• vijjÄ• naá¹ƒ, paÃ±cadasannaÃ±ca caraá¹‡Ä• naá¹ƒ sampattiyÄ•
\Ee III 87/. upaá¹-á¹-hitasatitÄ• ya __patissatÄ• _ hutvÄ• idaá¹ƒ anappakaá¹ƒ vaá¹-á¹-adukk
pajahissathÄ• ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

pilotikatissattheravatthu dasamaá¹ƒ.

11. sukhasÄ• maá¹‡eravatthu

__udakaÃ±hi nayantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sukhasÄ•
kathesi.

atÄ«tasmiÃ±hi bÄ• rÄ• á¹‡asiseá¹-á¹-hino gandhakumÄ• ro nÄ• ma putto ahosi. rÄ• jÄ• ta
pakkosÄ• petvÄ• samassÄ• setvÄ• mahantena sakkÄ• rena tasseva seá¹-á¹-hiá¹-á¹-hÄ• n
paá¹-á¹-hÄ• ya __gandhaseá¹-á¹-hÄ«_ti paÃ±Ã±Ä• yi. athassa bhaá¹‡á¸• Ä• gÄ• riko dhana
``sÄ• mi, idaá¹ƒ te ettakaá¹ƒ pitu dhanaá¹ƒ, ettakaá¹ƒ pitÄ• mahÄ• dÄ«naâ€™â€™ nti nÄ«h
dhanarÄ• siá¹ƒ oloketvÄ• Ä• ha --- ``kiá¹ƒ pana te imaá¹ƒ dhanaá¹ƒ gahetvÄ• na gamiá¹ƒs
dhanaá¹ƒ gahetvÄ• gatÄ• nÄ• ma natthi. attanÄ• kataá¹ƒ kusalÄ• kusalameva hi Ä• dÄ• y
so cintesi --- ``te bÄ• latÄ• ya dhanaá¹ƒ saá¹‡á¹-hÄ• petvÄ• pahÄ• ya gatÄ• , ahaá¹ƒ panet
gamissÄ• mÄ«â€™â€™ ti. evaá¹ƒ pana cintento ``dÄ• naá¹ƒ vÄ• dassÄ• mi, pÅ«jaá¹ƒ \Ee
ti acintetvÄ• ``idaá¹ƒ sabbaá¹ƒ khÄ• ditvÄ• va gamissÄ• mÄ«â€™â€™ ti cintesi. so satasa

phalikamayaá¹ƒ nhÄ• nakoá¹-á¹-hakaá¹ƒ kÄ• resi, satasahassaá¹ƒ datvÄ• phalikamayame
satasahassaá¹ƒ datvÄ• nisÄ«danapallaá¹…kaá¹ƒ, satasahassaá¹ƒ datvÄ• bhojanapÄ• tiá¹
bhojanaá¹-á¹-hÄ• ne maá¹‡á¸• apaá¹ƒ kÄ• rÄ• pesi, satasahassaá¹ƒ datvÄ• bhojanapÄ• ti
kÄ• resi, satasahasseneva gehe \Be II 56/ sÄ«hapaÃ±jaraá¹ƒ saá¹‡á¹-hÄ• pesi, attano pÄ•
adÄ• si, sÄ• yamÄ• satthÄ• yapi sahassameva. puá¹‡á¹‡amadivase pana bhojanatthÄ• ya
bhattaá¹ƒ bhuÃ±janadivase satasahassaá¹ƒ vissajjetvÄ• nagaraá¹ƒ alaá¹…karitvÄ• bheriá
``gandhaseá¹-á¹-hissa kira bhattabhuÃ±janÄ• kÄ• raá¹ƒ olokentÅ«â€™â€™ ti.

mahÄ• jano \Ne II 50/ maÃ±cÄ• timaÃ±ce bandhitvÄ• sannipati. sopi satasahassagghanak
satasahassagghanake phalake nisÄ«ditvÄ• soá¸·asahi gandhodakaghaá¹-ehi nhatvÄ• taá¹
vivaritvÄ• tasmiá¹ƒ pallaá¹…ke nisÄ«di. athassa tasmiá¹ƒ Ä• sittakÅ«padhÄ• ne taá¹ƒ pÄ•
satasahassagghanakaá¹ƒ bhojanaá¹ƒ vaá¸• á¸• hesuá¹ƒ. so nÄ• á¹-akaparivuto evarÅ«pÄ•
bhojanaá¹ƒ bhuÃ±jati. aparena samayena eko gÄ• mikamanusso attano paribbayÄ• haraá¹
yÄ• nake pakkhipitvÄ• nagaraá¹ƒ gantvÄ• sahÄ• yakassa gehe nivÄ• saá¹ƒ gaá¹‡hi. tadÄ•
III 89/ hoti. ``gandhaseá¹-á¹-hino bhuÃ±janalÄ«á¸·aá¹ƒ olokentÅ«â€™â€™ ti nagare bheriá¹
naá¹ƒ sahÄ• yako Ä• ha --- ``samma, gandhaseá¹-á¹-hino te bhuÃ±janalÄ«á¸·aá¹ƒ diá¹-á¹-h
diá¹-á¹-hapubbaá¹ƒ, sammÄ• â€™â€™ ti. ``tena hi ehi, gacchÄ• ma, ayaá¹ƒ nagare bherÄ«
mahÄ• sampattiá¹ƒ passÄ• mÄ• â€™â€™ ti nagaravÄ• sÄ« janapadavÄ• siá¹ƒ gahetvÄ• a
maÃ±cÄ• timaÃ±ce abhiruhitvÄ• passati. gÄ• mavÄ• sÄ« bhattagandhaá¹ƒ ghÄ• yitvÄ• va
``mayhaá¹ƒ etÄ• ya pÄ• tiyÄ• bhattapiá¹‡á¸• e pipÄ• sÄ• jÄ• tÄ• â€™â€™ ti. samma, mÄ•
laddhunti. samma, alabhanto na jÄ«vissÄ• mÄ«ti. so taá¹ƒ paá¹-ibÄ• hituá¹ƒ asakkonto pari
``paá¹‡amÄ• mi te, sÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ mahÄ• saddaá¹ƒ nicchÄ• retvÄ• ``ko
sÄ• mÄ«ti. ``kimetaâ€™â€™ nti. ``ayaá¹ƒ eko gÄ• mavÄ• sÄ« tumhÄ• kaá¹ƒ pÄ• tiyaá¹ƒ bh
upÄ• desi, ekaá¹ƒ bhattapiá¹‡á¸• aá¹ƒ dÄ• pethÄ• â€™â€™ ti. ``na sakkÄ• laddhuâ€™â€™
teâ€™â€™ ti? ``sutaá¹ƒ me, apica labhanto jÄ«vissÄ• mi, alabhantassa me maraá¹‡aá¹ƒ bh
punapi viravi --- ``ayaá¹ƒ kira, sÄ• mi, alabhanto marissati, jÄ«vitamassa dethÄ• â€™â€™ t
bhattapiá¹‡á¸• o nÄ• ma satampi agghati, satadvayampi agghati. yo yo yÄ• cati, tassa tassa
III 90/ kiá¹ƒ bhuÃ±jissÄ• mÄ«ti? sÄ• mi, ayaá¹ƒ alabhanto marissati, jÄ«vitamassa dethÄ• ti
laddhuá¹ƒ, yadi pana \Be II 57/ alabhanto na jÄ«vati, tÄ«á¹‡i saá¹ƒvaccharÄ• ni mama gehe
evamassa bhattapÄ• tiá¹ƒ dÄ• pessÄ• mÄ«ti. gÄ• mavÄ• sÄ« taá¹ƒ sutvÄ• ``evaá¹ƒ hotu, s
vatvÄ• puttadÄ• raá¹ƒ pahÄ• ya ``bhattapÄ• tiatthÄ• ya tÄ«á¹‡i saá¹ƒvaccharÄ• ni bhatiá¹ƒ
seá¹-á¹-hissa gehaá¹ƒ pÄ• visi. so bhatiá¹ƒ karonto sabbakiccÄ• ni sakkaccaá¹ƒ akÄ• si. ge
rattiá¹ƒ vÄ• divÄ• vÄ• sabbÄ• ni kattabbakammÄ• ni katÄ• neva paÃ±Ã±Ä• yiá¹ƒsu. ``bha
sakalanagarepi paÃ±Ã±Ä• yi. athassa divase paripuá¹‡á¹‡e bhattaveyyÄ• vaá¹-iko ``bhattab
puá¹‡á¹‡o, dukkaraá¹ƒ tena kataá¹ƒ tÄ«á¹‡i saá¹ƒvaccharÄ• ni bhatiá¹ƒ karontena, ekampi
kopitapubbaâ€™â€™ nti Ä• ha.

athassa seá¹-á¹-hi attano sÄ• yapÄ• tarÄ• satthÄ• ya dve sahassÄ• ni, tassa pÄ• tarÄ• sat

\Ne II 51/ sahassÄ• ni dÄ• petvÄ• Ä• ha --- ``ajja mayhaá¹ƒ kattabbaá¹ƒ parihÄ• raá¹ƒ tass
vatvÄ• ca pana á¹-hapetvÄ• ekaá¹ƒ cintÄ• maá¹‡iá¹ƒ nÄ• ma piyabhariyaá¹ƒ avasesajana
parivÄ• rethÄ• â€™â€™ ti vatvÄ• sabbasampattiá¹ƒ tassa niyyÄ• desi. so seá¹-á¹-hino nhÄ
koá¹-á¹-hake tasmiá¹ƒ phalake nisinno nhatvÄ• tasseva nivÄ• sanasÄ• á¹-ake \Ee III 91/ niv
pallaá¹…ke nisÄ«di. seá¹-á¹-hipi nagare bheriá¹ƒ carÄ• pesi --- ``bhattabhatiko gandhaseá¹-
tÄ«á¹‡i saá¹ƒvaccharÄ• ni bhatiá¹ƒ katvÄ• pÄ• tiá¹ƒ labhi, tassa bhuÃ±janasampattiá¹ƒ olo
mahÄ• jano maÃ±cÄ• timaÃ±ce abhiruhitvÄ• passati, gÄ• mavÄ• sissa olokitolokitaá¹-á¹-hÄ
kampanÄ• kÄ• rappattaá¹ƒ ahosi. nÄ• á¹-akÄ• parivÄ• retvÄ• aá¹-á¹-hasuá¹ƒ, tassa purato
vaá¸• á¸• hetvÄ• á¹-hapayiá¹ƒsu. athassa hatthadhovanavelÄ• ya gandhamÄ• dane eko pa
samÄ• pattito vuá¹-á¹-hÄ• ya ``kattha nu kho ajja bhikkhÄ• cÄ• ratthÄ• ya gacchÄ• mÄ«â€™
bhattabhatikaá¹ƒ addasa. atha so ``ayaá¹ƒ tÄ«á¹‡i saá¹ƒvaccharÄ• ni bhatiá¹ƒ katvÄ• bhatt
nu kho etassa saddhÄ• , natthÄ«â€™â€™ ti upadhÄ• rento ``atthÄ«â€™â€™ ti Ã±atvÄ• ``
kÄ• tuá¹ƒ na sakkonti, sakkhissati nu kho me saá¹…gahaá¹ƒ kÄ• tuâ€™â€™ nti cintetvÄ• `
saá¹…gahakaraá¹‡aá¹ƒ nissÄ• ya mahÄ• sampattiá¹ƒ labhissatÄ«â€™â€™ ti \Be II 58/ Ã±a
pattamÄ• dÄ• ya vehÄ• saá¹ƒ abbhuggantvÄ• parisantarena gantvÄ• tassa purato á¹-hitan

so paccekabuddhaá¹ƒ disvÄ• cintesi --- ``ahaá¹ƒ pubbe adinnabhÄ• vena ekissÄ• bhattap
saá¹ƒvaccharÄ• ni paragehe bhatiá¹ƒ akÄ• siá¹ƒ, idÄ• ni me idaá¹ƒ bhattaá¹ƒ ekaá¹ƒ rattind
pana naá¹ƒ ayyassa dassÄ• mi, anekÄ• nipi kappakoá¹-isahassÄ• ni rakkhissati \Ee III 92/,
dassÄ• mÄ«â€™â€™ ti. so tÄ«á¹‡i saá¹ƒvaccharÄ• ni bhatiá¹ƒ katvÄ• laddhabhattapÄ• tito
aá¹-á¹-hapetvÄ• taá¹‡haá¹ƒ vinodetvÄ• sayameva pÄ• tiá¹ƒ ukkhipitvÄ• paccekabuddhass
pÄ• tiá¹ƒ aÃ±Ã±assa hatthe datvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• pÄ• tiá¹ƒ vÄ• mahatt
dakkhiá¹‡ahatthena tassa patte bhattaá¹ƒ Ä• kiri. paccekabuddho bhattassa upaá¸• á¸• has
hatthena pidahi. atha naá¹ƒ so Ä• ha --- ``bhante, ekova paá¹-iviso na sakkÄ• dvidhÄ• kÄ•
idhalokena saá¹…gaá¹‡hatha, paralokena saá¹…gahameva karotha, sÄ• vasesaá¹ƒ akatvÄ
dassÄ• mÄ«â€™â€™ ti. attano hi thokampi anavasesetvÄ• dinnaá¹ƒ niravasesadÄ• naá¹ƒ
hoti. so tathÄ• karonto sabbaá¹ƒ datvÄ• puna vanditvÄ• Ä• ha --- ``bhante, ekaá¹ƒ bhattap
tÄ«á¹‡i saá¹ƒvaccharÄ• ni me paragehe bhatiá¹ƒ karontena dukkhaá¹ƒ anubhÅ«taá¹ƒ, idÄ•
nibbattanibbattaá¹-á¹-hÄ• ne sukhameva hotu, tumhehi diá¹-á¹-hadhammasseva bhÄ• gÄ« a
paccekabuddho ``evaá¹ƒ hotu, cintÄ• maá¹‡i viya te sabbakÄ• madado manosaá¹…kappÄ•
pÅ«rentÅ«â€™â€™ ti anumodanaá¹ƒ karonto ---

``icchitaá¹ƒ \Ne II 52/ patthitaá¹ƒ tuyhaá¹ƒ, sabbameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• ||

``icchitaá¹ƒ patthikaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , maá¹‡i jotiraso yathÄ• â€™â€™ ti || ---

vatvÄ• \Ee III 93/ ``ayaá¹ƒ mahÄ• jano yÄ• va gandhamÄ• danapabbatagamanÄ• maá¹ƒ p
adhiá¹-á¹-hÄ• ya Ä• kÄ• sena gandhamÄ• danaá¹ƒ agamÄ• si.

mahÄ• janopi \Be II 59/ naá¹ƒ passantova aá¹-á¹-hÄ• si. so tattha gantvÄ• taá¹ƒ piá¹‡á¸• a
paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ vibhajitvÄ• adÄ• si. sabbe attano pahonakaá¹ƒ
piá¹‡á¸• apÄ• to kathaá¹ƒ pahosÄ«â€™â€™ ti na cintetabbaá¹ƒ. cattÄ• ri hi acinteyyÄ• ni (
tatrÄ• yaá¹ƒ paccekabuddhavisayoti. mahÄ• jano paccekabuddhÄ• naá¹ƒ piá¹‡á¸• apÄ• taá
disvÄ• sÄ• dhukÄ• rasahassÄ• ni pavattesi, asanisatanipÄ• kasaddo viya ahosi. taá¹ƒ sutv
cintesi --- ``bhattabhatiko mayÄ• dinnasampattiá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi maÃ±Ã±e, tenÄ
parihÄ• saá¹ƒ karonto sannipatito nadatÄ«â€™â€™ ti. so tappavattijÄ• nanatthaá¹ƒ manus
``sampattidhÄ• rakÄ• nÄ• ma, sÄ• mi, evaá¹ƒ hontÅ«â€™â€™ ti vatvÄ• taá¹ƒ pavattiá¹ƒ Ä
sutvÄ• va paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• phuá¹-á¹-hasarÄ«ro hutvÄ• ``aho dukkaraá¹ƒ te
kÄ• laá¹ƒ evarÅ«pÄ• ya sampattiyÄ• á¹-hito kiÃ±ci dÄ• tuá¹ƒ nÄ• sakkhiâ€™â€™ nti taá¹ƒ
kira tayÄ• idaá¹ƒ nÄ• ma kataâ€™â€™ nti pucchitvÄ• ``Ä• ma, sÄ• mÄ«â€™â€™ ti vutte,
tava dÄ• ne mayhampi pattiá¹ƒ dehÄ«â€™â€™ ti Ä• ha. so tathÄ• akÄ• si. seá¹-á¹-hipissa
majjhe bhinditvÄ• adÄ• si.

catasso hi sampadÄ• nÄ• ma --- vatthusampadÄ• , paccayasampadÄ• , cetanÄ• sampadÄ
tattha nirodhasamÄ• pattiraho \Ee III 94/ arahÄ• vÄ• anÄ• gÄ• mÄ« vÄ• dakkhiá¹‡eyyo __
paccayÄ• naá¹ƒ dhammena samena uppatti __paccayasampadÄ• _ nÄ• ma. dÄ• nato pubb
tÄ«su kÄ• lesu cetanÄ• ya somanassasahagataÃ±Ä• á¹‡asampayuttabhÄ• vo __cetanÄ• s
samÄ• pattito vuá¹-á¹-hitabhÄ• vo __guá¹‡Ä• tirekasampadÄ• _ nÄ• mÄ• ti. imassa ca khÄ
dakkhiá¹‡eyyÄ• , bhatiá¹ƒ katvÄ• laddhabhÄ• vena paccayo dhammato uppanno, tÄ«su kÄ
samÄ• pattito vuá¹-á¹-hitamatto paccekabuddho guá¹‡Ä• tirekoti catassopi \Ne II 53/ sampa
etÄ• saá¹ƒ Ä• nubhÄ• vena diá¹-á¹-heva dhamme mahÄ• sampattiá¹ƒ pÄ• puá¹‡anti. tasmÄ
sampattiá¹ƒ labhi. aparabhÄ• ge \Be II 60/ ca rÄ• jÄ• pi iminÄ• katakammaá¹ƒ sutvÄ• taá¹
sahassaá¹ƒ datvÄ• pattiá¹ƒ gahetvÄ• tuá¹-á¹-hamÄ• naso mahantaá¹ƒ bhogakkhandhaá¹ƒ
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si. __bhattabhatikaseá¹-á¹-hÄ«_tissa nÄ• maá¹ƒ akÄ• si. so
saddhiá¹ƒ sahÄ• yo hutvÄ• ekato khÄ• danto pivanto yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cu
ekaá¹ƒ buddhantaraá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vat
sÄ• riputtatherassÅ«paá¹-á¹-hÄ• kakule \Ee III 95/ paá¹-isandhiá¹ƒ gaá¹‡hi. athassa mÄ• tÄ
laddhagabbhaparihÄ• rÄ• katipÄ• haccayena ``aho vatÄ• haá¹ƒ paÃ±casatehi bhikkhÅ«hi s
satarasabhojanaá¹ƒ datvÄ• kÄ• sÄ• yavatthanivatthÄ• suvaá¹‡á¹‡asarakaá¹ƒ Ä• dÄ• ya Ä
tesaá¹ƒ bhikkhÅ«naá¹ƒ ucchiá¹-á¹-hÄ• vasesakaá¹ƒ paribhuÃ±jeyyaâ€™â€™ nti dohaá¸·inÄ
dohaá¸·aá¹ƒ paá¹-ivinodesi. sÄ• sesamaá¹…galesupi tathÄ• rÅ«pameva dÄ• naá¹ƒ datvÄ•
nÄ• maggahaá¹‡adivase ``puttassa me, bhante, sikkhÄ• padÄ• ni dethÄ• â€™â€™ ti theraa

nÄ• maâ€™â€™ nti pucchi. ``bhante, puttassa me paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya
dukkhaá¹ƒ nÄ• ma na bhÅ«tapubbaá¹ƒ, tenevassa __sukhakumÄ• ro_ti nÄ• maá¹ƒ bhaviss
nÄ• maá¹ƒ gahetvÄ• sikkhÄ• padÄ• ni adÄ• si.

tadÄ• evaÃ±cassa mÄ• tu ``nÄ• haá¹ƒ mama puttassa ajjhÄ• sayaá¹ƒ bhindissÄ• mÄ«â€™
tassa kaá¹‡á¹‡avijjhanamaá¹…galÄ• dÄ«supi tatheva dÄ• naá¹ƒ adÄ• si. kumÄ• ropi sattav
amma, therassa santike pabbajituâ€™â€™ nti Ä• ha. sÄ• ``sÄ• dhu, tÄ• ta, nÄ• haá¹ƒ tava
bhindissÄ• mÄ«â€™â€™ ti theraá¹ƒ nimantetvÄ• bhojetvÄ• , ``bhante, putto me pabbajituâ
sÄ• yanhasamaye vihÄ• raá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti theraá¹ƒ uyyojetvÄ• Ã±Ä• take s
gihikÄ• le kattabbaá¹ƒ kiccaá¹ƒ ajjeva karissÄ• mÄ• â€™â€™ ti vatvÄ• puttaá¹ƒ alaá¹…kar
sirisobhaggena vihÄ• raá¹ƒ netvÄ• therassa niyyÄ• desi. theropi taá¹ƒ, ``tÄ• ta, pabbajjÄ•
96/, sakkhissasi abhiramituâ€™â€™ nti vatvÄ• ``karissÄ• mi vo, bhante, ovÄ• daâ€™â€™
kammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ• jesi. mÄ• tÄ• pitaropissa pabbajjÄ• ya sakkÄ• raá¹ƒ
sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa satarasabhojanaá¹ƒ datvÄ• sÄ• y
aá¹-á¹-hame divase sÄ• riputtatthero bhikkhusaá¹…ghe gÄ• maá¹ƒ paviá¹-á¹-he vihÄ• re ka
sÄ• maá¹‡eraá¹ƒ pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• \Be II 61/ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ•
mÄ• tikÄ• dÄ«ni disvÄ• paá¹‡á¸• itasÄ• maá¹‡ero viya pucchi. theropi tassa tatheva byÄ• k
kÄ• raá¹‡Ä• ni sutvÄ• ``sace tumhe attano pattacÄ«varaá¹ƒ gaá¹‡heyyÄ• tha, ahaá¹ƒ nivat
therena tassa ajjhÄ• sayaá¹ƒ abhinditvÄ• , ``sÄ• maá¹‡era, dehi mama pattacÄ«varaâ€™â€
pattacÄ«vare gahite theraá¹ƒ vanditvÄ• nivattamÄ• no, ``bhante, mayhaá¹ƒ Ä• hÄ• raá¹ƒ Ä
satarasabhojanaá¹ƒ Ä• hareyyÄ• thÄ• â€™â€™ ti Ä• ha. kuto taá¹ƒ labhissÄ• mÄ«ti? attan
puÃ±Ã±ena labhissatha, bhanteti. athassa thero kuÃ±cikaá¹ƒ datvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä
vihÄ• raá¹ƒ Ä• gantvÄ• therassa gabbhaá¹ƒ vivaritvÄ• pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya att
otÄ• retvÄ• nisÄ«di.

tassa guá¹‡atejena sakkassa Ä• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko ``kiá¹ƒ nu kho e
sÄ• maá¹‡eraá¹ƒ disvÄ• ``sukhasÄ• maá¹‡ero attano upajjhÄ• yassa pattacÄ«varaá¹ƒ datv
karissÄ• mÄ«â€™ ti nivatto, mayÄ• tattha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• catt
pakkosÄ• petvÄ• ``gacchatha, tÄ• tÄ• , vihÄ• rassÅ«pavane dussaddake \Ee III 97/ sakuá¹
uyyojesi. te tathÄ• katvÄ• sÄ• mantÄ• Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu. candimasÅ«riye ``attan
tiá¹-á¹-hathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. tepi tathÄ• kariá¹ƒsu. sayampi Ä• viÃ±chanaá¹-á¹
gaá¹‡hi. vihÄ• ro sannisinno niravo ahosi. sÄ• maá¹‡ero ekaggacittena vipassanaá¹ƒ vaá¸•
maggaphalÄ• ni pÄ• puá¹‡i. thero ``sÄ• maá¹‡erena `satarasabhojanaá¹ƒ Ä• hareyyÄ• thÄ•
ghare sakkÄ• laddhuâ€™â€™ nti olokento ekaá¹ƒ ajjhÄ• sayasampannaá¹ƒ upaá¹-á¹-hÄ• l
gantvÄ• , ``bhante, sÄ• dhu vo kataá¹ƒ ajja idhÄ• gacchantehÄ«â€™â€™ ti tehi tuá¹-á¹-han
gahetvÄ• nisÄ«dÄ• petvÄ• yÄ• gukhajjakaá¹ƒ datvÄ• yÄ• va bhattakÄ• laá¹ƒ dhammakat
sÄ• raá¹‡Ä«yadhammakathaá¹ƒ kathetvÄ• kÄ• laá¹ƒ sallakkhetvÄ• desanaá¹ƒ niá¹-á¹-hÄ•
satarasabhojanaá¹ƒ datvÄ• taá¹ƒ Ä• dÄ• ya gantukÄ• maá¹ƒ theraá¹ƒ disvÄ• ``bhuÃ±jatha

dassÄ• mÄ• â€™â€™ ti theraá¹ƒ bhojetvÄ• puna pattapÅ«raá¹ƒ adaá¹ƒsu. thero taá¹ƒ Ä• c
chÄ• toâ€™â€™ ti turitaturito \Be II 62/ vihÄ• raá¹ƒ pÄ• yÄ• si. taá¹ƒ divasaá¹ƒ satthÄ• pÄ•
gandhakuá¹-iyaá¹ƒ nisinnova Ä• vajjesi --- ``ajja sukhasÄ• maá¹‡ero upajjhÄ• yassa pattacÄ
`samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™ ti nivatto, nipphannaá¹ƒ nu kho tassa kiccaâ€™â
maggaphalÄ• naá¹ƒ pattabhÄ• vaá¹ƒ disvÄ• uttaripi upadhÄ• rento ``sakkhissatÄ• yaá¹ƒ aj
pÄ• puá¹‡ituá¹ƒ \Ee III 98/, sÄ• riputto pana `sÄ• maá¹‡ero me chÄ• toâ€™ ti vegena bhatta
sace imasmiá¹ƒ arahattaá¹ƒ appatte bhattaá¹ƒ Ä• harissati, imassa antarÄ• yo bhavissati, m
dvÄ• rakoá¹-á¹-hake Ä• rakkhaá¹ƒ gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• gandhak
dvÄ• rakoá¹-á¹-hake á¹-hatvÄ• Ä• rakkhaá¹ƒ gaá¹‡hi.

theropi bhattaá¹ƒ Ä• hari. atha naá¹ƒ heá¹-á¹-hÄ• vuttanayeneva cattÄ• ro paÃ±he pucchi.
paÃ±havissajjanÄ• vasÄ• ne sÄ• maá¹‡ero arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• theraá¹ƒ Ä• ma
sÄ• maá¹‡erassa \Ne II 55/ te bhattaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. thero gantvÄ• dvÄ• raá¹ƒ
nikkhamitvÄ• upajjhÄ• yassa vattaá¹ƒ katvÄ• ``bhattakiccaá¹ƒ karohÄ«â€™â€™ ti vutte th
anatthikabhÄ• vaá¹ƒ Ã±atvÄ• sattavassikakumÄ• ro taá¹…khaá¹‡aÃ±Ã±eva arahattaá¹ƒ pa
paccavekkhanto bhattakiccaá¹ƒ katvÄ• pattaá¹ƒ dhovi. tasmiá¹ƒ kÄ• le cattÄ• ro mahÄ• rÄ•
vissajjesuá¹ƒ. candimasÅ«riyÄ• pi vimÄ• nÄ• ni muÃ±ciá¹ƒsu. sakkopi Ä• viÃ±chanaá¹-á¹-h
vissajjesi. sÅ«riyo nabhamajjhaá¹ƒ atikkantoyeva paÃ±Ã±Ä• yi. bhikkhÅ« ``sÄ• yanho paÃ±
ca idÄ• neva bhattakiccaá¹ƒ kataá¹ƒ, kiá¹ƒ nu kho ajja pubbaá¹‡ho balavÄ• jÄ• to, sÄ• yan
vadiá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â
``bhante, ajja pubbaá¹‡ho balavÄ• jÄ• to, sÄ• yanho mando, sÄ• maá¹‡erena \Ee III 99/ ca
kataá¹ƒ, atha ca pana sÅ«riyo nabhamajjhaá¹ƒ atikkantoyeva paÃ±Ã±Ä• yatÄ«â€™â€™ ti v
evamevaá¹ƒ hoti puÃ±Ã±avantÄ• naá¹ƒ samaá¹‡adhammakaraá¹‡akÄ• le. ajja hi cattÄ• ro
Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu, candimasÅ«riyÄ• vimÄ• nÄ• ni gahetvÄ• aá¹-á¹-haá¹ƒsu, sakk
gaá¹‡hi, ahampi dvÄ• rakoá¹-á¹-hake Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒ, ajja sukhasÄ• maá¹‡ero mÄ
usukÄ• re usuá¹ƒ ujuá¹ƒ karonte \Be II 63/, tacchake cakkÄ• dÄ«ni karonte disvÄ• attÄ• na
pattoâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<145> á¹• 21 ``udakaÃ±hi nayanti nettikÄ• , usukÄ• rÄ• namayanti tejanaá¹ƒ.

dÄ• ruá¹ƒ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti subbatÄ• â€™â€™ ti ||

tattha __subbatÄ• _ti suvadÄ• , sukhena ovaditabbÄ• anusÄ• sitabbÄ• ti attho. sesaá¹ƒ he

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sukhasÄ• maá¹‡eravatthu ekÄ• dasamaá¹ƒ.

daá¹‡á¸• avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamo vaggo.

11. jarÄ• vaggo

1. visÄ• khÄ• ya sahÄ• yikÄ• naá¹ƒ vatthu

__ko_ \Ne II 56/ \Ee III 100/ \Be II 64/ __nu hÄ• so kimÄ• nando_ti imaá¹ƒ dhammadesana
viharanto visÄ• khÄ• ya sahÄ• yikÄ• yo Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kira paÃ±casatÄ• kulaputtÄ• ``evaá¹ƒ imÄ• appamÄ• davihÄ• riniyo bhav
attano bhariyÄ• yo visÄ• khaá¹ƒ mahÄ• upÄ• sikaá¹ƒ sampaá¹-icchÄ• pesuá¹ƒ. tÄ• uyyÄ•
gacchantiyo tÄ• ya saddhiá¹ƒyeva gacchanti. tÄ• ekasmiá¹ƒ kÄ• le ``sattÄ• haá¹ƒ surÄ• ch
chaá¹‡e saá¹…ghuá¹-á¹-he attano attano sÄ• mikÄ• naá¹ƒ suraá¹ƒ paá¹-iyÄ• desuá¹ƒ. te sa
kÄ«á¸·itvÄ• aá¹-á¹-hame divase kammantabheriyÄ• nikkhantÄ• ya kammante agamaá¹ƒsu
sÄ• mikÄ• naá¹ƒ sammukhÄ• suraá¹ƒ pÄ• tuá¹ƒ na labhimhÄ• , avasesÄ• surÄ• ca atthi,
tathÄ• pivissÄ• mÄ• â€™â€™ ti visÄ• khÄ• ya santikaá¹ƒ gantvÄ• ``icchÄ• ma, ayye, uyy
vatvÄ• ``sÄ• dhu, ammÄ• , tena hi kattabbakiccÄ• ni katvÄ• nikkhamathÄ• â€™â€™ ti vut
paá¹-icchannÄ• kÄ• rena \Ee III 101/ suraá¹ƒ nÄ«harÄ• petvÄ• uyyÄ• ne pivitvÄ• mattÄ•
``ayuttaá¹ƒ imÄ• hi kataá¹ƒ, idÄ• ni maá¹ƒ `samaá¹‡assa gotamassa sÄ• vikÄ• visÄ• khÄ•
vicaratÄ«â€™ ti titthiyÄ• pi garahissantÄ«â€™â€™ ti cintetvÄ• tÄ• itthiyo Ä• ha --- ``amm
kataá¹ƒ, mamapi ayaso uppÄ• dito, sÄ• mikÄ• pi vo kujjhissanti, idÄ• ni kiá¹ƒ karissathÄ• â
gilÄ• nÄ• layaá¹ƒ dassayissÄ• ma, ayyeti. tena hi paÃ±Ã±Ä• yissatha sakena kammenÄ• ti.
gilÄ• nÄ• layaá¹ƒ kariá¹ƒsu. atha tÄ• saá¹ƒ sÄ• mikÄ• ``itthannÄ• mÄ• ca itthannÄ• mÄ•
``gilÄ• nÄ• â€™â€™ ti sutvÄ• ``addhÄ• etÄ• hi avasesasurÄ• pÄ«tÄ• bhavissantÄ«â€™
pothetvÄ• anayabyasanaá¹ƒ pÄ• pesuá¹ƒ. tÄ• aparasmimpi chaá¹‡avÄ• re tatheva suraá¹
upasaá¹…kamitvÄ• , ``ayye, uyyÄ• naá¹ƒ no nehÄ«â€™â€™ ti vatvÄ• ``pubbepi me tumhe
na vo ahaá¹ƒ nessÄ• mÄ«â€™â€™ ti tÄ• ya paá¹-ikkhittÄ• ``idÄ• ni evaá¹ƒ na karissÄ• mÄ
puna taá¹ƒ upasaá¹…kamitvÄ• Ä• haá¹ƒsu, ``ayye \Be II 65/, buddhapÅ«jaá¹ƒ kÄ• tukÄ• m
nehÄ«â€™â€™ ti. idÄ• ni ammÄ• yujjati, gacchatha, parivacchaá¹ƒ karothÄ• ti. tÄ• caá¹…
gandhamÄ• lÄ• dÄ«ni gÄ• hÄ• petvÄ• surÄ• puá¹‡á¹‡e muá¹-á¹-hivÄ• rake \Ne II 57/ hatth
pÄ• rupitvÄ• visÄ• khaá¹ƒ upasaá¹…kamitvÄ• tÄ• ya saddhiá¹ƒ vihÄ• raá¹ƒ pavisamÄ• nÄ
muá¹-á¹-hivÄ• rakeheva suraá¹ƒ pivitvÄ• vÄ• rake chaá¸• á¸• etvÄ• dhammasabhÄ• yaá¹ƒ
III 102/.

visÄ• khÄ• ``imÄ• saá¹ƒ, bhante, dhammaá¹ƒ kathethÄ• â€™â€™ ti Ä• ha. tÄ• pi madaveg
``iccÄ• ma, gÄ• yÄ• mÄ• â€™â€™ ti cittaá¹ƒ uppÄ• desuá¹ƒ. athekÄ• mÄ• rakÄ• yikÄ• de

adhimuccitvÄ• samaá¹‡assa gotamassa purato vippakÄ• raá¹ƒ dassessÄ• mÄ«â€™â€™ ti
adhimucci. tÄ• su ekaccÄ• satthu purato pÄ• á¹‡iá¹ƒ paharitvÄ• hasituá¹ƒ, ekaccÄ• nacci
satthÄ• ``kiá¹ƒ idaâ€™â€™ nti Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``na idÄ• ni mÄ• r
labhituá¹ƒ dassÄ• mi. na hi mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ pÄ• ramiyo pÅ«rentena mÄ• rakÄ•
otÄ• ralÄ• bhatthÄ• ya pÅ«ritÄ• â€™â€™ ti tÄ• saá¹ƒvejetuá¹ƒ bhamukalomato rasmiyo vis
andhakÄ• ratimisÄ• ahosi. tÄ• bhÄ«tÄ• ahesuá¹ƒ maraá¹‡abhayatajjitÄ• . tena tÄ• saá¹ƒ
satthÄ• nisinnapallaá¹…ke antarahito sinerumuddhani á¹-hatvÄ• uá¹‡á¹‡Ä• lomato rasmiá
taá¹…khaá¹‡aá¹ƒyeva candasahassuggamanaá¹ƒ viya ahosi. atha satthÄ• tÄ• itthiyo Ä• m
santikaá¹ƒ Ä• gacchamÄ• nÄ• hi pamattÄ• hi Ä• gantuá¹ƒ na vaá¹-á¹-ati. tumhÄ• kaÃ±hi pa
devatÄ• otÄ• raá¹ƒ labhitvÄ• tumhe hasÄ• dÄ«naá¹ƒ akaraá¹‡aá¹-á¹-hÄ• ne hasÄ• dÄ«ni
rÄ• gÄ• dÄ«naá¹ƒ \Ee III 103/ aggÄ«naá¹ƒ nibbÄ• panatthÄ• ya ussÄ• haá¹ƒ kÄ• tuá¹ƒ vaá
imaá¹ƒ gÄ• thamÄ• ha ---

<146> á¹• 21 ``ko nu hÄ• so kimÄ• nando, niccaá¹ƒ pajjalite sati.

andhakÄ• rena onaddhÄ• , padÄ«paá¹ƒ na gavesathÄ• â€™â€™ ti ||

tattha __Ä• nando_ti tuá¹-á¹-hi. idaá¹ƒ vuttaá¹ƒ hoti --- imasmiá¹ƒ lokasannivÄ• se rÄ• gÄ•
aggÄ«hi __niccaá¹ƒ pajjalite sati ko nu_ tumhÄ• kaá¹ƒ __hÄ• so_ vÄ• \Be II 66/ tuá¹-á¹-hi v
akattabbarÅ«poyeva. aá¹-á¹-havatthukena hi avijjÄ• ndhakÄ• rena __onaddhÄ• _ tumhe tas
vidhamanatthÄ• ya kiá¹ƒ kÄ• raá¹‡Ä• Ã±Ä• á¹‡appadÄ«paá¹ƒ __na gavesatha_ na karothÄ

desanÄ• vasÄ• ne paÃ±casatÄ• pi tÄ• itthiyo sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu.

satthÄ• tÄ• saá¹ƒ acalasaddhÄ• ya patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• sinerumatthakÄ• ot
nisÄ«di. atha naá¹ƒ visÄ• khÄ• Ä• ha --- ``bhante, surÄ• nÄ• mesÄ• pÄ• pikÄ• . evarÅ«pÄ
itthiyo tumhÄ• disassa buddhassa purato nisÄ«ditvÄ• iriyÄ• pathamattampi saá¹‡á¹-hÄ• pe
uá¹-á¹-hÄ• ya pÄ• á¹‡iá¹ƒ paharitvÄ• hasanagÄ«tanaccÄ• dÄ«ni Ä• rabhiá¹ƒsÅ«â€™â€™
pÄ• pikÄ• eva esÄ• surÄ• nÄ• ma. etaÃ±hi nissÄ• ya aneke sattÄ• anayabyasanaá¹ƒ pa
panesÄ• , bhante, uppannÄ• â€™â€™ ti vutte tassÄ• uppattiá¹ƒ vitthÄ• rena kathetuá¹ƒ at
__kumbhajÄ• takaá¹ƒ_ (J I 16.33 Ä• dayo) kathesÄ«ti.

visÄ• khÄ• ya sahÄ• yikÄ• naá¹ƒ vatthu paá¹-hamaá¹ƒ.

2. sirimÄ• vatthu

__passa_ \Ee III 104/ __cittakata_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane vihara
kathesi.

sÄ• kira rÄ• jagahe abhirÅ«pÄ• gaá¹‡ikÄ• . ekasmiá¹ƒ pana antovasse sumanaseá¹-á¹-hi
puá¹‡á¹‡akaseá¹-á¹-hissa dhÄ«tÄ• ya uttarÄ• ya nÄ• ma upÄ• sikÄ• ya aparajjhitvÄ• taá¹ƒ
bhikkhusaá¹…ghena saddhiá¹ƒ katabhattakiccaá¹ƒ satthÄ• raá¹ƒ khamÄ• petvÄ• taá¹ƒ diva
bhattÄ• numodanaá¹ƒ sutvÄ• ---

``akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaâ€™â€™ nti || (J I 2.2; Dhp 223) ---

gÄ• thÄ• pariyosÄ• ne \Be II 67/ sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. ayamettha saá¹…khepo, vi
kodhavagge anumodanagÄ• thÄ• vaá¹‡á¹‡anÄ• yameva Ä• vibhavissati. evaá¹ƒ sotÄ• patti
dasabalaá¹ƒ nimantetvÄ• punadivase mahÄ• dÄ• naá¹ƒ datvÄ• saá¹…ghassa aá¹-á¹-haka
Ä• dito paá¹-á¹-hÄ• ya nibaddhaá¹ƒ aá¹-á¹-ha bhikkhÅ« gehaá¹ƒ gacchanti. ``sappiá¹ƒ gaá¹
gaá¹‡hathÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• tesaá¹ƒ patte pÅ«reti. ekena laddhaá¹ƒ tiá¹‡á¹‡an
devasikaá¹ƒ soá¸·asakahÄ• paá¹‡aparibbayena piá¹‡á¸• apÄ• to dÄ«yati. athekadivasaá¹ƒ
aá¹-á¹-hakabhattaá¹ƒ bhuÃ±jitvÄ• tiyojanamatthake ekaá¹ƒ vihÄ• raá¹ƒ agamÄ• si. atha na
therupaá¹-á¹-hÄ• ne nisinnaá¹ƒ pucchiá¹ƒsu --- ``Ä• vuso, kahaá¹ƒ bhikkhaá¹ƒ \Ee III 105/ g
Ä• gatosÄ«â€™â€™ ti. sirimÄ• ya aá¹-á¹-hakabhattaá¹ƒ me bhuttanti. manÄ• paá¹ƒ katvÄ•
tassÄ• bhattaá¹ƒ vaá¹‡á¹‡etuá¹ƒ, ativiya paá¹‡Ä«taá¹ƒ katvÄ• deti, ekena \Ne II 59/ laddha
catunnampi pahoti, tassÄ• pana deyyadhammatopi dassanameva uttaritaraá¹ƒ. sÄ• hi itthÄ
cÄ• â€™â€™ ti tassÄ• guá¹‡e vaá¹‡á¹‡esi.

atheko bhikkhu tassÄ• guá¹‡akathaá¹ƒ sutvÄ• adassaneneva sinehaá¹ƒ uppÄ• detvÄ• ``n
daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attano vassaggaá¹ƒ kathetvÄ• taá¹ƒ bhikkhuá¹ƒ á¹-h
``sve, Ä• vuso, tasmiá¹ƒ gehe tvaá¹ƒ saá¹…ghatthero hutvÄ• aá¹-á¹-hakabhattaá¹ƒ labhissa
taá¹…khaá¹‡aÃ±Ã±eva pattacÄ«varaá¹ƒ Ä• dÄ• ya pakkantopi pÄ• tova aruá¹‡e uggate sal
saá¹…ghatthero hutvÄ• tassÄ• gehe aá¹-á¹-hakabhattaá¹ƒ labhi. yo pana bhikkhu hiyyo bh
tassa gatavelÄ• yameva assÄ• sarÄ«re rogo uppajji. tasmÄ• sÄ• Ä• bharaá¹‡Ä• ni omuÃ±
dÄ• siyo aá¹-á¹-hakabhattaá¹ƒ labhitvÄ• Ä• gate bhikkhÅ« disvÄ• Ä• rocesuá¹ƒ. sÄ• saha
nisÄ«dÄ• petuá¹ƒ vÄ• parivisituá¹ƒ vÄ• asakkontÄ« dÄ• siyo Ä• á¹‡Ä• pesi --- ``ammÄ• p
nisÄ«dÄ• petvÄ• yÄ• guá¹ƒ pÄ• yetvÄ• khajjakaá¹ƒ datvÄ• bhattavelÄ• ya \Ee III 106/ pat
ti. tÄ• ``sÄ• dhu, ayyeâ€™â€™ ti bhikkhÅ« pavesetvÄ• yÄ• guá¹ƒ pÄ• yetvÄ• khajjakaá¹ƒ
bhattassa patte pÅ«retvÄ• tassÄ• Ä• rocayiá¹ƒsu. sÄ• ``maá¹ƒ pariggahetvÄ• netha, ayy
vatvÄ• tÄ• hi pariggahetvÄ• bhikkhÅ«naá¹ƒ santikaá¹ƒ nÄ«tÄ• vedhamÄ• nena sarÄ«rena
taá¹ƒ oloketvÄ• \Be II 68/ cintesi --- ``gilÄ• nÄ• ya tÄ• va evarÅ«pÄ• ayaá¹ƒ etissÄ• rÅ«pa
pana sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itÄ• ya imissÄ• kÄ«disÄ« rÅ«pasampattÄ«â€™â€™
anekavassakoá¹-isannicito kileso samudÄ• cari, so aÃ±Ã±Ä• á¹‡Ä« hutvÄ• bhattaá¹ƒ bhuÃ

pattamÄ• dÄ• ya vihÄ• raá¹ƒ gantvÄ• pattaá¹ƒ pidhÄ• ya ekamante á¹-hapetvÄ• cÄ«varaá

atha naá¹ƒ eko sahÄ• yako bhikkhu yÄ• cantopi bhojetuá¹ƒ nÄ• sakkhi. so chinnabhatto ah
sÄ• yanhasamaye sirimÄ• kÄ• lamakÄ• si. rÄ• jÄ• satthu sÄ• sanaá¹ƒ pesesi --- ``bhante,
kaniá¹-á¹-habhaginÄ«, sirimÄ• , kÄ• lamakÄ• sÄ«â€™â€™ ti. satthÄ• taá¹ƒ sutvÄ• raÃ±Ã±
``sirimÄ• ya jhÄ• panakiccaá¹ƒ natthi, Ä• makasusÄ• ne taá¹ƒ yathÄ• kÄ• kasunakhÄ• day
nipajjÄ• petvÄ• rakkhÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• pi tathÄ• akÄ• si. paá¹-ipÄ• á¹-iyÄ• ta
catutthe divase sarÄ«raá¹ƒ uddhumÄ• yi, navahi vaá¹‡amukhehi puá¸·avÄ• paggharia¹ƒsu
sakalasarÄ«raá¹ƒ bhinnaá¹ƒ sÄ• libhattacÄ• á¹-i viya ahosi. rÄ• jÄ• nagare bheriá¹ƒ carÄ•
geharakkhake dÄ• rake sirimÄ• ya dassanatthaá¹ƒ anÄ• gacchantÄ• naá¹ƒ aá¹-á¹-ha kahÄ•
satthu santi kaÃ±ca pesesi --- ``buddhappamukho kira bhikkhusaá¹…gho sirimÄ• ya dassan
Ä• gacchatÅ«â€™â€™ ti. satthÄ• bhikkhÅ«naá¹ƒ Ä• rocesi --- ``sirimÄ• ya dassanatthaá¹ƒ
daharabhikkhu cattÄ• ro \Ne II 60/ divase kassaci vacanaá¹ƒ aggahetvÄ• chinnabhattova n
pÅ«tikaá¹ƒ jÄ• taá¹ƒ, patte malaá¹ƒ uá¹-á¹-hahi. atha naá¹ƒ so sahÄ• yako bhikkhu upasaá¹
satthÄ• sirimÄ• ya dassanatthaá¹ƒ gacchatÄ«â€™â€™ ti Ä• ha. so tathÄ• chÄ• tajjhattopi
vuttapadeyeva sahasÄ• uá¹-á¹-hahitvÄ• ``kiá¹ƒ bhaá¹‡asÄ«â€™â€™ ti Ä• ha. ``satthÄ• si
gacchati, tvampi gamissasÄ«â€™â€™ ti vutte, ``Ä• ma, gamissÄ• mÄ«â€™â€™ ti bhattaá¹
dhovitvÄ• thavikÄ• ya pakkhipitvÄ• bhikkhusaá¹…ghena saddhiá¹ƒ agamÄ• si. satthÄ• bh
ekapasse aá¹-á¹-hÄ• si, bhikkhunisaá¹…ghopi rÄ• japarisÄ• pi upÄ• sakaparisÄ• pi upÄ• si
aá¹-á¹-haá¹ƒsu \Ee III 108/.

satthÄ• rÄ• jÄ• naá¹ƒ pucchi --- ``kÄ• esÄ• , mahÄ• rÄ• joâ€™â€™ ti. bhante, jÄ«vakassa
nÄ• mÄ• ti. sirimÄ• , esÄ• ti. Ä• ma, bhanteti. tena \Be II 69/ hi nagare bheriá¹ƒ carÄ• pehi `
sirimaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti. rÄ• jÄ• tathÄ• kÄ• resi. ekopi `haâ€™ nti vÄ• `huâ€™
nÄ• hosi. rÄ• jÄ• satthu Ä• rocesi --- ``na gaá¹‡hanti, bhanteâ€™â€™ ti. tena hi, mahÄ• rÄ
ohÄ• rehÄ«ti. rÄ• jÄ• ``paÃ±casatÄ• ni datvÄ• gaá¹‡hantÅ«â€™â€™ ti bheriá¹ƒ carÄ• pet
adisvÄ• ``aá¸• á¸• hateyyÄ• ni satÄ• ni, dve satÄ• ni, sataá¹ƒ, paá¹‡á¹‡Ä• saá¹ƒ, paÃ±cavÄ
kahÄ• paá¹‡e, paÃ±ca kahÄ• paá¹‡e, ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ aá¸• á¸• haá¹ƒ, pÄ• daá¹ƒ, n
datvÄ• sirimaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti bheriá¹ƒ carÄ• pesi. koci taá¹ƒ na icchi. ``mudhÄ
bheriá¹ƒ carÄ• pesi. `haâ€™ nti vÄ• `huâ€™ nti vÄ• vadanto nÄ• ma nÄ• hosi. rÄ• jÄ• ``n
nÄ• ma natthÄ«â€™â€™ ti Ä• ha. satthÄ• ``passatha, bhikkhave, mahÄ• janassa piyaá¹ƒ n
nagare sahassaá¹ƒ datvÄ• pubbe ekadivasaá¹ƒ labhiá¹ƒsu, idÄ• ni mudhÄ• gaá¹‡hantopi
\Ee III 109/ rÅ«paá¹ƒ khayavayappattaá¹ƒ, passatha, bhikkhave, Ä• turaá¹ƒ attabhÄ• vaâ€™
gÄ• thamÄ• ha ---

<147> á¹• 21 ``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hitÄ«â€™â€™ ti ||

tattha __cittakata_nti katacittaá¹ƒ, vatthÄ• bharaá¹‡amÄ• lÄ• lattakÄ• dÄ«hi vicittanti attho.
dÄ«ghÄ• diyuttaá¹-á¹-hÄ• nesu dÄ«ghÄ• dÄ«hi aá¹…gapaccaá¹…gehi saá¹‡á¹-hitaá¹ƒ attab
navannaá¹ƒ vaá¹‡amukhÄ• naá¹ƒ vasena arubhÅ«taá¹ƒ kÄ• yaá¹ƒ. __samussita_nti tÄ«hi a
__Ä• tura_nti sabbakÄ• laá¹ƒ iriyÄ• pathÄ• dÄ«hi pariharitabbatÄ• ya niccagilÄ• naá¹ƒ. __b
mahÄ• janena bahudhÄ• saá¹…kappitaá¹ƒ. __yassa natthi dhuvaá¹ƒ á¹-hitÄ«_ti yassa dhuv
vÄ• natthi, ekantena bhedanavikiraá¹‡aviddhaá¹ƒsanadhammamevetaá¹ƒ, imaá¹ƒ passathA

desanÄ• vasÄ• ne \Ne II 61/ caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisama
sotÄ• pattiphale patiá¹-á¹-hahÄ«ti.

sirimÄ• vatthu dutiyaá¹ƒ.

3. uttarÄ• therÄ«vatthu

__parijiá¹‡á¹‡amida_nti \Be II 70/ \Ee III 110/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
uttarÄ• theriá¹ƒ nÄ• ma bhikkhuniá¹ƒ Ä• rabbha kathesi.

therÄ« kira vÄ«savassasatikÄ• jÄ• tiyÄ• piá¹‡á¸• Ä• ya caritvÄ• laddhapiá¹‡á¸• apÄ• tÄ•
bhikkhuá¹ƒ disvÄ• piá¹‡á¸• apÄ• tena Ä• pucchitvÄ• tassa apaá¹-ikkhipitvÄ• gaá¹‡hantas
nirÄ• hÄ• rÄ• ahosi. evaá¹ƒ dutiyepi tatiyepi divase tasseva bhikkhuno tasmiá¹ƒyeva á¹-hÄ•
nirÄ• hÄ• rÄ• ahosi, catutthe divase pana piá¹‡á¸• Ä• ya carantÄ« ekasmiá¹ƒ sambÄ• dhaa
disvÄ• paá¹-ikkamantÄ« olambantaá¹ƒ attano cÄ«varakaá¹‡á¹‡aá¹ƒ akkamitvÄ• saá¹‡á¹-h
parivattitvÄ• pati. satthÄ• tassÄ• santikaá¹ƒ gantvÄ• , ``bhagini, parijiá¹‡á¹‡o te attabhÄ•
bhijjissatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<148> á¹• 21 ``parijiá¹‡á¹‡amidaá¹ƒ rÅ«paá¹ƒ, roganÄ«á¸·aá¹ƒ pabhaá¹…guraá¹ƒ.

bhijjati pÅ«tisandeho, maraá¹‡antaÃ±hi jÄ«vitaâ€™â€™ nti ||

tassattho --- bhagini __idaá¹ƒ_ tava sarÄ«rasaá¹…khÄ• taá¹ƒ __rÅ«paá¹ƒ_ mahallakabhÄ•
_ taÃ±ca kho sabbarogÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena __roganÄ«á¸·aá¹ƒ, _ yathÄ
siá¹…gÄ• lo ``jarasiá¹…gÄ• loâ€™â€™ ti vuccati, taruá¹‡Ä• pi gaá¸·ocÄ«latÄ• ``pÅ«tilatÄ•
vuccati, evaá¹ƒ tadahujÄ• taá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡ampi samÄ• naá¹ƒ niccaá¹ƒ pagghara
__pabhaá¹…guraá¹ƒ, _ so esa pÅ«tiko samÄ• no tava deho __bhijjati, _ na cirasseva bhijjis
kiá¹ƒ kÄ• raá¹‡Ä• ? __maraá¹‡antaÃ±hi jÄ«vitaá¹ƒ_ yasmÄ• sabbasattÄ• naá¹ƒ jÄ«vitaá¹ƒ
vuttaá¹ƒ hoti.

desanÄ• vasÄ• ne sÄ• therÄ« sotÄ• pattiphalaá¹ƒ pattÄ• , mahÄ• janassÄ• pi sÄ• tthikÄ•

uttarÄ• therÄ«vatthu tatiyaá¹ƒ.

4. sambahulaadhimÄ• nikabhikkhuvatthu

__yÄ• nimÄ• nÄ«_ti \Ne II 62/ \Be II 71/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vihar
adhimÄ• nike bhikkhÅ« Ä• rabbha kathesi.

paÃ±casatÄ• kira bhikkhÅ« satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ
vÄ• yamantÄ• jhÄ• naá¹ƒ nibbattetvÄ• ``kilesÄ• naá¹ƒ asamudÄ• cÄ• rena pabbajitakicca
paá¹-iladdhaguá¹‡aá¹ƒ satthu Ä• rocessÄ• mÄ• â€™â€™ ti Ä• gamiá¹ƒsu. satthÄ• tesaá¹ƒ
pattakÄ• leyeva Ä• nandattheraá¹ƒ Ä• ha --- ``Ä• nanda, etesaá¹ƒ bhikkhÅ«naá¹ƒ pavisitvÄ
kammaá¹ƒ natthi, Ä• makasusÄ• naá¹ƒ \Ee III 112/ gantvÄ• tato Ä• gantvÄ• maá¹ƒ passa
tesaá¹ƒ tamatthaá¹ƒ Ä• rocesi. te ``kiá¹ƒ amhÄ• kaá¹ƒ Ä• makasusÄ• nenÄ• â€™â€™ ti av
buddhena kÄ• raá¹‡aá¹ƒ diá¹-á¹-haá¹ƒ bhavissatÄ«â€™â€™ ti Ä• makasusÄ• naá¹ƒ gantv
ekÄ• hadvÄ«hapatitesu kuá¹‡apesu Ä• ghÄ• taá¹ƒ paá¹-ilabhitvÄ• taá¹ƒ khaá¹‡aá¹ƒ patites
uppÄ• dayiá¹ƒsu, tasmiá¹ƒ khaá¹‡e attano sakilesabhÄ• vaá¹ƒ jÄ• niá¹ƒsu. satthÄ• gandha
obhÄ• saá¹ƒ pharitvÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ sammukhe kathento viya ``nappatirÅ«paá¹ƒ
tumhÄ• kaá¹ƒ evarÅ«paá¹ƒ aá¹-á¹-hisaá¹…ghÄ• taá¹ƒ disvÄ• rÄ• garatiá¹ƒ uppÄ• detuâ€™
gÄ• thamÄ• ha ---

<149> á¹• 21 ``yÄ• nimÄ• ni apatthÄ• ni, alÄ• bÅ«neva sÄ• rade.

kÄ• potakÄ• ni aá¹-á¹-hÄ«ni, tÄ• ni disvÄ• na kÄ• ratÄ«â€™â€™ ti ||

tattha __apatthÄ• nÄ«_ti chaá¸• á¸• itÄ• ni. __sÄ• rade_ti saradakÄ• le vÄ• tÄ• tapapahat
vippakiá¹‡á¹‡aalÄ• bÅ«ni viya. __kÄ• potakÄ• nÄ«_ti kapotakavaá¹‡á¹‡Ä• ni. __tÄ• ni disv
aá¹-á¹-hÄ«ni disvÄ• tumhÄ• kaá¹ƒ kÄ• rati, nanu appamattakampi kÄ• maratiá¹ƒ kÄ• tuá¹ƒ
attho.

desanÄ• vasÄ• ne te bhikkhÅ« yathÄ• á¹-hitÄ• va arahattaá¹ƒ patvÄ• bhagavantaá¹ƒ abhi
vandiá¹ƒsÅ«ti.

sambahulaadhimÄ• nikabhikkhuvatthu catutthaá¹ƒ.

5. janapadakalyÄ• á¹‡Ä« rÅ«panandÄ• therÄ«vatthu

__aá¹-á¹-hÄ«naá¹ƒ_ \Ne II 63/ \Be II 72/ \Ee III 113/ __nagaraá¹ƒ kata_nti imaá¹ƒ dhammad
jetavane viharanto janapadakalyÄ• á¹‡iá¹ƒ rÅ«panandÄ• theriá¹ƒ Ä• rabbha kathesi.

sÄ• kira ekadivasaá¹ƒ cintesi --- ``mayhaá¹ƒ jeá¹-á¹-habhÄ• tiko rajjasiriá¹ƒ pahÄ• ya pabb
aggapuggalo buddho jÄ• to, puttopissa rÄ• hulakumÄ• ro pabbajito, bhattÄ• pi me pabbajito
ahampi ettake Ã±Ä• tijane pabbajite gehe kiá¹ƒ karissÄ• mi, pabbajissÄ• mÄ• â€™â€™ ti. s
gantvÄ• pabbaji Ã±Ä• tisineheneva, no saddhÄ• ya, abhirÅ«patÄ• ya pana __rÅ«panandÄ•
kira `rÅ«paá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ...
aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™ ti vadetÄ«â€™â€™ ti sutvÄ• sÄ• evaá¹ƒ dassanÄ«ye p
dosaá¹ƒ katheyyÄ• ti satthu sammukhÄ«bhÄ• vaá¹ƒ na gacchati. sÄ• vatthivÄ• sino pÄ• tov
samÄ• dinnuposathÄ• suddhuttarÄ• saá¹…gÄ• gandhamÄ• lÄ• dihatthÄ• sÄ• yanhasama
suá¹‡anti. bhikkhunisaá¹…ghopi satthu dhammadesanÄ• ya uppannacchando vihÄ• raá¹ƒ g
dhammaá¹ƒ sutvÄ• nagaraá¹ƒ pavisanto satthu guá¹‡akathaá¹ƒ kathentova pavisati.

catuppamÄ• á¹‡ike hi lokasannivÄ• se appakÄ• va te sattÄ• , yesaá¹ƒ tathÄ• gataá¹ƒ pass
uppajjati. rÅ«pappamÄ• á¹‡ikÄ• pi hi tathÄ• gatassa lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ disvÄ• pasÄ«danti, ghosappamÄ• á¹‡ikÄ• pi \Ee III 1
nissÄ• ya pavattaá¹ƒ satthu guá¹‡aghosaÃ±ceva aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ dhamm
pasÄ«danti, lÅ«khappamÄ• á¹‡ikÄ• pissa cÄ«varÄ• dilÅ«khataá¹ƒ paá¹-icca pasÄ«danti, dh
``evarÅ«paá¹ƒ dasabalassa sÄ«laá¹ƒ, evarÅ«po samÄ• dhi, evarÅ«pÄ• paÃ±Ã±Ä• , bhaga
appaá¹-ipuggaloâ€™â€™ ti pasÄ«danti. tesaá¹ƒ tathÄ• gatassa guá¹‡aá¹ƒ kathentÄ• naá¹ƒ
rÅ«panandÄ• bhikkhunÄ«naÃ±ceva upÄ• sikÄ• naÃ±ca santikÄ• tathÄ• gatassa guá¹‡aka
``ativiya me bhÄ• tikassa vaá¹‡á¹‡aá¹ƒ kathentiyeva. ekadivasampi me rÅ«pe dosaá¹ƒ kath
kathessati. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhunÄ«hi saddhiá¹ƒ gantvÄ• attÄ• naá¹ƒ adassetvÄ• v
dhammamassa suá¹‡itvÄ• Ä• gaccheyyaâ€™â€™ nti. sÄ• ``ahampi ajja dhammassavana
bhikkhunÄ«naá¹ƒ \Ee III 115/ Ä• rocesi.

bhikkhuniyo \Be II 73/ ``cirassaá¹ƒ vata rÅ«panandÄ• ya satthu upaá¹-á¹-hÄ• naá¹ƒ gantuk
satthÄ• \Ne II 64/ imaá¹ƒ nissÄ• ya vicitradhammadesanaá¹ƒ nÄ• nÄ• nayaá¹ƒ desessatÄ«
taá¹ƒ Ä• dÄ• ya nikkhamiá¹ƒsu. sÄ• nikkhantakÄ• lato paá¹-á¹-hÄ• ya ``ahaá¹ƒ attÄ• naá¹ƒ
cintesi. satthÄ• ``ajja rÅ«panandÄ• mayhaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gamissati, kÄ«disÄ«
dhammadesanÄ• sappÄ• yÄ• â€™â€™ ti cintetvÄ• ``rÅ«pagarukÄ• esÄ• attabhÄ• ve ba
kaá¹‡á¹-akuddharaá¹‡aá¹ƒ viya rÅ«penevassÄ• rÅ«pamadanimmadanaá¹ƒ sappÄ• yaâ€™
katvÄ• tassÄ• vihÄ• raá¹ƒ pavisanasamaye ekaá¹ƒ pana abhirÅ«paá¹ƒ itthiá¹ƒ soá¸·asava
rattavatthanivatthaá¹ƒ sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• attano
bÄ«jayamÄ• naá¹ƒ iddhibalena abhinimmini. taá¹ƒ kho pana itthiá¹ƒ satthÄ• ceva passati rÅ
bhikkhunÄ«hi saddhiá¹ƒ vihÄ• raá¹ƒ pavisitvÄ• bhikkhunÄ«naá¹ƒ piá¹-á¹-hipasse á¹-hatvÄ•
satthÄ• raá¹ƒ vanditvÄ• bhikkhunÄ«naá¹ƒ antare nisinnÄ• pÄ• dantato paá¹-á¹-hÄ• ya satt

lakkhaá¹‡avicittaá¹ƒ anubyaÃ±janasamujjalaá¹ƒ byÄ• mappabhÄ• parikkhittaá¹ƒ satthu sarÄ
puá¹‡á¹‡acandasassirikaá¹ƒ mukhaá¹ƒ olokentÄ« samÄ«pe á¹-hitaá¹ƒ itthirÅ«paá¹ƒ addasa
oloketvÄ• attabhÄ• vaá¹ƒ olokentÄ« suvaá¹‡á¹‡arÄ• jahaá¹ƒsiyÄ• purato kÄ• kÄ«sadisaá¹
iddhimayarÅ«paá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• yeva hi tassÄ• akkhÄ«ni bhamiá¹ƒsu. sÄ
sobhanÄ• , aho nalÄ• á¹-aá¹ƒ sobhanaâ€™â€™ nti sabbesaá¹ƒ sÄ• rÄ«rappadesÄ• naá¹ƒ
samÄ• kaá¸• á¸• hitacittÄ• tasmiá¹ƒ rÅ«pe balavasinehÄ• ahosi.

satthÄ• tassÄ• tattha abhiratiá¹ƒ Ã±atvÄ• dhammaá¹ƒ desentova taá¹ƒ rÅ«paá¹ƒ soá¸·asa
atikkamitvÄ• vÄ«sativassuddesikaá¹ƒ katvÄ• dassesi. rÅ«panandÄ• oloketvÄ• ``na vatida
purimasadisaâ€™â€™ nti thokaá¹ƒ virattacittÄ• ahosi. satthÄ• anukkameneva tassÄ• itthi
vijÄ• tavaá¹‡á¹‡aá¹ƒ majjhimitthivaá¹‡á¹‡aá¹ƒ jarÄ• jiá¹‡á¹‡amahallikitthivaá¹‡á¹‡aÃ±ca da
anupubbeneva ``idampi antarahitaá¹ƒ, idampi antarahitaâ€™â€™ nti jarÄ• jiá¹‡á¹‡akÄ• le t
khaá¹‡á¸• adantiá¹ƒ palitasiraá¹ƒ obhaggaá¹ƒ gopÄ• nasivaá¹…kaá¹ƒ daá¹‡á¸• aparÄ• yaá¹
ativiya virajji. atha satthÄ• taá¹ƒ byÄ• dhinÄ• abhibhÅ«taá¹ƒ katvÄ• dassesi. sÄ• taá¹…kh
daá¹‡á¸• aÃ±ca tÄ• lavaá¹‡á¹-aÃ±ca chaá¸• á¸• etvÄ• mahÄ• viravaá¹ƒ \Be II 74/ viravamÄ
sake muttakarÄ«se nimuggÄ• aparÄ• paraá¹ƒ parivatti. rÅ«panandÄ• tampi \Ee III 117/ dis
satthÄ• pi tassÄ• itthiyÄ• maraá¹‡aá¹ƒ dassesi. sÄ• taá¹…khaá¹‡aá¹ƒyeva uddhumÄ• tak
vaá¹‡amukhehi pubbavaá¹-á¹-iyo ceva puá¸·avÄ• ca paggharia¹ƒsu, kÄ• kÄ• dayo sannipa
rÅ«panandÄ• pi taá¹ƒ oloketvÄ• ``ayaá¹ƒ itthÄ« imasmiá¹ƒyeva á¹-hÄ• ne jaraá¹ƒ pattÄ• , b
maraá¹‡aá¹ƒ pattÄ• , imassÄ• pi me attabhÄ• vassa evameva jarÄ• byÄ• dhimaraá¹‡Ä• ni A
attabhÄ• vaá¹ƒ aniccato passi. aniccato diá¹-á¹-hattÄ• eva pana dukkhato anattato diá¹-á¹-h
tayo bhavÄ• Ä• dittÄ• gehÄ• viya gÄ«vÄ• ya baddhakuá¹‡apaá¹ƒ viya ca \Ne II 65/ upaá¹
kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ cittaá¹ƒ pakkhandi. satthÄ• tÄ• ya aniccato diá¹-á¹-habh
``sakkhissati nu kho sayameva attano patiá¹-á¹-haá¹ƒ kÄ• tuâ€™â€™ nti olokento ``na sakk
paccayaá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• tassÄ• sappÄ• yavasena dhamm

``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhipatthitaá¹ƒ ||

``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

dhÄ• tuto suÃ±Ã±ato passa, mÄ• lokaá¹ƒ punarÄ• gami.

bhave chandaá¹ƒ virÄ• jetvÄ• , upasanto carissatÄ«â€™â€™ ti || ---

itthaá¹ƒ \Ee III 118/ sudaá¹ƒ bhagavÄ• nandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha imÄ• gÄ• thÄ• y
desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. athassÄ• upa

maggaphalÄ• naá¹ƒ vipassanÄ• parivÄ• satthÄ• ya suÃ±Ã±atÄ• kammaá¹-á¹-hÄ• naá¹ƒ kat
sarÄ«re sÄ• ro atthÄ«â€™ ti saÃ±Ã±aá¹ƒ kari. appamattakopi hi ettha sÄ• ro natthi, tÄ«á¹‡i
ussÄ• petvÄ• kataá¹ƒ aá¹-á¹-hinagarametaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<150> á¹• 21 ``aá¹-á¹-hÄ«naá¹ƒ nagaraá¹ƒ kataá¹ƒ, maá¹ƒsalohitalepanaá¹ƒ.

yattha jarÄ• ca maccu ca, mÄ• no makkho ca ohitoâ€™â€™ ti ||

tassattho --- yatheva hi pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• dÄ«naá¹ƒ odahanatthÄ• ya kaá¹-á¹-h
bandhitvÄ• mattikÄ• ya vilimpetvÄ• nagarasaá¹…khÄ• taá¹ƒ bahiddhÄ• gehaá¹ƒ \Be II 75
ajjhattikampi tÄ«á¹‡i aá¹-á¹-hisatÄ• ni ussÄ• petvÄ• nhÄ• ruvinaddhaá¹ƒ maá¹ƒsalohitalepa
tacapaá¹-icchannaá¹ƒ jÄ«raá¹‡alakkhaá¹‡Ä• ya jarÄ• ya maraá¹‡alakkhaá¹‡assa maccuno
paá¹-icca maÃ±Ã±analakkhaá¹‡assa mÄ• nassa sukatakÄ• raá¹‡avinÄ• sanalakkhaá¹‡assa
\Ee III 119/ __nagaraá¹ƒ kataá¹ƒ_. evarÅ«po eva hi ettha kÄ• yikacetasiko Ä• bÄ• dho ohito
gayhÅ«pagaá¹ƒ natthÄ«ti.

desanÄ• vasÄ• ne sÄ• therÄ« arahattaá¹ƒ pÄ• puá¹‡i, mahÄ• janassÄ• pi sÄ• tthikÄ• dha

janapadakalyÄ• á¹‡Ä« rÅ«panandÄ• therÄ«vatthu paÃ±camaá¹ƒ.

6. mallikÄ• devÄ«vatthu

__jÄ«ranti_ \Ne II 66/ __ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto mallik
kathesi.

sÄ• kira ekadivasaá¹ƒ nhÄ• nakoá¹-á¹-hakaá¹ƒ paviá¹-á¹-hÄ• mukhaá¹ƒ dhovitvÄ• onatas
dhovituá¹ƒ Ä• rabhi. tÄ• ya ca saddhiá¹ƒyeva paviá¹-á¹-ho eko vallabhasunakho atthi. so taá
disvÄ• asaddhammasanthavaá¹ƒ kÄ• tuá¹ƒ Ä• rabhi. sÄ• phassaá¹ƒ sÄ• diyantÄ« aá¹-á¹-h
vÄ• tapÄ• nena olokento taá¹ƒ disvÄ• tato Ä• gatakÄ• le ``nassa, vasali, kasmÄ• evarÅ«pa
kiá¹ƒ mayÄ• kataá¹ƒ, devÄ• ti. sunakhena saddhiá¹ƒ santhavoti. natthetaá¹ƒ, devÄ• ti. may
diá¹-á¹-haá¹ƒ, nÄ• haá¹ƒ tava saddahissÄ• mi, nassa, vasalÄ«ti. ``mahÄ• rÄ• ja, yo koci ima
paviá¹-á¹-ho iminÄ• vÄ• tapÄ• nena olokentassa ekova dvidhÄ• paÃ±Ã±Ä• yatÄ«â€™â€™
sace me saddahasi, etaá¹ƒ koá¹-á¹-hakaá¹ƒ pavisa, ahaá¹ƒ taá¹ƒ iminÄ• vÄ• tapÄ• nena \E
olokessÄ• mÄ«ti. rÄ• jÄ• mÅ«á¸·hadhÄ• tuko tassÄ• vacanaá¹ƒ saddahitvÄ• koá¹-á¹-haka
vÄ• tapÄ• ne á¹-hatvÄ• olokentÄ« ``andhabÄ• la, mahÄ• rÄ• ja, kiá¹ƒ nÄ• metaá¹ƒ, ajikÄ• y
karosÄ«â€™â€™ ti Ä• ha. ``nÄ• haá¹ƒ, bhadde, evarÅ«paá¹ƒ karomÄ«â€™â€™ ti ca vutte
diá¹-á¹-haá¹ƒ, nÄ• haá¹ƒ tava saddahissÄ• mÄ«â€™â€™ ti Ä• ha.

taá¹ƒ \Be II 76/ sutvÄ• rÄ• jÄ• ``addhÄ• imaá¹ƒ koá¹-á¹-hakaá¹ƒ paviá¹-á¹-ho ekova dvidh
ti saddahi. mallikÄ• cintesi --- ``ayaá¹ƒ rÄ• jÄ• andhabÄ• latÄ• ya mayÄ• vaÃ±cito, pÄ• pa
me abhÅ«tena abbhÄ• cikkhito, idaá¹ƒ me kammaá¹ƒ satthÄ• pi jÄ• nissati, dve aggasÄ• va
mahÄ• sÄ• vakÄ• pi jÄ• nissanti, aho vata me bhÄ• riyaá¹ƒ kammaá¹ƒ kataâ€™â€™ nti. ay
sahÄ• yikÄ• ahosi. tattha ca ekadivasaá¹ƒ kataparicc Ä• go dhanassa cuddasakoá¹-iaggha
setacchattaá¹ƒ nisÄ«danapallaá¹…ko Ä• dhÄ• rako pÄ• dapÄ«á¹-hanti imÄ• ni pana cattÄ•
maraá¹‡akÄ• le evarÅ«paá¹ƒ mahÄ• paricc Ä• gaá¹ƒ nÄ• nussaritvÄ• tadeva pÄ• pakamma
avÄ«cimhi nibbatti. raÃ±Ã±o pana sÄ• ativiya piyÄ• ahosi. so balavasokÄ• bhibhÅ«to tass
kÄ• retvÄ• ``nibbattaá¹-á¹-hÄ• namassÄ• pucchissÄ• mÄ«â€™â€™ ti satthu santikaá¹ƒ ag
Ä• gatakÄ• raá¹‡aá¹ƒ na sarati, tathÄ• akÄ• si. so satthu santike sÄ• raá¹‡Ä«yadhammaka
gehaá¹ƒ paviá¹-á¹-hakÄ• le saritvÄ• ``ahaá¹ƒ bhaá¹‡e mallikÄ• ya nibbattaá¹-á¹-hÄ• naá¹ƒ
santikaá¹ƒ gantvÄ• pamuá¹-á¹-ho, sve puna pucchissÄ• mÄ«â€™â€™ ti punadivasepi aga
paá¹-ipÄ• á¹-iyÄ• satta divasÄ• ni yathÄ• so na sarati \Ne II 67/, tathÄ• akÄ• si. sÄ• pi sat
paccitvÄ• aá¹-á¹-hame divase tato cutÄ• tusitabhavane nibbatti. kasmÄ• panassa satthÄ•
akÄ• sÄ«ti? sÄ• kira tassa ativiya piyÄ• ahosi manÄ• pÄ• , tasmÄ• tassÄ• niraye nibbatta
evarÅ«pÄ• saddhÄ• sampannÄ• niraye nibbattÄ• , dÄ• naá¹ƒ datvÄ• kiá¹ƒ karissÄ• mÄ«â
gahetvÄ• paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ gehe pavattaá¹ƒ niccabhattaá¹ƒ harÄ• petvÄ•
satthÄ• sattÄ• haá¹ƒ asaraá¹‡abhÄ• vaá¹ƒ katvÄ• aá¹-á¹-hame divase piá¹‡á¸• Ä• ya cara
rÄ• jakuladvÄ• raá¹ƒ agamÄ• si.

rÄ• jÄ• ``satthÄ• Ä• gatoâ€™â€™ ti sutvÄ• nikkhamitvÄ• pattaá¹ƒ Ä• dÄ• ya pÄ• sÄ• da
satthÄ• pana rathasÄ• lÄ• ya nisÄ«dituá¹ƒ Ä• kÄ• raá¹ƒ dassesi. rÄ• jÄ• satthÄ• raá¹ƒ tatt
yÄ• gukhajjakena paá¹-imÄ• netvÄ• vanditvÄ• nisinnova ahaá¹ƒ, bhante, mallikÄ• ya devi
pucchissÄ• mÄ«ti gantvÄ• pamuá¹-á¹-ho, kattha nu kho sÄ• , bhante, nibbattÄ• ti. tusitabha
bhante, tÄ• ya tusitabhavane anibbattantiyÄ• ko aÃ±Ã±o nibbattissati \Be II 77/, bhante, na
itthÄ«. tassÄ• hi nisinnaá¹-á¹-hÄ• nÄ• dÄ«su ``sve tathÄ• gatassa \Ee III 122/ idaá¹ƒ dassÄ
karissÄ• mÄ«â€™â€™ ti dÄ• nasaá¹ƒvidhÄ• naá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ kiccameva nat
gatakÄ• lato paá¹-á¹-hÄ• ya sarÄ«raá¹ƒ me na vahatÄ«ti. atha naá¹ƒ satthÄ• ``mÄ• cintayi
dhuvadhammo ayaâ€™â€™ nti vatvÄ• ``ayaá¹ƒ, mahÄ• rÄ• ja, ratho kassÄ• â€™â€™ ti p
sirasmiá¹ƒ aÃ±jaliá¹ƒ patiá¹-á¹-hÄ• petvÄ• ``pitÄ• mahassa me, bhanteâ€™â€™ ti Ä• ha. ``
``pitu me, bhanteâ€™â€™ ti. ``ayaá¹ƒ pana ratho kassÄ• â€™â€™ ti? ``mama, bhanteâ€™
satthÄ• , ``mahÄ• rÄ• ja, tava pitÄ• mahassa ratho tenevÄ• kÄ• rena tava pitu rathaá¹ƒ na p
tava rathaá¹ƒ na pÄ• puá¹‡i, evarÅ«passa nÄ• ma kaá¹-á¹-hakaliá¹…garassÄ• pi jarÄ• Ä• g
attabhÄ• vassa. mahÄ• rÄ• ja, sappurisadhammasseva hi jarÄ• natthi, sattÄ• pana ajÄ«ra
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<151> á¹• 21 ``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• ,

atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti,

santo have sabbhi pavedayantÄ«â€™â€™ ti ||

tattha __ve_ti nipÄ• to. __sucittÄ• _ti sattahi ratanehi aparehi ca rathÄ• laá¹…kÄ• rehi suá¹
rÄ• jÅ«naá¹ƒ rathÄ• pi __jÄ«ranti. sarÄ«rampÄ«_ti na kevalaá¹ƒ rathÄ• eva, idaá¹ƒ suppaá
123/ sarÄ«rampi khaá¹‡á¸• iccÄ• dÄ«ni \Ne II 68/ pÄ• puá¹‡antaá¹ƒ __jaraá¹ƒ upeti. sataÃ±
pana santÄ• naá¹ƒ navavidho lokuttaradhammo ca kiÃ±ci upaghÄ• taá¹ƒ na upetÄ«ti __na j
__pavedayantÄ«_ti evaá¹ƒ __santo_ buddhÄ• dayo __sabbhi_ paá¹‡á¸• itehi saddhiá¹ƒ kat

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mallikÄ• devÄ«vatthu chaá¹-á¹-haá¹ƒ.

7. lÄ• á¸·udÄ• yittheravatthu

__appassutÄ• ya_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto lÄ• á¸·udÄ• yi

so \Be II 78/ kira maá¹…galaá¹ƒ karontÄ• naá¹ƒ gehaá¹ƒ gantvÄ• ``tirokuá¹-á¹-esu tiá¹-á¹-h
tiÄ• dinÄ• (Khp 7.1; Pv 14) nayena avamaá¹…galaá¹ƒ katheti, avamaá¹…galaá¹ƒ karontÄ•
tirokuá¹-á¹-Ä• dÄ«su kathetabbesu ``dÄ• naÃ±ca dhammacariyÄ• cÄ• â€™â€™ tiÄ• dinÄ•
maá¹…galagÄ• thÄ• vÄ• ``yaá¹ƒ kiÃ±ci vittaá¹ƒ idha vÄ• huraá¹ƒ vÄ• â€™â€™ ti ratanas
vÄ• katheti. evaá¹ƒ tesu tesu á¹-hÄ• nesu ``aÃ±Ã±aá¹ƒ kathessÄ• mÄ«â€™â€™ ti aÃ±Ã±a
kathemÄ«â€™â€™ ti na jÄ• nÄ• ti. bhikkhÅ« tassa kathaá¹ƒ sutvÄ• satthu Ä• rocesuá¹ƒ ---
lÄ• á¸·udÄ• yissa maá¹…galÄ• maá¹…galaá¹-á¹-hÄ• nesu gamanena, aÃ±Ã±asmiá¹ƒ kathe
kathetÄ«â€™â€™ ti. satthÄ• ``na, bhikkhave, idÄ• nevesa evaá¹ƒ katheti, pubbepi aÃ±Ã±a
aÃ±Ã±ameva kathesÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari ---

atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ aggidattassa nÄ• ma brÄ• hmaá¹‡assa putto somadattakur
upaá¹-á¹-hahi. so raÃ±Ã±Ä• piyo ahosi manÄ• po. brÄ• hmaá¹‡o pana kasikammaá¹ƒ niss
goá¹‡Ä• ahesuá¹ƒ. tesu eko mato. brÄ• hmaá¹‡o puttaá¹ƒ Ä• ha --- ``tÄ• ta, somadatta, rÄ•
ekaá¹ƒ goá¹‡aá¹ƒ Ä• harÄ• â€™â€™ ti. somadatto ``sacÄ• haá¹ƒ rÄ• jÄ• naá¹ƒ yÄ• cissÄ•
paÃ±Ã±Ä• yissatÄ«â€™â€™ ti cintetvÄ• ``tumheyeva, tÄ• ta, rÄ• jÄ• naá¹ƒ yÄ• cathÄ• â€
tÄ• ta, maá¹ƒ gahetvÄ• yÄ• hÄ«â€™â€™ ti vutto cintesi --- ``ayaá¹ƒ brÄ• hmaá¹‡o dandha
abhikkamÄ• divacanamattampi na jÄ• nÄ• ti, aÃ±Ã±asmiá¹ƒ vattabbe aÃ±Ã±ameva vadati,
nessÄ• mÄ«â€™â€™ ti. so taá¹ƒ Ä• dÄ• ya bÄ«raá¹‡atthambhakaá¹ƒ nÄ• ma susÄ• naá¹ƒ

``ayaá¹ƒ \Ne II 69/ rÄ• jÄ• , ayaá¹ƒ uparÄ• jÄ• , ayaá¹ƒ senÄ• patÄ«â€™â€™ ti nÄ• mÄ• ni
dassetvÄ• ``tumhehi rÄ• jakulaá¹ƒ gantvÄ• evaá¹ƒ abhikkamitabbaá¹ƒ, evaá¹ƒ paá¹-ikkam
rÄ• jÄ• vattabbo, evaá¹ƒ nÄ• ma uparÄ• jÄ• , rÄ• jÄ• naá¹ƒ pana upasaá¹…kamitvÄ• `jaya
vatvÄ• evaá¹ƒ á¹-hatvÄ• imaá¹ƒ \Ee III 125/ gÄ• thaá¹ƒ vatvÄ• goá¹‡aá¹ƒ yÄ• ceyyÄ• thÄ
uggaá¹‡hÄ• pesi ---

``dve me goá¹‡Ä• mahÄ• rÄ• ja, yehi khettaá¹ƒ kasÄ• mase.

tesu eko mato deva, dutiyaá¹ƒ dehi khattiyÄ• â€™â€™ ti ||

so hi saá¹ƒvaccharamattena taá¹ƒ gÄ• thaá¹ƒ paguá¹‡aá¹ƒ katvÄ• paguá¹‡abhÄ• vaá¹ƒ pu
hi, tÄ• ta, kaÃ±cideva paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya Ä• gacchatha, ahaá¹ƒ \Be II 79/ puri
santike á¹-hassÄ• mÄ«â€™â€™ ti vutte ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti paá¹‡á¹‡Ä• kÄ• raá¹
santike á¹-hitakÄ• le ussÄ• happatto rÄ• jakulaá¹ƒ gantvÄ• raÃ±Ã±Ä• tuá¹-á¹-hacittena kat
``tÄ• ta, cirassaá¹ƒ vata Ä• gatattha, idamÄ• sanaá¹ƒ nisÄ«ditvÄ• vadatha, yenatthoâ€™â€
gÄ• thamÄ• ha ---

``dve me goá¹‡Ä• mahÄ• rÄ• ja, yehi khettaá¹ƒ kasÄ• mase.

tesu eko mato deva, dutiyaá¹ƒ gaá¹‡ha khattiyÄ• â€™â€™ ti ||

raÃ±Ã±Ä• ``kiá¹ƒ vadesi, tÄ• ta, puna vadehÄ«â€™â€™ ti vuttepi tameva gÄ• thaá¹ƒ Ä• h
kathitabhÄ• vaá¹ƒ Ã±atvÄ• sitaá¹ƒ katvÄ• , ``somadatta, tumhÄ• kaá¹ƒ gehe bahÅ« maÃ±Ã
``tumhehi dinnÄ• bahÅ« bhavissanti, devÄ• â€™â€™ ti vutte bodhisattassa tussitvÄ• brÄ•
goá¹‡e alaá¹…kÄ• rabhaá¹‡á¸• akaá¹ƒ nivÄ• sagÄ• maÃ±cassa brahmadeyyaá¹ƒ datvÄ• m
uyyojesÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``tadÄ• rÄ• jÄ• Ä• nando ahosi, brÄ• hm
pana ahamevÄ• â€™â€™ ti jÄ• takaá¹ƒ \Ee III 126/ samodhÄ• netvÄ• ``na, bhikkhave, idÄ
appassutatÄ• ya aÃ±Ã±asmiá¹ƒ vattabbe aÃ±Ã±ameva vadati. appassutapuriso hi balibadd
ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<152> á¹• 21 ``appassutÄ• yaá¹ƒ puriso, balibaddova jÄ«rati.

maá¹ƒsÄ• ni tassa vaá¸• á¸• hanti, paÃ±Ã±Ä• tassa na vaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha \Ne II 70/ __appassutÄ• ya_nti ekassa vÄ• dvinnaá¹ƒ vÄ• paá¹‡á¹‡Ä• sakÄ• naá¹ƒ
sabbantimena paricchedena ekassa vÄ• dvinnaá¹ƒ vÄ• suttantÄ• naá¹ƒ vÄ• pi abhÄ• vena

kammaá¹-á¹-hÄ• naá¹ƒ pana uggahetvÄ• anuyuÃ±janto bahussutova. __balibaddova jÄ«ra
jÄ«ramÄ• no vaá¸• á¸• hamÄ• no neva mÄ• tu, na pitu, na sesaÃ±Ä• takÄ• naá¹ƒ atthÄ• ya
niratthakameva jÄ«rati, evamevaá¹ƒ ayampi na upajjhÄ• yavattaá¹ƒ karoti, na Ä• cariyavatta
Ä• gantukavattÄ• dÄ«ni, na bhÄ• vanÄ• rÄ• mataá¹ƒ anuyuÃ±jati, niratthakameva jÄ«rati, _
vaá¸• á¸• hantÄ«_ti yathÄ• balibaddassa ``yuganaá¹…galÄ• dÄ«ni vahituá¹ƒ asamattho es
vissaá¹-á¹-hassa tattheva vicarantassa \Be II 80/ khÄ• dantassa pivantassa maá¹ƒsÄ• ni va
imassÄ• pi upajjhÄ• yÄ• dÄ«hi vissaá¹-á¹-hassa saá¹…ghaá¹ƒ nissÄ• ya cattÄ• ro paccaye
uddhavirecanÄ• dÄ«ni katvÄ• kÄ• yaá¹ƒ posentassa \Ee III 127/ maá¹ƒsÄ• ni vaá¸• á¸• har
vicarati. __paÃ±Ã±Ä• tassÄ• _ti lokiyalokuttarÄ• panassa paÃ±Ã±Ä• ekaá¹…gulamattÄ• p
araÃ±Ã±e pana gacchalatÄ• dÄ«ni viya cha dvÄ• rÄ• ni nissÄ• ya taá¹‡hÄ• ceva navavidha
attho.

desanÄ• vasÄ• ne mahÄ• jano sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡Ä«ti.

lÄ• á¸·udÄ• yittheravatthu sattamaá¹ƒ.

8. udÄ• navatthu

__anekajÄ• tisaá¹ƒsÄ• ra_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• bodhirukkhamÅ«le nisinn
aparabhÄ• ge Ä• nandattherena puá¹-á¹-ho kathesi.

so hi bodhirukkhamÅ«le nisinno sÅ«riye anatthaá¹…gateyeva mÄ• rabalaá¹ƒ viddhaá¹ƒsetv
pubbenivÄ• sapaá¹-icchÄ• dakaá¹ƒ tamaá¹ƒ padÄ• letvÄ• majjhimayÄ• me dibbacakkhuá¹ƒ
sattesu kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• taá¹ƒ anulo
sammasanto aruá¹‡uggamanavelÄ• ya sammÄ• sambodhiá¹ƒ abhisambujjhitvÄ• anekehi b
udÄ• naá¹ƒ udÄ• nento imÄ• gÄ• thÄ• abhÄ• si ---

<153> á¹• 21 ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

<154> á¹• 21 ``gahakÄ• raka \Ne II 71/ \Ee III 128/ diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti ||

tattha __gahakÄ• raá¹ƒ gavesanto_ti ahaá¹ƒ imassa attabhÄ• vasaá¹…khÄ• tassa gehassa

taá¹‡hÄ• vaá¸• á¸• hakiá¹ƒ gavesanto yena Ã±Ä• á¹‡ena sakkÄ• taá¹ƒ daá¹-á¹-huá¹ƒ \Be II
bodhiÃ±Ä• á¹‡assatthÄ• ya dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• ro ettakaá¹ƒ kÄ•
anekajÄ• tisatasahassasaá¹…khÄ• taá¹ƒ imaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ __anibbisaá¹ƒ_ ta
alabhantoyeva __sandhÄ• vissaá¹ƒ_ saá¹ƒsariá¹ƒ, aparÄ• paraá¹ƒ anuvicarinti attho. __duk
idaá¹ƒ gahakÄ• rakagavesanassa kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• jarÄ• byÄ• dhimaraá¹‡an
punappunaá¹ƒ upagantuá¹ƒ dukkhÄ• , na ca sÄ• tasmiá¹ƒ adiá¹-á¹-he nivattati. tasmÄ• taá
sandhÄ• vissanti attho. __diá¹-á¹-hosÄ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhantena
diá¹-á¹-hosi. __puna geha_nti puna imasmiá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-e attabhÄ• vasaá¹…khÄ•
kÄ• hasi. sabbÄ• te phÄ• sukÄ• bhaggÄ• _ti tava sabbÄ• avasesÄ• kilesaphÄ• sukÄ• m
visaá¹…khata_nti imassa tayÄ• katassa attabhÄ• vagehassa avijjÄ• saá¹…khÄ• taá¹ƒ \Ee
kaá¹‡á¹‡ikamaá¹‡á¸• alampi mayÄ• viddhaá¹ƒsitaá¹ƒ. __visaá¹…khÄ• ragataá¹ƒ citta_nti id
visaá¹…khÄ• raá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena gataá¹ƒ anupaviá¹-á¹-haá¹
khayamajjhagÄ• _ti taá¹‡hÄ• naá¹ƒ khayasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ adhigatosmÄ«ti.

udÄ• navatthu aá¹-á¹-hamaá¹ƒ.

9. mahÄ• dhanaseá¹-á¹-hiputtavatthu

__acaritvÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• isipatane migadÄ• ye viharanto mahÄ•
Ä• rabbha kathesi.

so kira bÄ• rÄ• á¹‡asiyaá¹ƒ asÄ«tikoá¹-ivibhave kule nibbatti. athassa mÄ• tÄ• pitaro cintes
kule mahÄ• bhogakkhandho, puttassa no hatthe á¹-hapetvÄ• yathÄ• sukhaá¹ƒ paribhogaá¹
kammena kiccaá¹ƒ natthÄ«â€™â€™ ti. taá¹ƒ naccagÄ«tavÄ• ditamattameva sikkhÄ• pesuá
aÃ±Ã±asmiá¹ƒ asÄ«tikoá¹-ivibhave kule ekÄ• dhÄ«tÄ• pi nibbatti. tassÄ• pi mÄ• tÄ• pitaro
naccagÄ«tavÄ• ditamattameva sikkhÄ• pesuá¹ƒ. tesaá¹ƒ vayappattÄ• naá¹ƒ Ä• vÄ• havivÄ
aparabhÄ• ge mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. dveasÄ«tikoá¹-idhanaá¹ƒ ekasmiá¹ƒyeva \N
seá¹-á¹-hiputto divasassa tikkhattuá¹ƒ raÃ±Ã±o \Be II 82/ upaá¹-á¹-hÄ• naá¹ƒ gacchati. atha
dhuttÄ• cintesuá¹ƒ --- ``sacÄ• yaá¹ƒ seá¹-á¹-hiputto surÄ• soá¹‡á¸• o bhavissati, amhÄ• ka
bhavissati, uggaá¹‡hÄ• pema naá¹ƒ surÄ• soá¹‡á¸• abhÄ• vaâ€™â€™ nti. te suraá¹ƒ Ä• dÄ
loá¹‡asakkharÄ• \Ee III 130/ ca dussante bandhitvÄ• mÅ«lakande gahetvÄ• tassa rÄ• jak
maggaá¹ƒ olokayamÄ• nÄ• nisÄ«ditvÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• suraá¹ƒ pivitvÄ• lo
khipitvÄ• mÅ«lakandaá¹ƒ á¸• aá¹ƒsitvÄ• ``vassasataá¹ƒ jÄ«va sÄ• mi, seá¹-á¹-hiputta, taá¹
khÄ• danapivanasamatthÄ• bhaveyyÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. so tesaá¹ƒ vacanaá¹ƒ
cÅ«á¸·Å«paá¹-á¹-hÄ• kaá¹ƒ pucchi --- ``kiá¹ƒ ete pivantÄ«â€™â€™ ti. ekaá¹ƒ pÄ• nakaá¹ƒ,
manÄ• pajÄ• tikaá¹ƒ etanti. sÄ• mi, imasmiá¹ƒ jÄ«valoke iminÄ• sadisaá¹ƒ pÄ• tabbayuttak
``evaá¹ƒ sante mayÄ• pi pÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti thokaá¹ƒ thokaá¹ƒ Ä• harÄ• pet
nacirasseva te dhuttÄ• pivanabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ parivÄ• rayiá¹ƒsu. gacchante kÄ•

so satenapi satadvayenapi suraá¹ƒ Ä• harÄ• petvÄ• pivanto iminÄ• anukkameneva nisinna
kahÄ• paá¹‡arÄ• siá¹ƒ á¹-hapetvÄ• suraá¹ƒ pivanto ``iminÄ• mÄ• lÄ• Ä• haratha, iminÄ•
cheko, ayaá¹ƒ nacce, ayaá¹ƒ gÄ«te, ayaá¹ƒ vÄ• dite. imassa sahassaá¹ƒ detha, imassa dve
evaá¹ƒ vikiranto nacirasseva attano santakaá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ khepetvÄ• ``khÄ«á¹‡
dhanaâ€™â€™ nti vutte kiá¹ƒ bhariyÄ• ya me santakaá¹ƒ natthÄ«ti. atthi, sÄ• mÄ«ti \Ee III
Ä• harathÄ• ti. tampi tatheva khepetvÄ• anupubbena khettaÄ• rÄ• muyyÄ• nayoggÄ• dikar
bhÄ• janabhaá¹‡á¸• akampi attharaá¹‡apÄ• vuraá¹‡anisÄ«danampi sabbaá¹ƒ attano santak
atha naá¹ƒ mahallakakÄ• le yehissa kulasantakaá¹ƒ gehaá¹ƒ vikkiá¹‡itvÄ• gahitaá¹ƒ, te taá
so bhariyaá¹ƒ Ä• dÄ• ya parajanassa gehabhittiá¹ƒ nissÄ• ya vasanto kapÄ• lakhaá¹‡á¸• aá
caritvÄ• janassa ucchiá¹-á¹-hakaá¹ƒ bhuÃ±jituá¹ƒ Ä• rabhi.

atha naá¹ƒ ekadivasaá¹ƒ Ä• sanasÄ• lÄ• ya dvÄ• re á¹-hatvÄ• daharasÄ• maá¹‡erehi diyy
ucchiá¹-á¹-hakabhojanaá¹ƒ paá¹-iggaá¹‡hantaá¹ƒ disvÄ• satthÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. a
sitakÄ• raá¹‡aá¹ƒ pucchi. satthÄ• sitakÄ• raá¹‡aá¹ƒ kathento ``passÄ• nanda, imaá¹ƒ mah
imasmiá¹ƒ nagare dveasÄ«tikoá¹-idhanaá¹ƒ \Be II 83/ khepetvÄ• bhariyaá¹ƒ Ä• dÄ• ya bhik
hi ayaá¹ƒ paá¹-hamavaye bhoge akhepetvÄ• kammante payojayissa, imasmiá¹ƒyeva nagar
sace pana nikkhamitvÄ• pabbajissa, arahattaá¹ƒ pÄ• puá¹‡issa, bhariyÄ• pissa anÄ• gÄ• n
sace majjhimavaye bhoge akhepetvÄ• kammante payojayissa, dutiyaseá¹-á¹-hi abhavissa,
anÄ• gÄ• mÄ« abhavissa. bhariyÄ• pissa sakadÄ• gÄ• miphale patiá¹-á¹-hahissa. sace pac
kammante payojayissa, tatiyaseá¹-á¹-hi abhavissa, nikkhamitvÄ• pabbajantopi \Ne II 73/ sa
\Ee III 132/, bhariyÄ• pissa sotÄ• pattiphale patiá¹-á¹-hahissa. idÄ• ni panesa gihibhogatopi
sÄ• maÃ±Ã±atopi. parihÄ• yitvÄ• ca pana sukkhapallale koÃ±casakuá¹‡o viya jÄ• toâ€™â
abhÄ• si ---

<155> á¹• 21 ``acaritvÄ• brahmacariyaá¹ƒ, aladdhÄ• yobbane dhanaá¹ƒ.

jiá¹‡á¹‡akoÃ±cÄ• va jhÄ• yanti, khÄ«á¹‡amaccheva pallale ||

<156> á¹• 21 ``acaritvÄ• brahmacariyaá¹ƒ, aladdhÄ• yobbane dhanaá¹ƒ.

senti cÄ• pÄ• tikhÄ«á¹‡Ä• va, purÄ• á¹‡Ä• ni anutthunaâ€™â€™ nti ||

tattha __acaritvÄ• _ti brahmacariyavÄ• saá¹ƒ avasitvÄ• . __yobbane_ti anuppanne vÄ• bho
vÄ• bhoge rakkhituá¹ƒ samatthakÄ• le dhanampi alabhitvÄ• . __khÄ«á¹‡amacche_ti te eva
abhÄ• vÄ• khÄ«á¹‡amacche __pallale_ parikkhÄ«á¹‡apattÄ• __jiá¹‡á¹‡akoÃ±cÄ• _ viya a
hoti --- pallale udakassa abhÄ• vo viya hi imesaá¹ƒ vasanaá¹-á¹-hÄ• nassa abhÄ• vo, macc
viya imesaá¹ƒ bhogÄ• naá¹ƒ abhÄ• vo, khÄ«á¹‡apattÄ• naá¹ƒ koÃ±cÄ• naá¹ƒ uppatitvÄ• g
idÄ• ni jalathalapathÄ• dÄ«hi bhoge saá¹‡á¹-hÄ• petuá¹ƒ asamatthabhÄ• vo. tasmÄ• te kh

ettheva bajjhitvÄ• avajhÄ• yantÄ«ti. __cÄ• pÄ• tikhÄ«á¹‡Ä• vÄ• _ti cÄ• pato atikhÄ«á¹‡Ä•
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• cÄ• pÄ• vinimuttÄ• sarÄ• yathÄ• vegaá¹ƒ gantvÄ• patitÄ•
ukkhipante \Ee III 133/ asati tattheva upacikÄ• naá¹ƒ bhattaá¹ƒ honti, evaá¹ƒ imepi tayo \Be
atikkantÄ• idÄ• ni attÄ• naá¹ƒ uddharituá¹ƒ asamatthatÄ• ya maraá¹‡aá¹ƒ upagamissanti. t
cÄ• pÄ• tikhÄ«á¹‡Ä• vÄ• â€™â€™ ti. __purÄ• á¹‡Ä• ni anutthuna_nti ``iti amhehi khÄ• dita
katÄ• ni khÄ• ditapivitanaccagÄ«tavÄ• ditÄ• dÄ«ni anutthunantÄ• socantÄ• anusocantÄ•

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• dhanaseá¹-á¹-hiputtavatthu navamaá¹ƒ.

jarÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamo vaggo.

12. attavaggo

1. bodhirÄ• jakumÄ• ravatthu

__attÄ• naÃ±ce_ti \Ne II 74/ \Ee III 134/ \Be II 85/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• bhesa
bodhirÄ• jakumÄ• raá¹ƒ Ä• rabbha kathesi.

so kira pathavÄ«tale aÃ±Ã±ehi pÄ• sÄ• dehi asadisarÅ«paá¹ƒ Ä• kÄ• se uppatamÄ• naá¹ƒ
pÄ• sÄ• daá¹ƒ kÄ• retvÄ• vaá¸• á¸• hakiá¹ƒ pucchi --- ``kiá¹ƒ tayÄ• aÃ±Ã±atthÄ• pi evarÅ«
udÄ• hu paá¹-hamasippameva te idaâ€™â€™ nti. ``paá¹-hamasippameva, devÄ• â€™â€™
ayaá¹ƒ aÃ±Ã±assapi evarÅ«paá¹ƒ pÄ• sÄ• daá¹ƒ karissati, ayaá¹ƒ pÄ• sÄ• do anacchariyo
mÄ• retuá¹ƒ vÄ• hatthapÄ• de vÄ• ssa chindituá¹ƒ akkhÄ«ni vÄ• uppÄ• á¹-etuá¹ƒ vaá¹-á¹-
pÄ• sÄ• daá¹ƒ na karissatÄ«â€™â€™ ti. so tamatthaá¹ƒ attano piyasahÄ• yakassa saÃ±jÄ«
mÄ• á¹‡avakassa kathesi. so cintesi --- ``nissaá¹ƒsayaá¹ƒ esa vaá¸• á¸• hakiá¹ƒ nÄ• sessat
mayi passante mÄ• nassatu, saÃ±Ã±amassa dassÄ• mÄ«â€™â€™ ti. so taá¹ƒ upasaá¹…k
niá¹-á¹-hitaá¹ƒ, noâ€™â€™ ti pucchitvÄ• ``niá¹-á¹-hitaâ€™â€™ nti vutte ``rÄ• jakumÄ• ro ta
attÄ• naá¹ƒ rakkheyyÄ• sÄ«â€™â€™ ti Ä• ha \Ee III 135/. vaá¸• á¸• hakÄ«pi ``bhaddakaá¹ƒ
Ä• rocentena, ahamettha kattabbaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vatvÄ• ``kiá¹ƒ, samma, a
niá¹-á¹-hitaâ€™â€™ nti rÄ• jakumÄ• rena puá¹-á¹-ho ``na tÄ• va, deva, niá¹-á¹-hitaá¹ƒ, bahu
nti Ä• ha. kiá¹ƒ kammaá¹ƒ nÄ• ma avasiá¹-á¹-hanti? pacchÄ• , deva, Ä• cikkhissÄ• mi, dÄ•
Ä• harÄ• pethÄ• ti. kiá¹ƒ dÄ• rÅ«ni nÄ• mÄ• ti? nissÄ• rÄ• ni sukkhadÄ• rÅ«ni, devÄ• ti. so
naá¹ƒ Ä• ha --- ``deva, te ito paá¹-á¹-hÄ• ya mama santikaá¹ƒ nÄ• gantabbaá¹ƒ. kiá¹ƒ kÄ• ra
karontassa hi aÃ±Ã±ehi saddhiá¹ƒ sallapantassa me kammavikkhepo hoti, Ä• hÄ• ravelÄ• y

Ä• hÄ• raá¹ƒ Ä• harissatÄ«â€™â€™ ti. rÄ• jakumÄ• ropi ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá
nisÄ«ditvÄ• tÄ• ni dÄ• rÅ«ni tacchetvÄ• attano puttadÄ• rassa anto nisÄ«danayoggaá¹ƒ g
Ä• hÄ• ravelÄ• ya pana bhariyaá¹ƒ Ä• ha --- ``gehe vijjamÄ• nakaá¹ƒ sabbaá¹ƒ vikkiá¹‡itvÄ
\Be II 86/ gaá¹‡hÄ• hÄ«â€™â€™ ti. rÄ• jakumÄ• ropi vaá¸• á¸• hakissa anikkhamanatthÄ• y
Ä• rakkhaá¹ƒ á¹-hapesi. vaá¸• á¸• hakÄ«pi \Ne II 75/ sakuá¹‡assa niá¹-á¹-hitakÄ• le ``ajja sa
gahetvÄ• Ä• gaccheyyÄ• sÄ«â€™â€™ ti bhariyaá¹ƒ vatvÄ• bhuttapÄ• tarÄ• so puttadÄ• r
nisÄ«dÄ• petvÄ• vÄ• tapÄ• nena nikkhamitvÄ• palÄ• yi. so tesaá¹ƒ, ``deva, vaá¸• á¸• hak
kandantÄ• naá¹ƒyeva gantvÄ• himavante otaritvÄ• ekaá¹ƒ nagaraá¹ƒ mÄ• petvÄ• kaá¹-á

rÄ• jakumÄ• ropi \Ee III 136/ ``pÄ• sÄ• damahaá¹ƒ karissÄ• mÄ«â€™â€™ ti satthÄ• raá¹ƒ
catujjÄ• tiyagandhehi paribhaá¹‡á¸• ikaá¹ƒ katvÄ• paá¹-hamaummÄ• rato paá¹-á¹-hÄ• ya c
kira aputtako, tasmÄ• ``sacÄ• haá¹ƒ puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• lacchÄ• mi, satthÄ• i
ti cintetvÄ• patthari. so satthari Ä• gate satthÄ• raá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• pa
``pavisatha, bhanteâ€™â€™ ti Ä• ha. satthÄ• na pÄ• visi, so dutiyampi tatiyampi yÄ• ci. sa
Ä• nandattheraá¹ƒ olokesi. thero olokitasaÃ±Ã±Ä• yeva vatthÄ• naá¹ƒ anakkamanabhÄ• va
``saá¹ƒharatu, rÄ• jakumÄ• ra, dussÄ• ni, na bhagavÄ• celapaá¹-ikaá¹ƒ akkamissati, pacch
oloketÄ«â€™â€™ ti dussÄ• ni saá¹ƒharÄ• pesi. so dussÄ• ni saá¹ƒharitvÄ• satthÄ• raá¹ƒ a
yÄ• gukhajjakena sammÄ• netvÄ• ekamantaá¹ƒ nisinno vanditvÄ• Ä• ha --- ``bhante, ahaâ
tikkhattuá¹ƒ saraá¹‡aá¹ƒ gato, kucchigato ca kiramhi ekavÄ• raá¹ƒ saraá¹‡aá¹ƒ gato, dutiya
taruá¹‡adÄ• rakakÄ• le, tatiyaá¹ƒ viÃ±Ã±ubhÄ• vaá¹ƒ pattakÄ• le. tassa me kasmÄ• celapa
akkamitthÄ• â€™â€™ ti? ``kiá¹ƒ pana tvaá¹ƒ, kumÄ• ra, cintetvÄ• celÄ• ni attharÄ«â€™â€
dhÄ«taraá¹ƒ vÄ• lacchÄ• mi, satthÄ• me celapaá¹-ikaá¹ƒ akkamissatÄ«â€™â€™ ti idaá¹ƒ
tenevÄ• haá¹ƒ taá¹ƒ na akkaminti. ``kiá¹ƒ panÄ• haá¹ƒ, bhante, puttaá¹ƒ \Ee III 137/ vÄ• dh
lacchÄ• mÄ«â€™â€™ ti? ``Ä• ma, kumÄ• rÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti?
saddhiá¹ƒ pamÄ• daá¹ƒ Ä• pannattÄ• â€™â€™ ti. ``kasmiá¹ƒ kÄ• le, bhanteâ€™â€™ ti? at
Ä• haritvÄ• dassesi ---

atÄ«te kira anekasatÄ• manussÄ• mahatiyÄ• nÄ• vÄ• ya samuddaá¹ƒ pakkhandiá¹ƒsu. r
dve jayampatikÄ• ekaá¹ƒ phalakaá¹ƒ gahetvÄ• antaradÄ«pakaá¹ƒ pavisiá¹ƒsu, sesÄ• sab
tasmiá¹ƒ kho pana dÄ«pake \Be II 87/ mahÄ• sakuá¹‡asaá¹…gho vasati. te aÃ±Ã±aá¹ƒ khÄ
chÄ• tajjhattÄ• sakuá¹‡aaá¹‡á¸• Ä• ni aá¹…gÄ• resu pacitvÄ• khÄ• diá¹ƒsu, tesu appahon
khÄ• diá¹ƒsu. evaá¹ƒ paá¹-hamavayepi majjhimavayepi pacchimavayepi khÄ• diá¹ƒsuyeva.
nÄ• pajjiá¹ƒsu, ekopi ca nesaá¹ƒ appamÄ• daá¹ƒ nÄ• pajji.

satthÄ• idaá¹ƒ tassa pubbakammaá¹ƒ dassetvÄ• ``sace hi tvaá¹ƒ, kumÄ• ra, tadÄ• ekasm
II 76/ saddhiá¹ƒ appamÄ• daá¹ƒ Ä• pajjissa, ekasmimpi vaye putto vÄ• dhÄ«tÄ• vÄ• uppa
appamatto abhavissa, taá¹ƒ paá¹-icca putto vÄ• dhÄ«tÄ• vÄ• uppajjissa. kumÄ• ra, attÄ•

maÃ±Ã±amÄ• nena tÄ«supi vayesu appamattena attÄ• rakkhitabbo, evaá¹ƒ asakkontena e
rakkhitabboyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<157> á¹• 21 ``attÄ• naÃ±ce piyaá¹ƒ jaÃ±Ã±Ä• , rakkheyya naá¹ƒ surakkhitaá¹ƒ.

tiá¹‡á¹‡aá¹ƒ aÃ±Ã±ataraá¹ƒ yÄ• maá¹ƒ, paá¹-ijaggeyya paá¹‡á¸• itoâ€™â€™ ti ||

tattha \Ee III 138/ __yÄ• ma_nti satthÄ• attano dhammissaratÄ• ya desanÄ• kusalatÄ• ya c
vayÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ vayaá¹ƒ yÄ• manti katvÄ• desesi, tasmÄ• evamettha attho ve
piyaá¹ƒ_ jÄ• neyya, __rakkheyya naá¹ƒ surakkhita_nti yathÄ• so surakkhito hoti, evaá¹ƒ na
sace gÄ«hÄ« samÄ• no ``attÄ• naá¹ƒ rakkhissÄ• mÄ«â€™â€™ ti uparipÄ• sÄ• datale susa
sampannÄ• rakkho hutvÄ• vasantopi, pabbajito hutvÄ• susaá¹ƒvute pihitadvÄ• ravÄ• tapÄ
attÄ• naá¹ƒ na rakkhatiyeva. gihÄ« pana samÄ• no yathÄ• balaá¹ƒ dÄ• nasÄ«lÄ• dÄ«ni puÄ
vÄ• pana vattapaá¹-ivattapariyattimanasikÄ• resu ussukkaá¹ƒ Ä• pajjanto attÄ• naá¹ƒ rakkh
vayesu asakkonto aÃ±Ã±atarasmimpi vaye paá¹‡á¸• itapuriso attÄ• naá¹ƒ paá¹-ijaggatiyeva
paá¹-hamavaye khiá¸• á¸• Ä• pasutatÄ• ya kusalaá¹ƒ kÄ• tuá¹ƒ na sakkoti, majjhimavaye ap
kÄ• tabbaá¹ƒ. sace majjhimavaye puttadÄ• raá¹ƒ posento kusalaá¹ƒ kÄ• tuá¹ƒ na sakkoti, p
evampi karontena attÄ• paá¹-ijaggitova hoti. evaá¹ƒ akarontassa pana attÄ• piyo nÄ• ma r
apÄ• yaparÄ• yaá¹‡ameva naá¹ƒ karoti. sace pana \Be II 88/ pabbajito paá¹-hamavaye sajjh
dhÄ• rento vÄ• cento vattapaá¹-ivattaá¹ƒ karonto pamÄ• daá¹ƒ Ä• pajjati, majjhimavaye app
\Ee III 139/ kÄ• tabbo. sace paá¹-hamavaye uggahitapariyattiyÄ• aá¹-á¹-hakathaá¹ƒ vinicch
kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±ca pucchanto majjhimavaye pamÄ• daá¹ƒ Ä• pajjati, pacchimava
kÄ• tabboyeva. evampi karontena attÄ• paá¹-ijaggitova hoti. evaá¹ƒ akarontassa pana attÄ
pacchÄ• nutÄ• peneva naá¹ƒ tÄ• petÄ«ti.

desanÄ• vasÄ• ne bodhirÄ• jakumÄ• ro sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ• ya
ahosÄ«ti.

bodhirÄ• jakumÄ• ravatthu paá¹-hamaá¹ƒ.

2. upanandasakyaputtattheravatthu

__attÄ• nameva_ \Ne II 77/ __paá¹-hama_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
sakyaputtaá¹ƒ Ä• rabbha kathesi.

so kira thero dhammakathaá¹ƒ kathetuá¹ƒ cheko. tassa appicchatÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ
bahÅ« bhikkhu taá¹ƒ ticÄ«varehi pÅ«jetvÄ• dhutaá¹…gÄ• ni samÄ• diyiá¹ƒsu. tehi vissaá¹-
gaá¹‡hi. so ekasmiá¹ƒ antovasse upakaá¹-á¹-he janapadaá¹ƒ agamÄ• si. atha naá¹ƒ ekasm

daharasÄ• maá¹‡erÄ• dhammakathikapemena, ``bhante, idha vassaá¹ƒ upethÄ• â€™â€™
vassÄ• vÄ• sikaá¹ƒ labbhatÄ«â€™â€™ ti pucchitvÄ• tehi ``ekeko sÄ• á¹-akoâ€™â€™ ti vu
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ agamÄ• si \Ee III 140/. dutiyaá¹ƒ vihÄ• raá¹ƒ gantvÄ•
labbhatÄ«â€™â€™ ti pucchitvÄ• ``dve sÄ• á¹-akÄ• â€™â€™ ti vutte kattarayaá¹-á¹-hiá¹ƒ á
vihÄ• raá¹ƒ gantvÄ• ``idha kiá¹ƒ labbhatÄ«â€™â€™ ti pucchitvÄ•  ``tayo sÄ• á¹-akÄ• â€™
udakatumbaá¹ƒ á¹-hapesi. catutthaá¹ƒ vihÄ• raá¹ƒ gantvÄ• ``idha kiá¹ƒ labbhatÄ«â€™â€™
sÄ• á¹-akÄ• â€™â€™ ti vutte ``sÄ• dhu idha vasissÄ• mÄ«â€™â€™ ti tattha vassaá¹ƒ upa
bhikkhÅ«naÃ±ca dhammakathaá¹ƒ kathesi. te naá¹ƒ bahÅ«hi vatthehi ceva cÄ«varehi ca pÅ
vuá¹-á¹-havasso itaresupi vihÄ• resu sÄ• sanaá¹ƒ pesetvÄ• ``mayÄ• parikkhÄ• rassa á¹-ha
laddhabbaá¹ƒ, taá¹ƒ me pahiá¹‡antÅ«â€™â€™ ti sabbaá¹ƒ Ä• harÄ• petvÄ• yÄ• nakaá¹ƒ p

athekasmiá¹ƒ \Be II 89/ vihÄ• re dve daharabhikkhÅ« dve sÄ• á¹-ake ekaÃ±ca kambalaá¹ƒ
sÄ• á¹-akÄ• hontu, mayhaá¹ƒ kambaloâ€™â€™ ti bhÄ• jetuá¹ƒ asakkontÄ• maggasamÄ«
taá¹ƒ theraá¹ƒ Ä• gacchantaá¹ƒ disvÄ• , ``bhante, tumhe no bhÄ• jetvÄ• dethÄ• â€™â€™
bhÄ• jethÄ• ti. na sakkoma, bhante, tumheyeva no bhÄ• jetvÄ• dethÄ• ti. tena hi mama va
á¹-hassÄ• mÄ• ti. ``tena hi sÄ• dhÅ«â€™â€™ ti tesaá¹ƒ dve sÄ• á¹-ake datvÄ•  ``ayaá¹ƒ dh
amhÄ• kaá¹ƒ pÄ• rupanÄ• rahoâ€™â€™ ti mahagghaá¹ƒ kambalaá¹ƒ Ä• dÄ• ya pakkÄ• mi
hutvÄ• satthu santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``na, bhikkhave, idÄ
santakaá¹ƒ \Ee III 141/ gahetvÄ• tumhe vippaá¹-isÄ• rino karoti, pubbepi akÄ• siyevÄ• â€™
Ä• hari ---

atÄ«tasmiá¹ƒ anutÄ«racÄ• rÄ« ca gambhÄ«racÄ• rÄ« cÄ• ti dve uddÄ• mahantaá¹ƒ rohita
``mayhaá¹ƒ sÄ«saá¹ƒ hotu, tava naá¹…guá¹-á¹-haâ€™â€™ nti vivÄ• dÄ• pannÄ• bhÄ• jetu
siá¹…gÄ• laá¹ƒ disvÄ• Ä• haá¹ƒsu --- ``mÄ• tula, imaá¹ƒ no bhÄ• jetvÄ• dehÄ«â€™â€™ ti
vinicchayaá¹-á¹-hÄ• ne á¹-hapito, tattha ciraá¹ƒ \Ne II 78/ nisÄ«ditvÄ• jaá¹…ghavihÄ• ratthÄ
idÄ• ni me okÄ• so natthÄ«ti. mÄ• tula, mÄ• evaá¹ƒ karotha, bhÄ• jetvÄ• eva no dethÄ• ti.
á¹-hassathÄ• ti. á¹-hassÄ• ma, mÄ• tulÄ• ti. ``tena hi sÄ• dhÅ«â€™â€™ ti so sÄ«saá¹ƒ chi
naá¹…guá¹-á¹-haá¹ƒ ekamante. katvÄ• ca pana, ``tÄ• tÄ• , yena vo anutÄ«re caritaá¹ƒ, so
gaá¹‡hÄ• tu. yena gambhÄ«re caritaá¹ƒ, tassa sÄ«saá¹ƒ hotu. ayaá¹ƒ pana majjhimo khaá¹
vinicchayadhamme á¹-hitassa bhavissatÄ«â€™â€™ ti te saÃ±Ã±Ä• pento ---

``anutÄ«racÄ• ri naá¹…guá¹-á¹-haá¹ƒ, sÄ«saá¹ƒ gambhÄ«racÄ• rino.

accÄ• yaá¹ƒ majjhimo khaá¹‡á¸• o, dhammaá¹-á¹-hassa bhavissatÄ«â€™â€™ ti || (J I 7.33)

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• majjhimakhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya pakkÄ• mi. tepi vippaá¹-isÄ•
aá¹-á¹-haá¹ƒsu.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ dassetvÄ• ``evamesa atÄ«tepi tumhe vippaá¹-isÄ• rino akÄ• siy
saÃ±Ã±Ä• petvÄ• upanandaá¹ƒ garahanto, ``bhikkhave \Be II 90/, paraá¹ƒ ovadantena nÄ•
patirÅ«pe patiá¹-á¹-hÄ• petabboâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<158> á¹• 21 ``attÄ• nameva paá¹-hamaá¹ƒ, patirÅ«pe nivesaye.

athaÃ±Ã±amanusÄ• seyya, na kilisseyya paá¹‡á¸• itoâ€™â€™ ti ||

tattha \Ee III 142/ __patirÅ«pe nivesaye_ti anucchavike guá¹‡e patiá¹-á¹-hÄ• peyya. idaá¹ƒ
yo appicchatÄ• diguá¹‡ehi vÄ• ariyavaá¹ƒsapaá¹-ipadÄ• dÄ«hi vÄ• paraá¹ƒ anusÄ• situkÄ
paá¹-hamaá¹ƒ_ tasmiá¹ƒ guá¹‡e patiá¹-á¹-hÄ• peyya. evaá¹ƒ patiá¹-á¹-hÄ• petvÄ• __athaÃ
__anusÄ• seyya_. attÄ• naÃ±hi tattha anivesetvÄ• kevalaá¹ƒ parameva anusÄ• samÄ• no
kilissati nÄ• ma, tattha attÄ• naá¹ƒ nivesetvÄ• anusÄ• samÄ• no parato pasaá¹ƒsaá¹ƒ labh
nÄ• ma. evaá¹ƒ karonto __paá¹‡á¸• ito na kilisseyyÄ• _ti.

desanÄ• vasÄ• ne te bhikkhÅ« sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, mahÄ• janassÄ• pi sÄ
ahosÄ«ti.

upanandasakyaputtattheravatthu dutiyaá¹ƒ.

3. padhÄ• nikatissattheravatthu

__attÄ• naÃ±ce_ti \Ne II 79/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto padhÄ
Ä• rabbha kathesi.

so kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• paÃ±casate bhikkhÅ« Ä• dÄ• ya a
``Ä• vuso, dharamÄ• nakassa buddhassa santike vo kammaá¹-á¹-hÄ• naá¹ƒ gahitaá¹ƒ, app
karothÄ• â€™â€™ ti ovaditvÄ• sayaá¹ƒ gantvÄ• nipajjitvÄ• supati. te bhikkhÅ« paá¹-hama
majjhimayÄ• me vihÄ• raá¹ƒ pavisanti. so niddÄ• yitvÄ• pabuddhakÄ• le tesaá¹ƒ santikaá¹
`nipajjitvÄ• niddÄ• yissÄ• mÄ• â€™ ti Ä• gatÄ• , sÄ«ghaá¹ƒ nikkhamitvÄ• \Ee III 143/ sam
karothÄ• â€™â€™ ti vatvÄ• sayaá¹ƒ gantvÄ• tatheva supati. itare majjhimayÄ• me bahi ca
vihÄ• raá¹ƒ pavisanti. so punapi pabujjhitvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• te vihÄ• rÄ• nÄ«
gantvÄ• tatheva supati. tasmiá¹ƒ niccakÄ• laá¹ƒ evaá¹ƒ karonte te bhikkhÅ« sajjhÄ• yaá¹ƒ
\Be II 91/ vÄ• manasikÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu, cittaá¹ƒ aÃ±Ã±athattaá¹ƒ agamÄ• si. te ``
ativiya Ä• raddhavÄ«riyo, pariggaá¹‡hissÄ• ma naâ€™â€™ nti pariggaá¹‡hantÄ• tassa kiri
``naá¹-á¹-hamhÄ• , Ä• vuso, Ä• cariyo no tuccharavaá¹ƒ ravatÄ«â€™â€™ ti vadiá¹ƒsu. tesa
kilamantÄ• naá¹ƒ ekabhikkhupi visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi. te vuá¹-á¹-havassÄ• sa
satthÄ• rÄ• katapaá¹-isanthÄ• rÄ• ``kiá¹ƒ, bhikkhave, appamattÄ• hutvÄ• samaá¹‡adham

pucchitÄ• tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``na, bhikkhave, idÄ• neva, pubbepesa tumh
antarÄ• yamakÄ• siyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito ---

``amÄ• tÄ• pitarasaá¹ƒvaá¸• á¸• ho, anÄ• cerakule vasaá¹ƒ.

nÄ• yaá¹ƒ kÄ• laá¹ƒ akÄ• laá¹ƒ vÄ• , abhijÄ• nÄ• ti kukkuá¹-oâ€™â€™ ti || (J I 1.119) ---

imaá¹ƒ __akÄ• larÄ• vikukkuá¹-ajÄ• takaá¹ƒ_ vitthÄ• retvÄ• kathesi. ``tadÄ• hi so kukkuá¹-
padhÄ• nikatissatthero ahosi, ime paÃ±ca satÄ• bhikkhÅ« te mÄ• á¹‡avÄ• ahesuá¹ƒ, disÄ
ahamevÄ• â€™â€™ ti satthÄ• imaá¹ƒ jÄ• takaá¹ƒ vitthÄ• retvÄ• , ``bhikkhave, paraá¹ƒ ova
kÄ• tabbo. evaá¹ƒ ovadanto hi \Ee III 144/ sudanto hutvÄ• dameti nÄ• mÄ• â€™â€™ ti vat

<159> á¹• 21 ``attÄ• naÃ±ce \Ne II 80/ tathÄ• kayirÄ• , yathÄ• Ã±Ã±amanusÄ• sati.

sudanto vata dametha, attÄ• hi kira duddamoâ€™â€™ ti ||

tassattho --- yo hi bhikkhu ``paá¹-hamayÄ• mÄ• dÄ«su caá¹…kamitabbaâ€™â€™ nti vatvÄ
caá¹…kamanÄ• dÄ«ni adhiá¹-á¹-hahanto __attÄ• naÃ±ce tathÄ• kayirÄ• , yathÄ• Ã±Ã±ama
__sudanto vata damethÄ• _ti yena guá¹‡ena paraá¹ƒ anusÄ• sati, tena attanÄ• sudanto hu
kira duddamo_ti ayaÃ±hi attÄ• nÄ• ma duddamo. tasmÄ• yathÄ• so sudanto hoti, tathÄ•

desanÄ• vasÄ• ne paÃ±ca satÄ• pi te bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

padhÄ• nikatissattheravatthu tatiyaá¹ƒ.

4. kumÄ• rakassapamÄ• tutherÄ«vatthu

__attÄ• _ \Be II 92/ __hi attano nÄ• tho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vih
kumÄ• rakassapattherassa mÄ• taraá¹ƒ Ä• rabbha kathesi.

sÄ• kira rÄ• jagahanagare seá¹-á¹-hidhÄ«tÄ• viÃ±Ã±utaá¹ƒ pattakÄ• lato paá¹-á¹-hÄ• ya p
sÄ• punappunaá¹ƒ yÄ• camÄ• nÄ• pi mÄ• tÄ• pitÅ«naá¹ƒ santikÄ• pabbajjaá¹ƒ alabhitvÄ•
patikulaá¹ƒ gantvÄ• patidevatÄ• hutvÄ• agÄ• raá¹ƒ ajjhÄ• vasi. athassÄ• na cirasseva ku
patiá¹-á¹-hahi. sÄ• gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ ajÄ• nitvÄ• va sÄ• mikaá¹ƒ Ä• rÄ• c
atha naá¹ƒ so mahantena sakkÄ• rena bhikkhunupassayaá¹ƒ netvÄ• ajÄ• nanto devadatta
bhikkhunÄ«naá¹ƒ santike pabbÄ• jesi. aparena samayena bhikkhuniyo tassÄ• gabbhinibhÄ
``kiá¹ƒ idaâ€™â€™ nti vuttÄ• nÄ• haá¹ƒ, ayye, jÄ• nÄ• mi ``kimetaá¹ƒâ€™â€™, sÄ«laá¹ƒ
bhikkhuniyo taá¹ƒ devadattassa santikaá¹ƒ netvÄ• ``ayaá¹ƒ bhikkhunÄ« saddhÄ• pabbajitÄ

gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ jÄ• nÄ• ma, kÄ• laá¹ƒ na jÄ• nÄ• ma, kiá¹ƒ dÄ• ni karo
devadatto ``mÄ• mayhaá¹ƒ ovÄ• dakÄ• rikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ ayaso uppajjatÅ«â€™
``uppabbÄ• jetha naâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• sÄ• daharÄ• mÄ• maá¹ƒ, ayye, nÄ•
uddissa pabbajitÄ• , etha, maá¹ƒ satthu santikaá¹ƒ jetavanaá¹ƒ nethÄ• ti. tÄ• taá¹ƒ Ä• dÄ•
satthu \Ne II 81/ Ä• rocesuá¹ƒ. satthÄ• ``tassÄ• gihikÄ• le gabbho patiá¹-á¹-hitoâ€™â€™ ti
paravÄ• damocanatthaá¹ƒ rÄ• jÄ• naá¹ƒ pasenadikosalaá¹ƒ mahÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ
visÄ• khÄ• upÄ• sikaá¹ƒ aÃ±Ã±Ä• ni ca mahÄ• kulÄ• ni pakkosÄ• petvÄ• upÄ• littheraá¹ƒ
imissÄ• daharÄ• ya bhikkhuniyÄ• catuparisamajjhe kammaá¹ƒ parisodhehÄ«â€™â€™ ti. t
visÄ• khaá¹ƒ pakkosÄ• petvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ paá¹-icchÄ• pesi. sÄ• sÄ• á¹‡ipÄ• k
antosÄ• á¹‡iyaá¹ƒ tassÄ• hatthapÄ• danÄ• bhiudarapariyosÄ• nÄ• ni \Ee III 146/ oloketvÄ•
``gihibhÄ• ve imÄ• ya gabbho laddhoâ€™â€™ ti Ã±atvÄ• therassa tamatthaá¹ƒ Ä• rocesi.
parisuddhabhÄ• vaá¹ƒ patiá¹-á¹-hÄ• pesi. sÄ• aparena samayena padumuttarabuddhassa
patthitapatthanaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ puttaá¹ƒ vijÄ• yi.

athekadivasaá¹ƒ \Be II 93/ rÄ• jÄ• bhikkhunupassayasamÄ«pena gacchanto dÄ• rakasado
idaâ€™â€™ nti pucchitvÄ• , ``deva, ekissÄ• bhikkhuniyÄ• putto jÄ• to, tassesa saddoâ€™
kumÄ• raá¹ƒ attano gharaá¹ƒ netvÄ• dhÄ• tÄ«naá¹ƒ adÄ• si. nÄ• maggahaá¹‡adivase cas
kumÄ• raparihÄ• rena vaá¸• á¸• hitattÄ• __kumÄ• rakassapo_ti saÃ±jÄ• niá¹ƒsu. so kÄ«á¸
paharitvÄ• ``nimmÄ• tÄ• pitikenamhÄ• pahaá¹-Ä• â€™â€™ ti vutte rÄ• jÄ• naá¹ƒ upasaá¹
`nimmÄ• tÄ• pitikoâ€™ ti vadanti, mÄ• taraá¹ƒ me Ä• cikkhathÄ• â€™â€™ ti pucchitvÄ• ra
``imÄ• te mÄ• taroâ€™â€™ ti vutte ``na ettikÄ• me mÄ• taro, ekÄ• ya me mÄ• tarÄ• bhav
Ä• cikkhathÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• ``na sakkÄ• imaá¹ƒ vaÃ±cetuâ€™â€™ nti cintetv
bhikkhunÄ«, tvaá¹ƒ mayÄ• bhikkhunupassayÄ• Ä• nÄ«toti. so tÄ• vatakeneva samuppann
pabbÄ• jetha maâ€™â€™ nti Ä• ha. rÄ• jÄ• ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti taá¹ƒ mahanten
pabbÄ• jesi. so laddhÅ«pasampado __kumÄ• rakassapatthero_ti paÃ±Ã±Ä• yi. so satthu sa
gahetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• vÄ• yamitvÄ• visesaá¹ƒ nibbattetuá¹ƒ asakkonto ``puna
visesetvÄ• gahessÄ• mÄ«â€™â€™ ti satthu santikaá¹ƒ gantvÄ• andhavane vihÄ• si.

atha naá¹ƒ kassapabuddhakÄ• le ekato samaá¹‡adhammaá¹ƒ katvÄ• anÄ• gÄ• miphalaá¹
nibbattabhikkhu brahmalokato Ä• gantvÄ• pannarasa paÃ±he pucchitvÄ• \Ee III 147/ ``ime
satthÄ• raá¹ƒ aÃ±Ã±o byÄ• kÄ• tuá¹ƒ samattho nÄ• ma natthi, gaccha, satthu santike imesa
uggaá¹‡hÄ• â€™â€™ ti uyyojesi. so tathÄ• katvÄ• paÃ±havissajjanÄ• vasÄ• ne arahattaá
nikkhantadivasato paá¹-á¹-hÄ• ya dvÄ• dasa vassÄ• ni mÄ• tubhikkhuniyÄ• akkhÄ«hi assÅ
puttaviyogadukkhitÄ• assutinteneva mukhena bhikkhÄ• ya caramÄ• nÄ• antaravÄ«thiyaá¹
\Ne II 82/, puttÄ• â€™â€™ ti viravantÄ« taá¹ƒ gaá¹‡hituá¹ƒ upadhÄ• vamÄ• nÄ• parivattitv
khÄ«raá¹ƒ muÃ±cantehi uá¹-á¹-hahitvÄ• allacÄ«varÄ• gantvÄ• theraá¹ƒ gaá¹‡hi. so cintes
santikÄ• madhuravacanaá¹ƒ labhissati, vinassissati. thaddhameva katvÄ• imÄ• ya saddhiá
ti. atha naá¹ƒ Ä• ha --- ``kiá¹ƒ karontÄ« vicarasi, sinehamattampi chindituá¹ƒ na sakkosÄ«â€

kakkhaá¸·Ä• therassa \Be II 94/ kathÄ• â€™â€™ ti cintetvÄ• ``kiá¹ƒ vadesi, tÄ• tÄ• â€™â€
tatheva vuttÄ• cintesi --- ``ahaá¹ƒ imassa kÄ• raá¹‡Ä• dvÄ• dasa vassÄ• ni assÅ«ni sandh
ayaá¹ƒ panevaá¹ƒ thaddhahadayo, kiá¹ƒ me iminÄ• â€™â€™ ti puttasinehaá¹ƒ chinditvÄ• t
pÄ• puá¹‡i.

aparena samayena dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, d
upanissayasampanno kumÄ• rakassapo ca therÄ« ca nÄ• sitÄ• , satthÄ• pana tesaá¹ƒ pati
nÄ• ma lokÄ• nukampakÄ• â€™â€™ ti \Ee III 148/. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, id
paccayo patiá¹-á¹-hÄ• jÄ• to, pubbepi nesaá¹ƒ ahaá¹ƒ patiá¹-á¹-hÄ• ahosiá¹ƒyevÄ• â€™â€

``nigrodhameva seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khasmi jÄ«vitaâ€™â€™ nti || (J I 1.12; I 10.81)

imaá¹ƒ __nigrodhajÄ• takaá¹ƒ_ vitthÄ• rena kathetvÄ• ``tadÄ• sÄ• khamigo devadatto aho
devadattaparisÄ• , vÄ• rappattÄ• migadhenu therÄ« ahosi, putto kumÄ• rakassapo, gabbhi
pariccajitvÄ• gato nigrodhamigarÄ• jÄ• pana ahamevÄ• â€™â€™ ti jÄ• takaá¹ƒ samodhÄ•
chinditvÄ• theriyÄ• attanÄ• va attano patiá¹-á¹-hÄ• nakatabhÄ• vaá¹ƒ pakÄ• sento, ``bhikk
attani á¹-hitena saggaparÄ• yaá¹‡ena vÄ• maggaparÄ• yaá¹‡ena vÄ• bhavituá¹ƒ na sakkÄ
nÄ• tho, paro kiá¹ƒ karissatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<160> á¹• 21 ``attÄ• hi attano nÄ• tho, ko hi nÄ• tho paro siyÄ• .

attanÄ• hi sudantena, nÄ• thaá¹ƒ labhati dullabhaâ€™â€™ nti ||

tattha __nÄ• tho_ti patiá¹-á¹-hÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• attani á¹-hitena attasamp
katvÄ• \Ne II 83/ saggaá¹ƒ vÄ• pÄ• puá¹‡ituá¹ƒ, maggaá¹ƒ vÄ• bhÄ• vetuá¹ƒ, phalaá¹ƒ vÄ
\Ee III 149/. tasmÄ• hi attÄ• va __attano_ patiá¹-á¹-hÄ• hoti, __paro ko_ nÄ• ma kassa pat
attanÄ• _ eva __hi sudantena_ nibbisevanena \Be II 95/ arahattaphalasaá¹…khÄ• taá¹ƒ __d
labhati_. arahattaÃ±hi sandhÄ• ya idha ``nÄ• thaá¹ƒ labhati dullabhaâ€™â€™ nti vuttaá¹ƒ.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kumÄ• rakassapamÄ• tutherÄ«vatthu catutthaá¹ƒ.

5. mahÄ• kÄ• laupÄ• sakavatthu

__attanÄ• hi kataá¹ƒ pÄ• pa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ek
sotÄ• pannaupÄ• sakaá¹ƒ Ä• rabbha kathesi.

so kira mÄ• sassa aá¹-á¹-hadivasesu uposathiko hutvÄ• vihÄ• re sabbarattiá¹ƒ dhammaka
rattiá¹ƒ corÄ• ekasmiá¹ƒ gehe sandhiá¹ƒ chinditvÄ• bhaá¹‡á¸• akaá¹ƒ gahetvÄ• lohabhÄ•
sÄ• mikehi anubaddhÄ• gahitabhaá¹‡á¸• aá¹ƒ chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu. sÄ• mikÄ• p
disÄ• pakkhandiá¹ƒsu. eko pana vihÄ• ramaggaá¹ƒ gahetvÄ• mahÄ• kÄ• lassa rattiá¹ƒ dh
pokkharaá¹‡itÄ«re mukhaá¹ƒ dhovantassa purato bhaá¹‡á¸• ikaá¹ƒ chaá¸• á¸• etvÄ• palÄ•
Ä• gatamanussÄ• bhaá¹‡á¸• ikaá¹ƒ disvÄ• ``tvaá¹ƒ no gehasandhiá¹ƒ chinditvÄ• bhaá¹‡á
suá¹‡anto viya vicarasÄ«â€™â€™ ti \Ee III 150/ taá¹ƒ gahetvÄ• pothetvÄ• mÄ• retvÄ• ch
atha naá¹ƒ pÄ• tova pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• dÄ• ya gatÄ• daharasÄ• maá¹‡erÄ• disvÄ•
sayitaupÄ• sako ayuttaá¹ƒ maraá¹‡aá¹ƒ labhatÄ«â€™â€™ ti vatvÄ• satthu Ä• rocesuá¹ƒ. s
imasmiá¹ƒ attabhÄ• ve kÄ• lena appatirÅ«paá¹ƒ maraá¹‡aá¹ƒ laddhaá¹ƒ, pubbe katakamma
laddhaâ€™â€™ nti vatvÄ• tehi yÄ• cito tassa pubbakammaá¹ƒ kathesi ---

atÄ«te kira bÄ• rÄ• á¹‡asiraÃ±Ã±o vijite ekassa paccantagÄ• massa aá¹-avimukhe corÄ• p
aá¹-avimukhe ekaá¹ƒ rÄ• jabhaá¹-aá¹ƒ á¹-hapesi, so bhatiá¹ƒ gahetvÄ• manusse orato pÄ•
oraá¹ƒ Ä• neti. atheko manusso abhirÅ«paá¹ƒ attano bhariyaá¹ƒ cÅ«á¸·ayÄ• nakaá¹ƒ Ä• rop
á¹-hÄ• naá¹ƒ agamÄ• si. rÄ• jabhaá¹-o taá¹ƒ itthiá¹ƒ disvÄ• va saÃ±jÄ• tasineho tena ``aá¹-
sÄ• mi, atikkÄ• mehÄ«â€™â€™ ti vuttepi ``idÄ• ni vikÄ• lo, pÄ• tova atikkÄ• messÄ• mÄ«â
sÄ• mi, idÄ• neva no nehÄ«ti. nivatta, bho, amhÄ• kaá¹ƒyeva gehe Ä• hÄ• ro ca nivÄ• so ca
nivattituá¹ƒ icchi. itaro purisÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• yÄ• nakaá¹ƒ nivattÄ• petvÄ• anic
dvÄ• rakoá¹-á¹-hake nivÄ• saá¹ƒ datvÄ• Ä• hÄ• raá¹ƒ paá¹-iyÄ• dÄ• pesi. tassa pana gehe
atthi. so taá¹ƒ tassa yÄ• nakantare pakkhipÄ• petvÄ• paccÅ«sakÄ• le corÄ• naá¹ƒ paviá¹-â
athassa purisÄ• ``maá¹‡iratanaá¹ƒ, sÄ• mi, corehi haá¹-aâ€™â€™ nti Ä• rocesuá¹ƒ. so gÄ•
á¹-hapetvÄ• ``antogÄ• mato nikkhamante vicinathÄ• â€™â€™ ti Ä• ha. itaropi pÄ• tova yÄ•
151/ pÄ• yÄ• si. athassa yÄ• nakaá¹ƒ sodhentÄ• attanÄ• á¹-hapitaá¹ƒ maá¹‡iratanaá¹ƒ dis
maá¹‡iá¹ƒ gahetvÄ• palÄ• yasÄ«â€™â€™ ti pothetvÄ• ``gahito no, sÄ• mi, coroâ€™â€™
so ``bhatakassa vata me gehe nivÄ• saá¹ƒ datvÄ• bhattaá¹ƒ dinnaá¹ƒ, maá¹‡iá¹ƒ gahetvÄ•
pÄ• papurisaâ€™â€™ nti pothÄ• petvÄ• mÄ• retvÄ• chaá¸• á¸• Ä• pesi. idaá¹ƒ tassa pubb
avÄ«cimhi nibbattitvÄ• tattha dÄ«gharattaá¹ƒ paccitvÄ• vipÄ• kÄ• vasesena attabhÄ• vasa
maraá¹‡aá¹ƒ pÄ• puá¹‡i.

evaá¹ƒ satthÄ• mahÄ• kÄ• lassa pubbakammaá¹ƒ dassetvÄ• , ``bhikkhave, evaá¹ƒ ime sa
katapÄ• pakammameva catÅ«su apÄ• yesu abhimatthatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• t

<161> á¹• 21 ``attanÄ• hi kataá¹ƒ pÄ• paá¹ƒ, attajaá¹ƒ attasambhavaá¹ƒ.

abhimatthati dummedhaá¹ƒ, vajiraá¹ƒvasmamayaá¹ƒ maá¹‡iâ€™â€™ nti ||

tattha __vajiraá¹ƒvasmamayaá¹ƒ maá¹‡i_nti vajiraá¹ƒva asmamayaá¹ƒ maá¹‡iá¹ƒ. idaá¹ƒ v
pÄ• sÄ• á¹‡amayaá¹ƒ pÄ• sÄ• á¹‡asambhavaá¹ƒ vajiraá¹ƒ tameva asmamayaá¹ƒ maá¹‡iá¹
uá¹-á¹-hÄ• naá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ pÄ• sÄ• á¹‡amaá¹‡iá¹ƒ khÄ• ditvÄ• chiddaá¹ƒ
khaá¹‡á¸• aá¹ƒ katvÄ• aparibhogaá¹ƒ karoti, evameva __attanÄ• kataá¹ƒ_ attani jÄ• taá¹ƒ
II 97/ \Ee III 152/ pÄ• paá¹ƒ __dummedhaá¹ƒ_ nippaÃ±Ã±aá¹ƒ puggalaá¹ƒ catÅ«su apÄ• ye
viddhaá¹ƒsetÄ«ti.

desanÄ• vasÄ• ne sampattabhikkhÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• kÄ• laupÄ• sakavatthu paÃ±camaá¹ƒ.

6. devadattavatthu

__yassa_ \Ne II 85/ __accantadussÄ«lya_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvan
Ä• rabbha kathesi.

ekasmiÃ±hi divase bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä
pÄ• padhammo dussÄ«lyakÄ• raá¹‡ena vaá¸• á¸• hitÄ• ya taá¹‡hÄ• ya ajÄ• tasattuá¹ƒ saá¹
lÄ• bhasakkÄ• raá¹ƒ nibbattetvÄ• ajÄ• tasattuá¹ƒ pituvadhe samÄ• dapetvÄ• tena saddhiá
nÄ• nappakÄ• rena tathÄ• gatassa vadhÄ• ya parisakkatÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
pubbepi devadatto nÄ• nappakÄ• rena mayhaá¹ƒ vadhÄ• ya parisakkatÄ«â€™â€™ ti vatvÄ
(J I 2.111-2) kathetvÄ• , ``bhikkhave, accantadussÄ«lapuggalaá¹ƒ nÄ• ma dussÄ«lyakÄ• ra
mÄ• luvÄ• viya sÄ• laá¹ƒ pariyonandhitvÄ• sambhaÃ±jamÄ• nÄ• nirayÄ• dÄ«su pakkhipa
gÄ• thÄ• mÄ• ha ---

<162> á¹• 21 ``yassa \Ee III 153/ accantadussÄ«lyaá¹ƒ, mÄ• luvÄ• sÄ• lamivotthataá¹ƒ.

karoti so tathattÄ• naá¹ƒ, yathÄ• naá¹ƒ icchatÄ« disoâ€™â€™ ti ||

tattha __accantadussÄ«lya_nti ekantadussÄ«labhÄ• vo. gihÄ« vÄ• jÄ• tito paá¹-á¹-hÄ• ya
karonto, pabbajito vÄ• upasampannadivasato paá¹-á¹-hÄ• ya garukÄ• pattiá¹ƒ Ä• pajjamÄ•
idha pana yo dvÄ«su tÄ«su attabhÄ• vesu dussÄ«lo, etassa gatiyÄ• Ä• gataá¹ƒ dussÄ«lab
vuttaá¹ƒ. __dussÄ«labhÄ• vo_ti cettha dussÄ«lassa cha \Be II 98/ dvÄ• rÄ• ni nissÄ• ya up
veditabbÄ• . __mÄ• luvÄ• sÄ• lamivotthata_nti yassa puggalassa taá¹ƒ taá¹‡hÄ• saá¹…kh
nÄ• ma mÄ• luvÄ• sÄ• laá¹ƒ ottharantÄ« deve vassante pattehi udakaá¹ƒ sampaá¹-icchitvÄ

sabbatthakameva pariyonandhati, evaá¹ƒ attabhÄ• vaá¹ƒ otthataá¹ƒ pariyonandhitvÄ• á¹-hi
sambhaÃ±jitvÄ• bhÅ«miyaá¹ƒ pÄ• tiyamÄ• no rukkho viya tÄ• ya dussÄ«lyasaá¹…khÄ• tÄ•
apÄ• yesu pÄ• tiyamÄ• no, yathÄ• naá¹ƒ anatthakÄ• mo diso icchati, tathÄ• attÄ• naá¹ƒ k

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

devadattavatthu chaá¹-á¹-haá¹ƒ.

7. saá¹…ghabhedaparisakkanavatthu

__sukarÄ• nÄ«_ti \Ne II 86/ \Ee III 154/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane vih
saá¹…ghabhedaparisakkanaá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi devadatto saá¹…ghabhedÄ• ya parisakkanto Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ
attano adhippÄ• yaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• thero satthu santikaá¹ƒ gantvÄ• bhagavanta
``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• ja
pÄ• visiá¹ƒ. addasÄ• kho maá¹ƒ, bhante, devadatto rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ.
tenupasaá¹…kami, upasaá¹…kamitvÄ• maá¹ƒ etadavoca --- `ajjatagge dÄ• nÄ• haá¹ƒ, Ä• v
bhagavatÄ• aÃ±Ã±atra bhikkhusaá¹…ghena uposathaá¹ƒ karissÄ• mi saá¹…ghakammaÃ±
devadatto saá¹…ghaá¹ƒ bhindissati, uposathaÃ±ca karissati saá¹…ghakammÄ• ni cÄ• â€™

``sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhu, sÄ• dhu pÄ• pena dukkaraá¹ƒ.

pÄ• paá¹ƒ pÄ• pena sukaraá¹ƒ, pÄ• pamariyehi dukkaraâ€™â€™ nti || (Ud 48) ---

imaá¹ƒ \Be II 99/ udÄ• naá¹ƒ udÄ• netvÄ• , ``Ä• nanda, attano ahitakammaá¹ƒ nÄ• ma suka
dukkaraâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<163> á¹• 21 ``sukarÄ• ni asÄ• dhÅ«ni, attano ahitÄ• ni ca.

yaá¹ƒ ve hitaÃ±ca sÄ• dhuÃ±ca, taá¹ƒ ve paramadukkaraâ€™â€™ nti ||

tassattho --- yÄ• ni kammÄ• ni __asÄ• dhÅ«ni_ sÄ• vajjÄ• ni apÄ• yasaá¹ƒvattanikattÄ• ye
honti, tÄ• ni __sukarÄ• ni_ \Ee III 155/. __yaá¹ƒ_ pana sugatisaá¹ƒvattanikattÄ• attano __h
anavajjatthena __sÄ• dhuÃ±ca_ sugatisaá¹ƒvattanikaÃ±ceva nibbÄ• nasaá¹ƒvattanikaÃ±ca
pÄ• cÄ«naninnÄ• ya gaá¹…gÄ• ya ubbattetvÄ• pacchÄ• mukhakaraá¹‡aá¹ƒ viya atidukkar

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

saá¹…ghabhedaparisakkanavatthu sattamaá¹ƒ.

8. kÄ• lattheravatthu

__yo_ \Ne II 87/ __sÄ• sana_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto kÄ
kathesi.

sÄ• vatthiyaá¹ƒ kirekÄ• itthÄ« mÄ• tuá¹-á¹-hÄ• ne á¹-hatvÄ• taá¹ƒ theraá¹ƒ upaá¹-á¹-hahi.
paá¹-ivissakagehe manussÄ• satthu santike dhammaá¹ƒ sutvÄ• Ä• gantvÄ• ``aho buddhÄ
dhammadesanÄ• madhurÄ• â€™â€™ ti pasaá¹ƒsanti. sÄ• itthÄ« tesaá¹ƒ kathaá¹ƒ sutvÄ•
dhammadesanaá¹ƒ sotukÄ• mÄ• â€™â€™ ti tassa Ä• rocesi. so ``tattha mÄ• gamÄ«â€™â
punadivase punadivasepÄ«ti yÄ• vatatiyaá¹ƒ tena nivÄ• riyamÄ• nÄ• pi sotukÄ• mÄ• va ah
nivÄ• resÄ«ti? evaá¹ƒ kirassa ahosi --- ``satthu santike dhammaá¹ƒ sutvÄ• mayi bhijjissatÄ
ekadivasaá¹ƒ pÄ• tova bhuttapÄ• tarÄ• sÄ• uposathaá¹ƒ samÄ• diyitvÄ• , ``amma, sÄ• dh
pariviseyyÄ• sÄ«â€™â€™ ti dhÄ«taraá¹ƒ Ä• á¹‡Ä• petvÄ• vihÄ• raá¹ƒ agamÄ• si. dhÄ«tÄ
Ä• gatakÄ• le parivisitvÄ• ``kuhiá¹ƒ mahÄ• upÄ• sikÄ• â€™â€™ ti vuttÄ• ``dhammassava
gatÄ• â€™â€™ ti Ä• ha. so taá¹ƒ \Ee III 156/ sutvÄ• va kucchiyaá¹ƒ uá¹-á¹-hitena á¸• Ä• he
sÄ• mayi bhinnÄ• â€™â€™ ti vegena gantvÄ• satthu santike dhammaá¹ƒ suá¹‡amÄ• naá
``bhante, ayaá¹ƒ itthÄ« dandhÄ• sukhumaá¹ƒ dhammakathaá¹ƒ na jÄ• nÄ• ti, imissÄ• kha
sukhumaá¹ƒ dhammakathaá¹ƒ akathetvÄ• dÄ• nakathaá¹ƒ vÄ• sÄ«lakathaá¹ƒ vÄ• kathet
satthÄ• tassajjhÄ• sayaá¹ƒ viditvÄ• ``tvaá¹ƒ duppaÃ±Ã±o pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ nissÄ•
sÄ• sanaá¹ƒ paá¹-ikkosasi. attaghÄ• tÄ• yeva vÄ• yamasÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ•

<164> á¹• 21 ``yo sÄ• sanaá¹ƒ arahataá¹ƒ, ariyÄ• naá¹ƒ dhammajÄ«vinaá¹ƒ.

paá¹-ikkosati dummedho, diá¹-á¹-hiá¹ƒ nissÄ• ya pÄ• pikaá¹ƒ.

phalÄ• ni kaá¹-á¹-hakasseva, attaghÄ• tÄ• ya phallatÄ«â€™â€™ ti ||

tassattho --- __yo dummedho_ puggalo attano sakkÄ• rahÄ• nibhayena __pÄ• pikaá¹ƒ diá¹
``dhammaá¹ƒ vÄ• sossÄ• ma, dÄ• naá¹ƒ vÄ• dassÄ• mÄ• â€™â€™ ti vadante paá¹-ikkosa
dhammajÄ«vinaá¹ƒ_ buddhÄ• naá¹ƒ __sÄ• sanaá¹ƒ paá¹-ikkosati, _ tassa taá¹ƒ paá¹-ikkosa
diá¹-á¹-hi veá¸·usaá¹…khÄ• tassa __kaá¹-á¹-hakassa phalÄ• ni_ viya hoti. tasmÄ• yathÄ•
gaá¹‡hanto __attaghÄ• tÄ• ya phallati, _ attano ghÄ• tatthameva phalati, evaá¹ƒ sopi attagh
vuttampi cetaá¹ƒ ---

``phalaá¹ƒ \Ne II 88/ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti || (Vin II 335; AN a IV

desanÄ• vasÄ• ne upÄ• sikÄ• sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ• yapi sÄ• tt
ahosÄ«ti.

kÄ• lattheravatthu aá¹-á¹-hamaá¹ƒ.

9. cÅ«á¸·akÄ• laupÄ• sakavatthu

__attanÄ• _ \Be II 101/ \Ee III 157/ __hi kata_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetava
cÅ«á¸·akÄ• laá¹ƒ upÄ• sakaá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi mahÄ• kÄ• lavatthusmiá¹ƒ vuttanayeneva umaá¹…gacorÄ• sÄ• mikehi anu
dhammakathaá¹ƒ sutvÄ• pÄ• tova vihÄ• rÄ• nikkhamitvÄ• sÄ• vatthiá¹ƒ Ä• gacchantassa
bhaá¹‡á¸• ikaá¹ƒ chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu. manussÄ• taá¹ƒ disvÄ• ``ayaá¹ƒ rattiá¹ƒ
dhammaá¹ƒ suá¹‡anto viya carati, gaá¹‡hatha naâ€™â€™ nti taá¹ƒ pothayiá¹ƒsu. kumbhad
gacchamÄ• nÄ• taá¹ƒ disvÄ• ``apetha, sÄ• mi, nÄ• yaá¹ƒ evarÅ«paá¹ƒ karotÄ«â€™â€™ t
vihÄ• raá¹ƒ gantvÄ• , ``bhante, ahamhi manussehi nÄ• sito, kumbhadÄ• siyo me nissÄ• ya
bhikkhÅ«naá¹ƒ Ä• rocesi. bhikkhÅ« tathÄ• gatassa tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• tesa
``bhikkhave, cÅ«á¸·akÄ• laupÄ• sako kumbhadÄ• siyo ceva nissÄ• ya, attano ca akaraá¹‡a
ime hi nÄ• ma sattÄ• attanÄ• pÄ• pakammaá¹ƒ katvÄ• nirayÄ• dÄ«su attanÄ• va kilissant
sugatiÃ±ceva nibbÄ• naÃ±ca gacchantÄ• attanÄ• va visujjhantÄ«â€™â€™ ti vatvÄ• imaá¹

<165> á¹• 21 ``attanÄ• hi kataá¹ƒ pÄ• paá¹ƒ, attanÄ• saá¹ƒkilissati.

attanÄ• akataá¹ƒ pÄ• paá¹ƒ, attanÄ• va visujjhati.

suddhÄ« asuddhi paccattaá¹ƒ, nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ visodhayeâ€™â€™ ti ||

tassattho \Ee III 158/ --- yena __attanÄ• _ akusalakammaá¹ƒ __kataá¹ƒ_ hoti, so catÅ«su a
anubhavanto \Ne II 89/ __attanÄ• va saá¹ƒkilissati_. yena pana __attanÄ• akataá¹ƒ pÄ• pa
nibbÄ• naÃ±ca gacchanto __attanÄ• va visujjhati_. kusalakammasaá¹…khÄ• tÄ• __suddhi
__asuddhi paccattaá¹ƒ_ kÄ• rakasattÄ• naá¹ƒ attaniyeva vipaccati. __aÃ±Ã±o_ puggalo __
visodhaye_ neva visodheti, na kilesetÄ«ti vuttaá¹ƒ hoti.

desanÄ• vasÄ• ne \Be II 102/ cÅ«á¸·akÄ• lo sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ

dhammadesanÄ• ahosÄ«ti.

cÅ«á¸·akÄ• laupÄ• sakavatthu navamaá¹ƒ.

10. attadatthattheravatthu

__attadattha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto attadatthattheraá¹ƒ

satthÄ• rÄ• hi parinibbÄ• nakÄ• le, ``bhikkhave, ahaá¹ƒ ito catumÄ• saccayena parinibbÄ•
uppannasaá¹ƒvegÄ• sattasatÄ• puthujjanÄ• bhikkhÅ« satthu santikaá¹ƒ avijahitvÄ• ``kiá¹
karissÄ• mÄ• â€™â€™ ti sammantayamÄ• nÄ• vicaranti. attadatthatthero pana cintesi --- `
catumÄ• saccayena parinibbÄ• yissati, ahaÃ±camhi avÄ«tarÄ• go, satthari dharamÄ• neyev
vÄ• yamissÄ• mÄ«â€™â€™ ti. so bhikkhÅ«naá¹ƒ santikaá¹ƒ na gacchati. atha naá¹ƒ bhikkh
neva amhÄ• kaá¹ƒ santikaá¹ƒ Ä• gacchasi, na kiÃ±ci mantesÄ«â€™â€™ ti vatvÄ• satthu s
bhante, evaá¹ƒ nÄ• ma karotÄ«â€™â€™ ti Ä• rocayiá¹ƒsu. so satthÄ• rÄ• pi ``kasmÄ• eva
``tumhe kira, bhante, catumÄ• saccayena \Ee III 159/ parinibbÄ• yissatha, ahaá¹ƒ tumhesu
arahattappattiyÄ• vÄ• yamissÄ• mÄ«â€™â€™ ti. satthÄ• tassa sÄ• dhukÄ• raá¹ƒ datvÄ• ,
atthi, tena attadatthena viya bhavituá¹ƒ vaá¹-á¹-ati. na hi gandhÄ• dÄ«hi pÅ«jentÄ• maá¹ƒ p
dhammÄ• nudhammapaá¹-ipattiyÄ• pana maá¹ƒ pÅ«jenti. tasmÄ• aÃ±Ã±enapi attadatthas
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<166> á¹• 21 ``attadatthaá¹ƒ paratthena, bahunÄ• pi na hÄ• paye.

attadatthamabhiÃ±Ã±Ä• ya, sadatthapasuto siyÄ• â€™â€™ ti ||

tassattho --- gihibhÅ«tÄ• tÄ• va kÄ• kaá¹‡ikamattampi attano atthaá¹ƒ sahassamattenÄ• p
90/ na hÄ• paye. kÄ• kaá¹‡ikamattenÄ• pi hissa attadatthova khÄ• danÄ«yaá¹ƒ vÄ• bhojan
parattho. idaá¹ƒ \Be II 103/ pana evaá¹ƒ akathetvÄ• kammaá¹-á¹-hÄ• nasÄ«sena kathitaá¹ƒ
na hÄ• pemÄ«â€™â€™ ti bhikkhunÄ• nÄ• ma saá¹…ghassa uppannaá¹ƒ cetiyapaá¹-isaá¹.
upajjhÄ• yÄ• divattaá¹ƒ vÄ• na hÄ• petabbaá¹ƒ. Ä• bhisamÄ• cÄ• rikavattaÃ±hi pÅ«rentoy
sacchikaroti, tasmÄ• ayampi attadatthova. yo pana accÄ• raddhavipassako ``ajja vÄ• suve
paá¹-ivedhaá¹ƒ patthayamÄ• no vicarati, tena upajjhÄ• yavattÄ• dÄ«nipi hÄ• petvÄ• attano
evarÅ«paÃ±hi __attadatthamabhiÃ±Ã±Ä• ya_ ``ayaá¹ƒ me attano atthoâ€™â€™ ti sallakkh
__sadatthapasuto siyÄ• _ti tasmiá¹ƒ sake atthe uyyuttapayutto bhaveyyÄ• ti.

desanÄ• vasÄ• ne so thero arahatte patiá¹-á¹-hahi, sampattabhikkhÅ«nampi sÄ• tthikÄ• dh

attadatthattheravatthu dasamaá¹ƒ.

attavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamo vaggo.

13. lokavaggo

1. daharabhikkhuvatthu

__hÄ«naá¹ƒ_ \Ne II 91/ \Ee III 161/ \Be II 104/ __dhamma_nti imaá¹ƒ dhammadesanaá¹ƒ s
viharanto aÃ±Ã±ataraá¹ƒ daharabhikkhuá¹ƒ Ä• rabbha kathesi.

aÃ±Ã±ataro kira thero daharabhikkhunÄ• saddhiá¹ƒ pÄ• tova visÄ• khÄ• ya gehaá¹ƒ agam
paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhuvayÄ• gu niccapaÃ±Ã±attÄ• hoti. thero tattha yÄ• g
daharabhikkhuá¹ƒ nisÄ«dÄ• petvÄ• sayaá¹ƒ aÃ±Ã±aá¹ƒ gehaá¹ƒ agamÄ• si. tena ca sama
dhÄ«tÄ• ayyikÄ• ya á¹-hÄ• ne á¹-hatvÄ• bhikkhÅ«naá¹ƒ veyyÄ• vaccaá¹ƒ karoti. sÄ• tass
parissÄ• ventÄ« cÄ• á¹-iyaá¹ƒ attano mukhanimittaá¹ƒ disvÄ• hasi, daharopi taá¹ƒ oloketvÄ
hasamÄ• naá¹ƒ disvÄ• ``chinnasÄ«so hasatÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ daharo ``tvaá
mÄ• tÄ• pitaropi te chinnasÄ«sÄ• â€™â€™ ti akkosi. sÄ• rodamÄ• nÄ• mahÄ• nase ayyik
idaá¹ƒ, ammÄ• â€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesi. sÄ• daharassa santikaá¹ƒ Ä• gantv
na etaá¹ƒ chinnakesanakhassa chinnanivÄ• sanapÄ• rupanassa \Ee III 162/ majjhe chinnak
bhikkhÄ• ya carantassa ayyassa agarukaâ€™â€™ nti Ä• ha. daharo Ä• ma, upÄ• sike, tvaá
chinnakesÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• si, imissÄ• maá¹ƒ ``chinnasÄ«soâ€™â€™ ti katvÄ• akk
visÄ• khÄ• neva daharaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ asakkhi, napi dÄ• rikaá¹ƒ. tasmiá¹ƒ khaá¹‡e
``kimidaá¹ƒ upÄ• sikeâ€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• daharaá¹ƒ ovadanto Ä• h
nÄ• yaá¹ƒ chinnakesanakhavatthassa majjhe chinnakapÄ• laá¹ƒ Ä• dÄ• ya bhikkhÄ• ya car
hohÄ«â€™â€™ ti. Ä• ma, bhante, kiá¹ƒ tumhe attano upaá¹-á¹-hÄ• yikaá¹ƒ atajjetvÄ• maá
``chinnasÄ«soâ€™â€™ ti akkosituá¹ƒ vaá¹-á¹-issatÄ«ti. tasmiá¹ƒ khaá¹‡e satthÄ• Ä• gantv
pucchi. visÄ• khÄ• Ä• dito paá¹-á¹-hÄ• ya taá¹ƒ pavattiá¹ƒ Ä• rocesi. satthÄ• tassa dahara
sotÄ• pattiphalÅ«panissayaá¹ƒ disvÄ• ``mayÄ• imaá¹ƒ daharaá¹ƒ anuvattituá¹ƒ vaá¹-á¹-atÄ
visÄ• khaá¹ƒ Ä• ha --- ``kiá¹ƒ pana visÄ• khe tava dÄ• rikÄ• ya chinnakesÄ• dimattakeneva
chinnasÄ«se katvÄ• akkosituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? daharo tÄ• vadeva uá¹-á¹-hÄ• ya
II 92/, ``bhante, etaá¹ƒ paÃ±haá¹ƒ tumheva suá¹-á¹-hu jÄ• nÄ• tha, amhÄ• kaá¹ƒ upajjhÄ• y
suá¹-á¹-hu na jÄ• nantÄ«â€™â€™ ti Ä• ha. satthÄ• daharassa attano anukulabhÄ• vaá¹ƒ Ä
Ä• rabbha hasanabhÄ• vo nÄ• ma hÄ«no dhammo, hÄ«naÃ±ca nÄ• ma dhammaá¹ƒ sevitu
saá¹ƒvasituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<167> á¹• 21 ``hÄ«naá¹ƒ \Ee III 163/ dhammaá¹ƒ na seveyya, pamÄ• dena na saá¹ƒvase.

micchÄ• diá¹-á¹-hiá¹ƒ na seveyya, na siyÄ• lokavaá¸• á¸• hanoâ€™â€™ ti ||

tattha __hÄ«naá¹ƒ dhamma_nti paÃ±cakÄ• maguá¹‡aá¹ƒ dhammaá¹ƒ. so hi hÄ«no dhamn
oá¹-á¹-hagoá¹‡Ä• dÄ«hipi paá¹-isevitabbo. hÄ«nesu ca nirayÄ• dÄ«su á¹-hÄ• nesu nibbattÄ
taá¹ƒ __na seveyya. pamÄ• denÄ• _ti sativossaggalakkhaá¹‡ena pamÄ• denÄ• pi __na saá
micchÄ• diá¹-á¹-himpi na gaá¹‡heyya. __lokavaá¸• á¸• hano_ti yo hi evaá¹ƒ karoti, so lokava
tasmÄ• evaá¹ƒ akaraá¹‡ena na siyÄ• lokavaá¸• á¸• hanoti.

desanÄ• vasÄ• ne so daharo sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ•

daharabhikkhuvatthu paá¹-hamaá¹ƒ.

2. suddhodanavatthu

__uttiá¹-á¹-he_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• nigrodhÄ• rÄ• me viharanto pitaraá¹ƒ

ekasmiÃ±hi samaye satthÄ• paá¹-hamagamanena kapilapuraá¹ƒ gantvÄ• Ã±Ä• tÄ«hi kata
nigrodhÄ• rÄ• maá¹ƒ patvÄ• Ã±Ä• tÄ«naá¹ƒ mÄ• nabhindanatthÄ• ya Ä• kÄ• se ratanacaá
caá¹…kamanto dhammaá¹ƒ desesi. Ã±Ä• tÄ« pasannacittÄ• suddhodanamahÄ• rÄ• jÄ• na
tasmiá¹ƒ Ã±Ä• tisamÄ• game pokkharavassaá¹ƒ vassi. taá¹ƒ Ä• rabbha mahÄ• janena kath
samuá¹-á¹-hÄ• pitÄ• ya ``na, bhikkhave, idÄ• neva, pubbepi mayhaá¹ƒ Ã±Ä• tisamÄ• game
vassiyevÄ• â€™â€™ ti \Ee III 164/ vatvÄ• __vessantarajÄ• takaá¹ƒ_ (J II 22.1655 Ä• dayo
sutvÄ• pakkamantesu Ã±Ä• tÄ«su ekopi satthÄ• raá¹ƒ na nimantesi. rÄ• jÄ• pi ``mayhaá¹ƒ
anÄ• gantvÄ• kahaá¹ƒ gamissatÄ«â€™â€™ ti animantetvÄ• va agamÄ• si. gantvÄ• ca pa
bhikkhusahassÄ• naá¹ƒ yÄ• guÄ• dÄ«ni paá¹-iyÄ• dÄ• petvÄ• Ä• sanÄ• ni \Ne II 93/ paÃ±
piá¹‡á¸• Ä• ya pavisanto ``kiá¹ƒ nu kho atÄ«tabuddhÄ• pitu nagaraá¹ƒ patvÄ• ujukameva
udÄ• hu paá¹-ipÄ• á¹-iyÄ• piá¹‡á¸• Ä• ya cariá¹ƒsÅ«â€™â€™ ti Ä• vajjento ``paá¹-ipÄ• á¹-i
disvÄ• paá¹-hamagehato paá¹-á¹-hÄ• ya piá¹‡á¸• Ä• ya caranto pÄ• yÄ• si. rÄ• hulamÄ• tÄ
disvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• sÄ• á¹-akaá¹ƒ saá¹‡á¹-hÄ• pento vegen
satthÄ• raá¹ƒ vanditvÄ• --- ``putta, kasmÄ• maá¹ƒ nÄ• sesi, ativiya te piá¹‡á¸• Ä• ya caran
yuttaá¹ƒ nÄ• ma vo imasmiá¹ƒyeva nagare suvaá¹‡á¹‡asivikÄ• dÄ«hi vicaritvÄ• piá¹‡á¸• Ä
lajjÄ• pesÄ«â€™â€™ ti? ``nÄ• haá¹ƒ taá¹ƒ, mahÄ• rÄ• ja, lajjÄ• pemi, attano pana kulavaá
ti. ``kiá¹ƒ pana, tÄ• ta, piá¹‡á¸• Ä• ya caritvÄ• jÄ«vanavaá¹ƒso mama vaá¹ƒsoâ€™â€™ ti?
vaá¹ƒso, mama paneso vaá¹ƒso. anekÄ• ni hi buddhasahassÄ• ni piá¹‡á¸• Ä• ya caritvÄ• v
dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<168> á¹• 21 ``uttiá¹-á¹-he nappamajjeyya, dhammaá¹ƒ sucaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

<169> á¹• 21 ``dhammaá¹ƒ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti ||

tattha \Ee III 165/ __uttiá¹-á¹-he_ti uá¹-á¹-hahitvÄ• paresaá¹ƒ gharadvÄ• re á¹-hatvÄ• gahe
__nappamajjeyyÄ• _ti piá¹‡á¸• acÄ• rikavattaÃ±hi hÄ• petvÄ• paá¹‡Ä«tabhojanÄ• ni pariye
nÄ• ma, sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caranto pana na pamajjati nÄ• ma. evaá¹ƒ karonto u
__dhamma_nti anesanaá¹ƒ pahÄ• ya \Be II 107/ sapadÄ• naá¹ƒ caranto tameva bhikkhÄ• c
care. sukhaá¹ƒ setÄ«_ti desanÄ• mattametaá¹ƒ, evaá¹ƒ panetaá¹ƒ bhikkhÄ• cariyadhamma
idha loke catÅ«hi iriyÄ• pathehi __sukhaá¹ƒ_ viharatÄ«ti attho. __na naá¹ƒ duccarita_nti ves
caranto bhikkhÄ• cariyadhammaá¹ƒ duccaritaá¹ƒ carati nÄ• ma. evaá¹ƒ acaritvÄ• __dhamm
naá¹ƒ duccaritaá¹ƒ care_. sesaá¹ƒ vuttatthameva.

desanÄ• vasÄ• ne rÄ• jÄ• sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ• dh

suddhodanavatthu dutiyaá¹ƒ.

3. paÃ±casatavipassakabhikkhuvatthu

__yathÄ• _ \Ne II 94/ __pubbuá¸·aka_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viha
bhikkhÅ« Ä• rabbha kathesi.

te kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• ghaá¹-ent
appavisesÄ• ``visesetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahessÄ• mÄ• â€™â€™ ti satthu santik
marÄ«cikammaá¹-á¹-hÄ• naá¹ƒ bhÄ• ventÄ• va Ä• gamiá¹ƒsu \Ee III 166/. tesaá¹ƒ vihÄ• raa
devo vassi. te tattha tattha pamukhesu á¹-hatvÄ• dhÄ• rÄ• vegena uá¹-á¹-hahitvÄ• bhijjant
``ayampi attabhÄ• vo uppajjitvÄ• bhijjanatthena pubbuá¸·akasadisoyevÄ• â€™â€™ ti Ä• ra
satthÄ• gandhakuá¹-iyaá¹ƒ nisinnova te bhikkhÅ« oloketvÄ• tehi saddhiá¹ƒ kathento viya o
imaá¹ƒ gÄ• thamÄ• ha ---

<170> á¹• 21 ``yathÄ• pubbuá¸·akaá¹ƒ passe, yathÄ• passe marÄ«cikaá¹ƒ.

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti ||

tattha __marÄ«cika_nti mayÅ«khaá¹ƒ. te hi dÅ«ratova gehasaá¹‡á¹-hÄ• nÄ• divasena upaa

upagacchantÄ• naá¹ƒ agayhÅ«pagÄ• rittakÄ• tucchakÄ• va. tasmÄ• yathÄ• uppajjitvÄ• \
__pubbuá¸·akaá¹ƒ_ rittatucchÄ• dibhÄ• veneva passeyya, evaá¹ƒ khandhÄ• dilokaá¹ƒ __av
passatÄ«_ti attho.

desanÄ• vasÄ• ne te bhikkhÅ« á¹-hitaá¹-á¹-hÄ• neyeva arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

paÃ±casatavipassakabhikkhuvatthu tatiyaá¹ƒ.

4. abhayarÄ• jakumÄ• ravatthu

__etha passathimaá¹ƒ loka_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto a
Ä• rabbha kathesi.

tassa kira paccantaá¹ƒ vÅ«pasametvÄ• Ä• gatassa pitÄ• bimbisÄ• ro tussitvÄ• ekaá¹ƒ na
95/ nÄ• á¹-akitthiá¹ƒ datvÄ• \Ee III 167/ sattÄ• haá¹ƒ rajjamadÄ• si. so sattÄ• haá¹ƒ gehÄ•
rajjasiriá¹ƒ anubhavitvÄ• aá¹-á¹-hame divase nadÄ«titthaá¹ƒ gantvÄ• nhatvÄ• uyyÄ• naá¹
santatimahÄ• matto viya tassÄ• itthiyÄ• naccagÄ«taá¹ƒ passanto nisÄ«di. sÄ• pi taá¹…kha
santatimahÄ• mattassa nÄ• á¹-akitthÄ« viya satthakavÄ• tÄ• naá¹ƒ vasena kÄ• lamakÄ• si.
kÄ• lakiriyÄ• ya uppannasoko ``na me imaá¹ƒ sokaá¹ƒ á¹-hapetvÄ• satthÄ• raá¹ƒ aÃ±Ã±o n
sakkhissatÄ«â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``bhante, sokaá¹ƒ me nibbÄ• p
taá¹ƒ samassÄ• setvÄ• ``tayÄ• hi, kumÄ• ra, imissÄ• itthiyÄ• evameva matakÄ• le rodan
assÅ«naá¹ƒ anamatagge saá¹ƒsÄ• re pamÄ• á¹‡aá¹ƒ natthÄ«â€™â€™ ti vatvÄ• tÄ• ya de
Ã±atvÄ• , ``kumÄ• ra, mÄ• soci, bÄ• lajanÄ• naá¹ƒ saá¹ƒsÄ«danaá¹-á¹-hÄ• nametaâ€™â€

<171> á¹• 21 ``etha passathimaá¹ƒ lokaá¹ƒ, cittaá¹ƒ rÄ• jarathÅ«pamaá¹ƒ.

yattha bÄ• lÄ• visÄ«danti, natthi saá¹…go vijÄ• nataâ€™â€™ nti ||

tattha __te passathÄ• _ti rÄ• jakumÄ• rameva sandhÄ• yÄ• ha. __imaá¹ƒ loka_nti imaá¹ƒ k
attabhÄ• vaá¹ƒ. __citta_nti sattaratanÄ• divicittaá¹ƒ rÄ• jarathaá¹ƒ viya vatthÄ• laá¹…kÄ• rÄ
__yattha bÄ• lÄ• _ti yasmiá¹ƒ attabhÄ• ve bÄ• lÄ• evaá¹ƒ \Be II 109/ visÄ«danti. __vijÄ• na
paá¹‡á¸• itÄ• naá¹ƒ ettha rÄ• gasaá¹…gÄ• dÄ«su ekopi __saá¹…go natthÄ«_ti attho.

desanÄ• vasÄ• ne rÄ• jakumÄ• ro sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tth

abhayarÄ• jakumÄ• ravatthu catutthaá¹ƒ.

5. sammajjanattheravatthu

__yo_ \Ee III 168/ __ca pubbe_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sa
Ä• rabbha kathesi.

so kira pÄ• to vÄ• sÄ• yaá¹ƒ vÄ• ti velaá¹ƒ pamÄ• á¹‡aá¹ƒ akatvÄ• abhikkhaá¹‡aá¹ƒ sam
ekadivasaá¹ƒ sammajjaniá¹ƒ gahetvÄ• divÄ• á¹-á¹-hÄ• ne nisinnassa revatattherassa santi
mahÄ• kusÄ«to janassa saddhÄ• deyyaá¹ƒ bhuÃ±jitvÄ• Ä• gantvÄ• nisÄ«dati, kiá¹ƒ nÄ• m
96/ gahetvÄ• ekaá¹ƒ á¹-hÄ• naá¹ƒ sammajjituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. thero ``
dassÄ• mÄ«â€™â€™ ti cintetvÄ• ehÄ• vusoti. kiá¹ƒ, bhanteti? gaccha nhatvÄ• ehÄ«ti. so
thero ekamantaá¹ƒ nisÄ«dÄ• petvÄ• ovadanto Ä• ha --- ``Ä• vuso, bhikkhunÄ• nÄ• ma na
vicarituá¹ƒ vaá¹-á¹-ati, pÄ• to eva pana sammajjitvÄ• piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ•
Ä• gantvÄ• rattiá¹-á¹-hÄ• ne vÄ• divÄ• á¹-á¹-hÄ• ne vÄ• nisinnena dvattiá¹ƒsÄ• kÄ• raá¹ƒ
khayavayaá¹ƒ paá¹-á¹-hapetvÄ• sÄ• yanhe uá¹-á¹-hÄ• ya sammajjituá¹ƒ vaá¹-á¹-ati, niccak
attanopi nÄ• ma okÄ• so kÄ• tabboâ€™â€™ ti. so therassa ovÄ• de á¹-hatvÄ• na cirassev
taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ uklÄ• paá¹ƒ ahosi. atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu --- ``Ä• vuso s
taá¹ƒ á¹-hÄ• naá¹ƒ uklÄ• paá¹ƒ kasmÄ• na sammajjasÄ«â€™â€™ ti? ``bhante, mayÄ• pa
idÄ• nÄ• mhi appamattoâ€™â€™ ti. bhikkhÅ« ``ayaá¹ƒ thero aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™
satthÄ• ``Ä• ma, bhikkhave, mama putto pubbe pamÄ• dakÄ• le sammajjanto vicari, idÄ• n
vÄ«tinÄ• mento na sammajjatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<172> á¹• 21 ``yo \Be II 110/ \Ee III 169/ ca pubbe pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti ||

tassattho --- __yo_ puggalo __pubbe_ vattapaá¹-ivattakaraá¹‡ena vÄ• sajjhÄ• yÄ• dÄ«hi v
pacchÄ• _ maggaphalasukhena vÄ«tinÄ• mento __nappamajjati, so_ abbhÄ• dÄ«hi __mutt
maggaÃ±Ä• á¹‡ena __imaá¹ƒ_ khandhÄ• dilokaá¹ƒ obhÄ• seti, ekÄ• lokaá¹ƒ karotÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sammajjanattheravatthu paÃ±camaá¹ƒ.

6. aá¹…gulimÄ• lattheravatthu

__yassa pÄ• pa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aá¹…gulimÄ• la
vatthu __aá¹…gulimÄ• lasuttanta_vaseneva (MN II 347 Ä• dayo) veditabbaá¹ƒ.

thero \Ne II 97/ pana satthu santike pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. atha kho Ä• yasm
rahogato paá¹-isallÄ«no vimuttisukhapaá¹-isaá¹ƒvedÄ«. tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ•

``yo ca pubbe pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti || ---

Ä• dinÄ• nayena udÄ• naá¹ƒ udÄ• netvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parin
Ä• vuso, thero uppannoâ€™â€™ ti dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ
nuttha, bhikkhave, etarahi kathÄ• ya \Ee III 170/ sannisinnÄ• â€™â€™ ti pucchitvÄ• , ``bha
aá¹…gulimÄ• lattherassa nibbattaá¹-á¹-hÄ• nakathÄ• yÄ• â€™â€™ ti vutte ``parinibbuto ca
puttoâ€™â€™ ti. ``bhante, ettake manusse mÄ• retvÄ• parinibbutoâ€™â€™ ti? ``Ä• ma, b
kalyÄ• á¹‡amittaá¹ƒ alabhitvÄ• ettakaá¹ƒ pÄ• pamakÄ• si, pacchÄ• pana kalyÄ• á¹‡amitta
appamatto ahosi. tenassa taá¹ƒ pÄ• pakammaá¹ƒ kusalena pihitaâ€™â€™ nti vatvÄ• imaá

<173> á¹• 21 ``yassa \Be II 111/ pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, kusalena pidhÄ«yati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti ||

tattha __kusalenÄ• _ti arahattamaggaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sesaá¹ƒ uttÄ• natthamevÄ•

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aá¹…gulimÄ• lattheravatthu chaá¹-á¹-haá¹ƒ.

7. pesakÄ• radhÄ«tÄ• vatthu

__andhabhÅ«to_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• aggÄ• á¸·ave cetiye viharanto ekaá
Ä• rabbha kathesi.

ekadivasaÃ±hi Ä• á¸·avivÄ• sino satthari Ä• á¸·aviá¹ƒ sampatte nimantetvÄ• dÄ• naá¹ƒ ad
bhattakiccÄ• vasÄ• ne anumodanaá¹ƒ karonto ``addhuvaá¹ƒ me jÄ«vitaá¹ƒ, dhuvaá¹ƒ me m
maritabbameva \Ne II 98/, maraá¹‡apariyosÄ• naá¹ƒ me jÄ«vitaá¹ƒ, jÄ«vitameva aniyataá¹ƒ
\Ee III 171/ evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• vetha. yesaÃ±hi maraá¹‡assati abhÄ• vitÄ• , te p
Ä• sÄ«visaá¹ƒ disvÄ• bhÄ«taadaá¹‡á¸• apuriso viya santÄ• sappattÄ• bheravaravaá¹ƒ rav
yesaá¹ƒ pana maraá¹‡assati bhÄ• vitÄ• , te dÅ«ratova Ä• sÄ«visaá¹ƒ disvÄ• daá¹‡á¸• aker
á¹-hitapuriso viya pacchime kÄ• le na santasanti, tasmÄ• maraá¹‡assati bhÄ• vetabbÄ• â€

dhammadesanaá¹ƒ sutvÄ• avasesajanÄ• sakiccappasutÄ• va ahesuá¹ƒ. ekÄ• pana soá¸·
pesakÄ• radhÄ«tÄ• ``aho buddhÄ• naá¹ƒ kathÄ• nÄ• ma acchariyÄ• , mayÄ• pana maraá
vaá¹-á¹-atÄ«â€™â€™ ti rattindivaá¹ƒ maraá¹‡assatimeva bhÄ• vesi. satthÄ• pi tato nikkham
agamÄ• si. sÄ• pi kumÄ• rikÄ• tÄ«á¹‡i vassÄ• ni maraá¹‡assatiá¹ƒ bhÄ• vesiyeva.

athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ olokento taá¹ƒ kumÄ• rikaá¹ƒ attano Ã
antopaviá¹-á¹-haá¹ƒ disvÄ• ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti upadhÄ• rento ``imÄ• ya
dhammadesanÄ• ya sutadivasato paá¹-á¹-hÄ• ya tÄ«á¹‡i vassÄ• ni maraá¹‡assati bhÄ• vitÄ
gantvÄ• imaá¹ƒ kumÄ• rikaá¹ƒ cattÄ• ro paÃ±he pucchitvÄ• tÄ• ya vissajjentiyÄ• \Be II 11
sÄ• dhukÄ• raá¹ƒ datvÄ• imaá¹ƒ gÄ• thaá¹ƒ bhÄ• sissÄ• mi. sÄ• gÄ• thÄ• vasÄ• ne sotÄ•
taá¹ƒ nissÄ• ya mahÄ• janassÄ• pi sÄ• tthikÄ• dhammadesanÄ• bhavissatÄ«â€™â€™ ti Ã
paÃ±casatabhikkhuparivÄ• ro jetavanÄ• nikkhamitvÄ• anupubbena aggÄ• á¸·avavihÄ• raá
``satthÄ• Ä• gatoâ€™â€™ ti sutvÄ• taá¹ƒ vihÄ• raá¹ƒ gantvÄ• nimantayiá¹ƒsu. tadÄ• sÄ•
Ä• gamanaá¹ƒ sutvÄ• ``Ä• gato kira mayhaá¹ƒ pitÄ• , sÄ• mi, Ä• cariyo puá¹‡á¹‡acandamu
ti tuá¹-á¹-hamÄ• nasÄ• ``ito me tiá¹‡á¹‡aá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ matthake suvaá¹‡á¹‡av
diá¹-á¹-hapubbo, idÄ• nissa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ \Ee III 172/ sarÄ«raá¹ƒ daá¹-á¹-huá¹ƒ
varadhammaá¹ƒ sotuá¹ƒ labhissÄ• mÄ«â€™â€™ ti cintesi. pitÄ• panassÄ• sÄ• laá¹ƒ gacc
parasantako me sÄ• á¹-ako Ä• ropito, tassa vidatthimattaá¹ƒ aniá¹-á¹-hitaá¹ƒ, taá¹ƒ ajja niá¹
sÄ«ghaá¹ƒ me tasaraá¹ƒ vaá¹-á¹-etvÄ• Ä• hareyyÄ• sÄ«â€™â€™ ti. sÄ• cintesi --- ``ahaá
sotukÄ• mÄ• , pitÄ• ca maá¹ƒ evaá¹ƒ Ä• ha. kiá¹ƒ nu kho satthu dhammaá¹ƒ suá¹‡Ä• mi, u
vaá¹-á¹-etvÄ• harÄ• mÄ«â€™â€™ ti? athassÄ• etadahosi ``pitÄ• maá¹ƒ tasare anÄ• hariy
pahareyyapi, tasmÄ• tasaraá¹ƒ vaá¹-á¹-etvÄ• tassa datvÄ• pacchÄ• dhammaá¹ƒ sossÄ•
nisÄ«ditvÄ• tasaraá¹ƒ vaá¹-á¹-esi.

Ä• á¸·avivÄ• sinopi satthÄ• raá¹ƒ parivisitvÄ• pattaá¹ƒ gahetvÄ• anumodanatthÄ• ya aá¹-á
``yamahaá¹ƒ kuladhÄ«taraá¹ƒ nissÄ• ya tiá¹ƒsayojanamaggaá¹ƒ Ä• gato, sÄ• ajjÄ• pi okÄ•
II 99/ okÄ• se laddhe anumodanaá¹ƒ karissÄ• mÄ«â€™â€™ ti tuá¹‡hÄ«bhÅ«to ahosi. evaá
satthÄ• raá¹ƒ sadevake loke koci kiÃ±ci vattuá¹ƒ na visahati. sÄ• pi kho kumÄ• rikÄ• tasara
pacchiyaá¹ƒ á¹-hapetvÄ• pitu santikaá¹ƒ gacchamÄ• nÄ• parisapariyante á¹-hatvÄ• satthÄ
aá¹-á¹-hÄ• si. satthÄ• pi gÄ«vaá¹ƒ ukkhipitvÄ• taá¹ƒ olokesi. sÄ• olokitÄ• kÄ• reneva aÃ±Ã
evarÅ«pÄ• ya parisÄ• ya majjhe nisÄ«ditvÄ• va maá¹ƒ olokento mamÄ• gamanaá¹ƒ paccÄ•
Ä• gamanameva paccÄ• sÄ«satÄ«â€™â€™ ti. sÄ• tasarapacchiá¹ƒ á¹-hapetvÄ• satthu \E
kasmÄ• pana naá¹ƒ satthÄ• olokesÄ«ti? evaá¹ƒ kirassa ahosi ``esÄ• ettova gacchamÄ• n
\Be II 113/ katvÄ• aniyatagatikÄ• bhavissati, mama santikaá¹ƒ Ä• gantvÄ• gacchamÄ• nÄ
niyatagatikÄ• hutvÄ• tusitavimÄ• ne nibbattissatÄ«â€™â€™ ti. tassÄ• kira taá¹ƒ divasaá¹
natthi. sÄ• olokitasaÃ±Ã±Ä• á¹‡eneva satthÄ• raá¹ƒ upasaá¹…kamitvÄ• chabbaá¹‡á¹‡ara
pavisitvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. tathÄ• rÅ«pÄ• ya parisÄ• ya majjhe nisÄ«
satthÄ• raá¹ƒ vanditvÄ• á¹-hitakkhaá¹‡eyeva taá¹ƒ Ä• ha --- ``kumÄ• rike, kuto Ä• gacchas

jÄ• nÄ• mi, bhanteâ€™â€™ ti. ``kattha gamissasÄ«â€™â€™ ti? ``na jÄ• nÄ• mi, bhanteâ€™
ti? ``jÄ• nÄ• mi, bhanteâ€™â€™ ti. ``jÄ• nÄ• sÄ«â€™â€™ ti? ``na jÄ• nÄ• mi, bhanteâ€™â
cattÄ• ro paÃ±he pucchi. mahÄ• jano ujjhÄ• yi --- ``ambho, passatha, ayaá¹ƒ pesakÄ• radh
saddhiá¹ƒ icchiticchitaá¹ƒ kathesi, nanu nÄ• ma imÄ• ya `kuto Ä• gacchasÄ«â€™ ti vutte `p
vattabbaá¹ƒ. `kahaá¹ƒ gacchasÄ«â€™ ti vutte `pesakÄ• rasÄ• laâ€™ nti vattabbaá¹ƒ siyÄ•

satthÄ• mahÄ• janaá¹ƒ nissaddaá¹ƒ katvÄ• , ``kumÄ• rike, tvaá¹ƒ kuto Ä• gacchasÄ«â€™
jÄ• nÄ• mÄ«ti vadesÄ«â€™â€™ ti pucchi. bhante, tumhe mama pesakÄ• ragehato Ä• gata
Ä• gatÄ• sÄ«â€™â€™ ti pucchantÄ• pana ``kuto Ä• gantvÄ• idha nibbattÄ• sÄ«â€™â€™
jÄ• nÄ• mi ``kuto ca Ä• gantvÄ• idha nibbattÄ• mhÄ«â€™â€™ ti. athassÄ• satthÄ• ``sÄ•
pucchitapaÃ±hova tayÄ• vissajjitoâ€™â€™ ti paá¹-hamaá¹ƒ sÄ• dhukÄ• raá¹ƒ \Ee III 174/
--- ``kattha gamissasÄ«ti puna puá¹-á¹-hÄ• kasmÄ• `na jÄ• nÄ• mÄ«â€™ ti vadesÄ«â€™â
tasarapacchiá¹ƒ gahetvÄ• pesakÄ• rasÄ• laá¹ƒ gacchantiá¹ƒ jÄ• nÄ• tha, ``ito gantvÄ• kat
ti pucchatha. ahaÃ±ca ito cutÄ• na jÄ• nÄ• mi ``kattha gantvÄ• nibbattissÄ• mÄ«â€™â€™
``mayÄ• pucchitapaÃ±hoyeva tayÄ• vissajjitoâ€™â€™ ti dutiyaá¹ƒ sÄ• dhukÄ• raá¹ƒ datv
``atha kasmÄ• `na jÄ• nÄ• sÄ«â€™ ti puá¹-á¹-hÄ• `jÄ• nÄ• mÄ«â€™ ti vadesÄ«â€™â€™
bhante, tasmÄ• evaá¹ƒ vademÄ«â€™â€™ ti. athassÄ• satthÄ• ``mayÄ• pucchitapaÃ±ho
tatiyaá¹ƒ \Ne II 100/ sÄ• dhukÄ• raá¹ƒ datvÄ• uttarimpi pucchi --- ``atha kasmÄ• `jÄ• nÄ• s
`na jÄ• nÄ• mÄ«â€™ ti vadesÄ«â€™â€™ ti. mama maraá¹‡abhÄ• vameva ahaá¹ƒ jÄ• nÄ•
``rattindivapubbaá¹‡hÄ• dÄ«su pana asukakÄ• le nÄ• ma marissÄ• mÄ«â€™â€™ ti na \Be
vademÄ«ti. athassÄ• satthÄ• ``mayÄ• pucchitapaÃ±hoyeva tayÄ• vissajjitoâ€™â€™ ti ca
datvÄ• parisaá¹ƒ Ä• mantetvÄ• ``ettakaá¹ƒ nÄ• ma tumhe imÄ• ya kathitaá¹ƒ na jÄ• nÄ• th
yesaÃ±hi paÃ±Ã±Ä• cakkhu natthi, te andhÄ• eva \Ee III 175/. yesaá¹ƒ paÃ±Ã±Ä• cakkhu a
cakkhumantoâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<174> á¹• 21 ``andhabhÅ«to ayaá¹ƒ loko, tanukettha vipassati.

sakuá¹‡o jÄ• lamuttova, appo saggÄ• ya gacchatÄ«â€™â€™ ti ||

tattha __andhabhÅ«to ayaá¹ƒ loko_ti ayaá¹ƒ lokiyamahÄ• jano paÃ±Ã±Ä• cakkhuno abhÄ•
__tanuketthÄ• _ti tanuko ettha, na bahu jano aniccÄ• divasena __vipassati. jÄ• lamuttovÄ•
sÄ• kuá¹‡ikena jÄ• lena ottharitvÄ• gayhamÄ• nesu vaá¹-á¹-akesu kocideva jÄ• lato mucca
pavisanti. tathÄ• maraá¹‡ajÄ• lena otthaá¹-esu sattesu bahÅ« apÄ• yagÄ• mino honti, __a
__saggÄ• ya gacchati, _ sugatiá¹ƒ vÄ• nibbÄ• naá¹ƒ vÄ• pÄ• puá¹‡Ä• tÄ«ti attho.

desanÄ• vasÄ• ne kumÄ• rikÄ• sotÄ• pattiphale patiá¹-á¹-hahi, mahÄ• janassÄ• pi sÄ• tth

sÄ• pi tasarapacchiá¹ƒ gahetvÄ• pitu santikaá¹ƒ agamÄ• si, sopi nisinnakova niddÄ• yi. tas

tasarapacchiá¹ƒ upanÄ• mentiyÄ• tasarapacchi vemakoá¹-iyaá¹ƒ paá¹-ihaÃ±Ã±itvÄ• sadda
pabujjhitvÄ• gahitanimitteneva vemakoá¹-iá¹ƒ Ä• kaá¸• á¸• hi. vemakoá¹-i gantvÄ• taá¹ƒ \E
ure pahari, sÄ• tattheva kÄ• laá¹ƒ katvÄ• tusitabhavane nibbatti. athassÄ• pitÄ• taá¹ƒ olo
lohitamakkhitena patitvÄ• mataá¹ƒ addasa. athassa mahÄ• soko uppajji. so ``na mama sok
sakkhissatÄ«â€™â€™ ti rodanto satthu santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocetvÄ• , ``bha
nibbÄ• pethÄ• â€™â€™ ti Ä• ha. satthÄ• taá¹ƒ samassÄ• setvÄ• ``mÄ• soci, upÄ• saka.
tava evameva dhÄ«tu maraá¹‡akÄ• le paggharitaassu catunnaá¹ƒ mahÄ• samuddÄ• naá¹ƒ
vatvÄ• anamataggakathaá¹ƒ \Ne II 101/ kathesi \Be II 115/. so tanubhÅ«tasoko satthÄ• raá
yÄ• citvÄ• laddhÅ«pasampado na cirasseva arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

pesakÄ• radhÄ«tÄ• vatthu sattamaá¹ƒ.

8. tiá¹ƒsabhikkhuvatthu

__haá¹ƒsÄ• diccapathe_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tiá¹ƒsa bh

ekasmiÃ±hi divase tiá¹ƒsamattÄ• disÄ• vÄ• sikÄ• bhikkhÅ« satthÄ• raá¹ƒ upasaá¹…kamiá
vattakaraá¹‡avelÄ• ya Ä• gantvÄ• te bhikkhÅ« disvÄ• ``satthÄ• rÄ• imehi saddhiá¹ƒ paá¹-
karissÄ• mÄ«â€™â€™ ti dvÄ• rakoá¹-á¹-hake \Ee III 177/ aá¹-á¹-hÄ• si. satthÄ• pi tehi sadd
katvÄ• tesaá¹ƒ sÄ• raá¹‡Ä«yadhammaá¹ƒ kathesi. taá¹ƒ sutvÄ• te sabbepi arahattaá¹ƒ pa
agamiá¹ƒsu. Ä• nandatthero tesu cirÄ• yantesu satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``bhante
bhikkhÅ« Ä• gatÄ• , te kuhiâ€™â€™ nti pucchi. ``gatÄ• , Ä• nandÄ• â€™â€™ ti. ``katarena
``Ä• kÄ• senÄ• nandÄ• â€™â€™ ti. ``kiá¹ƒ pana te, bhante, khÄ«á¹‡Ä• savÄ• â€™â€™ ti?
dhammaá¹ƒ sutvÄ• arahattaá¹ƒ pattÄ• â€™â€™ ti. tasmiá¹ƒ pana khaá¹‡e Ä• kÄ• sena ha
``yassa kho panÄ• nanda, cattÄ• ro iddhipÄ• dÄ• subhÄ• vitÄ• , so haá¹ƒsÄ• viya Ä• kÄ• s
imaá¹ƒ gÄ• thamÄ• ha ---

<175> á¹• 21 ``haá¹ƒsÄ• diccapathe yanti, Ä• kÄ• se yanti iddhiyÄ• .

nÄ«yanti dhÄ«rÄ• lokamhÄ• , jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti ||

tassattho --- ime __haá¹ƒsÄ• Ä• diccapathe Ä• kÄ• se_ gacchanti. yesaá¹ƒ iddhipÄ• dÄ• s
__yanti iddhiyÄ• . dhÄ«rÄ• _ paá¹‡á¸• itÄ• __savÄ• hiniá¹ƒ mÄ• raá¹ƒ jetvÄ• _ imamhÄ• v
nibbÄ• naá¹ƒ pÄ• puá¹‡antÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

tiá¹ƒsabhikkhuvatthu aá¹-á¹-hamaá¹ƒ.

9. ciÃ±camÄ• á¹‡avikÄ• vatthu

__ekaá¹ƒ_ \Ne II 102/ \Ee III 178/ \Be II 116/ __dhamma_nti dhammadesanaá¹ƒ satthÄ• je
ciÃ±camÄ• á¹‡avikaá¹ƒ Ä• rabbha kathesi.

paá¹-hamabodhiyaÃ±hi dasabalassa puthubhÅ«tesu sÄ• vakesu appamÄ• á¹‡esu devama
patthaá¹-e guá¹‡asamudaye mahÄ• lÄ• bhasakkÄ• ro udapÄ• di. titthiyÄ• sÅ«riyuggamane
hatalÄ• bhasakkÄ• rÄ• . te antaravÄ«thiyaá¹ƒ á¹-hatvÄ• ``kiá¹ƒ samaá¹‡o gotamova buddh
tasseva dinnaá¹ƒ mahapphalaá¹ƒ, amhÄ• kampi dinnaá¹ƒ mahapphalameva, amhÄ• kampi
evaá¹ƒ manusse viÃ±Ã±Ä• pentÄ• pi lÄ• bhasakkÄ• raá¹ƒ alabhitvÄ• raho sannipatitvÄ• ``
samaá¹‡assa gotamassa manussÄ• naá¹ƒ antare avaá¹‡á¹‡aá¹ƒ uppÄ• detvÄ• lÄ• bhasak
cintayiá¹ƒsu.

tadÄ• sÄ• vatthiyaá¹ƒ ciÃ±camÄ• á¹‡avikÄ• nÄ• mekÄ• paribbÄ• jikÄ• uttamarÅ«padha
viya. assÄ• sarÄ«rato rasmiyo niccharanti. atheko kharamantÄ« evamÄ• ha --- ``ciÃ±camÄ
samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ uppÄ• detvÄ• lÄ• bhasakkÄ• raá¹ƒ nÄ• sessÄ• m
upÄ• yoâ€™â€™ ti sampaá¹-icchiá¹ƒsu. atha sÄ• titthiyÄ• rÄ• maá¹ƒ gantvÄ• vanditvÄ• a
saddhiá¹ƒ na kathesuá¹ƒ. sÄ• ``ko nu kho me dosoâ€™â€™ ti yÄ• vatatiyaá¹ƒ ``vandÄ• mi
``ayyÄ• , ko nu kho me doso, kiá¹ƒ mayÄ• saddhiá¹ƒ na kathethÄ• â€™â€™ ti Ä• ha. ``bha
amhe viheá¹-hayantaá¹ƒ hatalÄ• bhasakkÄ• re \Ee III 179/ katvÄ• vicarantaá¹ƒ na jÄ• nÄ• s
jÄ• nÄ• mi, ayyÄ• , kiá¹ƒ panettha mayÄ• kattabbaâ€™â€™ nti. ``sace tvaá¹ƒ, bhagini, am
attÄ• naá¹ƒ paá¹-icca samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ uppÄ• detvÄ• lÄ• bhasakkÄ

sÄ• ``sÄ• dhu, ayyÄ• , mayhaá¹ƒveso bhÄ• ro, mÄ• cintayitthÄ• â€™â€™ ti vatvÄ• pakka
kusalatÄ• ya tato paá¹-á¹-hÄ• ya sÄ• vatthivÄ• sÄ«naá¹ƒ dhammakathaá¹ƒ sutvÄ• jetavanÄ
indagopakavaá¹‡á¹‡aá¹ƒ paá¹-aá¹ƒ pÄ• rupitvÄ• gandhamÄ• lÄ• dihatthÄ• jetavanÄ• bhim
velÄ• ya kuhiá¹ƒ gacchasÄ«â€™â€™ ti vutte, ``kiá¹ƒ tumhÄ• kaá¹ƒ mama gamanaá¹-á¹-hÄ
jetavanasamÄ«pe titthiyÄ• rÄ• me vasitvÄ• pÄ• tova ``aggavandanaá¹ƒ vandissÄ• mÄ• â€
upÄ• sakajane \Be II 117/ jetavanassa antovuá¹-á¹-hÄ• viya hutvÄ• nagaraá¹ƒ pavisati. ``k
vuá¹-á¹-hÄ• sÄ«â€™â€™ ti vutte, ``kiá¹ƒ tumhÄ• kaá¹ƒ mama vuá¹-á¹-haá¹-á¹-hÄ• nenÄ• â
mÄ• saddhamÄ• saccayena pucchiyamÄ• nÄ• jetavane samaá¹‡ena gotamena saddhiá¹ƒ
vuá¹-á¹-hÄ• mhÄ«ti. puthujjanÄ• naá¹ƒ \Ne II 103/ ``saccaá¹ƒ nu kho etaá¹ƒ, noâ€™â€™ ti
temÄ• sacatumÄ• saccayena pilotikÄ• hi udaraá¹ƒ veá¹-hetvÄ• gabbhinivaá¹‡á¹‡aá¹ƒ dass
pÄ• rupitvÄ• ``samaá¹‡aá¹ƒ gotamaá¹ƒ paá¹-icca gabbho uppannoâ€™â€™ ti andhabÄ• le
aá¹-á¹-hanavamÄ• saccayena udare dÄ• rumaá¹‡á¸• alikaá¹ƒ bandhitvÄ• upari paá¹-aá¹ƒ p
hatthapÄ• dapiá¹-á¹-hiyo gohanukena koá¹-á¹-Ä• petvÄ• ussade dassetvÄ• kilantindriyÄ•
tathÄ• gate alaá¹…katadhammÄ• sane nisÄ«ditvÄ• dhammaá¹ƒ desente dhammasabhaá¹

á¹-hatvÄ• , ``mahÄ• samaá¹‡a, mahÄ• janassa tÄ• va dhammaá¹ƒ desesi, madhuro te sadd
dantÄ• varaá¹‡aá¹ƒ. ahaá¹ƒ pana taá¹ƒ paá¹-icca gabbhaá¹ƒ labhitvÄ• paripuá¹‡á¹‡agabbh
sÅ«tigharaá¹ƒ jÄ• nÄ• si, sappitelÄ• dÄ«ni sayaá¹ƒ akaronto upaá¹-á¹-hÄ• kÄ• nampi aÃ±Ã
vÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ vÄ• visÄ• khaá¹ƒ upÄ• sikaá¹ƒ vÄ• `imissÄ• ciÃ±camÄ• á¹‡á
karohÄ«â€™ ti na vadesi, abhiramituá¹ƒyeva jÄ• nÄ• si, gabbhaparihÄ• raá¹ƒ na jÄ• nÄ• sÄ
gÅ«thapiá¹‡á¸• aá¹ƒ gahetvÄ• candamaá¹‡á¸• alaá¹ƒ dÅ«setuá¹ƒ vÄ• yamantÄ« viya paris
tathÄ• gato dhammakathaá¹ƒ á¹-hapetvÄ• sÄ«ho viya abhinadanto, ``bhagini, tayÄ• kathita
vitathabhÄ• vaá¹ƒ vÄ• ahameva ca tvaÃ±ca jÄ• nÄ• mÄ• â€™â€™ ti Ä• ha. ``Ä• ma, mahÄ
Ã±Ä• tabhÄ• venetaá¹ƒ jÄ• taâ€™â€™ nti.

tasmiá¹ƒ khaá¹‡e sakkassa Ä• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajjamÄ• no ``ciÄ
tathÄ• gataá¹ƒ abhÅ«tena akkosatÄ«â€™â€™ ti Ã±atvÄ• ``idaá¹ƒ vatthuá¹ƒ sodhessÄ• mÄ
devaputtehi saddhiá¹ƒ Ä• gami. devaputtÄ• mÅ«sikapotakÄ• hutvÄ• dÄ• rumaá¹‡á¸• alika
ekappahÄ• reneva chindiá¹ƒsu, pÄ• rutapaá¹-aá¹ƒ vÄ• to ukkhipi, dÄ• rumaá¹‡á¸• alikaá¹ƒ p
pÄ• dapiá¹-á¹-hiyaá¹ƒ pati \Ee III 181/, ubho aggapÄ• dÄ• chijjiá¹ƒsu. manussÄ• ``dhÄ« kÄ
sammÄ• sambuddhaá¹ƒ akkosÄ«â€™â€™ ti sÄ«se kheá¸·aá¹ƒ pÄ• tetvÄ• leá¸• á¸• udaá¹‡
nÄ«hariá¹ƒsu. athassÄ• tathÄ• gatassa cakkhupathaá¹ƒ atikkantakÄ• le mahÄ• pathavÄ« b
vivaramadÄ• si, avÄ«cito aggijÄ• lÄ• uá¹-á¹-hahi. sÄ• kuladattiyaá¹ƒ kambalaá¹ƒ pÄ• rupa
avÄ«cimhi nibbatti. aÃ±Ã±atitthiyÄ• naá¹ƒ lÄ• bhasakkÄ• ro parihÄ• yi, dasabalassa bhiyyo
punadivase dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, ciÃ±camÄ•
uá¸·Ä• raguá¹‡aá¹ƒ aggadakkhiá¹‡eyyaá¹ƒ sammÄ• sambuddhaá¹ƒ abhÅ«tena akkositvÄ•
ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi esÄ• maá¹ƒ abhÅ«tena akk
pattÄ• yevÄ• â€™â€™ ti vatvÄ• ---

``nÄ• daá¹-á¹-hÄ• parato dosaá¹ƒ, aá¹‡uá¹ƒ thÅ«lÄ• ni sabbaso.

issaro paá¹‡aye daá¹‡á¸• aá¹ƒ, sÄ• maá¹ƒ appaá¹-ivekkhiyÄ• â€™â€™ ti || ---

imaá¹ƒ \Ne II 104/ dvÄ• dasanipÄ• te __mahÄ• padumajÄ• takaá¹ƒ_ (J I 12.106) vitthÄ• ret

tadÄ• kiresÄ• mahÄ• padumakumÄ• rassa bodhisattassa mÄ• tu sapattÄ« raÃ±Ã±o aggan
asaddhammena nimantetvÄ• tassa manaá¹ƒ alabhitvÄ• attanÄ• va attani vippakÄ• raá¹ƒ k
dassetvÄ• ``tava putto maá¹ƒ anicchantiá¹ƒ imaá¹ƒ vippakÄ• raá¹ƒ pÄ• pesÄ«â€™â€™ ti \
Ä• rocesi. rÄ• jÄ• kuddho mahÄ• sattaá¹ƒ corapapÄ• te khipi. atha naá¹ƒ pabbatakucchiya
paá¹-iggahetvÄ• nÄ• garÄ• jassa phaá¹‡agabbhe patiá¹-á¹-hapesi. nÄ• garÄ• jÄ• taá¹ƒ nÄ
upaá¸• á¸• harajjena sammÄ• nesi. so tattha saá¹ƒvaccharaá¹ƒ vasitvÄ• pabbajitukÄ• mo h
pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattesi. atha naá¹ƒ eko vanacarako disvÄ• raÃ±Ã±

santikaá¹ƒ gantvÄ• katapaá¹-isanthÄ• ro sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ã±atvÄ• mahÄ• sattaá
tena ``mayhaá¹ƒ rajjena kiccaá¹ƒ natthi, tvaá¹ƒ pana dasa rÄ• jadhamme akopetvÄ• agatig
dhammena rajjaá¹ƒ kÄ• rehÄ«â€™â€™ ti ovadito uá¹-á¹-hÄ• yÄ• sanÄ• roditvÄ• nagaraá¹
amacce pucchi --- ``ahaá¹ƒ kaá¹ƒ nissÄ• ya evaá¹ƒ Ä• cÄ• rasampannena puttena viyogaá¹
``aggamahesiá¹ƒ nissÄ• ya, devÄ• â€™â€™ ti. rÄ• jÄ• taá¹ƒ uddhaá¹ƒpÄ• daá¹ƒ gahetvÄ•
nagaraá¹ƒ pavisitvÄ• dhammena rajjaá¹ƒ kÄ• resi. tadÄ• mahÄ• padumakumÄ• ro satthÄ•
ciÃ±camÄ• á¹‡avikÄ• ti.

satthÄ• \Be II 119/ imamatthaá¹ƒ pakÄ• setvÄ• , ``bhikkhave, ekaá¹ƒ dhammaÃ±hi saccav
musÄ• vÄ• de patiá¹-á¹-hitÄ• naá¹ƒ vissaá¹-á¹-haparalokÄ• naá¹ƒ akattabbapÄ• pakammaá
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<176> á¹• 21 ``ekaá¹ƒ dhammaá¹ƒ atÄ«tassa, musÄ• vÄ• dissa jantuno.

vitiá¹‡á¹‡aparalokassa, natthi pÄ• paá¹ƒ akÄ• riyaâ€™â€™ nti ||

tattha __ekaá¹ƒ dhamma_nti saccaá¹ƒ. __musÄ• vÄ• dissÄ• _ti yassa dasasu vacanesu ek
evarÅ«passa musÄ• vÄ• dino \Ee III 183/. __vitiá¹‡á¹‡aparalokassÄ• _ti vissaá¹-á¹-haparalo
manussasampattiá¹ƒ devasampattiá¹ƒ avasÄ• ne nibbÄ• nasampattinti imÄ• tissopi sampa
pÄ• pa_nti tassa evarÅ«passa idaá¹ƒ nÄ• ma pÄ• paá¹ƒ akattabbanti natthi.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

ciÃ±camÄ• á¹‡avikÄ• vatthu navamaá¹ƒ.

10. asadisadÄ• navatthu

__na_ \Ne II 105/ __ve kadariyÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharant
Ä• rabbha kathesi.

ekasmiÃ±hi samaye satthÄ• cÄ• rikaá¹ƒ caritvÄ• paÃ±casatabhikkhuparivÄ• ro jetavanaá
vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ nimantetvÄ• punadivase Ä• gantukadÄ• naá¹ƒ sajjetvÄ•
passantÅ«â€™â€™ ti nÄ• gare pakkosi. nÄ• garÄ• Ä• gantvÄ• raÃ±Ã±o dÄ• naá¹ƒ disvÄ•
nimantetvÄ• dÄ• naá¹ƒ sajjetvÄ• ``amhÄ• kampi dÄ• naá¹ƒ, devo, passatÅ«â€™â€™ ti ra
tesaá¹ƒ dÄ• naá¹ƒ disvÄ• ``imehi mama dÄ• nato uttaritaraá¹ƒ kataá¹ƒ, puna dÄ• naá¹ƒ ka
punadivasepi dÄ• naá¹ƒ sajjesi. nÄ• garÄ• pi taá¹ƒ disvÄ• punadivase sajjayiá¹ƒsu. evaá¹ƒ
parÄ• jetuá¹ƒ sakkoti, na \Ee III 184/ nÄ• garÄ• rÄ• jÄ• naá¹ƒ. atha chaá¹-á¹-he vÄ• re nÄ•
sahassaguá¹‡aá¹ƒ vaá¸• á¸• hetvÄ• yathÄ• na sakkÄ• hoti ``idaá¹ƒ nÄ• ma imesaá¹ƒ dÄ•

evaá¹ƒ dÄ• naá¹ƒ sajjayiá¹ƒsu. rÄ• jÄ• taá¹ƒ disvÄ• ``sacÄ• haá¹ƒ imesaá¹ƒ dÄ• nato uttar
sakkhissÄ• mi, kiá¹ƒ me jÄ«vitenÄ• â€™â€™ ti upÄ• yaá¹ƒ cintento nipajji. atha naá¹ƒ malli
upasaá¹…kamitvÄ• , ``kasmÄ• , mahÄ• rÄ• ja, evaá¹ƒ nipannosi, kena te indriyÄ• ni kilantÄ
rÄ• jÄ• Ä• ha --- ``na dÄ• ni tvaá¹ƒ, devi, jÄ• nÄ• sÄ«â€™â€™ ti. ``na jÄ• nÄ• mi, devÄ• â€
tamatthaá¹ƒ Ä• rocesi.

atha naá¹ƒ mallikÄ• Ä• ha --- ``deva, mÄ• cintayi, kahaá¹ƒ tayÄ• pathavissaro rÄ• jÄ• nÄ
diá¹-á¹-hapubbo vÄ• sutapubbo vÄ• , ahaá¹ƒ te dÄ• naá¹ƒ saá¹ƒvidahissÄ• mÄ«â€™â€™ t
saá¹ƒvidahitukÄ• matÄ• ya evaá¹ƒ vatvÄ• , mahÄ• rÄ• ja, sÄ• lakalyÄ• á¹‡ipadarehi paÃ±ca
Ä• vaá¹-á¹-e nisÄ«danamaá¹‡á¸• apaá¹ƒ kÄ• rehi, sesÄ• bahiÄ• vaá¹-á¹-e nisÄ«dissanti. pa
kÄ• rehi, tÄ• ni gahetvÄ• paÃ±casatÄ• hatthÄ« paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ mattha
á¹-hassanti. aá¹-á¹-ha vÄ• dasa vÄ• rattasuvaá¹‡á¹‡anÄ• vÄ• yo kÄ• rehi, tÄ• maá¹‡á¸• a
dvinnaá¹ƒ dvinnaá¹ƒ bhikkhÅ«naá¹ƒ antare ekekÄ• khattiyadhÄ«tÄ• nisÄ«ditvÄ• gandhe p
khattiyadhÄ«tÄ• bÄ«janaá¹ƒ Ä• dÄ• ya dve dve bhikkhÅ« bÄ«jamÄ• nÄ• á¹-hassati, sesÄ•
gandhe haritvÄ• \Ee III 185/ suvaá¹‡á¹‡anÄ• vÄ• su pakkhipissanti, tÄ• su ekaccÄ• khattiy
nÄ«luppalakalÄ• pe gahetvÄ• suvaá¹‡á¹‡anÄ• vÄ• su pakkhittagandhe Ä• loá¸·etvÄ• vÄ•
nÄ• garÄ• naÃ±hineva khattiyadhÄ«taro atthi, na setacchattÄ• ni, na hatthino ca. imehi kÄ•
II 106/ parÄ• jissanti, evaá¹ƒ karohi, mahÄ• rÄ• jÄ• ti. rÄ• jÄ• ``sÄ• dhu, devi, kalyÄ• á¹‡aá
tÄ• ya kathitaniyÄ• mena sabbaá¹ƒ kÄ• resi. ekassa pana bhikkhuno eko hatthi nappahosi.
Ä• ha --- ``bhadde, ekassa bhikkhuno eko hatthi nappahoti, kiá¹ƒ karissÄ• mÄ• â€™â€™ ti.
hatthisatÄ• ni natthÄ«â€™â€™ ti? ``atthi, devi, avasesÄ• duá¹-á¹-hahatthino, te bhikkhÅ« d
verambhavÄ• tÄ• viya caá¹‡á¸• Ä• hontÄ«â€™â€™ ti. ``deva, ahaá¹ƒ ekassa duá¹-á¹-haha
gahetvÄ• tiá¹-á¹-hanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. ``kattha naá¹ƒ á¹-hapessÄ•
aá¹…gulimÄ• lassa santikeâ€™â€™ ti. rÄ• jÄ• tathÄ• kÄ• resi. hatthipotako vÄ• ladhiá¹ƒ a
pakkhipitvÄ• ubho kaá¹‡á¹‡e pÄ• tetvÄ• akkhÄ«ni nimiletvÄ• aá¹-á¹-hÄ• si. mahÄ• jano ``
caá¹‡á¸• ahatthino ayamÄ• kÄ• roâ€™â€™ ti hatthimeva olokesi.

rÄ• jÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• satthÄ• raá¹ƒ vanditvÄ• , `
dÄ• nagge kappiyabhaá¹‡á¸• aá¹ƒ vÄ• akappiyabhaá¹‡á¸• aá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ tumhA
\Be II 121/. tasmiá¹ƒ \Ee III 186/ pana dÄ• ne ekadivaseneva pariccattaá¹ƒ cuddasakoá¹-idh
pana setacchattaá¹ƒ nisÄ«danapallaá¹…ko Ä• dhÄ• rako pÄ• dapÄ«á¹-hikÄ• ti cattÄ• ri ana
katvÄ• buddhÄ• naá¹ƒ dÄ• naá¹ƒ nÄ• ma dÄ• tuá¹ƒ samattho nÄ• hosi, teneva taá¹ƒ ``asa
paÃ±Ã±Ä• yi. taá¹ƒ kira sabbabuddhÄ• naá¹ƒ ekavÄ• raá¹ƒ hotiyeva, sabbesaá¹ƒ pana itthÄ
raÃ±Ã±o pana kÄ• á¸·o ca juá¹‡ho cÄ• ti dve amaccÄ• ahesuá¹ƒ. tesu kÄ• á¸·o cintesi --- ``
parihÄ• ni, ekadivaseneva cuddasakoá¹-idhanaá¹ƒ khayaá¹ƒ gacchati, ime imaá¹ƒ dÄ• naá¹
nipannÄ• niddÄ• yissanti, aho naá¹-á¹-haá¹ƒ rÄ• jakulaâ€™â€™ nti. juá¹‡ho cintesi --- ``ah
sudinnaá¹ƒ. na hi sakkÄ• rÄ• jabhÄ• ve aá¹-á¹-hitena evarÅ«paá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ, sa
adento nÄ• ma natthi, ahaá¹ƒ panidaá¹ƒ dÄ• naá¹ƒ anumodÄ• mÄ«â€™â€™ ti.

satthu bhattakiccÄ• vasÄ• ne rÄ• jÄ• anumodanatthÄ• ya pattaá¹ƒ gaá¹‡hi. satthÄ• cintes
mahoghaá¹ƒ pavattentena viya mahÄ• dÄ• naá¹ƒ dinnaá¹ƒ, asakkhi nu kho mahÄ• jano citt
noâ€™â€™ ti. so tesaá¹ƒ amaccÄ• naá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• ``sace raÃ±Ã±o dÄ• nÄ
karissÄ• mi, kÄ• á¸·assa muddhÄ• sattadhÄ• phalissati, juá¹‡ho sotÄ• pattiphale patiá¹-á¹-
Ã±atvÄ• kÄ• á¸·e anukampaá¹ƒ paá¹-icca evarÅ«paá¹ƒ dÄ• naá¹ƒ datvÄ• á¹-hitassa raÃ±Ã
vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ gato. bhikkhÅ« \Ee III 187/ aá¹…gulimÄ• laá¹ƒ pu
nu kho, Ä• vuso, duá¹-á¹-hahatthiá¹ƒ chattaá¹ƒ dhÄ• retvÄ• á¹-hitaá¹ƒ disvÄ• bhÄ• yÄ«â€™
Ä• vusoâ€™â€™ ti. te satthÄ• raá¹ƒ upasaá¹…kamitvÄ• Ä• haá¹ƒsu --- ``aá¹…gulimÄ• lo,
byÄ• karosÄ«â€™â€™ ti. satthÄ• ``na, bhikkhave \Ne II 107/, aá¹…gulimÄ• lo bhÄ• yati. kh
antare jeá¹-á¹-hakausabhÄ• mama puttasadisÄ• bhikkhÅ« na bhÄ• yantÄ«â€™â€™ ti vatv
gÄ• thamÄ• ha ---

``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

anejaá¹ƒ nhÄ• takaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 42

rÄ• jÄ• pi domanassappatto ``evarÅ«pÄ• ya nÄ• ma parisÄ• ya dÄ• naá¹ƒ datvÄ• á¹-hitass
anumodanaá¹ƒ akatvÄ• gÄ• thameva vatvÄ• satthÄ• uá¹-á¹-hÄ• yÄ• sanÄ• gato. mayÄ•
akatvÄ• ananucchavikaá¹ƒ kataá¹ƒ bhavissati \Be II 122/, kappiyabhaá¹‡á¸• aá¹ƒ adatvÄ•
vÄ• dinnaá¹ƒ bhavissati, satthÄ• rÄ• me kupitena bhavitabbaá¹ƒ. evaÃ±hi asadisadÄ• naá
anumodanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vandit
kho me, bhante, dÄ• tabbayuttakaá¹ƒ dÄ• naá¹ƒ na dinnaá¹ƒ, udÄ• hu dÄ• nÄ• nurÅ«paá¹ƒ
akappiyabhaá¹‡á¸• ameva dinnaâ€™â€™ nti. ``kimetaá¹ƒ \Ee III 188/, mahÄ• rÄ• jÄ• â€™â
dÄ• nÄ• nucchavikÄ• anumodanÄ• katÄ• â€™â€™ ti? ``mahÄ• rÄ• ja, anucchavikameva
asadisadÄ• naá¹ƒ nÄ• ma, ekassa buddhassa ekavÄ• rameva sakkÄ• dÄ• tuá¹ƒ, puna eva
duddadaâ€™â€™ nti. ``atha kasmÄ• , bhante, me dÄ• nÄ• nurÅ«paá¹ƒ anumodanaá¹ƒ na
asuddhattÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti. ``ko nu kho, bhante, parisÄ• ya dosoâ€™â€™ ti?
amaccÄ• naá¹ƒ cittÄ• cÄ• raá¹ƒ Ä• rocetvÄ• kÄ• á¸·e anukampaá¹ƒ paá¹-icca anumodanÄ
rÄ• jÄ• ``saccaá¹ƒ kira te, kÄ• á¸·a, evaá¹ƒ cintitaâ€™â€™ nti pucchitvÄ• ``saccaâ€™â€™
santakaá¹ƒ aggahetvÄ• mama puttadÄ• rehi saddhiá¹ƒ mayi attano santakaá¹ƒ dente tuyha
bho, yaá¹ƒ te mayÄ• dinnaá¹ƒ, taá¹ƒ dinnameva hotu, raá¹-á¹-hato pana me nikkhamÄ• â€
nÄ«haritvÄ• juá¹‡haá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira te evaá¹ƒ cintitaâ€™â€™ nti puc
vutte, ``sÄ• dhu, mÄ• tula, pasannosmi, tvaá¹ƒ mama parijanaá¹ƒ gahetvÄ• mayÄ• dinnan
dÄ• naá¹ƒ dehÄ«â€™â€™ ti sattÄ• haá¹ƒ rajjaá¹ƒ niyyÄ• detvÄ• satthÄ• raá¹ƒ Ä• ha --- ``p
karaá¹‡aá¹ƒ, mayÄ• evaá¹ƒ dinnadÄ• ne pahÄ• ramadÄ• sÄ«â€™â€™ ti. satthÄ• ``Ä• ma
parassa dÄ• naá¹ƒ anabhinanditvÄ• duggatiparÄ• yaá¹‡Ä• honti, dhÄ«rÄ• pana paresamp
saggaparÄ• yaá¹‡Ä• eva hontÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<177> á¹• 21 ``na \Ne II 108/ ve kadariyÄ• devalokaá¹ƒ vajanti, bÄ• lÄ• have nappasaá¹ƒ

dhÄ«ro ca dÄ• naá¹ƒ anumodamÄ• no, teneva so hoti sukhÄ« paratthÄ• â€™â€™ ti ||

tattha \Ee III 189/ __kadariyÄ• _ti thaddhamaccharino. __bÄ• lÄ• _ti idhalokaparalokaá¹ƒ a
__dhÄ«ro_ti paá¹‡á¸• ito. __sukhÄ« paratthÄ• _ti __teneva so_ dÄ• nÄ• numodanapuÃ±Ã±
anubhavamÄ• no sukhÄ« __hotÄ«_ti.

desanÄ• vasÄ• ne \Be II 123/ juá¹‡ho sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ• yap
dhammadesanÄ• ahosi, juá¹‡hopi sotÄ• panno hutvÄ• sattÄ• haá¹ƒ raÃ±Ã±Ä• dinnaniyÄ

asadisadÄ• navatthu dasamaá¹ƒ.

11. anÄ• thapiá¹‡á¸• akaputtakÄ• lavatthu

__pathabyÄ• ekarajjenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto kÄ• la
anÄ• thapiá¹‡á¸• ikassa puttaá¹ƒ Ä• rabbha kathesi.

so kira tathÄ• vidhassa saddhÄ• sampannassa seá¹-á¹-hino putto hutvÄ• neva satthu sant
gehaá¹ƒ Ä• gatakÄ• le daá¹-á¹-huá¹ƒ, na dhammaá¹ƒ sotuá¹ƒ, na saá¹…ghassa veyyÄ• vac
pitarÄ• ``mÄ• evaá¹ƒ, tÄ• ta, karÄ«â€™â€™ ti vuttopi tassa vacanaá¹ƒ na suá¹‡Ä• ti. atha
``ayaá¹ƒ evarÅ«paá¹ƒ diá¹-á¹-hiá¹ƒ gahetvÄ• vicaranto avÄ«ciparÄ• yaá¹‡o bhavissati, na
patirÅ«paá¹ƒ, yaá¹ƒ mayi passante mama putto nirayaá¹ƒ gaccheyya. imasmiá¹ƒ kho pana
abhijjanakasatto nÄ• ma natthi, dhanena naá¹ƒ bhindissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ Ä• h
hutvÄ• vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• ehi, kahÄ• paá¹‡asataá¹ƒ te \Ee III 190/ d
dassatha, tÄ• tÄ• ti. dassÄ• mi, puttÄ• ti. so yÄ• vatatiyaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• upos
agamÄ• si. dhammassavanena panassa kiccaá¹ƒ natthi, yathÄ• phÄ• sukaá¹-á¹-hÄ• ne say
agamÄ• si. athassa pitÄ• ``putto me uposathiko ahosi, sÄ«ghamassa yÄ• guÄ• dÄ«ni Ä• h
dÄ• pesi. so ``kahÄ• paá¹‡e aggahetvÄ• na bhuÃ±jissÄ• mÄ«â€™â€™ ti Ä• haá¹-Ä• haá¹-
pÄ«á¸·aá¹ƒ asahanto kahÄ• paá¹‡abhaá¹‡á¸• aá¹ƒ dÄ• pesi. so taá¹ƒ hatthena gahetvÄ• va

atha \Ne II 109/ naá¹ƒ punadivase seá¹-á¹-hi, ``tÄ• ta, kahÄ• paá¹‡asahassaá¹ƒ te dassÄ•
á¹-hatvÄ• ekaá¹ƒ dhammapadaá¹ƒ uggaá¹‡hitvÄ• Ä• gaccheyyÄ• sÄ«â€™â€™ ti pesesi.
purato á¹-hatvÄ• va ekameva padaá¹ƒ uggaá¹‡hitvÄ• palÄ• yitukÄ• mo ahosi. athassa satt
akÄ• si. so taá¹ƒ padaá¹ƒ asallakkhetvÄ• uparipadaá¹ƒ uggaá¹‡hissÄ• mÄ«ti á¹-hatvÄ• as
uggaá¹‡hissÄ• mÄ«ti suá¹‡antova kira sakkaccaá¹ƒ suá¹‡Ä• ti nÄ• ma. evaÃ±ca kira suá¹‡
sotÄ• pattimaggÄ• dayo deti. sopi uggaá¹‡hissÄ• mÄ«ti suá¹‡Ä• ti, satthÄ• pissa asallakkha

``uparipadaá¹ƒ uggaá¹‡hissÄ• mÄ«â€™â€™ ti á¹-hatvÄ• suá¹‡antova sotÄ• pattiphale pati

so punadivase buddhappamukhena bhikkhusaá¹…ghena saddhiá¹ƒyeva sÄ• vatthiá¹ƒ pÄ• disvÄ• ``ajja \Ee III 191/ mama puttassa Ä• kÄ• ro ruccatÄ«â€™â€™ ti cintesi. tassapi etac me pitÄ• ajja satthu santike kahÄ• paá¹‡e na dadeyya, kahÄ• paá¹‡akÄ• raá¹‡Ä• mayhaá paá¹-icchÄ• deyyÄ• â€™â€™ ti. satthÄ• panassa hiyyova kahÄ• paá¹‡assa kÄ• raá¹‡Ä• u mahÄ• seá¹-á¹-hi, buddhappamukhassa bhikkhusaá¹…ghassa yÄ• guá¹ƒ dÄ• petvÄ• putta tuá¹‡hÄ«bhÅ«tova yÄ• guá¹ƒ pivi, khÄ• danÄ«yaá¹ƒ khÄ• di, bhattaá¹ƒ bhuÃ±ji. mahÄ• seá bhattakiccÄ• vasÄ• ne puttassa purato sahassabhaá¹‡á¸• ikaá¹ƒ á¹-hapÄ• petvÄ• , ``tÄ• ta, dassÄ• mÄ«â€™ ti vatvÄ• uposathaá¹ƒ samÄ• dÄ• petvÄ• vihÄ• raá¹ƒ pahito. idaá¹ƒ te sa satthu purato kahÄ• paá¹‡e diyyamÄ• ne disvÄ• lajjanto ``alaá¹ƒ me kahÄ• paá¹‡ehÄ«â€™ tÄ• tÄ• â€™â€™ ti vuccamÄ• nopi na gaá¹‡hi. athassa pitÄ• satthÄ• raá¹ƒ vanditvÄ• , ``bh Ä• kÄ• ro ruccatÄ«â€™â€™ ti vatvÄ• ``kiá¹ƒ, mahÄ• seá¹-á¹-hÄ«â€™â€™ ti vutte ``mayÄ• `kahÄ• paá¹‡asataá¹ƒ te dassÄ• mÄ«â€™ ti vatvÄ• vihÄ• raá¹ƒ pesito. punadivase kahÄ• bhuÃ±jituá¹ƒ na icchi, ajja pana diyyamÄ• nepi kahÄ• paá¹‡e na icchatÄ«â€™â€™ ti Ä• ha. mahÄ• seá¹-á¹-hi, ajja tava puttassa cakkavattisampattitopi devalokabrahmalokasampattÄ«b varaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<178> á¹• 21 ``pathabyÄ• ekarajjena, saggassa gamanena vÄ• .

sabbalokÄ• dhipaccena, sotÄ• pattiphalaá¹ƒ varaâ€™â€™ nti ||

tattha __pathabyÄ• ekarajjenÄ• _ti cakkavattirajjena. __saggassa gamanena vÄ• _ti chabb \Ee III 192/ adhigamanena. __sabbalokÄ• dhipaccenÄ• _ti na ekasmiá¹ƒ ettake \Be II 125/ l nÄ• gasupaá¹‡á¹‡avemÄ• nikapetehi saddhiá¹ƒ, sabbasmiá¹ƒ loke Ä• dhipaccena. __sotÄ• ettake á¹-hÄ• ne \Ne II 110/ rajjaá¹ƒ kÄ• retvÄ• pi nirayÄ• dÄ«hi amuttova hoti, sotÄ• panno pihitÄ• pÄ• yadvÄ• ro hutvÄ• sabbadubbalopi aá¹-á¹-hame bhave na nibbattati, tasmÄ• so uttamanti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

anÄ• thapiá¹‡á¸• akaputtakÄ• lavatthu ekÄ• dasamaá¹ƒ.

lokavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

terasamo vaggo.

14. buddhavaggo

1. mÄ• radhÄ«taravatthu

__yassa_ \Ne II 111/ \Ee III 193/ \Be II 126/ __jita_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• b
viharanto mÄ• radhÄ«taro Ä• rabbha kathesi. desanaá¹ƒ pana sÄ• vatthiyaá¹ƒ samuá¹-á¹-h
kururaá¹-á¹-he mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡assa kathesi.

kururaá¹-á¹-he kira mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡assa dhÄ«tÄ• mÄ• gaá¹‡á¸• iyÄ• yeva n
taá¹ƒ patthayamÄ• nÄ• anekabrÄ• hmaá¹‡amahÄ• sÄ• lÄ• ceva khattiyamahÄ• sÄ• lÄ• c
mÄ• gaá¹‡á¸• iyassa pahiá¹‡iá¹ƒsu. sopi ``na tumhe mayhaá¹ƒ dhÄ«tu anucchavikÄ• â€™â
athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento attano Ã±Ä• á¹‡ajÄ• lassa an
mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡aá¹ƒ disvÄ• ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti upadhÄ•
brÄ• hmaá¹‡iyÄ• ca tiá¹‡á¹‡aá¹ƒ maggaphalÄ• naá¹ƒ upanissayaá¹ƒ addasa. brÄ• hmaá¹‡
aggiá¹ƒ paricarati. satthÄ• pÄ• tova pattacÄ«varamÄ• dÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ agamÄ• s
rÅ«pasiriá¹ƒ olokento ``imasmiá¹ƒ loke iminÄ• sadiso puriso nÄ• ma natthi, ayaá¹ƒ mayhaá
anucchaviko, imassa me dhÄ«taraá¹ƒ dassÄ• mÄ• â€™â€™ ti cintetvÄ• satthÄ• raá¹ƒ Ä• h
dhÄ«tÄ• atthi, ahaá¹ƒ tassÄ• anucchavikaá¹ƒ purisaá¹ƒ apassanto taá¹ƒ na kassaci adÄ• s
anucchaviko, ahaá¹ƒ te dhÄ«taraá¹ƒ pÄ• daparicÄ• rikaá¹ƒ katvÄ• dÄ• tukÄ• mo, yÄ• va na
tiá¹-á¹-hÄ• hÄ«â€™â€™ ti. satthÄ• tassa kathaá¹ƒ sutvÄ• neva abhinandi, na paá¹-ikkosi.

brÄ• hmaá¹‡opi gehaá¹ƒ gantvÄ• brÄ• hmaá¹‡iá¹ƒ Ä• ha --- ``bhoti, ajja me dhÄ«tu anucch
tassa naá¹ƒ dassÄ• mÄ• â€™â€™ ti dhÄ«taraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• Ä• dÄ• ya brÄ• h
á¹-hÄ• naá¹ƒ agamÄ• si. mahÄ• janopi kutÅ«halajÄ• to nikkhami. satthÄ• brÄ• hmaá¹‡ena
aá¹-á¹-hatvÄ• tattha padacetiyaá¹ƒ dassetvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne aá¹-á¹-hÄ• si. bud
padacetiyaá¹ƒ ``idaá¹ƒ asuko nÄ• ma passatÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• akkantaá¹-á¹
sesaá¹-á¹-hÄ• ne taá¹ƒ passanto nÄ• ma natthi. brÄ• hmaá¹‡o attanÄ• saddhiá¹ƒ \Be II 127
brÄ• hmaá¹‡iyÄ• ``kahaá¹ƒ soâ€™â€™ ti puá¹-á¹-ho ``imasmiá¹ƒ á¹-hÄ• ne tiá¹-á¹-hÄ• hÄ«
olokento padavalaÃ±jaá¹ƒ disvÄ• ``idamassa padaâ€™â€™ nti dassesi. sÄ• lakkhaá¹‡am
``na idaá¹ƒ, brÄ• hmaá¹‡a, kÄ• mabhogino padaâ€™â€™ nti vatvÄ• brÄ• hmaá¹‡ena, ``bh
susumÄ• raá¹ƒ passasi, mayÄ• so samaá¹‡o diá¹-á¹-ho `dhÄ«taraá¹ƒ te dassÄ• mÄ«â€™ t
adhivÄ• sitaâ€™â€™ nti vutte, ``brÄ• hmaá¹‡a, kiÃ±cÄ• pi tvaá¹ƒ evaá¹ƒ vadesi, idaá¹ƒ par
padaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``rattassa \Ee III 195/ hi ukkuá¹-ikaá¹ƒ padaá¹ƒ bhave,

duá¹-á¹-hassa hoti sahasÄ• nupÄ«á¸·itaá¹ƒ.

mÅ«á¸·hassa hoti avakaá¸• á¸• hitaá¹ƒ padaá¹ƒ,

vivaá¹-á¹-acchadassa idamÄ«disaá¹ƒ padaâ€™â€™ nti || (Vism I 45; Mp I 1.260-261; Dhp-a

atha naá¹ƒ brÄ• hmaá¹‡o, ``bhoti, mÄ• viravi, tuá¹‡hÄ«bhÅ«tÄ• va ehÄ«â€™â€™ ti gacch
``ayaá¹ƒ so purisoâ€™â€™ ti tassÄ• dassetvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``sama
dassÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ• ``na me tava dhÄ«tÄ• ya atthoâ€™â€™ ti avatvÄ• ,
kÄ• raá¹‡aá¹ƒ kathessÄ• mi, suá¹‡issasÄ«â€™â€™ ti vatvÄ• ``kathehi, bho samaá¹‡a, suá
abhinikkhamanato paá¹-á¹-hÄ• ya atÄ«taá¹ƒ Ä• haritvÄ• dassesi.

tatrÄ• yaá¹ƒ saá¹…khepakathÄ• --- mahÄ• satto rajjasiriá¹ƒ pahÄ• ya kaá¹‡á¹-akaá¹ƒ Ä• ru
abhinikkhamanto nagaradvÄ• re á¹-hitena mÄ• rena ``siddhattha, nivatta, ito te sattame diva
pÄ• tubhavissatÄ«â€™â€™ ti vutte, ``ahametaá¹ƒ, mÄ• ra, jÄ• nÄ• mi, na me tenatthoâ€™
nikkhamasÄ«ti? sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡atthÄ• yÄ• ti. ``tena hi sace ajjato paá¹-á¹-hÄ• ya
ekampi vitakkaá¹ƒ vitakkessasi, jÄ• nissÄ• mi te kattabbaâ€™â€™ nti Ä• ha. so tato paá¹-á
satta vassÄ• ni mahÄ• sattaá¹ƒ anubandhi.

satthÄ• pi chabbassÄ• ni dukkarakÄ• rikaá¹ƒ caritvÄ• paccattapurisakÄ• raá¹ƒ nissÄ• ya b
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedayamÄ• no p
ajapÄ• lanigrodhamÅ«le nisÄ«di. tasmiá¹ƒ samaye mÄ• ro ``ahaá¹ƒ \Be II 128/ ettakaá¹ƒ kÄ
otÄ• rÄ• pekkhopi \Ee III 196/ imassa kiÃ±ci khalitaá¹ƒ nÄ• ddasaá¹ƒ, atikkanto idÄ• ni esa
domanassappatto mahÄ• magge nisÄ«di. athassa taá¹‡hÄ• aratÄ« ragÄ• ti imÄ• tisso dhÄ
paÃ±Ã±Ä• yati, kahaá¹ƒ nu kho etarahÄ«â€™â€™ ti olokayamÄ• nÄ• taá¹ƒ tathÄ• nisinna
``kasmÄ• \Ne II 113/, tÄ• ta, dukkhÄ« dummanosÄ«â€™â€™ ti pucchiá¹ƒsu. so tÄ• saá¹ƒ t
naá¹ƒ tÄ• Ä• haá¹ƒsu --- ``tÄ• ta, mÄ• cintayi, mayaá¹ƒ taá¹ƒ attano vase katvÄ• Ä• nessÄ
sakkÄ• ammÄ• , esa kenaci vase kÄ• tunti. ``tÄ• ta, mayaá¹ƒ itthiyo nÄ• ma idÄ• neva naá
bandhitvÄ• Ä• nessÄ• ma, tumhe mÄ• cintayitthÄ• â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…ka
paricÄ• remÄ• â€™â€™ ti Ä• haá¹ƒsu. satthÄ• neva tÄ• saá¹ƒ vacanaá¹ƒ manasÄ• kÄ• si,
olokesi.

puna mÄ• radhÄ«taro ``uccÄ• vacÄ• kho purisÄ• naá¹ƒ adhippÄ• yÄ• , kesaÃ±ci kumÄ• ri
paá¹-hamavaye á¹-hitÄ• su, kesaÃ±ci majjhimavaye á¹-hitÄ• su, kesaÃ±ci pacchimavaye á¹
taá¹ƒ palobhessÄ• mÄ• â€™â€™ ti ekekÄ• kumÄ• rikavaá¹‡á¹‡Ä• divasena sataá¹ƒ sataá
kumÄ• riyo, avijÄ• tÄ• , sakiá¹ƒ vijÄ• tÄ• , duvijÄ• tÄ• , majjhimitthiyo, mahallakitthiyo ca hu
bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``pÄ• de te, samaá¹‡a, paricÄ• remÄ• â€™â€™ ti Ä• h
manasÄ• kÄ• si yathÄ• taá¹ƒ anuttare upadhisaá¹…khaye vimuttoti. atha satthÄ• \Ee III 19
anugacchantiyo ``apetha, kiá¹ƒ disvÄ• evaá¹ƒ vÄ• yamatha, evarÅ«paá¹ƒ nÄ• ma vÄ«tarÄ•
vaá¹-á¹-ati. tathÄ• gatassa pana rÄ• gÄ• dayo pahÄ«nÄ• . kena taá¹ƒ kÄ• raá¹‡ena attano v
vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<179> á¹• 21 ``yassa jitaá¹ƒ nÄ• vajÄ«yati,

jitaá¹ƒ yassa noyÄ• ti koci loke.

taá¹ƒ buddhamanantagocaraá¹ƒ,

apadaá¹ƒ kena padena nessatha ||

<180> á¹• 21 ``yassa \Be II 129/ jÄ• linÄ« visattikÄ• ,

taá¹‡hÄ• natthi kuhiÃ±ci netave.

taá¹ƒ buddhamanantagocaraá¹ƒ,

apadaá¹ƒ kena padena nessathÄ• â€™â€™ ti ||

tattha __yassa jitaá¹ƒ nÄ• vajÄ«yatÄ«_ti yassa sammÄ• sambuddhassa tena tena maggen
rÄ• gÄ• dikilesajÄ• taá¹ƒ puna asamudÄ• caraá¹‡ato nÄ• vajÄ«yati, dujjitaá¹ƒ nÄ• ma na ho
uyyÄ• ti, yassa jitaá¹ƒ kilesajÄ• taá¹ƒ rÄ• gÄ• dÄ«su koci eko kilesopi loke pacchato vattÄ«
hoti, nÄ• nubandhatÄ«ti attho. __anantagocara_nti anantÄ• rammaá¹‡assa sabbaÃ±Ã±utaÃ
apariyanta gocaraá¹ƒ. __kena padenÄ• _ti yassa hi rÄ• gapadÄ• dÄ«su ekapadampi atthi, t
nessatha. buddhassa pana ekapadampi \Ee III 198/ natthi, taá¹ƒ apadaá¹ƒ buddhaá¹ƒ tumh

dutiyagÄ• thÄ• ya taá¹‡hÄ• nÄ• mesÄ• saá¹ƒsibbitapariyonandhanaá¹-á¹-hena jÄ• lamass
jÄ• lakÄ• rikÄ• tipi jÄ• lÅ«pamÄ• tipi __jÄ• linÄ«_. rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu visattatÄ
visÄ• haratÄ• ya visapupphatÄ• ya visaphalatÄ• ya visaparibhogatÄ• ya __visattikÄ• _. sÄ•
kuhiÃ±ci_ bhave __netuá¹ƒ_ natthi, taá¹ƒ tumhe apadaá¹ƒ buddhaá¹ƒ kena padena nessath

desanÄ• vasÄ• ne bahÅ«naá¹ƒ devatÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. mÄ• radhÄ«tan

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``mÄ• gaá¹‡á¸• iya, ahaá¹ƒ pubbe imÄ• t
semhÄ• dÄ«hi apalibuddhena suvaá¹‡á¹‡akkhandhasadisena attabhÄ• vena samannÄ• gat
nÄ• hosiyeva. tava dhÄ«tu sarÄ«raá¹ƒ dvattiá¹ƒsÄ• kÄ• rakuá¹‡apaparipÅ«raá¹ƒ bahivicitto
hi mama pÄ• do asucimakkhito bhaveyya, ayaÃ±ca ummÄ• raá¹-á¹-hÄ• ne tiá¹-á¹-heyya, ta
pÄ• de na phuseyyaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``disvÄ• na \Be II 130/ \Ee III 199/ taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca,

nÄ• hosi chando api methunasmiá¹ƒ.

kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ,

pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheâ€™â€™ ti || (Sn 841; Nidd I 70).

desanÄ• vasÄ• ne ubhopi jayampatikÄ• anÄ• gÄ• miphale patiá¹-á¹-hahiá¹ƒsÅ«ti.

mÄ• radhÄ«taravatthu paá¹-hamaá¹ƒ.

2. devorohaá¹‡avatthu

__ye_ \Ne II 115/ __jhÄ• napasutÄ• dhÄ«rÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• saá¹.
devamanusse Ä• rabbha kathesi. desanÄ• pana rÄ• jagahe samuá¹-á¹-hitÄ• .

ekasmiÃ±hi samaye rÄ• jagahaseá¹-á¹-hi parissayamocanatthaÃ±ceva pamÄ• dena galitÄ•
rakkhaá¹‡atthaÃ±ca jÄ• lakaraá¹‡á¸• akaá¹ƒ parikkhipÄ• petvÄ• gaá¹…gÄ• ya udakakÄ«á¸
rattacandanarukkho gaá¹…gÄ• ya uparitÄ«re jÄ• to gaá¹…godakena dhotamÅ«lo patitvÄ•
saá¹ƒbhajjamÄ• no vippakiri. tato ekÄ• ghaá¹-appamÄ• á¹‡Ä• ghaá¹-ikÄ• pÄ• sÄ• á¹‡ehi
pothiyamÄ• nÄ• maá¹-á¹-hÄ• hutvÄ• anupubbena vuyhamÄ• nÄ• sevÄ• lapariyonaddhÄ•
seá¹-á¹-hi ``kimetaâ€™â€™ nti vatvÄ• ``rukkhaghaá¹-ikÄ• â€™â€™ ti sutvÄ• taá¹ƒ Ä• har
nÄ• metaâ€™â€™ nti upadhÄ• raá¹‡atthaá¹ƒ vÄ• sikaá¹‡á¹‡ena tacchÄ• pesi. tÄ• vadeva
rattacandanaá¹ƒ \Ee III 200/ paÃ±Ã±Ä• yi. seá¹-á¹-hi pana neva sammÄ• diá¹-á¹-hi na micch
majjhattadhÄ• tuko. so cintesi --- ``mayhaá¹ƒ gehe rattacandanaá¹ƒ bahu, kiá¹ƒ nu kho imin
ti. athassa etadahosi --- ``imasmiá¹ƒ loke `mayaá¹ƒ arahanto mayaá¹ƒ arahantoâ€™ ti vattÄ
ekaá¹ƒ arahantampi na passÄ• mi. gehe bhamaá¹ƒ yojetvÄ• pattaá¹ƒ likhÄ• petvÄ• sikkÄ•
veá¸·uparamparÄ• ya saá¹-á¹-hihatthamatte Ä• kÄ• se olambÄ• petvÄ• `sace arahÄ• atthi
gaá¹‡hÄ• tÅ«â€™ ti vakkhÄ• mi. yo taá¹ƒ gahessati, taá¹ƒ saputtadÄ• ro saraá¹‡aá¹ƒ gamis
cintitaniyÄ• meneva pattaá¹ƒ likhÄ• petvÄ• veá¸·uparamparÄ• ya ussÄ• petvÄ• ``yo imasm
Ä• kÄ• senÄ• gantvÄ• imaá¹ƒ pattaá¹ƒ gaá¹‡hÄ• tÅ«â€™â€™ ti Ä• ha.

cha \Be II 131/ satthÄ• ro ``amhÄ• kaá¹ƒ esa anucchaviko, amhÄ• kameva naá¹ƒ dehÄ«â€
``Ä• kÄ• senÄ• gantvÄ• gaá¹‡hathÄ• â€™â€™ ti Ä• ha. atha chaá¹-á¹-he divase nigaá¹‡á¹
pesesi --- ``gacchatha, seá¹-á¹-hiá¹ƒ evaá¹ƒ vadetha --- `amhÄ• kaá¹ƒ Ä• cariyasseva anuc
appamattakassa kÄ• raá¹‡Ä• Ä• kÄ• senÄ• gamanaá¹ƒ kari, dehi kira me taá¹ƒ pattaâ€™â
gantvÄ• seá¹-á¹-hiá¹ƒ tathÄ• vadiá¹ƒsu. seá¹-á¹-hi ``Ä• kÄ• senÄ• gantvÄ• gaá¹‡hituá¹ƒ s
gaá¹‡hÄ• tÅ«â€™â€™ ti Ä• ha. nÄ• á¹-aputto sayaá¹ƒ gantukÄ• mo antevÄ• sikÄ• naá¹ƒ s

ekaá¹ƒ hatthaÃ±ca pÄ• daÃ±ca ukkhipitvÄ• uppatitukÄ• mo viya bhavissÄ• mi, tumhe maá
dÄ• rumayapattassa kÄ• raá¹‡Ä• paá¹-icchannaá¹ƒ arahattaguá¹‡aá¹ƒ mahÄ• janassa mÄ
maá¹ƒ hatthesu ca pÄ• desu ca gahetvÄ• Ä• kaá¸• á¸• hantÄ• bhÅ«miyaá¹ƒ pÄ• teyyÄ• th
seá¹-á¹-hiá¹ƒ Ä• ha, ``mahÄ• seá¹-á¹-hi, mayhaá¹ƒ ayaá¹ƒ patto anucchaviko, aÃ±Ã±esaá¹ƒ
appamattakassa kÄ• raá¹‡Ä• mama Ä• kÄ• se uppatanaá¹ƒ \Ne II 116/ rucci, dehi me patta
uppatitvÄ• va gaá¹‡hathÄ• ti. tato nÄ• á¹-aputto ``tena hi apetha apethÄ• â€™â€™ ti antev
``Ä• kÄ• se uppatissÄ• mÄ«â€™â€™ ti ekaá¹ƒ hatthaÃ±ca pÄ• daÃ±ca ukkhipi. atha naá¹ƒ
kiá¹ƒ nÄ• metaá¹ƒ karotha, chavassa lÄ• makassa dÄ• rumayapattassa kÄ• raá¹‡Ä• paá¹-i
dassitena ko atthoâ€™â€™ ti taá¹ƒ hatthapÄ• desu gahetvÄ• Ä• kaá¸• á¸• hitvÄ• bhÅ«miy
seá¹-á¹-hiá¹ƒ Ä• ha --- ``ime, mahÄ• seá¹-á¹-hi, uppatituá¹ƒ na denti, dehi me pattaâ€™â€™
gaá¹‡hatha, bhanteti. evaá¹ƒ titthiyÄ• cha divasÄ• ni vÄ• yamitvÄ• pi taá¹ƒ pattaá¹ƒ na labh

sattame divase Ä• yasmato mahÄ• moggallÄ• nassa ca Ä• yasmato piá¹‡á¸• olabhÄ• radvÄ
piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti gantvÄ• ekasmiá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡e á¹-hatv
\Ee III 202/ dhuttakÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``ambho pubbe cha satthÄ• ro loke
ti vicariá¹ƒsu., rÄ• jagahaseá¹-á¹-hino pana ajja sattamo divaso pattaá¹ƒ ussÄ• petvÄ• `sac
Ä• kÄ• senÄ• gantvÄ• gaá¹‡hÄ• tÅ«â€™ ti vadantassa, ekopi `ahaá¹ƒ arahÄ• â€™ ti Ä• kÄ
loke arahantÄ• naá¹ƒ natthibhÄ• vo Ã±Ä• toâ€™â€™ ti. taá¹ƒ kathaá¹ƒ sutvÄ• Ä• yasmÄ•
Ä• yasmantaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ Ä• ha --- ``sutaá¹ƒ te, Ä• vuso bhÄ• radvÄ•
buddhassa sÄ• sanaá¹ƒ pariggaá¹‡hantÄ• viya vadanti. tvaÃ±ca mahiddhiko mahÄ• nubhÄ
Ä• kÄ• sena gantvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti. Ä• vuso mahÄ• moggallÄ• na, tvaá¹ƒ iddh
gaá¹‡hÄ• hi, tayi pana aggaá¹‡hante ahaá¹ƒ gaá¹‡hissÄ• mÄ«ti. ``gaá¹‡hÄ• vusoâ€™â€™
piá¹‡á¸• olabhÄ• radvÄ• jo abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• u
piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ pÄ• dantena paá¹-icchÄ• dento tulapicu viya Ä• kÄ• se uá¹-á¹-hÄ
upari sattakkhattuá¹ƒ anupariyÄ• yi. so tigÄ• vutapamÄ• á¹‡assa nagarassa pidhÄ• naá¹ƒ v
nagaravÄ• sino ``pÄ• sÄ• á¹‡o no avattharitvÄ• gaá¹‡hÄ• tÄ«â€™â€™ ti bhÄ«tÄ• suppÄ•
tattha nilÄ«yiá¹ƒsu \Ee III 203/. sattame vÄ• re thero piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ bhinditvÄ• a
mahÄ• jano theraá¹ƒ disvÄ• , ``bhante piá¹‡á¸• olabhÄ• radvÄ• ja, tava pÄ• sÄ• á¹‡aá¹ƒ da
no sabbe nÄ• sayÄ«â€™â€™ ti. thero pÄ• sÄ• á¹‡aá¹ƒ pÄ• dantena khipitvÄ• vissajjesi. so
patiá¹-á¹-hÄ• si. thero seá¹-á¹-hissa gehamatthake aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• seá¹-á¹-hi ure
``otaratha sÄ• mÄ«â€™â€™ ti vatvÄ• Ä• kÄ• sato otiá¹‡á¹‡aá¹ƒ theraá¹ƒ nisÄ«dÄ• petvÄ•
catumadhurapuá¹‡á¹‡aá¹ƒ katvÄ• therassa adÄ• si. thero pattaá¹ƒ gahetvÄ• vihÄ• rÄ• bhi
araÃ±Ã±agatÄ• vÄ• suÃ±Ã±Ä• gÄ• ragatÄ• vÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ nÄ• ddasaá¹ƒs
amhÄ• kampi pÄ• á¹-ihÄ• riyaá¹ƒ dassehÄ«â€™â€™ ti theraá¹ƒ anubandhiá¹ƒsu. so tesaá¹
dassetvÄ• vihÄ• raá¹ƒ agamÄ• si.

satthÄ• \Ne II 117/ taá¹ƒ anubandhitvÄ• unnÄ• dentassa mahÄ• janassa saddaá¹ƒ sutvÄ•
saddoâ€™â€™ ti pucchitvÄ• , ``bhante, piá¹‡á¸• olabhÄ• radvÄ• jena Ä• kÄ• se uppatitvÄ•

santike eso saddoâ€™â€™ ti sutvÄ• bhÄ• radvÄ• jaá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira t
pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte, ``kasmÄ• te, bhÄ• radvÄ• ja, evaá¹ƒ kataâ
garahitvÄ• taá¹ƒ pattaá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ bhedÄ• petvÄ• bhikkhÅ«naá¹ƒ aÃ±
pÄ• á¹-ihÄ• riyassa akaraá¹‡atthÄ• ya sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ (Vin II 252) paÃ±Ã

titthiyÄ• \Be II 133/ \Ee III 204/ ``samaá¹‡o kira gotamo taá¹ƒ pattaá¹ƒ bhedÄ• petvÄ• pÄ•
akaraá¹‡atthÄ• ya sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pesÄ«â€™â€™ ti sutvÄ• `
paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ jÄ«vitahetupi nÄ• tikkamanti, samaá¹‡opi gotamo taá¹ƒ rak
okÄ• so laddhoâ€™â€™ ti nagaravÄ«thÄ«su Ä• rocentÄ• vicariá¹ƒsu ``mayaá¹ƒ attano gua
dÄ• rumayapattassa kÄ• raá¹‡Ä• attano guá¹‡aá¹ƒ mahÄ• janassa na dassayimhÄ• , sama
pattakamattassa kÄ• raá¹‡Ä• attano guá¹‡aá¹ƒ mahÄ• janassa dassesuá¹ƒ. samaá¹‡o got
pattaá¹ƒ bhedÄ• petvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pesi, idÄ• ni mayaá¹ƒ teneva saddhiá¹
karissÄ• mÄ• â€™â€™ ti.

rÄ• jÄ• bimbisÄ• ro taá¹ƒ kathaá¹ƒ sutvÄ• satthu santikaá¹ƒ gantvÄ• ``tumhehi kira, bhan
akaraá¹‡atthÄ• ya sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€™ nti? ``Ä• ma, ma
titthiyÄ• ``tumhehi saddhiá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ• â€™â€™ ti vadanti, kiá¹ƒ id
``tesu karontesu karissÄ• mi, mahÄ• rÄ• jÄ• â€™â€™ ti. nanu tumhehi sikkhÄ• padaá¹ƒ pa
mahÄ• rÄ• ja, attano sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pesiá¹ƒ, taá¹ƒ mameva sÄ• vakÄ• naá¹ƒ
aÃ±Ã±attha sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ nÄ• ma hoti, bhanteti. tena hi, mahÄ• rÄ• ja, ta
``atthi pana te, mahÄ• rÄ• ja, vijite uyyÄ• naâ€™â€™ nti. ``atthi, bhanteâ€™â€™ ti. ``sace
uyyÄ• ne mahÄ• jano ambÄ• dÄ«ni khÄ• deyya, kimassa kattabbaâ€™â€™ nti? ``daá¹‡á¸•
pana khÄ• dituá¹ƒ labhasÄ«â€™â€™ ti? ``Ä• ma, bhante, mayhaá¹ƒ daá¹‡á¸• o natthi, ahaâ
khÄ• dituá¹ƒ labhÄ• mÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, yathÄ• tava \Ee III 205/ tiyojanasatike
attano uyyÄ• ne ambÄ• dÄ«ni khÄ• dantassa daá¹‡á¸• o natthi, aÃ±Ã±esaá¹ƒ atthi, evaá¹ƒ
cakkavÄ• á¸·akoá¹-isatasahasse Ä• á¹‡Ä• pavattati, attano sikkhÄ• padapaÃ±Ã±attiyÄ• at
aÃ±Ã±esaá¹ƒ pana atthi, karissÄ• mahaá¹ƒ pÄ• á¹-ihÄ• riyaâ€™â€™ nti. titthiyÄ• taá¹ƒ kat
naá¹-á¹-hÄ• , samaá¹‡ena kira gotamena sÄ• vakÄ• naá¹ƒyeva \Ne II 118/ sikkhÄ• padaá¹ƒ
sayameva kira pÄ• á¹-ihÄ• riyaá¹ƒ kattukÄ• mo, kiá¹ƒ nu kho karomÄ• â€™â€™ ti mantayiâ

rÄ• jÄ• satthÄ• raá¹ƒ pucchi --- ``bhante, kadÄ• pÄ• á¹-ihÄ• riyaá¹ƒ karissathÄ• â€™â€™
Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kattha karissatha, bhanteâ€
``sÄ• vatthiá¹ƒ nissÄ• ya, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kasmÄ• pana satthÄ• evaá¹ƒ dÅ«ra
ti? ``yasmÄ• taá¹ƒ sabbabuddhÄ• naá¹ƒ mahÄ• pÄ• á¹-ihÄ• riyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, a
sannipÄ• tanatthÄ• yapi dÅ«raá¹-á¹-hÄ• nameva apadisÄ«â€™â€™ ti. titthiyÄ• taá¹ƒ katha
catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena samaá¹‡o gotamo sÄ• vatthiyaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ
amuÃ±citvÄ• va anubandhissÄ• ma, mahÄ• jano amhe disvÄ• `kiá¹ƒ idaâ€™ nti pucchissa
samaá¹‡ena gotamena saddhiá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ• â€™ ti vadimhÄ• . so p

palÄ• yituá¹ƒ adatvÄ• anubandhÄ• mÄ• â€™â€™ ti. satthÄ• rÄ• jagahe piá¹‡á¸• Ä• ya ca
pacchatova nikkhamitvÄ• bhattakiccaá¹-á¹-hÄ• ne vasanti. vasitaá¹-á¹-hÄ• ne punadivase p
manussehi ``kimidaâ€™â€™ nti pucchitÄ• heá¹-á¹-hÄ• cintitaniyÄ• meneva Ä• rocesuá¹ƒ
``pÄ• á¹-ihÄ• riyaá¹ƒ passissÄ• mÄ• â€™â€™ ti anubandhi.

satthÄ• anupubbena sÄ• vatthiá¹ƒ pÄ• puá¹‡i. titthiyÄ• pi tena saddhiá¹ƒyeva gantvÄ• up
samÄ• dapetvÄ• satasahassaá¹ƒ labhitvÄ• khadirathambhehi maá¹‡á¸• apaá¹ƒ kÄ• retvÄ
``idha pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ• â€™â€™ ti nisÄ«diá¹ƒsu. rÄ• jÄ• pasenadi kosalo
upasaá¹…kamitvÄ• , ``bhante, titthiyehi maá¹‡á¸• apo kÄ• rito, ahampi tumhÄ• kaá¹ƒ maá¹‡
karissÄ• mÄ«â€™â€™ ti. ``alaá¹ƒ, mahÄ• rÄ• ja, atthi mayhaá¹ƒ maá¹‡á¸• apakÄ• rakoâ€™
á¹-hapetvÄ• ko aÃ±Ã±o kÄ• tuá¹ƒ sakkhissatÄ«â€™â€™ ti? ``sakko, devarÄ• jÄ• â€™â€™
pÄ• á¹-ihÄ• riyaá¹ƒ karissathÄ• â€™â€™ ti? ``kaá¹‡á¸• ambarukkhamÅ«le, mahÄ• rÄ• jÄ•
``ambarukkhamÅ«le kira pÄ• á¹-ihÄ• riyaá¹ƒ karissatÄ«â€™â€™ ti sutvÄ• attano upaá¹-á¹-
yojanabbhantare á¹-hÄ• ne antamaso tadahujÄ• tampi ambapotakaá¹ƒ uppÄ• á¹-etvÄ• ara

satthÄ• Ä• sÄ• á¸·hipuá¹‡á¹‡amadivase antonagaraá¹ƒ pÄ• visi. raÃ±Ã±opi uyyÄ• napÄ• l
piá¹…galakipillikehi katapattapuá¹-assa antare mahantaá¹ƒ ambapakkaá¹ƒ disvÄ• tassa ga
sampatante vÄ• yase palÄ• petvÄ• raÃ±Ã±o khÄ• danatthÄ• ya Ä• dÄ• ya gacchanto anta
cintesi --- ``rÄ• jÄ• imaá¹ƒ ambaá¹ƒ khÄ• ditvÄ• mayhaá¹ƒ aá¹-á¹-ha vÄ• soá¸·asa vÄ• ka
me ekattabhÄ• vepi \Ne II 119/ jÄ«vitavuttiyÄ• nÄ• laá¹ƒ. sace panÄ• haá¹ƒ satthu imaá¹ƒ
avassaá¹ƒ taá¹ƒ me dÄ«ghakÄ• laá¹ƒ hitÄ• vahaá¹ƒ bhavissatÄ«â€™â€™ ti. so taá¹ƒ amba
satthÄ• Ä• nandattheraá¹ƒ olokesi \Be II 135/. athassa thero catumahÄ• rÄ• jadattiyaá¹ƒ pa
hatthe á¹-hapesi. satthÄ• pattaá¹ƒ upanÄ• metvÄ• ambapakkaá¹ƒ paá¹-iggahetvÄ• tatthe
dassesi. thero cÄ«varaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. athassa tasmiá¹ƒ nisinne thero pÄ• n
ambapakkaá¹ƒ madditvÄ• pÄ• nakaá¹ƒ katvÄ• adÄ• si. satthÄ• ambapÄ• nakaá¹ƒ pivitvÄ
``imaá¹ƒ ambaá¹-á¹-hiá¹ƒ idheva paá¹ƒsuá¹ƒ viyÅ«hitvÄ• ropehÄ«â€™â€™ ti. so tathÄ• ak
hatthaá¹ƒ dhovi. hatthe dhovitamatteyeva naá¹…galasÄ«samattakkhandho hutvÄ• ubbedhe
ambarukkho uá¹-á¹-hahi. catÅ«su disÄ• su ekekÄ• , uddhaá¹ƒ ekÄ• ti paÃ±ca mahÄ• sÄ• k
ahesuá¹ƒ. so tÄ• vadeva pupphaphalasaÃ±channo hutvÄ• ekekasmiá¹ƒ á¹-hÄ• ne paripakk
pacchato Ä• gacchantÄ• bhikkhÅ« ambapakkÄ• ni khÄ• dantÄ• eva Ä• gamiá¹ƒsu. rÄ• jÄ•
uá¹-á¹-hitoâ€™â€™ ti sutvÄ• ``mÄ• naá¹ƒ koci chindÄ«â€™â€™ ti Ä• rakkhaá¹ƒ á¹-hapes
ropitattÄ• __kaá¹‡á¸• ambarukkho_tveva paÃ±Ã±Ä• yi. dhuttakÄ• pi ambapakkÄ• ni khÄ• d
duá¹-á¹-hatitthiyÄ• `samaá¹‡o kira gotamo kaá¹‡á¸• ambarukkhamÅ«le pÄ• á¹-ihÄ• riyaá¹ƒ
yojanabbhantare tadahujÄ• tÄ• pi ambapotakÄ• \Ee III 208/ uppÄ• á¹-Ä• pitÄ• , kaá¹‡á¸• a
vatvÄ• te ucchiá¹-á¹-haambaá¹-á¹-hÄ«hi pahariá¹ƒsu.

sakko vÄ• tavalÄ• hakaá¹ƒ devaputtaá¹ƒ Ä• á¹‡Ä• pesi ``titthiyÄ• naá¹ƒ maá¹‡á¸• apaá¹ƒ v
ukkÄ• rabhÅ«miyaá¹ƒ khipÄ• pehÄ«â€™â€™ ti. so tathÄ• akÄ• si. sÅ«riyampi devaputtaá

``sÅ«riyamaá¹‡á¸• alaá¹ƒ nikaá¸• á¸• hanto tÄ• pehÄ«â€™â€™ ti. so tathÄ• akÄ• si. puna
Ä• á¹‡Ä• pesi ``vÄ• tamaá¹‡á¸• alaá¹ƒ uá¹-á¹-hÄ• pento yÄ• hÄ«â€™â€™ ti. so tathÄ• kar
paggharitasedasarÄ«re rajovaá¹-á¹-iyÄ• okiri. te tambamattikasadisÄ• ahesuá¹ƒ. vassaval
``mahantÄ• ni bindÅ«ni pÄ• tehÄ«â€™â€™ ti. so tathÄ• akÄ• si. atha nesaá¹ƒ kÄ• yo kaba
nigaá¹‡á¹-hÄ• lajjamÄ• nÄ• hutvÄ• sammukhasammukhaá¹-á¹-hÄ• neneva palÄ• yiá¹ƒsu
purÄ• á¹‡akassapassa upaá¹-á¹-hÄ• ko eko kassako ``idÄ• ni me ayyÄ• naá¹ƒ pÄ• á¹-ihÄ•
pÄ• á¹-ihÄ• riyaá¹ƒ passissÄ• mÄ«â€™â€™ ti goá¹‡e vissajjetvÄ• pÄ• tova Ä• bhataá¹ƒ yÄ
gahetvÄ• Ä• gacchanto purÄ• á¹‡aá¹ƒ tathÄ• palÄ• yantaá¹ƒ disvÄ• , bhante \Be II 136/, a
pÄ• á¹-ihÄ• riyaá¹ƒ passissÄ• mÄ«â€™ ti Ä• gacchÄ• mi, tumhe kahaá¹ƒ gacchathÄ• â€™â
pÄ• á¹-ihÄ• riyena, imaá¹ƒ kuá¹-aÃ±ca \Ee III 209/ yottaÃ±ca dehÄ«ti. so tena dinnaá¹ƒ kuá
Ä• dÄ• ya nadÄ«tÄ«raá¹ƒ gantvÄ• kuá¹-aá¹ƒ yottena attano gÄ«vÄ• ya bandhitvÄ• lajjanto
patitvÄ• udakapubbuá¸·e uá¹-á¹-hÄ• pento kÄ• laá¹ƒ katvÄ• avÄ«cimhi nibbatti.

sakko \Ne II 120/ Ä• kÄ• se ratanacaá¹…kamaá¹ƒ mÄ• pesi. tassa ekÄ• koá¹-i
pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ ahosi, ekÄ• pacchimacakkavÄ• á¸·amukhava
sannipatitÄ• ya chattiá¹ƒsayojanikÄ• ya parisÄ• ya vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya ``idÄ
pÄ• á¹-ihÄ• riyakaraá¹‡avelÄ• â€™â€™ ti gandhakuá¹-ito nikkhamitvÄ• pamukhe aá¹-á¹-hÄ
__gharaá¹‡Ä«_ nÄ• ma iddhimantÄ« ekÄ• anÄ• gÄ• miupÄ• sikÄ• upasaá¹…kamitvÄ• , ``
vijjamÄ• nÄ• ya tumhÄ• kaá¹ƒ kilamanakiccaá¹ƒ natthi, ahaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ•
``kathaá¹ƒ tvaá¹ƒ karissasi, gharaá¹‡Ä«â€™â€™ ti? ``bhante, ekasmiá¹ƒ cakkavÄ• á¸·agab
udakaá¹ƒ katvÄ• udakasakuá¹‡ikÄ• viya nimujjitvÄ• pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-
dassessÄ• mi, tathÄ• pacchimauttaradakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ, tathÄ•
maá¹ƒ disvÄ• ``kÄ• esÄ• â€™â€™ ti vutte vakkhati ``gharaá¹‡Ä« nÄ• mesÄ• , ayaá¹ƒ tÄ•
Ä• nubhÄ• vo, buddhÄ• nubhÄ• vo pana kÄ«diso bhavissatÄ«â€™â€™ ti \Ee III 210/. evaá
palÄ• yissantÄ«ti. atha naá¹ƒ satthÄ• ``jÄ• nÄ• mi te gharaá¹‡Ä« evarÅ«paá¹ƒ pÄ• á¹-ihÄ•
samatthabhÄ• vaá¹ƒ, na panÄ• yaá¹ƒ tavatthÄ• ya baddho mÄ• lÄ• puá¹-oâ€™â€™ ti vatvÄ
satthÄ• anujÄ• nÄ• ti, addhÄ• mayÄ• uttaritaraá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ samattho
ekamantaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• pi ``evameva tesaá¹ƒ guá¹‡o pÄ• kaá¹-o bhavissatÄ«ti e
chattiá¹ƒsayojanikÄ• ya parisÄ• ya majjhe sÄ«hanÄ• daá¹ƒ nadissatÄ«â€™â€™ ti maÃ±Ã±
``tumhe kathaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karissathÄ• â€™â€™ ti. te ``evaÃ±ca evaÃ±ca kariss
satthu purato á¹-hitÄ• va sÄ«hanÄ• daá¹ƒ nadiá¹ƒsu. tesu kira __cÅ«á¸·aanÄ• thapiá¹‡á¸• i
anÄ• gÄ• miupÄ• sake putte vijjamÄ• ne satthu kilamanakiccaá¹ƒ natthÄ«â€™â€™ ti cintet
pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• ``kathaá¹ƒ karissasÄ«â€™â€™ ti puá¹
dvÄ• dasayojanikaá¹ƒ brahmattabhÄ• vaá¹ƒ nimminitvÄ• imissÄ• parisÄ• ya majjhe mahÄ
brahmaapphoá¹-anaá¹ƒ nÄ• ma apphoá¹-essÄ• mÄ«â€™â€™ ti. mahÄ• jano ``kiá¹ƒ nÄ• m
``cÅ«á¸·aanÄ• thapiá¹‡á¸• ikassa kira \Be II 137/ brahmaapphoá¹-anasaddo nÄ• mÄ• â€™â
``gahapatikassa kira tÄ• va eso Ä• nubhÄ• vo, buddhÄ• nubhÄ• vo kÄ«diso bhavissatÄ«â€
palÄ• yissantÄ«ti. satthÄ• ``jÄ• nÄ• mi te Ä• nubhÄ• vaâ€™â€™ nti tassapi tatheva vatvÄ•

nÄ• nujÄ• ni.

athekÄ• paá¹-isambhidappattÄ• sattavassikÄ• \Ee III 211/ cÄ«rasÄ• maá¹‡erÄ« kira nÄ•
``ahaá¹ƒ, bhante, pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. ``kathaá¹ƒ karissasi c
sineruÃ±ca cakkavÄ• á¸·apabbataÃ±ca himavantaÃ±ca Ä• haritvÄ• imasmiá¹ƒ á¹-hÄ• ne p
ahaá¹ƒ haá¹ƒsasakuá¹‡Ä« viya tato tato nikkhamitvÄ• asajjamÄ• nÄ• gamissÄ• mi, mahÄ•
esÄ• â€™ ti pucchitvÄ• `cÄ«rasÄ• maá¹‡erÄ«â€™ ti vakkhati. titthiyÄ• `sattavassikÄ• ya t
II 121/ ayamÄ• nubhÄ• vo, buddhÄ• nubhÄ• vo kÄ«diso bhavissatÄ«â€™ ti tumhe adisvÄ•
paraá¹ƒ evarÅ«pÄ• ni vacanÄ• ni vuttÄ• nusÄ• reneva veditabbÄ• ni. tassÄ• pi bhagavÄ• `
nti vatvÄ• pÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ nÄ• nujÄ• ni. atheko paá¹-isambhidappatto khÄ«á¹‡
nÄ• ma jÄ• tiyÄ• sattavassiko satthÄ• raá¹ƒ vanditvÄ• ``ahaá¹ƒ bhagavÄ• pÄ• á¹-ihÄ• riya
vatvÄ• ``kathaá¹ƒ karissasÄ«â€™â€™ ti puá¹-á¹-ho Ä• ha --- ``ahaá¹ƒ, bhante, jambudÄ«p
mahÄ• jamburukkhaá¹ƒ khandhe gahetvÄ• cÄ• letvÄ• mahÄ• jambupesiyo Ä• haritvÄ• im
pÄ• ricchattakakusumÄ• ni ca Ä• haritvÄ• tumhe vandissÄ• mÄ«â€™â€™ ti. satthÄ• ``jÄ•
tassa pÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ paá¹-ikkhipi.

atha uppalavaá¹‡á¹‡Ä• therÄ« satthÄ• raá¹ƒ vanditvÄ• ``ahaá¹ƒ, bhante, pÄ• á¹-ihÄ• riya
vatvÄ• ``kathaá¹ƒ karissasÄ«â€™â€™ ti puá¹-á¹-hÄ• Ä• ha --- ``ahaá¹ƒ, bhante, samantÄ•
parisaá¹ƒ dassetvÄ• Ä• vaá¹-á¹-ato chattiá¹ƒsayojanÄ• ya parisÄ• ya parivuto cakkavattirÄ•
tumhe vandissÄ• mÄ«â€™â€™ ti \Ee III 212/. satthÄ• ``jÄ• nÄ• mi te Ä• nubhÄ• vaâ€™â€
pÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ paá¹-ikkhipi. atha mahÄ• moggallÄ• natthero bhagavantaá¹ƒ va
pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• ``kathaá¹ƒ karissasÄ«â€™â€™ ti puá¹
bhante, sinerupabbatarÄ• jÄ• naá¹ƒ dantantare á¹-hapetvÄ• mÄ• sasÄ• sapabÄ«jaá¹ƒ viya
``aÃ±Ã±aá¹ƒ kiá¹ƒ karissasÄ«â€™â€™ ti? ``imaá¹ƒ mahÄ• pathaviá¹ƒ kaá¹-asÄ• rakaá¹ƒ vi
aá¹…gulantare nikkhipissÄ• mÄ«â€™â€™ ti. ``aÃ±Ã±aá¹ƒ kiá¹ƒ karissasÄ«â€™â€™ ti? ``m
kulÄ• lacakkaá¹ƒ viya parivattetvÄ• mahÄ• janaá¹ƒ pathavojaá¹ƒ \Be II 138/ khÄ• dÄ• pess
``aÃ±Ã±aá¹ƒ kiá¹ƒ karissasÄ«â€™â€™ ti? ``vÄ• mahatthe pathaviá¹ƒ katvÄ• ime satte dak
aÃ±Ã±asmiá¹ƒ dÄ«pe á¹-hapessÄ• mÄ«â€™â€™ ti. ``aÃ±Ã±aá¹ƒ kiá¹ƒ karissasÄ«â€™â€™
chattadaá¹‡á¸• aá¹ƒ viya katvÄ• mahÄ• pathaviá¹ƒ ukkhipitvÄ• tassupari á¹-hapetvÄ• cha
ekahatthenÄ• dÄ• ya Ä• kÄ• se caá¹…kamissÄ• mÄ«â€™â€™ ti. satthÄ• ``jÄ• nÄ• mi te Ä
pÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ nÄ• nujÄ• ni. so ``jÄ• nÄ• ti maÃ±Ã±e satthÄ• mayÄ• uttaritar
kÄ• tuá¹ƒ samatthaâ€™â€™ nti ekamantaá¹ƒ aá¹-á¹-hÄ• si.

atha naá¹ƒ satthÄ• ``nÄ• yaá¹ƒ moggallÄ• naá¹ƒ tavatthÄ• ya baddho bÄ• lÄ• puá¹-o. aha
dhuraá¹ƒ aÃ±Ã±o vahituá¹ƒ samattho nÄ• ma natthi. anacchariyametaá¹ƒ, yaá¹ƒ idÄ• ni ma
samattho nÄ• ma bhaveyya. ahetukatiracchÄ• nayoniyaá¹ƒ nibbattakÄ• lepi mama dhuraá¹ƒ
nÄ• ma nÄ• hosiyevÄ• â€™â€™ ti vatvÄ• ``kadÄ• \Ee III 213/ pana, bhanteâ€™â€™ ti the
Ä• haritvÄ• ---

``yato \Ne II 122/ yato garu dhuraá¹ƒ, yato gambhÄ«ravattanÄ«.

tadÄ• ssu kaá¹‡haá¹ƒ yuÃ±janti, svÄ• ssu taá¹ƒ vahate dhuraâ€™â€™ nti || ---

idaá¹ƒ __kaá¹‡hausabhajÄ• takaá¹ƒ_ (J I 1.29) vitthÄ• retvÄ• puna tameva vatthuá¹ƒ vises

``manuÃ±Ã±ameva bhÄ• seyya, nÄ• manuÃ±Ã±aá¹ƒ kudÄ• canaá¹ƒ.

manuÃ±Ã±aá¹ƒ bhÄ• samÄ• nassa, garuá¹ƒ bhÄ• raá¹ƒ udaddhari.

dhanaÃ±ca naá¹ƒ alÄ• bhesi, tena cattamano ahÅ«â€™â€™ ti || ---

idaá¹ƒ __nandivisÄ• lajÄ• takaá¹ƒ_ vitthÄ• retvÄ• kathesi. kathetvÄ• ca pana satthÄ• rata
purato dvÄ• dasayojanikÄ• parisÄ• ahosi tathÄ• pacchato ca uttarato ca dakkhiá¹‡ato ca.
catuvÄ«satiyojanikÄ• ya parisÄ• ya majjhe bhagavÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si.

taá¹ƒ pÄ• á¸·ito tÄ• va evaá¹ƒ veditabbaá¹ƒ (Paá¹-is I 116) --- katamaá¹ƒ tathÄ• gatassa ya
Ã±Ä• á¹‡aá¹ƒ? idhaá¹ƒ tathÄ• gato yamakapÄ• á¹-ihÄ• riyaá¹ƒ karoti asÄ• dhÄ• raá¹‡aá¹ƒ
aggikkhandho pavattati, heá¹-á¹-himakÄ• yato \Be II 139/ udakadhÄ• rÄ• pavattati \Ee III 21
heá¹-á¹-himakÄ• yato aggikkhandho pavattati, uparimakÄ• yato udakadhÄ• rÄ• pavattati. p
pacchimakÄ• yato; pacchimakÄ• yato, puratthimakÄ• yato; dakkhiá¹‡aakkhito, vÄ• maakkhi
dakkhiá¹‡aakkhito; dakkhiá¹‡akaá¹‡á¹‡asotato, vÄ• makaá¹‡á¹‡asotato; vÄ• makaá¹‡á¹‡as
dakkhiá¹‡akaá¹‡á¹‡asotato; dakkhiá¹‡anÄ• sikÄ• sotato, vÄ• manÄ• sikÄ• sotato; vÄ• man
dakkhiá¹‡anÄ• sikÄ• sotato; dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato, vÄ• maaá¹ƒsakÅ«á¹-ato; vÄ• maa
dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato; dakkhiá¹‡ahatthato, vÄ• mahatthato; vÄ• mahatthato, dakkhiá¹
dakkhiá¹‡apassato, vÄ• mapassato; vÄ• mapassato, dakkhiá¹‡apassato; dakkhiá¹‡apÄ• da
vÄ• mapÄ• dato, dakkhiá¹‡apÄ• dato; aá¹…gulaá¹…gulehi, aá¹…gulantarikÄ• hi; aá¹…gula
ekekalomakÅ«pato aggikkhandho pavattati, ekekalomato udakadhÄ• rÄ• pavattati. ekekalo
pavattati, ekekalomakÅ«pato udakadhÄ• rÄ• pavattati channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ nÄ«lÄ•
lohitakÄ• naá¹ƒ odÄ• tÄ• naá¹ƒ maÃ±jeá¹-á¹-hÄ• naá¹ƒ pabhassarÄ• naá¹ƒ. bhagavÄ• caá
tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti ... pe ... nimmito seyyaá¹ƒ kappeti, bha
vÄ• tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• . idaá¹ƒ tathÄ• gatassa yamakapÄ• á¹-ihÄ• riye Ã±Ä• á¹

idaá¹ƒ \Ne II 123/ pana pÄ• á¹-ihÄ• riyaá¹ƒ bhagavÄ• tasmiá¹ƒ caá¹…kame caá¹…kamitvÄ
tejokasiá¹‡asamÄ• pattivasena uparimakÄ• yato aggikkhandho pavattati, Ä• pokasiá¹‡asam
heá¹-á¹-himakÄ• yato \Ee III 215/ udakadhÄ• rÄ• pavattati. na pana udakadhÄ• rÄ• ya pava
aggikkhandho pavattati, aggikkhandhassa pavattanaá¹-á¹-hÄ• nato udakadhÄ• rÄ• pavatta

``heá¹-á¹-himakÄ• yato uparimakÄ• yatoâ€™â€™ ti vuttaá¹ƒ. eseva nayo sabbapadesu. ag
udakadhÄ• rÄ• ya asammisso ahosi, tathÄ• udakadhÄ• rÄ• aggikkhandhena. ubhayampi
uggantvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ patati. ``channaá¹ƒ vaá¹‡á¹‡Ä• naâ€™â€™
chabbaá¹‡á¹‡araá¹ƒsiyo ghaá¹-ehi Ä• siÃ±camÄ• naá¹ƒ vilÄ«nasuvaá¹‡á¹‡aá¹ƒ viya yantar
nikkhantasuvaá¹‡á¹‡arasadhÄ• rÄ• viya ca ekacakkavÄ• á¸·agabbhato uggantvÄ• brahma
paá¹-inivattitvÄ• \Be II 140/ cakkavÄ• á¸·amukhavaá¹-á¹-imeva gaá¹‡hiá¹ƒsu. ekacakkavÄ•
vaá¹…kagopÄ• nasikaá¹ƒ viya bodhigharaá¹ƒ ahosi ekÄ• lokaá¹ƒ.

taá¹ƒdivasaá¹ƒ satthÄ• caá¹…kamitvÄ• pÄ• á¹-ihÄ• riyaá¹ƒ karonto antarantarÄ• mahÄ•
kathento ca janaá¹ƒ nirassÄ• saá¹ƒ akatvÄ• tassa assÄ• savÄ• raá¹ƒ deti. tasmiá¹ƒ khaá¹‡
sÄ• dhukÄ• raá¹ƒ pavattesi. tassa sÄ• dhukÄ• rapavattanakÄ• le satthÄ• tÄ• vamahatiyÄ•
ekekassa soá¸·asannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ vasena cittÄ• cÄ• raá¹ƒ aÃ±Ã±Ä• si. evaá¹ƒ lah
cittaá¹ƒ \Ee III 216/. yo yo yasmiÃ±ca dhamme yasmiÃ±ca pÄ• á¹-ihÄ«re pasanno, tassa ta
dhammaÃ±ca kathesi, pÄ• á¹-ihÄ«raÃ±ca akÄ• si. evaá¹ƒ dhamme desiyamÄ• ne pÄ• á¹-ih
mahÄ• janassa dhammÄ• bhisamayo ahosi. satthÄ• pana tasmiá¹ƒ samÄ• game attano ma
paÃ±haá¹ƒ pucchituá¹ƒ samatthaá¹ƒ adisvÄ• nimmitabuddhaá¹ƒ mÄ• pesi. tena pucchitaá¹
vissajjesi, satthÄ• rÄ• pucchitaá¹ƒ so vissajjesi. bhagavato caá¹…kamanakÄ• le nimmito á¹
aÃ±Ã±ataraá¹ƒ kappesi, nimmitassa caá¹…kamanakÄ• le bhagavÄ• á¹-hÄ• nÄ• dÄ«su aÃ±
dassetuá¹ƒ ``nimmito caá¹…kamati vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. evaá¹ƒ karontassa satthu
dhammakathaá¹ƒ sutvÄ• tasmiá¹ƒ samÄ• game vÄ«satiyÄ• pÄ• á¹‡akoá¹-Ä«naá¹ƒ dhamm

satthÄ• pÄ• á¹-ihÄ«raá¹ƒ karontova ``kattha nu kho atÄ«tabuddhÄ• idaá¹ƒ pÄ• á¹-ihÄ«raá¹
upentÄ«â€™â€™ ti Ä• vajjetvÄ• ``tÄ• vatiá¹ƒsabhavane vassaá¹ƒ upagantvÄ• mÄ• tu abh
desentÄ«â€™â€™ ti disvÄ• dakkhiá¹‡apÄ• daá¹ƒ ukkhipitvÄ• yugandharamatthake á¹-hap
ukkhipitvÄ• sinerumatthake á¹-hapesi. evaá¹ƒ aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassaá¹-á¹-h
ahesuá¹ƒ, dve pÄ• dachiddÄ• ni. satthÄ• pÄ• daá¹ƒ pasÄ• retvÄ• akkamÄ«ti na sallakhet
pÄ• dukkhipanakÄ• leyeva pabbatÄ• pÄ• damÅ«laá¹ƒ \Ee III 217/ Ä• gantvÄ• sampaá¹-icc
akkamanakÄ• le te pabbatÄ• uá¹-á¹-hÄ• ya sakaá¹-á¹-hÄ• neyeva aá¹-á¹-haá¹ƒsu. sakko sa
disvÄ• cintesi --- ``paá¹‡á¸• ukambalasilÄ• ya maÃ±Ã±e satthÄ• imaá¹ƒ vassÄ• vÄ• saá¹ƒ
devatÄ• naá¹ƒ upakÄ• ro bhavissati, satthari panettha vassÄ• vÄ• saá¹ƒ upagate aÃ±Ã±Ä•
á¹-hapetuá¹ƒ na sakkhissanti. ayaá¹ƒ kho \Be II 141/ pana paá¹‡á¸• ukambalasilÄ• dÄ«gha
vitthÄ• rato paá¹‡á¹‡Ä• sayojanÄ• , puthulato pannarasayojanÄ• , satthari nisinnepi tucchaa
ti. satthÄ• tassa ajjhÄ• sayaá¹ƒ viditvÄ• attano saá¹…ghÄ• á¹-iá¹ƒ silÄ• sanaá¹ƒ paá¹-icch
sakko cintesi --- ``cÄ«varaá¹ƒ tÄ• va paá¹-icchÄ• dayamÄ• naá¹ƒ khipi, sayaá¹ƒ pana paritta
nisÄ«dissatÄ«â€™â€™ ti. satthÄ• tassa ajjhÄ• sayaá¹ƒ viditvÄ• nÄ«capÄ«á¹-hakaá¹ƒ mah
paá¹‡á¸• ukambalasilaá¹ƒ antocÄ«varabhogeyeva katvÄ• nisÄ«di. mahÄ• janopi taá¹ƒkhaá
olokento nÄ• ddasa, candassa atthaá¹…gamitakÄ• lo viya sÅ«riyassa ca atthaá¹…gamitakÄ

``gato nu cittakÅ«á¹-aá¹ƒ vÄ• , kelÄ• saá¹ƒ vÄ• yugandharaá¹ƒ.

na no dakkhemu sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaâ€™â€™ nti || ---

imaá¹ƒ \Ee III 218/ gÄ• thaá¹ƒ vadanto paridevi. apare ``satthÄ• nÄ• ma pavivekarato, so `
parisÄ• ya evarÅ«paá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ kataâ€™ nti lajjÄ• ya aÃ±Ã±aá¹ƒ raá¹-á¹-haá¹ƒ v
bhavissati, na dÄ• ni taá¹ƒ dakkhissÄ• mÄ• â€™â€™ ti paridevantÄ• imaá¹ƒ gÄ• thamÄ• h

``pavivekarato dhÄ«ro, nimaá¹ƒ lokaá¹ƒ punehiti.

na no dakkhemu sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaâ€™â€™ nti ||

te mahÄ• moggallÄ• naá¹ƒ pucchiá¹ƒsu --- ``kahaá¹ƒ, bhante, satthÄ• â€™â€™ ti? so saya
guá¹‡Ä• pÄ• kaá¹-Ä• hontÅ«â€™â€™ ti ajjhÄ• sayena ``anuruddhaá¹ƒ pucchathÄ• â€™â
pucchiá¹ƒsu --- ``kahaá¹ƒ, bhante, satthÄ• â€™â€™ ti? tÄ• vatiá¹ƒsabhavane paá¹‡á¸• uka
upagantvÄ• mÄ• tu abhidhammapiá¹-akaá¹ƒ desetuá¹ƒ gatoti. ``kadÄ• Ä• gamissati, bhan
abhidhammapiá¹-akaá¹ƒ desetvÄ• mahÄ• pavÄ• raá¹‡adivaseâ€™â€™ ti. te ``satthÄ• raá
ti tattheva khandhÄ• vÄ• raá¹ƒ bandhiá¹ƒsu. Ä• kÄ• sameva kira nesaá¹ƒ chadanaá¹ƒ ahos
parisÄ• ya sarÄ«ranighaá¹ƒso nÄ• ma na paÃ±Ã±Ä• yi, pathavÄ« vivaraá¹ƒ adÄ• si, sabbat
bhÅ«mitalaá¹ƒ ahosi.

 satthÄ• paá¹-hamameva moggallÄ• nattheraá¹ƒ avoca --- ``moggallÄ• na, tvaá¹ƒ etissÄ• y
deseyyÄ• si, cÅ«á¸·aanÄ• thapiá¹‡á¸• iko Ä• hÄ• raá¹ƒ dassatÄ«â€™â€™ ti. tasmÄ• \Be I
cÅ«á¸·aanÄ• thapiá¹‡á¸• ikova tassÄ• \Ne II 125/ parisÄ• ya yÄ• panaá¹ƒ yÄ• gubhattaá¹ƒ
tambulatelagandhamÄ• lÄ• pilandhanÄ• ni ca adÄ• si. mahÄ• moggallÄ• no dhammaá¹ƒ de
pÄ• á¹-ihÄ• riyadassanatthaá¹ƒ Ä• gatÄ• gatehi puá¹-á¹-hapaÃ±he ca vissajjesi. satthÄ• ran
abhidhammadesanatthaá¹ƒ paá¹‡á¸• ukambalasilÄ• yaá¹ƒ vassaá¹ƒ upagataá¹ƒ dasasahas
parivÄ• rayiá¹ƒsu. tena vuttaá¹ƒ ---

``tÄ• vatiá¹ƒse yadÄ• buddho, silÄ• yaá¹ƒ paá¹‡á¸• ukambale.

pÄ• ricchattakamÅ«lamhi, vihÄ• si purisuttamo ||

``dasasu lokadhÄ• tÅ«su, sannipatitvÄ• na devatÄ• .

payirupÄ• santi sambuddhaá¹ƒ, vasantaá¹ƒ nÄ• gamuddhani ||

``na koci devo vaá¹‡á¹‡ena, sambuddhassa virocati.

sabbe deve atikkamma, sambuddhova virocatÄ«â€™â€™ ti || (Pv 317-319).

evaá¹ƒ sabbÄ• devatÄ• attano sarÄ«rappabhÄ• ya abhibhavitvÄ• nisinnassa panassa m
Ä• gantvÄ• dakkhiá¹‡apasse nisÄ«di. indakopi devaputto Ä• gantvÄ• dakkhiá¹‡apasseyev
vÄ• mapasse nisÄ«di. so mahesakkhÄ• su devatÄ• su sannipatantÄ«su apagantvÄ• dvÄ•
labhi, indako tattheva nisÄ«di. satthÄ• te ubhopi oloketvÄ• attano sÄ• sane dakkhiá¹‡eyya
dinnadÄ• nassa mahapphalabhÄ• vaá¹ƒ Ã±Ä• petukÄ• mo evamÄ• ha --- ``aá¹…kura, tayÄ
dasavassasahassaparimÄ• á¹‡akÄ• le dvÄ• dasayojanikaá¹ƒ uddhanapantiá¹ƒ katvÄ• mah
dinnaá¹ƒ, idÄ• ni mama samÄ• gamaá¹ƒ Ä• gantvÄ• dvÄ• dasayojanike á¹-hÄ• ne okÄ• sa
kÄ• raá¹‡aâ€™â€™ nti? vuttampi cetaá¹ƒ ---

``oloketvÄ• na sambuddho, aá¹…kuraÃ±cÄ• pi indakaá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ sambhÄ• vento, idaá¹ƒ vacanamabravi ||

``mahÄ• dÄ• naá¹ƒ \Be II 143/ tayÄ• dinnaá¹ƒ, aá¹…kura dÄ«ghamantare.

atidÅ«re nisinnosi, Ä• gaccha mama santikeâ€™â€™ ti || (Pv 321-322).

so saddho pathavÄ«talaá¹ƒ pÄ• puá¹‡i. sabbÄ• pi naá¹ƒ sÄ• parisÄ• assosi. evaá¹ƒ vutte

``codito \Ne II 126/ bhÄ• vitattena, aá¹…kuro etamabravi.

kiá¹ƒ mayhaá¹ƒ tena dÄ• nena, dakkhiá¹‡eyyena suÃ±Ã±ataá¹ƒ ||

``ayaá¹ƒ so indako yakkho, dajjÄ• dÄ• naá¹ƒ parittakaá¹ƒ.

atirocati amhehi, cando tÄ• rÄ• gaá¹‡e yathÄ• â€™â€™ ti || (Pv 323-324).

tattha __dajjÄ• _ti datvÄ• . evaá¹ƒ vutte satthÄ• indakaá¹ƒ Ä• ha --- ``indaka, tvaá¹ƒ mama
nisinno, kasmÄ• anapagantvÄ• va nisÄ«dasÄ«â€™â€™ ti? so ``ahaá¹ƒ, bhante, sukhette a
viya dakkhiá¹‡eyyasampadaá¹ƒ alatthaâ€™â€™ nti dakkhiá¹‡eyyaá¹ƒ pabhÄ• vento Ä• ha

``ujjaá¹…gale yathÄ• khette, bÄ«jaá¹ƒ bahumpi ropitaá¹ƒ.

na phalaá¹ƒ vipulaá¹ƒ hoti, napi toseti kassakaá¹ƒ ||

``tatheva dÄ• naá¹ƒ bahukaá¹ƒ, dussÄ«lesu patiá¹-á¹-hitaá¹ƒ.

na phalaá¹ƒ vipulaá¹ƒ hoti, napi toseti dÄ• yakaá¹ƒ ||

``yathÄ• pi \Ee III 221/ bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

``tatheva sÄ«lavantesu, guá¹‡avantesu tÄ• disu.

appakampi kataá¹ƒ kÄ• raá¹ƒ, puÃ±Ã±aá¹ƒ hoti mahapphalaâ€™â€™ nti || (Pv 325-328).

kiá¹ƒ panetassa pubbakammanti? so kira anuruddhattherassa antogÄ• maá¹ƒ piá¹‡á¸• Ä• y
Ä• bhataá¹ƒ kaá¹-acchubhikkhaá¹ƒ dÄ• pesi. tadÄ• tassa puÃ±Ã±aá¹ƒ aá¹…kurena dasava
dvÄ• dasayojanikaá¹ƒ uddhanapantiá¹ƒ katvÄ• dinnadÄ• nato mahapphalataraá¹ƒ jÄ• taá¹

evaá¹ƒ vutte satthÄ• , ``aá¹…kura, dÄ• naá¹ƒ nÄ• ma viceyya dÄ• tuá¹ƒ vaá¹-á¹-ati, evaá¹ƒ
vuttabÄ«jaá¹ƒ viya mahapphalaá¹ƒ hoti. tvaá¹ƒ pana na tathÄ• akÄ• si, tena te dÄ• naá¹ƒ n
jÄ• taâ€™â€™ nti imamatthaá¹ƒ vibhÄ• vento ---

``viceyya \Ne II 127/ \Be II 144/ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, yattha dinnaá¹ƒ mahapphalaá¹ƒ ...

``viceyya dÄ• naá¹ƒ sugatappasatthaá¹ƒ,

ye dakkhiá¹‡eyyÄ• idha jÄ«valoke.

etesu dinnÄ• ni mahapphalÄ• ni,

bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhetteâ€™â€™ ti || (Pv 329-330) ---

vatvÄ• uttarimpi dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

``tiá¹‡adosÄ• ni khettÄ• ni, rÄ• gadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tarÄ• gesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

``tiá¹‡adosÄ• ni khettÄ• ni, dosadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tadosesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

``tiá¹‡adosÄ• ni khettÄ• ni, mohadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tamohesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

``tiá¹‡adosÄ• ni \Ee III 222/ khettÄ• ni, icchÄ• dosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vigaticchesu, dinnaá¹ƒ hoti mahapphalaâ€™â€™ nti ||

desanÄ• vasÄ• ne aá¹…kuro ca indako ca sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, mahÄ• jana
dhammadesanÄ• ahosÄ«ti.

atha satthÄ• devaparisÄ• ya majjhe nisinno mÄ• taraá¹ƒ Ä• rabbha ``kusalÄ• dhammÄ• ,
dhammÄ• â€™â€™ ti abhidhammapiá¹-akaá¹ƒ paá¹-á¹-hapesi. evaá¹ƒ tayo mÄ• se nirantar
kathesi. kathento pana bhikkhÄ• cÄ• ravelÄ• ya ``yÄ• va mamÄ• gamanÄ• ettakaá¹ƒ nÄ• n
nimmitabuddhaá¹ƒ mÄ• petvÄ• himavantaá¹ƒ gantvÄ• nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khA
dhovitvÄ• uttarakuruto piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• mahÄ• sÄ• lamÄ• á¸·ake nisinno bh
sÄ• riputtatthero tattha gantvÄ• satthu vattaá¹ƒ karoti. satthÄ• bhattakiccapariyosÄ• ne, ``s
128/, ajja mayÄ• ettako nÄ• ma dhammo bhÄ• sito, tvaá¹ƒ attano antevÄ• sikÄ• naá¹ƒ bhik
therassa kathesi. yamakapÄ• á¹-ihÄ«re kira pasÄ«ditvÄ• paÃ±casatÄ• kulaputtÄ• therass
pabbajiá¹ƒsu. te sandhÄ• ya theraá¹ƒ \Be II 145/ evamÄ• ha. vatvÄ• ca pana devalokaá¹ƒ g
desitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya sayaá¹ƒ dhammaá¹ƒ desesi. theropi gantvÄ• tesaá¹ƒ b
desesi. te satthari devaloke viharanteyeva sattapakaraá¹‡ikÄ• ahesuá¹ƒ.

te kira kassapabuddhakÄ• le khuddakavagguliyo hutvÄ• ekasmiá¹ƒ pabbhÄ• re olambantÄ
caá¹…kamitvÄ• abhidhammaá¹ƒ sajjhÄ• yantÄ• naá¹ƒ saddaá¹ƒ sutvÄ• sare nimittaá¹ƒ ag
nÄ• ma, imÄ• dhÄ• tuyo nÄ• mÄ• â€™â€™ ti ajÄ• nitvÄ• sare nimittagahaá¹‡amatteneva
ekaá¹ƒ buddhantaraá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• tato cavitvÄ• sÄ• vatthiyaá¹ƒ kulag
yamakapÄ• á¹-ihÄ«re uppannapasÄ• dÄ• therassa santike pabbajitvÄ• sabbapaá¹-hamaá¹
satthÄ• pi teneva nÄ«hÄ• rena taá¹ƒ temÄ• saá¹ƒ abhidhammaá¹ƒ desesi. desanÄ• vasÄ• n
devatÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, mahÄ• mÄ• yÄ• pi sotÄ• pattiphale patiá¹-á¹-ha

sÄ• pi \Ee III 224/ kho chattiá¹ƒsayojanaparimaá¹‡á¸• alÄ• parisÄ• ``idÄ• ni sattame divas
bhavissatÄ«â€™â€™ ti mahÄ• moggallÄ• nattheraá¹ƒ upasaá¹…kamitvÄ• Ä• ha --- ``bhan
saÃ±Ã±Ä• tuá¹ƒ vaá¹-á¹-ati, na hi mayaá¹ƒ satthÄ• raá¹ƒ adisvÄ• gamissÄ• mÄ• â€™â€™
taá¹ƒ kathaá¹ƒ sutvÄ• ``sÄ• dhÄ• vusoâ€™â€™ ti vatvÄ• tattheva pathaviyaá¹ƒ nimuggo s

``maá¹ƒ abhiruhantaá¹ƒ parisÄ• passatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya maá¹‡iratanena Ä• v
paá¹‡á¸• ukambalasuttaá¹ƒ viya paÃ±Ã±Ä• yamÄ• narÅ«pova sinerumajjhena abhiruhi. ma
abhiruá¸·ho, dviyojanaá¹ƒ abhiruá¸·hoâ€™â€™ ti olokayiá¹ƒsu. theropi satthu pÄ• de sÄ«se
abhiruhitvÄ• vanditvÄ• evamÄ• ha --- ``bhante, parisÄ• tumhe disvÄ• va gantukÄ• mÄ• , b
``kahaá¹ƒ pana te, moggallÄ• na, jeá¹-á¹-habhÄ• tiko sÄ• riputtoâ€™â€™ ti. ``bhante, saá¹.
upagatoâ€™â€™ ti. moggallÄ• na, ahaá¹ƒ ito sattame divase mahÄ• pavÄ• raá¹‡Ä• ya saá
otarissÄ• mi, maá¹ƒ daá¹-á¹-hukÄ• mÄ• tattha Ä• gacchantu, sÄ• vatthito saá¹…kassanaga
tiá¹ƒsayojanÄ• ni, ettake magge kassaci pÄ• theyyakiccaá¹ƒ natthi, uposathikÄ• hutvÄ• dh
dhammassavanatthÄ• ya \Be II 146/ gacchantÄ• viya Ä• gaccheyyÄ• thÄ• ti tesaá¹ƒ Ä• roc
bhanteâ€™â€™ ti gantvÄ• tathÄ• Ä• rocesi.

satthÄ• \Ee III 225/ vuá¹-á¹-havasso pavÄ• retvÄ• sakkassa Ä• rocesi --- ``mahÄ• rÄ• ja, m
gamissÄ• mÄ«â€™â€™ ti \Ne II 129/. sakko suvaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ rajatama
mÄ• pesi. tesaá¹ƒ pÄ• dÄ• saá¹…kassanagaradvÄ• re patiá¹-á¹-hahiá¹ƒsu, sÄ«sÄ• ni siner
dakkhiá¹‡apasse suvaá¹‡á¹‡amayaá¹ƒ sopÄ• naá¹ƒ devatÄ• naá¹ƒ ahosi, vÄ• mapasse raj
mahÄ• brahmÄ• naá¹ƒ ahosi, majjhe maá¹‡imayaá¹ƒ sopÄ• naá¹ƒ tathÄ• gatassa ahosi. sa
á¹-hatvÄ• devorohaá¹‡asamaye yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• uddhaá¹ƒ olokesi, yÄ•
ahesuá¹ƒ. adho olokesi, yÄ• va avÄ«cito ekaá¹…gaá¹‡aá¹ƒ ahosi. disÄ• vidisÄ• olokesi, ar
cakkavÄ• á¸·asatasahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. devÄ• manusse passiá¹ƒsu, n
sabbe sammukhÄ• va passiá¹ƒsu.

bhagavÄ• chabbaá¹‡á¹‡araá¹ƒsiyo vissajjesi. taá¹ƒ divasaá¹ƒ buddhasiriá¹ƒ oloketvÄ• cha
parimaá¹‡á¸• alÄ• ya parisÄ• ya ekopi buddhabhÄ• vaá¹ƒ apatthento nÄ• ma natthi. suvaá¹
otariá¹ƒsu, rajatasopÄ• nena mahÄ• brahmÄ• no otariá¹ƒsu, maá¹‡isopÄ• nena sammÄ• sa
gandhabbadevaputto beluvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ Ä• dÄ• ya dakkhiá¹‡apasse á¹-hatvÄ• s
gandhabbamadhuradibbavÄ«á¹‡Ä• ya saddena pÅ«jaá¹ƒ karonto otari, mÄ• tali, saá¹…gÄ•
á¹-hatvÄ• dibbagandhamÄ• lÄ• pupphaá¹ƒ gahetvÄ• namassamÄ• no pÅ«jaá¹ƒ katvÄ• ot
dhÄ• resi, suyÄ• mo vÄ• labÄ«janiá¹ƒ dhÄ• resi. satthÄ• iminÄ• parivÄ• rena saddhiá¹ƒ ot
saá¹…kassanagaradvÄ• re patiá¹-á¹-hahi. sÄ• riputtattheropi Ä• gantvÄ• satthÄ• raá¹ƒ van
sÄ• riputtattherena tathÄ• rÅ«pÄ• ya buddhasiriyÄ• otaranto satthÄ• ito pubbe na diá¹-á¹-h

``na me diá¹-á¹-ho ito pubbe, na suto uda kassaci.

evaá¹ƒ vagguvado satthÄ• , tusitÄ• gaá¹‡imÄ• gatoâ€™â€™ ti || (Sn 961; Nidd I 190) ---

Ä• dÄ«hi \Be II 147/ attano tuá¹-á¹-hiá¹ƒ pakÄ• setvÄ• , ``bhante, ajja sabbepi devamanussÄ
pihayanti, patthentÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ satthÄ• , ``sÄ• riputta, evarÅ«pehi guá¹‡
buddhÄ• devamanussÄ• naá¹ƒ piyÄ• hontiyevÄ• â€™â€™ ti vatvÄ• dhammaá¹ƒ desento

<181> á¹• 21 ``ye jhÄ• napasutÄ• dhÄ«rÄ• , nekkhammÅ«pasame ratÄ• .

devÄ• pi tesaá¹ƒ pihayanti, sambuddhÄ• naá¹ƒ satÄ«mataâ€™â€™ nti ||

tattha __ye jhÄ• napasutÄ• _ti lakkhaá¹‡Å«panijjhÄ• naá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• nanti
Ä• vajjanasamÄ• pajjanaadhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• napaccavekkhaá¹‡ehi \Ne II 130/ yutt
__nekkhammÅ«pasame ratÄ• _ti \Ee III 227/ ettha pabbajjÄ• nekkhammanti na gahetabbÄ
kilesavÅ«pasamanibbÄ• naratiá¹ƒ pana sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __devÄ• pÄ«_ti devÄ• p
pihayanti patthenti. __satÄ«mata_nti evarÅ«paguá¹‡Ä• naá¹ƒ tesaá¹ƒ satiyÄ• samannÄ• g
``aho vata mayaá¹ƒ buddhÄ• bhaveyyÄ• mÄ• â€™â€™ ti buddhabhÄ• vaá¹ƒ icchamÄ• nÄ

desanÄ• vasÄ• ne tiá¹ƒsamattÄ• naá¹ƒ pÄ• á¹‡akoá¹-Ä«naá¹ƒ dhammÄ• bhisamayo ahosi
paÃ±casatabhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu.

sabbabuddhÄ• naá¹ƒ kira avijahitameva yamakapÄ• á¹-ihÄ«raá¹ƒ katvÄ• devaloke vassaá
saá¹…kassanagaradvÄ• re otaraá¹‡aá¹ƒ. tattha pana dakkhiá¹‡apÄ• dassa patiá¹-á¹-hitaá¹-
acalacetiyaá¹-á¹-hÄ• naá¹ƒ nÄ• ma hoti. satthÄ• tattha á¹-hatvÄ• puthujjanÄ• dÄ«naá¹ƒ vis
puthujjanÄ• attano visaye paÃ±he vissajjetvÄ• sotÄ• pannavisaye paÃ±haá¹ƒ vissajjetuá¹ƒ
sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ visaye sotÄ• pannÄ• dayo, mahÄ• moggallÄ• navisaye sesam
visaye mahÄ• moggallÄ• no, buddhavisaye \Ee III 228/ ca sÄ• riputtopi vissajjetuá¹ƒ nÄ• sa
pÄ• cÄ«nadisaá¹ƒ Ä• diá¹ƒ katvÄ• sabbadisÄ• olokesi, sabbattha ekaá¹…gaá¹‡ameva aho
devamanussÄ• uddhaá¹ƒ yÄ• va brahmalokÄ• heá¹-á¹-hÄ• bhÅ«maá¹-á¹-hÄ• ca yakkhan
paggahetvÄ• , ``bhante, idha tassa paÃ±hassa vissajjetÄ• natthi, ettheva upadhÄ• rethÄ• â
satthÄ• sÄ• riputto kilamati. kiÃ±cÄ• pi hesa ---

``ye \Be II 148/ ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti || (Sn 1044; Nidd II
ajitamÄ• á¹‡avapucchÄ• niddesa 7) ---

imaá¹ƒ buddhavisaye puá¹-á¹-hapaÃ±haá¹ƒ sutvÄ• `satthÄ• maá¹ƒ sekhÄ• sekhÄ• naá¹ƒ
pucchatÄ«â€™ ti paÃ±he nikkaá¹…kho, khandhÄ• dÄ«su pana katarena nu kho mukhena i
`ahaá¹ƒ satthu ajjhÄ• sayaá¹ƒ gaá¹‡hituá¹ƒ na sakkhissÄ• mÄ«â€™ ti mama ajjhÄ• saye ka
adinne kathetuá¹ƒ na sakkhissati, nayamassa dassÄ• mÄ«ti nayaá¹ƒ dassento ``bhÅ«tamid
samanupassasÄ«â€™â€™ ti Ä• ha. evaá¹ƒ kirassa ahosi ``sÄ• riputto mama ajjhÄ• sayaá¹
khandhavasena \Ee III 229/ kathessatÄ«â€™â€™ ti. therassa saha nayadÄ• nena so paÃ±
nayasatasahassena \Ne II 131/ upaá¹-á¹-hÄ• si. so satthÄ• rÄ• dinnanaye á¹-hatvÄ• taá¹ƒ

á¹-hapetvÄ• kira sammÄ• sambuddhaá¹ƒ aÃ±Ã±o sÄ• riputtattherassa paÃ±Ã±aá¹ƒ pÄ• pu
natthi. teneva kira thero satthu purato á¹-hatvÄ• sÄ«hanÄ• daá¹ƒ nadi --- ``ahaá¹ƒ, bhante,
vuá¹-á¹-he `ettakÄ• ni bindÅ«ni mahÄ• samudde patitÄ• ni, ettakÄ• ni bhÅ«miyaá¹ƒ, ettakÄ
gaá¹‡etvÄ• lekhaá¹ƒ Ä• ropetuá¹ƒ samatthoâ€™â€™ ti. satthÄ• pi naá¹ƒ ``jÄ• nÄ• mi, sÄ•
samatthabhÄ• vaâ€™â€™ nti Ä• ha. tassa Ä• yasmato paÃ±Ã±Ä• ya upamÄ• nÄ• ma natt

``gaá¹…gÄ• ya vÄ• lukÄ• khÄ«ye, udakaá¹ƒ khÄ«ye mahaá¹‡á¹‡ave.

mahiyÄ• mattikÄ• khÄ«ye, na khÄ«ye mama buddhiyÄ• â€™â€™ ti ||

idaá¹ƒ vuttaá¹ƒ hoti --- sace hi, bhante, buddhisampannalokanÄ• tha, mayÄ• ekasmiá¹ƒ pa
vÄ• vÄ• lukaá¹ƒ ekaá¹ƒ vÄ• udakabinduá¹ƒ ekaá¹ƒ vÄ• paá¹ƒsukhaá¹‡á¸• aá¹ƒ akhipitvÄ•
sahassenavÄ• satasahassena vÄ• vissajjite gaá¹…gÄ• ya vÄ• lukÄ• dÄ«su ekekaá¹ƒ ekan
gaá¹…gÄ• dÄ«su vÄ• lukÄ• dayo parikkhayaá¹ƒ gaccheyyuá¹ƒ, na tveva mama paÃ±hÄ• n
mahÄ• paÃ±Ã±opi hi bhikkhu buddhavisaye paÃ±hassa \Ee III 230/ antaá¹ƒ vÄ• koá¹-iá¹ƒ v
dinnanaye á¹-hatvÄ• va paÃ±haá¹ƒ vissajjesi. taá¹ƒ sutvÄ• bhikkhÅ« kathaá¹ƒ samuá¹-á¹-h
paÃ±haá¹ƒ puá¹-á¹-ho sabbopi jano kathetuá¹ƒ na sakkhi, taá¹ƒ dhammasenÄ• pati sÄ• ripu
kathesÄ«â€™â€™ ti. satthÄ• taá¹ƒ kathaá¹ƒ sutvÄ• ``na idÄ• neva sÄ• riputto yaá¹ƒ paÃ±
vissajjetuá¹ƒ nÄ• sakkhi \Be II 149/, taá¹ƒ vissajjesi, pubbepi anena vissajjitoyevÄ• â€™â€™
Ä• harituá¹ƒ ---

``parosahassampi samÄ• gatÄ• naá¹ƒ,

kandeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä• .

ekova seyyo puriso sapaÃ±Ã±o,

yo bhÄ• sitassa vijÄ• nÄ• ti atthaâ€™â€™ nti || (J I 1.99) ---

imaá¹ƒ jÄ• takaá¹ƒ vitthÄ• rena kathesÄ«ti.

devorohaá¹‡avatthu dutiyaá¹ƒ.

3. erakapattanÄ• garÄ• javatthu

__kiccho_ \Ne II 132/ __manussapaá¹-ilÄ• bho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• bÄ• n
sattasirÄ«sakarukkhamÅ«le viharanto erakapattaá¹ƒ nÄ• ma nÄ• garÄ• jaá¹ƒ Ä• rabbha kat

so kira pubbe kassapabuddhasÄ• sane daharabhikkhu hutvÄ• gaá¹…gÄ• ya nÄ• vaá¹ƒ ab
ekasmiá¹ƒ erakagumbe erakapattaá¹ƒ gahetvÄ• nÄ• vÄ• ya vegasÄ• gacchamÄ• nÄ• yap
chijjitvÄ• gataá¹ƒ. so ``appamattakaá¹ƒ etaâ€™â€™ nti Ä• pattiá¹ƒ adesetvÄ• vÄ«sati vas
samaá¹‡adhammaá¹ƒ katvÄ• pi maraá¹‡akÄ• le erakapattena gÄ«vÄ• ya gahito viya Ä• pat
bhikkhuá¹ƒ apassamÄ• no ``aparisuddhaá¹ƒ me sÄ«laâ€™â€™ nti uppannavippaá¹-isÄ• ro
ekarukkhadoá¹‡ikanÄ• vappamÄ• á¹‡o nÄ• garÄ• jÄ• hutvÄ• nibbatti, __erakapatto_tveva
nibbattakkhaá¹‡eyeva attabhÄ• vaá¹ƒ oloketvÄ• ``ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ samaá¹‡adh
ahetukayoniyaá¹ƒ maá¹‡á¸• Å«kabhakkhaá¹-á¹-hÄ• ne nibbattomhÄ«â€™â€™ ti vippaá¹-isÄ
ekaá¹ƒ dhÄ«taraá¹ƒ labhitvÄ• majjhe gaá¹…gÄ• ya udakapiá¹-á¹-he mahantaá¹ƒ phalaá¹ƒ u
tasmiá¹ƒ á¹-hapetvÄ• naccÄ• petvÄ• gÄ• yÄ• pesi. evaá¹ƒ kirassa ahosi --- ``addhÄ• ahaá
buddhe uppanne tassa uppannabhÄ• vaá¹ƒ suá¹‡issÄ• mÄ«â€™â€™ ti. yo me gÄ«tassa pa
150/, tassa mahantena nÄ• gabhavanena saddhiá¹ƒ dhÄ«taraá¹ƒ dassÄ• mÄ«ti anvaá¸• á¸•
taá¹ƒ dhÄ«taraá¹ƒ phaá¹‡e á¹-hapesi. sÄ• tattha á¹-hitÄ• naccantÄ« ---

``kiá¹ƒsu adhippatÄ« rÄ• jÄ• , kiá¹ƒsu rÄ• jÄ• rajjissaro.

kathaá¹ƒsu virajo hoti, kathaá¹ƒ bÄ• loti vuccatÄ«â€™â€™ ti || ---

imaá¹ƒ \Ee III 232/ gÄ«taá¹ƒ gÄ• yati.

sakalajambudÄ«pavÄ• sino ``nÄ• gamÄ• á¹‡avikaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti gantvÄ
paá¹-igÄ«taá¹ƒ katvÄ• gÄ• yanti. sÄ• taá¹ƒ paá¹-ikkhipati. tassÄ• anvaá¸• á¸• hamÄ• saá¹
gÄ• yantiyÄ• va ekaá¹ƒ buddhantaraá¹ƒ vÄ«tivattaá¹ƒ. atha amhÄ• kaá¹ƒ satthÄ• loke uppa
paccÅ«sakÄ• le lokaá¹ƒ volokento erakapattaá¹ƒ Ä• diá¹ƒ katvÄ• uttaramÄ• á¹‡avaá¹ƒ nÄ•
anto paviá¹-á¹-haá¹ƒ disvÄ• ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti Ä• vajjento ``ajja erakap
phaá¹‡e á¹-hapetvÄ• naccÄ• panadivaso, ayaá¹ƒ uttaramÄ• á¹‡avo mayÄ• dinnaá¹ƒ paá¹-
133/ sotÄ• panno hutvÄ• taá¹ƒ Ä• dÄ• ya nÄ• garÄ• jassa santikaá¹ƒ gamissati. so taá¹ƒ s
Ã±atvÄ• mama santikaá¹ƒ Ä• gamissati, ahaá¹ƒ tasmiá¹ƒ Ä• gate mahÄ• samÄ• game gÄ•
gÄ• thÄ• pariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo bh
tattha gantvÄ• bÄ• rÄ• á¹‡asito avidÅ«re satta sirÄ«sakarukkhÄ• atthi, tesu ekassa mÅ«le
jambudÄ«pavÄ• sino gÄ«tapaá¹-igÄ«taá¹ƒ Ä• dÄ• ya sannipatiá¹ƒsu. satthÄ• avidÅ«re á¹-h
uttaramÄ• á¹‡avaá¹ƒ disvÄ• ``ehi, uttarÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒ, bhanteâ€™â€™ ti? ``i
atha naá¹ƒ Ä• gantvÄ• vanditvÄ• nisinnaá¹ƒ Ä• ha ``kahaá¹ƒ gacchasÄ«â€™â€™ ti? ``era
gÄ• yanaá¹-á¹-hÄ• naâ€™â€™ nti. ``jÄ• nÄ• si pana gÄ«tapaá¹-igÄ«taâ€™â€™ nti? ``jÄ• n
``vadehi tÄ• va naâ€™â€™ nti? atha naá¹ƒ attano jÄ• nananiyÄ• meneva vadantaá¹ƒ ``na u
paá¹-igÄ«taá¹ƒ, ahaá¹ƒ te paá¹-igÄ«taá¹ƒ dassÄ• mi, Ä• dÄ• ya \Ee III 233/ naá¹ƒ gamissas
bhanteâ€™â€™ ti. atha naá¹ƒ satthÄ• , uttara, tvaá¹ƒ nÄ• gamÄ• á¹‡avikÄ• ya gÄ«takÄ• le

``chadvÄ• rÄ• dhippatÄ« rÄ• jÄ• , rajjamÄ• no rajjissaro.

arajjaá¹ƒ virajo hoti, rajjaá¹ƒ bÄ• loti vuccatÄ«â€™â€™ ti || ---

imaá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yeyyÄ• sÄ«ti Ä• ha.

mÄ• á¹‡avikÄ• ya \Be II 151/ gÄ«tassa attho --- __kiá¹ƒsu adhippatÄ« rÄ• jÄ• _ti kiá¹ƒ adhi
hoti? __kiá¹ƒsu rÄ• jÄ• rajjissaro_ti kathaá¹ƒ pana rÄ• jÄ• rajjissaro nÄ• ma hoti? __kathaá
kathaá¹ƒ nu kho so rÄ• jÄ• virajo nÄ• ma hotÄ«ti?

paá¹-igÄ«tassa pana attho --- __chadvÄ• rÄ• dhippatÄ« rÄ• jÄ• _ti yo channaá¹ƒ dvÄ• rÄ•
ekadvÄ• repi rÅ«pÄ• dÄ«hi anabhibhÅ«to, ayaá¹ƒ rÄ• jÄ• nÄ• ma. __rajjamÄ• no rajjissaro
Ä• rammaá¹‡esu rajjati, so rajjamÄ• no rajjissaro nÄ• ma. __arajja_nti arajjamÄ• no pana vi
__rajja_nti rajjamÄ• no bÄ• loti vuccatÄ«ti.

evamassa satthÄ• paá¹-igÄ«taá¹ƒ datvÄ• , uttara, tayÄ• imasmiá¹ƒ gÄ«te gÄ• yite imassa
paá¹-igÄ«taá¹ƒ gÄ• yissati ---

``kenassu \Ne II 134/ vuyhati bÄ• lo, kathaá¹ƒ nudati paá¹‡á¸• ito.

yogakkhemÄ« kathaá¹ƒ hoti, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

athassa tvaá¹ƒ idaá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yeyyÄ• si ---

``oghena vuyhati bÄ• lo, yogÄ• nudati paá¹‡á¸• ito.

sabbayogavisaá¹ƒyutto, yogakkhemÄ«ti vuccatÄ«â€™â€™ ti ||

tassattho --- ``kÄ• moghÄ• dinÄ• catubbidhena oghena bÄ• lo vuyhati, taá¹ƒ oghaá¹ƒ paá¹
sammappadhÄ• nasaá¹…khÄ• tena yogena \Ee III 234/ nudati. so sabbehi kÄ• mayogÄ• dÄ
nÄ• ma vuccatÄ«â€™â€™ ti.

uttaro imaá¹ƒ paá¹-igÄ«taá¹ƒ gaá¹‡hantova sotÄ• pattiphale patiá¹-á¹-hahi. so sotÄ• panno
gÄ• thaá¹ƒ Ä• dÄ• ya gantvÄ• , ``ambho, mayÄ• gÄ«tapaá¹-igÄ«taá¹ƒ Ä• haá¹-aá¹ƒ, okÄ• s
nirantaraá¹ƒ á¹-hitassa mahÄ• janassa jaá¹‡á¹‡unÄ• akkamanto agamÄ• si. nÄ• gamÄ• á¹
naccamÄ• nÄ• ``kiá¹ƒsu adhippatÄ« rÄ• jÄ• â€™â€™ ti gÄ«taá¹ƒ gÄ• yati? uttaro ``chadvÄ
ti paá¹-igÄ«taá¹ƒ gÄ• yi. puna nÄ• gamÄ• á¹‡avikÄ• ``kenassu vuyhatÄ«â€™â€™ ti tassa
paá¹-igÄ«taá¹ƒ gÄ• yanto uttaro ``oghena vuyhatÄ«â€™â€™ ti imaá¹ƒ gÄ• thamÄ• ha. nÄ•

buddhassa uppannabhÄ• vaá¹ƒ Ã±atvÄ• ``mayÄ• ekaá¹ƒ buddhantaraá¹ƒ evarÅ«paá¹ƒ pa
uppanno vata, bho, loke \Be II 152/ buddhoâ€™â€™ ti tuá¹-á¹-hamÄ• naso naá¹…guá¹-á¹-h
mahÄ• vÄ«ciyo uá¹-á¹-hahiá¹ƒsu, ubho tÄ«rÄ• ni bhijjiá¹ƒsu. ito cito ca usabhamatte á¹-hÄ•
nimujjiá¹ƒsu. so ettakaá¹ƒ mahÄ• janaá¹ƒ phaá¹‡e á¹-hapetvÄ• ukkhipitvÄ• thale patiá¹-á¹-
upasaá¹…kamitvÄ• ``kahaá¹ƒ, sÄ• mi, satthÄ• â€™â€™ ti pucchi. ``ekasmiá¹ƒ rukkhamÅ«
ti. so ``ehi, sÄ• mi, gacchÄ• mÄ• â€™â€™ ti uttarena saddhiá¹ƒ agamÄ• si. mahÄ• janopi t
nÄ• garÄ• jÄ• gantvÄ• chabbaá¹‡á¹‡araá¹ƒsÄ«naá¹ƒ antaraá¹ƒ pavisitvÄ• satthÄ• raá¹ƒ
aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• Ä• ha --- ``kiá¹ƒ idaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti? ``aha
tumhÄ• disassa buddhassa sÄ• vako hutvÄ• vÄ«sati vassasahassÄ• ni samaá¹‡adhamma
maá¹ƒ samaá¹‡adhammo niddhÄ• retuá¹ƒ nÄ• sakkhi. appamattakaá¹ƒ erakapattachindana
ahetukapaá¹-isandhiá¹ƒ gahetvÄ• urena parisakkanaá¹-á¹-hÄ• ne nibbattosmi, ekaá¹ƒ budd
manussattaá¹ƒ labhÄ• mi, na saddhammassavanaá¹ƒ, na tumhÄ• disassa buddhassa dassa
kathaá¹ƒ sutvÄ• , ``mahÄ• rÄ• ja, manussattaá¹ƒ nÄ• ma dullabhameva, tathÄ• saddhamm
tathÄ• buddhuppÄ• do, idaá¹ƒ kicchena kasirena labbhatÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ

<182> á¹• 21 ``kiccho manussapaá¹-ilÄ• bho, kicchaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ.

kicchaá¹ƒ saddhammassavanaá¹ƒ, kiccho buddhÄ• namuppÄ• doâ€™â€™ ti ||

tassattho --- mahantena hi vÄ• yÄ• mena mahantena kusalena laddhattÄ• manussattapaá
dullabho. nirantaraá¹ƒ kasikammÄ• dÄ«ni katvÄ• jÄ«vitavuttiá¹ƒ ghaá¹-anatopi parittaá¹-á¹-
maccÄ• naá¹ƒ jÄ«vitaá¹ƒ kicchaá¹ƒ. anekesupi kappesu dhammadesakassa puggalassa du
saddhammassavanampi kicchaá¹ƒ. mahantena vÄ• yÄ• mena abhinÄ«hÄ• rassa samijjhana
anekehipi kappakoá¹-isahassehi dullabhuppÄ• dato buddhÄ• naá¹ƒ uppÄ• dopi kicchoyeva,

desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi
sotÄ• pattiphalaá¹ƒ labheyya, tiracchÄ• nagatattÄ• pana nÄ• lattha. so yesu
paá¹-isandhigahaá¹‡atacajahanavissaá¹-á¹-haniddokkamanasajÄ• tiyÄ• methunasevanacut
paÃ±casu á¹-hÄ• nesu nÄ• gasarÄ«rameva \Be II 153/ gahetvÄ• kilamanti, tesu akilamana
mÄ• á¹‡avarÅ«peneva vicarituá¹ƒ labhatÄ«ti.

erakapattanÄ• garÄ• javatthu tatiyaá¹ƒ.

4. Ä• nandattherapaÃ±havatthu

__sabbapÄ• passa akaraá¹‡a_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto Ä
Ä• rabbha kathesi.

thero kira divÄ• á¹-á¹-hÄ• ne nisinno cintesi --- ``satthÄ• rÄ• sattannaá¹ƒ buddhÄ• naá¹ƒ m
Ä• yuparicchedo bodhi sÄ• vakasannipÄ• to aggasÄ• vakasannipÄ• to aggasÄ• vakaupaá¹
kathitaá¹ƒ, uposatho pana akathito, kiá¹ƒ nu kho tesampi ayameva uposatho, aÃ±Ã±oâ€™â
upasaá¹…kamitvÄ• tamatthaá¹ƒ pucchi. yasmÄ• pana tesaá¹ƒ buddhÄ• naá¹ƒ kÄ• labhed
vipassÄ« sammÄ• sambuddho hi sattame sattame saá¹ƒvacchare uposathaá¹ƒ akÄ• si. eka
II 136/ hissa sattannaá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ alaá¹ƒ hoti. sikhÄ« ceva vessabhÅ« ca cha
saá¹ƒvacchare uposathaá¹ƒ kariá¹ƒsu, kakusandho koá¹‡Ä• gamano ca saá¹ƒvacchare saá
chaá¹-á¹-he chaá¹-á¹-he mÄ• se uposathaá¹ƒ akÄ• si. ekadivasaá¹ƒ dinnovÄ• do eva hissa
alaá¹ƒ ahosi. tasmÄ• satthÄ• tesaá¹ƒ imaá¹ƒ kÄ• labhedaá¹ƒ \Ee III 237/ Ä• rocetvÄ• ``ov
imÄ• yevÄ• â€™â€™ ti vatvÄ• sabbesaá¹ƒ ekameva uposathaá¹ƒ Ä• vi karonto imÄ• gÄ•

<183> á¹• 21 ``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

<184> á¹• 21 ``khantÄ« paramaá¹ƒ tapo titikkhÄ• ,

nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«,

na samaá¹‡o hoti paraá¹ƒ viheá¹-hayanto ||

<185> á¹• 21 ``anÅ«pavÄ• do \Be II 154/ anÅ«paghÄ• to, pÄ• timokkhe ca saá¹ƒvaro.

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

tattha __sabbapÄ• passÄ• _ti sabbassa akusalakammassa. __upasampadÄ• _ti abhinikkh
arahattamaggÄ• kusalassa uppÄ• danaÃ±ceva uppÄ• ditassa ca bhÄ• vanÄ• . __sacittapa
nÄ«varaá¹‡ehi attano cittassa vodÄ• panaá¹ƒ. __etaá¹ƒ buddhÄ• na sÄ• sana_nti sabbabu
ayamanusiá¹-á¹-hi.

__khantÄ«_ti yÄ• esÄ• titikkhÄ• saá¹…khÄ• tÄ• khantÄ« nÄ• ma, idaá¹ƒ imasmiá¹ƒ sÄ•
__nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• _ti buddhÄ• ca paccekabuddhÄ• ca anubudd
nibbÄ• naá¹ƒ uttamantÄ« vadanti. __na hi pabbajito_ti pÄ• á¹‡iÄ• dÄ«hi paraá¹ƒ apahanant

parÅ«paghÄ• tÄ« pabbajito nÄ• ma na hoti. __na samaá¹‡o_ti vuttanayeneva paraá¹ƒ viheá
hotiyeva \Ee III 238/.

__anÅ«pavÄ• do_ti anÅ«pavÄ• danaÃ±ceva anÅ«pavÄ• dÄ• panaÃ±ca. __anÅ«paghÄ• to
anÅ«paghÄ• tÄ• panaÃ±ca \Ne II 137/. __pÄ• timokkhe_ti jeá¹-á¹-hakasÄ«le. __saá¹ƒvaro_
__mattaÃ±Ã±utÄ• _ti mattaÃ±Ã±ubhÄ• vo pamÄ• á¹‡ajÄ• nanaá¹ƒ. __panta_nti vivittaá¹ƒ. _
aá¹-á¹-hasamÄ• pattisaá¹…khÄ• te adhicitte. __Ä• yogo_ti payogakaraá¹‡aá¹ƒ. __eta_nti et
buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ. ettha hi anÅ«pavÄ• dena vÄ• casikaá¹ƒ sÄ«laá¹ƒ kathitaá¹ƒ, a
kÄ• yikasÄ«laá¹ƒ, ``pÄ• timokkhe ca saá¹ƒvaroâ€™â€™ ti sÄ«laá¹ƒ kathitaá¹ƒ, anÅ«paghÄ
``pÄ• timokkhe ca saá¹ƒvaroâ€™â€™ ti iminÄ• pÄ• timokkhasÄ«laÃ±ceva indriyasaá¹ƒvara
Ä• jÄ«vapÄ• risuddhi ceva paccayasannisitasÄ«laÃ±ca, pantasenÄ• sanena sappÄ• yasenA
aá¹-á¹-ha samÄ• pattiyo. evaá¹ƒ imÄ• ya gÄ• thÄ• ya tissopi sikkhÄ• kathitÄ• eva hontÄ«ti

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

Ä• nandattherapaÃ±havatthu catutthaá¹ƒ.

5. anabhiratabhikkhuvatthu

__na_ \Be II 155/ __kahÄ• paá¹‡avassenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavan
anabhiratabhikkhuá¹ƒ Ä• rabbha kathesi.

so kira sÄ• sane pabbajitvÄ• laddhÅ«pasampado ``asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma gantvÄ•
ti upajjhÄ• yena pesito tattha agamÄ• si. athassa pituno rogo uppajji. so puttaá¹ƒ daá¹-á¹-hu
pakkosituá¹ƒ samatthaá¹ƒ kaÃ±ci \Ee III 239/ alabhitvÄ• puttasokena vippalapantoyeva Ä•
``idaá¹ƒ me puttassa pattacÄ«varamÅ«laá¹ƒ kareyyÄ• sÄ«â€™â€™ ti kahÄ• paá¹‡asataá¹ƒ
datvÄ• kÄ• lamakÄ• si. so daharassa Ä• gatakÄ• le pÄ• damÅ«le nipatitvÄ• pavaá¹-á¹-ent
te vippalapantova kÄ• lakato, mayhaá¹ƒ pana tena kahÄ• paá¹‡asataá¹ƒ hatthe á¹-hapitaá¹ƒ
karomÄ«â€™â€™ ti Ä• ha. daharo ``na me kahÄ• paá¹‡ehi atthoâ€™â€™ ti paá¹-ikkhipitvÄ
``kiá¹ƒ me parakulesu piá¹‡á¸• Ä• ya caritvÄ• jÄ«vitena, sakkÄ• taá¹ƒ kahÄ• paá¹‡asataá¹
vibbhamissÄ• mÄ«â€™â€™ ti. so anabhiratiyÄ• pÄ«á¸·ito vissaá¹-á¹-hasajjhÄ• yanakamm
viya ahosi. atha naá¹ƒ daharasÄ• maá¹‡erÄ• ``kiá¹ƒ idaâ€™â€™ nti pucchitvÄ• ``ukkaá¹‡á
Ä• cariyupajjhÄ• yÄ• naá¹ƒ Ä• cikkhiá¹ƒsu. atha naá¹ƒ te satthu santikaá¹ƒ netvÄ• satthu d
``saccaá¹ƒ kira tvaá¹ƒ ukkaá¹‡á¹-hitoâ€™â€™ ti pucchitvÄ• , ``Ä• ma, bhanteâ€™â€™ ti vu
atthi pana te \Ne II 138/ koci jÄ«vitapaccayoâ€™â€™ ti Ä• ha. ``Ä• ma, bhanteâ€™â€™ ti.
ti? ``kahÄ• paá¹‡asataá¹ƒ, bhanteâ€™â€™ ti. tena hi katthaci tÄ• va sakkharÄ• Ä• hara, ga
``sakkÄ• vÄ• tÄ• vattakena jÄ«vituá¹ƒ, no vÄ• â€™â€™ ti. so sakkharÄ• Ä• hari. atha naa
``paribhogatthÄ• ya tÄ• va paá¹‡á¹‡Ä• saá¹ƒ á¹-hapehi, dvinnaá¹ƒ goá¹‡Ä• naá¹ƒ atthÄ• ya

nÄ• ma bÄ«jatthÄ• ya, yuganaá¹…galatthÄ• ya, kuddÄ• lavÄ• sipharasuatthÄ• yÄ• â€™â€
kahÄ• paá¹‡asataá¹ƒ nappahoti. atha naá¹ƒ satthÄ• ``bhikkhu tava kahÄ• paá¹‡Ä• appakÄ
taá¹‡haá¹ƒ pÅ«ressasi, atÄ«te kira cakkavattirajjaá¹ƒ kÄ• retvÄ• apphoá¹-itamattena \Ee III
dvÄ• dasayojanaá¹-á¹-hÄ• ne kaá¹-ippamÄ• á¹‡ena ratanavassaá¹ƒ vassÄ• petuá¹ƒ samatt
cavanti, ettakaá¹ƒ kÄ• laá¹ƒ devarajjaá¹ƒ kÄ• retvÄ• pi maraá¹‡akÄ• le \Be II 156/ taá¹‡haá
kÄ• lamakÄ• sÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• haritvÄ• __mandhÄ• tujÄ•
vitthÄ• retvÄ• ---

``yÄ• vatÄ• candimasÅ«riyÄ• pariharanti, disÄ• bhanti virocanÄ• .

sabbeva dÄ• sÄ• mandhÄ• tu, ye pÄ• á¹‡Ä• pathavissitÄ• â€™â€™ ti || ---

imissÄ• gÄ• thÄ• ya anantarÄ• imÄ• dve gÄ• thÄ• abhÄ• si ---

<186> á¹• 21 ``na kahÄ• paá¹‡avassena, titti kÄ• mesu vijjati.

appassÄ• dÄ• dukhÄ• kÄ• mÄ• , iti viÃ±Ã±Ä• ya paá¹‡á¸• ito ||

<187> á¹• 21 ``api dibbesu kÄ• mesu, ratiá¹ƒ so nÄ• dhigacchati.

taá¹‡hakkhayarato hoti, sammÄ• sambuddhasÄ• vakoâ€™â€™ ti ||

tattha __kahÄ• paá¹‡avassenÄ• _ti yaá¹ƒ so apphoá¹-etvÄ• sattaratanavassaá¹ƒ vassÄ• p
kahÄ• paá¹‡avassanti vuttaá¹ƒ. tenapi hi vatthukÄ• makilesakÄ• mesu titti nÄ• ma natthi. ev
taá¹‡hÄ• . __appassÄ• dÄ• _ti supinasadisatÄ• ya parittasukhÄ• . __dukhÄ• _ti dukkhakkha
Ä• gatadukkhavasena pana bahudukkhÄ• va. __iti viÃ±Ã±Ä• yÄ• _ti evamete kÄ• me jÄ• ni
devÄ• naá¹ƒ upakappanakakÄ• mehi nimanteyyÄ• pi Ä• yasmÄ• samiddhi \Ee III 241/ viya
na vindatiyeva. __taá¹‡hakkhayarato_ti arahatte ceva nibbÄ• ne ca abhirato hoti, taá¹ƒ pattl
__sammÄ• sambuddhasÄ• vako_ti sammÄ• sambuddhena desitassa dhammassa savanen

desanÄ• vasÄ• ne \Ne II 139/ so bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ• y
dhammadesanÄ• ahosÄ«ti.

anabhiratabhikkhuvatthu paÃ±camaá¹ƒ.

6. aggidattabrÄ• hmaá¹‡avatthu

__bahuá¹ƒ ve saraá¹‡aá¹ƒ yantÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharant

nisinnaá¹ƒ aggidattaá¹ƒ nÄ• ma kosalaraÃ±Ã±o purohitaá¹ƒ Ä• rabbha kathesi.

so \Be II 157/ kira mahÄ• kosalassa purohito ahosi. atha naá¹ƒ pitari kÄ• lakate rÄ• jÄ• pa
me purohitoâ€™â€™ ti gÄ• ravena tasmiá¹ƒyeva á¹-hÄ• ne á¹-hapetvÄ• tassa attano upaá
paccuggamanaá¹ƒ karoti, ``Ä• cariya, idha nisÄ«dathÄ• â€™â€™ ti samÄ• nÄ• sanaá¹ƒ dÄ
rÄ• jÄ• mayi ativiya gÄ• ravaá¹ƒ karoti, na kho pana rÄ• jÅ«naá¹ƒ niccakÄ• lameva sakkÄ•
samÄ• navayeneva hi saddhiá¹ƒ rajjasukhaá¹ƒ nÄ• ma sukhaá¹ƒ hoti, ahaÃ±camhi mahalla
yuttaâ€™â€™ nti. so rÄ• jÄ• naá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• nagare bheriá¹ƒ carÄ• p
attano \Ee III 242/ dhanaá¹ƒ dÄ• namukhe vissajjetvÄ• bÄ• hirakapabbajjaá¹ƒ pabbaji. taá¹
purisasahassÄ• ni anupabbajiá¹ƒsu. so tehi saddhiá¹ƒ aá¹…gamagadhÄ• naÃ±ca kururaá¹-
kappetvÄ• imaá¹ƒ ovÄ• daá¹ƒ deti, ``tÄ• tÄ• , yassa kÄ• mavitakkÄ• dayo uppajjanti, so na
vÄ• lukapuá¹-aá¹ƒ uddharitvÄ• imasmiá¹ƒ okiratÅ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti pa
kÄ• mavitakkÄ• dÄ«naá¹ƒ uppannakÄ• le tathÄ• kariá¹ƒsu. aparena samayena mahÄ• vÄ•
nÄ• ma nÄ• garÄ• jÄ• paá¹-iggahesi. aá¹…gamagadhavÄ• sino ceva kururaá¹-á¹-havÄ• sin
mahantaá¹ƒ sakkÄ• raá¹ƒ abhiharitvÄ• dÄ• naá¹ƒ denti. atha nesaá¹ƒ aggidatto imaá¹ƒ ovÄ
``pabbataá¹ƒ saraá¹‡aá¹ƒ yÄ• tha, vanaá¹ƒ saraá¹‡aá¹ƒ yÄ• tha, Ä• rÄ• maá¹ƒ saraá¹‡aá¹ƒ
saraá¹‡aá¹ƒ yÄ• tha, evaá¹ƒ sabbadukkhato muccissathÄ• â€™â€™ ti. attano antevÄ• sike

bodhisattopi katÄ• bhinikkhamano sammÄ• sambodhiá¹ƒ patvÄ• tasmiá¹ƒ samaye sÄ• vat
viharanto paccÅ«sakÄ• le lokaá¹ƒ volokento aggidattabrÄ• hmaá¹‡aá¹ƒ saddhiá¹ƒ antevÄ•
Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-haá¹ƒ disvÄ• ``sabbepi ime arahattassa upanissayasam
sÄ• yanhasamaye mahÄ• moggallÄ• nattheraá¹ƒ Ä• ha --- ``moggallÄ• na, kiá¹ƒ passasi ag
mahÄ• janaá¹ƒ \Ne II 140/ atitthe pakkhandÄ• pentaá¹ƒ, gaccha tesaá¹ƒ ovÄ• daá¹ƒ dehÄ«
ete, ekakassa mayhaá¹ƒ avisayhÄ• . sace \Ee III 243/ tumhepi Ä• gamissatha, visayhÄ• bh
moggallÄ• na, ahampi Ä• gamissÄ• mi, tvaá¹ƒ purato yÄ• hÄ«ti. thero purato gacchantova c
ceva bahÅ« ca. sace sabbesaá¹ƒ samÄ• gamaá¹-á¹-hÄ• ne kiÃ±ci \Be II 158/ kathessÄ• mi,
uá¹-á¹-haheyyuâ€™â€™ nti attano Ä• nubhÄ• vena thÅ«laphusitakaá¹ƒ devaá¹ƒ vuá¹-á¹-hÄ
patantesu uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya attano attano paá¹‡á¹‡asÄ• laá¹ƒ pavisiá¹ƒsu. thero ag
brÄ• hmaá¹‡assa paá¹‡á¹‡asÄ• ladvÄ• re á¹-hatvÄ• ``aggidattÄ• â€™â€™ ti Ä• ha. so the
imasmiá¹ƒ loke nÄ• mena Ä• lapituá¹ƒ samattho nÄ• ma natthi, ko nu kho maá¹ƒ nÄ• mena
mÄ• nathaddhatÄ• ya ``ko esoâ€™â€™ ti Ä• ha. ``ahaá¹ƒ, brÄ• hmaá¹‡Ä• â€™â€™ ti. ``ki
ekarattiá¹ƒ idha vasanaá¹-á¹-hÄ• naá¹ƒ tvaá¹ƒ Ä• cikkhÄ• hÄ«â€™â€™ ti. ``idha vasanaá¹-
ekÄ• va paá¹‡á¹‡asÄ• lÄ• â€™â€™ ti. ``aggidatta, manussÄ• nÄ• ma manussÄ• naá¹ƒ, gÄ
pabbajitÄ• naá¹ƒ santikaá¹ƒ gacchanti, mÄ• evaá¹ƒ kari, dehi me vasanaá¹-á¹-hÄ• naâ€™â
tvaá¹ƒ pabbajitoâ€™â€™ ti? ``Ä• ma, pabbajitomhÄ«â€™â€™ ti. ``sace pabbajito, kahaá¹ƒ
ko pabbajitaparikkhÄ• roâ€™â€™ ti. ``atthi me parikkhÄ• ro, visuá¹ƒ pana naá¹ƒ gahetvÄ•
abbhantareneva naá¹ƒ gahetvÄ• vicarÄ• mi, brÄ• hmaá¹‡Ä• â€™â€™ ti. so ``taá¹ƒ gahetv
therassa kujjhi. atha naá¹ƒ so Ä• ha --- ``amhe, aggidatta, mÄ• kujjhi, vasanaá¹-á¹-hÄ• naá

Ä• cikkhÄ• hÄ«â€™â€™ ti. natthi ettha vasanaá¹-á¹-hÄ• nanti. etasmiá¹ƒ pana vÄ• lukarÄ•
nÄ• garÄ• jÄ• ti. etaá¹ƒ me dehÄ«ti. na sakkÄ• dÄ• tuá¹ƒ, bhÄ• riyaá¹ƒ \Ee III 244/ etassa
meti. tena hi tvaá¹ƒ eva jÄ• nÄ• hÄ«ti.

thero vÄ• lukarÄ• siabhimukho pÄ• yÄ• si. nÄ• garÄ• jÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``
Ä• gacchati, na jÄ• nÄ• ti maÃ±Ã±e mama atthibhÄ• vaá¹ƒ, dhÅ«mÄ• yitvÄ• naá¹ƒ mÄ• re
thero ``ayaá¹ƒ nÄ• garÄ• jÄ• `ahameva dhÅ«mÄ• yituá¹ƒ sakkomi, aÃ±Ã±e na sakkontÄ«â
sallakkhetÄ«â€™â€™ ti sayampi dhÅ«mÄ• yi. dvinnampi sarÄ«rato uggatÄ• dhÅ«mÄ• yÄ
uá¹-á¹-hahiá¹ƒsu. ubhopi dhÅ«mÄ• theraá¹ƒ abÄ• dhetvÄ• nÄ• garÄ• jÄ• nameva bÄ• dhe
sahituá¹ƒ asakkonto pajjali. theropi tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• tena saddhiá¹ƒyeva pajj
brahmalokÄ• uá¹-á¹-hahiá¹ƒsu. ubhopi theraá¹ƒ abÄ• dhetvÄ• nÄ• garÄ• jÄ• nameva bÄ•
sakalasarÄ«raá¹ƒ ukkÄ• hi padittaá¹ƒ viya ahosi. isigaá¹‡o oloketvÄ• cintesi --- ``nÄ• garÄ•
jhÄ• peti, bhaddako vata samaá¹‡o amhÄ• kaá¹ƒ vacanaá¹ƒ asutvÄ• naá¹-á¹-hoâ€™â€™ t
II 159/ dametvÄ• nibbisevanaá¹ƒ katvÄ• vÄ• lukarÄ• simhi nisÄ«di. nÄ• garÄ• jÄ• vÄ• luk
parikkhipitvÄ• kÅ«á¹-Ä• gÄ• rakucchipamÄ• á¹‡aá¹ƒ phaá¹‡aá¹ƒ mÄ• petvÄ• therassa upa

isigaá¹‡Ä• \Ne II 141/ pÄ• tova ``samaá¹‡assa matabhÄ• vaá¹ƒ vÄ• amatabhÄ• vaá¹ƒ vÄ•
therassa santikaá¹ƒ gantvÄ• taá¹ƒ vÄ• lukarÄ• simatthake nisinnaá¹ƒ disvÄ• aÃ±jaliá¹ƒ pa
Ä• haá¹ƒsu --- ``samaá¹‡a, kacci nÄ• garÄ• jena na bÄ• dhitoâ€™â€™ ti. ``kiá¹ƒ na passat
dhÄ• retvÄ• á¹-hitaâ€™â€™ nti? te ``acchariyaá¹ƒ vata bho, samaá¹‡assa evarÅ«po \Ee II
damitoâ€™â€™ ti theraá¹ƒ parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. tasmiá¹ƒ khaá¹‡e satthÄ• Ä• ga
disvÄ• uá¹-á¹-hÄ• ya vandi. atha naá¹ƒ isayo Ä• haá¹ƒsu --- ``ayampi tayÄ• mahantataroâ
satthÄ• , ahaá¹ƒ imassa sÄ• vakoti. satthÄ• vÄ• lukarÄ• simatthake nisÄ«di, isigaá¹‡o ``ay
Ä• nubhÄ• vo, imassa pana Ä• nubhÄ• vo kÄ«diso bhavissatÄ«â€™â€™ ti aÃ±jaliá¹ƒ pagg
satthÄ• aggidattaá¹ƒ Ä• mantetvÄ• Ä• ha --- ``aggidatta, tvaá¹ƒ tava sÄ• vakÄ• naÃ±ca up
ovÄ• daá¹ƒ dadamÄ• no kinti vatvÄ• desÄ«â€™â€™ ti. ``etaá¹ƒ pabbataá¹ƒ saraá¹‡aá¹ƒ g
rukkhaá¹ƒ saraá¹‡aá¹ƒ gacchatha. etÄ• ni hi saraá¹‡aá¹ƒ gato sabbadukkhÄ• pamuccatÄ«
ovÄ• daá¹ƒ dammÄ«ti. satthÄ• ``na kho, aggidatta, etÄ• ni saraá¹‡aá¹ƒ gato sabbadukkhÄ•
dhammaá¹ƒ saá¹…ghaá¹ƒ pana saraá¹‡aá¹ƒ gantvÄ• sakalavaá¹-á¹-adukkhÄ• pamuccatÄ
abhÄ• si ---

<188> á¹• 21 ``bahuá¹ƒ ve saraá¹‡aá¹ƒ yanti, pabbatÄ• ni vanÄ• ni ca.

Ä• rÄ• marukkhacetyÄ• ni, manussÄ• bhayatajjitÄ• ||

<189> á¹• 21 ``netaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, netaá¹ƒ saraá¹‡amuttamaá¹ƒ.

netaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccati ||

<190> á¹• 21 ``yo ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

<191> á¹• 21 ``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<192> á¹• 21 ``etaá¹ƒ \Be II 160/ \Ee III 246/ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡am

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

tattha __bahu_nti bahu. __pabbatÄ• nÄ«_ti tattha tattha isigilivepullavebhÄ• rÄ• dike pabba
mahÄ• vanagosiá¹…gasÄ• lavanÄ• dÄ«ni \Ne II 142/ vanÄ• ni ca veá¸·uvanajÄ«vakambava
udenacetiyagotamacetiyÄ• dÄ«ni rukkhacetyÄ• ni ca te te manussÄ• tena tena bhayena ta
muccitukÄ• mÄ• puttalÄ• bhÄ• dÄ«ni vÄ• patthayamÄ• nÄ• saraá¹‡aá¹ƒ yantÄ«ti attho. _
sabbampi saraá¹‡aá¹ƒ neva khemaá¹ƒ na uttamaá¹ƒ, na ca etaá¹ƒ paá¹-icca jÄ• tiÄ• didhan
jÄ• tiÄ• dito sabbadukkhÄ• pamuccatÄ«ti attho.

__yo cÄ• _ti idaá¹ƒ akhemaá¹ƒ anuttamaá¹ƒ saraá¹‡aá¹ƒ dassetvÄ• khemaá¹ƒ uttamaá¹ƒ
Ä• raddhaá¹ƒ. tassattho --- yo ca gahaá¹-á¹-ho vÄ• pabbajito vÄ• ``itipi so bhagavÄ• araha
sammÄ• sambuddhoâ€™â€™ tiÄ• dikaá¹ƒ buddhadhammasaá¹…ghÄ• nussatikammaá¹-á¹
buddhaÃ±ca dhammaÃ±ca saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato, tassapi taá¹ƒ saraá¹‡agaman
aÃ±Ã±atitthiyavandanÄ• dÄ«hi kuppati calati. tassa pana acalabhÄ• vaá¹ƒ dassetuá¹ƒ mag
pakÄ• santo __cattÄ• ri ariyasaccÄ• ni sammappaÃ±Ã±Ä• ya passatÄ«_ti Ä• ha. yo hi etes
dassanavasena etÄ• ni saraá¹‡aá¹ƒ \Ee III 247/ gato, etassa etaá¹ƒ saraá¹‡aá¹ƒ khemaÃ±c
puggalo etaá¹ƒ saraá¹‡aá¹ƒ paá¹-icca sakalasmÄ• pi vaá¹-á¹-adukkhÄ• pamuccati, tasmÄ•
khema_ntiÄ• di vuttaá¹ƒ.

desanÄ• vasÄ• ne sabbepi te isayo saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• satthÄ• ra
yÄ• ciá¹ƒsu. satthÄ• pi cÄ«varagabbhato hatthaá¹ƒ pasÄ• retvÄ• ``etha bhikkhavo, caratha
Ä• ha. te taá¹…khaá¹‡eyeva aá¹-á¹-haparikkhÄ• radharÄ• vassasaá¹-á¹-hikatherÄ• viya ah
aá¹…gamagadhakururaá¹-á¹-havÄ• sÄ«naá¹ƒ sakkÄ• raá¹ƒ Ä• dÄ• ya Ä• gamanadivaso ah
Ä• gatÄ• sabbepi te isayo pabbajite disvÄ• ``kiá¹ƒ nu kho amhÄ• kaá¹ƒ aggidattabrÄ• hma
samaá¹‡o gotamoâ€™â€™ ti cintetvÄ• samaá¹‡assa gotamassa Ä• gatattÄ• ``aggidattova
satthÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• , ``aggidatta, parisÄ• ya kaá¹…khaá¹ƒ chindÄ• â€
ettakameva \Be II 161/ paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti iddhibalena sattakkhattuá¹ƒ vehÄ• s

punappunaá¹ƒ oruyha satthÄ• raá¹ƒ vanditvÄ• ``satthÄ• me, bhante, bhagavÄ• , sÄ• vako
sÄ• vakattaá¹ƒ pakÄ• sesÄ«ti.

aggidattabrÄ• hmaá¹‡avatthu chaá¹-á¹-haá¹ƒ.

7. Ä• nandattherapaÃ±havatthu

__dullabho_ti \Ne II 143/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto Ä• nandat
Ä• rabbha kathesi.

thero hi ekadivasaá¹ƒ divÄ• á¹-á¹-hÄ• ne nisinno cintesi --- ``hatthÄ• jÄ• nÄ«yo \Ee III 248/
uposathakule vÄ• uppajjati, assÄ• jÄ• nÄ«yo sindhavakule vÄ• valÄ• hakassarÄ• jakule v
dakkhiá¹‡apathetiÄ• dÄ«ni vadantena satthÄ• rÄ• hatthiÄ• jÄ• nÄ«yÄ• dÄ«naá¹ƒ uppattiá¹
purisÄ• jÄ• nÄ«yo pana kahaá¹ƒ nu kho uppajjatÄ«â€™â€™ ti. so satthÄ• raá¹ƒ upasaá¹…
ekamantaá¹ƒ nisÄ«ditvÄ• etamatthaá¹ƒ pucchi. satthÄ• , ``Ä• nanda, purisÄ• jÄ• nÄ«yo nÄ
ujukato pana tiyojanasatÄ• yÄ• me vitthÄ• rato aá¸• á¸• hateyyasate Ä• vaá¹-á¹-ato navayo
majjhimapadesaá¹-á¹-hÄ• ne uppajjati. uppajjanto ca pana na yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ•
khattiyamahÄ• sÄ• labrÄ• hmaá¹‡amahÄ• sÄ• lakulÄ• naá¹ƒ pana aÃ±Ã±atarasmiá¹ƒyeva
gÄ• thamÄ• ha ---

<193> á¹• 21 ``dullabho purisÄ• jaÃ±Ã±o, na so sabbattha jÄ• yati.

yattha so jÄ• yatÄ« dhÄ«ro, taá¹ƒ kulaá¹ƒ sukhamedhatÄ«â€™â€™ ti ||

tattha __dullabho_ti purisÄ• jaÃ±Ã±o hi dullabho, na hatthiÄ• jÄ• nÄ«yÄ• dayo viya sulabho
paccantadese vÄ• nÄ«cakule vÄ• na jÄ• yati, majjhimadesepi mahÄ• janassa
abhivÄ• danÄ• disakkÄ• rakaraá¹‡aá¹-á¹-hÄ• ne khattiyabrÄ• hmaá¹‡akulÄ• naá¹ƒ aÃ±Ã±a
jÄ• yamÄ• no __yattha so jÄ• yati dhÄ«ro_ uttamapaÃ±Ã±o sammÄ• sambuddho \Ee III 24
sukhamedhatÄ«_ti sukhappattameva hotÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

Ä• nandattherapaÃ±havatthu sattamaá¹ƒ.

8. sambahulabhikkhuvatthu

__sukho_ \Ne II 144/ \Be II 162/ __buddhÄ• na_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jeta
sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kathaá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi paÃ±casatabhikkhÅ« upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ nisinnÄ• , ``Ä• vuso, kia
sukhaâ€™â€™ nti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ? tattha keci ``rajjasukhasadisaá¹ƒ sukh
ti Ä• haá¹ƒsu. keci kÄ• masukhasadisaá¹ƒ, keci ``sÄ• limaá¹ƒsabhojanÄ• disadisaá¹ƒ sukha
Ä• haá¹ƒsu. satthÄ• tesaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``kÄ• ya nuttha, bhikkhave, e
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, kiá¹ƒ
sukhaá¹ƒ vaá¹-á¹-adukkhapariyÄ• pannameva, imasmiá¹ƒ loke buddhuppÄ• do dhammassa
sammodamÄ• nabhÄ• voti idameva sukhaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<194> á¹• 21 ``sukho buddhÄ• namuppÄ• do, sukhÄ• saddhammadesanÄ• .

sukhÄ• saá¹…ghassa sÄ• maggÄ«, samaggÄ• naá¹ƒ tapo sukhoâ€™â€™ ti ||

tattha __buddhÄ• namuppÄ• do_ti yasmÄ• buddhÄ• uppajjamÄ• nÄ• mahÄ• janaá¹ƒ rÄ•
buddhÄ• naá¹ƒ uppÄ• do sukho uttamo. yasmÄ• \Ee III 250/ saddhammadesanaá¹ƒ Ä• gan
jÄ• tiÄ• dÄ«hi muccanti, tasmÄ• __saddhammadesanÄ• sukhÄ• . sÄ• maggÄ«_ti samacitt
samaggÄ• naá¹ƒ pana ekacittÄ• naá¹ƒ yasmÄ• buddhavacanaá¹ƒ vÄ• uggaá¹‡hituá¹ƒ dhu
samaá¹‡adhammaá¹ƒ vÄ• kÄ• tuá¹ƒ sakkÄ• , tasmÄ• __samaggÄ• naá¹ƒ tapo sukho_ti vu
``yÄ• vakÄ«vaÃ±ca, bhikkhave, bhikkhÅ« samaggÄ• sannipatissanti, sammaggÄ• vuá¹-á¹-
saá¹…ghakaraá¹‡Ä«yÄ• ni karissanti, vuddhiyeva, bhikkhave, bhikkhÅ«naá¹ƒ pÄ• á¹-ikaá¹…
ti (DN II 136).

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu, mahÄ• janassÄ• pi sÄ• tthikÄ•

sambahulabhikkhuvatthu aá¹-á¹-hamaá¹ƒ.

9. kassapadasabalassa suvaá¹‡á¹‡acetiyavatthu

__pÅ«jÄ• rahe_ti \Ne II 145/ \Be II 163/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• cÄ• rikaá¹ƒ can
kassapadasabalassa suvaá¹‡á¹‡acetiyaá¹ƒ Ä• rabbha kathesi.

tathÄ• gato sÄ• vatthito nikkhamitvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ gacchanto antarÄ• m
mahÄ• bhikkhusaá¹…ghaparivÄ• ro aÃ±Ã±ataraá¹ƒ devaá¹-á¹-hÄ• naá¹ƒ sampÄ• puá¹‡i. ta
dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ pesetvÄ• avidÅ«re kasikammaá¹ƒ karontaá¹ƒ brÄ• hmaá
251/. so brÄ• hmaá¹‡o Ä• gantvÄ• tathÄ• gataá¹ƒ anabhivanditvÄ• tameva devaá¹-á¹-hÄ•
sugatopi ``imaá¹ƒ padesaá¹ƒ kinti maÃ±Ã±asi brÄ• hmaá¹‡Ä• â€™â€™ ti Ä• ha. amhÄ• kaa
Ä• gatacetiyaá¹-á¹-hÄ• nanti vandÄ• mi, bho gotamÄ• ti. ``imaá¹ƒ á¹-hÄ• naá¹ƒ vandantena
brÄ• hmaá¹‡Ä• â€™â€™ ti sugato taá¹ƒ sampahaá¹ƒsesi. taá¹ƒ sutvÄ• bhikkhÅ« ``kena nu

evaá¹ƒ sampahaá¹ƒsesÄ«â€™â€™ ti saá¹ƒsayaá¹ƒ saÃ±janesuá¹ƒ. tato tathÄ• gato tesaá¹
majjhimanikÄ• ye __ghaá¹-ikÄ• rasuttantaá¹ƒ_ (MN II 282 Ä• dayo) vatvÄ• iddhÄ• nubhÄ•
yojanubbedhaá¹ƒ kanakacetiyaá¹ƒ aparaÃ±ca kanakacetiyaá¹ƒ Ä• kÄ• se nimminitvÄ• mah
``brÄ• hmaá¹‡a, evaá¹ƒvidhÄ• naá¹ƒ pÅ«jÄ• rahÄ• naá¹ƒ pÅ«jÄ• yuttatarÄ• vÄ• â€™â€™
__mahÄ• parinibbÄ• nasutte_ (DN II 206) dassitanayeneva buddhÄ• dike cattÄ• ro thÅ«pÄ•
sarÄ«racetiyaá¹ƒ uddissacetiyaá¹ƒ paribhogacetiyanti tÄ«á¹‡i cetiyÄ• ni visesato paridÄ«pe
abhÄ• si ---

<195> á¹• 21 ``pÅ«jÄ• rahe pÅ«jayato, buddhe yadi ca sÄ• vake.

papaÃ±casamatikkante, tiá¹‡á¹‡asokapariddave ||

<196> á¹• 21 ``te tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi kenacÄ«â€™â€™ ti || (Ap thera I 10

tattha pÅ«jituá¹ƒ arahÄ• __pÅ«jÄ• rahÄ• , _ pÅ«jituá¹ƒ yuttÄ• ti attho. __pÅ«jÄ• rahe pÅ«j
abhivÄ• danÄ• dÄ«hi ca catÅ«hi ca paccayehi \Ee III 252/ pÅ«jentassa. pÅ«jÄ• rahe dasset
__buddhe_ti sammÄ• sambuddhe. __yadÄ«_ti yadi vÄ• , atha vÄ• ti attho. tattha paccekabu
sÄ• vake ca. __papaÃ±casamatikkante_ti samatikkantataá¹‡hÄ• diá¹-á¹-himÄ• napapaÃ±ce
\Ne II 146/ atikkantasokapariddave \Be II 164/, ime dve atikkanteti attho. etehi pÅ«jÄ• rahatt

__te_ti buddhÄ• dayo. __tÄ• dise_ti vuttagahaá¹‡avasena. __nibbute_ti rÄ• gÄ• dinibbutiy
vÄ• Ä• rammaá¹‡ato vÄ• etesaá¹ƒ bhayanti akutobhayÄ• , te __akutobhaye. na sakkÄ• p
puÃ±Ã±aá¹ƒ gaá¹‡etuá¹ƒ na sakkÄ• . kathanti ce? __imettamapi kenacÄ«_ti imaá¹ƒ ettakaá
kenacÄ«ti apisaddo idha sambandhitabbo, kenaci puggalena mÄ• nena vÄ• . tattha __pugg
brahmÄ• dinÄ• . __mÄ• nenÄ• _ti tividhena mÄ• nena tÄ«raá¹‡ena dhÄ• raá¹‡ena pÅ«raá¹
idaá¹ƒ ettakanti nayato tÄ«raá¹‡aá¹ƒ. __dhÄ• raá¹‡a_nti tulÄ• ya dhÄ• raá¹‡aá¹ƒ. __pÅ«raá
aá¸• á¸• hapasatapatthanÄ• á¸·ikÄ• divasena pÅ«raá¹‡aá¹ƒ. kenaci puggalena imehi tÄ«hi
pÅ«jayato puÃ±Ã±aá¹ƒ vipÄ• kavasena gaá¹‡etuá¹ƒ na sakkÄ• pariyantarahitatoti dvÄ«su
dÄ• naá¹ƒ paá¹-hamaá¹ƒ dharamÄ• ne buddhÄ• dÄ« pÅ«jayato na sakkÄ• puÃ±Ã±aá¹ƒ sa
kilesaparinibbÄ• nanimittena khandhaparinibbÄ• nena nibbutepi pÅ«jayato na sakkÄ• saá¹
yujjanti. tena hi vimÄ• navatthumhi ---

``tiá¹-á¹-hante \Ee III 253/ nibbute cÄ• pi, same citte samaá¹ƒ phalaá¹ƒ.

cetopaá¹‡idhihetu hi, sattÄ• gacchanti suggatiâ€™â€™ nti || (Vv 806).

desanÄ• vasÄ• ne so brÄ• hmaá¹‡o sotÄ• panno ahosÄ«ti. yojanikaá¹ƒ kanakacetiyaá¹ƒ sa
aá¹-á¹-hÄ• si, mahantena samÄ• gamo cÄ• hosi, sattÄ• haá¹ƒ cetiyaá¹ƒ nÄ• nappakÄ• rena
bhinnaladdhikÄ• naá¹ƒ laddhibhedo jÄ• to, buddhÄ• nubhÄ• vena taá¹ƒ cetiyaá¹ƒ sakaá¹-á¹
tattheva taá¹ƒkhaá¹‡e mahantaá¹ƒ pÄ• sÄ• á¹‡acetiyaá¹ƒ ahosi. tasmiá¹ƒ samÄ• game catu
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosÄ«ti.

kassapadasabalassa suvaá¹‡á¹‡acetiyavatthu navamaá¹ƒ.

buddhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cuddasamo vaggo.

paá¹-hamabhÄ• á¹‡avÄ• raá¹ƒ niá¹-á¹-hitaá¹ƒ.

15. sukhavaggo

1. Ã±Ä• Ä• tikalahavÅ«pasamanavatthu

__susukhaá¹ƒ_ \Ne II 147/ \Be II 165/ \Ee III 254/ __vatÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ sa
kalahavÅ«pasamanatthaá¹ƒ Ã±Ä• take Ä• rabbha kathesi.

sÄ• kiyakoliyÄ• kira kapilavatthunagarassa ca koliyanagarassa ca antare rohiá¹‡iá¹ƒ nÄ• n
Ä• varaá¹‡ena bandhÄ• petvÄ• sassÄ• ni karonti. atha jeá¹-á¹-hamÅ«lamÄ• se sassesu mi
ubhayanagaravÄ• sikÄ• nampi kammakÄ• rÄ• sannipatiá¹ƒsu. tattha koliyanagaravÄ• sino
udakaá¹ƒ ubhayato hariyamÄ• naá¹ƒ neva tumhÄ• kaá¹ƒ, na amhÄ• kaá¹ƒ pahossati, amhÄ
ekaudakeneva nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ• kaá¹ƒ dethÄ• â€™â€™ ti. itarepi Ä• h
koá¹-á¹-hake pÅ«retvÄ• á¹-hitesu mayaá¹ƒ rattasuvaá¹‡á¹‡anÄ«lamaá¹‡ikÄ• á¸·akahÄ• pa
pacchipasibbakÄ• dihatthÄ• na sakkhissÄ• ma tumhÄ• kaá¹ƒ gharadvÄ• re vicarituá¹ƒ, am
ekaudakeneva \Ee III 255/ nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ• kaá¹ƒ dethÄ• â€™â€™ ti.
mayampi na dassÄ• mÄ• ti evaá¹ƒ kathaá¹ƒ vaá¸• á¸• hetvÄ• eko uá¹-á¹-hÄ• ya ekassa pa
aÃ±Ã±assÄ• ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• rÄ• jakulÄ• naá¹ƒ jÄ• tiá¹ƒ ghaá¹-á¹
vaá¸• á¸• hayiá¹ƒsu.

koliyakammakÄ• rÄ• vadanti --- ``tumhe kapilavatthuvÄ• sike gahetvÄ• gajjatha, ye soá¹‡a
attano bhaginÄ«hi saddhiá¹ƒ saá¹ƒvasiá¹ƒsu, etesaá¹ƒ hatthino ceva assÄ• ca phalakÄ• vu
kiá¹ƒ karissantÄ«â€™â€™ ti. sÄ• kiyakammakÄ• rÄ• pi vadanti ``tumhe idÄ• ni kuá¹-á¹-hinc
gajjatha, ye anÄ• thÄ• niggatikÄ• tiracchÄ• nÄ• viya kolarukkhe vasiá¹ƒsu, etesaá¹ƒ hatth
phalakÄ• vudhÄ• ni ca amhÄ• kaá¹ƒ kiá¹ƒ karissantÄ«â€™â€™ ti. te gantvÄ• tasmiá¹ƒ kan

amaccÄ• naá¹ƒ kathayiá¹ƒsu, amaccÄ• rÄ• jakulÄ• naá¹ƒ kathesuá¹ƒ. tato sÄ• kiyÄ• ``bha
saá¹ƒvasitakÄ• naá¹ƒ thÄ• maÃ±ca balaÃ±ca dassessÄ• mÄ• â€™â€™ ti yuddhasajjÄ• nil
``kolarukkhavÄ• sÄ«naá¹ƒ thÄ• maÃ±ca balaÃ±ca dassessÄ• mÄ• â€™â€™ ti yuddhasajjÄ

satthÄ• pi \Ne II 148/ \Be II 166/ paccÅ«sasamaye lokaá¹ƒ volokento Ã±Ä• take disvÄ• ``ma
nassissanti, mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ekakova Ä• kÄ• sena gant
Ä• kÄ• se pallaá¹…kena nisÄ«di. Ã±Ä• takÄ• satthÄ• raá¹ƒ disvÄ• \Ee III 256/ Ä• vudhÄ• n
atha ne satthÄ• Ä• ha --- ``kiá¹ƒ kalaho nÄ• mesa, mahÄ• rÄ• jÄ• â€™â€™ ti? ``na jÄ• nÄ
dÄ• ni jÄ• nissatÄ«â€™â€™ ti? te ``uparÄ• jÄ• jÄ• nissati, senÄ• pati jÄ• nissatÄ«â€™â€™
dÄ• sakammakare pucchitvÄ• , ``bhante, udakakalahoâ€™â€™ ti Ä• haá¹ƒsu. ``udakaá¹ƒ k
mahÄ• rÄ• jÄ• â€™â€™ ti? ``appagghaá¹ƒ, bhanteâ€™â€™ ti. ``khattiyÄ• kiá¹ƒ agghanti n
``khattiyÄ• nÄ• ma anagghÄ• , bhanteâ€™â€™ ti. ``ayuttaá¹ƒ tumhÄ• kaá¹ƒ appamattataá
khattiye nÄ• setuâ€™â€™ nti. te tuá¹‡hÄ« ahesuá¹ƒ. atha te satthÄ• Ä• mantetvÄ• ``kasm
karotha, mayi asante ajja lohitanadÄ« pavattissati, ayuttaá¹ƒ vo kataá¹ƒ, tumhe paÃ±cahi ve
viharatha, ahaá¹ƒ avero viharÄ• mi. tumhe kilesÄ• turÄ• hutvÄ• viharatha, ahaá¹ƒ anÄ• tur
kÄ• maguá¹‡apariyesanussukkÄ• hutvÄ• viharatha, ahaá¹ƒ anussukko viharÄ• mÄ«â€™â
abhÄ• si ---

<197> á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, verinesu averino,

verinesu manussesu, viharÄ• ma averino ||

<198> á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, Ä• turesu anÄ• turÄ• .

Ä• turesu manussesu, viharÄ• ma anÄ• turÄ• ||

<199> á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, ussukesu anussukÄ• .

ussukesu manussesu, viharÄ• ma anussukÄ• â€™â€™ ti ||

tattha \Ee III 257/ __susukha_nti suá¹-á¹-hu sukhaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ye gihino
sandhicchedÄ• divasena, pabbajitÄ• vÄ• pana vejjakammÄ• divasena jÄ«vitavuttiá¹ƒ uppÄ
jÄ«vÄ• mÄ• â€™â€™ ti vadanti, tehi mayameva susukhaá¹ƒ vata jÄ«vÄ• ma, ye mayaá¹ƒ p
manussesu averino, kilesÄ• turesu manussesu nikkilesatÄ• ya anÄ• turÄ• , paÃ±cakÄ• mag
tÄ• ya pariyesanÄ• ya abhÄ• vena anussukÄ• ti. sesaá¹ƒ uttÄ• natthameva.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

Ã±Ä• tikalahavÅ«pasamanavatthu paá¹-hamaá¹ƒ.

2. mÄ• ravatthu

__susukhaá¹ƒ_ \Ne II 149/ \Be II 167/ __vata jÄ«vÄ• mÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ sa
brÄ• hmaá¹‡agÄ• me viharanto mÄ• raá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi satthÄ• paÃ±casatÄ• naá¹ƒ kumÄ• rikÄ• naá¹ƒ sotÄ• pattimaggassÅ«panis
upanissÄ• ya vihÄ• si. tÄ• pi kumÄ• rikÄ• yo ekasmiá¹ƒ nakkhattadivase nadiá¹ƒ gantvÄ• n
alaá¹…katapaá¹-iyattÄ• gÄ• mÄ• bhimukhiyo pÄ• yiá¹ƒsu. satthÄ• pi taá¹ƒ gÄ• maá¹ƒ pavis
atha mÄ• ro sakalagÄ• mavÄ• sÄ«naá¹ƒ sarÄ«re adhimuccitvÄ• \Ee III 258/ yathÄ• satthÄ
na labhati, evaá¹ƒ katvÄ• yathÄ• dhotena pattena nikkhamantaá¹ƒ satthÄ• raá¹ƒ gÄ• madv
``api, samaá¹‡a, piá¹‡á¸• apÄ• taá¹ƒ labhitthÄ• â€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, pÄ• pima, t
yathÄ• haá¹ƒ piá¹‡á¸• aá¹ƒ na labheyyaâ€™â€™ nti? ``tena hi, bhante, puna pavisathÄ• â€
ahosi --- ``sace puna pavisati, sabbesaá¹ƒ sarÄ«re adhimuccitvÄ• imassa purato pÄ• á¹‡iá
hassakeá¸·iá¹ƒ karissÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ khaá¹‡e tÄ• kumÄ• rikÄ• yo gÄ• madvÄ
disvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. mÄ• ropi satthÄ• raá¹ƒ Ä• ha --- ``api, bhan
alabhamÄ• nÄ• jighacchÄ• dukkhena pÄ«á¸·itatthÄ• â€™â€™ ti. satthÄ• ``ajja mayaá¹ƒ, p
Ä• bhassaraloke mahÄ• brahmÄ• no viya pÄ«tisukheneva vÄ«tinÄ• messÄ• mÄ• â€™â€™

<200> á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

pÄ«tibhakkhÄ• bhavissÄ• ma, devÄ• Ä• bhassarÄ• yathÄ• â€™â€™ ti ||

tattha __yesaá¹ƒ no_ti yesaá¹ƒ amhÄ• kaá¹ƒ palibujjhanatthena rÄ• gÄ• dÄ«su kiÃ±canesu
natthi. __pÄ«tibhakkhÄ• _ti yathÄ• Ä• bhassarÄ• devÄ• pÄ«tibhakkhÄ• hutvÄ• pÄ«tisuk
mayampi, pÄ• pima, kiÃ±ci alabhitvÄ• pÄ«tibhakkhÄ• bhavissÄ• mÄ• ti attho.

desanÄ• vasÄ• ne \Ee III 259/ paÃ±casatÄ• pi kumÄ• rikÄ• yo sotÄ• pattiphale patiá¹-á¹-ha

mÄ• ravatthu dutiyaá¹ƒ.

3. kosalaraÃ±Ã±o parÄ• jayavatthu

__jayaá¹ƒ_ \Ne II 150/ \Be II 168/ __vera_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane v
parÄ• jayaá¹ƒ Ä• rabbha kathesi.

so kira kÄ• sikagÄ• maá¹ƒ nissÄ• ya bhÄ• gineyyena ajÄ• tasattunÄ• saddhiá¹ƒ yujjhanto

tatiyavÄ• re cintesi --- ``ahaá¹ƒ khÄ«ramukhampi dÄ• rakaá¹ƒ parÄ• jetuá¹ƒ nÄ• sakkhiá¹ƒ,
jÄ«vitenÄ• â€™â€™ ti. so Ä• hÄ• rÅ«pacchedaá¹ƒ katvÄ• maÃ±cake nipajji. athassa sÄ•
patthari. bhikkhÅ« tathÄ• gatassa Ä• rocesuá¹ƒ --- ``bhante, rÄ• jÄ• kira kÄ• sikagÄ• maka
parÄ• jito, so idÄ• ni parÄ• jitvÄ• Ä• gato `khÄ«ramukhampi dÄ• rakaá¹ƒ parÄ• jetuá¹ƒ nÄ•
jÄ«vitenÄ• â€™ ti Ä• hÄ• rÅ«pacchedaá¹ƒ katvÄ• maÃ±cake nipannoâ€™â€™ ti. satthÄ•
``bhikkhave, jinantopi veraá¹ƒ pasavati, parÄ• jito pana dukkhaá¹ƒ setiyevÄ• â€™â€™ ti va
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<201> á¹• 21 ``jayaá¹ƒ veraá¹ƒ pasavati, dukkhaá¹ƒ seti parÄ• jito.

upasanto sukhaá¹ƒ seti, hitvÄ• jayaparÄ• jayaâ€™â€™ nti ||

tattha __jaya_nti paraá¹ƒ jinanto veraá¹ƒ paá¹-ilabhati. __parÄ• jito_ti parena parÄ• jito ``ka
paccÄ• mittassa piá¹-á¹-hiá¹ƒ daá¹-á¹-huá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti dukkhaá¹ƒ seti sab
260/ dukkhameva viharatÄ«ti attho. __upasanto_ti abbhantare upasantarÄ• gÄ• dikileso kh
parÄ• jayaÃ±ca hitvÄ• sukhaá¹ƒ seti, sabbiriyÄ• pathesu sukhameva viharatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kosalaraÃ±Ã±o parÄ• jayavatthu tatiyaá¹ƒ.

4. aÃ±Ã±atarakuladÄ• rikÄ• vatthu

__natthi rÄ• gasamo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±atara
kathesi.

tassÄ• \Ne II 151/ \Be II 169/ kira mÄ• tÄ• pitaro Ä• vÄ• haá¹ƒ katvÄ• maá¹…galadivase s
nimantayiá¹ƒsu. satthÄ• bhikkhusaá¹…ghaparivuto tattha gantvÄ• nisÄ«di. sÄ• pi kho vadh
udakaparissÄ• vanÄ• dÄ«ni karontÄ« aparÄ• paraá¹ƒ saÃ±carati. sÄ• mikopissÄ• taá¹ƒ olo
rÄ• gavasena olokentassa anto kileso samudÄ• cari. so aÃ±Ã±Ä• á¹‡Ä• bhibhÅ«to neva bu
asÄ«ti mahÄ• there. hatthaá¹ƒ pasÄ• retvÄ• ``taá¹ƒ vadhukaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™
satthÄ• tassajjhÄ• sayaá¹ƒ oloketvÄ• yathÄ• taá¹ƒ itthiá¹ƒ na passati, evamakÄ• si. so ad
olokento aá¹-á¹-hÄ• si. satthÄ• tassa oloketvÄ• á¹-hitakÄ• le ``kumÄ• raka, na hi rÄ• gaggi
\Ee III 261/, dosakalinÄ• sadiso kali nÄ• ma, khandhapariharaá¹‡adukkhena sadisaá¹ƒ duk
nibbÄ• nasukhasadisaá¹ƒ sukhampi natthiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha

<202> á¹• 21 ``natthi rÄ• gasamo aggi, natthi dosasamo kali.

natthi khandhasamÄ• dukkhÄ• , natthi santiparaá¹ƒ sukhaâ€™â€™ nti ||

tattha __natthi rÄ• gasamo_ti dhÅ«maá¹ƒ vÄ• jÄ• laá¹ƒ vÄ• aá¹…gÄ• raá¹ƒ vÄ• adassetv
bhasmamuá¹-á¹-hiá¹ƒ kÄ• tuá¹ƒ samattho rÄ• gena samo aÃ±Ã±o aggi nÄ• ma natthi. __ka
aparÄ• dhopi natthi. __khandhasamÄ• _ti khandhehi samÄ• . yathÄ• parihariyamÄ• nÄ• k
aÃ±Ã±aá¹ƒ dukkhaá¹ƒ nÄ• ma natthi. __santipara_nti nibbÄ• nato uttariá¹ƒ aÃ±Ã±aá¹ƒ sukh
sukhaá¹ƒ sukhameva, nibbÄ• naá¹ƒ paramasukhanti attho.

desanÄ• vasÄ• ne kumÄ• rikÄ• ca kumÄ• rako ca sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. tas
tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ dassanÄ• kÄ• raá¹ƒ akÄ• sÄ«ti.

aÃ±Ã±atarakuladÄ• rikÄ• vatthu catutthaá¹ƒ.

5. ekaupÄ• sakavatthu

__jighacchÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• Ä• á¸·aviyaá¹ƒ viharanto ekaá¹ƒ upÄ•

ekasmiÃ±hi \Be II 170/ divase satthÄ• jetavane gandhakuá¹-iyaá¹ƒ nisinnova \Ee III 262/ p
volokento \Ne II 152/ Ä• á¸·aviyaá¹ƒ ekaá¹ƒ duggatamanussaá¹ƒ disvÄ• tassÅ«panissayas
paÃ±casatabhikkhuparivÄ• ro Ä• á¸·aviá¹ƒ agamÄ• si. Ä• á¸·avivÄ• sino satthÄ• raá¹ƒ nima
duggatamanusso ``satthÄ• kira Ä• gatoâ€™â€™ ti sutvÄ• ``satthu santike dhammaá¹ƒ sos
akÄ• si. taá¹ƒdivasameva cassa eko goá¹‡o palÄ• yi. so ``kiá¹ƒ nu kho goá¹‡aá¹ƒ pariyesiss
suá¹‡Ä• mÄ«â€™â€™ ti cintetvÄ• ``goá¹‡aá¹ƒ pariyesitvÄ• pacchÄ• dhammaá¹ƒ sossÄ•
nikkhami. Ä• á¸·avivÄ• sinopi buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ•
pattaá¹ƒ gaá¹‡hiá¹ƒsu. satthÄ• ``yaá¹ƒ nissÄ• ya ahaá¹ƒ tiá¹ƒsayojanamaggaá¹ƒ Ä• gato, s
pariyesituá¹ƒ araÃ±Ã±aá¹ƒ paviá¹-á¹-ho, tasmiá¹ƒ Ä• gateyeva dhammaá¹ƒ desessÄ• mÄ«â

sopi manusso divÄ• goá¹‡aá¹ƒ disvÄ• gogaá¹‡e pakkhipitvÄ• ``sacepi aÃ±Ã±aá¹ƒ natthi,
karissÄ• mÄ«â€™â€™ ti jighacchÄ• pÄ«á¸·itopi gehaá¹ƒ gamanÄ• ya manaá¹ƒ akatvÄ• ve
Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• tassa á¹-hitakÄ• I
Ä• ha --- ``atthi kiÃ±ci bhikkhusaá¹…ghassa atirittabhattaâ€™â€™ nti? ``bhante, sabbaá¹ƒ a
hi ``imaá¹ƒ parivisÄ• hÄ«â€™â€™ ti. so satthÄ• rÄ• vuttaá¹-á¹-hÄ• neyeva taá¹ƒ nisÄ«dÄ•
yÄ• gukhÄ• danÄ«yabhojanÄ«yehi sakkaccaá¹ƒ parivisi. so bhuttabhatto mukhaá¹ƒ vikkhÄ•
imaá¹ƒ á¹-hÄ• naá¹ƒ tÄ«su piá¹-akesu aÃ±Ã±attha gatÄ• gatassa \Ee III 263/ bhattavicÄ• ra
tassa passaddhadarathassa cittaá¹ƒ ekaggaá¹ƒ ahosi. athassa satthÄ• anupubbiá¹ƒ kathaá
pakÄ• sesi. so desanÄ• vasÄ• ne sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• pi anumodanaá¹ƒ
pakkÄ• mi. mahÄ• jano satthÄ• raá¹ƒ anugantvÄ• nivatti.

bhikkhÅ« satthÄ• rÄ• saddhiá¹ƒ gacchantÄ• yeva ujjhÄ• yiá¹ƒsu --- ``passathÄ• vuso, satt
divasesu evarÅ«paá¹ƒ natthi, ajja panekaá¹ƒ manussaá¹ƒ disvÄ• va yÄ• guÄ• dÄ«ni vicÄ• r
satthÄ• nivattitvÄ• á¹-hitakova ``kiá¹ƒ kathetha, bhikkhaveâ€™â€™ ti pucchitvÄ• tamattha
bhikkhave, ahaá¹ƒ tiá¹ƒsayojanaá¹ƒ kantÄ• raá¹ƒ Ä• gacchanto tassa upÄ• sakassÅ«paniss
ativiya jighacchito, pÄ• tova paá¹-á¹-hÄ• ya goá¹‡aá¹ƒ pariyesanto \Be II 171/ araÃ±Ã±e vic
`jighacchadukkhena dhamme desiyamÄ• nepi paá¹-ivijjhituá¹ƒ na sakkhissatÄ«â€™ ti cintet
jighacchÄ• rogasadiso rogo nÄ• ma natthÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<203> á¹• 21 ``jighacchÄ• paramÄ• rogÄ• , saá¹…khÄ• raparamÄ• dukhÄ• .

etaá¹ƒ Ã±atvÄ• yathÄ• bhÅ«taá¹ƒ, nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ nti ||

tattha \Ne II 153/ __jighacchÄ• paramÄ• rogÄ• _ti yasmÄ• aÃ±Ã±o rogo sakiá¹ƒ tikicchito
tadaá¹…gavasena vÄ• pahÄ«yati \Ee III 264/, jighacchÄ• pana niccakÄ• laá¹ƒ tikicchitabb
ayaá¹ƒ paramÄ• nÄ• ma. __saá¹…khÄ• rÄ• _ti paÃ±ca khandhÄ• . __etaá¹ƒ Ã±atvÄ• _ti jig
khandhapariharaá¹‡asamaá¹ƒ dukkhaá¹ƒ nÄ• ma natthÄ«ti etamatthaá¹ƒ yathÄ• bhÅ«taá¹ƒ
nibbÄ• naá¹ƒ sacchi karoti. __nibbÄ• naá¹ƒ paramaá¹ƒ sukha_nti taÃ±hi sabbasukhÄ• naá¹
sukhanti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

ekaupÄ• sakavatthu paÃ±camaá¹ƒ.

6. pasenadikosalavatthu

__Ä• rogyaparamÄ• lÄ• bhÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto rÄ
Ä• rabbha kathesi.

ekasmiÃ±hi samaye rÄ• jÄ• taá¹‡á¸• uladoá¹‡assa odanaá¹ƒ tadupiyena sÅ«pabyaÃ±jane
bhuttapÄ• tarÄ• so bhattasammadaá¹ƒ avinodetvÄ• satthu santikaá¹ƒ gantvÄ• kilantarÅ«p
samparivattati, niddÄ• ya abhibhÅ«yamÄ• nopi ujukaá¹ƒ nipajjituá¹ƒ asakkonto ekamantaá¹
satthÄ• Ä• ha --- ``kiá¹ƒ, mahÄ• rÄ• ja, avissamitvÄ• va Ä• gatosÄ«â€™â€™ ti? ``Ä• ma, b
paá¹-á¹-hÄ• ya me mahÄ• dukkhaá¹ƒ hotÄ«â€™â€™ ti. atha naá¹ƒ satthÄ• , ``mahÄ• rÄ• ja
atibahubhojanaá¹ƒ evaá¹ƒ dukkhaá¹ƒ hotÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``middhÄ« \Be II 172/ yadÄ• hoti mahagghaso ca,

niddÄ• yitÄ• samparivattasÄ• yÄ«.

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho,

punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti || (Dhp 325). ---

imÄ• ya gÄ• thÄ• ya ovaditvÄ• , ``mahÄ• rÄ• ja, bhojanaá¹ƒ nÄ• ma mattÄ• ya bhuÃ±jituá¹ƒ
sukhaá¹ƒ hotÄ«â€™â€™ ti uttari ovadanto imaá¹ƒ gÄ• thamÄ• ha ---

``manujassa \Ne II 154/ sadÄ• satÄ«mato,

mattaá¹ƒ jÄ• nato laddhabhojane.

tanukassa bhavanti vedanÄ• ,

saá¹‡ikaá¹ƒ jÄ«rati Ä• yupÄ• layaâ€™â€™ nti || (SN a I 124).

rÄ• jÄ• gÄ• thaá¹ƒ uggaá¹‡hituá¹ƒ nÄ• sakkhi, samÄ«pe á¹-hitaá¹ƒ pana bhÄ• gineyyaá¹ƒ
mÄ• á¹‡avaá¹ƒ ``imaá¹ƒ gÄ• thaá¹ƒ uggaá¹‡ha, tÄ• tÄ• â€™â€™ ti Ä• ha. so taá¹ƒ gÄ• tha
karomi, bhanteâ€™â€™ ti satthÄ• raá¹ƒ pucchi. atha naá¹ƒ satthÄ• Ä• ha --- ``raÃ±Ã±o bh
osÄ• napiá¹‡á¸• akÄ• le imaá¹ƒ gÄ• thaá¹ƒ vadeyyÄ• si, rÄ• jÄ• atthaá¹ƒ sallakkhetvÄ• ya
chaá¸• á¸• essati, tasmiá¹ƒ piá¹‡á¸• e sitthagaá¹‡anÄ• ya raÃ±Ã±o bhattapacanakÄ• le tatta
hareyyÄ• sÄ«â€™â€™ ti. so ``sÄ• dhu, bhanteâ€™â€™ ti sÄ• yampi pÄ• topi raÃ±Ã±o bhu
taá¹ƒ gÄ• thaá¹ƒ udÄ• haritvÄ• tena chaá¸• á¸• itapiá¹‡á¸• e sitthagaá¹‡anÄ• ya taá¹‡á¸• u
gÄ• thaá¹ƒ sutvÄ• sahassaá¹ƒ sahassaá¹ƒ dÄ• pesi \Ee III 266/. so aparena samayena nÄ
saá¹‡á¹-hahitvÄ• sukhappatto tanusarÄ«ro ahosi.

athekadivasaá¹ƒ satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• Ä• ha --- ``bhante, idÄ
jÄ• taá¹ƒ, migampi assampi anubandhitvÄ• gaá¹‡hanasamattho jÄ• tomhi. pubbe me bhÄ•
yuddhameva hoti, idÄ• ni vajÄ«rakumÄ• riá¹ƒ nÄ• ma dhÄ«taraá¹ƒ bhÄ• gineyyassa datvÄ•
nhÄ• nacuá¹‡á¹‡amÅ«laá¹ƒ katvÄ• dinno, tena saddhiá¹ƒ viggaho vÅ«pasanto, iminÄ• pi m
jÄ• taá¹ƒ. kulasantakaá¹ƒ rÄ• jamaá¹‡iratanaá¹ƒ no gehe purimadivase \Be II 173/ naá¹-á¹-h
hatthapattaá¹ƒ Ä• gataá¹ƒ, iminÄ• pi me kÄ• raá¹‡ena sukhameva jÄ• taá¹ƒ. tumhÄ• kaá¹ƒ
vissÄ• saá¹ƒ icchantena Ã±Ä• tidhÄ«tÄ• pi no gehe katÄ• , iminÄ• pi me kÄ• raá¹‡ena sukh
satthÄ• ``Ä• rogyaá¹ƒ nÄ• ma, mahÄ• rÄ• ja, paramo lÄ• bho, yathÄ• laddhena santuá¹-á¹-
vissÄ• sasadiso ca paramÄ• Ã±Ä• ti, nibbÄ• nasadisaÃ±ca sukhaá¹ƒ nÄ• ma natthÄ«â€™â

<204> á¹• 21 ``Ä• rogyaparamÄ• lÄ• bhÄ• , santuá¹-á¹-hiparamaá¹ƒ dhanaá¹ƒ.

vissÄ• saparamÄ• Ã±Ä• ti, nibbÄ• naparamaá¹ƒ sukhaâ€™â€™ nti ||

tattha \Ee III 267/ __Ä• rogyaparamÄ• lÄ• bhÄ• _ti arogabhÄ• vaparamÄ• lÄ• bhÄ• . rogi
alÄ• bhÄ• yeva, tasmÄ• arogassa sabbalÄ• bhÄ• Ä• gatÄ• va honti. tenetaá¹ƒ vuttaá¹ƒ ---
lÄ• bhÄ• â€™â€™ ti. __santuá¹-á¹-hiparamaá¹ƒ dhana_nti gihino vÄ• pabbajitassa vÄ• ya
II 155/ attano santakaá¹ƒ, teneva tussanabhÄ• vo santuá¹-á¹-hÄ« nÄ• ma sesadhanehi para
__vissÄ• saparamÄ• Ã±Ä• tÄ«_ti mÄ• tÄ• vÄ• hotu pitÄ• vÄ• , yena saddhiá¹ƒ vissÄ• so
aÃ±Ã±Ä• takena pana saddhiá¹ƒ vissÄ• so atthi, so asambandhopi paramo uttamo Ã±Ä• ti.
``vissÄ• saparamÄ• Ã±Ä• tÄ«â€™â€™ ti. nibbÄ• nasadisaá¹ƒ pana sukhaá¹ƒ nÄ• ma natt
__nibbÄ• naparamaá¹ƒ sukha_nti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

pasenadikosalavatthu chaá¹-á¹-haá¹ƒ.

7. tissattheravatthu

__pavivekarasa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• vesÄ• liyaá¹ƒ viharanto aÃ±Ã±atar
kathesi.

satthÄ• rÄ• hi, ``bhikkhave, ahaá¹ƒ ito catÅ«hi mÄ• sehi parinibbÄ• yissÄ• mÄ«â€™â€™ t
satta bhikkhusatÄ• ni santÄ• saá¹ƒ Ä• pajjiá¹ƒsu, khÄ«á¹‡Ä• savÄ• naá¹ƒ \Be II 174/ dham
puthujjanÄ• assÅ«ni sandhÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu. bhikkhÅ« \Ee III 268/ vaggÄ• vagg
karissÄ• mÄ• â€™â€™ ti mantentÄ• vicaranti. atheko tissatthero nÄ• ma bhikkhÅ« ``satthÄ
parinibbÄ• yissati, ahaÃ±camhi avÄ«tarÄ• go, satthari dharamÄ• neyeva mayÄ• arahattaá¹
vaá¹-á¹-atÄ«â€™â€™ ti catÅ«su iriyÄ• pathesu ekakova vihÄ• si. bhikkhÅ«naá¹ƒ santike ga
saddhiá¹ƒ kathÄ• sallÄ• po vÄ• natthi. atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu --- ``Ä• vuso, tissa
karosÄ«â€™â€™ ti. so tesaá¹ƒ kathaá¹ƒ na suá¹‡Ä• ti. te tassa pavattiá¹ƒ satthu Ä• rocetvÄ
tissattherassa sineho natthÄ«â€™â€™ ti Ä• haá¹ƒsu. satthÄ• taá¹ƒ pakkosÄ• petvÄ• ``kas
akÄ• sÄ«â€™â€™ ti pucchitvÄ• tena attano adhippÄ• ye Ä• rocite ``sÄ• dhu, tissÄ• â€™â€™
``bhikkhave, mayi sineho tissasadisova hotu. gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ karontÄ• pi ne
dhammÄ• nudhammaá¹ƒ paá¹-ipajjamÄ• nÄ• yeva pana maá¹ƒ pÅ«jentÄ«â€™â€™ ti vatvÄ

<205> á¹• 21 ``pavivekarasaá¹ƒ pitvÄ• , rasaá¹ƒ upasamassa ca.

niddaro hoti nippÄ• po, dhammapÄ«tirasaá¹ƒ pivaâ€™â€™ nti ||

tattha \Ne II 156/ __pavivekarasa_nti pavivekato uppannaá¹ƒ rasaá¹ƒ, ekÄ«bhÄ• vasukhan
dukkhapariÃ±Ã±Ä• dÄ«ni karonto Ä• rammaá¹‡ato sacchikiriyÄ• vasena pivitvÄ• . __upasa
kilesÅ«pasamanibbÄ• nassa ca rasaá¹ƒ pitvÄ• . __niddaro hotÄ«_ti tena ubhayarasapÄ• ne
abbhantare rÄ• gadarathÄ• dÄ«naá¹ƒ abhÄ• vena niddaro ceva nippÄ• po ca hoti. __rasaá
navavidhalokuttaradhammavasena uppannaá¹ƒ pÄ«tirasaá¹ƒ pivantopi niddaro nippÄ• po c

desanÄ• vasÄ• ne tissatthero arahattaá¹ƒ pÄ• puá¹‡i, mahÄ• janassÄ• pi sÄ• tthikÄ• dhar

tissattheravatthu sattamaá¹ƒ.

8. sakkavatthu

__sÄ• hu_ \Be II 175/ __dassana_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvagÄ• mak
kathesi.

tathÄ• gatassa hi Ä• yusaá¹…khÄ• re vissaá¹-á¹-he lohitapakkhandikÄ• bÄ• dhassa uppan
devarÄ• jÄ• ``mayÄ• satthu santikaá¹ƒ gantvÄ• gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ kÄ• tuá¹ƒ vaá¹
tigÄ• vutappamÄ• á¹‡aá¹ƒ attabhÄ• vaá¹ƒ vijahitvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• hat
naá¹ƒ satthÄ• Ä• ha ``ko esoâ€™â€™ ti? ``ahaá¹ƒ, bhante, sakkoâ€™â€™ ti. ``kasmÄ• Ä
gilÄ• ne upaá¹-á¹-hahituá¹ƒ, bhanteâ€™â€™ ti. ``sakka, devÄ• naá¹ƒ manussagandho yoja
baddhakuá¹‡apaá¹ƒ viya hoti \Ee III 270/, gaccha tvaá¹ƒ, atthi me gilÄ• nupaá¹-á¹-hakÄ• bh
``bhante, caturÄ• sÄ«tiyojanasahassamatthake á¹-hito tumhÄ• kaá¹ƒ sÄ«lagandhaá¹ƒ ghÄ•
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti so satthu sarÄ«ravaá¸·aÃ±janabhÄ• janaá¹ƒ aÃ±Ã±assa
adatvÄ• sÄ«seyeva á¹-hapetvÄ• nÄ«haranto mukhasaá¹…kocanamattampi na akÄ• si, ga
viya ahosi. evaá¹ƒ satthÄ• raá¹ƒ paá¹-ijaggitvÄ• satthu phÄ• sukakÄ• leyeva agamÄ• si.

bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``aho satthari sakkassa sineho, evarÅ«paá¹ƒ nÄ
pahÄ• ya mukhasaá¹…kocanamattampi akatvÄ• gandhabhÄ• janaá¹ƒ nÄ«haranto viya satt
sarÄ«ravaá¸·aÃ±janabhÄ• janaá¹ƒ sÄ«sena nÄ«haranto upaá¹-á¹-hÄ• namakÄ• sÄ«â€™â€
sutvÄ• kiá¹ƒ vadetha, bhikkhave, anacchariyaá¹ƒ etaá¹ƒ, yaá¹ƒ sakko devarÄ• jÄ• mayi sin
sakko hi devarÄ• jÄ• maá¹ƒ nissÄ• ya jarasakkabhÄ• vaá¹ƒ vijahitvÄ• sotÄ• panno hutvÄ•
patto, ahaá¹ƒ hissa \Ne II 157/ maraá¹‡abhayatajjitassa paÃ±casikhagandhabbadevaputtaá
Ä• gatakÄ• le indasÄ• laguhÄ• yaá¹ƒ devaparisÄ• ya majjhe nisinnassa ---

``puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ ti || (DN II 356) ---

vatvÄ• \Be II 176/ tassa kaá¹…khaá¹ƒ vinodento dhammaá¹ƒ desesiá¹ƒ. desanÄ• vasÄ• ne
pÄ• á¹‡akoá¹-Ä«naá¹ƒ dhammÄ• bhisamayo ahosi, sakkopi yathÄ• nisinnova sotÄ• pattipha
jÄ• to. evamassÄ• haá¹ƒ bahÅ«pakÄ• ro. tassa mayi sineho nÄ• ma anacchariyo. bhikkhav
\Ee III 271/ sukhaá¹ƒ, tehi saddhiá¹ƒ ekaá¹-á¹-hÄ• ne sannivÄ• sopi sukho. bÄ• lehi saddhiá
dukkhanti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<206> á¹• 21 ``sÄ• hu dassanamariyÄ• naá¹ƒ, sannivÄ• so sadÄ• sukho.

adassanena bÄ• lÄ• naá¹ƒ, niccameva sukhÄ« siyÄ• ||

<207> á¹• 21 ``bÄ• lasaá¹…gatacÄ• rÄ« hi, dÄ«ghamaddhÄ• na socati.

dukkho bÄ• lehi saá¹ƒvÄ• so, amitteneva sabbadÄ• .

dhÄ«ro ca sukhasaá¹ƒvÄ• so, Ã±Ä• tÄ«naá¹ƒva samÄ• gamoâ€™â€™ ||

tasmÄ• hi ---

<208> á¹• 21 ``dhÄ«raÃ±ca paÃ±Ã±aÃ±ca bahussutaÃ±ca, dhorayhasÄ«laá¹ƒ vatavantam

taá¹ƒ tÄ• disaá¹ƒ sappurisaá¹ƒ sumedhaá¹ƒ, bhajetha nakkhattapathaá¹ƒ va candimÄ• â€™

tattha __sÄ• hÅ«_ti sundaraá¹ƒ bhaddakaá¹ƒ. __sannivÄ• so_ti na kevalaÃ±ca tesaá¹ƒ das
ekaá¹-á¹-hÄ• ne nisÄ«danÄ• dibhÄ• vopi tesaá¹ƒ vattapaá¹-ivattaá¹ƒ kÄ• tuá¹ƒ labhanabhÄ
__bÄ• lasaá¹…gatacÄ• rÄ« hÄ«_ti yo bÄ• lena sahacÄ• rÄ«. __dÄ«ghamaddhÄ• na_nti so
sandhicchedÄ• dÄ«ni karomÄ• â€™â€™ ti vuccamÄ• no tena saddhiá¹ƒ ekacchando hutvÄ
hatthacchedÄ• dÄ«ni patvÄ• dÄ«ghamaddhÄ• naá¹ƒ socati. __sabbadÄ• _ti yathÄ• asihat
Ä• sÄ«visÄ• dÄ«hi vÄ• saddhiá¹ƒ ekato \Ee III 272/ vÄ• so nÄ• ma niccaá¹ƒ dukkho, tathev
__dhÄ«ro ca sukhasaá¹ƒvÄ• so_ti ettha \Ne II 158/ sukho saá¹ƒvÄ• so etenÄ• ti sukhasaá¹ƒ
saddhiá¹ƒ ekaá¹-á¹-hÄ• ne saá¹ƒvÄ• so sukhoti attho. kathaá¹ƒ? __Ã±Ä• tÄ«naá¹ƒva samÄ
Ã±Ä• tÄ«naá¹ƒ samÄ• gamo sukho, evaá¹ƒ sukho.

__tasmÄ• hÄ«_ti yasmÄ• bÄ• lehi saddhiá¹ƒ saá¹ƒvÄ• so dukkho, paá¹‡á¸• itena saddhiá
dhitisampannaá¹ƒ dhÄ«raÃ±ca, lokiyalokuttarapaÃ±Ã±Ä• sampannaá¹ƒ paÃ±Ã±aÃ±ca \Be
Ä• gamÄ• dhigamasampannaá¹ƒ bahussutaÃ±ca, arahattapÄ• panakasaá¹…khÄ• tÄ• ya dh
dhorayhasÄ«laá¹ƒ, sÄ«lavatena ceva dhutaá¹…gavatena ca vatavantaá¹ƒ, kilesehi Ä• rakat
tathÄ• rÅ«paá¹ƒ sappurisaá¹ƒ sobhanapaÃ±haá¹ƒ yathÄ• nimmalaá¹ƒ nakkhattapathasaá¹
candimÄ• bhajati, evaá¹ƒ bhajetha payirupÄ• sethÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sakkavatthu aá¹-á¹-hamaá¹ƒ.

sukhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pannarasamo vaggo.

16. piyavaggo

1. tayojanapabbajitavatthu

__ayoge_ti \Ne II 159/ \Be II 178/ \Ee III 273/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
pabbajite Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kira ekasmiá¹ƒ kule mÄ• tÄ• pitÅ«naá¹ƒ ekaputtako ahosi piyo manÄ• po. s
nimantitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anumodanaá¹ƒ karontÄ• naá¹ƒ dhammakathaá¹ƒ sutvÄ• p
mÄ• tÄ• pitaro pabbajjaá¹ƒ yÄ• ci. te nÄ• nujÄ• niá¹ƒsu. tassa etadahosi --- ``ahaá¹ƒ mÄ• tÄ
apassantÄ• naá¹ƒyeva bahi gantvÄ• pabbajissÄ• mÄ«â€™â€™ ti. athassa pitÄ• bahi nikk
rakkheyyÄ• sÄ«â€™â€™ ti mÄ• taraá¹ƒ paá¹-icchÄ• pesi, mÄ• tÄ• bahi nikkhamantÄ« pita
ekadivasaá¹ƒ pitari bahi gate mÄ• tÄ• ``puttaá¹ƒ rakkhissÄ• mÄ«â€™â€™ ti ekaá¹ƒ dvÄ• r
pÄ• dehi uppÄ«á¸·etvÄ• chamÄ• ya nisinnÄ• suttaá¹ƒ kantati. so ``imaá¹ƒ vaÃ±cetvÄ• ga
cintetvÄ• , ``amma, thokaá¹ƒ tÄ• va apehi, sarÄ«ravalaÃ±jaá¹ƒ karissÄ• mÄ«â€™â€™ ti va
nikkhamitvÄ• vegena vihÄ• raá¹ƒ gantvÄ• bhikkhÅ« upasaá¹…kamitvÄ• ``pabbÄ• jetha m
274/ yÄ• citvÄ• tesaá¹ƒ santike pabbaji.

athassa pitÄ• Ä• gantvÄ• mÄ• taraá¹ƒ pucchi --- ``kahaá¹ƒ me puttoâ€™â€™ ti? ``sÄ• mi
ahosÄ«â€™â€™ ti. so ``kahaá¹ƒ nu kho me puttoâ€™â€™ ti olokento taá¹ƒ adisvÄ• ``vihÄ
bhavissatÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• puttaá¹ƒ pabbajitaá¹ƒ disvÄ• kanditvÄ• roditv
nÄ• sesÄ«â€™â€™ ti vatvÄ• ``mama putte pabbajite ahaá¹ƒ idÄ• ni gehe kiá¹ƒ karissÄ• m
yÄ• citvÄ• pabbaji. athassa mÄ• tÄ• pi ``kiá¹ƒ nu kho me putto ca pati ca cirÄ• yanti, kacci
pabbajitÄ• â€™â€™ ti te olokentÄ« vihÄ• raá¹ƒ gantvÄ• ubhopi pabbajite disvÄ• ``imesaá
gehena ko atthoâ€™â€™ ti sayampi bhikkhuniupassayaá¹ƒ gantvÄ• pabbaji. te pabbajitvÄ
sakkonti, vihÄ• repi bhikkhuniupassayepi ekatova nisÄ«ditvÄ• sallapantÄ• divasaá¹ƒ vÄ«ti
bhikkhÅ«pi bhikkhÅ«niyopi ubbÄ• á¸·hÄ• honti.

athekadivasaá¹ƒ \Ne II 160/ \Be II 179/ bhikkhÅ« nesaá¹ƒ kiriyaá¹ƒ satthuá¹ƒ Ä• rocesuá¹ƒ.

pakkosÄ• petvÄ• ``saccaá¹ƒ kira tumhe evaá¹ƒ karothÄ• â€™â€™ ti pucchitvÄ• ``saccaâ€
evaá¹ƒ karotha? na hi esa pabbajitÄ• naá¹ƒ yogoâ€™â€™ ti. ``bhante, vinÄ• bhavituá¹ƒ na
``pabbajitakÄ• lato paá¹-á¹-hÄ• ya evaá¹ƒ karaá¹‡aá¹ƒ ayuttaá¹ƒ. piyÄ• naÃ±hi adassanaá¹
dassanaá¹ƒ dukkhameva. tasmÄ• sattesu ca saá¹…khÄ• resu ca kaÃ±ci piyaá¹ƒ vÄ• appiy
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<209> á¹• 21 ``ayoge yuÃ±jamattÄ• naá¹ƒ, yogasmiÃ±ca ayojayaá¹ƒ.

atthaá¹ƒ hitvÄ• piyaggÄ• hÄ«, pihetattÄ• nuyoginaá¹ƒ ||

<210> á¹• 21 ``mÄ• \Ee III 275/ piyehi samÄ• gaÃ±chi, appiyehi kudÄ• canaá¹ƒ.

piyÄ• naá¹ƒ adassanaá¹ƒ dukkhaá¹ƒ, appiyÄ• naÃ±ca dassanaá¹ƒ ||

<211> á¹• 21 ``tasmÄ• piyaá¹ƒ na kayirÄ• tha, piyÄ• pÄ• yo hi pÄ• pako.

ganthÄ• tesaá¹ƒ na vijjanti, yesaá¹ƒ natthi piyÄ• ppiyaâ€™â€™ nti ||

tattha __ayoge_ti ayuÃ±jitabbe ayonisomanasikÄ• re. vesiyÄ• gocarÄ• dibhedassa hi chab
sevanaá¹ƒ idha ayonisomanasikÄ• ro nÄ• ma, tasmiá¹ƒ ayonisomanasikÄ• re attÄ• naá¹ƒ y
__yogasmi_nti tabbiparÄ«te ca yonisomanasikÄ• re ayuÃ±jantoti attho. __atthaá¹ƒ hitvÄ• _t
paá¹-á¹-hÄ• ya adhisÄ«lÄ• disikkhattayaá¹ƒ attho nÄ• ma, taá¹ƒ atthaá¹ƒ hitvÄ• . __piyaggÄ
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• taá¹ƒ piyameva gaá¹‡hanto. __pihetattÄ• nuyogina_nti tÄ
cuto gihibhÄ• vaá¹ƒ patvÄ• pacchÄ• ye attÄ• nuyogaá¹ƒ anuyuttÄ• sÄ«lÄ• dÄ«ni sampÄ•
santikÄ• sakkÄ• raá¹ƒ labhanti, tesaá¹ƒ piheti, ``aho vatÄ• hampi evarÅ«po assaâ€™â€™

__mÄ• piyehÄ«_ti piyehi sattehi vÄ• saá¹…khÄ• rehi vÄ• kudÄ• canaá¹ƒ ekakkhaá¹‡epi
appiyehi. kiá¹ƒ kÄ• raá¹‡Ä• ? piyÄ• naÃ±hi viyogavasena adassanaá¹ƒ appiyÄ• naÃ±ca up
dassanaá¹ƒ nÄ• ma dukkhaá¹ƒ. __tasmÄ• _ti yasmÄ• idaá¹ƒ ubhayampi dukkhaá¹ƒ, tasmÄ
saá¹…khÄ• raá¹ƒ vÄ• piyaá¹ƒ nÄ• ma na kareyya. __piyÄ• pÄ• yo hÄ«_ti piyehi \Ee III 276
180/. __pÄ• pako_ti lÄ• mako. __ganthÄ• tesaá¹ƒ na vijjantÄ«_ti yesaá¹ƒ piyaá¹ƒ natthi, te
abhijjhÄ• kÄ• yagantho \Ne II 161/ pahÄ«yati. yesaá¹ƒ appiyaá¹ƒ natthi, tesaá¹ƒ byÄ• pÄ• d
dvÄ«su pahÄ«nesu sesaganthÄ• pahÄ«nÄ• honti. tasmÄ• piyaá¹ƒ vÄ• appiyaá¹ƒ vÄ• na

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti. tena pana tayo janÄ
na sakkomÄ• â€™â€™ ti vibbhamitvÄ• gehameva agamiá¹ƒsÅ«ti.

tayojanapabbajitavatthu paá¹-hamaá¹ƒ.

2. aÃ±Ã±atarakuá¹-umbikavatthu

__piyato jÄ• yatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹
kathesi.

so hi attano putte kÄ• lakate puttasokÄ• bhibhÅ«to Ä• á¸·Ä• hanaá¹ƒ gantvÄ• rodati, putta
na sakkoti. satthÄ• paccÅ«sakÄ• le lokaá¹ƒ volokento tassa sotÄ• pattimaggassÅ«panissa
piá¹‡á¸• apÄ• tapaá¹-ikkanto ekaá¹ƒ pacchÄ• samaá¹‡aá¹ƒ gahetvÄ• tassa gehadvÄ• raá¹
Ä• gatabhÄ• vaá¹ƒ sutvÄ• ``mayÄ• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ kÄ• tukÄ• mo bhavissa
pavesetvÄ• gehamajjhe Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• satthari nisinne Ä• gantvÄ• ekama
satthÄ• ``kiá¹ƒ nu kho, upÄ• saka, dukkhitosÄ«â€™â€™ ti pucchitvÄ• tena puttaviyogaduk
mÄ• cintayi, idaá¹ƒ maraá¹‡aá¹ƒ nÄ• ma na ekasmiá¹ƒyeva \Ee III 277/ á¹-hÄ• ne, na ca ek
pana bhavuppatti nÄ• ma atthi, sabbasattÄ• naá¹ƒ hotiyeva. ekasaá¹…khÄ• ropi nicco nÄ•
`maraá¹‡adhammaá¹ƒ mataá¹ƒ, bhijjanadhammaá¹ƒ bhinnaâ€™ nti yoniso paccavekkhitab
porÄ• á¹‡apaá¹‡á¸• itÄ• pi hi puttassa matakÄ• le `maraá¹‡adhammaá¹ƒ mataá¹ƒ, bhijjana
sokaá¹ƒ akatvÄ• maraá¹‡assatimeva bhÄ• vayiá¹ƒsÅ«â€™â€™ ti vatvÄ• , ``bhante, ke eva
akaá¹ƒsu, Ä• cikkhatha meâ€™â€™ ti yÄ• cito tassatthassa pakÄ• sanatthaá¹ƒ atÄ«taá¹ƒ Ä

``uragova \Be II 181/ tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati saá¹ƒ tanuá¹ƒ.

evaá¹ƒ sarÄ«re nibbhoge, pete kÄ• lakate sati ||

``á¸• ayhamÄ• no \Ne II 162/ na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti || (J I 5.19-20) ---

imaá¹ƒ paÃ±cakanipÄ• te __uragajÄ• takaá¹ƒ_ vitthÄ• retvÄ• ``evaá¹ƒ pubbe paá¹‡á¸• itÄ•
etarahi tvaá¹ƒ kammante vissajjetvÄ• nirÄ• hÄ• ro rodanto vicarasi, tathÄ• avicaritvÄ•
maraá¹‡assatibhÄ• vanÄ• balena sokaá¹ƒ akatvÄ• Ä• hÄ• raá¹ƒ paribhuÃ±jiá¹ƒsu, kamma
III 278/. tasmÄ• `piyaputto me kÄ• lakatoâ€™ ti mÄ• cintayi. uppajjamÄ• no hi soko vÄ• b
nissÄ• ya uppajjatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<212> á¹• 21 ``piyato jÄ• yatÄ« soko, piyato jÄ• yatÄ« bhayaá¹ƒ.

piyato vippamuttassa, natthi soko kuto bhayaâ€™â€™ nti ||

tattha __piyato_ti vaá¹-á¹-amÅ«lako hi soko vÄ• bhayaá¹ƒ vÄ• uppajjamÄ• naá¹ƒ piyamev

saá¹…khÄ• raá¹ƒ vÄ• nissÄ• ya uppajjati, tato pana vippamuttassa ubhayampetaá¹ƒ natthÄ

desanÄ• vasÄ• ne kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ

aÃ±Ã±atarakuá¹-umbikavatthu dutiyaá¹ƒ.

3. visÄ• khÄ• vatthu

__pemato jÄ• yatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto visÄ• khaá¹ƒ kathesi.

sÄ• kira puttassa dhÄ«taraá¹ƒ sudattaá¹ƒ nÄ• ma kumÄ• rikaá¹ƒ attano á¹-hÄ• ne á¹-hape bhikkhusaá¹…ghassa veyyÄ• vaccaá¹ƒ kÄ• resi. sÄ• aparena samayena kÄ• lamakÄ• si. s kÄ• retvÄ• sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« dukkhinÄ« dummanÄ• satthu santikaá¹ƒ \Be II 182/ nisÄ«di. atha naá¹ƒ satthÄ• ``kiá¹ƒ nu kho tvaá¹ƒ, visÄ• khe, dukkhinÄ« dumma 163/ rodamÄ• nÄ• nisinnÄ• â€™â€™ ti \Ee III 279/ Ä• ha. sÄ• tamatthaá¹ƒ Ä• rocetvÄ• `` kumÄ• rikÄ• vattasampannÄ• , idÄ• ni tathÄ• rÅ«paá¹ƒ na passÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• vatthiyaá¹ƒ manussÄ• â€™â€™ ti? ``bhante, tumhehiyeva me kathitaá¹ƒ satta janakoá¹ panÄ• yaá¹ƒ ettako jano tava nattÄ• ya sadiso bhaveyya, iccheyyÄ• si naâ€™â€™ nti? ``Ä• ``kati pana janÄ• sÄ• vatthiyaá¹ƒ devasikaá¹ƒ kÄ• laá¹ƒ karontÄ«â€™â€™ ti? ``bahÅ«, bha evaá¹ƒ, bhante, tava asocanakÄ• lo na bhaveyya, rattindivaá¹ƒ rodantÄ«yeva vicareyyÄ• sÄ bhante, Ã±Ä• taá¹ƒ mayÄ• â€™â€™ ti. atha naá¹ƒ satthÄ• ``tena hi mÄ• soci, soko vÄ• b jÄ• yatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<213> á¹• 21 ``pemato jÄ• yatÄ« soko, pemato jÄ• yatÄ« bhayaá¹ƒ.

pemato vippamuttassa, natthi soko kuto bhayaâ€™â€™ nti ||

tattha __pemato_ti puttadhÄ«tÄ• dÄ«su kataá¹ƒ pemameva nissÄ• ya soko jÄ• yatÄ«ti atth

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

visÄ• khÄ• vatthu tatiyaá¹ƒ.

4. licchavÄ«vatthu

__ratiyÄ• jÄ• yatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• vesÄ• liá¹ƒ nissÄ• ya kÅ«á¹-Ä• licchavÄ« Ä• rabbha kathesi.

te \Ee III 280/ kira ekasmiá¹ƒ chaá¹‡adivase aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisehi alaá¹…kÄ• reh
uyyÄ• nagamanatthÄ• ya nagarÄ• nikkhamiá¹ƒsu. satthÄ• piá¹‡á¸• Ä• ya pavisanto te disv
``passatha, bhikkhave, licchavayo, yehi devÄ• tÄ• vatiá¹ƒsÄ• na diá¹-á¹-hapubbÄ• , te ime
vatvÄ• nagaraá¹ƒ pÄ• visi. tepi uyyÄ• naá¹ƒ gacchantÄ• ekaá¹ƒ nagarasobhiniá¹ƒ itthiá¹ƒ
nissÄ• ya issÄ• bhibhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• lohitaá¹ƒ \Be II 183/ nadiá¹ƒ v
ne maÃ±cenÄ• dÄ• ya ukkhipitvÄ• Ä• gamaá¹ƒsu. satthÄ• pi katabhattakicco nagarÄ• nikk
tathÄ• nÄ«yamÄ• ne disvÄ• satthÄ• raá¹ƒ Ä• haá¹ƒsu --- ``bhante, licchavirÄ• jÄ• no \Ne I
alaá¹…katapaá¹-iyattÄ• devÄ• viya nagarÄ• nikkhamitvÄ• idÄ• ni ekaá¹ƒ itthiá¹ƒ nissÄ• y
pattÄ• â€™â€™ ti. satthÄ• , ``bhikkhave, soko vÄ• bhayaá¹ƒ vÄ• uppajjamÄ• naá¹ƒ ratiá¹
uppajjatiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<214> á¹• 21 ``ratiyÄ• jÄ• yatÄ« soko, ratiyÄ• jÄ• yatÄ« bhayaá¹ƒ.

ratiyÄ• vippamuttassa, natthi soko kuto bhayaâ€™â€™ nti ||

tattha __ratiyÄ• _ti paÃ±cakÄ• maguá¹‡aratito, taá¹ƒ nissÄ• yÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

licchavÄ«vatthu catutthaá¹ƒ.

5. anitthigandhakumÄ• ravatthu

__kÄ• mato_ti \Ee III 281/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto anitthigan
Ä• rabbha kathesi.

so kira brahmalokÄ• cutasatto sÄ• vatthiyaá¹ƒ mahÄ• bhogakule nibbatto jÄ• tadivasato pa
itthisamÄ«paá¹ƒ upagantuá¹ƒ na icchati, itthiyÄ• gayhamÄ• no rodati. vatthacumbaá¹-aken
thaÃ±Ã±aá¹ƒ pÄ• yenti. so vayappatto mÄ• tÄ• pitÅ«hi, ``tÄ• ta, Ä• vÄ• haá¹ƒ te karissÄ• m
itthiyÄ• atthoâ€™â€™ ti paá¹-ikkhipitvÄ• punappunaá¹ƒ yÄ• ciyamÄ• no paÃ±casate suva
rattasuvaá¹‡á¹‡anikkhasahassaá¹ƒ dÄ• petvÄ• ativiya pÄ• sÄ• dikaá¹ƒ ghanakoá¹-á¹-imaá
puna mÄ• tÄ• pitÅ«hi, ``tÄ• ta, tayi Ä• vÄ• haá¹ƒ akaronte kulavaá¹ƒso na patiá¹-á¹-hahissa
Ä• nessÄ• mÄ• â€™â€™ ti vutte ``tena hi sace me evarÅ«paá¹ƒ kumÄ• rikaá¹ƒ Ä• nessath
nti taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ dasseti. athassa mÄ• tÄ• pitaro abhiÃ±Ã±Ä• te brÄ• hmaá
``amhÄ• kaá¹ƒ putto mahÄ• puÃ±Ã±o, avassaá¹ƒ iminÄ• saddhiá¹ƒ katapuÃ±Ã±Ä• \Be II 1
gacchatha imaá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ gahetvÄ• evarÅ«paá¹ƒ kumÄ• rikaá¹ƒ Ä• harath
``sÄ• dhÅ«â€™â€™ ti cÄ• rikaá¹ƒ carantÄ• maddaraá¹-á¹-he sÄ• galanagaraá¹ƒ gatÄ• . ta

soá¸·asavassuddesikÄ• abhirÅ«pÄ• kumÄ• rikÄ• ahosi, taá¹ƒ mÄ• tÄ• pitaro sattabhÅ«mi
\Ne II 165/ \Ee III 282/ parivÄ• sesuá¹ƒ. tepi kho brÄ• hmaá¹‡Ä• ``sace idha evarÅ«pÄ• ku
imaá¹ƒ disvÄ• `ayaá¹ƒ asukassa kulassa dhÄ«tÄ• viya abhirÅ«pÄ• â€™ ti vakkhantÄ«â€™
suvaá¹‡á¹‡arÅ«pakaá¹ƒ titthamagge á¹-hapetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

athassa kumÄ• rikÄ• ya dhÄ• tÄ« taá¹ƒ kumÄ• rikaá¹ƒ nhÄ• petvÄ• sayampi nhÄ• yitukÄ•
taá¹ƒ rÅ«pakaá¹ƒ disvÄ• ``dhÄ«tÄ• meâ€™â€™ ti saÃ±Ã±Ä• ya ``dubbinÄ«tÄ• si, idÄ• ne
nikkhantÄ• , tvaá¹ƒ mayÄ• puretaraá¹ƒ idhÄ• gatÄ• sÄ«â€™â€™ ti hatthena paharitvÄ• th
nibbikÄ• rataÃ±ca Ã±atvÄ• ``ahaá¹ƒ me, dhÄ«tÄ• ti saÃ±Ã±amakÄ• siá¹ƒ, kiá¹ƒ nÄ• metaâ
brÄ• hmaá¹‡Ä• ``evarÅ«pÄ• te, amma, dhÄ«tÄ• â€™â€™ ti pucchiá¹ƒsu. ayaá¹ƒ mama dh
tena hi te dhÄ«taraá¹ƒ amhÄ• kaá¹ƒ dassehÄ«ti. sÄ• tehi saddhiá¹ƒ gehaá¹ƒ gantvÄ• sÄ•
brÄ• hmaá¹‡ehi saddhiá¹ƒ katapaá¹-isammodanÄ• dhÄ«taraá¹ƒ otÄ• retvÄ• heá¹-á¹-hÄ• p
santike á¹-hapesuá¹ƒ. suvaá¹‡á¹‡arÅ«pakaá¹ƒ nippabhaá¹ƒ ahosi, kumÄ• rikÄ• sappabhÄ•
tesaá¹ƒ datvÄ• kumÄ• rikaá¹ƒ paá¹-icchÄ• petvÄ• gantvÄ• anitthigandhakumÄ• rassa mÄ
te tuá¹-á¹-hamÄ• nasÄ• ``gacchatha, naá¹ƒ sÄ«ghaá¹ƒ Ä• nethÄ• â€™â€™ ti mahantena s

kumÄ• ropi taá¹ƒ pavattiá¹ƒ sutvÄ• ``kaÃ±canarÅ«patopi kira abhirÅ«patarÄ• dÄ• rikÄ• a
savanavaseneva sinehaá¹ƒ uppÄ• detvÄ• ``sÄ«ghaá¹ƒ Ä• nentÅ«â€™â€™ ti \Ee III 283/ Ä
Ä• ropetvÄ• Ä• nÄ«yamÄ• nÄ• atisukhumÄ• latÄ• ya yÄ• nugghÄ• tena samuppÄ• ditavÄ
kÄ• lamakÄ• si. kumÄ• ropi ``Ä• gatÄ• â€™â€™ ti nirantaraá¹ƒ pucchati, tassa atisinehena
anÄ• rocetvÄ• katipÄ• haá¹ƒ vikkhepaá¹ƒ katvÄ• tamatthaá¹ƒ Ä• rocayiá¹ƒsu. so ``tathÄ• n
saddhiá¹ƒ samÄ• gamaá¹ƒ nÄ• latthaâ€™â€™ nti uppannadomanasso pabbatena viya soka
185/ ahosi. satthÄ• tassÅ«panissayaá¹ƒ disvÄ• piá¹‡á¸• Ä• ya caranto taá¹ƒ gehadvÄ• raá
mÄ• tÄ• pitaro satthÄ• raá¹ƒ antogehaá¹ƒ pavesetvÄ• sakkaccaá¹ƒ parivisiá¹ƒsu. satthÄ•
``kahaá¹ƒ anitthigandhakumÄ• roâ€™â€™ ti pucchi. ``eso, bhante, Ä• hÄ• rÅ«pacchedaá¹ƒ
nisinnoâ€™â€™ ti. ``pakkosatha naâ€™â€™ nti. so Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• e
``kiá¹ƒ nu kho, kumÄ• ra, balavasoko uppannoâ€™â€™ ti vutte, ``Ä• ma, bhante, `evarÅ«pA
antarÄ• magge kÄ• lakatÄ• â€™ ti sutvÄ• balavasoko uppanno, bhattampi me nacchÄ• de
satthÄ• ``jÄ• nÄ• si pana tvaá¹ƒ, kumÄ• ra, kiá¹ƒ te nissÄ• ya soko uppannoâ€™â€™ ti? ``
ti. ``kÄ• maá¹ƒ nissÄ• ya, kumÄ• ra, balavasoko uppanno, soko vÄ• bhayaá¹ƒ vÄ• kÄ• ma
ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<215> á¹• 21 ``kÄ• mato \Ne II 166/ jÄ• yatÄ« soko, kÄ• mato jÄ• yatÄ« bhayaá¹ƒ.

kÄ• mato vippamuttassa, natthi soko kuto bhayaâ€™â€™ nti ||

tattha \Ee III 284/ __kÄ• mato_ti vatthukÄ• makilesakÄ• mato, duvidhampetaá¹ƒ kÄ• maá¹ƒ

desanÄ• vasÄ• ne anitthigandhakumÄ• ro sotÄ• pattiphale patiá¹-á¹-hahi.

anitthigandhakumÄ• ravatthu paÃ±camaá¹ƒ.

6. aÃ±Ã±atarabrÄ• hmaá¹‡avatthu

__taá¹‡hÄ• ya jÄ• yatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±a
Ä• rabbha kathesi.

so kira micchÄ• diá¹-á¹-hiko ekadivasaá¹ƒ nadÄ«tÄ«raá¹ƒ gantvÄ• khettaá¹ƒ sodheti. satth
upanissayasampattiá¹ƒ disvÄ• tassa santikaá¹ƒ agamÄ• si. so satthÄ• raá¹ƒ disvÄ• pi sÄ•
tuá¹‡hÄ« ahosi. atha naá¹ƒ satthÄ• puretaraá¹ƒ Ä• lapitvÄ• , ``brÄ• hmaá¹‡a, kiá¹ƒ karosÄ
``khettaá¹ƒ, bho gotama, sodhemÄ«â€™â€™ ti. satthÄ• ettakameva vatvÄ• gato. punadiv
kasituá¹ƒ Ä• gatassa santikaá¹ƒ gantvÄ• , ``brÄ• hmaá¹‡a, kiá¹ƒ karosÄ«â€™â€™ ti pucchi
bho gotamÄ• â€™â€™ ti sutvÄ• pakkÄ• mi. punadivasÄ• dÄ«supi tatheva gantvÄ• pucchi
vapÄ• mi niddemi rakkhÄ• mÄ«â€™â€™ ti \Be II 186/ sutvÄ• pakkÄ• mi. atha naá¹ƒ ekadi
``bho gotama, tvaá¹ƒ mama khettasodhanadivasato paá¹-á¹-hÄ• ya Ä• gato. sace me sassa
saá¹ƒvibhÄ• gaá¹ƒ karissÄ• mi, tuyhaá¹ƒ adatvÄ• sayaá¹ƒ na khÄ• dissÄ• mi, ito dÄ• ni pa
sahÄ• yoâ€™â€™ ti.

athassa aparena samayena sassaá¹ƒ sampajji \Ee III 285/, tassa ``sampannaá¹ƒ me sassa
lÄ• yÄ• pessÄ• mÄ«â€™â€™ ti lÄ• yanatthaá¹ƒ kattabbakiccassa rattiá¹ƒ mahÄ• megho va
khettaá¹ƒ tacchetvÄ• á¹-hapitasadisaá¹ƒ ahosi. satthÄ• pana paá¹-hamadivasaá¹ƒyeva ``ta
sampajjissatÄ«â€™â€™ ti aÃ±Ã±Ä• si. brÄ• hmaá¹‡o pÄ• tova ``khettaá¹ƒ olokessÄ• mÄ«â
khettaá¹ƒ disvÄ• uppannabalavasoko cintesi --- ``samaá¹‡o gotamo mama khettasodhanak
Ä• gato \Ne II 167/, ahampi naá¹ƒ `imasmiá¹ƒ sasse nipphanne tuyhampi saá¹ƒvibhÄ• gaá¹
adatvÄ• sayaá¹ƒ na khÄ• dissÄ• mi, ito paá¹-á¹-hÄ• ya dÄ• ni tvaá¹ƒ mama sahÄ• yoâ€™
matthakaá¹ƒ na pÄ• puá¹‡Ä«â€™â€™ ti Ä• hÄ• rÅ«pacchedaá¹ƒ katvÄ• maÃ±cake nipajji.
agamÄ• si. so satthu Ä• gamanaá¹ƒ sutvÄ• ``sahÄ• yaá¹ƒ me Ä• netvÄ• idha nisÄ«dÄ• pe
tathÄ• akÄ• si. satthÄ• nisÄ«ditvÄ• ``kahaá¹ƒ brÄ• hmaá¹‡oâ€™â€™ ti pucchitvÄ• ``gab
``pakkosatha naâ€™â€™ nti pakkosÄ• petvÄ• Ä• gantvÄ• ekamantaá¹ƒ nisinnaá¹ƒ Ä• ha
bho gotama, tumhe mama khettasodhanadivasato paá¹-á¹-hÄ• ya Ä• gatÄ• , ahampi ``sass
saá¹ƒvibhÄ• gaá¹ƒ karissÄ• mÄ«â€™â€™ ti avacaá¹ƒ. so me manoratho anipphanno, tena
nacchÄ• detÄ«ti. atha naá¹ƒ satthÄ• ``jÄ• nÄ• si pana, brÄ• hmaá¹‡a, kiá¹ƒ te nissÄ• ya so
pucchitvÄ• ``na jÄ• nÄ• mi, bho gotama, tvaá¹ƒ pana jÄ• nÄ• sÄ«â€™â€™ ti vutte, ``Ä• ma
soko vÄ• bhayaá¹ƒ vÄ• taá¹‡haá¹ƒ nissÄ• ya uppajjatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• th

<216> á¹• 21 ``taá¹‡hÄ• ya \Ee III 286/ jÄ• yatÄ« soko, taá¹‡hÄ• ya jÄ• yatÄ« bhayaá¹ƒ.

taá¹‡hÄ• ya vippamuttassa, natthi soko kuto bhayaâ€™â€™ nti ||

tattha __taá¹‡hÄ• yÄ• _ti chadvÄ• rikÄ• ya taá¹‡hÄ• ya, etaá¹ƒ taá¹‡haá¹ƒ nissÄ• ya uppaj

desanÄ• vasÄ• ne brÄ• hmaá¹‡o sotÄ• pattiphale patiá¹-á¹-hahÄ«ti.

aÃ±Ã±atarabrÄ• hmaá¹‡avatthu chaá¹-á¹-haá¹ƒ.

7. paÃ±casatadÄ• rakavatthu

__sÄ«ladassanasampanna_nti \Be II 187/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane
paÃ±casatadÄ• rake Ä• rabbha kathesi.

ekadivasaÃ±hi satthÄ• asÄ«timahÄ• therehi saddhiá¹ƒ paÃ±casatabhikkhuparivÄ• ro rÄ• j
pavisanto ekasmiá¹ƒ chaá¹‡adivase paÃ±casate dÄ• rake pÅ«vapacchiyo ukkhipÄ• petvÄ•
gacchante addasa. tepi satthÄ• raá¹ƒ vanditvÄ• pakkamiá¹ƒsu, te ekaá¹ƒ bhikkhumpi ``pÅ«
ti \Ne II 168/ na vadiá¹ƒsu. satthÄ• tesaá¹ƒ gatakÄ• le bhikkhÅ« Ä• ha --- ``khÄ• dissatha, b
pÅ«veâ€™â€™ ti. ``kahaá¹ƒ bhante, pÅ«vÄ• â€™â€™ ti? ``kiá¹ƒ na passatha te dÄ• rake p
atikkanteâ€™â€™ ti? ``bhante, evarÅ«pÄ• nÄ• ma dÄ• rakÄ• kassaci pÅ«vaá¹ƒ na dentÄ
kiÃ±cÄ• pi ete maá¹ƒ vÄ• tumhe vÄ• pÅ«vehi na nimantayiá¹ƒsu, pÅ«vasÄ• miko pana bh
pÅ«ve khÄ• ditvÄ• va gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. buddhÄ• naÃ±hi \Ee III 287/ ekapu
natthi, tasmÄ• imaá¹ƒ vatvÄ• bhikkhusaá¹…ghaá¹ƒ Ä• dÄ• ya ekasmiá¹ƒ rukkhamÅ«le ch
mahÄ• kassapattheraá¹ƒ pacchato Ä• gacchantaá¹ƒ disvÄ• uppannasinehÄ• pÄ«tivegena
pacchiyo otÄ• retvÄ• theraá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• pÅ«ve pacchÄ«hi saddhiá
``gaá¹‡hatha, bhanteâ€™â€™ ti theraá¹ƒ vadiá¹ƒsu. atha ne thero Ä• ha --- ``esa satthÄ• b
gahetvÄ• rukkhamÅ«le nisinno, tumhÄ• kaá¹ƒ deyyadhammaá¹ƒ Ä• dÄ• ya gantvÄ• bhikk
karothÄ• â€™â€™ ti. te ``sÄ• dhu, bhanteâ€™â€™ ti nivattitvÄ• therena saddhiá¹ƒyeva ga
olokayamÄ• nÄ• ekamante á¹-hatvÄ• paribhogÄ• vasÄ• ne udakaá¹ƒ adaá¹ƒsu. bhikkhÅ«
mukholokanena bhikkhÄ• dinnÄ• , sammÄ• sambuddhaá¹ƒ vÄ• mahÄ• there vÄ• pÅ«veh
mahÄ• kassapattheraá¹ƒ disvÄ• pacchÄ«hi saddhiá¹ƒyeva Ä• dÄ• ya Ä• gamiá¹ƒsÅ«â€™â
sutvÄ• , ``bhikkhave, mama puttena mahÄ• kassapena sadiso bhikkhu devamanussÄ• naá¹
catupaccayena pÅ«jaá¹ƒ karontiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<217> á¹• 21 ``sÄ«ladassanasampannaá¹ƒ, dhammaá¹-á¹-haá¹ƒ saccavedinaá¹ƒ.

attano kamma kubbÄ• naá¹ƒ, taá¹ƒ jano kurute piyaâ€™â€™ nti ||

tattha \Be II 188/ \Ee III 288/ __sÄ«ladassanasampanna_nti catupÄ• risuddhisÄ«lena ceva ca sammÄ• dassanena sampannaá¹ƒ. __dhammaá¹-á¹-ha_nti navavidhalokuttaradhamme a sacchikatalokuttaradhammanti attho. __saccavedina_nti catunnaá¹ƒ saccÄ• naá¹ƒ soá¸·asa saccaÃ±Ä• á¹‡ena saccavedinaá¹ƒ. __attano kamma kubbÄ• na_nti attano kammaá¹ƒ nÄ• pÅ«rayamÄ• nanti attho. __taá¹ƒ jano_ti taá¹ƒ puggalaá¹ƒ lokiyamahÄ• jano piyaá¹ƒ karoti, vanditukÄ• mo paccayena pÅ«jetukÄ• mo hotiyevÄ• ti attho.

desanÄ• vasÄ• ne sabbepi te dÄ• rakÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsÅ«ti.

paÃ±casatadÄ• rakavatthu sattamaá¹ƒ.

8. ekaanÄ• gÄ• mittheravatthu

__chandajÄ• to_ti \Ne II 169/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi taá¹ƒ theraá¹ƒ saddhivihÄ• rikÄ• pucchiá¹ƒsu --- ``atthi pana vo, bhante, vis ti. thero ``anÄ• gÄ• miphalaá¹ƒ nÄ• ma gahaá¹-á¹-hÄ• pi pÄ• puá¹‡anti, arahattaá¹ƒ pattakÄ kathessÄ• mÄ«â€™â€™ ti harÄ• yamÄ• no kiÃ±ci akathetvÄ• va kÄ• lakato suddhÄ• vÄ• s saddhivihÄ• rikÄ• roditvÄ• paridevitvÄ• satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ nisÄ«diá¹ƒsu. atha \Ee III 289/ ne satthÄ• ``kiá¹ƒ, bhikkhave, rodathÄ• â€™â€™ ti Ä• ha. `` bhante, kÄ• lakatoâ€™â€™ ti. ``hotu, bhikkhave, mÄ• cintayittha, dhuvadhammo nÄ• mesc mayampi jÄ• nÄ• ma, apica mayaá¹ƒ upajjhÄ• yaá¹ƒ visesÄ• dhigamaá¹ƒ pucchimhÄ• , so tenamha dukkhitÄ• â€™â€™ ti. satthÄ• , ``bhikkhave, mÄ• cintayittha, upajjhÄ• yena vo ar so `gihÄ«petaá¹ƒ pÄ• puá¹‡anti, arahattaá¹ƒ patvÄ• va nesaá¹ƒ kathessÄ• mÄ«â€™ ti harÄ akathetvÄ• kÄ• laá¹ƒ katvÄ• suddhÄ• vÄ• se nibbatto, assÄ• satha, bhikkhave, upajjhÄ• y appaá¹-ibaddhacittataá¹ƒ pattoâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<218> á¹• 21 ``chandajÄ• to \Be II 189/ anakkhÄ• te, manasÄ• ca phuá¹-o siyÄ• .

kÄ• mesu ca appaá¹-ibaddhacitto, uddhaá¹ƒsototi vuccatÄ«â€™â€™ ti ||

tattha __chandajÄ• to_ti kattukÄ• matÄ• vasena jÄ• tachando ussÄ• hapatto. __anakkhÄ• t ``asukena kataá¹ƒ vÄ• nÄ«lÄ• dÄ«su evarÅ«paá¹ƒ vÄ• â€™â€™ ti avattabbatÄ• ya anakk phuá¹-o siyÄ• _ti heá¹-á¹-himehi tÄ«hi maggaphalacittehi phuá¹-o pÅ«rito bhaveyya. __appa anÄ• gÄ• mimaggavasena kÄ• mesu appaá¹-ibaddhacitto. __uddhaá¹ƒsoto_ti evarÅ«po bhi nibbattitvÄ• tato paá¹-á¹-hÄ• ya paá¹-isandhivasena akaniá¹-á¹-haá¹ƒ gacchanto uddhaá¹ƒs vo upajjhÄ• yoti attho.

desanÄ• vasÄ• ne te bhikkhÅ« arahattaphale patiá¹-á¹-hahiá¹ƒsu, mahÄ• janassÄ• pi sÄ• t
ahosÄ«ti.

ekaanÄ• gÄ• mittheravatthu aá¹-á¹-hamaá¹ƒ.

9. nandiyavatthu

__cirappavÄ• si_nti \Ne II 170/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• isipatane viharanto nan
kathesi.

bÄ• rÄ• á¹‡asiyaá¹ƒ kira saddhÄ• sampannassa kulassa nandiyo nÄ• ma putto ahosi, so m
saddhÄ• sampanno saá¹…ghupaá¹-á¹-hÄ• ko ahosi. athassa mÄ• tÄ• pitaro vayappattakÄ•
mÄ• tuladhÄ«taraá¹ƒ revatiá¹ƒ nÄ• ma Ä• netukÄ• mÄ• ahesuá¹ƒ. sÄ• pana assaddhÄ• a
icchi. athassa mÄ• tÄ• revatiá¹ƒ Ä• ha --- ``amma, tvaá¹ƒ imasmiá¹ƒ gehe bhikkhusaá¹…gh
nisajjanaá¹-á¹-hÄ• naá¹ƒ upalimpitvÄ• Ä• sanÄ• ni paÃ±Ã±Ä• pehi, Ä• dhÄ• rake á¹-hapeh
pattaá¹ƒ gahetvÄ• nisÄ«dÄ• petvÄ• dhammakaraá¹‡ena pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• b
me puttassa Ä• rÄ• dhitÄ• bhavissasÄ«â€™â€™ ti. sÄ• tathÄ• akÄ• si. atha naá¹ƒ ``ovÄ•
puttassa Ä• rocetvÄ• tena sÄ• dhÅ«ti sampaá¹-icchite divasaá¹ƒ á¹-hapetvÄ• Ä• vÄ• haá¹

atha \Be II 190/ naá¹ƒ nandiyo Ä• ha --- ``sace bhikkhusaá¹…ghaÃ±ca mÄ• tÄ• pitaro ca m
evaá¹ƒ imasmiá¹ƒ gehe vasituá¹ƒ labhissasi, appamattÄ• hohÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ
paá¹-issuá¹‡itvÄ• katipÄ• haá¹ƒ saddhÄ• viya hutvÄ• bhattÄ• raá¹ƒ upaá¹-á¹-hahantÄ« dv
nandiyassÄ• pi mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu, gehe sabbissariyaá¹ƒ tassÄ• yeva ahosi. n
kÄ• lakiriyato paá¹-á¹-hÄ• ya mahÄ• dÄ• napati hutvÄ• bhikkhusaá¹…ghassa dÄ• naá¹ƒ pa
kapaá¹‡addhikÄ• dÄ«nampi gehadvÄ• re pÄ• kavattaá¹ƒ paá¹-á¹-hapesi. so aparabhÄ• ge s
Ä• vÄ• sadÄ• ne Ä• nisaá¹ƒsaá¹ƒ sallakkhetvÄ• isipatane mahÄ• vihÄ• re catÅ«hi gabbhek
catusÄ• laá¹ƒ kÄ• retvÄ• maÃ±capÄ«á¹-hÄ• dÄ«ni attharÄ• petvÄ• taá¹ƒ Ä• vÄ• saá¹ƒ niy
bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• tathÄ• gatassa dakkhiá¹‡odakaá¹ƒ adÄ• si. satthu
dakkhiá¹‡odakapatiá¹-á¹-hÄ• nena saddhiá¹ƒyeva tÄ• vatiá¹ƒsadevaloke sabbadisÄ• su dvÄ
yojanasatubbedho sattaratanamayo nÄ• rÄ«gaá¹‡asampanno dibbapÄ• sÄ• do uggacchi.

athekadivase mahÄ• moggallÄ• natthero devacÄ• rikaá¹ƒ gantvÄ• tassa pÄ• sÄ• dassa av
Ä• gate devaputte pucchi --- ``kasseso accharÄ• gaá¹‡aparivuto dibbapÄ• sÄ• do nibbattoâ
devaputtÄ• vimÄ• nasÄ• mikaá¹ƒ Ä• cikkhantÄ• Ä• haá¹ƒsu --- ``bhante, yena nandiyena n
isipatane \Ee III 292/ satthu vihÄ• raá¹ƒ kÄ• retvÄ• dinno, tassatthÄ• ya etaá¹ƒ vimÄ• naá¹
\Ne II 171/. accharÄ• saá¹…ghopi naá¹ƒ disvÄ• pÄ• sÄ• dato orohitvÄ• Ä• ha --- ``bhante,
paricÄ• rikÄ• bhavissÄ• mÄ• â€™ ti idha nibbattÄ• , taá¹ƒ pana apassantÄ« ativiya ukkaá¹

mattikapÄ• tiá¹ƒ bhinditvÄ• suvaá¹‡á¹‡apÄ• tigahaá¹‡aá¹ƒ viya manussasampattiá¹ƒ jahitv
dibbasampattigahaá¹‡aá¹ƒ, idhÄ• gamanatthÄ• ya naá¹ƒ vadeyyÄ• thÄ• â€™â€™ ti. thero
upasaá¹…kamitvÄ• pucchi --- ``nibbattati nu kho, bhante, manussaloke á¹-hitÄ• naá¹ƒyeva
dibbasampattÄ«â€™â€™ ti. ``moggallÄ• na, nanu te devaloke nandiyassa nibbattÄ• dibba
diá¹-á¹-hÄ• , kasmÄ• maá¹ƒ pucchasÄ«â€™â€™ ti. ``evaá¹ƒ, bhante, nibbattatÄ«â€™â€™

atha naá¹ƒ satthÄ• ``moggallÄ• naá¹ƒ kiá¹ƒ nÄ• metaá¹ƒ kathesi. yathÄ• hi cirappavuá¹-á
bhÄ• taraá¹ƒ vÄ• vippavÄ• sato Ä• gacchantaá¹ƒ gÄ• madvÄ• re á¹-hito kocideva \Be II 19
Ä• gantvÄ• `asuko nÄ• ma Ä• gatoâ€™ ti Ä• roceyya, athassa Ã±Ä• takÄ• haá¹-á¹-hapaha
`Ä• gatosi, tÄ• ta, arogosi, tÄ• tÄ• â€™ ti taá¹ƒ abhinandeyyuá¹ƒ, evameva idha katakalyÄ•
purisaá¹ƒ vÄ• imaá¹ƒ lokaá¹ƒ jahitvÄ• paralokaá¹ƒ gataá¹ƒ dasavidhaá¹ƒ dibbapaá¹‡á¹‡Ä•
purato \Ee III 293/, ahaá¹ƒ puratoâ€™ ti paccuggantvÄ• devatÄ• abhinandantÄ«â€™â€™
abhÄ• si ---

<219> á¹• 21 ``cirappavÄ• siá¹ƒ purisaá¹ƒ, dÅ«rato sotthimÄ• gataá¹ƒ.

Ã±Ä• timittÄ• suhajjÄ• ca, abhinandanti Ä• gataá¹ƒ ||

<220> á¹• 21 ``tatheva katapuÃ±Ã±ampi, asmÄ• lokÄ• paraá¹ƒ gataá¹ƒ.

puÃ±Ã±Ä• ni paá¹-igaá¹‡hanti, piyaá¹ƒ Ã±Ä• tÄ«va Ä• gataâ€™â€™ nti ||

tattha __cirappavÄ• si_nti cirappavuá¹-á¹-haá¹ƒ. __dÅ«rato sotthimÄ• gata_nti vaá¹‡ijjaá¹ƒ
vÄ• katvÄ• laddhalÄ• bhaá¹ƒ nipphannasampattiá¹ƒ anupaddavena dÅ«raá¹-á¹-hÄ• nato Ä
suhajjÄ• cÄ• _ti kulasambandhavasena Ã±Ä• tÄ« ca sandiá¹-á¹-hÄ• dibhÄ• vena mittÄ• ca
ca. __abhinandanti Ä• gata_nti naá¹ƒ disvÄ• Ä• gatanti vacanamattena vÄ• aÃ±jalikaraá¹‡
gehasampattaá¹ƒ pana nÄ• nappakÄ• rapaá¹‡á¹‡Ä• kÄ• rÄ• bhiharaá¹‡avasena abhinanda
katapuÃ±Ã±ampi puggalaá¹ƒ imasmÄ• lokÄ• paralokaá¹ƒ gataá¹ƒ dibbaá¹ƒ Ä• yuvaá¹‡á¹‡
dibbaá¹ƒ rÅ«pasaddagandharasaphoá¹-á¹-habbanti imaá¹ƒ dasavidhaá¹ƒ paá¹‡á¹‡Ä• kÄ• ra
mÄ• tÄ• pituá¹-á¹-hÄ• ne á¹-hitÄ• ni puÃ±Ã±Ä• ni abhinandantÄ• ni \Ee III 294/ paá¹-iggaá¹
Ã±Ä• tÄ«vÄ• _ti idhaloke piyaÃ±Ä• takaá¹ƒ Ä• gataá¹ƒ sesaÃ±Ä• takÄ• viyÄ• ti attho.

desanÄ• vasÄ• ne \Ne II 172/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

nandiyavatthu navamaá¹ƒ.

piyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asamo vaggo.

17. kodhavaggo

1. rohinÄ«khattiyakaÃ±Ã±Ä• vatthu

__kodhaá¹ƒ_ \Ne II 173/ \Ee III 295/ \Be II 192/ __jahe_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ
viharanto rohiniá¹ƒ nÄ• ma khattiyakaÃ±Ã±aá¹ƒ Ä• rabbha kathesi.

ekasmiá¹ƒ kira samaye Ä• yasmÄ• anuruddho paÃ±casatehi bhikkhÅ«hi saddhiá¹ƒ kapilav
Ã±Ä• takÄ• ``thero Ä• gatoâ€™â€™ ti sutvÄ• therassa santikaá¹ƒ agamaá¹ƒsu á¹-hapetvÄ
bhaginiá¹ƒ. thero Ã±Ä• take pucchi ``kahaá¹ƒ, rohinÄ«â€™â€™ ti? ``gehe, bhanteâ€™â€™
nÄ• gatÄ• â€™â€™ ti? ``sarÄ«re tassÄ• chavirogo uppannoti lajjÄ• ya nÄ• gatÄ• , bhanteâ
naâ€™â€™ nti pakkosÄ• petvÄ• paá¹-akaÃ±cukaá¹ƒ paá¹-imuÃ±citvÄ• Ä• gataá¹ƒ evamÄ
nÄ• gatÄ• sÄ«â€™â€™ ti? ``sarÄ«re me, bhante, chavirogo uppanno, tasmÄ• lajjÄ• ya nÄ
pana te puÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti? ``kiá¹ƒ karomi, bhanteâ€™â€™
kÄ• rehÄ«â€™â€™ ti. ``kiá¹ƒ \Ee III 296/ gahetvÄ• â€™â€™ ti? ``kiá¹ƒ te pasÄ• dhanabhaa
ti? ``atthi, bhanteâ€™â€™ ti. ``kiá¹ƒ mÅ«laâ€™â€™ nti? ``dasasahassamÅ«laá¹ƒ bhavissa
taá¹ƒ vissajjetvÄ• Ä• sanasÄ• laá¹ƒ kÄ• rehÄ«â€™â€™ ti. ``ko me, bhante, kÄ• ressatÄ«â
á¹-hitaÃ±Ä• take oloketvÄ• ``tumhÄ• kaá¹ƒ bhÄ• ro hotÅ«â€™â€™ ti Ä• ha. ``tumhe pana,
karissathÄ• â€™â€™ ti? ``ahampi idheva bhavissÄ• mÄ«â€™â€™ ti. ``tena hi etissÄ• dab
ti. te ``sÄ• dhu, bhanteâ€™â€™ ti Ä• hariá¹ƒsu.

thero Ä• sanasÄ• laá¹ƒ saá¹ƒvidahanto rohiniá¹ƒ Ä• ha --- ``dvibhÅ«mikaá¹ƒ Ä• sanasÄ• la
padarÄ• naá¹ƒ dinnakÄ• lato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• sÄ• laá¹ƒ nibaddhaá¹ƒ sammajjitv
nibaddhaá¹ƒ pÄ• nÄ«yaghaá¹-e upaá¹-á¹-hÄ• pehÄ«â€™â€™ ti. sÄ• ``sÄ• dhu, bhanteâ€™
pasÄ• dhanabhaá¹‡á¸• akaá¹ƒ vissajjetvÄ• dvibhÅ«mikaÄ• sanasÄ• laá¹ƒ kÄ• retvÄ• upa
paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• sÄ• laá¹ƒ sammajjanÄ• dÄ«ni akÄ• si. nibaddhaá¹ƒ bhikkhÅ« n
Ä• sanasÄ• laá¹ƒ sammajjantiyÄ• va chavirogo milÄ• yi. sÄ• Ä• sanasÄ• lÄ• ya niá¹-á¹-hitÄ
bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• Ä• sanasÄ• laá¹ƒ pÅ«retvÄ• \Ne II 174/ nisinnassa bud
bhikkhusaá¹…ghassa paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ adÄ• si. satthÄ• kat
dÄ• naâ€™â€™ nti pucchi. ``bhaginiyÄ• me, bhante, rohiniyÄ• â€™â€™ ti. ``sÄ• pana kal
bhanteâ€™â€™ ti. ``pakkosatha naâ€™â€™ nti? sÄ• Ä• gantuá¹ƒ na icchi. atha naá¹ƒ sat
pakkosÄ• pesiyeva. Ä• gantvÄ• ca pana vanditvÄ• \Ee III 297/ nisinnaá¹ƒ Ä• ha --- ``rohini
nÄ• gamitthÄ• â€™â€™ ti? ``sarÄ«re me, bhante, chavirogo atthi, tena lajjamÄ• nÄ• nÄ• g
``jÄ• nÄ• si pana kiá¹ƒ te nissÄ• ya esa uppannoâ€™â€™ ti? ``na jÄ• nÄ• mi, bhanteâ€™â
nissÄ• ya uppanno esoâ€™â€™ ti. ``kiá¹ƒ pana me, bhante, kataâ€™â€™ nti? ``tena hi sua
athassÄ• satthÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesÄ« ekissÄ• raÃ±Ã±o nÄ• á¹-akitthiyÄ• Ä• ghÄ•
uppÄ• dessÄ• mÄ«â€™â€™ ti cintetvÄ• mahÄ• kacchuphalÄ• ni Ä• harÄ• petvÄ• taá¹ƒ n
pakkosÄ• petvÄ• yathÄ• sÄ• na jÄ• nÄ• ti, evamassÄ• sayane ceva pÄ• vÄ• rakojavÄ• c
kacchucuá¹‡á¹‡Ä• ni á¹-hapÄ• pesi, keá¸·iá¹ƒ kurumÄ• nÄ• viya tassÄ• sarÄ«repi okiri. ta
sarÄ«raá¹ƒ uppakkuppakkaá¹ƒ gaá¹‡á¸• Ä• gaá¹‡á¸• ajÄ• taá¹ƒ ahosi. sÄ• kaá¹‡á¸• uvant
tatrÄ• pissÄ• kacchucuá¹‡á¹‡ehi khÄ• diyamÄ• nÄ• ya kharatarÄ• vedanÄ• uppajji. tadÄ•
ahosÄ«ti.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• , ``rohini, tadÄ• tayÄ• vetaá¹ƒ kammaá¹ƒ kataá¹ƒ. a
vÄ• issÄ• vÄ• kÄ• tuá¹ƒ na yuttarÅ«po evÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha --

<221> á¹• 21 ``kodhaá¹ƒ jahe vippajaheyya mÄ• naá¹ƒ,

saá¹ƒyojanaá¹ƒ sabbamatikkameyya.

taá¹ƒ nÄ• marÅ«pasmimasajjamÄ• naá¹ƒ,

akiÃ±canaá¹ƒ nÄ• nupatanti dukkhÄ• â€™â€™ ti ||

tattha \Ee III 298/ __kodha_nti sabbÄ• kÄ• rampi kodhaá¹ƒ navavidhampi mÄ• naá¹ƒ jahey
kÄ• marÄ• gasaá¹ƒyojanÄ• dikaá¹ƒ dasavidhampi sabbasaá¹ƒyojanaá¹ƒ atikkameyya. __as
yo hi ``mama rÅ«paá¹ƒ mama vedanÄ• â€™â€™ tiÄ• dinÄ• nayena nÄ• marÅ«paá¹ƒ paá¹
bhijjamÄ• ne socati vihaÃ±Ã±ati \Be II 194/, ayaá¹ƒ nÄ• marÅ«pasmiá¹ƒ sajjati nÄ• ma. eva
avihaÃ±Ã±anto na sajjati nÄ• ma. taá¹ƒ puggalaá¹ƒ evaá¹ƒ asajjamÄ• naá¹ƒ rÄ• gÄ• dÄ«na
\Ne II 175/ dukkhÄ• nÄ• ma nÄ• nupatantÄ«ti attho. desanÄ• vasÄ• ne bahÅ« sotÄ• pattip
rohinÄ«pi sotÄ• pattiphale patiá¹-á¹-hitÄ• , taá¹…khaá¹‡aÃ±Ã±evassÄ• sarÄ«raá¹ƒ suvaá¹‡

sÄ• tato cutÄ• tÄ• vatiá¹ƒsabhavane catunnaá¹ƒ devaputtÄ• naá¹ƒ sÄ«mantare nibbattitv
rÅ«pasobhaggappattÄ• ahosi. cattÄ• ropi devaputtÄ• taá¹ƒ disvÄ• uppannasinehÄ• hutv
nibbattÄ• , mama sÄ«mÄ• ya anto nibbattÄ• â€™â€™ ti vivadantÄ• sakkassa devaraÃ±Ã±
imaá¹ƒ no nissÄ• ya aá¸• á¸• o uppanno, taá¹ƒ vinicchinÄ• thÄ• â€™â€™ ti Ä• haá¹ƒsu. sal
uppannasineho hutvÄ• evamÄ• ha --- ``imÄ• ya vo diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya katha
uppannÄ• nÄ«â€™â€™ ti. atheko Ä• ha --- ``mama tÄ• va uppannacittaá¹ƒ saá¹…gÄ• mab
nÄ• sakkhÄ«â€™â€™ ti. dutiyo ``mama cittaá¹ƒ pabbatanadÄ« viya sÄ«ghaá¹ƒ pavattatiye
tatiyo ``mama imissÄ• diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya kakkaá¹-assa viya akkhÄ«ni nikkh
catuttho ``mama cittaá¹ƒ cetiye ussÄ• pitadhajo viya niccalaá¹ƒ á¹-hÄ• tuá¹ƒ nÄ• sakkhÄ«â€
Ä• ha --- ``tÄ• tÄ• , tumhÄ• kaá¹ƒ tÄ• va cittÄ• ni pasayharÅ«pÄ• ni, ahaá¹ƒ pana imaá¹ƒ la

alabhantassa me maraá¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti. devaputtÄ• , ``mahÄ• rÄ• ja, tumhÄ
natthÄ«â€™â€™ ti taá¹ƒ sakkassa vissajjetvÄ• pakkamiá¹ƒsu. sÄ• sakkassa piyÄ• ahosi
``asukakÄ«á¸·aá¹ƒ nÄ• ma gacchÄ• mÄ• â€™â€™ ti vutte sakko tassÄ• vacanaá¹ƒ paá¹-ik

rohinÄ«khattiyakaÃ±Ã±Ä• vatthu paá¹-hamaá¹ƒ.

2. aÃ±Ã±atarabhikkhuvatthu

__yo ve uppatita_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• aggÄ• á¸·ave cetiye viharanto aÃ±
Ä• rabbha kathesi.

satthÄ• rÄ• \Be II 195/ hi bhikkhusaá¹…ghassa senÄ• sane anuÃ±Ã±Ä• te rÄ• jagahaseá¹
kariyamÄ• nesu eko Ä• á¸·aviko bhikkhu attano senÄ• sanaá¹ƒ karonto ekaá¹ƒ manÄ• paru
chindituá¹ƒ Ä• rabhi. tattha pana nibbattÄ• ekÄ• taruá¹‡aputtÄ• devatÄ• puttaá¹ƒ aá¹…ke
``mÄ• me, sÄ• mi, vimÄ• naá¹ƒ chindi, na sakkhissÄ• mi puttaá¹ƒ Ä• dÄ• ya anÄ• vÄ• sÄ•
176/ ``ahaá¹ƒ aÃ±Ã±atra Ä«disaá¹ƒ rukkhaá¹ƒ na labhissÄ• mÄ«â€™â€™ ti tassÄ• vacana
tÄ• va dÄ• rakaá¹ƒ oloketvÄ• oramissatÄ«â€™â€™ ti puttaá¹ƒ rukkhasÄ• khÄ• ya á¹-hape
pharasuá¹ƒ sandhÄ• retuá¹ƒ asakkonto dÄ• rakassa bÄ• huá¹ƒ chindi, devatÄ• uppannaba
mÄ• ressÄ• mÄ«â€™â€™ ti ubho hatthe ukkhipitvÄ• evaá¹ƒ tÄ• va cintesi --- ``ayaá¹ƒ bhik
imaá¹ƒ mÄ• ressÄ• mi, nirayagÄ• minÄ« bhavissÄ• mi. sesadevatÄ• pi attano rukkhaá¹ƒ ch
`asukadevatÄ• ya evaá¹ƒ nÄ• ma mÄ• rito bhikkhÅ«â€™ ti maá¹ƒ pamÄ• á¹‡aá¹ƒ katvÄ• b
sasÄ• miko bhikkhu, sÄ• mikasseva naá¹ƒ kathessÄ• mÄ«â€™â€™ ti ukkhittahatthe apane
santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• ``kiá¹ƒ deva
``bhante, tumhÄ• kaá¹ƒ me sÄ• vakena idaá¹ƒ nÄ• ma kataá¹ƒ, ahampi naá¹ƒ mÄ• retukÄ•
cintetvÄ• amÄ• retvÄ• va idhÄ• gatÄ• â€™â€™ ti sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ vitthÄ• rato Ä•

satthÄ• taá¹ƒ sutvÄ• ``sÄ• dhu, \Ee III 301/ sÄ• dhu devate, sÄ• dhu te kataá¹ƒ evaá¹ƒ ug
bhantaá¹ƒ rathaá¹ƒ viya niggaá¹‡hamÄ• nÄ• yÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha

<222> á¹• 21 ``yo ve uppatitaá¹ƒ kodhaá¹ƒ, rathaá¹ƒ bhantaá¹ƒva vÄ• raye.

tamahaá¹ƒ sÄ• rathiá¹ƒ brÅ«mi, rasmiggÄ• ho itaro janoâ€™â€™ ti ||

tattha __uppatita_nti uppannaá¹ƒ. __rathaá¹ƒ bhantaá¹ƒ vÄ• _ti yathÄ• nÄ• ma cheko sÄ•
dhÄ• vantaá¹ƒ rathaá¹ƒ niggaá¹‡hitvÄ• yathicchakaá¹ƒ á¹-hapeti, evaá¹ƒ yo puggalo uppan
niggaá¹‡hituá¹ƒ sakkoti. __tamaha_nti taá¹ƒ ahaá¹ƒ sÄ• rathiá¹ƒ brÅ«mi. __itaro jano_ti itar
rÄ• jauparÄ• jÄ• dÄ«naá¹ƒ rathasÄ• rathijano rasmiggÄ• ho nÄ• ma hoti, na uttamasÄ• rath

desanÄ• vasÄ• ne \Be II 196/ devatÄ• sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ• ya
dhammadesanÄ• ahosÄ«ti.

devatÄ• pana sotÄ• pannÄ• hutvÄ• pi rodamÄ• nÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• ``k
pucchitvÄ• , ``bhante, vimÄ• naá¹ƒ me naá¹-á¹-haá¹ƒ, idÄ• ni kiá¹ƒ karissÄ• mÄ«â€™â€™ t
mÄ• cintayi, ahaá¹ƒ te vimÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti jetavane gandhakuá¹-isamÄ«p
ekaá¹ƒ rukkhaá¹ƒ apadisanto ``amukasmiá¹ƒ okÄ• se rukkho vivitto, tattha upagacchÄ• â€™
\Ne II 177/ upagaÃ±chi. tato paá¹-á¹-hÄ• ya ``buddhadattiyaá¹ƒ imissÄ• vimÄ• naâ€™â€™
Ä• gantvÄ• \Ee III 302/ taá¹ƒ cÄ• letuá¹ƒ nÄ• sakkhiá¹ƒsu. satthÄ• taá¹ƒ atthuppattiá¹ƒ kat
bhÅ«tagÄ• masikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pesÄ«ti.

aÃ±Ã±atarabhikkhuvatthu dutiyaá¹ƒ.

3. uttarÄ• upÄ• sikÄ• vatthu

__akkodhena jine kodha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto utta
uttaraá¹ƒ upÄ• sikaá¹ƒ Ä• rabbha kathesi.

tatrÄ• yamanupubbÄ« kathÄ• --- rÄ• jagahe kira sumanaseá¹-á¹-hiá¹ƒ nissÄ• ya puá¹‡á¹‡c
katvÄ• jÄ«vati. tassa bhariyÄ• ca uttarÄ• nÄ• ma dhÄ«tÄ• cÄ• ti dveyeva gehamÄ• nusa
``sattÄ• haá¹ƒ nakkhattaá¹ƒ kÄ«á¸·itabbaâ€™â€™ nti rÄ• jagahe ghosanaá¹ƒ kariá¹ƒsu. taá
sumanaseá¹-á¹-hi pÄ• tova Ä• gataá¹ƒ puá¹‡á¹‡aá¹ƒ Ä• mantetvÄ• , ``tÄ• ta, amhÄ• kaá¹ƒ
kÄ«á¸·itukÄ• mo, tvaá¹ƒ kiá¹ƒ nakkhattaá¹ƒ kÄ«á¸·issasi, udÄ• hu bhatiá¹ƒ karissasÄ«â€™â
nakkhattaá¹ƒ nÄ• ma sadhanÄ• naá¹ƒ hoti, mama pana gehe svÄ• tanÄ• ya yÄ• gutaá¹‡á¸•
nakkhattena, goá¹‡e labhanto kasituá¹ƒ gamissÄ• mÄ«â€™â€™ ti. ``tena hi goá¹‡e gaá¹‡h
balavagoá¹‡e ca naá¹…galaÃ±ca gahetvÄ• , ``bhadde, nÄ• garÄ• nakkhattaá¹ƒ kÄ«á¸·anti
bhatiá¹ƒ kÄ• tuá¹ƒ gamissÄ• mi, mayhampi tÄ• va ajja dviguá¹‡aá¹ƒ \Ee III 303/ nivÄ• paá¹ƒ
Ä• hareyyÄ• sÄ«â€™â€™ ti bhariyaá¹ƒ vatvÄ• khettaá¹ƒ agamÄ• si.

sÄ• riputtattheropi \Be II 197/ sattÄ• haá¹ƒ nirodhasamÄ• panno taá¹ƒ divasaá¹ƒ vuá¹-á¹-hÄ
ajja mayÄ• saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti olokento puá¹‡á¹‡aá¹ƒ attano
paviá¹-á¹-haá¹ƒ disvÄ• ``saddho nu kho esa, sakkhissati vÄ• me saá¹…gahaá¹ƒ kÄ• tuâ€™
saddhabhÄ• vaÃ±ca saá¹…gahaá¹ƒ kÄ• tuá¹ƒ samatthabhÄ• vaÃ±ca tappaccayÄ• cassa n
Ã±atvÄ• pattacÄ«varamÄ• dÄ• ya tassa kasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• vÄ• á¹-atÄ«re
aá¹-á¹-hÄ• si.

puá¹‡á¹‡o theraá¹ƒ disvÄ• va kasiá¹ƒ á¹-hapetvÄ• paÃ±capatiá¹-á¹-hitena theraá¹ƒ vanditv
attho bhavissatÄ«â€™â€™ ti dantakaá¹-á¹-haá¹ƒ kappiyaá¹ƒ katvÄ• adÄ• si. athassa thero

parissÄ• vanaÃ±ca nÄ«haritvÄ• \Ne II 178/ adÄ• si. so ``pÄ• nÄ«yena attho bhavissatÄ«â€
pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• adÄ• si. thero cintesi --- ``ayaá¹ƒ paresaá¹ƒ pacchimagehe
gehadvÄ• raá¹ƒ gamissÄ• mi, imassa bhariyÄ• maá¹ƒ daá¹-á¹-huá¹ƒ na labhissati. yÄ• vas
maggaá¹ƒ paá¹-ipajjati, tÄ• va idheva bhavissÄ• mÄ«â€™â€™ ti. so tattheva thokaá¹ƒ vÄ«t
maggÄ• ruá¸·habhÄ• vaá¹ƒ Ã±atvÄ• antonagarÄ• bhimukho pÄ• yÄ• si.

sÄ• antarÄ• magge theraá¹ƒ disvÄ• cintesi --- ``appekadÄ• haá¹ƒ deyyadhamme sati \Ee
passÄ• mi, appekadÄ• me ayyaá¹ƒ passantiyÄ• deyyadhammo na hoti. ajja pana me ayyo
cÄ• yaá¹ƒ atthi, karissati nu kho me saá¹…gahaâ€™â€™ nti. sÄ• bhattabhÄ• janaá¹ƒ orop
paÃ±capatiá¹-á¹-hitena vanditvÄ• , ``bhante, idaá¹ƒ lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ti acin
saá¹…gahaá¹ƒ karothÄ• â€™â€™ ti Ä• ha. thero pattaá¹ƒ upanÄ• metvÄ• tÄ• ya ekena ha
ekena hatthena tato bhattaá¹ƒ dadamÄ• nÄ• ya upaá¸• á¸• habhatte dinne ``alaâ€™â€™ nt
sÄ• , ``bhante, ekova paá¹-iviso, na sakkÄ• dvidhÄ• kÄ• tuá¹ƒ. tumhÄ• kaá¹ƒ dÄ• sassa id
paralokasaá¹…gahaá¹ƒ karotha, niravasesameva dÄ• tukÄ• mamhÄ«â€™â€™ ti vatvÄ• sa
patiá¹-á¹-hapetvÄ• ``tumhehi diá¹-á¹-hadhammasseva bhÄ• gÄ« assaâ€™â€™ nti patthana
hotÅ«â€™â€™ ti vatvÄ• á¹-hitakova anumodanaá¹ƒ karitvÄ• ekasmiá¹ƒ udakaphÄ• sukaá
bhattakiccamakÄ• si. sÄ• pi nivattitvÄ• taá¹‡á¸• ule pariyesitvÄ• bhattaá¹ƒ paci. puá¹‡á¹‡o
aá¸• á¸• hakarÄ«samattaá¹-á¹-hÄ• naá¹ƒ kasitvÄ• jighacchaá¹ƒ sahituá¹ƒ asakkonto goá¹‡
ekarukkhacchÄ• yaá¹ƒ pavisitvÄ• maggaá¹ƒ olokento nisÄ«di.

athassa \Be II 198/ bhariyÄ• bhattaá¹ƒ Ä• dÄ• ya gacchamÄ• nÄ• taá¹ƒ disvÄ• va ``esa ji
olokento nisinno. sace maá¹ƒ \Ee III 305/ `ativiya je cirÄ• yÄ«â€™ ti tajjetvÄ• patodalaá¹-á¹
paharissati, mayÄ• katakammaá¹ƒ niratthakaá¹ƒ bhavissati. paá¹-ikaccevassa Ä• rocessÄ•
evamÄ• ha --- ``sÄ• mi, ajjekadivasaá¹ƒ cittaá¹ƒ pasÄ• dehi, mÄ• mayÄ• katakammaá¹ƒ n
pÄ• tova te bhattaá¹ƒ Ä• harantÄ« antarÄ• magge dhammasenÄ• patiá¹ƒ disvÄ• tava bhatt
gantvÄ• bhattaá¹ƒ pacitvÄ• Ä• gatÄ• , pasÄ• dehi, sÄ• mi, cittaâ€™â€™ nti. so ``kiá¹ƒ vac
pucchitvÄ• puna tamatthaá¹ƒ sutvÄ• , ``bhadde, sÄ• dhu vata te kataá¹ƒ mama bhattaá¹ƒ a
mayÄ• pissa ajja pÄ• tova dantakaá¹-á¹-haÃ±ca mukhodakaÃ±ca dinnaâ€™â€™ nti pasann
abhinanditvÄ• ussure laddhabhattatÄ• ya kilantakÄ• yo tassÄ• aá¹…ke sÄ«saá¹ƒ katvÄ• n

athassa \Ne II 179/ pÄ• tova kasitaá¹-á¹-hÄ• naá¹ƒ paá¹ƒsucuá¹‡á¹‡aá¹ƒ upÄ• dÄ• ya sabb
kaá¹‡ikÄ• rapuppharÄ• si viya sobhamÄ• naá¹ƒ aá¹-á¹-hÄ• si. so pabuddho oloketvÄ• bhar
etaá¹ƒ kasitaá¹-á¹-hÄ• naá¹ƒ sabbaá¹ƒ mama suvaá¹‡á¹‡aá¹ƒ hutvÄ• paÃ±Ã±Ä• yati, kiá¹ƒ
laddhabhattatÄ• ya akkhÄ«ni bhamantÄ«â€™â€™ ti. ``sÄ• mi, mayhampi evameva paÃ±Ã±
uá¹-á¹-hÄ• ya tattha gantvÄ• ekapiá¹‡á¸• aá¹ƒ gahetvÄ• naá¹…galasÄ«se paharitvÄ• suv
\Ee III 306/ ``aho ayyassa dhammasenÄ• patissa me dinnadÄ• nena ajjeva vipÄ• ko dassito
ettakaá¹ƒ dhanaá¹ƒ paá¹-icchÄ• detvÄ• paribhuÃ±jituâ€™â€™ nti bhariyÄ• ya Ä• bhataá¹ƒ
suvaá¹‡á¹‡assa pÅ«retvÄ• rÄ• jakulaá¹ƒ gantvÄ• raÃ±Ã±Ä• katokÄ• so pavisitvÄ• rÄ• jÄ

tÄ• tÄ• â€™â€™ ti vutte, ``deva, ajja mayÄ• kasitaá¹-á¹-hÄ• naá¹ƒ sabbaá¹ƒ suvaá¹‡á¹‡ab
á¹-hitaá¹ƒ, idaá¹ƒ suvaá¹‡á¹‡aá¹ƒ Ä• harÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``kosi tvaâ€™â
nÄ• ma ahaâ€™â€™ nti. ``kiá¹ƒ pana te ajja kataâ€™â€™ nti? ``dhammasenÄ• patissa me
dantakaá¹-á¹-haÃ±ca mukhodakaÃ±ca dinnaá¹ƒ, bhariyÄ• yapi me mayhaá¹ƒ Ä• haraá¹‡ab
nti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``ajjeva kira, bho, dhammasenÄ• patissa dinnadÄ• nena vipÄ• ko das
``tÄ• ta, kiá¹ƒ karomÄ«â€™â€™ ti pucchi. ``bahÅ«ni sakaá¹-asahassÄ• ni pahiá¹‡itvÄ• suv
Ä• harÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• sakaá¹-Ä• ni pahiá¹‡i. rÄ• japurisesu ``raÃ±Ã±o santa
gahitagahitaá¹ƒ mattikÄ• va hoti. te gantvÄ• raÃ±Ã±o Ä• rocetvÄ• ``tumhehi kinti \Be II 199
nti. puá¹-á¹-hÄ• ``tumhÄ• kaá¹ƒ santakaâ€™â€™ nti Ä• haá¹ƒsu. na mayhaá¹ƒ, tÄ• tÄ• , sa
``puá¹‡á¹‡assa santakaâ€™â€™ nti \Ee III 307/ vatvÄ• gaá¹‡hathÄ• ti. te tathÄ• kariá¹ƒsu
suvaá¹‡á¹‡ameva ahosi. sabbampi Ä• haritvÄ• rÄ• jaá¹…gaá¹‡e rÄ• simakaá¹ƒsu, asÄ«tih
rÄ• jÄ• nÄ• gare sannipÄ• tetvÄ• ``imasmiá¹ƒ nagare atthi kassaci ettakaá¹ƒ suvaá¹‡á¹‡aâ
devÄ• â€™â€™ ti. ``kiá¹ƒ panassa dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``seá¹-á¹-hichattaá¹ƒ
``bÄ• hudhanaseá¹-á¹-hi nÄ• ma hotÅ«â€™â€™ ti mahantena bhogena saddhiá¹ƒ tassa se
naá¹ƒ so Ä• ha --- ``mayaá¹ƒ, deva, ettakaá¹ƒ kÄ• laá¹ƒ parakule vasimhÄ• , vasanaá¹-á¹-hA
ti. ``tena hi passa, esa gumbo paÃ±Ã±Ä• yati, etaá¹ƒ harÄ• petvÄ• gehaá¹ƒ kÄ• rehÄ«â€™
purÄ• á¹‡aseá¹-á¹-hissa gehaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so tasmiá¹ƒ á¹-hÄ• ne katipÄ• hene
gehappavesanamaá¹…galaÃ±ca chattamaá¹…galaÃ±ca ekatova karonto sattÄ• haá¹ƒ budd
bhikkhusaá¹…ghassa dÄ• naá¹ƒ adÄ• si. athassa satthÄ• anumodanaá¹ƒ karonto anupubb
dhammakathÄ• vasÄ• ne puá¹‡á¹‡aseá¹-á¹-hi ca bhariyÄ• cassa dhÄ«tÄ• ca uttarÄ• ti tay
ahesuá¹ƒ.

aparabhÄ• ge \Ne II 180/ rÄ• jagahaseá¹-á¹-hi puá¹‡á¹‡aseá¹-á¹-hino dhÄ«taraá¹ƒ attano p
``nÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti vatvÄ• ``mÄ• evaá¹ƒ karotu, ettakaá¹ƒ kÄ• laá¹ƒ amh
308/ te sampatti laddhÄ• , detu me puttassa dhÄ«taraâ€™â€™ nti vutte ``so micchÄ• diá¹-á
tÄ«hi ratanehi vinÄ• vattituá¹ƒ na sakkoti, nevassa dhÄ«taraá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä•
seá¹-á¹-higaá¹‡Ä• dayo kulaputtÄ• ``mÄ• tena saddhiá¹ƒ vissÄ• saá¹ƒ bhindi, dehissa dhÄ
yÄ• ciá¹ƒsu. so tesaá¹ƒ vacanaá¹ƒ sampaá¹-icchitvÄ• Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ dhA
patikulaá¹ƒ gatakÄ• lato paá¹-á¹-hÄ• ya bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒ vÄ• upasaá¹…kamitu
dhammaá¹ƒ vÄ• sotuá¹ƒ nÄ• lattha. evaá¹ƒ aá¸• á¸• hatiyesu mÄ• sesu vÄ«tivattesu santik
pucchi --- ``idÄ• ni kittakaá¹ƒ antovassassa avasiá¹-á¹-haâ€™â€™ nti? ``aá¸• á¸• hamÄ• so
sÄ• sanaá¹ƒ pahiá¹‡i ``kasmÄ• maá¹ƒ evarÅ«pe bandhanÄ• gÄ• re pakkhipiá¹ƒsu, varaá¹ƒ
\Be II 200/ paresaá¹ƒ dÄ• siá¹ƒ sÄ• vetuá¹ƒ. evarÅ«passa micchÄ• diá¹-á¹-hikulassa dÄ• tu
Ä• gatakÄ• lato paá¹-á¹-hÄ• ya bhikkhudassanÄ• dÄ«su ekampi puÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ na

athassÄ• pitÄ• ``dukkhitÄ• vata me dhÄ«tÄ• â€™â€™ ti anattamanataá¹ƒ pavedetvÄ• p

kahÄ• paá¹‡asahassÄ• ni pesesi ``imasmiá¹ƒ nagare sirimÄ• nÄ• ma gaá¹‡ikÄ• atthi, deva
gaá¹‡hÄ• ti. imehi kahÄ• paá¹‡ehi taá¹ƒ Ä• netvÄ• sÄ• mikassa pÄ• daparicÄ• rikaá¹ƒ katv
karotÅ«â€™â€™ ti \Ee III 309/. sÄ• sirimaá¹ƒ pakkosÄ• petvÄ• ``sahÄ• yike ime kahÄ• pa
aá¸• á¸• hamÄ• saá¹ƒ tava sahÄ• yakaá¹ƒ paricarÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhÅ«
taá¹ƒ Ä• dÄ• ya sÄ• mikassa santikaá¹ƒ gantvÄ• tena sirimaá¹ƒ disvÄ• ``kiá¹ƒ idaâ€™â€™
aá¸• á¸• hamÄ• saá¹ƒ mama sahÄ• yikÄ• tumhe paricaratu, ahaá¹ƒ pana imaá¹ƒ aá¸• á¸• h
dÄ• tukÄ• mÄ• dhammaÃ±ca sotukÄ• mÄ• â€™â€™ ti Ä• ha. so taá¹ƒ abhirÅ«paá¹ƒ itthiá
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

uttarÄ• pi kho buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• , ``bhante, imaá¹ƒ a
agantvÄ• idheva bhikkhÄ• gahetabbÄ• â€™â€™ ti satthu paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• ``ito c
mahÄ• pavÄ• raá¹‡Ä• , tÄ• va satthÄ• raá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ labh
tuá¹-á¹-hamÄ• nasÄ• ``evaá¹ƒ yÄ• guá¹ƒ pacatha, evaá¹ƒ pÅ«ve pacathÄ• â€™â€™ ti mal
saá¹ƒvidahantÄ« vicarati. athassÄ• sÄ• miko ``sve pavÄ• raá¹‡Ä• bhavissatÄ«â€™â€™ ti
vÄ• tapÄ• ne á¹-hatvÄ• ``kiá¹ƒ nu kho karontÄ« sÄ• andhabÄ• lÄ• vicaratÄ«â€™â€™ ti o
seá¹-á¹-hÄ«dhÄ«taraá¹ƒ sedakilinnaá¹ƒ chÄ• rikÄ• ya okiá¹‡á¹‡aá¹ƒ aá¹…gÄ• ramasimakk
saá¹ƒvidahitvÄ• vicaramÄ• naá¹ƒ disvÄ• ``aho andhabÄ• lÄ• evarÅ«pe á¹-hÄ• ne imaá¹ƒ
nÄ• nubhavati, `muá¹‡á¸• akasamaá¹‡e upaá¹-á¹-hahissÄ• mÄ«â€™ ti tuá¹-á¹-hacittÄ• vica
apagaÃ±chi.

tasmiá¹ƒ apagate \Ee III 310/ tassa santike á¹-hitÄ• sirimÄ• ``kiá¹ƒ nu kho oloketvÄ• esa
teneva vÄ• tapÄ• nena olokentÄ« uttaraá¹ƒ disvÄ• ``imaá¹ƒ oloketvÄ• iminÄ• hasitaá¹ƒ, a
saddhiá¹ƒ santhavo atthÄ«â€™â€™ ti cintesi. sÄ• kira aá¸• á¸• hamÄ• saá¹ƒ tasmiá¹ƒ geh
vasamÄ• nÄ• pi taá¹ƒ sampattiá¹ƒ anubhavamÄ• nÄ• attano bÄ• hirakaitthibhÄ• vaá¹ƒ ajÄ
gharasÄ• minÄ«â€™â€™ ti saÃ±Ã±amakÄ• si. sÄ• \Be II 201/ uttarÄ• ya Ä• ghÄ• taá¹ƒ ba
uppÄ• dessÄ• mÄ«â€™â€™ ti pÄ• sÄ• dÄ• oruyha mahÄ• nasaá¹ƒ pavisitvÄ• pÅ«vapaca
kaá¹-acchunÄ• Ä• dÄ• ya uttarÄ• bhimukhaá¹ƒ pÄ• yÄ• si. uttarÄ• taá¹ƒ Ä• gacchantiá¹ƒ c
mayhaá¹ƒ upakÄ• ro kato, cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ, brahmaloko atinÄ«cako, ma
mahanto. ahaÃ±hi etaá¹ƒ nissÄ• ya dÄ• naÃ±ca dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ labhiá¹ƒ. s
atthi, idaá¹ƒ sappi maá¹ƒ dahatu. sace natthi, mÄ• dahatÅ«â€™â€™ ti taá¹ƒ mettÄ• ya pha
matthake Ä• sittaá¹ƒ pakkuthitasappi sÄ«tudakaá¹ƒ viya ahosi.

atha naá¹ƒ ``idaá¹ƒ sÄ«talaá¹ƒ \Ee III 311/ bhavissatÄ«â€™â€™ ti kaá¹-acchuá¹ƒ pÅ«retvÄ
Ä• gacchantiá¹ƒ uttarÄ• ya dÄ• siyo disvÄ• ``apehi dubbinÄ«te, na tvaá¹ƒ amhÄ• kaá¹ƒ ayy
sappiá¹ƒ Ä• siÃ±cituá¹ƒ anucchavikÄ• â€™â€™ ti santajjentiyo ito cito ca uá¹-á¹-hÄ• ya hat
pothetvÄ• bhÅ«miyaá¹ƒ pÄ• tesuá¹ƒ. uttarÄ• vÄ• rentÄ«pi vÄ• retuá¹ƒ nÄ• sakkhi. athassÄ
dÄ• siyo paá¹-ibÄ• hitvÄ• ``kissa te evarÅ«paá¹ƒ bhÄ• riyaá¹ƒ kataâ€™â€™ nti sirimaá¹ƒ c
nhÄ• petvÄ• satapÄ• katelena abbhaÃ±ji. tasmiá¹ƒ khaá¹‡e sÄ• attano bÄ• hirakitthibhÄ•

``mayÄ• bhÄ• riyaá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• mikassa hasanamattakÄ• raá¹‡Ä• imissÄ• u
Ä• siÃ±cantiyÄ• , ayaá¹ƒ `gaá¹‡hatha naâ€™ nti dÄ• siyo na Ä• á¹‡Ä• pesi. maá¹ƒ viheá¹-h
paá¹-ibÄ• hitvÄ• mayhaá¹ƒ kattabbameva akÄ• si. sacÄ• haá¹ƒ imaá¹ƒ na khamÄ• pessÄ•
phaleyyÄ• â€™â€™ ti tassÄ• pÄ• damÅ«le nipajjitvÄ• , ``ayye, khamÄ• hi meâ€™â€™ ti Ä
pitari khamante khamÄ• mÄ«ti. hotu, ayye, pitaraá¹ƒ te \Ee III 312/ puá¹‡á¹‡aseá¹-á¹-hiá¹ƒ k
puá¹‡á¹‡o mama vaá¹-á¹-ajanakapitÄ• , vivaá¹-á¹-ajanake pitari khamante panÄ• haá¹ƒ kha
vivaá¹-á¹-ajanakapitÄ• ti? sammÄ• sambuddhoti. mayhaá¹ƒ tena saddhiá¹ƒ vissÄ• so natthÄ
satthÄ• sve bhikkhusaá¹…ghaá¹ƒ Ä• dÄ• ya idhÄ• gamissati, tvaá¹ƒ yathÄ• laddhaá¹ƒ sakk
Ä• gantvÄ• taá¹ƒ khamÄ• pehÄ«ti. sÄ• ``sÄ• dhu, ayyeâ€™â€™ ti uá¹-á¹-hÄ• ya attano \N
paÃ±casatÄ• parivÄ• ritthiyo Ä• á¹‡Ä• petvÄ• nÄ• nÄ• vidhÄ• ni khÄ• danÄ«yÄ• ni ceva s
punadivase taá¹ƒ sakkÄ• raá¹ƒ Ä• dÄ• ya \Be II 202/ uttarÄ• ya gehaá¹ƒ Ä• gantvÄ• buddh
bhikkhusaá¹…ghassa patte patiá¹-á¹-hÄ• petuá¹ƒ avisahantÄ« aá¹-á¹-hÄ• si. taá¹ƒ sabbaá¹ƒ
saá¹ƒvidahi. sirimÄ• pi bhattakiccÄ• vasÄ• ne saddhiá¹ƒ parivÄ• rena satthu pÄ• damÅ«le n

atha naá¹ƒ satthÄ• pucchi --- ``ko te aparÄ• dhoâ€™â€™ ti? bhante, mayÄ• hiyyo idaá¹ƒ
sahÄ• yikÄ• maá¹ƒ viheá¹-hayamÄ• nÄ• dÄ• siyo nivÄ• retvÄ• mayhaá¹ƒ upakÄ• rameva
guá¹‡aá¹ƒ jÄ• nitvÄ• imaá¹ƒ khamÄ• pesiá¹ƒ, atha maá¹ƒ esÄ• ``tumhesu khamantesu kha
``evaá¹ƒ kira uttareâ€™â€™ ti? ``Ä• ma, bhante, sÄ«se me sahÄ• yikÄ• ya pakkuthitasappi
``tayÄ• kiá¹ƒ cintitaâ€™â€™ nti? ``cakkavÄ• á¸·aá¹ƒ \Ee III 313/ atisambÄ• dhaá¹ƒ, brahma
sahÄ• yikÄ• ya guá¹‡ova mahanto. ahaÃ±hi etaá¹ƒ nissÄ• ya dÄ• naÃ±ca dÄ• tuá¹ƒ dhamm
me imissÄ• upari kopo atthi, idaá¹ƒ maá¹ƒ dahatu. no ce, mÄ• dahatÅ«â€™â€™ ti evaá¹ƒ
phariá¹ƒ, bhanteti. satthÄ• ``sÄ• dhu sÄ• dhu, uttare, evaá¹ƒ kodhaá¹ƒ jinituá¹ƒ vaá¹-á¹-ati.
akkodhena, akkosakaparibhÄ• sako anakkosantena aparibhÄ• santena, thaddhamaccharÄ«
musÄ• vÄ• dÄ« saccavacanena jinitabboâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<223> á¹• 21 ``akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaâ€™â€™ nti ||

tattha __akkodhenÄ• _ti kodhano hi puggalo akkodhena hutvÄ• jinitabbo. __asÄ• dhu_nti
hutvÄ• jinitabbo. __kadariya_nti thaddhamaccharÄ« attano santakassa cÄ• gacittena jinitab
saccavacanena \Ee III 314/ jinitabbo. tasmÄ• evamÄ• ha --- ``akkodhena jine kodhaá¹ƒ ... p
saccenÄ• likavÄ• dinaâ€™â€™ nti.

desanÄ• vasÄ• ne sirimÄ• saddhiá¹ƒ paÃ±casatÄ• hi itthÄ«hi sotÄ• pattiphale patiá¹-á¹-ha

uttarÄ• upÄ• sikÄ• vatthu tatiyaá¹ƒ.

4. mahÄ• moggallÄ• nattherapaÃ±havatthu

__saccaá¹ƒ_ \Ne II 183/ \Be II 203/ __bhaá¹‡e_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetava
mahÄ• moggallÄ• nattherassa paÃ±haá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye thero devacÄ• rikaá¹ƒ gantvÄ• mahesakkhÄ• ya devatÄ• ya vimÄ• na
santikaá¹ƒ Ä• gantvÄ• vanditvÄ• á¹-hitaá¹ƒ evamÄ• ha --- ``devate mahatÄ« te sampatti, k
imaá¹ƒ alatthÄ• â€™â€™ ti? ``mÄ• maá¹ƒ, bhante, pucchathÄ• â€™â€™ ti. devatÄ• kira a
lajjamÄ• nÄ• evaá¹ƒ vadati. sÄ• pana therena ``kathehiyevÄ• â€™â€™ ti vuccamÄ• nÄ•
dÄ• naá¹ƒ dinnaá¹ƒ, na pÅ«jÄ• katÄ• , na dhammo suto, kevalaá¹ƒ saccamattaá¹ƒ rakkhita
aÃ±Ã±Ä• ni vimÄ• nadvÄ• rÄ• ni \Ee III 315/ gantvÄ• Ä• gatÄ• gatÄ• aparÄ• pi devadhÄ«t
niguhitvÄ• theraá¹ƒ paá¹-ibÄ• hituá¹ƒ asakkontÄ«su ekÄ• tÄ• va Ä• ha --- ``bhante, mayÄ•
nÄ• ma atthi, ahaá¹ƒ pana kassapabuddhakÄ• le parassa dÄ• sÄ« ahosiá¹ƒ, tassÄ• me sÄ
pharuso, gahitaggahiteneva kaá¹-á¹-hena vÄ• kaliá¹…garena vÄ• sÄ«saá¹ƒ bhindati. sÄ• h
tava sÄ• miko lakkhaá¹‡Ä• hataá¹ƒ vÄ• kÄ• tuá¹ƒ nÄ• sÄ• dÄ«ni vÄ• chindituá¹ƒ issaro, m
paribhÄ• setvÄ• kopaá¹ƒ nÄ• ma na akÄ• siá¹ƒ, tena me ayaá¹ƒ sampatti laddhÄ• â€™â€™
bhante, ucchukhettaá¹ƒ rakkhamÄ• nÄ• ekassa bhikkhuno ucchuyaá¹-á¹-hiá¹ƒ adÄ• siá¹ƒâ
timbarusakaá¹ƒ adÄ• siá¹ƒ. aparÄ• ekaá¹ƒ eá¸·Ä• lukaá¹ƒ adÄ• siá¹ƒ. aparÄ• ekaá¹ƒ phÄ•
adÄ• siá¹ƒ. aparÄ• ekaá¹ƒ mÅ«lamuá¹-á¹-hiá¹ƒ. aparÄ• ``nimbamuá¹-á¹-hiâ€™â€™ ntiÄ•
kataá¹ƒ parittadÄ• naá¹ƒ Ä• rocetvÄ• ``iminÄ• iminÄ• kÄ• raá¹‡ena amhehi ayaá¹ƒ sampa
Ä• haá¹ƒsu.

thero tÄ• hi katakammaá¹ƒ sutvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pucchi --- ``sakkÄ• n
saccakathanamattena, kopanibbÄ• panamattena, atiparittakena timbarusakÄ• didÄ• namatt
laddhuâ€™â€™ nti. ``kasmÄ• maá¹ƒ, moggallÄ• na, pucchasi, nanu te devatÄ• hi ayaá¹ƒ a
``Ä• ma, bhante, labbhati maÃ±Ã±e ettakena dibbasampattÄ«â€™â€™ ti. atha naá¹ƒ satthÄ
saccamattaá¹ƒ kathetvÄ• pi kopamattaá¹ƒ jahitvÄ• pi parittakaá¹ƒ dÄ• naá¹ƒ datvÄ• pi deva
gacchatiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<224> á¹• 21 ``saccaá¹ƒ \Ne II 184/ \Be II 204/ bhaá¹‡e na kujjheyya, dajjÄ• appampi yÄ•

etehi tÄ«hi á¹-hÄ• nehi, gacche devÄ• na santikeâ€™â€™ ti ||

tattha __saccaá¹ƒ bhaá¹‡e_ti saccaá¹ƒ dÄ«peyya vohareyya, sacce patiá¹-á¹-haheyyÄ• ti a
kujjheyyÄ• _ti parassa na kujjheyya \Ee III 317/. __yÄ• cito_ti yÄ• cakÄ• nÄ• ma sÄ«lavant
kiÃ±cÄ• pi ``dethÄ• â€™â€™ ti ayÄ• citvÄ• va gharadvÄ• re tiá¹-á¹-hanti, atthato pana yÄ•
sÄ«lavantehi yÄ• cito appasmiá¹ƒ deyyadhamme vijjamÄ• ne appamattakampi dadeyya. __
ekenÄ• pi kÄ• raá¹‡ena devalokaá¹ƒ gaccheyyÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• moggallÄ• nattherapaÃ±havatthu catutthaá¹ƒ.

5. buddhapitubrÄ• hmaá¹‡avatthu

__ahiá¹ƒsakÄ• ye_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• ketaá¹ƒ nissÄ• ya aÃ±janava
paá¹-á¹-hapaÃ±haá¹ƒ Ä• rabbha kathesi.

bhagavato kira bhikkhusaá¹…ghaparivutassa sÄ• ketaá¹ƒ piá¹‡á¸• Ä• ya pavisanakÄ• le ek
mahallakabrÄ• hmaá¹‡o nagarato nikkhamanto antaragharadvÄ• re dasabalaá¹ƒ disvÄ• pÄ
daá¸·haá¹ƒ gahetvÄ• , ``tÄ• ta, nanu nÄ• ma puttehi jiá¹‡á¹‡akÄ• le mÄ• tÄ• pitaro paá¹-ijag
ettakaá¹ƒ kÄ• laá¹ƒ amhÄ• kaá¹ƒ attÄ• naá¹ƒ na dassesi. mayÄ• tÄ• va diá¹-á¹-hosi, mÄ• t
ehÄ«â€™â€™ ti satthÄ• raá¹ƒ gahetvÄ• attano gehaá¹ƒ agamÄ• si. satthÄ• tattha gantvÄ
saddhiá¹ƒ bhikkhusaá¹…ghena. brÄ• hmaá¹‡Ä«pi Ä• gantvÄ• satthu \Ee III 318/ pÄ• desu
ettakaá¹ƒ kÄ• laá¹ƒ kuhiá¹ƒ gatosi, nanu nÄ• ma mÄ• tÄ• pitaro mahallakakÄ• le upaá¹-á¹-h
puttadhÄ«taro ``etha bhÄ• taraá¹ƒ vandathÄ• â€™â€™ ti vandÄ• pesi. te ubhopi tuá¹-á¹-ha
bhikkhusaá¹…ghaá¹ƒ parivisitvÄ• , ``bhante, idheva nibaddhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â
nÄ• ma ekaá¹-á¹-hÄ• neyeva nibaddhaá¹ƒ bhikkhaá¹ƒ na gaá¹‡hantÄ«â€™â€™ ti vutte, ``te
nimantetuá¹ƒ Ä• gacchanti, te amhÄ• kaá¹ƒ santikaá¹ƒ pahiá¹‡eyyÄ• thÄ• â€™â€™ ti Ä• ha
205/ paá¹-á¹-hÄ• ya nimantetuá¹ƒ Ä• gate ``gantvÄ• brÄ• hmaá¹‡assa Ä• roceyyÄ• thÄ• â€
``mayaá¹ƒ svÄ• tanÄ• ya satthÄ• raá¹ƒ nimantemÄ• â€™â€™ ti brÄ• hmaá¹‡aá¹ƒ \Ne II 18
punadivase attano gehato bhattabhÄ• janasÅ«peyyabhÄ• janÄ• ni Ä• dÄ• ya satthu nisÄ«d
aÃ±Ã±atra pana nimantane asati satthÄ• brÄ• hmaá¹‡asseva gehe bhattakiccaá¹ƒ karoti. t
deyyadhammaá¹ƒ niccakÄ• laá¹ƒ tathÄ• gatassa dentÄ• dhammakathaá¹ƒ suá¹‡antÄ• anÄ

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, brÄ• hmaá¹‡
pitÄ• , mahÄ• mÄ• yÄ• mÄ• tÄ• â€™ ti jÄ• nÄ• ti, jÄ• nantova saddhiá¹ƒ brÄ• hmaá¹‡iyÄ•
puttoâ€™ ti vadati, satthÄ• pi \Ee III 319/ tatheva adhivÄ• seti. kiá¹ƒ nu kho kÄ• raá¹‡aâ€™
tesaá¹ƒ kathaá¹ƒ sutvÄ• , ``bhikkhave, ubhopi te attano puttameva puttoti vadantÄ«â€™â€™
Ä• hari.

atÄ«te, bhikkhave, ayaá¹ƒ brÄ• hmaá¹‡o nirantaraá¹ƒ paÃ±ca jÄ• tisatÄ• ni mayhaá¹ƒ pitÄ
jÄ• tisatÄ• ni cÅ«á¸·apitÄ• , paÃ±ca jÄ• tisatÄ• ni mahÄ• pitÄ• . sÄ• pi me brÄ• hmaá¹‡Ä« n
jÄ• tisatÄ• ni mÄ• tÄ• ahosi, paÃ±ca jÄ• tisatÄ• ni cÅ«á¸·amÄ• tÄ• , paÃ±ca jÄ• tisatÄ• ni n
diyaá¸• á¸• hajÄ• tisahassaá¹ƒ brÄ• hmaá¹‡assa hatthe saá¹ƒvaá¸• á¸• ho, diyaá¸• á¸• hajÄ
hattheti tÄ«á¹‡i jÄ• tisahassÄ• ni tesaá¹ƒ puttabhÄ• vaá¹ƒ dassetvÄ• imÄ• gÄ• thÄ• abhÄ

``yasmiá¹ƒ mano nivisati, cittaÃ±cÄ• pi pasÄ«dati.

adiá¹-á¹-hapubbake pose, kÄ• maá¹ƒ tasmimpi vissase || (J I 1.68).

``pubbeva sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodakeâ€™â€™ ti || (J I 2.174).

satthÄ• temÄ• sameva taá¹ƒ kulaá¹ƒ nissÄ• ya vihÄ• si. te ubhopi arahattaá¹ƒ sacchikatvÄ
atha nesaá¹ƒ mahÄ• sakkÄ• raá¹ƒ katvÄ• ubhopi ekakÅ«á¹-Ä• gÄ• rameva Ä• ropetvÄ• n
paÃ±casatabhikkhuparivÄ• ro tehi saddhiá¹ƒyeva Ä• á¸·Ä• hanaá¹ƒ agamÄ• si. ``buddhÄ• r
ti mahÄ• jano nikkhami. satthÄ• pi Ä• á¸·Ä• hanasamÄ«pe ekaá¹ƒ sÄ• laá¹ƒ \Be II 206/ pavi
manussÄ• satthÄ• raá¹ƒ vanditvÄ• \Ee III 320/ ekamante á¹-hatvÄ• , ``bhante, `mÄ• tÄ• pi
mÄ• cintayitthÄ• â€™â€™ ti satthÄ• rÄ• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonti. satthÄ• te
avacutthÄ• â€™â€™ ti appaá¹-ikkhipitvÄ• parisÄ• ya Ä• sayaá¹ƒ oloketvÄ• taá¹…khaá¹‡Ä

``appaá¹ƒ \Ne II 186/ vata jÄ«vitaá¹ƒ idaá¹ƒ,

oraá¹ƒ vassasatÄ• pi miyyati.

yo cepi aticca jÄ«vati,

atha so jarasÄ• pi miyyatÄ«â€™â€™ ti || (Sn 810; Nidd I 39) ---

idaá¹ƒ __jarÄ• suttaá¹ƒ_ kathesi. desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• n
bhikkhÅ« brÄ• hmaá¹‡assa ca brÄ• hmaá¹‡iyÄ• ca parinibbutabhÄ• vaá¹ƒ ajÄ• nantÄ• , ``b
abhisamparÄ• yoâ€™â€™ ti pucchiá¹ƒsu. satthÄ• , ``bhikkhave, evarÅ«pÄ• naá¹ƒ asekham
nÄ• ma natthi. evarÅ«pÄ• hi accutaá¹ƒ amataá¹ƒ mahÄ• nibbÄ• nameva pÄ• puá¹‡antÄ«â
gÄ• thamÄ• ha ---

<225> á¹• 21 ``ahiá¹ƒsakÄ• ye munayo, niccaá¹ƒ kÄ• yena saá¹ƒvutÄ• .

te yanti accutaá¹ƒ á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareâ€™â€™ ti ||

tattha \Ee III 321/ __munayo_ti moneyyapaá¹-ipadÄ• ya maggaphalapattÄ• asekhamunayo
desanÄ• mattamevetaá¹ƒ, tÄ«hipi dvÄ• rehi susaá¹ƒvutÄ• ti attho. __accuta_nti sassataá¹ƒ

akuppaá¹-á¹-hÄ• naá¹ƒ dhuvaá¹-á¹-hÄ• naá¹ƒ. __yatthÄ• _ti yasmiá¹ƒ nibbÄ• ne gantvÄ• n
vihaÃ±Ã±anti, taá¹ƒ á¹-hÄ• naá¹ƒ gacchantÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

buddhapitubrÄ• hmaá¹‡avatthu paÃ±camaá¹ƒ.

6. puá¹‡á¹‡adÄ• sÄ«vatthu

__sadÄ• jÄ• garamÄ• nÄ• na_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• gijjhakÅ«á¹-e vihara
rÄ• jagahaseá¹-á¹-hino dÄ• siá¹ƒ Ä• rabbha kathesi.

tassÄ• \Be II 207/ kira ekadivasaá¹ƒ koá¹-á¹-anatthÄ• ya bahuvÄ«hiá¹ƒ adaá¹ƒsu. sÄ• ratt
jÄ• letvÄ• vÄ«hiá¹ƒ koá¹-á¹-entÄ« vissamanatthÄ• ya sedatintena gattena bahivÄ• te aá¹-á
dabbo mallaputto \Ne II 187/ bhikkhÅ«naá¹ƒ senÄ• sanapaÃ±Ã±Ä• pako \Ee III 322/ ahosi.
sutvÄ• attano attano senÄ• sanaá¹ƒ gacchantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aá¹…guliá¹ƒ jÄ• letv
maggadesanatthÄ• ya gacchanto bhikkhÅ«naá¹ƒ Ä• lokaá¹ƒ nimmini. puá¹‡á¹‡Ä• tenÄ• lok
bhikkhÅ« disvÄ• ``ahaá¹ƒ tÄ• va attano dukkhena upaddutÄ• imÄ• yapi velÄ• ya niddaá¹ƒ
kÄ• raá¹‡Ä• na niddÄ• yantÄ«â€™â€™ ti cintetvÄ• ``addhÄ• kassaci bhikkhuno aphÄ• su
dÄ«ghajÄ• tikena vÄ• upaddavo bhavissatÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ katvÄ• pÄ• tova kuá
temetvÄ• hatthatale pÅ«vaá¹ƒ katvÄ• aá¹…gÄ• resu pacitvÄ• ucchaá¹…ge katvÄ• titthan
ghaá¹-aá¹ƒ Ä• dÄ• ya titthÄ• bhimukhÄ« pÄ• yÄ• si. satthÄ• pi gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pa
paá¹-ipajji.

sÄ• satthÄ• raá¹ƒ disvÄ• cintesi --- ``aÃ±Ã±esu divasesu satthari diá¹-á¹-hepi mama deyya
deyyadhamme sati satthÄ• raá¹ƒ na passÄ• mi, idÄ• ni me deyyadhammo ca atthi, satthÄ•
lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ti acintetvÄ• gaá¹‡heyya, dadeyyÄ• haá¹ƒ imaá¹ƒ pÅ«va
ekamante nikkhipitvÄ• satthÄ• raá¹ƒ vanditvÄ• , ``bhante \Ee III 323/, imaá¹ƒ lÅ«khaá¹ƒ dÄ
paá¹-iggaá¹‡hantÄ• mama saá¹…gahaá¹ƒ karothÄ• â€™â€™ ti Ä• ha. satthÄ• Ä• nandatt
nÄ«haritvÄ• dinnaá¹ƒ mahÄ• rÄ• jadattiyaá¹ƒ pattaá¹ƒ upanÄ• metvÄ• pÅ«vaá¹ƒ gaá¹‡hi.
patte patiá¹-á¹-hapetvÄ• va paÃ±capatiá¹-á¹-hitena vanditvÄ• , ``bhante, tumhehi diá¹-á¹-hac
samijjhatÅ«â€™â€™ ti Ä• ha. satthÄ• ``evaá¹ƒ hotÅ«â€™â€™ ti á¹-hitakova anumodanaá¹

puá¹‡á¹‡Ä• pi cintesi --- ``kiÃ±cÄ• pi me satthÄ• saá¹…gahaá¹ƒ karonto pÅ«vaá¹ƒ gaá¹‡hi,
khÄ• dissati. addhÄ• purato kÄ• kassa vÄ• sunakhassa vÄ• datvÄ• raÃ±Ã±o vÄ• rÄ• jap
paá¹‡Ä«tabhojanaá¹ƒ bhuÃ±jissatÄ«â€™â€™ ti. satthÄ• pi ``kiá¹ƒ nu kho esÄ• cintesÄ«â€
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• Ä• nandattheraá¹ƒ oloketvÄ• nisÄ«danÄ• kÄ• raá¹ƒ dassesi. ther
adÄ• si. satthÄ• bahinagareyeva nisÄ«ditvÄ• bhattakiccaá¹ƒ akÄ• si. devatÄ• sakalacakk

devamanussÄ• naá¹ƒ upakappanakaá¹ƒ ojaá¹ƒ madhupaá¹-alaá¹ƒ viya pÄ«á¸·etvÄ• \Be II
puá¹‡á¹‡Ä• ca olokentÄ« aá¹-á¹-hÄ• si. bhattakiccÄ• vasÄ• ne thero udakaá¹ƒ adÄ• si. sat
puá¹‡á¹‡aá¹ƒ Ä• mantetvÄ• ``kasmÄ• tvaá¹ƒ puá¹‡á¹‡e mama \Ee III 324/ sÄ• vake paribh
paribhavÄ• mi, bhanteti. atha tayÄ• mama sÄ• vake oloketvÄ• kiá¹ƒ kathitanti? ``ahaá¹ƒ tÄ
dukkhupaddavena niddaá¹ƒ na upemi, bhaddantÄ• kimatthaá¹ƒ niddaá¹ƒ na upenti, addhÄ
bhavissati, dÄ«ghajÄ• tikena vÄ• upaddavo bhavissatÄ«â€™â€™ ti ettakaá¹ƒ mayÄ• , bha
tassÄ• vacanaá¹ƒ sutvÄ• ``puá¹‡á¹‡e tvaá¹ƒ na tÄ• va dukkhupaddavena niddÄ• yasi, ma
jÄ• gariyamanuyuttatÄ• ya na niddÄ• yantÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<226> á¹• 21 ``sadÄ• \Ne II 188/ jÄ• garamÄ• nÄ• naá¹ƒ, ahorattÄ• nusikkhinaá¹ƒ.

nibbÄ• naá¹ƒ adhimuttÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• â€™â€™ ti ||

tattha __ahorattÄ• nusikkhina_nti divÄ• ca rattiÃ±ca tisso sikkhÄ• sikkhamÄ• nÄ• naá¹ƒ.
adhimuttÄ• na_nti nibbÄ• najjhÄ• sayÄ• naá¹ƒ. __atthaá¹ƒ gacchantÄ«_ti evarÅ«pÄ• naá¹ƒ
vinÄ• saá¹ƒ natthibhÄ• vaá¹ƒ gacchantÄ«ti attho.

desanÄ• vasÄ• ne yathÄ• á¹-hitÄ• puá¹‡á¹‡Ä• sotÄ• pattiphale patiá¹-á¹-hahi, sampattap
dhammadesanÄ• ahosÄ«ti.

satthÄ• kuá¹‡á¸• akaaá¹…gÄ• rapÅ«vena bhattakiccaá¹ƒ katvÄ• vihÄ• raá¹ƒ agamÄ• si. b
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``dukkaraá¹ƒ \Ee III 325/, Ä• vuso, sammÄ• sambuddhena
dinnena kuá¹‡á¸• akaaá¹…gÄ• rapÅ«vena bhattakiccaá¹ƒ karontenÄ• â€™â€™ ti. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepi mayÄ• imÄ• ya dinnakuá¹‡á¸• akaá¹ƒ paribhuttamevÄ• â€™â€™ ti vat

``bhutvÄ• tiá¹‡aparighÄ• saá¹ƒ, bhutvÄ• Ä• cÄ• makuá¹‡á¸• akaá¹ƒ.

etaá¹ƒ te bhojanaá¹ƒ Ä• si, kasmÄ• dÄ• ni na bhuÃ±jasi ||

``yattha posaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• vinayena vÄ• .

bahuá¹ƒ tattha mahÄ• brahme, api Ä• cÄ• makuá¹‡á¸• akaá¹ƒ ||

``tvaÃ±ca \Be II 209/ kho maá¹ƒ pajÄ• nÄ• si, yÄ• disÄ• yaá¹ƒ hayuttamo.

jÄ• nanto jÄ• namÄ• gamma, na te bhakkhÄ• mi kuá¹‡á¸• akaâ€™â€™ nti || (J I 3.10-12) --

imaá¹ƒ __kuá¹‡á¸• akasindhavapotakajÄ• takaá¹ƒ_ vitthÄ• retvÄ• kathesi.

puá¹‡á¹‡adÄ• sÄ«vatthu chaá¹-á¹-haá¹ƒ.

7. atulaupÄ• sakavatthu

__porÄ• á¹‡ameta_nti \Ne II 189/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto at
Ä• rabbha kathesi.

so hi sÄ• vatthivÄ• sÄ« upÄ• sako paÃ±casataupÄ• sakaparivÄ• ro ekadivasaá¹ƒ \Ee III 32
dhammassavanatthÄ• ya vihÄ• raá¹ƒ gantvÄ• revatattherassa santike dhammaá¹ƒ sotukÄ•
vanditvÄ• nisÄ«di. so panÄ• yasmÄ• paá¹-isallÄ• nÄ• rÄ• mo sÄ«ho viya ekacÄ• ro, tasm
kathesi. so ``ayaá¹ƒ thero na kiÃ±ci kathesÄ«â€™â€™ ti kuddho uá¹-á¹-hÄ• ya sÄ• riputtatt
gantvÄ• ekamantaá¹ƒ á¹-hito therena ``kenatthena Ä• gatatthÄ• â€™â€™ ti vutte ``ahaá¹ƒ,
Ä• dÄ• ya dhammassavanatthÄ• ya revatattheraá¹ƒ upasaá¹…kamiá¹ƒ, tassa me thero na k
tassa kujjhitvÄ• idhÄ• gato, dhammaá¹ƒ me kathethÄ• â€™â€™ ti Ä• ha. atha thero ``tena
nisÄ«dathÄ• â€™â€™ ti vatvÄ• bahukaá¹ƒ katvÄ• abhidhammakathaá¹ƒ kathesi. upÄ• sa
atisaá¹‡hÄ• , thero bahuá¹ƒ abhidhammameva kathesi, amhÄ• kaá¹ƒ iminÄ• ko atthoâ€™â
Ä• dÄ• ya Ä• nandattherassa santikaá¹ƒ agamÄ• si.

therenÄ• pi ``kiá¹ƒ upÄ• sakÄ• â€™â€™ ti vutte, ``bhante, mayaá¹ƒ dhammassavanatthÄ•
upasaá¹…kamimhÄ• , tassa santike Ä• lÄ• pasallÄ• pamattampi alabhitvÄ• kuddhÄ• sÄ• r
agamimhÄ• , sopi no atisaá¹‡haá¹ƒ bahuá¹ƒ abhidhammameva kathesi, `iminÄ• amhÄ• ka
kujjhitvÄ• idhÄ• gamimhÄ• , kathehi no, bhante, dhammakathaâ€™â€™ nti. tena hi nisÄ«d
tesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ katvÄ• appakameva \Be II 210/ dhammaá¹ƒ kathesi. te therassap
santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, atha ne satthÄ• Ä• ha --- ``kasm
upÄ• sakÄ• Ä• gatatthÄ• â€™â€™ ti? ``dhammassavanÄ• ya, bhanteâ€™â€™ ti. ``suto pa
mayaá¹ƒ Ä• dito revatattheraá¹ƒ upasaá¹…kamimhÄ• , so amhehi saddhiá¹ƒ na kiÃ±ci kath
sÄ• riputtattheraá¹ƒ upasaá¹…kamimhÄ• , tena no bahu abhidhammo kathito, taá¹ƒ asallak
Ä• nandattheraá¹ƒ upasaá¹…kamimhÄ• , tena no appamattakova dhammo kathito, tassapi
idhÄ• gatamhÄ• â€™â€™ ti.

satthÄ• tassa kathaá¹ƒ sutvÄ• , ``atula, porÄ• á¹‡ato paá¹-á¹-hÄ• ya Ä• ciá¹‡á¹‡amevetaá
bahukathampi mandakathampi garahantiyeva. ekantaá¹ƒ garahitabboyeva vÄ• hi pasaá¹ƒs
II 190/. rÄ• jÄ• nopi ekacce nindanti, ekacce pasaá¹ƒsanti. mahÄ• pathavimpi candimasÅ«r
catuparisamajjhe nisÄ«ditvÄ• dhammaá¹ƒ kathentampi sammÄ• sambuddhaá¹ƒ ekacce ga
andhabÄ• lÄ• naÃ±hi nindÄ• vÄ• pasaá¹ƒsÄ• vÄ• appamÄ• á¹‡Ä• , paá¹‡á¸• itena pana
nÄ• ma, pasaá¹ƒsito ca pasaá¹ƒsito nÄ• ma hotÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ

<227> á¹• 21 ``porÄ• á¹‡ametaá¹ƒ \Ee III 328/ atula, netaá¹ƒ ajjatanÄ• miva.

nindanti tuá¹‡himÄ• sÄ«naá¹ƒ, nindanti bahubhÄ• á¹‡inaá¹ƒ.

mitabhÄ• á¹‡impi nindanti, natthi loke anindito ||

<228> á¹• 21 ``na cÄ• hu na ca bhavissati, na cetarahi vijjati.

ekantaá¹ƒ nindito poso, ekantaá¹ƒ vÄ• pasaá¹ƒsito ||

<229> á¹• 21 ``yaá¹ƒ ce viÃ±Ã±Å« pasaá¹ƒsanti, anuvicca suve suve.

acchiddavuttiá¹ƒ medhÄ• viá¹ƒ, paÃ±Ã±Ä• sÄ«lasamÄ• hitaá¹ƒ ||

<230> á¹• 21 ``nikkhaá¹ƒ jambonadasseva, ko taá¹ƒ ninditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti ||

tattha __porÄ• á¹‡ameta_nti purÄ• á¹‡akaá¹ƒ etaá¹ƒ. __atulÄ• _ti taá¹ƒ upÄ• sakaá¹ƒ nÄ• ajjatanÄ• mivÄ• _ti idaá¹ƒ nindanaá¹ƒ vÄ• pasaá¹ƒsanaá¹ƒ vÄ• ajjatanaá¹ƒ \Be II 211/ adh hoti. __tuá¹‡himÄ• sÄ«na_nti kiá¹ƒ eso mÅ«go viya badhiro viya kiÃ±ci ajÄ• nanto viya tuá¹ nindanti. __bahubhÄ• á¹‡ina_nti kiá¹ƒ esa vÄ• tÄ• hatatÄ• lapaá¹‡á¹‡aá¹ƒ viya taá¹-ataá¹-Ä kathÄ• pariyantoyeva natthÄ«ti nindanti. __mitabhÄ• á¹‡impÄ«_ti kiá¹ƒ \Ee III 329/ esa suva viya attano vacanaá¹ƒ maÃ±Ã±amÄ• no ekaá¹ƒ vÄ• dve vÄ• vatvÄ• tuá¹‡hÄ« ahosÄ«ti ni imasmiá¹ƒ loke anindito nÄ• ma natthÄ«ti attho. __na cÄ• hÅ«_ti atÄ«tepi nÄ• hosi, anÄ• ga

__yaá¹ƒ ce viÃ±Ã±Å«_ti bÄ• lÄ• naá¹ƒ nindÄ• vÄ• pasaá¹ƒsÄ• vÄ• appamÄ• á¹‡Ä• , ya divase anuvicca nindakÄ• raá¹‡aá¹ƒ vÄ• pasaá¹ƒsakÄ• raá¹‡aá¹ƒ vÄ• jÄ• nitvÄ• pasaá¹ƒ sikkhÄ• ya \Ne II 191/ acchiddÄ• ya vÄ• jÄ«vitavuttiyÄ• samannÄ• gatattÄ• acchiddavutti samannÄ• gatattÄ• medhÄ• viá¹ƒ lokiyalokuttarapaÃ±Ã±Ä• ya ceva catupÄ• risuddhisÄ«le paÃ±Ã±Ä• sÄ«lasamÄ• hitaá¹ƒ pasaá¹ƒsanti, taá¹ƒ suvaá¹‡á¹‡adosavirahitaá¹ƒ ghaá¹-á¹-an jambonadanikkhaá¹ƒ viya ko ninditumarahatÄ«ti attho. __devÄ• pÄ«_ti devatÄ• pi paá¹‡á¸• bhikkhuá¹ƒ upaá¹-á¹-hÄ• ya thomenti pasaá¹ƒsanti. __brahmunÄ• pÄ«_ti na kevalaá¹ƒ deva dasasahassacakkavÄ• á¸·e mahÄ• brahmunÄ• pi esa pasaá¹ƒsitoyevÄ• ti attho.

desanÄ• vasÄ• ne paÃ±casatÄ• pi upÄ• sakÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsÅ«ti.

atulaupÄ• sakavatthu sattamaá¹ƒ.

8. chabbaggiyavatthu

__kÄ• yappakopa_nti \Ee III 330/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto
Ä• rabbha kathesi.

ekadivasaÃ±hi satthÄ• veá¸·uvane viharanto tesaá¹ƒ chabbaggiyÄ• naá¹ƒ ubhohi hatthehi
kaá¹-á¹-hapÄ• dukÄ• Ä• ruyha piá¹-á¹-hipÄ• sÄ• á¹‡e caá¹…kamantÄ• naá¹ƒ khaá¹-akhaá¹
``Ä• nanda, kiá¹ƒ saddo nÄ• mesoâ€™â€™ ti pucchitvÄ• \Be II 212/ ``chabbaggiyÄ• naá¹ƒ
caá¹…kamantÄ• naá¹ƒ khaá¹-akhaá¹-asaddoâ€™â€™ ti sutvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±Ä
kÄ• yÄ• dÄ«ni rakkhituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imÄ• gÄ• t

<231> á¹• 21 ``kÄ• yappakopaá¹ƒ rakkheyya, kÄ• yena saá¹ƒvuto siyÄ• .

kÄ• yaduccaritaá¹ƒ hitvÄ• , kÄ• yena sucaritaá¹ƒ care ||

<232> á¹• 21 ``vacÄ«pakopaá¹ƒ rakkheyya, vÄ• cÄ• ya saá¹ƒvuto siyÄ• .

vacÄ«duccaritaá¹ƒ hitvÄ• , vÄ• cÄ• ya sucaritaá¹ƒ care ||

<233> á¹• 21 ``manopakopaá¹ƒ rakkheyya, manasÄ• saá¹ƒvuto siyÄ• .

manoduccaritaá¹ƒ hitvÄ• , manasÄ• sucaritaá¹ƒ care ||

<234> á¹• 21 ``kÄ• yena \Ne II 192/ saá¹ƒvutÄ• dhÄ«rÄ• , atho vÄ• cÄ• ya saá¹ƒvutÄ• .

manasÄ• saá¹ƒvutÄ• dhÄ«rÄ• , te ve suparisaá¹ƒvutÄ• â€™â€™ ti ||

tattha __kÄ• yappakopa_nti tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ rakkheyya. __kÄ• yena saá¹ƒvut
duccaritapavesanaá¹ƒ nivÄ• retvÄ• saá¹ƒvuto pihitadvÄ• ro siyÄ• . yasmÄ• pana \Ee III 33
hitvÄ• kÄ• yasucaritaá¹ƒ caranto ubhayampetaá¹ƒ karoti, tasmÄ• __kÄ• yaduccaritaá¹ƒ hit
care_ti vuttaá¹ƒ. anantaragÄ• thÄ• supi eseva nayo. __kÄ• yena saá¹ƒvutÄ• dhÄ«rÄ• _ti ye
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni akarontÄ• kÄ• yena, musÄ• vÄ• dÄ• dÄ«ni akarontÄ• vÄ• cÄ• y
asamuá¹-á¹-hapentÄ• manasÄ• saá¹ƒvutÄ• , te idha lokasmiá¹ƒ susaá¹ƒvutÄ• surakkhitÄ•
supihitadvÄ• rÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

chabbaggiyavatthu aá¹-á¹-hamaá¹ƒ.

kodhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattarasamo vaggo.

18. malavaggo

1. goghÄ• takaputtavatthu

__paá¹‡á¸• upalÄ• sova_ \Ne II 193/ \Be II 213/ \Ee III 332/ __dÄ• nisÄ«_ti imaá¹ƒ dhamma
jetavane viharanto ekaá¹ƒ goghÄ• takaputtaá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kireko goghÄ• tako gÄ• vo vadhitvÄ• varamaá¹ƒsÄ• ni gahetvÄ• pacÄ• pe
nisÄ«ditvÄ• maá¹ƒsaÃ±ca khÄ• dati, mÅ«lena ca vikkiá¹‡itvÄ• jÄ«vikaá¹ƒ kappesi. so evaá
vassÄ• ni goghÄ• takakammaá¹ƒ karonto dhuravihÄ• re viharantassa satthu ekadivasampi
vÄ• bhattaá¹ƒ vÄ• na adÄ• si. so ca vinÄ• maá¹ƒsena bhattaá¹ƒ na bhuÃ±jati. so ekadivas
maá¹ƒsaá¹ƒ vikkiá¹‡itvÄ• attano atthÄ• ya pacituá¹ƒ ekaá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ bhariy
agamÄ• si. athassa sahÄ• yako gehaá¹ƒ gantvÄ• bhariyaá¹ƒ Ä• ha --- ``thokaá¹ƒ me vikkiá
gehaá¹ƒ \Ee III 333/ me pÄ• hunako Ä• gatoâ€™â€™ ti. natthi vikkiá¹‡iyamaá¹ƒsaá¹ƒ, sahÄ
vikkiá¹‡itvÄ• idÄ• ni nhÄ• yituá¹ƒ gatoti. mÄ• evaá¹ƒ kari, sace maá¹ƒsakhaá¹‡á¸• aá¹ƒ att
sahÄ• yakassa te nikkhittamaá¹ƒsaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ natthÄ«ti. so ``sahÄ• yakas
á¹-hapitamaá¹ƒsato aÃ±Ã±aá¹ƒ maá¹ƒsaá¹ƒ natthi, so ca vinÄ• maá¹ƒsena na bhuÃ±jati, n
sÄ• maá¹ƒyeva taá¹ƒ maá¹ƒsaá¹ƒ gahetvÄ• pakkÄ• mi.

goghÄ• takopi nhatvÄ• Ä• gato tÄ• ya attano pakkapaá¹‡á¹‡ena saddhiá¹ƒ vaá¸• á¸• hetvÄ
``kahaá¹ƒ maá¹ƒsaâ€™â€™ nti? ``natthi, sÄ• mÄ«â€™â€™ ti. nanu ahaá¹ƒ paccanatthÄ• y
tava sahÄ• yako Ä• gantvÄ• ``pÄ• hunako me Ä• gato, vikkiá¹‡iyamaá¹ƒsaá¹ƒ dehÄ«â€™â
``sahÄ• yakassa te á¹-hapitamaá¹ƒsato aÃ±Ã±aá¹ƒ maá¹ƒsaá¹ƒ natthi, so ca vinÄ• maá¹ƒs
vuttepi balakkÄ• rena taá¹ƒ maá¹ƒsaá¹ƒ sÄ• maá¹ƒyeva gahetvÄ• gatoti. ahaá¹ƒ vinÄ• ma
bhuÃ±jÄ• mi, harÄ• hi nanti. kiá¹ƒ sakkÄ• kÄ• tuá¹ƒ, bhuÃ±ja, sÄ• mÄ«ti. so ``nÄ• haá¹ƒ bh
bhattaá¹ƒ harÄ• petvÄ• satthaá¹ƒ Ä• dÄ• ya pacchÄ• gehe á¹-hito goá¹‡o atthi, tassa santi
hatthaá¹ƒ pakkhipitvÄ• jivhaá¹ƒ nÄ«haritvÄ• satthena mÅ«le \Be II 214/ chinditvÄ• Ä• dÄ•
pacÄ• petvÄ• bhattamatthake \Ne II 194/ á¹-hapetvÄ• nisinno ekaá¹ƒ bhattapiá¹‡á¸• aá¹ƒ b
maá¹ƒsakhaá¹‡á¸• aá¹ƒ mukhe á¹-hapesi. taá¹…khaá¹‡aÃ±Ã±evassa \Ee III 334/ jivhÄ• ch
pati. taá¹…khaá¹‡aÃ±Ã±eva kammasarikkhakaá¹ƒ vipÄ• kaá¹ƒ labhi. sopi kho goá¹‡o viya l
paggharantiyÄ• antogehaá¹ƒ pavisitvÄ• jaá¹‡á¹‡ukehi vicaranto viravi.

tasmiá¹ƒ samaye goghÄ• takassa putto pitaraá¹ƒ olokento samÄ«pe á¹-hito hoti. atha naá¹ƒ
``passa, putta, imaá¹ƒ goghÄ• takaá¹ƒ goá¹‡aá¹ƒ viya gehamajjhe jaá¹‡á¹‡ukehi vicaritvÄ•
dukkhaá¹ƒ tava matthake patissati, mamampi anoloketvÄ• attano sotthiá¹ƒ karonto palÄ• ya
maraá¹‡abhayatajjito mÄ• taraá¹ƒ vanditvÄ• palÄ• yi, palÄ• yitvÄ• ca pana takkasilaá¹ƒ ag
goá¹‡o viya gehamajjhe viravanto vicaritvÄ• kÄ• lakato avÄ«cimhi nibbatti. goá¹‡opi kÄ• la
goghÄ• takaputtopi takkasilaá¹ƒ gantvÄ• suvaá¹‡á¹‡akÄ• rakammaá¹ƒ uggaá¹‡hi. athassÄ
``evarÅ«paá¹ƒ nÄ• ma alaá¹…kÄ• raá¹ƒ kareyyÄ• sÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. sopi t
akÄ• si. athassÄ• cariyo Ä• gantvÄ• alaá¹…kÄ• raá¹ƒ disvÄ• ``ayaá¹ƒ yattha katthaci gant
samatthoâ€™â€™ ti vayappattaá¹ƒ attano dhÄ«taraá¹ƒ adÄ• si. so puttadhÄ«tÄ• hi vaá¸• á

athassa puttÄ• vayappattÄ• sippaá¹ƒ uggaá¹‡hitvÄ• aparabhÄ• ge sÄ• vatthiyaá¹ƒ gantv
saá¹‡á¹-hapetvÄ• vasantÄ• saddhÄ• pasannÄ• ahesuá¹ƒ. pitÄ• pi nesaá¹ƒ takkasilÄ• ya
akatvÄ• va jaraá¹ƒ \Ee III 335/ pÄ• puá¹‡i. athassa puttÄ• ``pitÄ• no mahallakoâ€™â€™ ti
pakkosÄ• petvÄ• ``pitu atthÄ• ya dÄ• naá¹ƒ dassÄ• mÄ• â€™â€™ ti buddhappamukhaá¹ƒ
nimantayiá¹ƒsu. te punadivase antogehe buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nisÄ«
parivisitvÄ• bhattakiccÄ• vasÄ• ne satthÄ• raá¹ƒ Ä• haá¹ƒsu --- ``bhante, amhehi idaá¹ƒ pit
dinnaá¹ƒ, pitu no anumodanaá¹ƒ karothÄ• â€™â€™ ti. satthÄ• taá¹ƒ Ä• mantetvÄ• , ``upÄ
paripakkasarÄ«ro paá¹‡á¸• upalÄ• sasadiso, tava paralokagamanÄ• ya kusalapÄ• theyyaá¹
patiá¹-á¹-haá¹ƒ karohi, paá¹‡á¸• ito bhava, mÄ• bÄ• loâ€™â€™ ti anumodanaá¹ƒ karonto i
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<235> á¹• 21 ``paá¹‡á¸• upalÄ• sova \Be II 215/ dÄ• nisi,

yamapurisÄ• pi ca te upaá¹-á¹-hitÄ• .

uyyogamukhe ca tiá¹-á¹-hasi,

pÄ• theyyampi ca te na vijjati ||

<236> á¹• 21 ``so \Ne II 195/ karohi dÄ«pamattano,

khippaá¹ƒ vÄ• yama paá¹‡á¸• ito bhava.

niddhantamalo anaá¹…gaá¹‡o,

dibbaá¹ƒ ariyabhÅ«miá¹ƒ upehisÄ«â€™â€™ ti ||

tattha __paá¹‡á¸• upalÄ• sova dÄ• nisÄ«_ti, upÄ• saka, tvaá¹ƒ idÄ• ni chijjitvÄ• bhÅ«miya
patitapaá¹‡á¸• upalÄ• so viya ahosi. __yamapurisÄ• _ti yamadÅ«tÄ• vuccanti, idaá¹ƒ pana
vuttaá¹ƒ, maraá¹‡aá¹ƒ te paccupaá¹-á¹-hitanti attho. __uyyogamukhe_ti parihÄ• nimukhe, a
á¹-hitosÄ«ti attho. __pÄ• theyya_nti gamikassa taá¹‡á¸• ulÄ• dipÄ• theyyaá¹ƒ \Ee III 336/ vi
gacchantassa tava kusalapÄ• theyyampi natthÄ«ti attho. __so karohÄ«_ti so tvaá¹ƒ samudd
dÄ«pasaá¹…khÄ• taá¹ƒ patiá¹-á¹-haá¹ƒ viya attano kusalapatiá¹-á¹-haá¹ƒ karohi. karonto ca
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ vÄ«riyaá¹ƒ Ä• rabha, attano kusalakammapatiá¹-á¹-hakaraá¹‡ena pa
maraá¹‡amukhaá¹ƒ appatvÄ• kÄ• tuá¹ƒ samatthakÄ• leva kusalaá¹ƒ karoti, esa paá¹‡á¸• it
andhabÄ• loti attho. __dibbaá¹ƒ ariyabhÅ«mi_nti evaá¹ƒ vÄ«riyaá¹ƒ karonto rÄ• gÄ• dÄ«na
nÄ«haá¹-atÄ• ya niddhantamalo aá¹…gaá¹‡Ä• bhÄ• vena anaá¹…gaá¹‡o nikkileso hutvÄ•
suddhÄ• vÄ• sabhÅ«miá¹ƒ pÄ• puá¹‡issasÄ«ti attho.

desanÄ• vasÄ• ne upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ•

te punadivasatthÄ• yapi satthÄ• raá¹ƒ nimantetvÄ• dÄ• naá¹ƒ datvÄ• katabhattakiccaá¹ƒ
anumodanakÄ• le Ä• haá¹ƒsu --- ``bhante, idampi amhÄ• kaá¹ƒ pitu jÄ«vabhattameva, imas
karothÄ• â€™â€™ ti. satthÄ• tassa anumodanaá¹ƒ karonto imÄ• dve gÄ• thÄ• abhÄ• si -

<237> á¹• 21 ``upanÄ«tavayo \Be II 216/ \Ee III 337/ ca dÄ• nisi,

sampayÄ• tosi yamassa santikaá¹ƒ.

vÄ• so te natthi antarÄ• ,

pÄ• theyyampi ca te na vijjati ||

<238> á¹• 21 ``so karohi dÄ«pamattano,

khippaá¹ƒ vÄ• yama paá¹‡á¸• ito bhava.

niddhantamalo \Ne II 196/ anaá¹…gaá¹‡o,

na puna jÄ• tijaraá¹ƒ upehisÄ«â€™â€™ ti ||

tattha __upanÄ«tavayo_ti __upÄ• _ti nipÄ• tamattaá¹ƒ, __nÄ«tavayo_ti vigatavayo atikkant
tayo vaye atikkamitvÄ• maraá¹‡amukhe á¹-hitoti attho. __sampayÄ• tosi yamassa santika_
gantuá¹ƒ sajjo hutvÄ• á¹-hitosÄ«ti attho. __vÄ• so te natthi antarÄ• _ti yathÄ• maggaá¹ƒ g
kiccÄ• ni karontÄ• antarÄ• magge vasanti, na evaá¹ƒ paralokaá¹ƒ gacchantÄ• . na hi sakk

``adhivÄ• setha katipÄ• haá¹ƒ, dÄ• naá¹ƒ tÄ• va demi, dhammaá¹ƒ tÄ• va suá¹‡Ä• mÄ«â€™
pana cavitvÄ• paraloke nibbattova hoti. imamatthaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __pÄ• the
heá¹-á¹-hÄ• vuttameva, upÄ• sakassa pana punappunaá¹ƒ daá¸·hÄ«karaá¹‡atthaá¹ƒ idhÄ•
__jÄ• tijara_nti ettha \Ee III 338/ byÄ• dhimaraá¹‡Ä• nipi gahitÄ• neva honti. heá¹-á¹-himag
anÄ• gÄ• mimaggo kathito, idha arahattamaggo kathito. evaá¹ƒ santepi yathÄ• nÄ• ma raÃ
mukhapamÄ• á¹‡ena kabaá¸·aá¹ƒ vaá¸• á¸• hetvÄ• puttassa upanÄ«te so kumÄ• ro attano
evameva satthÄ• rÄ• uparimaggavasena dhamme desitepi upÄ• sako attano upanissayava
sotÄ• pattiphalaá¹ƒ patvÄ• imissÄ• anumodanÄ• ya avasÄ• ne anÄ• gÄ• miphalaá¹ƒ patto
dhammadesanÄ• ahosÄ«ti.

goghÄ• takaputtavatthu paá¹-hamaá¹ƒ.

2. aÃ±Ã±atarabrÄ• hmaá¹‡avatthu

__anupubbenÄ• _ti \Be II 217/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±
Ä• rabbha kathesi.

so kira ekadivasaá¹ƒ pÄ• tova nikkhamitvÄ• bhikkhÅ«naá¹ƒ cÄ«varapÄ• rupanaá¹-á¹-hÄ•
pÄ• rupante olokento aá¹-á¹-hÄ• si. taá¹ƒ pana á¹-hÄ• naá¹ƒ virÅ«á¸·hatiá¹‡aá¹ƒ hoti. athek
cÄ«varaá¹ƒ pÄ• rupantassa cÄ«varakaá¹‡á¹‡o tiá¹‡esu pavaá¹-á¹-ento ussÄ• vabindÅ«hi te
á¹-hÄ• naá¹ƒ \Ee III 339/ appaharitaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti punadivase kudd
taá¹ƒ á¹-hÄ• naá¹ƒ tacchetvÄ• khalamaá¹‡á¸• alasadisaá¹ƒ akÄ• si. punadivasepi taá¹ƒ á¹-
bhikkhÅ«su cÄ«varaá¹ƒ pÄ• rupantesu ekassa \Ne II 197/ cÄ«varakaá¹‡á¹‡aá¹ƒ bhÅ«miyaá
pavaá¹-á¹-amÄ• naá¹ƒ disvÄ• ``idha vÄ• lukaá¹ƒ okirituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ
okiri.

athekadivasaá¹ƒ purebhattaá¹ƒ caá¹‡á¸• o Ä• tapo ahosi, tadÄ• pi bhikkhÅ«naá¹ƒ cÄ«vara
gattato sede muccante disvÄ• ``idha mayÄ• maá¹‡á¸• apaá¹ƒ kÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™
maá¹‡á¸• apaá¹ƒ kÄ• resi. punadivase pÄ• tova vassaá¹ƒ vassi, vaddalikaá¹ƒ ahosi. tadÄ• p
olokentova á¹-hito tintacÄ«varake bhikkhÅ« disvÄ• ``ettha mayÄ• sÄ• laá¹ƒ kÄ• retuá¹ƒ va
sÄ• laá¹ƒ kÄ• retvÄ• ``idÄ• ni sÄ• lamahaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• buddhap
\Ee III 340/ nimantetvÄ• anto ca bahi ca bhikkhÅ« nisÄ«dÄ• petvÄ• bhattakiccÄ• vasÄ• ne
pattaá¹ƒ gahetvÄ• , ``bhante, ahaá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varapÄ• rupanakÄ• le imasmiá¹ƒ â
idaÃ±cidaÃ±ca disvÄ• idaÃ±cidaÃ±ca kÄ• resiâ€™â€™ nti Ä• dito paá¹-á¹-hÄ• ya sabbaá¹
satthÄ• tassa vacanaá¹ƒ sutvÄ• , ``brÄ• hmaá¹‡a, paá¹‡á¸• itÄ• nÄ• ma khaá¹‡e khaá¹‡e
anupubbena attano akusalamalaá¹ƒ nÄ«harantiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• tham

<239> á¹• 21 ``anupubbena medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva, niddhame malamattanoâ€™â€™ ti ||

tattha __anupubbenÄ• _ti anupaá¹-ipÄ• á¹-iyÄ• . __medhÄ• vÄ«_ti dhammojapaÃ±Ã±Ä• ya
khaá¹‡e_ti okÄ• se okÄ• se kusalaá¹ƒ karonto. __kammÄ• ro rajatassevÄ• _ti yathÄ• suva
suvaá¹‡á¹‡aá¹ƒ tÄ• petvÄ• koá¹-á¹-etvÄ• malaá¹ƒ nÄ«haritvÄ• pilandhanavikatiá¹ƒ kÄ• tu
218/, punappunaá¹ƒ tÄ• pento koá¹-á¹-ento pana malaá¹ƒ nÄ«harati, tato anekavidhaá¹ƒ pil
karoti, evameva punappunaá¹ƒ kusalaá¹ƒ karonto paá¹‡á¸• ito attano rÄ• gÄ• dimalaá¹ƒ nid
niddhantamalo nikkilesova hotÄ«ti attho.

desanÄ• vasÄ• ne \Ee III 341/ brÄ• hmaá¹‡o sotÄ• pattiphale patiá¹-á¹-hati, mahÄ• janassÄ
dhammadesanÄ• ahosÄ«ti.

aÃ±Ã±atarabrÄ• hmaá¹‡avatthu dutiyaá¹ƒ.

3. tissattheravatthu

__ayasÄ• va_ \Ne II 198/ __mala_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharant
bhikkhuá¹ƒ Ä• rabbha kathesi.

eko kira sÄ• vatthivÄ• sÄ« kulaputto pabbajitvÄ• laddhÅ«pasampado tissattheroti paÃ±Ã±
janapadavihÄ• re vassÅ«pagato aá¹-á¹-hahatthakaá¹ƒ thÅ«lasÄ• á¹-akaá¹ƒ labhitvÄ• vuttha
Ä• dÄ• ya gantvÄ• bhaginiyÄ• hatthe á¹-hapesi. sÄ• ``na me eso sÄ• á¹-ako bhÄ• tu anuc
tikhiá¹‡Ä• ya vÄ• siyÄ• chinditvÄ• hÄ«rahÄ«raá¹ƒ katvÄ• udukkhale koá¹-á¹-etvÄ• pavise
vaá¹-á¹-etvÄ• sukhumasuttaá¹ƒ kantitvÄ• sÄ• á¹-akaá¹ƒ vÄ• yÄ• pesi. theropi suttaÃ±ceva
saá¹ƒvidahitvÄ• cÄ«varakÄ• rake daharasÄ• maá¹‡ere sannipÄ• tetvÄ• bhaginiyÄ• santik
342/ me sÄ• á¹-akaá¹ƒ detha, cÄ«varaá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• navahatt
kaniá¹-á¹-habhÄ• tikassa hatthe á¹-hapesi. so taá¹ƒ gahetvÄ• vitthÄ• retvÄ• oloketvÄ• ``m
aá¹-á¹-hahattho, ayaá¹ƒ sukhumo navahattho. nÄ• yaá¹ƒ mama sÄ• á¹-ako, tumhÄ• kaá¹ƒ e
tameva me dethÄ• â€™â€™ ti Ä• ha. ``bhante, tumhÄ• kameva eso, gaá¹‡hatha naâ€™â€
attanÄ• katakiccaá¹ƒ sabbaá¹ƒ Ä• rocetvÄ• , ``bhante, tumhÄ• kamevesa, gaá¹‡hatha naâ
Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• cÄ«varakammaá¹ƒ paá¹-á¹-hapesi.

athassa \Be II 219/ bhaginÄ« cÄ«varakÄ• rÄ• naá¹ƒ atthÄ• ya yÄ• gubhattÄ• dÄ«ni sampÄ
niá¹-á¹-hitadivase pana atirekasakkÄ• raá¹ƒ kÄ• resi. so cÄ«varaá¹ƒ oloketvÄ• tasmiá¹ƒ up
naá¹ƒ pÄ• rupissÄ• mÄ«â€™â€™ ti saá¹ƒharitvÄ• cÄ«varavaá¹ƒse á¹-hapetvÄ• taá¹ƒ ratti
jirÄ• petuá¹ƒ asakkonto kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva cÄ«vare Å«kÄ• hutvÄ• nibbatti. bh
kÄ• lakiriyaá¹ƒ sutvÄ• bhikkhÅ«naá¹ƒ pÄ• desu pavattamÄ• nÄ• rodi. bhikkhÅ« tassa sarÄ

gilÄ• nupaá¹-á¹-hÄ• kassa abhÄ• vena saá¹…ghasseva taá¹ƒ pÄ• puá¹‡Ä• ti. ``bhÄ• jessÄ•
cÄ«varaá¹ƒ nÄ«harÄ• pesuá¹ƒ. sÄ• Å«kÄ• ``ime mama santakaá¹ƒ vilumpantÄ«â€™â€™
sandhÄ• vi. satthÄ• gandhakuá¹-iyaá¹ƒ nisinnova dibbÄ• ya sotadhÄ• tuyÄ• taá¹ƒ saddaá
tissassa cÄ«varaá¹ƒ abhÄ• jetvÄ• sattÄ• haá¹ƒ nikkhipituá¹ƒ vadehÄ«â€™â€™ ti Ä• ha. th
sattame divase kÄ• laá¹ƒ katvÄ• tusitavimÄ• ne nibbatti. satthÄ• \Ee III 343/ ``aá¹-á¹-hame
cÄ«varaá¹ƒ bhÄ• jetvÄ• gaá¹‡hathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. bhikkhÅ« tathÄ• kariá¹ƒsu

bhikkhÅ« \Ne II 199/ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``kasmÄ• nu
cÄ«varaá¹ƒ satta divase á¹-hapÄ• petvÄ• aá¹-á¹-hame divase gaá¹‡hituá¹ƒ anujÄ• nÄ«â€™
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``bhikkhave, tisso attano cÄ«vare Å«kÄ• hutvÄ• nibbatto, tumhehi tasmiá¹ƒ bhÄ• jiyamÄ•
vilumpantÄ«â€™ ti viravantÄ« ito cito ca dhÄ• vi. sÄ• tumhehi cÄ«vare gayhamÄ• ne tumh
niraye nibbatteyya, tena cÄ• haá¹ƒ cÄ«varaá¹ƒ nikkhipÄ• pesiá¹ƒ. idÄ• ni pana sÄ• tusitavi
vo mayÄ• cÄ«varagahaá¹‡aá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ nti vatvÄ• puna tehi ``bhÄ• riyÄ•
nÄ• mÄ• â€™â€™ ti vutte ``Ä• ma, bhikkhave, imesaá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• nÄ• ma bh
uá¹-á¹-hahitvÄ• ayameva khÄ• dati vinÄ• seti aparibhogaá¹ƒ karoti, evamevÄ• yaá¹ƒ taá¹‡h
abbhantare uppajjitvÄ• te satte nirayÄ• dÄ«su nibbattÄ• peti, vinÄ• saá¹ƒ pÄ• petÄ«â€™â€
gÄ• thamÄ• ha ---

<240> á¹• 21 ``ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ,

tatuá¹-á¹-hÄ• ya tameva khÄ• dati.

evaá¹ƒ atidhonacÄ• rinaá¹ƒ,

sÄ• ni kammÄ• ni nayanti duggatiâ€™â€™ nti ||

tattha \Be II 220/ \Ee III 344/ __ayasÄ• vÄ• _ti ayato samuá¹-á¹-hitaá¹ƒ. __tatuá¹-á¹-hÄ• yÄ
uá¹-á¹-hÄ• ya. __atidhonacÄ• rina_nti dhonÄ• vuccati cattÄ• ro paccaye ``idamatthaá¹ƒ ete
paccavekkhitvÄ• paribhuÃ±janapaÃ±Ã±Ä• , taá¹ƒ atikkamitvÄ• caranto atidhonacÄ• rÄ« n
--- yathÄ• ayato malaá¹ƒ samuá¹-á¹-hÄ• ya tato samuá¹-á¹-hitaá¹ƒ tameva khÄ• dati, evam
apaccavekkhitvÄ• paribhuÃ±jantaá¹ƒ atidhonacÄ• rinaá¹ƒ sÄ• ni kammÄ• ni attani á¹-hitatt
tÄ• ni kammÄ• ni duggatiá¹ƒ nayantÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

tissattheravatthu tatiyaá¹ƒ.

4. lÄ• ludÄ• yittheravatthu

__asajjhÄ• yamalÄ• _ti \Ne II 200/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto l
Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kira paÃ±cakoá¹-imattÄ• ariyasÄ• vakÄ• vasanti, dve koá¹-imattÄ• puthujj
ariyasÄ• vakÄ• purebhattaá¹ƒ \Ee III 345/ dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ sappitelam
gahetvÄ• vihÄ• raá¹ƒ gantvÄ• dhammakathaá¹ƒ suá¹‡anti. dhammaá¹ƒ sutvÄ• gamanakÄ
sÄ• riputtamoggallÄ• nÄ• naá¹ƒ guá¹‡akathaá¹ƒ kathenti. udÄ• yitthero tesaá¹ƒ kathaá¹ƒ su
dhammaá¹ƒ sutvÄ• tumhe evaá¹ƒ kathetha, mama dhammakathaá¹ƒ sutvÄ• kiá¹ƒ nu kho n
vadati. manussÄ• tassa kathaá¹ƒ sutvÄ• ``ayaá¹ƒ eko dhammakathiko bhavissati, imassap
sotuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti te ekadivasaá¹ƒ theraá¹ƒ yÄ• citvÄ• , ``bhante, ajja amhÄ•
dhammassavanadivasoâ€™â€™ ti saá¹…ghassa dÄ• naá¹ƒ datvÄ• , ``bhante, tumhe amhÄ
katheyyÄ• thÄ• â€™â€™ ti Ä• haá¹ƒsu. sopi tesaá¹ƒ adhivÄ• sesi.

tehi dhammassavanavelÄ• ya Ä• gantvÄ• , ``bhante, no dhammaá¹ƒ kathethÄ• â€™â€™ ti
nisÄ«ditvÄ• cittabÄ«janiá¹ƒ gahetvÄ• \Be II 221/ cÄ• lento ekampi dhammapadaá¹ƒ adisvÄ
sarabhaÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mi, aÃ±Ã±o dhammakathaá¹ƒ kathetÅ«â€™â€™ ti vatvÄ• d
dhammakathaá¹ƒ kathÄ• petvÄ• sarabhÄ• á¹‡atthÄ• ya puna taá¹ƒ Ä• sanaá¹ƒ Ä• ropayiá¹
``ahaá¹ƒ rattiá¹ƒ kathessÄ• mi, aÃ±Ã±o sarabhaÃ±Ã±aá¹ƒ bhaá¹‡atÅ«â€™â€™ ti vatvÄ• Ä
sarabhaÃ±Ã±aá¹ƒ bhaá¹‡Ä• petvÄ• puna rattiá¹ƒ theraá¹ƒ Ä• nayiá¹ƒsu. so rattimpi kiÃ±ci
paccÅ«sakÄ• le kathessÄ• mi, rattiá¹ƒ aÃ±Ã±o kathetÅ«â€™â€™ ti vatvÄ• otari. te aÃ±Ã±o
\Ee III 346/ puna paccÅ«se taá¹ƒ Ä• nayiá¹ƒsu. so punapi kiÃ±ci nÄ• ddasa. mahÄ• jano leá
gahetvÄ• , ``andhabÄ• la, tvaá¹ƒ sÄ• riputtamoggallÄ• nÄ• naá¹ƒ vaá¹‡á¹‡e kathiyamÄ• ne
kasmÄ• na kathesÄ«â€™â€™ ti santajjetvÄ• palÄ• yantaá¹ƒ anubandhi. so palÄ• yanto el

mahÄ• jano kathaá¹ƒ samuá¹-á¹-hÄ• pesi --- ``ajja lÄ• ludÄ• yÄ« sÄ• riputtamoggallÄ• nÄ•
pavattamÄ• nÄ• ya ussÅ«yanto attano dhammakathikabhÄ• vaá¹ƒ pakÄ• setvÄ• manussel
suá¹‡omÄ• â€™ ti vutte catukkhattuá¹ƒ Ä• sane nisÄ«ditvÄ• kathetabbayuttakaá¹ƒ kiÃ±ci a
amhÄ• kaá¹ƒ \Ne II 201/ ayyehi sÄ• riputtamoggallÄ• nattherehi saddhiá¹ƒ yugaggÄ• haá¹ƒ
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«ni gahetvÄ• santajjetvÄ• palÄ• piyamÄ• no vaccakuá¹-iyÄ• pat
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepi eso gÅ«thakÅ«pe nimuggoyevÄ• â€™â€™ ti vatv

``catuppado ahaá¹ƒ samma, tvampi samma catuppado.

ehi samma nivattassu, kiá¹ƒ nu bhÄ«to palÄ• yasi ||

``asucipÅ«tilomosi, duggandho vÄ• si sÅ«kara.

sace yujjhitukÄ• mosi, jayaá¹ƒ samma dadÄ• mi teâ€™â€™ ti || (J I 2.5-6) ---

imaá¹ƒ \Ee III 347/ __jÄ• takaá¹ƒ_ vitthÄ• retvÄ• kathesi. tadÄ• sÄ«ho sÄ• riputto ahosi, sA
satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``bhikkhave, lÄ• ludÄ• yinÄ• appamattako
sajjhÄ• yaá¹ƒ pana neva \Be II 222/ akÄ• si, kiÃ±ci pariyattiá¹ƒ uggahetvÄ• tassÄ• asajjhÄ
malamevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<241> á¹• 21 ``asajjhÄ• yamalÄ• mantÄ• , anuá¹-á¹-hÄ• namalÄ• gharÄ• .

malaá¹ƒ vaá¹‡á¹‡assa kosajjaá¹ƒ, pamÄ• do rakkhato malaâ€™â€™ nti ||

tattha __asajjhÄ• yamalÄ• _ti yÄ• kÄ• ci pariyatti vÄ• sippaá¹ƒ vÄ• yasmÄ• asajjhÄ• yan
vinassati vÄ• nirantaraá¹ƒ vÄ• na upaá¹-á¹-hÄ• ti, tasmÄ• ``asajjhÄ• yamalÄ• mantÄ• â€
pana gharÄ• vÄ• saá¹ƒ vasantassa uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya jiá¹‡á¹‡apaá¹-isaá¹…kharaá¹
gharaá¹ƒ nÄ• ma vinassati, tasmÄ• __ ``anuá¹-á¹-hÄ• namalÄ• gharÄ• â€™â€™ _ti vuttaá
pabbajitassa vÄ• kosajjavasena sarÄ«rapaá¹-ijagganaá¹ƒ vÄ• parikkhÄ• rapaá¹-ijagganaá
dubbaá¹‡á¹‡o hoti, tasmÄ• __ ``malaá¹ƒ vaá¹‡á¹‡assa kosajjaâ€™â€™ _nti vuttaá¹ƒ. yasm
pamÄ• davasena niddÄ• yantassa vÄ• kÄ«á¸·antassa vÄ• tÄ• gÄ• vo atitthapakkhandanÄ
vÄ• á¸·amigacorÄ• diupaddavena vÄ• paresaá¹ƒ sÄ• likhettÄ• dÄ«ni otaritvÄ• khÄ• danav
sayampi daá¹‡á¸• aá¹ƒ vÄ• paribhÄ• saá¹ƒ vÄ• pÄ• puá¹‡Ä• ti, pabbajitaá¹ƒ vÄ• pana cha
pamÄ• davasena kilesÄ• otaritvÄ• sÄ• sanÄ• cÄ• venti, tasmÄ• __ ``pamÄ• do rakkhato
hissa vinÄ• sÄ• vahanena malaá¹-á¹-hÄ• niyattÄ• malanti attho.

desanÄ• vasÄ• ne \Ne II 202/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

lÄ• ludÄ• yittheravatthu catutthaá¹ƒ.

5. aÃ±Ã±atarakulaputtavatthu

__malitthiyÄ• duccarita_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto aÃ±Ã
Ä• rabbha kathesi.

tassa kira samÄ• najÄ• tikaá¹ƒ kulakumÄ• rikaá¹ƒ Ä• nesuá¹ƒ. sÄ• Ä• nÄ«tadivasato paá¹
so kulaputto tassÄ• aticÄ• rena lajjito kassaci sammukhÄ«bhÄ• vaá¹ƒ upagantuá¹ƒ asakko
buddhupaá¹-á¹-hÄ• nÄ• dÄ«ni \Be II 223/ pacchinditvÄ• katipÄ• haccayena satthÄ• raá¹ƒ u

ekamantaá¹ƒ nisinno ``kiá¹ƒ, upÄ• saka, na dissasÄ«â€™â€™ ti vutte tamatthaá¹ƒ Ä• roces
``upÄ• saka, pubbepi mayÄ• `itthiyo nÄ• ma nadÄ«Ä• disadisÄ• , tÄ• su paá¹‡á¸• itena koc
vuttaá¹ƒ, tvaá¹ƒ pana bhavapaá¹-icchannattÄ• na sallakkhesÄ«â€™â€™ ti vatvÄ• tena yÄ

``yathÄ• nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjatÄ«â€™â€™ ti || (J I 1.65; I 12.9) ---

__jÄ• takaá¹ƒ_ vitthÄ• retvÄ• , ``upÄ• saka, itthiyÄ• hi aticÄ• rinibhÄ• vo malaá¹ƒ, dÄ• naá
malaá¹ƒ, idhalokaparalokesu sattÄ• naá¹ƒ akusalakammaá¹ƒ vinÄ• sanatthena malaá¹ƒ, av
uttamamalaâ€™â€™ nti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<242> á¹• 21 ``malitthiyÄ• duccaritaá¹ƒ, maccheraá¹ƒ dadato malaá¹ƒ.

malÄ• ve pÄ• pakÄ• dhammÄ• , asmiá¹ƒ loke paramhi ca ||

<243> á¹• 21 ``tato malÄ• malataraá¹ƒ, avijjÄ• paramaá¹ƒ malaá¹ƒ.

etaá¹ƒ malaá¹ƒ pahantvÄ• na, nimmalÄ• hotha bhikkhavoâ€™â€™ ti ||

tattha \Ne II 203/ \Ee III 350/ __duccarita_nti aticÄ• ro. aticÄ• riniÃ±hi itthiá¹ƒ sÄ• mikopi ge
mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ gatampi ``tvaá¹ƒ kulassa agÄ• ravabhÅ«tÄ• , akkhÄ«hipi na
taá¹ƒ nÄ«haranti. sÄ• anÄ• thÄ• vicarantÄ« mahÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ti. tenassÄ• c
vuttaá¹ƒ. __dadato_ti dÄ• yakassa. yassa hi khettakasanakÄ• le ``imasmiá¹ƒ khette sampar
dassÄ• mÄ«â€™â€™ ti cintetvÄ• nipphanne sassepi maccheraá¹ƒ uppajjitvÄ• cÄ• gacitta
maccheravasena cÄ• gacitte avirÅ«hante manussasampattiá¹ƒ dibbasampattiá¹ƒ nibbÄ• na
na labhati. tena vuttaá¹ƒ --- __ ``maccheraá¹ƒ dadato malaâ€™â€™ _nti. sesesupi eseva na
dhammÄ• _ti akusaladhammÄ• pana idhaloke ca paraloke ca malameva.

__tato_ti heá¹-á¹-hÄ• vuttamalato. __malatara_nti atirekamalaá¹ƒ vo kathemÄ«ti attho. __a
351/ aá¹-á¹-havatthukaá¹ƒ aÃ±Ã±Ä• á¹‡ameva paramaá¹ƒ malaá¹ƒ. __pahantvÄ• nÄ• _ti \B
jahitvÄ• , bhikkhave, tumhe nimmalÄ• hothÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aÃ±Ã±atarakulaputtavatthu paÃ±camaá¹ƒ.

6. cÅ«á¸·asÄ• rivatthu

__sujÄ«va_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto cÅ«á¸·asÄ• riá¹ƒ nÄ•
saddhivihÄ• rikaá¹ƒ Ä• rabbha kathesi.

so kira ekadivase vejjakammaá¹ƒ katvÄ• paá¹‡Ä«tabhojanaá¹ƒ labhitvÄ• Ä• dÄ• ya nikkha
theraá¹ƒ disvÄ• , ``bhante, idaá¹ƒ mayÄ• vejjakammaá¹ƒ katvÄ• laddhaá¹ƒ, tumhe aÃ±Ã±a
bhojanaá¹ƒ na labhissatha, imaá¹ƒ bhuÃ±jatha, ahaá¹ƒ te vejjakammaá¹ƒ katvÄ• niccakÄ•
Ä• hÄ• raá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti Ä• ha. thero tassa vacanaá¹ƒ sutvÄ• tuá¹‡hÄ«bh
vihÄ• raá¹ƒ gantvÄ• satthu tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• , ``bhikkhave, ahiriko nÄ• ma
hutvÄ• ekavÄ«satividhÄ• ya anesanÄ• ya á¹-hatvÄ• sukhaá¹ƒ jÄ«vati, hiriottappasampann
jÄ«vatÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<244> á¹• 21 ``sujÄ«vaá¹ƒ \Ne II 204/ ahirikena, kÄ• kasÅ«rena dhaá¹ƒsinÄ• .

pakkhandinÄ• pagabbhena, saá¹ƒkiliá¹-á¹-hena jÄ«vitaá¹ƒ ||

<245> á¹• 21 ``hirÄ«matÄ• \Ee III 352/ ca dujjÄ«vaá¹ƒ, niccaá¹ƒ sucigavesinÄ• .

alÄ«nenÄ• ppagabbhena, suddhÄ• jÄ«vena passatÄ• â€™â€™ ti ||

tattha __ahirikenÄ• _ti chinnahirottappakena. evarÅ«pena hi amÄ• tarameva ``mÄ• tÄ• me
ca ``pitÄ• meâ€™â€™ tiÄ• dinÄ• nayena vatvÄ• ekavÄ«satividhÄ• ya anesanÄ• ya patiá¹
sakkÄ• . __kÄ• kasÅ«renÄ• _ti sÅ«rakÄ• kasadisena. yathÄ• hi sÅ«rakÄ• ko kulagharesu y
bhittiÄ• dÄ«su nisÄ«ditvÄ• attano olokanabhÄ• vaá¹ƒ Ã±atvÄ• anolokento viya aÃ±Ã±avih
niddÄ• yanto viya ca hutvÄ• manussÄ• naá¹ƒ pamÄ• daá¹ƒ sallakkhetvÄ• anupatitvÄ• ``s
bhÄ• janato mukhapÅ«raá¹ƒ gahetvÄ• palÄ• yati, evamevaá¹ƒ ahirikapuggalopi bhikkhÅ«h
pavisitvÄ• yÄ• gubhattaá¹-á¹-hÄ• nÄ• dÄ«ni vavatthapeti. tattha bhikkhÅ« piá¹‡á¸• Ä• ya ca
Ä• dÄ• ya Ä• sanasÄ• laá¹ƒ gantvÄ• paccavekkhantÄ• yÄ• guá¹ƒ pivitvÄ• kammaá¹-á¹-hÄ
sajjhÄ• yanti Ä• sanasÄ• laá¹ƒ sammajjanti. ayaá¹ƒ pana akatvÄ• gÄ• mÄ• bhimukhova ho

so hi bhikkhÅ«hi ``passathimaâ€™â€™ nti olokiyamÄ• nopi anolokento viya aÃ±Ã±avihito v
gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±canto \Ee III 353/ viya cÄ«varaá¹ƒ saá¹ƒvidahanto viya hutvÄ•
kammaá¹ƒ atthÄ«â€™â€™ ti vadanto uá¹-á¹-hÄ• yÄ• sanÄ• gÄ• maá¹ƒ pavisitvÄ• pÄ• tov
aÃ±Ã±ataraá¹ƒ gehaá¹ƒ upasaá¹…kamitvÄ• gharamÄ• nusakesu thokaá¹ƒ kavÄ• á¹-aá¹ƒ p
kandantesupi ekena hatthena kavÄ• á¹-aá¹ƒ paá¹‡Ä• metvÄ• anto pavisati. atha naá¹ƒ disv
nisÄ«dÄ• petvÄ• yÄ• guÄ• dÄ«su yaá¹ƒ atthi, taá¹ƒ denti. so yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ•
pakkamati. ayaá¹ƒ kÄ• kasÅ«ro nÄ• ma. evarÅ«pena ahirikena sujÄ«vanti attho.

__dhaá¹ƒsinÄ• _ti ``asukatthero nÄ• ma appicchoâ€™â€™ tiÄ• dÄ«ni vadantesu --- ``kiá¹ƒ
appicchÄ• â€™â€™ tiÄ• divacanena paresaá¹ƒ guá¹‡adhaá¹ƒsanatÄ• ya dhaá¹ƒsinÄ• . tat
``ayampi appicchatÄ• diguá¹‡e yuttoâ€™â€™ ti maÃ±Ã±amÄ• nÄ• manussÄ• dÄ• tabbaá
paá¹-á¹-hÄ• ya viÃ±Ã±Å«purisÄ• naá¹ƒ \Ne II 205/ cittaá¹ƒ Ä• rÄ• dhetuá¹ƒ asakkonto tamh
evaá¹ƒ dhaá¹ƒsipuggalo attanopi parassapi lÄ• bhaá¹ƒ nÄ• setiyeva.

__pakkhandinÄ• _ti pakkhandacÄ• rinÄ• . paresaá¹ƒ kiccÄ• nipi attano kiccÄ• ni viya dass
cetiyaá¹…gaá¹‡Ä• dÄ«su vattaá¹ƒ katvÄ• kammaá¹-á¹-hÄ• namanasikÄ• rena thokaá¹ƒ \E
uá¹-á¹-hÄ• ya gÄ• maá¹ƒ pavisantesu mukhaá¹ƒ dhovitvÄ• paá¹‡á¸• ukÄ• sÄ• vapÄ• rupa
attabhÄ• vaá¹ƒ maá¹‡á¸• etvÄ• sammajjanto viya dve tayo sammajjanipahÄ• re datvÄ• dv
hoti. manussÄ• pÄ• tova ``cetiyaá¹ƒ vandissÄ• ma, mÄ• lÄ• pÅ«jaá¹ƒ karissÄ• mÄ• â€™â€
disvÄ• ``ayaá¹ƒ vihÄ• ro imaá¹ƒ daharaá¹ƒ nissÄ• ya paá¹-ijagganaá¹ƒ labhati, imaá¹ƒ mÄ•
vatvÄ• tassa dÄ• tabbaá¹ƒ maÃ±Ã±anti. evarÅ«pena pakkhandinÄ• pi sujÄ«vaá¹ƒ. __paga
kÄ• yapÄ• gabbhiyÄ• dÄ«hi samannÄ• gatena. __saá¹ƒkiliá¹-á¹-hena jÄ«vita_nti evaá¹ƒ jÄ«
jÄ«vantena hi puggalena saá¹ƒkiliá¹-á¹-hena hutvÄ• jÄ«vitaá¹ƒ nÄ• ma hoti, taá¹ƒ dujjÄ«vit
attho.

__hirÄ«matÄ• cÄ• _ti hirottappasampannena puggalena dujjÄ«vaá¹ƒ. so hi amÄ• tÄ• dayo
tiÄ• dÄ«ni avatvÄ• adhammike paccaye gÅ«thaá¹ƒ viya jigucchanto dhammena samena pa
piá¹‡á¸• Ä• ya caritvÄ• jÄ«vikaá¹ƒ kappento lÅ«khaá¹ƒ jÄ«vikaá¹ƒ jÄ«vatÄ«ti attho. __sucig
kÄ• yakammÄ• dÄ«ni gavesantena. __alÄ«nenÄ• _ti jÄ«vitavuttimanallÄ«nena. __suddhÄ•
355/ evarÅ«po hi puggalo suddhÄ• jÄ«vo nÄ• ma hoti. tena evaá¹ƒ suddhÄ• jÄ«vena tamev
passatÄ• lÅ«khajÄ«vitavasena dujjÄ«vaá¹ƒ hotÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

cÅ«á¸·asÄ• rivatthu chaá¹-á¹-haá¹ƒ.

7. paÃ±caupÄ• sakavatthu

__yo pÄ• á¹‡a_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto paÃ±ca upÄ• sa

tesu hi eko pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikkhÄ• padameva rakkhati, itare itarÄ• ni. te ek
dukkaraá¹ƒ karomi, dukkaraá¹ƒ rakkhÄ• mÄ«â€™â€™ ti vivÄ• dÄ• pannÄ• satthu santikaá
206/ tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• ekasÄ«lampi kaniá¹-á¹-ha
``sabbÄ• neva durakkhÄ• nÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<246> á¹• 21 ``yo pÄ• á¹‡amatipÄ• teti, musÄ• vÄ• daÃ±ca bhÄ• sati.

loke adinnamÄ• diyati, paradÄ• raÃ±ca gacchati ||

<247> á¹• 21 ``surÄ• merayapÄ• naÃ±ca \Be II 227/ \Ee III 356/, yo naro anuyuÃ±jati.

idheva meso lokasmiá¹ƒ, mÅ«laá¹ƒ khaá¹‡ati attano ||

<248> á¹• 21 ``evaá¹ƒ bho purisa jÄ• nÄ• hi, pÄ• padhammÄ• asaÃ±Ã±atÄ• .

mÄ• taá¹ƒ lobho adhammo ca, ciraá¹ƒ dukkhÄ• ya randhayuâ€™â€™ nti ||

tattha __yo pÄ• á¹‡amatipÄ• tetÄ«_ti yo sÄ• hatthikÄ• dÄ«su chasu payogesu ekapayoger
jÄ«vitindriyaá¹ƒ upacchindati. __musÄ• vÄ• da_nti paresaá¹ƒ atthabhaÃ±janakaá¹ƒ musÄ•
adinnamÄ• diyatÄ«_ti imasmiá¹ƒ sattaloke theyyÄ• vahÄ• rÄ• dÄ«su ekenapi avahÄ• rena
__paradÄ• raÃ±ca gacchatÄ«_ti parassa rakkhitagopitesu bhaá¹‡á¸• esu aparajjhanto uppa
__surÄ• merayapÄ• na_nti yassa kassaci surÄ• ya ceva merayassa ca pÄ• naá¹ƒ. __anuyu
bahulÄ«karoti. __mÅ«laá¹ƒ khaá¹‡atÄ«_ti tiá¹-á¹-hatu paraloko, so pana puggalo idha lokas
khettavatthuÄ• dinÄ• mÅ«lena patiá¹-á¹-hapeyya, tampi aá¹-á¹-hapetvÄ• vÄ• vissajjetvÄ•
attano mÅ«laá¹ƒ khaá¹‡ati, anÄ• tho kapaá¹‡o hutvÄ• vicarati. __evaá¹ƒ, bho_ti paÃ±cadu
puggalaá¹ƒ Ä• lapati. __pÄ• padhammÄ• _ti lÄ• makadhammÄ• . __asaÃ±Ã±atÄ• _ti kÄ• y
pÄ• á¹-ho, acittakÄ• ti attho. __lobho adhammo cÄ• _ti lobho ceva doso ca. ubhayampi heta
__ciraá¹ƒ dukkhÄ• ya randhayu_nti cirakÄ• laá¹ƒ nirayadukkhÄ• dÄ«naá¹ƒ atthÄ• ya \Ee III
mÄ• randhentu mÄ• matthentÅ«ti attho.

desanÄ• vasÄ• ne te paÃ±ca upÄ• sakÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, sampattÄ•
dhammadesanÄ• ahosÄ«ti.

paÃ±caupÄ• sakavatthu sattamaá¹ƒ.

8. tissadaharavatthu

__dadÄ• ti_ \Ne II 207/ __ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tissa
Ä• rabbha kathesi.

so \Be II 228/ kira anÄ• thapiá¹‡á¸• ikassa gahapatino visÄ• khÄ• ya upÄ• sikÄ• yÄ• ti paÃ
ariyasÄ• vakakoá¹-Ä«naá¹ƒ dÄ• naá¹ƒ nindanto vicari, asadisadÄ• nampi nindiyeva. tesaá¹ƒ
sÄ«talaá¹ƒ labhitvÄ• ``sÄ«talaâ€™â€™ nti nindi, uá¹‡haá¹ƒ labhitvÄ• ``uá¹‡haâ€™â€™ nt
``kiá¹ƒ ime appamattakaá¹ƒ dentÄ«â€™â€™ ti nindi, bahuá¹ƒ dentepi ``imesaá¹ƒ gehe á¹-h

maÃ±Ã±e natthi, nanu nÄ• ma bhikkhÅ«naá¹ƒ yÄ• panamattaá¹ƒ dÄ• tabbaá¹ƒ, ettakaá¹ƒ y
vissajjatÄ«â€™â€™ ti nindi. attano pana Ã±Ä• take Ä• rabbha ``aho amhÄ• kaá¹ƒ Ã±Ä• tak
disÄ• hi Ä• gatÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ opÄ• nabhÅ«taâ€™â€™ ntiÄ• dÄ«ni vatvÄ•
pavattesi. so panekassa dovÄ• rikassa putto janapadaá¹ƒ vicarantehi vaá¸• á¸• hakÄ«hi sad
sÄ• vatthiá¹ƒ patvÄ• pabbajito. atha naá¹ƒ bhikkhÅ« evaá¹ƒ manussÄ• naá¹ƒ dÄ• nÄ• dÄ«
``pariggaá¹‡hissÄ• ma naâ€™â€™ nti cintetvÄ• , ``Ä• vuso, tava Ã±Ä• takÄ• kahaá¹ƒ vasa
``asukagÄ• me nÄ• mÄ• â€™â€™ ti sutvÄ• va katipaye dahare pesesuá¹ƒ. te tattha gantvÄ
Ä• sanasÄ• lÄ• ya nisÄ«dÄ• petvÄ• katasakkÄ• rÄ• pucchiá¹ƒsu --- ``imamhÄ• gÄ• mÄ•
nÄ• ma daharo atthi. tassa katame Ã±Ä• takÄ• â€™â€™ ti? manussÄ• ``idha kulagehato n
natthi, kiá¹ƒ nu kho ime vadantÄ«â€™â€™ ti cintetvÄ• , ``bhante, eko dovÄ• rikaputto vaá¸•
vicaritvÄ• pabbajitoti suá¹‡oma, taá¹ƒ sandhÄ• ya vadetha maÃ±Ã±eâ€™â€™ ti Ä• haá¹ƒs
tattha issaraÃ±Ä• takÄ• naá¹ƒ abhÄ• vaá¹ƒ Ã±atvÄ• sÄ• vatthiá¹ƒ gantvÄ• ``akÄ• raá¹‡am
vicaratÄ«â€™â€™ ti taá¹ƒ pavattiá¹ƒ bhikkhÅ«naá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ«pi taá¹ƒ tathÄ•

satthÄ• ``na, bhikkhave, idÄ• neva vikatthento vicarati, pubbepi vikatthakova ahosÄ«â€™â
bhikkhÅ«hi yÄ• cito atÄ«taá¹ƒ Ä• haritvÄ• ---

``bahumpi so vikattheyya, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato.

anvÄ• gantvÄ• na dÅ«seyya, bhuÃ±ja bhoge kaá¹-Ä• hakÄ• â€™â€™ ti || (J I 1.125) ---

imaá¹ƒ __kaá¹-Ä• hajÄ• takaá¹ƒ_ vitthÄ• retvÄ• , ``bhikkhave, yo hi puggalo parehi appake
vÄ• paá¹‡Ä«te vÄ• dinne aÃ±Ã±esaá¹ƒ vÄ• datvÄ• attano \Be II 229/ adinne maá¹…ku h
359/ vÄ• \Ne II 208/ vipassanaá¹ƒ vÄ• maggaphalÄ• dÄ«ni vÄ• na uppajjantÄ«â€™â€™ t
imÄ• gÄ• thÄ• abhÄ• si ---

<249> á¹• 21 ``dadÄ• ti ve yathÄ• saddhaá¹ƒ, yathÄ• pasÄ• danaá¹ƒ jano.

tattha yo ca maá¹…ku hoti, paresaá¹ƒ pÄ• nabhojane.

na so divÄ• vÄ• rattiá¹ƒ vÄ• , samÄ• dhimadhigacchati ||

<250> á¹• 21 ``yassa cetaá¹ƒ samucchinnaá¹ƒ, mÅ«laghaccaá¹ƒ samÅ«hataá¹ƒ.

sa ve divÄ• vÄ• rattiá¹ƒ vÄ• , samÄ• dhimadhigacchatÄ«â€™â€™ ti ||

tattha __dadÄ• ti ve yathÄ• saddha_nti lÅ«khapaá¹‡Ä«tÄ• dÄ«su yaá¹ƒkiÃ±ci dento jano ya
saddhÄ• nurÅ«pameva deti. __yathÄ• pasÄ• dana_nti theranavÄ• dÄ«su cassa yasmiá¹ƒ y

tassa dento yathÄ• pasÄ• danaá¹ƒ attano pasÄ• dÄ• nurÅ«pameva deti. __tatthÄ• _ti tasm
appaá¹ƒ vÄ• laddhaá¹ƒ, lÅ«khaá¹ƒ vÄ• laddhaâ€™â€™ nti maá¹…kubhÄ• vaá¹ƒ Ä• pajjati
divÄ• vÄ• rattiá¹ƒ vÄ• upacÄ• rappanÄ• vasena vÄ• maggaphalavasena vÄ• samÄ• dhi
ceta_nti yassa puggalassa etaá¹ƒ ekesu á¹-hÄ• nesu maá¹…kubhÄ• vasaá¹…khÄ• taá¹ƒ ak
mÅ«laghaccaá¹ƒ katvÄ• arahattamaggaÃ±Ä• á¹‡ena samÅ«hataá¹ƒ, so vuttappakÄ• raá¹ƒ
attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

tissadaharavatthu aá¹-á¹-hamaá¹ƒ.

9. paÃ±caupÄ• sakavatthu

__natthi_ \Ee III 360/ __rÄ• gasamo aggÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
Ä• rabbha kathesi.

te kira dhammaá¹ƒ sotukÄ• mÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá
buddhÄ• naÃ±ca ``ayaá¹ƒ khattiyo, ayaá¹ƒ brÄ• hmaá¹‡o, ayaá¹ƒ aá¸• á¸• ho, ayaá¹ƒ dugga
katvÄ• dhammaá¹ƒ desessÄ• mi, imassa noâ€™â€™ ti cittaá¹ƒ na uppajjati. yaá¹ƒkiÃ±ci Ä
dhammagÄ• ravaá¹ƒ \Ne II 209/ purakkhatvÄ• Ä• kÄ• sagaá¹…gaá¹ƒ \Be II 230/ otÄ• rento
desentassa pana tathÄ• gatassa santike nisinnÄ• naá¹ƒ tesaá¹ƒ eko nisinnakova niddÄ• yi,
bhÅ«miá¹ƒ likhanto nisÄ«di, eko ekaá¹ƒ rukkhaá¹ƒ cÄ• lento nisÄ«di, eko Ä• kÄ• saá¹ƒ ullol
sakkaccaá¹ƒ dhammaá¹ƒ assosi.

Ä• nandatthero satthÄ• raá¹ƒ bÄ«jayamÄ• no tesaá¹ƒ Ä• kÄ• raá¹ƒ olokento satthÄ• raá¹ƒ
imesaá¹ƒ mahÄ• meghagajjitaá¹ƒ gajjantÄ• viya dhammaá¹ƒ desetha, ete pana tumhesupi
idaÃ±cidaÃ±ca karontÄ• nisinnÄ• â€™â€™ ti. ``Ä• nanda, tvaá¹ƒ ete na jÄ• nÄ• sÄ«â€™â
bhanteâ€™â€™ ti. etesu hi yo esa niddÄ• yanto nisinno, esa paÃ±ca jÄ• tisatÄ• ni sappayo
bhogesu sÄ«saá¹ƒ á¹-hapetvÄ• niddÄ• yi, idÄ• nipissa niddÄ• ya titti natthi, nÄ• ssa kaá¹‡â
mama saddo pavisatÄ«ti. kiá¹ƒ pana, bhante, paá¹-ipÄ• á¹-iyÄ• kathetha, udÄ• hu antarant
hi kÄ• lena manussattaá¹ƒ, kÄ• lena devattaá¹ƒ, kÄ• lena nÄ• gattanti evaá¹ƒ antarantarÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enÄ• pi na sakkÄ• paricchindituá¹ƒ. paá¹-ipÄ• á¹-iyÄ• panesa p
nÄ• gayoniyaá¹ƒ nibbattitvÄ• niddÄ• yantopi niddÄ• ya atittoyeva. aá¹…guliyÄ• bhÅ«miá¹ƒ
paÃ±ca jÄ• tisatÄ• ni gaá¹‡á¸• uppÄ• dayoniyaá¹ƒ nibbattitvÄ• bhÅ«miá¹ƒ khaá¹‡i, idÄ• nip
mama saddaá¹ƒ na suá¹‡Ä• ti. esa rukkhaá¹ƒ cÄ• lento nisinnapurisopi paá¹-ipÄ• á¹-iyÄ• p
makkaá¹-ayoniyaá¹ƒ nibbatti, idÄ• nipi pubbÄ• ciá¹‡á¹‡avasena rukkhaá¹ƒ cÄ• letiyeva, nÄ•
saddo pavisati. esa Ä• kÄ• saá¹ƒ ulloketvÄ• nisinnapurisopi paÃ±ca jÄ• tisatÄ• ni nakkhatta
nibbatti, idÄ• ni pubbÄ• ciá¹‡á¹‡avasena ajjÄ• pi Ä• kÄ• sameva ulloketi, nÄ• ssa kaá¹‡á¹‡â

esa sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡anto nisinnapuriso pana paá¹-ipÄ• á¹-iyÄ• paÃ±ca jÄ• t
vedÄ• naá¹ƒ pÄ• ragÅ« mantajjhÄ• yakabrÄ• hmaá¹‡o hutvÄ• nibbatti, idÄ• nipi mantaá¹ƒ
sakkaccaá¹ƒ suá¹‡Ä• tÄ«ti.

``bhante, tumhÄ• kaá¹ƒ dhammadesanÄ• chaviÄ• dÄ«ni chinditvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä•
ime tumhesupi dhammaá¹ƒ desentesu sakkaccaá¹ƒ na suá¹‡antÄ«â€™â€™ ti? ``Ä• nanda,
saÃ±Ã±aá¹ƒ karosi maÃ±Ã±eâ€™â€™ ti. ``kiá¹ƒ pana, bhante, dussavanÄ«yoâ€™â€™ ti?
``kasmÄ• , bhanteâ€™â€™ ti \Ee III 362/? ``Ä• nanda, buddhoti \Be II 231/ vÄ• dhammoti v
padaá¹ƒ imehi sattehi anekesupi kappakoá¹-isatasahassesu asutapubbaá¹ƒ. yasmÄ• imaá¹
sakkontÄ• anamatagge saá¹ƒsÄ• re ime sattÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒyeva s
\Ne II 210/ surÄ• pÄ• nakeá¸·imaá¹‡á¸• alÄ• dÄ«su gÄ• yantÄ• naccantÄ• vicaranti, dham
sakkontÄ«â€™â€™ ti. ``kiá¹ƒ nissÄ• ya panete na sakkonti, bhanteâ€™â€™ ti?

athassa satthÄ• , ``Ä• nanda, rÄ• gaá¹ƒ nissÄ• ya dosaá¹ƒ nissÄ• ya mohaá¹ƒ nissÄ• ya ta
sakkonti. rÄ• gaggisadiso aggi nÄ• ma natthi, so chÄ• rikampi asesetvÄ• satte dahati. kiÃ±
sattasÅ«riyapÄ• tubhÄ• vaá¹ƒ nissÄ• ya uppanno kappavinÄ• sako aggipi kiÃ±ci anavasese
pana aggi kadÄ• ciyeva dahati. rÄ• gaggino adahanakÄ• lo nÄ• ma natthi, tasmÄ• rÄ• gas
gaho mohasamaá¹ƒ vÄ• jÄ• laá¹ƒ taá¹‡hÄ• samÄ• vÄ• nadÄ« nÄ• ma natthÄ«â€™â€™ t

<251> á¹• 21 ``natthi rÄ• gasamo aggi, natthi dosasamo gaho.

natthi mohasamaá¹ƒ jÄ• laá¹ƒ, natthi taá¹‡hÄ• samÄ• nadÄ«â€™â€™ ti ||

tattha __rÄ• gasamo_ti dhÅ«mÄ• dÄ«su kiÃ±ci adassetvÄ• antoyeva uá¹-á¹-hÄ• ya jhÄ• p
nÄ• ma natthi. __dosasamo_ti yakkhagahaajagaragahakumbhilagahÄ• dayo ekasmiá¹ƒyeva
sakkonti, dosagaho pana sabbattha ekantameva gaá¹‡hÄ• tÄ«ti dosena samo \Ee III 363/ g
__mohasama_nti onandhanapariyonandhanaá¹-á¹-hena pana mohasamaá¹ƒ jÄ• laá¹ƒ nÄ• n
gaá¹…gÄ• dÄ«naá¹ƒ nadÄ«naá¹ƒ puá¹‡á¹‡akÄ• lopi Å«nakÄ• lopi sukkhakÄ• lopi paÃ±Ã±Ä
puá¹‡á¹‡akÄ• lo vÄ• sukkhakÄ• lo vÄ• natthi, niccaá¹ƒ Å«nÄ• va paÃ±Ã±Ä• yatÄ«ti duppÅ
samÄ• nadÄ« nÄ• ma natthÄ«ti attho.

desanÄ• vasÄ• ne sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡anto upÄ• sako sotÄ• pattiphale patiá¹-á
sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

paÃ±caupÄ• sakavatthu navamaá¹ƒ.

10. meá¹‡á¸• akaseá¹-á¹-hivatthu

__sudassaá¹ƒ_ \Be II 232/ __vajja_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• bhaddiyanagara
viharanto meá¹‡á¸• akaseá¹-á¹-hiá¹ƒ Ä• rabbha kathesi.

satthÄ• \Ne II 211/ kira aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ caranto meá¹‡á¸• akaseá¹-á¹-hino
candapadumÄ• ya, puttassa ca dhanaÃ±cayaseá¹-á¹-hino, suá¹‡isÄ• ya ca sumanadeviyÄ•
dÄ• sassa ca puá¹‡á¹‡assÄ• ti imesaá¹ƒ sotÄ• pattiphalÅ«panissayaá¹ƒ disvÄ• bhaddiyana
jÄ• tiyÄ• vane vihÄ• si. meá¹‡á¸• akaseá¹-á¹-hi satthu Ä• gamanaá¹ƒ assosi. kasmÄ• \Ee I
meá¹‡á¸• akaseá¹-á¹-hi nÄ• ma jÄ• toti? tassa kira pacchimagehe aá¹-á¹-hakarÄ«samatte á
hatthiassausabhapamÄ• á¹‡Ä• suvaá¹‡á¹‡ameá¹‡á¸• akÄ• pathaviá¹ƒ bhinditvÄ• piá¹-á¹-
paharamÄ• nÄ• uá¹-á¹-hahiá¹ƒsu. tesaá¹ƒ mukhesu paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ suttÄ• naá¹ƒ
honti. sappitelamadhuphÄ• á¹‡itÄ• dÄ«hi vÄ• vatthacchÄ• danahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ
mukhato geá¹‡á¸• uke apanenti, ekassÄ• pi meá¹‡á¸• akassa mukhato jambudÄ«pavÄ• sÄ
sappitelamadhuphÄ• á¹‡itavatthacchÄ• danahiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ nikkhamati. tato paá
meá¹‡á¸• akaseá¹-á¹-hÄ«ti paÃ±Ã±Ä• yi.

kiá¹ƒ panassa pubbakammanti? vipassÄ«buddhakÄ• le kira esa avarojassa nÄ• ma kuá¹-u
mÄ• tulena samÄ• nanÄ• mo avarojo nÄ• ma ahosi. athassa mÄ• tulo satthu gandhakuá¹-iá
santikaá¹ƒ gantvÄ• , ``mÄ• tula, ubhopi saheva karomÄ• â€™â€™ ti vatvÄ• ``ahaá¹ƒ aÃ±Ã
asÄ• dhÄ• raá¹‡aá¹ƒ katvÄ• ekakova karissÄ• mÄ«â€™â€™ ti tena pana paá¹-ikkhittakÄ•
gandhakuá¹-iyÄ• katÄ• ya imasmiá¹ƒ nÄ• ma á¹-hÄ• ne kuÃ±jarasÄ• laá¹ƒ nÄ• ma laddhuá
cintetvÄ• araÃ±Ã±ato dabbasambhÄ• re Ä• harÄ• petvÄ• ekaá¹ƒ thambhaá¹ƒ suvaá¹‡á¹‡a
rajatakhacitaá¹ƒ, ekaá¹ƒ maá¹‡ikhacitaá¹ƒ, ekaá¹ƒ sattaratanakhacitanti evaá¹ƒ
tulÄ• saá¹…ghÄ• tadvÄ• rakavÄ• á¹-avÄ• tapÄ• nagopÄ• nasÄ«chadaniá¹-á¹-hakÄ• sabbÄ
kÄ• retvÄ• gandhakuá¹-iyÄ• sammukhaá¹-á¹-hÄ• ne tathÄ• gatassa sattaratanamayaá¹ƒ k
tassÄ• upari ghanarattasuvaá¹‡á¹‡amayÄ• kambalÄ• pavÄ• á¸·amayÄ• sikharathÅ«pikÄ
\Ee III 365/ majjhe á¹-hÄ• ne \Be II 233/ ratanamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• dhammÄ• sana
tassa ghanarattasuvaá¹‡á¹‡amayÄ• pÄ• dÄ• ahesuá¹ƒ, tathÄ• catasso aá¹-aniyo. cattÄ• n
suvaá¹‡á¹‡ameá¹‡á¸• ake kÄ• rÄ• petvÄ• Ä• sanassa catunnaá¹ƒ pÄ• dÄ• naá¹ƒ heá¹-á¹-h
kÄ• rÄ• petvÄ• pÄ• dapÄ«á¹-hakÄ• ya heá¹-á¹-hÄ• á¹-hapesi, cha suvaá¹‡á¹‡ameá¹‡á¸• a
parikkhipento á¹-hapesi. dhammÄ• sanaá¹ƒ paá¹-hamaá¹ƒ suttamayehi rajjukehi vÄ• yÄ• pe
suvaá¹‡á¹‡asuttamayehi upari muttamayehi suttehi vÄ• yÄ• pesi. tassa candanamayo apas
kuÃ±jarasÄ• laá¹ƒ niá¹-á¹-hÄ• petvÄ• sÄ• lÄ• mahaá¹ƒ karonto aá¹-á¹-hasaá¹-á¹-hÄ«hi bhik
satthÄ• raá¹ƒ nimantetvÄ• cattÄ• ro mÄ• se dÄ• naá¹ƒ datvÄ• osÄ• nadivase ticÄ«varaá¹ƒ
saá¹…ghanavakassa satasahassagghanikaá¹ƒ pÄ• puá¹‡i.

evaá¹ƒ \Ne II 212/ vipassÄ«buddhakÄ• le puÃ±Ã±akammaá¹ƒ katvÄ• tato cuto devesu ca
imasmiá¹ƒ bhaddakappe bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• bhogakule nibbattitvÄ• bÄ• rÄ• á¹‡as
ekadivasaá¹ƒ rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gacchanto purohitaá¹ƒ disvÄ• ``kiá¹ƒ, Ä• cariya, na

upadhÄ• rethÄ• â€™â€™ ti Ä• ha. Ä• ma, upadhÄ• remi, kiá¹ƒ aÃ±Ã±aá¹ƒ amhÄ• kaá¹ƒ ka
janapadacÄ• rittanti? ekaá¹ƒ bhayaá¹ƒ \Ee III 366/ bhavissatÄ«ti. kiá¹ƒ bhayaá¹ƒ nÄ• mÄ• ti
seá¹-á¹-hÄ«ti. kadÄ• bhavissatÄ«ti? ito tiá¹‡á¹‡aá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ accayenÄ• ti. ta
bahuá¹ƒ kasikammaá¹ƒ kÄ• retvÄ• gehe vijjamÄ• nadhanenÄ• pi dhaÃ±Ã±ameva gahetvÄ
koá¹-á¹-hasatÄ• ni kÄ• retvÄ• sabbakoá¹-á¹-hake vÄ«hÄ«hi paripÅ«resi. koá¹-á¹-hesu appa
pÅ«retvÄ• avasesaá¹ƒ bhÅ«miyaá¹ƒ Ä• vÄ• á¹-e katvÄ• nikhaá¹‡i. nidhÄ• nÄ• vasesaá¹ƒ
bhittiyo limpÄ• pesi.

so aparena samayena chÄ• takabhaye sampatte yathÄ• nikkhittaá¹ƒ dhaÃ±Ã±aá¹ƒ paribhu
cÄ• á¹-iÄ• dÄ«su ca nikkhittadhaÃ±Ã±e parikkhÄ«á¹‡e parijane pakkosÄ• petvÄ• Ä• ha ---
pabbatapÄ• daá¹ƒ pavisitvÄ• jÄ«vantÄ• subhikkhakÄ• le mama santikaá¹ƒ Ä• gantukÄ• m
tattha tattheva jÄ«vathÄ• â€™â€™ ti. te rodamÄ• nÄ• assumukhÄ• hutvÄ• seá¹-á¹-hiá¹ƒ
sattÄ• haá¹ƒ nisÄ«ditvÄ• tathÄ• akaá¹ƒsu. tassa pana santike \Be II 234/ veyyÄ• vaccakar
dÄ• so ohÄ«yi, tena saddhiá¹ƒ seá¹-á¹-hijÄ• yÄ• seá¹-á¹-hiputto seá¹-á¹-hisuá¹‡isÄ• ti paÃ±
te bhÅ«miyaá¹ƒ \Ee III 367/ Ä• vÄ• á¹-esu nihitadhaÃ±Ã±epi parikkhÄ«á¹‡e bhittimattikaá¹ƒ
tato laddhadhaÃ±Ã±ena yÄ• payiá¹ƒsu. athassa jÄ• yÄ• chÄ• take avattharante mattikÄ• y
bhittipÄ• desu avasiá¹-á¹-hamattikaá¹ƒ pÄ• tetvÄ• temetvÄ• aá¸• á¸• hÄ• á¸·hakamattaá¹ƒ
koá¹-á¹-etvÄ• ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·iá¹ƒ gahetvÄ• ``chÄ• takakÄ• le corÄ• bahÅ« hor
ekasmiá¹ƒ kuá¹-e pakkhipitvÄ• pidahitvÄ• bhÅ«miyaá¹ƒ nikhaá¹‡itvÄ• á¹-hapesi. atha naá
rÄ• jÅ«paá¹-á¹-hÄ• nato Ä• gantvÄ• Ä• ha --- ``bhadde, chÄ• tomhi, atthi kiÃ±cÄ«â€™â€™
``natthÄ«â€™â€™ ti avatvÄ• ``ekÄ• taá¹‡á¸• ulanÄ• á¸·i atthÄ«â€™â€™ ti Ä• ha. ``kahaá
``corabhayena me nikhaá¹‡itvÄ• á¹-hapitÄ• â€™â€™ ti. ``tena hi naá¹ƒ uddharitvÄ• kiÃ±ci
``sace yÄ• guá¹ƒ pacissÄ• mi, dve vÄ• re labhissati. sace bhattaá¹ƒ pacissÄ• mi, ekavÄ• ra
pacÄ• mi, sÄ• mÄ«â€™â€™ ti Ä• ha. ``amhÄ• kaá¹ƒ aÃ±Ã±o paccayo natthi, bhattaá¹ƒ bhu
bhattameva pacÄ• hÄ«â€™â€™ ti. sÄ• bhattaá¹ƒ pacitvÄ• paÃ±ca koá¹-á¹-hÄ• se katvÄ•
vaá¸• á¸• hetvÄ• purato á¹-hapesi.

tasmiá¹ƒ khaá¹‡e gandhamÄ• danapabbate paccekabuddho samÄ• pattito \Ee III 368/ vuá
antosamÄ• pattiyaá¹ƒ kira samÄ• pattibalena jighacchÄ• na bÄ• dhati. samÄ• pattito vuá¹-
balavatÄ« hutvÄ• udarapaá¹-alaá¹ƒ \Ne II 213/ á¸• ayhantÄ« viya uppajjati. tasmÄ• te labh
oloketvÄ• gacchanti. taá¹ƒ divasaÃ±ca tesaá¹ƒ dÄ• naá¹ƒ datvÄ• senÄ• patiá¹-á¹-hÄ• nÄ•
labhanti. tasmÄ• sopi dibbena cakkhunÄ• olokento ``sakalajambudÄ«pe chÄ• takabhayaá
seá¹-á¹-higehe ca paÃ±cannaá¹ƒ janÄ• naá¹ƒ nÄ• á¸·ikodanova pakko, saddhÄ• nu kho ete
saá¹…gahaá¹ƒ kÄ• tuâ€™â€™ nti tesaá¹ƒ saddhabhÄ• vaÃ±ca saá¹…gahaá¹ƒ kÄ• tuá¹ƒ sa
pattacÄ«varamÄ• dÄ• ya mahÄ• seá¹-á¹-hissa purato dvÄ• re á¹-hitameva attÄ• naá¹ƒ dass
pasannacitto ``pubbepi mayÄ• dÄ• nassa adinnattÄ• evarÅ«paá¹ƒ chÄ• takaá¹ƒ diá¹-á¹-ha
bhattaá¹ƒ maá¹ƒ ekadivasameva rakkheyya. ayyassa pana dinnaá¹ƒ anekÄ• su kappakoá¹-
bhavissatÄ«â€™â€™ ti taá¹ƒ bhattapÄ• tiá¹ƒ apanetvÄ• paccekabuddhaá¹ƒ upasaá¹…kam

vanditvÄ• gehaá¹ƒ pavesetvÄ• Ä• sane nisinnassa \Be II 235/ pÄ• de dhovitvÄ• suvaá¹‡á
á¹-hapetvÄ• bhattapÄ• timÄ• dÄ• ya paccekabuddhassa patte okiri. upaá¸• á¸• hÄ• vasese
pattaá¹ƒ \Ee III 369/ pidahi. atha naá¹ƒ, ``bhante, ekÄ• ya taá¹‡á¸• ulanÄ• á¸·iyÄ• paÃ±can
pakkaodanassa ayaá¹ƒ eko koá¹-á¹-hÄ• so, imaá¹ƒ dvidhÄ• kÄ• tuá¹ƒ na sakkÄ• . mÄ• ma
karotha, ahaá¹ƒ niravasesaá¹ƒ dÄ• tukÄ• momhÄ«â€™â€™ ti vatvÄ• sabbaá¹ƒ bhattamad
patthanaá¹ƒ paá¹-á¹-hapesi, ``mÄ• , bhante, puna nibbattanibbattaá¹-á¹-hÄ• ne evarÅ«paá¹
addasaá¹ƒ, ito paá¹-á¹-hÄ• ya sakalajambudÄ«pavÄ• sÄ«naá¹ƒ bÄ«jabhattaá¹ƒ dÄ• tuá¹ƒ s
sahatthena kammaá¹ƒ katvÄ• jÄ«vikaá¹ƒ na kappeyyaá¹ƒ, aá¸• á¸• haterasa koá¹-á¹-hasat
nhÄ• yitvÄ• tesaá¹ƒ dvÄ• re nisÄ«ditvÄ• uddhaá¹ƒ olokitakkhaá¹‡eyeva me rattasÄ• lidhÄ
sabbakoá¹-á¹-he pÅ«reyyuá¹ƒ. nibbattanibbattaá¹-á¹-hÄ• ne ca ayameva bhariyÄ• , ayamev
suá¹‡isÄ• , ayameva dÄ• so hotÅ«â€™â€™ ti.

bhariyÄ• pissa ``mama sÄ• mike jighacchÄ• ya pÄ«á¸·iyamÄ• ne na sakkÄ• mayÄ• bhuÃ
koá¹-á¹-hÄ• saá¹ƒ paccekabuddhassa datvÄ• patthanaá¹ƒ paá¹-á¹-hapesi, ``bhante, idÄ• n
nibbattanibbattaá¹-á¹-hÄ• ne evarÅ«paá¹ƒ chÄ• takabhayaá¹ƒ na passeyyaá¹ƒ, bhattathÄ• k
katvÄ• sakalajambudÄ«pavÄ• sÄ«naá¹ƒ bhattaá¹ƒ dentiyÄ• pi ca me yÄ• va na uá¹-á¹-hah
gahitagahitaá¹-á¹-hÄ• naá¹ƒ pÅ«ritameva hotu. ayameva sÄ• miko, ayameva putto, ayamev
hotÅ«â€™â€™ ti. puttopissa attano koá¹-á¹-hÄ• saá¹ƒ paccekabuddhassa datvÄ• patthana
``bhante, ito paá¹-á¹-hÄ• ya evarÅ«paá¹ƒ chÄ• takabhayaá¹ƒ na passeyyaá¹ƒ, ekaÃ±ca me
sakalajambudÄ«pavÄ• sÄ«naá¹ƒ kahÄ• paá¹‡aá¹ƒ dentassÄ• pi ayaá¹ƒ sahassathavikÄ• p
mÄ• tÄ• pitaro hontu, ayaá¹ƒ bhariyÄ• , ayaá¹ƒ dÄ• so hotÅ«â€™â€™ ti.

suá¹‡isÄ• pissa \Ne II 214/ attano koá¹-á¹-hÄ• saá¹ƒ paccekabuddhassa datvÄ• patthanaá
paá¹-á¹-hÄ• ya evarÅ«paá¹ƒ chÄ• takabhayaá¹ƒ na passeyyaá¹ƒ, ekaÃ±ca me dhaÃ±Ã±api
sakalajambudÄ«pavÄ• sÄ«naá¹ƒ bÄ«jabhattaá¹ƒ dentiyÄ• pi khÄ«á¹‡abhÄ• vo mÄ• paÃ±Ã
nibbattanibbattaá¹-á¹-hÄ• ne imeyeva sasurÄ• hontu, ayameva sÄ• miko, ayameva dÄ• so
attano koá¹-á¹-hÄ• saá¹ƒ paccekabuddhassa datvÄ• patthanaá¹ƒ paá¹-á¹-hapesi \Be II 236
evarÅ«paá¹ƒ chÄ• takabhayaá¹ƒ na passeyyaá¹ƒ, sabbe ime sÄ• mikÄ• hontu, kasantassa
majjhe ekÄ• ti dÄ• ruambaá¹‡amattÄ• satta satta sÄ«tÄ• yo gacchantÅ«â€™â€™ ti. so taá
senÄ• patiá¹-á¹-hÄ• naá¹ƒ patthetvÄ• laddhuá¹ƒ samatthopi sÄ• mikesu \Ee III 371/ sinehe
hontÅ«â€™â€™ ti patthanaá¹ƒ paá¹-á¹-hapesi. paccekabuddho sabbesampi vacanÄ• vasÄ
vatvÄ• ---

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• ||

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , maá¹‡i jotiraso yathÄ• â€™â€™ ti || ---

paccekabuddhagÄ• thÄ• hi anumodanaá¹ƒ katvÄ• ``mayÄ• imesaá¹ƒ cittaá¹ƒ pasÄ• detua
cintetvÄ• ``yÄ• va gandhamÄ• danapabbatÄ• ime maá¹ƒ passantÅ«â€™â€™ ti adhiá¹-á¹-
oloketvÄ• va aá¹-á¹-haá¹ƒsu. so gantvÄ• taá¹ƒ bhattaá¹ƒ paÃ±cahi paccekabuddhasatehi s
taá¹ƒ tassÄ• nubhÄ• vena sabbesampi pahoti. te olokentÄ• yeva aá¹-á¹-haá¹ƒsu.

atikkante pana majjhanhike seá¹-á¹-hibhariyÄ• ukkhaliá¹ƒ dhovitvÄ• pidahitvÄ• á¹-hapesi.
jighacchÄ• ya pÄ«á¸·ito nipajjitvÄ• niddaá¹ƒ okkami. so sÄ• yanhe pabujjhitvÄ• bhariyaá¹ƒ
ativiya chÄ• tomhi, atthi nu kho ukkhaliyÄ• tale jhÄ• makasitthÄ• nÄ«â€™â€™ ti. sÄ• dhov
á¹-hapitabhÄ• vaá¹ƒ jÄ• nantÄ«pi ``natthÄ«â€™â€™ ti avatvÄ• ``ukkhaliá¹ƒ vivaritvÄ• Ä• c
uá¹-á¹-hÄ• ya ukkhalimÅ«laá¹ƒ gantvÄ• ukkhaliá¹ƒ vivari, tÄ• vadeva sumanamakulasadisa
pÅ«rÄ• ukkhali pidhÄ• naá¹ƒ ukkhipitvÄ• aá¹-á¹-hÄ• si. sÄ• taá¹ƒ disvÄ• va pÄ«tiyÄ• phu
seá¹-á¹-hiá¹ƒ Ä• ha --- ``uá¹-á¹-hehi, sÄ• mi, ahaá¹ƒ ukkhaliá¹ƒ dhovitvÄ• pidahiá¹ƒ, sÄ• pa
sumanamakulasadisavaá¹‡á¹‡assa bhattassa \Ee III 372/ pÅ«rÄ• , puÃ±Ã±Ä• ni nÄ• ma ka
nÄ• ma kattabbayuttakaá¹ƒ. uá¹-á¹-hehi, sÄ• mi, bhuÃ±jassÅ«â€™â€™ ti. sÄ• dvinnaá¹ƒ p
adÄ• si. tesu sutvÄ• \Ne II 215/ uá¹-á¹-hitesu suá¹‡isÄ• ya saddhiá¹ƒ nisÄ«ditvÄ• bhuÃ±jitv
bhattaá¹ƒ adÄ• si. gahitagahitaá¹-á¹-hÄ• naá¹ƒ na khÄ«yati, kaá¹-acchunÄ• sakiá¹ƒ gahitaá
paÃ±Ã±Ä• yati. taá¹ƒdivasameva koá¹-á¹-hÄ• dayo pubbe pÅ«ritaniyÄ• meneva puna pÅ«ra
bhattaá¹ƒ uppannaá¹ƒ, bÄ«jabhattehi atthikÄ• Ä• gantvÄ• gaá¹‡hantÅ«â€™â€™ ti nagare
kÄ• resi. manussÄ• tassa gehato bÄ«jabhattaá¹ƒ gaá¹‡hiá¹ƒsu. sakalajambudÄ«pavÄ• sin
labhiá¹ƒsuyeva.

so tato cuto devaloke nibbattitvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• c
seá¹-á¹-hikule nibbatti. bhariyÄ• pissa mahÄ• bhogakule nibbattitvÄ• vayappattÄ• tasseva
taá¹ƒ pubbakammaá¹ƒ nissÄ• ya pacchÄ• gehe pubbe vuttappakÄ• rÄ• meá¹‡á¸• akÄ• uá
puttova, suá¹‡isÄ• suá¹‡isÄ• va, dÄ• so dÄ• sova ahosi. athekadivasaá¹ƒ seá¹-á¹-hi attano
vÄ«maá¹ƒsitukÄ• mo aá¸• á¸• haterasÄ• ni koá¹-á¹-hasatÄ• ni sodhÄ• petvÄ• sÄ«saá¹ƒ nh
uddhaá¹ƒ olokesi. sabbÄ• nipi vuttappakÄ• rÄ• naá¹ƒ \Ee III 373/ rattasÄ• lÄ«naá¹ƒ pÅ«rayi
puÃ±Ã±Ä• ni vÄ«maá¹ƒsitukÄ• mo bhariyaÃ±ca puttÄ• dayo ca ``tumhÄ• kampi puÃ±Ã±Ä•
Ä• ha.

athassa bhariyÄ• sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• mahÄ• janassa passantasseva ta
bhattaá¹ƒ pacÄ• petvÄ• dvÄ• rakoá¹-á¹-hake paÃ±Ã±attÄ• sane nisÄ«ditvÄ• suvaá¹‡á¹‡ak
``bhattena atthikÄ• Ä• gacchantÅ«â€™â€™ ti ghosÄ• petvÄ• Ä• gatÄ• gatÄ• naá¹ƒ upanÄ
sakaladivasampi dentiyÄ• kaá¹-acchunÄ• gahitaá¹-á¹-hÄ• nameva paÃ±Ã±Ä• yati. tassÄ•
bhikkhusaá¹…ghassa vÄ• mahatthena ukkhaliá¹ƒ dakkhiá¹‡ahatthena kaá¹-acchuá¹ƒ gahet

bhattassa dinnattÄ• vÄ• mahatthatalaá¹ƒ pÅ«retvÄ• padumalakkhaá¹‡aá¹ƒ nibbatti, dakkh
pÅ«retvÄ• candalakkhaá¹‡aá¹ƒ nibbatti. yasmÄ• pana vÄ• mahatthato dhammakaraá¹‡aá
udakaá¹ƒ parissÄ• vetvÄ• dadamÄ• nÄ• aparÄ• paraá¹ƒ vicari, tenassÄ• dakkhiá¹‡apÄ• c
candalakkhaá¹‡aá¹ƒ nibbatti, vÄ• mapÄ• datalaá¹ƒ pÅ«retvÄ• padumalakkhaá¹‡aá¹ƒ nibba
kÄ• raá¹‡ena candapadumÄ• ti nÄ• maá¹ƒ kariá¹ƒsu.

puttopissa sÄ«saá¹ƒ nhÄ• to sahassathavikaá¹ƒ \Ee III 374/ Ä• dÄ• ya ``kahÄ• paá¹‡ehi att
ti vatvÄ• Ä• gatÄ• gatÄ• naá¹ƒ gahitabhÄ• janÄ• ni pÅ«retvÄ• adÄ• si. thavikÄ• ya kahÄ•
suá¹‡isÄ• pissa sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• vÄ«hipiá¹-akaá¹ƒ Ä• dÄ• ya Ä• kÄ•
``bÄ«jabhattehi atthikÄ• Ä• gacchantÅ«â€™â€™ ti vatvÄ• Ä• gatÄ• gatÄ• naá¹ƒ gahitabh
piá¹-akaá¹ƒ \Ne II 216/ yathÄ• pÅ«ritameva ahosi. dÄ• sopissa \Be II 238/ sabbÄ• laá¹…kÄ•
suvaá¹‡á¹‡ayugesu suvaá¹‡á¹‡ayottehi goá¹‡e yojetvÄ• suvaá¹‡á¹‡apatodayaá¹-á¹-hiá¹ƒ Ä
goá¹‡Ä• naá¹ƒ gandhapaÃ±caá¹…gulikÄ• ni datvÄ• visÄ• á¹‡esu suvaá¹‡á¹‡akosake paá¹
pÄ• jesi. ito tisso, etto tisso, majjhe ekÄ• ti satta sÄ«tÄ• bhijjitvÄ• agamaá¹ƒsu. jambudÄ«p
bhattabÄ«jahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«su yathÄ• rucitaá¹ƒ seá¹-á¹-higehatoyeva gaá¹‡hiá
mahÄ• puÃ±Ã±Ä• .

evaá¹ƒ mahÄ• nubhÄ• vo seá¹-á¹-hi ``satthÄ• kira Ä• gatoâ€™â€™ ti sutvÄ• ``satthu pac
karissÄ• mÄ«â€™â€™ ti nikkhamanto antarÄ• magge titthiye disvÄ• tehi ``kasmÄ• taá¹ƒ,
samÄ• no akiriyavÄ• dassa samaá¹‡assa gotamassa santikaá¹ƒ gacchasÄ«â€™â€™ ti niv
anÄ• diyitvÄ• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di \Ee III 375/. athassa
kathaá¹ƒ kathesi. so desanÄ• vasÄ• ne sotÄ• pattiphalaá¹ƒ patvÄ• satthu titthiyehi avaá¹‡á
nivÄ• ritabhÄ• vaá¹ƒ Ä• rocesi. atha naá¹ƒ satthÄ• , ``gahapati, ime sattÄ• nÄ• ma mahant
passanti, avijjamÄ• nampi paresaá¹ƒ dosaá¹ƒ vijjamÄ• naá¹ƒ katvÄ• tattha tattha bhusaá¹ƒ
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<252> á¹• 21 ``sudassaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ.

paresaÃ±hi so vajjÄ• ni, opunÄ• ti yathÄ• bhusaá¹ƒ.

attano pana chÄ• deti, kaliá¹ƒva kitavÄ• saá¹-hoâ€™â€™ ti ||

tattha __sudassaá¹ƒ vajja_nti parassa aá¹‡umattampi vajjaá¹ƒ khalitaá¹ƒ sudassaá¹ƒ sukhe
sakkÄ• , attano pana atimahantampi duddasaá¹ƒ. __paresaá¹ƒ hÄ«_ti teneva kÄ• raá¹‡ena
saá¹…ghamajjhÄ• dÄ«su paresaá¹ƒ vajjÄ• ni uccaá¹-á¹-hÄ• ne á¹-hapetvÄ• bhusaá¹ƒ opun
__kaliá¹ƒva kitavÄ• saá¹-ho_ti ettha sakuá¹‡esu aparajjhanabhÄ• vena attabhÄ• vo kali nÄ
sÄ• khabhaá¹…gÄ• dikaá¹ƒ paá¹-icchÄ• danaá¹ƒ kitavÄ• nÄ• ma, sÄ• kuá¹‡iko saá¹-ho nÄ
sakuá¹‡e gahetvÄ• mÄ• retukÄ• mo kitavÄ• viya \Ee III 376/ attabhÄ• vaá¹ƒ paá¹-icchÄ• d

chÄ• detÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

meá¹‡á¸• akaseá¹-á¹-hivatthu dasamaá¹ƒ.

11. ujjhÄ• nasaÃ±Ã±ittheravatthu

__paravajjÄ• nupassissÄ• _ti \Ne II 217/ \Be II 239/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jeta
ujjhÄ• nasaÃ±Ã±iá¹ƒ nÄ• ma ekaá¹ƒ theraá¹ƒ Ä• rabbha kathesi.

so kira ``ayaá¹ƒ evaá¹ƒ nivÄ• seti, evaá¹ƒ pÄ• rupatÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ antarame
bhikkhÅ« ``asuko nÄ• ma, bhante, thero evaá¹ƒ karotÄ«â€™â€™ ti satthu Ä• rocesuá¹ƒ. sa
vattasÄ«se á¹-hatvÄ• evaá¹ƒ ovadanto ananupavÄ• do. yo pana niccaá¹ƒ ujjhÄ• nasaÃ±Ã±
pariyesamÄ• no evaá¹ƒ vatvÄ• vicarati, tassa jhÄ• nÄ• dÄ«su ekopi viseso nuppajjati, keva
vaá¸• á¸• hantÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<253> á¹• 21 ``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti ||

tattha \Ee III 377/ __ujjhÄ• nasaÃ±Ã±ino_ti evaá¹ƒ nivÄ• setabbaá¹ƒ evaá¹ƒ pÄ• rupitabbar
antaragavesitÄ• ya ujjhÄ• nabahulassa puggalassa jhÄ• nÄ• dÄ«su ekadhammopi na vaá¸•
tassa vaá¸• á¸• hanti. teneva kÄ• raá¹‡ena so arahattamaggasaá¹…khÄ• tÄ• Ä• savakkhay
hotÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

ujjhÄ• nasaÃ±Ã±ittheravatthu ekÄ• dasamaá¹ƒ.

12. subhaddaparibbÄ• jakavatthu

__Ä• kÄ• se_ti idaá¹ƒ dhammadesanaá¹ƒ satthÄ• kusinÄ• rÄ• yaá¹ƒ upavattane mallÄ• na
parinibbÄ• namaÃ±cake nipanno subhaddaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha kathesi.

so kira atÄ«te kaniá¹-á¹-habhÄ• tari ekasmiá¹ƒ sasse navakkhattuá¹ƒ aggadÄ• naá¹ƒ dente
anicchanto osakkitvÄ• avasÄ• ne adÄ• si. tasmÄ• paá¹-hamabodhiyampi majjhimabodhiya
daá¹-á¹-huá¹ƒ nÄ• lattha. pacchimabodhiyaá¹ƒ pana satthu parinibbÄ• nakÄ• le ``ahaá¹ƒ tÄ

kaá¹…khaá¹ƒ mahallake \Ne II 218/ paribbÄ• jake \Be II 240/ pucchitvÄ• samaá¹‡aá¹ƒ gota
saÃ±Ã±Ä• ya na pucchiá¹ƒ \Ee III 378/, tassa ca dÄ• ni parinibbÄ• nakÄ• lo, pacchÄ• me s
apucchitakÄ• raá¹‡Ä• vippaá¹-isÄ• ro uppajjeyyÄ• â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kam
nivÄ• riyamÄ• nopi satthÄ• rÄ• okÄ• saá¹ƒ katvÄ• , ``Ä• nanda, mÄ• subhaddaá¹ƒ nivÄ• r
paÃ±haâ€™â€™ nti vutte antosÄ• á¹‡iá¹ƒ pavisitvÄ• heá¹-á¹-hÄ• maÃ±cake nisinno, ``bho
Ä• kÄ• se padaá¹ƒ nÄ• ma atthi, ito bahiddhÄ• samaá¹‡o nÄ• ma atthi, saá¹…khÄ• rÄ• sa
ime paÃ±he pucchi. athassa satthÄ• tesaá¹ƒ abhÄ• vaá¹ƒ Ä• cikkhanto imÄ• hi gÄ• thÄ• hi

<254> á¹• 21 ``Ä• kÄ• seva padaá¹ƒ natthi, samaá¹‡o natthi bÄ• hire.

papaÃ±cÄ• bhiratÄ• pajÄ• , nippapaÃ±cÄ• tathÄ• gatÄ• ||

<255> á¹• 21 ``Ä• kÄ• seva padaá¹ƒ natthi, samaá¹‡o natthi bÄ• hire.

saá¹…khÄ• rÄ• sassatÄ• natthi, natthi buddhÄ• namiÃ±jitaâ€™â€™ nti ||

tattha __pada_nti imasmiá¹ƒ Ä• kÄ• se vaá¹‡á¹‡asaá¹‡á¹-hÄ• navasena evarÅ«panti paÃ±
padaá¹ƒ nÄ• ma natthi. __bÄ• hire_ti mama sÄ• sanato bahiddhÄ• maggaphalaá¹-á¹-ho sa
__pajÄ• _ti ayaá¹ƒ sattalokasaá¹…khÄ• tÄ• pajÄ• taá¹‡hÄ• dÄ«su papaÃ±cesuyevÄ• bhir
bodhimÅ«leyeva sabbapapaÃ±cÄ• naá¹ƒ samucchinnattÄ• nippapaÃ±cÄ• \Ee III 379/ tath
paÃ±cakkhandhÄ• . tesu hi ekopi sassato nÄ• ma natthi. __iÃ±jita_nti buddhÄ• naá¹ƒ pana
iÃ±jitesu yena saá¹…khÄ• rÄ• sassatÄ• ti gaá¹‡heyya, taá¹ƒ ekaá¹ƒ iÃ±jitampi nÄ• ma natt

desanÄ• vasÄ• ne subhaddo anÄ• gÄ• miphale patiá¹-á¹-hahi, sampattaparisÄ• yapi sÄ• tt

subhaddaparibbÄ• jakavatthu dvÄ• dasamaá¹ƒ.

malavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasamo vaggo.

19. dhammaá¹-á¹-havaggo

1. vinicchayamahÄ• mattavatthu

__na_ \Ne II 219/ \Ee III 380/ \Be II 241/ __tena hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ
vinicchayamahÄ• matte Ä• rabbha kathesi.

ekadivasaÃ±hi bhikkhÅ« sÄ• vatthiyaá¹ƒ uttaradvÄ• ragÄ• me piá¹‡á¸• Ä• ya caritvÄ• piá¹
nagaramajjhena vihÄ• raá¹ƒ Ä• gacchanti. tasmiá¹ƒ khaá¹‡e megho uá¹-á¹-hÄ• ya pÄ• vass
vinicchayasÄ• laá¹ƒ pavisitvÄ• vinicchayamahÄ• matte laÃ±jaá¹ƒ gahetvÄ• sÄ• mike asÄ•
ime adhammikÄ• , mayaá¹ƒ pana `ime dhammena vinicchayaá¹ƒ karontÄ«â€™ ti saÃ±Ã±in
vasse vigate vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinnÄ• tamattha
``na, bhikkhave, chandÄ• divasikÄ• hutvÄ• sÄ• hasena atthaá¹ƒ vinicchinantÄ• dhammaá
aparÄ• dhaá¹ƒ pana anuvijjitvÄ• \Ee III 381/ aparÄ• dhÄ• nurÅ«paá¹ƒ asÄ• hasena vinicch
dhammaá¹-á¹-hÄ• nÄ• ma hontÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<256> á¹• 21 ``na tena hoti dhammaá¹-á¹-ho, yenatthaá¹ƒ sÄ• hasÄ• naye.

yo ca atthaá¹ƒ anatthaÃ±ca, ubho niccheyya paá¹‡á¸• ito ||

<257> á¹• 21 ``asÄ• hasena dhammena, samena nayatÄ« pare.

dhammassa gutto medhÄ• vÄ«, dhammaá¹-á¹-hoti pavuccatÄ«â€™â€™ ti ||

tattha __tenÄ• _ti ettakeneva kÄ• raá¹‡ena. __dhammaá¹-á¹-ho_ti rÄ• jÄ• hi attano kÄ• tal
á¹-hitopi dhammaá¹-á¹-ho nÄ• ma na hoti. __yenÄ• _ti yena kÄ• raá¹‡ena. __attha_nti otiá¹
vinicchitabbaá¹ƒ atthaá¹ƒ. __sÄ• hasÄ• naye_ti chandÄ• dÄ«su patiá¹-á¹-hito sÄ• hasena r
yo hi chande patiá¹-á¹-hÄ• ya Ã±Ä• tÄ«ti vÄ• mittoti vÄ• musÄ• vatvÄ• asÄ• mikameva s
patiá¹-á¹-hÄ• ya attano verÄ«naá¹ƒ musÄ• vatvÄ• sÄ• mikameva asÄ• mikaá¹ƒ karoti, mo
gahetvÄ• \Ne II 220/ vinicchayakÄ• le \Be II 242/ aÃ±Ã±avihito viya ito cito ca olokento mus
jitaá¹ƒ, ayaá¹ƒ parÄ• jitoâ€™â€™ ti \Ee III 382/ paraá¹ƒ nÄ«harati, bhaye patiá¹-á¹-hÄ• ya k
issarajÄ• tikassa parÄ• jayaá¹ƒ pÄ• puá¹‡antassÄ• pi jayaá¹ƒ Ä• ropeti, ayaá¹ƒ sÄ• hasena
dhammaá¹-á¹-ho nÄ• ma na hotÄ«ti attho. __atthaá¹ƒ anatthaÃ±cÄ• _ti bhÅ«taÃ±ca abhÅ«t
niccheyyÄ• _ti yo pana paá¹‡á¸• ito ubho atthÄ• natthe vinicchinitvÄ• vadati. __asÄ• haser
__dhammenÄ• _ti vinicchayadhammena, na chandÄ• divasena. __samenÄ• _ti aparÄ• dhÄ
vÄ• parÄ• jayaá¹ƒ vÄ• pÄ• peti. __dhammassa gutto_ti so dhammagutto dhammarakkhito
samannÄ• gato medhÄ• vÄ« vinicchayadhamme á¹-hitattÄ• dhammaá¹-á¹-hoti pavuccatÄ«

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

vinicchayamahÄ• mattavatthu paá¹-hamaá¹ƒ.

2. chabbaggiyavatthu

__na tena paá¹‡á¸• ito hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto cha
kathesi.

te kira vihÄ• repi gÄ• mepi bhattaggaá¹ƒ Ä• kulaá¹ƒ karontÄ• \Ee III 383/ vicaranti. atheka
bhattakiccaá¹ƒ katvÄ• Ä• gate dahare sÄ• maá¹‡ere ca pucchiá¹ƒsu --- ``kÄ«disaá¹ƒ, Ä• vu
bhante, mÄ• pucchatha, chabbaggiyÄ• ``mayameva viyattÄ• , mayameva paá¹‡á¸• itÄ• , i
kacavaraá¹ƒ Ä• kiritvÄ• nÄ«harissÄ• mÄ• â€™â€™ ti vatvÄ• amhe piá¹-á¹-hiyaá¹ƒ gahetv
bhattaggaá¹ƒ Ä• kulaá¹ƒ akaá¹ƒsÅ«ti. bhikkhÅ« satthu santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä•
``nÄ• haá¹ƒ, bhikkhave, bahuá¹ƒ bhÄ• sitvÄ• pare viheá¹-hayamÄ• naá¹ƒ `paá¹‡á¸• itoâ€™
averÄ«naá¹ƒ abhayameva paá¹‡á¸• itoti vadÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ•

<258> á¹• 21 ``na tena paá¹‡á¸• ito hoti, yÄ• vatÄ• bahu bhÄ• sati.

khemÄ« averÄ« abhayo, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti ||

tattha \Be II 243/ __yÄ• vatÄ• _ti yattakena kÄ• raá¹‡ena saá¹…ghamajjhÄ• dÄ«su bahuá¹
nÄ• ma na hoti \Ne II 221/. yo pana sayaá¹ƒ khemÄ« paÃ±cannaá¹ƒ verÄ• naá¹ƒ abhÄ• ver
384/, yaá¹ƒ vÄ• Ä• gamma mahÄ• janassa bhayaá¹ƒ na hoti, so paá¹‡á¸• ito nÄ• ma hotÄ«

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

chabbaggiyavatthu dutiyaá¹ƒ.

3. ekudÄ• nakhÄ«á¹‡Ä• savattheravatthu

__na tÄ• vatÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ekudÄ• natthera
Ä• rabbha kathesi.

so kira ekakova ekasmiá¹ƒ vanasaá¹‡á¸• e viharati, ekamevassa udÄ• naá¹ƒ paguá¹‡aá¹ƒ

``adhicetaso appamajjato,

munino monapathesu sikkhato.

sokÄ• na bhavanti tÄ• dino,

upasantassa sadÄ• satÄ«matoâ€™â€™ ti || (Vin IV 153; Ud 37).

so kira uposathadivasesu sayameva dhammassavanaá¹ƒ ghosetvÄ• imaá¹ƒ gÄ• thaá¹ƒ va
viya devatÄ• naá¹ƒ sÄ• dhukÄ• rasaddo hoti. athekasmiá¹ƒ uposathadivase paÃ±capaÃ±ca
tipiá¹-akadharÄ• bhikkhÅ« tassa vasanaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. so te disvÄ• va tuá¹-
kataá¹ƒ idha Ä• gacchantehi, ajja mayaá¹ƒ \Ee III 385/ tumhÄ• kaá¹ƒ dhammaá¹ƒ suá¹‡issÄ
pana, Ä• vuso, idha dhammaá¹ƒ sotukÄ• mÄ• ti. atthi, bhante, ayaá¹ƒ vanasaá¹‡á¸• o dham
devatÄ• naá¹ƒ sÄ• dhukÄ• rasaddena ekaninnÄ• do hotÄ«ti. tesu eko tipiá¹-akadharo dham
ekadevatÄ• pi sÄ• dhukÄ• raá¹ƒ nÄ• dÄ• si. te Ä• haá¹ƒsu --- ``tvaá¹ƒ, Ä• vuso, dhammass
vanasaá¹‡á¸• e devatÄ• mahantena saddena sÄ• dhukÄ• raá¹ƒ dentÄ«ti vadesi, kiá¹ƒ nÄ•
aÃ±Ã±esu divasesu sÄ• dhukÄ• rasaddena ekaninnÄ• do eva hoti, na ajja pana \Be II 244/
nti. ``tena hi, Ä• vuso, tvaá¹ƒ tÄ• va dhammaá¹ƒ kathehÄ«â€™â€™ ti. so \Ne II 222/ bÄ«jan
nisinno tameva gÄ• thaá¹ƒ vadesi. devatÄ• mahantena saddena sÄ• dhukÄ• ramadaá¹ƒsu
bhikkhÅ« ujjhÄ• yiá¹ƒsu ``imasmiá¹ƒ vanasaá¹‡á¸• e devatÄ• mukholokanena sÄ• dhukÄ•
tipiá¹-akadharabhikkhÅ«su ettakaá¹ƒ bhaá¹‡antesupi kiÃ±ci pasaá¹ƒsanamattampi avatvÄ•
ekagÄ• thÄ• ya kathitÄ• ya mahÄ• saddena sÄ• dhukÄ• raá¹ƒ dadantÄ«â€™â€™ ti. tepi vil
tamatthaá¹ƒ Ä• rocesuá¹ƒ.

satthÄ• \Ee III 386/ ``nÄ• haá¹ƒ, bhikkhave, yo bahumpi uggaá¹‡hati vÄ• bhÄ• sati vÄ• , ta
vadÄ• mi. yo pana ekampi gÄ• thaá¹ƒ uggaá¹‡hitvÄ• saccÄ• ni paá¹-ivijjhati, ayaá¹ƒ dhamm
vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<259> á¹• 21 ``na tÄ• vatÄ• dhammadharo, yÄ• vatÄ• bahu bhÄ• sati.

yo ca appampi sutvÄ• na, dhammaá¹ƒ kÄ• yena passati.

sa ve dhammadharo hoti, yo dhammaá¹ƒ nappamajjatÄ«â€™â€™ ti ||

tattha __yÄ• vatÄ• _ti yattakena uggahaá¹‡adhÄ• raá¹‡avÄ• canÄ• dinÄ• kÄ• raá¹‡ena ba
dhammadharo na hoti, vaá¹ƒsÄ• nurakkhako pana paveá¹‡ipÄ• lako nÄ• ma hoti. __yo ca a
appamattakampi sutvÄ• dhammamanvÄ• ya atthamanvÄ• ya dhammÄ• nudhammappaá¹-i
dukkhÄ• dÄ«ni parijÄ• nanto catusaccadhammaá¹ƒ passati, sa ve dhammadharo hoti. __yo
yopi Ä• raddhavÄ«riyo hutvÄ• ajja ajjevÄ• ti paá¹-ivedhaá¹ƒ Ä• kaá¹…khanto dhammaá¹ƒ n
dhammadharoyevÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

ekudÄ• nakhÄ«á¹‡Ä• savattheravatthu tatiyaá¹ƒ.

4. lakuá¹‡á¸• akabhaddiyattheravatthu

__na_ \Ee III 387/ __tena thero so hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vi
lakuá¹‡á¸• akabhaddiyattheraá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi \Ne II 223/ \Be II 245/ tasmiá¹ƒ there satthu upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• pa
tiá¹ƒsamattÄ• Ä• raÃ±Ã±ikÄ• bhikkhÅ« taá¹ƒ passantÄ• eva Ä• gantvÄ• satthÄ• raá¹ƒ va
tesaá¹ƒ arahattÅ«panissayaá¹ƒ disvÄ• imaá¹ƒ paÃ±haá¹ƒ pucchi --- ``ito gataá¹ƒ ekaá¹ƒ th
ti? ``na passÄ• ma, bhanteâ€™â€™ ti. ``kiá¹ƒ nu diá¹-á¹-ho voâ€™â€™ ti? ``ekaá¹ƒ, bhante
passimhÄ• â€™â€™ ti. ``na so, bhikkhave, sÄ• maá¹‡ero, thero eva soâ€™â€™ ti? ``ativiy
ti. ``nÄ• haá¹ƒ, bhikkhave, mahallakabhÄ• vena therÄ• sane nisinnamattakena theroti vadÄ«
paá¹-ivijjhitvÄ• mahÄ• janassa ahiá¹ƒsakabhÄ• ve á¹-hito, ayaá¹ƒ thero nÄ• mÄ• â€™â€™
abhÄ• si ---

<260> á¹• 21 ``na tena thero so hoti, yenassa palitaá¹ƒ siro.

paripakko vayo tassa, moghajiá¹‡á¹‡oti vuccati ||

<261> á¹• 21 ``yamhi saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

sa ve vantamalo dhÄ«ro, thero iti pavuccatÄ«â€™â€™ ti ||

tattha \Ee III 388/ __paripakko_ti pariá¹‡ato, vuá¸• á¸• habhÄ• vaá¹ƒ pattoti attho. __mogha
therakarÄ• naá¹ƒ dhammÄ• naá¹ƒ abhÄ• vena tucchajiá¹‡á¹‡o nÄ• ma. __yamhi saccaÃ±ca
puggale soá¸·asahÄ• kÄ• rehi paá¹-ividdhattÄ• catubbidhaá¹ƒ saccaá¹ƒ, Ã±Ä• á¹‡ena sacc
lokuttaradhammo ca atthi. __ahiá¹ƒsÄ• _ti ahiá¹ƒsanabhÄ• vo. desanÄ• mattametaá¹ƒ, yam
appamaÃ±Ã±Ä• bhÄ• vanÄ• atthÄ«ti attho. __saá¹ƒyamo damo_ti sÄ«laÃ±ceva indriyasaá
maggaÃ±Ä• á¹‡ena nÄ«haá¹-amalo. __dhÄ«ro_ti dhitisampanno. __thero_ti so imehi thirab
samannÄ• gatattÄ• theroti vuccatÄ«ti attho.

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

lakuá¹‡á¸• akabhaddiyattheravatthu catutthaá¹ƒ.

5. sambahulabhikkhuvatthu

__na_ \Be II 246/ __vÄ• kkaraá¹‡amattenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavan
bhikkhÅ« Ä• rabbha kathesi.

ekasmiÃ±hi \Ne II 224/ samaye dahare ceva sÄ• maá¹‡ere ca attano dhammÄ• cariyÄ• na
veyyÄ• vaccÄ• ni karonte disvÄ• ekacce therÄ• cintayiá¹ƒsu --- ``mayampi byaÃ±janasam
kiÃ±ci natthi. yaá¹ƒnÅ«na \Ee III 389/ mayaá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ va
mayaá¹ƒ byaÃ±janasamaye kusalÄ• , aÃ±Ã±esaá¹ƒ santike dhammaá¹ƒ uggaá¹‡hitvÄ• pi i
sajjhÄ• yitthÄ• ti daharasÄ• maá¹‡ere Ä• á¹‡Ä• pethÄ• â€™ ti. evaÃ±hi amhÄ• kaá¹ƒ lÄ• b
vaá¸• á¸• hissatÄ«â€™â€™ ti. te satthÄ• raá¹ƒ upasaá¹…kamitvÄ• tathÄ• vadiá¹ƒsu.

satthÄ• tesaá¹ƒ vacanaá¹ƒ sutvÄ• ``imasmiá¹ƒ sÄ• sane paveá¹‡ivaseneva evaá¹ƒ vattuá
lÄ• bhasakkÄ• re nissitÄ• ti Ã±atvÄ• ahaá¹ƒ tumhe vÄ• kkaraá¹‡amattena sÄ• dhurÅ«pÄ•
issÄ• dayo dhammÄ• arahattamaggena samucchinnÄ• , eso eva sÄ• dhurÅ«poâ€™â€™ ti

<262> á¹• 21 ``na vÄ• kkaraá¹‡amattena, vaá¹‡á¹‡apokkharatÄ• ya vÄ• .

sÄ• dhurÅ«po naro hoti, issukÄ« maccharÄ« saá¹-ho ||

<263> á¹• 21 ``yassa cetaá¹ƒ samucchinnaá¹ƒ, mÅ«laghaccaá¹ƒ samÅ«hataá¹ƒ.

savantadoso medhÄ• vÄ«, sÄ• dhurÅ«poti vuccatÄ«â€™â€™ ti ||

tattha __na vÄ• kkaraá¹‡amattenÄ• _ti vacÄ«karaá¹‡amattena saddalakkhaá¹‡asampanna
__vaá¹‡á¹‡apokkharatÄ• ya vÄ• _ti sarÄ«ravaá¹‡á¹‡assa manÄ• pabhÄ• vena vÄ• . __nar
paralÄ• bhÄ• dÄ«su issÄ• manako paÃ±cavidhena maccherena samannÄ• gato kerÄ• á¹-ik
naro sÄ• dhurÅ«po na hoti. __yassa ceta_nti yassa ca puggalassetaá¹ƒ issÄ• didosajÄ• taá
arahattamaggaÃ±Ä• á¹‡ena samÅ«lakaá¹ƒ chinnaá¹ƒ, mÅ«laghÄ• taá¹ƒ katvÄ• samÅ«hata
dhammojapaÃ±Ã±Ä• ya samannÄ• gato sÄ• dhurÅ«poti vuccatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sambahulabhikkhuvatthu paÃ±camaá¹ƒ.

6. hatthakavatthu

__na_ \Ne II 225/ __muá¹‡á¸• akena samaá¹‡o_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ•
hatthakaá¹ƒ Ä• rabbha kathesi.

so kira vÄ• dakkhitto ``tumhe asukavelÄ• ya asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma Ä• gaccheyyÄ•
karissÄ• mÄ• â€™â€™ ti vatvÄ• puretarameva tattha gantvÄ• ``passatha, titthiyÄ• mama
pana nesaá¹ƒ parÄ• jayoâ€™â€™ tiÄ• dÄ«ni vatvÄ• vÄ• dakkhitto aÃ±Ã±enaÃ±Ã±aá¹ƒ pa

``hatthako kira evaá¹ƒ karotÄ«â€™â€™ ti sutvÄ• taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ \Ee III
hatthaka, evaá¹ƒ karosÄ«â€™â€™ ti pucchitvÄ• ``saccaâ€™â€™ nti vutte, ``kasmÄ• evaá
musÄ• vÄ• daá¹ƒ karonto sÄ«samuá¹‡á¸• anÄ• dimatteneva samaá¹‡o nÄ• ma na hoti. yo
pÄ• pÄ• ni sametvÄ• á¹-hito, ayameva samaá¹‡oâ€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ

<264> á¹• 21 ``na muá¹‡á¸• akena samaá¹‡o, abbato alikaá¹ƒ bhaá¹‡aá¹ƒ.

icchÄ• lobhasamÄ• panno, samaá¹‡o kiá¹ƒ bhavissati ||

<265> á¹• 21 ``yo ca sameti pÄ• pÄ• ni, aá¹‡uá¹ƒ thÅ«lÄ• ni sabbaso.

samitattÄ• hi pÄ• pÄ• naá¹ƒ, samaá¹‡oti pavuccatÄ«â€™â€™ ti ||

tattha __muá¹‡á¸• akenÄ• _ti sÄ«samuá¹‡á¸• anamattena. __abbato_ti sÄ«lavatena ca dh
__alikaá¹ƒ bhaá¹‡a_nti musÄ• vÄ• daá¹ƒ bhaá¹‡anto asampattesu Ä• rammaá¹‡esu icchÄ•
samannÄ• gato samaá¹‡o nÄ• ma kiá¹ƒ bhavissati? __sametÄ«_ti yo ca parittÄ• ni vÄ• \Be
pÄ• pÄ• ni vÅ«pasameti, so tesaá¹ƒ samitattÄ• samaá¹‡oti pavuccatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

hatthakavatthu chaá¹-á¹-haá¹ƒ.

7. aÃ±Ã±atarabrÄ• hmaá¹‡avatthu

__na_ \Ne II 226/ \Ee III 392/ __tena bhikkhu so hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ
aÃ±Ã±ataraá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

so kira bÄ• hirasamaye pabbajitvÄ• bhikkhaá¹ƒ caranto cintesi --- ``samaá¹‡o gotamo atta
caraá¹‡ena `bhikkhÅ«â€™ ti vadati, mampi `bhikkhÅ«â€™ ti vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
upasaá¹…kamitvÄ• , ``bho gotama, ahampi bhikkhaá¹ƒ caritvÄ• jÄ«vÄ• mi, mampi `bhikkhÅ
Ä• ha. atha naá¹ƒ satthÄ• ``nÄ• haá¹ƒ, brÄ• hmaá¹‡a, bhikkhanamattena bhikkhÅ«ti vadÄ•
dhammaá¹ƒ samÄ• dÄ• ya vattanto bhikkhu nÄ• ma hoti. yo pana sabbasaá¹…khÄ• resu sa
nÄ• mÄ• â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<266> á¹• 21 ``na tena bhikkhu so hoti, yÄ• vatÄ• bhikkhate pare.

vissaá¹ƒ dhammaá¹ƒ samÄ• dÄ• ya, bhikkhu hoti na tÄ• vatÄ• ||

<267> á¹• 21 ``yodha puÃ±Ã±aÃ±ca pÄ• paÃ±ca, bÄ• hetvÄ• brahmacariyavÄ• .

saá¹…khÄ• ya loke carati, sa ve bhikkhÅ«ti vuccatÄ«â€™â€™ ti ||

tattha \Ee III 393/ __yÄ• vatÄ• _ti yattakena pare bhikkhate, tena bhikkhanamattena bhikkh
__vissa_nti visamaá¹ƒ dhammaá¹ƒ, vissagandhaá¹ƒ vÄ• kÄ• yakammÄ• dikaá¹ƒ dhammaá
nÄ• ma na hoti. __yodhÄ• _ti yo idha sÄ• sane ubhayampetaá¹ƒ puÃ±Ã±aÃ±ca pÄ• paÃ±ca
panuditvÄ• brahmacariyavÄ• hoti. __saá¹…khÄ• yÄ• _ti Ã±Ä• á¹‡ena. __loke_ti khandhÄ•
khandhÄ• , ime bÄ• hirÄ• â€™â€™ ti evaá¹ƒ sabbepi dhamme jÄ• nitvÄ• \Be II 249/ carati,
kilesÄ• naá¹ƒ bhinnattÄ• ``bhikkhÅ«â€™â€™ ti vuccatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aÃ±Ã±atarabrÄ• hmaá¹‡avatthu sattamaá¹ƒ.

8. titthiyavatthu

__na_ \Ne II 227/ __monenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tit

te kira bhuttaá¹-á¹-hÄ• nesu manussÄ• naá¹ƒ ``khemaá¹ƒ hotu, sukhaá¹ƒ \Ee III 394/ hotu,
asukaá¹-á¹-hÄ• ne nÄ• ma kalalaá¹ƒ atthi, asukaá¹-á¹-hÄ• ne nÄ• ma kaá¹‡á¹-ako atthi, eva
gantuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ tiÄ• dinÄ• nayena maá¹…galaá¹ƒ vatvÄ• pakkamanti. b
paá¹-hamabodhiyaá¹ƒ anumodanÄ• dÄ«naá¹ƒ ananuÃ±Ã±Ä• takÄ• le bhattagge manussÄ•
pakkamanti. manussÄ• ``titthiyÄ• naá¹ƒ santikÄ• maá¹…galaá¹ƒ suá¹‡Ä• ma, bhaddantÄ•
pakkamantÄ«â€™â€™ ti ujjhÄ• yiá¹ƒsu. bhikkhÅ« tamatthaá¹ƒ satthu Ä• rocesuá¹ƒ. satthÄ•
paá¹-á¹-hÄ• ya bhattaggÄ• dÄ«su yathÄ• sukhaá¹ƒ anumodanaá¹ƒ karotha, upanisinnakath
kathethÄ• â€™â€™ ti anujÄ• ni. te tathÄ• kariá¹ƒsu. manussÄ• anumodanÄ• dÄ«ni suá¹‡
nimantetvÄ• sakkÄ• raá¹ƒ karontÄ• vicaranti. titthiyÄ• pana ``mayaá¹ƒ munino monaá¹ƒ k
gotamassa sÄ• vakÄ• bhattaggÄ• dÄ«su mahÄ• kathaá¹ƒ kathentÄ• vicarantÄ«â€™â€™

satthÄ• tamatthaá¹ƒ sutvÄ• ``nÄ• haá¹ƒ, bhikkhave, tuá¹‡hÄ«bhÄ• vamattena `munÄ«â€™
ajÄ• nantÄ• na \Ee III 395/ kathenti, ekacce avisÄ• radatÄ• ya, ekacce `mÄ• no imaá¹ƒ ati
jÄ• niá¹ƒsÅ«â€™ ti maccherena. tasmÄ• monamattena muni na hoti, pÄ• pavÅ«pasamena
vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<268> á¹• 21 ``na monena munÄ« hoti, mÅ«á¸·harÅ«po aviddasu.

yo ca tulaá¹ƒva paggayha, varamÄ• dÄ• ya paá¹‡á¸• ito ||

<269> á¹• 21 ``pÄ• pÄ• ni \Be II 250/ parivajjeti, sa munÄ« tena so muni.

yo munÄ• ti ubho loke, muni tena pavuccatÄ«â€™â€™ ti ||

tattha __na monenÄ• _ti kÄ• maÃ±hi moneyyapaá¹-ipadÄ• saá¹…khÄ• tena maggaÃ±Ä• á
pana tuá¹‡hÄ«bhÄ• vaá¹ƒ sandhÄ• ya ``monenÄ• â€™â€™ ti vuttaá¹ƒ. __mÅ«á¸·harÅ«po_
aviÃ±Ã±Å«. evarÅ«po hi tuá¹‡hÄ«bhÅ«topi muni nÄ• ma na hoti. atha vÄ• monena muni n
pana aviÃ±Ã±Å« ca hotÄ«ti attho. __yo ca tulaá¹ƒva pagayhÄ• _ti yathÄ• hi tulaá¹ƒ \Ne II 2
atirekaá¹ƒ ce hoti, harati. Å«naá¹ƒ ce hoti \Ee III 396/, pakkhipati. evameva yo atirekaá¹ƒ ha
pÄ• paá¹ƒ harati parivajjeti, Å«nake pakkhipanto viya kusalaá¹ƒ paripÅ«reti. evaÃ±ca pana
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• taá¹ƒ varaá¹ƒ uttam
akusalakammÄ• ni parivajjeti. __sa munÄ«_ti so muni nÄ• mÄ• ti attho. __tena so munÄ«_t
ce? yaá¹ƒ heá¹-á¹-hÄ• vuttakÄ• raá¹‡aá¹ƒ, tena so munÄ«ti attho. __so munÄ• ti ubho loke
khandhÄ• diloke tulaá¹ƒ Ä• ropetvÄ• minanto viya ``ime ajjhattikÄ• khandhÄ• , ime bÄ• hi
ime ubho atthe munÄ• ti. __muni tena pavuccatÄ«_ti tena kÄ• raá¹‡ena munÄ«ti vuccatiyev

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

titthiyavatthu aá¹-á¹-hamaá¹ƒ.

9. bÄ• lisikavatthu

__na tena ariyo hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ari
Ä• rabbha kathesi.

ekadivasaÃ±hi \Ee III 397/ satthÄ• tassa sotÄ• pattimaggassÅ«panissayaá¹ƒ disvÄ• sÄ• v
uttaradvÄ• ragÄ• me piá¹‡á¸• Ä• ya caritvÄ• bhikkhusaá¹…ghaparivuto tato Ä• gacchati. ta
balisena macche gaá¹‡hanto buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ disvÄ• balisayaá¹
aá¹-á¹-hÄ• si. satthÄ• tassa avidÅ«re \Be II 251/ á¹-hÄ• ne nivattitvÄ• á¹-hito ``tvaá¹ƒ kiá¹ƒ
sÄ• riputtattherÄ• dÄ«naá¹ƒ nÄ• mÄ• ni pucchi. tepi ``ahaá¹ƒ sÄ• riputto ahaá¹ƒ moggallÄ•
nÄ• mÄ• ni kathayiá¹ƒsu. bÄ• lisiko cintesi --- ``satthÄ• sabbesaá¹ƒ nÄ• mÄ• ni pucchati, m
pucchissati maÃ±Ã±eâ€™â€™ ti. satthÄ• tassa icchaá¹ƒ Ã±atvÄ• , ``upÄ• saka, tvaá¹ƒ ko
pucchitvÄ• ``ahaá¹ƒ, bhante, ariyo nÄ• mÄ• â€™â€™ ti vutte ``na, upÄ• saka, tÄ• disÄ• p
nÄ• ma honti, ariyÄ• pana mahÄ• janassa ahiá¹ƒsanabhÄ• ve á¹-hitÄ• â€™â€™ ti vatvÄ•

<270> á¹• 21 ``na tena ariyo hoti, yena pÄ• á¹‡Ä• ni hiá¹ƒsati.

ahiá¹ƒsÄ• sabbapÄ• á¹‡Ä• naá¹ƒ, ariyoti pavuccatÄ«â€™â€™ ti ||

tattha \Ne II 229/ \Ee III 398/ __ahiá¹ƒsÄ• _ti ahiá¹ƒsanena. idaá¹ƒ vuttaá¹ƒ hoti --- yena hi
hiá¹ƒsati, na tena kÄ• raá¹‡ena ariyo hoti. yo pana sabbapÄ• á¹‡Ä• naá¹ƒ pÄ• á¹‡iÄ• dÄ«hi
mettÄ• dibhÄ• vanÄ• ya patiá¹-á¹-hitattÄ• hiá¹ƒsato Ä• rÄ• va á¹-hito, ayaá¹ƒ ariyoti vuccat

desanÄ• vasÄ• ne bÄ• lisiko sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ•

bÄ• lisikavatthu navamaá¹ƒ.

10. sambahulasÄ«lÄ• disampannabhikkhuvatthu

__na sÄ«labbatamattenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto samb
bhikkhÅ« Ä• rabbha kathesi.

tesu kira ekaccÄ• naá¹ƒ evaá¹ƒ ahosi --- ``mayaá¹ƒ sampannasÄ«lÄ• , mayaá¹ƒ dhutaá¹…
bahussutÄ• , mayaá¹ƒ pantasenÄ• sanavÄ• sino, mayaá¹ƒ jhÄ• nalÄ• bhino, na amhÄ• kaá
icchitadivaseyeva arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ• â€™â€™ ti. yepi tattha anÄ• gÄ• mino,
amhÄ• kaá¹ƒ idÄ• ni arahattaá¹ƒ dullabhaâ€™â€™ nti. te sabbepi ekadivasaá¹ƒ satthÄ• raá
III 399/ vanditvÄ• nisinnÄ• ``api nu kho vo, bhikkhave, pabbajitakiccaá¹ƒ matthakaá¹ƒ patta
satthÄ• rÄ• puá¹-á¹-hÄ• evamÄ• haá¹ƒsu --- ``bhante, mayaá¹ƒ evarÅ«pÄ• evarÅ«pÄ• ca
`icchiticchitakkhaá¹‡eyeva arahattaá¹ƒ pattuá¹ƒ samatthamhÄ• â€™ ti cintetvÄ• viharÄ• mA

satthÄ• \Be II 252/ tesaá¹ƒ vacanaá¹ƒ sutvÄ• , ``bhikkhave, bhikkhunÄ• nÄ• ma parisuddh
anÄ• gÄ• misukhappattamattakena vÄ• `appakaá¹ƒ no bhavadukkhaâ€™ nti vattuá¹ƒ na va
pana appatvÄ• `sukhitomhÄ«â€™ ti cittaá¹ƒ na uppÄ• detabbaâ€™â€™ nti vatvÄ• imÄ• g

<271> á¹• 21 ``na sÄ«labbatamattena, bÄ• husaccena vÄ• pana.

atha vÄ• samÄ• dhilÄ• bhena, vivittasayanena vÄ• ||

<272> á¹• 21 ``phusÄ• mi \Ne II 230/ nekkhammasukhaá¹ƒ, aputhujjanasevitaá¹ƒ.

bhikkhu vissÄ• samÄ• pÄ• di, appatto Ä• savakkhayaâ€™â€™ nti ||

tattha __sÄ«labbatamattenÄ• _ti catupÄ• risuddhisÄ«lamattena vÄ• terasadhutaá¹…gama
vÄ• _ti tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ uggahitamattena vÄ• . __samÄ• dhilÄ• bhenÄ• _ti aá¹-
lÄ• bhena. __nekkhammasukha_nti \Ee III 400/ anÄ• gÄ• misukhaá¹ƒ. taá¹ƒ anÄ• gÄ• misu

ettakamattena vÄ• . __aputhujjanasevita_nti puthujjanehi asevitaá¹ƒ ariyasevitameva. __bh
aÃ±Ã±ataraá¹ƒ Ä• lapanto Ä• ha. __vissÄ• samÄ• pÄ• dÄ«_ti vissÄ• saá¹ƒ na Ä• pajjeyya.
bhikkhu iminÄ• sampannasÄ«lÄ• dibhÄ• vamattakeneva ``mayhaá¹ƒ bhavo appako parittal
Ä• savakkhayasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ appatto hutvÄ• bhikkhu nÄ• ma vissÄ• saá¹ƒ
appamattakopi gÅ«tho duggandho hoti, evaá¹ƒ appamattakopi bhavo dukkhoti.

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahaá¹ƒsu, sampattÄ• nampi sÄ• tthikÄ•

sambahulasÄ«lÄ• disampannabhikkhuvatthu dasamaá¹ƒ.

dhammaá¹-á¹-havaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÅ«navÄ«satimo vaggo.

20. maggavaggo

1. paÃ±casatabhikkhuvatthu

__maggÄ• naá¹-á¹-haá¹…giko_ti \Ne II 231/ \Ee III 401/ \Be II 253/ imaá¹ƒ dhammadesanaa
viharanto paÃ±casate bhikkhÅ« Ä• rabbha kathesi.

te kira satthari janapadacÄ• rikaá¹ƒ caritvÄ• puna sÄ• vatthiá¹ƒ Ä• gate upaá¹-á¹-hÄ• nasÄ
``asukagÄ• mato asukagÄ• massa maggo samo, asukagÄ• massa maggo visamo, sasakkh
nayena attano vicaritamaggaá¹ƒ Ä• rabbha maggakathaá¹ƒ kathesuá¹ƒ. satthÄ• tesaá¹ƒ ar
disvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• paÃ±Ã±attÄ• sane nisinno ``kÄ• ya nuttha, bhikkhav
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, ayaa
nÄ• ma ariyamagge kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, evaÃ±hi karonto bhikkhu sabbadukkhA
vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<273> á¹• 21 ``maggÄ• naá¹-á¹-haá¹…giko \Ee III 402/ seá¹-á¹-ho, saccÄ• naá¹ƒ caturo pa

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• ||

<274> á¹• 21 ``eseva maggo natthaÃ±Ã±o, dassanassa visuddhiyÄ• .

etaÃ±hi tumhe paá¹-ipajjatha, mÄ• rassetaá¹ƒ pamohanaá¹ƒ ||

<275> á¹• 21 ``etaÃ±hi tumhe paá¹-ipannÄ• , dukkhassantaá¹ƒ karissatha.

akkhÄ• to vo mayÄ• maggo, aÃ±Ã±Ä• ya sallakantanaá¹ƒ ||

<276> á¹• 21 ``tumhehi kiccamÄ• tappaá¹ƒ, akkhÄ• tÄ• ro tathÄ• gatÄ• .

paá¹-ipannÄ• pamokkhanti, jhÄ• yino mÄ• rabandhanÄ• â€™â€™ ti ||

tattha \Ne II 232/ __maggÄ• naá¹-á¹-haá¹…giko_ti jaá¹…ghamaggÄ• dayo vÄ• hontu dvÄ• diá¹-á¹-higatamaggÄ• vÄ• , tesaá¹ƒ sabbesampi maggÄ• naá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«h micchÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ pahÄ• naá¹ƒ karonto nirodhaá¹ƒ Ä• ramma saccesu dukkhaparijÄ• nanÄ• dikiccaá¹ƒ sÄ• dhayamÄ• no aá¹-á¹-haá¹…giko maggo seá¹-á __saccÄ• naá¹ƒ caturo padÄ• _ti ``saccaá¹ƒ bhaá¹‡e na kujjheyyÄ• â€™â€™ ti \Ee III 403/ vacÄ«saccaá¹ƒ vÄ• hotu, ``sacco brÄ• hmaá¹‡o sacco khattiyoâ€™â€™ tiÄ• dibhedaá¹ƒ sa saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti (Dhs 1144; MN II 187-188) diá¹-á¹-hisaccaá¹ƒ vÄ• ` ntiÄ• dibhedaá¹ƒ paramatthasaccaá¹ƒ vÄ• hotu, sabbesampi imesaá¹ƒ saccÄ• naá¹ƒ parijÄ sacchikÄ• tabbaá¹-á¹-hena pahÄ• tabbaá¹-á¹-hena bhÄ• vetabbaá¹-á¹-hena ekapaá¹-ivedha tathapaá¹-ivedhaá¹-á¹-hena ca dukkhaá¹ƒ ariyasaccantiÄ• dayo caturo padÄ• seá¹-á¹-hÄ• seá¹-á¹-ho dhammÄ• na_nti ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹… aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) vacanato sabbadhammÄ• naá¹ƒ nibbÄ• seá¹-á¹-ho. __dvipadÄ• naÃ±ca cakkhumÄ• _ti sabbesaá¹ƒ devamanussÄ• dibhedÄ• naá¹ƒ cakkhÅ«hi cakkhumÄ• tathÄ• gatova seá¹-á¹-ho. ca-saddo sampiá¹‡á¸• anattho, arÅ«padh arÅ«padhammÄ• nampi tathÄ• gato seá¹-á¹-ho uttamo.

__dassanassa visuddhiyÄ• _ti maggaphaladassanassa visuddhatthaá¹ƒ yo mayÄ• ``seá¹-á maggo, natthaÃ±Ã±o. __etaÃ±hi tumhe_ti tasmÄ• tumhe etameva paá¹-ipajjatha. __mÄ• ra etaá¹ƒ mÄ• ramohanaá¹ƒ mÄ• ramanthananti \Ee III 404/ vuccati. __dukkhassanta_nti saka antaá¹ƒ paricchedaá¹ƒ karissathÄ• ti attho. __aÃ±Ã±Ä• ya sallakantana_nti rÄ• gasallÄ• dÄ nimmathanaá¹ƒ abbÅ«haá¹‡aá¹ƒ etaá¹ƒ maggaá¹ƒ, mayÄ• vinÄ• anussavÄ• dÄ«hi attapa maggo akkhÄ• to, idÄ• ni tumhehi kilesÄ• naá¹ƒ Ä• tÄ• panena ``Ä• tappaâ€™â€™ nti saá adhigamatthÄ• ya sammappadhÄ• navÄ«riyaá¹ƒ kiccaá¹ƒ karaá¹‡Ä«yaá¹ƒ. kevalaÃ±hi akkh tehi akkhÄ• tavasena ye paá¹-ipannÄ• dvÄ«hi jhÄ• nehi jhÄ• yino, te tebhÅ«makavaá¹-á¹-a mÄ• rabandhanÄ• pamokkhantÄ«ti attho.

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu, sampattÄ• nampi sÄ• tthikÄ•

paÃ±casatabhikkhuvatthu paá¹-hamaá¹ƒ.

2. aniccalakkhaá¹‡avatthu

__sabbe_ \Ne II 233/ \Ee III 405/ \Be II 255/ __saá¹…khÄ• rÄ• aniccÄ• _ti imaá¹ƒ dhamma
jetavane viharanto paÃ±casate bhikkhÅ« Ä• rabbha kathesi.

te kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gantvÄ• araÃ±Ã±e vÄ• yamantÄ•
``visesetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hissÄ• mÄ• â€™â€™ ti satthu santikaá¹ƒ Ä• g
kho imesaá¹ƒ sappÄ• yaâ€™â€™ nti vÄ«maá¹ƒsanto ``ime kassapabuddhakÄ• le vÄ«sati v
aniccalakkhaá¹‡e anuyuÃ±jiá¹ƒsu, tasmÄ• aniccalakkhaá¹‡eneva tesaá¹ƒ ekaá¹ƒ gÄ• thaá
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• , ``bhikkhave, kÄ• mabhavÄ• dÄ«su sabbepi saá¹…khÄ•
aniccÄ• evÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<277> á¹• 21 ``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti ||

tattha __sabbe saá¹…khÄ• rÄ• _ti kÄ• mabhavÄ• dÄ«su uppannÄ• khandhÄ• tattha tatth
yadÄ• vipassanÄ• paÃ±Ã±Ä• ya passati, atha imasmiá¹ƒ khandhapariharaá¹‡adukkhe nibb
dukkhaparijÄ• nanÄ• divasena saccÄ• ni paá¹-ivijjhati. __esa maggo visuddhiyÄ• _ti visudd
esa maggoti attho.

desanÄ• vasÄ• ne \Ee III 406/ te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu, sampattaparisÄ• n
dhammadesanÄ• ahosÄ«ti.

aniccalakkhaá¹‡avatthu dutiyaá¹ƒ.

3. dukkhalakkhaá¹‡avatthu

dutiyagÄ• thÄ• yapi evarÅ«pameva vatthu. tadÄ• hi bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ dul
katÄ• bhiyogabhÄ• vaá¹ƒ Ã±atvÄ• , ``bhikkhave, sabbepi khandhÄ• paá¹-ipÄ«á¸·anaá¹-á¹-h
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<278> á¹• 21 ``sabbe \Ne II 234/ \Be II 256/ saá¹…khÄ• rÄ• dukkhÄ• ti, yadÄ• paÃ±Ã±Ä•

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti ||

tattha __dukkhÄ• _ti paá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhÄ• . sesaá¹ƒ purimasadisameva.

dukkhalakkhaá¹‡avatthu tatiyaá¹ƒ.

4. anattalakkhaá¹‡avatthu

tatiyagÄ• thÄ• yapi eseva nayo. kevalaÃ±hi ettha bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ pubbe
anuyuttabhÄ• vaá¹ƒ Ã±atvÄ• , ``bhikkhave, sabbepi khandhÄ• avasavattanaá¹-á¹-hena ana
imaá¹ƒ gÄ• thamÄ• ha ---

<279> á¹• 21 ``sabbe \Ee III 407/ dhammÄ• anattÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti ||

tattha __sabbe dhammÄ• _ti paÃ±cakkhandhÄ• eva adhippetÄ• . __anattÄ• _ti ``mÄ• jÄ«
vase vattetuá¹ƒ na sakkÄ• ti avasavattanaá¹-á¹-hena anattÄ• attasuÃ±Ã±Ä• assÄ• mikÄ•
purimasadisamevÄ• ti.

anattalakkhaá¹‡avatthu catutthaá¹ƒ.

5. padhÄ• nakammikatissattheravatthu

__uá¹-á¹-hÄ• nakÄ• lamhÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto padh
Ä• rabbha kathesi.

sÄ• vatthivÄ• sino kira paÃ±casatÄ• kulaputtÄ• satthu santike pabbajitvÄ• kammaá¹-á¹-h
araÃ±Ã±aá¹ƒ agamaá¹ƒsu. tesu eko tattheva ohÄ«yi. avasesÄ• araÃ±Ã±e samaá¹‡adhamm
patvÄ• ``paá¹-iladdhaguá¹‡aá¹ƒ satthu Ä• rocessÄ• mÄ• â€™â€™ ti puna sÄ• vatthiá¹ƒ ag
yojanamatte \Ne II 235/ ekasmiá¹ƒ gÄ• make piá¹‡á¸• Ä• ya carante disvÄ• eko upÄ• sako
patimÄ• netvÄ• anumodanaá¹ƒ sutvÄ• punadivasatthÄ• yapi nimantesi. te tadaheva sÄ• v
pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• sÄ• yanhasamaye \Be II 257/ satthÄ• raá¹ƒ upasaá¹…k
nisÄ«diá¹ƒsu. satthÄ• tehi saddhiá¹ƒ ativiya tuá¹-á¹-hiá¹ƒ pavedayamÄ• no paá¹-isanthÄ• ra

atha nesaá¹ƒ tattha ohÄ«no sahÄ• yakabhikkhu cintesi --- ``satthu imehi saddhiá¹ƒ paá¹-isa
karontassa mukhaá¹ƒ nappahoti, mayhaá¹ƒ pana maggaphalÄ• bhÄ• vena mayÄ• saddhiá
arahattaá¹ƒ patvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• mayÄ• saddhiá¹ƒ kathÄ• pessÄ• mÄ
``bhante, mayaá¹ƒ Ä• gamanamagge ekena upÄ• sakena svÄ• tanÄ• ya nimantitÄ• , tattha
satthÄ• raá¹ƒ apalokesuá¹ƒ. atha nesaá¹ƒ sahÄ• yako bhikkhu sabbarattiá¹ƒ caá¹…kamanto
caá¹…kamakoá¹-iyaá¹ƒ ekasmiá¹ƒ pÄ• sÄ• á¹‡aphalake pati, Å«ruá¹-á¹-hi bhijji. so mahÄ• s
sahÄ• yakÄ• bhikkhÅ« saddaá¹ƒ saÃ±jÄ• nitvÄ• ito cito ca upadhÄ• viá¹ƒsu. tesaá¹ƒ dÄ«p
kattabbakiccaá¹ƒ karontÄ• naá¹ƒyeva aruá¹‡o uá¹-á¹-hahi, te taá¹ƒ gÄ• maá¹ƒ gantuá¹ƒ okÄ

atha ne satthÄ• Ä• ha --- ``kiá¹ƒ, bhikkhave, bhikkhÄ• cÄ• ragÄ• maá¹ƒ na gamitthÄ• â€™â
bhanteâ€™â€™ ti taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``na, bhikkhave, esa \Ee III 409/ i
lÄ• bhantarÄ• yaá¹ƒ karoti, pubbepi akÄ• siyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹

``yo pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchati.

varuá¹‡akaá¹-á¹-habhaÃ±jova, sa pacchÄ• manutappatÄ«â€™â€™ ti || (J I 1.71) ---

__jÄ• takaá¹ƒ_ vitthÄ• resi. tadÄ• kira te bhikkhÅ« paÃ±casatÄ• mÄ• á¹‡avakÄ• ahesuá¹
bhikkhu ahosi, Ä• cariyo pana tathÄ• gatova ahosÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``bhikkhave, yo hi uá¹-á¹-hÄ• nakÄ• le uá
saá¹ƒsannasaá¹…kappo hoti, kusÄ«to so jhÄ• nÄ• dibhedaá¹ƒ visesaá¹ƒ nÄ• dhigacchatÄ«
gÄ• thamÄ• ha ---

<280> á¹• 21 ``uá¹-á¹-hÄ• nakÄ• lamhi anuá¹-á¹-hahÄ• no,

yuvÄ• balÄ« Ä• lasiyaá¹ƒ upeto.

saá¹ƒsannasaá¹…kappamano kusÄ«to,

paÃ±Ã±Ä• ya maggaá¹ƒ alaso na vindatÄ«â€™â€™ ti ||

tattha \Ne II 236/ \Be II 258/ __anuá¹-á¹-hahÄ• no_ti anuá¹-á¹-hahanto avÄ• yamanto. __yu
paá¹-hamayobbane á¹-hito balasampannopi hutvÄ• \Ee III 410/ alasabhÄ• vena upeto hoti,
__saá¹ƒsannasaá¹…kappamano_ti tÄ«hi micchÄ• vitakkehi suá¹-á¹-hu avasannasammÄ• s
nibbÄ«riyo. __alaso_ti mahÄ• alaso paÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ariyamaggaá¹ƒ apassa
paá¹-ilabhatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

padhÄ• nakammikatissattheravatthu paÃ±camaá¹ƒ.

6. sÅ«karapetavatthu

__vÄ• cÄ• nurakkhÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto sÅ«kara

ekasmiÃ±hi divase mahÄ• moggallÄ• natthero lakkhaá¹‡attherena saddhiá¹ƒ gijjhakÅ«á¹-Ä

padese sitaá¹ƒ pÄ• tvÄ• kÄ• si. ``ko nu kho, Ä• vuso, hetu sitassa pÄ• tukammÄ• yÄ• â€™
puá¹-á¹-ho ``akÄ• lo, Ä• vuso, imassa paÃ±hassa, satthu santike maá¹ƒ puccheyyÄ• thÄ• â
lakkhaá¹‡attherena \Ee III 411/ saddhiá¹ƒyeva rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• a
veá¸·uvanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«di. atha naá¹ƒ lakkhaá¹‡atthero tama
--- ``Ä• vuso, ahaá¹ƒ ekaá¹ƒ petaá¹ƒ addasaá¹ƒ, tassa tigÄ• vutappamÄ• á¹‡aá¹ƒ sarÄ«raá
manussasarÄ«rasadisaá¹ƒ. sÄ«saá¹ƒ pana sÅ«karassa viya, tassa mukhe naá¹…guá¹-á¹-ha
puá¸·avÄ• paggharanti. svÄ• haá¹ƒ `na me evarÅ«po satto diá¹-á¹-hapubboâ€™ ti taá¹ƒ dis
pÄ• tvÄ• kÄ• siâ€™â€™ nti. satthÄ• ``cakkhubhÅ«tÄ• vata, bhikkhave, mama sÄ• vakÄ•
``ahampetaá¹ƒ sattaá¹ƒ bodhimaá¹‡á¸• eyeva addasaá¹ƒ. `ye pana me na saddaheyyuá¹ƒ,
ti paresaá¹ƒ anukampÄ• ya na kathesiá¹ƒ. idÄ• ni moggallÄ• naá¹ƒ sakkhiá¹ƒ katvÄ• kathe
moggallÄ• no Ä• hÄ• â€™â€™ ti kathesi. taá¹ƒ sutvÄ• bhikkhÅ« satthÄ• raá¹ƒ pucchiá¹ƒsu
pana, bhante, tassa pubbakammaâ€™â€™ nti. satthÄ• ``tena hi, bhikkhave, suá¹‡Ä• thÄ•
Ä• haritvÄ• tassa pubbakammaá¹ƒ kathesi.

kassapabuddhakÄ• le kira ekasmiá¹ƒ gÄ• makÄ• vÄ• se dve therÄ• samaggavÄ• saá¹ƒ va
saá¹-á¹-hivasso, eko ekÅ«nasaá¹-á¹-hivasso \Ee III 412/. ekÅ«nasaá¹-á¹-hivasso itarassa pa
Ä• dÄ• ya vicari, sÄ• maá¹‡ero viya sabbaá¹ƒ vattapaá¹-ivattaá¹ƒ akÄ• si. tesaá¹ƒ ekamÄ•
vutthabhÄ• tÅ«naá¹ƒ viya samaggavÄ• saá¹ƒ \Ne II 237/ vasantÄ• naá¹ƒ vasanaá¹-á¹-hÄ• n
Ä• gami. tadÄ• ca dhammassavanadivaso hoti. therÄ• naá¹ƒ saá¹…gaá¹‡hitvÄ• ``dhamm
sappurisÄ• â€™â€™ ti Ä• haá¹ƒsu. so dhammakathaá¹ƒ kathesi. therÄ• ``dhammakathiko
tuá¹-á¹-hacittÄ• punadivase taá¹ƒ Ä• dÄ• ya dhuragÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• tat
``Ä• vuso, hiyyo kathitaá¹-á¹-hÄ• natova thokaá¹ƒ dhammaá¹ƒ kathehÄ«â€™â€™ ti manuss
kathÄ• pesuá¹ƒ. manussÄ• dhammakathaá¹ƒ sutvÄ• punadivasatthÄ• yapi nimantayiá¹ƒsu
bhikkhÄ• cÄ• ragÄ• mesu dve dve divase taá¹ƒ Ä• dÄ• ya piá¹‡á¸• Ä• ya cariá¹ƒsu.

dhammakathiko cintesi --- ``ime dvepi atimudukÄ• , mayÄ• ubhopete palÄ• petvÄ• imasm
vaá¹-á¹-atÄ«â€™â€™ ti. so sÄ• yaá¹ƒ therÅ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ uá
nivattitvÄ• mahÄ• theraá¹ƒ upasaá¹…kamitvÄ• , ``bhante, kiÃ±ci vattabbaá¹ƒ atthÄ«â€™â€
Ä• vusoâ€™â€™ ti vutte thokaá¹ƒ cintetvÄ• , ``bhante, kathÄ• nÄ• mesÄ• mahÄ• sÄ• vajj
akathetvÄ• va pakkÄ• mi. anutherassÄ• pi santikaá¹ƒ gantvÄ• tatheva akÄ• si. so dutiyadiv
tatiyadivase tesaá¹ƒ ativiya \Ee III 413/ kotuhale uppanne mahÄ• theraá¹ƒ upasaá¹…kamitv
vattabbaá¹ƒ atthi, tumhÄ• kaá¹ƒ pana santike vattuá¹ƒ na visahÄ• mÄ«â€™â€™ ti vatvÄ• t
kathehÄ«â€™â€™ ti nippÄ«á¸·ito Ä• ha --- ``kiá¹ƒ pana, bhante, anuthero tumhehi saddhiá
sappurisa, kiá¹ƒ nÄ• metaá¹ƒ kathesi, mayaá¹ƒ ekamÄ• tukucchiyaá¹ƒ vutthaputtÄ• viya, a
laddhaá¹ƒ, itarenÄ• pi laddhameva hoti. mayÄ• etassa ettakaá¹ƒ kÄ• laá¹ƒ aguá¹‡o nÄ• ma
evaá¹ƒ, bhanteti. Ä• mÄ• vusoti. bhante maá¹ƒ anuthero evamÄ• ha --- ``sappurisa, tvaá¹ƒ
mahÄ• thero lajjÄ« pesaloti etena saddhiá¹ƒ saá¹ƒbhogaá¹ƒ karonto \Be II 260/ upaparikkhit
ti evamesa maá¹ƒ Ä• gatadivasato paá¹-á¹-hÄ• ya vadatÄ«ti.

mahÄ• thero taá¹ƒ sutvÄ• va kuddhamÄ• naso daá¹‡á¸• Ä• bhihataá¹ƒ kulÄ• labhÄ• janaá
uá¹-á¹-hÄ• ya anutherassa santikaá¹ƒ gantvÄ• tatheva avoca, sopi tatheva bhijji. tesu kiÃ±c
kÄ• laá¹ƒ ekopi visuá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hapubbo nÄ• ma natthi, punadivase pana v
pavisitvÄ• anuthero puretaraá¹ƒ Ä• gantvÄ• upaá¹-á¹-hÄ• nasÄ• lÄ• ya aá¹-á¹-hÄ• si, mah
taá¹ƒ disvÄ• anuthero cintesi --- ``kiá¹ƒ nu kho imassa pattacÄ«varaá¹ƒ paá¹-iggahetabbaá
ti. so ``na \Ee III 414/ idÄ• ni paá¹-iggahessÄ• mÄ«â€™â€™ ti cintetvÄ• pi ``hotu, na mayÄ
mayÄ• attano vattaá¹ƒ hÄ• petuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti cittaá¹ƒ mudukaá¹ƒ katvÄ•
``bhante, pattacÄ«varaá¹ƒ dethÄ• â€™â€™ ti Ä• ha. itaro ``gaccha, dubbinÄ«ta, na tvaá¹ƒ
paá¹-iggahetuá¹ƒ yuttarÅ«poâ€™â€™ ti accharaá¹ƒ paharitvÄ• tenapi ``Ä• ma, bhante, aha
pattacÄ«varaá¹ƒ na paá¹-iggaá¹‡hÄ• mÄ«ti \Ne II 238/ cintesiâ€™â€™ nti vutte, ``Ä• vuso
cintesi, mama imasmiá¹ƒ vihÄ• re koci saá¹…go atthÄ«â€™â€™ ti Ä• ha. itaropi ``tumhe pa
maÃ±Ã±atha `mama imasmiá¹ƒ vihÄ• re koci saá¹…go atthÄ«â€™ ti, eso te vihÄ• roâ€™â€
Ä• dÄ• ya nikkhami. itaropi nikkhami. te ubhopi ekamaggenÄ• pi agantvÄ• eko pacchimadv
eko puratthimadvÄ• rena. dhammakathiko, ``bhante, mÄ• evaá¹ƒ karotha, mÄ• evaá¹ƒ kar
``tiá¹-á¹-hÄ• vusoâ€™â€™ ti vutte nivatti. so punadivase dhuragÄ• maá¹ƒ paviá¹-á¹-ho man
bhaddantÄ• kuhiâ€™â€™ nti vutte, ``Ä• vuso, mÄ• pucchatha, tumhÄ• kaá¹ƒ \Ee III 415/ k
katvÄ• nikkhamiá¹ƒsu, ahaá¹ƒ yÄ• cantopi nivattetuá¹ƒ nÄ• sakkhiâ€™â€™ nti Ä• ha. tesu
paá¹‡á¸• itÄ• pana ``amhehi ettakaá¹ƒ kÄ• laá¹ƒ bhaddantÄ• naá¹ƒ kiÃ±ci khalitaá¹ƒ nÄ• m
tesaá¹ƒ bhayaá¹ƒ imaá¹ƒ nissÄ• ya uppannaá¹ƒ bhavissatÄ«â€™â€™ ti domanassappattÄ

tepi therÄ• gataá¹-á¹-hÄ• ne cittasukhaá¹ƒ nÄ• ma na labhiá¹ƒsu. mahÄ• thero cintesi --- ``
bhikkhuno bhÄ• riyaá¹ƒ kammaá¹ƒ kataá¹ƒ, muhuttaá¹ƒ diá¹-á¹-haá¹ƒ nÄ• ma Ä• gantukabh
`mahÄ• therena saddhiá¹ƒ saá¹ƒbhogaá¹ƒ mÄ• akÄ• sÄ«â€™â€™ â€™ ti. itaropi cintesi --
bhÄ• riyaá¹ƒ kammaá¹ƒ kataá¹ƒ, muhuttaá¹ƒ diá¹-á¹-haá¹ƒ nÄ• ma Ä• gantukabhikkhuá¹ƒ Ä
saá¹ƒbhogaá¹ƒ mÄ• akÄ• sÄ«â€™â€™ â€™ ti. tesaá¹ƒ \Be II 261/ neva sajjhÄ• yo na mar
vassasataccayena pacchimadisÄ• ya ekaá¹ƒ vihÄ• raá¹ƒ agamaá¹ƒsu. tesaá¹ƒ ekameva se
mahÄ• there pavisitvÄ• maÃ±cake nisinne itaropi pÄ• visi. mahÄ• thero taá¹ƒ disvÄ• va sa
sandhÄ• retuá¹ƒ nÄ• sakkhi. itaropi mahÄ• theraá¹ƒ saÃ±jÄ• nitvÄ• assupuá¹‡á¹‡ehi nette
kathemÄ«â€™â€™ ti cintetvÄ• ``na taá¹ƒ saddheyyarÅ«paâ€™â€™ nti theraá¹ƒ vanditvÄ
\Ee III 416/ kÄ• laá¹ƒ tumhÄ• kaá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• vicariá¹ƒ, api nu kho me kÄ
kiÃ±ci asÄ• ruppaá¹ƒ diá¹-á¹-hapubbaâ€™â€™ nti. ``na diá¹-á¹-hapubbaá¹ƒ, Ä• vusoâ€™â€
dhammakathikaá¹ƒ avacuttha ``mÄ• etena saddhiá¹ƒ saá¹ƒbhogamakÄ• sÄ«â€™â€™ ti? `
kathemi, tayÄ• kira mama antare evaá¹ƒ vuttaâ€™â€™ nti. ``ahampi, bhante, na vadÄ• mÄ
khaá¹‡e ``tena amhe bhinditukÄ• mena evaá¹ƒ vuttaá¹ƒ bhavissatÄ«â€™â€™ ti Ã±atvÄ• a
desayiá¹ƒsu. te vassasataá¹ƒ cittassÄ• daá¹ƒ alabhantÄ• taá¹ƒ divasaá¹ƒ samaggÄ• hutvÄ
vihÄ• rÄ• nikkaá¸• á¸• hissÄ• mÄ• â€™â€™ ti pakkamitvÄ• anupubbena taá¹ƒ vihÄ• raá¹ƒ

dhammakathikopi there disvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetuá¹ƒ upagacchi. therÄ• ``na
vasituá¹ƒ yuttarÅ«poâ€™â€™ ti accharaá¹ƒ pahariá¹ƒsu. so saá¹‡á¹-hÄ• tuá¹ƒ asakkonto tÄ
II 239/ palÄ• yi. atha naá¹ƒ vÄ«sati vassasahassÄ• ni kato samaá¹‡adhammo sandhÄ• retu
cavitvÄ• avÄ«cimhi nibbatto ekaá¹ƒ buddhantaraá¹ƒ paccitvÄ• idÄ• ni gijjhakÅ«á¹-e vuttap
dukkhaá¹ƒ anubhotÄ«ti.

satthÄ• idaá¹ƒ tassa pubbakammaá¹ƒ Ä• haritvÄ• , ``bhikkhave, bhikkhunÄ• nÄ• ma kÄ•
bhavitabbaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<281> á¹• 21 ``vÄ• cÄ• nurakkhÄ« \Ee III 417/ manasÄ• susaá¹ƒvuto,

kÄ• yena ca nÄ• kusalaá¹ƒ kayirÄ• .

ete tayo kammapathe visodhaye,

Ä• rÄ• dhaye maggamisippaveditaâ€™â€™ nti ||

tassattho --- catunnaá¹ƒ vacÄ«duccaritÄ• naá¹ƒ vajjanena vÄ• cÄ• nurakkhÄ« abhijjhÄ• dÄ
manasÄ• ca suá¹-á¹-hu saá¹ƒvuto pÄ• á¹‡Ä• tipÄ• tÄ• dayo pajahanto kÄ• yena \Be II 262/
evaá¹ƒ ete tayo kammapathe visodhaye. evaá¹ƒ visodhento hi sÄ«lakkhandhÄ• dÄ«naá¹ƒ e
paveditaá¹ƒ aá¹-á¹-haá¹…gikamaggaá¹ƒ Ä• rÄ• dheyyÄ• ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÅ«karapetavatthu chaá¹-á¹-haá¹ƒ.

7. poá¹-á¹-hilattheravatthu

__yogÄ• ve_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto poá¹-á¹-hilaá¹ƒ nÄ•
kathesi.

so kira sattannampi buddhÄ• naá¹ƒ sÄ• sane tepiá¹-ako paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ
cintesi \Ee III 418/ --- ``imassa bhikkhuno `attano dukkhanissaraá¹‡aá¹ƒ karissÄ• mÄ«â€™
saá¹ƒvejessÄ• mi naâ€™â€™ nti. tato paá¹-á¹-hÄ• ya taá¹ƒ theraá¹ƒ attano upaá¹-á¹-hÄ• na
tucchapoá¹-á¹-hila, vanda, tucchapoá¹-á¹-hila, nisÄ«da, tucchapoá¹-á¹-hila, yÄ• hi, tucchapo
ti vadati. uá¹-á¹-hÄ• ya gatakÄ• lepi ``tucchapoá¹-á¹-hilo gatoâ€™â€™ ti vadati. so cintesi --
sÄ• á¹-á¹-hakathÄ• ni tÄ«á¹‡i \Ne II 240/ piá¹-akÄ• ni dhÄ• remi, paÃ±cannaá¹ƒ bhikkhusatÄ
mahÄ• gaá¹‡e dhammaá¹ƒ vÄ• cemi, atha pana maá¹ƒ satthÄ• abhikkhaá¹‡aá¹ƒ, `tucchap

addhÄ• maá¹ƒ satthÄ• jhÄ• nÄ• dÄ«naá¹ƒ abhÄ• vena evaá¹ƒ vadetÄ«â€™â€™ ti. so upp
araÃ±Ã±aá¹ƒ pavisitvÄ• samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™â€™ ti sayameva pattacÄ
paccÅ«sakÄ• le sabbapacchÄ• dhammaá¹ƒ uggaá¹‡hitvÄ• nikkhamantena bhikkhunÄ• sa
nisÄ«ditvÄ• sajjhÄ• yantÄ• naá¹ƒ ``Ä• cariyoâ€™â€™ ti na sallakkhesuá¹ƒ. so vÄ«sayojan
ekasmiá¹ƒ araÃ±Ã±Ä• vÄ• se tiá¹ƒsa bhikkhÅ« vasanti, te upasaá¹…kamitvÄ• saá¹…ghatth
avassayo me hothÄ• â€™â€™ ti Ä• ha. Ä• vuso, tvaá¹ƒ dhammakathiko, amhehi nÄ• ma \E
kiÃ±ci jÄ• nitabbaá¹ƒ bhaveyya, kasmÄ• evaá¹ƒ vadesÄ«ti? mÄ• , bhante, evaá¹ƒ karotha,
pana sabbe khÄ«á¹‡Ä• savÄ• va. atha naá¹ƒ mahÄ• thero ``imassa uggahaá¹ƒ nissÄ• ya m
anutherassa santikaá¹ƒ pahiá¹‡i. sopi naá¹ƒ tathevÄ• ha. iminÄ• \Be II 263/ nÄ«hÄ• rena s
divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• sÅ«cikammaá¹ƒ karontassa sabbanavakassa sattavassikas
pahiá¹‡iá¹ƒsu. evamassa mÄ• naá¹ƒ nÄ«hariá¹ƒsu.

so nihatamÄ• no sÄ• maá¹‡erassa santike aÃ±jaliá¹ƒ paggahetvÄ• ``avassayo me hohi sa
aho, Ä• cariya, kiá¹ƒ nÄ• metaá¹ƒ kathetha, tumhe mahallakÄ• bahussutÄ• , tumhÄ• kaá¹ƒ
kÄ• raá¹‡aá¹ƒ jÄ• nitabbaá¹ƒ bhaveyyÄ• ti. mÄ• evaá¹ƒ kari, sappurisa, hohiyeva me avass
ovÄ• dakkhamÄ• bhavissatha, bhavissÄ• mi vo avassayoti. homi, sappurisa, ahaá¹ƒ ``aggi
aggiá¹ƒ pavisÄ• miyevÄ• ti. atha naá¹ƒ so avidÅ«re ekaá¹ƒ saraá¹ƒ dassetvÄ• , ``bhante, ya
imaá¹ƒ saraá¹ƒ pavisathÄ• â€™â€™ ti Ä• ha. so hissa mahagghÄ• naá¹ƒ dupaá¹-á¹-acÄ«va
nivatthapÄ• rutabhÄ• vaá¹ƒ Ã±atvÄ• pi ``ovÄ• dakkhamo \Ee III 420/ nu khoâ€™â€™ ti vÄ«
ekavacaneneva udakaá¹ƒ otari. atha naá¹ƒ cÄ«varakaá¹‡á¹‡Ä• naá¹ƒ temitakÄ• le ``etha, b
ekavacaneneva Ä• gantvÄ• á¹-hitaá¹ƒ Ä• ha --- ``bhante, ekasmiá¹ƒ vammike cha chiddÄ•
godhÄ• anto paviá¹-á¹-hÄ• , taá¹ƒ gaá¹‡hitukÄ• mo itarÄ• ni paÃ±ca chiddÄ• ni thaketvÄ•
paviá¹-á¹-hachiddeneva gaá¹‡hÄ• ti, evaá¹ƒ tumhepi chadvÄ• rikesu Ä• rammaá¹‡esu sesÄ
manodvÄ• re kammaá¹ƒ paá¹-á¹-hapethÄ• â€™â€™ ti. bahussutassa bhikkhuno ettakeneva
so ``ettakameva hotu sappurisÄ• â€™â€™ ti karajakÄ• ye Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• sama

satthÄ• vÄ«sayojanasatamatthake nisinnova taá¹ƒ bhikkhuá¹ƒ oloketvÄ• ``yathevÄ• yaá¹ƒ
\Ne II 241/, evamevaá¹ƒ anena attÄ• naá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ci
kathento viya obhÄ• saá¹ƒ pharitvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<282> á¹• 21 ``yogÄ• ve jÄ• yatÄ« bhÅ«ri, ayogÄ• bhÅ«risaá¹…khayo.

etaá¹ƒ dvedhÄ• pathaá¹ƒ Ã±atvÄ• , bhavÄ• ya vibhavÄ• ya ca.

tathÄ• ttÄ• naá¹ƒ niveseyya, yathÄ• bhÅ«ri pavaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha \Be II 264/ \Ee III 421/ __yogÄ• _ti aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu yoniso man
__bhÅ«rÄ«_ti pathavÄ«samÄ• ya vitthatÄ• ya paÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ. __saá¹…khay

dvedhÄ• patha_nti etaá¹ƒ yogaÃ±ca ayogaÃ±ca. __bhavÄ• ya vibhavÄ• ya cÄ• _ti vuddhiy
__tathÄ• _ti yathÄ• ayaá¹ƒ bhÅ«risaá¹…khÄ• tÄ• paÃ±Ã±Ä• pavaá¸• á¸• hati, evaá¹ƒ attÄ

desanÄ• vasÄ• ne poá¹-á¹-hilatthero arahatte patiá¹-á¹-hahÄ«ti.

poá¹-á¹-hilattheravatthu sattamaá¹ƒ.

8. paÃ±camahallakattheravatthu

__vanaá¹ƒ chindathÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sambahu
Ä• rabbha kathesi.

te kira gihikÄ• le sÄ• vatthiyaá¹ƒ kuá¹-umbikÄ• mahaddhanÄ• aÃ±Ã±amaÃ±Ã±asahÄ• ya
satthu dhammadesanaá¹ƒ sutvÄ• ``mayaá¹ƒ mahallakÄ• , kiá¹ƒ no gharÄ• vÄ• senÄ• â€™
yÄ• citvÄ• pabbajiá¹ƒsu, mahallakabhÄ• vena pana dhammaá¹ƒ pariyÄ• puá¹‡ituá¹ƒ asakk
paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• ekatova vasiá¹ƒsu. piá¹‡á¸• Ä• ya carantÄ• pi yebhuyyena
gehaá¹ƒ gantvÄ• bhuÃ±jiá¹ƒsu. tesu ekassa purÄ• á¹‡adutiyikÄ• madhurapÄ• cikÄ• nÄ•
upakÄ• rikÄ• ahosi. kasmÄ• sabbepi attanÄ• laddhÄ• hÄ• raá¹ƒ gahetvÄ• tassÄ• eva ge
sÄ• pi nesaá¹ƒ yathÄ• sannihitaá¹ƒ sÅ«pabyaÃ±janaá¹ƒ deti. sÄ• aÃ±Ã±atarÄ• bÄ• dhena
atha te mahallakattherÄ• sahÄ• yakassa therassa paá¹‡á¹‡asÄ• lÄ• ya sannipatitvÄ• aÃ±
gahetvÄ• ``madhurapÄ• cikÄ• upÄ• sikÄ• kÄ• lakatÄ• â€™â€™ ti vilapantÄ• rodiá¹ƒsu \
samantato upadhÄ• vitvÄ• ``kiá¹ƒ idaá¹ƒ, Ä• vusoâ€™â€™ ti puá¹-á¹-hÄ• , ``bhante, sahÄ•
purÄ• á¹‡adutiyikÄ• kÄ• lakatÄ• , sÄ• amhÄ• kaá¹ƒ ativiya upakÄ• rikÄ• . idÄ• ni kuto tath
iminÄ• kÄ• raá¹‡ena rodÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• Ä• gantvÄ• ``k
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
idÄ• neva, pubbepi te kÄ• kayoniyaá¹ƒ nibbattitvÄ• samuddatÄ«re caramÄ• nÄ• samudda
\Ee III 423/ mÄ• ritÄ• ya kÄ• kiyÄ• roditvÄ• paridevitvÄ• taá¹ƒ nÄ«harissÄ• mÄ• ti mukhat
mahÄ• samuddaá¹ƒ ussiÃ±cantÄ• kilamiá¹ƒsÅ«â€™â€™ ti atÄ«taá¹ƒ Ä• haritvÄ• ---

``api nu hanukÄ• santÄ• , mukhaÃ±ca parisussati.

oramÄ• ma na pÄ• rema, pÅ«rateva mahodadhÄ«â€™â€™ ti || (J I 1.146).

imaá¹ƒ __kÄ• kajÄ• takaá¹ƒ_ vitthÄ• retvÄ• te bhikkhÅ« Ä• mantetvÄ• , ``bhikkhave, rÄ• ga
tumhehi idaá¹ƒ dukkhaá¹ƒ pattaá¹ƒ, taá¹ƒ vanaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati, evaá¹ƒ niddukkhÄ
ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<283> á¹• 21 ``vanaá¹ƒ chindatha mÄ• rukkhaá¹ƒ, vanato jÄ• yate bhayaá¹ƒ.

chetvÄ• vanaÃ±ca vanathaÃ±ca, nibbanÄ• hotha bhikkhavo ||

<284> á¹• 21 ``yÄ• va hi vanatho na chijjati,

aá¹‡umattopi narassa nÄ• risu.

paá¹-ibaddhamanova tÄ• va so,

vaccho khÄ«rapakova mÄ• tarÄ«â€™â€™ ti ||

tattha \Ee III 424/ __mÄ• rukkha_nti satthÄ• rÄ• hi ``vanaá¹ƒ chindathÄ• â€™â€™ ti vutte
acirapabbajitÄ• naá¹ƒ ``satthÄ• amhe vÄ• siÄ• dÄ«ni gahetvÄ• vanaá¹ƒ chindÄ• petÄ«â€™
chinditukÄ• matÄ• uppajji. atha ne ``mayÄ• rÄ• gÄ• dikilesavanaá¹ƒ sandhÄ• yetaá¹ƒ vutta
paá¹-isedhento ``mÄ• rukkhaâ€™â€™ nti Ä• ha. __vanato_ti yathÄ• pÄ• katikavanato sÄ«
evaá¹ƒ jÄ• tiÄ• dibhayampi kilesavanato jÄ• yatÄ«ti attho. __vanaÃ±ca vanathaÃ±cÄ• _ti et
vanaá¹ƒ \Ne II 243/ nÄ• ma, khuddakÄ• tasmiá¹ƒ vane á¹-hitattÄ• vanathÄ• nÄ• ma. pubb
vanaá¹ƒ nÄ• ma, aparÄ• paruppattikÄ• vanathÄ• nÄ• ma. evameva mahantamahantÄ• bh
vanaá¹ƒ nÄ• ma, pavattiyaá¹ƒ vipÄ• kadÄ• yakÄ• vanathÄ• nÄ• ma. pubbappattikÄ• vana
vanathÄ• nÄ• ma. taá¹ƒ ubhayaá¹ƒ catutthamaggaÃ±Ä• á¹‡ena chinditabbaá¹ƒ. tenÄ• ha -
vanathaÃ±ca, nibbanÄ• hotha bhikkhavoâ€™â€™ ti. __nibbanÄ• hothÄ• _ti nikkilesÄ• ho
yÄ• va esa aá¹‡umattopi kilesavanatho narassa nÄ• rÄ«su na chijjati \Be II 266/, tÄ• va so k
mÄ• tari viya paá¹-ibaddhamano laggacittova hotÄ«ti attho.

desanÄ• vasÄ• ne \Ee III 425/ paÃ±capi te mahallakattherÄ• sotÄ• pattiphale patiá¹-á¹-hah
sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

paÃ±camahallakattheravatthu aá¹-á¹-hamaá¹ƒ.

9. suvaá¹‡á¹‡akÄ• rattheravatthu

__ucchindÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sÄ• riputtattherassa
Ä• rabbha kathesi.

eko kira suvaá¹‡á¹‡akÄ• raputto abhirÅ«po sÄ• riputtattherassa santike pabbaji. thero ``tar
ussanno hotÄ«â€™â€™ ti cintetvÄ• tassa rÄ• gapaá¹-ighÄ• tÄ• ya asubhakammaá¹-á¹-hÄ•

asappÄ• yaá¹ƒ. tasmÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• temÄ• saá¹ƒ vÄ• yamanto cittekaggamatt
santikaá¹ƒ Ä• gantvÄ• therena ``upaá¹-á¹-hitaá¹ƒ te, Ä• vuso, kammaá¹-á¹-hÄ• naâ€™â€™
Ä• rocesi. athassa thero ``kammaá¹-á¹-hÄ• naá¹ƒ na sampajjatÄ«ti vosÄ• naá¹ƒ Ä• pajjituá¹
ti vatvÄ• puna tadeva kammaá¹-á¹-hÄ• naá¹ƒ sÄ• dhukaá¹ƒ kathetvÄ• adÄ• si. so dutiyavÄ
nibbattetuá¹ƒ asakkonto Ä• gantvÄ• therassa Ä• rocesi. athassa theropi sakÄ• raá¹‡aá¹ƒ s
katvÄ• tadeva kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so punapi Ä• gantvÄ• kammaá¹-á¹-hÄ• na
kathesi. thero cintesi --- ``kÄ• rako bhikkhu attani vijjamÄ• ne kÄ• macchandÄ• dayo vijjamÄ
avijjamÄ• nÄ• ti pajÄ• nÄ• ti. ayaá¹ƒ bhikkhu kÄ• rako, no akÄ• rako, paá¹-ipanno, no appa
panetassa ajjhÄ• sayaá¹ƒ na jÄ• nÄ• mi, buddhaveneyyo eso bhavissatÄ«â€™â€™ ti taá¹ƒ
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``ayaá¹ƒ, bhante \Ne II 244/, mama saddhivihÄ• riko, ima
kÄ• raá¹‡ena idaá¹ƒ nÄ• ma kammaá¹-á¹-hÄ• naá¹ƒ dinnaâ€™â€™ nti sabbaá¹ƒ taá¹ƒ pava

atha naá¹ƒ satthÄ• ``Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ nÄ• metaá¹ƒ pÄ• ramiyo pÅ«retvÄ• d
unnÄ• detvÄ• sabbaÃ±Ã±utaá¹ƒ pattÄ• naá¹ƒ buddhÄ• naá¹ƒyeva visayoâ€™â€™ ti \Be II
kho esa pabbajitoâ€™â€™ ti Ä• vajjento ``suvaá¹‡á¹‡akÄ• rakulÄ• â€™â€™ ti Ã±atvÄ• at
tassa suvaá¹‡á¹‡akÄ• rakuleyeva paá¹-ipÄ• á¹-iyÄ• nibbattÄ• ni paÃ±ca attabhÄ• vasatÄ•
dÄ«gharattaá¹ƒ suvaá¹‡á¹‡akÄ• rakammaá¹ƒ karontena kaá¹‡ikÄ• rapupphapadumapupph
rattasuvaá¹‡á¹‡ameva samparivattitaá¹ƒ, tasmÄ• imassa asubhapaá¹-ikÅ«lakammaá¹-á¹-h
manÄ• pamevassa kammaá¹-á¹-hÄ• naá¹ƒ sappÄ• yaâ€™â€™ nti cintetvÄ• , ``sÄ• riputta,
datvÄ• cattÄ• ro mÄ• se kilamitaá¹ƒ bhikkhuá¹ƒ ajja pacchÄ• bhatteyeva arahattaá¹ƒ pattaá
tvaâ€™â€™ nti theraá¹ƒ uyyojetvÄ• iddhiyÄ• cakkamattaá¹ƒ \Ee III 427/ suvaá¹‡á¹‡apadu
ceva nÄ• lehi ca udakabindÅ«ni muÃ±cantaá¹ƒ viya katvÄ• ``bhikkhu imaá¹ƒ padumaá¹ƒ Ä
vÄ• lukarÄ• simhi á¹-hapetvÄ• sammukhaá¹-á¹-hÄ• ne pallaá¹…kena nisÄ«ditvÄ• `lohitaka
parikammaá¹ƒ karohÄ«â€™â€™ ti adÄ• si. tassa satthuhatthato padumaá¹ƒ gaá¹‡hantasse
vihÄ• rapaccantaá¹ƒ gantvÄ• vÄ• lukaá¹ƒ ussÄ• petvÄ• tattha padumanÄ• laá¹ƒ pavesetvÄ
nisinno ``lohitakaá¹ƒ lohitakaâ€™â€™ nti parikammaá¹ƒ Ä• rabhi. athassa taá¹…khaá¹‡aÃ±
vikkhambhiá¹ƒsu, upacÄ• rajjhÄ• naá¹ƒ uppajji. tadanantaraá¹ƒ paá¹-hamajjhÄ• naá¹ƒ nibba
vasÄ«bhÄ• vaá¹ƒ pÄ• petvÄ• yathÄ• nisinnova dutiyajjhÄ• nÄ• dÄ«nipi patvÄ• vasÄ«bhÅ«
jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto nisÄ«di.

satthÄ• tassa jhÄ• nÄ• naá¹ƒ uppannabhÄ• vaá¹ƒ Ã±atvÄ• ``sakkhissati nu kho esa attan
visesaá¹ƒ nibbattetuâ€™â€™ nti olokento ``na sakkhissatÄ«â€™â€™ ti Ã±atvÄ• ``taá¹ƒ pa
ti adhiá¹-á¹-hahi. taá¹ƒ hatthehi madditapadumaá¹ƒ milÄ• yantaá¹ƒ viya kÄ• á¸·avaá¹‡á¹‡aá
vuá¹-á¹-hÄ• ya taá¹ƒ oloketvÄ• ``kiá¹ƒ nu kho imaá¹ƒ padumaá¹ƒ jarÄ• ya pahaá¹-aá¹ƒ paÃ
anupÄ• diá¹‡á¹‡akepi evaá¹ƒ jarÄ• ya abhibhuyyamÄ• ne upÄ• diá¹‡á¹‡ake kathÄ• va natth
abhibhavissatÄ«â€™â€™ ti aniccalakkhaá¹‡aá¹ƒ passi \Ee III 428/. tasmiá¹ƒ pana diá¹-á¹-h
anattalakkhaá¹‡aÃ±ca diá¹-á¹-hameva hoti. tassa tayo bhavÄ• Ä• dittÄ• viya kaá¹‡á¸• e ba
khÄ• yiá¹ƒsu. tasmiá¹ƒ khaá¹‡e tassa avidÅ«re kumÄ• rakÄ• ekaá¹ƒ saraá¹ƒ otaritvÄ• kum

rÄ• siá¹ƒ karonti. so jale ca thale ca kumudÄ• ni olokesi. athassa jale kumudÄ• ni abhirÅ«pÄ
udakapaggharantÄ• ni viya upaá¹-á¹-hahiá¹ƒsu, itarÄ• ni aggaggesu parimilÄ• tÄ• ni \Ne II 2
``anupÄ• diá¹‡á¹‡akaá¹ƒ jarÄ• evaá¹ƒ paharati, upÄ• diá¹‡á¹‡akaá¹ƒ kiá¹ƒ pana na paharis
suá¹-á¹-hutaraá¹ƒ aniccalakkhaá¹‡Ä• dÄ«ni addasa. satthÄ• ``pÄ• kaá¹-Ä«bhÅ«taá¹ƒ idÄ•
kammaá¹-á¹-hÄ• naâ€™â€™ nti Ã±atvÄ• gandhakuá¹-iyaá¹ƒ nisinnakova obhÄ• saá¹ƒ muÄ
athassa ``kiá¹ƒ nu kho etaâ€™â€™ nti olokentassa satthÄ• Ä• gantvÄ• sammukhe á¹-hito
uá¹-á¹-hÄ• ya aÃ±jaliá¹ƒ paggaá¹‡hi. athassa satthÄ• sappÄ• yaá¹ƒ sallakkhetvÄ• imaá¹ƒ

<285> á¹• 21 ``ucchinda sinehamattano, kumudaá¹ƒ sÄ• radikaá¹ƒva pÄ• á¹‡inÄ• .

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaâ€™â€™ nti ||

tattha __ucchindÄ• _ti arahattamaggena ucchinda. __sÄ• radika_nti saradakÄ• le nibbattaá
nibbÄ• nagÄ• miá¹ƒ \Ee III 429/ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ. __brÅ«hayÄ• _ti vaá¸• á¸•
desitaá¹ƒ, tasmÄ• tassa maggaá¹ƒ bhÄ• vehÄ«ti attho.

desanÄ• vasÄ• ne so bhikkhu arahatte patiá¹-á¹-hahi.

suvaá¹‡á¹‡akÄ• rattheravatthu navamaá¹ƒ.

10. mahÄ• dhanavÄ• á¹‡ijavatthu

__idha vassa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto mahÄ• dhanavÄ•
kathesi.

so kira bÄ• rÄ• á¹‡asito kusumbharattÄ• naá¹ƒ vatthÄ• naá¹ƒ paÃ±ca sakaá¹-asatÄ• ni pÅ«
sÄ• vatthiá¹ƒ Ä• gato nadÄ«tÄ«raá¹ƒ patvÄ• ``sve nadiá¹ƒ uttarissÄ• mÄ«â€™â€™ ti tatthe
vasi. rattiá¹ƒ mahÄ• megho uá¹-á¹-hahitvÄ• vassi. nadÄ« sattÄ• haá¹ƒ udakassa pÅ«rÄ• a
sattÄ• haá¹ƒ nakkhattaá¹ƒ kÄ«á¸·iá¹ƒsu. kusumbharattehi vatthehi kiccaá¹ƒ na niá¹-á¹-hitaá¹
--- ``ahaá¹ƒ dÅ«raá¹ƒ Ä• gato. sace puna gamissÄ• mi, papaÃ±co bhavissati. idheva vassaÄ
gimhaÃ±ca \Ee III 430/ mama kammaá¹ƒ karonto vasitvÄ• imÄ• ni vikkiá¹‡issÄ• mÄ«â€™â
piá¹‡á¸• Ä• ya caranto tassa cittaá¹ƒ Ã±atvÄ• sitaá¹ƒ pÄ• tukaritvÄ• Ä• nandattherena sita
Ä• ha --- ``diá¹-á¹-ho \Be II 269/ te, Ä• nanda, mahÄ• dhanavÄ• á¹‡ijoâ€™â€™ ti? ``Ä• ma,
attano jÄ«vitantarÄ• yaá¹ƒ ajÄ• nitvÄ• \Ne II 246/ imaá¹ƒ saá¹ƒvaccharaá¹ƒ idheva vasitvÄ•
vikkiá¹‡ituá¹ƒ cittamakÄ• sÄ«ti. ``kiá¹ƒ pana tassa, bhante, antarÄ• yo bhavissatÄ«â€™â€™
``Ä• mÄ• nanda, sattÄ• hameva jÄ«vitvÄ• so maccumukhe patissatÄ«â€™â€™ ti vatvÄ• i

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti || (MN III 272).

 gacchÄ• missa, bhante, Ä• rocessÄ• mÄ«ti. vissattho gacchÄ• nandÄ• ti. thero sakaá¹-aá¹
bhikkhÄ• ya cari. vÄ• á¹‡ijo theraá¹ƒ Ä• hÄ• rena patimÄ• nesi. atha naá¹ƒ thero Ä• ha --- ``
idha vasissasÄ«â€™â€™ ti? ``bhante, ahaá¹ƒ dÅ«rato Ä• gatoâ€™â€™. sace puna gamiss
imaá¹ƒ saá¹ƒvaccharaá¹ƒ idha vasitvÄ• bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• gamissÄ• mÄ«ti. upÄ
jÄ«vitantarÄ• yo, appamÄ• daá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti. ``kiá¹ƒ pana, bhante, antarÄ• yo
``Ä• ma, upÄ• saka, sattÄ• hameva te jÄ«vitaá¹ƒ pavattissatÄ«tiâ€™â€™ \Ee III 431/. so sa
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ da
gaá¹‡hi. athassa satthÄ• anumodanaá¹ƒ karonto, ``upÄ• saka, paá¹‡á¸• itena nÄ• ma `idhe
idaÃ±cidaÃ±ca kammaá¹ƒ payojessÄ• mÄ«â€™ ti cintetuá¹ƒ na vaá¹-á¹-ati, attano pana jÄ«
cintetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

 <286> á¹• 21 ``idha vassaá¹ƒ vasissÄ• mi, idha hemantagimhisu.

iti bÄ• lo vicinteti, antarÄ• yaá¹ƒ na bujjhatÄ«â€™â€™ ti ||

 tattha __idha vassa_nti imasmiá¹ƒ á¹-hÄ• ne idaÃ±cidaÃ±ca karonto catumÄ• saá¹ƒ vassa
__hemantagimhisÅ«_ti hemantagimhesupi ``cattÄ• ro mÄ• se idaÃ±cidaÃ±ca karonto idhev
evaá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ atthaá¹ƒ ajÄ• nanto bÄ• lo vicinteti. __antarÄ
nÄ• ma kÄ• le vÄ• dese vÄ• vaye vÄ• marissÄ• mÄ«â€™â€™ ti attano jÄ«vitantarÄ• yaá

 desanÄ• vasÄ• ne \Be II 270/ so vÄ• á¹‡ijo sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nam
dhammadesanÄ• ahosi \Ne II 247/. vÄ• á¹‡ijopi satthÄ• raá¹ƒ anugantvÄ• nivattitvÄ• ``sÄ
uppannoâ€™â€™ ti sayane nipajji, tathÄ• nipannova kÄ• laá¹ƒ katvÄ• tusitavimÄ• ne nibb

mahÄ• dhanavÄ• á¹‡ijavatthu dasamaá¹ƒ.

11. kisÄ• gotamÄ«vatthu

 __taá¹ƒ_ \Ee III 432/ __puttapasusammatta_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavan
kisÄ• gotamiá¹ƒ Ä• rabbha kathesi. vatthu sahassavagge ---

``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ amataá¹ƒ padaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato amataá¹ƒ padaâ€™â€™ nti || (Dhp 114) ---

gÄ• thÄ• vaá¹‡á¹‡anÄ• ya vitthÄ• retvÄ• kathitaá¹ƒ. tadÄ• hi satthÄ• ``kisÄ• gotami laddh
siddhatthakÄ• â€™â€™ ti Ä• ha. ``na laddhÄ• , bhante, sakalagÄ• me jÄ«vantehi kira mata
atha naá¹ƒ satthÄ• ``tvaá¹ƒ `mameva putto matoâ€™ ti sallakkhesi, dhuvadhammo esa sab
maccurÄ• jÄ• hi sabbasatte aparipuá¹‡á¹‡ajjhÄ• saye eva mahogho viya parikaá¸• á¸• ham
pakkhipatÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<287> á¹• 21 ``taá¹ƒ puttapasusammattaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchatÄ«â€™â€™ ti ||

tattha __taá¹ƒ puttapasusammatta_nti taá¹ƒ rÅ«pabalÄ• disampanne putte ca pasÅ« ca lab
III 433/ abhirÅ«pÄ• balasampannÄ• paá¹‡á¸• itÄ• sabbakiccasamatthÄ• , mama goá¹‡Ä•
mahÄ• bhÄ• ravahÄ• , mama gÄ• vÄ« bahukhÄ«rÄ• â€™â€™ ti evaá¹ƒ puttehi ca pasÅ«hi
__byÄ• sattamanasa_nti hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«su vÄ• pattacÄ«varÄ• dÄ«su vÄ• ki
uttaritaraá¹ƒ patthanatÄ• ya Ä• sattamÄ• nasaá¹ƒ vÄ• , cakkhuviÃ±Ã±eyyÄ• dÄ«su Ä• ram
parikkhÄ• resu yaá¹ƒ yaá¹ƒ laddhaá¹ƒ hoti, tattha tattheva lagganatÄ• ya byÄ• sattamÄ• na
__suttaá¹ƒ gÄ• ma_nti niddaá¹ƒ upagataá¹ƒ sattanikÄ• yaá¹ƒ. __mahoghovÄ• _ti yathÄ• ev
gambhÄ«ravitthato mahanto mahÄ• nadÄ«naá¹ƒ ogho \Ne II 248/ antamaso sunakhampi as
gacchati, evaá¹ƒ vuttappakÄ• raá¹ƒ naraá¹ƒ maccu Ä• dÄ• ya gacchatÄ«ti attho.

desanÄ• vasÄ• ne kisÄ• gotamÄ« sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tth

kisÄ• gotamÄ«vatthu ekÄ• dasamaá¹ƒ.

12. paá¹-Ä• cÄ• rÄ• vatthu

__na_ \Ee III 434/ __santi puttÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto
Ä• rabbha kathesi. vatthu sahassavagge ---

``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaâ€™â€™ nti || (Dhp 113) ---

gÄ• thÄ• vaá¹‡á¹‡anÄ• ya vitthÄ• retvÄ• kathitaá¹ƒ. tadÄ• pana satthÄ• paá¹-Ä• cÄ• raá¹
``paá¹-Ä• cÄ• re puttÄ• dayo nÄ• ma paralokaá¹ƒ gacchantassa tÄ• á¹‡aá¹ƒ vÄ• leá¹‡aá¹ƒ
bhavituá¹ƒ na sakkonti, tasmÄ• vijjamÄ• nÄ• pi te na santiyeva. paá¹‡á¸• itena pana sÄ«la
nibbÄ• nagÄ• mimaggameva sodhetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ dese

<288> á¹• 21 ``na santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• ||

<289> á¹• 21 ``etamatthavasaá¹ƒ Ã±atvÄ• , paá¹‡á¸• ito sÄ«lasaá¹ƒvuto.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, khippameva visodhayeâ€™â€™ ti ||

tattha __tÄ• á¹‡Ä• yÄ• _ti tÄ• á¹‡abhÄ• vÄ• ya patiá¹-á¹-hÄ• natthÄ• ya. __bandhavÄ• _ti
á¹-hapetvÄ• avasesÄ• Ã±Ä• tisuhajjÄ• . __antakenÄ• dhipannassÄ• _ti maraá¹‡ena abhib
puttÄ• dayo annapÄ• nÄ• didÄ• nena \Be II 272/ ceva uppannakiccanittharaá¹‡ena ca tÄ• á
kenaci upÄ• yena \Ee III 435/ maraá¹‡aá¹ƒ \Ne II 249/ paá¹-ibÄ• hituá¹ƒ asamatthatÄ• ya tÄ
leá¹‡atthÄ• ya na santi nÄ• ma. teneva vuttaá¹ƒ --- __ ``natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• â€™
__etamatthavasa_nti evaá¹ƒ tesaá¹ƒ aÃ±Ã±amaÃ±Ã±assa tÄ• á¹‡aá¹ƒ bhavituá¹ƒ asamatth
kÄ• raá¹‡aá¹ƒ jÄ• nitvÄ• paá¹‡á¸• ito catupÄ• risuddhisÄ«lena saá¹ƒvuto rakkhitagopito hu
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ visodheyyÄ• ti attho.

desanÄ• vasÄ• ne paá¹-Ä• cÄ• rÄ• sotÄ• pattiphale patiá¹-á¹-hahi, aÃ±Ã±e ca bahÅ« sotÄ
pÄ• puá¹‡iá¹ƒsÅ«ti.

paá¹-Ä• cÄ• rÄ• vatthu dvÄ• dasamaá¹ƒ.

maggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«satimo vaggo.

21. pakiá¹‡á¹‡akavaggo

1. attanopubbakammavatthu

__mattÄ• sukhapariccÄ• gÄ• _ti \Ne II 250/ \Ee III 436/ \Be II 273/ imaá¹ƒ dhammadesanaá
viharanto attano pubbakammaá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye vesÄ• lÄ« iddhÄ• ahosi phÄ«tÄ• bahujanÄ• Ä• kiá¹‡á¹‡amanussÄ•
rajjaá¹ƒ kÄ• rentÄ• naá¹ƒ khattiyÄ• naá¹ƒyeva sattasatÄ• dhikÄ• ni sattasahassÄ• ni satta
tesaá¹ƒ vasanatthÄ• ya tattakÄ• yeva pÄ• sÄ• dÄ• tattakÄ• neva kÅ«á¹-Ä• gÄ• rÄ• ni uyyÄ
Ä• rÄ• mÄ• ca pokkharaá¹‡iyo ca ahesuá¹ƒ. sÄ• aparena samayena dubbhikkhÄ• ahosi
chÄ• takabhayena paá¹-hamaá¹ƒ duggatamanussÄ• kÄ• lamakaá¹ƒsu. tesaá¹ƒ tesaá¹ƒ tat
kuá¹‡apÄ• naá¹ƒ gandhena amanussÄ• nagaraá¹ƒ pavisiá¹ƒsu. amanussÅ«paddavena ba
\Ee III 437/ kuá¹‡apagandhapaá¹-ikkÅ«latÄ• ya sattÄ• naá¹ƒ ahivÄ• tarogo uppajji. evaá¹ƒ
amanussabhayaá¹ƒ rogabhayanti tÄ«á¹‡i bhayÄ• ni uppajjiá¹ƒsu.

nagaravÄ• sino sannipatitvÄ• rÄ• jÄ• naá¹ƒ Ä• haá¹ƒsu --- ``mahÄ• rÄ• ja, imasmiá¹ƒ nag
uppannÄ• ni, ito pubbe yÄ• va sattamÄ• rÄ• japarivaá¹-á¹-Ä• evarÅ«paá¹ƒ bhayaá¹ƒ nÄ•
adhammikarÄ• jÅ«naÃ±hi kÄ• le evarÅ«paá¹ƒ bhayaá¹ƒ uppajjatÄ«â€™â€™ ti. rÄ• jÄ• sar
sannipÄ• taá¹ƒ kÄ• retvÄ• ``sace me adhammikabhÄ• vo atthi, taá¹ƒ vicinathÄ• â€™â€™ t
sabbaá¹ƒ paveá¹‡i vicinantÄ• raÃ±Ã±o kaÃ±ci dosaá¹ƒ adisvÄ• , ``mahÄ• rÄ• ja, natthi te
``kathaá¹ƒ nu kho idaá¹ƒ amhÄ• kaá¹ƒ bhayaá¹ƒ vÅ«pasamaá¹ƒ gaccheyyÄ• â€™â€™ ti m
``balikammena Ä• yÄ• canÄ• ya maá¹…galakiriyÄ• yÄ• â€™â€™ ti vutte sabbampi taá¹ƒ vi
nÄ• sakkhiá¹ƒsu. athaÃ±Ã±e evamÄ• haá¹ƒsu --- ``cha satthÄ• ro mahÄ• nubhÄ• vÄ• , tesu
vÅ«pasameyyÄ• â€™â€™ ti. apare ``sammÄ• sambuddho loke uppanno. so hi bhagavÄ•
deseti, mahiddhiko \Ee III 438/ mahÄ• nubhÄ• vo. tasmiá¹ƒ idha Ä• gate imÄ• ni \Be II 274/
vÅ«pasameyyuâ€™â€™ nti Ä• haá¹ƒsu. tesaá¹ƒ vacanaá¹ƒ sabbepi abhinanditvÄ• ``kahaá
viharatÄ«â€™â€™ ti Ä• haá¹ƒsu \Ne II 251/. tadÄ• pana satthÄ• upakaá¹-á¹-hÄ• ya vassÅ
bimbisÄ• rassa paá¹-iÃ±Ã±aá¹ƒ datvÄ• veá¸·uvane viharati. tena ca samayena bimbisÄ• ra
saddhiá¹ƒ sotÄ• pattiphalaá¹ƒ patto mahÄ• li nÄ• ma licchavÄ« tassaá¹ƒ parisÄ• yaá¹ƒ nisi

vesÄ• livÄ• sino mahantaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ sajjetvÄ• rÄ• jÄ• naá¹ƒ bimbisÄ• raá¹ƒ
``satthÄ• raá¹ƒ idhÄ• nethÄ• â€™â€™ ti mahÄ• liÃ±ceva licchaviá¹ƒ purohitaputtaÃ±ca pah
raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• taá¹ƒ pavattiá¹ƒ nivedetvÄ• , ``mahÄ• rÄ• ja, satthÄ
pesethÄ• â€™â€™ ti yÄ• ciá¹ƒsu. rÄ• jÄ• ``tumheva jÄ• nÄ• thÄ• â€™â€™ ti na sampaá¹-
upasaá¹…kamitvÄ• vanditvÄ• yÄ• ciá¹ƒsu --- ``bhante, vesÄ• liyaá¹ƒ tÄ«á¹‡i bhayÄ• ni up
Ä• gatesu vÅ«pasamissanti, etha, bhante, gacchÄ• mÄ• â€™â€™ ti. satthÄ• tesaá¹ƒ vaca
``vesÄ• liyaá¹ƒ __ratanasutte_ (Khp 6.1 Ä• dayo; Sn 224 Ä• dayo) vutte sÄ• rakkhÄ• cakk
koá¹-isatasahassaá¹ƒ pharissati, suttapariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• na
III 439/ bhavissati, tÄ• ni ca bhayÄ• ni vÅ«pasamissantÄ«â€™â€™ ti Ã±atvÄ• tesaá¹ƒ vaca

rÄ• jÄ• bimbisÄ• ro ``satthÄ• rÄ• kira vesÄ• ligamanaá¹ƒ sampaá¹-icchitaâ€™â€™ nti sut
kÄ• retvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``kiá¹ƒ, bhante, vesÄ• ligamanaá¹ƒ sampaá¹-
``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti vutte ``tena hi, bhante, Ä• gametha, tÄ• va maggaá¹ƒ p
vatvÄ• rÄ• jagahassa ca gaá¹…gÄ• ya ca antare paÃ±cayojanabhÅ«miá¹ƒ samaá¹ƒ kÄ• re

patiá¹-á¹-hÄ• petvÄ• satthu gamanakÄ• laá¹ƒ Ä• rocesi. satthÄ• paÃ±cahi bhikkhusatehi s
paá¹-ipajji. rÄ• jÄ• yojanantare jaá¹‡á¹‡umattena odhinÄ• paÃ±cavaá¹‡á¹‡Ä• ni pupphÄ• r
dhajapaá¹-Ä• kakadalÄ«Ä• dÄ«ni ussÄ• petvÄ• bhagavato chattÄ• tichattaá¹ƒ katvÄ• dve
bhikkhuno ekamekaá¹ƒ setacchattaá¹ƒ upari dhÄ• retvÄ• saparivÄ• ro pupphagandhÄ• dÄ«
satthÄ• raá¹ƒ ekekasmiá¹ƒ vihÄ• re vasÄ• petvÄ• mahÄ• dÄ• nÄ• dÄ«ni datvÄ• paÃ±cahi
pÄ• petvÄ• tattha \Be II 275/ nÄ• vaá¹ƒ alaá¹…karonto vesÄ• likÄ• naá¹ƒ sÄ• sanaá¹ƒ pes
paá¹-iyÄ• detvÄ• satthu paccuggamanaá¹ƒ karontÅ«â€™â€™ ti. te ``diguá¹‡aá¹ƒ pÅ«jaá¹ƒ
vesÄ• liyÄ• ca gaá¹…gÄ• ya ca antare tiyojanabhÅ«miá¹ƒ \Ee III 440/ samaá¹ƒ kÄ• retvÄ•
setacchattehi ekamekassa bhikkhuno dvÄ«hi dvÄ«hi setacchattehi chattÄ• tichattÄ• ni sajje
kurumÄ• nÄ• Ä• gantvÄ• gaá¹…gÄ• tÄ«re aá¹-á¹-haá¹ƒsu. bimbisÄ• ro dve nÄ• vÄ• saá¹.
kÄ• retvÄ• pupphadÄ• mÄ• dÄ«hi alaá¹…kÄ• rÄ• petvÄ• sabbaratanamayaá¹ƒ buddhÄ• s
tasmiá¹ƒ nisÄ«di. bhikkhÅ«pi nÄ• vaá¹ƒ abhiruhitvÄ• bhagavantaá¹ƒ parivÄ• retvÄ• nisÄ«d
anugacchanto galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ otaritvÄ• ``yÄ• va, bhante, bhagavÄ• \Ne II
tÄ• vÄ• haá¹ƒ idheva gaá¹…gÄ• tÄ«re vasissÄ• mÄ«â€™â€™ ti vatvÄ• nÄ• vaá¹ƒ uyyojetv
yojanamattaá¹ƒ addhÄ• naá¹ƒ gaá¹…gÄ• ya gantvÄ• vesÄ• likÄ• naá¹ƒ sÄ«maá¹ƒ pÄ• puâ

licchavÄ«rÄ• jÄ• no satthÄ• raá¹ƒ paccuggantvÄ• galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ otaritvÄ•
satthÄ• raá¹ƒ nÄ• vÄ• to otÄ• rayiá¹ƒsu. satthÄ• rÄ• otaritvÄ• tÄ«re akkantamatteyeva ma
pokkharavassaá¹ƒ vassi. sabbattha jaá¹‡á¹‡uppamÄ• á¹‡aÅ«ruppamÄ• á¹‡akaá¹-ippamÄ•
sabbakuá¹‡apÄ• ni gaá¹…gaá¹ƒ pavesayiá¹ƒsu, parisuddho bhÅ«mibhÄ• go ahosi. licchavÄ
yojane yojane vasÄ• petvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• diguá¹‡aá¹ƒ pÅ«jaá¹ƒ karontÄ• tÄ«
vesÄ• liá¹ƒ nayiá¹ƒsu. sakko devarÄ• jÄ• devagaá¹‡aparivuto Ä• gamÄ• si, mahesakkhÄ•
amanussÄ• yebhuyyena palÄ• yiá¹ƒsu. satthÄ• sÄ• yaá¹ƒ nagaradvÄ• re á¹-hatvÄ• Ä• na
``imaá¹ƒ, Ä• nanda, ratanasuttaá¹ƒ uggaá¹‡hitvÄ• licchavÄ«kumÄ• rehi saddhiá¹ƒ vicarant
pÄ• kÄ• rÄ• naá¹ƒ antare parittaá¹ƒ karohÄ«â€™â€™ ti.

thero satthÄ• rÄ• dinnaá¹ƒ ratanasuttaá¹ƒ uggaá¹‡hitvÄ• satthu selamayapattena udakaá
á¹-hito paá¹‡idhÄ• nato paá¹-á¹-hÄ• ya tathÄ• gatassa dasa pÄ• ramiyo dasa upapÄ• ramiy
samatiá¹ƒsa pÄ• ramiyo paÃ±ca mahÄ• pariccÄ• ge lokatthacariyÄ• Ã±Ä• tatthacariyÄ• bu
cariyÄ• yo pacchimabhave gabbhavokkantiá¹ƒ jÄ• tiá¹ƒ abhinikkhamanaá¹ƒ padhÄ• nacariy
mÄ• ravijayaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ivedhaá¹ƒ dhammacakkapavattanaá¹ƒ \B
sabbepime buddhaguá¹‡e Ä• vajjetvÄ• nagaraá¹ƒ pavisitvÄ• tiyÄ• marattiá¹ƒ tÄ«su pÄ• kÄ
karonto vicari. tena ``yaá¹ƒkiÃ±cÄ«â€™â€™ ti vuttamatteyeva uddhaá¹ƒ khittaudakaá¹ƒ am
``yÄ• nÄ«dha bhÅ«tÄ• nÄ«â€™â€™ ti gÄ• thÄ• kathanato paá¹-á¹-hÄ• ya rajatavaá¹-aá¹ƒs
Ä• kÄ• sena gantvÄ• gilÄ• namanussÄ• naá¹ƒ upari patiá¹ƒsu. tÄ• vadeva vÅ«pasantarogA
uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya theraá¹ƒ parivÄ• resuá¹ƒ \Ee III 442/. ``yaá¹ƒkiÃ±cÄ«â€™â€™ ti
paá¹-á¹-hÄ• ya pana udakaphusitehi phuá¹-á¹-haphuá¹-á¹-hÄ• sabbe apalÄ• yantÄ•
saá¹…kÄ• rakÅ«á¹-abhittipadesÄ• dinissitÄ• amanussÄ• tena tena dvÄ• rena palÄ• yiá¹ƒs

ahesuá¹ƒ. te okÄ• saá¹ƒ alabhantÄ• pÄ• kÄ• raá¹ƒ bhinditvÄ• pi palÄ• yiá¹ƒsu.

mahÄ• jano nagaramajjhe santhÄ• gÄ• raá¹ƒ sabbagandhehi upalimpetvÄ• upari suvaá¹‡a
vitÄ• naá¹ƒ bandhitvÄ• buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• satthÄ• raá¹ƒ Ä• nesi. satthÄ•
bhikkhusaá¹…ghopi licchavÄ«gaá¹‡opi satthÄ• raá¹ƒ parivÄ• retvÄ• nisÄ«di. sakko devarÄ
patirÅ«pe okÄ• se aá¹-á¹-hÄ• si. theropi sakalanagaraá¹ƒ anuvicaritvÄ• vÅ«pasantarogena
\Ne II 253/ Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«di. satthÄ• parisaá¹ƒ oloketvÄ• tade
abhÄ• si. desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisama
sattÄ• haá¹ƒ tadeva ratanasuttaá¹ƒ desetvÄ• sabbabhayÄ• naá¹ƒ vÅ«pasantabhÄ• vaá¹ƒ Ä
Ä• mantetvÄ• vesÄ• lito nikkhami. licchavÄ«rÄ• jÄ• no diguá¹‡aá¹ƒ sakkÄ• raá¹ƒ karontÄ•
satthÄ• raá¹ƒ gaá¹…gÄ• tÄ«raá¹ƒ nayiá¹ƒsu.

gaá¹…gÄ• ya nibbattanÄ• garÄ• jÄ• no cintesuá¹ƒ --- ``manussÄ• tathÄ• gatassa \Ee III 4
mayaá¹ƒ kiá¹ƒ na karomÄ• â€™â€™ ti. te suvaá¹‡á¹‡arajatamaá¹‡imayÄ• nÄ• vÄ• yo mÄ•
suvaá¹‡á¹‡arajatamaá¹‡imaye pallaá¹…ke paÃ±Ã±Ä• petvÄ• paÃ±cavaá¹‡á¹‡apadumasaÄ
``bhante, amhÄ• kampi anuggahaá¹ƒ karothÄ• â€™â€™ ti attano attano nÄ• vaá¹ƒ abhiruh
yÄ• ciá¹ƒsu. ``manussÄ• ca nÄ• gÄ• ca tathÄ• gatassa pÅ«jaá¹ƒ karonti, mayaá¹ƒ pana ki
bhÅ«maá¹-á¹-hakadevepi Ä• diá¹ƒ katvÄ• yÄ• va akaniá¹-á¹-habrahmalokÄ• sabbe devÄ•
nÄ• gÄ• yojanikÄ• ni chattÄ• tichattÄ• ni ukkhipiá¹ƒsu. evaá¹ƒ heá¹-á¹-hÄ• nÄ• gÄ• \Be II
rukkhagacchapabbatÄ• dÄ«su bhÅ«maá¹-á¹-hakÄ• devatÄ• , antalikkhe Ä• kÄ• saá¹-á¹-ha
katvÄ• cakkavÄ• á¸·apariyantena yÄ• va brahmalokÄ• chattÄ• tichattÄ• ni ussÄ• pitÄ• ni a
dhajÄ• , dhajantaresu paá¹-Ä• kÄ• , tesaá¹ƒ antarantarÄ• pupphadÄ• mavÄ• sacuá¹‡á¹‡ad
sabbalaá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• devaputtÄ• chaá¹‡avesaá¹ƒ gahetvÄ• ugghosayam
eva kira samÄ• gamÄ• mahantÄ• ahesuá¹ƒ --- yamakapÄ• á¹-ihÄ• riyasamÄ• gamo devor
gaá¹…gorohaá¹‡asamÄ• gamoti.

paratÄ«re bimbisÄ• ropi licchavÄ«hi katasakkÄ• rato diguá¹‡aá¹ƒ sakkÄ• raá¹ƒ sajjetvÄ• \
Ä• gamanaá¹ƒ udikkhamÄ• no aá¹-á¹-hÄ• si. satthÄ• gaá¹…gÄ• ya ubhosu passesu rÄ• jÅ
oloketvÄ• nÄ• gÄ• dÄ«naÃ±ca ajjhÄ• sayaá¹ƒ viditvÄ• ekekÄ• ya nÄ• vÄ• ya paÃ±capaÃ±
ekekaá¹ƒ nimmitabuddhaá¹ƒ mÄ• pesi. so ekekassa setacchattassa ceva kapparukkhassa
heá¹-á¹-hÄ• nÄ• gagaá¹‡aparivuto nisinno hoti. bhÅ«maá¹-á¹-hakadevatÄ• dÄ«supi ekekas
ekekaá¹ƒ nimmitabuddhaá¹ƒ mÄ• pesi. evaá¹ƒ sakalacakkavÄ• á¸·agabbhe ekÄ• laá¹…kÄ•
jÄ• te satthÄ• nÄ• gÄ• namanuggahaá¹ƒ karonto ekaá¹ƒ ratananÄ• vaá¹ƒ abhiruhi. bhikkhÄ
abhiruhi. nÄ• garÄ• jÄ• no buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nÄ• gabhavanaá¹ƒ p
santike dhammakathaá¹ƒ sutvÄ• dutiyadivase dibbena khÄ• danÄ«yena bhojanÄ«yena bud
bhikkhusaá¹…ghaá¹ƒ parivisiá¹ƒsu. satthÄ• anumodanaá¹ƒ katvÄ• nÄ• gabhavanÄ• nikkh
sakalacakkavÄ• á¸·adevatÄ• hi pÅ«jiyamÄ• no paÃ±cahi nÄ• vÄ• satehi gaá¹…gÄ• nadiá¹ƒ

rÄ• jÄ• \Ne II 254/ paccuggantvÄ• satthÄ• raá¹ƒ nÄ• vÄ• to otÄ• retvÄ• Ä• gamanakÄ• le
diguá¹‡aá¹ƒ sakkÄ• raá¹ƒ katvÄ• purimanayeneva paÃ±cahi divasehi rÄ• jagahaá¹ƒ abhine
445/ bhikkhÅ« piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• sÄ• yanhasamaye dhammasabhÄ• yaá¹ƒ sar
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``aho buddhÄ• naá¹ƒ mahÄ• nubhÄ• vo, aho satthari devamanu
nÄ• ma orato \Be II 278/ ca pÄ• rato ca aá¹-á¹-hayojane magge buddhagatena pasÄ• dena
bhÅ«miá¹ƒ katvÄ• vÄ• lukÄ• okiá¹‡á¹‡Ä• , jaá¹‡á¹‡umattena odhinÄ• nÄ• nÄ• vaá¹‡á¹‡Ä
gaá¹…gÄ• ya udakaá¹ƒ nÄ• gÄ• nubhÄ• vena paÃ±cavaá¹‡á¹‡ehi padumehi saÃ±channaá
chattÄ• tichattÄ• ni ussÄ• pitÄ• ni, sakalacakkavÄ• á¸·agabbhaá¹ƒ ekÄ• laá¹…kÄ• raá¹ƒ ek
nti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, esa pÅ«jÄ• sakkÄ• ro mayhaá¹ƒ buddhÄ• nubh
nÄ• gadevabrahmÄ• nubhÄ• vena. atÄ«te pana appamattakapariccÄ• gÄ• nubhÄ• vena nib
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te takkasilÄ• yaá¹ƒ saá¹…kho nÄ• ma brÄ• hmaá¹‡o ahosi. tassa putto susÄ«mo nÄ•
soá¸·asavassuddesiko ekadivasaá¹ƒ pitaraá¹ƒ upasaá¹…kamitvÄ• Ä• ha --- ``icchÄ• mahaa
gantvÄ• mante ajjhÄ• yituâ€™â€™ nti. atha naá¹ƒ pitÄ• Ä• ha --- ``tena hi, tÄ• ta, asuko n
\Ee III 446/ sahÄ• yako, tassa santikaá¹ƒ gantvÄ• adhÄ«yassÅ«â€™â€™ ti. so ``sÄ• dhÅ«
anupubbena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ upasaá¹…kamitvÄ• pitarÄ
naá¹ƒ so ``sahÄ• yakassa me puttoâ€™â€™ ti sampaá¹-icchitvÄ• paá¹-ipassaddhadaratha
mante vÄ• cetumÄ• rabhi. so lahuÃ±ca gaá¹‡hanto bahuÃ±ca gaá¹‡hanto attano uggahitug
suvaá¹‡á¹‡abhÄ• jane pakkhittasÄ«hatelamiva avinassamÄ• naá¹ƒ dhÄ• rento na cirasseva
uggaá¹‡hitabbaá¹ƒ sabbaá¹ƒ uggaá¹‡hitvÄ• sajjhÄ• yaá¹ƒ karonto attano uggahitasippassa
no pariyosÄ• naá¹ƒ.

so Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• ``ahaá¹ƒ imassa sippassa Ä• dimajjhameva passÄ• m
vatvÄ• Ä• cariyena ``ahampi, tÄ• ta, na passÄ• mÄ«â€™â€™ ti vutte ``atha ko, Ä• cariya,
jÄ• nÄ• tÄ«â€™â€™ ti pucchitvÄ• ``ime, tÄ• ta, isayo isipatane viharanti, te jÄ• neyyuá¹ƒ, t
upasaá¹…kamitvÄ• pucchassÅ«â€™â€™ ti Ä• cariyena vutte paccekabuddhe upasaá¹…ka
pariyosÄ• naá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma, jÄ• nÄ• mÄ• â€™â€™ ti. ``tena hi me Ä
mayaá¹ƒ apabbajitassa Ä• cikkhÄ• ma. sace te pariyosÄ• nenattho \Ee III 447/, pabbajassÅ
so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• \Be II 279/ tesaá¹ƒ santike pabbaji. athassa te
sikkhassÅ«â€™â€™ ti vatvÄ• ``evaá¹ƒ te nivÄ• setabbaá¹ƒ, evaá¹ƒ pÄ• rupitabbaâ€™â€™
Ä• bhisamÄ• cÄ• rikaá¹ƒ Ä• cikkhiá¹ƒsu. so tattha sikkhanto upanissayasampannattÄ• nac
abhisambujjhitvÄ• sakalabÄ• rÄ• á¹‡asinagare gaganatale puá¹‡á¹‡acando viya pÄ• kaá¹-
ahosi, so appÄ• yukasaá¹ƒvattanikassa kammassa katattÄ• na cirasseva parinibbÄ• yi. ath
mahÄ• jano ca sarÄ«rakiccaá¹ƒ katvÄ• dhÄ• tuyo ca gahetvÄ• nagaradvÄ• re thÅ«paá¹ƒ k

saá¹…khopi brÄ• hmaá¹‡o ``putto me ciraá¹ƒ gato, pavattimassa jÄ• nissÄ• mÄ«â€™â€™

takkasilÄ• to nikkhamitvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• mahÄ• janakÄ• yaá¹ƒ sa
imesu ekopi me puttassa pavattiá¹ƒ jÄ• nissatÄ«â€™â€™ ti upasaá¹…kamitvÄ• pucchi ---
idhÄ• gami, api nu kho tassa pavattiá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma, brÄ• hmaá¹‡a, j
brÄ• hmaá¹‡assa santike tayo vede sajjhÄ• yitvÄ• pabbajitvÄ• paccekasambodhiá¹ƒ saccl
ayamassa thÅ«po patiá¹-á¹-hÄ• pitoâ€™â€™ ti. so bhÅ«miá¹ƒ hatthena paharitvÄ• roditvÄ
taá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• tiá¹‡Ä• ni uddharitvÄ• uttarasÄ• á¹-akena vÄ• lukaá¹ƒ
Ä• kiritvÄ• kamaá¹‡á¸• aluto udakena paripphositvÄ• vanapupphehi pÅ«jaá¹ƒ katvÄ• sÄ•
Ä• ropetvÄ• thÅ«passa upari attano chattakaá¹ƒ bandhitvÄ• pakkÄ• mi.

satthÄ• idaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• ``tadÄ• , bhikkhave, ahaá¹ƒ saá¹…kho brÄ• hmaá¹‡
susÄ«massa paccekabuddhassa cetiyaá¹…gaá¹‡e tiá¹‡Ä• ni uddhaá¹-Ä• ni, tassa me kam
aá¹-á¹-hayojanamaggaá¹ƒ vihatakhÄ• á¹‡ukakaá¹‡á¹-akaá¹ƒ katvÄ• suddhaá¹ƒ samatalaá
vÄ• lukÄ• okiá¹‡á¹‡Ä• , tassa me nissandena aá¹-á¹-hayojanamagge vÄ• lukaá¹ƒ okiriá¹ƒs
vanakusumehi pÅ«jÄ• katÄ• , tassa me nissandena aá¹-á¹-hayojanamagge nÄ• nÄ• vaá¹‡
okiá¹‡á¹‡Ä• ni, ekayojanaá¹-á¹-hÄ• ne gaá¹…gÄ• ya udakaá¹ƒ paÃ±cavaá¹‡á¹‡ehi padume
kamaá¹‡á¸• aluudakena bhÅ«mi paripphositÄ• , tassa me nissandena vesÄ• liyaá¹ƒ pokkha
tattha paá¹-Ä• kÄ• , Ä• ropitÄ• , chattakaÃ±ca baddhaá¹ƒ, tassa me nissandena yÄ• va aka
dhajapaá¹-Ä• kachattÄ• tichattÄ• dÄ«hi sakalacakkavÄ• á¸·agabbhaá¹ƒ ekussavaá¹ƒ viya \E
kho, bhikkhave, esa pÅ«jÄ• sakkÄ• ro mayhaá¹ƒ neva buddhÄ• nubhÄ• vena nibbatto, na n
atÄ«te pana appamattakapariccÄ• gÄ• nubhÄ• venÄ• â€™â€™ ti vatvÄ• dhammaá¹ƒ dese

<290> á¹• 21 ``mattÄ• sukhapariccÄ• gÄ• \Ne II 256/ \Ee III 449/, passe ce vipulaá¹ƒ sukh

caje mattÄ• sukhaá¹ƒ dhÄ«ro, sampassaá¹ƒ vipulaá¹ƒ sukhaâ€™â€™ nti ||

tattha __mattÄ• sukhapariccÄ• gÄ• _ti __mattÄ• sukha_nti pamÄ• á¹‡ayuttakaá¹ƒ parittasu
pariccÄ• gena. __vipulaá¹ƒ sukha_nti uá¸·Ä• raá¹ƒ sukhaá¹ƒ nibbÄ• nasukhaá¹ƒ vuccati, ta
idaá¹ƒ vuttaá¹ƒ hoti --- ekaÃ±hi bhojanapÄ• tiá¹ƒ sajjÄ• petvÄ• bhuÃ±jantassa mattÄ• sukh
taá¹ƒ pana pariccajitvÄ• uposathaá¹ƒ vÄ• karontassa dÄ• naá¹ƒ vÄ• dadantassa vipulaá¹
nibbÄ• nasukhaá¹ƒ nÄ• ma nibbattati. tasmÄ• sace evaá¹ƒ tassa mattÄ• sukhassa pariccÄ
passati, athetaá¹ƒ vipulaá¹ƒ sukhaá¹ƒ sammÄ• passanto paá¹‡á¸• ito taá¹ƒ mattÄ• sukhaá

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

attanopubbakammavatthu paá¹-hamaá¹ƒ.

2. kukkuá¹-aaá¹‡á¸• akhÄ• dikÄ• vatthu

__paradukkhÅ«padhÄ• nenÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto e
kukkuá¹-aaá¹‡á¸• akhÄ• dikaá¹ƒ Ä• rabbha kathesi.

sÄ• vatthiyÄ• kira avidÅ«re paá¹‡á¸• uraá¹ƒ nÄ• ma eko gÄ• mo, tattheko kevaá¹-á¹-o vas
gacchanto aciravatiyaá¹ƒ kacchapaaá¹‡á¸• Ä• ni disvÄ• tÄ• ni Ä• dÄ• ya sÄ• vatthiá¹ƒ gan
pacÄ• petvÄ• khÄ• danto tasmiá¹ƒ gehe kumÄ• rikÄ• yapi \Ee III 450/ ekaá¹ƒ aá¹‡á¸• aá¹ƒ
khÄ• ditvÄ• tato paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma na icchi. athassÄ• n
vijÄ• taá¹-á¹-hÄ• nato ekaá¹ƒ aá¹‡á¸• aá¹ƒ gahetvÄ• adÄ• si. sÄ• taá¹ƒ khÄ• ditvÄ• rasata
paá¹-á¹-hÄ• ya sayameva kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni gahetvÄ• khÄ• dati. kukkuá¹-Ä« vijÄ•
aá¹‡á¸• Ä• ni gahetvÄ• \Be II 281/ khÄ• dantiá¹ƒ disvÄ• tÄ• ya upaddutÄ• Ä• ghÄ• taá¹ƒ k
yakkhinÄ« hutvÄ• tava jÄ• tadÄ• rake khÄ• dituá¹ƒ samatthÄ• hutvÄ• nibbatteyyaâ€™â€
paá¹-á¹-hapetvÄ• kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva gehe majjÄ• rÄ« hutvÄ• nibbatti. itarÄ• p
tattheva kukkuá¹-Ä« hutvÄ• nibbatti. kukkuá¹-Ä« aá¹‡á¸• Ä• ni vijÄ• yi, majjÄ• rÄ« Ä• gantv
dutiyampi tatiyampi khÄ• diyeva. kukkuá¹-Ä« ``tayo vÄ• re mama aá¹‡á¸• Ä• ni khÄ• ditvÄ•
khÄ• ditukÄ• mÄ• si \Ne II 257/, ito cutÄ• saputtakaá¹ƒ taá¹ƒ khÄ• dituá¹ƒ labheyyaâ€™â€
tato cutÄ• dÄ«pinÄ« hutvÄ• nibbatti. itarÄ• pi kÄ• laá¹ƒ katvÄ• migÄ« hutvÄ• nibbatti. tas
dÄ«pinÄ« Ä• gantvÄ• taá¹ƒ saddhiá¹ƒ puttehi khÄ• di. evaá¹ƒ khÄ• dantÄ• paÃ±casu attab
aÃ±Ã±amaÃ±Ã±assa dukkhaá¹ƒ uppÄ• detvÄ• avasÄ• ne ekÄ• yakkhinÄ« hutvÄ• nibbatt
kuladhÄ«tÄ• hutvÄ• nibbatti. ito paraá¹ƒ ``na hi verena verÄ• nÄ«â€™â€™ ti (Dhp 5) gÄ•
veditabbaá¹ƒ. idha pana satthÄ• ``veraÃ±hi averena upasammati, no verenÄ• â€™â€™ ti v
desento imaá¹ƒ gÄ• thamÄ• ha ---

<291> á¹• 21 ``paradukkhÅ«padhÄ• nena, attano sukhamicchati.

verasaá¹ƒsaggasaá¹ƒsaá¹-á¹-ho, verÄ• so na parimuccatÄ«â€™â€™ ti ||

tattha \Ee III 451/ __paradukkhÅ«padhÄ• nenÄ• _ti parasmiá¹ƒ dukkhÅ«padhÄ• nena, para
attho. __verasaá¹ƒsaggasaá¹ƒsaá¹-á¹-ho_ti yo puggalo akkosanapaccakkosanapaharaá¹‡a
vasena aÃ±Ã±amaÃ±Ã±aá¹ƒ katena verasaá¹ƒsaggena saá¹ƒsaá¹-á¹-ho. __verÄ• so na pa
veravasena dukkhameva pÄ• puá¹‡Ä• tÄ«ti attho.

desanÄ• vasÄ• ne yakkhinÄ« saraá¹‡esu patiá¹-á¹-hÄ• ya paÃ±ca sÄ«lÄ• ni samÄ• diyitvÄ
sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

kukkuá¹-aaá¹‡á¸• akhÄ• dikÄ• vatthu dutiyaá¹ƒ.

3. bhaddiyabhikkhuvatthu

__yaÃ±hi_ \Be II 282/ __kicca_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• bhaddiyaá¹ƒ nissÄ•
bhaddiye bhikkhÅ« Ä• rabbha kathesi.

te kira pÄ• dukamaá¹‡á¸• ane uyyuttÄ• ahesuá¹ƒ. yathÄ• ha --- ``tena kho pana samayena
anekavihitaá¹ƒ pÄ• dukamaá¹‡á¸• anÄ• nuyogamanuyuttÄ• viharanti, tiá¹‡apÄ• dukaá¹ƒ ka
muÃ±japÄ• dukaá¹ƒ karontipi kÄ• rÄ• pentipi, pabbajapÄ• dukaá¹ƒ hintÄ• lapÄ• dukaá¹ƒ ka
kambalapÄ• dukaá¹ƒ karontipi kÄ• rÄ• pentipi, riÃ±canti uddesaá¹ƒ paripucchaá¹ƒ adhisÄ«l
adhipaÃ±Ã±aâ€™â€™ nti \Ne II 258/ (Vin I 251). bhikkhÅ« tesaá¹ƒ tathÄ• karaá¹‡abhÄ• va
\Ee III 452/ satthu Ä• rocesuá¹ƒ. satthÄ• te bhikkhÅ« garahitvÄ• , ``bhikkhave, tumhe aÃ±Ã
aÃ±Ã±asmiá¹ƒyeva kicce uyyuttÄ• â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ•

<292> á¹• 21 ``yaÃ±hi kiccaá¹ƒ apaviddhaá¹ƒ, akiccaá¹ƒ pana karÄ«yati.

unnaá¸·Ä• naá¹ƒ pamattÄ• naá¹ƒ, tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• ||

<293> á¹• 21 ``yesaÃ±ca susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• sati.

akiccaá¹ƒ te na sevanti, kicce sÄ• taccakÄ• rino.

satÄ• naá¹ƒ sampajÄ• nÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• â€™â€™ ti ||

tattha __yaÃ±hi kicca_nti bhikkhuno hi pabbajitakÄ• lato paá¹-á¹-hÄ• ya aparimÄ• á¹‡asÄ«
araÃ±Ã±Ä• vÄ• so dhutaá¹…gapariharaá¹‡aá¹ƒ bhÄ• vanÄ• rÄ• matÄ• ti evamÄ• dÄ«ni kic
attano kiccaá¹ƒ, taá¹ƒ apaviddhaá¹ƒ chaá¸• á¸• itaá¹ƒ. __akicca_nti bhikkhuno chattamaá¹‡á
upÄ• hanamaá¹‡á¸• anaá¹ƒ pÄ• dukapattathÄ• lakadhammakaraá¹‡akÄ• yabandhanaaá¹ƒs
nÄ• ma. yehi taá¹ƒ kayirati, tesaá¹ƒ mÄ• nanaá¸·aá¹ƒ ukkhipitvÄ• caraá¹‡ena unnaá¸·Ä• na
pamattÄ• naá¹ƒ cattÄ• ro Ä• savÄ• vaá¸• á¸• hantÄ«ti attho. __susamÄ• raddhÄ• _ti supag
kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• . __akicca_nti te etaá¹ƒ chattamaá¹‡á¸• anÄ• dikaá¹ƒ akic
attho. __kicce_ti pabbajitakÄ• lato paá¹-á¹-hÄ• ya kattabbe aparimÄ• á¹‡asÄ«lakkhandhago
__sÄ• taccakÄ• rino_ti satatakÄ• rino aá¹-á¹-hitakÄ• rino. tesaá¹ƒ satiyÄ• avippavÄ• sena s
sÄ• tthakasampajaÃ±Ã±aá¹ƒ \Be II 283/ sappÄ• yasampajaÃ±Ã±aá¹ƒ gocarasampajaÃ±Ã±a
catÅ«hi sampajaÃ±Ã±ehi sampajÄ• nÄ• naá¹ƒ cattÄ• ropi Ä• savÄ• atthaá¹ƒ gacchanti, pa
gacchantÄ«ti attho.

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu, sampattÄ• nampi sÄ• tthikÄ•

bhaddiyavatthu tatiyaá¹ƒ.

4. lakuá¹‡á¸• akabhaddiyattheravatthu

__mÄ• tara_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto lakuá¹‡á¸• akabhad
kathesi.

ekadivasaÃ±hi \Ne II 259/ sambahulÄ• Ä• gantukÄ• bhikkhÅ« satthÄ• raá¹ƒ divÄ• á¹-á¹-h
upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. tasmiá¹ƒ khaá¹‡e lakuá¹‡á¸• ak
avidÅ«re atikkamati. satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ cittÄ• cÄ• raá¹ƒ Ã±atvÄ• oloketvÄ• ``
ayaá¹ƒ bhikkhu mÄ• tÄ• pitaro hantvÄ• niddukkho hutvÄ• yÄ• tÄ«â€™â€™ ti vatvÄ• tehi
satthÄ• vadatÄ«â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhÄ• ni oloketvÄ• saá¹ƒsayapakkhan
vadethÄ• â€™â€™ ti vutte tesaá¹ƒ dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<294> á¹• 21 ``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca khattiye.

raá¹-á¹-haá¹ƒ sÄ• nucaraá¹ƒ hantvÄ• , anÄ«gho yÄ• ti brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha \Ee III 454/ __sÄ• nucara_nti Ä• yasÄ• dhakena Ä• yuttakena sahitaá¹ƒ. ettha hi ``taá
purisaâ€™â€™ nti (SN a I 55-57) vacanato tÄ«su bhavesu sattÄ• naá¹ƒ jananato taá¹‡hÄ•
asukassa nÄ• ma raÃ±Ã±o vÄ• rÄ• jamahÄ• mattassa vÄ• puttoâ€™â€™ ti pitaraá¹ƒ niss
asmimÄ• no pitÄ• nÄ• ma. loko viya rÄ• jÄ• naá¹ƒ yasmÄ• sabbadiá¹-á¹-higatÄ• ni dve sa
bhajanti, tasmÄ• dve sassatucchedadiá¹-á¹-hiyo dve khattiyarÄ• jÄ• no nÄ• ma. dvÄ• dasÄ
vitthataá¹-á¹-hena raá¹-á¹-hadisattÄ• raá¹-á¹-haá¹ƒ nÄ• ma. Ä• yasÄ• dhako \Be II 284/ Ä•
tannissito nandirÄ• go anucaro nÄ• ma. __anÄ«gho_ti niddukkho. __brÄ• hmaá¹‡o_ti khÄ«
taá¹‡hÄ• dÄ«naá¹ƒ arahattamaggaÃ±Ä• á¹‡Ä• sinÄ• hatattÄ• khÄ«á¹‡Ä• savo niddukkho

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu.

dutiyagÄ• thÄ• yapi vatthu purimasadisameva. tadÄ• hi satthÄ• lakuá¹‡á¸• akabhaddiyatt
tesaá¹ƒ dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<295> á¹• 21 ``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca sotthiye.

veyagghapaÃ±camaá¹ƒ hantvÄ• , anÄ«gho yÄ• ti brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha __dve ca sotthiye_ti dve ca brÄ• hmaá¹‡e. imissÄ• gÄ• thÄ• ya satthÄ• attano dha
desanÄ• vidhikusalatÄ• ya ca sassatucchedadiá¹-á¹-hiyo dve brÄ• hmaá¹‡arÄ• jÄ• no \Ee I
__veyagghapaÃ±cama_nti ettha byagghÄ• nucarito sappaá¹-ibhayo duppaá¹-ipanno maggo
vicikicchÄ• nÄ«varaá¹‡ampi \Ne II 260/ tena sadisatÄ• ya veyagghaá¹ƒ nÄ• ma, taá¹ƒ paÃ±

nÄ«varaá¹‡apaÃ±cakaá¹ƒ veyagghapaÃ±camaá¹ƒ nÄ• ma. idaÃ±ca veyagghapaÃ±camaá¹
nissesaá¹ƒ hantvÄ• anÄ«ghova yÄ• ti brÄ• hmaá¹‡oti ayametthattho. sesaá¹ƒ purimasadis

lakuá¹‡á¸• akabhaddiyattheravatthu catutthaá¹ƒ.

5. dÄ• rusÄ• kaá¹-ikaputtavatthu

__suppabuddha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto dÄ• rusÄ• k
kathesi.

rÄ• jagahasmiÃ±hi sammÄ• diá¹-á¹-hikaputto micchÄ• diá¹-á¹-hikaputtoti dve dÄ• rakÄ• ab
guá¸·akÄ«á¸·aá¹ƒ kÄ«á¸·anti. tesu sammÄ• diá¹-á¹-hikaputto guá¸·aá¹ƒ khipamÄ• no buddh
``namo buddhassÄ• â€™â€™ ti vatvÄ• vatvÄ• guá¸·aá¹ƒ khipati. itaro titthiyaguá¹‡e uddis
arahantÄ• naâ€™â€™ nti vatvÄ• vatvÄ• khipati. tesu sammÄ• diá¹-á¹-hikassa \Be II 285/ p
parÄ• jayati. so tassa kiriyaá¹ƒ disvÄ• ``ayaá¹ƒ \Ee III 456/ evaá¹ƒ anussaritvÄ• evaá¹ƒ vat
khipanto mamaá¹ƒ jinÄ• ti, ahampi evarÅ«paá¹ƒ karissÄ• mÄ«â€™â€™ ti buddhÄ• nussati
athekadivasaá¹ƒ tassa pitÄ• sakaá¹-aá¹ƒ yojetvÄ• dÄ• rÅ«naá¹ƒ atthÄ• ya gacchanto tam
gantvÄ• aá¹-aviyaá¹ƒ dÄ• rÅ«naá¹ƒ sakaá¹-aá¹ƒ pÅ«retvÄ• Ä• gacchanto bahinagare susÄ
udakaphÄ• sukaá¹-á¹-hÄ• ne goá¹‡e mocetvÄ• bhattavissaggamakÄ• si. athassa te goá¹‡Ä
pavisantena gogaá¹‡ena saddhiá¹ƒ nagarameva pavisiá¹ƒsu. sÄ• kaá¹-ikopi goá¹‡e anuban
pavisitvÄ• sÄ• yaá¹ƒ goá¹‡e disvÄ• Ä• dÄ• ya nikkhamanto dvÄ• raá¹ƒ na sampÄ• puá¹‡i
dvÄ• raá¹ƒ pihitaá¹ƒ.

athassa putto ekakova rattibhÄ• ge sakaá¹-assa heá¹-á¹-hÄ• nipajjitvÄ• niddaá¹ƒ okkami.
pakatiyÄ• pi amanussabahulaá¹ƒ. ayaÃ±ca susÄ• nasantike nipanno. tattha naá¹ƒ dve ama
sÄ• sanassa paá¹-ikaá¹‡á¸• ako micchÄ• diá¹-á¹-hiko, eko sammÄ• diá¹-á¹-hiko. tesu micch
``ayaá¹ƒ no bhakkho, imaá¹ƒ khÄ• dissÄ• mÄ• â€™â€™ ti. itaro ``alaá¹ƒ mÄ• te ruccÄ«â€™
nivÄ• riyamÄ• nopi tassa vacanaá¹ƒ anÄ• diyitvÄ• dÄ• rakaá¹ƒ pÄ• desu gahetvÄ• Ä• kaá
paricitattÄ• \Ee III 457/ tasmiá¹ƒ khaá¹‡e ``namo buddhassÄ• â€™â€™ ti Ä• ha. amanusso
mahÄ• bhayabhÄ«to paá¹-ikkamitvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ itaro ``amhehi akiccaá¹ƒ ka
tassa karomÄ• â€™â€™ ti vatvÄ• taá¹ƒ rakkhamÄ• no aá¹-á¹-hÄ• si. micchÄ• diá¹-á¹-hiko
bhojanapÄ• tiá¹ƒ pÅ«retvÄ• bhojanaá¹ƒ Ä• hari. atha naá¹ƒ ubhopi tassa mÄ• tÄ• pitaro viy
upaá¹-á¹-hÄ• petvÄ• bhojetvÄ• ``imÄ• ni akkharÄ• ni rÄ• jÄ• va passatu, mÄ• aÃ±Ã±oâ€™
pakÄ• sentÄ• yakkhÄ• nubhÄ• vena bhojanapÄ• tiyaá¹ƒ akkharÄ• ni chinditvÄ• pÄ• tiá¹ƒ
sabbarattiá¹ƒ Ä• rakkhaá¹ƒ katvÄ• pakkamiá¹ƒsu.

punadivase ``rÄ• jakulato corehi bhojanabhaá¹‡á¸• aá¹ƒ avahaá¹-aâ€™â€™ nti kolÄ• halaa
pidahitvÄ• olokentÄ• tattha apassantÄ• nagarÄ• nikkhamitvÄ• ito cito ca olokentÄ• dÄ•

suvaá¹‡á¹‡apÄ• tiá¹ƒ disvÄ• ``ayaá¹ƒ coroâ€™â€™ ti taá¹ƒ dÄ• rakaá¹ƒ gahetvÄ• raÃ±Ã±
akkharÄ• ni disvÄ• ``kiá¹ƒ etaá¹ƒ, tÄ• tÄ• â€™â€™ ti pucchitvÄ• ``nÄ• haá¹ƒ \Be II 286/, d
mÄ• tÄ• pitaro me Ä• gantvÄ• rattiá¹ƒ bhojetvÄ• rakkhamÄ• nÄ• aá¹-á¹-haá¹ƒsu, ahampi
rakkhantÄ«ti nibbhayova niddaá¹ƒ upagato. ettakaá¹ƒ ahaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. atha
á¹-hÄ• naá¹ƒ Ä• gamaá¹ƒsu. rÄ• jÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• te tayopi jane Ä• dÄ• ya \Ee
gantvÄ• sabbaá¹ƒ Ä• rocetvÄ• ``kiá¹ƒ nu kho, bhante, buddhÄ• nussati eva rakkhÄ• hoti,
dhammÄ• nussatiÄ• dayopÄ«â€™â€™ ti pucchi. athassa satthÄ• , ``mahÄ• rÄ• ja, na keva
rakkhÄ• , yesaá¹ƒ pana chabbidhena cittaá¹ƒ subhÄ• vitaá¹ƒ, tesaá¹ƒ aÃ±Ã±ena rakkhÄ• v
vÄ• kiccaá¹ƒ natthÄ«â€™â€™ ti vatvÄ• cha á¹-hÄ• nÄ• ni dassento imÄ• gÄ• thÄ• abhÄ

<296> á¹• 21 ``suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ buddhagatÄ• sati ||

<297> á¹• 21 ``suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ dhammagatÄ• sati ||

<298> á¹• 21 ``suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ saá¹…ghagatÄ• sati ||

<299> á¹• 21 ``suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ kÄ• yagatÄ• sati ||

<300> á¹• 21 ``suppabuddhaá¹ƒ \Ne II 262/ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, ahiá¹ƒsÄ• ya rato mano ||

<301> á¹• 21 ``suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, bhÄ• vanÄ• ya rato manoâ€™â€™ ti ||

tattha __suppabuddhaá¹ƒ pabujjhantÄ«_ti buddhagataá¹ƒ satiá¹ƒ gahetvÄ• supantÄ• , gah
suppabuddhaá¹ƒ pabujjhanti nÄ• ma. __sadÄ• gotamasÄ• vakÄ• _ti gotamagottassa buddh
tasseva \Ee III 459/ anusÄ• saniyÄ• savanatÄ• ya gotamasÄ• vakÄ• . __buddhagatÄ• sat
bhagavÄ• â€™â€™ tiÄ• dippabhede buddhaguá¹‡e Ä• rabbha uppajjamÄ• nÄ• sati niccak

suppabuddhaá¹ƒ pabujjhantÄ«ti attho. tathÄ• asakkontÄ• pana ekadivasaá¹ƒ \Be II 287/ tÄ
kÄ• lesu ekasmimpi kÄ• le buddhÄ• nussatiá¹ƒ manasi karontÄ• suppabuddhaá¹ƒ pabujjha
satÄ«_ti ``svÄ• khÄ• to bhagavatÄ• dhammoâ€™â€™ tiÄ• dippabhede dhammaguá¹‡e Ä•
__saá¹…ghagatÄ• satÄ«_ti ``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ tiÄ•
Ä• rabbha uppajjamÄ• nÄ• sati. __kÄ• yagatÄ• satÄ«_ti dvattiá¹ƒsÄ• kÄ• ravasena vÄ• n
catudhÄ• tuvavatthÄ• navasena vÄ• ajjhattanÄ«lakasiá¹‡Ä• dirÅ«pajjhÄ• navasena vÄ• up
__ahiá¹ƒsÄ• ya rato_ti ``so karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• vihara
evaá¹ƒ vuttÄ• ya karuá¹‡Ä• bhÄ• vanÄ• ya rato. __bhÄ• vanÄ• yÄ• _ti mettÄ• bhÄ• vanÄ•
karuá¹‡Ä• bhÄ• vanÄ• ya vuttattÄ• idha sabbÄ• pi avasesÄ• bhÄ• vanÄ• nÄ• ma, idha pa
sesaá¹ƒ paá¹-hamagÄ• thÄ• ya vuttanayeneva veditabbaá¹ƒ.

desanÄ• vasÄ• ne dÄ• rako saddhiá¹ƒ mÄ• tÄ• pitÅ«hi sotÄ• pattiphale \Ee III 460/ patiá¹-á
pabbajitvÄ• sabbepi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, sampattÄ• nampi sÄ• tthikÄ• dhammad

dÄ• rusÄ• kaá¹-ikaputtavatthu paÃ±camaá¹ƒ.

6. vajjiputtakabhikkhuvatthu

__duppabbajja_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• vesÄ• liá¹ƒ nissÄ• ya mahÄ• vane v
vajjiputtakaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- aÃ±Ã±ataro vaj
vesÄ• liyaá¹ƒ \Ne II 263/ viharati aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e, tena kho pana samaye
sabbarattichaá¹‡o hoti. atha kho so bhikkhu vesÄ• liyÄ• tÅ«riyatÄ• á¸·itavÄ• ditanigghosas
paridevamÄ• no tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``ekakÄ• mayaá¹ƒ araÃ±Ã±e viharÄ• ma,

apaviddhaá¹ƒva vanasmiá¹ƒ dÄ• rukaá¹ƒ.

etÄ• disikÄ• ya rattiyÄ• ,

kosu nÄ• mamhehi pÄ• piyoâ€™â€™ ti || (SN a I 229).

so \Be II 288/ kira vajjiraá¹-á¹-he rÄ• japutto vÄ• rena sampattaá¹ƒ rajjaá¹ƒ pahÄ• ya pabba
cÄ• tumahÄ• rÄ• jikehi saddhiá¹ƒ ekÄ• baddhaá¹ƒ \Ee III 461/ katvÄ• sakalanagare dhajap
paá¹-imaá¹‡á¸• ite komudiyÄ• puá¹‡á¹‡amÄ• ya sabbarattiá¹ƒ chaá¹‡avÄ• re vattamÄ• ne
tÅ«riyÄ• naá¹ƒ tÄ• á¸·itÄ• naá¹ƒ nigghosaá¹ƒ vÄ«á¹‡Ä• dÄ«naÃ±ca vÄ• ditÄ• naá¹ƒ saddaá
satta rÄ• jasahassÄ• ni satta rÄ• jasatÄ• ni satta rÄ• jÄ• no, tattakÄ• eva ca nesaá¹ƒ uparÄ
alaá¹…katapaá¹-iyattesu nakkhattakÄ«á¸·anatthÄ• ya vÄ«thiá¹ƒ otiá¹‡á¹‡esu saá¹-á¹-hihatth

caá¹…kamamÄ• no gaganamajjhe á¹-hitaá¹ƒ puá¹‡á¹‡acandaá¹ƒ disvÄ• caá¹…kamakoá¹-i
á¹-hito veá¹-hanÄ• laá¹…kÄ• ravirahitattÄ• vane chaá¸• á¸• itadÄ• rukaá¹ƒ viya attabhÄ• va
kho aÃ±Ã±o amhehi lÄ• makataroâ€™â€™ ti cintento pakatiyÄ• Ä• raÃ±Ã±akÄ• diguá¹‡ay
anabhiratiyÄ• pÄ«á¸·ito evamÄ• ha. so tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• ya devatÄ• ya
saá¹ƒvejessÄ• mÄ«â€™â€™ ti adhippÄ• yena ---

``ekakova tvaá¹ƒ araÃ±Ã±e viharasi, apaviddhaá¹ƒva vanasmiá¹ƒ dÄ• rukaá¹ƒ.

tassa te bahukÄ• pihayanti, nerayikÄ• viya saggagÄ• minaâ€™â€™ nti || (SN a I 229) ---

vuttaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• punadivase satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ
pavattiá¹ƒ Ã±atvÄ• gharÄ• vÄ• sassa \Ee III 462/ dukkhataá¹ƒ pakÄ• setukÄ• mo paÃ±ca c
imaá¹ƒ gÄ• thamÄ• ha ---

<302> á¹• 21 ``duppabbajjaá¹ƒ durabhiramaá¹ƒ, durÄ• vÄ• sÄ• gharÄ• dukhÄ• .

dukkhosamÄ• nasaá¹ƒvÄ• so, dukkhÄ• nupatitaddhagÅ«.

tasmÄ• na caddhagÅ« siyÄ• , na ca dukkhÄ• nupatito siyÄ• â€™â€™ ti ||

tattha \Ne II 264/ __duppabbajja_nti appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaÃ±ceva
pahÄ• ya imasmiá¹ƒ sÄ• sane uraá¹ƒ datvÄ• pabbajjaá¹ƒ nÄ• ma dukkhaá¹ƒ. __durabhiram
bhikkhÄ• cariyÄ• ya jÄ«vitavuttiá¹ƒ ghaá¹-entena
aparimÄ• á¹‡asÄ«lakkhandhagopanadhammÄ• nudhammappaá¹-ipattipÅ«raá¹‡avasena ab
__durÄ• vÄ• sÄ• _ti yasmÄ• pana gharaá¹ƒ Ä• vasantena rÄ• jÅ«naá¹ƒ rÄ• jakiccaá¹ƒ, issa
vahitabbaá¹ƒ, parijanÄ• ceva dhammikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca saá¹…gahitabbÄ•
chiddaghaá¹-o viya mahÄ• samuddo viya ca duppÅ«ro. tasmÄ• gharÄ• vÄ• sÄ• \Be II 289/
Ä• vasituá¹ƒ, teneva kÄ• raá¹‡ena dukkhÄ• ti attho. __dukkho samÄ• nasaá¹ƒvÄ• so_ti gihi
jÄ• tigottakulabhogehi \Ee III 463/ pabbajitÄ• vÄ• sÄ«lÄ• cÄ• rabÄ• husaccÄ• dÄ«hi samÄ
kosmi ahaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• adhikaraá¹‡apasutÄ• honti, te asamÄ• nÄ• nÄ• m
dukkhoti attho. __dukkhÄ• nupatitaddhagÅ«_ti ye vaá¹-á¹-asaá¹…khÄ• taá¹ƒ addhÄ• naá¹ƒ
te dukkhe anupatitÄ• va. __tasmÄ• na caddhagÅ«_ti yasmÄ• dukkhÄ• nupatitabhÄ• vopi c
tasmÄ• vaá¹-á¹-asaá¹…khÄ• taá¹ƒ addhÄ• naá¹ƒ gamanatÄ• ya addhagÅ« na bhaveyya, v
anupatitopi na bhaveyyÄ• ti attho.

desanÄ• vasÄ• ne so bhikkhu paÃ±casu á¹-hÄ• nesu dassite dukkhe nibbindanto paÃ±cora
uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni padÄ• letvÄ• arahatte patiá¹-á¹-hahÄ«ti.

vajjiputtakabhikkhuvatthu chaá¹-á¹-haá¹ƒ.

7. cittagahapativatthu

__saddho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto cittagahapatiá¹ƒ Ä• rab
bÄ• lavagge ``asantaá¹ƒ bhÄ• vanamiccheyyÄ• â€™â€™ ti \Ee III 464/ gÄ• thÄ• vaá¹‡á¹‡a
gÄ• thÄ• pi tattheva vuttÄ• . vuttaÃ±hetaá¹ƒ tattha (Dhp-a I 74) ---

``kiá¹ƒ pana, bhante, etassa tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gacchantassevÄ• yaá¹ƒ lÄ• bhas
aÃ±Ã±attha gacchantassÄ• pi uppajjatÄ«â€™â€™ ti. ``Ä• nanda, mama santikaá¹ƒ Ä• gacc
gacchantassÄ• pi tassa uppajjateva. ayaÃ±hi upÄ• sako saddho pasanno sampannasÄ«lo,
padesaá¹ƒ bhajati, tattha tatthevassa lÄ• bhasakkÄ• ro nibbattatÄ«â€™â€™ ti vatvÄ• imaá

<303> á¹• 21 ``saddho \Ne II 265/ sÄ«lena sampanno, yasobhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jitoâ€™â€™ ti || (Dhp-a I 74).

tattha \Be II 290/ __saddho_ti lokiyalokuttarasaddhÄ• ya samannÄ• gato. __sÄ«lenÄ• _ti Ä
anÄ• gÄ• riyasÄ«lanti duvidhaá¹ƒ sÄ«laá¹ƒ. tesu idha Ä• gÄ• riyasÄ«laá¹ƒ adhippetaá¹ƒ, te
__yasobhogasamappito_ti yÄ• diso anÄ• thapiá¹‡á¸• ikÄ• dÄ«naá¹ƒ paÃ±caupÄ• sakasata
Ä• gÄ• riyayaso, tÄ• diseneva yasena dhanadhaÃ±Ã±Ä• diko ceva sattavidhaariyadhanasa
tena samannÄ• gatoti attho. __yaá¹ƒ yaá¹ƒ padesa_nti puratthimÄ• dÄ«su \Ee III 465/ disÄ•
yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattha evarÅ«pena lÄ• bhasakkÄ• rena pÅ«jitova hotÄ

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

cittagahapativatthu sattamaá¹ƒ.

8. cÅ«á¸·asubhaddÄ• vatthu

__dÅ«re santo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹‡á¸•
cÅ«á¸·asubhaddaá¹ƒ nÄ• ma Ä• rabbha kathesi.

anÄ• thapiá¹‡á¸• ikassa kira daharakÄ• lato paá¹-á¹-hÄ• ya ugganagaravÄ• sÄ« uggo nÄ•
ahosi. te ekÄ• cariyakule sippaá¹ƒ uggaá¹‡hantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ katikaá¹ƒ kariá¹ƒsu
vayappattakÄ• le puttadhÄ«tÄ• su jÄ• tÄ• su yo puttassa dhÄ«taraá¹ƒ vÄ• reti, tena tassa d
ti. te ubhopi vayappattÄ• attano attano nagare seá¹-á¹-hiá¹-á¹-hÄ• ne patiá¹-á¹-hahiá¹ƒsu. a
uggaseá¹-á¹-hi vaá¹‡ijjaá¹ƒ payojento paÃ±cahi sakaá¹-asatehi sÄ• vatthiá¹ƒ agamÄ• si. an

dhÄ«taraá¹ƒ cÅ«á¸·asubhaddaá¹ƒ Ä• mantetvÄ• , ``amma, pitÄ• te uggaseá¹-á¹-hi nÄ• ma
kattabbakiccaá¹ƒ sabbaá¹ƒ tava bhÄ• roâ€™â€™ ti Ä• á¹‡Ä• pesi. sÄ• ``sÄ• dhÅ«â€™â€™
Ä• gatadivasato paá¹-á¹-hÄ• ya sahattheneva sÅ«pabyaÃ±janÄ• dÄ«ni sampÄ• deti, mÄ• lÄ
abhisaá¹…kharoti \Ee III 466/, bhojanakÄ• le tassa nhÄ• nodakaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• n
sabbakiccÄ• ni sÄ• dhukaá¹ƒ karoti.

uggaseá¹-á¹-hi \Ne II 266/ \Be II 291/ tassÄ• Ä• cÄ• rasampattiá¹ƒ disvÄ• pasannacitto ek
anÄ• thapiá¹‡á¸• ikena saddhiá¹ƒ sukhakathÄ• ya sannisinno ``mayaá¹ƒ daharakÄ• le evaá
karimhÄ• â€™â€™ ti sÄ• retvÄ• cÅ«á¸·asubhaddaá¹ƒ attano puttassatthÄ• ya vÄ• resi. so
micchÄ• diá¹-á¹-hiko. tasmÄ• dasabalassa tamatthaá¹ƒ Ä• rocetvÄ• satthÄ• rÄ• uggaseá¹
disvÄ• anuÃ±Ã±Ä• to bhariyÄ• ya saddhiá¹ƒ mantetvÄ• tassa vacanaá¹ƒ sampaá¹-icchitvÄ
dhÄ«taraá¹ƒ visÄ• khaá¹ƒ datvÄ• uyyojento dhanaÃ±cayaseá¹-á¹-hi viya mahantaá¹ƒ sakkÄ
Ä• mantetvÄ• , ``amma, sasurakule vasantiyÄ• nÄ• ma antoaggi bahi na nÄ«haritabboâ€™
52 visÄ• khÄ• vatthu) dhanaÃ±cayaseá¹-á¹-hinÄ• visÄ• khÄ• ya dinnanayeneva dasa ovÄ•
gataá¹-á¹-hÄ• ne dhÄ«tu doso uppajjati, tumhehi sodhetabboâ€™â€™ ti aá¹-á¹-ha kuá¹-umb
tassÄ• uyyojanadivase buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datv
katÄ• naá¹ƒ sucaritÄ• naá¹ƒ phalavibhÅ«tiá¹ƒ lokassa pÄ• kaá¹-aá¹ƒ katvÄ• dassento viya
dhÄ«taraá¹ƒ uyyojesi. tassÄ• anupubbena ugganagaraá¹ƒ pattakÄ• le sasurakulena saddh
paccuggamanamakÄ• si.

sÄ• pi attano sirivibhavaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ visÄ• khÄ• viya sakalanagarassa attÄ
á¹-hatvÄ• nagaraá¹ƒ pavisitvÄ• nÄ• garehi pesite paá¹‡á¹‡Ä• kÄ• re gahetvÄ• anurÅ«pav
pesentÄ« sakalanagaraá¹ƒ attano guá¹‡ehi ekÄ• baddhamakÄ• si. maá¹…galadivasÄ• dÄ«
acelakÄ• naá¹ƒ sakkÄ• raá¹ƒ karonto ``Ä• gantvÄ• amhÄ• kaá¹ƒ samaá¹‡e vandatÅ«â€™â
passituá¹ƒ asakkontÄ« gantuá¹ƒ na icchati. so punappunaá¹ƒ pesetvÄ• pi tÄ• ya paá¹-ikkhit
``nÄ«haratha naâ€™â€™ nti Ä• ha. sÄ• ``na sakkÄ• mama akÄ• raá¹‡ena dosaá¹ƒ Ä• rop
pakkosÄ• petvÄ• tamatthaá¹ƒ Ä• rocesi. te tassÄ• niddosabhÄ• vaá¹ƒ Ã±atvÄ• seá¹-á¹-hi
``ayaá¹ƒ mama samaá¹‡e ahirikÄ• ti na vandÄ«â€™â€™ ti bhariyÄ• ya Ä• rocesi. sÄ• ``kÄ
samaá¹‡Ä• , ativiya tesaá¹ƒ pasaá¹ƒsatÄ«â€™â€™ ti taá¹ƒ pakkosÄ• petvÄ• Ä• ha ---

``kÄ«disÄ• samaá¹‡Ä• tuyhaá¹ƒ, bÄ• á¸·haá¹ƒ kho ne pasaá¹ƒsasi.

kiá¹ƒsÄ«lÄ• kiá¹ƒsamÄ• cÄ• rÄ• , taá¹ƒ me akkhÄ• hi pucchitÄ• â€™â€™ ti || (Mp II 4.24).

athassÄ• \Be II 292/ subhaddÄ• buddhÄ• naÃ±ceva buddhasÄ• vakÄ• naÃ±ca guá¹‡e pa

``santindriyÄ• \Ne II 267/ santamÄ• nasÄ• , santaá¹ƒ tesaá¹ƒ gataá¹ƒ á¹-hitaá¹ƒ.

okkhittacakkhÅ« mitabhÄ• á¹‡Ä«, tÄ• disÄ• samaá¹‡Ä• mama || (Mp II 4.24).

``kÄ• yakammaá¹ƒ suci nesaá¹ƒ, vÄ• cÄ• kammaá¹ƒ anÄ• vilaá¹ƒ.

manokammaá¹ƒ suvisuddhaá¹ƒ, tÄ• disÄ• samaá¹‡Ä• mama ||

``vimalÄ• \Ee III 468/ saá¹…khamuttÄ• bhÄ• , suddhÄ• antarabÄ• hirÄ• .

puá¹‡á¹‡Ä• suddhehi dhammehi, tÄ• disÄ• samaá¹‡Ä• mama ||

``lÄ• bhena unnato loko, alÄ• bhena ca onato.

lÄ• bhÄ• lÄ• bhena ekaá¹-á¹-hÄ• , tÄ• disÄ• samaá¹‡Ä• mama ||

``yasena unnato loko, ayasena ca onato.

yasÄ• yasena ekaá¹-á¹-hÄ• , tÄ• disÄ• samaá¹‡Ä• mama ||

``pasaá¹ƒsÄ• yunnato loko, nindÄ• yÄ• pi ca onato.

samÄ• nindÄ• pasaá¹ƒsÄ• su, tÄ• disÄ• samaá¹‡Ä• mama ||

``sukhena unnato loko, dukkhenÄ• pi ca onato.

akampÄ• sukhadukkhesu, tÄ• disÄ• samaá¹‡Ä• mamÄ• â€™â€™ ti || ---

evamÄ• dÄ«hi vacanehi sassuá¹ƒ tosesi.

atha naá¹ƒ ``sakkÄ• tava samaá¹‡e amhÄ• kampi dassetuâ€™â€™ nti vatvÄ• ``sakkÄ• â
yathÄ• mayaá¹ƒ te passÄ• ma, tathÄ• karohÄ«â€™â€™ ti vutte sÄ• ``sÄ• dhÅ«â€™â€™
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ sajjetvÄ• uparipÄ• sÄ• datale á¹-hatvÄ• jetavanÄ
paÃ±capatiá¹-á¹-hitena vanditvÄ• buddhaguá¹‡e Ä• vajjetvÄ• gandhavÄ• sapupphadhume
svÄ• tanÄ• ya buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantemi, iminÄ• me saÃ±Ã±Ä
nimantitabhÄ• vaá¹ƒ jÄ• nÄ• tÅ«â€™â€™ ti \Ee III 469/ sumanapupphÄ• naá¹ƒ aá¹-á¹-ha m
pupphÄ• ni gantvÄ• catuparisamajjhe dhammaá¹ƒ \Ne II 268/ desentassa satthuno upari m
aá¹-á¹-haá¹ƒsu. tasmiá¹ƒ khaá¹‡e anÄ• thapiá¹‡á¸• ikopi dhammakathaá¹ƒ sutvÄ• svÄ• tan
nimantesi. satthÄ• ``adhivutthaá¹ƒ mayÄ• , gahapati, svÄ• tanÄ• ya bhattaâ€™â€™ nti vat
puretaraá¹ƒ Ä• gato natthi, kassa nu kho vo adhivutthaâ€™â€™ nti vutte ``cÅ«á¸·asubhadd

nimantitoâ€™â€™ ti \Be II 293/ vatvÄ• ``nanu, bhante, cÅ«á¸·asubhaddÄ• dÅ«re vasati ito
vÄ«satiyojanasatamatthakeâ€™â€™ ti vutte, ``Ä• ma gahapati, dÅ«re vasantÄ• pi hi sappu
viya pakÄ• sentÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<304> á¹• 21 ``dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti ||

tattha __santo_ti rÄ• gÄ• dÄ«naá¹ƒ santatÄ• ya buddhÄ• dayo santÄ• nÄ• ma. idha pana
ussannakusalamÅ«lÄ• bhÄ• vitabhÄ• vanÄ• sattÄ• santoti adhippetÄ• . __pakÄ• sentÄ«_
buddhÄ• naá¹ƒ Ã±Ä• á¹‡apathaá¹ƒ Ä• gacchantÄ• pÄ• kaá¹-Ä• honti. __himavanto vÄ• _t
tiyojanasahassavitthato paÃ±cayojanasatubbedho caturÄ• sÄ«tiyÄ• \Ee III 470/ kÅ«á¹-asah
himavantapabbato dÅ«re á¹-hitÄ• nampi abhimukhe á¹-hito viya pakÄ• seti, evaá¹ƒ pakÄ• s
__asantetthÄ• _ti diá¹-á¹-hadhammagarukÄ• vitiá¹‡á¹‡aparalokÄ• Ä• misacakkhukÄ• jÄ«
bÄ• lapuggalÄ• asanto nÄ• ma, te ettha buddhÄ• naá¹ƒ dakkhiá¹‡assa jÄ• á¹‡umaá¹‡á¸• a
dissanti na paÃ±Ã±Ä• yanti. __rattiá¹ƒ khittÄ• _ti rattiá¹ƒ caturaá¹…gasamannÄ• gate andha
tathÄ• rÅ«passa upanissayabhÅ«tassa pubbahetuno abhÄ• vena na paÃ±Ã±Ä• yantÄ«ti att

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sakko devarÄ• jÄ• ``satthÄ• rÄ• subhaddÄ• ya nimantanaá¹ƒ adhivÄ• sitaâ€™â€™ nti Ã±
Ä• á¹‡Ä• pesi --- ``paÃ±ca kÅ«á¹-Ä• gÄ• rasatÄ• ni nimminitvÄ• sve buddhappamukhaá¹ƒ
ugganagaraá¹ƒ nehÄ«â€™â€™ ti. so punadivase paÃ±casatÄ• ni kÅ«á¹-Ä• gÄ• rÄ• ni nimm
aá¹-á¹-hÄ• si. satthÄ• uccinitvÄ• visuddhakhÄ«á¹‡Ä• savÄ• naá¹ƒyeva paÃ±casatÄ• ni Ä•
kÅ«á¹-Ä• gÄ• resu nisÄ«ditvÄ• ugganagaraá¹ƒ agamÄ• si. uggaseá¹-á¹-hipi saparivÄ• ro s
tathÄ• gatassa Ä• gatamaggaá¹ƒ olokento satthÄ• raá¹ƒ mahantena sirivibhavena \Ee III 47
pasannamÄ• naso mÄ• lÄ• dÄ«hi mahantaá¹ƒ sakkÄ• raá¹ƒ karonto saparivÄ• ro sampaá¹-
mahÄ• dÄ• naá¹ƒ datvÄ• punappunaá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ•
sallakkhetvÄ• \Ne II 269/ dhammaá¹ƒ \Be II 294/ desesi. taá¹ƒ Ä• diá¹ƒ katvÄ• caturÄ• sÄ«
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. satthÄ• ``cÅ«á¸·asubhaddÄ• ya anu
hohÄ«â€™â€™ ti anuruddhattheraá¹ƒ nivattÄ• petvÄ• sÄ• vatthimeva agamÄ• si. tato paá
saddhÄ• sampannaá¹ƒ ahosÄ«ti.

cÅ«á¸·asubhaddÄ• vatthu aá¹-á¹-hamaá¹ƒ.

9. ekavihÄ• rittheravatthu

__ekÄ• sana_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ekavihÄ• rittheraá

so kira thero ekakova seyyaá¹ƒ kappeti, ekakova nisÄ«dati, ekakova caá¹…kamati, ekakov
catuparisantare pÄ• kaá¹-o ahosi. atha naá¹ƒ bhikkhÅ«, ``bhante, evarÅ«po nÄ• mÄ• yaá¹ƒ
tathÄ• gatassÄ• rocesuá¹ƒ. satthÄ• ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti \Ee III 472/ tassa sÄ• d
``bhikkhunÄ• nÄ• ma pavivittena bhavitabbaâ€™â€™ nti viveke Ä• nisaá¹ƒsaá¹ƒ kathetvÄ•

<305> á¹• 21 ``ekÄ• sanaá¹ƒ ekaseyyaá¹ƒ, eko caramatandito.

eko damayamattÄ• naá¹ƒ, vanante ramito siyÄ• â€™â€™ ti ||

tattha __ekÄ• sanaá¹ƒ ekaseyya_nti bhikkhusahassamajjhepi mÅ«lakammaá¹-á¹-hÄ• naá¹
manasikÄ• rena nisinnassa Ä• sanaá¹ƒ ekÄ• sanaá¹ƒ nÄ• ma. lohapÄ• sÄ• dasadisepi ca p
paÃ±Ã±atte vicitrapaccattharaá¹‡Å«padhÄ• ne mahÄ• rahe sayane satiá¹ƒ upaá¹-á¹-hapetv
mÅ«lakammaá¹-á¹-hÄ• namanasikÄ• rena nipannassa bhikkhuno seyyÄ• ekaseyyÄ• nÄ• n
ekaseyyaÃ±ca bhajethÄ• ti attho. __atandito_ti jaá¹…ghabalaá¹ƒ nissÄ• ya jÄ«vitakappaner
sabbÄ«riyÄ• pathesu ekakova carantoti attho. __eko damaya_nti rattiá¹-á¹-hÄ• nÄ• dÄ«su \
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitvÄ• maggaphalÄ• dhigamavasena ekova hutvÄ• attÄ• n
ramito siyÄ• _ti evaá¹ƒ attÄ• naá¹ƒ damento itthipurisasaddÄ• dÄ«hi pavivitte vananteyeva
hi sakkÄ• Ä• kiá¹‡á¹‡avihÄ• rinÄ• evaá¹ƒ attÄ• naá¹ƒ dametunti attho.

desanÄ• vasÄ• ne \Ne II 270/ \Ee III 473/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu.
mahÄ• jano ekavihÄ• rikameva patthesÄ«ti.

ekavihÄ• rittheravatthu navamaá¹ƒ.

pakiá¹‡á¹‡akavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekavÄ«satimo vaggo.

22. nirayavaggo

1. sundarÄ«paribbÄ• jikÄ• vatthu

__abhÅ«tavÄ• dÄ«_ti \Ne II 271/ \Ee III 474/ \Be II 296/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ•
sundariá¹ƒ paribbÄ• jikaá¹ƒ Ä• rabbha kathesi.

``tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jitoâ€™â€™ ti va
(Ud 38) Ä• gatameva. ayaá¹ƒ panettha saá¹…khepo --- bhagavato kira bhikkhusaá¹…ghass

mahÄ• nadÄ«naá¹ƒ mahoghasadise lÄ• bhasakkÄ• re uppanne hatalÄ• bhasakkÄ• rÄ• aÃ
khajjopanakÄ• viya nippabhÄ• hutvÄ• ekato sannipatitvÄ• mantayiá¹ƒsu --- ``mayaá¹ƒ sa
uppannakÄ• lato paá¹-á¹-hÄ• ya hatalÄ• bhasakkÄ• rÄ• , na no koci atthibhÄ• vampi jÄ• nÄ
ekato hutvÄ• samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ uppÄ• detvÄ• lÄ• bhasakkÄ• ramas
atha nesaá¹ƒ etadahosi --- ``sundariyÄ• saddhiá¹ƒ ekato hutvÄ• sakkuá¹‡issÄ• mÄ• â€™â
sundariá¹ƒ titthiyÄ• rÄ• maá¹ƒ pavisitvÄ• vanditvÄ• á¹-hitaá¹ƒ nÄ• lapiá¹ƒsu. sÄ• punappu
sallapantÄ«pi paá¹-ivacanaá¹ƒ alabhitvÄ• ``api panayyÄ• , kenaci viheá¹-hitatthÄ• â€™â€™
bhagini, samaá¹‡aá¹ƒ gotamaá¹ƒ amhe viheá¹-hetvÄ• hatalÄ• bhasakkÄ• re katvÄ• vicara
``mayÄ• ettha kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``tvaá¹ƒ khosi, bhagini, abhirÅ«pÄ•
samaá¹‡assa gotamassa ayasaá¹ƒ Ä• ropetvÄ• mahÄ• janaá¹ƒ tava kathaá¹ƒ gÄ• hÄ• pet
karohÄ«â€™â€™ ti. sÄ• taá¹ƒ sutvÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• pakkantÄ
mÄ• lÄ• gandhavilepanakappÅ«rakaá¹-ukaphalÄ• dÄ«ni gahetvÄ• sÄ• yaá¹ƒ mahÄ• janas
nagaraá¹ƒ pavisanakÄ• le jetavanÄ• bhimukhÄ« gacchati, ``kahaá¹ƒ gacchasÄ«â€™â€™ ti
gotamassa santikaá¹ƒ gamissÄ• mi, ahaÃ±hi tena saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasÄ• n
aÃ±Ã±atarasmiá¹ƒ titthiyÄ• rÄ• me vasitvÄ• pÄ• tova jetavanamaggaá¹ƒ otaritvÄ• nagarÄ•
``kiá¹ƒ, sundari, kahaá¹ƒ gatÄ• sÄ«â€™â€™ ti puá¹-á¹-hÄ• ``samaá¹‡ena gotamena saddh
vasitvÄ• taá¹ƒ kilesaratiyÄ• ramÄ• petvÄ• Ä• gatÄ• mhÄ«â€™â€™ ti vadati.

atha \Ne II 272/ \Be II 297/ te katipÄ• haccayena \Ee III 476/ dhuttÄ• naá¹ƒ kahÄ• paá¹‡e d
sundariá¹ƒ mÄ• retvÄ• samaá¹‡assa gotamassa gandhakuá¹-iyÄ• samÄ«pe mÄ• lÄ• kaca
ethÄ• â€™â€™ ti vadiá¹ƒsu. te tathÄ• akaá¹ƒsu. tato titthiyÄ• ``sundariá¹ƒ na passÄ• mÄ•
katvÄ• raÃ±Ã±o Ä• rocetvÄ• ``kahaá¹ƒ vo Ä• saá¹…kÄ• â€™â€™ ti vuttÄ• ``imesu divase
pavattiá¹ƒ na jÄ• nÄ• mÄ• â€™â€™ ti vatvÄ• ``tena hi gacchatha, naá¹ƒ vicinathÄ• â€™â€
attano upaá¹-á¹-hÄ• ke gahetvÄ• jetavanaá¹ƒ gantvÄ• vicinantÄ• mÄ• lÄ• kacavarantare t
Ä• ropetvÄ• nagaraá¹ƒ pavesetvÄ• ``samaá¹‡assa gotamassa sÄ• vakÄ• `satthÄ• rÄ• ka
paá¹-icchÄ• dessÄ• mÄ• â€™ ti sundariá¹ƒ mÄ• retvÄ• mÄ• lÄ• kacavarantare nikkhipiá¹ƒ
Ä• rocayiá¹ƒsu. rÄ• jÄ• ``tena hi gacchatha, nagaraá¹ƒ Ä• hiá¹‡á¸• athÄ• â€™â€™ ti Ä• ha
``passatha samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kammaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• pur
Ä• gamiá¹ƒsu. rÄ• jÄ• sundariyÄ• sarÄ«raá¹ƒ Ä• makasusÄ• ne aá¹-á¹-akaá¹ƒ Ä• ropetvÄ•
á¹-hapetvÄ• ariyasÄ• vake sesÄ• yebhuyyena ``passatha samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ•
vatvÄ• antonagarepi bahinagarepi bhikkhÅ« \Ee III 477/ akkosantÄ• vicaranti. bhikkhÅ« ta
tathÄ• gatassa Ä• rocesuá¹ƒ. satthÄ• ``tena hi tumhepi te manusse evaá¹ƒ paá¹-icodethÄ•
gÄ• thamÄ• ha ---

<306> á¹• 21 ``abhÅ«tavÄ• dÄ« nirayaá¹ƒ upeti,

yo vÄ• pi katvÄ• na karomicÄ• ha.

ubhopi te pecca samÄ• bhavanti,

nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™ ti ||

tattha __abhÅ«tavÄ• dÄ«_ti parassa dosaá¹ƒ adisvÄ• va musÄ• vÄ• daá¹ƒ katvÄ• tuccher
__katvÄ• _ti yo vÄ• pana pÄ• pakammaá¹ƒ katvÄ• ``nÄ• haá¹ƒ etaá¹ƒ karomÄ«â€™â€™ t
bhavantÄ«_ti te ubhopi janÄ• paralokaá¹ƒ gantvÄ• nirayaá¹ƒ upagamanena gatiyÄ• samÄ
nesaá¹ƒ paricchinnÄ• , Ä• yu pana nesaá¹ƒ na paricchinnaá¹ƒ. bahukaÃ±hi pÄ• pakammaá
paccanti, parittaá¹ƒ katvÄ• appamattakameva kÄ• laá¹ƒ. yasmÄ• pana nesaá¹ƒ ubhinnam
kammaá¹ƒ, tena vuttaá¹ƒ --- __ ``nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™ _ti. paratt
purato peccapadena sambandho. pecca parattha ito gantvÄ• te nihÄ«nakammÄ• paraloke
desanÄ• vasÄ• ne \Ee III 478/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

rÄ• jÄ• ``sundariyÄ• aÃ±Ã±ehi mÄ• ritabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti purise uyyoje
II 273/ kahÄ• paá¹‡ehi suraá¹ƒ pivantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ kariá¹ƒsu. eko eka
sundariá¹ƒ ekappahÄ• reneva mÄ• retvÄ• mÄ• lÄ• kacavarantare nikkhipitvÄ• tato laddha
hotu hotÅ«â€™â€™ ti. rÄ• japurisÄ• te dhutte gahetvÄ• raÃ±Ã±o dassesuá¹ƒ. atha ne rÄ•
mÄ• ritÄ• â€™â€™ ti pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``kehi mÄ• rÄ• pitÄ• â€™â€™ ti?
ti. rÄ• jÄ• titthiye pakkosÄ• petvÄ• pucchi. te tatheva vadiá¹ƒsu. tena hi gacchatha tumhe e
nagaraá¹ƒ Ä• hiá¹‡á¸• atha --- ``ayaá¹ƒ sundarÄ« samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ
mÄ• rÄ• pitÄ• , neva samaá¹‡assa gotamassa, na sÄ• vakÄ• naá¹ƒ doso atthi, amhÄ• kam
kariá¹ƒsu. bÄ• lamahÄ• jano tadÄ• saddahi, titthiyÄ• pi dhuttÄ• pi purisavadhadaá¹‡á¸• aá¹
paá¹-á¹-hÄ• ya buddhÄ• naá¹ƒ sakkÄ• ro mahÄ• ahosÄ«ti.

sundarÄ«paribbÄ• jikÄ• vatthu paá¹-hamaá¹ƒ.

2. duccaritaphalapÄ«á¸·itavatthu

__kÄ• sÄ• vakaá¹‡á¹-hÄ• _ti \Ee III 479/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane vi
duccaritaphalÄ• nubhÄ• vena pÄ«á¸·ite satte Ä• rabbha kathesi.

Ä• yasmÄ• hi moggallÄ• no lakkhaá¹‡attherena saddhiá¹ƒ gijjhakÅ«á¹-Ä• orohanto
aá¹-á¹-hisaá¹…khalikapetÄ• dÄ«naá¹ƒ attabhÄ• ve disvÄ• sitaá¹ƒ karonto lakkhaá¹‡atthere
puá¹-á¹-ho ``akÄ• lo, Ä• vuso, imassa paÃ±hassa, tathÄ• gatassa santike maá¹ƒ puccheyyÄ
tathÄ• gatassa santike therena puá¹-á¹-ho aá¹-á¹-hisaá¹…khalikapetÄ• dÄ«naá¹ƒ diá¹-á¹-ha
``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ bhikkhuá¹ƒ vehÄ• sa
gacchantaá¹ƒ, tassa saá¹…ghÄ• á¹-ipi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• ... pe ... kÄ• y
tiÄ• dinÄ• (Vin III 230; SN a II 218) nayena saddhiá¹ƒ pattacÄ«varakÄ• yabandhanÄ• dÄ«h

sahadhammike Ä• rocesi. satthÄ• tesaá¹ƒ kassapadasabalassa sÄ• sane pabbajitvÄ• pab
asakkontÄ• naá¹ƒ pÄ• pabhÄ• vaá¹ƒ Ä• cikkhitvÄ• tasmiá¹ƒ khaá¹‡e tattha nisinnÄ• naá¹ƒ
pÄ• pabhikkhÅ«naá¹ƒ duccaritakammassa vipÄ• kaá¹ƒ dassento imaá¹ƒ gÄ• thamÄ• ha ---

<307> á¹• 21 ``kÄ• sÄ• vakaá¹‡á¹-hÄ• bahavo, pÄ• padhammÄ• asaÃ±Ã±atÄ• .

pÄ• pÄ• pÄ• pehi kammehi, nirayaá¹ƒ te upapajjareâ€™â€™ ti ||

tattha \Ne II 274/ \Ee III 480/ __kÄ• sÄ• vakaá¹‡á¹-hÄ• _ti kÄ• sÄ• vena paliveá¹-hitakaá¹‡á
__pÄ• padhammÄ• _ti lÄ• makadhammÄ• . __asaÃ±Ã±atÄ• _ti kÄ• yÄ• disaá¹ƒyamarahitÄ
attanÄ• katehi akusalakammehi nirayaá¹ƒ upapajjanti, te tattha paccitvÄ• tato cutÄ• vipÄ•
evaá¹ƒ paccantÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

duccaritaphalapÄ«á¸·itavatthu dutiyaá¹ƒ.

3. vaggumudÄ• tÄ«riyabhikkhuvatthu

__seyyo ayoguá¸·o_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• vesÄ• liá¹ƒ upanissÄ• ya mahÄ•
vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbha kathesi. vatthu uttarimanussadhammapÄ• rÄ• jike
Ä• gatameva.

tadÄ• hi satthÄ• te bhikkhÅ« ``kiá¹ƒ pana tumhe, bhikkhave, udarassatthÄ• ya gihÄ«naá¹
uttarimanussadhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitthÄ• â€™â€™ ti vatvÄ• tehi ``Ä• ma, bha
anekapariyÄ• yena garahitvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<308> á¹• 21 ``seyyo \Ee III 481/ ayoguá¸·o bhutto, tatto aggisikhÅ«pamo.

yaÃ±ce bhuÃ±jeyya dussÄ«lo, raá¹-á¹-hapiá¹‡á¸• amasaÃ±Ã±atoâ€™â€™ ti ||

tattha \Be II 300/ __yaÃ±ce bhuÃ±jeyyÄ• _ti yaá¹ƒ dussÄ«lo nissÄ«lapuggalo kÄ• yÄ• dÄ«h
raá¹-á¹-havÄ• sÄ«hi saddhÄ• ya dinnaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ ``samaá¹‡omhÄ«â€™â€™
bhuÃ±jeyya, tatto Ä• ditto aggivaá¹‡á¹‡o ayoguá¸·ova bhutto seyyo sundarataro. kiá¹ƒ kÄ• n
ekova attabhÄ• vo jhÄ• yeyya, dussÄ«lo pana saddhÄ• deyyaá¹ƒ bhuÃ±jitvÄ• anekÄ• nipi
pacceyyÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

vaggumudÄ• tÄ«riyabhikkhuvatthu tatiyaá¹ƒ.

4. khemakaseá¹-á¹-hiputtavatthu

__cattÄ• ri_ \Ne II 275/ __á¹-hÄ• nÄ• nÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane v
anÄ• thapiá¹‡á¸• ikassa bhÄ• gineyyaá¹ƒ khemakaá¹ƒ nÄ• ma seá¹-á¹-hiputtaá¹ƒ Ä• rabbha

so kira abhirÅ«po ahosi, yebhuyyena itthiyo taá¹ƒ disvÄ• rÄ• gÄ• bhibhÅ«tÄ• sakabhÄ• v
nÄ• sakkhiá¹ƒsu. sopi paradÄ• rakammÄ• bhiratova ahosi. atha naá¹ƒ rattiá¹ƒ rÄ• japurisÄ•
dassesuá¹ƒ. rÄ• jÄ• mahÄ• seá¹-á¹-hissa lajjÄ• mÄ«ti taá¹ƒ kiÃ±ci avatvÄ• vissajjÄ• pesi.
III 482/. atha naá¹ƒ dutiyampi tatiyampi rÄ• japurisÄ• gahetvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• j
mahÄ• seá¹-á¹-hi, taá¹ƒ pavattiá¹ƒ sutvÄ• taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• taá¹ƒ
``bhante, imassa dhammaá¹ƒ desethÄ• â€™â€™ ti Ä• ha. satthÄ• tassa saá¹ƒvegakathaá¹
dosaá¹ƒ dassento imÄ• gÄ• thÄ• abhÄ• si ---

<309> á¹• 21 ``cattÄ• ri á¹-hÄ• nÄ• ni naro pamatto,

Ä• pajjati paradÄ• rÅ«pasevÄ«.

apuÃ±Ã±alÄ• bhaá¹ƒ na nikÄ• maseyyaá¹ƒ,

nindaá¹ƒ tatÄ«yaá¹ƒ nirayaá¹ƒ catutthaá¹ƒ ||

<310> á¹• 21 ``apuÃ±Ã±alÄ• bho \Be II 301/ ca gatÄ« ca pÄ• pikÄ• ,

bhÄ«tassa bhÄ«tÄ• ya ratÄ« ca thokikÄ• .

rÄ• jÄ• ca daá¹‡á¸• aá¹ƒ garukaá¹ƒ paá¹‡eti,

tasmÄ• naro paradÄ• raá¹ƒ na seveâ€™â€™ ti ||

tattha __á¹-hÄ• nÄ• nÄ«_ti dukkhakÄ• raá¹‡Ä• ni. __pamatto_ti sativossaggena samannÄ•
pÄ• puá¹‡Ä• ti. __paradÄ• rÅ«pasevÄ«_ti paradÄ• raá¹ƒ upasevanto uppathacÄ• rÄ«. __ap
akusalalÄ• bhaá¹ƒ. __na nikÄ• maseyya_nti yathÄ• icchati, evaá¹ƒ seyyaá¹ƒ alabhitvÄ• ar
kÄ• laá¹ƒ seyyaá¹ƒ labhati. __apuÃ±Ã±alÄ• bho cÄ• _ti evaá¹ƒ tassa ayaÃ±ca apuÃ±Ã±alÄ
nirayasaá¹…khÄ• tÄ• pÄ• pikÄ• gati hoti. __ratÄ« ca thokikÄ• _ti yÄ• tassa bhÄ«tassa bh
rati, sÄ• pi thokikÄ• parittÄ• hoti. __garuka_nti rÄ• jÄ• ca hatthacchedÄ• divasena garuka

276/ paá¹‡eti. __tasmÄ• _ti yasmÄ• paradÄ• raá¹ƒ sevanto etÄ• ni apuÃ±Ã±Ä• dÄ«ni pÄ• na seveyyÄ• ti attho.

desanÄ• vasÄ• ne \Ee III 483/ khemako sotÄ• pattiphale patiá¹-á¹-hahi. tato paá¹-á¹-hÄ• ya vÄ«tinÄ• mesi. kiá¹ƒ panassa pubbakammanti? so kira kassapabuddhakÄ• le uttamamallo h suvaá¹‡á¹‡apaá¹-Ä• kÄ• dasabalassa kaÃ±canathÅ«pe Ä• ropetvÄ• patthanaá¹ƒ paá¹-á¹-h Ã±Ä• tisÄ• lohititthiyo avasesÄ• maá¹ƒ disvÄ• rajjantÅ«â€™â€™ ti. idamassa pubbakamm nibbattanibbattaá¹-á¹-hÄ• ne disvÄ• paresaá¹ƒ itthiyo sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ nÄ

khemakaseá¹-á¹-hiputtavatthu catutthaá¹ƒ.

5. dubbacabhikkhuvatthu

__kuso yathÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ d kathesi.

eko kira bhikkhu asaÃ±cicca ekaá¹ƒ tiá¹‡aá¹ƒ chinditvÄ• kukkucce uppanne ekaá¹ƒ bhikkh ``Ä• vuso, yo tiá¹‡aá¹ƒ chindati, tassa kiá¹ƒ hotÄ«â€™â€™ ti taá¹ƒ attanÄ• katabhÄ• vaá¹ƒ atha naá¹ƒ itaro ``tvaá¹ƒ \Be II 302/ tiá¹‡assa chinnakÄ• raá¹‡Ä• kiÃ±ci hotÄ«ti saÃ±Ã±aá¹ƒ kiÃ±ci hoti, desetvÄ• pana muccatÄ«â€™â€™ ti vatvÄ• sayampi \Ee III 484/ ubhohi hatthe aggahesi. bhikkhÅ« taá¹ƒ pavattiá¹ƒ satthu Ä• rocesuá¹ƒ. satthÄ• taá¹ƒ bhikkhuá¹ƒ anekap dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<311> á¹• 21 ``kuso yathÄ• duggahito, hatthamevÄ• nukantati.

sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yupakaá¸• á¸• hati ||

<312> á¹• 21 ``yaá¹ƒ kiÃ±ci sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ vataá¹ƒ.

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, na taá¹ƒ hoti mahapphalaá¹ƒ ||

<313> á¹• 21 ``kayirÄ• \Ne II 277/ ce kayirÄ• thenaá¹ƒ, daá¸·hamenaá¹ƒ parakkame.

sithilo hi paribbÄ• jo, bhiyyo Ä• kirate rajaâ€™â€™ nti ||

tattha __kuso_ti yaá¹ƒ kiÃ±ci tikhiá¹‡adhÄ• raá¹ƒ tiá¹‡aá¹ƒ antamaso tÄ• lapaá¹‡á¹‡ampi, y duggahito, tassa hatthaá¹ƒ anukantati phÄ• leti, evameva samaá¹‡adhammasaá¹…khÄ• taá khaá¹‡á¸• asÄ«lÄ• ditÄ• ya dupparÄ• maá¹-á¹-haá¹ƒ __nirayÄ• yupakaá¸• á¸• hati, _ niraye

__sithila_nti olÄ«yitvÄ• karaá¹‡ena sithilagÄ• haá¹ƒ katvÄ• kataá¹ƒ yaá¹ƒkiÃ±ci kammaá¹ƒ
__saá¹ƒkiliá¹-á¹-ha_nti \Ee III 485/ vesiyÄ• dikesu agocaresu caraá¹‡ena saá¹ƒkiliá¹-á¹-haá¹
__saá¹…kassara_nti saá¹…kÄ• hi saritabbaá¹ƒ, uposathakiccÄ• dÄ«su aÃ±Ã±atarakiccena
disvÄ• ``addhÄ• ime mama cariyaá¹ƒ Ã±atvÄ• maá¹ƒ ukkhipitukÄ• mÄ• va sannipatitÄ• â
Ä• saá¹…kÄ• hi saritaá¹ƒ ussaá¹…kitaá¹ƒ parisaá¹…kitaá¹ƒ. __na taá¹ƒ hotÄ«_ti taá¹ƒ evar
samaá¹‡adhammasaá¹…khÄ• taá¹ƒ brahmacariyaá¹ƒ tassa puggalassa mahapphalaá¹ƒ na
mahapphalÄ• bhÄ• veneva bhikkhadÄ• yakÄ• nampissa na mahapphalaá¹ƒ hotÄ«ti attho. _
kammaá¹ƒ kareyya, taá¹ƒ kareyyÄ• theva. __daá¸·hamenaá¹ƒ parakkame_ti thirakatameva
hutvÄ• enaá¹ƒ kayirÄ• . __paribbÄ• jo_ti sithilabhÄ• vena kato khaá¹‡á¸• Ä• dibhÄ• vappat
Ä• kirate raja_nti abbhantare vijjamÄ• naá¹ƒ rÄ• garajÄ• diá¹ƒ evarÅ«po samaá¹‡adhammo
kho tassa upari aparampi rÄ• garajÄ• diá¹ƒ Ä• kiratÄ«ti attho.

desanÄ• vasÄ• ne \Be II 303/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu, sopi bhikkhu
pacchÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

dubbacabhikkhuvatthu paÃ±camaá¹ƒ.

6. issÄ• pakatitthivatthu

__akata_nti \Ee III 486/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±atara
itthiá¹ƒ Ä• rabbha kathesi.

tassÄ• kira sÄ• miko ekÄ• ya gehadÄ• siyÄ• saddhiá¹ƒ santhavaá¹ƒ akÄ• si. sÄ• issÄ• p
hatthapÄ• desu bandhitvÄ• tassÄ• kaá¹‡á¹‡anÄ• saá¹ƒ chinditvÄ• ekasmiá¹ƒ guá¸·hagab
pidahitvÄ• tassa kammassa attanÄ• katabhÄ• vaá¹ƒ paá¹-icchÄ• detuá¹ƒ ``ehi, ayya, vihÄ
\Ne II 278/ suá¹‡issÄ• mÄ• â€™â€™ ti sÄ• mikaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• dhamm
athassÄ• Ä• gantukaÃ±Ä• takÄ• gehaá¹ƒ Ä• gantvÄ• dvÄ• raá¹ƒ vivaritvÄ• taá¹ƒ vippakÄ
mocayiá¹ƒsu. sÄ• vihÄ• raá¹ƒ gantvÄ• catuparisamajjhe á¹-hitÄ• tamatthaá¹ƒ dasabalassa
vacanaá¹ƒ sutvÄ• ``duccaritaá¹ƒ nÄ• ma `idaá¹ƒ me aÃ±Ã±e na jÄ• nantÄ«â€™ ti appamat
aÃ±Ã±asmiá¹ƒ ajÄ• nantepi sucaritameva kÄ• tabbaá¹ƒ. paá¹-icchÄ• detvÄ• katampi hi duc
pacchÄ• nutÄ• paá¹ƒ karoti, sucaritaá¹ƒ pÄ• mojjameva janetÄ«â€™â€™ ti vatvÄ• imaá¹ƒ

<314> á¹• 21 ``akataá¹ƒ dukkaá¹-aá¹ƒ seyyo, pacchÄ• tappati dukkaá¹-aá¹ƒ.

kataÃ±ca sukataá¹ƒ seyyo, yaá¹ƒ katvÄ• nÄ• nutappatÄ«â€™â€™ ti ||

tattha __dukkaá¹-a_nti sÄ• vajjaá¹ƒ apÄ• yasaá¹ƒvattanikaá¹ƒ kammaá¹ƒ akatameva seyyo
__pacchÄ• tappatÄ«_ti \Ee III 487/ taÃ±hi anussaritÄ• nussaritakÄ• le tappatiyeva. __sukat

sukhadÄ• yakaá¹ƒ sugatisaá¹ƒvattanikameva kammaá¹ƒ kataá¹ƒ seyyo. __yaá¹ƒ katvÄ• _ti
pacchÄ• anussaraá¹‡akÄ• le na tappati nÄ• nutappati, somanassajÄ• tova hoti, taá¹ƒ kam

desanÄ• vasÄ• ne upÄ• sako ca sÄ• ca itthÄ« sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. taÃ±ca
bhujissaá¹ƒ katvÄ• dhammacÄ• riniá¹ƒ kariá¹ƒsÅ«ti.

issÄ• pakatitthivatthu chaá¹-á¹-haá¹ƒ.

7. sambahulabhikkhuvatthu

__nagaraá¹ƒ_ \Be II 304/ __yathÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharar
bhikkhÅ« Ä• rabbha kathesi.

te kira ekasmiá¹ƒ paccante vassaá¹ƒ upagantvÄ• paá¹-hamamÄ• se sukhaá¹ƒ vihariá¹ƒsu.
Ä• gantvÄ• tesaá¹ƒ gocaragÄ• maá¹ƒ paharitvÄ• karamare gahetvÄ• agamaá¹ƒsu. tato pa
corÄ• naá¹ƒ paá¹-ibÄ• hanatthÄ• ya taá¹ƒ paccantanagaraá¹ƒ abhisaá¹…kharontÄ• te bhik
upaá¹-á¹-hÄ• tuá¹ƒ okÄ• saá¹ƒ na labhiá¹ƒsu. te aphÄ• sukaá¹ƒ vassaá¹ƒ vasitvÄ• vutthava
sÄ• vatthiá¹ƒ \Ee III 488/ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. satt
katapaá¹-isanthÄ• ro ``kiá¹ƒ, bhikkhave \Ne II 279/, sukhaá¹ƒ vasitthÄ• â€™â€™ ti pucchitv
paá¹-hamamÄ• sameva sukhaá¹ƒ vasimhÄ• , majjhimamÄ• se corÄ• gÄ• maá¹ƒ pahariá¹ƒs
nagaraá¹ƒ abhisaá¹…kharontÄ• sakkaccaá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ okÄ• saá¹ƒ na labhiá¹ƒsu
vassaá¹ƒ vasimhÄ• â€™â€™ ti vutte ``alaá¹ƒ, bhikkhave, mÄ• cintayittha, phÄ• suvihÄ• ro
dullabho, bhikkhunÄ• nÄ• ma yathÄ• te manussÄ• nagaraá¹ƒ gopayiá¹ƒsu, evaá¹ƒ attabh
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<315> á¹• 21 ``nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ santarabÄ• hiraá¹ƒ.

evaá¹ƒ gopetha attÄ• naá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• â€™â€™ ti ||

tattha __santarabÄ• hira_nti, bhikkhave, yathÄ• tehi manussehi taá¹ƒ paccantanagaraá¹ƒ
thirÄ• ni karontehi saantaraá¹ƒ, aá¹-á¹-Ä• lakaparikhÄ• dÄ«ni thirÄ• ni karontehi sabÄ• hiran
suguttaá¹ƒ kataá¹ƒ, evaá¹ƒ tumhepi satiá¹ƒ upaá¹-á¹-hapetvÄ• ajjhattikÄ• ni cha dvÄ• rÄ• n
dvÄ• rarakkhikaá¹ƒ satiá¹ƒ avissajjetvÄ• yathÄ• gayhamÄ• nÄ• ni bÄ• hirÄ• ni cha Ä• yata
upaghÄ• tÄ• ya saá¹ƒvattanti, tathÄ• aggahaá¹‡ena tÄ• nipi thirÄ• ni katvÄ• \Ee III 489/ te
dvÄ• rarakkhikaá¹ƒ satiá¹ƒ appahÄ• ya vicarantÄ• attÄ• naá¹ƒ gopethÄ• ti attho. __khaá¹‡
hi evaá¹ƒ attÄ• naá¹ƒ na gopeti, taá¹ƒ puggalaá¹ƒ ayaá¹ƒ buddhuppÄ• dakhaá¹‡o majjhima

sammÄ• diá¹-á¹-hiyÄ• paá¹-iladdhakhaá¹‡o channaá¹ƒ Ä• yatanÄ• naá¹ƒ avekallakhaá¹‡ot
II 305/ atikkamati, so khaá¹‡o tumhe mÄ• atikkamatu. __khaá¹‡Ä• tÄ«tÄ• _ti ye hi taá¹ƒ kh
puggale so ca khaá¹‡o atÄ«to, te nirayamhi samappitÄ• hutvÄ• tattha nibbattitvÄ• socant

desanÄ• vasÄ• ne te bhikkhÅ« uppannasaá¹ƒvegÄ• arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

sambahulabhikkhuvatthu sattamaá¹ƒ.

8. nigaá¹‡á¹-havatthu

__alajjitÄ• ye_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto nigaá¹‡á¹-he Ä• rab

ekasmiÃ±hi \Ne II 280/ divase bhikkhÅ« nigaá¹‡á¹-he disvÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesu
appaá¹-icchannehi acelakehi ime nigaá¹‡á¹-hÄ• varatarÄ• , ye ekaá¹ƒ purimapassampi tÄ•
sahirikÄ• maÃ±Ã±e eteâ€™â€™ ti. taá¹ƒ sutvÄ• nigaá¹‡á¹-hÄ• ``na mayaá¹ƒ etena kÄ• ra
paá¹ƒsurajÄ• dayo \Ee III 490/ pana puggalÄ• eva, jÄ«vitindriyapaá¹-ibaddhÄ• eva, te no b
patiá¹ƒsÅ«ti iminÄ• kÄ• raá¹‡ena paá¹-icchÄ• demÄ• â€™â€™ ti vatvÄ• tehi saddhiá¹ƒ vÄ
kathaá¹ƒ kathesuá¹ƒ. bhikkhÅ« satthÄ• raá¹ƒ upasaá¹…kamitvÄ• nisinnakÄ• le taá¹ƒ pavat
satthÄ• , ``bhikkhave, alajjitabbena lajjitvÄ• lajjitabbena alajjamÄ• nÄ• nÄ• ma duggatiparÄ
hontÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<316> á¹• 21 ``alajjitÄ• ye lajjanti, lajjitÄ• ye na lajjare.

micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti duggatiá¹ƒ ||

<317> á¹• 21 ``abhaye bhayadassino, bhaye cÄ• bhayadassino.

micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti duggatiâ€™â€™ nti ||

tattha __alajjitÄ• ye_ti alajjitabbena. bhikkhÄ• bhÄ• janaÃ±hi alajjitabbaá¹ƒ nÄ• ma, te pana
paá¹-icchÄ• detvÄ• vicarantÄ• tena lajjanti nÄ• ma. __lajjitÄ• ye_ti apaá¹-icchannena hiriko
lajjitabbena. te pana taá¹ƒ apaá¹-icchÄ• detvÄ• vicarantÄ• \Be II 306/ lajjitÄ• ye na lajjanti
tesaá¹ƒ alajjitabbena \Ee III 491/ lajjitaá¹ƒ lajjitabbena alajjitaá¹ƒ tucchagahaá¹‡abhÄ• vena
aÃ±Ã±athÄ• gahaá¹‡abhÄ• vena ca micchÄ• diá¹-á¹-hi hoti. taá¹ƒ samÄ• diyitvÄ• vicarantÄ
micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• sattÄ• nirayÄ• dibhedaá¹ƒ duggatiá¹ƒ gacchantÄ«ti atth
bhikkhÄ• bhÄ• janaá¹ƒ nissÄ• ya rÄ• gadosamohamÄ• nadiá¹-á¹-hikilesaduccaritabhayÄ• n
bhikkhÄ• bhÄ• janaá¹ƒ abhayaá¹ƒ nÄ• ma, bhayena taá¹ƒ paá¹-icchÄ• dentÄ• pana abhay
hirikopÄ«naá¹…gaá¹ƒ pana nissÄ• ya rÄ• gÄ• dÄ«naá¹ƒ uppajjanato taá¹ƒ bhayaá¹ƒ nÄ• m

__bhaye cÄ• bhayadassino_. tassa taá¹ƒ ayathÄ• gahaá¹‡assa samÄ• dinnattÄ• micchÄ• duggahiá¹ƒ gacchantÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« nigaá¹‡á¹-hÄ• saá¹ƒviggamÄ• nasÄ• pabbajiá¹ƒsu, sampattÄ• ahosÄ«ti.

nigaá¹‡á¹-havatthu aá¹-á¹-hamaá¹ƒ.

9. titthiyasÄ• vakavatthu

__avajje_ti \Ne II 281/ \Ee III 492/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto tit Ä• rabbha kathesi.

ekasmiÃ±hi samaye aÃ±Ã±atitthiyasÄ• vakÄ• attano putte sammÄ• diá¹-á¹-hikÄ• naá¹ƒ up saddhiá¹ƒ saparivÄ• re kÄ«á¸·amÄ• ne disvÄ• gehaá¹ƒ Ä• gatakÄ• le ``na vo samaá¹‡Ä• s nÄ• pi tesaá¹ƒ vihÄ• raá¹ƒ pavisitabbaâ€™â€™ nti sapathaá¹ƒ kÄ• rayiá¹ƒsu. te ekadivasaâ bahidvÄ• rakoá¹-á¹-hakasÄ• mante kÄ«á¸·antÄ• pipÄ• sitÄ• ahesuá¹ƒ. athekaá¹ƒ upÄ• sal gantvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• amhÄ• kampi Ä• harÄ• hÄ«â€™â€™ ti pahiá¹‡iá¹ƒsu. so v satthÄ• raá¹ƒ vanditvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ satthÄ• pivitvÄ• gantvÄ• itarepi pÄ• nÄ«yapivanatthÄ• ya idheva pesehÄ«â€™â€™ ti Ä• ha. so ta pÄ• nÄ«yaá¹ƒ piviá¹ƒsu. satthÄ• te pakkosÄ• petvÄ• tesaá¹ƒ sappÄ• yaá¹ƒ dhammakatha katvÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pesi. te sakÄ• ni gehÄ• ni gantvÄ• tamatth Ä• rocesuá¹ƒ \Be II 307/ \Ee III 493/. atha nesaá¹ƒ mÄ• tÄ• pitaro ``puttakÄ• no vipannadiá jÄ• tÄ• â€™â€™ ti domanassappattÄ• parideviá¹ƒsu. atha tesaá¹ƒ chekÄ• sambahulÄ• p Ä• gantvÄ• domanassavÅ«pasamanatthÄ• ya dhammaá¹ƒ kathayiá¹ƒsu. te tesaá¹ƒ kathaá samaá¹‡assa gotamasseva niyyÄ• dessÄ• mÄ• â€™â€™ ti mahantena Ã±Ä• tigaá¹‡ena sa satthÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si --

<318> á¹• 21 ``avajje vajjamatino, vajje cÄ• vajjadassino.

micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti duggatiá¹ƒ ||

<319> á¹• 21 ``vajjaÃ±ca vajjato Ã±atvÄ• , avajjaÃ±ca avajjato.

sammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti suggatiâ€™â€™ nti ||

tattha __avajje_ti dasavatthukÄ• ya sammÄ• diá¹-á¹-hiyÄ• , tassÄ• upanissayabhÅ«te dha vajjaá¹ƒ idanti uppannamatino. dasavatthukÄ• ya micchÄ• diá¹-á¹-hiyÄ• pana tassÄ• upan

avajjadassino, etissÄ• avajjaá¹ƒ vajjato vajjaÃ±ca avajjato Ã±atvÄ• \Ee III 494/ gahaá¹‡asa
micchÄ• diá¹-á¹-hiyÄ• samÄ• dinnattÄ• micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• sattÄ• duggatia
dutiyagÄ• thÄ• ya vuttavipariyÄ• yena attho veditabbo.

desanÄ• vasÄ• ne \Ne II 282/ sabbepi te tÄ«su saraá¹‡esu patiá¹-á¹-hÄ• ya aparÄ• paraá¹
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsÅ«ti.

titthiyasÄ• vakavatthu navamaá¹ƒ.

nirayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• vÄ«satimo vaggo.

23. nÄ• gavaggo

1. attadantavatthu

__ahaá¹ƒ_ \Ne II 283/ \Ee IV 1/ \Be II 308/ __nÄ• go vÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ sat
viharanto attÄ• naá¹ƒ Ä• rabbha kathesi. vatthu appamÄ• davaggassa Ä• digÄ• thÄ• vaá¹‡a
vuttaÃ±hetaá¹ƒ tattha (Dhp-a I sÄ• mÄ• vativatthu) ---

mÄ• gaá¹‡á¸• iyÄ• tÄ• saá¹ƒ kiÃ±ci kÄ• tuá¹ƒ asakkuá¹‡itvÄ• ``samaá¹‡assa gotamassev
karissÄ• mÄ«â€™â€™ ti nÄ• garÄ• naá¹ƒ laÃ±jaá¹ƒ datvÄ• ``samaá¹‡aá¹ƒ gotamaá¹ƒ ante
carantaá¹ƒ dÄ• sakammakaraporisehi saddhiá¹ƒ akkosetvÄ• paribhÄ• setvÄ• palÄ• pethÄ
micchÄ• diá¹-á¹-hikÄ• tÄ«su ratanesu appasannÄ• antonagaraá¹ƒ paviá¹-á¹-haá¹ƒ satthÄ•
``corosi bÄ• losi mÅ«á¸·hosi thenosi oá¹-á¹-hosi goá¹‡osi gadrabhosi nerayikosi tiracchÄ• na
tuyhaá¹ƒ \Ee IV 2/ sugati, duggatiyeva tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti dasahi akko
paribhÄ• santi. taá¹ƒ sutvÄ• Ä• yasmÄ• Ä• nando satthÄ• raá¹ƒ etadavoca --- ``bhante, im
paribhÄ• santi, ito aÃ±Ã±attha gacchÄ• mÄ• â€™â€™ ti. ``kuhiá¹ƒ, Ä• nandÄ• â€™â€™ ti?
bhanteâ€™â€™ ti. ``tattha manussesu akkosantesu paribhÄ• santesu puna kattha gamissÄ
``tatopi aÃ±Ã±aá¹ƒ nagaraá¹ƒ, bhanteâ€™â€™ ti. ``tattha manussesu akkosantesu paribhÄ
gamissÄ• mÄ• nandÄ• â€™â€™ ti. ``tatopi aÃ±Ã±aá¹ƒ nagaraá¹ƒ, bhanteâ€™â€™ ti. ``Ä•
vaá¹-á¹-ati, yattha adhikaraá¹‡aá¹ƒ uppannaá¹ƒ, tattheva tasmiá¹ƒ vÅ«pasante aÃ±Ã±attha
ke pana te, Ä• nanda, akkosantÄ«â€™â€™ ti. ``bhante, dÄ• sakammakare upÄ• dÄ• ya sa
``ahaá¹ƒ, Ä• nanda, saá¹…gÄ• maá¹ƒ otiá¹‡á¹‡ahatthisadiso. saá¹…gÄ• maá¹ƒ otiá¹‡á¹‡ah
Ä• gate sare sahituá¹ƒ bhÄ• ro, tatheva bahÅ«hi dussÄ«lehi kathitakathÄ• naá¹ƒ sahanaá¹ƒ
bhÄ• roâ€™â€™ ti vatvÄ• attÄ• naá¹ƒ Ä• rabbha dhammaá¹ƒ desento imÄ• gÄ• thÄ• abh

<320> á¹• 21 ``ahaá¹ƒ nÄ• gova saá¹…gÄ• me, cÄ• pato patitaá¹ƒ saraá¹ƒ.

ativÄ• kyaá¹ƒ titikkhissaá¹ƒ, dussÄ«lo hi bahujjano ||

<321> á¹• 21 ``dantaá¹ƒ \Ne II 284/ \Be II 309/ nayanti samitiá¹ƒ, dantaá¹ƒ rÄ• jÄ• bhirÅ«ha

danto seá¹-á¹-ho manussesu, yotivÄ• kyaá¹ƒ titikkhati ||

<322> á¹• 21 ``varamassatarÄ• dantÄ• , Ä• jÄ• nÄ«yÄ• ca sindhavÄ• .

kuÃ±jarÄ• ca mahÄ• nÄ• gÄ• , attadanto tato varaâ€™â€™ nti ||

tattha __nÄ• govÄ• _ti hatthÄ« viya. __cÄ• pato patita_nti dhanuto muttaá¹ƒ. __ativÄ• kya_
aá¹-á¹-haanariyavohÄ• ravasena pavattaá¹ƒ vÄ«tikkamavacanaá¹ƒ. __titikkhissa_nti yathÄ•
sudanto mahÄ• nÄ• go khamo sattipahÄ• rÄ• dÄ«ni cÄ• pato muccitvÄ• attani patite sare a
evameva evarÅ«paá¹ƒ ativÄ• kyaá¹ƒ titikkhissaá¹ƒ, sahissÄ• mÄ«ti attho. __dussÄ«lo hÄ«_
lokiyamahÄ• jano bahudussÄ«lo attano attano rucivasena vÄ• caá¹ƒ nicchÄ• retvÄ• ghaá¹-
adhivÄ• sanaá¹ƒ ajjhupekkhanameva mama bhÄ• ro. __samiti_nti uyyÄ• nakÄ«á¸·amaá¹‡á
gacchantÄ• \Ee IV 4/ dantameva goá¹‡ajÄ• tiá¹ƒ vÄ• assajÄ• tiá¹ƒ vÄ• yÄ• ne yojetvÄ• n
tathÄ• rÅ«peheva vÄ• hanehi gacchanto rÄ• jÄ• pi dantameva abhirÅ«hati. __manussesÅ«
ariyamaggehi danto nibbisevanova seá¹-á¹-ho. __yotivÄ• kya_nti yo evarÅ«paá¹ƒ atikkamav
vuccamÄ• nampi titikkhati na paá¹-ippharati na vihaÃ±Ã±ati, evarÅ«po danto seá¹-á¹-hoti at

__assatarÄ• _ti vaá¸·avÄ• ya gadrabhena jÄ• tÄ• . __Ä• jÄ• nÄ«yÄ• _ti yaá¹ƒ assadamasÄ
tassa khippaá¹ƒ jÄ• nanasamatthÄ• . __sindhavÄ• _ti sindhavaraá¹-á¹-he jÄ• tÄ• assÄ• . _
kuÃ±jarasaá¹…khÄ• tÄ• mahÄ• hatthino. __attadanto_ti ete assatarÄ• ca sindhavÄ• ca ku
varaá¹ƒ, na adantÄ• . yo pana catÅ«hi ariyamaggehi attano dantatÄ• ya attadanto nibbiseva
varaá¹ƒ, sabbehipi etehi uttaritaroti attho.

desanÄ• vasÄ• ne laÃ±jaá¹ƒ gahetvÄ• vÄ«thisiá¹…ghÄ• á¹-akÄ• dÄ«su á¹-hatvÄ• \Ee IV
sabbopi so mahÄ• jano sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡Ä«ti.

attadantavatthu paá¹-hamaá¹ƒ.

2. hatthÄ• cariyapubbakabhikkhuvatthu

__na_ \Ne II 285/ \Be II 310/ __hi etehÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vi
hatthÄ• cariyapubbakaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi.

so kira ekadivasaá¹ƒ aciravatÄ«nadÄ«tÄ«re hatthidamakaá¹ƒ ``ekaá¹ƒ hatthiá¹ƒ damessÄ•
icchitaá¹ƒ kÄ• raá¹‡aá¹ƒ sikkhÄ• petuá¹ƒ asakkontaá¹ƒ disvÄ• samÄ«pe á¹-hite bhikkhÅ« Ä
``Ä• vuso, sace ayaá¹ƒ hatthÄ• cariyo imaá¹ƒ hatthiá¹ƒ asukaá¹-á¹-hÄ• ne nÄ• ma vijjheyya
kÄ• raá¹‡aá¹ƒ sikkhÄ• peyyÄ• â€™â€™ ti. so tassa kathaá¹ƒ sutvÄ• tathÄ• katvÄ• taá¹ƒ
te bhikkhÅ« taá¹ƒ pavattiá¹ƒ satthu Ä• rocesuá¹ƒ. satthÄ• taá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ
evaá¹ƒ vuttaâ€™â€™ nti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte vigarahitvÄ• ``kiá
hatthiyÄ• nena vÄ• aÃ±Ã±ena vÄ• dantena. na hi etehi yÄ• nehi agatapubbaá¹ƒ á¹-hÄ• na
IV 6/ nÄ• ma atthi, attanÄ• pana sudantena sakkÄ• agatapubbaá¹ƒ á¹-hÄ• naá¹ƒ gantuá¹ƒ
damehi, kiá¹ƒ te etesaá¹ƒ damanenÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<323> á¹• 21 ``na hi etehi yÄ• nehi, gaccheyya agataá¹ƒ disaá¹ƒ.

yathÄ• ttanÄ• sudantena, danto dantena gacchatÄ«â€™â€™ ti ||

tassattho --- yÄ• ni tÄ• ni hatthiyÄ• nÄ• dÄ«ni yÄ• nÄ• ni, na hi etehi yÄ• nehi koci puggalo
agatapubbattÄ• ``agataâ€™â€™ nti saá¹…khÄ• taá¹ƒ nibbÄ• nadisaá¹ƒ tathÄ• gaccheyya
indriyadamena aparabhÄ• ge ariyamaggabhÄ• vanÄ• ya sudantena danto nibbisevano sapp
agatapubbaá¹ƒ disaá¹ƒ gacchati, dantabhÅ«miá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• attadamanamev

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

hatthÄ• cariyapubbakabhikkhuvatthu dutiyaá¹ƒ.

3. parijiá¹‡á¹‡abrÄ• hmaá¹‡aputtavatthu

__dhanapÄ• lo_ti \Ne II 286/ \Ee IV 7/ \Be II 311/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• sÄ• v
aÃ±Ã±atarassa parijiá¹‡á¹‡abrÄ• hmaá¹‡assa putte Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kireko brÄ• hmaá¹‡o aá¹-á¹-hasatasahassavibhavo vayappattÄ• naá¹ƒ catu
Ä• vÄ• haá¹ƒ katvÄ• cattÄ• ri satasahassÄ• ni adÄ• si. athassa brÄ• hmaá¹‡iyÄ• kÄ• laka
--- ``sace ayaá¹ƒ aÃ±Ã±aá¹ƒ brÄ• hmaá¹‡iá¹ƒ Ä• nessati, tassÄ• kucchiyaá¹ƒ nibbattÄ• naá
bhijjissati, handa naá¹ƒ mayaá¹ƒ saá¹…gaá¹‡hissÄ• mÄ• â€™â€™ ti te taá¹ƒ paá¹‡Ä«tehi g
upaá¹-á¹-hahantÄ• hatthapÄ• dasambÄ• hanÄ• dÄ«ni karontÄ• upaá¹-á¹-hahitvÄ• ekadiva
vuá¹-á¹-hitassa hatthapÄ• de sambÄ• hantÄ• pÄ• á¹-iyekkaá¹ƒ gharÄ• vÄ• se Ä• dÄ«navaa
iminÄ• nÄ«hÄ• rena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hahissÄ• ma, sesadhanampi no dethÄ• â€™
puna ekekassa satasahassaá¹ƒ datvÄ• attano nivatthapÄ• rupanamattaá¹ƒ á¹-hapetvÄ• sa
cattÄ• ro koá¹-á¹-hÄ• se katvÄ• niyyÄ• desi. taá¹ƒ jeá¹-á¹-haputto katipÄ• haá¹ƒ upaá¹-á¹-h

ekadivasaá¹ƒ nhatvÄ• Ä• gacchantaá¹ƒ dvÄ• rakoá¹-á¹-hake \Ee IV 8/ á¹-hatvÄ• suá¹‡hÄ•
jeá¹-á¹-haputtassa sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• atirekaá¹ƒ dinnaá¹ƒ atthi, nanu sabbesaá¹
satasahassÄ• ni dinnÄ• ni, kiá¹ƒ sesaputtÄ• naá¹ƒ gharassa maggaá¹ƒ na jÄ• nÄ• sÄ«â€™
vasalÄ«â€™â€™ ti kujjhitvÄ• aÃ±Ã±assa gharaá¹ƒ agamÄ• si. tatopi katipÄ• haccayena in
aÃ±Ã±assÄ• ti evaá¹ƒ ekagharampi pavesanaá¹ƒ alabhamÄ• no paá¹‡á¸• araá¹…gapabbaj
caranto kÄ• lÄ• namaccayena jarÄ• jiá¹‡á¹‡o dubbhojanadukkhaseyyÄ• hi milÄ• tasarÄ«ro
pÄ«á¹-hikÄ• ya nipanno niddaá¹ƒ okkamitvÄ• uá¹-á¹-hÄ• ya nisinno attÄ• naá¹ƒ oloketvÄ•
patiá¹-á¹-haá¹ƒ apassanto cintesi --- ``samaá¹‡o kira gotamo abbhÄ• kuá¹-iko uttÄ• namukh
paá¹-isanthÄ• rakusalo, sakkÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• paá¹-isanthÄ
nivÄ• sanapÄ• rupanaá¹ƒ saá¹‡á¹-hÄ• petvÄ• bhikkhabhÄ• janaá¹ƒ gahetvÄ• daá¹‡á¸• am
agamÄ• si. vuttampi cetaá¹ƒ (SN a I 200) ---

atha \Be II 312/ kho aÃ±Ã±ataro brÄ• hmaá¹‡amahÄ• sÄ• lo lÅ«kho lÅ«khapÄ• vuraá¹‡o y
upasaá¹…kamitvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• ekamantaá¹ƒ nisinnena tena saddhiá¹ƒ
etadavoca --- ``kinnu tvaá¹ƒ \Ee IV 9/, brÄ• hmaá¹‡a, lÅ«kho lÅ«khapÄ• vuraá¹‡oâ€™â€™
cattÄ• ro puttÄ• \Ne II 287/, te maá¹ƒ dÄ• rehi saá¹ƒpuccha gharÄ• nikkhÄ• mentÄ«ti. tena
imÄ• gÄ• thÄ• yo pariyÄ• puá¹‡itvÄ• sabhÄ• yaá¹ƒ mahÄ• janakÄ• ye sannipatite puttesu

``yehi jÄ• tehi nandissaá¹ƒ, yesaÃ±ca bhavamicchisaá¹ƒ.

te maá¹ƒ dÄ• rehi saá¹ƒpuccha, sÄ• va vÄ• renti sÅ«karaá¹ƒ ||

``asantÄ• kira maá¹ƒ jammÄ• , tÄ• ta tÄ• tÄ• ti bhÄ• sare.

rakkhasÄ• puttarÅ«pena, te jahanti vayogataá¹ƒ ||

``assova jiá¹‡á¹‡o nibbhogo, khÄ• danÄ• apanÄ«yati.

bÄ• lakÄ• naá¹ƒ pitÄ• thero, parÄ• gÄ• resu bhikkhati ||

``daá¹‡á¸• ova kira me seyyo, yaÃ±ce puttÄ• anassavÄ• .

caá¹‡á¸• ampi goá¹‡aá¹ƒ vÄ• reti, atho caá¹‡á¸• ampi kukkuraá¹ƒ ||

``andhakÄ• re pure hoti, gambhÄ«re gÄ• dhamedhati.

daá¹‡á¸• assa Ä• nubhÄ• vena, khalitvÄ• patitiá¹-á¹-hatÄ«â€™â€™ ti || (SN a I 200).

so \Ee IV 10/ bhagavato santike tÄ• gÄ• thÄ• yo uggaá¹‡hitvÄ• tathÄ• rÅ«pe brÄ• hmaá¹‡
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itesu puttesu taá¹ƒ sabhaá¹ƒ ogÄ• hitvÄ• brÄ• hmaá¹‡
Ä• sanesu nisinnesu ``ayaá¹ƒ me kÄ• loâ€™â€™ ti sabhÄ• ya majjhe pavisitvÄ• hatthaá¹ƒ
tumhÄ• kaá¹ƒ gÄ• thÄ• yo bhÄ• situkÄ• mo, suá¹‡issathÄ• â€™â€™ ti vatvÄ• ``bhÄ• sass
ti vutte á¹-hitakova abhÄ• si. tena ca samayena manussÄ• naá¹ƒ vattaá¹ƒ hoti ``yo mÄ• tÄ•
khÄ• danto mÄ• tÄ• pitaro na poseti, so mÄ• retabboâ€™â€™ ti. tasmÄ• te brÄ• hmaá¹‡a
``jÄ«vitaá¹ƒ no, tÄ• ta, dethÄ• â€™â€™ ti yÄ• ciá¹ƒsu. so pitu hadayamudutÄ• ya ``mÄ• m
vinÄ• sayittha, posessanti maâ€™â€™ nti Ä• ha. athassa putte manussÄ• Ä• haá¹ƒsu --- `
ajja paá¹-á¹-hÄ• ya pitaraá¹ƒ na sammÄ• paá¹-ijaggissatha, ghÄ• tessÄ• ma voâ€™â€™ ti
pÄ«á¹-he nisÄ«dÄ• petvÄ• sayaá¹ƒ ukkhipitvÄ• gehaá¹ƒ netvÄ• \Ee IV 11/ sarÄ«raá¹ƒ tel
ubbaá¹-á¹-etvÄ• gandhacuá¹‡á¹‡Ä• dÄ«hi nhÄ• petvÄ• brÄ• hmaá¹‡iyo pakkosÄ• petvÄ•
pitaraá¹ƒ sammÄ• paá¹-ijaggatha, sace tumhe pamÄ• daá¹ƒ Ä• pajjissatha, niggaá¹‡hissÄ•
paá¹‡Ä«tabhojanaá¹ƒ bhojesuá¹ƒ.

brÄ• hmaá¹‡o \Ne II 288/ subhojanaÃ±ca sukhaseyyaÃ±ca Ä• gamma katipÄ• haccayena s
attabhÄ• vaá¹ƒ oloketvÄ• ``ayaá¹ƒ me sampatti samaá¹‡aá¹ƒ gotamaá¹ƒ nissÄ• ya laddhÄ•
paá¹‡á¹‡Ä• kÄ• ratthÄ• ya ekaá¹ƒ dussayugaá¹ƒ Ä• dÄ• ya bhagavato santikaá¹ƒ gantvÄ•
ekamantaá¹ƒ nisinno taá¹ƒ dussayugaá¹ƒ bhagavato pÄ• damÅ«le á¹-hapetvÄ• ``mayaá¹ƒ,
nÄ• ma Ä• cariyassa Ä• cariyadhanaá¹ƒ pariyesÄ• ma, paá¹-iggaá¹‡hÄ• tu me bhavaá¹ƒ go
Ä• cariyadhanaâ€™â€™ nti Ä• ha. bhagavÄ• tassa anukampÄ• ya taá¹ƒ paá¹-iggahetvÄ•
desanÄ• vasÄ• ne brÄ• hmaá¹‡o saraá¹‡esu patiá¹-á¹-hÄ• ya evamÄ• ha --- ``bho gotama,
dhuvabhattÄ• ni dinnÄ• ni, tato ahaá¹ƒ dve tumhÄ• kaá¹ƒ dammÄ«â€™â€™ ti. atha naá¹ƒ s
brÄ• hmaá¹‡a, mayaá¹ƒ pana ruccanaá¹-á¹-hÄ• nameva gamissÄ• mÄ• â€™â€™ ti vatvÄ•
gantvÄ• putte Ä• ha --- ``tÄ• tÄ• , samaá¹‡o gotamo \Ee IV 12/ mayhaá¹ƒ sahÄ• yo, tassa
dinnÄ• ni, tumhe tasmiá¹ƒ sampatte mÄ• pamajjitthÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™

satthÄ• punadivase piá¹‡á¸• Ä• ya caranto jeá¹-á¹-haputtassa gharadvÄ• raá¹ƒ agamÄ• si
pattamÄ• dÄ• ya gharaá¹ƒ pavesetvÄ• mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• paá¹‡Ä«
punadivase itarassa itarassÄ• ti paá¹-ipÄ• á¹-iyÄ• sabbesaá¹ƒ gharÄ• ni agamÄ• si. sabbe
akaá¹ƒsu. ekadivasaá¹ƒ jeá¹-á¹-haputto maá¹…gale paccupaá¹-á¹-hite pitaraá¹ƒ Ä• ha --- ``t
maá¹…galaá¹ƒ demÄ• â€™â€™ ti? ``nÄ• haá¹ƒ aÃ±Ã±e jÄ• nÄ• mi, samaá¹‡o gotamo may
taá¹ƒ svÄ• tanÄ• ya paÃ±cahi bhikkhusatehi saddhiá¹ƒ nimantethÄ• â€™â€™ ti. brÄ• hmaâ
punadivase saparivÄ• ro tassa gehaá¹ƒ agamÄ• si. so haritupalitte sabbÄ• laá¹…kÄ• rapaá
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• appodakamadhupÄ• yasena
khÄ• danÄ«yena ca parivisi. antarÄ• bhattasmiá¹ƒyeva brÄ• hmaá¹‡assa cattÄ• ro puttÄ• s
Ä• haá¹ƒsu --- ``bho gotama, mayaá¹ƒ amhÄ• kaá¹ƒ pitaraá¹ƒ paá¹-ijaggÄ• ma na pamajjÄ•
passathimassa attabhÄ• vaâ€™â€™ nti.

satthÄ• ``kalyÄ• á¹‡aá¹ƒ vo kataá¹ƒ, mÄ• tÄ• pituposanaá¹ƒ nÄ• ma porÄ• á¹‡akapaá¹‡á¸
Ä• ciá¹‡á¹‡amevÄ• â€™â€™ ti vatvÄ• ``tassa nÄ• gassa vippavÄ• sena, virÅ«á¸·hÄ• salla
imaá¹ƒ ekÄ• dasanipÄ• te __mÄ• tuposakanÄ• garÄ• jajÄ• takaá¹ƒ_ (Cp 2.1 Ä• dayo; J I 1
kathetvÄ• imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

<324> á¹• 21 ``dhanapÄ• lo nÄ• ma kuÃ±jaro,

kaá¹-ukabhedano dunnivÄ• rayo.

baddho \Ne II 289/ kabaá¸·aá¹ƒ na bhuÃ±jati,

sumarati nÄ• gavanassa kuÃ±jaroâ€™â€™ ti ||

tattha __dhanapÄ• lo nÄ• mÄ• _ti tadÄ• kÄ• sikaraÃ±Ã±Ä• hatthÄ• cariyaá¹ƒ pesetvÄ• r
gÄ• hÄ• pitassa hatthino etaá¹ƒ nÄ• maá¹ƒ. __kaá¹-ukabhedano_ti tikhiá¹‡amado. hatthÄ«r
kaá¹‡á¹‡acÅ«á¸·ikÄ• pabhijjanti, pakatiyÄ• pi hatthino tasmiá¹ƒ kÄ• le aá¹…kuse vÄ• \Ee I
na gaá¹‡enti, caá¹‡á¸• Ä• bhavanti. so pana aticaá¹‡á¸• oyeva. tena vuttaá¹ƒ --- __kaá¹-uka
dunnivÄ• rayo_ti. __baddho kabaá¸·aá¹ƒ na bhuÃ±jatÄ«_ti so baddho hatthisÄ• laá¹ƒ pana
parikkhipÄ• petvÄ• katagandhaparibhaá¹‡á¸• Ä• ya upari baddhavicitravitÄ• nÄ• ya bhÅ«m
rÄ• jÄ• rahena nÄ• naggarasena bhojanena upaá¹-á¹-hÄ• pitopi kiÃ±ci bhuÃ±jituá¹ƒ na icch
``baddho kabaá¸·aá¹ƒ na bhuÃ±jatÄ«â€™â€™ ti vuttaá¹ƒ. __sumarati nÄ• gavanassÄ• _ti s
vasanaá¹-á¹-hÄ• nanti nÄ• gavanaá¹ƒ sarati. ``mÄ• tÄ• pana me araÃ±Ã±e puttaviyogena
mÄ• tÄ• pituupaá¹-á¹-hÄ• nadhammo na me pÅ«rati, kiá¹ƒ me iminÄ• bhojanenÄ• â€™â€™
mÄ• tÄ• pituupaá¹-á¹-hÄ• nadhammameva sari. taá¹ƒ pana yasmÄ• tasmiá¹ƒ nÄ• gavaney
pÅ«retuá¹ƒ, tena vuttaá¹ƒ --- __sumarati nÄ• gavanassa kuÃ±jaro_ti. satthari imaá¹ƒ attano
II 315/ Ä• netvÄ• kathente kathenteyeva sabbepi te assudhÄ• rÄ• pavattetvÄ• muduhada
atha nesaá¹ƒ bhagavÄ• sappÄ• yaá¹ƒ viditvÄ• saccÄ• ni pakÄ• setvÄ• dhammaá¹ƒ deses

desanÄ• vasÄ• ne saddhiá¹ƒ puttehi ceva suá¹‡isÄ• hi ca brÄ• hmaá¹‡o sotÄ• pattiphale p

parijiá¹‡á¹‡abrÄ• hmaá¹‡aputtavatthu tatiyaá¹ƒ.

4. pasenadikosalavatthu

__middhÄ« yadÄ• hotÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto rÄ• jÄ•
Ä• rabbha kathesi.

ekasmiÃ±hi samaye rÄ• jÄ• taá¹‡á¸• uladoá¹‡assa odanaá¹ƒ tadupiyena sÅ«pabyaÃ±jane

bhuttapÄ• tarÄ• so bhattasammadaá¹ƒ avinodetvÄ• va satthu santikaá¹ƒ gantvÄ• kilantarÅ
samparivattati, niddÄ• ya abhibhuyyamÄ• nopi \Ee IV 16/ ujukaá¹ƒ nipajjituá¹ƒ asakkonto ek
nisÄ«di. atha naá¹ƒ satthÄ• Ä• ha --- ``kiá¹ƒ, mahÄ• rÄ• ja, avissamitvÄ• va Ä• gatosÄ«â€™
bhuttakÄ• lato paá¹-á¹-hÄ• ya me mahÄ• dukkhaá¹ƒ hotÄ«â€™â€™ ti. atha naá¹ƒ satthÄ• ,
atibahubhojanaá¹ƒ evaá¹ƒ dukkhaá¹ƒ hotÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<325> á¹• 21 ``middhÄ« yadÄ• hoti mahagghaso ca,

niddÄ• yitÄ• samparivattasÄ• yÄ«.

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho,

punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti ||

tattha __middhÄ«_ti thinamiddhÄ• bhibhÅ«to. __mahagghaso cÄ• _ti mahÄ• bhojano
Ä• harahatthakaalaá¹ƒsÄ• á¹-akatatravaá¹-á¹-akakÄ• kamÄ• sakabhuttavamitakÄ• naá¹ƒ aÅ
__nivÄ• papuá¹-á¹-ho_ti kuá¹‡á¸• akÄ• dinÄ• sÅ«karabhattena puá¹-á¹-ho. gharasÅ«karo h
paá¹-á¹-hÄ• ya posiyamÄ• no thÅ«lasarÄ«rakÄ• le gehÄ• bahi nikkhamituá¹ƒ alabhanto he
samparivattitvÄ• \Be II 316/ assasanto passasanto sayateva. idaá¹ƒ vuttaá¹ƒ hoti --- yadÄ•
\Ee IV 17/ hoti mahagghaso ca, nivÄ• papuá¹-á¹-ho mahÄ• varÄ• ho viya ca aÃ±Ã±ena iriyÄ
asakkonto niddÄ• yanasÄ«lo samparivattasÄ• yÄ«, tadÄ• so ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ
lakkhaá¹‡Ä• ni manasikÄ• tuá¹ƒ na sakkoti. tesaá¹ƒ amanasikÄ• rÄ• mandapaÃ±Ã±o puna
gabbhavÄ• sato na parimuccatÄ«ti. desanÄ• vasÄ• ne satthÄ• raÃ±Ã±o upakÄ• ravasena

``manujassa sadÄ• satÄ«mato, mattaá¹ƒ jÄ• nato laddhabhojane.

tanukassa bhavanti vedanÄ• , saá¹‡ikaá¹ƒ jÄ«rati Ä• yu pÄ• layaâ€™â€™ nti || (SN a I 124)

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• uttaramÄ• á¹‡avaá¹ƒ uggaá¹‡hÄ• petvÄ• ``imaá¹ƒ gÄ• thaá¹ƒ r
pavedeyyÄ• si, iminÄ• upÄ• yena bhojanaá¹ƒ parihÄ• peyyÄ• sÄ«â€™â€™ ti upÄ• yaá¹ƒ Ä
rÄ• jÄ• aparena samayena nÄ• á¸·ikodanaparamatÄ• ya saá¹‡á¹-hito susallahukasarÄ«ro s
uppannavissÄ• so sattÄ• haá¹ƒ asadisadÄ• naá¹ƒ pavattesi. dÄ• nÄ• numodanÄ• ya mahÄ
pÄ• puá¹‡Ä«ti.

pasenadikosalavatthu catutthaá¹ƒ.

5. sÄ• nusÄ• maá¹‡eravatthu

__idaá¹ƒ_ \Ne II 291/ \Ee IV 18/ __pure_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vih
sÄ• maá¹‡eraá¹ƒ Ä• rabbha kathesi.

so kira ekissÄ• upÄ• sikÄ• ya ekaputtako ahosi. atha naá¹ƒ sÄ• daharakÄ• leyeva pabbÄ
paá¹-á¹-hÄ• ya sÄ«lavÄ• ahosi vattasampanno, Ä• cariyupajjhÄ• yaÄ• gantukÄ• naá¹ƒ vatt
aá¹-á¹-hame divase pÄ• tova uá¹-á¹-hÄ• ya udakamÄ• á¸·ake udakaá¹ƒ upaá¹-á¹-hÄ• petvÄ
sammajjitvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• dÄ«paá¹ƒ jÄ• letvÄ• madhurassarena dhamn
tassa thÄ• maá¹ƒ Ã±atvÄ• \Be II 317/ ``sarabhaÃ±Ã±aá¹ƒ bhaá¹‡a sÄ• maá¹‡erÄ• â€™â€
hadayavÄ• to rujati, kÄ• yo vÄ• bÄ• dhatÄ«â€™â€™ ti kiÃ±ci paccÄ• hÄ• raá¹ƒ akatvÄ• d
Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya sarabhaÃ±Ã±aá¹ƒ vatvÄ• otaranto ``mayhaá¹ƒ mÄ•
sarabhaÃ±Ã±e pattiá¹ƒ dammÄ«â€™â€™ ti vadati. tassa manussÄ• mÄ• tÄ• pitaro pattiyÄ
na jÄ• nanti. anantarattabhÄ• ve panassa mÄ• tÄ• yakkhinÄ« hutvÄ• nibbattÄ• , sÄ• deva
dhammaá¹ƒ sutvÄ• ``sÄ• maá¹‡erena dinnapattiá¹ƒ anumodÄ• mi, tÄ• tÄ• â€™â€™ ti vada
bhikkhu sadevakassa lokassa piyo hotÄ«â€™â€™ ti tasmiá¹ƒ sÄ• maá¹‡ere devatÄ• salajj
mahÄ• brahmÄ• naá¹ƒ viya aggikkhandhaá¹ƒ viya ca naá¹ƒ maÃ±Ã±anti. sÄ• maá¹‡ere gÄ
garukaá¹ƒ katvÄ• passanti. tÄ• dhammassavanayakkhasamÄ• gamÄ• dÄ«su ``sÄ• numÄ
yakkhiniyÄ• aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ denti. mahesakkhÄ• pi yakkhÄ
okkamanti, Ä• sanÄ• vuá¹-á¹-hahanti.

atha kho sÄ• maá¹‡ero vuá¸• á¸• himanvÄ• ya paripakkindriyo anabhiratiyÄ• pÄ«á¸·ito ana
asakkonto paruá¸·hakesanakho kiliá¹-á¹-hanivÄ• sanapÄ• rupano kassaci anÄ• rocetvÄ• pa
mÄ• tugharaá¹ƒ agamÄ• si. upÄ• sikÄ• puttaá¹ƒ disvÄ• vanditvÄ• Ä• ha --- ``kiá¹ƒ, tÄ• ta,
Ä• cariyupajjhÄ• yehi vÄ• daharasÄ• maá¹‡erehi vÄ• saddhiá¹ƒ idhÄ• gacchasi, kasmÄ•
ti? so ukkaá¹‡á¹-hitabhÄ• vaá¹ƒ Ä• rocesi. sÄ• upÄ• sikÄ• nÄ• nappakÄ• rena gharÄ• vÄ•
puttaá¹ƒ ovadamÄ• nÄ• pi saÃ±Ã±Ä• petuá¹ƒ asakkontÄ« ``appeva nÄ• ma attano dhamma
anuyyojetvÄ• ``tiá¹-á¹-ha, tÄ• ta, yÄ• va te yÄ• gubhattaá¹ƒ sampÄ• demi, yÄ• guá¹ƒ pivitv
manÄ• pÄ• ni vatthÄ• ni nÄ«haritvÄ• dassÄ• mÄ«â€™â€™ ti vatvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä
sÄ• maá¹‡ero. upÄ• sikÄ• muhutteneva yÄ• gukhajjakaá¹ƒ \Ne II 292/ sampÄ• detvÄ• adÄ
sampÄ• dessÄ• mÄ«â€™â€™ ti avidÅ«re nisinnÄ• taá¹‡á¸• ule dhovati. tasmiá¹ƒ samaye
sÄ• maá¹‡ero, kacci bhikkhÄ• hÄ• raá¹ƒ labhati, noâ€™â€™ ti Ä• vajjamÄ• nÄ• tassa vibb
nisinnabhÄ• vaá¹ƒ Ã±atvÄ• ``sÄ• maá¹‡ero me mahesakkhÄ• naá¹ƒ devatÄ• naá¹ƒ antare
gacchÄ• missa vibbhamane antarÄ• yaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• tassa sarÄ
gÄ«vaá¹ƒ parivattetvÄ• kheá¸·ena paggharantena bhÅ«miyaá¹ƒ \Ee IV 21/ nipati. upÄ• sikÄ
vippakÄ• raá¹ƒ disvÄ• vegena gantvÄ• puttaá¹ƒ Ä• liá¹…getvÄ• Å«rÅ«su nipajjÄ• pesi. sa
balikammÄ• dÄ«ni kariá¹ƒsu. upÄ• sikÄ• pana paridevamÄ• nÄ• imÄ• gÄ• thÄ• abhÄ• si

``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

``uposathaá¹ƒ upavasanti, brahmacariyaá¹ƒ caranti ye.

na tehi yakkhÄ• kÄ«á¸·anti, iti me arahataá¹ƒ sutaá¹ƒ.

sÄ• dÄ• ni ajja passÄ• mi, yakkhÄ• kÄ«á¸·anti sÄ• nunÄ• â€™â€™ ti || (SN a I 239).

upÄ• sikÄ• ya vacanaá¹ƒ sutvÄ• ---

``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

``uposathaá¹ƒ upavasanti, brahmacariyaá¹ƒ caranti ye.

na tehi yakkhÄ• kÄ«á¸·anti, sÄ• hu te arahataá¹ƒ sutaâ€™â€™ nti || (SN a I 239) ---

vatvÄ• Ä• ha ---

``sÄ• nuá¹ƒ pabuddhaá¹ƒ vajjÄ• si, yakkhÄ• naá¹ƒ vacanaá¹ƒ idaá¹ƒ.

mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

``sace \Ne II 293/ ca pÄ• pakaá¹ƒ kammaá¹ƒ, karissasi karosi vÄ• .

na te dukkhÄ• pamutyatthi, uppaccÄ• pi palÄ• yatoâ€™â€™ ti || (SN a I 239).

evaá¹ƒ \Ee IV 22/ pÄ• pakaá¹ƒ kammaá¹ƒ katvÄ• sakuá¹‡assa viya uppatitvÄ• palÄ• yato
vatvÄ• sÄ• yakkhinÄ« sÄ• maá¹‡eraá¹ƒ muÃ±ci. so akkhÄ«ni ummÄ«letvÄ• mÄ• taraá¹ƒ
passasantiá¹ƒ rodamÄ• naá¹ƒ sakalagÄ• mavÄ• sino ca sannipatite disvÄ• attano yakkhen
``ahaá¹ƒ pubbe pÄ«á¹-he nisinno, mÄ• tÄ• me avidÅ«re nisÄ«ditvÄ• taá¹‡á¸• ule dhovi, id
nipanno, kiá¹ƒ nu kho etaâ€™â€™ nti nipannakova mÄ• taraá¹ƒ Ä• ha ---

``mataá¹ƒ \Be II 319/ vÄ• amma rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

jÄ«vantaá¹ƒ amma passantÄ«, kasmÄ• maá¹ƒ amma rodasÄ«â€™â€™ ti || (Th 44; SN a I

athassa mÄ• tÄ• vatthukÄ• makilesakÄ• me pahÄ• ya pabbajitassa puna vibbhamanattha
dassentÄ« Ä• ha ---

``mataá¹ƒ vÄ• putta rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

yo ca kÄ• me cajitvÄ• na, punarÄ• gacchate idha.

taá¹ƒ vÄ• pi putta rodanti, puna jÄ«vaá¹ƒ mato hi soâ€™â€™ ti || (SN a I 239).

evaÃ±ca \Ee IV 23/ pana vatvÄ• gharÄ• vÄ• saá¹ƒ kukkuá¸·asadisaÃ±ceva narakasadisaÃ
Ä• dÄ«navaá¹ƒ dassentÄ« puna Ä• ha ---

``kukkuá¸·Ä• ubbhato tÄ• ta, kukkuá¸·aá¹ƒ patitumicchasi.

narakÄ• ubbhato tÄ• ta, narakaá¹ƒ patitumicchasÄ«â€™â€™ ti || (SN a I 239).

atha naá¹ƒ, ``putta, bhaddaá¹ƒ tava hotu, mayÄ• pana `ayaá¹ƒ no puttako á¸• ayhamÄ• no
bhaá¹‡á¸• aá¹ƒ \Ne II 294/ viya nÄ«haritvÄ• buddhasÄ• sane pabbÄ• jito, gharÄ• vÄ• se pu
abhidhÄ• vatha parittÄ• yatha noti imamatthaá¹ƒ kassa ujjhÄ• payÄ• ma kaá¹ƒ nijjhÄ• payÄ
imaá¹ƒ gÄ• thamÄ• ha ---

``abhidhÄ• vatha bhaddante, kassa ujjhÄ• payÄ• mase.

Ä• dittÄ• nÄ«hataá¹ƒ bhaá¹‡á¸• aá¹ƒ, puna á¸• ayhitumicchasÄ«â€™â€™ ti || (SN a I 239).

so mÄ• tari kathentiyÄ• kathentiyÄ• sallakkhetvÄ• ``natthi mayhaá¹ƒ gihibhÄ• vena attho
mÄ• tÄ• ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti tuá¹-á¹-hÄ• paá¹‡Ä«tabhojanaá¹ƒ bhojetvÄ• ``kativ
pucchitvÄ• paripuá¹‡á¹‡avassabhÄ• vaá¹ƒ Ã±atvÄ• ticÄ«varaá¹ƒ paá¹-iyÄ• desi. so paripu
upasampadaá¹ƒ labhi. athassa acirÅ«pasampannassa satthÄ• cittaniggahe ussÄ• haá¹ƒ ja
nÄ• metaá¹ƒ nÄ• nÄ• rammaá¹‡esu dÄ«gharattaá¹ƒ cÄ• rikaá¹ƒ carantaá¹ƒ aniggaá¹‡hanta
tasmÄ• aá¹…kusena mattahatthino viya cittassa niggaá¹‡hane yogo karaá¹‡Ä«yoâ€™â€™

<326> á¹• 21 ``idaá¹ƒ \Be II 320/ pure cittamacÄ• ri cÄ• rikaá¹ƒ,

yenicchakaá¹ƒ yatthakÄ• maá¹ƒ yathÄ• sukhaá¹ƒ.

tadajjahaá¹ƒ niggahessÄ• mi yoniso,

hatthippabhinnaá¹ƒ viya aá¹…kusaggahoâ€™â€™ ti ||

tassattho --- idaá¹ƒ cittaá¹ƒ nÄ• ma ito pubbe rÅ«pÄ• dÄ«su ca Ä• rammaá¹‡esu rÄ• gÄ• d
icchati, yatthevassa kÄ• mo uppajjati, tassa vasena yattha kÄ• maá¹ƒ yathÄ• ruci carantass
tatheva vicaraá¹‡ato yathÄ• sukhaá¹ƒ dÄ«gharattaá¹ƒ cÄ• rikaá¹ƒ cari, taá¹ƒ ajja ahaá¹ƒ pa
mattahatthiá¹ƒ hatthÄ• cariyasaá¹…khÄ• to cheko aá¹…kusaggaho aá¹…kusena viya yonis
nÄ• ssa vÄ«tikkamituá¹ƒ dassÄ• mÄ«ti.

desanÄ• vasÄ• ne sÄ• nunÄ• saddhiá¹ƒ dhammassavanÄ• ya upasaá¹…kamantÄ• naá¹ƒ
dhammÄ• bhisamayo ahosi. sopÄ• yasmÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hitvÄ•
vÄ«savassasataá¹ƒ á¹-hatvÄ• sakalajambudÄ«paá¹ƒ saá¹…khobhetvÄ• parinibbÄ• yÄ«ti.

sÄ• nusÄ• maá¹‡eravatthu paÃ±camaá¹ƒ.

6. pÄ• veyyakahatthivatthu

__appamÄ• daratÄ• _ti \Ne II 295/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto k
nÄ• ma hatthiá¹ƒ Ä• rabbha kathesi.

so kira hatthÄ« taruá¹‡akÄ• le mahÄ• balo hutvÄ• aparena samayena jarÄ• vÄ• tavegabb
mahantaá¹ƒ saraá¹ƒ oruyha kalale laggitvÄ• uttarituá¹ƒ nÄ• sakkhi. mahÄ• jano taá¹ƒ disvÄ
hatthÄ« imaá¹ƒ dubbalabhÄ• vaá¹ƒ pattoâ€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pesi. rÄ• jÄ•
hatthÄ• cariyaá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha, Ä• cariya, taá¹ƒ hatthiá¹ƒ kalalato uddharÄ• hA
tasmiá¹ƒ á¹-hÄ• ne saá¹…gÄ• masÄ«saá¹ƒ dassetvÄ• saá¹…gÄ• mabheriá¹ƒ Ä• koá¹-Ä• p
vegenuá¹-á¹-hÄ• ya thale patiá¹-á¹-hahi. bhikkhÅ« taá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• satthu Ä• roc
bhikkhave \Be II 321/, hatthinÄ• \Ee IV 26/ pakatipaá¹…kaduggato attÄ• uddhaá¹-o, tumhe
pakkhandÄ• . tasmÄ• yoniso padahitvÄ• tumhepi tato attÄ• naá¹ƒ uddharathÄ• â€™â€™ t
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<327> á¹• 21 ``appamÄ• daratÄ• hotha, sacittamanurakkhatha.

duggÄ• uddharathattÄ• naá¹ƒ, paá¹…ke sannova kuÃ±jaroâ€™â€™ ti ||

tattha __appamÄ• daratÄ• _ti satiyÄ• avippavÄ• se abhiratÄ• hotha. __sacitta_nti rÅ«pÄ•
attano cittaá¹ƒ yathÄ• vÄ«tikkamaá¹ƒ na karoti, evaá¹ƒ rakkhatha. __duggÄ• _ti yathÄ• so
hatthehi ca pÄ• dehi ca vÄ• yÄ• maá¹ƒ katvÄ• paá¹…kaduggato attÄ• naá¹ƒ uddharitvÄ• t
tumhepi kilesaduggato attÄ• naá¹ƒ uddharatha, nibbÄ• nathale patiá¹-á¹-hÄ• pethÄ• ti attho

desanÄ• vasÄ• ne te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

pÄ• veyyakahatthivatthu chaá¹-á¹-haá¹ƒ.

7. sambahulabhikkhuvatthu

__sace labhethÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• pÄ• lileyyakaá¹ƒ nissÄ• ya rakkhi
sambahule \Ne II 296/ bhikkhÅ« Ä• rabbha kathesi. vatthu \Ee IV 27/ yamakavagge ``pare c
ti gÄ• thÄ• vaá¹‡á¹‡anÄ• ya Ä• gatameva. vuttaÃ±hetaá¹ƒ (Dhp-a I 5 kosambakavatthu) ---

tathÄ• gatassa tattha hatthinÄ• gena upaá¹-á¹-hiyamÄ• nassa vasanabhÄ• vo sakalajambu
sÄ• vatthinagarato ``anÄ• thapiá¹‡á¸• iko visÄ• khÄ• mahÄ• upÄ• sikÄ• â€™â€™ ti evamÄ
Ä• nandattherassa sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu ``satthÄ• raá¹ƒ no, bhante, dassethÄ• â€™â
paÃ±casatÄ• bhikkhÅ« vuá¹-á¹-havassÄ• Ä• nandattheraá¹ƒ upasaá¹…kamitvÄ• ``cirassu
bhagavato sammukhÄ• dhammÄ« kathÄ• , sÄ• dhu mayaá¹ƒ, Ä• vuso Ä• nanda, labheyyÄ
kathaá¹ƒ savanÄ• yÄ• â€™â€™ ti yÄ• ciá¹ƒsu. thero te bhikkhÅ« Ä• dÄ• ya tattha gantvÄ•
ekavihÄ• rino tathÄ• gatassa santikaá¹ƒ ettakehi bhikkhÅ«hi saddhiá¹ƒ upasaá¹…kamanaá¹
cintetvÄ• te bhikkhÅ« bahi á¹-hapetvÄ• ekakova satthÄ• raá¹ƒ upasaá¹…kami. pÄ• lileyyak
daá¹‡á¸• amÄ• dÄ• ya pakkhandi. taá¹ƒ satthÄ• oloketvÄ• ``apehi, apehi, pÄ• lileyyaka, m
buddhupaá¹-á¹-hÄ• ko esoâ€™â€™ ti Ä• ha. so tattheva daá¹‡á¸• aá¹ƒ chaá¸• á¸• etvÄ• pa
Ä• pucchi. thero nÄ• dÄ• si. nÄ• go ``sace uggahitavatto bhavissati, satthu nisÄ«danapÄ• s
parikkhÄ• raá¹ƒ na á¹-hapessatÄ«â€™â€™ ti cintesi. thero pattacÄ«varaá¹ƒ bhÅ«miyaá¹ƒ á
hi garÅ«naá¹ƒ Ä• sane vÄ• sayane vÄ• attano parikkhÄ• raá¹ƒ na á¹-hapenti.

thero satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ \Ee IV 28/ nisÄ«di. satthÄ• ``ekakova Ä• gatos
paÃ±cahi bhikkhusatehi Ä• gatabhÄ• vaá¹ƒ sutvÄ• ``kahaá¹ƒ pana teâ€™â€™ ti pucchitvÄ
ajÄ• nanto bahi á¹-hapetvÄ• Ä• gatomhÄ«â€™â€™ ti vutte ``pakkosÄ• hi neâ€™â€™ ti Ä•
satthÄ• tehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• tehi bhikkhÅ«hi, ``bhante, bh
buddhasukhumÄ• lo ceva khattiyasukhumÄ• lo ca, tumhehi temÄ• saá¹ƒ ekakehi tiá¹-á¹-har
dukkaraá¹ƒ kataá¹ƒ, vattapaá¹-ivattakÄ• rakopi mukhodakÄ• didÄ• yakopi nÄ• hosi maÃ±Ã±
``bhikkhave, pÄ• lileyyakahatthinÄ• mama sabbakiccÄ• ni katÄ• ni. evarÅ«paÃ±hi sahÄ• ya
vasituá¹ƒ yuttaá¹ƒ, alabhantassa ekacÄ• rikabhÄ• vova seyyoâ€™â€™ ti vatvÄ• nÄ• gavag

<328> á¹• 21 ``sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

abhibhuyya sabbÄ• ni parissayÄ• ni,

careyya tenattamano satÄ«mÄ• ||

<329> á¹• 21 ``no \Ne II 297/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya,

eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

<330> á¹• 21 ``ekassa \Be II 323/ \Ee IV 29/ caritaá¹ƒ seyyo,

natthi bÄ• le sahÄ• yatÄ• .

eko care na ca pÄ• pÄ• ni kayirÄ• ,

appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• goâ€™â€™ ti ||

tattha __nipaka_nti nepakkapaÃ±Ã±Ä• ya samannÄ• gataá¹ƒ. __sÄ• dhuvihÄ• ri dhÄ«ra_n
paá¹‡á¸• itaá¹ƒ. __parissayÄ• nÄ«_ti tÄ• disaá¹ƒ mettÄ• vihÄ• riá¹ƒ sahÄ• yaá¹ƒ labhanto s
pÄ• kaá¹-aparissaye ca rÄ• gabhayadosabhayamohabhayÄ• dayo paá¹-icchannaparissaye
abhibhavitvÄ• tena saddhiá¹ƒ attamano upaá¹-á¹-hitasatÄ« hutvÄ• careyya, vihareyyÄ• ti a

__rÄ• jÄ• va raá¹-á¹-ha_nti raá¹-á¹-haá¹ƒ hitvÄ• gato mahÄ• janakarÄ• jÄ• viya. idaá¹ƒ vu
vijitabhÅ«mipadeso rÄ• jÄ• ``idaá¹ƒ rajjaá¹ƒ nÄ• ma mahantaá¹ƒ pamÄ• daá¹-á¹-hÄ• naá¹ƒ
kÄ• ritenÄ• â€™â€™ ti vijitaá¹ƒ raá¹-á¹-haá¹ƒ pahÄ• ya ekakova mahÄ• raÃ±Ã±aá¹ƒ pavisit
pabbajitvÄ• catÅ«su iriyÄ• pathesu ekakova carati, evaá¹ƒ ekakova careyyÄ• ti. __mÄ• taá
yathÄ• ca ``ahaá¹ƒ kho Ä• kiá¹‡á¹‡o viharÄ• mi hatthÄ«hi hatthinÄ«hi \Ee IV 30/ hatthikaá¸
hatthicchÄ• pehi, chinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dÄ• mi, obhaggobhaggaÃ±ca me sÄ•
Ä• vilÄ• ni ca pÄ• nÄ«yÄ• ni pivÄ• mi, ogÄ• hÄ• ca me uttiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ
gacchanti, yaá¹ƒnÅ«nÄ• haá¹ƒ ekakova gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho vihareyyaâ€™â€™
paá¹-isaÃ±cikkhitvÄ• gamanato mÄ• taá¹…goti laddhanÄ• mo imasmiá¹ƒ araÃ±Ã±e ayaá¹ƒ
sabbiriyÄ• pathesu ekakova sukhaá¹ƒ carati, evampi ekova careyyÄ• ti attho.

__ekassÄ• _ti pabbajitassa hi pabbajitakÄ• lato paá¹-á¹-hÄ• ya ekÄ«bhÄ• vÄ• bhiratassa e
__natthi bÄ• le sahÄ• yatÄ• _ti cÅ«á¸·asÄ«laá¹ƒ majjhimasÄ«laá¹ƒ mahÄ• sÄ«laá¹ƒ dasa k

dhutaá¹…gaguá¹‡Ä• ni vipassanÄ• Ã±Ä• á¹‡aá¹ƒ cattÄ• ro maggÄ• cattÄ• ri phalÄ• ni tisso
amatamahÄ• nibbÄ• nanti ayaÃ±hi sahÄ• yatÄ• nÄ• ma. sÄ• bÄ• le \Ee IV 31/ nissÄ• ya a
sakkÄ• ti \Ne II 298/ natthi bÄ• le sahÄ• yatÄ• . __eko_ti iminÄ• kÄ• raá¹‡ena sabbiriyÄ• pa
appamattakÄ• nipi na ca pÄ• pÄ• ni kayirÄ• . yathÄ• so appossukko nirÄ• layo imasmiá¹ƒ a
icchiticchitaá¹-á¹-hÄ• ne sukhaá¹ƒ carati, evaá¹ƒ ekakova hutvÄ• careyya, appamattakÄ• n
kareyyÄ• ti attho. tasmÄ• tumhehi patirÅ«paá¹ƒ sahÄ• yaá¹ƒ alabhantehi ekacÄ• rÄ«heva l
dassento satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ imaá¹ƒ dhammadesanaá¹ƒ desesi.

desanÄ• vasÄ• ne paÃ±casatÄ• pi te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

sambahulabhikkhuvatthu sattamaá¹ƒ.

8. mÄ• ravatthu

__atthamhÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• himavantapadese araÃ±Ã±akuá¹-ikÄ•
Ä• rabbha kathesi.

tasmiá¹ƒ kira kÄ• le rÄ• jÄ• no manusse pÄ«á¸·etvÄ• rajjaá¹ƒ kÄ• renti. atha bhagavÄ• ad
daá¹‡á¸• akaraá¹‡apÄ«á¸·ite manusse disvÄ• kÄ• ruÃ±Ã±ena evaá¹ƒ cintesi \Ee IV 32/ --- `
kÄ• retuá¹ƒ ahanaá¹ƒ aghÄ• tayaá¹ƒ, ajinaá¹ƒ ajÄ• payaá¹ƒ, asocaá¹ƒ asocÄ• payaá¹ƒ dha
pÄ• pimÄ• taá¹ƒ bhagavato parivitakkaá¹ƒ Ã±atvÄ• ``samaá¹‡o gotamo `sakkÄ• nu kho ra
cintesi, idÄ• ni rajjaá¹ƒ kÄ• retukÄ• mo bhavissati, rajjaÃ±ca nÄ• metaá¹ƒ pamÄ• daá¹-á¹-hA
sakkÄ• okÄ• saá¹ƒ labhituá¹ƒ, gacchÄ• mi ussÄ• hamassa janessÄ• mÄ«â€™â€™ ti cinte
upasaá¹…kamitvÄ• Ä• ha --- ``kÄ• retu, bhante, bhagavÄ• rajjaá¹ƒ, kÄ• retu sugato rajjaá¹
ajinaá¹ƒ ajÄ• payaá¹ƒ, asocaá¹ƒ asocÄ• payaá¹ƒ dhammenÄ• â€™â€™ ti. atha naá¹ƒ satth
pÄ• pima, passasi, yaá¹ƒ maá¹ƒ tvaá¹ƒ evaá¹ƒ vadesÄ«â€™â€™ ti vatvÄ• ``bhagavatÄ• k
iddhipÄ• dÄ• subhÄ• vitÄ• . Ä• kaá¹…khamÄ• no hi bhagavÄ• himavantaá¹ƒ pabbatarÄ• j
adhimucceyya, taÃ±ca suvaá¹‡á¹‡ameva assa, ahampi kho dhanena dhanakaraá¹‡Ä«yaá¹ƒ
rajjaá¹ƒ kÄ• ressathÄ• â€™â€™ ti tena vutte ---

``pabbatassa \Be II 325/ suvaá¹‡á¹‡assa, jÄ• tarÅ«passa kevalo.

dvittÄ• va nÄ• lamekassa, iti vidvÄ• samaÃ±care ||

``yo \Ne II 299/ \Ee IV 33/ dukkhamadakkhi yatonidÄ• naá¹ƒ,

kÄ• mesu so jantu kathaá¹ƒ nameyya.

upadhiá¹ƒ viditvÄ• saá¹…goti loke,

tasseva jantu vinayÄ• ya sikkheâ€™â€™ ti || (SN a I 156) ---

imÄ• hi gÄ• thÄ• hi saá¹ƒvejetvÄ• ``aÃ±Ã±o eva kho, pÄ• pima, tava ovÄ• do, aÃ±Ã±o mar
dhammasaá¹ƒsandanÄ• nÄ• ma natthi, ahaÃ±hi evaá¹ƒ ovadÄ• mÄ«â€™â€™ ti vatvÄ• im

<331> á¹• 21 ``atthamhi jÄ• tamhi sukhÄ• sahÄ• yÄ• ,

tuá¹-á¹-hÄ« sukhÄ• yÄ• itarÄ«tarena.

puÃ±Ã±aá¹ƒ sukhaá¹ƒ jÄ«vitasaá¹…khayamhi,

sabbassa dukkhassa sukhaá¹ƒ pahÄ• naá¹ƒ ||

<332> á¹• 21 ``sukhÄ• matteyyatÄ• loke,

atho petteyyatÄ• sukhÄ• .

sukhÄ• sÄ• maÃ±Ã±atÄ• loke,

atho brahmaÃ±Ã±atÄ• sukhÄ• ||

<333> á¹• 21 ``sukhaá¹ƒ yÄ• va jarÄ• sÄ«laá¹ƒ, sukhÄ• saddhÄ• patiá¹-á¹-hitÄ• .

sukho paÃ±Ã±Ä• ya paá¹-ilÄ• bho, pÄ• pÄ• naá¹ƒ akaraá¹‡aá¹ƒ sukhaâ€™â€™ nti ||

tattha __atthamhÄ«_ti pabbajitassÄ• pi hi cÄ«varakaraá¹‡Ä• dike vÄ• adhikaraá¹‡avÅ«pas
IV 34/ kasikammÄ• dike vÄ• balavapakkhasannissitehi abhibhavanÄ• dike vÄ• kicce uppa
nipphÄ• detuá¹ƒ vÄ• vÅ«pasametuá¹ƒ vÄ• sakkonti, evarÅ«pÄ• sukhÄ• sahÄ• yÄ• ti atth
yasmÄ• pana gihinopi sakena asantuá¹-á¹-hÄ• sandhicchedÄ• dÄ«ni Ä• rabhanti, pabbajit
anesanaá¹ƒ. iti te sukhaá¹ƒ na vindantiyeva. tasmÄ• yÄ• itarÄ«tarena parittena vÄ• vipule
santakena santuá¹-á¹-hi, ayameva sukhÄ• ti attho. __puÃ±Ã±a_nti maraá¹‡akÄ• le pana yat
pattharitvÄ• katapuÃ±Ã±akammameva \Be II 326/ sukhaá¹ƒ. __sabbassÄ• _ti sakalassapi
pahÄ• nasaá¹…khÄ• taá¹ƒ arahattameva imasmiá¹ƒ loke sukhaá¹ƒ nÄ• ma.

__matteyyatÄ• _ti \Ne II 300/ mÄ• tari sammÄ• paá¹-ipatti. __petteyyatÄ• _ti pitari sammÄ
ubhayenapi mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• nameva kathitaá¹ƒ. mÄ• tÄ• pitaro hi puttÄ• n

anupaá¹-á¹-hahanabhÄ• vaá¹ƒ Ã±atvÄ• attano santakaá¹ƒ bhÅ«miyaá¹ƒ vÄ• nidahanti, pa
``mÄ• tÄ• pitaro na upaá¹-á¹-hahantÄ«â€™â€™ ti nesaá¹ƒ nindÄ• pi vaá¸• á¸• hati, kÄ• yas
nibbattanti. ye pana mÄ• tÄ• pitaro sakkaccaá¹ƒ upaá¹-á¹-hahanti, te \Ee IV 35/ tesaá¹ƒ san
pÄ• puá¹‡anti, pasaá¹ƒsampi labhanti, kÄ• yassa bhedÄ• sagge nibbattanti. tasmÄ• ubhay
vuttaá¹ƒ. __sÄ• maÃ±Ã±atÄ• _ti pabbajitesu sammÄ• paá¹-ipatti. __brahmaÃ±Ã±atÄ• _ti b
buddhapaccekabuddhasÄ• vakesu sammÄ• paá¹-ipattiyeva. ubhayenapi tesaá¹ƒ catÅ«hi p
kathito, idampi loke sukhaá¹ƒ nÄ• ma kathikaá¹ƒ.

__sÄ«la_nti maá¹‡ikuá¹‡á¸• alarattavatthÄ• dayo hi alaá¹…kÄ• rÄ• tasmiá¹ƒ tasmiá¹ƒ vaye
sobhanti. na daharÄ• naá¹ƒ alaá¹…kÄ• ro mahallakakÄ• le, mahallakÄ• naá¹ƒ vÄ• alaá¹…k
``ummattako esa maÃ±Ã±eâ€™â€™ ti garahuppÄ• danena pana dosameva janeti. paÃ±cas
sÄ«laá¹ƒ daharassÄ• pi mahallakassÄ• pi sabbavayesu sobhatiyeva, ``aho vatÄ• yaá¹ƒ sÄ«
pasaá¹ƒsuppÄ• danena somanassameva Ä• vahati. tena vuttaá¹ƒ --- __sukhaá¹ƒ yÄ• va jan
patiá¹-á¹-hitÄ• _ti lokiyalokuttarato duvidhÄ• pi saddhÄ• niccalÄ• hutvÄ• patiá¹-á¹-hitÄ• . _
paá¹-ilÄ• bho_ti lokiyalokuttarapaÃ±Ã±Ä• ya paá¹-ilÄ• bho sukho. __pÄ• pÄ• naá¹ƒ_ \Ee IV
setughÄ• tavasena pana pÄ• pÄ• naá¹ƒ akaraá¹‡aá¹ƒ imasmiá¹ƒ loke sukhanti attho.

desanÄ• vasÄ• ne bahÅ«naá¹ƒ devatÄ• naá¹ƒ dhammÄ• bhisamayo ahosÄ«ti.

mÄ• ravatthu aá¹-á¹-hamaá¹ƒ.

nÄ• gavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tevÄ«satimo vaggo.

24. taá¹‡hÄ• vaggo

1. kapilamacchavatthu

__manujassÄ• _ti \Ne II 301/ \Ee IV 37/ \Be II 327/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jeta
kapilamacchaá¹ƒ Ä• rabbha kathesi.

atÄ«te kira kassapabhagavato parinibbutakÄ• le dve kulabhÄ• taro nikkhamitvÄ• sÄ• vakÄ
pabbajiá¹ƒsu. tesu jeá¹-á¹-ho sÄ• gato nÄ• ma ahosi, kaniá¹-á¹-ho kapilo nÄ• ma. mÄ• tÄ•
nÄ• ma, kaniá¹-á¹-habhaginÄ« tÄ• panÄ• nÄ• ma. tÄ• pi bhikkhunÄ«su pabbajiá¹ƒsu. evaá
bhÄ• taro Ä• cariyupajjhÄ• yÄ• naá¹ƒ vattapaá¹-ivattaá¹ƒ katvÄ• viharantÄ• ekadivasaá¹ƒ,
sÄ• sane kati dhurÄ• nÄ«â€™â€™ ti pucchitvÄ• ``ganthadhuraá¹ƒ vipassanÄ• dhuraÃ±cÄ•
sutvÄ• jeá¹-á¹-ho ``vipassanÄ• dhuraá¹ƒ \Ee IV 38/ pÅ«ressÄ• mÄ«â€™â€™ ti paÃ±ca vas

Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike vasitvÄ• yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahe
vÄ• yamanto arahattaá¹ƒ pÄ• puá¹‡i. kaniá¹-á¹-ho ``ahaá¹ƒ tÄ• va taruá¹‡o, vuá¸• á¸• hakÄ•
pÅ«ressÄ• mÄ«â€™â€™ ti ganthadhuraá¹ƒ paá¹-á¹-hapetvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggaá¹‡
nissÄ• ya mahÄ• parivÄ• ro, parivÄ• raá¹ƒ nissÄ• ya lÄ• bho udapÄ• di. so bÄ• husaccama
abhibhÅ«to atipaá¹‡á¸• itamÄ• nitÄ• ya parehi vuttaá¹ƒ kappiyampi ``akappiyaâ€™â€™ nti
``kappiyaâ€™â€™ nti vadeti, sÄ• vajjampi ``anavajjaâ€™â€™ nti, anavajjampi ``sÄ• vajjaâ€
bhikkhÅ«hi ``mÄ• , Ä• vuso kapila, evaá¹ƒ avacÄ• â€™â€™ ti vatvÄ• dhammaÃ±ca vinaya
``tumhe kiá¹ƒ jÄ• nÄ• tha, rittamuá¹-á¹-hisadisÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• khuá¹ƒsento
bhÄ• tu sÄ• gatattherassÄ• pi bhikkhÅ« tamatthaá¹ƒ Ä• rocesuá¹ƒ. sopi naá¹ƒ upasaá¹…ka
tumhÄ• disÄ• naÃ±hi sammÄ• paá¹-ipatti sÄ• sanassa Ä• yu nÄ• ma, tasmÄ• paá¹-ipattiá¹
paá¹-ibÄ• hanto mÄ• evaá¹ƒ avacÄ• â€™â€™ ti ovadi. so tassapi vacanaá¹ƒ nÄ• diyi. evaá
dvattikkhattuá¹ƒ ovaditvÄ• ovÄ• daá¹ƒ agaá¹‡hantaá¹ƒ ``nÄ• yaá¹ƒ mama vacanaá¹ƒ karot
Ä• vuso, paÃ±Ã±Ä• yissasi sakena kammenÄ• â€™â€™ ti vatvÄ• pakkÄ• mi \Ee IV 39/. ta
pesalÄ• bhikkhÅ« chaá¸• á¸• ayiá¹ƒsu.

so \Ne II 302/ \Be II 328/ durÄ• cÄ• ro hutvÄ• durÄ• cÄ• raparivuto viharanto ekadivasaá¹ƒ
``pÄ• timokkhaá¹ƒ uddisissÄ• mÄ«â€™â€™ ti bÄ«janiá¹ƒ Ä• dÄ• ya dhammÄ• sane nisÄ«d
sannipatitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti pucchitvÄ• ``ko attho imassa
dinnenÄ• â€™â€™ ti tuá¹‡hÄ«bhÅ«te bhikkhÅ« disvÄ• , ``Ä• vuso, dhammo vÄ• vinayo vÄ
vÄ• asutena vÄ• ko atthoâ€™â€™ ti vatvÄ• Ä• sanÄ• vuá¹-á¹-hahi. evaá¹ƒ so kassapass
pariyattisÄ• sanaá¹ƒ osakkÄ• pesi. sÄ• gatattheropi tadaheva parinibbÄ• yi. kapilo Ä• yupar
mahÄ• niraye nibbatti. sÄ• pissa mÄ• tÄ• ca bhaginÄ« ca tasseva diá¹-á¹-hÄ• nugatiá¹ƒ Ä•
akkositvÄ• paribhÄ• sitvÄ• tattheva nibbattiá¹ƒsu.

tasmiá¹ƒ pana kÄ• le paÃ±casatÄ• purisÄ• gÄ• maghÄ• takÄ• dÄ«ni katvÄ• corikÄ• ya jÄ
anubaddhÄ• palÄ• yamÄ• nÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• tattha kiÃ±ci paá¹-isaraá¹‡aá¹ƒ ap
Ä• raÃ±Ã±ikaá¹ƒ bhikkhuá¹ƒ disvÄ• vanditvÄ• ``paá¹-isaraá¹‡aá¹ƒ no, bhante, hothÄ• â€™
``tumhÄ• kaá¹ƒ sÄ«lasadisaá¹ƒ paá¹-isaraá¹‡aá¹ƒ nÄ• ma \Ee IV 40/ natthi, sabbepi paÃ±ca
samÄ• diyathÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sÄ«lÄ• ni s
ovadi --- ``idÄ• ni tumhe sÄ«lavantÄ• , jÄ«vitahetupi vo neva sÄ«laá¹ƒ atikkamitabbaá¹ƒ, na
kÄ• tabboâ€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu. atha ne janapadamanu
ito cito ca pariyesamÄ• nÄ• te core disvÄ• sabbe te jÄ«vitÄ• voropesuá¹ƒ. te kÄ• laá¹ƒ ka
nibbattiá¹ƒsu, corajeá¹-á¹-hako jeá¹-á¹-hakadevaputto ahosi.

te anulomapaá¹-ilomavasena ekaá¹ƒ buddhantaraá¹ƒ devaloke saá¹ƒsaritvÄ• imasmiá¹ƒ b
sÄ• vatthinagaradvÄ• re paÃ±casatakulike kevaá¹-á¹-agÄ• me nibbattiá¹ƒsu. jeá¹-á¹-hakade
kevaá¹-á¹-ajeá¹-á¹-hakassa gehe paá¹-isandhiá¹ƒ gaá¹‡hi, itare itaresu. evaá¹ƒ tesaá¹ƒ ekad
paá¹-isandhigahaá¹‡aÃ±ca mÄ• tukucchito nikkhamanaÃ±ca ahosi. kevaá¹-á¹-ajeá¹-á¹-hako

gÄ• me aÃ±Ã±epi dÄ• rakÄ• ajja jÄ• tÄ• â€™â€™ ti pariyesÄ• petvÄ• tesaá¹ƒ jÄ• tabhÄ•
puttassa sahÄ• yakÄ• bhavissantÄ«â€™â€™ ti sabbesaá¹ƒ posÄ• vanikaá¹ƒ \Be II 329/ dÄ
sahapaá¹ƒsukÄ«á¸·akÄ• sahÄ• yakÄ• hutvÄ• anupubbena vayappattÄ• ahesuá¹ƒ. tesaá
kevaá¹-á¹-ajeá¹-á¹-hakaputtova yasato ca tejato ca aggapuriso ahosi.

kapilopi \Ee IV 41/ ekaá¹ƒ buddhantaraá¹ƒ niraye paccitvÄ• vipÄ• kÄ• vasesena tasmiá¹ƒ
suvaá¹‡á¹‡avaá¹‡á¹‡o duggandhamukho maccho hutvÄ• nibbatti. athekadivasaá¹ƒ te sahÄ
bandhissÄ• mÄ• â€™â€™ ti jÄ• lÄ• dÄ«ni gahetvÄ• nadiyÄ• khipiá¹ƒsu. atha nesaá¹ƒ ant
\Ne II 303/. taá¹ƒ disvÄ• sabbe kevaá¹-á¹-agÄ• mavÄ• sino uccÄ• saddamakaá¹ƒsu --- ``pu
macche bandhantÄ• suvaá¹‡á¹‡amacchaá¹ƒ bandhiá¹ƒsu, idÄ• ni no rÄ• jÄ• bahudhanaá
sahÄ• yakÄ• macchaá¹ƒ nÄ• vÄ• ya pakkhipitvÄ• nÄ• vaá¹ƒ ukkhipitvÄ• raÃ±Ã±o santika
taá¹ƒ disvÄ• va ``kiá¹ƒ etaâ€™â€™ nti vutte ``maccho, devÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• j
macchaá¹ƒ disvÄ• ``satthÄ• etassa suvaá¹‡á¹‡avaá¹‡á¹‡akÄ• raá¹‡aá¹ƒ jÄ• nissatÄ«â€™
bhagavato santikaá¹ƒ agamÄ• si. macchena mukhe vivaá¹-amatteyeva sakalajetavanaá¹ƒ a
rÄ• jÄ• satthÄ• raá¹ƒ pucchi --- ``kasmÄ• , bhante, maccho suvaá¹‡á¹‡avaá¹‡á¹‡o jÄ• to, k
duggandho vÄ• yatÄ«â€™â€™ ti?

ayaá¹ƒ, mahÄ• rÄ• ja, kassapabhagavato pÄ• vacane kapilo nÄ• ma bhikkhu ahosi bahuss
lÄ• bhataá¹‡hÄ• ya abhibhÅ«to attano vacanaá¹ƒ agaá¹‡hantÄ• naá¹ƒ akkosakaparibhÄ• s
sÄ• sanaá¹ƒ osakkÄ• pesi, so tena \Ee IV 42/ kammena avÄ«cimhi nibbattitvÄ• vipÄ• kÄ• v
hutvÄ• jÄ• to. yaá¹ƒ pana so dÄ«gharattaá¹ƒ buddhavacanaá¹ƒ vÄ• cesi, buddhassa ca gu
nissandena imaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ paá¹-ilabhi. yaá¹ƒ bhikkhÅ«naá¹ƒ akkosakapa
mukhato duggandho vÄ• yati. ``kathÄ• pemi naá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti? ``kathÄ• pe
naá¹ƒ satthÄ• pucchi --- ``tvaá¹ƒsi kapiloâ€™â€™ ti? ``Ä• ma, bhante, ahaá¹ƒ kapiloâ€™â€
Ä• gatosÄ«â€™â€™ ti? ``avÄ«cimahÄ• nirayato, bhanteâ€™â€™ ti. ``jeá¹-á¹-habhÄ• tiko te
ti? ``parinibbuto, bhanteâ€™â€™ ti. ``mÄ• tÄ• pana te sÄ• dhinÄ« kahaâ€™â€™ nti? ``ma
bhanteâ€™â€™ ti. ``kaniá¹-á¹-habhaginÄ« ca te tÄ• panÄ• kahaâ€™â€™ nti? ``mahÄ• nir
ti. ``idÄ• ni tvaá¹ƒ kahaá¹ƒ gamissasÄ«â€™â€™ ti? ``avÄ«cimahÄ• nirayameva, bhanteâ€™
vippaá¹-isÄ• rÄ• bhibhÅ«to nÄ• vaá¹ƒ \Be II 330/ sÄ«sena paharitvÄ• tÄ• vadeva kÄ• laá¹ƒ
mahÄ• jano saá¹ƒviggo ahosi lomahaá¹-á¹-hajÄ• to.

atha bhagavÄ• tasmiá¹ƒ khaá¹‡e sannipatitÄ• ya parisÄ• ya cittÄ• cÄ• raá¹ƒ oloketvÄ• ta
dhammaá¹ƒ desetuá¹ƒ ``dhammacariyaá¹ƒ brahmacariyaá¹ƒ, etadÄ• hu vasuttamaâ€™â€™
__kapilasuttaá¹ƒ_ kathetvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

<334> á¹• 21 ``manujassa \Ee IV 43/ pamattacÄ• rino, taá¹‡hÄ• vaá¸• á¸• hati mÄ• luvÄ•

so plavatÄ« hurÄ• huraá¹ƒ, phalamicchaá¹ƒva vanasmi vÄ• naro ||

<335> á¹• 21 ``yaá¹ƒ \Ne II 304/ esÄ• sahate jammÄ«, taá¹‡hÄ• loke visattikÄ• .

sokÄ• tassa pavaá¸• á¸• hanti, abhivaá¹-á¹-haá¹ƒva bÄ«raá¹‡aá¹ƒ ||

<336> á¹• 21 ``yo cetaá¹ƒ sahate jammiá¹ƒ, taá¹‡haá¹ƒ loke duraccayaá¹ƒ.

sokÄ• tamhÄ• papatanti, udabinduva pokkharÄ• ||

<337> á¹• 21 ``taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

taá¹‡hÄ• ya mÅ«laá¹ƒ khaá¹‡atha, usÄ«ratthova bÄ«raá¹‡aá¹ƒ.

mÄ• vo naá¸·aá¹ƒva sotova, mÄ• ro bhaÃ±ji punappunaâ€™â€™ nti ||

tattha __pamattacÄ• rino_ti sativossaggalakkhaá¹‡ena pamÄ• dena pamattacÄ• rissa pugg
vipassanÄ• na maggaphalÄ• ni vaá¸• á¸• hanti. yathÄ• pana rukkhaá¹ƒ saá¹ƒsibbantÄ« pa
vinÄ• sÄ• ya mÄ• luvÄ• latÄ• vaá¸• á¸• hati \Ee IV 44/, evamassa cha dvÄ• rÄ• ni nissÄ• y
taá¹‡hÄ• vaá¸• á¸• hatÄ«ti attho. __so plavatÄ« hurÄ• hura_nti so taá¹‡hÄ• vasiko puggal
dhÄ• vati. yathÄ• kiá¹ƒ viyÄ• ti? __phalamicchaá¹ƒva vanasmi vÄ• naro, _ yathÄ• rukkhap
vanasmiá¹ƒ dhÄ• vati, tassa tassa rukkhassa sÄ• khaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ muÃ±citvÄ• aÃ
muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hÄ• ti, ``sÄ• khaá¹ƒ alabhitvÄ• sannisinnoâ€™â€™ ti vattab
taá¹‡hÄ• vasiko puggalo hurÄ• huraá¹ƒ dhÄ• vanto ``Ä• rammaá¹‡aá¹ƒ alabhitvÄ• taá¹‡hÄ
ti vattabbataá¹ƒ nÄ• pajjati.

__ya_nti \Be II 331/ yaá¹ƒ puggalaá¹ƒ esÄ• lÄ• makabhÄ• vena jammÄ« visÄ• hÄ• ratÄ• y
visaphalatÄ• ya visaparibhogatÄ• ya rÅ«pÄ• dÄ«su visattatÄ• ya Ä• sattatÄ• ya visattikÄ• t
chadvÄ• rikataá¹‡hÄ• abhibhavati. yathÄ• nÄ• ma vassÄ• ne punappunaá¹ƒ vassantena d
abhivaá¹-á¹-haá¹ƒ bÄ«raá¹‡atiá¹‡aá¹ƒ vaá¸• á¸• hati, evaá¹ƒ tassa puggalassa anto vaá¹-á¹
abhivaá¸• á¸• hantÄ«ti attho.

__duraccaya_nti yo pana puggalo evaá¹ƒ vuttappakÄ• raá¹ƒ atikkamituá¹ƒ pajahituá¹ƒ dukk
taá¹‡haá¹ƒ sahati abhibhavati, tamhÄ• puggalÄ• vaá¹-á¹-amÅ«lakÄ• sokÄ• papatanti. yat
padumapatte patitaá¹ƒ udakabindu na patiá¹-á¹-hÄ• ti, evaá¹ƒ na patiá¹-á¹-hahantÄ«ti attho.

__taá¹ƒ vo vadÄ• mÄ«_ti tena kÄ• raá¹‡ena ahaá¹ƒ tumhe vadÄ• mi. __bhaddaá¹ƒ vo_ti bh
mÄ• \Ne II 305/ ahaá¹ƒ kapilo viya vinÄ• saá¹ƒ pÄ• puá¹‡athÄ• ti attho. __mÅ«la_nti imissÄ
arahattamaggaÃ±Ä• á¹‡ena mÅ«laá¹ƒ khaá¹‡atha. kiá¹ƒ viyÄ• ti? __usÄ«ratthova bÄ«raá¹‡

atthiko puriso mahantena kudÄ• lena bÄ«raá¹‡aá¹ƒ khaá¹‡ati, evamassÄ• mÅ«laá¹ƒ khaá¹
naá¸·aá¹ƒva sotova, mÄ• ro bhaÃ±ji punappuna_nti mÄ• tumhe nadÄ«sote jÄ• taá¹ƒ naá¸·a
nadÄ«soto viya kilesamÄ• ro maraá¹‡amÄ• ro devaputtamÄ• ro ca punappunaá¹ƒ bhaÃ±jat

desanÄ• vasÄ• ne paÃ±casatÄ• pi kevaá¹-á¹-aputtÄ• saá¹ƒvegaá¹ƒ Ä• pajjitvÄ• dukkhass
satthu santike \Ee IV 46/ pabbajitvÄ• na cirasseva dukkhassantaá¹ƒ katvÄ• satthÄ• rÄ• sa
Ä• neÃ±javihÄ• rasamÄ• pattidhammaparibhogena ekaparibhogÄ• ahesunti.

kapilamacchavatthu paá¹-hamaá¹ƒ.

2. sÅ«karapotikÄ• vatthu

__yathÄ• pi mÅ«le_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto gÅ«thasÅ«
kathesi.

ekasmiá¹ƒ \Be II 332/ kira samaye satthÄ• rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pavisanto ekaá¹ƒ
sitaá¹ƒ pÄ• tvÄ• kÄ• si. tassa sitaá¹ƒ karontassa mukhavivaraniggataá¹ƒ dantobhÄ• samaá
Ä• nandatthero ``ko nu kho, bhante, hetu sitassa pÄ• tukammÄ• yÄ• â€™â€™ ti sitakÄ• raá
satthÄ• Ä• ha --- ``passasetaá¹ƒ, Ä• nanda, sÅ«karapotikaâ€™â€™ nti? ``Ä• ma, bhanteâ€
bhagavato sÄ• sane ekÄ• ya Ä• sanasÄ• lÄ• ya sÄ• mantÄ• kukkuá¹-Ä« ahosi. sÄ• ekass
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ sajjhÄ• yantassa dhammaghosaá¹ƒ sutvÄ• tato cutÄ•
nÄ• ma rÄ• jadhÄ«tÄ• ahosi. sÄ• aparabhÄ• ge sarÄ«ravalaÃ±jaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹
disvÄ• tattha \Ee IV 47/ puá¸·avakasaÃ±Ã±aá¹ƒ uppÄ• detvÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ p
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cutÄ• brahmaloke nibbatti. tato cavitvÄ• puna gativasen
sÅ«karayoniyaá¹ƒ nibbatti, idaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• mayÄ• sitaá¹ƒ pÄ• tukatanti. taá¹ƒ
Ä• nandattherappamukhÄ• bhikkhÅ« mahantaá¹ƒ saá¹ƒvegaá¹ƒ paá¹-ilabhiá¹ƒsu. satthÄ•
uppÄ• detvÄ• bhavataá¹‡hÄ• ya Ä• dÄ«navaá¹ƒ pakÄ• sento antaravÄ«thiyaá¹ƒ á¹-hitakov

<338> á¹• 21 ``yathÄ• pi \Ne II 306/ mÅ«le anupaddave daá¸·he,

chinnopi rukkho punareva rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate,

nibbattatÄ« dukkhamidaá¹ƒ punappunaá¹ƒ ||

<339> á¹• 21 ``yassa chattiá¹ƒsati sotÄ• , manÄ• pasavanÄ• bhusÄ• .

mahÄ• vahanti duddiá¹-á¹-hiá¹ƒ, saá¹…kappÄ• rÄ• ganissitÄ• ||

<340> á¹• 21 ``savanti sabbadhi sotÄ• , latÄ• uppajja tiá¹-á¹-hati.

taÃ±ca disvÄ• lataá¹ƒ jÄ• taá¹ƒ, mÅ«laá¹ƒ paÃ±Ã±Ä• ya chindatha ||

<341> á¹• 21 ``saritÄ• ni sinehitÄ• ni ca,

somanassÄ• ni honti jantuno.

te sÄ• tasitÄ• sukhesino,

te ve jÄ• tijarÅ«pagÄ• narÄ• ||

<342> á¹• 21 ``tasiá¹‡Ä• ya \Be II 333/ purakkhatÄ• pajÄ• ,

parisappanti sasova bandhito.

saá¹ƒyojanasaá¹…gasattakÄ• ,

dukkhamupenti punappunaá¹ƒ cirÄ• ya ||

<343> á¹• 21 ``tasiá¹‡Ä• ya \Ee IV 48/ purakkhatÄ• pajÄ• ,

parisappanti sasova bandhito.

tasmÄ• tasiá¹‡aá¹ƒ vinodaye,

Ä• kaá¹…khanta virÄ• gamattanoâ€™â€™ ti ||

tattha __mÅ«le_ti yassa rukkhassa catÅ«su disÄ• su catudhÄ• heá¹-á¹-hÄ• ca ujukameva
chedanaphÄ• lanapÄ• canavijjhanÄ• dÄ«naá¹ƒ kenaci upaddavena anupaddave thirapattat
uparicchinnopi sÄ• khÄ• naá¹ƒ vasena punadeva rÅ«hati, evameva chadvÄ• rikÄ• ya taá¹‡h
arahattamaggaÃ±Ä• á¹‡ena anuhate asamucchinne tasmiá¹ƒ tasmiá¹ƒ bhave jÄ• tiÄ• dibhe
punappunaá¹ƒ nibbattatiyevÄ• ti attho.

__yassÄ• _ti yassa puggalassa ``iti ajjhattikassÅ«pÄ• dÄ• ya aá¹-á¹-hÄ• rasa taá¹‡hÄ• vica
bÄ• hirassÅ«pÄ• dÄ• ya aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• nÄ«â€™â€™ ti imesaá¹ƒ taá¹‡h

chattiá¹ƒsatiyÄ• sotehi samannÄ• gatÄ• manÄ• pesu rÅ«pÄ• dÄ«su Ä• savati pavattatÄ«ti
bhusÄ• balavatÄ« hoti, taá¹ƒ puggalaá¹ƒ vipannaÃ±Ä• á¹‡atÄ• ya duddiá¹-á¹-hiá¹ƒ punapp
mahantabhÄ• vena mahÄ• hutvÄ• jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• anissÄ• ya rÄ• gani
vahantÄ«ti attho.

__savanti sabbadhi sotÄ• _ti ime taá¹‡hÄ• sotÄ• cakkhudvÄ• rÄ• dÄ«naá¹ƒ vasena sabbe
savanato, sabbÄ• pi rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• ti sabbabhavesu vÄ• savan
__latÄ• _ti paliveá¹-hanaá¹-á¹-hena saá¹ƒsibbanaá¹-á¹-hena ca latÄ• viyÄ• ti latÄ• . __uppa
chahi dvÄ• rehi uppajjitvÄ• rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu tiá¹-á¹-hati. __taÃ±ca disvÄ• _t
taá¹‡hÄ• lataá¹ƒ ``etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti jÄ• taá¹-á¹-h
__paÃ±Ã±Ä• yÄ• _ti satthena vane jÄ• taá¹ƒ lataá¹ƒ viya maggapaÃ±Ã±Ä• ya mÅ«le chinda

__saritÄ• nÄ«_ti \Be II 334/ anusaá¹-Ä• ni payÄ• tÄ• ni. __sinehitÄ• nÄ«_ti cÄ«varÄ• dÄ«s
sinehitÄ• ni ca, taá¹‡hÄ• sinehamakkhitÄ• nÄ«ti attho. __somanassÄ• nÄ«_ti taá¹‡hÄ• vasi
somanassÄ• ni bhavanti. __te sÄ• tasitÄ• _ti te taá¹‡hÄ• vasikÄ• puggalÄ• sÄ• tanissitÄ•
sukhesino sukhapariyesino bhavanti. __te ve_ti ye evarÅ«pÄ• narÄ• , te jÄ• tijarÄ• byÄ• dh
upagacchantiyevÄ• ti jÄ• tijarÅ«pagÄ• nÄ• ma honti. __pajÄ• _ti ime sattÄ• tÄ• sakaraá¹‡
saá¹…khyaá¹ƒ gatÄ• ya taá¹‡hÄ• ya purakkhatÄ• parivÄ• ritÄ• hutvÄ• .

__bandhito_ti luddena araÃ±Ã±e baddho saso viya parisappanti bhÄ• yanti. __saá¹ƒyojana
IV 50/ dasavidhena saá¹ƒyojanasaá¹…gena ceva sattavidhena rÄ• gasaá¹…gÄ• dinÄ• ca s
laggÄ• hutvÄ• . __cirÄ• yÄ• _ti ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ punappunaá¹ƒ jÄ• tiÄ• dika
attho. __tasmÄ• _ti yasmÄ• tasiá¹‡Ä• ya purakkhatÄ• paliveá¹-hitÄ• sattÄ• , tasmÄ• atta
rÄ• gÄ• divigamaá¹ƒ nibbÄ• naá¹ƒ patthento Ä• kaá¹…kamÄ• no bhikkhu arahattamaggene
panuditvÄ• nÄ«haritvÄ• chaá¸• á¸• eyyÄ• ti attho.

desanÄ• vasÄ• ne \Ne II 308/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu.

sÄ• pi kho sÅ«karapotikÄ• tato cavitvÄ• suvaá¹‡á¹‡abhÅ«miyaá¹ƒ rÄ• jakule nibbatti, tato
bÄ• rÄ• á¹‡asiyaá¹ƒ, tato cutÄ• suppÄ• rakapaá¹-á¹-ane assavÄ• á¹‡ijagehe nibbatti, tato c
nÄ• vikassa gehe nibbatti, tato cutÄ• anurÄ• dhapure issarakulagehe nibbatti, tato cutÄ• ta
dakkhiá¹‡adisÄ• ya bhokkantagÄ• me sumanassa nÄ• ma kuá¹-umbikassa dhÄ«tÄ• nÄ• m
athassÄ• pitÄ• tasmiá¹ƒ gÄ• me chaá¸• á¸• ite dÄ«ghavÄ• piraá¹-á¹-haá¹ƒ gantvÄ• mahÄ
naá¹ƒ duá¹-á¹-hagÄ• maá¹‡iraÃ±Ã±o amacco lakuá¹‡á¸• akaatimbaro nÄ• ma kenacideva k
mahantaá¹ƒ maá¹…galaá¹ƒ katvÄ• Ä• dÄ• ya mahÄ• puá¹‡á¹‡agÄ• maá¹ƒ gato. atha naá¹
mahÄ• anuruddhatthero nÄ• ma tattha piá¹‡á¸• Ä• ya caritvÄ• tassÄ• gehadvÄ• re á¹-hito
kathesi, ``Ä• vuso, sÅ«karapotikÄ• nÄ• ma lakuá¹‡á¸• akaatimbaramahÄ• mattassa \Ee IV
aho acchariyaâ€™â€™ nti. sÄ• taá¹ƒ kathaá¹ƒ sutvÄ• atÄ«tabhave \Be II 335/ ugghÄ• á¹-

jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ paá¹-ilabhi. taá¹…khaá¹‡aÃ±Ã±eva uppannasaá¹ƒvegÄ• sÄ• mika
issariyena paÃ±cabalakattherÄ«naá¹ƒ santike pabbajitvÄ• tissamahÄ• vihÄ• re mahÄ• sati
sutvÄ• sotÄ• pattiphale patiá¹-á¹-hahi. pacchÄ• damiá¸·amaddane kate Ã±Ä• tÄ«naá¹ƒ vas
bhokkantagÄ• mameva gantvÄ• tattha vasantÄ« kallamahÄ• vihÄ• re Ä• sÄ«visopamasutta
pÄ• puá¹‡i.

sÄ• parinibbÄ• nadivase bhikkhubhikkhunÄ«hi pucchitÄ• bhikkhunisaá¹…ghassa sabbaá¹
nirantaraá¹ƒ kathetvÄ• sannipatitassa bhikkhusaá¹…ghassa majjhe maá¹‡á¸• alÄ• rÄ• mav
dhammapadabhÄ• á¹‡akamahÄ• tissattherena saddhiá¹ƒ saá¹ƒsanditvÄ• ``ahaá¹ƒ pubbe n
tato cutÄ• kukkuá¹-Ä« hutvÄ• tattha senassa santikÄ• sÄ«sacchedaá¹ƒ patvÄ• rÄ• jagah
paribbÄ• jikÄ• su pabbajitvÄ• paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbattitvÄ• tato cutÄ• seá
nacirasseva cavitvÄ• sÅ«karayoniá¹ƒ gantvÄ• tato cutÄ• suvaá¹‡á¹‡abhÅ«miá¹ƒ, tato cut
cutÄ• suppÄ• rakapaá¹-á¹-anaá¹ƒ, tato cutÄ• kÄ• vÄ«rapaá¹-á¹-anaá¹ƒ, tato cutÄ• anurÄ•
bhokkantagÄ• maâ€™â€™ nti evaá¹ƒ samavisame terasa attabhÄ• ve patvÄ• ``idÄ• ni ukk
arahattaá¹ƒ pattÄ• , sabbepi appamÄ• dena sampÄ• dethÄ• â€™â€™ ti vatvÄ• catasso pa
parinibbÄ• yÄ«ti.

sÅ«karapotikÄ• vatthu dutiyaá¹ƒ.

3. vibbhantabhikkhuvatthu

__yo_ \Ne II 309/ \Ee IV 52/ __nibbanatho_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvan
vibbhantakaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi.

eko kira mahÄ• kassapattherassa saddhivihÄ• riko hutvÄ• cattÄ• ri jhÄ• nÄ• ni uppÄ• detv
suvaá¹‡á¹‡akÄ• rassa gehe visabhÄ• gÄ• rammaá¹‡aá¹ƒ disvÄ• tattha paá¹-ibaddhacitto v
alasabhÄ• vena kammaá¹ƒ kÄ• tuá¹ƒ anicchantaá¹ƒ gehÄ• nÄ«hariá¹ƒsu. so pÄ• pamittasa
jÄ«vikaá¹ƒ kappento vicari. atha naá¹ƒ ekadivasaá¹ƒ gahetvÄ• \Be II 336/ pacchÄ• bÄ• haá
bandhitvÄ• catukke catukke kasÄ• hi tÄ• á¸·entÄ• Ä• ghÄ• tanaá¹ƒ nayiá¹ƒsu. thero piá¹‡â
taá¹ƒ dakkhiá¹‡ena dvÄ• rena nÄ«hariyamÄ• naá¹ƒ disvÄ• bandhanaá¹ƒ sithilaá¹ƒ kÄ• retv
paricitakammaá¹-á¹-hÄ• naá¹ƒ puna Ä• vajjehÄ«â€™â€™ ti Ä• ha. so tena ovÄ• dena satup
catutthajjhÄ• naá¹ƒ nibbattesi. atha naá¹ƒ ``Ä• ghÄ• tanaá¹ƒ netvÄ• ghÄ• tessÄ• mÄ• â€™
na bhÄ• yati na santasati. athassa tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge á¹-hitÄ• manussÄ• as
Ä• vudhÄ• ni ukkhipitvÄ• pi taá¹ƒ asantasantameva disvÄ• ``passatha, bho, imaá¹ƒ purisaâ
Ä• vudhahatthÄ• naá¹ƒ purisÄ• naá¹ƒ majjhe neva chambhati na vedhati, aho acchariyaâ€™
acchariyabbhutajÄ• tÄ• mahÄ• nÄ• daá¹ƒ naditvÄ• raÃ±Ã±o taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ
sutvÄ• ``vissajjetha naâ€™â€™ nti Ä• ha. satthu santikampi \Ee IV 53/ gantvÄ• tamatthaá
satthÄ• obhÄ• saá¹ƒ pharitvÄ• tassa dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<344> á¹• 21 ``yo nibbanatho vanÄ• dhimutto,

vanamutto vanameva dhÄ• vati.

taá¹ƒ puggalametha passatha,

mutto bandhanameva dhÄ• vatÄ«â€™â€™ ti ||

tassattho --- yo puggalo gihibhÄ• ve Ä• layasaá¹…khÄ• taá¹ƒ vanathaá¹ƒ chaá¸• á¸• etvÄ• dibbavihÄ• rasaá¹…khÄ• te tapovane adhimutto gharÄ• vÄ• sabandhanasaá¹…khÄ• tÄ• ta gharÄ• vÄ• sabandhanasaá¹…khÄ• taá¹ƒ taá¹‡hÄ• vanameva dhÄ• vati, etha taá¹ƒ puggala gharÄ• vÄ• sabandhanato mutto gharÄ• vÄ• sabandhanameva dhÄ• vatÄ«ti.

imaá¹ƒ \Ne II 310/ pana desanaá¹ƒ sutvÄ• so rÄ• japurisÄ• naá¹ƒ antare sÅ«lagge nisinno paá¹-á¹-hapetvÄ• tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re sammasanto sotÄ• pattiphala samÄ• pattisukhaá¹ƒ anubhavanto vehÄ• saá¹ƒ uppatitvÄ• Ä• kÄ• seneva satthu santikaá¹ vanditvÄ• sarÄ• jikÄ• ya parisÄ• ya majjheyeva arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

vibbhantabhikkhuvatthu tatiyaá¹ƒ.

4. bandhanÄ• gÄ• ravatthu

__na_ \Be II 337/ __taá¹ƒ daá¸·ha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharan Ä• rabbha kathesi.

ekasmiá¹ƒ kira kÄ• le bahÅ« sandhicchedakapanthaghÄ• takamanussaghÄ• take core \Ee dassayiá¹ƒsu. te rÄ• jÄ• andubandhanarajjubandhanasaá¹…khalikabandhanehi bandhÄ• p jÄ• napadÄ• bhikkhÅ« satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mÄ• Ä• gantvÄ• disvÄ• vanditvÄ• pu piá¹‡á¸• Ä• ya carantÄ• bandhanÄ• gÄ• raá¹ƒ gantvÄ• te core disvÄ• piá¹‡á¸• apÄ• tapaá tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• , ``bhante, ajja amhehi piá¹‡á¸• Ä• ya carantehi bandhan andubandhanÄ• dÄ«hi baddhÄ• mahÄ• dukkhaá¹ƒ anubhavantÄ• diá¹-á¹-hÄ• , te tÄ• ni ba palÄ• yituá¹ƒ na sakkonti, atthi nu kho, bhante, tehi bandhanehi thirataraá¹ƒ aÃ±Ã±aá¹ƒ ban nÄ• mÄ• â€™â€™ ti pucchiá¹ƒsu. satthÄ• , ``bhikkhave, kiá¹ƒ bandhanÄ• ni nÄ• metÄ• ni, dhanadhaÃ±Ã±aputtadÄ• rÄ• dÄ«su taá¹‡hÄ• saá¹…khÄ• taá¹ƒ kilesabandhanaá¹ƒ, etaá¹ƒ sahassaguá¹‡ena satasahassaguá¹‡ena thirataraá¹ƒ, evaá¹ƒ mahantampi panetaá¹ƒ ducch porÄ• á¹‡akapaá¹‡á¸• itÄ• chinditvÄ• himavantaá¹ƒ pavisitvÄ• pabbajiá¹ƒsÅ«â€™â€™ ti

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ duggatag
tassa vayappattassa pitÄ• kÄ• lamakÄ• si. so bhatiá¹ƒ katvÄ• mÄ• taraá¹ƒ posesi. athassa
ekaá¹ƒ kuladhÄ«taraá¹ƒ gehe katvÄ• aparabhÄ• ge kÄ• lamakÄ• si. bhariyÄ• yapissa kucc
patiá¹-á¹-hahi. so gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ ajÄ• nantova, ``bhadde, tvaá¹ƒ bhatiá
ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. ``sÄ• mi, nanu gabbho \Ee IV 55/ me patiá¹-á¹-h
dÄ• rakaá¹ƒ disvÄ• pabbajissasÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-ic
``bhadde, tvaá¹ƒ sotthinÄ• vijÄ• tÄ• , idÄ• ni ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti Ä• pucch
\Ne II 311/ tÄ• va thanapÄ• nato apagamanakÄ• laá¹ƒ Ä• gamehÄ«â€™â€™ ti vatvÄ• pun
--- ``imaá¹ƒ sampaá¹-icchÄ• petvÄ• gantuá¹ƒ na sakkÄ• , imissÄ• anÄ• cikkhitvÄ• va palÄ
pabbajissÄ• mÄ«â€™â€™ ti. so \Be II 338/ tassÄ• anÄ• cikkhitvÄ• va rattibhÄ• ge uá¹-á¹-h
nagaraguttikÄ• aggahesuá¹ƒ. so ``ahaá¹ƒ, sÄ• mi, mÄ• tuposako nÄ• ma, vissajjetha maâ€
vissajjÄ• petvÄ• ekasmiá¹ƒ á¹-hÄ• ne vasitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• sa
jhÄ• nakÄ«á¸·Ä• ya kÄ«á¸·anto vihÄ• si. so tattha vasantoyeva ``evarÅ«pampi nÄ• ma me
puttadÄ• rabandhanaá¹ƒ kilesabandhanaá¹ƒ chinnaâ€™â€™ nti imaá¹ƒ udÄ• naá¹ƒ udÄ• n

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• tena udÄ• nitaá¹ƒ udÄ• naá¹ƒ pakÄ• sento imÄ• gÄ

<345> á¹• 21 ``na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• ,

yadÄ• yasaá¹ƒ dÄ• rujapabbajaÃ±ca.

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu,

puttesu dÄ• resu ca yÄ• apekkhÄ• ||

<346> á¹• 21 ``etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• ,

ohÄ• rinaá¹ƒ sithilaá¹ƒ duppamuÃ±caá¹ƒ.

etampi chetvÄ• na paribbajanti,

anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti ||

tattha \Ee IV 56/ __dhÄ«rÄ• _ti buddhÄ• dayo paá¹‡á¸• itapurisÄ• yaá¹ƒ saá¹…khalikasaá
nibbattaá¹ƒ Ä• yasaá¹ƒ, andubandhanasaá¹…khÄ• taá¹ƒ dÄ• rujaá¹ƒ, yaÃ±ca pabbajatiá¹‡e
vÄ• kÄ• dÄ«hi rajjuá¹ƒ katvÄ• kataá¹ƒ rajjubandhanaá¹ƒ, taá¹ƒ asiÄ• dÄ«hi chindituá¹ƒ sak
thiranti na vadantÄ«ti attho. __sÄ• rattarattÄ• _ti sÄ• rattÄ• hutvÄ• rattÄ• , bahalatararÄ• g
__maá¹‡ikuá¹‡á¸• alesÅ«_ti maá¹‡Ä«su ceva kuá¹‡á¸• alesu ca, maá¹‡ivicittesu vÄ• kuá¹‡

daá¸·ha_nti ye maá¹‡ikuá¹‡á¸• alesu sÄ• rattarattÄ• , tesaá¹ƒ so rÄ• go ca yÄ• puttadÄ• re
etaá¹ƒ kilesamayaá¹ƒ bandhanaÃ±ca paá¹‡á¸• itapurisÄ• daá¸·hanti vadanti. __ohÄ• rina_
catÅ«su apÄ• yesu pÄ• tanato avaharati heá¹-á¹-hÄ• haratÄ«ti ohÄ• rinaá¹ƒ. __sithila_nti b
chavicammamaá¹ƒsÄ• ni na chindati, lohitaá¹ƒ na nÄ«harati, bandhanabhÄ• vampi ajÄ• nÄ
thalapathajalapathÄ• dÄ«su kammÄ• ni kÄ• tuá¹ƒ detÄ«ti sithilaá¹ƒ. __duppamuÃ±ca_nti lo
uppannaá¹ƒ kilesabandhanaá¹ƒ daá¹-á¹-haá¹-á¹-hÄ• nato kacchapo \Be II 339/ viya dummo
hotÄ«ti duppamuÃ±caá¹ƒ. __etampi chetvÄ• nÄ• _ti etaá¹ƒ daá¸·hampi kilesabandhanaá¹ƒ
anapekkhino \Ee IV 57/ hutvÄ• kÄ• masukhaá¹ƒ pahÄ• ya paribbajanti, pakkamanti pabbaj

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

bandhanÄ• gÄ• ravatthu catutthaá¹ƒ.

5. khemÄ• therÄ«vatthu

__ye rÄ• garattÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto khemaá¹ƒ
aggamahesiá¹ƒ Ä• rabbha kathesi.

sÄ• kira padumuttarapÄ• damÅ«le patthitapatthanÄ• ativiya abhirÅ«pÄ• pÄ• sÄ• dikÄ• a
rÅ«passa dosaá¹ƒ kathetÄ«â€™â€™ ti sutvÄ• pana satthu santikaá¹ƒ gantuá¹ƒ na icchi. rÄ
rÅ«pamadamattabhÄ• vaá¹ƒ Ã±atvÄ• veá¸·uvanavaá¹‡á¹‡anÄ• paá¹-isaá¹ƒyuttÄ• ni gÄ«tÄ
dÄ• pesi. tesaá¹ƒ tÄ• ni gÄ• yantÄ• naá¹ƒ saddaá¹ƒ sutvÄ• tassÄ• veá¸·uvanaá¹ƒ adiá¹-á¹
asutapubbaá¹ƒ viya ca ahosi. sÄ• ``kataraá¹ƒ uyyÄ• naá¹ƒ sandhÄ• ya gÄ• yathÄ• â€™â€
tumhÄ• kaá¹ƒ veá¸·uvanuyyÄ• namevÄ• â€™â€™ ti vutte uyyÄ• naá¹ƒ gantukÄ• mÄ• aho
Ã±atvÄ• parisamajjhe nisÄ«ditvÄ• dhammaá¹ƒ desentova tÄ• lavaá¹‡á¹-aá¹ƒ Ä• dÄ• ya at
bÄ«jamÄ• naá¹ƒ abhirÅ«paá¹ƒ itthiá¹ƒ nimmini. khemÄ• , devÄ«pi pavisamÄ• nÄ• va taá¹ƒ
``sammÄ• sambuddho rÅ«passa dosaá¹ƒ kathetÄ«ti vadanti, ayaÃ±cassa santike itthÄ« bÄ
nÄ• haá¹ƒ imissÄ• kalabhÄ• gampi \Ee IV 58/ upemi, na mayÄ• Ä«disaá¹ƒ itthirÅ«paá¹ƒ di
satthÄ• raá¹ƒ abhÅ«tena abbhÄ• cikkhanti maÃ±Ã±eâ€™â€™ ti cintetvÄ• tathÄ• gatassa k
tameva itthiá¹ƒ olokayamÄ• nÄ• aá¹-á¹-hÄ• si. satthÄ• tassÄ• tasmiá¹ƒ rÅ«pe uppannaba
rÅ«paá¹ƒ paá¹-hamavayÄ• divasena dassetvÄ• heá¹-á¹-hÄ• vuttanayeneva pariyosÄ• ne a
katvÄ• dassesi. khemÄ• taá¹ƒ disvÄ• ``evarÅ«pampi nÄ• metaá¹ƒ rÅ«paá¹ƒ muhutteneva
natthi vata imasmiá¹ƒ rÅ«pe sÄ• roâ€™â€™ ti cintesi. satthÄ• tassÄ• cittÄ• cÄ• raá¹ƒ olok
`imasmiá¹ƒ rÅ«pe sÄ• ro atthÄ«â€™ ti cintesi, passa dÄ• nissa asÄ• rabhÄ• vaâ€™â€™ nt
---

``Ä• turaá¹ƒ \Ne II 313/ \Be II 340/ asuciá¹ƒ pÅ«tiá¹ƒ, passa kheme samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhipatthitaâ€™â€™ nti || (Ap therÄ« II 2.35

sÄ• gÄ• thÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hahi. atha naá¹ƒ satthÄ• , ``kheme, ir
dosapaduá¹-á¹-hÄ• mohamÅ«á¸·hÄ• attano taá¹‡hÄ• sotaá¹ƒ samatikkamituá¹ƒ na sakkor
ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<347> á¹• 21 ``ye rÄ• garattÄ• nupatanti sotaá¹ƒ,

sayaá¹ƒ kataá¹ƒ makkaá¹-akova jÄ• laá¹ƒ.

etampi chetvÄ• na vajanti dhÄ«rÄ• ,

anapekkhino sabbadukkhaá¹ƒ pahÄ• yÄ• â€™â€™ ti ||

tattha __makkaá¹-akova jÄ• la_nti yathÄ• nÄ• ma makkaá¹-ako suttajÄ• laá¹ƒ katvÄ• majj
nÄ• bhimaá¹‡á¸• ale nipanno pariyante patitaá¹ƒ paá¹-aá¹…gaá¹ƒ vÄ• makkhikaá¹ƒ vÄ• ve
tassa rasaá¹ƒ pivitvÄ• puna gantvÄ• tasmiá¹ƒyeva \Ee IV 59/ á¹-hÄ• ne nipajjati, evameva
dosapaduá¹-á¹-hÄ• mohamÅ«á¸·hÄ• sayaá¹ƒkataá¹ƒ taá¹‡hÄ• sotaá¹ƒ anupatanti, te taá¹ƒ
sakkonti, evaá¹ƒ duratikkamaá¹ƒ. __etampi chetvÄ• na vajanti dhÄ«rÄ• _ti paá¹‡á¸• itÄ• eta
anapekkhino nirÄ• layÄ• hutvÄ• arahattamaggena sabbadukkhaá¹ƒ pahÄ• ya vajanti, gacc

desanÄ• vasÄ• ne khemÄ• arahatte patiá¹-á¹-hahi, mahÄ• janassÄ• pi sÄ• tthikÄ• dhamm
rÄ• jÄ• naá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, khemÄ• ya pabbajituá¹ƒ vÄ• parinibbÄ• yituá¹ƒ vÄ•
bhante, pabbÄ• jetha naá¹ƒ, alaá¹ƒ parinibbÄ• nenÄ• ti. sÄ• pabbajitvÄ• aggasÄ• vikÄ• a

khemÄ• therÄ«vatthu paÃ±camaá¹ƒ.

6. uggasenavatthu

__muÃ±ca pure_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto uggasenaá¹ƒ

paÃ±casatÄ• \Be II 341/ kira naá¹-Ä• saá¹ƒvacchare vÄ• chamÄ• se vÄ• patte rÄ• jagah
sattÄ• haá¹ƒ samajjaá¹ƒ \Ne II 314/ katvÄ• bahuá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ labhanti, an
ukkhepadÄ• yÄ• naá¹ƒ pariyanto natthi. mahÄ• jano maÃ±cÄ• timaÃ±cÄ• dÄ«su á¹-hatvÄ•
laá¹…ghikadhÄ«tÄ• vaá¹ƒsaá¹ƒ abhiruyha tassa upari parivattitvÄ• tassa pariyante Ä• kÄ•
naccati ceva gÄ• yati ca. tasmiá¹ƒ samaye \Ee IV 60/ uggaseno nÄ• ma seá¹-á¹-hiputto sah
maÃ±cÄ• timaÃ±ce á¹-hito taá¹ƒ oloketvÄ• tassÄ• hatthapÄ• davikkhepÄ• dÄ«su uppanna
labhanto jÄ«vissÄ• mi, alabhantassa me idheva maraá¹‡aâ€™â€™ nti Ä• hÄ• rÅ«paccheda

mÄ• tÄ• pitÅ«hi, ``tÄ• ta, kiá¹ƒ te rujjatÄ«â€™â€™ ti pucchitopi ``taá¹ƒ me naá¹-adhÄ«taraá
jÄ«vitaá¹ƒ atthi, alabhantassa me idheva maraá¹‡aâ€™â€™ nti vatvÄ• , ``tÄ• ta, mÄ• evaá
amhÄ• kaá¹ƒ kulassa ca bhogÄ• naÃ±ca anurÅ«paá¹ƒ kumÄ• rikaá¹ƒ Ä• nessÄ• mÄ• â€™
nipajji. athassa pitÄ• bahuá¹ƒ yÄ• citvÄ• pi taá¹ƒ saÃ±Ã±Ä• petuá¹ƒ asakkonto tassa sahÄ
kahÄ• paá¹‡asahassaá¹ƒ datvÄ• ``ime kahÄ• paá¹‡e gahetvÄ• attano dhÄ«taraá¹ƒ mayha
pahiá¹‡i. so ``nÄ• haá¹ƒ kahÄ• paá¹‡e gahetvÄ• demi, sace pana so imaá¹ƒ alabhitvÄ• jÄ
hi amhehi saddhiá¹ƒyeva vicaratu, dassÄ• missa dhÄ«taraâ€™â€™ nti Ä• ha. mÄ• tÄ• pita
Ä• rocesuá¹ƒ. so ``ahaá¹ƒ tehi saddhiá¹ƒ vicarissÄ• mÄ«â€™â€™ ti vatvÄ• yÄ• cantÄ• na
anÄ• diyitvÄ• nikkhamitvÄ• nÄ• á¹-akassa santikaá¹ƒ agamÄ• si. so tassa dhÄ«taraá¹ƒ da
gÄ• manigamarÄ• jadhÄ• nÄ«su sippaá¹ƒ dassento vicari.

sÄ• pi tena saddhiá¹ƒ saá¹ƒvÄ• samanvÄ• ya nacirasseva puttaá¹ƒ labhitvÄ• kÄ«á¸·Ä• pa
putta, bhaá¹‡á¸• ahÄ• rakassa putta, kiÃ±ci ajÄ• nakassa puttÄ• â€™â€™ ti vadati. sopi ne
sakaá¹-aparivattakaá¹ƒ katvÄ• á¹-hitaá¹-á¹-hÄ• ne goá¹‡Ä• naá¹ƒ tiá¹‡aá¹ƒ Ä• harati, sippa
laddhabhaá¹‡á¸• akaá¹ƒ ukkhipitvÄ• harati \Ee IV 61/. tadeva kira sandhÄ• ya sÄ• itthÄ« p
kÄ«á¸·Ä• payamÄ• nÄ• tathÄ• vadati. so attÄ• naá¹ƒ Ä• rabbha tassÄ• gÄ• yanabhÄ• va
``maá¹ƒ sandhÄ• ya kathesÄ«â€™â€™ ti? ``Ä• ma, taá¹ƒ sandhÄ• yÄ• â€™â€™ ti. ``evaá
palÄ• yissÄ• mÄ«â€™â€™ ti \Be II 342/. sÄ• ``kiá¹ƒ pana mayhaá¹ƒ tayÄ• palÄ• yitena vÄ
punappunaá¹ƒ tadeva gÄ«taá¹ƒ gÄ• yati. sÄ• kira attano rÅ«pasampattiÃ±ceva dhanalÄ• b
kismiÃ±ci na maÃ±Ã±ati. so ``kiá¹ƒ nu kho nissÄ• ya imissÄ• ayaá¹ƒ mÄ• noâ€™â€™ ti cin
nissÄ• yÄ• â€™â€™ ti Ã±atvÄ• ``hotu, sippaá¹ƒ uggaá¹‡hissÄ• mÄ«â€™â€™ ti sasuraá¹ƒ
jÄ• nanakasippaá¹ƒ uggaá¹‡hitvÄ• gÄ• manigamÄ• dÄ«su sippaá¹ƒ dassento anupubbena
sattame divase uggaseno seá¹-á¹-hiputto nagaravÄ• sÄ«naá¹ƒ sippaá¹ƒ dassessatÄ«â€™â

nagaravÄ• sino \Ne II 315/ maÃ±cÄ• timaÃ±cÄ• dayo bandhÄ• petvÄ• sattame divase sar
saá¹-á¹-hihatthaá¹ƒ vaá¹ƒsaá¹ƒ abhiruyha tassa matthake aá¹-á¹-hÄ• si. taá¹ƒ divasaá¹ƒ sat
lokaá¹ƒ volokento taá¹ƒ attano Ã±Ä• á¹‡ajÄ• lassa anto paviá¹-á¹-haá¹ƒ disvÄ• ``kiá¹ƒ nu k
ti Ä• vajjento ``sve seá¹-á¹-hiputto sippaá¹ƒ dassessÄ• mÄ«ti vaá¹ƒsamatthake á¹-hassati, t
mahÄ• jano sannipatissati. tatra ahaá¹ƒ catuppadikaá¹ƒ gÄ• thaá¹ƒ desessÄ• mi, taá¹ƒ sutv
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo bhavissati, uggasenopi arahatte patiá¹-á¹-ha
satthÄ• punadivase kÄ• laá¹ƒ sallakkhetvÄ• bhikkhusaá¹…ghaparivuto rÄ• jagahaá¹ƒ piá¹
uggasenopi satthari antonagaraá¹ƒ apaviá¹-á¹-heyeva unnÄ• danatthÄ• ya mahÄ• janassa
vaá¹ƒsamatthake \Ee IV 62/ patiá¹-á¹-hÄ• ya Ä• kÄ• seyeva satta vÄ• re parivattitvÄ• oruy
aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e satthÄ• nagaraá¹ƒ pavisanto yathÄ• taá¹ƒ parisÄ• na olo
attÄ• nameva olokÄ• pesi. uggaseno parisaá¹ƒ oloketvÄ• ``na maá¹ƒ parisÄ• oloketÄ«â€™
``idaá¹ƒ mayÄ• saá¹ƒvacchare kattabbaá¹ƒ sippaá¹ƒ, satthari nagaraá¹ƒ pavisante parisÄ•
satthÄ• rameva oloketi, moghaá¹ƒ vata me sippadassanaá¹ƒ jÄ• taâ€™â€™ nti cintesi.

satthÄ• tassa cittaá¹ƒ Ã±atvÄ• mahÄ• moggallÄ• naá¹ƒ Ä• mantetvÄ• ``gaccha, moggall
vadehi `sippaá¹ƒ kira dassetÅ«â€™â€™ â€™ ti Ä• ha. thero gantvÄ• vaá¹ƒsassa heá¹-á¹-h
seá¹-á¹-hiputtaá¹ƒ Ä• mantetvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``iá¹…gha \Be II 343/ passa naá¹-aputta, uggasena mahabbala.

karohi raá¹…gaá¹ƒ parisÄ• ya, hÄ• sayassu mahÄ• janaâ€™â€™ nti ||

so therassa kathaá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• naso hutvÄ• ``satthÄ• maÃ±Ã±e mama sippa
vaá¹ƒsamatthake á¹-hitakova imaá¹ƒ gÄ• thamÄ• ha ---

``iá¹…gha passa mahÄ• paÃ±Ã±a, moggallÄ• na mahiddhika.

karomi raá¹…gaá¹ƒ parisÄ• ya, hÄ• sayÄ• mi mahÄ• janaâ€™â€™ nti ||

evaÃ±ca pana vatvÄ• vaá¹ƒsamatthakato vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• seva cudd
oruyha vaá¹ƒsamatthakeva aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• , ``uggasena, paá¹‡á¸• itena n
atÄ«tÄ• nÄ• gatapaccuppannesu \Ne II 316/ khandhesu Ä• layaá¹ƒ pahÄ• ya jÄ• tiÄ• dÄ«hi
ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<348> á¹• 21 ``muÃ±ca pure muÃ±ca pacchato,

majjhe muÃ±ca bhavassa pÄ• ragÅ«.

sabbattha vimuttamÄ• naso,

na punaá¹ƒ jÄ• tijaraá¹ƒ upehisÄ«â€™â€™ ti ||

tattha \Ee IV 63/ __muÃ±ca pure_ti atÄ«tesu khandhesu Ä• layaá¹ƒ nikantiá¹ƒ ajjhosÄ• naá
pariyuá¹-á¹-hÄ• naá¹ƒ gÄ• haá¹ƒ parÄ• mÄ• saá¹ƒ taá¹‡haá¹ƒ muÃ±ca. __pacchato_ti anÄ•
Ä• layÄ• dÄ«ni muÃ±ca. __majjhe_ti paccuppannesupi tÄ• ni muÃ±ca. __bhavassa pÄ• rag
tividhassÄ• pi bhavassa abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nabhÄ• vanÄ• sacchikiriyavasena
khandhadhÄ• tuÄ• yatanÄ• dibhede sabbasaá¹…khate vimuttamÄ• naso viharanto puna jÄ•
upagacchatÄ«ti attho.

desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi
á¹-hitakova saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• vaá¹ƒsato oruyha satthu santikaá¹
paÃ±capatiá¹-á¹-hitena satthÄ• raá¹ƒ vanditvÄ• pabbajjaá¹ƒ yÄ• ci. atha naá¹ƒ satthÄ• dak

pasÄ• retvÄ• ``ehi bhikkhÅ«â€™â€™ ti Ä• ha. so tÄ• vadeva aá¹-á¹-haparikkhÄ• radharo s
ahosi. atha naá¹ƒ bhikkhÅ«, ``Ä• vuso uggasena, saá¹-á¹-hihatthassa te vaá¹ƒsassa mattha
bhayaá¹ƒ nÄ• ma nÄ• hosÄ«â€™â€™ ti pucchitvÄ• ``natthi me, Ä• vuso, bhayaâ€™â€™ r
``bhante, uggaseno \Be II 344/ `na bhÄ• yÄ• mÄ«â€™ ti vadati, abhÅ«taá¹ƒ vatvÄ• aÃ±Ã±a
satthÄ• ``na, bhikkhave, mama puttena uggasenena sadisÄ• chinnasaá¹ƒyojanÄ• bhikkhÅ
tasantÄ«â€™â€™ ti vatvÄ• brÄ• hmaá¹‡avagge imaá¹ƒ gÄ• thamÄ• ha ---

``sabbasaá¹ƒyojanaá¹ƒ \Ee IV 64/ chetvÄ• , yo ve na paritassati.

saá¹…gÄ• tigaá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 39

desanÄ• vasÄ• ne bahÅ«naá¹ƒ dhammÄ• bhisamayo ahosi. punekadivasaá¹ƒ bhikkhÅ« dh
samuá¹-á¹-hÄ• pesuá¹ƒ ``kiá¹ƒ nu kho, Ä• vuso, evaá¹ƒ arahattÅ«panissayasampannassa b
nissÄ• ya \Ne II 317/ naá¹-ehi saddhiá¹ƒ vicaraá¹‡akÄ• raá¹‡aá¹ƒ, kiá¹ƒ arahattÅ«panissaya
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, ubhayampetaá¹ƒ iminÄ• eva kataâ€™â€™ nti vatv
atÄ«taá¹ƒ Ä• hari.

atÄ«te kira kassapadasabalassa suvaá¹‡á¹‡acetiye kariyamÄ• ne bÄ• rÄ• á¹‡asivÄ• sino k
khÄ• danÄ«yabhojanÄ«yaá¹ƒ yÄ• nakesu Ä• ropetvÄ• ``hatthakammaá¹ƒ karissÄ• mÄ• â€
gacchantÄ• antarÄ• magge ekaá¹ƒ theraá¹ƒ piá¹‡á¸• Ä• ya pavisantaá¹ƒ passiá¹ƒsu. athek
oloketvÄ• sÄ• mikaá¹ƒ Ä• ha --- ``sÄ• mi, ayyo, piá¹‡á¸• Ä• ya pavisati, yÄ• nake ca no bah
bhojanÄ«yaá¹ƒ, pattamassa Ä• hara, bhikkhaá¹ƒ dassÄ• mÄ• â€™â€™ ti. so taá¹ƒ pattaá¹ƒ
khÄ• danÄ«yabhojanÄ«yassa pÅ«retvÄ• therassa hatthe patiá¹-á¹-hapetvÄ• ubhopi pattha
tumhehi diá¹-á¹-hadhammasseva bhÄ• gino bhaveyyÄ• mÄ• â€™â€™ ti. sopi thero khÄ«á¹
tesaá¹ƒ patthanÄ• ya samijjhanabhÄ• vaá¹ƒ Ã±atvÄ• sitaá¹ƒ akÄ• si. taá¹ƒ disvÄ• sÄ• itth
``amhÄ• kaá¹ƒ, ayyo, sitaá¹ƒ karoti, eko naá¹-akÄ• rako \Ee IV 65/ bhavissatÄ«â€™â€™ ti.
bhavissati, bhaddeâ€™â€™ ti vatvÄ• pakkÄ• mi. idaá¹ƒ tesaá¹ƒ pubbakammaá¹ƒ. te tattha
devaloke nibbattitvÄ• tato cavitvÄ• sÄ• itthÄ« naá¹-agehe nibbatti, puriso seá¹-á¹-higehe.
bhadde, bhavissatÄ«â€™â€™ ti tassÄ• paá¹-ivacanassa dinnattÄ• naá¹-ehi saddhiá¹ƒ vica
khÄ«á¹‡Ä• savattherassa \Be II 345/ dinnapiá¹‡á¸• apÄ• taá¹ƒ nissÄ• ya arahattaá¹ƒ pÄ• pu
``yÄ• me sÄ• mikassa gati, mayhampi sÄ• eva gatÄ«â€™â€™ ti pabbajitvÄ• arahatte pat

uggasenavatthu chaá¹-á¹-haá¹ƒ.

7. cÅ«á¸·adhanuggahapaá¹‡á¸• itavatthu

__vitakkamathitassÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto cÅ«á¸·adh

Ä• rabbha kathesi.

eko kira daharabhikkhu salÄ• kagge attano pattasalÄ• kaá¹ƒ gahetvÄ• salÄ• kayÄ• guá¹ƒ gantvÄ• pivi. tattha udakaá¹ƒ alabhitvÄ• udakatthÄ• ya ekaá¹ƒ gharaá¹ƒ agamÄ• si. tattha disvÄ• va uppannasinehÄ• , ``bhante, puna pÄ• nÄ«yena atthe sati idheva Ä• gaccheyyÄ• t paá¹-á¹-hÄ• ya yadÄ• pÄ• nÄ«yaá¹ƒ na labhati, tadÄ• tattheva gacchati. sÄ• pissa \Ne II 3 pÄ• nÄ«yaá¹ƒ deti. evaá¹ƒ gacchante kÄ• le yÄ• gumpi datvÄ• punekadivasaá¹ƒ tattheva n adÄ• si. santike cassa nisÄ«ditvÄ• \Ee IV 66/, ``bhante, imasmiá¹ƒ gehe na kiÃ±ci natthi nÄ mayaá¹ƒ vicaraá¹‡akamanussameva na labhÄ• mÄ• â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• p kathaá¹ƒ sutvÄ• ukkaá¹‡á¹-hi. atha naá¹ƒ ekadivasaá¹ƒ Ä• gantukÄ• bhikkhÅ« disvÄ• ``ka uppaá¹‡á¸• upaá¹‡á¸• ukajÄ• tosÄ«â€™â€™ ti pucchitvÄ• ``ukkaá¹‡á¹-hitomhi, Ä• vusoâ€™ Ä• cariyupajjhÄ• yÄ• naá¹ƒ santikaá¹ƒ nayiá¹ƒsu. tepi naá¹ƒ satthu santikaá¹ƒ netvÄ• tama satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaâ ``kasmÄ• tvaá¹ƒ mÄ• disassa Ä• raddhavÄ«riyassa buddhassa sÄ• sane pabbajitvÄ• `sot `sakadÄ• gÄ• mÄ«â€™ ti vÄ• attÄ• naá¹ƒ avadÄ• petvÄ• `ukkaá¹‡á¹-hitoâ€™ ti vadÄ• pes kataâ€™â€™ nti vatvÄ• ``kiá¹ƒ kÄ• raá¹‡Ä• ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchi. ``bhante evamÄ• hÄ• â€™â€™ ti vutte, ``bhikkhu, anacchariyaá¹ƒ etaá¹ƒ tassÄ• kiriyaá¹ƒ. sÄ• hi pu aggadhanuggahapaá¹‡á¸• itaá¹ƒ pahÄ• ya taá¹ƒmuhuttadiá¹-á¹-hake ekasmiá¹ƒ sinehaá¹ƒ u 346/ jÄ«vitakkhayaá¹ƒ pÄ• pesÄ«â€™â€™ ti vatvÄ• tassatthassa pakÄ• sanatthaá¹ƒ bhikk

atÄ«te cÅ«á¸·adhanuggahapaá¹‡á¸• itakÄ• le takkasilÄ• yaá¹ƒ disÄ• pÄ• mokkhassa Ä• ca uggahetvÄ• tena tuá¹-á¹-hena dinnaá¹ƒ dhÄ«taraá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gacchant ekÅ«napaÃ±Ã±Ä• sÄ• ya kaá¹‡á¸• ehi ekÅ«napaÃ±Ã±Ä• sacore mÄ• retvÄ• kaá¹‡á¸• esu gahetvÄ• bhÅ«miyaá¹ƒ pÄ• tetvÄ• , ``bhadde, asiá¹ƒ Ä• harÄ• â€™â€™ ti vutte tÄ• ya taá sinehaá¹ƒ katvÄ• corassa hatthe asitharuá¹ƒ á¹-hapetvÄ• corena dhanuggahapaá¹‡á¸• itas Ä• vikatvÄ• corena ca taá¹ƒ Ä• dÄ• ya gacchantena ``mampi esÄ• aÃ±Ã±aá¹ƒ disvÄ• atta mÄ• rÄ• pessati \Ee IV 67/, kiá¹ƒ me imÄ• yÄ• â€™â€™ ti ekaá¹ƒ nadiá¹ƒ disvÄ• orimatÄ« bhaá¹‡á¸• akaá¹ƒ Ä• dÄ• ya ``tvaá¹ƒ idheva hohi, yÄ• vÄ• haá¹ƒ bhaá¹‡á¸• ikaá¹ƒ uttÄ• ren pahÄ• ya gamanabhÄ• vaÃ±ca Ä• vikatvÄ• ---

``sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ samÄ• dÄ• ya, pÄ• raá¹ƒ tiá¹‡á¹‡osi brÄ• hmaá¹‡a.

paccÄ• gaccha lahuá¹ƒ khippaá¹ƒ, mampi tÄ• rehi dÄ• nito ||

``asanthutaá¹ƒ maá¹ƒ cirasanthutena,

nimÄ«ni bhotÄ« addhuvaá¹ƒ dhuvena.

mayÄ• pi bhotÄ« nimineyya aÃ±Ã±aá¹ƒ,

ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissaá¹ƒ ||

``kÄ• yaá¹ƒ \Ne II 319/ eá¸·agalÄ• gumbe, karoti ahuhÄ• siyaá¹ƒ.

nayÄ«dha naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• , tÄ• á¸·aá¹ƒ vÄ• susamÄ• hitaá¹ƒ.

anamhikÄ• le susoá¹‡i, kiá¹ƒ nu jagghasi sobhane ||

``siá¹…gÄ• la bÄ• la dummedha, appapaÃ±Ã±osi jambuka.

jÄ«no macchaÃ±ca pesiÃ±ca, kapaá¹‡o viya jhÄ• yasi ||

``sudassaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ.

jÄ«nÄ• patiÃ±ca jÄ• raÃ±ca, maÃ±Ã±e tvaÃ±Ã±eva jhÄ• yasi ||

``evametaá¹ƒ \Be II 347/ migarÄ• ja, yathÄ• bhÄ• sasi jambuka.

sÄ• nÅ«nÄ• haá¹ƒ ito gantvÄ• , bhattu hessaá¹ƒ vasÄ• nugÄ• ||

``yo hare mattikaá¹ƒ thÄ• laá¹ƒ, kaá¹ƒsathÄ• lampi so hare.

kataÃ±ceva tayÄ• pÄ• paá¹ƒ, punapevaá¹ƒ karissasÄ«â€™â€™ ti || (J I 5.128-134) ---

imaá¹ƒ paÃ±cakanipÄ• te cÅ«á¸·adhanuggahajÄ• takaá¹ƒ vitthÄ• retvÄ• ``tadÄ• cÅ«á¸·adh
ahosi, sÄ• itthÄ« etarahi \Ee IV 68/ ayaá¹ƒ kumÄ• rikÄ• , siá¹…gÄ• larÅ«pena Ä• gantvÄ•
sakko devarÄ• jÄ• ahamevÄ• â€™â€™ ti vatvÄ• ``evaá¹ƒ sÄ• itthÄ« taá¹ƒmuhuttadiá¹-á¹-
sakalajambudÄ«pe aggapaá¹‡á¸• itaá¹ƒ jÄ«vitÄ• voropesi, taá¹ƒ itthiá¹ƒ Ä• rabbha uppann
chinditvÄ• viharÄ• hi bhikkhÅ«â€™â€™ ti taá¹ƒ ovaditvÄ• uttarimpi dhammaá¹ƒ desento i
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<349> á¹• 21 ``vitakkamathitassa jantuno,

tibbarÄ• gassa subhÄ• nupassino.

bhiyyo taá¹‡hÄ• pavaá¸• á¸• hati,

esa kho daá¸·haá¹ƒ karoti bandhanaá¹ƒ ||

<350> á¹• 21 ``vitakkÅ«pasame ca yo rato,

asubhaá¹ƒ bhÄ• vayate sadÄ• sato.

esa \Ne II 320/ kho byanti kÄ• hiti,

esa checchati mÄ• rabandhanaâ€™â€™ nti ||

tattha __vitakkamathitassÄ• _ti kÄ• mavitakkÄ• dÄ«hi vitakkehi nimmathitassa. __tibbarÄ• bahalarÄ• gassa. __subhÄ• nupassino_ti iá¹-á¹-hÄ• rammaá¹‡e subhanimittagÄ• hÄ• divas subhanti anupassantassa. __taá¹‡hÄ• _ti evarÅ«passa jhÄ• nÄ• dÄ«su ekampi na vaá¸• á¸ taá¹‡hÄ• yeva bhiyyo vaá¸• á¸• hati. __esa kho_ti eso puggalo taá¹‡hÄ• bandhanaá¹ƒ daá¸ __vitakkÅ«pasame_ti micchÄ• vitakkÄ• dÄ«naá¹ƒ vÅ«pasamasaá¹…khÄ• te dasasu asubh sato_ti \Ee IV 69/ yo ettha abhirato hutvÄ• niccaá¹ƒ upaá¹-á¹-hitasatitÄ• ya sato taá¹ƒ asub bhÄ• veti. __byanti kÄ• hitÄ«_ti esa \Be II 348/ bhikkhu tÄ«su bhavesu uppajjanakaá¹ƒ taá¹ karissati. __mÄ• rabandhana_nti eso tebhÅ«makavaá¹-á¹-asaá¹…khÄ• taá¹ƒ mÄ• rabandha

desanÄ• vasÄ• ne so bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ•

cÅ«á¸·adhanuggahapaá¹‡á¸• itavatthu sattamaá¹ƒ.

8. mÄ• ravatthu

__niá¹-á¹-haá¹…gato_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto mÄ• raá¹ƒ

ekadivasaÃ±hi vikÄ• le sambahulÄ• therÄ• jetavanavihÄ• raá¹ƒ pavisitvÄ• rÄ• hulathera gantvÄ• taá¹ƒ uá¹-á¹-hÄ• pesuá¹ƒ. so aÃ±Ã±attha vasanaá¹-á¹-hÄ• naá¹ƒ apassanto tathÄ• pamukhe nipajji. tadÄ• so Ä• yasmÄ• arahattaá¹ƒ patto avassikova hoti. mÄ• ro vasavattib Ä• yasmantaá¹ƒ gandhakuá¹-ipamukhe nipannaá¹ƒ disvÄ• cintesi --- ``samaá¹‡assa gotam nipanno, sayaá¹ƒ antogandhakuá¹-iyaá¹ƒ nipanno, aá¹…guliyÄ• pÄ«á¸·iyamÄ• nÄ• ya saya bhavissatÄ«â€™â€™ ti. so mahantaá¹ƒ hatthirÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• Ä• gam matthakaá¹ƒ parikkhipitvÄ• mahantena saddena koÃ±canÄ• daá¹ƒ ravi. satthÄ• gandhaku mÄ• rabhÄ• vaá¹ƒ Ã±atvÄ• , ``mÄ• ra, tÄ• disÄ• naá¹ƒ satasahassenÄ• pi mama puttassa putto hi me asantÄ• sÄ« vÄ«tataá¹‡ho mahÄ• vÄ«riyo mahÄ• paÃ±Ã±oâ€™â€™ ti vatvÄ•

<351> á¹• 21 ``niá¹-á¹-haá¹…gato \Ne II 321/ asantÄ• sÄ«, vÄ«tataá¹‡ho anaá¹…gaá¹‡o.

acchindi bhavasallÄ• ni, antimoyaá¹ƒ samussayo ||

<352> á¹• 21 ``vÄ«tataá¹‡ho anÄ• dÄ• no, niruttipadakovido.

akkharÄ• naá¹ƒ sannipÄ• taá¹ƒ, jaÃ±Ã±Ä• pubbÄ• parÄ• ni ca.

sa ve antimasÄ• rÄ«ro,

mahÄ• paÃ±Ã±o mahÄ• purisoti vuccatÄ«â€™â€™ ti ||

tattha \Be II 349/ __niá¹-á¹-haá¹…gato_ti imasmiá¹ƒ sÄ• sane pabbajitÄ• naá¹ƒ arahattaá¹ƒ
taá¹ƒ gato pattoti attho. __asantÄ• sÄ«_ti abbhantare rÄ• gasantÄ• sÄ• dÄ«naá¹ƒ abhÄ• ve
bhavasallÄ• nÄ«_ti sabbÄ• nipi bhavagÄ• mÄ«ni sallÄ• ni acchindi. __samussayo_ti ayaá¹ƒ

__anÄ• dÄ• no_ti khandhÄ• dÄ«su niggahaá¹‡o. __niruttipadakovido_ti niruttiyaÃ±ca sesa
paá¹-isambhidÄ• su chekoti attho. __akkharÄ• naá¹ƒ sannipÄ• taá¹ƒ, jaÃ±Ã±Ä• pubbÄ• pa
sannipÄ• tasaá¹…khÄ• taá¹ƒ akkharapiá¹‡á¸• aÃ±ca jÄ• nÄ• ti, pubbakkharena aparakkhar
pubbakkharaÃ±ca jÄ• nÄ• ti. pubbakkharena aparakkharaá¹ƒ jÄ• nÄ• ti nÄ• ma --- Ä• dimhi
majjhapariyosÄ• nesu \Ee IV 71/ apaÃ±Ã±Ä• yamÄ• nesupi ``imesaá¹ƒ akkharÄ• naá¹ƒ idaá
pariyosÄ• naâ€™â€™ nti jÄ• nÄ• ti. aparakkharena pubbakkharaá¹ƒ jÄ• nÄ• ti nÄ• ma --- a
Ä• dimajjhesu apaÃ±Ã±Ä• yamÄ• nesu ``imesaá¹ƒ akkharÄ• naá¹ƒ idaá¹ƒ majjhaá¹ƒ, ayaá¹
majjhe paÃ±Ã±Ä• yamÄ• nepi ``imesaá¹ƒ akkharÄ• naá¹ƒ ayaá¹ƒ Ä• di, ayaá¹ƒ antoâ€™â€
mahÄ• paÃ±Ã±o. __sa ve antimasÄ• rÄ«ro_ti esa koá¹-iyaá¹ƒ á¹-hitasarÄ«ro, mahantÄ• na
atthadhammaniruttipaá¹-ibhÄ• nÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naÃ±ca pariggÄ• hikÄ• ya pa
mahÄ• paÃ±Ã±o, ``vimuttacittattÄ• khvÄ• haá¹ƒ, sÄ• riputta, mahÄ• purisoti vadÄ• mÄ«â€
vimuttacittatÄ• ya ca mahÄ• purisoti vuccatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. mÄ• ropi pÄ• pimÄ• ``
gotamoâ€™â€™ ti tatthevantaradhÄ• yÄ«ti.

mÄ• ravatthu aá¹-á¹-hamaá¹ƒ.

9. upakÄ• jÄ«vakavatthu

__sabbÄ• bhibhÅ«_ti \Ne II 322/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• antarÄ• magge upaka
kathesi.

ekasmiÃ±hi samaye satthÄ• pattasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡o bodhimaá¹‡á¸• e \Ee IV 72/
vÄ«tinÄ• metvÄ• attano pattacÄ«varamÄ• dÄ• ya dhammacakkapavattanatthaá¹ƒ bÄ• rÄ•
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ paá¹-ipanno antarÄ• magge upakaá¹ƒ Ä• jÄ«vakaá¹ƒ \Be I
satthÄ• raá¹ƒ disvÄ• ``vippasannÄ• ni kho te, Ä• vuso, indriyÄ• ni, parisuddho chavivaá¹‡á
tvaá¹ƒ, Ä• vuso, uddissa pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ roces
athassa satthÄ• ``mayhaá¹ƒ upajjhÄ• yo vÄ• Ä• cariyo vÄ• natthÄ«â€™â€™ ti vatvÄ• im

<353> á¹• 21 ``sabbÄ• bhibhÅ« sabbavidÅ«hamasmi,

sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hakkhaye vimutto,

sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaâ€™â€™ nti ||

tattha __sabbÄ• bhibhÅ«_ti sabbesaá¹ƒ tebhÅ«makadhammÄ• naá¹ƒ abhibhavanato sabb
viditasabbacatubhÅ«makadhammo. __sabbesu dhammesÅ«_ti sabbesupi tebhÅ«makadha
anÅ«palitto. __sabbaÃ±jaho_ti sabbe tebhÅ«makadhamme jahitvÄ• á¹-hito. __taá¹‡hakkha
taá¹‡hakkhayante uppÄ• dite taá¹‡hakkhayasaá¹…khÄ• te arahatte asekhÄ• ya vimuttiyÄ•
abhiÃ±Ã±Ä• yÄ• _ti abhiÃ±Ã±eyyÄ• dibhede dhamme sayameva jÄ• nitvÄ• . __kamuddisey
Ä• cariyo vÄ• â€™â€™ ti kaá¹ƒ nÄ• ma uddiseyyanti.

desanÄ• vasÄ• ne upako Ä• jÄ«vako tathÄ• gatassa vacanaá¹ƒ nevÄ• bhinandi, na paá¹-ik
jivhaá¹ƒ nillÄ• á¸·etvÄ• ekapadikamaggaá¹ƒ gahetvÄ• aÃ±Ã±ataraá¹ƒ luddakanivÄ• sanaá

upakÄ• jÄ«vakavatthu navamaá¹ƒ.

10. sakkapaÃ±havatthu

__sabbadÄ• na_nti \Ne II 323/ \Ee IV 73/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane vihar
devarÄ• jÄ• naá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi \Be II 351/ samaye tÄ• vatiá¹ƒsadevaloke devatÄ• sannipatitvÄ• cattÄ• ro paÃ
``kataraá¹ƒ dÄ• naá¹ƒ nu kho dÄ• nesu, kataro raso rasesu, katarÄ• rati ratÄ«su jeá¹-á¹-ha
kasmÄ• jeá¹-á¹-hakoti vuccatÄ«â€™â€™ ti? te paÃ±he ekÄ• devatÄ• pi vinicchituá¹ƒ nÄ•
ekaá¹ƒ devaá¹ƒ, sopi aparanti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchantÄ• dasasu cakkavÄ• a
saá¹ƒvaccharÄ• ni vicariá¹ƒsu. ettakenÄ• pi kÄ• lena paÃ±hÄ• naá¹ƒ atthaá¹ƒ adisvÄ• das

sannipatitvÄ• catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``kiá¹ƒ, tÄ• tÄ• , mahÄ•
vutte ``cattÄ• ro paÃ±he samuá¹-á¹-hÄ• petvÄ• vinicchituá¹ƒ asakkontÄ• tumhÄ• kaá¹ƒ sa
ti. ``kiá¹ƒ paÃ±haá¹ƒ nÄ• metaá¹ƒ, tÄ• tÄ• â€™â€™ ti. ``dÄ• narasaratÄ«su katamÄ• dÄ• n
seá¹-á¹-hÄ• , taá¹‡hakkhayova kasmÄ• seá¹-á¹-hoâ€™â€™ ti ime paÃ±he vinicchituá¹ƒ asa
tÄ• tÄ• , mayampi imesaá¹ƒ atthe na jÄ• nÄ• ma, amhÄ• kaá¹ƒ pana rÄ• jÄ• janasahassen
taá¹…khaá¹‡eneva jÄ• nÄ• ti, so amhehi paÃ±Ã±Ä• ya ca puÃ±Ã±ena ca visiá¹-á¹-ho, etha,
gacchÄ• mÄ• ti tameva devagaá¹‡aá¹ƒ Ä• dÄ• ya sakkassa devaraÃ±Ã±o santikaá¹ƒ gantv
mahanto devasannipÄ• toâ€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tÄ• tÄ• , imesaá¹ƒ p
aÃ±Ã±opi jÄ• nituá¹ƒ na sakkoti, buddhavisayÄ• hete. satthÄ• panetarahi kahaá¹ƒ viharatÄ
``jetavaneâ€™â€™ ti sutvÄ• ``etha, tassa santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti devagaá¹‡
sakalaá¹ƒ jetavanaá¹ƒ \Ee IV 74/ obhÄ• setvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ
``kiá¹ƒ, mahÄ• rÄ• ja, mahatÄ• devasaá¹…ghena Ä• gatosÄ«â€™â€™ ti vutte, ``bhante, d
samuá¹-á¹-hÄ• pitÄ• , aÃ±Ã±o imesaá¹ƒ atthaá¹ƒ jÄ• nituá¹ƒ samattho nÄ• ma natthi, imesa
pakÄ• sethÄ• â€™â€™ ti Ä• ha.

satthÄ• ``sÄ• dhu mahÄ• rÄ• ja, mayÄ• hi pÄ• ramiyo pÅ«retvÄ• mahÄ• pariccÄ• ge pari
kaá¹…khacchedanatthameva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ividdhaá¹ƒ, tayÄ• pucch
dhammadÄ• naá¹ƒ seá¹-á¹-haá¹ƒ, sabbarasÄ• naá¹ƒ dhammaraso seá¹-á¹-ho, sabbaratÄ«n
taá¹‡hakkhayo pana arahattaá¹ƒ sampÄ• pakattÄ• seá¹-á¹-hoyevÄ• â€™â€™ ti vatvÄ• im

<354> á¹• 21 ``sabbadÄ• naá¹ƒ \Be II 352/ dhammadÄ• naá¹ƒ jinÄ• ti,

sabbarasaá¹ƒ dhammaraso jinÄ• ti.

sabbaratiá¹ƒ \Ne II 324/ dhammarati jinÄ• ti,

taá¹‡hakkhayo sabbadukkhaá¹ƒ jinÄ• tÄ«â€™â€™ ti ||

tattha __sabbadÄ• naá¹ƒ dhammadÄ• na_nti sacepi hi cakkavÄ• á¸·agabbhe yÄ• va brahm
sannisinnÄ• naá¹ƒ buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• naá¹ƒ kadaligabbhasadisÄ• ni
samÄ• game catuppadikÄ• ya gÄ• thÄ• ya katÄ• numodanÄ• va seá¹-á¹-hÄ• . taÃ±hi dÄ• n
kalaá¹ƒ nÄ• gghati. evaá¹ƒ dhammassa desanÄ• pi vÄ• canampi savanampi mahantaá¹ƒ. y
taá¹ƒ dhammassavanaá¹ƒ kÄ• ritaá¹ƒ, tasseva Ä• nisaá¹ƒso mahÄ• . tathÄ• rÅ«pÄ• ya eva
paá¹‡Ä«tapiá¹‡á¸• apÄ• tassa patte pÅ«retvÄ• dinnadÄ• natopi sappitelÄ• dÄ«naá¹ƒ patte
dinnabhesajjadÄ• natopi mahÄ• vihÄ• rasadisÄ• naá¹ƒ vihÄ• rÄ• naÃ±ca lohapÄ• sÄ• dasa
pÄ• sÄ• dÄ• naá¹ƒ anekÄ• ni satasahassÄ• ni kÄ• retvÄ• dinnasenÄ• sanadÄ• natopi anÄ
Ä• rabbha kataparicc Ä• gatopi antamaso catuppadikÄ• ya gÄ• thÄ• ya anumodanÄ• vasen
varaá¹ƒ seá¹-á¹-haá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? evarÅ«pÄ• ni hi puÃ±Ã±Ä• ni karontÄ• dhamma

asutvÄ• . sace hi ime sattÄ• dhammaá¹ƒ na suá¹‡eyyuá¹ƒ, uá¸·uá¹…kamattaá¹ƒ yÄ• gump
bhattampi na dadeyyuá¹ƒ. iminÄ• kÄ• raá¹‡ena sabbadÄ• nehi dhammadÄ• nameva seá¹-
buddhe ca paccekabuddhe ca sakalakappaá¹ƒ deve vassante udakabindÅ«ni gaá¹‡etuá¹ƒ s
samannÄ• gatÄ• sÄ• riputtÄ• dayopi attano dhammatÄ• ya sotÄ• pattiphalÄ• dÄ«ni adhiga
assajittherÄ• dÄ«hi kathitadhammaá¹ƒ sutvÄ• sotÄ• pattiphalaá¹ƒ sacchikariá¹ƒsu, satthu c
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ sacchikariá¹ƒsu. iminÄ• pi kÄ• raá¹‡ena, mahÄ• rÄ• ja, d
tena vuttaá¹ƒ --- __ ``sabbadÄ• naá¹ƒ dhammadÄ• naá¹ƒ jinÄ• tÄ«â€™â€™ _ti.

sabbe pana gandharasÄ• dayopi rasÄ• ukkaá¹ƒsato devatÄ• naá¹ƒ sudhÄ• bhojanarasopi
dukkhÄ• nubhavanasseva paccayo. yo panesa sattatiá¹ƒsabodhipakkhiyadhammasaá¹…kh
navalokuttaradhammasaá¹…khÄ• to ca dhammaraso, ayameva sabbarasÄ• naá¹ƒ seá¹-á¹-
``sabbarasaá¹ƒ dhammaraso jinÄ• tÄ«â€™â€™ _ti \Be II 353/. yÄ• pesÄ•
puttaratidhÄ«turatidhanaratiitthiratinaccagÄ«tavÄ• ditÄ• diratipabhedÄ• ca anekappabhedÄ
saá¹ƒsÄ• ravaá¹-á¹-e pÄ• tetvÄ• dukkhÄ• nubhavanasseva paccayo. yÄ• panesÄ• dhamm
suá¹‡antassa vÄ• vÄ• centassa vÄ• \Ee IV 76/ anto uppajjamÄ• nÄ• pÄ«ti udaggabhÄ• va
pavatteti, lomahaá¹ƒsaá¹ƒ janeti, sÄ• yaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-assa antaá¹ƒ katvÄ• arahat
tasmÄ• sabbaratÄ«naá¹ƒ evarÅ«pÄ• dhammaratiyeva seá¹-á¹-hÄ• . tena vuttaá¹ƒ --- __ ``s
jinÄ• tÄ«â€™â€™ _ti \Ne II 325/ taá¹‡hakkhayo pana taá¹‡hÄ• ya khayante uppannaá¹ƒ ara
vaá¹-á¹-adukkhassa abhibhavanato sabbaseá¹-á¹-hameva. tena vuttaá¹ƒ --- __ ``taá¹‡hakkh
jinÄ• tÄ«â€™â€™ _ti.

evaá¹ƒ satthari imissÄ• gÄ• thÄ• ya atthaá¹ƒ kathenteyeva caturÄ• sÄ«tiyÄ• pÄ• á¹‡asah
ahosi. sakkopi satthu dhammakathaá¹ƒ sutvÄ• satthÄ• raá¹ƒ vanditvÄ• evamÄ• ha --- ``bh
nÄ• ma dhammadÄ• ne kimatthaá¹ƒ amhÄ• kaá¹ƒ pattiá¹ƒ na dÄ• petha, ito paá¹-á¹-hÄ• ya
kathetvÄ• pattiá¹ƒ dÄ• petha, bhanteâ€™â€™ ti. satthÄ• tassa vacanaá¹ƒ sutvÄ• bhikkhu
sannipÄ• tetvÄ• , ``bhikkhave, ajjÄ• diá¹ƒ katvÄ• mahÄ• dhammassavanaá¹ƒ vÄ• pÄ• kati
upanisinnakathaá¹ƒ vÄ• antamaso anumodanampi kathetvÄ• sabbasattÄ• naá¹ƒ pattiá¹ƒ c

sakkapaÃ±havatthu dasamaá¹ƒ.

11. aputtakaseá¹-á¹-hivatthu

__hananti bhogÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aputtakaseá¹-
kathesi.

tassa \Ee IV 77/ kira kÄ• lakiriyaá¹ƒ sutvÄ• rÄ• jÄ• pasenadi kosalo ``aputtakaá¹ƒ sÄ• pat
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti pucchitvÄ• ``raÃ±Ã±oâ€™â€™ ti sutvÄ• sattahi divasehi tass
rÄ• jakulaá¹ƒ abhiharÄ• petvÄ• satthu santikaá¹ƒ upasaá¹…kamitvÄ• ``handa kuto nu tvaâ

divÄ• divassÄ• â€™â€™ ti vutte ``idha, bhante, sÄ• vatthiyaá¹ƒ seá¹-á¹-hi, gahapati, kÄ• la
aputtakaá¹ƒ sÄ• pateyyaá¹ƒ rÄ• jantepuraá¹ƒ abhiharitvÄ• Ä• gacchÄ• mÄ«â€™â€™ ti Ä•
Ä• gatanayeneva veditabbaá¹ƒ.

so \Be II 354/ kira suvaá¹‡á¹‡apÄ• tiyÄ• nÄ• naggarasabhojane upanÄ«te ``evarÅ«paá¹ƒ
kiá¹ƒ tumhe mayÄ• saddhiá¹ƒ imasmiá¹ƒ gehe keá¸·iá¹ƒ karothÄ• â€™â€™ ti bhojane upa
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paharitvÄ• palÄ• petvÄ• ``idaá¹ƒ manussÄ• naá¹ƒ bhojanaâ€
bhuÃ±jati biá¸·aá¹…gadutiyaá¹ƒ. vatthayÄ• nachattesupi manÄ• pesu upaá¹-á¹-hÄ• pitesu t
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paharanto palÄ• petvÄ• sÄ• á¹‡Ä• ni dhÄ• reti, jajjararathake
dhÄ• riyamÄ• nenÄ• ti evaá¹ƒ raÃ±Ã±Ä• Ä• rocite satthÄ• tassa pubbakammaá¹ƒ kathesi.

bhÅ«tapubbaá¹ƒ \Ne II 326/ so, mahÄ• rÄ• ja, seá¹-á¹-hi, gahapati, tagarasikhiá¹ƒ nÄ• ma p
piá¹‡á¸• apÄ• tena paá¹-ipÄ• desi. ``detha samaá¹‡assa piá¹‡á¸• aâ€™â€™ nti vatvÄ• so
tasmiá¹ƒ kira assaddhe bÄ• le evaá¹ƒ vatvÄ• pakkante tassa bhariyÄ• saddhÄ• pasannÄ•
imassa mukhato `dehÄ«â€™ ti vacanaá¹ƒ sutaá¹ƒ, ajja mama manorathaá¹ƒ pÅ«rentÄ« piá
dassÄ• mÄ«â€™â€™ ti paccekabuddhassa pattaá¹ƒ gahetvÄ• paá¹‡Ä«tabhojanassa pÅ«r
taá¹ƒ disvÄ• ``kiá¹ƒ, samaá¹‡a, kiÃ±ci te laddhaâ€™â€™ nti pattaá¹ƒ gahetvÄ• paá¹‡Ä«ta
vippaá¹-isÄ• rÄ« hutvÄ• evaá¹ƒ \Ee IV 78/ cintesi --- ``varametaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dÄ•
bhuÃ±jeyyuá¹ƒ. te hi imaá¹ƒ bhuÃ±jitvÄ• mayhaá¹ƒ kammaá¹ƒ karissanti, ayaá¹ƒ pana gan
niddÄ• yissati, naá¹-á¹-ho me so piá¹‡á¸• apÄ• toâ€™â€™ ti. so bhÄ• tu ca pana ekaputtak
kÄ• raá¹‡Ä• jÄ«vitÄ• voropesi. so kirassa aá¹…guliá¹ƒ gahetvÄ• vicaranto ``idaá¹ƒ mayha
yÄ• nakaá¹ƒ, ayaá¹ƒ tassa goá¹‡oâ€™â€™ tiÄ• dÄ«ni Ä• ha. atha naá¹ƒ so seá¹-á¹-hi ``idÄ
imassa pana vuá¸• á¸• hippattakÄ• le imasmiá¹ƒ gehe bhoge ko rakkhissatÄ«â€™â€™ ti ta
ekasmiá¹ƒ gacchamÅ«le gÄ«vÄ• ya gahetvÄ• mÅ«lakandaá¹ƒ viya gÄ«vaá¹ƒ phÄ• letvÄ•
chaá¸• á¸• esi. idamassa pubbakammaá¹ƒ. tena vuttaá¹ƒ ---

``yaá¹ƒ kho so, mahÄ• rÄ• ja, seá¹-á¹-hi, gahapati, tagarasikhiá¹ƒ paccekabuddhaá¹ƒ piá¹‡á
paá¹-ipÄ• desi, tassa kammassa vipÄ• kena sattakkhattuá¹ƒ sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ up
vipÄ• kÄ• vasesena imissÄ• yeva sÄ• vatthiyÄ• sattakkhattuá¹ƒ seá¹-á¹-hittaá¹ƒ kÄ• resi. y
seá¹-á¹-hi, gahapati, datvÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosi `varametaá¹ƒ piá¹‡á¸• apÄ• ta
kammakarÄ• vÄ• bhuÃ±jeyyuâ€™ nti, tassa kammassa vipÄ• kena nÄ• ssuá¸·Ä• rÄ• ya b
cittaá¹ƒ namati, nÄ• ssuá¸·Ä• rÄ• ya \Ee IV 79/ vatthabhogÄ• ya, nÄ• ssuá¸·Ä• rÄ• ya yÄ• n
nÄ• ssuá¸·Ä• rÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ bhogÄ• ya cittaá¹ƒ namati. ya
seá¹-á¹-hi, gahapati, bhÄ• tu ca pana ekaputtaá¹ƒ sÄ• pateyyassa kÄ• raá¹‡Ä• jÄ«vitÄ• vo
vipÄ• kena bahÅ«ni vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasahassÄ•
kammassa vipÄ• kÄ• vasesena idaá¹ƒ sattamaá¹ƒ aputtakaá¹ƒ sÄ• pateyyaá¹ƒ rÄ• jakosaá
mahÄ• rÄ• ja, seá¹-á¹-hissa gahapatissa purÄ• á¹‡aÃ±ca puÃ±Ã±aá¹ƒ parikkhÄ«á¹‡aá¹ƒ, n
anupacitaá¹ƒ. ajja pana, mahÄ• rÄ• ja, seá¹-á¹-hi, gahapati, mahÄ• roruve niraye paccatÄ«â

rÄ• jÄ• satthu vacanaá¹ƒ sutvÄ• ``aho, bhante, bhÄ• riyaá¹ƒ kammaá¹ƒ, ettake nÄ• ma bh
attanÄ• paribhuÃ±ji, na tumhÄ• dise buddhe dhuravihÄ• re viharante puÃ±Ã±akammaá¹ƒ a
327/. satthÄ• ``evametaá¹ƒ, mahÄ• rÄ• ja, dummedhapuggalÄ• nÄ• ma bhoge labhitvÄ• n
nissÄ• ya uppannataá¹‡hÄ• panete dÄ«gharattaá¹ƒ hanatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ

<355> á¹• 21 ``hananti bhogÄ• dummedhaá¹ƒ, no ca pÄ• ragavesino.

bhogataá¹‡hÄ• ya dummedho, hanti aÃ±Ã±eva attanaâ€™â€™ nti ||

tattha \Ee IV 80/ __no ca pÄ• ragavesino_ti ye pana nibbÄ• napÄ• ragavesino puggalÄ• , n
__aÃ±Ã±eva attana_nti bhoge nissÄ• ya uppannÄ• ya taá¹‡hÄ• ya duppaÃ±Ã±o puggalo pa
attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aputtakaseá¹-á¹-hivatthu ekÄ• dasamaá¹ƒ.

12. aá¹…kuravatthu

__tiá¹‡adosÄ• nÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• paá¹‡á¸• ukambalasilÄ• yaá¹ƒ vih
kathesi. vatthu ``ye jhÄ• nappasutÄ• dhÄ«rÄ• â€™â€™ ti (Dhp 181) gÄ• thÄ• ya \Be II 356
vuttaÃ±hetaá¹ƒ tattha indakaá¹ƒ Ä• rabbha. so kira anuruddhattherassa antogÄ• maá¹ƒ piá¹
attano Ä• bhataá¹ƒ kaá¹-acchumattakaá¹ƒ bhikkhaá¹ƒ dÄ• pesi. tadassa puÃ±Ã±aá¹ƒ aá¹…
dvÄ• dasayojanikaá¹ƒ uddhanapantiá¹ƒ katvÄ• dinnadÄ• nato mahapphalataraá¹ƒ jÄ• taá¹ƒ
vutte satthÄ• , ``aá¹…kura, dÄ• naá¹ƒ nÄ• ma viceyya dÄ• tuá¹ƒ vaá¹-á¹-ati, evaá¹ƒ taá¹ƒ su
viya mahapphalaá¹ƒ hoti. tvaá¹ƒ pana tathÄ• nÄ• kÄ• si, tena te \Ee IV 81/ dÄ• naá¹ƒ na m
nti imamatthaá¹ƒ vibhÄ• vento ---

``viceyya dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, yattha dinnaá¹ƒ mahapphalaá¹ƒ.

viceyya dÄ• naá¹ƒ sugatappasatthaá¹ƒ,

ye dakkhiá¹‡eyyÄ• idha jÄ«valoke.

etesu dinnÄ• ni mahapphalÄ• ni,

bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhetteâ€™â€™ ti || (Pv 329) ---

vatvÄ• \Ne II 328/ uttarimpi dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<356> á¹• 21 ``tiá¹‡adosÄ• ni khettÄ• ni, rÄ• gadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tarÄ• gesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

<357> á¹• 21 ``tiá¹‡adosÄ• ni khettÄ• ni, dosadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tadosesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

<358> á¹• 21 ``tiá¹‡adosÄ• ni khettÄ• ni, mohadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tamohesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

<359> á¹• 21 ``tiá¹‡adosÄ• ni khettÄ• ni, icchÄ• dosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vigaticchesu, dinnaá¹ƒ hoti mahapphalaâ€™â€™ nti ||

tattha __tiá¹‡adosÄ• nÄ«_ti sÄ• mÄ• kÄ• dÄ«ni tiá¹‡Ä• ni uá¹-á¹-hahantÄ• ni pubbaá¹‡á¹‡Å dÅ«senti, tena tÄ• ni na bahuphalÄ• ni honti. evaá¹ƒ sattÄ• nampi anto rÄ• go uppajjanto sa dinnaá¹ƒ mahapphalaá¹ƒ na hoti \Ee IV 82/. khÄ«á¹‡Ä• savesu dinnaá¹ƒ pana mahapphala

``tiá¹‡adosÄ• ni \Be II 357/ khettÄ• ni, rÄ• gadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tarÄ• gesu, dinnaá¹ƒ hoti mahapphalaâ€™â€™ nti || ---

sesagÄ• thÄ• supi eseva nayo.

desanÄ• vasÄ• ne aá¹…kuro ca indako ca sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, sampattÄ• dhammadesanÄ• ahosÄ«ti.

aá¹…kuravatthu dvÄ• dasamaá¹ƒ.

taá¹‡hÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuvÄ«satimo vaggo.

25. bhikkhuvaggo

1. paÃ±cabhikkhuvatthu

__cakkhunÄ• _ \Ne II 329/ \Ee IV 83/ \Be II 358/ __saá¹ƒvaro_ti imaá¹ƒ dhammadesanaá¹ƒ viharanto paÃ±ca bhikkhÅ« Ä• rabbha kathesi.

tesu kira ekeko cakkhudvÄ• rÄ• dÄ«su paÃ±casu dvÄ• resu ekekameva rakkhi. athekadiva durakkhaá¹ƒ rakkhÄ• mi, ahaá¹ƒ durakkhaá¹ƒ rakkhÄ• mÄ«â€™â€™ ti vivaditvÄ• ``satthÄ• imamatthaá¹ƒ jÄ• nissÄ• mÄ• â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``bhante, may rakkhantÄ• attano attano rakkhanadvÄ• rameva durakkhanti maÃ±Ã±Ä• ma, ko nu kho am rakkhatÄ«â€™â€™ ti pucchiá¹ƒsu. satthÄ• ekaá¹ƒ bhikkhumpi anosÄ• detvÄ• , ``bhikkhave durakkhÄ• neva, api ca kho pana tumhe na idÄ• neva paÃ±casu á¹-hÄ• nesu asaá¹ƒvutÄ• , asaá¹ƒvutattÄ• yeva ca paá¹‡á¸• itÄ• naá¹ƒ ovÄ• de avattitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡ ``kadÄ• , bhanteâ€™â€™ ti tehi yÄ• cito atÄ«te takkasilajÄ• takassa vatthuá¹ƒ vitthÄ• retvÄ 84/ vasena rÄ• jakule jÄ«vitakkhayaá¹ƒ patte pattÄ• bhisekena mahÄ• sattena setacchattas nisinnena attano sirisampattiá¹ƒ oloketvÄ• ``vÄ«riyaá¹ƒ nÄ• metaá¹ƒ sattehi kattabbamevÄ udÄ• nitaá¹ƒ ---

``kusalÅ«padese dhitiyÄ• daá¸·hÄ• ya ca,

anivattitattÄ• bhayabhÄ«rutÄ• ya ca.

na rakkhasÄ«naá¹ƒ vasamÄ• gamimhase,

sa sotthibhÄ• vo mahatÄ• bhayena meâ€™â€™ ti || (J I 1.132) ---

imaá¹ƒ gÄ• thaá¹ƒ dassetvÄ• ``tadÄ• pi tumheva paÃ±ca janÄ• takkasilÄ• yaá¹ƒ rajjagaha mahÄ• sattaá¹ƒ Ä• vudhahatthÄ• parivÄ• retvÄ• maggaá¹ƒ gacchantÄ• antarÄ• magge ra upanÄ«tesu rÅ«pÄ• rammaá¹‡Ä• dÄ«su asaá¹ƒvutÄ• paá¹‡á¸• itassa ovÄ• de avattitvÄ• c \Ne II 330/ jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡ittha. tesu pana Ä• rammaá¹‡esu susaá¹ƒvuto piá¹-á anubandhantiá¹ƒ devavaá¹‡á¹‡iá¹ƒ yakkhiniá¹ƒ anÄ• diyitvÄ• sotthinÄ• takkasilaá¹ƒ gantv patto rÄ• jÄ• ahamevÄ• â€™â€™ ti jÄ• takaá¹ƒ samodhÄ• netvÄ• , ``bhikkhave, bhikkhunÄ saá¹ƒvaritabbÄ• ni. etÄ• ni hi saá¹ƒvaranto eva sabbadukkhÄ• pamuccatÄ«â€™â€™ ti vat gÄ• thÄ• abhÄ• si ---

<360> á¹• 21 ``cakkhunÄ• \Ee IV 85/ saá¹ƒvaro sÄ• dhu, sÄ• dhu sotena saá¹ƒvaro.

ghÄ• nena saá¹ƒvaro sÄ• dhu, sÄ• dhu jivhÄ• ya saá¹ƒvaro ||

<361> á¹• 21 ``kÄ• yena saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvaro.

sabbattha saá¹ƒvuto bhikkhu, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

tattha __cakkhunÄ• _ti yadÄ• hi bhikkhuno cakkhudvÄ• re rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• pÄ• t
iá¹-á¹-hÄ• rammaá¹‡e arajjantassa aniá¹-á¹-hÄ• rammaá¹‡e adussantassa asamapekkhane
tasmiá¹ƒ dvÄ• re saá¹ƒvaro thakanaá¹ƒ pidahanaá¹ƒ gutti katÄ• nÄ• ma hoti. tassa so evar
sÄ• dhu. esa nayo sotadvÄ• rÄ• dÄ«supi. cakkhudvÄ• rÄ• dÄ«suyeva pana saá¹ƒvaro vÄ•
parato pana javanavÄ«thiyaá¹ƒ esa labbhati. tadÄ• hi asaá¹ƒvaro uppajjanto assaddhÄ• al
muá¹-á¹-hasaccaá¹ƒ aÃ±Ã±Ä• á¹‡anti akusalavÄ«thiyaá¹ƒ ayaá¹ƒ paÃ±cavidho labbhati. sa
khanti vÄ«riyaá¹ƒ sati Ã±Ä• á¹‡anti kusalavÄ«thiyaá¹ƒ ayaá¹ƒ paÃ±cavidho labbhati.

__kÄ• yena saá¹ƒvaro_ti ettha pana pasÄ• dakÄ• yopi copanakÄ• yopi labbhati. ubhayamp
tattha pasÄ• dadvÄ• re saá¹ƒvarÄ• saá¹ƒvaro kathitova. copanadvÄ• repi taá¹ƒvatthukÄ•
pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• nakÄ• mesumicchÄ• cÄ• rÄ• . tehi pana saddhiá¹ƒ akusalav
dvÄ• raá¹ƒ asaá¹ƒvutaá¹ƒ hoti, kusalavÄ«thiyaá¹ƒ uppajjantehi \Ee IV 86/ pÄ• á¹‡Ä• tipÄ• tA
saá¹ƒvutaá¹ƒ. __sÄ• dhu vÄ• cÄ• yÄ• _ti etthÄ• pi copanavÄ• cÄ• pi vÄ• cÄ• . tÄ• ya saddh
musÄ• vÄ• dÄ• dÄ«hi taá¹ƒ dvÄ• raá¹ƒ asaá¹ƒvutaá¹ƒ hoti, musÄ• vÄ• dÄ• veramaá¹‡iÄ• c
saá¹ƒvaro_ti etthÄ• pi javanamanato aÃ±Ã±ena manena saddhiá¹ƒ abhijjhÄ• dayo natthi. m
javanakkhaá¹‡e uppajjamÄ• nehi abhijjhÄ• dÄ«hi taá¹ƒ dvÄ• raá¹ƒ asaá¹ƒvutaá¹ƒ hoti, anab
hoti. __sÄ• dhu sabbatthÄ• _ti tesu cakkhudvÄ• rÄ• dÄ«su sabbesupi saá¹ƒvaro sÄ• dhu. e
saá¹ƒvaradvÄ• rÄ• ni aá¹-á¹-ha ca asaá¹ƒvaradvÄ• rÄ• ni \Ne II 331/ kathitÄ• ni. tesu aá¹-á¹
asaá¹ƒvaradvÄ• resu á¹-hito bhikkhu sakalavaá¹-á¹-amÅ«lakadukkhato \Be II 360/ na mucca
pana á¹-hito sabbasmÄ• pi vaá¹-á¹-amÅ«lakadukkhÄ• muccati. tena vuttaá¹ƒ --- ``sabbattha
sabbadukkhÄ• pamuccatÄ«â€™â€™ ti.

desanÄ• vasÄ• ne te paÃ±ca bhikkhÅ« sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, sampattÄ• na
dhammadesanÄ• ahosÄ«ti.

paÃ±cabhikkhuvatthu paá¹-hamaá¹ƒ.

2. haá¹ƒsaghÄ• takabhikkhuvatthu

__hatthasaá¹ƒyato_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ haá¹ƒs
Ä• rabbha kathesi.

sÄ• vatthivÄ• sino \Ee IV 87/ kira dve sahÄ• yakÄ• bhikkhÅ«su pabbajitvÄ• laddhÅ«pasan
vicaranti. te ekadivasaá¹ƒ aciravatiá¹ƒ gantvÄ• nhatvÄ• Ä• tape tappamÄ• nÄ• sÄ• raá¹‡Ä
aá¹-á¹-haá¹ƒsu. tasmiá¹ƒ khaá¹‡e dve haá¹ƒsÄ• Ä• kÄ• sena gacchanti. atheko daharabhik
``ekassa haá¹ƒsapotakassa akkhiá¹ƒ paharissÄ• mÄ«â€™â€™ ti Ä• ha, itaro ``na sakkhissÄ
tiá¹-á¹-hatu imasmiá¹ƒ passe akkhi, parapasse akkhiá¹ƒ paharissÄ• mÄ«ti. idampi na sakkhi
hi upadhÄ• rehÄ«â€™â€™ ti dutiyaá¹ƒ sakkharaá¹ƒ gahetvÄ• haá¹ƒsassa pacchÄ• bhÄ• g
sakkharasaddaá¹ƒ sutvÄ• nivattitvÄ• olokesi. atha naá¹ƒ itaraá¹ƒ vaá¹-á¹-asakkharaá¹ƒ ga
akkhimhi paharitvÄ• orimakkhinÄ• nikkhÄ• mesi. haá¹ƒso viravanto parivattitvÄ• tesaá¹ƒ p
tattha tattha á¹-hitÄ• bhikkhÅ« disvÄ• , ``Ä• vuso, buddhasÄ• sane pabbajitvÄ• ananuccha
pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontehÄ«â€™â€™ ti vatvÄ• te Ä• dÄ• ya gantvÄ• tathÄ• gatassa

satthÄ• ``saccaá¹ƒ kira tayÄ• bhikkhu pÄ• á¹‡Ä• tipÄ• to katoâ€™â€™ ti pucchitvÄ• ``sa
vutte ``bhikkhu kasmÄ• evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• evamakÄ• si, porÄ• á¹
buddhe agÄ• ramajjhe \Be II 361/ vasamÄ• nÄ• appamattakesupi \Ee IV 88/ á¹-hÄ• nesu ku
332/, tvaá¹ƒ pana evarÅ«pe buddhasÄ• sane pabbajitvÄ• kukkuccamattampi na akÄ• sÄ«â
atÄ«taá¹ƒ Ä• hari.

atÄ«te kururaá¹-á¹-he indapattanagare dhanaÃ±caye rajjaá¹ƒ kÄ• rente bodhisatto tassa ag
kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• anupubbena viÃ±Ã±utaá¹ƒ patto takkasilÄ• yaá¹ƒ s
pitarÄ• uparajje patiá¹-á¹-hÄ• pito aparabhÄ• ge pitu accayena rajjaá¹ƒ patvÄ• dasa rÄ• ja
kurudhamme vattittha. kurudhammo nÄ• ma paÃ±casÄ«lÄ• ni, tÄ• ni bodhisatto parisuddhÄ
bodhisatto, evamassa mÄ• tÄ• aggamahesÄ« kaniá¹-á¹-habhÄ• tÄ• uparÄ• jÄ• purohito b
sÄ• rathi seá¹-á¹-hi doá¹‡amÄ• pako mahÄ• matto dovÄ• riko nagarasobhinÄ« vaá¹‡á¹‡adÄ
janesu kurudhammaá¹ƒ rakkhantesu kaliá¹…garaá¹-á¹-he dantapuranagare kaliá¹…ge rajjaa
raá¹-á¹-he devo na vassi. mahÄ• sattassa pana aÃ±janasannibho nÄ• ma maá¹…galahatthÄ
raá¹-á¹-havÄ• sino ``tasmiá¹ƒ Ä• nÄ«te devo vassissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya raÃ±Ã±o
hatthissa Ä• nayanatthÄ• ya brÄ• hmaá¹‡e pahiá¹‡i. te gantvÄ• mahÄ• sattaá¹ƒ hatthiá¹ƒ y
yÄ• canakÄ• raá¹‡aá¹ƒ dassetuá¹ƒ Ä• ha ---

``tava \Ee IV 89/ saddhaÃ±ca sÄ«laÃ±ca, viditvÄ• na janÄ• dhipa.

vaá¹‡á¹‡aá¹ƒ aÃ±janavaá¹‡á¹‡ena, kaliá¹…gasmiá¹ƒ nimimhaseâ€™â€™ ti || (J I 3.76) ---

imaá¹ƒ tikanipÄ• te jÄ• takaá¹ƒ kathesi. hatthimhi pana Ä• nÄ«tepi deve avassante ``so rÄ•
rakkhati, tenassa raá¹-á¹-he devo vassatÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``yaá¹ƒ so kurudhamm

suvaá¹‡á¹‡apaá¹-á¹-e likhitvÄ• Ä• nethÄ• â€™â€™ ti puna kÄ• liá¹…go brÄ• hmaá¹‡e ca a
yÄ• cantesu rÄ• jÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sabbepi te attano attano sÄ«lesu kiÃ±ci kukkucc
``aparisuddhaá¹ƒ no sÄ«laâ€™â€™ nti paá¹-ikkhipitvÄ• pi ``na ettÄ• vatÄ• sÄ«labhedo hot
punappunaá¹ƒ yÄ• citÄ• attano attano sÄ«lÄ• ni kathayiá¹ƒsu. kÄ• liá¹…go suvaá¹‡á¹‡apaá
Ä• bhataá¹ƒ \Be II 362/ kurudhammaá¹ƒ disvÄ• va samÄ• dÄ• ya sÄ• dhukaá¹ƒ pÅ«resi. tas
raá¹-á¹-haá¹ƒ khemaá¹ƒ subhikkhaá¹ƒ ahosi. satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• ---

``gaá¹‡ikÄ• uppalavaá¹‡á¹‡Ä• , puá¹‡á¹‡o dovÄ• riko tadÄ• .

rajjugÄ• ho ca kaccÄ• no, doá¹‡amÄ• pako ca kolito ||

``sÄ• riputto \Ne II 333/ tadÄ• seá¹-á¹-hÄ«, anuruddho ca sÄ• rathÄ«.

brÄ• hmaá¹‡o kassapo thero, uparÄ• jÄ• nandapaá¹‡á¸• ito ||

``mahesÄ« rÄ• hulamÄ• tÄ• , mÄ• yÄ• devÄ« janettikÄ• .

kururÄ• jÄ• bodhisatto, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti || ---

jÄ• takaá¹ƒ \Ee IV 90/ samodhÄ• netvÄ• ``bhikkhu evaá¹ƒ pubbepi paá¹‡á¸• itÄ• appamatt
attano sÄ«labhede Ä• saá¹…kaá¹ƒ kariá¹ƒsu, tvaá¹ƒ pana mÄ• disassa buddhassa sÄ• san
pÄ• á¹‡Ä• tipÄ• taá¹ƒ karonto atibhÄ• riyaá¹ƒ kammamakÄ• si, bhikkhunÄ• nÄ• ma hatthe
saá¹ƒyatena bhavitabbaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<362> á¹• 21 ``hatthasaá¹ƒyato pÄ• dasaá¹ƒyato,

vÄ• cÄ• saá¹ƒyato saá¹ƒyatuttamo.

ajjhattarato samÄ• hito,

eko santusito tamÄ• hu bhikkhuâ€™â€™ nti ||

tattha __hatthasaá¹ƒyato_ti hatthakÄ«á¸·Ä• panÄ• dÄ«naá¹ƒ vÄ• hatthena paresaá¹ƒ paha
abhÄ• vena hatthasaá¹ƒyato. dutiyapadepi eseva nayo. vÄ• cÄ• ya pana musÄ• vÄ• dÄ• dÄ
saá¹ƒyato. __saá¹ƒyatuttamo_ti saá¹ƒyatattabhÄ• vo, kÄ• yacalanasÄ«sukkhipanabhamuka
attho. __ajjhattarato_ti gocarajjhattasaá¹…khÄ• tÄ• ya kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya ra
suá¹-á¹-hu á¹-hapito. __eko santusito_ti ekavihÄ• rÄ« hutvÄ• suá¹-á¹-hu tusito vipassanÄ• c
attano adhigamena tuá¹-á¹-hamÄ• naso. puthujjanakalyÄ• á¹‡akaÃ±hi Ä• diá¹ƒ katvÄ• sabb

adhigamena santussantÄ«ti santusitÄ• , arahÄ• pana ekantasantusitova. taá¹ƒ sandhÄ• ye

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

haá¹ƒsaghÄ• takabhikkhuvatthu dutiyaá¹ƒ.

3. kokÄ• likavatthu

__yo_ \Ne II 334/ \Ee IV 91/ \Be II 363/ __mukhasaá¹ƒyato_ti imaá¹ƒ dhammadesanaá¹ƒ sa
viharanto kokÄ• likaá¹ƒ Ä• rabbha kathesi. vatthu ``atha kho kokÄ• liko bhikkhu yena bhaga
tenupasaá¹…kamÄ«â€™â€™ ti sutte (SN a I 181; Sn kokÄ• likasutta; AN c 10.89) Ä• gatan
aá¹-á¹-hakathÄ• ya vuttanayeneva veditabbo.

kokÄ• like pana padumaniraye uppanne dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pe
attano mukhaá¹ƒ nissÄ• ya vinÄ• saá¹ƒ patto, dve aggasÄ• vake akkosantasseva hissa pat
adÄ• sÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sa
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi kokÄ•
mukhameva nissÄ• ya naá¹-á¹-hoâ€™â€™ ti vatvÄ• tamatthaá¹ƒ sotukÄ• mehi bhikkhÅ«hi
pakÄ• sanatthaá¹ƒ atÄ«taá¹ƒ Ä• hari.

atÄ«te himavantapadese ekasmiá¹ƒ sare kacchapo vasati. dve haá¹ƒsapotakÄ• gocarÄ• ya
vissÄ• saá¹ƒ katvÄ• daá¸·havissÄ• sikÄ• hutvÄ• ekadivasaá¹ƒ kacchapaá¹ƒ pucchiá¹ƒsu
himavante cittakÅ«á¹-apabbatatale kaÃ±canaguhÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ, ramaá¹‡iyo
saddhiâ€™â€™ nti. ``samma, ahaá¹ƒ kathaá¹ƒ gamissÄ• mÄ«â€™â€™ ti? ``mayaá¹ƒ taá¹ƒ
rakkhituá¹ƒ sakkhissasÄ«â€™â€™ ti. ``rakkhissÄ• mi, sammÄ• gahetvÄ• maá¹ƒ gacchath
``sÄ• dhÅ«â€™â€™ ti vatvÄ• ekaá¹ƒ daá¹‡á¸• akaá¹ƒ kacchapena \Ee IV 92/ á¸• aá¹ƒsÄ•
koá¹-iyo á¸• aá¹ƒsitvÄ• Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu. taá¹ƒ tathÄ• haá¹ƒsehi nÄ«yamÄ• n
``dve haá¹ƒsÄ• kacchapaá¹ƒ daá¹‡á¸• ena harantÄ«â€™â€™ ti Ä• haá¹ƒsu. kacchapo ``ya
tumhÄ• kaá¹ƒ ettha kiá¹ƒ hoti duá¹-á¹-haceá¹-akÄ• â€™â€™ ti vattukÄ• mo haá¹ƒsÄ• naá¹ƒ
bÄ• rÄ• á¹‡asinagare rÄ• janivesanassa uparibhÄ• gaá¹ƒ sampattakÄ• le daá¹-á¹-haá¹-á¹-h
vissajjetvÄ• Ä• kÄ• saá¹…gaá¹‡e patitvÄ• dvedhÄ• bhijji. satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• ha

``avadhÄ« \Be II 364/ vata attÄ• naá¹ƒ, kacchapo byÄ• haraá¹ƒ giraá¹ƒ.

suggahÄ«tasmiá¹ƒ kaá¹-á¹-hasmiá¹ƒ, vÄ• cÄ• ya sakiyÄ• vadhÄ« ||

``etampi \Ne II 335/ disvÄ• naravÄ«riyaseá¹-á¹-ha,

vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ nÄ• tivelaá¹ƒ.

passasi bahubhÄ• á¹‡ena, kacchapaá¹ƒ byasanaá¹ƒ gataâ€™â€™ nti || (J I 2.129-130).

imaá¹ƒ dukanipÄ• te __bahubhÄ• á¹‡ijÄ• takaá¹ƒ_ vitthÄ• retvÄ• , ``bhikkhave, bhikkhunÄ•
samacÄ• rinÄ• anuddhatena nibbutacittena bhavitabbaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• tha

<363> á¹• 21 ``yo \Ee IV 93/ mukhasaá¹ƒyato bhikkhu, mantabhÄ• á¹‡Ä« anuddhato.

atthaá¹ƒ dhammaÃ±ca dÄ«peti, madhuraá¹ƒ tassa bhÄ• sitaâ€™â€™ nti ||

tattha __mukhasaá¹ƒyato_ti dÄ• sacaá¹‡á¸• Ä• lÄ• dayopi ``tvaá¹ƒ dujjÄ• to, tvaá¹ƒ dussÄ«
avacanatÄ• ya mukhena saá¹ƒyato. __mantabhÄ• á¹‡Ä«_ti mantÄ• vuccati paÃ±Ã±Ä• , tÄ•
__anuddhato_ti nibbutacitto. __atthaá¹ƒ dhammaÃ±ca dÄ«petÄ«_ti bhÄ• sitatthaÃ±ceva de
__madhura_nti evarÅ«passa bhikkhuno bhÄ• sitaá¹ƒ madhuraá¹ƒ nÄ• ma. yo pana atthame
pÄ• á¸·iá¹ƒyeva sampÄ• deti, na atthaá¹ƒ, ubhayaá¹ƒ vÄ• pana na sampÄ• deti, tassa bhÄ
na hotÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kokÄ• likavatthu tatiyaá¹ƒ.

4. dhammÄ• rÄ• mattheravatthu

__dhammÄ• rÄ• mo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto dhammÄ• rÄ

satthÄ• rÄ• kira ``ito me catumÄ• saccayena parinibbÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti Ä•
bhikkhÅ« satthÄ• raá¹ƒ parivÄ• retvÄ• vicariá¹ƒsu. tattha puthujjanÄ• \Be II 365/ bhikkhÅ«
sandhÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu, khÄ«á¹‡Ä• savÄ• naá¹ƒ dhammasaá¹ƒvego uppajji. sabb
karissÄ• mÄ• â€™â€™ ti vaggabandhanena \Ee IV 94/ vicaranti. eko pana dhammÄ• rÄ• m
santikaá¹ƒ na upasaá¹…kamati. bhikkhÅ«hi ``kiá¹ƒ, Ä• vusoâ€™â€™ ti vuccamÄ• no paá¹-i
\Ne II 336/ kira catumÄ• saccayena parinibbÄ• yissati, ahaÃ±camhi avÄ«tarÄ• go, satthari d
vÄ• yamitvÄ• arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti ekakova viharanto satthÄ• rÄ• d
cinteti anussarati. bhikkhÅ« tathÄ• gatassa Ä• rocesuá¹ƒ --- ``bhante, dhammÄ• rÄ• massa
natthi, `satthÄ• kira parinibbÄ• yissati, kiá¹ƒ nu kho karissÄ• mÄ• â€™ ti amhehi saddhiá¹ƒ
karotÄ«â€™â€™ ti. satthÄ• taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ evaá¹ƒ karosÄ«
``saccaá¹ƒ, bhanteâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? tumhe kira catumÄ• saccay
ahaÃ±camhi avÄ«tarÄ• go, tumhesu dharantesuyeva vÄ• yamitvÄ• arahattaá¹ƒ pÄ• puá¹‡i

dhammaá¹ƒ Ä• vajjÄ• mi cintemi anussarÄ• mÄ«ti.

satthÄ• ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti tassa sÄ• dhukÄ• raá¹ƒ datvÄ• , ``bhikkhave, aÃ±
bhikkhunÄ• nÄ• ma dhammÄ• rÄ• masadiseneva bhavitabbaá¹ƒ. na hi mayhaá¹ƒ mÄ• lÄ•
mama pÅ«jaá¹ƒ karonti nÄ• ma, dhammÄ• nudhammaá¹ƒ paá¹-ipajjantÄ• yeva pana maá¹ƒ
imaá¹ƒ gÄ• thamÄ• ha ---

<364> á¹• 21 ``dhammÄ• rÄ• mo dhammarato, dhammaá¹ƒ anuvicintayaá¹ƒ.

dhammaá¹ƒ anussaraá¹ƒ bhikkhu, saddhammÄ• na parihÄ• yatÄ«â€™â€™ ti ||

tattha \Ee IV 95/ nivÄ• sanaá¹-á¹-hena samathavipassanÄ• dhammo Ä• rÄ• mo assÄ• ti __
dhamme ratoti __dhammarato_. tasseva dhammassa punappunaá¹ƒ vicintanatÄ• ya __dha
taá¹ƒ dhammaá¹ƒ Ä• vajjento manasikarontoti attho. __anussara_nti tameva dhammaá¹ƒ a
evarÅ«po bhikkhu sattatiá¹ƒsabhedÄ• bodhipakkhiyadhammÄ• navavidhalokuttaradhamm

desanÄ• vasÄ• ne so bhikkhu arahatte patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ• dham

dhammÄ• rÄ• mattheravatthu catutthaá¹ƒ.

5. vipakkhasevakabhikkhuvatthu

__salÄ• bha_nti \Be II 366/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto aÃ±Ã
vipakkhasevakaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi.

tassa \Ne II 337/ kireko devadattapakkhiko bhikkhu sahÄ• yo ahosi. so taá¹ƒ bhikkhÅ«hi sa
caritvÄ• katabhattakiccaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``kuhiá¹ƒ gatosÄ«â€™â€™ ti pucchi.
nÄ• ma piá¹‡á¸• Ä• ya carituâ€™â€™ nti. ``laddho te piá¹‡á¸• apÄ• toâ€™â€™ ti? ``Ä• ma
amhÄ• kaá¹ƒ mahÄ• lÄ• bhasakkÄ• ro, katipÄ• haá¹ƒ idheva hohÄ«â€™â€™ ti. so tassa va
vasitvÄ• sakaá¹-á¹-hÄ• nameva agamÄ• si \Ee IV 96/. atha naá¹ƒ bhikkhÅ« ``ayaá¹ƒ, bhan
uppannalÄ• bhasakkÄ• raá¹ƒ paribhuÃ±jati, devadattassa pakkhiko esoâ€™â€™ ti tathÄ• g
taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ evamakÄ• sÄ«â€™â€™ ti pucchi. ``Ä• ma, b
daharaá¹ƒ nissÄ• ya katipÄ• haá¹ƒ vasiá¹ƒ, na ca pana devadattassa laddhiá¹ƒ rocemÄ«â€
bhagavÄ• ``kiÃ±cÄ• pi tvaá¹ƒ laddhiá¹ƒ na rocesi, diá¹-á¹-hadiá¹-á¹-hakÄ• naá¹ƒyeva pana
vicarasi. na tvaá¹ƒ idÄ• neva evaá¹ƒ karosi, pubbepi evarÅ«poyevÄ• â€™â€™ ti vatvÄ• ``i
amhehi sÄ• maá¹ƒ diá¹-á¹-ho, pubbe panesa kesaá¹ƒ laddhiá¹ƒ rocento viya vicari, Ä• cikkh
bhikkhÅ«hi yÄ• cito atÄ«taá¹ƒ Ä• haritvÄ• ---

``purÄ• á¹‡acorÄ• na vaco nisamma,

mahiá¸·Ä• mukho pothayamanvacÄ• rÄ«.

susaÃ±Ã±atÄ• naÃ±hi vaco nisamma,

gajuttamo sabbaguá¹‡esu aá¹-á¹-hÄ• â€™â€™ ti || (J I 1.26) ---

imaá¹ƒ __mahiá¸·Ä• mukhajÄ• takaá¹ƒ_ vitthÄ• retvÄ• , ``bhikkhave, bhikkhunÄ• nÄ• ma s
bhavitabbaá¹ƒ, paralÄ• bhaá¹ƒ patthetuá¹ƒ na vaá¹-á¹-ati. paralÄ• bhaá¹ƒ patthentassa hi
jhÄ• navipassanÄ• maggaphalesu ekadhammopi nuppajjati, sakalÄ• bhasantuá¹-á¹-hasseva
uppajjantÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<365> á¹• 21 ``salÄ• bhaá¹ƒ nÄ• timaÃ±Ã±eyya, nÄ• Ã±Ã±esaá¹ƒ pihayaá¹ƒ care.

aÃ±Ã±esaá¹ƒ pihayaá¹ƒ bhikkhu, samÄ• dhiá¹ƒ nÄ• dhigacchati ||

<366> á¹• 21 ``appalÄ• bhopi \Be II 367/ ce bhikkhu, salÄ• bhaá¹ƒ nÄ• timaÃ±Ã±ati.

taá¹ƒ ve devÄ• pasaá¹ƒsanti, suddhÄ• jÄ«viá¹ƒ atanditaâ€™â€™ nti ||

tattha __salÄ• bha_nti attano uppajjanakalÄ• bhaá¹ƒ. sapadÄ• nacÄ• raÃ±hi parivajjetvÄ•
II 338/ kappento salÄ• bhaá¹ƒ atimaÃ±Ã±ati hÄ«á¸·eti jigucchati nÄ• ma. tasmÄ• evaá¹ƒ ak
nÄ• timaÃ±Ã±eyya. __aÃ±Ã±esaá¹ƒ pihaya_nti aÃ±Ã±esaá¹ƒ lÄ• bhaá¹ƒ patthento na carey
nÄ• dhigacchatÄ«_ti aÃ±Ã±esaÃ±hi lÄ• bhaá¹ƒ pihayanto tesaá¹ƒ cÄ«varÄ• dikaraá¹‡e uss
appanÄ• samÄ• dhiá¹ƒ vÄ• upacÄ• rasamÄ• dhiá¹ƒ vÄ• nÄ• dhigacchati. __salÄ• bhaá¹ƒ
samÄ• no uccanÄ«cakule paá¹-ipÄ• á¹-iyÄ• sapadÄ• naá¹ƒ caranto bhikkhu salÄ• bhaá¹ƒ n
ve_ti taá¹ƒ evarÅ«paá¹ƒ bhikkhuá¹ƒ sÄ• rajÄ«vitatÄ• ya suddhÄ• jÄ«viá¹ƒ jaá¹…ghabalaá¹ƒ
akusÄ«tatÄ• ya atanditaá¹ƒ devÄ• pasaá¹ƒsanti thomentÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

vipakkhasevakabhikkhuvatthu paÃ±camaá¹ƒ.

6. paÃ±caggadÄ• yakabrÄ• hmaá¹‡avatthu

__sabbaso_ti \Ee IV 98/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto paÃ±cagga

brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

so kira sasse khette á¹-hitakÄ• leyeva khettaggaá¹ƒ nÄ• ma deti, khalakÄ• le khalaggaá¹ƒ n
khalabhaá¹‡á¸• akÄ• le khalabhaá¹‡á¸• aggaá¹ƒ nÄ• ma deti, ukkhalikakÄ• le kumbhaggaá
vaá¸• á¸• hitakÄ• le pÄ• taggaá¹ƒ nÄ• ma detÄ«ti imÄ• ni paÃ±ca aggadÄ• nÄ• ni deti, sam
bhuÃ±jati. tenassa __paÃ±caggadÄ• yako_tveva nÄ• maá¹ƒ ahosi. satthÄ• tassa ca brÄ• h
phalÄ• naá¹ƒ upanissayaá¹ƒ disvÄ• brÄ• hmaá¹‡assa bhojanavelÄ• yaá¹ƒ gantvÄ• dvÄ• r
dvÄ• rapamukhe antogehÄ• bhimukho nisÄ«ditvÄ• bhuÃ±jati, satthÄ• raá¹ƒ dvÄ• re á¹-hita
pana taá¹ƒ parivisamÄ• nÄ• satthÄ• raá¹ƒ disvÄ• cintesi --- ``ayaá¹ƒ brÄ• hmaá¹‡o paÃ±ca
aggaá¹ƒ datvÄ• bhuÃ±jati, idÄ• ni ca samaá¹‡o gotamo Ä• gantvÄ• dvÄ• re á¹-hito. sace b
attano bhattaá¹ƒ haritvÄ• dassati, punapÄ• haá¹ƒ pacituá¹ƒ na sakkhissÄ• mÄ«â€™â€™ ti
samaá¹‡aá¹ƒ gotamaá¹ƒ na passissatÄ«â€™â€™ ti satthu piá¹-á¹-hiá¹ƒ datvÄ• tassa paccl
paá¹-icchÄ• dentÄ« onamitvÄ• puá¹‡á¹‡acandaá¹ƒ pÄ• á¹‡inÄ• paá¹-icchÄ• dentÄ« viya a
eva ca pana ``gato nu kho noâ€™â€™ ti satthÄ• raá¹ƒ aá¸• á¸• hakkhikena olokesi. satthÄ•
brÄ• hmaá¹‡assa pana savanabhayena ``aticchathÄ• â€™â€™ ti na vadeti, osakkitvÄ• par
``aticchathÄ• â€™â€™ ti Ä• ha \Ne II 339/. satthÄ• ``na gamissÄ• mÄ«â€™â€™ ti sÄ«saá
lokagarunÄ• buddhena ``na gamissÄ• mÄ«â€™â€™ ti sÄ«se cÄ• lite sÄ• sandhÄ• retuá¹ƒ
hasi. tasmiá¹ƒ khaá¹‡e satthÄ• gehÄ• bhimukhaá¹ƒ obhÄ• saá¹ƒ muÃ±ci. brÄ• hmaá¹‡opi
nisinnoyeva brÄ• hmaá¹‡iyÄ• hasitasaddaá¹ƒ sutvÄ• chabbaá¹‡á¹‡Ä• naÃ±ca rasmÄ«naá
satthÄ• raá¹ƒ addasa. buddhÄ• hi nÄ• ma gÄ• me vÄ• araÃ±Ã±e vÄ• hetusampannÄ• na
pakkamanti. brÄ• hmaá¹‡opi satthÄ• raá¹ƒ disvÄ• , ``bhoti nÄ• sitomhi tayÄ• , rÄ• japuttaá¹
á¹-hitaá¹ƒ mayhaá¹ƒ anÄ• cikkhantiyÄ• bhÄ• riyaá¹ƒ te kammaá¹ƒ kataâ€™â€™ nti vatvÄ•
bhojanapÄ• tiá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• , ``bho gotama, ahaá¹ƒ paÃ±casu á¹-
bhuÃ±jÄ• mi, ito ca me majjhe bhinditvÄ• ekova bhattakoá¹-á¹-hÄ• so bhutto, eko koá¹-á¹-h
paá¹-iggaá¹‡hissasi me idaá¹ƒ bhattaâ€™â€™ nti. satthÄ• ``na me tava ucchiá¹-á¹-habhatt
avatvÄ• , ``brÄ• hmaá¹‡a, aggampi mayhameva anucchavikaá¹ƒ, majjhe bhinditvÄ• aá¸• á¸
carimakabhattapiá¹‡á¸• opi mayhameva anucchaviko. mayaÃ±hi, brÄ• hmaá¹‡a, paradattÅ«
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``yadaggato majjhato sesato vÄ• ,

piá¹‡á¸• aá¹ƒ labhetha paradattÅ«pajÄ«vÄ«.

nÄ• laá¹ƒ thutuá¹ƒ nopi nipaccavÄ• dÄ«,

taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayantÄ«â€™â€™ ti || (Sn 219).

brÄ• hmaá¹‡o \Ee IV 100/ taá¹ƒ sutvÄ• va pasannacitto hutvÄ• ``aho acchariyaá¹ƒ, dÄ«pa

`na me tava ucchiá¹-á¹-habhattena atthoâ€™ ti avatvÄ• evaá¹ƒ vakkhatÄ«â€™â€™ ti dvÄ•
satthÄ• raá¹ƒ paÃ±haá¹ƒ pucchi --- ``bho gotama \Be II 369/, tumhe attano sÄ• vake bhikkh
kittÄ• vatÄ• bhikkhu nÄ• ma hotÄ«â€™â€™ ti. satthÄ• ``kathaá¹ƒrÅ«pÄ• nu kho imassa
ti upadhÄ• rento ``ime dvepi janÄ• kassapabuddhakÄ• le `nÄ• marÅ«paâ€™ nti vadantÄ•
nÄ• marÅ«paá¹ƒ avissajjitvÄ• va nesaá¹ƒ dhammaá¹ƒ desetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, `
ca arajjanto asajjanto asocanto bhikkhu nÄ• ma hotÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• tham

<367> á¹• 21 ``sabbaso nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ.

asatÄ• ca na socati, sa ve bhikkhÅ«ti vuccatÄ«â€™â€™ ti ||

tattha __sabbaso_ti sabbasmimpi vedanÄ• dÄ«naá¹ƒ catunnaá¹ƒ, rÅ«pakkhandhassa cÄ•
vasena \Ne II 340/ pavatte nÄ• marÅ«pe. __mamÄ• yita_nti yassa ahanti vÄ• mamanti vÄ•
na socatÄ«_ti tasmiÃ±ca nÄ• marÅ«pe khayavayaá¹ƒ patte ``mama rÅ«paá¹ƒ khÄ«á¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ khÄ«á¹‡aâ€™â€™ nti na socati na vihaÃ±Ã±ati, ``khayavayadhammaá¹ƒ
passati. __sa ve_ti so evarÅ«po vijjamÄ• nepi nÄ• marÅ«pe mamÄ• yitarahitopi asatÄ• pi te
vuccatÄ«ti attho.

desanÄ• vasÄ• ne \Ee IV 101/ ubhopi jayampatikÄ• anÄ• gÄ• miphale patiá¹-á¹-hahiá¹ƒsu
dhammadesanÄ• ahosÄ«ti.

paÃ±caggadÄ• yakabrÄ• hmaá¹‡avatthu chaá¹-á¹-haá¹ƒ.

7. sambahulabhikkhuvatthu

__mettÄ• vihÄ• rÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sambahule b

ekasmiÃ±hi samaye Ä• yasmante mahÄ• kaccÄ• ne avantijanapade kuraragharaá¹ƒ nissÄ•
soá¹‡o nÄ• ma koá¹-ikaá¹‡á¹‡o upÄ• sako therassa dhammakathÄ• ya pasÄ«ditvÄ• theras
II 370/ therena ``dukkaraá¹ƒ kho, soá¹‡a, yÄ• vajÄ«vaá¹ƒ ekabhattaá¹ƒ ekaseyyaá¹ƒ brahm
dve vÄ• re paá¹-ikkhittopi pabbajjÄ• ya ativiya ussÄ• hajÄ• to tatiyavÄ• re theraá¹ƒ yÄ• citv
appabhikkhukattÄ• dakkhiá¹‡Ä• pathe tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ accayena laddhÅ«pasam
daá¹-á¹-hukÄ• mo hutvÄ• upajjhÄ• yaá¹ƒ Ä• pucchitvÄ• tena dinnaá¹ƒ sÄ• sanaá¹ƒ gahetv
gantvÄ• satthÄ• raá¹ƒ vanditvÄ• katapaá¹-isanthÄ• ro satthÄ• rÄ• ekagandhakuá¹-iyaá¹ƒy
bahudeva rattiá¹ƒ ajjhokÄ• se vÄ«thinÄ• metvÄ• rattibhÄ• ge gandhakuá¹-iá¹ƒ pavisitvÄ• a
taá¹ƒ rattibhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• paccÅ«sasamaye satthÄ• rÄ• ajjhiá¹-á¹-ho soá¸·asa
IV 102/ (Sn 772 Ä• dayo) sabbÄ• neva sarabhaÃ±Ã±ena abhaá¹‡i. athassa bhagavÄ• sara
abbhÄ• numodento --- ``sÄ• dhu sÄ• dhu, bhikkhÅ«â€™â€™ ti sÄ• dhukÄ• raá¹ƒ adÄ• si. s

sutvÄ• bhÅ«maá¹-á¹-hakadevÄ• nÄ• gÄ• supaá¹‡á¹‡Ä• ti evaá¹ƒ yÄ• va brahmalokÄ• ek

tasmiá¹ƒ \Ne II 341/ khaá¹‡e jetavanato vÄ«sayojanasatamatthake kuraragharanagare ther
mahÄ• upÄ• sikÄ• ya gehe adhivatthÄ• devatÄ• pi mahantena saddena sÄ• dhukÄ• ramad
--- ``ko esa sÄ• dhukÄ• raá¹ƒ detÄ«â€™â€™ ti? ahaá¹ƒ, bhaginÄ«ti. kosi tvanti? tava gehe
tvaá¹ƒ ito pubbe mayhaá¹ƒ sÄ• dhukÄ• raá¹ƒ adatvÄ• ajja kasmÄ• desÄ«ti? nÄ• haá¹ƒ tuy
dammÄ«ti. atha kassa te sÄ• dhukÄ• ro dinnoti? tava puttassa koá¹-ikaá¹‡á¹‡assa soá¹‡att
puttena katanti? putto te ajja satthÄ• rÄ• saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasitvÄ• dhamm
tava puttassa dhammaá¹ƒ sutvÄ• pasanno sÄ• dhukÄ• ramadÄ• si. tenassa mayÄ• pi sÄ•
sammÄ• sambuddhassa hi sÄ• dhukÄ• raá¹ƒ sampaá¹-icchitvÄ• bhÅ«maá¹-á¹-hakadeve Ä
ekasÄ• dhukÄ• rameva jÄ• tanti. kiá¹ƒ pana, sÄ• mi, mama puttena satthu dhammo kathito,
kathitoti? tava puttena satthu kathitoti. evaá¹ƒ devatÄ• ya kathentiyÄ• va upÄ• sikÄ• ya paÃ
uppajjitvÄ• sakalasarÄ«raá¹ƒ phari.

athassÄ• etadahosi --- ``sace me putto satthÄ• rÄ• saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasit
kathetuá¹ƒ sakkhi \Ee IV 103/, mayhampi kathetuá¹ƒ sakkhissatiyeva \Be II 371/. puttassa Ä
dhammassavanaá¹ƒ kÄ• retvÄ• dhammakathaá¹ƒ suá¹‡issÄ• mÄ«â€™â€™ ti. soá¹‡atther
dinne ``ayaá¹ƒ me upajjhÄ• yena dinnasÄ• sanaá¹ƒ Ä• rocetuá¹ƒ kÄ• loâ€™â€™ ti bhagava
janapadesu vinayadharapaÃ±camena gaá¹‡ena upasampadaá¹ƒ Ä• diá¹ƒ katvÄ• (Vin I 259
katipÄ• haá¹ƒ satthu santikeyeva vasitvÄ• ``upajjhÄ• yaá¹ƒ passissÄ• mÄ«â€™â€™ ti satt
jetavanÄ• nikkhamitvÄ• anupubbena upajjhÄ• yassa santikaá¹ƒ agamÄ• si.

thero punadivase taá¹ƒ Ä• dÄ• ya piá¹‡á¸• Ä• ya caranto mÄ• tu upÄ• sikÄ• ya gehadvÄ• r
disvÄ• tuá¹-á¹-hamÄ• nasÄ• vanditvÄ• sakkaccaá¹ƒ parivisitvÄ• pucchi --- ``saccaá¹ƒ kira
satthÄ• rÄ• saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasitvÄ• satthu dhammakathaá¹ƒ kathesÄ«â
tuyhaá¹ƒ kena idaá¹ƒ kathitaâ€™â€™ nti? ``tÄ• ta, imasmiá¹ƒ gehe adhivatthÄ• devatÄ• m
sÄ• dhukÄ• raá¹ƒ datvÄ• mayÄ• `ko esoâ€™ ti vutte `ahaâ€™ nti vatvÄ• evaÃ±ca evaÃ±
mayhaá¹ƒ etadahosi --- `sace me putto satthu dhammakathaá¹ƒ kathesi, mayhampi kathetu
atha naá¹ƒ Ä• ha --- `tÄ• ta, yato tayÄ• satthu sammukhÄ• dhammo kathito, mayhampi kat
asukadivase nÄ• ma dhammassavanaá¹ƒ kÄ• retvÄ• tava dhammaá¹ƒ suá¹‡issÄ• mi, tÄ• t
upÄ• sikÄ• bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• pÅ«jaá¹ƒ katvÄ• ``puttassa me dham
ti ekameva dÄ• siá¹ƒ geharakkhikaá¹ƒ á¹-hapetvÄ• \Ee IV 104/ sabbaá¹ƒ parijanaá¹ƒ Ä• dÄ
dhammassavanatthÄ• ya \Ne II 342/ kÄ• rite maá¹‡á¸• ape alaá¹…katadhammÄ• sanaá¹ƒ a
puttassa dhammakathaá¹ƒ sotuá¹ƒ agamÄ• si.

tasmiá¹ƒ pana kÄ• le navasatÄ• corÄ• tassÄ• upÄ• sikÄ• ya gehe otÄ• raá¹ƒ olokentÄ• t
gehaá¹ƒ sattahi pÄ• kÄ• rehi parikkhittaá¹ƒ sattadvÄ• rakoá¹-á¹-hakayuttaá¹ƒ, tattha tesu te
caá¹‡á¸• asunakhe bandhitvÄ• á¹-hapayiá¹ƒsu. antogehe chadanassa udakapÄ• taá¹-á¹-hÄ

khaá¹‡itvÄ• tipunÄ• pÅ«rayiá¹ƒsu. taá¹ƒ divÄ• Ä• tapena vilÄ«naá¹ƒ pakkuthitaá¹ƒ viya tiá
kaá¹-hinaá¹ƒ kakkhaá¸·aá¹ƒ hutvÄ• tiá¹-á¹-hati. tassÄ• nantarÄ• mahantÄ• ni ayasaá¹…gh
bhÅ«miyaá¹ƒ odahiá¹ƒsu. iti imaÃ±cÄ• rakkhaá¹ƒ upÄ• sikÄ• ya ca antogehe á¹-hitabhÄ• va
okÄ• saá¹ƒ alabhantÄ• taá¹ƒ divasaá¹ƒ tassÄ• gatabhÄ• vaá¹ƒ Ã±atvÄ• umaá¹…gaá¹ƒ bh
372/ ca ayasaá¹…ghÄ• á¹-akÄ• naÃ±ca heá¹-á¹-hÄ• bhÄ• geneva gehaá¹ƒ pavisitvÄ• cora
santikaá¹ƒ pahiá¹‡iá¹ƒsu ``sace sÄ• amhÄ• kaá¹ƒ idha paviá¹-á¹-habhÄ• vaá¹ƒ sutvÄ• niva
Ä• gacchati, asinÄ• naá¹ƒ paharitvÄ• mÄ• rethÄ• â€™â€™ ti. so gantvÄ• tassÄ• santike

corÄ• pi antogehe dÄ«paá¹ƒ jÄ• letvÄ• kahÄ• paá¹‡agabbhadvÄ• raá¹ƒ vivariá¹ƒsu. sÄ• c
upÄ• sikÄ• ya santikaá¹ƒ gantvÄ• , ``ayye, bahÅ« corÄ• gehaá¹ƒ pavisitvÄ• kahÄ• paá¹‡a
vivariá¹ƒsÅ«â€™â€™ ti Ä• rocesi. ``corÄ• attanÄ• diá¹-á¹-hakahÄ• paá¹‡e harantu, ahaá¹
dhammakathaá¹ƒ suá¹‡Ä• mi, mÄ• me dhammassa antarÄ• yaá¹ƒ kari, gehaá¹ƒ gacchÄ• â
kahÄ• paá¹‡agabbhaá¹ƒ tucchaá¹ƒ katvÄ• \Ee IV 105/ rajatagabbhaá¹ƒ vivariá¹ƒsu. sÄ• pu
Ä• rocesi. upÄ• sikÄ• pi ``corÄ• attanÄ• icchitaá¹ƒ harantu, mÄ• me antarÄ• yaá¹ƒ karÄ«â
pahiá¹‡i. corÄ• rajatagabbhampi tucchaá¹ƒ katvÄ• suvaá¹‡á¹‡agabbhaá¹ƒ vivariá¹ƒsu. sÄ•
upÄ• sikÄ• ya tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ upÄ• sikÄ• Ä• mantetvÄ• , ``bhoti je tvaá¹
santikaá¹ƒ Ä• gatÄ• , `corÄ• yathÄ• rucitaá¹ƒ harantu, ahaá¹ƒ mama puttassa dhammakath
antarÄ• yaá¹ƒ karÄ«â€™ ti mayÄ• vuttÄ• pi mama kathaá¹ƒ anÄ• diyitvÄ• punappunaá¹ƒ
tvaá¹ƒ Ä• gacchissasi, jÄ• nissÄ• mi te kattabbaá¹ƒ, gehameva gacchÄ• â€™â€™ ti pahiá¹

corajeá¹-á¹-hako tassÄ• kathaá¹ƒ sutvÄ• ``evarÅ«pÄ• ya itthiyÄ• santakaá¹ƒ harantÄ• na
matthakaá¹ƒ bhindeyyÄ• â€™â€™ ti corÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``sÄ«ghaá¹ƒ upÄ• sik
paá¹-ipÄ• katikaá¹ƒ karothÄ• â€™â€™ ti Ä• ha. te kahÄ• paá¹‡ehi kahÄ• paá¹‡agabbhaá¹
rajatasuvaá¹‡á¹‡agabbhe puna pÅ«rayiá¹ƒsu. dhammatÄ• kiresÄ• , yaá¹ƒ dhammo dhamm
tenevÄ• ha ---

``dhammo \Ne II 343/ have rakkhati dhammacÄ• riá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e,

na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti || (Th 303; J I 10.102).

corÄ• pi gantvÄ• dhammassavanaá¹-á¹-hÄ• ne aá¹-á¹-haá¹ƒsu. theropi dhammaá¹ƒ kathet
Ä• sanÄ• otari. tasmiá¹ƒ khaá¹‡e corajeá¹-á¹-hako upÄ• sikÄ• ya \Be II 373/ pÄ• damÅ«le
ayyeâ€™â€™ ti Ä• ha. ``kiá¹ƒ idaá¹ƒ, tÄ• tÄ• â€™â€™ ti? ``ahaÃ±hi tumhesu \Ee IV 106/ Ä
mÄ• retukÄ• mo aá¹-á¹-hÄ• siâ€™â€™ nti. ``tena hi te, tÄ• ta, khamÄ• mÄ«â€™â€™ ti. ses

``tÄ• tÄ• , khamÄ• mÄ«â€™â€™ ti vutte Ä• haá¹ƒsu --- ``ayye, sace no khamatha, puttassa
pabbajjaá¹ƒ dÄ• pethÄ• â€™â€™ ti. sÄ• puttaá¹ƒ vanditvÄ• Ä• ha --- ``tÄ• ta, ime corÄ• r
dhammakathÄ• ya pasannÄ• pabbajjaá¹ƒ yÄ• canti, pabbÄ• jetha neâ€™â€™ ti. thero ``sÄ
nivatthavatthÄ• naá¹ƒ dasÄ• ni chindÄ• petvÄ• tambamattikÄ• ya rajÄ• petvÄ• te pabbÄ• j
patiá¹-á¹-hÄ• pesi. upasampannakÄ• le ca nesaá¹ƒ ekekassa visuá¹ƒ visuá¹ƒ kammaá¹-á¹-h
bhikkhÅ« visuá¹ƒ visuá¹ƒ navasatakammaá¹-á¹-hÄ• nÄ• ni gahetvÄ• ekaá¹ƒ pabbataá¹ƒ ab
rukkhassa chÄ• yÄ• ya nisÄ«ditvÄ• samaá¹‡adhammaá¹ƒ kariá¹ƒsu.

satthÄ• vÄ«sayojanasatamatthake jetavanamahÄ• vihÄ• re nisinnova te bhikkhÅ« oloketvÄ
dhammadesanaá¹ƒ vavatthÄ• petvÄ• obhÄ• saá¹ƒ pharitvÄ• sammukhe nisÄ«ditvÄ• kath
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<368> á¹• 21 ``mettÄ• vihÄ• rÄ« yo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaá¹ƒ ||

<369> á¹• 21 ``siÃ±ca bhikkhu imaá¹ƒ nÄ• vaá¹ƒ, sittÄ• te lahumessati.

chetvÄ• rÄ• gaÃ±ca dosaÃ±ca, tato nibbÄ• namehisi ||

<370> á¹• 21 ``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±casaá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccati ||

<371> á¹• 21 ``jhÄ• ya \Ne II 344/ \Ee IV 107/ bhikkhu mÄ• pamÄ• do,

mÄ• te kÄ• maguá¹‡e ramessu cittaá¹ƒ.

mÄ• lohaguá¸·aá¹ƒ gilÄ« pamatto,

mÄ• kandÄ« dukkhamidanti dayhamÄ• no ||

<372> á¹• 21 ``natthi \Be II 374/ jhÄ• naá¹ƒ apaÃ±Ã±assa, paÃ±Ã±Ä• natthi ajhÄ• yato.

yamhi jhÄ• naÃ±ca paÃ±Ã±Ä• ca, sa ve nibbÄ• nasantike ||

<373> á¹• 21 ``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassato ||

<374> á¹• 21 ``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ ||

<375> á¹• 21 ``tatrÄ• yamÄ• di bhavati, idha paÃ±Ã±assa bhikkhuno.

indriyagutti santuá¹-á¹-hi, pÄ• timokkhe ca saá¹ƒvaro ||

<376> á¹• 21 ``mitte bhajassu kalyÄ• á¹‡e, suddhÄ• jÄ«ve atandite.

paá¹-isanthÄ• ravutyassa, Ä• cÄ• rakusalo siyÄ• .

tato pÄ• mojjabahulo, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti ||

tattha \Ee IV 108/ __mettÄ• vihÄ• rÄ«_ti mettÄ• kammaá¹-á¹-hÄ• ne kammaá¹ƒ karontopi r
tikacatukkajjhÄ• ne nibbattetvÄ• á¹-hitopi mettÄ• vihÄ• rÄ«yeva nÄ• ma. __pasanno_ti yo p
hoti, pasÄ• daá¹ƒ rocetiyevÄ• ti attho. __padaá¹ƒ santa_nti nibbÄ• nassetaá¹ƒ nÄ• maá¹ƒ. e
santaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ sabbasaá¹…khÄ• rÄ• naá¹ƒ upasantatÄ• ya saá¹…khÄ• rÅ«pas
sukhanti laddhanÄ• maá¹ƒ nibbÄ• naá¹ƒ adhigacchati, vindatiyevÄ• ti attho.

__siÃ±ca bhikkhu imaá¹ƒ nÄ• va_nti bhikkhu imaá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ nÄ• vaá
chaá¸• á¸• ento siÃ±ca. __sittÄ• te lahumessatÄ«_ti yathÄ• hi mahÄ• samudde udakassev
\Ne II 345/ pidahitvÄ• udakassa sittatÄ• ya sittÄ• sallahukÄ• hutvÄ• mahÄ• samudde and
supaá¹-á¹-anaá¹ƒ gacchati, evaá¹ƒ tavÄ• pi ayaá¹ƒ micchÄ• vitakkodakabharitÄ• attabhÄ• t
cakkhudvÄ• rÄ• dichiddÄ• ni saá¹ƒvarena pidahitvÄ• uppannassa micchÄ• vitakkodakassa
saá¹ƒsÄ• ravaá¹-á¹-e anosÄ«ditvÄ• sÄ«ghaá¹ƒ nibbÄ• naá¹ƒ gamissati. __chetvÄ• _ti rÄ• g
etÄ• ni hi chinditvÄ• arahattappatto tato aparabhÄ• ge anupÄ• disesanibbÄ• nameva ehisi,

__paÃ±ca_ \Be II 375/ __chinde_ti \Ee IV 109/ heá¹-á¹-hÄ• apÄ• yasampÄ• pakÄ• ni paÃ±
pÄ• de baddharajjuá¹ƒ puriso satthena viya heá¹-á¹-hÄ• maggattayena chindeyya. __paÃ±c
uparidevalokasampÄ• pakÄ• ni paÃ±cuddhambhÄ• giyasaá¹ƒyojanÄ• ni puriso gÄ«vÄ• ya b
arahattamaggena jaheyya pajaheyya, chindeyyÄ• ti attho. __paÃ±ca cuttari bhÄ• vaye_ti
uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ pahÄ• natthÄ• ya saddhÄ• dÄ«ni paÃ±cindriyÄ• ni ut
__paÃ±casaá¹…gÄ• tigo_ti evaá¹ƒ sante paÃ±cannaá¹ƒ rÄ• gadosamohamÄ• nadiá¹-á¹-his
paÃ±casaá¹…gÄ• tigo bhikkhu __oghatiá¹‡á¹‡oti vuccati, _ cattÄ• ro oghe tiá¹‡á¹‡oyevÄ• ti

__jhÄ• ya bhikkhÅ«_ti bhikkhu tvaá¹ƒ dvinnaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena jhÄ• ya ceva, kÄ• y
appamattavihÄ• ritÄ• ya mÄ• pamajji. __ramessÅ«_ti paÃ±cavidhe ca kÄ• maguá¹‡e te citt
lohaguá¸·a_nti sativossaggalakkhaá¹‡ena hi pamÄ• dena pamattÄ• niraye tattaá¹ƒ lohaguá
taá¹ƒ vadÄ• mi ``mÄ• pamatto hutvÄ• lohaguá¸·aá¹ƒ gili, mÄ• niraye á¸• ayhamÄ• no `duk
ti attho.

__natthi jhÄ• na_nti jhÄ• nuppÄ• dikÄ• ya vÄ• yÄ• mapaÃ±Ã±Ä• ya apaÃ±Ã±assa jhÄ• na
natthÄ«_ti \Ee IV 110/ ajhÄ• yantassa ``samÄ• hito bhikkhu yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti pas
vuttalakkhaá¹‡Ä• paÃ±Ã±Ä• natthi. __yamhi jhÄ• naÃ±ca paÃ±Ã±Ä• cÄ• _ti yamhi pugga
nibbÄ• nassa santike á¹-hitoyevÄ• ti attho.

__suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassÄ• _ti kismiÃ±cideva vivittokÄ• se kammaá¹-á¹-hÄ• n
kammaá¹-á¹-hÄ• namanasikÄ• rena nisinnassa. __santacittassÄ• _ti nibbutacittassa. __san
dhammaá¹ƒ vipassantassa vipassanÄ• saá¹…khÄ• tÄ• amÄ• nusÄ« rati aá¹-á¹-hasamÄ• p
hoti uppajjatÄ«ti attho.

__yato_ \Ne II 346/ __yato sammasatÄ«_ti aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu kammaá
yenÄ• kÄ• rena, purebhattÄ• dÄ«su vÄ• kÄ• lesu yasmiá¹ƒ yasmiá¹ƒ attanÄ• abhirucite kÄ
kammaá¹-á¹-hÄ• ne kammaá¹ƒ karonto sammasati. __udayabbaya_nti paÃ±cannaá¹ƒ khan
lakkhaá¹‡ehi udayaá¹ƒ \Be II 376/, paÃ±cavÄ«satiyÄ• eva ca lakkhaá¹‡ehi vayaá¹ƒ. __pÄ«
khandhÄ• naá¹ƒ udayabbayaá¹ƒ sammasanto dhammapÄ«tiá¹ƒ dhammapÄ• mojjaÃ±ca lab
nÄ• marÅ«pe pÄ• kaá¹-e hutvÄ• upaá¹-á¹-hahante uppannaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ amatani
111/ vijÄ• nataá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ amatamevÄ• ti attho.

__tatrÄ• yamÄ• di bhavatÄ«_ti tatra ayaá¹ƒ Ä• di, idaá¹ƒ pubbaá¹-á¹-hÄ• naá¹ƒ hoti. __idha
imasmiá¹ƒ sÄ• sane paá¹‡á¸• itabhikkhuno. idÄ• ni ``taá¹ƒ Ä• dÄ«â€™â€™ ti vuttaá¹ƒ pubb
__indriyaguttÄ«_tiÄ• dimÄ• ha. catupÄ• risuddhisÄ«laÃ±hi pubbaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. t
indriyasaá¹ƒvaro. __santuá¹-á¹-hÄ«_ti catupaccayasantoso. tena Ä• jÄ«vapÄ• risuddhi ceva
sÄ«laá¹ƒ kathitaá¹ƒ. __pÄ• timokkhe_ti pÄ• timokkhasaá¹…khÄ• te jeá¹-á¹-hakasÄ«le parip

__mitte bhajassu kalyÄ• á¹‡e_ti vissaá¹-á¹-hakammante apatirÅ«pasahÄ• ye vajjetvÄ• sÄ•
suddhÄ• jÄ«ve jaá¹…ghabalaá¹ƒ nissÄ• ya jÄ«vikakappanÄ• ya akusÄ«te atandite kalyÄ• á
attho. __paá¹-isanthÄ• ravutyassÄ• _ti Ä• misapaá¹-isanthÄ• rena ca dhammapaá¹-isanthÄ
paá¹-isanthÄ• ravutti assa, paá¹-isanthÄ• rassa kÄ• rakÄ• bhaveyyÄ• ti attho. __Ä• cÄ• rak
vattapaá¹-ivattampi Ä• cÄ• ro. tattha kusalo siyÄ• , cheko bhaveyyÄ• ti attho. __tato pÄ• mo
paá¹-isanthÄ• ravuttito ca Ä• cÄ• rakosallato ca uppannena dhammapÄ• mojjena pÄ• mojja
sakalassÄ• pi vaá¹-á¹-adukkhassa antaá¹ƒ karissatÄ«ti attho.

evaá¹ƒ satthÄ• rÄ• desitÄ• su imÄ• su gÄ• thÄ• su ekamekissÄ• ya gÄ• thÄ• ya pariyosÄ
nisinnanisinnaá¹-á¹-hÄ• neyeva saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• vehÄ• saá¹ƒ a
bhikkhÅ« Ä• kÄ• seneva vÄ«sayojanasatikaá¹ƒ \Ee IV 112/ kantÄ• raá¹ƒ atikkamitvÄ• tathÄ
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ vaá¹‡á¹‡entÄ• thomentÄ• pÄ• de vandiá¹ƒsÅ«ti.

sambahulabhikkhuvatthu sattamaá¹ƒ.

8. paÃ±casatabhikkhuvatthu

__vassikÄ• _ \Ne II 347/ \Be II 377/ __viya pupphÄ• nÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satt
paÃ±casate bhikkhÅ« Ä• rabbha kathesi.

te kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e samaá¹‡adhammaá¹ƒ ka
vassikapupphÄ• ni sÄ• yaá¹ƒ vaá¹‡á¹-ato muccantÄ• ni disvÄ• ``pupphÄ• naá¹ƒ vaá¹‡á¹-el
paá¹-hamataraá¹ƒ rÄ• gÄ• dÄ«hi muccissÄ• mÄ• â€™â€™ ti vÄ• yamiá¹ƒsu. satthÄ• te bh
bhikkhunÄ• nÄ• ma vaá¹‡á¹-ato muccanapupphena viya dukkhato muccituá¹ƒ vÄ• yamitab
gandhakuá¹-iyaá¹ƒ nisinnova Ä• lokaá¹ƒ pharitvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<377> á¹• 21 ``vassikÄ• viya pupphÄ• ni, maddavÄ• ni pamuÃ±cati.

evaá¹ƒ rÄ• gaÃ±ca dosaÃ±ca, vippamuÃ±cetha bhikkhavoâ€™â€™ ti ||

tattha __vassikÄ• _ti sumanÄ• . __maddavÄ• nÄ«_ti milÄ• tÄ• ni. idaá¹ƒ vuttaá¹ƒ hoti --- ya
pupphitapupphÄ• ni \Ee IV 113/ punadivase purÄ• á¹‡abhÅ«tÄ• ni muÃ±cati, vaá¹‡á¹-ato vi
rÄ• gÄ• dayo dose vippamuÃ±cethÄ• ti.

desanÄ• vasÄ• ne sabbepi te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

paÃ±casatabhikkhuvatthu aá¹-á¹-hamaá¹ƒ.

9. santakÄ• yattheravatthu

__santakÄ• yo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto santakÄ• yatthera

tassa kira hatthapÄ• dakukkuccaá¹ƒ nÄ• ma nÄ• hosi, kÄ• yavijambhanarahito santaattabh
sÄ«hayonito Ä• gato thero. sÄ«hÄ• kira ekadivasaá¹ƒ gocaraá¹ƒ gahetvÄ•
rajatasuvaá¹‡á¹‡amaá¹‡ipavÄ• á¸·aguhÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ pavisitvÄ• manosilÄ• tale

sattÄ• haá¹ƒ nipajjitvÄ• \Ne II 348/ sattame divase uá¹-á¹-hÄ• ya nipannaá¹-á¹-hÄ• naá¹ƒ o
naá¹…guá¹-á¹-hassa vÄ• kaá¹‡á¹‡Ä• naá¹ƒ vÄ• hatthapÄ• dÄ• naá¹ƒ vÄ• calitattÄ• man
vippakiá¹‡á¹‡ataá¹ƒ passanti, ``na te idaá¹ƒ jÄ• tiyÄ• vÄ• gottassa vÄ• patirÅ«paâ€™â€™
sattÄ• haá¹ƒ nirÄ• hÄ• rÄ• nipajjanti, cuá¹‡á¹‡Ä• naá¹ƒ pana vippakiá¹‡á¹‡abhÄ• ve asati
jÄ• tigottÄ• naá¹ƒ anucchavikaâ€™â€™ nti Ä• sayÄ• nikkhamitvÄ• vijambhitvÄ• disÄ• an
sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkamanti. evarÅ«pÄ• ya sÄ«hayoniyÄ• Ä• gato a
kÄ• yasamÄ• cÄ• raá¹ƒ disvÄ• bhikkhÅ« satthu Ä• rocesuá¹ƒ --- ``na no, bhante, santakÄ•
diá¹-á¹-hapubbo. imassa hi nisinnaá¹-á¹-hÄ• ne hatthacalanaá¹ƒ vÄ• pÄ• dacalanaá¹ƒ vÄ•
natthÄ«â€™â€™ ti. taá¹ƒ sutvÄ• satthÄ• , ``bhikkhave, bhikkhunÄ• nÄ• ma santakÄ• yatth
upasanteneva bhavitabbaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<378> á¹• 21 ``santakÄ• yo santavÄ• co, santavÄ• susamÄ• hito.

vantalokÄ• miso bhikkhu, upasantoti vuccatÄ«â€™â€™ ti ||

tattha __santakÄ• yo_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ abhÄ• vena santakÄ• yo, musÄ• vÄ
__santavÄ• co, _ abhijjhÄ• dÄ«naá¹ƒ abhÄ• vena __santavÄ• , _ kÄ• yÄ• dÄ«naá¹ƒ tiá¹‡á¹
__susamÄ• hito, _ catÅ«hi maggehi lokÄ• misassa vantatÄ• ya __vantalokÄ• miso_ bhikkhu
upasantatÄ• ya __upasanto_ti vuccatÄ«ti attho.

desanÄ• vasÄ• ne so thero arahatte patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ• dhamma

santakÄ• yattheravatthu navamaá¹ƒ.

10. naá¹…galakulattheravatthu

__attanÄ• _ \Ee IV 115/ __codayattÄ• na_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane
naá¹…galakulattheraá¹ƒ Ä• rabbha kathesi.

eko kira duggatamanusso paresaá¹ƒ bhatiá¹ƒ katvÄ• jÄ«vati, taá¹ƒ eko bhikkhu pilotikakha
naá¹…galaá¹ƒ ukkhipitvÄ• gacchantaá¹ƒ disvÄ• evamÄ• ha --- ``kiá¹ƒ pana te evaá¹ƒ jÄ«v
varaâ€™â€™ nti. ko maá¹ƒ, bhante, evaá¹ƒ jÄ«vantaá¹ƒ pabbÄ• jessatÄ«ti? sace pabbajiss
taá¹ƒ pabbÄ• jessÄ• mÄ«ti. sÄ• dhu bhante \Be II 379/, sace maá¹ƒ pabbÄ• jessatha, pabb
thero jetavanaá¹ƒ netvÄ• sahatthena, nhÄ• petvÄ• mÄ• á¸·ake á¹-hapetvÄ• pabbÄ• jetvÄ
nivatthapilotikakhaá¹‡á¸• ena saddhiá¹ƒ naá¹…galaá¹ƒ mÄ• á¸·akasÄ«mÄ• yameva rukkhas
upasampannakÄ• lepi __naá¹…galakulatthero_tveva paÃ±Ã±Ä• yi. so buddhÄ• naá¹ƒ uppa
jÄ«vanto ukkaá¹‡á¹-hitvÄ• ukkaá¹‡á¹-hitaá¹ƒ vinodetuá¹ƒ asakkonto ``na dÄ• ni saddhÄ• d
paridahitvÄ• gamissÄ• mÄ«â€™â€™ ti taá¹ƒ rukkhamÅ«laá¹ƒ gantvÄ• attanÄ• va attÄ• na

nillajja, idaá¹ƒ nivÄ• setvÄ• vibbhamitvÄ• bhatiá¹ƒ katvÄ• jÄ«vitukÄ• mo jÄ• toâ€™â€™ ti
ovadantasseva cittaá¹ƒ tanukabhÄ• vaá¹ƒ gataá¹ƒ. so nivattitvÄ• puna katipÄ• haccayena
ukkaá¹‡á¹-hitvÄ• tatheva attÄ• naá¹ƒ ovadi, punassa cittaá¹ƒ nivatti. so iminÄ• va nÄ«hÄ•
ukkaá¹‡á¹-hitaukkaá¹‡á¹-hitakÄ• le tattha gantvÄ• attÄ• naá¹ƒ ovadi. atha naá¹ƒ bhikkhÅ«
gacchantaá¹ƒ disvÄ• , ``Ä• vuso, naá¹…galatthera kasmÄ• ettha gacchasÄ«â€™â€™ ti pu
santikaá¹ƒ gacchÄ• mi, bhanteâ€™â€™ ti vatvÄ• katipÄ• heneva arahattaá¹ƒ pÄ• puá¹‡i.

bhikkhÅ« tena saddhiá¹ƒ keá¸·iá¹ƒ karontÄ• Ä• haá¹ƒsu --- ``Ä• vuso naá¹…galatthera, tav
avaá¸·aÃ±jo viya jÄ• to, Ä• cariyassa santikaá¹ƒ na gacchasi maÃ±Ã±eâ€™â€™ ti. Ä• ma,
sati agamimhÄ• , idÄ• ni pana so saá¹ƒsaggo chinno, tena na gacchÄ• mÄ• ti. taá¹ƒ sutvÄ•
vatvÄ• aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ ti satthu tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``Ä•
attanÄ• va attÄ• naá¹ƒ codetvÄ• pabbajitakiccassa matthakaá¹ƒ pattoâ€™â€™ ti vatvÄ• d
gÄ• thÄ• abhÄ• si ---

<379> á¹• 21 ``attanÄ• codayattÄ• naá¹ƒ, paá¹-imaá¹ƒsetha attanÄ• .

so attagutto satimÄ• , sukhaá¹ƒ bhikkhu vihÄ• hisi ||

<380> á¹• 21 ``attÄ• hi attano nÄ• tho, ko hi nÄ• tho paro siyÄ• .

attÄ• hi attano gati.

tasmÄ• saá¹ƒyamamattÄ• naá¹ƒ, assaá¹ƒ bhadraá¹ƒva vÄ• á¹‡ijoâ€™â€™ ti ||

tattha \Be II 380/ \Ee IV 117/ __codayattÄ• na_nti attanÄ• va attÄ• naá¹ƒ codaya sÄ• raya.
attanÄ• va attÄ• naá¹ƒ parivÄ«maá¹ƒsatha. __so_ti so tvaá¹ƒ, bhikkhu, evaá¹ƒ sante attanÄ
__attagutto, _ upaá¹-á¹-hitasatitÄ• ya __satimÄ• _ hutvÄ• sabbiriyÄ• pathesu sukhaá¹ƒ viha

__nÄ• tho_ti \Ne II 350/ avassayo patiá¹-á¹-hÄ• . __ko hi nÄ• tho paro_ti yasmÄ• parassa a
patiá¹-á¹-hÄ• ya kusalaá¹ƒ vÄ• katvÄ• saggaparÄ• yaá¹‡ena maggaá¹ƒ vÄ• bhÄ• vetvÄ•
na sakkÄ• , tasmÄ• ko hi nÄ• ma paro nÄ• tho bhaveyyÄ• ti attho. __tasmÄ• _ti yasmÄ• a
patiá¹-á¹-hÄ• saraá¹‡aá¹ƒ, tasmÄ• yathÄ• bhadraá¹ƒ assÄ• jÄ• nÄ«yaá¹ƒ nissÄ• ya lÄ• b
tassa visamaá¹-á¹-hÄ• nacÄ• raá¹ƒ pacchinditvÄ• divasassa tikkhattuá¹ƒ nahÄ• pento bhoj
paá¹-ijaggati, evaá¹ƒ tvampi anuppannassa akusalassa uppÄ• daá¹ƒ nivÄ• rento satisammo
pajahanto attÄ• naá¹ƒ saá¹ƒyama gopaya, evaá¹ƒ sante paá¹-hamajjhÄ• naá¹ƒ Ä• diá¹ƒ kat
lokiyalokuttaravisesaá¹ƒ adhigamissasÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

naá¹…galakulattheravatthu dasamaá¹ƒ.

11. vakkalittheravatthu

__pÄ• mojjabahulo_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto vakkalithe

so \Ee IV 118/ kirÄ• yasmÄ• sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto pi
paviá¹-á¹-haá¹ƒ tathÄ• gataá¹ƒ disvÄ• satthu sarÄ«rasampattiá¹ƒ oloketvÄ• sarÄ«rasampa
``evÄ• haá¹ƒ niccakÄ• laá¹ƒ tathÄ• gataá¹ƒ daá¹-á¹-huá¹ƒ labhissÄ• mÄ«â€™â€™ ti satthu
á¹-hitena sakkÄ• dasabalaá¹ƒ passituá¹ƒ, tattha á¹-hito sajjhÄ• yakammaá¹-á¹-hÄ• namana
satthÄ• raá¹ƒ olokentova vicarati. satthÄ• tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamento kiÃ±c
Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ gataâ€™â€™ nti Ã±atvÄ• ``kiá¹ƒ te, vakkali, iminÄ• \Be II 381
diá¹-á¹-hena, yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passati. yo maá¹ƒ passati, so d
passatÄ«â€™â€™ ti (SN b III 87) vatvÄ• ovadi. so evaá¹ƒ ovaditopi satthu dassanaá¹ƒ pah
gantuá¹ƒ sakkoti. atha naá¹ƒ satthÄ• ``nÄ• yaá¹ƒ bhikkhu saá¹ƒvegaá¹ƒ alabhitvÄ• bujjhiss
upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya rÄ• jagahaá¹ƒ gantvÄ• vassÅ«panÄ• yikadivase
vakkalÄ«â€™â€™ ti paá¹‡Ä• mesi. so ``na maá¹ƒ satthÄ• Ä• lapatÄ«â€™â€™ ti temÄ• sa
asakkonto ``kiá¹ƒ mayhaá¹ƒ jÄ«vitena, pabbatÄ• attÄ• naá¹ƒ pÄ• tessÄ• mÄ«â€™â€™ ti g

satthÄ• tassa kilamanabhÄ• vaá¹ƒ Ã±atvÄ• ``ayaá¹ƒ bhikkhu mama santikÄ• assÄ• saá¹
\Ne II 351/ upanissayaá¹ƒ nÄ• seyyÄ• â€™â€™ ti attÄ• naá¹ƒ dassetuá¹ƒ obhÄ• saá¹ƒ muÃ
diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya tÄ• vamahantopi soko pahÄ«yi. satthÄ• sukkhataá¸·Ä• ka
therassa balavapÄ«tipÄ• mojjaá¹ƒ uppÄ• detuá¹ƒ imaá¹ƒ gÄ• thamÄ• ha ---

<381> á¹• 21 ``pÄ• mojjabahulo \Ee IV 119/ bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti ||

tassattho --- pakatiyÄ• pi pÄ• mojjabahulo bhikkhu buddhasÄ• sane pasÄ• daá¹ƒ roceti, so
buddhasÄ• sane santaá¹ƒ padaá¹ƒ saá¹…khÄ• rÅ«pasamaá¹ƒ sukhanti laddhanÄ• maá¹ƒ r
imaÃ±ca pana gÄ• thaá¹ƒ vatvÄ• satthÄ• vakkalittherassa hatthaá¹ƒ pasÄ• retvÄ• ---

``ehi vakkali mÄ• bhÄ• yi, olokehi tathÄ• gataá¹ƒ.

ahaá¹ƒ taá¹ƒ uddharissÄ• mi, paá¹…ke sannaá¹ƒva kuÃ±jaraá¹ƒ ||

``ehi vakkali mÄ• bhÄ• yi, olokehi tathÄ• gataá¹ƒ.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, rÄ• huggahaá¹ƒva sÅ«riyaá¹ƒ ||

``ehi vakkali mÄ• bhÄ• yi, olokehi tathÄ• gataá¹ƒ.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, rÄ• huggahaá¹ƒva candimaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si. so ``dasabalo me diá¹-á¹-ho, ehÄ«ti ca avhÄ• nampi laddhaâ€™â
uppÄ• detvÄ• ``kuto nu kho gantabbaâ€™â€™ nti gamanamaggaá¹ƒ apassanto dasabalas
paá¹-hamapÄ• de pabbate \Be II 382/ á¹-hiteyeva satthÄ• rÄ• vuttagÄ• thÄ• Ä• vajjento Ä•
vikkhambhetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• tathÄ• gataá¹ƒ vandamÄ• n
aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• aparabhÄ• ge saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹-á¹-hÄ• n

vakkalittheravatthu ekÄ• dasamaá¹ƒ.

12. sumanasÄ• maá¹‡eravatthu

__yo_ \Ne II 352/ \Ee IV 120/ __have_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• pubbÄ• rÄ• me
sumanasÄ• maá¹‡eraá¹ƒ Ä• rabbha kathesi. tatrÄ• yaá¹ƒ anupubbÄ« kathÄ• ---

padumuttarabuddhakÄ• lasmiÃ±hi eko kulaputto satthÄ• rÄ• catuparisamajjhe ekaá¹ƒ bhik
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• taá¹ƒ sampattiá¹ƒ patthayamÄ• no satthÄ• raá¹ƒ ni
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• , ``bhante, ahampi an
dibbacakkhukÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti patthanaá¹ƒ á¹-hapesi. satthÄ• kappas
patthanÄ• ya samijjhanabhÄ• vaá¹ƒ viditvÄ• ``ito kappasatasahassamatthake gotamabudd
dibbacakkhukÄ• naá¹ƒ aggo anuruddho nÄ• ma bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. so ta
pattabbaá¹ƒ viya taá¹ƒ sampattiá¹ƒ maÃ±Ã±amÄ• no parinibbute satthari bhikkhÅ« dibbacal
pucchitvÄ• sattayojanikaá¹ƒ kaÃ±canathÅ«paá¹ƒ parikkhipitvÄ• anekÄ• ni dÄ«parukkhasa
dÄ«papÅ«jaá¹ƒ katvÄ• tato cuto devaloke nibbattitvÄ• devamanussesu kappasatasahassÄ
kappe bÄ• rÄ• á¹‡asiyaá¹ƒ daliddakule nibbatto sumanaseá¹-á¹-hiá¹ƒ nissÄ• ya tassa tiá¹‡a
jÄ«vikaá¹ƒ kappesi. __annabhÄ• ro_tissa nÄ• maá¹ƒ ahosi. sumanaseá¹-á¹-hÄ«pi tasmiá¹ƒ
mahÄ• dÄ• naá¹ƒ deti.

athekadivasaá¹ƒ upariá¹-á¹-ho nÄ• ma paccekabuddho gandhamÄ• dane nirodhasamÄ• pa
``kassa nu kho ajja anuggahaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• ``ajja mayÄ• annabhÄ
vaá¹-á¹-ati, idÄ• ni ca so aá¹-avito tiá¹‡aá¹ƒ Ä• dÄ• ya gehaá¹ƒ Ä• gamissatÄ«â€™â€™ ti Ã
pattacÄ«varamÄ• dÄ• ya iddhiyÄ• gantvÄ• annabhÄ• rassa sammukhe paccuá¹-á¹-hÄ• si.
tucchapattahatthaá¹ƒ disvÄ• ``api \Be II 383/, bhante, bhikkhaá¹ƒ labhitthÄ• â€™â€™ ti pu

mahÄ• puÃ±Ã±Ä• â€™â€™ ti vutte ``tena hi, bhante, thokaá¹ƒ Ä• gamethÄ• â€™â€™ ti tiá
vegena gehaá¹ƒ gantvÄ• , ``bhadde, mayhaá¹ƒ á¹-hapitabhÄ• gabhattaá¹ƒ atthi, natthÄ«â€™
pucchitvÄ• ``atthi, sÄ• mÄ«â€™â€™ ti vutte vegena paccÄ• gantvÄ• paccekabuddhassa p
dÄ• tukÄ• matÄ• ya sati deyyadhammo na hoti, deyyadhamme sati paá¹-iggÄ• hakaá¹ƒ na
paá¹-iggÄ• hako ca diá¹-á¹-ho, deyyadhammo ca atthi, lÄ• bhÄ• vata meâ€™â€™ ti gehaá
pakkhipÄ• petvÄ• paccÄ• haritvÄ• paccekabuddhassa hatthe patiá¹-á¹-hapetvÄ• ---

``iminÄ• \Ne II 353/ pana dÄ• nena, mÄ• me dÄ• liddiyaá¹ƒ ahu.

natthÄ«ti vacanaá¹ƒ nÄ• ma, mÄ• ahosi bhavÄ• bhave || ---

bhante evarÅ«pÄ• dujjÄ«vitÄ• mucceyyaá¹ƒ, natthÄ«ti padameva na suá¹‡eyyaâ€™â€™
paccekabuddho ``evaá¹ƒ hotu mahÄ• puÃ±Ã±Ä• â€™â€™ ti vatvÄ• anumodanaá¹ƒ katvÄ•

sumanaseá¹-á¹-hinopi chatte adhivatthÄ• devatÄ• ``aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ, upa
supatiá¹-á¹-hitaâ€™â€™ nti \Ee IV 122/ vatvÄ• tikkhattuá¹ƒ sÄ• dhukÄ• ramadÄ• si. atha n
maá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ dÄ• naá¹ƒ dadamÄ• naá¹ƒ na passasÄ«â€™â€™ ti Ä• ha. nÄ• h
sÄ• dhukÄ• raá¹ƒ demi, annabhÄ• rena pana upariá¹-á¹-hassa dinnapiá¹‡á¸• apÄ• te pasÄ«
pavattitoti. so ``acchariyaá¹ƒ vata, bho, ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ dÄ• naá¹ƒ dadanto deva
dÄ• petuá¹ƒ nÄ• sakkhiá¹ƒ, annabhÄ• ro maá¹ƒ nissÄ• ya jÄ«vanto ekapiá¹‡á¸• apÄ• tenev
tassa dÄ• ne anucchavikaá¹ƒ katvÄ• taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ mama santakaá¹ƒ karissÄ•
pakkosÄ• petvÄ• ``ajja tayÄ• kassaci kiÃ±ci dinnaâ€™â€™ nti pucchi. ``Ä• ma, sÄ• mi,
upariá¹-á¹-hapaccekabuddhassa me ajja bhÄ• gabhattaá¹ƒ dinnaâ€™â€™ nti. ``handa, bho
etaá¹ƒ mayhaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dehÄ«â€™â€™ ti? ``na demi, sÄ• mÄ«â€™â€™ ti. so
vaá¸• á¸• hesi, itaro sahassenÄ• pi nÄ• dÄ• si. atha naá¹ƒ ``hotu, bho, yadi piá¹‡á¸• apÄ• ta
gahetvÄ• pattiá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. so ``ayyena saddhiá¹ƒ mantetvÄ• jÄ• nissÄ
paccekabuddhaá¹ƒ sampÄ• puá¹‡itvÄ• , ``bhante sumanaseá¹-á¹-hi, sahassaá¹ƒ datvÄ• tu
pattiá¹ƒ yÄ• cati, kiá¹ƒ karomÄ«â€™â€™ ti pucchi.

athassa \Be II 384/ so upamaá¹ƒ Ä• hari ``seyyathÄ• pi, paá¹‡á¸• ita, kulasatike gÄ• me ek
jÄ• leyya, sesÄ• attano telena vaá¹-á¹-iá¹ƒ temetvÄ• jÄ• lÄ• petvÄ• gaá¹‡heyyuá¹ƒ, purim
pabhÄ• atthÄ«ti vattabbÄ• natthÄ«â€™â€™ ti. atirekatarÄ• , bhante, pabhÄ• hotÄ«ti. eva
uá¸·uá¹…kayÄ• gu vÄ• hotu, kaá¹-acchubhikkhÄ• vÄ• , attano piá¹‡á¸• apÄ• te paresaá¹ƒ
yattakÄ• naá¹ƒ deti, tattakaá¹ƒ vaá¸• á¸• hati. tvaÃ±hi ekameva piá¹‡á¸• apÄ• taá¹ƒ adÄ• si
pattiyÄ• dinnÄ• ya dve piá¹‡á¸• apÄ• tÄ• honti eko tava, eko tassÄ• ti.

so ``sÄ• dhu, bhanteâ€™â€™ ti taá¹ƒ abhivÄ• detvÄ• seá¹-á¹-hissa santikaá¹ƒ gantvÄ• ``
pattiâ€™â€™ nti Ä• ha. tena hi ime kahÄ• paá¹‡e gaá¹‡hÄ• ti. nÄ• haá¹ƒ piá¹‡á¸• apÄ• taá

te pattiá¹ƒ dammÄ«ti. ``tvaá¹ƒ saddhÄ• ya desi, ahampi tava guá¹‡e pÅ«jemi, gaá¹‡ha, tÄ•
\Ne II 354/ ca pana mÄ• sahatthÄ• kammamakÄ• si, vÄ«thiyaá¹ƒ gharaá¹ƒ mÄ• petvÄ• va
sabbaá¹ƒ mama santikÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. nirodhÄ• vuá¹-á¹-hitassa pana
vipÄ• kaá¹ƒ deti. tasmÄ• rÄ• jÄ• pi taá¹ƒ pavattiá¹ƒ sutvÄ• annabhÄ• raá¹ƒ pakkosÄ• petv
mahantaá¹ƒ bhogaá¹ƒ datvÄ• tassa seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ dÄ• pesi.

so sumanaseá¹-á¹-hissa sahÄ• yako hutvÄ• yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto
devamanussesu saá¹ƒsaranto \Ee IV 124/ imasmiá¹ƒ buddhuppÄ• de kapilavatthunagare an
paá¹-isandhiá¹ƒ gaá¹‡hi, __anuruddho_tissa nÄ• maá¹ƒ akaá¹ƒsu. so mahÄ• nÄ• masakkas
satthu cÅ«á¸·apitu putto paramasukhumÄ• lo mahÄ• puÃ±Ã±o ahosi. ekadivasaá¹ƒ kira cha
lakkhaá¹ƒ katvÄ• guá¸·ehi kÄ«á¸·antesu anuruddho parÄ• jito pÅ«vÄ• naá¹ƒ atthÄ• ya mÄ•
mahantaá¹ƒ suvaá¹‡á¹‡athÄ• laá¹ƒ pÅ«retvÄ• pÅ«ve pesesi. pÅ«ve khÄ• ditvÄ• puna kÄ«
pahiá¹‡i. evaá¹ƒ tikkhattuá¹ƒ pÅ«vesu Ä• haá¹-esu catutthe vÄ• re mÄ• tÄ• ``idÄ• ni pÅ«vÄ
pahiá¹‡i. tassÄ• vacanaá¹ƒ sutvÄ• ``natthÄ«â€™â€™ ti padassa asutapubbatÄ• ya ``natth
bhavissantÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ katvÄ• ``gaccha natthipÅ«ve Ä• harÄ• â€™â€™ ti p
mÄ• tÄ• ``natthipÅ«ve kira, ayye, dethÄ• â€™â€™ ti vutte ``mama puttena natthÄ«ti padaá
kathaá¹ƒ nu kho natthibhÄ• vaá¹ƒ jÄ• nÄ• peyyaâ€™â€™ nti suvaá¹‡á¹‡apÄ• tiá¹ƒ dhovitvÄ
suvaá¹‡á¹‡apÄ• tiyÄ• paá¹-ikujjitvÄ• ``handa, tÄ• ta, imaá¹ƒ mama puttassa dehÄ«â€™â€
khaá¹‡e nagarapariggÄ• hikÄ• devatÄ• ``amhÄ• kaá¹ƒ sÄ• minÄ• annabhÄ• rakÄ• le upa
bhÄ• gabhattaá¹ƒ \Ee IV 125/ datvÄ• `natthÄ«ti padameva na suá¹‡eyyaâ€™ nti patthanÄ•
mayaá¹ƒ tamatthaá¹ƒ Ã±atvÄ• ajjhupekkheyyÄ• ma, muddhÄ• pi no sattadhÄ• phaleyyÄ•
dibbapÅ«vehi pÄ• tiá¹ƒ pÅ«rayiá¹ƒsu. so puriso pÄ• tiá¹ƒ Ä• haritvÄ• tassa santike á¹-hape
gandho sakalanagaraá¹ƒ phari. pÅ«vo pana mukhe á¹-hapitamattova sattarasaharaá¹‡isaha
aá¹-á¹-hÄ• si.

anuruddhopi cintesi --- ``na maá¹ƒ maÃ±Ã±e ito pubbe mÄ• tÄ• piyÄ• yati. na hi me aÃ±Ã±
nÄ• ma pakkapubbÄ• â€™â€™ ti. so gantvÄ• mÄ• taraá¹ƒ evamÄ• ha --- ``amma, nÄ• haá
kiá¹ƒ vadesi, mama akkhÄ«hipi hadayamaá¹ƒsatopi tvaá¹ƒ piyataroti. sacÄ• haá¹ƒ, amma, t
pubbe evarÅ«pe natthipÅ«ve nÄ• ma na adÄ• sÄ«ti. sÄ• taá¹ƒ purisaá¹ƒ pucchi --- ``tÄ• ta,
ahosÄ«â€™â€™ ti. Ä• ma, ayye, pÅ«vÄ• naá¹ƒ pÄ• ti paripuá¹‡á¹‡Ä• ahosi, na me evarÅ«
cintesi --- ``putto me katapuÃ±Ã±o, devatÄ• hissa dibbapÅ«vÄ• pahitÄ• bhavissantÄ«â€™
Ä• ha --- ``amma, na mayÄ• evarÅ«pÄ• \Ne II 355/ pÅ«vÄ• khÄ• ditapubbÄ• , ito paá¹-á¹-
paceyyÄ• sÄ«â€™â€™ ti. sÄ• tato paá¹-á¹-hÄ• ya tena ``pÅ«ve khÄ• ditukÄ• momhÄ«â€™
suvaá¹‡á¹‡apÄ• tiá¹ƒ dhovitvÄ• aÃ±Ã±Ä• ya pÄ• tiyÄ• paá¹-ikujjitvÄ• \Ee IV 126/ pahiá¹‡á
pÅ«renti. evaá¹ƒ so agÄ• ramajjhe vasanto natthÄ«ti padassa atthaá¹ƒ ajÄ• nitvÄ• dibbapÅ

satthu pana parivÄ• ratthaá¹ƒ kulapaá¹-ipÄ• á¹-iyÄ• sÄ• kiyakumÄ• resu pabbajantesu mah
amhÄ• kaá¹ƒ kulÄ• koci pabbajito natthi, tayÄ• vÄ• pabbajitabbaá¹ƒ, mayÄ• vÄ• â€™â€™

``ahaá¹ƒ atisukhumÄ• lo pabbajituá¹ƒ na sakkhissÄ• mÄ«â€™â€™ ti. tena hi kammantaá¹ƒ
pabbajissÄ• mÄ«ti. ko esa kammanto nÄ• mÄ• ti? so hi bhattassa uá¹-á¹-hÄ• naá¹-á¹-hÄ• n
kammantaá¹ƒ kimeva jÄ• nissati, tasmÄ• evamÄ• ha. ekadivasaÃ±hi \Be II 386/ anuruddho
janÄ• ``bhattaá¹ƒ nÄ• ma kahaá¹ƒ uá¹-á¹-hÄ• tÄ«â€™â€™ ti mantayiá¹ƒsu. tesu kimilo ``ko
uá¹-á¹-hÄ• tÄ«â€™â€™ ti Ä• ha. so kirekadivasaá¹ƒ vÄ«hÄ« koá¹-á¹-hamhi pakkhipante ad
bhattaá¹ƒ uppajjatÄ«â€™â€™ ti saÃ±Ã±Ä• ya evamÄ• ha. atha naá¹ƒ bhaddiyo ``tvaá¹ƒ na
``bhattaá¹ƒ nÄ• ma ukkhaliyaá¹ƒ uá¹-á¹-hÄ• tÄ«â€™â€™ ti Ä• ha. so kirekadivasaá¹ƒ ukkha
vaá¸• á¸• hente disvÄ• ``etthevetaá¹ƒ uppajjatÄ«â€™â€™ ti saÃ±Ã±amakÄ• si, tasmÄ• ev
``tumhe na jÄ• nÄ• thÄ• â€™â€™ ti vatvÄ• ``bhattaá¹ƒ nÄ• ma ratanubbedhamakuá¸·Ä• ya
mahÄ• suvaá¹‡á¹‡apÄ• tiyaá¹ƒ uá¹-á¹-hÄ• tÄ«â€™â€™ ti Ä• ha. tena kira neva vÄ«hiá¹ƒ ko
pacantÄ• diá¹-á¹-hapubbÄ• , suvaá¹‡á¹‡apÄ• tiyaá¹ƒ vaá¸• á¸• hetvÄ• purato á¹-hapitabha
``pÄ• tiyaá¹ƒyevetaá¹ƒ uppajjatÄ«â€™â€™ ti saÃ±Ã±amakÄ• si, tasmÄ• evamÄ• ha. evaá
bhattuá¹-á¹-hÄ• naá¹-á¹-hÄ• nampi ajÄ• nanto mahÄ• puÃ±Ã±o kulaputto kammante kiá¹ƒ jÄ

so ``ehi kho te, anuruddha, gharÄ• vÄ• satthaá¹ƒ anusÄ• sissÄ• mi, paá¹-hamaá¹ƒ khettaá
ntiÄ• dinÄ• nayena bhÄ• tarÄ• vuttÄ• naá¹ƒ kammantÄ• naá¹ƒ apariyantabhÄ• vaá¹ƒ sutv
atthoâ€™â€™ ti mÄ• taraá¹ƒ Ä• pucchitvÄ• bhaddiyapamukhehi paÃ±cahi sÄ• kiyakumÄ•
anupiyambavane satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pabbaji. pabbajitvÄ• ca pana sammÄ•
anupubbena tisso vijjÄ• sacchikatvÄ• dibbena cakkhunÄ• ekÄ• sane nisinnova hatthatale
sahassalokadhÄ• tuyo olokanasamattho hutvÄ• ---

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

tevijjo iddhipattomhi, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Th 332, 562) ---

udÄ• naá¹ƒ \Ne II 356/ udÄ• netvÄ• ``kiá¹ƒ nu kho me katvÄ• ayaá¹ƒ sampatti laddhÄ• â€™
``padumuttarapÄ• damÅ«le patthanaá¹ƒ á¹-hapesiâ€™â€™ nti Ã±atvÄ• puna ``saá¹ƒsÄ• re
nÄ• ma kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ sumanaseá¹-á¹-hiá¹ƒ nissÄ• ya jÄ«vanto annabhÄ• ro n
---

``annabhÄ• ro \Ee IV 128/ pure Ä• siá¹ƒ, daliddo tiá¹‡ahÄ• rako.

piá¹‡á¸• apÄ• to mayÄ• dinno, upariá¹-á¹-hassa tÄ• dinoâ€™â€™ ti || ---

Ä• ha \Be II 387/. athassa etadahosi --- ``yo so tadÄ• mayÄ• upariá¹-á¹-hassa dinnapiá¹‡á
datvÄ• pattiá¹ƒ aggahesi, mama sahÄ• yako sumanaseá¹-á¹-hi kahaá¹ƒ nu kho so etarahi n
naá¹ƒ ``viÃ±jhÄ• á¹-aviyaá¹ƒ pabbatapÄ• de muá¹‡á¸• anigamo nÄ• ma atthi, tattha mahÄ•
upÄ• sakassa mahÄ• sumano cÅ«á¸·asumanoti dve puttÄ• , tesu so cÅ«á¸·asumano hutvÄ•

disvÄ• ca pana cintesi --- ``atthi nu kho tattha mayi gate upakÄ• ro, natthÄ«â€™â€™ ti. so
addasa ``so tattha mayi gate sattavassikova nikkhamitvÄ• pabbajissati, khuraggeyeva ca a
pÄ• puá¹‡issatÄ«â€™â€™ ti. disvÄ• ca pana upakaá¹-á¹-he antovasse Ä• kÄ• sena gantv
mahÄ• muá¹‡á¸• o pana upÄ• sako therassa pubbepi vissÄ• siko eva. so theraá¹ƒ piá¹‡á¸•
pÄ• rupantaá¹ƒ disvÄ• puttaá¹ƒ mahÄ• sumanaá¹ƒ Ä• ha --- ``tÄ• ta, ayyo, me anuruddhat
aÃ±Ã±o koci pattaá¹ƒ na gaá¹‡hÄ• ti, tÄ• vassa gantvÄ• pattaá¹ƒ gaá¹‡ha, ahaá¹ƒ Ä• sana
paÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti. so tathÄ• akÄ• si. upÄ• sako theraá¹ƒ antonivesane sa
temÄ• saá¹ƒ vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi, theropi adhivÄ• sesi.

atha naá¹ƒ ekadivasaá¹ƒ paá¹-ijagganto viya \Ee IV 129/ temÄ• saá¹ƒ paá¹-ijaggitvÄ• mah
ticÄ«varaÃ±ceva guá¸·atelataá¹‡á¸• ulÄ• dÄ«ni ca Ä• haritvÄ• therassa pÄ• damÅ«le á¹-ha
bhanteâ€™â€™ ti Ä• ha. ``alaá¹ƒ, upÄ• saka, na me iminÄ• atthoâ€™â€™ ti. ``tena hi, bha
nÄ• mesa, gaá¹‡hatha naâ€™â€™ nti? ``na gaá¹‡hÄ• mi, upÄ• sakÄ• â€™â€™ ti. ``kimatt
bhanteâ€™â€™ ti? ``mayhaá¹ƒ santike kappiyakÄ• rako sÄ• maá¹‡eropi natthÄ«â€™â€™
putto mahÄ• sumano sÄ• maá¹‡ero bhavissatÄ«â€™â€™ ti. ``na me, upÄ• saka, mahÄ• su
bhante, cÅ«á¸·asumanaá¹ƒ pabbÄ• jethÄ• â€™â€™ ti. thero ``sÄ• dhÅ«â€™â€™ ti sampa
pabbÄ• jesi. so khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i. thero tena saddhiá¹ƒ aá¸• á¸• hamÄ•
vasitvÄ• ``satthÄ• raá¹ƒ passissÄ• mÄ«â€™â€™ ti tassa Ã±Ä• take Ä• pucchitvÄ• Ä• kÄ•
araÃ±Ã±akuá¹-ikÄ• ya otari.

thero \Ne II 357/ pana pakatiyÄ• pi Ä• raddhavÄ«riyo, tassa tattha pubbarattÄ• pararattaá¹
udaravÄ• to samuá¹-á¹-hahi. atha naá¹ƒ kilantarÅ«paá¹ƒ disvÄ• sÄ• maá¹‡ero pucchi --- ``
rujjatÄ«â€™â€™ ti? ``udaravÄ• to me samuá¹-á¹-hitoâ€™â€™ ti \Be II 388/. ``aÃ±Ã±adÄ• p
bhanteâ€™â€™ ti? ``Ä• mÄ• vusoâ€™â€™ ti. ``kena phÄ• sukaá¹ƒ hoti, bhanteâ€™â€™ t
phÄ• sukaá¹ƒ hoti, Ä• vusoâ€™â€™ ti. ``tena hi, bhante, Ä• harÄ• mÄ«â€™â€™ ti. ``sakkh
ti? ``Ä• ma, bhanteâ€™â€™ ti. tena hi anotatte pannago nÄ• ma nÄ• garÄ• jÄ• maá¹ƒ jÄ•
bhesajjatthÄ• ya ekaá¹ƒ pÄ• nÄ«yavÄ• rakaá¹ƒ Ä• harÄ• ti. so sÄ• dhÅ«ti upajjhÄ• yaá¹ƒ v
abbhuggantvÄ• paÃ±cayojanasataá¹ƒ á¹-hÄ• naá¹ƒ agamÄ• si \Ee IV 130/. taá¹ƒ divasaá¹
nÄ• ganÄ• á¹-akaparivuto udakakÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mo hoti. so sÄ• maá¹‡eraá¹ƒ Ä• g
``ayaá¹ƒ muá¹‡á¸• akasamaá¹‡o attano pÄ• dapaá¹ƒsuá¹ƒ mama matthake okiranto vicarat
Ä• gato bhavissati, na dÄ• nissa pÄ• nÄ«yaá¹ƒ dassÄ• mÄ«â€™â€™ ti paá¹‡á¹‡Ä• sayoja
mahÄ• pÄ• tiyÄ• ukkhaliá¹ƒ pidahanto viya phaá¹‡ena pidahitvÄ• nipajji. sÄ• maá¹‡ero nÄ
oloketvÄ• va ``kuddho ayaâ€™â€™ nti Ã±atvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``suá¹‡ohi me nÄ• garÄ• ja, uggateja mahabbala.

dehi me pÄ• nÄ«yaghaá¹-aá¹ƒ, bhesajjatthamhi Ä• gatoâ€™â€™ ti ||

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``puratthimasmiá¹ƒ disÄ• bhÄ• ge, gaá¹…gÄ• nÄ• ma mahÄ• nadÄ«.

mahÄ• samuddamappeti, tato tvaá¹ƒ pÄ• nÄ«yaá¹ƒ harÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• sÄ• maá¹‡ero ``ayaá¹ƒ nÄ• garÄ• jÄ• attano icchÄ• ya na dassati, ahaá¹ƒ ba
Ä• nubhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• imaá¹ƒ abhibhavitvÄ• va pÄ• nÄ«yaá¹ƒ gaá¹‡hissÄ• mÄ«
\Ee IV 131/, upajjhÄ• yo maá¹ƒ anotattatova pÄ• nÄ«yaá¹ƒ Ä• harÄ• peti, tenÄ• haá¹ƒ idam
maá¹ƒ vÄ• rehÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``itova pÄ• nÄ«yaá¹ƒ hÄ• ssaá¹ƒ, iminÄ• vamhi atthiko.

yadi te thÄ• mabalaá¹ƒ atthi, nÄ• garÄ• ja nivÄ• rayÄ• â€™â€™ ti ||

atha \Ne II 358/ naá¹ƒ nÄ• garÄ• jÄ• Ä• ha ---

``sÄ• maá¹‡era sace atthi, tava vikkama porisaá¹ƒ.

abhinandÄ• mi te vÄ• caá¹ƒ, harassu pÄ• nÄ«yaá¹ƒ mamÄ• â€™â€™ ti ||

atha \Be II 389/ naá¹ƒ sÄ• maá¹‡ero ``evaá¹ƒ, mahÄ• rÄ• ja, harÄ• mÄ«â€™â€™ ti vatvÄ•
harÄ• hÄ«â€™â€™ ti vutte --- ``tena hi suá¹-á¹-hu jÄ• nassÅ«â€™â€™ ti tikkhattuá¹ƒ paá¹-
``buddhasÄ• sanassa Ä• nubhÄ• vaá¹ƒ dassetvÄ• mayÄ• pÄ• nÄ«yaá¹ƒ harituá¹ƒ vaá¹-á¹
Ä• kÄ• saá¹-á¹-hadevatÄ• naá¹ƒ tÄ• va santikaá¹ƒ agamÄ• si. tÄ• Ä• gantvÄ• vanditvÄ• `
aá¹-á¹-haá¹ƒsu. ``etasmiá¹ƒ anotattadahapiá¹-á¹-he pannaganÄ• garÄ• jena saddhiá¹ƒ mam
tattha gantvÄ• jayaparÄ• jayaá¹ƒ olokethÄ• â€™â€™ ti Ä• ha. so eteneva nÄ«hÄ• rena ca
sakkasuyÄ• masantusitaparanimmitavasavattÄ« ca upasaá¹…kamitvÄ• tamatthaá¹ƒ Ä• roc
paá¹-ipÄ• á¹-iyÄ• yÄ• va brahmalokaá¹ƒ gantvÄ• tattha tattha brahmehi Ä• gantvÄ• \Ee IV
``kiá¹ƒ, bhanteâ€™â€™ ti puá¹-á¹-ho tamatthaá¹ƒ Ä• rocesi. evaá¹ƒ so asaÃ±Ã±e ca arÅ«p
sabbattha muhutteneva Ä• hiá¹‡á¸• itvÄ• Ä• rocesi. tassa vacanaá¹ƒ sutvÄ• sabbÄ• pi dev
nÄ• á¸·iyaá¹ƒ pakkhittÄ• ni piá¹-á¹-hacuá¹‡á¹‡Ä• ni viya Ä• kÄ• saá¹ƒ nirantaraá¹ƒ pÅ«retvÄ
sannipatite devasaá¹…ghe sÄ• maá¹‡ero Ä• kÄ• se á¹-hatvÄ• nÄ• garÄ• jaá¹ƒ Ä• ha ---

``suá¹‡ohi me nÄ• garÄ• ja, uggateja mahabbala.

dehi me pÄ• nÄ«yaghaá¹-aá¹ƒ, bhesajjatthamhi Ä• gatoâ€™â€™ ti ||

atha naá¹ƒ nÄ• go Ä• ha ---

``sÄ• maá¹‡era sace atthi, tava vikkama porisaá¹ƒ.

abhinandÄ• mi te vÄ• caá¹ƒ, harassu pÄ• nÄ«yaá¹ƒ mamÄ• â€™â€™ ti ||

so tikkhattuá¹ƒ nÄ• garÄ• jassa paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• Ä• kÄ• se á¹-hitakova dvÄ• das
brahmattabhÄ• vaá¹ƒ mÄ• petvÄ• Ä• kÄ• sato oruyha nÄ• garÄ• jassa phaá¹‡e akkamitvÄ
tÄ• vadeva balavatÄ• purisena akkantaallacammaá¹ƒ viya nÄ• garÄ• jassa phaá¹‡e akkant
phaá¹‡apuá¹-akÄ• ahesuá¹ƒ. nÄ• garÄ• jassa phaá¹‡ehi muttamuttaá¹-á¹-hÄ• nato tÄ• lakk
udakavaá¹-á¹-iyo uggaÃ±chiá¹ƒsu. sÄ• maá¹‡ero Ä• kÄ• seyeva pÄ• nÄ«yavÄ• rakaá¹ƒ \Ee
sÄ• dhukÄ• ramadÄ• si. atha nÄ• garÄ• jÄ• \Be II 390/ lajjitvÄ• sÄ• maá¹‡erassa kujjhi, ja
akkhÄ«ni ahesuá¹ƒ. so ``ayaá¹ƒ maá¹ƒ devasaá¹…ghaá¹ƒ sannipÄ• tetvÄ• pÄ• nÄ«yaá¹ƒ g
gahetvÄ• mukhe hatthaá¹ƒ pakkhipitvÄ• hadayamaá¹ƒsaá¹ƒ vÄ• ssa maddÄ• mi, pÄ• de v
pÄ• ragaá¹…gÄ• yaá¹ƒ khipÄ• mÄ«â€™â€™ ti vegena anubandhi. anubandhantopi naá¹ƒ p
sÄ• maá¹‡ero gantvÄ• upajjhÄ• yassa hatthe pÄ• nÄ«yaá¹ƒ á¹-hapetvÄ• ``pivatha, bhante
nÄ• garÄ• jÄ• pi pacchato Ä• gantvÄ• , ``bhante anuruddha, sÄ• maá¹‡ero mayÄ• adinnan
Ä• gato, mÄ• pivitthÄ• â€™â€™ ti Ä• ha. evaá¹ƒ kira sÄ• maá¹‡erÄ• ti. ``pivatha, bhante, i
pÄ• nÄ«yaá¹ƒ Ä• haá¹-aâ€™â€™ nti Ä• ha. thero ``khÄ«á¹‡Ä• savasÄ• maá¹‡erassa musÄ
ti Ã±atvÄ• pÄ• nÄ«yaá¹ƒ pivi. taá¹…khaá¹‡aÃ±Ã±evassa Ä• bÄ• dho paá¹-ipassambhi. pur
``bhante, sÄ• maá¹‡erenamhi sabbaá¹ƒ devagaá¹‡aá¹ƒ sannipÄ• tetvÄ• lajjÄ• pito, ahama
phÄ• lessÄ• mi, pÄ• de vÄ• naá¹ƒ gahetvÄ• pÄ• ragaá¹…gÄ• ya khipissÄ• mÄ«â€™â€™
mahÄ• nubhÄ• vo, tumhe sÄ• maá¹‡erena saddhiá¹ƒ saá¹…gÄ• metuá¹ƒ na sakkhissatha \
gacchathÄ• ti. so sayampi sÄ• maá¹‡erassa Ä• nubhÄ• vaá¹ƒ jÄ• nÄ• tiyeva, lajjÄ• ya pana
naá¹ƒ therassa vacanena khamÄ• petvÄ• tena saddhiá¹ƒ mittasanthavaá¹ƒ katvÄ• ``ito pa
anotattaudakena atthe sati tumhÄ• kaá¹ƒ Ä• gamanakiccaá¹ƒ natthi, mayhaá¹ƒ pahiá¹‡eyyÄ
dassÄ• mÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

theropi sÄ• maá¹‡eraá¹ƒ Ä• dÄ• ya pÄ• yÄ• si. satthÄ• therassa Ä• gamanabhÄ• vaá¹ƒ Ã±
therassa Ä• gamanaá¹ƒ olokento nisÄ«di. bhikkhÅ«pi theraá¹ƒ Ä• gacchantaá¹ƒ disvÄ• pac
paá¹-iggahesuá¹ƒ. athekacce sÄ• maá¹‡eraá¹ƒ sÄ«sepi kaá¹‡á¹‡esupi bÄ• hÄ• yampi gahe
sÄ• maá¹‡era cÅ«á¸·akaniá¹-á¹-ha, na ukkaá¹‡á¹-hitosÄ«â€™â€™ ti Ä• haá¹ƒsu. satthÄ• t
cintesi --- ``bhÄ• riyaá¹ƒ vatimesaá¹ƒ bhikkhÅ«naá¹ƒ kammaá¹ƒ Ä• sÄ«visaá¹ƒ gÄ«vÄ• ya g
sÄ• maá¹‡eraá¹ƒ gaá¹‡hanti, nÄ• ssa Ä• nubhÄ• vaá¹ƒ jÄ• nanti, ajja mayÄ• sumanasÄ• m
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. theropi Ä• gantvÄ• satthÄ• raá¹ƒ vanditv
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• Ä• nandattheraá¹ƒ Ä• mantesi --- ``Ä• nanda, anotat
dhovitukÄ• mo \Be II 391/, sÄ• maá¹‡erÄ• naá¹ƒ ghaá¹-aá¹ƒ datvÄ• pÄ• nÄ«yaá¹ƒ Ä• harÄ
paÃ±camattÄ• ni \Ee IV 135/ sÄ• maá¹‡erasatÄ• ni sannipÄ• tesi. tesu sumanasÄ• maá¹‡e

sabbamahallakaá¹ƒ sÄ• maá¹‡eraá¹ƒ Ä• ha --- ``sÄ• maá¹‡era, satthÄ• anokattadahaudak
ghaá¹-aá¹ƒ Ä• dÄ• ya gantvÄ• pÄ• nÄ«yaá¹ƒ Ä• harÄ• â€™â€™ ti. so ``na sakkomi, bhant
sesepi paá¹-ipÄ• á¹-iyÄ• pucchi, tepi tatheva vatvÄ• paá¹-ikkhipiá¹ƒsu. ``kiá¹ƒ panettha
khÄ«á¹‡Ä• savasÄ• maá¹‡erÄ• natthÄ«â€™â€™ ti? atthi, te pana ``nÄ• yaá¹ƒ amhÄ• kaá¹
mÄ• lÄ• puá¹-o, sumanasÄ• maá¹‡erasseva baddhoâ€™â€™ ti na icchiá¹ƒsu, puthujjanÄ•
na icchiá¹ƒsu. pariyosÄ• ne pana sumanassa vÄ• re sampatte, ``sÄ• maá¹‡era, satthÄ• an
dhovitukÄ• mo, kuá¹-aá¹ƒ Ä• dÄ• ya kira udakaá¹ƒ Ä• harÄ• â€™â€™ ti Ä• ha. so ``satthari
Ä• harissÄ• mÄ«â€™â€™ ti satthÄ• raá¹ƒ vanditvÄ• , ``bhante, anotattato kira maá¹ƒ udaka
ti Ä• ha. ``Ä• ma, sumanÄ• â€™â€™ ti. so visÄ• khÄ• ya kÄ• ritesu ghanasuvaá¹‡á¹‡akoá¹
ekaá¹ƒ saá¹-á¹-hikuá¹-audakagaá¹‡hanakaá¹ƒ mahÄ• ghaá¹-aá¹ƒ hatthena gahetvÄ• ``imin
aá¹ƒsakÅ«á¹-e á¹-hapitena attho natthÄ«â€™â€™ ti olambakaá¹ƒ katvÄ• vehÄ• saá¹ƒ abb
himavantÄ• bhimukho pakkhandi.

nÄ• garÄ• jÄ• sÄ• maá¹‡eraá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• paccuggantvÄ• kuá¹-
aá¹ƒsakÅ«á¹-ena Ä• dÄ• ya, ``bhante, tumhe mÄ• dise dÄ• se vijjamÄ• ne kasmÄ• sayaá¹
kasmÄ• sÄ• sanamattampi na pahiá¹‡athÄ• â€™â€™ ti kuá¹-ena udakaá¹ƒ Ä• dÄ• ya saya
bhante, ahameva Ä• harissÄ• mÄ«â€™â€™ ti Ä• ha. ``tiá¹-á¹-hatha tumhe, mahÄ• rÄ• ja, a
Ä• á¹‡attoâ€™â€™ ti nÄ• garÄ• jÄ• naá¹ƒ nivattÄ• petvÄ• kuá¹-aá¹ƒ mukhavaá¹-á¹-iyaá¹ƒ
Ä• kÄ• senÄ• gaÃ±chi. atha naá¹ƒ satthÄ• Ä• gacchantaá¹ƒ oloketvÄ• bhikkhÅ« Ä• mante
sÄ• maá¹‡erassa lÄ«laá¹ƒ, Ä• kÄ• se haá¹ƒsarÄ• jÄ• viya sobhatÄ«â€™â€™ ti Ä• ha. sop
á¹-hapetvÄ• satthÄ• raá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• Ä• ha --- ``kativass
sumanÄ• â€™â€™ ti? ``sattavassomhi, bhanteti. ``tena hi, sumana, ajja paá¹-á¹-hÄ• ya bhi
vatvÄ• dÄ• yajjaupasampadaá¹ƒ adÄ• si. dveyeva \Be II 392/ kira sÄ• maá¹‡erÄ• sattavas
labhiá¹ƒsu --- ayaÃ±ca sumano sopÄ• ko cÄ• ti.

evaá¹ƒ tasmiá¹ƒ upasampanne dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``
hi nÄ• ma daharasÄ• maá¹‡erassa Ä• nubhÄ• vo hoti, na no ito pubbe evarÅ«po Ä• nubhÄ
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, mama sÄ• sane daharopi sammÄ• paá¹-ipanno ev
sampattiá¹ƒ labhatiyevÄ• â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha --

<382> á¹• 21 ``yo have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti ||

tattha \Ne II 361/ __yuÃ±jatÄ«_ti ghaá¹-ati vÄ• yamati. __pabhÄ• setÄ«_ti so bhikkhu attan
arahattamaggaÃ±Ä• á¹‡ena abbhÄ• dÄ«hi mutto candimÄ• viya lokaá¹ƒ khandhÄ• dibheda
ekÄ• lokaá¹ƒ karotÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sumanasÄ• maá¹‡eravatthu dvÄ• dasamaá¹ƒ.

bhikkhuvaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavÄ«satimo vaggo.

26. brÄ• hmaá¹‡avaggo

1. pasÄ• dabahulabrÄ• hmaá¹‡avatthu

__chinda_ \Ne II 362/ \Ee IV 138/ \Be II 393/ __sota_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• pasÄ• dabahulaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

so kira brÄ• hmaá¹‡o bhagavato dhammadesanaá¹ƒ sutvÄ• pasannacitto attano gehe soá bhikkhÅ«naá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapetvÄ• bhikkhÅ«naá¹ƒ Ä• gatavelÄ• ya pattaá¹ƒ g bhonto arahanto, nisÄ«dantu bhonto arahantoâ€™â€™ ti yaá¹ƒkiÃ±ci vadanto arahantavÄ• vadati. tesu puthujjanÄ• ``ayaá¹ƒ amhesu arahantasaÃ±Ã±Ä«â€™â€™ ti cintayiá¹ƒsu, khÄ khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti. evaá¹ƒ te sabbepi kukkuccÄ• yantÄ• ta dukkhÄ« dummano ``kinnu kho, ayyÄ• , nÄ• gacchantÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• sa tamatthaá¹ƒ Ä• rocesi. satthÄ• bhikkhÅ« Ä• mantetvÄ• ``kiá¹ƒ etaá¹ƒ, bhikkhaveâ€™â€™ atthe Ä• rocite ``sÄ• diyatha pana tumhe, bhikkhave, arahantavÄ• daâ€™â€™ nti Ä• ha. ``n bhanteâ€™â€™ ti. ``evaá¹ƒ sante manussÄ• naá¹ƒ etaá¹ƒ pasÄ• dabhaÃ±Ã±aá¹ƒ, anÄ• pa pasÄ• dabhaÃ±Ã±e, api ca kho pana brÄ• hmaá¹‡assa arahantesu adhimattaá¹ƒ pemaá¹ƒ, taá¹‡hÄ• sotaá¹ƒ chetvÄ• arahattameva pattuá¹ƒ yuttaâ€™â€™ nti vatvÄ• dhammaá¹ƒ de

<383> á¹• 21 ``chinda sotaá¹ƒ parakkamma, kÄ• me panuda brÄ• hmaá¹‡a.

saá¹…khÄ• rÄ• naá¹ƒ khayaá¹ƒ Ã±atvÄ• , akataÃ±Ã±Å«si brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __parakkammÄ• _ti taá¹‡hÄ• sotaá¹ƒ nÄ• ma na appamattakena vÄ• yÄ• mena chin Ã±Ä• á¹‡asampayuttena mahantena parakkamena parakkamitvÄ• taá¹ƒ sotaá¹ƒ chinda. ub __brÄ• hmaá¹‡Ä• _ti khÄ«á¹‡Ä• savÄ• naá¹ƒ Ä• lapanametaá¹ƒ. __saá¹…khÄ• rÄ• na_nti khayaá¹ƒ jÄ• nitvÄ• . __akataÃ±Ã±Å«_ti evaá¹ƒ sante tvaá¹ƒ suvaá¹‡á¹‡Ä• dÄ«su kenaci a jÄ• nanato akataÃ±Ã±Å« nÄ• ma hosÄ«ti.

desanÄ• vasÄ• ne \Ne II 363/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

pasÄ• dabahulabrÄ• hmaá¹‡avatthu paá¹-hamaá¹ƒ.

2. sambahulabhikkhuvatthu

__yadÄ• _ \Be II 394/ __dvayesÅ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharant
Ä• rabbha kathesi.

ekadivasaÃ±hi \Ee IV 140/ tiá¹ƒsamattÄ• disÄ• vÄ• sikÄ• bhikkhÅ« Ä• gantvÄ• satthÄ• ra
sÄ• riputtatthero tesaá¹ƒ arahattassa upanissayaá¹ƒ disvÄ• satthÄ• raá¹ƒ upasaá¹…kamitv
paÃ±haá¹ƒ pucchi --- ``bhante, dve dhammÄ• ti vuccanti, katame nu kho dve dhammÄ• â€™
``dve dhammÄ• ti kho, sÄ• riputta, samathavipassanÄ• vuccantÄ«â€™â€™ ti vatvÄ• imaá

<384> á¹• 21 ``yadÄ• dvayesu dhammesu, pÄ• ragÅ« hoti brÄ• hmaá¹‡o.

athassa sabbe saá¹ƒyogÄ• , atthaá¹ƒ gacchanti jÄ• natoâ€™â€™ ti ||

tattha __yadÄ• _ti yasmiá¹ƒ kÄ• le dvidhÄ• á¹-hitesu samathavipassanÄ• dhammesu abhi
ayaá¹ƒ khÄ«á¹‡Ä• savo pÄ• ragÅ« hoti, athassa vaá¹-á¹-asmiá¹ƒ saá¹ƒyojanasamatthÄ• sa
saá¹ƒyogÄ• evaá¹ƒ jÄ• nantassa atthaá¹ƒ parikkhayaá¹ƒ gacchantÄ«ti attho.

desanÄ• vasÄ• ne sabbepi te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

sambahulabhikkhuvatthu dutiyaá¹ƒ.

3. mÄ• ravatthu

__yassa pÄ• ra_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto mÄ• raá¹ƒ Ä• ra

so \Ee IV 141/ kirekasmiá¹ƒ divase aÃ±Ã±ataro puriso viya hutvÄ• satthÄ• raá¹ƒ upasaá¹…
``bhante \Ne II 364/, pÄ• raá¹ƒ pÄ• ranti vuccati, kinnu kho etaá¹ƒ pÄ• raá¹ƒ nÄ• mÄ• â€™â
ayaâ€™â€™ nti viditvÄ• , ``pÄ• pima, kiá¹ƒ tava pÄ• rena, taÃ±hi vÄ«tarÄ• gehi pattabbaâ€
gÄ• thamÄ• ha ---

<385> á¹• 21 ``yassa pÄ• raá¹ƒ apÄ• raá¹ƒ vÄ• , pÄ• rÄ• pÄ• raá¹ƒ na vijjati.

vÄ«taddaraá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Be II 395/ __pÄ• ra_nti ajjhattikÄ• ni cha Ä• yatanÄ• ni. __apÄ• ra_nti bÄ• hirÄ• ni c
__pÄ• rÄ• pÄ• ra_nti tadubhayaá¹ƒ. __na vijjatÄ«_ti yassa sabbampetaá¹ƒ ``ahaâ€™â€™ r
gahaá¹‡Ä• bhÄ• vena natthi, taá¹ƒ kilesadarathÄ• naá¹ƒ vigamena __vÄ«taddaraá¹ƒ_ sabb
ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mÄ• ravatthu tatiyaá¹ƒ.

4. aÃ±Ã±atarabrÄ• hmaá¹‡avatthu

__jhÄ• yi_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ brÄ• h

so kira cintesi --- ``satthÄ• attano sÄ• vake, `brÄ• hmaá¹‡Ä• â€™ ti \Ee IV 142/ vadati, aha
brÄ• hmaá¹‡o, mampi nu kho evaá¹ƒ vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so satthÄ• raá¹ƒ upa
pucchi. satthÄ• ``nÄ• haá¹ƒ jÄ• tigottamattena brÄ• hmaá¹‡aá¹ƒ vadÄ• mi, uttamatthaá¹ƒ a
panevaá¹ƒ vadÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<386> á¹• 21 ``jhÄ• yiá¹ƒ virajamÄ• sÄ«naá¹ƒ, katakiccamanÄ• savaá¹ƒ.

uttamatthamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __jhÄ• yi_nti duvidhena jhÄ• nena jhÄ• yantaá¹ƒ kÄ• marajena __virajaá¹ƒ_ vane ek
maggehi soá¸·asannaá¹ƒ kiccÄ• naá¹ƒ katattÄ• __katakiccaá¹ƒ_ Ä• savÄ• naá¹ƒ abhÄ• ve
uttamatthaá¹ƒ_ arahattaá¹ƒ __anuppattaá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne \Ne II 365/ so brÄ• hmaá¹‡o sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• r
dhammadesanÄ• ahosÄ«ti.

aÃ±Ã±atarabrÄ• hmaá¹‡avatthu catutthaá¹ƒ.

5. Ä• nandattheravatthu

__divÄ• _ \Be II 396/ __tapatÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• migÄ• ramÄ• tupÄ•
Ä• nandattheraá¹ƒ Ä• rabbha kathesi.

pasenadi kosalo kira mahÄ• pavÄ• raá¹‡Ä• ya sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• ito \Ee IV
Ä• dÄ• ya vihÄ• raá¹ƒ agamÄ• si. tasmiá¹ƒ khaá¹‡e kÄ• á¸·udÄ• yitthero jhÄ• naá¹ƒ samÄ•
nisinno hoti, nÄ• mameva panassetaá¹ƒ, sarÄ«raá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. tasmiá¹ƒ pa
uggacchati, sÅ«riyo atthameti. Ä• nandatthero atthamentassa ca sÅ«riyassa uggacchantass
olokento raÃ±Ã±o sarÄ«robhÄ• saá¹ƒ therassa sarÄ«robhÄ• saá¹ƒ tathÄ• gatassa ca sarÄ«
sabbobhÄ• se atikkamitvÄ• satthÄ• va virocati. thero satthÄ• raá¹ƒ vanditvÄ• , ``bhante, ajj
olokentassa tumhÄ• kameva obhÄ• so ruccati. tumhÄ• kaÃ±hi sarÄ«raá¹ƒ sabbobhÄ• se at
Ä• ha. atha naá¹ƒ satthÄ• , ``Ä• nanda, sÅ«riyo nÄ• ma divÄ• virocati, cando rattiá¹ƒ, rÄ• jÄ
khÄ«á¹‡Ä• save gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya antosamÄ• pattiyaá¹ƒyeva virocati, bu
paÃ±cavidhena tejena virocantÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<387> á¹• 21 ``divÄ• tapati Ä• dicco, rattimÄ• bhÄ• ti candimÄ• .

sannaddho khattiyo tapati, jhÄ• yÄ« tapati brÄ• hmaá¹‡o.

atha sabbamahorattiá¹ƒ, buddho tapati tejasÄ• â€™â€™ ti ||

tattha __divÄ• tapatÄ«_ti divÄ• virocati, rattiá¹ƒ panassa gatamaggopi na paÃ±Ã±Ä• yati.
\Ee IV 144/ abbhÄ• dÄ«hi vimutto rattimeva virocati, no divÄ• . __sannaddho_ti suvaá¹‡á¹‡a
sabbÄ• bharaá¹‡ehi paá¹-imaá¹‡á¸• ito caturaá¹…giniyÄ• senÄ• ya parikkhittova rÄ• jÄ• vi
aÃ±Ã±Ä• takavesena á¹-hito. __jhÄ• yÄ«_ti khÄ«á¹‡Ä• savo pana gaá¹‡aá¹ƒ vinodetvÄ• jh
__tejasÄ• _ti sammÄ• sambuddho pana sÄ«latejena dussÄ«lyatejaá¹ƒ, guá¹‡atejena niggua
\Ne II 366/ duppaÃ±Ã±atejaá¹ƒ, puÃ±Ã±atejena \Be II 397/ apuÃ±Ã±atejaá¹ƒ, dhammatejen
pariyÄ• diyitvÄ• iminÄ• paÃ±cavidhena tejasÄ• niccakÄ• lameva virocatÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

Ä• nandattheravatthu paÃ±camaá¹ƒ.

6. aÃ±Ã±atarabrÄ• hmaá¹‡apabbajitavatthu

__bÄ• hitapÄ• po_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ
Ä• rabbha kathesi.

eko kira brÄ• hmaá¹‡o bÄ• hirakapabbajjÄ• ya pabbajitvÄ• ``samaá¹‡o gotamo attano sÄ•
vadati, ahaÃ±camhi \Ee IV 145/ pabbajito, mampi kho evaá¹ƒ vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ pucchi. satthÄ• ``nÄ• haá¹ƒ ettakena `pab
kilesamalÄ• naá¹ƒ pana pabbÄ• jitattÄ• pabbajito nÄ• ma hotÄ«â€™â€™ ti vatvÄ• imaá¹ƒ

<388> á¹• 21 ``bÄ• hitapÄ• poti brÄ• hmaá¹‡o, samacariyÄ• samaá¹‡oti vuccati.

pabbÄ• jayamattano malaá¹ƒ, tasmÄ• pabbajitoti vuccatÄ«â€™â€™ ti ||

tattha __samacariyÄ• _ti sabbÄ• kusalÄ• ni sametvÄ• caraá¹‡ena. __tasmÄ• _ti yasmÄ• brÄ• hmaá¹‡o, akusalÄ• ni sametvÄ• caraá¹‡ena samaá¹‡oti vuccati, tasmÄ• yo attano rÄ vinodento carati, sopi tena pabbÄ• janena pabbajitoti vuccatÄ«ti attho.

desanÄ• vasÄ• ne so brÄ• hmaá¹‡apabbajito sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• na dhammadesanÄ• ahosÄ«ti.

aÃ±Ã±atarabrÄ• hmaá¹‡apabbajitavatthu chaá¹-á¹-haá¹ƒ.

7. sÄ• riputtattheravatthu

__na_ \Ne II 367/ \Be II 398/ __brÄ• hmaá¹‡assÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• j sÄ• riputtattheraá¹ƒ Ä• rabbha kathesi.

ekasmiá¹ƒ kira á¹-hÄ• ne sambahulÄ• manussÄ• ``aho amhÄ• kaá¹ƒ \Ee IV 146/, ayyo, kh aÃ±Ã±esu akkosantesu vÄ• paharantesu vÄ• kopamattampi natthÄ«â€™â€™ ti therassa micchÄ• diá¹-á¹-hiko brÄ• hmaá¹‡o ``ko esa na kujjhatÄ«â€™â€™ ti pucchi. ``amhÄ• kaá¹ƒ kujjhÄ• pento na bhavissatÄ«â€™â€™ ti? ``natthetaá¹ƒ, brÄ• hmaá¹‡Ä• â€™â€™ ti. ``tena kujjhÄ• pessÄ• mÄ«â€™â€™ ti? ``sace sakkosi, kujjhÄ• pehÄ«â€™â€™ ti. so ``hotu, jÄ• n theraá¹ƒ bhikkhÄ• ya paviá¹-á¹-haá¹ƒ disvÄ• pacchÄ• bhÄ• gena gantvÄ• piá¹-á¹-himajjhe pÄ• á¹‡ippahÄ• ramadÄ• si. thero ``kiá¹ƒ nÄ• metaâ€™â€™ nti anoloketvÄ• va gato. brÄ• á¸• Ä• ho uppajji. so ``aho guá¹‡asampanno, ayyoâ€™â€™ ti therassa pÄ• damÅ«le nipajji bhanteâ€™â€™ ti vatvÄ• ``kiá¹ƒ etaâ€™â€™ nti ca vutte ``ahaá¹ƒ vÄ«maá¹ƒsanatthÄ• ya Ä• ha. ``hotu khamÄ• mi teâ€™â€™ ti. ``sace me, bhante, khamatha, mama geheyeva nisÄ gaá¹‡hathÄ• â€™â€™ ti therassa pattaá¹ƒ gaá¹‡hi, theropi pattaá¹ƒ adÄ• si. brÄ• hmaá¹‡o parivisi.

manussÄ• kujjhitvÄ• ``iminÄ• amhÄ• kaá¹ƒ niraparÄ• dho ayyo pahaá¹-o, daá¹‡á¸• enapi naá¹ƒ mÄ• ressÄ• mÄ• â€™â€™ ti leá¸• á¸• udaá¹‡á¸• Ä• dihatthÄ• brÄ• hmaá¹‡assa geh uá¹-á¹-hÄ• ya gacchanto brÄ• hmaá¹‡assa hatthe pattaá¹ƒ adÄ• si. manussÄ• taá¹ƒ theren disvÄ• , ``bhante, tumhÄ• kaá¹ƒ pattaá¹ƒ gahetvÄ• brÄ• hmaá¹‡aá¹ƒ nivattethÄ• â€™â€™ upÄ• sakÄ• ti? brÄ• hmaá¹‡ena \Ee IV 147/ tumhe pahaá¹-Ä• , mayamassa kattabbaá¹ƒ jÄ• iminÄ• pahaá¹-Ä• , udÄ• hu ahanti? tumhe, bhanteti. ``maá¹ƒ esa paharitvÄ• khamÄ• pesi

manusse uyyojetvÄ• brÄ• hmaá¹‡aá¹ƒ nivattÄ• petvÄ• thero vihÄ• rameva gato. bhikkhÅ«
nÄ• metaá¹ƒ sÄ• riputtatthero yena brÄ• hmaá¹‡ena pahaá¹-o, tasseva gehe nisÄ«ditvÄ• b
therassa pahaá¹-akÄ• lato paá¹-á¹-hÄ• ya idÄ• ni so kassa lajjissati, avasese pothento vicar
satthÄ• Ä• gantvÄ• \Be II 399/ ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, brÄ• hmaá¹‡o brÄ• hmaá¹‡aá¹ƒ paharan
gihibrÄ• hmaá¹‡ena pana samaá¹‡abrÄ• hmaá¹‡o pahaá¹-o bhavissati, kodho nÄ• mesa ar
gacchatÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

<389> á¹• 21 ``na \Ne II 368/ brÄ• hmaá¹‡assa pahareyya, nÄ• ssa muÃ±cetha brÄ• hmaá

dhÄ« brÄ• hmaá¹‡assa hantÄ• raá¹ƒ, tato dhÄ« yassa muÃ±cati ||

<390> á¹• 21 ``na brÄ• hmaá¹‡assetadakiÃ±ci seyyo, yadÄ• nisedho manaso piyehi.

yato yato hiá¹ƒsamano nivattati, tato tato sammatimeva dukkhaâ€™â€™ nti ||

tattha __pahareyyÄ• _ti ``khÄ«á¹‡Ä• savabrÄ• hmaá¹‡ohamasmÄ«â€™â€™ ti jÄ• nanto k
aÃ±Ã±atarassa vÄ• jÄ• tibrÄ• hmaá¹‡assa \Ee IV 148/ na pahareyya. __nÄ• ssa muÃ±ceth
khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o assa paharitvÄ• á¹-hitassa veraá¹ƒ na muÃ±cetha, tasmiá¹ƒ
attho. __dhÄ« brÄ• hmaá¹‡assÄ• _ti khÄ«á¹‡Ä• savabrÄ• hmaá¹‡assa hantÄ• raá¹ƒ garah
taá¹ƒ paharantaá¹ƒ paá¹-ipaharanto tassa upari veraá¹ƒ muÃ±cati, taá¹ƒ tatopi garahÄ• miy

__etadakiÃ±ci seyyo_ti yaá¹ƒ khÄ«á¹‡Ä• savassa akkosantaá¹ƒ vÄ• apaccakkosanaá¹ƒ, p
appaá¹-ipaharaá¹‡aá¹ƒ, etaá¹ƒ tassa khÄ«á¹‡Ä• savabrÄ• hmaá¹‡assa na kiÃ±ci seyyo, ap
adhimattameva seyyoti attho. __yadÄ• nisedho manaso piyehÄ«_ti kodhanassa hi kodhupp
kodho hi panesa mÄ• tÄ• pitÅ«supi buddhÄ• dÄ«supi aparajjhati. tasmÄ• yo assa tehi man
uppajjamÄ• nassa cittassa niggaho, etaá¹ƒ na kiÃ±ci seyyoti attho. __hiá¹ƒsamano_ti kodha
yato vatthuto anÄ• gÄ• mimaggena samugghÄ• taá¹ƒ gacchanto nivattati \Be II 400/ \Ee IV
tato vatthuto sakalampi vaá¹-á¹-adukkhaá¹ƒ nivattatiyevÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattheravatthu sattamaá¹ƒ.

8. mahÄ• pajÄ• patigotamÄ«vatthu

__yassa kÄ• yena vÄ• cÄ• yÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto r
Ä• rabbha kathesi.

bhagavatÄ• \Ne II 369/ hi anuppanne vatthusmiá¹ƒ paÃ±Ã±atte aá¹-á¹-ha garudhamme ma
surabhipupphadÄ• maá¹ƒ viya sirasÄ• sampaá¹-icchitvÄ• saparivÄ• rÄ• mahÄ• pajÄ• pati
aÃ±Ã±o tassÄ• upajjhÄ• yo vÄ• Ä• cariyo vÄ• natthi. evaá¹ƒ laddhÅ«pasampadaá¹ƒ theri
samayena kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``mahÄ• pajÄ• patiyÄ• gotamiyÄ• Ä• cariyupa
sahattheneva kÄ• sÄ• yÄ• ni gaá¹‡hÄ«â€™â€™ ti. evaÃ±ca pana vatvÄ• bhikkhuniyo kukk
neva uposathaá¹ƒ na pavÄ• raá¹‡aá¹ƒ karonti, tÄ• gantvÄ• tathÄ• gatassapi tamatthaá¹ƒ Ä
tÄ• saá¹ƒ kathaá¹ƒ sutvÄ• ``mayÄ• mahÄ• pajÄ• patiyÄ• gotamiyÄ• aá¹-á¹-ha garudham
ahameva upajjhÄ• yo. kÄ• yaduccaritÄ• divirahitesu khÄ«á¹‡Ä• savesu kukkuccaá¹ƒ nÄ• m
dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<391> á¹• 21 ``yassa \Ee IV 150/ kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

saá¹ƒvutaá¹ƒ tÄ«hi á¹-hÄ• nehi, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __dukkaá¹-a_nti sÄ• vajjaá¹ƒ dukkhudrayaá¹ƒ apÄ• yasaá¹ƒvattanikaá¹ƒ kammaá¹ƒ.
etehi kÄ• yÄ• dÄ«hi tÄ«hi kÄ• raá¹‡ehi kÄ• yaduccaritÄ• dipavesanivÄ• raá¹‡atthÄ• ya dvÄ
ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• pajÄ• patigotamÄ«vatthu aá¹-á¹-hamaá¹ƒ.

9. sÄ• riputtattheravatthu

__yamhÄ• _ti \Be II 401/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sÄ• riputta
kathesi.

so kirÄ• yasmÄ• assajittherassa santike dhammaá¹ƒ sutvÄ• sotÄ• pattiphalaá¹ƒ pattakÄ•
``yassaá¹ƒ disÄ• yaá¹ƒ thero vasatÄ«â€™â€™ ti suá¹‡Ä• ti, tato aÃ±jaliá¹ƒ paggayha tatova
nipajjati. bhikkhÅ« ``micchÄ• diá¹-á¹-hiko sÄ• riputto, ajjÄ• pi disÄ• namassamÄ• no vicarat
tamatthaá¹ƒ tathÄ• gatassa Ä• rocesuá¹ƒ. satthÄ• theraá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ k
disÄ• namassanto vicarasÄ«â€™â€™ ti pucchitvÄ• \Ee IV 151/, ``bhante, mama disÄ• na
anamassanabhÄ• vaá¹ƒ vÄ• \Ne II 370/ tumheva jÄ• nÄ• thÄ• â€™â€™ ti vutte ``na, bhikk
namassati, assajittherassa pana santikÄ• dhammaá¹ƒ sutvÄ• sotÄ• pattiphalaá¹ƒ pattatÄ•
namassati. yaÃ±hi Ä• cariyaá¹ƒ nissÄ• ya bhikkhu dhammaá¹ƒ vijÄ• nÄ• ti, tena so brÄ• hm
sakkaccaá¹ƒ namassitabboyevÄ• â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• than

<392> á¹• 21 ``yamhÄ• dhammaá¹ƒ vijÄ• neyya, sammÄ• sambuddhadesitaá¹ƒ.

sakkaccaá¹ƒ taá¹ƒ namasseyya, aggihuttaá¹ƒva brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha __aggihuttaá¹ƒvÄ• _ti yathÄ• brÄ• hmaá¹‡o aggihuttaá¹ƒ sammÄ• paricaraá¹‡ena
sakkaccaá¹ƒ namassati, evaá¹ƒ yamhÄ• Ä• cariyÄ• tathÄ• gatapaveditaá¹ƒ dhammaá¹ƒ vi
namasseyyÄ• ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattheravatthu navamaá¹ƒ.

10. jaá¹-ilabrÄ• hmaá¹‡avatthu

__na jaá¹-Ä• hÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ jaá¹-ilab
kathesi.

so \Be II 402/ \Ee IV 152/ kira ``ahaá¹ƒ mÄ• tito ca pitito ca sujÄ• to brÄ• hmaá¹‡akule nibb
gotamo attano sÄ• vake brÄ• hmaá¹‡Ä• ti vadati, mampi nu kho tathÄ• vattuá¹ƒ vaá¹-á¹-atÄ
santikaá¹ƒ gantvÄ• tamatthaá¹ƒ pucchi. atha naá¹ƒ satthÄ• ``nÄ• haá¹ƒ, brÄ• hmaá¹‡a, jaá
jÄ• tigottamattena brÄ• hmaá¹‡aá¹ƒ vadÄ• mi, paá¹-ividdhasaccameva panÄ• haá¹ƒ brÄ• h
vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<393> á¹• 21 ``na jaá¹-Ä• hi na gottena, na jaccÄ• hoti brÄ• hmaá¹‡o.

yamhi saccaÃ±ca dhammo ca, so sucÄ« so ca brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha \Ne II 371/ __sacca_nti yasmiá¹ƒ puggale cattÄ• ri saccÄ• ni soá¸·asahÄ• kÄ• rehi pa
á¹-hitaá¹ƒ saccaÃ±Ä• á¹‡aÃ±ceva navavidho ca lokuttaradhammo atthi, so suci, so brÄ• hm

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

jaá¹-ilabrÄ• hmaá¹‡avatthu dasamaá¹ƒ.

11. kuhakabrÄ• hmaá¹‡avatthu

__kiá¹ƒ te_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ viharanto e
kuhakabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

so \Ee IV 153/ kira vesÄ• linagaradvÄ• re ekaá¹ƒ kakudharukkhaá¹ƒ Ä• ruyha dvÄ«hi pÄ• c
gaá¹‡hitvÄ• adhosiro olambanto ``kapilÄ• naá¹ƒ me sataá¹ƒ detha, kahÄ• paá¹‡e detha, pa
dassatha, ito patitvÄ• maranto nagaraá¹ƒ anagaraá¹ƒ karissÄ• mÄ«â€™â€™ ti vadati. tath
bhikkhusaá¹…ghaparivutassa nagaraá¹ƒ pavisanakÄ• le bhikkhÅ« taá¹ƒ brÄ• hmaá¹‡aá¹ƒ c
naá¹ƒ tatheva olambantaá¹ƒ passiá¹ƒsu. nÄ• garÄ• pi ``ayaá¹ƒ pÄ• tova paá¹-á¹-hÄ• ya eva
maranto nagaraá¹ƒ anagaraá¹ƒ kareyyÄ• â€™â€™ ti cintetvÄ• nagaravinÄ• sabhÄ«tÄ• ``y
demÄ• â€™â€™ ti paá¹-issuá¹‡itvÄ• adaá¹ƒsu. so otaritvÄ• sabbaá¹ƒ gahetvÄ• agamÄ• s
taá¹ƒ gÄ• viá¹ƒ viya viravitvÄ• gacchantaá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• ``laddhaá¹ƒ te \Be II 4
yathÄ• patthitaâ€™â€™ nti pucchitvÄ• ``Ä• ma, laddhaá¹ƒ meâ€™â€™ ti sutvÄ• antovihÄ
tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``na, bhikkhave, idÄ• neva so kuhakacoro, pubbepi kuh
panesa \Ee IV 154/ bÄ• lajanaá¹ƒ vaÃ±ceti, tadÄ• pana paá¹‡á¸• ite vaÃ±cetuá¹ƒ nÄ• sakk
yÄ• cito atÄ«tamÄ• hari.

atÄ«te ekaá¹ƒ kÄ• sikagÄ• maá¹ƒ nissÄ• ya eko kuhakatÄ• paso vÄ• saá¹ƒ kappesi. taá¹ƒ
divÄ• uppannakhÄ• danÄ«yabhojanÄ«yato attano puttÄ• naá¹ƒ viya tassapi ekaá¹ƒ koá¹-á¹
uppannakoá¹-á¹-hÄ• saá¹ƒ á¹-hapetvÄ• dutiyadivase deti. athekadivasaá¹ƒ sÄ• yaá¹ƒ godh
sÄ• dhukaá¹ƒ pacitvÄ• tato koá¹-á¹-hÄ• saá¹ƒ á¹-hapetvÄ• dutiyadivase tassa adaá¹ƒsu. tÄ
khÄ• ditvÄ• va rasataá¹‡hÄ• ya baddho ``kiá¹ƒ maá¹ƒsaá¹ƒ nÄ• metaâ€™â€™ nti pucchitvÄ
sutvÄ• bhikkhÄ• ya caritvÄ• sappidadhikaá¹-ukabhaá¹‡á¸• Ä• dÄ«ni \Ne II 372/ gahetvÄ•
ekamantaá¹ƒ á¹-hapesi. paá¹‡á¹‡asÄ• lÄ• ya pana avidÅ«re ekasmiá¹ƒ vammike godharÄ•
kÄ• laá¹ƒ tÄ• pasaá¹ƒ vandituá¹ƒ Ä• gacchati. taá¹ƒdivasaá¹ƒ panesa ``taá¹ƒ vadhissÄ• mÄ
paá¹-icchÄ• detvÄ• tassa vammikassa avidÅ«re á¹-hÄ• ne niddÄ• yanto viya nisÄ«di. godh
nikkhamitvÄ• tassa santikaá¹ƒ Ä• gacchantova Ä• kÄ• raá¹ƒ sallakkhetvÄ• ``na me ajja Ä•
ruccatÄ«â€™â€™ ti tatova nivatti. tÄ• paso tassa nivattanabhÄ• vaá¹ƒ Ã±atvÄ• tassa \Ee I
daá¹‡á¸• aá¹ƒ khipi, daá¹‡á¸• o virajjhitvÄ• gato. godharÄ• jÄ• pi dhammikaá¹ƒ pavisitvÄ•
nÄ«haritvÄ• Ä• gatamaggaá¹ƒ olokento tÄ• pasaá¹ƒ Ä• ha ---

``samaá¹‡aá¹ƒ taá¹ƒ maÃ±Ã±amÄ• no, upagacchimasaÃ±Ã±ataá¹ƒ.

so maá¹ƒ daá¹‡á¸• ena pÄ• hÄ• si, yathÄ• asamaá¹‡o tathÄ• ||

``kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasÄ«â€™â€™ ti || (J I 4.97-98).

atha naá¹ƒ tÄ• paso attano santakena palobhetuá¹ƒ evamÄ• ha ---

``ehi godha nivattassu, bhuÃ±ja sÄ• lÄ«namodanaá¹ƒ.

telaá¹ƒ loá¹‡aÃ±ca me atthi, pahÅ«taá¹ƒ mayha pipphalÄ«â€™â€™ ti || (J I 4.99).

taá¹ƒ \Be II 404/ sutvÄ• godharÄ• jÄ• ``yathÄ• yathÄ• tvaá¹ƒ kathesi, tathÄ• tathÄ• me hotÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``esa bhiyyo pavekkhÄ• mi, vammikaá¹ƒ sataporisaá¹ƒ.

telaá¹ƒ loá¹‡aÃ±ca kittesi, ahitaá¹ƒ mayha pipphalÄ«â€™â€™ ti || (J I 4.100).

evaÃ±ca pana vatvÄ• ``ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ tayi samaá¹‡asaÃ±Ã±aá¹ƒ akÄ• siá¹ƒ, paharitukÄ• matÄ• ya daá¹‡á¸• o khitto, tassa khittakÄ• leyeva asamaá¹‡o \Ee IV 156/ jÄ• t duppaÃ±Ã±assa puggalassa jaá¹-Ä• hi, kiá¹ƒ sakhurena ajinacammena. abbhantaraÃ±hi te bÄ• hirameva parimajjasÄ«â€™â€™ ti Ä• ha. satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• ``tadÄ 373/ ahosi, godharÄ• jÄ• pana ahamevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• netvÄ niggahitakÄ• raá¹‡aá¹ƒ dassento imaá¹ƒ gÄ• thamÄ• ha ---

<394> á¹• 21 ``kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasÄ«â€™â€™ ti || (J I 4.98).

tattha __kiá¹ƒ te jaá¹-Ä• hÄ«_ti ambho duppaÃ±Ã±a tava baddhÄ• hipi imÄ• hi jaá¹-Ä• hi sa imÄ• ya ajinacammasÄ• á¹-ikÄ• ya ca kimatthoti. __abbhantara_nti abbhantaraÃ±hi te rÄ• g kevalaá¹ƒ hatthilaá¹‡á¸• aá¹ƒ assalaá¹‡á¸• aá¹ƒ viya maá¹-á¹-haá¹ƒ bÄ• hiraá¹ƒ parimajjasÄ

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kuhakabrÄ• hmaá¹‡avatthu ekÄ• dasamaá¹ƒ.

12. kisÄ• gotamÄ«vatthu

__paá¹ƒsukÅ«ladhara_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• gijjhakÅ«á¹-e pabbate vihara Ä• rabbha kathesi.

tadÄ• \Ee IV 157/ kira sakko paá¹-hamayÄ• mÄ• vasÄ• ne devaparisÄ• ya saddhiá¹ƒ satth vanditvÄ• ekamante sÄ• raá¹‡Ä«yadhammakathaá¹ƒ suá¹‡anto nisÄ«di. tasmiá¹ƒ khaá¹‡e passissÄ• mÄ«â€™â€™ ti Ä• kÄ• senÄ• gantvÄ• sakkaá¹ƒ disvÄ• nivatti. so taá¹ƒ vanditv

satthÄ• raá¹ƒ pucchi --- ``kÄ• nÄ• mesÄ• \Be II 405/, bhante, Ä• gacchamÄ• nÄ• va tumhe
satthÄ• ``kisÄ• gotamÄ« nÄ• mesÄ• , mahÄ• rÄ• ja, mama dhÄ«tÄ• paá¹ƒsukÅ«likattherÄ
imaá¹ƒ gÄ• thamÄ• ha ---

<395> á¹• 21 ``paá¹ƒsukÅ«ladharaá¹ƒ jantuá¹ƒ, kisaá¹ƒ dhamanisanthataá¹ƒ.

ekaá¹ƒ vanasmiá¹ƒ jhÄ• yantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __kisa_nti paá¹ƒsukÅ«likÄ• hi attano anurÅ«paá¹ƒ paá¹-ipadaá¹ƒ pÅ«rentÄ• appam
\Ne II 374/ dhamanisanthatagattÄ• ca, tasmÄ• evamÄ• ha. __ekaá¹ƒ vanasmi_nti vivittaá¹
vanasmiá¹ƒ jhÄ• yantaá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

kisÄ• gotamÄ«vatthu dvÄ• dasamaá¹ƒ.

13. ekabrÄ• hmaá¹‡avatthu

__na_ \Ee IV 158/ __cÄ• ha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto eka
Ä• rabbha kathesi.

so kira ``samaá¹‡o gotamo attano sÄ• vake brÄ• hmaá¹‡Ä• ti vadati ahaÃ±camhi brÄ• hma
mampi nu kho evaá¹ƒ vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ta
naá¹ƒ satthÄ• ``nÄ• haá¹ƒ, brÄ• hmaá¹‡a, brÄ• hmaá¹‡ayoniyaá¹ƒ nibbattamattenevaá¹ƒ v
agahaá¹‡o, tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ

<396> á¹• 21 ``na cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaá¹ƒ.

bhovÄ• di nÄ• ma so hoti, sace hoti sakiÃ±cano.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __yonija_nti yoniyaá¹ƒ jÄ• taá¹ƒ. __mattisambhava_nti brÄ• hmaá¹‡iyÄ• mÄ• tu san
sambhÅ«taá¹ƒ. __bhovÄ• dÄ«_ti so pana Ä• mantanÄ• dÄ«su ``bho, bhoâ€™â€™ ti vatvÄ
sace rÄ• gÄ• dÄ«hi \Be II 406/ kiÃ±canehi sakiÃ±cano. ahaá¹ƒ pana rÄ• gÄ• dÄ«hi __akiÃ±
upÄ• dÄ• nehi __anÄ• dÄ• naá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne so brÄ• hmaá¹‡o sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• t

ahosÄ«ti.

ekabrÄ• hmaá¹‡avatthu terasamaá¹ƒ.

14. uggasenaseá¹-á¹-hiputtavatthu

__sabbasaá¹ƒyojana_nti \Ne II 375/ \Ee IV 159/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·u
uggasenaá¹ƒ nÄ• ma seá¹-á¹-hiputtaá¹ƒ Ä• rabbha kathesi. vatthu ``muÃ±ca pure muÃ±ca
gÄ• thÄ• vaá¹‡á¹‡anÄ• ya vitthÄ• ritameva.

tadÄ• hi satthÄ• , ``bhante, uggaseno `na bhÄ• yÄ• mÄ«â€™ ti vadati, abhÅ«tena maÃ±Ã
byÄ• karotÄ«â€™â€™ ti bhikkhÅ«hi vutte, ``bhikkhave, mama puttasadisÄ• chinnasaá¹ƒyo
bhÄ• yantiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<397> á¹• 21 ``sabbasaá¹ƒyojanaá¹ƒ chetvÄ• , yo ve na paritassati.

saá¹…gÄ• tigaá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __sabbasaá¹ƒyojana_nti dasavidhasaá¹ƒyojanaá¹ƒ. __na paritassatÄ«_ti taá¹‡hÄ• y
__tamaha_nti taá¹ƒ ahaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ saá¹…gÄ• naá¹ƒ atÄ«tattÄ• __saá¹…gÄ• tig
abhÄ• vena __visaá¹ƒyuttaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

uggasenaseá¹-á¹-hiputtavatthu cuddasamaá¹ƒ.

15. dvebrÄ• hmaá¹‡avatthu

__chetvÄ• _ \Ee IV 160/ __naddhi_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharan
Ä• rabbha kathesi.

tesu \Be II 407/ kirekassa cÅ«á¸·arohito nÄ• ma goá¹‡o ahosi, ekassa mahÄ• rohito nÄ• ma
goá¹‡o balavÄ• , mama goá¹‡o balavÄ• â€™â€™ ti vivaditvÄ• ``kiá¹ƒ no vivÄ• dena, pÄ• j
aciravatÄ«tÄ«re sakaá¹-aá¹ƒ vÄ• lukÄ• ya pÅ«retvÄ• goá¹‡e yojayiá¹ƒsu. tasmiá¹ƒ khaá¹‡e
tattha gatÄ• honti. brÄ• hmaá¹‡Ä• goá¹‡e pÄ• jesuá¹ƒ. sakaá¹-aá¹ƒ niccalaá¹ƒ aá¹-á¹-hÄ•
chijjiá¹ƒsu. bhikkhÅ« disvÄ• vihÄ• raá¹ƒ gantvÄ• tamatthaá¹ƒ satthu Ä• rocayiá¹ƒsu. satthÄ
376/, bÄ• hirÄ• etÄ• naddhivarattÄ• , yo koci etÄ• chindateva, bhikkhunÄ• pana ajjhattika
taá¹‡hÄ• varattaÃ±ca chindituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<398> á¹• 21 ``chetvÄ• naddhiá¹ƒ varattaÃ±ca, sandÄ• naá¹ƒ sahanukkamaá¹ƒ.

ukkhittapalighaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Ee IV 161/ __naddhi_nti nayhanabhÄ• vena pavattaá¹ƒ kodhaá¹ƒ. __varatta_nti ban
pavattaá¹ƒ taá¹‡haá¹ƒ. __sandÄ• naá¹ƒ sahanukkama_nti anusayÄ• nukkamasahitaá¹ƒ
dvÄ• saá¹-á¹-hidiá¹-á¹-hisandÄ• naá¹ƒ, idaá¹ƒ sabbampi chinditvÄ• á¹-hitaá¹ƒ avijjÄ• paligh
__ukkhittapalighaá¹ƒ, _ catunnaá¹ƒ saccÄ• naá¹ƒ buddhattÄ• __buddhaá¹ƒ_ taá¹ƒ ahaá¹ƒ
attho.

desanÄ• vasÄ• ne paÃ±casatÄ• bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu, sampattÄ• nampi
ahosÄ«ti.

dvebrÄ• hmaá¹‡avatthu pannarasamaá¹ƒ.

16. akkosakabhÄ• radvÄ• javatthu

__akkosa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto akkosakabhÄ• rad

tassa hi bhÄ• tu bhÄ• radvÄ• jassa dhanaÃ±jÄ• nÄ« nÄ• ma brÄ• hmaá¹‡Ä« sotÄ• pannÄ
kÄ• sitvÄ• pi pakkhalitvÄ• pi ``namo tassa bhagavato arahato sammÄ• sambuddhassÄ• â€
udÄ• nesi. sÄ• ekadivasaá¹ƒ brÄ• hmaá¹‡aparivesanÄ• ya \Ee IV 162/ pavattamÄ• nÄ• ya
mahÄ• saddena udÄ• naá¹ƒ udÄ• nesi. brÄ• hmaá¹‡o kujjhitvÄ• ``evamevÄ• yaá¹ƒ vasalÄ
pakkhalitvÄ• tassa muá¹‡á¸• akassa samaá¹‡akassa vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ ti
te, vasali, gantvÄ• tassa satthuno vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹
nÄ• haá¹ƒ taá¹ƒ passÄ• mi, yo tassa bhagavato vÄ• daá¹ƒ Ä• ropeyya, api ca gantvÄ• taá¹
pucchassÅ«â€™â€™ ti Ä• ha. so satthu santikaá¹ƒ gantvÄ• avanditvÄ• va ekamantaá¹ƒ á¹
imaá¹ƒ gÄ• thamÄ• ha ---

``kiá¹ƒsu \Ne II 377/ chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na socati.

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti || (SN a I 187).

athassa paÃ±haá¹ƒ byÄ• karonto satthÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``kodhaá¹ƒ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa brÄ• hmaá¹‡a.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti || (SN a I 187).

so \Ee IV 163/ satthari pasÄ«ditvÄ• pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. athassa kaniá¹-á¹
akkosakabhÄ• radvÄ• jo ``bhÄ• tÄ• kira me pabbajitoâ€™â€™ ti sutvÄ• kuddho Ä• gantvÄ
pharusÄ• hi vÄ• cÄ• hi akkosi. sopi satthÄ• rÄ• atithÄ«naá¹ƒ khÄ• danÄ«yÄ• didÄ• naopan
pasanno pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. aparepissa sundarikabhÄ• radvÄ• jo biliá¹…g
kaniá¹-á¹-habhÄ• taro satthÄ• raá¹ƒ akkosantÄ• va satthÄ• rÄ• vinÄ«tÄ• pabbajitvÄ• arah

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, accha
catÅ«su nÄ• ma bhÄ• tikesu akkosantesu satthÄ• kiÃ±ci avatvÄ• tesaá¹ƒyeva patiá¹-á¹-hÄ
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ
vutte, ``bhikkhave, ahaá¹ƒ mama khantibalena samannÄ• gatattÄ• duá¹-á¹-hesu adussanto
patiá¹-á¹-hÄ• homiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<399> á¹• 21 ``akkosaá¹ƒ vadhabandhaÃ±ca, aduá¹-á¹-ho yo titikkhati.

khantÄ«balaá¹ƒ balÄ• nÄ«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Ee IV 164/ __aduá¹-á¹-ho_ti etaá¹ƒ dasahi akkosavatthÅ«hi akkosaÃ±ca pÄ• á¹‡iÄ•
andubandhanÄ• dÄ«hi bandhanaÃ±ca yo akuddhamÄ• naso hutvÄ• adhivÄ• seti \Be II 409
samannÄ• gatattÄ• __khantibalaá¹ƒ, _ punappunaá¹ƒ uppattiyÄ• anÄ«kabhÅ«tena teneva
samannÄ• gatattÄ• __balÄ• nÄ«kaá¹ƒ taá¹ƒ_ evarÅ«paá¹ƒ __ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ va

desanÄ• vasÄ• ne \Ne II 378/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

akkosakabhÄ• radvÄ• javatthu soá¸·asamaá¹ƒ.

17. sÄ• riputtattheravatthu

__akkodhana_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto sÄ• riputtather

tadÄ• kira thero paÃ±cahi bhikkhusatehi saddhiá¹ƒ piá¹‡á¸• Ä• ya caranto nÄ• lakagÄ• me
agamÄ• si. atha naá¹ƒ sÄ• nisÄ«dÄ• petvÄ• parivisamÄ• nÄ• akkosi --- ``ambho, ucchiá¹-
ucchiá¹-á¹-hakaÃ±jiyaá¹ƒ alabhitvÄ• paragharesu uá¸·uá¹…kapiá¹-á¹-hena ghaá¹-á¹-itakaÃ±
paribhuÃ±jituá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ pahÄ• ya pabbajitosi, nÄ• sitamhÄ• tayÄ• , bhuÃ±jÄ
bhikkhÅ«nampi bhattaá¹ƒ dadamÄ• nÄ• \Ee IV 165/ ``tumhehi mama putto attano cÅ«á¸·up

bhuÃ±jathÄ• â€™â€™ ti vadeti. thero bhikkhaá¹ƒ gahetvÄ• vihÄ• rameva agamÄ• si. athÄ
piá¹‡á¸• apÄ• tena Ä• pucchi. atha naá¹ƒ satthÄ• Ä• ha --- ``rÄ• hula, kahaá¹ƒ gamitthÄ• â
gÄ• maá¹ƒ, bhanteâ€™â€™ ti. ``kiá¹ƒ pana te ayyikÄ• ya upajjhÄ• yo vuttoâ€™â€™ ti? ``a
upajjhÄ• yo akkuá¹-á¹-hoâ€™â€™ ti. ``kinti vatvÄ• â€™â€™ ti? ``idaá¹ƒ nÄ• ma, bhanteâ€
pana te kiá¹ƒ vuttaâ€™â€™ nti? ``na kiÃ±ci, bhanteâ€™â€™ ti. taá¹ƒ sutvÄ• bhikkhÅ« dha
samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, acchariyÄ• vata sÄ• riputtattherassa guá¹‡Ä• , evaá¹ƒ
akkosantiyÄ• kodhamattampi nÄ• hosÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha,
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte, ``bhikkhave, khÄ
hontÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<400> á¹• 21 ``akkodhanaá¹ƒ vatavantaá¹ƒ, sÄ«lavantaá¹ƒ anussadaá¹ƒ.

dantaá¹ƒ antimasÄ• rÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Be II 410/ __vatavanta_nti dhutavatena, samannÄ• gataá¹ƒ catupÄ• risuddhisÄ«lena
taá¹‡hÄ• ussadÄ• bhÄ• vena __anussadaá¹ƒ_ \Ee IV 166/__, _ chaá¸·indriyadamanena __
á¹-hitena attabhÄ• vena __antimasarÄ«raá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti at

desanÄ• vasÄ• ne \Ne II 379/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattheravatthu sattarasamaá¹ƒ.

18. uppalavaá¹‡á¹‡Ä• therÄ«vatthu

__vÄ• ri pokkharapattevÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto uppa
Ä• rabbha kathesi. vatthu ``madhuvÄ• maÃ±Ã±ati bÄ• loâ€™â€™ ti gÄ• thÄ• vaá¹‡á¹‡anÄ
vuttaÃ±hi tattha (Dhp-a I 69) ---

aparena samayena mahÄ• jano dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesi ``khÄ
kÄ• masukhaá¹ƒ sÄ• diyanti, kÄ• maá¹ƒ sevanti, kiá¹ƒ na sevissanti. na hete koá¸·Ä• paruk
allamaá¹ƒsasarÄ«rÄ• va, tasmÄ• etepi kÄ• masukhaá¹ƒ sÄ• diyantÄ«â€™â€™ ti. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
khÄ«á¹‡Ä• savÄ• kÄ• masukhaá¹ƒ sÄ• diyanti, na kÄ• maá¹ƒ sevanti. yathÄ• hi padumap
limpati na saá¹‡á¹-hÄ• ti, vinivattitvÄ• pana patateva. yathÄ• ca Ä• ragge sÄ• sapo na upa
saá¹‡á¹-hÄ• ti, vinivattitvÄ• patateva, evaá¹ƒ khÄ«á¹‡Ä• savassa \Ee IV 167/ citte duvidho
saá¹‡á¹-hÄ• tÄ«â€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• th

<401> á¹• 21 ``vÄ• ri pokkharapatteva, Ä• raggeriva sÄ• sapo.

yo na limpati kÄ• mesu, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __yo na limpatÄ«_ti evamevaá¹ƒ yo abbhantare duvidhepi kÄ• me na upalimpati, tas
saá¹‡á¹-hÄ• ti, __tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

uppalavaá¹‡á¹‡Ä• therÄ«vatthu aá¹-á¹-hÄ• rasamaá¹ƒ.

19. aÃ±Ã±atarabrÄ• hmaá¹‡avatthu

__yo_ \Ne II 380/ \Be II 411/ __dukkhassÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavan
brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi.

tassa kireko dÄ• so apaÃ±Ã±atte sikkhÄ• pade palÄ• yitvÄ• pabbajitvÄ• arahattaá¹ƒ pÄ•
olokento adisvÄ• ekadivasaá¹ƒ satthÄ• rÄ• saddhiá¹ƒ piá¹‡á¸• Ä• ya pavisantaá¹ƒ dvÄ• ra
daá¸·haá¹ƒ aggahesi. satthÄ• nivattitvÄ• ``kiá¹ƒ idaá¹ƒ, brÄ• hmaá¹‡Ä• â€™â€™ ti pucchi
\Ee IV 168/. pannabhÄ• ro esa, brÄ• hmaá¹‡Ä• ti. ``pannabhÄ• roâ€™â€™ ti ca vutte brÄ•
sallakkhesi. tasmÄ• punapi tena ``evaá¹ƒ, bho gotamÄ• â€™â€™ ti vutte satthÄ• ``Ä• ma,
pannabhÄ• roâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<402> á¹• 21 ``yo dukkhassa pajÄ• nÄ• ti, idheva khayamattano.

pannabhÄ• raá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __dukkhassÄ• _ti khandhadukkhassa. __pannabhÄ• ra_nti ohitakhandhabhÄ• raá¹ƒ
vÄ• __visaá¹ƒyuttaá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho. desanÄ• vasÄ• ne
sotÄ• pattiphale patiá¹-á¹-hahi, sampattÄ• nampi sÄ• tthikÄ• dhammadesanÄ• ahosÄ«ti.

aÃ±Ã±atarabrÄ• hmaá¹‡avatthu ekÅ«navÄ«satimaá¹ƒ.

20. khemÄ• bhikkhunÄ«vatthu

__gambhÄ«rapaÃ±Ã±a_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• gijjhakÅ«á¹-e viharanto khe
Ä• rabbha kathesi.

ekadivasaÃ±hi paá¹-hamayÄ• masamanantare sakko devarÄ• jÄ• parisÄ• ya saddhiá¹ƒ Ä•

sÄ• raá¹‡Ä«yadhammakathaá¹ƒ suá¹‡anto nisÄ«di. tasmiá¹ƒ khaá¹‡e khemÄ• bhikkhunÄ«
passissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• sakkaá¹ƒ disvÄ• \Ee IV 169/ Ä• kÄ• se á¹-hitÄ• va
sakko taá¹ƒ disvÄ• ``ko \Be II 412/ esÄ• , bhante, Ä• gacchamÄ• nÄ• Ä• kÄ• se á¹-hitÄ• va
nivattÄ«â€™â€™ ti \Ne II 381/ pucchi. satthÄ• ``esÄ• , mahÄ• rÄ• ja, mama dhÄ«tÄ• khem
maggÄ• maggakovidÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<403> á¹• 21 ``gambhÄ«rapaÃ±Ã±aá¹ƒ medhÄ• viá¹ƒ, maggÄ• maggassa kovidaá¹ƒ.

uttamatthamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __gabbhÄ«rapaÃ±Ã±a_nti gambhÄ«resu khandhÄ• dÄ«su pavattÄ• ya paÃ±Ã±Ä• ya
dhammojapaÃ±Ã±Ä• ya samannÄ• gataá¹ƒ __medhÄ• viá¹ƒ_ ``ayaá¹ƒ duggatiyÄ• maggo,
nibbÄ• nassa maggo, ayaá¹ƒ amaggoâ€™â€™ ti evaá¹ƒ magge ca amagge ca chekatÄ• ya
arahattasaá¹…khÄ• taá¹ƒ __uttamatthaá¹ƒ anuppattaá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vad

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

khemÄ• bhikkhunivatthu vÄ«satimaá¹ƒ.

21. pabbhÄ• ravÄ• sÄ«tissattheravatthu

__asaá¹ƒsaá¹-á¹-ha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto pabbhÄ• ra
Ä• rabbha kathesi.

so kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ \Ee IV 170/ pavisitvÄ
senÄ• sanaá¹ƒ olokento ekaá¹ƒ leá¹‡apabbhÄ• raá¹ƒ pÄ• puá¹‡i, sampattakkhaá¹‡eyevass
so ``ahaá¹ƒ idha vasanto pabbajitakiccaá¹ƒ nipphÄ• detuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti cin
devatÄ• ``sÄ«lavÄ• bhikkhu Ä• gato, iminÄ• saddhiá¹ƒ ekaá¹-á¹-hÄ• ne vasituá¹ƒ dukkhaa
ekarattimeva vasitvÄ• pakkamissatÄ«â€™â€™ ti cintetvÄ• putte Ä• dÄ• ya nikkhami. thero
gocaragÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha naá¹ƒ ekÄ• upÄ• sikÄ• disvÄ• va puttasine
nisÄ«dÄ• petvÄ• bhojetvÄ• attÄ• naá¹ƒ nissÄ• ya temÄ• saá¹ƒ vasanatthÄ• ya yÄ• ci. sop
nissÄ• ya \Be II 413/ bhavanissaraá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti adhivÄ• setvÄ• tameva leá¹‡
taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``addhÄ• kenaci nimantito bhavissati, sve vÄ• parasuve vÄ
cintesi.

evaá¹ƒ \Ne II 382/ aá¸• á¸• hamÄ• samatte atikkante ``ayaá¹ƒ idheva maÃ±Ã±e antovassaa
pana saddhiá¹ƒ ekaá¹-á¹-hÄ• ne puttakehi saddhiá¹ƒ vasituá¹ƒ dukkaraá¹ƒ, imaÃ±ca `nikkha
sakkÄ• , atthi nu kho imassa sÄ«le khalitaâ€™â€™ nti dibbena cakkhunÄ• olokentÄ« upas

paá¹-á¹-hÄ• ya tassa sÄ«le khalitaá¹ƒ adisvÄ• ``parisuddhamassa sÄ«laá¹ƒ, kiÃ±cidevassa
uppÄ• dessÄ• mÄ«â€™â€™ ti tassa upaá¹-á¹-hÄ• kakule upÄ• sikÄ• ya jeá¹-á¹-haputtassa
parivattesi. tassa akkhÄ«ni nikkhamiá¹ƒsu, mukhato kheá¸·o pagghari. upÄ• sikÄ• taá¹ƒ dis
nti viravi. atha naá¹ƒ devatÄ• adissamÄ• narÅ«pÄ• \Ee IV 171/ evamÄ• ha --- ``mayÄ• es
attho natthi, tumhÄ• kaá¹ƒ pana kulÅ«pakaá¹ƒ theraá¹ƒ laá¹-á¹-himadhukaá¹ƒ yÄ• citvÄ• te
imassa natthukammaá¹ƒ detha, evÄ• haá¹ƒ imaá¹ƒ muÃ±cissÄ• mÄ«â€™â€™ ti. nassatu v
sakkhissÄ• mahaá¹ƒ ayyaá¹ƒ laá¹-á¹-himadhukaá¹ƒ yÄ• citunti. sace laá¹-á¹-himadhukaá¹ƒ
nÄ• sikÄ• yassa hiá¹…gucuá¹‡á¹‡aá¹ƒ pakkhipituá¹ƒ vadethÄ• ti. idampi vattuá¹ƒ na sakkon
pÄ• dadhovanaudakaá¹ƒ Ä• dÄ• ya sÄ«se Ä• siÃ±cathÄ• ti. upÄ• sikÄ• ``sakkÄ• idaá¹ƒ kÄ
theraá¹ƒ nisÄ«dÄ• petvÄ• yÄ• gukhajjakaá¹ƒ datvÄ• antarabhatte nisinnassa pÄ• de dhov
``bhante, idaá¹ƒ udakaá¹ƒ dÄ• rakassa sÄ«se Ä• siÃ±cÄ• mÄ• â€™â€™ ti Ä• pucchitvÄ• `
vutte tathÄ• akÄ• si. sÄ• devatÄ• tÄ• vadeva taá¹ƒ muÃ±citvÄ• gantvÄ• leá¹‡advÄ• re a

theropi bhattakiccÄ• vasÄ• ne uá¹-á¹-hÄ• yÄ• sanÄ• avissaá¹-á¹-hakammaá¹-á¹-hÄ• natÄ•
sajjhÄ• yantova pakkÄ• mi. atha naá¹ƒ leá¹‡advÄ• raá¹ƒ pattakÄ• le sÄ• devatÄ• ``mahÄ•
ti Ä• ha. so tattheva á¹-hatvÄ• ``kÄ• si tvaâ€™â€™ nti Ä• ha. ahaá¹ƒ idha \Ee IV 172/ adhi
thero ``atthi nu kho mayÄ• vejjakammassa kataá¹-á¹-hÄ• naâ€™â€™ nti upasampadamÄ•
olokento attano sÄ«le tilakaá¹ƒ vÄ• kÄ• á¸·akaá¹ƒ vÄ• adisvÄ• \Be II 414/ ``ahaá¹ƒ mayÄ•
kataá¹-á¹-hÄ• naá¹ƒ na passÄ• mi, kasmÄ• evaá¹ƒ vadesÄ«â€™â€™ ti Ä• ha. na passasÄ
Ä• cikkhÄ• mi teti. Ä• ma, Ä• cikkhÄ• hÄ«ti. tiá¹-á¹-hatu tÄ• va dÅ«re kataá¹ƒ, ajjeva tayÄ•
upaá¹-á¹-hÄ• kaputtassa pÄ• dadhovanaudakaá¹ƒ sÄ«se Ä• sittaá¹ƒ, nÄ• sittanti? Ä• ma, Ä
passasÄ«ti? etaá¹ƒ sandhÄ• ya tvaá¹ƒ vadesÄ«ti? Ä• ma, etaá¹ƒ sandhÄ• ya vadÄ• mÄ«ti.
me sammÄ• paá¹‡ihito attÄ• , sÄ• sanassa anurÅ«paá¹ƒ vata me caritaá¹ƒ, devatÄ• pi ma
tilakaá¹ƒ vÄ• kÄ• á¸·akaá¹ƒ vÄ• adisvÄ• dÄ• rakassa sÄ«se Ä• sittapÄ• dadhovanamatta
sÄ«laá¹ƒ Ä• rabbha balavapÄ«ti uppajji. so taá¹ƒ vikkhambhetvÄ• pÄ• duddhÄ• rampi akat
arahattaá¹ƒ patvÄ• ``mÄ• disaá¹ƒ parisuddhaá¹ƒ samaá¹‡aá¹ƒ dÅ«setvÄ• mÄ• idha vana
nikkhamÄ• hÄ«â€™â€™ ti devataá¹ƒ ovadanto imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``visuddho \Ee IV 173/ vata me vÄ• so, nimmalaá¹ƒ maá¹ƒ tapassinaá¹ƒ.

mÄ• tvaá¹ƒ visuddhaá¹ƒ dÅ«sesi, nikkhama pavanÄ• tuvaâ€™â€™ nti ||

so tattheva temÄ• saá¹ƒ vasitvÄ• vutthavasso satthu santikaá¹ƒ gantvÄ• bhikkhÅ«hi ``kiá¹
pabbajitakiccaá¹ƒ te matthakaá¹ƒ pÄ• pitaâ€™â€™ nti puá¹-á¹-ho tasmiá¹ƒ leá¹‡e vassÅ«pa
sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ bhikkhÅ«naá¹ƒ Ä• rocetvÄ• , ``Ä• vuso, tvaá¹ƒ devatÄ• ya evaá¹ƒ
kujjhÄ«â€™â€™ ti vutte ``na kujjhiâ€™â€™ nti Ä• ha. bhikkhÅ« tathÄ• gatassa Ä• rocesuá
bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti, devatÄ• ya idaá¹ƒ nÄ• ma vuccamÄ• nopi na kujjhinti vada
tesaá¹ƒ kathaá¹ƒ sutvÄ• ``neva, bhikkhave, mama putto kujjhati, etassa gihÄ«hi vÄ• pabba

nÄ• ma natthi, asaá¹ƒsaá¹-á¹-ho esa appiccho santuá¹-á¹-hoâ€™â€™ ti vatvÄ• dhammaá¹

<404> á¹• 21 ``asaá¹ƒsaá¹-á¹-haá¹ƒ gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

anokasÄ• rimappicchaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __asaá¹ƒsaá¹-á¹-ha_nti dassanasavanasamullapanaparibhogakÄ• yasaá¹ƒsaggÄ• n
asaá¹ƒsaá¹-á¹-haá¹ƒ. __ubhaya_nti \Ee IV 174/ gihÄ«hi ca anÄ• gÄ• rehi cÄ• ti ubhayehipi
II 415/. __anokasÄ• ri_nti anÄ• layacÄ• riá¹ƒ taá¹ƒ evarÅ«paá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ v

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

pabbhÄ• ravÄ• sÄ«tissattheravatthu ekavÄ«satimaá¹ƒ.

22. aÃ±Ã±atarabhikkhuvatthu

__nidhÄ• ya daá¹‡á¸• a_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±a
kathesi.

so \Ne II 384/ kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e vÄ• yamanto
``paá¹-iladdhaguá¹‡aá¹ƒ satthu Ä• rocessÄ• mÄ«â€™â€™ ti tato nikkhami. atha naá¹ƒ ekas
sÄ• mikena saddhiá¹ƒ kalahaá¹ƒ katvÄ• tasmiá¹ƒ bahi nikkhante ``kulagharaá¹ƒ gamissÄ•
paá¹-ipannÄ• antarÄ• magge disvÄ• ``imaá¹ƒ theraá¹ƒ nissÄ• ya gamissÄ• mÄ«â€™â€™
anubandhi. thero pana taá¹ƒ na passati. athassÄ• sÄ• miko gehaá¹ƒ Ä• gato taá¹ƒ adisvÄ•
bhavissatÄ«â€™â€™ ti anubandhanto taá¹ƒ disvÄ• ``na sakkÄ• imÄ• ya ekikÄ• ya imaá¹ƒ
kaá¹ƒ nu kho nissÄ• ya gacchatÄ«â€™â€™ ti olokento theraá¹ƒ disvÄ• ``ayaá¹ƒ imaá¹ƒ \E
nikkhanto bhavissatÄ«â€™â€™ ti cintetvÄ• theraá¹ƒ santajjesi. atha naá¹ƒ sÄ• itthÄ« ``ne
passati, na Ä• lapati, mÄ• naá¹ƒ kiÃ±ci avacÄ• â€™â€™ ti Ä• ha. so ``kiá¹ƒ pana tvaá¹ƒ at
gacchantaá¹ƒ mama Ä• cikkhissasi, tuyhameva anucchavikaá¹ƒ imassa karissÄ• mÄ«â€™â
Ä• ghÄ• tena theraá¹ƒ pothetvÄ• taá¹ƒ Ä• dÄ• ya nivatti. therassa sakalasarÄ«raá¹ƒ saÃ±j
athassa vihÄ• raá¹ƒ gatakÄ• le bhikkhÅ« sarÄ«raá¹ƒ sambÄ• hantÄ• gaá¹‡á¸• e disvÄ• ``k
pucchiá¹ƒsu. so tesaá¹ƒ tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ bhikkhÅ«, ``Ä• vuso, tasmiá¹ƒ pu
tvaá¹ƒ kiá¹ƒ avaca, kiá¹ƒ vÄ• te kodho uppannoâ€™â€™ ti. ``na me, Ä• vuso, kodho uppaj
santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocetvÄ• , ``bhante, esa bhikkhu `kodho te \Be II 416/ u
vuccamÄ• no `na me, Ä• vuso, kodho uppajjatÄ«â€™ ti abhÅ«taá¹ƒ vatvÄ• aÃ±Ã±aá¹ƒ byÄ
Ä• rocesuá¹ƒ. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• , ``bhikkhave, khÄ«á¹‡Ä• savÄ• nÄ• ma ni
paharantesupi kodhaá¹ƒ na karontiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<405> á¹• 21 ``nidhÄ• ya daá¹‡á¸• aá¹ƒ bhÅ«tesu, tasesu thÄ• varesu ca.

yo na hanti na ghÄ• teti, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __nidhÄ• yÄ• _ti nikkhipitvÄ• oropetvÄ• . __tasesu thÄ• varesu cÄ• _ti taá¹‡hÄ• tÄ• taá¹‡hÄ• abhÄ• vena thiratÄ• ya \Ee IV 176/ thÄ• varesu ca. __yo na hantÄ«_ti yo evaá¹ƒ s vigatapaá¹-ighatÄ• ya nikkhittadaá¹‡á¸• o neva kaÃ±ci sayaá¹ƒ hanati, na aÃ±Ã±e ghÄ• teti brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aÃ±Ã±atarabhikkhuvatthu bÄ• vÄ«satimaá¹ƒ.

23. sÄ• maá¹‡erÄ• naá¹ƒ vatthu

__aviruddha_nti \Ne II 385/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto cattÄ• r kathesi.

ekÄ• kira brÄ• hmaá¹‡Ä« catunnaá¹ƒ bhikkhÅ«naá¹ƒ uddesabhattaá¹ƒ sajjetvÄ• brÄ• hma ``vihÄ• raá¹ƒ gantvÄ• cattÄ• ro mahallakabrÄ• hmaá¹‡e uddisÄ• petvÄ• Ä• nehÄ«â€™â€™ ``cattÄ• ro me brÄ• hmaá¹‡e uddisitvÄ• dethÄ• â€™â€™ ti Ä• ha. tassa saá¹ƒkicco paá¹‡á sattavassikÄ• cattÄ• ro khÄ«á¹‡Ä• savasÄ• maá¹‡erÄ• pÄ• puá¹‡iá¹ƒsu. brÄ• hmaá¹‡Ä« paÃ±Ã±Ä• petvÄ• á¹-hitÄ• sÄ• maá¹‡ere disvÄ• va kupitÄ• uddhane pakkhittaloá¹‡aá¹ƒ v ``tvaá¹ƒ vihÄ• raá¹ƒ gantvÄ• attano nattumattepi appahonte \Ee IV 177/ cattÄ• ro kumÄ• ra Ä• gatosÄ«â€™â€™ ti vatvÄ• tesaá¹ƒ tesu Ä• sanesu nisÄ«dituá¹ƒ adatvÄ• nÄ«capÄ«á¹- nisÄ«dathÄ• â€™â€™ ti vatvÄ• ``gaccha, brÄ• hmaá¹‡a, mahallake oloketvÄ• Ä• nehÄ«â brÄ• hmaá¹‡o vihÄ• raá¹ƒ gantvÄ• sÄ• riputtattheraá¹ƒ disvÄ• ``etha, amhÄ• kaá¹ƒ gehaá Ä• nesi. thero Ä• gantvÄ• sÄ• maá¹‡ere disvÄ• ``imehi brÄ• hmaá¹‡ehi bhattaá¹ƒ laddhaâ laddhaâ€™â€™ nti vutte catunnameva bhattassa paá¹-iyattabhÄ• vaá¹ƒ Ã±atvÄ• ``Ä• hara gahetvÄ• pakkÄ• mi. brÄ• hmaá¹‡Ä«pi ``kiá¹ƒ iminÄ• vuttaâ€™â€™ nti pucchitvÄ• ``etesa brÄ• hmaá¹‡Ä• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, Ä• hara me pattaâ€™â€™ nti attano pattaá¹ƒ g bhuÃ±jitukÄ• mo bhavissati, sÄ«ghaá¹ƒ gantvÄ• aÃ±Ã±aá¹ƒ oloketvÄ• Ä• nehÄ«ti. brÄ• hm mahÄ• moggallÄ• nattheraá¹ƒ disvÄ• tatheva vatvÄ• Ä• nesi. sopi sÄ• maá¹‡ere disvÄ• ta gahetvÄ• pakkÄ• mi. atha naá¹ƒ brÄ• hmaá¹‡Ä« Ä• ha --- ``ete na bhuÃ±jitukÄ• mÄ• , brÄ• ekaá¹ƒ mahallakabrÄ• hmaá¹‡aá¹ƒ Ä• nehÄ«â€™â€™ ti.

sÄ• maá¹‡erÄ• pi pÄ• tova paá¹-á¹-hÄ• ya kiÃ±ci alabhamÄ• nÄ• jighacchÄ• ya pÄ«á¸·itÄ•

guá¹‡atejena sakkassa Ä• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajjento tesaá¹ƒ pÄ• t
nisinnÄ• naá¹ƒ kilantabhÄ• vaá¹ƒ Ã±atvÄ• ``mayÄ• tattha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
mahallakabrÄ• hmaá¹‡o hutvÄ• tasmiá¹ƒ brÄ• hmaá¹‡avÄ• dake brÄ• hmaá¹‡Ä• naá¹ƒ ag
disvÄ• \Ee IV 178/ ``idÄ• ni me brÄ• hmaá¹‡Ä« attamanÄ• bhavissatÄ«â€™â€™ ti ehi geh
taá¹ƒ Ä• dÄ• ya gehaá¹ƒ agamÄ• si. brÄ• hmaá¹‡Ä« taá¹ƒ disvÄ• va tuá¹-á¹-hacittÄ• dvÄ«s
ekasmiá¹ƒyeva attharitvÄ• , ``ayya, idha nisÄ«dÄ• hÄ«â€™â€™ ti Ä• ha. sakko gehaá¹ƒ pa
sÄ• maá¹‡ere paÃ±capatiá¹-á¹-hitena vanditvÄ• tesaá¹ƒ Ä• sanapariyante bhÅ«miyaá¹ƒ pa
naá¹ƒ disvÄ• brÄ• hmaá¹‡Ä« brÄ• hmaá¹‡aá¹ƒ Ä• ha --- ``aho te Ä• nÄ«to brÄ• hmaá¹‡o,
Ä• gatosi, attano nattumatte vandanto \Ne II 386/ vicarati, kiá¹ƒ iminÄ• , nÄ«harÄ• hi naâ€™
hatthepi kacchÄ• yapi gahetvÄ• nikkaá¸• á¸• hiyamÄ• no uá¹-á¹-hÄ• tumpi na icchati. atha
brÄ• hmaá¹‡a, tvaá¹ƒ ekasmiá¹ƒ hatthe gaá¹‡ha, ahaá¹ƒ ekasmiá¹ƒ hatthe gaá¹‡hissÄ• mÄ
hatthesu gahetvÄ• piá¹-á¹-hiyaá¹ƒ pothentÄ• gehadvÄ• rato bahi akaá¹ƒsu. sakkopi nisinn
hatthaá¹ƒ parivattesi. te nivattitvÄ• taá¹ƒ nisinnameva disvÄ• bhÄ«taravaá¹ƒ ravantÄ• viss
khaá¹‡e sakko attano sakkabhÄ• vaá¹ƒ jÄ• nÄ• pesi. atha nesaá¹ƒ Ä• hÄ• raá¹ƒ adaá¹ƒsu.
Ä• hÄ• raá¹ƒ gahetvÄ• eko kaá¹‡á¹‡ikÄ• maá¹‡á¸• alaá¹ƒ vinivijjhitvÄ• , eko chadanassa p
pacchimabhÄ• gaá¹ƒ, eko pathaviyaá¹ƒ nimujjitvÄ• , sakkopi ekena á¹-hÄ• nena nikkhamÄ«
agamaá¹ƒsu \Ee IV 179/. tato paá¹-á¹-hÄ• ya ca pana taá¹ƒ gehaá¹ƒ paÃ±cachiddagehaá¹ƒ

sÄ• maá¹‡erepi vihÄ• raá¹ƒ gatakÄ• le bhikkhÅ«, ``Ä• vuso, kÄ«disaâ€™â€™ nti pucchiá¹
amhÄ• kaá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya brÄ• hmaá¹‡Ä« kodhÄ• bhibhÅ«tÄ• paÃ±Ã
adatvÄ• ``sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ mahallakabrÄ• hmaá¹‡aá¹ƒ Ä• nehÄ«â€™â€™ ti Ä• ha. a
amhe disvÄ• ``imesaá¹ƒ nisinnabrÄ• hmaá¹‡Ä• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti p
nikkhami. ``aÃ±Ã±aá¹ƒ mahallakaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• nesÄ«â€™â€™ ti vutte brÄ• hma
Ä• nesi, sopi amhe disvÄ• tatheva vatvÄ• pakkÄ• mi. atha brÄ• hmaá¹‡Ä« ``na ete bhuÃ±
brÄ• hmaá¹‡avÄ• dakato ekaá¹ƒ mahallakabrÄ• hmaá¹‡aá¹ƒ Ä• nehÄ«â€™â€™ ti brÄ• hm
gantvÄ• brÄ• hmaá¹‡avesena Ä• gataá¹ƒ sakkaá¹ƒ Ä• nesi, tassa Ä• gatakÄ• le amhÄ• ka
evaá¹ƒ karontÄ• naá¹ƒ pana tesaá¹ƒ tumhe na kujjhitthÄ• ti? na kujjhimhÄ• ti. bhikkhÅ« taá
Ä• rocesuá¹ƒ --- ``bhante, ime `na kujjhimhÄ• â€™ ti abhÅ«taá¹ƒ vatvÄ• aÃ±Ã±aá¹ƒ byÄ• k
``bhikkhave, khÄ«á¹‡Ä• savÄ• nÄ• ma viruddhesupi na virujjhantiyevÄ• â€™â€™ ti vatvÄ•

<406> á¹• 21 ``aviruddhaá¹ƒ \Ee IV 180/ viruddhesu, attadaá¹‡á¸• esu nibbutaá¹ƒ.

sÄ• dÄ• nesu anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __aviruddha_nti Ä• ghÄ• tavasena viruddhesupi lokiyamahÄ• janesu Ä• ghÄ• tÄ• bh
hatthagate daá¹‡á¸• e vÄ• satthe vÄ• avijjamÄ• nepi paresaá¹ƒ pahÄ• radÄ• nato aviratatt
nibbutaá¹ƒ nikkhittadaá¹‡á¸• aá¹ƒ, paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ ahaá¹ƒ mamanti gahitatt
gahaá¹‡assa abhÄ• vena anÄ• dÄ• naá¹ƒ taá¹ƒ evarÅ«paá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vad

desanÄ• vasÄ• ne \Ne II 387/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• maá¹‡erÄ• naá¹ƒ vatthu tevÄ«satimaá¹ƒ.

24. mahÄ• panthakattheravatthu

__yassa_ \Be II 419/ __rÄ• go cÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane vihar
Ä• rabbha kathesi.

so hÄ• yasmÄ• cÅ«á¸·apanthakaá¹ƒ catÅ«hi mÄ• sehi ekaá¹ƒ gÄ• thaá¹ƒ paguá¹‡aá¹ƒ kÄ
sÄ• sane abhabbo, gihibhogÄ• pi parihÄ«no, kiá¹ƒ te idha vÄ• sena, ito nikkhamÄ• â€™â€™
nikkaá¸• á¸• hitvÄ• dvÄ• raá¹ƒ thakesi. bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vus
idaá¹ƒ nÄ• ma kataá¹ƒ \Ee IV 181/, khÄ«á¹‡Ä• savÄ• nampi maÃ±Ã±e kodho uppajjatÄ«â€
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``na, bhikkhave, khÄ«á¹‡Ä• savÄ• naá¹ƒ rÄ• gÄ• dayo kilesÄ• atthi, mama puttena atthapu
dhammapurekkhÄ• ratÄ• ya ca kataâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<407> á¹• 21 ``yassa rÄ• go ca doso ca, mÄ• no makkho ca pÄ• tito.

sÄ• saporiva Ä• raggÄ• , tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __Ä• raggÄ• _ti yassete rÄ• gÄ• dayo kilesÄ• , ayaÃ±ca paraguá¹‡amakkhanalakkh
viya pÄ• tito, yathÄ• sÄ• sapo Ä• ragge na santiá¹-á¹-hati, evaá¹ƒ citte na santiá¹-á¹-hati, ta
brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• panthakattheravatthu catuvÄ«satimaá¹ƒ.

25. pilindavacchattheravatthu

__akakkasa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto pilindavacchatthe

so \Ne II 388/ kirÄ• yasmÄ• ``ehi, vasali, yÄ• hi, vasalÄ«â€™â€™ tiÄ• dÄ«ni vadanto \Ee
pabbajitepi vasalivÄ• deneva samudÄ• carati. athekadivasaá¹ƒ sambahulÄ• bhikkhÅ« satth
``Ä• yasmÄ• , bhante, pilindavaccho bhikkhÅ« vasalivÄ• dena samudÄ• caratÄ«â€™â€™ ti
``saccaá¹ƒ kira tvaá¹ƒ \Be II 420/ pilindavaccha bhikkhÅ« vasalivÄ• dena samudÄ• carasÄ«

``evaá¹ƒ, bhanteâ€™â€™ ti vutte tassÄ• yasmato pubbenivÄ• saá¹ƒ manasikaritvÄ• ``mÄ•
vacchassa bhikkhuno ujjhÄ• yittha, na, bhikkhave, vaccho dosantaro bhikkhÅ« vasalivÄ• de
vacchassa, bhikkhave, bhikkhuno paÃ±ca jÄ• tisatÄ• ni abbokiá¹‡á¹‡Ä• ni sabbÄ• ni tÄ• ni
paccÄ• jÄ• tÄ• ni, so tassa dÄ«gharattaá¹ƒ vasalivÄ• do samudÄ• ciá¹‡á¹‡o, khÄ«á¹‡Ä• sa
pharusaá¹ƒ paresaá¹ƒ mammaghaá¹-á¹-anavacanameva natthi. Ä• ciá¹‡á¹‡avasena hi mam
ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<408> á¹• 21 ``akakkasaá¹ƒ viÃ±Ã±Ä• paniá¹ƒ, giraá¹ƒ saccamudÄ«raye.

yÄ• ya nÄ• bhisaje kaÃ±ci, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __akakkasa_nti apharusaá¹ƒ. __viÃ±Ã±Ä• pani_nti atthaviÃ±Ã±Ä• paniá¹ƒ. __sacca_
__nÄ• bhisaje_ti yÄ• ya girÄ• ya aÃ±Ã±aá¹ƒ kujjhÄ• panavasena na laggÄ• peyya, khÄ«á¹‡
giraá¹ƒ bhÄ• seyya, tasmÄ• tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

pilindavacchattheravatthu paÃ±cavÄ«satimaá¹ƒ.

26. aÃ±Ã±atarattheravatthu

__yodha_ \Ee IV 183/ __dÄ«gha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharant
Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kireko micchÄ• diá¹-á¹-hiko brÄ• hmaá¹‡o sarÄ«ragandhagahaá¹‡abhayen
apanetvÄ• ekamante á¹-hapetvÄ• gehadvÄ• rÄ• bhimukho nisÄ«di. atheko khÄ«á¹‡Ä• sav
vihÄ• raá¹ƒ gacchanto taá¹ƒ sÄ• á¹-akaá¹ƒ disvÄ• ito cito ca oloketvÄ• kaÃ±ci apassanto `
nti paá¹ƒsukÅ«laá¹ƒ adhiá¹-á¹-hahitvÄ• gaá¹‡hi. atha naá¹ƒ brÄ• hmaá¹‡o disvÄ• akkosan
``muá¹‡á¸• aka \Ne II 389/, samaá¹‡a, mama sÄ• á¹-akaá¹ƒ gaá¹‡hasÄ«â€™â€™ ti Ä• ha.
samaá¹‡Ä• ti. ``mayÄ• \Be II 421/ kaÃ±ci apassantena paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya gahito,
datvÄ• vihÄ• raá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ tamatthaá¹ƒ Ä• rocesi. athassa vacanaá¹ƒ sut
keá¸·iá¹ƒ karontÄ• ``kiá¹ƒ nu kho, Ä• vuso, sÄ• á¹-ako dÄ«gho rasso thÅ«lo saá¹‡hoâ€™â€
hotu rasso vÄ• thÅ«lo vÄ• saá¹‡ho vÄ• , natthi mayhaá¹ƒ tasmiá¹ƒ Ä• layo, paá¹ƒsukÅ«las
gaá¹‡hinti. taá¹ƒ sutvÄ• bhikkhÅ« tathÄ• gatassa Ä• rocesuá¹ƒ --- ``esa, bhante, bhikkhu a
aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ ti. satthÄ• ``bhÅ«taá¹ƒ, bhikkhave, esa katheti, khÄ«á¹‡
santakaá¹ƒ na gaá¹‡hantÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<409> á¹• 21 ``yodha \Ee IV 184/ dÄ«ghaá¹ƒ va rassaá¹ƒ vÄ• , aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ•

loke adinnaá¹ƒ nÄ• diyati, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tassattho --- sÄ• á¹-akÄ• bharaá¹‡Ä• dÄ«su dÄ«ghaá¹ƒ vÄ• rassaá¹ƒ vÄ• maá¹‡imuttÄ• c
vÄ• mahagghaappagghavasena subhaá¹ƒ vÄ• asubhaá¹ƒ vÄ• yo puggalo imasmiá¹ƒ loke
tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aÃ±Ã±atarattheravatthu chabbÄ«satimaá¹ƒ.

27. sÄ• riputtattheravatthu

__Ä• sÄ• yassÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto sÄ• riputtatthe

thero kira paÃ±cabhikkhusataparivÄ• ro janapade ekaá¹ƒ vihÄ• raá¹ƒ gantvÄ• vassaá¹ƒ up
theraá¹ƒ disvÄ• bahuá¹ƒ vassÄ• vÄ• sikaá¹ƒ paá¹-issuá¹‡iá¹ƒsu. thero pavÄ• retvÄ• sabba
asampatteyeva satthu santikaá¹ƒ gacchanto bhikkhÅ« Ä• ha --- ``daharÄ• naÃ±ceva sÄ• m
vassÄ• vÄ• sike Ä• haá¹-e gahetvÄ• peseyyÄ• tha, á¹-hapetvÄ• vÄ• sÄ• sanaá¹ƒ pahiá¹‡
vatvÄ• ca pana satthu \Ee IV 185/ santikaá¹ƒ agamÄ• si. bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ
maÃ±Ã±e sÄ• riputtattherassa taá¹‡hÄ• atthiyeva. tathÄ• \Be II 422/ hi manussehi vassÄ•
saddhivihÄ• rikÄ• naá¹ƒ `vassÄ• vÄ• sikaá¹ƒ peseyyÄ• tha \Ne II 390/, á¹-hapetvÄ• vÄ• sÄ
pahiá¹‡eyyÄ• thÄ• â€™ ti bhikkhÅ«naá¹ƒ vatvÄ• Ä• gatoâ€™â€™ ti. satthÄ• Ä• gantvÄ•
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
taá¹‡hÄ• atthi, manussÄ• naá¹ƒ pana puÃ±Ã±ato daharasÄ• maá¹‡erÄ• naÃ±ca dhammika
tenevaá¹ƒ kathitaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<410> á¹• 21 ``Ä• sÄ• yassa na vijjanti, asmiá¹ƒ loke paramhi ca.

nirÄ• sÄ• saá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __Ä• sÄ• _ti taá¹‡hÄ• . __nirÄ• sÄ• sa_nti nittaá¹‡haá¹ƒ. __visaá¹ƒyutta_nti sabbaki
tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ• riputtattheravatthu sattavÄ«satimaá¹ƒ.

28. mahÄ• moggallÄ• nattheravatthu

__yassÄ• layÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto mahÄ• moggallÄ
vatthu purimasadisameva. idha pana satthÄ• moggallÄ• nattherassa \Ee IV 186/ nittaá¹‡ha
gÄ• thamÄ• ha ---

<411> á¹• 21 ``yassÄ• layÄ• na vijjanti, aÃ±Ã±Ä• ya akathaá¹ƒkathÄ«.

amatogadhamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __Ä• layÄ• _ti taá¹‡hÄ• . __aÃ±Ã±Ä• ya akathaá¹ƒkathÄ«_ti aá¹-á¹-ha vatthÅ«ni yath
aá¹-á¹-havatthukÄ• ya vicikicchÄ• ya nibbicikiccho. __amatogadhamanuppatta_nti amataá¹ƒ
anuppattaá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

mahÄ• moggallÄ• nattheravatthu aá¹-á¹-havÄ«satimaá¹ƒ.

29. revatattheravatthu

__yodha_ \Ne II 391/ \Be II 423/ __puÃ±Ã±aÃ±cÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ•
revatattheraá¹ƒ Ä• rabbha kathesi. vatthu ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±eâ€™â€™ ti (Dhp
vitthÄ• ritameva. vuttaÃ±hi tattha (Dhp-a I 98) ---

puna ekadivasaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``aho sÄ• maá¹‡erassa lÄ•
ekakena paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ paÃ±cakÅ«á¹-Ä• gÄ• rasatÄ• ni katÄ• nÄ«â€™
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
``bhikkhave, mayhaá¹ƒ puttassa \Ee IV 187/ neva puÃ±Ã±aá¹ƒ atthi, na pÄ• paá¹ƒ, ubhayan
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<412> á¹• 21 ``yodha puÃ±Ã±aÃ±ca pÄ• paÃ±ca, ubho saá¹…gamupaccagÄ• .

asokaá¹ƒ virajaá¹ƒ suddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __ubho_ti dvepi puÃ±Ã±Ä• ni ca pÄ• pÄ• ni ca chaá¸• á¸• etvÄ• ti attho. __saá¹…ga
saá¹…gaá¹ƒ. __upaccagÄ• _ti atikkanto. vaá¹-á¹-amÅ«lakasokÄ• bhÄ• vena asokaá¹ƒ abbh
abhÄ• vena virajaá¹ƒ nirupakkilesatÄ• ya suddhaá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

revatattheravatthu ekÅ«natiá¹ƒsatimaá¹ƒ.

30. candÄ• bhattheravatthu

__candaá¹ƒ vÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto candÄ• bhatthe

tatrÄ• yaá¹ƒ anupubbÄ« kathÄ• --- atÄ«te eko bÄ• rÄ• á¹‡asivÄ• sÄ« vÄ• á¹‡ijo ``paccant
Ä• harissÄ• mÄ«â€™â€™ ti bahÅ«ni vatthÄ• bharaá¹‡Ä• dÄ«ni gahetvÄ• paÃ±cahi sakaá
gÄ• madvÄ• re nivÄ• saá¹ƒ gahetvÄ• aá¹-aviyaá¹ƒ gopÄ• ladÄ• rake pucchi --- ``imasmiá¹ƒ
\Ne II 392/ \Ee IV 188/ koci \Be II 424/ manusso atthÄ«â€™â€™ ti? ``Ä• ma, atthÄ«â€™â€™
ti? ``asuko nÄ• mÄ• â€™â€™ ti. ``bhariyÄ• ya panassa puttÄ• naá¹ƒ vÄ• kiá¹ƒnÄ• maâ€™
ti. ``kahaá¹ƒ panassa á¹-hÄ• ne gehaâ€™â€™ nti? ``asukaá¹-á¹-hÄ• ne nÄ• mÄ• â€™â€™
sukhayÄ• nake nisÄ«ditvÄ• tassa gehadvÄ• raá¹ƒ gantvÄ• yÄ• nÄ• oruyha gehaá¹ƒ pavis
taá¹ƒ itthiá¹ƒ pakkosi. sÄ• ``eko no Ã±Ä• tako bhavissatÄ«â€™â€™ ti vegenÄ• gantvÄ• Ä
tattha nisÄ«ditvÄ• nÄ• maá¹ƒ vatvÄ• ``mama sahÄ• yo kahaâ€™â€™ nti pucchi. ``araÃ±Ã
``mama putto asuko nÄ• ma, mama dhÄ«tÄ• asukÄ• nÄ• ma kahaâ€™â€™ nti sabbesaá¹
``imÄ• ni nesaá¹ƒ vatthÄ• bharaá¹‡Ä• ni dadeyyÄ• si, sahÄ• yassÄ• pi me aá¹-avito Ä• gata
vatthÄ• bharaá¹‡aá¹ƒ dadeyyÄ• sÄ«â€™â€™ ti adÄ• si. sÄ• tassa uá¸·Ä• raá¹ƒ sakkÄ• raá
Ä• gatakÄ• le ``sÄ• mi, iminÄ• Ä• gatakÄ• lato paá¹-á¹-hÄ• ya sabbesaá¹ƒ nÄ• maá¹ƒ vatv
nti Ä• ha. sopissa kattabbayuttakaá¹ƒ kari.

atha naá¹ƒ sÄ• yaá¹ƒ sayane nisinno pucchi --- ``samma, pabbatapÄ• de carantena te kiá¹
diá¹-á¹-hapubbaâ€™â€™ nti? ``aÃ±Ã±aá¹ƒ na passÄ• mi, rattasÄ• khÄ• \Ee IV 189/ pana
diá¹-á¹-hÄ• â€™â€™ ti. ``bahÅ« rukkhÄ• â€™â€™ ti? ``Ä• ma, bahÅ«â€™â€™ ti. tena hi te
saddhiá¹ƒ gantvÄ• rattacandanarukkhe chinditvÄ• paÃ±ca sakaá¹-asatÄ• ni pÅ«retvÄ• Ä•
``samma, bÄ• rÄ• á¹‡asiyaá¹ƒ asukaá¹-á¹-hÄ• ne nÄ• ma mama gehaá¹ƒ, kÄ• lena kÄ• laá
Ä• gaccheyyÄ• si, aÃ±Ã±ena ca me paá¹‡á¹‡Ä• kÄ• rena attho natthi, rattasÄ• kharukkhe e
so ``sÄ• dhÅ«â€™â€™ ti vatvÄ• kÄ• lena kÄ• laá¹ƒ tassa santikaá¹ƒ Ä• gacchanto rattaca
bahudhanaá¹ƒ deti.

tato aparena samayena parinibbute kassapadasabale patiá¹-á¹-hite kaÃ±canathÅ«pe so pu
Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si. athassa so sahÄ• yako vÄ• á¹‡ijo bahuá¹ƒ candan
pÅ«retvÄ• ``ehi, samma, yÄ• va bhattaá¹ƒ pacati, tÄ• va cetiyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ ga
ti taá¹ƒ Ä• dÄ• ya tattha gantvÄ• candanapÅ«jaá¹ƒ akÄ• si. sopissa paccantavÄ• sÄ« sahÄ
candanena candamaá¹‡á¸• alaá¹ƒ akÄ• si. ettakamevassa pubbakammaá¹ƒ.

so \Be II 425/ tato cuto devaloke nibbattitvÄ• ekaá¹ƒ buddhantaraá¹ƒ tattha khepetvÄ• ima
rÄ• jagahanagare brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. tassa nÄ• bhimaá¹‡á¸• alato car
uá¹-á¹-hahi, tenassa __candÄ• bho_tveva nÄ• maá¹ƒ kariá¹ƒsu. cetiye kirassa candamaá¹‡
IV 190/ esa. brÄ• hmaá¹‡Ä• \Ne II 393/ cintayiá¹ƒsu --- ``sakkÄ• amhehi imaá¹ƒ gahetvÄ•
nti. taá¹ƒ yÄ• ne nisÄ«dÄ• petvÄ• ``yo imassa sarÄ«raá¹ƒ hatthena parÄ• masati, so evarÅ
issariyasampattiá¹ƒ labhatÄ«â€™â€™ ti vatvÄ• vicariá¹ƒsu. sataá¹ƒ vÄ• sahassaá¹ƒ vÄ•
sarÄ«raá¹ƒ hatthena phusituá¹ƒ labhanti. te evaá¹ƒ anuvicarantÄ• sÄ• vatthiá¹ƒ anuppattÄ•
vihÄ• rassa ca antarÄ• nivÄ• saá¹ƒ gaá¹‡hiá¹ƒsu. sÄ• vatthiyampi paÃ±cakoá¹-imattÄ• ari
dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ gandhamÄ• lavatthabhesajjÄ• dihatthÄ• dhammassa
te disvÄ• ``kahaá¹ƒ gacchathÄ• â€™â€™ ti pucchiá¹ƒsu. satthu santikaá¹ƒ dhammassavan
gantvÄ• kiá¹ƒ karissatha, amhÄ• kaá¹ƒ candÄ• bhassa brÄ• hmaá¹‡assa Ä• nubhÄ• vasad
sarÄ«raá¹ƒ phusantÄ• idaá¹ƒ nÄ• ma labhanti, etha passatha nanti. tumhÄ• kaá¹ƒ candÄ•
Ä• nubhÄ• vo nÄ• ma, amhÄ• kaá¹ƒ satthÄ• yeva mahÄ• nubhÄ• voti. te aÃ±Ã±amaÃ±Ã±a
``vihÄ• raá¹ƒ gantvÄ• candÄ• bhassa vÄ• amhÄ• kaá¹ƒ vÄ• satthu Ä• nubhÄ• vaá¹ƒ \Ee I
taá¹ƒ gahetvÄ• vihÄ• raá¹ƒ agamaá¹ƒsu.

satthÄ• tasmiá¹ƒ attano santikaá¹ƒ upasaá¹…kamanteyeva candÄ• bhÄ• ya antaradhÄ• na
aá¹…gÄ• rapacchiyaá¹ƒ kÄ• ko viya ahosi. atha naá¹ƒ ekamantaá¹ƒ nayiá¹ƒsu, Ä• bhÄ• pa
satthu santikaá¹ƒ Ä• nayiá¹ƒsu, Ä• bhÄ• tatheva antaradhÄ• yi. evaá¹ƒ tikkhattuá¹ƒ gantvÄ
Ä• bhaá¹ƒ disvÄ• candÄ• bho cintesi --- ``ayaá¹ƒ Ä• bhÄ• ya antaradhÄ• namantaá¹ƒ jÄ• n
satthÄ• raá¹ƒ pucchi --- ``kiá¹ƒ nu kho Ä• bhÄ• ya antaradhÄ• namantaá¹ƒ jÄ• nÄ• thÄ• â€™
tena hi me dethÄ• ti. na sakkÄ• apabbajitassa dÄ• tunti. so brÄ• hmaá¹‡e Ä• ha --- ``etasm
sakalajambudÄ«pe jeá¹-á¹-hako bhavissÄ• mi, tumhe ettheva hotha, ahaá¹ƒ pabbajitvÄ• ka
gaá¹‡hissÄ• mÄ«â€™â€™ ti. so satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ• upasampajji. athassa
II 426/ Ä• cikkhi. so ``kiá¹ƒ idaâ€™â€™ nti pucchi. idaá¹ƒ mantassa parikammaá¹ƒ sajjhÄ• y
brÄ• hmaá¹‡Ä• pi antarantarÄ• Ä• gantvÄ• ``gahito te mantoâ€™â€™ ti pucchanti. na tÄ•
katipÄ• heneva arahattaá¹ƒ patvÄ• brÄ• hmaá¹‡ehi Ä• gantvÄ• pucchitakÄ• le ``yÄ• tha tu
anÄ• gamanadhammo jÄ• toâ€™â€™ ti Ä• ha. bhikkhÅ« tathÄ• gatassa Ä• rocesuá¹ƒ --- ``
vatvÄ• aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ ti. satthÄ• ``khÄ«á¹‡Ä• savo idÄ• ni, bhikkhave,
bhÅ«tamevesa kathetÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<413> á¹• 21 ``candaá¹ƒva \Ee IV 192/ vimalaá¹ƒ suddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Ne II 394/ __vimala_nti abbhÄ• dimalarahitaá¹ƒ. __suddha_nti nirupakkilesaá¹ƒ. __v
pasannacittaá¹ƒ. __anÄ• vila_nti kilesÄ• vilattarahitaá¹ƒ. __nandÄ«bhavaparikkhÄ«á¹‡a_nti
parikkhÄ«á¹‡ataá¹‡haá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

candÄ• bhattheravatthu tiá¹ƒsatimaá¹ƒ.

31. sÄ«valittheravatthu

__yo ima_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• kuá¹‡á¸• akoliyaá¹ƒ nissÄ• ya kuá¹‡á¸• a
sÄ«valittheraá¹ƒ Ä• rabbha kathesi.

ekasmiÃ±hi samaye suppavÄ• sÄ• nÄ• ma koliyadhÄ«tÄ• sattavassÄ• ni gabbhaá¹ƒ dhÄ
mÅ«á¸·hagabbhÄ• dukkhÄ• hi tibbÄ• hi kaá¹-ukÄ• hi vedanÄ• hi phuá¹-á¹-hÄ• ``sammÄ• s
imassa evarÅ«passa dukkhassa \Ee IV 193/ pahÄ• nÄ• ya dhammaá¹ƒ deseti. suppaá¹-ipan
sÄ• vakasaá¹…gho, yo imassa evarÅ«passa dukkhassa pahÄ• nÄ• ya paá¹-ipanno. susukh
yathidaá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ na saá¹ƒvijjatÄ«â€™â€™ ti (Ud 18) imehi tÄ«hi vitakkeh
dukkhaá¹ƒ adhivÄ• sentÄ« sÄ• mikaá¹ƒ satthu santikaá¹ƒ pesetvÄ• tena tassÄ• vacanena
Ä• rocitÄ• ya ``sukhinÄ« hotu suppavÄ• sÄ• koliyadhÄ«tÄ• , arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ
vuttakkhaá¹‡eyeva sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yitvÄ• buddhappamukhaá¹ƒ b
nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ• si. puttopissÄ• jÄ• tadivasato paá¹-á¹-hÄ
Ä• dÄ• ya saá¹…ghassa udakaá¹ƒ parissÄ• vesi. so aparabhÄ• ge nikkhamitvÄ• pabbajito

athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``passa
arahattassa upanissayasampanno bhikkhu ettakaá¹ƒ kÄ• laá¹ƒ mÄ• tukucchismiá¹ƒ dukkha
pana aÃ±Ã±e, bahuá¹ƒ vata iminÄ• dukkhaá¹ƒ nitthiá¹‡á¹‡aâ€™â€™ nti. satthÄ• Ä• gantv
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
mama putto ettakÄ• dukkhÄ• muccitvÄ• idÄ• ni nibbÄ• naá¹ƒ sacchikatvÄ• viharatÄ«â€™
gÄ• thamÄ• ha ---

<414> á¹• 21 ``yomaá¹ƒ \Ne II 395/ \Ee IV 194/ palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ• raá¹ƒ mol

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tassattho --- yo bhikkhu imaá¹ƒ rÄ• gapalipathaÃ±ceva kilesaduggaÃ±ca saá¹ƒsÄ• ravaá¹-
ariyasaccÄ• naá¹ƒ appaá¹-ivijjhanakamohaÃ±ca atÄ«to, cattÄ• ro oghe tiá¹‡á¹‡o hutvÄ• pÄ
duvidhena jhÄ• nena jhÄ• yÄ«, taá¹‡hÄ• ya abhÄ• vena anejo, kathaá¹ƒkathÄ• ya abhÄ• ve
upÄ• dÄ• nÄ• naá¹ƒ abhÄ• vena anupÄ• diyitvÄ• kilesanibbÄ• nena nibbuto, tamahaá¹ƒ br

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

sÄ«valittheravatthu ekatiá¹ƒsatimaá¹ƒ.

32. sundarasamuddattheravatthu

__yodha_ \Be II 428/ __kÄ• me_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto s
Ä• rabbha kathesi.

sÄ• vatthiyaá¹ƒ kireko kulaputto sundarasamuddakumÄ• ro nÄ• ma cattÄ• lÄ«sakoá¹-ivibha
ekadivasaá¹ƒ \Ee IV 195/ pacchÄ• bhattaá¹ƒ gandhamÄ• lÄ• dihatthaá¹ƒ mahÄ• janaá¹ƒ dh
jetavanaá¹ƒ gacchantaá¹ƒ disvÄ• ``kahaá¹ƒ gacchathÄ• â€™â€™ ti pucchitvÄ• ``satthu sa
dhammassavanatthÄ• yÄ• â€™â€™ ti vutte ``ahampi gamissÄ• mÄ«â€™â€™ ti vatvÄ• ter
parisapariyante nisÄ«di. satthÄ• tassa Ä• sayaá¹ƒ viditvÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi.
agÄ• raá¹ƒ ajjhÄ• vasantena saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituâ€™â€™ nti satthu
pabbajjÄ• ya jÄ• tussÄ• ho parisÄ• ya pakkantÄ• ya satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ• `
ananuÃ±Ã±Ä• taá¹ƒ tathÄ• gatÄ• na pabbÄ• jentÄ«â€™â€™ ti sutvÄ• gehaá¹ƒ gantvÄ• r
viya mahantena vÄ• yÄ• mena mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• satthu santike pabbajitvÄ
idha vÄ• senÄ• â€™â€™ ti tato nikkhamitvÄ• rÄ• jagahaá¹ƒ gantvÄ• piá¹‡á¸• Ä• ya caran

athekadivasaá¹ƒ sÄ• vatthiyaá¹ƒ tassa \Ne II 396/ mÄ• tÄ• pitaro ekasmiá¹ƒ chaá¹‡adivase
sirisobhaggena tassa sahÄ• yakakumÄ• rake kÄ«á¸·amÄ• ne disvÄ• ``amhÄ• kaá¹ƒ puttas
jÄ• taâ€™â€™ nti parideviá¹ƒsu. tasmiá¹ƒ khaá¹‡e ekÄ• gaá¹‡ikÄ• taá¹ƒ kulaá¹ƒ gantvÄ•
rodamÄ• naá¹ƒ nisinnaá¹ƒ disvÄ• ``amma, kiá¹ƒ kÄ• raá¹‡Ä• rodasÄ«â€™â€™ ti pucchi. `
rodÄ• mÄ«â€™â€™ ti. ``kahaá¹ƒ pana so, ammÄ• â€™â€™ ti? ``bhikkhÅ«su pabbajitoâ€™
na vaá¹-á¹-atÄ«â€™â€™ ti? ``vaá¹-á¹-ati, na pana icchati, ito nikkhamitvÄ• rÄ• jagahaá¹ƒ g
``sacÄ• haá¹ƒ taá¹ƒ uppabbÄ• jeyyaá¹ƒ, kiá¹ƒ me kareyyÄ• thÄ• â€™â€™ ti? ``imassa te k
\Ee IV 196/ kareyyÄ• mÄ• â€™â€™ ti. tena hi me paribbayaá¹ƒ dethÄ• ti paribbayaá¹ƒ gah
rÄ• jagahaá¹ƒ gantvÄ• tassa piá¹‡á¸• Ä• ya caraá¹‡avÄ«thiá¹ƒ sallakkhetvÄ• tatthekaá¹ƒ r
pÄ• tova paá¹‡Ä«taá¹ƒ Ä• hÄ• raá¹ƒ paá¹-iyÄ• detvÄ• therassa piá¹‡á¸• Ä• ya paviá¹-á¹-ha
katipÄ• haccayena, ``bhante, idheva nisÄ«ditvÄ• bhattakiccaá¹ƒ karothÄ• â€™â€™ ti patta
pattamadÄ• si.

atha \Be II 429/ naá¹ƒ paá¹‡Ä«tena Ä• hÄ• rena parivisitvÄ• , ``bhante, idheva piá¹‡á¸• Ä•
phÄ• sukaâ€™â€™ nti vatvÄ• katipÄ• haá¹ƒ Ä• linde nisÄ«dÄ• petvÄ• bhojetvÄ• dÄ• rak
``etha tumhe therassa Ä• gatakÄ• le mayi vÄ• rentiyÄ• pi idhÄ• gantvÄ• rajaá¹ƒ uá¹-á¹-hÄ•
te punadivase therassa bhojanavelÄ• ya tÄ• ya vÄ• riyamÄ• nÄ• pi rajaá¹ƒ uá¹-á¹-hÄ• pesu

``bhante, dÄ• rakÄ• vÄ• riyamÄ• nÄ• pi mama vacanaá¹ƒ asuá¹‡itvÄ• idha rajaá¹ƒ uá¹-á¹-
nisÄ«dathÄ• â€™â€™ ti anto nisÄ«dÄ• petvÄ• katipÄ• haá¹ƒ bhojesi. puna dÄ• rake saá¹.
vÄ• riyamÄ• nÄ• pi therassa bhojanakÄ• le mahÄ• saddaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti Ä•
punadivase, ``bhante, imasmiá¹ƒ á¹-hÄ• ne ativiya mahÄ• saddo hoti, dÄ• rakÄ• mayÄ• vÄ
gaá¹‡hanti, uparipÄ• sÄ• deyeva nisÄ«dathÄ• â€™â€™ ti vatvÄ• therena adhivÄ• site ther
pÄ• sÄ• daá¹ƒ abhiruhantÄ« dvÄ• rÄ• ni pidahamÄ• nÄ• va pÄ• sÄ• daá¹ƒ abhiruhi. thero u
samÄ• nopi rasataá¹‡hÄ• ya baddho tassÄ• vacanena sattabhÅ«mikaá¹ƒ pÄ• sÄ• daá¹ƒ al

sÄ• theraá¹ƒ nisÄ«dÄ• petvÄ• ``cattÄ• lÄ«sÄ• ya khalu, samma, puá¹‡á¹‡amukha á¹-hÄ•
accÄ• vadati \Ee IV 197/ vijambhati vinamati gilasati vilajjati nakhena nakhaá¹ƒ ghaá¹-á¹-eti,
akkamati, kaá¹-á¹-hena pathaviá¹ƒ vilikhati, dÄ• rakaá¹ƒ ullaá¹…gheti olaá¹…gheti, kÄ«á¸·at
cumbati cumbÄ• peti, bhuÃ±jati bhuÃ±jÄ• peti, dadÄ• ti Ä• yÄ• cati, katamanukaroti, uccaá¹
bhÄ• sati, aviccaá¹ƒ bhÄ• sati, viviccaá¹ƒ bhÄ• sati, naccena gÄ«tena vÄ• ditena roditena v
jagghati, pekkhati, kaá¹-iá¹ƒ cÄ• leti, guyhabhaá¹‡á¸• akaá¹ƒ cÄ• leti, Å«ruá¹ƒ vivarati, Å«ru
thanaá¹ƒ dasseti, kacchaá¹ƒ dasseti, nÄ• bhiá¹ƒ dasseti, akkhiá¹ƒ nikhaá¹‡ati, bhamukaá¹ƒ
ukkhipati, oá¹-á¹-haá¹ƒ palikhati, jivhaá¹ƒ nillÄ• leti, dussaá¹ƒ muÃ±cati, dussaá¹ƒ bandhati,
muÃ±cati, sirasaá¹ƒ bandhatÄ«â€™â€™ ti (J II 21.300) evaá¹ƒ Ä• gataá¹ƒ itthikuttaá¹ƒ itthil
tassa purato á¹-hitÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``alattakakatÄ• pÄ• dÄ• , pÄ• dukÄ• ruyha vesiyÄ• .

tuvampi daharo mama, ahampi daharÄ• tava.

ubhopi pabbajissÄ• ma, jiá¹‡á¹‡Ä• daá¹‡á¸• aparÄ• yaá¹‡Ä• â€™â€™ ti || (Th 459, 462).

therassa \Be II 430/ ``aho vata me bhÄ• riyaá¹ƒ anupadhÄ• retvÄ• katakammaâ€™â€™ n
tasmiá¹ƒ khaá¹‡e satthÄ• paÃ±cacattÄ• lÄ«sayojanamatthake jetavane nisinnova taá¹ƒ \Ee
disvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. atha naá¹ƒ Ä• nandatthero pucchi --- ``bhante, ko nu kho he
pÄ• tukammÄ• yÄ• â€™â€™ ti. Ä• nanda, rÄ• jagahanagare sattabhÅ«mikapÄ• sÄ• datale
gaá¹‡ikÄ• ya ca saá¹…gÄ• mo vattatÄ«ti. kassa nu kho, bhante, jayo bhavissati, kassa parÄ
``Ä• nanda, sundarasamuddassa jayo bhavissati, gaá¹‡ikÄ• ya parÄ• jayoâ€™â€™ ti theras
tattha nisinnakova obhÄ• saá¹ƒ pharitvÄ• ``bhikkhu ubhopi kÄ• me nirapekkho pajahÄ• â€™
gÄ• thamÄ• ha ---

<415> á¹• 21 ``yodha kÄ• me pahantvÄ• na, anÄ• gÄ• ro paribbaje.

kÄ• mabhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tassattho --- yo puggalo idha loke ubhopi kÄ• me hitvÄ• anÄ• gÄ• ro hutvÄ• paribbajati, ta
parikkhÄ«á¹‡akÄ• maÃ±ceva parikkhÄ«á¹‡abhavaÃ±ca ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÅ

desanÄ• vasÄ• ne so thero arahattaá¹ƒ patvÄ• iddhibalena vehÄ• saá¹ƒ abbhuggantvÄ• k
vinivijjhitvÄ• satthu sarÄ«raá¹ƒ thomentoyeva Ä• gantvÄ• satthÄ• raá¹ƒ vandi. dhammasal
samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, jivhÄ• viÃ±Ã±eyyaá¹ƒ rasaá¹ƒ nissÄ• ya manaá¹ƒ naá¹-
satthÄ• panassa avassayo jÄ• toâ€™â€™ ti. satthÄ• taá¹ƒ kathaá¹ƒ sutvÄ• ``na, bhikkhav
pubbepÄ• haá¹ƒ etassa rasataá¹‡hÄ• ya baddhamanassa avassayo jÄ• toyevÄ• â€™â€™
tassatthassa pakÄ• sanatthaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• ---

``na \Ne II 398/ \Ee IV 199/ kiratthi rasehi pÄ• piyo,

Ä• vÄ• sehi vÄ• santhavehi vÄ• .

vÄ• tamigaá¹ƒ gahananissitaá¹ƒ,

vasamÄ• nesi rasehi saÃ±jayoâ€™â€™ ti || (J I 1.14) ---

ekakanipÄ• te \Be II 431/ imaá¹ƒ __vÄ• tamigajÄ• takaá¹ƒ_ vitthÄ• retvÄ• ``tadÄ• sundara
imaá¹ƒ pana gÄ• thaá¹ƒ vatvÄ• tassa vissajjÄ• petÄ• raÃ±Ã±o mahÄ• macco ahamevÄ• â
samodhÄ• nesÄ«ti.

sundarasamuddattheravatthu battiá¹ƒsatimaá¹ƒ.

33. jaá¹-ilattheravatthu

__yodha taá¹‡ha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto jaá¹-ilatther

tatrÄ• yaá¹ƒ anupubbÄ« kathÄ• --- atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ dve bhÄ• taro kuá¹-um
ucchukhettaá¹ƒ kÄ• resuá¹ƒ. athekadivasaá¹ƒ kaniá¹-á¹-habhÄ• tÄ• ucchukhettaá¹ƒ gantvÄ
jeá¹-á¹-habhÄ• tikassa dassÄ• mi, ekaá¹ƒ mayhaá¹ƒ bhavissatÄ«â€™â€™ ti dve ucchuyaá¹
anikkhamanatthÄ• ya chinnaá¹-á¹-hÄ• ne bandhitvÄ• gaá¹‡hi. tadÄ• kira ucchÅ«naá¹ƒ yan
natthi, agge vÄ• mÅ«le vÄ• chinditvÄ• ukkhittakÄ• le dhammakaraá¹‡ato udakaá¹ƒ viya s
tassa pana khettato ucchuyaá¹-á¹-hiyo gahetvÄ• Ä• gamanakÄ• le \Ee IV 200/ gandhamÄ•
samÄ• pattito vuá¹-á¹-hÄ• ya ``kassa nu kho ajja anuggahaá¹ƒ karissÄ• mÄ«â€™â€™ ti up
Ã±Ä• á¹‡ajÄ• le paviá¹-á¹-haá¹ƒ disvÄ• saá¹…gahaá¹ƒ kÄ• tuá¹ƒ samatthabhÄ• vaÃ±ca Ã±
iddhiyÄ• Ä• gantvÄ• tassa purato aá¹-á¹-hÄ• si. so taá¹ƒ disvÄ• va pasannacitto uttarasÄ•
bhÅ«mipadese attharitvÄ• , ``bhante, idha nisÄ«dathÄ• â€™â€™ ti paccekabuddhaá¹ƒ nisÄ

upanÄ• methÄ• â€™â€™ ti ucchuyaá¹-á¹-hiyÄ• bandhanaá¹-á¹-hÄ• naá¹ƒ mocetvÄ• patta
pattaá¹ƒ pÅ«resi. paccekabuddhena tasmiá¹ƒ rase pÄ«te ``sÄ• dhukaá¹ƒ vata me ayyena ra
jeá¹-á¹-habhÄ• tiko mÅ«laá¹ƒ Ä• harÄ• pessati, mÅ«laá¹ƒ dassÄ• mi. sace pattiá¹ƒ Ä• harÄ
dassÄ• mÄ«â€™â€™ ti cintetvÄ• , ``bhante, pattaá¹ƒ me upanÄ• methÄ• â€™â€™ ti dutiya
mocetvÄ• rasaá¹ƒ adÄ• si. ``bhÄ• tÄ• me ucchukhettato aÃ±Ã±aá¹ƒ ucchuá¹ƒ Ä• haritvÄ•
ettakampi kirassa vaÃ±canacittaá¹ƒ nÄ• hosi. paccekabuddho pana paá¹-hamaá¹ƒ ucchuras
ucchurasaá¹ƒ \Be II 432/ aÃ±Ã±ehipi saddhiá¹ƒ saá¹ƒvibhajitukÄ• mo hutvÄ• gahetvÄ• va n
tassa Ä• kÄ• raá¹ƒ Ã±atvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• , ``bhante, yo ayaá¹ƒ mayÄ•
nissandena devamanussesu sampattiá¹ƒ anubhavitvÄ• pariyosÄ• ne tumhehi pattadhamma
patthanaá¹ƒ paá¹-á¹-hapesi. paccekabuddhopissa ``evaá¹ƒ hotÅ«â€™â€™ ti vatvÄ• ``icchi
tuyhaâ€™â€™ nti dvÄ«hi gÄ• thÄ• hi anumodanaá¹ƒ katvÄ• yathÄ• so passati, evaá¹ƒ ad
\Ee IV 201/ gandhamÄ• danaá¹ƒ gantvÄ• paÃ±cannaá¹ƒ paccekabuddhasatÄ• naá¹ƒ taá¹ƒ

so taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• bhÄ• tu santikaá¹ƒ gantvÄ• ``kahaá¹ƒ gatosÄ«â€™â€™
oloketuá¹ƒ gatomhÄ«â€™â€™ ti. ``kiá¹ƒ tÄ• disena ucchukhettaá¹ƒ gatena, nanu nÄ• ma e
ucchuyaá¹-á¹-hiyo Ä• dÄ• ya Ä• gantabbaá¹ƒ bhaveyyÄ• â€™â€™ ti bhÄ• tarÄ• vutto --- ``
ucchuyaá¹-á¹-hiyo gahitÄ• , ekaá¹ƒ pana paccekabuddhaá¹ƒ disvÄ• mama ucchuyaá¹-á¹-hi
vÄ• pattiá¹ƒ vÄ• dassÄ• mÄ«â€™ ti tumhÄ• kampi me ucchuyaá¹-á¹-hito raso dinno, kiá¹ƒ
gaá¹‡hissatha, udÄ• hu pattiâ€™â€™ nti Ä• ha. ``kiá¹ƒ pana paccekabuddhena kataâ€™â€
ucchuyaá¹-á¹-hito rasaá¹ƒ pivitvÄ• tumhÄ• kaá¹ƒ ucchuyaá¹-á¹-hito rasaá¹ƒ Ä• dÄ• ya Ä• k
gantvÄ• paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ adÄ• sÄ«â€™â€™ ti. so tasmiá¹ƒ kat
phuá¹-á¹-hasarÄ«ro hutvÄ• ``tena me paccekabuddhena diá¹-á¹-hadhammasseva adhigam
patthanaá¹ƒ akÄ• si. evaá¹ƒ kaniá¹-á¹-hena tisso sampattiyo patthitÄ• , jeá¹-á¹-hena pana e
arahattaá¹ƒ patthitanti idaá¹ƒ tesaá¹ƒ pubbakammaá¹ƒ.

te yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cutÄ• devaloke nibbattitvÄ• ekaá¹ƒ buddhantaraá¹ƒ
devaloke á¹-hitakÄ• leyeva vipassÄ« sammÄ• sambuddho loke uppajji. tepi devalokato cavi
ekasmiá¹ƒ kulagehe jeá¹-á¹-ho jeá¹-á¹-hova, kaniá¹-á¹-ho kaniá¹-á¹-hova hutvÄ• paá¹-isand
tesu jeá¹-á¹-hassa __seno_ti nÄ• maá¹ƒ akaá¹ƒsu, kaniá¹-á¹-hassa __aparÄ• jito_ti \Ee IV 2
vayappattakÄ• le kuá¹-umbaá¹ƒ saá¹‡á¹-hÄ• petvÄ• viharantesu ``buddharatanaá¹ƒ loke up
saá¹…gharatanaá¹ƒ, dÄ• nÄ• ni detha, puÃ±Ã±Ä• ni karotha, ajja aá¹-á¹-hamÄ«, ajja cÄ• tu
uposathaá¹ƒ karotha, dhammaá¹ƒ \Be II 433/ suá¹‡Ä• thÄ• â€™â€™ ti dhammaghosakassa
sutvÄ• mahÄ• janaá¹ƒ purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ dhammassava
senakuá¹-umbiko ``kahaá¹ƒ gacchathÄ• â€™â€™ ti pucchitvÄ• ``satthu santikaá¹ƒ dhamm
``ahampi gamissÄ• mÄ«â€™â€™ ti tehi saddhiá¹ƒyeva gantvÄ• parisapariyante nisÄ«di.

satthÄ• tassa ajjhÄ• sayaá¹ƒ viditvÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi. so satthu dhammaá¹
ussÄ• hajÄ• to satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ci. atha naá¹ƒ satthÄ• ``atthi pana te apaloke

Ã±Ä• takÄ• â€™â€™ ti pucchi. atthi, bhanteti. tena hi apaloketvÄ• ehÄ«ti. so kaniá¹-á¹-has
``yaá¹ƒ imasmiá¹ƒ kule sÄ• pateyyaá¹ƒ, taá¹ƒ sabbaá¹ƒ tava hotÅ«â€™â€™ ti Ä• ha. tumhe
satthu santike pabbajissÄ• mÄ«ti. sÄ• mi kiá¹ƒ vadetha, ahaá¹ƒ mÄ• tari matÄ• ya mÄ• tara
pitaraá¹ƒ viya tumhe alatthaá¹ƒ, idaá¹ƒ kulaá¹ƒ mahÄ• bhogaá¹ƒ, gehe á¹-hiteneva sakkÄ•
mÄ• evaá¹ƒ karitthÄ• ti. mayÄ• satthu santike dhammo suto, na sakkÄ• taá¹ƒ agÄ• ramaj
pabbajissÄ• mevÄ• haá¹ƒ, tvaá¹ƒ nivattÄ• hÄ«ti. evaá¹ƒ so kaniá¹-á¹-haá¹ƒ nivattÄ• petvÄ•
pabbajitvÄ• laddhÅ«pasampado na cirasseva arahattaá¹ƒ pÄ• puá¹‡i. kaniá¹-á¹-hopi ``bhÄ•
karissÄ• mÄ«â€™â€™ ti sattÄ• haá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá
vanditvÄ• Ä• ha --- ``bhante, tumhehi attano bhavanissaraá¹‡aá¹ƒ kataá¹ƒ, ahaá¹ƒ pana pa
baddho nikkhamitvÄ• pabbajituá¹ƒ na sakkomi, mayhaá¹ƒ gehe á¹-hitasseva anucchavikaá
puÃ±Ã±akammaá¹ƒ Ä• cikkhathÄ• â€™â€™ ti. atha naá¹ƒ thero ``sÄ• dhu sÄ• dhu, paá¹‡á
karohÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• nÄ• nÄ• dÄ• rÅ«ni
atthÄ• ya tacchÄ• petvÄ• ekaá¹ƒ suvaá¹‡á¹‡akhacitaá¹ƒ, ekaá¹ƒ rajatakhacitaá¹ƒ, ekaá¹ƒ r
sattaratanakhacitÄ• ni kÄ• retvÄ• tehi gandhakuá¹-iá¹ƒ kÄ• retvÄ• sattaratanakhacitÄ• hev
chÄ• dÄ• pesi. gandhakuá¹-iyÄ• karaá¹‡akÄ• leyeva pana taá¹ƒ attanÄ• samÄ• nanÄ• ma
bhÄ• gineyyo upasaá¹…kamitvÄ• ``ahampi karissÄ• mi, mayhampi pattiá¹ƒ detha mÄ• tulÄ
tÄ• ta, aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ karissÄ• mÄ«ti. so bahumpi yÄ• citvÄ• pattiá¹ƒ alab
purato kuÃ±jarasÄ• laá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti sattaratanamayaá¹ƒ kuÃ±jaras
imasmiá¹ƒ buddhuppÄ• de __meá¹‡á¸• akaseá¹-á¹-hi_ hutvÄ• nibbatti.

gandhakuá¹-iyaá¹ƒ \Be II 434/ pana sattaratanamayÄ• ni tÄ«á¹‡i mahÄ• vÄ• tapÄ• nÄ• ni a
heá¹-á¹-hÄ• sudhÄ• parikammakatÄ• tisso pokkharaá¹‡iyo kÄ• retvÄ• catujjÄ• tikagandho
aparÄ• jito, gahapati, paÃ±cavaá¹‡á¹‡Ä• ni kusumÄ• ni ropÄ• pesi tathÄ• gatassa anto nisi
samuá¹-á¹-hitÄ• hi reá¹‡uvaá¹-á¹-Ä«hi sarÄ«rassa okiraá¹‡atthaá¹ƒ. gandhakuá¹-ithÅ«pikÄ•
rattasuvaá¹‡á¹‡amayaá¹ƒ ahosi, pavÄ• á¸·amayÄ• sikharÄ• , heá¹-á¹-hÄ• maá¹‡imayÄ• c
naccanto viya moro sobhamÄ• nÄ• aá¹-á¹-hÄ• si. sattasu pana ratanesu koá¹-á¹-etabbayut
itaraá¹ƒ sakalameva \Ee IV 204/ gahetvÄ• jaá¹‡á¹‡umattena odhinÄ• gandhakuá¹-iá¹ƒ par
pÅ«resi.

evaá¹ƒ gandhakuá¹-iá¹ƒ niá¹-á¹-hÄ• petvÄ• aparÄ• jito, gahapati, bhÄ• tikattheraá¹ƒ upasa
``bhante, niá¹-á¹-hitÄ• gandhakuá¹-i, paribhogamassÄ• paccÄ• sÄ«sÄ• mi, paribhogena ki
hotÄ«â€™â€™ ti \Ne II 401/. so satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``bhante, iminÄ• kira vo
gandhakuá¹-i kÄ• ritÄ• , idÄ• ni pana paribhogaá¹ƒ paccÄ• sÄ«satÄ«â€™â€™ ti Ä• ha. satt
gandhakuá¹-iabhimukhaá¹ƒ gantvÄ• gandhakuá¹-iá¹ƒ parikkhipitvÄ• parikkhittaratanarÄ• s
dvÄ• rakoá¹-á¹-hake aá¹-á¹-hÄ• si. atha naá¹ƒ kuá¹-umbiko ``pavisatha, bhanteâ€™â€™ ti Ä
á¹-hatvÄ• tatiyavÄ• re tassa bhÄ• tikattheraá¹ƒ olokesi. so olokitÄ• kÄ• reneva Ã±atvÄ• ka
Ä• ha --- ``ehi, tÄ• ta, `mameva rakkhÄ• bhavissati, tumhe yathÄ• sukhaá¹ƒ vasathÄ• â€™
vadehÄ«â€™â€™ ti. so tassa vacanaá¹ƒ sutvÄ• satthÄ• raá¹ƒ paÃ±capatiá¹-á¹-hitena vand

manussÄ• rukkhamÅ«le pavisitvÄ• anapekkhÄ• pakkamanti, yathÄ• vÄ• nadiá¹ƒ taritvÄ•
pariccajanti, evaá¹ƒ anapekkhÄ• hutvÄ• tumhe vasathÄ• â€™â€™ ti Ä• ha. kimatthaá¹ƒ pa
evaá¹ƒ kirassa ahosi --- ``buddhÄ• naá¹ƒ santikaá¹ƒ purebhattampi pacchÄ• bhattampi bah
ratanÄ• ni Ä• dÄ• ya pakkamantesu na sakkÄ• amhehi vÄ• retuá¹ƒ, pariveá¹‡amhi ettake r
upaá¹-á¹-hÄ• ke harantepi na vÄ• retÄ«ti kuá¹-umbiko mayi Ä• ghÄ• taá¹ƒ katvÄ• apÄ• yÅ«
iminÄ• kÄ• raá¹‡ena aá¹-á¹-hÄ• si. tena pana \Ee IV 205/, ``bhante, mameva rakkhÄ• bhav
vasathÄ• â€™â€™ ti vutte pÄ• visi.

kuá¹-umbiko \Be II 435/ samantÄ• rakkhaá¹ƒ á¹-hapetvÄ• manusse Ä• ha --- ``tÄ• tÄ• , uc
pacchipasibbakehi vÄ• Ä• dÄ• ya gacchante vÄ• reyyÄ• tha, hatthena gahetvÄ• gacchant
ti. antonagarepi Ä• rocÄ• pesi ``mayÄ• gandhakuá¹-ipariveá¹‡e satta ratanÄ• ni okiá¹‡á¹‡Ä
dhammaá¹ƒ sutvÄ• gacchantÄ• duggatamanussÄ• ubho hatthe pÅ«retvÄ• gaá¹‡hantu, s
gaá¹‡hantÅ«â€™â€™ ti. evaá¹ƒ kirassa ahosi ``saddhÄ• tÄ• va dhammaá¹ƒ sotukÄ• mÄ•
pana dhanalobhena gantvÄ• dhammaá¹ƒ sutvÄ• dukkhato muccissantÄ«â€™â€™ ti. tasm
Ä• rocÄ• pesi. mahÄ• jano tena vuttaniyÄ• meneva ratanÄ• ni gaá¹‡hi. sakiá¹ƒ okiá¹‡á¹‡ara
yÄ• vatatiyaá¹ƒ jaá¹‡á¹‡umattena odhinÄ• okirÄ• pesiyeva. satthu pana pÄ• damÅ«le tipus
maá¹‡iratanaá¹ƒ á¹-hapesi. evaá¹ƒ kirassa ahosi --- ``satthu sarÄ«rato suvaá¹‡á¹‡avaá¹‡á¹‡
saddhiá¹ƒ maá¹‡ipabhaá¹ƒ olokentÄ• naá¹ƒ titti nÄ• ma na bhavissatÄ«â€™â€™ ti. tasmÄ•
atittova olokesi.

athekadivasaá¹ƒ eko micchÄ• diá¹-á¹-hikabrÄ• hmaá¹‡o ``satthu kira pÄ• damÅ«le mahagg
nikkhittaá¹ƒ, harissÄ• mi naâ€™â€™ nti vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vandituá¹ƒ Ä• g
antarena pÄ• visi. kuá¹-umbiko tassa pavisanÄ• kÄ• reneva \Ee IV 206/ ``maá¹‡iá¹ƒ gaá¹‡h
sallakkhetvÄ• ``aho vata na gaá¹‡heyyÄ• â€™â€™ ti cintesi. sopi satthÄ• raá¹ƒ vandanto v
upanÄ• metvÄ• maá¹‡iá¹ƒ gahetvÄ• \Ne II 402/ ovaá¹-á¹-ikÄ• ya katvÄ• pakkÄ• mi. kuá¹-u
pasÄ• detuá¹ƒ nÄ• sakkhi. so dhammakathÄ• vasÄ• ne satthÄ• raá¹ƒ upasaá¹…kamitvÄ• A
tikkhattuá¹ƒ gandhakuá¹-iá¹ƒ parikkhipitvÄ• jaá¹‡á¹‡umattena odhinÄ• satta ratanÄ• ni oki
gaá¹‡hantesu Ä• ghÄ• to nÄ• ma nÄ• hosi, cittaá¹ƒ bhiyyo bhiyyo pasÄ«diyeva. ajja pana `a
maá¹‡iá¹ƒ na gaá¹‡heyyÄ• â€™ ti cintetvÄ• tasmiá¹ƒ maá¹‡iá¹ƒ Ä• dÄ• ya gate cittaá¹ƒ pa
nti. satthÄ• tassa vacanaá¹ƒ sutvÄ• ``nanu, upÄ• saka, attano santakaá¹ƒ parehi anÄ• har
sakkosÄ«â€™â€™ ti nayaá¹ƒ adÄ• si. so satthÄ• rÄ• dinnanaye á¹-hatvÄ• satthÄ• raá¹ƒ v
katvÄ• mama santakaá¹ƒ dasikasuttamattampi maá¹ƒ abhibhavitvÄ• anekasatÄ• pi rÄ• jÄ•
gaá¹‡hituá¹ƒ samatthÄ• nÄ• ma mÄ• hontu, agginÄ• pi mama santakaá¹ƒ mÄ• á¸• ayhatu
ti patthanaá¹ƒ akÄ• si \Be II 436/. satthÄ• pissa ``evaá¹ƒ hotÅ«â€™â€™ ti anumodanaá¹ƒ a
gandhakuá¹-imahaá¹ƒ karonto aá¹-á¹-hasaá¹-á¹-hiyÄ• bhikkhusatasahassÄ• naá¹ƒ antovihÄ
mahÄ• dÄ• naá¹ƒ datvÄ• dÄ• napariyosÄ• ne sabbesaá¹ƒ ticÄ«varaá¹ƒ adÄ• si. saá¹…gha
sahassagghanakÄ• ahesuá¹ƒ.

so evaá¹ƒ yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni karitvÄ• tato cuto devaloke nibbattitvÄ• ettaka
devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ \Ee IV 207/ buddhuppÄ• de rÄ• jagahe ekasmiá
paá¹-isandhiá¹ƒ gahetvÄ• aá¸• á¸• hamÄ• sÄ• dhike nava mÄ• se mÄ• tukucchiyaá¹ƒ vasi.
sakalanagare sabbÄ• vudhÄ• ni pajjaliá¹ƒsu, sabbesaá¹ƒ kÄ• yarÅ«á¸·hÄ• ni Ä• bharaá¹‡Ä
obhÄ• saá¹ƒ muÃ±ciá¹ƒsu, nagaraá¹ƒ ekapajjotaá¹ƒ ahosi. seá¹-á¹-hipi pÄ• tova rÄ• jÅ«paá
atha naá¹ƒ rÄ• jÄ• pucchi --- ``ajja sabbÄ• vudhÄ• ni pajjaliá¹ƒsu, nagaraá¹ƒ ekapajjotaá¹ƒ
kho ettha kÄ• raá¹‡aâ€™â€™ nti? ``jÄ• nÄ• mi, devÄ• â€™â€™ ti. ``kiá¹ƒ, seá¹-á¹-hÄ«â€™
tumhÄ• kaá¹ƒ dÄ• so jÄ• to, tassa puÃ±Ã±atejenevaá¹ƒ ahosÄ«â€™â€™ ti. ``kiá¹ƒ nu kho
``natthetaá¹ƒ, deva, puÃ±Ã±avÄ• satto katÄ• bhinÄ«hÄ• roâ€™â€™ ti. ``tena hi naá¹ƒ sam
idamassa khÄ«ramÅ«laá¹ƒ hotÅ«â€™â€™ ti devasikaá¹ƒ sahassaá¹ƒ paá¹-á¹-hapesi. athas
sakalanagarassa ekapajjotabhÅ«tattÄ• __jotiko_tveva nÄ• maá¹ƒ kariá¹ƒsu.

athassa vayappattakÄ• le gehakaraá¹‡atthÄ• ya bhÅ«mitale sodhiyamÄ• ne sakkassa bha
dassesi. sakko ``kiá¹ƒ nu kho idaâ€™â€™ nti upadhÄ• rayamÄ• no ``jotikassa gehaá¹-á¹-h
ti Ã±atvÄ• ``nÄ• yaá¹ƒ etehi katagehe vasissati, mayÄ• pettha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â
tattha gantvÄ• ``kiá¹ƒ karothÄ• â€™â€™ ti Ä• ha. ``jotikassa gehaá¹-á¹-hÄ• naá¹ƒ gaá¹‡hÄ
nÄ• yaá¹ƒ tumhehi katagehe vasissatÄ«â€™â€™ ti vatvÄ• soá¸·asakarÄ«samattaá¹ƒ \Ee I
olokesi, so tÄ• vadeva kasiá¹‡amaá¹‡á¸• alaá¹ƒ \Ne II 403/ viya samo ahosi. puna ``imasmi
bhinditvÄ• sattaratanamayo sattabhÅ«mikapÄ• sÄ• do uá¹-á¹-hahatÅ«â€™â€™ ti cintetvÄ
tathÄ• rÅ«po pÄ• sÄ• do uá¹-á¹-hahi. puna ``imaá¹ƒ parikkhipitvÄ• sattaratanamayÄ• satta
uá¹-á¹-hahantÅ«â€™â€™ ti cintetvÄ• olokesi, tathÄ• rÅ«pÄ• pÄ• kÄ• rÄ• uá¹-á¹-hahiá¹ƒs
kapparukkhÄ• uá¹-á¹-hahantÅ«â€™â€™ ti cintetvÄ• \Be II 437/ olokesi, tathÄ• rÅ«pÄ• ka
uá¹-á¹-hahiá¹ƒsu. ``pÄ• sÄ• dassa catÅ«su kaá¹‡á¹‡esu catasso nidhikumbhiyo uá¹-á¹-haha
olokesi, sabbaá¹ƒ tatheva ahosi. nidhikumbhÄ«su pana ekÄ• yojanikÄ• ahosi, ekÄ• tigÄ•
aá¸• á¸• hayojanikÄ• , ekÄ• gÄ• vutappamÄ• á¹‡Ä• . bodhisattassa nibbattanidhikumbhÄ«
ekamukhappamÄ• á¹‡aá¹ƒ ahosi, heá¹-á¹-hÄ• pathavÄ«pariyantÄ• va ahesuá¹ƒ. jotikassa
mukhaparimÄ• á¹‡aá¹ƒ na kathitaá¹ƒ, sabbÄ• mukhachinnatÄ• laphalaá¹ƒ viya paripuá¹‡á¹
pÄ• sÄ• dassa catÅ«su kaá¹‡á¹‡esu taruá¹‡atÄ• lakkhandhappamÄ• á¹‡Ä• catasso suvaá
nibbattiá¹ƒsu. tÄ• saá¹ƒ maá¹‡imayÄ• ni pattÄ• ni, sovaá¹‡á¹‡amayÄ• ni khandhÄ• ni ahes
dassanatthaá¹ƒ kiretÄ• ni, nibbattiá¹ƒsu.

sattasu dvÄ• rakoá¹-á¹-hakesu satta yakkhÄ• Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu. paá¹-hame dvÄ
nÄ• ma yakkho attano parivÄ• rena yakkhasahassena saddhiá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hi, duti
attano parivÄ• rayakkhÄ• naá¹ƒ dvÄ«hi sahassehi saddhiá¹ƒ, tatiye vajiro nÄ• ma tÄ«hi sah
catutthe vajirabÄ• hu nÄ• ma catÅ«hi sahassehi saddhiá¹ƒ, paÃ±came kasakando nÄ• ma
chaá¹-á¹-he kaá¹-attho nÄ• ma chahi sahassehi saddhiá¹ƒ, sattame disÄ• mukho nÄ• ma sa
Ä• rakkhaá¹ƒ gaá¹‡hi. evaá¹ƒ pÄ• sÄ• dassa anto ca bahi ca gÄ• á¸·harakkhÄ• ahosi. ``joti
sattaratanamayo sattabhÅ«mikapÄ• sÄ• do uá¹-á¹-hito, satta pÄ• kÄ• rÄ• sattadvÄ• rakoá

nidhikumbhiyo uá¹-á¹-hitÄ• â€™â€™ ti sutvÄ• bimbisÄ• ro rÄ• jÄ• seá¹-á¹-hicchattaá¹ƒ pa
jotikaseá¹-á¹-hi nÄ• ma ahosi.

tena pana saddhiá¹ƒ katapuÃ±Ã±akammÄ• itthÄ« uttarakurÅ«su nibbatti. atha naá¹ƒ deva
sirigabbhe nisÄ«dÄ• pesuá¹ƒ. sÄ• Ä• gacchamÄ• nÄ• ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·iá¹ƒ tayo
tesaá¹ƒ yÄ• vajÄ«vaá¹ƒ tÄ• yeva taá¹‡á¸• ulanÄ• á¸·iyÄ• bhattaá¹ƒ ahosi. sace kira te saka
taá¹‡á¸• ulÄ• naá¹ƒ pÅ«retukÄ• mÄ• honti, sÄ• taá¹‡á¸• ulanÄ• á¸·i nÄ• á¸·iyeva hutvÄ• t
bhattapacanakÄ• le taá¹‡á¸• ule ukkhaliyaá¹ƒ pakkhipitvÄ• tesaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ \E
pÄ• sÄ• á¹‡Ä• tÄ• vadeva pajjalitvÄ• bhatte pakkamatte nibbÄ• yanti. teneva saÃ±Ã±Ä• á
pakkabhÄ• vaá¹ƒ jÄ• nanti. sÅ«peyyÄ• dipacanakÄ• lepi eseva nayo. evaá¹ƒ tesaá¹ƒ jotipÄ
maá¹‡iÄ• lokena \Ne II 404/ ca vasanti, aggissa vÄ• dÄ«passa \Ee IV 210/ vÄ• obhÄ• saá
``jotikassa kira evarÅ«pÄ• sampattÄ«â€™â€™ ti sakalajambudÄ«pe pÄ• kaá¹-o ahosi. ma
dassanatthÄ• ya Ä• gacchati. jotikaseá¹-á¹-hi Ä• gatÄ• gatÄ• naá¹ƒ uttarakurutaá¹‡á¸• ulÄ•
pacÄ• petvÄ• dÄ• pesi. ``kapparukkhehi vatthÄ• ni gaá¹‡hantu, Ä• bharaá¹‡Ä• ni gaá¹‡har
``gÄ• vutikanidhikumbhiyÄ• mukhaá¹ƒ vivarÄ• petvÄ• yÄ• panamattaá¹ƒ dhanaá¹ƒ gaá¹‡h
sakalajambudÄ«pavÄ• sikesu dhanaá¹ƒ gahetvÄ• gacchantesu nidhikumbhiyÄ• aá¹…gulin
gandhakuá¹-ipariveá¹‡e vÄ• lukaá¹ƒ katvÄ• okiá¹‡á¹‡aratanÄ• naá¹ƒ kirassa eso nissando

evaá¹ƒ mahÄ• jane vatthÄ• bharaá¹‡Ä• ni ceva dhanaÃ±ca yadicchakaá¹ƒ Ä• dÄ• ya gacc
pÄ• sÄ• daá¹ƒ daá¹-á¹-hukÄ• mopi mahÄ• jane Ä• gacchante okÄ• saá¹ƒ nÄ• lattha. apara
gatattÄ• manussesu mandÄ«bhÅ«tesu rÄ• jÄ• jotikassa pitaraá¹ƒ Ä• ha --- ``tava puttassa
daá¹-á¹-hukÄ• mamhÄ• â€™â€™ ti. so ``sÄ• dhu, devÄ• â€™â€™ ti vatvÄ• gantvÄ• putta
te pÄ• sÄ• daá¹ƒ daá¹-á¹-hukÄ• moâ€™â€™ ti. ``sÄ• dhu, tÄ• ta, Ä• gacchatÅ«â€™â€™ ti
tattha agamÄ• si. paá¹-hamadvÄ• rakoá¹-á¹-hake sammajjitvÄ• kacavarachaá¸• á¸• ikÄ• d
adÄ• si, rÄ• jÄ• ``seá¹-á¹-hijÄ• yÄ• â€™â€™ ti saÃ±Ã±Ä• ya lajjamÄ• no tassÄ• bÄ• hÄ• y
evaá¹ƒ sesadvÄ• rakoá¹-á¹-hakesupi \Ee IV 211/ dÄ• siyo ``seá¹-á¹-hibhariyÄ• yoâ€™â€™
bÄ• hÄ• ya hatthaá¹ƒ na á¹-hapesi. jotiko Ä• gantvÄ• rÄ• jÄ• naá¹ƒ paccuggantvÄ• vandit
yÄ• tha, devÄ• â€™â€™ ti Ä• ha. raÃ±Ã±o maá¹‡ipathavÄ« sataporisapapÄ• to viya hutvÄ
mama gahaá¹‡atthÄ• ya opÄ• to khaá¹‡itoâ€™â€™ ti maÃ±Ã±amÄ• no pÄ• daá¹ƒ nikkhipit
``nÄ• yaá¹ƒ, deva, opÄ• to, mama pacchato Ä• gacchathÄ• â€™â€™ ti purato ahosi. rÄ• jÄ
akkamitvÄ• heá¹-á¹-himatalato \Be II 439/ paá¹-á¹-hÄ• ya pÄ• sÄ• daá¹ƒ olokento vicari. ta
ajÄ• tasattukumÄ• ropi pitu aá¹…guliá¹ƒ gahetvÄ• vicaranto cintesi --- ``aho andhabÄ• lo m
nÄ• ma sattaratanamaye pÄ• sÄ• de vasante esa rÄ• jÄ• hutvÄ• dÄ• rumaye gehe vasati,
imassa imasmiá¹ƒ pÄ• sÄ• de vasituá¹ƒ na dassÄ• mÄ«â€™â€™ ti.

raÃ±Ã±opi uparimatalÄ• ni abhiruhantasseva pÄ• tarÄ• savelÄ• jÄ• tÄ• . so seá¹-á¹-hiá¹ƒ
``mahÄ• seá¹-á¹-hi, idheva pÄ• tarÄ• saá¹ƒ bhuÃ±jissÄ• mÄ• â€™â€™ ti. jÄ• nÄ• mi, deva,
soá¸·asahi gandhodakaghaá¹-ehi nhatvÄ• ratanamaye seá¹-á¹-hissa nisÄ«danamaá¹‡á¸• a

nisÄ«danapallaá¹…ke nisÄ«di. athassa hatthadhovanÅ«dakaá¹ƒ datvÄ• satasahassaggha
kilinnapÄ• yÄ• saá¹ƒ vaá¸• á¸• hetvÄ• purato á¹-hapayiá¹ƒsu. rÄ• jÄ• ``bhojanaâ€™â€™ r
Ä• rabhi. seá¹-á¹-hi \Ne II 405/ ``nayidaá¹ƒ, deva, bhojanaá¹ƒ, kilinnapÄ• yÄ• so \Ee IV 212/
aÃ±Ã±issÄ• suvaá¹‡á¹‡apÄ• tiyÄ• bhojanaá¹ƒ vaá¸• á¸• hetvÄ• purimapÄ• tiyaá¹ƒ á¹-hap
uá¹-á¹-hitautunÄ• kira taá¹ƒ bhuÃ±jituá¹ƒ sukhaá¹ƒ hoti. rÄ• jÄ• madhurabhojanaá¹ƒ bhuÃ±
aÃ±Ã±Ä• si. atha naá¹ƒ seá¹-á¹-hi vanditvÄ• aÃ±jaliá¹ƒ paggayha ``alaá¹ƒ, deva, ettakame
jirÄ• petuá¹ƒ na sakkÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ rÄ• jÄ• Ä• ha --- ``kiá¹ƒ, gahapati, ga
attano bhattaâ€™â€™ nti? deva, natthetaá¹ƒ, tumhÄ• kaá¹ƒ sabbassÄ• pi hi balakÄ• yassa
supeyyaá¹ƒ. api ca kho ahaá¹ƒ ayasassa bhÄ• yÄ• mÄ«ti. kiá¹ƒ kÄ• raá¹‡Ä• ti? sace devas
bhaveyya, ``hiyyo raÃ±Ã±Ä• seá¹-á¹-hissa gehe bhattaá¹ƒ bhuttaá¹ƒ, seá¹-á¹-hinÄ• kiÃ±ci
bhavissatÄ«â€™â€™ ti vacanassa bhÄ• yÄ• mi, devÄ• ti. tena hi bhattaá¹ƒ hara, udakaá¹ƒ
bhattakiccÄ• vasÄ• ne sabbo rÄ• japarivÄ• ro tadeva bhattaá¹ƒ paribhuÃ±ji.

rÄ• jÄ• sukhakathÄ• ya nisinno seá¹-á¹-hiá¹ƒ Ä• mantetvÄ• , ``kiá¹ƒ imasmiá¹ƒ gehe seá¹-
natthÄ«â€™â€™ ti Ä• ha? ``Ä• ma atthi, devÄ• â€™â€™ ti. ``kahaá¹ƒ sÄ• â€™â€™ ti? ``si
Ä• gatabhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti. kiÃ±cÄ• pi hi pÄ• tova rÄ• jÄ• saparivÄ• ro
Ä• gatabhÄ• vaá¹ƒ na jÄ• nÄ• teva. tato seá¹-á¹-hi ``rÄ• jÄ• me bhariyaá¹ƒ daá¹-á¹-hukÄ• r
santikaá¹ƒ gantvÄ• ``rÄ• jÄ• Ä• gato, kiá¹ƒ tava rÄ• jÄ• naá¹ƒ daá¹-á¹-huá¹ƒ na vaá¹-á¹-at
\Ee IV 213/ nipannakÄ• va \Be II 440/ ``ko esa, sÄ• mi, rÄ• jÄ• nÄ• mÄ• â€™â€™ ti vatvÄ•
issaroâ€™â€™ ti vutte anattamanataá¹ƒ pavedentÄ« ``dukkaá¹-Ä• ni vata no puÃ±Ã±akam
atthi. assaddhÄ• ya nÄ• ma puÃ±Ã±akammÄ• ni katvÄ• mayaá¹ƒ sampattiá¹ƒ pÄ• puá¹‡itv
issariyaá¹-á¹-hÄ• ne nibbattamhÄ• . addhÄ• amhehi asaddahitvÄ• dÄ• naá¹ƒ dinnaá¹ƒ bha
phalaâ€™â€™ nti vatvÄ• ``kiá¹ƒ dÄ• ni karomi, sÄ• mÄ«â€™â€™ ti Ä• ha. tÄ• lavaá¹‡á¹-a
rÄ• jÄ• naá¹ƒ bÄ«jÄ• hÄ«ti. tassÄ• tÄ• lavaá¹‡á¹-aá¹ƒ Ä• dÄ• ya Ä• gantvÄ• rÄ• jÄ• naá¹ƒ
veá¹-hanassa gandhavÄ• to akkhÄ«ni pahari, athassÄ• akkhÄ«hi assudhÄ• rÄ• pavattiá¹ƒ
seá¹-á¹-hiá¹ƒ Ä• ha --- ``mahÄ• seá¹-á¹-hi, mÄ• tugÄ• mo nÄ• ma appabuddhiko, `rÄ• jÄ• r
gaá¹‡heyyÄ• â€™ ti bhayena rodati maÃ±Ã±e, assÄ• sehi naá¹ƒ `na me tava sampattiyÄ•
deva, rodatÄ«ti. atha kiá¹ƒ etanti? tumhÄ• kaá¹ƒ veá¹-hanagandhenassÄ• assÅ«ni pavattiá
dÄ«pobhÄ• saá¹ƒ vÄ• aggiobhÄ• saá¹ƒ vÄ• adisvÄ• maá¹‡iÄ• lokeneva bhuÃ±jati ca nisÄ
pana dÄ«pÄ• lokena nisinno bhavissatÄ«ti? Ä• ma, seá¹-á¹-hÄ«ti. tena hi, deva, ajja paá¹-á
nisÄ«dathÄ• ti mahantaá¹ƒ tipusamattaá¹ƒ anagghaá¹ƒ maá¹‡iratanaá¹ƒ adÄ• si. rÄ• jÄ• g
vata jotikassa sampattÄ«â€™â€™ ti vatvÄ• agamÄ• si. ayaá¹ƒ tÄ• va __jotikassa uppatti_.

idÄ• ni \Ne II 406/ \Ee IV 214/ jaá¹-ilassa uppatti veditabbÄ• --- bÄ• rÄ• á¹‡asiyaÃ±hi ekÄ•
abhirÅ«pÄ• ahosi, taá¹ƒ pannarasasoá¸·asavassuddesikakÄ• le rakkhaá¹‡atthÄ• ya ekaá¹ƒ
sattabhÅ«mikassa pÄ• sÄ• dassa uparimatale sirigabbhe vÄ• sayiá¹ƒsu. taá¹ƒ ekadivasaá¹
bahi olokayamÄ• naá¹ƒ Ä• kÄ• sena gacchanto eko vijjÄ• dharo disvÄ• uppannasineho vÄ
saddhiá¹ƒ santhavamakÄ• si. sÄ• tena saddhiá¹ƒ saá¹ƒvÄ• samanvÄ• ya na cirasseva gab

naá¹ƒ sÄ• dÄ• sÄ« disvÄ• , ``amma, kiá¹ƒ idaâ€™â€™ nti vatvÄ• ``hotu mÄ• kassaci Ä• d
bhayena tuá¹‡hÄ« ahosi. sÄ• pi dasamÄ• saccayena puttaá¹ƒ vijÄ• yitvÄ• navabhÄ• janaá
dÄ• rakaá¹ƒ nipajjÄ• petvÄ• taá¹ƒ bhÄ• janaá¹ƒ pidahitvÄ• upari pupphadÄ• mÄ• ni á¹-hap
ukkhipitvÄ• gaá¹…gÄ• ya \Be II 441/ vissajjehi, `kiá¹ƒ idaâ€™ nti ca puá¹-á¹-hÄ• `ayyÄ• ya
vadeyyÄ• sÄ«â€™â€™ ti dÄ• siá¹ƒ Ä• á¹‡Ä• pesi. sÄ• tathÄ• akÄ• si.

heá¹-á¹-hÄ• gaá¹…gÄ• yampi dve itthiyo nhÄ• yamÄ• nÄ• taá¹ƒ bhÄ• janaá¹ƒ udakenÄ• h
``mayhetaá¹ƒ bhÄ• janaâ€™â€™ nti Ä• ha. ekÄ• ``yaá¹ƒ etassa anto, taá¹ƒ mayhaâ€™â€
taá¹ƒ Ä• dÄ• ya thale á¹-hapetvÄ• vivaritvÄ• dÄ• rakaá¹ƒ disvÄ• ekÄ• ``mama bhÄ• jana
hotÄ«â€™â€™ ti Ä• ha. ekÄ• ``yaá¹ƒ bhÄ• janassa anto, taá¹ƒ mameva hotÅ«ti vuttatÄ• ya
Ä• ha. tÄ• \Ee IV 215/ vivadamÄ• nÄ• vinicchayaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tamatthaá¹ƒ Ä•
vinicchituá¹ƒ asakkontesu raÃ±Ã±o santikaá¹ƒ agamaá¹ƒsu. rÄ• jÄ• tÄ• saá¹ƒ vacanaá¹ƒ s
gaá¹‡ha, tvaá¹ƒ bhÄ• janaá¹ƒ gaá¹‡hÄ• â€™â€™ ti Ä• ha. yÄ• ya pana dÄ• rako laddho, sA
upaá¹-á¹-hÄ• yikÄ• ahosi. tasmÄ• sÄ• dÄ• rakaá¹ƒ ``imaá¹ƒ therassa santike pabbÄ• jess
tassa jÄ• tadivase gabbhamalassa dhovitvÄ• anapanÄ«tatÄ• ya kesÄ• jaá¹-itÄ• hutvÄ• a
__jaá¹-ilo_tveva nÄ• maá¹ƒ kariá¹ƒsu. tassa padasÄ• vicaraá¹‡akÄ• le thero taá¹ƒ gehaá¹ƒ
upÄ• sikÄ• theraá¹ƒ nisÄ«dÄ• petvÄ• Ä• hÄ• ramadÄ• si. thero dÄ• rakaá¹ƒ disvÄ• ``kiá¹
laddhoâ€™â€™ ti pucchi. ``Ä• ma, bhante, imÄ• haá¹ƒ dÄ• rakaá¹ƒ tumhÄ• kaá¹ƒ santike p
pabbÄ• jetha naâ€™â€™ nti adÄ• si. thero ``sÄ• dhÅ«â€™â€™ ti Ä• dÄ• ya taá¹ƒ gacchan
gihisampattiá¹ƒ anubhavituá¹ƒ puÃ±Ã±akammaâ€™â€™ nti olokento ``mahÄ• puÃ±Ã±o sat
anubhavissati, daharo esa tÄ• va, Ã±Ä• á¹‡ampissa paripÄ• kaá¹ƒ na gacchatÄ«â€™â€™ t
takkasilÄ• yaá¹ƒ ekassa upaá¹-á¹-hÄ• kassa gehaá¹ƒ agamÄ• si.

so theraá¹ƒ vanditvÄ• á¹-hito taá¹ƒ dÄ• rakaá¹ƒ disvÄ• ``dÄ• rako vo, bhante, laddhoâ€™
upÄ• saka, pabbajissati, daharo tÄ• va, taveva santike hotÅ«ti. so ``sÄ• dhu, bhanteâ€™â€
puttaá¹-á¹-hÄ• ne á¹-hapetvÄ• paá¹-ijaggi. tassa pana gehe dvÄ• dasa vassÄ• ni bhaá¹‡á¸•
so gÄ• mantaraá¹ƒ gacchanto sabbampi taá¹ƒ bhaá¹‡á¸• aá¹ƒ \Ee IV 216/ Ä• paá¹‡aá¹ƒ ha
nisÄ«dÄ• petvÄ• tassa tassa bhaá¹‡á¸• akassa mÅ«laá¹ƒ Ä• cikkhitvÄ• ``idaÃ±ca idaÃ±ca
dhanaá¹ƒ gahetvÄ• dadeyyÄ• sÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. taá¹ƒdivasaá¹ƒ nagarapa
maricajÄ«rakamattenÄ• pi atthike tasseva Ä• paá¹‡Ä• bhimukhe kariá¹ƒsu. so dvÄ• dasa va
bhaá¹‡á¸• akaá¹ƒ ekadivaseneva vikkiá¹‡i. kuá¹-umbiko Ä• gantvÄ• Ä• paá¹‡e kiÃ±ci adisv
bhaá¹‡á¸• akaá¹ƒ nÄ• sitaâ€™â€™ nti Ä• ha. na nÄ• semi, sabbaá¹ƒ tumhehi vuttanayenev
asukassa mÅ«laá¹ƒ, idaá¹ƒ asukassÄ• ti. kuá¹-umbiko pasÄ«ditvÄ• ``anaggho puriso, yatth
samatthoâ€™â€™ ti attano gehe vayappattaá¹ƒ dhÄ«taraá¹ƒ tassa datvÄ• ``gehamassa ka
Ä• á¹‡Ä• petvÄ• niá¹-á¹-hite gehe ``gacchatha, tumhe attano gehe vasathÄ• â€™â€™ ti Ä•

athassa gehapavisanakÄ• le ekena pÄ• dena ummÄ• re akkantamatte gehassa pacchimab
asÄ«tihattho suvaá¹‡á¹‡apabbato uá¹-á¹-hahi. rÄ• jÄ• ``jaá¹-ilakumÄ• rassa kira gehe bhÅ«

suvaá¹‡á¹‡apabbato uá¹-á¹-hitoâ€™â€™ ti sutvÄ• va tassa seá¹-á¹-hicchattaá¹ƒ pesesi. so
nÄ• ma ahosi. tassa tayo puttÄ• ahesuá¹ƒ. so tesaá¹ƒ vayappattakÄ• le pabbajjÄ• ya cittaá
amhehi samÄ• nabhogaá¹ƒ seá¹-á¹-hikulaá¹ƒ bhavissati, pabbajituá¹ƒ dassanti. no ce, na da
jambudÄ«pe amhehi samÄ• nabhogaá¹ƒ kulaâ€™â€™ nti vÄ«maá¹ƒsanatthÄ• ya suvaá¹‡á
suvaá¹‡á¹‡amayaá¹ƒ patodalaá¹-á¹-hiá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ pÄ• dukaÃ±ca kÄ• rÄ• petv
``gacchatha, imÄ• ni Ä• dÄ• ya kiÃ±cideva olokayamÄ• nÄ• viya jambudÄ«patale vicaritvÄ
samÄ• nabhogassa seá¹-á¹-hikulassa atthibhÄ• vaá¹ƒ vÄ• natthibhÄ• vaá¹ƒ vÄ• Ã±atvÄ•
pahiá¹‡i.

te cÄ• rikaá¹ƒ carantÄ• bhaddiyanagaraá¹ƒ pÄ• puá¹‡iá¹ƒsu. atha ne meá¹‡á¸• akaseá¹-á
kiá¹ƒ karontÄ• vicarathÄ• â€™â€™ ti pucchitvÄ• ``ekaá¹ƒ olokentÄ• vicarÄ• mÄ• â€™â€
gahetvÄ• kiÃ±cideva oloketuá¹ƒ vicaraá¹‡akiccaá¹ƒ natthi, raá¹-á¹-haá¹ƒ pariggaá¹‡hamÄ•
Ã±atvÄ• , ``tÄ• tÄ• , amhÄ• kaá¹ƒ pacchimagehaá¹ƒ pavisitvÄ• olokethÄ• â€™â€™ ti Ä• h
aá¹-á¹-hakarÄ«samatte á¹-hÄ• ne hatthiassausabhappamÄ• á¹‡e piá¹-á¹-hiyÄ• piá¹-á¹-hiá¹
bhinditvÄ• uá¹-á¹-hite heá¹-á¹-hÄ• vuttappakÄ• re suvaá¹‡á¹‡ameá¹‡á¸• ake disvÄ• tesaá
443/ vicaritvÄ• nikkhamiá¹ƒsu. atha ne seá¹-á¹-hi, ``tÄ• tÄ• , yaá¹ƒ olokentÄ• vicaratha, diá
ti pucchitvÄ• ``passÄ• ma, sÄ• mÄ«â€™â€™ ti vutte ``tena hi gacchathÄ• â€™â€™ ti uyyo
attano seá¹-á¹-hinÄ• ``kiá¹ƒ, tÄ• tÄ• , diá¹-á¹-haá¹ƒ vo amhÄ• kaá¹ƒ samÄ• nabhogaá¹ƒ se
vutte, ``sÄ• mi, tumhÄ• kaá¹ƒ kiá¹ƒ atthi, bhaddiyanagare meá¹‡á¸• akaseá¹-á¹-hino evarÅ«
vibhavoâ€™â€™ ti sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. taá¹ƒ sutvÄ• seá¹-á¹-hi attam
tÄ• va seá¹-á¹-hikulaá¹ƒ laddhaá¹ƒ, aparampi nu kho atthÄ«â€™â€™ ti satasahassagghanil
``gacchatha, tÄ• tÄ• , aÃ±Ã±ampi. seá¹-á¹-hikulaá¹ƒ vicinathÄ• â€™â€™ ti pahiá¹‡i.

te rÄ• jagahaá¹ƒ gantvÄ• jotikaseá¹-á¹-hissa gehato avidÅ«re dÄ• rurÄ• siá¹ƒ katvÄ• aggi
aá¹-á¹-haá¹ƒsu. ``kiá¹ƒ idaâ€™â€™ nti puá¹-á¹-hakÄ• le ca ``ekaá¹ƒ no mahagghakambalaa
kayiko natthi, gahetvÄ• vicarantÄ• pi corÄ• naá¹ƒ bhÄ• yÄ• ma, tena taá¹ƒ jhÄ• petvÄ• ga
vadiá¹ƒsu. atha ne jotikaseá¹-á¹-hi disvÄ• ``ime kiá¹ƒ karontÄ«â€™â€™ ti pucchitvÄ• tama
pakkosÄ• petvÄ• ``kiá¹ƒ agghanako kambaloâ€™â€™ ti pucchi. ``satasahassagghanakoâ€
dÄ• petvÄ• \Ee IV 218/ ``dvÄ• rakoá¹-á¹-hakaá¹ƒ sammajjitvÄ• kacavarachaá¸• á¸• ikÄ• ya
tesaá¹ƒyeva hatthe pahiá¹‡i. sÄ• kambalaá¹ƒ gahetvÄ• rodamÄ• nÄ• sÄ• mikassa santika
sÄ• mi, aparÄ• dhe sati pahituá¹ƒ na vaá¹-á¹-ati, kasmÄ• me evarÅ«paá¹ƒ thÅ«lakambala
kathÄ• haá¹ƒ imaá¹ƒ nivÄ• sessÄ• mi vÄ• pÄ• rupissÄ• mi vÄ• â€™â€™ ti. nÄ• haá¹ƒ tava
etaá¹ƒ pana paliveá¹-hetvÄ• tava sayanapÄ• damÅ«le á¹-hapetvÄ• nipajjanakÄ• le gandho
pÄ• dÄ• naá¹ƒ puÃ±chanatthÄ• ya te pahiá¹‡iá¹ƒ, kiá¹ƒ etampi kÄ• tuá¹ƒ na sakkosÄ«ti. sÄ
sakkhissÄ• mÄ«â€™â€™ ti gahetvÄ• agamÄ• si. te ca purisÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ•
santikaá¹ƒ gantvÄ• ``kiá¹ƒ, tÄ• tÄ• , diá¹-á¹-haá¹ƒ vo seá¹-á¹-hikulaâ€™â€™ nti vutte, ``sÄ•
tumhÄ• kaá¹ƒ atthi, rÄ• jagahanagare jotikaseá¹-á¹-hissa evarÅ«pÄ• nÄ• ma sampattÄ«â€
gehasampattiá¹ƒ Ä• rocetvÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. seá¹-á¹-hi tesaá¹ƒ vacanaá¹ƒ

tuá¹-á¹-hamÄ• naso ``idÄ• ni pabbajituá¹ƒ labhissÄ• mÄ«â€™â€™ ti raÃ±Ã±o santikaá¹ƒ ga
devÄ• â€™â€™ ti Ä• ha. sÄ• dhu, mahÄ• seá¹-á¹-hi, pabbajÄ• hÄ«ti \Be II 444/. so gehaá¹ƒ
pakkosÄ• petvÄ• suvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ vajirakuddÄ• laá¹ƒ jeá¹-á¹-haputtassa hatthe á
pacchimagehe suvaá¹‡á¹‡apabbatato suvaá¹‡á¹‡apiá¹‡á¸• aá¹ƒ uddharÄ• hÄ«â€™â€™ ti A
gantvÄ• suvaá¹‡á¹‡apabbataá¹ƒ pahari, piá¹-á¹-hipÄ• sÄ• á¹‡e pahaá¹-akÄ• lo viya ahosi.
kuddÄ• laá¹ƒ gahetvÄ• majjhimaputtassa hatthe datvÄ• pahiá¹‡i, tassapi suvaá¹‡á¹‡apabb
piá¹-á¹-hipÄ• sÄ• á¹‡e pahaá¹-akÄ• lo viya ahosi. atha \Ee IV 219/ naá¹ƒ kaniá¹-á¹-haputtas
pahiá¹‡i, tassa taá¹ƒ gahetvÄ• paharantassa koá¹-á¹-etvÄ• rÄ• sikatÄ• ya mattikÄ• ya pah
atha naá¹ƒ seá¹-á¹-hi ``ehi, tÄ• ta, alaá¹ƒ ettakenÄ• â€™â€™ ti vatvÄ• itare dve jeá¹-á¹-hab
pakkosÄ• petvÄ• ``ayaá¹ƒ suvaá¹‡á¹‡apabbato na tumhÄ• kaá¹ƒ nibbatto, mayhaÃ±ca kar
iminÄ• saddhiá¹ƒ ekato hutvÄ• paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. kasmÄ• pana so tesar
jaá¹-ilo jÄ• takÄ• le udake pÄ• titoti? attano katakammeneva.

kassapasammÄ• sambuddhassa \Ne II 409/ hi cetiye kariyamÄ• ne eko khÄ«á¹‡Ä• savo ce
oloketvÄ• , ``tÄ• tÄ• , kasmÄ• cetiyassa uttarena mukhaá¹ƒ na uá¹-á¹-hahatÄ«â€™â€™ ti
nappahotÄ«â€™â€™ ti Ä• haá¹ƒsu. ahaá¹ƒ antogÄ• maá¹ƒ pavisitvÄ• samÄ• dapessÄ• m
karothÄ• ti. so evaá¹ƒ vatvÄ• nagaraá¹ƒ pavisitvÄ• , ``ammÄ• , tÄ• tÄ• , tumhÄ• kaá¹ƒ ceti
suvaá¹‡á¹‡aá¹ƒ nappahoti, suvaá¹‡á¹‡aá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti mahÄ• janaá¹ƒ samÄ•
agamÄ• si. suvaá¹‡á¹‡akÄ• ropi taá¹…khaá¹‡eyeva bhariyÄ• ya saddhiá¹ƒ kalahaá¹ƒ karon
thero ``cetiye tumhehi gahitamukhassa suvaá¹‡á¹‡aá¹ƒ nappahoti, taá¹ƒ jÄ• nituá¹ƒ vaá¹-á¹
so bhariyÄ• ya kopena ``tava satthÄ• raá¹ƒ udake khipitvÄ• gacchÄ• â€™â€™ ti Ä• ha. ath
``atisÄ• hasikakammaá¹ƒ te kataá¹ƒ, mama kuddhena te ahameva akkositabbÄ• vÄ• paha
atÄ«tÄ• nÄ• gatapaccuppannesu buddhesu veramakÄ• sÄ«â€™â€™ ti Ä• ha. suvaá¹‡á¹‡a
saá¹ƒvegappatto hutvÄ• ``khamatha me, bhanteâ€™â€™ ti vatvÄ• therassa pÄ• damÅ«le
na kiÃ±ci vutto, satthÄ• raá¹ƒ khamÄ• pehÄ«ti. kinti katvÄ• khamÄ• pemi, bhanteti. suvaá¹
\Be II 445/ kumbhe katvÄ• antodhÄ• tunidhÄ• ne pakkhipitvÄ• allavattho allakeso hutvÄ•

so ``sÄ• dhu, bhanteâ€™â€™ ti vatvÄ• suvaá¹‡á¹‡apupphÄ• ni karonto tÄ«su puttesu jeá
pakkosÄ• petvÄ• ``ehi, tÄ• ta, ahaá¹ƒ satthÄ• raá¹ƒ veravacanena avacaá¹ƒ, tasmÄ• imÄ•
dhÄ• tunidhÄ• ne pakkhipitvÄ• khamÄ• pessÄ• mi, tvampi kho me sahÄ• yo hohÄ«â€™â€™
veravacanaá¹ƒ vadÄ• pito, tvaá¹ƒyeva karohÄ«â€™â€™ ti kÄ• tuá¹ƒ na icchi. majjhimaputta
tathevÄ• ha, sopi tatheva vatvÄ• kÄ• tuá¹ƒ na icchi. kaniá¹-á¹-haá¹ƒ pakkositvÄ• tathevÄ•
uppannakiccaá¹ƒ nÄ• ma puttassa bhÄ• roâ€™â€™ ti vatvÄ• pitusahÄ• yo hutvÄ• pupphÄ
vidatthippamÄ• á¹‡Ä• naá¹ƒ pupphÄ• naá¹ƒ tayo kumbhe niá¹-á¹-hÄ• petvÄ• dhÄ• tunidhÄ
allakeso satthÄ• raá¹ƒ khamÄ• pesi. iti so sattakkhattuá¹ƒ jÄ• takÄ• le udake pÄ• tanaá¹ƒ la
koá¹-iyaá¹ƒ á¹-hito attabhÄ• vo. idhÄ• pi tasseva nissandena udake pÄ• tito. ye panassa dv
puttÄ• suvaá¹‡á¹‡apupphÄ• naá¹ƒ karaá¹‡akÄ• le sahÄ• yÄ• bhavituá¹ƒ na icchiá¹ƒsu, tes
suvaá¹‡á¹‡apabbato na nibbatti, jaá¹-ilassa ceva kaniá¹-á¹-haputtassa ca ekato katabhÄ• ve

IV 221/ so putte anusÄ• sitvÄ• satthu santike pabbajitvÄ• katipÄ• heneva arahattaá¹ƒ pÄ•
samayena paÃ±cahi bhikkhusatehi saddhiá¹ƒ piá¹‡á¸• Ä• ya caranto tassa puttÄ• naá¹ƒ geh
buddhappamukhassa bhikkhusaá¹…ghassa aá¸• á¸• hamÄ• saá¹ƒ bhikkhÄ• dÄ• naá¹ƒ ada

bhikkhÅ« \Ne II 410/ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``ajjÄ• pi te, Ä
asÄ«tihatthe suvaá¹‡á¹‡apabbate ca puttesu ca taá¹‡hÄ• atthÄ«â€™â€™ ti. ``na me, Ä• vu
mÄ• no vÄ• atthÄ«â€™â€™ ti. te ``ayaá¹ƒ jaá¹-ilatthero abhÅ«taá¹ƒ vatvÄ• aÃ±Ã±aá¹ƒ by
vadiá¹ƒsu. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• ``na, bhikkhave, mama puttassa tesu taá¹‡hÄ•
atthÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<416> á¹• 21 ``yodha taá¹‡haá¹ƒ pahantvÄ• na, anÄ• gÄ• ro paribbaje.

taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tassattho \Be II 446/ --- yo idha loke chadvÄ• rikaá¹ƒ taá¹‡haá¹ƒ vÄ• mÄ• naá¹ƒ vÄ• jahitv
anatthiko anÄ• gÄ• ro hutvÄ• paribbajati, taá¹‡hÄ• ya ceva bhavassa ca parikkhÄ«á¹‡attÄ•
taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

jaá¹-ilattheravatthu tettiá¹ƒsatimaá¹ƒ.

34. jotikattheravatthu

__yodha taá¹‡ha_nti puna imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto jotikatt

ajÄ• tasattukumÄ• ro hi devadattena saddhiá¹ƒ ekato hutvÄ• pitaraá¹ƒ ghÄ• tetvÄ• rajje p
``jotikaseá¹-á¹-hissa mahÄ• pÄ• sÄ• daá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti \Ee IV 222/ yuddha
maá¹‡ipÄ• kÄ• re saparivÄ• rassa attano chÄ• yaá¹ƒ disvÄ• ``gahapatiko yuddhasajjo hutv
nikkhantoâ€™â€™ ti sallakkhetvÄ• upagantuá¹ƒ na visahi. seá¹-á¹-hipi taá¹ƒ divasaá¹ƒ upo
bhuttapÄ• tarÄ• so vihÄ• raá¹ƒ gantvÄ• satthu santike dhammaá¹ƒ suá¹‡anto nisinno hoti.
dvÄ• rakoá¹-á¹-hake Ä• rakkhaá¹ƒ gahetvÄ• á¹-hito pana yamakoá¸·i nÄ• ma yakkho taá¹ƒ
gacchasÄ«â€™â€™ ti saparivÄ• raá¹ƒ viddhaá¹ƒsetvÄ• disÄ• vidisÄ• su anubandhi. rÄ• jÄ

atha naá¹ƒ seá¹-á¹-hi disvÄ• va ``kiá¹ƒ, devÄ• â€™â€™ ti vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• aa
kiá¹ƒ tvaá¹ƒ \Ne II 411/ tava purise ``mayÄ• saddhiá¹ƒ yujjhathÄ• â€™â€™ ti Ä• á¹‡Ä• petv
suá¹‡anto viya nisinnoti. kiá¹ƒ pana devo mama gehaá¹ƒ gaá¹‡hituá¹ƒ gatoti? Ä• ma, gatom

mama gehaá¹ƒ gaá¹‡hituá¹ƒ rÄ• jasahassampi na sakkoti, devÄ• ti. so ``kiá¹ƒ pana tvaá¹ƒ r
ti kujjhi. nÄ• haá¹ƒ rÄ• jÄ• , mama santakaá¹ƒ pana dasikasuttampi mama anicchÄ• ya rÄ•
gahetuá¹ƒ na sakkÄ• ti. kiá¹ƒ panÄ• haá¹ƒ tava ruciyÄ• gaá¹‡hissÄ• mÄ«ti? tena hi, deva,
aá¹…gulÄ«su vÄ«sati muddikÄ• , imÄ• haá¹ƒ tumhÄ• kaá¹ƒ na demi. sace sakkotha, gaá¹‡
rÄ• jÄ• bhÅ«miyaá¹ƒ ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• ullaá¹…ghanto aá¹-á¹-hÄ• rasahatthaá¹ƒ á
á¹-hatvÄ• ullaá¹…ghanto asÄ«tihatthaá¹ƒ \Be II 447/ á¹-hÄ• naá¹ƒ abhiruhati. evaá¹ƒmahÄ•
ca parivattento ekaá¹ƒ muddikampi kaá¸• á¸• hituá¹ƒ nÄ• sakkhi. atha naá¹ƒ seá¹-á¹-hi ``sÄ•
devÄ• â€™â€™ ti vatvÄ• aá¹…guliyo ujukÄ• akÄ• si, vÄ«satipi muddikÄ• nikkhamiá¹ƒsu.
``evaá¹ƒ, deva, mama santakaá¹ƒ mama anicchÄ• ya na sakkÄ• gaá¹‡hituâ€™â€™ nti vat
uppannasaá¹ƒvego ``pabbajituá¹ƒ me anujÄ• na, devÄ• â€™â€™ ti Ä• ha. so ``imasmiá¹ƒ p
pÄ• sÄ• daá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• ekavacaneneva ``tvaá¹ƒ pabbajÄ• h
santike pabbajitvÄ• na cirasseva arahattaá¹ƒ patvÄ• jotikatthero nÄ• ma ahosi. tassa arah
pattakkhaá¹‡eyeva sabbÄ• pi sÄ• sampatti antaradhÄ• yi, tampissa satulakÄ• yiá¹ƒ nÄ• ma
uttarakurumeva nayiá¹ƒsu.

athekadivasaá¹ƒ bhikkhÅ« taá¹ƒ Ä• mantetvÄ• , ``Ä• vuso jotika, tasmiá¹ƒ pana te pÄ• sÄ•
taá¹‡hÄ• atthÄ«â€™â€™ ti pucchitvÄ• ``natthÄ• vusoâ€™â€™ ti vutte satthu Ä• rocesuá¹
abhÅ«taá¹ƒ vatvÄ• aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ ti. satthÄ• ``nattheva, bhikkhave, m
taá¹‡hÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

416__._ á¹• 21 ``yodha \Ee IV 224/ taá¹‡haá¹ƒ pahantvÄ• na, anÄ• gÄ• ro paribbaje.

taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

imissÄ• gÄ• thÄ• yattho heá¹-á¹-hÄ• jaá¹-ilattheravatthumhi vuttanayeneva veditabbo.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

jotikattheravatthu catutiá¹ƒsatimaá¹ƒ.

35. naá¹-aputtakattheravatthu

__hitvÄ• _ti \Ne II 412/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto ekaá¹ƒ na
kathesi.

so kira ekaá¹ƒ naá¹-akÄ«á¸·aá¹ƒ kÄ«á¸·ayamÄ• no vicaranto satthu dhammakathaá¹ƒ sutv
pÄ• puá¹‡i. tasmiá¹ƒ buddhappamukhena bhikkhusaá¹…ghena saddhiá¹ƒ \Be II 448/ piá¹‡á
ekaá¹ƒ naá¹-aputtaá¹ƒ kÄ«á¸·antaá¹ƒ disvÄ• , ``Ä• vuso, esa tayÄ• kÄ«á¸·itakÄ«á¸·itaá¹ƒ k

te ettha sinehoâ€™â€™ ti pucchitvÄ• ``natthÄ«â€™â€™ ti vutte ``ayaá¹ƒ, bhante, abhÅ«ta
byÄ• karotÄ«â€™â€™ ti Ä• haá¹ƒsu. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• , ``bhikkhave, mama
atikkantoâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<417> á¹• 21 ``hitvÄ• mÄ• nusakaá¹ƒ yogaá¹ƒ, dibbaá¹ƒ yogaá¹ƒ upaccagÄ• .

sabbayogavisaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Ee IV 225/ __mÄ• nusakaá¹ƒ yoga_nti mÄ• nusakaá¹ƒ Ä• yuÃ±ceva paÃ±ca kÄ• ma
nayo. __upaccagÄ• _ti yo mÄ• nusakaá¹ƒ yogaá¹ƒ hitvÄ• dibbaá¹ƒ yogaá¹ƒ atikkanto, taá¹
visaá¹ƒyuttaá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

naá¹-aputtakattheravatthu paÃ±catiá¹ƒsatimaá¹ƒ.

36. naá¹-aputtakattheravatthu

__hitvÄ• ratiÃ±cÄ• _ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uvane viharanto ekaá¹ƒ na
Ä• rabbha kathesi. vatthu purimasadisameva. idha pana satthÄ• , ``bhikkhave, mama putto
pahÄ• ya á¹-hitoâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<418> á¹• 21 ``hitvÄ• ratiÃ±ca aratiÃ±ca, sÄ«tibhÅ«taá¹ƒ nirÅ«padhiá¹ƒ.

sabbalokÄ• bhibhuá¹ƒ vÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha \Ne II 413/ __rati_nti paÃ±cakÄ• maguá¹‡aratiá¹ƒ. __arati_nti araÃ±Ã±avÄ• se ukkaá
__sÄ«tibhÅ«ta_nti nibbutaá¹ƒ. __nirÅ«padhi_nti nirupakkilesaá¹ƒ. __vÄ«ra_nti taá¹ƒ evarÅ«
khandhalokaá¹ƒ abhibhavitvÄ• á¹-hitaá¹ƒ vÄ«riyavantaá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ•

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

naá¹-aputtakattheravatthu chattiá¹ƒsatimaá¹ƒ.

37. vaá¹…gÄ«sattheravatthu

__cutiá¹ƒ_ \Be II 449/ \Ee IV 226/ __yo vedÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetava
vaá¹…gÄ«sattheraá¹ƒ Ä• rabbha kathesi.

rÄ• jagahe kireko brÄ• hmaá¹‡o vaá¹…gÄ«so nÄ• ma matamanussÄ• naá¹ƒ sÄ«saá¹ƒ Ä• l
nibbattassa sÄ«saá¹ƒ, idaá¹ƒ tiracchÄ• nayoniyaá¹ƒ, idaá¹ƒ pettivisaye, idaá¹ƒ manussaloke
nibbattassa sÄ«saâ€™â€™ nti jÄ• nÄ• ti. brÄ• hmaá¹‡Ä• ``sakkÄ• imaá¹ƒ nissÄ• ya lokaá
cintetvÄ• taá¹ƒ dve rattavatthÄ• ni paridahÄ• petvÄ• Ä• dÄ• ya janapadaá¹ƒ carantÄ• ma
vaá¹…gÄ«so nÄ• ma brÄ• hmaá¹‡o matamanussÄ• naá¹ƒ sÄ«saá¹ƒ Ä• koá¹-etvÄ• nibbatta
Ã±Ä• takÄ• naá¹ƒ nibbattaá¹-á¹-hÄ• naá¹ƒ pucchathÄ• â€™â€™ ti. manussÄ• yathÄ• bala
satampi datvÄ• Ã±Ä• takÄ• naá¹ƒ nibbattaá¹-á¹-hÄ• naá¹ƒ pucchanti. te anupubbena sÄ• v
avidÅ«re nivÄ• saá¹ƒ gaá¹‡hiá¹ƒsu. te bhuttapÄ• tarÄ• sÄ• mahÄ• janaá¹ƒ gandhamÄ• lÄ•
gacchantaá¹ƒ disvÄ• ``kahaá¹ƒ gacchathÄ• â€™â€™ ti pucchitvÄ• ``vihÄ• raá¹ƒ dhammas
``tattha gantvÄ• kiá¹ƒ karissatha, amhÄ• kaá¹ƒ vaá¹…gÄ«sabrÄ• hmaá¹‡ena sadiso nÄ• m
sÄ«saá¹ƒ Ä• koá¹-etvÄ• nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, Ã±Ä• takÄ• naá¹ƒ nibbattaá¹-á¹
ti Ä• haá¹ƒsu. te ``vaá¹…gÄ«so kiá¹ƒ jÄ• nÄ• ti \Ee IV 227/, amhÄ• kaá¹ƒ satthÄ• rÄ• sadis
vatvÄ• itarehipi ``vaá¹…gÄ«sasadiso natthÄ«â€™â€™ ti vutte kathaá¹ƒ vaá¸• á¸• hetvÄ• `
vaá¹…gÄ«sassa vÄ• amhÄ• kaá¹ƒ vÄ• satthu jÄ• nanabhÄ• vaá¹ƒ jÄ• nissÄ• mÄ• â€™â€
agamaá¹ƒsu. satthÄ• tesaá¹ƒ Ä• gamanabhÄ• vaá¹ƒ Ã±atvÄ• niraye tiracchÄ• nayoniyaá¹
catÅ«su á¹-hÄ• nesu nibbattÄ• naá¹ƒ cattÄ• ri sÄ«sÄ• ni, khÄ«á¹‡Ä• savasÄ«saÃ±cÄ• ti pa
paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• Ä• gatakÄ• le vaá¹…gÄ«saá¹ƒ pucchi --- ``tvaá¹ƒ kira sÄ«sa
matakÄ• naá¹ƒ nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• ma, jÄ• nÄ• mÄ«â€™
nti? so taá¹ƒ Ä• koá¹-etvÄ• ``niraye nibbattassÄ• â€™â€™ ti Ä• ha. athassa satthÄ• ``sÄ•
sÄ• dhukÄ• raá¹ƒ datvÄ• \Ne II 414/ itarÄ• nipi tÄ«á¹‡i sÄ«sÄ• ni pucchitvÄ• tena avirajjhit
tatheva tassa sÄ• dhukÄ• raá¹ƒ datvÄ• paÃ±camaá¹ƒ sÄ«saá¹ƒ dassetvÄ• ``idaá¹ƒ kassa
tampi Ä• koá¹-etvÄ• nibbattaá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti.

atha \Be II 450/ naá¹ƒ satthÄ• ``kiá¹ƒ, vaá¹…gÄ«sa, na jÄ• nÄ• sÄ«â€™â€™ ti vatvÄ• , ``Ä
ti vutte ``ahaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ vaá¹…gÄ«so yÄ• ci ``detha me
sakkÄ• apabbajitassa dÄ• tunti. so ``imasmiá¹ƒ mante gahite sakalajambudÄ«pe ahaá¹ƒ je
bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• te brÄ• hmaá¹‡e ``tumhe tattheva katipÄ• haá¹ƒ vasat
pabbajissÄ• mÄ«â€™â€™ ti uyyojetvÄ• satthu santike pabbajitvÄ• laddhÅ«pasampado va
athassa satthÄ• dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ datvÄ• ``mantassa parikamma
IV 228/ Ä• ha. so taá¹ƒ sajjhÄ• yanto antarantarÄ• brÄ• hmaá¹‡ehi ``gahito te mantoâ€™â
``Ä• gametha tÄ• va, gaá¹‡hÄ• mÄ«â€™â€™ ti vatvÄ• katipÄ• heneva arahattaá¹ƒ patvÄ•
``abhabbo dÄ• nÄ• haá¹ƒ, Ä• vuso, gantuâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• bhikkhÅ« ``ayaá
aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™â€™ ti satthu Ä• rocesuá¹ƒ. satthÄ• ``mÄ• , bhikkhave, evaá
bhikkhave, mama putto cutipaá¹-isandhikusalo jÄ• toâ€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• ab

<419> á¹• 21 ``cutiá¹ƒ yo vedi sattÄ• naá¹ƒ, upapattiÃ±ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<420> á¹• 21 ``yassa gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __yo vedÄ«_ti yo sattÄ• naá¹ƒ sabbÄ• kÄ• rena cutiÃ±ca paá¹-isandhiÃ±ca pÄ• kaá
tamahaá¹ƒ alaggatÄ• ya __asattaá¹ƒ, _ paá¹-ipattiyÄ• suá¹-á¹-hu gatattÄ• __sugataá¹ƒ, _
buddhatÄ• ya __buddhaá¹ƒ_ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho. __yassÄ• _ti yassete de
tamahaá¹ƒ Ä• savÄ• naá¹ƒ khÄ«á¹‡atÄ• ya __khÄ«á¹‡Ä• savaá¹ƒ, _ kilesehi Ä• rakattÄ• _
vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

vaá¹…gÄ«sattheravatthu sattatiá¹ƒsatimaá¹ƒ.

38. dhammadinnattherÄ«vatthu

__yassÄ• _ti \Ne II 415/ \Ee IV 229/ \Be II 451/ imaá¹ƒ dhammadesanaá¹ƒ satthÄ• veá¸·uv
dhammadinnaá¹ƒ nÄ• ma bhikkhuniá¹ƒ Ä• rabbha kathesi.

ekadivasaÃ±hi tassÄ• gihikÄ• le sÄ• miko visÄ• kho upÄ• sako satthu santike dhammaá¹ƒ
patvÄ• cintesi --- ``mayÄ• sabbaá¹ƒ sÄ• pateyyaá¹ƒ dhammadinnaá¹ƒ paá¹-icchÄ• petuá¹ƒ
tato pubbe Ä• gacchanto dhammadinnaá¹ƒ vÄ• tapÄ• nena olokentiá¹ƒ disvÄ• sitaá¹ƒ karo
vÄ• tapÄ• nena á¹-hitaá¹ƒ anolokentova agamÄ• si. sÄ• ``kiá¹ƒ nu kho idaâ€™â€™ nti cint
jÄ• nissÄ• mÄ«â€™â€™ ti bhojanavelÄ• ya bhattaá¹ƒ upanÄ• mesi. so aÃ±Ã±esu divasesu
ti vadati, taá¹ƒ divasaá¹ƒ pana tuá¹‡hÄ«bhÅ«tova bhuÃ±ji. sÄ• ``kenacideva kÄ• raá¹‡ena
bhavissatÄ«â€™â€™ ti cintesi. atha naá¹ƒ visÄ• kho sukhanisinnavelÄ• ya taá¹ƒ pakkositv
imasmiá¹ƒ gehe sabbaá¹ƒ sÄ• pateyyaá¹ƒ paá¹-icchÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• ``kuddh
paá¹-icchÄ• penti, kiá¹ƒ nu kho etaâ€™â€™ nti cintetvÄ• ``tumhe pana, sÄ• mÄ«â€™â€™
paá¹-á¹-hÄ• ya na kiÃ±ci vicÄ• remÄ«ti. tumhehi chaá¸• á¸• itaá¹ƒ kheá¸·aá¹ƒ ko paá¹-icchis
pabbajjaá¹ƒ anujÄ• nÄ• thÄ• ti. so ``sÄ• dhu, bhaddeâ€™â€™ ti sampaá¹-icchitvÄ• mahan
bhikkhunÄ«upassayaá¹ƒ netvÄ• pabbÄ• jesi. sÄ• laddhÅ«pasampadÄ• dhammadinnathe

sÄ• pavivekakÄ• matÄ• ya bhikkhunÄ«hi saddhiá¹ƒ janapadaá¹ƒ gantvÄ• tattha viharantÄ
paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• ``idÄ• ni maá¹ƒ nissÄ• ya Ã±Ä• tijanÄ• \Ee IV 230/
karissantÄ«â€™â€™ ti punadeva rÄ• jagahaá¹ƒ paccÄ• gaÃ±chi. upÄ• sako tassÄ• Ä• gat
kÄ• raá¹‡ena Ä• gatÄ• â€™â€™ ti bhikkhunÄ«upassayaá¹ƒ gantvÄ• theriá¹ƒ vanditvÄ• ek

``ukkaá¹‡á¹-hitÄ• nu khosi, ayyeti vattuá¹ƒ appatirÅ«paá¹ƒ, paÃ±hamekaá¹ƒ naá¹ƒ pucchis
cintetvÄ• sotÄ• pattimagge paÃ±haá¹ƒ pucchi, sÄ• taá¹ƒ vissajjesi. upÄ• sako teneva upÄ
paÃ±haá¹ƒ pucchitvÄ• atikkamma paÃ±hassa puá¹-á¹-hakÄ• le tÄ• ya ``accayÄ• si, Ä• vus
``Ä• kaá¹…khamÄ• no satthÄ• raá¹ƒ upasaá¹…kamitvÄ• imaá¹ƒ paÃ±haá¹ƒ puccheyyÄ• sA
vanditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• satthu santikaá¹ƒ \Be II 452/ gantvÄ• taá¹ƒ kathÄ• sallÄ•
Ä• rocesi. satthÄ• ``sukathitaá¹ƒ mama dhÄ«tÄ• ya dhammadinnÄ• ya, ahampetaá¹ƒ paÃ±
vissajjeyyaâ€™â€™ nti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

<421> á¹• 21 ``yassa \Ne II 416/ pure ca pacchÄ• ca, majjhe ca natthi kiÃ±canaá¹ƒ.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __pure_ti atÄ«tesu khandhesu. __pacchÄ• _ti anÄ• gatesu khandhesu. __majjhe_ti
__natthi kiÃ±cana_nti yassetesu á¹-hÄ• nesu taá¹‡hÄ• gÄ• hasaá¹…khÄ• taá¹ƒ \Ee IV 231/
tamahaá¹ƒ rÄ• gakiÃ±canÄ• dÄ«hi __akiÃ±canaá¹ƒ_ kassaci gahaá¹‡assa abhÄ• vena __a
vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

dhammadinnattherÄ«vatthu aá¹-á¹-hatiá¹ƒsatimaá¹ƒ.

39. aá¹…gulimÄ• lattheravatthu

__usabha_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto aá¹…gulimÄ• latthera
vatthu ``na ve kadariyÄ• devalokaá¹ƒ vajantÄ«â€™â€™ ti (Dhp 177) gÄ• thÄ• vaá¹‡á¹‡anÄ
tattha ---

bhikkhÅ« aá¹…gulimÄ• laá¹ƒ pucchiá¹ƒsu --- ``kiá¹ƒ nu kho, Ä• vuso aá¹…gulimÄ• la, duá¹
dhÄ• retvÄ• á¹-hitaá¹ƒ disvÄ• bhÄ• yÄ«â€™â€™ ti? ``na bhÄ• yiá¹ƒ, Ä• vusoâ€™â€™ ti. t
upasaá¹…kamitvÄ• Ä• haá¹ƒsu --- ``aá¹…gulimÄ• lo, bhante, aÃ±Ã±aá¹ƒ byÄ• karotÄ«â€™
bhikkhave, mama putto aá¹…gulimÄ• lo bhÄ• yati. khÄ«á¹‡Ä• savausabhÄ• naÃ±hi antare
puttasadisÄ• bhikkhÅ« na bhÄ• yantÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

<422> á¹• 21 ``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

anejaá¹ƒ nhÄ• takaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tassattho \Be II 453/ --- acchambhitaá¹-á¹-hena usabhasadisatÄ• ya __usabhaá¹ƒ_ uttamaá

vÄ«riyasampattiyÄ• __vÄ«raá¹ƒ_ \Ee IV 232/ mahantÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ
tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ vijitattÄ• __vijitÄ• vinaá¹ƒ_ nhÄ• takilesatÄ• ya __nhÄ• takaá¹ƒ
__buddhaá¹ƒ_ taá¹ƒ evarÅ«paá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

desanÄ• vasÄ• ne \Ne II 417/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

aá¹…gulimÄ• lattheravatthu ekÅ«nacattÄ• lÄ«saá¹ƒ.

40. devahitabrÄ• hmaá¹‡avatthu

__pubbenivÄ• sa_nti imaá¹ƒ dhammadesanaá¹ƒ satthÄ• jetavane viharanto devahitabrÄ•
Ä• rabbha kathesi.

ekasmiÃ±hi samaye bhagavÄ• vÄ• tarogena Ä• bÄ• dhiko hutvÄ• upavÄ• á¹‡attheraá¹ƒ
devahitabrÄ• hmaá¹‡assa santikaá¹ƒ pahiá¹‡i. so gantvÄ• satthu Ä• bÄ• dhikabhÄ• vaá¹ƒ
yÄ• ci, taá¹ƒ sutvÄ• brÄ• hmaá¹‡o tuá¹-á¹-hamÄ• naso hutvÄ• ``lÄ• bhÄ• vata me, yaá¹ƒ
sammÄ• sambuddho uá¹‡hodakassatthÄ• ya sÄ• vakaá¹ƒ pahiá¹‡Ä«â€™â€™ ti uá¹‡hodak
gÄ• hÄ• petvÄ• phÄ• á¹‡itassa ca puá¹-aá¹ƒ upavÄ• á¹‡attherassa pÄ• dÄ• si. thero taá¹ƒ
gantvÄ• satthÄ• raá¹ƒ uá¹‡hodakena nhÄ• petvÄ• uá¹‡hodakena phÄ• á¹‡itaá¹ƒ Ä• loá¸·e
taá¹…khaá¹‡eyeva so Ä• bÄ• dho paá¹-ipassambhi. brÄ• hmaá¹‡o cintesi \Ee IV 233/ --- ``k
dinno mahapphalo hoti, satthÄ• raá¹ƒ pucchissÄ• mÄ«â€™â€™ ti so satthu santikaá¹ƒ gant
imaá¹ƒ gÄ• thamÄ• ha ---

``kattha dajjÄ• deyyadhammaá¹ƒ, kattha dinnaá¹ƒ mahapphalaá¹ƒ.

kathaÃ±hi yajamÄ• nassa, kathaá¹ƒ ijjhati dakkhiá¹‡Ä• â€™â€™ ti || (SN a I 199).

athassa satthÄ• ``evarÅ«passa brÄ• hmaá¹‡assa dinnaá¹ƒ mahapphalaá¹ƒ hotÄ«â€™â€™
pakÄ• sento imaá¹ƒ gÄ• thamÄ• ha ---

<423> á¹• 21 ``pubbenivÄ• saá¹ƒ \Be II 454/ yo vedi, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni. (SN a I 199).

sabbavositavosÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

tassattho --- yo pubbenivÄ• saá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• jÄ• nÄ• ti, chabbÄ«satidevalokabh
catubbidhaá¹ƒ apÄ• yaÃ±ca dibbacakkhunÄ• passati, atho jÄ• tikkhayasaá¹…khÄ• taá¹ƒ a

abhiÃ±Ã±eyyaá¹ƒ \Ne II 418/ dhammaá¹ƒ abhijÄ• nitvÄ• pariÃ±Ã±eyyaá¹ƒ parijÄ• nitvÄ• p
sacchikÄ• tabbaá¹ƒ sacchikatvÄ• vosiko niá¹-á¹-hÄ• naá¹ƒ patto, vusitavosÄ• naá¹ƒ vÄ• p
Ä• savakkhayapaÃ±Ã±Ä• ya monabhÄ• vaá¹ƒ pattattÄ• muni, tamahaá¹ƒ sabbesaá¹ƒ kiles
arahattamaggaÃ±Ä• á¹‡aá¹ƒ brahmacariyavÄ• saá¹ƒ vutthabhÄ• vena sabbavositavosÄ• na

desanÄ• vasÄ• ne \Ee IV 234/ bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. brÄ• hmaá
saraá¹‡esu patiá¹-á¹-hÄ• ya upÄ• sakattaá¹ƒ pavedesÄ«ti.

devahitabrÄ• hmaá¹‡avatthu cattÄ• lÄ«saá¹ƒ.

brÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chabbÄ«satimo vaggo.

nigamanakathÄ•

ettÄ• vatÄ• \Ne II 419/ \Be II 455/ sabbapaá¹-hame yamakavagge cuddasa vatthÅ«ni, appa
cittavagge nava, pupphavagge dvÄ• dasa, bÄ• lavagge pannarasa, paá¹‡á¸• itavagge ekÄ•
sahassavagge cuddasa, pÄ• pavagge dvÄ• dasa, daá¹‡á¸• avagge ekÄ• dasa, jarÄ• vagge
ekÄ• dasa, buddhavagge nava, sukhavagge aá¹-á¹-ha, piyavagge nava, kodhavagge aá¹-á¹
dhammaá¹-á¹-havagge dasa, maggavagge dvÄ• dasa, pakiá¹‡á¹‡akavagge nava, nirayavag
aá¹-á¹-ha, taá¹‡hÄ• vagge dvÄ• dasa, bhikkhuvagge dvÄ• dasa, brÄ• hmaá¹‡avagge cattÄ•
tÄ«á¹‡i vatthusatÄ• ni pakÄ• setvÄ• nÄ• tisaá¹…khepanÄ• tivitthÄ• ravasena uparacitÄ•
dvÄ• sattatibhÄ• á¹‡avÄ• rapamÄ• á¹‡Ä• __dhammapadassa atthavaá¹‡á¹‡anÄ• _ niá¹-á¹

pattaá¹ƒ \Ee IV 235/ dhammapadaá¹ƒ yena, dhammarÄ• jenanuttaraá¹ƒ.

gÄ• thÄ• dhammapade tena, bhÄ• sitÄ• yÄ• mahesinÄ• ||

satevÄ«sÄ• catussatÄ• , catusaccavibhÄ• vinÄ• .

satattayaÃ±hi vatthÅ«naá¹ƒ, paÃ±cÄ• dhikÄ• samuá¹-á¹-hitÄ• ||

vihÄ• re adhirÄ• jena, kÄ• ritamhi kataÃ±Ã±unÄ• .

pÄ• sÄ• de sirikÅ«á¹-assa, raÃ±Ã±o viharatÄ• mayÄ• ||

atthabyaÃ±janasampannaá¹ƒ, atthÄ• ya ca hitÄ• ya ca.

lokassa lokanÄ• thassa, saddhammaá¹-á¹-hitikamyatÄ• ||

tÄ• saá¹ƒ aá¹-á¹-hakathaá¹ƒ etaá¹ƒ, karontena sunimmalaá¹ƒ.

dvÄ• sattatipamÄ• á¹‡Ä• ya, bhÄ• á¹‡avÄ• rehi pÄ• á¸·iyÄ• ||

yaá¹ƒ \Ne II 420/ pattaá¹ƒ kusalaá¹ƒ tena, kusalÄ• sabbapÄ• á¹‡inaá¹ƒ.

sabbe ijjhantu saá¹…kappÄ• , labhantu madhuraá¹ƒ phalanti ||

paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ• sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabh mahÄ• veyyÄ• karaá¹‡ena karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• yuttamuttavÄ• dinÄ• vÄ• dÄ«varena \Ee IV 236/ mahÄ• kavinÄ• \Be II 456/ pabhinnapaá¹- chaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• dippabhedaguá¹‡apaá¹-imaá¹‡á¸• ite uttarimanussadh suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• r vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahi katÄ• yaá¹ƒ __dhammapadaá¹-á¹-hakathÄ• _ ---

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ saddhÄ• dibuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

iti tevÄ«sÄ• dhikacatusatagÄ• thÄ• paÃ±cÄ• dhikatisatavatthupaá¹-imaá¹‡á¸• itÄ•

chabbÄ«sativaggasamannÄ• gatÄ• dhammapadavaá¹‡á¹‡anÄ• samattÄ• .

dhammapada-aá¹-á¹-hakathÄ• sabbÄ• kÄ• rena niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

dhammapadapÄ• á¸·i

1. yamakavaggo

<1> á¹• 21 manopubbaá¹…gamÄ• \Be 13/ \Ne 13/ \Ee 1/ \Se 15/ dhammÄ• , manoseá¹-á¹-

manasÄ• ce paduá¹-á¹-hena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ dukkhamanveti, cakkaá¹ƒva vahato padaá¹ƒ ||

<2> á¹• 21 manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ« {anupÄ• yinÄ« (Katthaci) } ||

<3> á¹• 21 akkocchi \Ne 14/ maá¹ƒ avadhi maá¹ƒ, ajini {ajinÄ« (?) } maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

<4> á¹• 21 akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

<5> á¹• 21 na \Be 14/ \Ee 2/ hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantano ||

<6> á¹• 21 pare \Se 16/ ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

<7> á¹• 21 subhÄ• nupassiá¹ƒ viharantaá¹ƒ, indriyesu asaá¹ƒvutaá¹ƒ.

bhojanamhi cÄ• mattaÃ±Ã±uá¹ƒ, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ.

taá¹ƒ ve pasahati mÄ• ro, vÄ• to rukkhaá¹ƒva dubbalaá¹ƒ ||

<8> á¹• 21 asubhÄ• nupassiá¹ƒ viharantaá¹ƒ, indriyesu susaá¹ƒvutaá¹ƒ.

bhojanamhi ca mattaÃ±Ã±uá¹ƒ, saddhaá¹ƒ Ä• raddhavÄ«riyaá¹ƒ.

taá¹ƒ ve nappasahati mÄ• ro, vÄ• to selaá¹ƒva pabbataá¹ƒ ||

<9> á¹• 21 anikkasÄ• vo kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridahissati.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

<10> á¹• 21 yo ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahati ||

<11> á¹• 21 asÄ• re sÄ• ramatino, sÄ• re cÄ• sÄ• radassino.

te sÄ• raá¹ƒ nÄ• dhigacchanti, micchÄ• saá¹…kappagocarÄ• ||

<12> á¹• 21 sÄ• raÃ±ca \Ne 15/ sÄ• rato Ã±atvÄ• , asÄ• raÃ±ca asÄ• rato.

te sÄ• raá¹ƒ adhigacchanti, sammÄ• saá¹…kappagocarÄ• ||

<13> á¹• 21 yathÄ• agÄ• raá¹ƒ ducchannaá¹ƒ, vuá¹-á¹-hÄ« samativijjhati.

evaá¹ƒ abhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go samativijjhati ||

<14> á¹• 21 yathÄ• \Be 15/ \Ee 3/ agÄ• raá¹ƒ suchannaá¹ƒ, vuá¹-á¹-hÄ« na samativijjhati.

evaá¹ƒ subhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go na samativijjhati ||

<15> á¹• 21 idha \Se 17/ socati pecca socati, pÄ• pakÄ• rÄ« ubhayattha socati.

so socati so vihaÃ±Ã±ati, disvÄ• kammakiliá¹-á¹-hamattano ||

<16> á¹• 21 idha modati pecca modati, katapuÃ±Ã±o ubhayattha modati.

so modati so pamodati, disvÄ• kammavisuddhimattano ||

<17> á¹• 21 idha tappati pecca tappati, pÄ• pakÄ• rÄ« {pÄ• pakÄ• ri (?) } ubhayattha tappa

``pÄ• paá¹ƒ me kataâ€™â€™ nti tappati, bhiyyo {bhÄ«yo (Ce) } tappati duggatiá¹ƒ gato ||

<18> á¹• 21 idha nandati pecca nandati, katapuÃ±Ã±o ubhayattha nandati.

``puÃ±Ã±aá¹ƒ me kataâ€™â€™ nti nandati, bhiyyo nandati suggatiá¹ƒ gato ||

<19> á¹• 21 bahumpi ce saá¹ƒhita {sahitaá¹ƒ (Ce Se Ke Ee) } bhÄ• samÄ• no, na takkaro h

gopova \Be 16/ gÄ• vo gaá¹‡ayaá¹ƒ paresaá¹ƒ, na bhÄ• gavÄ• sÄ• maÃ±Ã±assa hoti ||

<20> á¹• 21 appampi ce saá¹ƒhita bhÄ• samÄ• no, dhammassa hoti {hotÄ« (Ce Ee) } anud

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, sammappajÄ• no suvimuttacitto.

anupÄ• diyÄ• no idha vÄ• huraá¹ƒ vÄ• , sa bhÄ• gavÄ• sÄ• maÃ±Ã±assa hoti ||

yamakavaggo paá¹-hamo niá¹-á¹-hito.

2. appamÄ• davaggo

<21> á¹• 21 appamÄ• do \Ne 16/ \Ee 4/ \Se 18/ amatapadaá¹ƒ {amataá¹ƒ padaá¹ƒ (Katthac
padaá¹ƒ.

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• ||

<22> á¹• 21 evaá¹ƒ {etaá¹ƒ (Ce Se Ke Ee) } visesato Ã±atvÄ• , appamÄ• damhi paá¹‡á¸• it

appamÄ• de pamodanti, ariyÄ• naá¹ƒ gocare ratÄ• ||

<23> á¹• 21 te jhÄ• yino sÄ• tatikÄ• , niccaá¹ƒ daá¸·haparakkamÄ• .

phusanti dhÄ«rÄ• nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

<24> á¹• 21 uá¹-á¹-hÄ• navato satÄ«mato {satimato (Ce Se Katthaci) }, sucikammassa nisa

saÃ±Ã±atassa dhammajÄ«vino, appamattassa {apamattassa (?) } yasobhivaá¸• á¸• hati ||

<25> á¹• 21 uá¹-á¹-hÄ• nenappamÄ• dena \Be 17/, saá¹ƒyamena damena ca.

dÄ«paá¹ƒ kayirÄ• tha medhÄ• vÄ«, yaá¹ƒ ogho nÄ• bhikÄ«rati ||

<26> á¹• 21 pamÄ• damanuyuÃ±janti, bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«, dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

<27> á¹• 21 mÄ• pamÄ• damanuyuÃ±jetha, mÄ• kÄ• maratisanthavaá¹ƒ {sandhavaá¹ƒ (k

appamatto hi jhÄ• yanto, pappoti vipulaá¹ƒ sukhaá¹ƒ ||

<28> á¹• 21 pamÄ• daá¹ƒ appamÄ• dena, yadÄ• nudati paá¹‡á¸• ito.

paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he {bhummaá¹-á¹-he (Ce Se) }, dhÄ«ro bÄ• le avekkhati ||

<29> á¹• 21 appamatto \Ne 17/ \Ee 5/ pamattesu, suttesu bahujÄ• garo.

abalassaá¹ƒva \Se 19/ sÄ«ghasso, hitvÄ• yÄ• ti sumedhaso ||

<30> á¹• 21 appamÄ• dena maghavÄ• , devÄ• naá¹ƒ seá¹-á¹-hataá¹ƒ gato.

appamÄ• daá¹ƒ pasaá¹ƒsanti, pamÄ• do garahito sadÄ• ||

<31> á¹• 21 appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• .

saá¹ƒyojanaá¹ƒ aá¹‡uá¹ƒ thÅ«laá¹ƒ, á¸• ahaá¹ƒ aggÄ«va gacchati ||

<32> á¹• 21 appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• .

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santike ||

appamÄ• davaggo dutiyo niá¹-á¹-hito.

3. cittavaggo

<33> á¹• 21 phandanaá¹ƒ \Be 18/ capalaá¹ƒ cittaá¹ƒ, dÅ«rakkhaá¹ƒ {durakkhaá¹ƒ (sabbatth

ujuá¹ƒ karoti medhÄ• vÄ«, usukÄ• rova tejanaá¹ƒ ||

<34> á¹• 21 vÄ• rijova thale khitto, okamokataubbhato.

pariphandatidaá¹ƒ cittaá¹ƒ, mÄ• radheyyaá¹ƒ pahÄ• tave ||

<35> á¹• 21 dunniggahassa lahuno, yatthakÄ• manipÄ• tino.

cittassa damatho sÄ• dhu, cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaá¹ƒ ||

<36> á¹• 21 sududdasaá¹ƒ \Ne 18/ \Ee 6/ sunipuá¹‡aá¹ƒ, yatthakÄ• manipÄ• tinaá¹ƒ.

cittaá¹ƒ rakkhetha medhÄ• vÄ«, cittaá¹ƒ guttaá¹ƒ sukhÄ• vahaá¹ƒ ||

<37> á¹• 21 dÅ«raá¹…gamaá¹ƒ ekacaraá¹ƒ {ekacÄ• raá¹ƒ (Katthaci) }, asarÄ«raá¹ƒ guhÄ•

ye \Se 20/ cittaá¹ƒ saá¹ƒyamessanti, mokkhanti mÄ• rabandhanÄ• ||

<38> á¹• 21 anavaá¹-á¹-hitacittassa, saddhammaá¹ƒ avijÄ• nato.

pariplavapasÄ• dassa, paÃ±Ã±Ä• na paripÅ«rati ||

<39> á¹• 21 anavassutacittassa, ananvÄ• hatacetaso.

puÃ±Ã±apÄ• papahÄ«nassa, natthi jÄ• garato bhayaá¹ƒ ||

<40> á¹• 21 kumbhÅ«pamaá¹ƒ kÄ• yamimaá¹ƒ viditvÄ• , nagarÅ«pamaá¹ƒ cittamidaá¹ƒ á¹-

yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhena, jitaÃ±ca rakkhe anivesano siyÄ• ||

<41> á¹• 21 aciraá¹ƒ \Be 19/ vatayaá¹ƒ kÄ• yo, pathaviá¹ƒ adhisessati.

chuddho apetaviÃ±Ã±Ä• á¹‡o, niratthaá¹ƒva kaliá¹…garaá¹ƒ ||

<42> á¹• 21 diso disaá¹ƒ yaá¹ƒ taá¹ƒ kayirÄ• , verÄ« vÄ• pana verinaá¹ƒ.

micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, pÄ• piyo {pÄ• piyaá¹ƒ (?) } naá¹ƒ tato kare ||

<43> á¹• 21 na taá¹ƒ mÄ• tÄ• pitÄ• kayirÄ• , aÃ±Ã±e vÄ• pi ca Ã±Ä• takÄ• .

sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kare ||

cittavaggo tatiyo niá¹-á¹-hito.

4. pupphavaggo

<44> á¹• 21 ko \Ne 19/ \Ee 7/ \Se 21/ imaá¹ƒ {komaá¹ƒ (Katthaci) } pathaviá¹ƒ vicessati {vij
}, yamalokaÃ±ca imaá¹ƒ sadevakaá¹ƒ.

ko dhammapadaá¹ƒ sudesitaá¹ƒ, kusalo pupphamiva pacessati {pupphamivappacessati (Ka

<45> á¹• 21 sekho pathaviá¹ƒ vicessati, yamalokaÃ±ca imaá¹ƒ sadevakaá¹ƒ.

sekho dhammapadaá¹ƒ sudesitaá¹ƒ, kusalo pupphamiva pacessati ||

<46> á¹• 21 pheá¹‡Å«pamaá¹ƒ \Be 20/ kÄ• yamimaá¹ƒ viditvÄ• , marÄ«cidhammaá¹ƒ abhi

chetvÄ• na mÄ• rassa papupphakÄ• ni {sapupphakÄ• ni (á¹-Ä«kÄ•) }, adassanaá¹ƒ maccu

<47> á¹• 21 pupphÄ• ni heva pacinantaá¹ƒ, byÄ• sattamanasaá¹ƒ {byÄ• sattamÄ• nasaá¹ƒ

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchati ||

<48> á¹• 21 pupphÄ• ni heva pacinantaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

atittaÃ±Ã±eva kÄ• mesu, antako kurute vasaá¹ƒ ||

<49> á¹• 21 yathÄ• pi bhamaro pupphaá¹ƒ, vaá¹‡á¹‡agandhamaheá¹-hayaá¹ƒ {vaá¹‡á¹‡ag
(Katthaci) }.

paleti rasamÄ• dÄ• ya, evaá¹ƒ gÄ• me munÄ« care ||

<50> á¹• 21 na paresaá¹ƒ vilomÄ• ni, na paresaá¹ƒ katÄ• kataá¹ƒ.

attanova avekkheyya, katÄ• ni akatÄ• ni ca ||

<51> á¹• 21 yathÄ• pi \Ee 8/ \Se 22/ ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ agandhakaá¹

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , aphalÄ• hoti akubbato ||

<52> á¹• 21 yathÄ• pi \Ne 20/ ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ sugandhakaá¹ƒ {sa
}.

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , saphalÄ• hoti kubbato {sakubbato (Ce Ee), pakubbato (Ce-

<53> á¹• 21 yathÄ• pi \Be 21/ puppharÄ• simhÄ• , kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«.

evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ ||

<54> á¹• 21 na pupphagandho paá¹-ivÄ• tameti, na candanaá¹ƒ tagaramallikÄ• {tagarama

sataÃ±ca gandho paá¹-ivÄ• tameti, sabbÄ• disÄ• sappuriso pavÄ• yati ||

<55> á¹• 21 candanaá¹ƒ tagaraá¹ƒ vÄ• pi, uppalaá¹ƒ atha vassikÄ«.

etesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sÄ«lagandho anuttaro ||

<56> á¹• 21 appamatto ayaá¹ƒ gandho, yvÄ• yaá¹ƒ tagaracandanaá¹ƒ {yÄ• yaá¹ƒ tagaraca

yo ca sÄ«lavataá¹ƒ gandho, vÄ• ti devesu uttamo ||

<57> á¹• 21 tesaá¹ƒ sampannasÄ«lÄ• naá¹ƒ, appamÄ• davihÄ• rinaá¹ƒ.

sammadaÃ±Ã±Ä• vimuttÄ• naá¹ƒ, mÄ• ro maggaá¹ƒ na vindati ||

<58> á¹• 21 yathÄ• saá¹…kÄ• raá¹-hÄ• nasmiá¹ƒ {saá¹…kÄ• radhÄ• nasmiá¹ƒ (Ce Se Ke

padumaá¹ƒ tattha jÄ• yetha, sucigandhaá¹ƒ manoramaá¹ƒ ||

<59> á¹• 21 evaá¹ƒ \Ee 9/ saá¹…kÄ• rabhÅ«tesu, andhabhÅ«te {andhÄ«bhÅ«te (Katthaci)

atirocati paÃ±Ã±Ä• ya, sammÄ• sambuddhasÄ• vako ||

pupphavaggo catuttho niá¹-á¹-hito.

5. bÄ• lavaggo

<60> á¹• 21 dÄ«ghÄ• \Be 22/ \Ne 21/ \Se 23/ jÄ• garato ratti, dÄ«ghaá¹ƒ santassa yojanaá

dÄ«gho bÄ• lÄ• naá¹ƒ saá¹ƒsÄ• ro, saddhammaá¹ƒ avijÄ• nataá¹ƒ ||

<61> á¹• 21 caraÃ±ce nÄ• dhigaccheyya, seyyaá¹ƒ sadisamattano.

ekacariyaá¹ƒ {ekacariyaá¹ƒ (Katthaci) } daá¸·haá¹ƒ kayirÄ• , natthi bÄ• le sahÄ• yatÄ• ||

<62> á¹• 21 puttÄ• matthi dhanammatthi {puttamatthi dhanamatthi (Katthaci) }, iti bÄ• lo vi

attÄ• hi {attÄ• pi (?) } attano natthi, kuto puttÄ• kuto dhanaá¹ƒ ||

<63> á¹• 21 yo bÄ• lo maÃ±Ã±ati bÄ• lyaá¹ƒ, paá¹‡á¸• ito vÄ• pi tena so.

bÄ• lo ca paá¹‡á¸• itamÄ• nÄ«, sa ve ``bÄ• loâ€™â€™ ti vuccati ||

<64> á¹• 21 yÄ• vajÄ«vampi ce bÄ• lo, paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

na so dhammaá¹ƒ vijÄ• nÄ• ti, dabbÄ« sÅ«parasaá¹ƒ yathÄ• ||

<65> á¹• 21 muhuttamapi \Ee 10/ ce viÃ±Ã±Å«, paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

khippaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• ti, jivhÄ• sÅ«parasaá¹ƒ yathÄ• ||

<66> á¹• 21 caranti bÄ• lÄ• dummedhÄ• , amitteneva attanÄ• .

karontÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, yaá¹ƒ hoti kaá¹-ukapphalaá¹ƒ ||

<67> á¹• 21 na \Be 23/ taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• anutappati.

yassa assumukho rodaá¹ƒ, vipÄ• kaá¹ƒ paá¹-isevati ||

<68> á¹• 21 taÃ±ca \Ne 22/ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• nÄ• nutappati.

yassa patÄ«to sumano, vipÄ• kaá¹ƒ paá¹-isevati ||

<69> á¹• 21 madhuvÄ• \Se 24/ {madhuá¹ƒ vÄ• (DN á¹-Ä«kÄ• 1) } maÃ±Ã±ati bÄ• lo, yÄ•

yadÄ• ca paccati pÄ• paá¹ƒ, bÄ• lo {atha bÄ• lo (Ce Se) atha (?) } dukkhaá¹ƒ nigacchati ||

<70> á¹• 21 mÄ• se mÄ• se kusaggena, bÄ• lo bhuÃ±jeyya bhojanaá¹ƒ.

na so saá¹…khÄ• tadhammÄ• naá¹ƒ {saá¹…khatadhammÄ• naá¹ƒ (Ce Ee Katthaci) }, kalaá

<71> á¹• 21 na hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, sajju khÄ«raá¹ƒva muccati.

á¸• ahantaá¹ƒ bÄ• lamanveti, bhasmacchannova {bhasmÄ• channova (Ce Ee Katthaci) } pÄ

<72> á¹• 21 yÄ• vadeva anatthÄ• ya, Ã±attaá¹ƒ {Ã±Ä• taá¹ƒ (?) } bÄ• lassa jÄ• yati.

hanti bÄ• lassa sukkaá¹ƒsaá¹ƒ, muddhamassa vipÄ• tayaá¹ƒ ||

<73> á¹• 21 asantaá¹ƒ \Ee 11/ bhÄ• vanamiccheyya {asantaá¹ƒ bhÄ• vamiccheyya (Se), as
(Katthaci) }, purekkhÄ• raÃ±ca bhikkhusu.

Ä• vÄ• sesu ca issariyaá¹ƒ, pÅ«jÄ• parakulesu ca ||

<74> á¹• 21 mameva \Be 24/ kata maÃ±Ã±antu, gihÄ«pabbajitÄ• ubho.

mamevÄ• tivasÄ• assu, kiccÄ• kiccesu kismici.

iti bÄ• lassa saá¹…kappo, icchÄ• mÄ• no ca vaá¸• á¸• hati ||

<75> á¹• 21 aÃ±Ã±Ä• hi lÄ• bhÅ«panisÄ• , aÃ±Ã±Ä• nibbÄ• nagÄ• minÄ«.

evametaá¹ƒ abhiÃ±Ã±Ä• ya, bhikkhu buddhassa sÄ• vako.

sakkÄ• raá¹ƒ nÄ• bhinandeyya, vivekamanubrÅ«haye ||

bÄ• lavaggo paÃ±camo niá¹-á¹-hito.

6. paá¹‡á¸• itavaggo

<76> á¹• 21 nidhÄ«naá¹ƒva \Ne 23/ \Se 25/ pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo ||

<77> á¹• 21 ovadeyyÄ• nusÄ• seyya, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hoti appiyo ||

<78> á¹• 21 na bhaje pÄ• pake mitte, na bhaje purisÄ• dhame.

bhajetha mitte kalyÄ• á¹‡e, bhajetha purisuttame ||

<79> á¹• 21 dhammapÄ«ti \Ee 12/ sukhaá¹ƒ seti, vippasannena cetasÄ• .

ariyappavedite dhamme, sadÄ• ramati paá¹‡á¸• ito ||

<80> á¹• 21 udakaÃ±hi \Be 25/ nayanti nettikÄ• , usukÄ• rÄ• namayanti {damayanti (Katth

dÄ• ruá¹ƒ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti paá¹‡á¸• itÄ• ||

<81> á¹• 21 selo yathÄ• ekaghano {ekagghano (Katthaci) }, vÄ• tena na samÄ«rati.

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, na samiÃ±janti paá¹‡á¸• itÄ• ||

<82> á¹• 21 yathÄ• pi rahado gambhÄ«ro, vippasanno anÄ• vilo.

evaá¹ƒ dhammÄ• ni sutvÄ• na, vippasÄ«danti paá¹‡á¸• itÄ• ||

<83> á¹• 21 sabbattha ve sappurisÄ• cajanti, na \Se 26/ kÄ• makÄ• mÄ• lapayanti santo.

sukhena phuá¹-á¹-hÄ• atha vÄ• dukhena, na uccÄ• vacaá¹ƒ {noccÄ• vacaá¹ƒ (Ce-a) } paá

<84> á¹• 21 na \Ne 24/ attahetu na parassa hetu, na puttamicche na dhanaá¹ƒ na raá¹-á¹-h

na iccheyya {nayicche (Ee), nicche (?) } adhammena samiddhimattano, sa sÄ«lavÄ• paÃ±

<85> á¹• 21 appakÄ• te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

<86> á¹• 21 ye \Ee 13/ ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

<87> á¹• 21 kaá¹‡haá¹ƒ \Be 26/ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• it

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

<88> á¹• 21 tatrÄ• bhiratimiccheyya, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya {pariyodÄ• peyya (?) } attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

<89> á¹• 21 yesaá¹ƒ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• ||

paá¹‡á¸• itavaggo chaá¹-á¹-ho niá¹-á¹-hito.

7. arahantavaggo

<90> á¹• 21 gataddhino \Se 27/ visokassa, vippamuttassa sabbadhi.

sabbaganthappahÄ«nassa, pariá¸·Ä• ho na vijjati ||

<91> á¹• 21 uyyuÃ±janti \Ne 25/ satÄ«manto, na nikete ramanti te.

haá¹ƒsÄ• va pallalaá¹ƒ hitvÄ• , okamokaá¹ƒ jahanti te ||

<92> á¹• 21 yesaá¹ƒ \Ee 14/ sannicayo natthi, ye pariÃ±Ã±Ä• tabhojanÄ• .

suÃ±Ã±ato animitto ca, vimokkho yesaá¹ƒ gocaro.

Ä• kÄ• se va sakuntÄ• naá¹ƒ {sakuá¹‡Ä• naá¹ƒ (Katthaci) }, gati tesaá¹ƒ durannayÄ• ||

<93> á¹• 21 yassÄ• savÄ• \Be 27/ parikkhÄ«á¹‡Ä• , Ä• hÄ• re ca anissito.

suÃ±Ã±ato animitto ca, vimokkho yassa gocaro.

Ä• kÄ• se va sakuntÄ• naá¹ƒ, padaá¹ƒ tassa durannayaá¹ƒ ||

<94> á¹• 21 yassindriyÄ• ni samathaá¹…gatÄ• ni {samathaá¹ƒ gatÄ• ni (Ce Ee) }, assÄ• y

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi tassa pihayanti tÄ• dino ||

<95> á¹• 21 pathavisamo no virujjhati, indakhilupamo {indakhÄ«lÅ«pamo (Ce Se Katthaci)

rahadova apetakaddamo, saá¹ƒsÄ• rÄ• na bhavanti tÄ• dino ||

<96> á¹• 21 santaá¹ƒ \Se 28/ tassa manaá¹ƒ hoti, santÄ• vÄ• cÄ• ca kamma ca.

sammadaÃ±Ã±Ä• vimuttassa, upasantassa tÄ• dino ||

<97> á¹• 21 assaddho akataÃ±Ã±Å« ca, sandhicchedo ca yo naro.

hatÄ• vakÄ• so vantÄ• so, sa ve uttamaporiso ||

<98> á¹• 21 gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ ||

<99> á¹• 21 ramaá¹‡Ä«yÄ• ni \Be 28/ \Ee 15/ araÃ±Ã±Ä• ni, yattha na ramatÄ« jano.

vÄ«tarÄ• gÄ• ramissanti, na te kÄ• magavesino ||

arahantavaggo sattamo niá¹-á¹-hito.

8. sahassavaggo

<100> á¹• 21 sahassamapi \Ne 26/ ce vÄ• cÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ atthapadaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammati ||

<101> á¹• 21 sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammati ||

<102> á¹• 21 yo ca gÄ• thÄ• sataá¹ƒ bhÄ• se, anatthapadasaá¹ƒhitÄ• {anatthapadasaÃ±h
visesanaá¹ƒ hetaá¹ƒ gÄ• thÄ• tipadassa}.

ekaá¹ƒ dhammapadaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammati ||

<103> á¹• 21 yo sahassaá¹ƒ sahassena, saá¹…gÄ• me mÄ• nuse jine.

ekaÃ±ca jeyyamattÄ• naá¹ƒ {attÄ• naá¹ƒ (Ce Ee) }, sa ve saá¹…gÄ• majuttamo ||

<104> á¹• 21 attÄ• \Se 29/ have jitaá¹ƒ seyyo, yÄ• cÄ• yaá¹ƒ itarÄ• pajÄ• .

attadantassa posassa, niccaá¹ƒ saÃ±Ã±atacÄ• rino ||

<105> á¹• 21 neva devo na gandhabbo, na mÄ• ro saha brahmunÄ• .

jitaá¹ƒ apajitaá¹ƒ kayirÄ• , tathÄ• rÅ«passa jantuno ||

<106> á¹• 21 mÄ• se \Be 29/ \Ee 16/ mÄ• se sahassena, yo yajetha sataá¹ƒ samaá¹ƒ.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• yeva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaá¹ƒ ||

<107> á¹• 21 yo ca vassasataá¹ƒ jantu, aggiá¹ƒ paricare vane.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• yeva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaá¹ƒ ||

<108> á¹• 21 yaá¹ƒ \Ne 27/ kiÃ±ci yiá¹-á¹-haá¹ƒ va hutaá¹ƒ va {yiá¹-á¹-haÃ±ca hutaÃ±ca (K
saá¹ƒvaccharaá¹ƒ yajetha puÃ±Ã±apekkho.

sabbampi taá¹ƒ na catubhÄ• gameti, abhivÄ• danÄ• ujjugatesu seyyo ||

<109> á¹• 21 abhivÄ• danasÄ«lissa, niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• yino {vaddhÄ• pacÄ• yi

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balaá¹ƒ ||

<110> á¹• 21 yo ca vassasataá¹ƒ jÄ«ve, dussÄ«lo asamÄ• hito.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, sÄ«lavantassa jhÄ• yino ||

<111> á¹• 21 yo ca vassasataá¹ƒ jÄ«ve, duppaÃ±Ã±o asamÄ• hito.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, paÃ±Ã±avantassa jhÄ• yino ||

<112> á¹• 21 yo \Se 30/ ca vassasataá¹ƒ jÄ«ve, kusÄ«to hÄ«navÄ«riyo.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, vÄ«riyamÄ• rabhato daá¸·haá¹ƒ ||

<113> á¹• 21 yo \Be 30/ ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaá¹ƒ ||

<114> á¹• 21 yo \Ee 17/ ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ amataá¹ƒ padaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato amataá¹ƒ padaá¹ƒ ||

<115> á¹• 21 yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ dhammamuttamaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato dhammamuttamaá¹ƒ ||

sahassavaggo aá¹-á¹-hamo niá¹-á¹-hito.

9. pÄ• pavaggo

<116> á¹• 21 abhittharetha \Ne 28/ kalyÄ• á¹‡e, pÄ• pÄ• cittaá¹ƒ nivÄ• raye.

dandhaÃ±hi karoto puÃ±Ã±aá¹ƒ, pÄ• pasmiá¹ƒ ramatÄ« mano ||

<117> á¹• 21 pÄ• paÃ±ce puriso kayirÄ• , na naá¹ƒ {na taá¹ƒ (Ce Ee) } kayirÄ• punappuna

na tamhi chandaá¹ƒ kayirÄ• tha, dukkho pÄ• passa uccayo ||

<118> á¹• 21 puÃ±Ã±aÃ±ce puriso kayirÄ• , kayirÄ• naá¹ƒ {kayirÄ• thetaá¹ƒ (Ce Se), kayi
punappunaá¹ƒ.

tamhi chandaá¹ƒ kayirÄ• tha, sukho puÃ±Ã±assa uccayo ||

<119> á¹• 21 pÄ• popi \Be 31/ passati bhadraá¹ƒ, yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca paccati pÄ• paá¹ƒ, atha pÄ• po pÄ• pÄ• ni {atha pÄ• pÄ• ni (?) } passati ||

<120> á¹• 21 bhadropi \Se 31/ \Ee 18/ passati pÄ• paá¹ƒ, yÄ• va bhadraá¹ƒ na paccati.

yadÄ• ca paccati bhadraá¹ƒ, atha bhadro bhadrÄ• ni {atha bhadrÄ• ni (?) } passati ||

<121> á¹• 21 mÄ• vamaÃ±Ã±etha {mÄ• ppamaÃ±Ã±etha (Ce Se Ee) } pÄ• passa, na man
mattaá¹ƒ (Se) } Ä• gamissati.

udabindunipÄ• tena, udakumbhopi pÅ«rati.

bÄ• lo pÅ«rati {pÅ«rati bÄ• lo (Ce Katthaci), Ä• pÅ«rati bÄ• lo (Se) } pÄ• passa, thokaá¹ƒ th
(Ce Ee) } Ä• cinaá¹ƒ ||

<122> á¹• 21 mÄ• vamaÃ±Ã±etha puÃ±Ã±assa, na mantaá¹ƒ Ä• gamissati.

udabindunipÄ• tena, udakumbhopi pÅ«rati.

dhÄ«ro pÅ«rati puÃ±Ã±assa, thokaá¹ƒ thokampi Ä• cinaá¹ƒ ||

<123> á¹• 21 vÄ• á¹‡ijova bhayaá¹ƒ maggaá¹ƒ, appasattho mahaddhano.

visaá¹ƒ jÄ«vitukÄ• mova, pÄ• pÄ• ni parivajjaye ||

<124> á¹• 21 pÄ• á¹‡imhi \Ne 29/ ce vaá¹‡o nÄ• ssa, hareyya pÄ• á¹‡inÄ• visaá¹ƒ.

nÄ• bbaá¹‡aá¹ƒ visamanveti, natthi pÄ• paá¹ƒ akubbato ||

<125> á¹• 21 yo \Be 32/ appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…g

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo paá¹-ivÄ• taá¹ƒva khitto ||

<126> á¹• 21 gabbhameke uppajjanti, nirayaá¹ƒ pÄ• pakammino.

saggaá¹ƒ sugatino yanti, parinibbanti anÄ• savÄ• ||

<127> á¹• 21 na \Ee 19/ antalikkhe na samuddamajjhe, na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavis

na \Se 32/ vijjatÄ« {na vijjati (Katthaci Ce Ee Katthaci) } so jagatippadeso, yatthaá¹-á¹-hito {yatraá¹-á¹-hito (Se) } mucceyya pÄ• pakammÄ• ||

<128> á¹• 21 na antalikkhe na samuddamajjhe, na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjatÄ« so jagatippadeso, yatthaá¹-á¹-hitaá¹ƒ {yatraá¹-á¹-hitaá¹ƒ (Se) } nappasaheyya ma

pÄ• pavaggo navamo niá¹-á¹-hito.

10. daá¹‡á¸• avaggo

<129> á¹• 21 sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• taye ||

<130> á¹• 21 sabbe \Be 33/ tasanti daá¹‡á¸• assa, sabbesaá¹ƒ jÄ«vitaá¹ƒ piyaá¹ƒ.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• taye ||

<131> á¹• 21 sukhakÄ• mÄ• ni \Ne 30/ bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate sukhaá¹ƒ ||

<132> á¹• 21 sukhakÄ• mÄ• ni \Ee 20/ bhÅ«tÄ• ni, yo daá¹‡á¸• ena na hiá¹ƒsati.

attano sukhamesÄ• no, pecca so labhate sukhaá¹ƒ ||

<133> á¹• 21 mÄ• voca pharusaá¹ƒ kaÃ±ci, vuttÄ• paá¹-ivadeyyu taá¹ƒ {paá¹-ivadeyyuá¹ƒ

dukkhÄ• hi sÄ• rambhakathÄ• , paá¹-idaá¹‡á¸• Ä• phuseyyu taá¹ƒ {phuseyyuá¹ƒ taá¹ƒ (Ka

<134> á¹• 21 sace \Se 33/ neresi attÄ• naá¹ƒ, kaá¹ƒso upahato yathÄ• .

esa pattosi nibbÄ• naá¹ƒ, sÄ• rambho te na vijjati ||

<135> á¹• 21 yathÄ• daá¹‡á¸• ena gopÄ• lo, gÄ• vo pÄ• jeti gocaraá¹ƒ.

evaá¹ƒ jarÄ• ca maccu ca, Ä• yuá¹ƒ pÄ• jenti pÄ• á¹‡inaá¹ƒ ||

<136> á¹• 21 atha pÄ• pÄ• ni kammÄ• ni, karaá¹ƒ bÄ• lo na bujjhati.

sehi kammehi dummedho, aggidaá¸• á¸• hova tappati ||

<137> á¹• 21 yo daá¹‡á¸• ena adaá¹‡á¸• esu, appaduá¹-á¹-hesu dussati.

dasannamaÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, khippameva nigacchati ||

<138> á¹• 21 vedanaá¹ƒ \Be 34/ pharusaá¹ƒ jÄ• niá¹ƒ, sarÄ«rassa ca bhedanaá¹ƒ {sarÄ«ra

garukaá¹ƒ vÄ• pi Ä• bÄ• dhaá¹ƒ, cittakkhepaÃ±ca {cittakkhepaá¹ƒ va (Ce Se Ee) } pÄ• puá¹

<139> á¹• 21 rÄ• jato vÄ• upasaggaá¹ƒ {upassaggaá¹ƒ (Ce Ee) }, abbhakkhÄ• naÃ±ca {ab
dÄ• ruá¹‡aá¹ƒ.

parikkhayaÃ±ca {parikkhayaá¹ƒ va (Ce Se Ee) } Ã±Ä• tÄ«naá¹ƒ, bhogÄ• naÃ±ca {bhogÄ• n
pabhaá¹…guraá¹ƒ {pabhaá¹…gunaá¹ƒ (Katthaci) } ||

<140> á¹• 21 atha vÄ• ssa agÄ• rÄ• ni, aggi á¸• ahati {á¸• ayhati (Katthaci) } pÄ• vako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjati {so upapajjati (Ce Se) } ||

<141> á¹• 21 na \Ne 31/ \Ee 21/ naggacariyÄ• na jaá¹-Ä• na paá¹…kÄ• , nÄ• nÄ• sakÄ•

rajojallaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ, sodhenti maccaá¹ƒ avitiá¹‡á¹‡akaá¹…khaá¹ƒ ||

<142> á¹• 21 alaá¹…kato cepi samaá¹ƒ careyya, santo danto niyato brahmacÄ• rÄ«.

sabbesu \Se 34/ bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, so brÄ• hmaá¹‡o so samaá¹‡o sa bhik

<143> á¹• 21 hirÄ«nisedho puriso, koci lokasmi vijjati.

yo niddaá¹ƒ {nindaá¹ƒ (Ce Ee) SN a I 18} apabodheti {apabodhati (Ce Se Ee) }, asso bhadr

<144> á¹• 21 asso \Be 35/ yathÄ• bhadro kasÄ• niviá¹-á¹-ho, Ä• tÄ• pino saá¹ƒvegino bha

saddhÄ• ya sÄ«lena ca vÄ«riyena ca, samÄ• dhinÄ• dhammavinicchayena ca.

sampannavijjÄ• caraá¹‡Ä• patissatÄ• , jahissatha {pahassatha (Ce Se Ee) } dukkhamidaá¹

<145> á¹• 21 udakaÃ±hi nayanti nettikÄ• , usukÄ• rÄ• namayanti tejanaá¹ƒ.

dÄ• ruá¹ƒ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti subbatÄ• ||

daá¹‡á¸• avaggo dasamo niá¹-á¹-hito.

11. jarÄ• vaggo

<146> á¹• 21 ko \Ee 22/ \Se 35/ nu hÄ• so {kinnu hÄ• so (Katthaci) } kimÄ• nando, niccaá¹

andhakÄ• rena onaddhÄ• , padÄ«paá¹ƒ na gavesatha ||

<147> á¹• 21 passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

<148> á¹• 21 parijiá¹‡á¹‡amidaá¹ƒ \Ne 32/ rÅ«paá¹ƒ, roganÄ«á¸·aá¹ƒ {roganiá¸• á¸• haá¹ƒ (Se) } pabhaá¹…guraá¹ƒ.

bhijjati pÅ«tisandeho, maraá¹‡antaÃ±hi jÄ«vitaá¹ƒ ||

<149> á¹• 21 yÄ• nimÄ• ni \Be 36/ apatthÄ• ni {yÄ• nimÄ• ni apatthÄ• ni (Ce Se Ee), yÄ• n }, alÄ• bÅ«neva {alÄ• pÅ«neva (Ce Se Ee) } sÄ• rade.

kÄ• potakÄ• ni aá¹-á¹-hÄ«ni, tÄ• ni disvÄ• na kÄ• rati ||

<150> á¹• 21 aá¹-á¹-hÄ«naá¹ƒ nagaraá¹ƒ kataá¹ƒ, maá¹ƒsalohitalepanaá¹ƒ.

yattha jarÄ• ca maccu ca, mÄ• no makkho ca ohito ||

<151> á¹• 21 jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

<152> á¹• 21 appassutÄ• yaá¹ƒ puriso, balibaddhova {balivaddova (Ce Se Ee) } jÄ«rati.

maá¹ƒsÄ• ni tassa vaá¸• á¸• hanti, paÃ±Ã±Ä• tassa na vaá¸• á¸• hati ||

<153> á¹• 21 anekajÄ• tisaá¹ƒsÄ• raá¹ƒ \Ee 23/, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ {gahakÄ• rakaá¹ƒ (Ce Se Ee) } gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

<154> á¹• 21 gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• \Se 36/ te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• ||

<155> á¹• 21 acaritvÄ• brahmacariyaá¹ƒ, aladdhÄ• yobbane dhanaá¹ƒ.

jiá¹‡á¹‡akoÃ±cÄ• va jhÄ• yanti, khÄ«á¹‡amaccheva pallale ||

<156> á¹• 21 acaritvÄ• \Be 37/ brahmacariyaá¹ƒ, aladdhÄ• yobbane dhanaá¹ƒ.

senti cÄ• pÄ• tikhÄ«á¹‡Ä• va, purÄ• á¹‡Ä• ni anutthunaá¹ƒ ||

jarÄ• vaggo ekÄ• dasamo niá¹-á¹-hito.

12. attavaggo

<157> á¹• 21 attÄ• naÃ±ce \Ne 33/ piyaá¹ƒ jaÃ±Ã±Ä• , rakkheyya naá¹ƒ surakkhitaá¹ƒ.

tiá¹‡á¹‡aá¹ƒ aÃ±Ã±ataraá¹ƒ yÄ• maá¹ƒ, paá¹-ijaggeyya paá¹‡á¸• ito ||

<158> á¹• 21 attÄ• nameva paá¹-hamaá¹ƒ, patirÅ«pe nivesaye.

athaÃ±Ã±amanusÄ• seyya, na kilisseyya paá¹‡á¸• ito ||

<159> á¹• 21 attÄ• naá¹ƒ \Ee 24/ ce tathÄ• kayirÄ• , yathÄ• Ã±Ã±amanusÄ• sati.

sudanto vata dametha, attÄ• hi kira duddamo ||

<160> á¹• 21 attÄ• hi attano nÄ• tho, ko hi nÄ• tho paro siyÄ• .

attanÄ• hi sudantena, nÄ• thaá¹ƒ labhati dullabhaá¹ƒ ||

<161> á¹• 21 attanÄ• hi kataá¹ƒ pÄ• paá¹ƒ, attajaá¹ƒ attasambhavaá¹ƒ.

abhimatthati {abhimantati (Ce Ee) } dummedhaá¹ƒ, vajiraá¹ƒ vasmamayaá¹ƒ {vajiraá¹ƒvaâ€
Katthaci) } maá¹‡iá¹ƒ ||

<162> á¹• 21 yassa \Se 37/ accantadussÄ«lyaá¹ƒ, mÄ• luvÄ• sÄ• lamivotthataá¹ƒ.

karoti so tathattÄ• naá¹ƒ, yathÄ• naá¹ƒ icchatÄ« diso ||

<163> á¹• 21 sukarÄ• ni \Be 38/ asÄ• dhÅ«ni, attano ahitÄ• ni ca.

yaá¹ƒ ve hitaÃ±ca sÄ• dhuÃ±ca, taá¹ƒ ve paramadukkaraá¹ƒ ||

<164> á¹• 21 yo sÄ• sanaá¹ƒ arahataá¹ƒ, ariyÄ• naá¹ƒ dhammajÄ«vinaá¹ƒ.

paá¹-ikkosati dummedho, diá¹-á¹-hiá¹ƒ nissÄ• ya pÄ• pikaá¹ƒ.

phalÄ• ni kaá¹-á¹-hakasseva, attaghÄ• tÄ• ya {attaghaÃ±Ã±Ä• ya (Ce Se Ee) } phallati ||

<165> á¹• 21 attanÄ• \Ne 34/ hi {attanÄ• va (Ce Se Ee) } kataá¹ƒ pÄ• paá¹ƒ, attanÄ• saá¹

attanÄ• akataá¹ƒ pÄ• paá¹ƒ, attanÄ• va visujjhati.

suddhÄ« asuddhi paccattaá¹ƒ, nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ {nÄ• Ã±Ã±amaÃ±Ã±o (Ce) } visodha

<166> á¹• 21 attadatthaá¹ƒ \Ee 25/ paratthena, bahunÄ• pi na hÄ• paye.

attadatthamabhiÃ±Ã±Ä• ya, sadatthapasuto siyÄ• ||

attavaggo dvÄ• dasamo niá¹-á¹-hito.

13. lokavaggo

<167> á¹• 21 hÄ«naá¹ƒ dhammaá¹ƒ na seveyya, pamÄ• dena na saá¹ƒvase.

micchÄ• diá¹-á¹-hiá¹ƒ na seveyya, na siyÄ• lokavaá¸• á¸• hano ||

<168> á¹• 21 uttiá¹-á¹-he nappamajjeyya, dhammaá¹ƒ sucaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

<169> á¹• 21 dhammaá¹ƒ \Be 39/ \Se 38/ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

<170> á¹• 21 yathÄ• pubbuá¸·akaá¹ƒ {pubbuá¸·akaá¹ƒ (Ce Ee) } passe, yathÄ• passe ma

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passati ||

<171> á¹• 21 etha passathimaá¹ƒ lokaá¹ƒ, cittaá¹ƒ rÄ• jarathÅ«pamaá¹ƒ.

yattha bÄ• lÄ• visÄ«danti, natthi saá¹…go vijÄ• nataá¹ƒ ||

<172> á¹• 21 yo \Ne 35/ \Ee 26/ ca pubbe pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<173> á¹• 21 yassa pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, kusalena pidhÄ«yati {pitÄ«yati (Ce Se E

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<174> á¹• 21 andhabhÅ«to {andhÄ«bhÅ«to (Katthaci) } ayaá¹ƒ loko, tanukettha vipassati.

sakuá¹‡o jÄ• lamuttova, appo saggÄ• ya gacchati ||

<175> á¹• 21 haá¹ƒsÄ• diccapathe yanti, Ä• kÄ• se yanti iddhiyÄ• .

nÄ«yanti dhÄ«rÄ• lokamhÄ• , jetvÄ• mÄ• raá¹ƒ savÄ• hiniá¹ƒ {savÄ• hanaá¹ƒ (Se Katthac

<176> á¹• 21 ekaá¹ƒ dhammaá¹ƒ atÄ«tassa, musÄ• vÄ• dissa jantuno.

vitiá¹‡á¹‡aparalokassa, natthi pÄ• paá¹ƒ akÄ• riyaá¹ƒ ||

<177> á¹• 21 na \Be 40/ ve kadariyÄ• devalokaá¹ƒ vajanti, bÄ• lÄ• have nappasaá¹ƒsanti

dhÄ«ro ca dÄ• naá¹ƒ anumodamÄ• no, teneva \Se 39/ so hoti sukhÄ« parattha ||

<178> á¹• 21 pathabyÄ• ekarajjena, saggassa gamanena vÄ• .

sabbalokÄ• dhipaccena, sotÄ• pattiphalaá¹ƒ varaá¹ƒ ||

lokavaggo terasamo niá¹-á¹-hito.

14. buddhavaggo

<179> á¹• 21 yassa \Ne 36/ \Ee 27/ jitaá¹ƒ nÄ• vajÄ«yati, jitaá¹ƒ yassa {jitamassa (Ce Se E
(Katthaci) } no yÄ• ti koci loke.

taá¹ƒ buddhamanantagocaraá¹ƒ, apadaá¹ƒ kena padena nessatha ||

<180> á¹• 21 yassa jÄ• linÄ« visattikÄ• , taá¹‡hÄ• natthi kuhiÃ±ci netave.

taá¹ƒ buddhamanantagocaraá¹ƒ, apadaá¹ƒ kena padena nessatha ||

<181> á¹• 21 ye jhÄ• napasutÄ• dhÄ«rÄ• , nekkhammÅ«pasame ratÄ• .

devÄ• pi tesaá¹ƒ pihayanti, sambuddhÄ• naá¹ƒ satÄ«mataá¹ƒ ||

<182> á¹• 21 kiccho \Be 41/ manussapaá¹-ilÄ• bho, kicchaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ.

kicchaá¹ƒ saddhammassavanaá¹ƒ, kiccho buddhÄ• namuppÄ• do ||

<183> á¹• 21 sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• {kusalassÅ«pasam

sacittapariyodapanaá¹ƒ \Se 40/ {sacittapariyodÄ• panaá¹ƒ (?) }, etaá¹ƒ buddhÄ• na sÄ• sa

<184> á¹• 21 khantÄ« paramaá¹ƒ tapo titikkhÄ• , nibbÄ• naá¹ƒ {nibbÄ• á¹‡aá¹ƒ (Katthaci C
buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«, na {ayaá¹ƒ nakÄ• ro Ce Se Ee pÄ• tthakesu na dissati} s
viheá¹-hayanto ||

<185> á¹• 21 anÅ«pavÄ• do anÅ«paghÄ• to {anupavÄ• do anupaghÄ• to (Se Katthaci) }, p

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

<186> á¹• 21 na \Ee 28/ kahÄ• paá¹‡avassena, titti kÄ• mesu vijjati.

appassÄ• dÄ• dukhÄ• kÄ• mÄ• , iti viÃ±Ã±Ä• ya paá¹‡á¸• ito ||

<187> á¹• 21 api \Ne 37/ dibbesu kÄ• mesu, ratiá¹ƒ so nÄ• dhigacchati.

taá¹‡hakkhayarato hoti, sammÄ• sambuddhasÄ• vako ||

<188> á¹• 21 bahuá¹ƒ ve saraá¹‡aá¹ƒ yanti, pabbatÄ• ni vanÄ• ni ca.

Ä• rÄ• marukkhacetyÄ• ni, manussÄ• bhayatajjitÄ• ||

<189> á¹• 21 netaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, netaá¹ƒ saraá¹‡amuttamaá¹ƒ.

netaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccati ||

<190> á¹• 21 yo \Be 42/ ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

<191> á¹• 21 dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<192> á¹• 21 etaá¹ƒ \Se 41/ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccati ||

<193> á¹• 21 dullabho purisÄ• jaÃ±Ã±o, na so sabbattha jÄ• yati.

yattha so jÄ• yati dhÄ«ro, taá¹ƒ kulaá¹ƒ sukhamedhati ||

<194> á¹• 21 sukho buddhÄ• namuppÄ• do, sukhÄ• saddhammadesanÄ• .

sukhÄ• saá¹…ghassa sÄ• maggÄ«, samaggÄ• naá¹ƒ tapo sukho ||

<195> á¹• 21 pÅ«jÄ• rahe pÅ«jayato, buddhe yadi va sÄ• vake.

papaÃ±casamatikkante, tiá¹‡á¹‡asokapariddave ||

<196> á¹• 21 te \Ne 38/ \Ee 29/ tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi kenaci ||

buddhavaggo cuddasamo niá¹-á¹-hito.

15. sukhavaggo

<197> á¹• 21 susukhaá¹ƒ \Ee 30/ vata jÄ«vÄ• ma, verinesu averino.

verinesu manussesu, viharÄ• ma averino ||

<198> á¹• 21 susukhaá¹ƒ \Be 43/ vata jÄ«vÄ• ma, Ä• turesu anÄ• turÄ• .

Ä• turesu manussesu, viharÄ• ma anÄ• turÄ• ||

<199> á¹• 21 susukhaá¹ƒ vata jÄ«vÄ• ma, ussukesu anussukÄ• .

ussukesu \Se 42/ manassesu, viharÄ• ma anussukÄ• ||

<200> á¹• 21 susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

pÄ«tibhakkhÄ• bhavissÄ• ma, devÄ• Ä• bhassarÄ• yathÄ• ||

<201> á¹• 21 jayaá¹ƒ veraá¹ƒ pasavati, dukkhaá¹ƒ seti parÄ• jito.

upasanto sukhaá¹ƒ seti, hitvÄ• jayaparÄ• jayaá¹ƒ ||

<202> á¹• 21 natthi rÄ• gasamo aggi, natthi dosasamo kali.

natthi khandhasamÄ• {khandhÄ• disÄ• (Ce Se Ee rÅ«pasiddhiyÄ• sameti) } dukkhÄ• , na

<203> á¹• 21 jighacchÄ• paramÄ• \Ne 39/ rogÄ• , saá¹…khÄ• raparamÄ• {saá¹…kÄ• rÄ•

etaá¹ƒ Ã±atvÄ• yathÄ• bhÅ«taá¹ƒ, nibbÄ• naá¹ƒ paramaá¹ƒ sukhaá¹ƒ ||

<204> á¹• 21 Ä• rogyaparamÄ• lÄ• bhÄ• , santuá¹-á¹-hiparamaá¹ƒ dhanaá¹ƒ.

vissÄ• saparamÄ• Ã±Ä• ti {vissÄ• saparamo Ã±Ä• ti (Katthaci Ce), vissÄ• saparamÄ• Ã±Ä
paramÄ• Ã±Ä• ti (Katthaci) }, nibbÄ• naá¹ƒ paramaá¹ƒ {nibbÄ• á¹‡aparamaá¹ƒ (Katthaci Ce

<205> á¹• 21 pavivekarasaá¹ƒ \Ee 31/ pitvÄ• {pÄ«tvÄ• (Ce Se Ke Ee) }, rasaá¹ƒ upasama

niddaro hoti nippÄ• po, dhammapÄ«tirasaá¹ƒ pivaá¹ƒ ||

<206> á¹• 21 sÄ• hu \Be 44/ dassanamariyÄ• naá¹ƒ, sannivÄ• so sadÄ• sukho.

adassanena bÄ• lÄ• naá¹ƒ, niccameva sukhÄ« siyÄ• ||

<207> á¹• 21 bÄ• lasaá¹…gatacÄ• rÄ« {bÄ• lasaá¹…gaticÄ• rÄ« (Katthaci) } hi, dÄ«ghama

dukkho bÄ• lehi saá¹ƒvÄ• so, amitteneva sabbadÄ• .

dhÄ«ro ca sukhasaá¹ƒvÄ• so, Ã±Ä• tÄ«naá¹ƒva samÄ• gamo ||

<208> á¹• 21 tasmÄ• hi ---

dhÄ«raÃ±ca paÃ±Ã±aÃ±ca bahussutaÃ±ca, dhorayhasÄ«laá¹ƒ \Se 43/ vatavantamariyaá¹ƒ

taá¹ƒ tÄ• disaá¹ƒ sappurisaá¹ƒ sumedhaá¹ƒ, bhajetha nakkhattapathaá¹ƒva candimÄ• {tasr
paÃ±Ã±aÃ±ca, bahussutaÃ±ca dhorayhaá¹ƒ. sÄ«laá¹ƒ dhutavatamariyaá¹ƒ, taá¹ƒ tÄ• disaá
bhajetha nakkhattapathaá¹ƒva candimÄ• . (Katthaci) } ||

sukhavaggo pannarasamo niá¹-á¹-hito.

16. piyavaggo

<209> á¹• 21 ayoge \Ne 40/ yuÃ±jamattÄ• naá¹ƒ, yogasmiÃ±ca ayojayaá¹ƒ.

atthaá¹ƒ hitvÄ• piyaggÄ• hÄ«, pihetattÄ• nuyoginaá¹ƒ ||

<210> á¹• 21 mÄ• \Ee 32/ piyehi samÄ• gaÃ±chi, appiyehi kudÄ• canaá¹ƒ.

piyÄ• naá¹ƒ adassanaá¹ƒ dukkhaá¹ƒ, appiyÄ• naÃ±ca dassanaá¹ƒ ||

<211> á¹• 21 tasmÄ• piyaá¹ƒ na kayirÄ• tha, piyÄ• pÄ• yo hi pÄ• pako.

ganthÄ• tesaá¹ƒ na vijjanti, yesaá¹ƒ natthi piyÄ• ppiyaá¹ƒ ||

<212> á¹• 21 piyato jÄ• yatÄ« soko, piyato jÄ• yatÄ« {jÄ• yate (Katthaci) } bhayaá¹ƒ.

piyato vippamuttassa, natthi soko kuto bhayaá¹ƒ ||

<213> á¹• 21 pemato \Be 45/ jÄ• yatÄ« soko, pemato jÄ• yatÄ« bhayaá¹ƒ.

pemato vippamuttassa, natthi soko kuto bhayaá¹ƒ ||

<214> á¹• 21 ratiyÄ• jÄ• yatÄ« soko, ratiyÄ• jÄ• yatÄ« bhayaá¹ƒ.

ratiyÄ• vippamuttassa, natthi soko kuto bhayaá¹ƒ ||

<215> á¹• 21 kÄ• mato jÄ• yatÄ« soko, kÄ• mato jÄ• yatÄ« bhayaá¹ƒ.

kÄ• mato \Se 44/ vippamuttassa, natthi soko kuto bhayaá¹ƒ ||

<216> á¹• 21 taá¹‡hÄ• ya jÄ• yatÄ« {jÄ• yate (Katthaci) } soko, taá¹‡hÄ• ya jÄ• yatÄ« bhay

taá¹‡hÄ• ya vippamuttassa, natthi soko kuto bhayaá¹ƒ ||

<217> á¹• 21 sÄ«ladassanasampannaá¹ƒ \Ne 41/, dhammaá¹-á¹-haá¹ƒ saccavedinaá¹ƒ.

attano kamma kubbÄ• naá¹ƒ, taá¹ƒ jano kurute piyaá¹ƒ ||

<218> á¹• 21 chandajÄ• to anakkhÄ• te, manasÄ• ca phuá¹-o siyÄ• .

kÄ• mesu ca appaá¹-ibaddhacitto {appaá¹-ibandhacitto (Katthaci) }, uddhaá¹ƒsototi vuccati |

<219> á¹• 21 cirappavÄ• siá¹ƒ purisaá¹ƒ, dÅ«rato sotthimÄ• gataá¹ƒ.

Ã±Ä• timittÄ• suhajjÄ• ca, abhinandanti Ä• gataá¹ƒ ||

<220> á¹• 21 tatheva \Ee 33/ katapuÃ±Ã±ampi, asmÄ• lokÄ• paraá¹ƒ gataá¹ƒ.

puÃ±Ã±Ä• ni paá¹-igaá¹‡hanti, piyaá¹ƒ Ã±Ä• tÄ«va Ä• gataá¹ƒ ||

piyavaggo soá¸·asamo niá¹-á¹-hito.

17. kodhavaggo

<221> á¹• 21 kodhaá¹ƒ \Be 46/ jahe vippajaheyya mÄ• naá¹ƒ, saá¹ƒyojanaá¹ƒ sabbamatikk

taá¹ƒ nÄ• marÅ«pasmimasajjamÄ• naá¹ƒ, akiÃ±canaá¹ƒ nÄ• nupatanti dukkhÄ• ||

<222> á¹• 21 yo ve uppatitaá¹ƒ kodhaá¹ƒ, rathaá¹ƒ bhantaá¹ƒva vÄ• raye {dhÄ• raye (Ce S

tamahaá¹ƒ \Se 45/ sÄ• rathiá¹ƒ brÅ«mi, rasmiggÄ• ho itaro jano ||

<223> á¹• 21 akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaá¹ƒ ||

<224> á¹• 21 saccaá¹ƒ bhaá¹‡e na kujjheyya, dajjÄ• appampi {dajjÄ• â€™ ppasmimpi (Ce
Katthaci) } yÄ• cito.

etehi tÄ«hi á¹-hÄ• nehi, gacche devÄ• na santike ||

<225> á¹• 21 ahiá¹ƒsakÄ• \Ne 42/ \Ee 34/ ye munayo {ahiá¹ƒsakÄ• yÄ• munayo (Katthaci
saá¹ƒvutÄ• .

te yanti accutaá¹ƒ á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socare ||

<226> á¹• 21 sadÄ• jÄ• garamÄ• nÄ• naá¹ƒ, ahorattÄ• nusikkhinaá¹ƒ.

nibbÄ• naá¹ƒ adhimuttÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• ||

<227> á¹• 21 porÄ• á¹‡ametaá¹ƒ \Be 47/ atula, netaá¹ƒ ajjatanÄ• miva.

nindanti tuá¹‡himÄ• sÄ«naá¹ƒ, nindanti bahubhÄ• á¹‡inaá¹ƒ.

mitabhÄ• á¹‡impi nindanti, natthi loke anindito ||

<228> á¹• 21 na cÄ• hu na ca bhavissati, na cetarahi vijjati.

ekantaá¹ƒ nindito poso, ekantaá¹ƒ vÄ• pasaá¹ƒsito ||

<229> á¹• 21 yaá¹ƒ ce viÃ±Ã±Å« pasaá¹ƒsanti, anuvicca suve suve.

acchiddavuttiá¹ƒ {acchinnavuttiá¹ƒ (Katthaci) } medhÄ• viá¹ƒ, paÃ±Ã±Ä• sÄ«lasamÄ• hitaá¹

<230> á¹• 21 nikkhaá¹ƒ {nekkhaá¹ƒ (Ce Se Ee) } jambonadasseva, ko taá¹ƒ ninditumaraha

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsito ||

<231> á¹• 21 kÄ• yappakopaá¹ƒ rakkheyya, kÄ• yena saá¹ƒvuto siyÄ• .

kÄ• yaduccaritaá¹ƒ hitvÄ• , kÄ• yena sucaritaá¹ƒ care ||

<232> á¹• 21 vacÄ«pakopaá¹ƒ \Se 46/ rakkheyya, vÄ• cÄ• ya saá¹ƒvuto siyÄ• .

vacÄ«duccaritaá¹ƒ hitvÄ• , vÄ• cÄ• ya sucaritaá¹ƒ care ||

<233> á¹• 21 manopakopaá¹ƒ rakkheyya, manasÄ• saá¹ƒvuto siyÄ• .

manoduccaritaá¹ƒ hitvÄ• , manasÄ• sucaritaá¹ƒ care ||

<234> á¹• 21 kÄ• yena \Ne 43/ saá¹ƒvutÄ• dhÄ«rÄ• , atho vÄ• cÄ• ya saá¹ƒvutÄ• .

manasÄ• saá¹ƒvutÄ• dhÄ«rÄ• , te ve suparisaá¹ƒvutÄ• ||

kodhavaggo sattarasamo niá¹-á¹-hito.

18. malavaggo

<235> á¹• 21 paá¹‡á¸• upalÄ• sova \Ee 35/ dÄ• nisi, yamapurisÄ• pi ca te {taá¹ƒ (Ce Se Ke

uyyogamukhe ca tiá¹-á¹-hasi, pÄ• theyyampi ca te na vijjati ||

<236>

so \Be 48/ karohi dÄ«pamattano, khippaá¹ƒ vÄ• yama paá¹‡á¸• ito bhava.

niddhantamalo anaá¹…gaá¹‡o, dibbaá¹ƒ ariyabhÅ«miá¹ƒ upehisi {dibbaá¹ƒ ariyabhÅ«mimel
dibbamariyabhÅ«miá¹ƒ upehisi (?) } ||

<237> á¹• 21 upanÄ«tavayo ca dÄ• nisi, sampayÄ• tosi \Se 47/ yamassa santike.

vÄ• so {vÄ• sopi ca (bahÅ«su) } te natthi antarÄ• , pÄ• theyyampi ca te na vijjati ||

<238> á¹• 21 so karohi dÄ«pamattano, khippaá¹ƒ vÄ• yama paá¹‡á¸• ito bhava.

niddhantamalo anaá¹…gaá¹‡o, na punaá¹ƒ jÄ• tijaraá¹ƒ {na puna jÄ• tijaraá¹ƒ (Ce Se), na p
(Katthaci) } upehisi ||

<239> á¹• 21 anupubbena medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva, niddhame malamattano ||

<240> á¹• 21 ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ {samuá¹-á¹-hÄ• ya (Katthaci) }, tatuá¹-á
{taduá¹-á¹-hÄ• ya (Ce Se Ee) } tameva khÄ• dati.

evaá¹ƒ atidhonacÄ• rinaá¹ƒ, sÄ• ni kammÄ• ni {sakakammÄ• ni (Ce Ee) } nayanti duggatiá¹

<241> á¹• 21 asajjhÄ• yamalÄ• \Ne 44/ \Ee 36/ mantÄ• , anuá¹-á¹-hÄ• namalÄ• gharÄ• .

malaá¹ƒ vaá¹‡á¹‡assa kosajjaá¹ƒ, pamÄ• do rakkhato malaá¹ƒ ||

<242> á¹• 21 malitthiyÄ• duccaritaá¹ƒ, maccheraá¹ƒ dadato malaá¹ƒ.

malÄ• ve pÄ• pakÄ• dhammÄ• , asmiá¹ƒ loke paramhi ca ||

<243> á¹• 21 tato malÄ• malataraá¹ƒ, avijjÄ• paramaá¹ƒ malaá¹ƒ.

etaá¹ƒ malaá¹ƒ pahantvÄ• na, nimmalÄ• hotha bhikkhavo ||

<244> á¹• 21 sujÄ«vaá¹ƒ \Se 48/ ahirikena, kÄ• kasÅ«rena dhaá¹ƒsinÄ• .

pakkhandinÄ• pagabbhena, saá¹ƒkiliá¹-á¹-hena jÄ«vitaá¹ƒ ||

<245> á¹• 21 hirÄ«matÄ• \Be 49/ ca dujjÄ«vaá¹ƒ, niccaá¹ƒ sucigavesinÄ• .

alÄ«nenÄ• ppagabbhena, suddhÄ• jÄ«vena passatÄ• ||

<246> á¹• 21 yo pÄ• á¹‡amatipÄ• teti, musÄ• vÄ• daÃ±ca bhÄ• sati.

loke adinnamÄ• diyati, paradÄ• raÃ±ca gacchati ||

<247> á¹• 21 surÄ• merayapÄ• naÃ±ca, yo naro anuyuÃ±jati.

idhevameso lokasmiá¹ƒ, mÅ«laá¹ƒ khaá¹‡ati attano ||

<248> á¹• 21 evaá¹ƒ bho purisa jÄ• nÄ• hi, pÄ• padhammÄ• asaÃ±Ã±atÄ• .

mÄ• taá¹ƒ lobho adhammo ca, ciraá¹ƒ dukkhÄ• ya randhayuá¹ƒ ||

<249> á¹• 21 dadÄ• ti ve yathÄ• saddhaá¹ƒ, yathÄ• pasÄ• danaá¹ƒ {yattha pasÄ• danaá¹ƒ

tattha yo maá¹…ku bhavati {tattha ce maá¹ƒku yo hoti (Ce), tattha yo maá¹…kuto hoti (Se) }
pÄ• nabhojane.

na so divÄ• vÄ• rattiá¹ƒ vÄ• , samÄ• dhimadhigacchati ||

<250> á¹• 21 yassa \Ne 45/ \Ee 37/ cetaá¹ƒ samucchinnaá¹ƒ, mÅ«laghaccaá¹ƒ {mÅ«lagha
samÅ«hataá¹ƒ.

sa ve divÄ• vÄ• rattiá¹ƒ vÄ• , samÄ• dhimadhigacchati ||

<251> á¹• 21 natthi rÄ• gasamo aggi, natthi dosasamo gaho.

natthi mohasamaá¹ƒ jÄ• laá¹ƒ, natthi taá¹‡hÄ• samÄ• nadÄ« ||

<252> á¹• 21 sudassaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ.

paresaá¹ƒ hi so vajjÄ• ni, opunÄ• ti {ophunÄ• ti (Katthaci) } yathÄ• bhusaá¹ƒ.

attano pana chÄ• deti, kaliá¹ƒva kitavÄ• saá¹-ho ||

<253> á¹• 21 paravajjÄ• nupassissa \Be 50/, \Se 49/ niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• ||

<254> á¹• 21 Ä• kÄ• seva padaá¹ƒ natthi, samaá¹‡o natthi bÄ• hire.

papaÃ±cÄ• bhiratÄ• pajÄ• , nippapaÃ±cÄ• tathÄ• gatÄ• ||

<255> á¹• 21 Ä• kÄ• seva padaá¹ƒ natthi, samaá¹‡o natthi bÄ• hire.

saá¹…khÄ• rÄ• sassatÄ• natthi, natthi buddhÄ• namiÃ±jitaá¹ƒ ||

malavaggo aá¹-á¹-hÄ• rasamo niá¹-á¹-hito.

19. dhammaá¹-á¹-havaggo

<256> á¹• 21 na \Ee 38/ tena hoti dhammaá¹-á¹-ho, yenatthaá¹ƒ sÄ• hasÄ• {sahasÄ• (Ce

yo ca atthaá¹ƒ anatthaÃ±ca, ubho niccheyya paá¹‡á¸• ito ||

<257> á¹• 21 asÄ• hasena \Ne 46/ dhammena, samena nayatÄ« pare.

dhammassa gutto medhÄ• vÄ«, ``dhammaá¹-á¹-hoâ€™â€™ ti pavuccati ||

<258> á¹• 21 na tena paá¹‡á¸• ito hoti, yÄ• vatÄ• bahu bhÄ• sati.

khemÄ« averÄ« abhayo, ``paá¹‡á¸• itoâ€™â€™ ti pavuccati ||

<259> á¹• 21 na tÄ• vatÄ• dhammadharo, yÄ• vatÄ• bahu bhÄ• sati.

yo ca appampi sutvÄ• na, dhammaá¹ƒ kÄ• yena passati.

sa ve dhammadharo hoti, yo dhammaá¹ƒ nappamajjati ||

<260> á¹• 21 na \Be 51/ tena thero so hoti {thero hoti (Ce Se) }, yenassa palitaá¹ƒ siro.

paripakko \Se 50/ vayo tassa, ``moghajiá¹‡á¹‡oâ€™â€™ ti vuccati ||

<261> á¹• 21 yamhi saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

sa ve vantamalo dhÄ«ro, ``theroâ€™â€™ iti {so theroti (Se Katthaci) } pavuccati ||

<262> á¹• 21 na vÄ• kkaraá¹‡amattena, vaá¹‡á¹‡apokkharatÄ• ya vÄ• .

sÄ• dhurÅ«po naro hoti, issukÄ« maccharÄ« saá¹-ho ||

<263> á¹• 21 yassa cetaá¹ƒ samucchinnaá¹ƒ, mÅ«laghaccaá¹ƒ samÅ«hataá¹ƒ.

sa vantadoso medhÄ• vÄ«, ``sÄ• dhurÅ«poâ€™â€™ ti vuccati ||

<264> á¹• 21 na muá¹‡á¸• akena samaá¹‡o, abbato alikaá¹ƒ bhaá¹‡aá¹ƒ.

icchÄ• lobhasamÄ• panno, samaá¹‡o kiá¹ƒ bhavissati ||

<265> á¹• 21 yo \Ee 39/ ca sameti pÄ• pÄ• ni, aá¹‡uá¹ƒ thÅ«lÄ• ni sabbaso.

samitattÄ• hi pÄ• pÄ• naá¹ƒ, ``samaá¹‡oâ€™â€™ ti pavuccati ||

<266> á¹• 21 na \Ne 47/ tena bhikkhu so hoti, yÄ• vatÄ• bhikkhate pare.

vissaá¹ƒ dhammaá¹ƒ samÄ• dÄ• ya, bhikkhu hoti na tÄ• vatÄ• ||

<267> á¹• 21 yodha puÃ±Ã±aÃ±ca pÄ• paÃ±ca, bÄ• hetvÄ• brahmacariyavÄ• {brahmaca

saá¹…khÄ• ya loke carati, sa ve ``bhikkhÅ«â€™â€™ ti vuccati ||

<268> á¹• 21 na monena munÄ« hoti, mÅ«á¸·harÅ«po aviddasu.

yo ca tulaá¹ƒva paggayha, varamÄ• dÄ• ya paá¹‡á¸• ito ||

<269> á¹• 21 pÄ• pÄ• ni \Be 52/ parivajjeti, sa munÄ« tena so muni.

yo munÄ• ti ubho loke, ``muniâ€™â€™ tena pavuccati ||

<270> á¹• 21 na tena ariyo hoti, yena pÄ• á¹‡Ä• ni hiá¹ƒsati.

ahiá¹ƒsÄ• \Se 51/ sabbapÄ• á¹‡Ä• naá¹ƒ, ``ariyoâ€™â€™ ti pavuccati ||

<271> á¹• 21 na sÄ«labbatamattena, bÄ• husaccena vÄ• pana.

atha vÄ• samÄ• dhilÄ• bhena, vivittasayanena vÄ• ||

<272> á¹• 21 phusÄ• mi nekkhammasukhaá¹ƒ, aputhujjanasevitaá¹ƒ.

bhikkhu vissÄ• samÄ• pÄ• di, appatto Ä• savakkhayaá¹ƒ ||

dhammaá¹-á¹-havaggo ekÅ«navÄ«satimo niá¹-á¹-hito.

20. maggavaggo

<273> á¹• 21 maggÄ• naá¹-á¹-haá¹…giko \Ne 48/ \Ee 40/ seá¹-á¹-ho, saccÄ• naá¹ƒ caturo

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• ||

<274> á¹• 21 eseva {esova (Ce Ee) } maggo natthaÃ±Ã±o, dassanassa visuddhiyÄ• .

etaÃ±hi tumhe paá¹-ipajjatha, mÄ• rassetaá¹ƒ pamohanaá¹ƒ ||

<275> á¹• 21 etaÃ±hi tumhe paá¹-ipannÄ• , dukkhassantaá¹ƒ karissatha.

akkhÄ• to vo {akkhÄ• to ve (Ce Ee) } mayÄ• maggo, aÃ±Ã±Ä• ya sallakantanaá¹ƒ {sallasan
sallasatthanaá¹ƒ (Se) } ||

<276> á¹• 21 tumhehi kiccamÄ• tappaá¹ƒ, akkhÄ• tÄ• ro tathÄ• gatÄ• .

paá¹-ipannÄ• pamokkhanti, jhÄ• yino mÄ• rabandhanÄ• ||

<277> á¹• 21 ``sabbe \Be 53/ saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti, yadÄ• paÃ±Ã±Ä• ya p

atha \Se 52/ nibbindati dukkhe, esa maggo visuddhiyÄ• ||

<278> á¹• 21 ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

<279> á¹• 21 ``sabbe dhammÄ• anattÄ• â€™â€™ ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

<280> á¹• 21 uá¹-á¹-hÄ• nakÄ• lamhi anuá¹-á¹-hahÄ• no, yuvÄ• balÄ« Ä• lasiyaá¹ƒ upeto.

saá¹ƒsannasaá¹…kappamano {asampannasaá¹…kappamano (Katthaci) } kusÄ«to, paÃ±Ã±
||

<281> á¹• 21 vÄ• cÄ• nurakkhÄ« \Ne 49/ \Ee 41/ manasÄ• susaá¹ƒvuto, kÄ• yena ca nÄ• na kayirÄ• (Ce Se Ke Ee) }.

ete tayo kammapathe visodhaye, Ä• rÄ• dhaye maggamisippaveditaá¹ƒ ||

<282> á¹• 21 yogÄ• ve jÄ• yatÄ« {jÄ• yate (katthaci) } bhÅ«ri, ayogÄ• bhÅ«risaá¹…khayo

etaá¹ƒ dvedhÄ• pathaá¹ƒ Ã±atvÄ• , bhavÄ• ya vibhavÄ• ya ca.

tathÄ• ttÄ• naá¹ƒ niveseyya, yathÄ• bhÅ«ri pavaá¸• á¸• hati ||

<283> á¹• 21 vanaá¹ƒ \Be 54/ chindatha mÄ• rukkhaá¹ƒ, vanato jÄ• yate bhayaá¹ƒ.

chetvÄ• vanaÃ±ca vanathaÃ±ca, nibbanÄ• hotha bhikkhavo ||

<284> á¹• 21 yÄ• va hi vanatho na chijjati, aá¹‡umattopi narassa nÄ• risu.

paá¹-ibaddhamanova {paá¹-ibandhamanova (Katthaci) } tÄ• va so, vaccho khÄ«rapakova {k mÄ• tari ||

<285> á¹• 21 ucchinda \Se 53/ sinehamattano kumudaá¹ƒ *sÄ• radikaá¹ƒva {pÄ• á¹‡inÄ• }.

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaá¹ƒ ||

<286> á¹• 21 idha vassaá¹ƒ vasissÄ• mi, idha hemantagimhisu.

iti bÄ• lo vicinteti, antarÄ• yaá¹ƒ na bujjhati ||

<287> á¹• 21 taá¹ƒ puttapasusammattaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchati ||

<288> á¹• 21 na \Ee 42/ santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• ||

<289> á¹• 21 etamatthavasaá¹ƒ Ã±atvÄ• , paá¹‡á¸• ito sÄ«lasaá¹ƒvuto.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, khippameva visodhaye ||

maggavaggo vÄ«satimo niá¹-á¹-hito.

21. pakiá¹‡á¹‡akavaggo

<290> á¹• 21 mattÄ• sukhapariccÄ• gÄ• \Be 55/ \Ne 50/, passe ce vipulaá¹ƒ sukhaá¹ƒ.

caje mattÄ• sukhaá¹ƒ dhÄ«ro, sampassaá¹ƒ vipulaá¹ƒ sukhaá¹ƒ ||

<291> á¹• 21 paradukkhÅ«padhÄ• nena, attano {yo attano (Se Ee Katthaci) } sukhamiccha

verasaá¹ƒsaggasaá¹ƒsaá¹-á¹-ho, verÄ• so na parimuccati ||

<292> á¹• 21 yaÃ±hi \Se 54/ kiccaá¹ƒ apaviddhaá¹ƒ {tadapaviddhaá¹ƒ (Ce Se) }, akiccaá¹ƒ

unnaá¸·Ä• naá¹ƒ pamattÄ• naá¹ƒ, tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• ||

<293> á¹• 21 yesaÃ±ca susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• sati.

akiccaá¹ƒ te na sevanti, kicce sÄ• taccakÄ• rino.

satÄ• naá¹ƒ sampajÄ• nÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• ||

<294> á¹• 21 mÄ• taraá¹ƒ \Ee 43/ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca khattiye.

raá¹-á¹-haá¹ƒ sÄ• nucaraá¹ƒ hantvÄ• , anÄ«gho yÄ• ti brÄ• hmaá¹‡o ||

<295> á¹• 21 mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca sotthiye.

veyagghapaÃ±camaá¹ƒ hantvÄ• , anÄ«gho yÄ• ti brÄ• hmaá¹‡o ||

<296> á¹• 21 suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ buddhagatÄ• sati ||

<297> á¹• 21 suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ dhammagatÄ• sati ||

<298> á¹• 21 suppabuddhaá¹ƒ \Be 56/ \Ne 51/ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ saá¹…ghagatÄ• sati ||

<299> á¹• 21 suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ kÄ• yagatÄ• sati ||

<300> á¹• 21 suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, ahiá¹ƒsÄ• ya rato mano ||

<301> á¹• 21 suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ \Se 55/ divÄ• ca ratto ca, bhÄ• vanÄ• ya rato mano ||

<302> á¹• 21 duppabbajjaá¹ƒ durabhiramaá¹ƒ, durÄ• vÄ• sÄ• gharÄ• dukhÄ• .

dukkhosamÄ• nasaá¹ƒvÄ• so, dukkhÄ• nupatitaddhagÅ«.

tasmÄ• na caddhagÅ« siyÄ• , na ca {tasmÄ• na caddhagÅ« na ca (Katthaci) } dukkhÄ• nu
{dukkhÄ• nupÄ• tito (?) } ||

<303> á¹• 21 saddho sÄ«lena sampanno, yasobhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jito ||

<304> á¹• 21 dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• ||

<305> á¹• 21 ekÄ• sanaá¹ƒ \Ee 44/ ekaseyyaá¹ƒ, eko caramatandito.

eko damayamattÄ• naá¹ƒ, vanante ramito siyÄ• ||

pakiá¹‡á¹‡akavaggo ekavÄ«satimo niá¹-á¹-hito.

22. nirayavaggo

<306> á¹• 21 abhÅ«tavÄ• dÄ« \Be 57/ \Ne 52/ nirayaá¹ƒ upeti, yo vÄ• pi {yo cÄ• pi (Ce Ee
karomi cÄ• ha {na karomÄ«ti cÄ• ha (Se) }.

ubhopi te pecca samÄ• bhavanti, nihÄ«nakammÄ• manujÄ• parattha ||

<307> á¹• 21 kÄ• sÄ• vakaá¹‡á¹-hÄ• bahavo, pÄ• padhammÄ• asaÃ±Ã±atÄ• .

pÄ• pÄ• pÄ• pehi kammehi, nirayaá¹ƒ te upapajjare ||

<308> á¹• 21 seyyo \Se 56/ ayoguá¸·o bhutto, tatto aggisikhÅ«pamo.

yaÃ±ce bhuÃ±jeyya dussÄ«lo, raá¹-á¹-hapiá¹‡á¸• amasaÃ±Ã±ato ||

<309> á¹• 21 cattÄ• ri á¹-hÄ• nÄ• ni naro pamatto, Ä• pajjati paradÄ• rÅ«pasevÄ«.

apuÃ±Ã±alÄ• bhaá¹ƒ na nikÄ• maseyyaá¹ƒ, nindaá¹ƒ tatÄ«yaá¹ƒ nirayaá¹ƒ catutthaá¹ƒ ||

<310> á¹• 21 apuÃ±Ã±alÄ• bho \Ee 45/ ca gatÄ« ca pÄ• pikÄ• , bhÄ«tassa bhÄ«tÄ• ya rat

rÄ• jÄ• ca daá¹‡á¸• aá¹ƒ garukaá¹ƒ paá¹‡eti, tasmÄ• naro paradÄ• raá¹ƒ na seve ||

<311> á¹• 21 kuso yathÄ• duggahito, hatthamevÄ• nukantati.

sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yupakaá¸• á¸• hati ||

<312> á¹• 21 yaá¹ƒ \Be 58/ kiÃ±ci sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ vataá¹

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, na taá¹ƒ hoti mahapphalaá¹ƒ ||

<313> á¹• 21 kayirÄ• ce kayirÄ• thenaá¹ƒ {kayirÄ• naá¹ƒ (Katthaci) }, daá¸·hamenaá¹ƒ pa

sithilo hi paribbÄ• jo, bhiyyo Ä• kirate rajaá¹ƒ ||

<314> á¹• 21 akataá¹ƒ \Ne 53/ dukkaá¹-aá¹ƒ seyyo, pacchÄ• tappati dukkaá¹-aá¹ƒ.

kataÃ±ca sukataá¹ƒ seyyo, yaá¹ƒ katvÄ• nÄ• nutappati ||

<315> á¹• 21 nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ santarabÄ• hiraá¹ƒ.

evaá¹ƒ \Se 57/ gopetha attÄ• naá¹ƒ, khaá¹‡o vo {khaá¹‡o ve (Ce Ee Katthaci) } mÄ• upacc

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

<316> á¹• 21 alajjitÄ• ye lajjanti, lajjitÄ• ye na lajjare.

micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti duggatiá¹ƒ ||

<317> á¹• 21 abhaye bhayadassino, bhaye cÄ• bhayadassino.

micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti duggatiá¹ƒ ||

<318> á¹• 21 avajje \Ee 46/ vajjamatino, vajje cÄ• vajjadassino.

micchÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti duggatiá¹ƒ ||

<319> á¹• 21 vajjaÃ±ca vajjato Ã±atvÄ• , avajjaÃ±ca avajjato.

sammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sattÄ• gacchanti suggatiá¹ƒ ||

nirayavaggo dvÄ• vÄ«satimo niá¹-á¹-hito.

23. nÄ• gavaggo

<320> á¹• 21 ahaá¹ƒ \Be 59/ nÄ• gova saá¹…gÄ• me, cÄ• pato patitaá¹ƒ saraá¹ƒ.

ativÄ• kyaá¹ƒ titikkhissaá¹ƒ, dussÄ«lo hi bahujjano ||

<321> á¹• 21 dantaá¹ƒ \Ne 54/ nayanti samitiá¹ƒ, dantaá¹ƒ rÄ• jÄ• bhirÅ«hati.

danto seá¹-á¹-ho manussesu, yotivÄ• kyaá¹ƒ titikkhati ||

<322> á¹• 21 varamassatarÄ• dantÄ• , Ä• jÄ• nÄ«yÄ• ca {Ä• jÄ• nÄ«yÄ• va (Se) } sindha

kuÃ±jarÄ• ca {kuÃ±jarÄ• va (Se) } mahÄ• nÄ• gÄ• , attadanto tato varaá¹ƒ ||

<323> á¹• 21 na \Se 58/ hi etehi yÄ• nehi, gaccheyya agataá¹ƒ disaá¹ƒ.

yathÄ• ttanÄ• sudantena, danto dantena gacchati ||

<324> á¹• 21 dhanapÄ• lo {dhanapÄ• lako (Ce Se Ke Ee) } nÄ• ma kuÃ±jaro, kaá¹-ukabhe
Se Ee) } dunnivÄ• rayo.

baddho kabaá¸·aá¹ƒ na bhuÃ±jati, sumarati {susarati (Katthaci) } nÄ• gavanassa kuÃ±jaro ||

<325> á¹• 21 middhÄ« \Ee 47/ yadÄ• hoti mahagghaso ca, niddÄ• yitÄ• samparivattasÄ•

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mando ||

<326> á¹• 21 idaá¹ƒ \Be 60/ pure cittamacÄ• ri cÄ• rikaá¹ƒ, yenicchakaá¹ƒ yatthakÄ• maá¹

tadajjahaá¹ƒ niggahessÄ• mi yoniso, hatthippabhinnaá¹ƒ viya aá¹…kusaggaho ||

<327> á¹• 21 appamÄ• daratÄ• hotha, sacittamanurakkhatha.

duggÄ• uddharathattÄ• naá¹ƒ, paá¹…ke sannova {sattova (Ce Ee) } kuÃ±jaro ||

<328> á¹• 21 sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ridhÄ

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

<329> á¹• 21 no \Se 59/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvih

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

<330> á¹• 21 ekassa caritaá¹ƒ seyyo, natthi bÄ• le sahÄ• yatÄ• .

eko care na ca pÄ• pÄ• ni kayirÄ• , appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

<331> á¹• 21 atthamhi \Ne 55/ jÄ• tamhi sukhÄ• sahÄ• yÄ• , tuá¹-á¹-hÄ« sukhÄ• yÄ• itar

puÃ±Ã±aá¹ƒ sukhaá¹ƒ jÄ«vitasaá¹…khayamhi, sabbassa dukkhassa sukhaá¹ƒ pahÄ• naá¹ƒ

<332> á¹• 21 sukhÄ• \Be 61/ \Ee 48/ matteyyatÄ• loke, atho petteyyatÄ• sukhÄ• .

sukhÄ• sÄ• maÃ±Ã±atÄ• loke, atho brahmaÃ±Ã±atÄ• sukhÄ• ||

<333> á¹• 21 sukhaá¹ƒ yÄ• va jarÄ• sÄ«laá¹ƒ, sukhÄ• saddhÄ• patiá¹-á¹-hitÄ• .

sukho paÃ±Ã±Ä• ya paá¹-ilÄ• bho, pÄ• pÄ• naá¹ƒ akaraá¹‡aá¹ƒ sukhaá¹ƒ ||

nÄ• gavaggo tevÄ«satimo niá¹-á¹-hito.

24. taá¹‡hÄ• vaggo

<334> á¹• 21 manujassa \Se 60/ pamattacÄ• rino, taá¹‡hÄ• vaá¸• á¸• hati mÄ• luvÄ• viya

so plavatÄ« {plavati (Ce Ee), palavetÄ« (Katthaci), uplavati (?) } hurÄ• huraá¹ƒ, phalamicch
vÄ• naro ||

<335> á¹• 21 yaá¹ƒ esÄ• sahate jammÄ«, taá¹‡hÄ• loke visattikÄ• .

sokÄ• tassa pavaá¸• á¸• hanti, abhivaá¹-á¹-haá¹ƒva {abhivaá¸• á¸• haá¹ƒva (Se), abhivaá¹-
abhivuá¸• á¸• haá¹ƒva (Katthaci) } bÄ«raá¹‡aá¹ƒ ||

<336> á¹• 21 yo cetaá¹ƒ sahate jammiá¹ƒ, taá¹‡haá¹ƒ loke duraccayaá¹ƒ.

sokÄ• tamhÄ• papatanti, udabinduva pokkharÄ• ||

<337> á¹• 21 taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

taá¹‡hÄ• ya mÅ«laá¹ƒ khaá¹‡atha, usÄ«ratthova bÄ«raá¹‡aá¹ƒ.

mÄ• vo naá¸·aá¹ƒva sotova, mÄ• ro bhaÃ±ji punappunaá¹ƒ ||

<338> á¹• 21 yathÄ• pi \Be 62/ \Ne 56/ \Ee 49/ mÅ«le anupaddave daá¸·he, chinnopi rukkh

evampi taá¹‡hÄ• nusaye anÅ«hate, nibbattatÄ« dukkhamidaá¹ƒ punappunaá¹ƒ ||

<339> á¹• 21 yassa chattiá¹ƒsati sotÄ• , manÄ• pasavanÄ• bhusÄ• .

mÄ• hÄ• {vÄ• hÄ• (Ce Se Ee) } vahanti duddiá¹-á¹-hiá¹ƒ, saá¹…kappÄ• rÄ• ganissitÄ• ||

<340> á¹• 21 savanti \Se 61/ sabbadhi sotÄ• , latÄ• uppajja {ubbhijja (Ce Se Ke Ee) } tiá¹-á

taÃ±ca disvÄ• lataá¹ƒ jÄ• taá¹ƒ, mÅ«laá¹ƒ paÃ±Ã±Ä• ya chindatha ||

<341> á¹• 21 saritÄ• ni sinehitÄ• ni ca, somanassÄ• ni bhavanti jantuno.

te sÄ• tasitÄ• sukhesino, te ve jÄ• tijarÅ«pagÄ• narÄ• ||

<342> á¹• 21 tasiá¹‡Ä• ya purakkhatÄ• pajÄ• , parisappanti sasova bandhito {bÄ• dhito (b

saá¹ƒyojanasaá¹…gasattakÄ• , dukkhamupenti punappunaá¹ƒ cirÄ• ya ||

<343> á¹• 21 tasiá¹‡Ä• ya purakkhatÄ• pajÄ• , parisappanti sasova bandhito.

tasmÄ• tasiá¹‡aá¹ƒ vinodaye, Ä• kaá¹…khanta {bhikkhÅ« Ä• kaá¹…khÄ« (Ce), bhikkhu Ä• virÄ• gamattano ||

<344> á¹• 21 yo nibbanatho vanÄ• dhimutto, vanamutto vanameva dhÄ• vati.

taá¹ƒ puggalametha passatha, mutto bandhanameva dhÄ• vati ||

<345> á¹• 21 na \Be 63/ \Ee 50/ taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• yasaa {dÄ• rÅ«jaá¹ƒ babbajaÃ±ca (Ce Ee) }.

sÄ• rattarattÄ• \Se 62/ maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca yÄ• apekkhÄ• ||

<346> á¹• 21 etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , ohÄ• rinaá¹ƒ sithilaá¹ƒ duppa

etampi chetvÄ• na paribbajanti, anapekkhino kÄ• masukhaá¹ƒ pahÄ• ya ||

<347> á¹• 21 ye rÄ• garattÄ• nupatanti sotaá¹ƒ, sayaá¹ƒkataá¹ƒ makkaá¹-akova jÄ• laá¹ƒ.

etampi chetvÄ• na vajanti dhÄ«rÄ• , anapekkhino sabbadukkhaá¹ƒ pahÄ• ya ||

<348> á¹• 21 muÃ±ca \Ne 57/ pure muÃ±ca pacchato, majjhe muÃ±ca bhavassa pÄ• ragÅ

sabbattha vimuttamÄ• naso, na punaá¹ƒ jÄ• tijaraá¹ƒ upehisi ||

<349> á¹• 21 vitakkamathitassa jantuno, tibbarÄ• gassa subhÄ• nupassino.

bhiyyo taá¹‡hÄ• pavaá¸• á¸• hati, esa kho daá¸·haá¹ƒ {esa gÄ• á¸·haá¹ƒ (Katthaci) } karoti

<350> á¹• 21 vitakkÅ«pasame \Be 64/ ca {vitakkÅ«pasameva (Katthaci) } yo rato, asubhaá
sato.

esa \Se 63/ {eso (?) } kho byanti kÄ• hiti, esa {eso (?) } checchati mÄ• rabandhanaá¹ƒ ||

<351> á¹• 21 niá¹-á¹-haá¹…gato \Ee 51/ asantÄ• sÄ«, vÄ«tataá¹‡ho anaá¹…gaá¹‡o.

acchindi bhavasallÄ• ni, antimoyaá¹ƒ samussayo ||

<352> á¹• 21 vÄ«tataá¹‡ho anÄ• dÄ• no, niruttipadakovido.

akkharÄ• naá¹ƒ sannipÄ• taá¹ƒ, jaÃ±Ã±Ä• pubbÄ• parÄ• ni ca.

sa ve ``antimasÄ• rÄ«ro, mahÄ• paÃ±Ã±o mahÄ• purisoâ€™â€™ ti vuccati ||

<353> á¹• 21 sabbÄ• bhibhÅ« sabbavidÅ«hamasmi, sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hakkhaye vimutto, sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ ||

<354> á¹• 21 sabbadÄ• naá¹ƒ dhammadÄ• naá¹ƒ jinÄ• ti, sabbarasaá¹ƒ dhammaraso jinÄ•

sabbaratiá¹ƒ dhammarati jinÄ• ti, taá¹‡hakkhayo sabbadukkhaá¹ƒ jinÄ• ti ||

<355> á¹• 21 hananti bhogÄ• dummedhaá¹ƒ, no ca pÄ• ragavesino.

bhogataá¹‡hÄ• ya dummedho, hanti aÃ±Ã±eva attanaá¹ƒ ||

<356> á¹• 21 tiá¹‡adosÄ• ni khettÄ• ni, rÄ• gadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tarÄ• gesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

<357> á¹• 21 tiá¹‡adosÄ• ni \Be 65/ \Ne 58/ \Se 64/ khettÄ• ni, dosadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tadosesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

<358> á¹• 21 tiá¹‡adosÄ• ni khettÄ• ni, mohadosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tamohesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

<359> á¹• 21 (tiá¹‡adosÄ• ni \Ee 52/ khettÄ• ni, icchÄ• dosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vigaticchesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||) { ( ) videsapotthakesu natthi, aá¹-á
dissati}

tiá¹‡adosÄ• ni khettÄ• ni, taá¹‡hÄ• dosÄ• ayaá¹ƒ pajÄ• .

tasmÄ• hi vÄ«tataá¹‡hesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

taá¹‡hÄ• vaggo catuvÄ«satimo niá¹-á¹-hito.

25. bhikkhuvaggo

<360> á¹• 21 cakkhunÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sotena saá¹ƒvaro.

ghÄ• nena saá¹ƒvaro sÄ• dhu, sÄ• dhu jivhÄ• ya saá¹ƒvaro ||

<361> á¹• 21 kÄ• yena saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvaro.

sabbattha saá¹ƒvuto bhikkhu, sabbadukkhÄ• pamuccati ||

<362> á¹• 21 hatthasaá¹ƒyato pÄ• dasaá¹ƒyato, vÄ• cÄ• saá¹ƒyato saá¹ƒyatuttamo.

ajjhattarato samÄ• hito, eko santusito tamÄ• hu bhikkhuá¹ƒ ||

<363> á¹• 21 yo \Ne 59/ mukhasaá¹ƒyato bhikkhu, mantabhÄ• á¹‡Ä« anuddhato.

atthaá¹ƒ dhammaÃ±ca dÄ«peti, madhuraá¹ƒ tassa bhÄ• sitaá¹ƒ ||

<364> á¹• 21 dhammÄ• rÄ• mo \Be 66/ \Ee 53/ \Se 65/ dhammarato, dhammaá¹ƒ anuvicint

dhammaá¹ƒ anussaraá¹ƒ bhikkhu, saddhammÄ• na parihÄ• yati ||

<365> á¹• 21 salÄ• bhaá¹ƒ nÄ• timaÃ±Ã±eyya, nÄ• Ã±Ã±esaá¹ƒ pihayaá¹ƒ care.

aÃ±Ã±esaá¹ƒ pihayaá¹ƒ bhikkhu, samÄ• dhiá¹ƒ nÄ• dhigacchati ||

<366> á¹• 21 appalÄ• bhopi ce bhikkhu, salÄ• bhaá¹ƒ nÄ• timaÃ±Ã±ati.

taá¹ƒ ve devÄ• pasaá¹ƒsanti, suddhÄ• jÄ«viá¹ƒ atanditaá¹ƒ ||

<367> á¹• 21 sabbaso nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ.

asatÄ• ca na socati, sa ve ``bhikkhÅ«â€™â€™ ti vuccati ||

<368> á¹• 21 mettÄ• vihÄ• rÄ« yo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaá¹ƒ ||

<369> á¹• 21 siÃ±ca bhikkhu imaá¹ƒ nÄ• vaá¹ƒ, sittÄ• te lahumessati.

chetvÄ• rÄ• gaÃ±ca dosaÃ±ca, tato nibbÄ• namehisi ||

<370> á¹• 21 paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±ca saá¹…gÄ• tigo bhikkhu, ``oghatiá¹‡á¹‡oâ€™â€™ ti vuccati ||

<371> á¹• 21 jhÄ• ya bhikkhu {jhÄ• ya tuvaá¹ƒ bhikkhu (?) } mÄ• pamÄ• do {mÄ• ca pam
kÄ• maguá¹‡e ramessu {bhamassu (Ce Ee), bhavassu (Se), ramassu (Katthaci) } cittaá¹ƒ.

mÄ• lohaguá¸·aá¹ƒ gilÄ« pamatto, mÄ• kandi ``dukkhamidaâ€™â€™ nti á¸• ayhamÄ• no |

<372> á¹• 21 natthi jhÄ• naá¹ƒ apaÃ±Ã±assa, paÃ±Ã±Ä• natthi ajhÄ• yato {ajjhÄ• yino (Ka

yamhi jhÄ• naÃ±ca paÃ±Ã±Ä• ca, sa ve nibbÄ• nasantike ||

<373> á¹• 21 suÃ±Ã±Ä• gÄ• raá¹ƒ \Be 67/ \Ne 60/ \Ee 54/ \Se 66/ paviá¹-á¹-hassa, santaci

amÄ• nusÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassato ||

<374> á¹• 21 yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« {labhati (Ee), labhate (Katthaci) } pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ

<375> á¹• 21 tatrÄ• yamÄ• di bhavati, idha paÃ±Ã±assa bhikkhuno.

indriyagutti santuá¹-á¹-hi, pÄ• timokkhe ca saá¹ƒvaro ||

<376> á¹• 21 mitte bhajassu kalyÄ• á¹‡e, suddhÄ• jÄ«ve atandite.

paá¹-isanthÄ• ravutyassa {paá¹-isandhÄ• ravutyassa (Katthaci) }, Ä• cÄ• rakusalo siyÄ• .

tato pÄ• mojjabahulo, dukkhassantaá¹ƒ karissati ||

<377> á¹• 21 vassikÄ• viya pupphÄ• ni, maddavÄ• ni {majjavÄ• ni (Katthaci á¹-Ä«kÄ•) pa
pamuÃ±cati.

evaá¹ƒ rÄ• gaÃ±ca dosaÃ±ca, vippamuÃ±cetha bhikkhavo ||

<378> á¹• 21 santakÄ• yo santavÄ• co, santavÄ• susamÄ• hito {santamano susamÄ• hito
(Katthaci) }.

vantalokÄ• miso bhikkhu, ``upasantoâ€™â€™ ti vuccati ||

<379> á¹• 21 attanÄ• codayattÄ• naá¹ƒ, paá¹-imaá¹ƒsetha attanÄ• {paá¹-imÄ• se attamat
paá¹-imaá¹ƒse tamattanÄ• (Se) }.

so attagutto satimÄ• , sukhaá¹ƒ bhikkhu vihÄ• hisi ||

<380> á¹• 21 attÄ• hi attano nÄ• tho, (ko hi nÄ• tho paro siyÄ•) { ( ) videsapotthakesu nat

attÄ• hi attano gati.

tasmÄ• saá¹ƒyamamattÄ• naá¹ƒ {saá¹ƒyamayaâ€™ ttÄ• naá¹ƒ (Ce Ee) }, assaá¹ƒ bhadraá

<381> á¹• 21 pÄ• mojjabahulo \Be 68/ bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaá¹ƒ ||

<382> á¹• 21 yo \Ne 61/ \Ee 55/ have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

somaá¹ƒ \Se 67/ {so imaá¹ƒ (Ce Se Ke Ee) } lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ

bhikkhuvaggo paÃ±cavÄ«satimo niá¹-á¹-hito.

26. brÄ• hmaá¹‡avaggo

<383> á¹• 21 chinda sotaá¹ƒ parakkamma, kÄ• me panuda brÄ• hmaá¹‡a.

saá¹…khÄ• rÄ• naá¹ƒ khayaá¹ƒ Ã±atvÄ• , akataÃ±Ã±Å«si brÄ• hmaá¹‡a ||

<384> á¹• 21 yadÄ• dvayesu dhammesu, pÄ• ragÅ« hoti brÄ• hmaá¹‡o.

athassa sabbe saá¹ƒyogÄ• , atthaá¹ƒ gacchanti jÄ• nato ||

<385> á¹• 21 yassa pÄ• raá¹ƒ apÄ• raá¹ƒ vÄ• , pÄ• rÄ• pÄ• raá¹ƒ na vijjati.

vÄ«taddaraá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<386> á¹• 21 jhÄ• yiá¹ƒ virajamÄ• sÄ«naá¹ƒ, katakiccamanÄ• savaá¹ƒ.

uttamatthamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<387> á¹• 21 divÄ• \Be 69/ tapati Ä• dicco, rattimÄ• bhÄ• ti candimÄ• .

sannaddho khattiyo tapati, jhÄ• yÄ« tapati brÄ• hmaá¹‡o.

atha sabbamahorattiá¹ƒ {sabbamahorattaá¹ƒ (?) }, buddho tapati tejasÄ• ||

<388> á¹• 21 bÄ• hitapÄ• poti \Ee 56/ brÄ• hmaá¹‡o, samacariyÄ• samaá¹‡oti vuccati.

pabbÄ• jayamattano malaá¹ƒ, tasmÄ• ``pabbajitoâ€™â€™ ti vuccati ||

<389> á¹• 21 na \Ne 62/ \Se 68/ brÄ• hmaá¹‡assa pahareyya, nÄ• ssa muÃ±cetha brÄ• hm

dhÄ« {dhi (Se byÄ• karaá¹‡esu) } brÄ• hmaá¹‡assa hantÄ• raá¹ƒ, tato dhÄ« yassa {yo + as

<390> á¹• 21 na brÄ• hmaá¹‡assetadakiÃ±ci seyyo, yadÄ• nisedho manaso piyehi.

yato yato hiá¹ƒsamano nivattati, tato tato sammatimeva dukkhaá¹ƒ ||

<391> á¹• 21 yassa kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

saá¹ƒvutaá¹ƒ tÄ«hi á¹-hÄ• nehi, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<392> á¹• 21 yamhÄ• dhammaá¹ƒ vijÄ• neyya, sammÄ• sambuddhadesitaá¹ƒ.

sakkaccaá¹ƒ taá¹ƒ namasseyya, aggihuttaá¹ƒva brÄ• hmaá¹‡o ||

<393> á¹• 21 na jaá¹-Ä• hi na gottena, na jaccÄ• hoti brÄ• hmaá¹‡o.

yamhi saccaÃ±ca dhammo ca, so sucÄ« so ca brÄ• hmaá¹‡o ||

<394> á¹• 21 kiá¹ƒ \Be 70/ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasi ||

<395> á¹• 21 paá¹ƒsukÅ«ladharaá¹ƒ jantuá¹ƒ, kisaá¹ƒ dhamanisanthataá¹ƒ.

ekaá¹ƒ vanasmiá¹ƒ jhÄ• yantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<396> á¹• 21 na \Ee 57/ cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaá¹ƒ.

bhovÄ• di nÄ• ma so hoti, sace hoti sakiÃ±cano.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<397> á¹• 21 sabbasaá¹ƒyojanaá¹ƒ chetvÄ• , yo ve na paritassati.

saá¹…gÄ• tigaá¹ƒ \Se 69/ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<398> á¹• 21 chetvÄ• \Ne 63/ naddhiá¹ƒ {nandhiá¹ƒ (Katthaci Ce), nandiá¹ƒ (Ee) } varattaÃ
{sandÄ• maá¹ƒ (Ce) } sahanukkamaá¹ƒ.

ukkhittapalighaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<399> á¹• 21 akkosaá¹ƒ vadhabandhaÃ±ca, aduá¹-á¹-ho yo titikkhati.

khantÄ«balaá¹ƒ balÄ• nÄ«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<400> á¹• 21 akkodhanaá¹ƒ vatavantaá¹ƒ, sÄ«lavantaá¹ƒ anussadaá¹ƒ.

dantaá¹ƒ antimasÄ• rÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<401> á¹• 21 vÄ• ri \Be 71/ pokkharapatteva, Ä• raggeriva sÄ• sapo.

yo na limpati {lippati (Ce Ee) } kÄ• mesu, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<402> á¹• 21 yo dukkhassa pajÄ• nÄ• ti, idheva khayamattano.

pannabhÄ• raá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<403> á¹• 21 gambhÄ«rapaÃ±Ã±aá¹ƒ medhÄ• viá¹ƒ, maggÄ• maggassa kovidaá¹ƒ.

uttamatthamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<404> á¹• 21 asaá¹ƒsaá¹-á¹-haá¹ƒ \Ee 58/ gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

anokasÄ• rimappicchaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<405> á¹• 21 nidhÄ• ya daá¹‡á¸• aá¹ƒ bhÅ«tesu, tasesu thÄ• varesu ca.

yo na hanti na ghÄ• teti, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<406> á¹• 21 aviruddhaá¹ƒ viruddhesu, attadaá¹‡á¸• esu nibbutaá¹ƒ.

sÄ• dÄ• nesu anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<407> á¹• 21 yassa rÄ• go ca doso ca, mÄ• no makkho ca pÄ• tito.

sÄ• saporiva \Se 70/ Ä• raggÄ• {Ä• ragge (Katthaci) }, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ

<408> á¹• 21 akakkasaá¹ƒ \Be 72/ \Ne 64/ viÃ±Ã±Ä• paniá¹ƒ, giraá¹ƒ saccamudÄ«raye.

yÄ• ya nÄ• bhisaje kaÃ±ci {kiÃ±ci (Katthaci) }, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<409> á¹• 21 yodha dÄ«ghaá¹ƒ va rassaá¹ƒ vÄ• , aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ• subhaá¹ƒ.

loke adinnaá¹ƒ nÄ• diyati {nÄ• deti (MN II 459) }, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<410> á¹• 21 Ä• sÄ• yassa na vijjanti, asmiá¹ƒ loke paramhi ca.

nirÄ• sÄ• saá¹ƒ {nirÄ• sayaá¹ƒ (Ce Se Ee), nirÄ• sakaá¹ƒ (?) } visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ
||

<411> á¹• 21 yassÄ• layÄ• na vijjanti, aÃ±Ã±Ä• ya akathaá¹ƒkathÄ«.

amatogadhamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<412> á¹• 21 yodha puÃ±Ã±aÃ±ca pÄ• paÃ±ca, ubho saá¹…gamupaccagÄ• .

asokaá¹ƒ virajaá¹ƒ suddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<413> á¹• 21 candaá¹ƒva vimalaá¹ƒ suddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<414> á¹• 21 yomaá¹ƒ \Ee 59/ {yo imaá¹ƒ (Ce Se Ke Ee) } palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ

tiá¹‡á¹‡o pÄ• ragato {pÄ• ragato (Ce Se Ke Ee) } jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<415> á¹• 21 yodha \Be 73/ kÄ• me pahantvÄ• na {pahatvÄ• na (Ce Ee) }, anÄ• gÄ• ro pa

kÄ• mabhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ {idaá¹ƒ gÄ• thÄ• dvay
dassitaá¹ƒ} ||

<416> á¹• 21 yodha taá¹‡haá¹ƒ pahantvÄ• na, anÄ• gÄ• ro paribbaje.

taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ \Se 71/, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<417> á¹• 21 hitvÄ• \Ne 65/ mÄ• nusakaá¹ƒ yogaá¹ƒ, dibbaá¹ƒ yogaá¹ƒ upaccagÄ• .

sabbayogavisaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<418> á¹• 21 hitvÄ• ratiÃ±ca aratiÃ±ca, sÄ«tibhÅ«taá¹ƒ nirÅ«padhiá¹ƒ.

sabbalokÄ• bhibhuá¹ƒ vÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<419> á¹• 21 cutiá¹ƒ yo vedi sattÄ• naá¹ƒ, upapattiÃ±ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<420> á¹• 21 yassa gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<421> á¹• 21 yassa \Be 74/ pure ca pacchÄ• ca, majjhe ca natthi kiÃ±canaá¹ƒ.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<422> á¹• 21 usabhaá¹ƒ \Ee 60/ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

anejaá¹ƒ nhÄ• takaá¹ƒ {nahÄ• takaá¹ƒ (Ce Se kaá¹ƒ Ee) } buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi br

<423> á¹• 21 pubbenivÄ• saá¹ƒ yo vedi, saggÄ• pÄ• yaÃ±ca passati,

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni.

sabbavositavosÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

brÄ• hmaá¹‡avaggo chabbÄ«satimo niá¹-á¹-hito.

(ettÄ• vatÄ• \Ne 66/ sabbapaá¹-hame yamakavagge cuddasa vatthÅ«ni, appamÄ• davagg
pupphavagge dvÄ• dasa, bÄ• lavagge pannarasa, paá¹‡á¸• itavagge ekÄ• dasa, arahantav
cuddasa, pÄ• pavagge dvÄ• dasa, daá¹‡á¸• avagge ekÄ• dasa, jarÄ• vagge nava, attavagg
buddhavagge nava {aá¹-á¹-ha (Katthaci) }, sukhavagge aá¹-á¹-ha, piyavagge nava, kodhava
malavagge dvÄ• dasa, dhammaá¹-á¹-havagge dasa, maggavagge dvÄ• dasa, pakiá¹‡á¹‡ak
nÄ• gavagge aá¹-á¹-ha, taá¹‡hÄ• vagge dvÄ• dasa, bhikkhuvagge dvÄ• dasa, brÄ• hmaá¹‡
paÃ±cÄ• dhikÄ• ni tÄ«á¹‡i vatthusatÄ• ni.

satevÄ«sacatussatÄ• , catusaccavibhÄ• vinÄ• .

satattayaÃ±ca vatthÅ«naá¹ƒ, paÃ±cÄ• dhikaá¹ƒ samuá¹-á¹-hitÄ• ti) { ( ) etthantare pÄ• á¹-h
natthi, aá¹-á¹-hakathÄ• suyeva dissati} ||

{dhammapadassa vaggassuddÄ• naá¹ƒ

yamakaá¹ƒ pamÄ• daá¹ƒ cittaá¹ƒ, pupphaá¹ƒ bÄ• laÃ±ca paá¹‡á¸• itaá¹ƒ.

rahantaá¹ƒ sahassaá¹ƒ pÄ• paá¹ƒ, daá¹‡á¸• aá¹ƒ jarÄ• attalokaá¹ƒ ||

buddhaá¹ƒ sukhaá¹ƒ piyaá¹ƒ kodhaá¹ƒ, malaá¹ƒ dhammaá¹-á¹-hamaggaÃ±ca.

pakiá¹‡á¹‡akaá¹ƒ nirayaá¹ƒ nÄ• gaá¹ƒ, taá¹‡hÄ• bhikkhÅ« ca brÄ• hmaá¹‡o ||

gÄ• thÄ• yuddÄ• naá¹ƒ

yamake vÄ«sagÄ• thÄ• yo, appamÄ• dalokamhi ca.

piye dvÄ• dasagÄ• thÄ• yo, citte jarattekÄ• dasa ||

pupphabÄ• lasahassamhi, buddha magga pakiá¹‡á¹‡ake.

soá¸·asa paá¹‡á¸• ite kodhe, niraye nÄ• ge catuddasa ||

arahante dasaggÄ• thÄ• , pÄ• pasukhamhi terasa.

sattarasa daá¹‡á¸• adhammaá¹-á¹-he, malamhi ekavÄ«sati ||

taá¹‡hÄ• vagge sattabbÄ«sa, tevÄ«sa bhikkhuvaggamhi.

brÄ• hmaá¹‡e ekatÄ• lÄ«sa, catussatÄ• satevÄ«sa || (Katthaci) }

dhammapade vaggÄ• namuddÄ• naá¹ƒ ---

yamakappamÄ• do \Be 75/ cittaá¹ƒ, pupphaá¹ƒ bÄ• lena paá¹‡á¸• ito.

arahanto sahassaÃ±ca, pÄ• paá¹ƒ daá¹‡á¸• ena te dasa ||

jarÄ• \Se 72/ attÄ• ca loko ca, buddho sukhaá¹ƒ piyena ca.

kodho malaÃ±ca dhammaá¹-á¹-ho, maggavaggena vÄ«sati ||

pakiá¹‡á¹‡aá¹ƒ nirayo nÄ• go, taá¹‡hÄ• bhikkhu ca brÄ• hmaá¹‡o.

ete chabbÄ«sati vaggÄ• , desitÄ• diccabandhunÄ• ||

gÄ• thÄ• namuddÄ• naá¹ƒ ---

yamake vÄ«sati gÄ• thÄ• , appamÄ• damhi dvÄ• dasa.

ekÄ• dasa cittavagge, pupphavaggamhi soá¸·asa ||

bÄ• le ca soá¸·asa gÄ• thÄ• , paá¹‡á¸• itamhi catuddasa.

arahante dasa gÄ• thÄ• , sahasse honti soá¸·asa ||

terasa pÄ• pavaggamhi, daá¹‡á¸• amhi dasa satta ca.

ekÄ• dasa jarÄ• vagge, attavaggamhi tÄ• dasa ||

dvÄ• dasa \Be 76/ \Ne 67/ lokavaggamhi, buddhavaggamhi á¹-hÄ• rasa {soá¸·asa (sabbatth

sukhe ca piyavagge ca, gÄ• thÄ• yo honti dvÄ• dasa ||

cuddasa kodhavaggamhi, malavaggekavÄ«sati.

sattarasa ca dhammaá¹-á¹-he, maggavagge sattarasa ||

pakiá¹‡á¹‡e soá¸·asa gÄ• thÄ• , niraye nÄ• ge ca cuddasa.

chabbÄ«sa taá¹‡hÄ• vaggamhi, tevÄ«sa bhikkhuvaggikÄ• ||

ekatÄ• lÄ«sagÄ• thÄ• yo, brÄ• hmaá¹‡e vaggamuttame.

gÄ• thÄ• satÄ• ni cattÄ• ri, tevÄ«sa ca punÄ• pare.

dhammapade nipÄ• tamhi, desitÄ• diccabandhunÄ• ti ||

dhammapadapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

aá¹-á¹-hasÄ• linÄ« nÄ• ma

dhammasaá¹…gaá¹‡Ä«-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

karuá¹‡Ä• \Be 1/ \Ee 1/ \Ne 1/ viya sattesu, paÃ±Ã±Ä• yassa mahesino.

Ã±eyyadhammesu sabbesu, pavattittha yathÄ• ruci ||

dayÄ• ya \Ne 2/ tÄ• ya sattesu, samussÄ• hitamÄ• naso.

pÄ• á¹-ihÄ«rÄ• vasÄ• namhi, vasanto tidasÄ• laye ||

pÄ• ricchattakamÅ«lamhi, paá¹‡á¸• ukambalanÄ• make.

silÄ• sane sannisinno, Ä• diccova yugandhare ||

cakkavÄ• á¸·asahassehi, dasahÄ• gamma sabbaso.

sannisinnena devÄ• naá¹ƒ, gaá¹‡ena parivÄ• rito ||

mÄ• taraá¹ƒ pamukhaá¹ƒ katvÄ• , tassÄ• paÃ±Ã±Ä• ya tejasÄ• .

abhidhammakathÄ• maggaá¹ƒ, devÄ• naá¹ƒ sampavattayi ||

tassa pÄ• de namassitvÄ• , sambuddhassa sirÄ«mato.

saddhammaÃ±cassa pÅ«jetvÄ• , katvÄ• saá¹…ghassa caÃ±jaliá¹ƒ ||

nipaccakÄ• rassetassa, katassa ratanattaye.

Ä• nubhÄ• vena sosetvÄ• , antarÄ• ye asesato ||

visuddhÄ• cÄ• rasÄ«lena, nipuá¹‡Ä• malabuddhinÄ• .

bhikkhunÄ• buddhaghosena, sakkaccaá¹ƒ abhiyÄ• cito ||

yaá¹ƒ \Be 2/ devadevo devÄ• naá¹ƒ, desetvÄ• nayato puna.

therassa sÄ• riputtassa, samÄ• cikkhi vinÄ• yako ||

anotattadahe katvÄ• , upaá¹-á¹-hÄ• naá¹ƒ mahesino.

yaÃ±ca sutvÄ• na so thero, Ä• haritvÄ• mahÄ«talaá¹ƒ ||

bhikkhÅ«naá¹ƒ \Ne 3/ payirudÄ• hÄ• si, iti bhikkhÅ«hi dhÄ• rito.

saá¹…gÄ«tikÄ• le saá¹…gÄ«to, vedehamuninÄ• puna ||

tassa gambhÄ«raÃ±Ä• á¹‡ehi, ogÄ• á¸·hassa abhiá¹‡haso.

nÄ• nÄ• nayavicittassa, abhidhammassa Ä• dito ||

yÄ• mahÄ• kassapÄ• dÄ«hi, vasÄ«hiá¹-á¹-hakathÄ• purÄ• .

saá¹…gÄ«tÄ• anusaá¹…gÄ«tÄ• , pacchÄ• pi ca isÄ«hi yÄ• ||

Ä• bhatÄ• pana therena, mahindenetamuttamaá¹ƒ.

yÄ• dÄ«paá¹ƒ dÄ«pavÄ• sÄ«naá¹ƒ, bhÄ• sÄ• ya abhisaá¹…khatÄ• ||

apanetvÄ• \Ee 2/ tato bhÄ• saá¹ƒ, tambapaá¹‡á¹‡inivÄ• sinaá¹ƒ.

Ä• ropayitvÄ• niddosaá¹ƒ, bhÄ• saá¹ƒ tantinayÄ• nugaá¹ƒ ||

nikÄ• yantaraladdhÄ«hi, asammissaá¹ƒ anÄ• kulaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, dÄ«payanto vinicchayaá¹ƒ ||

atthaá¹ƒ pakÄ• sayissÄ• mi, Ä• gamaá¹-á¹-hakathÄ• supi.

gahetabbaá¹ƒ gahetvÄ• na, tosayanto vicakkhaá¹‡e ||

kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• ni, cariyÄ• bhiÃ±Ã±Ä• vipassanÄ• .

visuddhimagge panidaá¹ƒ, yasmÄ• sabbaá¹ƒ pakÄ• sitaá¹ƒ ||

tasmÄ• taá¹ƒ aggahetvÄ• na, sakalÄ• yapi tantiyÄ• .

padÄ• nukkamato eva, karissÄ• matthavaá¹‡á¹‡anaá¹ƒ ||

iti \Ne 4/ me bhÄ• samÄ• nassa, abhidhammakathaá¹ƒ imaá¹ƒ.

avikkhittÄ• nisÄ• metha, dullabhÄ• hi ayaá¹ƒ kathÄ• ti ||

nidÄ• nakathÄ•

tattha \Be 3/ kenaá¹-á¹-hena __abhidhammo? _ dhammÄ• tirekadhammavisesaá¹-á¹-hena.
hettha `abhiâ€™ -saddo. ``bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti no paá¹-ikkama
V 195) ``abhikkantavaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (SN a I 1-2) viya. tasmÄ• yathÄ• sam
ceva dhajesu ca yaá¹ƒ atirekappamÄ• á¹‡aá¹ƒ visesavaá¹‡á¹‡asaá¹‡á¹-hÄ• naÃ±ca chattaa
nti vuccati, yo atirekappamÄ• á¹‡o nÄ• nÄ• virÄ• gavaá¹‡á¹‡avisesasampanno ca dhajo so
yathÄ• ca ekato sannipatitesu bahÅ«su rÄ• jakumÄ• resu ceva devesu ca yo jÄ• tibhogaya
atirekataro ceva visesavantataro ca rÄ• jakumÄ• ro so `atirÄ• jakumÄ• roâ€™ ti vuccati, yo
Ä• yuvaá¹‡á¹‡aissariyayasasampattiÄ• dÄ«hi atirekataro ceva visesavantataro ca devo so `
tathÄ• rÅ«po brahmÄ• pi `atibrahmÄ• â€™ ti vuccati, evameva ayampi dhammo dhammÄ•
`abhidhammoâ€™ _ti vuccati.

suttantaÃ±hi patvÄ• paÃ±cakkhandhÄ• ekadeseneva vibhattÄ• , na nippadesena; abhidha
suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±hapucchakanayÄ• naá¹ƒ vasena nipp
dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, cattÄ• ri saccÄ• ni, bÄ• vÄ«satindriyÄ• n
paccayÄ• kÄ• ro. kevalaÃ±hi \Ee 3/ indriyavibhaá¹…ge suttantabhÄ• janÄ«yaá¹ƒ natthi, pac
paÃ±hapucchakaá¹ƒ natthi. suttantaÃ±ca patvÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ekadesene
nippadesena; abhidhammaá¹ƒ patvÄ• pana tiá¹‡á¹‡ampi nayÄ• naá¹ƒ vasena nippadesato
sammappadhÄ• nÄ• ni, cattÄ• ro iddhipÄ• dÄ• , satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…gi
catasso appamaÃ±Ã±Ä• yo, paÃ±ca sikkhÄ• padÄ• ni, catasso paá¹-isambhidÄ• . kevalaÃ±
suttantabhÄ• janÄ«yaá¹ƒ natthi. suttantaá¹ƒ patvÄ• ca Ã±Ä• á¹‡aá¹ƒ ekadeseneva vibhatta
tathÄ• kilesÄ• . abhidhammaá¹ƒ patvÄ• pana ``ekavidhena Ã±Ä• á¹‡avatthÅ«â€™â€™ tiÄ
mÄ• tikaá¹ƒ á¹-hapetvÄ• nippadesatova \Be 4/ vibhattaá¹ƒ. tathÄ• ekakato paá¹-á¹-hÄ• ya

suttantaá¹ƒ \Ne 5/ patvÄ• ca bhÅ«mantaraparicchedo ekadeseneva vibhatto, na nippadese
patvÄ• tiá¹‡á¹‡ampi nayÄ• naá¹ƒ vasena bhÅ«mantaraparicchedo nippadesatova vibhatto.
dhammÄ• tirekadhammavisesaá¹-á¹-hena abhidhammoti veditabbo.

__pakaraá¹‡aparicchedato_ panesa
dhammasaá¹…gaá¹‡Ä«vibhaá¹…gadhÄ• tukathÄ• puggalapaÃ±Ã±attikathÄ• vatthuyamaka
pakaraá¹‡Ä• naá¹ƒ vasena á¹-hito. ayamettha Ä• cariyÄ• naá¹ƒ samÄ• nakathÄ• . vitaá¹‡á¸
`kathÄ• vatthu kasmÄ• gahitaá¹ƒ? nanu sammÄ• sambuddhassa parinibbÄ• nato aá¹-á¹-hÄ
vassasatÄ• ni atikkamitvÄ• __moggaliputtatissattherenetaá¹ƒ_ á¹-hapitaá¹ƒ? tasmÄ• sÄ• v
chaá¸• á¸• etha naâ€™ nti. `kiá¹ƒ pana chappakaraá¹‡Ä• ni abhidhammoâ€™ ti? `evaá¹ƒ na
kiá¹ƒ vadesÄ«â€™ ti. `sattappakaraá¹‡Ä• nÄ«â€™ ti. `kataraá¹ƒ gahetvÄ• satta karosÄ«â€
`mahÄ• dhammahadayaá¹ƒ nÄ• ma atthi, etena saha sattÄ• â€™ ti. `mahÄ• dhammahaday
paÃ±hÄ• vÄ• rÄ• avasesÄ• , kathÄ• vatthunÄ• va saddhiá¹ƒ sattÄ• â€™ ti. `no kathÄ• vatt
4/ nÄ• ma atthi, tÄ• ya saddhiá¹ƒ sattÄ• â€™ ti. `mahÄ• dhÄ• tukathÄ• yaá¹ƒ apubbaá¹ƒ na
avasesÄ• . kathÄ• vatthunÄ• va saddhiá¹ƒ sattÄ• â€™ ti.

sammÄ• sambuddho hi sattappakaraá¹‡Ä• ni desento kathÄ• vatthuá¹ƒ patvÄ• yÄ• esÄ•
paÃ±hesu dvinnaá¹ƒ paÃ±cakÄ• naá¹ƒ vasena aá¹-á¹-hamukhÄ• vÄ• dayutti taá¹ƒ Ä• diá¹ƒ
asampuá¹‡á¹‡abhÄ• á¹‡avÄ• ramattÄ• ya pÄ• á¸·iyÄ• mÄ• tikaá¹ƒ á¹-hapesi. sÄ• panesÄ
saccikaá¹-á¹-haparamatthenÄ• ti. Ä• mantÄ• . yo saccikaá¹-á¹-ho paramattho tato so pugga
saccikaá¹-á¹-haparamatthenÄ• ti. nahevaá¹ƒ vattabbe. Ä• jÄ• nÄ• hi niggahaá¹ƒ ... pe ... pu
saccikaá¹-á¹-haparamatthenÄ• ti. Ä• mantÄ• . yo saccikaá¹-á¹-ho paramattho tato so pugga
saccikaá¹-á¹-haparamatthenÄ• ti. nahevaá¹ƒ vattabbe. Ä• jÄ• nÄ• hi niggahaá¹ƒ ... pe .... sa
upalabbhati sabbattha puggalo nupalabbhati, sabbadÄ• puggalo upalabbhati sabbadÄ• pu
sabbesu puggalo upalabbhati sabbesu puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ
evaá¹ƒ paá¹-hamaá¹ƒ vÄ• daá¹ƒ nissÄ• ya \Be 5/ paá¹-hamaá¹ƒ niggahaá¹ƒ, dutiyaá¹ƒ niss
aá¹-á¹-hamaá¹ƒ nissÄ• ya aá¹-á¹-hamaá¹ƒ niggahaá¹ƒ dassentena satthÄ• rÄ• á¹-hapitÄ• .
mÄ• tikÄ• á¹-hapanaá¹ƒ veditabbaá¹ƒ. taá¹ƒ panetaá¹ƒ mÄ• tikaá¹ƒ á¹-hapento imaá¹ƒ disv
parinibbÄ• nato aá¹-á¹-hÄ• rasavassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ vassasatÄ• naá¹ƒ matthake
nÄ• ma bhikkhu \Ne 6/ bhikkhusahassamajjhe nisinno sakavÄ• de paÃ±ca suttasatÄ• ni pa
suttasahassaá¹ƒ samodhÄ• netvÄ• dÄ«ghanikÄ• yappamÄ• á¹‡aá¹ƒ kathÄ• vatthuppakara

__moggaliputtatissattheropi_ idaá¹ƒ pakaraá¹‡aá¹ƒ desento na attano Ã±Ä• á¹‡ena desesi
dinnanayena á¹-hapitamÄ• tikÄ• ya desesi. iti satthÄ• rÄ• dinnanayena á¹-hapitamÄ• tikÄ•
sakalampetaá¹ƒ pakaraá¹‡aá¹ƒ buddhabhÄ• sitameva nÄ• ma jÄ• taá¹ƒ. yathÄ• kiá¹ƒ? yat
madhupiá¹‡á¸• ikasuttantÄ• dÄ«ni \Ee 5/. madhupiá¹‡á¸• ikasuttantasmiÃ±hi bhagavÄ• ``ya
purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caranti, ettha ce natthi abhinanditabba
ajjhositabbaá¹ƒ, esevanto rÄ• gÄ• nusayÄ• naâ€™â€™ nti (MN I 202) mÄ• tikaá¹ƒ á¹-hape

vihÄ• raá¹ƒ pÄ• visi.

dhammappaá¹-iggÄ• hakÄ• bhikkhÅ« __mahÄ• kaccÄ• nattheraá¹ƒ_ upasaá¹…kamitvÄ• atthaá¹ƒ pucchiá¹ƒsu. thero pucchitamattakeneva akathetvÄ• dasabalassa apacitidassanat Ä• vuso puriso sÄ• ratthiko sÄ• ragavesÄ«â€™â€™ ti (MN I 203) sÄ• ropamaá¹ƒ Ä• haritvÄ sÄ• khÄ• palÄ• sasadisÄ• sÄ• vakÄ• , ``so hÄ• vuso bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passa Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amat tathÄ• gatoâ€™â€™ ti satthÄ• raá¹ƒ thometvÄ• punappunaá¹ƒ therehi yÄ• cito satthÄ• rÄ• atthaá¹ƒ vibhajitvÄ• ``Ä• kaá¹…khamÄ• nÄ• ca pana tumhe Ä• yasmanto bhagavantaá¹ƒy etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha sace sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsa gaá¹‡heyyÄ• tha, no ce mÄ• gaá¹‡hitthÄ• â€™â€™ ti iminÄ• adhippÄ• yena ``yathÄ• vo naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti vatvÄ• uyyojesi.

te \Be 6/ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pucchiá¹ƒsu. satthÄ• dukkathitaá¹ƒ kaccÄ• nen suvaá¹‡á¹‡Ä• liá¹…gaá¹ƒ ussÄ• pento viya gÄ«vaá¹ƒ unnÄ• metvÄ• supupphitasatapattas pÅ«rento brahmassaraá¹ƒ nicchÄ• retvÄ• sÄ• dhu sÄ• dhÅ«ti therassa sÄ• dhukÄ• raá¹ƒ c bhikkhave, mahÄ• kaccÄ• no, mahÄ• paÃ±Ã±o bhikkhave mahÄ• kaccÄ• no, maá¹ƒ cepi tu paá¹-ipuccheyyÄ• tha, ahampi taá¹ƒ evamevaá¹ƒ byÄ• kareyyaá¹ƒ yathÄ• taá¹ƒ mahÄ• kac (MN I 205) Ä• ha.

evaá¹ƒ satthÄ• rÄ• anumoditakÄ• lato paá¹-á¹-hÄ• ya ca pana sakalaá¹ƒ suttaá¹ƒ buddhab __Ä• nandattherÄ• dÄ«hi_ \Ne 7/ vitthÄ• ritasuttesupi eseva nayo. evameva sammÄ• samb desento kathÄ• vatthuá¹ƒ patvÄ• vuttanayena mÄ• tikaá¹ƒ á¹-hapesi. á¹-hapento \Ee 6/ ca

mama parinibbÄ• nato aá¹-á¹-hÄ• rasavassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ vassasatÄ• naá¹ƒ m __moggaliputtatissatthero_ nÄ• ma bhikkhu bhikkhusahassamajjhe nisinno sakavÄ• de paÃ paÃ±cÄ• ti suttasahassaá¹ƒ samodhÄ• netvÄ• dÄ«ghanikÄ• yappamÄ• á¹‡aá¹ƒ kathÄ• vat

moggaliputtatissattheropi imaá¹ƒ pakaraá¹‡aá¹ƒ desento na attano Ã±Ä• á¹‡ena desesi, sa dinnanayena á¹-hapitamÄ• tikÄ• ya desesi. iti satthÄ• rÄ• dinnanayena á¹-hapitamÄ• tikÄ• sakalampetaá¹ƒ pakaraá¹‡aá¹ƒ buddhabhÄ• sitameva jÄ• taá¹ƒ. evaá¹ƒ kathÄ• vatthunÄ• v pakaraá¹‡Ä• ni abhidhammo nÄ• ma.

tattha __dhammasaá¹…gaá¹‡Ä«pakaraá¹‡e_ catasso vibhattiyo --- cittavibhatti rÅ«pavibha atthuddhÄ• roti. tattha kÄ• mÄ• vacarakusalato aá¹-á¹-ha, akusalato dvÄ• dasa, kusalavipÄ akusalavipÄ• kato satta, kiriyato ekÄ• dasa; rÅ«pÄ• vacarakusalato paÃ±ca, vipÄ• kato paÃ arÅ«pÄ• vacarakusalato cattÄ• ri, vipÄ• kato cattÄ• ri, kiriyato cattÄ• ri; lokuttarakusalato ca

cattÄ• rÄ«ti ekÅ«nanavuti cittÄ• ni cittavibhatti nÄ• ma. __cittuppÄ• dakaá¹‡á¸• a_ntipi etas
vÄ• canÄ• maggato atirekachabhÄ• á¹‡avÄ• raá¹ƒ, vitthÄ• riyamÄ• naá¹ƒ pana anantamap

tadanantaraá¹ƒ \Be 7/ ekavidhena duvidhenÄ• tiÄ• dinÄ• nayena mÄ• tikaá¹ƒ á¹-hapetvÄ•
dassitÄ• rÅ«pavibhatti nÄ• ma. __rÅ«pakaá¹‡á¸• a_ntipi etasseva nÄ• maá¹ƒ. taá¹ƒ vÄ• ca
atirekadvibhÄ• á¹‡avÄ• raá¹ƒ. vitthÄ• riyamÄ• naá¹ƒ pana anantamaparimÄ• á¹‡aá¹ƒ hoti.

tadanantaraá¹ƒ mÅ«lato khandhato dvÄ• rato bhÅ«mito atthato dhammato nÄ• mato liá¹…g
nikkhipitvÄ• desito nikkheparÄ• si nÄ• ma. so ---

mÅ«lato \Ne 8/ khandhato cÄ• pi, dvÄ• rato cÄ• pi bhÅ«mito.

atthato dhammato cÄ• pi, nÄ• mato cÄ• pi liá¹…gato.

nikkhipitvÄ• desitattÄ• , nikkhepoti pavuccati ||

__nikkhepakaá¹‡á¸• a_ntipi tasseva nÄ• maá¹ƒ. taá¹ƒ vÄ• canÄ• maggato timattabhÄ• á¹‡
vitthÄ• riyamÄ• naá¹ƒ pana anantamaparimÄ• á¹‡aá¹ƒ hoti.

tadanantaraá¹ƒ pana tepiá¹-akassa buddhavacanassa atthuddhÄ• rabhÅ«taá¹ƒ yÄ• va sara
__aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ_ nÄ• ma. yato \Ee 7/ mahÄ• pakaraá¹‡iyÄ• bhikkhÅ« ma
asallakkhentÄ• gaá¹‡anacÄ• raá¹ƒ samÄ• nenti. taá¹ƒ vÄ• canÄ• maggato dvimattabhÄ• á
vitthÄ• riyamÄ• naá¹ƒ pana anantamaparimÄ• á¹‡aá¹ƒ hoti.

iti sakalampi dhammasaá¹…gaá¹‡Ä«pakaraá¹‡aá¹ƒ vÄ• canÄ• maggato atirekaterasamatta
vitthÄ• riyamÄ• naá¹ƒ pana anantamaparimÄ• á¹‡aá¹ƒ hoti. evametaá¹ƒ ---

cittavibhatti rÅ«paÃ±ca, nikkhepo atthajotanÄ• .

gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, tampi buddhena desitaá¹ƒ ||

tadanantaraá¹ƒ __vibhaá¹…gappakaraá¹‡aá¹ƒ_ nÄ• ma. taá¹ƒ khandhavibhaá¹…go Ä• yat
saccavibhaá¹…go idriyavibhaá¹…go paccayÄ• kÄ• ravibhaá¹…go satipaá¹-á¹-hÄ• navibhaá
iddhipÄ• davibhaá¹…go bojjhaá¹…gavibhaá¹…go maggaá¹…gavibhaá¹…go jhÄ• navibhaá¹
sikkhÄ• padavibhaá¹…go paá¹-isambhidÄ• vibhaá¹…go Ã±Ä• á¹‡avibhaá¹…go khuddakava
dhammahadayavibhaá¹…goti aá¹-á¹-hÄ• rasavidhena vibhattaá¹ƒ.

tattha \Be 8/ khandhavibhaá¹…go suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yapaÃ±ha

vibhatto. so vÄ• canÄ• maggato paÃ±camattabhÄ• á¹‡avÄ• ro, vitthÄ• riyamÄ• no pana ana
paraá¹ƒ Ä• yatanavibhaá¹…gÄ• dayopi eteheva tÄ«hi nayehi vibhattÄ• . tesu Ä• yatanavibh
atirekabhÄ• á¹‡avÄ• ro, dhÄ• tuvibhaá¹…go dvimattabhÄ• á¹‡avÄ• ro. tathÄ• saccavibhaá
suttantabhÄ• janÄ«yaá¹ƒ natthi; vÄ• canÄ• maggato panesa atirekabhÄ• á¹‡avÄ• ramatto.
chamattabhÄ• á¹‡avÄ• ro, paÃ±hapucchakaá¹ƒ panettha natthi. satipaá¹-á¹-hÄ• navibhaá¹.
atirekabhÄ• á¹‡avÄ• ramatto; tathÄ• sammappadhÄ• na iddhipÄ• dabojjhaá¹…gamaggaá¹
dvibhÄ• á¹‡avÄ• ramatto, appamaÃ±Ã±Ä• vibhaá¹…go atirekabhÄ• á¹‡avÄ• ramatto. sikkh
suttantabhÄ• janÄ«yaá¹ƒ natthi; vÄ• canÄ• maggato panesa atirekabhÄ• á¹‡avÄ• ramatto;
paá¹-isambhidÄ• vibhaá¹…go. Ã±Ä• á¹‡avibhaá¹…go dasavidhena vibhatto; vÄ• canÄ• mag
timattabhÄ• á¹‡avÄ• ro. khuddakavatthuvibhaá¹…gopi dasavidhena vibhatto; vÄ• canÄ• ma
timattabhÄ• á¹‡avÄ• ro. dhammahadayavibhaá¹…go tividhena vibhatto; vÄ• canÄ• maggat
atirekadvibhÄ• á¹‡avÄ• ramatto. sabbepi vitthÄ• riyamÄ• nÄ• anantÄ• aparimÄ• á¹‡Ä• ho
vibhaá¹…gappakaraá¹‡aá¹ƒ vÄ• canÄ• maggato paÃ±catiá¹ƒsamattabhÄ• á¹‡avÄ• raá¹ƒ; v
anantamaparimÄ• á¹‡aá¹ƒ hoti.

tadanantaraá¹ƒ __dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ_ nÄ• ma. taá¹ƒ saá¹…gaho asaá¹…gaho,
asaá¹…gahitena saá¹…gahitaá¹ƒ, saá¹…gahitena saá¹…gahitaá¹ƒ, asaá¹…gahitena asaá¹.
vippayogo, sampayuttena vippayuttaá¹ƒ, vippayuttena sampayuttaá¹ƒ, sampayuttena sampa
vippayuttaá¹ƒ; saá¹…gahitena sampayuttaá¹ƒ vippayuttaá¹ƒ; sampayuttena saá¹…gahitaá¹ƒ
asaá¹…gahitena sampayuttaá¹ƒ vippayuttaá¹ƒ, vippayuttena saá¹…gahitaá¹ƒ asaá¹…gahita
vibhattaá¹ƒ. taá¹ƒ vÄ• canÄ• maggato atirekachabhÄ• á¹‡avÄ• ramattaá¹ƒ, vitthÄ• riyamÄ•
anantamaparimÄ• á¹‡aá¹ƒ hoti.

tadanantaraá¹ƒ __puggalapaÃ±Ã±atti_ nÄ• ma. sÄ• ``khandhapaÃ±Ã±atti Ä• yatanapaÃ±Ã
saccapaÃ±Ã±atti indriyapaÃ±Ã±atti puggalapaÃ±Ã±attÄ«â€™â€™ ti chabbidhena vibhattÄ•
atirekapaÃ±cabhÄ• á¹‡avÄ• rÄ• ; vitthÄ• riyamÄ• nÄ• pana anantÄ• aparimÄ• á¹‡Ä• va h

tadanantaraá¹ƒ \Be 9/ __kathÄ• vatthuppakaraá¹‡aá¹ƒ_ nÄ• ma. taá¹ƒ sakavÄ• de paÃ±ca
paÃ±cÄ• ti suttasahassaá¹ƒ samodhÄ• netvÄ• vibhattaá¹ƒ. taá¹ƒ vÄ• canÄ• maggato idÄ•
aggahetvÄ• saá¹…gÄ«tiÄ• ropitanayena dÄ«ghanikÄ• yappamÄ• á¹‡aá¹ƒ, vitthÄ• riyamÄ•
anantamaparimÄ• á¹‡aá¹ƒ hoti.

tadanantaraá¹ƒ __yamakaá¹ƒ_ nÄ• ma. taá¹ƒ mÅ«layamakaá¹ƒ khandhayamakaá¹ƒ Ä• yat
saccayamakaá¹ƒ saá¹…khÄ• rayamakaá¹ƒ \Ne 10/ anusayayamakaá¹ƒ cittayamakaá¹ƒ dha
dasavidhena vibhattaá¹ƒ. taá¹ƒ \Ee 9/ vÄ• canÄ• maggato vÄ«sabhÄ• á¹‡avÄ• rasataá¹ƒ, v
anantamaparimÄ• á¹‡aá¹ƒ hoti.

tadanantaraá¹ƒ __mahÄ• pakaraá¹‡aá¹ƒ_ nÄ• ma. __paá¹-á¹-hÄ• na_ntipi tasseva nÄ• ma

Ä• rammaá¹‡apaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo sahajÄ• ta
nissayapaccayo upanissayapaccayo purejÄ• tapaccayo pacchÄ• jÄ• tapaccayo Ä• sevanap
vipÄ• kapaccayo Ä• hÄ• rapaccayo indriyapaccayo jhÄ• napaccayo maggapaccayo sampay
atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti. paccayavasena tÄ• va catuvÄ«

imasmiá¹ƒ pana á¹-hÄ• ne paá¹-á¹-hÄ• naá¹ƒ samÄ• netabbaá¹ƒ. kusalattikÄ• dayo hi dvÄ«
dhammÄ• nahetÅ« dhammÄ• ... pe ... saraá¹‡Ä• dhammÄ• araá¹‡Ä• dhammÄ• ti ime sa
vijjÄ• bhÄ• gino dhammÄ• avijjÄ• bhÄ• gino dhammÄ• ... pe ... khaye Ã±Ä• á¹‡aá¹ƒ, anup
dvÄ• cattÄ• lÄ«sa suttantikadukÄ• nÄ• ma. tesu dvÄ• vÄ«sati tikÄ• sataá¹ƒ dukÄ• ti ayaá¹
jinavacanabhÅ«tÄ• sabbaÃ±Ã±ubuddhena desitÄ• sattannaá¹ƒ pakaraá¹‡Ä• naá¹ƒ mÄ• ti

athÄ• pare dvÄ• cattÄ• lÄ«sa suttantikadukÄ• kutopabhavÄ• kena á¹-hapitÄ• kena desitÄ
__dhammasenÄ• patisÄ• riputtattherappabhavÄ• , _ tena á¹-hapitÄ• , tena desitÄ• ti. ime á¹
sÄ• mukkaá¹ƒsikena attano Ã±Ä• á¹‡ena á¹-hapesi. ekuttariyaá¹ƒ pana ekanipÄ• tadukanip
dasuttarasuttantehi samodhÄ• netvÄ• Ä• bhidhammikattherÄ• naá¹ƒ suttantaá¹ƒ patvÄ• al
panete ekasmiá¹ƒ nikkhepakaá¹‡á¸• eyeva matthakaá¹ƒ \Be 10/ pÄ• petvÄ• vibhattÄ• . ses
saraá¹‡adukÄ• abhidhammo vibhatto.

sammÄ• sambuddhena hi anulomapaá¹-á¹-hÄ• ne dvÄ• vÄ«sati tike nissÄ• ya __tikapaá¹-á
niddiá¹-á¹-haá¹ƒ. sataá¹ƒ duke nissÄ• ya __dukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma niddiá¹-á¹-haá¹
dvÄ• vÄ«sati tike gahetvÄ• dukasate pakkhipitvÄ• __dukatikapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma
dukasataá¹ƒ gahetvÄ• dvÄ• vÄ«satiyÄ• tikesu pakkhipitvÄ• __tikadukapaá¹-á¹-hÄ• naá¹ƒ_
10/ pana tikesuyeva pakkhipitvÄ• __tikatikapaá¹-á¹-hÄ• naá¹ƒ_ \Ne 11/ nÄ• ma dassitaá¹ƒ.
pakkhipitvÄ• __dukadukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma dassitaá¹ƒ. evaá¹ƒ ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __anulomamhi_ nayÄ• sugambhÄ«rÄ• ti || (Paá¹-á¹-h I 1.39).

paccanÄ«yapaá¹-á¹-hÄ• nepi dvÄ• vÄ«satitike nissÄ• ya __tikapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma
__dukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. dvÄ• vÄ«satitike dukasate pakkhipitvÄ• __dukatikapaá
dukasataá¹ƒ dvÄ• vÄ«satiyÄ• tikesu pakkhipitvÄ• __tikadukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma.
__tikatikapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. duke dukesuyeva pakkhipitvÄ• __dukadukapaá¹-á¹-h

paccanÄ«yepi chahi nayehi paá¹-á¹-hÄ• naá¹ƒ niddiá¹-á¹-haá¹ƒ. tena vuttaá¹ƒ ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __paccanÄ«yamhi_ nayÄ• sugambhÄ«rÄ• ti || (Paá¹-á¹-h I 1.44).

tato paraá¹ƒ anulomapaccanÄ«yepi eteneva upÄ• yena cha nayÄ• dassitÄ• . tenÄ• ha ---

tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __anulomapaccanÄ«yamhi_ nayÄ• sugambhÄ«rÄ• ti || (Paá¹-á¹-h I 1.48).

tadanantaraá¹ƒ \Be 11/ paccanÄ«yÄ• nulomepi eteheva chahi nayehi niddiá¹-á¹-haá¹ƒ. tenÄ

tikaÃ±ca \Ne 12/ paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __paccanÄ«yÄ• nulomamhi_ nayÄ• sugambhÄ«rÄ• ti || (Paá¹-á¹-h I 1.52).

evaá¹ƒ anulome cha paá¹-á¹-hÄ• nÄ• ni, paá¹-ilome cha, anulomapaccanÄ«ye cha, paccan
paá¹-á¹-hÄ• nÄ• nÄ«ti idaá¹ƒ catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• naá¹ƒ paá¹-á¹-h
nÄ• ma.

idÄ• ni imassa abhidhammassa gambhÄ«rabhÄ• vavijÄ• nanatthaá¹ƒ __cattÄ• ro sÄ• garÄ
saá¹ƒsÄ• rasÄ• garo, jalasÄ• garo, nayasÄ• garo, Ã±Ä• á¹‡asÄ• garoti. tattha __saá¹ƒsÄ• r

khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«ti ||

evaá¹ƒ vuttaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ. svÄ• yaá¹ƒ yasmÄ• imesaá¹ƒ sattÄ• naá¹ƒ uppa
paÃ±Ã±Ä• yati ettakÄ• naÃ±hi vassasatÄ• naá¹ƒ vÄ• vassasahassÄ• naá¹ƒ \Ee 11/ vÄ• va
kappasatÄ• naá¹ƒ vÄ• kappasahassÄ• naá¹ƒ vÄ• kappasatasahassÄ• naá¹ƒ vÄ• matthak
nÄ• hesunti vÄ• , asukassa nÄ• ma raÃ±Ã±o kÄ• le uppannÄ• , asukassa buddhassa kÄ• le
vÄ• , ayaá¹ƒ paricchedo natthi; ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, ito
nÄ• hosi atha pacchÄ• samabhavÄ«â€™â€™ ti (AN c 10.61) iminÄ• pana nayena saá¹ƒsÄ

mahÄ• samuddo pana __jalasÄ• garo_ nÄ• mÄ• ti veditabbo. so caturÄ• sÄ«tiyojanasahas
Ä• á¸·hakasatehi vÄ• Ä• á¸·hakasahassehi vÄ• Ä• á¸·hakasatasahassehi vÄ• pamÄ• á¹‡a
kho asaá¹…khyeyyo appameyyo mahÄ• udakakkhandhotveva saá¹…khyaá¹ƒ gacchati. aya

katamo __nayasÄ• garo_? tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ. dvepi hi tantiyo paccavekkhan
saddhÄ• sampannÄ• naá¹ƒ \Ne 13/ pasÄ• dabahulÄ• naá¹ƒ Ã±Ä• á¹‡uttarÄ• naá¹ƒ kulaputt
pÄ«tisomanassaá¹ƒ uppajjati. katamÄ• dve? vinayaÃ±ca abhidhammaÃ±ca. vinayadharabh
paccavekkhantÄ• naá¹ƒ dosÄ• nurÅ«paá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ nÄ• ma --- ima
idaá¹ƒ nÄ• ma hotÄ«ti sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ --- aÃ±Ã±esaá¹ƒ avisayo, buddhÄ•
uttarimanussadhammapeyyÄ• laá¹ƒ paccavekkhantÄ• naá¹ƒ nÄ«lapeyyÄ• laá¹ƒ paccavekk
saÃ±carittapeyyÄ• laá¹ƒ paccavekkhantÄ• naá¹ƒ anantaá¹ƒ pÄ«tisomanassaá¹ƒ uppajjati. Ä
khandhantaraá¹ƒ Ä• yatanantaraá¹ƒ dhÄ• tvantaraá¹ƒ indriyantaraá¹ƒ balabojjhaá¹…gakam
rÅ«pÄ• rÅ«paparicchedaá¹ƒ saá¹‡hasukhumadhammaá¹ƒ gaganatale tÄ• rakarÅ«pÄ• ni ga
pabbaá¹ƒ pabbaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• vibhajanto dassesi vata no
abhidhammatantiá¹ƒ paccavekkhantÄ• naá¹ƒ anantaá¹ƒ pÄ«tisomanassaá¹ƒ uppajjati.

evaá¹ƒ uppattiyÄ• panassa idaá¹ƒ vatthupi veditabbaá¹ƒ --- __mahÄ• gatigamiyatissadatta
nÄ• ma mahÄ• bodhiá¹ƒ vandissÄ• mÄ«ti paratÄ«raá¹ƒ gacchanto nÄ• vÄ• ya uparitale nisi
athassa tasmiá¹ƒ samaye neva paratÄ«raá¹ƒ paÃ±Ã±Ä• yittha, na orimatÄ«raá¹ƒ,
Å«mivegappabhedasamuggatajalacuá¹‡á¹‡aparikiá¹‡á¹‡o pana pasÄ• ritarajatapaá¹-á¹-asu
mahÄ• samuddova paÃ±Ã±Ä• yittha. so kiá¹ƒ nu kho mahÄ• samuddassa Å«mivego balavÄ
samantapaá¹-á¹-hÄ• ne nayamukhaá¹ƒ balavanti cintesi. athassa mahÄ• samudde paricche
heá¹-á¹-hÄ• mahÄ• pathaviyÄ• paricchinno, upari Ä• kÄ• sena, ekato cakkavÄ• á¸·apabba
paricchinno; samantapaá¹-á¹-hÄ• nassa pana paricchedo na paÃ±Ã±Ä• yatÄ«ti saá¹‡hasuk
paccavekkhantassa balavapÄ«ti uppannÄ• . so pÄ«tiá¹ƒ vikkhambhetvÄ• vipassanaá¹ƒ vaá
sabbakilese khepetvÄ• aggaphale arahatte patiá¹-á¹-hÄ• ya udÄ• naá¹ƒ udÄ• nesi ---

attheva \Be 13/ gambhÄ«ragataá¹ƒ sudubbudhaá¹ƒ,

sayaá¹ƒ abhiÃ±Ã±Ä• ya sahetusambhavaá¹ƒ.

yathÄ• nupubbaá¹ƒ nikhilena desitaá¹ƒ,

mahesinÄ• rÅ«pagataá¹ƒva passatÄ«ti ||

ayaá¹ƒ nayasÄ• garo nÄ• ma.

katamo \Ne 14/ __Ã±Ä• á¹‡asÄ• garo_? sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡asÄ• gar
nÄ• ma, ayaá¹ƒ jalasÄ• garo nÄ• ma, ayaá¹ƒ nayasÄ• garo nÄ• mÄ• ti hi aÃ±Ã±ena na sak
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡eneva sakkÄ• jÄ• nitunti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á
sÄ• garesu imasmiá¹ƒ á¹-hÄ• ne nayasÄ• garo adhippeto. imaÃ±hi sabbaÃ±Ã±ubuddhÄ• va

ayampi bhagavÄ• bodhimÅ«le nisinno `imaá¹ƒ paá¹-ivijjhitvÄ• imaá¹ƒ vata me dhammaá¹
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni vÄ«tivattÄ• ni, atha me imasmiá
diyaá¸• á¸• hakilesasahassaá¹ƒ khepetvÄ• ayaá¹ƒ dhammo paá¹-ividdhoâ€™ ti paá¹-ividdh
sattÄ• haá¹ƒ ekapallaá¹…kena nisÄ«di. tato tamhÄ• pallaá¹…kÄ• vuá¹-á¹-hÄ• ya `imasmiá
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ividdhaâ€™ nti animisehi cakkhÅ«hi sattÄ• haá¹ƒ palla
aá¹-á¹-hÄ• si. tato devatÄ• naá¹ƒ `ajjÄ• pi nÅ«na siddhatthassa \Ee 13/ kattabbakiccaá¹ƒ at
Ä• layaá¹ƒ na vijahatÄ«â€™ ti parivitakko udapÄ• di.

satthÄ• devatÄ• naá¹ƒ vitakkaá¹ƒ Ã±atvÄ• tÄ• vadeva tÄ• saá¹ƒ vitakkavÅ«pasamanattha
yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassesi. mahÄ• bodhipallaá¹…kasmiÃ±hi katapÄ• á¹-ihÄ• riyaÃ
katapÄ• á¹-ihÄ• riyaÃ±ca, pÄ• á¹-iyaputtasamÄ• game katapÄ• á¹-ihÄ• riyaÃ±ca, sabbaá¹ƒ
katayamakapÄ• á¹-ihÄ• riyasadisameva ahosi. evaá¹ƒ yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• p
á¹-hitaá¹-á¹-hÄ• nassa ca antare Ä• kÄ• sato oruyha sattÄ• haá¹ƒ caá¹…kami. imesu ca eka
ekadivasepi satthu sarÄ«rato rasmiyo na nikkhantÄ• .

catutthe pana sattÄ• he pacchimuttarÄ• ya disÄ• ya ratanaghare nisÄ«di --- ratanagharaá¹
sattaratanamayaá¹ƒ gehaá¹ƒ. sattannaá¹ƒ pana pakaraá¹‡Ä• naá¹ƒ sammasitaá¹-á¹-hÄ• na
veditabbaá¹ƒ --- tattha dhammasaá¹…gaá¹‡iá¹ƒ sammasantassÄ• pi sarÄ«rato rasmiyo na
vibhaá¹…gappakaraá¹‡aá¹ƒ dhÄ• tukathaá¹ƒ puggalapaÃ±Ã±attiá¹ƒ kathÄ• vatthuppakaraá
sammasantassÄ• pi sarÄ«rato rasmiyo na nikkhantÄ• . yadÄ• pana mahÄ• pakaraá¹‡aá¹ƒ
Ä• rammaá¹‡apaccayo ... pe ... avigatapaccayoâ€™â€™ ti sammasanaá¹ƒ Ä• rabhi, athass
catuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ sammasantassa ekantato sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
okÄ• saá¹ƒ labhi. yathÄ• hi timirapiá¹…galamahÄ• maccho caturÄ• sÄ«tiyojanasahassagar
mahÄ• samuddeyeva okÄ• saá¹ƒ labhati, evameva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ ekantato

labhi.

satthu evaá¹ƒ laddhokÄ• sena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena yathÄ• sukhaá¹ƒ saá¹‡hasuk
sarÄ«rato nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassaravasena chabbaá¹‡á¹‡arasmiyo
ceva akkhÄ«naÃ±ca nÄ«laá¹-á¹-hÄ• nehi __nÄ«larasmiyo_ nikkhamiá¹ƒsu, yÄ• saá¹ƒ vaser
aÃ±janacuá¹‡á¹‡asamokiá¹‡á¹‡aá¹ƒ viya umÄ• pupphanÄ«luppaladalasaÃ±channaá¹ƒ viya
vÄ«tipatantamaá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ viya sampasÄ• ritamecakapaá¹-aá¹ƒ viya ca ahosi.

chavito ceva akkhÄ«naÃ±ca pÄ«taá¹-á¹-hÄ• nehi __pÄ«tarasmiyo_ \Ee 14/ nikkhamiá¹ƒsu;
disÄ• bhÄ• gÄ• suvaá¹‡á¹‡arasadhÄ• rÄ• bhisiÃ±camÄ• nÄ• viya suvaá¹‡á¹‡apaá¹-apasÄ
kuá¹…kumacuá¹‡á¹‡akaá¹‡ikÄ• rapupphasamparikiá¹‡á¹‡Ä• viya ca virociá¹ƒsu.

maá¹ƒsalohitehi ceva akkhÄ«naÃ±ca rattaá¹-á¹-hÄ• nehi __lohitarasmiyo_ nikkhamiá¹ƒsu y
disÄ• bhÄ• gÄ• cÄ«napiá¹-á¹-hacuá¹‡á¹‡araÃ±jitÄ• viya supakkalÄ• khÄ• rasasiÃ±camÄ•
rattakambalaparikkhittÄ• viya jayasumanapÄ• ribhaddakabandhujÄ«vakakusumasampariki

aá¹-á¹-hÄ«hi ceva dantehi ca akkhÄ«naÃ±ca setaá¹-á¹-hÄ• nehi __odÄ• tarasmiyo_ nikkha
disÄ• bhÄ• gÄ• rajataghaá¹-ehi Ä• siÃ±camÄ• nakhÄ«radhÄ• rÄ• samparikiá¹‡á¹‡Ä• viya
sampasÄ• ritarajatapaá¹-á¹-avitÄ• nÄ• viya, vÄ«tipatantarajatatÄ• lavaá¹‡á¹-Ä• viya,
kundakumudasinduvÄ• rasumanamallikÄ• dikusumasaÃ±channÄ• viya ca virociá¹ƒsu.

__maÃ±jiá¹-á¹-hapabhassarÄ• _ \Be 15/ pana tamhÄ• tamhÄ• sarÄ«rappadesÄ• nikkhan
chabbaá¹‡á¹‡arasmiyo nikkhamitvÄ• ghanamahÄ• pathaviá¹ƒ gaá¹‡hiá¹ƒsu.

catunahutÄ• dhikadviyojanasatasahassabahalÄ• mahÄ• pathavÄ« niddhantasuvaá¹‡á¹‡ap
mahÄ• pathaviá¹ƒ bhinditvÄ• heá¹-á¹-hÄ• udakaá¹ƒ gaá¹‡hiá¹ƒsu. pathavisandhÄ• rakaá¹
aá¹-á¹-hanahutÄ• dhikacatuyojanasatasahassabahalaá¹ƒ udakaá¹ƒ suvaá¹‡á¹‡akalasehi
Ä• siÃ±camÄ• navilÄ«nasuvaá¹‡á¹‡aá¹ƒ viya ahosi. udakaá¹ƒ vinivijjhitvÄ• \Ne 16/ vÄ• taá
chanahutÄ• dhikanavayojanasatasahassabahalo vÄ• to samussitasuvaá¹‡á¹‡akkhandho vi
vinivijjhitvÄ• heá¹-á¹-hÄ• ajaá¹-Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu.

uparibhÄ• gena uggantvÄ• pi cÄ• tumahÄ• rÄ• jike gaá¹‡hiá¹ƒsu. te vinivijjhitvÄ• tÄ• vatiá
tusite tato nimmÄ• naratÄ« tato paranimmitavasavattÄ« tato nava brahmaloke tato vehapph
suddhÄ• vÄ• se vinivijjhitvÄ• cattÄ• ro Ä• ruppe gaá¹‡hiá¹ƒsu. cattÄ• ro ca Ä• ruppe vinivij
pakkhandiá¹ƒsu.

tiriyabhÄ• gehi anantÄ• lokadhÄ• tuyo pakkhandiá¹ƒsu. ettakesu á¹-hÄ• nesu candamhi ca

sÅ«riyappabhÄ• natthi, tÄ• rakarÅ«pesu tÄ• rakarÅ«pappabhÄ• natthi, devatÄ• naá¹ƒ uyy
ceva sarÄ«resu ca Ä• bharaá¹‡esu cÄ• ti sabbattha pabhÄ• natthi. tisahassimahÄ• sahass
Ä• lokapharaá¹‡asamattho mahÄ• brahmÄ• pi sÅ«riyuggamane \Ee 15/ khajjopanako viya a
candasÅ«riyatÄ• rakarÅ«padevatuyyÄ• navimÄ• nakapparukkhÄ• naá¹ƒ paricchedamattaka
á¹-hÄ• naá¹ƒ buddharasmÄ«hiyeva ajjhotthaá¹-aá¹ƒ ahosi. ayaÃ±ca neva buddhÄ• naá¹ƒ a
bhÄ• vanÄ• mayiddhi. saá¹‡hasukhumadhammaá¹ƒ pana sammasato lokanÄ• thassa lohita
pasÄ«di, chavivaá¹‡á¹‡o pasÄ«di. cittasamuá¹-á¹-hÄ• nÄ• vaá¹‡á¹‡adhÄ• tu samantÄ• as
niccalÄ• va aá¹-á¹-hÄ• si. iminÄ• nÄ«hÄ• rena sattÄ• haá¹ƒ sammasi.

satta rattindivÄ• ni sammasitadhammo kittako ahosÄ«ti? ananto aparimÄ• á¹‡o ahosi. ayaá
nÄ• ma. satthÄ• pana evaá¹ƒ sattÄ• haá¹ƒ manasÄ• cintitadhammaá¹ƒ vacÄ«bhedaá¹ƒ ka
16/ vassasahassenapi vassasatasahassenapi matthakaá¹ƒ pÄ• petvÄ• desetuá¹ƒ na sakko
aparabhÄ• gepi hi tathÄ• gato tÄ• vatiá¹ƒsabhavane pÄ• ricchattakamÅ«le paá¹‡á¸• ukamb
dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ majjhe nisinno mÄ• taraá¹ƒ kÄ• yasakkhiá¹ƒ katv
dhammÄ• , abyÄ• katÄ• dhammÄ• ti dhammaá¹ƒ desento satabhÄ• gena sahassabhÄ• ge
dhammantaraá¹ƒ saá¹…kamitvÄ• saá¹…kamitvÄ• va desesi. tayo mÄ• se nirantaraá¹ƒ pav
Ä• kÄ• sagaá¹…gÄ• viya adhomukhaá¹-hapitaudakaghaá¹-Ä• nikkhantaudakadhÄ• rÄ• vi
aparimÄ• á¹‡Ä• ahosi.

buddhÄ• naÃ±hi \Ne 17/ bhattÄ• numodanakÄ• lepi thokaá¹ƒ vaá¸• á¸• hetvÄ• anumodentÄ
dÄ«ghamajjhimanikÄ• yappamÄ• á¹‡Ä• hoti. pacchÄ• bhattaá¹ƒ pana sampattaparisÄ• ya
saá¹ƒyuttaaá¹…guttarikadvemahÄ• nikÄ• yappamÄ• á¹‡Ä• va hoti. kasmÄ• ? buddhÄ• naÃ
dantÄ• varaá¹‡aá¹ƒ suphusitaá¹ƒ mukhÄ• dÄ• naá¹ƒ siliá¹-á¹-haá¹ƒ jivhÄ• mudukÄ• saro n
lahuparivattaá¹ƒ. tasmÄ• taá¹ƒ muhuttaá¹ƒ desitadhammopi ettako hoti. temÄ• saá¹ƒ desita
aparimÄ• á¹‡oyeva.

__Ä• nandatthero_ hi bahussuto tipiá¹-akadharo paÃ±cadasa gÄ• thÄ• sahassÄ• ni saá¹-á
latÄ• pupphÄ• ni Ä• kaá¸• á¸• hanto viya á¹-hitapadeneva á¹-hatvÄ• gaá¹‡hÄ• ti vÄ• vÄ• c
therassa eko uddesamaggo nÄ• ma hoti. therassa hi anupadaá¹ƒ uddesaá¹ƒ dadamÄ• no a
sampÄ• puá¹‡Ä• ti. sammÄ• sambuddhova sampÄ• puá¹‡eyya. evaá¹ƒ adhimattasatimÄ•
\Ee 16/ sÄ• vako satthÄ• rÄ• temÄ• saá¹ƒ iminÄ• nÄ«hÄ• rena desitadesanaá¹ƒ vassasata
uggaá¹‡hantopi matthakaá¹ƒ pÄ• petuá¹ƒ na sakkoti.

evaá¹ƒ temÄ• saá¹ƒ nirantaraá¹ƒ desentassa pana tathÄ• gatassa kabaá¸·Ä«kÄ• rÄ• hÄ• n
upÄ• dinnakasarÄ«raá¹ƒ kathaá¹ƒ yÄ• pesÄ«ti? paá¹-ijagganeneva. buddhÄ• naÃ±hi so so
suparicchinno supaccakkho. tasmÄ• bhagavÄ• dhammaá¹ƒ desentova manussaloke kÄ• I
bhikkhÄ• cÄ• ravelaá¹ƒ \Be 17/ sallakkhetvÄ• nimmitabuddhaá¹ƒ mÄ• petvÄ• `imassa cÄ«
pattaggahaá¹‡aá¹ƒ sarakutti Ä• kappo ca evarÅ«po nÄ• ma hotu, ettakaá¹ƒ nÄ• ma dhamm

adhiá¹-á¹-hÄ• ya pattacÄ«varamÄ• dÄ• ya anotattadahaá¹ƒ gacchati. devatÄ• nÄ• galatÄ•
taá¹ƒ khÄ• ditvÄ• anotattadahe sarÄ«raá¹ƒ paá¹-ijaggitvÄ• manosilÄ• tale á¹-hito surattadu
nivÄ• setvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• cÄ• tumahÄ• rÄ• jadattiyaá¹ƒ selamayaá¹ƒ pattaá¹ƒ
gacchati. tato piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• anotattadahatÄ«re nisinno taá¹ƒ paribhuÃ±jit
candanavanaá¹ƒ gacchati.

__dhammasenÄ• patisÄ• riputtattheropi_ tattha gantvÄ• sammÄ• sambuddhassa vattaá¹ƒ
athassa satthÄ• nayaá¹ƒ deti. `sÄ• riputta, ettako dhammo mayÄ• desitoâ€™ ti Ä• cikkhati
nayaá¹ƒ dente paá¹-isambhidÄ• ppattassa aggasÄ• vakassa velante á¹-hatvÄ• hatthaá¹ƒ p
dassitasamuddasadisaá¹ƒ nayadÄ• naá¹ƒ hoti. therassÄ• pi nayasatena nayasahassena na
desitadhammo upaá¹-á¹-hÄ• tiyeva.

satthÄ• \Ne 18/ divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• dhammaá¹ƒ desetuá¹ƒ kÄ• ya velÄ• ya gac
sÄ• vatthivÄ• sÄ«naá¹ƒ kulaputtÄ• naá¹ƒ sampattÄ• naá¹ƒ dhammadesanavelÄ• nÄ• ma a
dhammaá¹ƒ desetvÄ• gacchantaá¹ƒ vÄ• Ä• gacchantaá¹ƒ vÄ• ke jÄ• nanti ke na jÄ• nant
jÄ• nanti, appesakkhÄ• devatÄ• na jÄ• nanti. kasmÄ• na jÄ• nantÄ«ti? sammÄ• sambudd
rasmiÄ• dÄ«su nÄ• nattÄ• bhÄ• vÄ• . ubhinnampi hi tesaá¹ƒ rasmÄ«su vÄ• saresu vÄ• va

__sÄ• riputtattheropi_ satthÄ• rÄ• desitaá¹ƒ desitaá¹ƒ dhammaá¹ƒ Ä• haritvÄ• attano sad
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ desesi. tesaá¹ƒ ayaá¹ƒ pubbayogo --- te \Ee 17/ kira kas
khuddakavagguliyoniyaá¹ƒ nibbattÄ• pabbhÄ• re olambantÄ• dvinnaá¹ƒ Ä• bhidhammikab
sajjhÄ• yantÄ• naá¹ƒ sare nimittaá¹ƒ gahetvÄ• kaá¹‡hapakkhasukkapakkhe ajÄ• nitvÄ• pi s
nimittaggÄ• hamattakeneva kÄ• laá¹ƒ katvÄ• devaloke nibbattiá¹ƒsu. ekaá¹ƒ buddhantaraá
tasmiá¹ƒ kÄ• le manussaloke nibbattÄ• yamakapÄ• á¹-ihÄ• riye pasÄ«ditvÄ• therassa san
satthÄ• rÄ• desitaá¹ƒ desitaá¹ƒ dhammaá¹ƒ Ä• haritvÄ• tesaá¹ƒ desesi. sammÄ• sambudd
abhidhammadesanÄ• pariyosÄ• naÃ±ca \Be 18/ tesaá¹ƒ bhikkhÅ«naá¹ƒ sattappakaraá¹‡au
ahosi.

abhidhamme vÄ• canÄ• maggo nÄ• ma __sÄ• riputtattherappabhavo_. mahÄ• pakaraá¹‡e
á¹-hapito. thero hi iminÄ• nÄ«hÄ• rena dhammantaraá¹ƒ amakkhetvÄ• va sukhaá¹ƒ gahetu
pariyÄ• puá¹‡ituá¹ƒ vÄ• cetuÃ±ca pahotÄ«ti gaá¹‡anacÄ• raá¹ƒ á¹-hapesi. evaá¹ƒ sante the
Ä• bhidhammiko hotÄ«ti? na hoti. sammÄ• sambuddhova paá¹-hamataraá¹ƒ Ä• bhidhammi
mahÄ• bodhipallaá¹…ke nisÄ«ditvÄ• paá¹-ivijjhi. buddho hutvÄ• ca pana sattÄ• haá¹ƒ eka
udÄ• naá¹ƒ udÄ• nesi ---

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato \Ne 19/ pajÄ• nÄ• ti sahetudhammaá¹ƒ ||

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato khayaá¹ƒ paccayÄ• naá¹ƒ avedi ||

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ,

sÅ«riyova obhÄ• sayamantalikkhaâ€™â€™ nti || (Vin I 1-3; Ud 1-3).

idaá¹ƒ __paá¹-hamabuddhavacanaá¹ƒ_ nÄ• ma. dhammapadabhÄ• á¹‡akÄ• \Ee 18/ pana

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

idaá¹ƒ __paá¹-hamabuddhavacanaá¹ƒ_ nÄ• mÄ• ti vadanti.

yamakasÄ• lÄ• namantare \Be 19/ nipannena parinibbÄ• nasamaye ``handa dÄ• ni, bhikkh
vayadhammÄ• saá¹…khÄ• rÄ• , appamÄ• dena sampÄ• dethÄ• â€™â€™ ti (DN II 218) vu
__pacchimabuddhavacanaá¹ƒ_ nÄ• ma.

ubhinnamantare paÃ±cacattÄ• lÄ«sa vassÄ• ni pupphadÄ• maá¹ƒ ganthentena viya, ratanA
ca kathito amatappakÄ• sano saddhammo __majjhimabuddhavacanaá¹ƒ_ nÄ• ma.

taá¹ƒ \Ne 20/ sabbampi saá¹…gayhamÄ• naá¹ƒ piá¹-akato __tÄ«á¹‡i piá¹-akÄ• ni_ honti, ni
nikÄ• yÄ• , _ aá¹…gato __navaá¹…gÄ• ni, _ dhammakkhandhato __caturÄ• sÄ«tidhammak
sabbampi hetaá¹ƒ piá¹-akato vinayapiá¹-akaá¹ƒ suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akanti
tattha ubhayÄ• ni pÄ• timokkhÄ• ni dve vibhaá¹…gÄ• dvÄ• vÄ«sati khandhakÄ• soá¸·asa
__vinayapiá¹-akaá¹ƒ_ nÄ• ma. brahmajÄ• lÄ• dicatuttiá¹ƒsasuttasaá¹…gaho dÄ«ghanikÄ• y
mÅ«lapariyÄ• yasuttÄ• didiyaá¸• á¸• hasatadvesuttasaá¹…gaho majjhimanikÄ• yo.
oghataraá¹‡asuttÄ• disattasuttasahassasattasatadvÄ• saá¹-á¹-hisuttasaá¹…gaho saá¹ƒyutta
cittapariyÄ• dÄ• nasuttÄ• dinavasuttasahassapaÃ±casatasattapaÃ±Ã±Ä• sasuttasaá¹…gah
khuddakapÄ• á¹-hadhammapadaudÄ• naitivuttakasuttanipÄ• tavimÄ• navatthupetavatthuth
iddesapaá¹-isambhidÄ• apadÄ• nabuddhavaá¹ƒsacariyÄ• piá¹-akavasena pannarasappabh
__suttantapiá¹-akaá¹ƒ_ nÄ• ma. dhammasaá¹…gaá¹‡Ä«Ä• dÄ«ni satta pakaraá¹‡Ä• ni __a
tattha \Ee 19/ ---

vividhavisesanayattÄ• , vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ, vinayo vinayoti akkhÄ• to ||

vividhÄ• hi ettha paÃ±cavidhapÄ• timokkhuddesapÄ• rÄ• jikÄ• disattaÄ• pattikkhandhamÄ
nayÄ• visesabhÅ«tÄ• ca daá¸·hÄ«kammasithilakaraá¹‡appayojanÄ• anupaÃ±Ã±attinayÄ•
kÄ• yikavÄ• casikaajjhÄ• cÄ• ranisedhanato cesa kÄ• yaá¹ƒ vÄ• caÃ±ca vineti. tasmÄ• viv
kÄ• yavÄ• cÄ• naÃ±ca vinayanato ayaá¹ƒ vinayo vinayoti akkhÄ• to. tenetametassa vacana
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``vividhavisesanayattÄ• \Be 20/, vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ, vinayo vinayoti akkhÄ• toâ€™â€™ ti ||

itaraá¹ƒ pana ---

atthÄ• naá¹ƒ sÅ«canato, suvuttato savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca `suttaâ€™ nti akkhÄ• taá¹ƒ ||

taÃ±hi \Ne 21/ attatthaparatthÄ• dibhede atthe sÅ«ceti. suvuttÄ• cettha atthÄ• veneyyajjhA

vuttattÄ• . savati cetaá¹ƒ atthe, sassamiva phalaá¹ƒ, pasavatÄ«ti vuttaá¹ƒ hoti. sÅ«dati ceta
khÄ«raá¹ƒ, paggharatÄ«ti vuttaá¹ƒ hoti. suá¹-á¹-hu ca ne tÄ• yati rakkhatÄ«ti vuttaá¹ƒ hoti.
suttasabhÄ• gaÃ±cetaá¹ƒ. yathÄ• hi tacchakÄ• naá¹ƒ suttaá¹ƒ pamÄ• á¹‡aá¹ƒ hoti evamet
ca suttena saá¹…gahitÄ• ni pupphÄ• ni na vikiriyanti na viddhaá¹ƒsiyanti evametena saá¹…
tenetametassa vacanatthakosallatthaá¹ƒ vuttaá¹ƒ ---

``atthÄ• naá¹ƒ sÅ«canato, suvuttato savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca suttanti akkhÄ• taâ€™â€™ nti ||

abhidhammassa vacanattho vuttoyeva. aparo nayo ---

yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• to ||

ayaÃ±hi \Ee 20/ abhisaddo vuá¸• á¸• hilakkhaá¹‡apÅ«jitaparicchinnÄ• dhikesu dissati. tathÄ
dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamantÄ«â€™â€™ tiÄ• dÄ«su (MN III 384; SN
Ä• gato. ``yÄ• tÄ• rattiyo abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ tiÄ• dÄ«su (MN I 49) lak
manujindoâ€™â€™ tiÄ• dÄ«su (MN II 399; Sn 558) pÅ«jite. ``paá¹-ibalo vinetuá¹ƒ abhidhan
tiÄ• dÄ«su (Vin I 85) paricchinne; aÃ±Ã±amaÃ±Ã±asaá¹…karavirahite dhamme ca vinaye c
``abhikkantena vaá¹‡á¹‡enÄ• â€™â€™ tiÄ• dÄ«su (Vv 75) adhike.

ettha \Be 21/ ca ``rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti mettÄ• sahagatena cetasÄ• eka
viharatÄ«â€™â€™ tiÄ• dinÄ• (Dhs 163 Ä• dayo) nayena vuá¸• á¸• himantopi dhammÄ• vu
saddÄ• rammaá¹‡aá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1) nayena Ä• rammaá¹‡Ä• dÄ«hi lak
``sekkhÄ• dhammÄ• , asekkhÄ• dhammÄ• , lokuttarÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• (D
nayena pÅ«jitÄ• pi; pÅ«jÄ• rahÄ• ti adhippÄ• yo. ``phasso \Ne 22/ hoti, vedanÄ• hotÄ«â€™
nayena sabhÄ• vaparicchinnattÄ• paricchinnÄ• pi. ``mahaggatÄ• dhammÄ• , appamÄ• á¹
dhammÄ• â€™â€™ tiÄ• dinÄ• (Dhs tikamÄ• tikÄ• 12; dukamÄ• tikÄ• 99) nayena adhikÄ•
vacanatthakosallatthaá¹ƒ vuttaá¹ƒ ---

``yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• toâ€™â€™ ti ||

yaá¹ƒ panettha avisiá¹-á¹-haá¹ƒ, taá¹ƒ ---

piá¹-akaá¹ƒ piá¹-akatthavidÅ«, pariyattibbhÄ• janatthato Ä• hu.

tena samodhÄ• netvÄ• , tayopi vinayÄ• dayo Ã±eyyÄ• ||

pariyattipi hi ``mÄ• piá¹-akasampadÄ• nenÄ• â€™â€™ tiÄ• dÄ«su (AN a III 66) piá¹-akanti
Ä• gaccheyya kudÄ• lapiá¹-akaá¹ƒÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN I 228; AN a III 70)
piá¹-akaá¹ƒ piá¹-akatthavidÅ« pariyattibhÄ• janatthato Ä• hu.

idÄ• ni __tena samodhÄ• netvÄ• tayopi vinayÄ• dayo Ã±eyyÄ• _ti. tena evaá¹ƒ duvidhatth
samÄ• saá¹ƒ katvÄ• vinayo ca so piá¹-akaÃ±ca pariyattibhÄ• vato, tassa tassa atthassa bh
vinayapiá¹-akaá¹ƒ. yathÄ• vutteneva nayena suttantaÃ±ca taá¹ƒ piá¹-akaÃ±cÄ• ti suttantapi
\Ee 21/ ca so piá¹-akaÃ±cÄ• ti abhidhammapiá¹-akanti evamete tayopi vinayÄ• dayo Ã±eyy

evaá¹ƒ Ã±atvÄ• ca punapi tesveva piá¹-akesu nÄ• nappakÄ• rakosallatthaá¹ƒ ---

desanÄ• sÄ• sanakathÄ• bhedaá¹ƒ tesu yathÄ• rahaá¹ƒ.

sikkhÄ• pahÄ• nagambhÄ«rabhÄ• vaÃ±ca paridÄ«paye ||

pariyattibhedaá¹ƒ \Ne 23/ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vaye ||

tatrÄ• yaá¹ƒ \Be 22/ paridÄ«panÄ• vibhÄ• vanÄ• ca --- etÄ• ni hi tÄ«á¹‡i piá¹-akÄ• ni yath
Ä• á¹‡Ä• vohÄ• raparamatthadesanÄ• , yathÄ• parÄ• dhayathÄ• nulomayathÄ• dhammasÄ
saá¹ƒvarÄ• saá¹ƒvaradiá¹-á¹-hiviniveá¹-hananÄ• marÅ«papariccheda kathÄ• ti ca vuccanti.

ettha hi vinayapiá¹-akaá¹ƒ Ä• á¹‡Ä• rahena bhagavatÄ• Ä• á¹‡Ä• bÄ• hullato desitattÄ• _
suttantapiá¹-akaá¹ƒ vohÄ• rakusalena bhagavatÄ• vohÄ• rabÄ• hullato desitattÄ• __vohÄ•
abhidhammapiá¹-akaá¹ƒ paramatthakusalena bhagavatÄ• paramatthabÄ• hullato desitattÄ•
vuccati.

tathÄ• paá¹-hamaá¹ƒ ye te pacurÄ• parÄ• dhÄ• sattÄ• te yathÄ• parÄ• dhaá¹ƒ ettha sÄ•
__yathÄ• parÄ• dhasÄ• sanaá¹ƒ; _ dutiyaá¹ƒ anekajjhÄ• sayÄ• nusayacariyÄ• dhimuttikÄ•
sÄ• sitÄ• ti __yathÄ• nulomasÄ• sanaá¹ƒ; _ tatiyaá¹ƒ dhammapuÃ±jamatte `ahaá¹ƒ mamÄ•
yathÄ• dhammaá¹ƒ ettha sÄ• sitÄ• ti __yathÄ• dhammasÄ• sana_nti vuccati.

tathÄ• paá¹-hamaá¹ƒ ajjhÄ• cÄ• rapaá¹-ipakkhabhÅ«to saá¹ƒvarÄ• saá¹ƒvaro ettha kathito

__saá¹ƒvarÄ• saá¹ƒvarakathÄ• ; _ saá¹ƒvarÄ• saá¹ƒvaroti khuddako ceva mahanto ca saá¹
kammÄ• kammaá¹ƒ viya ca phalÄ• phalaá¹ƒ viya ca; dutiyaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-hipaá
diá¹-á¹-hiviniveá¹-hanÄ• ettha kathitÄ• ti __diá¹-á¹-hiviniveá¹-hanakathÄ• ; _ tatiyaá¹ƒ
rÄ• gÄ• dipaá¹-ipakkhabhÅ«to nÄ• marÅ«paparicchedo ettha kathitoti __nÄ• marÅ«paparic

tÄ«supi cetesu tisso sikkhÄ• tÄ«á¹‡i pahÄ• nÄ• ni catubbidho ca gambhÄ«rabhÄ• vo vedit
vinayapiá¹-ake visesena __adhisÄ«lasikkhÄ• _ vuttÄ• , suttantapiá¹-ake __adhicittasikkhÄ•
__adhipaÃ±Ã±Ä• sikkhÄ• _.

vinayapiá¹-ake ca __vÄ«tikkamappahÄ• naá¹ƒ_ \Ee 22/, kilesÄ• naá¹ƒ vÄ«tikkamapaá¹-ipa
suttantapiá¹-ake __pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ, _ pariyuá¹-á¹-hÄ• napaá¹-ipakkhattÄ•
abhidhammapiá¹-ake __anusayappahÄ• naá¹ƒ, _ anusayapaá¹-ipakkhattÄ• paÃ±Ã±Ä• ya.

paá¹-hame \Be 23/ \Ne 24/ ca __tadaá¹…gappahÄ• naá¹ƒ_ kilesÄ• naá¹ƒ, itaresu
__vikkhambhanasamucchedappahÄ• nÄ• ni_. paá¹-hame ca __duccaritasaá¹ƒkilesassa_ pa
__taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesÄ• naá¹ƒ_ pahÄ• naá¹ƒ.

ekamekasmiÃ±cettha catubbidhopi dhammatthadesanÄ• paá¹-ivedhagambhÄ«rabhÄ• vo ve
tanti. __attho_ti tassÄ• yevattho. __desanÄ• _ti tassÄ• manasÄ• vavatthÄ• pitÄ• ya tantiy
__paá¹-ivedho_ti tantiyÄ• tantiatthassa ca yathÄ• bhÅ«tÄ• vabodho. tÄ«supi cetesu ete
dhammatthadesanÄ• paá¹-ivedhÄ• . yasmÄ• sasÄ• dÄ«hi viya mahÄ• samuddo mandabu
alabbhaneyyapatiá¹-á¹-hÄ• ca tasmÄ• gambhÄ«rÄ• . evaá¹ƒ ekamekasmiá¹ƒ ettha catubb
veditabbo.

aparo nayo --- __dhammo_ti hetu. vuttaÃ±hetaá¹ƒ --- ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá
(Vibh 720). __attho_ti hetuphalaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹
(Vibh 720). __desanÄ• _ti paÃ±Ã±atti, yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• poti adhippÄ• y
anulomapaá¹-ilomasaá¹…khepavitthÄ• rÄ• divasena vÄ• kathanaá¹ƒ. __paá¹-ivedho_ti abh
lokiyalokuttaro. visayato ca asammohato ca; atthÄ• nurÅ«paá¹ƒ dhammesu, dhammÄ• nurÅ
paÃ±Ã±attipathÄ• nurÅ«paá¹ƒ paÃ±Ã±attÄ«su avabodho. tesaá¹ƒ tesaá¹ƒ vÄ• tattha tattha
paá¹-ivijjhitabbo salakkhaá¹‡asaá¹…khÄ• to aviparÄ«tasabhÄ• vo.

idÄ• ni yasmÄ• etesu piá¹-akesu yaá¹ƒ yaá¹ƒ dhammajÄ• taá¹ƒ vÄ• atthajÄ• taá¹ƒ vÄ• yÄ
Ã±Ä• petabbo attho sotÅ«naá¹ƒ Ã±Ä• á¹‡assa abhimukho hoti tathÄ• tathÄ• tadatthajotikÄ
aviparÄ«tÄ• vabodhasaá¹…khÄ• to paá¹-ivedho tesaá¹ƒ tesaá¹ƒ vÄ• dhammÄ• naá¹ƒ paá¹
salakkhaá¹‡asaá¹…khÄ• to aviparÄ«tasabhÄ• vo --- sabbampetaá¹ƒ anupacitakusalasambh
sasÄ• dÄ«hi viya mahÄ• samuddo, dukkhogÄ• haá¹ƒ alabbhaneyyapatiá¹-á¹-haÃ±ca, tasmÄ
ekamekasmiá¹ƒ ettha catubbidhopi gambhÄ«rabhÄ• vo veditabbo. ettÄ• vatÄ• ca ---

desanÄ• sÄ• sanakathÄ• bhedaá¹ƒ \Ee 23/ tesu yathÄ• rahaá¹ƒ.

sikkhÄ• pahÄ• nagambhÄ«rabhÄ• vaÃ±ca paridÄ«payeti ---

ayaá¹ƒ gÄ• thÄ• vuttatthÄ• hoti.

pariyattibhedaá¹ƒ \Be 24/ \Ne 25/ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeti ||

ettha pana tÄ«su piá¹-akesu tividho pariyattibhedo daá¹-á¹-habbo. tisso hi pariyattiyo --- ala
nissaraá¹‡atthÄ• bhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«ti.

tattha yÄ• duggahitÄ• upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• ayaá¹ƒ __alagaddÅ«pamÄ•
``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« alagaddapariyesanaá¹ƒ
mahantaá¹ƒ alagaddaá¹ƒ, tamenaá¹ƒ bhoge vÄ• naá¹…guá¹-á¹-he vÄ• gaá¹‡heyya, tassa
paá¹-iparivattitvÄ• hatthe vÄ• bÄ• hÄ• ya vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• aá¹…gapaccaá¹…g
nidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. taá¹ƒ kissa
bhikkhave, alagaddassa. evameva kho, bhikkhave, idhekacce moghapurisÄ• dhammaá¹ƒ p
pe ... vedallaá¹ƒ, te taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±
upaparikkhanti, tesaá¹ƒ te dhammÄ• paÃ±Ã±Ä• ya atthaá¹ƒ anupaparikkhataá¹ƒ na nijjhÄ•
upÄ• rambhÄ• nisaá¹ƒsÄ• ceva dhammaá¹ƒ pariyÄ• puá¹‡anti itivÄ• dappamokkhÄ• nisaá
dhammaá¹ƒ pariyÄ• puá¹‡anti taÃ±cassa atthaá¹ƒ nÄ• nubhonti. tesaá¹ƒ te dhammÄ• dugg
ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? duggahitattÄ• , bhikkhave, dhammÄ•

yÄ• pana suggahitÄ• sÄ«lakkhandhÄ• dipÄ• ripÅ«riá¹ƒyeva Ä• kaá¹…khamÄ• nena pariy
ayaá¹ƒ nissaraá¹‡atthÄ• . yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tesaá¹ƒ te dhammÄ• suggahitÄ•
sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? suggahitattÄ• , bhikkhave, dhammÄ• naâ€™â€™

yaá¹ƒ pana pariÃ±Ã±Ä• takkhandho pahÄ«nakileso bhÄ• vitamaggo paá¹-ividdhÄ• kuppo \
khÄ«á¹‡Ä• savo kevalaá¹ƒ paveá¹‡ipÄ• lanatthÄ• ya vaá¹ƒsÄ• nurakkhaá¹‡atthÄ• ya pariy
__bhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«_ti.

vinaye pana suppaá¹-ipanno bhikkhu sÄ«lasampadaá¹ƒ nissÄ• ya tisso vijjÄ• pÄ• puá¹‡Ä•
ca tattha pabhedavacanato. sutte suppaá¹-ipanno samÄ• dhisampadaá¹ƒ nissÄ• ya chaá¸·a
tÄ• saá¹ƒyeva ca tattha pabhedavacanato. abhidhamme suppaá¹-ipanno paÃ±Ã±Ä• sampa
paá¹-isambhidÄ• \Be 25/ pÄ• puá¹‡Ä• ti tÄ• saÃ±ca tattheva pabhedavacanato. evametesu

yathÄ• kkamena imaá¹ƒ vijjÄ• ttayachaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• ppabhedaá¹ƒ s

vinaye pana duppaá¹-ipanno anuÃ±Ã±Ä• tasukhasamphassaattharaá¹‡apÄ• vuraá¹‡Ä• dip
paá¹-ikkhittesu upÄ• dinnakaphassÄ• dÄ«su anavajjasaÃ±Ã±Ä« hoti. vuttaÃ±hetaá¹ƒ --- ``ta
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhaga
antarÄ• yÄ• yÄ• â€™â€™ ti (Vin IV 417; MN I 234). tato dussÄ«labhÄ• vaá¹ƒ pÄ• puá¹‡Ä•
``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ ntiÄ• dÄ«su
ajÄ• nanto duggahitaá¹ƒ gaá¹‡hÄ• ti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``attanÄ• duggahitena
attÄ• naÃ±ca khanati bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti (Vin IV 417; MN I 236)
micchÄ• diá¹-á¹-hitaá¹ƒ pÄ• puá¹‡Ä• ti. abhidhamme duppaá¹-ipanno dhammacintaá¹ƒ atidh
cinteti, tato cittakkhepaá¹ƒ pÄ• puá¹‡Ä• ti. vuttaÃ±hetaá¹ƒ --- ``cattÄ• rimÄ• ni, bhikkhave, a
cintetabbÄ• ni, yÄ• ni cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN
duppaá¹-ipanno yathÄ• kkamena imaá¹ƒ dussÄ«labhÄ• vamicchÄ• diá¹-á¹-hitÄ• cittakkhepa
pÄ• puá¹‡Ä• tÄ«ti. ettÄ• vatÄ• ca ---

pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeti ||

ayampi gÄ• thÄ• vuttatthÄ• hoti. evaá¹ƒ nÄ• nappakÄ• rato piá¹-akÄ• ni Ã±atvÄ• tesaá¹ƒ
saá¹…gayhamÄ• naá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni honti.

kathaá¹ƒ \Ee 25/ nikÄ• yato paÃ±ca nikÄ• yÄ• ti? sabbameva hetaá¹ƒ dÄ«ghanikÄ• yo maj
saá¹ƒyuttanikÄ• yo aá¹…guttaranikÄ• yo khuddakanikÄ• yoti paÃ±cappabhedaá¹ƒ hoti. tatth
_ tivaggasaá¹…gahÄ• ni brahmajÄ• lÄ• dÄ«ni catuttiá¹ƒsa suttÄ• ni.

catuttiá¹ƒseva \Ne 27/ suttantÄ• , tivaggo yassa saá¹…gaho.

esa dÄ«ghanikÄ• yoti, paá¹-hamo anulomiko ||

kasmÄ• \Be 26/ panesa dÄ«ghanikÄ• yoti vuccati? dÄ«ghappamÄ• á¹‡Ä• naá¹ƒ suttÄ• na
samÅ«hanivÄ• sÄ• hi nikÄ• yoti vuccanti. ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekanikÄ• yan
cittaá¹ƒ yathayidaá¹ƒ, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• (SN b III 100), poá¹‡ikanikÄ
cikkhallikanikÄ• yoâ€™â€™ ti. evamÄ• dÄ«ni cettha sÄ• dhakÄ• ni sÄ• sanato lokato ca. ev
nikÄ• yabhÄ• ve vacanattho veditabbo.

katamo __majjhimanikÄ• yo_? majjhimappamÄ• á¹‡Ä• ni paÃ±cadasavaggasaá¹…gahÄ• n
diyaá¸• á¸• hasataá¹ƒ dve ca suttÄ• ni.

diyaá¸• á¸• hasatasuttantÄ• , dve ca suttÄ• ni yattha so.

nikÄ• yo majjhimo paÃ±ca, dasavaggapariggaho ||

katamo __saá¹ƒyuttanikÄ• yo_? devatÄ• saá¹ƒyuttÄ• divasena á¹-hitÄ• ni oghataraá¹‡Ä• d
satta suttasatÄ• ni ca dvÄ• saá¹-á¹-hi ca suttÄ• ni.

satta suttasahassÄ• ni, satta suttasatÄ• ni ca.

dvÄ• saá¹-á¹-hi ceva suttantÄ• , eso saá¹ƒyuttasaá¹…gaho ||

katamo __aá¹…guttaranikÄ• yo_? ekekaaá¹…gÄ• tirekavasena á¹-hitÄ• ni cittapariyÄ• dÄ•
suttasahassÄ• ni paÃ±ca suttasatÄ• ni sattapaÃ±Ã±Ä• saÃ±ca suttÄ• ni.

nava suttasahassÄ• ni, paÃ±ca suttasatÄ• ni ca.

sattapaÃ±Ã±Ä• sasuttÄ• ni, saá¹…khyÄ• aá¹…guttare ayaá¹ƒ ||

katamo \Ee 26/ __khuddakanikÄ• yo_? sakalaá¹ƒ vinayapiá¹-akaá¹ƒ, abhidhammapiá¹-akaá
dhammapadÄ• dayo \Ne 28/ ca pubbe dassitÄ• paÃ±cadasappabhedÄ• ; á¹-hapetvÄ• catt
buddhavacananti.

á¹-hapetvÄ• caturopete, nikÄ• ye dÄ«ghaÄ• dike.

tadaÃ±Ã±aá¹ƒ buddhavacanaá¹ƒ, nikÄ• yo khuddako matoti ||

evaá¹ƒ nikÄ• yato paÃ±ca nikÄ• yÄ• honti.

kathaá¹ƒ \Be 27/ \Ne 29/ aá¹…gavasena navaá¹…gÄ• nÄ«ti? sabbameva hidaá¹ƒ `suttaá¹ƒ
gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaâ€™ nti navappa
ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rÄ• suttanipÄ• te
maá¹…galasuttaratanasuttanÄ• lakasuttatuvaá¹-á¹-akasuttÄ• ni aÃ±Ã±ampi ca suttanÄ• ma
__sutta_nti veditabbaá¹ƒ. sabbampi sagÄ• thakaá¹ƒ suttaá¹ƒ __geyya_nti veditabbaá¹ƒ. vis
sakalopi sagÄ• thÄ• vaggo. sakalampi abhidhammapiá¹-akaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ, y
aá¹-á¹-hahi aá¹…gehi asaá¹…gahitaá¹ƒ buddhavacanaá¹ƒ, taá¹ƒ __veyyÄ• karaá¹‡a_nti ve
theragÄ• thÄ• therÄ«gÄ• thÄ• suttanipÄ• te nosuttanÄ• mikÄ• suddhikagÄ• thÄ• ca __gÄ
somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• ppaá¹-isaá¹ƒyuttÄ• dvÄ• sÄ«ti suttantÄ• __udÄ• na

`vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™ tiÄ• dinayappavattÄ• (It 1) dasuttarasatasuttantÄ• __itiv
apaá¹‡á¹‡akajÄ• takÄ• dÄ«ni paÃ±Ã±Ä• sÄ• dhikÄ• ni paÃ±ca jÄ• takasatÄ• ni __jÄ• taka_
bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ tiÄ• dinayapavattÄ• (DN I
acchariyaabbhutadhammappaá¹-isaá¹ƒyuttÄ• suttantÄ• __abbhutadhamma_nti veditabbaá

cÅ«á¸·avedallamahÄ• vedallasammÄ• diá¹-á¹-hisakkapaÃ±hasaá¹…khÄ• rabhÄ• janÄ«yam
vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitasuttantÄ• __vedalla_nti veditabbaá¹ƒ.
navaá¹…gÄ• ni.

kathaá¹ƒ dhammakkhandhato caturÄ• sÄ«ti dhammakkhandhasahassÄ• nÄ«ti? sabbamev

``dvÄ• sÄ«ti \Ee 27/ buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027).

evaá¹ƒ paridÄ«pitadhammakkhandhavasena caturÄ• sÄ«tisahassappabhedaá¹ƒ hoti. tattha
eko dhammakkhandho. yaá¹ƒ anekÄ• nusandhikaá¹ƒ tattha anusandhivasena dhammakkha
paÃ±hÄ• pucchanaá¹ƒ eko dhammakkhandho, vissajjanaá¹ƒ eko. abhidhamme ekamekaá¹
ekamekaÃ±ca cittavÄ• rabhÄ• janaá¹ƒ eko dhammakkhandho. vinaye atthi vatthu, atthi mÄ•
padabhÄ• janÄ«yaá¹ƒ, atthi Ä• patti, atthi anÄ• patti, atthi \Be 28/ antarÄ• patti, atthi tikacch
ekameko koá¹-á¹-hÄ• so ekameko dhammakkhandhoti veditabbo. evaá¹ƒ dhammakkhandha
dhammakkhandhasahassÄ• ni.

evametaá¹ƒ sabbampi buddhavacanaá¹ƒ paÃ±casatikasaá¹…gÄ«tikÄ• le saá¹…gÄ• yanten
vasÄ«gaá¹‡ena ayaá¹ƒ dhammo ayaá¹ƒ vinayo, idaá¹ƒ paá¹-hamabuddhavacanaá¹ƒ, idaá¹
idaá¹ƒ pacchimabuddhavacanaá¹ƒ, idaá¹ƒ vinayapiá¹-akaá¹ƒ, idaá¹ƒ suttantapiá¹-akaá¹ƒ, id
abhidhammapiá¹-akaá¹ƒ, ayaá¹ƒ dÄ«ghanikÄ• yo ... pe ... ayaá¹ƒ khuddakanikÄ• yo, imÄ• n
navaá¹…gÄ• ni, imÄ• ni caturÄ• sÄ«ti dhammakkhandhasahassÄ• nÄ«ti imaá¹ƒ pabhedaá¹
saá¹…gÄ«taá¹ƒ. na kevalaÃ±ca imameva aÃ±Ã±ampi
uddÄ• nasaá¹…gahavaggasaá¹…gahapeyyÄ• lasaá¹…gahaekanipÄ• tadukanipÄ• tÄ• dinip
paá¹‡á¹‡Ä• sasaá¹…gahÄ• dianekavidhaá¹ƒ, tÄ«su piá¹-akesu sandissamÄ• naá¹ƒ saá¹…g
sattahi mÄ• sehi saá¹…gÄ«taá¹ƒ.

saá¹…gÄ«tipariyosÄ• ne cassa idaá¹ƒ mahÄ• kassapattherena dasabalassa sÄ• sanaá¹ƒ
paÃ±cavassasahassaparimÄ• á¹‡akÄ• laá¹ƒ pavattanasamatthaá¹ƒ katanti saÃ±jÄ• tappam
dadamÄ• nÄ• ayaá¹ƒ mahÄ• pathavÄ« udakapariyantaá¹ƒ katvÄ• anekappakÄ• raá¹ƒ kam
sampavedhi. anekÄ• ni ca acchariyÄ• ni pÄ• turahesuá¹ƒ.

evaá¹ƒ saá¹…gÄ«te panettha ayaá¹ƒ abhidhammo piá¹-akato abhidhammapiá¹-akaá¹ƒ, nik
aá¹…gato \Ee 28/ veyyÄ• karaá¹‡aá¹ƒ, dhammakkhandhato katipayÄ• ni dhammakkhandha

taá¹ƒ \Ne 30/ dhÄ• rayantesu bhikkhÅ«su pubbe eko bhikkhu sabbasÄ• mayikaparisÄ• ya
suttaá¹ƒ Ä• haritvÄ• dhammaá¹ƒ kathento ``rÅ«pakkhandho abyÄ• kato, cattÄ• ro khandhÄ
akusalÄ• siyÄ• abyÄ• katÄ• ; dasÄ• yatanÄ• abyÄ• katÄ• , dve Ä• yatanÄ• siyÄ• kusalÄ
abyÄ• katÄ• ; soá¸·asa dhÄ• tuyo abyÄ• katÄ• , dve dhÄ• tuyo siyÄ• kusalÄ• siyÄ• akusa
samudayasaccaá¹ƒ akusalaá¹ƒ, maggasaccaá¹ƒ kusalaá¹ƒ, nirodhasaccaá¹ƒ abyÄ• kataá¹ƒ
kusalaá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataá¹ƒ; dasindriyÄ• abyÄ• katÄ• , domanassind
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ kusalaá¹ƒ, cattÄ• ri indriyÄ• ni siyÄ• kusalÄ• siy
indriyÄ• ni siyÄ• kusalÄ• siyÄ• akusalÄ• siyÄ• abyÄ• katÄ• â€™â€™ ti dhammakathaá¹

tasmiá¹ƒ á¹-hÄ• ne eko bhikkhu nisinno `dhammakathika tvaá¹ƒ sineruá¹ƒ parikkhipanto viy
Ä• harasi, kiá¹ƒ suttaá¹ƒ nÄ• metaâ€™ nti Ä• ha. `abhidhammasuttaá¹ƒ nÄ• ma, Ä• vusoâ€
kasmÄ• Ä• harasi? kiá¹ƒ aÃ±Ã±aá¹ƒ buddhabhÄ• sitaá¹ƒ suttaá¹ƒ Ä• harituá¹ƒ na vaá¹-á¹-
kena bhÄ• sitoâ€™ ti? `na eso buddhabhÄ• sitoâ€™ ti. `kiá¹ƒ pana te, Ä• vuso, vinayapiá¹-
`na uggahitaá¹ƒ, Ä• vusoâ€™ ti. `avinayadhÄ• ritÄ• ya maÃ±Ã±e tvaá¹ƒ ajÄ• nanto evaá¹ƒ
`vinayamattameva, Ä• vuso, uggahitaâ€™ nti. `tampi te duggahitaá¹ƒ, parisapariyante nisÄ«
uggahitaá¹ƒ bhavissati; tumhÄ• dise hi pabbÄ• jento vÄ• upasampÄ• dento vÄ• sÄ• tisÄ•
kÄ• raá¹‡Ä• â€™ ? vinayamattassapi duggahitattÄ• ; vuttaÃ±hetaá¹ƒ --- ``tattha anÄ• patti,
iá¹…gha tÄ• va, Ä• vuso, suttantaá¹ƒ vÄ• gÄ• thÄ• yo vÄ• abhidhammaá¹ƒ vÄ• pariyÄ• p
pariyÄ• puá¹‡issasÄ«â€™â€™ ti (Vin IV 442) bhaá¹‡ati. ``suttante okÄ• saá¹ƒ kÄ• rÄ• petv
vinayaá¹ƒ vÄ• pucchati, abhidhamme okÄ• saá¹ƒ kÄ• rÄ• petvÄ• suttantaá¹ƒ vÄ• vinayaá
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• suttantaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ• pucchatÄ«â€™â€™ ti (V
ettakampi na jÄ• nÄ• sÄ«â€™ ti ettakenapi paravÄ• dÄ« niggahito hoti.

mahÄ• gosiá¹…gasuttaá¹ƒ pana itopi balavataraá¹ƒ. tatra hi dhammasenÄ• pati __sÄ• ripu
aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchitapaÃ±haÃ±ca vissajjanaÃ±ca Ä• rocetuá¹ƒ satthu santikaá¹ƒ g
mahÄ• moggallÄ• nattherassa vissajjanaá¹ƒ Ä• rocento ``idhÄ• vuso \Ee 29/ sÄ• riputta, dv
abhidhammakathaá¹ƒ kathenti \Ne 31/, te aÃ±Ã±amaÃ±Ã±aá¹ƒ paÃ±haá¹ƒ pucchanti, aÃ±Ã
puá¹-á¹-hÄ• vissajjenti, no ca saá¹ƒsÄ• denti, dhammÄ« ca nesaá¹ƒ kathÄ• pavattinÄ« hoti
Ä• vuso, sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ ti (MN I 34
Ä• bhidhammikÄ• nÄ• ma mama sÄ• sane paribÄ• hirÄ• ti avatvÄ• suvaá¹‡á¹‡Ä• liá¹…ga
puá¹‡á¹‡acandasassirÄ«kaá¹ƒ mahÄ• mukhaá¹ƒ pÅ«retvÄ• brahmaghosaá¹ƒ nicchÄ• rent
sÄ• riputtÄ• â€™â€™ ti mahÄ• moggallÄ• nattherassa sÄ• dhukÄ• raá¹ƒ datvÄ• ``yathÄ•
byÄ• karamÄ• no byÄ• kareyya, moggallÄ• no hi sÄ• riputta dhammakathikoâ€™â€™ ti (M
Ä• bhidhammikabhikkhÅ«yeva kira dhammakathikÄ• nÄ• ma, avasesÄ• dhammakathaá¹ƒ
kasmÄ• ? te hi dhammakathaá¹ƒ kathentÄ• kammantaraá¹ƒ vipÄ• kantaraá¹ƒ rÅ«pÄ• rÅ«p

Ä• loá¸·etvÄ• kathenti. Ä• bhidhammikÄ• pana dhammantaraá¹ƒ na Ä• loá¸·enti. tasmÄ• Ä
dhammaá¹ƒ kathetu vÄ• mÄ• vÄ• , pucchitakÄ• le pana paÃ±haá¹ƒ kathessatÄ«ti. ayamev
hoti. idaá¹ƒ sandhÄ• ya satthÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• `sukathitaá¹ƒ moggallÄ• nenÄ• â

abhidhammaá¹ƒ paá¹-ibÄ• hento imasmiá¹ƒ jinacakke pahÄ• raá¹ƒ deti, sabbaÃ±Ã±utaÃ±Ã
satthu vesÄ• rajjaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-inivatteti, sotukÄ• maá¹ƒ parisaá¹ƒ visaá¹ƒvÄ• deti,
Ä• varaá¹‡aá¹ƒ bandhati, aá¹-á¹-hÄ• rasasu bhedakaravatthÅ«su ekasmiá¹ƒ sandissati
ukkhepanÄ«yakammatajjanÄ«yakammÄ• raho hoti. taá¹ƒ taá¹ƒ kammaá¹ƒ katvÄ• uyyojeta
jÄ«vissasÄ«â€™ ti.

athÄ• pi evaá¹ƒ vadeyya --- ``sace abhidhammo buddhabhÄ• sito, yathÄ• anekesu suttasa
bhagavÄ• rÄ• jagahe viharatÄ«â€™ tiÄ• dinÄ• nayena nidÄ• naá¹ƒ sajjitaá¹ƒ, evamassÄ•
bhaveyyÄ• â€™â€™ ti. so `jÄ• takasuttanipÄ• tadhammapadÄ• dÄ«naá¹ƒ evarÅ«paá¹ƒ nid
buddhabhÄ• sitÄ• nÄ«â€™ ti paá¹-ikkhipitvÄ• uttaripi evaá¹ƒ vattabbo --- `paá¹‡á¸• ita, abh
sabbaÃ±Ã±ubuddhÄ• naá¹ƒyeva visayo, na aÃ±Ã±esaá¹ƒ visayo. buddhÄ• naÃ±hi okkanti
pÄ• kaá¹-Ä• , abhisambodhi pÄ• kaá¹-Ä• , dhammacakkappavattanaá¹ƒ pÄ• kaá¹-aá¹ƒ. yam
pÄ• kaá¹-aá¹ƒ, tidivakkamo pÄ• kaá¹-o, devaloke desitabhÄ• vo pÄ• kaá¹-o, devorohanaá¹ƒ
cakkavattiraÃ±Ã±o hatthiratanaá¹ƒ vÄ• assaratanaá¹ƒ vÄ• thenetvÄ• yÄ• nake yojetvÄ• v
aá¹-á¹-hÄ• naá¹ƒ akÄ• raá¹‡aá¹ƒ; cakkaratanaá¹ƒ vÄ• pana thenetvÄ• palÄ• lasakaá¹-e ol
nÄ• ma aá¹-á¹-hÄ• naá¹ƒ akÄ• raá¹‡aá¹ƒ; yojanappamÄ• á¹‡aá¹ƒ obhÄ• sanasamatthaá¹ƒ
kappÄ• sapacchiyaá¹ƒ pakkhipitvÄ• vaá¸·aÃ±janaá¹ƒ \Be 31/ \Ne 32/ nÄ• ma aá¹-á¹-hÄ• na
rÄ• jÄ• rahabhaá¹‡á¸• atÄ• ya; evameva abhidhammo nÄ• ma na aÃ±Ã±esaá¹ƒ visayo, sab
tesaá¹ƒ vasena desetabbadesanÄ• . buddhÄ• naÃ±hi okkanti pÄ• kaá¹-Ä• ... pe ... devoroh
abhidhammassa nidÄ• nakiccaá¹ƒ nÄ• ma natthi paá¹‡á¸• itÄ• â€™ ti. na hi sakkÄ• evaá¹ƒ
sahadhammikaá¹ƒ udÄ• haraá¹‡aá¹ƒ udÄ• harituá¹ƒ.

maá¹‡á¸• alÄ• rÄ• mavÄ• sÄ« __tissabhÅ«titthero_ pana mahÄ• bodhinidÄ• no esa abhidh
svÄ• haá¹ƒ, bhikkhave, vihÄ• rena paá¹-hamÄ• bhisambuddho viharÄ• mi tassa padesena v
imaá¹ƒ padesavihÄ• rasuttantaá¹ƒ Ä• haritvÄ• kathesi. dasavidho hi padeso nÄ• ma --- kha
Ä• yatanapadeso, dhÄ• tupadeso, saccapadeso, indriyapadeso, paccayÄ• kÄ• rapadeso, sa
jhÄ• napadeso, nÄ• mapadeso, dhammapadesoti. tesu satthÄ• mahÄ• bodhimaá¹‡á¸• e pa
paá¹-ivijjhi, imaá¹ƒ temÄ• saá¹ƒ vedanÄ• kkhandhavaseneva vihÄ• si. dvÄ• dasÄ• yatanÄ•
nippadesena paá¹-ivijjhi. imaá¹ƒ temÄ• saá¹ƒ dhammÄ• yatane vedanÄ• vasena dhammadh
vihÄ• si. cattÄ• ri saccÄ• ni nippadesena paá¹-ivijjhi, imaá¹ƒ temÄ• saá¹ƒ dukkhasacce veda
bÄ• vÄ«satindriyÄ• ni nippadesena paá¹-ivijjhi, imaá¹ƒ temÄ• saá¹ƒ vedanÄ• paÃ±cakaindri
dvÄ• dasapadikaá¹ƒ paccayÄ• kÄ• ravaá¹-á¹-aá¹ƒ nippadesena paá¹-ivijjhi, imaá¹ƒ temÄ• s
vedanÄ• vaseneva vihÄ• si. cattÄ• ro satipaá¹-á¹-hÄ• ne nippadesena paá¹-ivijjhi, imaá¹ƒ te
vedanÄ• satipaá¹-á¹-hÄ• navaseneva vihÄ• si. cattÄ• ri \Ee 31/ jhÄ• nÄ• ni nippadesena pa

temÄ• saá¹ƒ jhÄ• naá¹…gesu vedanÄ• vaseneva vihÄ• si. nÄ• maá¹ƒ nippadesena paá¹-ivi
vedanÄ• vaseneva vihÄ• si. dhamme nippadesena paá¹-ivijjhi, imaá¹ƒ temÄ• saá¹ƒ vedanÄ
evaá¹ƒ thero padesavihÄ• rasuttantavasena abhidhammassa nidÄ• naá¹ƒ kathesi.

gÄ• mavÄ• sÄ« __sumanadevatthero_ pana heá¹-á¹-hÄ• lohapÄ• sÄ• de dhammaá¹ƒ pariv
paggayha araÃ±Ã±e kandanto viya, asakkhikaá¹ƒ aá¸• á¸• aá¹ƒ karonto viya ca, abhidhamm
atthibhÄ• vampi na jÄ• nÄ• tÄ«â€™ ti vatvÄ• nidÄ• naá¹ƒ kathento evamÄ• ha --- ekaá¹ƒ s
viharati tÄ• vatiá¹ƒsesu pÄ• ricchattakamÅ«le paá¹‡á¸• ukambalasilÄ• yaá¹ƒ. tatra kho bhag
tÄ• vatiá¹ƒsÄ• naá¹ƒ abhidhammakathaá¹ƒ kathesi --- ``kusalÄ• dhammÄ• , akusalÄ• dha
dhammÄ• â€™â€™ ti.

aÃ±Ã±esu pana suttesu ekameva nidÄ• naá¹ƒ. abhidhamme __dve nidÄ• nÄ• ni_ --- adhig
desanÄ• nidÄ• naÃ±ca \Ne 33/. tattha __adhigamanidÄ• naá¹ƒ_ dÄ«paá¹…karadasabalato
mahÄ• bodhipallaá¹…kÄ• veditabbaá¹ƒ. __desanÄ• nidÄ• naá¹ƒ_ yÄ• va dhammacakkapp
ubhayanidÄ• nasampannassa panassa abhidhammassa nidÄ• nakosallatthaá¹ƒ idaá¹ƒ tÄ• v
veditabbaá¹ƒ --- ayaá¹ƒ abhidhammo nÄ• ma kena pabhÄ• vito? kattha paripÄ• cito? kattha
kena adhigato? kattha vicito? kadÄ• vicito? kena vicito? kattha desito? kassatthÄ• ya desito
desito? kehi paá¹-iggahito? ke sikkhanti? ke sikkhitasikkhÄ• ? ke dhÄ• renti? kassa vacanaa

tatridaá¹ƒ __vissajjanaá¹ƒ --- kena pabhÄ• vito_ti bodhiabhinÄ«hÄ• rasaddhÄ• ya pabhÄ• v
paripÄ• cito_ti aá¸• á¸• hachakkesu jÄ• takasatesu. __kattha adhigato_ti bodhimÅ«le. __kad
visÄ• khÄ• puá¹‡á¹‡amÄ• siyaá¹ƒ. __kenÄ• dhigato_ti sabbaÃ±Ã±ubuddhena. __kattha vic
__kadÄ• _ \Ee 32/ __vicito_ti ratanagharasattÄ• he. __kena vicito_ti sabbaÃ±Ã±ubuddhena
devesu tÄ• vatiá¹ƒsesu. __kassatthÄ• ya desito_ti devatÄ• naá¹ƒ. __kimatthaá¹ƒ desito_ti
caturoghaniddharaá¹‡atthaá¹ƒ. __kehi paá¹-iggahito_ti devehi. __ke sikkhantÄ«_ti sekkhÄ•
puthujjanakalyÄ• á¹‡Ä• ca. __ke sikkhitasikkhÄ• _ti arahanto khÄ«á¹‡Ä• savÄ• . __ke dhÄ
te dhÄ• renti. __kassa vacana_nti bhagavato vacanaá¹ƒ, arahato sammÄ• sambuddhassa.
Ä• cariyaparamparÄ• ya.

ayaÃ±hi sÄ• riputtatthero bhaddaji sobhito piyajÄ• lÄ« piyapÄ• lo piyadassÄ« kosiyaputto s
moggaliputto sudatto dhammiyo dÄ• sako soá¹‡ako revatoti evamÄ• dÄ«hi yÄ• va tatiyasaá
uddhaá¹ƒ tesaá¹ƒyeva sissÄ• nusissehÄ«ti evaá¹ƒ tÄ• va jambudÄ«patale Ä• cariyaparamp
dÄ«paá¹ƒ ---

tato \Be 33/ mahindo iá¹-á¹-iyo, uttiyo sambalo tathÄ• .

paá¹‡á¸• ito bhaddanÄ• mo ca, ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• ||

jambudÄ«pÄ• idhÄ• gatÄ• ti (Vin V 3, 8).

imehi \Ne 34/ mahÄ• nÄ• gehi Ä• bhato. tato uddhaá¹ƒ tesaá¹ƒyeva sissÄ• nusissasaá¹…k
Ä• cariyaparamparÄ• ya yÄ• vajjatanakÄ• lÄ• Ä• bhato.

sumedhakathÄ•

evaá¹ƒ Ä• bhatassa panassa yaá¹ƒ taá¹ƒ __dÄ«paá¹…karadasabalato_ paá¹-á¹-hÄ• ya yÄ•
adhigamanidÄ• naá¹ƒ, yÄ• va dhammacakkappavattanÄ• desanÄ• nidÄ• naÃ±ca vuttaá¹ƒ,
anupubbikathÄ• veditabbÄ• ---

ito kira kappasatasahassÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake am
ahosi. tattha __sumedho_ nÄ• ma brÄ• hmaá¹‡o paá¹-ivasati ubhato sujÄ• to, mÄ• tito ca p
saá¹ƒsuddhagahaá¹‡iko, yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• akkhitto anupakuá¹-á¹-ho jÄ•
dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato. so aÃ±Ã±
brÄ• hmaá¹‡asippameva uggaá¹‡hi. tassa daharakÄ• leyeva mÄ• tÄ• pitaro kÄ• lamakaá¹ƒ
amacco Ä• yapotthakaá¹ƒ Ä• haritvÄ• suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• dipÅ«rite gabbhe vi
kumÄ• ra mÄ• tu santakaá¹ƒ, ettakaá¹ƒ pitu santakaá¹ƒ, ettakÄ• ayyakapayyakÄ• naá¹ƒ sa
kulaparivaá¹-á¹-Ä• dhanaá¹ƒ Ä• cikkhitvÄ• etaá¹ƒ paá¹-ipajjÄ• hÄ«â€™ ti Ä• ha. __sumedh
`imaá¹ƒ dhanaá¹ƒ saá¹ƒharitvÄ• mayhaá¹ƒ pitupitÄ• mahÄ• dayo paralokaá¹ƒ gacchantÄ•
na gatÄ• , mayÄ• pana gahetvÄ• gamanakÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™ ti so r
bheriá¹ƒ carÄ• petvÄ• mahÄ• janassa dÄ• naá¹ƒ datvÄ• tÄ• pasapabbajjaá¹ƒ pabbaji. ima
__sumedhakathÄ• _ kathetabbÄ• . vuttaÃ±hetaá¹ƒ __buddhavaá¹ƒse_ (Bv II 1-33) ---

kappe ca satasahasse, caturo ca asaá¹…khiye.

amaraá¹ƒ nÄ• ma nagaraá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ ||

dasahi \Be 34/ saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaá¹ƒ.

hatthisaddaá¹ƒ assasaddaá¹ƒ, bherisaá¹…kharathÄ• ni ca.

khÄ• datha pivatha ceva, annapÄ• nena ghositaá¹ƒ ||

nagaraá¹ƒ \Ne 35/ sabbaá¹…gasampannaá¹ƒ, sabbakammamupÄ• gataá¹ƒ.

sattaratanasampannaá¹ƒ, nÄ• nÄ• janasamÄ• kulaá¹ƒ.

samiddhaá¹ƒ devanagaraá¹ƒva, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaá¹ƒ ||

nagare amaravatiyÄ• , sumedho nÄ• ma brÄ• hmaá¹‡o.

anekakoá¹-isannicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gato ||

rahogato nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

dukkho punabbhavo nÄ• ma, sarÄ«rassa ca bhedanaá¹ƒ ||

jÄ• tidhammo jarÄ• dhammo, byÄ• dhidhammo sahaá¹ƒ tadÄ• .

ajaraá¹ƒ amataá¹ƒ khemaá¹ƒ, pariyesissÄ• mi nibbutiá¹ƒ ||

yaá¹ƒnÅ«nimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

atthi hehiti so maggo, na so sakkÄ• na hetuye.

pariyesissÄ• mi taá¹ƒ maggaá¹ƒ, bhavato parimuttiyÄ• ||

yathÄ• pi dukkhe vijjante, sukhaá¹ƒ nÄ• mapi vijjati.

evaá¹ƒ bhave vijjamÄ• ne, vibhavopi icchitabbako ||

yathÄ• pi uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• naá¹ƒ icchitabbakaá¹ƒ ||

yathÄ• pi pÄ• pe vijjante, kalyÄ• á¹‡amapi vijjati.

evameva jÄ• ti vijjante, ajÄ• tipicchitabbakaá¹ƒ ||

yathÄ• \Be 35/ \Ne 36/ gÅ«thagato puriso, taá¸·Ä• kaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso taá¸·Ä• kassa so ||

evaá¹ƒ kilesamaladhove, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·e ||

yathÄ• arÄ«hi pariruddho, vijjante gamanampathe.

na palÄ• yati so puriso, na doso aÃ±jasassa so ||

evaá¹ƒ kilesapariruddho, vijjamÄ• ne sive pathe.

na gavesati taá¹ƒ maggaá¹ƒ, na doso sivamaÃ±jase ||

yathÄ• pi byÄ• dhito puriso, vijjamÄ• ne tikicchake.

na tikicchÄ• peti taá¹ƒ byÄ• dhiá¹ƒ, na doso so tikicchake ||

evaá¹ƒ kilesabyÄ• dhÄ«hi, dukkhito paripÄ«á¸·ito.

na gavesati taá¹ƒ Ä• cariyaá¹ƒ, na doso so vinÄ• yake ||

yathÄ• pi kuá¹‡apaá¹ƒ puriso, kaá¹‡á¹-he baddhaá¹ƒ jigucchiya.

mocayitvÄ• na gaccheyya, sukhÄ« serÄ« sayaá¹ƒvasÄ« ||

tathevimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apasaÃ±cayaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

yathÄ• uccÄ• raá¹-á¹-hÄ• namhi, karÄ«saá¹ƒ naranÄ• riyo.

chaá¸• á¸• ayitvÄ• na gacchanti, anapekkhÄ• anatthikÄ• ||

evamevÄ• haá¹ƒ \Ne 37/ imaá¹ƒ kÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, vaccaá¹ƒ katvÄ• yathÄ• kuá¹-iá¹ƒ ||

yathÄ• pi jajjaraá¹ƒ nÄ• vaá¹ƒ, paluggaá¹ƒ udagÄ• hiniá¹ƒ.

sÄ• mÄ« chaá¸• á¸• etvÄ• gacchanti, anapekkhÄ• anatthikÄ• ||

evamevÄ• haá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, navacchiddaá¹ƒ dhuvassavaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, jiá¹‡á¹‡anÄ• vaá¹ƒva sÄ• mikÄ• ||

yathÄ• pi puriso corehi, gacchanto bhaá¹‡á¸• amÄ• diya.

bhaá¹‡á¸• acchedabhayaá¹ƒ disvÄ• , chaá¸• á¸• ayitvÄ• na gacchati ||

evameva \Be 36/ ayaá¹ƒ kÄ• yo, mahÄ• corasamo viya.

pahÄ• yimaá¹ƒ gamissÄ• mi, kusalacchedanÄ• bhayÄ• ||

evÄ• haá¹ƒ cintayitvÄ• na, nekakoá¹-isataá¹ƒ dhanaá¹ƒ.

nÄ• thÄ• nÄ• thÄ• naá¹ƒ datvÄ• na, himavantamupÄ• gamiá¹ƒ ||

himavantassÄ• vidÅ«re, dhammiko nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaá¹ƒ.

aá¹-á¹-haguá¹‡asamupetaá¹ƒ, abhiÃ±Ã±Ä• balamÄ• hariá¹ƒ ||

sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gataá¹ƒ.

vÄ• kacÄ«raá¹ƒ nivÄ• sesiá¹ƒ, dvÄ• dasaguá¹‡amupÄ• gataá¹ƒ ||

aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ \Ne 38/, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaá¹ƒ.

upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gataá¹ƒ ||

vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

tatthappadhÄ• naá¹ƒ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• bala pÄ• puá¹‡inti || (Bv II 1-33).

tattha __assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• _ti imissÄ• pÄ• á¸·iyÄ•
assamapaá¹‡á¹‡asÄ• lÄ• caá¹…kamÄ• sahatthÄ• mÄ• pitÄ• viya vuttÄ• . ayaá¹ƒ panetth
``himavantaá¹ƒ ajjhogÄ• hetvÄ• ajja dhammikapabbataá¹ƒ pavisissÄ• mÄ«â€™â€™ ti nikk
devÄ• namindo vissakammadevaputtaá¹ƒ Ä• mantesi --- ``gaccha, tÄ• ta, ayaá¹ƒ sumedhap
`pabbajissÄ• mÄ«â€™ ti nikkhanto etassa vasanaá¹-á¹-hÄ• naá¹ƒ mÄ• pehÄ«â€™â€™ ti. s
sampaá¹-icchitvÄ• ramaá¹‡Ä«yaá¹ƒ assamaá¹ƒ suguttaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ, manorama
bhagavÄ• pana tadÄ• attano puÃ±Ã±Ä• nubhÄ• vena nipphannaá¹ƒ taá¹ƒ assamapadaá¹
dhammikapabbate ---

assamo \Be 37/ sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• .

caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaâ€™â€™ nti || ---

Ä• ha. tattha __assamo sukato mayha_nti sukato mayÄ• . __paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ
sÄ• lÄ• pi me sumÄ• pitÄ• ahosi.

__paÃ±cadosavivajjita_nti paÃ±cime caá¹…kamadosÄ• nÄ• ma thaddhavisamatÄ• , antor
atisambÄ• dhatÄ• , ativisÄ• latÄ• ti. thaddhavisamabhÅ«mibhÄ• gasmiÃ±hi caá¹…kame ca
phoá¹-Ä• uá¹-á¹-hahanti, cittaá¹ƒ ekaggataá¹ƒ na labhati, kammaá¹-á¹-hÄ• naá¹ƒ vipajjati. n
phÄ• suvihÄ• raá¹ƒ Ä• gamma kammaá¹-á¹-hÄ• naá¹ƒ sampajjati. tasmÄ• thaddhavisamab
veditabbo. caá¹…kamanassa anto vÄ• majjhe vÄ• koá¹-iyaá¹ƒ vÄ• \Ne 39/ rukkhe sati par
caá¹…kamantassa nalÄ• á¹-aá¹ƒ vÄ• sÄ«saá¹ƒ vÄ• paá¹-ihaÃ±Ã±atÄ«ti antorukkhatÄ• du
tiá¹‡alatÄ• digahanacchanne caá¹…kame caá¹…kamanto andhakÄ• ravelÄ• yaá¹ƒ uragÄ• c
mÄ• reti, tehi vÄ• daá¹-á¹-ho dukkhaá¹ƒ Ä• pajjatÄ«ti gahanacchannatÄ• tatiyo doso. atisa
vitthÄ• rato ratanike vÄ• aá¸• á¸• haratanike vÄ• caá¹…kamantassa paricchede pakkhalitv
bhijjantÄ«ti atisambÄ• dhatÄ• catuttho doso. ativisÄ• le caá¹…kame caá¹…kamantassa citt
ekaggataá¹ƒ na labhatÄ«ti ativisÄ• latÄ• paÃ±camo doso. puthulato pana diyaá¸• á¸• harat
ratanamattaanucaá¹…kamaá¹ƒ dÄ«ghato saá¹-á¹-hihatthaá¹ƒ mudutalaá¹ƒ samavippakiá¹‡a
vaá¹-á¹-ati, cetiyagirimhi dÄ«pappasÄ• dakamahÄ• mahindattherassa caá¹…kamanaá¹ƒ viy
tenÄ• ha ``caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaâ€™â€™ nti.

__aá¹-á¹-haguá¹‡asamupeta_nti aá¹-á¹-hahi samaá¹‡asukhehi upetaá¹ƒ. aá¹-á¹-himÄ• ni sa
dhanadhaÃ±Ã±apariggahÄ• bhÄ• vo anavajjapiá¹‡á¸• apariyesanabhÄ• vo, nibbutapiá¹‡á¸•
raá¹-á¹-haá¹ƒ pÄ«á¸·etvÄ• dhanasÄ• raá¹ƒ vÄ• sÄ«sakahÄ• paá¹‡Ä• dÄ«ni vÄ• gaá¹‡har
raá¹-á¹-hapÄ«á¸·anakilesÄ• bhÄ• vo, upakaraá¹‡esu nicchandarÄ• gabhÄ• vo, coravilope n
rÄ• jarÄ• jamahÄ• maccehi asaá¹ƒsaá¹-á¹-habhÄ• vo catÅ«su disÄ• su appaá¹-ihatabhÄ• v
38/ ``yathÄ• tasmiá¹ƒ assame vasantena sakkÄ• honti imÄ• ni aá¹-á¹-ha samaá¹‡asukhÄ•
aá¹-á¹-haguá¹‡asamupetaá¹ƒ taá¹ƒ assamaá¹ƒ mÄ• pesiâ€™â€™ nti.

__abhiÃ±Ã±Ä• balamÄ• hari_nti pacchÄ• tasmiá¹ƒ assame vasanto kasiá¹‡aparikammaá¹
samÄ• pattÄ«naÃ±ca uppÄ• danatthÄ• ya aniccato dukkhato vipassanaá¹ƒ Ä• rabhitvÄ• th
vipassanÄ• balaá¹ƒ Ä• hariá¹ƒ. yathÄ• tasmiá¹ƒ vasanto taá¹ƒ balaá¹ƒ Ä• harituá¹ƒ sakkom
tassa abhiÃ±Ã±atthÄ• ya vipassanÄ• balassa anucchavikaá¹ƒ katvÄ• mÄ• pesinti attho.

__sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gata_nti etthÄ• yaá¹ƒ anupubbikathÄ• , t
kuá¹-ileá¹‡acaá¹…kamÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ pupphÅ«pagaphalÅ«pagarukkhasaÃ±cha
madhurasalilÄ• sayaá¹ƒ apagatavÄ• á¸·amigabhiá¹ƒsanakasakuá¹‡aá¹ƒ pavivekakkhamaá¹
alaá¹…katacaá¹…kamassa ubhosu antesu Ä• lambanaphalakaá¹ƒ saá¹ƒvidhÄ• ya nisÄ«dan
samatalaá¹ƒ muggavaá¹‡á¹‡asilaá¹ƒ mÄ• petvÄ• antopaá¹‡á¹‡asÄ• lÄ• yaá¹ƒ
jaá¹-Ä• maá¹‡á¸• alavÄ• kacÄ«ratidaá¹‡á¸• akuá¹‡á¸• ikÄ• dike tÄ• pasaparikkhÄ• re maá¹
pÄ• nÄ«yaghaá¹-apÄ• nÄ«yasaá¹…khapÄ• nÄ«yasarÄ• vÄ• ni aggisÄ• lÄ• yaá¹ƒ aá¹…gÄ•
yaá¹ƒ pabbajitÄ• naá¹ƒ \Ne 40/ upakÄ• rÄ• ya saá¹ƒvattati, taá¹ƒ taá¹ƒ sabbaá¹ƒ mÄ• petvÄ
bhittiyaá¹ƒ ``ye keci pabbajitukÄ• mÄ• ime parikkhÄ• re gahetvÄ• pabbajantÅ«â€™â€™ ti
devalokameva gate vissakammadevaputte sumedhapaá¹‡á¸• ito himavantapÄ• de girikanda
nivÄ• sanÄ• nurÅ«paá¹ƒ phÄ• sukaá¹-á¹-hÄ• naá¹ƒ olokento nadÄ«nivattane vissakamman
ramaá¹‡Ä«yaá¹ƒ assamaá¹ƒ disvÄ• caá¹…kamakoá¹-iá¹ƒ gantvÄ• padavalaÃ±jaá¹ƒ apass
dhuragÄ• me bhikkhaá¹ƒ pariyesitvÄ• kilantarÅ«pÄ• Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavis
bhavissantÄ«â€™â€™ ti cintetvÄ• thokaá¹ƒ Ä• gametvÄ• ``ativiya cirÄ• yanti, jÄ• nissÄ• n
paá¹‡á¹‡asÄ• lakuá¹-idvÄ• raá¹ƒ vivaritvÄ• anto pavisitvÄ• ito cito ca olokento mahÄ• bhit
vÄ• cetvÄ• ``mayhaá¹ƒ kappiyaparikkhÄ• rÄ• ete, ime gahetvÄ• pabbajissÄ• mÄ«â€™â€
sÄ• á¹-akayugaá¹ƒ pajahi. tenÄ• ha ``sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tatthÄ• â€™â€™ ti. evaá¹ƒ pa
sÄ• riputta tassaá¹ƒ paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ sÄ• á¹-akaá¹ƒ pajahiá¹ƒ.

__navadosamupÄ• gata_nti \Be 39/ sÄ• á¹-akaá¹ƒ pajahanto nava dose disvÄ• pajahinti d
pabbajitÄ• naÃ±hi sÄ• á¹-akasmiá¹ƒ nava dosÄ• upaá¹-á¹-hahanti. tesu tassa mahagghabh
parapaá¹-ibaddhatÄ• ya uppajjanabhÄ• vo eko, paribhogena lahuá¹ƒ kilissanabhÄ• vo eko,
ca rajitabbo ca hoti, paribhogena lahukaá¹ƒ jÄ«raá¹‡abhÄ• vo eko jiá¹‡á¹‡assa hi tunnaá¹ƒ
vÄ• kÄ• tabbaá¹ƒ hoti. punapariyesanÄ• ya durabhisambhavabhÄ• vo eko, tÄ• pasapabba

paccatthikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vo eko, yathÄ• hi naá¹ƒ paccatthikÄ• na gaá¹‡ha
paribhuÃ±jantassa vibhÅ«sanaá¹-á¹-hÄ• nabhÄ• vo eko, gahetvÄ• carantassa khandhabhÄ

__vÄ• kacÄ«raá¹ƒ nivÄ• sesi_nti tadÄ• ahaá¹ƒ sÄ• riputta ime nava dose disvÄ• sÄ• á¹-a
nivÄ• sesiá¹ƒ muÃ±jatiá¹‡aá¹ƒ hÄ«raá¹ƒ hÄ«raá¹ƒ katvÄ• ganthetvÄ• kataá¹ƒ vÄ• kacÄ«ra
nivÄ• sanapÄ• rupanatthÄ• ya Ä• diyinti attho.

__dvÄ• dasaguá¹‡amupÄ• gata_nti dvÄ• dasahi Ä• nisaá¹ƒsehi samannÄ• gataá¹ƒ, vÄ• ka
--- appagghaá¹ƒ sundaraá¹ƒ kappiyanti ayaá¹ƒ tÄ• va eko Ä• nisaá¹ƒso, sahatthÄ• kÄ• tuá¹
paribhogena saá¹‡ikaá¹ƒ kilissati dhoviyamÄ• nepi papaÃ±co natthÄ«ti ayaá¹ƒ tatiyo, paribh
sibbitabbÄ• bhÄ• vo catuttho, puna pariyesantassa sukhena karaá¹‡abhÄ• vo \Ne 41/ paÃ±
sÄ• ruppabhÄ• vo chaá¹-á¹-ho, paccatthikÄ• naá¹ƒ nirupabhogabhÄ• vo sattamo, paribhuÃ±
vibhÅ«sanaá¹-á¹-hÄ• nÄ• bhÄ• vo aá¹-á¹-hamo, dhÄ• raá¹‡e sallahukabhÄ• vo navamo, cÄ
dasamo, vÄ• kuppattiyÄ• dhammikaanavajjabhÄ• vo ekÄ• dasamo vÄ• kacÄ«re naá¹-á¹-he

__aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• laka_nti kathaá¹ƒ pajahiá¹ƒ?
varasÄ• á¹-akayugaá¹ƒ omuÃ±canto cÄ«varavaá¹ƒse laggitaá¹ƒ anojapupphadÄ• masadisa
gahetvÄ• nivÄ• setvÄ• tassupari aparaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• kacÄ«raá¹ƒ pari
punnÄ• gapupphasantharasadisaá¹ƒ sakhuraá¹ƒ ajinacammaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• jaá¹-
paá¹-imuÃ±citvÄ• cÅ«á¸·Ä• ya saddhiá¹ƒ niccalabhÄ• vakaraá¹‡atthaá¹ƒ sÄ• rasÅ«ciá¹ƒ pa
muttÄ• jÄ• lasadisÄ• ya sikkÄ• ya pavÄ• á¸·avaá¹‡á¹‡aá¹ƒ kuá¹‡á¸• ikaá¹ƒ odahitvÄ• tÄ«su
Ä• dÄ• ya ekissÄ• kÄ• jakoá¹-iyÄ• kuá¹‡á¸• ikaá¹ƒ, ekissÄ• aá¹…kusakapacchitidaá¹‡á¸•
khÄ• rikÄ• jaá¹ƒ aá¹ƒse katvÄ• dakkhiá¹‡ena hatthena kattaradaá¹‡á¸• aá¹ƒ gahetvÄ• paá
saá¹-á¹-hihatthe mahÄ• caá¹…kame aparÄ• paraá¹ƒ caá¹…kamanto attano vesaá¹ƒ oloketv
matthakaá¹ƒ patto, sobhati vata me pabbajjÄ• , buddhapaccekabuddhÄ• dÄ«hi sabbehipi dh
thomitÄ• ayaá¹ƒ pabbajjÄ• nÄ• ma, pahÄ«naá¹ƒ me gihibandhanaá¹ƒ, nikkhantosmi nekkh
uttamapabbajjÄ• , karissÄ• mi samaá¹‡adhammaá¹ƒ, labhissÄ• mi aggaphalasukhaâ€™â€
khÄ• rikÄ• jaá¹ƒ otÄ• retvÄ• caá¹…kamavemajjhe muggavaá¹‡á¹‡asilÄ• paá¹-á¹-e suvaá¹‡
divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamayaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• b
kaá¹-á¹-hattharikÄ• ya nipanno sarÄ«raá¹ƒ utuá¹ƒ gÄ• hÄ• petvÄ• balavapaccÅ«se pabujjh
Ä• vajjesi ``ahaá¹ƒ gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ disvÄ• amitabhogaá¹ƒ anantayasaá¹ƒ pa
nekkhamagavesako hutvÄ• pabbajito, ito dÄ• ni paá¹-á¹-hÄ• ya pamÄ• dacÄ• raá¹ƒ carituá
pavivekaÃ±hi pahÄ• ya vicarantaá¹ƒ micchÄ• vitakkamakkhikÄ• khÄ• danti, idÄ• ni mayÄ•
vaá¹-á¹-ati, ahaÃ±hi gharÄ• vÄ• saá¹ƒ palibodhato disvÄ• nikkhanto, ayaÃ±ca manÄ• pÄ•
beluvapakkavaá¹‡á¹‡Ä• paribhaá¹‡á¸• akatÄ• bhÅ«mi, rajatavaá¹‡á¹‡Ä• setabhittiyo, kap
paá¹‡á¹‡acchadanaá¹ƒ, vicittattharaá¹‡avaá¹‡á¹‡o bidalamaÃ±cako, nivÄ• saphÄ• sukaá¹ƒ
etto atirekatarÄ• viya me gehasampadÄ• paÃ±Ã±Ä• yatÄ«â€™â€™ ti paá¹‡á¹‡asÄ• lÄ• y

passi.

paá¹‡á¹‡asÄ• lÄ• paribhogasmiÃ±hi aá¹-á¹-ha Ä• dÄ«navÄ• --- mahÄ• samÄ• rambhena?
karaá¹‡apariyesanabhÄ• vo \Ne 42/ eko Ä• dÄ«navo. tiá¹‡apaá¹‡á¹‡amattikÄ• su patitÄ• su
á¹-hapetabbatÄ• ya nibaddhajagganabhÄ• vo \Be 41/ dutiyo, senÄ• sanaá¹ƒ nÄ• ma mahal
vuá¹-á¹-hÄ• piyamÄ• nassa cittekaggatÄ• na hotÄ«ti uá¹-á¹-hÄ• panÄ«yabhÄ• vo tatiyo, sÄ
kÄ• yassa sukhumÄ• lakaraá¹‡abhÄ• vo catuttho, gehaá¹ƒ paviá¹-á¹-hena yaá¹ƒkiÃ±ci pÄ•
garahapaá¹-icchÄ• danabhÄ• vo paÃ±camo, ``mayhaâ€™â€™ nti pariggahakaraá¹‡abhÄ•
atthibhÄ• vo nÄ• mesa dutiyakavÄ• so viyÄ• ti sattamo Å«kÄ• maá¹…gulagharagoá¸·ikÄ• d
bahusÄ• dhÄ• raá¹‡abhÄ• vo aá¹-á¹-hamoti ime aá¹-á¹-ha Ä• dÄ«nave disvÄ• mahÄ• satto
tenÄ• ha ``aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaâ€™â€™ nti.

__upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ guá¹‡e dasahupÄ• gata_nti channaá¹ƒ paá¹-ikkhipitvÄ•
rukkhamÅ«laá¹ƒ upÄ• gatosmÄ«ti vadati.

tatrime dasa guá¹‡Ä• --- appasamÄ• rambhatÄ• eko guá¹‡o upagamanamattameva hi tat
appaá¹-ijagganatÄ• dutiyo taÃ±hi sammaá¹-á¹-hampi asammaá¹-á¹-hampi paribhogaphÄ• s
anuá¹-á¹-hÄ• panÄ«yabhÄ• vo tatiyo, garahaá¹ƒ nappaá¹-icchÄ• deti, tattha hi pÄ• paá¹ƒ ka
garahÄ• ya appaá¹-icchÄ• danabhÄ• vo catuttho, abbhokÄ• sÄ• vÄ• so viya kÄ• yaá¹ƒ na s
asanthambhanabhÄ• vo paÃ±camo. pariggahakaraá¹‡Ä• bhÄ• vo chaá¹-á¹-ho, gehÄ• layap
bahusÄ• dhÄ• raá¹‡agehe viya ``paá¹-ijaggissÄ• mi naá¹ƒ, nikkhamathÄ• â€™â€™ ti nÄ«h
vasantassa sappÄ«tikabhÄ• vo navamo, rukkhamÅ«lasenÄ• sanassa gatagataá¹-á¹-hÄ• ne
dasamoti, ime dasa guá¹‡e disvÄ• rukkhamÅ«laá¹ƒ upÄ• gatosmÄ«ti vadati.

imÄ• ni ettakÄ• ni kÄ• raá¹‡Ä• ni sallakkhetvÄ• mahÄ• satto punadivase bhikkhÄ• ya gÄ•
sampattagÄ• me manussÄ• mahantena ussÄ• hena bhikkhaá¹ƒ adaá¹ƒsu. so bhattakiccaá
Ä• gamma nisÄ«ditvÄ• cintesi ``nÄ• haá¹ƒ `Ä• hÄ• raá¹ƒ na labhÄ• mÄ«â€™ ti pabbajito s
mÄ• namadapurisamade vaá¸• á¸• heti. Ä• hÄ• ramÅ«lakassa dukkhassa anto natthi yaá¹ƒ
ropitaá¹ƒ dhaÃ±Ã±anibbattakaá¹ƒ Ä• hÄ• raá¹ƒ pajahitvÄ• pavattaphalabhojano bhaveyyaâ
paá¹-á¹-hÄ• ya tathÄ• \Be 42/ katvÄ• ghaá¹-ento vÄ• yamanto sattÄ• habbhantareyeva aá
ca abhiÃ±Ã±Ä• yo nibbattesi. tena vuttaá¹ƒ ---

``vÄ• pitaá¹ƒ \Ne 43/ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

``tatthappadhÄ• naá¹ƒ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• bala pÄ• puá¹‡iâ€™â€™ nti ||

evaá¹ƒ me siddhippattassa, vasÄ«bhÅ«tassa sÄ• sane.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako ||

uppajjante ca jÄ• yante, bujjhante dhammadesane.

caturo nimitte nÄ• ddasaá¹ƒ, jhÄ• naratisamappito ||

paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

ahaá¹ƒ tena samayena, nikkhamitvÄ• sakassamÄ• .

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

vedajÄ• taá¹ƒ janaá¹ƒ disvÄ• , tuá¹-á¹-hahaá¹-á¹-haá¹ƒ pamoditaá¹ƒ.

orohitvÄ• na gaganÄ• , manusse pucchi tÄ• vade ||

``tuá¹-á¹-hahaá¹-á¹-ho pamudito, vedajÄ• to mahÄ• jano.

kassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™â€™ ||

te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu ``buddho loke anuttaro.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako.

tassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™â€™ ||

``buddhoâ€™â€™ ti vacanaá¹ƒ sutvÄ• na, pÄ«ti uppajji tÄ• vade.

``buddho buddhoâ€™â€™ ti kathayanto, somanassaá¹ƒ pavedayiá¹ƒ ||

tattha \Ne 44/ á¹-hatvÄ• vicintesiá¹ƒ, tuá¹-á¹-ho saá¹ƒviggamÄ• naso.

``idha bÄ«jÄ• ni ropissaá¹ƒ, khaá¹‡o ve mÄ• upaccagÄ• â€™â€™ ||

yadi buddhassa sodhetha, ekokÄ• saá¹ƒ dadÄ• tha me.

ahampi sodhayissÄ• mi, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ ||

adaá¹ƒsu \Be 43/ te mamokÄ• saá¹ƒ, sodhetuá¹ƒ aÃ±jasaá¹ƒ tadÄ• .

``buddho buddhoâ€™â€™ ti cintento, maggaá¹ƒ sodhemahaá¹ƒ tadÄ• ||

aniá¹-á¹-hite pamokÄ• se, dÄ«paá¹…karo mahÄ• muni.

catÅ«hi satasahassehi, chaá¸·abhiÃ±Ã±ehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, paá¹-ipajji aÃ±jasaá¹ƒ jino ||

paccuggamanÄ• vattanti, vajjanti bheriyo bahÅ«.

Ä• moditÄ• naramarÅ«, sÄ• dhukÄ• raá¹ƒ pavattayuá¹ƒ ||

devÄ• manusse passanti, manussÄ• pi ca devatÄ• .

ubhopi te paÃ±jalikÄ• , anuyanti tathÄ• gataá¹ƒ ||

devÄ• dibbehi turiyehi, manussÄ• mÄ• nusehi ca.

ubhopi te vajjayantÄ• , anuyanti tathÄ• gataá¹ƒ ||

dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

dibbaá¹ƒ candanacuá¹‡á¹‡aÃ±ca, varagandhaÃ±ca kevalaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

campakaá¹ƒ \Ne 45/ salalaá¹ƒ nÄ«paá¹ƒ, nÄ• gapunnÄ• gaketakaá¹ƒ.

disodisaá¹ƒ ukkhipanti, bhÅ«mitalagatÄ• narÄ• ||

kese muÃ±citvÄ• haá¹ƒ tattha, vÄ• kacÄ«raÃ±ca cammakaá¹ƒ.

kalale pattharitvÄ• na, avakujjo nipajjahaá¹ƒ ||

akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittha, hitÄ• ya me bhavissati ||

pathaviyaá¹ƒ nipannassa, evaá¹ƒ me Ä• si cetaso.

``icchamÄ• no ahaá¹ƒ ajja, kilese jhÄ• paye mama ||

``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevake ||

``kiá¹ƒ \Be 44/ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

``iminÄ• me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

``saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakaá¹ƒâ€™â€™ ||

dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

ussÄ«sake maá¹ƒ á¹-hatvÄ• na, idaá¹ƒ vacanamabrvi ||

``passatha \Ne 46/ imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

aparimeyye ito kappe, buddho loke bhavissati ||

``ahu kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

``ajapÄ• larukkhamÅ«le, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

``neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamupehiti ||

``tato padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

assattharukkhamÅ«lamhi, bujjhissati mahÄ• yaso ||

``imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

``anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissatimaá¹ƒ jinaá¹ƒ ||

``khemÄ• uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• ||

``bodhi \Be 45/ tassa bhagavato, assatthoti pavuccati.

citto ca hatthÄ• á¸·avako, aggÄ• hessantupaá¹-á¹-hakÄ• .

uttarÄ• nandamÄ• tÄ• ca, aggÄ• hessantupaá¹-á¹-hikÄ• â€™â€™ ||

idaá¹ƒ \Ne 47/ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

ukkuá¹-á¹-hisaddÄ• vattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassÄ« sadevakÄ• ||

yadimassa lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittetvÄ• , dakkhiá¹‡aá¹ƒ pÄ• damuddhari ||

ye tatthÄ• suá¹ƒ jinaputtÄ• , sabbe padakkhiá¹‡amakaá¹ƒsu maá¹ƒ.

narÄ• nÄ• gÄ• ca gandhabbÄ• , abhivÄ• detvÄ• na pakkamuá¹ƒ ||

dassanaá¹ƒ me atikkante, sasaá¹…ghe lokanÄ• yake.

haá¹-á¹-hatuá¹-á¹-hena cittena, Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• ||

sukhena sukhito homi, pÄ• mojjena pamodito.

pÄ«tiyÄ• ca abhissanno, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

pallaá¹…kena \Ne 48/ nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

``vasÄ«bhÅ«to ahaá¹ƒ jhÄ• ne, abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gato ||

``dasasahassilokamhi \Be 46/, isayo natthi me samÄ• .

asamo iddhidhammesu, alabhiá¹ƒ Ä«disaá¹ƒ sukhaá¹ƒâ€™â€™ ||

pallaá¹…kÄ• bhujane mayhaá¹ƒ, dasasahassÄ• dhivÄ• sino.

mahÄ• nÄ• daá¹ƒ pavattesuá¹ƒ, dhuvaá¹ƒ buddho bhavissasi ||

yÄ• pubbe bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje.

nimittÄ• ni padissanti, tÄ• ni ajja padissare ||

sÄ«taá¹ƒ byapagataá¹ƒ hoti, uá¹‡haÃ±ca upasammati.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

dasasahassÄ« lokadhÄ• tÅ«, nissaddÄ• honti nirÄ• kulÄ• .

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

mahÄ• vÄ• tÄ• na vÄ• yanti, na sandanti savantiyo.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

thalajÄ• dakajÄ• pupphÄ• , sabbe pupphanti tÄ• vade.

tepajja pupphitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

latÄ• vÄ• yadi vÄ• rukkhÄ• , phalabhÄ• rÄ• honti tÄ• vade.

tepajja phalitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

Ä• kÄ• saá¹-á¹-hÄ• \Ne 49/ ca bhÅ«maá¹-á¹-hÄ• , ratanÄ• jotanti tÄ• vade.

tepajja ratanÄ• jotanti, dhuvaá¹ƒ buddho bhavissasi ||

mÄ• nussakÄ• ca dibbÄ• ca, turiyÄ• vajjanti tÄ• vade.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

vicittapupphÄ• gaganÄ• , abhivassanti tÄ• vade.

tepi ajja pavassanti, dhuvaá¹ƒ buddho bhavissasi ||

mahÄ• samuddo Ä• bhujati, dasasahassÄ« pakampati.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

nirayepi \Be 47/ dasasahasse, aggÄ« nibbanti tÄ• vade.

tepajja nibbutÄ• aggÄ«, dhuvaá¹ƒ buddho bhavissasi ||

vimalo hoti sÅ«riyo, sabbÄ• dissanti tÄ• rakÄ• .

tepi ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

anovaá¹-á¹-hena udakaá¹ƒ, mahiyÄ• ubbhijji tÄ• vade.

tampajjubbhijjate mahiyÄ• , dhuvaá¹ƒ buddho bhavissasi ||

tÄ• rÄ• gaá¹‡Ä• virocanti, nakkhattÄ• gaganamaá¹‡á¸• ale.

visÄ• khÄ• candimÄ• yuttÄ• , dhuvaá¹ƒ buddho bhavissasi ||

bilÄ• sayÄ• darÄ«sayÄ• , nikkhamanti sakÄ• sayÄ• .

tepajja Ä• sayÄ• chuddhÄ• , dhuvaá¹ƒ buddho bhavissasi ||

na \Ne 50/ hoti arati sattÄ• naá¹ƒ, santuá¹-á¹-hÄ• honti tÄ• vade.

tepajja sabbe santuá¹-á¹-hÄ• , dhuvaá¹ƒ buddho bhavissasi ||

rogÄ• tadupasammanti, jighacchÄ• ca vinassati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

rogo tadÄ• tanu hoti, doso moho vinassati.

tepajja vigatÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

bhayaá¹ƒ tadÄ• na bhavati, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

rajo nuddhaá¹ƒsati uddhaá¹ƒ, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

aniá¹-á¹-hagandho pakkamati, dibbagandho pavÄ• yati.

sopajja vÄ• yati gandho, dhuvaá¹ƒ buddho bhavissasi ||

sabbe devÄ• padissanti, á¹-hapayitvÄ• arÅ«pino.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

yÄ• vatÄ• nirayÄ• nÄ• ma, sabbe dissanti tÄ• vade.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

kuá¹-á¹-Ä• \Be 48/ kavÄ• á¹-Ä• selÄ• ca, na hontÄ• varaá¹‡Ä• tadÄ• .

akÄ• sabhÅ«tÄ• tepajja, dhuvaá¹ƒ buddho bhavissasi ||

cutÄ« \Ne 51/ ca upapatti ca, khaá¹‡e tasmiá¹ƒ na vijjati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

daá¸·haá¹ƒ paggaá¹‡ha vÄ«riyaá¹ƒ, mÄ• nivatta abhikkama.

mayampetaá¹ƒ vijÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

buddhassa vacanaá¹ƒ sutvÄ• , dasasahassÄ«nacÅ«bhayaá¹ƒ.

tuá¹-á¹-hahaá¹-á¹-ho pamodito, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

advejjhavacanÄ• buddhÄ• , amoghavacanÄ• jinÄ• .

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

yathÄ• khittaá¹ƒ nabhe leá¸• á¸• u, dhuvaá¹ƒ patati bhÅ«miyaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

yathÄ• pi sabbasattÄ• naá¹ƒ, maraá¹‡aá¹ƒ dhuvasassataá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

yathÄ• rattikkhaye patte, sÅ«riyuggamanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

yathÄ• nikkhantasayanassa, sÄ«hassa nadanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

yathÄ• Ä• pannasattÄ• naá¹ƒ, bhÄ• ramoropanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

handa buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ __dÄ• napÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, anuciá¹‡á¹‡aá¹ƒ mahÄ• pathaá¹ƒ ||

imaá¹ƒ \Ne 52/ tvaá¹ƒ paá¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

dÄ• napÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

yathÄ• pi \Be 49/ kumbho sampuá¹‡á¹‡o, yassa kassaci adhokato.

vamate vudakaá¹ƒ nissesaá¹ƒ, na tattha parirakkhati ||

tatheva yÄ• cake disvÄ• , hÄ«namukkaá¹-á¹-hamajjhime.

dadÄ• hi dÄ• naá¹ƒ nissesaá¹ƒ, kumbho viya adhokato ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, dutiyaá¹ƒ __sÄ«lapÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ dutiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

sÄ«lapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

yathÄ• pi camarÄ« vÄ• laá¹ƒ, kismiÃ±ci paá¹-ilaggitaá¹ƒ.

upeti maraá¹‡aá¹ƒ tattha, na vikopeti vÄ• ladhiá¹ƒ ||

tatheva catÅ«su bhÅ«mÄ«su, sÄ«lÄ• ni paripÅ«raya.

parirakkha sadÄ• sÄ«laá¹ƒ, camarÄ« viya vÄ• ladhiá¹ƒ ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto \Ne 53/ tadÄ• dakkhiá¹ƒ, tatiyaá¹ƒ __nekkhammapÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ tatiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

nekkhammapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

yathÄ• andughare puriso, ciravuttho dukhaá¹-á¹-ito.

na tattha rÄ• gaá¹ƒ janeti, muttimeva gavesati ||

tatheva tvaá¹ƒ sabbabhave, passa andugharaá¹ƒ viya.

nekkhammÄ• bhimukho hoti, bhavato parimuttiyÄ• ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto \Be 50/ tadÄ• dakkhiá¹ƒ, catutthaá¹ƒ __paÃ±Ã±Ä• pÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ catutthaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

yathÄ• pi bhikkhu bhikkhanto, hÄ«namukkaá¹-á¹-hamajjhime.

kulÄ• ni na vivajjento, evaá¹ƒ labhati yÄ• panaá¹ƒ ||

tatheva tvaá¹ƒ sabbakÄ• laá¹ƒ, paripucchaá¹ƒ budhaá¹ƒ janaá¹ƒ.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

na \Ne 54/ hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, paÃ±camaá¹ƒ __vÄ«riyapÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ paÃ±camaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

vÄ«riyapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

yathÄ• pi sÄ«ho migarÄ• jÄ• , nisajjaá¹-á¹-hÄ• nacaá¹…kame.

alÄ«navÄ«riyo hoti, paggahitamano sadÄ• ||

tatheva tvaá¹ƒ sabbabhave, paggaá¹‡ha vÄ«riyaá¹ƒ daá¸·haá¹ƒ.

vÄ«riyapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, chaá¹-á¹-hamaá¹ƒ __khantipÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ chaá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhamÄ• naso, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

yathÄ• pi pathavÄ« nÄ• ma, sucimpi asucimpi ca.

sabbaá¹ƒ sahati nikkhepaá¹ƒ, na karoti paá¹-ighaá¹ƒ tayÄ• ||

tatheva \Be 51/ \Ne 55/ tvampi sabbesaá¹ƒ, sammÄ• nÄ• vamÄ• nakkhamo.

khantipÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, sattamaá¹ƒ __saccapÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ sattamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhavacano, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

yathÄ• pi osamÄ« nÄ• ma, tulÄ• bhÅ«tÄ• sadevake.

samaye utuvasse vÄ• , na vokkamati, vÄ«thito ||

tatheva tvampi saccesu, mÄ• vokkamasi vÄ«thito.

saccapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, aá¹-á¹-hamaá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ tvaá¹ƒ aá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha tvaá¹ƒ acalo hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

yathÄ• pi \Ne 56/ pabbato selo, acalo suppatiá¹-á¹-hito.

na kampati bhusavÄ• tehi, sakaá¹-á¹-hÄ• neva tiá¹-á¹-hati ||

tatheva tvampi adhiá¹-á¹-hÄ• ne, sabbadÄ• acalo bhava.

adhiá¹-á¹-hÄ• napÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, navamaá¹ƒ __mettÄ• pÄ• ramiá¹ƒ_.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ \Be 52/ tvaá¹ƒ navamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

mettÄ• ya asamo hohi, yadi bodhiá¹ƒ pattumicchasi ||

yathÄ• pi udakaá¹ƒ nÄ• ma, kalyÄ• á¹‡e pÄ• pake jane.

samaá¹ƒ pharati sÄ«tena, pavÄ• heti rajomalaá¹ƒ ||

tatheva tvampi hitÄ• hite, samaá¹ƒ mettÄ• ya bhÄ• vaya.

mettÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

vicinanto tadÄ• dakkhiá¹ƒ, dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

imaá¹ƒ \Ne 57/ tvaá¹ƒ dasamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tulÄ• bhÅ«to daá¸·ho hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

yathÄ• pi pathavÄ« nÄ• ma, nikkhittaá¹ƒ asuciá¹ƒ suciá¹ƒ.

upekkhati ubhopete, kopÄ• nunayavajjitÄ• ||

tatheva tvampi sukhadukkhe, tulÄ• bhÅ«to sadÄ• bhava.

upekkhÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

ettakÄ• yeva te loke, ye dhammÄ• bodhipÄ• canÄ• .

tatuddhaá¹ƒ natthi aÃ±Ã±atra, daá¸·haá¹ƒ tattha patiá¹-á¹-haha ||

ime dhamme sammasato, sabhÄ• varasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampatha ||

calatÄ• ravati pathavÄ«, ucchuyantaá¹ƒva pÄ«á¸·itaá¹ƒ.

telayante yathÄ• cakkaá¹ƒ, evaá¹ƒ kampati medinÄ« ||

yÄ• vatÄ• parisÄ• Ä• si, buddhassa parivesane.

pavedhamÄ• nÄ• sÄ• tattha, mucchitÄ• sesi bhÅ«miyÄ• ||

ghaá¹-Ä• nekasahassÄ• ni \Be 53/, kumbhÄ«naÃ±ca satÄ• bahÅ«.

saÃ±cuá¹‡á¹‡amathitÄ• tattha, aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-itÄ• ||

ubbiggÄ• tasitÄ• bhÄ«tÄ• , bhantÄ• byÄ• thitamÄ• nasÄ• .

mahÄ• janÄ• samÄ• gamma, dÄ«paá¹…karamupÄ• gamuá¹ƒ ||

kiá¹ƒ \Ne 58/ bhavissati lokassa, kalyÄ• á¹‡amatha pÄ• pakaá¹ƒ.

sabbo upadduto loko, taá¹ƒ vinodehi cakkhuma ||

tesaá¹ƒ tadÄ• saÃ±Ã±Ä• pesi, dÄ«paá¹…karo mahÄ• muni.

vissatthÄ• hotha mÄ• bhÄ• tha, imasmiá¹ƒ pathavikampane ||

yamahaá¹ƒ ajja byÄ• kÄ• siá¹ƒ, buddho loke bhavissati.

eso sammasati dhammaá¹ƒ, pubbakaá¹ƒ jinasevitaá¹ƒ ||

tassa sammasato dhammaá¹ƒ, buddhabhÅ«miá¹ƒ asesato.

tenÄ• yaá¹ƒ kampitÄ• pathavÄ«, dasasahassÄ« sadevake ||

buddhassa vacanaá¹ƒ sutvÄ• , mano nibbÄ• yi tÄ• vade.

sabbe maá¹ƒ upasaá¹…kamma, punÄ• pi abhivandisuá¹ƒ ||

samÄ• dayitvÄ• buddhaguá¹‡aá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

dÄ«paá¹…karaá¹ƒ namassitvÄ• , Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• ||

dibbaá¹ƒ mÄ• nusakaá¹ƒ pupphaá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

samokiranti pupphehi, vuá¹-á¹-hahantassa Ä• sanÄ• ||

vedayanti ca te sotthiá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

mahantaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, taá¹ƒ labhassu yathicchitaá¹ƒ ||

sabbÄ«tiyo vivajjantu, soko rogo vinassatu.

mÄ• te bhavantvantarÄ• yÄ• , phusa khippaá¹ƒ bodhimuttamaá¹ƒ ||

yathÄ• pi \Ne 59/ samaye patte, pupphanti pupphino dumÄ• .

tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ena pupphasu ||

yathÄ• \Be 54/ ye keci sambuddhÄ• , pÅ«rayuá¹ƒ dasapÄ• ramÄ«.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, pÅ«rehi dasapÄ• ramÄ« ||

yathÄ• ye keci sambuddhÄ• , bodhimaá¹‡á¸• amhi bujjhare.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, bujjhassu jinabodhiyaá¹ƒ ||

yathÄ• ye keci sambuddhÄ• , dhammacakkaá¹ƒ pavattayuá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammacakkaá¹ƒ pavattaya ||

puá¹‡á¹‡amÄ• ye yathÄ• cando, parisuddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡amano, viroca dasasahassiyaá¹ƒ ||

rÄ• humutto yathÄ• sÅ«riyo, tÄ• pena atirocati.

tatheva lokÄ• muÃ±citvÄ• , viroca siriyÄ• tuvaá¹ƒ ||

yathÄ• yÄ• kÄ• ci nadiyo, osaranti mahodadhiá¹ƒ.

evaá¹ƒ sadevakÄ• lokÄ• , osarantu tavantike ||

tehi thutappasattho so, dasa dhamme samÄ• diya.

te dhamme paripÅ«rento, pavanaá¹ƒ pÄ• visÄ« tadÄ• ||

sumedhakathÄ• niá¹-á¹-hitÄ• .

tadÄ• te bhojayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

upagacchuá¹ƒ saraá¹‡aá¹ƒ tassa, dÄ«paá¹…karassa satthuno ||

saraá¹‡Ä• gamane \Ne 60/ kaÃ±ci, nivesesi tathÄ• gato.

kaÃ±ci paÃ±casu sÄ«lesu, sÄ«le dasavidhe paraá¹ƒ ||

kassaci deti sÄ• maÃ±Ã±aá¹ƒ, caturo phalamuttame.

kassaci asame dhamme, deti so paá¹-isambhidÄ• ||

kassaci varasamÄ• pattiyo, aá¹-á¹-ha deti narÄ• sabho.

tisso kassaci vijjÄ• yo, chaá¸·abhiÃ±Ã±Ä• pavecchati ||

tena \Be 55/ yogena janakÄ• yaá¹ƒ, ovadati mahÄ• muni.

tena vitthÄ• rikaá¹ƒ Ä• si, lokanÄ• thassa sÄ• sanaá¹ƒ ||

mahÄ• hanusabhakkhandho, dÄ«paá¹…karasanÄ• mako.

bahÅ« jane tÄ• rayati, parimoceti duggatiá¹ƒ ||

bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• , satasahassepi yojane.

khaá¹‡ena upagantvÄ• na, bodheti taá¹ƒ mahÄ• muni ||

paá¹-hamÄ• bhisamaye buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye nÄ• tho, navutikoá¹-imabodhayi ||

yadÄ• ca devabhavanamhi, buddho dhammadesayi.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

sannipÄ• tÄ• tayo Ä• suá¹ƒ, dÄ«paá¹…karassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

puna \Ne 61/ nÄ• radakÅ«á¹-amhi, pavivekagate jine.

khÄ«á¹‡Ä• savÄ• vÄ«tamalÄ• , samiá¹ƒsu satakoá¹-iyo ||

yamhi kÄ• le mahÄ• vÄ«ro, sudassanasiluccaye.

navutikoá¹-isahassehi, pavÄ• resi mahÄ• muni ||

ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

antalikkhamhi caraá¹‡o, paÃ±cÄ• bhiÃ±Ã±Ä• su pÄ• ragÅ« ||

dasavÄ«sasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ ahu tadÄ• .

dÄ«paá¹…karassa bhagavato, sÄ• sanaá¹ƒ suvisodhitaá¹ƒ ||

cattÄ• ri satasahassÄ• ni, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

dÄ«paá¹…karaá¹ƒ lokaviduá¹ƒ, parivÄ• renti sabbadÄ• ||

ye \Be 56/ keci tena samayena, jahanti mÄ• nusaá¹ƒ bhavaá¹ƒ.

appattamÄ• nasÄ• sekhÄ• , garahitÄ• bhavanti te ||

supupphitaá¹ƒ pÄ• vacanaá¹ƒ, arahantehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, upasobhati sadevake ||

nagaraá¹ƒ rammavatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

sumedhÄ• nÄ• ma janikÄ• , dÄ«paá¹…karassa satthuno ||

sumaá¹…galo \Ne 62/ ca tisso ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• gato nÄ• mupaá¹-á¹-hÄ• ko, dÄ«paá¹…karassa satthuno ||

nandÄ• ceva sunandÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pipphalÄ«ti pavuccati ||

asÄ«tihatthamubbedho, dÄ«paá¹…karo mahÄ• muni.

sobhati dÄ«parukkhova, sÄ• larÄ• jÄ• va pupphito.

pabhÄ• vidhÄ• vati tassa, samantÄ• dvÄ• dasayojane ||

satasahassavassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

jotayitvÄ• na saddhammaá¹ƒ, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• aggikkhandhova, nibbuto so sasÄ• vako ||

sÄ• ca iddhi so ca yaso, tÄ• ni ca pÄ• desu cakkaratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• ti ||

__dÄ«paá¹…karassa_ bhagavato aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• _
udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasannipÄ• te koá¹-isat
koá¹-isahassaá¹ƒ, tatiye navutikoá¹-iyo.

tadÄ• bodhisatto __vijitÄ• vÄ«_ nÄ• ma cakkavattÄ« hutvÄ• koá¹-isatasahassasaá¹…khas
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si. satthÄ• bodhisattaá¹ƒ ``buddho bhavissat
dhammaá¹ƒ desesi. so satthu \Be 57/ dhammakathaá¹ƒ sutvÄ• rajjaá¹ƒ niyyÄ• tetvÄ• pabb
piá¹-akÄ• ni uggahetvÄ• aá¹-á¹-ha samÄ• pattiyo, paÃ±ca ca abhiÃ±Ã±Ä• yo uppÄ• detvÄ•
nibbatti. koá¹‡á¸• aÃ±Ã±abuddhassa pana rammavatÄ« nÄ• ma nagaraá¹ƒ, sunando nÄ• m
63/ nÄ• ma mÄ• tÄ• , bhaddo ca subhaddo ca dve aggasÄ• vakÄ• , anuruddho nÄ• ma upa
ca dve aggasÄ• vikÄ• , sÄ• lakalyÄ• á¹‡Ä« bodhi, aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ«ra
Ä• yuppamÄ• á¹‡aá¹ƒ ahosi.

tassa aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒyeva kappe cattÄ•
__maá¹…galo sumano revato sobhito_ti. __maá¹…galassa_ pana bhagavato tÄ«su sÄ• vak
paá¹-hamasannipÄ• te koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ. dutiye koá¹-isahassaá¹ƒ. tatiy
vemÄ• tikabhÄ• tÄ• panassa Ä• nandakumÄ• ro nÄ• ma navutikoá¹-isaá¹…khyÄ• ya parisÄ
satthu santikaá¹ƒ agamÄ• si, satthÄ• tassa anupubbikathaá¹ƒ kathesi. so saddhiá¹ƒ parisÄ
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• tesaá¹ƒ kulaputtÄ• naá¹ƒ pubbacariyak
iddhimayapattacÄ«varassa upanissayaá¹ƒ disvÄ• dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• ``etha
sabbe taá¹…khaá¹‡aÃ±Ã±eva iddhimayapattacÄ«varadharÄ• saá¹-á¹-hivassikattherÄ• viya
satthÄ• raá¹ƒ vanditvÄ• parivÄ• rayiá¹ƒsu ayamassa tatiyo sÄ• vakasannipÄ• to ahosi.

yathÄ• pana aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ samantÄ• asÄ«tihatthappamÄ• á¹‡Ä• yeva sa
tassa. tassa pana bhagavato sarÄ«rappabhÄ• niccakÄ• laá¹ƒ dasasahassilokadhÄ• tuá¹ƒ p
rukkhapathavÄ«pabbatasamuddÄ• dayo antamaso ukkhaliyÄ• dÄ«ni upÄ• dÄ• ya suvaá¹‡á
ahesuá¹ƒ. Ä• yuppamÄ• á¹‡aá¹ƒ panassa navutivassasahassÄ• ni ahosi. ettakaá¹ƒ kÄ• laá
pabhÄ• ya virocituá¹ƒ nÄ• sakkhiá¹ƒsu, rattindivaparicchedo na paÃ±Ã±Ä• yittha. divÄ• sÅ•
niccaá¹ƒ buddhÄ• lokeneva vicariá¹ƒsu. sÄ• yaá¹ƒ pupphitÄ• naá¹ƒ kusumÄ• naá¹ƒ, pÄ• to
vasena loko rattindivaparicchedaá¹ƒ sallakkhesi \Be 58/. kiá¹ƒ pana aÃ±Ã±esaá¹ƒ buddhÄ•
natthÄ«ti? no natthi, tepi hi Ä• kaá¹…khamÄ• nÄ• dasasahassiá¹ƒ vÄ• lokadhÄ• tuá¹ƒ, tat
phareyyuá¹ƒ. maá¹…galassa pana bhagavato pubbapatthanÄ• vasena aÃ±Ã±esaá¹ƒ byÄ• n
niccameva dasasahassilokadhÄ• tuá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si.

so kira bodhisattacariyakÄ• le vessantarasadise attabhÄ• ve á¹-hito saputtadÄ• ro vaá¹…ka
vasi. atheko kharadÄ• á¹-hiko nÄ• ma yakkho mahÄ• purisassa dÄ• najjhÄ• sayataá¹ƒ sutv
upasaá¹…kamitvÄ• mahÄ• sattaá¹ƒ dve dÄ• rake yÄ• ci. mahÄ• satto ``dadÄ• mi \Ne 64/ b
haá¹-á¹-hapahaá¹-á¹-ho udakapariyantaá¹ƒ pathaviá¹ƒ kampento dvepi dÄ• rake adÄ• si. ya
caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-hatvÄ• passantasseva mah
viya dve dÄ• rake khÄ• di. mahÄ• purisassa yakkhaá¹ƒ oloketvÄ• vivaá¹-amatte aggijÄ• laá
uggiramÄ• naá¹ƒ tassa mukhaá¹ƒ disvÄ• pi kesaggamattampi domanassaá¹ƒ nuppajji, ``suc
nti cintayato panassa sarÄ«re mahantaá¹ƒ pÄ«tisomanassaá¹ƒ udapÄ• di. so ``imassa me r
iminÄ• va nÄ«hÄ• rena sarÄ«rato rasmiyo nikkhamantÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si. ta
nissÄ• ya buddhabhÅ«tassa sarÄ«rato rasmiyo nikkhamitvÄ• ettakaá¹ƒ á¹-hÄ• naá¹ƒ phari

aparampissa pubbacaritaá¹ƒ atthi. so kira bodhisattakÄ• le ekassa buddhassa cetiyaá¹ƒ dis
buddhassa mayÄ• jÄ«vitaá¹ƒ pariccajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti daá¹‡á¸• akadÄ«pikÄ•
sakalasarÄ«raá¹ƒ veá¹-hÄ• petvÄ• ratanamattamakulaá¹ƒ satasahassagghanikaá¹ƒ suvaá¹
pÅ«rÄ• petvÄ• tattha sahassavaá¹-á¹-iyo jÄ• lÄ• petvÄ• taá¹ƒ sÄ«senÄ• dÄ• ya sakalasar
cetiyaá¹ƒ padakkhiá¹‡aá¹ƒ karonto sakalarattiá¹ƒ vÄ«tinÄ• mesi. evaá¹ƒ yÄ• va aruá¹‡ugga
vÄ• yamantassÄ• pissa lomakÅ«pamattampi usumaá¹ƒ na gaá¹‡hi, padumagabbhaá¹ƒ pav
dhammo hi nÄ• mesa attÄ• naá¹ƒ rakkhantaá¹ƒ rakkhati. tenÄ• ha bhagavÄ• ---

``dhammo \Be 59/ have rakkhati dhammacÄ• riá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e,

na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti || (Th 303; J I 10.102; I 15.385).

imassÄ• pi kammassa nissandena tassa bhagavato sarÄ«robhÄ• so dasasahassilokadhÄ•

tadÄ• amhÄ• kaá¹ƒ bodhisatto __suruci_ nÄ• ma brÄ• hmaá¹‡o hutvÄ• ``satthÄ• raá¹ƒ ni
upasaá¹…kamitvÄ• madhuradhammakathaá¹ƒ sutvÄ• ``sve mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡ha
brÄ• hmaá¹‡a kittakehi \Ne 65/ te bhikkhÅ«hi atthoti, kittakÄ• pana vo bhante parivÄ• rÄ• l
satthu paá¹-hamasannipÄ• toyeva hoti. tasmÄ• ``koá¹-isatasahassaâ€™â€™ nti Ä• ha. ``bh
mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• ha. satthÄ• adhivÄ• sesi. brÄ• hmaá¹‡o
gehaá¹ƒ gacchanto cintesi ``ahaá¹ƒ ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• gubhattavatthÄ• dÄ«
nisÄ«danaá¹-á¹-hÄ• naá¹ƒ pana kathaá¹ƒ bhavissatÄ«â€™â€™ ti. tassa sÄ• cintÄ• caturÄ
á¹-hitassa devaraÃ±Ã±o paá¹‡á¸• ukambalasilÄ• sanassa uá¹‡habhÄ• vaá¹ƒ janesi. sakko
á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™ ti dibbacakkhunÄ• olokento mahÄ• purisaá¹ƒ disvÄ•

buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• nisÄ«danaá¹-á¹-hÄ• natthÄ• ya ci
puÃ±Ã±akoá¹-á¹-hÄ• saá¹ƒ gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vaá¸• á¸• hakivaá¹‡á¹‡aá¹ƒ
vÄ• sipharasuhattho mahÄ• purisassa purato pÄ• turahosi. ``atthi nu kho kassaci bhatiyÄ•
Ä• ha. mahÄ• puriso taá¹ƒ disvÄ• ``kiá¹ƒ kammaá¹ƒ karissasÄ«â€™â€™ ti Ä• ha. mama a
gehaá¹ƒ vÄ• maá¹‡á¸• apaá¹ƒ vÄ• yo yaá¹ƒ kÄ• reti, tassa taá¹ƒ kÄ• tuá¹ƒ jÄ• nÄ• mÄ«ti.
atthÄ«ti. kiá¹ƒ, ayyÄ• ti? svÄ• tanÄ• ya me koá¹-isatasahassabhikkhÅ« nimantitÄ• , tesaá¹ƒ
karissasÄ«ti. ahaá¹ƒ nÄ• ma kareyyaá¹ƒ, sace me bhatiá¹ƒ dÄ• tuá¹ƒ sakkhissathÄ• ti. sak
``sÄ• dhu karissÄ• mÄ«â€™â€™ ti gantvÄ• ekaá¹ƒ padesaá¹ƒ olokesi.

dvÄ• dasaterasayojanappamÄ• á¹‡o \Be 60/ padeso kasiá¹‡amaá¹‡á¸• alaá¹ƒ viya samata
á¹-hÄ• ne sattaratanamayo maá¹‡á¸• apo uá¹-á¹-hahatÅ«â€™â€™ ti cintetvÄ• olokesi. tÄ•
bhinditvÄ• maá¹‡á¸• apo uá¹-á¹-hahi. tassa suvaá¹‡á¹‡amayesu thambhesu rajatamayÄ•
rajatamayesu thambhesu suvaá¹‡á¹‡amayÄ• , maá¹‡itthambhesu pavÄ• á¸·amayÄ• , pavÄ
sattaratanamayesu thambhesu sattaratanamayÄ• va ghaá¹-akÄ• ahesuá¹ƒ. tato ``maá¹‡á¸•
kiá¹…kiá¹‡ikajÄ• laá¹ƒ olambatÅ«â€™â€™ ti olokesi. saha olokaneneva kiá¹…kiá¹‡ikajÄ• la
mandavÄ• teritassa paÃ±caá¹…gikasseva tÅ«riyassa madhurasaddo niggacchati. dibbasaá
ahosi. ``antarantarÄ• gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni olambantÅ«â€™â€™ ti cintesi. tÄ
``koá¹-isatasahassasaá¹…khyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• sanÄ• ni ca Ä• dhÄ• rakÄ• ni ca
uá¹-á¹-hahantÅ«â€™â€™ ti cintesi. tÄ• vadeva uá¹-á¹-hahiá¹ƒsu. ``koá¹‡e koá¹‡e ekekÄ• u
uá¹-á¹-hahantÅ«â€™â€™ ti cintesi, tÄ• vadeva udakacÄ• á¹-iyo uá¹-á¹-hahiá¹ƒsu ettakaá¹ƒ
santikaá¹ƒ gantvÄ• ``ehi ayya tava maá¹‡á¸• apaá¹ƒ oloketvÄ• mayhaá¹ƒ bhatiá¹ƒ dehÄ«â
gantvÄ• maá¹‡á¸• apaá¹ƒ olokesi \Ne 66/. olokentassevassa sakalasarÄ«raá¹ƒ paÃ±cavaá
nirantaraá¹ƒ phuá¹-aá¹ƒ ahosi. athassa maá¹‡á¸• apaá¹ƒ oloketvÄ• etadahosi ``nÄ• yaá¹ƒ
manussabhÅ«tena kato, mayhaá¹ƒ pana ajjhÄ• sayaá¹ƒ mayhaá¹ƒ guá¹‡aá¹ƒ Ä• gamma a
uá¹‡haá¹ƒ ahosi. tato sakkena devaraÃ±Ã±Ä• ayaá¹ƒ maá¹‡á¸• apo kÄ• rito bhavissatÄ«â€
yuttaá¹ƒ evarÅ«pe maá¹‡á¸• ape ekadivasaá¹ƒyeva dÄ• naá¹ƒ dÄ• tuá¹ƒ, sattÄ• haá¹ƒ das

bÄ• hirakadÄ• naÃ±hi tattakampi samÄ• naá¹ƒ bodhisattÄ• naá¹ƒ tuá¹-á¹-hiá¹ƒ kÄ• tuá¹ƒ n
alaá¹…katasÄ«saá¹ƒ pana chinditvÄ• aÃ±jitaakkhÄ«ni uppÄ• á¹-etvÄ• , hadayamaá¹ƒsaá¹
dinnakÄ• le bodhisattÄ• naá¹ƒ cÄ• gaá¹ƒ nissÄ• ya tuá¹-á¹-hi nÄ• ma hoti. amhÄ• kampi hi
devasikaá¹ƒ paÃ±casatasahassakahÄ• paá¹‡Ä• ni vissajjetvÄ• catÅ«su nagaradvÄ• resu,
dadantassa taá¹ƒ dÄ• naá¹ƒ tuá¹-á¹-hiá¹ƒ uppÄ• detuá¹ƒ nÄ• sakkhi. yadÄ• panassa brÄ•
sakko devarÄ• jÄ• akkhÄ«ni yÄ• ci, tadÄ• tÄ• ni uppÄ• á¹-etvÄ• \Be 61/ dadamÄ• nassev
kesaggamattampi cittassa aÃ±Ã±athattaá¹ƒ nÄ• hosi. evaá¹ƒ dÄ• naá¹ƒ nissÄ• ya bodhisat
natthi. tasmÄ• sopi mahÄ• puriso ``sattÄ• haá¹ƒ mayÄ• koá¹-isatasahassasaá¹…khyÄ• na
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• tasmiá¹ƒ maá¹‡á¸• ape buddhappamukhaá¹ƒ b
nisÄ«dÄ• petvÄ• sattÄ• haá¹ƒ gavapÄ• naá¹ƒ nÄ• ma adÄ• si. gavapÄ• nanti mahante ma
uddhanesu Ä• ropetvÄ• ghanapÄ• kapakke khÄ«re thoke taá¹‡á¸• ule pakkhipitvÄ• pakka

abhisaá¹…khataá¹ƒ bhojanaá¹ƒ vuccati. manussÄ• yeva pana parivisituá¹ƒ nÄ• sakkhiá¹ƒsu
hutvÄ• parivisiá¹ƒsu. dvÄ• dasaterasayojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• nampi bhikkhÅ« gaá¹
pana bhikkhÅ« attano Ä• nubhÄ• vena nisÄ«diá¹ƒsu. pariyosÄ• nadivase sabbabhikkhÅ«na
bhesajjatthÄ• ya sappinavanÄ«tatelamadhuphÄ• á¹‡itÄ• naá¹ƒ pÅ«retvÄ• ticÄ«varehi sadd
saá¹…ghanavakabhikkhunÄ• laddhaticÄ«varasÄ• á¹-akÄ• satasahassagghanikÄ• ahesuá
``ayaá¹ƒ puriso evarÅ«paá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ• si, ko nu kho bhavissatÄ«â€™â€™ ti u
kappasatasahassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake gotamo nÄ•
disvÄ• mahÄ• purisaá¹ƒ Ä• mantetvÄ• ``tvaá¹ƒ ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ atikkamitvÄ• g
bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

mahÄ• puriso byÄ• karaá¹‡aá¹ƒ sutvÄ• ``ahaá¹ƒ kira buddho bhavissÄ• mi, ko me gharÄ•
pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• tathÄ• rÅ«paá¹ƒ sampattiá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ v
pabbaji. pabbajitvÄ• ca buddhavacanaá¹ƒ uggaá¹‡hitvÄ• abhiÃ±Ã±Ä• , samÄ• pattiyo ca n
brahmaloke nibbatti.

__maá¹…galassa_ pana bhagavato uttaraá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. pitÄ• pi uttaro nÄ•
uttarÄ• nÄ• ma, sudevo ca dhammaseno ca dve aggasÄ• vakÄ• , pÄ• lito nÄ• ma upaá¹-á¹
dve aggasÄ• vikÄ• , nÄ• garukkho bodhi, aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ«raá¹ƒ aho
á¹-hatvÄ• parinibbute pana tasmiá¹ƒ ekappahÄ• reneva \Be 62/ dasacakkavÄ• á¸·asahass
ahesuá¹ƒ. sabbacakkavÄ• á¸·esu manussÄ• naá¹ƒ mahantaá¹ƒ Ä• rodanaparidevanaá¹ƒ ah

evaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ andhakÄ• raá¹ƒ katvÄ• parinibbutassa tassa bhagavat
nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ• te k
ahesuá¹ƒ. dutiye kaÃ±canapabbatamhi navutikoá¹-isahassÄ• ni, tatiye asÄ«tikoá¹-isahassÄ
__atulo_ nÄ• ma nÄ• garÄ• jÄ• ahosi mahiddhiko mahÄ• nubhÄ• vo, so ``buddho uppanno
Ã±Ä• tisaá¹…ghaparivuto nÄ• gabhavanÄ• nikkhamitvÄ• koá¹-isatasahassabhikkhuparivÄ
dibbatÅ«riyehi upahÄ• raá¹ƒ kÄ• rÄ• petvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• paccekaá¹ƒ du
patiá¹-á¹-hÄ• si. sopi naá¹ƒ satthÄ• ``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ•

tassa bhagavato nagaraá¹ƒ mekhalaá¹ƒ nÄ• ma ahosi, sudatto nÄ• ma rÄ• jÄ• pitÄ• , sirim
ca bhÄ• vitatto ca dve aggasÄ• vakÄ• , udeno nÄ• ma upaá¹-á¹-hÄ• ko, soá¹‡Ä• ca upaso
nÄ• garukkhova bodhi, navutihatthubbedhaá¹ƒ sarÄ«raá¹ƒ, navutiyeva vassasahassÄ• ni Ä

tassa aparabhÄ• ge __revato_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ
paá¹-hamasannipÄ• te gaá¹‡anÄ• nÄ• ma natthi, dutiye koá¹-isatasahassabhikkhÅ« ahesu
bodhisatto __atidevo_ nÄ• ma brÄ• hmaá¹‡o hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• sa
sirasmiá¹ƒ aÃ±jaliá¹ƒ \Ne 68/ á¹-hapetvÄ• tassa satthuno kilesappahÄ• ne vaá¹‡á¹‡aá¹ƒ va
pÅ«jamakÄ• si. sopi naá¹ƒ ``buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa pana bhagavato nagaraá¹ƒ sudhaÃ±Ã±avatÄ« nÄ• ma ahosi, pitÄ• vipulo nÄ• ma kh
nÄ• ma, varuá¹‡o ca brahmadevo ca dve aggasÄ• vakÄ• , sambhavo nÄ• ma upaá¹-á¹-hÄ•
aggasÄ• vikÄ• , nÄ• garukkhova bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, Ä• yu saá

tassa \Be 63/ aparabhÄ• ge __sobhito_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vak
paá¹-hamasannipÄ• te koá¹-isatabhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá
bodhisatto __ajito_ nÄ• ma brÄ• hmaá¹‡o hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• saraá¹
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si. sopi naá¹ƒ ``buddho

tassa pana bhagavato nagaraá¹ƒ sudhammaá¹ƒ nÄ• ma ahosi, pitÄ• sudhammo nÄ• ma r
nÄ• ma, asamo ca sunetto ca dve aggasÄ• vakÄ• , anomo nÄ• ma upaá¹-á¹-hÄ• ko, nakulÄ
aggasÄ• vikÄ• , nÄ• garukkhova bodhi, aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹
vassasahassÄ• ni Ä• yuppamÄ• á¹‡anti.

tassa aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒyeva kappe tayo b
__anomadassÄ«, padumo, nÄ• rado_ti. __anomadassissa_ bhagavato tayo sÄ• vakasannip
bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye satta, tatiye cha tadÄ• bodhisatto eko __yakkhas
mahiddhiko mahÄ• nubhÄ• vo anekakoá¹-isatasahassÄ• naá¹ƒ yakkhÄ• naá¹ƒ adhipati. so
sutvÄ• Ä• gantvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si.
bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

anomadassissa pana bhagavato candavatÄ« nÄ• ma nagaraá¹ƒ ahosi, yasavÄ• nÄ• ma rÄ
mÄ• tÄ• , nisabho ca anomo ca dve aggasÄ• vakÄ• , varuá¹‡o nÄ• ma upaá¹-á¹-hÄ• ko \Ne
dve aggasÄ• vikÄ• , ajjunarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá
vassasatasahassaá¹ƒ Ä• yÅ«ti.

tassa aparabhÄ• ge __padumo_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannip
koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye tÄ«á¹‡isatasahassÄ• ni, tatiye agÄ• make ara
mahÄ• vanasaá¹‡á¸• avÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ dve satasahassÄ• ni. tadÄ• tathÄ• ga
vasante bodhisatto __sÄ«ho_ hutvÄ• satthÄ• raá¹ƒ nirodhasamÄ• pattisamÄ• pannaá¹ƒ dis
padakkhiá¹‡aá¹ƒ katvÄ• \Be 64/ pÄ«tisomanassajÄ• to tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditv
buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒavijahitvÄ• pÄ«tisukheneva gocarÄ• ya apakkamitvÄ• jÄ«
payirupÄ• samÄ• no aá¹-á¹-hÄ• si. satthÄ• sattÄ• haccayena nirodhÄ• vuá¹-á¹-hito sÄ«haa
``bhikkhusaá¹…ghepi cittaá¹ƒ pasÄ• detvÄ• saá¹…ghaá¹ƒ vandissatÄ«â€™â€™ ti ``bhikkh
ti cintesi. bhikkhÅ« tÄ• vadeva Ä• gamiá¹ƒsu. sÄ«ho saá¹…ghe cittaá¹ƒ pasÄ• deti. satthÄ•
oloketvÄ• ``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

padumassa pana bhagavato campakaá¹ƒ nagaraá¹ƒ ahosi asamo nÄ• ma rÄ• jÄ• pitÄ• , m
upasÄ• lo ca dve aggasÄ• vakÄ• , varuá¹‡o nÄ• ma upaá¹-á¹-hÄ• ko, rÄ• mÄ• ca surÄ• mA
soá¹‡arukkho nÄ• ma bodhi aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi, Ä•

tassa aparabhÄ• ge __nÄ• rado_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasann
koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-isahassÄ• ni, tatiye asÄ«tikoá¹-isah
bodhisatto __isipabbajjaá¹ƒ_ pabbajitvÄ• paÃ±casu abhiÃ±Ã±Ä• su, aá¹-á¹-hasu ca samÄ•
hutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• lohitacandan
``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa pana bhagavato dhaÃ±Ã±avatÄ« nÄ• ma nagaraá¹ƒ ahosi, sudevo nÄ• ma khattiyo p
bhaddasÄ• lo ca jitamitto ca dve aggasÄ• vakÄ• , vÄ• siá¹-á¹-ho nÄ• ma upaá¹-á¹-hÄ• ko, u
ca dve aggasÄ• vikÄ• , mahÄ• soá¹‡arukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«tihatthubbed
vassasahassÄ• ni Ä• yÅ«ti.

nÄ• radabuddhassa pana aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ito satas
kappe ekova __padumuttaro_ nÄ• ma buddho udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ•
koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye vebhÄ• rapabbate navutikoá¹-isahassÄ• ni, ta
asÄ«tikoá¹-isahassÄ• ni. tadÄ• bodhisatto __jaá¹-ilo_ nÄ• ma mahÄ• raá¹-á¹-hiyo hutvÄ• b
bhikkhusaá¹…ghassa sacÄ«varaá¹ƒ dÄ• naá¹ƒ \Be 65/ adÄ• si. sopi naá¹ƒ ``anÄ• gate bud
byÄ• kÄ• si. padumuttarassa pana bhagavato kÄ• le titthiyÄ• nÄ• ma nÄ• hesuá¹ƒ sabbe d
saraá¹‡amakaá¹ƒsu.

tassa nagaraá¹ƒ haá¹ƒsavatÄ« nÄ• ma ahosi, pitÄ• Ä• nando nÄ• ma khattiyo, mÄ• tÄ• su
sujÄ• to ca dve aggasÄ• vakÄ• sumano nÄ• ma upaá¹-á¹-hÄ• ko, amitÄ• ca asamÄ• ca d
bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• samantato dvÄ
vassasatasahassaá¹ƒ Ä• yÅ«ti.

tassa aparabhÄ• ge sattatikappasahassÄ• ni atikkamitvÄ• ito tiá¹ƒsakappasahassamattha
__sujÄ• to_ cÄ• ti ekasmiá¹ƒ kappe dve buddhÄ• nibbattiá¹ƒsu. sumedhassÄ• pi tayo sÄ• v
paá¹-hamasannipÄ• te sudassananagare koá¹-isatakhÄ«á¹‡Ä• savÄ• ahesuá¹ƒ, dutiye nav
asÄ«tikoá¹-iyo. tadÄ• bodhisatto __uttaro_ nÄ• ma brÄ• hmaá¹‡amÄ• á¹‡avo hutvÄ• nidah
asÄ«tikoá¹-idhanaá¹ƒ vissajjetvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ•
saraá¹‡esu patiá¹-á¹-hÄ• ya nikkhamitvÄ• pabbaji. sopi naá¹ƒ ``anÄ• gate buddho bhavissa

sumedhassa bhagavato sudassanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, sudatto nÄ• ma rÄ• jÄ• p
saraá¹‡o ca sabbakÄ• mo ca dve aggasÄ• vakÄ• , sÄ• garo nÄ• ma upaá¹-á¹-hÄ• ko, rÄ• m

aggasÄ• vikÄ• , mahÄ• nÄ«parukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ a
vassasahassÄ• nÄ«ti.

tassa \Ne 71/ aparabhÄ• ge __sujÄ• to_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vak
paá¹-hamasannipÄ• te saá¹-á¹-hibhikkhusatasahassÄ• ni ahesuá¹ƒ \Be 66/, dutiye paÃ±Ã±Ä
cattÄ• lÄ«saá¹ƒ. tadÄ• bodhisatto __cakkavattirÄ• jÄ• _ hutvÄ• ``buddho uppannoâ€™â€™
dhammaá¹ƒ sutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa saddhiá¹ƒ sattahi ratanehi
satthu santike pabbaji. sakalaraá¹-á¹-havÄ• sino raá¹-á¹-huppÄ• daá¹ƒ gahetvÄ• Ä• rÄ• mik
buddhappamukhassa bhikkhusaá¹…ghassa niccaá¹ƒ mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. sopi naá

tassa bhagavato nagaraá¹ƒ sumaá¹…galaá¹ƒ nÄ• ma ahosi, uggato nÄ• ma rÄ• jÄ• pitÄ• ,
sudassano ca sudevo ca dve aggasÄ• vakÄ• , nÄ• rado nÄ• ma upaá¹-á¹-hÄ• ko, nÄ• gÄ•
aggasÄ• vikÄ• , mahÄ• veá¸·urukkho bodhi, so kira mandacchiddo ghanakkhandho uparinig
morapiÃ±chakalÄ• po viya virocittha. tassa bhagavato sarÄ«raá¹ƒ paá¹‡á¹‡Ä• sahatthubbed
navutivassasahassÄ• nÄ«ti.

tassa aparabhÄ• ge ito aá¹-á¹-hÄ• rasakappasatamatthake ekasmiá¹ƒ kappe __piyadassÄ«
dhammadassÄ«_ti tayo buddhÄ• nibbattiá¹ƒsu. __piyadassissÄ• pi_ tayo sÄ• vakasannipÄ
koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bo
nÄ• ma mÄ• á¹‡avo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹…gato hutvÄ• satthu dhammadesan
koá¹-isatasahassadhanapariccÄ• gena saá¹…ghÄ• rÄ• maá¹ƒ kÄ• retvÄ• saraá¹‡esu ca sÄ
naá¹ƒ satthÄ• ``aá¹-á¹-hÄ• rasakappasataccayena buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ

tassa bhagavato anomaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• sudinno nÄ• ma rÄ• jÄ• , mÄ•
sabbadassÄ« ca dve aggasÄ• vakÄ• , sobhito nÄ• ma upaá¹-á¹-hÄ• ko, sujÄ• tÄ• ca dham
piyaá¹…gurukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, navutivassasahassÄ• ni

tassa aparabhÄ• ge __atthadassÄ«_ nÄ• ma bhagavÄ• udapÄ• di. tassÄ• pi tayo sÄ• vak
aá¹-á¹-hanavutibhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye aá¹-á¹-hÄ• sÄ«tisahassÄ• ni, tathÄ
bodhisatto \Ne 72/ __susÄ«mo_ \Be 67/ nÄ• ma mahiddhiko tÄ• paso hutvÄ• devalokato m
Ä• haritvÄ• satthÄ• raá¹ƒ pÅ«jesi. sopi naá¹ƒ satthÄ• byÄ• kÄ• si.

tassa bhagavato sobhaá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, sÄ• garo nÄ• ma rÄ• jÄ• pitÄ• , s
santo ca upasanto ca dve aggasÄ• vakÄ• , abhayo nÄ• ma upaá¹-á¹-hÄ• ko, dhammÄ• ca
campakarukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• samanta
yojanamattaá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si, Ä• yu vassasatasahassanti.

tassa aparabhÄ• ge __dhammadassÄ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• va

paá¹-hamasannipÄ• te koá¹-isatabhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá
bodhisatto __sakko devarÄ• jÄ• _ hutvÄ• dibbagandhapupphehi ca dibbatÅ«riyehi ca pÅ«ja
satthÄ• byÄ• kÄ• si.

tassa bhagavato saraá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• saraá¹‡o nÄ• ma rÄ• jÄ• , mÄ
ca phussadevo ca dve aggasÄ• vakÄ• , sunetto nÄ• ma upaá¹-á¹-hÄ• ko, khemÄ• ca sabba
rattaá¹…kurarukkho bodhi, ``kakudharukkhoâ€™â€™ tipi ``bimbijÄ• loâ€™â€™ tipi vuccati
asÄ«tihatthubbedhaá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

tassa aparabhÄ• ge ito catunavutikappamatthake ekasmiá¹ƒ kappe ekova __siddhattho_ nA
tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ• te koá¹-isatasahassabhikkhÅ« a
navutikoá¹-iyo tatiye asÄ«tikoá¹-iyo. tadÄ• bodhisatto uggatejo abhiÃ±Ã±Ä• balasampanno
tÄ• paso hutvÄ• mahÄ• jambuphalaá¹ƒ Ä• haritvÄ• tathÄ• gatassa adÄ• si. satthÄ• taá¹ƒ
``catunavutikappamatthake buddho bhavissasÄ«â€™â€™ ti bodhisattaá¹ƒ byÄ• kÄ• si.

tassa \Be 68/ bhagavato nagaraá¹ƒ vebhÄ• raá¹ƒ nÄ• ma ahosi, pitÄ• jayaseno nÄ• ma rÄ
nÄ• ma, sambalo ca sumitto ca dve aggasÄ• vakÄ• , revato nÄ• ma upaá¹-á¹-hÄ• ko, sÄ«va
dve aggasÄ• vikÄ• , kaá¹‡ikÄ• rarukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahos
Ä• yÅ«ti.

tassa aparabhÄ• ge ito dvenavutikappamatthake __tisso phusso_ti ekasmiá¹ƒ kappe dve b
__tissassa_ pana bhagavato tayo sÄ• vakasannipÄ• tÄ• . paá¹-hamasannipÄ• te bhikkhÅ«r
dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhisatto mahÄ• bhogo mahÄ• yaso __
hutvÄ• isipabbajjaá¹ƒ pabbajitvÄ• mahiddhikabhÄ• vaá¹ƒ patvÄ• ``buddho uppannoâ€™â
dibbamandÄ• ravapadumapÄ• ricchattakapupphÄ• ni Ä• dÄ• ya catuparisamajjhe gacchant
Ä• kÄ• se pupphavitÄ• naá¹ƒ hutvÄ• aá¹-á¹-hÄ• si. sopi naá¹ƒ satthÄ• ``ito dvenavutikappa
bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• janasandho nÄ• ma khattiyo, m
brahmadevo ca udayo ca dve aggasÄ• vakÄ• samaá¹…go nÄ• ma upaá¹-á¹-hÄ• ko, phuss
aggasÄ• vikÄ• asanarukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, vassasata

tassa aparabhÄ• ge __phusso_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannip
saá¹-á¹-hi bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye paá¹‡á¹‡Ä• sa, tatiye dvattiá¹ƒsa. tadÄ
__vijitÄ• vÄ«_ nÄ• ma khattiyo hutvÄ• mahÄ• rajjaá¹ƒ pahÄ• ya satthu santike pabbajitvÄ•
uggahetvÄ• mahÄ• janassa dhammakathaá¹ƒ kathesi. sÄ«lapÄ• ramiÃ±ca pÅ«resi. sopi na
bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa bhagavato kÄ• si nÄ• ma nagaraá¹ƒ ahosi, jayaseno nÄ• ma rÄ• jÄ• pitÄ• , sirimÄ• dhammaseno ca dve aggasÄ• vakÄ• , sabhiyo nÄ• ma upaá¹-á¹-hÄ• ko, cÄ• lÄ• ca upacÄ• Ä• malakarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ ahosi, navuti

tassa aparabhÄ• ge ito ekanavutikappe __vipassÄ«_ nÄ• ma bhagavÄ• udapÄ• di. tassÄ• \Ne 74/, paá¹-hamasannipÄ• te aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye tatiye asÄ«tisahassÄ• ni. tadÄ• bodhisatto mahiddhiko mahÄ• nubhÄ• vo __atulo_ nÄ• ma sattaratanakhacitaá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ mahÄ• pÄ«á¹-haá¹ƒ bhagavato adÄ• si. sopi na ekanavutikappe buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa bhagavato bandhumatÄ« nÄ• ma nagaraá¹ƒ ahosi, bandhumÄ• nÄ• ma rÄ• jÄ• pitÄ khaá¹‡á¸• o ca tisso ca dve aggasÄ• vakÄ• , asoko nÄ• ma upaá¹-á¹-hÄ• ko, candÄ• ca ca pÄ• á¹-alirukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• sadÄ• aá¹-á¹-hÄ• si, asÄ«tivassasahassÄ• ni Ä• yÅ«ti.

tassa aparabhÄ• ge ito ekatiá¹ƒsakappe __sikhÄ«, vessabhÅ«_ cÄ• ti dve buddhÄ• ahesu bhagavato tayo sÄ• vakasannipÄ• tÄ• , paá¹-hamasannipÄ• te bhikkhusatasahassaá¹ƒ aho tatiye sattati. tadÄ• bodhisatto __arindamo_ nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa sacÄ«varaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattaratanapaá¹-imaá¹‡á¸• itaá¹ƒ hatthiratana hatthippamÄ• á¹‡aá¹ƒ katvÄ• kappiyabhaá¹‡á¸• aá¹ƒ adÄ• si. sopi naá¹ƒ ``ito ekatiá¹ƒsaka bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa pana bhagavato aruá¹‡avatÄ« nÄ• ma nagaraá¹ƒ ahosi, aruá¹‡avÄ• nÄ• ma khattiyo mÄ• tÄ• , abhibhÅ« ca sambhavo ca dve aggasÄ• vakÄ• khemaá¹…karo nÄ• ma upaá¹-á¹- aggasÄ• vikÄ• , puá¹‡á¸• arÄ«karukkho bodhi, sarÄ«raá¹ƒ sattatihatthubbedhaá¹ƒ ahosi, sa yojanattayaá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si, sattahivassasahassÄ• ni Ä• yÅ«ti.

tassa aparabhÄ• ge __vessabhÅ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasan asÄ«tibhikkhusahassÄ• ni ahesuá¹ƒ dutiye \Be 70/ sattati, tatiye saá¹-á¹-hi. tadÄ• bodhisatt nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa sacÄ«varaá¹ƒ mahÄ• pabbajitvÄ• Ä• cÄ• raguá¹‡asampanno buddharatane cittÄ«kÄ• rapÄ«tibahulo ahosi. sopi buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.

tassa \Ne 75/ pana bhagavato anomaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, suppatÄ«to nÄ• ma rÄ• mÄ• tÄ• , soá¹‡o ca uttaro ca dve aggasÄ• vakÄ• upasanto nÄ• ma upaá¹-á¹-hÄ• ko dÄ• m aggasÄ• vikÄ• , sÄ• larukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, saá¹-á¹-h Ä• yÅ«ti.

tassa aparabhÄ• ge imasmiá¹ƒ kappe cattÄ• ro buddhÄ• nibbattÄ• __kakusandho, koá¹‡Ä
bhagavÄ• _ti. __kakusandhassa_ bhagavato eko sÄ• vakasannipÄ• to, tattha cattÄ• lÄ«sab
tadÄ• bodhisatto __khemo_ nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa bhikkhusaá¹…g
mahÄ• dÄ• naÃ±ca aÃ±janÄ• dibhesajjÄ• ni ca datvÄ• satthu dhammadesanaá¹ƒ sutvÄ• p
byÄ• kÄ• si.

kakusandhassa pana bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, aggidatto nÄ• ma brÄ
nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , vidhuro ca saÃ±jÄ«vo ca dve aggasÄ• vakÄ• , buddhijo n
campÄ• ca dve aggasÄ• vikÄ• mahÄ• sirÄ«sarukkho bodhi sarÄ«raá¹ƒ cattÄ• lÄ«sahatthu
cattÄ• lÄ«savassasahassÄ• ni Ä• yÅ«ti.

tassa aparabhÄ• ge __koá¹‡Ä• gamano_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi eko sÄ• va
tiá¹ƒsabhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto __pabbato_ nÄ• ma rÄ• jÄ• hutvÄ•
santikaá¹ƒ gantvÄ• dhammadesanaá¹ƒ sutvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ
pavattetvÄ• pattuá¹‡á¹‡acÄ«napaá¹-akoseyyakambaladukulÄ• ni ceva suvaá¹‡á¹‡apÄ• du
pabbaji. sopi naá¹ƒ satthÄ• byÄ• kÄ• si.

tassa bhagavato sobhavatÄ« nÄ• ma nagaraá¹ƒ ahosi, yaÃ±Ã±adatto nÄ• ma brÄ• hmaá¹‡
brÄ• hmaá¹‡Ä« mÄ• tÄ• , bhiyyoso ca uttaro \Be 71/ ca dve aggasÄ• vakÄ• , sotthijo nÄ• m
ca uttarÄ• ca dve aggasÄ• vikÄ• , udumbararukkho bodhi, sarÄ«raá¹ƒ tiá¹ƒsahatthubbedha
tiá¹ƒsavassasahassÄ• ni Ä• yÅ«ti.

tassa aparabhÄ• ge __kassapo_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi ekova sÄ• vakasan
vÄ«satibhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto __jotipÄ• lo_ nÄ• ma mÄ• á¹‡avo t
pÄ• ragÅ« bhÅ«miyaÃ±ceva antalikkhe ca pÄ• kaá¹-o ghaá¹-ikÄ• rassa kumbhakÄ• rassa n
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammakathaá¹ƒ sutvÄ• pabbajitvÄ• Ä• raddhavÄ«riyo
vattasampattiyÄ• buddhasÄ• sanaá¹ƒ sobhesi. sopi naá¹ƒ satthÄ• byÄ• kÄ• si.

tassa bhagavato jÄ• tanagaraá¹ƒ bÄ• rÄ• á¹‡asÄ« nÄ• ma ahosi. brahmadatto nÄ• ma brÄ
nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , tisso ca bhÄ• radvÄ• jo ca dve aggasÄ• vakÄ• , sabbami
ca uruveá¸·Ä• ca dve aggasÄ• vikÄ• , nigrodharukkho bodhi sarÄ«raá¹ƒ vÄ«satihatthubbed
vÄ«sativassasahassÄ• ni Ä• yÅ«ti.

tassa pana bhagavato orabhÄ• ge á¹-hapetvÄ• imaá¹ƒ sammÄ• sambuddhaá¹ƒ aÃ±Ã±o b
__dÄ«paá¹…karÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ_ santike laddhabyÄ• karaá¹‡

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59).

ime aá¹-á¹-ha dhamme samodhÄ• netvÄ• dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• r
vicinÄ• mi ito citoâ€™â€™ ti ussÄ• haá¹ƒ katvÄ• ``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹
dÄ• napÄ• ramitÄ• dayo buddhakarÄ• dhammÄ• diá¹-á¹-hÄ• , te pÅ«rento yÄ• va vessant
Ä• gacchanto ca ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisattÄ• naá¹ƒ Ä• nisaá¹ƒsÄ• saá¹ƒ

``evaá¹ƒ \Be 72/ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi ||

``avÄ«cimhi nuppajjanti, tathÄ• lokantaresu ca.

nijjhÄ• mataá¹‡hÄ• khuppipÄ• sÄ• , na honti kÄ• lakaÃ±jikÄ• ||

``na \Ne 77/ honti khuddakÄ• pÄ• á¹‡Ä• , uppajjantÄ• pi duggatiá¹ƒ.

jÄ• yamÄ• nÄ• manussesu, jaccandhÄ• na bhavanti te ||

``sotavekallatÄ• natthi, na bhavanti mÅ«gapakkhikÄ• .

itthibhÄ• vaá¹ƒ na gacchanti, ubhatobyaÃ±janapaá¹‡á¸• akÄ• ||

``na bhavanti pariyÄ• pannÄ• , bodhiyÄ• niyatÄ• narÄ• .

muttÄ• Ä• nantarikehi, sabbattha suddhagocarÄ• ||

``micchÄ• diá¹-á¹-hiá¹ƒ na sevanti, kammakiriyadassanÄ• .

vasamÄ• nÄ• pi saggesu, asaÃ±Ã±aá¹ƒ nupapajjare ||

``suddhÄ• vÄ• sesu devesu, hetu nÄ• ma na vijjati.

nekkhammaninnÄ• sappurisÄ• , visaá¹ƒyuttÄ• bhavÄ• bhave.

caranti lokatthacariyÄ• yo, pÅ«renti sabbapÄ• ramÄ«â€™â€™ ti ||

te Ä• nisaá¹ƒse adhigantvÄ• va Ä• gato. pÄ• ramiyo pÅ«rentassa ca tassa akittibrÄ• hmaá
saá¹…khabrÄ• hmaá¹‡akÄ• le dhanaÃ±cayarÄ• jakÄ• le mahÄ• sudassanarÄ• jakÄ• le ma
candakumÄ• rakÄ• le visayhaseá¹-á¹-hikÄ• le sivirÄ• jakÄ• le vessantararÄ• jakÄ• leti dÄ• r
pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa sasapaá¹‡á¸•

``bhikkhÄ• ya upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«â€™â€™ ti || (Cp 1.143 tassuddÄ• n

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __dÄ• napÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• r

tathÄ• \Be 73/ sÄ«lavanÄ• garÄ• jakÄ• le campeyyanÄ• garÄ• jakÄ• le bhÅ«ridattanÄ• ga
chaddantanÄ• garÄ• jakÄ• le \Ne 78/ jayaddisarÄ• japuttakÄ• le alÄ«nasattukumÄ• rakÄ• le
pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa saá¹…khapÄ•

``sÅ«lehipi vijjhiyanto, koá¹-á¹-iyantopi sattihi.

bhojaputte na kuppÄ• mi, esÄ• me sÄ«lapÄ• ramÄ«â€™â€™ ti || (Cp 2.91) ---

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __sÄ«lapÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• m

tathÄ• somanassakumÄ• rakÄ• le hatthipÄ• lakumÄ• rakÄ• le ayogharapaá¹‡á¸• itakÄ• let
nekkhammapÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekant
cÅ«á¸·asutasomajÄ• takÄ• le ---

``mahÄ• rajjaá¹ƒ hatthagataá¹ƒ, kheá¸·apiá¹‡á¸• aá¹ƒva chaá¸• á¸• ayiá¹ƒ.

cajato na hoti laganaá¹ƒ, esÄ• me nekkhammapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ nissaá¹…gatÄ• ya rajjaá¹ƒ chaá¸• á¸• etvÄ• nikkhamantassa __nekkhammapÄ• ra
jÄ• tÄ• .

tathÄ• vidhurapaá¹‡á¸• itakÄ• le mahÄ• govindapaá¹‡á¸• itakÄ• le kudÄ• lapaá¹‡á¸• itakÄ
bodhiparibbÄ• jakakÄ• le mahosadhapaá¹‡á¸• itakÄ• leti paÃ±Ã±Ä• pÄ• ramitÄ• ya pÅ«rita
nÄ• ma natthi. ekantena panassa sattubhastajÄ• take senakapaá¹‡á¸• itakÄ• le ---

``paÃ±Ã±Ä• ya vicinantohaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ mocayiá¹ƒ dukhÄ• .

paÃ±Ã±Ä• ya me samo natthi, esÄ• me paÃ±Ã±Ä• pÄ• ramÄ«â€™â€™ ti || ---

antobhastagataá¹ƒ sappaá¹ƒ dassentassa __paÃ±Ã±Ä• pÄ• ramitÄ• _ paramatthapÄ• ram

tathÄ• vÄ«riyapÄ• ramitÄ• dÄ«nampi pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma r
mahÄ• janakajÄ• take ---

``atÄ«radassÄ« jalamajjhe, hatÄ• sabbeva mÄ• nusÄ• .

cittassa aÃ±Ã±athÄ• natthi, esÄ• me vÄ«riyapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ \Be 74/ \Ne 79/ mahÄ• samuddaá¹ƒ tarantassa __vÄ«riyapÄ• ramitÄ• _ paramattha

khantivÄ• dÄ«jÄ• take ---

``acetanaá¹ƒva koá¹-á¹-ente, tiá¹‡hena pharasunÄ• mamaá¹ƒ.

kÄ• sirÄ• je na kuppÄ• mi, esÄ• me khantipÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ acetanabhÄ• vena viya mahÄ• dukkhaá¹ƒ adhivÄ• sentassa __khantipÄ• ramitÄ• _
jÄ• tÄ• .

mahÄ• sutasomajÄ• take ---

``saccavÄ• caá¹ƒ anurakkhanto, cajitvÄ• mama jÄ«vitaá¹ƒ.

mocesiá¹ƒ ekasataá¹ƒ khattiye, esÄ• me saccapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ jÄ«vitaá¹ƒ cavitvÄ• saccamanurakkhantassa __saccapÄ• ramitÄ• _ paramatthapÄ•

mÅ«gapakkhajÄ• take ---

``mÄ• tÄ• pitÄ• na me dessÄ• , napi dessaá¹ƒ mahÄ• yasaá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vatamadhiá¹-á¹-hahiâ€™â€™ nti || ---

evaá¹ƒ jÄ«vitaá¹ƒ cajitvÄ• vataá¹ƒ adhiá¹-á¹-hahantassa __adhiá¹-á¹-hÄ• napÄ• ramitÄ• _

jÄ• tÄ• .

ekarÄ• jajÄ• take ---

``na maá¹ƒ koci uttasati, napihaá¹ƒ bhÄ• yÄ• mi kassaci.

mettÄ• balenupatthaddho, ramÄ• mi pavane tadÄ• â€™â€™ ti || (Cp 3.113) ---

evaá¹ƒ \Ne 80/ jÄ«vitaá¹ƒ anapaloketvÄ• mettÄ• yantassa __mettÄ• pÄ• ramitÄ• _ parama

lomahaá¹ƒsajÄ• take \Be 75/ ---

``susÄ• ne seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upanidhÄ• yahaá¹ƒ.

gÄ• maá¹‡á¸• alÄ• upÄ• gantvÄ• , rÅ«paá¹ƒ dassenti nappakaâ€™â€™ nti || ---

evaá¹ƒ gÄ• madÄ• rakesu niá¹-á¹-hubhanÄ• dÄ«hi ceva mÄ• lÄ• gandhÅ«pahÄ• rÄ• dÄ«h
upekkhanaá¹ƒ anativattentassa __upekkhÄ• pÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• ma j
vitthÄ• rato panesa attho cariyÄ• piá¹-akato gahetabbo.

evaá¹ƒ pÄ• ramiyo pÅ«retvÄ• vessantarattabhÄ• ve á¹-hito ---

``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124).

evaá¹ƒ mahÄ• pathavÄ«kampanÄ• ni mahÄ• puÃ±Ã±Ä• ni katvÄ• Ä• yupariyosÄ• ne tato
tattha aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hitvÄ• ``yÄ• vatÄ• yukaá¹ƒ dibbasampatt
manussagaá¹‡anÄ• ya \Ee 33/ idÄ• ni sattahi divasehi Ä• yukkhayaá¹ƒ pÄ• puá¹‡issatÄ«â€
kilissanti, mÄ• lÄ• milÄ• yanti, kacchehi sedÄ• muccanti, kÄ• ye vevaá¹‡á¹‡iyaá¹ƒ okkama
saá¹‡á¹-hahatÄ«ti imesu paÃ±casu pubbanimittesu uppannesu tÄ• ni disvÄ• ``suÃ±Ã±Ä• v
bhavissantÄ«â€™â€™ ti saá¹ƒvegajÄ• tÄ• hi devatÄ• hi mahÄ• sattassa pÅ«ritapÄ• ramibh
idÄ• ni aÃ±Ã±aá¹ƒ devalokaá¹ƒ anupagantvÄ• manussaloke uppajjitvÄ• buddhabhÄ• vaá¹
cutÄ• cutÄ• manussÄ• devalokaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti cintetvÄ• ---

``yatohaá¹ƒ tusite kÄ• ye, santusito nÄ• mahaá¹ƒ tadÄ• .

dasasahassÄ« samÄ• gantvÄ• , yÄ• canti paÃ±jalÄ« mamaá¹ƒ ||

``kÄ• lo \Ne 81/ deva mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 66-67).

evaá¹ƒ \Be 76/ buddhabhÄ• vatthÄ• ya Ä• yÄ• cito kÄ• laá¹ƒ, dÄ«paá¹ƒ, desaá¹ƒ, kulaá¹ƒ,
Ä• yuppamÄ• á¹‡anti imÄ• ni __paÃ±ca mahÄ• vilokanÄ• ni_ viloketvÄ• katasanniá¹-á¹-hÄ
paá¹-isandhiá¹ƒ gahetvÄ• tattha mahÄ• sampattiyÄ• parihariyamÄ• no anukkamena bhadr
imasmiá¹ƒ antare ``sato sampajÄ• no Ä• nanda bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• mÄ• t
tiÄ• dÄ«naá¹ƒ (MN III 200) suttapadÄ• naÃ±ceva tesaá¹ƒ aá¹-á¹-hakathÄ• ya ca vasena vitt

so tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikesu tÄ«su pÄ• sÄ• desu devalokasiriá¹ƒ viya rajjasiri
uyyÄ• nakÄ«á¸·Ä• ya gamanasamaye anukkamena jiá¹‡á¹‡abyÄ• dhimatasaá¹…khÄ• te ta
saÃ±jÄ• tasaá¹ƒvego nivattitvÄ• catutthavÄ• re pabbajitaá¹ƒ disvÄ• `sÄ• dhu pabbajjÄ• â€
uppÄ• detvÄ• uyyÄ• naá¹ƒ gantvÄ• tattha divasabhÄ• gaá¹ƒ khepetvÄ• maá¹…galapokkh
kappakavesaá¹ƒ gahetvÄ• Ä• gatena vissakammena devaputtena alaá¹…katapaá¹-iyatto rÄ
jÄ• tasÄ• sanaá¹ƒ sutvÄ• puttasinehassa balavabhÄ• vaá¹ƒ Ã±atvÄ• `yÄ• va idaá¹ƒ bandh
tÄ• vadeva naá¹ƒ chindissÄ• mÄ«â€™ ti cintetvÄ• sÄ• yaá¹ƒ nagaraá¹ƒ pavisanto ---

``nibbutÄ• nÅ«na sÄ• mÄ• tÄ• , nibbuto nÅ«na so pitÄ• .

nibbutÄ• nÅ«na sÄ• nÄ• rÄ«, yassÄ• yaá¹ƒ Ä«diso patÄ«â€™â€™ ti || (Bv-a 27 avidÅ«ren
sÄ• riputtattheravatthu; Ap-a I avidÅ«renidÄ• nakathÄ• ; Ja I avidÅ«renidÄ• nakathÄ•).

kisÄ• gotamiyÄ• nÄ• ma pitucchÄ• dhÄ«tÄ• ya bhÄ• sitaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• , `a
sÄ• vitoâ€™ ti gÄ«vato satasahassagghanikaá¹ƒ muttÄ• hÄ• raá¹ƒ muÃ±citvÄ• , tassÄ• pe
pavisitvÄ• , sirisayane nisinno niddÄ• vasena nÄ• á¹-akÄ• naá¹ƒ vippakÄ• raá¹ƒ disvÄ• , nib
uá¹-á¹-hÄ• petvÄ• , kaá¹‡á¸• akaá¹ƒ Ä• harÄ• petvÄ• , kaá¹‡á¸• akaá¹ƒ Ä• ruyha, channasa
dasasahassilokadhÄ• tudevatÄ• hi kataparivÄ• ro mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• ,
\Ne 82/ mahÄ• rajjÄ• ni atikkamma anomÄ• nadÄ«tÄ«re pabbajitvÄ• , anukkamena rÄ• jaga
piá¹‡á¸• Ä• ya caritvÄ• , paá¹‡á¸• avapabbatapabbhÄ• re nisinno magadharÄ• jena rajjena
paá¹-ikkhipitvÄ• , sabbaÃ±Ã±utaá¹ƒ patvÄ• tassa vijitaá¹ƒ Ä• gamanatthÄ• ya tena gahitap
Ä• á¸·Ä• raÃ±ca udakaÃ±ca upasaá¹…kamitvÄ• , tesaá¹ƒ santike adhigatavisesena aparitu
mahÄ• padhÄ• naá¹ƒ padahitvÄ• , visÄ• khÄ• puá¹‡á¹‡amadivase pÄ• tova senÄ• nigame
paribhuÃ±jitvÄ• , neraÃ±jarÄ• ya nadiyÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ pavÄ• hetvÄ• , neraÃ±jarÄ
nÄ• nÄ• samÄ• pattÄ«hi divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• , sÄ• yanhasamaye sotthiyena
aá¹-á¹-hatiá¹‡amuá¹-á¹-hiá¹ƒ gahetvÄ• , kÄ• á¸·ena nÄ• garÄ• jena abhitthutaguá¹‡o bodhi
tiá¹‡Ä• ni santharitvÄ• , `na tÄ• vimaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi yÄ• va me na anupÄ

vimuccissatÄ«â€™ ti paá¹-iÃ±Ã±aá¹ƒ katvÄ• , pÄ• cÄ«nadisÄ• bhimukho nisÄ«ditvÄ• , sÅ«
mÄ• rabalaá¹ƒ vidhamitvÄ• , paá¹-hamayÄ• me pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ, majjhimayÄ•
patvÄ• , pacchimayÄ• mÄ• vasÄ• ne dasabalacatuvesÄ• rajjÄ• disabbabuddhaguá¹‡apaá¹-
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhantoyeva imaá¹ƒ abhidhammanayasamuddaá¹ƒ a
__adhigamanidÄ• naá¹ƒ_ veditabbaá¹ƒ.

evaá¹ƒ adhigatÄ• bhidhammo ekapallaá¹…kena nisinnasattÄ• haá¹ƒ animisasattÄ• haá¹ƒ c
atikkamitvÄ• , catutthe sattÄ• he sayambhÅ«Ã±Ä• á¹‡Ä• dhigamena adhigataá¹ƒ abhidham
ajapÄ• lamucalindarÄ• jÄ• yatanesu tÄ«á¹‡i sattÄ• hÄ• ni vÄ«tinÄ• metvÄ• , aá¹-á¹-hame s
ajapÄ• lanigrodharukkhamÅ«le nisinno dhammagambhÄ«ratÄ• paccavekkhaá¹‡ena apposs
dasasahassimahÄ• brahmaparivÄ• rena sahampatibrahmunÄ• Ä• yÄ• citadhammadesano
brahmuno ajjhesanaá¹ƒ Ä• dÄ• ya ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ desey
Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• , paÃ±cavaggiyÄ• naá¹ƒ bhikkh
anussaritvÄ• , uá¹-á¹-hÄ• yÄ• sanÄ• kÄ• sipuraá¹ƒ gacchanto antarÄ• magge upakena sad
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amadivase isipatane migadÄ• ye paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«na
patvÄ• , te ananucchavikena samudÄ• cÄ• rena samudÄ• carante saÃ±Ã±Ä• petvÄ• , dhan
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherappamukhÄ• aá¹-á¹-hÄ• rasa brahmakoá¹-iyo amatapÄ• n
dhammacakkappavattanÄ• __desanÄ• nidÄ• naá¹ƒ_ \Be 78/ veditabbaá¹ƒ. ayamettha saá¹
sÄ• á¹-á¹-hakathÄ• naá¹ƒ __ariyapariyesana_ (MN I 274) __pabbajjasuttÄ• dÄ«naá¹ƒ_ (Sn
veditabbo.

evaá¹ƒ \Ne 83/ adhigamanidÄ• nadesanÄ• nidÄ• nasampannassa panassa abhidhammass
avidÅ«renidÄ• naá¹ƒ, santikenidÄ• nanti tÄ«á¹‡i nidÄ• nÄ• ni. tattha dÄ«paá¹…karapÄ• dan
tusitapurÄ• __dÅ«renidÄ• naá¹ƒ_ veditabbaá¹ƒ. tusitapurato paá¹-á¹-hÄ• ya yÄ• va bodhim
__avidÅ«renidÄ• naá¹ƒ_. `ekaá¹ƒ samayaá¹ƒ bhagavÄ• devesu viharati tÄ• vatiá¹ƒsesu pÄ
paá¹‡á¸• ukambalasilÄ• yaá¹ƒ, tattha kho bhagavÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ abh
ti idamassa __santikenidÄ• naá¹ƒ_. ayaá¹ƒ tÄ• va nidÄ• nakathÄ• .

nidÄ• nakathÄ• niá¹-á¹-hitÄ• .

1. cittuppÄ• dakaá¹‡á¸• o

tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

__idÄ• ni_

iti \Be 79/ \Ee 36/ \Ne 84/ me bhÄ• samÄ• nassa, abhidhammakathaá¹ƒ imaá¹ƒ.

avikkhittÄ• nisÄ• metha, dullabhÄ• hi ayaá¹ƒ kathÄ• ti ||

evaá¹ƒ paá¹-iÃ±Ã±Ä• tÄ• ya abhidhammakathÄ• ya kathanokÄ• so sampatto. tattha yasmÄ
dhammasaá¹…gaá¹‡Ä«Ä• dÄ«ni sattappakaraá¹‡Ä• ni; dhammasaá¹…gaá¹‡Ä«pi cittuppÄ•
cattÄ• ri kaá¹‡á¸• Ä• ni; cittuppÄ• dakaá¹‡á¸• ampi mÄ• tikÄ• padabhÄ• janÄ«yavasena du
sÄ• pi tikamÄ• tikÄ• dukamÄ• tikÄ• ti duvidhÄ• ; tattha tikamÄ• tikÄ• Ä• di; tikamÄ• tikÄ• y
kusalattikepi kusalÄ• dhammÄ• ti idaá¹ƒ padaá¹ƒ; tasmÄ• ---

ito paá¹-á¹-hÄ• ya gambhÄ«raá¹ƒ, abhidhammakathaá¹ƒ imaá¹ƒ.

vuccamÄ• naá¹ƒ nisÄ• metha, ekaggÄ• sÄ• dhu sÄ• dhavoti ||

<1> ``kusalÄ• dhammÄ• , akusalÄ• dhammÄ• , abyÄ• katÄ• dhammÄ• â€™â€™ ti ayaá
kusalattiko nÄ• ma. ``sukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• , dukkhÄ• ya vedanÄ•
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• â€™â€™ ti ayaá¹ƒ sabbapadeh
evaá¹ƒ Ä• dipadavasena vÄ• sabbapadavasena vÄ• sabbesampi tikadukÄ• naá¹ƒ nÄ• ma
cete paÃ±cadasahi paricchedehi vavatthitÄ• . tikÄ• naÃ±hi eko paricchedo, dukÄ• naá¹ƒ ca
nahetÅ« dhammÄ• â€™â€™ tiÄ• dayo hi cha dukÄ• ganthato ca atthato ca aÃ±Ã±amaÃ±Ã
ghaá¹-Ä• viya hutvÄ• á¹-hitattÄ• `hetugocchakoâ€™ ti vuccati. tato apare ``sappaccayÄ•
dhammÄ• â€™â€™ tiÄ• dayo satta dukÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ asambandhÄ• , kevalaá¹ƒ
uccinitvÄ• uccinitvÄ• visuá¹ƒ visuá¹ƒ gocchakantare á¹-hapitattÄ• aÃ±Ã±ehi ca mahantara
`cÅ«á¸·antaradukÄ• â€™ ti veditabbÄ• . tato paraá¹ƒ Ä• savadukÄ• dÄ«naá¹ƒ channaá¹ƒ va
80/; tathÄ• saá¹ƒyojanadukÄ• dÄ«naá¹ƒ vasena `saá¹ƒyojanagocchakoâ€™ ; tathÄ•
ganthaoghayoganÄ«varaá¹‡adukÄ• dÄ«naá¹ƒ vasena `ganthaoghayoganÄ«varaá¹‡agocch
paÃ±cannaá¹ƒ vasena `parÄ• mÄ• sagocchakoâ€™ ti. sabbepi satta gocchakÄ• veditabbÄ
``sÄ• rammaá¹‡Ä• dhammÄ• â€™â€™ tiÄ• dayo catuddasa dukÄ• `mahantaradukÄ• â€™
dukÄ• `upÄ• dÄ• nagocchakoâ€™ nÄ• ma. tato kilesadukÄ• dayo aá¹-á¹-ha dukÄ• `kilesa
dassanenapahÄ• tabbadukÄ• dayo aá¹-á¹-hÄ• rasa dukÄ• abhidhammamÄ• tikÄ• ya pariy
`piá¹-á¹-hidukÄ• â€™ nÄ• ma. ``vijjÄ• bhÄ• gino dhammÄ• avijjÄ• bhÄ• gino dhammÄ• â€
dvÄ• cattÄ• lÄ«sa dukÄ• `suttantikadukÄ• â€™ nÄ• ma. evaá¹ƒ sabbepete paÃ±cadasahi
veditabbÄ• .

evaá¹ƒ vavatthitÄ• panete sappadesanippadesavasena dve koá¹-á¹-hÄ• sÄ• honti. tesu hi
dukÄ• sappadesÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ pariggahitattÄ• sappadesÄ• nÄ•
ekasattati ca dukÄ• nippadesÄ• nÄ• ma. tattha tikesu tÄ• va vedanÄ• ttiko vitakkattiko pÄ«
atÄ«tattiko cattÄ• ro Ä• rammaá¹‡attikÄ• ti ime nava tikÄ• sappadesÄ• nÄ• ma. dukesu he
upÄ• dÄ• nagocchakapariyosÄ• nÄ• naá¹ƒ navannaá¹ƒ gocchakÄ• naá¹ƒ pariyosÄ• ne tay
kilesagocchakapariyosÄ• ne \Ee 38/ cattÄ• ro dukÄ• , ``cittasampayuttÄ• dhammÄ• , cittav

``cittasaá¹ƒsaá¹-á¹-hÄ• dhammÄ• , cittavisaá¹ƒsaá¹-á¹-hÄ• dhammÄ• â€™â€™ ti dve mah
adhivacanadukaá¹ƒ niruttidukaá¹ƒ paÃ±Ã±attidukaá¹ƒ nÄ• marÅ«padukanti ime cattÄ• ro du
aá¹-á¹-hatiá¹ƒsa dukÄ• cÄ• ti ete sappadesÄ• nÄ• ma. vuttÄ• vasesÄ• tikadukÄ• sabbep

idÄ• ni __kusalÄ• dhammÄ• _tiÄ• dÄ«naá¹ƒ mÄ• tikÄ• padÄ• naá¹ƒ ayamanupubbapadav
_-saddo tÄ• va \Ne 86/ Ä• rogyaanavajjachekasukhavipÄ• kesu dissati. ayaÃ±hi ``kacci nu l
bhoto anÄ• mayaâ€™â€™ ntiÄ• dÄ«su (J I 15.146; II 20.129) Ä• rogye dissati. ``katamo pa
kÄ• yasamÄ• cÄ• ro kusalo? yo kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro anavajjoâ€™â€™
bhante, etadÄ• nuttariyaá¹ƒ \Be 81/ yathÄ• bhagavÄ• dhammaá¹ƒ deseti kusalesu dhamm
ca evamÄ• dÄ«su anavajje. ``kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ• naá¹ƒâ€™â€™
naccagÄ«tassa sikkhitÄ• cÄ• turitthiyoâ€™â€™ tiÄ• dÄ«su (J II 22.94) cheke. ``kusalÄ• na
dhammÄ• naá¹ƒ samÄ• dÄ• nahetuâ€™â€™ (DN III 80), ``kusalassa kammassa katattÄ• u
431) sukhavipÄ• ke. svÄ• yamidha Ä• rogyepi anavajjepi sukhavipÄ• kepi vattati.

dhammasaddo panÄ• yaá¹ƒ pariyattihetuguá¹‡anissattanijjÄ«vatÄ• dÄ«su dissati. ayaÃ±hi
pariyÄ• puá¹‡Ä• ti suttaá¹ƒ geyyaâ€™â€™ ntiÄ• dÄ«su (AN a IV 102) pariyattiyaá¹ƒ dissati
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 720) hetumhi.

``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti || (Th 304; J I 15.386) ---

Ä• dÄ«su guá¹‡e. ``tasmiá¹ƒ kho pana samaye dhammÄ•  hontiâ€™â€™ (Dhs 121), ``dha
viharatÄ«â€™â€™ tiÄ• dÄ«su (DN II 373) nissattanijjÄ«vatÄ• yaá¹ƒ. svÄ• yamidhÄ• pi niss
vaá¹-á¹-ati.

vacanattho \Ee 39/ panettha --- kucchite pÄ• pake dhamme salayanti calayanti kampenti vi
kusalÄ• . kucchitena vÄ• Ä• kÄ• rena sayantÄ«ti kusÄ• . te akusalasaá¹…khÄ• te kuse lun
kucchitÄ• naá¹ƒ vÄ• sÄ• nato tanukaraá¹‡ato osÄ• nakaraá¹‡ato Ã±Ä• á¹‡aá¹ƒ kusaá¹ƒ nÄ
kusalÄ• ; gahetabbÄ• pavattetabbÄ• ti attho. yathÄ• vÄ• kusÄ• ubhayabhÄ• gagataá¹ƒ h
evamimepi uppannÄ• nuppannabhÄ• vena ubhayabhÄ• gagataá¹ƒ kilesapakkhaá¹ƒ lunanti.
__kusalÄ• _. attano pana sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti __dhammÄ• _. dhÄ• riyanti \Ne 87/ v
vÄ• yathÄ• sabhÄ• vatoti dhammÄ• . na kusalÄ• __akusalÄ• _. mittapaá¹-ipakkhÄ• amittÄ
alobhÄ• dayo viya ca, kusalapaá¹-ipakkhÄ• ti attho. na byÄ• katÄ• ti __abyÄ• katÄ• , _ kusa
akathitÄ• ti attho. tesu pana \Be 82/ anavajjasukhavipÄ• kalakkhaá¹‡Ä• kusalÄ• , sÄ• vajja
akusalÄ• , avipÄ• kalakkhaá¹‡Ä• abyÄ• katÄ• .

kiá¹ƒ panetÄ• ni `kusalÄ• â€™ ti vÄ•  `dhammÄ• â€™ ti vÄ• tiÄ• dÄ«ni ekatthÄ• ni udÄ• hu

yadi tÄ• va ekatthÄ• ni `kusalÄ• dhammÄ• â€™ ti idaá¹ƒ `kusalÄ• kusalÄ• â€™ tivuttasadis
nÄ• natthÄ• ni tikadukÄ• naá¹ƒ chakkacatukkabhÄ• vo Ä• pajjati padÄ• naÃ±ca asambandh

yathÄ• hi `kusalÄ• â€™ `rÅ«paá¹ƒâ€™ `cakkhumÄ• â€™ ti vutte atthavasena aÃ±Ã±amaÃ
padÄ• naá¹ƒ na koci sambandho, evamidhÄ• pi padÄ• naá¹ƒ asambandho Ä• pajjati. pubbÄ
padÄ• ni nippayojanÄ• ni nÄ• ma honti. yÄ• pi cesÄ• parato `katame dhammÄ• kusalÄ• â€
saddhiá¹ƒ virodho Ä• pajjati. neva hi dhammÄ• kusalÄ• ; atha ca panidaá¹ƒ vuccati --- kata
ti. aparo nayo --- yadi etÄ• ni ekatthÄ• ni, tiá¹‡á¹‡aá¹ƒ `dhammÄ• naá¹ƒâ€™ ekattÄ• kusalÄ
Ä• pajjati. kusalÄ• diparÄ• naÃ±hi tiá¹‡á¹‡ampi `dhammÄ• naá¹ƒâ€™ dhammabhÄ• vena e
saddhiá¹ƒ atthato ninnÄ• natthÄ• naá¹ƒ kusalÄ• dÄ«nampi ekattaá¹ƒ Ä• pajjati. `yadeva kus
taá¹ƒ abyÄ• kataâ€™ nti. `athÄ• pi tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ ekattaá¹ƒ na sampaá¹-icch
dhammo, aÃ±Ã±o \Ee 40/ akusalaparo dhammo, aÃ±Ã±o abyÄ• kataparo dhammoti vadath
bhÄ• vo, bhÄ• vato ca aÃ±Ã±o abhÄ• voti kusalaparÄ• bhÄ• vasaá¹…khÄ• tÄ• dhammÄ•
siyÄ• , tathÄ• abyÄ• kataparo. tehi ca aÃ±Ã±o kusalaparopi. evaá¹ƒ abhÄ• vattaá¹ƒ Ä• par
kusalÄ• dayopi abhÄ• vÄ• yeva siyuâ€™ nti.

sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ. kasmÄ• ? yathÄ• numativohÄ• rasiddhitoti. vohÄ• ro hi yath
sampaá¹-icchito tathÄ• tatheva siddho. na cÄ• yaá¹ƒ ``kusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ
dhammÄ• bhilÄ• po dhammaparo ca kusalÄ• bhilÄ• po, yathÄ• `kusalÄ• kusalÄ• â€™ ti e
atthavisesÄ• bhÄ• vena paá¹‡á¸• itehi sampaá¹-icchito; na ca `kusalÄ• â€™ `rÅ«paá¹ƒâ€™
aÃ±Ã±amaÃ±Ã±aá¹ƒ anolokitatthabhÄ• vena. `kusalaâ€™ -saddo panettha anavajjasukhav
\Be 83/ \Ne 88/ jotakabhÄ• vena sampaá¹-icchito, `akusalaâ€™ -saddo sÄ• vajjadukkhavipÄ
`abyÄ• kataâ€™ -saddo avipÄ• katthajotakattena, `dhammaâ€™ -saddo sabhÄ• vadhÄ• raá
etesaá¹ƒ aÃ±Ã±atarÄ• nantare vuccamÄ• no attano atthasÄ• maÃ±Ã±aá¹ƒ dÄ«peti. sabbev
sabhÄ• vadhÄ• raá¹‡Ä• dinÄ• lakkhaá¹‡ena dhammÄ• . kusalÄ• disaddÄ• cÄ• pi dhamma
attano atthavisesaá¹ƒ tassa dÄ«penti. dhammo hi kusalo vÄ• hoti akusalo vÄ• abyÄ• kato
visuá¹ƒ vuccamÄ• nÄ• attano attano atthamattadÄ«pakattena sampaá¹-icchitÄ• . dhammas
attano attano atthasÄ• maÃ±Ã±aá¹ƒ atthavisesaá¹ƒ vÄ• dÄ«pakattena loke paá¹‡á¸• itehi s
yadetamettha ekatthanÄ• nÄ• tthataá¹ƒ vikappetvÄ• dosÄ• ropanakÄ• raá¹‡aá¹ƒ vuttaá¹ƒ s
ayaá¹ƒ tÄ• va kusalattikassa anupubbapadavaá¹‡á¹‡anÄ• . iminÄ• va nayena sesatikadukÄ
paraá¹ƒ pana visesamattameva vakkhÄ• ma.

<2> __sukhÄ• ya vedanÄ• yÄ• _tiÄ• dÄ«su `sukhaâ€™ -saddo tÄ• va
sukhavedanÄ• sukhamÅ«lasukhÄ• rammaá¹‡asukhahetusukhapaccayaá¹-á¹-hÄ• naabyÄ•
ayaÃ±hi ``sukhassa ca pahÄ• nÄ• â€™â€™ tiÄ• dÄ«su (DN I 232) sukhavedanÄ• yaá¹ƒ dis
uppÄ• doâ€™â€™ (Dhp 194), ``sukhÄ• virÄ• gatÄ• lokeâ€™â€™ tiÄ• dÄ«su (Ud 11; Vin I
ca kho, mahÄ• li, rÅ«paá¹ƒ sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaâ€™â€™ ntiÄ• d
sukhÄ• rammaá¹‡e. ``sukhassetaá¹ƒ, bhikkhave, adhivacanaá¹ƒ yadidaá¹ƒ puÃ±Ã±Ä• nÄ«â

sukhahetumhi. ``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, na sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡ituá¹ƒ y
(MN III 255), ``na te sukhaá¹ƒ pajÄ• nanti ye na passanti nandanaâ€™â€™ ntiÄ• dÄ«su (SN
sukhapaccayaá¹-á¹-hÄ• ne. ``diá¹-á¹-hadhammasukhavihÄ• rÄ• ete dhammÄ• â€™â€™ tiÄ
``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ ntiÄ• disu (Dhp 203-204) nibbÄ• ne. idha panÄ•
daá¹-á¹-habbo. __ `vedanÄ• â€™ _-saddo ``viditÄ• vedanÄ• uppajjantÄ«â€™â€™ tiÄ• dÄ
vedayitasmiá¹ƒyeva vattati.

__ `dukkhaâ€™ _-saddo \Be 84/
dukkhavedanÄ• dukkhavatthudukkhÄ• rammaá¹‡adukkhapaccayadukkhapaccayaá¹-á¹-hÄ•
``dukkhassa ca pahÄ• nÄ• â€™â€™ tiÄ• dÄ«su dukkhavedanÄ• yaá¹ƒ dissati. ``jÄ• tipi duk
387; Vibh 190) dukkhavatthusmiá¹ƒ. ``yasmÄ• ca kho, mahÄ• li, rÅ«paá¹ƒ dukkhaá¹ƒ dukkh
dukkhÄ• vakkantaâ€™â€™ ntiÄ• dÄ«su dukkhÄ• rammaá¹‡e. ``dukkho pÄ• passa \Ne 89/
dukkhapaccaye. ``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, na sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡ituá¹ƒ
tiÄ• dÄ«su (MN III 250) dukkhapaccayaá¹-á¹-hÄ• ne. idha panÄ• yaá¹ƒ dukkhavedanÄ• yan

vacanattho panettha --- sukhayatÄ«ti sukhÄ• . dukkhayatÄ«ti __dukkhÄ• _. na dukkhÄ• na
adukkhamasukhÄ• . `ma-kÄ• ro padasandhivasena vutto. sabbÄ• pi Ä• rammaá¹‡arasaá¹ƒ
__vedanÄ• _. tÄ• su iá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä• sukhÄ• , aniá¹-á¹-hÄ• nubhavanala
ubhayaviparÄ«tÄ• nubhavanalakkhaá¹‡Ä• adukkhamasukhÄ• . yopanÄ• yaá¹ƒ tÄ«supi pad
tassattho --- samaá¹ƒ pakÄ• rehi yuttÄ• ti sampayuttÄ• . katarehi pakÄ• rehÄ«ti? ekuppÄ• d
42/ keci dhammÄ• kehici dhammehi sampayuttÄ• ti? Ä• mantÄ• â€™â€™ ti hi imassa paÃ
atthi keci dhammÄ• kehici dhammehi sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• ekuppÄ•
ekÄ• rammaá¹‡Ä• â€™â€™ ti (Kv 473) evaá¹ƒ ekuppÄ• datÄ• dÄ«naá¹ƒ vasena sampayog
ekuppÄ• datÄ• dÄ«hi samaá¹ƒ pakÄ• rehi yuttÄ• ti __sampayuttÄ• _.

<3> __vipÄ• kattike_ aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ pÄ• kÄ•
vipakkabhÄ• vamÄ• pannÄ• naá¹ƒ arÅ«padhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. __vipÄ• ka
vipÄ• kasabhÄ• vadhammÄ• . yathÄ• jÄ• tijarÄ• sabhÄ• vÄ• jÄ• tijarÄ• pakatikÄ• sattÄ•
vuccanti evaá¹ƒ vipÄ• kajanakaá¹-á¹-hena vipÄ• kasabhÄ• vÄ• vipÄ• kapakatikÄ• dhamm
ubhayasabhÄ• vapaá¹-ikkhepavasena vuttaá¹ƒ.

<4> __upÄ• dinnupÄ• dÄ• niyattike_ Ä• rammaá¹‡akaraá¹‡avasena taá¹‡hÄ• diá¹-á¹-hÄ«h
phalabhÄ• vena gahitÄ• ti __upÄ• dinnÄ• _. Ä• rammaá¹‡abhÄ• vaá¹ƒ \Be 85/ upagantvÄ•
upÄ• dÄ• nÄ• naá¹ƒ hitÄ• ti __upÄ• dÄ• niyÄ• _. upÄ• dÄ• nassa Ä• rammaá¹‡apaccayabh
upÄ• diá¹‡á¹‡Ä• ca te upÄ• dÄ• niyÄ• cÄ• ti __upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• ; _ sÄ• sava
rÅ«pÄ• rÅ«padhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. iti iminÄ• nayena sesapadadvayepi pa
veditabbo.

<5> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikattike saá¹ƒkilesetÄ«ti saá¹ƒkileso, vibÄ• dhati, upatÄ• pet
saá¹ƒkilesena samannÄ• gatÄ• ti __saá¹ƒkiliá¹-á¹-hÄ• _. attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katv
saá¹ƒkilesaá¹ƒ arahanti \Ne 90/, saá¹ƒkilese vÄ• niyuttÄ• , tassa Ä• rammaá¹‡abhÄ• vÄ• n
__saá¹ƒkilesikÄ• _. saá¹ƒkilesassa Ä• rammaá¹‡apaccayabhÅ«tÄ• nametaá¹ƒ adhivacanaá
saá¹ƒkilesikÄ• cÄ• ti __saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• _. sesapadadvayampi purimattike vu
veditabbaá¹ƒ.

<6> __vitakkattike_ \Ee 43/ sampayogavasena vattamÄ• nena saha vitakkena __savitakkÄ
__savicÄ• rÄ• _. savitakkÄ• ca te savicÄ• rÄ• cÄ• ti __savitakkasavicÄ• rÄ• _. ubhayarahi
vitakkavicÄ• resu vicÄ• rova mattÄ• , pamÄ• á¹‡aá¹ƒ, etesanti vicÄ• ramattÄ• . vicÄ• rato u
sampayogaá¹ƒ na gacchantÄ«ti attho. avitakkÄ• ca te vicÄ• ramattÄ• cÄ• ti __avitakkavicÄ

<7> __pÄ«tittike_ pÄ«tiyÄ• saha ekuppÄ• dÄ• dibhÄ• vaá¹ƒ gatÄ• ti __pÄ«tisahagatÄ• , _
sesapadadvayepi eseva nayo. __upekkhÄ• _ti cettha adukkhamasukhÄ• vedanÄ• vuttÄ• .
sukhadukkhÄ• kÄ• rappavattiá¹ƒ upekkhati, majjhattÄ• kÄ• rasaá¹‡á¹-hitattÄ• tenÄ• kÄ• re
iti vedanÄ• ttikato padadvayameva gahetvÄ• nippÄ«tikassa sukhassa sappÄ«tikasukhato v
tiko vutto.

<8> __dassanattike dassanenÄ• _ti sotÄ• pattimaggena. so hi paá¹-hamaá¹ƒ nibbÄ• naá¹ƒ
vutto. gotrabhu pana kiÃ±cÄ• pi paá¹-hamataraá¹ƒ passati, yathÄ• pana raÃ±Ã±o santikaá
karaá¹‡Ä«yena Ä• gato puriso dÅ«ratova rathikÄ• ya carantaá¹ƒ hatthikkhandhagataá¹ƒ rÄ•
`diá¹-á¹-ho te \Be 86/ rÄ• jÄ• â€™ ti puá¹-á¹-ho disvÄ• pi kattabbakiccassa akatattÄ• `na pa
evameva nibbÄ• naá¹ƒ disvÄ• pi kattabbassa kilesappahÄ• nassÄ• bhÄ• vÄ• na dassanan
maggassa Ä• vajjanaá¹-á¹-hÄ• ne tiá¹-á¹-hati. __bhÄ• vanÄ• yÄ• _ti sesamaggattayena. ses
paá¹-hamamaggena diá¹-á¹-hasmiá¹ƒyeva dhamme bhÄ• vanÄ• vasena uppajjati, adiá¹-á¹-h
tasmÄ• bhÄ• vanÄ• ti vuccati. tatiyapadaá¹ƒ ubhayapaá¹-ikkhepavasena vuttaá¹ƒ.

<9> __tadanantarattike_ dassanena pahÄ• tabbo hetu etesanti __dassanena pahÄ• tabbah
nayo. tatiyapade neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbo hetu etesanti evamatthaá
na bhÄ• vanÄ• ya pahÄ• tabbo hetu etesaá¹ƒ atthÄ«ti evamattho gahetabbo \Ee 44/ \Ne 91
ahetukÄ• naá¹ƒ aggahaá¹‡aá¹ƒ bhaveyya; hetuyeva hi tesaá¹ƒ natthi yo dassanabhÄ• vanÄ
sahetukesupi hetuvajjÄ• naá¹ƒ pahÄ• naá¹ƒ Ä• pajjati, na hetÅ«naá¹ƒ; hetuyeva hi etesaá¹ƒ
bhÄ• vanÄ• ya pahÄ• tabboâ€™ ti vutto, na te dhammÄ• . ubhayampi cetaá¹ƒ anadhippeta
bhÄ• vanÄ• ya pahÄ• tabbo hetu etesaá¹ƒ atthÄ«ti __nevadassanena nabhÄ• vanÄ• ya pah
gahetabbo.

<10> __Ä• cayagÄ• mittike_ kammakilesehi Ä• ciyatÄ«ti Ä• cayo. paá¹-isandhicutigatippav
nÄ• maá¹ƒ. tassa kÄ• raá¹‡aá¹ƒ hutvÄ• nipphÄ• danakabhÄ• vena taá¹ƒ Ä• cayaá¹ƒ gacch

taá¹ƒ puggalaá¹ƒ yathÄ• vuttameva Ä• cayaá¹ƒ gamentÄ«tipi __Ä• cayagÄ• mino; _ sÄ• sa
adhivacanaá¹ƒ. tato eva Ä• cayasaá¹…khÄ• tÄ• cayÄ• apetattÄ• , nibbÄ• naá¹ƒ apetaá¹ƒ
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattanato apacayaá¹ƒ gacchantÄ«ti __apacayagÄ• mino; _ ari
adhivacanaá¹ƒ. apica pÄ• kÄ• raá¹ƒ iá¹-á¹-hakavaá¸• á¸• hakÄ« viya pavattaá¹ƒ Ä• cinantÄ
Ä• cayagÄ• mino. tena citaá¹ƒ citaá¹ƒ iá¹-á¹-hakaá¹ƒ viddhaá¹ƒsayamÄ• no puriso viya tade
apacinantÄ• gacchantÄ«ti apacayagÄ• mino. tatiyapadaá¹ƒ ubhayapaá¹-ikkhepena vuttaá¹

<11> __sekkhattike_ tÄ«su sikkhÄ• su jÄ• tÄ• ti __sekkhÄ• _. sattannaá¹ƒ sekkhÄ• naá¹ƒ
apariyositasikkhattÄ• sayameva sikkhantÄ«tipi __sekkhÄ• _ \Be 87/. upari sikkhitabbÄ• bh
__asekkhÄ• _. vuá¸• á¸• hippattÄ• vÄ• sekkhÄ• tipi asekkhÄ• . arahattaphaladhammÄ• na
tatiyapadaá¹ƒ ubhayapaá¹-ikkhepena vuttaá¹ƒ.

<12> __parittattike_ samantato khaá¹‡á¸• itattÄ• appamattakaá¹ƒ parittanti vuccati; `paritta
gomayapiá¹‡á¸• aâ€™ ntiÄ• dÄ«su (SN b III 96) viya. imepi appÄ• nubhÄ• vatÄ• ya parittÄ
kÄ• mÄ• vacaradhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. kilesavikkhambhanasamatthatÄ• ya
dÄ«ghasantÄ• natÄ• ya ca mahantabhÄ• vaá¹ƒ gatÄ• , mahantehi vÄ• uá¸·Ä• racchandav
paá¹-ipannÄ• tipi __mahaggatÄ• _. pamÄ• á¹‡akarÄ• \Ee 45/ dhammÄ• rÄ• gÄ• dayo pan
vÄ• sampayogato vÄ• natthi etesaá¹ƒ pamÄ• á¹‡aá¹ƒ, pamÄ• á¹‡assa ca paá¹-ipakkhÄ• t

<13> __parittÄ• rammaá¹‡attike_ \Ne 92/ parittaá¹ƒ Ä• rammaá¹‡aá¹ƒ etesanti __parittÄ• r
sesapadadvayepi eseva nayo.

<14> __hÄ«nattike hÄ«nÄ• _ti lÄ• makÄ• akusalÄ• dhammÄ• . hÄ«nappaá¹‡Ä«tÄ• naá¹ƒ
avasesÄ• tebhÅ«makÄ• dhammÄ• uttamaá¹-á¹-hena atappakaá¹-á¹-hena ca __paá¹‡Ä«tÄ

<15> __micchattattike_ `hitasukhÄ• vahÄ• me bhavissantÄ«â€™ ti evaá¹ƒ Ä• sÄ«sitÄ• pi
`asubhÄ• dÄ«suyeva subhaâ€™ ntiÄ• di viparÄ«tappavattito ca micchÄ• sabhÄ• vÄ• ti __m
khandhabhedÄ• nantarameva vipÄ• kadÄ• nato __niyatÄ• ; _ micchattÄ• ca te niyatÄ• cÄ
vuttaviparÄ«tena atthena sammÄ• sabhÄ• vÄ• ti __sammattÄ• ; _ sammattÄ• ca te niyatÄ
phaladÄ• nenÄ• ti __sammattaniyatÄ• _. ubhayathÄ• pi na niyatÄ• ti __aniyatÄ• _.

<16> __maggÄ• rammaá¹‡attike_ nibbÄ• naá¹ƒ maggati, gavesati, kilese vÄ• mÄ• rento g
Ä• rammaá¹‡aá¹ƒ etesanti __maggÄ• rammaá¹‡Ä• _. aá¹-á¹-haá¹…gikopi maggo paccayaá
__maggahetukÄ• _. maggasampayuttÄ• vÄ• hetÅ« magge vÄ• hetÅ«ti maggahetÅ«. te e
maggahetukÄ• . sammÄ• diá¹-á¹-hi sayaá¹ƒ maggo ceva hetu ca. iti maggo hetu etesantipi
abhibhavitvÄ• pavattanaá¹-á¹-hena maggo adhipati etesanti __maggÄ• dhipatino_.

<17> __uppannattike_ uppÄ• dato paá¹-á¹-hÄ• ya yÄ• va bhaá¹…gÄ• uddhaá¹ƒ pannÄ• g

uppannÄ• ti __anuppannÄ• _. pariniá¹-á¹-hitakÄ• raá¹‡ekadesattÄ• avassaá¹ƒ uppajjissant

<18> __atÄ«tattike_ attano sabhÄ• vaá¹ƒ uppÄ• dÄ• dikkhaá¹‡aá¹ƒ vÄ• patvÄ• atikkantÄ
na Ä• gatÄ• ti __anÄ• gatÄ• _. taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca uppannÄ• ti __paccuppa

<19> __anantarattike_ atÄ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ etesanti __atÄ«tÄ• rammaá¹‡Ä• _. ses

<20> __ajjhattattike_ \Ee 46/ `evaá¹ƒ pavattamÄ• nÄ• mayaá¹ƒ attÄ• â€™ ti gahaá¹‡aá¹ƒ,
iminÄ• viya \Ne 93/ adhippÄ• yena attÄ• naá¹ƒ adhikÄ• raá¹ƒ katvÄ• pavattÄ• ti __ajjhattÄ
panÄ• yaá¹ƒ gocarajjhatte niyakajjhatte ajjhattajjhatte visayajjhatteti catÅ«su atthesu dissati
bhikkhunÄ• tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva cittaá¹ƒ saá¹‡á¹-ha
188), ``ajjhattarato samÄ• hitoâ€™â€™ tiÄ• dÄ«su (Dhp 362) hi ayaá¹ƒ gocarajjhatte dissat
sampasÄ• danaá¹ƒâ€™â€™ (DN I 228; Dhs 161), ``ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• n
tiÄ• dÄ«su (DN II 373) niyakajjhatte. ``cha ajjhattikÄ• ni Ä• yatanÄ• nÄ«â€™â€™ tiÄ• dÄ«s
ajjhattajjhatte. ``ayaá¹ƒ kho panÄ• nanda, vihÄ• ro tathÄ• gatena abhisambuddho yadidaá¹ƒ
amanasikÄ• rÄ• ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dÄ«su (MN
issariyaá¹-á¹-hÄ• neti attho. phalasamÄ• patti hi buddhÄ• naá¹ƒ issariyaá¹-á¹-hÄ• naá¹ƒ nÄ•
niyakajjhatte adhippeto. tasmÄ• attano santÄ• ne pavattÄ• pÄ• á¹-ipuggalikÄ• dhammÄ•
tato bÄ• hirabhÅ«tÄ• pana indriyabaddhÄ• vÄ• anindriyabaddhÄ• vÄ• __bahiddhÄ• _ nÄ
tadubhayavasena vuttaá¹ƒ.

<21> anantarattiko \Be 89/ teyeva tippakÄ• repi dhamme Ä• rammaá¹‡aá¹ƒ katvÄ• pavatta

<22> __sanidassanattike_ daá¹-á¹-habbabhÄ• vasaá¹…khÄ• tena saha nidassanenÄ• ti sa
paá¹-ihananabhÄ• vasaá¹…khÄ• tena saha paá¹-ighenÄ• ti sappaá¹-ighÄ• . sanidassanÄ•
__sanidassanasappaá¹-ighÄ• _. natthi etesaá¹ƒ daá¹-á¹-habbabhÄ• vasaá¹…khÄ• taá¹ƒ nid
anidassanÄ• ca te vuttanayeneva sappaá¹-ighÄ• cÄ• ti __anidassanasappaá¹-ighÄ• _. tati
ubhayapaá¹-ikkhepena vuttaá¹ƒ. ayaá¹ƒ tÄ• va tikamÄ• tikÄ• ya anupubbapadavaá¹‡á¹‡anÄ

tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

1-6__._ dukamÄ• tikÄ• yaá¹ƒ pana tikesu anÄ• gatapadavaá¹‡á¹‡anaá¹ƒyeva karissÄ• ma.
__hetudhammÄ• _ti \Ne 94/ mÅ«laá¹-á¹-hena hetusaá¹…khÄ• tÄ• dhammÄ• . hetÅ« dham
__hetÅ«_ti tesaá¹ƒyeva paá¹-ikkhepavacanaá¹ƒ. sampayogato pavattena saha hetunÄ• ti __
pavatto natthi etesaá¹ƒ hetÅ«ti __ahetukÄ• _. ekuppÄ• dÄ• ditÄ• ya hetunÄ• sampayuttÄ•
hetunÄ• vippayuttÄ• ti __hetuvippayuttÄ• _. imesaá¹ƒ dvinnampi dukÄ• naá¹ƒ kiÃ±cÄ• pi a

desanÄ• vilÄ• sena pana tathÄ• bujjhantÄ• naá¹ƒ vÄ• puggalÄ• naá¹ƒ ajjhÄ• sayavasena
paá¹-hamadukaá¹ƒ dutiyatatiyehi saddhiá¹ƒ yojetvÄ• tesaá¹ƒ `hetÅ« na hetÅ«â€™ tiÄ• dÄ«
yathÄ• sambhavato aparepi tayo dukÄ• vuttÄ• . tattha yatheva `hetÅ« ceva dhammÄ• sah
sambhavati, tathÄ• `hetÅ« ceva dhammÄ• ahetukÄ• cÄ• â€™ ti idampi. yathÄ• ca `sahet
hetÅ«â€™ ti etaá¹ƒ sambhavati, tathÄ• `ahetukÄ• ceva dhammÄ• na ca hetÅ«â€™ ti idan
saddhiá¹ƒ yojanÄ• yapi eseva nayo.

tatra yadetaá¹ƒ `na hetÅ« dhammÄ• sahetukÄ• pi ahetukÄ• pÄ«â€™ ti siddhe, `na hetÅ« h
atirittaá¹ƒ `kho panÄ• â€™ ti padaá¹ƒ vuttaá¹ƒ, tassa vasena \Be 90/ ayaá¹ƒ atirekattho saá
veditabbo. kathaá¹ƒ? na kevalaá¹ƒ `na hetu dhammÄ• atha kho aÃ±Ã±epi na ca sahetukÄ•
kho aÃ±Ã±athÄ• pÄ«ti. idaá¹ƒ vuttaá¹ƒ hoti --- yatheva hi `na hetÅ« dhammÄ• sahetukÄ• p
`hetÅ« dhammÄ• sahetukÄ• pi ahetukÄ• piâ€™. yathÄ• ca `na hetÅ« dhammÄ• sahetukÄ
hetÅ« dhammÄ• hetusampayuttÄ• pi hetuvippayuttÄ• pÄ«â€™ ti.

7-13__._ __cÅ«á¸·antaradukesu_ attano nipphÄ• dakena saha paccayenÄ• ti __sappaccay
vÄ• á¹-hitiyaá¹ƒ vÄ• paccayoti __appaccayÄ• _. paccayehi samÄ• gantvÄ• katÄ• ti __saá
__asaá¹…khatÄ• _. avinibbhogavasena rÅ«paá¹ƒ etesaá¹ƒ atthÄ«ti __rÅ«pino_. tathÄ• vidh
rÅ«panti __arÅ«pino_. ruppanalakkhaá¹‡aá¹ƒ vÄ• rÅ«paá¹ƒ; taá¹ƒ etesaá¹ƒ atthÄ«ti __rÅ«
arÅ«pino. __lokiyÄ• dhammÄ• _ti __loko_ vuccati lujjanapalujjanaá¹-á¹-hena vaá¹-á¹-aá¹ƒ;
pariyÄ• pannabhÄ• vena loke niyuttÄ• ti __lokiyÄ• _. tato \Ee 48/ uttiá¹‡á¹‡Ä• ti uttarÄ• ; lok
apariyÄ• pannabhÄ• vena lokato uttarÄ• ti __lokuttarÄ• . kenaci viÃ±Ã±eyyÄ• _ti cakkhuviÃ
ekena cakkhuviÃ±Ã±Ä• á¹‡ena vÄ• sotaviÃ±Ã±Ä• á¹‡ena vÄ• vijÄ• nitabbÄ• . __kenaci na
cakkhuviÃ±Ã±Ä• á¹‡ena vÄ• sotaviÃ±Ã±Ä• á¹‡ena vÄ• na vijÄ• nitabbÄ• . evaá¹ƒ sante d
atthanÄ• nattato duko hoti.

14-19__._ __Ä• savagocchake_ \Ne 95/ Ä• savantÄ«ti __Ä• savÄ• _. cakkhutopi ... pe ... m
pavattantÄ«ti vuttaá¹ƒ hoti. dhammato yÄ• va gotrabhuá¹ƒ, okÄ• sato yÄ• va bhavaggaá¹ƒ s
ete dhamme etaÃ±ca okÄ• saá¹ƒ antokaritvÄ• pavattantÄ«ti attho. antokaraá¹‡attho hi aya
cirapÄ• rivÄ• siyaá¹-á¹-hena madirÄ• dayo Ä• savÄ• . Ä• savÄ• viyÄ• tipi __Ä• savÄ• _. lok
madirÄ• dayo Ä• savÄ• ti vuccanti. yadi ca cirapÄ• rivÄ• siyaá¹-á¹-hena Ä• savÄ• , eteyeva
vuttaÃ±hetaá¹ƒ --- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, ito pubbe avijj
tiÄ• di (AN c 10.61). Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savanti pasavantÄ«tipi __Ä• sa
Ä• savÄ• _ nÄ• ma. attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattehi \Be 91/ saha Ä• saveh
pavattamÄ• nÄ• natthi etesaá¹ƒ Ä• savÄ• ti __anÄ• savÄ• _. sesaá¹ƒ hetugocchake vuttan
pana viseso --- yathÄ• tattha `na hetÅ« kho pana dhammÄ• sahetukÄ• pi ahetukÄ• pÄ«ti a
paá¹-hamadukassa dutiyapadaá¹ƒ Ä• dimhi á¹-hapetvÄ• vutto, evaá¹ƒ idha `no Ä• savÄ• k
anÄ• savÄ• pÄ«â€™ ti na vutto. kiÃ±cÄ• pi na vutto, atha kho ayaÃ±ca aÃ±Ã±o ca bhedo ta
veditabbo.

20-25__._ __saá¹ƒyojanagocchake_ yassa saá¹ƒvijjanti, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ s
bandhantÄ«ti __saá¹ƒyojanÄ• _. tato aÃ±Ã±e __no saá¹ƒyojanÄ• _ nÄ• ma. Ä• rammaá¹‡a
saá¹ƒyojanasambandhane saá¹ƒyojanÄ• naá¹ƒ hitÄ• ti __saá¹ƒyojaniyÄ• _. saá¹ƒyojanassa
Ä• rammaá¹‡apaccayabhÅ«tÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. na saá¹ƒyojaniyÄ• \Ee 49/ __
hetugocchake vuttanayeneva yojetabbaá¹ƒ.

26-31__._ __ganthagocchake_ yassa saá¹ƒvijjanti taá¹ƒ cutipaá¹-isandhivasena vaá¹-á¹-asm
ghaá¹-entÄ«ti __ganthÄ• _. tato aÃ±Ã±e __no ganthÄ• _. Ä• rammaá¹‡akaraá¹‡avasena ga
__ganthaniyÄ• _. sesaá¹ƒ hetugocchake vuttanayeneva yojetabbaá¹ƒ. yathÄ• ca idha, eva
vuttÄ• vasesaá¹ƒ tattha tattha vuttanayeneva veditabbaá¹ƒ.

32-37__._ __oghagocchake_ yassa saá¹ƒvijjanti taá¹ƒ vaá¹-á¹-asmiá¹ƒyeva ohananti osÄ«d
Ä• rammaá¹‡aá¹ƒ katvÄ• atikkamanÄ«yato oghehi atikkamitabbÄ• ti __oghaniyÄ• _. oghÄ•
veditabbÄ• .

38-43__._ __yogagocchake_ \Ne 96/ vaá¹-á¹-asmiá¹ƒ yojentÄ«ti __yogÄ• . yoganiyÄ• _ ogh

44-49__._ __nÄ«varaá¹‡agocchake_ cittaá¹ƒ nÄ«varanti pariyonandhantÄ«ti __nÄ«varaá¹‡
saá¹ƒyojaniyÄ• viya veditabbÄ• .

50-54__._ __parÄ• mÄ• sagocchake_ \Be 92/ dhammÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ aniccÄ• c
`niccaâ€™ nti Ä• divasena pavattamÄ• nÄ• parato Ä• masantÄ«ti __parÄ• mÄ• sÄ• _. par
Ä• rammaá¹‡akaraá¹‡avasena parÄ• maá¹-á¹-hattÄ• __parÄ• maá¹-á¹-hÄ• _.

55-68__._ __mahantaradukesu_ Ä• rammaá¹‡aá¹ƒ aggahetvÄ• appavattito saha Ä• ramma
natthi etesaá¹ƒ Ä• rammaá¹‡anti __anÄ• rammaá¹‡Ä• _. cintanaá¹-á¹-hena __cittÄ• , _ vicit
__cittÄ• _. avippayogavasena cetasi niyuttÄ• ti __cetasikÄ• _. nirantarabhÄ• vÅ«pagamana
bhaá¹…gÄ• , cittena saá¹ƒsaá¹-á¹-hÄ• ti __cittasaá¹ƒsaá¹-á¹-hÄ• _. ekato vattamÄ• nÄ• pi n
anupagamanatÄ• ya cittena visaá¹ƒsaá¹-á¹-hÄ• ti __cittavisaá¹ƒsaá¹-á¹-hÄ• _. samuá¹-á¹-ha
samuá¹-á¹-hÄ• naá¹ƒ. cittaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ etesanti __cittasamuá¹-á¹-hÄ• nÄ• _. sa
cittena sahabhuno __cittasahabhuno_. anuparivattantÄ«ti anuparivattino. kiá¹ƒ anuparivatta
cittassa anuparivattino __cittÄ• nuparivattino_. cittasaá¹ƒsaá¹-á¹-hÄ• ca te cittasamuá¹-á¹-h
__cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• _. cittasaá¹ƒsaá¹-á¹-hÄ• \Ee 50/ ca te cittasamua
cittasahabhuno eva cÄ• ti __cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno_. cittasaá¹ƒs
cittasamuá¹-á¹-hÄ• nÄ• ca cittÄ• nuparivattino eva cÄ• ti __cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-
sesÄ• ni sabbapadÄ• ni vuttapadÄ• naá¹ƒ paá¹-ikkhepavasena veditabbÄ• ni. ajjhattajjhatta
ajjhattattike vuttavasena ajjhattÄ• va __ajjhattikÄ• _. tato bahibhÅ«tÄ• ti __bÄ• hirÄ• _. upÄ

na bhÅ«tÄ• ni viya upÄ• diyantÄ«ti __upÄ• dÄ• _. na upÄ• diyantevÄ• ti __noupÄ• dÄ• _.

69-74__._ __upÄ• dÄ• nagocchake_ bhusaá¹ƒ Ä• diyantÄ«ti __upÄ• dÄ• nÄ• ; _ daá¸·hagg
tato aÃ±Ã±e noupÄ• dÄ• nÄ• .

75-82__._ __kilesagocchake_ saá¹ƒkiliá¹-á¹-hattike vuttanayeneva attho veditabbo.

83-100__._ __piá¹-á¹-hidukesu_ \Ne 97/ kÄ• me avacarantÄ«ti __kÄ• mÄ• vacarÄ• _ rÅ«pe
__rÅ«pÄ• vacarÄ• _. arÅ«pe avacarantÄ«ti __arÅ«pÄ• vacarÄ• _. ayamettha saá¹…khepo.
bhavissati. tebhÅ«makavaá¹-á¹-e pariyÄ• pannÄ• antogadhÄ• ti __pariyÄ• pannÄ• _. tasmi
__apariyÄ• pannÄ• _. vaá¹-á¹-amÅ«laá¹ƒ chindantÄ• nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katv
__niyyÄ• nikÄ• _. iminÄ• \Be 93/ lakkhaá¹‡ena na niyyantÄ«ti __aniyyÄ• nikÄ• _. cutiyÄ•
anantaraá¹ƒ phaladÄ• ne niyatattÄ• __niyatÄ• _. tathÄ• aniyatattÄ• __aniyatÄ• _. aÃ±Ã±e
pajahantÄ«ti __uttarÄ• _. attÄ• naá¹ƒ uttarituá¹ƒ samatthehi saha uttarehÄ«ti __sauttarÄ• _
uttarÄ• ti __anuttarÄ• _. raá¹‡anti etehÄ«ti raá¹‡Ä• ; yehi abhibhÅ«tÄ• sattÄ• nÄ• nappak
paridevanti, tesaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. sampayogavasena pahÄ• ne
raá¹‡ehÄ«ti __saraá¹‡Ä• _. tenÄ• kÄ• rena natthi etesaá¹ƒ raá¹‡Ä• ti __araá¹‡Ä• _.

suttantikadukamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

101-108__._ suttantikadukesu sampayogavasena vijjaá¹ƒ bhajantÄ«ti __vijjÄ• bhÄ• gino; _
vijjÄ• koá¹-á¹-hÄ• se vattantÄ«tipi vijjÄ• bhÄ• gino. tattha vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, manom
aá¹-á¹-ha vijjÄ• . purimena atthena tÄ• hi sampayuttadhammÄ• pi vijjÄ• bhÄ• gino. pacchim
yÄ• kÄ• ci ekÄ• vijjÄ• vijjÄ• . sesÄ• vijjÄ• bhÄ• ginoti. evaá¹ƒ vijjÄ• pi vijjÄ• ya sampayutt
vijjÄ• bhÄ• ginotveva veditabbÄ• . idha pana sampayuttadhammÄ• va adhippetÄ• . sampay
bhajantÄ«ti __avijjÄ• bhÄ• gino_. avijjÄ• bhÄ• ge avijjÄ• koá¹-á¹-hÄ• se vattantÄ«tipi avijjÄ•
dukkhapaá¹-icchÄ• dakaá¹ƒ tamo samudayÄ• dipaá¹-icchÄ• dakanti catasso avijjÄ• . purima
sampayuttadhammÄ• pi avijjÄ• bhÄ• gino. tÄ• su yÄ• kÄ• ci ekÄ• avijjÄ• avijjÄ• . sesÄ• a
avijjÄ• pi avijjÄ• ya sampayuttadhammÄ• pi avijjÄ• bhÄ• ginotveva veditabbÄ• . idha pana s
adhippetÄ• .

puna anajjhottharaá¹‡abhÄ• vena kilesandhakÄ• raá¹ƒ viddhaá¹ƒsetuá¹ƒ asamatthatÄ• ya v
__vijjÅ«pamÄ• _. nissesaá¹ƒ viddhaá¹ƒsanasamatthatÄ• ya vajiraá¹ƒ upamÄ• etesanti vaji
á¹-hitattÄ• yattha á¹-hitÄ• tadupacÄ• rena __bÄ• lÄ• _. paá¹‡á¸• itesu á¹-hitattÄ• __paá¹‡
vÄ• bÄ• lÄ• , paá¹‡á¸• itakarattÄ• \Ne 98/ paá¹‡á¸• itÄ• . __kaá¹‡hÄ• _ti kÄ• á¸·akÄ• , citta
apabhassarabhÄ• vakaraá¹‡Ä• . __sukkÄ• _ti odÄ• tÄ• \Be 94/, cittassa pabhassarabhÄ• v
kaá¹‡hÄ• bhijÄ• tihetuto vÄ• __kaá¹‡hÄ• ; _ sukkÄ• bhijÄ• tihetuto __sukkÄ• _. idha ceva s
__tapanÄ«yÄ• _. na tapanÄ«yÄ• __atapanÄ«yÄ• _.

adhivacanadukÄ• dayo tayo atthato ninnÄ• nÄ• karaá¹‡Ä• ; byaÃ±janamevettha nÄ• naá¹ƒ
dhanavaá¸• á¸• hakoti Ä• dayo hi vacanamattameva adhikÄ• raá¹ƒ katvÄ• pavattÄ• __adh
adhivacanÄ• naá¹ƒ pathÄ• __adhivacanapathÄ• _. ``abhisaá¹…kharontÄ«ti kho, bhikkhave
ti (SN b III 79) evaá¹ƒ niddhÄ• retvÄ• sahetukaá¹ƒ katvÄ• vuccamÄ• nÄ• abhilÄ• pÄ• __
niruttÄ«naá¹ƒ pathÄ• __niruttipathÄ• _. takko vitakko saá¹…kappoti (Dhs 7) evaá¹ƒ tena te
Ã±Ä• panato __paÃ±Ã±atti_ nÄ• ma. paÃ±Ã±attÄ«naá¹ƒ pathÄ• __paÃ±Ã±attipathÄ• _. ett
vatvÄ• pi itaresaá¹ƒ vacane payojanaá¹ƒ hetugocchake vuttanayeneva veditabbaá¹ƒ.

109-118__._ __nÄ• marÅ«paduke_ nÄ• makaraá¹‡aá¹-á¹-hena namanaá¹-á¹-hena nÄ• mar
ruppanaá¹-á¹-hena __rÅ«paá¹ƒ_. ayamettha saá¹…khepo. vitthÄ• ro pana __nikkhepakaá¹‡
__avijjÄ• _ti dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ. __bhavataá¹‡hÄ• _ti bhavapatthanÄ• . __bh
vuccati sassataá¹ƒ; sassatavasena uppajjanadiá¹-á¹-hi. __vibhavadiá¹-á¹-hÄ«_ti vibhavo vu
ucchedavasena uppajjanadiá¹-á¹-hi. sassato attÄ• ca loko cÄ• ti pavattÄ• diá¹-á¹-hi __sass
ucchijjissatÄ«ti pavattÄ• diá¹-á¹-hi __ucchedadiá¹-á¹-hi_. antavÄ• ti pavattÄ• diá¹-á¹-hi __a
anantavÄ• ti pavattÄ• diá¹-á¹-hi __anantavÄ• diá¹-á¹-hi_. pubbantaá¹ƒ anugatÄ• diá¹-á¹-hi
__pubbantÄ• nudiá¹-á¹-hi_. aparantaá¹ƒ anugatÄ• diá¹-á¹-hi __aparantÄ• nudiá¹-á¹-hi_. __a
hiriyati hiriyitabbenÄ• ti (Dhs 387) evaá¹ƒ vitthÄ• ritÄ• nillajjatÄ• . __anottappa_nti yaá¹ƒ na
ottappitabbenÄ• ti evaá¹ƒ vitthÄ• rito abhÄ• yanakaÄ• kÄ• ro. hiriyanÄ• __hirÄ«, _ ottappa
dovacassatÄ• dÄ«su dukkhaá¹ƒ vaco etasmiá¹ƒ vippaá¹-ikÅ«lagÄ• himhi vipaccanÄ«kasÄ•
__dubbaco_. tassa kammaá¹ƒ dovacassaá¹ƒ. tassa bhÄ• vo __dovacassatÄ• _. pÄ• pÄ• a
mittÄ• ti pÄ• pamitto; tassa bhÄ• vo __pÄ• pamittatÄ• . sovacassatÄ• ca kalyÄ• á¹‡amittat
vuttapaá¹-ipakkhanayena veditabbÄ• .

119-123__._ `paÃ±capi \Be 95/ Ä• pattikkhandhÄ• Ä• pattiyo, sattapi Ä• pattikkhandhÄ• Ä
evaá¹ƒ vuttÄ• su Ä• pattÄ«su kusalabhÄ• vo __Ä• pattikusalatÄ• _. tÄ• hi \Ne 99/ Ä• pattÄ«
kusalabhÄ• vo __Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• _. samÄ• pattÄ«su kusalabhÄ• vo __sam
samÄ• pattÄ«naá¹ƒ appanÄ• paricchedapaÃ±Ã±Ä• yetaá¹ƒ adhivacanaá¹ƒ. samÄ• pattÄ«h
kusalabhÄ• vo __samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• _. aá¹-á¹-hÄ• rasasu dhÄ• tÅ«su kus
tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ manasikÄ• re kusalabhÄ• vo __manasikÄ• rakusalatÄ• _. cal
__Ä• yatanakusalatÄ• _. dvÄ• dasaá¹…ge paá¹-iccasamuppÄ• de kusalabhÄ• vo __paá¹-ic
tasmiá¹ƒ á¹-hÄ• ne kusalabhÄ• vo __á¹-hÄ• nakusalatÄ• _. á¹-hÄ• nanti kÄ• raá¹‡aá¹ƒ vucc
tadÄ• yattavuttitÄ• ya phalaá¹ƒ tiá¹-á¹-hati nÄ• ma, tasmÄ• __á¹-hÄ• na_nti vuttaá¹ƒ. aá¹-á¹
__aá¹-á¹-hÄ• nakusalatÄ• _.

124-134__._ ujubhÄ• vo __ajjavo_. mudubhÄ• vo __maddavo_. adhivÄ• sanasaá¹…khÄ• to
suratassa bhÄ• vo __soraccaá¹ƒ_. sammodakamudubhÄ• vasaá¹…khÄ• to sakhilabhÄ• vo
saddhiá¹ƒ attano chiddaá¹ƒ na hoti evaá¹ƒ dhammÄ• misehi paá¹-isantharaá¹‡aá¹ƒ __paá¹-

indriyasaá¹ƒvarabhedasaá¹…khÄ• to manacchaá¹-á¹-hesu indriyesu aguttadvÄ• rabhÄ• vo
paá¹-iggahaá¹‡aparibhogavasena bhojane mattaá¹ƒ ajÄ• nanabhÄ• vo __bhojane amattaÃ±
vuttapaá¹-ipakkhanayena veditabbo. sativippavÄ• sasaá¹…khÄ• to muá¹-á¹-hassatibhÄ• vo
asampajÄ• nabhÄ• vo __asampajaÃ±Ã±aá¹ƒ_. saratÄ«ti __sati_. sampajÄ• nÄ• tÄ«ti __sar
appaá¹-isaá¹…khÄ• ne akampanaá¹-á¹-hena paá¹-isaá¹…khÄ• nasaá¹…khÄ• taá¹ƒ balaá¹ƒ
vÄ«riyasÄ«sena satta bojjhaá¹…ge bhÄ• ventassa uppannaá¹ƒ balaá¹ƒ __bhÄ• vanÄ• bala
sametÄ«ti __samatho_. aniccÄ• divasena vividhena Ä• kÄ• rena passatÄ«ti __vipassanÄ• _
gahetvÄ• puna pavattetabbassa samathassa nimittavasena __samathanimittaá¹ƒ_. paggÄ•
sampayuttadhamme \Ee 54/ paggaá¹‡hÄ• tÄ«ti __paggÄ• ho_. na vikkhipatÄ«ti __avikkhep

135-142__._ sÄ«lavinÄ• sikÄ• asaá¹ƒvarasaá¹…khÄ• tÄ• sÄ«lassa vipatti __sÄ«lavipatti_
sammÄ• diá¹-á¹-hivinÄ• sikÄ• micchÄ• diá¹-á¹-hisaá¹…khÄ• tÄ• diá¹-á¹-hiyÄ• vipatti __diá
soraccameva \Be 96/ sÄ«lassa sampÄ• danato sÄ«laparipÅ«raá¹‡ato sÄ«lassa sampadÄ•
diá¹-á¹-hipÄ• ripÅ«ribhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ diá¹-á¹-hiyÄ• sampadÄ• ti __diá¹-á¹-hisampad
sampattÄ• sÄ«lasaá¹…khÄ• tÄ• sÄ«lassa visuddhi, __sÄ«lavisuddhi_. nibbÄ• nasaá¹…kh
samatthÄ• , dassanasaá¹…khÄ• tÄ• , diá¹-á¹-hiyÄ• visuddhi __diá¹-á¹-hivisuddhi_. __diá¹-á
yathÄ• diá¹-á¹-hissa ca padhÄ• na_nti kammassakataÃ±Ã±Ä• á¹‡Ä• disaá¹…khÄ• tÄ• diá¹-
__yathÄ• diá¹-á¹-hissa_ ca anurÅ«padiá¹-á¹-hissa kalyÄ• á¹‡adiá¹-á¹-hissa taá¹ƒsampayutta
__saá¹ƒvego_ti jÄ• tiÄ• dÄ«ni \Ne 100/ paá¹-icca uppannabhayasaá¹…khÄ• taá¹ƒ saá¹ƒvijja
__saá¹ƒvejaniyaá¹-á¹-hÄ• na_nti saá¹ƒvegajanakaá¹ƒ jÄ• tiÄ• dikÄ• raá¹‡aá¹ƒ. __saá¹ƒvigg
evaá¹ƒ saá¹ƒvegajÄ• tassa upÄ• yapadhÄ• naá¹ƒ. __asantuá¹-á¹-hitÄ• ca kusalesu dhamm
asantuá¹-á¹-hibhÄ• vo. __appaá¹-ivÄ• nitÄ• ca padhÄ• nasmi_nti arahattaá¹ƒ apatvÄ• pad
anosakkanatÄ• . vijÄ• nanato __vijjÄ• _. vimuccanato __vimutti. khaye Ã±Ä• á¹‡a_nti kilesa
Ã±Ä• á¹‡aá¹ƒ. __anuppÄ• de Ã±Ä• á¹‡a_nti paá¹-isandhivasena anuppÄ• dabhÅ«te taá¹ƒta
anuppÄ• dapariyosÄ• ne uppanne ariyaphale Ã±Ä• á¹‡aá¹ƒ. ayaá¹ƒ mÄ• tikÄ• ya anupubba

dukamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarakusalapadabhÄ• janÄ«yaá¹ƒ

<1> idÄ• ni \Be 97/ \Ne 101/ yathÄ• nikkhittÄ• ya mÄ• tikÄ• ya saá¹…gahite dhamme pabh
dhammÄ• kusalÄ• _ti idaá¹ƒ padabhÄ• janÄ«yaá¹ƒ Ä• raddhaá¹ƒ. tattha yadetaá¹ƒ __yasm
kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hotÄ«_ti paá¹-hamaá¹ƒ kÄ• mÄ• vacarakusalaá¹ƒ dassitaá¹ƒ
dhammavavatthÄ• navÄ• ro \Ee 55/ saá¹…gahavÄ• ro suÃ±Ã±atavÄ• roti tayo mahÄ• vÄ• m
dhammavavatthÄ• navÄ• ro uddesaniddesavasena dvidhÄ• á¹-hito. tesu uddesavÄ• rassa
dhammuddeso, appanÄ• ti cattÄ• ro paricchedÄ• . tesu __ `katame dhammÄ• kusalÄ• â€™
`yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ ... pe ... tasmiá¹ƒ samayeâ€™ _ti ayaá¹ƒ samayanid
... pe ... avikkhepo hotÄ«â€™ _ti ayaá¹ƒ dhammuddeso nÄ• ma. __ `ye vÄ• pana tasmiá¹ƒ

paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ime dhammÄ• kusalÄ• â€™ _ti ayaá¹ƒ appan

evaá¹ƒ catÅ«hi paricchedehi á¹-hitassa uddesavÄ• rassa yvÄ• yaá¹ƒ paá¹-hamo pucchÄ• p
dhammÄ• kusalÄ• â€™ ti ayaá¹ƒ kathetukamyatÄ• pucchÄ• . __paÃ±cavidhÄ• hi pucchÄ•
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• , anumatipucchÄ• , kathetuk
idaá¹ƒ nÄ• nattaá¹ƒ ---

katamÄ• adiá¹-á¹-hajotanÄ• pucchÄ• ? pakatiyÄ• lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti, adiá
atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÄ• vitaá¹ƒ. tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya tulanÄ• ya tÄ«
vibhÄ• vanatthÄ• ya paÃ±haá¹ƒ pucchati. ayaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• (Nidd I 150; N
puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• niddesa 12).

katamÄ• diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• ? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ hoti, d
tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ, so aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsandanat
pucchati. ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ• á

katamÄ• \Be 98/ vimaticchedanÄ• pucchÄ• ? pakatiyÄ• saá¹ƒsayapakkhando hoti, vimatip
--- `evaá¹ƒ nu kho, nanu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™ ti. so vimaticchedanatthÄ•
pucchati. ayaá¹ƒ vimaticchedanÄ• pucchÄ• (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ• á¹‡avapu

katamÄ• anumatipucchÄ• ? bhagavÄ• bhikkhÅ«naá¹ƒ anumatiyÄ• paÃ±haá¹ƒ pucchati --
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™ ti? `aniccaá¹ƒ, bhanteâ€™. `yaá¹ƒ p
vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™ ti? `dukkhaá¹ƒ, bhanteâ€™ \Ee 56/. `yaá¹ƒ panÄ• niccaá¹ƒ du
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ etaá¹ƒ mama, esohamasm
`nohetaá¹ƒ, bhanteâ€™ ti (SN b III 79; Vin I 21). ayaá¹ƒ anumatipucchÄ• .

katamÄ• kathetukamyatÄ• pucchÄ• ? bhagavÄ• bhikkhÅ«naá¹ƒ kathetukamyatÄ• ya paÃ
bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• roâ€™â€™ ti (DN II 373) ? ayaá¹ƒ kathetuk

tattha buddhÄ• naá¹ƒ purimÄ• tisso pucchÄ• natthi. kasmÄ• ? buddhÄ• naÃ±hi tÄ«su ado
addhÄ• vimuttaá¹ƒ vÄ• asaá¹…khataá¹ƒ, adiá¹-á¹-haá¹ƒ anaÃ±Ã±Ä• taá¹ƒ ajotitaá¹ƒ atulita
avibhÅ«taá¹ƒ avibhÄ• vitaá¹ƒ nÄ• ma natthi. tena tesaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• natth
attano Ã±Ä• á¹‡ena paá¹-ividdhaá¹ƒ, tassa aÃ±Ã±ena samaá¹‡ena vÄ• brÄ• hmaá¹‡ena v
brahmunÄ• vÄ• saddhiá¹ƒ saá¹ƒsandanakiccaá¹ƒ natthi. tenassa diá¹-á¹-hasaá¹ƒsandanÄ
panesa akathaá¹ƒkathÄ« tiá¹‡á¹‡avicikiccho sabbadhammesu vihatasaá¹ƒsayo, tenassa vi
natthi. itarÄ• dve pana pucchÄ• bhagavato atthi. tÄ• su ayaá¹ƒ kathetukamyatÄ• pucchÄ•

tattha __ `katameâ€™ _tipadena niddisitabbadhamme pucchati. `dhammÄ• kusalÄ• â€™ t

katÄ• kiá¹ƒ vÄ• karontÄ«â€™ ti na sakkÄ• Ã±Ä• tuá¹ƒ. `katameâ€™ ti vutte pana tesaá¹ƒ
paÃ±Ã±Ä• yati. tena vuttaá¹ƒ `katametipadena niddisitabbadhamme pucchatÄ«â€™ ti. __ `d
_tipadadvayena pucchÄ• ya puá¹-á¹-hadhamme dasseti. tesaá¹ƒ attho heá¹-á¹-hÄ• pakÄ• s

kasmÄ• panettha mÄ• tikÄ• yaá¹ƒ viya `kusalÄ• dhammÄ• â€™ ti avatvÄ• `dhammÄ• ku
pabhedato dhammÄ• naá¹ƒ desanaá¹ƒ dÄ«petvÄ• pabhedavantadassanatthaá¹ƒ. imasmiÃ
dhammÄ• va desetabbÄ• . te ca kusalÄ• dÄ«hi pabhedehi anekappabhedÄ• . tasmÄ• dhan
nÄ• yaá¹ƒ vohÄ• radesanÄ• . te ca anekappabhedato desetabbÄ• , na dhammamattato. pa
ghanavinibbhogapaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• vahÄ• hotÄ«ti `kusalÄ• dhammÄ• â€™ ti ev
desanaá¹ƒ dÄ«petvÄ• , idÄ• ni ye tena pabhedena desetabbÄ• dhammÄ• te \Ee 57/ dasse
dhammÄ• kusalÄ• â€™ _ti padÄ• nukkamo katoti veditabbo. pabhedavantesu hi dassitesu
suviÃ±Ã±eyyo ca hotÄ«ti.

idÄ• ni __yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ citta_nti. ettha ---

samaye niddisi cittaá¹ƒ, cittena samayaá¹ƒ muni.

niyametvÄ• na dÄ«petuá¹ƒ, dhamme tattha pabhedato ||

`yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaâ€™ nti hi niddisanto bhagavÄ• sam
kiá¹ƒkÄ• raá¹‡Ä• ? tena samayaniyamitena cittena pariyosÄ• ne `tasmiá¹ƒ samayeâ€™ ti ev
niyametvÄ• na, atha vijjamÄ• nepi samayanÄ• natte yasmiá¹ƒ samaye cittaá¹ƒ tasmiá¹ƒyev
vedanÄ• hotÄ«ti evaá¹ƒ tasmiá¹ƒ cittaniyamite samaye ete santatisamÅ«hakiccÄ• rammaá
duranubodhappabhede phassavedanÄ• dayo dhamme bodhetunti attho.

idÄ• ni `yasmiá¹ƒ samayeâ€™ tiÄ• dÄ«su ayamanupubbapadavaá¹‡á¹‡anÄ• . __yasmi_nti
__samaye_ti aniyamaniddiá¹-á¹-haparidÄ«panaá¹ƒ. ettÄ• vatÄ• aniyamato samayo niddiá¹-
samayasaddo ---

samavÄ• ye khaá¹‡e kÄ• le, samÅ«he hetu diá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati ||

tathÄ• hissa ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca upA
evamÄ• dÄ«su samavÄ• yo attho. ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmac
tiÄ• dÄ«su (AN c 8.29) khaá¹‡o. ``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ tiÄ• dÄ«su
``mahÄ• samayo pavanasmiâ€™â€™ ntiÄ• dÄ«su samÅ«ho. ``samayopi kho te, bhaddÄ• li
--- bhagavÄ• kho sÄ• vatthiyaá¹ƒ viharati, bhagavÄ• pi maá¹ƒ jÄ• nissati `bhaddÄ• li nÄ• m

sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho te, bhaddÄ• li, samayo appaá¹-ividdho ah
II 135) hetu. ``tena kho pana samayena uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸•
samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«â€™
diá¹-á¹-hi.

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || (SN a I 129) ---

Ä• dÄ«su paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ• â€™
``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹
abhisamayaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is II 8) paá¹-ivedho. evamanekesu samayes

samavÄ• yo khaá¹‡o kÄ• lo, samÅ«ho hetuyeva ca.

ete paÃ±capi viÃ±Ã±eyyÄ• , samayÄ• idha viÃ±Ã±unÄ• ||

`yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaâ€™ nti imasmiÃ±hi kusalÄ• dhikÄ• re tesu n
samavÄ• yÄ• dayo paÃ±ca samayÄ• paá¹‡á¸• itena veditabbÄ• .

tesu paccayasÄ• maggÄ«, samavÄ• yo khaá¹‡o pana.

ekova navamo Ã±eyyo, cakkÄ• ni caturopi vÄ• ||

yÄ• hi esÄ• sÄ• dhÄ• raá¹‡aphalanipphÄ• dakattena saá¹‡á¹-hitÄ• paccayÄ• naá¹ƒ sÄ•
Ã±Ä• tabbÄ• . ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ• â€
vutto pana navamova khaá¹‡o eko khaá¹‡oti veditabbo. yÄ• ni vÄ• \Ne 105/ panetÄ• ni ``ca
cakkÄ• ni yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattatÄ«â€™â€™
`patirÅ«padesavÄ• so, sappurisÅ«panissayo, attasammÄ• paá¹‡idhi, pubbe ca katapuÃ±Ã±
cattÄ• ri cakkÄ• ni vuttÄ• ni, etÄ• ni \Be 101/ vÄ• ekajjhaá¹ƒ katvÄ• okÄ• saá¹-á¹-hena kha
tÄ• ni hi kusaluppattiyÄ• okÄ• sabhÅ«tÄ• ni.

evaá¹ƒ samavÄ• yaÃ±ca khaá¹‡aÃ±ca Ã±atvÄ• itaresu ---

taá¹ƒ taá¹ƒ upÄ• dÄ• ya paÃ±Ã±atto, kÄ• lo vohÄ• ramattako.

puÃ±jo phassÄ• didhammÄ• naá¹ƒ, samÅ«hoti vibhÄ• vito ||

`cittakÄ• lo rÅ«pakÄ• loâ€™ tiÄ• dinÄ• hi nayena dhamme vÄ• , `atÄ«to anÄ• gatoâ€™ tiÄ
vÄ• , `bÄ«jakÄ• lo aá¹…kurakÄ• loâ€™ ti Ä• dinÄ• nayena dhammapaá¹-ipÄ• á¹-iá¹ƒ vÄ• ,
jarÄ• kÄ• loâ€™ tiÄ• dinÄ• nayena dhammalakkhaá¹‡aá¹ƒ vÄ• , `vediyanakÄ• lo saÃ±jÄ• n
dhammakiccaá¹ƒ vÄ• , `nhÄ• nakÄ• lo pÄ• nakÄ• loâ€™ tiÄ• dinÄ• nayena sattakiccaá¹ƒ v
á¹-hÄ• nakÄ• loâ€™ tiÄ• dinÄ• nayena iriyÄ• pathaá¹ƒ vÄ• , `pubbaá¹‡ho sÄ• yanho divÄ•
candimasÅ«riyÄ• diparivattanaá¹ƒ vÄ• , `aá¸• á¸• hamÄ• so mÄ• soâ€™ tiÄ• dinÄ• nayena
kÄ• lasaÃ±cayaá¹ƒ vÄ• ti --- evaá¹ƒ taá¹ƒ taá¹ƒ upÄ• dÄ• ya paÃ±Ã±atto kÄ• lo nÄ• ma. so
avijjamÄ• nattÄ• paÃ±Ã±attimattako evÄ• ti veditabbo. yo panesa phassavedanÄ• dÄ«naá
idha samÅ«hoti vibhÄ• vito. evaá¹ƒ kÄ• lasamÅ«hepi Ã±atvÄ• itaro pana ---

hetÅ«ti paccayovettha, tassa dvÄ• ravasena vÄ• .

anekabhÄ• vo viÃ±Ã±eyyo, paccayÄ• naá¹ƒ vasena vÄ• ||

ettha hi paccayova hetu nÄ• ma, tassa dvÄ• rÄ• naá¹ƒ vÄ• paccayÄ• naá¹ƒ vÄ• vasena a
kathaá¹ƒ? cakkhudvÄ• rÄ• dÄ«su hi uppajjamÄ• nÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá
cakkhurÅ«paÄ• lokamanasikÄ• rÄ• dayo paccayÄ• , __mahÄ• pakaraá¹‡e_ ca ``hetupacca
tiÄ• dinÄ• nayena catuvÄ«sati paccayÄ• vuttÄ• . tesu á¹-hapetvÄ• vipÄ• kapaccayaÃ±ca
sesÄ• kusaladhammÄ• naá¹ƒ paccayÄ• hontiyeva. te sabbepi idha hetÅ«ti adhippetÄ• . ev
\Ne 106/ vÄ• paccayavasena vÄ• anekabhÄ• vo veditabbo \Be 102/. evamete samavÄ• yÄ
samayasaddena pariggahitÄ• ti veditabbÄ• .

`kasmÄ• pana etesu yaá¹ƒkiÃ±ci ekaá¹ƒ apariggahetvÄ• sabbesaá¹ƒ pariggaho katoâ€™
atthavisesassa dÄ«panato. etesu hi samavÄ• yasaá¹…khÄ• to samayo anekahetuto vuttiá¹ƒ
ekakÄ• raá¹‡avÄ• do paá¹-isedhito hoti. samavÄ• yo ca nÄ• ma sÄ• dhÄ• raá¹‡aphalanipph
hoti. tasmÄ• `eko kattÄ• nÄ• ma natthÄ«â€™ ti imampi atthaá¹ƒ dÄ«peti. sabhÄ• vena hi k
kÄ• raá¹‡antarÄ• pekkhÄ• ayuttÄ• ti. evaá¹ƒ ekassa kassaci kÄ• raá¹‡assa abhÄ• vadÄ«p
sukhadukkhaâ€™â€™ ntiÄ• di paá¹-isedhitaá¹ƒ hoti.

tattha siyÄ• --- `yaá¹ƒ vuttaá¹ƒ anekahetuto vuttiá¹ƒ dÄ«petÄ«â€™ ti, taá¹ƒ na yuttaá¹ƒ. `ki
\Ee 60/? `asÄ• maggiyaá¹ƒ ahetÅ«naá¹ƒ sÄ• maggiyampi ahetubhÄ• vÄ• pattitoâ€™. `na h
daá¹-á¹-huá¹ƒ asakkonte andhasataá¹ƒ passatÄ«â€™ ti. `no na yuttaá¹ƒ; sÄ• dhÄ• raá¹‡aph
á¹-hitabhÄ• vo sÄ• maggÄ«; na anekesaá¹ƒ samodhÄ• namattaá¹ƒ. na ca andhÄ• naá¹ƒ da
sÄ• dhÄ• raá¹‡aphalaá¹ƒâ€™. `kasmÄ• â€™ ? `andhasate satipi tassa abhÄ• vato. cakkhÄ
sÄ• dhÄ• raá¹‡aphalaá¹ƒ, tesaá¹ƒ bhÄ• ve bhÄ• vato. asÄ• maggiyaá¹ƒ ahetÅ«nampi ca sÄ
svÄ• yaá¹ƒ asÄ• maggiyaá¹ƒ phalÄ• bhÄ• vena, sÄ• maggiyaÃ±cassa bhÄ• vena, veditabb
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ abhÄ• vo, avekalle ca bhÄ• vo, paccakkhasiddho lokassÄ
samavÄ• yasaá¹…khÄ• tena samayena attho dÄ«pito.

yo panesa aá¹-á¹-hahi akkhaá¹‡ehi parivajjito navamo khaá¹‡o, patirÅ«padesavÄ• sÄ• diko
okÄ• saá¹-á¹-hena khaá¹‡o vutto, so manussattabuddhuppÄ• dasaddhammaá¹-á¹-hitiÄ• dik
natthi. manussattÄ• dÄ«naÃ±ca kÄ• á¹‡akacchapopamÄ• dÄ«hi (MN III 252) dullabhabhÄ•
dullabhattÄ• suá¹-á¹-hutaraá¹ƒ khaá¹‡Ä• yattaá¹ƒ lokuttaradhammÄ• naá¹ƒ upakÄ• rabhÅ«
\Be 103/. evametesu khaá¹‡asaá¹…khÄ• to samayo kusaluppattiyÄ• dullabhabhÄ• vaá¹ƒ d
anena adhigatakhaá¹‡Ä• naá¹ƒ khaá¹‡Ä• yattasseva tassa kusalassa ananuá¹-á¹-hÄ• nena
kurumÄ• nÄ• naá¹ƒ pamÄ• davihÄ• ro paá¹-isedhito hoti. ayaá¹ƒ khaá¹‡asaá¹…khÄ• tena s

yo \Ne 107/ panetassa kusalacittassa pavattikÄ• lo nÄ• ma hoti, so atiparitto. sÄ• cassa at
ca, bhikkhave, tassa purisassa javo, yathÄ• ca candimasÅ«riyÄ• naá¹ƒ javo, yathÄ• ca yÄ
candimasÅ«riyÄ• naá¹ƒ purato dhÄ• vanti tÄ• saá¹ƒ devatÄ• naá¹ƒ javo, tato sÄ«ghataraá¹
khÄ«yantÄ«â€™â€™ ti (SN a II 228) --- imassa suttassa aá¹-á¹-hakathÄ• vasena veditabbÄ
rÅ«pajÄ«vitindriyassa tÄ• va parittako kÄ• lo vutto. yÄ• va paá¹-uppannaá¹ƒ rÅ«paá¹ƒ tiá¹-á
cittÄ• ni uppajjitvÄ• bhijjanti. iti tesaá¹ƒ kÄ• laparittatÄ• ya upamÄ• pi \Ee 61/ natthi. tenevÄ
``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, upamÄ• pi na sukarÄ• yÄ• va lahuparivattaá¹ƒ cittaâ€™â€™
kÄ• lasaá¹…khÄ• to samayo kusalacittappavattikÄ• lassa atiparittataá¹ƒ dÄ«peti. evaá¹ƒ dÄ
atiparittakÄ• latÄ• ya, vijjulatobhÄ• sena muttÄ• vuá¹‡anaá¹ƒ viya, duppaá¹-ivijjhamidaá¹ƒ c
paá¹-ivedhe mahÄ• ussÄ• ho ca Ä• daro ca kattabboti ovÄ• do dinno hoti. ayaá¹ƒ kÄ• lasaá
dÄ«pito.

samÅ«hasaá¹…khÄ• to pana samayo anekesaá¹ƒ sahuppattiá¹ƒ dÄ«peti. phassÄ• dÄ«naÃ
samÅ«hoti vutto. tasmiÃ±ca uppajjamÄ• naá¹ƒ cittaá¹ƒ saha tehi dhammehi uppajjatÄ«ti an
dÄ«pitÄ• . evaá¹ƒ dÄ«pentena cÄ• nena ekasseva dhammassa uppatti paá¹-isedhitÄ• hoti.
samÅ«hasaá¹…khÄ• tena samayena attho dÄ«pito.

hetusaá¹…khÄ• to pana samayo parÄ• yattavuttitaá¹ƒ dÄ«peti. `yasmiá¹ƒ samayeâ€™ ti hi
hetumhi satiâ€™ uppannaá¹ƒ hotÄ«ti ayamattho, tasmÄ• `hetumhi satiâ€™ pavattito parÄ•
evaá¹ƒ \Be 104/ dÄ«pentena cÄ• nena dhammÄ• naá¹ƒ savasavattitÄ• bhimÄ• no paá¹-ised
hetusaá¹…khÄ• tena samayena attho dÄ«pito.

tattha __ `yasmiá¹ƒ samayeâ€™ _ti kÄ• lasaá¹…khÄ• tassa samayassa vasena `yasmiá¹ƒ
samÅ«hasaá¹…khÄ• tassa `yasmiá¹ƒ samÅ«heâ€™ ti. khaá¹‡asamavÄ• yahetusaá¹…khÄ•
yÄ• ya sÄ• maggiyÄ• sati, yamhi hetumhi satiâ€™ kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ u
sati `phassÄ• dayopÄ«â€™ ti ayamattho veditabbo. adhikaraá¹‡aÃ±hi kÄ• lasaá¹…khÄ• to
samayo. tattha vuttadhammÄ• nanti adhikaraá¹‡avasenettha bhummaá¹ƒ. khaá¹‡asamavÄ•
samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkhÄ«yatÄ«ti bhÄ• venabhÄ• valakkhaá¹‡avasen

__kÄ• mÄ• vacara_nti \Ne 108/ ``katame dhammÄ• kÄ• mÄ• vacarÄ• ? heá¹-á¹-hato avÄ«
paranimmitavasavattiá¹ƒ pariyantaá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1287) nayena vutte
pariyÄ• pannaá¹ƒ. tatrÄ• yaá¹ƒ vacanattho --- uddÄ• nato \Ee 62/ dve kÄ• mÄ• , vatthukÄ•
tattha kilesakÄ• mo atthato chandarÄ• gova vatthukÄ• mo tebhÅ«makavaá¹-á¹-aá¹ƒ. kilesak
__kÄ• mo; _ itaro pana kÄ• miyatÄ«ti kÄ• mo. yasmiá¹ƒ pana padese duvidhopeso kÄ• mo
catunnaá¹ƒ apÄ• yÄ• naá¹ƒ, manussÄ• naá¹ƒ, channaÃ±ca devalokÄ• naá¹ƒ vasena ekÄ•
avacaratÄ«ti __kÄ• mÄ• vacaro, _ sasatthÄ• vacaro viya. yathÄ• hi yasmiá¹ƒ padese sasat
so vijjamÄ• nesupi aÃ±Ã±esu dvipadacatuppadesu avacarantesu, tesaá¹ƒ abhilakkhitattÄ•
vuccati, evaá¹ƒ vijjamÄ• nesupi aÃ±Ã±esu rÅ«pÄ• vacarÄ• dÄ«su tattha avacarantesu, tesa
ayaá¹ƒ padeso `kÄ• mÄ• vacaroâ€™ tveva vuccati. svÄ• yaá¹ƒ yathÄ• rÅ«pabhavo rÅ«paá
katvÄ• `kÄ• moâ€™ tveva vuccati. evamidaá¹ƒ cittaá¹ƒ imasmiá¹ƒ ekÄ• dasapadesasaá¹…
kÄ• mÄ• vacaraá¹ƒ.

kiÃ±cÄ• pi hi etaá¹ƒ rÅ«pÄ• rÅ«pabhavesupi avacarati, yathÄ• pana saá¹…gÄ• me avacar
laddhanÄ• mako nÄ• go nagare carantopi `saá¹…gÄ• mÄ• vacaroâ€™ tveva vuccati, thalaj
\Be 105/ ajale ca á¹-hitÄ• pi `thalacarÄ• jalacarÄ• â€™ tveva vuccanti, evamidaá¹ƒ aÃ±Ã±a
kÄ• mÄ• vacaramevÄ• ti veditabbaá¹ƒ. Ä• rammaá¹‡akaraá¹‡avasena vÄ• ettha kÄ• mo av
kÄ• maÃ±cesa rÅ«pÄ• rÅ«pÄ• vacaresupi avacarati, yathÄ• pana vadatÄ«ti `vacchoâ€™,
`mahiá¹ƒsoâ€™ ti vutte, na sattÄ• yattakÄ• vadanti, mahiyaá¹ƒ vÄ• senti sabbesaá¹ƒ taá¹
evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. apica kÄ• mabhavasaá¹…khÄ• te kÄ• me paá¹-isan
__kÄ• mÄ• vacaraá¹ƒ_.

__kusala_nti kucchitÄ• naá¹ƒ salanÄ• dÄ«hi atthehi kusalaá¹ƒ. apica Ä• rogyaá¹-á¹-hena a
kosallasambhÅ«taá¹-á¹-hena ca kusalaá¹ƒ. yatheva hi `kacci nu bhoto kusalaâ€™ nti (J I 15
rÅ«pakÄ• ye anÄ• turatÄ• ya agelaÃ±Ã±ena nibyÄ• dhitÄ• ya Ä• rogyaá¹-á¹-hena kusalaá¹
arÅ«padhammepi kilesÄ• turatÄ• ya kilesagelaÃ±Ã±assa ca kilesabyÄ• dhino \Ee 63/ abhÄ
kusalaá¹ƒ veditabbaá¹ƒ. kilesavajjassa pana kilesadosassa kilesadarathassa ca abhÄ• vÄ•
109/ kusalaá¹ƒ. kosallaá¹ƒ vuccati paÃ±Ã±Ä• ; kosallato sambhÅ«tattÄ• kosallasambhÅ«ta

`Ã±Ä• á¹‡asampayuttaá¹ƒâ€™ tÄ• va evaá¹ƒ hotu; Ã±Ä• á¹‡avippayuttaá¹ƒ kathanti. tampi
kusalameva. yathÄ• hi tÄ• lapaá¹‡á¹‡ehi akatvÄ• kilaÃ±jÄ• dÄ«hi katampi taá¹ƒsarikkhattÄ
tÄ• lavaá¹‡á¹-antveva vuccati, evaá¹ƒ `Ã±Ä• á¹‡avippayuttaâ€™ mpi kusalantveva veditabb
`Ã±Ä• á¹‡asampayuttaá¹ƒâ€™ Ä• rogyaá¹-á¹-hena anavajjaá¹-á¹-hena kosallasambhÅ«taá¹
kusalanti nÄ• maá¹ƒ labhati, Ã±Ä• á¹‡avippayuttaá¹ƒ duvidheneva. iti yaÃ±ca jÄ• takapariyÄ
bÄ• hitikasuttapariyÄ• yena yaÃ±ca abhidhammapariyÄ• yena kusalaá¹ƒ kathitaá¹ƒ sabbaá
imasmiá¹ƒ citte labbhati.

tadetaá¹ƒ lakkhaá¹‡Ä• divasena anavajjasukhavipÄ• kalakkhaá¹‡aá¹ƒ, akusalaviddhaá¹ƒsa

vodÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ, yonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ. avajjapaá¹-ipal
anavajjalakkhaá¹‡ameva kusalaá¹ƒ, vodÄ• nabhÄ• varasaá¹ƒ, iá¹-á¹-havipÄ• kapaccupaá¹-
yathÄ• vuttapadaá¹-á¹-hÄ• nameva. lakkhaá¹‡Ä• dÄ«su hi tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ
vÄ• __lakkhaá¹‡aá¹ƒ_ nÄ• ma. kiccaá¹ƒ vÄ• sampatti vÄ• __raso_ nÄ• ma. upaá¹-á¹-hÄ•
paccupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. Ä• sannakÄ• raá¹‡aá¹ƒ __padaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma.
lakkhaá¹‡Ä• dÄ«ni vakkhÄ• ma tattha tattha iminÄ• va nayena tesaá¹ƒ nÄ• nattaá¹ƒ veditab

__citta_nti \Be 106/ Ä• rammaá¹‡aá¹ƒ cintetÄ«ti cittaá¹ƒ; vijÄ• nÄ• tÄ«ti attho. yasmÄ• vÄ•
sabbacittasÄ• dhÄ• raá¹‡o esa saddo, tasmÄ• yadettha lokiyakusalÄ• kusalakiriyacittaá¹ƒ,
attano santÄ• naá¹ƒ cinotÄ«ti cittaá¹ƒ. vipÄ• kaá¹ƒ kammakilesehi citanti cittaá¹ƒ. apica sab
yathÄ• nurÅ«pato cittatÄ• ya cittaá¹ƒ. cittakaraá¹‡atÄ• ya cittanti evampettha attho veditabb
aÃ±Ã±adeva sarÄ• gaá¹ƒ cittaá¹ƒ, aÃ±Ã±aá¹ƒ sadosaá¹ƒ \Ee 64/, aÃ±Ã±aá¹ƒ samohaá¹ƒ; a
aÃ±Ã±aá¹ƒ rÅ«pÄ• vacarÄ• dibhedaá¹ƒ; aÃ±Ã±aá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sa
rÅ«pÄ• rammaá¹‡esu cÄ• pi aÃ±Ã±aá¹ƒ nÄ«lÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ pÄ«tÄ• diÄ• ra
saddÄ• diÄ• rammaá¹‡esupi eseva nayo; sabbesupi cetesu aÃ±Ã±aá¹ƒ hÄ«naá¹ƒ aÃ±Ã±aá
paá¹‡Ä«taá¹ƒ; hÄ«nÄ• dÄ«supi aÃ±Ã±aá¹ƒ chandÄ• dhipateyyaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ«riyÄ• d
cittÄ• dhipateyyaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ, tasmÄ• assa imesaá¹ƒ
sampayuttabhÅ«miÄ• rammaá¹‡ahÄ«namajjhimapaá¹‡Ä«tÄ• dhipatÄ«naá¹ƒ vasena cittatÄ
110/ ekameva evaá¹ƒ cittaá¹ƒ na hoti, cittÄ• naá¹ƒ pana antogadhattÄ• etesu yaá¹ƒkiÃ±ci e
cittanti vattuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ tÄ• va cittatÄ• ya cittaá¹ƒ.

kathaá¹ƒ cittakaraá¹‡atÄ• yÄ• ti? lokasmiÃ±hi cittakammato uttari aÃ±Ã±aá¹ƒ cittaá¹ƒ nÄ• r
caraá¹‡aá¹ƒ nÄ• ma cittaá¹ƒ aticittameva hoti. taá¹ƒ karontÄ• naá¹ƒ cittakÄ• rÄ• naá¹ƒ `eva
rÅ«pÄ• ni kÄ• tabbÄ• nÄ«â€™ ti cittasaÃ±Ã±Ä• uppajjati. tÄ• ya cittasaÃ±Ã±Ä• ya
lekhÄ• gahanaraÃ±janaujjotanavattanÄ• dinipphÄ• dikÄ• cittakiriyÄ• uppajjanti, tato caraá
aÃ±Ã±ataraá¹ƒ vicittarÅ«paá¹ƒ nipphajjati. tato `imassa rÅ«passa upari idaá¹ƒ hotu, heá¹-á¹
ubhayapasse idaâ€™ nti cintetvÄ• yathÄ• cintitena kamena sesacittarÅ«panipphÄ• danaá
loke vicittaá¹ƒ sippajÄ• taá¹ƒ sabbaá¹ƒ taá¹ƒ citteneva kariyati, evaá¹ƒ imÄ• ya karaá¹‡avici
tassa cittassa nipphÄ• dakaá¹ƒ cittampi tatheva cittaá¹ƒ hoti. yathÄ• cintitassa vÄ• anavase
tatopi cittameva cittataraá¹ƒ. tenÄ• ha bhagavÄ• ---

``diá¹-á¹-haá¹ƒ vo, bhikkhave, caraá¹‡aá¹ƒ nÄ• ma cittanti? `evaá¹ƒ, bhanteâ€™. tampi kho
caraá¹‡aá¹ƒ nÄ• ma cittaá¹ƒ citteneva cintitaá¹ƒ. tenapi kho, bhikkhave, caraá¹‡ena cittena
cittataraâ€™â€™ nti (SN b III 100).

tathÄ• \Be 107/ yadetaá¹ƒ devamanussanirayatiracchÄ• nabhedÄ• su gatÄ«su kammaliá¹
ajjhattikaá¹ƒ cittaá¹ƒ tampi cittakatameva. kÄ• yakammÄ• dibhedaÃ±hi
dÄ• nasÄ«lavihiá¹ƒsÄ• sÄ• á¹-heyyÄ• dinayappavattaá¹ƒ kusalÄ• kusalakammaá¹ƒ cittanip

kammanÄ• natteneva ca tÄ• su tÄ• su gatÄ«su \Ee 65/ hatthapÄ• dakaá¹‡á¹‡audaragÄ«vÄ
liá¹…ganÄ• nattaá¹ƒ. liá¹…ganÄ• nattato yathÄ• gahitasaá¹‡á¹-hÄ• navasena `ayaá¹ƒ itthÄ
uppajjamÄ• nÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• nÄ• nattaá¹ƒ. saÃ±Ã±Ä• nÄ• nattato saÃ±Ã±Ä
`purisoâ€™ ti vÄ• voharantÄ• naá¹ƒ vohÄ• ranÄ• nattaá¹ƒ. vohÄ• ranÄ• nattavasena pana
puriso bhavissÄ• mi, khattiyo bhavissÄ• mi brÄ• hmaá¹‡o bhavissÄ• mÄ«â€™ ti evaá¹ƒ tas
janakaá¹ƒ kammaá¹ƒ karÄ«yati, tasmÄ• vohÄ• ranÄ• nattato kammanÄ• nattaá¹ƒ. taá¹ƒ pa
yathÄ• patthitaá¹ƒ bhavaá¹ƒ nibbattentaá¹ƒ yasmÄ• gativasena nibbatteti tasmÄ• kamman
kammanÄ• natteneva ca tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tassÄ• tassÄ• gatiyÄ• apÄ• dakad
upapattiyÄ• uccanÄ«cÄ• ditÄ• , tasmiá¹ƒ \Ne 111/ tasmiá¹ƒ attabhÄ• ve suvaá¹‡á¹‡adubba
lÄ• bhÄ• lÄ• bhÄ• ditÄ• ca paÃ±Ã±Ä• yati. tasmÄ• sabbametaá¹ƒ devamanussanirayatira
kammaliá¹…gasaÃ±Ã±Ä• vohÄ• rÄ• dibhedaá¹ƒ ajjhattikaá¹ƒ cittaá¹ƒ citteneva katanti vedit
imassa saá¹…gÄ«tianÄ• ruá¸·hassa suttassa vasena veditabbo. vuttaÃ±hetaá¹ƒ ---

``kammanÄ• nattaputhuttappabhedavavatthÄ• navasena liá¹…ganÄ• nattaputhuttappabhe
liá¹…ganÄ• nattaputhuttappabhedavavatthÄ• navasena saÃ±Ã±Ä• nÄ• nattaputhuttappabh
saÃ±Ã±Ä• nÄ• nattaputhuttappabhedavavatthÄ• navasena vohÄ• ranÄ• nattaputhuttappab
vohÄ• ranÄ• nattaputhuttappabhedavavatthÄ• navasena kammanÄ• nattaputhuttappabhed
kammanÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca sattÄ• naá¹ƒ gatiyÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä
catuppadÄ• bahuppadÄ• , rÅ«pino arÅ«pino, saÃ±Ã±ino asaÃ±Ã±ino nevasaÃ±Ã±Ä«nÄ• s
paá¹-icca sattÄ• naá¹ƒ upapattiyÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• yati --- uccanÄ«catÄ•
sugataduggatatÄ• . kammanÄ• nÄ• karaá¹‡aá¹ƒ \Be 108/ paá¹-icca sattÄ• naá¹ƒ attabhÄ• v
paÃ±Ã±Ä• yati --- suvaá¹‡á¹‡adubbaá¹‡á¹‡atÄ• sujÄ• tadujjÄ• tatÄ• susaá¹‡á¹-hitadussaá
kammanÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca sattÄ• naá¹ƒ lokadhamme nÄ• nÄ• karaá¹‡aá¹ƒ paÃ
yasÄ• yase nindÄ• pasaá¹ƒsÄ• yaá¹ƒ sukhadukkheâ€™â€™ ti.

aparampi vuttaá¹ƒ ---

kammato \Ee 66/ liá¹…gato ceva, liá¹…gasaÃ±Ã±Ä• pavattare.

saÃ±Ã±Ä• to bhedaá¹ƒ gacchanti, itthÄ• yaá¹ƒ purisoti vÄ• ||

``kammunÄ• vattate loko, kammunÄ• vattate pajÄ• .

kammanibandhanÄ• sattÄ• , rathassÄ• á¹‡Ä«va yÄ• yatoâ€™â€™ || (MN II 460; Sn 659).

kammena kittiá¹ƒ labhate pasaá¹ƒsaá¹ƒ,

kammena jÄ• niÃ±ca vadhaÃ±ca bandhaá¹ƒ.

taá¹ƒ \Ne 112/ kammanÄ• nÄ• karaá¹‡aá¹ƒ viditvÄ• ,

kasmÄ• vade natthi kammanti loke || (Kv 785).

``kammassakÄ• mÄ• á¹‡ava sattÄ• kammadÄ• yÄ• dÄ• kammayonÄ« kammabandhÅ« k
vibhajati yadidaá¹ƒ hÄ«nappaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti (MN III 289).

evaá¹ƒ imÄ• ya karaá¹‡acittatÄ• yapi cittassa cittatÄ• veditabbÄ• . sabbÄ• nipi hi etÄ• ni v
katÄ• ni. aladdhokÄ• sassa pana cittassa yaá¹ƒ vÄ• pana avasesapaccayavikalaá¹ƒ tassa
ekaccacittakaraá¹‡Ä• bhÄ• vato yadetaá¹ƒ cittena kataá¹ƒ ajjhattikaá¹ƒ cittaá¹ƒ vuttaá¹ƒ, tat
cittataraá¹ƒ. tenÄ• ha bhagavÄ• ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekanikÄ• yampi samanupassÄ• mi evaá¹ƒ cittaá¹ƒ yath
tiracchÄ• nagatÄ• pÄ• á¹‡Ä• ... tehipi kho, bhikkhave, tiracchÄ• nagatehi pÄ• á¹‡ehi cittaá
nti (SN b III 100).

__uppannaá¹ƒ hotÄ«_ti ettha vattamÄ• nabhÅ«tÄ• pagatokÄ• sakatabhÅ«miladdhavasena
anekappabhedaá¹ƒ. tattha sabbampi uppÄ• dajarÄ• bhaá¹…gasamaá¹…gÄ«saá¹…khÄ• taá
Ä• rammaá¹‡arasaá¹ƒ anubhavitvÄ• niruddhaá¹ƒ, anubhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ kus
uppÄ• dÄ• dittayaá¹ƒ anuppatvÄ• niruddhaá¹ƒ, bhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ, sesasaá
__bhÅ«tÄ• pagatuppannaá¹ƒ_ nÄ• ma. ``yÄ• nissa tÄ• ni pubbe katÄ• ni kammÄ• nÄ«â€™
nayena vuttaá¹ƒ kammaá¹ƒ atÄ«tampi samÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ vipÄ• kaá¹ƒ paá¹-ibÄ• hitv
katvÄ• á¹-hitattÄ• , tathÄ• katokÄ• saÃ±ca vipÄ• kaá¹ƒ anuppannampi samÄ• naá¹ƒ evaá¹
uppajjanato okÄ• sakatuppannaá¹ƒ nÄ• ma. tÄ• su \Ee 67/ tÄ• su bhÅ«mÄ«su asamÅ«hata
bhÅ«miladdhuppannaá¹ƒ nÄ• ma. ettha ca bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ• nattaá¹ƒ v
vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ• . bhÅ«miladdhaá¹
uppattÄ• rahaá¹ƒ kilesajÄ• taá¹ƒ. tena hesÄ• bhÅ«mi laddhÄ• nÄ• ma hoti, tasmÄ• bhÅ«m
evametesu catÅ«su uppannesu idha `vattamÄ• nuppannaá¹ƒâ€™ adhippetaá¹ƒ.

tatrÄ• yaá¹ƒ vacanattho --- pubbantato uddhaá¹ƒ uppÄ• dÄ• diabhimukhaá¹ƒ pannanti __up
-saddo panesa \Ne 113/ atÄ«te paá¹-iladdhe samuá¹-á¹-hite avikkhambhite asamucchinne k
anekesu atthesu dissati. ayaÃ±hi ``tena kho pana, bhikkhave, samayena kakusandho bhaga
sammÄ• sambuddho loke uppannoâ€™â€™ ti (SN a II 143) ettha atÄ«te Ä• gato. ``Ä• yasm
atirekacÄ«varaá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ ti (Vin III 461) ettha paá¹-iladdhe. ``seyyathÄ
uppannaá¹ƒ mahÄ• meghaá¹ƒ tamenaá¹ƒ mahÄ• vÄ• to antarÄ• yeva antaradhÄ• petÄ«â€™
samuá¹-á¹-hite. ``uppannaá¹ƒ gamiyacittaá¹ƒ duppaá¹-ivinodanÄ«yaá¹ƒ (AN b V 160; Vin V
pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ• petÄ«â€™â€™ ti (Vin III 165) ettha avi

aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento bahulÄ«karonto uppannuppanne pÄ• pake akus
antarÄ• yeva antaradhÄ• petÄ«â€™â€™ ti (SN c V 156-157) ettha asamucchinne. ``uppajja
Ä• mantÄ• â€™â€™ ti (Yam II cittayamaka.81) ettha khaá¹‡attayagate. svÄ• yamidhÄ• pi k
daá¹-á¹-habbo. tasmÄ• __ `uppannaá¹ƒ hotÄ«â€™ _ti ettha khaá¹‡attayagataá¹ƒ hoti, vatta
paccuppannaá¹ƒ hotÄ«ti. ayaá¹ƒ saá¹…khepattho.

__cittaá¹ƒ uppannaá¹ƒ hotÄ«_ti cetaá¹ƒ desanÄ• sÄ«sameva. na pana cittaá¹ƒ ekakameva
rÄ• jÄ• Ä• gatoti vutte na parisaá¹ƒ pahÄ• ya ekakova Ä• gato, rÄ• japarisÄ• ya pana sadd
paÃ±Ã±Ä• yati \Be 110/, evamidampi paropaá¹‡á¹‡Ä• sakusaladhammehi saddhiá¹ƒyeva up
pubbaá¹…gamaá¹-á¹-hena pana ``cittaá¹ƒ uppannaá¹ƒ hotiâ€™â€™ cceva vuttaá¹ƒ.

lokiyadhammaÃ±hi patvÄ• cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ cittaá¹ƒ dhuraá¹ƒ cittaá¹ƒ pubbaá¹…ga
lokuttaradhammaá¹ƒ \Ee 68/ patvÄ• paÃ±Ã±Ä• jeá¹-á¹-hikÄ• paÃ±Ã±Ä• dhurÄ• paÃ±Ã±
bhagavÄ• vinayapariyÄ• yaá¹ƒ patvÄ• paÃ±haá¹ƒ pucchanto `kiá¹ƒphassosi, kiá¹ƒvedanos
kiá¹ƒcetanosÄ«â€™ ti apucchitvÄ• ``kiá¹ƒcitto tvaá¹ƒ bhikkhÅ«â€™â€™ ti cittameva dhura
``atheyyacitto ahaá¹ƒ bhagavÄ• â€™â€™ ti ca vutte `anÄ• patti atheyyaphassassÄ• â€™ ti
bhikkhu atheyyacittassÄ• â€™â€™ ti vadati.

na kevalaÃ±ca vinayapariyÄ• yaá¹ƒ, aÃ±Ã±ampi lokiyadesanaá¹ƒ desento cittameva dhura
yathÄ• ha --- ``ye keci, bhikkhave, dhammÄ• akusalÄ• akusalabhÄ• giyÄ• akusalapakkhik
manopubbaá¹…gamÄ• . mano tesaá¹ƒ dhammÄ• naá¹ƒ paá¹-hamaá¹ƒ uppajjatiâ€™â€™ (A

``manopubbaá¹…gamÄ• \Ne 114/ dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce paduá¹-á¹-hena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ dukkhamanveti, cakkaá¹ƒva vahato padaá¹ƒ ||

``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ || (Dhp 1, 2).

``cittena nÄ«yati loko, cittena parikassati.

cittassa ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ || (SN a I 62).

``cittasaá¹ƒkilesÄ• , bhikkhave, sattÄ• saá¹ƒkilissanti cittavodÄ• nÄ• visujjhantiâ€™â€™ (

``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upakkilesehi upakkiliá¹
I 49) ;

``citte \Be 111/, gahapati, arakkhite kÄ• yakammampi arakkhitaá¹ƒ hoti, vacÄ«kammampi a
manokammampi arakkhitaá¹ƒ hoti; citte, gahapati, rakkhite ... pe ... citte, gahapati, byÄ• pan
citte, gahapati, abyÄ• panne ... pe ... citte, gahapati, avassute ... pe ... citte, gahapati, anava
kÄ• yakammampi anavassutaá¹ƒ hoti, vacÄ«kammampi anavassutaá¹ƒ hoti, manokammam
(AN a III 110).

evaá¹ƒ lokiyadhammaá¹ƒ patvÄ• cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ hoti, cittaá¹ƒ dhuraá¹ƒ hoti, cittaá
hotÄ«ti veditabbaá¹ƒ. imesu \Ee 69/ pana suttesu ekaá¹ƒ vÄ• dve vÄ• aggahetvÄ• suttÄ•
sabbÄ• nipi gahitÄ• nÄ«ti veditabbÄ• ni.

lokuttaradhammaá¹ƒ pucchanto pana `kataraphassaá¹ƒ adhigatosi, kataravedanaá¹ƒ katara
kataracetanaá¹ƒ \Ne 115/ kataracittaâ€™ nti apucchitvÄ• , `katarapaÃ±Ã±aá¹ƒ tvaá¹ƒ bhikk
`kiá¹ƒ paá¹-hamaá¹ƒ maggapaÃ±Ã±aá¹ƒ, udÄ• hu dutiyaá¹ƒ ... pe ... tatiyaá¹ƒ ... pe ... catutt
maggapaÃ±Ã±aá¹ƒ adhigatoâ€™ ti paÃ±Ã±aá¹ƒ jeá¹-á¹-hikaá¹ƒ paÃ±Ã±aá¹ƒ dhuraá¹ƒ katv
sabbe kusalÄ• dhammÄ• na parihÄ• yanti. paÃ±Ã±Ä• pana kimatthiyÄ• (MN I 451) ? ``pa
ariyasÄ• vakassa tadanvayÄ• saddhÄ• saá¹‡á¹-hÄ• ti, tadanvayaá¹ƒ vÄ«riyaá¹ƒ saá¹‡á¹-h
saá¹‡á¹-hÄ• ti, tadanvayo samÄ• dhi saá¹‡á¹-hÄ• tÄ«â€™â€™ ti (SN c V 515) evamÄ• dÄ«
daá¹-á¹-habbÄ• ni. iti lokuttaradhammaá¹ƒ patvÄ• paÃ±Ã±Ä• jeá¹-á¹-hikÄ• hoti paÃ±Ã±Ä•
pubbaá¹…gamÄ• ti veditabbÄ• . ayaá¹ƒ pana lokiyadesanÄ• . tasmÄ• cittaá¹ƒ dhuraá¹ƒ kat
uppannaá¹ƒ hotÄ«â€™â€™ ti Ä• ha.

__somanassasahagata_nti sÄ• tamadhuravedayitasaá¹…khÄ• tena somanassena saha ek
ayaá¹ƒ pana __ `sahagataâ€™ _-saddo tabbhÄ• ve vokiá¹‡á¹‡e nissaye Ä• rammaá¹‡e saá
dissati. tattha ``yÄ• yaá¹ƒ taá¹‡hÄ• ponobbhavikÄ• nandirÄ• gasahagatÄ• â€™â€™ ti (Vib
nandirÄ• gabhÅ«tÄ• ti attho. ``yÄ• , bhikkhave, vÄ«maá¹ƒsÄ• kosajjasahagatÄ• kosajjasan
832) vokiá¹‡á¹‡e veditabbo; antarantarÄ• uppajjamÄ• nena kosajjena vokiá¹‡á¹‡Ä• ti ayam
``aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ \Be 112/ satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™
veditabbo; aá¹-á¹-hikasaÃ±Ã±aá¹ƒ nissÄ• ya aá¹-á¹-hikasaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• paá¹-ilad
hoti rÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ arÅ«pasahagatÄ• naá¹ƒ vÄ• â€™â€™
veditabbo rÅ«pÄ• rÅ«pÄ• rammaá¹‡Ä• nanti attho. ``idaá¹ƒ sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sah
\Ee 70/ saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaâ€™â€™ nti (Vibh 578) saá¹ƒsaá¹-á¹-he. imasmimpi
adhippeto. somanassasaá¹ƒsaá¹-á¹-haÃ±hi idha somanassasahagatanti vuttaá¹ƒ.

`saá¹ƒsaá¹-á¹-haâ€™ -saddopi cesa sadise avassute mittasanthave sahajÄ• teti bahÅ«su a
``kise thÅ«le vivajjetvÄ• saá¹ƒsaá¹-á¹-hÄ• yojitÄ• hayÄ• â€™â€™ ti (J II 22.70) ettha sadi
``saá¹ƒsaá¹-á¹-hÄ• va tumhe ayye viharathÄ• â€™â€™ ti (Vin IV 727) avassute. ``gihi saá¹ƒ
viharatÄ«â€™â€™ ti (SN b III 3) mittasanthave. ``idaá¹ƒ sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sahag
saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaâ€™â€™ nti sahajÄ• te. idhÄ• pi sahajÄ• te adhippeto. tatth
asahajÄ• taá¹ƒ asaá¹ƒsaá¹-á¹-haá¹ƒ asampayuttaá¹ƒ nÄ• ma natthi. sahajÄ• taá¹ƒ pana saá
sampayuttaá¹ƒ hotipi, na hotipi \Ne 116/. rÅ«pÄ• rÅ«padhammesu hi ekato jÄ• tesu rÅ«paá
hoti, na saá¹ƒsaá¹-á¹-haá¹ƒ, na sampayuttaá¹ƒ; tathÄ• arÅ«paá¹ƒ rÅ«pena; rÅ«paÃ±ca rÅ«
arÅ«pena saddhiá¹ƒ niyamatova sahagataá¹ƒ sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayutta
sandhÄ• ya vuttaá¹ƒ `somanassasahagataâ€™ nti.

__Ã±Ä• á¹‡asampayutta_nti Ã±Ä• á¹‡ena sampayuttaá¹ƒ, samaá¹ƒ ekuppÄ• dÄ• dippakÄ•
panettha vattabbaá¹ƒ siyÄ• taá¹ƒ mÄ• tikÄ• vaá¹‡á¹‡anÄ• ya vedanÄ• ttike vuttanayameva
ekanirodhÄ• ekavatthukÄ• ekÄ• rammaá¹‡Ä• ti iminÄ• lakkhaá¹‡enetaá¹ƒ sampayuttanti
ukkaá¹-á¹-haniddeso cesa. arÅ«pe pana vinÄ• pi ekavatthukabhÄ• vaá¹ƒ sampayogo labbh

ettÄ• vatÄ• kiá¹ƒ kathitaá¹ƒ? kÄ• mÄ• vacarakusalesu somanassasahagataá¹ƒ tihetukaá¹ƒ
asaá¹…khÄ• rikaá¹ƒ mahÄ• cittaá¹ƒ kathitaá¹ƒ. ``katame dhammÄ• kusalÄ• â€™â€™ ti hi
catubhÅ«makakusalaá¹ƒ gahitaá¹ƒ. `kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hot
tebhÅ«makaá¹ƒ kusalaá¹ƒ \Be 113/ pariccajitvÄ• , aá¹-á¹-havidhaá¹ƒ kÄ• mÄ• vacarakusala
`somanassasahagataâ€™ nti vacanena tato catubbidhaá¹ƒ upekkhÄ• sahagataá¹ƒ pariccaji
somanassasahagatameva gahitaá¹ƒ. `Ã±Ä• á¹‡asampayuttaâ€™ nti vacanena tato duvidha
pariccajitvÄ• dve \Ee 71/ Ã±Ä• á¹‡asampayuttÄ• neva gahitÄ• ni. asaá¹…khÄ• rikabhÄ• vo
na gahito. kiÃ±cÄ• pi na gahito, parato pana `sasaá¹…khÄ• renÄ• â€™ ti vacanato idha `as
avuttepi asaá¹…khÄ• rikabhÄ• vo veditabbo. sammÄ• sambuddho hi Ä• ditova idaá¹ƒ mahÄ
dassetuá¹ƒ niyametvÄ• va imaá¹ƒ desanaá¹ƒ Ä• rabhÄ«ti evamettha sanniá¹-á¹-hÄ• naá¹ƒ

idÄ• ni tameva cittaá¹ƒ Ä• rammaá¹‡ato dassetuá¹ƒ __rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• _tiÄ• dim
arÅ«padhammaá¹ƒ dassento vatthunÄ• vÄ• dasseti, Ä• rammaá¹‡ena vÄ• , vatthÄ• ramm
``cakkhusamphasso ... pe ... manosamphasso; cakkhusamphassajÄ• vedanÄ• ... pe ... ma
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su hi vatthunÄ• a
``rÅ«pasaÃ±Ã±Ä• ... pe ... dhammasaÃ±Ã±Ä• , rÅ«pasaÃ±cetanÄ• ... pe ... dhammasaÃ±c
Ä• rammaá¹‡ena. ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡
... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá
tiÄ• dÄ«su (SN b IV 60) vatthÄ• rammaá¹‡ehi. ``avijjÄ• paccayÄ• \Ne 117/, bhikkhave, saá
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (SN a II 1) sarasabhÄ• vena
pana á¹-hÄ• ne Ä• rammaá¹‡ena dassento `rÅ«pÄ• rammaá¹‡aá¹ƒâ€™ vÄ• tiÄ• dimÄ• ha.

tattha catusamuá¹-á¹-hÄ• naá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ rÅ«pameva __rÅ«pÄ• r
dvisamuá¹-á¹-hÄ• no atÄ«tÄ• nÄ• gatapaccuppanno saddova __saddÄ• rammaá¹‡aá¹ƒ_. c
atÄ«tÄ• nÄ• gatapaccuppanno gandhova __gandhÄ• rammaá¹‡aá¹ƒ_. catusamuá¹-á¹-hÄ• r
rasova __rasÄ• rammaá¹‡aá¹ƒ_. catusamuá¹-á¹-hÄ• naá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá
__phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ_. ekasamuá¹-á¹-hÄ• nÄ• dvisamuá¹-á¹-hÄ• nÄ• tisamu
catusamuá¹-á¹-hÄ• nÄ• nakutocisamuá¹-á¹-hÄ• nÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• citta
ca, vuttÄ• vasesÄ• cittagocarasaá¹…khÄ• tÄ• dhammÄ• yeva __dhammÄ• rammaá¹‡aá¹ƒ
rÅ«pÄ• dayopi dhammÄ• rammaá¹‡amicceva vadanti te iminÄ• suttena paá¹-ikkhipitabbÄ•

``imesaá¹ƒ \Be 114/ kho, Ä• vuso, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nÄ• nÄ• visayÄ• naá¹ƒ nÄ
aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ• naá¹ƒ mano paá¹-isaraá¹‡aá¹ƒ mar
paccanubhotÄ«â€™â€™ ti (MN I 455).

etesaÃ±hi rÅ«pÄ• rammaá¹‡Ä• dÄ«ni gocaravisayo nÄ• ma. tÄ• ni manena paccanubhaviy
rÅ«pÄ• rammaá¹‡Ä• dÄ«niyevÄ• ti ayamattho siddho hoti. dibbacakkhuÃ±Ä• á¹‡Ä• dÄ«naÃ
ayamattho siddhoyeva hoti. anÄ• pÄ• thagatÄ• neva hi rÅ«pÄ• rammaá¹‡Ä• dÄ«ni dibbaca
na ca tÄ• ni dhammÄ• rammaá¹‡Ä• ni bhavantÄ«ti vuttanayeneva Ä• rammaá¹‡avavatthÄ•

tattha ekekaá¹ƒ Ä• rammaá¹‡aá¹ƒ dvÄ«su dvÄ«su dvÄ• resu Ä• pÄ• thamÄ• gacchati. rÅ«
cakkhupasÄ• daá¹ƒ ghaá¹-á¹-etvÄ• taá¹…khaá¹‡aÃ±Ã±eva manodvÄ• re Ä• pÄ• thamÄ• g
paccayo hotÄ«ti attho. saddagandharasaphoá¹-á¹-habbÄ• rammaá¹‡esupi eseva nayo. yath
Ä• kÄ• senÄ• gantvÄ• rukkhagge nilÄ«yamÄ• nova rukkhasÄ• khaÃ±ca ghaá¹-á¹-eti, chÄ•
paá¹-ihaÃ±Ã±ati sÄ• khÄ• ghaá¹-á¹-anachÄ• yÄ• pharaá¹‡Ä• ni apubbaá¹ƒ acarimaá¹ƒ ekal
paccuppannarÅ«pÄ• dÄ«naá¹ƒ cakkhupasÄ• dÄ• dighaá¹-á¹-anaÃ±ca bhavaá¹…gacalanas
Ä• pÄ• thagamanaÃ±ca apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡eyeva \Ne 118/ hoti. tato bhavaa
cakkhudvÄ• rÄ• dÄ«su uppannÄ• naá¹ƒ Ä• vajjanÄ• dÄ«naá¹ƒ voá¹-á¹-habbanapariyosÄ• r
Ä• rammaá¹‡Ä• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ idaá¹ƒ mahÄ• cittaá¹ƒ uppajjati.

suddhamanodvÄ• re pana pasÄ• daghaá¹-á¹-anakiccaá¹ƒ natthi. pakatiyÄ•
diá¹-á¹-hasutaghÄ• yitasÄ• yitaphuá¹-á¹-havaseneva etÄ• ni Ä• rammaá¹‡Ä• ni Ä• pÄ• than
idhekacco katasudhÄ• kammaá¹ƒ haritÄ• lamanosilÄ• divaá¹‡á¹‡avicittaá¹ƒ paggahitanÄ• r
mÄ• lÄ• dÄ• mavinaddhaá¹ƒ dÄ«pamÄ• lÄ• parikkhittaá¹ƒ atimanoramÄ• ya siriyÄ• virocan
alaá¹…katapaá¹-iyattaá¹ƒ mahÄ• cetiyaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• soá¸·asasu pÄ• dapiá¹
paÃ±capatiá¹-á¹-hitena vanditvÄ• aÃ±jaliá¹ƒ paggayha ullokento buddhÄ• rammaá¹‡aá¹ƒ \B
tiá¹-á¹-hati. tassa evaá¹ƒ cetiyaá¹ƒ passitvÄ• buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ nibbattetvÄ•
katthaci gatassa rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu \Be 115/ nisinnassa Ä• vajjamÄ• nas
alaá¹…katapaá¹-iyattaá¹ƒ mahÄ• cetiyaá¹ƒ cakkhudvÄ• re Ä• pÄ• thamÄ• gatasadisameva
cetiyavandanakÄ• lo viya hoti. evaá¹ƒ tÄ• va diá¹-á¹-havasena rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• pÄ

madhurena pana sarena dhammakathikassa vÄ• dhammaá¹ƒ kathentassa, sarabhÄ• á¹‡a
saddaá¹ƒ sutvÄ• aparabhÄ• ge yattha katthaci nisÄ«ditvÄ• Ä• vajjamÄ• nassa dhammaka
sotadvÄ• re Ä• pÄ• thamÄ• gataá¹ƒ viya hoti, sÄ• dhukÄ• raá¹ƒ datvÄ• suá¹‡anakÄ• lo viy
saddÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• gacchati.

sugandhaá¹ƒ pana gandhaá¹ƒ vÄ• mÄ• laá¹ƒ vÄ• labhitvÄ• Ä• sane vÄ• cetiye vÄ• gan
pÅ«jaá¹ƒ katvÄ• aparabhÄ• ge yattha katthaci nisÄ«ditvÄ• Ä• vajjamÄ• nassa taá¹ƒ gandh
Ä• pÄ• thamÄ• gataá¹ƒ viya hoti, pÅ«jÄ• karaá¹‡akÄ• lo viya hoti. evaá¹ƒ ghÄ• yitavasena
Ä• pÄ• thamÄ• gacchati.

paá¹‡Ä«taá¹ƒ pana khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sabrahmacÄ• rÄ«hi saddhi
paribhuÃ±jitvÄ• aparabhÄ• ge yattha katthaci kudrÅ«sakÄ• dibhojanaá¹ƒ labhitvÄ• `asuka
bhojanaá¹ƒ sabrahmacÄ• rÄ«hi saddhiá¹ƒ saá¹ƒvibhajitvÄ• paribhuttaâ€™ nti Ä• vajjamÄ•
rasÄ• rammaá¹‡aá¹ƒ jivhÄ• dvÄ• re Ä• pÄ• thamÄ• gataá¹ƒ viya hoti, paribhuÃ±janakÄ• lo
sÄ• yitavasena rasÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• gacchati.

mudukaá¹ƒ \Ne 119/ pana sukhasamphassaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• atthara
paribhuÃ±jitvÄ• aparabhÄ• ge yattha katthaci dukkhaseyyaá¹ƒ kappetvÄ• `asukakÄ• le me
maÃ±capÄ«á¹-haá¹ƒ attharaá¹‡apÄ• vuraá¹‡aá¹ƒ paribhuttaâ€™ nti Ä• vajjamÄ• nassa taá
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ kÄ• yadvÄ• re Ä• pÄ• thamÄ• gataá¹ƒ viya hoti. sukhasam
hoti. evaá¹ƒ phuá¹-á¹-havasena phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• gacchati. e
pasÄ• daghaá¹-á¹-anakiccaá¹ƒ natthi. pakatiyÄ• diá¹-á¹-hasutaghÄ• yitasÄ• yitaphuá¹-á¹-ha
Ä• rammaá¹‡Ä• ni Ä• pÄ• thamÄ• gacchantÄ«ti veditabbÄ• ni.

idÄ• ni \Be 116/ pakatiyÄ• diá¹-á¹-hÄ• dÄ«naá¹ƒ vasena Ä• pÄ• thagamane ayamaparopi
aá¹-á¹-hakathÄ• muttako nayo hoti. diá¹-á¹-haá¹ƒ sutaá¹ƒ ubhayasambandhanti ime tÄ• va
veditabbÄ• . tattha __ `diá¹-á¹-haá¹ƒâ€™ _ nÄ• ma paÃ±cadvÄ• ravasena gahitapubbaá¹ƒ.
paccakkhato adisvÄ• anussavavasena gahitÄ• rÅ«pÄ• dayova. tehi dvÄ«hipi sambandhaá
_ nÄ• ma. iti imesampi diá¹-á¹-hÄ• dÄ«naá¹ƒ vasena etÄ• ni manodvÄ• re Ä• pÄ• thamÄ• g
tattha diá¹-á¹-havasena tÄ• va Ä• pÄ• thagamanaá¹ƒ heá¹-á¹-hÄ• paÃ±cahi nayehi vuttame

ekacco pana suá¹‡Ä• ti --- `bhagavato puÃ±Ã±Ä• tisayanibbattaá¹ƒ evarÅ«paá¹ƒ nÄ• ma r
kismiÃ±ci padese kesaÃ±ci pupphÄ• naá¹ƒ atimanuÃ±Ã±o gandho, kesaÃ±ci phalÄ• naá¹ƒ
pÄ• vuraá¹‡Ä• dÄ«naá¹ƒ atisukho samphassoâ€™ ti. tassa, cakkhupasÄ• dÄ• dighaá¹-á¹-a
tÄ• ni manodvÄ• re Ä• pÄ• thamÄ• gacchanti. athassa taá¹ƒ cittaá¹ƒ tasmiá¹ƒ rÅ«pe vÄ• s
gandhÄ• dÄ«su ariyÄ• naá¹ƒ dÄ• tukÄ• matÄ• vasena aÃ±Ã±ehi dinnesu anumodanÄ• vas
sutavasena etÄ• ni manodvÄ• re Ä• pÄ• thamÄ• gacchanti.

aparena pana yathÄ• vuttÄ• ni rÅ«pÄ• dÄ«ni diá¹-á¹-hÄ• ni vÄ• sutÄ• ni vÄ• honti. tassa
Ä• yatiá¹ƒ uppajjanakabuddhassÄ• pi bhavissatÄ«â€™ tiÄ• dinÄ• nayena cakkhupasÄ• dÄ
diá¹-á¹-hasutasambandheneva tÄ• ni manodvÄ• re Ä• pÄ• thamÄ• gacchanti. athassa heá¹
aÃ±Ã±atarÄ• rammaá¹‡aá¹ƒ idaá¹ƒ mahÄ• cittaá¹ƒ pavattati. evaá¹ƒ ubhayasambandhavas
Ä• pÄ• thamÄ• gacchanti.

idampi ca mukhamattameva. saddhÄ• ruciÄ• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantiÄ•
120/ vitthÄ• rato etesaá¹ƒ manodvÄ• re Ä• pÄ• thagamanaá¹ƒ veditabbameva. yasmÄ• pa
Ä• gacchantÄ• ni bhÅ«tÄ• nipi honti abhÅ«tÄ• nipi, tasmÄ• ayaá¹ƒ nayo aá¹-á¹-hakathÄ• y
ekekÄ• rammaá¹‡aá¹ƒ javanaá¹ƒ dvÄ«su dvÄ«su dvÄ• resu uppajjatÄ«ti veditabbaá¹ƒ. rÅ«p
cakkhudvÄ• repi uppajjati manodvÄ• repi. saddÄ• diÄ• rammaá¹‡esupi eseva nayo.

tattha manodvÄ• re uppajjamÄ• naá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ javanaá¹ƒ dÄ• namayaá¹ƒ sÅ
tividhaá¹ƒ hoti \Ee 75/. tesu ekekaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammanti \B
saddagandharasaphoá¹-á¹-habbadhammÄ• rammaá¹‡esupi eseva nayo.

tattha rÅ«paá¹ƒ tÄ• va Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjamÄ• naá¹ƒ etaá¹ƒ mahÄ• kusalacit
nÄ«lapÄ«talohitodÄ• tavaá¹‡á¹‡esu pupphavatthadhÄ• tÅ«su aÃ±Ã±ataraá¹ƒ subhanimittas
kantaá¹ƒ manÄ• paá¹ƒ rajanÄ«yaá¹ƒ vaá¹‡á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati. nan
iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ lobhassa vatthu? kathaá¹ƒ etaá¹ƒ cittaá¹ƒ kusalaá¹ƒ nÄ• ma jÄ• ta
pariá¹‡Ä• mitavasena samudÄ• cÄ• ravasena Ä• bhujitavasenÄ• ti. yassa hi `kusalameva m
kusalakaraá¹‡e cittaá¹ƒ niyamitaá¹ƒ hoti, akusalappavattito nivattetvÄ• kusalakaraá¹‡eyeva
abhiá¹‡hakaraá¹‡ena kusalasamudÄ• cÄ• reneva samudÄ• caritaá¹ƒ,
patirÅ«padesavÄ• sasappurisÅ«panissayasaddhammasavanapubbekatapuÃ±Ã±atÄ• dÄ«h
pavattati, tassa iminÄ• niyamitavasena pariá¹‡Ä• mitavasena samudÄ• cÄ• ravasena Ä• bh
nÄ• ma jÄ• taá¹ƒ hoti.

Ä• rammaá¹‡avasena panettha somanassasahagatabhÄ• vo veditabbo. iá¹-á¹-hÄ• rammaá
somanassasahagataá¹ƒ jÄ• taá¹ƒ. saddhÄ• bahulatÄ• dÄ«nipettha kÄ• raá¹‡Ä• niyeva. ass
micchÄ• diá¹-á¹-hÄ«naÃ±ca ekantaiá¹-á¹-hÄ• rammaá¹‡abhÅ«taá¹ƒ tathÄ• gatarÅ«pampi d
ye ca kusalappavattiyaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ na passanti tesaá¹ƒ parehi ussÄ• hitÄ• naá¹ƒ ku
somanassaá¹ƒ nuppajjati. tasmÄ• saddhÄ• bahulatÄ• visuddhadiá¹-á¹-hitÄ• Ä• nisaá¹ƒsa
somanassasahagatabhÄ• vo veditabbo. apica ekÄ• dasadhammÄ• pÄ«tisambojjhaá¹…gas
buddhÄ• nussati dhammÄ• nussati saá¹…ghÄ• nussati sÄ«lÄ• nussati cÄ• gÄ• nussati dev
lÅ«khapuggalaparivajjanatÄ• siniddhapuggalasevanatÄ• pasÄ• danÄ«yasuttantapaccavek
\Ne 121/. imehipi \Ee 76/ kÄ• raá¹‡ehettha somanassasahagatabhÄ• vo veditabbo. imesaá¹
__bojjhaá¹…gavibhaá¹…ge_ (Vibh-a 367 bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• , 468-469) Ä• vi

kammato, upapattito, indriyaparipÄ• kato, kilesadÅ«rÄ«bhÄ• vatoti imehi panettha kÄ• raá¹
Ã±Ä• á¹‡asampayuttatÄ• veditabbÄ• . yo hi paresaá¹ƒ \Be 118/ dhammaá¹ƒ deseti anavajj
sippÄ• yatanakammÄ• yatanavijjÄ• á¹-á¹-hÄ• nÄ• ni sikkhÄ• peti dhammakathikaá¹ƒ sakkÄ
kathÄ• peti, `Ä• yatiá¹ƒ paÃ±Ã±avÄ• bhavissÄ• mÄ«â€™ ti patthanaá¹ƒ paá¹-á¹-hapetvÄ•
deti, tassa evarÅ«paá¹ƒ kammaá¹ƒ upanissÄ• ya kusalaá¹ƒ uppajjamÄ• naá¹ƒ Ã±Ä• á¹‡asa
abyÄ• pajje loke uppannassa vÄ• pi ``tassa tattha sukhino dhammapadÄ• pilavanti ... dand
satuppÄ• do, atha so satto khippaá¹ƒyeva visesagÄ• mÄ« hotÄ«â€™â€™ ti (AN a IV 191) i
nissÄ• yapi uppajjamÄ• naá¹ƒ kusalaá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ uppajjati. tathÄ• indriya
paÃ±Ã±Ä• dasakappattÄ• naá¹ƒ indriyaparipÄ• kaá¹ƒ nissÄ• yapi kusalaá¹ƒ uppajjamÄ• na
uppajjati. yehi pana kilesÄ• vikkhambhitÄ• tesaá¹ƒ kilesadÅ«rÄ«bhÄ• vaá¹ƒ nissÄ• yapi up
Ã±Ä• á¹‡asampayuttaá¹ƒ uppajjati. vuttampi cetaá¹ƒ ---

``yogÄ• ve jÄ• yatÄ« bhÅ«ri, ayogÄ• bhÅ«risaá¹…khayoâ€™â€™ ti (Dhp 282).

evaá¹ƒ kammato upapattito indriyaparipÄ• kato kilesadÅ«rÄ«bhÄ• vatoti imehi kÄ• raá¹‡eh
veditabbÄ• .

apica satta dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- p
vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±apuggalaparivajjanÄ• , pa
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• , tadadhimuttatÄ• ti. imehipi kÄ• raá¹‡ehi Ã±
veditabbÄ• . imesaá¹ƒ pana vitthÄ• ro __bojjhaá¹…gavibhaá¹…ge_ (Vibh-a 367 bojjhaá¹…g
bhavissati.

evaá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ hutvÄ• uppannaÃ±cetaá¹ƒ asaá¹…khÄ• rena \Ee 77/ app
uppannattÄ• \Ne 122/ asaá¹…khÄ• raá¹ƒ nÄ• ma jÄ• taá¹ƒ. tayidaá¹ƒ rajanÄ«yavaá¹‡á¹‡Ä
uppajjamÄ• nameva tividhena niyamena uppajjati --- dÄ• namayaá¹ƒ vÄ• hoti, sÄ«lamayaá
vÄ• .

kathaá¹ƒ? yadÄ• hi nÄ«lapÄ«talohitodÄ• tesu pupphÄ• dÄ«su aÃ±Ã±ataraá¹ƒ labhitvÄ• v
`vaá¹‡á¹‡adÄ• naá¹ƒ mayhaâ€™ nti buddharatanÄ• dÄ«ni pÅ«jeti, tadÄ• dÄ• namayaá¹ƒ h
bhaá¹‡á¸• Ä• gÄ• rikasaá¹…ghamitto kira ekaá¹ƒ suvaá¹‡á¹‡akhacitaá¹ƒ vatthaá¹ƒ labhitvÄ
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ, sammÄ• sambuddhopi suvaá¹‡á¹‡avaá¹‡á¹‡o, suvaá¹‡á¹‡avaá¹
suvaá¹‡á¹‡avaá¹‡á¹‡asseva anucchavikaá¹ƒ, amhÄ• kaÃ±ca vaá¹‡á¹‡adÄ• naá¹ƒ bhavissa
evarÅ«pe \Be 119/ kÄ• le dÄ• namayaá¹ƒ hotÄ«ti veditabbaá¹ƒ. yadÄ• pana tathÄ• rÅ«pan
`mayhaá¹ƒ kulavaá¹ƒso, kulatanti kulappaveá¹‡Ä« esÄ• , kulavattaá¹ƒ etaâ€™ nti buddhara
sÄ«lamayaá¹ƒ hoti. yadÄ• pana tÄ• diseneva vatthunÄ• ratanattayassa pÅ«jaá¹ƒ katvÄ• `
gacchissati, vayaá¹ƒ gacchissatÄ«â€™ ti khayavayaá¹ƒ paá¹-á¹-hapeti, tadÄ• bhÄ• vanÄ•

dÄ• namayaá¹ƒ pana hutvÄ• vattamÄ• nampi yadÄ• tÄ«á¹‡i ratanÄ• ni sahatthena pÅ«jen
kÄ• yakammaá¹ƒ hoti. yadÄ• tÄ«á¹‡i ratanÄ• ni pÅ«jento puttadÄ• radÄ• sakammakarapon
pÅ«jÄ• peti tadÄ• vacÄ«kammaá¹ƒ hoti. yadÄ• tadeva vuttappakÄ• raá¹ƒ vijjamÄ• nakava
vaá¹‡á¹‡adÄ• naá¹ƒ dassÄ• mÄ«ti cinteti tadÄ• manokammaá¹ƒ hoti. vinayapariyÄ• yaá¹ƒ
karissÄ• mÄ«â€™ ti vÄ• cÄ• bhinnÄ• hotÄ«ti (Vin III 659) iminÄ• lakkhaá¹‡ena dÄ• naá¹ƒ
abhidhammapariyÄ• yaá¹ƒ patvÄ• pana vijjamÄ• nakavatthuá¹ƒ Ä• rabbha `dassÄ• mÄ«â€
paá¹-á¹-hÄ• ya kusalaá¹ƒ hoti. aparabhÄ• ge kÄ• yena vÄ• vÄ• cÄ• ya vÄ• kattabbaá¹ƒ ka
dÄ• namayaá¹ƒ kÄ• yavacÄ«manokammavaseneva tividhaá¹ƒ hoti.

yadÄ• pana taá¹ƒ vuttappakÄ• raá¹ƒ vatthuá¹ƒ labhitvÄ• kulavaá¹ƒsÄ• divasena sahatthÄ
tadÄ• sÄ«lamayaá¹ƒ kÄ• yakammaá¹ƒ hoti. yadÄ• kulavaá¹ƒsÄ• divaseneva puttadÄ• rÄ•
tadÄ• vacÄ«kammaá¹ƒ hoti. yadÄ• \Ee 78/ `mayhaá¹ƒ kulavaá¹ƒso, kulatanti kulappaveá¹‡
nti vijjamÄ• nakavatthuá¹ƒ Ä• rabbha `vaá¹‡á¹‡adÄ• naá¹ƒ dassÄ• mÄ«â€™ ti cinteti tadÄ•
sÄ«lamayaá¹ƒ kÄ• yavacÄ«manokammavasena tividhaá¹ƒ hoti.

yadÄ• \Ne 123/ pana taá¹ƒ vuttappakÄ• raá¹ƒ vatthuá¹ƒ labhitvÄ• tÄ«á¹‡i ratanÄ• ni pÅ«je
khayavayaá¹ƒ paá¹-á¹-hapeti tadÄ• bhÄ• vanÄ• mayaá¹ƒ kÄ• yakammaá¹ƒ hoti. vÄ• cÄ• ya
paá¹-á¹-hapentassa vacÄ«kammaá¹ƒ hoti, kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• mana
paá¹-á¹-hapentassa manokammaá¹ƒ hoti. evaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ kÄ• yavacÄ«manok
evametaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ tividhapuÃ±Ã±akiriyavatthuvasena navahi kar
dassesi dhammarÄ• jÄ• . saddÄ• rammaá¹‡Ä• dÄ«supi eseva nayo.

bherisaddÄ• dÄ«su \Be 120/ hi rajanÄ«yasaddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• heá¹-á¹-hÄ•
niyamehetaá¹ƒ kusalaá¹ƒ uppajjati. tattha saddaá¹ƒ kandamÅ«laá¹ƒ viya uppÄ• á¹-etvÄ• nÄ
ca hatthe á¹-hapetvÄ• dÄ• tuá¹ƒ nÄ• ma na sakkÄ• , savatthukaá¹ƒ pana katvÄ• dento sad
tasmÄ• yadÄ• `saddadÄ• naá¹ƒ dassÄ• mÄ«â€™ ti bherimudiá¹…gÄ• dÄ«su aÃ±Ã±atara
upahÄ• raá¹ƒ karoti, `saddadÄ• naá¹ƒ meâ€™ ti bheriÄ• dÄ«ni á¹-hapÄ• peti, dhammakathi
sarabhesajjatelaphÄ• á¹‡itÄ• dÄ«ni deti, dhammasavanaá¹ƒ ghoseti, sarabhaÃ±Ã±aá¹ƒ bha
katheti, upanisinnakakathaá¹ƒ anumodanakathaá¹ƒ karoti, tadÄ• dÄ• namayaá¹ƒyeva hoti.
kulavaá¹ƒsÄ• divasena vattavasena karoti tadÄ• sÄ«lamayaá¹ƒ hoti. yadÄ• sabbampetaá¹
saddo brahmalokappamÄ• á¹‡opi hutvÄ• `khayaá¹ƒ gamissati, vayaá¹ƒ gamissatÄ«â€™ ti
tadÄ• bhÄ• vanÄ• mayaá¹ƒ hoti.

tattha dÄ• namayaá¹ƒ tÄ• va yadÄ• bheriÄ• dÄ«ni gahetvÄ• sahatthÄ• upahÄ• raá¹ƒ kar
á¹-hapentopi sahatthÄ• á¹-hapeti, `saddadÄ• naá¹ƒ meâ€™ ti dhammasavanaá¹ƒ ghosetuá
sarabhaÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ vÄ• gacchati, tadÄ• kÄ• yakammaá¹ƒ hoti. yadÄ• `gacchatha
saddadÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ \Ee 79/ upahÄ• raá¹ƒ karothÄ• â€™ ti Ä• á¹‡Ä•

ti cetiyaá¹…gaá¹‡esu `imaá¹ƒ bheriá¹ƒ, imaá¹ƒ mudiá¹…gaá¹ƒ á¹-hapethÄ• â€™ ti Ä• á¹‡Ä•
dhammasavanaá¹ƒ ghoseti, dhammakathaá¹ƒ katheti, sarabhaÃ±Ã±aá¹ƒ bhaá¹‡ati, tadÄ• v
kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• `saddadÄ• naá¹ƒ dassÄ• mÄ«â€™ ti vijjamÄ• na
tadÄ• manokammaá¹ƒ hoti.

sÄ«lamayampi `saddadÄ• naá¹ƒ nÄ• ma mayhaá¹ƒ kulavaá¹ƒso kulatanti kulappaveá¹‡Ä«â
upahÄ• raá¹ƒ karontassa, bheriÄ• dÄ«ni sahatthÄ• cetiyaá¹…gaá¹‡Ä• dÄ«su á¹-hapentass
sarabhesajjaá¹ƒ sahatthÄ• dadantassa, vattasÄ«sena
dhammasavanaghosanadhammakathÄ• kathanasarabhaÃ±Ã±abhaá¹‡anatthÄ• ya ca gacch
`saddadÄ• naá¹ƒ nÄ• ma amhÄ• kaá¹ƒ kulavaá¹ƒso kulatanti kulappaveá¹‡Ä«, gacchatha \N
buddharatanÄ• dÄ«naá¹ƒ upahÄ• raá¹ƒ karothÄ• â€™ ti Ä• á¹‡Ä• pentassa kulavaá¹ƒsavas
vÄ• sarabhaÃ±Ã±aá¹ƒ vÄ• karontassa ca vacÄ«kammaá¹ƒ hoti. `saddadÄ• naá¹ƒ nÄ• ma
saddadÄ• naá¹ƒ dassÄ• mÄ«â€™ ti kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• manasÄ• va
pariccajantassa manokammaá¹ƒ hoti.

bhÄ• vanÄ• mayampi yadÄ• caá¹…kamanto sadde khayavayaá¹ƒ paá¹-á¹-hapeti tadÄ• kÄ
pana acopetvÄ• vÄ• cÄ• ya sammasantassa vacÄ«kammaá¹ƒ hoti. kÄ• yaá¹…gavÄ• caá¹.
saddÄ• yatanaá¹ƒ sammasantassa manokammaá¹ƒ hoti. evaá¹ƒ saddÄ• rammaá¹‡ampi ku
tividhapuÃ±Ã±akiriyavatthuvasena navahi kammadvÄ• rehi bhÄ• jetvÄ• dassesi dhammarÄ

mÅ«lagandhÄ• dÄ«supi rajanÄ«yagandhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• heá¹-á¹-hÄ• vutta
kusalaá¹ƒ uppajjati. tattha yadÄ• mÅ«lagandhÄ• dÄ«su yaá¹ƒkiÃ±ci gandhaá¹ƒ labhitvÄ• g
`gandhadÄ• naá¹ƒ mayhaâ€™ nti buddharatanÄ• dÄ«ni pÅ«jeti, tadÄ• dÄ• namayaá¹ƒ hot
vuttanayeneva vitthÄ• rato veditabbaá¹ƒ. evaá¹ƒ gandhÄ• rammaá¹‡ampi kusalaá¹ƒ tividha
navahi kammadvÄ• rehi bhÄ• jetvÄ• dassesi dhammarÄ• jÄ• .

mÅ«larasÄ• dÄ«su pana rajanÄ«yarasaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• heá¹-á¹-hÄ• vuttana
kusalaá¹ƒ uppajjati. tattha yadÄ• mÅ«larasÄ• dÄ«su yaá¹ƒkiÃ±ci rajanÄ«yaá¹ƒ rasavatthuá
rasavasena Ä• bhujitvÄ• `rasadÄ• naá¹ƒ mayhaâ€™ nti deti pariccajati, tadÄ• dÄ• namaya
vaá¹‡á¹‡adÄ• ne vuttanayeneva vitthÄ• rato veditabbaá¹ƒ. sÄ«lamaye panettha `saá¹…gha
paribhuÃ±janaá¹ƒ nÄ• ma amhÄ• kaá¹ƒ na Ä• ciá¹‡á¹‡aâ€™ nti dvÄ• dasannaá¹ƒ bhikkhus
sÄ• durasaá¹ƒ paribhuttassa duá¹-á¹-hagÄ• maá¹‡iabhayaraÃ±Ã±o vatthuá¹ƒ Ä• diá¹ƒ katv
vatthÅ«ni Ä• gatÄ• ni. ayameva viseso. evaá¹ƒ rasÄ• rammaá¹‡ampi kusalaá¹ƒ tividhapuÃ±
navahi kammadvÄ• rehi bhÄ• jetvÄ• dassesi dhammarÄ• jÄ• .

phoá¹-á¹-habbÄ• rammaá¹‡epi pathavÄ«dhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«ti tÄ«á¹‡i mah
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ nÄ• ma. imasmiá¹ƒ á¹-hÄ• ne etesaá¹ƒ vasena yojanaá¹ƒ a
maÃ±capÄ«á¹-hÄ• divasena kÄ• tabbÄ• . yadÄ• hi maÃ±capÄ«á¹-hÄ• dÄ«su yaá¹ƒkiÃ±ci n

phoá¹-á¹-habbavatthuá¹ƒ labhitvÄ• phoá¹-á¹-habbavasena Ä• bhujitvÄ• `phoá¹-á¹-habbadÄ
nti deti pariccajati, tadÄ• dÄ• namayaá¹ƒ hotÄ«ti sabbaá¹ƒ vaá¹‡á¹‡adÄ• ne vuttanayeneva
veditabbaá¹ƒ. evaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡ampi kusalaá¹ƒ tividhapuÃ±Ã±akiriyavatth
kammadvÄ• rehi bhÄ• jetvÄ• dassesi dhammarÄ• jÄ• .

dhammÄ• rammaá¹‡e \Be 122/ cha ajjhattikÄ• ni Ä• yatanÄ• ni, tÄ«á¹‡i lakkhaá¹‡Ä• ni, tay
pannarasa sukhumarÅ«pÄ• ni, nibbÄ• napaÃ±Ã±attÄ«ti ime dhammÄ• yatane pariyÄ• pann
dhammÄ• dhammÄ• rammaá¹‡aá¹ƒ nÄ• ma. imasmiá¹ƒ pana á¹-hÄ• ne etesaá¹ƒ vasena y
ojadÄ• napÄ• nadÄ• najÄ«vitadÄ• navasena kÄ• tabbÄ• . ojÄ• dÄ«su hi rajanÄ«yaá¹ƒ dhan
katvÄ• heá¹-á¹-hÄ• vuttanayeneva tÄ«hi niyamehetaá¹ƒ kusalaá¹ƒ uppajjati.

tattha yadÄ• `ojadÄ• naá¹ƒ mayhaâ€™ nti sappinavanÄ«tÄ• dÄ«ni deti, pÄ• nadÄ• nanti a
jÄ«vitadÄ• nanti salÄ• kabhattasaá¹…ghabhattÄ• dÄ«ni deti, aphÄ• sukÄ• naá¹ƒ bhikkhÅ«n
vejjaá¹ƒ paccupaá¹-á¹-hÄ• peti, jÄ• laá¹ƒ phÄ• lÄ• peti, kumÄ«naá¹ƒ viddhaá¹ƒsÄ• peti, sak
viddhaá¹ƒsÄ• peti, bandhanamokkhaá¹ƒ kÄ• rÄ• peti, mÄ• ghÄ• tabheriá¹ƒ carÄ• peti, aÃ±Ã
jÄ«vitaparittÄ• á¹‡atthaá¹ƒ evarÅ«pÄ• ni kammÄ• ni karoti tadÄ• dÄ• namayaá¹ƒ hoti. yadÄ
`ojadÄ• napÄ• nadÄ• najÄ«vitadÄ• nÄ• ni mayhaá¹ƒ kulavaá¹ƒso kulatanti kulappaveá¹‡Ä«
ojadÄ• nÄ• dÄ«ni pavatteti tadÄ• sÄ«lamayaá¹ƒ hoti. yadÄ• dhammÄ• rammaá¹‡asmiá¹ƒ
tadÄ• \Ee 81/ bhÄ• vanÄ• mayaá¹ƒ hoti.

dÄ• namayaá¹ƒ pana hutvÄ• pavattamÄ• nampi yadÄ• ojadÄ• napÄ• nadÄ• najÄ«vitadÄ•
kÄ• yakammaá¹ƒ hoti. yadÄ• puttadÄ• rÄ• dayo Ä• á¹‡Ä• petvÄ• dÄ• peti, tadÄ• vacÄ«ka
kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• ojadÄ• napÄ• nadÄ• najÄ«vitadÄ• navasena vijj
manasÄ• cinteti, tadÄ• manokammaá¹ƒ hoti.

yadÄ• pana vuttappakÄ• raá¹ƒ vijjamÄ• nakavatthuá¹ƒ kulavaá¹ƒsÄ• divasena sahatthÄ•
kÄ• yakammaá¹ƒ hoti. yadÄ• kulavaá¹ƒsÄ• divaseneva puttadÄ• rÄ• dayo Ä• á¹‡Ä• petvÄ•
hoti. yadÄ• kulavaá¹ƒsÄ• divaseneva vuttappakÄ• raá¹ƒ vijjamÄ• nakavatthuá¹ƒ `dassÄ• m
tadÄ• manokammaá¹ƒ hoti.

caá¹…kamitvÄ• \Ne 126/ dhammÄ• rammaá¹‡e khayavayaá¹ƒ paá¹-á¹-hapentassa pana b
hoti. kÄ• yaá¹…gaá¹ƒ acopetvÄ• vÄ• cÄ• ya khayavayaá¹ƒ paá¹-á¹-hapentassa vacÄ«kam
kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• manasÄ• va dhammÄ• rammaá¹‡e khayavayaá¹
manokammaá¹ƒ hoti. evaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ kÄ• yavacÄ«manokammavasena tividha
dhammÄ• rammaá¹‡ampi kusalaá¹ƒ tividhapuÃ±Ã±akiriyavatthuvasena navahi kammadvÄ•
dhammarÄ• jÄ• .

evamidaá¹ƒ cittaá¹ƒ nÄ• nÄ• vatthÅ«su nÄ• nÄ• rammaá¹‡avasena dÄ«pitaá¹ƒ. idaá¹ƒ pan

nÄ• nÄ• rammaá¹‡avasena labbhatiyeva. kathaá¹ƒ? catÅ«su hi paccayesu cÄ«vare cha Ä•
navarattassa hi cÄ«varassa vaá¹‡á¹‡o manÄ• po hoti dassanÄ«yo, idaá¹ƒ vaá¹‡á¹‡Ä• ramr
paá¹-apaá¹-asaddaá¹ƒ karoti, idaá¹ƒ saddÄ• rammaá¹‡aá¹ƒ. yo tattha kÄ• á¸·akacchakÄ• di
gandhÄ• rammaá¹‡aá¹ƒ. rasÄ• rammaá¹‡aá¹ƒ pana paribhogarasavasena kathitaá¹ƒ. yÄ•
idaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ. cÄ«varaá¹ƒ paá¹-icca uppannÄ• sukhÄ• vedanÄ•
piá¹‡á¸• apÄ• te rasÄ• rammaá¹‡aá¹ƒ nippariyÄ• yeneva labbhati. evaá¹ƒ catÅ«su paccaye
yojanaá¹ƒ katvÄ• dÄ• namayÄ• dibhedo veditabbo.

imassa pana cittassa Ä• rammaá¹‡ameva nibaddhaá¹ƒ, vinÄ• Ä• rammaá¹‡ena anuppajja
anibaddhaá¹ƒ. kasmÄ• ? kammassa anibaddhattÄ• . kammasmiÃ±hi anibaddhe dvÄ• rampi

kÄ• mÄ• vacarakusalaá¹ƒ dvÄ• rakathÄ•

kÄ• yakammadvÄ• rakathÄ•

imassa panatthassa \Ee 82/ pakÄ• sanatthaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne __mahÄ• aá¹-á¹-haka
kathitÄ• . tattha tÄ«á¹‡i kammÄ• ni, tÄ«á¹‡i kammadvÄ• rÄ• ni, paÃ±ca viÃ±Ã±Ä• á¹‡Ä• ni,
viÃ±Ã±Ä• á¹‡advÄ• rÄ• ni, cha phassÄ• , cha phassadvÄ• rÄ• ni, aá¹-á¹-ha asaá¹ƒvarÄ• , a
aá¹-á¹-ha saá¹ƒvarÄ• , aá¹-á¹-ha saá¹ƒvaradvÄ• rÄ• ni, dasa kusalakammapathÄ• , dasa ak
ettakaá¹ƒ dvÄ• rakathÄ• ya mÄ• tikÄ• á¹-hapanaá¹ƒ nÄ• ma.

tattha \Ne 127/ kiÃ±cÄ• pi tÄ«á¹‡i kammÄ• ni paá¹-hamaá¹ƒ vuttÄ• ni, tÄ• ni pana á¹-hapet
kammadvÄ• rÄ• ni bhÄ• jetvÄ• dassitÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yakammadvÄ• raá¹ƒ,
manokammadvÄ• ranti.

tattha \Be 124/ catubbidho kÄ• yo --- upÄ• dinnako, Ä• hÄ• rasamuá¹-á¹-hÄ• no, utusamuá
cittasamuá¹-á¹-hÄ• noti. tattha cakkhÄ• yatanÄ• dÄ«ni jÄ«vitindriyapariyantÄ• ni aá¹-á¹-ha
kammasamuá¹-á¹-hÄ• narÅ«pÄ• nipi, kammasamuá¹-á¹-hÄ• nÄ• neva catasso dhÄ• tuyo va
aá¹-á¹-ha upÄ• dinnakakÄ• yo nÄ• ma. tÄ• neva aá¹-á¹-ha Ä• hÄ• rajÄ• ni Ä• hÄ• rasamuá
aá¹-á¹-ha utujÄ• ni utusamuá¹-á¹-hÄ• nikakÄ• yo nÄ• ma. aá¹-á¹-ha cittajÄ• ni cittasamuá¹-á

tesu __kÄ• yakammadvÄ• ra_nti neva upÄ• dinnakakÄ• yassa nÄ• maá¹ƒ na itaresaá¹ƒ. ci
aá¹-á¹-hasu rÅ«pesu ekÄ• viÃ±Ã±atti atthi, idaá¹ƒ kÄ• yakammadvÄ• raá¹ƒ nÄ• ma. yaá¹ƒ
``katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±atti? yÄ• kusalacittassa vÄ• , akusalacittassa vÄ
vÄ• , abhikkamantassa vÄ• paá¹-ikkamantassa vÄ• , Ä• lokentassa vÄ• vilokentassa vÄ• ,
pasÄ• rentassa vÄ• , kÄ• yassa thambhanÄ• santhambhanÄ• santhambhitattaá¹ƒ, viÃ±Ã±
viÃ±Ã±Ä• pitattaá¹ƒ, idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±attÄ«â€™â€™ ti (Dhs 720). `abhik
paá¹-ikkamissÄ• mÄ«â€™ ti hi cittaá¹ƒ uppajjamÄ• naá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. tatt

Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tu tannissito vaá¹‡á¹‡o gandho raso ojÄ• ti imesaá¹ƒ
rÅ«pakalÄ• pÄ• naá¹ƒ abbhantare cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu, sÄ• attanÄ• sa
santhambheti sandhÄ• reti cÄ• leti abhikkamÄ• peti paá¹-ikkamÄ• peti.

tattha ekÄ• vajjanavÄ«thiyaá¹ƒ sattasu javanesu paá¹-hamacittasamuá¹-á¹-hitÄ• vÄ• yodh
sahajÄ• taá¹ƒ rÅ«pakÄ• yaá¹ƒ santhambhetuá¹ƒ sandhÄ• retuá¹ƒ sakkoti, aparÄ• paraá¹ƒ p
dutiyÄ• dÄ«supi eseva nayo. sattamacittena pana samuá¹-á¹-hitÄ• vÄ• yodhÄ• tu heá¹-á¹-h
samuá¹-á¹-hitaá¹ƒ vÄ• yodhÄ• tuá¹ƒ upatthambhanapaccayaá¹ƒ labhitvÄ• attanÄ• sahajÄ•
santhambhetuá¹ƒ sandhÄ• retuá¹ƒ cÄ• letuá¹ƒ abhikkamÄ• petuá¹ƒ paá¹-ikkamÄ• petuá¹ƒ
sammiÃ±jÄ• petuá¹ƒ pasÄ• rÄ• petuá¹ƒ sakkoti. tena gamanaá¹ƒ nÄ• ma jÄ• yati, Ä• gama
gamanÄ• gamanaá¹ƒ nÄ• ma jÄ• yati. `yojanaá¹ƒ gato dasayojanaá¹ƒ gatoâ€™ ti vattabbat

yathÄ• \Be 125/ \Ne 128/ hi sattahi yugehi Ä• kaá¸• á¸• hitabbe sakaá¹-e paá¹-hamayuge y
tÄ• va santhambhetuá¹ƒ sandhÄ• retuá¹ƒ sakkonti, cakkaá¹ƒ pana napavaá¹-á¹-enti; dutiyÄ•
sattamayuge pana goá¹‡e yojetvÄ• yadÄ• cheko sÄ• rathi dhure nisÄ«ditvÄ• yottÄ• ni Ä•
paá¹-á¹-hÄ• ya patodalaá¹-á¹-hiyÄ• goá¹‡e Ä• koá¹-eti, tadÄ• sabbeva ekabalÄ• hutvÄ• c
cakkÄ• ni ca pavaá¹-á¹-enti. `sakaá¹-aá¹ƒ gahetvÄ• dasayojanaá¹ƒ vÄ«satiyojanaá¹ƒ gatÄ•
Ä• pÄ• denti --- evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

tattha yo cittasamuá¹-á¹-hÄ• nikakÄ• yo na so viÃ±Ã±atti, cittasamuá¹-á¹-hÄ• nÄ• ya pana
sahajÄ• taá¹ƒ rÅ«pakÄ• yaá¹ƒ santhambhetuá¹ƒ sandhÄ• retuá¹ƒ cÄ• letuá¹ƒ paccayo bhav
Ä• kÄ• ravikÄ• ro atthi, ayaá¹ƒ viÃ±Ã±atti nÄ• ma. sÄ• aá¹-á¹-ha rÅ«pÄ• ni viya na cittasam
pana aniccÄ• dibhedÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡attÄ• , ``jarÄ• maraá¹‡aá¹ƒ, b
saá¹…khataâ€™â€™ ntiÄ• di (SN a II 20) vuttaá¹ƒ, evaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
sÄ• pi cittasamuá¹-á¹-hÄ• nÄ• nÄ• ma hoti.

viÃ±Ã±Ä• panattÄ• panesÄ• viÃ±Ã±attÄ«ti vuccati. kiá¹ƒ viÃ±Ã±Ä• petÄ«ti? ekaá¹ƒ kÄ• yi
cakkhupathasmiÃ±hi á¹-hito hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• ukkhipati, sÄ«saá¹ƒ vÄ• bhamu
hatthÄ• dÄ«naá¹ƒ Ä• kÄ• ro cakkhuviÃ±Ã±eyyo hoti. viÃ±Ã±atti pana na cakkhuviÃ±Ã±eyyÄ
cakkhunÄ• hi hatthavikÄ• rÄ• divasena vipphandamÄ• naá¹ƒ vaá¹‡á¹‡Ä• rammaá¹‡ameva
manodvÄ• rikacittena cintetvÄ• `idaÃ±cidaÃ±ca esa kÄ• reti maÃ±Ã±eâ€™ ti jÄ• nÄ• ti.

yathÄ• hi araÃ±Ã±e nidÄ• ghasamaye udakaá¹-á¹-hÄ• ne manussÄ• `imÄ• ya saÃ±Ã±Ä•
jÄ• nissantÄ«â€™ ti rukkhagge tÄ• lapaá¹‡á¹‡Ä• dÄ«ni bandhÄ• penti, surÄ• pÄ• nadvÄ• r
vÄ• \Ee 84/ pana rukkhaá¹ƒ vÄ• to paharitvÄ• cÄ• leti, antoudake macche calante upari bu
uá¹-á¹-hahanti, mahoghassa gatamaggapariyante tiá¹‡apaá¹‡á¹‡akasaá¹-aá¹ƒ ussÄ• ritaá¹ƒ
tÄ• lapaá¹‡á¹‡adhajasÄ• khÄ• calanabubbuá¸·akatiá¹‡apaá¹‡á¹‡akasaá¹-e disvÄ• yathÄ•
`ettha udakaá¹ƒ bhavissati, surÄ• bhavissati, ayaá¹ƒ rukkho vÄ• tena pahato bhavissati, an

bhavissati, ettakaá¹ƒ \Be 126/ á¹-hÄ• naá¹ƒ ajjhottharitvÄ• ogho gato bhavissatÄ«â€™ ti m
jÄ• nÄ• ti, evameva viÃ±Ã±attipi na cakkhuviÃ±Ã±eyyÄ• manoviÃ±Ã±eyyÄ• va. cakkhunÄ•
129/ vipphandamÄ• naá¹ƒ vaá¹‡á¹‡Ä• rammaá¹‡ameva passati. viÃ±Ã±attiá¹ƒ pana manod
`idaÃ±cidaÃ±ca esa kÄ• reti maÃ±Ã±eâ€™ ti jÄ• nÄ• ti.

na kevalaÃ±cesÄ• viÃ±Ã±Ä• panatova viÃ±Ã±atti nÄ• ma. viÃ±Ã±eyyatopi pana __viÃ±Ã±
paresaá¹ƒ antamaso tiracchÄ• nagatÄ• nampi pÄ• kaá¹-Ä• hoti. tattha tattha sannipatitÄ•
soá¹‡asiá¹…gÄ• lakÄ• kagoá¹‡Ä• dayo daá¹‡á¸• aá¹ƒ vÄ• leá¸• á¸• uá¹ƒ vÄ• gahetvÄ• pa
no paharitukÄ• moâ€™ ti Ã±atvÄ• yena vÄ• tena vÄ• palÄ• yanti. pÄ• kÄ• rakuá¹-á¹-Ä• d
apÄ• kaá¹-akÄ• lopi atthi. kiÃ±cÄ• pi tasmiá¹ƒ khaá¹‡e apÄ• kaá¹-Ä• sammukhÄ«bhÅ«tÄ•
viÃ±Ã±attiyeva nÄ• ma hoti.

cittasamuá¹-á¹-hÄ• nike pana kÄ• ye calante tisamuá¹-á¹-hÄ• niko calati na calatÄ«ti? sopi
taá¹ƒgatiko tadanuvattakova hoti. yathÄ• hi udake gacchante udake patitÄ• ni
sukkhadaá¹‡á¸• akatiá¹‡apaá¹‡á¹‡Ä• dÄ«nipi udakagatikÄ• neva bhavanti, tasmiá¹ƒ gaccha
tiá¹-á¹-hante tiá¹-á¹-hanti --- evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. evamesÄ• cittasamuá¹-
viÃ±Ã±atti __kÄ• yakammadvÄ• raá¹ƒ_ nÄ• mÄ• ti veditabbÄ• .

yÄ• pana tasmiá¹ƒ dvÄ• re siddhÄ• cetanÄ• yÄ• ya pÄ• á¹‡aá¹ƒ hanati, adinnaá¹ƒ Ä• diy
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramati, idaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. evaá¹ƒ paravÄ• dimhi
dvÄ• re siddhÄ• cetanÄ• kÄ• yakammaá¹ƒ `kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• â€™ ti á¹-hape
asati `abyÄ• kataá¹ƒ vÄ• â€™ ti tikaá¹ƒ pÅ«retvÄ• va á¹-hapetabbaá¹ƒ. tattha yathÄ• naga
kataá¹-á¹-hÄ• neyeva tiá¹-á¹-hati, aá¹…gulamattampi aparÄ• paraá¹ƒ na saá¹…kamati, tena
mahÄ• jano saÃ±carati, evameva dvÄ• re dvÄ• raá¹ƒ na saÃ±carati, kammaá¹ƒ pana tasmi
uppajjanato carati. tenÄ• hu porÄ• á¹‡Ä• ---

dvÄ• re caranti kammÄ• ni, na dvÄ• rÄ• dvÄ• racÄ• rino.

tasmÄ• dvÄ• rehi kammÄ• ni, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• ti ||

tattha \Be 127/ \Ee 85/ kammenÄ• pi dvÄ• raá¹ƒ nÄ• maá¹ƒ labhati, dvÄ• renÄ• pi kammaá
viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ uppajjanaá¹-á¹-hÄ• nÄ• ni \Ne 130/ viÃ±Ã±Ä• á¹‡advÄ• raá¹ƒ ph
asaá¹ƒvaradvÄ• raá¹ƒ saá¹ƒvaradvÄ• ranti nÄ• maá¹ƒ labhanti, evaá¹ƒ kÄ• yakammassa up
kÄ• yakammadvÄ• ranti nÄ• maá¹ƒ labhati. vacÄ«manokammadvÄ• resupi eseva nayo. yat
rukkhe adhivatthÄ• devatÄ• simbalidevatÄ• palÄ• sadevatÄ• pucimandadevatÄ• phanda
nÄ• maá¹ƒ labhati, evameva kÄ• yadvÄ• rena kataá¹ƒ kammampi kÄ• yakammanti dvÄ• re
vacÄ«kammamanokammesupi eseva nayo. tattha aÃ±Ã±o kÄ• yo, aÃ±Ã±aá¹ƒ kammaá¹ƒ, k
kÄ• yakammanti vuccati. tenÄ• hu aá¹-á¹-hakathÄ• cariyÄ• ---

kÄ• yena ce kataá¹ƒ kammaá¹ƒ, kÄ• yakammanti vuccati.

kÄ• yo ca kÄ• yakammaÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• ||

sÅ«ciyÄ• ce kataá¹ƒ kammaá¹ƒ, sÅ«cikammanti vuccati.

sÅ«ci ca sÅ«cikammaÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• ||

vÄ• siyÄ• ce kataá¹ƒ kammaá¹ƒ, vÄ• sikammanti vuccati.

vÄ• si ca vÄ• sikammaÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• ||

purisena ce kataá¹ƒ kammaá¹ƒ, purisakammanti vuccati.

puriso ca purisakammaÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• ||

evamevaá¹ƒ.

kÄ• yena ce kataá¹ƒ kammaá¹ƒ, kÄ• yakammanti vuccati.

kÄ• yo ca kÄ• yakammaÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• ti ||

evaá¹ƒ sante neva dvÄ• ravavatthÄ• naá¹ƒ yujjati, na kammavavatthÄ• naá¹ƒ. kathaá¹ƒ? kÄ
``dvÄ• re caranti kammÄ• nÄ«â€™â€™ ti vacanato vacÄ«kammampi pavattati, tenassÄ• k
vavatthÄ• naá¹ƒ na yuttaá¹ƒ. kÄ• yakammaÃ±ca vacÄ«viÃ±Ã±attiyampi pavattati, tenassa k
vavatthÄ• naá¹ƒ na yujjatÄ«â€™ ti. `no na yujjati. kasmÄ• ? yebhuyyavuttitÄ• ya ceva tabba
kÄ• yakammameva hi yebhuyyena kÄ• yaviÃ±Ã±attiyaá¹ƒ pavattati na itarÄ• ni, tasmÄ• kÄ
pavattito tassÄ• kÄ• yakammadvÄ• rabhÄ• vo siddho. brÄ• hmaá¹‡agÄ• maambavananÄ•
brÄ• hmaá¹‡agÄ• mÄ• dibhÄ• vo viyÄ• ti dvÄ• ravavatthÄ• naá¹ƒ yujjati. kÄ• yakammaá¹ƒ
bahulaá¹ƒ pavattati \Ne 131/ appaá¹ƒ vacÄ«dvÄ• re \Be 128/. tasmÄ• kÄ• yadvÄ• re bahula
86/ kÄ• yakammabhÄ• vo siddho, vanacarakathullakumÄ• rikÄ• digocarÄ• naá¹ƒ vanacarak
kammavavatthÄ• nampi yujjatÄ«â€™ ti.

kÄ• yakammadvÄ• rakathÄ• niá¹-á¹-hitÄ• .

vacÄ«kammadvÄ• rakathÄ•

vacÄ«kammadvÄ• rakathÄ• yaá¹ƒ pana cetanÄ• viratisaddavasena tividhÄ• vÄ• cÄ• nÄ• aá¹…gehi samannÄ• gatÄ• vÄ• cÄ• subhÄ• sitÄ• hoti no dubbhÄ• sitÄ• , anavajjÄ• ca an nti (SN a I 213) ; ayaá¹ƒ cetanÄ• vÄ• cÄ• nÄ• ma. yÄ• ``catÅ«hi vacÄ«duccaritehi Ä• rati v vuccati sammÄ• vÄ• cÄ• â€™â€™ ti (Vibh 206), ayaá¹ƒ virativÄ• cÄ• nÄ• ma. ``vÄ• cÄ• g ghoso ghosakammaá¹ƒ vÄ• cÄ• vacÄ«bhedoâ€™â€™ ti (Dhs 850), ayaá¹ƒ saddavÄ• cÄ• __vacÄ«kammadvÄ• ra_nti neva cetanÄ• ya nÄ• maá¹ƒ na viratiyÄ• . sahasaddÄ• pana ek vacÄ«kammadvÄ• raá¹ƒ nÄ• ma. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kusalacittassa vÄ• akusalacittassa vÄ• abyÄ• katacittassa vÄ• vÄ• cÄ• girÄ• byappatho ghosakammaá¹ƒ vÄ• cÄ• vacÄ«bhedo, ayaá¹ƒ vuccati vÄ• cÄ• . yÄ• tÄ• ya vÄ• cÄ• ya viÃ viÃ±Ã±Ä• pitattaá¹ƒ, idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ vacÄ«viÃ±Ã±attÄ«â€™â€™ ti (Dhs 636).

`idaá¹ƒ vakkhÄ• mi etaá¹ƒ vakkhÄ• mÄ«â€™ ti hi vitakkayato vitakkavipphÄ• rasaddo nÄ• sotaviÃ±Ã±eyyo manoviÃ±Ã±eyyoti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ Ä• gato. Ä• gamaá¹-á `vitakkavipphÄ• rasaddaâ€™ _nti vitakkavipphÄ• ravasena uppannaá¹ƒ vippalapantÄ• naá¹ saddaá¹ƒ; __ `sutvÄ• â€™ _ti taá¹ƒ sutvÄ• , yaá¹ƒ vitakkayato tassa so saddo uppanno; tas mano, itthampi te manoâ€™ ti Ä• disatÄ«ti vatvÄ• vatthÅ«nipi kathitÄ• ni. paá¹-á¹-hÄ• nepi ``cittasamuá¹-á¹-hÄ• naá¹ƒ saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccay tasmÄ• vinÄ• viÃ±Ã±attighaá¹-á¹-anÄ• ya \Ne 132/ uppajjamÄ• no asotaviÃ±Ã±eyyo vitakk natthi. `idaá¹ƒ vakkhÄ• mi \Be 129/ etaá¹ƒ vakkhÄ• mÄ«â€™ ti uppajjamÄ• naá¹ƒ pana citta Ä• podhÄ• tu \Ee 87/ tejodhÄ• tu vÄ• yodhÄ• tu vaá¹‡á¹‡o gandho raso ojÄ• ti aá¹-á¹-ha rÅ tesaá¹ƒ abbhantare cittasamuá¹-á¹-hÄ• nÄ• pathavÄ«dhÄ• tu upÄ• dinnakaá¹ƒ ghaá¹-á¹-ay dhÄ• tusaá¹…ghaá¹-á¹-anena saheva saddo uppajjatÄ«ti. ayaá¹ƒ cittasamuá¹-á¹-hÄ• nasad viÃ±Ã±atti. tassÄ• pana cittasamuá¹-á¹-hÄ• nÄ• ya pathavÄ«dhÄ• tuyÄ• upÄ• dinnakagha Ä• kÄ• ravikÄ• ro atthi, ayaá¹ƒ vacÄ«viÃ±Ã±atti nÄ• ma. ito paraá¹ƒ sÄ• aá¹-á¹-ha rÅ«pÄ• cittasamuá¹-á¹-hÄ• nÄ• tiÄ• di sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

idhÄ• pi hi `tissa, datta, mittÄ• â€™ ti pakkosantassa saddaá¹ƒ sutvÄ• viÃ±Ã±attiá¹ƒ mano cintetvÄ• `idaÃ±cidaÃ±ca esa kÄ• reti maÃ±Ã±eâ€™ ti jÄ• nÄ• ti. kÄ• yaviÃ±Ã±atti viya ca tiracchÄ• nagatÄ• nampi pÄ• kaá¹-Ä• hoti. `ehi, yÄ• hÄ«â€™ ti hi saddaá¹ƒ sutvÄ• tiracch nÄ• mesa kÄ• reti maÃ±Ã±eâ€™ ti Ã±atvÄ• Ä• gacchanti ceva gacchanti ca. tisamuá¹-á¹-h cÄ• letÄ«ti, ayaá¹ƒ pana vÄ• ro idha na labbhati. purimacittasamuá¹-á¹-hÄ• nÄ• ya upatthan yÄ• pana tasmiá¹ƒ vacÄ«dvÄ• re siddhÄ• cetanÄ• , yÄ• ya musÄ• katheti, pesuÃ±Ã±aá¹ƒ samphaá¹ƒ palapati, musÄ• vÄ• dÄ• dÄ«hi viramati, idaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. ito pa kammavavatthÄ• naÃ±ca dvÄ• ravavatthÄ• naÃ±ca heá¹-á¹-hÄ• vuttanayeneva veditabban

vacÄ«kammadvÄ• rakathÄ• niá¹-á¹-hitÄ• .

manokammadvÄ• rakathÄ•

manokammadvÄ• rakathÄ• yaá¹ƒ pana kÄ• mÄ• vacarÄ• divasena catubbidho mano manc
catupaÃ±Ã±Ä• savidho hoti, rÅ«pÄ• vacaro pannarasavidho, arÅ«pÄ• vacaro dvÄ• dasavid
sabbopi ekÅ«nanavutividho hoti. tattha ayaá¹ƒ nÄ• ma mano manodvÄ• raá¹ƒ na hotÄ«ti na
ayaá¹ƒ nÄ• ma cetanÄ• kammaá¹ƒ na hotÄ«ti na vattabbÄ• , antamaso paÃ±caviÃ±Ã±Ä• á
cetanÄ• __mahÄ• pakaraá¹‡e_ kammantveva niddiá¹-á¹-hÄ• , evameva ayaá¹ƒ nÄ• ma ma
vattabbo.

etthÄ• ha \Be 130/ --- kammaá¹ƒ nÄ• metaá¹ƒ kiá¹ƒ karotÄ«ti? Ä• yÅ«hati, abhisaá¹…kharo
ceteti, kappeti, pakappetÄ«ti. evaá¹ƒ sante paÃ±caviÃ±Ã±Ä• á¹‡acetanÄ• kiá¹ƒ Ä• yÅ«hati
piá¹‡á¸• aá¹ƒ \Ee 88/ karoti, ceteti, kappeti, pakappetÄ«ti?. sahajÄ• tadhamme. sÄ• pi hi sa
sampayuttakkhandhe Ä• yÅ«hati abhisaá¹…kharoti piá¹‡á¸• aá¹ƒ karoti ceteti kappeti pakap
iminÄ• vÄ• dena? sabbasaá¹…gÄ• hikavasena hetaá¹ƒ vuttaá¹ƒ. idaá¹ƒ panettha sanniá¹-á
tebhÅ«makakusalÄ• kusalo ekÅ«natiá¹ƒsavidho mano manokammadvÄ• raá¹ƒ nÄ• ma. yÄ•
cetanÄ• yÄ• ya abhijjhÄ• byÄ• pÄ• damicchÄ• dassanÄ• ni ceva anabhijjhÄ• abyÄ• pÄ• da
idaá¹ƒ manokammaá¹ƒ nÄ• ma. ito paraá¹ƒ sabbaá¹ƒ kammavavatthÄ• naÃ±ca dvÄ• ravav
vuttanayeneva veditabbanti. imÄ• ni tÄ«á¹‡i kammadvÄ• rÄ• ni nÄ• ma.

manokammadvÄ• rakathÄ• niá¹-á¹-hitÄ• .

kammakathÄ•

idÄ• ni yÄ• ni tÄ«á¹‡i kammÄ• ni á¹-hapetvÄ• imÄ• ni kammadvÄ• rÄ• ni dassitÄ• ni, tÄ• n
dvÄ• rakathÄ• ya mÄ• tikÄ• á¹-hapanassa vitthÄ• rakathÄ• hoti. tÄ«á¹‡i hi kammÄ• ni --- k
manokammanti. kiá¹ƒ panetaá¹ƒ kammaá¹ƒ nÄ• mÄ• ti? cetanÄ• ceva, ekacce ca cetanÄ•
cetanÄ• ya kammabhÄ• ve imÄ• ni suttÄ• ni ---

``cetanÄ• haá¹ƒ, bhikkhave, kammaá¹ƒ vadÄ• mi, cetayitvÄ• kammaá¹ƒ karoti kÄ• yena vÄ
VI 63; Kv 539). ``kÄ• ye vÄ• hi, Ä• nanda, sati kÄ• yasaÃ±cetanÄ• hetu uppajjati ajjhattaá¹
vÄ• cÄ• ya vÄ• , Ä• nanda, sati vacÄ«saÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaá
manosaÃ±cetanÄ• hetu \Ne 134/ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒâ€™â€™ (SN a II 25
bhikkhave, kÄ• yasaÃ±cetanÄ• akusalaá¹ƒ kÄ• yakammaá¹ƒ dukkhudrayaá¹ƒ, dukkhavipÄ
vacÄ«saÃ±cetanÄ• ... pe ... tividhÄ• , bhikkhave, manosaÃ±cetanÄ• akusalaá¹ƒ manokam
dukkhavipÄ• kaá¹ƒ tividhÄ• \Be 131/, bhikkhave, kÄ• yasaÃ±cetanÄ• kusalaá¹ƒ kÄ• yakam
sukhavipÄ• kaá¹ƒ catubbidhÄ• , bhikkhave, vacÄ«saÃ±cetanÄ• ... pe ... tividhÄ• , bhikkhav
kusalaá¹ƒ manokammaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kaá¹ƒâ€™â€™ (Kv 539; AN c 10.217
``sacÄ• yaá¹ƒ, Ä• nanda, samiddhi moghapuriso pÄ• á¹-aliputtassa paribbÄ• jakassa evaá¹
byÄ• kareyya --- saÃ±cetaniyaá¹ƒ, Ä• vuso pÄ• á¹-aliputta, kammaá¹ƒ katvÄ• kÄ• yena vÄ•

sukhavedanÄ«yaá¹ƒ sukhaá¹ƒ so vedayati ... pe ... adukkhamasukhavedanÄ«yaá¹ƒ adukkh
evaá¹ƒ byÄ• karamÄ• no kho, Ä• nanda, samiddhi moghapuriso pÄ• á¹-aliputtassa paribbÄ•
byÄ• kareyyÄ• â€™â€™ ti (MN III 300; Kv 539).

imÄ• ni tÄ• va cetanÄ• ya kammabhÄ• ve suttÄ• ni. cetanÄ• sampayuttadhammÄ• naá¹ƒ p
dÄ«pito. vuttaÃ±hetaá¹ƒ ---

``cattÄ• rimÄ• ni \Ee 89/, bhikkhave, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
cattÄ• ri? atthi, bhikkhave, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ, atthi, bhikkhave, kam
sukkavipÄ• kaá¹ƒ, atthi, bhikkhave, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ,
akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒvattati (AN a
bhikkhave, kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ•
satta bojjhaá¹…gÄ• --- satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go, idaá¹ƒ vu
kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammakkhayÄ• ya saá¹ƒva
katamaÃ±ca, bhikkhave, kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ ka
ayameva ariyo aá¹-á¹-haá¹…giko maggo --- seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi \Ne 135/ ... p
idaá¹ƒ vuccati, bhikkhave, kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ
saá¹ƒvattatÄ«â€™â€™ ti (AN a IV 237).

evaá¹ƒ ime bojjhaá¹…gamaggaá¹…gappabhedato pannarasa dhammÄ• kammacatukkena
micchÄ• diá¹-á¹-hi, anabhijjhÄ• , abyÄ• pÄ• do, sammÄ• diá¹-á¹-hÄ«ti imehi pana chahi sad
cetanÄ• sampayuttakÄ• dhammÄ• veditabbÄ• .

tattha \Be 132/ lokuttaramaggo bhajÄ• piyamÄ• no kÄ• yakammÄ• dÄ«ni tÄ«á¹‡i kammÄ•
dussÄ«lyaá¹ƒ ajjhÄ• carati, tamhÄ• saá¹ƒvaro kÄ• yikoti veditabbo. yaá¹ƒ vÄ• cÄ• ya duss
tamhÄ• saá¹ƒvaro vÄ• casikoti veditabbo. iti sammÄ• kammanto kÄ• yakammaá¹ƒ, sammÄ
etasmiá¹ƒ dvaye gahite sammÄ• Ä• jÄ«vo tappakkhikattÄ• gahitova hoti. yaá¹ƒ pana mane
ajjhÄ• carati, tamhÄ• saá¹ƒvaro mÄ• nasikoti veditabbo. so diá¹-á¹-hisaá¹…kappavÄ• yÄ• n
paÃ±cavidho hoti. ayaá¹ƒ paÃ±cavidhopi manokammaá¹ƒ nÄ• ma. evaá¹ƒ lokuttaramaggo b
kammÄ• ni bhajati.

imasmiá¹ƒ á¹-hÄ• ne dvÄ• rasaá¹ƒsandanaá¹ƒ nÄ• ma hoti. kÄ• yavacÄ«dvÄ• resu hi copa
appattampi atthi, manodvÄ• re ca samudÄ• cÄ• raá¹ƒ patvÄ• kammapathaá¹ƒ appattampi
taá¹ƒtaá¹ƒdvÄ• rapakkhikameva akaá¹ƒsu.

tatrÄ• yaá¹ƒ nayo --- yo `migavaá¹ƒ gamissÄ• mÄ«â€™ ti dhanuá¹ƒ sajjeti, jiyaá¹ƒ vaá¹-á¹-
bhattaá¹ƒ bhuÃ±jati, vatthaá¹ƒ paridahati, ettÄ• vatÄ• kÄ• yadvÄ• re copanaá¹ƒ pattaá¹ƒ ho
divasaá¹ƒ caritvÄ• antamaso sasabiá¸·Ä• ramattampi na labhati, idaá¹ƒ akusalaá¹ƒ kÄ• yak

hotÄ«ti? na hoti. kasmÄ• ? kammapathaá¹ƒ appattatÄ• ya. kevalaá¹ƒ pana kÄ• yaduccarita
veditabbaá¹ƒ. macchaggahaá¹‡Ä• dÄ« supayogesupi eseva nayo.

vacÄ«dvÄ• repi `migavaá¹ƒ gamissÄ• miâ€™ `vegena dhanuÄ• dÄ«ni sajjethÄ• â€™ ti Ä•
araÃ±Ã±e kiÃ±ci alabhantassa kiÃ±cÄ• pi vacÄ«dvÄ• re copanaá¹ƒ pattaá¹ƒ, kammapathaá
kÄ• yakammaá¹ƒ na hoti. kevalaá¹ƒ vacÄ«duccaritaá¹ƒ nÄ• ma hotÄ«ti veditabbaá¹ƒ.

manodvÄ• re \Ne 136/ pana vadhakacetanÄ• ya uppannamattÄ• ya eva kammapathabhed
byÄ• pÄ• davasena na pÄ• á¹‡Ä• tipÄ• tavasena. akusalaÃ±hi kÄ• yakammaá¹ƒ kÄ• yavac
manodvÄ• re; tathÄ• akusalaá¹ƒ vacÄ«kammaá¹ƒ. akusalaá¹ƒ manokammaá¹ƒ pana tÄ«su
tathÄ• kusalÄ• ni kÄ• yavacÄ«manokammÄ• ni.

kathaá¹ƒ \Be 133/? sahatthÄ• hi pÄ• á¹‡aá¹ƒ hanantassa adinnaá¹ƒ Ä• diyantassa micchÄ
kammaá¹ƒ kÄ• yakammameva hoti. dvÄ• rampi kÄ• yadvÄ• rameva hoti. evaá¹ƒ tÄ• va aku
kÄ• yadvÄ• re samuá¹-á¹-hÄ• ti. tehi pana cittehi sahajÄ• tÄ• abhijjhÄ• byÄ• pÄ• damicchÄ
cetanÄ• pakkhikÄ• vÄ• bhavanti, abbohÄ• rikÄ• vÄ• . `gaccha itthannÄ• maá¹ƒ jÄ«vitÄ•
bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™ ti Ä• á¹‡Ä• pentassa pana kammaá¹ƒ kÄ• yakammaá¹ƒ hoti,
evaá¹ƒ akusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«dvÄ• re samuá¹-á¹-hÄ• ti. tehi pana cittehi sahaj
abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-hiyo cetanÄ• pakkhikÄ• vÄ• bhavanti abbohÄ• rikÄ•
samÄ• natthakathÄ• nÄ• ma.

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- `akusalaá¹ƒ kÄ• yakammaá¹ƒ manodvÄ• repi samuá¹-á¹-
saá¹…gahe Ä• ruá¸·haá¹ƒ suttaá¹ƒ Ä• harÄ• hÄ«â€™ ti vutto idaá¹ƒ kulumbasuttaá¹ƒ nÄ• m

``puna caparaá¹ƒ \Ee 91/, bhikkhave, idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• iddhimÄ
kucchigataá¹ƒ gabbhaá¹ƒ pÄ• pakena manasÄ• anupekkhako hoti --- `aho vatÄ• yaá¹ƒ kuc
abhinikkhameyyÄ• â€™ ti. evaá¹ƒ, bhikkhave, kulumbassa upaghÄ• to hotÄ«â€™â€™ ti.

idaá¹ƒ suttaá¹ƒ Ä• haritvÄ• Ä• ha --- `evaá¹ƒ cintitamatteyeva manasÄ• kucchigato gabbh
vilÄ«yati. ettha kuto kÄ• yaá¹…gacopanaá¹ƒ vÄ• vÄ• caá¹…gacopanaá¹ƒ vÄ• ? manodvÄ•
akusalaá¹ƒ kÄ• yakammaá¹ƒ samuá¹-á¹-hÄ• tÄ«â€™ ti.

tamenaá¹ƒ `tava suttassa atthaá¹ƒ tulayissÄ• mÄ• â€™ ti vatvÄ• evaá¹ƒ tulayiá¹ƒsu --- `tva
parÅ«paghÄ• taá¹ƒ vadesi. iddhi nÄ• ma cesÄ• --- adhiá¹-á¹-hÄ• niddhi, vikubbaniddhi, ma
Ã±Ä• á¹‡avipphÄ• riddhi, samÄ• dhivipphÄ• riddhi, ariyiddhi, kammavipÄ• kajiddhi, puÃ±Ã±
\Ne 137/, tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena \Be 134/ iddhÄ«ti dasav
tattha kataraá¹ƒ iddhiá¹ƒ vadesÄ«â€™ ti? `bhÄ• vanÄ• mayaâ€™ nti. `kiá¹ƒ pana bhÄ• van
parÅ«paghÄ• takammaá¹ƒ hotÄ«â€™ ti? `Ä• ma, ekacce Ä• cariyÄ• ekavÄ• raá¹ƒ hotÄ«â€

paharitukÄ• mena udakabharite ghaá¹-e khitte ghaá¹-opi bhijjati, udakampi nassati, evamev
ekavÄ• raá¹ƒ parÅ«paghÄ• takammaá¹ƒ hoti. tato paá¹-á¹-hÄ• ya pana sÄ• nassatÄ«ti. ath
`bhÄ• vanÄ• mayiddhiyÄ• neva ekavÄ• raá¹ƒ na dve vÄ• re parÅ«paghÄ• takammaá¹ƒ hot
saÃ±Ã±attiá¹ƒ Ä• gacchantaá¹ƒ pucchiá¹ƒsu --- `bhÄ• vanÄ• mayiddhi kiá¹ƒ kusalÄ• , akusa
vedanÄ• ya sampayuttÄ• , dukkhÄ• ya vedanÄ• ya sampayuttÄ• , adukkhamasukhÄ• ya ve
savitakkasavicÄ• rÄ• , avitakkavicÄ• ramattÄ• , avitakkaavicÄ• rÄ• ? kÄ• mÄ• vacarÄ• , rÅ«
ti?

imaá¹ƒ pana paÃ±haá¹ƒ yo jÄ• nÄ• ti so evaá¹ƒ vakkhati --- `bhÄ• vanÄ• mayiddhi kusalÄ•
adukkhamasukhavedanÄ«yÄ• eva, avitakkaavicÄ• rÄ• eva, rÅ«pÄ• vacarÄ• evÄ• â€™ ti.
`pÄ• á¹‡Ä• tipÄ• tacetanÄ• kusalÄ• dÄ«su kataraá¹ƒ koá¹-á¹-hÄ• saá¹ƒ bhajatÄ«â€™ ti? jÄ
`pÄ• á¹‡Ä• tipÄ• tacetanÄ• akusalÄ• eva, dukkhavedanÄ«yÄ• eva, savitakkasavicÄ• rÄ•
`evaá¹ƒ sante tava paÃ±ho neva kusalattikena sameti, na vedanÄ• ttikena \Ee 92/, na vitakk
bhÅ«mantarenÄ• â€™ ti.

`kiá¹ƒ pana evaá¹ƒ mahantaá¹ƒ suttaá¹ƒ niratthakaâ€™ nti? `no niratthakaá¹ƒ; tvaá¹ƒ pana
jÄ• nÄ• si. __ ``iddhimÄ• cetovasippattoâ€™â€™ _ti ettha hi neva bhÄ• vanÄ• mayiddhi ac
pana adhippetÄ• . sÄ• hi ettha labbhamÄ• nÄ• labbhati. sÄ• pana kÄ• yavacÄ«dvÄ• rÄ• n
sakkÄ• . Ä• thabbaá¹‡iddhikÄ• hi sattÄ• haá¹ƒ aloá¹‡akaá¹ƒ bhuÃ±jitvÄ• dabbe attharitvÄ•
tapaá¹ƒ caritvÄ• sattame divase susÄ• nabhÅ«miá¹ƒ sajjetvÄ• sattame pade á¹-hatvÄ• ha
vaá¹-á¹-etvÄ• mukhena vijjaá¹ƒ parijappanti. atha nesaá¹ƒ kammaá¹ƒ samijjhati. evaá¹ƒ aya
kÄ• yavacÄ«dvÄ• rÄ• ni muÃ±citvÄ• kÄ• tuá¹ƒ na sakkÄ• ti. `na kÄ• yakammaá¹ƒ manodv
niá¹-á¹-hamettha gantabbaá¹ƒ.

hatthamuddÄ• ya \Be 135/ pana musÄ• vÄ• dÄ• dÄ«ni kathentassa kammaá¹ƒ vacÄ«kamm
kÄ• yadvÄ• raá¹ƒ hoti \Ne 138/. evaá¹ƒ akusalaá¹ƒ vacÄ«kammampi kÄ• yadvÄ• re samuá¹
sahajÄ• tÄ• abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-hiyo cetanÄ• pakkhikÄ• vÄ• bhavanti,
vacÄ«bhedaá¹ƒ pana katvÄ• musÄ• vÄ• dÄ• dÄ«ni kathentassa kammampi vacÄ«kammaá
evaá¹ƒ akusalaá¹ƒ vacÄ«kammaá¹ƒ vacÄ«dvÄ• re samuá¹-á¹-hÄ• ti. tehi pana cittehi sahajÄ
abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-hiyo cetanÄ• pakkhikÄ• vÄ• bhavanti abbohÄ• rikÄ•
samÄ• natthakathÄ• nÄ• ma.

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- `akusalaá¹ƒ vacÄ«kammaá¹ƒ manodvÄ• repi samuá¹-á¹-h
saá¹…gahe Ä• ruá¸·haá¹ƒ suttaá¹ƒ Ä• harÄ• hÄ«â€™ ti vutto idaá¹ƒ uposathakkhandhakato

``yo pana bhikkhu yÄ• vatatiyaá¹ƒ anussÄ• viyamÄ• ne saramÄ• no santiá¹ƒ Ä• pattiá¹ƒ nÄ
sampajÄ• namusÄ• vÄ• dassa hotÄ«â€™â€™ ti (Vin I 134).

idaá¹ƒ suttaá¹ƒ Ä• haritvÄ• Ä• ha --- `evaá¹ƒ Ä• pattiá¹ƒ anÄ• vikaronto tuá¹‡hÄ«bhÅ«tova
Ä• pajjati, ettha kuto kÄ• yaá¹…gacopanaá¹ƒ vÄ• vÄ• caá¹…gacopanaá¹ƒ vÄ• ? manodvÄ•
akusalaá¹ƒ vacÄ«kammaá¹ƒ samuá¹-á¹-hÄ• tÄ«â€™ ti.

so vattabbo --- `kiá¹ƒ panetaá¹ƒ suttaá¹ƒ neyyatthaá¹ƒ udÄ• hu nÄ«tatthaâ€™ nti? `nÄ«tatt
suttaâ€™ nti. so `mÄ• evaá¹ƒ avaca, tulayissÄ• massa atthaâ€™ nti vatvÄ• evaá¹ƒ pucchi
`sampajÄ• namusÄ• vÄ• de kiá¹ƒ hotÄ«â€™ ti? jÄ• nanto `sampajÄ• namusÄ• vÄ• de dukk
tato vattabbo `vinayassa dve \Ee 93/ mÅ«lÄ• ni --- kÄ• yo ca vÄ• cÄ• ca; sammÄ• sambud
imesuyeva dvÄ«su dvÄ• resu paÃ±Ã±attÄ• , manodvÄ• re Ä• pattipaÃ±Ã±apanaá¹ƒ nÄ• ma
pakataÃ±Ã±Å«, yo satthÄ• rÄ• apaÃ±Ã±atte á¹-hÄ• ne Ä• pattiá¹ƒ paÃ±Ã±apesi, sammÄ•
jinacakkaá¹ƒ paharasÄ«â€™ tiÄ• divacanehi niggaá¹‡hitvÄ• uttari paÃ±haá¹ƒ pucchitabbo
kiriyato samuá¹-á¹-hÄ• ti udÄ• hu akiriyatoâ€™ ti? jÄ• nanto `kiriyatoâ€™ ti vakkhati. tato va
`anÄ• vikaronto kataraá¹ƒ kiriyaá¹ƒ karotÄ«â€™ ti? addhÄ• hi kiriyaá¹ƒ apassanto vighÄ• ta
imassa suttassa \Be 136/ atthena saÃ±Ã±Ä• petabbo. ayaÃ±hettha attho --- yvÄ• yaá¹ƒ `sa
hotÄ«â€™ ti vutto, so Ä• pattito kiá¹ƒ hoti? `katarÄ• patti hotÄ«â€™ ti \Ne 139/ attho. `dukka
hotiâ€™. sÄ• ca kho na musÄ• vÄ• dalakkhaá¹‡ena, bhagavato pana vacanena vacÄ«dvÄ
Ä• patti hotÄ«ti veditabbÄ• . vuttampi cetaá¹ƒ ---

``anÄ• lapanto manujena kenaci,

vÄ• cÄ• giraá¹ƒ no ca pare bhaá¹‡eyya.

Ä• pajjeyya vÄ• casikaá¹ƒ na kÄ• yikaá¹ƒ,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (paá¹-i0 479).

evaá¹ƒ akusalaá¹ƒ vacÄ«kammaá¹ƒ na manodvÄ• re samuá¹-á¹-hÄ• tÄ«ti niá¹-á¹-hamettha

yadÄ• pana abhijjhÄ• sahagatena cetasÄ• kÄ• yaá¹…gaá¹ƒ copento hatthaggÄ• hÄ• dÄ«
cetasÄ• daá¹‡á¸• aparÄ• mÄ• sÄ• dÄ«ni, micchÄ• diá¹-á¹-hisahagatena cetasÄ• `khandas
tesaá¹ƒ abhivÄ• danaaÃ±jalikammabhÅ«tapÄ«á¹-hakaparibhaá¹‡á¸• Ä• dÄ«ni karoti, tadÄ•
dvÄ• raá¹ƒ pana kÄ• yadvÄ• raá¹ƒ. evaá¹ƒ akusalaá¹ƒ manokammaá¹ƒ kÄ• yadvÄ• re sam
abbohÄ• rikÄ• .

yadÄ• pana abhijjhÄ• sahagatena cetasÄ• vÄ• caá¹…gaá¹ƒ copento `aho vata yaá¹ƒ para
paravittÅ«pakaraá¹‡aá¹ƒ abhijjhÄ• yati, byÄ• pÄ• dasahagatena cetasÄ• `ime sattÄ• haÃ±
ucchijjantu vÄ• , mÄ• vÄ• ahesuâ€™ nti vadati, micchÄ• diá¹-á¹-hisahagatena cetasÄ• `na
yiá¹-á¹-haâ€™ ntiÄ• dÄ«ni vadati, tadÄ• kammaá¹ƒ manokammaá¹ƒ hoti, dvÄ• raá¹ƒ pana

akusalaá¹ƒ manokammaá¹ƒ vacÄ«dvÄ• re samuá¹-á¹-hÄ• ti. cetanÄ• panettha abbohÄ• rik

yadÄ• pana kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• raho nisinno abhijjhÄ• byÄ• pÄ• da
94/ cittÄ• ni uppÄ• deti, tadÄ• kammaá¹ƒ manokammaá¹ƒ, dvÄ• rampi manodvÄ• rameva.
manodvÄ• re samuá¹-á¹-hÄ• ti. imasmiá¹ƒ pana á¹-hÄ• ne cetanÄ• pi cetanÄ• sampayuttak
samuá¹-á¹-hahanti. evaá¹ƒ akusalaá¹ƒ manokammaá¹ƒ tÄ«supi dvÄ• resu samuá¹-á¹-hÄ• tÄ

yaá¹ƒ \Be 137/ pana vuttaá¹ƒ `tathÄ• kusalÄ• ni kÄ• yavacÄ«manokammÄ• nÄ«â€™ ti, tat
kenaci \Ne 140/ kÄ• raá¹‡ena vattuá¹ƒ asakkonto `pÄ• á¹‡Ä• tipÄ• tÄ• adinnÄ• dÄ• nÄ• kA
paá¹-iviramÄ• mÄ«â€™ ti imÄ• ni sikkhÄ• padÄ• ni hatthamuddÄ• ya gaá¹‡hÄ• ti, tadÄ• ka
kÄ• yadvÄ• rameva. evaá¹ƒ kusalaá¹ƒ kÄ• yakammaá¹ƒ kÄ• yadvÄ• re samuá¹-á¹-hÄ• ti. te
anabhijjhÄ• dayo cetanÄ• pakkhikÄ• vÄ• honti, abbohÄ• rikÄ• vÄ• .

yadÄ• pana tÄ• neva sikkhÄ• padÄ• ni vacÄ«bhedaá¹ƒ katvÄ• gaá¹‡hÄ• ti, tadÄ• kamma
pana vacÄ«dvÄ• raá¹ƒ hoti. evaá¹ƒ kusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«dvÄ• re samuá¹-á¹-hA
anabhijjhÄ• dayo cetanÄ• pakkhikÄ• vÄ• honti, abbohÄ• rikÄ• vÄ• .

yadÄ• pana tesu sikkhÄ• padesu diyyamÄ• nesu kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ
adinnÄ• dÄ• nÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviramÄ• mÄ«â€™ ti gaá¹‡hÄ• ti, tadÄ•
pana manodvÄ• raá¹ƒ hoti. evaá¹ƒ kusalaá¹ƒ kÄ• yakammaá¹ƒ manodvÄ• re samuá¹-á¹-hÄ
anabhijjhÄ• dayo cetanÄ• pakkhikÄ• vÄ• honti, abbohÄ• rikÄ• vÄ• .

`musÄ• vÄ• dÄ• veramaá¹‡Ä«â€™ Ä• dÄ«ni pana cattÄ• ri sikkhÄ• padÄ• ni vuttanayenev
kusalaá¹ƒ vacÄ«kammaá¹ƒ tÄ«su dvÄ• resu samuá¹-á¹-hÄ• tÄ«ti veditabbaá¹ƒ. idhÄ• pi ana
cetanÄ• pakkhikÄ• vÄ• honti, abbohÄ• rikÄ• vÄ• .

anabhijjhÄ• disahagatehi pana cittehi kÄ• yaá¹…gaá¹ƒ copetvÄ•
cetiyaá¹…gaá¹‡asammajjanagandhamÄ• lÄ• dipÅ«janacetiyavandanÄ• dÄ«ni karontassa k
dvÄ• raá¹ƒ pana kÄ• yadvÄ• raá¹ƒ. evaá¹ƒ kusalaá¹ƒ manokammaá¹ƒ kÄ• yadvÄ• re samu
abbohÄ• rikÄ• . anabhijjhÄ• sahagatena cittena vÄ• caá¹…gaá¹ƒ copetvÄ• `aho vata yaá¹ƒ
na taá¹ƒ mamassÄ• â€™ ti anabhijjhÄ• yato abyÄ• pÄ• dasahagatena cittena `sabbe sattÄ
anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™ ti vadantassa sammÄ• diá¹-á¹-hisahagate
ntiÄ• dÄ«ni udÄ• harantassa kammaá¹ƒ manokammaá¹ƒ hoti, dvÄ• raá¹ƒ pana vacÄ«dvÄ•
manokammaá¹ƒ vacÄ«dvÄ• re samuá¹-á¹-hÄ• ti. cetanÄ• \Be 138/ panettha abbohÄ• rikÄ•
acopetvÄ• raho nisinnassa manasÄ• va anabhijjhÄ• disahagatÄ• ni cittÄ• ni uppÄ• dentass
dvÄ• rampi manodvÄ• rameva. evaá¹ƒ kusalaá¹ƒ \Ne 141/ manokammaá¹ƒ manodvÄ• re sa
á¹-hÄ• ne cetanÄ• pi cetanÄ• sampayuttakÄ• dhammÄ• pi manodvÄ• reyeva samuá¹-á¹-ha

tattha Ä• á¹‡attisamuá¹-á¹-hitesu pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• nesu kammampi kÄ• yaka
kÄ• yadvÄ• ranti vadanto kammaá¹ƒ rakkhati, dvÄ• raá¹ƒ bhindati nÄ• ma. hatthamuddÄ• y
musÄ• vÄ• dÄ• dÄ«su dvÄ• rampi kÄ• yadvÄ• raá¹ƒ, kammampi dvÄ• ravaseneva kÄ• yak
kammaá¹ƒ bhindati nÄ• ma. tasmÄ• `kammaá¹ƒ rakkhÄ• mÄ«â€™ ti dvÄ• raá¹ƒ na bhindita
rakkhÄ• mÄ«â€™ ti kammaá¹ƒ na bhinditabbaá¹ƒ. yathÄ• vutteneva pana nayena kammaÃ
evaá¹ƒ kathento hi neva kammaá¹ƒ na dvÄ• raá¹ƒ bhindatÄ«ti.

kammakathÄ• niá¹-á¹-hitÄ• .

idÄ• ni `paÃ±ca viÃ±Ã±Ä• á¹‡Ä• ni paÃ±caviÃ±Ã±Ä• á¹‡advÄ• rÄ• nÄ«â€™ tiÄ• dÄ«su ca
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡Ä• ni nÄ• ma. cakkhuviÃ±Ã±Ä• á¹‡advÄ• raá¹ƒ sota ... ghÄ• na ... jivhÄ• ... kÄ
imÄ• ni paÃ±ca viÃ±Ã±Ä• á¹‡advÄ• rÄ• ni nÄ• ma. imesaá¹ƒ paÃ±cannaá¹ƒ dvÄ• rÄ• naá¹
kÄ• yakammaá¹ƒ hoti, na vacÄ«kammaá¹ƒ, manokammameva hotÄ«ti veditabbÄ• . cakkhus
jivhÄ• ... kÄ• ya ... manosamphassoti ime pana cha samphassÄ• nÄ• ma. cakkhusamphas
... jivhÄ• ... kÄ• ya ... manosamphassadvÄ• ranti imÄ• ni cha samphassadvÄ• rÄ• ni nÄ• m

cakkhuasaá¹ƒvaro sota ... ghÄ• na ... jivhÄ• ... pasÄ• dakÄ• ya ... copanakÄ• yaasaá¹ƒvar
manoasaá¹ƒvaroti --- ime aá¹-á¹-ha asaá¹ƒvarÄ• nÄ• ma. te atthato `dussÄ«lyaá¹ƒ muá¹-á¹
aÃ±Ã±Ä• á¹‡aá¹ƒ akkhanti kosajjaâ€™ nti ime paÃ±ca dhammÄ• honti. tesu ekadhammop
voá¹-á¹-habbanapariyosÄ• nesu cittesu nuppajjati, javanakkhaá¹‡eyeva uppajjati. javane up
asaá¹ƒvaroti vuccati.

cakkhuviÃ±Ã±Ä• á¹‡asahajÄ• to hi phasso cakkhusamphasso nÄ• ma, cetanÄ• manokam
manokammadvÄ• raá¹ƒ nÄ• ma. ettha paÃ±cavidho asaá¹ƒvaro natthi \Be 139/. sampaá¹-ic
manosamphasso \Ne 142/ nÄ• ma, cetanÄ• manokammaá¹ƒ nÄ• ma, taá¹ƒ cittaá¹ƒ manok
asaá¹ƒvaro natthi. santÄ«raá¹‡avoá¹-á¹-habbanesupi eseva nayo. javanasahajÄ• to pana p
nÄ• ma, cetanÄ• manokammaá¹ƒ nÄ• ma, taá¹ƒ cittaá¹ƒ manokammadvÄ• raá¹ƒ nÄ• ma.
nÄ• ma hoti. sotaghÄ• najivhÄ• pasÄ• dakÄ• yadvÄ• resupi eseva nayo. yadÄ• pana rÅ«p
manodvÄ• rikajavanaá¹ƒ vinÄ• vacÄ«dvÄ• rena suddhaá¹ƒ kÄ• yadvÄ• rasaá¹…khÄ• taá¹
uppajjati, tadÄ• tena cittena sahajÄ• to phasso manosamphasso nÄ• ma, cetanÄ• kÄ• yak
cittaá¹ƒ abbohÄ• rikaá¹ƒ, copanassa uppannattÄ• manodvÄ• ranti saá¹…khyaá¹ƒ na gacch
copanakÄ• yaasaá¹ƒvaro nÄ• ma. yadÄ• tÄ• disaá¹ƒyeva javanaá¹ƒ vinÄ• kÄ• yadvÄ• ren
vacÄ«dvÄ• rasaá¹…khÄ• taá¹ƒ copanaá¹ƒ pÄ• payamÄ• naá¹ƒ uppajjati, tadÄ• tena citten
manosamphasso nÄ• ma, cetanÄ• vacÄ«kammaá¹ƒ nÄ• ma, taá¹ƒ pana cittaá¹ƒ abbohÄ•
manodvÄ• ranti saá¹…khyaá¹ƒ na gacchati. ettha asaá¹ƒvaro vÄ• cÄ• asaá¹ƒvaro nÄ• ma.
javanacittaá¹ƒ vinÄ• kÄ• yavacÄ«dvÄ• rehi suddhaá¹ƒ manodvÄ• rameva hutvÄ• uppajjati
sahajÄ• to phasso manosamphasso nÄ• ma, cetanÄ• manokammaá¹ƒ nÄ• ma, taá¹ƒ pana

nÄ• ma. ettha asaá¹ƒvaro manoasaá¹ƒvaro nÄ• ma. iti imesaá¹ƒ aá¹-á¹-hannaá¹ƒ asaá¹ƒva
cakkhuasaá¹ƒvaradvÄ• raá¹ƒ, sota ... ghÄ• na ... jivhÄ• ... pasÄ• dakÄ• ya ... copanakÄ• ya
manoasaá¹ƒvaradvÄ• ranti imÄ• ni aá¹-á¹-ha asaá¹ƒvaradvÄ• rÄ• ni veditabbÄ• ni.

cakkhusaá¹ƒvaro sota ... ghÄ• na ... jivhÄ• ... pasÄ• dakÄ• ya ... copanakÄ• ya ... vÄ• cÄ•
ime pana aá¹-á¹-ha saá¹ƒvarÄ• nÄ• ma. te atthato `sÄ«laá¹ƒ sati Ã±Ä• á¹‡aá¹ƒ khanti vÄ«r
\Ee 97/ dhammÄ• honti. tesupi ekadhammopi paÃ±cadvÄ• re voá¹-á¹-habbanapariyosÄ• ne
javanakkhaá¹‡eyeva uppajjati. javane uppannopi paÃ±cadvÄ• re saá¹ƒvaroti vuccati. tassa
cakkhuviÃ±Ã±Ä• á¹‡asahajÄ• to hi phasso cakkhusamphassotiÄ• dinÄ• asaá¹ƒvare vuttan
iti imesaá¹ƒ aá¹-á¹-hannaá¹ƒ saá¹ƒvarÄ• naá¹ƒ vasena cakkhusaá¹ƒvaradvÄ• raá¹ƒ ... pe ...
imÄ• ni aá¹-á¹-ha saá¹ƒvaradvÄ• rÄ• ni veditabbÄ• ni.

akusalakammapathakathÄ•

pÄ• á¹‡Ä• tipÄ• to \Be 140/ \Ne 143/, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• ro, musÄ•
pharusavÄ• cÄ• , samphappalÄ• po, abhijjhÄ• , byÄ• pÄ• do, micchÄ• diá¹-á¹-hÄ«ti ime pan
nÄ• ma.

tattha pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to_ nÄ• ma; pÄ• á¹‡avadho, pÄ• á¹‡aghÄ•
cettha vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. so guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡
appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya. payogas
guá¹‡avantesu manussÄ• dÄ«su appaguá¹‡e appasÄ• vajjo, mahÄ• guá¹‡e mahÄ• sÄ• vaj
samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• vajjo, tibbatÄ• ya

tassa paÃ±ca sambhÄ• rÄ• honti --- pÄ• á¹‡o, pÄ• á¹‡asaÃ±Ã±itÄ• , vadhakacittaá¹ƒ, upa
cha payogÄ• --- sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• varo, vijjÄ• mayo, iddhimayoti.
vitthÄ• riyamÄ• ne atipapaÃ±co hoti. tasmÄ• taá¹ƒ na vitthÄ• rayÄ• ma. aÃ±Ã±aÃ±ca evar
samantapÄ• sÄ• dikaá¹ƒ __vinayaá¹-á¹-hakathaá¹ƒ_ (Sp (to Vin III) II 172) oloketvÄ• gahet

adinnassa Ä• dÄ• naá¹ƒ __ `adinnÄ• dÄ• naá¹ƒâ€™ ; _ parassaharaá¹‡aá¹ƒ, theyyaá¹ƒ, co
tattha adinnanti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto adaá¹
ca hoti. tasmiá¹ƒ parapariggahite parapariggahitasaÃ±Ã±ino \Ee 98/ tadÄ• dÄ• yakaupakka
theyyacetanÄ• adinnÄ• dÄ• naá¹ƒ. taá¹ƒ hÄ«ne parasantake appasÄ• vajjaá¹ƒ, paá¹‡Ä«te
vatthupaá¹‡Ä«tatÄ• ya. vatthusamatte sati guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthusmiá¹ƒ mah
taá¹ƒtaá¹ƒguá¹‡Ä• dhikaá¹ƒ upÄ• dÄ• ya tato tato hÄ«naguá¹‡assa santake vatthusmiá¹ƒ a

tassa \Be 141/ paÃ±ca sambhÄ• rÄ• honti --- parapariggahitaá¹ƒ, parapariggahitasaÃ±Ã±it
upakkamo \Ne 144/, tena haraá¹‡anti. cha payogÄ• --- sÄ• hatthikÄ• dayova. te ca kho yat
theyyÄ• vahÄ• ro, pasayhÄ• vahÄ• ro, paá¹-icchannÄ• vahÄ• ro, parikappÄ• vahÄ• ro, kus
paÃ±cannaá¹ƒ avahÄ• rÄ• naá¹ƒ vasena pavattanti. ayamettha saá¹…khepo. vitthÄ• ro pan
(Sp (to Vin III) I 138) vutto.

`kÄ• mesu micchÄ• cÄ• roâ€™ ti ettha pana __ `kÄ• mesÅ«â€™ _ti methunasamÄ• cÄ• re
ekantanindito lÄ• makÄ• cÄ• ro. lakkhaá¹‡ato pana asaddhammÄ• dhippÄ• yena kÄ• yadv
agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• __kÄ• mesumicchÄ• cÄ• ro_.

tattha __agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma --- purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• , p
mÄ• tÄ• piturakkhitÄ• , bhÄ• turakkhitÄ• , bhaginirakkhitÄ• , Ã±Ä• tirakkhitÄ• , gottarakkhit
sÄ• rakkhÄ• , saparidaá¹‡á¸• Ä• ti mÄ• turakkhitÄ• dayo dasa; dhanakkÄ«tÄ• , chandavÄ•
paá¹-avÄ• sinÄ«, odapattakinÄ«, obhaá¹-acumbaá¹-Ä• , dÄ• sÄ« ca bhariyÄ• , kammakÄ• r
muhuttikÄ• ti etÄ• dhanakkÄ«tÄ• dayo dasÄ• ti vÄ«sati itthiyo. itthÄ«su pana dvinnaá¹ƒ
sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ, dasannaÃ±ca dhanakkÄ«tÄ• dÄ«nanti dvÄ• dasannaá
idaá¹ƒ agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma.

so panesa micchÄ• cÄ• ro sÄ«lÄ• diguá¹‡arahite agamanÄ«yaá¹-á¹-hÄ• ne appasÄ• vajjo,
mahÄ• sÄ• vajjo. tassa cattÄ• ro sambhÄ• rÄ• --- agamanÄ«yavatthu, tasmiá¹ƒ sevanacitta
maggenamaggappaá¹-ipattiadhivÄ• sananti. eko payogo sÄ• hatthiko eva.

__ `musÄ• â€™ _ti visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±jako vacÄ«payogo, kÄ• y
visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• dakakÄ• yavacÄ«payogasamuá¹-
__musÄ• vÄ• do_. aparo nayo --- __ `musÄ• â€™ _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __ `vÄ
tacchato viÃ±Ã±Ä• panaá¹ƒ. lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±
tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• __musÄ• vÄ• do_. so yamatthaá¹ƒ bhaÃ±j
appasÄ• vajjo, mahantatÄ• ya mahÄ• sÄ• vajjo. apica gahaá¹-á¹-hÄ• naá¹ƒ \Be 142/ attano
`natthÄ«â€™ tiÄ• dinayappavatto appasÄ• vajjo. sakkhinÄ• hutvÄ• atthabhaÃ±janatthaá¹ƒ
pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sappiá¹ƒ vÄ• \Ne 145/ labhitvÄ• hasÄ• dhippÄ• y
nadÄ« maÃ±Ã±e sandatÄ«â€™ ti pÅ«raá¹‡akathÄ• nayena pavatto appasÄ• vajjo. adiá¹-á¹
diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ• naá¹ƒ mahÄ• sÄ• vajjo.

tassa cattÄ• ro sambhÄ• rÄ• honti --- atathaá¹ƒ vatthu, visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• y
tadatthavijÄ• nananti. eko payogo --- sÄ• hatthikova. so ca kÄ• yena vÄ• kÄ• yappaá¹-ibad
paravisaá¹ƒvÄ• dakakiriyÄ• karaá¹‡e daá¹-á¹-habbo. tÄ• ya ce kiriyÄ• ya paro tamatthaá¹ƒ j
kiriyasamuá¹-á¹-hÄ• pikacetanÄ• kkhaá¹‡eyeva musÄ• vÄ• dakammunÄ• bajjhati. yasmÄ•
kÄ• yakÄ• yappaá¹-ibaddhavÄ• cÄ• hi paraá¹ƒ visaá¹ƒvÄ• deti, tathÄ• imassa `imaá¹ƒ bha

Ä• á¹‡Ä• pentopi, paá¹‡á¹‡aá¹ƒ likhitvÄ• purato nissajjantopi, `ayamattho evaá¹ƒ daá¹-á¹-h
kuá¹-á¹-Ä• dÄ«su likhitvÄ• á¹-hapentopi; tasmÄ• ettha Ä• á¹‡attikanissaggiyathÄ• varÄ• pi
__aá¹-á¹-hakathÄ• su_ pana anÄ• gatattÄ• vÄ«maá¹ƒsitvÄ• gahetabbÄ• .

__ `pisuá¹‡avÄ• cÄ• â€™ _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ bhÄ• sati
piyabhÄ• vaá¹ƒ parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• __pisuá¹‡avÄ• cÄ• _. yÄ• ya p
pharusaá¹ƒ karoti, yÄ• vÄ• cÄ• sayampi pharusÄ• neva kaá¹‡á¹‡asukhÄ• , na hadayaá¹…
`pharusavÄ• cÄ• â€™ _. yena samphaá¹ƒ palapati, niratthakaá¹ƒ, so __ `samphappalÄ• po
cetanÄ• pi pisuá¹‡avÄ• cÄ• dinÄ• mameva labhati. sÄ• eva ca idha adhippetÄ• ti.

tattha saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ•
kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pisuá¹‡avÄ• cÄ• nÄ• ma. sÄ• yassa \B
appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• .

tassÄ• cattÄ• ro sambhÄ• rÄ• --- `bhinditabbo paroâ€™ iti `ime nÄ• nÄ• bhavissaâ€™ nt
bhedapurekkhÄ• ratÄ• vÄ• , `iti ahaá¹ƒ piyo bhavissÄ• mi vissÄ• sikoâ€™ ti piyakamyatÄ•
tadatthavijÄ• nananti \Be 143/. pare pana abhinne kammapathabhedo natthi, bhinne eva ho

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusacetanÄ
Ä• vibhÄ• vatthamidaá¹ƒ \Ne 146/ vatthu --- eko kira dÄ• rako mÄ• tu vacanaá¹ƒ anÄ• diyit
taá¹ƒ mÄ• tÄ• nivattetuá¹ƒ asakkontÄ« `caá¹‡á¸• Ä• taá¹ƒ mahiá¹ƒsÄ« anubandhatÅ«â€™
araÃ±Ã±e mahiá¹ƒsÄ« uá¹-á¹-hÄ• si. dÄ• rako `yaá¹ƒ mama mÄ• tÄ• mukhena kathesi taá
cintesi taá¹ƒ hotÅ«â€™ ti saccakiriyaá¹ƒ akÄ• si. mahiá¹ƒsÄ« tattheva baddhÄ• viya aá¹-á¹
mammacchedakopi payogo cittasaá¹‡hatÄ• ya pharusavÄ• cÄ• na hoti. mÄ• tÄ• pitaro hi k
--- `corÄ• vo khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™ ti, uppalapattampi ca nesaá¹ƒ up
icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti --- `kiá¹ƒ ime ahirikÄ• a
niddhamatha neâ€™ ti; atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti. yathÄ• ca
pharusavÄ• cÄ• na hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusavÄ• cÄ• pi na hoti. na hi mA
sukhaá¹ƒ sayÄ• pethÄ• â€™ ti vacanaá¹ƒ apharusavÄ• cÄ• hoti. cittapharusatÄ• ya panes
sandhÄ• ya pavattitÄ• tassa appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mah
sambhÄ• rÄ• --- akkositabbo paro, kupitacittaá¹ƒ, akkosananti.

anatthaviÃ±Ã±Ä• pikÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetanÄ• __ `sa
Ä• sevanamandatÄ• ya appasÄ• vajjo. Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo. tassa dv
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• , tathÄ• rÅ«pÄ«kath
taá¹ƒ \Ee 101/ kathaá¹ƒ agaá¹‡hante kammapathabhedo natthi, parena samphappalÄ• pe g

abhijjhÄ• yatÄ«ti __ `abhijjhÄ• â€™ _. parabhaá¹‡á¸• Ä• bhimukhÄ« hutvÄ• tanninnatÄ• y

`aho tava idaá¹ƒ mamassÄ• â€™ ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡Ä• . ad
appasÄ• vajjÄ• mahÄ• sÄ• vajjÄ• ca. tassÄ• \Be 144/ dve sambhÄ• rÄ• --- parabhaá¹‡á¸
pariá¹‡Ä• manaÃ±cÄ• ti. parabhaá¹‡á¸• avatthuke hi lobhe uppannepi na tÄ• va kammapath
vata idaá¹ƒ mamassÄ• â€™ ti attano pariá¹‡Ä• meti.

hitasukhaá¹ƒ byÄ• pÄ• dayatÄ«ti __ `byÄ• pÄ• doâ€™ _. so paravinÄ• sÄ• ya manopados
appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• --- parasatto ca, tassa ca \Ne 1
parasattavatthuke hi kodhe uppannepi na tÄ• va kammapathabhedo hoti yÄ• va `aho vatÄ•
vinasseyyÄ• â€™ ti tassa vinÄ• sanaá¹ƒ na cintesi.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena micchÄ• passatÄ«ti `micchÄ• diá¹-á¹-hiâ€™. sÄ• `na
nayena viparÄ«tadassanalakkhaá¹‡Ä• . samphappalÄ• po viya appasÄ• vajjÄ• mahÄ• sÄ•
appasÄ• vajjÄ• , niyatÄ• mahÄ• sÄ• vajjÄ• . tassÄ• dve sambhÄ• rÄ• --- vatthuno ca gah
ca taá¹ƒ gaá¹‡hÄ• ti tathÄ• bhÄ• vena tassupaá¹-á¹-hÄ• nanti. tattha natthikÄ• hetukaakiriy
kammapathabhedo hoti, na aÃ±Ã±adiá¹-á¹-hÄ«hi.

imesaá¹ƒ pana dasannaá¹ƒ akusalakammapathÄ• naá¹ƒ dhammato koá¹-á¹-hÄ• sato Ä• ra
cÄ• ti paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo ---

tattha __ `dhammatoâ€™ _ti etesu hi paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• dhammÄ• va honti, a
cetanÄ• sampayuttÄ• .

__ `koá¹-á¹-hÄ• satoâ€™ _ti paá¹-ipÄ• á¹-iyÄ• satta, micchÄ• diá¹-á¹-hi cÄ• ti ime aá¹-á¹-h
honti; no mÅ«lÄ• ni. abhijjhÄ• byÄ• pÄ• dÄ• kammapathÄ• ceva mÅ«lÄ• ni ca. abhijjhÄ•
akusalamÅ«laá¹ƒâ€™ hoti, byÄ• pÄ• do `doso akusalamÅ«laá¹ƒâ€™.

__ `Ä• rammaá¹‡atoâ€™ _ti pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡ato saá¹…khÄ• rÄ
adinnÄ• dÄ• naá¹ƒ sattÄ• rammaá¹‡aá¹ƒ vÄ• hoti saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• . mic
saá¹…khÄ• rÄ• rammaá¹‡o hoti; sattÄ• rammaá¹‡otipi eke. musÄ• vÄ• do sattÄ• rammaá¹‡
vÄ• . tathÄ• pisuá¹‡avÄ• cÄ• . pharusavÄ• cÄ• \Ee 102/ sattÄ• rammaá¹‡Ä• va. samphap
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasena sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ• rammaá¹‡o
sattÄ• rammaá¹‡ova. micchÄ• diá¹-á¹-hi tebhÅ«makadhammavasena saá¹…khÄ• rÄ• ramm

__ `vedanÄ• toâ€™ _ti \Be 145/ pÄ• á¹‡Ä• tipÄ• to dukkhavedano hoti. kiÃ±cÄ• pi hi rÄ• jÄ
hasamÄ• nÄ• pi `gacchatha naá¹ƒ ghÄ• tethÄ• â€™ ti vadanti, sanniá¹-á¹-hÄ• pakacetanÄ•
dukkhasampayuttÄ• va hoti \Ne 148/. adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ. taÃ±hi parabhaá¹‡á¸
haá¹-á¹-hatuá¹-á¹-hassa gaá¹‡hato sukhavedanaá¹ƒ hoti, bhÄ«tatasitassa gaá¹‡hato dukkha
vipÄ• kanissandaphalÄ• ni paccavekkhantassa. gahaá¹‡akÄ• le majjhattabhÄ• ve á¹-hitass

adukkhamasukhavedanaá¹ƒ hotÄ«ti. micchÄ• cÄ• ro sukhamajjhattavasena dvivedano. san
majjhattavedano na hoti. musÄ• vÄ• do adinnÄ• dÄ• ne vuttanayeneva tivedano; tathÄ• pis
dukkhavedanÄ• . samphappalÄ• po tivedano. paresu hi sÄ• dhukÄ• raá¹ƒ dentesu celukkhe
haá¹-á¹-hatuá¹-á¹-hassa sÄ«tÄ• haraá¹‡abhÄ• ratayuddhÄ• dÄ«ni kathanakÄ• le so sukhav
dinnavetanena ekena pacchÄ• Ä• gantvÄ• `Ä• dito paá¹-á¹-hÄ• ya kathehÄ«â€™ ti vutte `
pakiá¹‡á¹‡akakathaá¹ƒ kathessÄ• mi nu kho noâ€™ ti domanassitassa kathanakÄ• le dukk
kathayato adukkhamasukhavedano hoti. abhijjhÄ• sukhamajjhattavasena dvivedanÄ• ; tath
byÄ• pÄ• do dukkhavedano.

__ `mÅ«latoâ€™ _ti pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako hoti. adinnÄ• dÄ• na
lobhamohavasena vÄ• . micchÄ• cÄ• ro lobhamohavasena. musÄ• vÄ• do dosamohavasen
pisuá¹‡avÄ• cÄ• samphappalÄ• po ca. pharusavÄ• cÄ• dosamohavasena. abhijjhÄ• moh
byÄ• pÄ• do. micchÄ• diá¹-á¹-hi lobhamohavasena dvimÅ«lÄ• ti.

akusalakammapathakathÄ• niá¹-á¹-hitÄ• .

kusalakammapathakathÄ•

pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi pana viratiyo anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-á¹-hiyo cÄ•
nÄ• ma. tattha pÄ• á¹‡Ä• tipÄ• tÄ• dayo vuttatthÄ• eva. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi etÄ• ya
viramati, viramaá¹‡amattameva \Be 146/ vÄ• etanti __virati_. yÄ• pÄ• á¹‡Ä• tipÄ• tÄ• vira
samaye pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati viratÄ«â€™â€™ ti (Dhs 299-301) evaá¹ƒ vuttÄ• kusala
pabhedato \Ee 103/ tividhÄ• hoti --- sampattavirati, samÄ• dÄ• navirati, samucchedaviratÄ«

tattha \Ne 149/ asamÄ• dinnasikkhÄ• padÄ• naá¹ƒ attano jÄ• tivayabÄ• husaccÄ• dÄ«ni pa
amhÄ• kaá¹ƒ evarÅ«paá¹ƒ pÄ• paá¹ƒ kÄ• tuâ€™ nti sampattaá¹ƒ vatthuá¹ƒ avÄ«tikkamantÄ
__ `sampattaviratÄ«â€™ _ti veditabbÄ• --- sÄ«haá¸·adÄ«pe __cakkanaupÄ• sakassa_ viya
daharakÄ• leyeva mÄ• tuyÄ• rogo uppajji. vejjena ca `allasasamaá¹ƒsaá¹ƒ laddhuá¹ƒ vaá¹-
tato cakkanassa bhÄ• tÄ• `gaccha, tÄ• ta, khettaá¹ƒ Ä• hiá¹‡á¸• Ä• hÄ«â€™ ti cakkanaá¹ƒ
tasmiÃ±ca samaye eko saso taruá¹‡asassaá¹ƒ khÄ• dituá¹ƒ Ä• gato hoti. so taá¹ƒ disvÄ• va
valliyÄ• baddho `kiri kirÄ«â€™ ti saddamakÄ• si. cakkano tena saddena gantvÄ• taá¹ƒ gab
bhesajjaá¹ƒ karomÄ«â€™ ti. puna cintesi --- `na metaá¹ƒ patirÅ«paá¹ƒ yvÄ• haá¹ƒ mÄ• tu jÄ
jÄ«vitÄ• voropeyyaâ€™ nti. atha naá¹ƒ `gaccha, araÃ±Ã±e sasehi saddhiá¹ƒ tiá¹‡odakaá¹ƒ
muÃ±ci. bhÄ• tarÄ• ca `kiá¹ƒ tÄ• ta saso laddhoâ€™ ti pucchito taá¹ƒ pavattiá¹ƒ Ä• cikkhi.
paribhÄ• si. so mÄ• tusantikaá¹ƒ gantvÄ• `yato ahaá¹ƒ jÄ• to nÄ• bhijÄ• nÄ• mi saÃ±cicca
voropetÄ• â€™ ti saccaá¹ƒ vatvÄ• aá¹-á¹-hÄ• si. tÄ• vadevassa mÄ• tÄ• arogÄ• ahosi.

samÄ• dinnasikkhÄ• padÄ• naá¹ƒ pana sikkhÄ• padasamÄ• dÄ• ne ca tatuttariÃ±ca attano

vatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __ `samÄ• dÄ• naviratÄ«â€™ _ti v
__uttaravaá¸• á¸• hamÄ• napabbatavÄ• sÄ«upÄ• sakassa_ viya. so kira ambariyavihÄ• rav
__piá¹…galabuddharakkhitattherassa_ santike sikkhÄ• padÄ• ni gahetvÄ• khettaá¹ƒ kasati
naá¹-á¹-ho. so taá¹ƒ gavesanto uttaravaá¸• á¸• hamÄ• napabbataá¹ƒ Ä• ruhi. tatra naá¹ƒ ma
cintesi --- `imÄ• yassa tikhiá¹‡avÄ• siyÄ• sÄ«saá¹ƒ chindÄ• mÄ«â€™ ti. puna cintesi --- `na
yvÄ• haá¹ƒ bhÄ• vanÄ«yassa garuno santike sikkhÄ• padÄ• ni gahetvÄ• bhindeyyaâ€™ nt
cintetvÄ• \Be 147/ `jÄ«vitaá¹ƒ pariccajÄ• mi, na sikkhÄ• padaâ€™ nti aá¹ƒse á¹-hapitaá¹ƒ
tikhiá¹‡adaá¹‡á¸• avÄ• siá¹ƒ araÃ±Ã±e chaá¸• á¸• esi. tÄ• vadeva naá¹ƒ mahÄ• vÄ• á¸·o m

ariyamaggasampayuttÄ• \Ee 104/ pana virati __ `samucchedaviratÄ«â€™ _ti veditabbÄ• ,
`pÄ• á¹‡aá¹ƒ ghÄ• tessÄ• mÄ«â€™ ti ariyapuggalÄ• naá¹ƒ cittampi nuppajjatÄ«ti.

idÄ• ni \Ne 150/ yathÄ• akusalÄ• naá¹ƒ evaá¹ƒ imesampi kusalakammapathÄ• naá¹ƒ dhar
Ä• rammaá¹‡ato vedanÄ• to mÅ«latoti paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo ---

tattha __ `dhammatoâ€™ _ti etesu hi paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• pi vaá¹-á¹-anti, virati
cetanÄ• sampayuttÄ• va.

__ `koá¹-á¹-hÄ• satoâ€™ _ti paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• eva, no mÅ«lÄ• ni. ant
mÅ«lÄ• ni ca. anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• `alobho kusalamÅ«laá¹ƒâ€™ hoti. abyÄ• pÄ
kusalamÅ«laá¹ƒâ€™, sammÄ• diá¹-á¹-hi `amoho kusalamÅ«laá¹ƒâ€™.

__ `Ä• rammaá¹‡atoâ€™ _ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• neva etesaá¹ƒ
vÄ«tikkamitabbatoyeva hi veramaá¹‡Ä« nÄ• ma hoti. yathÄ• pana nibbÄ• nÄ• rammaá¹‡o
evaá¹ƒ jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• pete kammapathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni duss
veditabbÄ• .

__ `vedanÄ• toâ€™ _ti sabbe sukhavedanÄ• vÄ• honti majjhattavedanÄ• vÄ• . kusalaá¹ƒ
nÄ• ma natthi.

__ `mÅ«latoâ€™ _ti paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• Ã±Ä• á¹‡asampayuttacittena v
alobhaadosaamohavasena timÅ«lÄ• honti; Ã±Ä• á¹‡avippayuttacittena viramantassa dvimÅ
Ã±Ä• á¹‡asampayuttacittena viramantassa dvimÅ«lÄ• hoti; Ã±Ä• á¹‡avippayuttacittena eka
attanÄ• va attano mÅ«laá¹ƒ na hoti. abyÄ• pÄ• depi eseva nayo. sammÄ• diá¹-á¹-hi alobhÄ
hoti. ime dasa kusalakammapathÄ• nÄ• ma.

kammapathasaá¹ƒsandanakathÄ•

idÄ• ni \Be 148/ imasmiá¹ƒ á¹-hÄ• ne kammapathasaá¹ƒsandanaá¹ƒ nÄ• ma veditabbaá¹ƒ.
uppanno asaá¹ƒvaro akusalaá¹ƒ manokammameva hoti. manophassadvÄ• ravasena uppan
honti --- so hi kÄ• yadvÄ• re copanappatto akusalaá¹ƒ kÄ• yakammaá¹ƒ hoti, vacÄ«dvÄ• re
ubhayattha copanaá¹ƒ appatto akusalaá¹ƒ manokammaá¹ƒ. paÃ±caasaá¹ƒvaradvÄ• ravase
manokammameva hoti. copanakÄ• yaasaá¹ƒvaradvÄ• ravasena uppanno akusalaá¹ƒ kÄ• y
vÄ• cÄ• asaá¹ƒvaradvÄ• ravasena uppanno akusalaá¹ƒ vacÄ«kammameva hoti, manoasaá
105/ akusalaá¹ƒ manokammameva hoti. tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ akusalaá¹ƒ kÄ• yaka
vacÄ«duccaritaá¹ƒ akusalaá¹ƒ vacÄ«kammameva hoti, tividhaá¹ƒ manoduccaritaá¹ƒ akusal

paÃ±caphassadvÄ• ravasena uppanno saá¹ƒvaropi kusalaá¹ƒ manokammameva hoti. man
pana ayampi, asaá¹ƒvaro viya, tÄ«á¹‡ipi kammÄ• ni honti. paÃ±casaá¹ƒvaradvÄ• ravasena
manokammameva hoti, copanakÄ• yasaá¹ƒvaradvÄ• ravasena uppanno kusalaá¹ƒ kÄ• yak
vÄ• cÄ• saá¹ƒvaradvÄ• ravasena uppanno kusalaá¹ƒ vacÄ«kammameva hoti, manosaá¹ƒva
manokammameva hoti. tividhaá¹ƒ kÄ• yasucaritaá¹ƒ kusalaá¹ƒ kÄ• yakammameva hoti, cat
kusalaá¹ƒ vacÄ«kammameva hoti, tividhaá¹ƒ manosucaritaá¹ƒ kusalaá¹ƒ manokammameva

akusalaá¹ƒ kÄ• yakammaá¹ƒ paÃ±caphassadvÄ• ravasena nuppajjati; manophassadvÄ• ra
akusalaá¹ƒ vacÄ«kammaá¹ƒ. akusalaá¹ƒ manokammaá¹ƒ pana chaphassadvÄ• ravasena u
kÄ• yavacÄ«dvÄ• resu copanaá¹ƒ pattaá¹ƒ akusalaá¹ƒ kÄ• yavacÄ«kammaá¹ƒ hoti, copana
manokammameva. yathÄ• ca paÃ±caphassadvÄ• ravasena, evaá¹ƒ paÃ±caasaá¹ƒvaradvÄ
kÄ• yakammaá¹ƒ nuppajjati, copanakÄ• yaasaá¹ƒvaradvÄ• ravasena pana vÄ• cÄ• asaá¹ƒv
manoasaá¹ƒvaradvÄ• ravasena nuppajjati. akusalaá¹ƒ vacÄ«kammampi paÃ±caasaá¹ƒvara
copanakÄ• yavÄ• cÄ• asaá¹ƒvaradvÄ• ravasena uppajjati; manoasaá¹ƒvaradvÄ• ravasena
manokammaá¹ƒ aá¹-á¹-haasaá¹ƒvaradvÄ• ravasenapi uppajjateva. kusalakÄ• yakammÄ• d

ayaá¹ƒ \Be 149/ pana viseso --- yathÄ• akusalakÄ• yakammavacÄ«kammÄ• ni manoasaá
na tathÄ• etÄ• ni. etÄ• ni pana kÄ• yaá¹…gavÄ• caá¹…gaá¹ƒ acopetvÄ• sikkhÄ• padÄ• ni
manosaá¹ƒvaradvÄ• repi uppajjanti eva. tattha kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ tividha
uppajjati, paÃ±caviÃ±Ã±Ä• á¹‡advÄ• ravasena nuppajjati; `yamidaá¹ƒ cakkhusamphassapa
vedayitaá¹ƒ, sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• â€™ ti iminÄ• pana n
uppajjati; aá¹-á¹-haasaá¹ƒvaradvÄ• ravasena nuppajjati, aá¹-á¹-hasaá¹ƒvaradvÄ• ravasena
dasaakusalakammapathavasena \Ee 106/ nuppajjati, dasakusalakammapathavasena uppaj
tividhakammadvÄ• ravasena vÄ• uppannaá¹ƒ hotu, chaphassadvÄ• ravasena vÄ• , aá¹-á¹-
dasakusalakammapathavasena vÄ• . ``kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ h
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• â€™â€™ ti vutte sabbaá

dvÄ• rakathÄ• niá¹-á¹-hitÄ• .

__yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbhÄ• _ti ettha ayaá¹ƒ yojanÄ• --- heá¹-á¹-hÄ• vuttesu rÅ«pÄ
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• Ä• rabbha, Ä• rammaá¹‡aá¹ƒ katvÄ• ti attho. saddÄ• rammaá¹‡
dhammÄ• rammaá¹‡aá¹ƒ vÄ• Ä• rabbha uppannaá¹ƒ hoti. ettÄ• vatÄ• etassa cittassa etes
ekameva Ä• rammaá¹‡aá¹ƒ anuÃ±Ã±Ä• tasadisaá¹ƒ hoti. idaÃ±ca ekasmiá¹ƒ samaye ekas
rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• rabbha uppannaá¹ƒ puna aÃ±Ã±asmiá¹ƒ samaye aÃ±Ã±assa vÄ
aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rabbha uppajjati eva. evaá¹ƒ uppajjamÄ• nassa cassa
rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• rabbha pavatti hoti, pacchÄ• saddÄ• rammaá¹‡anti ayampi kam
paá¹-hamaá¹ƒ nÄ«lÄ• rammaá¹‡aá¹ƒ pacchÄ• pÄ«tÄ• rammaá¹‡anti ayampi niyamo natthi
sabbÄ• rammaá¹‡ataÃ±ceva, kamÄ• bhÄ• vaÃ±ca, kamÄ• bhÄ• vepi ca nÄ«lapÄ«tÄ• dÄ«s
yaá¹ƒ vÄ• panÄ• rabbhÄ• â€™ ti Ä• ha. idaá¹ƒ vuttaá¹ƒ hoti --- imesu rÅ«pÄ• dÄ«su na ya
yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha uppannaá¹ƒ hoti. evaá¹ƒ uppajjamÄ• nampi ca `paá¹-hama
pacchÄ• saddÄ• rammaá¹‡aá¹ƒ Ä• rabbhÄ• â€™ ti evampi anuppajjitvÄ• yaá¹ƒ yaá¹ƒ vÄ•
`paá¹-ilomato vÄ• anulomato vÄ• , ekantarikadvantarikÄ• dinayena vÄ• , rÅ«pÄ• rammaá¹‡
Ä• rammaá¹‡aá¹ƒ katvÄ• uppannaá¹ƒ hotÄ«â€™ ti attho. rÅ«pÄ• rammaá¹‡esupi ca `paá¹
nÄ«lÄ• rammaá¹‡aá¹ƒ pacchÄ• pÄ«tÄ• rammaá¹‡aâ€™ nti iminÄ• pi niyamena anuppajjitv
`nÄ«lapÄ«takÄ• dÄ«su rÅ«pÄ• rammaá¹‡esu yaá¹ƒ vÄ• taá¹ƒ vÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ
attho. saddÄ• rammaá¹‡Ä• dÄ«supi eseva nayo. ayaá¹ƒ tÄ• va ekÄ• yojanÄ• .

ayaá¹ƒ pana aparÄ• --- rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ etassÄ• ti rÅ«pÄ• rammaá¹‡aá¹ƒ ... pe
etassÄ• ti \Ne 153/ dhammÄ• rammaá¹‡aá¹ƒ \Ee 107/. iti rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe
cittaá¹ƒ uppannaá¹ƒ hotÄ«ti vatvÄ• puna `yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbhÄ• â€™ ti Ä• ha. ta
rÅ«pÄ• dÄ«su heá¹-á¹-hÄ• vuttanayeneva yaá¹ƒ vÄ• taá¹ƒ vÄ• pana Ä• rabbha uppannaá
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana yevÄ• panake abhinavaá¹ƒ natthi, heá¹-á¹-hÄ• gah
`rÅ«paá¹ƒ vÄ• Ä• rabbha ... pe ... dhammaá¹ƒ vÄ• Ä• rabbha, idaá¹ƒ vÄ• idaá¹ƒ vÄ• Ä• r
vuttaâ€™ nti ettakameva Ä• gataá¹ƒ.

dhammuddesavÄ• ro

phassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ•

__tasmiá¹ƒ samaye_ti idaá¹ƒ aniyamaniddiá¹-á¹-hassa samayassa niyamato paá¹-iniddesav
`yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, tasmiá¹ƒyeva sa
... avikkhepo hotÄ«â€™ ti ayamattho veditabbo. tattha yatheva cittaá¹ƒ evaá¹ƒ phassÄ• dÄ«
kiá¹ƒ hoti? `kÄ• mÄ• vacaro hoti, kusalo hoti, uppanno hoti, somanassasahagato hotÄ«â€™
labbhamÄ• napadavasena yojanÄ• kÄ• tabbÄ• . vedanÄ• yaÃ±hi `somanassasahagatÄ• â
`Ã±Ä• á¹‡asampayuttaâ€™ nti na labbhati, tasmÄ• `labbhamÄ• napadavasenÄ• â€™ ti vut
aá¹-á¹-hakathÄ• muttakaá¹ƒ Ä• cariyÄ• naá¹ƒ mataá¹ƒ; na panetaá¹ƒ sÄ• rato daá¹-á¹-habb

kasmÄ• panettha phassova paá¹-hamaá¹ƒ vuttoti? cittassa paá¹-hamÄ• bhinipÄ• tattÄ• . Ä
paá¹-hamÄ• bhinipÄ• to hutvÄ• phasso Ä• rammaá¹‡aá¹ƒ phusamÄ• no uppajjati, tasmÄ•
pana phusitvÄ• vedanÄ• ya vedayati, saÃ±Ã±Ä• ya saÃ±jÄ• nÄ• ti, cetanÄ• ya ceteti. tena
bhikkhave, vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti phuá¹-á¹-ho cetetÄ«â€™â€™ ti.

apica \Be 151/, ayaá¹ƒ phasso nÄ• ma yathÄ• pÄ• sÄ• daá¹ƒ patvÄ• thambho nÄ• ma ses
balavapaccayo, tulÄ• saá¹…ghÄ• á¹-abhittipÄ• dakÅ«á¹-agopÄ• nasÄ«pakkhapÄ• sakamuk
thambhe patiá¹-á¹-hitÄ• , evameva sahajÄ• tasampayuttadhammÄ• naá¹ƒ balavapaccayo h
avasesÄ• dabbasambhÄ• rasadisÄ• ti. tasmÄ• pi paá¹-hamaá¹ƒ vutto. idaá¹ƒ pana akÄ• ra
uppannadhammÄ• naá¹ƒ `ayaá¹ƒ paá¹-hamaá¹ƒ uppanno ayaá¹ƒ pacchÄ• â€™ ti idaá¹ƒ va
balavapaccayabhÄ• vepi phassassa kÄ• raá¹‡aá¹ƒ na \Ne 154/ dissati. desanÄ• vÄ• reneva
paá¹-hamaá¹ƒ vutto. vedanÄ• hoti phasso hoti, saÃ±Ã±Ä• hoti phasso hoti, cetanÄ• hoti p
hoti phasso hoti, vedanÄ• hoti saÃ±Ã±Ä• hoti, cetanÄ• hoti vitakko hotÄ«ti Ä• haritumpi hi
desanÄ• vÄ• rena pana phassova paá¹-hamaá¹ƒ vuttoti veditabbo. yathÄ• cettha evaá¹ƒ se
pubbÄ• parakkamo nÄ• ma na pariyesitabbo. vacanatthalakkhaá¹‡arasÄ• dÄ«hi pana dham

seyyathidaá¹ƒ --- phusatÄ«ti __phasso_. svÄ• yaá¹ƒ phusanalakkhaá¹‡o, saá¹…ghaá¹-á¹-a
sannipÄ• tapaccupaá¹-á¹-hÄ• no, Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• no.

ayaÃ±hi arÅ«padhammopi samÄ• no Ä• rammaá¹‡e phusanÄ• kÄ• reneva pavattatÄ«ti ph
anallÄ«yamÄ• nopi rÅ«paá¹ƒ viya cakkhuá¹ƒ, saddo viya ca sotaá¹ƒ, cittaá¹ƒ Ä• rammaá¹‡a
saá¹…ghaá¹-á¹-anaraso. vatthÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anato vÄ• uppannattÄ• samp
saá¹…ghaá¹-á¹-anarasoti veditabbo. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ --- ``catubhÅ«m
nophusanalakkhaá¹‡o nÄ• ma natthi. saá¹…ghaá¹-á¹-anaraso pana paÃ±cadvÄ• rikova hoti
phusanalakkhaá¹‡otipi saá¹…ghaá¹-á¹-anarasotipi nÄ• maá¹ƒ; manodvÄ• rikassa phusanala
saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti.

idaÃ±ca vatvÄ• idaá¹ƒ suttaá¹ƒ Ä• bhataá¹ƒ --- ``yathÄ• , mahÄ• rÄ• ja, dve meá¹‡á¸• Ä•
eko meá¹‡á¸• o evaá¹ƒ cakkhu daá¹-á¹-habbaá¹ƒ, yathÄ• dutiyo meá¹‡á¸• o evaá¹ƒ rÅ«paá
tesaá¹ƒ sannipÄ• to evaá¹ƒ phasso daá¹-á¹-habboâ€™â€™. evaá¹ƒ phusanalakkhaá¹‡o ca
saá¹…ghaá¹-á¹-anaraso ca. ``yathÄ• , mahÄ• rÄ• ja, dve \Be 152/ sammÄ• vajjeyyuá¹ƒ ... p
vajjeyyuá¹ƒ, yathÄ• eko pÄ• á¹‡i evaá¹ƒ cakkhu daá¹-á¹-habbaá¹ƒ, yathÄ• dutiyo pÄ• á¹‡i
daá¹-á¹-habbaá¹ƒ, yathÄ• tesaá¹ƒ sannipÄ• to evaá¹ƒ phasso daá¹-á¹-habbo. evaá¹ƒ phusa
saá¹…ghaá¹-á¹-anaraso cÄ• â€™â€™ ti (Mil II 3.8) vitthÄ• ro.

yathÄ• vÄ• ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1352, 1354) cakkhu
cakkhuÄ• dinÄ• mena vuttÄ• ni, evamidhÄ• pi tÄ• ni cakkhuÄ• dinÄ• mena vuttÄ• nÄ«ti ved
cakkhu daá¹-á¹-habbaâ€™ ntiÄ• dÄ«su evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habbanti i

veditabbo. evaá¹ƒ sante cittÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anato \Ee 109/ imasmimpi sutte k
saá¹…ghaá¹-á¹-anarasoti siddho hoti.

tikasannipÄ• tasaá¹…khÄ• tassa \Ne 155/ pana attano kÄ• raá¹‡assa vasena paveditattÄ•
sannipÄ• tapaccupaá¹-á¹-hÄ• no. ayaÃ±hi tattha tattha ``tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ€™
kÄ• raá¹‡assa vasena paveditoti. imassa ca suttapadassa tiá¹‡á¹‡aá¹ƒ saá¹…gatiyÄ• phas
saá¹…gatimattameva phassoti.

evaá¹ƒ paveditattÄ• pana tenevÄ• kÄ• rena paccupaá¹-á¹-hÄ• tÄ«ti sannipÄ• tapaccupaá¹
phalaá¹-á¹-hena pana paccupaá¹-á¹-hÄ• nenesa vedanÄ• paccupaá¹-á¹-hÄ• no nÄ• ma hoti
paccupaá¹-á¹-hÄ• peti uppÄ• detÄ«ti attho. uppÄ• dayamÄ• no ca yathÄ• bahiddhÄ• uá¹‡
lÄ• khÄ• saá¹…khÄ• tadhÄ• tunissitÄ• usmÄ• attano nissaye mudubhÄ• vakÄ• rÄ« hoti, n
bahiddhÄ• vÄ«taccitaá¹…gÄ• rasaá¹…khÄ• te uá¹‡habhÄ• ve, evaá¹ƒ vatthÄ• rammaá¹‡as
samÄ• no, cittanissitattÄ• attano nissayabhÅ«te citte eva esa vedanuppÄ• dako hoti, na att
vatthumhi Ä• rammaá¹‡e vÄ• ti veditabbo. tajjÄ• samannÄ• hÄ• rena pana indriyena ca par
uppajjanato esa Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• noti vuccati.

vedayatÄ«ti __vedanÄ• _. sÄ• vedayitalakkhaá¹‡Ä• , anubhavanarasÄ• iá¹-á¹-hÄ• kÄ• ras
cetasikaassÄ• dapaccupaá¹-á¹-hÄ• nÄ• , passaddhipadaá¹-á¹-hÄ• nÄ• .

`catubhÅ«mikavedanÄ• \Be 153/ hi novedayitalakkhaá¹‡Ä• nÄ• ma natthi. anubhavanaras
sukhavedanÄ• yameva labbhatÄ«â€™ ti vatvÄ• puna taá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipitvÄ• `su
dukkhavedanÄ• vÄ• , adukkhamasukhavedanÄ• vÄ• , sabbÄ• anubhavanarasÄ• â€™ ti v
Ä• rammaá¹‡arasÄ• nubhavanaá¹-á¹-hÄ• naá¹ƒ patvÄ• sesasampayuttadhammÄ• ekades
hi phusanamattakameva hoti, saÃ±Ã±Ä• ya saÃ±jÄ• nanamattakameva, cetanÄ• ya cetanÄ
vijÄ• nanamattakameva. ekaá¹ƒsato pana issaravatÄ• ya vissavitÄ• ya sÄ• mibhÄ• vena ve
anubhavati.

rÄ• jÄ• viya hi vedanÄ• , sÅ«do viya sesadhammÄ• . yathÄ• sÅ«do nÄ• nÄ• rasabhojana
pakkhipitvÄ• laÃ±chanaá¹ƒ datvÄ• raÃ±Ã±o santike otÄ• retvÄ• laÃ±chanaá¹ƒ bhinditvÄ•
sabbasÅ«pabyaÃ±janehi aggaggaá¹ƒ \Ee 110/ Ä• dÄ• ya bhÄ• jane pakkhipitvÄ• sadosani
ajjhoharati, tato raÃ±Ã±o nÄ• naggarasabhojanaá¹ƒ upanÄ• meti. rÄ• jÄ• issaravatÄ• ya vi
hutvÄ• icchiticchitaá¹ƒ bhuÃ±jati. tattha hi sÅ«dassa bhattavÄ«maá¹ƒsanamattamiva avase
Ä• rammaá¹‡arasassa ekadesÄ• nubhavanaá¹ƒ. yathÄ• hi sÅ«do bhattekadesamattameva
sesadhammÄ• pi Ä• rammaá¹‡arasekadesameva anubhavanti. yathÄ• pana rÄ• jÄ• issara
hutvÄ• yadicchakaá¹ƒ bhuÃ±jati, evaá¹ƒ vedanÄ• pi issaravatÄ• ya vissavitÄ• ya sÄ• mibh
anubhavati. tasmÄ• anubhavanarasÄ• ti vuccati.

dutiye atthavikappe ayaá¹ƒ idha adhippetÄ• vedanÄ• yathÄ• vÄ• tathÄ• vÄ• Ä• ramma
sambhuÃ±jatÄ«ti iá¹-á¹-hÄ• kÄ• rasambhogarasÄ• ti vuttÄ• . cetasikaassÄ• dato panesÄ• a
upaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya cetasikaassÄ• dapaccupaá¹-á¹-hÄ• nÄ• ti vuttÄ• . yasmÄ•
vedetiâ€™â€™ tasmÄ• passaddhipadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• .

nÄ«lÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá¹ƒ saÃ±jÄ• nÄ• tÄ«ti __saÃ±Ã±Ä• _. sÄ• saÃ±jÄ• nana
paccÄ• bhiÃ±Ã±Ä• á¹‡arasÄ• . catubhÅ«mikasaÃ±Ã±Ä• hi nosaÃ±jÄ• nanalakkhaá¹‡Ä• n
saÃ±jÄ• nanalakkhaá¹‡Ä• va. yÄ• panettha abhiÃ±Ã±Ä• á¹‡ena saÃ±jÄ• nÄ• ti sÄ• paccÄ

tassÄ• , vaá¸• á¸• hakissa dÄ• rumhi abhiÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• puna tena abhiÃ±Ã±Ä• a
paccÄ• bhijÄ• nanakÄ• le, purisassa kÄ• á¸·atilakÄ• diabhiÃ±Ã±Ä• á¹‡aá¹ƒ sallakkhetvÄ• p
asuko nÄ• ma esoti tassa paccÄ• bhijÄ• nanakÄ• le, raÃ±Ã±o piá¸·andhanagopakabhaá¹‡á
tasmiá¹ƒ piá¸·andhane nÄ• mapaá¹‡á¹‡akaá¹ƒ bandhitvÄ• `asukaá¹ƒ piá¸·andhanaá¹ƒ nÄ•
dÄ«paá¹ƒ jÄ• letvÄ• ratanagabbhaá¹ƒ pavisitvÄ• paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• tassa tasseva
Ä• haraá¹‡akÄ• le ca pavatti veditabbÄ• .

aparo nayo --- sabbasaá¹…gÄ• hikavasena hi saÃ±jÄ• nanalakkhaá¹‡Ä• saÃ±Ã±Ä• .
punasaÃ±jÄ• nanapaccayanimittakaraá¹‡arasÄ• , dÄ• ruÄ• dÄ«su tacchakÄ• dayo viya. yat
abhinivesakaraá¹‡apaccupaá¹-á¹-hÄ• nÄ• , hatthidassakaandhÄ• viya. Ä• rammaá¹‡e anog
aciraá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• nÄ• vÄ• , vijju viya. yathÄ• upaá¹-á¹-hitavisayapadaá¹-á
tiá¹‡apurisakesu migapotakÄ• naá¹ƒ `purisÄ• â€™ ti uppannasaÃ±Ã±Ä• viya. yÄ• panetth
sÄ• saÃ±Ã±Ä• Ã±Ä• á¹‡ameva anuvattati. sasambhÄ• rapathavÄ«Ä• dÄ«su sesadhammÄ
veditabbÄ• .

cetayatÄ«ti \Ne 157/ __cetanÄ• _ saddhiá¹ƒ attanÄ• sampayuttadhamme Ä• rammaá¹‡e a
cetayitalakkhaá¹‡Ä• , cetanÄ• bhÄ• valakkhaá¹‡Ä• ti attho. Ä• yÅ«hanarasÄ• . catubhÅ«mi
nocetayitalakkhaá¹‡Ä• nÄ• ma natthi. sabbÄ• cetayitalakkhaá¹‡Ä• va. Ä• yÅ«hanarasatÄ•
hoti. kusalÄ• kusalakammÄ• yÅ«hanaá¹-á¹-hÄ• naÃ±hi patvÄ• sesasampayuttadhammÄ• n
hoti. cetanÄ• pana atirekaussÄ• hÄ• atirekavÄ• yÄ• mÄ• , diguá¹‡ussÄ• hÄ• diguá¹‡avÄ•
``thÄ• variyasabhÄ• vasaá¹‡á¹-hitÄ• ca panesÄ• cetanÄ• â€™â€™ ti. __thÄ• variyo_ti khe
khettasÄ• mÄ« puriso paÃ±capaá¹‡á¹‡Ä• sa balipurise gahetvÄ• `lÄ• yissÄ• mÄ«â€™ ti ek
atireko ussÄ• ho atireko vÄ• yÄ• mo, diguá¹‡o ussÄ• ho diguá¹‡o vÄ• yÄ• mo hoti, `niranta
tiÄ• dÄ«ni vadati, sÄ«maá¹ƒ Ä• cikkhati, tesaá¹ƒ surÄ• bhattagandhamÄ• lÄ• dÄ«ni jÄ• nÄ•
harati. evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ \Be 155/. khettasÄ• mipuriso viya hi cetanÄ• .
balipurisÄ• viya cittaá¹…gavasena uppannÄ• paÃ±capaá¹‡á¹‡Ä• sa kusalÄ• dhammÄ• . k
diguá¹‡ussÄ• hadiguá¹‡avÄ• yÄ• makaraá¹‡akÄ• lo viya kusalÄ• kusalakammÄ• yÅ«hanaá
diguá¹‡ussÄ• ho diguá¹‡avÄ• yÄ• mo hoti. evamassÄ• Ä• yÅ«hanarasatÄ• veditabbÄ• .

sÄ• panesÄ• saá¹ƒvidahanapaccupaá¹-á¹-hÄ• nÄ• . saá¹ƒvidahamÄ• nÄ• hi ayaá¹ƒ upaá
sakiccaparakiccasÄ• dhakÄ• , jeá¹-á¹-hasissamahÄ• vaá¸• á¸• hakÄ«Ä• dayo viya. yathÄ•
upajjhÄ• yaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• sayaá¹ƒ adhÄ«yamÄ• no itarepi dÄ• rak
ajjhayanakamme pavattayati, tasmiÃ±hi adhÄ«yituá¹ƒ Ä• raddhe tepi adhÄ«yanti, tadanuvat
mahÄ• vaá¸• á¸• hakÄ« sayaá¹ƒ tacchanto itarepi tacchake attano attano \Ee 112/ tacchana
tasmiÃ±hi tacchituá¹ƒ Ä• raddhe tepi tacchanti, tadanuvattitÄ• ya. yathÄ• ca yodhanÄ• yak
itarepi yodhe sampahÄ• ravuttiyaá¹ƒ pavattayati, tasmiÃ±hi yujjhituá¹ƒ Ä• raddhe tepi aniva
tadanuvattitÄ• ya. evamesÄ• pi attano kiccena Ä• rammaá¹‡e pavattamÄ• nÄ• aÃ±Ã±epi s
kiriyÄ• ya pavatteti. tassÄ• hi attano kiccaá¹ƒ Ä• raddhÄ• ya, taá¹ƒsampayuttÄ• pi Ä• rabha
`sakiccaparakiccasÄ• dhakÄ• , jeá¹-á¹-hasissamahÄ• vaá¸• á¸• hakÄ«Ä• dayo viyÄ• â€™ ti
accÄ• yikakammÄ• nussaraá¹‡Ä• dÄ«su ca panÄ• yaá¹ƒ sampayuttÄ• naá¹ƒ ussÄ• hanabh
hotÄ«ti veditabbÄ• .

`Ä• rammaá¹‡aá¹ƒ \Ne 158/ cintetÄ«â€™ ti cittanti nayena cittassa vacanattho vutto eva. la
vijÄ• nanalakkhaá¹‡aá¹ƒ cittaá¹ƒ, pubbaá¹…gamarasaá¹ƒ, sandahanapaccupaá¹-á¹-hÄ• naá
nÄ• marÅ«papadaá¹-á¹-hÄ• naá¹ƒ. catubhÅ«makacittaÃ±hi novijÄ• nanalakkhaá¹‡aá¹ƒ nÄ•
vijÄ• nanalakkhaá¹‡ameva. dvÄ• raá¹ƒ pana patvÄ• Ä• rammaá¹‡avibhÄ• vanaá¹-á¹-hÄ• n
purecÄ• rikaá¹ƒ hoti. cakkhunÄ• hi diá¹-á¹-haá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ citteneva vijÄ• nÄ•
viÃ±Ã±Ä• taá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ citteneva vijÄ• nÄ• ti. yathÄ• hi nagaraguttiko nÄ
siá¹…ghÄ• á¹-ake nisÄ«ditvÄ• `ayaá¹ƒ nevÄ• siko ayaá¹ƒ Ä• gantukoâ€™ ti Ä• gatÄ• gata
vavatthapeti --- evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. vuttampi cetaá¹ƒ mahÄ• therena
\Be 156/, nagaraguttiko nÄ• ma majjhe nagarassa siá¹…ghÄ• á¹-ake nisinno puratthimato d
Ä• gacchantaá¹ƒ passeyya ... pacchimato ... dakkhiá¹‡ato ... uttarato disato purisaá¹ƒ Ä• ga
evameva kho, mahÄ• rÄ• ja, yaá¹ƒ cakkhunÄ• rÅ«paá¹ƒ passati taá¹ƒ viÃ±Ã±Ä• á¹‡ena vij
saddaá¹ƒ suá¹‡Ä• ti, ghÄ• nena gandhaá¹ƒ ghÄ• yati, jivhÄ• ya rasaá¹ƒ sÄ• yati, kÄ• yena
manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti, taá¹ƒ viÃ±Ã±Ä• á¹‡ena vijÄ• nÄ• tÄ«â€™â€™ ti (Mil II 3
Ä• rammaá¹‡avibhÄ• vanaá¹-á¹-hÄ• ne cittameva pubbaá¹…gamaá¹ƒ purecÄ• rikaá¹ƒ. tasm
vuccati.

tadetaá¹ƒ pacchimaá¹ƒ pacchimaá¹ƒ uppajjamÄ• naá¹ƒ purimaá¹ƒ purimaá¹ƒ nirantaraá¹ƒ k
upaá¹-á¹-hÄ• tÄ«ti sandahanapaccupaá¹-á¹-hÄ• naá¹ƒ. paÃ±cavokÄ• rabhave panassa niya
catuvokÄ• rabhave nÄ• mameva padaá¹-á¹-hÄ• naá¹ƒ. tasmÄ• nÄ• marÅ«papadaá¹-á¹-hÄ•

kiá¹ƒ panetaá¹ƒ cittaá¹ƒ purimaniddiá¹-á¹-hacittena saddhiá¹ƒ ekameva udÄ• hu aÃ±Ã±anti
purimaniddiá¹-á¹-haá¹ƒ puna vuttanti? avicÄ• ritaá¹ƒ etaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ. ayaá¹ƒ p
yathÄ• hi rÅ«pÄ• dÄ«ni upÄ• dÄ• ya paÃ±Ã±attÄ• sÅ«riyÄ• dayo na atthato rÅ«pÄ• dÄ«hi
samaye sÅ«riyo udeti tasmiá¹ƒ samaye tassa tejasaá¹…khÄ• taá¹ƒ rÅ«pampÄ«ti. evaá¹ƒ vu
aÃ±Ã±o sÅ«riyo nÄ• ma atthi. na tathÄ• cittaá¹ƒ; phassÄ• dayo dhamme upÄ• dÄ• ya paÃ±

tehi aÃ±Ã±ameva. tena `yasmiá¹ƒ samaye cittaá¹ƒ uppannaá¹ƒ hoti ekaá¹ƒseneva tasmiá¹ƒ
atthato aÃ±Ã±ameva taá¹ƒ hotÄ«â€™ ti imassatthassa dÄ«panatthÄ• ya etaá¹ƒ puna vuttan

yathÄ• ca ``yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti ... pe ... pathavÄ«ka
samaye \Ne 159/ phasso hoti vedanÄ• hotÄ«â€™â€™ tiÄ• dÄ«su (Dhs 160) pana bhÄ• ve
bhÄ• veti na so atthato uppajjati nÄ• ma, teneva tattha yathÄ• ``phasso hoti vedanÄ• hotÄ
evaá¹ƒ ``yo bhÄ• veti so hotÄ«â€™â€™ ti vuttaá¹ƒ. ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ
uppannaá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«su pana cittena vavatthÄ• pite samaye samayavavatth
atthato nuppajjati \Be 157/. yatheva pana tadÄ• `phasso hoti vedanÄ• hotiâ€™, tathÄ• `cit
imassapi atthassa dÄ«panatthamidaá¹ƒ puna vuttanti veditabbaá¹ƒ. idaá¹ƒ panettha sanniá¹
uddesavÄ• re saá¹…gaá¹‡hanatthaá¹ƒ niddesavÄ• re ca vibhajanatthaá¹ƒ purimena hi `citta
samayo vavatthÄ• pito. tasmiá¹ƒ pana cittena vavatthÄ• pitasamaye ye dhammÄ• honti tes
``phasso hotÄ«â€™â€™ tiÄ• di Ä• raddhaá¹ƒ. cittaÃ±cÄ• pi tasmiá¹ƒ samaye hotiyeva. tasm
saá¹…gaá¹‡hanatthametaá¹ƒ \Ee 114/ puna vuttaá¹ƒ. imasmiÃ±ca á¹-hÄ• ne etasmiá¹ƒ avu
tasmiá¹ƒ samaye cittaâ€™â€™ nti na sakkÄ• bhaveyya niddesavÄ• re vibhajituá¹ƒ. evama
parihÄ• yetha. tasmÄ• tassa niddesavÄ• re vibhajanatthampi etaÃ±ca vuttanti veditabbaá¹ƒ

yasmÄ• vÄ• ``uppannaá¹ƒ hotÄ«â€™â€™ ti ettha cittaá¹ƒ uppannanti etaá¹ƒ desanÄ• sÄ
ekameva uppajjatÄ«â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vicÄ• ritaá¹ƒ, tasmÄ• cittaá¹ƒ ``uppanna
cittamattameva aggahetvÄ• paropaá¹‡á¹‡Ä• sakusaladhammehi saddhiá¹ƒyeva cittaá¹ƒ ga
saá¹…khepato sabbepi cittacetasikadhamme gahetvÄ• idha sarÅ«pena pabhedato dassetu
tiÄ• di Ä• raddhaá¹ƒ. iti phassÄ• dayo viya cittampi vuttamevÄ• ti veditabbaá¹ƒ.

dhammuddesavÄ• ro

jhÄ• naá¹…garÄ• sivaá¹‡á¹‡anÄ•

vitakketÄ«ti __vitakko; _ vitakkanaá¹ƒ vÄ• vitakko; Å«hananti vuttaá¹ƒ hoti. svÄ• yaá¹ƒ Ä•
abhiniropanalakkhaá¹‡o. so hi Ä• rammaá¹‡e cittaá¹ƒ Ä• ropeti. yathÄ• hi koci rÄ• javallabh
mittaá¹ƒ vÄ• nissÄ• ya rÄ• jagehaá¹ƒ Ä• rohati, evaá¹ƒ vitakkaá¹ƒ nissÄ• ya cittaá¹ƒ Ä• ram
tasmÄ• so Ä• rammaá¹‡e cittassa abhiniropanalakkhaá¹‡oti vutto. nÄ• gasenatthero panÄ•
Ä• koá¹-analakkhaá¹‡o vitakko. ``yathÄ• , mahÄ• rÄ• ja, bherÄ« Ä• koá¹-itÄ• atha pacchÄ•
anusaddÄ• yati, evameva kho, mahÄ• rÄ• ja, yathÄ• Ä• koá¹-anÄ• evaá¹ƒ vitakko daá¹-á¹
anuravanÄ• anusaddÄ• yanÄ• evaá¹ƒ vicÄ• ro daá¹-á¹-habboâ€™â€™ ti (Mil II 3.14 thoka
Ä• hananapariyÄ• hananaraso. tathÄ• hi tena yogÄ• vacaro Ä• rammaá¹‡aá¹ƒ vitakkÄ• ha
karotÄ«ti vuccati. Ä• rammaá¹‡e cittassa Ä• nayanapaccupaá¹-á¹-hÄ• no.

Ä• rammaá¹‡e \Be 158/ tena cittaá¹ƒ vicaratÄ«ti __vicÄ• ro; _ vicaraá¹‡aá¹ƒ vÄ• vicÄ• ro.

vuttaá¹ƒ hoti. svÄ• yaá¹ƒ Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o. tattha sahajÄ• tÄ• nuyojan
anuppabandhapaccupaá¹-á¹-hÄ• no. santepi ca nesaá¹ƒ katthaci aviyoge oá¸·Ä• rikaá¹-á¹-h
pubbaá¹…gamaá¹-á¹-hena ca ghaá¹‡á¹-Ä• bhighÄ• to viya abhiniropanaá¹-á¹-hena ca cetas
vitakko \Ee 115/. sukhumaá¹-á¹-hena anumajjanasabhÄ• vaá¹-á¹-hena ca ghaá¹‡á¹-Ä• nura
vicÄ• ro. vipphÄ• ravÄ• cettha vitakko, paá¹-hamuppattikÄ• le paripphandabhÅ«to cittassa.
uppatitukÄ• massa pakkhino pakkhavikkhepo viya. padumÄ• bhimukhapÄ• to viya ca gandh
santavutti vicÄ• ro nÄ• tiparipphandanabhÄ• vo cittassa, Ä• kÄ• se uppatitassa pakkhino pa
paribbhamanaá¹ƒ viya ca padumÄ• bhimukhapatitassa bhamarassa padumassa uparibhÄ•

__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``Ä• kÄ• se gacchato mahÄ• sakuá¹‡assa ubhohi pakkheh
sannisÄ«dÄ• petvÄ• gamanaá¹ƒ viya Ä• rammaá¹‡e cetaso abhiniropanabhÄ• vena pavatt
appeti vÄ• taggahaá¹‡atthaá¹ƒ pakkhe phandÄ• payamÄ• nassa gamanaá¹ƒ viya. anumajja
hi Ä• rammaá¹‡aá¹ƒ anumajjatÄ«ti vuttaá¹ƒ, taá¹ƒ anuppabandhanena pavattiyaá¹ƒ ativiya
viseso paá¹-hamadutiyajjhÄ• nesu pÄ• kaá¹-o hoti. apica malaggahitaá¹ƒ kaá¹ƒsabhÄ• jana
daá¸·haá¹ƒ gahetvÄ• itarena hatthena cuá¹‡á¹‡atelavÄ• laá¹‡á¸• upakena parimajjantassa
viya vitakko, parimajjanahattho viya vicÄ• ro. tathÄ• kumbhakÄ• rassa daá¹‡á¸• appahÄ• r
bhÄ• janaá¹ƒ karontassa uppÄ«á¸·anahattho viya vitakko, ito cito ca saÃ±caraá¹‡ahattho vi
maá¹‡á¸• alaá¹ƒ karontassa majjhe sannirumbhitvÄ• á¹-hitakaá¹‡á¹-ako viya abhiniropano
bahiparibbhamanakaá¹‡á¹-ako viya anumajjamÄ• no vicÄ• ro.

piá¹‡ayatÄ«ti \Ne 161/ __pÄ«ti_. sÄ• sampiyÄ• yanalakkhaá¹‡Ä• . kÄ• yacittapÄ«á¹‡anara
odagyapaccupaá¹-á¹-hÄ• nÄ• . sÄ• panesÄ• khuddikÄ• pÄ«ti, khaá¹‡ikÄ• pÄ«ti, okkantikÄ
pharaá¹‡Ä• pÄ«tÄ«ti paÃ±cavidhÄ• hoti.

tattha \Be 159/ khuddikÄ• pÄ«ti sarÄ«re lomahaá¹ƒsamattameva kÄ• tuá¹ƒ sakkoti. khaá¹‡
vijjuppÄ• dasadisÄ• hoti. okkantikÄ• pÄ«ti \Ee 116/, samuddatÄ«raá¹ƒ vÄ«ci viya, kÄ• yaá¹
bhijjati. ubbegÄ• pÄ«ti balavatÄ« hoti, kÄ• yaá¹ƒ uddhaggaá¹ƒ katvÄ• Ä• kÄ• se laá¹…ghÄ
tathÄ• hi puá¹‡á¹‡avallikavÄ• sÄ« mahÄ• tissatthero puá¹‡á¹‡amadivase sÄ• yaá¹ƒ cetiya
candÄ• lokaá¹ƒ disvÄ• mahÄ• cetiyÄ• bhimukho hutvÄ• `imÄ• ya vata velÄ• ya catasso pa
vandantÄ«â€™ ti pakatiyÄ• diá¹-á¹-hÄ• rammaá¹‡avasena buddhÄ• rammaá¹‡aá¹ƒ ubbeg
sudhÄ• tale pahaá¹-acitrageá¹‡á¸• uko viya Ä• kÄ• se uppatitvÄ• mahÄ• cetiyaá¹…gaá¹‡e

tathÄ• girikaá¹‡á¸• akavihÄ• rassa upanissaye vattakÄ• lakagÄ• me ekÄ• kuladhÄ«tÄ• pi
ubbegÄ• ya pÄ«tiyÄ• Ä• kÄ• se laá¹…ghesi. tassÄ• kira mÄ• tÄ• pitaro sÄ• yaá¹ƒ dhamm
gacchantÄ• `amma, tvaá¹ƒ garubhÄ• rÄ• , akÄ• le vicarituá¹ƒ na sakkosi, mayaá¹ƒ tuyhaá¹
dhammaá¹ƒ sossÄ• mÄ• â€™ ti agamaá¹ƒsu. sÄ• gantukÄ• mÄ• pi tesaá¹ƒ vacanaá¹ƒ paá
ohÄ«yitvÄ• gharadvÄ• re á¹-hatvÄ• candÄ• lokena girikaá¹‡á¸• ake Ä• kÄ• sacetiyaá¹…ga
dÄ«papÅ«jaá¹ƒ addasa. catasso ca parisÄ• mÄ• lÄ• gandhÄ• dÄ«hi cetiyapÅ«jaá¹ƒ katvÄ•

bhikkhusaá¹…ghassa ca gaá¹‡asajjhÄ• yasaddaá¹ƒ assosi. athassÄ• `dhaÃ±Ã±Ä• vatime
gantvÄ• evarÅ«pe cetiyaá¹…gaá¹‡e anusaÃ±carituá¹ƒ evarÅ«paÃ±ca madhuraá¹ƒ dhamm
ti muttarÄ• sisadisaá¹ƒ cetiyaá¹ƒ passantiyÄ• eva ubbegÄ• pÄ«ti udapÄ• di. sÄ• Ä• kÄ• se
mÄ• tÄ• pitÅ«naá¹ƒ purimataraá¹ƒyeva Ä• kÄ• sato cetiyaá¹…gaá¹‡e oruyha cetiyaá¹ƒ vand
aá¹-á¹-hÄ• si. atha naá¹ƒ mÄ• tÄ• pitaro Ä• gantvÄ• `amma, tvaá¹ƒ katarena maggena Ä• g
sÄ• `Ä• kÄ• sena Ä• gatÄ• mhi, na maggenÄ• â€™ ti vatvÄ• `amma, Ä• kÄ• sena nÄ• ma
kathaá¹ƒ Ä• gatÄ• â€™ ti puá¹-á¹-hÄ• Ä• ha --- `mayhaá¹ƒ candÄ• lokena cetiyaá¹ƒ oloken
buddhÄ• rammaá¹‡Ä• balavapÄ«ti uppajjati, athÄ• haá¹ƒ neva attano á¹-hitabhÄ• vaá¹ƒ na
aÃ±Ã±Ä• siá¹ƒ, gahitanimitteneva pana Ä• kÄ• saá¹ƒ \Be 160/ laá¹…ghitvÄ• cetiyaá¹…gaá
ti. evaá¹ƒ ubbegÄ• pÄ«ti Ä• kÄ• se laá¹…ghÄ• panappamÄ• á¹‡Ä• hoti.

pharaá¹‡apÄ«tiyÄ• \Ee 117/ \Ne 162/ pana uppannÄ• ya sakalasarÄ«raá¹ƒ dhamitvÄ• pÅ«
udakoghena pakkhandapabbatakucchi viya ca anuparipphuá¹-aá¹ƒ hoti. sÄ• panesÄ• paÃ±
gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacchantÄ« duvidhaá¹ƒ passaddhiá¹ƒ paripÅ«reti --- kÄ• yapas
cittapassaddhiÃ±ca. passaddhi gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacchantÄ« duvidha
--- kÄ• yikaá¹ƒ cetasikaÃ±ca. sukhaá¹ƒ gabbhaá¹ƒ gaá¹‡hantaá¹ƒ paripÄ• kaá¹ƒ gacchanta
paripÅ«reti --- khaá¹‡ikasamÄ• dhiá¹ƒ upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ• dhinti. tÄ• s
appanÄ• samÄ• dhipÅ«rikaá¹ƒ itarÄ• dvepi idha yujjanti.

sukhayatÄ«ti __sukhaá¹ƒ; _ yassa uppajjati taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho. suá¹-á¹-hu vÄ•
ca kÄ• yacittÄ• bÄ• dhanti sukhaá¹ƒ. somanassavedanÄ• yetaá¹ƒ nÄ• maá¹ƒ. tassa lakkha
vuttanayeneva veditabbÄ• ni.

aparo nayo --- sÄ• talakkhaá¹‡aá¹ƒ sukhaá¹ƒ, sampayuttÄ• naá¹ƒ upabrÅ«hanarasaá¹ƒ,
anuggahaá¹‡apaccupaá¹-á¹-hÄ• naá¹ƒ. satipi ca nesaá¹ƒ pÄ«tisukhÄ• naá¹ƒ katthaci avippa
iá¹-á¹-hÄ• rammaá¹‡apaá¹-ilÄ• bhatuá¹-á¹-hi pÄ«ti; paá¹-iladdharasÄ• nubhavanaá¹ƒ sukha
sukhaá¹ƒ. yattha sukhaá¹ƒ tattha na niyamato pÄ«ti. saá¹…khÄ• rakkhandhasaá¹…gahitÄ•
vedanÄ• kkhandhasaá¹…gahitaá¹ƒ sukhaá¹ƒ. kantÄ• rakhinnassa vanantodakadassanasav
vanacchÄ• yÄ• pavesanaudakaparibhogesu viya sukhaá¹ƒ.

yathÄ• hi puriso mahÄ• kantÄ• ramaggaá¹ƒ paá¹-ipanno ghammapareto tasito pipÄ• sito p
`kattha pÄ• nÄ«yaá¹ƒ atthÄ«â€™ ti puccheyya. so `aá¹-aviá¹ƒ uttaritvÄ• jÄ• tassaravanasa
gantvÄ• labhissasÄ«â€™ ti vadeyya. so tassa kathaá¹ƒ sutvÄ• haá¹-á¹-hapahaá¹-á¹-ho bh
bhÅ«miyaá¹ƒ patitÄ• ni uppaladalanÄ• lapattÄ• dÄ«ni disvÄ• suá¹-á¹-hutaraá¹ƒ haá¹-á¹-hap
gacchanto allavatthe allakese purise passeyya, vanakukkuá¹-amorÄ• dÄ«naá¹ƒ saddaá¹ƒ s
jÄ• tassarapariyante jÄ• taá¹ƒ maá¹‡ijÄ• lasadisaá¹ƒ nÄ«lavanasaá¹‡á¸• aá¹ƒ passeyya, sa
uppalapadumakumudÄ• dÄ«ni passeyya, acchaá¹ƒ vippasannaá¹ƒ udakaá¹ƒ passeyya. so
haá¹-á¹-hapahaá¹-á¹-ho hutvÄ• jÄ• tassaraá¹ƒ \Ee 118/ otaritvÄ• yathÄ• ruci nhatvÄ• ca p

paá¹-ippassaddhadaratho bhisamuá¸·Ä• lapokkharÄ• dÄ«ni khÄ• ditvÄ• nÄ«luppalÄ• dÄ«n
mandÄ• lakamÅ«lÄ• ni khandhe karitvÄ• uttaritvÄ• sÄ• á¹-akaá¹ƒ nivÄ• setvÄ• , udakasÄ•
sÄ«tacchÄ• yÄ• ya mandamande vÄ• te paharante nipanno `aho sukhaá¹ƒ, aho sukhaâ€™
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

tassa \Ne 163/ hi purisassa jÄ• tassaravanasaá¹‡á¸• asavanato paá¹-á¹-hÄ• ya yÄ• va uda
haá¹-á¹-hapahaá¹-á¹-hakÄ• lo viya pubbabhÄ• gÄ• rammaá¹‡e haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ
pivitvÄ• ca sÄ«tacchÄ• yÄ• ya mandamande vÄ• te paharante `aho sukhaá¹ƒ, aho sukhaâ
viya balavappattaá¹ƒ Ä• rammaá¹‡arasÄ• nubhavanÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ sukhaá¹ƒ. tas
pÄ• kaá¹-abhÄ• vato cetaá¹ƒ vuttanti veditabbaá¹ƒ. yattha pana pÄ«ti sukhampi tattha atthÄ

__cittassekaggatÄ• _ti cittassa ekaggabhÄ• vo; samÄ• dhissetaá¹ƒ nÄ• maá¹ƒ. lakkhaá¹‡Ä
aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• va vuttaá¹ƒ --- ``pÄ• mokkhalakkhaá¹‡o ca samÄ• dhi avikkhepa
hi kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikÄ• sesadabbasambhÄ• rÄ• naá¹ƒ Ä• bandhanato pamukhÄ•
sabbakusaladhammÄ• naá¹ƒ samÄ• dhicittena ijjhanato sabbesampi tesaá¹ƒ dhammÄ• naá
tena vuttaá¹ƒ ---

``yathÄ• , mahÄ• rÄ• ja, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo sabbÄ• tÄ• kÅ«á¹-
kÅ«á¹-asamosaraá¹‡Ä• , kÅ«á¹-aá¹ƒ tÄ• saá¹ƒ aggamakkhÄ• yati, evameva kho, mahÄ• rÄ
sabbe te samÄ• dhininnÄ• honti, samÄ• dhipoá¹‡Ä• , samÄ• dhipabbhÄ• rÄ• , samÄ• dhi t
(Mil II 1.14).

yathÄ• ca senaá¹…gaá¹ƒ patvÄ• rÄ• jÄ• nÄ• ma yattha yattha senÄ• osÄ«dati taá¹ƒ taá¹
tassa gatagataá¹-á¹-hÄ• ne senÄ• paripÅ«rati, parasenÄ• bhijjitvÄ• rÄ• jÄ• nameva anuva
sahajÄ• tadhammÄ• naá¹ƒ vikkhipituá¹ƒ vippakirituá¹ƒ appadÄ• nato samÄ• dhi avikkhepala

aparo \Be 162/ pana nayo --- ayaá¹ƒ cittassekaggatÄ• saá¹…khÄ• to samÄ• dhi nÄ• ma av
avikkhepalakkhaá¹‡o vÄ• , sahajÄ• tadhammÄ• naá¹ƒ, sampiá¹‡á¸• anaraso nhÄ• niyacuá¹
upasamapaccupaá¹-á¹-hÄ• no Ã±Ä• á¹‡apaccupaá¹-á¹-hÄ• no \Ee 119/ vÄ• . ``samÄ• hito y
passatÄ«â€™â€™ ti hi vuttaá¹ƒ. visesato sukhapadaá¹-á¹-hÄ• no, nivÄ• te dÄ«paccÄ«naá¹
á¹-hitÄ«ti daá¹-á¹-habbo.

indriyarÄ• sivaá¹‡á¹‡anÄ•

saddahanti etÄ• ya, sayaá¹ƒ vÄ• saddahati, saddahanamattameva vÄ• esÄ• ti __saddhÄ•
164/ abhibhavanato adhipatiyaá¹-á¹-hena indriyaá¹ƒ. adhimokkhalakkhaá¹‡e vÄ• indaá¹-á¹-
indriyaá¹ƒ. saddhÄ• va indriyaá¹ƒ __saddhindriyaá¹ƒ_. sÄ• panesÄ• sampasÄ• danalakkh
sampakkhandanalakkhaá¹‡Ä• ca.

yathÄ• hi raÃ±Ã±o cakkavattissa udakappasÄ• dako maá¹‡i udake pakkhitto paá¹…kasevÄ
sannisÄ«dÄ• peti, udakaá¹ƒ acchaá¹ƒ karoti vippasannaá¹ƒ anÄ• vilaá¹ƒ, evameva saddhÄ•
vikkhambheti, kilese sannisÄ«dÄ• peti, cittaá¹ƒ pasÄ• deti, anÄ• vilaá¹ƒ karoti. pasannena c
kulaputto dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, bhÄ• vanaá¹ƒ Ä
saddhÄ• sampasÄ• danalakkhaá¹‡Ä• ti veditabbÄ• . tenÄ• ha __Ä• yasmÄ• nÄ• gaseno_

``yathÄ• , mahÄ• rÄ• ja, rÄ• jÄ• cakkavatti caturaá¹…giniyÄ• senÄ• ya saddhiá¹ƒ addhÄ•
parittaá¹ƒ udakaá¹ƒ tareyya, taá¹ƒ udakaá¹ƒ hatthÄ«hi ca assehi ca rathehi ca pattÄ«hi ca s
bhaveyya Ä• vilaá¹ƒ lulitaá¹ƒ kalalÄ«bhÅ«taá¹ƒ, uttiá¹‡á¹‡o ca rÄ• jÄ• cakkavatti manusse
`pÄ• nÄ«yaá¹ƒ bhaá¹‡e Ä• haratha, taá¹ƒ pivissÄ• mÄ«â€™ ti. raÃ±Ã±o ca udakappasÄ• d
devÄ• â€™ ti kho te manussÄ• raÃ±Ã±o cakkavattissa paá¹-issutvÄ• taá¹ƒ udakappasÄ• c
pakkhipeyyuá¹ƒ. tasmiá¹ƒ udake pakkhittamatte paá¹…kasevÄ• lapaá¹‡akaá¹ƒ vigaccheyya
acchaá¹ƒ bhaveyya udakaá¹ƒ vippasannaá¹ƒ anÄ• vilaá¹ƒ, tato raÃ±Ã±o cakkavattissa pÄ•
--- `pivatu devo pÄ• nÄ«yaâ€™ nti.

``yathÄ• \Be 163/, mahÄ• rÄ• ja, udakaá¹ƒ evaá¹ƒ cittaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• te m
yogÄ• vacaro daá¹-á¹-habbo. yathÄ• paá¹…kasevÄ• lapaá¹‡akaá¹ƒ kaddamo ca evaá¹ƒ kil
udakappasÄ• dako maá¹‡i evaá¹ƒ saddhÄ• daá¹-á¹-habbÄ• . yathÄ• udakappasÄ• dake m
paá¹…kasevÄ• lapaá¹‡akaá¹ƒ vigacchati kaddamo ca sannisÄ«dati, acchaá¹ƒ bhavati udak
anÄ• vilaá¹ƒ, evameva kho, mahÄ• rÄ• ja, saddhÄ• uppajjamÄ• nÄ• nÄ«varaá¹‡e vikkham
120/ cittaá¹ƒ hoti acchaá¹ƒ vippasannaá¹ƒ anÄ• vilaâ€™â€™ nti (Mil II 1.10).

yathÄ• pana kumbhilamakaragÄ• harakkhasÄ• dikiá¹‡á¹‡aá¹ƒ pÅ«raá¹ƒ mahÄ• nadiá¹ƒ Ä
tÄ«resu \Ne 165/ tiá¹-á¹-hati. saá¹…gÄ• masÅ«ro pana mahÄ• yodho Ä• gantvÄ• `kasmÄ•
`sappaá¹-ibhayabhÄ• vena otarituá¹ƒ na visahÄ• mÄ• â€™ ti vutte sunisitaá¹ƒ asiá¹ƒ gahetv
mÄ• bhÄ• yitthÄ• â€™ ti vatvÄ• nadiá¹ƒ otaritvÄ• Ä• gatÄ• gate kumbhilÄ• dayo paá¹-ibÄ
manussÄ• naá¹ƒ sotthibhÄ• vaá¹ƒ karonto pÄ• rimatÄ«raá¹ƒ neti. pÄ• rimatÄ«ratopi sotthin
evameva dÄ• naá¹ƒ dadato sÄ«laá¹ƒ rakkhato uposathakammaá¹ƒ karoto bhÄ• vanaá¹ƒ Ä•
purecÄ• rikÄ• hoti. tena vuttaá¹ƒ `sampakkhandanalakkhaá¹‡Ä• ca saddhÄ• â€™ ti.

aparo nayo --- saddahanalakkhaá¹‡Ä• saddhÄ• , okappanalakkhaá¹‡Ä• vÄ• . pasÄ• dana
viya, pakkhandanarasÄ• vÄ• oghuttaraá¹‡o viya. akÄ• lusiyapaccupaá¹-á¹-hÄ• nÄ• , adhim
vÄ• . saddheyyavatthupadaá¹-á¹-hÄ• nÄ• sotÄ• pattiyaá¹…gapadaá¹-á¹-hÄ• nÄ• vÄ• , sÄ•
daá¹-á¹-habbÄ• .

vÄ«rassa bhÄ• vo vÄ«riyaá¹ƒ, vÄ«rÄ• naá¹ƒ vÄ• kammaá¹ƒ vÄ«riyaá¹ƒ. vidhinÄ• vÄ• nay
pavattayitabbanti vÄ«riyaá¹ƒ. tadeva kosajjassa abhibhavanato adhipatiyaá¹-á¹-hena indriya

paggahaá¹‡alakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. vÄ«riyameva indriyaá¹
taá¹ƒ panetaá¹ƒ upatthambhanalakkhaá¹‡aÃ±ca vÄ«riyaá¹ƒ paggahaá¹‡alakkhaá¹‡aÃ±ca.
Ä• gantukena thÅ«á¹‡upatthambhena tiá¹-á¹-hati, evameva yogÄ• vacaro vÄ«riyupatthambl
sabbakusaladhammehi na hÄ• yati, na parihÄ• yati. evaá¹ƒ tÄ• vassa upatthambhanalakkha
__thero nÄ• gaseno_ ---

``yathÄ• \Be 164/, mahÄ• rÄ• ja, puriso gehe patante tamaÃ±Ã±ena dÄ• runÄ• upatthamb
santaá¹ƒ evaá¹ƒ taá¹ƒ gehaá¹ƒ na pateyya, evameva kho mahÄ• rÄ• ja upatthambhanalakk
vÄ«riyaá¹ƒ, vÄ«riyupatthambhitÄ• sabbe kusalÄ• dhammÄ• na hÄ• yanti na parihÄ• yant

yathÄ• vÄ• pana khuddikÄ• ya ca mahatikÄ• ya ca senÄ• ya saá¹…gÄ• me pavatte khudd
raÃ±Ã±o Ä• roceyya, rÄ• jÄ• balavÄ• hanaá¹ƒ peseyya, tena paggahitÄ• sakasenÄ• para
vÄ«riyaá¹ƒ sahajÄ• tasampayuttadhammÄ• naá¹ƒ olÄ«yituá¹ƒ osakkituá¹ƒ na deti, ukkhipati
vuttaá¹ƒ `paggahaá¹‡alakkhaá¹‡aÃ±ca vÄ«riyaâ€™ nti.

aparo \Ne 166/ nayo --- ussÄ• halakkhaá¹‡aá¹ƒ vÄ«riyaá¹ƒ, sahajÄ• tÄ• naá¹ƒ upatthambh
asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, ``saá¹ƒviggo yoniso padahatÄ«â€™â€™ t
saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ, vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• naá¹ƒ vÄ• . sammÄ•
sampattÄ«naá¹ƒ mÅ«laá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

saranti etÄ• ya, sayaá¹ƒ vÄ• sarati, saraá¹‡amattameva vÄ• esÄ• ti sati. sÄ• va muá¹-á¹-h
abhibhavanato adhipatiyaá¹-á¹-hena indriyaá¹ƒ, upaá¹-á¹-hÄ• nalakkhaá¹‡e vÄ• indaá¹-á¹-h
indriyaá¹ƒ. sati eva indriyaá¹ƒ __satindriyaá¹ƒ_. sÄ• panesÄ• apilÄ• panalakkhaá¹‡Ä• ca
upaggaá¹‡hanalakkhaá¹‡Ä• ca. yathÄ• hi raÃ±Ã±o bhaá¹‡á¸• Ä• gÄ• riko dasavidhaá¹ƒ ra
sÄ• yaá¹ƒpÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ issariyasampattiá¹ƒ sallakkhÄ• peti sÄ• reti, evameva sat
sallakkhÄ• peti sarÄ• peti. tenÄ• ha __thero_ ---

``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o cakkavattissa bhaá¹‡á¸• Ä• gÄ• riko rÄ• jÄ• naá¹ƒ cakkav
yasaá¹ƒ sarÄ• peti --- `ettakÄ• , deva, hatthÄ«, ettakÄ• assÄ• , ettakÄ• rathÄ• , ettakÄ• pa
hiraÃ±Ã±aá¹ƒ, ettakaá¹ƒ suvaá¹‡á¹‡aá¹ƒ, ettakaá¹ƒ sabbaá¹ƒ sÄ• pateyyaá¹ƒ, taá¹ƒ devo s
kho, mahÄ• rÄ• ja, sati kusale dhamme apilÄ• peti --- ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , im
sammappadhÄ• nÄ• , ime cattÄ• ro iddhipÄ• dÄ• , imÄ• ni paÃ±cindriyÄ• ni, imÄ• ni paÃ±c
bojjhaá¹…gÄ• , ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo, ayaá¹ƒ samatho, ayaá¹ƒ vipassanÄ•
vimutti, ime lokuttarÄ• dhammÄ• ti. evaá¹ƒ kho, mahÄ• rÄ• ja, apilÄ• panalakkhaá¹‡Ä• sat

yathÄ• \Be 165/ pana raÃ±Ã±o cakkavattissa pariá¹‡Ä• yakaratanaá¹ƒ raÃ±Ã±o ahite ca h
apayÄ• peti, hite upayÄ• peti, evameva sati hitÄ• hitÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo saman

kÄ• yaduccaritÄ• dayo dhammÄ• ahitÄ• â€™ ti ahite dhamme apanudeti \Ee 122/, `ime kÄ
hitÄ• â€™ ti hite dhamme upaggaá¹‡hÄ• ti. tenÄ• ha thero ---

``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o cakkavattissa pariá¹‡Ä• yakaratanaá¹ƒ raÃ±Ã±o hitÄ• hit
hitÄ• ime ahitÄ• , ime upakÄ• rÄ• ime anupakÄ• rÄ• â€™ ti, tato ahite apanudeti hite upag
mahÄ• rÄ• ja, sati uppajjamÄ• nÄ• hitÄ• hitÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanvesati `
ahitÄ• , ime dhammÄ• upakÄ• rÄ• ime dhammÄ• anupakÄ• rÄ• â€™ ti \Ne 167/, tato ahit
upaggaá¹‡hÄ• ti. evaá¹ƒ kho, mahÄ• rÄ• ja, upaggaá¹‡hanalakkhaá¹‡Ä• satÄ«â€™â€™ ti

aparo nayo --- apilÄ• panalakkhaá¹‡Ä• sati, asammosanarasÄ• , Ä• rakkhapaccupaá¹-á¹-h
visayÄ• bhimukhÄ«bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• vÄ• , thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ•
kÄ• yÄ• disatipaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• vÄ• , Ä• rammaá¹‡e daá¸·haá¹ƒ patiá¹-á¹-h
cakkhudvÄ• rÄ• dirakkhaá¹‡ato dovÄ• riko viya ca daá¹-á¹-habbÄ• .

Ä• rammaá¹‡e cittaá¹ƒ sammÄ• adhiyati á¹-hapetÄ«ti samÄ• dhi. sova vikkhepassa abhib
adhipatiyaá¹-á¹-hena indriyaá¹ƒ. avikkhepalakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indri
indriyaá¹ƒ __samÄ• dhindriyaá¹ƒ_. lakkhaá¹‡Ä• dÄ«ni panassa heá¹-á¹-hÄ• vuttanayeneva

pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• . kiá¹ƒ pajÄ• nÄ• ti? `idaá¹ƒ dukkhaâ€™ ntiÄ• dinÄ• nayena ari
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana `paÃ±Ã±Ä• petÄ«ti paÃ±Ã±Ä• â€™ ti vuttaá¹ƒ. kinti paÃ±Ã
dukkhaá¹ƒ anattÄ• ti paÃ±Ã±Ä• peti. sÄ• va avijjÄ• ya abhibhavanato adhipatiyaá¹-á¹-hena
dassanalakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. paÃ±Ã±Ä• va indriyaá¹ƒ __
panesÄ• obhÄ• sanalakkhaá¹‡Ä• ca paÃ±Ã±Ä• pajÄ• nanalakkhaá¹‡Ä• ca. yathÄ• hi ca
dÄ«pe jalite andhakÄ• ro nirujjhati Ä• loko pÄ• tubhavati, evameva obhÄ• sanalakkhaá¹‡Ä•
paÃ±Ã±obhÄ• sasamo obhÄ• so nÄ• ma natthi. paÃ±Ã±avato hi ekapallaá¹…kena nisinnas
ekÄ• lokÄ• hoti. tenÄ• ha __thero_ ---

``yathÄ• , mahÄ• rÄ• ja, puriso andhakÄ• re gehe padÄ«paá¹ƒ paveseyya, paviá¹-á¹-ho pa
viddhaá¹ƒseti, obhÄ• saá¹ƒ janeti, Ä• lokaá¹ƒ \Ee 123/ vidaá¹ƒseti, pÄ• kaá¹-Ä• ni ca rÅ«pÄ
kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• uppajjamÄ• nÄ• avijjandhakÄ• raá¹ƒ viddhaá¹ƒseti, vijjobhÄ
Ã±Ä• á¹‡Ä• lokaá¹ƒ vidaá¹ƒseti, pÄ• kaá¹-Ä• ni ca ariyasaccÄ• ni karoti. evaá¹ƒ kho, mahÄ•
obhÄ• sanalakkhaá¹‡Ä• paÃ±Ã±Ä• â€™â€™ ti (Mil II 1.15).

yathÄ• pana cheko bhisakko Ä• turÄ• naá¹ƒ sappÄ• yÄ• sappÄ• yÄ• ni bhojanÄ• ni jÄ• nÄ
uppajjamÄ• nÄ• kusalÄ• kusale sevitabbÄ• sevitabbe hÄ«nappaá¹‡Ä«takaá¹‡hasukkasapp
168/ dhamme pajÄ• nÄ• ti. vuttampi cetaá¹ƒ __dhammasenÄ• patinÄ• _ --- ``pajÄ• nÄ• ti pa
tasmÄ• paÃ±Ã±avÄ• ti vuccati. kiÃ±ca pajÄ• nÄ• ti? idaá¹ƒ dukkhanti pajÄ• nÄ• tÄ«â€™â€
vitthÄ• retabbaá¹ƒ. evamassÄ• pajÄ• nanalakkhaá¹‡atÄ• veditabbÄ• .

aparo nayo --- yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• paÃ±Ã±Ä• ; akkhalitapaá¹-ivedha
kusalissÄ• sakhittausupaá¹-ivedho viya. visayobhÄ• sarasÄ• padÄ«po viya. asammohapac
araÃ±Ã±agatasudesako viya.

manatÄ«ti mano; vijÄ• nÄ• tÄ«ti attho. __aá¹-á¹-hakathÄ• cariyÄ• _ panÄ• hu --- nÄ• á¸·iyÄ
mahÄ• tulÄ• ya dhÄ• rayamÄ• no viya ca, Ä• rammaá¹‡aá¹ƒ minati pajÄ• nÄ• tÄ«ti manoti.
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. manova indriyaá¹ƒ __manindriyaá¹ƒ_. heá¹-á¹-hÄ• v
vevacanaá¹ƒ.

pÄ«tisomanassasampayogato sobhanaá¹ƒ mano assÄ• ti sumano. sumanassa bhÄ• vo so
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. somanassameva indriyaá¹ƒ __somanassindriyaá¹ƒ_.
vuttavedanÄ• yevetaá¹ƒ vevacanaá¹ƒ.

jÄ«vanti \Be 167/ tena taá¹ƒsampayuttakÄ• dhammÄ• ti jÄ«vitaá¹ƒ. anupÄ• lanalakkhaá¹‡
kÄ• retÄ«ti indriyaá¹ƒ. jÄ«vitameva indriyaá¹ƒ __jÄ«vitindriyaá¹ƒ_. taá¹ƒ pavattasantatÄ• dh
lakkhaá¹‡Ä• dÄ«hi pana attanÄ• avinibhuttÄ• naá¹ƒ dhammÄ• naá¹ƒ anupÄ• lanalakkhaá¹
pavattanarasaá¹ƒ, tesaá¹ƒyeva á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbadhammap
anupÄ• lanalakkhaá¹‡Ä• dimhi vidhÄ• ne atthikkhaá¹‡eyeva \Ee 124/ taá¹ƒ te dhamme anu
uppalÄ• dÄ«ni, yathÄ• sakaá¹ƒpaccayuppannepi ca dhamme pÄ• leti dhÄ• tÄ« viya kumÄ•
sayaá¹ƒpavattitadhammasambandheneva ca pavattati niyÄ• mako viya, na bhaá¹…gato udd
pavattayitabbÄ• naÃ±ca abhÄ• vÄ• , na bhaá¹…gakkhaá¹‡e á¹-hapeti sayaá¹ƒ bhijjamÄ• na
vaá¹-á¹-isineho dÄ«pasikhaá¹ƒ. na ca anupÄ• lanapavattanaá¹-á¹-hapanÄ• nubhÄ• vavirahi
tassa tassa sÄ• dhanatoti daá¹-á¹-habbaá¹ƒ.

maggaá¹…garÄ• sivaá¹‡á¹‡anÄ•

sammÄ• diá¹-á¹-hiÄ• dÄ«su \Ne 169/ dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi. abhiniropanaá
paggahanaá¹-á¹-hena sammÄ• vÄ• yÄ• mo, upaá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• sati, avikk
sammÄ• samÄ• dhÄ«ti veditabbo. vacanatthato pana sammÄ• passati, sammÄ• vÄ• tÄ• y
__sammÄ• diá¹-á¹-hi_. sammÄ• saá¹…kappeti, sammÄ• vÄ• tena saá¹…kappentÄ«ti __s
vÄ• yÄ• meti, sammÄ• vÄ• tena vÄ• yamantÄ«ti __sammÄ• vÄ• yÄ• mo_. sammÄ• sarat
__sammÄ• sati_. sammÄ• samÄ• dhiyati, sammÄ• vÄ• tena samÄ• dhiyantÄ«ti __sammÄ
sundarÄ• vÄ• diá¹-á¹-hi sammÄ• diá¹-á¹-hÄ«ti. iminÄ• pi nayena tesaá¹ƒ vacanattho vedita
pana heá¹-á¹-hÄ• vuttÄ• neva.

balarÄ• sivaá¹‡á¹‡anÄ•

saddhÄ• balÄ• dÄ«supi saddhÄ• dÄ«ni vuttatthÄ• neva. akampiyaá¹-á¹-hena pana balanti
assaddhiye na kampatÄ«ti __saddhÄ• balaá¹ƒ_. kosajje na kampatÄ«ti __vÄ«riyabalaá¹ƒ_.
kampatÄ«ti __satibalaá¹ƒ_. uddhacce na kampatÄ«ti __samÄ• dhibalaá¹ƒ_. avijjÄ• ya na ka
__paÃ±Ã±Ä• balaá¹ƒ_. ahirike na kampatÄ«ti __hiribalaá¹ƒ_ \Be 168/. anottappe na kampat
ayaá¹ƒ ubhayapadavasena atthavaá¹‡á¹‡anÄ• hoti.

tattha purimÄ• ni paÃ±ca heá¹-á¹-hÄ• lakkhaá¹‡Ä• dÄ«hi pakÄ• sitÄ• neva. pacchimadvay
hiriyatÄ«ti __hirÄ«; _ lajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. tehi eva ottappatÄ«ti __ottappaá¹ƒ; _ pÄ
ubbegassetaá¹ƒ adhivacanaá¹ƒ. tesaá¹ƒ nÄ• nÄ• karaá¹‡adÄ«panatthaá¹ƒ `samuá¹-á¹-hÄ•
bhayalakkhaá¹‡ena cÄ• â€™ ti imaá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• ayaá¹ƒ \Ee 125/ vitthÄ• ral

ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ« nÄ• ma; bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ nÄ•
lokÄ• dhipati ottappaá¹ƒ nÄ• ma. lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ« nÄ• ma; bhayasabhÄ
ottappaá¹ƒ nÄ• ma. sappatissavalakkhaá¹‡Ä• hirÄ« nÄ• ma; vajjabhÄ«rukabhayadassÄ• v
nÄ• ma.

tattha ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti --- jÄ• ti
vayaá¹ƒ paccavekkhitvÄ• , sÅ«rabhÄ• vaá¹ƒ paccavekkhitvÄ• , bÄ• husaccaá¹ƒ paccavekk
`pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ na \Ne 170/ jÄ• tisampannÄ• naá¹ƒ kammaá¹ƒ, hÄ«najac
idaá¹ƒ kammaá¹ƒ. mÄ• disassa jÄ• tisampannassa idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™
paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-á¹-hÄ• peti. tath
nÄ• metaá¹ƒ daharehi kattabbaá¹ƒ kammaá¹ƒ, mÄ• disassa vaye á¹-hitassa idaá¹ƒ kammaá
evaá¹ƒ vayaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-
`pÄ• pakammaá¹ƒ nÄ• metaá¹ƒ dubbalajÄ• tikÄ• naá¹ƒ kammaá¹ƒ, na sÅ«rabhÄ• vÄ• naá¹
sÅ«rabhÄ• vasampannassa idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™ nti, evaá¹ƒ sÅ«rabhÄ
pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-á¹-hÄ• peti. tathÄ• `pÄ• pakamma
andhabÄ• lÄ• naá¹ƒ kammaá¹ƒ, na paá¹‡á¸• itÄ• naá¹ƒ. mÄ• disassa paá¹‡á¸• itassa bahus
kÄ• tuá¹ƒ na yuttaâ€™ nti, evaá¹ƒ bÄ• husaccaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• di
samuá¹-á¹-hÄ• peti. evaá¹ƒ ajjhattasamuá¹-á¹-hÄ• nahiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹
samuá¹-á¹-hÄ• petvÄ• ca pana attano citte hiriá¹ƒ pavesetvÄ• pÄ• pakammaá¹ƒ na karoti.
ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ« nÄ• ma hoti.

kathaá¹ƒ \Be 169/ bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ nÄ• ma? sace tvaá¹ƒ pÄ• pa
parisÄ• su garahappatto bhavissasi.

garahissanti taá¹ƒ viÃ±Ã±Å«, asuciá¹ƒ nÄ• gariko yathÄ• .

vajjito sÄ«lavantehi, kathaá¹ƒ bhikkhu karissasÄ«ti ||

evaá¹ƒ paccavekkhanto hi bahiddhÄ• samuá¹-á¹-hitena ottappena pÄ• pakammaá¹ƒ na kar
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ nÄ• ma hoti.

kathaá¹ƒ attÄ• dhipati hirÄ« nÄ• ma? idhekacco kulaputto attÄ• naá¹ƒ \Ee 126/ adhipatiá¹ƒ
`mÄ• disassa saddhÄ• pabbajitassa bahussutassa dhutaá¹…gadharassa na yuttaá¹ƒ pÄ• p
pÄ• paá¹ƒ na karoti. evaá¹ƒ attÄ• dhipati hirÄ« nÄ• ma hoti. tenÄ• ha bhagavÄ• --- ``so attÄ
jeá¹-á¹-hakaá¹ƒ karitvÄ• akusalaá¹ƒ pajahati kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati ana
suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN a III 40).

kathaá¹ƒ lokÄ• dhipati ottappaá¹ƒ nÄ• ma? idhekacco kulaputto lokaá¹ƒ adhipatiá¹ƒ jeá¹-á¹
pÄ• pakammaá¹ƒ \Ne 171/ na karoti. yathÄ• ha --- ``mahÄ• kho panÄ• yaá¹ƒ lokasannivÄ•
lokasannivÄ• se santi samaá¹‡abrÄ• hmaá¹‡Ä• iddhimanto dibbacakkhukÄ• paracittavidu
Ä• sannÄ• pi na dissanti, cetasÄ• pi cittaá¹ƒ pajÄ• nanti, tepimaá¹ƒ evaá¹ƒ jÄ• nissanti `pas
kulaputtaá¹ƒ, saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o vihar
dhammehÄ«â€™ ti. santi devatÄ• iddhimantiniyo dibbacakkhukÄ• paracittaviduniyo. tÄ• c
Ä• sannÄ• pi na dissanti, cetasÄ• pi cittaá¹ƒ pajÄ• nanti, tÄ• pi maá¹ƒ jÄ• nissanti `passatha
kulaputtaá¹ƒ, saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o vihar
dhammehÄ«â€™ ti ... so lokaá¹ƒyeva adhipatiá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• akusalaá¹ƒ pajah
sÄ• vajjaá¹ƒ pajahati anavajjaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (A
lokÄ• dhipati ottappaá¹ƒ nÄ• ma hoti.

lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• \Be 170/ hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappanti. e
lajjanÄ• kÄ• ro; tena sabhÄ• vena saá¹‡á¹-hitÄ• hirÄ«. __bhaya_nti apÄ• yabhayaá¹ƒ; tena
saá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. tadubhayampi pÄ• paparivajjane pÄ• kaá¹-aá¹ƒ hoti. ekacco hi,
kulaputto uccÄ• rapassÄ• vÄ• dÄ«ni karonto lajjitabbayuttakaá¹ƒ ekaá¹ƒ disvÄ• lajjanÄ• kÄ
hÄ«á¸·ito, evameva ajjhattaá¹ƒ lajjidhammaá¹ƒ okkamitvÄ• pÄ• pakammaá¹ƒ na karoti. eka
hutvÄ• pÄ• pakammaá¹ƒ na karoti.

tatridaá¹ƒ opammaá¹ƒ --- yathÄ• hi dvÄ«su ayoguá¸·esu eko sÄ«talo bhaveyya gÅ«thamal
Ä• ditto. tattha paá¹‡á¸• ito sÄ«talaá¹ƒ gÅ«thamakkhitattÄ• jigucchanto na gaá¹‡hÄ• ti, itara
tattha sÄ«talassa gÅ«thamakkhanajigucchÄ• ya agaá¹‡hanaá¹ƒ viya ajjhattaá¹ƒ lajjidhamm
pÄ• passa akaraá¹‡aá¹ƒ. uá¹‡hassa á¸• Ä• habhayena agaá¹‡hanaá¹ƒ viya apÄ• yabhayen
veditabbaá¹ƒ.

sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappanti. id
pÄ• paparivajjane eva pÄ• kaá¹-aá¹ƒ hoti. ekacco hi jÄ• timahattapaccavekkhaá¹‡Ä• satthu
dÄ• yajjamahattapaccavekkhaá¹‡Ä• sabrahmacÄ• rÄ«mahattapaccavekkhaá¹‡Ä• ti catÅ«h

sappatissavalakkhaá¹‡aá¹ƒ hiriá¹ƒ samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ na karoti. ekacco attÄ•
parÄ• nuvÄ• dabhayaá¹ƒ daá¹‡á¸• abhayaá¹ƒ duggatibhayanti catÅ«hi kÄ• raá¹‡ehi
vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappaá¹ƒ samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ n
jÄ• timahattapaccavekkhaá¹‡Ä• dÄ«ni ceva attÄ• nuvÄ• dabhayÄ• dÄ«ni ca vitthÄ• retvÄ•

mÅ«larÄ• sivaá¹‡á¹‡anÄ•

na lubbhanti etena, sayaá¹ƒ vÄ• na lubbhati, alubbhanamattameva vÄ• tanti __alobho_. a
nayo. tesu alobho Ä• rammaá¹‡e cittassa agedhalakkhaá¹‡o, alaggabhÄ• valakkhaá¹‡o vÄ•
apariggahaá¹‡araso muttabhikkhu viya \Be 171/. anallÄ«nabhÄ• vapaccupaá¹-á¹-hÄ• no as
adoso acaá¹‡á¸• ikkalakkhaá¹‡o, avirodhalakkhaá¹‡o vÄ• anukÅ«lamitto viya. Ä• ghÄ• tavi
pariá¸·Ä• havinayaraso vÄ• candanaá¹ƒ viya. sommabhÄ• vapaccupaá¹-á¹-hÄ• no puá¹‡á¹
lakkhaá¹‡Ä• dÄ«hi heá¹-á¹-hÄ• paÃ±Ã±indriyapade vibhÄ• vito eva.

imesu pana tÄ«su alobho maccheramalassa paá¹-ipakkho, adoso dussÄ«lyamalassa, amoh
abhÄ• vanÄ• ya paá¹-ipakkho. alobho cettha dÄ• nahetu, adoso sÄ«lahetu, amoho bhÄ• va
anadhikaá¹ƒ gaá¹‡hÄ• ti, luddhassa adhikaggahaá¹‡ato. adosena anÅ«naá¹ƒ, duá¹-á¹-hass
aviparÄ«taá¹ƒ, mÅ«á¸·hassa viparÄ«taggahaá¹‡ato.

alobhena cettha vijjamÄ• naá¹ƒ dosaá¹ƒ dosato dhÄ• rento dose pavattati; luddho hi dosaá
adosena vijjamÄ• naá¹ƒ guá¹‡aá¹ƒ guá¹‡ato dhÄ• rento guá¹‡e pavattati; duá¹-á¹-ho hi guá
makkheti. amohena yÄ• thÄ• vasabhÄ• vaá¹ƒ yÄ• thÄ• vasabhÄ• vato dhÄ• rento yÄ• thÄ•
`tacchaá¹ƒ atacchanti atacchaá¹ƒ ca tacchaâ€™ nti gaá¹‡hÄ• ti. alobhena ca piyavippayoga
luddhassa piyasabhÄ• vato piyavippayogÄ• sahanato ca. adosena appiyasampayogadukkh
appiyasabhÄ• vato appiyasampayogÄ• sahanato ca. amohena icchitÄ• lÄ• bhadukkhaá¹ƒ n
kutettha labbhÄ• â€™ tievamÄ• dipaccavekkhaá¹‡asambhavato (DN III 34; AN c 9.30).

alobhena \Ne 173/ cettha jÄ• tidukkhaá¹ƒ na hoti, alobhassa taá¹‡hÄ• paá¹-ipakkhato taá¹‡
jÄ• tidukkhassa. adosena jarÄ• dukkhaá¹ƒ na hoti, tikkhadosassa khippaá¹ƒ jarÄ• sambhav
maraá¹‡adukkhaá¹ƒ na hoti, sammohamaraá¹‡aÃ±hi dukkhaá¹ƒ, na cetaá¹ƒ amÅ«á¸·hassa
gahaá¹-á¹-hÄ• naá¹ƒ, amohena pabbajitÄ• naá¹ƒ, adosena pana sabbesampi sukhasaá¹ƒvÄ

visesato \Be 172/ cettha alobhena pettivisaye upapatti na hoti. yebhuyyena hi sattÄ• taá¹‡h
pettivisayaá¹ƒ upapajjanti, taá¹‡hÄ• ya ca paá¹-ipakkho alobho. adosena niraye upapatti na
caá¹‡á¸• ajÄ• titÄ• ya dosasadisaá¹ƒ nirayaá¹ƒ upapajjanti. dosassa ca paá¹-ipakkho adoso
tiracchÄ• nayoniyaá¹ƒ nibbatti na hoti. mohena hi niccasammÅ«á¸·haá¹ƒ tiracchÄ• nayoniá¹
paá¹-ipakkho ca amoho. etesu ca alobho rÄ• gavasena upagamanassa abhÄ• vakaro, ados
amoho mohavasena amajjhattabhÄ• vassa.

tÄ«hipi cetehi yathÄ• paá¹-ipÄ• á¹-iyÄ• nekkhammasaÃ±Ã±Ä• abyÄ• pÄ• dasaÃ±Ã±Ä• a
asubhasaÃ±Ã±Ä• appamÄ• á¹‡asaÃ±Ã±Ä• dhÄ• tusaÃ±Ã±Ä• ti imÄ• ca tisso saÃ±Ã±Ä•
kÄ• masukhallikÄ• nuyogaantassa, adosena attakilamathÄ• nuyogaantassa parivajjanaá¹ƒ
paá¹-ipattiyÄ• paá¹-ipajjanaá¹ƒ. tathÄ• alobhena abhijjhÄ• kÄ• yaganthassa pabhedanaá¹ƒ
byÄ• pÄ• dakÄ• yaganthassa, amohena sesaganthadvayassa. purimÄ• ni ca dve satipaá¹-á
dvinnaá¹ƒ Ä• nubhÄ• vena, pacchimÄ• ni pacchimasseva Ä• nubhÄ• vena ijjhanti.

alobho cettha Ä• rogyassa paccayo hoti; aluddho hi lobhanÄ«yampi asappÄ• yaá¹ƒ na seva
adoso \Ee 129/ yobbanassa; aduá¹-á¹-ho hi valipalitÄ• vahena dosagginÄ• aá¸• ayhamÄ• n
hoti. amoho dÄ«ghÄ• yukatÄ• ya; amÅ«á¸·ho hi hitÄ• hitaá¹ƒ Ã±atvÄ• ahitaá¹ƒ parivajjanto
dÄ«ghÄ• yuko hoti.

alobho cettha bhogasampattiyÄ• paccayo hoti, aluddhassa hi cÄ• gena bhogapaá¹-ilÄ• bh
mettÄ• ya mittÄ• naá¹ƒ paá¹-ilÄ• bhato ceva aparihÄ• nato ca. amoho attasampattiyÄ• \Ne
hitameva karonto attÄ• naá¹ƒ sampÄ• deti \Be 173/. alobho ca dibbavihÄ• rassa paccayo h
brahmavihÄ• rassa, amoho ariyavihÄ• rassa.

alobhena cettha sakapakkhesu sattasaá¹…khÄ• resu nibbuto hoti, tesaá¹ƒ vinÄ• sena abhi
dukkhassa abhÄ• vÄ• ; adosena parapakkhesu, aduá¹-á¹-hassa hi verÄ«supi verisaÃ±Ã±Ä•
udÄ• sÄ«napakkhesu, amÅ«á¸·hassa sabbÄ• bhisaá¹…gatÄ• ya abhÄ• vato.

alobhena ca aniccadassanaá¹ƒ hoti; luddho hi upabhogÄ• sÄ• ya aniccepi saá¹…khÄ• re an
dukkhadassanaá¹ƒ; adosajjhÄ• sayo hi pariccattaÄ• ghÄ• tavatthupariggaho saá¹…khÄ• re
amohena anattadassanaá¹ƒ; amÅ«á¸·ho hi yÄ• thÄ• vagahaá¹‡akusalo apariá¹‡Ä• yakaá¹ƒ
apariá¹‡Ä• yakato bujjhati. yathÄ• ca etehi aniccadassanÄ• dÄ«ni evametepi aniccadassan
aniccadassanena hi alobho hoti, dukkhadassanena adoso, anattadassanena amoho hoti. ko
nti sammÄ• Ã±atvÄ• tassatthÄ• ya pihaá¹ƒ uppÄ• deyya, saá¹…khÄ• re vÄ• `dukkhaâ€™
accantatikhiá¹‡aá¹ƒ kodhadukkhaá¹ƒ uppÄ• deyya, attasuÃ±Ã±ataÃ±ca bujjhitvÄ• puna sa

kammapatharÄ• sivaá¹‡á¹‡anÄ•

nÄ• bhijjhÄ• yatÄ«ti __anabhijjhÄ• _. kÄ• yikacetasikasukhaá¹ƒ idhalokaparalokahitaá¹ƒ
guá¹‡Ä• nubhÄ• vapaá¹-iladdhaá¹ƒ kittisaddaÃ±ca na byÄ• pÄ• detÄ«ti __abyÄ• pÄ• do_. s
diá¹-á¹-hÄ«ti __sammÄ• diá¹-á¹-hi_. alobhÄ• dÄ«naá¹ƒyeva tÄ• ni nÄ• mÄ• ni. heá¹-á¹-hÄ•
gahitÄ• , idha kammapathavasenÄ• ti veditabbÄ• .

lokapÄ• ladukavaá¹‡á¹‡anÄ•

hirottappÄ• nipi heá¹-á¹-hÄ• balavasena gahitÄ• ni, idha lokapÄ• lavasena. lokaÃ±hi ime d
yathÄ• ha ---

``dveme, bhikkhave, sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti. katame dve? hirÄ« ca ottappaÃ±
bhikkhave, dve \Ee 130/ sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti \Be 174/. sace, bhikkhave, dv
na pÄ• leyyuá¹ƒ, nayidha paÃ±Ã±Ä• yetha mÄ• tÄ• ti vÄ• , mÄ• tucchÄ• ti vÄ• , mÄ• tulÄ•
vÄ• , garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• . sambhedaá¹ƒ loko agamissa yathÄ• ajeá¸·akÄ• kukkuá¹
yasmÄ• ca kho, bhikkhave, ime dve sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti, tasmÄ• paÃ±Ã±
mÄ• tucchÄ• ti vÄ• mÄ• tulÄ• nÄ«ti vÄ• Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti v

passaddhÄ• diyugalavaá¹‡á¹‡anÄ•

kÄ• yassa passambhanaá¹ƒ __kÄ• yapassaddhi_. cittassa passambhanaá¹ƒ __cittapassad
vedanÄ• dayo tayo khandhÄ• . ubhopi panetÄ• ekato katvÄ• kÄ• yacittadarathavÅ«pasam
kÄ• yacittapassaddhiyo, kÄ• yacittadarathanimmaddanarasÄ• , kÄ• yacittÄ• naá¹ƒ
aparipphandasÄ«tibhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacit
avÅ«pasamakarauddhaccÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa lahubhÄ• vo __kÄ• yalahutÄ• _. cittassa lahubhÄ• vo __cittalahutÄ• _. tÄ•
kÄ• yacittagarubhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittagarubhÄ• vanimmaddanarasÄ•
adandhatÄ• paccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naá¹ƒ
garubhÄ• vakarathinamiddhÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa mudubhÄ• vo __kÄ• yamudutÄ• _. cittassa mudubhÄ• vo __cittamudutÄ• _. tÄ•
kÄ• yacittathaddhabhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittathaddhabhÄ• vanimmaddar
appaá¹-ighÄ• tapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naá¹ƒ
thaddhabhÄ• vakaradiá¹-á¹-himÄ• nÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa kammaÃ±Ã±abhÄ• vo __kÄ• yakammaÃ±Ã±atÄ• _. cittassa kammaÃ±Ã±abhÄ•
kÄ• yacittaakammaÃ±Ã±abhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittÄ• naá¹ƒ akammaÃ±
kÄ• yacittÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡asampattipaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapada
akammaÃ±Ã±abhÄ• vakarÄ• vasesanÄ«varaá¹‡apaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .
pasÄ• dÄ• vahÄ• , hitakiriyÄ• su \Ee 131/ viniyogakkhemabhÄ• vÄ• vahÄ• suvaá¹‡á¹‡avis

kÄ• yassa \Be 175/ \Ne 176/ pÄ• guÃ±Ã±abhÄ• vo __kÄ• yapÄ• guÃ±Ã±atÄ• _. cittassa pÄ
__cittapÄ• guÃ±Ã±atÄ• _. tÄ• kÄ• yacittÄ• naá¹ƒ agelaÃ±Ã±abhÄ• valakkhaá¹‡Ä• , kÄ• ya
nirÄ• dÄ«navapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• .

kÄ• yacittagelaÃ±Ã±akaraassaddhiyÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa ujukabhÄ• vo __kÄ• yujukatÄ• _. cittassa ujukabhÄ• vo __cittujukatÄ• _. tÄ• kÄ
ajjavalakkhaá¹‡Ä• , kÄ• yacittakuá¹-ilabhÄ• vanimmaddanarasÄ• , ajimhatÄ• paccupaá¹-á¹-
kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naá¹ƒ kuá¹-ilabhÄ• vakaramÄ• yÄ• sÄ• á¹-heyy
daá¹-á¹-habbÄ• .

saratÄ«ti __sati_. sampajÄ• nÄ• tÄ«ti __sampajaÃ±Ã±aá¹ƒ; _ samantato pakÄ• rehi jÄ• nÄ
sÄ• tthakasampajaÃ±Ã±aá¹ƒ sappÄ• yasampajaÃ±Ã±aá¹ƒ gocarasampajaÃ±Ã±aá¹ƒ asamm
catunnaá¹ƒ panassa vasena bhedo veditabbo. lakkhaá¹‡Ä• dÄ«ni ca tesaá¹ƒ satindriyapaÃ±
veditabbÄ• ni. iti heá¹-á¹-hÄ• vuttamevetaá¹ƒ dhammadvayaá¹ƒ puna imasmiá¹ƒ á¹-hÄ• ne

kÄ• macchandÄ• dayo paccanÄ«kadhamme sametÄ«ti __samatho_. aniccÄ• divasena vivi
passatÄ«ti __vipassanÄ• _. paÃ±Ã±Ä• vesÄ• atthato. imesampi dvinnaá¹ƒ lakkhaá¹‡Ä• dÄ
idha panete yuganaddhavasena gahitÄ• .

sahajÄ• tadhamme paggaá¹‡hÄ• tÄ«ti __paggÄ• ho_. uddhaccasaá¹…khÄ• tassa vikkhepa
vikkhepoti __avikkhepo_. etesampi lakkhaá¹‡Ä• dÄ«ni heá¹-á¹-hÄ• vuttÄ• neva. idha panet
vÄ«riyasamÄ• dhiyojanatthÄ• ya gahitanti veditabbaá¹ƒ.

yevÄ• panakavaá¹‡á¹‡anÄ•

__ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhamm
`phasso hoti ... pe ... avikkhepo hotÄ«â€™ ti na kevalaá¹ƒ padapaá¹-ipÄ• á¹-iyÄ• uddiá¹-á¹-
paropaá¹‡á¹‡Ä• sadhammÄ• eva, atha kho yasmiá¹ƒ \Ee 132/ samaye kÄ• mÄ• vacaraá¹ƒ
somanassasahagataá¹ƒ paá¹-hamaá¹ƒ asaá¹…khÄ• rikaá¹ƒ mahÄ• cittaá¹ƒ uppannaá¹ƒ ho
aÃ±Ã±epi tehiyeva phassÄ• dÄ«hi sampayuttÄ• \Ne 177/ hutvÄ• pavattamÄ• nÄ• atthi, at
anurÅ«paá¹ƒ paccayaá¹ƒ paá¹-icca samuppannÄ• rÅ«pÄ• bhÄ• vena arÅ«pino, sabhÄ• va
sabbepi ime dhammÄ• kusalÄ• .

ettÄ• vatÄ• cittaá¹…gavasena pÄ• á¸·iyaá¹ƒ Ä• ruá¸·he paropaá¹‡á¹‡Ä• sadhamme dÄ«pe
nava dhamme dhammarÄ• jÄ• dÄ«peti. tesu tesu hi suttapadesu `chando adhimokkho mar
karuá¹‡Ä• muditÄ• kÄ• yaduccaritavirati vacÄ«duccaritavirati micchÄ• jÄ«vaviratÄ«â€™ ti
paÃ±Ã±Ä• yanti. imasmiÃ±cÄ• pi mahÄ• citte kattukamyatÄ• kusaladhammacchando atthi,
pÄ• á¸·iyaá¹ƒ na Ä• ruá¸·ho. so idha yevÄ• panakavasena gahito.

adhimokkho atthi, manasikÄ• ro atthi, tatramajjhattatÄ• atthi. mettÄ• pubbabhÄ• go atthi; s
eva hoti. karuá¹‡Ä• pubbabhÄ• go atthi, muditÄ• pubbabhÄ• go atthi. upekkhÄ• pubbabhÄ•

tatramajjhattatÄ• ya gahitÄ• ya gahitova hoti. sammÄ• vÄ• cÄ• atthi, sammÄ• kammanto a
cittaá¹…gavasena pana pÄ• á¸·iyaá¹ƒ na Ä• ruá¸·ho. sopi idha yevÄ• panakavasena gahito.

imesu pana navasu chando adhimokkho manasikÄ• ro tatramajjhattatÄ• ti ime cattÄ• rova
sesÄ• nÄ• nÄ• kkhaá¹‡e. yadÄ• hi iminÄ• cittena micchÄ• vÄ• caá¹ƒ pajahati, virativasen
tadÄ• chandÄ• dayo cattÄ• ro, sammÄ• vÄ• cÄ• cÄ• ti ime paÃ±ca ekakkhaá¹‡e labbhant
pajahati, virativasena sammÄ• kammantaá¹ƒ pÅ«reti ... pe ... micchÄ• Ä• jÄ«vaá¹ƒ pajahati
sammÄ• Ä• jÄ«vaá¹ƒ pÅ«reti ... pe ... yadÄ• karuá¹‡Ä• ya parikammaá¹ƒ karoti ... pe ... ya
parikammaá¹ƒ karoti, tadÄ• chandÄ• dayo cattÄ• ro, muditÄ• pubbabhÄ• go cÄ• ti ime paÃ
ito pana muÃ±citvÄ• , dÄ• naá¹ƒ dentassa sÄ«laá¹ƒ pÅ«rentassa yoge kammaá¹ƒ karontas
apaá¹‡á¹‡akaá¹…gÄ• neva labbhanti.

evametesu navasu yevÄ• panakadhammesu __ `chandoâ€™ _ti kattukamyatÄ• yetaá¹ƒ ad
kattukamyatÄ• lakkhaá¹‡o chando, Ä• rammaá¹‡apariyesanaraso, Ä• rammaá¹‡ena atthika
133/. tadevassa padaá¹-á¹-hÄ• naá¹ƒ \Be 177/. Ä• rammaá¹‡assa gahaá¹‡e cÄ• yaá¹ƒ ceta
viya daá¹-á¹-habbo.

adhimuccanaá¹ƒ \Ne 178/ __ `adhimokkhoâ€™ _. so sanniá¹-á¹-hÄ• nalakkhaá¹‡o, asaá¹ƒ
nicchayapaccupaá¹-á¹-hÄ• no sanniá¹-á¹-hÄ• tabbadhammapadaá¹-á¹-hÄ• no. Ä• rammaá¹
viya daá¹-á¹-habbo.

kiriyÄ• kÄ• ro, manasmiá¹ƒ kÄ• ro __ `manasikÄ• roâ€™ _. purimamanato visadisaá¹ƒ ma
manasikÄ• ro. svÄ• yaá¹ƒ Ä• rammaá¹‡apaá¹-ipÄ• dako vÄ«thipaá¹-ipÄ• dako javanapaá¹-i
Ä• rammaá¹‡apaá¹-ipÄ• dako manasmiá¹ƒ kÄ• roti manasikÄ• ro. so sÄ• raá¹‡alakkhaá¹‡o
sampayojanaraso, Ä• rammaá¹‡Ä• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• no, saá¹…khÄ• rak
Ä• rammaá¹‡apaá¹-ipÄ• dakattena sampayuttÄ• naá¹ƒ sÄ• rathi viya daá¹-á¹-habbo. vÄ«thi
paÃ±cadvÄ• rÄ• vajjanassetaá¹ƒ adhivacanaá¹ƒ. javanapaá¹-ipÄ• dakoti manodvÄ• rÄ• vaj
adhippetÄ• .

tesu dhammesu majjhattatÄ• __ `tatramajjhattatÄ• â€™ _. sÄ• cittacetasikÄ• naá¹ƒ sama
Å«nÄ• dhikanivÄ• raá¹‡arasÄ• , pakkhapÄ• tupacchedanarasÄ• vÄ• ; majjhattabhÄ• vapa
cittacetasikÄ• naá¹ƒ ajjhupekkhanavasena samappavattÄ• naá¹ƒ Ä• jÄ• neyyÄ• naá¹ƒ ajjhu
daá¹-á¹-habbÄ• .

__ `karuá¹‡Ä• muditÄ• â€™ _ brahmavihÄ• raniddese Ä• vi bhavissanti. kevalaÃ±hi tÄ• ap
idha kÄ• mÄ• vacarÄ• ti ayameva viseso.

kÄ• yaduccaritato virati __ `kÄ• yaduccaritaviratiâ€™ _. sesapadadvayepi eseva nayo. lak

tissopi kÄ• yaduccaritÄ• divatthÅ«naá¹ƒ avÄ«tikkamalakkhaá¹‡Ä• ; amaddanalakkhaá¹‡Ä•
kÄ• yaduccaritÄ• divatthuto saá¹…kocanarasÄ• , akiriyapaccupaá¹-á¹-hÄ• nÄ• ,
saddhÄ• hirottappaappicchatÄ• diguá¹‡apadaá¹-á¹-hÄ• nÄ• . pÄ• pakiriyato cittassa vimukh
daá¹-á¹-habbÄ• .

iti phassÄ• dÄ«ni chappaÃ±Ã±Ä• sa yevÄ• panakavasena vuttÄ• ni navÄ• ti sabbÄ• nipi im
paÃ±casaá¹-á¹-hi dhammapadÄ• ni bhavanti. tesu ekakkhaá¹‡e kadÄ• ci ekasaá¹-á¹-hi bhav
samasaá¹-á¹-hi. tÄ• ni hi sammÄ• vÄ• cÄ• pÅ«raá¹‡Ä• divasena. uppattiyaá¹ƒ \Be 178/ paÃ
ekasaá¹-á¹-hi bhavanti. tehi mutte ekasmiá¹ƒ á¹-hÄ• ne samasaá¹-á¹-hi bhavanti. á¹-hapetvÄ
yevÄ• panake pÄ• á¸·iyaá¹ƒ yathÄ• rutavasena gayhamÄ• nÄ• ni chappaÃ±Ã±Ä• sÄ• va ho
phassapaÃ±cakaá¹ƒ, vitakko vicÄ• ro pÄ«ti cittekaggatÄ• , paÃ±cindriyÄ• ni, hiribalaá¹ƒ otta
balÄ• ni, alobho \Ne 179/ adosoti dve mÅ«lÄ• ni, kÄ• yapassaddhicittapassaddhiÄ• dayo dv
samatiá¹ƒsa dhammÄ• honti.

tesu samatiá¹ƒsÄ• ya dhammesu aá¹-á¹-hÄ• rasa dhammÄ• avibhattikÄ• honti, dvÄ• dasa
aá¹-á¹-hÄ• rasa? phasso saÃ±Ã±Ä• cetanÄ• vicÄ• ro pÄ«ti jÄ«vitindriyaá¹ƒ, kÄ• yapassad
dhammÄ• ti ime aá¹-á¹-hÄ• rasa avibhattikÄ• . vedanÄ• cittaá¹ƒ vitakko cittekaggatÄ• , sad
vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ, hiribalaá¹ƒ ottappabalaá¹ƒ, alobho adosoti
dhammÄ• savibhattikÄ• . tesu satta dhammÄ• dvÄ«su á¹-hÄ• nesu vibhattÄ• , eko tÄ«su,
sattasu á¹-hÄ• nesu vibhatto.

kathaá¹ƒ? cittaá¹ƒ vitakko saddhÄ• hirÄ« ottappaá¹ƒ alobho adosoti ime satta dvÄ«su á¹-h

etesu hi cittaá¹ƒ tÄ• va phassapaÃ±cakaá¹ƒ patvÄ• cittaá¹ƒ hotÄ«ti vuttaá¹ƒ, indriyÄ• ni pa
vitakko jhÄ• naá¹…gÄ• ni patvÄ• vitakko hotÄ«ti vutto, maggaá¹…gÄ• ni patvÄ• sammÄ• s
indriyÄ• ni patvÄ• saddhindriyaá¹ƒ hotÄ«ti vuttÄ• , balÄ• ni patvÄ• saddhÄ• balanti. hirÄ«
hiribalaá¹ƒ hotÄ«ti vuttÄ• , lokapÄ• ladukaá¹ƒ patvÄ• hirÄ«ti. ottappepi eseva nayo. alobho
alobho hotÄ«ti vutto, kammapathaá¹ƒ patvÄ• anabhijjhÄ• ti. adoso mÅ«laá¹ƒ patvÄ• adoso
kammapathaá¹ƒ patvÄ• abyÄ• pÄ• doti. ime satta dvÄ«su á¹-hÄ• nesu vibhattÄ• .

vedanÄ• pana phassapaÃ±cakaá¹ƒ patvÄ• vedanÄ• hotÄ«ti vuttÄ• , jhÄ• naá¹…gÄ• ni pa
patvÄ• somanassindriyanti. evaá¹ƒ eko dhammo tÄ«su á¹-hÄ• nesu vibhatto.

vÄ«riyaá¹ƒ pana indriyÄ• ni patvÄ• vÄ«riyindriyaá¹ƒ hotÄ«ti vuttaá¹ƒ, maggaá¹…gÄ• ni pat
balÄ• ni patvÄ• vÄ«riyabalanti, piá¹-á¹-hidukaá¹ƒ patvÄ• paggÄ• hoti. satipi \Be 179/ indriy
satindriyaá¹ƒ hotÄ«ti vuttÄ• , maggaá¹…gÄ• ni patvÄ• sammÄ• satÄ«ti, balÄ• ni patvÄ• sa
piá¹-á¹-hidukaá¹ƒ \Ee 135/ patvÄ• sati hotÄ«ti vuttÄ• . evaá¹ƒ ime dve dhammÄ• catÅ«su a

samÄ• dhi \Ne 180/ pana jhÄ• naá¹…gÄ• ni patvÄ• cittassekaggatÄ• hotÄ«ti vutto, indriyÄ
samÄ• dhindriyanti, maggaá¹…gÄ• ni patvÄ• sammÄ• samÄ• dhÄ«ti. balÄ• ni patvÄ• sam
patvÄ• samatho avikkhepoti. evamayaá¹ƒ eko dhammo chasu á¹-hÄ• nesu vibhatto.

paÃ±Ã±Ä• pana indriyÄ• ni patvÄ• paÃ±Ã±indriyaá¹ƒ hotÄ«ti vuttÄ• , maggaá¹…gÄ• ni pa
balÄ• ni patvÄ• paÃ±Ã±Ä• balanti, mÅ«lÄ• ni patvÄ• amohoti, kammapathaá¹ƒ patvÄ• sa
piá¹-á¹-hidukaá¹ƒ patvÄ• sampajaÃ±Ã±aá¹ƒ vipassanÄ• ti. evaá¹ƒ eko dhammo sattasu á¹-

sace pana koci vadeyya --- `ettha apubbaá¹ƒ nÄ• ma natthi, heá¹-á¹-hÄ• gahitameva gaá¹-
tasmiá¹ƒ á¹-hÄ• ne padaá¹ƒ pÅ«ritaá¹ƒ, ananusandhikÄ• kathÄ• uppaá¹-ipÄ• á¹-iyÄ• core
Ä• bhatabhaá¹‡á¸• asadisÄ• , goyÅ«thena gatamagge Ä• lulitatiá¹‡asadisÄ• ajÄ• nitvÄ• ka
nti paá¹-isedhetvÄ• vattabbo --- `buddhÄ• naá¹ƒ desanÄ• ananusandhikÄ• nÄ• ma natthi,
ajÄ• nitvÄ• kathitÄ• pi natthi, sabbÄ• jÄ• nitvÄ• kathitÄ• yeva. sammÄ• sambuddho hi tes
kiccaá¹ƒ jÄ• nÄ• ti, taá¹ƒ Ã±atvÄ• kiccavasena vibhattiá¹ƒ Ä• ropento aá¹-á¹-hÄ• rasa dhan
Ã±atvÄ• ekekasmiá¹ƒ á¹-hÄ• ne vibhattiá¹ƒ Ä• ropesi. satta dhammÄ• dvedvekiccÄ• ti Ã±a
á¹-hÄ• nesu vibhattiá¹ƒ Ä• ropesi. vedanÄ• tikiccÄ• ti Ã±atvÄ• tÄ«su á¹-hÄ• nesu vibhattiá
vÄ«riyasatÄ«naá¹ƒ cattÄ• ri cattÄ• ri kiccÄ• nÄ«ti Ã±atvÄ• catÅ«su catÅ«su á¹-hÄ• nesu vi
samÄ• dhi chakiccoti Ã±atvÄ• chasu á¹-hÄ• nesu vibhattiá¹ƒ Ä• ropesi. paÃ±Ã±Ä• sattakic
á¹-hÄ• nesu vibhattiá¹ƒ Ä• ropesiâ€™.

tatridaá¹ƒ opammaá¹ƒ --- eko kira paá¹‡á¸• ito rÄ• jÄ• rahogato cintesi --- `imaá¹ƒ rÄ• jaku
yathÄ• vÄ• tathÄ• vÄ• khÄ• ditabbaá¹ƒ, sippÄ• nucchavikaá¹ƒ vetanaá¹ƒ \Be 180/ vaá¸•
sippike sannipÄ• tÄ• petvÄ• `ekekasippajÄ• nanake pakkosathÄ• â€™ ti Ä• ha. evaá¹ƒ pak
janÄ• uá¹-á¹-hahiá¹ƒsu. tesaá¹ƒ ekekaá¹ƒ paá¹-ivÄ«saá¹ƒ dÄ• petvÄ• vissajjesi. `dve dve s
Ä• gacchantÅ«â€™ ti vutte pana satta janÄ• Ä• gamaá¹ƒsu. tesaá¹ƒ dve dve paá¹-ivÄ«se d
jÄ• nantÄ• Ä• gacchantÅ«â€™ ti vutte ekova Ä• gacchi. tassa tayo paá¹-ivÄ«se dÄ• pesi. `
jÄ• nantÄ• Ä• gacchantÅ«â€™ ti vutte dve janÄ• Ä• gamaá¹ƒsu. tesaá¹ƒ cattÄ• ri cattÄ• ri
`paÃ±ca sippÄ• ni jÄ• nantÄ• Ä• gacchantÅ«â€™ ti vutte ekopi nÄ• gacchi \Ne 181/. `cha s
Ä• gacchantÅ«â€™ ti vutte ekova Ä• gacchi. tassa cha paá¹-ivÄ«se dÄ• pesi. `satta sippÄ•
Ä• gacchantÅ«â€™ ti vutte ekova Ä• gacchi. tassa satta paá¹-ivÄ«se dÄ• pesi.

tattha paá¹‡á¸• ito rÄ• jÄ• viya anuttaro dhammarÄ• jÄ• . sippajÄ• nanakÄ• viya cittacittaá
dhammÄ• . sippÄ• nucchavikavetanavaá¸• á¸• hanaá¹ƒ viya kiccavasena tesaá¹ƒ tesaá¹ƒ d
vibhattiÄ• ropanaá¹ƒ.

sabbepi panete dhammÄ• phassapaÃ±cakavasena jhÄ• naá¹…gavasena indriyavasena m
mÅ«lavasena kammapathavasena lokapÄ• lavasena passaddhivasena lahutÄ• vasena muc
pÄ• guÃ±Ã±atÄ• vasena ujukatÄ• vasena satisampajaÃ±Ã±avasena samathavipassanÄ• va

sattarasa rÄ• sayo hontÄ«ti.

dhammuddesavÄ• rakathÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarakusalaá¹ƒ niddesavÄ• rakathÄ•

<2> idÄ• ni tÄ• neva dhammuddesavÄ• re pÄ• á¸·iÄ• ruá¸·hÄ• ni chappaÃ±Ã±Ä• sa padÄ•
`katamo tasmiá¹ƒ samaye phasso hotÄ«â€™ _tiÄ• dinÄ• nayena niddesavÄ• ro Ä• raddho

tattha pucchÄ• ya tÄ• va ayamattho --- yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ so
tihetukaá¹ƒ asaá¹…khÄ• rikaá¹ƒ mahÄ• cittaá¹ƒ uppajjati, tasmiá¹ƒ \Be 181/ samaye phasso
so phassoti iminÄ• nayena sabbapucchÄ• su attho veditabbo.

__yo tasmiá¹ƒ samaye phasso_ti tasmiá¹ƒ samaye yo phusanakavasena uppanno phasso,
phassassa sabhÄ• vadÄ«panato sabhÄ• vapadaá¹ƒ nÄ• ma. __phusanÄ• _ti phusanÄ• kÄ•
phusanÄ• kÄ• rova upasaggena padaá¹ƒ vaá¸• á¸• hetvÄ• vutto. __samphusitatta_nti samp
yojanÄ• \Ne 182/ --- yo tasmiá¹ƒ samaye phusanakavasena phasso, yÄ• tasmiá¹ƒ samaye
samaye samphusanÄ• , yaá¹ƒ tasmiá¹ƒ samaye samphusitattaá¹ƒ; atha vÄ• , yo tasmiá¹ƒ s
aÃ±Ã±enÄ• pi pariyÄ• yena phusanÄ• samphusanÄ• samphusitattanti vuccati, ayaá¹ƒ tasm
vedanÄ• dÄ«nampi niddesesu iminÄ• va nayena padayojanÄ• veditabbÄ• .

ayaá¹ƒ panettha sabbasÄ• dhÄ• raá¹‡o vibhattivinicchayo. yÄ• nimÄ• ni bhagavatÄ• paá¹-
kusalaá¹ƒ \Ee 137/ mahÄ• cittaá¹ƒ bhÄ• jetvÄ• dassentena atirekapaá¹‡á¹‡Ä• sapadÄ• ni
puna ekekapadaá¹ƒ gahetvÄ• vibhattiá¹ƒ Ä• ropitÄ• ni, tÄ• ni vibhattiá¹ƒ gacchantÄ• ni tÄ«
vibhattiá¹ƒ gacchanti; nÄ• nÄ• hontÄ• ni catÅ«hi kÄ• raá¹‡ehi nÄ• nÄ• bhavanti. aparadÄ«
á¹-hÄ• nÄ• ni gacchati. kathaá¹ƒ? etÄ• nihi byaÃ±janavasena upasaggavasena atthavasen
vibhattiá¹ƒ gacchanti. tattha kodho kujjhanÄ• kujjhitattaá¹ƒ, doso dussanÄ• dussitattanti ev
byaÃ±janavasena vibhattigamanaá¹ƒ veditabbaá¹ƒ. ettha hi ekova kodho byaÃ±janavasena
cÄ• ro vicÄ• ro anuvicÄ• ro upavicÄ• roti evaá¹ƒ pana upasaggavasena vibhattigamanaá¹ƒ
paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upaparikkhÄ• ti evaá¹ƒ attha
veditabbaá¹ƒ. tesu phassapadaniddese tÄ• va imÄ• tissopi vibhattiyo labbhanti. `phasso ph
byaÃ±janavasena vibhattigamanaá¹ƒ hoti. `samphusanÄ• â€™ ti upasaggavasena. `samph
iminÄ• nayena sabbapadaniddesesu vibhattigamanaá¹ƒ veditabbaá¹ƒ.

nÄ• nÄ• hontÄ• nipi pana nÄ• manÄ• nattena lakkhaá¹‡anÄ• nattena kiccanÄ• nattena pa
catÅ«hi kÄ• raá¹‡ehi nÄ• nÄ• honti. tattha katamo tasmiá¹ƒ samaye byÄ• pÄ• do hoti? yo t
doso dussanÄ• ti (Dhs 419) ettha byÄ• pÄ• doti vÄ• , dosoti vÄ• , dvepi ete kodho eva, nÄ•
evaá¹ƒ `nÄ• manÄ• nattenaâ€™ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

rÄ• saá¹-á¹-hena ca paÃ±capi khandhÄ• ekova khandho hoti. ettha pana rÅ«paá¹ƒ ruppan
vedayitalakkhaá¹‡Ä• , saÃ±Ã±Ä• saÃ±jÄ• nanalakkhaá¹‡Ä• , cetanÄ• cetayitalakkhaá¹‡Ä•
vijÄ• nanalakkhaá¹‡anti iminÄ• lakkhaá¹‡anÄ• nattena paÃ±cakkhandhÄ• honti. evaá¹ƒ `la
nÄ• nattaá¹ƒ veditabbaá¹ƒ.

cattÄ• ro \Ne 183/ sammappadhÄ• nÄ• --- ``idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• na
anuppÄ• dÄ• ya ... pe ... \Ee 138/ cittaá¹ƒ paggaá¹‡hÄ• ti padahatÄ«â€™â€™ ti (Vibh 390;
vÄ«riyaá¹ƒ kiccanÄ• nattena catÅ«su á¹-hÄ• nesu Ä• gataá¹ƒ. evaá¹ƒ `kiccanÄ• nattenaâ€™

cattÄ• ro asaddhammÄ• --- kodhagarutÄ• na saddhammagarutÄ• , makkhagarutÄ• na sa
na saddhammagarutÄ• , sakkÄ• ragarutÄ• na saddhammagarutÄ• ti, evamÄ• dÄ«su (AN a
`paá¹-ikkhepanÄ• nattenaâ€™ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

imÄ• ni pana cattÄ• ri nÄ• nattÄ• ni na phasseyeva labbhanti, sabbesupi phassapaÃ±cakÄ
hi phassoti nÄ• maá¹ƒ ... pe ... cittassa cittanti. phasso ca phusanalakkhaá¹‡o, vedanÄ• ve
saÃ±Ã±Ä• saÃ±jÄ• nanalakkhaá¹‡Ä• , cetanÄ• cetayitalakkhaá¹‡Ä• , viÃ±Ã±Ä• á¹‡aá¹ƒ vi
phasso phusanakicco, vedanÄ• anubhavanakiccÄ• , saÃ±Ã±Ä• saÃ±jÄ• nanakiccÄ• , ceta
viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nanakiccanti. evaá¹ƒ kiccanÄ• nattena nÄ• nattaá¹ƒ veditabbaá¹ƒ.

paá¹-ikkhepanÄ• nattaá¹ƒ phassapaÃ±camake natthi. alobhÄ• diniddese pana alobho alubl
alubbhitattantiÄ• dinÄ• nayena labbhatÄ«ti evaá¹ƒ paá¹-ikkhepanÄ• nattena nÄ• nattaá¹ƒ v
sabbapadaniddesesu labbhamÄ• navasena catubbidhampi nÄ• nattaá¹ƒ veditabbaá¹ƒ.

aparadÄ«panÄ• pana padatthuti vÄ• hoti daá¸·hÄ«kammaá¹ƒ vÄ• ti evaá¹ƒ dve á¹-hÄ• nÄ
yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·entena viya hi sakimeva phassoti vutte etaá¹ƒ padaá¹ƒ
phullitamaá¹‡á¸• itavibhÅ«sitaá¹ƒ nÄ• ma na hoti. punappunaá¹ƒ byaÃ±janavasena upasag
atthavasena `phasso phusanÄ• samphusanÄ• samphusitattaâ€™ nti vutte phullitamaá¹‡á¸
hoti. yathÄ• hi daharakumÄ• raá¹ƒ nhÄ• petvÄ• , manoramaá¹ƒ vatthaá¹ƒ paridahÄ• petvÄ
akkhÄ«ni aÃ±jetvÄ• athassa nalÄ• á¹-e ekameva manosilÄ• binduá¹ƒ kareyyuá¹ƒ, tassa na
nÄ• ma hoti. nÄ• nÄ• vaá¹‡á¹‡ehi pana parivÄ• retvÄ• bindÅ«su katesu cittatilako nÄ• ma
veditabbaá¹ƒ. ayaá¹ƒ `padatthutiâ€™ nÄ• ma.

byaÃ±janavasena \Ne 184/ upasaggavasena atthavasena ca punappunaá¹ƒ bhaá¹‡aname
yathÄ• hi `Ä• vusoâ€™ ti vÄ• `bhanteâ€™ ti vÄ• `yakkhoâ€™ ti vÄ• `sappoâ€™ ti \Ee 13
daá¸·hÄ«kammaá¹ƒ nÄ• ma na hoti. `Ä• vuso Ä• vusoâ€™ `bhante bhanteâ€™ `yakkho yak
pana daá¸·hÄ«kammaá¹ƒ nÄ• ma hoti. evameva sakideva yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·ent
padaá¹ƒ daá¸·hÄ«kammaá¹ƒ nÄ• ma na hoti. punappunaá¹ƒ byaÃ±janavasena upasaggava

phusanÄ• samphusanÄ• samphusitattaâ€™ nti vutteyeva `daá¸·hÄ«kammaá¹ƒâ€™ nÄ• m
dve á¹-hÄ• nÄ• ni gacchati. etassÄ• pi vasena labbhamÄ• nakapadaniddesesu sabbattha a

__ayaá¹ƒ tasmiá¹ƒ samaye phasso hotÄ«_ti yasmiá¹ƒ samaye paá¹-hamaá¹ƒ kÄ• mÄ• vac
uppajjati, tasmiá¹ƒ samaye ayaá¹ƒ phasso nÄ• ma hotÄ«ti attho. ayaá¹ƒ tÄ• va phassapada
ito paresu pana vedanÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ niddesesu visesamattameva vaá¹‡á¹‡ayis
vuttanayeneva veditabbaá¹ƒ.

<3> __yaá¹ƒ tasmiá¹ƒ samaye_ti ettha kiÃ±cÄ• pi katamÄ• tasmiá¹ƒ samaye vedanÄ• hot
`sÄ• tapadavasena pana `yaâ€™ nti vuttaá¹ƒ. __tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphas
vuccati tassa sÄ• tasukhassa anucchavikÄ• sÄ• ruppÄ• . anucchavikatthopi hi ayaá¹ƒ `tajjÄ
yathÄ• ha --- ``tajjaá¹ƒ tassÄ• ruppaá¹ƒ kathaá¹ƒ mantetÄ«â€™â€™ ti (MN III 246). tehi vÄ•
Ä• rammaá¹‡ehi imassa ca sukhassa paccayehi jÄ• tÄ• tipi tajjÄ• . manoviÃ±Ã±Ä• á¹‡amev
dhÄ• tÅ«ti manoviÃ±Ã±Ä• á¹‡adhÄ• tu. samphassato jÄ• taá¹ƒ, samphasse vÄ• jÄ• tanti sa
cittanissitattÄ• cetasikaá¹ƒ. madhuraá¹-á¹-hena \Be 184/ sÄ• taá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- y
samaye yathÄ• vuttena atthena tajjÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• samphassajaá¹ƒ
tasmiá¹ƒ samaye vedanÄ• hotÄ«ti. evaá¹ƒ sabbapadehi saddhiá¹ƒ yojanÄ• veditabbÄ• .

idÄ• ni __cetasikaá¹ƒ sukha_ntiÄ• dÄ«su cetasikapadena kÄ• yikasukhaá¹ƒ paá¹-ikkhipati,
dukkhaá¹ƒ. __cetosamphassaja_nti cittasamphasse jÄ• taá¹ƒ. __sÄ• taá¹ƒ sukhaá¹ƒ vedayi
vedayitaá¹ƒ, na asÄ• taá¹ƒ vedayitaá¹ƒ; sukhaá¹ƒ vedayitaá¹ƒ, na dukkhaá¹ƒ vedayitaá¹ƒ. p
itthiliá¹…gavasena vuttÄ• ni. sÄ• tÄ• vedanÄ• , na asÄ• tÄ• ; sukhÄ• vedanÄ• , na dukkhÄ

<4> saÃ±Ã±Ä• niddese \Ne 185/ __tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• _ti tas
anucchavikÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• samphassamhi jÄ• tÄ• . __saÃ±Ã±Ä• _ti
__saÃ±jÄ• nanÄ• _ti saÃ±jÄ• nanÄ• kÄ• ro. __saÃ±jÄ• nitatta_nti saÃ±jÄ• nitabhÄ• vo.

<5> __cetanÄ• niddese_pi iminÄ• va nayena veditabbo.

cittaniddese cittavicittatÄ• ya cittaá¹ƒ. Ä• rammaá¹‡aá¹ƒ minamÄ• naá¹ƒ jÄ• nÄ• tÄ«ti __m
eva. ``antalikkhacaro pÄ• so yvÄ• yaá¹ƒ carati mÄ• nasoâ€™â€™ ti (SN a I 151; Vin I 33) h
sampayuttakadhammo `mÄ• nasoâ€™ ti vutto.

``kathaÃ±hi bhagavÄ• tuyhaá¹ƒ, sÄ• vako sÄ• sane rato.

appattamÄ• naso sekkho, kÄ• laá¹ƒ kayirÄ• jane sutÄ• â€™â€™ ti || (SN a I 159).

ettha arahattaá¹ƒ `mÄ• nasaâ€™ nti vuttaá¹ƒ. idha pana `manovaâ€™ mÄ• nasaá¹ƒ. byaÃ
vaá¸• á¸• hitaá¹ƒ.

__hadaya_nti cittaá¹ƒ. ``cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• lessÄ• mÄ«â
Ä• á¸·avakasutta) ettha uro hadayanti vuttaá¹ƒ. ``hadayÄ• hadayaá¹ƒ maÃ±Ã±e aÃ±Ã±Ä• y
63) ettha cittaá¹ƒ. ``vakkaá¹ƒ hadayaâ€™â€™ nti (DN II 377; MN I 110) ettha hadayavatthu
cittameva abbhantaraá¹-á¹-hena `hadayaâ€™ nti vuttaá¹ƒ. tameva parisuddhaá¹-á¹-hena __
bhavaá¹…gaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yathÄ• ha --- ``pabhassaramidaá¹ƒ, bhikkhave,
Ä• gantukehi upakkilesehi upakkiliá¹-á¹-haâ€™â€™ nti (AN a I 49). tato nikkhantattÄ• pana
gaá¹…gÄ• ya nikkhantÄ• nadÄ« gaá¹…gÄ• viya, godhÄ• varito nikkhantÄ• godhÄ• varÄ«
vuttaá¹ƒ.

__mano manÄ• yatana_nti idha pana manoggahaá¹‡aá¹ƒ manasseva Ä• yatanabhÄ• vadÄ
--- `nayidaá¹ƒ devÄ• yatanaá¹ƒ viya manassa Ä• yatanattÄ• manÄ• yatanaá¹ƒ, atha kho ma
manÄ• yatanaâ€™ nti. tattha nivÄ• saá¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-hena samosaraá¹‡a
saÃ±jÄ• tidesaá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-hena ca Ä• yatanaá¹ƒ veditabbaá¹ƒ. tathÄ• hi lok
vÄ• sudevÄ• yatanaâ€™ ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ Ä• yatananti vuccati. `suvaá
rajatÄ• yatanaâ€™ ntiÄ• dÄ«su Ä• karo. sÄ• sane pana ``manorame Ä• yatane sevanti naá
tiÄ• dÄ«su (AN b V 38) samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹‡Ä• patho gunnaá¹ƒ Ä• ya
saÃ±jÄ• tideso. ``tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™
kÄ• raá¹‡aá¹ƒ. idha pana saÃ±jÄ• tidesaá¹-á¹-hena samosaraá¹‡aá¹-hÄ• naá¹-á¹-hena kÄ•
vaá¹-á¹-ati.

phassÄ• dayo hi dhammÄ• ettha saÃ±jÄ• yantÄ«ti saÃ±jÄ• tidesaá¹-á¹-henapi etaá¹ƒ Ä• y
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• Ä• rammaá¹‡abhÄ• venettha osarantÄ«ti samosa
Ä• yatanaá¹ƒ. phassÄ• dÄ«naá¹ƒ pana sahajÄ• tÄ• dipaccayaá¹-á¹-hena kÄ• raá¹‡attÄ• kÄ
Ä• yatananti veditabbaá¹ƒ. manindriyaá¹ƒ vuttatthameva.

vijÄ• nÄ• tÄ«ti viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡ameva khandho __viÃ±Ã±Ä• á¹‡akkhandho
veditabbo. mahÄ• udakakkhandhotveva saá¹…khyaá¹ƒ gacchatÄ«ti (AN a IV 51). ettha hi rÄ
vutto. ``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ tiÄ• dÄ«su (DN III 355) guá¹‡aá¹-á¹-h
mahantaá¹ƒ dÄ• rukkhandhaâ€™â€™ nti (SN b IV 241) ettha paá¹‡á¹‡attimattaá¹-á¹-hena.
khandho vutto. rÄ• saá¹-á¹-hena hi viÃ±Ã±Ä• á¹‡akkhandhassa \Be 186/ ekadeso ekaá¹ƒ vi
yathÄ• rukkhassa ekadesaá¹ƒ chindanto rukkhaá¹ƒ chindatÄ«ti vuccati, evameva viÃ±Ã±Ä•
ekadesabhÅ«taá¹ƒ ekampi viÃ±Ã±Ä• á¹‡aá¹ƒ ruá¸·hito viÃ±Ã±Ä• á¹‡akkhandhoti vuttaá¹ƒ.

__tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti tesaá¹ƒ phassÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ anuc
imasmiÃ±hi pade ekameva cittaá¹ƒ minanaá¹-á¹-hena mano, vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä

sabhÄ• vaá¹-á¹-hena nissattaá¹-á¹-hena vÄ• dhÄ• tÅ«ti tÄ«hi nÄ• mehi vuttaá¹ƒ. iti imasmi
phasso tÄ• va yasmÄ• phasso eva, na tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajo, citt
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu eva, tasmÄ• imasmiá¹ƒ padadvaye \Ee 142/
`tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• â€™ ti paÃ±Ã±atti na Ä• ropitÄ• . vitakka
idha pacchinnattÄ• na uddhaá¹-Ä• .

imesaÃ±ca \Ne 187/ pana phassapaÃ±camakÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• á¹-iyekkaá¹ƒ p
katvÄ• paÃ±Ã±attiá¹ƒ uddharamÄ• nena bhagavatÄ• dukkaraá¹ƒ kataá¹ƒ. nÄ• nÄ• udakÄ
ekabhÄ• jane pakkhipitvÄ• divasaá¹ƒ nimmathitÄ• naá¹ƒ vaá¹‡á¹‡a gandharasÄ• naá¹ƒ nÄ
ghÄ• yitvÄ• vÄ• sÄ• yitvÄ• vÄ• nÄ• nÄ• karaá¹‡aá¹ƒ sakkÄ• bhaveyya Ã±Ä• tuá¹ƒ. evaá
vuttaá¹ƒ. sammÄ• sambuddhena pana imesaá¹ƒ arÅ«pÄ«naá¹ƒ cittacetasikÄ• naá¹ƒ dhamm
pavattamÄ• nÄ• naá¹ƒ pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ vinibbhogaá¹ƒ katvÄ• paÃ±Ã±att
atidukkaraá¹ƒ kataá¹ƒ. tenÄ• ha __Ä• yasmÄ• nÄ• gasenatthero_ ---

``dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• katanti. `kiá¹ƒ, bhante nÄ• gasena, bhagavatÄ• d
`dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• kataá¹ƒ, yaá¹ƒ imesaá¹ƒ arÅ«pÄ«naá¹ƒ cittacetasi
ekÄ• rammaá¹‡e pavattamÄ• nÄ• naá¹ƒ vavatthÄ• naá¹ƒ akkhÄ• taá¹ƒ --- ayaá¹ƒ phasso, a
saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• , idaá¹ƒ cittaâ€™ nti. `opammaá¹ƒ, bhante, karohÄ«â€™ ti. `ya
kocideva puriso nÄ• vÄ• ya samuddaá¹ƒ ajjhogÄ• hetvÄ• hatthapuá¹-ena udakaá¹ƒ gahetv
jÄ• neyya nu kho, mahÄ• rÄ• ja, so puriso --- idaá¹ƒ gaá¹…gÄ• ya udakaá¹ƒ, idaá¹ƒ yamun
aciravatiyÄ• udakaá¹ƒ, idaá¹ƒ sarabhuyÄ• udakaá¹ƒ, idaá¹ƒ mahiyÄ• udakaâ€™ nti? `duk
jÄ• nituâ€™ nti. `tato dukkarataraá¹ƒ \Be 187/ kho, mahÄ• rÄ• ja, bhagavatÄ• kataá¹ƒ yaá¹
cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ ... pe ... idaá¹ƒ cittaâ€™â€™ â€™ nti (Mil II 7.16).

<7> vitakkaniddese takkanavasena __takko_. tassa tittakaá¹ƒ takkesi kumbhaá¹ƒ takkesi s
yojanaá¹ƒ takkesi addhayojanaá¹ƒ takkesÄ«ti evaá¹ƒ takkanavasena pavatti veditabbÄ• . id
sabhÄ• vapadaá¹ƒ. vitakkanavasena __vitakko_. balavataratakkassetaá¹ƒ nÄ• maá¹ƒ. suá¹
__saá¹…kappo_. ekaggaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡e appetÄ«ti __appanÄ• _. dutiyapadaá¹ƒ
vaá¸• á¸• hitaá¹ƒ \Ee 143/. balavatarÄ• vÄ• appanÄ• __byappanÄ• _. Ä• rammaá¹‡e citta
patiá¹-á¹-hÄ• petÄ«ti __cetaso abhiniropanÄ• _. yÄ• thÄ• vatÄ• ya niyyÄ• nikatÄ• ya ca kus
saá¹…kappoti __sammÄ• saá¹…kappo_.

<8> vicÄ• raniddese Ä• rammaá¹‡e caraá¹‡akavasena __cÄ• ro_. idamassa sabhÄ• vapad
__vicÄ• ro_ \Ne 188/. anugantvÄ• vicaraá¹‡avasena __anuvicÄ• ro_. upagantvÄ• vicaraá¹
upasaggavasena vÄ• padÄ• ni vaá¸• á¸• hitÄ• ni. Ä• rammaá¹‡e cittaá¹ƒ, saraá¹ƒ viya jiyÄ
á¹-hapanato cittassa __anusandhÄ• natÄ• _. Ä• rammaá¹‡aá¹ƒ anupekkhamÄ• no viya tiá¹
vicaraá¹‡avasena vÄ• upekkhanatÄ• anupekkhanatÄ• .

<9> pÄ«tiniddese __pÄ«tÄ«_ti sabhÄ• vapadaá¹ƒ. pamuditassa bhÄ• vo __pÄ• mojjaá¹ƒ_.
pamodanÄ• kÄ• ro __pamodanÄ• _. yathÄ• vÄ• bhesajjÄ• naá¹ƒ vÄ• telÄ• naá¹ƒ vÄ• uá
ekatokaraá¹‡aá¹ƒ modanÄ• ti vuccati, evamayampi pÄ«ti dhammÄ• naá¹ƒ ekatokaraá¹‡ena
maá¹‡á¸• etvÄ• Ä• modanÄ• pamodanÄ• ti vuttÄ• . hÄ• setÄ«ti __hÄ• so_. pahÄ• setÄ«ti
haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• rÄ• nametaá¹ƒ adhivacanaá¹ƒ. vittÄ«ti vittaá¹ƒ; dhanassetaá¹
somanassapaccayattÄ• vittisarikkhatÄ• ya __vitti_. yathÄ• hi dhanino dhanaá¹ƒ paá¹-icca
evaá¹ƒ pÄ«timatopi pÄ«tiá¹ƒ paá¹-icca somanassaá¹ƒ uppajjati, tasmÄ• vittÄ«ti vuttÄ• .
tuá¹-á¹-hisabhÄ• vasaá¹‡á¹-hitÄ• ya pÄ«tiyÄ• etaá¹ƒ nÄ• maá¹ƒ. pÄ«timÄ• pana puggalo
abbhuggatattÄ• udaggoti vuccati \Be 188/. udaggassa bhÄ• vo __odagyaá¹ƒ_. attano mana
anabhiraddhassa hi mano dukkhapadaá¹-á¹-hÄ• nattÄ• attano mano nÄ• ma na hoti, abhira
sukhapadaá¹-á¹-hÄ• nattÄ• attano mano nÄ• ma hoti. iti attano manatÄ• attamanatÄ• , sal
bhÄ• voti attho. sÄ• pana yasmÄ• na aÃ±Ã±assa kassaci attano manatÄ• , cittasseva pan
dhammo, tasmÄ• __attamanatÄ• cittassÄ• _ti vuttÄ• .

<11> ekaggatÄ• niddese acalabhÄ• vena Ä• rammaá¹‡e tiá¹-á¹-hatÄ«ti __á¹-hiti_. parato p
upasaggavasena vaá¸• á¸• hitaá¹ƒ. apica sampayuttadhamme Ä• rammaá¹‡amhi sampiá¹‡
144/ __saá¹‡á¹-hiti_. Ä• rammaá¹‡aá¹ƒ ogÄ• hetvÄ• anupavisitvÄ• tiá¹-á¹-hatÄ«ti __avaá¹
kusalapakkhasmiÃ±hi cattÄ• ro dhammÄ• Ä• rammaá¹‡aá¹ƒ ogÄ• hanti --- saddhÄ• sati s
saddhÄ• okappanÄ• ti vuttÄ• , sati apilÄ• panatÄ• ti, samÄ• dhi avaá¹-á¹-hitÄ«ti, paÃ±Ã±Ä
akusalapakkhe pana tayo dhammÄ• Ä• rammaá¹‡aá¹ƒ ogÄ• hanti --- taá¹‡hÄ• diá¹-á¹-hi a
vuttÄ• . cittekaggatÄ• panettha na balavatÄ« hoti. yathÄ• hi rajuá¹-á¹-hÄ• naá¹-á¹-hÄ• ne u
sammaá¹-á¹-he thokameva kÄ• laá¹ƒ rajo sannisÄ«dati, sukkhante sukkhante puna pakatib
evameva akusalapakkhe cittekaggatÄ• na balavatÄ« hoti. yathÄ• pana tasmiá¹ƒ á¹-hÄ• ne
Ä• siÃ±citvÄ• \Ne 189/ kudÄ• lena khanitvÄ• Ä• koá¹-anamaddanaghaá¹-á¹-anÄ• ni katvÄ
chÄ• yÄ• paÃ±Ã±Ä• yati, vassasatÄ• tikkamepi taá¹ƒmuhuttakataá¹ƒ viya hoti, evameva ku
balavatÄ« hoti.

uddhaccavicikicchÄ• vasena pavattassa visÄ• hÄ• rassa paá¹-ipakkhato __avisÄ• hÄ• ro_.
gacchantaá¹ƒ cittaá¹ƒ vikkhipati nÄ• ma. ayaá¹ƒ pana tathÄ• vidho vikkhepo na hotÄ«ti __a
uddhaccavicikicchÄ• vaseneva ca cittaá¹ƒ visÄ• haá¹-aá¹ƒ nÄ• ma hoti, ito cito ca harÄ«yat
avisÄ• haá¹-assa mÄ• nasassa bhÄ• voti __avisÄ• haá¹-amÄ• nasatÄ• _.

__samatho_ti tividho samatho --- cittasamatho, adhikaraá¹‡asamatho, sabbasaá¹…khÄ• ra
aá¹-á¹-hasu samÄ• pattÄ«su cittekaggatÄ• cittasamatho \Be 189/ nÄ• ma. taÃ±hi Ä• gamm
cittavipphanditaá¹ƒ sammati vÅ«pasammati, tasmÄ• so __cittasamatho_ti vuccati. sammuk
samatho adhikaraá¹‡asamatho nÄ• ma. taÃ±hi Ä• gamma tÄ• ni tÄ• ni adhikaraá¹‡Ä• ni sa
so __adhikaraá¹‡asamatho_ti vuccati. yasmÄ• pana sabbe saá¹…khÄ• rÄ• nibbÄ• naá¹ƒ
vÅ«pasammanti, tasmÄ• taá¹ƒ __sabbasaá¹…khÄ• rasamatho_ti vuccati. imasmiá¹ƒ atthe

samÄ• dhilakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __samÄ• dhindriyaá¹ƒ_. uddhacce na kar
sammÄ• samÄ• dhÄ«_ti yÄ• thÄ• vasamÄ• dhi niyyÄ• nikasamÄ• dhi kusalasamÄ• dhi.

<12> saddhindriyaniddese \Ee 145/ buddhÄ• diguá¹‡Ä• naá¹ƒ saddahanavasena __saddhA
ratanÄ• ni saddahati pattiyÄ• yatÄ«ti saddhÄ• . __saddahanÄ• _ti saddahanÄ• kÄ• ro. budd
bhinditvÄ• viya anupavisatÄ«ti __okappanÄ• _. buddhÄ• dÄ«naá¹ƒ guá¹‡esu etÄ• ya sattÄ
sayaá¹ƒ vÄ• abhippasÄ«datÄ«ti __abhippasÄ• do_. idÄ• ni yasmÄ• saddhindriyÄ• dÄ«naá
aÃ±Ã±asmiá¹ƒ pariyÄ• ye Ä• raddhe Ä• dipadaá¹ƒ gahetvÄ• va padabhÄ• janaá¹ƒ karÄ«ya
dhammatÄ• --- tasmÄ• puna __saddhÄ• _ti vuttaá¹ƒ. yathÄ• vÄ• itthiyÄ• indriyaá¹ƒ itthin
idaá¹ƒ. idaá¹ƒ pana saddhÄ• va indriyaá¹ƒ saddhindriyanti. evaá¹ƒ samÄ• nÄ• dhikaraá¹‡ab
saddhÄ• ti vuttaá¹ƒ. evaá¹ƒ sabbapadaniddesesu Ä• dipadassa puna vacane payojanaá¹ƒ v
adhimokkhalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __saddhindriyaá¹ƒ_. asaddhiye na kamp

<13> vÄ«riyindriyaniddese \Ne 190/ __cetasiko_ti idaá¹ƒ vÄ«riyassa niyamato cetasikabhÄ
vuttaá¹ƒ. idaÃ±hi vÄ«riyaá¹ƒ ``yadapi, bhikkhave, kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ tadapi vÄ«riyasam
cetasikaá¹ƒ vÄ«riyaá¹ƒ tadapi vÄ«riyasambojjhaá¹…goti. itihidaá¹ƒ uddesaá¹ƒ gacchatÄ«â€
evamÄ• dÄ«su suttesu caá¹…kamÄ• dÄ«ni karontassa uppannattÄ• `kÄ• yikaâ€™ nti vucc
viya kÄ• yikaá¹ƒ nÄ• ma natthi, cetasikameva panetanti dassetuá¹ƒ `cetasikoâ€™ ti vuttaá¹
vÄ«riyasaá¹…khÄ• to Ä• rambho. iminÄ• sesÄ• rambhe paá¹-ikkhipati. ayaÃ±hi `Ä• rambha
kiriyÄ• yaá¹ƒ vÄ«riye hiá¹ƒsÄ• ya vikopaneti anekesu atthesu Ä• gato.

``yaá¹ƒkiÃ±ci \Be 190/ dukkhaá¹ƒ sambhoti, sabbaá¹ƒ Ä• rambhapaccayÄ• .

Ä• rambhÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavoâ€™â€™ ti || (Sn 749).

ettha hi kammaá¹ƒ `Ä• rambhoâ€™ ti Ä• gataá¹ƒ. ``Ä• rambhati ca vippaá¹-isÄ• rÄ« ca hot
Pp 191) ettha Ä• patti. ``mahÄ• yaÃ±Ã±Ä• mahÄ• rambhÄ• na te honti mahapphalÄ• â€™
ettha yÅ«pussÄ• panÄ• dikiriyÄ• . ``Ä• rambhatha \Ee 146/ nikkamatha yuÃ±jatha buddhas
ettha vÄ«riyaá¹ƒ. ``samaá¹‡aá¹ƒ gotamaá¹ƒ uddissa pÄ• á¹‡aá¹ƒ Ä• rabhantÄ«â€™â€™ ti
hiá¹ƒsÄ• . ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hotÄ«â€™â€™ ti (DN
chedanabhaÃ±janÄ• dikaá¹ƒ vikopanaá¹ƒ. idha pana vÄ«riyameva adhippetaá¹ƒ. tenÄ• ha
vÄ«riyasaá¹…khÄ• to Ä• rambhoâ€™ ti. vÄ«riyaÃ±hi Ä• rambhanakavasena Ä• rambhoti vu
sabhÄ• vapadaá¹ƒ. kosajjato nikkhamanavasena __nikkamo_. paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹
__parakkamo_. uggantvÄ• yamanavasena __uyyÄ• mo_. byÄ• yamanavasena __vÄ• yÄ•
adhimattussÄ• hanavasena __ussoá¸·hÄ«_. thirabhÄ• vaá¹-á¹-hena __thÄ• mo_. cittacetas
avicchedato vÄ• pavattanavasena kusalasantÄ• naá¹ƒ dhÄ• retÄ«ti __dhiti_.

aparo nayo --- nikkamo ceso kÄ• mÄ• naá¹ƒ panudanÄ• ya, parakkamo ceso bandhanacch
oghanittharaá¹‡Ä• ya, vÄ• yÄ• mo ceso pÄ• raá¹…gamanaá¹-á¹-hena, ussÄ• ho ceso pubb
\Ne 191/ ceso adhimattaá¹-á¹-hena, thÄ• mo ceso palighugghÄ• á¹-anatÄ• ya, dhiti ceso av

``kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissatÅ«â€™â€™ ti (MN II 184; SN a II 22,
196; Nidd II khaggavisÄ• á¹‡asuttaniddesa 154) evaá¹ƒ pavattikÄ• le asithilaparakkamavas
__asithilaparakkamatÄ• ; _ thiraparakkamo, daá¸·haparakkamoti attho. yasmÄ• panetaá¹ƒ
kusalakammakaraá¹‡aá¹-á¹-hÄ• ne chandaá¹ƒ na nikkhipati, dhuraá¹ƒ na nikkhipati, na otÄ•
anosakkitamÄ• nasataá¹ƒ Ä• vahati, tasmÄ• __anikkhittachandatÄ• anikkhittadhuratÄ• _ti
tajjÄ• tike udakasambhinnaá¹-á¹-hÄ• ne dhuravÄ• hagoá¹‡aá¹ƒ gaá¹‡hathÄ• ti vadanti \Be
bhÅ«miá¹ƒ uppÄ«á¸·etvÄ• pi dhuraá¹ƒ vahati, bhÅ«miyaá¹ƒ patituá¹ƒ na deti, evameva vÄ«
kusalakammakaraá¹‡aá¹-á¹-hÄ• ne dhuraá¹ƒ ukkhipati paggaá¹‡hÄ• ti, tasmÄ• __dhurasan
paggahalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __vÄ«riyindriyaá¹ƒ_. kosajje \Ee 147/ na ka
__vÄ«riyabalaá¹ƒ_. yÄ• thÄ• vaniyyÄ• nikakusalavÄ• yÄ• matÄ• ya __sammÄ• vÄ• yÄ• mo

<14> satindriyaniddese saraá¹‡akavasena __sati_. idaá¹ƒ satiyÄ• sabhÄ• vapadaá¹ƒ. pun
anussaraá¹‡avasena __anussati_. abhimukhaá¹ƒ gantvÄ• viya saraá¹‡ato paá¹-isaraá¹‡av
upasaggavasena vÄ• vaá¸• á¸• hitamattametaá¹ƒ. saraá¹‡Ä• kÄ• ro __saraá¹‡atÄ• _. yasm
tiá¹‡á¹‡aá¹ƒ saraá¹‡Ä• nampi nÄ• maá¹ƒ, tasmÄ• taá¹ƒ paá¹-isedhetuá¹ƒ puna satiggahaá
satisaá¹…khÄ• tÄ• saraá¹‡atÄ• ti ayaÃ±hettha attho. sutapariyattassa dhÄ• raá¹‡abhÄ• va
anupavisanasaá¹…khÄ• tena ogÄ• hanaá¹-á¹-hena apilÄ• panabhÄ• vo __apilÄ• panatÄ• _
udake plavanti, na anupavisanti, na tathÄ• Ä• rammaá¹‡e sati. Ä• rammaá¹‡aÃ±hesÄ• an
__apilÄ• panatÄ• _ti vuttÄ• . cirakatacirabhÄ• sitÄ• naá¹ƒ asammussanabhÄ• vato __asam
upaá¹-á¹-hÄ• nalakkhaá¹‡e jotanalakkhaá¹‡e ca indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. satis
indriyaá¹ƒ __satindriyaá¹ƒ_. pamÄ• de na kampatÄ«ti __satibalaá¹ƒ_. yÄ• thÄ• vasati niyyÄ
__sammÄ• sati_.

<16> paÃ±Ã±indriyaniddese tassa tassa atthassa pÄ• kaá¹-akaraá¹‡asaá¹…khÄ• tena paÃ
__paÃ±Ã±Ä• _. tena tena vÄ• aniccÄ• dinÄ• pakÄ• rena dhamme jÄ• nÄ• tÄ«tipi paÃ±Ã±
pajÄ• nanÄ• kÄ• ro __pajÄ• nanÄ• _. aniccÄ• dÄ«ni vicinÄ• tÄ«ti __vicayo. pavicayo_ti upa
vaá¸• á¸• hitaá¹ƒ \Ne 192/. catusaccadhamme vicinÄ• tÄ«ti __dhammavicayo_. aniccÄ• dÄ«
__sallakkhaá¹‡Ä• _. sÄ• yeva puna upasagganÄ• nattena __upalakkhaá¹‡Ä• paccupalakk
paá¹‡á¸• itassa bhÄ• vo __paá¹‡á¸• iccaá¹ƒ_. kusalassa bhÄ• vo __kosallaá¹ƒ_. nipuá¹‡ass
aniccÄ• dÄ«naá¹ƒ vibhÄ• vanavasena __vebhabyÄ• _. aniccÄ• dÄ«naá¹ƒ cintanakavasena
taá¹ƒ aniccÄ• dÄ«ni cintÄ• petÄ«tipi cintÄ• . aniccÄ• dÄ«ni upaparikkhatÄ«ti __upaparikkhÄ
\Be 192/ nÄ• maá¹ƒ. ayampi saá¹‡haá¹-á¹-hena vitthaá¹-aá¹-á¹-hena ca bhÅ«rÄ« viyÄ• ti __
--- ``bhÅ«rÄ« vuccati pathavÄ« \Ee 148/. tÄ• ya pathavÄ«samÄ• ya vitthaá¹-Ä• ya vipulÄ• y

samannÄ• gatoti bhÅ«ripaÃ±Ã±oti (Nidd I 27). apica paÃ±Ã±Ä• ya etaá¹ƒ adhivacanaá¹ƒ bh
atthe ramatÄ«tipi bhÅ«rÄ«. asani viya siluccaye kilese medhati hiá¹ƒsatÄ«ti __medhÄ• _. kh
gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena vÄ• __medhÄ• _. yassa uppajjati taá¹ƒ attahitapaá¹-ipattiy
yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhe parinetÄ«ti __pariá¹‡Ä• yikÄ• _. aniccÄ• divasena dham
__vipassanÄ• _. sammÄ• pakÄ• rehi aniccÄ• dÄ«ni jÄ• nÄ• tÄ«ti __sampajaÃ±Ã±aá¹ƒ_. u
vÄ«thiÄ• ropanatthaá¹ƒ patodo viya uppathe dhÄ• vanakaá¹ƒ kÅ«á¹-acittaá¹ƒ vÄ«thiÄ• ropa
patodo viya __patodo_. dassanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. paÃ±Ã±
indriyaá¹ƒ __paÃ±Ã±indriyaá¹ƒ_. avijjÄ• ya na kampatÄ«ti __paÃ±Ã±Ä• balaá¹ƒ_. kilesacch
paÃ±Ã±Ä• va satthaá¹ƒ __paÃ±Ã±Ä• satthaá¹ƒ_. accuggataá¹-á¹-hena paÃ±Ã±Ä• va pÄ• s

Ä• lokanaá¹-á¹-hena paÃ±Ã±Ä• va Ä• loko __paÃ±Ã±Ä• Ä• loko_. obhÄ• sanaá¹-á¹-hena p
__paÃ±Ã±Ä• obhÄ• so_. pajjotanaá¹-á¹-hena paÃ±Ã±Ä• va pajjoto __paÃ±Ã±Ä• pajjoto_. p
nisinnassa dasasahassilokadhÄ• tu ekÄ• lokÄ• ekobhÄ• sÄ• ekapajjotÄ• hoti, tenetaá¹ƒ v
padesu ekapadenapi etasmiá¹ƒ atthe siddhe, yÄ• ni panetÄ• ni ``cattÄ• rome, bhikkhave, Ä
candÄ• loko sÅ«riyÄ• loko agyÄ• loko paÃ±Ã±Ä• loko. ime kho, bhikkhave, cattÄ• ro Ä• lok
imesaá¹ƒ catunnaá¹ƒ Ä• lokÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• lokoâ€™â€™. tathÄ• ``cattÄ• ro
... cattÄ• rome, bhikkhave, pajjotÄ• â€™â€™ ti (AN a IV 144) sattÄ• naá¹ƒ ajjhÄ• sayavase
tadanurÅ«peneva idhÄ• pi desanÄ• katÄ• . attho hi anekehi Ä• kÄ• rehi vibhajjamÄ• no su
aÃ±Ã±o bujjhati, aÃ±Ã±athÄ• ca aÃ±Ã±oti.

ratikaraá¹‡aá¹-á¹-hena pana ratidÄ• yakaá¹-á¹-hena ratijanakaá¹-á¹-hena cittÄ«kataá¹-á¹-he
dullabhapÄ• tubhÄ• vaá¹-á¹-hena atulaá¹-á¹-hena \Ne 193/ anomasattaparibhogaá¹-á¹-hena
__paÃ±Ã±Ä• ratanaá¹ƒ_. na tena sattÄ• muyhanti, sayaá¹ƒ vÄ• Ä• rammaá¹‡e na muyhat
dhammavicayapadaá¹ƒ_ vuttatthameva. kasmÄ• panetaá¹ƒ puna vuttanti? amohassa
mohapaá¹-ipakkhabhÄ• vadÄ«panatthaá¹ƒ \Ee 149/. tenetaá¹ƒ dÄ«peti --- yvÄ• yaá¹ƒ amoh
aÃ±Ã±o dhammo, mohassa pana paá¹-ipakkho, dhammavicayasaá¹…khÄ• to amoho nÄ• m
__sammÄ• diá¹-á¹-hÄ«_ti yÄ• thÄ• vaniyyÄ• nikakusaladiá¹-á¹-hi.

<19> jÄ«vitindriyaniddese __yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yÅ«_ti tesaá¹ƒ
arÅ«padhammÄ• naá¹ƒ yo Ä• yÄ• panaá¹-á¹-hena Ä• yu, tasmiÃ±hi sati arÅ«padhammÄ• a
tasmÄ• Ä• yÅ«ti vuccati. idamassa sabhÄ• vapadaá¹ƒ. yasmÄ• panete dhammÄ• Ä• yusm
yapenti yÄ• penti iriyanti vattanti pÄ• layanti, tasmÄ• __á¹-hitÄ«_tiÄ• dÄ«ni vuttÄ• ni. vacan
etÄ• ya tiá¹-á¹-hantÄ«ti __á¹-hiti_. yapentÄ«ti __yapanÄ• _. tathÄ• __yÄ• panÄ• _. evaá¹ƒ
vasena purimapade rassattaá¹ƒ kataá¹ƒ. etÄ• ya iriyantÄ«ti __iriyanÄ• _. vattantÄ«ti __vatta
__pÄ• lanÄ• _. jÄ«vanti etenÄ• ti __jÄ«vitaá¹ƒ_. anupÄ• lanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ
__jÄ«vitindriyaá¹ƒ_.

<30> hiribalaniddese __yaá¹ƒ tasmiá¹ƒ samaye_ti yena dhammena tasmiá¹ƒ samaye. liá¹…

katvÄ• yo dhammo tasmiá¹ƒ samayetipi attho veditabbo. __hiriyitabbenÄ• _ti upayogatthe l
hiriyitabbayuttakaá¹ƒ kÄ• yaduccaritÄ• didhammaá¹ƒ hiriyati jigucchatÄ«ti attho. __pÄ• pak
__akusalÄ• naá¹ƒ dhammÄ• na_nti akosallasambhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ. __samÄ•
karaá¹‡avacanaá¹ƒ. tesaá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiá¹ƒ paá¹-ilÄ• bhaá¹ƒ samaá¹…gÄ
jigucchatÄ«ti attho.

<31> ottappabalaniddese __ottappitabbenÄ• _ti hetvatthe karaá¹‡avacanaá¹ƒ. ottappitabba
hetubhÅ«tena kÄ• yaduccaritÄ• dinÄ• vuttappakÄ• rÄ• ya ca samÄ• pattiyÄ• ottappassa h
bhÄ• yatÄ«ti attho.

<32> alobhaniddese alubbhanakavasena __alobho_. na lubbhatÄ«tipi alobho. idamassa sa
__alubbhanÄ• _ti alubbhanÄ• kÄ• ro. lobhasamaá¹…gÄ« puggalo lubbhito nÄ• ma. na lubb
194/. alubbhitassa \Ee 150/ bhÄ• vo __alubbhitattaá¹ƒ_. sÄ• rÄ• gapaá¹-ipakkhato na sÄ• r
asÄ• rajjanÄ• _ti asÄ• rajjanÄ• kÄ• ro. asÄ• rajjitassa bhÄ• vo __asÄ• rajjitattaá¹ƒ_. na abh
__anabhijjhÄ• . alobho kusalamÅ«la_nti alobhasaá¹…khÄ• taá¹ƒ kusalamÅ«laá¹ƒ. alobho h
mÅ«laá¹ƒ paccayaá¹-á¹-henÄ• ti kusalamÅ«laá¹ƒ. kusalaÃ±ca taá¹ƒ paccayaá¹-á¹-hena mÅ
kusalamÅ«laá¹ƒ.

<33> adosaniddese adussanakavasena __adoso_. na dussatÄ«tipi adoso. idamassa sabhÅ
adussanÄ• kÄ• ro. adussitassa bhÄ• vo __adussitattaá¹ƒ_. byÄ• pÄ• dapaá¹-ipakkhato na b
kodhadukkhapaá¹-ipakkhato na byÄ• pajjoti __abyÄ• pajjo_. adosasaá¹…khÄ• taá¹ƒ kusala
kusalamÅ«laá¹ƒ_. taá¹ƒ vuttatthameva.

40-41__._ kÄ• yapassaddhiniddesÄ• dÄ«su yasmÄ• kÄ• yoti tayo khandhÄ• adhippetÄ• ,
__vedanÄ• kkhandhassÄ• _tiÄ• di vuttaá¹ƒ. passambhanti etÄ• ya te dhammÄ• , vigatadara
samassÄ• sappattÄ• ti __passaddhi_. dutiyapadaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ. __
passambhanÄ• kÄ• ro. dutiyapadaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ. passaddhisamaá
khandhattayassa bhÄ• vo __paá¹-ippassambhitattaá¹ƒ_. sabbapadehipi tiá¹‡á¹‡aá¹ƒ khand
kilesadarathapaá¹-ippassaddhi eva kathitÄ• . dutiyanayena viÃ±Ã±Ä• á¹‡akkhandhassa dar
kathitÄ• .

42-43__._ __lahutÄ• _ti lahutÄ• kÄ• ro. __lahupariá¹‡Ä• matÄ• _ti lahupariá¹‡Ä• mo etesaá
lahupariá¹‡Ä• mÄ• ; tesaá¹ƒ bhÄ• vo lahupariá¹‡Ä• matÄ• ; sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ parivatta
hoti. __adandhanatÄ• _ti garubhÄ• vapaá¹-ikkhepavacanametaá¹ƒ; abhÄ• riyatÄ• ti attho. _
mÄ• nÄ• dikilesabhÄ• rassa abhÄ• vena athaddhatÄ• . evaá¹ƒ paá¹-hamena tiá¹‡á¹‡aá¹ƒ k
kathito. dutiyena viÃ±Ã±Ä• á¹‡akkhandhassa lahutÄ• kÄ• ro kathito.

44-45__._ __mudutÄ• _ti \Ee 151/ mudubhÄ• vo. __maddavatÄ• _ti maddavaá¹ƒ vuccati sir

maddavassa bhÄ• vo maddavatÄ• . __akakkhaá¸·atÄ• _ti akakkhaá¸·abhÄ• vo. __akathinat
purimanayena tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ, pacchimanayena viÃ±Ã±Ä• á¹‡akkhandhassa

46-47__._ __kammaÃ±Ã±atÄ• _ti \Be 195/ \Ne 195/ kammani sÄ• dhutÄ• ; kusalakiriyÄ• ya
sesapadadvayaá¹ƒ byaÃ±janavasena vaá¸• á¸• hitaá¹ƒ. padadvayenÄ• pi hi purimanayena
pacchimanayena viÃ±Ã±Ä• á¹‡akkhandhassa kammaniyÄ• kÄ• rova kathito.

48-49__._ __paguá¹‡atÄ• _ti paguá¹‡abhÄ• vo, anÄ• turatÄ• niggilÄ• natÄ• ti attho. sesap
vaá¸• á¸• hitaá¹ƒ. idhÄ• pi purimanayena tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ, pacchimanayena vi
niggilÄ• nÄ• kÄ• rova kathito.

50-51__._ __ujukatÄ• _ti ujukabhÄ• vo, ujukenÄ• kÄ• rena pavattanatÄ• ti attho. ujukassa k
viÃ±Ã±Ä• á¹‡akkhandhassa ca bhÄ• vo ujukatÄ• . __ajimhatÄ• _ti gomuttavaá¹…kabhÄ• va
candalekhÄ• vaá¹…kabhÄ• vapaá¹-ikkhepo. __akuá¹-ilatÄ• _ti naá¹…galakoá¹-ivaá¹…kabh

yo hi pÄ• paá¹ƒ katvÄ• va `na karomÄ«â€™ ti bhÄ• sati, so gantvÄ• paccosakkanatÄ• ya
hoti. yo pÄ• paá¹ƒ karontova `bhÄ• yÄ• mahaá¹ƒ pÄ• passÄ• â€™ ti bhÄ• sati, so yebhuyy
`candalekhÄ• vaá¹…koâ€™ nÄ• ma hoti. yo pÄ• paá¹ƒ karontova `ko pÄ• passa na bhÄ• ye
nÄ• tikuá¹-ilatÄ• ya `naá¹…galakoá¹-ivaá¹…koâ€™ nÄ• ma hoti. yassa vÄ• tÄ«á¹‡ipi kamm
`gomuttavaá¹…koâ€™ nÄ• ma hoti. yassa yÄ• ni kÄ• nici dve, so `candalekhÄ• vaá¹…koâ€
ekaá¹ƒ, so `naá¹…galakoá¹-ivaá¹…ko nÄ• ma.

__dÄ«ghabhÄ• á¹‡akÄ• _ panÄ• hu --- ekacco bhikkhu sabbavaye ekavÄ«satiyÄ• anesan
carati, ayaá¹ƒ `gomuttavaá¹…koâ€™ nÄ• ma. eko paá¹-hamavaye catupÄ• risuddhisÄ«laá¹
kukkuccako sikkhÄ• kÄ• mo hoti, majjhimavayapacchimavayesu purimasadiso, ayaá¹ƒ \Ee
nÄ• ma. eko paá¹-hamavaye majjhimavayepi catupÄ• risuddhisÄ«laá¹ƒ pÅ«reti, lajjÄ« kukku
pacchimavaye purimasadiso. ayaá¹ƒ `naá¹…galakoá¹-ivaá¹…koâ€™ nÄ• ma.

tassa kilesavasena evaá¹ƒ vaá¹…kassa puggalassa bhÄ• vo jimhatÄ• vaá¹…katÄ• kuá¹-il
paá¹-ikkhepavasena ajimhatÄ• dikÄ• vuttÄ• . khandhÄ• dhiá¹-á¹-hÄ• nÄ• va \Be 196/ desa
etÄ• ajimhatÄ• dikÄ• , no puggalassÄ• ti. evaá¹ƒ sabbehipi imehi padehi purimanayena \Ne
khandhÄ• naá¹ƒ, pacchimanayena viÃ±Ã±Ä• á¹‡akkhandhassÄ• ti arÅ«pÄ«naá¹ƒ dhammÄ
ujutÄ• kÄ• rova kathitoti veditabbo.

idÄ• ni yvÄ• yaá¹ƒ yevÄ• panÄ• ti appanÄ• vÄ• ro vutto, tena dhammuddesavÄ• re dassitÄ
yeva saá¹…khepato niddeso kathito hotÄ«ti.

niddesavÄ• rakathÄ• niá¹-á¹-hitÄ• .

 ettÄ• vatÄ• pucchÄ• samayaniddeso dhammuddeso appanÄ• ti uddesavÄ• re catÅ«hi pa
samayaniddeso dhammuddeso appanÄ• ti niddesavÄ• re catÅ«hi paricchedehÄ«ti aá¹-á¹-ha
dhammavavatthÄ• navÄ• ro niá¹-á¹-hitova hoti.

koá¹-á¹-hÄ• savÄ• ro

58-120__._ idÄ• ni __tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• hontÄ«_ti saá¹…gaha
uddesaniddesapaá¹-iniddesÄ• naá¹ƒ vasena tividho hoti. tattha `tasmiá¹ƒ kho pana samaye
evamÄ• diko uddeso. katame tasmiá¹ƒ samaye cattÄ• ro khandhÄ• â€™ tiÄ• diko niddeso.
vedanÄ• kkhandhotiÄ• diko paá¹-iniddesoti veditabbo.

 tattha uddesavÄ• re cattÄ• ro khandhÄ• tiÄ• dayo tevÄ«sati koá¹-á¹-hÄ• sÄ• honti. tesaá¹ƒ
yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ paá¹-hamaá¹ƒ mahÄ• kusalacittaá¹ƒ uppajjati, ye tasm
cittaá¹…gavasena uppannÄ• , á¹-hapetvÄ• yevÄ• panake, pÄ• á¸·iÄ• ruá¸·hÄ• atirekapaá¹
saá¹…gayhamÄ• nÄ• rÄ• saá¹-á¹-hena cattÄ• rova khandhÄ• honti \Ee 153/. heá¹-á¹-hÄ•
dve __Ä• yatanÄ• ni_ honti. sabhÄ• vaá¹-á¹-hena suÃ±Ã±ataá¹-á¹-hena nissattaá¹-á¹-hena
paccayasaá¹…khÄ• tena Ä• hÄ• raá¹-á¹-hena __tayo_vettha dhammÄ• __Ä• hÄ• rÄ• _ hon

`kiá¹ƒ \Be 197/ panete aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa vÄ• pac
honti. ime pana tathÄ• ca honti, aÃ±Ã±athÄ• cÄ• ti samÄ• nepi paccayatte atirekapaccayÄ
Ä• hÄ• rÄ• ti vuttÄ• . kathaá¹ƒ? etesu hi phassÄ• hÄ• ro, yesaá¹ƒ dhammÄ• naá¹ƒ avasesÄ
honti, tesaÃ±ca paccayo hoti, tisso ca vedanÄ• Ä• harati. manosaÃ±cetanÄ• hÄ• ro tesaÃ±
bhave Ä• harati. viÃ±Ã±Ä• á¹‡Ä• hÄ• ro tesaÃ±ca paccayo hoti paá¹-isandhinÄ• marÅ«paÃ
so vipÄ• kova idaá¹ƒ pana kusalaviÃ±Ã±Ä• á¹‡aâ€™ nti? `kiÃ±cÄ• pi kusalaviÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡Ä• hÄ• roâ€™ tveva vuttaá¹ƒ. upatthambhakaá¹-á¹-hena vÄ• ime tayo Ä• hÄ•
sampayuttadhammÄ• naá¹ƒ, kabaá¸·Ä«kÄ• rÄ• hÄ• ro viya rÅ«pakÄ• yassa, upatthambhak
--- ``arÅ«pino Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• r
Ä• hÄ• rapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.15).

 aparo nayo --- ajjhattikasantatiyÄ• visesapaccayattÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• ro ca ime ca
vuttÄ• . visesapaccayo hi kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ sattÄ• naá¹ƒ rÅ«pakÄ•
nÄ• makÄ• ye vedanÄ• ya phasso, viÃ±Ã±Ä• á¹‡assa manosaÃ±cetanÄ• , nÄ• marÅ«pass

``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko, Ä• hÄ• raá¹ƒ paá¹-icca tiá¹-á
tiá¹-á¹-hatiâ€™â€™ (SN c V 183). tathÄ• phassapaccayÄ• vedanÄ• , saá¹…khÄ• rapacca
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti (SN a II 1).

adhipatiyaá¹-á¹-hena pana aá¹-á¹-heva dhammÄ• indriyÄ• ni honti, na avasesÄ• . tena vut
aá¹-á¹-hindriyÄ• ni hontÄ«ti. upanijjhÄ• yanaá¹-á¹-hena paÃ±ceva dhammÄ• jhÄ• naá¹…gÄ
paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hotÄ«ti.

niyyÄ• naá¹-á¹-hena \Ee 154/ ca hetvaá¹-á¹-hena ca paÃ±ceva dhammÄ• maggaá¹…gÄ• n
paÃ±caá¹…giko maggo hotÄ«ti. kiÃ±cÄ• pi hi aá¹-á¹-haá¹…giko ariyamaggo, lokiyacitte \Be
tisso viratiyo na labbhanti, tasmÄ• paÃ±caá¹…gikoti vutto. `nanu ca ``yathÄ• gatamaggoti k
ariyassetaá¹ƒ aá¹-á¹-haá¹…gikassa maggassa adhivacanaâ€™â€™ nti (SN b IV 245) imasm
lokuttaramaggo aá¹-á¹-haá¹…giko, pubbabhÄ• gavipassanÄ• maggopi tatheva aá¹-á¹-haá¹…
yathÄ• gatavacanena imassatthassa dÄ«pitattÄ• , lokiyamaggenÄ• pi aá¹-á¹-haá¹…gikena b
bhavitabbaá¹ƒ \Ne 198/. ayaÃ±hi suttantikadesanÄ• nÄ• ma pariyÄ• yadesanÄ• . tenÄ• ha
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho hotÄ«â€™â€™ ti (MN III 431). a
lokiyacittasmiÃ±hi tisso viratiyo ekakkhaá¹‡e na labbhanti, tasmÄ• `paÃ±caá¹…gikoâ€™ va

akampiyaá¹-á¹-hena pana satteva dhammÄ• balÄ• ni honti. mÅ«laá¹-á¹-hena tayova dham
phusanaá¹-á¹-hena ekova dhammo phasso. vedayitaá¹-á¹-hena ekova dhammo vedanÄ• . s
dhammo saÃ±Ã±Ä• . cetayanaá¹-á¹-hena ekova dhammo cetanÄ• . cittavicittaá¹-á¹-hena ek
rÄ• saá¹-á¹-hena ceva vedayitaá¹-á¹-hena ca ekova dhammo vedanÄ• kkhandho. rÄ• saá¹-á
saÃ±jÄ• nanaá¹-á¹-hena ca ekova dhammo saÃ±Ã±Ä• kkhandho. rÄ• saá¹-á¹-hena ca abhis
ekova dhammo saá¹…khÄ• rakkhandho. rÄ• saá¹-á¹-hena ca cittavicittaá¹-á¹-hena ca ekova
viÃ±Ã±Ä• á¹‡akkhandho. vijÄ• nanaá¹-á¹-hena ceva heá¹-á¹-hÄ• vuttaÄ• yatanaá¹-á¹-hena
vijÄ• nanaá¹-á¹-hena ca adhipatiyaá¹-á¹-hena ca ekameva manindriyaá¹ƒ. vijÄ• nanaá¹-á¹-h
sabhÄ• vasuÃ±Ã±atanissattaá¹-á¹-hena ca ekova dhammo manoviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ•
á¹-hapetvÄ• pana cittaá¹ƒ, yathÄ• vuttena atthena avasesÄ• sabbepi dhammÄ• ekaá¹ƒ dh
dhammadhÄ• tuyeva hotÄ«ti.

__ye vÄ• pana tasmiá¹ƒ samaye_ti iminÄ• pana appanÄ• vÄ• rena idhÄ• pi heá¹-á¹-hÄ• v
saá¹…gahitÄ• . yathÄ• ca idha evaá¹ƒ sabbattha \Ee 155/. ito paraÃ±hi ettakampi na vicÄ•
niddesapaá¹-iniddesavÄ• resu heá¹-á¹-hÄ• vuttanayeneva attho veditabboti.

saá¹…gahavÄ• ro niá¹-á¹-hito.

koá¹-á¹-hÄ• savÄ• rotipi etasseva nÄ• maá¹ƒ.

suÃ±Ã±atavÄ• ro

121-145__._ idÄ• ni \Be 199/ __tasmiá¹ƒ kho pana samaye dhammÄ• hontÄ«_ti suÃ±Ã±ata
uddesaniddesavasena dvidhÄ• vavatthito. tattha uddesavÄ• re __ `dhammÄ• hontÄ«â€™

catuvÄ«sati koá¹-á¹-hÄ• sÄ• honti. sabbakoá¹-á¹-hÄ• sesu ca `cattÄ• ro dve tayoâ€™ ti gaá
vutto. kasmÄ• ? saá¹…gahavÄ• re paricchinnattÄ• . tattha paricchinnadhammÄ• yeva hi idh
satto vÄ• bhÄ• vo vÄ• attÄ• vÄ• upalabbhati. dhammÄ• va ete dhammamattÄ• asÄ• rÄ•
suÃ±Ã±atÄ• ya dÄ«panatthaá¹ƒ vuttÄ• . tasmÄ• evamettha attho veditabbo --- yasmiá¹ƒ sa
paá¹-hamaá¹ƒ mahÄ• kusalacittaá¹ƒ uppajjati, tasmiá¹ƒ samaye cittaá¹…gavasena uppannÄ
atirekapaá¹‡á¹‡Ä• sadhammÄ• sabhÄ• vaá¹-á¹-hena dhammÄ• eva honti. na aÃ±Ã±o koc
puggalo vÄ• hotÄ«ti. tathÄ• rÄ• saá¹-á¹-hena khandhÄ• va hontÄ«ti. evaá¹ƒ purimanayene
atthayojanÄ• veditabbÄ• . yasmÄ• pana jhÄ• nato aÃ±Ã±aá¹ƒ jhÄ• naá¹…gaá¹ƒ, maggato
natthi, tasmÄ• idha __ `jhÄ• naá¹ƒ hoti, maggo hotiâ€™ _ icceva vuttaá¹ƒ. upanijjhÄ• yana
jhÄ• nameva hetvaá¹-á¹-hena maggova hoti. na aÃ±Ã±o koci satto vÄ• bhÄ• vo vÄ• ti. evaá
atthayojanÄ• kÄ• tabbÄ• . niddesavÄ• ro uttÄ• natthoyevÄ• ti.

suÃ±Ã±atavÄ• ro niá¹-á¹-hito.

niá¹-á¹-hitÄ• ca tÄ«hi mahÄ• vÄ• rehi maá¹‡á¸• etvÄ• niddiá¹-á¹-hassa

paá¹-hamacittassa atthavaá¹‡á¹‡anÄ• .

dutiyacittaá¹ƒ

<146> idÄ• ni dutiyacittÄ• dÄ«ni dassetuá¹ƒ puna __ ``katame dhammÄ• â€™â€™ _tiÄ• d
paá¹-hamacitte vuttanayeneva \Ee 156/ tayo tayo mahÄ• vÄ• rÄ• veditabbÄ• . na kevalaÃ±
paá¹-hamacitte vuttasadisÄ• naá¹ƒ sabbapadÄ• naá¹ƒ atthopi vuttanayeneva veditabbo. ito
apubbapadavaá¹‡á¹‡anaá¹ƒyeva karissÄ• ma. imasmiá¹ƒ tÄ• va dutiyacittaniddese __sasaá
apubbaá¹ƒ. tassattho --- saha saá¹…khÄ• renÄ• ti sasaá¹…khÄ• ro. tena sasaá¹…khÄ• ren
saupÄ• yena paccayagaá¹‡enÄ• ti attho. yena hi Ä• rammaá¹‡Ä• dinÄ• paccayagaá¹‡ena
uppajjati, teneva sappayogena saupÄ• yena idaá¹ƒ uppajjati.

tassevaá¹ƒ \Ne 200/ uppatti veditabbÄ• --- idhekacco bhikkhu vihÄ• rapaccante vasamÄ• r
cetiyaá¹…gaá¹‡asammajjanavelÄ• ya vÄ• therupaá¹-á¹-hÄ• navelÄ• ya vÄ• sampattÄ• ya
sampatte `mayhaá¹ƒ gantvÄ• paccÄ• gacchato atidÅ«raá¹ƒ bhavissati, na gamissÄ• mÄ«â
--- `bhikkhussa nÄ• ma cetiyaá¹…gaá¹‡aá¹ƒ vÄ• therupaá¹-á¹-hÄ• naá¹ƒ vÄ• dhammasava
asÄ• ruppaá¹ƒ, gamissÄ• mÄ«â€™ ti gacchati. tassevaá¹ƒ attano payogena vÄ• , parena vÄ
ca Ä• dÄ«navaá¹ƒ karaá¹‡e ca Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• ovadiyamÄ• nassa, niggahavas
karohÄ«â€™ ti kÄ• riyamÄ• nassa uppannaá¹ƒ kusalacittaá¹ƒ sasaá¹…khÄ• rena paccayag
hotÄ«ti.

dutiyacittaá¹ƒ.

tatiyacittaá¹ƒ

147-148__._ tatiye Ã±Ä• á¹‡ena vippayuttanti __Ã±Ä• á¹‡avippayuttaá¹ƒ_. idampi hi Ä• ram
haá¹-á¹-hapahaá¹-á¹-haá¹ƒ hoti paricchindakaÃ±Ä• á¹‡aá¹ƒ panettha na hoti. tasmÄ• idaá¹
bhikkhuá¹ƒ disvÄ• `ayaá¹ƒ thero mayhaâ€™ nti vandanakÄ• le, teneva nayena cetiyavanda
ca uppajjatÄ«ti veditabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ panettha sattasu á¹-hÄ• nesu paÃ±Ã±Ä• parihÄ
pÄ• katikamevÄ• ti.

tatiyacittaá¹ƒ.

catutthacittaá¹ƒ

<149> catutthacittepi eseva nayo. idaá¹ƒ pana sasaá¹…khÄ• renÄ• ti vacanato yadÄ• mÄ•
sÄ«se gahetvÄ• cetiyÄ• dÄ«ni vandÄ• penti te ca anatthikÄ• samÄ• nÄ• pi haá¹-á¹-hapaha
evarÅ«pe kÄ• le labbhatÄ«ti veditabbaá¹ƒ.

catutthacittaá¹ƒ.

paÃ±camacittaá¹ƒ

<150> paÃ±came \Be 201/ \Ne 201/ __upekkhÄ• sahagata_nti upekkhÄ• vedanÄ• ya samp
Ä• rammaá¹‡e majjhattaá¹ƒ hoti. paricchindakaÃ±Ä• á¹‡aá¹ƒ panettha hotiyeva. pÄ• á¸·iyaá
upekkhÄ• hotÄ«ti indriyaá¹-á¹-hake upekkhindriyaá¹ƒ hotÄ«ti vatvÄ• sabbesampi vedanÄ•
sÄ• tÄ• sÄ• tasukhadukkhapaá¹-ikkhepavasena desanaá¹ƒ katvÄ• adukkhamasukhavedan
majjhattalakkhaá¹‡e indattakaraá¹‡avasena upekkhindriyabhÄ• vo veditabbo. padapaá¹-ipÄ
á¹-hÄ• ne pÄ«ti parihÄ«nÄ• . tasmÄ• cittaá¹…gavasena pÄ• á¸·iÄ• ruá¸·hÄ• paÃ±capaá¹‡
tesaá¹ƒ vasena sabbakoá¹-á¹-hÄ• sesu sabbavÄ• resu ca vinicchayo veditabbo.

paÃ±camacittaá¹ƒ.

chaá¹-á¹-hacittÄ• di

156-9__._ chaá¹-á¹-hasattamaaá¹-á¹-hamÄ• ni dutiyatatiyacatutthesu vuttanayeneva veditab
vedanÄ• parivattanaÃ±ceva pÄ«tiparihÄ• naÃ±ca hoti. sesaá¹ƒ saddhiá¹ƒ uppattinayena tÄ
karuá¹‡Ä• muditÄ• parikammakÄ• lepi hi imesaá¹ƒ uppatti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ
aá¹-á¹-ha kÄ• mÄ• vacarakusalacittÄ• ni nÄ• ma.

puÃ±Ã±akiriyavatthÄ• dikathÄ•

tÄ• ni sabbÄ• nipi dasahi puÃ±Ã±akiriyavatthÅ«hi dÄ«petabbÄ• ni. kathaá¹ƒ? dÄ• namayaá
sÄ«lamayaá¹ƒ ... bhÄ• vanÄ• mayaá¹ƒ ... apacitisahagataá¹ƒ ... veyyÄ• vaccasahagataá¹ƒ
... abbhanumodanaá¹ƒ ... desanÄ• mayaá¹ƒ ... savanamayaá¹ƒ ... diá¹-á¹-hijukammaá¹ƒ puÃ
imÄ• ni dasa puÃ±Ã±akiriyavatthÅ«ni nÄ• ma. tattha dÄ• nameva dÄ• namayaá¹ƒ. puÃ±Ã±
Ä• nisaá¹ƒsÄ• naá¹ƒ vatthu cÄ• ti puÃ±Ã±akiriyavatthu. sesesupi eseva nayo.

tattha \Ne 202/ cÄ«varÄ• dÄ«su catÅ«su paccayesu, rÅ«pÄ• dÄ«su vÄ• chasu Ä• rammaa
dÄ• navatthÅ«su, taá¹ƒ taá¹ƒ dentassa tesaá¹ƒ tesaá¹ƒ uppÄ• danato paá¹-á¹-hÄ• ya \Be 2
pariccÄ• gakÄ• le, pacchÄ• somanassacittena anussaraá¹‡akÄ• le cÄ• ti tÄ«su kÄ• lesu pa
`dÄ• namayaá¹ƒ_ puÃ±Ã±akiriyavatthuâ€™ nÄ• ma.

paÃ±casÄ«laá¹ƒ aá¹-á¹-hasÄ«laá¹ƒ dasasÄ«laá¹ƒ samÄ• diyantassa, `pabbajissÄ• mÄ«â€
pabbajantassa, `manorathaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• pabbajito vataâ€™ mhi, `sÄ• dhu s
pÄ• timokkhaá¹ƒ saá¹ƒvarantassa, cÄ«varÄ• dayo paccaye paccavekkhantassa, Ä• pÄ• tha
cakkhudvÄ• rÄ• dÄ«ni saá¹ƒvarantassa \Ee 158/, Ä• jÄ«vaá¹ƒ sodhentassa ca pavattÄ• ce
puÃ±Ã±akiriyavatthuâ€™ nÄ• ma.

__paá¹-isambhidÄ• yaá¹ƒ_ vuttena vipassanÄ• maggena cakkhuá¹ƒ aniccato dukkhato ana
... manaá¹ƒ ... rÅ«pe ... pe ... dhamme ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä•
cakkhusamphassaá¹ƒ ... pe ... manosamphassaá¹ƒ, cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... p
vedanaá¹ƒ, ... pe ... rÅ«pasaÃ±Ã±aá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ aniccato dukkhato anatta
pavattÄ• cetanÄ• , aá¹-á¹-hatiá¹ƒsÄ• ya vÄ• Ä• rammaá¹‡esu appanaá¹ƒ appattÄ• sabbÄ
`bhÄ• vanÄ• mayaá¹ƒ_ puÃ±Ã±akiriyavatthuâ€™ nÄ• ma.

mahallakaá¹ƒ pana disvÄ• paccuggamanapattacÄ«varapaá¹-iggahaá¹‡aabhivÄ• danamag
`apacitisahagataá¹ƒâ€™ _ veditabbaá¹ƒ.

vuá¸• á¸• hatarÄ• naá¹ƒ vattappaá¹-ipattikaraá¹‡avasena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-
pattaá¹ƒ gahetvÄ• gÄ• me bhikkhaá¹ƒ samÄ• dapetvÄ• upasaá¹ƒharaá¹‡avasena, `gaccha
Ä• harÄ• â€™ ti sutvÄ• vegena gantvÄ• pattÄ• haraá¹‡Ä• divasena ca kÄ• yaveyyÄ• vaá¹
`veyyÄ• vaccasahagataá¹ƒâ€™ _ veditabbaá¹ƒ.

dÄ• naá¹ƒ datvÄ• gandhÄ• dÄ«hi pÅ«jaá¹ƒ katvÄ• `asukassa nÄ• ma patti hotÅ«â€™ ti vÄ
ti vÄ• pattiá¹ƒ dadato __ `pattÄ• nuppadÄ• naá¹ƒâ€™ _ veditabbaá¹ƒ. kiá¹ƒ panevaá¹ƒ pat
puÃ±Ã±akkhayo hotÄ«ti? na hoti. yathÄ• pana ekaá¹ƒ dÄ«paá¹ƒ jÄ• letvÄ• tato dÄ«pasah
paá¹-hamadÄ«po khÄ«á¹‡oti \Ne 203/ na vattabbo; purimÄ• lokena pana saddhiá¹ƒ pacchim

atimahÄ• hoti. evameva pattiá¹ƒ dadato parihÄ• ni nÄ• ma natthi. vuá¸• á¸• hiyeva pana ho

parehi \Be 203/ dinnÄ• ya pattiyÄ• vÄ• aÃ±Ã±Ä• ya vÄ• puÃ±Ã±akiriyÄ• ya `sÄ• dhu sÄ•
`abbhanumodanaá¹ƒâ€™ _ veditabbaá¹ƒ.

eko `evaá¹ƒ maá¹ƒ dhammakathikoti maá¹ƒ jÄ• nissantÄ«â€™ ti icchÄ• ya á¹-hatvÄ• lÄ• b
taá¹ƒ na mahapphalaá¹ƒ. eko attano paguá¹‡aá¹ƒ dhammaá¹ƒ apaccÄ• sÄ«samÄ• no vimu
deseti, idaá¹ƒ __ `desanÄ• mayaá¹ƒ_ puÃ±Ã±akiriyavatthuâ€™ nÄ• ma.

eko suá¹‡anto `iti maá¹ƒ saddhoti jÄ• nissantÄ«â€™ ti suá¹‡Ä• ti, taá¹ƒ na mahapphalaá¹ƒ
mahapphalaá¹ƒ bhavissatÄ«â€™ ti hitapharaá¹‡ena muducittena dhammaá¹ƒ suá¹‡Ä• ti, id
puÃ±Ã±akiriyavatthuâ€™ nÄ• ma.

diá¹-á¹-hiá¹ƒ \Ee 159/ ujuá¹ƒ karontassa __ `diá¹-á¹-hijukammaá¹ƒ_ puÃ±Ã±akiriyavatthuâ€
dÄ«ghabhÄ• á¹‡akÄ• panÄ• hu --- `diá¹-á¹-hijukammaá¹ƒ sabbesaá¹ƒ niyamalakkhaá¹‡aá¹
karontassa hi diá¹-á¹-hiyÄ• ujukabhÄ• veneva mahapphalaá¹ƒ hotÄ«â€™ ti.

etesu pana puÃ±Ã±akiriyavatthÅ«su dÄ• namayaá¹ƒ tÄ• va `dÄ• naá¹ƒ dassÄ• mÄ«â€™ ti
dÄ• naá¹ƒ dadato uppajjati, `dinnaá¹ƒ meâ€™ ti paccavekkhantassa uppajjati. evaá¹ƒ pubb
muÃ±canacetanaá¹ƒ aparacetananti tissopi cetanÄ• ekato katvÄ• `dÄ• namayaá¹ƒ puÃ±Ã
sÄ«lamayampi `sÄ«laá¹ƒ pÅ«ressÄ• mÄ«â€™ ti cintentassa uppajjati, sÄ«lapÅ«raá¹‡akÄ•
meâ€™ ti paccavekkhantassa uppajjati. tÄ• sabbÄ• pi ekato katvÄ• `sÄ«lamayaá¹ƒ puÃ±Ã
hoti ... pe ... diá¹-á¹-hijukammampi `diá¹-á¹-hiá¹ƒ ujukaá¹ƒ karissÄ• mÄ«â€™ ti cintentassa u
diá¹-á¹-hiá¹ƒ ujuá¹ƒ karontassa uppajjati, `diá¹-á¹-hi me ujukÄ• katÄ• â€™ ti paccavekkhant
sabbÄ• pi ekato katvÄ• `diá¹-á¹-hijukammaá¹ƒ puÃ±Ã±akiriyavatthuâ€™ nÄ• ma hoti.

sutte \Ne 204/ pana tÄ«á¹‡iyeva puÃ±Ã±akiriyavatthÅ«ni Ä• gatÄ• ni. tesu itaresampi saá¹
apacitiveyyÄ• vaccÄ• ni hi sÄ«lamaye saá¹…gahaá¹ƒ gacchanti. pattÄ• nuppadÄ• naabbha
desanÄ• savanadiá¹-á¹-hijukammÄ• ni bhÄ• vanÄ• maye. ye pana `diá¹-á¹-hijukammaá¹ƒ sa
nti vadanti tesaá¹ƒ taá¹ƒ tÄ«supi saá¹…gahaá¹ƒ gacchati. evametÄ• ni saá¹…khepato tÄ«á¹
dasa honti.

tesu \Be 204/ `dÄ• naá¹ƒ dassÄ• mÄ«â€™ ti cintento aá¹-á¹-hannaá¹ƒ kÄ• mÄ• vacarakusa
cinteti; dadamÄ• nopi tesaá¹ƒyeva aÃ±Ã±atarena deti; `dÄ• naá¹ƒ me dinnaâ€™ nti paccav
aÃ±Ã±atarena paccavekkhati. `sÄ«laá¹ƒ pÅ«ressÄ• mÄ«â€™ ti cintentopi tesaá¹ƒyeva aÃ±
pÅ«rentopi tesaá¹ƒyeva aÃ±Ã±atarena pÅ«reti, `sÄ«laá¹ƒ me pÅ«ritaâ€™ nti paccavekkhar
aÃ±Ã±atarena paccavekkhati. `bhÄ• vanaá¹ƒ bhÄ• vessÄ• mÄ«â€™ ti cintentopi tesaá¹ƒye
bhÄ• ventopi tesaá¹ƒyeva aÃ±Ã±atarena bhÄ• veti; `bhÄ• vanÄ• me bhÄ• vitÄ• â€™ ti pac

aÃ±Ã±atarena paccavekkhati.

`jeá¹-á¹-hÄ• pacitikammaá¹ƒ \Ee 160/ karissÄ• mÄ«â€™ ti cintentopi tesaá¹ƒyeva aÃ±Ã±ata
tesaá¹ƒyeva aÃ±Ã±atarena karoti, `kataá¹ƒ meâ€™ ti paccavekkhantopi tesaá¹ƒyeva aÃ±Ã±
`kÄ• yaveyyÄ• vaá¹-ikakammaá¹ƒ karissÄ• mÄ«â€™ ti cintentopi, karontopi, `kataá¹ƒ meâ€
tesaá¹ƒyeva aÃ±Ã±atarena paccavekkhati. `pattiá¹ƒ dassÄ• mÄ«â€™ ti cintentopi, dadanto
paccavekkhantopi, `pattiá¹ƒ vÄ• sesakusalaá¹ƒ vÄ• anumodissÄ• mÄ«â€™ ti cintentopi te
cinteti; anumodantopi tesaá¹ƒyeva aÃ±Ã±atarena anumodati, `anumoditaá¹ƒ meâ€™ ti pacc
aÃ±Ã±atarena paccavekkhati. `dhammaá¹ƒ desessÄ• mÄ«â€™ ti cintentopi tesaá¹ƒyeva aÃ
desentopi tesaá¹ƒyeva aÃ±Ã±atarena deseti, `desito meâ€™ ti paccavekkhantopi tesaá¹ƒye
paccavekkhati. `dhammaá¹ƒ sossÄ• mÄ«â€™ ti cintentopi tesaá¹ƒyeva aÃ±Ã±atarena cinte
aÃ±Ã±atarena suá¹‡Ä• ti, `suto meâ€™ ti paccavekkhantopi tesaá¹ƒyeva aÃ±Ã±atarena pa
ujukaá¹ƒ karissÄ• mÄ«â€™ ti cintentopi tesaá¹ƒyeva aÃ±Ã±atarena cinteti, ujuá¹ƒ karonto p
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ aÃ±Ã±atarena karoti, `diá¹-á¹-hi me ujukÄ• katÄ• â€™ ti pac
aÃ±Ã±atarena paccavekkhati.

imasmiá¹ƒ \Ne 205/ á¹-hÄ• ne cattÄ• ri __anantÄ• _ni nÄ• ma gahitÄ• ni. cattÄ• ri hi anantÄ
cakkavÄ• á¸·Ä• ni anantÄ• ni, sattanikÄ• yo ananto, buddhaÃ±Ã±Ä• á¹‡aá¹ƒ \Be 205/ anant
puratthimÄ• ya disÄ• ya vÄ• pacchimuttaradakkhiá¹‡Ä• su vÄ• ettakÄ• ni vÄ• yojanasatÄ
yojanasahassÄ• nÄ«ti paricchedo natthi. sinerumattampi ayokÅ«á¹-aá¹ƒ pathaviá¹ƒ dvidhÄ•
khittaá¹ƒ bhassetheva, no patiá¹-á¹-haá¹ƒ labhetha, evaá¹ƒ Ä• kÄ• saá¹ƒ anantaá¹ƒ nÄ• ma

cakkavÄ• á¸·Ä• nampi satehi vÄ• sahassehi vÄ• paricchedo natthi. sacepi hi akaniá¹-á¹-ha
daá¸·hathÄ• madhanuggahassa lahukena sarena tiriyaá¹ƒ tÄ• lacchÄ• yaá¹ƒ atikkamanama
cakkavÄ• á¸·asatasahassaá¹ƒ atikkamanasamatthena javena samannÄ• gatÄ• cattÄ• ro m
`cakkavÄ• á¸·apariyantaá¹ƒ passissÄ• mÄ• â€™ ti tena javena dhÄ• veyyuá¹ƒ, cakkavÄ• á¸
parinibbÄ• yeyyuá¹ƒ, evaá¹ƒ cakkavÄ• á¸·Ä• ni anantÄ• ni nÄ• ma.

ettakesu pana cakkavÄ• á¸·esu udakaá¹-á¹-hakathalaá¹-á¹-hakasattÄ• naá¹ƒ pamÄ• á¹‡aá¹
sattanikÄ• yo ananto nÄ• ma. tatopi buddhaÃ±Ä• á¹‡aá¹ƒ anantameva.

evaá¹ƒ aparimÄ• á¹‡esu cakkavÄ• á¸·esu aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ
kÄ• mÄ• vacarasomanassasahagataÃ±Ä• á¹‡asampayuttaasaá¹…khÄ• rikakusalacittÄ• ni
bahÅ«nampi bahÅ«ni uppajjanti. tÄ• ni sabbÄ• nipi kÄ• mÄ• vacaraá¹-á¹-hena somanassas
Ã±Ä• á¹‡asampayuttaá¹-á¹-hena asaá¹…khÄ• rikaá¹-á¹-hena ekattaá¹ƒ gacchanti. ekameva
tihetukaá¹ƒ asaá¹…khÄ• rikaá¹ƒ mahÄ• cittaá¹ƒ hoti. tathÄ• sasaá¹…khÄ• rikaá¹ƒ mahÄ• c
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ dvihetukaá¹ƒ sasaá¹…khÄ• rikacittanti. eva
aparimÄ• á¹‡esu cakkavÄ• á¸·esu aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ uppajjamÄ• nÄ• ni k

sammÄ• sambuddho mahÄ• tulÄ• ya tulayamÄ• no viya, tumbe pakkhipitvÄ• minamÄ• no
paricchinditvÄ• `aá¹-á¹-hevetÄ• nÄ«â€™ ti sarikkhaá¹-á¹-hena aá¹-á¹-heva koá¹-á¹-hÄ• se

puna imasmiá¹ƒ á¹-hÄ• ne chabbidhena __puÃ±Ã±Ä• yÅ«hanaá¹ƒ_ nÄ• ma gahitaá¹ƒ. puÃ
atthi paraá¹ƒkÄ• raá¹ƒ, atthi sÄ• hatthikaá¹ƒ atthi Ä• á¹‡attikaá¹ƒ, atthi sampajÄ• nakataá¹ƒ
asampajÄ• nakatanti.

tattha \Ne 206/ attano dhammatÄ• ya kataá¹ƒ __ `sayaá¹ƒkÄ• raá¹ƒâ€™ _ nÄ• ma. paraá¹
__ `paraá¹ƒkÄ• raá¹ƒâ€™ _ nÄ• ma. sahatthena kataá¹ƒ __ `sÄ• hatthikaá¹ƒâ€™ _ nÄ• ma
206/ __ `Ä• á¹‡attikaá¹ƒâ€™ _ nÄ• ma. kammaÃ±ca phalaÃ±ca saddahitvÄ• kataá¹ƒ __ `s
kammampi phalampi ajÄ• nitvÄ• kataá¹ƒ __ `asampajÄ• nakataá¹ƒâ€™ _ nÄ• ma. tesu say
imesaá¹ƒ aá¹-á¹-hannaá¹ƒ kusalacittÄ• naá¹ƒ aÃ±Ã±atareneva karoti. paraá¹ƒkÄ• raá¹ƒ kar
karontopi, Ä• á¹‡Ä• petvÄ• karontopi imesaá¹ƒ aá¹-á¹-hannaá¹ƒ kusalacittÄ• naá¹ƒ aÃ±Ã±a
sampajÄ• nakaraá¹‡aá¹ƒ pana catÅ«hi Ã±Ä• á¹‡asampayuttehi hoti. asampajÄ• nakaraá¹‡a
Ã±Ä• á¹‡avippayuttehi.

aparÄ• pi imasmiá¹ƒ á¹-hÄ• ne catasso __dakkhiá¹‡Ä• visuddhiyo_ gahitÄ• --- paccayÄ• n
cetanÄ• mahattaá¹ƒ, vatthusampatti, guá¹‡Ä• tirekatÄ• ti. tattha dhammena samena uppann
`dhammikÄ• â€™ _ nÄ• ma. saddahitvÄ• \Ee 162/ okappetvÄ• dadato pana __ `cetanÄ• n
khÄ«á¹‡Ä• savabhÄ• vo __ `vatthusampattiâ€™ _ nÄ• ma. khÄ«á¹‡Ä• savasseva nirodhÄ•
`guá¹‡Ä• tirekatÄ• â€™ _ nÄ• ma. imÄ• ni cattÄ• ri samodhÄ• netvÄ• dÄ• tuá¹ƒ sakkontas
imasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ deti. puá¹‡á¹‡akaseá¹-á¹-hikÄ• kavaliyasumanamÄ
225 puá¹‡á¹‡adÄ• sÄ«vatthu) (Dhp-a I 67 sumanamÄ• lÄ• kÄ• ravatthu) viya.

saá¹…khepato panetaá¹ƒ sabbampi kÄ• mÄ• vacarakusalacittaá¹ƒ `cittaâ€™ nti karitvÄ• c
ekameva hoti. vedanÄ• vasena somanassasahagataá¹ƒ upekkhÄ• sahagatanti duvidhaá¹ƒ
Ã±Ä• á¹‡avibhattidesanÄ• vasena catubbidhaá¹ƒ hoti. somanassasahagataá¹ƒ Ã±Ä• á¹‡asa
mahÄ• cittaÃ±hi upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• rikaá¹ƒ mah
Ã±Ä• á¹‡asampayuttaá¹-á¹-hena asaá¹…khÄ• rikaá¹-á¹-hena ca ekameva hoti. tathÄ• Ã±Ä•
sasaá¹…khÄ• rikaá¹ƒ, Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• rikaá¹ƒ, Ã±Ä• á¹‡avippayuttaá¹
evaá¹ƒ Ã±Ä• á¹‡avibhattidesanÄ• vasena catubbidhe panetasmiá¹ƒ asaá¹…khÄ• rasasaá¹.
asaá¹…khÄ• rikÄ• ni cattÄ• ri sasaá¹…khÄ• rikÄ• nÄ«ti aá¹-á¹-heva kusalacittÄ• ni honti. tÄ
bhagavÄ• sabbaÃ±Ã±Å« gaá¹‡Ä«varo muniseá¹-á¹-ho Ä• cikkhati deseti paÃ±Ã±apeti paá¹
vibhajati uttÄ• nÄ«karotÄ«ti.

aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaá¹-á¹-hakathÄ• ya

kÄ• mÄ• vacarakusalaniddeso samatto.

rÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ•

catukkanayo paá¹-hamajjhÄ• naá¹ƒ

<160> idÄ• ni \Be 207/ \Ne 207/ rÅ«pÄ• vacarakusalaá¹ƒ dassetuá¹ƒ __katame dhammÄ• tattha __rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ«_ti __rÅ«paá¹ƒ_ vuccati rÅ«pabhavo. __u saÃ±jÄ• ti. __maggo_ti upÄ• yo. vacanattho panettha --- taá¹ƒ upapattiá¹ƒ maggati gavesati maggo. idaá¹ƒ vuttaá¹ƒ hoti --- yena maggena rÅ«pabhave upapatti hoti nibbatti jÄ• ti saÃ±jÄ bhÄ• vetÄ«ti. kiá¹ƒ panetena niyamato rÅ«pabhave upapatti hotÄ«ti? na hoti. ``samÄ• dhiá¹ bhÄ• vetha, samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passatÄ«â€™â€™ ti (SN b III 5; b IV II 1.15) evaá¹ƒ vuttena hi nibbedhabhÄ• giyena rÅ«pabhavÄ• tikkamopi hoti. rÅ«pÅ«papatti maggo nÄ• ma \Ee 163/ natthi, tena vuttaá¹ƒ `rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ«â€™ nÄ• ma cetanÄ• pi hoti, cetanÄ• ya sampayuttadhammÄ• pi, tadubhayampi. ``nirayaÃ±cÄ• nirayagÄ• miÃ±ca maggaâ€™â€™ nti (MN I 153) hi ettha cetanÄ• maggo nÄ• ma.

``saddhÄ• hiriyaá¹ƒ kusalaÃ±ca dÄ• naá¹ƒ, dhammÄ• ete sappurisÄ• nuyÄ• tÄ• .

etaÃ±hi maggaá¹ƒ diviyaá¹ƒ vadanti, etena hi gacchati devalokaâ€™â€™ nti || (AN c 8.32).

ettha cetanÄ• sampayuttadhammÄ• maggo nÄ• ma. ``ayaá¹ƒ, bhikkhave, maggo, ayaá¹ƒ saá¹…khÄ• rupapattisuttÄ• dÄ«su (MN III 161 Ä• dayo) cetanÄ• pi cetanÄ• sampayuttadha pana á¹-hÄ• ne `jhÄ• naâ€™ nti vacanato cetanÄ• sampayuttÄ• adhippetÄ• . yasmÄ• pan Ä• kaá¸• á¸• hati, tasmÄ• cetanÄ• pi cetanÄ• sampayuttadhammÄ• pi vaá¹-á¹-antiyeva.

__bhÄ• vetÄ«_ti janeti uppÄ• deti vaá¸• á¸• heti. ayaá¹ƒ tÄ• va idha bhÄ• vanÄ• ya attho. a upasaggavasena sambhÄ• vanÄ• paribhÄ• vanÄ• vibhÄ• vanÄ• ti evaá¹ƒ aÃ±Ã±athÄ• pi a mama sÄ• vakÄ• adhisÄ«le sambhÄ• venti --- sÄ«lavÄ• samaá¹‡o gotamo, paramena sÄ« ti \Be 208/ \Ne 208/ (MN II 243) ayaá¹ƒ sambhÄ• vanÄ• nÄ• ma; okappanÄ• ti attho. ``sÄ«l mahapphalo hoti mahÄ• nisaá¹ƒso, samÄ• dhiparibhÄ• vitÄ• paÃ±Ã±Ä• mahapphalÄ• ho paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ sammadeva Ä• savehi vimuccatÄ«â€™â€™ ti (DN II 18 nÄ• ma; vÄ• sanÄ• ti attho. ``iá¹…gha rÅ«paá¹ƒ vibhÄ• vehi, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... s viÃ±Ã±Ä• á¹‡aá¹ƒ vibhÄ• vehÄ«â€™â€™ ti ayaá¹ƒ vibhÄ• vanÄ• nÄ• ma; antaradhÄ• pan udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹-ipannÄ• me sÄ• v bhÄ• ventÄ«â€™â€™ ti (MN II 247), ayaá¹ƒ pana uppÄ• danavaá¸• á¸• hanaá¹-á¹-hena bhÄ á¹-hÄ• ne ayameva adhippetÄ• . tena vuttaá¹ƒ --- `bhÄ• vetÄ«ti janeti uppÄ• deti vaá¸• á¸• h

kasmÄ• panettha, yathÄ• kÄ• mÄ• vacarakusalaniddese dhammapubbaá¹…gamÄ• desa

puggalapubbaá¹…gamÄ• \Ee 164/ katÄ• ti? paá¹-ipadÄ• ya sÄ• dhetabbato. idaÃ±hi catÅ«
aÃ±Ã±atarÄ• ya sÄ• dhetabbaá¹ƒ; na kÄ• mÄ• vacaraá¹ƒ viya vinÄ• paá¹-ipadÄ• ya uppajj
paá¹-ipannake sati hotÄ«ti etamatthaá¹ƒ dassetuá¹ƒ puggalapubbaá¹…gamaá¹ƒ desanaá¹ƒ
maggaá¹ƒ bhÄ• vetÄ«â€™ ti Ä• ha.

__vivicceva kÄ• mehÄ«_ti kÄ• mehi viviccitvÄ• , vinÄ• hutvÄ• , apakkamitvÄ• . yo panÄ• y
niyamatthoti veditabbo. yasmÄ• ca niyamattho, tasmÄ• tasmiá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
viharaá¹‡asamaye avijjamÄ• nÄ• nampi kÄ• mÄ• naá¹ƒ tassa paá¹-hamajjhÄ• nassa paá¹-i
kÄ• mapariccÄ• geneva cassa adhigamaá¹ƒ dÄ«peti. kathaá¹ƒ? `vivicceva kÄ• mehÄ«â€™
idaá¹ƒ paÃ±Ã±Ä• yati --- nÅ«nimassa kÄ• mÄ• paá¹-ipakkhabhÅ«tÄ• yesu sati idaá¹ƒ na p
padÄ«pobhÄ• so viya? tesaá¹ƒ pariccÄ• geneva cassa adhigamo hoti orimatÄ«rapariccÄ• g
tasmÄ• niyamaá¹ƒ karotÄ«ti.

tattha siyÄ• --- `kasmÄ• panesa pubbapadeyeva vutto, na uttarapade? kiá¹ƒ akusalehi dha
jhÄ• naá¹ƒ upasampajja vihareyyÄ• â€™ ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ. ta
pubbapade esa vutto. kÄ• madhÄ• tusamatikkamanato \Be 209/ hi kÄ• marÄ• gapaá¹-ipakk
kÄ• mÄ• nameva nissaraá¹‡aá¹ƒ. yathÄ• ha --- ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadid
72; DN III 353). uttarapadepi pana, yathÄ• ``idheva, bhikkhave, samaá¹‡o, idha dutiyo sam
209/ (MN I 139; AN a IV 241) ettha `evaâ€™ -kÄ• ro Ä• netvÄ• vuccati, evaá¹ƒ vattabbo. n
aÃ±Ã±ehipi nÄ«varaá¹‡asaá¹…khÄ• tehi akusalehi dhammehi avivicca jhÄ• naá¹ƒ upasamp
`vivicceva kÄ• mehi vivicceva akusalehi dhammehÄ«â€™ ti evaá¹ƒ padadvayepi esa daá¹-á
kiÃ±cÄ• pi viviccÄ• ti iminÄ• sÄ• dhÄ• raá¹‡avacanena tadaá¹…gavivekÄ• dayo kÄ• yavive
saá¹…gahaá¹ƒ gacchanti, tathÄ• pi kÄ• yaviveko cittaviveko vikkhambhanavivekoti tayo eva

kÄ• mehÄ«ti iminÄ• pana padena ye ca __niddese_ ``katame vatthukÄ• mÄ• ? manÄ• piy
I 1) nayena vatthukÄ• mÄ• vuttÄ• , ye ca tattheva vibhaá¹…ge ca ``chando kÄ• mo, rÄ• go
chandarÄ• go kÄ• mo; saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ• mo; im
1; Vibh 564) evaá¹ƒ kilesakÄ• mÄ• vuttÄ• , te sabbepi saá¹…gahitÄ• icceva daá¹-á¹-habbÄ
kÄ• mehÄ«ti vatthukÄ• mehipi viviccevÄ• ti attho yujjati. tena kÄ• yaviveko vutto hoti.

__vivicca akusalehi dhammehÄ«_ti kilesakÄ• mehi sabbÄ• kusalehi vÄ• viviccÄ• ti attho y
vutto hoti. purimena cettha vatthukÄ• mehi vivekavacanato eva kÄ• masukhapariccÄ• go, d
vivekavacanato nekkhammasukhapariggaho vibhÄ• vito hoti. evaá¹ƒ vatthukÄ• makilesakÄ
etesaá¹ƒ paá¹-hamena saá¹ƒkilesavatthuppahÄ• naá¹ƒ, dutiyena saá¹ƒkilesappahÄ• naá¹ƒ;
hetupariccÄ• go, dutiyena bÄ• labhÄ• vassa; paá¹-hamena ca payogasuddhi, dutiyena Ä• s
hotÄ«ti Ã±Ä• tabbaá¹ƒ. esa tÄ• va nayo `kÄ• mehÄ«â€™ ti ettha vuttakÄ• mesu vatthukÄ•

kilesakÄ• mapakkhe pana `chandoti ca rÄ• goâ€™ ti ca evamÄ• dÄ«hi anekabhedo kÄ• m

so ca akusalapariyÄ• pannopi \Be 210/ samÄ• no ``tattha katamo kÄ• macchando kÄ• moâ
__vibhaá¹…ge_ (Vibh 564) jhÄ• napaá¹-ipakkhato visuá¹ƒ vutto. kilesakÄ• mattÄ• vÄ• puri
akusalapariyÄ• pannattÄ• dutiyapade. anekabhedato cassa `kÄ• matoâ€™ ti avatvÄ• `kÄ•
aÃ±Ã±esampi ca dhammÄ• naá¹ƒ akusalabhÄ• ve vijjamÄ• ne ``tattha katame akusalÄ• dh
tiÄ• dinÄ• nayena __vibhaá¹…ge_ uparijhÄ• naá¹…gapaccanÄ«kapaá¹-ipakkhabhÄ• vadas
vuttÄ• ni. nÄ«varaá¹‡Ä• ni hi jhÄ• naá¹…gapaccanÄ«kÄ• ni. tesaá¹ƒ jhÄ• naá¹…gÄ• neva p
viddhaá¹ƒsakÄ• ni, vighÄ• takÄ• nÄ«ti vuttaá¹ƒ hoti. tathÄ• hi ``samÄ• dhi kÄ• macchandas
byÄ• pÄ• dassa, vitakko thinamiddhassa, sukhaá¹ƒ uddhaccakukkuccassa, vicÄ• ro vicikicc
__peá¹-ake_ vuttaá¹ƒ.

evamettha `vivicceva kÄ• mehÄ«â€™ ti iminÄ• kÄ• macchandassa vikkhambhanaviveko v
dhammehÄ«â€™ ti iminÄ• paÃ±cannampi nÄ«varaá¹‡Ä• naá¹ƒ. aggahitaggahaá¹‡ena pan
dutiyena sesanÄ«varaá¹‡Ä• naá¹ƒ; tathÄ• paá¹-hamena tÄ«su akusalamÅ«lesu paÃ±cakÄ
lobhassa, dutiyena Ä• ghÄ• tavatthubhedÄ• divisayÄ• naá¹ƒ \Ee 166/ dosamohÄ• naá¹ƒ. og
paá¹-hamena kÄ• moghakÄ• mayogakÄ• mÄ• savakÄ• mupÄ• dÄ• naabhijjhÄ• kÄ• yagant
avasesaoghayogÄ• savaupÄ• dÄ• naganthasaá¹ƒyojanÄ• naá¹ƒ. paá¹-hamena ca taá¹‡hÄ•
dutiyena avijjÄ• ya taá¹ƒsampayuttakÄ• naÃ±ca. apica paá¹-hamena lobhasampayuttaaá¹-á
dutiyena sesÄ• naá¹ƒ catunnaá¹ƒ akusalacittuppÄ• dÄ• naá¹ƒ vikkhambhanaviveko vutto ho
tÄ• va `vivicceva kÄ• mehi vivicca akusalehi dhammehÄ«â€™ ti ettha atthappakÄ• sanÄ• .

ettÄ• vatÄ• ca paá¹-hamassa jhÄ• nassa pahÄ• naá¹…gaá¹ƒ dassetvÄ• idÄ• ni sampayog
__savitakkaá¹ƒ savicÄ• ra_ntiÄ• di vuttaá¹ƒ. tattha heá¹-á¹-hÄ• vuttalakkhaá¹‡Ä• divibhÄ• g
rÅ«pÄ• vacarabhÄ• vappattena vitakkena ceva vicÄ• rena ca saha vattati. rukkho viya pupp
idaá¹ƒ jhÄ• naá¹ƒ savitakkaá¹ƒ savicÄ• ranti vuccati. vibhaá¹…ge pana ``iminÄ• ca vitakker
\Be 211/ upeto hoti samupetoâ€™â€™ tiÄ• dinÄ• (Vibh 565) nayena puggalÄ• dhiá¹-á¹-hÄ•
pana tatrapi evameva daá¹-á¹-habbo.

__vivekaja_nti --- ettha vivitti viveko. nÄ«varaá¹‡avigamoti attho. vivittoti vÄ• viveko, nÄ«va
jhÄ• nasampayuttadhammarÄ• sÄ«ti attho. tasmÄ• vivekÄ• , tasmiá¹ƒ vÄ• viveke, jÄ• tant
__pÄ«tisukha_nti --- ettha pÄ«tisukhÄ• ni heá¹-á¹-hÄ• pakÄ• sitÄ• neva. tesu pana vuttapp
pÄ«tiyÄ• yÄ• appanÄ• samÄ• dhissa mÅ«laá¹ƒ hutvÄ• vaá¸• á¸• hamÄ• nÄ• samÄ• dhis
--- ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• pÄ«tÄ«ti. ayaÃ±ca pÄ«ti idaÃ±ca sukhaá¹ƒ assa \Ne
asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti idaá¹ƒ jhÄ• naá¹ƒ pÄ«tisukhanti vuccati. atha vÄ• pÄ«ti ca su
dhammavinayÄ• dayo viya. vivekajaá¹ƒ pÄ«tisukhamassa jhÄ• nassa, asmiá¹ƒ vÄ• jhÄ• ne
pÄ«tisukhaá¹ƒ. yatheva hi jhÄ• naá¹ƒ evaá¹ƒ pÄ«tisukhampettha vivekajameva hoti. taÃ±ca
ekapadeneva `vivekajaá¹ƒ pÄ«tisukhaâ€™ nti vattuá¹ƒ yujjati. vibhaá¹…ge pana ``idaá¹ƒ su
sahagataâ€™â€™ ntiÄ• dinÄ• nayena vuttaá¹ƒ. attho pana tatthÄ• pi evameva daá¹-á¹-hab

__paá¹-hamaá¹ƒ_ \Ee 167/ __jhÄ• na_nti --- ettha gaá¹‡anÄ• nupubbatÄ• paá¹-hamaá¹ƒ. p
paá¹-hamaá¹ƒ. paá¹-hamaá¹ƒ samÄ• pajjitabbantipi paá¹-hamaá¹ƒ. idaá¹ƒ pana na ekantala
ciá¹‡á¹‡avasÄ«bhÄ• vo hi aá¹-á¹-hasamÄ• pattilÄ• bhÄ« Ä• dito paá¹-á¹-hÄ• ya matthakaá¹
sakkoti. matthakato paá¹-á¹-hÄ• ya Ä• diá¹ƒ pÄ• pentopi samÄ• pajjituá¹ƒ sakkoti. antaranta
sakkoti. evaá¹ƒ pubbuppattiyaá¹-á¹-hena pana paá¹-hamaá¹ƒ nÄ• ma hoti.

__jhÄ• na_nti duvidhaá¹ƒ jhÄ• naá¹ƒ --- Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ lakkhaá¹‡Å«panijjh
samÄ• pattiyo pathavikasiá¹‡Ä• diÄ• rammaá¹‡aá¹ƒ upanijjhÄ• yantÄ«ti Ä• rammaá¹‡Å«pa
gatÄ• . vipassanÄ• maggaphalÄ• ni pana lakkhaá¹‡Å«panijjhÄ• naá¹ƒ nÄ• ma. tattha vipass
upanijjhÄ• nato lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. vipassanÄ• ya katakiccassa maggena ijjhanat
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. phalaá¹ƒ pana nirodhasaccaá¹ƒ tathalakkhaá¹‡aá¹ƒ upanijjhÄ•
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ nÄ• ma. tesu imasmiá¹ƒ atthe Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ
Ä• rammaá¹‡Å«panijjhÄ• nato paccanÄ«kajjhÄ• panato vÄ• jhÄ• nanti veditabbaá¹ƒ.

__upasampajjÄ• _ti \Be 212/ upagantvÄ• , pÄ• puá¹‡itvÄ• ti vuttaá¹ƒ hoti. upasampÄ• dayi
vuttaá¹ƒ hoti. vibhaá¹…ge pana ``upasampajjÄ• ti paá¹-hamassa jhÄ• nassa lÄ• bho paá¹-il
phusanÄ• sacchikiriyÄ• upasampadÄ• â€™â€™ ti (Vibh 570) vuttaá¹ƒ. tassÄ• pi evameva
__viharatÄ«_ti tadanurÅ«pena iriyÄ• pathavihÄ• rena itivuttappakÄ• rajjhÄ• nasamaá¹…gÄ
iriyanaá¹ƒ vuttiá¹ƒ pÄ• lanaá¹ƒ yapanaá¹ƒ yÄ• panaá¹ƒ cÄ• raá¹ƒ vihÄ• raá¹ƒ abhinipphÄ• c
vibhaá¹…ge --- ``viharatÄ«ti iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati, tena vuccati
viharatÄ«â€™â€™ ti (Vibh 512, 571).

__pathavikasiá¹‡a_nti \Ne 212/ ettha pathavimaá¹‡á¸• alampi sakalaá¹-á¹-hena pathavikasi
nissÄ• ya paá¹-iladdhaá¹ƒ nimittampi. pathavikasiá¹‡animitte paá¹-iladdhajjhÄ• nampi. tattha
jhÄ• naá¹ƒ pathavÄ«kasiá¹‡anti veditabbaá¹ƒ. pathavikasiá¹‡asaá¹…khÄ• taá¹ƒ jhÄ• naá¹ƒ
ayaÃ±hettha saá¹…khepattho. imasmiá¹ƒ pana \Ee 168/ pathavikasiá¹‡e parikammaá¹ƒ kat
catukkapaÃ±cakajjhÄ• nÄ• ni nibbattetvÄ• jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸•
pattukÄ• mena kulaputtena kiá¹ƒ kattabbanti? Ä• dito tÄ• va
pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvaraÄ• jÄ«vapÄ• risuddhipaccayasannissitasaá¹…khÄ•
visodhetvÄ• suparisuddhe sÄ«le patiá¹-á¹-hitena, yvÄ• ssa Ä• vÄ• sÄ• dÄ«su dasasu palib
taá¹ƒ upacchinditvÄ• kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamit
aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nesu attano cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá
idaá¹ƒ pathavikasiá¹‡aá¹ƒ anukÅ«laá¹ƒ hoti, idameva kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• jhÄ
ananurÅ«paá¹ƒ vihÄ• raá¹ƒ pahÄ• ya anurÅ«pe vihÄ• re viharantena khuddakapalibodhupa
kasiá¹‡aparikammanimittÄ• nurakkhaá¹‡asattaasappÄ• yaparivajjanasattasappÄ• yasevana
daá¹ƒ sabbaá¹ƒ bhÄ• vanÄ• vidhÄ• naá¹ƒ aparihÄ• pentena jhÄ• nÄ• dhigamatthÄ• ya paá
saá¹…khepo. vitthÄ• ro pana __visuddhimagge_ (Vism I 51 Ä• dayo) vuttanayeneva veditab
ito paresupi. sabbakammaá¹-á¹-hÄ• nÄ• naÃ±hi bhÄ• vanÄ• vidhÄ• naá¹ƒ sabbaá¹ƒ aá¹-á¹-

visuddhimagge \Be 213/ vitthÄ• ritaá¹ƒ. kiá¹ƒ tena tattha tattha puna vuttenÄ• ti na naá¹ƒ pu
pÄ• á¸·iyÄ• pana heá¹-á¹-hÄ• anÄ• gataá¹ƒ atthaá¹ƒ aparihÄ• pentÄ• nirantaraá¹ƒ anupa
karissÄ• ma.

__tasmiá¹ƒ samaye_ti tasmiá¹ƒ paá¹-hamajjhÄ• naá¹ƒ upasampajja viharaá¹‡asamaye. __
avikkhepo hotÄ«_ti ime kÄ• mÄ• vacarapaá¹-hamakusalacitte vuttappakÄ• rÄ• ya padapaá
dhammÄ• honti. kevalaÃ±hi te kÄ• mÄ• vacarÄ• , ime bhÅ«mantaravasena mahaggatÄ• r
sesaá¹ƒ tÄ• disameva. yevÄ• panakÄ• panettha chandÄ• dayo cattÄ• rova labbhanti. koá¹
pÄ• katikÄ• evÄ• ti.

paá¹-hamaá¹ƒ.

dutiyajjhÄ• naá¹ƒ

161-162__._ dutiyajjhÄ• naniddese \Ne 213/ __vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• _ti \Ee
vicÄ• rassa cÄ• ti imesaá¹ƒ dvinnaá¹ƒ vÅ«pasamÄ• , samatikkamÄ• ; dutiyajjhÄ• nakkhaá¹
hoti. tattha kiÃ±cÄ• pi dutiyajjhÄ• ne sabbepi paá¹-hamajjhÄ• nadhammÄ• na santi, aÃ±Ã±
phassÄ• dayo aÃ±Ã±e idha, oá¸·Ä• rikassa pana oá¸·Ä• rikassa aá¹…gassa samatikkamÄ•
dutiyajjhÄ• nÄ• dÄ«naá¹ƒ adhigamo hotÄ«ti dÄ«panatthaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pas
veditabbaá¹ƒ. __ajjhatta_nti idha --- niyakajjhattaá¹ƒ adhippetaá¹ƒ. __vibhaá¹…ge_ pana ``a
paccattaâ€™â€™ nti (Vibh 573) ettakameva vuttaá¹ƒ. yasmÄ• niyakajjhattaá¹ƒ adhippetaá
jÄ• taá¹ƒ, attano santÄ• ne nibbattanti ayamettha attho.

__sampasÄ• dana_nti sampasÄ• danaá¹ƒ vuccati saddhÄ• . sampasÄ• danayogato jhÄ• n
nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viya. yasmÄ• vÄ• taá¹ƒ jhÄ• naá¹ƒ sampasÄ• dana
vitakkavicÄ• rakkhobhavÅ«pasamanena ca ceto sampasÄ• dayati, tasmÄ• pi sampasÄ• da
atthavikappe `sampasÄ• danaá¹ƒ cetasoâ€™ ti evaá¹ƒ padasambandho veditabbo. purimas
`cetasoâ€™ ti etaá¹ƒ ekodibhÄ• vena saddhiá¹ƒ yojetabbaá¹ƒ.

tatrÄ• yaá¹ƒ atthayojanÄ• --- eko udetÄ«ti __ekodi, _ vitakkavicÄ• rehi anajjhÄ• ruá¸·hattÄ
hutvÄ• udetÄ«ti attho. seá¹-á¹-hopi \Be 214/ hi loke ekoti vuccati. vitakkavicÄ• ravirahato vÄ
hutvÄ• tipi vattuá¹ƒ vaá¹-á¹-ati. atha vÄ• sampayuttadhamme udÄ• yatÄ«ti udi. uá¹-á¹-hÄ• p
seá¹-á¹-haá¹-á¹-hena eko ca so udi cÄ• ti __ekodi_. samÄ• dhissetaá¹ƒ adhivacanaá¹ƒ. iti in
bhÄ• veti vaá¸• á¸• hetÄ«ti idaá¹ƒ dutiyajjhÄ• naá¹ƒ __ekodibhÄ• vaá¹ƒ_. so panÄ• yaá¹ƒ e
sattassa, na jÄ«vassa, tasmÄ• etaá¹ƒ `cetaso ekodibhÄ• vaâ€™ nti vuttaá¹ƒ.

`nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi atthi, ayaÃ±ca ekodinÄ• mako samÄ• dhi,
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaÃ±cÄ• ti vuttanti? vuccate --- `aduÃ±hi paá¹-hamaj

vitakkavicÄ• rakkhobhena vÄ«citaraá¹…gasamÄ• kulamiva jalaá¹ƒ na suppasannaá¹ƒ hoti,
\Ne 214/ sampasÄ• danaâ€™ nti \Ee 170/ na vuttaá¹ƒ. na suppasannattÄ• eva cettha sam
pÄ• kaá¹-o. tasmÄ• ekodibhÄ• vantipi na vuttaá¹ƒ. imasmiá¹ƒ pana jhÄ• ne vitakkavicÄ• ra
laddhokÄ• sÄ• balavatÄ« saddhÄ• , balavasaddhÄ• sahÄ• yapaá¹-ilÄ• bheneva samÄ• dh
evaá¹ƒ vuttanti veditabbaá¹ƒ. vibhaá¹…ge pana ``sampasÄ• dananti yÄ• saddhÄ• saddah
cetaso ekodibhÄ• vanti yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti (Vibh
vuttaá¹ƒ. evaá¹ƒ vuttena panetena saddhiá¹ƒ ayaá¹ƒ atthavaá¹‡á¹‡anÄ• yathÄ• na virujjha
saá¹ƒsandati ceva sameti ca, evaá¹ƒ veditabbÄ• .

__avitakkaá¹ƒ avicÄ• ra_nti bhÄ• vanÄ• ya pahÄ«nattÄ• etasmiá¹ƒ etassa vÄ• vitakko na
iminÄ• va nayena avicÄ• raá¹ƒ. vibhaá¹…gepi vuttaá¹ƒ --- ``iti ayaÃ±ca vitakko ayaÃ±ca vic
samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• vi
vuccati avitakkaá¹ƒ avicÄ• raâ€™â€™ nti.

etthÄ• ha --- nanu ca vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ti iminÄ• pi ayamattho siddho? a
avitakkaá¹ƒ avicÄ• raâ€™ nti? vuccate --- evametaá¹ƒ, siddhovÄ• yamattho, na panetaá¹ƒ t
avocumha --- `oá¸·Ä• rikassa pana oá¸·Ä• rikassa aá¹…gassa samatikkamÄ• paá¹-hamajjh
dutiyajjhÄ• nÄ• dÄ«naá¹ƒ \Be 215/ samadhigamo hotÄ«ti dÄ«panatthaá¹ƒ vitakkavicÄ• rÄ•
vuttaâ€™ nti.

apica vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ sampasÄ• danaá¹ƒ, na kilesakÄ• lusiyas
vÅ«pasamÄ• ekodibhÄ• vaá¹ƒ, na upacÄ• rajjhÄ• namiva nÄ«varaá¹‡appahÄ• nÄ• ; na pa
aá¹…gapÄ• tubhÄ• vÄ• ti evaá¹ƒ sampasÄ• danaekodibhÄ• vÄ• naá¹ƒ hetuparidÄ«pakami
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ, na tatiyacatutthajjhÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni viya ca, abhÄ• vÄ• ti evaá¹ƒ avitakkaavicÄ• rabhÄ• vassa he
vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«pakaá¹ƒ. vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«paka
avicÄ• ranti idaá¹ƒ vacanaá¹ƒ, tasmÄ• purimaá¹ƒ vatvÄ• pi puna vattabbamevÄ• ti.

__samÄ• dhija_nti paá¹-hamajjhÄ• nasamÄ• dhito sampayuttasamÄ• dhito vÄ• jÄ• tanti at
171/ \Ne 215/ paá¹-hamampi sampayuttasamÄ• dhito jÄ• taá¹ƒ, atha kho ayameva samÄ• c
vattabbataá¹ƒ arahati, vitakkavicÄ• rakkhobhavirahena ativiya acalattÄ• suppasannattÄ• c
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ idameva samÄ• dhijanti vuttaá¹ƒ. __pÄ«tisukha_nti idaá¹ƒ vutta

__dutiya_nti gaá¹‡anÄ• nupubbatÄ• dutiyaá¹ƒ. idaá¹ƒ dutiyaá¹ƒ samÄ• pajjatÄ«tipi dutiyaá
phasso hotÄ«_tiÄ• dÄ«su jhÄ• napaÃ±cake vitakkavicÄ• rapadÄ• ni maggapaÃ±cake ca sa
parihÄ«naá¹ƒ. tesaá¹ƒ vasena savibhattikÄ• vibhattikapadavinicchayo veditabbo. koá¹-á¹-hÄ
__tivaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hotÄ«_ti Ä• gataá¹ƒ. sesaá¹ƒ
paá¹-hamajjhÄ• nasadisamevÄ• ti.

dutiyaá¹ƒ.

tatiyajjhÄ• naá¹ƒ

<163> tatiyajjhÄ• naniddese __pÄ«tiyÄ• ca virÄ• gÄ• _ti virÄ• go nÄ• ma vuttappakÄ• rÄ• vÄ• samatikkamo vÄ• . ubhinnaá¹ƒ pana antarÄ• `caâ€™ -saddo sampiá¹‡á¸• anattho. so sampiá¹‡á¸• eti vitakkavicÄ• ravÅ«pasamaá¹ƒ vÄ• . tattha yadÄ• vÅ«pasamameva sampiá virÄ• gÄ• ca, kiÃ±ca bhiyyo `vÅ«pasamÄ• â€™ cÄ• ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ jigucchanattho hoti. tasmÄ• pÄ«tiyÄ• jigucchanÄ• ca vÅ«pasamÄ• \Be 216/ cÄ• ti ayama pana vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamaá¹ƒ sampiá¹‡á¸• eti tadÄ• pÄ«tiyÄ• ca virÄ• gÄ• `vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• â€™ ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ• ca yo samatikkamanattho hoti, tasmÄ• pÄ«tiyÄ• ca samatikkamÄ• vitakkavicÄ• rÄ• naÃ±ca vÅ« daá¹-á¹-habbo.

kÄ• maÃ±cete vitakkavicÄ• rÄ• dutiyajjhÄ• neyeva vÅ«pasantÄ• , imassa pana jhÄ• nassa vaá¹‡á¹‡abhaá¹‡anatthaÃ±cetaá¹ƒ vuttaá¹ƒ. vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• ti hi vut nÅ«na vitakkavicÄ• ravÅ«pasamo maggo imassa jhÄ• nassÄ• ti? yathÄ• ca tatiye ariyama sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ \Ee 172/ saá¹ƒyoja II 132) evaá¹ƒ pahÄ• naá¹ƒ vuccamÄ• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti, tadadhigamÄ• y ussÄ• hajanakaá¹ƒ, evameva idha avÅ«pasantÄ• nampi vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasam vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti. tenÄ• yamattho vutto --- `pÄ«tiyÄ• ca samatikkamÄ• vitakka vÅ«pasamÄ• â€™ ti.

__upekkhako ca viharatÄ«_ti --- ettha upapattito ikkhatÄ«ti upekkhÄ• . samaá¹ƒ passati, ap passatÄ«ti attho. tÄ• ya visadÄ• ya vipulÄ• ya thÄ• magatÄ• ya samannÄ• gatattÄ• tatiyajj vuccati.

__upekkhÄ• _ pana dasavidhÄ• hoti --- chaá¸·aá¹…gupekkhÄ• brahmavihÄ• rupekkhÄ• vÄ«riyupekkhÄ• saá¹…khÄ• rupekkhÄ• vedanupekkhÄ• vipassanupekkhÄ• tatramajjhatt pÄ• risuddhupekkhÄ• ti.

tattha yÄ• ``idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti, na viharati sato sampajÄ• noâ€™â€™ ti (AN b V 1; Nidd I 90; Nidd II mettagÅ«mÄ• á¹‡avapuc III 17) evamÄ• gatÄ• khÄ«á¹‡Ä• savassa chasu dvÄ• resu iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• ra parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ `chaá¸·aá¹…gupek

yÄ• \Be 217/ pana ``upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€

77) evamÄ• gatÄ• sattesu majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ `brahmavihÄ• rup

yÄ• ``upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaâ€™â€™ nti (MN I 27; III 247)
sahajÄ• tadhammÄ• naá¹ƒ majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ `bojjhaá¹…gupek

yÄ• \Ne 217/ pana ``kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasi karotÄ«â€™â€™ ti (A
anaccÄ• raddhanÄ• tisithilavÄ«riyasaá¹…khÄ• tÄ• upekkhÄ• , ayaá¹ƒ `vÄ«riyupekkhÄ• â€

yÄ• ``kati saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, kati saá¹…khÄ• rupekkhÄ• v
aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, dasa saá¹…khÄ• rupekkhÄ• v
uppajjantÄ«â€™â€™ ti (Paá¹-is I 57) evamÄ• gatÄ• nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• san
majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ `saá¹…khÄ• rupekkhÄ• â€™ nÄ• ma.

yÄ• pana ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upek
150) evamÄ• gatÄ• adukkhamasukhasaá¹…khÄ• tÄ• upekkhÄ• ayaá¹ƒ `vedanupekkhÄ• a

yÄ• ``yadatthi, yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati, upekkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti \Ee
7.55) evamÄ• gatÄ• vicinane majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ `vipassanupekkhÄ• â€

yÄ• pana chandÄ• dÄ«su yevÄ• panakesu Ä• gatÄ• sahajÄ• tÄ• naá¹ƒ samavÄ• hitabhÅ
`tatramajjhattupekkhÄ• â€™ nÄ• ma.

yÄ• ``upekkhako ca viharatÄ«â€™â€™ ti (Dhs 163; DN I 230) evamÄ• gatÄ• aggasukhep
apakkhapÄ• tajananÄ« upekkhÄ• , ayaá¹ƒ `jhÄ• nupekkhÄ• â€™ nÄ• ma.

yÄ• ``upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naâ€™â€™ nti evamÄ• gatÄ• sabba
paccanÄ«kavÅ«pasamanepi abyÄ• pÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ `pÄ• risuddhupekkh

tattha chaá¸·aá¹…gupekkhÄ• ca brahmavihÄ• rupekkhÄ• ca bojjhaá¹…gupekkhÄ• ca tatra
jhÄ• nupekkhÄ• ca pÄ• risuddhupekkhÄ• ca atthato ekÄ• tatramajjhattupekkhÄ• va hoti. t
panassÄ• ayaá¹ƒ bhedo \Be 218/. ekassÄ• pi sato sattassa kumÄ• rayuvathera senÄ• pati
tasmÄ• tÄ• su yattha chaá¸·aá¹…gupekkhÄ• na tattha bojjhaá¹…gupekkhÄ• dayo, yattha v
na tattha chaá¸·aá¹…gupekkhÄ• dayo hontÄ«ti veditabbÄ• .

yathÄ• \Ne 218/ cetÄ• saá¹ƒ atthato ekÄ«bhÄ• vo, evaá¹ƒ saá¹…khÄ• rupekkhÄ• vipassan
hi esÄ• kiccavasena dvidhÄ• bhinnÄ• . yathÄ• hi purisassa sÄ• yaá¹ƒ gehaá¹ƒ paviá¹-á¹-h
ajapadadaá¹‡á¸• aá¹ƒ gahetvÄ• pariyesamÄ• nassa taá¹ƒ thusakoá¹-á¹-hake nipannaá¹ƒ d
avalokentassa sovatthikattayaá¹ƒ disvÄ• nibbematikassa `sappo, na sappoâ€™ ti vicinane

evameva yÄ• Ä• raddhavipassakassa vipassanÄ• Ã±Ä• á¹‡ena lakkhaá¹‡attaye diá¹-á¹-he
aniccabhÄ• vÄ• divicinane majjhattatÄ• uppajjati, ayaá¹ƒ `vipassanupekkhÄ• â€™. yathÄ•
ajapadadaá¹‡á¸• akena gÄ• á¸·haá¹ƒ sappaá¹ƒ gahetvÄ• `kintÄ• haá¹ƒ imaá¹ƒ sappaá¹ƒ a
iminÄ• aá¸• aá¹ƒsÄ• pento muÃ±ceyyaâ€™ nti muÃ±canÄ• kÄ• rameva pariyesato gahaá¹
lakkhaá¹‡attayassa diá¹-á¹-hattÄ• , Ä• ditte viya tayo bhave passato, saá¹…khÄ• raggahaá¹
`saá¹…khÄ• rupekkhÄ• â€™. iti vipassanupekkhÄ• ya siddhÄ• ya saá¹…khÄ• rupekkhÄ• pi
vicinanaggahaá¹‡esu majjhattasaá¹…khÄ• tena kiccena dvidhÄ• bhinnÄ• ti. viriyupekkhÄ•
aÃ±Ã±amaÃ±Ã±aÃ±ca avasesÄ• hi \Ee 174/ ca atthato bhinnÄ• yevÄ• ti.

imÄ• su dasasu upekkhÄ• su `jhÄ• nupekkhÄ• â€™ idha adhippetÄ• . sÄ• majjhattalakkha
abyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• pÄ«tivirÄ• gapadaá¹-á¹-hÄ• nÄ• ti. etthÄ• ha --- nanu c
tatramajjhattupekkhÄ• va hoti? sÄ• ca paá¹-hamadutiyajjhÄ• nesupi atthi, tasmÄ• tatrÄ• pi
viharatÄ«â€™ ti evamayaá¹ƒ vattabbÄ• siyÄ• . sÄ• kasmÄ• na vuttÄ• ti? aparibyattakicca
tattha kiccaá¹ƒ, vitakkÄ• dÄ«hi abhibhÅ«tattÄ• . idha panÄ• yaá¹ƒ vitakkavicÄ• rapÄ«tÄ«hi
ukkhittasirÄ• viya hutvÄ• paribyattakiccÄ• jÄ• tÄ• , tasmÄ• vuttÄ• ti.

niá¹-á¹-hitÄ• upekkhako ca viharatÄ«ti etassa

sabbaso atthavaá¹‡á¹‡anÄ• .

idÄ• ni \Be 219/ __sato ca sampajÄ• no_ti ettha saratÄ«ti sato. sampajÄ• nÄ• tÄ«ti sampaj
ca sampajaÃ±Ã±aÃ±ca vuttaá¹ƒ. tattha saraá¹‡alakkhaá¹‡Ä• sati, asammussanarasÄ• , Ä•
asammohalakkhaá¹‡aá¹ƒ sampajaÃ±Ã±aá¹ƒ, tÄ«raá¹‡arasaá¹ƒ, pavicayapaccupaá¹-á¹-hÄ•

tattha kiÃ±cÄ• pi idaá¹ƒ satisampajaÃ±Ã±aá¹ƒ purimajjhÄ• nesupi atthi --- muá¹-á¹-hassatis
\Ne 219/ upacÄ• ramattampi na sampajjati, pageva appanÄ• --- oá¸·Ä• rikattÄ• pana tesaá
bhÅ«miyaá¹ƒ viya purisassa, cittassa gati sukhÄ• hoti, abyattaá¹ƒ tattha satisampajaÃ±Ã±a
oá¸·Ä• rikaá¹…gappahÄ• nena pana sukhumattÄ• imassa jhÄ• nassa, purisassa khuradhÄ
satisampajaÃ±Ã±akiccapariggahitÄ• eva cittassa gati icchitabbÄ• ti idheva vuttaá¹ƒ. kiÃ±ca
dhenupago vaccho dhenuto apanÄ«to arakkhiyamÄ• no punadeva dhenuá¹ƒ upagacchati, e
tatiyajjhÄ• nasukhaá¹ƒ pÄ«tito apanÄ«tampi satisampajaÃ±Ã±Ä• rakkhena arakkhiyamÄ• n
upagaccheyya, pÄ«tisampayuttameva siyÄ• . sukhe vÄ• pi sattÄ• sÄ• rajjanti, idaÃ±ca atim
paraá¹ƒ sukhÄ• bhÄ• vÄ• . satisampajaÃ±Ã±Ä• nubhÄ• vena panettha sukhe asÄ• rajjanÄ•
atthavisesaá¹ƒ dassetuá¹ƒ idamidheva vuttanti veditabbaá¹ƒ.

idÄ• ni __sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«_ti ettha \Ee 175/ kiÃ±cÄ• pi tatiyajjhÄ•
sukhapaá¹-isaá¹ƒvedanÄ• bhogo natthi, evaá¹ƒ santepi yasmÄ• tassa nÄ• makÄ• yena sa
vÄ• taá¹ƒ nÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nenassa yasmÄ• a

phuá¹-o, yassa phuá¹-attÄ• jhÄ• nÄ• vuá¹-á¹-hitopi sukhaá¹ƒ paá¹-isaá¹ƒvedeyya, tasmÄ• `sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«â€™ ti Ä• ha.

idÄ• ni __yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti upekkhako satimÄ• sukhavihÄ• rÄ«_ti ettha yaá
yaá¹ƒjhÄ• nakÄ• raá¹‡Ä• taá¹ƒ tatiyajjhÄ• nasamaá¹…gÄ«puggalaá¹ƒ buddhÄ• dayo ariyÄ
paÃ±Ã±Ä• penti paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti pakÄ• seâ€™â€™ nti
adhippÄ• yo --- kinti? `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti --- taá¹ƒ tatiyajjhÄ• naá¹ƒ
viharatÄ«ti evamettha yojanÄ• veditabbÄ• .

kasmÄ• \Be 220/ pana taá¹ƒ te evaá¹ƒ pasaá¹ƒsantÄ«ti? pasaá¹ƒsÄ• rahato. ayaÃ±hi yasm
sukhapÄ• ramippattepi tatiyajjhÄ• ne upekkhako, na tattha sukhÄ• bhisaá¹…gena Ä• kaá¸•
na uppajjatiâ€™ evaá¹ƒ upaá¹-á¹-hitasatitÄ• ya satimÄ• , yasmÄ• ca ariyakantaá¹ƒ ariyajan
asaá¹ƒkiliá¹-á¹-haá¹ƒ sukhaá¹ƒ nÄ• makÄ• yena paá¹-isaá¹ƒvedeti tasmÄ• pasaá¹ƒsÄ• rah
naá¹ƒ ariyÄ• te evaá¹ƒ pasaá¹ƒsÄ• hetubhÅ«te guá¹‡e pakÄ• sentÄ• `upekkhako satimÄ•
pasaá¹ƒsantÄ«ti veditabbaá¹ƒ.

__tatiya_nti \Ne 220/ gaá¹‡anÄ• nupubbatÄ• tatiyaá¹ƒ. idaá¹ƒ tatiyaá¹ƒ samÄ• pajjatÄ«tipi
samaye phasso hotÄ«_tiÄ• dÄ«su jhÄ• napaÃ±cake pÄ«tipadampi parihÄ«naá¹ƒ. tassÄ• pi
savibhattikÄ• vibhattikapadavinicchayo veditabbo. koá¹-á¹-hÄ• savÄ• repi __duvaá¹…gikaá
Ä• gataá¹ƒ. sesaá¹ƒ dutiyajjhÄ• nasadisamevÄ• ti.

tatiyaá¹ƒ.

catutthajjhÄ• naá¹ƒ

<165> catutthajjhÄ• naniddese __sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• _ti kÄ
kÄ• yikadukkhassa ca pahÄ• nÄ• . __pubbevÄ• _ti taÃ±ca kho pubbeva na catutthajjhÄ• na
__somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• _ti cetasikasukhassa ca cetasikadukkhas
dvinnaá¹ƒ pubbeva atthaá¹…gamÄ• ; pahÄ• nÄ• icceva vuttaá¹ƒ hoti. kadÄ• pana nesaá¹ƒ
jhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡e. somanassaÃ±hi catutthajjhÄ• nassa upacÄ• rakkhaá¹‡
dukkhadomanassasukhÄ• ni paá¹-hamadutiyatatiyajjhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡esu. e
avuttÄ• naá¹ƒ __indriyavibhaá¹…ge_ pana indriyÄ• naá¹ƒ uddesakkameneva idhÄ• pi vuttÄ
sukhadukkhasomanassadomanassÄ• naá¹ƒ pahÄ• naá¹ƒ veditabbaá¹ƒ.

yadi panetÄ• ni tassa tassa jhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yanti, atha kasmÄ•
dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu vivicceva \Be 221/ kÄ• me
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaâ
cuppannaá¹ƒ domanassindriyaá¹ƒ ... sukhindriyaá¹ƒ ... somanassindriyaá¹ƒ aparisesaá¹ƒ ni

bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vi
somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti (SN c V 510) evaá¹ƒ jhÄ• nesveva
atisayanirodhattÄ• . atisayanirodho hi tesaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su, na nirodhoyeva.
upacÄ• rakkhaá¹‡e, nÄ• tisayanirodho. tathÄ• hi nÄ• nÄ• vajjane paá¹-hamajjhÄ• nupacÄ•
dukkhindriyassa á¸• aá¹ƒsamakasÄ• disamphassena vÄ• , visamÄ• sanupatÄ• pena vÄ• s
antoappanÄ• yaá¹ƒ. upacÄ• re vÄ• niruddhampetaá¹ƒ na suá¹-á¹-hu niruddhaá¹ƒ hoti, paá¹
antoappanÄ• yaá¹ƒ pana pÄ«tipharaá¹‡ena sabbo kÄ• yo sukhokkanto hoti. sukhokkantakÄ
niruddhaá¹ƒ hoti dukkhindriyaá¹ƒ, paá¹-ipakkhena vihatattÄ• . nÄ• nÄ• vajjaneyeva ca dutiy
pahÄ«nassa domanassindriyassa yasmÄ• etaá¹ƒ vitakkavicÄ• rapaccayepi kÄ• yakilamath
uppajjati, vitakkavicÄ• rÄ• bhÄ• ve neva uppajjati; yattha pana uppajjati tattha vitakkavicÄ• r
eva ca dutiyajjhÄ• nupacÄ• re vitakkavicÄ• rÄ• ti tatthassa siyÄ• uppatti, natveva dutiyajjhÄ
pahÄ«napaccayattÄ• . tathÄ• tatiyajjhÄ• nupacÄ• re pahÄ«nassÄ• pi sukhindriyassa
pÄ«tisamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-akÄ• yassa siyÄ• uppatti, natveva tatiyajjhÄ•
sukhassa paccayabhÅ«tÄ• pÄ«ti sabbaso niruddhÄ• ti. tathÄ• \Ee 177/ catutthajjhÄ• nupa
somanassindriyassa Ä• sannattÄ• , appanÄ• ppattÄ• ya upekkhÄ• ya abhÄ• vena sammÄ•
uppatti, natveva catutthajjhÄ• ne. tasmÄ• eva ca `etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparises
tattha tattha aparisesaggahaá¹‡aá¹ƒ katanti.

etthÄ• ha --- `athevaá¹ƒ tassa tassa jhÄ• nassupacÄ• re pahÄ«nÄ• pi etÄ• vedanÄ• idha
`sukhaggahaá¹‡atthaá¹ƒâ€™. yÄ•  hi ayaá¹ƒ `adukkhamasukhaâ€™ nti ettha adukkhamasu
sukhumÄ• , dubbiÃ±Ã±eyyÄ• , na sakkÄ• sukhena gahetuá¹ƒ. tasmÄ• yathÄ• nÄ• ma dua
upasaá¹…kamitvÄ• gahetuá¹ƒ asakkuá¹‡eyyassa goá¹‡assa gahaá¹‡atthaá¹ƒ gopo ekasm
samÄ• harati, athekekaá¹ƒ nÄ«haranto paá¹-ipÄ• á¹-iyÄ• Ä• gataá¹ƒ `ayaá¹ƒ \Be 222/ so, g
gÄ• hÄ• payati; evameva bhagavÄ• sukhagahaá¹‡atthaá¹ƒ sabbÄ• pi etÄ• samÄ• harÄ«ti
dassetvÄ• yaá¹ƒ neva sukhaá¹ƒ na dukkhaá¹ƒ, na somanassaá¹ƒ na domanassaá¹ƒ, ayaá¹
sakkÄ• hoti esÄ• gÄ• hayituá¹ƒ.

apica adukkhamasukhÄ• ya cetovimuttiyÄ• paccayadassanatthaÃ±cÄ• pi etÄ• vuttÄ• ti ve
sukhadukkhappahÄ• nÄ• dayo hi tassÄ• paccayÄ• . yathÄ• ha --- ``cattÄ• ro kho, Ä• vuso,
cetovimuttiyÄ• samÄ• pattiyÄ• . idhÄ• vuso bhikkhu, sukhassa ca pahÄ• nÄ• ... pe ... catu
upasampajja viharati, ime kho, Ä• vuso, cattÄ• ro paccayÄ• adukkhamasukhÄ• ya \Ne 222/
samÄ• pattiyÄ• â€™â€™ ti (MN I 458). yathÄ• vÄ• aÃ±Ã±attha pahÄ«nÄ• pi sakkÄ• yadiâ
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ tattha pahÄ«nÄ• ti vuttÄ• , evaá¹ƒ vaá¹‡á¹‡abhaá¹‡anatthampe
vuttÄ• ti veditabbÄ• . paccayaghÄ• tena vÄ• ettha rÄ• gadosÄ• naá¹ƒ atidÅ«rabhÄ• vaá¹ƒ
veditabbÄ• . etÄ• su hi sukhaá¹ƒ somanassassa paccayo, somanassaá¹ƒ rÄ• gassa; dukkh
domanassaá¹ƒ dosassa. sukhÄ• dighÄ• tena ca sappaccayÄ• rÄ• gadosÄ• hatÄ• ti atidÅ«

__adukkhamasukha_nti dukkhÄ• bhÄ• vena adukkhaá¹ƒ, sukhÄ• bhÄ• vena asukhaá¹ƒ. et

dukkhasukhappaá¹-ipakkhabhÅ«taá¹ƒ tatiyavedanaá¹ƒ dÄ«peti, na dukkhasukhÄ• bhÄ• var
adukkhamasukhÄ• . upekkhÄ• tipi vuccati. sÄ• \Ee 178/ iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nu
majjhattarasÄ• , avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• , sukhanirodhapadaá¹-á¹-hÄ• nÄ• ti vedita

__upekkhÄ• satipÄ• risuddhi_nti upekkhÄ• ya janitasatipÄ• risuddhiá¹ƒ. imasmiÃ±hi jhÄ• n
ca tassÄ• satiyÄ• pÄ• risuddhi sÄ• upekkhÄ• ya katÄ• , na aÃ±Ã±ena. tasmÄ• etaá¹ƒ up
vuccati. __vibhaá¹…gepi_ vuttaá¹ƒ --- ``ayaá¹ƒ sati imÄ• ya upekkhÄ• ya visadÄ• hoti paris
tena vuccati upekkhÄ• satipÄ• risuddhÄ«â€™â€™ ti (Vibh 597). yÄ• ya ca upekkhÄ• ya ett
atthato tatramajjhattatÄ• ti veditabbÄ• . na kevalaÃ±cettha tÄ• ya satiyeva parisuddhÄ• api
sampayuttadhammÄ• . satisÄ«sena pana desanÄ• vuttÄ• .

tattha \Be 223/ kiÃ±cÄ• pi ayaá¹ƒ upekkhÄ• heá¹-á¹-hÄ• pi tÄ«su jhÄ• nesu vijjati --- yathÄ
sÅ«riyappabhÄ• bhibhavÄ• sommabhÄ• vena ca attano upakÄ• rakattena vÄ• sabhÄ• gÄ
vijjamÄ• nÄ• pi candalekhÄ• aparisuddhÄ• hoti apariyodÄ• tÄ• --- evamayampi tatramajjh
vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• sabhÄ• gÄ• ya ca upekkhÄ• vedanÄ• ratti
paá¹-hamÄ• dijjhÄ• nabhedesu aparisuddhÄ• hoti. tassÄ• ca aparisuddhÄ• ya divÄ• apar
viya sahajÄ• tÄ• pi satiÄ• dayo aparisuddhÄ• va honti. tasmÄ• tesu ekampi `upekkhÄ• sati
vuttaá¹ƒ. idha pana vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• bhÄ• vÄ• sabhÄ• gÄ•
paá¹-ilÄ• bhÄ• ayaá¹ƒ tatramajjhattupekkhÄ• candalekhÄ• \Ne 223/ ativiya parisuddhÄ• . t
parisuddhacandalekhÄ• ya pabhÄ• viya sahajÄ• tÄ• pi satiÄ• dayo parisuddhÄ• honti pari
upekkhÄ• satipÄ• risuddhÄ«ti vuttanti veditabbaá¹ƒ.

__catuttha_nti gaá¹‡anÄ• nupubbatÄ• catutthaá¹ƒ. idaá¹ƒ catutthaá¹ƒ samÄ• pajjatÄ«tipi c
hotÄ«_tiÄ• dÄ«su phassapaÃ±cake tÄ• va vedanÄ• ti upekkhÄ• vedanÄ• veditabbÄ• . jhÄ
pana upekkhÄ• hoti upekkhindriyaá¹ƒ \Ee 179/ hotÄ«ti (Dhs 165) vuttameva. sesÄ• ni tatiye
idhÄ• pi parihÄ«nÄ• neva. koá¹-á¹-hÄ• savÄ• repi __duvaá¹…gikaá¹ƒ jhÄ• na_nti upekkhÄ•
veditabbaá¹ƒ. sesaá¹ƒ sabbaá¹ƒ tatiyasadisamevÄ• ti.

catukkanayo niá¹-á¹-hito.

paÃ±cakanayo

<167> idÄ• ni __katame dhammÄ• kusalÄ• _ti paÃ±cakanayo Ä• raddho. kasmÄ• ti ce, pu
desanÄ• vilÄ• sena ca. sannisinnadevaparisÄ• ya kira ekaccÄ• naá¹ƒ devÄ• naá¹ƒ vitakko
upaá¹-á¹-hÄ• si, vicÄ• rapÄ«tisukhacittekaggatÄ• santato. tesaá¹ƒ sappÄ• yavasena satthÄ
avitakkaá¹ƒ vicÄ• ramattaá¹ƒ dutiyajjhÄ• naá¹ƒ nÄ• ma bhÄ• jesi. ekaccÄ• naá¹ƒ \Be 224/ v
upaá¹-á¹-hÄ• si, pÄ«tisukhacittekaggatÄ• santato. tesaá¹ƒ sappÄ• yavasena tivaá¹…gikaá¹
bhÄ• jesi. ekaccÄ• naá¹ƒ pÄ«ti oá¸·Ä• rikato upaá¹-á¹-hÄ• si, sukhacittekaggatÄ• santato. t

duvaá¹…gikaá¹ƒ catutthajjhÄ• naá¹ƒ nÄ• ma bhÄ• jesi. ekaccÄ• naá¹ƒ sukhaá¹ƒ oá¸·Ä• rika
upekkhÄ• cittekaggatÄ• santato. tesaá¹ƒ sappÄ• yavasena duvaá¹…gikaá¹ƒ paÃ±camajjhÄ
tÄ• va `puggalajjhÄ• sayoâ€™.

yassÄ• pana dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• desanÄ• vilÄ• sappatto nÄ• ma ho
suá¹-á¹-hu paá¹-ividdhÄ• --- tasmÄ• Ã±Ä• á¹‡amahattatÄ• ya desanÄ• vidhÄ• nesu kusalo
yaá¹ƒ yaá¹ƒ \Ne 224/ aá¹…gaá¹ƒ labbhati tassa tassa vasena yathÄ• yathÄ• icchati tathÄ•
niyÄ• metÄ«ti so idha paÃ±caá¹…gikaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ bhÄ• jesi, caturaá¹…gikaá
vicÄ• ramattaá¹ƒ dutiyajjhÄ• naá¹ƒ, bhÄ• jesi tivaá¹…gikaá¹ƒ tatiyajjhÄ• naá¹ƒ, bhÄ• jesi du
catutthajjhÄ• naá¹ƒ, duvaá¹…gikameva paÃ±camajjhÄ• naá¹ƒ bhÄ• jesi. ayaá¹ƒ `desanÄ• v

apica ye bhagavatÄ• ``tayome, bhikkhave, samÄ• dhÄ« --- savitakkasavicÄ• ro samÄ• dhi
samÄ• dhi, avitakkaavicÄ• ro samÄ• dhÄ«â€™â€™ ti (DN III 305) suttante tayo samÄ• dhÄ
savitakkasavicÄ• ro samÄ• dhi avitakkaavicÄ• ro \Ee 180/ samÄ• dhi ca bhÄ• jetvÄ• dassit
dassito. taá¹ƒ dassetumpi ayaá¹ƒ paÃ±cakanayo Ä• raddhoti veditabbo.

tattha dutiyajjhÄ• naniddese phassÄ• dÄ«su vitakkamattaá¹ƒ parihÄ• yati, koá¹-á¹-hÄ• sav
jhÄ• naá¹ƒ hoti caturaá¹…giko maggo hotÄ«â€™â€™ ti ayameva viseso. sesaá¹ƒ sabbaá¹ƒ
yÄ• ni ca catukkanaye dutiyatatiyacatutthÄ• ni tÄ• neva idha tatiyacatutthapaÃ±camÄ• ni. te
adhigamapaá¹-ipÄ• á¹-idÄ«panatthaá¹ƒ ayaá¹ƒ nayo veditabbo ---

eko kira amaccaputto rÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ janapadato nagaraá¹ƒ Ä• gato. so e
disvÄ• pÄ• nabyasanena sabbaá¹ƒ vibhavajÄ• taá¹ƒ nÄ• sesi. taá¹ƒ ekadivasaá¹ƒ surÄ• m
katvÄ• jiá¹‡á¹‡akaá¹-asÄ• rakamattena \Be 225/ paá¹-icchÄ• detvÄ• pÄ• nÄ• gÄ• rato nÄ«
saá¹…kÄ• rakÅ«á¹-e nipajjitvÄ• niddÄ• yantaá¹ƒ eko aá¹…gavijjÄ• pÄ• á¹-hako disvÄ• `ay
avassayo bhavissati, paá¹-ijaggitabbo esoâ€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• mattikÄ• ya n
thÅ«lasÄ• á¹-akayugaá¹ƒ nivÄ• sÄ• petvÄ• puna gandhodakena nhÄ• petvÄ• sukhumena
pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• subhojanaá¹ƒ bhojetvÄ• `evaá¹ƒ naá¹ƒ paricÄ• reyyÄ• thÄ• â€
paá¹-ipÄ• detvÄ• pakkÄ• mi. atha naá¹ƒ te sayanaá¹ƒ Ä• ropesuá¹ƒ. pÄ• nÄ• gÄ• ragaman
cattÄ• ro tÄ• va janÄ• catÅ«su hatthapÄ• desu uppÄ«á¸·etvÄ• aá¹-á¹-haá¹ƒsu. eko pÄ• de
tÄ• lavaá¹‡á¹-aá¹ƒ gahetvÄ• bÄ«ji. eko vÄ«á¹‡aá¹ƒ vÄ• dayamÄ• no gÄ• yanto nisÄ«di.

so sayanupagamanena vigatakilamatho thokaá¹ƒ niddÄ• yitvÄ• vuá¹-á¹-hito hatthapÄ• dan
\Ne 225/ `ko me hatthapÄ• de uppÄ«á¸·eti? apagacchathÄ• â€™ ti tajjesi. te ekavacanenev
puna thokaá¹ƒ niddÄ• yitvÄ• vuá¹-á¹-hito pÄ• daparimajjanaá¹ƒ asahamÄ• no `ko me pÄ• d
ti Ä• ha. sopi ekavacaneneva apagacchi. puna thokaá¹ƒ niddÄ• yitvÄ• vuá¹-á¹-hito vÄ• tavu
tÄ• lavaá¹‡á¹-avÄ• taá¹ƒ asahanto `ko esa? apagacchatÅ«â€™ ti Ä• ha. sopi ekavacanene
niddÄ• yitvÄ• vuá¹-á¹-hito kaá¹‡á¹‡asÅ«laá¹ƒ viya gÄ«tavÄ• ditasaddaá¹ƒ asahamÄ• no vÄ

sopi ekavacaneneva apagacchi. athevaá¹ƒ \Ee 181/ anukkamena
pahÄ«nakilamathuppÄ«á¸·anaparimajjanavÄ• tappahÄ• ragÄ«tavÄ• ditasaddupaddavo suk
raÃ±Ã±o santikaá¹ƒ agamÄ• si. rÄ• jÄ• pissa mahantaá¹ƒ issariyamadÄ• si. so mahÄ• jana

tattha pÄ• nabyasanena pÄ• rijuÃ±Ã±appatto so amaccaputto viya anekabyasanapÄ• rijuÃ
kulaputto daá¹-á¹-habbo. aá¹…gavijjÄ• pÄ• á¹-hako puriso viya tathÄ• gato. tassa purisassa
avassayo bhavissati, paá¹-ijagganaá¹ƒ arahatÄ«â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ viya tathÄ• ga
mahÄ• janassa avassayo bhavissati, pabbajjaá¹ƒ arahati kulaputtoâ€™ ti sanniá¹-á¹-hÄ• na

athassa \Be 226/ amaccaputtassa mattikÄ• mattena nhÄ• panaá¹ƒ viya kulaputtassÄ• pi pa
athassa thÅ«lasÄ• á¹-akanivÄ• sanaá¹ƒ viya imassÄ• pi dasasikkhÄ• padasaá¹…khÄ• tasÄ
tassa gandhodakanhÄ• panaá¹ƒ viya imassÄ• pi pÄ• timokkhasaá¹ƒvarÄ• disÄ«lagandhoda
sukhumadukÅ«layugaá¸·acchÄ• danaá¹ƒ viya imassÄ• pi
yathÄ• vuttasÄ«lavisuddhisampadÄ• saá¹…khÄ• tadukÅ«lacchÄ• danaá¹ƒ.

dukÅ«lacchÄ• ditassa panassa pÄ• sÄ• dÄ• ropanaá¹ƒ viya imassÄ• pi sÄ«lavisuddhidukÅ
samÄ• dhibhÄ• vanÄ• pÄ• sÄ• dÄ• rohanaá¹ƒ. tato tassa subhojanabhuÃ±janaá¹ƒ viya ima
samÄ• dhiupakÄ• rakasatisampajaÃ±Ã±Ä• didhammÄ• mataparibhuÃ±janaá¹ƒ.

bhuttabhojanassa pana tassa paricÄ• rakehi sayanÄ• ropanaá¹ƒ viya imassÄ• pi vitakkÄ• c
upacÄ• rajjhÄ• nÄ• ropanaá¹ƒ. puna tassa pÄ• nÄ• gÄ• ragamanapaá¹-ibÄ• hanatthaá¹ƒ
hatthapÄ• duppÄ«á¸·anakapurisacatukkaá¹ƒ viya imassÄ• pi kÄ• masaÃ±Ã±Ä• bhimukhaga
Ä• rammaá¹‡e cittuppÄ«á¸·anako nekkhammavitakko. tassa \Ne 226/ pÄ• daparimajjakapur
Ä• rammaá¹‡e cittÄ• numajjanako vicÄ• ro. tassa tÄ• lavaá¹‡á¹-avÄ• tadÄ• yako viya imass
sÄ«talabhÄ• vadÄ• yikÄ• pÄ«ti.

tassa sotÄ• nuggahakaro gandhabbapuriso viya imassÄ• pi cittÄ• nuggÄ• hakaá¹ƒ somana
sayanupagamanena vigatakilamathassa thokaá¹ƒ niddupagamanaá¹ƒ viya imassÄ• pi upac
vigatanÄ«varaá¹‡akilamathassa paá¹-hamajjhÄ• nupagamanaá¹ƒ.

athassa niddÄ• yitvÄ• vuá¹-á¹-hitassa hatthapÄ• duppÄ«á¸·anÄ• sahanena hatthapÄ• dup
tesaÃ±ca apagamanena puna thokaá¹ƒ niddupagamanaá¹ƒ viya imassÄ• pi paá¹-hamajjhÄ•
cittuppÄ«á¸·akavitakkÄ• sahanena vitakkadosadassanaá¹ƒ, vitakkappahÄ• nÄ• ca puna
avitakkavicÄ• ramattadutiyajjhÄ• nupagamanaá¹ƒ.

tato tassa punappunaá¹ƒ niddÄ• yitvÄ• vuá¹-á¹-hitassa yathÄ• vuttena kamena pÄ• dapari
paá¹-ipÄ• á¹-iyÄ• pÄ• daparimajjakÄ• dÄ«naá¹ƒ santajjanaá¹ƒ, tesaá¹ƒ tesaÃ±ca apagama
niddupagamanaá¹ƒ viya imassÄ• pi punappunaá¹ƒ dutiyÄ• dÄ«hi jhÄ• nehi vuá¹-á¹-hitassa

vicÄ• rÄ• dÄ«naá¹ƒ asahanena \Be 227/ paá¹-ipÄ• á¹-iyÄ• vicÄ• rÄ• didosadassanaá¹ƒ. tes
punappunaá¹ƒ avitakkaavicÄ• ranippÄ«tika pahÄ«nasomanassajjhÄ• nupagamanaá¹ƒ.

tassa pana sayanÄ• vuá¹-á¹-hÄ• ya raÃ±Ã±o santikaá¹ƒ gatassa issariyappatti viya imassÄ
vuá¹-á¹-hitassa vipassanÄ• maggaá¹ƒ upagatassa arahattappatti.

tassa pattissariyassa bahÅ«naá¹ƒ janÄ• naá¹ƒ avassayabhÄ• vo viya imassÄ• pi arahattap
avassayabhÄ• vo veditabbo. ettÄ• vatÄ• hi esa anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ nÄ• ma ho

paÃ±cakanayo niá¹-á¹-hito.

ettÄ• vatÄ• catukkapaÃ±cakanayadvayabhedo suddhikanavako nÄ• ma pakÄ• sito hoti. at
catukkanayassa paviá¹-á¹-hattÄ• jhÄ• napaÃ±cako evÄ• ti veditabbo.

paá¹-ipadÄ• catukkaá¹ƒ

176-180__._ idÄ• ni \Ne 227/ yasmÄ• etaá¹ƒ jhÄ• naá¹ƒ nÄ• ma paá¹-ipadÄ• kamena sijjha
paá¹-ipadÄ• bhedaá¹ƒ dassetuá¹ƒ __puna katame dhammÄ• kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ
assÄ• ti __dukkhapaá¹-ipadaá¹ƒ_. dandhÄ• abhiÃ±Ã±Ä• assÄ• ti __dandhÄ• bhiÃ±Ã±aá¹ƒ
dandhÄ• bhiÃ±Ã±anti vÄ• pathavÄ«kasiá¹‡anti vÄ• tÄ«á¹‡ipi jhÄ• nasseva nÄ• mÄ• ni. __
khippÄ• bhiÃ±Ã±a_ntiÄ• dÄ«supi eseva nayo.

tattha paá¹-hamasamannÄ• hÄ• rato paá¹-á¹-hÄ• ya yÄ• va tassa tassa jhÄ• nassa upacÄ•
pavattÄ• jhÄ• nabhÄ• vanÄ• `paá¹-ipadÄ• â€™ ti vuccati. upacÄ• rato pana paá¹-á¹-hÄ• y
pavattÄ• paÃ±Ã±Ä• `abhiÃ±Ã±Ä• â€™ ti vuccati. sÄ• panesÄ• paá¹-ipadÄ• ekaccassa c
nÄ«varaá¹‡Ä• dipaccanÄ«kadhammasamudÄ• cÄ• ragahanatÄ• ya \Ee 183/ kicchÄ• asuk
tadabhÄ• vena sukhÄ• . abhiÃ±Ã±Ä• pi ekaccassa dandhÄ• hoti, mandÄ• , asÄ«ghappava
sÄ«ghappavatti. tasmÄ• yo Ä• dito kilese vikkhambhento dukkhena sasaá¹…khÄ• rena sap
vikkhambheti \Be 228/, tassa dukkhÄ• paá¹-ipadÄ• nÄ• ma hoti. yo pana vikkhambhitakiles
vasanto cirena aá¹…gapÄ• tubhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti, tassa dandhÄ• bhiÃ±Ã±Ä• nÄ• m
aá¹…gapÄ• tubhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti tassa khippÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. yo kilese v
akilamanto vikkhambheti, tassa sukhÄ• paá¹-ipadÄ• nÄ• ma hoti.

tattha yÄ• ni sappÄ• yÄ• sappÄ• yÄ• ni ca palibodhupacchedÄ• dÄ«ni pubbakiccÄ• ni ca a
__visuddhimagge_ cittabhÄ• vanÄ• niddese niddiá¹-á¹-hÄ• ni, tesu yo asappÄ• yasevÄ« ho
paá¹-ipadÄ• dandhÄ• ca abhiÃ±Ã±Ä• hoti. sappÄ• yasevino sukhÄ• paá¹-ipadÄ• khippÄ
pubbabhÄ• ge asappÄ• yaá¹ƒ sevitvÄ• aparabhÄ• ge sappÄ• yasevÄ« hoti, pubbabhÄ• ge
aparabhÄ• ge asappÄ• yasevÄ«, tassa vomissakatÄ• veditabbÄ• . tathÄ• palibodhupacch

asampÄ• detvÄ• bhÄ• vanaá¹ƒ anuyuttassa dukkhÄ• paá¹-ipadÄ• hoti, vipariyÄ• yena sul
asampÄ• dentassa dandhÄ• abhiÃ±Ã±Ä• hoti, sampÄ• dentassa khippÄ• .

apica \Ne 228/ taá¹‡hÄ• avijjÄ• vasena samathavipassanÄ• katÄ• dhikÄ• ravasena cÄ• pi
taá¹‡hÄ• bhibhÅ«tassa hi dukkhÄ• paá¹-ipadÄ• hoti, anabhibhÅ«tassa sukhÄ• . avijjÄ• bh
abhiÃ±Ã±Ä• hoti, anabhibhÅ«tassa khippÄ• . yo ca samathe akatÄ• dhikÄ• ro tassa dukkh
katÄ• dhikÄ• rassa sukhÄ• . yo pana vipassanÄ• ya akatÄ• dhikÄ• ro hoti, tassa dandhÄ• a
katÄ• dhikÄ• rassa khippÄ• .

kilesindriyavasena cÄ• pi etÄ• saá¹ƒ pabhedo veditabbo. tibbakilesassa hi mudindriyassa c
hoti dandhÄ• ca abhiÃ±Ã±Ä• , tikkhindriyassa pana khippÄ• abhiÃ±Ã±Ä• . mandakilesassa
paá¹-ipadÄ• hoti dandhÄ• ca abhiÃ±Ã±Ä• , tikkhindriyassa pana khippÄ• abhiÃ±Ã±Ä• ti.

iti imÄ• su paá¹-ipadÄ• abhiÃ±Ã±Ä• su yo puggalo dukkhÄ• ya paá¹-ipadÄ• ya \Ee 184/ dan
jhÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, tassa taá¹ƒ jhÄ• naá¹ƒ dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±a
nayo.

tattha \Be 229/ `tadanudhammatÄ• sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• â€™ ti
vuttasatiyÄ• vÄ• taá¹ƒtaá¹ƒjhÄ• nanikantiyÄ• vÄ• vikkhambhane paá¹-ipadÄ• , taá¹ƒtaá¹ƒ
appanÄ• ya parivÄ• se abhiÃ±Ã±Ä• ca veditabbÄ• . Ä• gamanavasenÄ• pi ca paá¹-ipadÄ•
dukkhapaá¹-ipadaÃ±hi dandhÄ• bhiÃ±Ã±aá¹ƒ paá¹-hamajjhÄ• naá¹ƒ patvÄ• pavattaá¹ƒ dut
tatiyacatutthesupi eseva nayo. yathÄ• ca catukkanaye evaá¹ƒ paÃ±cakanayepi paá¹-ipadÄ•
veditabbo. iti paá¹-ipadÄ• vasenapi cattÄ• ro navakÄ• vuttÄ• honti. tesu pÄ• á¹-hato chatti
atthato pana paÃ±cakanaye catukkanayassa paviá¹-á¹-hattÄ• vÄ«satimeva bhavantÄ«ti.

paá¹-ipadÄ• catukkaá¹ƒ.

Ä• rammaá¹‡acatukkaá¹ƒ

<181> idÄ• ni \Ne 229/ yasmÄ• etaá¹ƒ jhÄ• naá¹ƒ nÄ• ma yathÄ• paá¹-ipadÄ• bhedena e
catubbidhaá¹ƒ hoti. tasmÄ• ssa taá¹ƒ pabhedaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• ku
tattha __parittaá¹ƒ parittÄ• rammaá¹‡a_ntiÄ• dÄ«su yaá¹ƒ appaguá¹‡aá¹ƒ hoti, uparijjhÄ• n
na sakkoti, idaá¹ƒ __parittaá¹ƒ nÄ• ma_. yaá¹ƒ pana avaá¸• á¸• hite suppamatte vÄ• sarÄ•
pavattaá¹ƒ, taá¹ƒ parittaá¹ƒ Ä• rammaá¹‡aá¹ƒ assÄ• ti __parittÄ• rammaá¹‡aá¹ƒ_. yaá¹ƒ pa
uparijjhÄ• nassa paccayo bhavituá¹ƒ sakkoti, idaá¹ƒ __appamÄ• á¹‡aá¹ƒ_ nÄ• ma. yaá¹ƒ vi
pavattaá¹ƒ taá¹ƒ vuá¸• á¸• hippamÄ• á¹‡attÄ• appamÄ• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ assÄ• t
vuttalakkhaá¹‡avomissakatÄ• ya pana vomissakanayo veditabbo. iti Ä• rammaá¹‡avasenap
honti. cittagaá¹‡anÄ• pettha purimasadisÄ• evÄ• ti.

Ä• rammaá¹‡acatukkaá¹ƒ.

Ä• rammaá¹‡apaá¹-ipadÄ• missakaá¹ƒ

<186> idÄ• ni Ä• rammaá¹‡apaá¹-ipadÄ• missakaá¹ƒ soá¸·asakkhattukanayaá¹ƒ \Ee 185/ d
dhammÄ• kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha paá¹-hamanaye vuttajjhÄ• naá¹ƒ \Be 230/ d
dandhÄ• bhiÃ±Ã±attÄ• parittattÄ• parittÄ• rammaá¹‡attÄ• ti catÅ«hi kÄ• raá¹‡ehi __hÄ«na
vuttajjhÄ• naá¹ƒ sukhapaá¹-ipadattÄ• khippÄ• bhiÃ±Ã±attÄ• appamÄ• á¹‡attÄ• appamÄ•
kÄ• raá¹‡ehi __paá¹‡Ä«taá¹ƒ_. sesesu cuddasasu ekena dvÄ«hi tÄ«hi ca kÄ• raá¹‡ehi hÄ«

kasmÄ• panÄ• yaá¹ƒ nayo desitoti? jhÄ• nuppattikÄ• raá¹‡attÄ• . sammÄ• sambuddhena
suddhikajjhÄ• naá¹ƒ catukkanayavasena paÃ±cakanayavasena ca dassitaá¹ƒ; tathÄ• sudd
suddhikÄ• rammaá¹‡aá¹ƒ. tattha yÄ• devatÄ• pathavÄ«kasiá¹‡e suddhikajjhÄ• naá¹ƒ catu
bujjhituá¹ƒ sakkonti, tÄ• saá¹ƒ sappÄ• yavasena suddhikajjhÄ• ne catukkanayo desito. yÄ•
desiyamÄ• naá¹ƒ bujjhituá¹ƒ sakkonti, tÄ• saá¹ƒ sappÄ• yavasena paÃ±cakanayo. yÄ• suc
suddhikÄ• rammaá¹‡e catukkanayavasena desiyamÄ• naá¹ƒ bujjhituá¹ƒ sakkonti, tÄ• saá¹ƒ
suddhikapaá¹-ipadÄ• ya suddhikÄ• rammaá¹‡e catukkanayo desito. yÄ• paÃ±cakanayavas
sakkonti tÄ• saá¹ƒ sappÄ• yavasena paÃ±cakanayo. iti heá¹-á¹-hÄ• puggalajjhÄ• sayavase

desanÄ• vilÄ• sappatto cesa pabhinnapaá¹-isambhido dasabalacatuvesÄ• rajjavisadaÃ±Ä•
yÄ• thÄ• vasarasalakkhaá¹‡assa suppaá¹-ividdhattÄ• dhammapaÃ±Ã±attikusalatÄ• ya yo y
vasena desanaá¹ƒ niyametuá¹ƒ sakkoti, tasmÄ• imÄ• ya desanÄ• vilÄ• sappattiyÄ• pi tena
suddhikacatukkanayÄ• divasena desanÄ• katÄ• .

yasmÄ• pana ye keci jhÄ• naá¹ƒ uppÄ• denti nÄ• ma na te Ä• rammaá¹‡apaá¹-ipadÄ• hi v
tasmÄ• niyamato jhÄ• nuppattikÄ• raá¹‡attÄ• ayaá¹ƒ soá¸·asakkhattukanayo kathito.

ettÄ• vatÄ• suddhikanavako, cattÄ• ro paá¹-ipadÄ• navakÄ• , cattÄ• ro Ä• rammaá¹‡anava
paÃ±cavÄ«sati navakÄ• kathitÄ• honti. tattha ekekasmiá¹ƒ navake catukkapaÃ±cakavasen
paÃ±Ã±Ä• sa nayÄ• . tattha ``paÃ±cavÄ«satiyÄ• catukkanayesu \Ee 186/ sataá¹ƒ, paÃ±ca
paÃ±cavÄ«sasataâ€™â€™ nti pÄ• á¹-hato paÃ±cavÄ«sÄ• dhikÄ• ni dve jhÄ• nacittasatÄ•
catukkanayassa paviá¹-á¹-hattÄ• atthato paÃ±cavÄ«sÄ• dhikameva cittasataá¹ƒ \Be 231/ h
pÄ• á¹-he paÃ±cavÄ«sÄ• dhikÄ• ni dve cittasatÄ• ni tesu ekekassa niddese dhammavavatt
mahÄ• vÄ• rÄ• honti. te pana tattha tattha nayamattameva dassetvÄ• saá¹ƒkhittÄ• ti.

pathavÄ«kasiá¹‡aá¹ƒ.

<203> idÄ• ni yasmÄ• Ä• pokasiá¹‡Ä• dÄ«supi etÄ• ni jhÄ• nÄ• ni uppajjanti, tasmÄ• tesa
__katame dhammÄ• kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. tesu sabbo pÄ• á¸·inayo ca atthavibhÄ
vÄ• rasaá¹…khepo ca pathavÄ«kasiá¹‡e vuttanayeneva veditabbo. bhÄ• vanÄ• nayo pana
katvÄ• sabbo __visuddhimagge_ (visuddhi I 91 Ä• dayo) pakÄ• sitoyeva. __mahÄ• sakuluc
dasakasiá¹‡Ä• ni (MN II 250) vuttÄ• ni. tesu viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ Ä• kÄ• se \Ne 231/
pavattitamahaggataviÃ±Ã±Ä• á¹‡ampi tattha parikammaá¹ƒ katvÄ• nibbattÄ• viÃ±Ã±Ä• á¹
hotÄ«ti sabbappakÄ• rena Ä• ruppadesanameva bhajati, tasmÄ• imasmiá¹ƒ á¹-hÄ• ne na k

__Ä• kÄ• sakasiá¹‡a_nti pana kasiá¹‡ugghÄ• á¹-imamÄ• kÄ• sampi, taá¹ƒ Ä• rammaá¹‡aá
bhitticchiddÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ gahetabbanimittaparicchedÄ• kÄ• sampi, taá¹ƒ Ä•
uppannaá¹ƒ catukkapaÃ±cakajjhÄ• nampi vuccati. tattha purimanayo Ä• ruppadesanaá¹ƒ bh
rÅ«pÄ• vacaradesanaá¹ƒ. iti missakattÄ• imaá¹ƒ rÅ«pÄ• vacaradesanaá¹ƒ na Ä• ruá¸·haá¹
nibbattajjhÄ• naá¹ƒ pana rÅ«pÅ«papattiyÄ• maggo hoti tasmÄ• taá¹ƒ gahetabbaá¹ƒ. tasmi
catukkapaÃ±cakajjhÄ• nameva uppajjati, arÅ«pajjhÄ• naá¹ƒ nuppajjati. kasmÄ• ? kasiá¹‡ug
taÃ±hi punappunaá¹ƒ ugghÄ• á¹-iyamÄ• nampi Ä• kÄ• sameva hotÄ«ti na tattha kasiá¹‡ugg
tatthuppannaá¹ƒ jhÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati, abhiÃ±Ã±Ä•
vipassanÄ• pÄ• dakaá¹ƒ hoti, nirodhapÄ• dakaá¹ƒ na hoti. anupubbanirodho panettha yÄ• v
labbhati vaá¹-á¹-apÄ• dakaá¹ƒ hotiyeva. yathÄ• cetaá¹ƒ evaá¹ƒ purimakasiá¹‡esu uppanna
nirodhapÄ• dakabhÄ• vo panettha viseso. sesamettha Ä• kÄ• sakasiá¹‡e yaá¹ƒ vattabbaá¹ƒ
__visuddhimagge_ (Vism I 98-99) vuttameva.

`ekopi \Be 232/ hutvÄ• bahudhÄ• hotÄ«â€™ tiÄ• dinayaá¹ƒ (DN I 239; Paá¹-is I 102) pana
purimesu aá¹-á¹-hasu kasiá¹‡esu aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• kasiá¹‡Ä• nulomato
kasiá¹‡Ä• nulomapaá¹-ilomato; jhÄ• nÄ• nulomato, jhÄ• napaá¹-ilomato, jhÄ• nÄ• nulomapa
kasiá¹‡ukkantikato, jhÄ• nakasiá¹‡ukkantikato; aá¹…gasaá¹…kantikato, Ä• rammaá¹‡asaá¹
aá¹…gÄ• rammaá¹‡asaá¹…kantikato; aá¹…gavavatthÄ• nato, Ä• rammaá¹‡avavatthÄ• nato
cittaá¹ƒ paridametabbaá¹ƒ. tesaá¹ƒ vitthÄ• rakathÄ• __visuddhimagge_ (Vism II 365-366) v

evaá¹ƒ pana cuddasahÄ• kÄ• rehi cittaá¹ƒ aparidametvÄ• , pubbe abhÄ• vitabhÄ• vano Ä•
iddhivikubbanaá¹ƒ sampÄ• dessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. Ä• dikammikassa hi kasi
satesu sahassesu vÄ• ekova sakkoti. katakasiá¹‡aparikammassa nimittuppÄ• danaá¹ƒ bhÄ
ekova sakkoti. uppanne nimitte taá¹ƒ vaá¸• á¸• hetvÄ• appanÄ• dhigamo \Ne 232/ bhÄ• ro,
sakkoti. adhigatappanassa cuddasahÄ• kÄ• rehi cittaparidamanaá¹ƒ bhÄ• ro; satesu sahass
cuddasahÄ• kÄ• rehi paridamitacittassÄ• pi iddhivikubbanaá¹ƒ nÄ• ma bhÄ• ro, satesu sah
vikubbanappattassÄ• pi khippanisantibhÄ• vo nÄ• ma bhÄ• ro; satesu sahassesu vÄ• ekov
therambatthale __mahÄ• rohanaguttattherassa_ gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ Ä• gatesu tiá¹ƒs
iddhimantasahassesu upasampadÄ• ya aá¹-á¹-havassiko __rakkhitatthero viya_. sabbaá¹ƒ

(Vism II 367) vitthÄ• ritamevÄ• ti.

kasiá¹‡akathÄ• .

abhibhÄ• yatanakathÄ•

<204> evaá¹ƒ aá¹-á¹-hasu kasiá¹‡esu rÅ«pÄ• vacarakusalaá¹ƒ niddisitvÄ• , idÄ• ni yasmÄ•
bhÄ• vanÄ• ya asamÄ• naá¹ƒ imesu aá¹-á¹-hasu kasiá¹‡esu aÃ±Ã±ampi abhibhÄ• yatanas
rÅ«pÄ• vacarakusalaá¹ƒ \Ee 188/ pavattati, tasmÄ• \Be 233/ taá¹ƒ dassetuá¹ƒ puna __kata
kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti alÄ• bhitÄ• ya vÄ•
ajjhattarÅ«pe parikammasaÃ±Ã±Ä• virahito. __bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti bahiddhÄ
kataparikammatÄ• ya parikammavasena ceva appanÄ• vasena ca tÄ• ni bahiddhÄ• aá¹-á¹
passati. __parittÄ• nÄ«_ti avaá¸• á¸• hitÄ• ni. __tÄ• ni abhibhuyyÄ• _ti yathÄ• nÄ• ma sam
kaá¹-acchumattaá¹ƒ bhattaá¹ƒ labhitvÄ• `kiá¹ƒ ettha bhuÃ±jitabbaá¹ƒ atthÄ«â€™ ti saá¹…k
ekakabaá¸·ameva karoti, evameva Ã±Ä• á¹‡uttariko puggalo visadaÃ±Ä• á¹‡o `kimettha pa
samÄ• pajjitabbaá¹ƒ atthi, nÄ• yaá¹ƒ mama bhÄ• roâ€™ ti tÄ• ni rÅ«pÄ• ni abhibhavitvÄ• s
nimittuppÄ• denevettha appanaá¹ƒ nibbattetÄ«ti attho. __jÄ• nÄ• mi passÄ• mÄ«_ti iminÄ•
kathito. __Ä• gamaá¹-á¹-hakathÄ• su_ pana vuttaá¹ƒ --- iminÄ• ssa pana Ä• bhogo kathito.
vuá¹-á¹-hitassa, na antosamÄ• pattiyanti (Mp III 8.65).

__appamÄ• á¹‡Ä• nÄ«_ti \Ne 233/ vaá¸• á¸• hitappamÄ• á¹‡Ä• ni. __abhibhuyyÄ• _ti ettha
ekaá¹ƒ bhattavaá¸• á¸• hitakaá¹ƒ labhitvÄ• `aÃ±Ã±Ä• pi hotu `kimesÄ• mayhaá¹ƒ karissat
passati, evameva Ã±Ä• á¹‡uttaro puggalo visadaÃ±Ã±Ä• á¹‡o `kimettha samÄ• pajjitabbaá¹
appamÄ• á¹‡aá¹ƒ, na mayhaá¹ƒ cittekaggatÄ• karaá¹‡e bhÄ• ro atthÄ«â€™ ti tÄ• ni abhibh
nimittuppÄ• denevettha appanaá¹ƒ nibbattetÄ«ti attho.

parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡anti idha parittÄ• nÄ
appamÄ• á¹‡Ä• rammaá¹‡atÄ• na gahitÄ• , parato appamÄ• á¹‡Ä• nÄ«ti Ä• gatattÄ• parit
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana vuttaá¹ƒ --- `imasmiá¹ƒ á¹-hÄ• ne cattÄ• ri cattÄ• ri Ä• ramm
dveva gahitÄ• ni \Ee 189/. kiá¹ƒ kÄ• raá¹‡Ä• ? catÅ«su hi gahitesu desanÄ• soá¸·asakkhat
heá¹-á¹-hÄ• soá¸·asakkhattukÄ• desanÄ• kilaÃ±jamhi tile pattharantena viya vitthÄ• rato k
imasmiá¹ƒ á¹-hÄ• ne aá¹-á¹-hakkhattukaá¹ƒ desanaá¹ƒ kÄ• tuá¹ƒ ajjhÄ• sayo. tasmÄ• dve
veditabbÄ• nÄ«ti.

__suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti \Be 234/ parisuddhÄ• parisuddhavaá¹‡á¹‡Ä• ni. paris
suvaá¹‡á¹‡Ä• ni, aparisuddhÄ• ni ca dubbaá¹‡á¹‡Ä• nÄ«ti idha adhippetÄ• ni. __Ä• gamaá
`suvaá¹‡á¹‡Ä• ni vÄ• hontu dubbaá¹‡á¹‡Ä• ni vÄ• , parittaappamÄ• á¹‡avaseneva imÄ• ni
desitÄ• nÄ«â€™ ti (Mp III 8.65) vuttaá¹ƒ. imesu pana catÅ«su parittaá¹ƒ vitakkacaritavasena

appamÄ• á¹‡aá¹ƒ mohacaritavasena, suvaá¹‡á¹‡aá¹ƒ dosacaritavasena, dubbaá¹‡á¹‡aá¹ƒ
etÄ• ni sappÄ• yÄ• ni. sÄ• ca tesaá¹ƒ sappÄ• yatÄ• vitthÄ• rato __visuddhimagge_ (Vism

kasmÄ• pana, yathÄ• suttante ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni pa
tiÄ• di (DN II 173; MN II 249; AN c 8.65) vuttaá¹ƒ, evaá¹ƒ avatvÄ• idha catÅ«supi abhibhÄ•
arÅ«pasaÃ±Ã±itÄ• va vuttÄ• ti? ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yato. tattha vÄ• hi ic
bahiddhÄ• rÅ«pÄ• neva abhibhavitabbÄ• ni, tasmÄ• tÄ• ni niyamato vattabbÄ• nÄ«ti tatrap
ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«ti idaá¹ƒ pana satthu desanÄ• vilÄ• samattameva. ayaá¹ƒ tÄ• v
apubbapadavaá¹‡á¹‡anÄ• . suddhikanayapaá¹-ipadÄ• bhedo panettha pathavÄ«kasiá¹‡e v
abhibhÄ• yatane veditabbo. kevalaÃ±cettha \Ne 234/ Ä• rammaá¹‡acatukkaá¹ƒ Ä• rammaá
soá¸·asakkhattukaÃ±ca aá¹-á¹-hakkhattukaá¹ƒ. sesaá¹ƒ tÄ• disameva. evamettha ekekasmi
suddhikanavako, cattÄ• ro paá¹-ipadÄ• navakÄ• , dve Ä• rammaá¹‡anavakÄ• , Ä• rammaá
navakÄ• ti pannarasa navakÄ• ti catÅ«supi abhibhÄ• yatanesu samasaá¹-á¹-hi navakÄ• ve

<246> paÃ±camaabhibhÄ• yatanÄ• dÄ«su \Ee 190/ __nÄ«lÄ• nÄ«_ti sabbasaá¹…gÄ• hika
__nÄ«lavaá¹‡á¹‡Ä• nÄ«_ti vaá¹‡á¹‡avasena, __nÄ«lanidassanÄ• nÄ«_ti nidassanavasena
asambhinnavaá¹‡á¹‡Ä• ni, ekanÄ«lÄ• neva hutvÄ• dissantÄ«ti vuttaá¹ƒ hoti. __nÄ«lanibhÄ
obhÄ• sanavasena vuttaá¹ƒ; nÄ«lobhÄ• sÄ• ni nÄ«lappabhÄ• yuttÄ• nÄ«ti attho. etena nes
suvisuddhavaá¹‡á¹‡avasena hi imÄ• ni cattÄ• ri abhibhÄ• yatanÄ• ni vuttÄ• ni. __pÄ«tÄ• nA
nayena attho veditabbo. nÄ«lakasiá¹‡aá¹ƒ uggaá¹‡hanto nÄ«lasmiá¹ƒ nimittaá¹ƒ gaá¹‡hÄ•
vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• tiÄ• dikaá¹ƒ \Be 235/ panettha kasiá¹‡akaraá¹
appanÄ• vidhÄ• naÃ±ca sabbaá¹ƒ __visuddhimagge_ (Vism I 93 Ä• dayo) vitthÄ• rato vutta
pathavÄ«kasiá¹‡e evamettha ekekasmiá¹ƒ abhibhÄ• yatane paÃ±cavÄ«sati paÃ±cavÄ«sati

abhibhÄ• yatanakathÄ• .

vimokkhakathÄ•

<248> idÄ• ni yasmÄ• idaá¹ƒ rÅ«pÄ• vacarakusalaá¹ƒ nÄ• ma na kevalaá¹ƒ Ä• rammaá¹‡
Ä• yatanÄ• naá¹ƒ abhibhavanato abhibhÄ• yatanavaseneva uppajjati, atha kho vimokkhava
tampi nayaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ.

kenaá¹-á¹-hena pana vimokkho veditabboti? adhimuccanaá¹-á¹-hena. ko ayaá¹ƒ adhimucca
paccanÄ«kadhammehi ca suá¹-á¹-hu vimuccanaá¹-á¹-ho, Ä• rammaá¹‡e ca abhirativasena
\Ne 235/. pituaá¹…ke vissaá¹-á¹-haaá¹…gapaccaá¹…gassa dÄ• rakassa sayanaá¹ƒ viya an
nirÄ• saá¹…katÄ• ya Ä• rammaá¹‡e pavattÄ«ti vuttaá¹ƒ hoti. evaá¹ƒlakkhaá¹‡aÃ±hi vimokk
rÅ«pÄ• vacarakusalaá¹ƒ dassetuá¹ƒ ayaá¹ƒ nayo Ä• raddho.

tattha __rÅ«pÄ«_ti ajjhattaá¹ƒ kesÄ• dÄ«su uppÄ• ditaá¹ƒ rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, tada
ajjhattaÃ±hi nÄ«laparikammaá¹ƒ karonto kese vÄ• pitte vÄ• akkhitÄ• rakÄ• ya vÄ• karoti.
karonto mede vÄ• chaviyÄ• vÄ• akkhÄ«naá¹ƒ \Ee 191/ pÄ«taá¹-á¹-hÄ• ne vÄ• karoti. lohi
maá¹ƒse vÄ• lohite vÄ• jivhÄ• ya vÄ• hatthatalapÄ• datalesu vÄ• akkhÄ«naá¹ƒ rattaá¹-á¹
odÄ• taparikammaá¹ƒ karonto aá¹-á¹-himhi vÄ• dante vÄ• nakhe vÄ• akkhÄ«naá¹ƒ setaá¹
parikammaá¹ƒ katvÄ• uppannajjhÄ• nasamaá¹…ginaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __rÅ«p
nÄ«lakasiá¹‡Ä• dirÅ«pÄ• ni jhÄ• nacakkhunÄ• passati. iminÄ• ajjhattabahiddhÄ• vatthuke
jhÄ• napaá¹-ilÄ• bho dassito.

__ajjhattaá¹ƒ_ \Be 236/ __arÅ«pasaÃ±Ã±Ä«_ti ajjhattaá¹ƒ na rÅ«pasaÃ±Ã±Ä«. attano kesÄ
anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti attho. iminÄ• bahiddhÄ• parikammaá¹ƒ katvÄ• bahid
paá¹-iladdhajjhÄ• natÄ• dassitÄ• .

__subha_nti iminÄ• suvisuddhesu nÄ«lÄ• dÄ«su vaá¹‡á¹‡akasiá¹‡esu jhÄ• nÄ• ni dassitÄ
antoappanÄ• ya `subhaâ€™ nti Ä• bhogo natthi, yo pana suvisuddhaá¹ƒ subhakasiá¹‡aá¹ƒ
viharati, so yasmÄ• `subhaâ€™ nti ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati,
tasmÄ• evaá¹ƒ desanÄ• katÄ• . __paá¹-isambhidÄ• magge_ pana ``kathaá¹ƒ subhantveva
idha bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ ... pe ... viharati, mettÄ• ya bhÄ• v
appaá¹-ikÅ«lÄ• honti; karuá¹‡Ä• ... muditÄ• ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disa
upekkhÄ• ya bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ«lÄ• honti, evaá¹ƒ subhantveva adhimutto ho
(Paá¹-is I 212) vuttaá¹ƒ. idha pana upari pÄ• á¸·iyaá¹ƒyeva brahmavihÄ• rÄ• naá¹ƒ Ä• gatat
paá¹-ikkhipitvÄ•
sunÄ«lakasupÄ«takasulohitakasuodÄ• takaparisuddhanÄ«lakaparisuddhapÄ«takaparisuddh
seneva subhavimokkho anuÃ±Ã±Ä• to. iti kasiá¹‡anti vÄ• abhibhÄ• yatananti vÄ• vimokkh
rÅ«pÄ• vacarajjhÄ• nameva \Ne 236/. taÃ±hi Ä• rammaá¹‡assa sakalaá¹-á¹-hena kasiá¹‡aá
abhibhavanaá¹-á¹-hena abhibhÄ• yatanaá¹ƒ nÄ• ma, Ä• rammaá¹‡e adhimuccanaá¹-á¹-hen
vimuccanaá¹-á¹-hena \Ee 192/ vimokkho nÄ• mÄ• ti vuttaá¹ƒ. tattha kasiá¹‡adesanÄ• abhid
suttantadesanÄ• vasena vuttÄ• ti veditabbÄ• . ayamettha apubbapadavaá¹‡á¹‡anÄ• . ekek
pathavÄ«kasiá¹‡e viya paÃ±cavÄ«sati paÃ±cavÄ«satÄ«ti katvÄ• paÃ±casattati navakÄ• v

vimokkhakathÄ• .

brahmavihÄ• rakathÄ•

<251> idÄ• ni mettÄ• dibrahmavihÄ• ravasena pavattamÄ• naá¹ƒ rÅ«pÄ• vacarakusalaá¹ƒ
dhammÄ• kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __mettÄ• sahagata_nti \Be 237/ mettÄ• ya
karuá¹‡Ä• sahagatÄ• dÄ«supi eseva nayo. yena panesa vidhÄ• nena paá¹-ipanno mettÄ• d
upasampajja viharati, taá¹ƒ mettÄ• dÄ«naá¹ƒ bhÄ• vanÄ• vidhÄ• naá¹ƒ sabbaá¹ƒ __visuddh

vitthÄ• ritameva. avasesÄ• ya pÄ• á¸·iyÄ• attho pathavÄ«kasiá¹‡e vuttanayeneva veditabb

 kevalaÃ±hi pathavÄ«kasiá¹‡e paÃ±cavÄ«sati navakÄ• , idha purimÄ• su tÄ«su tikacatukka
paÃ±cavÄ«sati sattakÄ• , upekkhÄ• ya catutthajjhÄ• navasena paÃ±cavÄ«sati ekakÄ• , kar
chandÄ• dÄ«hi catÅ«hi saddhiá¹ƒ karuá¹‡Ä• muditÄ• ti imepi yevÄ• panakÄ• labbhanti. du
cettha mettÄ• ya tÄ• va byÄ• pÄ• davikkhambhanavasena, karuá¹‡Ä• ya vihiá¹ƒsÄ• vikkhar
arativikkhambhanavasena, upekkhÄ• ya rÄ• gapaá¹-ighavikkhambhanavasena veditabbo. p
nabahusattÄ• rammaá¹‡avasena; appamÄ• á¹‡Ä• rammaá¹‡atÄ• bahusattÄ• rammaá¹‡av
tÄ• disameva.

 evaá¹ƒ tÄ• va pÄ• á¸·ivaseneva ---

brahmuttamena \Ne 237/ kathite, brahmavihÄ• re ime iti viditvÄ• .

bhiyyo etesu ayaá¹ƒ, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

 etÄ• su hi mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• su atthato tÄ• va mejjatÄ«ti __mettÄ• , _ si
bhavÄ• , mittassa vÄ• esÄ• pavattatÄ«pi mettÄ• . paradukkhe sati sÄ• dhÅ«naá¹ƒ hadaya
__karuá¹‡Ä• _. kiá¹‡Ä• ti vÄ• paradukkhaá¹ƒ hiá¹ƒsati vinÄ• setÄ«ti __karuá¹‡Ä• _ \Ee 193
dukkhitesu pharaá¹‡avasena pasÄ• riyatÄ«ti __karuá¹‡Ä• _. modanti tÄ• ya taá¹ƒsamaá¹…
modanamattameva vÄ• tanti __muditÄ• _. `averÄ• hontÅ«â€™ tiÄ• dibyÄ• pÄ• rappahÄ•
ca upekkhatÄ«ti __upekkhÄ• _.

 lakkhaá¹‡Ä• dito panettha hitÄ• kÄ• rappavattilakkhaá¹‡Ä• `mettÄ• â€™, hitÅ«pasaá¹ƒhÄ•
Ä• ghÄ• tavinayapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ manÄ• pabhÄ• vadassanapadaá¹-á¹
sampatti, sinehasambhavo vipatti. dukkhÄ• panayanÄ• kÄ• rappavattilakkhaá¹‡Ä• `karuá¹‡
paradukkhÄ• sahanarasÄ• , avihiá¹ƒsÄ• paccupaá¹-á¹-hÄ• nÄ• \Be 238/, dukkhÄ• bhibhÅ«
anÄ• thabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• . vihiá¹ƒsÅ«pasamo tassÄ• sampatti, sokasam
pamodanalakkhaá¹‡Ä• `muditÄ• â€™, anissÄ• yanarasÄ• , arativighÄ• tapaccupaá¹-á¹-hÄ•
sampattidassanapadaá¹-á¹-hÄ• nÄ• . arativÅ«pasamo tassÄ• sampatti, pahÄ• sasambhavo
majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• `upekkhÄ• â€™, sattesu samabhÄ• vadassanarasÄ•
paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• , ``kammassakÄ• sattÄ• , te kassa ru
dukkhato vÄ• muccissanti, pattasampattito vÄ• na parihÄ• yissantÄ«â€™â€™ ti? evaá¹ƒ
pavattakammassakatÄ• dassanapadaá¹-á¹-hÄ• nÄ• . paá¹-ighÄ• nunayavÅ«pasamo tassÄ•
aÃ±Ã±Ä• á¹‡upekkhÄ• ya sambhavo vipatti.

 catunnampi panetesaá¹ƒ brahmavihÄ• rÄ• naá¹ƒ vipassanÄ• sukhaÃ±ceva bhavasampatti
byÄ• pÄ• dÄ• dipaá¹-ighÄ• to Ä• veá¹‡ikaá¹ƒ. byÄ• pÄ• dapaá¹-ighÄ• tappayojanÄ• hettha

vihiá¹ƒsÄ• aratirÄ• gapaá¹-ighÄ• tappayojanÄ• itarÄ• . vuttampi cetaá¹ƒ ---

``nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, byÄ• pÄ• dassa yadidaá¹ƒ mettÄ• cetovimutti, nissaraá¹‡
vihesÄ• ya yadidaá¹ƒ karuá¹‡Ä• cetovimutti; nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, aratiyÄ• yadi
muditÄ• cetovimutti, nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, rÄ• gassa yadidaá¹ƒ upekkhÄ• cetovi
326; AN b VI 13).

ekamekassa cettha Ä• sannadÅ«ravasena dve dve paccatthikÄ• . mettÄ• brahmavihÄ• ras
purisassa sapatto, guá¹‡adassanasabhÄ• gatÄ• ya rÄ• go Ä• sannapaccatthiko. so lahuá¹ƒ
tato suá¹-á¹-hu mettÄ• rakkhitabbÄ• . pabbatÄ• digahananissito viya purisassa sapatto sab
byÄ• pÄ• do dÅ«rapaccatthiko. tasmÄ• tato \Ee 194/ nibbhayena mettÄ• yitabbaá¹ƒ. mettÄ
karissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ.

karuá¹‡Ä• brahmavihÄ• rassa ``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ
manoramÄ• naá¹ƒ lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ appaá¹-ilÄ• bhaá¹ƒ vÄ• appaá¹-ilÄ•
paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato \Be 239/ uppa
yaá¹ƒ evarÅ«paá¹ƒ domanassaá¹ƒ idaá¹ƒ vuccati gehassitaá¹ƒ domanassaâ€™â€™ ntiÄ• d
gehassitaá¹ƒ domanassaá¹ƒ vipattidassanasabhÄ• gatÄ• ya Ä• sannapaccatthikaá¹ƒ. sabh
dÅ«rapaccatthikÄ• . tasmÄ• tato nibbhayena karuá¹‡Ä• yitabbaá¹ƒ. karuá¹‡aÃ±ca nÄ• ma
vihesissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ.

muditÄ• brahmavihÄ• rassa ``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ ka
manoramÄ• naá¹ƒ lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ paá¹-ilÄ• bhaá¹ƒ vÄ• paá¹-ilÄ• bhato
paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati soma
evarÅ«paá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati gehassitaá¹ƒ somanassaâ€™â€™ ntiÄ• dinÄ•
gehassitaá¹ƒ somanassaá¹ƒ sampattidassanasabhÄ• gatÄ• ya Ä• sannapaccatthikaá¹ƒ. sa
dÅ«rapaccatthikÄ• . tasmÄ• tato nibbhayena muditÄ• bhÄ• vetabbÄ• . pamudito ca nÄ• m
ca adhikusaladhammesu ca ukkaá¹‡á¹-hissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ.

upekkhÄ• brahmavihÄ• rassa pana ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ• bÄ
puthujjanassa anodhijinassa avipÄ• kajinassa anÄ• dÄ«navadassÄ• vino assutavato puthuj
upekkhÄ• rÅ«paá¹ƒ sÄ• nÄ• tivattati. tasmÄ• sÄ• upekkhÄ• gehassitÄ• ti vuccatÄ«â€™â
308) nayena Ä• gatÄ• gehassitÄ• aÃ±Ã±Ä• á¹‡upekkhÄ• dosaguá¹‡Ä• naá¹ƒ avicÄ• raá¹
Ä• sannapaccatthikÄ• . sabhÄ• vavisabhÄ• gatÄ• ya rÄ• gapaá¹-ighÄ• dÅ«rapaccatthikÄ•
upekkhitabbaá¹ƒ. upekkhissati ca nÄ• ma rajjissati ca paá¹-ihaÃ±Ã±issati cÄ• ti aá¹-á¹-hÄ• n

sabbesampi ca etesaá¹ƒ kattukÄ• matÄ• chando Ä• di, nÄ«varaá¹‡Ä• divikkhambhanaá¹ƒ
pariyosÄ• naá¹ƒ, paÃ±Ã±attidhammavasena \Ee 195/ eko vÄ• satto anekÄ• vÄ• sattÄ• Ä

appanÄ• ya vÄ• pattÄ• ya Ä• rammaá¹‡avaá¸• á¸• hanaá¹ƒ.

tatrÄ• yaá¹ƒ vaá¸• á¸• hanakkamo --- yathÄ• hi kusalo kassako kasitabbaá¹-á¹-hÄ• naá¹ƒ p
evaá¹ƒ paá¹-hamameva ekaá¹ƒ Ä• vÄ• saá¹ƒ paricchinditvÄ• tattha sattesu `imasmiá¹ƒ Ä•
hontÅ«â€™ tiÄ• dinÄ• nayena mettÄ• bhÄ• vetabbÄ• . tattha cittaá¹ƒ muduá¹ƒ kammaniya
paricchinditabbÄ• \Be 240/. tato anukkamena tayo cattÄ• ro paÃ±ca cha satta aá¹-á¹-ha na
upaá¸• á¸• hagÄ• mo, gÄ• mo, janapado, rajjaá¹ƒ, ekÄ• disÄ• ti evaá¹ƒ yÄ• va ekaá¹ƒ cakk
bhiyyo tattha tattha sattesu mettÄ• bhÄ• vetabbÄ• . tathÄ• karuá¹‡Ä• dayoti. ayamettha
Ä• rammaá¹‡avaá¸• á¸• hanakkamo.

yathÄ• pana kasiá¹‡Ä• naá¹ƒ nissando Ä• ruppÄ• , samÄ• dhÄ«naá¹ƒ nissando nevasaÃ±
vipassanÄ• naá¹ƒ nissando phalasamÄ• patti, samathavipassanÄ• naá¹ƒ nissando nirodhas
purimabrahmavihÄ• rattayassa nissando ettha upekkhÄ• brahmavihÄ• ro. yathÄ• hi thambl
tulÄ• saá¹…ghÄ• á¹-aá¹ƒ anÄ• ropetvÄ• na sakkÄ• Ä• kÄ• se kÅ«á¹-agopÄ• nasiyo á¹-hap
tatiyajjhÄ• naá¹ƒ vinÄ• na sakkÄ• catutthaá¹ƒ bhÄ• vetuá¹ƒ. kasiá¹‡esu pana uppannatatiy
nuppajjati visabhÄ• gÄ• rammaá¹‡attÄ• ti.

ettha siyÄ• --- `kasmÄ• panetÄ• mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• brahmavihÄ• rÄ•
catassova? ko ca etÄ• saá¹ƒ kamo? vibhaá¹…ge ca kasmÄ• appamaÃ±Ã±Ä• ti vuttÄ• â€™
seá¹-á¹-haá¹-á¹-hena tÄ• va niddosabhÄ• vena cettha brahmavihÄ• ratÄ• veditabbÄ• . satte
sammÄ• paá¹-ipattibhÄ• vena hi seá¹-á¹-hÄ• ete vihÄ• rÄ• . yathÄ• ca brahmÄ• no niddos
etehi \Ne 240/ sampayuttÄ• yogino brahmasamÄ• va hutvÄ• viharantÄ«ti seá¹-á¹-haá¹-á¹-h
brahmavihÄ• rÄ• ti vuccanti.

kasmÄ• ca catassotiÄ• dipaÃ±hassa pana idaá¹ƒ vissajjanaá¹ƒ ---

visuddhimaggÄ• divasÄ• catasso,

hitÄ• diÄ• kÄ• ravasÄ• panÄ• saá¹ƒ.

kamo pavattanti ca appamÄ• á¹‡e,

tÄ• gocare yena tadappamaÃ±Ã±Ä• ||

etÄ• su hi yasmÄ• mettÄ• byÄ• pÄ• dabahulassa, karuá¹‡Ä• vihiá¹ƒsÄ• bahulassa, mudi
rÄ• gabahulassa visuddhimaggo; yasmÄ• ca hitÅ«pasaá¹ƒhÄ• raahitÄ• panayanasampattin
catubbidhoyeva sattesu manasikÄ• ro; yasmÄ• ca yathÄ• mÄ• tÄ• daharagilÄ• nayobban
catÅ«su puttesu daharassa abhivuá¸• á¸• hikÄ• mÄ• hoti, gilÄ• nassa gelaÃ±Ã±Ä• panayan

yobbanasampattiyÄ• ciraá¹-á¹-hitikÄ• mÄ• , sakiccapasutassa kismiÃ±cipi pariyÄ• ye abyÄ
appamaÃ±Ã±Ä• vihÄ• rikenÄ• pi sabbasattesu mettÄ• divasena bhavitabbaá¹ƒ, tasmÄ• ito
catassova appamaÃ±Ã±Ä• .

yasmÄ• pana catassopetÄ• bhÄ• vetukÄ• mena paá¹-hamaá¹ƒ hitÄ• kÄ• rappavattivasen
hitÄ• kÄ• rappavattilakkhaá¹‡Ä• ca mettÄ• ; tato evaá¹ƒ patthitahitÄ• naá¹ƒ sattÄ• naá¹ƒ du
vÄ• sutvÄ• vÄ• sambhÄ• vetvÄ• vÄ• dukkhÄ• panayanÄ• kÄ• rappavattivasena, dukkhÄ
ca karuá¹‡Ä• ; athevaá¹ƒ patthitahitÄ• naá¹ƒ patthitadukkhÄ• pagamÄ• naÃ±ca nesaá¹ƒ sa
sampattippamodanavasena, pamodanalakkhaá¹‡Ä• ca muditÄ• ; tato paraá¹ƒ pana kattabb
ajjhupekkhakatÄ• saá¹…khÄ• tena majjhattÄ• kÄ• rena paá¹-ipajjitabbaá¹ƒ, majjhattÄ• kÄ•
upekkhÄ• ; tasmÄ• ito hitÄ• diÄ• kÄ• ravasÄ• panÄ• saá¹ƒ paá¹-hamaá¹ƒ mettÄ• vuttÄ• .
upekkhÄ• ti ayaá¹ƒ kamo veditabbo.

yasmÄ• pana sabbÄ• petÄ• appamÄ• á¹‡e gocare pavattanti, tasmÄ• appamaÃ±Ã±Ä• ti
hi sattÄ• etÄ• saá¹ƒ gocarabhÅ«tÄ• , `ekasattassÄ• pi ca ettake padese mettÄ• dayo bhÄ•
pamÄ• á¹‡aá¹ƒ aggahetvÄ• sakalapharaá¹‡avaseneva pavattÄ• ti, tena vuttaá¹ƒ ---

visuddhimaggÄ• divasÄ• catasso,

hitÄ• diÄ• kÄ• ravasÄ• panÄ• saá¹ƒ.

kamo pavattanti ca appamÄ• á¹‡e,

tÄ• gocare yena tadappamaÃ±Ã±Ä• ti ||

evaá¹ƒ appamÄ• á¹‡agocaratÄ• ya ekalakkhaá¹‡Ä• su cÄ• pi etÄ• su purimÄ• tisso tikaca
kasmÄ• ? somanassÄ• vippayogato. kasmÄ• panÄ• saá¹ƒ somanassena avippayogoti? do
242/ byÄ• pÄ• dÄ• dÄ«naá¹ƒ nissaraá¹‡attÄ• . pacchimÄ• pana avasesekajjhÄ• nikÄ• va.
upekkhÄ• vedanÄ• sampayogato. na hi sattesu majjhattÄ• kÄ• rappavattÄ• \Ee 197/ brahm
upekkhÄ• vedanaá¹ƒ vinÄ• vattatÄ«ti.

brahmavihÄ• rakathÄ• .

asubhakathÄ•

<263> idÄ• ni rÄ• gacaritasattÄ• naá¹ƒ ekantahitaá¹ƒ nÄ• nÄ• rammaá¹‡esu ekekajjhÄ• na
rÅ«pÄ• vacarakusalaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• kusalÄ• _tiÄ• di Ä• raddha

tattha __uddhumÄ• takasaÃ±Ã±Ä• sahagata_ntiÄ• dÄ«su, bhastÄ• viya vÄ• yunÄ• , uddh
yathÄ• nukkamaá¹ƒ samuggatena sÅ«nabhÄ• vena dhumÄ• tattÄ• uddhumÄ• taá¹ƒ. uddhu
paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ uddhumÄ• tanti uddhumÄ• takaá¹ƒ. tathÄ• rÅ«passa chav
adhivacanaá¹ƒ. vinÄ«laá¹ƒ vuccati viparibhinnanÄ«lavaá¹‡á¹‡aá¹ƒ. vinÄ«lameva __vinÄ«lal
vÄ• kucchitaá¹ƒ vinÄ«lanti vinÄ«lakaá¹ƒ. maá¹ƒsussadaá¹-á¹-hÄ• nesu rattavaá¹‡á¹‡assa,
pubbasannicayaá¹-á¹-hÄ• nesu setavaá¹‡á¹‡assa, yebhuyyena ca nÄ«lavaá¹‡á¹‡assa \Ne 2
nÄ«lasÄ• á¹-akapÄ• rutasseva chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. paribhinnaá¹-á¹-hÄ• r
pubbaá¹ƒ vipubbaá¹ƒ. vipubbameva __vipubbakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vip
tathÄ• rÅ«passa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. vicchiddaá¹ƒ vuccati dvidhÄ• chinc
vicchiddameva __vicchiddakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vicchiddanti vicchiddal
chinnassa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. ito ca etto ca vividhÄ• kÄ• rena soá¹‡asiá
khÄ• yitaá¹ƒ vikkhÄ• yitaá¹ƒ. vikkhÄ• yitameva __vikkhÄ• yitakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ•
vikkhÄ• yitanti vikkhÄ• yitakaá¹ƒ. tathÄ• rÅ«passa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. vi
vikkhittaá¹ƒ. vikkhittameva __vikkhittakaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vikkhittanti v
`aÃ±Ã±ena hatthaá¹ƒ aÃ±Ã±ena pÄ• daá¹ƒ aÃ±Ã±ena sÄ«saâ€™ nti evaá¹ƒ tato tato khitta
adhivacanaá¹ƒ. hataÃ±ca taá¹ƒ purimanayeneva vikkhittakaÃ±cÄ• ti __hatavikkhittakaá¹ƒ_.
aá¹…gapaccaá¹…gesu satthena hanitvÄ• \Ee 198/ vuttanayena vikkhittakassa chavasarÄ«
adhivacanaá¹ƒ. lohitaá¹ƒ kirati, vikkhipati, ito cito ca paggharatÄ«ti __lohitakaá¹ƒ_.
paggharitalohitamakkhitassa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. puá¸·avÄ• vuccanti kim
vikiratÄ«ti __puá¸·avakaá¹ƒ_. kimiparipuá¹‡á¹‡assa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ.
__aá¹-á¹-hikaá¹ƒ_. paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ aá¹-á¹-hÄ«ti aá¹-á¹-hikaá¹ƒ. aá¹-á¹-hisa
ekaá¹-á¹-hikassapi etaá¹ƒ adhivacanaá¹ƒ. imÄ• ni ca pana uddhumÄ• takÄ• dÄ«ni nissÄ• ya
nimittesu paá¹-iladdhajjhÄ• nÄ• nampi etÄ• neva nÄ• mÄ• ni.

tattha uddhumÄ• takanimitte appanÄ• vasena uppannÄ• saÃ±Ã±Ä• uddhumÄ• takasaÃ±Ã
sampayogaá¹-á¹-hena sahagataá¹ƒ __uddhumÄ• takasaÃ±Ã±Ä• sahagataá¹ƒ. vinÄ«lakasa
nayo. yaá¹ƒ panettha bhÄ• vanÄ• vidhÄ• naá¹ƒ vattabbaá¹ƒ bhaveyya, taá¹ƒ sabbÄ• kÄ• re
103 Ä• dayo) vuttameva. avasesÄ• pÄ• á¸·ivaá¹‡á¹‡anÄ• heá¹-á¹-hÄ• vuttanayeneva ved
catutthajjhÄ• navasena upekkhÄ• brahmavihÄ• re viya, paá¹-hamajjhÄ• navasena ekekasm
honti. asubhÄ• rammaá¹‡assa ca avaá¸• á¸• hanÄ«yattÄ• , paritte uddhumÄ• takaá¹-á¹-hÄ•
uppannanimittÄ• rammaá¹‡aá¹ƒ __parittÄ• rammaá¹‡aá¹ƒ, _ mahante __appamÄ• á¹‡Ä• ra
sesesupi eseva nayoti.

iti \Ne 243/ asubhÄ• ni subhaguá¹‡o,

dasasatalocanena thutakitti.

yÄ• ni avoca dasabalo,

ekekajjhÄ• nahetÅ«ni ||

evaá¹ƒ pÄ• á¸·inayeneva, tÄ• va sabbÄ• ni tÄ• ni jÄ• nitvÄ• .

tesveva ayaá¹ƒ bhiyyo, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• || (Vism I 120).

etesu hi yattha katthaci adhigatajjhÄ• no suvikkhambhitarÄ• gattÄ• vÄ«tarÄ• go viya nillolu
santepi yvÄ• yaá¹ƒ asubhabhedo vutto, so sarÄ«rasabhÄ• vappattivasena ca rÄ• gacaritabl

chavasarÄ«raÃ±hi paá¹-ikÅ«labhÄ• vaá¹ƒ Ä• pajjamÄ• naá¹ƒ uddhumÄ• takasabhÄ• vappa
vinÄ«lakÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarasabhÄ• vappattaá¹ƒ. iti yÄ• disaá¹ƒ yÄ• disaá¹ƒ sakk
tÄ• dise \Ee 199/ tÄ• dise uddhumÄ• takapaá¹-ikÅ«laá¹ƒ vinÄ«lakapaá¹-ikÅ«lanti evaá¹ƒ nin
gaá¹‡hitabbamevÄ• ti sarÄ«rasabhÄ• vappattivasena dasadhÄ• asubhappabhedo vuttoti v

visesato cettha uddhumÄ• takaá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• navipattippakÄ• sanato sarÄ«rasaá
sappÄ• yaá¹ƒ. vinÄ«lakaá¹ƒ chavirÄ• gavipattippakÄ• sanato sarÄ«ravaá¹‡á¹‡arÄ• gino sap
kÄ• yavaá¹‡apaá¹-ibaddhassa duggandhabhÄ• vassa pakÄ• sanato mÄ• lÄ• gandhÄ• divas
samuá¹-á¹-hÄ• pitasarÄ«ragandharÄ• gino sappÄ• yaá¹ƒ. vicchiddakaá¹ƒ antosusirabhÄ• v
ghanabhÄ• varÄ• gino sappÄ• yaá¹ƒ. vikkhÄ• yitakaá¹ƒ maá¹ƒsÅ«pacayasampattivinÄ• sap
sarÄ«rappadesesu maá¹ƒsÅ«pacayarÄ• gino sappÄ• yaá¹ƒ. vikkhittakaá¹ƒ aá¹…gapaccaá¹
aá¹…gapaccaá¹…galÄ«lÄ• rÄ• gino sappÄ• yaá¹ƒ. hatavikkhittakaá¹ƒ sarÄ«rasaá¹…ghÄ• á
sarÄ«rasaá¹…ghÄ• á¹-asampattirÄ• gino sappÄ• yaá¹ƒ. lohitakaá¹ƒ lohitamakkhitapaá¹-ikÅ«
alaá¹…kÄ• rajanitasobharÄ• gino sappÄ• yaá¹ƒ. puá¸·avakaá¹ƒ kÄ• yassa anekakimikulasÄ
kÄ• ye mamattarÄ• gino sappÄ• yaá¹ƒ. aá¹-á¹-hikaá¹ƒ sarÄ«raá¹-á¹-hÄ«naá¹ƒ paá¹-ikÅ«lab
dantasampattirÄ• gino sappÄ• yanti. evaá¹ƒ rÄ• gacaritavasenÄ• pi dasadhÄ• asubhappab

yasmÄ• \Ne 244/ pana dasavidhepi etasmiá¹ƒ asubhe seyyathÄ• pi nÄ• ma aparisaá¹‡á¹-h
nadiyÄ• arittabaleneva nÄ• vÄ• tiá¹-á¹-hati, vinÄ• arittena na sakkÄ• á¹-hapetuá¹ƒ, evam
Ä• rammaá¹‡assa vitakkabaleneva cittaá¹ƒ ekaggaá¹ƒ hutvÄ• tiá¹-á¹-hati, vinÄ• vitakkena
tasmÄ• paá¹-hamajjhÄ• namevettha hoti, na dutiyÄ• dÄ«ni. paá¹-ikÅ«lepi cetasmiá¹ƒ Ä• ra
paá¹-ipadÄ• ya jarÄ• maraá¹‡amhÄ• parimuccissÄ• mÄ«â€™ ti evaá¹ƒ Ä• nisaá¹ƒsadassÄ
nÄ«varaá¹‡asantÄ• pappahÄ• nena ca pÄ«tisomanassaá¹ƒ \Ee 200/ uppajjati, `bahuá¹ƒ dÄ
labhissÄ• mÄ«â€™ ti Ä• nisaá¹ƒsadassÄ• vino pupphachaá¸• á¸• akassa gÅ«tharÄ• simhi v
rogino vamanavirecanappavattiyaá¹ƒ viya ca.

dasavidhampi cetaá¹ƒ asubhaá¹ƒ lakkhaá¹‡ato ekameva hoti. dasavidhassapi hi etassa

asuciduggandhajegucchapaá¹-ikÅ«labhÄ• vo eva lakkhaá¹‡aá¹ƒ. tadetaá¹ƒ iminÄ• \Be 245
matasarÄ«reyeva dantaá¹-á¹-hikadassÄ• vino pana cetiyapabbatavÄ• sino __mahÄ• tissatt
hatthikkhandhagataá¹ƒ rÄ• jÄ• naá¹ƒ ullokentassa __saá¹…gharakkhitattherupaá¹-á¹-hÄ• ka
jÄ«vamÄ• nakasarÄ«repi upaá¹-á¹-hÄ• ti. yatheva hi matasarÄ«raá¹ƒ evaá¹ƒ jÄ«vamÄ• nak
asubhalakkhaá¹‡aá¹ƒ panettha Ä• gantukena alaá¹…kÄ• rena paá¹-icchannattÄ• na paÃ±Ã

asubhakathÄ• .

kiá¹ƒ pana pathavÄ«kasiá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• aá¹-á¹-hikasaÃ±Ã±Ä• pariyosÄ• nÄ• vesA
aÃ±Ã±Ä• pi atthÄ«ti? atthi; Ä• nÄ• pÄ• najjhÄ• naÃ±hi kÄ• yagatÄ• satibhÄ• vanÄ• ca idha
kathitÄ• vÄ• yokasiá¹‡e pana gahite Ä• nÄ• pÄ• najjhÄ• naá¹ƒ gahitameva; vaá¹‡á¹‡akasia
catukkapaÃ±cakajjhÄ• navasena uppannÄ• kÄ• yagatÄ• sati, dasasu asubhesu gahitesu d
paá¹-ikÅ«lamanasikÄ• rajjhÄ• navasena ceva navasivathikÄ• vaá¹‡á¹‡ajjhÄ• navasena ca p
gahitÄ• vÄ• ti. sabbÄ• pi rÅ«pÄ• vacarappanÄ• idha kathitÄ• va hotÄ«ti.

rÅ«pÄ• vacarakusalakathÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ•

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ

<265> idÄ• ni \Ne 245/ arÅ«pÄ• vacarakusalaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• ku
tattha __arÅ«pÅ«papattiyÄ• _ti arÅ«pabhavo arÅ«paá¹ƒ, arÅ«pe upapatti arÅ«pÅ«papatti, t
__maggaá¹ƒ bhÄ• vetÄ«_ti upÄ• yaá¹ƒ hetuá¹ƒ kÄ• raá¹‡aá¹ƒ uppÄ• deti vaá¸• á¸• heti. __
sabbÄ• saá¹ƒ vÄ• anavasesÄ• nanti attho. __rÅ«pasaÃ±Ã±Ä• na_nti saÃ±Ã±Ä• sÄ«sena v
\Ee 201/ tadÄ• rammaá¹‡Ä• naÃ±ca. rÅ«pÄ• vacarajjhÄ• nampi hi rÅ«panti vuccati `rÅ«pÄ«
tiÄ• dÄ«su (Dhs 248; DN II 129). tassa Ä• rammaá¹‡ampi ``bahiddhÄ• rÅ«pÄ• ni passati
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«su (Dhs 244-246; DN II 173) ; tasmÄ• id
rÅ«pasaÃ±Ã±Ä• ti evaá¹ƒ saÃ±Ã±Ä• sÄ«sena \Be 246/ vuttarÅ«pÄ• vacarajjhÄ• nassetaá¹ƒ
saÃ±Ã±Ä• assÄ• ti rÅ«pasaÃ±Ã±aá¹ƒ, rÅ«pamassa nÄ• manti vuttaá¹ƒ hoti. evaá¹ƒ pathav
tadÄ• rammaá¹‡assa cetaá¹ƒ adhivacananti veditabbaá¹ƒ.

__samatikkamÄ• _ti virÄ• gÄ• nirodhÄ• ca. kiá¹ƒ vuttaá¹ƒ hoti? etÄ• saá¹ƒ kusalavipÄ• ka
paÃ±cadasannaá¹ƒ jhÄ• nasaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã±Ä• naá¹ƒ, etesaÃ±ca pathav
aá¹-á¹-hannaá¹ƒ Ä• rammaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã±Ä• naá¹ƒ, sabbÄ• kÄ• r
nirodhÄ• ca virÄ• gahetu ceva nirodhahetu ca Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja
sabbaso anatikkantarÅ«pasaÃ±Ã±ena etaá¹ƒ upasampajja viharitunti.

tattha yasmÄ• Ä• rammaá¹‡e avirattassa saÃ±Ã±Ä• samatikkamo na hoti, samatikkantÄ•
Ä• rammaá¹‡aá¹ƒ samatikkantameva hoti, tasmÄ• Ä• rammaá¹‡asamatikkamaá¹ƒ avatvÄ•
rÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammas
saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ, imÄ• vuccanti rÅ«pasaÃ±Ã±Ä• yo. imÄ• rÅ«pasaÃ±Ã±
vÄ«tikkanto, samatikkanto, tena vuccati sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™
__vibhaá¹…ge_ saÃ±Ã±Ä• naá¹ƒyeva samatikkamo vutto. yasmÄ• pana Ä• rammaá¹‡asam
etÄ• samÄ• pattiyo, na ekasmiá¹ƒyeva Ä• rammaá¹‡e paá¹-hamajjhÄ• nÄ• dÄ«ni viya, tasm
Ä• rammaá¹‡asamatikkamavasenÄ• pi atthavaá¹‡á¹‡anÄ• katÄ• ti veditabbÄ• .

__paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ rÅ«pÄ•
paá¹-ighÄ• tena samuppannÄ• saÃ±Ã±Ä• __paá¹-ighasaÃ±Ã±Ä• _. rÅ«pasaÃ±Ã±Ä• dÄ«n
--- ``tattha katamÄ• paá¹-ighasaÃ±Ã±Ä• ? rÅ«pasaÃ±Ã±Ä• saddasaÃ±Ã±Ä• gandhasaÃ±
phoá¹-á¹-habbasaÃ±Ã±Ä• , imÄ• vuccanti paá¹-ighasaÃ±Ã±Ä• yoâ€™â€™ ti (Vibh 603). tÄ
paÃ±cannaá¹ƒ akusalavipÄ• kÄ• naá¹ƒ paÃ±cannanti sabbaso \Ee 202/ dasannampi paá¹-ig
atthaá¹…gamÄ• pahÄ• nÄ• asamuppÄ• dÄ• appavattiá¹ƒ katvÄ• ti vuttaá¹ƒ hoti.

kÄ• maÃ±cetÄ• paá¹-hamajjhÄ• nÄ• dÄ«ni samÄ• pannassÄ• pi na santi --- na hi tasmiá¹ƒ
cittaá¹ƒ pavattati --- evaá¹ƒ santepi, aÃ±Ã±attha pahÄ«nÄ• naá¹ƒ sukhadukkhÄ• naá¹ƒ \Be
viya, sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ tatiyamagge viya ca, imasmiá¹ƒ jhÄ• ne ussÄ• hajana
pasaá¹ƒsÄ• vasena etÄ• saá¹ƒ ettha vacanaá¹ƒ veditabbaá¹ƒ. atha vÄ• kiÃ±cÄ• pi tÄ• rÅ«
na santi, atha kho na pahÄ«nattÄ• na santi. na hi rÅ«pavirÄ• gÄ• ya rÅ«pÄ• vacarabhÄ• va
rÅ«pÄ• yattÄ• ca etÄ• saá¹ƒ pavatti. ayaá¹ƒ pana bhÄ• vanÄ• rÅ«pavirÄ• gÄ• ya saá¹ƒvat
pahÄ«nÄ• ti vattuá¹ƒ vaá¹-á¹-ati. na kevalaÃ±ca vattuá¹ƒ, ekaá¹ƒseneva evaá¹ƒ dhÄ• retum
tÄ• saÃ±hi ito pubbe appahÄ«nattÄ• yeva paá¹-hamajjhÄ• naá¹ƒ samÄ• pannassa ``saddo
10.72) vutto bhagavatÄ• . idha ca pahÄ«nattÄ• yeva arÅ«pasamÄ• pattÄ«naá¹ƒ Ä• neÃ±jat
vuttÄ• . Ä• á¸·Ä• ro ca kÄ• á¸·Ä• mo Ä• ruppasamÄ• panno paÃ±camattÄ• ni sakaá¹-asatÄ•
atikkantÄ• ni neva addasa, na pana saddaá¹ƒ assosÄ«ti (DN II 192).

__nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• _ti nÄ• natte gocare pavattÄ• naá¹ƒ saÃ±Ã±
saÃ±Ã±Ä• naá¹ƒ. yasmÄ• hi etÄ• ``tattha katamÄ• nÄ• nattasaÃ±Ã±Ä• ? asamÄ• pannas
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamaá¹…gissa vÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitatta
nÄ• nattasaÃ±Ã±Ä• yoâ€™â€™ ti (Vibh 604) evaá¹ƒ __vibhaá¹…ge_ vibhajitvÄ• vuttÄ• idh
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…gahitÄ• saÃ±Ã±Ä• rÅ«pasaddÄ• dibhede n
pavattanti; yasmÄ• cetÄ• aá¹-á¹-ha kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• , dvÄ• dasa akusalas
kÄ• mÄ• vacarakusalavipÄ• kasaÃ±Ã±Ä• \Ne 247/, dve akusalavipÄ• kasaÃ±Ã±Ä• , ekÄ• d
evaá¹ƒ catucattÄ• lÄ«sampi saÃ±Ã±Ä• nÄ• nattÄ• nÄ• nÄ• sabhÄ• vÄ• aÃ±Ã±amaÃ±Ã±a
nÄ• nattasaÃ±Ã±Ä• ti vuttÄ• . tÄ• saá¹ƒ sabbaso nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ
apaccavekkhaá¹‡Ä• . yasmÄ• tÄ• nÄ• vajjati, na manasikaroti, na paccavekkhati, tasmÄ• t

yasmÄ• cettha purimÄ• rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• ca iminÄ• jhÄ• nena nibba
tasmiá¹ƒ bhave imaá¹ƒ jhÄ• naá¹ƒ upasampajja viharaá¹‡akÄ• le, tasmÄ• tÄ• saá¹ƒ `sama
dvedhÄ• pi abhÄ• voyeva vutto. nÄ• nattasaÃ±Ã±Ä• su pana yasmÄ• aá¹-á¹-ha kÄ• mÄ• v
248/ kiriyÄ• saÃ±Ã±Ä• , dasa akusalasaÃ±Ã±Ä• ti imÄ• sattavÄ«sati saÃ±Ã±Ä• iminÄ• jh
vijjanti, tasmÄ• tÄ• saá¹ƒ amanasikÄ• rÄ• ti vuttanti veditabbaá¹ƒ. tatrÄ• pi hi imaá¹ƒ jhÄ• r
viharanto tÄ• saá¹ƒ amanasikÄ• rÄ• yeva upasampajja viharati. tÄ• pana manasikaronto as
saá¹…khepato cettha `rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™ ti iminÄ• sabbarÅ«pÄ• v
vuttaá¹ƒ. `paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasik
kÄ• mÄ• vacaracittacetasikÄ• naÃ±ca pahÄ• naá¹ƒ amanasikÄ• ro ca vuttoti veditabbo.

iti bhagavÄ• `pannarasannaá¹ƒ rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamena, dasannaá¹ƒ paá¹-
atthaá¹…gamena, catucattÄ• lÄ«sÄ• ya nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• renÄ• â€™
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• vaá¹‡á¹‡aá¹ƒ kathesi. kiá¹ƒ kÄ• raá¹‡Ä• ti ce s
ussÄ• hajananatthaÃ±ceva palobhanatthaÃ±ca. sace hi keci apaá¹‡á¸• itÄ• vadeyyuá¹ƒ `sa
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ nibbattethÄ• ti vadati, ko nu kho etÄ• ya nibbatt
Ä• nisaá¹ƒsoâ€™ ti te evaá¹ƒ vattuá¹ƒ mÄ• labhantÅ«ti imehi Ä• kÄ• rehi samÄ• pattiyÄ• v
taÃ±hi nesaá¹ƒ sutvÄ• evaá¹ƒ bhavissati --- `evaá¹ƒsantÄ• kira ayaá¹ƒ samÄ• patti, evaá¹ƒ
nibbattessÄ• ma naâ€™ nti. athassa nibbattanatthÄ• ya ussÄ• haá¹ƒ karissantÄ«ti.

palobhanatthaÃ±cÄ• pi nesaá¹ƒ etissÄ• vaá¹‡á¹‡aá¹ƒ kathesi, visakaá¹‡á¹-akavÄ• á¹‡ijo v
visakaá¹‡á¹-akavÄ• á¹‡ijo nÄ• ma guá¸·avÄ• á¹‡ijo vuccati. so kira guá¸·aphÄ• á¹‡itakhaá¹‡
sakaá¹-enÄ• dÄ• ya \Ne 248/ paccantagÄ• maá¹ƒ gantvÄ• `visakaá¹‡á¹-akaá¹ƒ gaá¹‡hatha
gaá¹‡hathÄ• â€™ ti ugghosesi. taá¹ƒ sutvÄ• gÄ• mikÄ• `visaá¹ƒ nÄ• ma kakkhaá¸·aá¹ƒ, y
kaá¹‡á¹-akopi vijjhitvÄ• mÄ• reti. ubhopete kakkhaá¸·Ä• , ko ettha Ä• nisaá¹ƒsoâ€™ ti geha
dÄ• rake ca palÄ• pesuá¹ƒ. taá¹ƒ disvÄ• vÄ• á¹‡ijo `avohÄ• rakusalÄ• ime \Ee 204/ gÄ• m
gaá¹‡hÄ• pemÄ«â€™ ti `atimadhuraá¹ƒ gaá¹‡hatha atisÄ• duá¹ƒ gaá¹‡hatha, guá¸·aá¹ƒ ph
samagghaá¹ƒ labbhati, kÅ«á¹-amÄ• sakakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hipi labbhatÄ«â€™ ti u
gÄ• mikÄ• haá¹-á¹-hapahaá¹-á¹-hÄ• niggantvÄ• bahumpi mÅ«laá¹ƒ datvÄ• gahesuá¹ƒ.

tattha vÄ• á¹‡ijassa `visakaá¹‡á¹-akaá¹ƒ gaá¹‡hathÄ• â€™ ti ugghosanaá¹ƒ viya bhagavato
`Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ nibbattethÄ• â€™ ti vacanaá¹ƒ. `ubhopete kakk
Ä• nisaá¹ƒsoâ€™ ti? gÄ• mikÄ• naá¹ƒ cintanaá¹ƒ viya `bhagavÄ• Ä• kÄ• sÄ• naÃ±cÄ• yata
ettha Ä• nisaá¹ƒso? nÄ• ssa guá¹‡aá¹ƒ jÄ• nÄ• mÄ• â€™ ti sotÅ«naá¹ƒ cintanaá¹ƒ. athassa
gaá¹‡hathÄ• â€™ tiÄ• divacanaá¹ƒ viya bhagavato rÅ«pasaÃ±Ã±Ä• samatikkamanÄ• dikaá
idaÃ±hi sutvÄ• te bahumpi mÅ«laá¹ƒ datvÄ• , gÄ• mikÄ• viya guá¸·aá¹ƒ, iminÄ• Ä• nisaá¹
mahantampi ussÄ• haá¹ƒ katvÄ• imaá¹ƒ samÄ• pattiá¹ƒ nibbattessantÄ«ti ussÄ• hajananat
kathesi.

__Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagata_nti ettha nÄ• ssa antoti anantaá¹ƒ. Ä• k
Ä• kÄ• sÄ• nantaá¹ƒ. Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±caá¹ƒ. taá¹ƒ Ä• kÄ• sÄ• naÃ
Ä• yatanamassa sasampayuttadhammassa jhÄ• nassa, devÄ• naá¹ƒ devÄ• yatanamivÄ• ti
Ä• kÄ• sÄ• naÃ±caá¹ƒ ca taá¹ƒ Ä• yatanaÃ±cÄ• tipi Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ. kasiá¹
adhivacanaá¹ƒ. tasmiá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatane appanÄ• ppattÄ• ya saÃ±Ã±Ä• ya sa
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ.

yathÄ• pana aÃ±Ã±attha `ananto Ä• kÄ• soâ€™ ti (Vibh 508; DN II 129) vuttaá¹ƒ, evamidh
parittanti vÄ• na gahitaá¹ƒ. kasmÄ• ? anante hi gahite parittaá¹ƒ na gayhati, paritte gahite a
gayhati. evaá¹ƒ sante Ä• rammaá¹‡acatukkaá¹ƒ na pÅ«rati, desanÄ• soá¸·asakkhattukÄ• n
ca imasmiá¹ƒ á¹-hÄ• ne desanaá¹ƒ soá¸·asakkhattukaá¹ƒ kÄ• tuá¹ƒ \Ne 249/ ajjhÄ• sayo, ta
parittanti vÄ• avatvÄ• `Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataâ€™ nti Ä• ha. eva
hoti. Ä• rammaá¹‡acatukkaá¹ƒ pÅ«rati, desanÄ• soá¸·asakkhattukÄ• sampajjati. avaseso p
vuttanayeneva veditabbo. rÅ«pÄ• vacaracatutthajjhÄ• nanikantipariyÄ• dÄ• nadukkhatÄ• ya
paá¹-ipadÄ• , pariyÄ• dinnanikantikassa appanÄ• parivÄ• sadandhatÄ• ya dandhÄ• bhiÃ±Ã
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ca veditabbÄ• . parittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pan
parittÄ• rammaá¹‡aá¹ƒ vipulakasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattaá¹ƒ appamÄ• á¹‡Ä• ran
upekkhÄ• brahmavihÄ• re viya ca idhÄ• pi catutthajjhÄ• navasena paÃ±cavÄ«sati ekakÄ• k
evaá¹ƒ ito paresupi. visesamattameva pana tesu vaá¹‡á¹‡ayissÄ• ma.

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ

<266> __Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• _ti, ettha tÄ• va pubbe vuttanaye
Ä• yatanamassa adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• ti jhÄ• nampi Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ
evametaá¹ƒ jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi appavattikaraá¹‡ena ca amana
samatikkamitvÄ• va yasmÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja vihÄ• tab
ekajjhaá¹ƒ katvÄ• `Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™ ti idaá¹ƒ vuttanti v

__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sahagata_nti, ettha pana anantanti manasikÄ• ta
anantaá¹ƒ. anantameva Ä• naÃ±caá¹ƒ. viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• naÃ±caá¹ƒ viÃ±Ã±Ä• á¹‡Ä• n
viÃ±Ã±Ä• á¹‡aÃ±canti vuttaá¹ƒ. ayaÃ±hettha rÅ«á¸·hÄ«saddo. tadeva viÃ±Ã±Ä• á¹‡aÃ±caá
imÄ• ya saÃ±Ã±Ä• ya Ä• yatananti __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_. tasmiá¹ƒ viÃ±Ã±Ä•
saÃ±Ã±Ä• ya sahagatanti __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ_. Ä• kÄ• s
jhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. idha Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• nikantipa
paá¹-ipadÄ• , pariyÄ• dinnanikantikassa appanÄ• parivÄ• sadandhatÄ• ya dandhÄ• bhiÃ±Ã
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ca. parittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• sÄ• rammaá¹‡aá¹ƒ
pavattiyÄ• parittÄ• rammaá¹‡atÄ• , vipariyÄ• yena appamÄ• á¹‡Ä• rammaá¹‡atÄ• veditab

Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ

<267> __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_ \Ne 250/ __samatikkammÄ• _ti etthÄ• pi pubbe
Ä• yatanamassa adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• ti jhÄ• nampi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ
Ä• rammaá¹‡ampi. evametaá¹ƒ jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti \Ee 206/ ubhayampi ap
amanasikaraá¹‡ena ca samatikkamitvÄ• va yasmÄ• idaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ up
ubhayampetaá¹ƒ ekajjhaá¹ƒ katvÄ• `viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™

__Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagata_nti \Be 251/ ettha pana nÄ• ssa kiÃ±cana
bhaá¹…gamattampi assa avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. akiÃ±canassa bhÄ• vo Ä
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• pagamassetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• kiÃ±
adhiá¹-á¹-hÄ• naá¹-á¹-hena imissÄ• saÃ±Ã±Ä• ya Ä• yatananti __Ä• kiÃ±caÃ±Ã±Ä• yatana
Ä• kiÃ±caÃ±Ã±Ä• yatane pavattÄ• ya saÃ±Ã±Ä• ya sahagatanti __Ä• kiÃ±caÃ±Ã±Ä• yatan
pavattitaviÃ±Ã±Ä• á¹‡Ä• pagamÄ• rammaá¹‡assa jhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. idha
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• nikantipariyÄ• dÄ• nadukkhatÄ• ya dukkhÄ• p
pariyÄ• dinnanikantikassa appanÄ• parivÄ• sadandhatÄ• ya dandhÄ• bhiÃ±Ã±Ä• . vipariyÄ
khippÄ• bhiÃ±Ã±Ä• ca. parittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattitaviÃ±Ã±Ä• á¹‡Ä• paga
parittÄ• rammaá¹‡atÄ• , vipariyÄ• yena appamÄ• á¹‡Ä• rammaá¹‡atÄ• veditabbÄ• . sesaá

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ

__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkammÄ• _ti etthÄ• pi pubbe vuttanayeneva Ä• kiÃ±
adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• ti jhÄ• nampi Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. vuttanayeneva Ä• n
jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi appavattikaraá¹‡ena ca amanasikaraá¹‡e c
idaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihÄ• tabbaá¹ƒ, tasmÄ• ubha
`Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkammÄ• â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagata_nti ettha pana yÄ• ya saÃ±Ã
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti vuccati, yathÄ• paá¹-ipannassa sÄ• saÃ±Ã±Ä• h
__vibhaá¹…ge_ ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti uddharitvÄ• ``taÃ±Ã±eva Ä• ki
manasikaroti \Ee 207/ \Ne 251/ saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ bhÄ• veti, tena vucca
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti (Vibh 619) vuttaá¹ƒ. tattha __ `santato manasikar
vatÄ• yaá¹ƒ samÄ• patti, yatra hi nÄ• ma natthibhÄ• vampi Ä• rammaá¹‡aá¹ƒ karitvÄ• á¹-h
santÄ• rammaá¹‡atÄ• ya naá¹ƒ `santÄ• â€™ ti manasikaroti. santato ce manasikaroti, katha
anÄ• vajjitukÄ• matÄ• ya. so hi kiÃ±cÄ• pi naá¹ƒ santato \Be 252/ manasikaroti, atha khvas
Ä• vajjissÄ• mi samÄ• pajjissÄ• mi adhiá¹-á¹-hahissÄ• mi vuá¹-á¹-hahissÄ• mi paccavekkhis

samannÄ• hÄ• ro manasikÄ• ro na hoti. kasmÄ• ? Ä• kiÃ±caÃ±Ã±Ä• yatanato nevasaÃ±Ã±
santatarapaá¹‡Ä«tataratÄ• ya.

yathÄ• hi rÄ• jÄ• mahaccarÄ• jÄ• nubhÄ• vena hatthikkhandhagato nagaravÄ«thiyaá¹ƒ vi
sippike ekaá¹ƒ vatthaá¹ƒ daá¸·haá¹ƒ nivÄ• setvÄ• ekena sÄ«saá¹ƒ veá¹-hetvÄ• dantacuá¹
samokiá¹‡á¹‡agatte anekÄ• ni dantavikatiÄ• dÄ«ni karonte disvÄ• `aho vata re chekÄ• Ä•
sippÄ• ni karissantÄ«â€™ ti, evaá¹ƒ tesaá¹ƒ chekatÄ• ya tussati, na cassa evaá¹ƒ hoti --- `a
rajjaá¹ƒ pahÄ• ya evarÅ«po sippiko bhaveyyaâ€™ nti. taá¹ƒ kissa hetu? rajjasiriyÄ• mahÄ•
sippike samatikkamitvÄ• va gacchati. evamevesa kiÃ±cÄ• pi taá¹ƒ samÄ• pattiá¹ƒ santato n
`ahametaá¹ƒ samÄ• pattiá¹ƒ Ä• vajjissÄ• mi samÄ• pajjissÄ• mi adhiá¹-á¹-hahissÄ• mi vuá¹
paccavekkhissÄ• mÄ«â€™ ti neva esa Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro hoti. so ta
taá¹ƒ paramasukhumaá¹ƒ appanÄ• ppattaá¹ƒ saÃ±Ã±aá¹ƒ pÄ• puá¹‡Ä• ti, yÄ• ya `nevasaÃ
saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ bhÄ• vetÄ«â€™ ti vuccati. `saá¹…khÄ• rÄ• vasesasa
accantasukhumabhÄ• vappattasaá¹…khÄ• raá¹ƒ catutthÄ• ruppasamÄ• pattiá¹ƒ.

idÄ• ni yaá¹ƒ taá¹ƒ evaá¹ƒ adhigatÄ• ya saÃ±Ã±Ä• ya vasena nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
atthato dassetuá¹ƒ ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
upapannassa vÄ• , diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• â€™
idha samÄ• pannassa cittacetasikÄ• dhammÄ• adhippetÄ• .

vacanattho panettha --- oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vato, sukhumÄ• ya ca bhÄ• va
sasampayuttadhammassa jhÄ• nassa saÃ±Ã±Ä• , nÄ• saÃ±Ã±Ä• ti nevasaÃ±Ã±Ä• nÄ• sa
taá¹ƒ manÄ• yatanadhammÄ• yatanapariyÄ• pannattÄ• \Ne 252/ Ä• yatanaÃ±cÄ• ti \Ee 20
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ_. atha vÄ• yÄ• yamettha saÃ±Ã±Ä• , sÄ• paá
asamatthatÄ• ya nevasaÃ±Ã±Ä• \Be 253/, saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena vijja
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• . nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ca sÄ• sesadhammÄ• naá
Ä• yatanaÃ±cÄ• ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ.

na kevalaÃ±cettha saÃ±Ã±Ä• va edisÄ«, atha kho vedanÄ• pi nevavedanÄ• nÄ• vedanÄ•
nÄ• cittaá¹ƒ, phassopi nevaphasso nÄ• phassoti. esa nayo sesasampayuttadhammesu. saÃ
desanÄ• katÄ• ti veditabbÄ• . pattamakkhanatelappabhutÄ«hi ca upamÄ• hi esamattho vib
__sÄ• maá¹‡ero_ kira telena pattaá¹ƒ makkhetvÄ• á¹-hapesi. taá¹ƒ yÄ• gupÄ• nakÄ• le the
Ä• ha. so `patte telamatthi, bhanteâ€™ ti Ä• ha. tato `Ä• hara, sÄ• maá¹‡era, telaá¹ƒ nÄ• á¸
ti vutte `natthi, bhante, telaâ€™ nti Ä• ha. tattha yathÄ• antovutthattÄ• yÄ• guyÄ• saddhiá
telaá¹ƒ atthÄ«ti hoti, nÄ• á¸·ipÅ«raá¹‡Ä• dÄ«naá¹ƒ abhÄ• vavasena natthÄ«ti hoti, evaá¹ƒ s
paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya nevasaÃ±Ã±Ä• , saá¹…khÄ• rÄ• vase
nÄ• saÃ±Ã±Ä• hoti.

kimpanettha saÃ±Ã±Ä• kiccanti? Ä• rammaá¹‡asaÃ±jÄ• nanaÃ±ceva vipassanÄ• ya ca vis
nibbidÄ• jananaá¹ƒ. dahanakiccamiva hi sukhodake tejodhÄ• tu, saÃ±jÄ• nanakiccampesÄ•
sakkoti. sesasamÄ• pattÄ«su saÃ±Ã±Ä• viya vipassanÄ• ya visayabhÄ• vaá¹ƒ upagantvÄ•
sakkoti. aÃ±Ã±esu hi khandhesu akatÄ• bhiniveso bhikkhu nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
nibbidaá¹ƒ pattuá¹ƒ samattho nÄ• ma natthi. apica __Ä• yasmÄ• sÄ• riputto, _ pakativipass
sÄ• riputtasadisova sakkuá¹‡eyya. sopi ``evaá¹ƒ kirime dhammÄ• ahutvÄ• sambhonti, hut
(MN III 95) evaá¹ƒ kalÄ• pasammasanavaseneva, no anupadadhammavipassanÄ• vasena.
samÄ• patti.

yathÄ• ca pattamakkhanatelÅ«pamÄ• ya evaá¹ƒ maggudakÅ«pamÄ• yapi ayamattho vibhÄ
\Ee 209/ kira therassa purato gacchanto sÄ• maá¹‡ero thokamudakaá¹ƒ disvÄ• `udakaá¹ƒ,
omuÃ±cathÄ• â€™ ti Ä• ha. tato therena `sace udakamatthi, Ä• hara nhÄ• nasÄ• á¹-akaá¹ƒ
254/ vutte `natthi, bhanteâ€™ ti Ä• ha. tattha yathÄ• upÄ• hanatemanamattaá¹-á¹-hena uda
253/, nhÄ• naá¹-á¹-hena natthÄ«ti hoti, evampi sÄ• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ as
saÃ±Ã±Ä• , saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena vijjamÄ• nattÄ• nÄ• saÃ±Ã±Ä• hot
aÃ±Ã±Ä• hipi anurÅ«pÄ• hi upamÄ• hi esa attho vibhÄ• vetabbo. iti imÄ• ya nevasaÃ±Ã±Ä•
saÃ±Ã±Ä• ya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«tÄ• ya vÄ• saÃ±Ã±Ä• ya sahagat
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ_. Ä• kiÃ±caÃ±Ã±Ä• yatana
jhÄ• nassetaá¹ƒ adhivacanaá¹ƒ.

idha Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• nikantipariyÄ• dÄ• nadukkhatÄ• ya dukkhÄ•
pariyÄ• dinnanikantikassa appanÄ• parivÄ• sadandhatÄ• ya dandhÄ• bhiÃ±Ã±Ä• . vipariyÄ
khippÄ• bhiÃ±Ã±Ä• ca. parittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattitaviÃ±Ã±Ä• á¹‡Ä• paga
Ä• rabbha pavattitÄ• ya parittÄ• rammaá¹‡atÄ• , vipariyÄ• yena appamÄ• á¹‡Ä• rammaá¹‡
purimasadisameva.

asadisarÅ«po nÄ• tho, Ä• ruppaá¹ƒ yaá¹ƒ catubbidhaá¹ƒ Ä• ha.

taá¹ƒ iti Ã±atvÄ• tasmiá¹ƒ, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

arÅ«pasamÄ• pattiyo hi ---

Ä• rammaá¹‡Ä• tikkamato, catassopi bhavantimÄ• .

aá¹…gÄ• tikkamametÄ• saá¹ƒ, na icchanti vibhÄ• vino ||

etÄ• su hi rÅ«panimittÄ• tikkamato paá¹-hamÄ• , Ä• kÄ• sÄ• tikkamato dutiyÄ• , Ä• kÄ• se
pavattitaviÃ±Ã±Ä• á¹‡Ä• tikkamato tatiyÄ• , Ä• kÄ• se pavattitaviÃ±Ã±Ä• á¹‡assa apagamÄ

sabbathÄ• `Ä• rammaá¹‡Ä• tikkamato catassopi bhavantimÄ• â€™ arÅ«pasamÄ• pattiyoti
pana etÄ• saá¹ƒ na icchanti paá¹‡á¸• itÄ• . na hi rÅ«pÄ• vacarasamÄ• pattÄ«su viya etÄ• s
sabbÄ• supi hi etÄ• su upekkhÄ• cittekaggatÄ• ti dve eva jhÄ• naá¹…gÄ• ni honti. evaá¹ƒ s

supaá¹‡Ä«tatarÄ• honti, pacchimÄ• pacchimÄ• idha.

upamÄ• tattha viÃ±Ã±eyyÄ• , pÄ• sÄ• datalasÄ• á¹-ikÄ• ||

yathÄ• \Be 255/ \Ee 210/ \Ne 254/ hi catubhÅ«makapÄ• sÄ• dassa heá¹-á¹-himatale
dibbanaccagÄ«tavÄ• ditasurabhigandhamÄ• lÄ• sÄ• durasapÄ• nabhojanasayanacchÄ• da
kÄ• maguá¹‡Ä• paccupaá¹-á¹-hitÄ• assu, dutiye tato paá¹‡Ä«tatarÄ• , tatiye tato paá¹‡Ä«t
sabbapaá¹‡Ä«tÄ• ; tattha kiÃ±cÄ• pi tÄ• ni cattÄ• ripi pÄ• sÄ• datalÄ• neva, natthi nesaá¹ƒ
viseso, paÃ±cakÄ• maguá¹‡asamiddhivisesena pana heá¹-á¹-himato heá¹-á¹-himato uparim
paá¹‡Ä«tataraá¹ƒ hoti.

yathÄ• ca ekÄ• ya itthiyÄ• kantitathÅ«lasaá¹‡hasaá¹‡hatarasaá¹‡hatamasuttÄ• naá¹ƒ
catupalatipaladvipalaekapalasÄ• á¹-ikÄ• assu, Ä• yÄ• mena vitthÄ• rena ca samappamÄ• a
sÄ• á¹-ikÄ• catassopi Ä• yÄ• mato ca vitthÄ• rato ca samappamÄ• á¹‡Ä• , natthi tÄ• saá¹ƒ
sukhasamphassasukhumabhÄ• vamahagghabhÄ• vehi pana purimÄ• ya purimÄ• ya pacch
evameva kiÃ±cÄ• pi catÅ«supi etÄ• su upekkhÄ• cittekaggatÄ• ti etÄ• ni dveyeva aá¹…gÄ
bhÄ• vanÄ• visesena tesaá¹ƒ aá¹…gÄ• naá¹ƒ paá¹‡Ä«tapaá¹‡Ä«tatarabhÄ• vena supaá¹‡Ä
pacchimÄ• idhÄ• ti veditabbÄ• . evaá¹ƒ anupubbena paá¹‡Ä«tapaá¹‡Ä«tÄ• cetÄ• ---

asucimhi maá¹‡á¸• ape laggo, eko taá¹ƒ nissito paro.

aÃ±Ã±o bahi anissÄ• ya, taá¹ƒ taá¹ƒ nissÄ• ya cÄ• paro ||

á¹-hito catÅ«hi etehi, purisehi yathÄ• kkamaá¹ƒ.

samÄ• natÄ• ya Ã±Ä• tabbÄ• , catassopi vibhÄ• vinÄ• || (Vism I 291).

tatrÄ• yamatthayojanÄ• --- asucimhi kira dese eko maá¹‡á¸• apo. atheko puriso Ä• gantvÄ
jigucchamÄ• no taá¹ƒ maá¹‡á¸• apaá¹ƒ hatthehi Ä• lambitvÄ• tattha laggo, laggito viya aá¹-
Ä• gantvÄ• taá¹ƒ maá¹‡á¸• apalaggaá¹ƒ purisaá¹ƒ nissito. athaÃ±Ã±o Ä• gantvÄ• cintesi -
laggo, yo ca taá¹ƒ nissito, ubhopete duá¹-á¹-hitÄ• ; dhuvo ca nesaá¹ƒ maá¹‡á¸• apapapÄ• t
bahiyeva tiá¹-á¹-hÄ• mÄ«â€™ ti so tannissitaá¹ƒ anissÄ• ya bahiyeva aá¹-á¹-hÄ• si. athÄ• p
maá¹‡á¸• apalaggassa \Be 256/ tannissitassa ca akhemabhÄ• vaá¹ƒ cintetvÄ• bahiá¹-hitaÃ
taá¹ƒ nissÄ• ya aá¹-á¹-hÄ• si.

tattha \Ne 255/ asucimhi dese maá¹‡á¸• apo viya kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ daá¹-á
asucijigucchÄ• ya maá¹‡á¸• apalaggo puriso viya rÅ«panimittajigucchÄ• ya Ä• kÄ• sÄ• ram
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Ee 211/. maá¹‡á¸• apalaggaá¹ƒ purisaá¹ƒ nissito viya Ä• k
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• rabbha pavattaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ. tesa
cintetvÄ• anissÄ• ya taá¹ƒ maá¹‡á¸• apalaggaá¹ƒ, bahiá¹-hito viya, Ä• kÄ• sÄ• naÃ±cÄ• ya
akatvÄ• tadabhÄ• vÄ• rammaá¹‡aá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. maá¹‡á¸• apalaggassa
cintetvÄ• bahiá¹-hitaÃ±ca `suá¹-á¹-hitoâ€™ ti mantvÄ• taá¹ƒ nissÄ• ya á¹-hito viya
viÃ±Ã±Ä• á¹‡Ä• bhÄ• vasaá¹…khÄ• te bahipadese á¹-hitaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ daá¹-á¹-habbaá¹ƒ. evaá¹ƒ pavattamÄ• naÃ±ca ---

Ä• rammaá¹‡aá¹ƒ karoteva, aÃ±Ã±Ä• bhÄ• vena taá¹ƒ idaá¹ƒ.

diá¹-á¹-hadosampi rÄ• jÄ• naá¹ƒ, vuttihetu yathÄ• jano || (Vism I 292).

idaÃ±hi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ `Ä• sannaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanapa
evaá¹ƒ diá¹-á¹-hadosampi taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ aÃ±Ã±assa Ä• rammaá¹‡assa
karoteva. yathÄ• kiá¹ƒ? `diá¹-á¹-hadosampi rÄ• jÄ• naá¹ƒ vuttihetu yathÄ• janoâ€™. yathÄ
pharusakÄ• yavacÄ«manosamÄ• cÄ• raá¹ƒ kaÃ±ci sabbadisampatiá¹ƒ rÄ• jÄ• naá¹ƒ `pharu
diá¹-á¹-hadosampi aÃ±Ã±attha vuttiá¹ƒ alabhamÄ• no jano vuttihetu nissÄ• ya vattati, evaá¹
taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ aÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ alabhamÄ• namidaá¹ƒ nev
Ä• rammaá¹‡aá¹ƒ karoteva. evaá¹ƒ kurumÄ• naÃ±ca ---

Ä• ruá¸·ho dÄ«ghanisseá¹‡iá¹ƒ, yathÄ• nisseá¹‡ibÄ• hukaá¹ƒ.

pabbataggaÃ±ca Ä• ruá¸·ho, yathÄ• pabbatamatthakaá¹ƒ ||

yathÄ• vÄ• girimÄ• ruá¸·ho, attanoyeva jaá¹‡á¹‡ukaá¹ƒ.

olubbhati tathevetaá¹ƒ, jhÄ• namolubbha vattatÄ«ti || (Vism I 293).

arÅ«pÄ• vacarakusalakathÄ• niá¹-á¹-hitÄ• .

tebhÅ«makakusalavaá¹‡á¹‡anÄ•

<269> idÄ• ni \Be 257/ \Ne 256/ yasmÄ• sabbÄ• nipetÄ• ni tebhÅ«makakusalÄ• ni hÄ«nÄ
tasmÄ• tesaá¹ƒ taá¹ƒ pabhedaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• kusalÄ• _tiÄ• di
__hÄ«na_nti lÄ• makaá¹ƒ. taá¹ƒ Ä• yÅ«hanavasena veditabbaá¹ƒ. hÄ«nuttamÄ• naá¹ƒ \Ee

__majjhimaá¹ƒ_. padhÄ• nabhÄ• vaá¹ƒ nÄ«taá¹ƒ __paá¹‡Ä«taá¹ƒ, _ uttamanti attho. tÄ• nip
veditabbÄ• ni. yassa hi Ä• yÅ«hanakkhaá¹‡e chando vÄ• hÄ«no hoti, vÄ«riyaá¹ƒ vÄ• , citta
taá¹ƒ hÄ«naá¹ƒ nÄ• ma. yassa te dhammÄ• majjhimÄ• ceva paá¹‡Ä«tÄ• , ca taá¹ƒ majjhim
pana kattukÄ• matÄ• saá¹…khÄ• taá¹ƒ chandaá¹ƒ dhuraá¹ƒ chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ cha
Ä• yÅ«hitaá¹ƒ, taá¹ƒ chandÄ• dhipatito Ä• gatattÄ• __chandÄ• dhipateyyaá¹ƒ_ nÄ• ma. vÄ
eseva nayo.

imasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• nayÄ• gaá¹‡etabbÄ• . sabbapaá¹-hamaá¹ƒ vibhatto
majjhimanti eko, paá¹‡Ä«tanti eko, chandÄ• dhipateyyanti eko. ime tÄ• va chandÄ• dhipate
vÄ«riyÄ• dhipateyyÄ• dÄ«supÄ«ti cattÄ• ro paÃ±cakÄ• vÄ«sati honti. purimo vÄ• eko sud
tayo, chandÄ• dhipateyyantiÄ• dayo cattÄ• ro, chandÄ• dhipateyyaá¹ƒ hÄ«nantiÄ• dayo dv
nayÄ• honti.

ime vÄ«sati mahÄ• nayÄ• kattha vibhattÄ• ti? __mahÄ• pakaraá¹‡e_ (Paá¹-á¹-h II 14.1) hÄ
imasmiá¹ƒ pana á¹-hÄ• ne hÄ«nattikato majjhimarÄ• siá¹ƒ gahetvÄ• hÄ«namajjhimapaá¹‡Ä
koá¹-á¹-hÄ• sÄ• kÄ• tabbÄ• . tatopi majjhimarÄ• siá¹ƒ á¹-hapetvÄ• hÄ«napaá¹‡Ä«te gahet
kÄ• tabbÄ• . hÄ«nasmiá¹ƒyeva hi hÄ«naá¹ƒ atthi majjhimaá¹ƒ atthi paá¹‡Ä«taá¹ƒ atthi. paá¹
atthi majjhimaá¹ƒ atthi paá¹‡Ä«taá¹ƒ atthi. tathÄ• hÄ«nahÄ«nasmiá¹ƒ hÄ«naá¹ƒ, hÄ«nahÄ«
hÄ«nahÄ«nasmiá¹ƒ paá¹‡Ä«taá¹ƒ. hÄ«namajjhimasmiá¹ƒ hÄ«naá¹ƒ, hÄ«namajjhimasmiá¹ƒ
hÄ«namajjhimasmiá¹ƒ paá¹‡Ä«taá¹ƒ. hÄ«napaá¹‡Ä«tasmiá¹ƒ hÄ«naá¹ƒ, hÄ«napaá¹‡Ä«tas
hÄ«napaá¹‡Ä«tasmiá¹ƒ paá¹‡Ä«tanti ayameko navako. paá¹‡Ä«tahÄ«nasmimpi hÄ«naá¹ƒ
paá¹‡Ä«tahÄ«nasmiá¹ƒ majjhimaá¹ƒ, paá¹‡Ä«tahÄ«nasmiá¹ƒ paá¹‡Ä«taá¹ƒ. tathÄ• paá¹‡Ä
paá¹‡Ä«tamajjhimasmiá¹ƒ majjhimaá¹ƒ, paá¹‡Ä«tamajjhimasmiá¹ƒ paá¹‡Ä«taá¹ƒ. paá¹‡Ä«t
paá¹‡Ä«tapaá¹‡Ä«tasmiá¹ƒ majjhimaá¹ƒ, paá¹‡Ä«tapaá¹‡Ä«tasmiá¹ƒ paá¹‡Ä«tanti. ayaá¹ƒ
navakÄ• aá¹-á¹-hÄ• rasa. imÄ• ni aá¹-á¹-hÄ• rasa kammadvÄ• rÄ• ni \Ee 213/ nÄ• ma \Be
257/, imesaá¹ƒ vasena, aá¹-á¹-hÄ• rasa khattiyÄ• , aá¹-á¹-hÄ• rasa brÄ• hmaá¹‡Ä• , aá¹-á¹-
aá¹-á¹-hÄ• rasa suddÄ• , aá¹-á¹-hacattÄ• lÄ«sa gottacaraá¹‡Ä• ni veditabbÄ• ni.

imesu ca pana tebhÅ«makesu kusalesu kÄ• mÄ• vacarakusalaá¹ƒ tihetukampi duhetukam
Ã±Ä• á¹‡asampayuttavippayuttavasena. rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraá¹ƒ pana tihetukam
kÄ• mÄ• vacarampettha adhipatinÄ• sahÄ• pi uppajjati vinÄ• pi. rÅ«pÄ• vacarÄ• rÅ«pÄ• va
hoti. kÄ• mÄ• vacarakusale cettha Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipatÄ«ti dvepi adh
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaresu Ä• rammaá¹‡Ä• dhipati na labbhati, sahajÄ• tÄ• dhipatiye
cittÄ• dhipateyyabhÄ• vo sampayuttadhammÄ• naá¹ƒ vasena vutto. dvinnaá¹ƒ pana cittÄ• n
sampayuttacittassa cittÄ• dhipati nÄ• ma natthi. tathÄ• chandÄ• dÄ«naá¹ƒ chandÄ• dhipati
cittavato kusalaá¹ƒ hoti, mayhaá¹ƒ bhavissatÄ«ti evaá¹ƒ yaá¹ƒ cittaá¹ƒ dhuraá¹ƒ katvÄ• jeá
aparaá¹ƒ kusalacittaá¹ƒ Ä• yÅ«hitaá¹ƒ, tassa taá¹ƒ purimacittaá¹ƒ cittÄ• dhipati nÄ• ma hoti
idaá¹ƒ cittÄ• dhipateyyaá¹ƒ nÄ• mÄ• â€™ ti evaá¹ƒ Ä• gamanavasenÄ• pi adhipatiá¹ƒ nÄ• n

neva pÄ• á¸·iyaá¹ƒ na aá¹-á¹-hakathÄ• yaá¹ƒ dissati. tasmÄ• vuttanayeneva adhipatibhÄ• v
ekÅ«navÄ«satiyÄ• mahÄ• nayesu purime suddhikanaye vuttaparimÄ• á¹‡Ä• neva cittÄ• ni
ca honti. tasmÄ• Ã±Ä• á¹‡asampayuttesu vuttaparimÄ• á¹‡ato vÄ«satiguá¹‡o cittanavakav
catÅ«su Ã±Ä• á¹‡avippayuttesu soá¸·asaguá¹‡oti, ayaá¹ƒ tebhÅ«makakusale pakiá¹‡á¹‡aka

tebhÅ«makakusalaá¹ƒ.

lokuttarakusalavaá¹‡á¹‡anÄ•

<277> evaá¹ƒ bhavattayasampattinibbattakaá¹ƒ kusalaá¹ƒ dassetvÄ• idÄ• ni sabbabhavas
lokuttarakusalaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. ta
kenaá¹-á¹-hena lokuttaraá¹ƒ? lokaá¹ƒ \Be 259/ \Ee 214/ taratÄ«ti, lokuttaraá¹ƒ lokaá¹ƒ uttara
lokuttaraá¹ƒ; lokaá¹ƒ \Ne 258/ samatikkamma abhibhuyya tiá¹-á¹-hatÄ«ti lokuttaraá¹ƒ (Paá¹-
__jhÄ• naá¹ƒ bhÄ• vetÄ«_ti ekacittakkhaá¹‡ikaá¹ƒ appanÄ• jhÄ• naá¹ƒ bhÄ• veti janeti vaá

lokato niyyÄ• ti vaá¹-á¹-ato niyyÄ• tÄ«ti __niyyÄ• nikaá¹ƒ_. niyyÄ• ti vÄ• etenÄ• ti niyyÄ• n
taá¹ƒsamaá¹…gÄ« hi puggalo dukkhaá¹ƒ parijÄ• nanto niyyÄ• ti, samudayaá¹ƒ pajahanto ni
sacchikaronto niyyÄ• ti, maggaá¹ƒ bhÄ• vento niyyÄ• ti. yathÄ• ca pana tebhÅ«makakusala
cutipaá¹-isandhiyo Ä• cinÄ• ti vaá¸• á¸• hetÄ«ti Ä• cayagÄ• mÄ« nÄ• ma hoti, na tathÄ• ida
ekasmiá¹ƒ purise aá¹-á¹-hÄ• rasahatthaá¹ƒ pÄ• kÄ• raá¹ƒ cinante aparo mahÄ• muggaraá¹
citacitaá¹-á¹-hÄ• naá¹ƒ apacinanto viddhaá¹ƒsento eva gaccheyya, evameva tebhÅ«makaku
cutipaá¹-isandhiyo paccayavekallakaraá¹‡ena apacinantaá¹ƒ viddhaá¹ƒsentaá¹ƒ gacchatÄ«

__diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• _ti, ettha diá¹-á¹-hiyo eva diá¹-á¹-higatÄ• ni, gÅ«tha
muttagatantiÄ• dÄ«ni (AN c 9.11) viya. dvÄ• saá¹-á¹-hiyÄ• vÄ• diá¹-á¹-hÄ«naá¹ƒ antogadh
gatÄ• nÄ«tipi diá¹-á¹-higatÄ• ni. diá¹-á¹-hiyÄ• vÄ• gataá¹ƒ etesantipi diá¹-á¹-higatÄ• ni.
diá¹-á¹-hisadisagamanÄ• ni diá¹-á¹-hisadisappavattÄ• nÄ«ti attho. kÄ• ni pana tÄ• nÄ«ti? sa
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saapÄ• yagamanÄ«yarÄ• gadosamoh
paá¹-hamamaggabhÄ• vanÄ• tÄ• va pavattisabbhÄ• vato diá¹-á¹-hisadisagamanÄ• nÄ«ti v
diá¹-á¹-higatÄ• ni ca diá¹-á¹-higatÄ• ni. tesaá¹ƒ __diá¹-á¹-higatÄ• naá¹ƒ. pahÄ• nÄ• yÄ• _ti s
pajahanatthÄ• ya. __paá¹-hamÄ• yÄ• _ti gaá¹‡anavasenapi paá¹-hamuppattivasenapi paá¹-
``anantarahitÄ• ya bhÅ«miyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 27; MN II 296) tÄ• va ayaá¹ƒ ma
vuccati. ``sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vacareâ€™â€™ tiÄ• dÄ«su (Dhs 988) cittuppÄ• do.
adhippetaá¹ƒ. taÃ±hi sampayuttÄ• naá¹ƒ nissayabhÄ• vato te dhammÄ• bhavanti etthÄ• ti
samÄ• nepi lokuttarabhÄ• ve sayampi bhavati uppajjati, na nibbÄ• naá¹ƒ viya apÄ• tubhÄ•
vuccati; tassÄ• __paá¹-hamÄ• ya bhÅ«miyÄ• . pattiyÄ• _ti sotÄ• pattiphalasaá¹…khÄ• tass
sÄ• maÃ±Ã±aphalassa \Be 260/ pattatthÄ• ya paá¹-ilÄ• bhatthÄ• yÄ• ti evamettha attho ved
samucchedavivekavasena viviccitvÄ• , vinÄ• hutvÄ• .

idÄ• ni kiÃ±cÄ• pi lokiyajjhÄ• nampi na vinÄ• paá¹-ipadÄ• ya ijjhati, evaá¹ƒ santepi idha su
259/ pahÄ• ya lokuttarajjhÄ• naá¹ƒ paá¹-ipadÄ• ya saddhiá¹ƒyeva garuá¹ƒ katvÄ• desetukÄ
__dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±a_ntiÄ• dimÄ• ha.

tattha yo Ä• ditova kilese vikkhambhento dukkhena sasaá¹…khÄ• rena sappayogena kilam
dukkhÄ• paá¹-ipadÄ• hoti; yo pana vikkhambhita kileso vipassanÄ• parivÄ• saá¹ƒ vasanto
maggapÄ• tubhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti tassa dandhÄ• bhiÃ±Ã±Ä• hoti. iti yo koci vÄ• ro
dukkhapaá¹-ipadadandhÄ• bhiÃ±Ã±o nÄ• ma kato.

katamaá¹ƒ pana vÄ• raá¹ƒ rocesunti? yattha sakiá¹ƒ vikkhambhitÄ• kilesÄ• samudÄ• carit
vikkhambhitÄ• puna samudÄ• caranti, tatiyaá¹ƒ vikkhambhite pana tathÄ• vikkhambhiteva
samugghÄ• taá¹ƒ pÄ• peti, imaá¹ƒ vÄ• raá¹ƒ rocesuá¹ƒ. imassa vÄ• rassa dukkhÄ• paá¹-ipa
nÄ• maá¹ƒ kataá¹ƒ. ettakena pana na pÄ• kaá¹-aá¹ƒ hoti. tasmÄ• evamettha Ä• dito paá¹-á
veditabbÄ• --- yo hi cattÄ• ri mahÄ• bhÅ«tÄ• ni pariggahetvÄ• upÄ• dÄ• rÅ«paá¹ƒ parigga
pariggaá¹‡hÄ• ti, `rÅ«pÄ• rÅ«paá¹ƒâ€™ pana pariggaá¹‡hanto dukkhena kasirena kilamant
tassa dukkhÄ• paá¹-ipadÄ• nÄ• ma hoti. pariggahitarÅ«pÄ• rÅ«passa pana vipassanÄ• pa
maggapÄ• tubhÄ• vadandhatÄ• ya dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti.

yopi rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• `nÄ• marÅ«paá¹ƒâ€™ vavatthapento dukkhena kasi
vavatthÄ• pite ca nÄ• marÅ«pe vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ•
dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti.

aparo nÄ• marÅ«pampi vavatthapetvÄ• `paccayeâ€™ pariggaá¹‡hanto dukkhena kasirena
paccaye ca pariggahetvÄ• vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ \Ee 216/ up
paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti.

aparo \Be 261/ paccayepi pariggahetvÄ• `lakkhaá¹‡Ä• niâ€™ paá¹-ivijjhanto dukkhena kas
paá¹-ivijjhati, paá¹-ividdhalakkhaá¹‡o ca vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹
dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti.

aparo \Ne 260/ lakkhaá¹‡Ä• nipi paá¹-ivijjhitvÄ• vipassanÄ• Ã±Ä• á¹‡e tikkhe sÅ«re pasan
`vipassanÄ• nikantiá¹ƒâ€™ pariyÄ• diyamÄ• no dukkhena kasirena kilamanto pariyÄ• diyati
pariyÄ• diyitvÄ• vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• deti, evampi du
dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. imaá¹ƒ vÄ• raá¹ƒ rocesuá¹ƒ. imassa vÄ• rassa etaá¹ƒ nÄ
upÄ• yena parato tisso paá¹-ipadÄ• veditabbÄ• .

__phasso hotÄ«_tiÄ• dÄ«su anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, sammÄ• vÄ• cÄ• ,

cattÄ• ri padÄ• ni adhikÄ• ni. __niddesavÄ• re_ ca vitakkÄ• diniddesesu `maggaá¹…gaâ€™
adhikÄ• ni. sesaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttasadisameva. bhÅ«mantaravasena pana lok

tattha __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya_nti `anamatagge saá¹ƒsÄ• ravaá¹-á¹-e ana
catusaccadhammameva vÄ• jÄ• nissÄ• mÄ«â€™ ti paá¹-ipannassa iminÄ• pubbÄ• bhoge
lakkhaá¹‡Ä• dÄ«ni panassa heá¹-á¹-hÄ• paÃ±Ã±indriye vuttanayeneva veditabbÄ• ni.

sundarÄ• pasatthÄ• vÄ• vÄ• cÄ• __sammÄ• vÄ• cÄ• _. vacÄ«duccaritasamugghÄ• á¹-ik
adhivacanaá¹ƒ. sÄ• pariggahalakkhaá¹‡Ä• viramaá¹‡arasÄ• micchÄ• vÄ• cappahÄ• napa
pasattho vÄ• kammanto __sammÄ• kammanto_. micchÄ• kammantasamucchedikÄ• ya pÄ
nÄ• maá¹ƒ. so samuá¹-á¹-hÄ• nalakkhaá¹‡o viramaá¹‡araso micchÄ• kammantappahÄ• na
pasattho vÄ• Ä• jÄ«vo __sammÄ• Ä• jÄ«vo_. micchÄ• jÄ«vaviratiyÄ• etaá¹ƒ adhivacanaá¹
Ã±Ä• yÄ• jÄ«vappavattiraso \Ee 217/ micchÄ• jÄ«vappahÄ• napaccupaá¹-á¹-hÄ• no.

apica heá¹-á¹-hÄ• viratittaye vuttavasenapettha lakkhaá¹‡Ä• dÄ«ni veditabbÄ• ni. iti imesa
dhammÄ• naá¹ƒ vasena heá¹-á¹-hÄ• vuttaá¹ƒ maggapaÃ±cakaá¹ƒ idha maggaá¹-á¹-hakaá¹
ca imesaá¹ƒ abhÄ• vo. tathÄ• karuá¹‡Ä• muditÄ• naá¹ƒ. ime \Be 262/ hi tayo dhammÄ• id
yevÄ• panakesu na gahitÄ• . karuá¹‡Ä• muditÄ• pana sattÄ• rammaá¹‡Ä• , ime dhammÄ•
na gahitÄ• . ayaá¹ƒ tÄ• va uddesavÄ• re visesattho.

<283> niddesavÄ• re \Ne 261/ pana __maggaá¹…gaá¹ƒ maggapariyÄ• panna_nti ettha tÄ•
maggaá¹…gaá¹ƒ; maggakoá¹-á¹-hÄ• soti attho. yathÄ• pana araÃ±Ã±e pariyÄ• pannaá¹ƒ a
hoti, evaá¹ƒ magge pariyÄ• pannanti maggapariyÄ• pannaá¹ƒ. maggasannissitanti attho.

<285> __pÄ«tisambojjhaá¹…go_ti ettha pÄ«ti eva sambojjhaá¹…goti pÄ«tisambojjhaá¹…go
vÄ• aá¹…goti bojjhaá¹…go. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• ayaá¹ƒ dhammasÄ• maggÄ« yÄ• y
uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• bodhÄ«ti vuccati. bujjhatÄ«ti kiles
uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikaroti. ta
dhammasÄ• maggÄ«saá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gotipi bojjhaá¹…go, jhÄ• naá¹…gar
yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ariyasÄ• vak
bodhissa aá¹…gotipi bojjhaá¹…go; senaá¹…garathaá¹…gÄ• dayo viya. tenÄ• hu aá¹-á¹-hak
``bujjhanakassa puggalassa aá¹…gÄ• ti vÄ• bojjhaá¹…gÄ• â€™â€™ ti (Vibh-a 466; Spk III

apica ``bojjhaá¹…gÄ• ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti bojjha
bojjhaá¹…gÄ• , anubujjhantÄ«ti \Ee 218/ bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• ,

bojjhaá¹…gÄ• â€™â€™ ti (Paá¹-is II 17) iminÄ• paá¹-isambhidÄ• nayenÄ• pi bojjhaá¹…gat
sundaro vÄ• bojjhaá¹…goti sambojjhaá¹…go. evaá¹ƒ pÄ«ti eva sambojjhaá¹…go pÄ«tisam
cittekaggatÄ• niddesÄ• dÄ«supi iminÄ• va nayena attho veditabbo.

<296> __tesaá¹ƒ dhammÄ• na_nti ye tasmiá¹ƒ samaye paá¹-ivedhaá¹ƒ gacchanti catusacc
dhammÄ• naá¹ƒ. __anaÃ±Ã±Ä• tÄ• na_nti kiÃ±cÄ• pi paá¹-hamamaggena te dhammÄ• Ã±
pana pakatiyÄ• anÄ• gatapubbaá¹ƒ vihÄ• raá¹ƒ Ä• gantvÄ• vihÄ• ramajjhe á¹-hitopi pugga
anÄ• gatabhÄ• vaá¹ƒ upÄ• dÄ• ya `anÄ• gatapubbaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gatomhÄ«â€™ ti v
apiá¸·andhapubbaá¹ƒ mÄ• laá¹ƒ piá¸·andhitvÄ• , anivatthapubbaá¹ƒ vatthaá¹ƒ nivÄ• setvÄ•
bhojanaá¹ƒ bhuÃ±jitvÄ• , pakatiyÄ• abhuttabhÄ• vaá¹ƒ upÄ• dÄ• ya abhuttapubbaá¹ƒ bhoj
evamidhÄ• pi \Ne 262/ yasmÄ• pakatiyÄ• iminÄ• puggalena ime dhammÄ• na Ã±Ä• tapu
vuttaá¹ƒ. adiá¹-á¹-hÄ• dÄ«supi eseva nayo. tattha __adiá¹-á¹-hÄ• na_nti ito pubbe paÃ±Ã±Ä
adiá¹-á¹-hÄ• naá¹ƒ. __appattÄ• na_nti adhigamanavasena appattÄ• naá¹ƒ. __aviditÄ• na_n
apÄ• kaá¹-akatÄ• naá¹ƒ. __asacchikatÄ• na_nti apaccakkhakatÄ• naá¹ƒ. __sacchikiriyÄ• y
paccakkhakaraá¹‡atthaá¹ƒ. yathÄ• ca iminÄ• padena, evaá¹ƒ sesehipi saddhiá¹ƒ anaÃ±Ã±
adiá¹-á¹-hÄ• naá¹ƒ dassanÄ• ya, appattÄ• naá¹ƒ pattiyÄ• , aviditÄ• naá¹ƒ vedÄ• yÄ• ti yoja

<299> __catÅ«hi vacÄ«duccaritehÄ«_tiÄ• dÄ«su vacÄ«ti vacÄ«viÃ±Ã±atti veditabbÄ• . tiá¹
kenaci duá¹-á¹-hÄ• ni caritÄ• nÄ«ti duccaritÄ• ni. vacÄ«to pavattÄ• ni duccaritÄ• ni vacÄ«du
nipphÄ• ditÄ• ni duccaritÄ• ni vacÄ«duccaritÄ• ni. tehi __vacÄ«duccaritehi_. Ä• rakÄ• rama
tehi ramatÄ«ti __virati_. tato tato paá¹-inivattÄ• va hutvÄ• tehi vinÄ• ramatÄ«ti __paá¹-ivira
upasaggavasena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. sabbamidaá¹ƒ oramaá¹‡abhÄ• vassevÄ•
vinÄ• setÄ«ti __veramaá¹‡Ä«_. idampi oramaá¹‡asseva vevacanaá¹ƒ. yÄ• ya \Ee 219/ pana
bhÄ• samÄ• no karoti nÄ• ma, ayaá¹ƒ lokuttaramaggavirati. uppajjitvÄ• taá¹ƒ kiriyaá¹ƒ kÄ•
kiriyÄ• pathaá¹ƒ pacchindatÄ«ti __akiriyÄ• _. tathÄ• taá¹ƒ karaá¹‡aá¹ƒ kÄ• tuá¹ƒ na deti, ka
pacchindatÄ«ti __akaraá¹‡aá¹ƒ_. yÄ• ya ca cetanÄ• ya catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ b
nÄ• ma, ayaá¹ƒ uppajjitvÄ• tathÄ• ajjhÄ• pajjituá¹ƒ na detÄ«ti __anajjhÄ• patti_.

__velÄ• anatikkamo_ti ettha ``tÄ• ya velÄ• yÄ• â€™â€™ tiÄ• dÄ«su (DN II 154; Vin I 1-3; U
velÄ• ti Ä• gato. ``uruvelÄ• yaá¹ƒ viharatÄ«â€™â€™ ti (Vin I 1; SN a I 137) ettha rÄ• si. ``á¹
nÄ• tivattatÄ«â€™â€™ ti (Vin II 384; AN c 8.19; Ud 45) ettha sÄ«mÄ• . idhÄ• pi sÄ«mÄ• va
anatikkamanÄ«yaá¹-á¹-hena \Be 264/ hi cattÄ• ri vacÄ«sucaritÄ• ni velÄ• ti adhippetÄ• ni. it
cattÄ• ri vacÄ«duccaritÄ• ni bhÄ• samÄ• no velaá¹ƒ atikkamati nÄ• ma, ayaá¹ƒ uppajjitvÄ•
atikkamituá¹ƒ na detÄ«ti velÄ• anatikkamoti vuttÄ• . velÄ• yatÄ«ti vÄ• velÄ• , calayati viddh
kiá¹ƒ velÄ• yati? catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ. iti velÄ• yanato `velÄ• â€™. purisassa \
hitasukhaá¹ƒ anatikkamitvÄ• vattatÄ«ti `anatikkamoâ€™. evamettha padadvayavasenÄ• pi

setuá¹ƒ hanatÄ«ti __setughÄ• to; _ catunnaá¹ƒ vacÄ«duccaritÄ• naá¹ƒ padaghÄ• to pacca

hi idha setÅ«ti adhippeto. tatrÄ• yaá¹ƒ vacanattho --- rÄ• gÄ• diko catunnaá¹ƒ vacÄ«duccar
vaá¹-á¹-asmiá¹ƒ puggalaá¹ƒ sinoti bandhatÄ«ti setu. setussa ghÄ• to setughÄ• to.
vacÄ«duccaritapaccayasamugghÄ• á¹-ikÄ• ya viratiyÄ• etaá¹ƒ adhivacanaá¹ƒ. ayaá¹ƒ pana
virati pubbabhÄ• ge nÄ• nÄ• cittesu labbhati. aÃ±Ã±eneva hi cittena musÄ• vÄ• dÄ• viram
pesuÃ±Ã±Ä• dÄ«hi. lokuttaramaggakkhaá¹‡e pana ekacittasmiá¹ƒyeva labbhati. catubbidhÄ
vacÄ«duccaritacetanÄ• ya padapacchedaá¹ƒ kurumÄ• nÄ• maggaá¹…gaá¹ƒ pÅ«rayamÄ•

<300> __kÄ• yaduccaritehÄ«_ti kÄ• yato pavattehi kÄ• yena vÄ• nipphÄ• ditehi pÄ• á¹‡Ä•
sesaá¹ƒ purimanayeneva veditabbaá¹ƒ. ayampi sammÄ• kammantasaá¹…khÄ• tÄ• virati p
labbhati. aÃ±Ã±eneva hi cittena pÄ• á¹‡Ä• tipÄ• tÄ• \Ee 220/ viramati, aÃ±Ã±ena adinnÄ•
lokuttaramaggakkhaá¹‡e pana ekacittasmiá¹ƒyeva labbhati. tividhÄ• ya hi kÄ• yaduccaritac
kurumÄ• nÄ• maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va virati uppajjati.

<301> sammÄ• Ä• jÄ«vaniddese __akiriyÄ• _tiÄ• dÄ«su yÄ• ya cetanÄ• ya micchÄ• jÄ«va
nÄ• ma, ayaá¹ƒ uppajjitvÄ• taá¹ƒ kiriyaá¹ƒ kÄ• tuá¹ƒ na detÄ«ti akiriyÄ• ti. iminÄ• nayena
Ä• jÄ«vo ca nÄ• mesa pÄ• á¹-iyekko natthi, vÄ• cÄ• kammantesu gahitesu gahitova hoti, ta
dhuvapaá¹-isevanavasena panÄ• yaá¹ƒ tato nÄ«haritvÄ• dassitoti. evaá¹ƒ sante sammÄ• Ä
\Be 265/, aá¹-á¹-ha maggaá¹…gÄ• ni na paripÅ«renti, tasmÄ• sammÄ• Ä• jÄ«vo sakiccako
maggaá¹…gÄ• ni paripÅ«retabbÄ• nÄ«ti. tatrÄ• yaá¹ƒ nayo --- Ä• jÄ«vo nÄ• ma bhijjamÄ• n
bhijjati. manodvÄ• re Ä• jÄ«vabhedo nÄ• ma natthi. pÅ«rayamÄ• nopi tasmiá¹ƒyeva dvÄ• ra
Ä• jÄ«vapÅ«raá¹‡aá¹ƒ nÄ• ma natthi. kÄ• yadvÄ• re pana vÄ«tikkamo Ä• jÄ«vahetukopi att
vacÄ«dvÄ• re.

tattha \Ne 264/ yaá¹ƒ rÄ• jarÄ• jamahÄ• mattÄ• khiá¸• á¸• Ä• pasutÄ• sÅ«rabhÄ• vaá¹ƒ d
panthaduhanaá¹ƒ vÄ• paradÄ• ravÄ«tikkamaá¹ƒ vÄ• karonti, idaá¹ƒ akusalaá¹ƒ kÄ• yakam
`sammÄ• kammantoâ€™ nÄ• ma. yaá¹ƒ pana naÄ• jÄ«vahetukaá¹ƒ catubbidhaá¹ƒ vacÄ«d
akusalaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. tato viratipi `sammÄ• vÄ• cÄ• â€™ nÄ• ma.

yaá¹ƒ pana Ä• jÄ«vahetu nesÄ• damacchabandhÄ• dayo pÄ• á¹‡aá¹ƒ hananti, adinnaá¹ƒ Ä
caranti, ayaá¹ƒ micchÄ• jÄ«vo nÄ• ma. tato virati `sammÄ• Ä• jÄ«voâ€™ nÄ• ma. yampi la
bhaá¹‡anti, pesuÃ±Ã±apharusasamphappalÄ• pe pavattenti, ayampi micchÄ• jÄ«vo nÄ• ma
nÄ• ma.

__mahÄ• sÄ«vatthero_ panÄ• ha --- `kÄ• yavacÄ«dvÄ• resupi vÄ«tikkamo Ä• jÄ«vahetuko
Ä• jÄ«vahetuko, akusalaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammantveva saá¹…khyaá¹ƒ gacchati
sammÄ• vÄ• cÄ• tveva vuccatÄ«â€™ ti. `Ä• jÄ«vo kuhiâ€™ nti vutte pana `tÄ«á¹‡i kuhanav
paccaye uppÄ• detvÄ• tesaá¹ƒ paribhogoâ€™ ti Ä• ha. ayaá¹ƒ pana koá¹-ippatto micchÄ• j
sammÄ• Ä• jÄ«vo nÄ• ma.

ayampi sammÄ• Ä• jÄ«vo pubbabhÄ• ge nÄ• nÄ• cittesu labbhati, aÃ±Ã±eneva hi cittena k
viramati, aÃ±Ã±ena vacÄ«dvÄ• ravÄ«tikkamÄ• . lokuttaramaggakkhaá¹‡e pana ekacittasmi
kÄ• yavacÄ«dvÄ• resu hi sattakammapathavasena uppannÄ• ya micchÄ• jÄ«vasaá¹…khÄ•
padapacchedaá¹ƒ kurumÄ• nÄ• maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va virati uppajjat

yaá¹ƒ \Be 266/ panetaá¹ƒ indriyesu anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ vaá¸• á¸• hita
sammÄ• vÄ• cÄ• dÄ«ni, tesaá¹ƒ vasena saá¹…gahavÄ• re ``navindriyÄ• ni, aá¹-á¹-haá¹…gi
suÃ±Ã±atavÄ• ro pÄ• katikoyevÄ• ti. ayaá¹ƒ tÄ• va suddhikapaá¹-ipadÄ• ya viseso.

<343> ito paraá¹ƒ suddhikasuÃ±Ã±atÄ• suÃ±Ã±atapaá¹-ipadÄ• suddhikaappaá¹‡ihitÄ• a
ayaá¹ƒ desanÄ• bhedo hoti. tattha __suÃ±Ã±ata_nti lokuttaramaggassa nÄ• maá¹ƒ. so hi \N
saguá¹‡ato Ä• rammaá¹‡atoti tÄ«hi kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati. kathaá¹ƒ? idha bhikkhu
anattato saá¹…khÄ• re passati. yasmÄ• pana anattato diá¹-á¹-hamatteneva maggavuá¹-á¹-
aniccatopi dukkhatopi daá¹-á¹-humeva vaá¹-á¹-ati, tasmÄ• `aniccaá¹ƒ dukkhamanattÄ• â€™
anupassanaá¹ƒ Ä• ropetvÄ• sammasanto carati. vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• panas
suÃ±Ã±atova passati. ayaá¹ƒ vipassanÄ• suÃ±Ã±atÄ• nÄ• ma hoti. sÄ• Ä• gamanÄ«yaá¹
maggassa `suÃ±Ã±ataâ€™ nti nÄ• maá¹ƒ deti. evaá¹ƒ maggo `Ä• gamanatoâ€™ suÃ±Ã±at
so rÄ• gÄ• dÄ«hi suÃ±Ã±o tasmÄ• `saguá¹‡enevaâ€™ suÃ±Ã±atanÄ• maá¹ƒ labhati. nibb
suÃ±Ã±atanti vuccati. taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppannattÄ• maggo `Ä• rammaá¹‡a
labhati.

tattha suttantikapariyÄ• yena \Ee 222/ saguá¹‡atopi Ä• rammaá¹‡atopi nÄ• maá¹ƒ labhati.
abhidhammakathÄ• pana nippariyÄ• yadesanÄ• . tasmÄ• idha saguá¹‡ato vÄ• Ä• ramma
Ä• gamanatova labhati. Ä• gamanameva hi dhuraá¹ƒ. taá¹ƒ duvidhaá¹ƒ hoti --- vipassanÄ• g
tattha maggassa Ä• gataá¹-á¹-hÄ• ne vipassanÄ• gamanaá¹ƒ dhuraá¹ƒ, phalassa Ä• gataá¹
dhuraá¹ƒ. idha maggassa Ä• gatattÄ• vipassanÄ• gamanameva dhuraá¹ƒ jÄ• taá¹ƒ.

<350> __appaá¹‡ihita_nti, etthÄ• pi appaá¹‡ihitanti maggasseva nÄ• maá¹ƒ. idampi nÄ• m
kÄ• raá¹‡ehi labhati. kathaá¹ƒ? idha bhikkhu Ä• ditova dukkhato abhinivisitvÄ• dukkhatova
yasmÄ• pana dukkhato diá¹-á¹-hamatteneva maggavuá¹-á¹-hÄ• naá¹ƒ nÄ• ma na hoti, anic
daá¹-á¹-humeva vaá¹-á¹-ati, tasmÄ• aniccaá¹ƒ dukkhamanattÄ• â€™ ti tividhaá¹ƒ anupassa
sammasanto carati. vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• panassa tebhÅ«makasaá¹…khÄ• r
pariyÄ• diyitvÄ• vissajjeti. ayaá¹ƒ vipassanÄ• appaá¹‡ihitÄ• nÄ• ma hoti. sÄ• Ä• gamanÄ
attano maggassa `appaá¹‡ihitaâ€™ nti nÄ• maá¹ƒ deti. evaá¹ƒ maggo `Ä• gamanatoâ€™ a
yasmÄ• pana tattha rÄ• gadosamohapaá¹‡idhayo natthi, tasmÄ• `saguá¹‡enevaâ€™ appa
nibbÄ• nampi tesaá¹ƒ paá¹‡idhÄ«naá¹ƒ abhÄ• vÄ• appaá¹‡ihitanti vuccati. taá¹ƒ Ä• ramma

maggo appaá¹‡ihitanÄ• maá¹ƒ labhati.

tattha suttantikapariyÄ• yena saguá¹‡atopi Ä• rammaá¹‡atopi nÄ• maá¹ƒ labhati. pariyÄ• y
abhidhammakathÄ• pana nippariyÄ• yadesanÄ• . tasmÄ• idha saguá¹‡ato vÄ• Ä• ramma
Ä• gamanatova labhati. Ä• gamanameva hi dhuraá¹ƒ. taá¹ƒ duvidhaá¹ƒ hoti --- vipassanÄ• g
tattha maggassa Ä• gataá¹-á¹-hÄ• ne vipassanÄ• gamanaá¹ƒ dhuraá¹ƒ, phalassa Ä• gataá¹
maggÄ• gamanaá¹ƒ dhuraá¹ƒ. idha maggassa Ä• gatattÄ• vipassanÄ• gamanameva dhura

nanu ca suÃ±Ã±ato animitto appaá¹‡ihitoti tÄ«á¹‡i maggassa nÄ• mÄ• ni? yathÄ• ha --- ``t
vimokkhÄ• --- suÃ±Ã±ato vimokkho, animitto vimokkho, appaá¹‡ihito vimokkhoâ€™â€™ ti
dve magge gahetvÄ• animitto kasmÄ• na gahitoti? Ä• gamanÄ• bhÄ• vato. animittavipass
Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano maggassa nÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkoti. s
puttassa rÄ• hulattherassa.

``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«â€™â€™ ti || (Sn 344).

animittavipassanaá¹ƒ kathesi. vipassanÄ• hi niccanimittaá¹ƒ dhuvanimittaá¹ƒ sukhanimitta
ugghÄ• á¹-eti. tasmÄ• animittÄ• ti kathitÄ• . sÄ• ca kiÃ±cÄ• pi taá¹ƒ nimittaá¹ƒ ugghÄ• á¹-
nimittadhammesu caratÄ«ti sanimittÄ• va hoti. tasmÄ• sayaá¹ƒ Ä• gamanÄ«yaá¹-á¹-hÄ• ne
nÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkoti.

aparo \Be 268/ nayo --- abhidhammo nÄ• ma paramatthadesanÄ• . animittamaggassa ca p
hoti. kathaá¹ƒ? aniccÄ• nupassanÄ• ya hi vasena animittavimokkho kathito. tena ca vimokk
adhimattaá¹ƒ hoti. taá¹ƒ ariyamagge ekaá¹…gampi na hoti, amaggaá¹…gattÄ• attano magg
dÄ• tuá¹ƒ na sakkoti. itaresu pana dvÄ«su anattÄ• nupassanÄ• ya tÄ• va vasena suÃ±Ã±at
dukkhÄ• nupassanÄ• ya vasena appaá¹‡ihitavimokkho kathito. tesu suÃ±Ã±atavimokkhena
adhimattaá¹ƒ hoti, appaá¹‡ihitavimokkhena samÄ• dhindriyaá¹ƒ. tÄ• ni ariyamaggassa aá¹…
paramatthato nÄ• maá¹ƒ dÄ• tuá¹ƒ sakkonti. maggÄ• rammaá¹‡attikepi hi maggÄ• dhipatid
chandacittÄ• naá¹ƒ adhipatikÄ• le \Ne 267/ tesaá¹ƒ dhammÄ• naá¹ƒ amaggaá¹…gattÄ• va
evaá¹ƒsampadamidaá¹ƒ veditabbanti. ayamettha aá¹-á¹-hakathÄ• muttako ekassa Ä• cariya

evaá¹ƒ \Ee 224/ sabbathÄ• pi animittavipassanÄ• sayaá¹ƒ Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-
nÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkotÄ«ti animittamaggo na gahito. keci pana `animittamaggo Ä•
alabhantopi suttantapariyÄ• yena saguá¹‡ato ca Ä• rammaá¹‡ato ca nÄ• maá¹ƒ labhatÄ«â€
vatvÄ• paá¹-ikkhittÄ• --- animittamagge saguá¹‡ato ca Ä• rammaá¹‡ato ca nÄ• maá¹ƒ labh
suÃ±Ã±ataappaá¹‡ihitamaggÄ• pi saguá¹‡atoyeva Ä• rammaá¹‡atoyeva ca idha nÄ• maá¹ƒ

kiá¹ƒ kÄ• raá¹‡Ä• ? ayaÃ±hi maggo nÄ• ma dvÄ«hi kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati --- sara
sabhÄ• vato ca paá¹-ipakkhato cÄ• ti attho. tattha suÃ±Ã±ataappaá¹‡ihitamaggÄ• sarasato
nÄ• maá¹ƒ labhanti. suÃ±Ã±ataappaá¹‡ihitamaggÄ• hi rÄ• gÄ• dÄ«hi suÃ±Ã±Ä• , rÄ• gapa
appaá¹‡ihitÄ• ti evaá¹ƒ `sarasatoâ€™ nÄ• maá¹ƒ labhanti. suÃ±Ã±ato ca attÄ• bhinivesass
appaá¹‡ihito paá¹‡idhissÄ• ti evaá¹ƒ `paccanÄ«katoâ€™ nÄ• maá¹ƒ labhanti. animittamagg
rÄ• gÄ• dinimittÄ• naá¹ƒ niccanimittÄ• dÄ«naÃ±ca abhÄ• vena sarasatova nÄ• maá¹ƒ labha
saá¹…khÄ• ranimittÄ• rammaá¹‡Ä• ya aniccÄ• nupassanÄ• ya paá¹-ipakkho. aniccÄ• nupa
á¹-hitÄ• ti. sabbathÄ• pi abhidhammapariyÄ• yena animittamaggo nÄ• ma natthÄ«ti.

suttantikapariyÄ• yena \Be 269/ panesa evaá¹ƒ Ä• haritvÄ• dÄ«pito --- yasmiÃ±hi vÄ• re m
hoti, tÄ«á¹‡i lakkhaá¹‡Ä• ni ekÄ• vajjanena viya Ä• pÄ• thamÄ• gacchanti, tiá¹‡á¹‡aÃ±ca e
nÄ• ma natthi. kammaá¹-á¹-hÄ• nassa pana vibhÅ«tabhÄ• vadÄ«panatthaá¹ƒ evaá¹ƒ vuttaá
abhiniveso hotu, vuá¹-á¹-hÄ• nagÄ• minÄ« pana vipassanÄ• yaá¹ƒ yaá¹ƒ sammasitvÄ• vu
vasena Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano maggassa nÄ• maá¹ƒ deti. kathaá¹ƒ?
katthaci abhinivisitvÄ• itarampi lakkhaá¹‡advayaá¹ƒ daá¹-á¹-huá¹ƒ vaá¹-á¹-ati eva.
ekalakkhaá¹‡adassanamatteneva hi maggavuá¹-á¹-hÄ• naá¹ƒ nÄ• ma na hoti, tasmÄ• anic
\Ee 225/ na kevalaá¹ƒ aniccatova vuá¹-á¹-hÄ• ti, dukkhatopi anattatopi vuá¹-á¹-hÄ• tiyeva. d
abhiniviá¹-á¹-hepi eseva nayo. iti Ä• dito yattha katthaci abhiniveso hotu, vuá¹-á¹-hÄ• nagÄ•
vipassanÄ• yaá¹ƒ yaá¹ƒ sammasitvÄ• vuá¹-á¹-hÄ• ti tassa tasseva vasena Ä• gamanÄ«ya
268/ attano maggassa nÄ• maá¹ƒ deti. tattha aniccato vuá¹-á¹-hahantassa maggo animitto n
vuá¹-á¹-hahantassa appaá¹‡ihito, anattato vuá¹-á¹-hahantassa suÃ±Ã±atoti. evaá¹ƒ suttanta
Ä• haritvÄ• dÄ«pito.

vuá¹-á¹-hÄ• nagÄ• minÄ« pana vipassanÄ• kimÄ• rammaá¹‡Ä• ti? lakkhaá¹‡Ä• rammaá¹‡
paÃ±Ã±attigatikaá¹ƒ na vattabbadhammabhÅ«taá¹ƒ. yo pana aniccaá¹ƒ dukkhamanattÄ• ti
sallakkheti, tassa paÃ±cakkhandhÄ• kaá¹‡á¹-he baddhakuá¹‡apaá¹ƒ viya honti. saá¹…khÄ
Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rato vuá¹-á¹-hÄ• ti. yathÄ• hi eko bhikkhu pattaá¹ƒ kiá¹‡itukÄ• m
pattaá¹ƒ Ä• bhataá¹ƒ disvÄ• haá¹-á¹-hapahaá¹-á¹-ho gaá¹‡hissÄ• mÄ«ti cintetvÄ• vÄ«maá
passeyya, so na chiddesu nirÄ• layo hoti, patte pana nirÄ• layo hoti; evameva tÄ«á¹‡i lakkh
sallakkhetvÄ• saá¹…khÄ• resu nirÄ• layo hoti. saá¹…khÄ• rÄ• rammaá¹‡eneva Ã±Ä• á¹‡e
vuá¹-á¹-hÄ• tÄ«ti veditabbaá¹ƒ. dussopamÄ• yapi eseva nayo.

iti bhagavÄ• lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• jento suddhikapaá¹-ipadÄ• ya catukkanayaá¹ƒ p
Ä• hari. tathÄ• suddhikasuÃ±Ã±atÄ• ya suÃ±Ã±atapaá¹-ipadÄ• ya suddhikaappaá¹‡ihitÄ• y
appaá¹‡ihitapaá¹-ipadÄ• yÄ• ti. kasmÄ• evaá¹ƒ Ä• harÄ«ti? puggalajjhÄ• sayena ceva des
tadubhayampi heá¹-á¹-hÄ• \Be 270/ vuttanayeneva veditabbaá¹ƒ. evaá¹ƒ __lokuttaraá¹ƒ jhÄ
ettha suddhikapaá¹-ipadÄ• ya catukkapaÃ±cakavasena dve nayÄ• , tathÄ• sesesÅ«ti sabb
koá¹-á¹-hÄ• sesu dasa nayÄ• bhÄ• jitÄ• .

lokuttarakusalaá¹ƒ pakiá¹‡á¹‡akakathÄ•

tatridaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ ---

ajjhattaÃ±ca bahiddhÄ• ca, rÅ«pÄ• rÅ«pesu paÃ±casu.

sattaá¹-á¹-haá¹…gapariá¹‡Ä• maá¹ƒ, nimittaá¹ƒ paá¹-ipadÄ• patÄ«ti ||

lokuttaramaggo hi ajjhattaá¹ƒ abhinivisitvÄ• ajjhattaá¹ƒ vuá¹-á¹-hÄ• ti \Ee 226/, ajjhattaá¹ƒ bahiddhÄ• vuá¹-á¹-hÄ• ti, bahiddhÄ• abhinivisitvÄ• \Ne 269/ bahiddhÄ• vuá¹-á¹-hÄ• ti, ba ajjhattaá¹ƒ vuá¹-á¹-hÄ• ti. rÅ«pe abhinivisitvÄ• rÅ«pÄ• vuá¹-á¹-hÄ• ti, rÅ«pe abhinivisitvÄ• vuá¹-á¹-hÄ• ti. arÅ«pe abhinivisitvÄ• arÅ«pÄ• vuá¹-á¹-hÄ• ti, arÅ«pe abhinivisitvÄ• rÅ«pÄ• ekappahÄ• reneva paÃ±cahi khandhehi vuá¹-á¹-hÄ• ti.

__ `sattaá¹-á¹-haá¹…gapariá¹‡Ä• maâ€™ _nti so panesa maggo aá¹-á¹-haá¹…gikopi hoti s bojjhaá¹…gÄ• pi satta vÄ• honti cha vÄ• . jhÄ• naá¹ƒ pana paÃ±caá¹…gikaá¹ƒ vÄ• hoti ca tivaá¹…gikaá¹ƒ vÄ• duvaá¹…gikaá¹ƒ vÄ• . evaá¹ƒ sattaaá¹-á¹-hÄ• dÄ«naá¹ƒ aá¹…gÄ• naá attho.

__ `nimittaá¹ƒ paá¹-ipadÄ• patÄ«â€™ _ti nimittanti yato vuá¹-á¹-hÄ• naá¹ƒ hoti; `paá¹-ipadÄ paá¹-ipadÄ• ya ca adhipatino ca calanÄ• calanaá¹ƒ veditabbaá¹ƒ.

tattha ajjhattaá¹ƒ abhinivisitvÄ• ajjhattaá¹ƒ vuá¹-á¹-hÄ• tÄ«tiÄ• dÄ«su tÄ• va idhekacco Ä• paÃ±casu khandhesu abhinivisati, abhinivisitvÄ• te aniccÄ• dito passati, yasmÄ• pana na suddhaajjhattadassanamatteneva maggavuá¹-á¹-hÄ• naá¹ƒ hoti, bahiddhÄ• pi daá¹-á¹-habb khandhepi anupÄ• dinnasaá¹…khÄ• repi aniccaá¹ƒ dukkhamanattÄ• ti passati. so kÄ• lena kÄ• lena bahiddhÄ• ti. tassevaá¹ƒ sammasato ajjhattaá¹ƒ sammasanakÄ• le vipassanÄ• m evaá¹ƒ ajjhattaá¹ƒ abhinivisitvÄ• ajjhattaá¹ƒ vuá¹-á¹-hÄ• ti nÄ• ma. sace panassa bahiddhÄ vipassanÄ• maggena \Be 271/ saddhiá¹ƒ ghaá¹-iyati, evaá¹ƒ ajjhattaá¹ƒ abhinivisitvÄ• bah nÄ• ma. eseva nayo bahiddhÄ• abhinivisitvÄ• bahiddhÄ• ca ajjhattaÃ±ca vuá¹-á¹-hÄ• nep

aparo Ä• ditova rÅ«pe abhinivisati abhinivisitvÄ• bhÅ«tarÅ«paÃ±ca upÄ• dÄ• rÅ«paÃ±ca passati, yasmÄ• pana na suddharÅ«padassanamatteneva vuá¹-á¹-hÄ• naá¹ƒ hoti arÅ«pam taá¹ƒ rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• \Ee 227/ uppannaá¹ƒ vedanaá¹ƒ saÃ±Ã±aá¹ƒ saá idaá¹ƒ arÅ«panti paricchinditvÄ• aniccÄ• dito passati. so kÄ• lena rÅ«paá¹ƒ sammasati kÄ• tassevaá¹ƒ sammasato rÅ«pasammasanakÄ• le vipassanÄ• maggena saddhiá¹ƒ ghaá¹-iya rÅ«pÄ• vuá¹-á¹-hÄ• ti nÄ• ma. sace panassa arÅ«pasammasanakÄ• le vipassanÄ• \Ne 27

ghaá¹-iyati, evaá¹ƒ rÅ«pe abhinivisitvÄ• arÅ«pÄ• vuá¹-á¹-hÄ• ti nÄ• ma. esa nayo arÅ«pe
ca rÅ«pÄ• ca vuá¹-á¹-hÄ• nepi.

``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti (Vin I 16
abhinivisitvÄ• evameva vuá¹-á¹-hÄ• nakÄ• le pana ekappahÄ• rena paÃ±cahi khandhehi vu
tikkhavipassakassa mahÄ• paÃ±Ã±assa bhikkhuno vipassanÄ• .

yathÄ• hi chÄ• tajjhattassa purisassa majjhe gÅ«thapiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• nÄ• naggar
pÄ• tiá¹ƒ upaneyyuá¹ƒ, so byaÃ±janaá¹ƒ hatthena viyÅ«hanto taá¹ƒ gÅ«thapiá¹‡á¸• aá¹ƒ dis
pucchitvÄ• gÅ«thapiá¹‡á¸• oti vutte `dhi dhi, apanethÄ• â€™ ti bhattepi pÄ• tiyampi nirÄ• la
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

bhojanapÄ• tidassanasmiÃ±hi tassa attamanakÄ• lo viya imassa bhikkhuno bÄ• laputhujjan
`ahaá¹ƒ mamÄ• â€™ ti gahitakÄ• lo. gÅ«thapiá¹‡á¸• assa diá¹-á¹-hakÄ• lo viya tiá¹‡á¹‡aá¹ƒ
sallakkhitakÄ• lo. bhattepi pÄ• tiyampi nirÄ• layakÄ• lo viya tikkhavipassakassa mahÄ• paÃ
``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti paÃ±cahi
vuá¹-á¹-hitakÄ• lo veditabbo.

`sattaá¹-á¹-haá¹…gapariá¹‡Ä• maâ€™ nti ettha ayaá¹ƒ vuttappabhedo aá¹…gapariá¹‡Ä• m
veditabbo. saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ameva hi ariyamaggassa bojjhaá¹…gamaggaá¹
niyameti. keci pana therÄ• `bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gavisesaá¹ƒ pÄ• dakajjhÄ
vadanti. keci `vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamentÄ«â€™ ti vadanti.
niyametÄ«â€™ ti vadanti. tesampi vÄ• desu ayaá¹ƒ saá¹…khÄ• rupekkhÄ• saá¹…khÄ• tÄ•
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• va niyametÄ«ti veditabbÄ• .

tatrÄ• yaá¹ƒ anupubbÄ«kathÄ• --- vipassanÄ• niyamena hi sukkhavipassakassa \Ee 228/ u
samÄ• pattilÄ• bhino jhÄ• naá¹ƒ pÄ• dakaá¹ƒ akatvÄ• uppannamaggopi paá¹-hamajjhÄ• na
pakiá¹‡á¹‡akasaá¹…khÄ• re sammasitvÄ• uppÄ• ditamaggopi paá¹-hamajjhÄ• nikova hoti.
aá¹-á¹-ha maggaá¹…gÄ• ni paÃ±ca jhÄ• naá¹…gÄ• ni honti. tesaÃ±hi pubbabhÄ• gavipassa
271/ upekkhÄ• sahagatÄ• pi hutvÄ• vuá¹-á¹-hÄ• nakÄ• le saá¹…khÄ• rupekkhÄ• bhÄ• vaá
hoti.

paÃ±cakanaye dutiyatatiyacatutthajjhÄ• nÄ• ni pÄ• dakÄ• ni katvÄ• uppÄ• ditamaggesu ya
caturaá¹…gikaá¹ƒ tivaá¹…gikaá¹ƒ duvaá¹…gikaÃ±ca hoti. sabbesu pana satta maggaá¹…gÄ
bojjhaá¹…gÄ• ni. ayaá¹ƒ viseso pÄ• dakajjhÄ• naniyamena ceva vipassanÄ• niyamena ca h
pubbabhÄ• gavipassanÄ• somanassasahagatÄ• pi upekkhÄ• sahagatÄ• pi hoti. vuá¹-á¹-hÄ
somanassasahagatÄ• va.

paÃ±camajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• nibbattitamagge pana upekkhÄ• cittekaggatÄ•
bojjhaá¹…gamaggaá¹…gÄ• ni cha satta ceva. ayampi viseso ubhayaniyamavasena hoti. im
pubbabhÄ• gavipassanÄ• somanassasahagatÄ• vÄ• upekkhÄ• sahagatÄ• vÄ• hoti, vuá
upekkhÄ• sahagatÄ• va. arÅ«pajjhÄ• nÄ• ni pÄ• dakÄ• ni katvÄ• uppÄ• ditamaggepi esev
vuá¹-á¹-hÄ• ya ye keci saá¹…khÄ• re sammasitvÄ• nibbattitamaggassa Ä• sannapadese v
attanÄ• sadisabhÄ• vaá¹ƒ karoti, bhÅ«mivaá¹‡á¹‡o viya godhÄ• vaá¹‡á¹‡assa.

dutiyattheravÄ• de pana yato yato samÄ• pattito vuá¹-á¹-hÄ• ya ye ye samÄ• pattidhamme
nibbattito hoti taá¹ƒtaá¹ƒsamÄ• pattisadisova hoti, sammasitasamÄ• pattisadisoti attho. sac
kÄ• mÄ• vacaradhamme sammasati paá¹-hamajjhÄ• nikova hoti. tatrÄ• pi vipassanÄ• niyan

tatiyattheravÄ• de \Ee 229/ `aho vatÄ• haá¹ƒ sattaá¹…gikaá¹ƒ maggaá¹ƒ pÄ• puá¹‡eyyaá¹
maggaá¹ƒ pÄ• puá¹‡eyyaâ€™ nti attano ajjhÄ• sayÄ• nurÅ«pena yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ p
jhÄ• nadhamme sammasitvÄ• maggo nibbattito taá¹ƒtaá¹ƒjhÄ• nasadisova hoti. pÄ• dakajj
sammasitajjhÄ• naá¹ƒ vÄ• vinÄ• , ajjhÄ• sayamatteneva taá¹ƒ na ijjhati. svÄ• yamattho __
dÄ«petabbo. vuttaÃ±hetaá¹ƒ ---

``seyyathÄ• pi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaá¹…khÄ•
`Å«no nu kho cando puá¹‡á¹‡o nu kho candoâ€™ ti, atha kho puá¹‡á¹‡o candotveva hoti, e
tÄ• bhikkhuniyo nandakassa dhammadesanÄ• ya attamanÄ• ceva paripuá¹‡á¹‡asaá¹…ka
paÃ±cannaá¹ƒ bhikkhunisatÄ• naá¹ƒ yÄ• pacchimikÄ• bhikkhunÄ« sÄ• sotÄ• pannÄ• avi
sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti (MN III 415).

tÄ• su hi yassÄ• bhikkhuniyÄ• sotÄ• pattiphalassa upanissayo, sÄ• sotÄ• pattiphaleneva
ahosi ... pe ... yassÄ• arahattassa upanissayo sÄ• arahatteneva. evameva attano ajjhÄ• sa
yaá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• ye vÄ• ye vÄ• jhÄ• nadhamme sammasitvÄ• magg
taá¹ƒtaá¹ƒjhÄ• nasadisova so hoti. pÄ• dakajjhÄ• naá¹ƒ pana sammasitajjhÄ• naá¹ƒ vÄ• vi
taá¹ƒ na ijjhatÄ«ti. etthÄ• pi ca vipassanÄ• niyamo vuttanayeneva veditabbo.

tattha `pÄ• dakajjhÄ• nameva niyametÄ«â€™ ti evaá¹ƒvÄ• diá¹ƒ __tipiá¹-akacÅ«á¸·anÄ• g
Ä• haá¹ƒsu --- `bhante, yattha tÄ• va pÄ• dakajjhÄ• naá¹ƒ atthi tattha taá¹ƒ niyametu; yasm
pÄ• dakajjhÄ• naá¹ƒ natthi, tasmiá¹ƒ arÅ«pabhave kiá¹ƒ niyametÄ«â€™ ti? `Ä• vuso, tattha
niyameti. yo hi bhikkhu aá¹-á¹-hasamÄ• pattilÄ• bhÄ« paá¹-hamajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ k
sotÄ• pattimaggaphalÄ• ni nibbattetvÄ• aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• arÅ«pabhav
paá¹-hamajjhÄ• nikÄ• ya sotÄ• pattiphalasamÄ• pattiyÄ• vuá¹-á¹-hÄ• ya vipassanaá¹ƒ paá
tÄ«á¹‡i maggaphalÄ• ni nibbatteti, tassa tÄ• ni paá¹-hamajjhÄ• nikÄ• neva honti. dutiyajjhÄ
nayo. arÅ«pe \Ee 230/ tikacatukkajjhÄ• naá¹ƒ uppajjati, taÃ±ca kho lokuttaraá¹ƒ na lokiyaá¹
pÄ• dakajjhÄ• nameva niyameti Ä• vusoâ€™ ti. `sukathito, bhante, paÃ±hoâ€™ ti.

`vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamenti; yaá¹ƒ yaá¹ƒ hi paÃ±cakkhan
vuá¹-á¹-hÄ• ti taá¹ƒtaá¹ƒsadisova maggo hotÄ«â€™ ti vÄ• diá¹ƒ __moravÄ• pivÄ• simahÄ•
Ä• haá¹ƒsu `bhante, tumhÄ• kaá¹ƒ vÄ• de doso paÃ±Ã±Ä• yati --- rÅ«paá¹ƒ sammasitvÄ•
rÅ«pasadisena abyÄ• katena maggena bhavitabbaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
vuá¹-á¹-hitassa taá¹ƒsadiseneva nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhÄ• vappattena maggena
evaá¹ƒ hoti. lokuttaramaggo hi appanaá¹ƒ appatto nÄ• ma natthi, tasmÄ• rÅ«paá¹ƒ samma
aá¹-á¹-haá¹…giko somanassasahagatamaggo \Ne 273/ hoti, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
vuá¹-á¹-hitassapi na sabbÄ• kÄ• rena tÄ• diso hoti, sattaá¹…giko pana upekkhÄ• sahagatan

`puggalajjhÄ• sayo niyametÄ«â€™ tivÄ• dino __cÅ«á¸·Ä• bhayattherassÄ• _pi vÄ• daá¹ƒ Ä
tipiá¹-akacÅ«á¸·anÄ• gattherassa kathayiá¹ƒsu. so Ä• ha --- `yassa tÄ• va pÄ• dakajjhÄ• na
puggalajjhÄ• sayo niyametu, yassa taá¹ƒ natthi tassa katarajjhÄ• sayo niyamessati niddhan
vuá¸• á¸• higavesanakÄ• lo viya hotÄ«â€™ ti.

taá¹ƒ kathaá¹ƒ Ä• haritvÄ• tipiá¹-akacÅ«á¸·Ä• bhayattherassa puna kathayiá¹ƒsu. so `pÄ•
kathitaá¹ƒ Ä• vusoâ€™ ti Ä• ha. yathÄ• pana pÄ• dakajjhÄ• navato, sammasitajjhÄ• navato
paÃ±camajjhÄ• nato vuá¹-á¹-hÄ• ya hi paá¹-hamÄ• dÄ«ni sammasato uppannamaggo paá¹
paÃ±camajjhÄ• niko. dutiyavÄ• dena paá¹-hamÄ• dijjhÄ• niko Ä• pajjatÄ«ti dvepi vÄ• dÄ•
panettha `yaá¹ƒ icchati tajjhÄ• niko hotÄ«â€™ ti te ca vÄ• dÄ• na virujjhanti, ajjhÄ• sayo ca
evaá¹ƒ tayopi therÄ• paá¹‡á¸• itÄ• byattÄ• buddhisampannÄ• va \Ee 231/. tena tesaá¹ƒ vÄ
á¹-hapayiá¹ƒsu. idha pana atthameva uddharitvÄ• tayopete vÄ• de vipassanÄ• va niyametÄ

idÄ• ni \Be 275/ `nimittaá¹ƒ paá¹-ipadÄ• patÄ«â€™ ti ettha evaá¹ƒ aá¹…gapariá¹‡Ä• mavat
gotrabhu kuto vuá¹-á¹-hÄ• ti? maggo kutoti? gotrabhu tÄ• va nimittato vuá¹-á¹-hÄ• ti, pavatta
sakkoti, ekatovuá¹-á¹-hÄ• no hesa. maggo nimittato vuá¹-á¹-hÄ• ti, pavattampi chindati ubha
tesaá¹ƒ ayaá¹ƒ uppattinayo --- yasmiÃ±hi vÄ• re maggavuá¹-á¹-hÄ• naá¹ƒ hoti, tasmiá¹ƒ anu
hoti, na paÃ±camaá¹ƒ. ekaÃ±hi Ä• sevanaá¹ƒ na labhati, paÃ±camaá¹ƒ bhavaá¹…gassa Ä•
hi javanaá¹ƒ patitaá¹ƒ nÄ• ma hoti. tasmÄ• neva ekaá¹ƒ hoti na paÃ±camaá¹ƒ. mahÄ• paÃ
honti, tatiyaá¹ƒ gotrabhu, catutthaá¹ƒ maggacittaá¹ƒ, tÄ«á¹‡i phalÄ• ni, tato bhavaá¹…gotar
majjhimapaÃ±Ã±assa tÄ«á¹‡i anulomÄ• ni honti, catutthaá¹ƒ gotrabhu, paÃ±camaá¹ƒ magg
tato bhavaá¹…gotaraá¹‡aá¹ƒ. mandapaÃ±Ã±assa cattÄ• ri anulomÄ• ni, honti paÃ±camaá¹
maggacittaá¹ƒ, sattamaá¹ƒ phalaá¹ƒ, tato bhavaá¹…gotaraá¹‡aá¹ƒ. tatra mahÄ• paÃ±Ã±am
akathetvÄ• majjhimapaÃ±Ã±assa vasena kathetabbaá¹ƒ.

yasmiÃ±hi \Ne 274/ vÄ• re maggavuá¹-á¹-hÄ• naá¹ƒ hoti, tasmiá¹ƒ kiriyÄ• hetukamanoviÃ±
upekkhÄ• sahagatÄ• manodvÄ• rÄ• vajjanaá¹ƒ hutvÄ• vipassanÄ• gocare khandhe Ä• ran
Ä• vaá¹-á¹-eti. tadanantaraá¹ƒ teneva Ä• vajjanena gahitakkhandhe gahetvÄ• uppajjati paá

anulomaÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ tesu khandhesu aniccÄ• ti vÄ• dukkhÄ• ti vÄ• anattÄ• ti \Ee 2
oá¸·Ä• rikaá¹ƒ oá¸·Ä• rikaá¹ƒ saccapaá¹-icchÄ• dakatamaá¹ƒ vinodetvÄ• tÄ«á¹‡i lakkhaá¹‡
pÄ• kaá¹-Ä• ni katvÄ• nirujjhati. tadanantaraá¹ƒ uppajjati dutiyÄ• nulomaá¹ƒ. tesu purimaá¹
dutiyassa purimaá¹ƒ Ä• sevanaá¹ƒ hoti. tampi laddhÄ• sevanattÄ• tikkhaá¹ƒ sÅ«raá¹ƒ pasa
tasmiá¹ƒyevÄ• rammaá¹‡e tenevÄ• kÄ• rena pavattitvÄ• majjhimappamÄ• á¹‡aá¹ƒ saccap
tÄ«á¹‡i lakkhaá¹‡Ä• ni bhiyyo bhiyyo pÄ• kaá¹-Ä• ni katvÄ• nirujjhati. tadanantaraá¹ƒ uppaj
tassa dutiyaá¹ƒ Ä• sevanaá¹ƒ hoti. tampi laddhÄ• sevanattÄ• tikkhaá¹ƒ sÅ«raá¹ƒ pasannaá
tasmiá¹ƒyevÄ• rammaá¹‡e tenevÄ• kÄ• rena pavattitvÄ• tadavasesaá¹ƒ aá¹‡usahagataá¹ƒ
vinodetvÄ• niravasesaá¹ƒ katvÄ• tÄ«á¹‡i lakkhaá¹‡Ä• ni bhiyyo bhiyyo pÄ• kaá¹-Ä• ni \Be
evaá¹ƒ tÄ«hi anulomehi saccapaá¹-icchÄ• dakatame vinodite tadanantaraá¹ƒ uppajjati gotra
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ kurumÄ• naá¹ƒ.

tatrÄ• yaá¹ƒ upamÄ• --- eko kira cakkhumÄ• puriso nakkhattayogaá¹ƒ jÄ• nissÄ• mÄ«ti ra
candaá¹ƒ passituá¹ƒ uddhaá¹ƒ ullokesi. tassa valÄ• hakehi paá¹-icchannattÄ• cando na pa
vÄ• to uá¹-á¹-hahitvÄ• thÅ«lathÅ«le valÄ• hake viddhaá¹ƒsesi. aparo majjhime. aparo sukh
vigatavalÄ• hake nabhe candaá¹ƒ disvÄ• nakkhattayogaá¹ƒ aÃ±Ã±Ä• si.

tattha tayo valÄ• hakÄ• viya saccapaá¹-icchÄ• dakathÅ«lamajjhimasukhumakilesandhakÄ
tÄ«á¹‡i anulomacittÄ• ni. cakkhumÄ• puriso viya gotrabhuÃ±Ã±Ä• á¹‡aá¹ƒ. cando viya nibb
vÄ• tassa yathÄ• kkamena valÄ• hakattayaviddhaá¹ƒsanaá¹ƒ viya ekekassa anulomacittass
saccapaá¹-icchÄ• dakatamavinodanaá¹ƒ. vigatavalÄ• hake nabhe tassa purisassa visuddha
saccapaá¹-icchÄ• dake \Ee 233/ tame gotrabhuÃ±Ã±Ä• á¹‡assa suvisuddhanibbÄ• nÄ• ram

yatheva hi tayo vÄ• tÄ• candapaá¹-icchÄ• dake valÄ• hakeyeva viddhaá¹ƒsetuá¹ƒ sakkont
daá¹-á¹-huá¹ƒ, evaá¹ƒ anulomÄ• ni saccapaá¹-icchÄ• dakatameyeva vinodetuá¹ƒ sakkonti,
Ä• rammaá¹‡aá¹ƒ kÄ• tuá¹ƒ \Ne 275/. yathÄ• so puriso candameva daá¹-á¹-huá¹ƒ sakkoti
viddhaá¹ƒsetuá¹ƒ, evaá¹ƒ gotrabhuÃ±Ã±Ä• á¹‡aá¹ƒ nibbÄ• nameva Ä• rammaá¹‡aá¹ƒ kÄ•
vinodetuá¹ƒ. evaá¹ƒ anulomaá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ hoti, gotrabhu nibbÄ• nÄ•

yadi hi gotrabhu anulomena gahitÄ• rammaá¹‡aá¹ƒ gaá¹‡heyya puna anulomaá¹ƒ taá¹ƒ an
maggavuá¹-á¹-hÄ• nameva na bhaveyya. gotrabhuÃ±Ã±Ä• á¹‡aá¹ƒ pana anulomassa Ä• ra
apacchatopavattikaá¹ƒ katvÄ• sayaá¹ƒ anÄ• vajjanampi samÄ• naá¹ƒ Ä• vajjanaá¹-á¹-hÄ•
nibbattÄ• hÄ«ti maggassa saÃ±Ã±aá¹ƒ datvÄ• viya nirujjhati. maggopi tena dinnasaÃ±Ã±a
avÄ«cisantativasena taá¹ƒ Ã±Ä• á¹‡aá¹ƒ anubandhamÄ• no anibbiddhapubbaá¹ƒ apadÄ• li
dosakkhandhaá¹ƒ mohakkhandhaá¹ƒ nibbijjhamÄ• nova padÄ• layamÄ• nova nibbattati.

tatrÄ• yaá¹ƒ \Be 277/ upamÄ• --- eko kira issÄ• so dhanusatamatthake phalakasataá¹ƒ á¹-
mukhaá¹ƒ veá¹-hetvÄ• saraá¹ƒ sannayhitvÄ• cakkayante aá¹-á¹-hÄ• si. aÃ±Ã±o puriso cak

yadÄ• issÄ• sassa phalakasataá¹ƒ abhimukhaá¹ƒ hoti tadÄ• tattha daá¹‡á¸• akena saÃ±Ã
daá¹‡á¸• akasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• va saraá¹ƒ khipitvÄ• phalakasataá¹ƒ nibbijjhati. tatt
viya gotrabhuÃ±Ã±Ä• á¹‡aá¹ƒ. issÄ• so viya maggaÃ±Ä• á¹‡aá¹ƒ. issÄ• sassa daá¹‡á¸• aka
phalakasatanibbijjhanaá¹ƒ viya maggaÃ±Ä• á¹‡assa gotrabhuÃ±Ã±Ä• á¹‡ena dinnasaÃ±Ã±
Ä• rammaá¹‡aá¹ƒ katvÄ• anibbiddhapubbaapadÄ• litapubbÄ• naá¹ƒ lobhakkhandhÄ• dÄ«r
bhÅ«miladdhavaá¹-á¹-asetusamugghÄ• takaraá¹‡antipi \Ee 234/ etadeva. maggassa hi eka
anusayappajahanaá¹ƒ. iti so anusaye pajahanto nimittÄ• vuá¹-á¹-hÄ• ti nÄ• ma, pavattaá¹ƒ
`nimittaâ€™ _nti rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡animittaá¹ƒ. `pavatta
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡apavattameva. taá¹ƒ duvidhaá¹ƒ hoti
anupÄ• dinnakanti. tesu maggassa anupÄ• dinnakato vuá¹-á¹-hÄ• nacchÄ• yÄ• dissatÄ«ti
vuá¹-á¹-hÄ• tÄ«ti vadiá¹ƒsu.

sotÄ• pattimaggena hi cattÄ• ri diá¹-á¹-higatasampayuttÄ• ni vicikicchÄ• sahagatanti paÃ±c
tÄ• ni rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti. taá¹ƒ anupÄ• dinnakarÅ«pakkhandho. tÄ• ni cittÄ• ni
taá¹ƒsampayuttÄ• vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• tayo arÅ«pakkhandhÄ• . tattha sa
abhÄ• vito abhavissa tÄ• ni paÃ±ca cittÄ• ni chasu Ä• rammaá¹‡esu pariyuá¹-á¹-hÄ• naá¹ƒ
sotÄ• pattimaggo pana tesaá¹ƒ pariyuá¹-á¹-hÄ• nenappattiá¹ƒ vÄ• rayamÄ• no setusamugg
abhabbuppattikabhÄ• vaá¹ƒ kurumÄ• no anupÄ• dinnakato vuá¹-á¹-hÄ• ti nÄ• ma.

sakadÄ• gÄ• mimaggena cattÄ• ri diá¹-á¹-higatavippayuttÄ• ni dve domanassasahagatÄ• n
oá¸·Ä• rikakÄ• marÄ• gabyÄ• pÄ• davasena cha cittÄ• ni pahÄ«yanti. anÄ• gÄ• mimaggena
aá¹‡usahagatakÄ• marÄ• gabyÄ• pÄ• davasena tÄ• ni eva cha cittÄ• ni pahÄ«yanti. arahat
diá¹-á¹-higatavippayuttÄ• ni uddhaccasahagataÃ±cÄ• ti paÃ±ca akusalacittÄ• ni pahÄ«yanti
ariyÄ• naá¹ƒ te maggÄ• abhÄ• vitÄ• assu, tÄ• ni cittÄ• ni chasu Ä• rammaá¹‡esu pariyuá¹
pÄ• puá¹‡eyyuá¹ƒ. te pana tesaá¹ƒ maggÄ• pariyuá¹-á¹-hÄ• nappattiá¹ƒ vÄ• rayamÄ• nÄ•
abhabbuppattikabhÄ• vaá¹ƒ kurumÄ• nÄ• anupÄ• dinnakato vuá¹-á¹-hahanti nÄ• ma.

upÄ• dinnakato vuá¹-á¹-hÄ• nacchÄ• yÄ• dissatÄ«ti vatvÄ• upÄ• dinnakato \Ee 235/ vuá¹
sace hi sotÄ• pannassa sotÄ• pattimaggo abhÄ• vito abhavissa, á¹-hapetvÄ• satta bhave a
saá¹ƒsÄ• ravaá¹-á¹-e upÄ• dinnakappavattaá¹ƒ pavatteyya. kasmÄ• ? tassa pavattiyÄ• het
saá¹ƒyojanÄ• ni diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayoti ime pana paÃ±ca kilese sotÄ• patt
samugghÄ• teti. idÄ• ni kuto sotÄ• pannassa satta bhave á¹-hapetvÄ• anamatagge saá¹ƒs
upÄ• dinnakappavattaá¹ƒ pavattissati? evaá¹ƒ sotÄ• pattimaggo upÄ• dinnakappavattaá¹ƒ a
upÄ• dinnakato vuá¹-á¹-hÄ• ti nÄ• ma.

sace sakadÄ• gÄ• missa sakadÄ• gÄ• mimaggo abhÄ• vito abhavissa, á¹-hapetvÄ• dve bh
upÄ• dinnakapavattaá¹ƒ pavatteyya. kasmÄ• ? tassa pavattiyÄ• hetÅ«naá¹ƒ atthitÄ• ya. oá
kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanÄ• ni oá¸·Ä• riko kÄ• marÄ• gÄ• nusayo paá¹-ighÄ• nusa

maggo uppajjamÄ• nova samugghÄ• teti. idÄ• ni kuto sakadÄ• gÄ• missa dve bhave á¹-hap
upÄ• dinnakappavattaá¹ƒ pavattissati? evaá¹ƒ sakadÄ• gÄ• mimaggo upÄ• dinnakappavatt
upÄ• dinnakato vuá¹-á¹-hÄ• ti nÄ• ma.

sace anÄ• gÄ• missa anÄ• gÄ• mimaggo abhÄ• vito abhavissa, á¹-hapetvÄ• ekaá¹ƒ bhava
upÄ• dinnakappavattaá¹ƒ pavatteyya. kasmÄ• ? tassa pavattiyÄ• hetÅ«naá¹ƒ atthitÄ• ya. a
kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanÄ• ni aá¹‡usahagato kÄ• marÄ• gÄ• nusayo paá¹-ighÄ• n
so maggo uppajjamÄ• nova samugghÄ• teti. idÄ• ni kuto anÄ• gÄ• missa ekaá¹ƒ bhavaá¹ƒ
upÄ• dinnakappavattaá¹ƒ pavattissati? evaá¹ƒ anÄ• gÄ• mimaggo upÄ• dinnakappavattaá¹
upÄ• dinnakato vuá¹-á¹-hÄ• ti nÄ• ma.

sace arahato arahattamaggo abhÄ• vito abhavissa, rÅ«pÄ• rÅ«pabhavesu upÄ• dinnakapp
tassa pavattiyÄ• hetÅ«naá¹ƒ atthitÄ• ya \Be 279/. rÅ«parÄ• go arÅ«parÄ• go mÄ• no uddh
bhavarÄ• gÄ• nusayo avijjÄ• nusayoti ime pana aá¹-á¹-ha kilese so maggo uppajjamÄ• nov
khÄ«á¹‡Ä• savassa punabbhave upÄ• dinnakappavattaá¹ƒ pavattissati? evaá¹ƒ arahattama
upÄ• dinnakappavattaá¹ƒ appavattaá¹ƒ kurumÄ• no upÄ• dinnakato vuá¹-á¹-hÄ• ti nÄ• ma.

sotÄ• pattimaggo cettha apÄ• yabhavato vuá¹-á¹-hÄ• ti, sakadÄ• gÄ• mimaggo sugatikÄ• n
anÄ• gÄ• mimaggo kÄ• mabhavato, arahattamaggo rÅ«pÄ• rÅ«pabhavato sabbabhavehipi

imassa panatthassa vibhÄ• vanatthaá¹ƒ ayaá¹ƒ pÄ• á¸·i --- ``sotÄ• pattimaggaÃ±Ä• á¹‡ena
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena satta bhave á¹-hapetvÄ• anamatagge saá¹
uppajjeyyuá¹ƒ, nÄ• maÃ±ca rÅ«paÃ±ca etthete nirujjhanti vÅ«pasamanti atthaá¹ƒ gacchanti

`sakadÄ• gÄ• mimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena dve bh
ye uppajjeyyuá¹ƒ, nÄ• maÃ±ca rÅ«paÃ±ca etthete nirujjhanti vÅ«pasamanti atthaá¹ƒ gaccha

`anÄ• gÄ• mimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena ekaá¹ƒ b
dvÄ«su bhavesu ye uppajjeyyuá¹ƒ, nÄ• maÃ±ca rÅ«paÃ±ca etthete nirujjhanti vÅ«pasaman
paá¹-ippassambhanti.

`arahattamaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena rÅ«padhÄ• tuy
uppajjeyyuá¹ƒ \Ne 278/, nÄ• maÃ±ca rÅ«paÃ±ca etthete nirujjhanti vÅ«pasamanti atthaá¹ƒ
paá¹-ippassambhanti. arahato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yantass
nirodhena paÃ±Ã±Ä• ca sati ca nÄ• maÃ±ca rÅ«paÃ±ca etthete nirujjhanti vÅ«pasamanti a
paá¹-ippassambhantÄ«â€™â€™ ti (Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 6). ayaá¹ƒ tÄ•

__ `paá¹-ipadÄ• patÄ«â€™ _ti --- ettha pana paá¹-ipadÄ• calati na calatÄ«ti? calati. tathÄ•
sÄ• riputtattherassa ca cattÄ• ropi maggÄ• sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• ahesuá
paá¹-hamamaggo sukhapaá¹-ipado khippÄ• bhiÃ±Ã±o, upari tayo maggÄ• dukkhapaá¹-ipad
niddÄ• bhibhÅ«tattÄ• . sammÄ• sambuddho \Be 280/ kira sattÄ• haá¹ƒ daharakumÄ• rakaá
theropi ekadivasaá¹ƒ niddÄ• yamÄ• no nisÄ«di. atha naá¹ƒ satthÄ• Ä• ha --- ``pacalÄ• yasi
pacalÄ• yasi no tvaá¹ƒ moggallÄ• nÄ• â€™â€™ ti (AN b 7.61). evarÅ«passapi mahÄ• bhiÃ±
paá¹-ipadÄ• \Ee 237/ calati, sesÄ• naá¹ƒ kiá¹ƒ na calissati? ekaccassa hi bhikkhuno cattÄ•
dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• honti, ekaccassa dukkhapaá¹-ipadÄ• khippÄ• bh
sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , ekaccassa sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä
dukkhapaá¹-ipado dandhÄ• bhiÃ±Ã±o hoti, dutiyamaggo dukkhapaá¹-ipado khippÄ• bhiÃ±Ã
sukhapaá¹-ipado dandhÄ• bhiÃ±Ã±o, catutthamaggo sukhapaá¹-ipado khippÄ• bhiÃ±Ã±oti.

yathÄ• ca paá¹-ipadÄ• evaá¹ƒ adhipatipi calati eva. ekaccassa hi bhikkhuno cattÄ• ropi m
chandÄ• dhipateyyÄ• honti, ekaccassa vÄ«riyÄ• dhipateyyÄ• , ekaccassa cittÄ• dhipateyyÄ
vÄ«maá¹ƒsÄ• dhipateyyÄ• . ekaccassa pana paá¹-hamamaggo chandÄ• dhipateyyo hoti, du
tatiyo cittÄ• dhipateyyo, catuttho vÄ«maá¹ƒsÄ• dhipateyyoti.

pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

paá¹-hamamaggavÄ«satimahÄ• nayo

<357> idÄ• ni \Ne 279/ yasmÄ• lokuttarakusalaá¹ƒ bhÄ• vento na kevalaá¹ƒ upanijjhÄ• ya
bhÄ• veti, niyyÄ• naá¹-á¹-hena pana maggampi bhÄ• veti, upaá¹-á¹-hÄ• naá¹-á¹-hena satipa
padahanaá¹-á¹-hena sammappadhÄ• nampi, ijjhanaá¹-á¹-hena iddhipÄ• dampi, adhipatiyaá
akampiyaá¹-á¹-hena balampi, bujjhanaá¹-á¹-hena bojjhaá¹…gampi, tathaá¹-á¹-hena saccam
samathampi, suÃ±Ã±ataá¹-á¹-hena dhammampi, rÄ• saá¹-á¹-hena khandhampi, Ä• yatanaá
suÃ±Ã±asabhÄ• vanissattaá¹-á¹-hena dhÄ• tumpi, paccayaá¹-á¹-hena Ä• hÄ• rampi, phusa
vedayitaá¹-á¹-hena vedanampi, saÃ±jÄ• nanaá¹-á¹-hena saÃ±Ã±ampi, cetayitaá¹-á¹-hena ce
vijÄ• nanaá¹-á¹-hena cittampi bhÄ• veti, tasmÄ• etesaá¹ƒ ekÅ«navÄ«satiyÄ• padÄ• naá¹ƒ
__katame dhammÄ• kusalÄ• _tiÄ• di vuttaá¹ƒ. evaá¹ƒ `idampi bhÄ• veti, idampi bhÄ• vetÄ
ceva desanÄ• vilÄ• sena ca vÄ«sati nayÄ• desitÄ• honti \Be 281/. dhammaá¹ƒ sotuá¹ƒ nis
upanijjhÄ• yanaá¹-á¹-hena lokuttaraá¹ƒ \Ee 238/ `jhÄ• naâ€™ nti kathite bujjhanti, tesaá¹ƒ s
jhÄ• nanti kathitaá¹ƒ ... pe ... ye vijÄ• nanaá¹-á¹-hena `cittaâ€™ nti vutte bujjhanti, tesaá¹ƒ s
cittanti kathitaá¹ƒ. ayamettha `puggalajjhÄ• sayoâ€™.

sammÄ• sambuddho pana attano buddhasubodhitÄ• ya dasabalacatuvesÄ• rajjacatupaá¹-i
chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡ayogena ca desanaá¹ƒ yadicchakaá¹ƒ niyametvÄ• dasseti. i
upanijjhÄ• yanaá¹-á¹-hena lokuttaraá¹ƒ jhÄ• nanti dasseti, icchanto niyyÄ• naá¹-á¹-hena ... p

vijÄ• nanaá¹-á¹-hena lokuttaraá¹ƒ cittanti. ayaá¹ƒ `desanÄ• vilÄ• soâ€™ nÄ• ma. tattha yath
jhÄ• nanti vuttaá¹-á¹-hÄ• ne dasa nayÄ• vibhattÄ• , evaá¹ƒ maggÄ• dÄ«supi teyeva veditab
á¹-hÄ• nesu dasa dasa katvÄ• dve nayasatÄ• ni vibhattÄ• ni honti.

<358> idÄ• ni adhipatibhedaá¹ƒ dassetuá¹ƒ puna __katame dhammÄ• kusalÄ• _tiÄ• di Ä•
dhuraá¹ƒ jeá¹-á¹-hakaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• nibbattitaá¹ƒ lokuttaraá¹ƒ jhÄ• naá¹ƒ _
nÄ• ma. sesesupi eseva nayo. iti purimasmiá¹ƒ suddhike dvenayasatÄ• ni chandÄ• dhipatey
nayasahassena bhÄ• jetvÄ• paá¹-hamamaggaá¹ƒ dassesi dhammarÄ• jÄ• .

paá¹-hamamaggo niá¹-á¹-hito.

dutiyamaggo

<361> idÄ• ni \Ne 280/ dutiyamaggÄ• dÄ«naá¹ƒ dassanatthaá¹ƒ puna __katame dhammÄ•
tattha __kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• yÄ• _ti etesaá¹ƒ kilesÄ• naá¹ƒ tan
kÄ• raá¹‡ehi tanubhÄ• vo veditabbo --- adhiccuppattiyÄ• ca pariyuá¹-á¹-hÄ• namandatÄ• y
vaá¹-á¹-Ä• nusÄ• rimahÄ• janasseva, kilesÄ• abhiá¹‡haá¹ƒ nuppajjanti, kadÄ• ci kadÄ• ci u
viraá¸·Ä• kÄ• rÄ• hutvÄ• uppajjanti, viraá¸·avÄ• pitakhette aá¹…kurÄ• viya. uppajjamÄ• n
vaá¹-á¹-Ä• nusÄ• rimahÄ• janasseva, maddantÄ• pharantÄ• chÄ• dentÄ• andhakÄ• raá¹ƒ
dvÄ«hi pana maggehi pahÄ«nattÄ• mandÄ• mandÄ• \Be 282/ uppajjanti. tanukÄ• kÄ• rÄ•
abbhapaá¹-alaá¹ƒ viya makkhikÄ• pattaá¹ƒ viya ca.

tattha keci therÄ• vadanti --- `sakadÄ• gÄ• missa kilesÄ• kiÃ±cÄ• pi cirena uppajjanti, bah
uppajjanti, tathÄ• hissa puttÄ• ca dhÄ«taro ca dissantÄ«â€™ ti. etaá¹ƒ pana appamÄ• á¹‡
aá¹…gapaccaá¹…gaparÄ• masanamattenapi honti. dvÄ«hi pana maggehi pahÄ«nattÄ• nat
dvÄ«hi eva kÄ• raá¹‡ehissa kilesÄ• naá¹ƒ tanubhÄ• vo veditabbo --- adhiccuppattiyÄ• ca
pariyuá¹-á¹-hÄ• namandatÄ• ya cÄ• ti.

__dutiyÄ• yÄ• _ti gaá¹‡anavasenÄ• pi dutiyuppattivasenÄ• pi dutiyÄ• ya. __bhÅ«miyÄ• pa
paá¹-ilÄ• bhatthÄ• ya. tatiyacatutthesupi eseva nayo. visesamattaá¹ƒyeva pana vakkhÄ• ma

__aÃ±Ã±indriya_nti Ä• jÄ• nanakaá¹ƒ indriyaá¹ƒ. paá¹-hamamaggena Ã±Ä• tamariyÄ• daá
tena maggena Ã±Ä• tÄ• naá¹ƒ catusaccadhammÄ• naá¹ƒ jÄ• nanakaá¹ƒ indriyanti vuttaá¹ƒ
iminÄ• va nayena attho veditabbo. koá¹-á¹-hÄ• savÄ• repi iminÄ• va saddhiá¹ƒ navindriyÄ•
purimanayeneva veditabbaá¹ƒ.

dutiyamaggo niá¹-á¹-hito.

tatiyacatutthamaggÄ•

<362> tatiye \Ne 281/ __anavasesappahÄ• nÄ• yÄ• _ti tesaá¹ƒyeva sakadÄ• gÄ• mimagge
saá¹ƒyojanÄ• naá¹ƒ nissesapajahanatthÄ• ya.

catutthe __rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• ya anavasesappahÄ• nÄ• yÄ
uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ nissesapajahanatthÄ• ya. tattha __rÅ«parÄ• go_ti rÅ
__arÅ«parÄ• go_ti arÅ«pabhave chandarÄ• go. __mÄ• no_ti arahattamaggavajjhako mÄ• n
uddhaccÄ• vijjÄ• . imesupi dvÄ«su maggesu navamaá¹ƒ aÃ±Ã±indriyameva hoti.

catumagganayasahassaá¹ƒ

sabbamaggesu \Be 283/ padapaá¹-ipÄ• á¹-iyÄ• samasaá¹-á¹-hipadÄ• ni, catÅ«hi apaá¹‡á¹
catusaá¹-á¹-hi honti. asambhinnato pana tettiá¹ƒsa. koá¹-á¹-hÄ• savÄ• rasuÃ±Ã±atavÄ• rÄ•
ca pana paá¹-hamamagge evaá¹ƒ dutiyÄ• dÄ«supi nayasahassamevÄ• ti cattÄ• ro magge c
bhÄ• jetvÄ• dassesi dhammarÄ• jÄ• .

saccavibhaá¹…ge pana saá¹-á¹-hi nayasahassÄ• ni lokuttarÄ• ni imesaá¹ƒ eva vasena nikk
satipaá¹-á¹-hÄ• navibhaá¹…ge vÄ«sati nayasahassÄ• ni lokuttarÄ• ni, sammappadhÄ• navi
iddhipÄ• davibhaá¹…ge dvattiá¹ƒsa, bojjhaá¹…gavibhaá¹…ge dvattiá¹ƒsa, maggaá¹…gavib
nayasahassÄ• ni lokuttarÄ• ni imesaá¹ƒ eva vasena nikkhittÄ• ni.

idha pana catÅ«su maggesu cattÄ• riyeva nayasahassÄ• ni. tesu paá¹-hamajjhÄ• nike paá¹
aá¹-á¹-haá¹…gÄ• ni bhÄ• jitÄ• ni; tathÄ• dutiyÄ• dÄ«su. tattha paá¹-hamamagge sammÄ• c
micchÄ• diá¹-á¹-hiá¹ƒ pajahatÄ«ti sammÄ• diá¹-á¹-hi. sammÄ• saá¹…kappÄ• dayopi micchÄ
pajahanaá¹-á¹-heneva veditabbÄ• . evaá¹ƒ sante `paá¹-hamamaggeneva dvÄ• saá¹-á¹-hiyÄ
pahÄ«nattÄ• uparimaggattayena pahÄ• tabbÄ• diá¹-á¹-hi nÄ• ma natthi. tattha sammÄ• di
kathaá¹ƒ hotÄ«â€™ ti? `yathÄ• visaá¹ƒ atthi vÄ• , hotu mÄ• vÄ• , agado agado tveva vucc
micchÄ• diá¹-á¹-hi atthi vÄ• , hotu mÄ• vÄ• , ayaá¹ƒ sammÄ• diá¹-á¹-hi eva nÄ• maâ€™.

`yadi \Ne 282/ evaá¹ƒ nÄ• mamattamevetaá¹ƒ hoti, uparimaggattaye pana sammÄ• diá¹-á¹
Ä• pajjati, maggaá¹…gÄ• ni na paripÅ«renti, tasmÄ• sammÄ• diá¹-á¹-hi sakiccakÄ• kÄ• ta
pÅ«retabbÄ• nÄ«â€™ ti. sakiccakÄ• cettha sammÄ• diá¹-á¹-hi yathÄ• lÄ• bhaniyamena dÄ
uparimaggattayavajjho hi eko mÄ• no atthi, so diá¹-á¹-hiá¹-á¹-hÄ• ne tiá¹-á¹-hati. sÄ• taá¹ƒ n
pajahatÄ«ti sammÄ• diá¹-á¹-hi. sotÄ• pattimaggasmiÃ±hi sammÄ• diá¹-á¹-hi micchÄ• diá¹-á
sotÄ• pannassa pana sakadÄ• gÄ• mimaggavajjho mÄ• no atthi, so diá¹-á¹-hiá¹-á¹-hÄ• ne t
mÄ• naá¹ƒ pajahatÄ«ti sammÄ• diá¹-á¹-hi. tasseva sattaakusalacittasahajÄ• to saá¹…kappo
vÄ• caá¹…gacopanaá¹ƒ atthi, kÄ• yaá¹…gacopanaá¹ƒ atthi \Ee 241/, paccayaparibhogo att

284/ atthi, asatibhÄ• vo atthi, sahajÄ• tacittekaggatÄ• atthi. ete micchÄ• saá¹…kappÄ• day
sakadÄ• gÄ• mimagge sammÄ• saá¹…kappÄ• dayo. tesaá¹ƒ pahÄ• nena sammÄ• saá¹…k
sakadÄ• gÄ• mimagge aá¹-á¹-haá¹…gÄ• ni sakiccakÄ• ni katvÄ• Ä• gatÄ• ni. sakadÄ• gÄ•
atthi. so diá¹-á¹-hiá¹-á¹-hÄ• ne tiá¹-á¹-hati. tasseva sattahi cittehi sahajÄ• tÄ• saá¹…kappÄ•
pahÄ• nena anÄ• gÄ• mimagge aá¹-á¹-hannaá¹ƒ aá¹…gÄ• naá¹ƒ sakiccakatÄ• veditabbÄ•
arahattamaggavajjho mÄ• no atthi. so diá¹-á¹-hiá¹-á¹-hÄ• ne tiá¹-á¹-hati. yÄ• ni panassa paÃ
tehi sahajÄ• tÄ• saá¹…kappÄ• dayo. tesaá¹ƒ pahÄ• nena arahattamagge aá¹-á¹-hannaá¹ƒ
veditabbÄ• .

imesu catÅ«su maggesu paá¹-hamamaggena cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni. `uparimagg
passati, adiá¹-á¹-hakaá¹ƒ passatÄ«â€™ ti diá¹-á¹-hakameva passatÄ«ti ayaá¹ƒ Ä• cariyÄ• n
vitaá¹‡á¸• avÄ• dÄ« panÄ• ha `adiá¹-á¹-haá¹ƒ passatÄ«â€™ ti. so vattabbo --- `paá¹-haman
bhÄ• jesÄ«â€™ ti? jÄ• namÄ• no `anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaâ€™ nti vakkhati.
vuttepi `aÃ±Ã±indriyaâ€™ nti vakkhati. so vattabbo --- `adiá¹-á¹-hasaccadassane sati uparim
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyameva bhÄ• jehi. evaá¹ƒ te paÃ±ho samessatÄ«â€™
pajahati; pahÄ«ne eva pajahatÄ«â€™ ti? `aÃ±Ã±e aÃ±Ã±o pajahatÄ«â€™ ti. `yadi aÃ±Ã±e
pajahati. saccÄ• nipi adiá¹-á¹-hÄ• neva passatÄ«â€™ ti evaá¹ƒvÄ• dÄ« puggalo pucchitabb
katÄ«â€™ ti? jÄ• nanto `cattÄ• rÄ«â€™ ti vakkhati. so vattabbo --- `tava vÄ• de soá¸·asa sa
tvaá¹ƒ buddhehipi adiá¹-á¹-haá¹ƒ passasi. bahusaccako nÄ• ma tvaá¹ƒ. evaá¹ƒ mÄ• gaá¹‡
apubbaá¹ƒ natthi, kilese pana appahÄ«ne pajahatÄ«â€™ ti.

tattha \Ee 242/ \Ne 283/ saccadassanassa apubbÄ• bhÄ• ve peá¸·opamaá¹ƒ nÄ• ma gahita
ratanapeá¸·Ä• sÄ• ragabbhe á¹-hapitÄ• . so rattibhÄ• ge peá¸·Ä• su uppannakicco dvÄ• ra
jÄ• letvÄ• , dÄ«pena vihate andhakÄ• re, peá¸·Ä• su pÄ• kaá¹-abhÄ• vaá¹ƒ gatÄ• su, tÄ• su
pidahitvÄ• gato. puna andhakÄ• raá¹ƒ avatthari. dutiyavÄ• repi tatiyavÄ• repi tatheva akÄ•
dvÄ• re vivaá¹-e andhakÄ• re peá¸·Ä• na paÃ±Ã±Ä• yantÄ«ti vÄ«maá¹ƒsantasseva \Be 285
sÅ«riyobhÄ• sena vihate andhakÄ• re peá¸·Ä• su kiccaá¹ƒ katvÄ• pakkÄ• mi.

tattha cattÄ• ro peá¸·Ä• viya cattÄ• ri saccÄ• ni. tÄ• su kicce uppanne dvÄ• ravivaraá¹‡akÄ
sotÄ• pattimaggassa vipassanÄ• bhinÄ«haraá¹‡akÄ• lo. andhakÄ• raá¹ƒ viya saccapaá¹-icc
viya sotÄ• pattimaggobhÄ• so. vihate andhakÄ• re tassa purisassa peá¸·Ä• naá¹ƒ pÄ• kaá¹-
maggaÃ±Ä• á¹‡assa saccÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vo. maggaÃ±Ä• á¹‡assa pÄ• kaá¹-Ä• n
pÄ• kaá¹-Ä• neva honti. peá¸·Ä• su kiccaá¹ƒ katvÄ• gatakÄ• lo viya sotÄ• pattimaggassa a
pajahitvÄ• niruddhakÄ• lo. puna andhakÄ• rÄ• vattharaá¹‡aá¹ƒ viya
uparimaggattayavajjhasaccapaá¹-icchÄ• dakatamaá¹ƒ.

dutiyavÄ• re dvÄ• ravivaraá¹‡akÄ• lo viya sakadÄ• gÄ• mimaggassa vipassanÄ• bhinÄ«ha
sakadÄ• gÄ• mimaggobhÄ• so. peá¸·Ä• su kiccaá¹ƒ katvÄ• gatakÄ• lo viya sakadÄ• gÄ• m

pahÄ• tabbakilese pajahitvÄ• niruddhakÄ• lo. puna andhakÄ• rÄ• vattharaá¹‡aá¹ƒ viya uparimaggadvayavajjhasaccapaá¹-icchÄ• dakatamaá¹ƒ.

tatiyavÄ• re dvÄ• ravivaraá¹‡akÄ• lo viya anÄ• gÄ• mimaggassa vipassanÄ• bhinÄ«haraá¹
anÄ• gÄ• mimaggobhÄ• so. peá¸·Ä• su kiccaá¹ƒ katvÄ• gatakÄ• lo viya anÄ• gÄ• mimagg
pajahitvÄ• niruddhakÄ• lo. puna andhakÄ• rÄ• vattharaá¹‡aá¹ƒ viya upariarahattamaggavajjhasaccapaá¹-icchÄ• dakatamaá¹ƒ.

catutthavÄ• re dvÄ• ravivaraá¹‡akÄ• lo viya arahattamaggassa vipassanÄ• bhinÄ«haraá¹‡
viya arahattamagguppÄ• do. andhakÄ• ravidhamanaá¹ƒ viya arahattamaggassa saccapaá¹
243/. vihate andhakÄ• re tassa peá¸·Ä• naá¹ƒ pÄ• kaá¹-abhÄ• vo viya arahattamaggaÃ±Ä•
saccÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vo. Ã±Ä• á¹‡assa pÄ• kaá¹-Ä• ni pana puggalassa pÄ• kaá¹-
katvÄ• gatakÄ• lo viya arahattamaggassa sabbakilesakhepanaá¹ƒ. sÅ«riyuggamanato paá
pavattikÄ• lo viya arahattamaggassa uppannakÄ• lato paá¹-á¹-hÄ• ya puna saccapaá¹-icch
idaá¹ƒ tÄ• va saccadassanassa apubbÄ• bhÄ• ve opammaá¹ƒ.

diá¹-á¹-hakameva hi passati. `kilese pana aÃ±Ã±e aÃ±Ã±o pajahatÄ«â€™ ti ettha khÄ• rop
eko puriso kiliá¹-á¹-haá¹ƒ vatthaá¹ƒ rajakassa adÄ• si. rajako Å«sakhÄ• raá¹ƒ chÄ• rikakhÄ•
tayo khÄ• re datvÄ• khÄ• rehi khÄ• ditabhÄ• vaá¹ƒ Ã±atvÄ• udake vikkhÄ• letvÄ• oá¸·Ä•
pavÄ• hesi. tato na tÄ• va parisuddhanti dutiyampi tatheva khÄ• re datvÄ• , udake vikkhÄ•
nÄ• tisaá¹‡hataraá¹ƒ malaá¹ƒ pavÄ• hesi. tato na tÄ• va parisuddhanti tatiyampi te khÄ• re
vikkhÄ• letvÄ• tato saá¹‡hataraá¹ƒ malaá¹ƒ pavÄ• hesi. tato na tÄ• va parisuddhanti catutt
udake vikkhÄ• letvÄ• aá¹ƒsuabbhantaragatampi nissesaá¹ƒ malaá¹ƒ pavÄ• hetvÄ• sÄ• mi
gandhakaraá¹‡á¸• ake pakkhipitvÄ• icchiticchitakÄ• le paridahati.

tattha kiliá¹-á¹-havatthaá¹ƒ viya kilesÄ• nugataá¹ƒ cittaá¹ƒ. tividhakhÄ• radÄ• nakÄ• lo viya
kammassa pavattanakÄ• lo. udake vikkhÄ• letvÄ• oá¸·Ä• rikoá¸·Ä• rikamalappavÄ• hanaá¹
paÃ±cakilesakhepanaá¹ƒ. dutiyampi tesaá¹ƒ khÄ• rÄ• naá¹ƒ anuppadÄ• naá¹ƒ viya `na tÄ•
cittaâ€™ nti tÄ• suyeva tÄ«su anupassanÄ• su kammappavattanaá¹ƒ. tato nÄ• tisaá¹‡hata
sakadÄ• gÄ• mimaggena oá¸·Ä• rikasaá¹ƒyojanadvayakhepanaá¹ƒ. tato `na tÄ• va parisud
khÄ• rattayadÄ• naá¹ƒ viya `na tÄ• va parisuddhaá¹ƒ \Ee 244/ idaá¹ƒ cittaâ€™ nti tÄ• suyev
kammappavattanaá¹ƒ. tato saá¹‡hataramalappavÄ• hanaá¹ƒ viya anÄ• gÄ• mimaggena
aá¹‡usahagatasaá¹ƒyojanadvayakhepanaá¹ƒ. `na tÄ• va parisuddhaá¹ƒ vatthaâ€™ nti puna
`na tÄ• va parisuddhaá¹ƒ idaá¹ƒ cittaâ€™ nti tÄ• suyeva tÄ«su anupassanÄ• su kammappa
vikkhÄ• lanena aá¹ƒsuabbhantaragate male pavÄ• hetvÄ• parisuddhassa rajatapaá¹-á¹-asa
nikkhittassa vatthassa icchiticchitakkhaá¹‡e paridahanaá¹ƒ viya arahattamaggena aá¹-á¹-ha
khepitattÄ• parisuddhassa khÄ«á¹‡Ä• savacittassa icchiticchitakkhaá¹‡e phalasamÄ• patti
vÄ«tinÄ• manaá¹ƒ. idaá¹ƒ `aÃ±Ã±e aÃ±Ã±o kilese pajahatÄ«â€™ ti ettha opammaá¹ƒ. vutt

``seyyathÄ• pi \Ne 285/, Ä• vuso, vatthaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ malaggahitaá¹ƒ, tamenaá¹ƒ
anupadajjeyyuá¹ƒ. tamenaá¹ƒ rajako Å«se vÄ• \Be 287/ khÄ• re vÄ• gomaye vÄ• samma
vikkhÄ• leti. kiÃ±cÄ• pi taá¹ƒ hoti vatthaá¹ƒ parisuddhaá¹ƒ pariyodÄ• taá¹ƒ, atha khvassa ho
Å«sagandho vÄ• khÄ• ragandho vÄ• gomayagandho vÄ• asamÅ«hatoâ€™. tamenaá¹ƒ ra
sÄ• mikÄ• gandhaparibhÄ• vite karaá¹‡á¸• ake nikkhipanti. yopissa hoti aá¹‡usahagato Å«
vÄ• gomayagandho vÄ• asamÅ«hato, sopi samugghÄ• taá¹ƒ gacchati. evameva kho, Ä• v
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni bhavanti, atha khvassa hotiyeva paÅ
aá¹‡usahagato `asmÄ«â€™ ti mÄ• no, `asmÄ«â€™ ti chando, `asmÄ«â€™ ti anusayo asam
paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassÄ« viharati --- `iti rÅ«paá¹ƒ, iti rÅ«p
rÅ«passa atthaá¹…gamo; iti vedanÄ• iti saÃ±Ã±Ä• iti saá¹…khÄ• rÄ• iti viÃ±Ã±Ä• á¹‡aá¹ƒ
samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. tassimesu paÃ±casu upÄ• dÄ• nakk
viharato yopissa hoti paÃ±casu upÄ• dÄ• nakkhandhesu aá¹‡usahagato `asmÄ«â€™ ti mÄ
`asmÄ«â€™ ti anusayo asamÅ«hato, sopi samugghÄ• taá¹ƒ gacchatÄ«â€™â€™ ti (SN b II

tattha \Ee 245/ sotÄ• pattimaggena paÃ±ca akusalacittÄ• ni pahÄ«yanti saddhiá¹ƒ cittaá¹…
uppajjanakapÄ• padhammehi. sakadÄ• gÄ• mimaggena dve domanassasahagatacittÄ• ni t
cittaá¹…gavasena uppajjanakapÄ• padhammehi. anÄ• gÄ• mimaggena tÄ• niyeva pahÄ«ya
arahattamaggena paÃ±ca akusalacittÄ• ni pahÄ«yanti saddhiá¹ƒ cittaá¹…gavasena uppajja
imesaá¹ƒ dvÄ• dasannaá¹ƒ akusalacittÄ• naá¹ƒ pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya khÄ«á¹‡Ä
pacchatopavattanakakileso nÄ• ma na hoti.

tatridaá¹ƒ opammaá¹ƒ --- eko kira mahÄ• rÄ• jÄ• paccante Ä• rakkhaá¹ƒ datvÄ• mahÄ• n
vasati. athassa paccanto kuppi. tasmiá¹ƒ samaye dvÄ• dasa corajeá¹-á¹-hakÄ• anekehi pu
\Be 288/ raá¹-á¹-haá¹ƒ vilumpanti. paccantavÄ• sino mahÄ• mattÄ• `paccanto kupitoâ€™ ti
rÄ• jÄ• `vissaá¹-á¹-hÄ• gaá¹‡hatha, ahaá¹ƒ tumhÄ• kaá¹ƒ kattabbaá¹ƒ karissÄ• mÄ«â€™ t
286/. te paá¹-hamasampahÄ• reneva anekehi purisasahassehi saddhiá¹ƒ paÃ±ca corajeá¹-á
sesÄ• satta janÄ• attano attano parivÄ• re gahetvÄ• pabbataá¹ƒ pavisiá¹ƒsu. amaccÄ• ta
pesayiá¹ƒsu.

rÄ• jÄ• `tumhÄ• kaá¹ƒ kattabbayuttaá¹ƒ ahaá¹ƒ jÄ• nissÄ• mi, tepi gaá¹‡hathÄ• â€™ ti dha
dutiyasampahÄ• rena dve corajeá¹-á¹-hake pahariá¹ƒsu, parivÄ• repi tesaá¹ƒ dubbale akaá¹
palÄ• yitvÄ• pabbataá¹ƒ pavisiá¹ƒsu. tampi pavattiá¹ƒ amaccÄ• raÃ±Ã±o pesayiá¹ƒsu.

puna rÄ• jÄ• `vissaá¹-á¹-hÄ• gaá¹‡hantÅ«â€™ ti dhanaá¹ƒ pahiá¹‡i. te tatiyasampahÄ• re
sahÄ• yapurisehi dve corajeá¹-á¹-hake ghÄ• tayitvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o pesayiá¹ƒsu

puna rÄ• jÄ• `avasese vissaá¹-á¹-hÄ• gaá¹‡hantÅ«â€™ ti dhanaá¹ƒ pahiá¹‡i. te catutthas

paÃ±ca corajeá¹-á¹-hake ghÄ• tayiá¹ƒsu. dvÄ• dasannaá¹ƒ corajeá¹-á¹-hakÄ• naá¹ƒ ghÄ• ti
koci coro nÄ• ma natthi. khemÄ• janapadÄ• ure putte naccentÄ• maÃ±Ã±e viharanti. rÄ•
yodhehi parivuto \Ee 246/ varapÄ• sÄ• dagato mahÄ• sampattiá¹ƒ anubhavi.

tattha mahanto rÄ• jÄ• viya dhammarÄ• jÄ• . paccantavÄ• sino amaccÄ• viya yogÄ• vaca
corajeá¹-á¹-hakÄ• viya dvÄ• dasa akusalacittÄ• ni. tesaá¹ƒ sahÄ• yÄ• anekasahassapuris
uppajjanakapÄ• padhammÄ• . raÃ±Ã±o paccanto kupitoti pahitakÄ• lo viya Ä• rammaá¹‡e k
kileso me uppannoâ€™ ti satthu Ä• rocanakÄ• lo. `vissaá¹-á¹-hÄ• gaá¹‡hantÅ«â€™ ti dhar
niggaá¹‡ha bhikkhÅ«â€™ ti dhammaraÃ±Ã±o kammaá¹-á¹-hÄ• nÄ• cikkhanaá¹ƒ. saparivÄ•
corajeá¹-á¹-hakÄ• naá¹ƒ ghÄ• titakÄ• lo viya sotÄ• pattimaggena sampayuttÄ• naá¹ƒ paÃ±c
pahÄ• naá¹ƒ.

puna \Be 289/ raÃ±Ã±o pavattipesanaá¹ƒ viya sammÄ• sambuddhassa paá¹-iladdhaguá¹‡Ä
gaá¹‡hantÅ«â€™ ti puna dhanadÄ• naá¹ƒ viya bhagavato sakadÄ• gÄ• mimaggassa vipass
dutiyasampahÄ• rena saparivÄ• rÄ• naá¹ƒ dvinnaá¹ƒ corajeá¹-á¹-hakÄ• naá¹ƒ dubbalÄ«kar
sakadÄ• gÄ• mimaggena sasampayuttÄ• naá¹ƒ dvinnaá¹ƒ domanassacittÄ• naá¹ƒ tanubhÄ

puna \Ne 287/ raÃ±Ã±o pavattipesanaá¹ƒ viya satthu paá¹-iladdhaguá¹‡Ä• rocanaá¹ƒ. `viss
gaá¹‡hantÅ«â€™ ti puna dhanadÄ• naá¹ƒ viya bhagavato anÄ• gÄ• mimaggassa vipassan
tatiyasampahÄ• rena saparivÄ• rÄ• naá¹ƒ dvinnaá¹ƒ corajeá¹-á¹-hakÄ• naá¹ƒ ghÄ• tanaá¹ƒ
sasampayuttÄ• naá¹ƒ dvinnaá¹ƒ domanassacittÄ• naá¹ƒ pahÄ• naá¹ƒ.

puna raÃ±Ã±o pavattipesanaá¹ƒ viya tathÄ• gatassa paá¹-iladdhaguá¹‡Ä• rocanaá¹ƒ. `viss
ti puna dhanadÄ• naá¹ƒ viya bhagavato arahattamaggassa vipassanÄ• cikkhanaá¹ƒ. catutth
saparivÄ• rÄ• naá¹ƒ paÃ±cannaá¹ƒ corajeá¹-á¹-hakÄ• naá¹ƒ ghÄ• titakÄ• lato paá¹-á¹-hÄ• y
viya arahattamaggena sasampayuttesu paÃ±casu akusalacittesu pahÄ«nesu dvÄ• dasanna
pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya puna cittaá¹…gavasena uppajjanakassa akusaladhammas
vijitasaá¹…gÄ• massa amaccagaá¹‡aparivutassa varapÄ• sÄ• de mahÄ• sampattianubhava
khÄ«á¹‡Ä• savaparivutassa dhammaraÃ±Ã±o suÃ±Ã±ataanimittaappaá¹‡ihitabhedesu sam
icchiticchitaphalasamÄ• pattisukhÄ• nubhavanaá¹ƒ veditabbanti.

kusalÄ• dhammÄ• tipadassa vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalapadaá¹ƒ

dhammuddesavÄ• rakathÄ•

paá¹-hamacittaá¹ƒ

<365> idÄ• ni akusaladhammapadaá¹ƒ bhÄ• jetvÄ• dassetuá¹ƒ __katame dhammÄ• akus
dhammavavatthÄ• nÄ• divÄ• rappabhedo ca heá¹-á¹-hÄ• Ä• gatÄ• naá¹ƒ padÄ• naá¹ƒ atth
vuttanayeneva veditabbo. tattha tattha pana visesamattameva vaá¹‡á¹‡ayissÄ• ma. tattha s
yasmÄ• , kusalassa viya, akusalassa bhÅ«mibhedo natthi, tasmÄ• ekantaá¹ƒ kÄ• mÄ• vac
`kÄ• mÄ• vacaraâ€™ nti na vuttaá¹ƒ. __diá¹-á¹-higatasampayutta_nti ettha diá¹-á¹-hi \Be 29
diá¹-á¹-higataá¹ƒ `gÅ«thagataá¹ƒ \Ne 288/ muttagataâ€™ ntiÄ• dÄ«ni (AN c 9.11) viya. gant
diá¹-á¹-hiyÄ• gatamattamevetantipi diá¹-á¹-higataá¹ƒ. tena sampayuttaá¹ƒ diá¹-á¹-higatasan

tattha asaddhammasavanaá¹ƒ, akalyÄ• á¹‡amittatÄ• , ariyÄ• naá¹ƒ adassanakÄ• matÄ• dÄ
evamÄ• dÄ«hi kÄ• raá¹‡ehi imassa diá¹-á¹-higatasaá¹…khÄ• tassa micchÄ• dassanassa up
diá¹-á¹-hivÄ• dapaá¹-isaá¹ƒyuttÄ• asaddhammÄ• tesaá¹ƒ bahumÄ• napubbaá¹…gamena a
upaparikkhÄ• rahitena savanena, ye ca diá¹-á¹-hivipannÄ• akalyÄ• á¹‡amittÄ• taá¹ƒsampa
akalyÄ• á¹‡amittatÄ• ya, buddhÄ• dÄ«naá¹ƒ ariyÄ• naÃ±ceva sappurisÄ• naÃ±ca adassana
catusatipaá¹-á¹-hÄ• nÄ• dibhede ariyadhamme akovidattena
pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvarasatisaá¹ƒvaraÃ±Ä• á¹‡asaá¹ƒvarapahÄ• nasaá¹ƒva
sappurisadhamme ca saá¹ƒvarabhedasaá¹…khÄ• tena avinayena teheva kÄ• raá¹‡ehi paril
manasikÄ• rena kotÅ«halamaá¹…galÄ• dipasutatÄ• ya ca etaá¹ƒ uppajjatÄ«ti veditabbaá¹ƒ
cittassa heá¹-á¹-hÄ• vuttanayeneva veditabbo.

dhammuddesavÄ• re \Ee 248/ __phasso_ti akusalacittasahajÄ• to phasso. vedanÄ• dÄ«su
akusalamattameva etesaá¹ƒ purimehi viseso.

__cittassekaggatÄ• hotÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«supi avikkhittabhÄ• vena cittassa eka
cittaá¹ƒ samÄ• dahitvÄ• avikkhittÄ• hutvÄ• avirajjhamÄ• nÄ• ni satthÄ• ni pÄ• á¹‡asarÄ«n
susamÄ• hitÄ• paresaá¹ƒ santakaá¹ƒ haranti, ekarasena cittena micchÄ• cÄ• raá¹ƒ Ä• pajj
akusalappavattiyampi cittassa ekaggatÄ• hoti.

__micchÄ• diá¹-á¹-hÄ«_ti ayÄ• thÄ• vadiá¹-á¹-hi, virajjhitvÄ• gahaá¹‡ato vÄ• vitathÄ• diá¹-
micchÄ• diá¹-á¹-hi. anatthÄ• vahattÄ• paá¹‡á¸• itehi jigucchitÄ• diá¹-á¹-hÄ«tipi micchÄ• diá
__micchÄ• saá¹…kappÄ• dÄ«su_pi eseva nayo. apica micchÄ• passanti tÄ• ya, sayaá¹ƒ vÄ
micchÄ• dassanamattameva vÄ• esÄ• ti micchÄ• diá¹-á¹-hi. sÄ• ayoniso abhinivesalakkha
micchÄ• bhinivesapaccupaá¹-á¹-hÄ• nÄ• , ariyÄ• naá¹ƒ adassanakÄ• matÄ• dipadaá¹-á¹-hÄ
daá¹-á¹-habbÄ• . micchÄ• saá¹…kappÄ• dÄ«su \Be 291/ `micchÄ• â€™ ti padamattameva v
vuttanayeneva veditabbaá¹ƒ.

__ahirikabalaá¹ƒ_ \Ne 289/ __anottappabala_nti ettha balattho niddesavÄ• re Ä• vi bhaviss
na hiriyatÄ«ti ahiriko. ahirikassa bhÄ• vo __ahirikaá¹ƒ_. na ottappaá¹ƒ __anottappaá¹ƒ_. tes

kÄ• yaduccaritÄ• dÄ«hi ajigucchanalakkhaá¹‡aá¹ƒ, alajjÄ• lakkhaá¹‡aá¹ƒ vÄ• . anottappaá¹
asÄ• rajjanalakkhaá¹‡aá¹ƒ anuttÄ• sanalakkhaá¹‡aá¹ƒ vÄ• . ahirikameva balaá¹ƒ ahirikabal
balaá¹ƒ anottappabalaá¹ƒ. ayamettha saá¹…khepattho. vitthÄ• ro pana heá¹-á¹-hÄ• vuttapa
veditabbo.

lubbhanti tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva \Ee 249/ vÄ• tanti __lobho_. mu
vÄ• muyhati, muyhanamattameva vÄ• tanti __moho_. tesu lobho Ä• rammaá¹‡aggahaá¹‡a
viya, abhisaá¹…garaso tattakapÄ• le khittamaá¹ƒsapesi viya, apariccÄ• gapaccupaá¹-á¹-hÄ
saá¹ƒyojaniyadhammesu assÄ• dadassanapadaá¹-á¹-hÄ• no. so taá¹‡hÄ• nadÄ«bhÄ• vena
nadÄ« viya mahÄ• samuddaá¹ƒ, apÄ• yameva gahetvÄ• gacchatÄ«ti daá¹-á¹-habbo.

moho cittassa andhabhÄ• valakkhaá¹‡o aÃ±Ã±Ä• á¹‡alakkhaá¹‡o vÄ• , asampaá¹-ivedhara
Ä• rammaá¹‡asabhÄ• vacchÄ• danaraso vÄ• , asammÄ• paá¹-ipattipaccupaá¹-á¹-hÄ• no an
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• no. sabbÄ• kusalÄ• naá¹ƒ mÅ«lanti daá¹-á¹-habbo.

abhijjhÄ• yanti tÄ• ya, sayaá¹ƒ vÄ• abhijjhÄ• yati, abhijjhÄ• yanamattameva vÄ• esÄ• ti _
parasampattÄ«naá¹ƒ sakakaraá¹‡aicchÄ• lakkhaá¹‡Ä• , tenÄ• kÄ• rena esanabhÄ• varasÄ
parasampatti-abhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , parasampattÄ«su abhiratipadaá¹-á
parasampattiabhimukhÄ• eva hi sÄ• upaá¹-á¹-hahati. tÄ• su ca abhiratiyÄ• sati pavattati, p
hatthappasÄ• roviyÄ• ti daá¹-á¹-habbÄ• .

__samatho hotÄ«_tiÄ• dÄ«su aÃ±Ã±esu kiccesu vikkhepasamanato __samatho_. akusalap
paggaá¹‡hÄ• tÄ«ti __paggÄ• ho_. na vikkhipatÄ«ti __avikkhepo_.

imasmiá¹ƒ \Be 292/ citte saddhÄ• , sati, paÃ±Ã±Ä• , cha yugaá¸·akÄ• nÄ«ti ime dhammÄ•
assaddhiyacitte pasÄ• do nÄ• ma natthi. tasmÄ• tÄ• va saddhÄ• na gahitÄ• . kiá¹ƒ pana d
attano attano satthÄ• rÄ• naá¹ƒ na saddahantÄ«ti? saddahanti. sÄ• pana saddhÄ• nÄ• ma
vacanasampaá¹-icchanamattamevetaá¹ƒ. atthato anupaparikkhÄ• vÄ• \Ee 250/ hoti, diá¹-á
pana sati natthÄ«ti na gahitÄ• . kiá¹ƒ diá¹-á¹-higatikÄ• attanÄ• katakammaá¹ƒ na sarantÄ«
sati nÄ• ma na hoti. kevalaá¹ƒ tenÄ• kÄ• rena akusalacittappavatti. tasmÄ• sati na gahitÄ•
``micchÄ• satÄ«â€™â€™ ti (DN III 333; SN c V 1) suttante vuttÄ• ? sÄ• pana akusalakkha
sativirahitattÄ• satipaá¹-ipakkhattÄ• ca micchÄ• maggamicchattÄ• naá¹ƒ pÅ«raá¹‡atthaá¹ƒ
desanÄ• katÄ• . nippariyÄ• yena panesÄ• natthi. tasmÄ• na gahitÄ• . andhabÄ• lacitte pa
gahitÄ• . kiá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ vaÃ±canÄ• paÃ±Ã±Ä• natthÄ«ti? atthi. na panesÄ•
hoti. sÄ• atthato taá¹‡hÄ• va. idaá¹ƒ pana cittaá¹ƒ sadarathaá¹ƒ garukaá¹ƒ bhÄ• riyaá¹ƒ ka
akammaÃ±Ã±aá¹ƒ gilÄ• naá¹ƒ vaá¹…kaá¹ƒ kuá¹-ilaá¹ƒ. tasmÄ• passaddhÄ• dÄ«ni cha yug

ettÄ• vatÄ• padapaá¹-ipÄ• á¹-iyÄ• cittaá¹…gavasena pÄ• á¸·iÄ• ruá¸·hÄ• ni dvattiá¹ƒsa pa

yevÄ• panakadhamme dassetuá¹ƒ __ye vÄ• pana tasmiá¹ƒ samaye_tiÄ• dimÄ• ha. tattha s
adhimokkho manasikÄ• ro mÄ• no issÄ• macchariyaá¹ƒ thinaá¹ƒ middhaá¹ƒ uddhaccaá¹ƒ k
yevÄ• panakÄ• honti dhammÄ• , suttÄ• gatÄ• , suttapadesu dissareti vuttÄ• . imasmiá¹ƒ pa
manasikÄ• ro uddhaccanti ime apaá¹‡á¹‡akaá¹…gasaá¹…khÄ• tÄ• cattÄ• rova yevÄ• pana

tattha chandÄ• dayo heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• . kevalaÃ±hi te kusalÄ• , ime a
uddhatassa bhÄ• vo `uddhaccaá¹ƒâ€™. taá¹ƒ cetaso avÅ«pasamalakkhaá¹‡aá¹ƒ vÄ• tÄ• b
anavaá¹-á¹-hÄ• narasaá¹ƒ vÄ• tÄ• bhighÄ• tacaladhajapaá¹-Ä• kÄ• viya, bhantattapaccupa
pÄ• sÄ• á¹‡Ä• bhighÄ• tasamuddhatabhasmÄ• viya, cetaso avÅ«pasame ayonisomanasik
cittavikkhepoti daá¹-á¹-habbaá¹ƒ.

iti phassÄ• dÄ«ni dvattiá¹ƒsa, yevÄ• panakavasena vuttÄ• ni cattÄ• rÄ«ti sabbÄ• nipi \Ee 2
dhammuddesavÄ• re chattiá¹ƒsa dhammapadÄ• ni bhavanti. cattÄ• ri apaá¹‡á¹‡akaá¹…gÄ•
pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni dvattiá¹ƒsameva. aggahitaggahaá¹‡ena panettha phassapaÃ±cak
cittassekaggatÄ• \Ne 291/ vÄ«riyindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• diá¹-á¹-hi ahirikaá¹ƒ an
mohoti soá¸·asa dhammÄ• honti.

tesu soá¸·asasu satta dhammÄ• avibhattikÄ• nava savibhattikÄ• honti. katame satta? pha
vicÄ• ro pÄ«ti jÄ«vitindriyaá¹ƒ mohoti ime satta avibhattikÄ• . vedanÄ• cittaá¹ƒ vitakko citta
vÄ«riyindriyaá¹ƒ micchÄ• diá¹-á¹-hi ahirikaá¹ƒ anottappaá¹ƒ lobhoti ime nava savibhattikÄ• .

tesu cha dhammÄ• dvÄ«su á¹-hÄ• nesu vibhattÄ• , eko tÄ«su, eko catÅ«su, eko chasu. ka
micchÄ• diá¹-á¹-hi ahirikaá¹ƒ anottappaá¹ƒ lobhoti ime cha dvÄ«su á¹-hÄ• nesu vibhattÄ• . t
phassapaÃ±cakaá¹ƒ patvÄ• cittaá¹ƒ hotÄ«ti vuttaá¹ƒ, indriyÄ• ni patvÄ• manindriyanti. vita
patvÄ• vitakko hotÄ«ti vutto, maggaá¹…gÄ• ni patvÄ• micchÄ• saá¹…kappoti. micchÄ• diá
kammapathesupi micchÄ• diá¹-á¹-hiyeva. ahirikaá¹ƒ balÄ• ni patvÄ• ahirikabalaá¹ƒ hotÄ«ti
lokanÄ• sakadukaá¹ƒ patvÄ• ahirikanti. anottappepi eseva nayo. lobho mÅ«laá¹ƒ patvÄ• lo
kammapathaá¹ƒ patvÄ• abhijjhÄ• ti. ime cha dvÄ«su á¹-hÄ• nesu vibhattÄ• .

vedanÄ• pana phassapaÃ±cakaá¹ƒ patvÄ• vedanÄ• hotÄ«ti vuttÄ• , jhÄ• naá¹…gÄ• ni pa
patvÄ• somanassindriyanti. evaá¹ƒ ekova dhammo tÄ«su á¹-hÄ• nesu vibhatto.

vÄ«riyaá¹ƒ pana indriyÄ• ni patvÄ• vÄ«riyindriyaá¹ƒ hotÄ«ti vuttaá¹ƒ, maggaá¹…gÄ• ni pat
hotÄ«ti, balÄ• ni patvÄ• vÄ«riyabalanti, piá¹-á¹-hidukaá¹ƒ patvÄ• paggÄ• ho hotÄ«ti. evaá¹
catÅ«su á¹-hÄ• nesu vibhatto.

samÄ• dhi pana jhÄ• naá¹…gÄ• ni patvÄ• cittassekaggatÄ• hotÄ«ti vutto, indriyÄ• ni patv
maggaá¹…gÄ• ni patvÄ• micchÄ• samÄ• dhÄ«ti, balÄ• ni patvÄ• samÄ• dhibalanti, piá¹-á¹

\Ee 252/ ekakavaseneva samathoti \Be 294/, tatiye avikkhepoti. evamayaá¹ƒ eko dhammo c
vibhatto.

sabbepi \Ne 292/ panete dhammÄ• phassapaÃ±cakavasena jhÄ• naá¹…gavasena indriyav
balavasena mÅ«lavasena kammapathavasena lokanÄ• sakavasena piá¹-á¹-hidukavasenÄ•
yaá¹ƒ vattabbaá¹ƒ taá¹ƒ paá¹-hamakusalacittaniddese vuttamevÄ• ti.

dhammuddesavÄ• rakathÄ• niá¹-á¹-hitÄ• .

niddesavÄ• rakathÄ•

<375> niddesavÄ• re cittassekaggatÄ• niddese tÄ• va __saá¹‡á¹-hiti avaá¹-á¹-hitÄ«_ti. idaá
á¹-hitivevacanameva. yaá¹ƒ pana kusalaniddese `Ä• rammaá¹‡aá¹ƒ ogÄ• hetvÄ• anupavisi
avaá¹-á¹-hitÄ«â€™ ti vuttaá¹ƒ, taá¹ƒ idha na labbhati. akusalasmiÃ±hi dubbalÄ• cittassekag
dÄ«pitameva.

<384> uddhaccavicikicchÄ• vasena pavattassa visÄ• hÄ• rassa paá¹-ipakkhato avisÄ• hÄ•
na labbhati. sahajÄ• tadhamme pana na visÄ• haratÄ«ti __avisÄ• hÄ• ro_. na vikkhipatÄ«ti
akusalacittekaggatÄ• vasena avisÄ• haá¹-assa mÄ• nasassa bhÄ• vo __avisÄ• haá¹-amÄ•
kampatÄ«ti __samÄ• dhibalaá¹ƒ_. ayÄ• thÄ• vasamÄ• dhÄ• nato __micchÄ• samÄ• dhÄ«_

<385> vÄ«riyindriyaniddese yo heá¹-á¹-hÄ• `nikkamo ceso kÄ• mÄ• naá¹ƒ panudanÄ• yÄ•
idha na labbhati. sahajÄ• tadhammesu akampanaá¹-á¹-heneva __vÄ«riyabalaá¹ƒ_ veditabb

<386> micchÄ• diá¹-á¹-hiniddese ayÄ• thÄ• vadassanaá¹-á¹-hena __micchÄ• diá¹-á¹-hi_. d
dassanaá¹ƒ, dvÄ• saá¹-á¹-hidiá¹-á¹-hiantogatattÄ• ti __diá¹-á¹-higataá¹ƒ_. heá¹-á¹-hÄ• pissa
diá¹-á¹-hiyeva duratikkamanaá¹-á¹-hena __diá¹-á¹-higahanaá¹ƒ, _ tiá¹‡agahanavanagahana
diá¹-á¹-hiyeva sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena __diá¹-á¹-hikantÄ• ro_ \Be 295/,
corakantÄ• ravÄ• á¸·akantÄ• ramarukantÄ• ranirudakakantÄ• radubbhikkhakantÄ• rÄ• \Ee
\Ne 293/ vinivijjhanaá¹-á¹-hena vilomanaá¹-á¹-hena ca __diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ_. micch
uppajjamÄ• naá¹ƒ sammÄ• dassanaá¹ƒ vinivijjhati ceva vilometi ca. kadÄ• ci sassatassa ka
gahaá¹‡ato diá¹-á¹-hiyÄ• virÅ«paá¹ƒ phanditanti __diá¹-á¹-hivipphanditaá¹ƒ_. diá¹-á¹-higatik
patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti, kadÄ• ci sassataá¹ƒ anupatati kadÄ• ci ucchedaá¹ƒ. diá¹-á¹-h
bandhanaá¹-á¹-hena saá¹ƒyojananti diá¹-á¹-hisaá¹ƒyojanaá¹ƒ.

susumÄ• rÄ• dayo viya purisaá¹ƒ, Ä• rammaá¹‡aá¹ƒ daá¸·haá¹ƒ gaá¹‡hÄ• tÄ«ti __gÄ• ho_
__patiá¹-á¹-hÄ• ho_. ayaÃ±hi balavappavattibhÄ• vena patiá¹-á¹-hahitvÄ• gaá¹‡hÄ• ti. nicc
abhinivisatÄ«ti __abhiniveso_. dhammasabhÄ• vaá¹ƒ atikkamitvÄ• niccÄ• divasena parato

anatthÄ• vahattÄ• kucchito maggo, kucchitÄ• naá¹ƒ vÄ• apÄ• yÄ• naá¹ƒ maggoti __kumm
__micchÄ• patho_. yathÄ• hi disÄ• mÅ«á¸·hena ayaá¹ƒ asukagÄ• massa nÄ• ma pathoti g
sampÄ• peti, evaá¹ƒ diá¹-á¹-higatikena sugatipathoti gahitÄ• pi diá¹-á¹-hi sugatiá¹ƒ na pÄ• p
ayÄ• thÄ• vapathato, micchÄ• patho. micchÄ• sabhÄ• vato __micchattaá¹ƒ_. tattheva parib
bÄ• lÄ• ti titthaá¹ƒ. titthaÃ±ca taá¹ƒ anatthÄ• naÃ±ca Ä• yatananti __titthÄ• yatanaá¹ƒ_. titth
saÃ±jÄ• tidesaá¹-á¹-hena nivÄ• saá¹-hÄ• naá¹-á¹-hena ca Ä• yatanantipi titthÄ• yatanaá¹ƒ.
vipariyesato vÄ• gÄ• hoti __vipariyesaggÄ• ho; _ vipallattha gÄ• hoti attho.

387-388__._ ahirikÄ• nottappaniddesesu hirottappaniddesavipariyÄ• yena attho veditabbo.
akampanaá¹-á¹-heneva ahirikabalaá¹ƒ anottappabalaÃ±ca veditabbaá¹ƒ.

<389> lobhamohaniddesesu lubbhatÄ«ti __lobho. lubbhanÄ• _ti lubbhanÄ• kÄ• ro. lobhasa
vÄ• lubbhito; lubbhitassa bhÄ• vo __lubbhitattaá¹ƒ_. sÄ• rajjatÄ«ti __sÄ• rÄ• go_. sÄ• rajja
__sÄ• rajjanÄ• _. sÄ• rajjitassa bhÄ• vo __sÄ• rajjitattaá¹ƒ_. abhijjhÄ• yanaá¹-á¹-hena __ab
`lobhaâ€™ -vacane kÄ• raá¹‡aá¹ƒ \Ee 254/ vuttameva. akusalaÃ±ca taá¹ƒ mÅ«laÃ±ca akus
__akusalamÅ«laá¹ƒ_.

<390> Ã±Ä• á¹‡adassanapaá¹-ipakkhato __aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ_. abhimukho h
samÄ• gacchatÄ«ti __anabhisamayo_. anurÅ«pato dhamme bujjhatÄ«ti anubodho. tappaá¹
__ananubodho_. aniccÄ• dÄ«hi saddhiá¹ƒ yojetvÄ• na bujjhatÄ«ti __asambodho_. asantaá
asambodho. catusaccadhammaá¹ƒ nappaá¹-ivijjhatÄ«ti __appaá¹-ivedho_. rÅ«pÄ• dÄ«su e
aniccÄ• disÄ• maÃ±Ã±ato na saá¹…gaá¹‡hÄ• tÄ«ti __asaá¹ƒgÄ• hanÄ• _. tameva dhamma
__apariyogÄ• hanÄ• _. na samaá¹ƒ pekkhatÄ«ti __asamapekkhaá¹‡Ä• _. dhammÄ• naá¹ƒ
__apaccavekkhaá¹‡Ä• _.

kusalÄ• kusalakammesu viparÄ«tavuttiyÄ• sabhÄ• vaggahaá¹‡Ä• bhÄ• vena vÄ• ekampi
natthi, sayaá¹ƒ vÄ• kassaci kammassa paccakkhakaraá¹‡aá¹ƒ nÄ• ma na hotÄ«ti __appac
etasmiá¹ƒ anuppajjamÄ• ne cittasantÄ• naá¹ƒ mejjhaá¹ƒ bhaveyya, suci, vodÄ• naá¹ƒ, taá¹
iminÄ• ti __dummejjhaá¹ƒ_. bÄ• lÄ• naá¹ƒ bhÄ• voti __bÄ• lyaá¹ƒ_. muyhatÄ«ti __moho_. b
samantato muyhatÄ«ti __sammoho_. vijjÄ• ya paá¹-ipakkhabhÄ• vato na vijjÄ• ti __avijjÄ• .
thÄ• magataá¹-á¹-hena anusetÄ«ti __anusayo_. cittaá¹ƒ pariyuá¹-á¹-hÄ• ti, abhibhavatÄ«ti
__pariyuá¹-á¹-hÄ• naá¹ƒ_. hitaggahaá¹‡Ä• bhÄ• vena hitÄ• bhimukhaá¹ƒ gantuá¹ƒ na sakk
laá¹…gatiyevÄ• ti __laá¹…gÄ«; _ khaÃ±jatÄ«ti attho. durugghÄ• á¹-anaá¹-á¹-hena vÄ• laá¹
mahÄ• palighasaá¹…khÄ• tÄ• laá¹…gÄ« durugghÄ• á¹-Ä• hoti, evamayampi laá¹…gÄ« viy
uttÄ• natthameva. saá¹…gahavÄ• rasuÃ±Ã±atavÄ• rÄ• pi \Ee 255/ heá¹-á¹-hÄ• vuttanayen

dutiyacittaá¹ƒ

<399> dutiyacitte __sasaá¹…khÄ• renÄ• _ti padaá¹ƒ visesaá¹ƒ. tampi heá¹-á¹-hÄ• vuttatth
cittaá¹ƒ kiÃ±cÄ• pi chasu Ä• rammaá¹‡esu somanassitassa lobhaá¹ƒ uppÄ• detvÄ• `satto s
parÄ• masantassa uppajjati, tathÄ• pi sasaá¹…khÄ• rikattÄ• sappayogena saupÄ• yena up
kulaputto micchÄ• diá¹-á¹-hikassa kulassa kumÄ• rikaá¹ƒ pattheti. te ca `aÃ±Ã±adiá¹-á¹-hikÄ
kumÄ• rikaá¹ƒ na denti. athaÃ±Ã±e Ã±Ä• takÄ• `yaá¹ƒ tumhe karotha tamevÄ• yaá¹ƒ karis
tehi saddhiá¹ƒ titthiye upasaá¹…kamati. Ä• ditova vematiko hoti. gacchante gacchante kÄ• l
manÄ• pÄ• ti laddhiá¹ƒ roceti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti --- evarÅ«pe kÄ• le idaá¹ƒ labbhatÄ«

yevÄ• panakesu \Ne 295/ panettha thinamiddhaá¹ƒ adhikaá¹ƒ. tattha thinanatÄ• `thinaá¹ƒâ
`middhaá¹ƒâ€™ ; anussÄ• hasaá¹ƒhananatÄ• asattivighÄ• to cÄ• ti attho. thinaÃ±ca middh
tattha thinaá¹ƒ anussÄ• halakkhaá¹‡aá¹ƒ, vÄ«riyavinodanarasaá¹ƒ, saá¹ƒsÄ«danapaccupaa
akammaÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, onahanarasaá¹ƒ, lÄ«nabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ
pacalÄ• yikÄ• niddÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• . ubhayampi aratitandÄ«vijambhitÄ• dÄ«
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• nanti.

tatiyacittaá¹ƒ

<400> tatiyaá¹ƒ chasu Ä• rammaá¹‡esu somanassitassa lobhaá¹ƒ uppÄ• detvÄ• `satto sa
aparÄ• masantassa nÄ• rÄ• yaá¹‡avirÄ• janamallayuddhanaá¹-asamajjÄ• dÄ«ni passato m
\Ee 256/ vÄ• uppajjati. idha mÄ• nena saddhiá¹ƒ paÃ±ca apaá¹‡á¹‡akaá¹…gÄ• ni honti. tat
`mÄ• noâ€™ _. so unnatilakkhaá¹‡o, sampaggaharaso, ketukamyatÄ• paccupaá¹-á¹-hÄ• no
diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• no, ummÄ• do viya daá¹-á¹-habboti.

catutthacittaá¹ƒ

<402> catutthaá¹ƒ vuttappakÄ• resu eva á¹-hÄ• nesu yadÄ• sÄ«se kheá¸·aá¹ƒ khipanti, pÄ
tadÄ• tassa pariharaá¹‡atthaá¹ƒ saussÄ• hena antarantarÄ• olokentÄ• naá¹ƒ rÄ• janÄ• á¹
ussÄ• raá¹‡Ä• ya vattamÄ• nÄ• ya tena tena chiddena olokentÄ• naÃ±cÄ• ti evamÄ• dÄ«su
298/ pana thinamiddhehi saddhiá¹ƒ satta yevÄ• panakÄ• honti. ubhayatthÄ• pi micchÄ• diá
á¹-hapetvÄ• sesÄ• naá¹ƒ vasena dhammagaá¹‡anÄ• veditabbÄ• ti.

paÃ±camacittaá¹ƒ

<403> paÃ±camaá¹ƒ chasu Ä• rammaá¹‡esu vedanÄ• vasena majjhattassa lobhaá¹ƒ uppÄ
tiÄ• dinÄ• nayena parÄ• masantassa uppajjati. somanassaá¹-á¹-hÄ• ne panettha upekkhÄ•
parihÄ• yati. sesaá¹ƒ sabbaá¹ƒ paá¹-hamacittasadisameva.

chaá¹-á¹-hacittÄ• di

409-412__._ chaá¹-á¹-hasattamaá¹-á¹-hamÄ• nipi \Ne 296/ vedanaá¹ƒ parivattetvÄ• pÄ«tip
dutiyatatiyacatutthesu vuttanayeneva veditabbÄ• ni. imesu aá¹-á¹-hasu lobhasahagatacittes
Ä• rammaá¹‡Ä• dhipatÄ«ti dvepi adhipatayo labbhanti.

navamacittaá¹ƒ

<413> navamaá¹ƒ chasu Ä• rammaá¹‡esu domanassitassa paá¹-ighaá¹ƒ uppÄ• dayato up
samayavavatthÄ• navÄ• re tÄ• va duá¹-á¹-hu mano, hÄ«navedanattÄ• vÄ• kucchitaá¹ƒ ma
bhÄ• vo domanassaá¹ƒ. tena sahagatanti __domanassasahagataá¹ƒ_. asampiyÄ• yanabhÄ
paá¹-ihaÃ±Ã±atÄ«ti paá¹-ighaá¹ƒ. tena sampayuttanti __paá¹-ighasampayuttaá¹ƒ_.

dhammuddese \Ee 257/ tÄ«supi á¹-hÄ• nesu domanassavedanÄ• va Ä• gatÄ• . tattha veda
dukkhadomanassapadÄ• ni lakkhaá¹‡Ä• dito pana aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalak
yathÄ• tathÄ• vÄ• aniá¹-á¹-hÄ• kÄ• rasambhogarasaá¹ƒ, cetasikÄ• bÄ• dhapaccupaá¹-á¹-
hadayavatthupadaá¹-á¹-hÄ• naá¹ƒ.

mÅ«lakammapathesu yathÄ• purimacittesu lobho hoti, abhijjhÄ• hotÄ«ti Ä• gataá¹ƒ, evaá
hotÄ«ti vuttaá¹ƒ. tattha dussanti tena, sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti _
caá¹‡á¸• ikkalakkhaá¹‡o pahaá¹-Ä• siviso viya, visappanaraso visanipÄ• to viya, attano niss
dÄ• vaggi viya, dussanapaccupaá¹-á¹-hÄ• no laddhokÄ• so viya sapatto, Ä• ghÄ• tavatthup
visasaá¹ƒsaá¹-á¹-hapÅ«timuttaá¹ƒ viya daá¹-á¹-habbo.

byÄ• pajjati tena cittaá¹ƒ, pÅ«tibhÄ• vaá¹ƒ upagacchati, byÄ• pÄ• dayati vÄ•
vinayÄ• cÄ• rarÅ«pasampattihitasukhÄ• dÄ«nÄ«ti __byÄ• pÄ• do_. atthato panesa dosoyev
ekÅ«natiá¹ƒsa padÄ• ni honti. aggahitaggahaá¹‡ena cuddasa. tesaá¹ƒ vasena savibhattikÄ•
veditabbo.

yevÄ• panakesu chandÄ• dhimokkhamanasikÄ• rauddhaccÄ• ni niyatÄ• ni. issÄ• macchari
aÃ±Ã±atarena saddhiá¹ƒ paÃ±ca paÃ±ca hutvÄ• pi uppajjanti. evamepi tayo dhammÄ• ani
issatÄ«ti __ `issÄ• â€™ _. sÄ• parasampattÄ«naá¹ƒ usÅ«yanalakkhaá¹‡Ä• , tattheva anab
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , parasampattipadaá¹-á¹-hÄ• nÄ• . saá¹ƒyojananti da
__ `macchariyaá¹ƒâ€™ _. taá¹ƒ laddhÄ• naá¹ƒ vÄ• labhitabbÄ• naá¹ƒ vÄ• attano sampatt
nigÅ«hanalakkhaá¹‡aá¹ƒ, tÄ• saá¹ƒyeva parehi sÄ• dhÄ• raá¹‡abhÄ• vaakkhamanarasaá¹ƒ
saá¹…kocanapaccupaá¹-á¹-hÄ• naá¹ƒ \Ee 258/ kaá¹-ukaÃ±cukatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ
attasampattipadaá¹-á¹-hÄ• naá¹ƒ. cetaso virÅ«pabhÄ• voti daá¹-á¹-habbaá¹ƒ. kucchitaá¹ƒ ka
bhÄ• vo __ `kukkuccaá¹ƒâ€™ _. taá¹ƒ pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ, katÄ• katÄ• nusoca
vippaá¹-isÄ• rapaccupaá¹-á¹-hÄ• naá¹ƒ, katÄ• katapadaá¹-á¹-hÄ• naá¹ƒ. dÄ• sabyaá¹ƒ viya

tÄ• va uddesavÄ• re viseso.

<415> niddesavÄ• re vedanÄ• niddese __asÄ• taá¹ƒ_ sÄ• tapaá¹-ipakkhavasena veditabb

<418> dosaniddese dussatÄ«ti __doso. dussanÄ• _ti dussanÄ• kÄ• ro. __dussitatta_nti du
pakatibhÄ• vavijahanaá¹-á¹-hena byÄ• pajjanaá¹ƒ __byÄ• patti. byÄ• pajjanÄ• _ti byÄ• pajj
__virodho_. punappunaá¹ƒ virujjhatÄ«ti __paá¹-ivirodho_. viruddhÄ• kÄ• rapaá¹-iviruddhÄ•
vuttaá¹ƒ. caá¹‡á¸• iko vuccati caá¹‡á¸• o, thaddhapuggalo; tassa bhÄ• vo __caá¹‡á¸• ikkaá
vacanaá¹ƒ hoti, duruttaá¹ƒ aparipuá¹‡á¹‡ameva hotÄ«ti __asuropo_. kuddhakÄ• le hi paripu
natthi. sacepi kassaci hoti taá¹ƒ appamÄ• á¹‡aá¹ƒ. apare \Be 300/ pana assujananaá¹-á¹-he
assuropoti vadanti. taá¹ƒ akÄ• raá¹‡aá¹ƒ, somanassassÄ• pi assujananato. heá¹-á¹-hÄ•
vuttaattamanatÄ• paá¹-ipakkhato na attamanatÄ• ti __anattamanatÄ• _. sÄ• pana yasmÄ•
tasmÄ• __cittassÄ• _ti vuttaá¹ƒ. sesamettha saá¹…gahasuÃ±Ã±atavÄ• resu ca heá¹-á¹-hÄ
veditabbanti.

dasamacittaá¹ƒ

<421> dasamaá¹ƒ sasaá¹…khÄ• rattÄ• parehi ussÄ• hitassa vÄ• , paresaá¹ƒ vÄ• aparÄ•
vÄ• paresaá¹ƒ aparÄ• dhaá¹ƒ anussaritvÄ• kujjhamÄ• nassa uppajjati.

idhÄ• pi padapaá¹-ipÄ• á¹-iyÄ• ekÅ«natiá¹ƒsa, aggahitaggahaá¹‡ena ca cuddaseva padÄ•
298/ pana thinamiddhampi labbhati. tasmÄ• ettha vinÄ• issÄ• macchariyakukkuccehi cattÄ
thinamiddhanti ime cha issÄ• dÄ«naá¹ƒ uppattikÄ• le tesu aÃ±Ã±atarena saddhiá¹ƒ satta ye
uppajjanti. sesaá¹ƒ sabbaá¹ƒ sabbavÄ• resu navamasadisameva. imesu pana dvÄ«su dom
sahajÄ• tÄ• dhipatiyeva \Ee 259/ labbhati, na Ä• rammaá¹‡Ä• dhipati. na hi kuddho kiÃ±ci g

ekÄ• dasamacittaá¹ƒ

<422> ekÄ• dasamaá¹ƒ chasu Ä• rammaá¹‡esu vedanÄ• vasena majjhattassa kaá¹…khÄ•
samayavavatthÄ• ne __vicikicchÄ• sampayutta_nti padaá¹ƒ apubbaá¹ƒ. tassattho --- vicikic
__vicikicchÄ• sampayuttaá¹ƒ_. dhammuddese __ `vicikicchÄ• hotÄ«â€™ _ti padameva vis
cikicchÄ• ti __vicikicchÄ• _. sabhÄ• vaá¹ƒ vÄ• vicinanto etÄ• ya kicchati kilamatÄ«ti vicikic
saá¹ƒsayalakkhaá¹‡Ä• , kampanarasÄ• , anicchayapaccupaá¹-á¹-hÄ• nÄ• anekaá¹ƒsagÄ•
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• nÄ• . paá¹-ipattiantarÄ• yakarÄ• ti daá¹-á¹-habbÄ• .

idha padapaá¹-ipÄ• á¹-iyÄ• tevÄ«sati padÄ• ni honti. aggahitaggahaá¹‡ena cuddasa. tesa
savibhattikÄ• vibhattikarÄ• sivinicchayo veditabbo. manasikÄ• ro uddhaccanti dveyeva yevÄ

<424> niddesavÄ• rassa \Be 301/ cittassekaggatÄ• niddese yasmÄ• idaá¹ƒ dubbalaá¹ƒ cit
pavattiá¹-á¹-hitimattakamevettha hoti, tasmÄ• `saá¹‡á¹-hitÄ«â€™ tiÄ• dÄ«ni avatvÄ• __citt
ekameva padaá¹ƒ vuttaá¹ƒ. teneva ca kÄ• raá¹‡ena uddesavÄ• repi `samÄ• dhindriyaâ€™

<425> vicikicchÄ• niddese kaá¹…khanavasena __kaá¹…khÄ• _. kaá¹…khÄ• ya Ä• yanÄ• t
purimakaá¹…khÄ• hi uttarakaá¹…khaá¹ƒ Ä• neti nÄ• ma. Ä• kÄ• ravasena vÄ• etaá¹ƒ vutt
kaá¹…khÄ• samaá¹…gicittaá¹ƒ kaá¹…khÄ• ya Ä• yitattÄ• kaá¹…khÄ• yitaá¹ƒ nÄ• ma. tass
vimatÄ«_ti namati. __vicikicchÄ• _ vuttatthÄ• eva. kampanaá¹-á¹-hena dvidhÄ• eá¸·ayatÄ«
paá¹-ipattinivÄ• raá¹‡ena dvidhÄ• patho viyÄ• ti __dvedhÄ• patho_. `niccaá¹ƒ nu kho idaá¹ƒ
tiÄ• dipavattiyÄ• ekasmiá¹ƒ Ä• kÄ• re saá¹‡á¹-hÄ• tuá¹ƒ asamatthatÄ• ya samantato \Ee 2
ekaá¹ƒsaá¹ƒ gahetuá¹ƒ asamatthatÄ• ya na ekaá¹ƒsaggÄ• hoti __anekaá¹ƒsaggÄ• ho_ \Ne
Ä• rammaá¹‡ato osakkatÄ«ti __Ä• sappanÄ• _. ogÄ• hituá¹ƒ asakkontÄ« parisamantato sa
pariyogÄ• hituá¹ƒ asamatthatÄ• ya __apariyogÄ• hanÄ• _. nicchayavasena Ä• rammaá¹‡e
__thambhitattaá¹ƒ; _ cittassa thaddhabhÄ• voti attho. vicikicchÄ• hi uppajjitvÄ• cittaá¹ƒ tha
yasmÄ• panesÄ• uppajjamÄ• nÄ• Ä• rammaá¹‡aá¹ƒ gahetvÄ• manaá¹ƒ vilikhantÄ« viya,
sesaá¹ƒ sabbattha uttÄ• natthameva.

dvÄ• dasamacittaá¹ƒ

<427> dvÄ• dasamassa samayavavatthÄ• ne uddhaccena sampayuttanti __uddhaccasamp
chasu Ä• rammaá¹‡esu vedanÄ• vasena majjhattaá¹ƒ hutvÄ• uddhataá¹ƒ hoti. idha dhamm
-á¹-hÄ• ne `uddhaccaá¹ƒ hotÄ«â€™ ti Ä• gataá¹ƒ. padapaá¹-ipÄ• á¹-iyÄ• aá¹-á¹-havÄ«sati
aggahitaggahaá¹‡ena cuddasa. tesaá¹ƒ vasena savibhattikÄ• vibhattikarÄ• sividhÄ• naá¹ƒ
manasikÄ• roti dveyeva yevÄ• panakÄ• .

<429> niddesavÄ• rassa uddhaccaniddese __cittassÄ• _ti na sattassa, na posassa. __udd
na vÅ«pasamoti __avÅ«pasamo_. ceto vikkhipatÄ«ti \Be 302/ __cetasovikkhepo. bhantattaa
bhantabhÄ• vo, bhantayÄ• nabhantagoá¹‡Ä• dÄ«ni viya. iminÄ• ekÄ• rammaá¹‡asmiá¹ƒye
uddhaccaÃ±hi ekÄ• rammaá¹‡e vipphandati, vicikicchÄ• nÄ• nÄ• rammaá¹‡e. sesaá¹ƒ sab
vuttanayeneva veditabbaá¹ƒ.

idÄ• ni imasmiá¹ƒ cittadvaye pakiá¹‡á¹‡akavinicchayo hoti. `Ä• rammaá¹‡e pavaá¹-á¹-anak
ti? hi vutte `imÄ• neva dveâ€™ ti vattabbaá¹ƒ. tattha vicikicchÄ• sahagataá¹ƒ \Ee 261/ ekan
uddhaccasahagataá¹ƒ pana laddhÄ• dhimokkhattÄ• laddhapatiá¹-á¹-haá¹ƒ pavaá¹-á¹-ati. ya
vaá¹-á¹-acaturassesu dvÄ«su maá¹‡Ä«su pabbhÄ• raá¹-á¹-hÄ• ne pavaá¹-á¹-etvÄ• vissaá¹
ekanteneva pavaá¹-á¹-ati, caturasso patiá¹-á¹-hÄ• ya patiá¹-á¹-hÄ• ya pavaá¹-á¹-ati, evaá¹ƒs
veditabbaá¹ƒ. sabbesupi hÄ«nÄ• dibhedo na uddhaá¹-o, sabbesaá¹ƒ ekantahÄ«nattÄ• . sah
labbhamÄ• nopi na uddhaá¹-o, heá¹-á¹-hÄ• dassitanayattÄ• . Ã±Ä• á¹‡Ä• bhÄ• vato panett

natthi. pacchimadvaye sesopi natthi eva. kasmÄ• ? kaÃ±ci dhammaá¹ƒ dhuraá¹ƒ katvÄ• an
ca paá¹-isiddhato.

imehi \Ne 300/ pana dvÄ• dasahipi akusalacittehi kamme Ä• yÅ«hite, á¹-hapetvÄ• uddhacc
ekÄ• daseva paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hanti. vicikicchÄ• sahagate aladdhÄ• dhimokkhe
Ä• kaá¸• á¸• hamÄ• ne uddhaccasahagataá¹ƒ laddhÄ• dhimokkhaá¹ƒ balavaá¹ƒ kasmÄ• nA
pahÄ• tabbÄ• bhÄ• vato. yadi hi Ä• kaá¸• á¸• heyya `dassanenapahÄ• tabbaâ€™ -padavibh
á¹-hapetvÄ• taá¹ƒ, sesÄ• ni ekÄ• dasa Ä• kaá¸• á¸• hanti. tesu hi yena kenaci kamme Ä• y
catÅ«su apÄ• yesu paá¹-isandhi hoti. akusalavipÄ• kesu ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ•
paá¹-isandhiá¹ƒ gaá¹‡hÄ• ti. itarassÄ• pi ettheva paá¹-isandhidÄ• naá¹ƒ bhaveyya. yasmÄ•
`dassanenapahÄ• tabbaâ€™ -padavibhaá¹…ge nÄ• gatanti.

akusalÄ• dhammÄ• tipadassa vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katapadaá¹ƒ

ahetukakusalavipÄ• ko

<431> idÄ• ni \Be 303/ abyÄ• katapadaá¹ƒ bhÄ• jetvÄ• dassetuá¹ƒ __katame dhammÄ• a
tattha catubbidhaá¹ƒ abyÄ• kataá¹ƒ --- vipÄ• kaá¹ƒ kiriyaá¹ƒ rÅ«paá¹ƒ nibbÄ• nanti. tesu vip
vipÄ• kÄ• byÄ• katepi kusalavipÄ• kaá¹ƒ. tasmimpi parittavipÄ• kaá¹ƒ. tasmimpi ahetukaá¹ƒ
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ. tasmimpi dvÄ• rapaá¹-ipÄ• á¹-iyÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ee
dvÄ• rÄ• rammaá¹‡Ä• disÄ• dhÄ• raá¹‡apaccayaá¹ƒ, asÄ• dhÄ• raá¹‡akammapaccayavas
__kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• _tiÄ• di vuttaá¹ƒ. tattha __katattÄ• _ti
__upacitattÄ• _ti Ä• citattÄ• , vaá¸• á¸• hitakÄ• raá¹‡Ä• . __cakkhuviÃ±Ã±Ä• á¹‡a_nti kÄ• ra
viÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhuto vÄ• pavattaá¹ƒ, cakkhusmiá¹ƒ vÄ• nissitaá¹ƒ viÃ±Ã±Ä• á¹‡an
parato __sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«su_pi eseva nayo.

tattha cakkhusannissitarÅ«pavijÄ• nanalakkhaá¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, rÅ«pamatt
rÅ«pÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ \Ne 301/, rÅ«pÄ• rammaá¹‡Ä• ya kiriyam
apagamapadaá¹-á¹-hÄ• naá¹ƒ. parato Ä• gatÄ• ni sotÄ• disannissitasaddÄ• divijÄ• nanalak
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni saddÄ• dimattÄ• rammaá¹‡arasÄ• ni,
saddÄ• diabhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• ni, saddÄ• diÄ• rammaá¹‡Ä• naá¹ƒ kiriy
apagamapadaá¹-á¹-hÄ• nÄ• ni.

idha padapaá¹-ipÄ• á¹-iyÄ• dasa padÄ• ni honti. aggahitaggahaá¹‡ena satta. tesu paÃ±ca
savibhattikÄ• ni. tesu cittaá¹ƒ phassapaÃ±cakavasena ceva indriyavasena ca dvÄ«su á¹-hÄ
gacchati, vedanÄ• phassapaÃ±cakajhÄ• naá¹…gaindriyavasena tÄ«suyeva. rÄ• sayopi ime

eko manasikÄ• ro eva.

<436> niddesavÄ• re cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹‡á¸• aranti vatthuto vuttaá¹ƒ. kusalaÃ±
paá¹‡á¸• araá¹ƒ nÄ• ma, akusalaá¹ƒ bhavaá¹…ganissandena, vipÄ• kaá¹ƒ vatthupaá¹‡á¸• a

<439> cittassekaggatÄ• niddese __cittassa á¹-hitÄ«_ti ekameva padaá¹ƒ vuttaá¹ƒ. idampi h
pavattiá¹-á¹-hitimattamevettha labbhati, `saá¹‡á¹-hitiavaá¹-á¹-hitiâ€™ -bhÄ• vaá¹ƒ \Be 304/ p
sakkoti. saá¹…gahavÄ• re jhÄ• naá¹…gamaggaá¹…gÄ• ni na uddhaá¹-Ä• ni. kasmÄ• ? vita
nÄ• ma, hetupacchimako maggo nÄ• ma. pakatiyÄ• avitakkacitte jhÄ• naá¹…gaá¹ƒ na labb
maggaá¹…gÄ• ni. tasmÄ• idha ubhayampi \Ee 263/ na uddhaá¹-aá¹ƒ. saá¹…khÄ• rakkhan
bhÄ• jito. suÃ±Ã±atavÄ• ro pÄ• katikoyeva. sotaviÃ±Ã±Ä• á¹‡Ä• diniddesÄ• pi iminÄ• va na

kevalaÃ±hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su `upekkhÄ• â€™ bhÄ• jitÄ• , kÄ• yaviÃ±Ã±Ä• á¹‡
viseso. sopi ca ghaá¹-á¹-anavasena hotÄ«ti veditabbo. cakkhudvÄ• rÄ• dÄ«su hi catÅ«su u
upÄ• dÄ• rÅ«paá¹ƒ ghaá¹-á¹-eti, upÄ• dÄ• rÅ«peyeva upÄ• dÄ• rÅ«paá¹ƒ ghaá¹-á¹-ente pa
balavÄ• na hoti. catunnaá¹ƒ adhikaraá¹‡Ä«naá¹ƒ upari cattÄ• ro kappÄ• sapicupiá¹‡á¸• e á
picupiá¹‡á¸• eheva pahatakÄ• lo viya phuá¹-á¹-hamattameva hoti. vedanÄ• majjhattaá¹-á¹-
kÄ• yadvÄ• re pana bahiddhÄ• mahÄ• bhÅ«tÄ• rammaá¹‡aá¹ƒ ajjhattikakÄ• yapasÄ• daá¹
mahÄ• bhÅ«tesu paá¹-ihaÃ±Ã±ati. yathÄ• adhikaraá¹‡Ä«matthake kappÄ• sapicupiá¹‡á¸• a
paharantassa kappÄ• sapicupiá¹‡á¸• aá¹ƒ chinditvÄ• kÅ«á¹-aá¹ƒ \Ne 302/ adhikaraá¹‡iá¹ƒ
balavÄ• hoti, evameva paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒso balavÄ• hoti. iá¹-á¹-he Ä• rammaá
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, aniá¹-á¹-he dukkhasahagataá¹ƒ.

imesaá¹ƒ pana paÃ±cannaá¹ƒ cittÄ• naá¹ƒ vatthudvÄ• rÄ• rammaá¹‡Ä• ni nibaddhÄ• neva
nÄ• mettha natthi. kusalavipÄ• kacakkhuviÃ±Ã±Ä• á¹‡aÃ±hi cakkhupasÄ• daá¹ƒ vatthuá¹ƒ
iá¹-á¹-hamajjhatte ca catusamuá¹-á¹-hÄ• nikarÅ«pÄ• rammaá¹‡e dassanakiccaá¹ƒ sÄ• dhay
á¹-hatvÄ• vipaccati. sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni sotapasÄ• dÄ• dÄ«ni vatthuá¹ƒ katvÄ• iá¹-
saddÄ• dÄ«su savanaghÄ• yanasÄ• yanaphusanakiccÄ• ni sÄ• dhayamÄ• nÄ• ni sotadvÄ•
panettha dvisamuá¹-á¹-hÄ• nikoyeva hoti.

<455> manodhÄ• tuniddese sabhÄ• vasuÃ±Ã±atanissattaá¹-á¹-hena manoyeva dhÄ• tu __
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anantaraá¹ƒ rÅ«pÄ• divijÄ• nanalakkhaá¹‡Ä• , rÅ«pÄ• dÄ
tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , cakkhuviÃ±Ã±Ä• á¹‡Ä• diapagamapadaá¹-á¹-hÄ• nÄ
dvÄ• dasa padÄ• ni honti. aggahitaggahaá¹‡ena \Be 305/ nava. tesu satta avibhattikÄ• ni d
adhimokkho manasikÄ• roti dve yevÄ• panakÄ• . vitakkaniddeso abhiniropanaá¹ƒ pÄ• petv
panetaá¹ƒ cittaá¹ƒ neva kusalaá¹ƒ nÄ• kusalaá¹ƒ, tasmÄ• sammÄ• saá¹…kappoti vÄ• mic
vuttaá¹ƒ. saá¹…gahavÄ• re labbhamÄ• nampi jhÄ• naá¹…gaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡asote
pana na labbhatiyevÄ• ti na uddhaá¹-aá¹ƒ. suÃ±Ã±atavÄ• ro pÄ• katikoyeva. imassa cittass

hadayavatthumeva hoti. dvÄ• rÄ• rammaá¹‡Ä• ni anibaddhÄ• ni. tattha kiÃ±cÄ• pi dvÄ• rÄ•
á¹-hÄ• naá¹ƒ pana ekaá¹ƒ. sampaá¹-icchanakiccameva hetaá¹ƒ hoti. idaÃ±hi paÃ±cadvÄ• r
sampaá¹-icchanaá¹ƒ hutvÄ• vipaccati. kusalavipÄ• kesu cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su niru
tÄ• neva á¹-hÄ• nappattÄ• ni rÅ«pÄ• rammaá¹‡Ä• dÄ«ni sampaá¹-icchati.

<469> manoviÃ±Ã±Ä• á¹‡adhÄ• tuniddesesu paá¹-hamamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyaá¹ƒ
vedanÄ• pi `somanassaâ€™ -vedanÄ• hoti. ayaÃ±hi iá¹-á¹-hÄ• rammaá¹‡asmiá¹ƒyeva pav
dutiyamanoviÃ±Ã±Ä• á¹‡adhÄ• tu iá¹-á¹-hamajjhattÄ• rammaá¹‡e. tasmÄ• tattha `upekkhÄ
manodhÄ• tuniddesasadisÄ• neva. ubhayatthÄ• pi paÃ±caviÃ±Ã±Ä• á¹‡asote patitvÄ• gata
uddhaá¹-Ä• ni. maggaá¹…gÄ• ni alÄ• bhatoyeva. sesaá¹ƒ sabbattha vuttanayeneva veditab
panesÄ• duvidhÄ• pi manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ne 303/ ahetukavipÄ• kÄ• , chaá¸·Ä• ra
santÄ«raá¹‡Ä• dirasÄ• , tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , hadayavatthupadaá¹-á¹-hÄ•

tattha paá¹-hamÄ• dvÄ«su á¹-hÄ• nesu vipaccati. sÄ• hi paÃ±cadvÄ• re
kusalavipÄ• kacakkhuviÃ±Ã±Ä• á¹‡Ä• dianantaraá¹ƒ, vipÄ• kamanodhÄ• tuyÄ• taá¹ƒ Ä• ra
niruddhÄ• ya, tasmiá¹ƒ yevÄ• rammaá¹‡e santÄ«raá¹‡akiccaá¹ƒ sÄ• dhayamÄ• nÄ• paÃ±c
vipaccati. chasu dvÄ• resu pana balavÄ• rammaá¹‡e \Ee 265/ tadÄ• rammaá¹‡Ä• hutvÄ•
caá¹‡á¸• asote, tiriyaá¹ƒ nÄ• vÄ• ya gacchantiyÄ• , udakaá¹ƒ chijjitvÄ• thokaá¹ƒ á¹-hÄ• naá
anubandhitvÄ• yathÄ• sotameva gacchati, evameva chasu dvÄ• resu balavÄ• rammaá¹‡e
javanaá¹ƒ javati. tasmiá¹ƒ javite bhavaá¹…gassa vÄ• ro. idaá¹ƒ pana cittaá¹ƒ bhavaá¹…gas
javanena gahitÄ• rammaá¹‡aá¹ƒ gahetvÄ• ekaá¹ƒ dve cittavÄ• re pavattitvÄ• bhavaá¹…ga
gavakkhandhe nadiá¹ƒ tarantepi evameva upamÄ• vitthÄ• retabbÄ• . evamesÄ• yaá¹ƒ java
tasseva gahitattÄ• tadÄ• rammaá¹‡aá¹ƒ nÄ• ma hutvÄ• vipaccati.

dutiyÄ• pana paÃ±casu á¹-hÄ• nesu vipaccati. kathaá¹ƒ? manussaloke tÄ• va
jaccandhajaccabadhirajaccaeá¸·ajaccummattakaubhatobyaÃ±janakanapuá¹ƒsakÄ• naá¹ƒ p
paá¹-isandhi hutvÄ• vipaccati. paá¹-isandhiyÄ• vÄ«tivattÄ• ya yÄ• vatÄ• yukaá¹ƒ bhavaá¹.
iá¹-á¹-hamajjhatte paÃ±cÄ• rammaá¹‡avÄ«thiyÄ• santÄ«raá¹‡aá¹ƒ hutvÄ• , balavÄ• ramma
tadÄ• rammaá¹‡aá¹ƒ hutvÄ• , maraá¹‡akÄ• le cuti hutvÄ• ti imesu paÃ±casu á¹-hÄ• nesu v

manoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hamahÄ• vipÄ• kacittavaá¹‡á¹‡anÄ•

<498> idÄ• ni aá¹-á¹-hamahÄ• vipÄ• kacittÄ• ni dassetuá¹ƒ puna __katame dhammÄ• aby
tattha pÄ• á¸·iyaá¹ƒ nayamattaá¹ƒ dassetvÄ• sabbavÄ• rÄ• saá¹ƒkhittÄ• . tesaá¹ƒ attho he
veditabbo. yo panettha viseso taá¹ƒ dassetuá¹ƒ __alobho abyÄ• katamÅ«la_ntiÄ• di vuttaá¹
304/ taá¹ƒ evaá¹ƒ veditabbaá¹ƒ --- yo hi kÄ• mÄ• vacarakusalesu kammadvÄ• rakammapat

vutto so idha natthi. kasmÄ• ? aviÃ±Ã±attijanakato avipÄ• kadhammato tathÄ• appavattito
yevÄ• panakesu \Ee 266/ karuá¹‡Ä• muditÄ• vuttÄ• , tÄ• sattÄ• rammaá¹‡attÄ• vipÄ• kes
ekantaparittÄ• rammaá¹‡Ä• ni hi kÄ• mÄ• vacaravipÄ• kÄ• ni. na kevalaÃ±ca karuá¹‡Ä• mu
`paÃ±ca sikkhÄ• padÄ• ni kusalÄ• nevÄ• â€™ ti (Vibh 715) hi vuttaá¹ƒ.

asaá¹…khÄ• rasasaá¹…khÄ• ravidhÄ• naÃ±cettha kusalato ceva paccayabhedato ca vedit
kusalassa asaá¹…khÄ• rikameva vipÄ• kaá¹ƒ, sasaá¹…khÄ• rikassa sasaá¹…khÄ• rikaá¹ƒ.
asaá¹…khÄ• rikaá¹ƒ, itarehi itaraá¹ƒ. hÄ«nÄ• dibhedepi imÄ• ni hÄ«namajjhimapaá¹‡Ä«teh
anipphÄ• ditattÄ• hÄ«namajjhimapaá¹‡Ä«tÄ• ni nÄ• ma na honti. hÄ«nassa pana kusalass
majjhimassa \Be 307/ majjhimaá¹ƒ, paá¹‡Ä«tassa paá¹‡Ä«taá¹ƒ. adhipatino pettha na santi.
dhuraá¹ƒ katvÄ• anuppÄ• detabbato. sesaá¹ƒ sabbaá¹ƒ aá¹-á¹-hasu kusalesu vuttasadisam

idÄ• ni imesaá¹ƒ aá¹-á¹-hannaá¹ƒ mahÄ• vipÄ• kacittÄ• naá¹ƒ vipaccanaá¹-á¹-hÄ• naá¹ƒ ve
catÅ«su á¹-hÄ• nesu vipaccanti --- paá¹-isandhiyaá¹ƒ, bhavaá¹…ge, cutiyaá¹ƒ, tadÄ• ramma
manussesu tÄ• va kÄ• mÄ• vacaradevesu ca puÃ±Ã±avantÄ• naá¹ƒ duhetukatihetukÄ• naá
paá¹-isandhi hutvÄ• vipaccanti. paá¹-isandhiyÄ• vÄ«tivattÄ• ya pavatte saá¹-á¹-hipi asÄ«tip
asaá¹…khyeyyampi Ä• yukÄ• laá¹ƒ bhavaá¹…gaá¹ƒ hutvÄ• , balavÄ• rammaá¹‡e chasu dv
maraá¹‡akÄ• le cuti hutvÄ• ti. evaá¹ƒ catÅ«su á¹-hÄ• nesu vipaccanti.

tattha sabbepi sabbaÃ±Ã±ubodhisattÄ• pacchimapaá¹-isandhiggahaá¹‡e paá¹-hamena
somanassasahagatatihetukaasaá¹…khÄ• rikamahÄ• vipÄ• kacittena paá¹-isandhiá¹ƒ gaá¹‡h
mettÄ• pubbabhÄ• gacittassa vipÄ• kaá¹ƒ hoti. tena dinnÄ• ya paá¹-isandhiyÄ• asaá¹…khy
pana pariá¹‡amati. __mahÄ• sÄ«vatthero_ panÄ• ha --- `somanassasahagatato upekkhÄ• s
tena paá¹-isandhiá¹ƒ gaá¹‡hanti. tena gahitapaá¹-isandhikÄ• hi mahajjhÄ• sayÄ• honti. dib
uppilÄ• vino na honti, tipiá¹-akacÅ«á¸·anÄ• gattherÄ• dayo viyÄ• â€™ ti \Ee 267/. aá¹-á¹-ha
`ayaá¹ƒ therassa manoratho, â€™ `natthi etaâ€™ nti paá¹-ikkhipitvÄ• `sabbaÃ±Ã±ubodhisa
balavÄ• hoti \Ne 305/, tasmÄ•
mettÄ• pubbabhÄ• gakÄ• mÄ• vacarakusalavipÄ• kasomanassasahagatatihetukaasaá¹…kh
gaá¹‡hantÄ«â€™ ti vuttaá¹ƒ.

vipÄ• kuddhÄ• rakathÄ•

idÄ• ni vipÄ• kuddhÄ• rakathÄ• ya mÄ• tikÄ• á¹-hapetabbÄ• --- __tipiá¹-akacÅ«á¸·anÄ• g
ekÄ• ya kusalacetanÄ• ya soá¸·asa vipÄ• kacittÄ• ni uppajjanti. ettheva dvÄ• dasakamaggo
__moravÄ• pivÄ• sÄ« mahÄ• dattatthero_ panÄ• ha --- ekÄ• ya kusalacetanÄ• ya dvÄ• das
ettheva dasakamaggopi ahetukaá¹-á¹-hakampÄ«ti. __tipiá¹-akamahÄ• dhammarakkhitather
kusalacetanÄ• ya dasa vipÄ• kacittÄ• ni uppajjanti, ettheva ahetukaá¹-á¹-hakanti.

imasmiá¹ƒ \Be 308/ á¹-hÄ• ne __sÄ• ketapaÃ±haá¹ƒ_ nÄ• ma gaá¹‡hiá¹ƒsu. sÄ• kete kira
nisÄ«ditvÄ• `kiá¹ƒ nu kho ekÄ• ya cetanÄ• ya kamme Ä• yÅ«hite ekÄ• paá¹-isandhi hoti u
paÃ±haá¹ƒ nÄ• ma samuá¹-á¹-hÄ• petvÄ• nicchetuá¹ƒ asakkontÄ• Ä• bhidhammikatthere
therÄ• `yathÄ• ekasmÄ• ambabÄ«jÄ• ekova aá¹…kuro nikkhamati, evaá¹ƒ ekÄ• va paá¹-
saÃ±Ã±Ä• pesuá¹ƒ. athekadivasaá¹ƒ `kiá¹ƒ nu kho nÄ• nÄ• cetanÄ• hi kamme Ä• yÅ«hite
udÄ• hu ekÄ• â€™ ti? paÃ±haá¹ƒ samuá¹-á¹-hÄ• petvÄ• nicchetuá¹ƒ asakkontÄ• there pu
bahÅ«su ambabÄ«jesu ropitesu bahÅ« aá¹…kurÄ• nikkhamanti, evaá¹ƒ bahukÄ• va paá¹-i
saÃ±Ã±Ä• pesuá¹ƒ.

aparampi imasmiá¹ƒ á¹-hÄ• ne __ussadakittanaá¹ƒ_ nÄ• ma gahitaá¹ƒ. imesaÃ±hi sattÄ• n
dosopi mohopi; alobhopi adosopi amohopi. taá¹ƒ nesaá¹ƒ ussannabhÄ• vaá¹ƒ ko niyÄ• met
kammÄ• yÅ«hanakkhaá¹‡eyeva nÄ• nattaá¹ƒ hoti. kathaá¹ƒ? ``yassa hi kammÄ• yÅ«hanak
alobho mando, adosÄ• mohÄ• balavanto dosamohÄ• mandÄ• , tassa mando alobho lobha
adosÄ• mohÄ• pana balavanto dosamohe \Ee 268/ pariyÄ• dÄ• tuá¹ƒ sakkonti. tasmÄ• so
dinnapaá¹-isandhivasena nibbatto luddho hoti, sukhasÄ«lo akkodhano, paÃ±Ã±avÄ• pana
vajirÅ«pamaÃ±Ä• á¹‡oâ€™â€™ ti.

`yassa \Ne 306/ pana kammÄ• yÅ«hanakkhaá¹‡e lobhadosÄ• balavanto honti alobhÄ• dos
mando, so purimanayeneva luddho ceva hoti duá¹-á¹-ho ca, paÃ±Ã±avÄ• pana hoti vajirÅ«
dattÄ• bhayatthero viya.

`yassa pana kammÄ• yÅ«hanakkhaá¹‡e lobhÄ• dosamohÄ• balavanto honti itare mandÄ•
hoti dandho ca, sukhasÄ«lako pana hoti akkodhano.

`tathÄ• yassa kammÄ• yÅ«hanakkhaá¹‡e tayopi lobhadosamohÄ• balavanto honti alobhÄ
purimanayeneva luddho ceva hoti duá¹-á¹-ho ca mÅ«á¸·ho ca.

`yassa \Be 309/ pana kammÄ• yÅ«hanakkhaá¹‡e alobhadosamohÄ• balavanto honti itare
appakileso hoti, dibbÄ• rammaá¹‡ampi disvÄ• niccalo, duá¹-á¹-ho pana hoti dandhapaÃ±Ã±

`yassa pana kammÄ• yÅ«hanakkhaá¹‡e alobhÄ• dosamohÄ• balavanto honti itare mandÄ
ceva hoti, sukhasÄ«lako ca, dandho pana hoti.

`tathÄ• yassa kammÄ• yÅ«hanakkhaá¹‡e alobhadosÄ• mohÄ• balavanto honti itare mand
ceva hoti paÃ±Ã±avÄ• ca, duá¹-á¹-ho ca pana hoti kodhano.

`yassa pana kammÄ• yÅ«hanakkhaá¹‡e tayopi alobhÄ• dayo balavanto honti lobhÄ• dayo
mahÄ• saá¹…gharakkhitatthero viya aluddho aduá¹-á¹-ho paÃ±Ã±avÄ• ca hotÄ«â€™ ti.

aparampi imasmiá¹ƒ á¹-hÄ• ne __hetukittanaá¹ƒ_ nÄ• ma gahitaá¹ƒ. tihetukakammaÃ±hi ti
ahetukampi vipÄ• kaá¹ƒ deti. duhetukakammaá¹ƒ tihetukavipÄ• kaá¹ƒ na deti, itaraá¹ƒ deti.
paá¹-isandhi tihetukÄ• pi hoti, duhetukÄ• pi; ahetukÄ• na hoti. duhetukena duhetukÄ• pi ho
tihetukÄ• na hoti. asaá¹…khÄ• rikaá¹ƒ kusalaá¹ƒ asaá¹…khÄ• rikampi sasaá¹…khÄ• rikam
sasaá¹…khÄ• rikaá¹ƒ \Ee 269/ sasaá¹…khÄ• rikampi asaá¹…khÄ• rikampi vipÄ• kaá¹ƒ deti.
parivattetabbÄ• . javanena tadÄ• rammaá¹‡aá¹ƒ niyÄ• metabbaá¹ƒ.

idÄ• ni tassa tassa therassa vÄ• de __soá¸·asamaggÄ• dayo_ veditabbÄ• . paá¹-hamakÄ•
paá¹-hamamahÄ• vipÄ• kacittena gahitapaá¹-isandhikassa gabbhÄ• vÄ• sato nikkhamitvÄ•
paá¹-á¹-hapetuá¹ƒ samatthabhÄ• vaá¹ƒ upagatassa cakkhudvÄ• rasmiá¹ƒ `iá¹-á¹-hÄ• ramm
kiriyamanodhÄ• tuyÄ• bhavaá¹…ge anÄ• vaá¹-á¹-iteyeva atikkamanaÄ• rammaá¹‡Ä• naá¹
evaá¹ƒ hoti? Ä• rammaá¹‡adubbalatÄ• ya. ayaá¹ƒ tÄ• va eko moghavÄ• ro.

sace pana bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-eti, kiriyamanodhÄ• tuyÄ• bhavaá¹…ge Ä• vaá¹-á¹-
apÄ• petvÄ• va antarÄ• , cakkhuviÃ±Ã±Ä• á¹‡e vÄ• sampaá¹-icchane vÄ• santÄ«raá¹‡e \
nivattissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. voá¹-á¹-habbanavasena pana á¹-hatvÄ• ekaá¹ƒ
pavattanti. tato Ä• sevanaá¹ƒ labhitvÄ• javanaá¹-á¹-hÄ• ne á¹-hatvÄ• puna bhavaá¹…gaá¹
Ä• rammaá¹‡adubbalatÄ• ya eva hoti. ayaá¹ƒ pana vÄ• ro `diá¹-á¹-haá¹ƒ viya me, sutaá¹ƒ v
vadanakÄ• le labbhati. ayampi dutiyo moghavÄ• ro.

aparassa kiriyamanodhÄ• tuyÄ• bhavaá¹…ge Ä• vaá¹-á¹-ite vÄ«thicittÄ• ni uppajjanti, java
javanapariyosÄ• ne pana tadÄ• rammaá¹‡assa vÄ• ro. tasmiá¹ƒ anuppanneyeva bhavaá¹…
upamÄ• --- yathÄ• hi nadiyÄ• Ä• varaá¹‡aá¹ƒ bandhitvÄ• mahÄ• mÄ• tikÄ• bhimukhe ud
tÄ«resu kedÄ• re pÅ«retvÄ• atirekaá¹ƒ kakkaá¹-akamaggÄ• dÄ«hi palÄ• yitvÄ• puna nadi
daá¹-á¹-habbaá¹ƒ. ettha hi nadiyaá¹ƒ udakappavattanakÄ• lo viya bhavaá¹…gavÄ«thippava
Ä• varaá¹‡abandhanakÄ• lo viya kiriyamanodhÄ• tuyÄ• bhavaá¹…gassa Ä• vaá¹-á¹-anakÄ
udakappavattanakÄ• lo viya vÄ«thicittappavatti. ubhosu tÄ«resu kedÄ• rapÅ«raá¹‡aá¹ƒ viya
kakkaá¹-akamaggÄ• dÄ«hi palÄ• yitvÄ• puna udakassa nadÄ«otaraá¹‡aá¹ƒ viya javanaá¹ƒ
anuppanneyeva puna bhavaá¹…gotaraá¹‡aá¹ƒ. evaá¹ƒ bhavaá¹…gaá¹ƒ otaraá¹‡acittÄ• nan
idaÃ±cÄ• pi Ä• rammaá¹‡adubbalatÄ• ya eva hoti. ayaá¹ƒ tatiyo moghavÄ• ro.

sace pana balavÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thagataá¹ƒ hoti kiriyamanodhÄ• tuyÄ• bhavaá¹.
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni \Ne 308/ uppajjanti. javanaá¹-á¹-hÄ• ne pana paá¹-hamakÄ• n
javanaá¹ƒ hutvÄ• chasattavÄ• re javitvÄ• tadÄ• rammaá¹‡assa vÄ• raá¹ƒ deti. tadÄ• ramm
patiá¹-á¹-hahamÄ• naá¹ƒ taá¹ƒsadisameva mahÄ• vipÄ• kacittaá¹ƒ patiá¹-á¹-hÄ• ti. idaá¹ƒ d
paá¹-isandhicittasadisattÄ• `mÅ«labhavaá¹…gaâ€™ nti ca, yaá¹ƒ javanena gahitaá¹ƒ Ä• ra
gahitattÄ• `tadÄ• rammaá¹‡aâ€™ nti ca. imasmiá¹ƒ á¹-hÄ• ne cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sa

santÄ«raá¹‡aá¹ƒ tadÄ• rammaá¹‡anti cattÄ• ri vipÄ• kacittÄ• ni gaá¹‡anÅ«pagÄ• ni honti.

yadÄ• pana dutiyakusalacittaá¹ƒ javanaá¹ƒ hoti, tadÄ• taá¹ƒsadisaá¹ƒ dutiyavipÄ• kacittan
hutvÄ• patiá¹-á¹-hÄ• ti. idaÃ±ca dve nÄ• mÄ• ni labhati \Be 311/. paá¹-isandhicittena asadis
`Ä• gantukabhavaá¹…gaâ€™ nti ca purimanayeneva `tadÄ• rammaá¹‡aâ€™ nti ca. iminÄ•
paÃ±ca honti.

yadÄ• pana tatiyakusalacittaá¹ƒ javanaá¹ƒ hoti, tadÄ• taá¹ƒsadisaá¹ƒ tatiyavipÄ• kacittaá¹
hutvÄ• patiá¹-á¹-hÄ• ti. idampi vuttanayeneva `Ä• gantukabhavaá¹…gaá¹ƒâ€™ `tadÄ• ram
labhati. iminÄ• saddhiá¹ƒ purimÄ• ni paÃ±ca cha honti.

yadÄ• pana catutthakusalacittaá¹ƒ javanaá¹ƒ hoti, tadÄ• taá¹ƒsadisaá¹ƒ catutthavipÄ• kac
tadÄ• rammaá¹‡aá¹ƒ hutvÄ• patiá¹-á¹-hÄ• ti. idampi vuttanayeneva `Ä• gantukabhavaá¹…g
nti \Ee 271/ ca dve nÄ• mÄ• ni labhati. iminÄ• saddhiá¹ƒ purimÄ• ni cha satta honti.

yadÄ• pana tasmiá¹ƒ dvÄ• re `iá¹-á¹-hamajjhattÄ• rammaá¹‡aá¹ƒâ€™ Ä• pÄ• thamÄ• gac
tayo moghavÄ• rÄ• labbhanti. yasmÄ• pana Ä• rammaá¹‡ena vedanÄ• parivattati tasmÄ•
upekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ. catunnaÃ±ca upekkhÄ• sahagatamahÄ• kusalajavanÄ
upekkhÄ• sahagatamahÄ• vipÄ• kacittÄ• neva tadÄ• rammaá¹‡abhÄ• vena patiá¹-á¹-hahan
`Ä• gantukabhavaá¹…gaá¹ƒâ€™ `tadÄ• rammaá¹‡aâ€™ nti ca dve nÄ• mÄ• ni labhanti. `pi
vuccanti eva. iti imÄ• ni paÃ±ca purimehi sattahi saddhiá¹ƒ dvÄ• dasa honti. evaá¹ƒ cakkhu
sotadvÄ• rÄ• dÄ«su dvÄ• dasa dvÄ• dasÄ• ti, samasaá¹-á¹-hi honti. evaá¹ƒ ekÄ• ya cetanÄ
samasaá¹-á¹-hi \Ne 309/ vipÄ• kacittÄ• ni uppajjanti. aggahitaggahaá¹‡ena pana cakkhudvÄ
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni cattÄ• rÄ«ti soá¸·asa honti.

imasmiá¹ƒ á¹-hÄ• ne __ambopamaá¹ƒ_ nÄ• ma gaá¹‡hiá¹ƒsu --- eko kira puriso phalitamba
pÄ• rupitvÄ• nipanno niddÄ• yati. athekaá¹ƒ ambapakkaá¹ƒ vaá¹‡á¹-ato muccitvÄ• tassa k
puÃ±chamÄ• naá¹ƒ viya `thaâ€™ nti bhÅ«miyaá¹ƒ pati. so tassa saddena pabujjhitvÄ• umm
hatthaá¹ƒ pasÄ• retvÄ• phalaá¹ƒ gahetvÄ• madditvÄ• upasiá¹…ghitvÄ• paribhuÃ±ji.

tattha, tassa purisassa ambarukkhamÅ«le niddÄ• yanakÄ• lo viya bhavaá¹…gasamaá¹…gi
vaá¹‡á¹-ato muccitvÄ• kaá¹‡á¹‡asakkhaliá¹ƒ puÃ±chamÄ• nassa patanakÄ• lo viya Ä• ram
pasÄ• daghaá¹-á¹-anakÄ• lo. tena saddena pabuddhakÄ• lo \Be 312/ viya kiriyamanodhÄ• t
Ä• vaá¹-á¹-itakÄ• lo. ummÄ«letvÄ• olokitakÄ• lo viya cakkhuviÃ±Ã±Ä• á¹‡assa dassanakic
pasÄ• retvÄ• gahitakÄ• lo viya vipÄ• kamanodhÄ• tuyÄ• Ä• rammaá¹‡assa sampaá¹-icchi
viya vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa santÄ«raá¹‡akÄ• lo. upasi
kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa vavatthÄ• pitakÄ• lo \Ee 272/. pari
Ä• rammaá¹‡arasaá¹ƒ anubhavitakÄ• lo. ayaá¹ƒ upamÄ• kiá¹ƒ dÄ«peti? Ä• rammaá¹‡assa

kiccaá¹ƒ. tena pasÄ• de ghaá¹-á¹-ite kiriyamanodhÄ• tuyÄ• bhavaá¹…gÄ• vaá¹-á¹-anameva
dassanamattakameva, vipÄ• kamanodhÄ• tuyÄ• Ä• rammaá¹‡asampaá¹-icchanamattakam
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡asantÄ«raá¹‡amattakameva, kiriyam
Ä• rammaá¹‡avavatthÄ• panamattakameva kiccaá¹ƒ. ekantena pana Ä• rammaá¹‡arasaá¹ƒ
dÄ«peti.

ettha ca `tvaá¹ƒ bhavaá¹…gaá¹ƒ nÄ• ma hohi, tvaá¹ƒ Ä• vajjanaá¹ƒ nÄ• ma, tvaá¹ƒ dassan
sampaá¹-icchanaá¹ƒ nÄ• ma, tvaá¹ƒ santÄ«raá¹‡aá¹ƒ nÄ• ma, tvaá¹ƒ voá¹-á¹-habbanaá¹ƒ n
nÄ• ma, hohÄ«â€™ ti koci kattÄ• vÄ• kÄ• retÄ• vÄ• natthi.

imasmiá¹ƒ pana á¹-hÄ• ne __paÃ±cavidhaá¹ƒ niyÄ• maá¹ƒ_ nÄ• ma gaá¹‡hiá¹ƒsu --- bÄ«ja
kammaniyÄ• maá¹ƒ dhammaniyÄ• maá¹ƒ cittaniyÄ• manti. tattha kulatthagacchassa uttarag
dakkhiá¹‡ato \Ne 310/ rukkhapariharaá¹‡aá¹ƒ, sÅ«riyÄ• vaá¹-á¹-apupphÄ• naá¹ƒ sÅ«riyÄ• b
mÄ• luvalatÄ• ya rukkhÄ• bhimukhagamanameva, nÄ• á¸·ikerassa matthake chiddasabbhÄ
bÄ«jÄ• naá¹ƒ taá¹ƒtaá¹ƒsadisaphaladÄ• naá¹ƒ __bÄ«janiyÄ• mo_ nÄ• ma. tasmiá¹ƒ tasmiá
rukkhÄ• naá¹ƒ ekappahÄ• reneva pupphaphalapallavaggahaá¹‡aá¹ƒ __utuniyÄ• mo_ nÄ• n
tihetukaduhetukÄ• hetukavipÄ• kaá¹ƒ deti. duhetukakammaá¹ƒ duhetukÄ• hetukavipÄ• kaá
detÄ«ti, evaá¹ƒ tassa tassa kammassa taá¹ƒtaá¹ƒsadisavipÄ• kadÄ• nameva __kammaniyÄ

aparopi kammasarikkhakavipÄ• kavaseneva kammaniyÄ• mo hoti. tassa dÄ«panatthamida
sammÄ• sambuddhakÄ• le sÄ• vatthiyÄ• dvÄ• ragÄ• mo jhÄ• yi \Be 313/. tato pajjalitaá¹ƒ t
uá¹-á¹-hahitvÄ• Ä• kÄ• sena gacchato kÄ• kassa gÄ«vÄ• ya paá¹-imuÃ±ci. so viravanto bh
kÄ• lamakÄ• si. mahÄ• samuddepi \Ee 273/ ekÄ• nÄ• vÄ• niccalÄ• aá¹-á¹-hÄ• si. heá¹-á¹
apassantÄ• kÄ• á¸·akaá¹‡á¹‡isalÄ• kaá¹ƒ vicÄ• resuá¹ƒ. sÄ• nÄ• vikasseva upÄ• sikÄ• ya
kÄ• raá¹‡Ä• mÄ• sabbe nassantu, udake naá¹ƒ khipÄ• mÄ• ti Ä• haá¹ƒsu. nÄ• viko `na sa
uppilavamÄ• naá¹ƒ passituâ€™ nti vÄ• likÄ• ghaá¹-aá¹ƒ gÄ«vÄ• yaá¹ƒ bandhÄ• petvÄ• kh
nÄ• vÄ• khittasaro viya pakkhandi. eko bhikkhu leá¹‡e vasati. mahantaá¹ƒ pabbatakÅ«á¹-a
pidahi. taá¹ƒ sattame divase sayameva apagataá¹ƒ. sammÄ• sambuddhassa jetavane nisÄ
kathentassa imÄ• ni tÄ«á¹‡i vatthÅ«ni ekappahÄ• reneva Ä• rocesuá¹ƒ. satthÄ• `na etaá¹ƒ
katakammameva taâ€™ nti atÄ«taá¹ƒ Ä• haritvÄ• dassento Ä• ha ---

kÄ• ko purimattabhÄ• ve manusso hutvÄ• ekaá¹ƒ duá¹-á¹-hagoá¹‡aá¹ƒ dametuá¹ƒ asakko
bandhitvÄ• aggiá¹ƒ adÄ• si. goá¹‡o teneva mato. idÄ• ni taá¹ƒ kammaá¹ƒ etassa Ä• kÄ• se
adÄ• si. sÄ• pi itthÄ« purimattabhÄ• ve ekÄ• itthÄ«yeva. eko kukkuro tÄ• ya paricito hutvÄ
gacchantiyÄ• saddhiá¹ƒ gacchati, saddhimevÄ• gacchati. manussÄ• `nikkhanto idÄ• ni am
ti uppaá¹‡á¸• enti. sÄ• tena aá¹-á¹-Ä«yamÄ• nÄ• kukkuraá¹ƒ nivÄ• retuá¹ƒ asakkontÄ« vÄ
bandhitvÄ• udake khipi. taá¹ƒ kammaá¹ƒ tassÄ• samuddamajjhe muccituá¹ƒ nÄ• dÄ• si. s
gopÄ• lako hutvÄ• bilaá¹ƒ paviá¹-á¹-hÄ• ya godhÄ• ya sÄ• khÄ• bhaá¹…gamuá¹-á¹-hiyÄ•

divase sayaá¹ƒ Ä• gantvÄ• vivari. godhÄ• kampamÄ• nÄ• \Ne 311/ nikkhami. karuá¹‡Ä• y
kammaá¹ƒ tassa pabbatantaraá¹ƒ pavisitvÄ• nisinnassa muccituá¹ƒ nÄ• dÄ• sÄ«ti. imÄ• ni
samodhÄ• netvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``na antalikkhe na samuddamajjhe,

na \Ee 274/ pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjate so jagatippadeso,

yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• â€™â€™ ti || (Dhp 127).

ayampi \Be 314/ kammaniyÄ• moyeva nÄ• ma. aÃ±Ã±Ä• nipi evarÅ«pÄ• ni vatthÅ«ni kathe

bodhisattÄ• naá¹ƒ pana paá¹-isandhiggahaá¹‡e, mÄ• tukucchito nikkhamane, abhisambodh
dhammacakkappavattane, Ä• yusaá¹…khÄ• rassa ossajjane, parinibbÄ• ne ca dasasahass
__dhammaniyÄ• mo_ nÄ• ma.

Ä• rammaá¹‡ena pana pasÄ• de ghaá¹-á¹-ite `tvaá¹ƒ Ä• vajjanaá¹ƒ nÄ• ma hohi ... pe ... tv
hohÄ«â€™ ti koci kattÄ• vÄ• kÄ• retÄ• vÄ• natthi, attano attano pana dhammatÄ• ya eva
ghaá¹-á¹-itakÄ• lato paá¹-á¹-hÄ• ya kiriyamanodhÄ• tucittaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-e
dassanakiccaá¹ƒ sÄ• dheti, vipÄ• kamanodhÄ• tu sampaá¹-icchanakiccaá¹ƒ sÄ• dheti, vipÄ
santÄ«raá¹‡akiccaá¹ƒ sÄ• dheti, kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tu voá¹-á¹-habbanakiccaá¹ƒ
Ä• rammaá¹‡arasaá¹ƒ anubhavatÄ«ti ayaá¹ƒ __cittaniyÄ• mo_ nÄ• ma. ayaá¹ƒ idha adhipp

sasaá¹…khÄ• rikatihetukakusalenÄ• pi upekkhÄ• sahagatehi asaá¹…khÄ• rikasasaá¹…khÄ
Ä• yÅ«hite taá¹ƒsadisavipÄ• kacittehi Ä• dinnÄ• ya paá¹-isandhiyÄ• eseva nayo. upekkhÄ•
paá¹-hamaá¹ƒ `iá¹-á¹-hamajjhattÄ• rammaá¹‡avasenaâ€™ pavattiá¹ƒ dassetvÄ• pacchÄ•
dassetabbÄ• .

evampi ekekasmiá¹ƒ dvÄ• re dvÄ• dasa dvÄ• dasa hutvÄ• samasaá¹-á¹-hi honti. aggahitag
vipÄ• kacittÄ• ni uppajjanti.

imasmiá¹ƒ \Ne 312/ á¹-hÄ• ne __paÃ±caucchunÄ• á¸·iyantopamaá¹ƒ_ nÄ• ma gaá¹‡hiá¹ƒs
ekasmÄ• gÄ• mÄ• ekÄ• dasa yantavÄ• hÄ• nikkhamitvÄ• ekaá¹ƒ ucchuvÄ• á¹-aá¹ƒ disvÄ
Ã±atvÄ• ucchusÄ• mikaá¹ƒ upasaá¹…kamitvÄ• `yantavÄ• hÄ• \Ee 275/ mayaâ€™ nti Ä• n
pariyesÄ• mÄ«â€™ ti ucchusÄ• laá¹ƒ te gahetvÄ• agamÄ• si. te tattha nÄ• á¸·iyantaá¹ƒ sa
janÄ• , aparampi ekaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, vetanena gaá¹‡hathÄ• â€™ ti Ä• haá¹ƒsu. u

sahÄ• yo bhavissÄ• mÄ«â€™ ti ucchÅ«naá¹ƒ sÄ• laá¹ƒ pÅ«rÄ• petvÄ• tesaá¹ƒ sahÄ• yo a
katvÄ• , phÄ• á¹‡itapÄ• cakena \Be 315/ ucchurase pakke, guá¸·abandhakena baddhe, ucc
bhÄ• gesu dinnesu, attano attano bhÄ• gaá¹ƒ Ä• dÄ• ya ucchusÄ• laá¹ƒ sÄ• mikassa paá¹-
aparÄ• supi catÅ«su sÄ• lÄ• su kammaá¹ƒ katvÄ• pakkamiá¹ƒsu.

tattha paÃ±ca yantasÄ• lÄ• viya paÃ±ca pasÄ• dÄ• daá¹-á¹-habbÄ• . paÃ±ca ucchuvÄ• á
Ä• rammaá¹‡Ä• ni. ekÄ• dasa vicaraá¹‡akayantavÄ• hÄ• viya ekÄ• dasa vipÄ• kacittÄ• ni.
paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni. paá¹-hamakasÄ• lÄ• yaá¹ƒ sÄ• mikena saddhiá¹ƒ dvÄ• dasanna
katakammÄ• naá¹ƒ bhÄ• gaggahaá¹‡akÄ• lo viya ekÄ• dasannaá¹ƒ vipÄ• kacittÄ• naá¹ƒ ca
ekato hutvÄ• cakkhudvÄ• re rÅ«pÄ• rammaá¹‡e sakasakakiccakaraá¹‡akÄ• lo. sÄ• lÄ• sÄ
sampaá¹-icchanakÄ• lo viya cakkhuviÃ±Ã±Ä• á¹‡assa dvÄ• rasaá¹…kantiakaraá¹‡aá¹ƒ. dut
paÃ±camasÄ• lÄ• ya dvÄ• dasannaá¹ƒ ekato hutvÄ• katakammÄ• naá¹ƒ bhÄ• gaggahaá¹‡
vipÄ• kacittÄ• naá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ ekato hutvÄ• kÄ• yadvÄ• re phoá¹-
sakasakakiccakaraá¹‡akÄ• lo. sÄ• lÄ• sÄ• mikassa sÄ• lÄ• ya sampaá¹-icchanakÄ• lo viya
dvÄ• rasaá¹…kantiakaraá¹‡aá¹ƒ veditabbaá¹ƒ. ettÄ• vatÄ• tihetukakammena paá¹-isandhi
kathito. yÄ• pana tena duhetukapaá¹-isandhi hoti, sÄ• paá¹-icchannÄ• va hutvÄ• gatÄ• .

idÄ• ni __duhetukakammena duhetukÄ• paá¹-isandhi hotÄ«_ti vÄ• ro kathetabbo. duhetuk
somanassasahagataasaá¹…khÄ• rikacittena kamme Ä• yÅ«hite taá¹ƒsadiseneva duhetukav
gahitapaá¹-isandhikassa vuttanayeneva cakkhudvÄ• re \Ee 276/ `iá¹-á¹-hÄ• rammaá¹‡eâ€™
moghavÄ• rÄ• . duhetukasomanassasahagataasaá¹…khÄ• rikajavanÄ• vasÄ• ne taá¹ƒsadi
mÅ«labhavaá¹…gasaá¹…khÄ• taá¹ƒ tadÄ• rammaá¹‡aá¹ƒ. sasaá¹…khÄ• rikajavanÄ• vasÄ
Ä• gantukabhavaá¹…gasaá¹…khÄ• taá¹ƒ tadÄ• rammaá¹‡aá¹ƒ. `iá¹-á¹-hamajjhattÄ• ramma
upekkhÄ• sahagatajavanÄ• naá¹ƒ avasÄ• ne tÄ• disÄ• neva dve tadÄ• rammaá¹‡Ä• ni upp
dvÄ• re aá¹-á¹-ha aá¹-á¹-ha katvÄ• samacattÄ• lÄ«sa cittÄ• ni. aggahitaggahaá¹‡ena pana
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni cattÄ• rÄ«ti dvÄ• dasa honti. evaá¹ƒ ekÄ• ya c
dvÄ• dasa \Be 316/ vipÄ• kacittÄ• ni uppajjanti. ambopamapaÃ±caniyÄ• makathÄ• pÄ• kat
duhetukasesacittattayasadisavipÄ• kena gahitapaá¹-isandhikepi eseva nayo. yantavÄ• hopa
yantavÄ• hÄ• . tehi tattha yante nÄ• ma sajjite sÄ• lÄ• sÄ• mikaá¹ƒ aá¹-á¹-hamaá¹ƒ katvÄ•
yojanÄ• veditabbÄ• . ettÄ• vatÄ• duhetukakammena duhetukapaá¹-isandhi hotÄ«ti vÄ• ro

idÄ• ni __ahetukapaá¹-isandhikathÄ• _ hoti --- catunnaÃ±hi duhetukakusalacittÄ• naá¹ƒ aÃ
Ä• yÅ«hite kusalavipÄ• kaupekkhÄ• sahagatÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tucittena g
paá¹-isandhi kammasadisÄ• ti na vattabbÄ• . kammaÃ±hi duhetukaá¹ƒ paá¹-isandhi ahetuk
vuá¸• á¸• hippattassa cakkhudvÄ• re `iá¹-á¹-hamajjhattÄ• rammaá¹‡eâ€™ Ä• pÄ• thamÄ• g
moghavÄ• rÄ• veditabbÄ• . catunnaá¹ƒ pana duhetukakusalacittÄ• naá¹ƒ aÃ±Ã±atarajavan
ahetukacittaá¹ƒ tadÄ• rammaá¹‡abhÄ• vena patiá¹-á¹-hÄ• ti. taá¹ƒ `mÅ«labhavaá¹…gaá¹ƒâ
dve nÄ• mÄ• ni labhati. evamettha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sampaá¹-icchanaá¹ƒ upekkhÄ•

tadÄ• rammaá¹‡ampi upekkhÄ• sahagatamevÄ• ti tesu ekaá¹ƒ gahetvÄ• gaá¹‡anÅ«pagÄ•

`iá¹-á¹-hÄ• rammaá¹‡eâ€™ pana santÄ«raá¹‡ampi tadÄ• rammaá¹‡ampi somanassasahag
purimÄ• ni tÄ«á¹‡i cattÄ• ri honti. evaá¹ƒ paÃ±casu dvÄ• resu cattÄ• ri cattÄ• ri katvÄ• ekÄ
Ä• yÅ«hite vÄ«sati vipÄ• kacittÄ• ni uppajjantÄ«ti \Ee 277/ veditabbÄ• ni. aggahitaggahaá¹‡
cattÄ• ri sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni cattÄ• rÄ«ti aá¹-á¹-ha honti. idaá¹ƒ `ah
nÄ• ma. idaá¹ƒ manussalokena gahitaá¹ƒ.

catÅ«su pana apÄ• yesu pavatte labbhati. yadÄ• hi mahÄ• moggallÄ• natthero niraye pad
padumakaá¹‡á¹‡ikÄ• ya nisinno nerayikÄ• naá¹ƒ dhammakathaá¹ƒ kathesi, tadÄ• tesaá¹ƒ
kusalavipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati. saddaá¹ƒ suá¹‡antÄ• naá¹ƒ sotaviÃ±
divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• gatassa cÄ«varagandhaghÄ• yanakÄ• le ghÄ• naviÃ±Ã±Ä•
nibbÄ• petuá¹ƒ devaá¹ƒ vassÄ• petvÄ• pÄ• nÄ«yadÄ• nakÄ• le jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ,
mandamandavÄ• tasamuá¹-á¹-hÄ• panakÄ• le kÄ• yaviÃ±Ã±Ä• á¹‡anti evaá¹ƒ cakkhuviÃ±Ã
ekaá¹ƒ sampaá¹-icchanaá¹ƒ, dve santÄ«raá¹‡Ä• nÄ«ti ahetukaá¹-á¹-hakaá¹ƒ labbhati \Ne 3
nÄ• gasupaá¹‡á¹‡avemÄ• nikapetÄ• nampi akusalena paá¹-isandhi hoti. pavatte kusalaá¹ƒ
cakkavattino maá¹…galahatthiassÄ• dÄ«naá¹ƒ. ayaá¹ƒ tÄ• va `iá¹-á¹-haiá¹-á¹-hamajjhattÄ•
kusalajavanavasena kathÄ• maggo.

`iá¹-á¹-hÄ• rammaá¹‡eâ€™ pana catÅ«su somanassasahagatÄ• kusalacittesu javitesu kus
somanassasahagatÄ• hetukacittaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ hoti. `iá¹-á¹-hamajjhattÄ• ramma
upekkhÄ• sahagatalobhasampayuttesu javitesu kusalavipÄ• kaá¹ƒ upekkhÄ• sahagatÄ• he
hoti. yaá¹ƒ pana `javanena tadÄ• rammaá¹‡aá¹ƒ niyametabbaâ€™ nti vuttaá¹ƒ taá¹ƒ kusala
veditabbaá¹ƒ. domanassasahagatajavanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ uppajjamÄ• na
akusalavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tucittaá¹ƒ uppajjati.

idaá¹ƒ pana javanaá¹ƒ kusalatthÄ• ya vÄ• akusalatthÄ• ya vÄ• ko niyÄ• metÄ«ti? Ä• vajja
voá¹-á¹-habbanaÃ±ca. Ä• vajjanena hi yoniso Ä• vaá¹-á¹-ite voá¹-á¹-habbanena yoniso vava
akusalaá¹ƒ bhavissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ. Ä• vajjanena \Ee 278/ ayoniso Ä• vaá¹-á¹-i
ayoniso vavatthÄ• pite javanaá¹ƒ kusalaá¹ƒ bhavissatÄ«tipi aá¹-á¹-hÄ• nametaá¹ƒ. ubhayen
Ä• vaá¹-á¹-ite vavatthÄ• pite ca javanaá¹ƒ kusalaá¹ƒ hoti, ayoniso akusalanti veditabbaá¹ƒ.

`iá¹-á¹-hÄ• rammaá¹‡eâ€™ pana kaá¹…khato uddhatassa ca tadÄ• rammaá¹‡aá¹ƒ kiá¹ƒ h
iá¹-á¹-hÄ• rammaá¹‡asmiá¹ƒ kaá¹…khatu vÄ• mÄ• vÄ• , uddhato vÄ• hotu mÄ• vÄ• ,
kusalavipÄ• kÄ• hetukasomanassacittameva tadÄ• rammaá¹‡aá¹ƒ hoti, `iá¹-á¹-hamajjhattÄ•
`kusalavipÄ• kÄ• hetukaupekkhÄ• sahagataâ€™ nti, ayaá¹ƒ panettha saá¹…khepato atthac
mahÄ• dhammarakkhitattheravÄ• do nÄ• ma. somanassasahagatasmiÃ±hi javane javite pa
gavesitabbÄ• nÄ«ti. upekkhÄ• sahagatasmiá¹ƒ javane javite cha gavesitabbÄ• nÄ«ti.

atha yadÄ• somanassasahagatapaá¹-isandhikassa pavatte jhÄ• naá¹ƒ nibbattetvÄ• pamÄ•
`paá¹‡Ä«tadhammo me naá¹-á¹-hoâ€™ ti paccavekkhato vippaá¹-isÄ• ravasena \Be 318/ do
kiá¹ƒ uppajjati? `somanassÄ• nantaraÃ±hi domanassaá¹ƒ domanassÄ• nantaraÃ±ca soman
paá¹-isiddhaá¹ƒ. mahaggatadhammaá¹ƒ Ä• rabbha javane javite tadÄ• rammaá¹‡ampi tatth
kusalavipÄ• kÄ• vÄ• akusalavipÄ• kÄ• vÄ• upekkhÄ• sahagatÄ• hetukamanoviÃ±Ã±Ä• â
kimassÄ• Ä• vajjananti? `bhavaá¹…gÄ• vajjanÄ• naá¹ƒ viya natthassÄ• Ä• vajjanakiccaâ€
ninnattÄ• ca ciá¹‡á¹‡attÄ• ca samudÄ• cÄ• rattÄ• ca uppajjantu, ayaá¹ƒ kathaá¹ƒ uppajja
nirodhassa anantarapaccayaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, nirodhÄ• vuá¹-â
phalasamÄ• patticittaá¹ƒ, ariyamaggacittaá¹ƒ, maggÄ• nantarÄ• ni phalacittÄ• ni, evaá¹ƒ as
ninnaciá¹‡á¹‡asamudÄ• cÄ• rabhÄ• vena uppajjati. vinÄ• hi Ä• vajjanena cittaá¹ƒ uppajjati,
vinÄ• nuppajjatÄ«â€™ ti. `atha kimassÄ• rammaá¹‡aâ€™ nti? `rÅ«pÄ• dÄ«su parittadham
yadeva tasmiá¹ƒ samaye Ä• pÄ• thamÄ• gataá¹ƒ hoti, taá¹ƒ Ä• rabbha etaá¹ƒ cittaá¹ƒ uppa

idÄ• ni sabbesampi \Ee 279/ etesaá¹ƒ cittÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vatthaá¹ƒ ayaá¹ƒ pakiá

suttaá¹ƒ dovÄ• riko ca, gÄ• millo ambo koliyakena ca.

jaccandho pÄ«á¹-hasappÄ« ca, visayaggÄ• ho ca upanissayamatthasoti ||

tattha __ `suttaâ€™ _nti, eko panthamakkaá¹-ako paÃ±casu disÄ• su suttaá¹ƒ pasÄ• retvÄ
nipajjati. paá¹-hamadisÄ• ya pasÄ• ritasutte pÄ• á¹‡akena vÄ• paá¹-aá¹…gena vÄ• makkh
nipannaá¹-á¹-hÄ• nato calitvÄ• nikkhamitvÄ• suttÄ• nusÄ• rena gantvÄ• tassa yÅ«saá¹ƒ p
tattheva nipajjati. dutiyadisÄ• dÄ«su pahaá¹-akÄ• lepi evameva karoti.

tattha paÃ±casu disÄ• su pasÄ• ritasuttaá¹ƒ viya paÃ±capasÄ• dÄ• . majjhe nipannamakka
pÄ• á¹‡akÄ• dÄ«hi suttaghaá¹-á¹-anakÄ• lo viya Ä• rammaá¹‡ena pasÄ• dassa ghaá¹-á¹-ita
nipannamakkaá¹-akassa calanaá¹ƒ viya pasÄ• daghaá¹-á¹-anakaá¹ƒ Ä• rammaá¹‡aá¹ƒ gah
bhavaá¹…gassa Ä• vaá¹-á¹-itakÄ• lo. suttÄ• nusÄ• rena gamanakÄ• lo viya vÄ«thicittappav
319/ yÅ«sapivanaá¹ƒ viya javanassa Ä• rammaá¹‡e javitakÄ• lo. punaÄ• gantvÄ• majjhe n
hadayavatthumeva nissÄ• ya pavattanaá¹ƒ.

idaá¹ƒ opammaá¹ƒ kiá¹ƒ dÄ«peti? Ä• rammaá¹‡ena pasÄ• de ghaá¹-á¹-ite pasÄ• davatthuk
hadayarÅ«pavatthukacittaá¹ƒ paá¹-hamataraá¹ƒ uppajjatÄ«ti dÄ«peti. ekekaá¹ƒ Ä• rammaá
dvÄ• resu Ä• pÄ• thamÄ• gacchatÄ«tipi.

__ `dovÄ• rikoâ€™ _ti \Ne 316/, eko rÄ• jÄ• sayanagato niddÄ• yati. tassa paricÄ• rako pÄ
nisÄ«di. badhiradovÄ• riko dvÄ• re á¹-hito. tayo paá¹-ihÄ• rÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hitÄ• . a

manusso paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya Ä• gantvÄ• dvÄ• raá¹ƒ Ä• koá¹-esi. badhiradovÄ
pÄ• daparimajjako saÃ±Ã±aá¹ƒ adÄ• si. tÄ• ya saÃ±Ã±Ä• ya dvÄ• raá¹ƒ vivaritvÄ• passi. p
paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• dutiyassa adÄ• si, dutiyo tatiyassa, tatiyo raÃ±Ã±o. rÄ• jÄ•

tattha \Ee 280/ so rÄ• jÄ• viya javanaá¹ƒ daá¹-á¹-habbaá¹ƒ. pÄ• daparimajjako viya Ä• vajj
badhiradovÄ• riko viya cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tayo paá¹-ihÄ• rÄ• viya sampaá¹-icchanÄ
vÄ«thicittÄ• ni. paccantavÄ• sino paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya Ä• gantvÄ• dvÄ• rÄ• koá
pasÄ• daghaá¹-á¹-anaá¹ƒ. pÄ• daparimajjakena saÃ±Ã±Ä• ya dinnakÄ• lo viya kiriyamanod
Ä• vaá¹-á¹-itakÄ• lo. tena dinnasaÃ±Ã±Ä• ya badhiradovÄ• rikassa dvÄ• ravivaraá¹‡akÄ• lo
Ä• rammaá¹‡e dassanakiccasÄ• dhanakÄ• lo. paá¹-hamapaá¹-ihÄ• rena paá¹‡á¹‡Ä• kÄ• ra
vipÄ• kamanodhÄ• tuyÄ• Ä• rammaá¹‡assa sampaá¹-icchitakÄ• lo. paá¹-hamena dutiyassa
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa santÄ«raá¹‡akÄ• lo. dutiyena ta
kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa vavatthÄ• pitakÄ• lo. tatiyena raÃ±
voá¹-á¹-habbanena javanassa niyyÄ• ditakÄ• lo. raÃ±Ã±o paribhogakÄ• lo viya javanassa
Ä• rammaá¹‡arasÄ• nubhavanakÄ• lo.

idaá¹ƒ opammaá¹ƒ kiá¹ƒ dÄ«peti? Ä• rammaá¹‡assa pasÄ• daghaá¹-á¹-amattanameva kicc
bhavaá¹…gÄ• vaá¹-á¹-anamattameva, cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ
dassanasampaá¹-icchanasantÄ«raá¹‡avavatthÄ• panamattÄ• neva kiccÄ• ni. ekantena pan
Ä• rammaá¹‡arasaá¹ƒ anubhotÄ«ti dÄ«peti.

__ `gÄ• milloâ€™ _ti \Be 320/, sambahulÄ• gÄ• madÄ• rakÄ• antaravÄ«thiyaá¹ƒ paá¹ƒsuk
tatthekassa hatthe kahÄ• paá¹‡o paá¹-ihaÃ±Ã±i. so `mayhaá¹ƒ hatthe paá¹-ihataá¹ƒ, kiá¹ƒ n
atheko `paá¹‡á¸• araá¹ƒ etaâ€™ nti Ä• ha. aparo saha paá¹ƒsunÄ• gÄ• á¸·haá¹ƒ gaá¹‡hi. a
caturassaá¹ƒ etaâ€™ nti Ä• ha. aparo `kahÄ• paá¹‡o esoâ€™ ti Ä• ha. atha naá¹ƒ Ä• haritv
upanesi.

tattha \Ne 317/ sambahulÄ• naá¹ƒ dÄ• rakÄ• naá¹ƒ antaravÄ«thiyaá¹ƒ kÄ«á¸·antÄ• naá¹ƒ n
bhavaá¹…gacittappavatti daá¹-á¹-habbÄ• . kahÄ• paá¹‡assa hatthe paá¹-ihatakÄ• lo viya Ä•
ghaá¹-á¹-itakÄ• lo. `kiá¹ƒ nu kho etaâ€™ nti vuttakÄ• lo viya taá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetv
bhavaá¹…gassa Ä• vaá¹-á¹-itakÄ• lo. `paá¹‡á¸• araá¹ƒ etaâ€™ nti vuttakÄ• lo viya cakkhuv
dassanakiccassa sÄ• dhitakÄ• lo. saha paá¹ƒsunÄ• gÄ• á¸·haá¹ƒ gahitakÄ• lo viya vipÄ• k
Ä• rammaá¹‡assa sampaá¹-icchitakÄ• lo. `puthulaá¹ƒ caturassaá¹ƒ etaâ€™ nti vuttakÄ• lo v
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa santÄ«raá¹‡akÄ• lo. `eso kahÄ
kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡assa vavatthÄ• pitakÄ• lo. mÄ• tarÄ• k
Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ veditabbaá¹ƒ.

idaá¹ƒ opammaá¹ƒ kiá¹ƒ dÄ«peti? kiriyamanodhÄ• tu adisvÄ• va bhavaá¹…gaá¹ƒ Ä• vaá¹-a

adisvÄ• va sampaá¹-icchati, vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu adisvÄ• va santÄ«reti, kiri
adisvÄ• va vavatthÄ• peti, javanaá¹ƒ adisvÄ• va Ä• rammaá¹‡arasaá¹ƒ anubhoti. ekantena
dassanakiccaá¹ƒ sÄ• dhetÄ«ti dÄ«peti.

__ `ambo koliyakena cÄ• â€™ _ti, idaá¹ƒ heá¹-á¹-hÄ• vuttaá¹ƒ ambopamaÃ±ca ucchusÄ•
vuttaá¹ƒ.

__ `jaccandho pÄ«á¹-hasappÄ« cÄ• â€™ _ti, ubhopi kira te nagaradvÄ• re sÄ• lÄ• yaá¹ƒ n
pÄ«á¹-hasappÄ« Ä• ha --- `bho andhaka, kasmÄ• tvaá¹ƒ idha sussamÄ• no vicarasi, asuko
bahvannapÄ• no, kiá¹ƒ tattha gantvÄ• sukhena jÄ«vituá¹ƒ na vaá¹-á¹-atÄ«â€™ ti? `mayhaá
Ä• cikkhitaá¹ƒ, tuyhaá¹ƒ pana tattha gantvÄ• sukhena jÄ«vituá¹ƒ kiá¹ƒ na vaá¹-á¹-atÄ«â€™
pÄ• dÄ• natthÄ«â€™ ti. `mayhampi passituá¹ƒ cakkhÅ«ni natthÄ«â€™ ti. `yadi evaá¹ƒ, tava
cakkhÅ«nÄ«â€™ ti ubhopi `sÄ• dhÅ«â€™ ti \Be 321/ sampaá¹-icchitvÄ• jaccandho pÄ«á¹-h
Ä• ropesi. so tassa khandhe nisÄ«ditvÄ• vÄ• mahatthenassa sÄ«saá¹ƒ parikkhipitvÄ• dakh
á¹-hÄ• ne mÅ«laá¹ƒ Ä• varitvÄ• á¹-hitaá¹ƒ, imasmiá¹ƒ pÄ• sÄ• á¹‡o, vÄ• maá¹ƒ muÃ±ca da
dakkhiá¹‡aá¹ƒ muÃ±ca vÄ• maá¹ƒ gaá¹‡hÄ• â€™ ti maggaá¹ƒ niyametvÄ• Ä• cikkhati. eva
pÄ«á¹-hasappissa cakkhÅ«nÄ«ti ubhopi sampayogena icchitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sukh

tattha \Ne 318/ jaccandho viya rÅ«pakÄ• yo, pÄ«á¹-hasappÄ« viya arÅ«pakÄ• yo. pÄ«á¹-ha
jaccandhassa disaá¹ƒ gantuá¹ƒ gamanÄ• bhisaá¹…khÄ• rassa anibbattitakÄ• lo \Ee 282/ vi
Ä• dÄ• nagahaá¹‡acopanaá¹ƒ pÄ• petuá¹ƒ asamatthatÄ• . jaccandhena vinÄ• pÄ«á¹-hasap
gamanÄ• bhisaá¹…khÄ• rassa appavattanaá¹ƒ viya paÃ±cavokÄ• re rÅ«paá¹ƒ, vinÄ• arÅ«
sampayogena icchitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sukhena jÄ«vitakÄ• lo viya rÅ«pÄ• rÅ«padha
aÃ±Ã±amaÃ±Ã±ayogena sabbakiccesu pavattisambhÄ• voti. ayaá¹ƒ paÃ±ho paÃ±cavokÄ•

__ `visayaggÄ• hoâ€™ cÄ• _ti, cakkhu rÅ«pavisayaá¹ƒ gaá¹‡hÄ• ti. sotÄ• dÄ«ni saddÄ• di

__ `upanissayamatthasoâ€™ _ti, `upanissayatoâ€™ ca `atthatoâ€™ ca. tattha asambhinna
Ä• pÄ• thagatattÄ• rÅ«pÄ• naá¹ƒ, Ä• lokasannissitaá¹ƒ, manasikÄ• rahetukaá¹ƒ catÅ«hi pa
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, saddhiá¹ƒ sampayuttadhammehi. tattha matassÄ• pi cakkhu sam
niruddhampi, pittena vÄ• semhena vÄ• ruhirena vÄ• palibuddhampi, cakkhuviÃ±Ã±Ä• á¹‡
asakkontaá¹ƒ `sambhinnaá¹ƒâ€™ nÄ• ma hoti. sakkontaá¹ƒ asambhinnaá¹ƒ nÄ• ma. sotÄ•
cakkhusmiá¹ƒ pana asambhinnepi bahiddhÄ• rÅ«pÄ• rammaá¹‡e Ä• pÄ• thaá¹ƒ anÄ• gacc
nuppajjati. tasmiá¹ƒ pana Ä• pÄ• thaá¹ƒ Ä• gacchantepi Ä• lokasannissaye asati nuppajjati.
kiriyamanodhÄ• tuyÄ• bhavaá¹…ge anÄ• vaá¹-á¹-ite nuppajjati. Ä• vaá¹-á¹-iteyeva uppajjat
sampayuttadhammehi saddhiá¹ƒyeva uppajjati. iti ime cattÄ• ro paccaye labhitvÄ• uppajjati
(MN I 306 thokaá¹ƒ visadisaá¹ƒ).

asambhinnattÄ• \Be 322/ sotassa, Ä• pÄ• thagatattÄ• saddÄ• naá¹ƒ, Ä• kÄ• sasannissita
catÅ«hi paccayehi uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, saddhiá¹ƒ sampayuttadhammehi. tattha
nti Ä• kÄ• sasannissayaá¹ƒ laddhÄ• va uppajjati, na vinÄ• tena. na hi pihitakaá¹‡á¹‡acchid
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ pavattati. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ. yathÄ• cettha eva
visesamattaá¹ƒ pana vakkhÄ• ma.

asambhinnattÄ• ghÄ• nassa, Ä• pÄ• thagatattÄ• gandhÄ• naá¹ƒ, vÄ• yosannissitaá¹ƒ, ma
paccayehi \Ne 319/ uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 283/, saddhiá¹ƒ sampayuttadha
`vÄ• yosannissitaâ€™ nti ghÄ• nabilaá¹ƒ vÄ• yumhi pavisanteyeva uppajjati, tasmiá¹ƒ asati

asambhinnattÄ• jivhÄ• ya, Ä• pÄ• thagatattÄ• rasÄ• naá¹ƒ, Ä• posannissitaá¹ƒ, manasikÄ
paccayehi uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, saddhiá¹ƒ sampayuttadhammehi. tattha `Ä• p
jivhÄ• temanaá¹ƒ Ä• paá¹ƒ laddhÄ• va uppajjati, na vinÄ• tena. sukkhajivhÄ• naÃ±hi sukkh
á¹-hapitepi jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nuppajjateva.

asambhinnattÄ• kÄ• yassa, Ä• pÄ• thagatattÄ• phoá¹-á¹-habbÄ• naá¹ƒ, pathavisannissitaa
catÅ«hi paccayehi uppajjati kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, saddhiá¹ƒ sampayuttadhammehi. tatt
nti kÄ• yapasÄ• dapaccayaá¹ƒ pathavisannissayaá¹ƒ laddhÄ• va uppajjati, na tena vinÄ• . k
bahiddhÄ• mahÄ• bhÅ«tÄ• rammaá¹‡aá¹ƒ ajjhattikaá¹ƒ kÄ• yapasÄ• daá¹ƒ ghaá¹-á¹-etvÄ•
paá¹-ihaÃ±Ã±ati.

asambhinnattÄ• manassa, Ä• pÄ• thagatattÄ• dhammÄ• naá¹ƒ, vatthusannissitaá¹ƒ, man
paccayehi uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ, saddhiá¹ƒ sampayuttadhammehi. tattha `mano
taá¹ƒ niruddhampi, Ä• vajjanacittassa paccayo bhavituá¹ƒ asamatthaá¹ƒ mandathÄ• magata
sambhinnaá¹ƒ nÄ• ma hoti. Ä• vajjanassa pana paccayo bhavituá¹ƒ samatthaá¹ƒ asambhin
`Ä• pÄ• thagatattÄ• dhammÄ• naâ€™ nti dhammÄ• rammaá¹‡e Ä• pÄ• thagate. `vatthusa
hadayavatthusannissayaá¹ƒ laddhÄ• va uppajjati, na tena vinÄ• . ayampi paÃ±ho paÃ±cavo
sandhÄ• ya kathito. `manasikÄ• rahetukaâ€™ nti kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• bha
uppajjatÄ«ti attho. ayaá¹ƒ tÄ• va `upanissayamatthasoâ€™ ti ettha upanissayavaá¹‡á¹‡anÄ

`atthatoâ€™ pana cakkhu dassanatthaá¹ƒ, sotaá¹ƒ savanatthaá¹ƒ, ghÄ• naá¹ƒ ghÄ• yanatt
sÄ• yanatthÄ• , kÄ• yo phusanattho \Ee 284/, mano vijÄ• nanattho. tattha dassanaá¹ƒ attho
nipphÄ• detabbanti dassanatthaá¹ƒ. sesesupi eseva nayo. ettÄ• vatÄ• __tipiá¹-akacÅ«á¸·a
soá¸·asakamaggo_ niá¹-á¹-hito, saddhiá¹ƒ dvÄ• dasakamaggena ceva ahetukaá¹-á¹-hakena

idÄ• ni __moravÄ• pÄ«vÄ• sÄ«mahÄ• dattattheravÄ• de dvÄ• dasakamaggakathÄ• _ hoti.
sÄ• ketapaÃ±haussadakittanahetukittanÄ• ni \Ne 320/ pÄ• katikÄ• neva. ayaá¹ƒ pana thero
asaá¹…khÄ• rikasasaá¹…khÄ• rikesu dosaá¹ƒ disvÄ• `asaá¹…khÄ• rikaá¹ƒ asaá¹…khÄ• ri

sasaá¹…khÄ• rikaá¹ƒ; sasaá¹…khÄ• rikampi sasaá¹…khÄ• rikameva no asaá¹…khÄ• rikaâ
cittaniyÄ• maá¹ƒ na katheti. Ä• rammaá¹‡ena pana vedanÄ• niyÄ• maá¹ƒ katheti. tenassa v
dvÄ• dasakamaggo nÄ• ma jÄ• to. dasakamaggopi, ahetukaá¹-á¹-hakampi ettheva paviá¹-á

tatrÄ• yaá¹ƒ nayo --- somanassasahagatatihetukaasaá¹…khÄ• rikacittena hi kamme Ä• yÅ«
vipÄ• kacittena gahitapaá¹-isandhikassa vuá¸• á¸• hippattassa cakkhudvÄ• re `iá¹-á¹-hÄ• ra
heá¹-á¹-hÄ• vuttanayeneva tayo moghavÄ• rÄ• honti. tassa kusalato cattÄ• ri somanassas
cattÄ• ri, kiriyato paÃ±cÄ• ti imesaá¹ƒ terasannaá¹ƒ cittÄ• naá¹ƒ aÃ±Ã±atarena javitapariyos
tadÄ• rammaá¹‡aá¹ƒ patiá¹-á¹-hahamÄ• naá¹ƒ somanassasahagataasaá¹…khÄ• rikatihetuk
patiá¹-á¹-hÄ• ti. evamassa cakkhudvÄ• re cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni tÄ«á¹‡i, tadÄ• ram
gaá¹‡anÅ«pagacittÄ• ni honti.

Ä• rammaá¹‡ena pana vedanaá¹ƒ parivattetvÄ• kusalato catunnaá¹ƒ, akusalato catunnaá¹
dvÄ• dasannaá¹ƒ upekkhÄ• sahagatacittÄ• naá¹ƒ aÃ±Ã±atarena javitÄ• vasÄ• ne
upekkhÄ• sahagatatihetukaasaá¹…khÄ• rikavipÄ• kampi duhetukaasaá¹…khÄ• rikavipÄ• ka
uppajjati. evamassa cakkhudvÄ• re upekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ, imÄ• ni dve tadÄ•
gaá¹‡anÅ«pagacittÄ• ni \Be 324/ honti. tÄ• ni purimehi paÃ±cahi saddhiá¹ƒ \Ee 285/ aá¹-á¹-
aá¹-á¹-ha aá¹-á¹-hÄ• ti ekÄ• ya cetanÄ• ya kamme Ä• yÅ«hite samacattÄ• lÄ«sa cittÄ• ni up
aggahitaggahaá¹‡ena pana cakkhudvÄ• re aá¹-á¹-ha, sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni cattÄ• rÄ«
`mÅ«labhavaá¹…gatÄ• â€™ `Ä• gantukabhavaá¹…gatÄ• â€™ `ambopamaniyÄ• makathÄ•

somanassasahagatatihetukasasaá¹…khÄ• rikakusalacittena kamme Ä• yÅ«hitepi
upekkhÄ• sahagatatihetukaasaá¹…khÄ• rikasasaá¹…khÄ• rikehi kamme Ä• yÅ«hitepi esev
ettha pÄ• katikÄ• eva. ettÄ• vatÄ• tihetukakammena tihetukapaá¹-isandhi hotÄ«ti vÄ• ro ka
duhetukapaá¹-isandhi hotÄ«ti vÄ• ro pana paá¹-icchanno hutvÄ• gato.

idÄ• ni \Ne 321/ duhetukakammena duhetukapaá¹-isandhikathÄ• hoti.
somanassasahagataduhetukaasaá¹…khÄ• rikacittena hi kamme Ä• yÅ«hite tÄ• diseneva vi
gahitapaá¹-isandhikassa vuá¸• á¸• hippattassa cakkhudvÄ• re iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ•
vuttanayeneva tayo moghavÄ• rÄ• honti. duhetukassa pana __javanakiriyÄ• _ natthi. tasmA
somanassasahagatÄ• ni, akusalato cattÄ• rÄ«ti imesaá¹ƒ aá¹-á¹-hannaá¹ƒ aÃ±Ã±atarena ja
duhetukameva somanassasahagataasaá¹…khÄ• rikaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ hoti. evamas
tÄ«á¹‡i, idaÃ±ca tadÄ• rammaá¹‡anti, cattÄ• ri gaá¹‡anÅ«pagacittÄ• ni honti. `iá¹-á¹-hamajj
pana kusalato upekkhÄ• sahagatÄ• naá¹ƒ catunnaá¹ƒ, akusalato catunnanti, aá¹-á¹-hannaá
javitapariyosÄ• ne duhetukameva upekkhÄ• sahagataá¹ƒ asaá¹…khÄ• rikaá¹ƒ tadÄ• ramma
upekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ, idaÃ±ca tadÄ• rammaá¹‡anti, dve gaá¹‡anÅ«pagacitt
catÅ«hi saddhiá¹ƒ cha. sotadvÄ• rÄ• dÄ«supi cha chÄ• ti ekÄ• ya cetanÄ• ya kamme Ä• yÅ
uppajjanti. aggahitaggahaá¹‡ena pana cakkhudvÄ• re cha, sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni cattÄ

ambopamaniyÄ• makathÄ• pÄ• katikÄ• eva. yantopamÄ• idha na labbhatÄ«ti vuttaá¹ƒ.

somanassasahagataduhetukasasaá¹…khÄ• rikakusalacittena \Be 325/ \Ee 286/ kamme Ä• upekkhÄ• sahagataduhetukaasaá¹…khÄ• rikasasaá¹…khÄ• rikehi kamme Ä• yÅ«hitepi ese duhetukakammena duhetukapaá¹-isandhi hotÄ«ti vÄ• ro kathito.

ahetukapaá¹-isandhi hotÄ«ti vÄ• ro pana evaá¹ƒ veditabbo --- kusalato catÅ«hi Ã±Ä• á¹‡av Ä• yÅ«hite, kusalavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• upekkhÄ• sahagatÄ• y kammasadisÄ• paá¹-isandhÄ«ti na vattabbÄ• . ito paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• vuttanayene iá¹-á¹-hamajjhattepi cittappavatti veditabbÄ• . imassa hi therassa vÄ• de piá¹‡á¸• ajavanaá¹ idaá¹ƒ pana javanaá¹ƒ kusalatthÄ• ya vÄ• akusalatthÄ• ya vÄ• ko niyÄ• metÄ«tiÄ• dikathÄ vuttanayeneva veditabbÄ• ti. ettÄ• vatÄ• moravÄ• pÄ«vÄ• sÄ«mahÄ• dattattheravÄ• de dv saddhiá¹ƒ dasakamaggena ceva ahetukaá¹-á¹-hakena ca.

idÄ• ni __mahÄ• dhammarakkhitattheravÄ• de dasakamaggakathÄ• _ hoti. tattha sÄ• keta pÄ• katikÄ• neva. hetukittane pana ayaá¹ƒ viseso. tihetukakammaá¹ƒ tihetukavipÄ• kampi d 322/ ahetukavipÄ• kampi deti. duhetukakammaá¹ƒ tihetukameva na deti, itaraá¹ƒ deti. tihetu paá¹-isandhi tihetukÄ• va hoti; duhetukÄ• hetukÄ• na hoti. duhetukakammena duhetukÄ• h hoti. asaá¹…khÄ• rikakammaá¹ƒ vipÄ• kaá¹ƒ asaá¹…khÄ• rikameva deti, no sasaá¹…khÄ• sasaá¹…khÄ• rikameva deti, no asaá¹…khÄ• rikaá¹ƒ. Ä• rammaá¹‡ena vedanÄ• parivattet piá¹‡á¸• ajavanameva javati. Ä• dito paá¹-á¹-hÄ• ya cittÄ• ni kathetabbÄ• ni.

tatrÄ• yaá¹ƒ kathÄ• --- eko paá¹-hamakusalacittena kammaá¹ƒ Ä• yÅ«hati, paá¹-hamavipÄ paá¹-isandhiá¹ƒ gaá¹‡hÄ• ti. ayaá¹ƒ kammasadisÄ• paá¹-isandhi. tassa vuá¸• á¸• hippattas `iá¹-á¹-hÄ• rammaá¹‡eâ€™ Ä• pÄ• thagate vuttanayeneva tayo moghavÄ• rÄ• honti. athas terasannaá¹ƒ somanassasahagatajavanÄ• naá¹ƒ \Ee 287/ aÃ±Ã±atarena javitapariyosÄ• ne tadÄ• rammaá¹‡aá¹ƒ \Be 326/ hoti. taá¹ƒ `mÅ«labhavaá¹…gaá¹ƒâ€™ `tadÄ• rammaá¹‡aâ€ evamassa cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni tÄ«á¹‡i, idaÃ±ca tadÄ• rammaá¹‡anti, cattÄ• ri ga `iá¹-á¹-hamajjhattÄ• rammaá¹‡eâ€™ heá¹-á¹-hÄ• vuttÄ• naá¹ƒyeva dvÄ• dasannaá¹ƒ upek aÃ±Ã±atarena javitapariyosÄ• ne upekkhÄ• sahagataá¹ƒ tihetukaá¹ƒ asaá¹…khÄ• rikacittaá pavattati. taá¹ƒ `Ä• gantukabhavaá¹…gaá¹ƒâ€™ `tadÄ• rammaá¹‡aâ€™ nti dve nÄ• mÄ• ni upekkhÄ• sahagatasantÄ«raá¹‡aá¹ƒ idaÃ±ca tadÄ• rammaá¹‡anti dve gaá¹‡anÅ«pagacittÄ saddhiá¹ƒ cha honti. evaá¹ƒ ekÄ• ya cetanÄ• ya kamme Ä• yÅ«hite paÃ±casu dvÄ• resu sa uppajjanti. aggahitaggahaá¹‡ena pana cakkhudvÄ• re cha, sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni cattÄ ambopamaniyÄ• makathÄ• pÄ• katikÄ• yeva.

dutiyatatiyacatutthakusalacittehi kamme Ä• yÅ«hitepi ettakÄ• neva vipÄ• kacittÄ• ni honti. d upekkhÄ• sahagatacittehi Ä• yÅ«hitepi eseva nayo. idha pana paá¹-hamaá¹ƒ iá¹-á¹-hamajjh

dassetabbaá¹ƒ. pacchÄ• iá¹-á¹-hÄ• rammaá¹‡ena vedanÄ• parivattetabbÄ• . ambopamani
yantopamÄ• na labbhati. `kusalato pana catunnaá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ aÃ±Ã±ata
ito paá¹-á¹-hÄ• ya sabbaá¹ƒ vitthÄ• retvÄ• ahetukaá¹-á¹-hakaá¹ƒ kathetabbaá¹ƒ. ettÄ• vatÄ
mahÄ• dhammarakkhitattheravÄ• de dasakamaggo niá¹-á¹-hito hoti, saddhiá¹ƒ ahetukaá¹-á

imesaá¹ƒ pana tiá¹‡á¹‡aá¹ƒ therÄ• naá¹ƒ katarassa vÄ• do gahetabboti? na kassaci ekaá¹
vÄ• desu yuttaá¹ƒ gahetabbaá¹ƒ. paá¹-hamavÄ• dasmiÃ±hi sasaá¹…khÄ• rÄ• saá¹…khÄ• r
adhippetaá¹ƒ. tenettha \Ne 323/, asaá¹…khÄ• rikakusalassa dubbalapaccayehi uppannaá¹ƒ
sasaá¹…khÄ• rikavipÄ• kaá¹ƒ, sasaá¹…khÄ• rikakusalassa balavapaccayehi uppannaá¹ƒ a
gahetvÄ• , labbhamÄ• nÄ• nipi kiriyajavanÄ• ni pahÄ• ya, kusalajavanena tadÄ• rammaá¹‡
vedanaá¹ƒ \Ee 288/ niyÄ• metvÄ• , sekkhaputhujjanavasena soá¸·asakamaggo kathito. yaá
akusalajavanÄ• vasÄ• ne ahetukavipÄ• kameva tadÄ• rammaá¹‡aá¹ƒ dassitaá¹ƒ, taá¹ƒ itar
taá¹ƒ tattha tesu vuttaá¹ƒ sahetukavipÄ• kaÃ±ca, etthÄ• pi sabbamidaá¹ƒ labbhateva. tatrÄ
hi kusalajavanÄ• naá¹ƒ antarantarÄ• akusalaá¹ƒ javati, tadÄ• kusalÄ• vasÄ• ne Ä• ciá¹‡á¹
akusalÄ• vasÄ• ne \Be 327/ sahetukaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ yuttaá¹ƒ. yadÄ• nirantaraá¹
ahetukaá¹ƒ. evaá¹ƒ tÄ• va paá¹-hamavÄ• de yuttaá¹ƒ gahetabbaá¹ƒ.

dutiyavÄ• de pana kusalato sasaá¹…khÄ• rÄ• saá¹…khÄ• ravidhÄ• naá¹ƒ adhippetaá¹ƒ. te
asaá¹…khÄ• rikameva vipÄ• kaá¹ƒ, sasaá¹…khÄ• rikakusalassa ca sasaá¹…khÄ• rikameva
tadÄ• rammaá¹‡aniyÄ• maá¹ƒ akatvÄ• , sabbesampi sekkhÄ• sekkhaputhujjanÄ• naá¹ƒ up
dvÄ• dasakamaggo kathito. tihetukajavanÄ• vasÄ• ne panettha tihetukaá¹ƒ tadÄ• rammaá¹
duhetukajavanÄ• vasÄ• ne duhetukaá¹ƒ, ahetukajavanÄ• vasÄ• ne ahetukaá¹ƒ bhÄ• jetvÄ•
dutiyavÄ• de yuttaá¹ƒ gahetabbaá¹ƒ.

tatiyavÄ• depi kusalatova asaá¹…khÄ• rasasaá¹…khÄ• ravidhÄ• naá¹ƒ adhippetaá¹ƒ. `tihe
tihetukavipÄ• kampi duhetukavipÄ• kampi ahetukavipÄ• kampi detÄ«â€™ ti pana vacanato
asaá¹…khÄ• rikatihetukapaá¹-isandhikassa asaá¹…khÄ• rikaduhetukenapi tadÄ• rammaá¹‡
adassetvÄ• hetusadisameva tadÄ• rammaá¹‡aá¹ƒ dassitaá¹ƒ. taá¹ƒ purimÄ• ya hetukittana
kevalaá¹ƒ dasakamaggavibhÄ• vanatthameva vuttaá¹ƒ. itarampi pana labbhateva. evaá¹ƒ ta
gahetabbaá¹ƒ. ayaÃ±ca sabbÄ• pi paá¹-isandhijanakasseva kammassa vipÄ• kaá¹ƒ sandhÄ
`sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anantarapaccayena paccayoâ€
vacanato pana nÄ• nÄ• kammena ahetukapaá¹-isandhikassÄ• pi sahetukavipÄ• kaá¹ƒ tadÄ
uppattividhÄ• naá¹ƒ mahÄ• pakaraá¹‡e Ä• vi bhavissatÄ«ti.

kÄ• mÄ• vacarakusalavipÄ• kakathÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakathÄ•

<499> idÄ• ni \Ee 289/ \Ne 324/ rÅ«pÄ• vacarÄ• divipÄ• kaá¹ƒ dassetuá¹ƒ puna __katame
Ä• raddhaá¹ƒ. tattha yasmÄ• kÄ• mÄ• vacaravipÄ• kaá¹ƒ attano kusalena sadisampi hoti, a
kusalÄ• nugatikaá¹ƒ katvÄ• bhÄ• jitaá¹ƒ. rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kaá¹ƒ pana
hatthiassapabbatÄ• dÄ«naá¹ƒ chÄ• yÄ• hatthiÄ• disadisÄ• va honti, tathÄ• attano kusalas
kusalÄ• nugatikaá¹ƒ katvÄ• bhÄ• jitaá¹ƒ. kÄ• mÄ• vacarakammaÃ±ca yadÄ• kadÄ• ci \Be
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraá¹ƒ pana anantarÄ• yena, dutiyasmiá¹ƒyeva attabhÄ• ve, vip
kusalÄ• nugatikameva katvÄ• bhÄ• jitaá¹ƒ. sesaá¹ƒ kusale vuttanayeneva veditabbaá¹ƒ. ay
paá¹-ipadÄ• dibhedo ca hÄ«napaá¹‡Ä«tamajjhimabhÄ• vo ca etesu jhÄ• nÄ• gamanato ved
aÃ±Ã±ataraá¹ƒ dhuraá¹ƒ katvÄ• anuppÄ• danÄ«yattÄ• niradhipatikÄ• neva etÄ• nÄ«ti.

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakathÄ• niá¹-á¹-hitÄ• .

lokuttaravipÄ• kakathÄ•

<505> lokuttaravipÄ• kampi kusalasadisattÄ• kusalÄ• nugatikameva katvÄ• bhÄ• jitaá¹ƒ.
tebhÅ«makakusalaá¹ƒ cutipaá¹-isandhivasena vaá¹-á¹-aá¹ƒ Ä• cinÄ• ti vaá¸• á¸• heti, tasmÄ
upacitattÄ• _ti vuttaá¹ƒ. lokuttaraá¹ƒ pana tena Ä• citampi apacinÄ• ti, sayampi cutipaá¹-isan
Ä• cinÄ• ti, tenettha `katattÄ• upacitattÄ• â€™ ti avatvÄ• __katattÄ• bhÄ• vitattÄ• _ti vutta

__suÃ±Ã±ata_ntiÄ• dÄ«su `maggoâ€™ tÄ• va `Ä• gamanato saguá¹‡ato Ä• rammaá¹‡atot
labhatÄ«â€™ ti, idaá¹ƒ heá¹-á¹-hÄ• kusalÄ• dhikÄ• re vitthÄ• ritaá¹ƒ. tattha suttantikapariyÄ
Ä• rammaá¹‡atopi nÄ• maá¹ƒ labhati. pariyÄ• yadesanÄ• hesÄ• . abhidhammakathÄ• pan
idha saguá¹‡ato vÄ• Ä• rammaá¹‡ato vÄ• nÄ• maá¹ƒ na labhati, Ä• gamanatova labhati. Ä
taá¹ƒ duvidhaá¹ƒ hoti --- vipassanÄ• gamanaá¹ƒ maggÄ• gamananti.

tattha \Ne 325/ maggassa Ä• gataá¹-á¹-hÄ• ne vipassanÄ• gamanaá¹ƒ dhuraá¹ƒ, phalassa
maggÄ• gamanaá¹ƒ dhuranti, idampi heá¹-á¹-hÄ• vuttameva. tesu idaá¹ƒ phalassa Ä• gata
maggÄ• gamanaá¹ƒ dhuranti veditabbaá¹ƒ. so panesa maggo Ä• gamanato `suÃ±Ã±ataâ€™
saguá¹‡ato ca Ä• rammaá¹‡ato ca `animittoâ€™ `appaá¹‡ihitoâ€™ tipi vuccati. tasmÄ• say
Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano phalassa tÄ«á¹‡i nÄ• mÄ• ni deti. kathaá¹ƒ? a
suddhÄ• gamanavaseneva laddhanÄ• mo `suÃ±Ã±atamaggoâ€™ sayaá¹ƒ Ä• gamanÄ«yaá
nÄ• maá¹ƒ dadamÄ• no `suÃ±Ã±ataâ€™ nti nÄ• maá¹ƒ akÄ• si. `suÃ±Ã±ataanimittamaggo
Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano phalassa nÄ• maá¹ƒ dadamÄ• no `animittaâ€
`suÃ±Ã±ataappaá¹‡ihitamaggoâ€™ sayaá¹ƒ Ä• gamanÄ«yaá¹-á¹-hÄ• ne \Be 329/ á¹-hatvÄ•
dadamÄ• no `appaá¹‡ihitaâ€™ nti nÄ• maá¹ƒ akÄ• si. imÄ• ni pana tÄ«á¹‡i nÄ• mÄ• ni mag
phalacittasmiá¹ƒyeva iminÄ• nayena labbhanti, no aparabhÄ• ge vaá¸·aÃ±janakaphalasam
pana aniccatÄ• dÄ«hi tÄ«hi vipassanÄ• hi vipassituá¹ƒ sakkoti. athassa vuá¹-á¹-hitavuá¹-á¹-
animittaappaá¹‡ihitasuÃ±Ã±atasaá¹…khÄ• tÄ• ni tÄ«á¹‡i phalÄ• ni uppajjanti. tesaá¹ƒ tÄ• n

saá¹…khÄ• rÄ• rammaá¹‡Ä• ni. aniccÄ• nupassanÄ• dÄ«ni Ã±Ä• á¹‡Ä• ni anulomaÃ±Ä• á

yo cÄ• yaá¹ƒ suÃ±Ã±atamagge vutto. appaá¹‡ihitamaggepi eseva nayo. ayampi hi suddhÄ
`appaá¹‡ihitamaggoâ€™ sayaá¹ƒ Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano phalassa n
`appaá¹‡ihitaâ€™ nti nÄ• maá¹ƒ akÄ• si. `appaá¹‡ihitaanimittamaggoâ€™ sayaá¹ƒ Ä• gam
attano phalassa nÄ• maá¹ƒ dadamÄ• no `animittaâ€™ nti nÄ• maá¹ƒ akÄ• si. `appaá¹‡ihita
Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano phalassa nÄ• maá¹ƒ dadamÄ• no `suÃ±Ã±ata
akÄ• si. imÄ• nipi tÄ«á¹‡i nÄ• mÄ• ni maggÄ• nantare phalacittasmiá¹ƒyeva iminÄ• nayena
vaá¸·aÃ±janakaphalasamÄ• pattiyÄ• ti. evaá¹ƒ imasmiá¹ƒ vipÄ• kaniddese kusalacittehi tigu
veditabbÄ• ni.

yathÄ• pana tebhÅ«makakusalÄ• ni attano vipÄ• kaá¹ƒ adhipatiá¹ƒ labhÄ• petuá¹ƒ na sak
lokuttarakusalÄ• ni. kasmÄ• ? tebhÅ«makakusalÄ• naÃ±hi aÃ±Ã±o Ä• yÅ«hanakÄ• lo aÃ±
attano vipÄ• kaá¹ƒ adhipatiá¹ƒ labhÄ• petuá¹ƒ na sakkonti. lokuttarÄ• ni pana tÄ• ya saddh
tÄ• ya satiyÄ• , tasmiá¹ƒ samÄ• dhimhi, tÄ• ya paÃ±Ã±Ä• ya avÅ«pasantÄ• ya \Ne 326/, ap
maggÄ• nantarameva vipÄ• kaá¹ƒ paá¹-ilabhanti, tena attano vipÄ• kaá¹ƒ adhipatiá¹ƒ labhÄ

yathÄ• hi parittakassa aggino gataá¹-á¹-hÄ• ne aggismiá¹ƒ nibbutamatteyeva uá¹‡hÄ• kÄ•
hoti, mahantaá¹ƒ pana Ä• dittaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petvÄ• \Be 330/ gomayaparibh
uá¹‡hÄ• kÄ• ro avÅ«pasantova hoti, evameva tebhÅ«makakusale aÃ±Ã±o kammakkhaá¹‡o
parittaaggiá¹-á¹-hÄ• ne uá¹‡habhÄ• vanibbutakÄ• lo viya hoti. tasmÄ• taá¹ƒ attano vipÄ• ka
labhÄ• petuá¹ƒ na sakkoti. lokuttare pana tÄ• ya saddhÄ• ya ... pe ... tÄ• ya paÃ±Ã±Ä• ya a
maggÄ• nantarameva phalaá¹ƒ uppajjati, tasmÄ• taá¹ƒ attano vipÄ• kaá¹ƒ adhipatiá¹ƒ labh
tenÄ• hu porÄ• á¹‡Ä• --- `vipÄ• ke adhipati natthi á¹-hapetvÄ• lokuttaraâ€™ nti.

<555> catutthaphalaniddese __aÃ±Ã±Ä• tÄ• vindriya_nti aÃ±Ã±Ä• tÄ• vino catÅ«su sacce
niá¹-á¹-hitaÃ±Ä• á¹‡akiccassa indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vÄ«naá¹ƒ vÄ• catÅ«su saccesu niá
cattÄ• ri saccÄ• ni Ã±atvÄ• paá¹-ivijjhitvÄ• á¹-hitÄ• naá¹ƒ dhammÄ• naá¹ƒ abbhantare \Ee
indaá¹-á¹-hasÄ• dhanena indriyaá¹ƒ. niddesavÄ• repissa __aÃ±Ã±Ä• tÄ• vÄ«na_nti Ä• jÄ•
__dhammÄ• na_nti sampayuttadhammÄ• naá¹ƒ abbhantare. __aÃ±Ã±Ä• _ti Ä• jÄ• nanÄ• ,
vuttatthÄ• neva. __maggaá¹…gaá¹ƒ maggapariyÄ• panna_nti phalamaggassa aá¹…gaá¹ƒ,
attho.

apicettha idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ --- ekaá¹ƒ indriyaá¹ƒ ekaá¹ƒ á¹-hÄ• naá¹ƒ gacchati, ekaá
gacchati, ekaá¹ƒ ekaá¹ƒ á¹-hÄ• naá¹ƒ gacchati. ekaÃ±hi `anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
á¹-hÄ• naá¹ƒ gacchati sotÄ• pattimaggaá¹ƒ. ekaá¹ƒ `aÃ±Ã±indriyaá¹ƒâ€™ heá¹-á¹-hÄ• tÄ«
maggeti cha á¹-hÄ• nÄ• ni gacchati. ekaá¹ƒ `aÃ±Ã±Ä• tÄ• vindriyaá¹ƒâ€™ ekaá¹ƒ á¹-hÄ• na
arahattaphalaá¹ƒ. sabbesupi maggaphalesu atthato aá¹-á¹-ha aá¹-á¹-ha indriyÄ• nÄ«ti catus

lokuttarindriyÄ• ni kathitÄ• ni. pÄ• á¸·ito pana nava nava katvÄ• dvÄ• sattati honti. magge n
vuttaá¹ƒ. phalepi maggaá¹…gaá¹ƒ. magge bojjhaá¹…goti vutto phalepi bojjhaá¹…go. magga
vuttÄ• phalakkhaá¹‡epi Ä• rati viratÄ«ti. tattha maggo maggabhÄ• veneva maggo, phalaá¹ƒ
maggo nÄ• ma; phalaá¹…gaá¹ƒ phalapariyÄ• pannanti vattumpi vaá¹-á¹-ati. magge bujjhana
sambojjhaá¹…go, phale buddhassa \Ne 327/ aá¹…goti sambojjhaá¹…go. magge Ä• ramaá¹
virati. phale pana Ä• rativirativasenÄ• ti.

lokuttaravipÄ• kakathÄ• niá¹-á¹-hitÄ• .

akusalavipÄ• kakathÄ•

<556> ito \Be 331/ parÄ• ni akusalavipÄ• kÄ• ni --- paÃ±ca cakkhusotaghÄ• najivhÄ• kÄ• y
manodhÄ• tu, ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti imÄ• ni satta cittÄ• ni --- pÄ• á¸·ito ca a
vuttehi tÄ• diseheva kusalavipÄ• kacittehi sadisÄ• ni.

kevalaÃ±hi tÄ• ni kusalakammapaccayÄ• ni imÄ• ni akusalakammapaccayÄ• ni. tÄ• ni ca i
Ä• rammaá¹‡esu vattanti, imÄ• ni aniá¹-á¹-haaniá¹-á¹-hamajjhattesu. tattha ca sukhasahaga
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, idha dukkhasahagataá¹ƒ \Ee 293/. tattha ca upekkhÄ• sahagatÄ•
manussesu jaccandhÄ• dÄ«naá¹ƒ paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ• paÃ±casu á¹-hÄ• nesu
ekÄ• dasavidhenÄ• pi akusalacittena kamme Ä• yÅ«hite kammakammanimittagatinimittesu
katvÄ• catÅ«su apÄ• yesu paá¹-isandhi hutvÄ• vipaccati; dutiyavÄ• rato paá¹-á¹-hÄ• ya yÄ
bhavaá¹…gaá¹ƒ hutvÄ• , aniá¹-á¹-haaniá¹-á¹-hamajjhattÄ• rammaá¹‡Ä• ya paÃ±caviÃ±Ã±Ä
hutvÄ• , balavÄ• rammaá¹‡e chasu dvÄ• resu tadÄ• rammaá¹‡aá¹ƒ hutvÄ• , maraá¹‡akÄ• l
eva á¹-hÄ• nesu vipaccatÄ«ti.

akusalavipÄ• kakathÄ• niá¹-á¹-hitÄ• .

kiriyÄ• byÄ• katavaá¹‡á¹‡anÄ•

manodhÄ• tucittaá¹ƒ

<566> idÄ• ni \Ne 328/ kiriyÄ• byÄ• kataá¹ƒ bhÄ• jetvÄ• dassetuá¹ƒ puna __katame dham
Ä• raddhaá¹ƒ. tattha __kiriyÄ• _ti karaá¹‡amattaá¹ƒ. sabbesuyeva hi kiriyacittesu yaá¹ƒ java
appattaá¹ƒ taá¹ƒ vÄ• tapupphaá¹ƒ viya. yaá¹ƒ javanabhÄ• vappattaá¹ƒ taá¹ƒ chinnamÅ«lak
aphalaá¹ƒ hoti, taá¹ƒtaá¹ƒ kiccasÄ• dhanavasena pavattattÄ• pana karaá¹‡amattameva ho
vuttaá¹ƒ. __nevakusalÄ• nÄ• kusalÄ• _tiÄ• dÄ«su kusalamÅ«lasaá¹…khÄ• tassa kusalahet
akusalamÅ«lasaá¹…khÄ• tassa akusalahetuno abhÄ• vÄ• `nevaakusalÄ• â€™ ;
yonisomanasikÄ• raayonisomanasikÄ• rasaá¹…khÄ• tÄ• nampi \Be 332/ kusalÄ• kusalapa

`nevakusalÄ• nÄ• kusalÄ• â€™ _. kusalÄ• kusalasaá¹…khÄ• tassa janakahetuno abhÄ• vÄ

idhÄ• pi cittassekaggatÄ• niddese pavattiá¹-á¹-hitimattameva labbhati. dve paÃ±caviÃ±Ã±Ä
manodhÄ• tuyo, tisso manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, vicikicchÄ• sahagatanti imesu sattara
saá¹‡á¹-hiti avaá¹-á¹-hitiÄ• dÄ«ni na labbhanti. sesaá¹ƒ sabbaá¹ƒ vipÄ• kamanodhÄ• tunido
294/ veditabbaá¹ƒ, aÃ±Ã±atra uppattiá¹-á¹-hÄ• nÄ• . taÃ±hi cittaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡Ä•
idaá¹ƒ pana paÃ±cadvÄ• re vaá¸·aÃ±janakappavattikÄ• le sabbesaá¹ƒ pure uppajjati. katha
iá¹-á¹-haiá¹-á¹-hamajjhattaaniá¹-á¹-haaniá¹-á¹-hamajjhattesu rÅ«pÄ• rammaá¹‡esu yena ker
ghaá¹-á¹-ite taá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• Ä• vajjanavasena purecÄ• rikaá¹ƒ hutvÄ• b
Ä• vaá¹-á¹-ayamÄ• naá¹ƒ uppajjati. sotadvÄ• rÄ• dÄ«supi eseva nayoti.

kiriyamanodhÄ• tucittaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tucittÄ• ni

<568> __manoviÃ±Ã±Ä• á¹‡adhÄ• tu_ \Ne 329/ __uppannÄ• hoti ... pe ... somanassasaha
aÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ. khÄ«á¹‡Ä• savasseva pÄ• á¹-ipuggalikaá¹ƒ. chasu dvÄ
hi padhÄ• nasÄ• ruppaá¹ƒ á¹-hÄ• naá¹ƒ disvÄ• khÄ«á¹‡Ä• savo iminÄ• cittena somanassi
bhaá¹‡á¸• abhÄ• janÄ«yaá¹-á¹-hÄ• naá¹ƒ patvÄ• mahÄ• saddaá¹ƒ katvÄ• luddhaluddhesu
me loluppataá¹‡hÄ• pahÄ«nÄ• â€™ ti iminÄ• cittena somanassito hoti. ghÄ• nadvÄ• re ga
cetiyaá¹ƒ pÅ«jento iminÄ• cittena somanassito hoti. jivhÄ• dvÄ• re rasasampannaá¹ƒ piá¹‡
bhÄ• jetvÄ• paribhuÃ±janto `sÄ• raá¹‡Ä«yadhammo vata me pÅ«ritoâ€™ ti iminÄ• cittena
kÄ• yadvÄ• re abhisamÄ• cÄ• rikavattaá¹ƒ karonto `kÄ• yadvÄ• re me vattaá¹ƒ pÅ«ritaâ€™
somanassito hoti. evaá¹ƒ tÄ• va paÃ±cadvÄ• re labbhati.

manodvÄ• re \Be 333/ pana atÄ«tÄ• nÄ• gatamÄ• rabbha uppajjati. jotipÄ• lamÄ• á¹‡ava (
magghadevarÄ• ja (MN II 308 Ä• dayo) kaá¹‡hatÄ• pasÄ• dikÄ• lasmiÃ±hi (J I 10.11 Ä• day
Ä• vajjetvÄ• tathÄ• gato sitaá¹ƒ pÄ• tvÄ• kÄ• si. taá¹ƒ pana pubbenivÄ• saÃ±Ä• á¹‡asabba
kiccaá¹ƒ. tesaá¹ƒ pana dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ ciá¹‡á¹‡apariyante idaá¹ƒ cittaá¹ƒ hÄ•
anÄ• gate `tantissaro mudiá¹…gassaro \Ee 295/ paccekabuddho bhavissatÄ«â€™ ti sitaá¹ƒ
anÄ• gataá¹ƒsaÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ kiccaá¹ƒ. tesaá¹ƒ pana dvinn
ciá¹‡á¹‡apariyante idaá¹ƒ cittaá¹ƒ hÄ• sayamÄ• naá¹ƒ uppajjati.

niddesavÄ• re panassa sesaahetukacittehi balavataratÄ• ya cittekaggatÄ• samÄ• dhibalaá
vÄ«riyampi vÄ«riyabalaá¹ƒ pÄ• petvÄ• . uddesavÄ• re pana `samÄ• dhibalaá¹ƒ hoti vÄ«riya
anÄ• gatattÄ• paripuá¹‡á¹‡ena balaá¹-á¹-henetaá¹ƒ dvayaá¹ƒ balaá¹ƒ nÄ• ma na hoti. yasm
nÄ• kusalaá¹ƒâ€™ tasmÄ• balanti vatvÄ• na á¹-hapitaá¹ƒ. yasmÄ• ca na nippariyÄ• yena
saá¹…gahavÄ• repi `dve balÄ• ni hontÄ«â€™ ti na vuttaá¹ƒ. sesaá¹ƒ sabbaá¹ƒ

somanassasahagatÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuniddese vuttanayeneva veditabba

<574> __upekkhÄ• sahagatÄ• _ti idaá¹ƒ cittaá¹ƒ tÄ«su bhavesu sabbesaá¹ƒ sacittakasattÄ
na \Ne 330/ kassaci sacittakassa nuppajjati nÄ• ma. uppajjamÄ• naá¹ƒ pana paÃ±cadvÄ• re
manodvÄ• re Ä• vajjanaá¹ƒ. cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nipi iminÄ• gahitÄ• rammaá
nÄ• metaá¹ƒ cittaá¹ƒ; imassa anÄ• rammaá¹‡aá¹ƒ nÄ• ma natthi. `asabbaÃ±Ã±utaÃ±Ã±Ä•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatikaá¹ƒ nÄ• ma katamaâ€™ nti vutte `idaâ€™ nti vattabbaá¹ƒ
vuttanayeneva veditabbaá¹ƒ. kevalaÃ±hi tattha sappÄ«tikattÄ• navaá¹…giko saá¹…khÄ• ra
nippÄ«tikattÄ• aá¹-á¹-haá¹…giko.

idÄ• ni \Be 334/ yÄ• ni kusalato aá¹-á¹-ha mahÄ• cittÄ• neva khÄ«á¹‡Ä• savassa uppajjana
tasmÄ• tÄ• ni kusalaniddese vuttanayeneva veditabbÄ• ni.

idha á¹-hatvÄ• hasanakacittÄ• ni samodhÄ• netabbÄ• ni. kati panetÄ• ni hontÄ«ti? vuccate
kusalato catÅ«hi somanassasahagatehi, akusalato catÅ«hÄ«ti, aá¹-á¹-hahi cittehi hasanti. s
catÅ«hi somanassasahagatehi, akusalato dvÄ«hi diá¹-á¹-higatavippayuttehi somanassasaha
hasanti. khÄ«á¹‡Ä• savÄ• kiriyato paÃ±cahi somanassasahagatehi hasantÄ«ti.

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyaá¹ƒ

<577> rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyaniddesesu \Ee 296/ __diá¹-á¹-hadhammasukha
imasmiá¹ƒyeva attabhÄ• ve, sukhavihÄ• ramattaá¹ƒ. tattha khÄ«á¹‡Ä• savassa puthujjanak
yÄ• va na naá¹ƒ samÄ• pajjati tÄ• va kusalÄ• va samÄ• pannakÄ• le kiriyÄ• hoti. khÄ«á¹‡Ä
nibbattitÄ• samÄ• patti kiriyÄ• va hoti. sesaá¹ƒ sabbaá¹ƒ taá¹ƒsadisattÄ• kusalaniddese vu
veditabbanti.

aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaaá¹-á¹-hakathÄ• ya

cittuppÄ• dakaá¹‡á¸• akathÄ• niá¹-á¹-hitÄ• .

abyÄ• katapadaá¹ƒ pana neva tÄ• va niá¹-á¹-hitanti.

cittuppÄ• dakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rÅ«pakaá¹‡á¸• o

uddesavaá¹‡á¹‡anÄ•

idÄ• ni \Be 335/ \Ne 331/ rÅ«pakaá¹‡á¸• aá¹ƒ bhÄ• jetvÄ• dassetuá¹ƒ puna __katame dha
Ä• raddhaá¹ƒ. tattha kiÃ±cÄ• pi heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á¸• e vipÄ• kÄ• byÄ• kataÃ±
nissesaá¹ƒ katvÄ• bhÄ• jitaá¹ƒ, rÅ«pÄ• byÄ• katanibbÄ• nÄ• byÄ• katÄ• ni pana akathitÄ•
catubbidhampi abyÄ• kataá¹ƒ samodhÄ• netvÄ• dassento __kusalÄ• kusalÄ• naá¹ƒ dhamm
tattha __kusalÄ• kusalÄ• na_nti catubhÅ«makakusalÄ• naÃ±ceva akusalÄ• naÃ±ca. evaá¹ƒ
kusalavipÄ• kÄ• kusalavipÄ• kavasena dvÄ«hi padehi pariyÄ• diyitvÄ• dassitaá¹ƒ. yasmÄ•
kÄ• mÄ• vacaraá¹ƒ vÄ• hoti, rÅ«pÄ• vacarÄ• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ, tasmÄ• __ `kÄ•
tadeva vipÄ• kÄ• byÄ• kataá¹ƒ bhÅ«mantaravasena pariyÄ• diyitvÄ• dassitaá¹ƒ. yasmÄ• p
hoti ... pe ... viÃ±Ã±Ä• á¹‡akkhandhopi, tasmÄ• puna sampayuttacatukkhandhavasena par

evaá¹ƒ vipÄ• kÄ• byÄ• kataá¹ƒ kusalÄ• kusalavasena bhÅ«mantaravasena sampayuttakkh
pariyÄ• dÄ• ya dassetvÄ• , puna kiriyÄ• byÄ• kataá¹ƒ \Ee 297/ dassento __ye ca dhammÄ•
`kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä
bhaveyya. heá¹-á¹-hÄ• pana gahitamevÄ• ti nayaá¹ƒ dassetvÄ• nissajjitaá¹ƒ. idÄ• ni avibh
__sabbaÃ±ca rÅ«paá¹ƒ asaá¹…khatÄ• ca dhÄ• tÅ«_ti Ä• ha. tattha __ `sabbaÃ±ca rÅ«paâ
rÅ«pÄ• ni channavutirÅ«pakoá¹-á¹-hÄ• sÄ• nippadesato gahitÄ• ti veditabbÄ• . __ `asaá¹…
__dhÄ• tÅ«â€™ _ti padena nibbÄ• naá¹ƒ nippadesato gahitanti. ettÄ• vatÄ• __ `abyÄ• kat
niá¹-á¹-hitaá¹ƒ hoti.

<584> __tattha katamaá¹ƒ sabbaá¹ƒ rÅ«pa_nti idaá¹ƒ kasmÄ• gahitaá¹ƒ? heá¹-á¹-hÄ• rÅ«
saá¹…khepena kathitaá¹ƒ. idÄ• ni taá¹ƒ ekakadukatikacatukka ... pe ... ekÄ• dasakavasena
dassetuá¹ƒ idaá¹ƒ gahitaá¹ƒ. tassattho --- yaá¹ƒ vuttaá¹ƒ `sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…kha
tasmiá¹ƒ padadvaye `katamaá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ nÄ• maâ€™ ? idÄ• ni taá¹ƒ dassento _
mahÄ• bhÅ«tÄ• _tiÄ• dimÄ• ha \Be 336/. tattha __cattÄ• ro_ti gaá¹‡anaparicchedo. tena te
nivÄ• reti. `caâ€™ -saddo sampiá¹‡á¸• anattho. tena na kevalaá¹ƒ `cattÄ• ro mahÄ• bhÅ«tÄ
atthÄ«ti `upÄ• dÄ• rÅ«paá¹ƒâ€™ sampiá¹‡á¸• eti.

__mahÄ• bhÅ«tÄ• _ti ettha mahantapÄ• tubhÄ• vÄ• dÄ«hi kÄ• raá¹‡ehi mahÄ• bhÅ«tatÄ•
mahantapÄ• tubhÄ• vato, mahÄ• bhÅ«tasÄ• maÃ±Ã±ato, mahÄ• parihÄ• rato, mahÄ• vikÄ•
kÄ• raá¹‡ehi mahÄ• bhÅ«tÄ• nÄ«ti vuccanti. tattha __ `mahantapÄ• tubhÄ• vatoâ€™ _ti, et
anupÄ• dinnakasantÄ• nepi upÄ• dinnakasantÄ• nepi mahantÄ• ni pÄ• tubhÅ«tÄ• ni. tesaá
mahantapÄ• tubhÄ• vatÄ• veditabbÄ• --- ekaÃ±hi cakkavÄ• á¸·aá¹ƒ Ä• yÄ• mato ca vitthÄ
satasahassÄ• ni tÄ«á¹‡i sahassÄ• ni cattÄ• ri satÄ• ni paÃ±Ã±Ä• saÃ±ca yojanÄ• ni. parikk

sabbaá¹ƒ \Ee 298/ satasahassÄ• ni, chattiá¹ƒsa parimaá¹‡á¸• alaá¹ƒ.

dasa ceva sahassÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• ni ca || (Sp (to Vin III) I 1; Vism I 137

tattha ---

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• || (Sp (to Vin III) I 1; Vism I 137)

tassÄ• yeva sandhÄ• rakaá¹ƒ ---

cattÄ• ri \Ne 333/ satasahassÄ• ni, aá¹-á¹-heva nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, jalaá¹ƒ vÄ• te patiá¹-á¹-hitaá¹ƒ ||

tassÄ• pi sandhÄ• rako ---

navasatasahassÄ• ni, mÄ• luto nabhamuggato.

saá¹-á¹-hi ceva sahassÄ• ni, esÄ• lokassa saá¹‡á¹-hiti ||

evaá¹ƒ saá¹‡á¹-hite cettha yojanÄ• naá¹ƒ ---

caturÄ• sÄ«tisahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, sineru pabbatuttamo ||

tato \Be 337/ upaá¸• á¸• hupaá¸• á¸• hena, pamÄ• á¹‡ena yathÄ• kkamaá¹ƒ.

ajjhogÄ• á¸·huggatÄ• dibbÄ• , nÄ• nÄ• ratanacittitÄ• ||

yugandharo Ä«sadharo, karavÄ«ko sudassano.

nemindharo vinatako, assakaá¹‡á¹‡o giri brahÄ• ||

ete satta mahÄ• selÄ• , sinerussa samantato.

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• devayakkhanisevitÄ• ||

yojanÄ• naá¹ƒ satÄ• nucco, himavÄ• paÃ±ca pabbato.

yojanÄ• naá¹ƒ sahassÄ• ni, tÄ«á¹‡i Ä• yatavitthato.

caturÄ• sÄ«tisahassehi, kÅ«á¹-ehi paá¹-imaá¹‡á¸• ito ||

tipaÃ±cayojanakkhandhaparikkhepÄ• nagavhayÄ• .

paÃ±Ã±Ä• sayojanakkhandhasÄ• khÄ• yÄ• mÄ• samantato ||

satayojanavitthiá¹‡á¹‡Ä• \Ne 334/, tÄ• vadeva ca uggatÄ• .

jambÅ« yassÄ• nubhÄ• vena, jambudÄ«po pakÄ• sito || (Sp (to Vin III) I 1; Vism I 137).

yaÃ±cetaá¹ƒ jambuyÄ• pamÄ• á¹‡aá¹ƒ tadeva asurÄ• naá¹ƒ cittapÄ• á¹-aliyÄ• , garuá¸·Ä• aparagoyÄ• ne kadambarukkhassa, uttarakurumhi kapparukkhassa, pubbavidehe sirÄ«sass pÄ• ricchattakassÄ• ti. tenÄ• hu \Ee 299/ porÄ• á¹‡Ä• ---

pÄ• á¹-alÄ« simbalÄ« jambÅ«, devÄ• naá¹ƒ pÄ• ricchattako.

kadambo kapparukkho ca, sirÄ«sena bhavati sattamanti ||

dveasÄ«tisahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

uaccuggato tÄ• vadeva, cakkavÄ• á¸·asiluccayo.

parikkhipitvÄ• taá¹ƒ sabbaá¹ƒ, lokadhÄ• tumayaá¹ƒ á¹-hitoti ||

upÄ• dinnakasantÄ• nepi macchakacchapadevadÄ• navÄ• disarÄ«ravasena mahantÄ• nev bhagavatÄ• --- ``santi, bhikkhave, mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• tiâ€™â€

__ `mahÄ• bhÅ«tasÄ• maÃ±Ã±atoâ€™ _ti \Be 338/ etÄ• ni hi yathÄ• mÄ• yÄ• kÄ• ro amaâ katvÄ• dasseti, asuvaá¹‡á¹‡aá¹ƒyeva leá¸• á¸• uá¹ƒ suvaá¹‡á¹‡aá¹ƒ katvÄ• dasseti, yathÄ na pakkhÄ« samÄ• no yakkhabhÄ• vampi pakkhibhÄ• vampi dasseti, evameva sayaá¹ƒ anÄ upÄ• dÄ• rÅ«paá¹ƒ dassenti, apÄ«tÄ• ni ... alohitÄ• ni ... anodÄ• tÄ• neva hutvÄ• odÄ• taá dassentÄ«ti mÄ• yÄ• kÄ• ramahÄ• bhÅ«tasÄ• maÃ±Ã±ato mahÄ• bhÅ«tÄ• ni. yathÄ• ca y gaá¹‡hanti neva tesaá¹ƒ tassa anto na bahiá¹-hÄ• naá¹ƒ upalabbhati, na ca taá¹ƒ nissÄ• ya evameva etÄ• nipi neva aÃ±Ã±amaÃ±Ã±assa anto na bahi á¹-hitÄ• ni hutvÄ• upalabbhanti nissÄ• ya na tiá¹-á¹-hantÄ«ti. acinteyyaá¹-á¹-hÄ• natÄ• ya yakkhÄ• dimahÄ• bhÅ«tasÄ• ma

yathÄ• ca yakkhinÄ«saá¹…khÄ• tÄ• ni mahÄ• bhÅ«tÄ• ni manÄ• pehi vaá¹‡á¹‡asaá¹‡á¹-h
bhayÄ• nakabhÄ• vaá¹ƒ \Ne 335/ paá¹-icchÄ• detvÄ• satte vaÃ±centi, evameva etÄ• nipi it
manÄ• pena chavivaá¹‡á¹‡ena, manÄ• pena aá¹…gapaccaá¹…gasaá¹‡á¹-hÄ• nena, manÄ
hatthapÄ• daá¹…gulibhamukavikkhepena attano kakkhaá¸·atÄ• dibhedaá¹ƒ sarasalakkhaá¹
bÄ• lajanaá¹ƒ vaÃ±centi, attano sabhÄ• vaá¹ƒ daá¹-á¹-huá¹ƒ na denti. iti vaÃ±cakaá¹-á¹-her
yakkhinÄ«mahÄ• bhÅ«tasÄ• maÃ±Ã±atopi mahÄ• bhÅ«tÄ• ni.

__ `mahÄ• parihÄ• ratoâ€™ _ti \Ee 300/ mahantehi paccayehi pariharitabbato. etÄ• ni hi di
upanetabbattÄ• mahantehi ghÄ• sacchÄ• danÄ• dÄ«hi bhÅ«tÄ• ni pavattÄ• nÄ«ti mahÄ• b
bhÅ«tÄ• nÄ«ti mahÄ• bhÅ«tÄ• ni.

__ `mahÄ• vikÄ• ratoâ€™ _ti bhÅ«tÄ• naá¹ƒ mahÄ• vikÄ• rato. etÄ• ni hi upÄ• diá¹‡á¹‡Ä•
mahÄ• vikÄ• rÄ• ni honti. tattha anupÄ• diá¹‡á¹‡Ä• naá¹ƒ kappavuá¹-á¹-hÄ• ne vikÄ• ramal
upÄ• diá¹‡á¹‡Ä• naá¹ƒ dhÄ• tukkhobhakÄ• le. tathÄ• hi ---

bhÅ«mito vuá¹-á¹-hitÄ• yÄ• va, brahmalokÄ• vidhÄ• vati.

acci accimato loke, dayhamÄ• namhi tejasÄ• ||

koá¹-isatasahassekaá¹ƒ, cakkavÄ• á¸·aá¹ƒ vilÄ«yati.

kupitena yadÄ• loko, salilena vinassati ||

koá¹-isatasahassekaá¹ƒ \Be 339/, cakkavÄ• á¸·aá¹ƒ vikÄ«rati.

vÄ• yodhÄ• tuppakopena, yadÄ• loko vinassati ||

patthaddho bhavati kÄ• yo, daá¹-á¹-ho kaá¹-á¹-hamukhena vÄ• .

pathavÄ«dhÄ• tuppakopena, hoti kaá¹-á¹-hamukheva so ||

pÅ«tiyo bhavati kÄ• yo, daá¹-á¹-ho pÅ«timukhena vÄ• .

Ä• podhÄ• tuppakopena, hoti pÅ«timukheva so ||

santatto \Ne 336/ bhavati kÄ• yo, daá¹-á¹-ho aggimukhena vÄ• .

tejodhÄ• tuppakopena, hoti aggimukheva so ||

saÃ±chinno bhavati kÄ• yo, daá¹-á¹-ho satthamukhena vÄ• .

vÄ• yodhÄ• tuppakopena, hoti satthamukheva so || (Spk III 4.238).

iti mahÄ• vikÄ• rÄ• ni bhÅ«tÄ• nÄ«ti mahÄ• bhÅ«tÄ• ni.

__ `mahantabhÅ«tattÄ• cÄ• â€™ _ti etÄ• ni hi mahantÄ• ni mahatÄ• vÄ• yÄ• mena parig
vijjamÄ• nattÄ• ti, mahantabhÅ«tattÄ• ca mahÄ• bhÅ«tÄ• ni. evaá¹ƒ mahantapÄ• tubhÄ• v
mahÄ• bhÅ«tÄ• ni.

__catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«pa_nti upayogatthe sÄ• mivacanaá
upÄ• dÄ• ya, nissÄ• ya, amuÃ±citvÄ• pavattarÅ«panti attho. __idaá¹ƒ vuccati sabbaá¹ƒ rÅ«
mahÄ• bhÅ«tÄ• ni, padapaá¹-ipÄ• á¹-iyÄ• niddiá¹-á¹-hÄ• ni tevÄ«sati upÄ• dÄ• rÅ«pÄ• nÄ«
sabbaá¹ƒ rÅ«paá¹ƒ nÄ• ma.

ekavidharÅ«pasaá¹…gaho

idÄ• ni \Ee 301/ taá¹ƒ vitthÄ• rato dassetuá¹ƒ ekavidhÄ• dÄ«hi ekÄ• dasahi saá¹…gahehi n
__sabbaá¹ƒ rÅ«paá¹ƒ na hetÅ«_tiÄ• dimÄ• ha.

tattha __ `sabbaá¹ƒ rÅ«paâ€™ _nti idaá¹ƒ padaá¹ƒ `sabbaá¹ƒ rÅ«paá¹ƒ na hetuâ€™ `sabb
nti evaá¹ƒ sabbapadehi saddhiá¹ƒ yojetabbaá¹ƒ. sabbÄ• neva cetÄ• ni `na hetÅ«â€™ tiÄ• c
uddiá¹-á¹-hÄ• ni. tesu paá¹-ipÄ• á¹-iyÄ• cattÄ• lÄ«sapadÄ• ni mÄ• tikato gahetvÄ• á¹-hapit
mÄ• tikÄ• muttakÄ• nÄ«ti. evaá¹ƒ tÄ• va paá¹-hame saá¹…gahe pÄ• á¸·ivavatthÄ• nameva
dutiyasaá¹…gahÄ• dÄ«su.

duvidharÅ«pasaá¹…gaho

tatrÄ• yaá¹ƒ \Be 340/ \Ne 337/ nayo --- dutiyasaá¹…gahe tÄ• va sataá¹ƒ cattÄ• ro ca dukÄ•
rÅ«paá¹ƒ upÄ• dÄ• , atthi rÅ«paá¹ƒ noupÄ• dÄ• _tiÄ• dayo Ä• dimhi cuddasa dukÄ• aÃ±Ã±
pakiá¹‡á¹‡akadukÄ• nÄ• ma. tato __atthi rÅ«paá¹ƒ cakkhusamphassassa vatthÅ«_tiÄ• day
vatthuavatthuupaparikkhaá¹‡avasena pavattattÄ• vatthudukÄ• nÄ• ma. tato __atthi rÅ«paá
Ä• rammaá¹‡a_ntiÄ• dayo paÃ±cavÄ«sati Ä• rammaá¹‡Ä• nÄ• rammaá¹‡aupaparikkhaá¹‡a
nÄ• ma. tato __atthi rÅ«paá¹ƒ cakkhÄ• yatana_nti Ä• dayo dasa Ä• yatanÄ• nÄ• yatanaupa
Ä• yatanadukÄ• nÄ• ma. tato __atthi rÅ«paá¹ƒ cakkhudhÄ• tÅ«_tiÄ• dayo dasa dhÄ• tuadh
pavattattÄ• dhÄ• tudukÄ• nÄ• ma. tato __atthi rÅ«paá¹ƒ cakkhundriya_ntiÄ• dayo aá¹-á¹-h
indriyÄ• nindriyaupaparikkhaá¹‡avasena pavattattÄ• indriyadukÄ• nÄ• ma. tato __atthi rÅ«

kÄ• yaviÃ±Ã±attÄ«_tiÄ• dayo dvÄ• dasa sukhumÄ• sukhumarÅ«paupaparikkhaá¹‡avasena
nÄ• mÄ• ti. idaá¹ƒ dutiyasaá¹…gahe pÄ• á¸·ivavatthÄ• naá¹ƒ.

tividharÅ«pasaá¹…gaho

<585> tatiyasaá¹…gahe sataá¹ƒ tÄ«á¹‡i ca tikÄ• ni. tattha dutiyasaá¹…gahe vuttesu cudda
pakiá¹‡á¹‡akadukesu ekaá¹ƒ ajjhattikadukaá¹ƒ sesehi terasahi yojetvÄ• yaá¹ƒ taá¹ƒ rÅ«paá
upÄ• dÄ• ; yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ taá¹ƒ atthi upÄ• dÄ• \Ee 302/, atthi noupÄ• dÄ
á¹-hapitÄ• terasa pakiá¹‡á¹‡akatikÄ• nÄ• ma. tato tameva dukaá¹ƒ sesadukehi saddhiá¹ƒ
rÅ«paá¹ƒ bÄ• hiraá¹ƒ taá¹ƒ cakkhusamphassassa na vatthu, yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattika
cakkhusamphassassa vatthu, atthi cakkhusamphassassa na vatthÅ«tiÄ• dinÄ• nayena ses
nÄ• maÃ±ca gaá¹‡anÄ• ca tesaá¹ƒyeva vatthudukÄ• dÄ«naá¹ƒ vasena veditabbÄ• ti. idaá
pÄ• á¸·ivavatthÄ• naá¹ƒ.

catubbidhÄ• dirÅ«pasaá¹…gahÄ•

<586> catutthasaá¹…gahe dvÄ• vÄ«sati catukkÄ• . tattha sabbapacchimo atthi rÅ«paá¹ƒ u
noupÄ• dÄ• ti evaá¹ƒ idha vuttaá¹ƒ mÄ• tikaá¹ƒ anÄ• masitvÄ• á¹-hapito \Be 341/. itare par
kathaá¹ƒ? ye tÄ• va idha duvidhasaá¹…gahe pakiá¹‡á¹‡akesu Ä• dito tayo dukÄ• , tesu eke
yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• taá¹ƒ atthi upÄ• diá¹‡á¹‡aá¹ƒ, atthi anupÄ• diá¹‡á¹‡antiÄ•
paÃ±cahi dukehi saddhiá¹ƒ yojetvÄ• dukattayamÅ«lakÄ• Ä• dimhi paÃ±cadasa catukkÄ•

idÄ• ni yo yaá¹ƒ catukko sanidassanaduko so yasmÄ• yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sanidassanaá
sappaá¹-ighaá¹ƒ, atthi appaá¹-ighantiÄ• dinÄ• nayena parehi vÄ• , atthi upÄ• dÄ• atthi nou
purimehi vÄ• , dukehi saddhiá¹ƒ atthÄ• bhÄ• vato kamÄ• bhÄ• vato visesÄ• bhÄ• vato ca y
sanidassanaÃ±hi `appaá¹-ighaá¹ƒâ€™ nÄ• ma, `no upÄ• dÄ• â€™ vÄ• natthÄ«ti atthÄ• bh
`upÄ• diá¹‡á¹‡aá¹ƒ pana anupÄ• diá¹‡á¹‡aÃ±ca atthi taá¹ƒ kamÄ• bhÄ• vÄ• yogaá¹ƒ na ga
pacchimapacchimeheva saddhiá¹ƒ yojitÄ• . ayamettha kamo. purimehi pana saddhiá¹ƒ kam
kamÄ• bhÄ• vo akÄ• raá¹‡aá¹ƒ. tasmÄ• upÄ• diá¹‡á¹‡apadÄ• dÄ«hi saddhiá¹ƒ yojetabboâ
upÄ• diá¹‡á¹‡apadÄ• dÄ«ni hi iminÄ• saddhiá¹ƒ yojitÄ• ni. tattha `upÄ• diá¹‡á¹‡aá¹ƒ vÄ• s
sanidassanaá¹ƒ vÄ• upÄ• diá¹‡á¹‡aâ€™ nti vutte viseso natthÄ«ti visesÄ• bhÄ• vÄ• pi yog
taá¹ƒ catutthadukaá¹ƒ anÄ• masitvÄ• , tato parehi atthi rÅ«paá¹ƒ sappaá¹-ighantiÄ• dÄ«hi t
`yaá¹ƒ \Ee 303/ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ taá¹ƒ atthi indriyaá¹ƒ, atthi na indriyaá¹ƒ, ya
rÅ«paá¹ƒ appaá¹-ighaá¹ƒ taá¹ƒ atthi indriyaá¹ƒ, atthi na indriyaâ€™ ntiÄ• dinÄ• nayena yujj
yojetvÄ• cha catukkÄ• á¹-hapitÄ• .

yathÄ• cÄ• yaá¹ƒ catutthaduko yogaá¹ƒ na gacchati, tathÄ• tena saddhiá¹ƒ Ä• didukopi. k
ekantena anidassanattÄ• . so hi yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ noupÄ• dÄ• taá¹ƒ atthi sanidassana

--- evaá¹ƒ catutthena dukena saddhiá¹ƒ yojiyamÄ• no yogaá¹ƒ na gacchati. tasmÄ• taá¹ƒ a
saha yojito. evaá¹ƒ yo yena saddhiá¹ƒ yogaá¹ƒ gacchati, yo ca na gacchati so veditabboti. i
catutthasaá¹…gahe pÄ• á¸·ivavatthÄ• naá¹ƒ. ito pare pana paÃ±cavidhasaá¹…gahÄ• dayo
eva. evaá¹ƒ sakalÄ• yapi mÄ• tikÄ• ya pÄ• á¸·ivavatthÄ• naá¹ƒ veditabbaá¹ƒ.

rÅ«pavibhattiekakaniddesavaá¹‡á¹‡anÄ•

<594> idÄ• ni \Be 342/ \Ne 339/ tassÄ• atthaá¹ƒ bhÄ• jetvÄ• dassetuá¹ƒ __sabbaá¹ƒ rÅ«
Ä• raddhaá¹ƒ. kasmÄ• panettha `katamaá¹ƒ taá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ na hetÅ«â€™ ti puc
bhedÄ• bhÄ• vato. yathÄ• hi dukÄ• dÄ«su `upÄ• dÄ• rÅ«paâ€™ mpi atthi `noupÄ• dÄ• rÅ
hetÅ«tipi sahetukamahetukantipi bhedo natthi, tasmÄ• pucchaá¹ƒ akatvÄ• va vibhattaá¹ƒ. t
sakalaá¹ƒ, niravasesaá¹ƒ. __ `rÅ«paâ€™ _nti ayamassa sÄ«tÄ• dÄ«hi ruppanabhÄ• vadÄ«
sÄ• maÃ±Ã±alakkhaá¹‡aniddeso. __na hetumevÄ• _ti sÄ• dhÄ• raá¹‡ahetupaá¹-ikkhepanid

tattha hetuhetu paccayahetu uttamahetu sÄ• dhÄ• raá¹‡ahetÅ«ti catubbidho hetu. tesu `ta
akusalahetÅ«, tayo abyÄ• katahetÅ«â€™ ti (Dhs 1059) ayaá¹ƒ `hetuhetuâ€™ nÄ• ma. ``cat
mahÄ• bhÅ«tÄ• hetu, cattÄ• ro mahÄ• bhÅ«tÄ• paccayo rÅ«pakkhandhassa paÃ±Ã±Ä• p
III 82) ayaá¹ƒ `paccayahetuâ€™ nÄ• ma. ``kusalÄ• kusalaá¹ƒ attano vipÄ• kaá¹-á¹-hÄ• ne,
iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ kusalavipÄ• kaá¹-á¹-hÄ• ne, uttamaá¹ƒ aniá¹-á¹-hÄ• rammaá¹‡aá
akusalavipÄ• kaá¹-á¹-hÄ• neâ€™â€™ ti ayaá¹ƒ `uttamahetuâ€™ nÄ• ma. yathÄ• ha --- `atÄ
\Ee 304/ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ p
810; pÄ• á¹-i0 ma0 II 44), ``eseva hetu esa paccayo saá¹…khÄ• rÄ• naá¹ƒ yadidaá¹ƒ avijjÄ
saá¹…khÄ• rÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ahetu hutvÄ• paccayaá¹-á¹-haá¹ƒ pharatÄ«ti ayaá¹ƒ
yathÄ• hi pathavÄ«raso Ä• poraso ca madhurassÄ• pi amadhurassÄ• pi paccayo, evaá¹ƒ a
kusalasaá¹…khÄ• rÄ• nampi akusalasaá¹…khÄ• rÄ• nampi sÄ• dhÄ• raá¹‡apaccayo hoti. i
adhippeto. iti `hetÅ« dhammÄ• na hetÅ« dhammÄ• â€™ ti (Dhs dukamÄ• tikÄ• 1) mÄ• tik
rÅ«passa niyametvÄ• paá¹-ikkhipanto __ `na hetumevÄ• â€™ _ti Ä• ha. iminÄ• nayena sa
paá¹-ikkhepaniddeso ca appaá¹-ikkhepaniddeso ca veditabbo. vacanattho pana sabbapadÄ
mÄ• tikÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyeva.

__sappaccayamevÄ• _ti ettha pana kammasamuá¹-á¹-hÄ• naá¹ƒ kammapaccayameva hot
Ä• hÄ• rÄ• dipaccayÄ• nevÄ• ti evaá¹ƒ rÅ«passeva vuttacatupaccayavasena \Be 343/ attho
`rÅ«pino dhammÄ• arÅ«pino dhammÄ• â€™ ti mÄ• tikÄ• ya vuttaá¹ƒ arÅ«pÄ«bhÄ• vaá¹ƒ
chahi viÃ±Ã±Ä• á¹‡ehÄ«_ti \Ne 340/ paccuppannarÅ«pameva cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«h
pana cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni sandhÄ• ya gahito. na hi tÄ• ni atÄ«tÄ• nÄ• gataá¹ƒ vijÄ
pana atÄ«tampi anÄ• gatampi vijÄ• nÄ• ti. taá¹ƒ imasmiá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡asote patit
gataá¹ƒ. hutvÄ• abhÄ• vaá¹-á¹-hena pana __aniccameva_. jarÄ• ya abhibhavitabbadhamm
__jarÄ• bhibhÅ«tameva_. yasmÄ• vÄ• rÅ«pakÄ• ye jarÄ• pÄ• kaá¹-Ä• hoti, tasmÄ• pi `ja

vuttaá¹ƒ.

__evaá¹ƒ ekavidhena rÅ«pasaá¹…gaho_ti ettha __ `vidhÄ• â€™ -saddo_ mÄ• nasaá¹‡á¹-h
``seyyohamasmÄ«ti vidhÄ• , sadisohamasmÄ«ti vidhÄ• â€™â€™ tiÄ• dÄ«su (Vibh 962) hi
``kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ±Ã±avantaá¹ƒ vadantÄ«â€
95) saá¹‡á¹-hÄ• naá¹ƒ. `kathaá¹ƒvidhaâ€™ nti \Ee 305/ hi padassa kathaá¹ƒsaá¹‡á¹-hÄ• na
Ã±Ä• á¹‡avatthuá¹ƒ duvidhena Ã±Ä• á¹‡avatthÅ«â€™â€™ tiÄ• dÄ«su (Vibh 751-752) koá¹-
koá¹-á¹-hÄ• sova adhippeto.

saá¹…gahasaddopi sajÄ• tisaÃ±jÄ• tikiriyÄ• gaá¹‡anavasena catubbidho. tattha ``sabbe kh
sabbe brÄ• hmaá¹‡Ä• sabbe vessÄ• sabbe suddÄ• Ä• gacchantuâ€™â€™, ``yÄ• cÄ• vu
sammÄ• kammanto, yo ca sammÄ• Ä• jÄ«vo --- ime dhammÄ• sÄ«lakkhandhe saá¹…gahi
`sajÄ• tisaá¹…gahoâ€™ nÄ• ma. `ekajÄ• tikÄ• Ä• gacchantÅ«â€™ ti vuttaá¹-á¹-hÄ• ne viya
ekasaá¹…gahaá¹ƒ gatÄ• . ``sabbe kosalakÄ• Ä• gacchantu, sabbe mÄ• gadhakÄ• , sabbe
Ä• gacchantuâ€™â€™, ``yo cÄ• vuso visÄ• kha, sammÄ• vÄ• yÄ• mo, yÄ• ca sammÄ• sa
dhammÄ• samÄ• dhikkhandhe saá¹…gahitÄ• â€™â€™ ti ayaá¹ƒ `saÃ±jÄ• tisaá¹…gahoâ€
saá¹ƒvuddhÄ• Ä• gacchantÅ«ti vuttaá¹-á¹-hÄ• ne viya hi idha sabbe saÃ±jÄ• tiá¹-á¹-hÄ• ne
ekasaá¹…gahaá¹ƒ gatÄ• . ``sabbe hatthÄ• rohÄ• Ä• gacchantu, sabbe assÄ• rohÄ• , sabb
``yÄ• cÄ• vuso visÄ• kha, sammÄ• diá¹-á¹-hi, yo ca sammÄ• saá¹…kappo --- ime dhammÄ
saá¹…gahitÄ• â€™â€™ ti (MN I 462) ayaá¹ƒ `kiriyÄ• saá¹…gahoâ€™ nÄ• ma. sabbeva \Be
kiriyÄ• karaá¹‡ena ekasaá¹…gahaá¹ƒ gatÄ• . ``cakkhÄ• yatanaá¹ƒ katamakkhandhagaá¹‡a
cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchati. haÃ±ci cakkhÄ• yatanaá¹ƒ rÅ«pa
tena vata re vattabbe --- cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhena \Ne 341/ saá¹…gahitaâ€™â
`gaá¹‡anasaá¹…gahoâ€™ nÄ• ma. ayamidha adhippeto. ekakoá¹-á¹-hÄ• sena rÅ«pagaá¹‡a
nayo sabbattha.

dukaniddesavaá¹‡á¹‡anÄ•

upÄ• dÄ• bhÄ• janÄ«yakathÄ•

<595> idÄ• ni duvidhasaá¹…gahÄ• dÄ«su `atthi rÅ«paá¹ƒ upÄ• dÄ• , atthi rÅ«paá¹ƒ noupÄ
bhedasabbhÄ• vato pucchÄ• pubbaá¹…gamaá¹ƒ padabhÄ• janaá¹ƒ dassento __katamaá¹ƒ
upÄ• dÄ• _tiÄ• dimÄ• ha. tattha upÄ• diyatÄ«ti `upÄ• dÄ• â€™ ; mahÄ• bhÅ«tÄ• ni gahetvA
pavattatÄ«ti attho. idÄ• ni \Ee 306/ taá¹ƒ pabhedato dassento __cakkhÄ• yatana_ntiÄ• dimÄ

<596> evaá¹ƒ tevÄ«satividhaá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ saá¹…khepato uddisitvÄ• puna tadev
__katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatana_ntiÄ• dimÄ• ha. tattha duvidhaá¹ƒ cakkhu ---
paÃ±Ã±Ä• cakkhu ca. etesu `buddhacakkhu samantacakkhu Ã±Ä• á¹‡acakkhu dibbacakkhu

paÃ±cavidhaá¹ƒ paÃ±Ã±Ä• cakkhu. tattha ``addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, buddhacakk
satte apparajakkhe ... pe ... duviÃ±Ã±Ä• payeâ€™â€™ ti (MN I 283) idaá¹ƒ buddhacakkhu n
vuccati sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ nti idaá¹ƒ samantacakkhu nÄ• ma. ``cakkhuá¹
udapÄ• dÄ«â€™â€™ ti (SN c V 1081; Vin I 15) idaá¹ƒ Ã±Ä• á¹‡acakkhu nÄ• ma. ``addasaá
dibbena cakkhunÄ• visuddhenÄ• â€™â€™ ti (MN I 284) idaá¹ƒ dibbacakkhu nÄ• ma. ``tasm
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (MN II 395) idaá¹ƒ heá¹-á¹-himam
Ã±Ä• á¹‡aá¹ƒ dhammacakkhu nÄ• ma.

maá¹ƒsacakkhupi pasÄ• dacakkhu sasambhÄ• racakkhÅ«ti duvidhaá¹ƒ hoti. tattha yoyaá¹ƒ
patiá¹-á¹-hito heá¹-á¹-hÄ• akkhikÅ«pakaá¹-á¹-hikena, upari bhamukaá¹-á¹-hikena, ubhato al
matthaluá¹…gena, bahiddhÄ• akkhilomehi paricchinno \Be 345/ maá¹ƒsapiá¹‡á¸• o. saá¹…
vaá¹‡á¹‡o gandho raso ojÄ• , sambhavo saá¹‡á¹-hÄ• naá¹ƒ, jÄ«vitaá¹ƒ bhÄ• vo kÄ• yapasÄ
cuddasasambhÄ• ro. vitthÄ• rato `catasso dhÄ• tuyo, taá¹ƒsannissitavaá¹‡á¹‡agandharasa
cÄ• â€™ ti \Ne 342/ imÄ• ni dasa catusamuá¹-á¹-hÄ• nikattÄ• cattÄ• lÄ«saá¹ƒ honti. jÄ«vita
cakkhupasÄ• doti cattÄ• ri ekantakammasamuá¹-á¹-hÄ• nÄ• nevÄ• ti imesaá¹ƒ catucattÄ• lÄ
vasena catucattÄ• lÄ«sasambhÄ• ro. yaá¹ƒ loko setaá¹ƒ cakkhuá¹ƒ puthulaá¹ƒ visaá¹-aá¹ƒ
`cakkhuâ€™ nti saÃ±jÄ• nanto na cakkhuá¹ƒ saÃ±jÄ• nÄ• ti, vatthuá¹ƒ cakkhuto saÃ±jÄ• nÄ
akkhikÅ«pe patiá¹-á¹-hito, nhÄ• rusuttakena matthaluá¹…ge Ä• baddho, yattha setampi atth
lohitakampi, pathavÄ«pi Ä• popi tejopi vÄ• yopi, yaá¹ƒ semhÅ«ssadattÄ• setaá¹ƒ, pittussad
ruhirussadattÄ• lohitakaá¹ƒ, pathavussadattÄ• patthiá¹‡á¹‡aá¹ƒ hoti, Ä• pussadattÄ• pagg
paridayhati, vÄ• yussadattÄ• sambhamati, idaá¹ƒ __sasambhÄ• racakkhu_ nÄ• ma.

yo panettha sito ettha paá¹-ibaddho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ•
nÄ• ma. tadetaá¹ƒ tassa sasambhÄ• racakkhuno setamaá¹‡á¸• alaparikkhittassa kaá¹‡ham
abhimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppattidesabhÅ«te diá¹-á¹-himaá¹‡á¸• ale,
Ä• sittatelaá¹ƒ picupaá¹-alÄ• ni viya, sattakkhipaá¹-alÄ• ni byÄ• petvÄ• ,
dhÄ• raá¹‡anhÄ• panamaá¹‡á¸• anabÄ«janakiccÄ• hi catÅ«hi dhÄ• tÄ«hi khattiyakumÄ• ro
sandhÄ• raá¹‡aÄ• bandhanaparipÄ• canasamudÄ«raá¹‡akiccÄ• hi catÅ«hi dhÄ• tÅ«hi katÅ
upatthambhiyamÄ• naá¹ƒ, Ä• yunÄ• anupÄ• liyamÄ• naá¹ƒ, vaá¹‡á¹‡agandharasÄ• dÄ«hi
Å«kÄ• siramattaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• v
tiá¹-á¹-hati. vuttampi cetaá¹ƒ dhammasenÄ• patinÄ• ---

``yena cakkhuppasÄ• dena, rÅ«pÄ• ni manupassati.

parittaá¹ƒ sukhumaá¹ƒ etaá¹ƒ, Å«kÄ• sirasamÅ«pamaâ€™â€™ nti ||

cakkhu ca taá¹ƒ Ä• yatanaÃ±cÄ• ti __cakkhÄ• yatanaá¹ƒ. yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ•
pasÄ• do_ti idhÄ• pi upayogattheyeva sÄ• mivacanaá¹ƒ; cattÄ• ri mahÄ• bhÅ«tÄ• ni \Be 34

pavattappasÄ• doti attho. iminÄ• pasÄ• dacakkhumeva gaá¹‡hÄ• ti, sesacakkhuá¹ƒ paá¹-ik
indriyagocarasutte ``ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ upÄ• dÄ• ya \Ee 308/ pasÄ• do pathavÄ«dhÄ
saá¹…gahito Ä• podhÄ• tuyÄ• ca tejodhÄ• tuyÄ• ca vÄ• yodhÄ• tuyÄ• ca, â€™â€™ catu
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do pathavÄ«dhÄ• tuyÄ• ca Ä• podhÄ• tuyÄ• ca
tejodhÄ• tuyÄ• ca vÄ• yodhÄ• tuyÄ• cÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ pariyÄ• yena vuttaá¹ƒ
nÄ• ma pariyÄ• yadesanÄ• \Ne 343/. yo ca catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya
dinnaá¹ƒ dvinnampi pasÄ• doyevÄ• ti iminÄ• pariyÄ• yena tattha desanÄ• Ä• gatÄ• . abhi
nippariyÄ• yadesanÄ• nÄ• ma. tasmÄ• idha `catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ•

`ayaá¹ƒ me attÄ• â€™ ti bÄ• lajanena pariggahitattÄ• attabhÄ• vo vuccati sarÄ«rampi kha
pariyÄ• panno tannissitoti __attabhÄ• vapariyÄ• panno_ cakkhuviÃ±Ã±Ä• á¹‡ena passituá¹
paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒso ettha jÄ• yatÄ«ti __sappaá¹-igho_.

__yenÄ• _tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- yena karaá¹‡abhÅ«tena cakkhunÄ• ayaá
vuttappakÄ• raá¹ƒ rÅ«paá¹ƒ atÄ«te passi vÄ• , vattamÄ• ne passati vÄ• , anÄ• gate passis
aparibhinnaá¹ƒ cakkhu bhaveyya, athÄ• nena Ä• pÄ• thagataá¹ƒ rÅ«paá¹ƒ passe vÄ• , atÄ
cakkhunÄ• passi, paccuppannaá¹ƒ paccuppannena passati, anÄ• gataá¹ƒ anÄ• gatena pas
cakkhussa Ä• pÄ• thaá¹ƒ Ä• gaccheyya cakkhunÄ• taá¹ƒ rÅ«paá¹ƒ passeyyÄ• ti idamettha
dassanapariá¹‡Ä• yakaá¹-á¹-hena __cakkhuá¹ƒpetaá¹ƒ, _ saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-her
__cakkhÄ• yatanaá¹ƒpetaá¹ƒ, _ suÃ±Ã±atabhÄ• vanissattaá¹-á¹-hena __cakkhudhÄ• tupes
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __cakkhundriyaá¹ƒpetaá¹ƒ_. lujjanapalujjanaá¹-á¹-hena __lokop
vaá¸·aÃ±janaá¹-á¹-hena __dvÄ• rÄ• pesÄ• _. apÅ«raá¹‡Ä«yaá¹-á¹-hena __samuddopeso_.
__paá¹‡á¸• araá¹ƒpetaá¹ƒ_. phassÄ• dÄ«naá¹ƒ abhijÄ• yanaá¹-á¹-hena __khettaá¹ƒpetaá¹ƒ
patiá¹-á¹-hÄ• naá¹-á¹-hena __vatthuá¹ƒpetaá¹ƒ_. samavisamaá¹ƒ dassentaá¹ƒ attabhÄ• vaá
__nettaá¹ƒpetaá¹ƒ_. tenevaá¹-á¹-hena __nayanaá¹ƒpetaá¹ƒ_ \Be 347/. sakkÄ• yapariyÄ• pa
__orimaá¹ƒ tÄ«raá¹ƒpetaá¹ƒ_. bahusÄ• dhÄ• raá¹‡aá¹-á¹-hena assÄ• mikaá¹-á¹-hena ca __

ettÄ• vatÄ• `passi vÄ• â€™ tiÄ• dÄ«hi catÅ«hi padehi cakkhuá¹ƒpetantiÄ• dÄ«ni cuddasa
cakkhÄ• yatanassa cattÄ• ro vavatthÄ• pananayÄ• vuttÄ• ti veditabbÄ• . kathaá¹ƒ? ettha h
anidassanena sappaá¹-ighena rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ passi vÄ• cakkh
suÃ±Ã±o gÄ• mopeso, idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatananti ayameko nayo. evaá¹ƒ ses

<597> idÄ• ni yasmÄ• vijjuniccharaá¹‡Ä• dikÄ• lesu anoloketukÄ• massÄ• pi rÅ«paá¹ƒ ca
tasmÄ• taá¹ƒ Ä• kÄ• raá¹ƒ dassetuá¹ƒ dutiyo niddesavÄ• ro Ä• raddho. tattha __yamhi cak
adhikaraá¹‡abhÅ«te cakkhumhi. __rÅ«pa_nti paccattavacanametaá¹ƒ. tattha __paá¹-ihaÃ±
__paá¹-ihaÃ±Ã±ati_ \Ne 344/ __vÄ• _ti paccuppannattho. __paá¹-ihaÃ±Ã±issati vÄ• _ti anÄ
__paá¹-ihaÃ±Ã±e vÄ• _ti vikappanattho. atÄ«taÃ±hi rÅ«paá¹ƒ atÄ«te cakkhusmiá¹ƒ paá¹-iha
paccuppannaá¹ƒ paccuppanne paá¹-ihaÃ±Ã±ati nÄ• ma. anÄ• gataá¹ƒ anÄ• gate paá¹-ihaÃ

rÅ«paá¹ƒ cakkhussa Ä• pÄ• thaá¹ƒ Ä• gaccheyya, cakkhumhi paá¹-ihaÃ±Ã±eyya taá¹ƒ rÅ«p
atthato pana pasÄ• daá¹ƒ ghaá¹-á¹-ayamÄ• nameva rÅ«paá¹ƒ paá¹-ihaÃ±Ã±ati nÄ• ma. idh
vavatthÄ• pananayÄ• veditabbÄ• .

<598> idÄ• ni yasmÄ• attano icchÄ• ya oloketukÄ• massa rÅ«pe cakkhuá¹ƒ upasaá¹ƒhara
paá¹-ihaÃ±Ã±ati, tasmÄ• taá¹ƒ Ä• kÄ• raá¹ƒ dassetuá¹ƒ tatiyo niddesavÄ• ro Ä• raddho. so
ettha pana cakkhu Ä• rammaá¹‡aá¹ƒ sampaá¹-icchamÄ• nameva rÅ«pamhi paá¹-ihaÃ±Ã±a
cattÄ• ro vavatthÄ• pananayÄ• veditabbÄ• .

<599> ito \Ee 310/ paraá¹ƒ phassapaÃ±camakÄ• naá¹ƒ uppattidassanavasena paÃ±ca, tes
Ä• rammaá¹‡apaá¹-ibaddhauppattidassanavasena paÃ±cÄ• ti, dasa vÄ• rÄ• dassitÄ• . tatth
cakkhuá¹ƒ nissÄ• ya, paccayaá¹ƒ katvÄ• . __rÅ«paá¹ƒ Ä• rabbhÄ• _ti rÅ«pÄ• rammaá¹‡aá¹
paá¹-icca. iminÄ• cakkhupasÄ• davatthukÄ• naá¹ƒ phassÄ• dÄ«naá¹ƒ purejÄ• tapaccayena
cakkhudvÄ• rajavanavÄ«thipariyÄ• pannÄ• naá¹ƒ Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«pa
paccayabhÄ• vo dassito. itaresu paÃ±casu vÄ• resu rÅ«paá¹ƒ Ä• rammaá¹‡amassÄ• ti rÅ«
Ä• rammaá¹‡apaccayamatteneva paccayabhÄ• vo dassito. yathÄ• pana purimesu tÄ«su, e
cattÄ• ro cattÄ• ro vavatthÄ• pananayÄ• veditabbÄ• . evaá¹ƒ katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ca
uddhaá¹-aá¹ƒ cakkhuá¹ƒ `idaá¹ƒ taâ€™ nti nÄ• nappakÄ• rato dassetuá¹ƒ, purimÄ• tayo, in
niddesavÄ• rÄ• dassitÄ• . ekekasmiÃ±cettha catunnaá¹ƒ catunnaá¹ƒ vavatthÄ• pananayÄ•
dvipaÃ±Ã±Ä• sÄ• ya nayehi paá¹-imaá¹‡á¸• etvÄ• va dassitÄ• ti veditabbÄ• .

<600> ito paresu sotÄ• yatanÄ• diniddesesupi eseva nayo. visesamattaá¹ƒ panettha evaá¹
suá¹‡Ä• tÄ«ti __sotaá¹ƒ_. taá¹ƒ sasambhÄ• rasotabilassa anto tanutambalomÄ• cite aá¹…g
padese vuttappakÄ• rÄ• hi dhÄ• tÅ«hi katÅ«pakÄ• raá¹ƒ, utucittÄ• hÄ• rehi upatthambhiyan
anupÄ• liyamÄ• naá¹ƒ, vaá¹‡á¹‡Ä• dÄ«hi parivutaá¹ƒ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ
sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

ghÄ• yatÄ«ti \Ne 345/ __ghÄ• naá¹ƒ_. taá¹ƒ sasambhÄ• raghÄ• nabilassa anto ajappadasa
yathÄ• vuttappakÄ• raupakÄ• rupatthambhanÄ• nupÄ• lanaparivÄ• raá¹ƒ hutvÄ• ghÄ• nav
yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

sÄ• yanaá¹-á¹-hena __jivhÄ• _. sÄ• sasambhÄ• rajivhÄ• majjhassa upari uppaladalaggasa
yathÄ• vuttappakÄ• raupakÄ• rupatthambhanÄ• nupÄ• lanaparivÄ• rÄ• hutvÄ• jivhÄ• viÃ±
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• nÄ• tiá¹-á¹-hati.

yÄ• vatÄ• pana imasmiá¹ƒ kÄ• ye upÄ• diá¹‡á¹‡akarÅ«paá¹ƒ nÄ• ma atthi, sabbattha kÄ•
kappÄ• sapaá¹-ale sneho viya, yathÄ• vuttappakÄ• raupakÄ• rupatthambhanÄ• nupÄ• lana
kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• n

viseso. seso pÄ• á¸·ippabhedo ca attho ca cakkhuniddese vuttanayeneva veditabbo. kevala
á¹-hÄ• ne sotapadÄ• dÄ«ni, rÅ«papadassa á¹-hÄ• ne saddapadÄ• dÄ«ni, passÄ«ti Ä• dÄ«n
suá¹‡Ä«tiÄ• dipadÄ• ni ca Ä• gatÄ• ni. `nettaá¹ƒ petaá¹ƒ \Be 349/, nayanaá¹ƒ petaâ€™ nti im
abhÄ• vÄ• dvÄ• dasa dvÄ• dasa nÄ• mÄ• ni honti. sesaá¹ƒ sabbattha vuttasadisameva.

tattha siyÄ• --- yadi yÄ• vatÄ• imasmiá¹ƒ kÄ• ye upÄ• diá¹‡á¹‡akarÅ«paá¹ƒ nÄ• ma atthi,
kÄ• yÄ• yatanaá¹ƒ, kappÄ• sapaá¹-ale sneho viya. `evaá¹ƒ sante lakkhaá¹‡asammissatÄ•
`nÄ• pajjatÄ«â€™ ti. `kasmÄ• â€™ ? `aÃ±Ã±assa aÃ±Ã±attha abhÄ• vatoâ€™. `yadi evaá¹
kÄ• yÄ• yatanaâ€™ nti? `neva paramatthato sabbattha. vinibbhujitvÄ• panassa nÄ• nÄ• ka
sakkÄ• , tasmÄ• evaá¹ƒ vuttaá¹ƒ. yathÄ• hi rÅ«parasÄ• dayo, vÄ• likÄ• cuá¹‡á¹‡Ä• ni viya
asakkuá¹‡eyyatÄ• ya aÃ±Ã±amaÃ±Ã±abyÄ• pinoti vuccanti, na ca paramatthato rÅ«pe rasa
rÅ«paggahaá¹‡eneva rasaggahaá¹‡aá¹ƒ gaccheyya. evaá¹ƒ kÄ• yÄ• yatanampi paramattha
sabbattha natthi, vivecetuá¹ƒ asakkuá¹‡eyyatÄ• yÄ• ti. evamettha na lakkhaá¹‡asammissat
veditabbÄ• â€™.

apica \Ee 312/ lakkhaá¹‡Ä• divavatthÄ• panatopetesaá¹ƒ asammissatÄ• veditabbÄ• --- et
rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ•
Ä• viÃ±chanarasaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

saddÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ
sotukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ• __so
Ä• viÃ±chanarasaá¹ƒ, sotaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ,
sotukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

gandhÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ
ghÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ•
Ä• viÃ±chanarasaá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹
ghÄ• yitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

rasÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡Ä•
sÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡Ä• vÄ• __
jivhÄ• viÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , sÄ• yitukÄ• matÄ• nidÄ

phoá¹-á¹-habbÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡o \Be 350/
phusitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡o vÄ• __kÄ
Ä• viÃ±chanaraso, kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• no,

phusitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• no.

keci pana `tejÄ• dhikÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ pasÄ• do cakkhu, vÄ• yupathavÄ«Ä• pÄ• dh
sotaghÄ• najivhÄ• , kÄ• yo sabbesaâ€™ nti vadanti. apare `tejÄ• dhikÄ• naá¹ƒ pasÄ• do ca
vivaravÄ• yuÄ• papathavÄ• dhikÄ• naá¹ƒ pasÄ• dÄ• sotaghÄ• najivhÄ• kÄ• yÄ• â€™ ti va
Ä• harathÄ• â€™ ti. addhÄ• suttameva na dakkhissanti. keci panettha `tejÄ• dÄ«naá¹ƒ guá
anuggayhabhÄ• vatoâ€™ ti kÄ• raá¹‡aá¹ƒ vadanti. te ca vattabbÄ• --- `ko panevamÄ• ha \
tejÄ• dÄ«naá¹ƒ guá¹‡Ä• â€™ ti? avinibbhogesu hi rÅ«pesu `ayaá¹ƒ imassa guá¹‡o, ayaá¹ƒ
labbhÄ• vattuá¹ƒ. athÄ• pi vadeyyuá¹ƒ --- `yathÄ• tesu tesu sambhÄ• resu tassa tassa bhÅ
pathavÄ«Ä• dÄ«naá¹ƒ sandhÄ• raá¹‡Ä• dÄ«ni kiccÄ• ni icchatha, evaá¹ƒ tejÄ• diadhikesu s
adhikabhÄ• vadassanato icchitabbametaá¹ƒ rÅ«pÄ• dayo tesaá¹ƒ guá¹‡Ä• â€™ ti. te vattab
347/, yadi Ä• pÄ• dhikassa Ä• savassa gandhato pathavÄ«adhike kappÄ• se gandho adhika
uá¹‡hodakassa vaá¹‡á¹‡atopi sÄ«tÅ«dakassa vaá¹‡á¹‡o parihÄ• yetha. yasmÄ• panetaá¹ƒ
pahÄ• yethetaá¹ƒ etesaá¹ƒ nissayabhÅ«tÄ• naá¹ƒ visesakappanaá¹ƒ, yathÄ• avisesepi eka
rÅ«parasÄ• dayo aÃ±Ã±amaÃ±Ã±aá¹ƒ visadisÄ• honti, evaá¹ƒ cakkhupasÄ• dÄ• dayo, avi
visesakÄ• raá¹‡eti gahetabbametaá¹ƒ.

kiá¹ƒ pana taá¹ƒ yaá¹ƒ aÃ±Ã±amaÃ±Ã±assa asÄ• dhÄ• raá¹‡aá¹ƒ? kammameva nesaá¹ƒ
kammavisesato etesaá¹ƒ viseso, na bhÅ«tavisesato. bhÅ«tavisese hi sati pasÄ• dova nupp
pasÄ• do, na visamÄ• nÄ• nanti porÄ• á¹‡Ä• . evaá¹ƒ kammevisasato visesavantesu ca ete
asampattavisayaggÄ• hakÄ• ni attano nissayaá¹ƒ anallÄ«nanissaye eva visaye viÃ±Ã±Ä• á
ghÄ• najivhÄ• kÄ• yÄ• \Be 351/ sampattavisayaggÄ• hakÄ• , nissayavasena ceva sayaÃ±
visaye viÃ±Ã±Ä• á¹‡ahetuttÄ• .

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``Ä• pÄ• thagatattÄ• va Ä• rammaá¹‡aá¹ƒ sampattaá¹ƒ nÄ• m
candamaá¹‡á¸• alasÅ«riyamaá¹‡á¸• alÄ• naÃ±hi dvÄ• cattÄ• lÄ«sayojanasahassamatthake
cakkhupasÄ• daá¹ƒ ghaá¹-á¹-eti. so dÅ«re á¹-hatvÄ• paÃ±Ã±Ä• yamÄ• nopi sampattoyeva
sampattagocarameva nÄ• ma. dÅ«re rukkhaá¹ƒ chindantÄ• nampi, rajakÄ• naÃ±ca vatthaá
kÄ• yavikÄ• ro paÃ±Ã±Ä• yati. saddo pana dhÄ• tuparamparÄ• ya Ä• gantvÄ• sotaá¹ƒ gha
vavatthÄ• naá¹ƒ gacchatÄ«â€™â€™ ti vuttaá¹ƒ.

tattha \Ee 314/ kiÃ±cÄ• pi Ä• pÄ• thagatattÄ• Ä• rammaá¹‡aá¹ƒ sampattanti vuttaá¹ƒ, can
pana cakkhuá¹ƒ asampatto dÅ«re á¹-hitova paÃ±Ã±Ä• yati. saddopi sace saá¹‡ikaá¹ƒ Ä• ga
cirena suyyeyya, paramparaghaá¹-á¹-anÄ• ya ca Ä• gantvÄ• sotaá¹ƒ ghaá¹-á¹-ento asukad
paÃ±Ã±Ä• yeyya. tasmÄ• asampattagocarÄ• neva tÄ• ni.

ahiÄ• disamÄ• nÄ• ni cetÄ• ni. yathÄ• hi ahi nÄ• ma bahi sittasammaá¹-á¹-haá¹-á¹-hÄ• ne
saá¹…kÄ• raá¹-á¹-hÄ• natiá¹‡apaá¹‡á¹‡agahanavammikÄ• niyeva pana pavisitvÄ• nipanna

Ä• pajjati, evameva cakkhupetaá¹ƒ visamajjhÄ• sayaá¹ƒ maá¹-á¹-hesu suvaá¹‡á¹‡abhittiÄ• oloketumpi \Ne 348/ na icchati, rÅ«pacittapupphalatÄ• dicittesuyeva pana abhiramati. tÄ• di cakkhumhi appahonte mukhampi vivaritvÄ• oloketukÄ• mÄ• honti.

susumÄ• ropi bahi nikkhanto gahetabbaá¹ƒ na passati, akkhÄ«ni nimmÄ«letvÄ• va carati. y byÄ• masatamattaá¹ƒ udakaá¹ƒ ogÄ• hitvÄ• bilaá¹ƒ pavisitvÄ• nipanno hoti, tadÄ• tassa c sukhaá¹ƒ supati, evameva sotaá¹ƒ tampe bilajjhÄ• sayaá¹ƒ Ä• kÄ• sasannissitaá¹ƒ kaá¹‡á¹‡ ajjhÄ• sayaá¹ƒ karoti. kaá¹‡á¹‡acchiddÄ• kÄ• soyeva tassa saddasavane paccayo hoti. ajaá vaá¹-á¹-atiyeva. antoleá¹‡asmiÃ±hi sajjhÄ• ye kariyamÄ• ne na leá¹‡acchadanaá¹ƒ bhinditv nikkhamati, dvÄ• ravÄ• tapÄ• nacchiddehi pana nikkhamitvÄ• dhÄ• tuparamparÄ• yeva gh sotapasÄ• daá¹ƒ ghaá¹-á¹-eti. atha \Be 352/ tasmiá¹ƒ kÄ• le `asuko nÄ• ma sajjhÄ• yatÄ«â€ nisinnÄ• jÄ• nanti.

evaá¹ƒ sante sampattagocaratÄ• hoti. `kiá¹ƒ panetaá¹ƒ sampattagocaraâ€™ nti? `Ä• ma, s `yadi evaá¹ƒ, dÅ«re bherÄ«Ä• dÄ«su vajjamÄ• nesu dÅ«re saddoti jÄ• nanaá¹ƒ na bhaveyy sotapasÄ• dasmiÃ±hi ghaá¹-á¹-ite dÅ«re saddo Ä• sanne saddo, paratÄ«re orimatÄ«reti tat hoti. dhammatÄ• esÄ• â€™ ti. `kiá¹ƒ etÄ• ya dhammatÄ• ya? yato yato chiddaá¹ƒ tato tato candimasÅ«riyÄ• dÄ«naá¹ƒ dassanaá¹ƒ viyÄ• ti asampattagocaramevetaá¹ƒâ€™.

pakkhÄ«pi rukkhe vÄ• bhÅ«miyaá¹ƒ vÄ• na ramati. yadÄ• pana ekaá¹ƒ vÄ• dve vÄ• leá ajaá¹-Ä• kÄ• saá¹ƒ pakkhando hoti, tadÄ• ekaggacittataá¹ƒ Ä• pajjati, evameva ghÄ• namp vÄ• tÅ«panissayagandhagocaraá¹ƒ. tathÄ• hi gÄ• vo navavuá¹-á¹-he deve bhÅ«miyaá¹ƒ gh Ä• kÄ• sÄ• bhimukhÄ• hutvÄ• vÄ• taá¹ƒ Ä• kaá¸• á¸• hanti. aá¹…gulÄ«hi gandhapiá¹‡á¸• upasiá¹…ghanakÄ• le vÄ• taá¹ƒ anÄ• kaá¸• á¸• hanto neva tassa gandhaá¹ƒ jÄ• nÄ• ti.

kukkuropi bahi vicaranto khemaá¹-á¹-hÄ• naá¹ƒ na passati leá¸• á¸• upahÄ• rÄ• dÄ«hi upa pavisitvÄ• uddhanaá¹-á¹-hÄ• ne chÄ• rikaá¹ƒ byÅ«hitvÄ• nipannassa pana phÄ• sukaá¹ƒ h gÄ• majjhÄ• sayÄ• Ä• posannissitarasÄ• rammaá¹‡Ä• . tathÄ• hi tiyÄ• marattiá¹ƒ samaá¹ \Ne 349/ pattacÄ«varamÄ• dÄ• ya gÄ• mo pavisitabbo hoti. sukkhakhÄ• danÄ«yassa ca na rasaá¹ƒ jÄ• nituá¹ƒ.

siá¹…gÄ• lopi bahi caranto ratiá¹ƒ na vindati, Ä• makasusÄ• ne manussamaá¹ƒsaá¹ƒ khÄ• phÄ• sukaá¹ƒ hoti, evameva kÄ• yopi upÄ• diá¹‡á¹‡akajjhÄ• sayo pathavÄ«nissitaphoá¹-á¹ aÃ±Ã±aá¹ƒ upÄ• diá¹‡á¹‡akaá¹ƒ alabhamÄ• nÄ• sattÄ• attanova hatthatale sÄ«saá¹ƒ katv ajjhattikabÄ• hirÄ• cassa pathavÄ« Ä• rammaá¹‡aggahaá¹‡e paccayo hoti. susanthatassap á¹-hapitÄ• nampi vÄ• phalÄ• naá¹ƒ, na sakkÄ• anisÄ«dantena vÄ• anippÄ«á¸·entena vÄ• jÄ• nitunti. ajjhattikabÄ• hirÄ• pathavÄ« \Be 353/ etassa kÄ• yapasÄ• dassa phoá¹-á¹-habba evaá¹ƒ lakkhaá¹‡Ä• divavatthÄ• natopetesaá¹ƒ asammissatÄ• veditabbÄ• . aÃ±Ã±eyeva h

lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nagocarajjhÄ• sayanissayÄ• aÃ±Ã±e s
asammissÄ• neva cakkhÄ• yatanÄ• dÄ«ni.

apica nesaá¹ƒ asammissatÄ• ya ayaá¹ƒ upamÄ• pi veditabbÄ• --- yathÄ• hi paÃ±cavaá¹‡
ussÄ• pitÄ• naá¹ƒ kiÃ±cÄ• pi chÄ• yÄ• ekÄ• baddhÄ• viya hoti, tassa tassa pana aÃ±Ã±a
ca paÃ±cavaá¹‡á¹‡ena kappÄ• sena vaá¹-á¹-iá¹ƒ katvÄ• dÄ«pe jÄ• lite kiÃ±cÄ• pi jÄ• lÄ•
tassa tassa pana aá¹ƒsuno pÄ• á¹-iyekkÄ• pÄ• á¹-iyekkÄ• jÄ• lÄ• asammissÄ• eva, evan
paÃ±cÄ• yatanÄ• ni ekasmiá¹ƒ attabhÄ• ve samosaá¹-Ä• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ pana asa
imÄ• neva paÃ±ca, sesarÅ«pÄ• nipi asammissÄ• neva. imasmiÃ±hi sarÄ«re heá¹-á¹-himak
uparimakÄ• yoti tayo koá¹-á¹-hÄ• sÄ• . tattha nÄ• bhito paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• heá¹-á
tasmiá¹ƒ kÄ• yadasakaá¹ƒ, bhÄ• vadasakaá¹ƒ, Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• ni aá¹-á¹-ha, u
aá¹-á¹-ha, cittasamuá¹-á¹-hÄ• nÄ• ni aá¹-á¹-hÄ• ti catucattÄ• lÄ«sa rÅ«pÄ• ni. nÄ• bhito udd
galavÄ• á¹-akÄ• majjhimakÄ• yo nÄ• ma. tattha ca kÄ• yadasakaá¹ƒ, bhÄ• vadasakaá¹ƒ, v
Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• dÄ«ni tÄ«á¹‡i aá¹-á¹-hakÄ• nÄ«ti catupaÃ±Ã±Ä• sa rÅ«pÄ• ni
uparimakÄ• yo nÄ• ma. tattha cakkhudasakaá¹ƒ, sotadasakaá¹ƒ, ghÄ• nadasakaá¹ƒ, jivhÄ•
bhÄ• vadasakaá¹ƒ, Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• dÄ«ni tÄ«á¹‡i aá¹-á¹-hakÄ• nÄ«ti caturÄ•

tattha cakkhupasÄ• dassa paccayÄ• ni cattÄ• ri mahÄ• bhÅ«tÄ• ni, vaá¹‡á¹‡o gandho rasc
350/ cakkhupasÄ• doti idaá¹ƒ ekantato avinibhuttÄ• naá¹ƒ dasannaá¹ƒ nipphannarÅ«pÄ• na
nÄ• ma. iminÄ• nayena sesÄ• nipi veditabbÄ• ni. tesu heá¹-á¹-himakÄ• ye rÅ«paá¹ƒ majjhi
saddhiá¹ƒ asammissaá¹ƒ. sesakÄ• yadvayepi rÅ«paá¹ƒ itarehi saddhiá¹ƒ asammissameva.
pabbatacchÄ• yÄ• ca rukkhacchÄ• yÄ• ca kiÃ±cÄ• pi ekÄ• baddhÄ• viya honti aÃ±Ã±ama
evaá¹ƒ imesupi kÄ• yesu catucattÄ• lÄ«sa catupaÃ±Ã±Ä• sa caturÄ• sÄ«ti rÅ«pÄ• ni ca kiÃ
honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ pana asammissÄ• nevÄ• ti.

<616> rÅ«pÄ• yatananiddese \Be 354/ vaá¹‡á¹‡ova __vaá¹‡á¹‡anibhÄ• ; _ nibhÄ• tÄ«ti vÄ
cakkhuviÃ±Ã±Ä• á¹‡assa pÄ• kaá¹-Ä• hotÄ«ti attho. vaá¹‡á¹‡ova \Ee 317/ nibhÄ• __vaá¹‡
nidassanena __sanidassanaá¹ƒ, _ cakkhuviÃ±Ã±Ä• á¹‡ena passitabbanti attho. saddhiá¹ƒ p
__sappaá¹-ighaá¹ƒ, _ paá¹-ighaá¹-á¹-ananighaá¹ƒsajanakanti attho. nÄ«lÄ• dÄ«su umÄ• pu
_ kaá¹‡ikÄ• rapupphasamÄ• naá¹ƒ __pÄ«takaá¹ƒ, _ bandhujÄ«vakapupphasamÄ• naá¹ƒ _
osadhitÄ• rakasamÄ• naá¹ƒ __odÄ• taá¹ƒ_. jhÄ• maá¹…gÄ• rasamÄ• naá¹ƒ __kÄ• á¸·akaá
sinduvÄ• rakaravÄ«ramakuá¸·asamÄ• naá¹ƒ __maÃ±jiá¹-á¹-hakaá¹ƒ_.
``harittacahemavaá¹‡á¹‡akÄ• maá¹ƒsumukhapakkamÄ• â€™â€™ ti (J I 15.133) ettha pana
suvaá¹‡á¹‡aá¹ƒ vuttaá¹ƒ, parato panassa jÄ• tarÅ«paggahaá¹‡ena gahitattÄ• idha sÄ• maá
satta vatthuá¹ƒ anÄ• masitvÄ• sabhÄ• veneva dassitÄ• ni.

__harivaá¹‡á¹‡a_nti haritasaddalavaá¹‡á¹‡aá¹ƒ. __ambaá¹…kuravaá¹‡á¹‡a_nti ambaá¹…k
imÄ• ni dve vatthuá¹ƒ Ä• masitvÄ• dassitÄ• ni. __dÄ«ghÄ• dÄ«ni_ dvÄ• dasa vohÄ• rato d

vohÄ• ro upanidhÄ• yasiddho ceva sannivesasiddho ca. dÄ«ghÄ• dÄ«ni hi aÃ±Ã±amaÃ±Ã±
vaá¹-á¹-Ä• dÄ«ni sannivesavisesena. tattha rassaá¹ƒ upanidhÄ• ya tato uccataraá¹ƒ __dÄ«
upanidhÄ• ya tato nÄ«cataraá¹ƒ __rassaá¹ƒ_. thÅ«laá¹ƒ upanidhÄ• ya tato khuddakataraá¹
upanidhÄ• ya tato mahantataraá¹ƒ __thÅ«laá¹ƒ_. cakkasaá¹‡á¹-hÄ• naá¹ƒ __vaá¹-á¹-aá¹ƒ,
kukkuá¹-aá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ __parimaá¹‡á¸• alaá¹ƒ_. catÅ«hi aá¹ƒsehi yuttaá¹ƒ __
chaá¸·aá¹ƒsÄ• dÄ«su_pi eseva nayo. __ninna_nti onataá¹ƒ, __thala_nti unnataá¹ƒ.

tattha yasmÄ• dÄ«ghÄ• dÄ«ni phusitvÄ• sakkÄ• jÄ• nituá¹ƒ, nÄ«lÄ• dÄ«ni panevaá¹ƒ na
nippariyÄ• yena dÄ«ghaá¹ƒ rÅ«pÄ• yatanaá¹ƒ; tathÄ• rassÄ• dÄ«ni. taá¹ƒ taá¹ƒ nissÄ• ya
á¹-hitaá¹ƒ dÄ«ghaá¹ƒ rassanti \Ne 351/ tena tena vohÄ• rena rÅ«pÄ• yatanamevettha bhÄ•
__chÄ• yÄ• Ä• tapo_ti idaá¹ƒ aÃ±Ã±amaÃ±Ã±aparicchinnaá¹ƒ; tathÄ• __Ä• loko andhakÄ
mahikÄ• _tiÄ• dÄ«ni cattÄ• ri vatthunÄ• va dassitÄ• ni. tattha __ `abbhÄ• â€™ _ti valÄ• hal
himaá¹ƒ. imehi catÅ«hi abbhÄ• dÄ«naá¹ƒ vaá¹‡á¹‡Ä• dassitÄ• . __candamaá¹‡á¸• alassa
tesaá¹ƒ tesaá¹ƒ pabhÄ• vaá¹‡á¹‡Ä• \Ee 318/ dassitÄ• .

tattha candamaá¹‡á¸• alÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ evaá¹ƒ viseso veditabbo --- maá¹‡imay
rajatapaá¹-icchannaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayojanÄ• yÄ• mavitthÄ• raá¹ƒ candassa devapu
__candamaá¹‡á¸• alaá¹ƒ_ nÄ• ma. sovaá¹‡á¹‡amayaá¹ƒ phalikapaá¹-icchannaá¹ƒ
samapaá¹‡á¹‡Ä• sayojanÄ• yÄ• mavitthÄ• raá¹ƒ sÅ«riyassa devaputtassa vimÄ• naá¹ƒ __s
sattaratanamayÄ• ni sattaá¹-á¹-hadasadvÄ• dasayojanÄ• yÄ• mavitthÄ• rÄ• ni tesaá¹ƒ tesa
vimÄ• nÄ• ni __tÄ• rakarÅ«pÄ• ni_ nÄ• ma.

tattha heá¹-á¹-hÄ• cando, sÅ«riyo upari, ubhinnamantaraá¹ƒ yojanaá¹ƒ hoti. candassa heá
sÅ«riyassa uparimanto yojanasataá¹ƒ hoti. dvÄ«su passesu nakkhattatÄ• rakÄ• gacchanti.
dandhagamano, sÅ«riyo sÄ«ghagamano, nakkhattatÄ• rakÄ• sabbasÄ«ghagamanÄ• . kÄ•
honti kÄ• lena pacchÄ• .

__Ä• dÄ• samaá¹‡á¸• ala_nti kaá¹ƒsamayaá¹ƒ. __maá¹‡Ä«_ti á¹-hapetvÄ• veá¸·uriyaá¹ƒ s
jotirasÄ• dianekappabhedo. __saá¹…kho_ti sÄ• muddiko; __muttÄ• _ sÄ• muddikÄ• pi, ses
veá¸·uvaá¹‡á¹‡amaá¹‡i. __jÄ• tarÅ«paá¹ƒ_ vuccati satthuvaá¹‡á¹‡o. satthÄ• hi suvaá¹‡á¹‡
suvaá¹‡á¹‡ampi satthuvaá¹‡á¹‡aá¹ƒ. __rajataá¹ƒ_ vuccati kahÄ• paá¹‡o --- lohamÄ• sako c
ye `vohÄ• raá¹ƒ gacchantÄ«â€™ ti (Vin III 584) vuttaá¹ƒ taá¹ƒ sabbampi idha gahitaá¹ƒ.

__yaá¹ƒ vÄ• panaÃ±Ã±ampÄ«_ti iminÄ• pÄ• á¸·iÄ• gataá¹ƒ á¹-hapetvÄ• sesaá¹ƒ
taá¹-á¹-ikapilotikakaá¹‡á¹‡ikavaá¹‡á¹‡Ä• dibhedaá¹ƒ rÅ«paá¹ƒ gahitaá¹ƒ. taÃ±hi sabbaá¹ƒ y
paviá¹-á¹-haá¹ƒ.

evametaá¹ƒ nÄ«lÄ• dinÄ• bhedena bhinnampi rÅ«paá¹ƒ sabbaá¹ƒ lakkhaá¹‡Ä• dÄ«hi abh

cakkhupaá¹-ihananalakkhaá¹‡aá¹ƒ __rÅ«paá¹ƒ, _ cakkhuviÃ±Ã±Ä• á¹‡assa visayabhÄ• var
gocarapaccupaá¹-á¹-hÄ• naá¹ƒ, catumahÄ• bhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ. yathÄ• cetaá¹ƒ ta
upÄ• dÄ• rÅ«pÄ• ni. yattha pana viseso atthi tattha \Ne 352/ vakkhÄ• ma. sesamettha cakk
vuttanayeneva veditabbaá¹ƒ. kevalaÃ±hi \Ee 319/ tattha cakkhupubbaá¹…gamo niddeso idh
tattha `cakkhuá¹ƒ petaâ€™ ntiÄ• dÄ«ni cuddasa nÄ• mÄ• ni, idha `rÅ«paá¹ƒpetaâ€™ ntiÄ•
tÄ• disameva. yathÄ• hi catÅ«hi catÅ«hi nayehi paá¹-imaá¹‡á¸• etvÄ• cakkhuá¹ƒ vavatthÄ
vuttÄ• , idhÄ• pi te tatheva vuttÄ• ti.

<620> saddÄ• yatananiddese __bherisaddo_ti mahÄ• bherÄ«pahaá¹-abherÄ«naá¹ƒ saddo
__mudiá¹…gasaá¹…khapaá¹‡avasaddÄ• _pi mudiá¹…gÄ• dipaccayÄ• saddÄ• . gÄ«tasaá¹
356/. vuttÄ• vasesÄ• naá¹ƒ vÄ«á¹‡Ä• dÄ«naá¹ƒ tantibaddhÄ• naá¹ƒ saddo __vÄ• ditasadd
kaá¹ƒsatÄ• lakaá¹-á¹-hatÄ• lasaddo. __pÄ• á¹‡isaddo_ti pÄ• á¹‡ippahÄ• rasaddo. __sattÄ•
bahÅ«naá¹ƒ sannipatitÄ• naá¹ƒ apaÃ±Ã±Ä• yamÄ• napadabyaÃ±jananigghosasaddo. __dh
rukkhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±anighaá¹ƒsanaghaá¹‡á¹-ikÄ• koá¹-anÄ• disaddo. vÄ• tassa
udakassa sandamÄ• nassa vÄ• paá¹-ihatassa vÄ• saddo __udakasaddo_. manussÄ• naá
__manussasaddo_. taá¹ƒ á¹-hapetvÄ• seso sabbopi __amanussasaddo_. iminÄ• padadva
pariyÄ• dinno. evaá¹ƒ santepi vaá¹ƒsaphÄ• lanapilotikaphÄ• lanÄ• dÄ«su pavatto pÄ• á¸·iya
yevÄ• panakaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hoti veditabbo.

evamayaá¹ƒ bherÄ«saddÄ• dinÄ• bhedena bhinnopi saddo lakkhaá¹‡Ä• dÄ«hi abhinnoyev
sotapaá¹-ihananalakkhaá¹‡o __saddo_ sotaviÃ±Ã±Ä• á¹‡assa visayabhÄ• varaso, tasseva
sesaá¹ƒ cakkhÄ• yatananiddese vuttanayeneva veditabbaá¹ƒ. idhÄ• pi hi catÅ«hi catÅ«hi na
terasa vÄ• rÄ• vuttÄ• . tesaá¹ƒ attho sakkÄ• vuttanayeneva jÄ• nitunti na vitthÄ• rito.

<624> gandhÄ• yatananiddese __mÅ«lagandho_ti yaá¹ƒ kiÃ±ci mÅ«laá¹ƒ paá¹-icca nibbatt
__sÄ• ragandhÄ• _dÄ«supi eseva nayo. asiddhadusiddhÄ• naá¹ƒ á¸• Ä• kÄ• dÄ«naá¹ƒ gan
macchasakalikÄ• pÅ«timaá¹ƒsasaá¹ƒkiliá¹-á¹-hasappiÄ• dÄ«naá¹ƒ gandho __vissagandho.
iá¹-á¹-hagandho. __duggandho_ti aniá¹-á¹-hagandho. iminÄ• padadvayena sabbopi gandho
santepi kaá¹‡á¹‡akagandhapilotikagandhÄ• dayo pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• sabbepi gandh
paviá¹-á¹-hÄ• ti veditabbÄ• .

evamayaá¹ƒ mÅ«lagandhÄ• dinÄ• bhedena bhinnopi gandho lakkhaá¹‡Ä• dÄ«hi abhinnoy
ghÄ• napaá¹-ihananalakkhaá¹‡o \Ne 353/ __gandho, _ ghÄ• naviÃ±Ã±Ä• á¹‡assa visayabh
gocarapaccupaá¹-á¹-hÄ• no. sesaá¹ƒ cakkhÄ• yatananiddese vuttanayeneva veditabbaá¹ƒ.
dvipaÃ±Ã±Ä• sanayapaá¹-imaá¹‡á¸• itÄ• terasa vÄ• rÄ• vuttÄ• . te atthato pÄ• kaá¹-Ä• ye

<628> rasÄ• yatananiddese \Be 357/ __mÅ«laraso_ti yaá¹ƒkiÃ±ci mÅ«laá¹ƒ paá¹-icca nibb
__khandharasÄ• _dÄ«supi eseva nayo. __ambila_nti takkambilÄ• di. __madhura_nti ekanta

kasÄ• vayuttaá¹ƒ ciranikkhittaá¹ƒ kasÄ• vaá¹ƒ hoti. phÄ• á¹‡itaá¹ƒ khÄ• riyuttaá¹ƒ ciranikkh
hoti. sappi pana ciranikkhittaá¹ƒ vaá¹‡á¹‡agandhe jahantampi rasaá¹ƒ na jahatÄ«ti tadeva e
__tittaka_nti nimbapaá¹‡á¹‡Ä• di. __kaá¹-uka_nti siá¹…giveramaricÄ• di. __loá¹‡ika_nti sÄ•
__khÄ• rika_nti vÄ• tiá¹…gaá¹‡akaá¸·Ä«rÄ• di. __lambila_nti badarÄ• malakakapiá¹-á¹-has
haritakÄ• di. ime sabbepi rasÄ• vatthuvasena vuttÄ• . taá¹ƒtaá¹ƒvatthuto panettha rasova a
vuttoti veditabbo. __sÄ• dÅ«_ti iá¹-á¹-haraso, __asÄ• dÅ«_ti aniá¹-á¹-haraso. iminÄ• padad
pariyÄ• dinno. evaá¹ƒ santepi leá¸• á¸• urasabhittirasapilotikarasÄ• dayo pÄ• á¸·iyaá¹ƒ anÄ•
yevÄ• panakaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ• ti veditabbÄ• .

evamayaá¹ƒ mÅ«larasÄ• dinÄ• bhedena bhinnopi raso lakkhaá¹‡Ä• dÄ«hi abhinnoyeva. sa
jivhÄ• paá¹-ihananalakkhaá¹‡o __raso, _ jivhÄ• viÃ±Ã±Ä• á¹‡assa visayabhÄ• varaso, tass
gocarapaccupaá¹-á¹-hÄ• no. sesaá¹ƒ cakkhÄ• yatananiddese vuttanayeneva veditabbaá¹ƒ.
dvipaÃ±Ã±Ä• sanayapaá¹-imaá¹‡á¸• itÄ• terasa vÄ• rÄ• vuttÄ• .

<632> itthindriyaniddese __ya_nti karaá¹‡avacanaá¹ƒ. yena kÄ• raá¹‡ena itthiyÄ• itthiliá¹…
ayamettha attho. tattha __ `liá¹…gaâ€™ _nti saá¹‡á¹-hÄ• naá¹ƒ. itthiyÄ• hi hatthapÄ• dagÄ
saá¹‡á¹-hÄ• naá¹ƒ na purisassa viya hoti. itthÄ«naÃ±hi heá¹-á¹-himakÄ• yo visado hoti, upa
hatthapÄ• dÄ• khuddakÄ• , mukhaá¹ƒ khuddakaá¹ƒ. __nimitta_nti saÃ±jÄ• nanaá¹ƒ. itthÄ«
avisadaá¹ƒ hoti, mukhaá¹ƒ nimmassudÄ• á¹-hikaá¹ƒ. kesabandhavatthaggahaá¹‡ampi na p
__kutta_nti kiriyÄ• . itthiyo hi daharakÄ• le suppakamusalakehi kÄ«á¸·anti, cittadhÄ«talikÄ•
mattikavÄ• kena suttakaá¹ƒ nÄ• ma kantanti. __Ä• kappo_ti gamanÄ• diÄ• kÄ• ro. itthiyo hi
gacchanti, tiá¹-á¹-hamÄ• nÄ• nipajjamÄ• nÄ• nisÄ«damÄ• nÄ• khÄ• damÄ• nÄ• bhuÃ±ja
bhuÃ±janti. purisampi hi avisadaá¹ƒ disvÄ• mÄ• tugÄ• mo \Be 358/ viya gacchati tiá¹-á¹-ha
khÄ• dati bhuÃ±jatÄ«ti vadanti.

__itthattaá¹ƒ itthibhÄ• vo_ti ubhayampi ekatthaá¹ƒ; itthisabhÄ• voti attho. ayaá¹ƒ kammajo
paá¹-isandhisamuá¹-á¹-hito. itthiliá¹…gÄ• dÄ«ni pana itthindriyaá¹ƒ paá¹-icca pavatte samuá
hi bÄ«je sati, bÄ«jaá¹ƒ paá¹-icca, bÄ«japaccayÄ• rukkho vaá¸• á¸• hitvÄ• sÄ• khÄ• viá¹-ap
Ä• kÄ• saá¹ƒ pÅ«retvÄ• tiá¹-á¹-hati, evameva itthibhÄ• vasaá¹…khÄ• te itthindriye sati itthil
bÄ«jaá¹ƒ viya hi itthindriyaá¹ƒ, bÄ«jaá¹ƒ paá¹-icca vaá¸• á¸• hitvÄ• Ä• kÄ• saá¹ƒ pÅ«retvÄ•
itthindriyaá¹ƒ paá¹-icca itthiliá¹…gÄ• dÄ«ni pavatte samuá¹-á¹-hahanti. tattha itthindriyaá¹ƒ n
cakkhuviÃ±Ã±eyyaá¹ƒ, manoviÃ±Ã±eyyameva. itthiliá¹…gÄ• dÄ«ni cakkhuviÃ±Ã±eyyÄ• nip

__idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ itthindriya_nti idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ, yathÄ• cakkhundriyÄ• dÄ«n
na evaá¹ƒ; niyamato pana itthiyÄ• eva indriyaá¹ƒ `itthindriyaá¹ƒâ€™.

<633> purisindriyepi eseva \Ee 322/ nayo. purisaliá¹…gÄ• dÄ«ni pana itthiliá¹…gÄ• dÄ«naá
veditabbÄ• ni. purisassa hi hatthapÄ• dagÄ«vÄ• urÄ• dÄ«naá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ na itthiy

uparimakÄ• yo visado hoti heá¹-á¹-himakÄ• yo avisado, hatthapÄ• dÄ• mahantÄ• , mukhaá
visadaá¹ƒ, massudÄ• á¹-hikÄ• uppajjanti. kesabandhanavatthaggahaá¹‡aá¹ƒ na itthÄ«naá¹
rathanaá¹…galÄ• dÄ«hi kÄ«á¸·anti, vÄ• likapÄ• á¸·iá¹ƒ katvÄ• vÄ• piá¹ƒ nÄ• ma khananti,
honti. itthimpi gamanÄ• dÄ«ni visadÄ• ni kurumÄ• naá¹ƒ disvÄ• `puriso viya gacchatÄ«â€™
sesaá¹ƒ itthindriye vuttasadisameva.

tattha itthibhÄ• valakkhaá¹‡aá¹ƒ __itthindriyaá¹ƒ, _ itthÄ«ti pakÄ• sanarasaá¹ƒ,
itthiliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. purisabl
__purisindriyaá¹ƒ, _ purisoti pakÄ• sanarasaá¹ƒ, purisaliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ
kÄ• raá¹‡abhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. ubhayampetaá¹ƒ paá¹-hamakappikÄ• naá¹ƒ pa
aparabhÄ• ge paá¹-isandhiyaá¹ƒ. paá¹-isandhisamuá¹-á¹-hitampi pavatte calati parivattati.

yathÄ• ha \Be 359/ ---

``tena \Ne 355/ kho pana samayena aÃ±Ã±atarassa bhikkhuno itthiliá¹…gaá¹ƒ pÄ• tubhÅ«ta
samayena aÃ±Ã±atarissÄ• bhikkhuniyÄ• purisaliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ hotÄ«â€™â€

imesu pana dvÄ«su purisaliá¹…gaá¹ƒ uttamaá¹ƒ, itthiliá¹…gaá¹ƒ hÄ«naá¹ƒ. tasmÄ• purisa
balavaakusalena antaradhÄ• yati, itthiliá¹…gaá¹ƒ dubbalakusalena patiá¹-á¹-hÄ• ti. itthiliá¹…
antaradhÄ• yantaá¹ƒ dubbalaakusalena antaradhÄ• yati, purisaliá¹…gaá¹ƒ balavakusalena
ubhayampi akusalena antaradhÄ• yati, kusalena patiá¹-á¹-hÄ• tÄ«ti veditabbaá¹ƒ.

ubhatobyaÃ±janakassa pana kiá¹ƒ ekaá¹ƒ indriyaá¹ƒ udÄ• hu dveti? ekaá¹ƒ. taÃ±ca kho itt
itthindriyaá¹ƒ, purisaubhatobyaÃ±janakassa purisindriyaá¹ƒ. `evaá¹ƒ sante dutiyabyaÃ±jana
Ä• pajjati. indriyaÃ±hi byaÃ±janakÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taÃ±cassa natthÄ«â€™ ti? `na tas
byaÃ±janakÄ• raá¹‡aá¹ƒâ€™. `kasmÄ• â€™ ? `sadÄ• \Ee 323/ abhÄ• vato. itthiubhatobya
rÄ• gacittaá¹ƒ uppajjati, tadÄ• va purisabyaÃ±janaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, itthibyaÃ±janaá¹ƒ
guá¸·haá¹ƒ hoti. tathÄ• itarassa itaraá¹ƒ.

yadi ca tesaá¹ƒ indriyaá¹ƒ dutiyabyaÃ±janakÄ• raá¹‡aá¹ƒ bhaveyya, sadÄ• pi byaÃ±janadv
pana tiá¹-á¹-hati. tasmÄ• veditabbametaá¹ƒ na tassa taá¹ƒ byaÃ±janakÄ• raá¹‡aá¹ƒ. kamm
rÄ• gacittamevettha kÄ• raá¹‡aá¹ƒ. yasmÄ• cassa ekameva indriyaá¹ƒ hoti, tasmÄ• itthiub
gabbhaá¹ƒ gaá¹‡hÄ• ti, parampi gaá¹‡hÄ• peti. purisaubhatobyaÃ±janako paraá¹ƒ gabbhaá
pana na gaá¹‡hÄ• tÄ«ti.

<634> jÄ«vitindriyaniddese yaá¹ƒ vattabbaá¹ƒ taá¹ƒ heá¹-á¹-hÄ• arÅ«pajÄ«vitindriye vuttan
tattha __yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhammÄ• na_nti vuttaá¹ƒ, idha rÅ«pajÄ«vitindriyattÄ• _
dhammÄ• na_nti ayameva viseso. lakkhaá¹‡Ä• dÄ«ni panassa evaá¹ƒ veditabbÄ• ni ---

sahajÄ• tarÅ«pÄ• nupÄ• lanalakkhaá¹‡aá¹ƒ __jÄ«vitindriyaá¹ƒ, _ tesaá¹ƒ pavattanarasaá¹ƒ
á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbabhÅ«tapadaá¹-á¹-hÄ• nanti.

<635> kÄ• yaviÃ±Ã±attiniddese \Be 360/ \Ne 356/ __kÄ• yaviÃ±Ã±attÄ«_ti ettha tÄ• va kÄ•
viÃ±Ã±Ä• pentÄ• naá¹ƒ tiracchÄ• nehipi purisÄ• naá¹ƒ, purisehi vÄ• tiracchÄ• nÄ• nampi k
gahitÄ• ya etÄ• ya bhÄ• vo viÃ±Ã±Ä• yatÄ«ti __ `viÃ±Ã±attiâ€™ _. sayaá¹ƒ kÄ• yagahaá¹‡
`viÃ±Ã±attiâ€™. ``kÄ• yena saá¹ƒvaro sÄ• dhÅ«â€™â€™ tiÄ• dÄ«su (Dhp 361) Ä• gato co
viÃ±Ã±atti __ `kÄ• yaviÃ±Ã±attiâ€™ _. kÄ• yavipphandanena adhippÄ• yaviÃ±Ã±Ä• panah
viÃ±Ã±eyyattÄ• kÄ• yena viÃ±Ã±attÄ«tipi __ `kÄ• yaviÃ±Ã±attiâ€™ _.

__kusalacittassa vÄ• _tiÄ• dÄ«su aá¹-á¹-hahi kÄ• mÄ• vacarehi abhiÃ±Ã±Ä• cittena cÄ• ti
__kusalacittassa vÄ• , _ dvÄ• dasahipi akusalacittehi __akusalacittassa vÄ• , _ aá¹-á¹-hahi
ahetukakiriyehi abhiÃ±Ã±Ä• ppattena ekena rÅ«pÄ• vacarakiriyenÄ• ti ekÄ• dasahi kiriyacit
vÄ• _. ito aÃ±Ã±Ä• ni hi cittÄ• ni viÃ±Ã±attiá¹ƒ na janenti. sekkhÄ• sekkhaputhujjanÄ• naá¹
ettakeheva cittehi viÃ±Ã±atti hotÄ«ti etesaá¹ƒ kusalÄ• dÄ«naá¹ƒ vasena tÄ«hi padehi `hetut

idÄ• ni chahi padehi `phalatoâ€™ dassetuá¹ƒ __abhikkamantassa vÄ• _tiÄ• di vuttaá¹ƒ. ab
viÃ±Ã±attivasena pavattattÄ• viÃ±Ã±attiphalaá¹ƒ nÄ• ma. tattha __ `abhikkamantassÄ• â€™
abhiharantassa. __paá¹-ikkamantassÄ• _ti pacchato paccÄ• harantassa. __Ä• lokentassÄ•
__vilokentassÄ• _ti ito cito ca pekkhantassa. __samiÃ±jentassÄ• _ti sandhayo saá¹…kocen
__pasÄ• rentassÄ• _ti sandhayo paá¹-ipaá¹‡Ä• mentassa.

idÄ• ni chahi padehi `sabhÄ• vatoâ€™ dassetuá¹ƒ __kÄ• yassa thambhanÄ• _ti Ä• di vutta
_ti sarÄ«rassa. kÄ• yaá¹ƒ thambhetvÄ• thaddhaá¹ƒ karotÄ«ti __thambhanÄ• _. tameva upa
__santhambhanÄ• _ti Ä• ha. balavatarÄ• vÄ• thambhanÄ• __ `santhambhanÄ• â€™ _. __
santhambhitabhÄ• vo. viÃ±Ã±Ä• panavasena __viÃ±Ã±atti. viÃ±Ã±Ä• panÄ• _ti viÃ±Ã±Ä• p
__viÃ±Ã±Ä• pitattaá¹ƒ_. sesamettha yaá¹ƒ vattabbaá¹ƒ taá¹ƒ heá¹-á¹-hÄ• dvÄ• rakathÄ• ya
vacÄ«viÃ±Ã±attiyaá¹ƒ.

<636> vacÄ«viÃ±Ã±attÄ«tipadassa \Be 361/ pana niddesapadÄ• naÃ±ca attho tattha na vu
--- vÄ• cÄ• ya attano bhÄ• vaá¹ƒ viÃ±Ã±Ä• pentÄ• naá¹ƒ tiracchÄ• nehipi purisÄ• naá¹ƒ, pu
\Ne 357/, vacÄ«gahaá¹‡Ä• nusÄ• rena gahitÄ• ya etÄ• ya bhÄ• vo viÃ±Ã±Ä• yatÄ«ti __viÃ±
vacÄ«gahaá¹‡Ä• nusÄ• rena viÃ±Ã±Ä• yatÄ«tipi __viÃ±Ã±atti_. ``sÄ• dhu vÄ• cÄ• ya saá¹ƒ
Ä• gatÄ• copanasaá¹…khÄ• tÄ• vacÄ« eva viÃ±Ã±atti __ `vacÄ«viÃ±Ã±attiâ€™ _. vacÄ«g
adhippÄ• yaviÃ±Ã±Ä• panahetuttÄ• sayaÃ±ca tathÄ• viÃ±Ã±eyyattÄ• vÄ• cÄ• ya viÃ±Ã±a
vÄ• cÄ• girÄ• _tiÄ• dÄ«su vuccatÄ«ti __ `vÄ• cÄ• â€™ _. giriyatÄ«ti __ `girÄ• â€™ _. byap
vÄ• kyaÃ±ca taá¹ƒ patho ca atthaá¹ƒ Ã±Ä• tukÄ• mÄ• naá¹ƒ Ã±Ä• petukÄ• mÄ• naÃ±cÄ• ti
udÄ«riyatÄ«ti __udÄ«raá¹‡aá¹ƒ_. ghussatÄ«ti __ghoso_. kariyatÄ«ti __kammaá¹ƒ_. ghosov

__ghosakammaá¹ƒ_. nÄ• nappakÄ• rehi kato \Ee 325/ ghosoti attho. vaciyÄ• bhedo __vac
bhaá¹…go, pabhedagatÄ• vÄ• cÄ• evÄ• â€™ ti Ã±Ä• panatthaá¹ƒ __vÄ• cÄ• vacÄ«bhed
padehi `saddavÄ• cÄ• vaâ€™ dassitÄ• . idÄ• ni tÄ• ya vÄ• cÄ• ya saddhiá¹ƒ yojetvÄ• heá¹
viÃ±Ã±attiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vasena tÄ«hÄ• kÄ• rehi sabhÄ• vato taá¹ƒ dassetuá¹ƒ
viÃ±Ã±attÄ«_tiÄ• di vuttaá¹ƒ. taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthameva.

idÄ• ni viÃ±Ã±attisamuá¹-á¹-hÄ• pakacittesu asammohatthaá¹ƒ dvattiá¹ƒsa chabbÄ«sa ekÅ
pacchimÄ• nÄ«ti idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ --- __dvattiá¹ƒsa_ cittÄ• ni hi rÅ«pa
samuá¹-á¹-hÄ• penti, iriyÄ• pathampi upatthambhenti, duvidhampi viÃ±Ã±attiá¹ƒ janenti. cha
viÃ±Ã±attimeva na janenti, itaradvayaá¹ƒ karonti. __ekÅ«navÄ«sati_ rÅ«pameva samuá¹-á¹
na karonti. __soá¸·asa_ imesu tÄ«su ekampi na karonti.

tattha __dvattiá¹ƒsÄ• _ti heá¹-á¹-hÄ• vuttÄ• neva kÄ• mÄ• vacarato aá¹-á¹-ha kusalÄ• ni, c
kiriyato dasa cittÄ• ni, sekkhaputhujjanÄ• naá¹ƒ abhiÃ±Ã±Ä• cittaá¹ƒ, khÄ«á¹‡Ä• savÄ• naá
__chabbÄ«sÄ• _ti rÅ«pÄ• vacarato paÃ±ca kusalÄ• ni, paÃ±ca kiriyÄ• ni, arÅ«pÄ• vacarato
cattÄ• ri kiriyÄ• ni, cattÄ• ri maggacittÄ• ni, cattÄ• ri phalacittÄ• nÄ«ti. __ekÅ«navÄ«satÄ«_
kÄ• mÄ• vacarakusalavipÄ• kato ekÄ• dasa, akusalavipÄ• kato dve \Be 362/, kiriyato kiriyan
paÃ±ca vipÄ• kacittÄ• nÄ«ti. __soá¸·asÄ• _ti dve paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, sabbasattÄ• n
khÄ«á¹‡Ä• savÄ• naá¹ƒ cuticittaá¹ƒ, arÅ«pe cattÄ• ri vipÄ• kacittÄ• nÄ«ti. imÄ• ni soá¸·asa
rÅ«piriyÄ• pathaviÃ±Ã±attÄ«su ekampi na karonti. aÃ±Ã±Ä• nipi bahÅ«ni arÅ«pe uppannÄ•
rÅ«paá¹ƒ na samuá¹-á¹-hÄ• penti. na tÄ• neva, kÄ• yavacÄ«viÃ±Ã±attiyopi.

<637> Ä• kÄ• sadhÄ• tuniddese \Ne 358/ na kassati, na nikassati, kasituá¹ƒ vÄ• chindituá
na sakkÄ• ti __Ä• kÄ• so_. Ä• kÄ• sova __Ä• kÄ• sagataá¹ƒ_ \Ee 326/, kheá¸·agatÄ• di viy
`Ä• kÄ• sagataá¹ƒâ€™ _. na haÃ±Ã±atÄ«ti __aghaá¹ƒ, _ aghaá¹-á¹-anÄ«yanti attho. agham
chiddaá¹-á¹-hena __vivaro_. vivarova __vivaragataá¹ƒ. asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ•
asamphuá¹-á¹-haá¹ƒ nijjaá¹-Ä• kÄ• saá¹ƒva kathitaá¹ƒ. lakkhaá¹‡Ä• dito pana rÅ«paricch
__Ä• kÄ• sadhÄ• tu, _ rÅ«papariyantappakÄ• sanarasÄ• , rÅ«pamariyÄ• dapaccupaá¹-á¹-h
asamphuá¹-á¹-habhÄ• vachiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• vÄ• , paricchinnarÅ«p
paricchinnesu rÅ«pesu `idamito uddhaá¹ƒ adho tiriyaâ€™ nti ca hoti.

<638> ito pare __rÅ«passalahutÄ• dÄ«naá¹ƒ_ niddesÄ• cittassalahutÄ• dÄ«su vuttanayen
lakkhaá¹‡Ä• dito panettha adandhatÄ• lakkhaá¹‡Ä• __rÅ«passa lahutÄ• , _ rÅ«pÄ• naá¹ƒ
lahuparivattitÄ• paccupaá¹-á¹-hÄ• nÄ• , lahurÅ«papadaá¹-á¹-hÄ• nÄ• . athaddhatÄ• lakkhaa
rÅ«pÄ• naá¹ƒ thaddhabhÄ• vavinodanarasÄ• , sabbakiriyÄ• su avirodhitÄ• paccupaá¹-á¹-hÄ
mudurÅ«papadaá¹-á¹-hÄ• nÄ• . sarÄ«rakiriyÄ• nukÅ«lakammaÃ±Ã±abhÄ• valakkhaá¹‡Ä•
akammaÃ±Ã±atÄ• vinodanarasÄ• , adubbalabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , kammaÃ±Ã±a

etÄ• pana tisso na aÃ±Ã±amaÃ±Ã±aá¹ƒ vijahanti. evaá¹ƒ santepi yo arogino viya rÅ«pÄ• r
adandhatÄ• lahuparivattippakÄ• ro, rÅ«padandhattakaradhÄ• tukkhobhapaá¹-ipakkhapacca
rÅ«pavikÄ• ro `rÅ«passalahutÄ• â€™. yo suparimadditacammasseva rÅ«pÄ• naá¹ƒ mudub
sarasavattanabhÄ• vo vasavattanabhÄ• vamaddavappakÄ• ro
rÅ«pathaddhattakaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• no \Be 363/, so rÅ
mudutÄ• â€™. yo pana sudhantasuvaá¹‡á¹‡asseva rÅ«pÄ• naá¹ƒ kammaÃ±Ã±abhÄ• vo sa
sarÄ«rakiriyÄ• naá¹ƒ \Ee 327/ ananukÅ«lakaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá
`rÅ«passa kammaÃ±Ã±atÄ• â€™ _ti. evametÄ• saá¹ƒ viseso veditabbo.

etÄ• pana tissopi kammaá¹ƒ kÄ• tuá¹ƒ na sakkoti, Ä• hÄ• rÄ• dayova karonti. tathÄ• hi yo
bhojanasappÄ• yaá¹ƒ laddhaá¹ƒ, kÄ• yo no lahu mudu kammaÃ±Ã±oâ€™ ti vadanti. `ajja u
ajja amhÄ• kaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ, kÄ• yo no lahu mudu kammaÃ±Ã±oâ€™ ti vadantÄ«ti

<641> upacayasantatiniddesesu \Ne 359/ __Ä• yatanÄ• na_nti aá¸• á¸• hekÄ• dasannaá¹ƒ
__Ä• cayo_ti nibbatti. __so rÅ«passa upacayo_ti yo Ä• yatanÄ• naá¹ƒ Ä• cayo punappunaá
rÅ«passa upacayo nÄ• ma hoti; vaá¸• á¸• hÄ«ti attho. __yo rÅ«passa upacayo sÄ• rÅ«pass
upacitÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vaá¸• á¸• hi, tato uttaritaraá¹ƒ pavattikÄ• le sÄ• rÅ«passa sam
pavattÄ«ti attho. naditÄ«re khatakÅ«pasmiÃ±hi udakuggamanakÄ• lo viya Ä• cayo, nibbatti
upacayo, vaá¸• á¸• hi; ajjhottharitvÄ• gamanakÄ• lo viya santati, pavattÄ«ti veditabbÄ• .

evaá¹ƒ kiá¹ƒ kathitaá¹ƒ hotÄ«ti? Ä• yatanena hi Ä• cayo kathito, Ä• cayena Ä• yatanaá¹ƒ ka
kathito Ä• yatanameva kathitaá¹ƒ. evampi kiá¹ƒ kathitaá¹ƒ hotÄ«ti? catusantatirÅ«pÄ• naá¹ƒ
nibbatti vaá¸• á¸• hi kathitÄ• . atthato hi ubhayampetaá¹ƒ jÄ• tirÅ«passeva adhivacanaá¹ƒ. Ä
veneyyavasena ca upacayo santatÄ«ti uddesadesanaá¹ƒ katvÄ• yasmÄ• ettha atthato nÄ•
niddese ``yo Ä• yatanÄ• naá¹ƒ Ä• cayo so rÅ«passa upacayo, yo rÅ«passa upacayo sÄ• rÅ
vuttaá¹ƒ.

yasmÄ• ca ubhayampetaá¹ƒ jÄ• tirÅ«passeva adhivacanaá¹ƒ tasmÄ• ettha Ä• cayalakkha
pubbantato rÅ«pÄ• naá¹ƒ ummujjÄ• panaraso, niyyÄ• tanapaccupaá¹-á¹-hÄ• no \Be 364/
paripuá¹‡á¹‡abhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• , upacitarÅ«papadaá¹-á¹-hÄ• no. pavattilakk
_ anuppabandharasÄ• , anupacchedapaccupaá¹-á¹-hÄ• nÄ• , anuppabandharÅ«papadaá¹-á

<643> jaratÄ• niddese jÄ«raá¹‡akavasena __jarÄ• ; _ ayamettha sabhÄ• vaniddeso \Ee 32
__jÄ«raá¹‡atÄ• _. khaá¹‡á¸• iccanti Ä• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ• . pacchimÄ
ayaÃ±hi `jarÄ• â€™ ti iminÄ• padena sabhÄ• vato dÄ«pitÄ• ; tenassÄ• yaá¹ƒ sabhÄ• vanid
iminÄ• Ä• kÄ• rato; tenassÄ• yaá¹ƒ Ä• kÄ• raniddeso. __khaá¹‡á¸• icca_nti iminÄ• kÄ• lÄ•
khaá¹‡á¸• itabhÄ• vakaraá¹‡akiccato. __pÄ• licca_nti iminÄ• kesalomÄ• naá¹ƒ palitabhÄ• v
__valittacatÄ• _ti iminÄ• maá¹ƒsaá¹ƒ milÄ• petvÄ• tace valibhÄ• vakaraá¹‡akiccato dÄ«pit

`khaá¹‡á¸• iccaâ€™ ntiÄ• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ• . tehi imesaá¹ƒ vikÄ• rÄ
pÄ• kaá¹-Ä«bhÅ«tÄ• pÄ• kaá¹-ajarÄ• dassitÄ• . yatheva hi \Ne 360/ udakassa vÄ• aggino
saá¹ƒbhaggapalibhaggatÄ• ya vÄ• jhÄ• matÄ• ya vÄ• gatamaggo pÄ• kaá¹-o hoti, na ca s
udakÄ• dÄ«ni, evameva jarÄ• ya dantÄ• dÄ«su khaá¹‡á¸• iccÄ• divasena gatamaggo pÄ• k
gayhati, na ca khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• . na hi jarÄ• cakkhuviÃ±Ã±eyyÄ• hoti.

__Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko_ti imehi pana padehi kÄ• lÄ• tikkameyev
Ä• yukkhayacakkhÄ• diindriyaparipÄ• kasaÃ±Ã±itÄ• ya pakatiyÄ• dÄ«pitÄ• . tenassime pa
veditabbÄ• . tattha yasmÄ• jaraá¹ƒ pattassa Ä• yu hÄ• yati, tasmÄ• jarÄ• __ `Ä• yuno saá
phalÅ«pacÄ• rena vuttÄ• . yasmÄ• ca daharakÄ• le suppasannÄ• ni, sukhumampi attano v
gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ pattassa paripakkÄ• ni Ä• luá¸·itÄ
oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti, tasmÄ• __ `indriyÄ• naá¹ƒ
phalÅ«pacÄ• reneva vuttÄ• .

sÄ• panÄ• yaá¹ƒ evaá¹ƒ niddiá¹-á¹-hÄ• sabbÄ• pi jarÄ• pÄ• kaá¹-Ä• paá¹-icchannÄ• ti d
dantÄ• dÄ«su khaá¹‡á¸• abhÄ• vÄ• didassanato rÅ«padhammesu jarÄ• __pÄ• kaá¹-ajarÄ•
pana jarÄ• tÄ• disassa vikÄ• rassa adassanato __paá¹-icchannajarÄ• _ nÄ• ma. puna avÄ
duvidhÄ• hoti. tattha maá¹‡ikanakarajatapavÄ• á¸·acandimasÅ«riyÄ• dÄ«naá¹ƒ viya, mand
viya ca, pupphaphalapallavÄ• dÄ«su \Ee 329/ ca apÄ• á¹‡Ä«naá¹ƒ viya, antarantarÄ• vaá¹
duviÃ±Ã±eyyattÄ• jarÄ• __avÄ«cijarÄ• _ nÄ• ma; nirantarajarÄ• ti attho. tato aÃ±Ã±esu pa
antarantarÄ• vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• jarÄ• __savÄ«cijarÄ• _ nÄ• n

lakkhaá¹‡Ä• ditopi rÅ«paparipÄ• kalakkhaá¹‡Ä• __rÅ«passa jaratÄ• , _ upanayanarasÄ• ,
navabhÄ• vÄ• pagamapaccupaá¹-á¹-hÄ• nÄ• , vÄ«hipurÄ• á¹‡abhÄ• vo viya paripaccamÄ•
veditabbÄ• .

<644> aniccatÄ• niddese khayagamanavasena __khayo, _ vayagamanavasena __vayo, _
vÄ• , yasmÄ• taá¹ƒ patvÄ• rÅ«paá¹ƒ khÄ«yati, veti, bhijjati ca, tasmÄ• khÄ«yati etasminti
etasminti __ `vayoâ€™, _ bhijjati etasminti __ `bhedoâ€™ _. upasaggavasena padaá¹ƒ vaá
__paribhedo_. hutvÄ• abhÄ• vaá¹-á¹-hena, na niccanti aniccaá¹ƒ. tassa bhÄ• vo __aniccat
antaradhÄ• yati etthÄ• ti __antaradhÄ• naá¹ƒ_. maraá¹‡aÃ±hi patvÄ• rÅ«paá¹ƒ antaradhÄ•
na kevalaÃ±ca rÅ«pameva, sabbepi paÃ±cakkhandhÄ• . tasmÄ• paÃ±cannampi khandhÄ•
lakkhaá¹‡anti veditabbaá¹ƒ. lakkhaá¹‡Ä• dito pana paribhedalakkhaá¹‡Ä• __rÅ«passa anic
saá¹ƒsÄ«danarasÄ• , khayavayapaccupaá¹-á¹-hÄ• nÄ• , paribhijjamÄ• narÅ«papadaá¹-á¹-h

heá¹-á¹-hÄ• jÄ• ti gahitÄ• jarÄ• gahitÄ• , imasmiá¹ƒ á¹-hÄ• ne maraá¹‡aá¹ƒ gahitaá¹ƒ. im
sattÄ• naá¹ƒ ukkhittÄ• sikapaccÄ• mittasadisÄ• . yathÄ• hi purisassa tayo paccÄ• mittÄ• c
vicareyyuá¹ƒ. tesu eko evaá¹ƒ vadeyya --- `etaá¹ƒ nÄ«haritvÄ• aá¹-avipavesanaá¹ƒ mayha

dutiyo `aá¹-avigatakÄ• le pothetvÄ• pathaviyaá¹ƒ pÄ• tanaá¹ƒ mayhaá¹ƒ bhÄ• roâ€™ ti. tat
paá¹-á¹-hÄ• ya asinÄ• sÄ«sacchedanaá¹ƒ mayhaá¹ƒ bhÄ• roâ€™ ti. evarÅ«pÄ• ime jÄ• ti
aá¹-avipavesanapaccÄ• mittasadisÄ• hettha jÄ• ti, tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne nibbattÄ• p
pothetvÄ• pathaviyaá¹ƒ pÄ• tanapaccÄ• mittasadisÄ• jarÄ• \Be 366/, nibbattakkhandhÄ•
dubbalaparÄ• dhÄ«namaÃ±caparÄ• yaá¹‡abhÄ• vakaraá¹‡ato. pathavigatassa \Ee 330/ asi
sÄ«sacchedakapaccÄ• mittasadisaá¹ƒ maraá¹‡aá¹ƒ, jarÄ• ppattÄ• naá¹ƒ khandhÄ• naá¹ƒ j

<645> kabaá¸·Ä«kÄ• rÄ• hÄ• raniddese kabaá¸·aá¹ƒ karÄ«yatÄ«ti __kabaá¸·Ä«kÄ• ro_. Ä•
kabaá¸·aá¹ƒ katvÄ• ajjhoharÄ«yatÄ«ti attho. rÅ«paá¹ƒ vÄ• Ä• haratÄ«tipi `Ä• hÄ• roâ€™.
nÄ• maá¹ƒ uddharitvÄ• puna vatthuvasenevetaá¹ƒ pabhedato dassetuá¹ƒ __odano kummÄ
odanÄ• dÄ«ni hi phÄ• á¹‡itapariyantÄ• ni dvÄ• dasa idhÄ• dhippetassa Ä• hÄ• rassa vatthÅ
mÅ«laphalÄ• dÄ«ni yevÄ• panakaá¹ƒ paviá¹-á¹-hÄ• ni.

idÄ• ni tÄ• ni mÅ«laphalÄ• dÄ«ni kattabbato dassetuá¹ƒ __yamhi yamhi janapade_tiÄ• dim
asitabbaá¹ƒ bhuÃ±jitabbanti __mukhÄ• siyaá¹ƒ_. dantehi vikhÄ• ditabbanti __dantavikhÄ• c
ajjhoharitabbanti __galajjhoharaá¹‡Ä«yaá¹ƒ_. idÄ• ni taá¹ƒ kiccavasena dassetuá¹ƒ __kucc
Ä• ha. taÃ±hi mÅ«laphalÄ• di odanakummÄ• sÄ• di vÄ• ajjhohaá¹-aá¹ƒ kucchiá¹ƒ vitthamb
__yÄ• ya ojÄ• ya sattÄ• yÄ• pentÄ«_ti heá¹-á¹-hÄ• sabbapadehi savatthukaá¹ƒ Ä• hÄ• raá
nibbaá¹-á¹-itaojameva dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ.

kiá¹ƒ \Ne 362/ panettha vatthussa kiccaá¹ƒ? kiá¹ƒ ojÄ• ya? parissayaharaá¹‡apÄ• lanÄ• ni.
harati pÄ• letuá¹ƒ na sakkoti, ojÄ• pÄ• leti parissayaá¹ƒ harituá¹ƒ na sakkoti. dvepi ekato hu
sakkonti parissayampi harituá¹ƒ. ko panesa parissayo nÄ• ma? kammajatejo. antokucchiyaÄ
asati, kammajatejo uá¹-á¹-hahitvÄ• udarapaá¹-alaá¹ƒ gaá¹‡hÄ• ti, `chÄ• tomhi, Ä• hÄ• raá¹
vadÄ• peti. bhuttakÄ• le udarapaá¹-alaá¹ƒ muÃ±citvÄ• vatthuá¹ƒ gaá¹‡hÄ• ti. atha satto ek

yathÄ• hi chÄ• yÄ• rakkhaso chÄ• yaá¹ƒ paviá¹-á¹-haá¹ƒ gahetvÄ• devasaá¹…khalikÄ• ya
modanto chÄ• takÄ• le Ä• gantvÄ• sÄ«se á¸• aá¹ƒsati. so á¸• aá¹-á¹-hattÄ• viravati. taá¹ƒ
`dukkhappatto ettha atthÄ«â€™ ti tato tato manussÄ• Ä• gacchanti. so Ä• gatÄ• gate \Ee 3
\Be 367/ bhavane modati. evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. chÄ• yÄ• rakkhaso viya hi
devasaá¹…khalikÄ• ya bandhitvÄ• á¹-hapitasatto viya udarapaá¹-alaá¹ƒ, puna Ä• gatamanu
otaritvÄ• sÄ«se á¸• aá¹ƒsanaá¹ƒ viya kammajatejassa vatthuto muttassa udarapaá¹-alagga
á¸• aá¹-á¹-hassa viravanakÄ• lo viya `Ä• hÄ• raá¹ƒ dethÄ• â€™ ti vacanakÄ• lo, tÄ• ya saÃ
khÄ• ditvÄ• bhavane modanakÄ• lo viya kammajatejena udarapaá¹-alaá¹ƒ muÃ±citvÄ• vat
ekaggacittatÄ• .

tattha oá¸·Ä• rike vatthusmiá¹ƒ ojÄ• mandÄ• hoti. sukhume balavatÄ«. kudrÅ«sakabhattÄ
muhutteneva chÄ• to hoti. sappiÄ• dÄ«ni pivitvÄ• á¹-hitassa divasampi bhattaá¹ƒ na ruccat

upÄ• dÄ• yupÄ• dÄ• ya oá¸·Ä• rikasukhumatÄ• veditabbÄ• . kumbhÄ«lÄ• naÃ±hi Ä• hÄ• ra
sukhumo. kumbhÄ«lÄ• kira pÄ• sÄ• á¹‡e gilanti. te ca nesaá¹ƒ kucchippattÄ• vilÄ«yanti. m
sappavicchikÄ• dipÄ• á¹‡e khÄ• danti. morÄ• naá¹ƒ pana Ä• hÄ• raá¹ƒ upÄ• dÄ• ya taracch
kira tivassachaá¸• á¸• itÄ• ni visÄ• á¹‡Ä• ni ceva aá¹-á¹-hÄ«ni ca khÄ• danti. tÄ• ni ca nesa
temitamattÄ• neva kandamÅ«laá¹ƒ viya mudukÄ• ni honti. taracchÄ• nampi Ä• hÄ• ramupÄ
sukhumo. te hi nÄ• nÄ• rukkhasÄ• khÄ• dayo khÄ• danti. hatthÄ«naá¹ƒ Ä• hÄ• rato gavaya
Ä• hÄ• ro sukhumo. te kira nissÄ• rÄ• ni nÄ• nÄ• rukkhapaá¹‡á¹‡Ä• dÄ«ni khÄ• danti. tesa
sukhumo. te allasukkhatiá¹‡Ä• ni khÄ• danti. tesampi Ä• hÄ• rato sasÄ• naá¹ƒ Ä• hÄ• ro su
sakuá¹‡Ä• naá¹ƒ Ä• hÄ• ro sukhumo. sakuá¹‡Ä• naá¹ƒ Ä• hÄ• rato paccantavÄ• sÄ«naá¹ƒ
paccantavÄ• sÄ«naá¹ƒ \Ne 363/ Ä• hÄ• rato gÄ• mabhojakÄ• naá¹ƒ Ä• hÄ• ro sukhumo. gÄ
rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ Ä• hÄ• ro sukhumo. tesampi Ä• hÄ• rato cakkavattino Ä• h
Ä• hÄ• rato bhummadevÄ• naá¹ƒ Ä• hÄ• ro sukhumo. bhummadevÄ• naá¹ƒ Ä• hÄ• rato cÄ
sukhumo. evaá¹ƒ yÄ• va paranimmitavasavattÄ«naá¹ƒ \Be 368/ \Ee 332/ Ä• hÄ• ro vitthÄ• r
sukhumotveva niá¹-á¹-haá¹ƒ patto.

lakkhaá¹‡Ä• ditopi ojÄ• lakkhaá¹‡o __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, _ rÅ«pÄ• haraá¹‡araso,
upatthambhanapaccupaá¹-á¹-hÄ• no, kabaá¸·aá¹ƒ katvÄ• Ä• haritabbavatthupadaá¹-á¹-hÄ•

<646> noupÄ• dÄ• niddese yathÄ• upÄ• dÄ• rÅ«paá¹ƒ upÄ• diyateva, na aÃ±Ã±ena upÄ•
upÄ• diyatevÄ• ti __noupÄ• dÄ• _.

<647> phusitabbanti phoá¹-á¹-habbaá¹ƒ. phusitvÄ• jÄ• nitabbanti attho. phoá¹-á¹-habbaÃ±
Ä• yatanaÃ±cÄ• ti __phoá¹-á¹-habbÄ• yatanaá¹ƒ_. Ä• po ca taá¹ƒ nissattasuÃ±Ã±atasabhÄ
__Ä• podhÄ• tu_. idÄ• ni yasmÄ• tÄ«á¹‡i rÅ«pÄ• ni phusitvÄ• jÄ• nitabbÄ• ni tasmÄ• tÄ•
__katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tÅ«_tiÄ• dimÄ• ha
kakkhaá¸·attalakkhaá¹‡Ä• __pathavÄ«dhÄ• tu, _ patiá¹-á¹-hÄ• narasÄ• , sampaá¹-icchana
__tejodhÄ• tu_ uá¹‡hattalakkhaá¹‡Ä• , paripÄ• canarasÄ• , maddavÄ• nuppadÄ• napaccup
vitthambhanalakkhaá¹‡Ä• , samudÄ«raá¹‡arasÄ• , abhinÄ«hÄ• rapaccupaá¹-á¹-hÄ• nÄ• . p
paggharaá¹‡alakkhaá¹‡Ä• , brÅ«hanarasÄ• , saá¹…gahapaccupaá¹-á¹-hÄ• nÄ• . ekekÄ• c
sesattayapadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• .

__kakkhaá¸·a_nti thaddhaá¹ƒ. __muduka_nti athaddhaá¹ƒ. __saá¹‡ha_nti maá¹-á¹-haá¹ƒ. _
__sukhasamphassa_nti sukhavedanÄ• paccayaá¹ƒ iá¹-á¹-haphoá¹-á¹-habbaá¹ƒ. __dukkhas
dukkhavedanÄ• paccayaá¹ƒ aniá¹-á¹-haphoá¹-á¹-habbaá¹ƒ. __garuka_nti bhÄ• riyaá¹ƒ. __la
sallahukanti attho. ettha ca `kakkhaá¸·aá¹ƒ mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ garukaá¹ƒ la
pathavÄ«dhÄ• tu eva bhÄ• jitÄ• . ``yadÄ• yaá¹ƒ kÄ• yo Ä• yusahagato ca hoti usmÄ• sahag
tadÄ• lahutaro ca hoti mudutaro ca kammaÃ±Ã±ataro \Ee 333/ cÄ• â€™â€™ ti (DN II 424)
pathavÄ«dhÄ• tumeva sandhÄ• ya vuttaá¹ƒ.

`sukhasamphassaá¹ƒ \Ne 364/ dukkhasamphassaâ€™ nti padadvayena pana tÄ«á¹‡ipi ma
pathavÄ«dhÄ• tu hi sukhasamphassÄ• pi atthi dukkhasamphassÄ• pi. tathÄ• tejodhÄ• tuvÄ
sukhasamphassÄ• pathavÄ«dhÄ• tu mudutaluá¹‡ahatthe \Be 369/ dahare pÄ• de sambÄ•
`sambÄ• ha tÄ• ta, sambÄ• ha tÄ• tÄ• â€™ ti vadÄ• panÄ• kÄ• raá¹ƒ karoti. sukhasampha
aá¹…gÄ• rakapallaá¹ƒ Ä• haritvÄ• gattaá¹ƒ sedente assÄ• detvÄ• assÄ• detvÄ• `sedehi t
vadÄ• panÄ• kÄ• raá¹ƒ karoti. sukhasamphassÄ• vÄ• yodhÄ• tu uá¹‡hasamaye vattasamp
assÄ• detvÄ• assÄ• detvÄ• `bÄ«ja tÄ• ta, bÄ«ja tÄ• tÄ• â€™ ti vadÄ• panÄ• kÄ• raá¹ƒ ka
pÄ• de sambÄ• hante aá¹-á¹-hÄ«naá¹ƒ bhijjanakÄ• lo viya hoti. sopi `apehÄ«â€™ ti vattabb
uá¹‡hasamaye aá¹…gÄ• rakapalle Ä• bhate `apanehi naâ€™ nti vattabbaá¹ƒ hoti. sÄ«tasan
`apehi, mÄ• bÄ«jÄ• â€™ ti vattabbaá¹ƒ hoti. evametÄ• saá¹ƒ sukhasamphassatÄ• dukkha

__yaá¹ƒ phoá¹-á¹-habbaá¹ƒ anidassanaá¹ƒ sappaá¹-igha_ntiÄ• dinÄ• nayena vuttÄ• pana
paá¹-imaá¹‡á¸• itÄ• terasa vÄ• rÄ• heá¹-á¹-hÄ• rÅ«pÄ• yatanÄ• dÄ«su vuttanayeneva ve

kiá¹ƒ panetÄ• ni tÄ«á¹‡i mahÄ• bhÅ«tÄ• ni ekappahÄ• reneva Ä• pÄ• thaá¹ƒ Ä• gacchanti
evaá¹ƒ Ä• gatÄ• ni kÄ• yapasÄ• daá¹ƒ ghaá¹-á¹-enti na ghaá¹-á¹-entÄ«ti? ghaá¹-á¹-enti. eka
Ä• rammaá¹‡aá¹ƒ katvÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati nuppajjatÄ«ti? nuppajjati. Ä• b
ussadavasena vÄ• Ä• rammaá¹‡akaraá¹‡aá¹ƒ hoti.

tattha Ä• bhujitavasena tÄ• va, pattasmiÃ±hi odanena pÅ«retvÄ• Ä• bhate ekaá¹ƒ sitthaá¹
mudukaá¹ƒ vÄ• ti vÄ«maá¹ƒsanto kiÃ±cÄ• pi tattha tejopi atthi vÄ• yopi atthi, pathavÄ«dhÄ•
uá¹‡hodake hatthaá¹ƒ otÄ• retvÄ• vÄ«maá¹ƒsanto kiÃ±cÄ• pi tattha pathavÄ«pi atthi vÄ• y
pana Ä• bhujati. uá¹‡hasamaye vÄ• tapÄ• naá¹ƒ vivaritvÄ• vÄ• tena sarÄ«raá¹ƒ paharÄ• p
paharante \Ee 334/ kiÃ±cÄ• pi tattha pathavÄ«pi atthi tejopi atthi, vÄ• yodhÄ• tumeva pana
Ä• bhujitavasena Ä• rammaá¹‡aá¹ƒ karoti nÄ• ma.

yo \Be 370/ pana upakkhalati vÄ• sÄ«sena vÄ• rukkhaá¹ƒ paharati bhuÃ±janto vÄ• sakkh
\Ne 365/ kiÃ±cÄ• pi tattha tejopi atthi vÄ• yopi atthi, ussadavasena pana pathavÄ«dhÄ• tum
karoti. aggiá¹ƒ akkamantopi kiÃ±cÄ• pi tattha pathavÄ«pi atthi vÄ• yopi atthi, ussadavasena
Ä• rammaá¹‡aá¹ƒ karoti. balavavÄ• te kaá¹‡á¹‡asakkhaliá¹ƒ paharitvÄ• badhirabhÄ• vaá¹ƒ
pathavÄ«pi atthi tejopi atthi, ussadavasena pana vÄ• yodhÄ• tumeva Ä• rammaá¹‡aá¹ƒ kar

yaá¹ƒkiÃ±ci dhÄ• tuá¹ƒ Ä• rammaá¹‡aá¹ƒ karontassa kÄ• yaviÃ±Ã±Ä• á¹‡ampi ekappahÄ•
viddhassa ekappahÄ• rena kÄ• yo ghaá¹-á¹-iyati. yasmiá¹ƒ yasmiá¹ƒ pana á¹-hÄ• ne kÄ• ya
tattha tattha kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati. yattha yatthÄ• pi paá¹-ighaá¹-á¹-ananighaá¹
tattha tattha paá¹-hamaá¹ƒ uppajjati. kukkuá¹-apattena vaá¹‡e dhoviyamÄ• ne aá¹ƒsuaá¹ƒsu
ghaá¹-á¹-eti. yattha yattha pana pasÄ• do ussanno hoti, tattha tattheva kÄ• yaviÃ±Ã±Ä• á¹‡

ussadavasena Ä• rammaá¹‡aá¹ƒ karoti. ussadavaseneva ca kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppa

kathaá¹ƒ pana cittassa Ä• rammaá¹‡ato saá¹…kanti hotÄ«ti? dvÄ«hÄ• kÄ• rehi hoti --- ajjh
visayÄ• dhimattato vÄ• . vihÄ• rapÅ«jÄ• dÄ«su hi `tÄ• ni tÄ• ni cetiyÄ• ni ceva paá¹-imÄ• y
potthakammacittakammÄ• ni ca olokessÄ• mÄ«â€™ ti ajjhÄ• sayena gato ekaá¹ƒ vanditvÄ
vandanatthÄ• ya vÄ• dassanatthÄ• ya vÄ• manaá¹ƒ katvÄ• vanditumpi passitumpi gaccha
saá¹…kamati nÄ• ma.

kelÄ• sakÅ«á¹-apaá¹-ibhÄ• gaá¹ƒ pana mahÄ• cetiyaá¹ƒ olokento á¹-hitopi aparabhÄ• ge sa
rÅ«pÄ• rammaá¹‡aá¹ƒ vissajjetvÄ• saddÄ• rammaá¹‡aá¹ƒ saá¹…kamati. manuÃ±Ã±agand
Ä• bhatesu saddÄ• rammaá¹‡aá¹ƒ vissajjetvÄ• gandhÄ• rammaá¹‡aá¹ƒ saá¹…kamati. eva
saá¹…kamati nÄ• ma.

<651> Ä• podhÄ• tuniddese \Ee 335/ __Ä• po_ti sabhÄ• vaniddeso. Ä• pova __Ä• pogataá
sinehova __sinehagataá¹ƒ. bandhanattaá¹ƒ_ \Be 371/ __rÅ«passÄ• _ti pathavÄ«dhÄ• tuÄ•
bandhanabhÄ• vo. ayopiá¹‡á¸• iÄ• dÄ«ni hi Ä• podhÄ• tu Ä• bandhitvÄ• baddhÄ• ni karoti.
baddhÄ• ni nÄ• ma honti. pÄ• sÄ• á¹‡apabbatatÄ• laá¹-á¹-hihatthidantagosiá¹…gÄ• dÄ«sup
sabbÄ• ni hetÄ• ni Ä• podhÄ• tu eva Ä• bandhitvÄ• baddhÄ• ni karoti. Ä• podhÄ• tuyÄ• Ä

kiá¹ƒ pana pathavÄ«dhÄ• tu sesadhÄ• tÅ«naá¹ƒ patiá¹-á¹-hÄ• hoti na hotÄ«ti hoti phusitvÄ
aphusitvÄ• ? Ä• podhÄ• tu vÄ• sesÄ• Ä• bandhamÄ• nÄ• phusitvÄ• Ä• bandhati udÄ• hu
Ä• podhÄ• tuyÄ• aphusitvÄ• va patiá¹-á¹-hÄ• hoti, tejodhÄ• tuyÄ• ca vÄ• yodhÄ• tuyÄ• c
pathavÄ«dhÄ• tumpi tejovÄ• yodhÄ• tuyopi aphusitvÄ• va Ä• bandhati. yadi phusitvÄ• Ä• b
phoá¹-á¹-habbÄ• yatanaá¹ƒ nÄ• ma bhaveyya.

tejodhÄ• tuvÄ• yodhÄ• tÅ«nampi sesadhÄ• tÅ«su sakasakakiccakaraá¹‡e eseva nayo. tejo
phusitvÄ• jhÄ• peti. sÄ• pana na uá¹‡hÄ• hutvÄ• jhÄ• yati. yadi uá¹‡hÄ• hutvÄ• jhÄ• ye
nÄ• ma bhaveyya. Ä• podhÄ• tuá¹ƒ pana aphusitvÄ• va tÄ• peti. sÄ• pi tapamÄ• nÄ• na ua
uá¹‡hÄ• hutvÄ• tapeyya uá¹‡hattalakkhaá¹‡Ä• nÄ• ma bhaveyya. vÄ• yodhÄ• tuá¹ƒ pana
tapamÄ• nÄ• na uá¹‡hÄ• hutvÄ• tapati. yadi uá¹‡hÄ• hutvÄ• tapeyya uá¹‡hattalakkhaá¹
vÄ• yodhÄ• tu pathavÄ«dhÄ• tuá¹ƒ phusitvÄ• vitthambheti, tathÄ• tejodhÄ• tuá¹ƒ Ä• podh
aphusitvÄ• va vitthambheti.

ucchurasaá¹ƒ pacitvÄ• phÄ• á¹‡itapiá¹‡á¸• e kariyamÄ• ne Ä• podhÄ• tu thaddhÄ• hoti na
paggharaá¹‡alakkhaá¹‡Ä• . pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• . omattaá¹ƒ pana Ä• p
jÄ• taá¹ƒ. sÄ• hi rasÄ• kÄ• rena á¹-hitabhÄ• vaá¹ƒ vijahati, lakkhaá¹‡aá¹ƒ na vijahati. phÄ•
vilÄ«yamÄ• nepi pathavÄ«dhÄ• tu na vilÄ«yati. kakkhaá¸·alakkhaá¹‡Ä• hi pathavÄ«dhÄ• tu
Ä• podhÄ• tu. omattÄ• pana pathavÄ« adhimattaÄ• pagatikÄ• hoti. sÄ• piá¹‡á¸• Ä• kÄ• re

lakkhaá¹‡aá¹ƒ na vijahati. catunnaÃ±hi \Be 372/ mahÄ• bhÅ«tÄ• naá¹ƒ bhÄ• vaÃ±Ã±athatta
lakkhaá¹‡aÃ±Ã±athattaá¹ƒ nÄ• ma natthi. tassa abhÄ• vo aá¹-á¹-hÄ• naparikappasuttena d

``siyÄ• , Ä• nanda, catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ, pathavÄ«dhÄ• tuy
\Ne 367/; na tveva buddhe aveccappasÄ• dena samannÄ• gatassa ariyasÄ• vakassa siyÄ•
III 76).

ayaÃ±hettha attho --- Ä• nanda, kakkhaá¸·attalakkhaá¹‡Ä• pathavÄ«dhÄ• tu parivattitvÄ•
Ä• podhÄ• tu nÄ• ma bhaveyya, ariyasÄ• vakassa pana aÃ±Ã±athattaá¹ƒ nÄ• ma natthÄ«ti
aá¹-á¹-hÄ• naparikappo Ä• gato.

<652> ito paresu upÄ• diá¹‡á¹‡arÅ«pÄ• diniddesesu upÄ• diá¹‡á¹‡apadÄ• dÄ«naá¹ƒ attho
vuttanayeneva veditabbo. cakkhÄ• yatanÄ• dÄ«ni heá¹-á¹-hÄ• vitthÄ• ritÄ• neva. tattha tat
vakkhÄ• ma.

upÄ• diá¹‡á¹‡aniddese tÄ• va cakkhÄ• yatanÄ• dÄ«ni ekantaupÄ• diá¹‡á¹‡attÄ• vuttÄ• ni
rÅ«pÄ• yatanÄ• dÄ«ni upÄ• diá¹‡á¹‡Ä• nipi atthi anupÄ• diá¹‡á¹‡Ä• nipi, tasmÄ• tÄ• ni ya
dassetvÄ• puna kammassa katattÄ• rÅ«pÄ• yatanantiÄ• dinÄ• nayena vitthÄ• ritÄ• ni. im
sabbayevÄ• panakesu attho veditabbo.

kasmÄ• pana `kammassa katattÄ• â€™ ti ca `na kammassa katattÄ• â€™ ti ca ubhinam
aniccatÄ• caâ€™ na gahitÄ• , anupÄ• diá¹‡á¹‡Ä• dÄ«naá¹ƒyeva niddesesu gahitÄ• ti? na
ettha tÄ• va kammato aÃ±Ã±apaccayasamuá¹-á¹-hÄ• naá¹ƒ saá¹…gahitaá¹ƒ. `kammassa k
kammasamuá¹-á¹-hÄ• nameva. imÄ• ni ca dve rÅ«pÄ• ni neva kammato na aÃ±Ã±asmÄ•
tasmÄ• na gahitÄ• ni. sÄ• ca nesaá¹ƒ anuppatti parato Ä• vi bhavissati. anupÄ• diá¹‡á¹‡a
anupÄ• diá¹‡á¹‡Ä• diggahaá¹‡ena kammÄ• disamuá¹-á¹-hÄ• natÄ• paá¹-ikkhittÄ• , naaÃ±
anuÃ±Ã±Ä• tÄ• . tasmÄ• tattha gahitÄ• nÄ«ti veditabbÄ• ni.

<666> cittasamuá¹-á¹-hÄ• naniddese kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±attÄ«ti idaá¹ƒ dvayaá¹
ekantacittasamuá¹-á¹-hÄ• nÄ• ni bhÅ«tÄ• ni upÄ• dÄ• ya paÃ±Ã±Ä• yati, tasmÄ• vuttaá¹ƒ.
tassa nissayabhÅ«tÄ• ni bhÅ«tÄ• neva cittasamuá¹-á¹-hÄ• nÄ• ni, taá¹ƒnissitattÄ• . yathÄ•
jarÄ• maraá¹‡aá¹ƒ aniccaá¹ƒ nÄ• ma hoti, evamidampi cittasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma jÄ

<668> cittasahabhuniddesepi \Ne 368/ eseva nayo. yÄ• va cittaá¹ƒ tÄ• va paÃ±Ã±Ä• yanat
vuttaá¹ƒ. na panetaá¹ƒ cittena saha bhÅ«tÄ• ni viya, cetanÄ• dayo viya ca uppajjati.

<670> cittÄ• nuparivattitÄ• yapi eseva nayo. yÄ• va cittaá¹ƒ tÄ• va paÃ±Ã±Ä• yanato eva h
__cittÄ• nuparivattÄ«_ti vuttaá¹ƒ.

<674> __oá¸·Ä• rika_nti vatthÄ• rammaá¹‡abhÅ«tattÄ• saá¹ƒá¹…ghaá¹-á¹-anavasena gah
vuttavipallÄ• sato __sukhumaá¹ƒ_ veditabbaá¹ƒ.

<676> __dÅ«re_ti ghaá¹-á¹-anavasena aggahetabbattÄ• dubbiÃ±Ã±eyyabhÄ• vena samÄ
pana ghaá¹-á¹-anavasena gahetabbattÄ• suviÃ±Ã±eyyabhÄ• vena dÅ«re á¹-hitampi __san
cakkhÄ• yatanÄ• diniddesÄ• heá¹-á¹-hÄ• vuttanayeneva vitthÄ• rato veditabbÄ• . idaá¹ƒ \B
rÅ«pasaá¹…gahe visesamattaá¹ƒ. tividhasaá¹…gaho uttÄ• natthova.

catukkaniddesavaá¹‡á¹‡anÄ•

<966> catubbidhasaá¹…gahÄ• vasÄ• ne diá¹-á¹-hÄ• dÄ«naá¹ƒ pacchimapadassa bhedÄ•
pucchaá¹ƒ akatvÄ• va __rÅ«pÄ• yatanaá¹ƒ diá¹-á¹-haá¹ƒ saddÄ• yatanaá¹ƒ suta_ntiÄ• di vu
__rÅ«pÄ• yatanaá¹ƒ_ cakkhunÄ• oloketvÄ• dakkhituá¹ƒ sakkÄ• ti __ `diá¹-á¹-haá¹ƒâ€™ _
__saddÄ• yatanaá¹ƒ_ sotena sutvÄ• jÄ• nituá¹ƒ sakkÄ• ti __ `sutaá¹ƒâ€™ _ nÄ• ma jÄ• ta
ghÄ• najivhÄ• kÄ• yehi patvÄ• gahetabbato munitvÄ• jÄ• nitabbaá¹-á¹-hena __mutaá¹ƒ_ n
viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡ato __ `mutaá¹ƒâ€™ _ nÄ• mÄ• tipi vuttaá¹ƒ. sabbameva pan
jÄ• nitabbanti __manasÄ• viÃ±Ã±Ä• taá¹ƒ_ nÄ• ma jÄ• taá¹ƒ.

paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<967> paÃ±cavidhasaá¹…gahaniddese \Be 374/ __kakkhaá¸·a_nti thaddhaá¹ƒ. kharameva
pharusanti attho. itare dvepi sabhÄ• vaniddesÄ• eva. __ajjhatta_nti niyakajjhattaá¹ƒ. __bah
bÄ• hiraá¹ƒ. __upÄ• diá¹‡á¹‡a_nti na kammasamuá¹-á¹-hÄ• nameva. avisesena pana sarÄ
gahaá¹‡aá¹ƒ. sarÄ«raá¹-á¹-hakaÃ±hi upÄ• diá¹‡á¹‡aá¹ƒ vÄ• hotu anupÄ• diá¹‡á¹‡aá¹ƒ vÄ•
Ä• dinnagahitaparÄ• maá¹-á¹-havasena sabbaá¹ƒ upÄ• diá¹‡á¹‡ameva nÄ• ma.

<969> __tejogata_nti \Ne 369/ sabbatejesu gataá¹ƒ uá¹‡hattalakkhaá¹‡aá¹ƒ, tejo eva vÄ•
__ `tejogataá¹ƒâ€™. usmÄ• _ti usmÄ• kÄ• ro. __usmÄ• gata_nti usmÄ• bhÄ• vaá¹ƒ gataá¹
nÄ• maá¹ƒ. __usuma_nti balavausmÄ• . usumameva usumabhÄ• vaá¹ƒ gatanti __usumaga

<970> vÄ• yanakavasena __vÄ• yo_. vÄ• yova vÄ• yobhÄ• vaá¹ƒ gatattÄ• __vÄ• yogataá
uppalanÄ• á¸·atacÄ• dÄ«naá¹ƒ viya vÄ• tapuá¹‡á¹‡Ä• naá¹ƒ thambhitabhÄ• vo rÅ«passa.

chakkÄ• diniddesavaá¹‡á¹‡anÄ•

972-4__._ chabbidhÄ• disaá¹…gahÄ• naá¹ƒ \Ee 339/ tiá¹‡á¹‡aá¹ƒ osÄ• napadassa bhedÄ•
apucchitvÄ• va niddeso kato. tattha cakkhuviÃ±Ã±Ä• á¹‡ena jÄ• nituá¹ƒ sakkÄ• ti __cakkhu

manoviÃ±Ã±Ä• á¹‡ena jÄ• nituá¹ƒ sakkÄ• ti __manoviÃ±Ã±eyyaá¹ƒ_. tividhÄ• ya manodhÄ
__manodhÄ• tuviÃ±Ã±eyyaá¹ƒ sabbaá¹ƒ rÅ«pa_nti ettha yasmÄ• ekaá¹ƒ rÅ«pampi manov
ajÄ• nitabbaá¹ƒ nÄ• ma natthi, tasmÄ• `sabbaá¹ƒ rÅ«paâ€™ nti vuttaá¹ƒ. sammÄ• sambuc
nayaá¹ƒ kÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne nayo akato nÄ• ma natthi. idaÃ±ca ekarÅ«passÄ• pi m
ajÄ• nitabbassa abhÄ• vena nayaá¹ƒ kÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, tasmÄ• naya
nti Ä• ha.

<974> __sukhasamphasso_ti sukhavedanÄ• paá¹-ilÄ• bhapaccayo. __dukkhasamphasso_
dukkhavedanÄ• paá¹-ilÄ• bhapaccayo. idhÄ• pi phoá¹-á¹-habbÄ• rammaá¹‡assa sukhadukk
dinno.

navakÄ• diniddesavaá¹‡á¹‡anÄ•

<975> navake \Be 375/ pana indriyarÅ«passa nÄ• ma atthitÄ• ya nayo dinno. tasseva sapp
dasake nayo dinno. ekÄ• dasake aá¸• á¸• hekÄ• dasa Ä• yatanÄ• ni vibhattÄ• ni. tesaá¹ƒ n
vuttanayena vitthÄ• rato veditabbÄ• . sesaá¹ƒ sabbattha uttÄ• natthameva.

pakiá¹‡á¹‡akakathÄ•

imesu \Ne 370/ pana rÅ«pesu asammohatthaá¹ƒ samodhÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ pa
idaá¹ƒ `pakiá¹‡á¹‡akaá¹ƒâ€™ veditabbaá¹ƒ.

tattha __ `samodhÄ• naâ€™ _nti sabbameva hidaá¹ƒ rÅ«paá¹ƒ samodhÄ• nato cakkhÄ• ya
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tÅ«ti paÃ±cavÄ«satisaá
vatthurÅ«pena saddhiá¹ƒ chabbÄ«satisaá¹…khyaá¹ƒ veditabbaá¹ƒ. ito \Ee 340/ aÃ±Ã±aá¹ƒ
keci pana `middharÅ«paá¹ƒ nÄ• ma atthÄ«â€™ ti vadanti. te ``addhÄ• munÄ«si sambuddh
tavÄ• â€™â€™ tiÄ• dÄ«ni (Sn 546) vatvÄ• middharÅ«paá¹ƒ nÄ• ma natthÄ«ti paá¹-isedhe
saddhiá¹ƒ sattavÄ«sati, sambhavarÅ«pena saddhiá¹ƒ aá¹-á¹-havÄ«sati, jÄ• tirÅ«pena saddh
rogarÅ«pena saddhiá¹ƒ samatiá¹ƒsati rÅ«pÄ• nÄ«ti vadanti. tepi tesaá¹ƒ visuá¹ƒ abhÄ• vaá
paá¹-ikkhipitabbÄ• . vÄ• yodhÄ• tuyÄ• hi gahitÄ• ya balarÅ«paá¹ƒ gahitameva, aÃ±Ã±aá¹ƒ
Ä• podhÄ• tuyÄ• sambhavarÅ«paá¹ƒ, upacayasantatÄ«hi jÄ• tirÅ«paá¹ƒ, jaratÄ• aniccatÄ•
gahitameva. aÃ±Ã±aá¹ƒ rogarÅ«paá¹ƒ nÄ• ma natthi. yopi kaá¹‡á¹‡arogÄ• di Ä• bÄ• dho s
visamapaccayasamuá¹-á¹-hitadhÄ• tumattameva. na aÃ±Ã±o tattha rogo nÄ• ma atthÄ«ti sa
rÅ«pÄ• ni.

`samuá¹-á¹-hÄ• naâ€™ nti kati rÅ«pÄ• ni katisamuá¹-á¹-hÄ• nÄ• ni? dasa ekasamuá¹-á¹-hÄ
dvisamuá¹-á¹-hÄ• naá¹ƒ, tÄ«á¹‡i tisamuá¹-á¹-hÄ• nÄ• ni, nava catusamuá¹-á¹-hÄ• nÄ• ni, d
samuá¹-á¹-hahanti.

tattha cakkhupasÄ• do ... pe ... jÄ«vitindriyanti imÄ• ni aá¹-á¹-ha ekantaá¹ƒ kammatova sam
kÄ• yaviÃ±Ã±attivacÄ«viÃ±Ã±attidvayaá¹ƒ ekantena cittato samuá¹-á¹-hÄ• tÄ«ti __dasa_ \B
`ekasamuá¹-á¹-hÄ• nÄ• niâ€™ _ nÄ• ma. saddo ututo ca cittato ca samuá¹-á¹-hÄ• tÄ«ti __e
nÄ• ma. tattha aviÃ±Ã±Ä• á¹‡akasaddo ututo samuá¹-á¹-hÄ• ti, saviÃ±Ã±Ä• á¹‡akasaddo c
pana utucittÄ• hÄ• rehi samuá¹-á¹-hÄ• tÄ«ti __tÄ«á¹‡i `tisamuá¹-á¹-hÄ• nÄ• niâ€™ _ nÄ• m
tehi kammena cÄ• ti catÅ«hi samuá¹-á¹-hahantÄ«ti __nava `catusamuá¹-á¹-hÄ• nÄ• niâ€™
pana etesu ekatopi na samuá¹-á¹-hahantÄ«ti __dve `na kenaci samuá¹-á¹-hahantiâ€™ _ nÄ
na hi etÄ• ni jÄ• yanti. kasmÄ• ? jÄ• tassa pÄ• kabhedattÄ• . uppannaÃ±hi rÅ«paá¹ƒ jÄ«rat
avassaá¹ƒ \Ee 341/ panetaá¹ƒ sampaá¹-icchitabbaá¹ƒ. na hi uppannaá¹ƒ rÅ«paá¹ƒ arÅ«paá
dissati. yÄ• va pana na bhijjati tÄ• vassa paripÄ• koti siddhametaá¹ƒ. `jÄ• tassa pÄ• kabhed
tÄ• ni jÄ• yeyyuá¹ƒ tesampi pÄ• kabhedÄ• bhaveyyuá¹ƒ. na ca pÄ• ko paccati, bhedo vÄ•
pÄ• kabhedattÄ• netaá¹ƒ dvayaá¹ƒ jÄ• yati.

tattha siyÄ• --- yathÄ• `kammassa katattÄ• â€™ ti Ä• diniddesesu `rÅ«passa upacayo rÅ«
vacanena `jÄ• tiâ€™ jÄ• yatÄ«ti sampaá¹-icchitaá¹ƒ hoti, evaá¹ƒ `pÄ• koâ€™ pi paccatu `bh
``na tattha `jÄ• ti jÄ• yatÄ«â€™ ti sampaá¹-icchitaá¹ƒ. ye pana dhammÄ• kammÄ• dÄ«hi ni
abhinibbattibhÄ• vato jÄ• tiyÄ• tappaccayabhÄ• vavohÄ• ro anumato. na pana paramattha
jÄ• yamÄ• nassa hi abhinibbattimattaá¹ƒ jÄ• tÄ«â€™â€™ ti.

tattha siyÄ• --- `yatheva jÄ• ti yesaá¹ƒ dhammÄ• naá¹ƒ abhinibbatti tappaccayabhÄ• vavoh
abhinibbattivohÄ• raÃ±ca labhati, tathÄ• pÄ• kabhedÄ• pi yesaá¹ƒ dhammÄ• naá¹ƒ pÄ• ka
tappaccayabhÄ• vavohÄ• raá¹ƒ abhinibbattivohÄ• raÃ±ca labhantu. evaá¹ƒ idampi dvayaá¹
kammÄ• disamuá¹-á¹-hÄ• namevÄ• ti vattabbaá¹ƒ bhavissatÄ«â€™ ti. `na pÄ• kabhedÄ• ta
kasmÄ• ? janakapaccayÄ• nubhÄ• vakkhaá¹‡e abhÄ• vato. janakapaccayÄ• naÃ±hi uppÄ•
uppÄ• dakkhaá¹‡eyeva Ä• nubhÄ• vo, na tato uttari. tehi abhinibbattitadhammakkhaá¹‡asm
paÃ±Ã±Ä• yamÄ• nÄ• tappaccayabhÄ• vavohÄ• raá¹ƒ abhinibbattivohÄ• raÃ±ca labhati, ta
itaradvayaá¹ƒ, tasmiá¹ƒ khaá¹‡e abhÄ• vatoti nevetaá¹ƒ jÄ• yatÄ«â€™ ti vattabbaá¹ƒ. ``jarÄ
bhikkhave, aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaâ€™â€™ nti (SN a II 20) Ä• gat
dvayaá¹ƒ jÄ• yatÄ«ti ce --- `na, pariyÄ• yadesitattÄ• . tattha hi paá¹-iccasamuppannÄ• naá¹
jarÄ• maraá¹‡attÄ• pariyÄ• yena taá¹ƒ paá¹-iccasamuppannaâ€™ nti vuttaá¹ƒ.

`yadi evaá¹ƒ, tayampetaá¹ƒ ajÄ• tattÄ• sasavisÄ• á¹‡aá¹ƒ \Ee 342/ viya natthi; nibbÄ• naá
nti ce --- na, nissayapaá¹-ibaddhavuttito; pathavÄ«Ä• dÄ«naÃ±hi nissayÄ• naá¹ƒ bhÄ• ve jÄ
paÃ±Ã±Ä• yati, tasmÄ• na natthi. tesaÃ±ca abhÄ• ve na paÃ±Ã±Ä• yati, tasmÄ• na niccaá
paá¹-isedhetuá¹ƒ eva idaá¹ƒ vuttaá¹ƒ --- ``jarÄ• maraá¹‡aá¹ƒ, bhikkhave, aniccaá¹ƒ saá¹…k
paá¹-iccasamuppannaâ€™â€™ nti (SN a II 20). evamÄ• dÄ«hi nayehi tÄ• ni dve rÅ«pÄ• ni
samuá¹-á¹-hahantÄ«ti veditabbaá¹ƒ.

apica `samuá¹-á¹-hÄ• naâ€™ nti ettha ayamaÃ±Ã±opi attho. tassÄ• yaá¹ƒ mÄ• tikÄ• --- `ka
kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ, Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ Ä• hÄ• rapaccayaá
Ä• hÄ• rapaccayautusamuá¹-á¹-hÄ• naá¹ƒ, utusamuá¹-á¹-hÄ• naá¹ƒ utupaccayaá¹ƒ utupacc
cittasamuá¹-á¹-hÄ• naá¹ƒ cittapaccayaá¹ƒ cittapaccayautusamuá¹-á¹-hÄ• naâ€™ nti.

tattha cakkhupasÄ• dÄ• di aá¹-á¹-havidhaá¹ƒ rÅ«paá¹ƒ saddhiá¹ƒ hadayavatthunÄ• __ `ka
kesamassu hatthidantÄ• assavÄ• lÄ• camaravÄ• lÄ• ti evamÄ• di __ `kammapaccayaá¹ƒâ
devatÄ• naá¹ƒ uyyÄ• navimÄ• nÄ• dÄ«nÄ«ti evamÄ• di __ `kammapaccayautusamuá¹-á¹-h

Ä• hÄ• rato samuá¹-á¹-hitaá¹ƒ suddhaá¹-á¹-hakaá¹ƒ __ `Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒâ€™
Ä• hÄ• ro dvinnampi rÅ«pasantatÄ«naá¹ƒ paccayo hoti Ä• hÄ• rasamuá¹-á¹-hÄ• nassa ca u
Ä• hÄ• rasamuá¹-á¹-hÄ• nassa janako hutvÄ• paccayo hoti, kammajassa anupÄ• lako hutv
Ä• hÄ• rÄ• nupÄ• litaá¹ƒ kammajarÅ«paá¹ƒ __ `Ä• hÄ• rapaccayaá¹ƒâ€™ _ nÄ• ma. visabh
gacchantassa tilakakÄ• á¸·akuá¹-á¹-hÄ• dÄ«ni uppajjanti, idaá¹ƒ __ `Ä• hÄ• rapaccayautusa
nÄ• ma.

ututo samuá¹-á¹-hitaá¹ƒ suddhaá¹-á¹-hakaá¹ƒ __ `utusamuá¹-á¹-hÄ• naá¹ƒâ€™ _ nÄ• ma. t
aá¹-á¹-hakaá¹ƒ samuá¹-á¹-hÄ• peti, idaá¹ƒ __ `utupaccayaá¹ƒâ€™ _ \Ee 343/ nÄ• ma. tasm
aá¹-á¹-hakaá¹ƒ samuá¹-á¹-hÄ• peti, idaá¹ƒ __ `utupaccayautusamuá¹-á¹-hÄ• naá¹ƒâ€™ _ nÄ
santatiyo ghaá¹-á¹-etuá¹ƒ sakkoti. na tato paraá¹ƒ. imamatthaá¹ƒ anupÄ• dinnakenÄ• pi dÄ«
utusamuá¹-á¹-hÄ• no nÄ• ma valÄ• hako. utupaccayÄ• nÄ• ma \Be 378/ vuá¹-á¹-hidhÄ• rÄ
bÄ«jÄ• ni virÅ«hanti, pathavÄ« gandhaá¹ƒ muÃ±cati, pabbatÄ• nÄ«lÄ• khÄ• yanti, samudd
__utupaccayautusamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma.

cittato samuá¹-á¹-hitaá¹ƒ suddhaá¹-á¹-hakaá¹ƒ __ `cittasamuá¹-á¹-hÄ• naá¹ƒâ€™ _ nÄ• ma
cittacetasikÄ• dhammÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena pacca
idaá¹ƒ `cittapaccayaá¹ƒâ€™ nÄ• ma. Ä• kÄ• se antalikkhe hatthimpi dasseti, assampi dasse
373/, vividhampi senÄ• byÅ«haá¹ƒ dassetitÄ« (Paá¹-is III 18) idaá¹ƒ __ `cittapaccayautusam
nÄ• ma.

__ `parinipphannaâ€™ _nti pannarasa rÅ«pÄ• ni parinipphannÄ• ni nÄ• ma, dasa aparinipp
aparinipphannÄ• , asaá¹…khatÄ• nÄ• ma bhaveyyuá¹ƒâ€™. ``tesaá¹ƒyeva pana rÅ«pÄ• na
`kÄ• yaviÃ±Ã±attiâ€™ nÄ• ma, vacÄ«vikÄ• ro `vacÄ«viÃ±Ã±attiâ€™ nÄ• ma, chiddaá¹ƒ viv
nÄ• ma, lahubhÄ• vo `lahutÄ• â€™ nÄ• ma, mudubhÄ• vo `mudutÄ• â€™ nÄ• ma, kamma
nibbatti `upacayoâ€™ nÄ• ma, pavatti `santatiâ€™ nÄ• ma, jÄ«raá¹‡Ä• kÄ• ro `jaratÄ• â€™
`aniccatÄ• â€™ nÄ• mÄ• ti. sabbaá¹ƒ parinipphannaá¹ƒ saá¹…khatameva hotÄ«â€™â€™ t

aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaaá¹-á¹-hakathÄ• ya

rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nikkhepakaá¹‡á¸• o

tikanikkhepakathÄ•

<985> ettÄ• vatÄ• \Be 379/ \Ne 374/ kusalattiko sabbesaá¹ƒ kusalÄ• didhammÄ• naá¹ƒ pa
vitthÄ• rito hoti. yasmÄ• pana yvÄ• yaá¹ƒ kusalattikassa vibhajananayo vutto, sesatikadukÄ
vibhajananayo hoti --- yathÄ• hi ettha, evaá¹ƒ `katame dhammÄ• sukhÄ• ya vedanÄ• ya s
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡as
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... \Ee 344/ ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi
arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• khandhaá¹ƒ, ime dhammÄ• sukhÄ• ya vedanÄ
anukkamena sabbatikadukesu sakkÄ• paá¹‡á¸• itehi vibhÄ• jananayaá¹ƒ sallakkhetuá¹ƒ ---
vitthÄ• radesanaá¹ƒ nikkhipitvÄ• , aÃ±Ã±ena nÄ• tisaá¹…khepanÄ• tivitthÄ• ranayena sabb
dassetuá¹ƒ __katame dhammÄ• kusalÄ• _ti nikkhepakaá¹‡á¸• aá¹ƒ Ä• raddhaá¹ƒ. cittuppÄ
vitthÄ• radesanÄ• , aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ saá¹…khepadesanÄ• . idaá¹ƒ pana nikk
cittuppÄ• dakaá¹‡á¸• aá¹ƒ upÄ• dÄ• ya saá¹…khepo, aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ upÄ• d
saá¹…khittavitthÄ• radhÄ• tukaá¹ƒ hoti. tayidaá¹ƒ, vitthÄ• radesanaá¹ƒ nikkhipitvÄ• desitat
vuttakÄ• raá¹‡avasenÄ• pi, nikkhepakaá¹‡á¸• aá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ. vuttaÃ±hetaá¹

mÅ«lato khandhato cÄ• pi, dvÄ• rato cÄ• pi bhÅ«mito.

atthato dhammato cÄ• pi, nÄ• mato cÄ• pi liá¹…gato.

nikkhipitvÄ• desitattÄ• , nikkhepoti pavuccatÄ«ti ||

idaÃ±hi __tÄ«á¹‡i kusalamÅ«lÄ• nÄ«_tiÄ• dinÄ• nayena mÅ«lato nikkhipitvÄ• desitaá¹ƒ. t
vedanÄ• kkhandhoti \Ne 375/ khandhato. taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammanti dvÄ•
kammaá¹ƒ kÄ• yakammanti vuccati. sukhabhÅ«miyaá¹ƒ, kÄ• mÄ• vacareti bhÅ«mito nikkhi
tattha atthadhammanÄ• maliá¹…gÄ• naá¹ƒ vasena desitattÄ• atthÄ• dÄ«hi nikkhipitvÄ• de
veditabbaá¹ƒ.

tattha \Be 380/ kusalapadaniddese tÄ• va __tÄ«á¹‡Ä«_ti gaá¹‡anapariccheda. kusalÄ• ni c
kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ hetupaccayapabhavajanakasamuá¹-á¹-hÄ• nanibbattal
__kusalamÅ«lÄ• ni_. evaá¹ƒ atthavasena dassetvÄ• idÄ• ni nÄ• mavasena dassetuá¹ƒ __a
ettÄ• vatÄ• yasmÄ• mÅ«lena muttaá¹ƒ kusalaá¹ƒ nÄ• ma natthi, tasmÄ• catubhÅ«makak

pariyÄ• diyitvÄ• dassesi dhammarÄ• jÄ• . __taá¹ƒsampayutto_ti \Ee 345/ tehi alobhÄ• dÄ«
alobhena sampayutte saá¹…khÄ• rakkhandhe, adosÄ• mohÄ• pi alobhena sampayuttasaá¹
gacchanti. sesadvayavasena sampayogepi eseva nayo. iti catubhÅ«makakusalaá¹ƒ puna
taá¹ƒsampayuttakacatukkhandhavasena pariyÄ• diyitvÄ• dassesi dhammarÄ• jÄ• . __taá¹ƒ
alobhÄ• dÄ«hi samuá¹-á¹-hitaá¹ƒ. iminÄ• pi nayena tadeva catubhÅ«mikakusalaá¹ƒ tiá¹‡á¹‡
vasena pariyÄ• diyitvÄ• dassesi dhammarÄ• jÄ• . evaá¹ƒ tÄ• va kusalaá¹ƒ tÄ«su á¹-hÄ• ne
dassitaá¹ƒ.

<986> akusalepi eseva nayo. dvÄ• dasannaÃ±hi akusalacittÄ• naá¹ƒ ekampi mÅ«lena mut
mÅ«lena pariyÄ• diyitvÄ• dassesi dhammarÄ• jÄ• . taá¹ƒsampayuttacatukkhandhato ca ud
natthÄ«ti tÄ• neva dvÄ• dasa akusalacittÄ• ni catukkhandhavasena pariyÄ• diyitvÄ• dasse
kÄ• yakammÄ• divasena pana nesaá¹ƒ pavattisabbhÄ• vato kammadvÄ• ravasena pariyÄ•
yaá¹ƒ panettha __tadekaá¹-á¹-hÄ• ca kilesÄ• _tiÄ• di vuttaá¹ƒ, tattha ekasmiá¹ƒ citte pugga
`ekaá¹-á¹-haá¹ƒâ€™ _. tattha ekasmiá¹ƒ citte á¹-hitaá¹ƒ sahajekaá¹-á¹-haá¹ƒ nÄ• ma hoti. e
á¹-hitaá¹ƒ pahÄ• nekaá¹-á¹-haá¹ƒ nÄ• ma. tena lobhÄ• dinÄ• aÃ±Ã±ena vÄ• tattha tattha
ekasmiá¹ƒ á¹-hitanti __tadekaá¹-á¹-haá¹ƒ_. tattha `katame dhammÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒ
akusalamÅ«lÄ• ni --- lobho doso moho, tadekaá¹-á¹-hÄ• ca kilesÄ• â€™ ti saá¹ƒkiliá¹-á¹-ha
hÄ«nÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho doso moho, tadekaá¹-á¹-hÄ• ca kilesÄ• â€™
dhammÄ• akusalÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho doso moho, tadekaá¹-á¹-hÄ• ca
346/ kusalattike; `katame \Be 381/ dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• n
tadekaá¹-á¹-hÄ• ca kilesÄ• â€™ ti kilesagocchake `katame dhammÄ• saraá¹‡Ä• ? tÄ«á¹‡i
--- lobho doso moho, tadekaá¹-á¹-hÄ• ca kilesÄ• ti saraá¹‡adukeâ€™ ti --- imesu ettakesu
`sahajekaá¹-á¹-haá¹ƒâ€™ _ Ä• gataá¹ƒ.

dassanenapahÄ• tabbattike pana `imÄ• ni tÄ«á¹‡i saá¹ƒyojanÄ• ni, tadekaá¹-á¹-hÄ• ca kile
dassanenapahÄ• tabbahetukattikepi `imÄ• ni tÄ«á¹‡i saá¹ƒyojanÄ• ni, tadekaá¹-á¹-hÄ• ca
tattheva tÄ«á¹‡i saá¹ƒyojanÄ• ni --- sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbataparÄ• mÄ• s
dassanenapahÄ• tabbÄ• ; tadekaá¹-á¹-ho lobho doso moho, ime dhammÄ• dassanenapah
kilesÄ• taá¹ƒsampayutto vedanÄ• khandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹
vacÄ«kammaá¹ƒ manokammaá¹ƒ, ime dhammÄ• dassanenapahÄ• tabbahetukÄ• ti; samm
pÄ• pakÄ• akusalÄ• dhammÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho doso moho, tadekaá¹
(Vibh 391) --- imesu pana ettakesu á¹-hÄ• nesu __ `pahÄ• nekaá¹-á¹-haá¹ƒâ€™ _ Ä• gatan

<987> abyÄ• katapadaniddeso uttÄ• natthoyevÄ• ti. imasmiá¹ƒ tike tÄ«á¹‡i lakkhaá¹‡Ä• ni
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ ajaá¹-Ä• kÄ• saá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanassa Ä• ram
labbhatÄ«ti vuttaá¹ƒ.

<988> __vedanÄ• ttika_niddese __sukhabhÅ«miya_nti ettha yathÄ• tambabhÅ«mi kaá¹‡h

tambakaá¹‡habhÅ«miyova vuccanti, evaá¹ƒ sukhampi sukhabhÅ«mi nÄ• ma. yathÄ• ucchu
ucchusÄ• lÄ«naá¹ƒ uppajjanaá¹-á¹-hÄ• nÄ• ni vuccanti, evaá¹ƒ sukhassa uppajjanaá¹-á¹-hÄ
sukhabhÅ«mi nÄ• ma. taá¹ƒ idha adhippetaá¹ƒ. yasmÄ• pana sÄ• kÄ• mÄ• vacare vÄ• ho
tasmÄ• ssÄ• \Ee 347/ taá¹ƒ pabhedaá¹ƒ dassetuá¹ƒ __kÄ• mÄ• vacare_tiÄ• di vuttaá¹ƒ. __
á¹-hapetvÄ• _ti yÄ• sÄ• sukhabhÅ«miyaá¹ƒ sukhavedanÄ• , taá¹ƒ á¹-hapetvÄ• . __taá¹ƒsa
á¹-hapitÄ• ya sukhavedanÄ• ya sampayutto. sesapadadvayepi iminÄ• va nayena attho vedi

imasmiá¹ƒ \Be 382/ tike tisso vedanÄ• , sabbaá¹ƒ rÅ«paá¹ƒ, nibbÄ• nanti idampi na labbhat
kusalattike ca alabbhamÄ• nehi imehi ca tÄ«hi koá¹-á¹-hÄ• sehi muttako nÄ• ma. ito paresu
pÄ• á¸·ito ca atthato ca yaá¹ƒ vattabbaá¹ƒ siyÄ• taá¹ƒ sabbaá¹ƒ padÄ• nukkamena mÄ• tik
kusalÄ• dÄ«naá¹ƒ niddese ca vuttameva. yaá¹ƒ pana yattha visesamattaá¹ƒ tadeva vakkhÄ

<991> tattha \Ne 377/ __vipÄ• kattike_ tÄ• va kiÃ±cÄ• pi arÅ«padhammÄ• viya rÅ«padhar
atthi, anÄ• rammaá¹‡attÄ• pana te kammasarikkhakÄ• na hontÄ«ti sÄ• rammaá¹‡Ä• arÅ«
kammasarikkhakattÄ• vipÄ• kÄ• ti vuttÄ• , bÄ«jasarikkhakaá¹ƒ phalaá¹ƒ viya. sÄ• libÄ«jasr
aá¹…kurapattÄ• dÄ«su nikkhantesupi sÄ• liphalanti na vuccati. yadÄ• pana sÄ• lisÄ«saá¹ƒ
pariá¹‡ataá¹ƒ, tadÄ• bÄ«jasarikkhako sÄ• li eva sÄ• liphalanti vuccati. aá¹…kurapattÄ• dÄ«
bÄ«jato nibbattÄ• nÄ«ti vuccanti, evameva rÅ«pampi kammajanti vÄ• upÄ• diá¹‡á¹‡anti vÄ

<994> __upÄ• diá¹‡á¹‡attike_ kiÃ±cÄ• pi khÄ«á¹‡Ä• savassa khandhÄ• `amhÄ• kaá¹ƒ mÄ
cÅ«á¸·apituttheroâ€™ ti vadantÄ• naá¹ƒ paresaá¹ƒ upÄ• dÄ• nassa paccayÄ• honti, magga
aggahitÄ• ni aparÄ• maá¹-á¹-hÄ• ni anupÄ• diá¹‡á¹‡Ä• neva. tÄ• ni hi, yathÄ• divasaá¹ƒ sa
makkhikÄ• naá¹ƒ abhinisÄ«danassa paccayo na hoti, evameva tejussadattÄ• taá¹‡hÄ• mÄ
gahaá¹‡assa paccayÄ• na honti. tena vuttaá¹ƒ --- ime dhammÄ• anupÄ• diá¹‡á¹‡aanupÄ•

<998> asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikesupi eseva nayo.

<1000> __vitakkattike_ vitakkasahajÄ• tena vicÄ• rena saddhiá¹ƒ kusalattike alabbhamÄ• n

<1003> __pÄ«tisahagatattike_ \Ee 348/ pÄ«tiÄ• dayo attanÄ• sahajÄ• tadhammÄ• naá¹ƒ p
datvÄ• sayaá¹ƒ piá¹-á¹-hivaá¹-á¹-akÄ• jÄ• tÄ• . imasmiÃ±hi tike dve domanassasahagatac
dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upekkhÄ• vedanÄ• rÅ«paá¹ƒ nibbÄ• nanti ---
tiko kusalattike ca alabbhamÄ• nehi imehi ca paÃ±cahi koá¹-á¹-hÄ• sehi muttako nÄ• ma.

<1006> __dassanenapahÄ• tabbattike saÃ±Ã±ojanÄ• nÄ«_ti bandhanÄ• ni. __sakkÄ• yadi
vijjamÄ• naá¹-á¹-hena sati khandhapaÃ±cakasaá¹…khÄ• te kÄ• ye; sayaá¹ƒ vÄ• satÄ« tas
`sakkÄ• yadiá¹-á¹-hiâ€™ _. sÄ«lena sujjhituá¹ƒ sakkÄ• , vatena sujjhituá¹ƒ sakkÄ• , sÄ«lava
sakkÄ• ti gahitasamÄ• dÄ• naá¹ƒ pana __sÄ«labbataparÄ• mÄ• so_ nÄ• ma.

<1007> __idhÄ• _ti \Ne 378/ desÄ• padese nipÄ• to. svÄ• yaá¹ƒ katthaci lokaá¹ƒ upÄ• dÄ•
``idha tathÄ• gato loke uppajjatÄ«â€™â€™ ti (DN I 189). katthaci sÄ• sanaá¹ƒ. yathÄ• ha --
samaá¹‡o idha dutiyo samaá¹‡oâ€™â€™ ti (MN I 139; AN a IV 241). katthaci okÄ• saá¹ƒ. y

``idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti || (DN II 369).

katthaci padapÅ«raá¹‡amattameva. yathÄ• ha --- ``idhÄ• haá¹ƒ, bhikkhave, bhuttÄ• vÄ« as
(MN I 30). idha pana lokaá¹ƒ upÄ• dÄ• ya vuttoti veditabbo.

__assutavÄ• puthujjano_ti ettha pana `Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo assutavÄ•
khandhadhÄ• tuÄ• yatanapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ• dÄ«su uggahaparipucchÄ• v
diá¹-á¹-hipaá¹-isedhako neva `Ä• gamoâ€™, paá¹-ipattiyÄ• adhigantabbassa anadhigatattÄ
atthi, so `Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo assutavÄ• itiâ€™. svÄ• yaá¹ƒ ---

puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti || (Sv I 7; Ps I 2; Mp I 1.51; Paá¹-is-a II 1.13
88; Nett-a 56).

so \Ee 349/ hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ•
yathÄ• ha --- ``puthu kilese janentÄ«ti puthujjanÄ• . puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti p
satthÄ• rÄ• naá¹ƒ mukhullokikÄ• ti puthujjanÄ• . puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthu
nÄ• nÄ• bhisaá¹…khÄ• re abhisaá¹…kharontÄ«ti \Be 384/ puthujjanÄ• . puthu nÄ• nÄ• ogh
puthu nÄ• nÄ• santÄ• pehi santappantÄ«ti puthujjanÄ• . puthu nÄ• nÄ• pariá¸·Ä• hehi pariá
puthu paÃ±casu kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• laggÄ
puthujjanÄ• . puthu \Ne 379/ paÃ±cahi nÄ«varaá¹‡ehi Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ• pa
paá¹-ikujjitÄ• ti puthujjanÄ• â€™â€™ ti (Nidd I 94). puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«
ariyadhammaparammukhÄ• naá¹ƒ nÄ«cadhammasamÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antoga
ayaá¹ƒ --- visuá¹ƒyeva saá¹…khyaá¹ƒ gato, visaá¹ƒsaá¹-á¹-ho sÄ«lasutÄ• diguá¹‡ayuttehi a
puthujjano. evametehi `assutavÄ• puthujjanoâ€™ ti dvÄ«hi padehi ye te ---

``duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || (Sv I 7; Mp I 1.51; Paá¹-is-a II
88).

dve puthujjanÄ• vuttÄ• , tesu andhaputhujjano vutto hotÄ«ti veditabbo.

__ariyÄ• naá¹ƒ adassÄ• vÄ«_tiÄ• dÄ«su __ariyÄ• _ti Ä• rakattÄ• kilesehi, anaye na iriyana
sadevakena lokena ca araá¹‡Ä«yato buddhÄ• ca paccekabuddhÄ• ca buddhasÄ• vakÄ• c
idha ariyÄ• . yathÄ• ha --- ``sadevake, bhikkhave, loke ... pe ... tathÄ• gato ariyoti vuccatÄ«a
1098).

__sappurisÄ• _ti ettha pana paccekabuddhÄ• tathÄ• gatasÄ• vakÄ• ca sappurisÄ• ti vedi
lokuttaraguá¹‡ayogena sobhanÄ• purisÄ• ti __sappurisÄ• _. sabbeva \Ee 350/ vÄ• ete dve
hi ariyÄ• ca sappurisÄ• ca paccekabuddhÄ• buddhasÄ• vakÄ• pi. yathÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro,

kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukhitassa sakkacca karoti kiccaá¹ƒ,

tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadantÄ«â€™â€™ ti || (J II 17.78).

`kalyÄ• á¹‡amitto \Be 385/ daá¸·habhatti ca hotÄ«â€™ ti ettÄ• vatÄ• hi buddhasÄ• vako vu
\Ne 380/ paccekabuddhÄ• buddhÄ• ti. idÄ• ni yo tesaá¹ƒ ariyÄ• naá¹ƒ adassanasÄ«lo, na c
__ariyÄ• naá¹ƒ adassÄ• vÄ«_ti veditabbo. so cakkhunÄ• adassÄ• vÄ« Ã±Ä• á¹‡ena adass
Ã±Ä• á¹‡ena adassÄ• vÄ« idha adhippeto. maá¹ƒsacakkhunÄ• hi dibbacakkhunÄ• vÄ• ar
adiá¹-á¹-hÄ• va honti, tesaá¹ƒ cakkhÅ«naá¹ƒ vaá¹‡á¹‡amattaggahaá¹‡ato, na ariyabhÄ• vag
soá¹‡asiá¹…gÄ• lÄ• dayopi cakkhunÄ• ariye passanti, na ca te ariyÄ• naá¹ƒ dassÄ• vino.

tatridaá¹ƒ vatthu --- cittalapabbatavÄ• sino kira khÄ«á¹‡Ä• savattherassa upaá¹-á¹-hÄ• ko v
ekadivasaá¹ƒ therena saddhiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• therassa pattacÄ«varaá¹ƒ gahetvÄ
Ä• gacchanto theraá¹ƒ pucchi --- `ariyÄ• nÄ• ma bhante kÄ«disÄ• â€™ ti? thero Ä• ha --- `
ariyÄ• naá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• vattapaá¹-ipattiá¹ƒ katvÄ• saha carantopi neva ari
evaá¹ƒdujjÄ• nÄ• vuso, ariyÄ• â€™ ti. evaá¹ƒ vuttepi so neva aÃ±Ã±Ä• si. tasmÄ• na cakk
`dassanaá¹ƒâ€™, Ã±Ä• á¹‡adassanameva `dassanaá¹ƒâ€™. yathÄ• ha --- ``kiá¹ƒ te vakkal
diá¹-á¹-hena? yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ ti (SN b III
passantopi, Ã±Ä• á¹‡ena ariyehi diá¹-á¹-haá¹ƒ aniccÄ• dilakkhaá¹‡aá¹ƒ apassanto, ariyÄ• d
anadhigacchanto, ariyakaradhammÄ• naá¹ƒ ariyabhÄ• vassa ca adiá¹-á¹-hattÄ• , `ariyÄ• na
veditabbo.

__ariyadhammassa_ \Ee 351/ __akovido_ti satipaá¹-á¹-hÄ• nÄ• dibhede ariyadhamme aku
avinÄ«to_ti, ettha pana

duvidho vinayo nÄ• ma, ekamekettha paÃ±cadhÄ• .

abhÄ• vato tassa ayaá¹ƒ, avinÄ«toti vuccati ||

ayaÃ±hi saá¹ƒvaravinayo pahÄ• navinayoti duvidho vinayo. ettha ca duvidhepi vinaye ekan
bhijjati. __saá¹ƒvaravinayo_pi hi sÄ«lasaá¹ƒvaro satisaá¹ƒvaro Ã±Ä• á¹‡asaá¹ƒvaro khantis
vÄ«riyasaá¹ƒvaroti paÃ±cavidho. __pahÄ• navinayo_pi tadaá¹…gapahÄ• naá¹ƒ vikkhambha
samucchedapahÄ• naá¹ƒ paá¹-ippassaddhipahÄ• naá¹ƒ nissaraá¹‡apahÄ• nanti paÃ±cavid

tattha \Be 386/ \Ne 381/ ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™
__sÄ«lasaá¹ƒvaro_. ``rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™
295; SN b IV 239; AN a III 16) ayaá¹ƒ __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ•)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi,

paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041) ---

ayaá¹ƒ __Ã±Ä• á¹‡asaá¹ƒvaro_ nÄ• ma. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ ti (M
ayaá¹ƒ __khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ ti (
58) ayaá¹ƒ __vÄ«riyasaá¹ƒvaro_. sabbopi cÄ• yaá¹ƒ saá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvarital
kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato saá¹ƒvaro, vinayanato vinayoti vuccati. evaá¹ƒ
`saá¹ƒvaravinayoâ€™ paÃ±cadhÄ• bhijjatÄ«ti veditabbo.

tathÄ• yaá¹ƒ nÄ• marÅ«paparicchedÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡esu paá¹-ipakkhabhÄ•
tena tena vipassanÄ• Ã±Ä• á¹‡ena tassa tassa anatthassa pahÄ• naá¹ƒ, seyyathidaá¹ƒ --- n
sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena \Ee 352/ ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, t
kaá¹…khÄ• vitaraá¹‡ena kathaá¹ƒkathibhÄ• vassa, kalÄ• pasammasanena `ahaá¹ƒ mamÄ•
maggÄ• maggavavatthÄ• nena amagge maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá
sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhaye abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassane
nibbidÄ• nupassanÄ• ya abhiratisaÃ±Ã±Ä• ya, muccitukamyatÄ• Ã±Ä• á¹‡ena amuccitukÄ•
anupekkhÄ• ya, anulomena dhammaá¹-á¹-hitiyaá¹ƒ nibbÄ• ne ca paá¹-ilomabhÄ• vassa, go

saá¹…khÄ• ranimittaggÄ• hassa pahÄ• naá¹ƒ, etaá¹ƒ `tadaá¹…gapahÄ• naá¹ƒâ€™ nÄ• ma

yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹‡ato, ghaá
sevÄ• lassa, tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ, etaá¹ƒ __ `vikk
nÄ• ma. ``yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒtaá¹ƒmaggavato \Be 38
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• \Ne 382/ (Dhs 277) nayena vutta
kilesagaá¹‡assa accantaá¹ƒ appavattibhÄ• vena pahÄ• naá¹ƒ, idaá¹ƒ __ `samucchedapahÄ
pana phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, etaá¹ƒ __ `paá¹-ippassaddhipal
yaá¹ƒ sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹ƒ
_ nÄ• ma. sabbampi cetaá¹ƒ pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayan
`pahÄ• navinayoâ€™ ti vuccati. taá¹ƒtaá¹ƒpahÄ• navato vÄ• tassa tassa vinayassa sambh
pahÄ• navinayoti vuccati. evaá¹ƒ pahÄ• navinayopi paÃ±cadhÄ• bhijjatÄ«ti veditabbo.

evamayaá¹ƒ saá¹…khepato duvidho, bhedato ca dasavidho vinayo, bhinnasaá¹ƒvarattÄ• ,
appahÄ«nattÄ• , yasmÄ• etassa assutavato puthujjanassa natthi, tasmÄ• abhÄ• vato tass
vuccatÄ«ti. esa \Ee 353/ nayo __sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa ako
avinÄ«to_ti etthÄ• pi. ninnÄ• nÄ• karaá¹‡aÃ±hetaá¹ƒ atthato. yathÄ• ha --- ``yeva te ariyÄ•
yeva te sappurisÄ• teva te ariyÄ• . yo eva so ariyÄ• naá¹ƒ dhammo so eva so sappurisÄ• r
sappurisÄ• naá¹ƒ dhammo so eva so ariyÄ• naá¹ƒ dhammo. yeva te ariyavinayÄ• teva te s
sappurisavinayÄ• teva te ariyavinayÄ• . ariyeti vÄ• sappuriseti vÄ• , ariyadhammeti vÄ• s
ariyavinayeti vÄ• sappurisavinayeti vÄ• , esese eke ekaá¹-á¹-he same samabhÄ• ge tajjÄ•

__rÅ«paá¹ƒ attato samanupassatÄ«_ti idhekacco rÅ«paá¹ƒ attato samanupassati --- `yaá¹ƒ
ahaá¹ƒ taá¹ƒ rÅ«paâ€™ nti rÅ«paÃ±ca attÄ• naÃ±ca advayaá¹ƒ samanupassati. ``seyyathÄ
jhÄ• yato yÄ• acci so vaá¹‡á¹‡o, yo vaá¹‡á¹‡o sÄ• accÄ«ti acciÃ±ca vaá¹‡á¹‡aÃ±ca adva
â€™â€™ evameva idhekacco rÅ«paá¹ƒ attato samanupassatÄ«ti evaá¹ƒ rÅ«paá¹ƒ attÄ• ti
passati. __rÅ«pavantaá¹ƒ vÄ• attÄ• na_nti `arÅ«paá¹ƒ attÄ• â€™ ti gahetvÄ• , chÄ• yÄ• va
taá¹ƒ rÅ«pavantaá¹ƒ samanupassati. __attani vÄ• rÅ«pa_nti `arÅ«pameva attÄ• â€™ ti gal
gandhaá¹ƒ viya, attani rÅ«paá¹ƒ samanupassati. __rÅ«pasmiá¹ƒ_ \Be 388/ __vÄ• attÄ• na_
ti gahetvÄ• , karaá¹‡á¸• ake maá¹‡iá¹ƒ viya, attÄ• naá¹ƒ rÅ«pasmiá¹ƒ samanupassati. veda

tattha \Ne 383/ `rÅ«paá¹ƒ attato samanupassatÄ«â€™ ti suddharÅ«pameva attÄ• ti kathitaá
attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ attato samanu
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«â€™ ti imesu sattasu á¹-hÄ• nes
kathitaá¹ƒ. vedanÄ• vantaá¹ƒ \Ee 354/ vÄ• attÄ• naá¹ƒ, attani vÄ• vedanaá¹ƒ, vedanÄ• ya
catÅ«su khandhesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ vasena dvÄ• dasasu á¹-hÄ• nesu `rÅ«pÄ• rÅ
tattha `rÅ«paá¹ƒ attato samanupassati vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã
samanupassatÄ«â€™ ti imesu paÃ±casu á¹-hÄ• nesu ucchedadiá¹-á¹-hi kathitÄ• . avaseses

evamettha pannarasa bhavadiá¹-á¹-hiyo paÃ±ca vibhavadiá¹-á¹-hiyo honti. tÄ• sabbÄ• pi m
saggÄ• varaá¹‡Ä• , paá¹-hamamaggavajjhÄ• ti veditabbÄ• .

<1008> __satthari kaá¹…khatÄ«_ti satthu sarÄ«re vÄ• guá¹‡e vÄ• ubhayattha vÄ• kaá¹…
kaá¹…khamÄ• no `dvattiá¹ƒsavaralakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ nÄ• ma sarÄ«raá¹ƒ atth
kaá¹…khati. guá¹‡e kaá¹…khamÄ• no `atÄ«tÄ• nÄ• gatapaccuppannajÄ• nanasamatthaá¹ƒ
kho natthÄ«â€™ ti kaá¹…khati. ubhayattha kaá¹…khamÄ• no `asÄ«tianubyaÃ±janabyÄ• ma
sarÄ«ranipphattiyÄ• samannÄ• gato sabbaÃ±eyyajÄ• nanasamatthaá¹ƒ sabbaÃ±Ã±utaÃ±Ã
á¹-hito lokatÄ• rako buddho nÄ• ma atthi nu kho natthÄ«â€™ ti kaá¹…khati. ayaÃ±hissa atta
kaá¹…khanato ubhayattha kaá¹…khati nÄ• ma. __vicikicchatÄ«_ti Ä• rammaá¹‡aá¹ƒ nicche
kilamati. __nÄ• dhimuccatÄ«_ti tattheva adhimokkhaá¹ƒ na labhati. __na sampasÄ«datÄ«_t
katvÄ• pasÄ«dituá¹ƒ na sakkoti, guá¹‡esu nappasÄ«dati.

__dhamme kaá¹…khatÄ«_tiÄ• dÄ«su pana `kilese pajahantÄ• cattÄ• ro ariyamaggÄ• , paa
cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, maggaphalÄ• naá¹ƒ Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ am
atthi nu kho natthÄ«â€™ ti kaá¹…khantopi `ayaá¹ƒ dhammo niyyÄ• niko nu kho aniyyÄ• nik
__dhamme kaá¹…khati_ \Be 389/ nÄ• ma. `cattÄ• ro \Ee 355/ maggaá¹-á¹-hakÄ• cattÄ• ro
saá¹…gharatanaá¹ƒ atthi nu kho natthÄ«â€™ ti kaá¹…khantopi, `ayaá¹ƒ saá¹…gho suppaá¹
duppaá¹-ipannoâ€™ ti kaá¹…khantopi, `etasmiá¹ƒ saá¹…gharatane dinnassa vipÄ• kaphala
ti kaá¹…khantopi __saá¹…ghe kaá¹…khati_ nÄ• ma. `tisso pana sikkhÄ• atthi nu kho natth
`tisso sikkhÄ• sikkhitapaccayena Ä• nisaá¹ƒso atthi nu kho natthÄ«â€™ ti kaá¹…khantopi _
nÄ• ma.

pubbanto \Ne 384/ vuccati atÄ«tÄ• ni khandhadhÄ• tÄ• yatanÄ• ni. aparanto anÄ• gatÄ• ni
khandhÄ• dÄ«su `atÄ«tÄ• ni nu kho, na nu khoâ€™ ti kaá¹…khanto __pubbante kaá¹…kha
`anÄ• gatÄ• ni nu kho, na nu khoâ€™ ti kaá¹…khanto __aparante kaá¹…khati_ nÄ• ma. ubh
__pubbantÄ• parante kaá¹…khati_ nÄ• ma. `dvÄ• dasapadikaá¹ƒ paccayavaá¹-á¹-aá¹ƒ atth
kaá¹…khanto __idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khati_ nÄ• ma.
imesaá¹ƒ jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paccayÄ• `idappaccayÄ• â€™. idappaccayÄ• naá¹ƒ
idappaccayÄ• eva vÄ• `idappaccayatÄ• â€™ ; jÄ• tiÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. jÄ•
paá¹-icca Ä• gamma samuppannÄ• ti `paá¹-iccasamuppannÄ• â€™. idaá¹ƒ vuttaá¹ƒ hoti ---
paá¹-iccasamuppannesu ca dhammesu kaá¹…khatÄ«ti.

<1009> __sÄ«lenÄ• _ti gosÄ«lÄ• dinÄ• . __vatenÄ• _ti govatÄ• dinÄ• va. __sÄ«labbatenÄ
kilesasuddhi; paramatthasuddhibhÅ«taá¹ƒ vÄ• nibbÄ• nameva. __tadekaá¹-á¹-hÄ• _ti idha
dhuraá¹ƒ. imissÄ• ca pÄ• á¸·iyÄ• diá¹-á¹-hikileso vicikicchÄ• kilesoti dveyeva Ä• gatÄ• . lo
thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime pana aá¹-á¹-ha anÄ• gatÄ• . Ä• haritvÄ•
hi diá¹-á¹-hivicikicchÄ• su pahÄ«yamÄ• nÄ• su apÄ• yagamanÄ«yo lobho doso moho mÄ•

ahirikaá¹ƒ anottappanti sabbepime pahÄ• nekaá¹-á¹-hÄ• hutvÄ• pahÄ«yanti. sahajekaá¹-á
dÄ«petabbaá¹ƒ. sotÄ• pattimaggena hi \Ee 356/ cattÄ• ri diá¹-á¹-hisahagatÄ• ni vicikicchÄ•
cittÄ• ni pahÄ«yanti. tattha dvÄ«su asaá¹…khÄ• rikadiá¹-á¹-hicittesu pahÄ«yantesu tehi sah
uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime kilesÄ• sahajekaá¹-á¹-havasena pahÄ«yanti. sesa
vicikicchÄ• kileso ca pahÄ• nekaá¹-á¹-havasena pahÄ«yanti. diá¹-á¹-higatasampayuttasasa
pahÄ«yantesu tehi sahajÄ• to lobho moho \Be 390/ thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anotta
sahajekaá¹-á¹-havasena pahÄ«yanti. sesadiá¹-á¹-hikileso ca vicikicchÄ• kileso ca pahÄ• ne
pahÄ«yanti. evaá¹ƒ pahÄ• nekaá¹-á¹-hasmiá¹ƒyeva sahajekaá¹-á¹-haá¹ƒ labbhatÄ«ti idaá¹ƒ
Ä• haritvÄ• dÄ«payiá¹ƒsu.

__taá¹ƒsampayutto_ti tehi tadekaá¹-á¹-hehi aá¹-á¹-hahi kilesehi sampayutto. vinibbhogaá¹ƒ
lobhena tena dosenÄ• ti evaá¹ƒ ekekena sampayuttatÄ• dÄ«petabbÄ• . tattha lobhe gahite
uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ayaá¹ƒ saá¹…khÄ• rakkhandhe kilesagaá¹‡o lobhasan
385/ gahite, moho thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ayaá¹ƒ kilesagaá¹‡o dosas
gahite, lobho doso mÄ• no thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ayaá¹ƒ kilesagaá¹
nÄ• ma. mÄ• ne gahite, tena sahuppanno lobho moho thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ ano
kilesagaá¹‡o mÄ• nasampayutto nÄ• ma. iminÄ• upÄ• yena tena thinena tena uddhaccena
anottappena sampayutto taá¹ƒsampayuttoti yojanÄ• kÄ• tabbÄ• . __taá¹ƒsamuá¹-á¹-hÄ• na
tena anottappena samuá¹-á¹-hitanti attho.

__ime dhammÄ• dassanena pahÄ• tabbÄ• _ti ettha dassanaá¹ƒ nÄ• ma sotÄ• pattimaggo
`kasmÄ• pana sotÄ• pattimaggo dassanaá¹ƒ nÄ• ma jÄ• toâ€™ ti? `paá¹-hamaá¹ƒ nibbÄ•
paá¹-hamataraá¹ƒ passatÄ«â€™ ti \Ee 357/? `no na passati; disvÄ• pi kattabbakiccaá¹ƒ pan
saá¹ƒyojanÄ• naá¹ƒ appahÄ• nato. tasmÄ• passatÄ«â€™ ti na vattabbo. yattha katthaci rÄ
paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• kiccanipphattiyÄ• adiá¹-á¹-hattÄ• `ajjÄ• pi rÄ• jÄ• naá¹ƒ na
cettha jÄ• napadapuriso nidassanaá¹ƒ.

<1011> __avaseso lobho_ti dassanena pahÄ«nÄ• vaseso. lobho dosamohesupi eseva nay
apÄ• yagamanÄ«yÄ• va pahÄ«nÄ• . tehi pana aÃ±Ã±e dassetuá¹ƒ idaá¹ƒ vuttaá¹ƒ. __ `tade
pÄ• á¸·iyaá¹ƒ Ä• gatehi tÄ«hi kilesehi sampayogatopi pahÄ• natopi ekaá¹-á¹-hÄ• paÃ±ca ki
na bhÄ• vanÄ• yÄ• _ti idaá¹ƒ saá¹ƒyojanÄ• dÄ«naá¹ƒ viya \Be 391/ tehi maggehi appahÄ•
vuttaá¹ƒ. yaá¹ƒ pana ``sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa
á¹-hapetvÄ• anamatagge saá¹ƒsÄ• ravaá¹-á¹-e ye uppajjeyyuá¹ƒ, nÄ• maÃ±ca rÅ«paÃ±ca
tiÄ• dinÄ• nayena kusalÄ• dÄ«nampi pahÄ• naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ tesaá¹ƒ maggÄ
uppajjeyyuá¹ƒ, te upanissayapaccayÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ«nattÄ• pahÄ«nÄ• ti imaá
vuttanti veditabbaá¹ƒ.

<1013> __dassanenapahÄ• tabbahetukattike_ ime dhammÄ• dassanena pahÄ• tabbahetu

`tÄ«á¹‡i saá¹ƒyojanÄ• nÄ«â€™ _tiÄ• di pahÄ• tabbe dassetvÄ• , tadekaá¹-á¹-habhÄ• vena
dassetuá¹ƒ vuttaá¹ƒ. tattha `kiÃ±cÄ• pi dassanena pahÄ• tabbesu hetÅ«su lobhasahagato
hoti, dosasahagato moho dosena, lobhadosÄ• ca mohenÄ• ti pahÄ• tabbahetukapadepete
gacchanti, vicikicchÄ• sahagato pana moho aÃ±Ã±assa sampayuttahetuno abhÄ• vena het
pahÄ• naá¹ƒ dassetuá¹ƒ ime dhammÄ• dassanena pahÄ• tabbahetÅ«â€™ ti vuttaá¹ƒ.

<1018> dutiyapade \Ee 358/ uddhaccasahagatassa mohassa pahÄ• naá¹ƒ dassetuá¹ƒ __i
pahÄ• tabbahetÅ«_ti vuttaá¹ƒ. so hi attanÄ• sampayuttadhamme sahetuke katvÄ• piá¹-á¹-
vicikicchÄ• sahagato viya aÃ±Ã±assa sampayuttahetuno abhÄ• vÄ• pahÄ• tabbahetukapa
__avasesÄ• akusalÄ• _ti puna akusalaggahaá¹‡aá¹ƒ vicikicchuddhaccasahagatÄ• naá¹ƒ m
kataá¹ƒ. te hi sampayuttahetuno abhÄ• vÄ• pahÄ• tabbahetukÄ• nÄ• ma na honti.

<1029> parittÄ• rammaá¹‡attike __Ä• rabbhÄ• _ti Ä• rammaá¹‡aá¹ƒ katvÄ• . sayaÃ±hi par
vÄ• , parittadhamme Ä• rammaá¹‡aá¹ƒ katvÄ• uppannÄ• __parittÄ• rammaá¹‡Ä• , _ maha
uppannÄ• __mahaggatÄ• rammaá¹‡Ä• , _ appamÄ• á¹‡e Ä• rammaá¹‡aá¹ƒ katvÄ• uppan
pana parittÄ• pi honti mahaggatÄ• pi appamÄ• á¹‡Ä• pi.

<1035> micchattattike \Be 392/ __Ä• nantarikÄ• nÄ«_ti anantarÄ• yena phaladÄ• yakÄ• ni
mÄ• tughÄ• takakammÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. tesu hi ekasmimpi kamme kate ta
kammaá¹ƒ attano vipÄ• kassa okÄ• saá¹ƒ kÄ• tuá¹ƒ na sakkoti. sineruppamÄ• á¹‡epi hi suv
cakkavÄ• á¸·amattaá¹ƒ vÄ• ratanamayapÄ• kÄ• raá¹ƒ vihÄ• raá¹ƒ kÄ• retvÄ• taá¹ƒ pÅ«ret
buddhappamukhassa saá¹…ghassa yÄ• vajÄ«vaá¹ƒ cattÄ• ro paccaye dadatopi taá¹ƒ kamm
vipÄ• kaá¹ƒ paá¹-ibÄ• hetuá¹ƒ na sakkoti eva. __yÄ• ca micchÄ• diá¹-á¹-hi niyatÄ• _ti
ahetukavÄ• daakiriyavÄ• danatthikavÄ• desu aÃ±Ã±atarÄ• . taÃ±hi gahetvÄ• á¹-hitaá¹ƒ pu
buddhasahassampi bodhetuá¹ƒ na sakkoti.

<1038> maggÄ• rammaá¹‡attike __ariyamaggaá¹ƒ Ä• rabbhÄ• _ti lokuttaramaggaá¹ƒ Ä• ra
parittÄ• pi honti mahaggatÄ• pi.

<1039> maggahetukaniddese \Ee 359/ paá¹-hamanayena paccayaá¹-á¹-hena hetunÄ• ma
khandhÄ• naá¹ƒ sahetukabhÄ• vo dassito. dutiyanayena maggabhÅ«tena sammÄ• diá¹-á¹-
sesamaggaá¹…gÄ• naá¹ƒ sahetukabhÄ• vo \Ne 387/ dassito. tatiyanayena magge uppanna
sahetukabhÄ• vo dassitoti veditabbo.

<1040> __adhipatiá¹ƒ karitvÄ• _ti Ä• rammaá¹‡Ä• dhipatiá¹ƒ katvÄ• . te ca kho parittadhan
ariyasÄ• vakÄ• naÃ±hi attano maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhaá¹‡akÄ• le Ä• ramma
cetopariyaÃ±Ä• á¹‡ena pana ariyasÄ• vako parassa maggaá¹ƒ paccavekkhamÄ• no garuá¹
paá¹-ividdhamaggaá¹ƒ viya garuá¹ƒ na karoti. `yamakapÄ• á¹-ihÄ• riyaá¹ƒ karontaá¹ƒ tathÄ

maggaá¹ƒ garuá¹ƒ karoti na karotÄ«â€™ ti? karoti, na pana attano maggaá¹ƒ viya. arahÄ• garuá¹ƒ karoti á¹-hapetvÄ• maggaá¹ƒ phalaá¹ƒ nibbÄ• nanti. etthÄ• pi ayamevattho. __vÄ« idaá¹ƒ sahajÄ• tÄ• dhipatiá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. chandaÃ±hi jeá¹-á¹-hakaá¹ƒ katvÄ• mag chando adhipati nÄ• ma hoti, na maggo. sesadhammÄ• pi chandÄ• dhipatino nÄ• ma honti, eseva nayo. vÄ«maá¹ƒsaá¹ƒ pana jeá¹-á¹-hakaá¹ƒ katvÄ• maggaá¹ƒ bhÄ• ventassa vÄ«ma cÄ• ti. sesadhammÄ• maggÄ• dhipatino nÄ• ma honti. vÄ«riyepi eseva nayo.

<1041> uppannattikaniddese \Be 393/ __jÄ• tÄ• _ti nibbattÄ• , paá¹-iladdhattabhÄ• vÄ• . _ tesaá¹ƒyeva vevacanÄ• ni. jÄ• tÄ• eva hi bhÄ• vappattiyÄ• bhÅ«tÄ• . paccayasaá¹ƒyoge j nibbattilakkhaá¹‡appattattÄ• __nibbattÄ• _. upasaggena pana padaá¹ƒ vaá¸• á¸• hetvÄ• _ pÄ• kaá¹-Ä«bhÅ«tÄ• ti pÄ• tubhÅ«tÄ• . pubbantato \Ee 360/ uddhaá¹ƒ pannÄ• ti __uppann vaá¸• á¸• hetvÄ• __samuppannÄ• _ti vuttÄ• . nibbattaá¹-á¹-heneva uddhaá¹ƒ á¹-hitÄ• ti __u paccayasaá¹ƒyoge uá¹-á¹-hitÄ• ti __samuá¹-á¹-hitÄ• _. puna __uppannÄ• _tivacane kÄ• raá vuttanayeneva veditabbaá¹ƒ. __uppannaá¹ƒsena saá¹…gahitÄ• _ti uppannakoá¹-á¹-hÄ• ser __rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡a_nti idaá¹ƒ nesaá¹ƒ sabhÄ vuttapaá¹-isedhanayena veditabbo. tatiyapadaniddeso uttÄ• natthoyeva.

ayaá¹ƒ pana tiko dvinnaá¹ƒ addhÄ• naá¹ƒ vasena pÅ«retvÄ• dassito. laddhokÄ• sassa hi k --- khaá¹‡appatto, ca appatto ca. tattha `khaá¹‡appattoâ€™ uppanno nÄ• ma. `appattoâ€™ uppajjatu, kappasatasahassÄ• tikkame vÄ• . dhuvapaccayaá¹-á¹-hena natthi nÄ• ma na hot jÄ• to. yathÄ• hi --- ``tiá¹-á¹-hateva sÄ• yaá¹ƒ, poá¹-á¹-hapÄ• da, arÅ«pÄ« attÄ• saÃ±Ã±Ä• imassa purisassa aÃ±Ã±Ä• ca saÃ±Ã±Ä• uppajjanti aÃ±Ã±Ä• ca saÃ±Ã±Ä• nirujjhantÄ«â Ä• ruppe kÄ• mÄ• vacarasaÃ±Ã±Ä• pavattikÄ• le kiÃ±cÄ• pi mÅ«labhavaá¹…gasaÃ±Ã±Ä• pana niruddhakÄ• le avassaá¹ƒ sÄ• uppajjissatÄ«ti arÅ«pasaá¹…khÄ• to attÄ• natthÄ«ti s `tiá¹-á¹-hatevaâ€™ nÄ• mÄ• ti jÄ• to. evameva laddhokÄ• sassa kammassa vipÄ• ko duvidh dhuvapaccayaá¹-á¹-hena natthi nÄ• ma na hoti, uppÄ• dino dhammÄ• nÄ• ma jÄ• to.

yadi pana Ä• yÅ«hitaá¹ƒ kusalÄ• kusalakammaá¹ƒ sabbaá¹ƒ vipÄ• kaá¹ƒ dadeyya, aÃ±Ã±a pana duvidhaá¹ƒ hoti --- dhuvavipÄ• kaá¹ƒ, adhuvavipÄ• kaÃ±ca. tattha paÃ±ca Ä• nantariy samÄ• pattiyo, cattÄ• ro ariyamaggÄ• ti etaá¹ƒ `dhuvavipÄ• kaá¹ƒâ€™ nÄ• ma. taá¹ƒ \Ee 3 atthi, appattampi. tattha `khaá¹‡appattaá¹ƒâ€™ uppannaá¹ƒ nÄ• ma. `appattaá¹ƒâ€™ anup vipÄ• ko cittÄ• nantare vÄ• uppajjatu kappasatasahassÄ• tikkame vÄ• . dhuvapaccayaá¹-á hoti, uppÄ• dino dhammÄ• nÄ• ma jÄ• taá¹ƒ. metteyyabodhisattassa maggo anuppanno nÄ dhammÄ• yeva nÄ• ma jÄ• taá¹ƒ.

<1044> atÄ«tattikaniddese \Be 394/ __atÄ«tÄ• _ti khaá¹‡attayaá¹ƒ atikkantÄ• . __niruddhÄ __vigatÄ• _ti vibhavaá¹ƒ gatÄ• , vigacchitÄ• vÄ• . __vipariá¹‡atÄ• _ti pakativijahanena vipa nirodhasaá¹…khÄ• taá¹ƒ atthaá¹ƒ gatÄ• ti __atthaá¹…gatÄ• . abbhatthaá¹…gatÄ• _ti upasa

vaá¸• á¸• hitaá¹ƒ. __uppajjitvÄ• vigatÄ• _ti nibbattitvÄ• vigacchitÄ• . puna atÄ«tavacane kÄ
vuttameva. parato __anÄ• gatÄ• dÄ«su_pi eseva nayo. __atÄ«taá¹ƒsena saá¹…gahitÄ• _ti
gaá¹‡anaá¹ƒ gatÄ• . katame teti? rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä•
anÄ• gatÄ• dÄ«supi eseva nayo.

<1047> atÄ«tÄ• rammaá¹‡attikaniddese __atÄ«te dhamme Ä• rabbhÄ• _tiÄ• dÄ«su paritta
veditabbÄ• . te hi atÄ«tÄ• dÄ«ni Ä• rabbha uppajjanti.

<1050> ajjhattattikaniddese __tesaá¹ƒ tesa_nti padadvayena sabbasatte pariyÄ• diyati. __a
paccatta_nti ubhayaá¹ƒ niyakajjhattÄ• dhivacanaá¹ƒ. __niyatÄ• _ti attani jÄ• tÄ• . __pÄ• á¹-
pÄ• á¹-iyekkassa pÄ• á¹-iyekkassa \Ne 389/ puggalassa santakÄ• . __upÄ• diá¹‡á¹‡Ä• _ti s
kammanibbattÄ• vÄ• hontu mÄ• vÄ• , Ä• dinnagahitaparÄ• maá¹-á¹-havasena pana idha

<1051> __parasattÄ• na_nti attÄ• naá¹ƒ á¹-hapetvÄ• avasesasattÄ• naá¹ƒ. __parapuggal
vevacanaá¹ƒ. sesaá¹ƒ heá¹-á¹-hÄ• vuttasadisameva. __tadubhaya_nti taá¹ƒ ubhayaá¹ƒ.

<1053> ajjhattÄ• rammaá¹‡attikassa paá¹-hamapade parittamahaggatÄ• dhammÄ• vedita
appamÄ• á¹‡Ä• pi. tatiye parittamahaggatÄ• va. appamÄ• á¹‡Ä• pana kÄ• lena bahiddhÄ•
Ä• rammaá¹‡aá¹ƒ na karonti. sanidassanattikaniddeso uttÄ• noyevÄ• ti.

dukanikkhepakathÄ•

<1062> dukesu adosaniddese mettÄ• yanavasena __metti_. mettÄ• kÄ• ro __mettÄ• yanÄ
mettÄ• samaá¹…gino cittassa bhÄ• vo \Be 395/ __mettÄ• yitattaá¹ƒ_. anudayatÄ«ti __anud
anuddÄ• kÄ• ro __anuddÄ• yanÄ• _. anuddÄ• yitassa bhÄ• vo __anuddÄ• yitattaá¹ƒ_. hitas
anukampanavasena __anukampÄ• _. sabbehipi imehi padehi upacÄ• rappanÄ• ppattÄ• m
lokiyalokuttaro adoso kathito.

<1063> amohaniddese __dukkhe Ã±Ä• á¹‡a_nti dukkhasacce paÃ±Ã±Ä• . __dukkhasamu
ettha ca dukkhe Ã±Ä• á¹‡aá¹ƒ savanasammasanapaá¹-ivedhapaccavekkhaá¹‡Ä• su vattati.
nirodhe pana savanapaá¹-ivedhapaccavekkhaá¹‡Ä• su eva. tathÄ• paá¹-ipadÄ• ya. __pubb
__aparante_ti anÄ• gatakoá¹-á¹-hÄ• se. __pubbantÄ• parante_ti tadubhaye. __idappaccaya
dhammesu Ã±Ä• á¹‡a_nti ayaá¹ƒ paccayo, idaá¹ƒ paccayuppannaá¹ƒ, idaá¹ƒ paá¹-icca idaá
paccayesu ca paccayuppannadhammesu ca Ã±Ä• á¹‡aá¹ƒ.

<1065> lobhaniddesepi heá¹-á¹-hÄ• anÄ• gatÄ• naá¹ƒ padÄ• naá¹ƒ ayamattho --- raÃ±jan
balavaraÃ±janaá¹-á¹-hena __sÄ• rÄ• go_. visayesu sattÄ• naá¹ƒ anunayanato __anunayo_
_ kÄ• metÄ«ti attho. yattha katthaci bhave sattÄ• \Ee 363/ etÄ• ya nandanti, sayaá¹ƒ vÄ• n

nandÄ« \Ne 390/ ca sÄ• raÃ±janaá¹-á¹-hena rÄ• go cÄ• ti __nandÄ«rÄ• go_. tattha ekasmi
uppannÄ• taá¹‡hÄ• `nandÄ«â€™. punappunaá¹ƒ uppajjamÄ• nÄ• `nandÄ«rÄ• goâ€™ ti v
heá¹-á¹-hÄ• balavaraÃ±janaá¹-á¹-hena sÄ• rÄ• goti vutto, so na sattassa, cittasseva sÄ• rÄ

icchanti etÄ• ya Ä• rammaá¹‡Ä• nÄ«ti __icchÄ• _. bahalakilesabhÄ• vena mucchanti etÄ•
gilitvÄ• pariniá¹-á¹-hapetvÄ• gahaá¹‡avasena __ajjhosÄ• naá¹ƒ_. iminÄ• sattÄ• gijjhanti,
__gedho; _ bahalaá¹-á¹-hena vÄ• gedho. ``gedhaá¹ƒ vÄ• pavanasaá¹‡á¸• aâ€™â€™ nti h
vuttaá¹ƒ. anantarapadaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ. sabbatobhÄ• gena vÄ• gedh
etenÄ• ti __saá¹…go; _ lagganaá¹-á¹-hena vÄ• saá¹…go. osÄ«danaá¹-á¹-hena __paá¹…ko
__ejÄ• _. ``ejÄ• imaá¹ƒ purisaá¹ƒ parikaá¸• á¸• hati tassa tasseva bhavassa abhinibbattiyÄ
vaÃ±canaá¹-á¹-hena __mÄ• yÄ• _. vaá¹-á¹-asmiá¹ƒ sattÄ• naá¹ƒ jananaá¹-á¹-hena \Be 396/
janeti purisaá¹ƒ cittamassa vidhÄ• vatÄ«â€™â€™ ti (SN a I 55-57) hi vuttaá¹ƒ. vaá¹-á¹-asmi
saá¹ƒyojayamÄ• nÄ• janetÄ«ti __saÃ±jananÄ«_. ghaá¹-anaá¹-á¹-hena __sibbinÄ«_. ayaÃ±
cutipaá¹-isandhivasena sibbati ghaá¹-eti, tunnakÄ• ro viya pilotikÄ• ya pilotikaá¹ƒ; tasmÄ• g
sibbinÄ«ti vuttÄ• . anekappakÄ• raá¹ƒ visayajÄ• laá¹ƒ taá¹‡hÄ• vipphanditanivesasaá¹…khÄ
atthÄ«ti __jÄ• linÄ«_.

Ä• kaá¸• á¸• hanaá¹-á¹-hena sÄ«ghasotÄ• saritÄ• viyÄ• ti __saritÄ• _. allaá¹-á¹-hena vÄ•
--- ``saritÄ• ni sinehitÄ• ni ca somanassÄ• ni bhavanti jantunoâ€™â€™ ti (Dhp 341). allÄ• n
cÄ• ti ayaÃ±hettha attho. visatÄ• ti \Ee 364/ __visattikÄ• _. visaá¹-Ä• ti visattikÄ• . visÄ• lÄ•
visakkatÄ«ti visattikÄ• . visaá¹ƒvÄ• dikÄ• ti visattikÄ• . visaá¹ƒharatÄ«ti visattikÄ• . visamÅ«
visaphalÄ• ti visattikÄ• . visaparibhogÄ• ti visattikÄ• . visatÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ«
phoá¹-á¹-habbe dhamme kule gaá¹‡e vitthatÄ• ti visattikÄ• (Nidd I 3). anayabyasanapÄ• pa
kummÄ• nubandhasuttakaá¹ƒ viyÄ• ti __suttaá¹ƒ_. vuttaÃ±hetaá¹ƒ --- ``suttakanti kho, bhikk
nandÄ«rÄ• gassetaá¹ƒ adhivacanaâ€™â€™ nti (SN a II 159). rÅ«pÄ• dÄ«su vitthataá¹-á¹-h
tassa paá¹-ilÄ• bhatthÄ• ya satte Ä• yÅ«hÄ• petÄ«ti __Ä• yÅ«hinÄ«_. ukkaá¹‡á¹-hituá¹ƒ ap
__dutiyÄ• _. ayaÃ±hi sattÄ• naá¹ƒ vaá¹-á¹-asmiá¹ƒ ukkaá¹‡á¹-hituá¹ƒ na deti, gatagataá¹-á¹
viya abhiramÄ• peti. tena vuttaá¹ƒ ---

``taá¹‡hÄ• dutiyo \Ne 391/ puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«â€™â€™ ti || (AN a IV 9;
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107).

paá¹‡idhÄ• nakavasena __paá¹‡idhi. bhavanettÄ«_ti bhavarajju. etÄ• ya hi sattÄ• , rajjuyÄ
goá¹‡Ä• viya, icchiticchitaá¹-á¹-hÄ• naá¹ƒ niyyanti. taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ vanati bha
__vanaá¹ƒ_. vanati yÄ• catÄ«ti vÄ• vanaá¹ƒ. __vanatho_ti byaÃ±janena padaá¹ƒ vaá¸• á¸•
anatthadukkhÄ• naá¹ƒ vÄ• samuá¹-á¹-hÄ• panaá¹-á¹-hena gahanaá¹-á¹-hena ca vanaá¹ƒ \B

balavataá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ. gahanataraá¹-á¹-hena pana tato balavataro `vanathoâ€

``vanaá¹ƒ chindatha mÄ• rukkhaá¹ƒ, vanato jÄ• yate bhayaá¹ƒ.

chetvÄ• vanaÃ±ca vanathaÃ±ca, nibbanÄ• hotha bhikkhavoâ€™â€™ ti || (Dhp 283).

santhavanavasena __santhavo; _ saá¹ƒsaggoti attho. so \Ee 365/ duvidho --- taá¹‡hÄ• san
tesu idha taá¹‡hÄ• santhavo adhippeto. sinehavasena __sineho_. Ä• layakaraá¹‡avasena a
vuttampi cetaá¹ƒ --- ``imÄ• ni te deva caturÄ• sÄ«tinagarasahassÄ• ni kusÄ• vatÄ«rÄ• jadh
deva chandaá¹ƒ janehi, jÄ«vite apekkhaá¹ƒ karohÄ«â€™â€™ ti (DN II 266). Ä• layaá¹ƒ karo
pÄ• á¹-iyekke pÄ• á¹-iyekke Ä• rammaá¹‡e bandhatÄ«ti __paá¹-ibandhu_. Ã±Ä• takaá¹-á¹-h
bandhÅ«tipi paá¹-ibandhu. niccasannissitaá¹-á¹-hena hi sattÄ• naá¹ƒ taá¹‡hÄ• samo bandhu

Ä• rammaá¹‡Ä• naá¹ƒ asanato __Ä• sÄ• _. ajjhottharaá¹‡ato ceva tittiá¹ƒ anupagantvÄ• va
attho. Ä• sisanavasena __Ä• sisanÄ• _. Ä• sisitassa bhÄ• vo __Ä• sisitattaá¹ƒ_. idÄ• ni tas
dassetuá¹ƒ __rÅ«pÄ• sÄ• _tiÄ• di vuttaá¹ƒ. tattha Ä• sisanavasena Ä• sÄ• ti Ä• sÄ• ya atth
__rÅ«pÄ• sÄ• _ti evaá¹ƒ navapi padÄ• ni veditabbÄ• ni. ettha ca purimÄ• ni paÃ±ca paÃ±ca
parikkhÄ• ralobhavasena chaá¹-á¹-haá¹ƒ. taá¹ƒ visesato pabbajitÄ• naá¹ƒ. tato parÄ• ni \Ne
atittiyavatthuvasena gahaá¹-á¹-hÄ• naá¹ƒ. na hi tesaá¹ƒ dhanaputtajÄ«vitehi aÃ±Ã±aá¹ƒ piy
`etaá¹ƒ mayhaá¹ƒ etaá¹ƒ mayhaâ€™ nti vÄ•  `asukena me idaá¹ƒ dinnaá¹ƒ idaá¹ƒ dinnaâ€™
jappÄ• petÄ«ti __jappÄ• _. parato dve padÄ• ni upasaggena vaá¸• á¸• hitÄ• ni. tato paraá¹ƒ
vibhajituá¹ƒ Ä• raddhattÄ• puna __jappÄ• _ti vuttaá¹ƒ. jappanÄ• kÄ• ro __jappanÄ• _. japp
__jappitattaá¹ƒ_. punappunaá¹ƒ visaye lumpati Ä• kaá¸• á¸• hatÄ«ti lolupo. lolupassa bhÄ•
loluppÄ• kÄ• ro __loluppÄ• yanÄ• _. loluppasamaá¹…gino bhÄ• vo __loluppÄ• yitattaá¹ƒ_.

__pucchaÃ±jikatÄ• _ti \Be 398/ yÄ• ya taá¹‡hÄ• ya lÄ• bhaá¹-á¹-hÄ• nesu, pucchaá¹ƒ cÄ•
kampamÄ• nÄ• vicaranti, taá¹ƒ tassÄ• kampanataá¹‡hÄ• ya nÄ• maá¹ƒ. sÄ• dhu manÄ• p
sÄ• dhukÄ• mo. tassa bhÄ• vo __sÄ• dhukamyatÄ• _. mÄ• tÄ• \Ee 366/ mÄ• tucchÄ• tiÄ•
__adhammarÄ• go_. yuttaá¹-á¹-hÄ• nepi balavÄ• hutvÄ• uppannalobho __visamalobho_.
ntiÄ• divacanato (Vibh 924) vÄ• yuttaá¹-á¹-hÄ• ne vÄ• ayuttaá¹-á¹-hÄ• ne vÄ• uppanno ch
adhammaá¹-á¹-hena __ `adhammarÄ• goâ€™, _ visamaá¹-á¹-hena __ `visamalobhoâ€™ _t

Ä• rammaá¹‡Ä• naá¹ƒ nikÄ• manavasena __nikanti_. nikÄ• manÄ• kÄ• ro __nikÄ• manÄ•
pihÄ• yanavasena __pihanÄ• _. suá¹-á¹-hu patthanÄ• __sampatthanÄ• _. paÃ±casu kÄ• m
__kÄ• mataá¹‡hÄ• _. rÅ«pÄ• rÅ«pabhave taá¹‡hÄ• __bhavataá¹‡hÄ• _. ucchedasaá¹…kh
__vibhavataá¹‡hÄ• _. suddhe rÅ«pabhavasmiá¹ƒyeva taá¹‡hÄ• __rÅ«pataá¹‡hÄ• _. arÅ«p
__arÅ«pataá¹‡hÄ• _. ucchedadiá¹-á¹-hisahagato rÄ• go diá¹-á¹-hirÄ• go. nirodhe taá¹‡hÄ•

taá¹‡hÄ• __rÅ«pataá¹‡hÄ• _. sadde taá¹‡hÄ• __saddataá¹‡hÄ• _. gandhataá¹‡hÄ• dÄ«su
vuttatthÄ• va.

kusaladhamme Ä• varatÄ«ti __Ä• varaá¹‡aá¹ƒ_. chÄ• danavasena __chÄ• danaá¹ƒ_. satte
__bandhanaá¹ƒ_. cittaá¹ƒ upagantvÄ• kilissati saá¹ƒkiliá¹-á¹-haá¹ƒ karotÄ«ti __upakkileso_
thÄ• magataá¹-á¹-hena anusetÄ«ti __anusayo_. uppajjamÄ• nÄ• cittaá¹ƒ pariyuá¹-á¹-hÄ• tÄ
__pariyuá¹-á¹-hÄ• naá¹ƒ; _ uppajjituá¹ƒ appadÄ• nena kusalacÄ• raá¹ƒ gaá¹‡hÄ• tÄ«ti attho
pariyuá¹-á¹-hiá¹ƒsu dhuttÄ• magge pariyuá¹-á¹-hiá¹ƒsÅ«â€™â€™ tiÄ• dÄ«su (Vin II 430) hi
gaá¹‡hiá¹ƒsÅ«ti attho. evamidhÄ• pi gahaá¹‡aá¹-á¹-hena pariyuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹
paliveá¹-hanaá¹-á¹-hena latÄ• viyÄ• ti __latÄ• _. ``latÄ• ubbhijja tiá¹-á¹-hatÄ«â€™â€™ ti (D
Ä• gataá¹-á¹-hÄ• nepi ayaá¹ƒ taá¹‡hÄ• latÄ• ti vuttÄ• . vividhÄ• ni vatthÅ«ni icchatÄ«ti __ve
vaá¹-á¹-adukkhassa mÅ«lanti \Ne 393/ __dukkhamÅ«laá¹ƒ_. tasseva dukkhassa nidÄ• nant
taá¹ƒ dukkhaá¹ƒ ito pabhavatÄ«ti __dukkhappabhavo_. bandhanaá¹-á¹-hena pÄ• so viyÄ• ti
__mÄ• rapÄ• so_. duruggilanaá¹-á¹-hena baá¸·isaá¹ƒ viyÄ• ti baá¸·isaá¹ƒ. mÄ• rassa baá¸·i
__mÄ• rabaá¸·isaá¹ƒ_. taá¹‡hÄ• bhibhÅ«tÄ• mÄ• rassa visayaá¹ƒ nÄ• tikkamanti, tesaá¹ƒ
vattetÄ«ti iminÄ• pariyÄ• yena mÄ• rassa visayoti __mÄ• ravisayo_ \Ee 367/. sandanaá¹-á¹
__taá¹‡hÄ• nadÄ«_. ajjhottharaá¹‡aá¹-á¹-hena taá¹‡hÄ• va jÄ• laá¹ƒ __taá¹‡hÄ• jÄ• laá¹ƒ_
gaddulabaddhÄ• yadicchakaá¹ƒ nÄ«yanti, evaá¹ƒ taá¹‡hÄ• baddhÄ• sattÄ• pÄ«ti daá¸·hab
viyÄ• ti gaddulaá¹ƒ. taá¹‡hÄ• va gaddulaá¹ƒ __taá¹‡hÄ• gaddulaá¹ƒ_. duppÅ«raá¹‡aá¹-á¹-h
__taá¹‡hÄ• samuddo_.

<1066> dosaniddese __anatthaá¹ƒ me acarÄ«_ti avuá¸• á¸• hiá¹ƒ me akÄ• si. iminÄ• upÄ•
veditabbo. __aá¹-á¹-hÄ• ne vÄ• pana Ä• ghÄ• to_ti akÄ• raá¹‡e kopo --- ekacco hi `devo at
`na vassatÄ«â€™ ti kuppati, `sÅ«riyo tappatÄ«â€™ ti kuppati, `na tappatÄ«â€™ ti kuppati, v
kuppati, avÄ• yantepi kuppati, sammajjituá¹ƒ asakkonto bodhipaá¹‡á¹‡Ä• naá¹ƒ kuppati, cÄ
asakkonto vÄ• tassa kuppati, upakkhalitvÄ• khÄ• á¹‡ukassa kuppati idaá¹ƒ sandhÄ• ya vut
pana Ä• ghÄ• to jÄ• yatÄ«ti. tattha heá¹-á¹-hÄ• navasu á¹-hÄ• nesu satte Ä• rabbha uppan
hoti. aá¹-á¹-hÄ• nÄ• ghÄ• to pana saá¹…khÄ• resu uppanno kammapathabhedaá¹ƒ na karo
uppannoti __cittassa Ä• ghÄ• to_. tato balavataro __paá¹-ighÄ• to_. paá¹-ihaÃ±Ã±anavasen
paá¹-ivirujjhatÄ«ti __paá¹-ivirodho_. kuppanavasena __kopo. pakopo sampakopo_ti upasag
vaá¸• á¸• hitaá¹ƒ. dussanavasena __doso. padoso sampadoso_ti upasaggena padaá¹ƒ vaá
byÄ• pattÄ«_ti cittassa vipannatÄ• , viparivattanÄ• kÄ• ro. manaá¹ƒ padÅ«sayamÄ• no upp
kujjhanavasena __kodho_. kujjhanÄ• kÄ• ro __kujjhanÄ• _. kujjhitassa bhÄ• vo __kujjhitatta

idÄ• ni akusalaniddese vuttanayaá¹ƒ dassetuá¹ƒ __doso dussanÄ• _tiÄ• di vuttaá¹ƒ. tasmÄ
Ä• ghÄ• to ... pe ... kujjhitattaâ€™â€™ nti ca idha vutto, ``doso dussanÄ• â€™â€™ tiÄ• din
vutto, ayaá¹ƒ vuccati dosoti. evamettha yojanÄ• kÄ• tabbÄ• . evaÃ±hi sati punaruttidoso pa
mohaniddeso \Ee 368/ amohaniddese vuttapaá¹-ipakkhanayena \Be 400/ veditabbo. sabbÄ•

__vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ Ä• vi bhavissati.

<1079> __tehi_ \Ne 394/ __dhammehi ye dhammÄ• sahetukÄ• _ti tehi hetudhammehi ye a
nahetudhammÄ• vÄ• te sahetukÄ• . ahetukapadepi eseva nayo. ettha ca hetu hetuyeva ca
dvinnaá¹ƒ vÄ• ekato uppattiyaá¹ƒ sahetuko ca. vicikicchuddhaccasahagato pana moho het
hetusampayuttadukaniddesepi eseva nayo.

<1091> saá¹…khatadukaniddese purimaduke vuttaá¹ƒ asaá¹…khatadhÄ• tuá¹ƒ sandhÄ• ya
ekavacananiddeso kato. purimaduke pana bahuvacanavasena pucchÄ• ya uddhaá¹-attÄ• i
pucchÄ• nusandhinayena bahuvacanaá¹ƒ kataá¹ƒ. __ime dhammÄ• sanidassanÄ• _tiÄ• dÄ

<1101> kenaci viÃ±Ã±eyyadukaniddese __cakkhuviÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena
eseva nayo. ettha ca __kenaci viÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su kenaci ekena
sotaviÃ±Ã±Ä• á¹‡ena vÄ• vijÄ• nitabbÄ• . __kenaci na viÃ±Ã±eyyÄ• _ti teneva cakkhuviÃ±
sotaviÃ±Ã±Ä• á¹‡ena vÄ• na vijÄ• nitabbÄ• . `evaá¹ƒ sante dvinnampi padÄ• naá¹ƒ atthan
heá¹-á¹-hÄ• vuttattÄ• `ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• na te dhammÄ• sotaviÃ±Ã±e
hoti. rÅ«paá¹ƒ pana cakkhuviÃ±Ã±eyyaá¹ƒ saddo na cakkhuviÃ±Ã±eyyoti imamatthaá¹ƒ gah
cakkhuviÃ±Ã±eyyÄ• na te dhammÄ• sotaviÃ±Ã±eyyÄ• , ye vÄ• pana te dhammÄ• sotavi
cakkhuviÃ±Ã±eyyÄ• â€™ ti ayameko dukoti veditabbo. evaá¹ƒ ekekaindriyamÅ«lake cattÄ•
dukÄ• vibhattÄ• ti veditabbÄ• .

kiá¹ƒ \Ee 369/ pana `manoviÃ±Ã±Ä• á¹‡ena kenaci viÃ±Ã±eyyÄ• kenaci na viÃ±Ã±eyyÄ• â
vuttÄ• ti? no natthi, vavatthÄ• nÄ• bhÄ• vato pana na vuttÄ• . na hi, yathÄ• cakkhuviÃ±Ã±Ä
evÄ• ti vavatthÄ• naá¹ƒ atthi, evaá¹ƒ manoviÃ±Ã±Ä• á¹‡enÄ• pÄ«ti vavatthÄ• nÄ• bhÄ• vat
manoviÃ±Ã±Ä• á¹‡ena \Be 401/ pana kenaci viÃ±Ã±eyyÄ• ceva aviÃ±Ã±eyyÄ• cÄ• ti ayam
avuttopi yathÄ• lÄ• bhavasena veditabbo. manoviÃ±Ã±Ä• á¹‡anti hi saá¹…khyaá¹ƒ gatehi k
kÄ• mÄ• vacaradhammÄ• eva tÄ• va kehici viÃ±Ã±eyyÄ• kehici aviÃ±Ã±eyyÄ• . tehiyeva
viÃ±Ã±eyyÄ• kehici aviÃ±Ã±eyyÄ• . rÅ«pÄ• vacarehipi kÄ• mÄ• vacarÄ• kehici viÃ±Ã±eyy
rÅ«pÄ• vacarÄ• dayopi \Ne 395/ kehici viÃ±Ã±eyyÄ• kehici aviÃ±Ã±eyyÄ• . arÅ«pÄ• vacar
rÅ«pÄ• vacarÄ• apariyÄ• pannÄ• ca neva viÃ±Ã±eyyÄ• . arÅ«pÄ• vacarÄ• pana kehici vi
tepi ca kecideva viÃ±Ã±eyyÄ• keci aviÃ±Ã±eyyÄ• . apariyÄ• pannehi kÄ• mÄ• vacarÄ• day
apariyÄ• pannÄ• pana nibbÄ• nena aviÃ±Ã±eyyattÄ• kehici viÃ±Ã±eyyÄ• kehici aviÃ±Ã±e
maggaphalÄ• naá¹ƒ aviÃ±Ã±eyyattÄ• kecideva viÃ±Ã±eyyÄ• keci aviÃ±Ã±eyyÄ• ti.

<1102> Ä• savaniddese paÃ±cakÄ• maguá¹‡iko rÄ• go __kÄ• mÄ• savo_ nÄ• ma. rÅ«pÄ•
jhÄ• nanikanti sassatadiá¹-á¹-hisahajÄ• to rÄ• go bhavavasena patthanÄ• __bhavÄ• savo_
diá¹-á¹-hiyo __diá¹-á¹-hÄ• savo_ nÄ• ma. aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ __avijj
tattha Ä• gatesu pana Ä• savesu asammohatthaá¹ƒ ekavidhÄ• dibhedo veditabbo. atthato h

cirapÄ• rivÄ• siyaá¹-á¹-hena Ä• savÄ• ti evaá¹ƒ ekavidhÄ• va honti. vinaye pana ``diá¹-á¹-ha
Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â
Ä• gatÄ• . suttante __saá¸·Ä• yatane_ tÄ• va ``tayome, Ä• vuso, Ä• savÄ• --- kÄ• mÄ• sav
ti (SN b IV 321) tividhena Ä• gatÄ• . nibbedhikapariyÄ• ye ``atthi, bhikkhave, Ä• savÄ• niray
atthi Ä• savÄ• tiracchÄ• nayonigamanÄ«yÄ• , atthi Ä• savÄ• pettivisayagamanÄ«yÄ• , atth
manussalokagamanÄ«yÄ• , atthi Ä• savÄ• devalokagamanÄ«yÄ• â€™â€™ ti (AN b VI 63)
chakkanipÄ• te __Ä• huneyyasutte_ --- ``atthi Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• , atthi Ä
pahÄ• tabbÄ• , atthi Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• parivajjanÄ•
402/ vinodanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• â€™â€™ ti (AN
__sabbÄ• savapariyÄ• ye_ (MN I 14 Ä• dayo) `dassanapahÄ• tabbehiâ€™ saddhiá¹ƒ sattav
kÄ• mÄ• savÄ• dibhedato catubbidhena Ä• gatÄ• . tatrÄ• yaá¹ƒ vacanattho --- paÃ±cakÄ• n
Ä• savo __ `kÄ• mÄ• savoâ€™ _. rÅ«pÄ• rÅ«pasaá¹…khÄ• te kammato ca upapattito ca du
`bhavÄ• savoâ€™ _. diá¹-á¹-hi eva Ä• savo __ `diá¹-á¹-hÄ• savoâ€™ _. avijjÄ• va Ä• savo _

<1103> __kÄ• mesÅ«_ti paÃ±casu kÄ• maguá¹‡esu. __kÄ• macchando_ti kÄ• masaá¹…k
kattukamyatÄ• chando, na dhammacchando. kÄ• manavasena rajjanavasena ca kÄ• moyev
kÄ• manavasena \Ne 396/ nandanavasena ca kÄ• mova nandÄ«ti __kÄ• manandÄ«_. evaá
viditvÄ• taá¹‡hÄ• yanaá¹-á¹-hena __kÄ• mataá¹‡hÄ• , _ sinehanaá¹-á¹-hena __kÄ• masine
__kÄ• mapariá¸·Ä• ho, _ mucchanaá¹-á¹-hena __kÄ• mamucchÄ• , _ gilitvÄ• pariniá¹-á¹-hÄ
__kÄ• majjhosÄ• na_nti veditabbaá¹ƒ. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ aá¹-á¹-hahi padehi vibh
vuccati.

<1104> __bhavesu bhavachando_ti rÅ«pÄ• rÅ«pabhavesu bhavapatthanÄ• vaseneva pava
_. sesapadÄ• nipi iminÄ• va nayena veditabbÄ• ni.

<1105> __sassato lokoti vÄ• _tiÄ• dÄ«hi dasahÄ• kÄ• rehi diá¹-á¹-hippabhedova vutto. tatt
ettha khandhapaÃ±cakaá¹ƒ lokoti gahetvÄ• `ayaá¹ƒ loko nicco dhuvo sabbakÄ• likoâ€™ ti
nti gahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. __asassato_ti \Ee 371/ tameva lokaá¹ƒ `ucchijjati
gaá¹‡hantassa ucchedagahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. __antavÄ• _ti parittakasiá¹‡a
sarÄ• vamatte vÄ• â€™ kasiá¹‡e samÄ• pannassa antosamÄ• pattiyaá¹ƒ pavattitarÅ«pÄ• r
kasiá¹‡aparicchedantena ca `antavÄ• â€™ ti gaá¹‡hantassa `antavÄ• lokoâ€™ ti gahaá¹‡Ä
diá¹-á¹-hi. sÄ• sassatadiá¹-á¹-hipi hoti ucchedadiá¹-á¹-hipi. vipulakasiá¹‡alÄ• bhino pana tas
samÄ• pannassa antosamÄ• pattiyaá¹ƒ pavattitarÅ«pÄ• rÅ«padhamme lokoti ca kasiá¹‡apa
`anantoâ€™ ti gaá¹‡hantassa `anantavÄ• lokoâ€™ ti gahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-h
hoti, ucchedadiá¹-á¹-hipi.

__taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti bhedanadhammassa sarÄ«rasseva `jÄ«vaâ€™ nti gahit
ucchijjamÄ• ne `jÄ«vampi ucchijjatÄ«â€™ ti ucchedagahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi.

aÃ±Ã±assa jÄ«vassa gahitattÄ• sarÄ«re ucchijjamÄ• nepi `jÄ«vaá¹ƒ na ucchijjatÄ«â€™ ti
sassatagahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. __hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _tiÄ•
nÄ• ma. so paraá¹ƒ maraá¹‡Ä• hotÄ«ti gaá¹‡hato paá¹-hamÄ• sassatadiá¹-á¹-hi. na hotÄ«
ucchedadiá¹-á¹-hi. hoti ca na ca hotÄ«ti gaá¹‡hato tatiyÄ• ekaccasassatadiá¹-á¹-hi. __neva
gaá¹‡hato catutthÄ• amarÄ• vikkhepadiá¹-á¹-hi. __ime dhammÄ• Ä• savÄ• _ti ime kÄ• mÄ
rÄ• gavasena ekato katvÄ• , saá¹…khepato tayo, vitthÄ• rato cattÄ• ro dhammÄ• Ä• savÄ•

yo \Ne 397/ pana brahmÄ• naá¹ƒ vimÄ• nakapparukkhaÄ• bharaá¹‡esu chandarÄ• go upp
hotÄ«ti? na hoti. kasmÄ• ? paÃ±cakÄ• maguá¹‡ikassa rÄ• gassa idheva pahÄ«nattÄ• . hetu
lobho hetu nÄ• ma hoti. ganthagocchakaá¹ƒ patvÄ• abhijjhÄ• kÄ• yagantho nÄ• ma. kilesa
kileso nÄ• ma hoti. diá¹-á¹-hisahajÄ• to pana rÄ• go kÄ• mÄ• savo hoti na hotÄ«ti? na hoti;
hoti. vuttaÃ±hetaá¹ƒ ``diá¹-á¹-hirÄ• garatte purisapuggale dinnadÄ• naá¹ƒ na mahapphalaá¹
mahÄ• nisaá¹ƒsaâ€™â€™ nti \Ee 372/ (Paá¹-is I 129).

ime pana Ä• save kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-á¹-ati, maggapaá¹-ipÄ• á¹-iyÄ
kilesapaá¹-ipÄ• á¹-iyÄ• kÄ• mÄ• savo anÄ• gÄ• mimaggena pahÄ«yati, bhavÄ• savo araha
sotÄ• pattimaggena, avijjÄ• savo arahattamaggena. maggapaá¹-ipÄ• á¹-iyÄ• sotÄ• pattima
pahÄ«yati, anÄ• gÄ• mimaggena kÄ• mÄ• savo, arahattamaggena bhavÄ• savo avijjÄ• sav

<1121> saá¹ƒyojanesu mÄ• naniddese __seyyohamasmÄ«ti mÄ• no_ti uttamaá¹-á¹-hena `
uppannamÄ• no. __sadisohamasmÄ«ti mÄ• no_ti \Be 404/ samasamaá¹-á¹-hena `ahaá¹ƒ sa
uppannamÄ• no. __hÄ«nohamasmÄ«ti mÄ• no_ti lÄ• makaá¹-á¹-hena `ahaá¹ƒ hÄ«noâ€™ t
seyyamÄ• no sadisamÄ• no hÄ«namÄ• noti ime tayo mÄ• nÄ• tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ up
seyyo sadiso hÄ«noâ€™ ti tayo mÄ• nÄ• uppajjanti. sadisassÄ• pi, hÄ«nassÄ• pi. tattha se
yÄ• thÄ• vamÄ• no, itare dve ayÄ• thÄ• vamÄ• nÄ• . sadisassa sadisamÄ• nova ... pe ... hÄ
yÄ• thÄ• vamÄ• no, itare dve ayÄ• thÄ• vamÄ• nÄ• . iminÄ• kiá¹ƒ kathitaá¹ƒ? ekassa tayo
kathitaá¹ƒ. khuddakavatthuke pana paá¹-hamakamÄ• nabhÄ• janÄ«ye eko mÄ• no tiá¹‡á¹‡
kathito.

mÄ• nakaraá¹‡avasena __mÄ• no. maÃ±Ã±anÄ• maÃ±Ã±itatta_nti Ä• kÄ• rabhÄ• vanidde
yassuppajjati taá¹ƒ puggalaá¹ƒ unnÄ• meti, ukkhipitvÄ• á¹-hapetÄ«ti __unnamo_. samussit
ukkhipanaá¹-á¹-hena cittaá¹ƒ sampaggaá¹‡hÄ• tÄ«ti __sampaggÄ• ho_. ketu vuccati bahÅ«
mÄ• nopi punappunaá¹ƒ uppajjamÄ• no aparÄ• pare upÄ• dÄ• ya accuggataá¹-á¹-hena ket
icchatÄ«ti ketukamyaá¹ƒ, tassa bhÄ• vo __ketukamyatÄ• _. sÄ• pana cittassa, na attano. t
`ketukamyatÄ• \Ne 398/ cittassÄ• â€™ ti. mÄ• nasampayuttaÃ±hi cittaá¹ƒ ketuá¹ƒ icchati. t
ketukamyatÄ• ; ketusaá¹…khÄ• to mÄ• noti.

<1126> issÄ• niddese \Ee 373/ __yÄ• paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandana

paresaá¹ƒ lÄ• bhÄ• dÄ«su `kiá¹ƒ iminÄ• imesaâ€™ nti parasampattikhiyyanalakkhaá¹‡Ä• cÄ«varÄ• dÄ«naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ paá¹-ilÄ• bho. issukÄ« hi puggalo parassa `kiá¹ƒ imassa iminÄ• â€™ ti na icchati. __sakkÄ• ro_ti tesaá¹ƒyeva paccayÄ• naá¹ƒ sukatÄ paá¹-ilÄ• bho. __garukÄ• ro_ti garukiriyÄ• , bhÄ• riyakaraá¹‡aá¹ƒ. __mÄ• nana_nti manena __vandana_nti paÃ±capatiá¹-á¹-hitena vandanaá¹ƒ. __pÅ«janÄ• _ti gandhamÄ• lÄ• dÄ«hi p __issÄ• _. issÄ• kÄ• ro __issÄ• yanÄ• _. issÄ• yitabhÄ• vo __issÄ• yitattaá¹ƒ. usÅ«yÄ• _dÄ

imissÄ• \Be 405/ pana issÄ• ya khiyyanalakkhaá¹‡aá¹ƒ Ä• gÄ• rikenÄ• pi anÄ• gÄ• rikenÄ hi ekacco kasivaá¹‡ijjÄ• dÄ«su aÃ±Ã±atarena Ä• jÄ«vena attano purisakÄ• raá¹ƒ nissÄ• ya vÄ• hanaá¹ƒ vÄ• ratanaá¹ƒ vÄ• labhati. aparo tassa alÄ• bhatthiko tena lÄ• bhena na tuss imÄ• ya sampattiyÄ• parihÄ• yitvÄ• kapaá¹‡o hutvÄ• carissatÄ«â€™ ti cintetvÄ• ekena k sampattiyÄ• parihÄ«ne attamano hoti. anÄ• gÄ• rikopi eko issÄ• manako aÃ±Ã±aá¹ƒ attan nissÄ• ya uppannalÄ• bhÄ• disampattiá¹ƒ disvÄ• `kadÄ• nu kho eso imehi lÄ• bhÄ• dÄ«hi cintetvÄ• , yadÄ• taá¹ƒ ekena kÄ• raá¹‡ena parihÄ«naá¹ƒ passati, tadÄ• attamano hoti. ev parasampattikhiyyanalakkhaá¹‡Ä• `issÄ• â€™ ti veditabbÄ• .

<1127> macchariyaniddese vatthuto macchariyadassanatthaá¹ƒ __ `paÃ±ca macchariyÄ• n _ntiÄ• di vuttaá¹ƒ. tattha Ä• vÄ• se macchariyaá¹ƒ __Ä• vÄ• samacchariyaá¹ƒ_. sesapades

__Ä• vÄ• so_ nÄ• ma sakalÄ• rÄ• mopi pariveá¹‡ampi ekovarakopi rattiá¹-á¹-hÄ• nadivÄ• a vasantÄ• sukhaá¹ƒ vasanti paccaye labhanti. eko bhikkhu vattasampannasseva pesalassa Ä• gamanaá¹ƒ na icchati. Ä• gatopi `khippaá¹ƒ \Ee 374/ gacchatÅ«â€™ ti cinteti. idaá¹ƒ __ `Ä• vÄ• samacchariyaá¹ƒâ€™ _ \Ne 399/ nÄ• ma. bhaá¹‡á¸• anakÄ• rakÄ• dÄ«naá¹ƒ pana Ä• vÄ• samacchariyaá¹ƒ nÄ• ma na hoti.

__kula_nti upaá¹-á¹-hÄ• kakulampi Ã±Ä• tikulampi. tattha aÃ±Ã±assa upasaá¹…kamanaá¹ƒ kulamacchariyaá¹ƒ hoti. pÄ• papuggalassa pana upasaá¹…kamanaá¹ƒ anicchantopi macch tesaá¹ƒ pasÄ• dabhedÄ• ya paá¹-ipajjati. pasÄ• daá¹ƒ rakkhituá¹ƒ samatthasseva pana bhi upasaá¹…kamanaá¹ƒ anicchanto maccharÄ« nÄ• ma hoti.

__lÄ• bho_ti catupaccayalÄ• bhova. taá¹ƒ aÃ±Ã±asmiá¹ƒ sÄ«lavanteyeva labhante `mÄ• l lÄ• bhamacchariyaá¹ƒ hoti. yo pana saddhÄ• deyyaá¹ƒ vinipÄ• teti, aparibhogadupparibhog pÅ«tibhÄ• vaá¹ƒ gacchantampi aÃ±Ã±assa na deti, taá¹ƒ disvÄ• `sace imaá¹ƒ esa na labhe sÄ«lavÄ• labheyya, paribhogaá¹ƒ gaccheyyÄ• â€™ ti cintentassa macchariyaá¹ƒ nÄ• ma n

__vaá¹‡á¹‡o_ nÄ• ma sarÄ«ravaá¹‡á¹‡opi guá¹‡avaá¹‡á¹‡opi. tattha sarÄ«ravaá¹‡á¹‡e ma pÄ• sÄ• diko rÅ«pavÄ• â€™ ti vutte taá¹ƒ na kathetukÄ• mo hoti. guá¹‡avaá¹‡á¹‡amacchar paá¹-ipadÄ• ya Ä• cÄ• rena vaá¹‡á¹‡aá¹ƒ na kathetukÄ• mo hoti.

__dhammo_ti pariyattidhammo ca paá¹-ivedhadhammo ca. tattha ariyasÄ• vakÄ• paá¹-ive
maccharÄ• yanti, attanÄ• paá¹-ividdhadhamme sadevakassa lokassa paá¹-ivedhaá¹ƒ iccha
paá¹-ivedhaá¹ƒ `pare jÄ• nantÅ«â€™ ti icchanti. tantidhammeyeva pana dhammamacchariy
samannÄ• gato puggalo yaá¹ƒ guá¸·haá¹ƒ ganthaá¹ƒ vÄ• kathÄ• maggaá¹ƒ vÄ• jÄ• nÄ• ti
jÄ• nÄ• petukÄ• mo hoti. yo pana puggalaá¹ƒ upaparikkhitvÄ• dhammÄ• nuggahena, dham
puggalÄ• nuggahena na deti, ayaá¹ƒ dhammamaccharÄ« nÄ• ma na hoti.

tattha ekacco puggalo lolo hoti, kÄ• lena samaá¹‡o hoti, kÄ• lena brÄ• hmaá¹‡o, kÄ• lena
yo hi bhikkhu `ayaá¹ƒ puggalo paveá¹‡iÄ• gataá¹ƒ tantiá¹ƒ saá¹‡haá¹ƒ sukhumaá¹ƒ dhamm
Ä• luá¸·issatÄ«â€™ ti na deti, ayaá¹ƒ puggalaá¹ƒ upaparikkhitvÄ• dhammÄ• nuggahena na
pana `ayaá¹ƒ dhammo saá¹‡ho sukhumo, sacÄ• yaá¹ƒ puggalo gaá¹‡hissati aÃ±Ã±aá¹ƒ by
Ä• vikatvÄ• nassissatÄ«â€™ ti na deti, ayaá¹ƒ dhammaá¹ƒ upaparikkhitvÄ• puggalÄ• nug
pana `sacÄ• yaá¹ƒ imaá¹ƒ dhammaá¹ƒ gaá¹‡hissati, amhÄ• kaá¹ƒ samayaá¹ƒ bhindituá¹ƒ s
deti, ayaá¹ƒ dhammamaccharÄ« nÄ• ma hoti.

imesu paÃ±casu macchariyesu Ä• vÄ• samacchariyena tÄ• va yakkho vÄ• peto vÄ• hutv
saá¹…kÄ• raá¹ƒ sÄ«sena ukkhipitvÄ• vicarati. kulamacchariyena tasmiá¹ƒ kule aÃ±Ã±esaá
karonte disvÄ• `bhinnaá¹ƒ vatidaá¹ƒ kulaá¹ƒ mamÄ• â€™ ti cintayato lohitampi mukhato ug
kucchivirecanampi hoti, antÄ• nipi khaá¹‡á¸• Ä• khaá¹‡á¸• Ä• ni hutvÄ• nikkhamanti. lÄ• bh
vÄ• gaá¹‡assa vÄ• santake lÄ• bhe maccharÄ• yitvÄ• puggalikaparibhogaá¹ƒ viya paribh
vÄ• mahÄ• ajagaro vÄ• hutvÄ• nibbattati. sarÄ«ravaá¹‡á¹‡aguá¹‡avaá¹‡á¹‡amaccharena
ca attanova \Be 407/ vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡eti, paresaá¹ƒ vaá¹‡á¹‡e `kiá¹ƒ vaá¹‡á¹‡o esoâ
dosaá¹ƒ vadanto pariyattidhammaÃ±ca kassaci kiÃ±ci adento dubbaá¹‡á¹‡o ceva eá¸·amÅ«

apica Ä• vÄ• samacchariyena lohagehe paccati. kulamacchariyena appalÄ• bho hoti. lÄ• b
nibbattati. vaá¹‡á¹‡amacchariyena bhave bhave nibbattassa vaá¹‡á¹‡o nÄ• ma na hoti. dha
kukkuá¸·aniraye nibbattatÄ«ti.

maccharÄ• yanavasena __maccheraá¹ƒ_. maccharÄ• yanÄ• kÄ• ro __maccharÄ• yanÄ• _
maccherasamaá¹…gino bhÄ• vo __maccharÄ• yitattaá¹ƒ_. `mayhameva hontu mÄ• aÃ±Ã±
sampattiyo byÄ• petuá¹ƒ na icchatÄ«ti __viviccho_. vivicchassa bhÄ• vo __vevicchaá¹ƒ, _ n
nÄ• maá¹ƒ. kadariyo \Ee 376/ vuccati anÄ• daro. tassa bhÄ• vo __kadariyaá¹ƒ_. thaddhama
tena hi samannÄ• gato puggalo parampi paresaá¹ƒ dadamÄ• naá¹ƒ nivÄ• reti. vuttampi ceta

kadariyo pÄ• pasaá¹…kappo, micchÄ• diá¹-á¹-hi anÄ• daro.

dadamÄ• naá¹ƒ nivÄ• reti, yÄ• camÄ• nÄ• na bhojananti || (SN a I 132).

yÄ• cake \Ne 401/ disvÄ• kaá¹-ukabhÄ• vena cittaá¹ƒ aÃ±cati saá¹…kocetÄ«ti kaá¹-ukaÃ±
__kaá¹-ukaÃ±cukatÄ• _. aparo nayo --- __kaá¹-ukaÃ±cukatÄ• _ vuccati kaá¹-acchuggÄ• ho
ukkhaliyÄ• bhattaá¹ƒ gaá¹‡hanto sabbatobhÄ• gena saá¹…kuá¹-itena aggakaá¹-acchunÄ•
gahetuá¹ƒ na sakkoti; evaá¹ƒ maccharipuggalassa cittaá¹ƒ saá¹…kucati. tasmiá¹ƒ saá¹…ku
saá¹…kucati, paá¹-ikuá¹-ati, paá¹-inivattati, na sampasÄ• riyatÄ«ti maccheraá¹ƒ `kaá¹-ukaÃ±
vuttaá¹ƒ.

__aggahitattaá¹ƒ cittassÄ• _ti paresaá¹ƒ upakÄ• rakaraá¹‡e dÄ• nÄ• dinÄ• Ä• kÄ• rena ya
evaá¹ƒ Ä• varitvÄ• gahitabhÄ• vo cittassa. yasmÄ• pana maccharipuggalo attano santaka
hoti parasantakaá¹ƒ gaá¹‡hitukÄ• mo, tasmÄ• `idaá¹ƒ acchariyaá¹ƒ mayhameva hotu, mÄ•
pavattivasenassa attasampattinigÅ«hanalakkhaá¹‡atÄ• attasampattiggahaá¹‡alakkhaá¹‡at
veditabbÄ• . sesaá¹ƒ imasmiá¹ƒ gocchake uttÄ• natthameva.

imÄ• ni pana saá¹ƒyojanÄ• ni kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-á¹-ati maggapaá
kilesapaá¹-ipÄ• á¹-iyÄ• kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanÄ• ni anÄ• gÄ• mimaggena pahÄ
arahattamaggena, diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• sotÄ• pattimaggena, bha
arahattamaggena, issÄ• macchariyÄ• ni sotÄ• pattimaggena, avijjÄ• arahattamaggena. ma
diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saissÄ• macchariyÄ• ni sotÄ• pattimaggena pah
\Ee 377/ anÄ• gÄ• mimaggena, mÄ• nabhavarÄ• gaavijjÄ• arahattamaggenÄ• ti.

<1140> ganthagocchake nÄ• makÄ• yaá¹ƒ gantheti, cutipaá¹-isandhivasena vaá¹-á¹-asmiá
__kÄ• yagantho_. sabbaÃ±Ã±ubhÄ• sitampi paá¹-ikkhipitvÄ• sassato loko idameva saccaá
Ä• kÄ• rena abhinivisatÄ«ti __idaá¹ƒsaccÄ• bhiniveso_. yasmÄ• pana abhijjhÄ• kÄ• marÄ•
abhijjhÄ• kÄ• yaganthassa padabhÄ• jane ``yo kÄ• mesu kÄ• macchando kÄ• marÄ• goâ€
sÄ• rÄ• gotiÄ• di vuttaá¹ƒ. iminÄ• yaá¹ƒ heá¹-á¹-hÄ• vuttaá¹ƒ `brahmÄ• naá¹ƒ vimÄ• nÄ• d
na hoti, ganthagocchakaá¹ƒ patvÄ• abhijjhÄ• kÄ• yagantho hotÄ«â€™ ti taá¹ƒ suvuttanti ve
kilesagocchakepi eseva nayo. __á¹-hapetvÄ• sÄ«labbataparÄ• mÄ• sa_nti idaá¹ƒ yasmÄ•
`idameva saccaâ€™ ntiÄ• dinÄ• Ä• kÄ• rena nÄ• bhinivisati, `sÄ«lena suddhÄ«â€™ tiÄ• d
abhinivisati, tasmÄ• micchÄ• diá¹-á¹-hibhÅ«tampi taá¹ƒ paá¹-ikkhipanto `á¹-hapetvÄ• â€™

<1162> nÄ«varaá¹‡agocchakassa thinamiddhaniddese __cittassa akallatÄ• _ti cittassa gilÄ
akallakoti vuccati. vinayepi vuttaá¹ƒ --- ``nÄ• haá¹ƒ, bhante, akallakoâ€™â€™ ti (Vin III 151)
__akammaÃ±Ã±atÄ• _ti cittagelaÃ±Ã±asaá¹…khÄ• tova akammaÃ±Ã±atÄ• kÄ• ro. __olÄ«y
iriyÄ• pathikacittaÃ±hi iriyÄ• pathaá¹ƒ sandhÄ• retuá¹ƒ asakkontaá¹ƒ, rukkhe vagguli viya, k
laggitaphÄ• á¹‡itavÄ• rako viya ca, olÄ«yati. tassa taá¹ƒ Ä• kÄ• raá¹ƒ \Be 409/ sandhÄ• ya
dutiyapadaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ. __lÄ«na_nti avipphÄ• rikatÄ• ya paá¹-iku
Ä• kÄ• rabhÄ• vaniddesÄ• . __thina_nti sappipiá¹‡á¸• o viya avipphÄ• rikatÄ• ya ghanabhÄ

__thiyanÄ• _ti Ä• kÄ• raniddeso. thiyitabhÄ• vo __thiyitattaá¹ƒ, _ avipphÄ• ravaseneva thac

<1163> __kÄ• yassÄ• _ti \Ee 378/ khandhattayasaá¹…khÄ• tassa nÄ• makÄ• yassa. __ak
heá¹-á¹-hÄ• vuttanayameva. megho viya Ä• kÄ• saá¹ƒ kÄ• yaá¹ƒ onayhatÄ«ti __onÄ• ho_.
__pariyonÄ• ho_. abbhantare samorundhatÄ«ti __antosamorodho_. yathÄ• hi nagare rund
nikkhamituá¹ƒ na labhanti, evampi middhena samoruddhÄ• dhammÄ• vipphÄ• ravasena n
tasmÄ• antosamorodhoti vuttaá¹ƒ. medhatÄ«ti __middhaá¹ƒ; _ akammaÃ±Ã±abhÄ• vena v
tenÄ• ti __soppaá¹ƒ_. akkhidalÄ• dÄ«naá¹ƒ pacalabhÄ• vaá¹ƒ karotÄ«ti __pacalÄ• yikÄ• . s
Ä• kÄ• rabhÄ• vaniddesÄ• . yaá¹ƒ pana tesaá¹ƒ purato soppapadaá¹ƒ tassa punavacane kA
__idaá¹ƒ vuccati thinamiddhanÄ«varaá¹‡a_nti idaá¹ƒ thinaÃ±ca middhaÃ±ca ekato katvÄ•
thinamiddhanÄ«varaá¹‡anti vuccati. yaá¹ƒ yebhuyyena sekkhaputhujjanÄ• naá¹ƒ niddÄ• ya
uppajjati taá¹ƒ arahattamaggena samucchijjati. khÄ«á¹‡Ä• savÄ• naá¹ƒ pana karajakÄ• yas
bhavaá¹…gotaraá¹‡aá¹ƒ hoti, tasmiá¹ƒ asammisse vattamÄ• ne te supanti, sÄ• nesaá¹ƒ ni
bhagavÄ• --- ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, aggivessana, gimhÄ• naá¹ƒ pacchime mÄ
saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• dakkhiá¹‡ena passena sato sampajÄ• no niddaá¹ƒ okk
evarÅ«po panÄ• yaá¹ƒ karajakÄ• yassa dubbalabhÄ• vo na maggavajjho, upÄ• dinnakepi a
upÄ• dinnake labbhamÄ• no yadÄ• khÄ«á¹‡Ä• savo dÄ«ghamaggaá¹ƒ \Ne 403/ gato hoti,
katvÄ• kilanto, evarÅ«pe kÄ• le labbhati. anupÄ• dinnake labbhamÄ• no paá¹‡á¹‡apupphe
rukkhÄ• naá¹ƒ paá¹‡á¹‡Ä• ni sÅ«riyÄ• tapena pasÄ• riyanti rattiá¹ƒ paá¹-ikuá¹-anti, paduma
sÅ«riyÄ• tapena pupphanti, rattiá¹ƒ puna paá¹-ikuá¹-anti \Ee 379/. idaá¹ƒ pana middhaá¹ƒ a
khÄ«á¹‡Ä• savÄ• naá¹ƒ na hotÄ«ti.

tattha \Be 410/ siyÄ• --- ``na middhaá¹ƒ akusalaá¹ƒ. kasmÄ• ? rÅ«pattÄ• . rÅ«paÃ±hi abyÄ
rÅ«paá¹ƒ. tenevettha `kÄ• yassa akallatÄ• akammaÃ±Ã±atÄ• â€™ ti kÄ• yaggahaá¹‡aá¹ƒ
`kÄ• yassÄ• â€™ ti vuttamattenevetaá¹ƒ rÅ«paá¹ƒ, kÄ• yapassaddhÄ• dayopi dhammÄ• rÅ
kÄ• yena paá¹-isaá¹ƒvedetiâ€™ (Dhs 163; DN I 230) `kÄ• yena ceva paramasaccaá¹ƒ sacc
AN a IV 113) sukhapaá¹-isaá¹ƒvedanaparamatthasaccasacchikaraá¹‡Ä• nipi rÅ«pakÄ• yene
vattabbametaá¹ƒ `rÅ«paá¹ƒ middhaâ€™ nti. nÄ• makÄ• yo hettha kÄ• yo nÄ• ma. yadi nÄ•
pacalÄ• yikÄ• â€™ ti vuttaá¹ƒ? na hi nÄ• makÄ• yo supati, na ca pacalÄ• yatÄ«ti. `liá¹…gÄ•
tassa phalattÄ• . yathÄ• hi `itthiliá¹…gaá¹ƒ itthinimittaá¹ƒ itthikuttaá¹ƒ itthÄ• kappoâ€™ ti im
liá¹…gÄ• dÄ«ni itthindriyassa phalattÄ• vuttÄ• ni, evaá¹ƒ imassÄ• pi nÄ• makÄ• yagelaÃ±Ã
phalattÄ• soppÄ• dÄ«ni vuttÄ• ni. middhe hi sati tÄ• ni hontÄ«ti. phalÅ«pacÄ• rena, middha
`soppaá¹ƒ pacalÄ• yikÄ• supanÄ• supitattaâ€™ nti vuttaá¹ƒ.

`akkhidalÄ• dÄ«naá¹ƒ pacalabhÄ• vaá¹ƒ karotÄ«ti pacalÄ• yikÄ• â€™ ti vacanatthenÄ• pi d
na rÅ«paá¹ƒ middhaá¹ƒ. onÄ• hÄ• dÄ«hipi cassa arÅ«pabhÄ• vo dÄ«pitoyeva. na hi rÅ«paa
pariyonÄ• ho antosamorodhoâ€™ hotÄ«ti. `nanu ca iminÄ• va kÄ• raá¹‡enetaá¹ƒ rÅ«paá¹ƒ
onÄ• ho, na pariyonÄ• ho, na antosamorodho hotÄ«â€™ ti. yadi evaá¹ƒ, Ä• varaá¹‡ampi na

kÄ• macchandÄ• dayo arÅ«padhammÄ• Ä• varaá¹‡aá¹-á¹-hena nÄ«varaá¹‡Ä• , evaá¹ƒ im
onÄ• hÄ• ditÄ• veditabbÄ• . apica ``paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ
dubbalÄ«karaá¹‡eâ€™â€™ ti (DN II 146; SN c V 233) vacanatopetaá¹ƒ arÅ«paá¹ƒ. na hi \E
cittupakkileso, na paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡aá¹ƒ hotÄ«ti.

kasmÄ• \Ne 404/ na hoti? nanu vuttaá¹ƒ ---

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• suraá¹ƒ pivanti merayaá¹ƒ, surÄ• meraya
ayaá¹ƒ, bhikkhave, paá¹-hamo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkilesoâ€™â€™ ti (AN a

aparampi \Be 411/ vuttaá¹ƒ ``cha khome, gahapatiputta, Ä• dÄ«navÄ• surÄ• merayamajja
--- sandiá¹-á¹-hikÄ• dhanajÄ• ni, kalahappavaá¸• á¸• hanÄ«, rogÄ• naá¹ƒ Ä• yatanaá¹ƒ, aki
kopÄ«nanidaá¹ƒsanÄ«, paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä«tveva chaá¹-á¹-haá¹ƒ padaá¹ƒ bh
paccakkhatopi cetaá¹ƒ siddhameva. yathÄ• majje udaragate, cittaá¹ƒ saá¹ƒkilissati, paÃ±Ã
tasmÄ• majjaá¹ƒ viya middhampi cittasaá¹ƒkileso ceva paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡aÃ±
paccayaniddesato. yadi hi majjaá¹ƒ saá¹ƒkileso bhaveyya, so ``ime paÃ±ca nÄ«varaá¹‡e pa
upakkileseâ€™â€™ ti (MN I 297) vÄ• , ``evameva kho, bhikkhave, paÃ±cime cittassa upakk
upakkiliá¹-á¹-haá¹ƒ cittaá¹ƒ na ceva mudu hoti, na ca kammaniyaá¹ƒ, na ca pabhassaraá¹ƒ,
sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya. katame paÃ±ca? kÄ• macchando, bhik
ti (SN c V 214) vÄ• , ``katame ca, bhikkhave, cittassa upakkilesÄ• ? abhijjhÄ• visamalobho
upakkilesoâ€™â€™ ti (MN I 71) vÄ• --- evamÄ• dÄ«su upakkilesaniddesesu niddesaá¹ƒ Ä
tasmiá¹ƒ pÄ«te upakkilesÄ• uppajjanti ye cittasaá¹ƒkilesÄ• ceva paÃ±Ã±Ä• ya ca dubbalÄ
taá¹ƒ tesaá¹ƒ paccayattÄ• paccayaniddesato evaá¹ƒ vuttaá¹ƒ. middhaá¹ƒ pana sayameva
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡aÃ±cÄ• ti arÅ«pameva middhaá¹ƒ.

kiÃ±ca bhiyyo? sampayogavacanato. ``thinamiddhanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena
nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ ti (Dhs 1176) hi vuttaá¹ƒ. tasmÄ• sampayogavaca
rÅ«paá¹ƒ sampayuttasaá¹…khyaá¹ƒ labhatÄ«ti. athÄ• pi siyÄ• --- `yathÄ• lÄ• bhavaseneta
yathÄ• hi ``sippisambukampi sakkharakathalampi macchagumbampi carantampi tiá¹-á¹-har
MN I 433) evaá¹ƒ ekato katvÄ• yathÄ• lÄ• bhavasena vuttaá¹ƒ. sakkharakathalaÃ±hi tiá¹-á
itaradvayaá¹ƒ tiá¹-á¹-hatipi caratipi. evamidhÄ• pi middhaá¹ƒ nÄ«varaá¹‡ameva, na sampay
thinaá¹ƒ nÄ«varaá¹‡ampi sampayuttampÄ«ti sabbaá¹ƒ ekato katvÄ• yathÄ• lÄ• bhavasena
nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ ti vuttaá¹ƒ. middhaá¹ƒ pana yathÄ• sakkharakath
carati, evaá¹ƒ nÄ«varaá¹‡ameva, na sampayuttaá¹ƒ. tasmÄ• rÅ«pameva middhanti. na, rÅ
sakkharakathalaÃ±hi na caratÄ«ti vinÄ• pi suttena siddhaá¹ƒ. tasmÄ• tattha yathÄ• lÄ• bha
412/. middhaá¹ƒ pana rÅ«panti asiddhametaá¹ƒ. na sakkÄ• tassa iminÄ• suttena rÅ«pabh
rÅ«pabhÄ• vÄ• siddhito na idaá¹ƒ yathÄ• lÄ• bhavasena vuttanti arÅ«pameva middhaá¹ƒ.

kiÃ±ca bhiyyo? `cattattÄ• â€™ tiÄ• divacanato. vibhaá¹…gasmiÃ±hi ``vigatathinamiddhoti t
cattattÄ• vantattÄ• muttattÄ• pahÄ«nattÄ• paá¹-inissaá¹-á¹-hattÄ• , tena vuccati vigatathi
(Vibh 547) ca, ``idaá¹ƒ cittaá¹ƒ imamhÄ• thinamiddhÄ• sodheti visodheti parisodheti mocet
parimoceti, tena vuccati thinamiddhÄ• cittaá¹ƒ parisodhetiâ€™â€™ cÄ• ti (Vibh 551) --- eva
tiÄ• di vuttaá¹ƒ. na ca `rÅ«paá¹ƒâ€™ evaá¹ƒ vuccati, tasmÄ• pi arÅ«pameva middhanti. na,
cittajassÄ• sambhavavacanato. tividhaÃ±hi middhaá¹ƒ --- cittajaá¹ƒ utujaá¹ƒ Ä• hÄ• rajaÃ±c
cittajaá¹ƒ tassa vibhaá¹…ge jhÄ• nacittehi asambhavo vutto, na arÅ«pabhÄ• vo sÄ• dhitoti
rÅ«pabhÄ• vÄ• siddhitova. middhassa hi rÅ«pabhÄ• ve siddhe sakkÄ• etaá¹ƒ laddhuá¹ƒ. ta
vutto. so eva ca na sijjhatÄ«ti arÅ«pameva middhaá¹ƒ.

kiÃ±ca bhiyyo? pahÄ• navacanato. bhagavatÄ• hi ``cha, bhikkhave, dhamme pahÄ• ya bh
382/ upasampajja viharituá¹ƒ; katame cha? kÄ• macchandaá¹ƒ, byÄ• pÄ• daá¹ƒ, thinamiddh
kakkuccaá¹ƒ, vicikicchaá¹ƒ; kÄ• mesu kho panassa Ä• dÄ«navo sammapaÃ±Ã±Ä• ya sudiâ
73) ca, ``ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya balavatiyÄ• paÃ±Ã±Ä• ya attatthaá¹ƒ vÄ• par
Ã±assatÄ«â€™â€™ ti (AN b V 51) ca Ä• dÄ«su middhassÄ• pi pahÄ• naá¹ƒ vuttaá¹ƒ. na ca
yathÄ• ha --- ``rÅ«pakkhandho abhiÃ±Ã±eyyo, pariÃ±Ã±eyyo, na pahÄ• tabbo, na bhÄ• vet
ti (Vibh 1031) imassÄ• pi pahÄ• navacanato arÅ«pameva middhanti. na, rÅ«passÄ• pi pahÄ
bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahathÄ• â€™â€™ ti (MN I 247; SN b III 33). ettha hi n
vuttameva. tasmÄ• akÄ• raá¹‡ametanti. na, aÃ±Ã±athÄ• vuttattÄ• . tasmiÃ±hi sutte ``yo, b
chandarÄ• gavinayo \Ne 406/ taá¹ƒ tattha pahÄ• naâ€™â€™ nti (SN b III 25) evaá¹ƒ chand
rÅ«passa pahÄ• naá¹ƒ vuttaá¹ƒ, na yathÄ• ``cha dhamme pahÄ• ya paÃ±ca nÄ«varaá¹‡e p
pahÄ• tabbameva vuttanti, aÃ±Ã±athÄ• vuttattÄ• , na rÅ«paá¹ƒ middhaá¹ƒ. tasmÄ• yÄ• ne
nÄ«varaá¹‡e pahÄ• ya cetaso \Be 413/ upakkileseâ€™â€™ tiÄ• dÄ«ni suttÄ• ni vuttÄ• ni, e
suttehi arÅ«pameva middhanti veditabbaá¹ƒ. tathÄ• hi ---

``paÃ±cime, bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso ajjhÄ• ruhÄ• paÃ±Ã±Ä• ya du
paÃ±ca? kÄ• macchando, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o ... pe ... thinamiddhaá¹ƒ, bh
nÄ«varaá¹‡aá¹ƒ cetaso ajjhÄ• ruhaá¹ƒ paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡aâ€™â€™ nti (SN c
``thinamiddhanÄ«varaá¹‡aá¹ƒ, bhikkhave, andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ aÃ±Ã±Ä
paÃ±Ã±Ä• nirodhikaá¹ƒ vighÄ• tapakkhikaá¹ƒ anibbÄ• nasaá¹ƒvattanikaâ€™â€™ nti (SN c
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharati thinamidd
c V 236) ca, ``ayoniso, bhikkhave, manasikaroto anuppanno ceva kÄ• macchando uppajjati
anuppannaÃ±ceva \Ee 383/ thinamiddhaá¹ƒ uppajjatÄ«â€™â€™ ti (SN c V 216) ca, ``keval
akusalarÄ• si yadidaá¹ƒ paÃ±ca nÄ«varaá¹‡Ä• â€™â€™ ti (SN c V 371) ca ---

evamÄ• dÄ«ni ca anekÄ• ni etassa arÅ«pabhÄ• vajotakÄ• neva suttÄ• ni vuttÄ• ni. yasmÄ
Ä• ruppepi uppajjati. vuttaÃ±hetaá¹ƒ mahÄ• pakaraá¹‡e __paá¹-á¹-hÄ• ne_ --- ``nÄ«varaá¹‡
nÄ«varaá¹‡o dhammo uppajjati, na purejÄ• tapaccayÄ• â€™â€™ ti etassa vibhaá¹…ge ``Ä

kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhaá¹ƒ ... uddhaccaá¹ƒ avijjÄ• nÄ«varaá
III 8.8) sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. tasmÄ• sanniá¹-á¹-hÄ• namettha gantabbaá¹ƒ arÅ«pa

<1166> kukkuccaniddese __akappiye kappiyasaÃ±Ã±itÄ• _tiÄ• dÄ«ni mÅ«lato kukkuccada
evaá¹ƒsaÃ±Ã±itÄ• ya hi kate vÄ«tikamme, niá¹-á¹-hite vatthujjhÄ• cÄ• re, puna saÃ±jÄ• tas
kataâ€™ nti evaá¹ƒ anutappamÄ• nassa pacchÄ• nutÄ• pavasenetaá¹ƒ uppajjati. tena taá¹
`akappiye kappiyasaÃ±Ã±itÄ• â€™ tiÄ• di vuttaá¹ƒ. tattha akappiyabhojanaá¹ƒ kappiyasaÃ±
paribhuÃ±jati, akappiyamaá¹ƒsaá¹ƒ kappiyamaá¹ƒsasaÃ±Ã±Ä« hutvÄ• , acchamaá¹ƒsaá¹ƒ
dÄ«pimaá¹ƒsaá¹ƒ vÄ• migamaá¹ƒsanti \Ne 407/ khÄ• dati; kÄ• le vÄ«tivatte kÄ• lasaÃ±Ã±
appavÄ• ritasaÃ±Ã±Ä• ya, pattasmiá¹ƒ raje patite paá¹-iggahitasaÃ±Ã±Ä• ya bhuÃ±jati --- e
kappiyasaÃ±Ã±Ä• yaâ€™ vÄ«tikkamaá¹ƒ \Be 414/ karoti nÄ• ma. sÅ«karamaá¹ƒsaá¹ƒ pana
khÄ• damÄ• no, kÄ• le ca vikÄ• lasaÃ±Ã±Ä• ya bhuÃ±jamÄ• no `kappiye akappiyasaÃ±Ã±i
nÄ• ma. anavajjaá¹ƒ pana kiÃ±cideva vajjasaÃ±Ã±itÄ• ya, vajjaÃ±ca anavajjasaÃ±Ã±itÄ• ya
vajjasaÃ±Ã±Ä• ya vajje ca anavajjasaÃ±Ã±Ä• yaâ€™ vÄ«tikkamaá¹ƒ karoti nÄ• ma. yasmÄ
kalyÄ• á¹‡aá¹ƒ, akataá¹ƒ kusalaá¹ƒ, akataá¹ƒ bhÄ«ruttÄ• á¹‡aá¹ƒ, kataá¹ƒ pÄ• paá¹ƒ, kataá
kibbisaâ€™â€™ nti evaá¹ƒ anavajje vajjasaÃ±Ã±itÄ• yapi kate vÄ«tikkame uppajjati, tasmÄ
anujÄ• nanto __yaá¹ƒ evarÅ«pa_ntiÄ• dimÄ• ha.

tattha \Ee 384/ kukkuccapadaá¹ƒ vuttatthameva. kukkuccÄ• yanÄ• kÄ• ro __kukkuccÄ• yan
bhÄ• vo __kukkuccÄ• yitattaá¹ƒ. cetaso vippaá¹-isÄ• ro_ti ettha katÄ• katassa sÄ• vajjÄ• na
abhimukhagamanaá¹ƒ `vippaá¹-isÄ• roâ€™ nÄ• ma. yasmÄ• pana so kataá¹ƒ vÄ• pÄ• paá
vÄ• kalyÄ• á¹‡aá¹ƒ kataá¹ƒ na karoti, tasmÄ• virÅ«po kucchito vÄ• paá¹-isÄ• roti `vippaá¹
cetaso, na sattassÄ• ti Ã±Ä• panatthaá¹ƒ `cetasoâ€™ vippaá¹-isÄ• roti vuttaá¹ƒ. ayamassa
uppajjamÄ• naá¹ƒ pana kukkuccaá¹ƒ Ä• raggamiva kaá¹ƒsapattaá¹ƒ manaá¹ƒ vilikhamÄ• na
__manovilekho_ti vuttaá¹ƒ. ayamassa kiccaniddeso. yaá¹ƒ pana vinaye ``atha kho Ä• yasm
paá¹-ikkhittaá¹ƒ anuvasitvÄ• anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ paribhuÃ±jituâ€™â€™
paá¹-iggahesÄ«ti (Vin IV 204) kukkuccaá¹ƒ Ä• gataá¹ƒ, na taá¹ƒ nÄ«varaá¹‡aá¹ƒ. na hi arah
idaá¹ƒ kataâ€™ nti evaá¹ƒ anutÄ• po atthi. nÄ«varaá¹‡apatirÅ«pakaá¹ƒ panetaá¹ƒ `kappati
vÄ«maá¹ƒsanasaá¹…khÄ• taá¹ƒ vinayakukkuccaá¹ƒ nÄ• ma.

<1176> __ ``katame dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€™â
thinamiddhaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ na vijahati, tasmÄ• __thinamiddhanÄ«varaá¹‡aá¹ƒ av
nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±cÄ• _ti abhinditvÄ• vuttaá¹ƒ. yasmÄ• pana
abhÄ• vÄ• kukkuccena vinÄ• pi uddhaccaá¹ƒ uppajjati, tasmÄ• taá¹ƒ bhinditvÄ• vuttaá¹ƒ.
na gacchati, taá¹ƒ na yojitanti veditabbaá¹ƒ.

ime \Be 415/ \Ne 408/ pana nÄ«varaá¹‡e kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-á¹-ati
maggapaá¹-ipÄ• á¹-iyÄ• pi. kilesapaá¹-ipÄ• á¹-iyÄ• kÄ• macchandabyÄ• pÄ• dÄ• anÄ• gÄ

thinamiddhuddhaccÄ• ni arahattamaggena, kukkuccavicikicchÄ• sotÄ• pattimaggena, avijjÄ
maggapaá¹-ipÄ• á¹-iyÄ• sotÄ• pattimaggena kukkuccavicikicchÄ• pahÄ«yanti, anÄ• gÄ• m
kÄ• macchandabyÄ• pÄ• dÄ• , arahattamaggena thinamiddhuddhaccÄ• vijjÄ• ti.

<1182> parÄ• mÄ• sagocchake \Ee 385/ __te dhamme á¹-hapetvÄ• _ti pucchÄ• sabhÄ• ge

<1219> upÄ• dÄ• naniddese vatthusaá¹…khÄ• taá¹ƒ kÄ• maá¹ƒ upÄ• diyatÄ«ti __kÄ• mup
upÄ• dÄ• naÃ±cÄ• tipi kÄ• mupÄ• dÄ• naá¹ƒ. __upÄ• dÄ• na_nti daá¸·haggahaá¹‡aá¹ƒ. da
upÄ• yÄ• saupakaá¹-á¹-hÄ• dÄ«su viya. tathÄ• diá¹-á¹-hi ca sÄ• upÄ• dÄ• naÃ±cÄ• ti __d
diá¹-á¹-hiá¹ƒ upÄ• diyatÄ«ti diá¹-á¹-hupÄ• dÄ• naá¹ƒ. `sassato attÄ• ca loko cÄ• â€™ tiÄ• d
purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹-hi upÄ• diyahi. tathÄ• sÄ«labbataá¹ƒ upÄ• diyatÄ«ti __sÄ«
sÄ«labbataÃ±ca taá¹ƒ upÄ• dÄ• naÃ±cÄ• tipi sÄ«labbatupÄ• dÄ• naá¹ƒ. gosÄ«lagovatÄ• d
abhinivesato sayameva upÄ• dÄ• nÄ• ni. tathÄ• , vadanti etenÄ• ti `vÄ• doâ€™ ; upÄ• diya
`upÄ• dÄ• naá¹ƒâ€™. kiá¹ƒ vadanti, upÄ• diyanti vÄ• ? attÄ• naá¹ƒ. attano vÄ• dupÄ• dÄ• n
_ `attavÄ• damattameva vÄ• attÄ• â€™ ti upÄ• diyanti etenÄ• ti attavÄ• dupÄ• dÄ• naá¹ƒ.

<1220> __yo kÄ• mesu kÄ• macchando_ti etthÄ• pi vatthukÄ• mÄ• va anavasesato kÄ• m
vatthukÄ• mesu kÄ• macchando idha kÄ• mupÄ• dÄ• nanti anÄ• gÄ• minopi taá¹ƒ siddhaá
panassa kÄ• marÄ• gova natthÄ«ti.

<1221> diá¹-á¹-hupÄ• dÄ• naniddese __natthi dinna_nti. dinnaá¹ƒ nÄ• ma atthi, sakkÄ• ka
jÄ• nÄ• ti; dinnassa pana phalaá¹ƒ vipÄ• ko natthÄ«ti gaá¹‡hÄ• ti. __natthi yiá¹-á¹-ha_nti. yi
mahÄ• yÄ• go. taá¹ƒ yajituá¹ƒ sakkÄ• ti jÄ• nÄ• ti; yiá¹-á¹-hassa pana phalaá¹ƒ vipÄ• ko nat
__natthi huta_nti Ä• hunapÄ• hunamaá¹…galakiriyÄ• . taá¹ƒ kÄ• tuá¹ƒ sakkÄ• ti jÄ• nÄ• ti; t
natthÄ«ti \Be 416/ gaá¹‡hÄ• ti. __natthi, sukatadukkaá¹-Ä• na_nti ettha dasa kusalakammap
nÄ• ma. dasa akusalakammapathÄ• dukkaá¹-akammÄ• ni \Ee 386/ nÄ• ma. tesaá¹ƒ atthibh
phalaá¹ƒ vipÄ• ko pana natthÄ«ti gaá¹‡hÄ• ti. __natthi ayaá¹ƒ loko_ti paraloke á¹-hito imaá
gaá¹‡hÄ• ti. __natthi paraloko_ti idha loke á¹-hito paralokaá¹ƒ natthÄ«ti gaá¹‡hÄ• ti. __natth
pitÄ• _ti mÄ• tÄ• pitÅ«naá¹ƒ atthibhÄ• vaá¹ƒ jÄ• nÄ• ti, tesu katapaccayena koci phalaá¹ƒ v
gaá¹‡hÄ• ti. __natthi sattÄ• opapÄ• tikÄ• _ti cavanakaupapajjanakÄ• sattÄ• natthÄ«ti gaá
sammÄ• paá¹-ipannÄ• _ti anulomapaá¹-ipadaá¹ƒ paá¹-ipannÄ• dhammikasamaá¹‡abrÄ• h
gaá¹‡hÄ• ti. __ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• p
lokaá¹ƒ paraÃ±ca lokaá¹ƒ attanÄ• va abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena Ã±atvÄ• pavedanasa
nÄ• ma natthÄ«ti gaá¹‡hÄ• ti.

imÄ• ni pana upÄ• dÄ• nÄ• ni kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-á¹-ati maggapaá
kilesapaá¹-ipÄ• á¹-iyÄ• kÄ• mupÄ• dÄ• naá¹ƒ catÅ«hi maggehi pahÄ«yati, sesÄ• ni tÄ«á¹‡
maggapaá¹-ipÄ• á¹-iyÄ• sotÄ• pattimaggena diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«ni pahÄ«yanti, catÄ

<1235> kilesagocchake kilesÄ• eva __kilesavatthÅ«ni_. vasanti vÄ• ettha akhÄ«á¹‡Ä• sa
patiá¹-á¹-hitattÄ• ti __ `vatthÅ«niâ€™ _. kilesÄ• ca te tappatiá¹-á¹-hÄ• naá¹ƒ sattÄ• naá¹ƒ v
`kilesavatthÅ«niâ€™ _. yasmÄ• cettha anantarapaccayÄ• dibhÄ• vena uppajjamÄ• nÄ• kil
tasmÄ• kilesÄ• naá¹ƒ vatthÅ«nÄ«tipi `kilesavatthÅ«niâ€™.

<1236> __tattha katamo lobho? yo rÄ• go sÄ• rÄ• go_ti ayaá¹ƒ pana lobho hetugocchake g
kilesagocchaketi tÄ«su á¹-hÄ• nesu atirekapadasatena niddiá¹-á¹-ho.
Ä• savasaá¹ƒyojanaoghayoganÄ«varaá¹‡aupÄ• dÄ• nagocchakesu aá¹-á¹-hahi aá¹-á¹-hahi
svÄ• yaá¹ƒ atirekapadasatena niddiá¹-á¹-haá¹-á¹-hÄ• nepi aá¹-á¹-hahi aá¹-á¹-hahi padehi
niddiá¹-á¹-haá¹-á¹-hÄ• nepi nippadesatova gahitoti veditabbo. tesu \Ee 387/
hetuganthanÄ«varaá¹‡aupÄ• dÄ• nakilesagocchakesu catumaggavajjhÄ• taá¹‡hÄ• ekene
á¹-hitÄ• . Ä• savasaá¹ƒyojanaoghayogesu catumaggavajjhÄ• pi dve koá¹-á¹-hÄ• sÄ• hutvÄ
Ä• savesu kÄ• mÄ• savo bhavÄ• savoti, saá¹ƒyojanesu kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ bhav
kÄ• mogho bhavoghoti, yogesu kÄ• mayogo bhavayogoti.

imÄ• ni pana kilesavatthÅ«ni kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-á¹-ati maggapaá¹-
kilesapaá¹-ipÄ• á¹-iyÄ• \Ne 410/ lobho catÅ«hi maggehi pahÄ«yati, doso anÄ• gÄ• mimagg
arahattamaggena, diá¹-á¹-hivicikicchÄ• sotÄ• pattimaggena, thinÄ• dÄ«ni arahattamaggena
sotÄ• pattimaggena diá¹-á¹-hivicikicchÄ• pahÄ«yanti, anÄ• gÄ• mimaggena doso, arahatta

<1287> kÄ• mÄ• vacaraniddese __heá¹-á¹-hato_ti heá¹-á¹-hÄ• bhÄ• gena. __avÄ«ciniraya
sattÄ• naá¹ƒ vÄ• dukkhavedanÄ• ya vÄ«ci, antaraá¹ƒ, chiddaá¹ƒ ettha natthÄ«ti avÄ«ci. su
natthÄ«ti nirayo. niratiatthenapi nirassÄ• datthenapi nirayo. __pariyantaá¹ƒ karitvÄ• _ti taá¹ƒ
avÄ«cisaá¹…khÄ• taá¹ƒ nirayaá¹ƒ antaá¹ƒ katvÄ• . __uparito_ti uparibhÄ• gena. __paranim
paranimmitesu kÄ• mesu vasaá¹ƒ vattanato evaá¹ƒladdhavohÄ• re deve. __anto karitvÄ• _t
__yaá¹ƒ etasmiá¹ƒ antare_ti ye etasmiá¹ƒ okÄ• se. __etthÄ• vacarÄ• _ti iminÄ• yasmÄ• et
caranti kadÄ• ci katthaci sambhavato, tasmÄ• tesaá¹ƒ asaá¹…gaá¹‡hanatthaá¹ƒ `avacarÄ•
etasmiá¹ƒ antare ogÄ• á¸·hÄ• hutvÄ• caranti sabbattha sadÄ• ca sambhavato, adhobhÄ•
heá¹-á¹-hÄ• bhÅ«tupÄ• dÄ• yapavattibhÄ• vena, tesaá¹ƒ saá¹…gaho kato hoti. te hi avagÄ
adhobhÄ• geva carantÄ«ti __avacarÄ• . ettha pariyÄ• pannÄ• _ti iminÄ• pana yasmÄ• ete
avacaranti, na pana tattha pariyÄ• pannÄ• honti, tasmÄ• tesaá¹ƒ aÃ±Ã±atthÄ• pi avacaran
hoti. idÄ• ni te ettha pariyÄ• pannadhamme rÄ• sisuÃ±Ã±atapaccayabhÄ• vato \Ee 388/ cev
__khandhÄ• _tiÄ• dimÄ• ha.

<1289> rÅ«pÄ• vacaraniddese \Be 418/ __brahmaloka_nti paá¹-hamajjhÄ• nabhÅ«misaá¹.
brahmaá¹-á¹-hÄ• naá¹ƒ. sesamettha kÄ• mÄ• vacaraniddese vuttanayeneva veditabbaá¹ƒ.

paá¹-hamapadena kusalajjhÄ• naá¹ƒ vuttaá¹ƒ, dutiyena vipÄ• kajjhÄ• naá¹ƒ, vuttaá¹ƒ tatiyen
vuttanti veditabbaá¹ƒ.

<1291> arÅ«pÄ• vacaraniddese __Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«page_ti Ä• kÄ• sÄ• naÃ±c
upagate. dutiyapadepi eseva nayo. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

<1301> saraá¹‡adukaniddese yvÄ• yaá¹ƒ tÄ«su akusalamÅ«lesu moho, so lobhasampayut
__saraá¹‡o, _ dosasampayutto ca dosena saraá¹‡o. vicikicchuddhaccasampayutto pana mo
ceva rÅ«parÄ• gaarÅ«parÄ• gasaá¹…khÄ• tena ca rÄ• garaá¹‡ena pahÄ• nekaá¹-á¹-habhÄ
veditabbo.

suttantikadukanikkhepakathÄ•

<1303> suttantikadukesu mÄ• tikÄ• kathÄ• yaá¹ƒ atthato vivecitattÄ• yÄ• ni ca nesaá¹ƒ ni
heá¹-á¹-hÄ• vuttanayeneva suviÃ±Ã±eyyattÄ• yebhuyyena uttÄ• natthÄ• ni eva. idaá¹ƒ pa
__vijjÅ«pamaduke_ tÄ• va cakkhumÄ• kira puriso meghandhakÄ• re rattiá¹ƒ maggaá¹ƒ paá
andhakÄ• ratÄ• ya maggo na paÃ±Ã±Ä• yi. vijju niccharitvÄ• andhakÄ• raá¹ƒ viddhaá¹ƒses
maggo pÄ• kaá¹-o ahosi. so dutiyampi gamanaá¹ƒ abhinÄ«hari. dutiyampi andhakÄ• ro otth
vijju niccharitvÄ• taá¹ƒ viddhaá¹ƒsesi. vigate andhakÄ• re maggo pÄ• kaá¹-o ahosi. tatiyam
abhinÄ«hari. andhakÄ• ro otthari. maggo na paÃ±Ã±Ä• yi. vijju niccharitvÄ• andhakÄ• raá¹

tattha cakkhumato purisassa andhakÄ• re maggapaá¹-ipajjanaá¹ƒ viya ariyasÄ• vakassa sc
vipassanÄ• rambho. andhakÄ• re maggassa apaÃ±Ã±Ä• yanakÄ• lo viya saccacchÄ• daka
andhakÄ• rassa viddhaá¹ƒsitakÄ• lo viya sotÄ• pattimaggobhÄ• sena uppajjitvÄ• saccacch
vinoditakÄ• lo. vigate andhakÄ• re maggassa pÄ• kaá¹-akÄ• lo viya \Ee 389/ sotÄ• pattimag
saccÄ• naá¹ƒ pÄ• kaá¹-akÄ• lo. maggassa pÄ• kaá¹-aá¹ƒ pana maggasamaá¹…gipuggalas
dutiyagamanÄ• bhinÄ«hÄ• ro viya sakadÄ• gÄ• mimaggatthÄ• ya vipassanÄ• rambho. and
apaÃ±Ã±Ä• yanakÄ• lo viya saccacchÄ• dakatamaá¹ƒ. dutiyaá¹ƒ vijjuyÄ• niccharitvÄ• and
viddhaá¹ƒsitakÄ• lo viya sakadÄ• gÄ• mimaggobhÄ• sena uppajjitvÄ• saccacchÄ• dakatam
andhakÄ• re maggassa pÄ• kaá¹-akÄ• lo viya sakadÄ• gÄ• mimaggassa catunnaá¹ƒ saccÄ
pÄ• kaá¹-aá¹ƒ pana maggasamaá¹…gipuggalassa pÄ• kaá¹-ameva. tatiyagamanÄ• bhinÄ«h
vipassanÄ• rambho. andhakÄ• re maggassa apaÃ±Ã±Ä• yanakÄ• lo viya saccacchÄ• daka
niccharitvÄ• andhakÄ• rassa viddhaá¹ƒsitakÄ• lo viya anÄ• gÄ• mimaggobhÄ• sena uppajj
vinoditakÄ• lo. vigate \Ne 412/ andhakÄ• re maggassa pÄ• kaá¹-akÄ• lo viya anÄ• gÄ• mim
saccÄ• naá¹ƒ pÄ• kaá¹-akÄ• lo. maggassa pÄ• kaá¹-aá¹ƒ pana maggasamaá¹…gipuggalas

vajirassa pana pÄ• sÄ• á¹‡o vÄ• maá¹‡i vÄ• abhejjo nÄ• ma natthi. yattha patati taá¹ƒ vin
vajiraá¹ƒ khepentaá¹ƒ asesetvÄ• khepeti. vajirena gatamaggo nÄ• ma puna pÄ• katiko na h

arahattamaggassa avajjhakileso nÄ• ma natthi. sabbakilese vinivijjhati vajiraá¹ƒ viya. arahat
khepento asesetvÄ• khepeti. vajirena gatamaggassa puna pÄ• katikattÄ• bhÄ• vo viya aral
pahÄ«nakilesÄ• naá¹ƒ puna paccudÄ• vattanaá¹ƒ nÄ• ma natthÄ«ti.

<1307> __bÄ• laduka_niddese bÄ• lesu ahirikÄ• nottappÄ• ni pÄ• kaá¹-Ä• ni, mÅ«lÄ• ni ca
bÄ• ladhammÄ• naá¹ƒ. ahiriko hi anottappÄ« ca na kiÃ±ci akusalaá¹ƒ na karoti nÄ• mÄ• ti.
paá¹-hamaá¹ƒyeva visuá¹ƒ vuttÄ• ni. sukkapakkhepi ayameva nayo. tathÄ• kaá¹‡haduke.

<1311> __tapanÄ«yaduka_niddese katattÄ• ca akatattÄ• ca tapanaá¹ƒ veditabbaá¹ƒ. __k
390/ hi katattÄ• tapanti, kÄ• yasucaritÄ• dÄ«ni akatattÄ• . tathÄ• hi puggalo `kataá¹ƒ me k
tappati, `akataá¹ƒ me kÄ• yasucaritaâ€™ nti tappati. `kataá¹ƒ me vacÄ«duccaritaâ€™ nti ta
`akataá¹ƒ me \Be 420/ manosucaritaâ€™ nti tappati. atapanÄ«yepi eseva nayo. kalyÄ• á¹‡a
`kataá¹ƒ me kÄ• yasucaritaâ€™ nti na tappati, `akataá¹ƒ me kÄ• yaduccaritaâ€™ nti na tap
`akataá¹ƒ me manoduccaritaâ€™ nti na tappatÄ«ti (AN a II 3).

<1313> __adhivacanaduka_niddese __yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• na_nti sabbadhamm
__saá¹…khÄ• , _ saá¹ƒkathiyatÄ«ti attho. kinti saá¹ƒkathiyati? ahanti mamanti paroti parass
bhÄ• voti posoti puggaloti naroti mÄ• á¹‡avoti tissoti dattoti, `maÃ±co pÄ«á¹-haá¹ƒ bhisi bim
`vihÄ• ro pariveá¹‡aá¹ƒ dvÄ• raá¹ƒ vÄ• tapÄ• naâ€™ nti evaá¹ƒ anekehi Ä• kÄ• rehi saá¹ƒk
_. samaÃ±Ã±Ä• yatÄ«ti __samaÃ±Ã±Ä• _. kinti samaÃ±Ã±Ä• yati? `ahanti ... pe ... vÄ• tapÄ
samaÃ±Ã±Ä• yatÄ«ti \Ne 413/ `samaÃ±Ã±Ä• â€™. paÃ±Ã±Ä• piyatÄ«ti __paÃ±Ã±atti_. voh
vohariyati? `ahaâ€™ nti ... pe ... `vÄ• tapÄ• naâ€™ nti vohariyatÄ«ti vohÄ• ro.

__nÄ• ma_nti catubbidhaá¹ƒ nÄ• maá¹ƒ --- sÄ• maÃ±Ã±anÄ• maá¹ƒ guá¹‡anÄ• maá¹ƒ kitt
tattha paá¹-hamakappikesu mahÄ• janena sammannitvÄ• á¹-hapitattÄ• mahÄ• sammatoti
`sÄ• maÃ±Ã±anÄ• maá¹ƒâ€™ nÄ• ma. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``mahÄ• janasammat
mahÄ• sammato tveva paá¹-hamaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€™ nti (DN III 131). dha
paá¹ƒsukÅ«liko vinayadharo tepiá¹-ako saddho pasannoti evarÅ«paá¹ƒ guá¹‡ato Ä• gatanÄ
nÄ• ma. bhagavÄ• arahaá¹ƒ sammÄ• sambuddhotiÄ• dÄ«nipi tathÄ• gatassa anekÄ• ni nÄ
vuttaá¹ƒ ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti ||

yaá¹ƒ pana jÄ• tassa kumÄ• rakassa nÄ• maggahaá¹‡adivase dakkhiá¹‡eyyÄ• naá¹ƒ sakk
Ã±Ä• takÄ• kappetvÄ• pakappetvÄ• `ayaá¹ƒ asukonÄ• mÄ• â€™ ti nÄ• maá¹ƒ karonti, ida
pana purimapaÃ±Ã±atti pacchimapaÃ±Ã±attiyaá¹ƒ patati, purimavohÄ• ro pacchimavohÄ• r

purimakappepi cando candoyeva nÄ• ma, etarahipi candova. atÄ«te sÅ«riyo ... samuddo ...
pabbatoyeva, nÄ• ma, etarahipi \Be 421/ pabbatoyevÄ• ti idaá¹ƒ `opapÄ• tikanÄ• maá¹ƒâ€™
catubbidhampi nÄ• maá¹ƒ ettha nÄ• mameva hoti.

__nÄ• makamma_nti nÄ• makaraá¹‡aá¹ƒ. __nÄ• madheyya_nti nÄ• maá¹-á¹-hapanaá¹ƒ. _
__byaÃ±jana_nti nÄ• mabyaÃ±janaá¹ƒ. yasmÄ• panetaá¹ƒ atthaá¹ƒ byaÃ±jeti tasmÄ• eva
nÄ• mÄ• bhilÄ• pova. __sabbeva dhammÄ• adhivacanapathÄ• _ti adhivacanassa nopatha
sabbadhammesu nipatati, sabbadhammÄ• ekadhammasmiá¹ƒ nipatanti. kathaá¹ƒ? ayaÃ±h
so sabbesu catubhÅ«makadhammesu nipatati. sattopi saá¹…khÄ• ropi nÄ• mato muttako n

aá¹-avÄ«pabbatÄ• dÄ«su rukkhopi jÄ• napadÄ• naá¹ƒ bhÄ• ro. te hi `ayaá¹ƒ kiá¹ƒ rukkho n
`khadiroâ€™ `palÄ• soâ€™ ti attanÄ• jÄ• nanakanÄ• maá¹ƒ kathenti. yassa nÄ• maá¹ƒ na
\Ne 414/ nÄ• mÄ• ti vadanti. tampi tassa nÄ• madheyyameva hutvÄ• tiá¹-á¹-hati. samudde
eseva nayo. itare dve dukÄ• iminÄ• samÄ• natthÄ• eva.

<1316> __nÄ• marÅ«paduke_ \Ee 392/ nÄ• makaraá¹‡aá¹-á¹-hena ca namanaá¹-á¹-hena c
__nÄ• maá¹ƒ_. tattha cattÄ• ro khandhÄ• tÄ• va __nÄ• makaraá¹‡aá¹-á¹-hena_ `nÄ• maá¹
mahÄ• janasammatattÄ• mahÄ• sammatassa mahÄ• sammatoti nÄ• maá¹ƒ ahosi, yathÄ•
nÄ• ma hotu, phusso nÄ• ma hotÅ«â€™ ti evaá¹ƒ puttassa kittimanÄ• maá¹ƒ karonti, yathÄ
`vinayadharoâ€™ ti guá¹‡ato nÄ• maá¹ƒ Ä• gacchati, na evaá¹ƒ vedanÄ• dÄ«naá¹ƒ. vedan
viya attano nÄ• maá¹ƒ karontÄ• va uppajjanti. tesu uppannesu tesaá¹ƒ nÄ• maá¹ƒ uppanna
uppannaá¹ƒ `tvaá¹ƒ vedanÄ• nÄ• ma hohÄ«â€™ ti koci bhaá¹‡ati. na ca tassÄ• nÄ• magg
pathaviyÄ• uppannÄ• ya `tvaá¹ƒ pathavÄ« nÄ• ma hohÄ«â€™ ti nÄ• maggahaá¹‡akiccaá¹
cakkavÄ• á¸·asinerucandimasÅ«riyanakkhattesu uppannesu `tvaá¹ƒ cakkavÄ• á¸·aá¹ƒ nÄ•
nÄ• ma hohÄ«â€™ ti nÄ• maggahaá¹‡akiccaá¹ƒ natthi, nÄ• maá¹ƒ uppannameva hoti, opap
nipatati, evaá¹ƒ vedanÄ• ya uppannÄ• ya `tvaá¹ƒ vedanÄ• nÄ• ma hohÄ«â€™ ti nÄ• magg
\Be 422/ uppannÄ• ya vedanÄ• ti nÄ• maá¹ƒ uppannameva hoti. opapÄ• tikapaÃ±Ã±attiyaá
eseva nayo. atÄ«tepi hi vedanÄ• vedanÄ• yeva, saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä
anÄ• gatepi, paccuppannepi. nibbÄ• naá¹ƒ pana sadÄ• pi nibbÄ• namevÄ• ti. `nÄ• makaraá

__ `namanaá¹-á¹-henÄ• â€™ pi_ cettha cattÄ• ro khandhÄ• nÄ• maá¹ƒ. te hi Ä• rammaá¹‡
`nÄ• manaá¹-á¹-henaâ€™ _ sabbampi nÄ• maá¹ƒ. cattÄ• ro hi khandhÄ• Ä• rammaá¹‡e aÃ
nibbÄ• naá¹ƒ Ä• rammaá¹‡Ä• dhipatipaccayatÄ• ya attani anavajjadhamme nÄ• meti.

<1318> avijjÄ• bhavataá¹‡hÄ• vaá¹-á¹-amÅ«lasamudÄ• cÄ• radassanatthaá¹ƒ gahitÄ• .

<1320> __bhavissati attÄ• ca loko cÄ• _ti khandhapaÃ±cakaá¹ƒ attÄ• ca loko cÄ• ti gahe
bhavissatÄ«â€™ ti gahaá¹‡Ä• kÄ• rena niviá¹-á¹-hÄ• __sassatadiá¹-á¹-hi_. dutiyÄ• __ `na

Ä• kÄ• rena niviá¹-á¹-hÄ• ucchedadiá¹-á¹-hi.

<1326> __pubbantaá¹ƒ_ \Ee 393/ \Ne 415/ __Ä• rabbhÄ• _ti atÄ«takoá¹-á¹-hÄ• saá¹ƒ Ä• ra
brahmajÄ• le Ä• gatÄ• aá¹-á¹-hÄ• rasa pubbantÄ• nudiá¹-á¹-hiyo gahitÄ• . __aparantaá¹ƒ Ä
anÄ• gatakoá¹-á¹-hÄ• saá¹ƒ Ä• rammaá¹‡aá¹ƒ karitvÄ• . iminÄ• tattheva Ä• gatÄ• catucat
aparantÄ• nudiá¹-á¹-hiyo gahitÄ• .

<1332> dovacassatÄ• niddese __sahadhammike vuccamÄ• ne_ti sahadhammikaá¹ƒ nÄ• n
sikkhÄ• padaá¹ƒ, tasmiá¹ƒ vatthuá¹ƒ dassetvÄ• Ä• pattiá¹ƒ Ä• ropetvÄ• `idaá¹ƒ nÄ• ma tva
iá¹…gha desehi vuá¹-á¹-hÄ• hi paá¹-ikarohÄ«â€™ ti vuccamÄ• ne. __dovacassÄ• ya_ntiÄ•
paá¹-icodanÄ• ya vÄ• appadakkhiá¹‡agÄ• hitÄ• ya vÄ• dubbacassa kammaá¹ƒ dovacassÄ
vuccati. tassa bhÄ• vo __dovacassiyaá¹ƒ_. itaraá¹ƒ tasseva vevacanaá¹ƒ. __vippaá¹-ikÅ«la
vilomagÄ• hitÄ• . vilomagahaá¹‡asaá¹…khÄ• tena vipaccanÄ«kena sÄ• taá¹ƒ assÄ• ti vipac
`paá¹-Ä• á¹‡ikagahaá¹‡aá¹ƒ gahetvÄ• ekapadeneva taá¹ƒ nissaddamakÄ• siâ€™ nti sukha
adhivacanaá¹ƒ. tassa bhÄ• vo __vipaccanÄ«kasÄ• tatÄ• _. ovÄ• daá¹ƒ anÄ• diyanavasena
__anÄ• dariyaá¹ƒ_. itaraá¹ƒ tasseva vevacanaá¹ƒ. anÄ• diyanÄ• kÄ• ro vÄ• __anÄ• daratÄ
avasanavasena uppanno agÄ• ravabhÄ• vo __agÄ• ravatÄ• _. sajeá¹-á¹-hakavÄ• saá¹ƒ ava
appaá¹-issavabhÄ• vo __appaá¹-issavatÄ• . ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ \Be 423/ evarÅ«pÄ•
vuccati. atthato panesÄ• tenÄ• kÄ• rena pavattÄ• cattÄ• ro khandhÄ• , saá¹…khÄ• rakkha
__pÄ• pamittatÄ• dÄ«su_pi eseva nayo. dovacassatÄ• pÄ• pamittatÄ• dayo hi visuá¹ƒ ceta

<1333> natthi \Ee 394/ etesaá¹ƒ saddhÄ• ti __assaddhÄ• ; _ buddhÄ• dÄ«ni vatthÅ«ni na s
__dussÄ«lÄ• _ti sÄ«lassa dunnÄ• maá¹ƒ natthi, nissÄ«lÄ• ti attho. __appassutÄ• _ti sutaral
macchariyÄ• ni etesaá¹ƒ atthÄ«ti __maccharino. duppaÃ±Ã±Ä• _ti nippaÃ±Ã±Ä• . sevanaka
balavasevanÄ• __nisevanÄ• _. sabbatobhÄ• gena sevanÄ• __saá¹ƒsevanÄ• _. upasagga
vaá¸• á¸• hitaá¹ƒ. tÄ«hipi sevanÄ• va kathitÄ• . __bhajanÄ• _ti upasaá¹…kamanÄ• . __sam
bhajanÄ• . upasaggavasena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __bhattÄ«_ti daá¸·habhatti. __s
sabbatobhÄ• gena bhatti. upasaggavasena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. dvÄ«hipi daá¸·h
__taá¹ƒsampavaá¹…katÄ• _ti tesu puggalesu kÄ• yena ceva cittena ca sampavaá¹…kabhÄ
tappabbhÄ• ratÄ• ti attho.

<1334> sovacassatÄ• dukaniddesopi vuttapaá¹-ipakkhanayena veditabbo.

<1336> __paÃ±capi_ \Ne 416/ __Ä• pattikkhandhÄ• _ti mÄ• tikÄ• niddesena `pÄ• rÄ• jikaá
pÄ• cittiyaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ dukkaá¹-aâ€™ nti imÄ• paÃ±ca Ä• pattiyo. __sattapi Ä
vinayaniddesena `pÄ• rÄ• jikaá¹ƒ saá¹…ghÄ• disesaá¹ƒ thullaccayaá¹ƒ pÄ• cittiyaá¹ƒ pÄ• á
dukkaá¹-aá¹ƒ dubbhÄ• sitaâ€™ nti imÄ• satta Ä• pattiyo. tattha saha vatthunÄ• tÄ• saá¹ƒ
paricchedajÄ• nanakapaÃ±Ã±Ä• __Ä• pattikusalatÄ• _ nÄ• ma. saha kammavÄ• cÄ• ya

Ä• pattivuá¹-á¹-hÄ• naparicchedajÄ• nanakapaÃ±Ã±Ä• pana __Ä• pattivuá¹-á¹-hÄ• nakusa

<1338> samÄ• pajjitabbato samÄ• patti. saha parikammena appanÄ• paricchedajÄ• nanak
__samÄ• pattikusalatÄ• _ nÄ• ma. `cande vÄ• sÅ«riye vÄ• nakkhatte vÄ• ettakaá¹ƒ á¹-hÄ
vuá¹-á¹-hahissÄ• mÄ«â€™ ti avirajjhitvÄ• tasmiá¹ƒyeva samaye vuá¹-á¹-hÄ• nakapaÃ±Ã±Ä
__samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• _ nÄ• ma.

<1340> aá¹-á¹-hÄ• rasannaá¹ƒ \Be 424/ \Ee 395/ dhÄ• tÅ«naá¹ƒ
uggahamanasikÄ• rasavanadhÄ• raá¹‡aparicchedajÄ• nanakapaÃ±Ã±Ä• __dhÄ• tukusala
uggahamanasikÄ• rajÄ• nanakapaÃ±Ã±Ä• __manasikÄ• rakusalatÄ• _ nÄ• ma.

<1342> dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ uggahamanasikÄ• rasavanadhÄ• raá¹‡aparic
nÄ• ma. tÄ«supi vÄ• etÄ• su kusalatÄ• su uggaho manasikÄ• ro savanaá¹ƒ sammasanaá¹
sabbaá¹ƒ vaá¹-á¹-ati. tattha savanauggahapaccavekkhaá¹‡Ä• lokiyÄ• , paá¹-ivedho lokuttar
sammasanamanasikÄ• rÄ• lokiyalokuttaramissakÄ• . `avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€
paá¹-iccasamuppÄ• davibhaá¹…ge Ä• vibhavissanti. `iminÄ• pana paccayena idaá¹ƒ hotÄ«
__paá¹-iccasamuppÄ• dakusalatÄ• _ nÄ• ma.

<1344> á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalatÄ• dukaniddese __hetÅ« paccayÄ• _ti ubhayampet
cakkhupasÄ• do hi rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjanakassa cakkhuviÃ±Ã±Ä• á¹
tathÄ• sotapasÄ• dÄ• dayo sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ, ambabÄ«jÄ• dÄ«ni ca ambaph
dhammÄ• _ti visabhÄ• gapaccayadhammÄ• naá¹ƒ nidassanaá¹ƒ. __yesaá¹ƒ yesa_nti
visabhÄ• gapaccayasamuppannadhammanidassanaá¹ƒ. __na hetÅ« na paccayÄ• _ti cakkh
katvÄ• uppajjanakassa sotaviÃ±Ã±Ä• á¹‡assa na hetu na paccayo. tathÄ• sotapasÄ• dÄ•
avasesaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. ambÄ• dayo ca tÄ• lÄ• dÄ«naá¹ƒ uppattiyÄ• ti evamatt

<1346> ajjavamaddavaniddese \Ne 417/ __nÄ«cacittatÄ• _ti padamattameva viseso. tassa
nÄ«caá¹ƒ cittaá¹ƒ assÄ• ti nÄ«cacitto. nÄ«cacittassa bhÄ• vo nÄ«cacittatÄ• . sesaá¹ƒ
cittujukatÄ• cittamudutÄ• naá¹ƒ padabhÄ• janÄ«ye Ä• gatameva.

<1348> khantiniddese khamanakavasena __khanti_. khamanÄ• kÄ• ro __khamanatÄ• _. a
upari Ä• ropetvÄ• vÄ• senti, na paá¹-ibÄ• hanti, na paccanÄ«katÄ• ya tiá¹-á¹-hantÄ«ti __ad
acaá¹‡á¸• ikassa bhÄ• vo __acaá¹‡á¸• ikkaá¹ƒ. anasuropo_ti asuropo vuccati na sammÄ• r
tappaá¹-ipakkhato anasuropo suruttavÄ• cÄ• ti attho. evamettha phalÅ«pacÄ• rena \Be 425
niddiá¹-á¹-haá¹ƒ. __attamanatÄ• cittassÄ• _ti somanassavasena cittassa sakamanatÄ• , at
na byÄ• pannacittatÄ• ti attho.

<1349> soraccaniddese __kÄ• yiko avÄ«tikkamo_ti tividhaá¹ƒ kÄ• yasucaritaá¹ƒ. __vÄ• ca

catubbidhaá¹ƒ vacÄ«sucaritaá¹ƒ. kÄ• yikavÄ• casikoti iminÄ• kÄ• yavacÄ«dvÄ• rasamuá¹-
Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pariyÄ• diyati. __idaá¹ƒ vuccati soracca_nti idaá¹ƒ pÄ• pato
soraccaá¹ƒ nÄ• ma vuccati. __sabbopi sÄ«lasaá¹ƒvaro_ti idaá¹ƒ yasmÄ• na kevalaá¹ƒ kÄ•
Ä• carati manasÄ• pi Ä• carati eva, tasmÄ• mÄ• nasikasÄ«laá¹ƒ pariyÄ• dÄ• ya dassetuá¹

<1350> sÄ• khalyaniddese __aá¹‡á¸• akÄ• _ti yathÄ• sadose rukkhe aá¹‡á¸• akÄ• ni uá¹-
sadosatÄ• ya khuá¹ƒsanavambhanÄ• divacanehi aá¹‡á¸• akÄ• jÄ• tÄ• . __kakkasÄ• _ti pÅ
pÅ«tirukkho kakkaso hoti paggharitacuá¹‡á¹‡o evaá¹ƒ kakkasÄ• hoti. sotaá¹ƒ ghaá¹ƒsayan
tena vuttaá¹ƒ `kakkasÄ• â€™ ti. __parakaá¹-ukÄ• _ti paresaá¹ƒ kaá¹-ukÄ• amanÄ• pÄ• do
__parÄ• bhisajjanÄ«_ti kuá¹-ilakaá¹‡á¹-akasÄ• khÄ• viya cammesu vijjhitvÄ• paresaá¹ƒ ab
gantukÄ• mÄ• nampi gantuá¹ƒ adatvÄ• lagganakÄ• rÄ«. __kodhasÄ• mantÄ• _ti kodhassa
__asamÄ• dhisaá¹ƒvattanikÄ• _ti appanÄ• samÄ• dhissa vÄ• upacÄ• rasamÄ• dhissa vÄ•
sabbÄ• nevetÄ• ni sadosavÄ• cÄ• ya vevacanÄ• ni. __tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ pahÄ• yÄ
appajahitvÄ• \Ee 397/ á¹-hitassa antarantare pavattÄ• pi saá¹‡havÄ• cÄ• asaá¹‡havÄ• cÄ
dÄ«panatthaá¹ƒ vuttaá¹ƒ.

__neá¸·Ä• _ti \Ne 418/ eá¸·aá¹ƒ vuccati doso. nÄ• ssÄ• eá¸·anti neá¸·Ä• ; niddosÄ• ti attho
setapacchÄ• doâ€™â€™ ti (Ud 65; SN b IV 347; Peá¹- 25) ettha vuttaneá¸·aá¹ƒ viya. __kaá
byaÃ±janamadhuratÄ• ya kaá¹‡á¹‡Ä• naá¹ƒ sukhÄ• , sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«la
atthamadhuratÄ• ya sarÄ«re kopaá¹ƒ ajanetvÄ• pemaá¹ƒ janetÄ«ti __pemanÄ«yÄ• _. hada
appaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaá¹ƒ pavisatÄ«ti __hadayaá¹…gamÄ• _. guá¹‡apari
__porÄ«_. pure saá¹ƒvaá¸• á¸• hanÄ• rÄ« viya sukumÄ• rÄ• tipi porÄ«. purassa esÄ• tipi po
kathÄ• ti attho. nagaravÄ• sino hi \Be 426/ yuttakathÄ• honti. pitimattaá¹ƒ pitÄ• ti bhÄ• tima
vadanti. evarÅ«pÄ« kathÄ• bahuno janassa kantÄ• hotÄ«ti __bahujanakantÄ• _. kantabhÄ
manÄ• pÄ• cittavuá¸• á¸• hikarÄ• ti __bahujanamanÄ• pÄ• . yÄ• tatthÄ• _ti yÄ• tasmiá¹ƒ
maá¹-á¹-havÄ• catÄ• . __sakhilavÄ• catÄ• _ti muduvÄ• catÄ• . __apharusavÄ• catÄ• _ti ak

<1351> paá¹-isanthÄ• raniddese __Ä• misapaá¹-isanthÄ• ro_ti Ä• misaalÄ• bhena attanÄ•
yathÄ• pihitaá¹ƒ hoti paá¹-icchannaá¹ƒ evaá¹ƒ Ä• misena paá¹-isantharaá¹‡aá¹ƒ. __dhamm
dhammassa appaá¹-ilÄ• bhena attanÄ• saha paresaá¹ƒ chiddaá¹ƒ yathÄ• pihitaá¹ƒ hoti pa
dhammena paá¹-isantharaá¹‡aá¹ƒ. __paá¹-isanthÄ• rako hotÄ«_ti dveyeva hi lokasannivÄ•
paá¹-isanthÄ• rako hoti. Ä• misapaá¹-isanthÄ• rena vÄ• dhammapaá¹-isanthÄ• rena vÄ• ti
paá¹-isanthÄ• rena paá¹-isanthÄ• rako hoti, paá¹-isantharati, nirantaraá¹ƒ karoti.

tatrÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya kathÄ• --- paá¹-isanthÄ• rakena hi bhikkhunÄ• Ä• gan
disvÄ• va paccuggantvÄ• pattacÄ«varaá¹ƒ \Ee 398/ gahetabbaá¹ƒ, Ä• sanaá¹ƒ dÄ• tabbaá
bÄ«jitabbaá¹ƒ, pÄ• dÄ• dhovitvÄ• makkhetabbÄ• , sappiphÄ• á¹‡ite sati bhesajjaá¹ƒ dÄ• t
pucchitabbo, Ä• vÄ• so paá¹-ijaggitabbo. evaá¹ƒ ekadesena Ä• misapaá¹-isanthÄ• ro kato n

sÄ• yaá¹ƒ pana navakatarepi attano upaá¹-á¹-hÄ• naá¹ƒ anÄ• gateyeva, tassa santikaá¹ƒ g
avisaye apucchitvÄ• tassa visaye paÃ±ho pucchitabbo. `tumhe katarabhÄ• á¹‡akÄ• â€™ ti
`Ä• cariyupajjhÄ• yÄ• kataraá¹ƒ ganthaá¹ƒ vaá¸·aÃ±jentÄ«â€™ ti pucchitvÄ• pahonakaá¹-
pucchitabbo. sace kathetuá¹ƒ sakkoti iccetaá¹ƒ kusalaá¹ƒ. no ce sakkoti sayaá¹ƒ kathetvÄ•
ekadesena dhammapaá¹-isanthÄ• ro kato nÄ• ma hoti.

sace \Ne 419/ attano santike vasati taá¹ƒ Ä• dÄ• ya nibaddhaá¹ƒ piá¹‡á¸• Ä• ya caritabbaá¹
punadivase gamanasabhÄ• gena taá¹ƒ Ä• dÄ• ya ekasmiá¹ƒ gÄ• me piá¹‡á¸• Ä• ya caritvÄ
disÄ• bhÄ• ge bhikkhÅ« nimantitÄ• honti taá¹ƒ bhikkhuá¹ƒ icchamÄ• naá¹ƒ Ä• dÄ• ya gant
mayhaá¹ƒ esÄ• disÄ• sabhÄ• gÄ• â€™ ti gantuá¹ƒ anicchante sesabhikkhÅ« pesetvÄ• ta
caritabbaá¹ƒ. attanÄ• laddhÄ• misaá¹ƒ tassa dÄ• tabbaá¹ƒ. evaá¹ƒ `Ä• misapaá¹-isanthÄ•

Ä• misapaá¹-isanthÄ• rakena pana attanÄ• laddhaá¹ƒ kassa dÄ• tabbanti? Ä• gantukassa
gilÄ• no vÄ• avassiko vÄ• atthi, tesampi dÄ• tabbaá¹ƒ. Ä• cariyupajjhÄ• yÄ• naá¹ƒ dÄ• tab
dÄ• tabbaá¹ƒ. sÄ• rÄ• á¹‡Ä«yadhammapÅ«rakena pana satavÄ• rampi sahassavÄ• rampi
paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ. paá¹-isanthÄ• rakena pana yena yena na laddhaá¹ƒ, tassa ta
bahigÄ• maá¹ƒ nikkhamitvÄ• jiá¹‡á¹‡akaá¹ƒ vÄ• anÄ• thaá¹ƒ bhikkhuá¹ƒ vÄ• bhikkhuniá¹
dÄ• tabbaá¹ƒ.

tatridaá¹ƒ vatthu --- corehi kira guttasÄ• lagÄ• me pahate taá¹…khaá¹‡aÃ±Ã±eva ekÄ• nir
khÄ«á¹‡Ä• savattherÄ« daharabhikkhuniyÄ• bhaá¹‡á¸• akaá¹ƒ gÄ• hÄ• petvÄ• mahÄ• jan
paá¹-ipajjitvÄ• á¹-hitamajjhanhike nakulanagaragÄ• madvÄ• raá¹ƒ \Ee 399/ patvÄ• rukkha
samaye kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero nakulanagaragÄ• me piá¹‡
theriá¹ƒ disvÄ• bhattena Ä• pucchi. sÄ• `patto me natthÄ«â€™ ti Ä• ha. thero `iminÄ• va b
pattena adÄ• si. therÄ« bhattakiccaá¹ƒ katvÄ• pattaá¹ƒ dhovitvÄ• therassa datvÄ• Ä• ha
bhikkhÄ• cÄ• rena kilamissatha, ito paá¹-á¹-hÄ• ya pana vo bhikkhÄ• cÄ• raparittÄ• so nÄ•
ti. tato paá¹-á¹-hÄ• ya therassa Å«nakahÄ• paá¹‡agghanako piá¹‡á¸• apÄ• to nÄ• ma na up
`Ä• misapaá¹-isanthÄ• roâ€™ nÄ• ma.

imaá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• bhikkhunÄ• saá¹…gahapakkhe á¹-hatvÄ• tassa bhikk
kathetabbaá¹ƒ, dhammo vÄ• cetabbo, kukkuccaá¹ƒ vinodetabbaá¹ƒ, uppannaá¹ƒ kiccaá¹ƒ k
abbhÄ• navuá¹-á¹-hÄ• namÄ• nattaparivÄ• sÄ• dÄ• tabbÄ• . pabbajjÄ• raho pabbÄ• jetabb
upasampÄ• detabbo. bhikkhuniyÄ• pi attano santike upasampadaá¹ƒ Ä• kaá¹…khamÄ• nÄ
vaá¹-á¹-ati. ayaá¹ƒ `dhammapaá¹-isanthÄ• roâ€™ nÄ• ma.

imehi \Be 428/ \Ne 420/ dvÄ«hi paá¹-isanthÄ• rehi paá¹-isanthÄ• rako bhikkhu anuppannaá
uppannaá¹ƒ thÄ• varaá¹ƒ karoti, sabhayaá¹-á¹-hÄ• ne attano jÄ«vitaá¹ƒ rakkhati coranÄ• ga

pattaggahaá¹‡ahattheneva aggaá¹ƒ gahetvÄ• patteneva bhattaá¹ƒ Ä• kiranto thero viya. al
ito palÄ• yitvÄ• paratÄ«raá¹ƒ gatena mahÄ• nÄ• garaÃ±Ã±Ä• ekassa therassa santike saá
Ä• gantvÄ• rajje patiá¹-á¹-hitena setambaá¹…gaá¹‡e yÄ• vajÄ«vaá¹ƒ pavattitaá¹ƒ mahÄ• b
kathetabbaá¹ƒ. uppannalÄ• bhathÄ• varakaraá¹‡e dÄ«ghabhÄ• á¹‡akaabhayattherassa hat
labhitvÄ• cetiyapabbate corehi bhaá¹‡á¸• akassa aviluttabhÄ• ve vatthu kathetabbaá¹ƒ.

<1352> indriyesu aguttadvÄ• ratÄ• niddese __cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti kÄ• raá¹‡av
laddhavohÄ• rena rÅ«padassanasamatthena \Ee 400/ cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ di
``cakkhu rÅ«paá¹ƒ na passati, acittakattÄ• ; cittaá¹ƒ na passati, acakkhukattÄ• ;
dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anena pana pasÄ• davatthukena cittena passati. Ä«dis
vijjatÄ«â€™ tiÄ• dÄ«su viya sasambhÄ• rakathÄ• nÄ• ma hoti. tasmÄ• cakkhuviÃ±Ã±Ä• á
ayamevettha atthoti. __nimittaggÄ• hÄ«_ti itthipurisanimittaá¹ƒ vÄ• subhanimittÄ• dikaá¹ƒ v
kilesavatthubhÅ«taá¹ƒ nimittaá¹ƒ chandarÄ• gavasena gaá¹‡hÄ• ti, diá¹-á¹-hamatteyeva na
__anubyaÃ±janaggÄ• hÄ«_ti kilesÄ• naá¹ƒ anubyaÃ±janato pÄ• kaá¹-abhÄ• vakaraá¹‡ato a
laddhavohÄ• raá¹ƒ hatthapÄ• dasitahasitakathitaÄ• lokitavilokitÄ• dibhedaá¹ƒ Ä• kÄ• raá¹ƒ
__yatvÄ• dhikaraá¹‡amena_ntiÄ• dimhi yaá¹ƒkÄ• raá¹‡Ä• yassa cakkhundriyÄ• saá¹ƒvaras
satikavÄ• á¹-ena cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ apihitacakkhudvÄ• raá¹ƒ hutvÄ• viharanta
dhammÄ• anvÄ• ssaveyyuá¹ƒ anubandheyyuá¹ƒ ajjhotthareyyuá¹ƒ. __tassa saá¹ƒvarÄ• ya
cakkhundriyassa satikavÄ• á¹-ena pidahanatthÄ• ya na paá¹-ipajjati. evaá¹ƒbhÅ«toyeva ca
cakkhundriyaá¹ƒ, na cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«ti vuccati.

tattha kiÃ±cÄ• pi cakkhundriye saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• natthi, na hi cakkhupasÄ• c
muá¹-á¹-hassaccaá¹ƒ vÄ• uppajjati. apica yadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ \Be 429/ cakkhuss
bhavaá¹…ge dvikkhattuá¹ƒ uppajjitvÄ• niruddhe kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ•
nirujjhati. tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccaá¹ƒ, tato vipÄ• kamanodhÄ• tu \Ne 42
sampaá¹-icchanakiccaá¹ƒ, tato vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡ak
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ee 401/ voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ
tadanantaraá¹ƒ javanaá¹ƒ javati. tatrÄ• pi neva bhavaá¹…gasamaye na Ä• vajjanÄ• dÄ«naá
saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• atthi. javanakkhaá¹‡e pana dussÄ«lyaá¹ƒ vÄ• muá¹-á¹-has
aÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• akkhanti vÄ• kosajjaá¹ƒ vÄ• uppajjati, asaá¹ƒvaro hoti.

evaá¹ƒ honto pana so `cakkhundriye asaá¹ƒvaroâ€™ ti vuccati. kasmÄ• ? yasmÄ• tasmiá¹
dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi, Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ• ni. yathÄ• kiá
dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• pi antogharadvÄ• rakoá¹-á¹-hakagabbhÄ• dayo susaá¹ƒvu
sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ arakkhitaá¹ƒ agopitameva hoti. nagaradvÄ• rena hi pavisitvÄ• co
kareyyuá¹ƒ. evameva javane dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati dvÄ•
bhavaá¹…gampi, Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ• nÄ«ti.

__sotena saddaá¹ƒ sutvÄ• _tiÄ• dÄ«supi eseva nayo. __yÄ• imesa_nti evaá¹ƒ saá¹ƒvaraá
channaá¹ƒ indriyÄ• naá¹ƒ yÄ• agutti yÄ• agopanÄ• yo anÄ• rakkho yo asaá¹ƒvaro, athaka

<1353> bhojane amattaÃ±Ã±utÄ• niddese __idhekacco_ti imasmiá¹ƒ sattaloke ekacco. __a
paá¹-isaá¹…khÄ• napaÃ±Ã±Ä• ya ajÄ• nitvÄ• anupadhÄ• retvÄ• . __ayoniso_ti anupÄ• yen
asitapÄ«tÄ• diajjhoharaá¹‡Ä«yaá¹ƒ. __Ä• hÄ• retÄ«_ti paribhuÃ±jati ajjhoharati. __davÄ• yA
anupÄ• yadassanatthaá¹ƒ vuttaá¹ƒ. anupÄ• yena hi Ä• hÄ• rento davatthÄ• ya madatthÄ• y
vibhÅ«sanatthÄ• ya vÄ• Ä• hÄ• reti, no idamatthitaá¹ƒ paá¹-icca. yÄ• tattha __asantuá¹-á¹
ayoniso Ä• hÄ• raparibhoge asantussanÄ• \Ee 402/ asantuá¹-á¹-hibhÄ• vo. __amattaÃ±Ã±
pamÄ• á¹‡asaá¹…khÄ• tÄ• ya mattÄ• ya ajÄ• nanaá¹ƒ. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ apaco
pavattÄ• bhojane amattaÃ±Ã±utÄ• nÄ• ma vuccati.

<1354> indriyesu \Be 430/ guttadvÄ• ratÄ• niddese __cakkhunÄ• _tiÄ• di vuttanayeneva ve
nimittaggÄ• hÄ« hotÄ«_ti chandarÄ• gavasena vuttappakÄ• raá¹ƒ nimittaá¹ƒ na gaá¹‡hÄ• ti
vuttapaá¹-ipakkhanayeneva \Ne 422/ veditabbÄ• ni. yathÄ• ca heá¹-á¹-hÄ• `javane dussÄ«
tasmiá¹ƒ asaá¹ƒvare sati, dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi, Ä• vajjanÄ• dÄ«nipi v
vuttaá¹ƒ, evamidha tasmiá¹ƒ sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá¹ƒ hoti, bhavaá¹…
vÄ«thicittÄ• ni. yathÄ• kiá¹ƒ? yathÄ• nagaradvÄ• resu susaá¹ƒvutesu, kiÃ±cÄ• pi antoghar
tathÄ• pi antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ surakkhitaá¹ƒ sugopitameva hoti --- nagarad
corÄ• naá¹ƒ paveso natthi --- evameva javane sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá
Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ• ni. tasmÄ• javanakkhaá¹‡e uppajjamÄ• nopi `cakkhundriye
__sotena saddaá¹ƒ sutvÄ• _tiÄ• dÄ«supi eseva nayo.

<1355> bhojane mattaÃ±Ã±utÄ• niddese __paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ•
paá¹-isaá¹…khÄ• napaÃ±Ã±Ä• ya jÄ• nitvÄ• upÄ• yena Ä• hÄ• raá¹ƒ paribhuÃ±jati. idÄ• ni
__neva davÄ• yÄ• _tiÄ• di vuttaá¹ƒ.

tattha __ `neva davÄ• yÄ• â€™ _ti davatthÄ• ya na Ä• hÄ• reti. tattha naá¹-alaá¹…ghakÄ• d
nÄ• ma. yaÃ±hi bhojanaá¹ƒ bhuttassa naccagÄ«takabyasilokasaá¹…khÄ• to davo atirekata
bhojanaá¹ƒ adhammena visamena pariyesitvÄ• te Ä• hÄ• renti. ayaá¹ƒ pana bhikkhu evaá¹

__na_ \Ee 403/ __madÄ• yÄ• _ti mÄ• namadapurisamadÄ• naá¹ƒ vaá¸• á¸• hanatthÄ• ya n
rÄ• jarÄ• jamahÄ• mattÄ• madatthÄ• ya Ä• hÄ• renti nÄ• ma. te hi attano mÄ• namadapur
piá¹‡á¸• arasabhojanÄ• dÄ«ni paá¹‡Ä«tabhojanÄ• ni bhuÃ±janti. ayaá¹ƒ pana bhikkhu evaá

__na maá¹‡á¸• anÄ• yÄ• _ti sarÄ«ramaá¹‡á¸• anatthÄ• ya na Ä• hÄ• reti. tattha rÅ«pÅ«pa
antepurikÄ• dayo ca sappiphÄ• á¹‡itaá¹ƒ nÄ• ma pivanti, te hi siniddhaá¹ƒ muduá¹ƒ manda
`evaá¹ƒ no aá¹…galaá¹-á¹-hi susaá¹‡á¹-hitÄ• \Be 431/ bhavissati, sarÄ«re chavivaá¹‡á¹‡o p

ti. ayaá¹ƒ pana bhikkhu evaá¹ƒ na Ä• hÄ• reti.

__na vibhÅ«sanÄ• yÄ• _ti sarÄ«re maá¹ƒsavibhÅ«sanatthÄ• ya na Ä• hÄ• reti. tattha nibbuddhamallamuá¹-á¹-hikamallÄ• dayo \Ne 423/ susiniddhehi macchamaá¹ƒsÄ• dÄ«hi sa `evaá¹ƒ no maá¹ƒsaá¹ƒ ussadaá¹ƒ bhavissati pahÄ• rasahanatthÄ• yÄ• â€™ ti. ayaá¹ƒ pan maá¹ƒsavibhÅ«sanatthÄ• ya na Ä• hÄ• reti.

__yÄ• vadevÄ• _ti Ä• hÄ• rÄ• haraá¹‡e payojanassa paricchedaniyamadassanaá¹ƒ. __ima imassa catumahÄ• bhÅ«tikakarajakÄ• yassa á¹-hapanatthÄ• ya Ä• hÄ• reti. idamassa Ä• h attho. __yÄ• panÄ• yÄ• _ti jÄ«vitindriyayÄ• panatthÄ• ya Ä• hÄ• reti. __vihiá¹ƒsÅ«paratiyÄ abhuttapaccayÄ• uppajjanakÄ• khuddÄ• . tassÄ• uparatiyÄ• vÅ«pasamanatthÄ• ya Ä• h __brahmacariyÄ• nuggahÄ• yÄ• _ti brahmacariyaá¹ƒ nÄ• ma tisso sikkhÄ• , sakalaá¹ƒ sÄ• anuggaá¹‡hanatthÄ• ya Ä• hÄ• reti.

__itÄ«_ti upÄ• yanidassanaá¹ƒ; iminÄ• upÄ• yenÄ• ti attho. __purÄ• á¹‡aÃ±ca vedanaá¹ƒ purÄ• á¹‡avedanÄ• nÄ• ma abhuttappaccayÄ• uppajjanakavedanÄ• . taá¹ƒ paá¹-ihanissÄ vedanaá¹ƒ na uppÄ• dessÄ• mÄ«_ti navavedanÄ• nÄ• ma atibhuttappaccayena uppajjana uppÄ• dessÄ• mÄ«ti Ä• hÄ• reti. atha vÄ• , `navavedanÄ• â€™ nÄ• ma bhuttappaccayÄ• tassÄ• anuppannÄ• ya anuppajjanatthameva Ä• hÄ• reti. __yÄ• trÄ• ca me bhavissatÄ«_t __anavajjatÄ• cÄ• _ti ettha atthi sÄ• vajjaá¹ƒ atthi anavajjaá¹ƒ. tattha adhammikapariyesan adhammikapaá¹-iggahaá¹‡aá¹ƒ adhammena paribhogoti idaá¹ƒ `sÄ• vajjaá¹ƒâ€™ nÄ• ma. paá¹-iggahetvÄ• paccavekkhitvÄ• paribhuÃ±janaá¹ƒ `anavajjaá¹ƒâ€™ nÄ• ma. ekacco ana karoti, `laddhaá¹ƒ meâ€™ ti katvÄ• pamÄ• á¹‡Ä• tikkantaá¹ƒ bhuÃ±jati. taá¹ƒ jÄ«rÄ• petuá uddhaá¹ƒvirecanaadhovirecanÄ• dÄ«hi kilamati. sakalavihÄ• re bhikkhÅ« tassa sarÄ«rapaá¹-ijagganabhesajjapariyesanÄ• dÄ«su ussukkaá¹ƒ Ä• pajjanti. `kiá¹ƒ idaâ€™ nti nÄ• ma udaraá¹ƒ uddhumÄ• taâ€™ ntiÄ• dÄ«ni vadanti. `esa niccakÄ• lampi evaá¹ƒpakatik kucchipamÄ• á¹‡aá¹ƒ nÄ• ma na jÄ• nÄ• tÄ«â€™ ti nindanti garahanti. ayaá¹ƒ anavajjeyeva evaá¹ƒ akatvÄ• `anavajjatÄ• ca bhavissatÄ«â€™ ti Ä• hÄ• reti.

__phÄ• suvihÄ• ro cÄ• _ti etthÄ• pi atthi phÄ• suvihÄ• ro atthi na phÄ• suvihÄ• ro. tattha `Ä alaá¹ƒsÄ• á¹-ako tatthavaá¹-á¹-ako kÄ• kamÄ• sako bhuttavamitakoâ€™ ti imesaá¹ƒ paÃ±c bhojanaá¹ƒ na phÄ• suvihÄ• ro nÄ• ma. etesu hi __ `Ä• harahatthakoâ€™ _ nÄ• ma bahuá dhammatÄ• ya uá¹-á¹-hÄ• tuá¹ƒ asakkonto `Ä• hara hatthaâ€™ nti vadati. __ `alaá¹ƒsÄ• á¹- accuddhumÄ• takucchitÄ• ya uá¹-á¹-hitopi sÄ• á¹-akaá¹ƒ nivÄ• setuá¹ƒ na sakkoti. __ `tatth uá¹-á¹-hÄ• tuá¹ƒ asakkonto tattheva parivaá¹-á¹-ati. __ `kÄ• kamÄ• sakoâ€™ _ nÄ• ma yath sakkÄ• hoti, evaá¹ƒ yÄ• va mukhadvÄ• rÄ• Ä• hÄ• reti. __ `bhuttavamitakoâ€™ _ nÄ• ma asakkonto tattheva vamati. evaá¹ƒ akatvÄ• `phÄ• suvihÄ• ro ca me bhavissatÄ«â€™ ti Ä• nÄ• ma catÅ«hi paÃ±cahi Ä• lopehi Å«nÅ«daratÄ• . ettakaÃ±hi bhuÃ±jitvÄ• pÄ• nÄ«yaá¹ƒ

sukhena pavattanti. tasmÄ• dhammasenÄ• pati evamÄ• ha ---

``cattÄ• ro \Ee 405/ paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

imasmiá¹ƒ pana á¹-hÄ• ne aá¹…gÄ• ni samodhÄ• netabbÄ• ni. `neva davÄ• yÄ• â€™ tihi e
madÄ• yÄ• â€™ ti ekaá¹ƒ, `na maá¹‡á¸• anÄ• yÄ• â€™ ti ekaá¹ƒ, `na vibhÅ«sanÄ• yÄ• â€
kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• yÄ• â€™ ti ekaá¹ƒ, `vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nu
purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mA
bhavissatÄ«â€™ ti ekaá¹ƒ aá¹…gaá¹ƒ. anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• ti ayamettha bh
mahÄ• sÄ«vatthero panÄ• ha --- heá¹-á¹-hÄ• cattÄ• ri aá¹…gÄ• ni paá¹-ikkhepo nÄ• ma. up
samodhÄ• netabbÄ• nÄ«ti --- tattha `yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• â€™ ti ekaá¹ƒ
ti ekaá¹ƒ, `vihiá¹ƒsÅ«paratiyÄ• tiâ€™ ekaá¹ƒ, `brahmacariyÄ• nuggahÄ• yÄ• â€™ ti ekaá¹ƒ
vedanaá¹ƒ paá¹-ihaá¹…khÄ• mÄ«â€™ ti ekaá¹ƒ, `navaÃ±ca \Be 433/ vedanaá¹ƒ na uppÄ• d
`yÄ• trÄ•  ca me bhavissatÄ«â€™ ti ekaá¹ƒ, `anavajjatÄ• â€™ cÄ• ti ekaá¹ƒ. phÄ• suvihÄ•
evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• rento bhojane mattaÃ±Ã±Å
vuccatÄ«_ti ayaá¹ƒ pariyesanapaá¹-iggahaá¹‡aparibhogesu yuttappamÄ• á¹‡ajÄ• nanavase
paccavekkhitaparibhogo bhojane mattaÃ±Ã±utÄ• nÄ• ma vuccati.

<1356> muá¹-á¹-hassaccaniddese __asatÄ«_ti sativirahitÄ• cattÄ• ro khandhÄ• . __ananu
upasaggavasena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __asaraá¹‡atÄ• _ti asaraá¹‡Ä• kÄ• ro. __adhÄ
asamatthatÄ• . tÄ• ya hi samannÄ• gato puggalo Ä• dhÄ• nappatto nidhÄ• nakkhamo na ho
\Ne 425/ viya Ä• rammaá¹‡e pilavatÄ«ti __pilÄ• panatÄ• . saá¹ƒmusanatÄ• _ti naá¹-á¹-hamu
samannÄ• gato puggalo nikkhittabhatto viya kÄ• ko, nikkhittamaá¹ƒso viya ca siá¹…gÄ• lo h

<1361> bhÄ• vanÄ• balaniddese __kusalÄ• naá¹ƒ dhammÄ• na_nti \Ee 406/ bodhipakkhiy
Ä• disevanÄ• . __bhÄ• vanÄ• _ti vaá¸• á¸• hanÄ• . __bahulÄ«kamma_nti punappunaá¹ƒ ka

<1368> sÄ«lavipattiniddeso sÄ«lasampadÄ• niddesapaá¹-ipakkhato veditabbo. diá¹-á¹-hivip
diá¹-á¹-hisampadÄ• niddesapaá¹-ipakkhato diá¹-á¹-hisampadÄ• niddeso ca diá¹-á¹-hupÄ• dA
sÄ«lavisuddhiniddeso kiÃ±cÄ• pi sÄ«lasampadÄ• niddesena samÄ• no, tattha pana visuddh
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ kathitaá¹ƒ, idha visuddhippattaá¹ƒ sÄ«laá¹ƒ. sati ca sampa
paá¹-isaá¹…khÄ• nabalaÃ±ca bhÄ• vanÄ• balaÃ±ca, samatho ca vipassanÄ• ca, samathan
paggÄ• ho ca avikkhepo ca, sÄ«lasampadÄ• ca diá¹-á¹-hisampadÄ• cÄ• ti imehi pana cha
lokiyalokuttaradhammÄ• va kathitÄ• .

<1373> diá¹-á¹-hivisuddhiniddese __kammassakataÃ±Ã±Ä• á¹‡a_nti `idaá¹ƒ kammaá¹ƒ sal

jÄ• nanapaÃ±Ã±Ä• . tattha attanÄ• vÄ• kataá¹ƒ hotu parena vÄ• sabbampi akusalakamm
atthabhaÃ±janato anatthajananato ca. kusalakammaá¹ƒ pana anatthabhaÃ±janato atthajana
nÄ• ma. tattha yathÄ• \Be 434/ nÄ• ma sadhano sabhogo puriso addhÄ• namaggaá¹ƒ paá
gÄ• manigamÄ• dÄ«su nakkhatte saá¹…ghuá¹-á¹-he `ahaá¹ƒ Ä• gantuko, kaá¹ƒ nu kho niss
kÄ«á¸·eyyaâ€™ nti acintetvÄ• yathÄ• yathÄ• icchati tena tena nÄ«hÄ• rena nakkhattaá¹ƒ
kantÄ• raá¹ƒ atikkamati, evameva imasmiá¹ƒ kammassakataÃ±Ã±Ä• á¹‡e á¹-hatvÄ• ime sa
vaá¹-á¹-agÄ• mikammaá¹ƒ Ä• yÅ«hitvÄ• sukhena sukhaá¹ƒ anubhavantÄ• arahattaá¹ƒ pat
vÄ«tivattÄ• . __saccÄ• nulomikaÃ±Ä• á¹‡a_nti \Ee 407/ catunnaá¹ƒ saccÄ• naá¹ƒ anulomaa
__maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ phalasamaá¹…gissa Ã±Ä• á¹‡a_nti maggaÃ±Ä• á¹‡

<1374> `diá¹-á¹-hivisuddhi kho panÄ• â€™ tipadassa niddese __yÄ• paÃ±Ã±Ä• pajÄ• nan
heá¹-á¹-hÄ• vuttÄ• ni kammassakataÃ±Ã±Ä• á¹‡Ä• dÄ«neva cattÄ• ri Ã±Ä• á¹‡Ä• ni vibhat

<1375> __ `yathÄ• diá¹-á¹-hissa_ \Ne 426/ __ca padhÄ• naâ€™ _nti padassa niddese __ye
vÄ«riyÄ• rambho_tiÄ• dÄ«hi padehi niddiá¹-á¹-haá¹ƒ vÄ«riyaá¹ƒ paÃ±Ã±Ä• gatikameva; paA
lokiyaá¹-á¹-hÄ• ne lokiyaá¹ƒ lokuttaraá¹-á¹-hÄ• ne lokuttaranti veditabbaá¹ƒ.

<1376> saá¹ƒvegadukaniddese __jÄ• tibhaya_nti jÄ• tiá¹ƒ bhayato disvÄ• á¹-hitaÃ±Ä• á¹‡
jarÄ• maraá¹‡abhayÄ• dÄ«supi eseva nayo.

<1377> __anuppannÄ• naá¹ƒ pÄ• pakÄ• na_ntiÄ• dÄ«hi jÄ• tiÄ• dÄ«ni bhayato disvÄ• jÄ•
muccitukÄ• massa upÄ• yapadhÄ• naá¹ƒ kathitaá¹ƒ. padabhÄ• janÄ«yassa panattho __vibh
(Vibh-a 367 bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•) Ä• vi bhavissati.

<1378> __ `asantuá¹-á¹-hitÄ• ca kusalesu dhammesÅ«â€™ _ti padaniddese __bhiyyokam
idhekacco hi Ä• ditova pakkhikabhattaá¹ƒ vÄ• salÄ• kabhattaá¹ƒ vÄ• uposathikaá¹ƒ vÄ• p
so tena asantuá¹-á¹-ho hutvÄ• puna dhurabhattaá¹ƒ saá¹…ghabhattaá¹ƒ vassÄ• vÄ• sikaá
cattÄ• ropi paccaye deti. tatrÄ• pi asantuá¹-á¹-ho hutvÄ• saraá¹‡Ä• ni gaá¹‡hÄ• ti, paÃ±ca
tatrÄ• pi asantuá¹-á¹-ho hutvÄ• pabbajati. pabbajitvÄ• ekaá¹ƒ nikÄ• yaá¹ƒ dve nikÄ• yeti te
buddhavacanaá¹ƒ gaá¹‡hÄ• ti, aá¹-á¹-ha samÄ• pattiyo bhÄ• veti, vipassanaá¹ƒ vaá¸• á¸• h
gaá¹‡hÄ• ti \Be 435/. arahattappattito paá¹-á¹-hÄ• ya mahÄ• santuá¹-á¹-ho nÄ• ma hoti. eva
visesakÄ• matÄ• `bhiyyokamyatÄ• â€™ nÄ• ma.

<1379> __ `appaá¹-ivÄ• nitÄ• ca padhÄ• nasmiâ€™ _nti padassa niddese yasmÄ• pantas
dhammÄ• naá¹ƒ bhÄ• vanÄ• ya ukkaá¹‡á¹-hamÄ• no padhÄ• naá¹ƒ paá¹-ivÄ• seti nÄ• ma
paá¹-ivÄ• seti nÄ• ma, tasmÄ• taá¹ƒ nayaá¹ƒ dassetuá¹ƒ __yÄ• kusalÄ• naá¹ƒ dhammÄ•
__sakkaccakiriyatÄ• _ti kusalÄ• naá¹ƒ karaá¹‡e sakkaccakÄ• ritÄ• . __sÄ• taccakiriyatÄ• _t
__aá¹-á¹-hitakiriyatÄ• _ti khaá¹‡á¸• aá¹ƒ akatvÄ• aá¹-á¹-hapetvÄ• karaá¹‡aá¹ƒ. __anolÄ«n

alÄ«najÄ«vitÄ• , alÄ«napavattitÄ• vÄ• . __anikkhittachandatÄ• _ti kusalacchandassa anikk
__anikkhittadhuratÄ• _ti kusalakaraá¹‡e vÄ«riyadhurassa anikkhipanaá¹ƒ.

<1380> __ `pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ_ \Ne 427/ __vijjÄ• â€™ _ti ettha __pubb
nivutthakkhandhÄ• ca khandhapaá¹-ibaddhaÃ±ca. pubbenivÄ• sassa anussati pubbenivÄ•
sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ_. tayidaá¹ƒ pubbe
nivutthakkhandhapaá¹-icchÄ• dakaá¹ƒ tamaá¹ƒ vijjhatÄ«ti __vijjÄ• _. taá¹ƒ tamaá¹ƒ vijjhitvÄ
pÄ• kaá¹-e karotÄ«ti viditakaraá¹‡aá¹-á¹-henÄ• pi __vijjÄ• _.

__cutÅ«papÄ• te Ã±Ä• á¹‡a_nti cutiyaÃ±ca upapÄ• te ca Ã±Ä• á¹‡aá¹ƒ. idampi sattÄ• naá
cutipaá¹-isandhicchÄ• dakaá¹ƒ tamaá¹ƒ vijjhatÄ«ti vijjÄ• . taá¹ƒ tamaá¹ƒ vijjhitvÄ• sattÄ• na
cutipaá¹-isandhiyo viditÄ• pÄ• kaá¹-Ä• karotÄ«ti viditakaraá¹‡aá¹-á¹-henÄ• pi vijjÄ• . __Ä•
Ã±Ä• á¹‡a_nti sabbakilesÄ• naá¹ƒ khayasamaye Ã±Ä• á¹‡aá¹ƒ. tayidaá¹ƒ catusaccacchÄ•
__vijjÄ• _. taá¹ƒ tamaá¹ƒ vijjhitvÄ• cattÄ• ri saccÄ• ni viditÄ• ni pÄ• kaá¹-Ä• ni karotÄ«ti
viditakaraá¹‡aá¹-á¹-henÄ• pi __vijjÄ• _.

<1381> __ `cittassa_ \Ee 409/ __ca adhimutti nibbÄ• naÃ±cÄ• â€™ _ti ettha Ä• rammaá¹‡
paccanÄ«kadhammehi ca suá¹-á¹-humuttaá¹-á¹-hena aá¹-á¹-ha samÄ• pattiyo __cittassa ad
pana `natthi ettha taá¹‡hÄ• saá¹…khÄ• taá¹ƒ vÄ• naá¹ƒâ€™, `niggataá¹ƒ vÄ• tasmÄ• vÄ•
tattha aá¹-á¹-ha samÄ• pattiyo sayaá¹ƒ vikkhambhitakilesehi vimuttattÄ• vimuttÄ«ti vuttÄ• ,
sabbakilesehi accantaá¹ƒ vimuttattÄ• vimuttÄ«ti.

<1382> __maggasamaá¹…gissa_ \Be 436/ __Ã±Ä• á¹‡a_nti cattÄ• ri maggaÃ±Ä• á¹‡Ä• ni
Ã±Ä• á¹‡a_nti cattÄ• ri phalaÃ±Ä• á¹‡Ä• ni. tattha paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ paÃ±ca
nirodhentaá¹ƒ vÅ«pasamentaá¹ƒ paá¹-ippassambhentaá¹ƒ uppajjatÄ«ti khaye Ã±Ä• á¹‡aá¹
dutiyamaggaÃ±Ä• á¹‡aá¹ƒ cattÄ• ro kilese. tathÄ• tatiyamaggaÃ±Ä• á¹‡aá¹ƒ. catutthamag
kilese khepentaá¹ƒ nirodhentaá¹ƒ vÅ«pasamentaá¹ƒ paá¹-ippassambhentaá¹ƒ uppajjatÄ«ti
nÄ• ma jÄ• taá¹ƒ. taá¹ƒ taá¹ƒ maggaphalaÃ±Ä• á¹‡aá¹ƒ pana tesaá¹ƒ tesaá¹ƒ kilesÄ• naá¹
vÅ«pasamante paá¹-ippassambhante anuppÄ• dante appavattante uppannanti anuppÄ• de

aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaaá¹-á¹-hakathÄ• ya

nikkhepakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aá¹-á¹-hakathÄ• kaá¹‡á¸• o

tikaatthuddhÄ• ravaá¹‡á¹‡anÄ•

<1384> idÄ• ni \Be 437/ \Ne 428/ nikkhepakaá¹‡á¸• Ä• nantaraá¹ƒ á¹-hapitassa aá¹-á¹-haka
vaá¹‡á¹‡anÄ• kkamo anuppatto. kasmÄ• panetaá¹ƒ aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ nÄ• ma
buddhavacanassa atthaá¹ƒ uddharitvÄ• á¹-hapitattÄ• . tÄ«supi hi piá¹-akesu dhammantara
aá¹-á¹-hakathÄ• kaá¹‡á¸• eneva paricchinditvÄ• vinicchitaá¹ƒ suvinicchitaá¹ƒ nÄ• ma hoti.
abhidhammapiá¹-ake nayamaggaá¹ƒ mahÄ• pakaraá¹‡e paÃ±huddhÄ• raá¹ƒ gaá¹‡anacÄ•
aá¹-á¹-hakathÄ• kaá¹‡á¸• atoyeva samÄ• netuá¹ƒ vaá¹-á¹-ati.

kuto \Ee 410/ pabhavaá¹ƒ pana etanti? sÄ• riputtattherappabhavaá¹ƒ. sÄ• riputtatthero hi e
saddhivihÄ• rikassa nikkhepakaá¹‡á¸• e atthuddhÄ• raá¹ƒ sallakkhetuá¹ƒ asakkontassa aá¹
kathetvÄ• adÄ• si. idaá¹ƒ pana mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhipitvÄ• idaá¹ƒ vutta
na sÄ• vakavisayo, na sÄ• vakagocaro; buddhavisayo esa, buddhagocaro. dhammasenÄ•
pucchito taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• sammÄ• sambuddhassa kathesi. samm
aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ kathetvÄ• adÄ• si. kathaá¹ƒ? bhagavÄ• hi `katame dhamm
`kusalÄ• dhammÄ• nÄ• ma katameâ€™ ti sallakkhesÄ«ti attho. athassa tuá¹‡hÄ«bhÅ«tas
dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ
bhÅ«mibhedato kusalaá¹ƒ dassitaá¹ƒ, sabbampi taá¹ƒ catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, ime
iminÄ• nayena kaá¹‡á¹‡ikaá¹ƒ kaá¹‡á¹‡ikaá¹ƒ ghaá¹-aá¹ƒ ghaá¹-aá¹ƒ gocchakaá¹ƒ goccha
atthuddhÄ• ravasena kusalÄ• didhamme dassento kathetvÄ• adÄ• si.

tattha \Ne 429/ __catÅ«sÅ«_ti kÄ• mÄ• vacararÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraapariyÄ• par
phassÄ• dibhedaá¹ƒ kusalaá¹ƒ. __ime dhammÄ• kusalÄ• _ti ime sabbepi tÄ• su tÄ• su bhÅ
dhammÄ• kusalÄ• nÄ• ma.

<1385> akusalÄ• naá¹ƒ pana bhÅ«mivasena bhedÄ• bhÄ• vato __dvÄ• dasa akusalacittup
uppajjatÄ«ti uppÄ• do. cittameva uppÄ• do \Be 438/ __cittuppÄ• do_. desanÄ• sÄ«sameva
Ä• gatoâ€™ ti vutte amaccÄ• dÄ«nampi Ä• gamanaá¹ƒ vuttameva hoti, evaá¹ƒ `cittuppÄ• d
sampayuttadhammÄ• pi vuttÄ• va hontÄ«ti. sabbattha cittuppÄ• daggahaá¹‡ena sasampay
gahitanti veditabbaá¹ƒ. ito paraá¹ƒ __catÅ«su bhÅ«mÄ«su vipÄ• ko_tiÄ• dÄ«naá¹ƒ sabbesa
tikadukabhÄ• janÄ«yapadÄ• naá¹ƒ attho, vedanÄ• ttikÄ• dÄ«su ca sukhÄ• dÄ«naá¹ƒ navat
vuttanayeneva pÄ• á¸·iyatthaá¹ƒ \Ee 411/ vÄ«maá¹ƒsitvÄ• veditabbÄ• . visesamattameva p

<1420> tattha parittÄ• rammaá¹‡attike tÄ• va __sabbo kÄ• mÄ• vacarassa vipÄ• ko_ti etth
cakkhupasÄ• dÄ• dayo nissÄ• ya niyameneva iá¹-á¹-hÄ• niá¹-á¹-hÄ• dibhede rÅ«pasaddag
Ä• rabbha pavattantÄ«ti parittÄ• rammaá¹‡Ä• ni. kusalÄ• kusalavipÄ• kÄ• pana dve manod
nissÄ• ya cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anantarÄ• niyamato rÅ«pÄ• dÄ«neva Ä• rabb
parittÄ• rammaá¹‡Ä• . kusalavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassasaha
santÄ«raá¹‡avasena chasu dvÄ• resu tadÄ• rammaá¹‡avasenÄ• ti niyamato rÅ«pÄ• dÄ«ni
Ä• rabbha pavattatÄ«ti parittÄ• rammaá¹‡Ä• . kusalÄ• kusalavipÄ• kÄ• hetukamanoviÃ±Ã±

paÃ±cadvÄ• re santÄ«raá¹‡avasena chasu dvÄ• resu tadÄ• rammaá¹‡avasena niyamato rÅ
parittÄ• rammaá¹‡Ä• neva Ä• rabbha pavattati. paá¹-isandhivasena pavattamÄ• nampi parit
kammanimittaá¹ƒ gatinimittaá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ karoti, pavattiyaá¹ƒ bhavaá¹…gavas
cutivasena pavattamÄ• nampi tadeva Ä• rammaá¹‡aá¹ƒ karotÄ«ti parittÄ• rammaá¹‡aá¹ƒ. a
sahetukavipÄ• kacittuppÄ• dÄ• ettha vuttanayeneva tadÄ• rammaá¹‡avasena paá¹-isandhi
parittadhammeyeva Ä• rabbha pavattanti. kiriyamanodhÄ• tu paÃ±cadvÄ• re rÅ«pÄ• dÄ«ni
somanassasahagatÄ• hetukakiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tu chasu dvÄ• resu paccuppan
paritte rÅ«pÄ• didhammeyeva Ä• rabbha khÄ«á¹‡Ä• savÄ• naá¹ƒ pahaá¹-á¹-hÄ• kÄ• raá¹ƒ
parittÄ• rammaá¹‡Ä• . evamime paÃ±cavÄ«sati cittuppÄ• dÄ• ekanteneva __parittÄ• ramm

<1421> viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhammÄ• \Ne
samÄ• pattiá¹ƒ Ä• rabbha pavattanato \Ee 412/ __mahaggatÄ• rammaá¹‡Ä• _. eva maggap
nibbÄ• nÄ• rammaá¹‡attÄ• __appamÄ• á¹‡Ä• rammaá¹‡Ä• _.

kusalato \Be 439/ cattÄ• ro kiriyato cattÄ• roti aá¹-á¹-ha Ã±Ä• á¹‡avippayuttacittuppÄ• dÄ•
sekkhaputhujjanakhÄ«á¹‡Ä• savÄ• naá¹ƒ asakkaccadÄ• napaccavekkhaá¹‡adhammasavan
Ä• rabbha pavattikÄ• le parittÄ• rammaá¹‡Ä• . atipaguá¹‡Ä• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«
mahaggatÄ• rammaá¹‡Ä• . kasiá¹‡animittÄ• dipaÃ±Ã±attipaccavekkhaá¹‡akÄ• le navattabb
cattÄ• ro diá¹-á¹-higatasampayuttacittuppÄ• dÄ• paÃ±capaá¹‡á¹‡Ä• sÄ• ya kÄ• mÄ• vacan
ti parÄ• masanaassÄ• danÄ• bhinandanakÄ• le parittÄ• rammaá¹‡Ä• . tenevÄ• kÄ• rena sa
Ä• rabbha pavattikÄ• le mahaggatÄ• rammaá¹‡Ä• . paá¹‡á¹‡attidhamme Ä• rabbha pavatta
navattabbÄ• rammaá¹‡Ä• . diá¹-á¹-hivippayuttÄ• naá¹ƒ teyeva dhamme Ä• rabbha kevalaá¹
pavattiyaá¹ƒ paá¹-ighasampayuttÄ• naá¹ƒ domanassavasena, vicikicchÄ• sampayuttacittup
aniá¹-á¹-haá¹…gatavasena, uddhaccasahagatassa vikkhepavasena avÅ«pasamavasena ca
parittamahaggatanavattabbÄ• rammaá¹‡atÄ• veditabbÄ• . etesu pana ekadhammopi appa
na sakkoti, tasmÄ• na appamÄ• á¹‡Ä• rammaá¹‡Ä• .

kusalato cattÄ• ro kiriyato cattÄ• roti aá¹-á¹-ha Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ•
sekkhaputhujjanakhÄ«á¹‡Ä• savÄ• naá¹ƒ sakkaccadÄ• napaccavekkhaá¹‡adhammasavanÅ
Ä• rabbha pavattikÄ• le parittamahaggatanavattabbÄ• rammaá¹‡Ä• honti. gotrabhukÄ• le l
paccavekkhaá¹‡akÄ• le ca nesaá¹ƒ __appamÄ• á¹‡Ä• rammaá¹‡atÄ• _ veditabbÄ• .

yaá¹ƒ panetaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ taá¹ƒ sabbatthapÄ• dakacatutthaá¹ƒ Ä•
Ä• lokakasiá¹‡acatutthaá¹ƒ brahmavihÄ• racatutthaá¹ƒ Ä• nÄ• pÄ• nacatutthaá¹ƒ \Ee 413/ i
dibbasotacatutthaá¹ƒ cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒ yathÄ• kammupagaÃ±Ä• á¹‡acatutth
dibbacakkhuÃ±Ä• á¹‡acatutthaá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä
kiriyatopi dvÄ• dasavidhaá¹ƒ hoti.

tattha `sabbatthapÄ• dakacatutthaá¹ƒâ€™ nÄ• ma aá¹-á¹-hasu kasiá¹‡esu catutthajjhÄ• na
pÄ• dakaá¹ƒ \Ne 431/ hoti, abhiÃ±Ã±Ä• nampi, nirodhassÄ• pi, vaá¹-á¹-assÄ• pi pÄ• dakaá
sabbatthapÄ• dakanti vuttaá¹ƒ. `Ä• kÄ• sakasiá¹‡aÄ• lokakasiá¹‡acatutthÄ• niâ€™ pana vi
vaá¹-á¹-assÄ• pi pÄ• dakÄ• ni \Be 440/ honti, nirodhapÄ• dakÄ• neva na honti.
`brahmavihÄ• raÄ• nÄ• pÄ• nacatutthÄ• niâ€™ vipassanÄ• ya ceva vaá¹-á¹-assa ca pÄ• da
pana nirodhassa ca pÄ• dakÄ• ni na honti. tattha dasavidhampi kasiá¹‡ajjhÄ• naá¹ƒ kasiá¹‡
Ä• rabbha pavattattÄ• , brahmavihÄ• racatutthaá¹ƒ sattapaá¹‡á¹‡attiá¹ƒ Ä• rabbha pavattat
Ä• nÄ• pÄ• nacatutthaá¹ƒ nimittaá¹ƒ Ä• rabbha pavattattÄ• parittÄ• divasena navattabbadh
__navattabbÄ• rammaá¹‡aá¹ƒ_ nÄ• ma hoti.

`iddhividhacatutthaá¹ƒâ€™ parittamahaggatÄ• rammaá¹‡aá¹ƒ hoti. kathaá¹ƒ? taÃ±hi yadÄ•
cittasannissitaá¹ƒ katvÄ• adissamÄ• nena kÄ• yena gantukÄ• mo cittavasena kÄ• yaá¹ƒ pa
samodahati, samÄ• ropeti, tadÄ• upayogaladdhaá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«ti katvÄ• rÅ«
parittÄ• rammaá¹‡aá¹ƒ hoti. yadÄ• cittaá¹ƒ kÄ• yasannissitaá¹ƒ katvÄ• dissamÄ• nena kÄ
kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• meti, pÄ• dakajjhÄ• nacittaá¹ƒ rÅ«pakÄ• ye samodahati, sa
upayogaladdhaá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«ti katvÄ• mahaggatacittÄ• rammaá¹‡ato mahag

`dibbasotacatutthaá¹ƒâ€™ saddaá¹ƒ Ä• rabbha pavattattÄ• ekantaparittÄ• rammaá¹‡amev
`cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒâ€™ parittamahaggataappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ hoti
paresaá¹ƒ kÄ• mÄ• vacaracittajÄ• nanakÄ• le parittÄ• rammaá¹‡aá¹ƒ hoti, rÅ«pÄ• vacarÄ•
mahaggatÄ• rammaá¹‡aá¹ƒ, maggaphalajÄ• nanakÄ• le appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ho
sotÄ• pannassa cittaá¹ƒ na jÄ• nÄ• ti, sotÄ• panno vÄ• sakadÄ• gÄ• missÄ• ti evaá¹ƒ yÄ•
pana sabbesaá¹ƒ cittaá¹ƒ jÄ• nÄ• ti. aÃ±Ã±opi ca uparimo heá¹-á¹-himassÄ• ti ayaá¹ƒ vises
`yathÄ• kammupagaÃ±Ä• á¹‡acatutthaá¹ƒâ€™ kÄ• mÄ• vacarakammajÄ• nanakÄ• le parit
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakammajÄ• nanakÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ.

`dibbacakkhuÃ±Ä• á¹‡acatutthaá¹ƒâ€™ rÅ«pÄ• rammaá¹‡attÄ• ekantaparittÄ• rammaá¹‡a
`pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒâ€™ parittamahaggataappamÄ• á¹‡anavattabbÄ• ram
kÄ• mÄ• vacarakkhandhÄ• nussaraá¹‡akÄ• le parittÄ• rammaá¹‡aá¹ƒ hoti.
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakkhandhÄ• nussaraá¹‡akÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ.
bhÄ• vitamaggaá¹ƒ sacchikataphalaÃ±ca anussaraá¹‡akÄ• le appamÄ• á¹‡Ä• rammaá¹‡aá
432/ bhÄ• vayiá¹ƒsu, phalaá¹ƒ sacchÄ• kaá¹ƒsu, nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yiá¹ƒsÅ«
chinnavaá¹-umakÄ• nussaraá¹‡avasena maggaphalanibbÄ• napaccavekkhaá¹‡atopi appam
`vipassÄ« nÄ• ma bhagavÄ• â€™ ahosi \Ee 415/. tassa `bandhumatÄ« nÄ• ma nagaraá¹ƒ a
pitÄ• , bandhumatÄ« nÄ• ma mÄ• tÄ• â€™ tiÄ• dinÄ• nayena nÄ• magottapathavÄ«nimittÄ
navattabbÄ• rammaá¹‡aá¹ƒ hoti.

`anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatuttheâ€™ pi eseva nayo. tampi ayaá¹ƒ anÄ• gate `kÄ• mÄ• v

jÄ• nanakÄ• le parittÄ• rammaá¹‡aá¹ƒ hoti. `rÅ«pÄ• vacare vÄ• arÅ«pÄ• vacare vÄ• nibba
mahaggatÄ• rammaá¹‡aá¹ƒ. `maggaá¹ƒ bhÄ• vessati phalaá¹ƒ sacchikarissatiâ€™ `nibbÄ•
parinibbÄ• yissatÄ«â€™ ti jÄ• nanakÄ• le appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ. anÄ• gate ``mett
uppajjissati, subrahmÄ• nÄ• massa brÄ• hmaá¹‡o pitÄ• bhavissati, brahmavatÄ« nÄ• ma
bhavissatÄ«â€™â€™ tiÄ• dinÄ• nayena nÄ• magottajÄ• nanakÄ• le navattabbÄ• rammaá

arÅ«pÄ• vacaracatutthaá¹ƒ pana Ä• savÄ• naá¹ƒ khayacatutthaÃ±ca pÄ• á¸·iyaá¹ƒ Ä• gata
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• sabbesampi etesaá¹ƒ kusa
purecÄ• rikÄ• . tassÄ• tesu vuttanayeneva Ä• rammaá¹‡abhedo veditabbo. paÃ±cadvÄ• re
pavattiyaá¹ƒ ekantaparittÄ• rammaá¹‡Ä• va hoti. rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• dÄ«ni
navattabbadhammaá¹ƒ Ä• rabbha pavattito navattabbÄ• rammaá¹‡Ä• ni. ettha hi rÅ«pÄ• va
pathavÄ«kasiá¹‡Ä• dÄ«su pavattanti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ugghÄ• á¹-imÄ• kÄ• s
viÃ±Ã±Ä• á¹‡Ä• pagameti.

<1429> maggÄ• rammaá¹‡attike Ä• dimhi vuttÄ• aá¹-á¹-ha Ã±Ä• á¹‡asampayuttacittuppÄ•
attanÄ• paá¹-ividdhamaggÄ• naá¹ƒ paccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡Ä• , magge
maggahetukÄ• , attanÄ• paá¹-ividdhamaggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhaá¹‡akÄ• le Ä•
maggÄ• dhipatino, aÃ±Ã±adhammÄ• rammaá¹‡akÄ• le na vattabbÄ• maggÄ• rammaá¹‡Ä•
ariyamaggÄ• maggasaá¹…khÄ• tassa maggasampayuttassa vÄ• hetuno atthitÄ• ya ekant
pana vÄ«maá¹ƒsaá¹ƒ vÄ• \Ee 416/ jeá¹-á¹-hakaá¹ƒ katvÄ• maggabhÄ• vanÄ• kÄ• le \Be 4
maggÄ• dhipatino, chandacittÄ• naá¹ƒ aÃ±Ã±atarajeá¹-á¹-hakakÄ• le siyÄ• na vattabbÄ• n

dvÄ• dasavidhe \Ne 433/ rÅ«pÄ• vacaracatutthajjhÄ• ne sabbatthapÄ• dakacatutthÄ• dÄ«n
maggÄ• rammaá¹‡Ä• ni na maggahetukÄ• ni na maggÄ• dhipatÄ«ni.
cetopariyaÃ±Ä• á¹‡apubbenivÄ• saÃ±Ä• á¹‡aanÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthÄ• ni pana a
maggÄ• rammaá¹‡Ä• ni honti, maggena pana asahajÄ• tattÄ• na maggahetukÄ• ni, magga
na maggÄ• dhipatÄ«ni. kasmÄ• panetÄ• ni na maggaá¹ƒ garuá¹ƒ karontÄ«ti? attano maha
rÄ• jÄ• naá¹ƒ sabbo loko garuá¹ƒ karoti, mÄ• tÄ• pitaro pana na karonti. na hi te rÄ• jÄ• naa
vuá¹-á¹-hahanti, na aÃ±jalikammÄ• dÄ«ni karonti, daharakÄ• le voharitanayeneva voharanti
mahaggatatÄ• ya na maggaá¹ƒ garuá¹ƒ karonti.

kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tupi ariyÄ• naá¹ƒ maggapaccavekkhaá¹‡akÄ• le pa
maggÄ• rammaá¹‡Ä• hoti, maggena asahajÄ• tattÄ• pana na maggahetukÄ• , maggaá¹ƒ g
maggÄ• dhipati. kasmÄ• garuá¹ƒ na karotÄ«ti? attano ahetukatÄ• ya hÄ«natÄ• ya jaá¸·atÄ
sabbo loko garuá¹ƒ karoti, attano parijanÄ• pana khujjavÄ• manakaceá¹-akÄ• dayo attano
paá¹‡á¸• itamanussÄ• viya nÄ• tigaruá¹ƒ karonti, evameva idampi cittaá¹ƒ attano ahetukatÄ
jaá¸·atÄ• ya maggaá¹ƒ garuá¹ƒ na karoti.

Ã±Ä• á¹‡avippayuttakusalÄ• dÄ«ni Ã±Ä• á¹‡Ä• bhÄ• vena ceva lokiyadhammÄ• rammaá¹‡
maggÄ• rammaá¹‡Ä• dibhÄ• vaá¹ƒ na labhanti, navattabbÄ• rammaá¹‡Ä• neva hontÄ«ti ve

<1432> atÄ«tÄ• rammaá¹‡attike \Ee 417/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ•
atÄ«tasamÄ• pattiá¹ƒ Ä• rabbha pavattitÄ• ekantena __atÄ«tÄ• rammaá¹‡Ä• va. _

<1433> __niyogÄ• anÄ• gatÄ• rammaá¹‡Ä• natthÄ«_ti niyamena pÄ• á¹-iyekkaá¹ƒ cittaá¹
natthi. nanu ca anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ ekantena anÄ• gatÄ• rammaá¹‡aá¹ƒ, cetopari
Ä• rabbha pavattatÄ«ti? no \Be 443/ na pavattati. pÄ• á¹-iyekkaá¹ƒ pana etaá¹ƒ ekaá¹ƒ citta
rÅ«pÄ• vacaracatutthajjhÄ• nena saá¹…gahitattÄ• aÃ±Ã±ehi mahaggatacittehi missakaá¹ƒ
`niyogÄ• anÄ• gatÄ• rammaá¹‡Ä• natthÄ«â€™ ti.

<1434> dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni \Ne 434/, tisso manodhÄ• tuyo ca paccuppannesu rÅ
__paccuppannÄ• rammaá¹‡Ä• _ nÄ• ma. __dasa cittuppÄ• dÄ• _ti ettha aá¹-á¹-ha tÄ• va sa
paá¹-isandhiggahaá¹‡akÄ• le kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rabbha pavattiyaá¹ƒ
bhavaá¹…gacutikÄ• lesupi eseva nayo. gatinimittaá¹ƒ pana Ä• rabbha paá¹-isandhiggahaá¹
bhavaá¹…gakÄ• le ca paccuppannÄ• rammaá¹‡Ä• . tathÄ• paÃ±cadvÄ• re tadÄ• rammaá¹
pana atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• naá¹ƒ javanÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• . `kusalavipÄ• kÄ• hetukaupekkhÄ• sahagata
eseva nayo. kevalaÃ±hi sÄ• manussesu jaccandhÄ• dÄ«naá¹ƒ paá¹-isandhi hoti. paÃ±cadv
santÄ«raá¹‡avasenÄ• pi paccuppannÄ• rammaá¹‡Ä• hotÄ«ti ayamettha viseso. `somanass
paÃ±cadvÄ• re santÄ«raá¹‡avasena tadÄ• rammaá¹‡avasena ca paccuppannÄ• rammaá¹‡
tadÄ• rammaá¹‡avasena sahetukavipÄ• kÄ• viya atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá

`akusalavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™ pana kusalavipÄ• kÄ• ya upekk
samÄ• nagatikÄ• eva. kevalaÃ±hi \Ee 418/ sÄ• Ä• pÄ• yikÄ• naá¹ƒ paá¹-isandhibhavaá¹…
ayamettha viseso. `kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™ somanassasahagatÄ• k
pahaá¹-á¹-hÄ• kÄ• raá¹ƒ kurumÄ• nÄ• paccuppannÄ• rammaá¹‡Ä• hoti. manodvÄ• re atÄ
hasituppÄ• davasena pavattiyaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• hoti.

__kÄ• mÄ• vacarakusala_ntiÄ• dÄ«su kusalato tÄ• va cattÄ• ro Ã±Ä• á¹‡asampayuttacittu
sekkhaputhujjanÄ• naá¹ƒ atÄ«tÄ• dibhedÄ• ni khandhadhÄ• tuÄ• yatanÄ• ni sammasantÄ•
atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• honti. paá¹‡á¹‡attinibbÄ• napaccavekkhaá¹‡
Ã±Ä• á¹‡avippayuttesupi eseva nayo \Be 444/. kevalaÃ±hi tehi maggaphalanibbÄ• napacca
ayamevettha viseso.

akusalato cattÄ• ro diá¹-á¹-hisampayuttacittuppÄ• dÄ• atÄ«tÄ• dibhedÄ• naá¹ƒ khandhadh
assÄ• danÄ• bhinandanaparÄ• mÄ• sakÄ• le atÄ«tÄ• diÄ• rammaá¹‡Ä• honti. paá¹‡á¹‡att

abhinandantassa `satto sattoâ€™ ti parÄ• masitvÄ• gaá¹‡hantassa navattabbÄ• rammaá¹‡
diá¹-á¹-hivippayuttesupi eseva nayo. kevalaÃ±hi tehi parÄ• mÄ• saggahaá¹‡aá¹ƒ natthi. dve
paá¹-ighasampayuttacittuppÄ• dÄ• \Ne 435/ atÄ«tÄ• dibhede dhamme Ä• rabbha domanas
atÄ«tÄ• diÄ• rammaá¹‡Ä• , paá¹‡á¹‡attiá¹ƒ Ä• rabbha domanassitÄ• naá¹ƒ navattabbÄ• ra
vicikicchuddhaccasampayuttÄ• tesu eva dhammesu aniá¹-á¹-haá¹…gatabhÄ• vena ceva u
atÄ«tÄ• nÄ• gatapaccuppannanavattabbÄ• rammaá¹‡Ä• . kiriyato aá¹-á¹-ha sahetukacittup
kusalacittuppÄ• dagatikÄ• eva. kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahag
voá¹-á¹-habbanavasena pavattiyaá¹ƒ paccuppannÄ• rammaá¹‡Ä• va \Ee 419/. manodvÄ• r
atÄ«tÄ• nÄ• gatapaccuppannÄ• rammaá¹‡Ä• naÃ±ceva paá¹‡á¹‡attinibbÄ• nÄ• rammaá¹‡
purecÄ• rikakÄ• le atÄ«tÄ• nÄ• gatapaccuppannanavattabbÄ• rammaá¹‡Ä• .

yathÄ• vuttappabhede rÅ«pÄ• vacarajjhÄ• ne sabbatthapÄ• dakacatutthaá¹ƒ Ä• kÄ• sakas
Ä• lokakasiá¹‡acatutthaá¹ƒ brahmavihÄ• racatutthaá¹ƒ Ä• nÄ• pÄ• nacatutthanti imÄ• ni pa
navattabbÄ• rammaá¹‡Ä• neva. `iddhividhacatutthaá¹ƒâ€™ kÄ• yavasena cittaá¹ƒ pariá¹‡Ä
atÄ«tapÄ• dakajjhÄ• nacittaá¹ƒ Ä• rabbha pavattanato atÄ«tÄ• rammaá¹‡aá¹ƒ. mahÄ• dhÄ
mahÄ• kassapattherÄ• dÄ«naá¹ƒ viya anÄ• gataá¹ƒ adhiá¹-á¹-hahantÄ• naá¹ƒ anÄ• gatÄ• r
__mahÄ• kassapatthero_ kira mahÄ• dhÄ• tunidhÄ• naá¹ƒ karonto anÄ• gate aá¹-á¹-hÄ• ra
vassasatÄ• ni ime gandhÄ• mÄ• sussiá¹ƒsu, pupphÄ• ni mÄ• milÄ• yiá¹ƒsu, dÄ«pÄ• mÄ
adhiá¹-á¹-hahi. sabbaá¹ƒ tatheva ahosi. __assaguttatthero_ vattaniyasenÄ• sane bhikkhusa
sukkhabhattaá¹ƒ bhuÃ±jamÄ• naá¹ƒ disvÄ• `udakasoá¹‡á¸• i divase divase, purebhattaá¹ƒ
adhiá¹-á¹-hahi. purebhattaá¹ƒ gahitaá¹ƒ dadhirasaá¹ƒ hoti pacchÄ• bhatte pÄ• katikameva.
cittasannissitaá¹ƒ katvÄ• adissamÄ• nena kÄ• yena gamanakÄ• le, aÃ±Ã±assa vÄ• pÄ• á
karaá¹‡akÄ• le, kÄ• yaá¹ƒ Ä• rabbha pavattattÄ• paccuppannÄ• rammaá¹‡aá¹ƒ hoti.

`dibbasotacatutthaá¹ƒâ€™ vijjamÄ• nasaddameva Ä• rabbha pavattito paccuppannÄ• ram
cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒ atÄ«te sattadivasabbhantare anÄ• gate sattadivasabbhant
jÄ• nantassa atÄ«tÄ• rammaá¹‡aá¹ƒ anÄ• gatÄ• rammaá¹‡aÃ±ca hoti. sattadivasÄ• tikkam
sakkoti. atÄ«tÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• naÃ±hi esa visayo. na etassa paccuppannajÄ• r
paccuppannÄ• rammaá¹‡aá¹ƒ hoti.

paccuppannaÃ±ca \Ee 420/ nÄ• metaá¹ƒ tividhaá¹ƒ --- khaá¹‡apaccuppannaá¹ƒ santatipac
addhÄ• paccuppannaÃ±ca. tattha uppÄ• daá¹-á¹-hitibhaá¹…gappattaá¹ƒ __ `khaá¹‡apaccu
ekadvisantativÄ• rapariyÄ• pannaá¹ƒ __ `santatipaccuppannaá¹ƒâ€™ _. tattha andhakÄ• re
Ä• lokaá¹-á¹-hÄ• naá¹ƒ gatassa na tÄ• va Ä• rammaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti; yÄ• va pan
etthantare ekadvisantativÄ• rÄ• veditabbÄ• . Ä• lokaá¹-á¹-hÄ• ne vicaritvÄ• ovarakaá¹ƒ pa
sahasÄ• rÅ«paá¹ƒ pÄ• kaá¹-aá¹ƒ hoti; yÄ• va taá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, etthantare ekadvisa
dÅ«re á¹-hatvÄ• pana rajakÄ• naá¹ƒ hatthavikÄ• raá¹ƒ ghaá¹‡á¸• ibherÄ«Ä• diÄ• koá¹-ana
saddaá¹ƒ suá¹‡Ä• ti; yÄ• va pana taá¹ƒ suá¹‡Ä• ti, etasmimpi antare ekadvisantativÄ• rÄ•

majjhimabhÄ• á¹‡akÄ• . saá¹ƒyuttabhÄ• á¹‡akÄ• pana `rÅ«pasantati arÅ«pasantatÄ«â€™
`udakaá¹ƒ akkamitvÄ• gatassa yÄ• va tÄ«re akkantaudakalekhÄ• na vippasÄ«dati, addhÄ
usumabhÄ• vo na vÅ«pasammati, Ä• tapÄ• Ä• gantvÄ• gabbhaá¹ƒ paviá¹-á¹-hassa yÄ• va
antogabbhe kammaá¹-á¹-hÄ• naá¹ƒ manasikaritvÄ• divÄ• vÄ• tapÄ• naá¹ƒ vivaritvÄ• olok
phandanabhÄ• vo na vÅ«pasammati, ayaá¹ƒ rÅ«pasantati nÄ• ma; dve tayo javanavÄ• rÄ•
vatvÄ• `tadubhayampi santatipaccuppannaá¹ƒ nÄ• mÄ• â€™ ti vadanti.

ekabhavaparicchinnaá¹ƒ pana __addhÄ• paccuppannaá¹ƒ_ nÄ• ma. yaá¹ƒ sandhÄ• ya __b
cÄ• vuso, mano ye ca dhammÄ• ubhayametaá¹ƒ paccuppannaá¹ƒ. tasmiá¹ƒ ce paccuppan
hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, chandarÄ• gapaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati, t
paccuppannesu dhammesu saá¹ƒhÄ«ratÄ«â€™â€™ ti (MN III 284) vuttaá¹ƒ. santatipaccup
aá¹-á¹-hakathÄ• su Ä• gataá¹ƒ. addhÄ• paccuppannaá¹ƒ sutte.

tattha \Be 446/ keci `khaá¹‡apaccuppannaá¹ƒ cittaá¹ƒ cetopariyaÃ±Ä• á¹‡assa Ä• rammaá
vadanti. kiá¹ƒkÄ• raá¹‡Ä• ? yasmÄ• iddhimassa ca parassa ca ekakkhaá¹‡e cittaá¹ƒ uppajj
opammaá¹ƒ --- yathÄ• Ä• kÄ• se khitte pupphamuá¹-á¹-himhi avassaá¹ƒ ekaá¹ƒ pupphaá¹ƒ
paá¹-ivijjhati vaá¹‡á¹-ena vaá¹‡á¹-aá¹ƒ paá¹-ivijjhati, evaá¹ƒ parassa cittaá¹ƒ jÄ• nissÄ• mÄ«
mahÄ• janassa citte Ä• vajjite avassaá¹ƒ ekassa cittaá¹ƒ ekena cittena uppÄ• dakkhaá¹‡e v
bhaá¹…gakkhaá¹‡e vÄ• paá¹-ivijjhatÄ«ti. taá¹ƒ pana vassasatampi vassasahassampi Ä• va
Ä• vajjeti, yena ca jÄ• nÄ• ti tesaá¹ƒ dvinnaá¹ƒ sahaá¹-á¹-hÄ• nÄ• bhÄ• vato Ä• vajjanajava
á¹-hÄ• ne nÄ• nÄ• rammaá¹‡abhÄ• vappattidosato ayuttanti aá¹-á¹-hakathÄ• su paá¹-ikkhitt
pana addhÄ• paccuppannaÃ±ca Ä• rammaá¹‡aá¹ƒ hotÄ«ti veditabbaá¹ƒ.

tattha \Ne 437/ yaá¹ƒ vattamÄ• najavanavÄ«thito atÄ«tÄ• nÄ• gatavasena dvitijavanavÄ«th
cittaá¹ƒ, taá¹ƒ sabbampi santatipaccuppannaá¹ƒ nÄ• ma. addhÄ• paccuppannaá¹ƒ pana jav
yaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ taá¹ƒ suvuttaá¹ƒ. tatrÄ• yaá¹ƒ dÄ«panÄ• --- iddhimÄ•
jÄ• nitukÄ• mo Ä• vajjeti. Ä• vajjanaá¹ƒ khaá¹‡apaccuppannaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ•
cattÄ• ri paÃ±ca javanÄ• ni yesaá¹ƒ pacchimaá¹ƒ iddhicittaá¹ƒ, sesÄ• ni kÄ• mÄ• vacarÄ• n
tadeva niruddhaá¹ƒ cittamÄ• rammaá¹‡aá¹ƒ hoti. na ca tÄ• ni nÄ• nÄ• rammaá¹‡Ä• ni honti
paccuppannÄ• rammaá¹‡attÄ• ekÄ• rammaá¹‡Ä• ni. ekÄ• rammaá¹‡attepi ca iddhicittame
na itarÄ• ni; yathÄ• cakkhudvÄ• re cakkhuviÃ±Ã±Ä• á¹‡ameva rÅ«paá¹ƒ passati, na itarÄ•
santatipaccuppannassa ceva addhÄ• paccuppannassa ca vasena paccuppannÄ• rammaá¹
santatipaccuppannampi addhÄ• paccuppanneyeva patati, tasmÄ• addhÄ• paccuppannava
paccuppannÄ• rammaá¹‡anti veditabbaá¹ƒ.

`pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒâ€™ nÄ• magottÄ• nussaraá¹‡e nibbÄ• nanimittapac
navattabbÄ• rammaá¹‡aá¹ƒ, sesakÄ• le atÄ«tÄ• rammaá¹‡ameva. yathÄ• kammupagaÃ±Ä
atÄ«tÄ• rammaá¹‡ameva. tattha kiÃ±cÄ• pi pubbenivÄ• sacetopariyaÃ±Ä• á¹‡Ä• nipi atÄ«t

tesaá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡assa atÄ«takkhandhÄ• khandhapaá¹-ibaddhaÃ±ca kiÃ±ci a
taÃ±hi atÄ«takkhandhakhandhapaá¹-ibaddhesu dhammesu sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asan
cetopariyaÃ±Ä• á¹‡assa ca sattadivasabbhantarÄ• tÄ«taá¹ƒ cittameva Ä• rammaá¹‡aá¹ƒ. ta
khandhaá¹ƒ vÄ• khandhapaá¹-ibaddhaá¹ƒ vÄ• na jÄ• nÄ• ti, maggasampayuttacittÄ• ramm
maggÄ• rammaá¹‡anti vuttaá¹ƒ. yathÄ• kammupagaÃ±Ä• á¹‡assa ca atÄ«tacetanÄ• matta
veditabbo. ayamettha aá¹-á¹-hakathÄ• nayo. yasmÄ• pana ``kusalÄ• khandhÄ• iddhividha
cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammupagaÃ±Ä• á¹
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.404) __paá¹-á¹-hÄ• ne_ vuttaá
khandhÄ• cetopariyaÃ±Ä• á¹‡ayathÄ• kammupagaÃ±Ä• á¹‡Ä• naá¹ƒ Ä• rammaá¹‡aá¹ƒ ho
yathÄ• kammupagaÃ±Ä• á¹‡assa kusalÄ• kusalÄ• evÄ• ti.

`dibbacakkhuÃ±Ä• á¹‡acatutthaá¹ƒâ€™ vijjamÄ• navaá¹‡á¹‡Ä• rammaá¹‡attÄ• paccuppa
anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒ anÄ• gatÄ• rammaá¹‡ameva. taÃ±hi anÄ• gatakkhan
pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ viya sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamagatikaá¹ƒ \Ne 438/ hoti. t
cetopariyaÃ±Ä• á¹‡ampi anÄ• gatÄ• rammaá¹‡aá¹ƒ hoti, taá¹ƒ pana sattadivasabbhantare u
Ä• rammaá¹‡aá¹ƒ \Ee 423/ karoti. idaá¹ƒ anÄ• gate kappasatasahasse uppajjanakacittampi
khandhapaá¹-ibaddhampi. rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• dÄ«ni atÄ«tÄ• nÄ• gatapacc
appavattito ekantanavattabbÄ• rammaá¹‡Ä• nevÄ• ti veditabbÄ• ni.

<1435> ajjhattattike __anindriyabaddharÅ«paÃ±ca nibbÄ• naÃ±ca bahiddhÄ• _ti idaá¹ƒ yat
parapuggalasantÄ• ne bahiddhÄ• ti vuccamÄ• nampi tassa attano santÄ• napariyÄ• pannat
evaá¹ƒ na kenaci pariyÄ• yena ajjhattaá¹ƒ hotÄ«ti niyakajjhattapariyÄ• yassa abhÄ• vena ba
niyakajjhattamattassa asambhavato. niyakajjhattamattassa pana asambhavamattaá¹ƒ sandh
ajjhattÄ• rammaá¹‡attike bahiddhÄ• rammaá¹‡atÄ• vuttÄ• . ajjhattadhammÄ• pagamamatt
Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• rammaá¹‡assa ajjhattabhÄ• vampi bahiddhÄ• bhÄ• vampi ajjhat
ananujÄ• nitvÄ• __Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ na vattabbaá¹ƒ ajjhattÄ• rammaá¹‡antipÄ«

tattha na kevalaá¹ƒ tadeva navattabbÄ• rammaá¹‡aá¹ƒ, tassa pana Ä• vajjanampi, upacÄ•
tassÄ• rammaá¹‡assa paccavekkhaá¹‡acittÄ• nipi, tasseva assÄ• danÄ• divasena pavattÄ•
navattabbÄ• rammaá¹‡Ä• nevÄ• ti. tÄ• ni \Be 448/ pana tasmiá¹ƒ vutte vuttÄ• neva hontÄ«t
kathaá¹ƒ vuttÄ• neva hontÄ«ti? etaÃ±hi Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, yaÃ±ca tassa purecÄ
Ä• vajjanaupacÄ• rÄ• divasena pavattaá¹ƒ, tena saha ekÄ• rammaá¹‡aá¹ƒ bhaveyya. taá¹ƒ
atÄ«tÄ• rammaá¹‡attike `kÄ• mÄ• vacarakusalaá¹ƒ, akusalaá¹ƒ, kiriyato nava cittuppÄ• dÄ•
rÅ«pÄ• vacaracatutthajjhÄ• naâ€™ nti evaá¹ƒ vuttÄ• naá¹ƒ etesaá¹ƒ cittuppÄ• dÄ• naá¹ƒ `s
atÄ«tÄ• rammaá¹‡Ä• tipÄ«â€™ tiÄ• dinÄ• nayena navattabbÄ• rammaá¹‡abhÄ• vassa anu
Ä• kiÃ±caÃ±Ã±Ä• yatanassa ca `Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, cattÄ• ro maggÄ• apariyÄ•
sÄ• maÃ±Ã±aphalÄ• ni, ime dhammÄ• na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä• tipÄ«â€™ ti eva
navattabbÄ• rammaá¹‡attavacanato navattabbÄ• rammaá¹‡anti vuttaá¹ƒ. idÄ• ni \Ee 424/ ta

ajjhattÄ• rammaá¹‡attike ekampi vuccamÄ• naá¹ƒ yasmÄ• heá¹-á¹-hÄ• tena saha ekÄ• ra
kÄ• mÄ• vacarakusalÄ• dÄ«naá¹ƒ navattabbÄ• rammaá¹‡atÄ• vuttÄ• , tasmÄ• idhÄ• pi te
navattabbÄ• rammaá¹‡abhÄ• vaá¹ƒ dÄ«peti. ko hi tena saha ekÄ• rammaá¹‡Ä• naá¹ƒ nava
antarÄ• yoti \Ne 439/? evaá¹ƒ tasmiá¹ƒ vutte `vuttÄ• neva hontÄ«â€™ ti veditabbÄ• ni. sesa
ajjhattÄ• rammaá¹‡attike pÄ• á¸·ito uttÄ• nameva.

Ä• rammaá¹‡avibhÄ• ge pana viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
kusalavipÄ• kakiriyavasena channaá¹ƒ cittuppÄ• dÄ• naá¹ƒ attano santÄ• nasambandhaá¹ƒ
Ä• rabbha pavattito ajjhattÄ• rammaá¹‡atÄ• veditabbÄ• . ettha ca kiriyaÄ• kÄ• sÄ• naÃ±cÄ
kiriyaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasseva Ä• rammaá¹‡aá¹ƒ hoti, na itarassa. kasmÄ• ?
Ä• kÄ• sÄ• naÃ±cÄ• yatanakiriyasamaá¹…gino kusalassa vÄ• vipÄ• kassa vÄ• viÃ±Ã±Ä•
kusalaá¹ƒ pana kusalavipÄ• kakiriyÄ• naá¹ƒ tiá¹‡á¹‡ampi Ä• rammaá¹‡aá¹ƒ hoti. kasmÄ• ?
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ nibbattetvÄ• á¹-hitassa tato uddhaá¹ƒ tividhassapi vi
uppattisambhavato. vipÄ• kaá¹ƒ pana na kassaci Ä• rammaá¹‡aá¹ƒ hoti. kasmÄ• ? vipÄ• ka
abhinÄ«hÄ• rÄ• sambhavato. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡akara
rÅ«pÄ• vacarattikacatukkajjhÄ• nÄ• dÄ«naá¹ƒ sabbesampi niyakajjhattato bahiddhÄ• bhÄ•
pathavÄ«kasiá¹‡Ä• dÄ«ni Ä• rabbha pavattito bahiddhÄ• rammaá¹‡atÄ• veditabbÄ• .

__sabbeva kÄ• mÄ• vacarÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• , rÅ«pÄ• vacaraá¹ƒ
kusalato tÄ• va cattÄ• ro Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ• attano \Be 449/ khandhÄ• dÄ
ajjhattÄ• rammaá¹‡Ä• . paresaá¹ƒ khandhÄ• dipaccavekkhaá¹‡e paá¹‡á¹‡attinibbÄ• napac
bahiddhÄ• rammaá¹‡Ä• . tadubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• . Ã±Ä• á¹‡avipp
kevalaÃ±hi tesaá¹ƒ nibbÄ• napaccavekkhaá¹‡aá¹ƒ \Ee 425/ natthi. akusalato cattÄ• ro
diá¹-á¹-hisampayuttacittuppÄ• dÄ• attano khandhÄ• dÄ«naá¹ƒ assÄ• danÄ• bhinandanapa
ajjhattÄ• rammaá¹‡Ä• , parassa khandhÄ• dÄ«su ceva anindriyabaddharÅ«pakasiá¹‡Ä• dÄ
bahiddhÄ• rammaá¹‡Ä• , tadubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• . diá¹-á¹-hivippa
kevalaÃ±hi tesaá¹ƒ parÄ• mÄ• sagahaá¹‡aá¹ƒ natthi. dvepi paá¹-ighasampayuttÄ• attano k
domanassitassa ajjhattÄ• rammaá¹‡Ä• , parassa khandhÄ• dÄ«su ceva anindriyabaddharÅ
bahiddhÄ• rammaá¹‡Ä• , tadubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• . vicikicchuddha
vuttapakÄ• resu dhammesu vicikicchanaphandanabhÄ• vavasena pavattiyaá¹ƒ ajjhattÄ• diÄ

dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni \Ne 440/, tisso ca manodhÄ• tuyoti, ime terasa cittuppÄ• dÄ•
Ä• rabbha pavattiyaá¹ƒ ajjhattÄ• rammaá¹‡Ä• , parassa rÅ«pÄ• dÄ«su pavattÄ• bahiddhÄ•
ajjhattabahiddhÄ• rammaá¹‡Ä• . somanassasahagataahetukavipÄ• kamanoviÃ±Ã±Ä• á¹‡ad
santÄ«raá¹‡atadÄ• rammaá¹‡avasena attano paÃ±ca rÅ«pÄ• didhamme, manodvÄ• re tad
ajjhattike kÄ• mÄ• vacaradhamme Ä• rabbha pavattiyaá¹ƒ ajjhattÄ• rammaá¹‡Ä• , paresaá¹
bahiddhÄ• rammaá¹‡Ä• , ubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• .
upekkhÄ• sahagatavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayepi eseva nayo. keval

duggatiyaÃ±ca paá¹-isandhibhavaá¹…gacutivasenÄ• pi ajjhattÄ• dibhedesu kammÄ• dÄ«su

aá¹-á¹-ha mahÄ• vipÄ• kacittÄ• nipi tÄ• saá¹ƒyeva dvinnaá¹ƒ samÄ• nagatikÄ• ni. kevalaá¹
santÄ«raá¹‡avasena na pavattanti. paá¹-isandhibhavaá¹…gacutivaseneva etÄ• ni sugatiyaá
somanassasahagatÄ• hetukakiriyÄ• paÃ±cadvÄ• re attano rÅ«pÄ• dÄ«ni Ä• rabbha pahaá
pavattiyaá¹ƒ ajjhattÄ• rammaá¹‡Ä• , parassa \Ee 426/ rÅ«pÄ• dÄ«su pavattÄ• bahiddhÄ• r
tathÄ• gatassa jotipÄ• lamÄ• á¹‡avamaghadevarÄ• jakaá¹‡hatÄ• pasÄ• dikÄ• lesu attanÄ•
hasituppÄ• davasena pavattÄ• ajjhattÄ• rammaá¹‡Ä• \Be 450/.

mallikÄ• ya deviyÄ• santatimahÄ• mattassa sumanamÄ• lÄ• kÄ• rassÄ• ti evamÄ• dÄ«na
pavattikÄ• le bahiddhÄ• rammaá¹‡Ä• . ubhayavasena ajjhattabahiddhÄ• rammaá¹‡Ä• .
upekkhÄ• sahagatakiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu paÃ±cadvÄ• re voá¹-á¹-habb
Ä• vajjanavasena pavattiyaá¹ƒ ajjhattÄ• diÄ• rammaá¹‡Ä• . aá¹-á¹-ha mahÄ• kiriyÄ• kusala
kevalaÃ±hi tÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ uppajjanti, kusalÄ• ni sekkhaputhujjanÄ• nanti etta
nÄ• nÄ• karaá¹‡aá¹ƒ.

vuttappakÄ• re rÅ«pÄ• vacaracatutthajjhÄ• ne sabbatthapÄ• dakacatutthÄ• dÄ«ni paÃ±ca
okÄ• saá¹ƒ labhanti. etÄ• ni hi kasiá¹‡apaá¹‡á¹‡attinimittÄ• rammaá¹‡attÄ• bahiddhÄ• ram

`iddhividhacatutthaá¹ƒâ€™ kÄ• yavasena cittaá¹ƒ, cittavasena vÄ• kÄ• yaá¹ƒ pariá¹‡Ä• ma
kumÄ• rakavaá¹‡á¹‡Ä• dinimmÄ• nakÄ• le ca sakÄ• yacittÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡a
bahiddhÄ• hatthiassÄ• didassanakÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ, kÄ• lena ajjhattaá¹ƒ kÄ
ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ.

`dibbasotacatutthaá¹ƒâ€™ \Ne 441/ attano kucchisaddasavanakÄ• le ajjhattÄ• rammaá¹‡aá
saddasavanakÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ, ubhayavasena ajjhattabahiddhÄ• rammaá¹‡
`cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒâ€™ paresaá¹ƒ cittÄ• rammaá¹‡ato bahiddhÄ• rammaá¹‡a
tena payojanaá¹ƒ natthi. `pubbenivÄ• sacatutthaá¹ƒâ€™ attano khandhÄ• nussaraá¹‡akÄ•
parassa khandhe, anidriyabaddharÅ«paá¹ƒ, tisso ca paá¹‡á¹‡attiyo anussaraá¹‡ato bahiddh
ubhayavasena ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ.

`dibbacakkhucatutthaá¹ƒâ€™ \Ee 427/ attano kucchigatÄ• dirÅ«padassanakÄ• le ajjhattÄ• r
avasesarÅ«padassanakÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ, ubhayavasena ajjhattabahiddhÄ• r
`anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒâ€™ attano anÄ• gatakkhandhÄ• nussaraá¹‡akÄ• le
anÄ• gatakkhandhÄ• naá¹ƒ vÄ• anindriyabaddhassa vÄ• rÅ«passa anussaraá¹‡akÄ• le ba
ubhayavasena ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatanassa navattabbÄ•
heá¹-á¹-hÄ• vuttameva.

dukaatthuddhÄ• ravaá¹‡á¹‡anÄ•

<1441> hetugocchakaniddese \Be 451/ __tayo kusalahetÅ«_tiÄ• dinÄ• nayena hetÅ« dass
uppattiá¹-á¹-hÄ• nato dassetuá¹ƒ __catÅ«su bhÅ«mÄ«su kusalesu uppajjantÄ«_tiÄ• di vutta
sesagocchakesupi desanÄ• nayo veditabbo.

<1473> __yattha dve tayo Ä• savÄ• ekato uppajjantÄ«_ti ettha tividhena Ä• savÄ• naá¹ƒ e
tattha catÅ«su diá¹-á¹-hivippayuttesu avijjÄ• savena, diá¹-á¹-hisampayuttesu diá¹-á¹-hÄ• sav
saddhinti kÄ• mÄ• savo duvidhena ekato uppajjati. bhavÄ• savo catÅ«su diá¹-á¹-hivippayutt
saddhinti ekadhÄ• va ekato uppajjati. yathÄ• cettha evaá¹ƒ yattha dve tÄ«á¹‡i saá¹ƒyojanÄ
uppajjantÄ«ti etthÄ• pi saá¹ƒyojanÄ• naá¹ƒ uppatti ekato dasadhÄ• bhave. tattha kÄ• marÄ
uppajjati, paá¹-igho tidhÄ• , mÄ• no ekadhÄ• . tathÄ• vicikicchÄ• ceva bhavarÄ• go ca. kat
mÄ• nasaá¹ƒyojanaavijjÄ• saá¹ƒyojanehi ceva, diá¹-á¹-hisaá¹ƒyojanaavijjÄ• saá¹ƒyojanehi c
sÄ«labbataparÄ• mÄ• saavijjÄ• saá¹ƒyojanehi ca, avijjÄ• saá¹ƒyojanamatteneva ca saddhin
uppajjati. paá¹-igho pana issÄ• saá¹ƒyojanaavijjÄ• saá¹ƒyojanehi ceva, macchariyasaá¹ƒyoj
ca, avijjÄ• saá¹ƒyojanamatteneva \Ne 442/ ca saddhinti evaá¹ƒ tidhÄ• ekato uppajjati. mÄ•
bhavarÄ• gÄ• vijjÄ• saá¹ƒyojanehi saddhiá¹ƒ ekadhÄ• va ekato uppajjati \Ee 428/. tathÄ• v
avijjÄ• saá¹ƒyojanena saddhiá¹ƒ ekadhÄ• uppajjati. bhavarÄ• gepi eseva nayoti. evamettha
saá¹ƒyojanÄ• ni ekato uppajjanti.

<1511> yaá¹ƒ panetaá¹ƒ nÄ«varaá¹‡agocchake yattha dve tÄ«á¹‡i nÄ«varaá¹‡Ä• ni ekato
tatthÄ• pi aá¹-á¹-hadhÄ• nÄ«varaá¹‡Ä• naá¹ƒ ekato uppatti veditabbÄ• . etesu hi kÄ• macc
uppajjati, byÄ• pÄ• do catudhÄ• , uddhaccaá¹ƒ ekadhÄ• . tathÄ• vicikicchÄ• . kathaá¹ƒ? kÄ
asaá¹…khÄ• rikacittesu uddhaccanÄ«varaá¹‡aavijjÄ• nÄ«varaá¹‡ehi, sasaá¹…khÄ• rikesu
thinamiddhauddhaccaavijjÄ• nÄ«varaá¹‡ehi saddhiá¹ƒ duvidhÄ• ekato uppajjati. yaá¹ƒ pan
vuttaá¹ƒ, taá¹ƒ heá¹-á¹-himaparicchedavasena vuttaá¹ƒ. tasmÄ• catunnampi ekato uppajjat
yujjati eva. byÄ• pÄ• do pana asaá¹…khÄ• rikacitte uddhaccaavijjÄ• nÄ«varaá¹‡ehi, sasaá¹
thinamiddhauddhaccaavijjÄ• nÄ«varaá¹‡ehi, asaá¹…khÄ• rikeyeva uddhaccakukkuccaavijjÄ
sasaá¹…khÄ• rikeyeva thinamiddhauddhaccakukkuccaavijjÄ• nÄ«varaá¹‡ehi saddhinti catu
uddhaccaá¹ƒ pana avijjÄ• nÄ«varaá¹‡amattena saddhiá¹ƒ ekadhÄ• va ekato uppajjati.
vicikicchuddhaccaavijjÄ• nÄ«varaá¹‡ehi saddhiá¹ƒ ekadhÄ• va ekato uppajjati.

<1577> yampidaá¹ƒ kilesagocchake yattha dve tayo kilesÄ• ekato uppajjantÄ«ti vuttaá¹ƒ, t
aÃ±Ã±ehi, tayo vÄ• kilesÄ• aÃ±Ã±ehi kilesehi saddhiá¹ƒ uppajjantÄ«â€™ ti evamattho ved
dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒyeva vÄ• ekato uppattiyÄ• asambhavato.

tattha dasadhÄ• kilesÄ• naá¹ƒ ekato uppatti hoti. ettha hi lobho chadhÄ• ekato uppajjati. p
tathÄ• mohoti veditabbo. kathaá¹ƒ? lobho tÄ• va asaá¹…khÄ• rike diá¹-á¹-hivippayutte

mohauddhaccaahirikÄ• nottappehi, sasaá¹…khÄ• rike mohathinauddhaccaahirikÄ• nottapp
mohamÄ• nuddhaccÄ• hirikÄ• nottappehi \Ee 429/, sasaá¹…khÄ• rikeyeva mohamÄ• nathi
diá¹-á¹-hisampayutte pana asaá¹…khÄ• rike mohauddhaccadiá¹-á¹-hiahirikÄ• nottappehi, sa
mohadiá¹-á¹-hithinauddhaccaahirikÄ• nottappehi saddhinti chadhÄ• ekato uppajjati.

paá¹-igho \Ne 443/ pana asaá¹…khÄ• rike mohauddhaccaahirikÄ• nottappehi, sasaá¹…khÄ
mohathinauddhaccaahirikÄ• nottappehi saddhinti evaá¹ƒ dvidhÄ• ekato uppajjati. moho pa
vicikicchuddhaccaahirikÄ• nottappehi, uddhaccasampayutte uddhaccaahirikÄ• nottappehi s
ekato uppajjati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaaá¹-á¹-hakathÄ• ya

aá¹-á¹-hakathÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• ca ---

cittaá¹ƒ \Be 453/ rÅ«paÃ±ca nikkhepaá¹ƒ, atthuddhÄ• raá¹ƒ manoramaá¹ƒ.

yaá¹ƒ lokanÄ• tho bhÄ• jento, desesi dhammasaá¹…gaá¹‡iá¹ƒ ||

abhidhammassa saá¹…gayha, dhamme anavasesato.

á¹-hitÄ• ya tassÄ• Ä• raddhÄ• , yÄ• mayÄ• atthavaá¹‡á¹‡anÄ• ||

anÄ• kulÄ• namatthÄ• naá¹ƒ, sambhavÄ• aá¹-á¹-hasÄ• linÄ«.

iti nÄ• mena sÄ• esÄ• , sanniá¹-á¹-hÄ• namupÄ• gatÄ• ||

ekÅ«nacattÄ• lÄ«sÄ• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato.

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, niá¹-á¹-hÄ• pentena taá¹ƒ mayÄ• ||

yaá¹ƒ \Ee 430/ pattaá¹ƒ kusalaá¹ƒ tassa, Ä• nubhÄ• vena pÄ• á¹‡ino.

sabbe saddhammarÄ• jassa, Ã±atvÄ• dhammaá¹ƒ sukhÄ• vahaá¹ƒ ||

pÄ• puá¹‡antu \Ne 444/ visuddhÄ• ya, sukhÄ• ya paá¹-ipattiyÄ• .

asokamanupÄ• yÄ• saá¹ƒ, nibbÄ• nasukhamuttamaá¹ƒ ||

ciraá¹ƒ tiá¹-á¹-hatu saddhammo, dhamme hontu sagÄ• ravÄ• .

sabbepi sattÄ• kÄ• lena, sammÄ• devo pavassatu ||

yathÄ• rakkhiá¹ƒsu porÄ• á¹‡Ä• , surÄ• jÄ• no tathevimaá¹ƒ.

rÄ• jÄ• rakkhatu dhammena, attanova pajaá¹ƒ pajanti ||

paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ• sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabh mahÄ• veyyÄ• karaá¹‡ena karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• yuttamuttavÄ• dinÄ• vÄ• dÄ«varena mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡apaá¹-imaá¹‡á¸• ite uttarimanussadhamme suppatiá¹-á theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• laá¹… vipulavisuddhabuddhinÄ• buddhaghosoti garÅ«hi \Be 454/ gahitanÄ• madheyyena therena aá¹-á¹-hasÄ• linÄ« nÄ• ma dhammasaá¹…gahaá¹-á¹-hakathÄ• .

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ paÃ±Ã±Ä• visuddhiyÄ• ||

yÄ• va `buddhoâ€™ ti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

aá¹-á¹-hasÄ• linÄ« nÄ• ma

dhammasaá¹…gaha-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

dhammasaá¹…gaá¹‡Ä«-anuá¹-Ä«kÄ•

vÄ«satigÄ• thÄ• vaá¹‡á¹‡anÄ•

1__._ abhidhammasaá¹ƒvaá¹‡á¹‡anÄ• ya \Be 1/ \Ne 1/ atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etukÄ• mo ta
payojanasambandhÄ• bhidhÄ• napubbaá¹…gamaá¹ƒ atthaá¹ƒ niddhÄ• rento uá¸·Ä• rajjhÄ•
paá¹-ipatti paresaá¹ƒ vividhahitasukhanipphÄ• danappayojanÄ• ti Ä• cariyassÄ• pi dhamma
satthari nipaccakÄ• rassa antarÄ• yavisosanatthatÄ• viya satthari dhamme ca paresaá¹ƒ
accantasukhappaá¹-ilÄ• bhasaá¹ƒvattaniyasaddhÄ• ratanuppÄ• danatthatÄ• pi siyÄ• ti dass
``dhammasaá¹ƒvaá¹‡á¹‡anÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tattha yathÄ• nusiá¹-á¹-haá¹ƒ p
apatamÄ• ne dhÄ• retÄ«ti __dhammo_ti sÄ• maÃ±Ã±avacanopi dhamma-saddo saddantara
pariyattivisesavisayo. saá¹ƒvaá¹‡á¹‡Ä«yati attho etÄ• yÄ• ti __saá¹ƒvaá¹‡á¹‡anÄ• , _ aá¹-á

tividhayÄ• namukhena vimuttidhammaá¹ƒ yathÄ• rahamanusÄ• satÄ«ti __satthÄ• _. paá¹‡
kÄ• yavÄ• cÄ• cittehi satthu guá¹‡aninnatÄ• . kiriyÄ• karaá¹‡aá¹ƒ, paá¹‡Ä• massa karaá¹‡
__paá¹‡Ä• makaraá¹‡aá¹ƒ, _ vandanÄ• payogo. so ca kiÃ±cÄ• pi ``idÄ• ni adhippetaá¹ƒ pa
tiÄ• dinÄ• ``tassa pÄ• de namassitvÄ• â€™â€™ tiÄ• dikassa adhippetapaá¹‡Ä• mabhÄ• va
viyÄ• â€™â€™ tiÄ• dikassa pana sabbassa thomanÄ• vasena vuttassapi vasena veditabbo
mahÄ• karuá¹‡Ä• diguá¹‡avisesakittanavasena pavatto mahÄ• karuá¹‡Ä• diguá¹‡avisesÄ•
saá¹ƒvaá¹‡á¹‡iyamÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• dhammavibhÄ• vitena __dhammassa svÄ• kk
satthari \Be 2/ anuppannasaddhÄ• naá¹ƒ saddhÄ• jananÄ• ya, uppannasaddhÄ• naÃ±ca bh
aviparÄ«tadhammadesanabhÄ• vena avitathadesanÄ• bhÅ«te dhammeti etena satthuno ma
ca phalavisesanipphÄ• danasamatthatÄ• ya pasÄ• dÄ• vahataá¹ƒ Ä• ha. dhammena hi satt
dhammasiddhi, dhammasampattiyÄ• pi satthuguá¹‡atÄ• ya satthuguá¹‡avibhÄ• vanena sam

evaá¹ƒ satthari paá¹‡Ä• makaraá¹‡assa ekaá¹ƒ payojanaá¹ƒ dassetvÄ• idÄ• ni sambandh
``tadubhayappasÄ• dÄ• hÄ«â€™â€™ _tiÄ• dinÄ• . na hi satthari dhamme vÄ• appasanno
tadadhigantabbe ca dhamme sammÄ• paá¹-ipajjati, nÄ• pi sÄ«lÄ• dianupÄ• dÄ• parinibbÄ•
sÄ• dheti, tasmÄ• dhammasaá¹ƒvaá¹‡á¹‡anÄ• su paresaá¹ƒ sammÄ• paá¹-ipattiÄ• kaá¹…
tathÄ• rÅ«padhammapaá¹-iggÄ• hakehi ca viniyojitena satthari dhamme ca pasÄ• duppÄ• c
paá¹‡Ä• makaraá¹‡aá¹ƒ vihitanti adhippÄ• yo.

bhagavato guá¹‡asaá¹ƒkittanaá¹ƒ tassa dhammasaá¹…ghÄ• nampi thomanÄ• hotiyevÄ• t
``ratanattayapaá¹‡Ä• mavacanaâ€™â€™ _nti. tathÄ• ca vakkhati ``bhagavato thomanenev

6). vakkhamÄ• naá¹ƒ vÄ• ``saddhammaÃ±cassa pÅ«jetvÄ• â€™â€™ tiÄ• diá¹ƒ sandhÄ• y
paresaá¹ƒ viÃ±Ã±Å«nanti vÄ• sambandhanÄ«yaá¹ƒ. aviÃ±Ã±Å«naá¹ƒ appamÄ• á¹‡atÄ• ya
gahaá¹‡aá¹ƒ. te hi buddhÄ• dÄ«su sagÄ• ravassa pamÄ• á¹‡abhÅ«tataá¹ƒ jÄ• nantÄ• tass
saddhÄ• tabbaá¹ƒ maÃ±Ã±anti, sammadeva ca naá¹ƒ anutiá¹-á¹-hantÄ• tadadhippÄ• yaá¹ƒ
purimanayeneva sambandho veditabbo pasÄ• daviÃ±Ã±Ä• panÄ• dimukhenapi sammÄ• pa
paveditattÄ• .

ettha \Ne 3/ ca paá¹-hamo atthavikappo saddhÄ• nusÄ• rÄ«naá¹ƒ puggalÄ• naá¹ƒ vasena
dhammÄ• nusÄ• rÄ«naá¹ƒ. paá¹-hamo vÄ• asaá¹ƒsiddhasatthudhammÄ• naá¹ƒ vasena vu
saá¹ƒsiddhasatthudhammÄ• naá¹ƒ. tathÄ• paá¹-hamo paá¹-hame ratane paá¹‡Ä• makiriyÄ
itaresupÄ«ti ayaá¹ƒ viseso veditabbo.

paá¹‡Ä• mo karÄ«yati etÄ• yÄ• ti paá¹‡Ä• makaraá¹‡aá¹ƒ, paá¹‡Ä• makiriyÄ• bhinipphÄ•
khettasampattiyÄ• Ä• cariyassa ca ajjhÄ• sayasampattiyÄ• diá¹-á¹-hadhammavedanÄ«yab
yathÄ• laddhasampattinimittakassa kammassa \Be 3/ balÄ• nuppadÄ• navasena purimakan
vipÄ• kasantÄ• nassa antarÄ• vemajjhe Ä• yanti Ä• patantÄ«ti antarÄ• yÄ• ti laddhanÄ• m
vidhÄ• yakassa upapÄ«á¸·akassa upacchedakassa vÄ• kammassa viddhaá¹ƒsanasamatth
dasseti __ ``ratanattayapaá¹‡Ä• ma ... pe ... visesabhÄ• vatoâ€™â€™ _ti. evaÃ±ca katvÄ•
rÄ• gÄ• dipariyuá¹-á¹-hÄ• nÄ• bhÄ• vavacanena antarÄ• yassa kÄ• raá¹‡abhÅ«tÄ• ya payo
atthalÄ• bhÄ• divacanena anantarÄ• yatÄ• hetubhÅ«tÄ• ya payogasampattiyÄ• sabbhÄ• v
abyÄ• pajjho viharatÄ«â€™â€™ ti (AN b VI 10; c 1I 11) vacanena diá¹-á¹-heva dhamme suk
pakÄ• sanaá¹ƒ __mahÄ• nÄ• masuttaá¹ƒ_yeva udÄ• haá¹-aá¹ƒ.

__guá¹‡avisesadassanattha_nti etena satipi kÄ• yamanopaá¹‡Ä• mÄ• naá¹ƒ antarÄ• yavisa
paá¹‡Ä• mavisayassa paá¹‡Ä• mÄ• rahabhÄ• vavibhÄ• vanena sÄ• tisayo vacÄ«paá¹‡Ä• n
__guá¹‡avisesavÄ• hÄ«_tiÄ• dinÄ• Ä• cariyassa yuttapattakÄ• ritaá¹ƒ dasseti. __desanÄ•
nanu vinayapiá¹-akassapi desanÄ• bhÄ• vato desanÄ• vinayapiá¹-akÄ• naá¹ƒ bhedavacana
yuttaá¹ƒ ``tÄ«supi cetesu ete dhammatthadesanÄ• paá¹-ivedhÄ• â€™â€™ ti (Dhs-a nidÄ• n
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Sp (to Vin III) I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•
samudÄ• yadesanÄ• ya avayavadesanÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vato. desanÄ• kÄ• le vÄ•
vinayatantiyÄ• vinayapiá¹-akabhÄ• vato tadatthapaÃ±Ã±Ä• panassa ca desanÄ• bhÄ• vato
desÄ«yati etenÄ• ti __desanÄ• , _ desanÄ• samuá¹-á¹-hÄ• pako cittuppÄ• do, tassa ca vina
karuá¹‡Ä• pubbaá¹…gamo ca soti evamettha bhedavacanopapatti daá¹-á¹-habbÄ• . __sutta
eseva nayo.

kathaá¹ƒ pana bhagavato desanÄ• vinayapiá¹-ake karuá¹‡Ä• ppadhÄ• nÄ• , suttÄ• bhidha
paÃ±Ã±Ä• karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• ti viÃ±Ã±Ä• yatÄ«ti? yato ukkaá¹ƒsapariyant
lokiyasÄ• dhujanehipi \Ne 4/ pariharitabbÄ• ni ``sikharaá¹‡Ä«â€™â€™ tiÄ• dÄ«ni vacanÄ•

garahavacanÄ• ni vinayapiá¹-akadesanÄ• yaá¹ƒ mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso ma
taá¹ƒtaá¹ƒsikkhÄ• padapaÃ±Ã±attikÄ• raá¹‡Ä• pekkhÄ• ya veraÃ±jÄ• dÄ«su sÄ• rÄ«rikaÃ±
kiÃ±cÄ• pi bhÅ«mantarapaccayÄ• kÄ• rasamayantarakathÄ• naá¹ƒ viya vinayapaÃ±Ã±attiy
paÃ±Ã±Ä• anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya atisayakiccavatÄ«, tatopi karuá¹‡Ä• ya kiccaá
vuttaá¹ƒ __ ``vinayapiá¹-ake karuá¹‡Ä• ppadhÄ• nÄ• â€™â€™ _ti. karuá¹‡Ä• byÄ• pÄ• rÄ•
karuá¹‡Ä• ppadhÄ• natÄ• , suttantadesanÄ• ya mahÄ• karuá¹‡Ä• samÄ• pattibahulo veney
tadajjhÄ• sayÄ• nulomena gambhÄ«ramatthapadaá¹ƒ patiá¹-á¹-hapesÄ«ti karuá¹‡Ä• paÃ±Ã
abhidhammadesanÄ• ya pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa visayabhÄ• vappahonako rÅ
dhammasabhÄ• vÄ• nurodhena pavattitoti paÃ±Ã±Ä• ppadhÄ• natÄ• . __teneva ca kÄ• raá
desanÄ• nurÅ«pataá¹ƒtaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya thomanÄ• Ä• cariyassa pakatÄ«ti dasse

kusalÄ• rÅ«paá¹ƒ cakkhumÄ• dasa dÄ• á¸·imÄ• di samÅ«havasena atthÄ• navabodhanat
saddappayogo attaparÄ• dhÄ«no kevalo atthapadatthako, so padatthavipariyesakÄ• rinÄ•
jÄ• yatÄ«ti Ä• ha __ ``karuá¹‡Ä• viyÄ• ti nidassanavacanaâ€™â€™ _nti. nidassanaÃ±hi nÄ
ca sambandhe sati hoti, nÄ• Ã±Ã±athÄ• ti tassa nidassanabhÄ• vaá¹ƒ vibhÄ• vento Ä• ha _
pavattitthÄ• ti atthoâ€™â€™ _ti.

``tattha karuá¹‡Ä• viyÄ• ti nidassanavacanaâ€™â€™ ntiÄ• dinÄ• nidassananidassitabbad
Ä• dhÄ• ravisayabyÄ• pÄ• rehi savisesanehi saha pakÄ• sanavasena gÄ• thÄ• ya atthatatv
avayavabhedavasena atthaá¹ƒ dassetuá¹ƒ __ ``kiratÄ«ti karuá¹‡Ä• â€™â€™ _tiÄ• di vuttaá
nicchandarÄ• gÄ• naá¹ƒ bhÅ«tapubbagatiyÄ• vÄ• sattatÄ• veditabbÄ• . ekassapi dhamm
anekasÄ• maÃ±Ã±Ä• kÄ• ravantatÄ• ya __ ``yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehÄ«â€™â€™ _
``sabbe dhammÄ• sabbÄ• kÄ• renÄ• â€™â€™ ti (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡a
5) dhammÄ• naá¹ƒ aÃ±Ã±eyyattaá¹ƒ paá¹-ikkhipati Ã±Ä• tuá¹ƒ asakkuá¹‡eyyattÄ• bhÄ• vat
akicchavuttitaá¹ƒ Ä• ha. yatheva hi ``Ã±eyyesu sabbesu pavattitthÄ• â€™â€™ ti ettÄ• vatÄ•
tesaá¹ƒ attattaniyatÄ• virahasaá¹ƒsÅ«canatthaá¹ƒ paresaá¹ƒ sattÄ• dimicchÄ• gÄ• hapaá¹-
__dhamma_-saddena Ã±eyyÄ• visesitabbÄ• , evaá¹ƒ __ ``dhammesu sabbesu pavattitthÄ•
ca adhippetatthe siddhe dhammesu tassÄ• paÃ±Ã±Ä• ya Ä• kaá¹…khappaá¹-ibaddhatÄ• y
aÃ±Ã±eyyattapaá¹-isedhanena __Ã±eyya_-saddena dhammÄ• \Ne 5/ visesitÄ• ti. __Ã±eyy
nÄ«luppalasaddÄ• viya aÃ±Ã±amaÃ±Ã±aá¹ƒ bhedÄ• bhedayuttÄ• ti __ ``Ã±eyyÄ• ca te dh
__yÄ• yÄ• _ti yathÄ• -saddassatthaá¹ƒ dasseti. byÄ• panicchÄ• yaÃ±hi ayaá¹ƒ __yathÄ• _
pavattitthÄ• ti sambandhoti.

__bhagavati pavattÄ• vÄ• _ti idaá¹ƒ yebhuyyena upamÄ• nopameyyatthÄ• naá¹ƒ bhinnÄ•
upamÄ• natthassa idha asambhavato vuttaá¹ƒ. bhagavato karuá¹‡Ä• ya aÃ±Ã±ehi asÄ• dh
saá¹ƒsÄ• radukkhato uddharitvÄ• accantasukhe nibbÄ• ne patiá¹-á¹-hapetuá¹ƒ attano sarÄ
ekantahitajjhÄ• sayatÄ• vasena veditabbo, yato vineyyÄ• naá¹ƒ kosohitavatthaguyhapahÅ«
kataá¹ƒ, yaÃ±ca yadime sattÄ• jÄ• neyyuá¹ƒ, bhagavato sÄ• sanena rahadamiva sÄ«talaá

aggikkhandhampi samogÄ• heyya. aÃ±Ã±esaá¹ƒ passantÄ• nanti sambandho. __uddhaá¹-
__mahoghapakkhandÄ• naá¹ƒ sattÄ• na_nti kammatthe sÄ• mivacanaá¹ƒ. ayaÃ±hettha saá
kÄ• mÄ• dimahoghapakkhande satte tato uddhaá¹-Ä• natthaÃ±Ã±o koci maá¹ƒ á¹-hapetvÄ
karuá¹‡Ä• ya Ä• visanaá¹ƒ hoti, na evaá¹ƒ aÃ±Ã±esaá¹ƒ tathÄ• dassanasseva abhÄ• vato.
passantÄ• na_nti yadipi pare passeyyuá¹ƒ, tathÄ• pi na tesaá¹ƒ bhagavato viya karuá¹‡okka
appaá¹-ipattito attahitamattapaá¹-ipattito cÄ• ti attho.

__anÄ• varaá¹‡Ä• _ tÄ«su kÄ• lesu sabbattha appaá¹-ihatavuttitÄ• ya, __asÄ• dhÄ• raá¹‡
niravasesahetupaccayapariggahavasena tesaÃ±ca sabhÄ• vakiccÄ• diavatthÄ• visesÄ• dip
Ä• yÅ«hanavelÄ• yameva taá¹ƒtaá¹ƒkammÄ• naá¹ƒ taá¹ƒtaá¹ƒphalavisesahÄ«namajjhimap
indriyabaddhesu anindriyabaddhesu ca atisukhumatirohitavidÅ«ravuttiatÄ«tÄ• nÄ• gatÄ• dib
rÅ«padhammÄ• naá¹ƒ taá¹ƒtaá¹ƒkÄ• raá¹‡asamavÄ• yavibhÄ• vaneneva taá¹ƒtaá¹ƒphales
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandharasaphassÄ• divisesassa niravasesato paá¹-ivijjhanena ve
bhagavato anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• divasena v
passantassÄ• _ti idaá¹ƒ rÄ• gaggiÄ• dÄ«hi \Be 6/ lokasannivÄ• sassa Ä• dittatÄ• diÄ• kÄ•
mahÄ• karuá¹‡okkamanupÄ• yaá¹ƒ sandhÄ• ya vuttaá¹ƒ. taá¹ƒ pana bahukehi Ä• kÄ• rehi
bhagavantÄ• naá¹ƒ \Ne 6/ sattesu mahÄ• karuá¹‡Ä• okkamati. ``Ä• ditto lokasannivÄ• so ..
... payÄ• to ... pe ... kummaggappaá¹-ipanno ... pe ... upanÄ«yati loko adhuvo ... pe ... atÄ•
anabhissaro ... pe ... assako loko sabbaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ ... pe ... Å«no loko atit
passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamatÄ«
paá¹-isambhidÄ• magge parosataá¹ƒ Ä• kÄ• rehi dassitanti ganthavitthÄ• raá¹ƒ parihariuá¹
upÄ• yaá¹ƒ dassetuá¹ƒ Ä• ha __ ``taá¹ƒ sabbaá¹ƒ paá¹-isambhidÄ• magge mahÄ• karuá¹‡Ä
jÄ• nitabbaâ€™â€™ _nti. indriyaparopariyattaÄ• sayÄ• nusaya yamakapÄ• á¹-ihÄ• riya
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• ni sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni. tesampi
satte passati apparajakkheâ€™â€™ tiÄ• dinÄ• (Paá¹-is I 111) paá¹-isambhidÄ• magge nÄ•
purimanayeneva atidisati. __Ä• di_-saddena tattha vibhattÄ• naá¹ƒ paá¹-isambhidÄ• sacca
saá¹…gaho katoti veditabbo.

nippadesasappadesavisayÄ• karuá¹‡Ä• viya bhagavato paÃ±Ã±Ä• pi idha nippadesasapp
adhippetÄ• ti tassÄ• katipayabhedadassanena nayato tadavasiá¹-á¹-habhedÄ• gahetabbÄ
``paÃ±Ã±Ä• ggahaá¹‡ena cÄ• â€™â€™ _tiÄ• dimÄ• ha. te pana sÄ«lasamÄ• dhi paÃ±Ã±Ä
dvÄ• cattÄ• lÄ«sasatadukadhamma, bÄ• vÄ«satitikadhamma, catusatipaá¹-á¹-hÄ• na samm
sÄ• maÃ±Ã±aphala ariyavaá¹ƒsÄ• di, paÃ±cagati paÃ±capadhÄ• niyaá¹…gapaÃ±caá¹…gik
nissÄ• raá¹‡Ä«yadhÄ• tu vimuttÄ• yatana vimuttiparipÄ• canÄ«yadhammasaÃ±Ã±Ä• di, ch
anussatiá¹-á¹-hÄ• na agÄ• ravagÄ• rava nissÄ• raá¹‡iyadhÄ• tu satatavihÄ• ra anuttariya n
sattaaparihÄ• niyadhamma ariyadhana bojjhaá¹…ga sappurisadhammanijjaravatthu saÃ±Ã
dakkhiá¹‡eyyapuggalakhÄ«á¹‡Ä• savabalÄ• di, aá¹-á¹-hapaÃ±Ã±Ä• paá¹-ilÄ• bhahetu micc
ariyÄ• nariyavohÄ• ra Ä• rambhavatthu kusÄ«tavatthu akkhaá¹‡a mahÄ• purisavitakka abh

navayonisomanasikÄ• ramÅ«ladhammapÄ• risuddhipadhÄ• niyaá¹…ga \Be 7/ sattÄ• vÄ• sa
Ä• ghÄ• tapaá¹-ivinaya saÃ±Ã±Ä• nÄ• natta anupubbavihÄ• rÄ• di, dasanÄ• thakaradhamm
akusalakammapatha kusalakammapatha micchatta sammatta ariyavÄ• sa dasabalaÃ±Ä• á¹
ekÄ• dasamettÄ• nisaá¹ƒsa sÄ«lÄ• nisaá¹ƒsa dhammatÄ• buddhihetu, dvÄ• dasÄ• yatana
dhammacakkÄ• kÄ• ra, terasadhutaguá¹‡a, cuddasabuddhaÃ±Ä• á¹‡a, paÃ±cadasacaraá¹
soá¸·asaÄ• nÄ• pÄ• nassati saccÄ• kÄ• ra suttantapaá¹-á¹-hÄ• na, aá¹-á¹-hÄ• rasa buddha
ekÅ«navÄ«satipaccavekkhaá¹‡a, catuvÄ«satipaccaya, aá¹-á¹-havÄ«satisuttantapaá¹-á¹-hÄ•
paá¹‡á¹‡Ä• saudayabbayadassana, paropaá¹‡á¹‡Ä• sakusaladhamma, dvÄ• saá¹-á¹-hidiá¹
aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• dibhedÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ivijjhanadesanÄ• kÄ•
catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡appabhedÄ• , ye
anantanayasamantapaá¹-á¹-hÄ• napavicayadesanÄ• kÄ• rappavattÄ• , ye ca anantÄ• su \N
sattÄ• naá¹ƒ Ä• sayÄ• nusayacaritÄ• divibhÄ• vanÄ• kÄ• rappavattÄ• ti evaá¹ƒpakÄ• rÄ• b
sabbepi idha __Ä• di_-saddena nayato saá¹…gayhantÄ«ti veditabbaá¹ƒ. ko hi samattho bha
anupadaá¹ƒ niravasesato dassetuá¹ƒ. teneva bhagavantaá¹ƒ á¹-hapetvÄ• paÃ±Ã±avantÄ•
dhammasenÄ• patisÄ• riputtattheropi buddhaguá¹‡aparicchedanaá¹ƒ patianuyutto ``apica n
viditoâ€™â€™ ti (DN II 146) Ä• hÄ• ti.

saá¹ƒsÄ• ramahoghapakkhandÄ• naá¹ƒ sattÄ• naá¹ƒ tato santÄ• raá¹‡atthaá¹ƒ paá¹-ipanno
asatipi tesaá¹ƒ tathÄ• vidhe abhisandhiyanti vuttaá¹ƒ __ ``sattÄ• hi mahÄ• bodhiá¹ƒ payoje
__etena sabbenÄ• _ti mahÄ• bodhimÅ«lÄ• didassanena. apagamanaá¹ƒ nirupakkilesanti yo
jÄ• tasaá¹ƒvaddhabhÄ• vadassanena ``anÄ• di anidhano ca sattoâ€™â€™ ti evaá¹ƒpakÄ•
paá¹-isedhitÄ• honti. __samaÃ±Ã±Ä• ... pe ... dasseti_ satte paramatthato asatipi
sattapaÃ±Ã±attivohÄ• rasÅ«canato. __karuá¹‡Ä• Ä• dipaÃ±Ã±Ä• pariyosÄ• na_nti idaá¹ƒ
sambharaá¹‡anipphattikÄ• lÄ• pekkhÄ• ya vuttaá¹ƒ, na paricchedavantatÄ• ya. tenevÄ• ha
uttarikaraá¹‡Ä«yÄ• bhÄ• vatoâ€™â€™ _ti. __sabbe buddhaguá¹‡Ä• dassitÄ• honti_ naya
anavasesato buddhaguá¹‡adassanupÄ• yo yadidaá¹ƒ nayaggÄ• haá¹‡aá¹ƒ. paradhanahara
anatthapariharaá¹‡avasappavattiyÄ• \Be 8/ siyÄ• karuá¹‡Å«panissayÄ• ti __karuá¹‡Ä• nid
eva __ ``tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattitoâ€™â€™ _ti vuttaá¹ƒ.

2__._ __yassÄ• saá¹ƒvaá¹‡á¹‡ana_ntiÄ• dinÄ• ``dayÄ• yÄ• â€™â€™ tiÄ• dithomanÄ• ya
pana vuttanayena veditabbaá¹ƒ. __abbhantaraá¹ƒ_ niyakajjhattaá¹ƒ, tato bahibhÅ«taá¹ƒ __
karuá¹‡Ä• adhippetÄ• _ti __dayÄ• _-saddassa mettÄ• karuá¹‡Ä• naá¹ƒ vÄ• cakattÄ• vakk
katvÄ• vuttaá¹ƒ. tÄ• ya hi samussÄ• hito, na mettÄ• yÄ• ti adhippÄ• yo. __pubbe vuttassa
__ta_-saddassa atthaá¹ƒ Ä• ha. __ta_nti paÃ±Ã±aá¹ƒ __visesetvÄ• _ upamÄ• bhÄ• vena _
__paá¹-iniddesaá¹ƒ nÄ• rahati_ padhÄ• nÄ• padhÄ• nesu padhÄ• ne kiccadassanato. __dv
vato_ti karuá¹‡Ä• vÄ• cinÄ• __dayÄ• _-saddena ekÄ• dhikaraá¹‡abhÄ• vena vuccamÄ• no
aÃ±Ã±adhammavisayo bhavituá¹ƒ na yuttoti adhippÄ• yo. apariyÄ• yasaddÄ• naá¹ƒ samÄ•
visesanavisesitabbabhÄ• ve sati hoti, nÄ• Ã±Ã±athÄ• ti Ä• ha __ ``samÄ• nÄ• ... pe ... hotÄ

samÄ• nÄ• dhikaraá¹‡abhÄ• vena hettha visesanavisesitabbabhÄ• vo sÄ• dhÄ«yati, sÄ• c
visiá¹-á¹-havibhattikÄ• naá¹ƒ na hotÄ«ti samÄ• navibhattitÄ• yapi tameva sÄ• dhÄ«yatÄ«ti _
cidaâ€™â€™ _nti idaá¹ƒ dayÄ• ya visesitabbabhÄ• ve kÄ• raá¹‡avacanaá¹ƒ. padhÄ• natÄ•
ca sÄ• visesitabbÄ• jÄ• tÄ• . tattha bhagavato tadaÃ±Ã±esaÃ±ca karuá¹‡Ä• naá¹ƒ vÄ• ca
veditabbÄ• . __tassa cÄ• _ti dayÄ• -saddassa. ``padhÄ• naÃ±ca paÃ±Ã±aâ€™â€™ ntiÄ• d
paÃ±Ã±Ä• ppadhÄ• nÄ• , ``tÄ• yÄ• â€™â€™ ti pana kevalaá¹ƒ avatvÄ• dayÄ• visesanabh
karuá¹‡Ä• ya paá¹-iniddeso yuttoti dasseti. appadhÄ• natÄ• ca karuá¹‡Ä• ya purimagÄ• thA
pana padhÄ• nÄ• eva. tathÄ• ca vuttaá¹ƒ ``dayÄ• samussÄ• hinÄ«ti padhÄ• nÄ• â€™â€™

__kathaá¹ƒ pana ... pe ... Ã±Ä• tabbÄ• _ti vakkhamÄ• naÃ±Ã±eva atthaá¹ƒ hadaye á¹-hape
eva_nti yadi aá¹-á¹-hakathÄ• ya adhippÄ• yaá¹ƒ aggahetvÄ• vacanamattameva gaá¹‡hasi.
yujjeyyÄ• _ti yathÄ• ``mettacittataá¹ƒ Ä• pannoâ€™â€™ ti etissÄ• aá¹-á¹-hakathÄ• ya vas
9/, evaá¹ƒ ``nikkaruá¹‡ataá¹ƒ Ä• pannoâ€™â€™ ti etissÄ• aá¹-á¹-hakathÄ• ya vasena na d
vacanamattaggahaá¹‡e aá¹-á¹-hakathÄ• nampi virodhaá¹ƒ dasseti. ``adhippÄ• yavasena yo
tameva adhippÄ• yaá¹ƒ __dayÄ• -saddo hÄ«_tiÄ• dinÄ• vivarati. akkharacintakÄ• hi __day
dÄ• nagatirakkhaá¹‡esu paá¹-hanti. anurakkhaá¹‡aÃ±ca mettÄ• karuá¹‡Ä• naá¹ƒ
hitÅ«pasaá¹ƒhÄ• radukkhÄ• panayanÄ• kÄ• ravuttÄ«naá¹ƒ samÄ• nakiccaá¹ƒ, tasmÄ• ubh
pavattatÄ«ti vuttaá¹ƒ. __antonÄ«ta_nti antogadhaá¹ƒ, rukkhattho viya dhavakhadirÄ• dÄ«na
mettÄ• karuá¹‡Ä• naá¹ƒ sÄ• maÃ±Ã±anti attho, adhippÄ• yo pana ``dayÄ• pannoâ€™â€™
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«ti anantaraá¹ƒ karuá¹‡Ä• ya vuttattÄ• __dayÄ• _-sad
viÃ±Ã±Ä• yati. mettÄ• pi hi karuá¹‡Ä• viya pÄ• á¹‡Ä• tipÄ• taviratiyÄ• kÄ• raá¹‡anti. ``ada
pana kÄ• ruá¹‡iko avihiá¹ƒ sajjhÄ• sayattÄ• paresaá¹ƒ vihesÄ• mattampi na karoti, ko pana
pÄ• á¹‡Ä• tipÄ• taneti nikkaruá¹‡atÄ• ya pÄ• á¹‡Ä• tipÄ• titÄ• dassitÄ• ti veditabbÄ• . etam
``evaÃ±hi aá¹-á¹-hakathÄ• naá¹ƒ avirodho hotÄ«â€™â€™ _ti Ä• ha. yadi dayÄ• -saddo met
evampikathaá¹ƒ pana karuá¹‡Ä• ``dayÄ• â€™â€™ ti jÄ• nitabbÄ• ti anuyogo tadavattho ev
__karuá¹‡Ä• ca desanÄ• yÄ• _tiÄ• dinÄ• karuá¹‡Ä• ya eva gahaá¹‡e kÄ• raá¹‡amÄ• ha.

__nanu tÄ• yÄ• _tiÄ• dinÄ• sÄ• matthiyatopi pakaraá¹‡aá¹ƒ balavanti pakaraá¹‡avaseneva
Ã±Ä• tataá¹ƒ dasseti. __yathÄ• ruci pavattitthÄ• _ti etaá¹ƒ purimagÄ• thÄ• ya sappadesanip
karuá¹‡Ä• ya gahitabhÄ• vassa kÄ• raá¹‡avacanaá¹ƒ. yathÄ• rucipavatti hi ekasmiá¹ƒ anek
icchÄ• nurÅ«pappavattÄ«ti. __ ``idha pana nippadesasattavisayataá¹ƒ gahetuâ€™â€™ _nti
Ä• rambho Ã±Ä• pakattho hotÄ«ti puna ``sattesÅ«â€™â€™ ti \Ne 9/ vacanaá¹ƒ imamatthav
__na devesuyevÄ• _tiÄ• dinÄ• pi dayÄ• sÄ• dhanassa samussÄ• hanassa sattavisayabhÄ•
``sattesÅ«â€™â€™ ti vacanaá¹ƒ tassa nippadesasattavisayabhÄ• vo adhippetoti imaá¹ƒ vis
dasseti.

kÄ• ladesadesakaparisÄ• diparidÄ«panaá¹ƒ bÄ• hiranidÄ• nanti kÄ• lÄ• dÄ«ni niddhÄ• ren
_tiÄ• dimÄ• ha. __avasÄ• namhi vasanto tidasÄ• layeti vacanato_ti etena tassa pÄ• á¹-ihÄ•

saddantarasannidhÄ• nena \Be 10/ avacchinnataá¹ƒ dasseti. __tattha pavattavohÄ• rena ca
puthujjanasantÄ• nepi rÄ• gÄ• dipaá¹-ipakkhaharaá¹‡assa abhÄ• vato nicchandarÄ• gesu s
puthujjanasantÄ• ne rÄ• gÄ• dipaá¹-ipakkhaharaá¹‡avasena pavattaá¹ƒ tadabhÄ• vepi bhag
ruá¸·hÄ«vasena pÄ• á¹-ihÄ• riyantveva vuccatÄ«ti na sakkÄ• vattunti adhippÄ• yo. __diá¹-á
sammÄ• diá¹-á¹-hikÄ• jÄ• tÄ• acelakakassapÄ• dayo viya, __diá¹-á¹-hippakÄ• sane asama
appaá¹-ibhÄ• nabhÄ• vÄ• dippattiyÄ• saccakÄ• dayo viya.

3 __._ __sÄ«tapabbatÄ• _ nÄ• ma ``sineruá¹ƒ parivÄ• retvÄ• á¹-hitÄ• yugandharo ... pe ...
(Vism I 137; Sp (to Vin III) I 1 veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) evaá¹ƒ vuttapabbatÄ• .

4-5__._ sabbaso cakkavÄ• á¸·asahassehi sabbaso Ä• gamma sabbaso sannisinnenÄ• ti sa
yuttÄ• , sabbaso cakkavÄ• á¸·asahassehi dasahi dasahÄ«ti pana aniá¹-á¹-hasÄ• dhanato p
__vajjitabbe_ti ye vajjetuá¹ƒ sakkÄ• ``atisammukhÄ• atisamÄ«paá¹ƒ unnatappadesoâ€™â
tassÄ• parisÄ• ya mahantabhÄ• vena na sakkÄ• parihariuá¹ƒ.

``sabbaÃ±eyya ... pe ... samatthÄ• â€™â€™ ti vatvÄ• __tesaá¹ƒ desetabbappakÄ• rajÄ• n
attanÄ• paá¹-ividdhÄ• kÄ• rassa dhammasÄ• minÄ• pi paresaá¹ƒ desetuá¹ƒ asakkuá¹‡eyy
sabbepi sattÄ• diá¹-á¹-hasaccÄ• eva bhaveyyuá¹ƒ. sabbaÃ±eyyadhammÄ• naá¹ƒ
yathÄ• sabhÄ• vajÄ• nanasamatthatÄ• diyeva __yathÄ• vuttabalaá¹ƒ. tesaá¹ƒ gahaá¹‡asan
adhikavacanamaÃ±Ã±amatthaá¹ƒ bodhetÄ«ti adhippÄ• yo.

6__._ __tathÄ• gato vandanÄ«yo_tiÄ• dinÄ• ``namassitvÄ• â€™â€™ tiÄ• dikiriyÄ• visesÄ•
taá¹ƒtaá¹ƒsuttÄ• nurodhena \Ne 10/ pavattitamÄ• ha. __sarÄ«rasobhaggÄ• dÄ«_ti __Ä• di_
kalyÄ• á¹‡avÄ• kkaraá¹‡atÄ• Ä• dhipaccaparivÄ• rasampattiÄ• di saá¹…gayhati.

7__._ __antaradhÄ• petvÄ• _ti nirodhetvÄ• . nirodhanaÃ±cettha uppÄ• dakahetupariharaá¹
anuppattikaraá¹‡anti veditabbaá¹ƒ. __atthaá¹ƒ pakÄ• sayissÄ• mÄ«ti sambandho_ti ``soset
pubbakÄ• lakiriyÄ• ya aparakÄ• lakiriyÄ• pekkhatÄ• ya vuttaá¹ƒ.

8__._ __dukkarabhÄ• vaá¹ƒ_ \Be 11/ __dÄ«petu_nti adukkarassa tathÄ• abhiyÄ• cetabbatÄ
pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• naá¹ƒ sÄ«lavipattibhÄ• vato thullaccayÄ• dÄ«naÃ±ca yebh
Ä• cÄ• rasÄ«lÄ• naá¹ƒ tathÄ• yojanÄ• katÄ• , tathÄ• cÄ• rittasÄ«lassa Ä• cÄ• rasabhÄ• v
gahetvÄ• dutiyÄ• . __asakkuá¹‡eyya_nti visuddhÄ• cÄ• rÄ• diguá¹‡asamannÄ• gatena sab
saddhammaciraá¹-á¹-hitatthaá¹ƒ sÄ• daraá¹ƒ abhiyÄ• citena tena ca abhidhammatthappakÄ
yÄ• thÄ• vato pamÄ• á¹‡itena tabbimukhabhÄ• vo na sukaroti adhippÄ• yo.

9__._ __devadeva_-saddassa attho paá¹-á¹-hÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• á¹-Ä«kÄ• yaá¹ƒ vipa

13__._ __paá¹-hamasaá¹…gÄ«tiyaá¹ƒ yÄ• aá¹-á¹-hakathÄ• saá¹…gÄ«tÄ• _ti vacanena sÄ
aá¹-á¹-hakathÄ• saá¹ƒvijjati, tena pÄ• á¹-ho viya bhagavaá¹ƒmÅ«likÄ• vÄ• ti viÃ±Ã±Ä• yati.
ti padaá¹ƒ ``atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti etadapekkhanti ``kassa pana sÄ• aá¹
pucchitvÄ• adhikÄ• ravasena tameva abhidhammapadaá¹ƒ Ä• kaá¸• á¸• hati. Ä• vuttiÄ• div
vibhÄ• vetabbo.

16__._ ariyamaggassa bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gavisesaá¹ƒ pÄ• dakajjhÄ• na
__tipiá¹-akacÅ«á¸·anÄ• gattheravÄ• do Ä• di_-saddena vipassanÄ• ya Ä• rammaá¹‡abhÅ«
puggalajjhÄ• sayo niyametÄ«ti evamÄ• dayo
__moravÄ• pivÄ• simahÄ• dattattheratipiá¹-akacÅ«á¸·Ä• bhayattheravÄ• dÄ• _dayo saá¹…
abhidhammassa atthappakÄ• saneneva. __so_ti mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vinicchayo.
asammissÄ• nÄ• kulabhÄ• vena. asammissÄ• nÄ• kulabhÅ«to vÄ• vinicchayo mahÄ• vihÄ
etena abhidhammassa atthappakÄ• saneneva mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vinicchayo idh
atha vÄ• __tappakÄ• sanenevÄ• _ti asammissÄ• nÄ• kulabhÄ• vappakÄ• saneneva \Ne 1
abhidhammattho. __tathÄ• _ti mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vinicchayabhÄ• vena. imasmiá
anÄ• kulaá¹ƒ atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti sambandhanÄ«yaá¹ƒ.

17__._ __aÃ±Ã±aÃ±ca_ \Be 12/ __sabbaá¹ƒ atthappakÄ• sanaá¹ƒ hotÄ«_ti tosanaá¹ƒ hotÄ
``sabbena tena tosanaá¹ƒ kataá¹ƒ hotÄ«â€™â€™ _ti. yuttarÅ«pÄ• yojanÄ• .

vÄ«satigÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__paricchedo_ sattappakaraá¹‡abhÄ• vo. __sanniveso_ sattannaá¹ƒ pakaraá¹‡Ä• naá¹ƒ ta
vavatthÄ• naá¹ƒ. __sÄ• garehi tathÄ• cintÄ• _ti ``imassa abhidhammassa gambhÄ«rabhÄ•
sÄ• garÄ• veditabbÄ• â€™â€™ tiÄ• dinÄ• nayena jalasÄ• garÄ• dÄ«hi saha nayasÄ• gar
sahassabhÄ• gena dhammantarÄ• dhammantaraá¹ƒ saá¹…kamitvÄ• saá¹…kamitvÄ• des
abhidhammassa gambhÄ«rabhÄ• vakathÄ• __desanÄ• hi gambhÄ«ratÄ• _.

``evaá¹ƒ temÄ• saá¹ƒ nirantaraá¹ƒ desentassÄ• â€™â€™ tiÄ• dinÄ• desanÄ• kÄ• le bhag
yÄ• pitÄ• kÄ• ravicÄ• ro __desanÄ• ... pe ... gahaá¹‡aá¹ƒ. tathÄ• therassa ... pe ... pi cÄ•
vÄ• canÄ• maggo nÄ• mÄ• â€™â€™ tiÄ• dinÄ• abhidhamme vÄ• canÄ• maggassa sÄ• ri
teneva uppÄ• ditatÄ• . yo hi bhagavatÄ• devatÄ• naá¹ƒ desitÄ• kÄ• ro, so aparicchinnavÄ•
aparimÄ• á¹‡o na bhikkhÅ«naá¹ƒ vÄ• canÄ• yoggo, yo ca therassa desitÄ• kÄ• ro, so atisa
nÄ• tisaá¹…khepanÄ• tivitthÄ• rabhÅ«to pana pÄ• á¹-hanayo therappabhÄ• vito vÄ• canÄ•

__vacanatthavijÄ• nanenÄ• _tiÄ• dinÄ• kusalÄ• dhammÄ• tiÄ• dipadÄ• naÃ±Ã±eva attha

abhidhamma-saddavicÄ• rassa sambandhamÄ• ha. ``ye te mayÄ• dhammÄ• abhiÃ±Ã±Ä•
cattÄ• ro \Ne 12/ satipaá¹-á¹-hÄ• nÄ• ... pe ... sikkhitaá¹ƒ sikkhiá¹ƒsu dve bhikkhÅ« abhidha
nÄ• nÄ• vÄ• dÄ• â€™â€™ tiÄ• disuttavasena kiÃ±cÄ• pi bodhipakkhiyadhammÄ• ``abhidh
dhamma-saddo ca samÄ• dhiÄ• dÄ«su diá¹-á¹-happayogo, pariyattidhammo eva pana idha
``suttantÄ• dhikÄ• pÄ• á¸·Ä«ti atthoâ€™â€™ _ti Ä• ha. tattha dhammabyabhicÄ• rabhÄ• v
suttantopi ``dhammoâ€™â€™ ti vuccati. ``yo \Be 13/ vo, Ä• nanda, mayÄ• dhammo ca vina
paÃ±Ã±attoâ€™â€™ tiÄ• dÄ«su (DN I 216) aÃ±Ã±attha ca sambhavato abhi-saddena nivat
``suttantÄ• â€™â€™ ti vuttaá¹ƒ. nanu ca atirekavisesaá¹-á¹-hÄ• bhinnasabhÄ• vÄ• yato te
adhikavicittapariyÄ• yehi bodhitÄ• , tasmÄ• ``dhammÄ• tirekadhammavisesaá¹-á¹-hehÄ«â€
bhavitabbaá¹ƒ, na ekavacanenÄ• ti anuyogaá¹ƒ manasi katvÄ• Ä• ha __ ``dvinnampi ... pe
katoâ€™â€™ _ti.

__payogameva nÄ• rahati_ upasagga-saddÄ• naá¹ƒ dhÄ• tu-saddasseva purato payojanÄ«
atimÄ• lÄ• dÄ«su __ati_-saddÄ• dayo viya. evampi yathÄ• ``atimÄ• lÄ• â€™â€™ ti ettha s
kamanakiriyÄ• ya visesako __ati_-saddo, na mÄ• lÄ• ya, evamidhÄ• pi __abhi_-saddo na d
adhippÄ• yo. __aÃ±Ã±assapi hi upasaggassÄ• _ti idaá¹ƒ ruá¸·hÄ«vasena, atthe upasajjatÄ«
anvatthasaÃ±Ã±ataá¹ƒ gahetvÄ• vuttaá¹ƒ. atichattÄ• dÄ«su hi __ati_-saddo idha upasaggo
yathÄ• kalyÄ• á¹‡o pÅ«jito vÄ• puriso atipurisoti bhavati, evaá¹ƒ atirekavisesaá¹-á¹-hÄ• na
kalyÄ• á¹‡apÅ«jitatthabhÄ• vasambhavato kalyÄ• á¹‡aá¹ƒ vÄ• pÅ«jitaá¹ƒ vÄ• chattaá¹ƒ at
veditabbo. kalyÄ• á¹‡apÅ«jitabhÄ• vÄ• hi guá¹‡avisesayogena icchitabbÄ• . guá¹‡aviseso
pamÄ• á¹‡Ä• tireko ca vicittarÅ«patÄ• ca. evaÃ±ca pana katvÄ• ``akiriyÄ• yapÄ«â€™â€™
bhavati. yathÄ• ca atichattÄ• dÄ«su, evaá¹ƒ abhidhamma-saddepi daá¹-á¹-habbaá¹ƒ. anek
__tabbhÄ• vadÄ«pakattÄ• _ti atirekavisesabhÄ• vadÄ«pakattÄ• .

__ekato anÄ• gatattÄ• _ti idaá¹ƒ suttante ekato Ä• gatÄ• naá¹ƒ khandhÄ• yatanÄ• dÄ«naá
diá¹-á¹-hattÄ• ``cha imÄ• ni, bhikkhave, indriyÄ• nÄ«â€™â€™ tiÄ• dinÄ• (SN c V 495-496)
itthindriyÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ sukhindriyÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ saddhindriyÄ• dÄ
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«naÃ±ca tiá¹‡á¹‡aá¹ƒ vasena visuá¹ƒ visuá¹ƒ su
ekasuttabhÄ• vena anÄ• gatÄ• naá¹ƒ bÄ• vÄ«satiyÄ• indriyÄ• naá¹ƒ suttantabhÄ• janÄ«ya
vuttaá¹ƒ, na suttante ekato Ä• gamanassa suttantabhÄ• janÄ«yassa kÄ• raá¹‡attÄ• . suttan
anÄ• gatÄ• hi bhÅ«mantaraparicchedapaá¹-isambhidÄ• suttantabhÄ• janÄ«yavasena vibh
Ä• gatÄ• ni ca \Be 14/ sikkhÄ• padÄ• ni tathÄ• na vibhattÄ• ni. veramaá¹‡Ä«naá¹ƒ viya par
sabhÄ• vakiccÄ• divibhÄ• gavinimutto bÄ• vÄ«satiyÄ• indriyÄ• naá¹ƒ samÄ• no vibhajanap
suttantabhÄ• janÄ«yaá¹ƒ siyÄ• ti __indriyavibhaá¹…ge suttantabhÄ• janÄ«yaá¹ƒ natthÄ«_ti

yadipi paccayadhammavinimutto paccayabhÄ• vo nÄ• ma natthi, yathÄ• pana pavatto pacc
paccayuppannadhammÄ• naá¹ƒ paccayo hoti, so tassa pavattiÄ• kÄ• raviseso hetuÄ• dibhÄ
paccayadhammassa paccayabhÄ• voti vutto, so ca ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sam

padhÄ• nabhÄ• vena vutto. tattha ca guá¹‡Ä«bhÅ«tÄ• hetuhetuphalabhÅ«tÄ• avijjÄ• saá¹
``paccayabhÄ• vo uddiá¹-á¹-hoâ€™â€™ _ti. __uddiá¹-á¹-hadhammÄ• na_ntiÄ• di uddesena
khandhÄ• dÄ«naá¹ƒ khandhavibhaá¹…gÄ• dÄ«su paÃ±hapucchakanayo dassito, na ito aÃ±

__suttante_ saá¹…gÄ«tisuttantÄ• dike. __paÃ±ca sikkhÄ• padÄ• ni_ pÄ• á¹‡Ä• tipÄ• tÄ• .
veramaá¹‡Ä«ti evaá¹ƒ uddiá¹-á¹-hÄ• ni. __aÃ±Ã±o pana veramaá¹‡Ä«naá¹ƒ vibhajitabbapp
atÄ«tÄ• niccÄ• divibhÄ• go veramaá¹‡Ä«naá¹ƒ khandhÄ• yatanÄ• dÄ«su antogadhattÄ• ta
pana aÃ±Ã±o abhidhammanayavidhuro veramaá¹‡Ä«naá¹ƒ vibhajitabbappakÄ• ro natthÄ«t
tathÄ• ca __paá¹-isambhidÄ• magge_ ``cakkhuá¹ƒ aniccaá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ an
anupadadhammasammasanakathÄ• yaá¹ƒ na veramaá¹‡iyo uddhaá¹-Ä• .

nanu dhammasaá¹…gaá¹‡Ä«dhÄ• tukathÄ• dÄ«nampi vasena abhidhammapÄ• á¸·iyÄ• at
saccametaá¹ƒ, so pana ekantaabhidhammanayanissito avuttopi siddhoti katvÄ• na dassito.
sopi sabbo netabbo. abhidhammanayasÄ• maÃ±Ã±ena vÄ• abhidhammabhÄ• janÄ«yapaÃ
vuttoti daá¹-á¹-habbo.

__paÃ±havÄ• rÄ• _ti pucchanavissajjanavasena pavattÄ• pÄ• á¸·inayÄ• . __etthevÄ• _ti d
apekkhÄ• vasikattÄ• appamahantabhÄ• vassa yato appamattikÄ• mahÄ• dhÄ• tukathÄ• ta
dhammahadayavibhaá¹…gavacanavasena avasesÄ• , taá¹ƒ dassanatthaá¹ƒ __ ``dhammah
mahÄ• dhammahadaye Ä• gatatantitoâ€™â€™ _ti \Ne 14/ vuttaá¹ƒ. dhammahadaya ... pe .
rÅ«pakaá¹‡á¸• adhÄ• tuvibhaá¹…gÄ• dÄ«su anÄ• gantvÄ• mahÄ• dhÄ• tukathÄ• yaá¹ƒ Ä•
sambandho \Be 15/. atha dhÄ• tukathÄ• ya vitthÄ• rakathÄ• mahÄ• dhÄ• tukathÄ• dhamm
mahÄ• dhammahadaye Ä• gatatantito dhÄ• tukathÄ• yaá¹ƒ anÄ• gantvÄ• mahÄ• dhÄ• tuk
appamattikÄ• vÄ• ti yojetabbaá¹ƒ.

__upalabbhatÄ«_ti anulomapaccanÄ«yapaÃ±cakassa, __nupalabbhatÄ«_ti paccanÄ«yÄ• n
upalakkhaá¹‡avasena vuttaá¹ƒ. __saccikaá¹-á¹-haá¹ƒ nissaya_nti ``sabbatthÄ• â€™â€™ tiÄ
desÄ• dianÄ• masanena rÅ«pÄ• disattapaÃ±Ã±Ä• sadhammappabhedaá¹ƒ saccikaá¹-á¹-ha
__sabbatthÄ• _ti etthÄ• pi ``upalabbhati nupalabbhatÄ«ti paá¹-iÃ±Ã±Ä• ya gahitÄ• ya
paá¹-ikkhepaggahaá¹‡atthaâ€™â€™ nti Ä• netvÄ• sambandhanÄ«yaá¹ƒ, tathÄ• __sabbad
khandhÄ• yatanÄ• dayo gahitÄ• aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayena, atha pana vuttanti
saccikaá¹-á¹-ho_ti saccikaá¹-á¹-hanissayaá¹ƒ upalakkheti. __etehÄ«_ti etehi vacanehi.
saccikaá¹-á¹-hadesakÄ• lappadesehi kathaá¹ƒ saccikaá¹-á¹-hÄ• dÄ«naá¹ƒ padeso ekadesa
padesÄ• naá¹ƒ puthuttÄ• . ``sabbesu padesesÅ«â€™â€™ ti paccekaá¹ƒ bhedÄ• masanava
na purimehi avaseso.

__upalabbhati ... pe ... micchÄ• ti eka_nti __upalabbhatÄ«_ti
paá¹-iÃ±Ã±Ä• ggahaá¹‡apaá¹-ikkhepaggahaá¹‡aniggaá¹‡hanÄ• naá¹ƒ anulomapaá¹-ilomat

paá¹-iÃ±Ã±Ä• á¹-hapananiggahapÄ• panÄ• ropanÄ• naÃ±ca vasena pavattÄ• tanti paá¹-ha
eko avayavoti attho. evaá¹ƒ sesesupi netabbaá¹ƒ. __niggahassa suniggahabhÄ• vaá¹ƒ icch
ce pana maÃ±Ã±asi vattabbe kho puggalo nupalabbhatÄ«â€™â€™ tiÄ• dinÄ• (Kv 3) __pa
``tava tattha hetÄ• ya paá¹-iÃ±Ã±Ä• ya hevaá¹ƒ paá¹-ijÄ• nanto hevaá¹ƒ niggahetabbe atha
suniggahito ca hotÄ«â€™â€™ ti vatvÄ• ``haÃ±ci puggalo nupalabbhatÄ«â€™â€™ tiÄ• din
paá¹-ikammaá¹ƒ yathÄ• sakavÄ• dÄ« na nibbeá¹-heti, evaá¹ƒ karaá¹‡aá¹ƒ __paá¹-ikamma
__paá¹-ikammassa duppaá¹-ikammabhÄ• vaá¹ƒ icchato_ sakavÄ• dino __taá¹ƒnidassanena
hevaâ€™â€™ nti paá¹-ikammanidassanena, ``vattabbe kho puggalo upalabbhati ... pe ... pa
no ca mayaá¹ƒ tayÄ• tattha hetÄ• ya paá¹-iÃ±Ã±Ä• ya hevaá¹ƒ paá¹-ijÄ• nanto hevaá¹ƒ nig
niggaá¹‡hÄ• si dunniggahitÄ• ca homÄ• â€™â€™ ti vatvÄ• ``haÃ±ci puggalo upalabbhatÄ
__niggahassa dunniggahitabhÄ• vadassanena_ \Be 16/ aniggahitabhÄ• vakaraá¹‡aá¹ƒ __n
``tena hi yaá¹ƒ niggaá¹‡hÄ• si haÃ±ci \Ne 15/ puggalo upalabbhatÄ«â€™â€™ tiÄ• diá¹ƒ va
niggahe se niggahe dukkaá¹-e sukate paá¹-ikamme sukatÄ• paá¹-ipÄ• danÄ• â€™â€™ ti s
aniggahabhÄ• vÄ• ropanena attano paá¹-ikammassa supaá¹-ikammabhÄ• vakaraá¹‡ena ca
vinÄ• sanaá¹ƒ puggalavÄ• danisedhanavasena samuá¹-á¹-hitattÄ• . dhammatÄ• ya anulom
tabbilomanavasena pavatto __anulomapaccanÄ«kapaÃ±cako_ vuttavipariyÄ• yena dutiyap

__tadÄ• dhÄ• ro_ti te saccikaá¹-á¹-haparamatthÄ• rÅ«pÄ• dayo Ä• dhÄ• rÄ• etassÄ• ti tad
attÄ• â€™â€™ ti evaá¹ƒpakÄ• ro puggalavÄ• do dassito hoti. __tesaá¹ƒ vÄ• Ä• dhÄ• rabh
rÅ«paâ€™â€™ nti evaá¹ƒpakÄ• ro. __aÃ±Ã±atra vÄ• tehÄ«_ti tehi rÅ«pÄ• dÄ«hi vinÄ• . Ä
asaá¹ƒsaá¹-á¹-ho visuá¹ƒyeva vinÄ• . tena sattÄ• diguá¹‡ehi avokiá¹‡á¹‡o purisoti evamÄ•
taá¹ƒsÄ• mibhÅ«tatÄ• ya vÄ• tadadhÄ«nabhÄ• vena ``aÃ±Ã±atra vÄ• tehÄ«â€™â€™ ti vu
evaá¹ƒpakÄ• ro puggalavÄ• do dassitoti veditabbo. __anaÃ±Ã±o_ti etena ``rÅ«paá¹ƒ attÄ•
__ruppanÄ• disabhÄ• vo_ rÅ«pakkhandhÄ• dÄ«naá¹ƒ visesalakkhaá¹‡aá¹ƒ, __sappaccayÄ
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ. rÅ«pÄ• dito aÃ±Ã±o __anaÃ±Ã±o vÄ• _ aÃ±Ã±atte ca tadÄ•
Ä• pajjatÄ«ti anuyuÃ±jati_ sakavÄ• dÄ« pakÄ• rantarassa asambhavato. puggalavÄ• dÄ« _
aÃ±Ã±attaá¹ƒ icchati_ rÅ«pÄ• di viya paccakkhato anumÄ• nato vÄ• gÄ• hayituá¹ƒ asakku
kÄ• rakavedakabhÄ• vassa ayujjamÄ• nakattÄ• . __nÄ• pi anaÃ±Ã±attaá¹ƒ_ ruppanasappa
puggalasseva abhÄ• vappasaá¹…gato ca. yatheva hi na vinÄ• indhanena aggi paÃ±Ã±Ä• p
indhanato aggiá¹ƒ sakkÄ• paá¹-ijÄ• nituá¹ƒ, nÄ• pi anaÃ±Ã±aá¹ƒ. yadi hi aÃ±Ã±o siyÄ• , na
siyÄ• . atha anaÃ±Ã±o, niddahitabbaá¹ƒyeva dÄ• hakaá¹ƒ siyÄ• . evameva na vinÄ• rÅ«pÄ
paÃ±Ã±Ä• piyati, na ca tehi aÃ±Ã±o, nÄ• pi anaÃ±Ã±o sassatucchedabhÄ• vappasaá¹…ga
puggalavÄ• dÄ« ``na hevÄ• â€™â€™ ti paá¹-ikkhipati. tattha aggindhanopamÄ• tÄ• va yad
apaá¸·ittaá¹ƒ kaá¹-á¹-hÄ• diindhanaá¹ƒ niddahitabbaÃ±ca, paá¸·ittaá¹ƒ bhÄ• suruá¹‡haá¹ƒ a
ojaá¹-á¹-hamakarÅ«paá¹ƒ purimapacchimakÄ• likaá¹ƒ \Be 17/ aniccaá¹ƒ saá¹…khataá¹ƒ pa
evaá¹ƒ puggalo rÅ«pÄ• dÄ«hi aÃ±Ã±o anicco ca Ä• panno. atha paramatthato, tasmiá¹ƒyev
yaá¹ƒ usumaá¹ƒ so aggi, taá¹ƒsahajÄ• tÄ• ni tÄ«á¹‡i bhÅ«tÄ• ni indhanaá¹ƒ, evampi siddha
aggindhanÄ• naá¹ƒ aÃ±Ã±attanti aggi viya indhanato rÅ«pÄ• dÄ«hi aÃ±Ã±o puggalo anicco

veditabbaá¹ƒ.

puggalo \Ne 16/ upalabbhatÄ«ti paá¹-ijÄ• nantassa pakÄ• rantarassa asambhavato vuttesu
pakÄ• rena upalabbhamÄ• no upalabbhatÄ«ti ``Ä• pannaâ€™â€™ nti vuttaá¹ƒ __ ``paá¹-iÃ
_nti. ekattÄ• pannattÄ• eva __appaá¹-ikkhipitabbaá¹ƒ, _ puggale paá¹-isiddhe tadabhinives
puggalavÄ• dino gahitÄ• kÄ• rasuÃ±Ã±atÄ• vibhÄ• vanena sakaá¹-á¹-hÄ• nato cÄ• vito paá
vuttaá¹ƒ __ ``puggaladiá¹-á¹-hiá¹ƒ paá¹-isedhentoâ€™â€™ _ti. puggaloyeva vÄ• tathÄ• pa
``sÄ• mÄ« nivÄ• sÄ« kÄ• rako vedako nicco dhuvoâ€™â€™ ti abhinivesavisayabhÅ«to hi p
idha paá¹-ikkhipÄ«yati, ``na cattÄ• rome, bhikkhave, puggalÄ• â€™â€™ tiÄ• dinÄ• vuttavo
__ananuyogo_ Ä• kÄ• sakusumassa rattanÄ«lÄ• dibhÄ• vavicÄ• raá¹‡Ä• viyÄ• ti attho. pul
paá¹-ijÄ• nitvÄ• visesacodanÄ• ya anÄ• pajjanato puna ``na hevÄ• â€™â€™ ti paá¹-ikkhep
Ä• pajjanaleso_. vaÃ±jhÄ• puttakassa dÄ«gharassatÄ• nuyogassa viya sabbena sabbaá¹ƒ
anupalabbhamÄ• nassa puggalassa rÅ«pÄ• dÄ«hi aÃ±Ã±Ä• naÃ±Ã±atÄ• nuyogassa ananu
__aviparÄ«tattho_.

__yaá¹ƒkÄ• raá¹‡Ä• _ti etena ``yatonidÄ• naâ€™â€™ nti ettha vibhattialopo daá¹-á¹-habbo
__ajjhÄ• carantÄ«_ti abhibhavanti. abhinandanÄ• dayo taá¹‡hÄ• dÄ«hi yathÄ• saá¹…khyaá
taá¹‡hÄ• diá¹-á¹-hÄ«hi vÄ• abhinandanajjhosÄ• nÄ• ni, tÄ«hipi abhivadanaá¹ƒ avisesena v
yojetabbÄ• . __ettha ce natthi abhinanditabba_ntiÄ• dinÄ• abhinandanÄ• dÄ«naá¹ƒ abhÄ•
abhinandanÄ• dÄ«naá¹ƒ samucchedapaá¹-ippassaddhibhÅ«taá¹ƒ maggaphalaá¹ƒ vuccati, t
esevÄ• ti idanti katvÄ• vuttaá¹ƒ __ ``abhi ... pe ... phalaá¹ƒ vÄ• â€™â€™ _ti.

``Ã±Ä• yatÄ«ti jÄ• naâ€™â€™ nti ukkaá¹ƒsagativijÄ• nanena niravasesaá¹ƒ Ã±eyyajÄ• taá
tabbisayÄ• ya __jÄ• nÄ• ti_kiriyÄ• ya sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva karaá¹‡aá¹ƒ bhavitu
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ•
``bhagavÄ• â€™â€™ ti saddantarasannidhÄ• nena vÄ• ayaá¹ƒ attho vibhÄ• vetabbo. __pa
eseva nayo. __jÄ• nantÄ• pi vipallÄ• savasena jÄ• nanti_ titthiyÄ• paá¹-hamajjhÄ• naarÅ«p
kÄ• marÅ«papariÃ±Ã±Ä• vÄ• dino. __jÄ• nanto jÄ• nÄ• tiyeva bhagavÄ• _ anÄ• gÄ• miaral
taá¹ƒpariÃ±Ã±Ä• vÄ• ditÄ• ya. ayaÃ±ca attho __dukkhakkhandhasutta_vasena (MN I 163, 1
paÃ±Ã±Ä• cakkhunÄ• uppannattÄ• vÄ• __cakkhubhÅ«to. Ã±Ä• á¹‡abhÅ«to_tiÄ• dÄ«supi
dibbacakkhuÄ• dikaá¹ƒ \Ne 17/ paÃ±cavidhampi cakkhuá¹ƒ bhÅ«to pattoti __cakkhubhÅ«to
__Ã±Ä• á¹‡abhÅ«to_tiÄ• dÄ«supi daá¹-á¹-habbaá¹ƒ. sÄ• mukkaá¹ƒsikÄ• ya dhammadesan
vattuÄ• dibhÄ• voti vuttaá¹ƒ __ ``catusaccadhamme vadatÄ«ti vattÄ• â€™â€™ _tiÄ• di. ``pa
pa-kÄ• rassa pakaá¹-á¹-hatthataá¹ƒ dassetuá¹ƒ __ ``ciraá¹ƒ ... pe ... pavattÄ• â€™â€™ _ti Ä
netÄ• __ninnetÄ• _.

__ ``ekÅ«nanavuti cittÄ• nÄ«â€™â€™ ti vuttÄ• _ cittasahacariyÄ• ya yathÄ• ``kuntÄ• pac
pÄ• á¸·ipadesÄ• naá¹ƒ ekekaá¹ƒ padaá¹ƒ uddharitvÄ• pi kiÃ±cÄ• pi kusalattikapadÄ• niyeva

cittuppÄ• dakaá¹‡á¸• e cittÄ• ni vibhattÄ• ni, kusalattikena pana sabhÄ• vadhammasaá¹…g
sesattikadukapadÄ• naá¹ƒ asaá¹…gahitÄ• naá¹ƒ abhÄ• vato kusalattikapaduddhÄ• rena na
itarattikadukapadÄ• nipi uddhaá¹-Ä• nevÄ• ti vuttaá¹ƒ. evaÃ±ca katvÄ• mÄ• tikÄ• ggahaá¹

__so ca dhammo_ti ``tayo kusalahetÅ«â€™â€™ tiÄ• dÄ«su (Dhs 1060) purimÄ• ya purimÄ
pacchimÄ• atthaniddesoti vuttaá¹ƒ. ``samÄ• nentÄ«â€™â€™ tisaddassa paá¹-apaá¹-Ä• ya
daá¹-á¹-habboti dassetuá¹ƒ __ ``samÄ• naá¹ƒ karontÄ«â€™â€™ _ti vuttaá¹ƒ. samÄ• nakara
adhikÄ• panayanena vÄ• hoti, idha Å«napakkhipanenÄ• ti dassetuá¹ƒ __ ``pÅ«rentÄ«â€™
__samÄ• netabbanti etthÄ• pÄ«_ti ``paá¹-á¹-hÄ• naá¹ƒ samÄ• netabbaâ€™â€™ nti ettha.

__balavatÄ• Ã±Ä• á¹‡avegena_ abhidhammapaccavekkhaá¹‡avasappavattena. __balavat
sabbakilesakkhepanavasappavattassa. __gambhÄ«rameva gambhÄ«ragataá¹ƒ_ diá¹-á¹-hig
__niravasesenÄ• _ti na kaÃ±ci avasesetvÄ• . __paÃ±cakhÄ«larahitenÄ• _ti paÃ±cacetokhÄ

__ekÄ• dhikesu_ \Be 19/ __aá¹-á¹-hasu kilesasatesÅ«_ti ``jÄ• timadoâ€™â€™ tiÄ• dinÄ•
tesattati, ``kodho ca upanÄ• ho cÄ• â€™â€™ tiÄ• dinÄ•  dukavasena chattiá¹ƒsa, ``tÄ«á¹‡i
tiÄ• dinÄ• tikavasena paÃ±cÄ• dhikaá¹ƒ sataá¹ƒ, ``cattÄ• ro Ä• savÄ• â€™â€™ tiÄ• dinÄ•
``paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ tiÄ• dinÄ• paÃ±cakavasena paÃ±ca
vivÄ• damÅ«lÄ• nÄ«â€™â€™ tiÄ• dinÄ• chakkavasena caturÄ• sÄ«ti, ``satta anusayÄ• â€
ekÅ«napaÃ±Ã±Ä• sa, ``aá¹-á¹-ha kilesavatthÅ«nÄ«â€™â€™ tiÄ• dinÄ• \Ne 18/ aá¹-á¹-haka
``nava Ä• ghÄ• tavatthÅ«nÄ«â€™â€™ tiÄ• dinÄ•  navakavasena ekÄ• sÄ«ti, ``dasa kilesav
dasakavasena sattati, ``ajjhattikassuppÄ• dÄ• ya aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• nÄ«â€
aá¹-á¹-hÄ• rasakavasena aá¹-á¹-hasatanti evaá¹ƒ ekÄ• dhikesu aá¹-á¹-hasu kilesasatesu. _
tenavutÄ• dhikaá¹ƒ chasataá¹ƒ kilesÄ• . te brahmajÄ• lasuttÄ• gatÄ• hi dvÄ• saá¹-á¹-hiyÄ•
paÃ±capaÃ±Ã±Ä• sÄ• dhikaá¹ƒ sattasataá¹ƒ honti.

atha vÄ• cuddasekantÄ• kusalÄ• , paÃ±cavÄ«sati kusalÄ• byÄ• katasÄ• dhÄ• raá¹‡Ä• , c
kusalattikasÄ• dhÄ• raá¹‡Ä• , upacayÄ• didvayaá¹ƒ ekaá¹ƒ katvÄ• sattavÄ«sati rÅ«pÄ• ni
imesu bhÄ• vadvaye ekaá¹ƒ á¹-hapetvÄ• ajjhattikÄ• ekÅ«nÄ• sÄ«ti, bÄ• hirÄ• ekÅ«nÄ• s
aá¹-á¹-hapaÃ±Ã±Ä• sÄ• dhikaá¹ƒ sataá¹ƒ honti. imesu ekekasmiá¹ƒ dasannaá¹ƒ dasannaá¹
__asÄ«tiadhikaá¹ƒ diyaá¸• á¸• hakilesasahassaá¹ƒ_ honti.

atha vÄ• tepaÃ±Ã±Ä• sa arÅ«padhammÄ• , aá¹-á¹-hÄ• rasa rÅ«parÅ«pÄ• ni, Ä• kÄ• sadh
paÃ±casattati dhammÄ• ajjhattabahiddhÄ• bhedato paÃ±Ã±Ä• sasataá¹ƒ honti. tattha ekek
kilesÄ• tipi diyaá¸• á¸• hakilesasahassaá¹ƒ. tathÄ• ettha vedanaá¹ƒ sukhindriyÄ• divasena
sattapaÃ±Ã±Ä• sa arÅ«padhammÄ• , aá¹-á¹-hÄ• rasa rÅ«parÅ«pÄ• ni cÄ• ti paÃ±casattati
ajjhattabahiddhÄ• bhedato paÃ±Ã±Ä• sasataá¹ƒ honti. etesu ekekasmiá¹ƒ dasa dasa kilesÄ

__diyaá¸• á¸• hakilesasahassaá¹ƒ_.

aparo nayo --- dvÄ• dasaakusalacittuppÄ• desu paá¹-hame cha kilesÄ• , dutiye satta, tatiye
paÃ±came cha, chaá¹-á¹-he satta, sattame cha, aá¹-á¹-hame satta, navame paÃ±ca, dasam
dvÄ• dasame cattÄ• roti sabbe dvÄ• sattati, ime paÃ±cadvÄ• rikÄ• paÃ±casu rÅ«pÄ• dÄ«s
ekekasmiá¹ƒ dvÄ• sattatÄ«ti saá¹-á¹-hiadhikÄ• ni tÄ«á¹‡i satÄ• ni, manodvÄ• rikÄ• pana ch
ekekasmiá¹ƒ dvÄ• sattati dvÄ• sattatÄ«ti katvÄ• dvattiá¹ƒsÄ• dhikÄ• ni cattÄ• ri satÄ• ni, sa
dvÄ• navutiadhikÄ• ni sattasatÄ• ni, tÄ• ni ajjhattabahiddhÄ• visayatÄ• ya __caturÄ• sÄ«tia
diyaá¸• á¸• hakilesasahassaá¹ƒ_ hontÄ«ti veditabbaá¹ƒ.

atha vÄ• rÅ«pÄ• rammaá¹‡Ä• dÄ«ni paÃ±ca, avasesarÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…kh
dhammÄ• rammaá¹‡akÄ• sesÄ• cÄ• ti dasa, te ajjhattabahiddhÄ• bhedato vÄ«sati, paÃ±Ã
19/ Ä• rammaá¹‡esu dvÄ• sattati dvÄ• sattati kilesÄ• ti dvÄ• dasÄ• dhikaá¹ƒ __diyaá¸• á¸• h

atha vÄ• dvÄ• dasasu akusalacittuppÄ• desu paá¹-hame vÄ«sati dhammÄ• , dutiye dvÄ• v
catutthe dvÄ• vÄ«sati, paÃ±came ekÅ«navÄ«sati, chaá¹-á¹-he ekÅ«navÄ«sati, sattame ekÅ
ekavÄ«sati, navame ekÅ«navÄ«sati, dasame ekavÄ«sati, ekÄ• dasame soá¸·asa, dvÄ• das
akusaladhammÄ• chattiá¹ƒsÄ• dhikÄ• ni dve satÄ• ni, ime chasu Ä• rammaá¹‡esu paccek
satÄ• ni, sabbe soá¸·asÄ• dhikÄ• ni cattÄ• ri satÄ• ni ca sahassaá¹ƒ hontÄ«ti evampi
__diyaá¸• á¸• hakilesasahassaá¹ƒ_ veditabbaá¹ƒ.

__itaresa_nti taá¹‡hÄ• vicaritÄ• naá¹ƒ ``atÄ«tÄ• ni chattiá¹ƒsÄ• â€™â€™ tiÄ• dinÄ• atÄ«t
__khepane_ti ariyamaggena samucchindane. ``diyaá¸• á¸• hakilesasahassaá¹ƒ khepetvÄ• â
paramatthato atÄ«tÄ• dÄ«naá¹ƒ maggena appahÄ• tabbattÄ• __ ``atÄ«tÄ• dibhÄ• vÄ• mas
_ti vuttaá¹ƒ. yaá¹ƒ pana paá¹-á¹-hÄ• ne ``dassanena pahÄ• tabbo dhammo dassanena pah
anantarapaccayena paccayoâ€™â€™ tiÄ• dinÄ• tike, tathÄ• dassanena pahÄ• tabbÄ• tÄ«
pahÄ• tabbÄ• â€™â€™ tiÄ• dinÄ• ca tÄ«su \Be 21/ kÄ• lesu dassanÄ• dipahÄ• tabbavaca
atÄ«tÄ• dÄ«naá¹ƒ saá¹ƒkiliá¹-á¹-hatÄ• ya apÄ• yagamanÄ«yatÄ• ya ca dassanapahÄ• tabb
daá¹-á¹-habbaá¹ƒ.

__na bhÄ• sitatthavacana_nti idaá¹ƒ ``hitapariyÄ• yavacanaâ€™â€™ nti etena nivattitassa
yathÄ• hi ayaá¹ƒ __attha_-saddo na bhÄ• sitatthavacanaá¹ƒ, evaá¹ƒ visayappayojanÄ• div
__yathÄ• vuttassÄ• _ti hitapariyÄ• yassa. ``na haÃ±Ã±adatthatthipasaá¹ƒsalÄ• bhÄ• â€™â
``attattho vÄ• parattho vÄ• â€™â€™ tiÄ• dinÄ• (Nidd I 69) kiÃ±cÄ• pi suttanirapekkhaá¹ƒ
suttatthabhÄ• vena aniddiá¹-á¹-hattÄ• , tesu pana ekopi atthappabhedo suttena dÄ«petabba
Ä• ha __ ``te suttaá¹ƒ sÅ«cetÄ«â€™â€™ _ti. imasmiá¹ƒ vikappe __attha_-saddo bhÄ• sitat
purimakÄ• hi paÃ±ca atthappabhedÄ• hitapariyÄ• yÄ• , tato pare cha bhÄ• sitatthappabhe
ubhayasabhÄ• vÄ• . tattha duradhigamatÄ• ya vibhÄ• vane aladdhagÄ• dho __gambhÄ«ro

mÅ«ludakÄ• dayo viya paá¹ƒsunÄ• akkharasannivesÄ• dinÄ• tirohito __paá¹-icchanno, _ n
__neyyo, _ yathÄ• rutavaseneva veditabbo __nÄ«to_. __anavajjanikkilesavodÄ• nÄ• _ pari
kusalavipÄ• kakiriyadhammavasena vÄ• \Ne 20/. __paramattho_ nibbÄ• naá¹ƒ, aviparÄ«ta
__sÄ• tisayaá¹ƒ pakÄ• sitÄ• ni_ tapparabhÄ• vena pakÄ• sitattÄ• . ``ettakaá¹ƒ tassa bhaga
suttapariyÄ• pannaâ€™â€™ nti (Vin IV 1242), ``sakavÄ• de paÃ±casuttasatÄ• nÄ«â€™â€
nidÄ• nakathÄ•) ca evamÄ• dÄ«su __sutta_-saddo upacaritoti adhippÄ• yenÄ• ha __ ``ida
suttanti vuttaâ€™â€™ _nti. __ekantahitapaá¹-ilÄ• bhasaá¹ƒvattanikÄ• suttantadesanÄ• _ti
hitasampÄ• pane suttantadesanÄ• ya tapparabhÄ• vaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. tappara
vineyyajjhÄ• sayÄ• nulomato daá¹-á¹-habbo, tathÄ• __attatthÄ• dippakÄ• sanapadhÄ• nat
vinayÄ• bhidhammehi.

__rattiÄ• dÄ«sÅ«_ti rattirÄ• javinayesu visayabhÅ«tesu. nanu ca ``abhirattÄ«â€™â€™ ti av
rattiggahaá¹‡aá¹ƒ na kattabbaá¹ƒ, ``abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ ti ca Ã±Ä• á¹‡
__abhi_-saddoti? na, ``abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ ti __abhi_-saddavisiá¹-á¹-h
Ã±Ä• talakkhitasaddÄ• naá¹ƒ rattisaddena \Be 22/ samÄ• nÄ• dhikaraá¹‡atÄ• ya rattivisaya
vÄ• cakasaddasannidhÄ• ne nipÄ• tÄ• naá¹ƒ tadatthajotakamattattÄ• lakkhitasaddatthajota
vattatÄ«ti vutto. abhilakkhitasaddapariyÄ• yo ca abhiÃ±Ã±Ä• tasaddoti daá¹-á¹-habbo, abhi
abhipurisassa viya samÄ• sasiddhi daá¹-á¹-habbÄ• . anekatthÄ• hi nipÄ• tÄ• , anekatthabh
payogavisayoti.

kiÃ±cÄ• pi desanÄ• dayo desetabbÄ• dinirapekkhÄ• na santi, Ä• á¹‡Ä• dayo pana visesat
taá¹ƒtaá¹ƒvisesayogavasena tesaá¹ƒ bhedo vutto. yathÄ• hi Ä• á¹‡Ä• vidhÄ• naá¹ƒ visesat
tattha kosallayogato, evaá¹ƒ vohÄ• raparamatthavidhÄ• nÄ• ni ca vidhÄ• yakÄ• dhÄ«nÄ• n
desakÄ• yattatÄ• _ vuttÄ• . aparÄ• dhajjhÄ• sayÄ• nurÅ«paá¹ƒ viya dhammÄ• nurÅ«pampi
tathÄ• vinetabbapuggalÄ• pekkhanti vuttaá¹ƒ __ ``sÄ• sitabba ... pe ... tabbabhÄ• venÄ• â€
saá¹ƒvarÄ• saá¹ƒvaranÄ• marÅ«pÄ• naá¹ƒ viya viniveá¹-hetabbÄ• ya diá¹-á¹-hiyÄ• pi katha
vÄ• cÄ• vatthusmiá¹ƒ, nÄ• satÄ«ti visesato tadadhÄ«nanti Ä• ha __ ``kathetabbassa ... pe .
__upÄ• rambhÄ• dÄ«_ti upÄ• rambhanissaraá¹‡adhammakosarakkhaá¹‡Ä• ni. __pariyÄ• p
pariyÄ• puá¹‡anasuppaá¹-ipattiduppaá¹-ipattiyo.

__tantisamudÄ• yo avayavatantiyÄ• Ä• dhÄ• ro_ yathÄ• ``rukkhe sÄ• khÄ• â€™â€™ ti. _
samukhena, visayavisayimukhena vÄ• vinayÄ• dÄ«naá¹ƒyeva gambhÄ«rabhÄ• vassa vutt
vinayÄ• dayo, tesaÃ±ca visayo attho, dhammatthavisayÄ• ca desanÄ• paá¹-ivedhÄ• ti. ``pa
tiÄ• dinÄ• \Ne 21/ dhammatthÄ• naá¹ƒ duppaá¹-ividdhattÄ• desanÄ• ya uppÄ• detuá¹ƒ as
uppÄ• detuÃ±ca paá¹-ivijjhituÃ±ca asakkuá¹‡eyyattÄ• dukkhogÄ• hataá¹ƒ dasseti.

dhammÄ• nurÅ«paá¹ƒ __yathÄ• dhamma_nti ca attho yujjati. desanÄ• pi hi paá¹-ivedho viy
savisayavibhÄ• vanato dhammÄ• nurÅ«paá¹ƒ pavattati yato ``aviparÄ«tÄ• bhilÄ• poâ€™â€

__dhammaniruttiá¹ƒ dassetÄ«_ti etena desanÄ• saddasabhÄ• vÄ• ti dÄ«peti. tathÄ• hi niru
parittÄ• rammaá¹‡Ä• dibhÄ• vo pÄ• á¸·iyaá¹ƒ vutto, aá¹-á¹-hakathÄ• yaÃ±ca ``taá¹ƒtaá¹ƒsa
Ä• rammaá¹‡aá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• saddÄ• rammaá¹‡atÄ• . imassa atthassa ay
vacanavacanÄ«yaá¹ƒ \Be 23/ vavatthapetvÄ• taá¹ƒtaá¹ƒvacanÄ«yavibhÄ• vanavasena pav
nanu ca ``dhammo tantÄ«â€™â€™ ti imasmiá¹ƒ pakkhe dhammassapi saddasabhÄ• vattÄ•
siyÄ• ti? na, tesaá¹ƒ tesaá¹ƒ atthÄ• naá¹ƒ bodhakabhÄ• vena Ã±Ä• to uggahitÄ• divasena
saddappabandho dhammo, pacchÄ• paresaá¹ƒ avabodhanatthaá¹ƒ pavattito tadatthappak
atha vÄ• yathÄ• vuttasaddasamuá¹-á¹-hÄ• pako cittuppÄ• do desanÄ• musÄ• vÄ• dÄ• da
ca yathÄ• vuttacittuppÄ• damÄ• ha. so hi vacanaá¹ƒ pavatteti, taá¹ƒ vÄ• etena pavattÄ«ya
desÄ«yati attho etenÄ• ti __desanÄ• _. pakÄ• rehi Ã±Ä• pÄ«yati etena, pakÄ• rato Ã±Ä• pe
vuccatÄ«ti. tenevÄ• ha __ ``adhippÄ• yoâ€™â€™ _tiÄ• di. abhisameti, abhisamÄ«yati vÄ•
evampi abhisamayattho sambhavati. abhisametabbato pana abhisamayoti dutiyavikappe pa

__vuttanayena veditabbÄ• _ti avijjÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ dhammatthÄ• naá¹ƒ duppa
tesaá¹ƒ paÃ±Ã±Ä• panassa dukkarabhÄ• vato taá¹ƒdesanÄ• ya paá¹-ivedhanasaá¹…khÄ•
uppÄ• danavisayikaraá¹‡Ä• naá¹ƒ asakkuá¹‡eyyatÄ• ya dukkhogÄ• hatÄ• veditabbÄ• .

kÄ• raá¹‡e phalavohÄ• rena te dhammÄ• dukkhÄ• ya saá¹ƒvattantÄ«ti vuttanti Ä• ha __ ``
hetubhÄ• venÄ• â€™â€™ _ti. __aÃ±Ã±aá¹ƒ attha_nti upÄ• rambhaá¹ƒ nissaraá¹‡aÃ±ca. __
kathanavasena pariyosÄ• petvÄ• . tassa ``Ä• raddhaâ€™â€™ nti etena sambandho. __udd
saá¹…gÄ«to_ti pÄ• á¹-ho yutto, ``saá¹…gÄ«tiyÄ• â€™â€™ ti pana likhanti. purimaá¹ƒ vÄ•
bhÄ• vena bhÄ• valakkhaá¹‡e bhummaá¹ƒ, pacchimaá¹ƒ adhikaraá¹‡e. __piá¹-akÄ• dÄ«_ti
piá¹-akanikÄ• yaá¹…gadhammakkhandhÄ• ni.

tattha \Ne 22/ aá¹…gesu suttaá¹…gameva na sambhavati ``sagÄ• thakaá¹ƒ suttaá¹ƒ geyya
suttaá¹ƒ veyyÄ• karaá¹‡aâ€™â€™ nti (Sv I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Sp (to Vi
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Dhs-a nidÄ• nakathÄ•) vuttattÄ• , maá¹…galasuttÄ•
na siyÄ• gÄ• thÄ• bhÄ• vato dhammapadÄ• dÄ«naá¹ƒ viya, geyyaá¹…gasaá¹…gaho vÄ•
sagÄ• thÄ• vaggassa viya, tathÄ• ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakapadesÄ• nanti?

suttanti \Be 24/ sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• niruá¸·hattÄ• , sahatÄ• Ã±Ã±ena nÄ• Ã±Ã±ato || (Nett-a saá¹…gahavÄ• ravaá¹‡

sabbassapi hi buddhavacanassa suttanti ayaá¹ƒ __sÄ• maÃ±Ã±avidhi_. tenevÄ• ha Ä• yas
__nettiyaá¹ƒ_ ``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti (Nett saá¹…gahavÄ• ra). ``ett
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ (Vin IV 1242) sakavÄ• de paÃ±ca suttasatÄ• nÄ«â€™
Kv-a nidÄ• nakathÄ•) evamÄ• di ca etassa atthassa sÄ• dhakaá¹ƒ, tadekadesesu pana ge

tena tena nimittena patiá¹-á¹-hitattÄ• . tathÄ• hi geyyassa sagÄ• thakattaá¹ƒ tabbhÄ• vanim
sasilokaá¹ƒ sagÄ• thakaá¹ƒ vÄ• cuá¹‡á¹‡iyaganthaá¹ƒ ``geyyaâ€™â€™ nti vadanti. gÄ• th
pucchaá¹ƒ katvÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa. pucchÄ• vissajjanaÃ±hi byÄ• ka
byÄ• karaá¹‡ameva veyyÄ• karaá¹‡anti.

evaá¹ƒ sante sagÄ• thakÄ• nampi paÃ±havissajjanavasena pavattÄ• naá¹ƒ veyyÄ• karaá¹‡
nÄ• pajjati veyyÄ• karaá¹‡Ä• disaÃ±Ã±Ä• naá¹ƒ anokÄ• sabhÄ• vato ``gÄ• thÄ• virahe pan
ca. tathÄ• hi dhammapadÄ• dÄ«su kevalaá¹ƒ gÄ• thÄ• bandhesu sagÄ• thakattepi
somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttesu ``vuttaÃ±hetaâ€™â€™ ntiÄ• diva
abbhutadhammapaá¹-isaá¹ƒyuttesu ca suttavisesesu yathÄ• kkamaá¹ƒ gÄ• thÄ• udÄ• naitiv
patiá¹-á¹-hitÄ• , tathÄ• satipi gÄ• thÄ• bandhabhÄ• ve bhagavato atÄ«tÄ• su jÄ• tÄ«su cari
jÄ• takasaÃ±Ã±Ä• . satipi paÃ±havissajjanabhÄ• ve sagÄ• thakatte ca kesuci suttantesu ve
vedallasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti evaá¹ƒ tena tena sagÄ• thakattÄ• dinÄ• nimittena tesu
23/ geyyÄ• disaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti visesavidhayo suttaá¹…gato pare geyyaá¹…gÄ• c
geyyaá¹…gÄ• dinimittarahitaá¹ƒ, taá¹ƒ suttaá¹…gaá¹ƒ visesasaÃ±Ã±Ä• parihÄ• rena sÄ• m
pavattanatoti.

nanu ca sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ veyyÄ• karaá¹‡anti s
sambhavatÄ«ti codanÄ• tadavatthÄ• ti? na, sodhitattÄ• . sodhitaÃ±hi pubbe gÄ• thÄ• virah
pucchÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡abhÄ• vassa nimittanti. yaÃ±ca vuttaá¹ƒ ``gÄ• th
maá¹…galasuttÄ• dÄ«naá¹ƒ suttaá¹…gasaá¹…gaho na siyÄ• â€™â€™ ti, taá¹ƒ \Be 25/ na,
hi maá¹…galasuttÄ• dÄ«su suttabhÄ• vo. na hi tÄ• ni dhammapadabuddhavaá¹ƒsÄ• dayo v
paÃ±Ã±Ä• tÄ• ni, kintu suttabhÄ• veneva. teneva hi aá¹-á¹-hakathÄ• yaá¹ƒ suttanÄ• makan
kataá¹ƒ. yaá¹ƒ pana vuttaá¹ƒ ``sagÄ• thakattÄ• geyyaá¹…gasaá¹…gaho vÄ• siyÄ• â€™â€
__sahatÄ• Ã±Ã±ena_. saha gÄ• thÄ• hÄ«ti sagÄ• thakaá¹ƒ, sahabhÄ• vo ca nÄ• ma attato
maá¹…galasuttÄ• dÄ«su gÄ• thÄ• vinimutto koci suttappadeso atthi, yo ``saha gÄ• thÄ• hÄ
samudÄ• yo nÄ• ma koci atthi. yadapi vuttaá¹ƒ ``ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakapp
geyyaá¹…gasaá¹…gaho siyÄ• â€™â€™ ti, tadapi na, __aÃ±Ã±ato_. aÃ±Ã±Ä• eva hi tÄ• g
jÄ• takÄ• dipariyÄ• pannattÄ• . ato na tÄ• hi ubhatovibhaá¹…gÄ• dÄ«naá¹ƒ geyyaá¹…gabh
aá¹…gÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…karÄ• bhÄ• vo veditabbo.

__jinasÄ• sanaá¹ƒ_ abhidhammo. __paá¹-ividdhaá¹-á¹-hÄ• naá¹ƒ_ paá¹-ivedhabhÅ«mi paá
paá¹-ivedhahetu vÄ• . ``so evaá¹ƒ pajÄ• nÄ• mi sammÄ• diá¹-á¹-hipaccayÄ• pi vedayitaâ€™
vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``so evaá¹ƒ pajÄ• nÄ• mi micchÄ• diá¹-á¹-hipaccayÄ• pi veday
sammÄ• diá¹-á¹-hipaccayÄ• pi vedayitaâ€™â€™ nti Ä• gataá¹ƒ (SN c V 11-12). __paccayÄ
paccayasabhÄ• vavÅ«pasamatadupÄ• yÄ• dÄ«hi. __paravÄ• dicodanaá¹ƒ patvÄ• _ti aá¹-á
paravÄ• dicodanaá¹ƒ patvÄ• . __adhiga ... pe ... rÅ«penÄ• _ti adhigantabbo ca so desetabb
adhigantabbadesetabbo, so eva dhammo, tadanurÅ«pena. ettha ca yathÄ• dhammasÄ• sa

yathÄ• dhigatadhammadesanÄ• bhÄ• vato abhidhammassa abhisambodhi adhigamanidÄ• desanÄ• nidÄ• naá¹ƒ. yaá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ ``desanÄ• nidÄ• naá¹ƒ yÄ• va dha vuttaá¹ƒ, taá¹ƒ abhidhammadesanÄ• visesena dhammacakkappavattananti katvÄ• vuttaá¹ƒ vÄ• desitehi ariyasaccehi sakalÄ• bhidhammapadatthasaá¹…gahato, paramatthato abhidha sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ tattha desitattÄ• vuttaá¹ƒ. tattakÄ• naá¹ƒyeva desanÄ• ruá jÄ• takasatesu paripÄ• canaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. na hi ettakÄ• su eva jÄ• tÄ«su puÃ±Ã±Ä• disambhÄ• rasambharaá¹‡aá¹ƒ \Ne 24/, kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ ettakÄ• eva j tadaÃ±Ã±esaá¹ƒ aá¹-á¹-huppattiyÄ• abhÄ• vato.

sumedhakathÄ• vaá¹‡á¹‡anÄ•

uppanne \Be 26/ buddhe tato attÄ• naá¹ƒ seyyato vÄ• sadisato vÄ• dahanto jhÄ• nÄ• bhi tathÄ• sumedhapaá¹‡á¸• ito aá¹-á¹-hÄ• sÄ«ti tassa jhÄ• nÄ• bhiÃ±Ã±Ä• hi aparihÄ• ni daá ``tÄ• pasehi asamoâ€™â€™ _ti. yathÄ• nibbÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• niccÄ• bhimataá¹ƒ sabbakÄ• laá¹ƒ tathÄ• bhÄ• vena ``sassataâ€™â€™ nti vuccati, evaá¹ƒ buddhÄ• naá¹ƒ vac vuttÄ• . tenevÄ• ha __ ``aviparÄ«tamevÄ• â€™â€™ _ti. upapÄ• ramÄ«Ä• divibhÄ• gena __ samÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• na_nti samÄ• dÄ• nassa adhiá¹-á¹-hÄ• naá¹ƒ pavattanaá¹ƒ ka __Ã±Ä• á¹‡atejenÄ• _ti pÄ• ramÄ«pavicayaÃ±Ä• á¹‡appabhÄ• vena. mahÄ• nubhÄ• vaÃ±l anÄ• varaá¹‡aá¹ƒ anÄ• cariyakaá¹ƒ mahÄ• bodhisamuppattiyÄ• anurÅ«papubbanimittabhÄ manussapurisabhÄ• vÄ• diÄ• dhÄ• rameva jÄ• taá¹ƒ. kÄ• yÄ• dÄ«su asubhasaÃ±Ã±Ä• dib ``aÃ±Ã±athÄ• â€™â€™ ti padassa pakaraá¹‡aparicchinnaá¹ƒ atthaá¹ƒ dassento __ ``lÄ«na lÄ«natÄ• ti ca saá¹…koco vÄ«riyahÄ• ni vÄ«riyÄ• rambhassa adhippetattÄ• . tenÄ• ha __ `` vÄ«riyapÄ• ramÄ«â€™â€™ _ti.

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. cittuppÄ• dakaá¹‡á¸• aá¹ƒ

tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

<1> __tenÄ• _ti \Be 27/ \Ne 25/ vedanÄ• saddena. __sabbapadehÄ«_ti tÄ«hi padehi laddh avayavadhammenÄ• pi samudÄ• yassa apadisitabbato yathÄ• ``samaá¹ƒ cuá¹‡á¹‡aâ€™â€ yathÄ• dhippetamatthaá¹ƒ appaá¹-ipajjamÄ• no vibhattiantasseva padabhÄ• vaá¹ƒ sallakkh sukhÄ• yÄ• â€™â€™ _tiÄ• dinÄ• codeti. itaro __ ``adhippetappakÄ• ratthagamakassÄ• â€ adhippÄ• yaá¹ƒ vivarati. tena ``vÄ• kyaá¹ƒ idha padanti vuttaâ€™â€™ nti dasseti. __hetupadasahetukapadÄ• dÄ«hÄ«_ti __Ä• di_-saddena nahetupadaahetukapadahetusam hetuvippayuttapadampi vÄ• saá¹…gaá¹‡hÄ• ti.

__ubhayekapadavasenÄ• _ti ubhayapadavasena hetudukasambandho, ekapadavasena sa
ubhayekapadavasena. ettha ca sahetukahetusampayuttadukÄ• tiÄ• dinÄ• yathÄ• hetugoc
dutiyatatiyadukÄ• , paá¹-hamadukadutiyadukasambandhÄ• catutthachaá¹-á¹-hadukÄ• ,
paá¹-hamadukatatiyadukasambandho paÃ±camo duko, evaá¹ƒ Ä• savagocchakÄ• dÄ«supÄ
iminÄ• va nayena tesupi dukantarasambandho viÃ±Ã±Ä• tuá¹ƒ, kevalaá¹ƒ pana Ä• savagoc
dutiyadukatatiyadukasambandho osÄ• naduko, kilesagocchake ca dutiyacatutthadukasamb
sÄ• vasesaniravasesabhÄ• vena tikadukÄ• naá¹ƒ sappadesanippadesatÄ• vuttÄ• ti yehi tik
padissanti apadissanti, te asaá¹…gahitadhammÄ• padeso. evaá¹ƒ sati ``asaá¹…gahitoâ€™
kimatthiyanti? etassevatthassa pÄ• kaá¹-akaraá¹‡atthaá¹ƒ daá¹-á¹-habbaá¹ƒ. atha vÄ• pad
padeso, avayavo. ``sÄ• maÃ±Ã±ajotanÄ• visese avatiá¹-á¹-hatÄ«â€™â€™ ti yathÄ• dhippe
``asaá¹…gahitoâ€™â€™ _ti Ä• ha.

__anavajjattho_ \Ne 26/ avajjavirahattho. __nÄ• maá¹ƒ_ saÃ±Ã±Ä• , __kiriyÄ• _ karaá¹‡aá
ratharathaá¹…gavibhÄ• vanena tesaá¹ƒ pakÄ• rato yojanaá¹ƒ. kusena Ã±Ä• á¹‡ena lÄ• tab
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ tÄ• va hotu, Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ kathanti Ä• ha __
``Ã±Ä• á¹‡avippayuttÄ• nampÄ«â€™â€™ _tiÄ• di. Ã±Ä• á¹‡avippayuttÄ• pi \Be 28/ hi Ã±Ä•
hitasukhahetubhÅ«tÄ• ya pavattiyÄ• paÃ±Ã±avantÄ• naá¹ƒ paá¹-ipattibhÄ• vato. na hi anta
kusaluppatti atthÄ«ti. ``yadi kusalassa ubhayabhÄ• gagataá¹ƒ saá¹ƒkilesalavanaá¹ƒ pÄ• kaá
viya lunantÄ«ti kusalÄ• ti ayamattho yutto siyÄ• â€™â€™ ti koci vadeyyÄ• ti Ä• saá¹…kÄ• y
``sammappadhÄ• nadvayaá¹ƒ viyÄ• â€™â€™ _ti.

__na cÄ• _tiÄ• dinÄ• ``sabhÄ• vaá¹ƒ dhÄ• rentÄ«â€™â€™ ti ettha paramatthato kattukam
kappanÄ• siddho eva pana bhedoti dasseti. tattha __nÄ• mavasena viÃ±Ã±Ä• tÄ• viÃ±Ã±Ä•
ti iminÄ• pariyÄ• yena aviÃ±Ã±Ä• tÄ• sabhÄ• vÄ• , ``sabhÄ• vaá¹ƒ dhÄ• rentÄ«â€™â€™
viÃ±Ã±Ä• tÄ• , tesaá¹ƒ vasena evaá¹ƒ vuttaá¹ƒ. ettha ca paá¹-hamo attho saá¹…khatÄ• saá
dutiyo saá¹…khatavasena, tatiyo saá¹…khatÄ• saá¹…khatapaÃ±Ã±attidhammavasenÄ• ti d

__kusalapaá¹-isedhanaá¹ƒ_ kusalÄ• bhÄ• vo eva. abhÄ• vo hi sattÄ• paá¹-isedhoti. __dhan
__akusalavacanena na koci attho_ sabhÄ• vadhammassa abodhakattÄ• ti adhippÄ• yo. ath
attho asabhÄ• vadhammabodhakattepi ``paÃ±Ã±attidhammÄ• â€™â€™ tiÄ• dÄ«su viya, ev
ti ca vattabbaá¹ƒ siyÄ• , tato cÄ• yaá¹ƒ catukko Ä• pajjati, na tiko. __tasmÄ• _ti yasmÄ• du
anabyÄ• katavohÄ• ro ca natthi, so ca vuttanayena abhÄ• vamattavacane Ä• pajjati, tasmÄ
__sabhÄ• vadhÄ• raá¹‡Ä• dÄ«_ti __Ä• di_-saddena ``dhÄ• rÄ«yanti paccayehÄ«â€™â€™
Ã±eyyapariyÄ• yena pana __dhamma_-saddenÄ• yaá¹ƒ dosoti nanu aÃ±eyyapariyÄ• yepi _
na, vuttadosÄ• nativattanato.

__pÄ• risesenÄ• _ti ettha nanu ayamakÄ• ro na-atthattayasseva jotako, atha kho ``ahetukÄ
Ä• vÄ• soâ€™â€™ ti taá¹ƒyoganivattiyÄ• , ``appaccayÄ• dhammÄ• â€™â€™ ti taá¹ƒsamb

paccayuppannaÃ±hi paccayasambandhÄ«ti appaccayuppannattÄ• asambandhitÄ• ettha jo
dhammÄ• â€™â€™ ti taá¹ƒsabhÄ• vanivattiyÄ• . nidassanaÃ±hi daá¹-á¹-habbatÄ• . atha ca
nidassanaá¹ƒ, taggayhabhÄ• vanivattiyÄ• , tathÄ• ``anÄ• savÄ• dhammÄ• â€™â€™ ti. ``a
anÄ• rammaá¹‡Ä• dhammÄ• â€™â€™ ti taá¹ƒkiccanivattiyÄ• . ``arÅ«pino dhammÄ• aceta
tabbhÄ• vanivattiyÄ• . tadaÃ±Ã±atÄ• hi ettha pakÄ• sÄ«yati. ``amanussoâ€™â€™ ti tabbh
manussattamattaá¹ƒ natthi aÃ±Ã±aá¹ƒ samÄ• nanti sadisatÄ• hettha sÅ«ciyati. ``asamaá¹‡
aputtoâ€™â€™ ti taá¹ƒsambhÄ• vanaguá¹‡anivattiyÄ• . garahÄ• hi ettha Ã±Ä• yati. ``kacci
anudarÄ• kaÃ±Ã±Ä• â€™â€™ ti tadappabhÄ• vanivattiyÄ• . ``anuppannÄ• dhammÄ• â€™
atÄ«tÄ• naÃ±hi uppannapubbattÄ• upÄ• didhammÄ• naÃ±ca paccayekadesanipphattiyÄ•
kÄ• lavinimuttassa ca vijjamÄ• nattÄ• uppannÄ• nukÅ«latÄ• , pageva paccuppannÄ• nanti
viÃ±Ã±Ä• yati. ``asekkhÄ• dhammÄ• â€™â€™ ti tadapariyosÄ• nanivattiyÄ• . taá¹ƒniá¹-á¹-
pakÄ• sÄ«yatÄ«ti evamanekesaá¹ƒ atthÄ• naá¹ƒ jotako, tattha kiá¹ƒ vuccate atthadvayamev
itaresaá¹ƒ ettha suvidÅ«rabhÄ• vato. na hi kusalavippayuttÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ ak

akusalasaddassa uccÄ• raá¹‡Ä• nantaraá¹ƒ vineyyÄ• naá¹ƒ kusalapaá¹-ipakkhabhÅ«te att
tattha __niruá¸·hatÄ• _ daá¹-á¹-habbÄ• . __ ``viruddhasabhÄ• vattÄ• â€™â€™ _ti vuttaá¹ƒ
tadantogadhattÄ• , viruddhasabhÄ• vattepi vinÄ• sakavinÄ• sitabbabhÄ• vo kusalÄ• kusale
``tappaheyyabhÄ• vatoâ€™â€™ _ti Ä• ha. itarathÄ• kusalÄ• nampi akusalehi pahÄ• tabba
samucchinnakusalamÅ«lattÄ• apÄ• yapÅ«rakÄ• eva sattÄ• siyuá¹ƒ. yaá¹ƒ pana ``dhamm
pahÄ• tabbÄ• â€™â€™ ti (MN I 240) vuttaá¹ƒ, taá¹ƒ ``rÅ«paá¹ƒ, bhikkhave, na tumhÄ• kaá
tiÄ• dÄ«su (SN b III 33) viya tadÄ• rammaá¹‡asaá¹ƒkilesappahÄ• navasena pariyÄ• yena v
kusalÄ• akusalehi pahÄ• tabbÄ• â€™â€™ ti (Dhs mÅ«laá¹-Ä« 1).

__phassÄ• divacanehi_ taá¹ƒniddesabhÅ«tehi. __tabbacanÄ«yabhÄ• venÄ• _ti tehi ``sukh
dhammÄ• â€™â€™ tiÄ• divacanehi abhidheyyabhÄ• vena. yathÄ• anavajjasukhavipÄ• kÄ
evaá¹ƒ avipÄ• katthÄ• abyÄ• katavacanena bodhitÄ• evÄ• ti Ä• ha __ ``abyÄ• katavacane
__kÄ• raá¹‡aá¹ƒ avatvÄ• _ti idha vuttabhÄ• vena anuvattamÄ• nattÄ• ti kÄ• raá¹‡aá¹ƒ avat
nivÄ• retabbo_ti etena kusalÄ• kusalasaddÄ• viya kusalÄ• kusalasabhÄ• vÄ• naá¹ƒ \Be 30
tadubhayaviparÄ«tasabhÄ• vÄ• naá¹ƒ dhammÄ• naá¹ƒ abyÄ• katasaddo bodhakoti dasseti
vuttaá¹ƒ, akusalavacanaÃ±ca avuttaá¹ƒ. yato avipÄ• kavacanassa adhikatabhÄ• vo akusala
tabbacanÄ«yabhÄ• vena akathitabhÄ• vo \Ne 28/ siyÄ• , tasmÄ• na akusalÄ• naá¹ƒ abyÄ•
anabyÄ• katabhÄ• ve yojanÄ• .

__taá¹ƒ pariharitu_nti abyÄ• katanivattanamÄ• ha. yadi evaá¹ƒ ``sukhavipÄ• kÄ• navajjÄ• â
anavajjÄ• hi byabhicÄ• ritÄ• ya visesitabbÄ• ti? na, sukhavipÄ• kavacanassa visesanabhÄ
sukhavipÄ• kavacanena hi kusalabhÄ• ve samatto viÃ±Ã±Ä• yati, anavajjavacanaá¹ƒ panet
agarahitabbatÄ• saá¹…khÄ• taá¹ƒ kaÃ±ci visesamÄ• ha. teneva ca tassa visesanabhÄ• ver
pavattisukhatÄ• didassanabhÄ• vaá¹ƒ sayameva vakkhatÄ«ti. manosamÄ• cÄ• ravisesabh

paá¹-ippassaddhÄ• vajjÄ• nÄ• ma hontÄ«ti samÄ• cÄ• rattayavasena tasmiá¹ƒ sutte anava
te anavasesato saá¹…gahetvÄ• dassetuá¹ƒ __ ``virahitÄ• vajjamattÄ• â€™â€™ _ti vuttaá¹
dassito_ kaá¹‡hasukkadhammÄ• naá¹ƒ vajjhaghÄ• takabhÄ• vassa niyatattÄ• . __savipÄ• k
__sukho vipÄ• ko etesanti sukhavipÄ• kÄ• _ti iminÄ• samÄ• sena kusalÄ• naá¹ƒ sukhavipÄ
nesaá¹ƒ na taá¹ƒsamaá¹…gitÄ• ya asahavattanatoti taduppÄ• danasamatthatÄ• ti viÃ±Ã±Ä
``sukhavipÄ• kavipaccanasabhÄ• vaá¹ƒ dassetÄ«â€™â€™ _ti. __yuttameta_nti paramattha
yathÄ• vuttavacanavacanÄ«yabhÄ• vasaá¹…khÄ• to bhedo tasmiá¹ƒ abhidheyyatthabhÅ«te
hotÄ«ti yuttamettha lakkhaá¹‡alakkhitabbabhÄ• vena bhedavacanaá¹ƒ. bhavati hi saddattha
vatthusmiá¹ƒ bhedavacanaá¹ƒ yathÄ• ``silÄ• puttakassa sarÄ«raâ€™â€™ nti.

vinÄ• pi bhÄ• vÄ• bhidhÄ• yinÄ• saddena bhÄ• vappadhÄ• no niddeso hotÄ«ti vuttaá¹ƒ __
anavajjattaá¹ƒ Ä• hÄ• â€™â€™ _ti. evaÃ±cettha padaviggaho gahetabbo --- na avajjaá¹ƒ a
avajjapaá¹-ipakkhatÄ• ya agarahitabbasabhÄ• vo. sukho vipÄ• ko assÄ• ti sukhavipÄ• kaá¹
sukhavipÄ• kavipaccanasamatthatÄ• . anavajjaÃ±ca taá¹ƒ sukhavipÄ• kaÃ±cÄ• ti anavajjas
lakkhaá¹‡aá¹ƒ etesanti __anavajjasukhavipÄ• kalakkhaá¹‡Ä• _. atha vÄ• pubbe viya anava
vipÄ• ko, sukhassa vipÄ• ko sukhavipÄ• ko, anavajjaÃ±ca sukhavipÄ• ko \Be 31/ ca anavaj
ekattavasena. taá¹ƒ lakkhaá¹‡aá¹ƒ etesanti __anavajjasukhavipÄ• kalakkhaá¹‡Ä• _. kiá¹ƒ p
padadvayapariggahe, nanu ekeneva padena iá¹-á¹-happasiddhi. yadipi ``avajjarahitaá¹ƒ ana
imasmiá¹ƒ pana pakkhe abyÄ• katanivattanatthaá¹ƒ sukhavipÄ• kaggahaá¹‡aá¹ƒ kattabbaá
sukhavipÄ• kaggahaá¹‡e pana kate anavajjaggahaá¹‡aá¹ƒ na kattabbameva. ``avajjapaá¹-i
\Ne 29/ etasmiá¹ƒ pana pakkhe sukhavipÄ• kaggahaá¹‡aÃ±cÄ• ti codanaá¹ƒ manasi katvÄ•
anavajjavacanenÄ• â€™â€™ _tiÄ• di. tena
pavattisukhasukhavipÄ• katÄ• attasuddhivisuddhavipÄ• katÄ• akusalaabyÄ• katasabhÄ• va
daá¹-á¹-hÄ• navisesadÄ«panato evaá¹ƒ vipulappayojanattho padadvayapariggahoti dasseti.
iá¹-á¹-hapariyÄ• yatÄ• viya ``nibbÄ• naparamaá¹ƒ sukhaá¹ƒ (Dhp 203-204), sukhÄ• virÄ• g
vÅ«pasamo sukhoâ€™â€™ tiÄ• dÄ«su (DN II 221, 272) saá¹…khÄ• radukkhÅ«pasamapari
taá¹ƒavipÄ• katÄ• ya pana idha sukhavipÄ• kabhÄ• vo na sakkÄ• vattunti dassento Ä• ha _
natthÄ«â€™â€™ _ti. idaá¹ƒ vuttaá¹ƒ hoti --- tebhÅ«makakusalÄ• nampi vivaá¹-á¹-asannissa
pavattisabhÄ• vattÄ• kiÃ±cÄ• pi sabbe kusalÄ• saá¹…khÄ• radukkhÅ«pasamasukhanipph
yathÄ• vuttasukhassa pana avipÄ• kabhÄ• vato na etena padena kusalÄ• naá¹ƒ sukhavipÄ
vipakkabhÄ• vamÄ• pannesu arÅ«padhammesu niruá¸·hattÄ• __vipÄ• ka_-saddassa __ ``
sÄ• saá¹…kaá¹ƒ vadati.

__yathÄ• sambhava_nti saha avajjenÄ• ti sÄ• vajjÄ• , garahitabbabhÄ• vayuttÄ• . tena nes
dasseti. aÃ±Ã±epi atthi dukkhabhÄ• vena garahitabbasabhÄ• vÄ• akusalavipÄ• kÄ• ti sÄ•
akusalatÄ• pattidosaá¹ƒ disvÄ• taá¹ƒ parihariuá¹ƒ __dukkhavipÄ• kavacana_mÄ• ha. __av
ekantÄ• kusalesu niruá¸·hoti taá¹ƒsahavattidhammÄ• naá¹ƒ eva sÄ• vajjabhÄ• ve kusalÄ• b
viseso sÄ• vajjavacaneneva dassito. abyÄ• katehi pana visiá¹-á¹-haá¹ƒ kusalÄ• kusalÄ• naa

savipÄ• katÄ• lakkhaá¹‡anti tasmiá¹ƒ lakkhaá¹‡e visesadassanatthaá¹ƒ dukkhavipÄ• kalakk
paraá¹ƒ ``dukkho vipÄ• ko etesanti dukkhavipÄ• kÄ• â€™â€™ tiÄ• dinÄ• sukhavipÄ• kaan
dukkhavipÄ• kasÄ• vajjaakusalapadÄ• ni á¹-hapetvÄ• yathÄ• vuttanayena attho veditabbo
sÄ• vajjavacanena akusalÄ• naá¹ƒ pavattidukkhataá¹ƒ dasseti, dukkhavipÄ• kavacanena vi
purimaÃ±hi attano pavattisabhÄ• vavasena lakkhaá¹‡avacanaá¹ƒ, pacchimaá¹ƒ kÄ• lantare
vipÄ• kuppÄ• danasamatthatÄ• yÄ• ti. tathÄ• purimena akusalÄ• naá¹ƒ avisuddhasabhÄ•
avisuddhavipÄ• kataá¹ƒ. purimena ca akusale kusalasabhÄ• vato nivatteti, pacchimena aby
savipÄ• kattadÄ«pakattÄ• pacchimassa. purimena vÄ• avajjavantatÄ• dassanato kiccaá¹-
anatthajananarasataá¹ƒ dasseti, pacchimena sampattiatthena aniá¹-á¹-havipÄ• karasataá¹ƒ
upaá¹-á¹-hÄ• nÄ• kÄ• raá¹-á¹-hena paccupaá¹-á¹-hÄ• nena saá¹ƒkilesapaccupaá¹-á¹-hÄ• na
phalaá¹-á¹-hena dukkhavipÄ• kapaccupaá¹-á¹-hÄ• nataá¹ƒ. purimena ca ayonisomanasikÄ•
padaá¹-á¹-hÄ• naá¹ƒ pakÄ• seti. tato hi te sÄ• vajjÄ• jÄ• tÄ• ti. pacchimena akusalÄ• naá¹ƒ
padaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ vibhÄ• veti. te hi dukkhavipÄ• kassa kÄ• raá¹‡aá¹ƒ hotÄ«ti. et
aniá¹-á¹-hapariyÄ• yavacananti veditabbaá¹ƒ. aniá¹-á¹-hacatukkhandhavipÄ• kÄ• hi akusal
dukkhavedanÄ• vipÄ• kÄ• va. __vipÄ• ka_-saddassa phalapariyÄ• yabhÄ• ve pana nissanc
dukkhavipÄ• katÄ• yojetabbÄ• . vipÄ• kadhammatÄ• paá¹-isedhavasena abyÄ• katÄ• naá¹
lakkhaá¹‡aá¹ƒ vuttanti tadatthaá¹ƒ dassento __ ``avipÄ• kÄ• rahasabhÄ• vÄ• â€™â€™ _ti
abhiÃ±Ã±Ä• dike saá¹…gaá¹‡hÄ• ti.

chahi padehi tikesu, catÅ«hi dukesu yathÄ• kkamaá¹ƒ cha cattÄ• ro atthÄ• vuttÄ• . __chak
bhavissatÄ«_ti etena catukkabhÄ• vÄ• bhÄ• vo dassitanayattÄ• coditoyevÄ• ti daá¹-á¹-hab
upapajjatÄ«_ti kasmÄ• evaá¹ƒ vuttaá¹ƒ, nanu tÄ«hi dhammasaddehi vuccamÄ• no sabhÄ•
abhinno eva so atthoti? na, jÄ• tiÄ• dibhedena bhedasabbhÄ• vato. bhedakÄ• hi jÄ• tiÄ• da
__mÄ• sapadatthatÄ• yÄ• _ti mÄ• sa-saddÄ• bhidheyyabhÄ• vena. __tabbacanÄ«yabhinna
vattabbÄ• naá¹ƒ visiá¹-á¹-hatthÄ• naá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``yathÄ• kÄ• lasaddÄ• diab
kÄ• lÄ• diatthÄ• naá¹ƒ bhinnasabhÄ• vÄ• nampi mÄ• sa-saddÄ• bhidheyyabhÄ• vena abhe
bhinnÄ• nampi tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dvinnaÃ±ca atthÄ• naá¹ƒ dhamma-saddÄ• bhidheyyab
__vini ... pe ... mÄ• nÄ• _ti dhamma-saddassa rÅ«pÄ• bhedepi bhedakÄ• raá¹‡amÄ• ha. bh
hi tassevatthabhedoti.

__sÄ• dhetu_nti \Be 33/ bodhetuá¹ƒ. hotu asambandho, kÄ• no hÄ• nÄ«ti kadÄ• ci vadeyy
``pubbÄ• ... pe ... nÄ• ma hontÄ«â€™â€™ _ti. __so cÄ• _ti sabhÄ• vadhÄ• raá¹‡apaccaya
attho na sakkÄ• vattunti yathÄ• vuttassa abhÄ• vassa apekkhÄ• vuttitÄ• ya vuttaá¹ƒ. na hi
apekkhitabbaá¹ƒ labhanti. satipi sabhÄ• vadhÄ• raá¹‡Ä• diatthasÄ• maÃ±Ã±e kusalajÄ• tiÄ
idha adhippetattÄ• ekatthatÄ• na anuÃ±Ã±Ä• tÄ• ti vuttaá¹ƒ, vacanasilesavasena vÄ• . __
tiá¹‡á¹‡aá¹ƒ dhammasaddÄ• naá¹ƒ abhÄ• vattaá¹ƒ asampaá¹-icchanto nÄ• natthatÄ• bhÄ•

Ã±Ä• pakahetubhÄ• vato upapatti idha kÄ• raá¹‡anti vuttÄ• ti Ä• ha __ ``kÄ• raá¹‡aá¹ƒ nÄ•

__punaruttÄ«_tiÄ• dinÄ• nanu ``kusalÄ• dÄ«nampi ekattaá¹ƒ Ä• pajjatÄ«â€™â€™ ti vuttat
vattabbÄ• ti \Ne 31/? saccaá¹ƒ vattabbÄ• , sÄ• pana abhÄ• vÄ• pattiyaá¹ƒ eva antogadhÄ•
nÄ• nattÄ• bhÄ• vacodanÄ• sÄ• maÃ±Ã±ena. bhedÄ• bhedanibandhanattÄ• visesanavises
accantamabhinnesu niyamena natthÄ«ti visesanavisesitabbÄ• bhÄ• vena accantÄ• bhedaá
abhinnesuyeva visesanavisesitabbÄ• bhÄ• vaá¹ƒ. atha vÄ• accantaá¹ƒ abhinnesu avivaá¹-
pavattÄ• . kasmÄ• ? visesanavisesitabbÄ• bhÄ• vatoti evaá¹ƒ yojanÄ• kÄ• tabbÄ• . amittaa
sakkuá¹‡Ä• tÄ«ti __sakko, _ indatÄ«ti __indo, _ purime dadÄ• tÄ«ti __purindado_ti evaá¹ƒ
kiriyÄ• guá¹‡Ä• dipariggahavisesena.

__bhedÄ• bhedavantesÅ«_ti visesasÄ• maÃ±Ã±avantesu. __nÄ«la_-saddo hi uppalasadda
rattuppalasetuppalÄ• diuppalajÄ• tisÄ• maÃ±Ã±ato vinivattetvÄ• nÄ«laguá¹‡ayuttameva up
__uppala_-saddopi nÄ«la-saddasamÄ• yutto bhamaraá¹…gÄ• rakokilÄ• digatanÄ«laguá¹‡a
uppalavatthugatameva nÄ«laguá¹‡aá¹ƒ pakÄ• setÄ«ti visesatthasÄ• maÃ±Ã±atthayuttatÄ•
iminÄ• nayena itaratrÄ• pi bhedÄ• bhedavantatÄ• yojetabbÄ• . __tÄ• ya tÄ• ya anumatiyÄ
__te te vohÄ• rÄ• _ti accantaá¹ƒ abhinne atthe pariyÄ• yabhÄ• vena accantaá¹ƒ bhinne yat
atthavivaraá¹‡abhÄ• vena bhedÄ• bhedavante visesanavisesitabbabhÄ• vena tÄ• tÄ• sam
attho \Be 34/. __samÄ• ne_ti ekasmiá¹ƒ. __kusalÄ• dibhÄ• va_nti kucchitasalanÄ• dibhÄ• v
anavajjasukhavipÄ• kÄ• diabhidheyyattho viya sabhÄ• vadhÄ• raá¹‡Ä• disÄ• maÃ±Ã±attha

etthÄ• ha ``kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ tikÄ• eva paá¹-hamaá¹ƒ vuttÄ• , na dukÄ• , tikesupi k
aÃ±Ã±oâ€™â€™ ti? vuccate --- sukhaggahaá¹‡ato appabhedato ca tikÄ• eva paá¹-hamaá¹
bodhite kusalÄ• dibhede tabbibhÄ• gabhinnÄ• hetuÄ• dayo vuccamÄ• nÄ• suviÃ±Ã±eyyÄ
kusalahetÅ«â€™â€™ tiÄ• dinÄ• kusalÄ• dimukhena hetuÄ• dayo vibhattÄ• , katipayabhed
dvÄ• vÄ«satiparimÄ• á¹‡attÄ• .

tesu pana sabbasaá¹…gahaasaá¹…karaÄ• dikalyÄ• á¹‡abhÄ• vena paá¹-hamaá¹ƒ kusalatt
rÅ«pÄ• rÅ«padhammÄ• kusalattikena saá¹…gahitÄ• , na tathÄ• vedanÄ• ttikÄ• dÄ«hi. nan
niravasesÄ• dhammÄ• saá¹…gahitÄ• ti? saccametaá¹ƒ, tesu pana anavajjasÄ• vajjadham
yathÄ• kusalattike. nanu ca saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikattikÄ• dÄ«supi \Ne 32/ te asaá¹…
evametaá¹ƒ, te pana akalyÄ• á¹‡abhÅ«te pÄ• padhamme Ä• diá¹ƒ katvÄ• vuttÄ• , na evam
kalyÄ• á¹‡abhÅ«te pujjabhavaparinibbutinipphÄ• dake puÃ±Ã±adhamme Ä• diá¹ƒ katvÄ• v
saá¹‡hasukhumaá¹ƒ rÅ«pÄ• rÅ«padesanaá¹ƒ Ä• rabhanto sabbasaá¹…gahaasaá¹…karaÄ•
paá¹-hamaá¹ƒ kusalattikaá¹ƒ deseti, kiÃ±ca tadaÃ±Ã±attikÄ• naá¹ƒ sukhaggahaá¹‡ato. tath
``kÄ• mÄ• vacarakusalato cattÄ• ro somanassasahagatacittuppÄ• dÄ• â€™â€™ tiÄ• dinÄ•

kusalattikepi ca padhÄ• napÄ• saá¹ƒsaubhayahitabhÄ• vato kusalÄ• dhammÄ• paá¹-ham
sukhavipÄ• kattÄ• sabbasaá¹…khatadhammÄ• naá¹ƒ uttamÄ• avajjavidhamanato viÃ±Ã±u
atthÄ• vahÄ• nissaraá¹‡Ä• vahÄ• ca, tasmÄ• padhÄ• nÄ• dibhÄ• vena paá¹-hamaá¹ƒ vut

tadanantaraá¹ƒ akusalÄ• , tadubhayaviparÄ«tasabhÄ• vÄ• tadanantaraá¹ƒ abyÄ• katÄ• vu
assÄ• do, akusalavasena Ä• dÄ«navo, abyÄ• katadhammesu nibbÄ• navasena nissaraá¹‡a
kusalesu patiá¹-á¹-hÄ• ya paá¹‡á¸• itÄ• akusale pajahantÄ• abyÄ• katadhammabhÅ«tama
sacchikarontÄ«ti iminÄ• vÄ• paá¹-ipattikkamena ayamanupubbÄ« á¹-hapitÄ• ti veditabbÄ•

kasmÄ• \Be 35/ panettha sekkhattikÄ• dÄ«su viya sarÅ«pato purimapadadvayapaá¹-ikkhe
vuttaá¹ƒ ``nevakusalÄ• nÄ• kusalÄ• â€™â€™ ti? visesadÄ«panatthaá¹ƒ. yathÄ• hi sekkhÄ
kocipi dhammo tadubhayasabhÄ• vena kenacipi pariyÄ• yena kadÄ• ci abyÄ• karaá¹‡Ä«yo
padadvayapaá¹-ikkhepavasena ``nevasekkhÄ• nÄ• sekkhÄ• â€™â€™ tveva vuttaá¹ƒ, na e
kusalasabhÄ• vÄ• eva dhammÄ• aggaphaluppattiyÄ• tathÄ• na byÄ• karaá¹‡Ä«yÄ• hon
dÄ«panatthaá¹ƒ ``abyÄ• katÄ• â€™â€™ ti vuttaá¹ƒ. vacanamatte eva vÄ• idaá¹ƒ nÄ• nÄ• l
nevakusalÄ• nÄ• kusalÄ• â€™â€™ ti byÄ• kata-saddena kusalÄ• kusalÄ• naá¹ƒ bodhitattÄ

ettha ca akusalesu taá¹‡hÄ• ya sabbÄ• kusalehi, tebhÅ«makakusalÄ• kusalehi vÄ• samuc
taá¹ƒ taá¹ƒ avasiá¹-á¹-hatebhÅ«makadhammehi dukkhasaccaá¹ƒ, lokuttarakusalena maggas
avasiá¹-á¹-haabyÄ• katavisesena nirodhasaccaá¹ƒ dassitaá¹ƒ hoti. tattha samudayena assÄ
magganirodhehi nissaraá¹‡aá¹ƒ. kiÃ±cÄ• pi nÄ• marÅ«paricchedabhÄ• vato sabhÄ• vadl
abhidhammakathÄ• , tesaá¹ƒ pana \Ne 33/ kusalÄ• divisese niddhÄ• rite tassa upasampÄ•
vuttameva hoti. akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• na
akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• â€™â€™ ti (Dhp 183; DN II 90) evamÄ• divacanato
upasampÄ• danÄ• didassanaparaá¹ƒ bhagavato sÄ• sanaá¹ƒ, tasmÄ• kusalÄ• naá¹ƒ upas
pahÄ• naÃ±ca upÄ• yo, abyÄ• katavisesassa sacchikiriyÄ• phalaá¹ƒ, kusalÄ• dÄ«naá¹ƒ up
Ä• á¹‡attÄ«ti ayaá¹ƒ __desanÄ• hÄ• ro_.

Ä• rogyaá¹-á¹-hena anavajjaá¹-á¹-hena kosalyasambhÅ«taá¹-á¹-hena ca kusalÄ• , tappaá¹-
tadubhayaviparÄ«tato abyÄ• katÄ• , sabhÄ• vadhÄ• raá¹‡Ä• diatthena dhammÄ• ti anupad

pujjabhavaphalaparinibbutinipphatti kusalehÄ«ti yujjati sukhavipÄ• kattÄ• , apÄ• yadukkhas
akusalehÄ«ti yujjati aniá¹-á¹-haphalattÄ• , tadubhayaphalÄ• naá¹ƒ anuppatti abyÄ• katehÄ«
avipÄ• kadhammattÄ• ti ayaá¹ƒ __yutti hÄ• ro_.

kusalÄ• \Be 36/ dhammÄ• sukhavipÄ• kassa padaá¹-á¹-hÄ• naá¹ƒ, akusalÄ• dukkhavipÄ
kusalÄ• kusalÄ• byÄ• katadhammÄ• nanti ayaá¹ƒ __padaá¹-á¹-hÄ• no hÄ• ro_.

kusalaggahaá¹‡ena ye anavajjasukhavipÄ• kÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• aduk
sampayuttÄ• vipÄ• kadhammadhammÄ• anupÄ• dinnupÄ• dÄ• niyÄ• anupÄ• dinnaanupÄ
te bodhitÄ• bhavanti kusalalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . tathÄ• akusalaggahaá¹‡ena
sukhÄ• ya vedanÄ• ya sampayuttÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• adukkhamasuk

vipÄ• kadhammadhammÄ• anupÄ• dinnupÄ• dÄ• niyÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• ...
bodhitÄ• bhavanti akusalalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . tathÄ• abyÄ• kataggahaá¹‡en
sukhÄ• ya vedanÄ• ya sampayuttÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• adukkhamasuk
vipÄ• kÄ• dhammÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• upÄ• dinnupÄ• dÄ• niyÄ
anupÄ• dinnaanupÄ• dÄ• niyÄ• ... pe ... araá¹‡Ä• dhammÄ• , te bodhitÄ• bhavanti abyÄ•
ekalakkhaá¹‡attÄ• ti ayaá¹ƒ __lakkhaá¹‡o hÄ• ro_.

``kucchite \Ne 34/ pÄ• padhamme salayantÄ«â€™â€™ tiÄ• dinÄ• nirutti veditabbÄ• , kusa
rÅ«pÄ• rÅ«padhamme pariggahetvÄ• visuddhiparamparÄ• ya ``kathaá¹ƒ nu kho sattÄ• an
bhaveyyuâ€™â€™ nti ayamettha bhagavato adhippÄ• yo, nidÄ• naá¹ƒ asÄ• dhÄ• raá¹‡ato
bujjhanakasattÄ• . sÄ• dhÄ• raá¹‡ato pana pÄ• kaá¹-ameva. paá¹-hamaá¹ƒ kusalattikassa
ayaá¹ƒ __catubyÅ«ho hÄ• ro_.

kusalaggahaá¹‡ena kalyÄ• á¹‡amittapariggaho yonisomanasikÄ• rapariggaho ca. tattha pa
brahmacariyamÄ• vattati, dutiyena ca yonisomanasikÄ• ramÅ«lakÄ• dhammÄ• . akusalagg
yojetabbaá¹ƒ. abyÄ• kataggahaá¹‡ena pana sakalasaá¹ƒkilesavodÄ• napakkho yathÄ• raha
__Ä• vatto hÄ• ro_.

tattha kusalÄ• bhÅ«mito catudhÄ• vibhattÄ• , sampayuttapavattiÄ• kÄ• rÄ• dito pana ane
ekadhÄ• vibhattÄ• , sampayuttÄ• dito anekadhÄ• . abyÄ• katÄ• pana vipÄ• kakiriyarÅ«pa
bhÅ«misampayuttÄ• dito anekadhÄ• ca vibhattÄ• ti ayaá¹ƒ __vibhatti hÄ• ro_.

kusalÄ• \Be 37/ dhammÄ• akusalÄ• naá¹ƒ tadaá¹…gÄ• dippahÄ• nÄ• ya vÄ«tikkamÄ• dip
akusalÄ• dhammÄ• kusalÄ• naá¹ƒ anupasampajjanÄ• ya, abyÄ• katesu asaá¹…khatadhÄ
sabbasaá¹…khatanissaraá¹‡Ä• yÄ• ti ayaá¹ƒ __parivatto hÄ• ro_.

kusalÄ• anavajjÄ• puÃ±Ã±Ä• nÄ«ti pariyÄ• yavacanaá¹ƒ, akusalÄ• sÄ• vajjÄ• apuÃ±Ã±
abyÄ• katÄ• avipÄ• kÄ• rahÄ• nevaÄ• cayagÄ• mÄ« naapacayagÄ• mÄ«noti pariyÄ• yava

kusalÄ• dayo ``yasmiá¹ƒ samayeâ€™â€™ tiÄ• dinÄ• pabhavabhÅ«mivevacanapaÃ±Ã±att
pariÃ±Ã±Ä• dipaÃ±Ã±attivasena ca paÃ±Ã±attÄ• ti ayaá¹ƒ __paÃ±Ã±atti hÄ• ro_.

akusalÄ• naá¹ƒ kucchitÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ salanaá¹ƒ kusÄ• naá¹ƒ viya kusÄ•
lavanaá¹ƒ evaá¹ƒdhammatÄ• ti ayaá¹ƒ paá¹-iccasamuppÄ• damukhena avataraá¹‡aá¹ƒ, tat
kosallasambhÅ«tÄ• cÄ• ti \Ne 35/ paccayapaá¹-ibaddhavuttitÄ• ya paá¹-iccasamuppÄ• da
paccayapaá¹-ibaddhavuttitÄ• ya vÄ• Ä• diantavantÄ• aniccantikÄ• cÄ• ti aniccatÄ• mukhe
eva udayabbayapaá¹-ipÄ«á¸·itatÄ• ya dukkhÄ• ti dukkhatÄ• mukhena avataraá¹‡aá¹ƒ, nissa
dhammÄ• ti abyÄ• pÄ• rato suÃ±Ã±atÄ• mukhena avataraá¹‡aá¹ƒ, evaá¹ƒ kusalÄ• ti cattÄ•

dhÄ• tuyotiÄ• dinÄ• khandhÄ• yatanadhÄ• tÄ• dimukhenapi avataraá¹‡aá¹ƒ veditabbaá¹ƒ. akusalÄ• byÄ• katesupi avataraá¹‡aá¹ƒ dassetabbanti ayaá¹ƒ __avataraá¹‡o hÄ• ro_.

kusalÄ• ti Ä• rambho, dhammÄ• ti padasuddhi, no Ä• rambhasuddhi. tathÄ• akusalÄ• dha pana padasuddhi Ä• rambhasuddhi cÄ• ti ayaá¹ƒ __sodhano hÄ• ro_.

dhammÄ• ti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ ku tathÄ• kusalÄ• dhammÄ• ti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ avikappetvÄ• kÄ• somanassasahagatantiÄ• di visesavacanaá¹ƒ. akusalÄ• dhammÄ• tiÄ• dÄ«supi eseva nay hÄ• ro_.

kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ navamo khaá¹‡o cattÄ• ri ca sampatticakkÄ• ni yonisoman vuttavipariyÄ• yena akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ hetu, kusalÄ• kusalÄ• dhammÄ• yath dhammÄ• naá¹ƒ hetÅ«ti ayaá¹ƒ __parikkhÄ• ro hÄ• ro_.

kusalÄ• ti \Be 38/ pariÃ±Ã±eyyaggahaá¹‡aÃ±ceva bhÄ• vetabbaggahaá¹‡aÃ±ca. akusalÄ• pariÃ±Ã±eyyaggahaá¹‡aÃ±ceva pahÄ• tabbaggahaá¹‡aÃ±ca. abyÄ• katÄ• ti pariÃ±Ã±eyya sacchikÄ• tabbaggahaá¹‡aÃ±ca. dhammÄ• ti pariÃ±Ã±Ä• dÄ«naá¹ƒ pavattanÄ• kÄ• raggah pariÃ±Ã±eyyappahÄ• nabhÄ• vanÄ• sacchikaraá¹‡Ä• ni dÄ«pitÄ• nÄ«ti tadaá¹…gÄ• divÄ«t lokiyalokuttarÄ• ca bhÄ• vanÄ• dassitÄ• ti ayaá¹ƒ __samÄ• ropano hÄ• ro_.

kÄ• maÃ±cetaá¹ƒ avisesato sabhÄ• vadhammakathanaá¹ƒ, visesavanto pana dhammÄ• v citteneva samayo niyamito, tasmÄ• kusalaggahaá¹‡ena visesato sÄ• dhiá¹-á¹-hÄ• no sama dassitÄ• ti. tathÄ• tappaá¹-ipakkhato akusalaggahaá¹‡ena sÄ• dhiá¹-á¹-hÄ• nÄ• taá¹‡hÄ• abyÄ• kataggahaá¹‡ena saparivÄ• rÄ• cetovimutti paÃ±Ã±Ä• vimutti cÄ• ti ayaá¹ƒ __nandi

tathÄ• kusalaggahaá¹‡ena mÅ«labhÄ• vavisesato tÄ«á¹‡i kusalamÅ«lÄ• ni, tesu ca adoser samÄ• dhikkhandho, amohena paÃ±Ã±Ä• kkhandho nÄ«yati. tathÄ• akusalaggahaá¹‡ena t lobhena tadekaá¹-á¹-hÄ• akusalÄ• dhammÄ• . tathÄ• dosamohehi taá¹ƒtadekaá¹-á¹-hÄ• . appaá¹‡ihitÄ• nimittasuÃ±Ã±atÄ• nÄ«yantÄ«ti ayaá¹ƒ __tipukkhalassa nayassa bhÅ«mi_.

tathÄ• kusalaggahaá¹‡ena yato kosallato sambhÅ«tÄ• kusalÄ• , taá¹ƒ paÃ±Ã±indriyaá¹ƒ. tadupanissayÄ• ca saddahanussahanÄ• pilÄ• pÄ• vikkhepÄ• saddhindriyÄ• dÄ«ni. tehi ca bhavanti. akusalaggahaá¹‡ena akosallapaá¹-icchÄ• ditÄ• dÄ«navesu kÄ• yavedanÄ• cittad subhasukhaniccaattÄ• bhinivesabhÅ«tÄ• cattÄ• ro vipallÄ• sÄ• . abyÄ• kataggahaá¹‡ena y yathÄ• vuttavipallÄ• sappahÄ• nabhÅ«tÄ• ni ca cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni bodhitÄ• n __sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mÄ«_ti ime tayo atthanayÄ• .

tehi ca siddhehi dve kammanayÄ• pi siddhÄ• hontÄ«ti. ayaá¹ƒ tiko sabbadhammasaá¹…ga
veditabboti idaá¹ƒ __sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ_.

ayaá¹ƒ tÄ• va nettinayena kusalattikavaá¹‡á¹‡anÄ• .

evaá¹ƒ \Be 39/ vedanÄ• ttikÄ• dÄ«supi yathÄ• sambhavaá¹ƒ catusaccaniddhÄ• raá¹‡Ä• div
paÃ±ca nayÄ• niddisitabbÄ• , ativitthÄ• rabhayena pana na vitthÄ• rayÄ• ma. sakkÄ• hi im
tikadukesu taá¹ƒtaá¹ƒhÄ• ranayayojanÄ• nurÅ«padhammaniddhÄ• raá¹‡avasena te te hÄ•
niddisitunti.

<2> __taÃ±ca_ sukhindriyaá¹ƒ __sukhavedanÄ• eva hoti_ sÄ• maÃ±Ã±assa bhedapariyÄ•
sÄ• maÃ±Ã±apariccÄ• gatoti adhippÄ• yo. yasmÄ• pana visesasÄ• maÃ±Ã±Ä• ni avayava
bhinnÄ• ni, tasmÄ• __ ``na pana ... pe ... samÄ• natthattÄ• â€™â€™ _ti vuttaá¹ƒ. idÄ• ni ta
bhinnatatvaá¹ƒ \Ne 37/ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• vivarati. __ta_nti sukhahetÅ«n
sukhassa kÄ• raá¹‡aá¹ƒ sukhahetu, sukhassa kÄ• raá¹‡akÄ• raá¹‡aá¹ƒ sukhamÅ«lanti das
ettha __hetu_-saddena kÄ• raá¹‡abhÄ• vasÄ• maÃ±Ã±ato hetupaccayÄ• saá¹…gahitÄ• ti
``puÃ±Ã±apassaddhiÄ• dÄ«naâ€™â€™ _nti. ettha ca sukhamÅ«lasukhahetÅ«su phalÅ«pa
sukhÄ• rammaá¹‡asukhapaccayaá¹-á¹-hÄ• nesu sukhasahacariyÄ• ya, abyÄ• pajjanibbÄ• n
sukhapariyÄ• yo vuttoti daá¹-á¹-habbo. __iá¹-á¹-hÄ• sÅ«_ti sukhupekkhÄ• naá¹ƒ
vipariá¹‡Ä• mÄ• Ã±Ã±Ä• á¹‡asaá¹…khÄ• radukkhatÄ• ya aniá¹-á¹-habhÄ• vopi atthÄ«ti vise
apekkhitvÄ• visesanaá¹ƒ kataá¹ƒ. sÄ• hi akusalavipÄ• kabhÅ«tÄ• aniá¹-á¹-hÄ• pi atthÄ«ti
__Ä• di_-saddena ``sovaggikaá¹ƒ sukhavipÄ• kaâ€™â€™ nti (DN I 163) evamÄ• diá¹ƒ saá¹
iá¹-á¹-hapariyÄ• yo hi ettha sukha-saddoti.

__saá¹…khÄ• radukkhÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena ``á¹-hitisukhaá¹ƒ vipariá¹‡Ä• n
kÄ• yakammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™â€™ ntiÄ• dike saá¹…gaá¹‡hÄ• ti. y
dukkhaaniá¹-á¹-hapariyÄ• yo hi ettha dukkha-saddoti. dukkhavedanÄ• dukkhavatthuÄ• dÄ«
vuttanayeneva yojetabbÄ• . vipÄ• kÄ• vipÄ• kabhedÄ• ya sabbÄ• yapi sukhavedanÄ• ya va
tadubhayÄ• nukÅ«lamatthaá¹ƒ vivaranto __ ``sabhÄ• vatoâ€™â€™ _tiÄ• dimÄ• ha. tattha v
iá¹-á¹-hassa anubhavanalakkhaá¹‡Ä• . itarÄ• sabhÄ• vato saá¹…kappato ca iá¹-á¹-hassa iá
anubhavanalakkhaá¹‡Ä• ti daá¹-á¹-habbaá¹ƒ.

asamÄ• napaccayehi \Be 40/ ekajjhaá¹ƒ uppattito samÄ• napaccayehi ekajjhaá¹ƒ uppatti sA
ukkaá¹ƒsagativijÄ• nanavasena __ ``samÄ• napaccayehi sahuppattikÄ• ti atthoâ€™â€™ _t
uppajjanaá¹ƒ uppÄ• do, uppajjati etasmÄ• ti uppÄ• doti duvidhopi uppÄ• do ekuppÄ• dÄ• ti
saá¹…gahitoti iminÄ• adhippÄ• yena __ ``samÄ• ... pe ... atthoâ€™â€™ _ti vuttaá¹ƒ siyÄ•
ekavatthukÄ• nÄ«_ti etassa ca ``kappentassÄ• â€™â€™ tiÄ• dinÄ• sambandho. tattha pur

nissayo etesanti yojanÄ• , na ekaá¹ƒyeva vatthÅ«ti. ekekabhÅ«tassa bhÅ«tattayanissitattÄ•
ca upÄ• dÄ• rÅ«pÄ• naá¹ƒ. dutiyavikappe pana ekaá¹ƒyeva vatthu etesu nissitanti yojanÄ•
nissayanissitatÄ• saá¹…khÄ• taupakÄ• ropakattabbabhÄ• vadÄ«panaá¹ƒ ekavatthukavaca
mahÄ• bhÅ«tavasena yojanÄ• katÄ• . itarathÄ• __ekaá¹ƒ vatthu etesÅ«_ti samÄ• satthab
pariggaho vattabbo siyÄ• . __paÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanÄ• na_nti idaá¹ƒ nidass
kiriyamanodhÄ• tucakkhuviÃ±Ã±Ä• á¹‡Ä• dayopi hi ekÄ• rammaá¹‡Ä• bhinnavatthukÄ• cÄ
__santÄ«raá¹‡Ä• dÄ«na_nti \Ne 38/ __Ä• di_-saddena voá¹-á¹-habbanajavanatadÄ• ramma
ca sampaá¹-icchanÄ• dÄ«ni cutiÄ• sannÄ• ni idhÄ• dhippetÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. tÄ• n
kammajarÅ«passa anuppattito ekasmiá¹ƒyeva hadayavatthusmiá¹ƒ vattanti, itarÄ• ni pana
purimapurimacittakkhaá¹‡uppanne hadayavatthusmiá¹ƒ uttaruttarÄ• ni pavattantÄ«ti. chasu
hadayavatthuyeva vatthu etesanti evaá¹ƒ pana atthe sati cutiÄ• sannato itaresaá¹ƒ sampaá
gahaá¹‡aá¹ƒ siyÄ• ti Ã±Ä• tabbaá¹ƒ.

etthÄ• ha --- ``kasmÄ• panettha kusalattikÄ• nantaraá¹ƒ vedanÄ• ttikova vuttoâ€™â€™ ti?
ayamanuyogo na siyÄ• , apica avayavÄ• naá¹ƒ anekabhedatÄ• dassanatthÄ• tikantarades
kusalattikena sabbadhammÄ• naá¹ƒ tidhÄ• vibhÄ• gaá¹ƒ dassetvÄ• puna tadavayavÄ• na
anekabhedabhinnataá¹ƒ dassentena tesaá¹ƒ vedanÄ• sampayogavibhÄ• gavibhÄ• vanattha
sampayuttÄ• â€™â€™ ti vuttaá¹ƒ. kusalÄ• hi dhammÄ• siyÄ• sukhÄ• ya vedanÄ• ya sam
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . akusalÄ• dhammÄ• siyÄ• sukhÄ• ya ve
dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutt
sampayogÄ• rahÄ• ti. evaá¹ƒ kusalÄ• didhammÄ• naá¹ƒ \Be 41/ paccekaá¹ƒ vedanÄ• bhed
kusalattikÄ• nantaraá¹ƒ vedanÄ• ttikaá¹ƒ vatvÄ• idÄ• ni sukhasampayuttÄ• dÄ«naá¹ƒ pacc
vipÄ• kÄ• dibhedabhinnataá¹ƒ dassetuá¹ƒ vedanÄ• ttikÄ• nantaraá¹ƒ vipÄ• kattiko vutto. su
siyÄ• vipÄ• kÄ• , siyÄ• vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhamm
adukkhamasukhasampayuttÄ• , dukkhasampayuttÄ• pana siyÄ• vipÄ• kÄ• , siyÄ• vipÄ• k
avasesattikÄ• naá¹ƒ dukÄ• naÃ±ca tassa tassa anantaravacane payojanaá¹ƒ vibhÄ• vetabb

<3> __vipÄ• kaniruttiÃ±ca labhantÄ«_ti tesu vipÄ• kasaddassa niruá¸·hataá¹ƒ dasseti. __su
__Ä• di_-saddena akaá¹‡haasukkaphassÄ• dibhÄ• vo pariggahito. sati pana pÄ• ka-saddas
rÅ«paá¹ƒ viya na nihÄ«no pakkaá¹ƒ viya visiá¹-á¹-ho pÄ• koti __vipÄ• ko_ti evaá¹ƒ vÄ• etth
__sabyÄ• pÄ• ratÄ• _ti saussÄ• hatÄ• . __santÄ• ne sabyÄ• pÄ• ratÄ• _ti etena cittappayo
vipÄ• kadhammÄ• naá¹ƒ santÄ• navisesamÄ• ha ``yato yasmiá¹ƒ cittuppÄ• de kusalÄ• kus
tassÄ• vipÄ• kuppattÄ«â€™â€™ ti. ettha ca ``sabyÄ• pÄ• ratÄ• â€™â€™ ti etena Ä• vajjan
nivatteti, ``anupacchinnÄ• vijjÄ• taá¹‡hÄ• mÄ• neâ€™â€™ ti iminÄ• avasiá¹-á¹-haá¹ƒ kiriya
anusayasahÄ• yasaussÄ• hatÄ• lakkhaá¹‡Ä• \Ne 39/ vipÄ• kadhammadhammÄ• ti dasseti
anusayÄ• upanissayÄ• honti, yato ``katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokutta
samaye avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• (Vibh 342) ariyamaggaceta
paá¹-iccasamuppÄ• davibhaá¹…ge pakÄ• sitÄ• . nirussÄ• hasantabhÄ• valakkhaá¹‡Ä• vip

ubhayaviparÄ«talakkhaá¹‡Ä• nevavipÄ• kanavipÄ• kadhammadhammÄ• ti.

__abhiÃ±Ã±Ä• dikusalÄ• na_nti __Ä• di_-saddena ``ahosi kammaá¹ƒ nÄ• hosi kammavipÄ
iminÄ• tikena saá¹…gahitaá¹ƒ gatiupadhikÄ• lapayogÄ• bhÄ• vena avipÄ• kaá¹ƒ diá¹-á¹-ha
upapajjavedanÄ«yaÃ±ca saá¹…gaá¹‡hÄ• ti. aparÄ• pariyavedanÄ«yaá¹ƒ pana saá¹ƒsÄ• ra
ahosikammÄ• dibhÄ• vaá¹ƒ na bhajati. __bhÄ• vanÄ• ya pahÄ• tabbÄ• dÄ«_ti __Ä• di_-sad
saá¹…gaá¹‡hÄ• ti. ubhayampi ``vipÄ• kÄ• nuppÄ• daneâ€™â€™ ti vacanato gatiupadhikÄ•
anuppannavipÄ• kameva adhippetaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbassapi pavattivipÄ• kassa
pana bhÄ• vanÄ• ya pahÄ• tabbÄ• avipÄ• kÄ• , tesaá¹ƒ matena __Ä• di_-saddena dassan
evaá¹ƒpakÄ• rasseva pariggahoti veditabbaá¹ƒ.

<4> ``kathamÄ• dinnÄ• â€™â€™ ti ayampi paÃ±ho labbhati. ``phalabhÄ• venÄ• â€™â€™
kesaÃ±ci gotrabhupaccavekkhaá¹‡Ä• dÄ«naá¹ƒ upetakiriyabhÅ«tÄ• naá¹ƒ taá¹ƒkattubhÅ«tÄ
upetabbasambandhabhÄ• vato tadabhidhÄ• yinopi saddÄ• sambandhÄ• evÄ• ti __ ``upeta
vuttaá¹ƒ. __upeta_nti hi upetabbatthe vuccamÄ• ne avassaá¹ƒ upetakiriyÄ• upetÄ• ca Ã±Ä
``rÅ«padhÄ• tuyÄ• kho pana, gahapati, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• y
adhiá¹-á¹-hÄ• nÄ• abhinivesÄ• anusayÄ• â€™â€™ tiÄ• dÄ«su ``upayoâ€™â€™ ti taá¹‡hÄ
__ ``upaya ... pe ... diá¹-á¹-hÄ«hÄ«â€™â€™ _ti. __yathÄ• sambhava_nti ``Ä• rammaá¹‡aka
tiÄ• dinÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaatthesu yo yo sambhavati yojetuá¹ƒ, so soti attho. __
vacanÄ• nupubbenÄ• _ti ``kiá¹ƒ pana taá¹ƒ upetaâ€™â€™ ntiÄ• dinÄ• vuttavacanÄ• nupu
__sabbapaccayuppannÄ• na_nti sabbatebhÅ«makapaccayuppannÄ• naá¹ƒ. __nÄ• pajjati_
avaá¹-á¹-hÄ• nato visesatthinÄ• ca viseso anupayujjatÄ«ti taá¹ƒ pana visesaá¹ƒ vuttappakÄ
dassetuá¹ƒ __ ``bodhaneyyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__upetaá¹ƒ dÄ«petÄ«_ti yathÄ• ``pÄ• cariyoâ€™â€™ ti ettha pagato Ä• cariyo pÄ• cariyot
\Ne 40/ dÄ«peti, evaá¹ƒ __upa_-saddo upetaá¹ƒ dÄ«peti eva, na cettha gatÄ• diatthÄ• naá¹
paccattavacanayogo icchitoti. __atisaddo viyÄ• _ti ca idaá¹ƒ sasÄ• dhanakiriyÄ• dÄ«panasÄ
daá¹-á¹-habbaá¹ƒ. __paccayabhÄ• venÄ• _ti etena purimanibbattiá¹ƒ viseseti. tena sahajÄ•
saá¹…gaho kato hoti. sahajÄ• topi hi dhammo paccayabhÅ«to purimanipphanno viya vohar
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• â€™â€™ ti, ``ekaá¹ƒ khandhaá¹ƒ paá¹-ic
(Paá¹-á¹-h I 1.53) ca. __dhÄ• tukathÄ• yaá¹ƒ pakÄ• sita_nti ``upapattibhavo paÃ±cahi khan
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahito. katihi asaá¹…gahito. na kehici
ekÄ• ya dhÄ• tuyÄ• asaá¹…gahitoâ€™â€™ ti (DhÄ• tuk 67) evamÄ• diá¹ƒ \Be 43/ sandhÄ
upÄ• dinnasaddÄ• napekkhattÄ• eva. __avisesetvÄ• _ti upÄ• dinnÄ• nupÄ• dinnavisesaá¹
Ä• rammaá¹‡abhÄ• vÄ• nativattanato upÄ• dÄ• nehi upÄ• dÄ• tabbÄ• ti vÄ• __upÄ• dÄ• n
__upÄ• dÄ• niyÄ• , _ upÄ• dÄ• ne niyuttÄ• ti vÄ• __upÄ• dÄ• niyÄ• ka_-kÄ• rassa __ya_-
daá¹-á¹-habboti.

<5> __vibÄ• dhanaá¹ƒ_ pÄ«á¸·anaá¹ƒ kilamanaá¹ƒ __upatÄ• po_ pariá¸·Ä• ho appassaddh
malÄ«nÄ• _ ca yato keci akilesasabhÄ• vÄ• pi aniá¹-á¹-haphalÄ• gÄ• rayhÄ• ca jÄ• tÄ• .

<6> ``sÄ«lamattakaá¹ƒ, paraá¹ƒ viya mattÄ• yÄ• â€™â€™ tiÄ• dÄ«su mattÄ• -saddassa pa
daá¹-á¹-habbÄ• . mariyÄ• davÄ• cako vÄ• mattÄ• -saddo. vicÄ• ro hettha jhÄ• naá¹…gesu
paá¹-hamajjhÄ• naupacÄ• rajjhÄ• nesu viya vitakko. sÄ• pana vicÄ• ramariyÄ• datÄ• vitak
jÄ• tÄ• ti avitakkaggahaá¹‡aá¹ƒ kataá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- avitakkÄ• hutvÄ• vicÄ• ran
vicÄ• raheá¹-á¹-himakoá¹-ikÄ• ti. atha vÄ• Ä«sadattho __mattÄ• _-saddo ``mattÄ• sukhapa
(Dhp 290) viya. ayaÃ±hettha attho --- vitakkarahitÄ• bhÄ• vanÄ• ya atisukhumabhÅ«tavicÄ
ca avitakkavicÄ• ramattÄ• ti. na hi ito paraá¹ƒ vicÄ• ro atthÄ«ti. yadi vitakkavisesarahitÄ• vi
evaá¹ƒ sante avitakkavacanaá¹ƒ kimatthiyanti Ä• ha __ ``vicÄ• ramattavacanenÄ• â€™â€™
vicÄ• ramattato aÃ±Ã±esampi avitakkÄ• naá¹ƒ atthibhÄ• vajotanatthaá¹ƒ avitakkavacanaá¹
vicÄ• ramattÄ• avicÄ• rÄ• ti nivattetabbÄ• gahetabbÄ• ca, evaá¹ƒ sati vicÄ• ramattÄ• vis
visesitabbÄ• ti vicÄ• ramattÄ• vitakkÄ• ti vattabbanti codanaá¹ƒ manasi katvÄ• Ä• ha __
``visesanavisesitabbabhÄ• voâ€™â€™ _tiÄ• di. __yathÄ• kÄ• ma_nti vattuicchÄ• nurÅ«paá
pakÄ• rena dhammesu nivattetabbagahetabbabhÄ• vÄ• labbhanti, tena tena pakÄ• rena vi
sambhavatÄ«ti. padÄ• naá¹ƒ anukkamo __padÄ• nukkamo_.

__avitakkÄ• savitakkÄ• ca savicÄ• rÄ• avicÄ• rÄ• cÄ• _ti avitakkÄ• savicÄ• rÄ• savitak
yojetabbaá¹ƒ. ubhayekadesadassanampi ubhayadassananti adhippÄ• yena __ ``yadi savita
vuttaá¹ƒ. __itarampi pakÄ• setu_nti \Be 44/ idaá¹ƒ yathÄ• savitakkasavicÄ• resu cittuppÄ•
avitakkasavicÄ• ratÄ• ya ``avitakkavicÄ• ramattoâ€™â€™ ti vutto, evaá¹ƒ yathÄ• vuttacittup
``savitakkaavicÄ• roâ€™â€™ ti sakkÄ• viÃ±Ã±Ä• tunti imamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ.
vicÄ• ramattÄ• _ti ayampi attho visesanivattiatthaá¹ƒyeva __mattÄ• _-saddaá¹ƒ gahetvÄ• v
hi vicÄ• ramattavantoti viÃ±Ã±Ä• yamÄ• nattÄ• tadaÃ±Ã±avisesavirahasÄ• maÃ±Ã±ato niv
vitakkavisesavirahasaá¹…khÄ• te __avitakka_-saddo sannidhÄ• pito viseseti dutiyajjhÄ• na
``na vicÄ• ratoâ€™â€™ _tiÄ• di.

<7> __vedayamÄ• nÄ• _ti anubhavamÄ• nÄ• . __sukhÄ• kÄ• re_ti iá¹-á¹-hÄ• kÄ• re, iá¹-á¹
__udÄ• sinÄ• _ti natiapanatirahitÄ• . __sukhadukkhÄ• naá¹ƒ aviruddhÄ• _ tesaá¹ƒ byavadh
sukhadukkhÄ• ni viya hi sukhadukkhÄ• naá¹ƒ anantaraá¹ƒ pavattanato byavadhÄ• yikÄ• bh
pana sukhadukkhÄ• ni anantarÄ• pavattito. ``upapattito ikkhatÄ«ti upekkhÄ• â€™â€™ ti aya
__upekkhÄ• _-saddassa sabbupekkhÄ• pariyÄ• dÄ• nato na vutto. na hi lobhasampayuttÄ•
ikkhatÄ«ti. __tasmÄ• _ti yasmÄ• pÄ«tisahagatÄ• yeva na sukhasahagatÄ• , sukhasahagat
pÄ«tisahagatÄ• sukhasahagatÄ• ca aÃ±Ã±amaÃ±Ã±aá¹ƒ bhinnÄ• , tasmÄ• . satipi sukhas
pÄ«tisahagatabhÄ• ve yena sukhena samannÄ• gatÄ• sukhasahagatÄ• eva honti, na pÄ«
nippÄ«tikasukhanti ayaá¹ƒ viseso iminÄ• tikena dassitoti imamatthaá¹ƒ vibhÄ• vento __ ``p
vatvÄ• â€™â€™ _tiÄ• dimÄ• ha.

__siddho_ti sÄ• vasesaá¹ƒ niravasesaÃ±ca sukhapÄ«tiyo saá¹…gahetvÄ• pavattehi paá¹-
pÄ«tisahagato dhammaviseso, taá¹ƒ sukhaá¹ƒ, yo ca sukhasahagato dhammaviseso, sÄ• p
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaá¹-á¹-habhÄ• ve padantarasaá¹…gahitabhÄ• vadÄ«panatosid
``catutthajjhÄ• nasukhaá¹ƒ atipaá¹‡Ä«tasukhanti oá¸·Ä• rikaá¹…gato nÄ«haritvÄ• tassa pa
dassetuá¹ƒ ayaá¹ƒ \Ne 42/ tiko vuttoâ€™â€™ ti keci vadanti, tadetaá¹ƒ sabbesaá¹ƒ
sukhavedanÄ• sampayuttadhammÄ• naá¹ƒ idha __ ``sukhasahagatÄ• â€™â€™ _ti vuttattÄ
``sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vacareâ€™â€™ tiÄ• dinÄ• (Dhs 1283) ``kÄ• mÄ• vacarakus
somanassasahagatacittuppÄ• dÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1598) ca niddeso pavattoti.

<8> __nibbÄ• nÄ• rammaá¹‡ataá¹ƒ sandhÄ• yÄ• ha, _ na nibbÄ• napaá¹-ivijjhanaá¹ƒ, itara
dassanabhÄ• vÄ• patti acodanÄ«yÄ• siyÄ• ti adhippÄ• yo. nanu ca disvÄ• kattabbakiccak
dassananti ukkaá¹ƒsagativijÄ• nanena nibbÄ• nassa paá¹-ivijjhanameva dassananti gotrabh
na codetabbÄ• vÄ• ti? na, dassanasÄ• maÃ±Ã±asseva suyyamÄ• nattÄ• dassanakattabba
vuttattÄ• . tattha yadipi ``paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™
viya abhinnakÄ• lassapi bhinnakÄ• lassa viya bhedopacÄ• radassanato bhedavacanaá¹ƒ yu
adhippete dassanasÄ• maÃ±Ã±avacanaá¹ƒ na kattabbanti dassanasÄ• maÃ±Ã±amattaá¹ƒ
``nibbÄ• nÄ• rammaá¹‡ataá¹ƒ sandhÄ• yÄ• hÄ• â€™â€™ _ti vuttaá¹ƒ. dutiyatatiyamaggÄ•
dhammacakkhupariyÄ• yasabbhÄ• vato __ ``bhÄ• vanÄ• bhÄ• vaá¹ƒ appattaâ€™â€™ _nti
vaá¸• á¸• hanÄ• . sÄ• ca bahulaá¹ƒ uppattiyÄ• hotÄ«ti Ä• ha __ ``punappunaá¹ƒ nibbattan
satÄ«_ti ``ubhayapaá¹-ikkhepavasenÄ• â€™â€™ ti padassa dassanabhÄ• vanÄ• paá¹-ikkh
lokiyasamathavipassanÄ• pi yathÄ• balaá¹ƒ kÄ• macchandÄ• dÄ«naá¹ƒ pahÄ• yakÄ• , tatra
aÃ±Ã±o pahÄ• yako atthÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``aÃ±Ã±ehÄ«â€™â€™ _tiÄ• di

<9> __appahÄ• tabbahetumattesÅ«_ti appahÄ• tabbahetukamattesu. sabbo kusalÄ• byÄ•
__yathÄ• dhippetattho. samÄ• so na upapajjati_ asamatthabhÄ• vato. __yesa_nti ye tatiyar
dhammÄ• , attho tesaá¹ƒ. __ubhinna_nti visuá¹ƒ visuá¹ƒ yojetabbatÄ• ya dve pahÄ• tabbah
vuttaá¹ƒ. __eta_nti ``nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo hetu etesaá¹ƒ atthÄ«â€
__tehi_ dassanabhÄ• vanÄ• padehi __yuttena_ pahÄ• tabbahetukapadena. __evaÃ±ca kat
dassanabhÄ• vanÄ• padehi pahÄ• tabbahetukapadassa visuá¹ƒ visuá¹ƒ yojanato. evaÃ±hi
dassanametaá¹ƒ hotÄ«ti. __eva_nti dassanabhÄ• vanÄ• hi napahÄ• tabbo hetu etesanti eva
pe ... siyÄ• â€™â€™ ti \Be 46/ etassa ``purimasmiÃ±hi attheâ€™â€™ tiÄ• dinÄ• ahetukÄ•
aggahitabhÄ• vadassanavasena atthaá¹ƒ vatvÄ• idÄ• ni ``atha vÄ• â€™â€™ tiÄ• dinÄ• du
yuttabhÄ• vaá¹ƒ \Ne 43/ vibhÄ• vento __ ``gahetabbatthassevÄ• â€™â€™ _tiÄ• dimÄ• ha.
gahetabboâ€™â€™ ti vuttattÄ• gahetabbattho.

<10> __aÃ±Ã±athÄ• _ti Ä• rammaá¹‡akaraá¹‡amatte adhippete. kathaá¹ƒ panetaá¹ƒ jÄ• ni
katvÄ• _ti etena catukiccasÄ• dhakaá¹ƒ Ä• rammaá¹‡akaraá¹‡aá¹ƒ vuccatÄ«â€™â€™ ti? s

avaá¹-á¹-hÄ• nato ariyamaggadhammÄ• naá¹ƒyeva ca apacayagÄ• mibhÄ• vato. ``cattÄ• r
apacayagÄ• minoâ€™â€™ ti (Dhs 1021) hi vuttaá¹ƒ. tenevÄ• ha ``ariyamaggÄ• naá¹ƒ etaá
eteneva vÄ• visesupalakkhaá¹‡ahetubhÅ«tena vacanena yathÄ• vutto Ä• rammaá¹‡akaraá
ukkaá¹ƒsagativijÄ• nanena vÄ• ayamattho veditabbo. __paccavekkhaá¹‡Ä• dÄ«na_nti vod
__hetubhÄ• venÄ• _ti sampÄ• pakahetubhÄ• vena. Ã±Ä• pako kÄ• rako sampÄ• pakoti tivi
Ã±Ä• petabbÄ• dibhÄ• vena phalaá¹ƒ. yathÄ• nirayÄ• dimanussabhÄ• vÄ• digÄ• mipaá¹-ip
akusalalokiyakusalacittuppÄ• dÄ• ``Ä• cayagÄ• mino dhammÄ• â€™â€™ ti vuttÄ• , na
micchÄ• diá¹-á¹-hiÄ• dilokiyasammÄ• diá¹-á¹-hiÄ• didhammÄ• eva, evaá¹ƒ nibbÄ• nagÄ• m
lokuttarakusalacittuppÄ• dÄ• ``apacayagÄ• minoâ€™â€™ ti daá¹-á¹-habbÄ• , na ariyamag
dassento Ä• ha __ ``purimapacchimÄ• naâ€™â€™ _ntiÄ• di. tattha ariyamaggasseva nibbÄ
paribyattoti tasseva apacayagÄ• mibhÄ• vo yutto, tadanuvattakattÄ• pana sesadhamme sa
apacaye dukkhaparijÄ• nanÄ• dinÄ• sÄ• tisayaá¹ƒ gamanaá¹ƒ yesante apacayagÄ• minoti
apacayagÄ• minoâ€™â€™ ti vuttaá¹ƒ. __purimapacchimÄ• na_nti ca imasmiá¹ƒ tike
paá¹-hamapadadutiyapadasaá¹…gahitÄ• naá¹ƒ atthÄ• nanti attho. ``jayaá¹ƒ veraá¹ƒ pasava
yadi vÄ• tiá¹-á¹-haâ€™â€™ ntiÄ• dÄ«su (It 86, 110; Sn 195) viya sÄ• nunÄ• siko Ä• caya-s
katoâ€™â€™ _ti vuttaá¹ƒ. ettha ca ``Ä• cinaâ€™â€™ nti vattabbe ``Ä• cayaâ€™â€™ nti by
daá¹-á¹-habbaá¹ƒ. __Ä• cayÄ• hutvÄ• gacchantÄ«_ti etena apacinantÄ«ti apacayÄ• , apac
pavattantÄ«ti ayamattho nayato dassitoti daá¹-á¹-habbaá¹ƒ.

<11> __lokiyesu_ \Be 47/ __asekkhabhÄ• vÄ• nÄ• patti daá¹-á¹-habbÄ• _ti kasmÄ• evaá¹

``sikkhatÄ«ti kho bhikkhu tasmÄ• sekkhoti vuccati. kiÃ±ca sikkhati, adhisÄ«lampi \Ne 44/ si
sikkhati adhipaÃ±Ã±ampi sikkhati. sikkhatÄ«ti kho bhikkhu tasmÄ• sekkhoti vuccati (AN a I
kalyÄ• á¹‡aputhujjano anulomapaá¹-ipadÄ• ya paripÅ«rakÄ• rÄ« sÄ«lasampanno indriyesu
mattaÃ±Ã±Å« jÄ• gariyÄ• nuyogamanuyutto pubbarattÄ• pararattaá¹ƒ bodhipakkhiyÄ• naá¹
bhÄ• vanÄ• nuyogamanuyutto viharati `ajja vÄ• sve vÄ• aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±apha
sopi sikkhatÄ«ti sekkhoâ€™â€™ ti ---

vacanato yathÄ• vuttakalyÄ• á¹‡aputhujjanassapi sÄ«lÄ• didhammÄ• sekkhÄ• ti vuccantÄ«
nippariyÄ• yena hi sekkhÄ• sekkhabhÄ• vo yathÄ• sambhavaá¹ƒ maggaphaladhammesu ev
sekkhabhÄ• vÄ• saá¹…kÄ• bhÄ• vato asekkhabhÄ• vÄ• nÄ• patti vuttÄ• . tenevÄ• ha __ ``s
arahattaphaladhammÄ• pi sikkhÄ• phalabhÄ• vena pavattanato heá¹-á¹-himaphaladhammÄ
jÄ• tÄ• tiÄ• diatthehi sekkhÄ• siyuá¹ƒ, heá¹-á¹-himaphaladhammÄ• pi vÄ• sikkhÄ• phalabh
arahattaphaladhammÄ• viya asekkhÄ• ti codanaá¹ƒ manasikatvÄ• __ ``pariniá¹-á¹-hitasikk
vuttaá¹ƒ, tathÄ• __ ``heá¹-á¹-himaphalesu panÄ• â€™â€™ _tiÄ• di. ``taá¹ƒ eva sÄ• liá¹ƒ bh
tittirÄ«, tÄ• ni eva osadhÄ• nÄ«â€™â€™ tiÄ• dÄ«su taá¹ƒsadisesu tabbohÄ• ro daá¹-á¹-hab
asekkhÄ• yathÄ• ``amanussoâ€™â€™ ti vuttaá¹ƒ hotÄ«ti aÃ±Ã±e. aÃ±Ã±attha ``ariá¹-á¹-h
vuddhiatthepi a-kÄ• ro dissatÄ«ti vuddhippattÄ• sekkhÄ• asekkhÄ• ti ayampi attho vutto.

<12> __kilesavikkhambhanasamatthatÄ• yÄ• _ti idaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá
vitakkÄ• divikkhambhanasamatthatÄ• pi hettha labbhatÄ«ti. akusalaviddhaá¹ƒsanarasattÄ•
sÄ• tisayakiccayuttataá¹ƒ parittadhammehi mahaggatÄ• naá¹ƒ pakÄ• setuá¹ƒ ``kilesavikkha
ti vuttaá¹ƒ. __vipÄ• kakiriyesu dÄ«ghasantÄ• natÄ• va, _ na kilesavikkhambhanasamatthatÄ
\Be 48/ attho. ``vipulaá¹ƒ phalaá¹ƒ vipulaphalaâ€™â€™ nti evaá¹ƒ pana atthe gayhamÄ• ne
vipulaphalatÄ• labbhateva. sopi ekasesanayena aá¹-á¹-hakathÄ• yaá¹ƒ vuttoti veditabbo. _
paá¹-ipannÄ• _ti ayaá¹ƒ panattho tiá¹‡á¹‡ampi sÄ• dhÄ• raá¹‡oti. guá¹‡ato ayaá¹ƒ ettakoti s
pamÄ• á¹‡aá¹ƒ karontÄ• viya pavattantÄ«ti oá¸·Ä• rikÄ• kilesÄ• __ ``pamÄ• á¹‡akarÄ• â€
khaá¹‡á¸• itÄ• paricchinnÄ• ti __parittÄ• _. satipi kehici paricchinnatte mahÄ• pamÄ• á¹‡ab
__mahaggatÄ• _ \Ne 45/. paricchedakarÄ• naá¹ƒ kilesÄ• naá¹ƒ sukhumÄ• nampi agocarab
paricchinnÄ• vÄ«tikkantÄ• ti __aparicchinnÄ• appamÄ• á¹‡Ä• , _ yato te ``apariyÄ• pannÄ

<14> __tittiá¹ƒ na janenti_ santataratÄ• ya asecanakabhÄ• vato. ettha ca ``pamÄ• á¹‡akar
atthavikappo ``atappakatthenÄ• â€™â€™ tiÄ• dikÄ• ya hÄ«nattikapadavaá¹‡á¹‡anÄ• ya pa
likhÄ«yati, yathÄ• á¹-hÄ• ne eva pana Ä• netvÄ• vattabbo.

<15> lokiyasÄ• dhujanehipi atijigucchanÄ«yesu Ä• nantariyakammanatthikavÄ• dÄ• dÄ«su
vipallÄ• sabalavabhÄ• vena na hotÄ«ti __ ``vipariyÄ• sadaá¸·hatÄ• yÄ• â€™â€™ _ti vuttaá
``vipÄ• kadÄ• ne satÄ«â€™â€™ tiÄ• dinÄ• satipi kÄ• laniyame vipÄ• kuppÄ• dane sÄ• saá
yathÄ• vuttanayena niyatatÄ• ya atippasaá¹…go dunnivÄ• ro, tasmÄ• . __balavatÄ• ... pe .
asamÄ• najÄ• tikena anivattanÄ«yavipÄ• kataá¹ƒ, samÄ• najÄ• tikena ca vipÄ• kÄ• nuppÄ•
vipÄ• kuppÄ• danasamatthatÄ• ya avihantabbataá¹ƒ anantarikÄ• naá¹ƒ dasseti. yato tesaá¹
sabhÄ• vasiddhÄ• __niyatÄ• nantariyatÄ• . aÃ±Ã±assa ... pe ... dÄ• nato_ti iminÄ• pi asam
anivattanÄ«yaphalataá¹ƒ eva vibhÄ• veti.

codako adhippÄ• yaá¹ƒ ajÄ• nanto ``nanÅ«â€™â€™ tiÄ• dinÄ• atippasaá¹…gameva code
tiÄ• dinÄ• attano adhippÄ• yaá¹ƒ vivarati. __ekante_ti avassambhÄ• vini. __sanniyatattÄ• _
niyatabhÄ• vato. uparatÄ• avipaccanasabhÄ• vÄ• saá¹…kÄ• yesu tÄ• ni uparatÄ• vipacca
tabbhÄ• vo __upa ... pe ... saá¹…kattaá¹ƒ, _ tasmÄ• . __ ``na samatthatÄ• vighÄ• tattÄ• _ti
Ä• nantariyena anupahantabbataá¹ƒ Ä• ha. __upatthambhakÄ• ni_ anubalappadÄ• yakÄ• n
visesitattÄ• . tena nesaá¹ƒ vipÄ• kÄ• nuppÄ• danepi amoghavuttitaá¹ƒ Ä• ha.

<16> __maggakiccaá¹ƒ_ pariÃ±Ã±Ä• di.
aá¹-á¹-haá¹…gikamaggasammÄ• diá¹-á¹-himaggasampayuttÄ• lobhÄ• dosasaá¹…khÄ• tehi
maggasampayuttakhandhasesamaggaá¹…gasammÄ• diá¹-á¹-hÄ«naá¹ƒ sahetukabhÄ• vada
__asaá¹…gahitasaá¹…gaá¹‡hanavasenÄ• _ti vuttaá¹ƒ. __hetubahutÄ• vasenÄ• _ti bahuhet
anantaraá¹ƒ bahuhetukatÄ• sÄ• maÃ±Ã±ena __nikkhepakaá¹‡á¸• apÄ• á¸·iyaá¹ƒ_ tatiyaá¹ƒ

__aá¹-á¹-hakathÄ• yaá¹ƒ_ dutiyaá¹ƒ vutto. yathÄ• sakaá¹ƒ \Ne 46/ paccayehi pavattamÄ• n
kesaÃ±ci anuvattanÄ«yabhÄ• vo na kevalaá¹ƒ dhammasabhÄ• vatoyeva, atha kho purimad
hotÄ«ti Ä• ha __ ``pubbÄ• bhisaá¹…khÄ• ravasenÄ• â€™â€™ _ti. pavattiviseso hi purimap
cittacetasikÄ• naá¹ƒ uttaruttaresu visesÄ• dhÄ• naá¹ƒ bhÄ• vanÄ• pubbÄ• bhisaá¹…khÄ• r
garukÄ• rayamÄ• no. __udÄ• haraá¹‡avasenÄ• _ti nidassanavasena, na niravasesadassan
panÄ• _tiÄ• dinÄ• yathÄ• vuttaá¹ƒ atthaá¹ƒ pÄ• á¹-hantarena sÄ• dheti. tattha hi adhipatipa
á¹-hitattÄ• maggo adhipati maggÄ• dhipatÄ«ti ayamattho labbhatÄ«ti. __samÄ• nasaddatth
aÃ±Ã±apadatthasamÄ• nÄ• dhikaraá¹‡asamÄ• satthabhede maggÄ• dhipatisaddatthabhed

<17> __uppanna_-saddo uppÄ• dÄ• diá¹ƒ paá¹-ipajjamÄ• no, patvÄ• vigato cÄ• ti duvidhe
vÄ• cako, na purimÄ• naá¹ƒyevÄ• ti tamatthaá¹ƒ dassetuá¹ƒ __ ``anuppannÄ• â€™â€™ _ti
__uppannabhÄ• vo_ uppÄ• dÄ• dippattatÄ• . tena atÄ«tÄ• pi saá¹…gahitÄ• honti. tenevÄ•
uppannabhÄ• voâ€™â€™ _ti. __uppannadhammabhÄ• vo_ ``uppannÄ• dhammÄ• â€™â€
vattamÄ• nadhammabhÄ• voti attho. yo vÄ• uppÄ• dÄ• dippatto attano ca sabhÄ• vaá¹ƒ dh
dhÄ• rÄ«yati, so uppannadhammoti paccuppannabhÄ• vo __uppannadhammabhÄ• vo_ti ev
uppannadhamme vatvÄ• ``anuppannÄ• â€™â€™ ti vacanaá¹ƒ na yathÄ• dhigatapaá¹-ised
paccetabbanti Ä• ha __ ``yadi hÄ«â€™â€™ _tiÄ• di. keci panettha ``uppannÄ• ti padena at
na saá¹…gahitÄ• , nibbÄ• naá¹ƒ viya tepi navattabbÄ• ti vattabbaá¹ƒ siyÄ• \Be 50/, na ca ta
vadanti, taá¹ƒ pana tesaá¹ƒ matimattameva. ayaá¹ƒ pana tiko dvinnaá¹ƒ addhÄ• naá¹ƒ vase
aá¹-á¹-hakathÄ• yaá¹ƒ vakkhatÄ«ti. evaá¹ƒ sante kasmÄ• atÄ«tÄ• navattabbÄ• ti na vuttÄ•
asaá¹…gahitattÄ• bhÄ• vato. dhammavasena hi asaá¹…gahitaá¹ƒ nibbÄ• naá¹ƒ tattha nava
niyogato atÄ«tÄ• nÄ• ma dhammÄ• keci atthi, ye idha asaá¹…gahitattÄ• navattabbÄ• siy
kÄ• raá¹‡assa puretaraá¹ƒ nibbatti idha pariniá¹-á¹-hitasaddena vuccati, na tassa hutvÄ• vi
``anÄ• gate vÄ• â€™â€™ _ti. yato metteyyassa bhagavato uppajjanakaphalampi ``uppÄ• d

<20> __yassa jhÄ• nÄ• vuá¹-á¹-hahitvÄ• _tiÄ• dinÄ• ``tenÄ• nandÄ• â€™â€™ tiÄ• dipÄ•
atthavasena dasseti. ayaÃ±hi tattha pÄ• á¸·i ---

``kathaÃ±cÄ• nanda \Ne 47/, bhikkhu ajjhattameva cittaá¹ƒ saá¹‡á¹-hapeti sannisÄ• deti ek
samÄ• dahati. idhÄ• nanda, bhikkhu vivicceva ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja
... pe ... samÄ• dahati. so ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manasi karoti, tassa ajjhattaá¹ƒ suÃ±Ã±
suÃ±Ã±atÄ• ya cittaá¹ƒ na pakkhandati ... pe ... muccati. evaá¹ƒ santametaá¹ƒ, Ä• nanda, b
sampajÄ• nÄ• ti ajjhattaá¹ƒ kho me suÃ±Ã±ataá¹ƒ manasikaroto ajjhattaá¹ƒ suÃ±Ã±atÄ• ya
... pe ... muccatÄ«ti, itiha tattha sampajÄ• no hoti. so bahiddhÄ• suÃ±Ã±ataá¹ƒ ... pe ... ajjh
suÃ±Ã±ataá¹ƒ ... pe ... so Ä• neÃ±jaá¹ƒ manasi karoti, tassa Ä• neÃ±jaá¹ƒ manasikaroto Ä•
pakkhandati ... pe ... muccatÄ«ti, itiha tattha sampajÄ• no hoti. tenÄ• nanda, bhikkhunÄ• â€

tattha __ajjhattasuÃ±Ã±atÄ• dÄ«sÅ«_ti ajjhattaá¹ƒ bahiddhÄ• ajjhattabahiddhÄ• ca suÃ±Ã
__paá¹-hamajjhÄ• nÄ• disamÄ• dhinimitte_ti pÄ• dakabhÅ«tapaá¹-hamajjhÄ• nÄ• disamÄ•
apaguá¹‡apÄ• dakajjhÄ• nato vuá¹-á¹-hitassa hi ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manasikaroto tat
pakkhandati. tato ``parassa santÄ• ne nu kho kathaâ€™â€™ nti bahiddhÄ• manasi karoti,
tato ``kÄ• lena attano santÄ• ne, kÄ• lena parassa santÄ• ne nu kho kathaâ€™â€™ nti \Be
manasi karoti, tatthapi na pakkhandati. tato ubhatobhÄ• gavimutto hotukÄ• mo ``arÅ«pasan
kathaâ€™â€™ nti Ä• neÃ±jaá¹ƒ manasi karoti, tatthapi na pakkhandati. ``idÄ• ni me cittaá¹
ti vissaá¹-á¹-havÄ«riyena na bhavitabbaá¹ƒ, pÄ• dakajjhÄ• nameva pana sÄ• dhukaá¹ƒ pun
kÄ• tabbaá¹ƒ, evamassa rukkhaá¹ƒ chindato pharasumhi avahante punappunaá¹ƒ nisitanisi
chindantassa chijje pharasu viya kammaá¹-á¹-hÄ• ne manasikÄ• ro vahatÄ«ti dassetuá¹ƒ __
_tiÄ• di vuttanti.

__atthato ca asamÄ• nattÄ• _ti idaá¹ƒ kasmÄ• vuttaá¹ƒ. nanu yesu atthesu ajjhatta-saddo
dassetvÄ• idhÄ• dhippetatthaniddhÄ• raá¹‡atthaá¹ƒ atthuddhÄ• ravasenetaá¹ƒ vuttaá¹ƒ. ca
ajjhattika-saddo ajjhattÄ• naá¹ƒ abbhantaratÄ• visesamupÄ• dÄ• ya pavattati, yato te ajjhat
apica ``cha ajjhattikÄ• nÄ«â€™â€™ ti idaá¹ƒ ajjhattika-saddassa cakkhÄ• dÄ«naá¹ƒ
ajjhattabhÄ• vavibhÄ• vanasabbhÄ• vato idha udÄ• haraá¹‡avasena vuttaá¹ƒ. teneva hi aá
ajjhattikaduke ``ajjhattÄ• va ajjhattikÄ• â€™â€™ ti vuttaá¹ƒ. evaÃ±ca sati na ettha saddato
tasmÄ• yeva \Ne 48/ yathÄ• vuttacodanaá¹ƒ visodhento __ ``ayaá¹ƒ panetthÄ• â€™â€™ _t
tasmÄ• . __taá¹ƒvÄ• cakassÄ• _ti ajjhattajjhattavÄ• cakassa __sakkÄ• vattuá¹ƒ_ tadatthas
ajjhattabhÄ• vasabbhÄ• vato.

``na kho, Ä• nanda, bhikkhu sobhati saá¹…gaá¹‡ikÄ• rÄ• mo saá¹…gaá¹‡ikÄ• rato saá¹…g
anuyuttoâ€™â€™ tiÄ• dinÄ• (MN III 186) pabbajitÄ• sÄ• ruppassa nekkhammasukhÄ• dini
dassanena saá¹…gaá¹‡ikÄ• rÄ• matÄ• ya, ``nÄ• haá¹ƒ, Ä• nanda, ekaá¹ƒ rÅ«pampi saman
yathÄ• bhiratassa rÅ«passa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na uppajjeyyuá¹ƒ sokapa
ti (MN III 186) evaá¹ƒ rÅ«pÄ• diratiyÄ• ca Ä• dÄ«navaá¹ƒ vatvÄ• sace koci duppaÃ±Ã±ajÄ
``sammÄ• sambuddho khette paviá¹-á¹-hÄ• gÄ• viyo viya amheyeva gaá¹‡ato nÄ«harati, e
pana rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi parivuto viharatÄ«â€™â€™ ti, tassa vacanokÄ• supa
cakkavÄ• á¸·apariyantÄ• ya parisÄ• ya majjhe nisinnopi tathÄ• gato ekakovÄ• ti dassanatth
panÄ• â€™â€™ ti desanÄ• Ä• raddhÄ• ti Ä• ha __ ``tappaá¹-ipakkhavihÄ• radassanatthaâ
__sabbanimittÄ• na_nti rÅ«pÄ• dÄ«naá¹ƒ saá¹…khatanimittÄ• naá¹ƒ \Be 52/. __ajjhatta_nti
__suÃ±Ã±ata_nti anattÄ• nupassanÄ• nubhÄ• vanibbattaphalasamÄ• pattiá¹ƒ. tenevÄ• ha
tattha dutiye vikappe __á¹-hÄ• na_-saddo kÄ• raá¹‡apariyÄ• yo daá¹-á¹-habbo. __saccakas
mahÄ• saccakasuttena. tattha hi ---

``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, aggivessana, anekasatÄ• ya parisÄ• ya dhammaá¹ƒ des
evaá¹ƒ maÃ±Ã±ati `mamevÄ• rabbha samaá¹‡o gotamo dhammaá¹ƒ desetÄ«â€™ ti. na kh

daá¹-á¹-habbaá¹ƒ. yÄ• vadeva viÃ±Ã±Ä• panatthÄ• ya tathÄ• gato paresaá¹ƒ dhammaá¹ƒ c
aggivessana, tassÄ• yeva kathÄ• ya pariyosÄ• ne tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhini
saá¹‡á¹-hapemi sannisÄ• demi, ekodiá¹ƒ karomi, samÄ• dahÄ• mi `yena sudaá¹ƒ niccakapp
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Ä• gatanti.

<22> aÃ±Ã±ehi anidassanehi aÃ±Ã±aá¹ƒ viya katvÄ• yathÄ• ``silÄ• puttakassa sarÄ«raâ€
__dhammasabhÄ• vasÄ• maÃ±Ã±enÄ• _tiÄ• dinÄ• kiÃ±cÄ• pi rÅ«pÄ• yatanato aÃ±Ã±o ni
dhammasabhÄ• vo \Ne 49/ pana atthi. tato ca rÅ«pÄ• yatanassa viseso nidassanabhÄ• ver
tadaÃ±Ã±adhammavisesakaro nidassanabhÄ• vo rÅ«pÄ• yatanato anaÃ±Ã±opi aÃ±Ã±o viy
__atthaviseso_ sÄ• maÃ±Ã±avisesatthabhedo. __sayaá¹ƒ sampattÄ• naá¹ƒ_ phoá¹-á¹-habb
__nissayavasena sampattÄ• naá¹ƒ_ ghÄ• najivhÄ• kÄ• yÄ• naá¹ƒ gandharasÄ• naÃ±ca, ita
__aÃ±Ã±amaÃ±Ã±apatanaá¹ƒ_ aÃ±Ã±amaÃ±Ã±assa yogyadese avaá¹-á¹-hÄ• naá¹ƒ, __ye
__byÄ• pÄ• rÄ• dÄ«_ti cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ravasena akkhipaá¹-alÄ• dÄ«naá¹
saá¹ƒsÄ«danalaá¹…ghanÄ• dippavattimÄ• ha. __vikÄ• ruppatti_ visadisuppatti, visayassa
iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vena anuggaho upaghÄ• to cÄ• ti attho.

tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

1-6__._ __samÄ• nadesaggahaá¹‡Ä• naá¹ƒ_ \Be 53/ ekasmiá¹ƒyeva vatthusmiá¹ƒ gahetab
ekavatthuvisayÄ• naá¹ƒ vÄ• . atha vÄ• samÄ• nadesÄ• naá¹ƒ ekavatthukattÄ• samÄ• nag
ekuppÄ• ditoti attho. ye dhammÄ• hetusahagatÄ• , te hetÅ«hi saha saá¹…gayhanti. yo ca t
sahajÄ• tÄ• dÄ«hi hetÅ«hi katoti katvÄ• vuttaá¹ƒ __ ``samÄ• ... pe ... sabbhÄ• vaâ€™â€™
cettha suppatiá¹-á¹-hitabhÄ• vasÄ• dhanÄ• dihetubyÄ• pÄ• re pariggaá¹‡hÄ• ti. __ekÄ«bhÄ
ekakalÄ• pabhÄ• vena pavattamÄ• nÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ saá¹ƒsaá¹-á¹-hatÄ• ya s
duviÃ±Ã±eyyanÄ• nÄ• karaá¹‡ataá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. __dhammanÄ• nattÄ• bhÄ
sabhÄ• vatthabhedÄ• bhÄ• vepi. __padatthanÄ• nattenÄ• _ti nÄ• nÄ• padÄ• bhidheyyatÄ•
pakÄ• rantarÄ• pekkhaá¹ƒ dukantaravacananti dasseti. anekappakÄ• rÄ• hi dhammÄ• . ter
sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«â€™
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) vuttaá¹ƒ. ayaÃ±ca attho tikesupi daá¹-á¹-habb
yehi pakÄ• ravisesehi dhammÄ• naá¹ƒ vibhÄ• vane kate paá¹-ivedho hoti, tesaá¹ƒ tappakÄ
vibhÄ• vanaá¹ƒ. yesaá¹ƒ pana yena ekeneva pakÄ• rena vibhÄ• vane paá¹-ivedho hoti, tesa
dhammissarattÄ• tadaÃ±Ã±aniravasesappakÄ• ravibhÄ• vanaÃ±ca desanÄ• vilÄ• soti Ä• h
``desetabbappakÄ• rajÄ• nanaâ€™â€™ _ntiÄ• di. nanu ekena pakÄ• rena jÄ• nantassa tad
aphalaá¹ƒ \Ne 50/ hotÄ«ti? na hoti paá¹-isambhidÄ• ppabhedassa upanissayattÄ• . te pakÄ

tappakÄ• rÄ• , tabbhÄ• vo __tappakÄ• ratÄ• _. iminÄ• dhammÄ• naá¹ƒ vijjamÄ• nasseva p
desanÄ• vilÄ• soti dasseti.

__aÃ±Ã±atthÄ• pÄ«_ti ``ahetukÄ• ceva dhammÄ• na ca hetÅ«â€™â€™ tiÄ• dÄ«su. yathÄ
dutiyatatiyadukehi saddhiá¹ƒ chaá¹-á¹-hadukanaye yojanÄ• ``hetÅ« dhammÄ• sahetukÄ• p
tiÄ• dayo tayo dukÄ• labbhanti, evaá¹ƒ dutiyatatiyadukekadese gahetvÄ• paá¹-hamaduker
``sahetukÄ• dhammÄ• hetÅ«pi na hetÅ«pi, ahetukÄ• dhammÄ• hetÅ«pi na hetÅ«pi, hetu
na hetÅ«pi, hetuvippayuttÄ• dhammÄ• hetÅ«pi na hetÅ«pÄ«â€™â€™ ti cattÄ• ro dukÄ• \
vuttanayeneva sakkÄ• dassetunti na dassitÄ• ti daá¹-á¹-habbÄ• . atha vÄ• pÄ• á¸·iyaá¹ƒ v
aá¹-á¹-hakathÄ• yaá¹ƒ dassitehi purimehi dvÄ«hi ninnÄ• nÄ• karaá¹‡ato ete na vuttÄ• . san
hettha visesoti. teneva hi ninnÄ• natthattÄ• pÄ• á¸·iyaá¹ƒ Ä• gatadukesu yathÄ• niddhÄ• ri
yathÄ• sambhavaá¹ƒ avarodhanena avuttataá¹ƒ dassetuá¹ƒ __ ``etesu panÄ• â€™â€™ _tiÄ

atha vÄ• ``etena vÄ• gatidassanenÄ• â€™â€™ tiÄ• dinÄ• vakkhamÄ• nanayena ``hetÅ«
tiÄ• dÄ«naá¹ƒ sambhavantÄ• naá¹ƒ dukÄ• naá¹ƒ saá¹…gahe sati etesampi saá¹…gaho siyÄ
niddhÄ• retvÄ• dukantaraá¹ƒ vuccati, tena sati ca nÄ• natte dukantaraá¹ƒ labbhati, na cetth
yathÄ• vuttadukehÄ«ti saá¹ƒvaá¹‡á¹‡anÄ• su na dassitanti daá¹-á¹-habbaá¹ƒ. ettha ca yath
hetusampayuttadukassa, hetusahetukadukato ca hetuhetusampayuttadukassa padatthamat
sabhÄ• vatthato. evaá¹ƒ santepi sahetukahetusahetukaduke vatvÄ• itarepi vuttÄ• , evaá¹ƒ
hetusampayuttahetuhetusampayuttadukÄ• dÄ«hi sabhÄ• vatthanÄ• nattÄ• bhÄ• vepi padat
dhammanÄ• nattÄ• bhÄ• vepi padatthanÄ• nattena dukantaraá¹ƒ vuccatÄ«ti vuttattÄ• ``het
hetusahagatÄ• dhammÄ• , hetusahajÄ• tÄ• dhammÄ• , na hetusahajÄ• tÄ• dhammÄ• . h
hetuvisaá¹ƒsaá¹-á¹-hÄ• dhammÄ• . hetusamuá¹-á¹-hÄ• nÄ• dhammÄ• , na hetusamuá¹-á¹
dhammÄ• , na hetusahabhuno dhammÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ, tathÄ• ``hetÅ« ceva dha
tiÄ• dÄ«naá¹ƒ, ``na hetÅ« kho pana dhammÄ• hetusahagatÄ• pi, na hetusahagatÄ• pÄ«â€
sambhavantÄ• naá¹ƒ anekesaá¹ƒ dukÄ• naá¹ƒ saá¹…gaho anuÃ±Ã±Ä• to viya dissati. tathÄ
gatidassanenÄ• â€™â€™ tiÄ• di. evaá¹ƒ Ä• savagocchakÄ• dÄ«supi ayamattho yathÄ• sa
vÄ• sabhÄ• vakiccÄ• diá¹ƒ bodhetabbÄ• kÄ• raÃ±ca \Ne 51/ yÄ• thÄ• vato jÄ• nantena dh
vuttÄ• , tattakesu á¹-hÄ• tabbaá¹ƒ. addhÄ• hi te dukÄ• na vattabbÄ• , ye bhagavatÄ• na v
hetuhetusampayuttaduko chaá¹-á¹-hadukena ninnÄ• natthoti adhippÄ• yo. __tesÅ«_ti paá¹-
dukantarehi dukantarapadehi ca samÄ• natthattÄ• etesaá¹ƒ dukÄ• naá¹ƒ dukantarapadÄ•
evaá¹ƒ sati chaá¹-á¹-haduke paá¹-hamapadampi na vattabbaá¹ƒ catutthaduke dutiyapadena
ca chaá¹-á¹-hadukoyeva na hotÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``catutthadukeâ€™â€™
__dukapÅ«raá¹‡attha_nti idaá¹ƒ samÄ• natthataá¹ƒyeva sandhÄ• ya vuttaá¹ƒ, desanÄ• vise
atthantaratÄ• bhÄ• vepi pakÄ• rabhedahetukaá¹ƒ dukantaravacananti dassito hi ayamattho
gatidassanenÄ• _ti atthavisesÄ• bhÄ• vepi chaá¹-á¹-hadukapÅ«raá¹‡asaá¹…khÄ• tena nay
... pe ... dassito_ pÄ• á¸·iyaá¹ƒ vuttehi catutthapaÃ±camehi, aá¹-á¹-hakathÄ• yaá¹ƒ dassiteh
idha dassitehi catÅ«hi. __tesÅ«_ti dutiyatatiyadukesu. __paá¹-hamadukapakkhepena dassit

chaá¹-á¹-hadukena itaratra ca itaradukehÄ«ti veditabbaá¹ƒ.

7-13__._ __paccayabhÄ• vamattena ... pe ... atthita_nti etena na paá¹-iladdhattatÄ• saá¹…k
atthitÄ• , atha kho paá¹-ipakkhena anirodho appahÄ«natÄ• anipphÄ• ditaphalatÄ• kÄ• raá
phalanibbattanÄ• rahatÄ• cÄ• ti imamatthaá¹ƒ dasseti. tathÄ• hi ``imasmiá¹ƒ sati idaá¹ƒ ho
``satÄ«â€™â€™ ti iminÄ• vacanena yena vinÄ• yaá¹ƒ na hoti, taá¹ƒ atÄ«tÄ• dipi kÄ• raá¹‡
tenevÄ• ha __ ``na sahetu ... pe ... kÄ• lÄ• namevÄ• â€™â€™ _ti. __same ... pe ... dÄ«peti
paccayehi katanti __saá¹…khata_nti. __ayametesaá¹ƒ viseso_ti ayaá¹ƒ paccayanibbattÄ• n
anekapaccayanipphÄ• ditatÄ• ca dukadvaye purimapadatthÄ• naá¹ƒ bhedo, itaresaá¹ƒ par
purimapadasaá¹…gahitadhammavidhurasabhÄ• vatÄ• yÄ• ti. __avini ... pe ... á¹-hapanato_
pabhedaparicchedaniddhÄ• raá¹‡avasena abhidhammamÄ• tikÄ• yaá¹ƒ dhammÄ• naá¹ƒ a
suttantamÄ• tikÄ• yaá¹ƒ pana niddhÄ• ritasarÅ«pasaá¹…khÄ• visesattÄ• vinicchitatthapari
vuttÄ• ti. __ ``pathavÄ«Ä• di rÅ«paâ€™â€™ _nti etasmiá¹ƒ atthavikappe anekahetukesu cit
sahetukabhÄ• vo viya sabbesaá¹ƒ pathavÄ«Ä• dÄ«naá¹ƒ rÅ«pibhÄ• vo siddhoti Ä• ha __ ``
pajjatÄ«â€™â€™ _ti. na hi tesu niyato katthaci saá¹ƒsÄ• mibhÄ• voti. aniccÄ• nupassanÄ•
vinassatÄ«ti gahetabbo lokoti taá¹ƒgahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• naá¹ƒ natthi lokatÄ• . _
dukkhasaccabhÄ• vena pariÃ±Ã±eyyabhÄ• venÄ• ti attho.

__dukabahutÄ• _ \Ne 52/ __Ä• pajjatÄ«_ti kasmÄ• vuttaá¹ƒ, nanu vÄ«sati dukÄ• vibhattÄ
yathÄ• lÄ• bhavasena veditabboâ€™â€™ ti ca vakkhatÄ«ti dukabahutÄ• \Be 56/ icchitÄ• e
taá¹ƒyeva pana dukabahutaá¹ƒ anicchanto evamÄ• ha. apica dukabahutÄ• Ä• pajjati, sÄ•
viÃ±Ã±Ä• á¹‡abhedÄ• nusÄ• rinÄ«, tatrÄ• pi kÄ• mÄ• vacarakusalato Ã±Ä• á¹‡asampayutt
manodvÄ• rÄ• vajjananti evaá¹ƒpakÄ• rÄ• naá¹ƒ sabbadhammÄ• rammaá¹‡aviÃ±Ã±Ä• á¹‡
dasseti __ ``dukabahutÄ• â€™â€™ _tiÄ• dinÄ• . abyÄ• pibhÄ• ve pana dosaá¹ƒ dassento _
siyÄ• â€™â€™ _ti Ä• ha. __niddesena ca viruddha_nti ``ye te dhammÄ• cakkhuviÃ±Ã±eyy
sotaviÃ±Ã±eyyÄ• â€™â€™ tiÄ• dinÄ• rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ paccekacakkhuviÃ±Ã±Ä•
sotaviÃ±Ã±Ä• á¹‡Ä• dinÄ• kenaci naviÃ±Ã±eyyataÃ±ca dassentena nikkheparÄ• siniddese
atthanÄ• nattato duko hotÄ«â€™â€™ ti idaá¹ƒ vacanaá¹ƒ viruddhaá¹ƒ, tathÄ• atthuddhÄ• n
sametÄ«ti attho. __tatthÄ• _ti tassaá¹ƒ nikkheparÄ• sisaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ. yo ca paá¹
atthanÄ• nattato dukaá¹ƒ dassetunti adhippÄ• yo. __na hi sama ... pe ... sedhetu_nti etena
cakkhuviÃ±Ã±eyyÄ• , na te dhammÄ• sotaviÃ±Ã±eyyÄ• â€™â€™ ti ettakesu niddesapade
pÄ• á¸·ito eva viÃ±Ã±Ä• yatÄ«ti dasseti.

__tathevÄ• _ti ubhinnaá¹ƒ kecina-saddÄ• naá¹ƒ aniyamato cakkhusotÄ• dinissayavohÄ• re
cakkhusotaviÃ±Ã±Ä• á¹‡Ä• diko bhinnasabhÄ• voyeva dhammo atthoti dassanavasena. rÅ«
cakkhusotaviÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyÄ• viÃ±Ã±eyyabhÄ• vato ``kenaci viÃ±Ã±eyyaá¹ƒ ke
vuccatÄ«ti. yadi evaá¹ƒ imasmimpi pakkhe dukabahutÄ• Ä• pajjatÄ«ti codanaá¹ƒ manasi ka
cetthÄ• â€™â€™ _tiÄ• di. __viÃ±Ã±Ä• tabbabhedenÄ• _ti viÃ±Ã±Ä• tabbavisesena, viÃ±Ã±

__dukabhedo_ti dukaviseso, kenaci viÃ±Ã±eyyaduko, tappabhedoyeva vÄ• . __samatto_ pa
attho. __yattakÄ• viÃ±Ã±Ä• tabbÄ• tattakÄ• dukÄ• _ti dukabhedÄ• pajjanappakÄ• radass
satÄ«_tiÄ• dinÄ• imissÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya laddhaguá¹‡aá¹ƒ dasseti. ``ye te dhamm
dhammÄ• sotaviÃ±Ã±eyyÄ• â€™â€™ ti rÅ«pÄ• yatanasseva vuttattÄ• atthabhedÄ• bhÄ•
Ä• ha __ ``viÃ±Ã±Ä• á¹‡anÄ• nattenÄ• â€™â€™ _tiÄ• di. yadi pana sabbaviÃ±Ã±Ä• tabbas
nikkheparÄ• siniddeso kathaá¹ƒ nÄ«yatÄ«ti Ä• ha __ ``etassa panÄ• â€™â€™ _tiÄ• di.

ettha \Be 57/ pana yathÄ• viÃ±Ã±Ä• á¹‡anÄ• nattena viÃ±Ã±Ä• tabbaá¹ƒ bhinditvÄ• duke
viÃ±Ã±Ä• tabbÄ• naá¹ƒ \Ne 53/ bahubhÄ• ve yattakÄ• viÃ±Ã±Ä• tabbÄ• , tattakÄ• dukÄ• t
dukasaá¹…gahitadhammekadesesu dukapadadvayappavattidassanabhÄ• vato. evaá¹ƒ dvin
atthanÄ• nattena duke vuccamÄ• nepi yattakÄ• ni viÃ±Ã±Ä• á¹‡Ä• ni, tattakÄ• dukÄ• ti nat
... pe ... bhÄ• vato eva. na hi ekaá¹ƒyeva viÃ±Ã±Ä• á¹‡aá¹ƒ ``kenaci kenacÄ«â€™â€™ ti vu
aparampÄ«ti sabbaviÃ±Ã±Ä• á¹‡asaá¹…gahe duko samatto hoti, na ca katthaci dukassa pa
indriyaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ viya manoviÃ±Ã±Ä• á¹‡assapi visayassa bhinnattÄ• . na hi at
viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• gatÄ• diÄ• rammaá¹‡aá¹ƒ hoti, anÄ• gatÄ• rammaá¹‡aá¹ƒ vÄ• atÄ
yathÄ• laddhavisesena visiá¹-á¹-hesu manoviÃ±Ã±Ä• á¹‡abhedesu tassa tassa visayassa Ä
dukapadadvayappavatti na sakkÄ• nivÄ• retuá¹ƒ. teneva ca aá¹-á¹-hakathÄ• yaá¹ƒ ``manov
viÃ±Ã±eyyaÃ±ceva aviÃ±Ã±eyyaÃ±cÄ• ti ayamattho atthi, tasmÄ• so avuttopi yathÄ• lÄ• b
bhÅ«mibhedavasena yathÄ• lÄ• bhaá¹ƒ dassessati. ``vavatthÄ• nÄ• bhÄ• vatoâ€™â€™ ti i
manoviÃ±Ã±Ä• á¹‡asÄ• maÃ±Ã±ameva gahetvÄ• vuttaá¹ƒ. pÄ• á¸·i pana indriyaviÃ±Ã±Ä•
Ä• gatÄ• ti daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• imissÄ• pi atthavaá¹‡á¹‡anÄ• ya ``kenacÄ«â
sabbaviÃ±Ã±Ä• á¹‡asaá¹…gÄ• hakanti siddhaá¹ƒ hoti, niddesena ca na koci virodho.
cakkhuviÃ±Ã±eyyanasotaviÃ±Ã±eyyabhÄ• vehi dukapadadvayappavatti dassitÄ• , na pana
cakkhuviÃ±Ã±eyyÄ• cakkhuviÃ±Ã±eyyabhÄ• vehi visesakÄ• raá¹‡Ä• bhÄ• vato. kiÃ±ca ``ye
padantarasampiá¹‡á¸• anatopi ``ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• ... pe ... na te dhamm
ti (Dhs 1101) ettÄ• vatÄ• dukapadadvayappavatti dassitÄ• ti viÃ±Ã±Ä• yati. padantarabhÄ•
yevÄ• pana-saddo yathÄ• ``ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• . ye vÄ• p
dhammÄ• kusalÄ• â€™â€™ tiÄ• dÄ«su (Yam I mÅ«layamaka.1). aÃ±Ã±athÄ• ``ye te dha
dhammÄ• sotaviÃ±Ã±eyyÄ• . ye te dhammÄ• sotaviÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuv
abhavissa. yaá¹ƒ pana vadanti ``ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• ... pe ... na te dhamm
iminÄ• atthato dve \Be 58/ dukÄ• vuttÄ• hontÄ«â€™â€™ ti, tadapi cakkhuviÃ±Ã±eyyÄ• ca
sotaviÃ±Ã±eyyÄ• sotaviÃ±Ã±eyyataÃ±ca sandhÄ• ya vuttaá¹ƒ, na pana ``cakkhuviÃ±Ã±eyy
sotaviÃ±Ã±eyyanacakkhuviÃ±Ã±eyyataÃ±cÄ• â€™â€™ ti daá¹-á¹-habbaá¹ƒ. etena pÄ• á¸·i
daá¹-á¹-habbaá¹ƒ paá¹-isedhanasseva abhÄ• vato. tathÄ• yassa Ä• rammaá¹‡assa vijÄ• na
vuccamÄ• no aniyamadassanatthaá¹ƒ ``kenacÄ«â€™â€™ ti vutto, soyeva tato aÃ±Ã±assa
aniyamadassanatthaá¹ƒ puna ``kenacÄ«â€™â€™ ti vuttoti \Ne 54/ tadatthadassane tenevÄ
sambhavatÄ«ti na sakkÄ• vattunti. evamettha yathÄ• aá¹-á¹-hakathÄ• avaá¹-á¹-hitÄ• , tath
veditabbaá¹ƒ.

14-19__._ santÄ• nassa ajaÃ±Ã±amalÄ«nabhÄ• vakaraá¹‡ato kaá¹‡hakammavipÄ• kahetu
``asucibhÄ• vena sandantÄ«â€™â€™ _ti vuttaá¹ƒ. __tatthÄ• _ti vaá¹‡e. __paggharaá¹‡aka
Ä• savo viya Ä• savoti ayampi attho dassitoti daá¹-á¹-habbaá¹ƒ. __gotrabhu ... pe ... vuttÄ•
gotrabhuggahaá¹‡aá¹ƒ upalakkhaá¹‡aá¹ƒ yathÄ• ``kÄ• kehi sappi rakkhitabbaâ€™â€™ nti
gotrabhÅ«ti pana atthe sati guá¹‡appadhÄ• natthÄ• naá¹ƒ ekena saddena avacanÄ«yattÄ•
bhaveyyuá¹ƒ. atha vÄ• __gotrabhÅ«_ti ekasesena sÄ• maÃ±Ã±ena vÄ• ayaá¹ƒ niddesoti
abhividhivisayaá¹ƒ avadhinti vibhattiá¹ƒ pariá¹‡Ä• metvÄ• vattabbaá¹ƒ.

__sampayuttehi_ Ä• savehi __taá¹ƒsahitatÄ• _ Ä• savasahitatÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- ya
sampayuttehi hetÅ«hi sahetukatÄ• , na evaá¹ƒ sÄ• savÄ• ti vuttadhammÄ• naá¹ƒ sampayut
atha kho vippayuttehÄ«ti. dukantare avuttapadabhÄ• voyevettha dukayojanÄ• ya Ã±Ä• yÄ•
hetugocchake kathanti Ä• ha __ ``hetugocchake panÄ• â€™â€™ _tiÄ• di. __paá¹-hame du
catutthadukamÄ• ha. __paá¹-hame duke tatiyassa pakkhepe dve_ti ``Ä• savÄ• ceva dham
Ä• savavippayuttÄ• ceva dhammÄ• no ca Ä• savÄ• â€™â€™ ti iminÄ• saddhiá¹ƒ paÃ±ca
dutiye duke pakkhepe eko_ti ``no Ä• savÄ• dhammÄ• sÄ• savÄ• pi anÄ• savÄ• pÄ«â€™â
paá¹-hamassa pakkhepe dve_ti ``Ä• savÄ• dhammÄ• Ä• savasampayuttÄ• pi \Be 59/ Ä• s
Ä• savÄ• dhammÄ• Ä• savasampayuttÄ• pi Ä• savavippayuttÄ• pÄ«â€™â€™ ti ime dve. _
``sÄ• savÄ• dhammÄ• Ä• savasampayuttÄ• pi Ä• savavippayuttÄ• pÄ«â€™â€™ ti eko. __
chaá¹-á¹-hadukamÄ• ha. __tÄ«hÄ«_ti catutthapaÃ±camachaá¹-á¹-hehi. __itare_ti tadavasiá
paá¹-hame tatiyadukadutiyapadapakkhepe eko, dutiye paá¹-hamadukadutiyapadapakkhepe
ekekapadapakkhepe dve, tatiye dutiyadukapaá¹-hamapadapakkhepe ekoti evaá¹ƒ veditabb
Ä• savÄ• pi no Ä• savÄ• pi. Ä• savasampayuttÄ• dhammÄ• Ä• savÄ• pi no Ä• savÄ• pi. Ä
no Ä• savÄ• pÄ«â€™â€™ ti etesampi, ``Ä• savasahagatÄ• dhammÄ• no Ä• savasahagat
aggahaá¹‡e kÄ• raá¹‡aá¹ƒ gahaá¹‡anayo ca pubbe vuttanayeneva veditabbaá¹ƒ.

__esa_ \Ne 55/ __nayo_ti yo esa paá¹-hamaduke dutiyadukapakkhepÄ• diko upÄ• yo idha
nayo saá¹ƒyojanagocchakÄ• dÄ«su dukantaraniddhÄ• raá¹‡eti attho. tattha pÄ• á¸·iyaá¹ƒ a
saá¹ƒyojanagocchake tÄ• va ``saá¹ƒyojanÄ• ceva dhammÄ• saá¹ƒyojanavippayuttÄ• ca,
dhammÄ• no ca saá¹ƒyojanÄ• , saá¹ƒyojanÄ• dhammÄ• saá¹ƒyojanasampayuttÄ• pi saá
saá¹ƒyojanÄ• dhammÄ• saá¹ƒyojanasampayuttÄ• pi saá¹ƒyojanavippayuttÄ• pi, no saá¹ƒ
saá¹ƒyojaniyÄ• pi asaá¹ƒyojaniyÄ• pi, saá¹ƒyojaniyÄ• dhammÄ• saá¹ƒyojanasampayuttÄ•
saá¹ƒyojanavippayuttÄ• pÄ«â€™â€™ ti paÃ±ca. evaá¹ƒ ganthaoghayogaupÄ• dÄ• nagocc
nÄ«varaá¹‡agocchake pana nÄ«varaá¹‡Ä• naá¹ƒ nÄ«varaá¹‡avippayuttabhÄ• vÄ• bhÄ• va
nÄ«varaá¹‡iyÄ• pi anÄ«varaá¹‡iyÄ• pi, no nÄ«varaá¹‡Ä• dhammÄ• nÄ«varaá¹‡asampayu
nÄ«varaá¹‡iyÄ• dhammÄ• nÄ«varaá¹‡asampayuttÄ• pi nÄ«varaá¹‡avippayuttÄ• pÄ«â€™
parÄ• mÄ• sagocchake ``no parÄ• mÄ• sÄ• dhammÄ• parÄ• maá¹-á¹-hÄ• pi aparÄ• maá¹
parÄ• mÄ• sasampayuttÄ• pi parÄ• mÄ• savippayuttÄ• pi, parÄ• maá¹-á¹-hÄ• dhammÄ• p

parÄ• mÄ• savippayuttÄ• pÄ«â€™â€™ ti. kilesagocchake ``no kilesÄ• dhammÄ• saá¹ƒkile
kilesÄ• dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• pi asaá¹ƒkiliá¹-á¹-hÄ• pi, no kilesÄ• dhammÄ• kilesa
kilesavippayuttÄ• pi, saá¹ƒkilesikÄ• dhammÄ• \Be 60/ saá¹ƒkiliá¹-á¹-hÄ• pi asaá¹ƒkiliá¹-á¹-
dhammÄ• kilesasampayuttÄ• pi kilesavippayuttÄ• pi, asaá¹ƒkiliá¹-á¹-hÄ• dhammÄ• saá¹ƒ
asaá¹ƒkilesikÄ• pÄ«â€™â€™ ti cha dukÄ• ti evaá¹ƒ veditabbÄ• . sesaá¹ƒ vuttanayameva.

20-25__._ __paccayabhÄ• venÄ• _ti saá¹ƒyojanatthaá¹ƒ dasseti. yathÄ• sakaá¹ƒ paccayab
kÄ• marÄ• gÄ• dÄ«naá¹ƒ vaá¹-á¹-asaá¹ƒyojananti. yadi evaá¹ƒ kathaá¹ƒ kÄ• marÄ• gÄ• dÄ
Ä• ha __ ``satipÄ«â€™â€™ _tiÄ• di. __aÃ±Ã±esa_nti saá¹ƒyojanehi aÃ±Ã±esaá¹ƒ kilesÄ• l
__tappaccayabhÄ• ve_ti tesaá¹ƒ kilesakammavipÄ• kavaá¹-á¹-Ä• naá¹ƒ paccayabhÄ• ve.
orambhÄ• giyuddhaá¹ƒbhÄ• giyabhÄ• vena saá¹…gahitÄ• paricchinnÄ• __ora ... pe ... saá
kÄ• marÄ• gÄ• dÄ«hi visesapaccayabhÅ«tehi. kÄ• makammabhavÄ• dÄ«naá¹ƒ kÄ• mÅ«pa
katvÄ• Ä• ha __ ``taá¹ƒtaá¹ƒ ... pe ... hotÄ«â€™â€™ _ti. tena saá¹ƒyojanÄ• naá¹ƒ bhÄ• ve
kammÅ«papattibhavÄ• naá¹ƒ bhÄ• vaá¹ƒ dassetvÄ• tadabhÄ• ve abhÄ• vaá¹ƒ dassento _
__bandhanaá¹ƒ_ aseribhÄ• vakaraá¹‡aá¹ƒ andubandhanÄ• dayo viya. __ganthakaraá¹‡aá¹
__cakkalakaá¹ƒ_ pÄ• dapuÃ±chanarajjumaá¹‡á¸• alaá¹ƒ. __na codetabba_nti paÃ±Ã±Ä• ca
passituá¹ƒ asakkuá¹‡eyyattÄ• yathÄ• vuttavisesassa saddheyyataá¹ƒ Ä• ha. tividho hi atth
paccakkhasiddho yo rÅ«pÄ• didhammÄ• naá¹ƒ paccattavedanÄ«yo aniddisitabbÄ• kÄ• ro, s
sabhÄ• valakkhaá¹‡anti vuttaá¹ƒ hoti. koci anumÄ• nasiddho yo ghaá¹-Ä• dÄ«su paá¹-Ä• dÄ
paccayÄ• yattabhÄ• vena ghaá¹-apaá¹-a-saddÄ• dÄ«naá¹ƒ aniccatÄ• diÄ• kÄ• ro, koci okap
accantamadiá¹-á¹-ho saddhÄ• visayo sagganibbÄ• nÄ• di. tattha yassa satthuno vacanaá¹ƒ
anumÄ• nasiddhe ca atthe na visaá¹ƒvÄ• deti aviparÄ«tappavattiyÄ• , tassa vacanena sadd
tathÄ• rÅ«po ca bhagavÄ• ti __ ``dhammÄ• naá¹ƒ sabhÄ• va ... pe ... na codetabbaâ€™â€™
paresupi evarÅ«pesu.

26-37__._ yathÄ• sarabhehi atikkamitabbÄ• pabbatarÄ• ji sarabhaniyÄ• , evaá¹ƒ oghaniyÄ
``tenÄ• â€™â€™ _tiÄ• di.

50-54__._ vipariyesaggÄ• ho parÄ• masananti ``paratoâ€™â€™ ti ettha na dhammasabhÄ•
paranti adhippetaá¹ƒ, atha kho tabbipariyÄ• yoti Ä• ha __ ``paratoti niccÄ• ditoâ€™â€™ _ti.

55-68__._ yadi \Be 61/ sabhÄ• vato avijjamÄ• naá¹ƒ, kathamÄ• rammaá¹‡abhÄ• voti Ä• ha
saÃ±Ã±itaâ€™â€™ _nti, parikappanÄ• mattasiddhanti attho. duviÃ±Ã±eyyanÄ• nattatÄ• ya
saá¹ƒsaá¹-á¹-habhÄ• voti __ ``suviÃ±Ã±eyyanÄ• nattattÄ• na saá¹ƒsaá¹-á¹-hatÄ• â€™â€™
arÅ«pakkhandhÄ• naá¹ƒ. __itarehi_ rÅ«panibbÄ• nehi. kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ samÄ• nu
ekakalÄ• pabhÅ«tÄ• naá¹ƒ arÅ«padhammÄ• nameva aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaá¹-á¹-ha
tathÄ• bhÅ«tÄ• nampi rÅ«padhammÄ• nanti Ä• ha __ ``esa hi tesaá¹ƒ sabhÄ• voâ€™â€™
arÅ«padhammÄ• visuá¹ƒ Ä• rammaá¹‡aá¹ƒ honti, dandhappavattikattÄ• pana rÅ«padham

suviÃ±Ã±eyyanÄ• nattaá¹ƒ, na arÅ«padhammÄ• nanti tesaá¹ƒ saá¹ƒsaá¹-á¹-habhÄ• vo tada
sabhÄ• vasiddhoti dasseti. samÅ«haghanatÄ• ya vÄ• dubbibhÄ• gatarattÄ• natthi arÅ«pad
Ä• rammaá¹‡abhÄ• voti duviÃ±Ã±eyyanÄ• nattattÄ• tesaá¹ƒyeva saá¹ƒsaá¹-á¹-hatÄ• . __a
tadadhÄ«navuttitÄ• ya __gahetabbato_ buddhiyÄ• .

83-100__._ kÄ• mataá¹‡hÄ• __kÄ• mo_ uttarapadalopena yathÄ• rÅ«pabhavo rÅ«paá¹ƒ.
__Ä• rammaá¹‡akaraá¹‡avasenÄ• _ti etena kÄ• marÅ«pÄ• rÅ«pataá¹‡hÄ• naá¹ƒ visayabhÄ
kÄ• marÅ«pÄ• rÅ«pÄ• vacaratÄ• ya kÄ• raá¹‡anti dasseti. avassaÃ±cetamevaá¹ƒ sampaá¹
kÄ• mÄ• vacarÄ• dibhÄ• vo \Ne 57/ aparipuá¹‡á¹‡avisayo siyÄ• . yadi hi Ä• lambitabbadhar
evaá¹ƒ sati anÄ• rammaá¹‡Ä• naá¹ƒ saá¹…gaho na siyÄ• . atha vipÄ• kadÄ• navasena, eva
na siyÄ• , tasmÄ• Ä• rammaá¹‡akaraá¹‡avasena pariyÄ• pannÄ• naá¹ƒ bhÅ«mipariccheda
kÄ• mÄ• vacarÄ• dibhÄ• vo paripuá¹‡á¹‡avisayo siyÄ• . tenevÄ• ha __ ``evaÃ±hi satÄ«â€™
apariyÄ• pannÄ• naá¹ƒ pana lokato uttiá¹‡á¹‡abhÄ• vena anuttarabhÅ«mitÄ• . __akÄ• mÄ•
abyÄ• pitadosaá¹ƒ pariharati, __kÄ• mÄ• vacarÄ• ditÄ• nÄ• pajjatÄ«_ti atibyÄ• pitadosaá¹ƒ
kÄ• mataá¹‡hÄ• katamÄ• , kÄ• mÄ• vacaradhammÄ• rammaá¹‡Ä• taá¹‡hÄ• , kÄ• mÄ• va
kÄ• mataá¹‡hÄ• visayÄ• ti itarÄ«taranissayatÄ• dosoti? na, avÄ«ciÄ• diekÄ• dasokÄ• sani
kÄ• mataá¹‡hÄ• bhÄ• vena gahetvÄ• taá¹ƒsabhÄ• vÄ• ya visayabhÄ• vena kÄ• mÄ• vacar

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¹-hena samatthento __ ``nikkhepakaá¹‡á¸• epÄ«â€™â€
kÄ• mataá¹‡hÄ• ya Ä• lambitabbattÄ• kÄ• madhÄ• tupariyÄ• pannadhammÄ• ca kÄ• mab
ogÄ• á¸·hÄ• hutvÄ• caranti, nÄ• Ã±Ã±atthÄ• ti __etthÄ• vacarÄ• _ti vuttanti. visesatthinÄ•
imamatthaá¹ƒ dassento Ä• ha __ ``lokassa vasena pariyÄ• pannanicchayatoâ€™â€™ _ti. te
pariyÄ• panna-saddassa niruá¸·hataá¹ƒ dasseti bhagavato taduccÄ• raá¹‡Ä• nantaraá¹ƒ vin
tadatthapaá¹-ipattito. paricchedakÄ• pekkhÄ• paricchinnatÄ• ti __ ``paricchedakÄ• rikÄ• ya
vuttaá¹ƒ. sÄ• hi dhammÄ• naá¹ƒ kÄ• mÄ• vacarÄ• dibhÄ• vaá¹ƒ paricchindati. __pari_-sad
tiÄ• dÄ«su upa-saddo viya sasÄ• dhanaá¹ƒ kiriyaá¹ƒ dÄ«petÄ«ti ayamattho vuttoti daá¹-á¹-h

niyyÄ• nakaraá¹‡asÄ«lÄ• __niyyÄ• nikÄ• _ yathÄ• ``apÅ«pabhakkhanasÄ«lo Ä• pÅ«pikoâ
vÄ• . rÄ• gadosamohÄ• va gahitÄ• ti Ã±Ä• yati, itarathÄ• pahÄ• nekaá¹-á¹-hatÄ• vacanaá¹
``raá¹‡ohatÄ• na jotanti, candasÅ«riyÄ• satÄ• rakÄ• â€™â€™ tiÄ• dÄ«su raá¹‡a-saddass
daá¹-á¹-habbÄ• . sampahÄ• rapariyÄ• yattÄ• yuddha-saddassa sampahÄ• ro ca paharitabb
``saraá¹‡Ä• â€™â€™ ti vuttÄ• . __dukkhÄ• dÄ«na_nti phalabhÅ«tÄ• naá¹ƒ dukkhavighÄ• ta
sabhÄ• gabhÅ«tÄ• ya ca micchÄ• paá¹-ipadÄ• ya. __tannibbattakasabhÄ• vÄ• naá¹ƒ akusa
akusalÄ• naá¹ƒ saraá¹‡ataá¹ƒ dasseti.

abhidhammadukamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantikadukamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

101-108__._ __vijjÄ• sabhÄ• gatÄ• ya_ \Ne 58/, na saá¹…kappÄ• dayo viya vijjÄ• ya upakÄ
``abhejjaá¹ƒ ... pe ... ruhatÄ«â€™â€™ _ti ubhayampi anavasesappahÄ• nameva sandhÄ• y
heá¹-á¹-himamaggehipi pahÄ«yamÄ• nÄ• kilesÄ• tena tena odhinÄ• anavasesameva pah
bhinditabbÄ• , te lobhÄ• dikilesabhÄ• vasÄ• maÃ±Ã±ato puna viruá¸·hÄ• viya honti. arahat
evaá¹ƒ avasiá¹-á¹-hÄ• bhÄ• vato. __tadupacÄ• rena_ nissayavohÄ• rena. kusalehi tÄ• peta
tadaá¹…gÄ• divasena bÄ• dhitabbÄ• pahÄ• tabbÄ• ti attho. __samÄ• natthÄ• ni_ adhivaca
saá¹…khÄ• dibhÄ• vato. ``sabbeva dhammÄ• adhivacanapathÄ• â€™â€™ tiÄ• dinÄ• adh
koci dhammo vajjito, vacanabhÄ• vo eva ca \Be 63/ adhivacanÄ• dÄ«naá¹ƒ vakkhamÄ• ner
adhippÄ• yenÄ• ha __ ``sabbaÃ±ca vacanaá¹ƒ adhivacanÄ• dibhÄ• vaá¹ƒ bhajatÄ«â€™â€™

109-118__._ aÃ±Ã±aá¹ƒ anapekkhitvÄ• sayameva attano nÄ• makaraá¹‡asabhÄ• vo nÄ• r
arÅ«padhammÄ• naá¹ƒ viya opapÄ• tikanÄ• matÄ• ya pathavÄ«Ä• dÄ«nampi nÄ• mabhÄ•
nivattanatthaá¹ƒ __ ``nÄ• mantarÄ• nÄ• pajjanatoâ€™â€™ _ti Ä• ha. na hi vinÄ• pathavÄ«
viya kesÄ• dinÄ• mehi vinÄ• vedanÄ• dinÄ• mehi aÃ±Ã±ena nÄ• mena arÅ«padhammÄ•
yaá¹ƒ pana parassa nÄ• maá¹ƒ karoti, tassa aÃ±Ã±Ä• pekkhaá¹ƒ nÄ• makaraá¹‡anti nÄ• m
sÄ• maÃ±Ã±anÄ• mÄ• dikaraá¹‡Ä• naá¹ƒ nÄ• mabhÄ• vo nÄ• pajjati. yassa caÃ±Ã±ehi nÄ
nÄ• makaraá¹‡asabhÄ• vatÄ• ya abhÄ• voyevÄ• ti natthi nÄ• mabhÄ• vo. ye pana anÄ• pa
sabhÄ• vasiddhanÄ• mÄ• ca, te vedanÄ• dayova nÄ• maá¹ƒ nÄ• mÄ• ti dassento __ ``atta
phassÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• bhimukhatÄ• taá¹ƒ aggahetvÄ• appavattiyevÄ• ti dass
_ti vuttaá¹ƒ. __adhivacanasamphasso_ manosamphasso, so nÄ• mamantarena gahetuá¹ƒ a
nidassanabhÄ• vena vutto. __ruppanasabhÄ• venÄ• _ti nidassanamattaá¹ƒ daá¹-á¹-habbaá
pakÄ• sakapakÄ• sitabbabhÄ• venapi hi vinÄ• pi nÄ• mena rÅ«padhammÄ• pÄ• kaá¹-Ä• k
pakÄ• sakapakÄ• sitabbabhÄ• vo visayivisayabhÄ• vo cakkhurÅ«pÄ• dÄ«naá¹ƒ sabhÄ• vo
antogadhoti daá¹-á¹-habbaá¹ƒ.

119-123__._ __ito pubbe parikamma_ntiÄ• dinÄ• samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• viya
59/ jhÄ• nalÄ• bhÄ«naá¹ƒyeva hotÄ«ti vuttaá¹ƒ viya dissati. ``itaresampi anussavavasena s
appanÄ• paricchedapaÃ±Ã±Ä• labbhatÄ«â€™â€™ ti vadanti. ``evaá¹ƒ sÄ«lavisodhanÄ• di
jÄ• nanakapaÃ±Ã±Ä• saha parikammena appanÄ• paricchedajÄ• nanakapaÃ±Ã±Ä• â€™â
kusalabhÄ• vo_ vuá¹-á¹-hÄ• navasitÄ• . __pubbe_ti samÄ• pajjanato pubbe.

124-134__._ sobhane rato surato, tassa bhÄ• vo soraccanti Ä• ha __ ``sobhanakammaratat
vÄ• orato virato sorato \Be 64/, tassa bhÄ• vo soraccanti. ayaá¹ƒ panattho aá¹-á¹-hakathÄ•
__appaá¹-isaá¹…khÄ• naá¹ƒ_ moho. __kusalabhÄ• vanÄ• _ bodhipakkhiyadhammÄ• naá¹ƒ
upalakkhaá¹‡aá¹ƒ. __saviggahaá¹ƒ_ sabimbakaá¹ƒ. __upalakkhetabbÄ• kÄ• raá¹ƒ_ dhamm
__avikkhepo_ti cittavikkhepapaá¹-ipakkho. ujuvipaccanÄ«katÄ• ya hi pahÄ• navuá¹-á¹-hÄ• n
vikkhepaá¹ƒ paá¹-ikkhipati, pavattituá¹ƒ na detÄ«ti.

135-142__._ __kÄ• raá¹‡asÄ«laá¹ƒ_ lokiyaá¹ƒ. __phalasÄ«laá¹ƒ_ lokuttaraá¹ƒ tena sijjhatÄ
vÄ• sÄ«lassa kÄ• raá¹‡aphalabhÄ• vo pubbÄ• parabhÄ• vena daá¹-á¹-habbo. __sampanna
paripuá¹‡á¹‡asamÅ«hassa. __akusalÄ• sÄ«lÄ• _ akusalÄ• samÄ• cÄ• rÄ• . __sÄ«lasamp
sÄ«laguá¹‡Ä• ti attho. __sahottappaá¹ƒ Ã±Ä• á¹‡a_nti ottappassa Ã±Ä• á¹‡appadhÄ• nataá
ottappasahitatÄ• mattaá¹ƒ. na hi ottapparahitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«ti. __adhimuttatÄ• _
nirÄ• saá¹…kÄ• pavatti. __nissaá¹-atÄ• _ visaá¹ƒyuttatÄ• . ettha ca adhimuttatÄ• nissaá¹-at
tadubhayapariyÄ• yÄ• dve vimuttiyo ekasesanayena idha ``vimuttÄ«â€™â€™ ti vuttÄ• ti da
``cittassa ca adhimutti nibbÄ• naÃ±cÄ• â€™â€™ ti. uppajjati etenÄ• ti uppÄ• do, na uppÄ•
tabbhÅ«te anuppÄ• dapariyosÄ• ne vimokkhante anuppÄ• dassa ariyamaggassa kilesÄ• na
pariyosÄ• neti á¹-hÄ• naphalehi ariyaphalameva upalakkhÄ«yatÄ«ti daá¹-á¹-habbaá¹ƒ.

mÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarakusalapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<1> __appetu_nti \Ne 60/ nigametuá¹ƒ. ``padabhÄ• janÄ«yaá¹ƒ na vuttaâ€™â€™ nti padab
appanÄ• varodhaá¹ƒ sÄ• dhetvÄ• padabhÄ• janÄ«yÄ• vacanassa kÄ• raá¹‡aá¹ƒ vadanto _
_tiÄ• dimÄ• ha. tattha ``phasso hotÄ«â€™â€™ tiÄ• dÄ«su hoti-saddo atthi-saddena anÄ• n
vuttaá¹ƒ __ ``dutiyena hoti-saddenÄ• â€™â€™ _ti. pubbe aá¹-á¹-hakathÄ• dhippÄ• yena va
pÄ• á¸·ippadesassa appanÄ• varodho samatthitoti attano adhippÄ• yaá¹ƒ dassento __ ``saá
_tiÄ• dimÄ• ha.

__Ã±Ä• tuá¹ƒ_ \Be 65/ __icchito_ti lakkhaá¹‡assa pucchÄ• visayataá¹ƒ dassetuá¹ƒ vuttaá¹
dassanÄ• divisesayuttena, itarena vÄ• . avatthÄ• viseso hi Ã±Ä• á¹‡assa dassanatulanatÄ«
``adiá¹-á¹-hataâ€™â€™ _ntiÄ• dÄ«su Ä• hÄ• ti yojetabbaá¹ƒ, sabbattha ca lakkhaá¹‡assÄ•
__adiá¹-á¹-haá¹ƒ jotÄ«yati etÄ• yÄ• _ti etena diá¹-á¹-haá¹ƒ saá¹ƒsandati etÄ• yÄ• ti diá¹-á¹-h
vimatiá¹ƒ chindati etÄ• yÄ• ti vimaticchedanÄ• ti etÄ• sampi saddattho nayato dassito, attha
tathÄ• pavattaá¹ƒ vacanaá¹ƒ, taduppÄ• dako vÄ• cittuppÄ• doti veditabbaá¹ƒ.

aÃ±Ã±amaÃ±Ã±ato pabhijjatÄ«ti pabhedo, viseso, tena __pabhedena. dhammÄ• naá¹ƒ de
samayabhÅ«mijÄ• tiÄ• rammaá¹‡asabhÄ• vÄ• divasena anavasesappabhedapariggahato n
tathÄ• pi kusalÄ• dimÄ• tikÄ• padasaá¹…gahitavisesoyeva idha pabhedoti adhippetoti vutta
... desanaá¹ƒ Ä• hÄ• â€™â€™ _ti. tenevÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kusala ... pe ... d
... pe ... avikkhepo hotÄ«â€™â€™ ti (Dhs-a dhammuddesavÄ• ra phassapaÃ±camakarÄ• s
phusanÄ• â€™â€™ tiÄ• dinÄ• ca pabhedavantova sÄ• tisayaá¹ƒ niddiá¹-á¹-hÄ• , na pana n
pabhedavantadassanaá¹ƒ niddeso. __idaá¹ƒ vuttaá¹ƒ hotÄ«_tiÄ• dinÄ• ``pabhede ... pe ...
imassa vÄ• kyassa piá¹‡á¸• atthamÄ• ha. yadi dhammÄ• eva pucchitabbÄ• vissajjetabbÄ•

pabhedavacananti Ä• ha __ ``te panÄ• â€™â€™ _tiÄ• di. na hi pabhedehi vinÄ• pabhedav
kusalÄ• â€™â€™ ti etena ``phasso hotÄ«â€™â€™ ti, ``phasso phusanÄ• â€™â€™ ti ca Ä•
uddiá¹-á¹-haniddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ kusalabhÄ• vo vissajjito hotÄ«ti iminÄ• a
dhammÄ• kusalÄ• ti vissajjanepÄ«â€™â€™ _ti Ä• ha. __imasmiÃ±hÄ«_ti __hi_-saddo kÄ•
dhammÄ• va desetabbÄ• , te ca kusalÄ• ... pe ... bhedÄ• desetabbÄ• \Ne 61/, tasmÄ• ti e
__dhammÄ• namevÄ• _ti avadhÄ• raá¹‡aphalaá¹ƒ dasseti __ ``avohÄ• radesanÄ• toâ€™â
__ca_-saddena ``phasso phusanÄ• â€™â€™ ti evamÄ• disabhÄ• vaniruttiá¹ƒ yathÄ• vuttac
saá¹…gaá¹‡hÄ• ti. ``iti evaá¹ƒ ayaá¹ƒ pavattetabbo nivattetabbo cÄ• â€™â€™ ti tathÄ• tath
itikattabbatÄ• , tÄ• ya yutto __iti ... pe ... yutto_ \Be 66/, tassa vidhetabbassÄ• ti attho, __vis
pabhedassÄ• ti adhippÄ• yo.

itikattabbatÄ• yuttassa visesitabbattÄ• __uddeso dhammappadhÄ• no, _ tasmÄ• tattha dh
``kusalÄ• dhammÄ• â€™â€™ ti ayaá¹ƒ padÄ• nukkamo kato. __pucchÄ• saá¹ƒsayitappac
pavattetabbattÄ• . tena sabbadhammesu samugghÄ• á¹-itavicikicchÄ• nusayÄ• nampi pucc
desetabbapuggalagatasaá¹ƒsayÄ• pattiá¹ƒ attani Ä• ropetvÄ• saá¹ƒsayÄ• pannehi viya pav
kÄ• mÄ• vacarÄ• dibhedo viya kusalÄ• dibhÄ• vena kusalÄ• dibhedo dhammabhÄ• vena ni
nicchayÄ• bhÄ• vato ``kusalÄ• nu kho akusalÄ• nu khoâ€™â€™ tiÄ• dinÄ• saá¹ƒsayo ho
pana saá¹ƒsayitoâ€™â€™ _ti. dhammabhÄ• vo pana kusalÄ• dÄ«su ekantikattÄ• nicchitoy
dhammabhÄ• vo saá¹ƒsayitoâ€™â€™ _ti. tena saá¹ƒsayito nicchetabbabhÄ• vena padhÄ•
tathÄ• dhammabhÄ• voti dhammÄ• kusalÄ• ti vuttanti dasseti.

__cittuppÄ• dasamaye_ti cittassa uppajjanasamaye. ``atha vijjamÄ• neâ€™â€™ ti ettha ath
``pacchÄ• â€™â€™ _ti. bhojanagamanÄ• dÄ«hi samayekadesanÄ• nattaá¹ƒ dassetvÄ• av
``samavÄ• yÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. __visesitÄ• _ti etena ``niyamitÄ• â€™â€™ ti pada
tasmÄ• yathÄ• vuttacittavisesitabbato samayatoti attho. __yathÄ• dhippetÄ• na_nti
kÄ• mÄ• vacarÄ• divisesayuttÄ• naá¹ƒ. ``tasmiá¹ƒ samayeâ€™â€™ ti cittuppattiyÄ• visesit
uppajjamÄ• nena visesÄ«yati, tasseva cittassa ``yasmiá¹ƒ samayeâ€™â€™ ti ettha sayaá¹ƒ
Ä• pajjati. tathÄ• ``tasmiá¹ƒ samayeâ€™â€™ ti ettha visesanabhÅ«taá¹ƒ cittaá¹ƒ attanÄ• v
upakÄ• ratthaá¹ƒ ``yasmiá¹ƒ samaye ... pe ... cittaâ€™â€™ nti visesitabbabhÄ• vaá¹ƒ Ä• pa
aÃ±Ã±amaÃ±Ã±aá¹ƒ avacchedakÄ• vacchinditabbabhÄ• voti daá¹-á¹-habbaá¹ƒ. purimadha
bhaá¹…gÄ• nantarameva vÄ• pacchimadhammÄ• naá¹ƒ uppatti __purimapacchimÄ• naá¹ƒ
anantaritatÄ• . yÄ• ya bhÄ• vapakkhassa balavabhÄ• vena paá¹-icchÄ• dito viya hutvÄ• ab
paÃ±Ã±Ä• yatÄ«ti tadevetanti gahaá¹‡avasena pacurajano vipariyesito, soyamattho \Be 67/
supÄ• kaá¹-o hoti. tenevÄ• ha __ ``ekÄ«bhÅ«tÄ• namivÄ• â€™â€™ _ti \Ne 62/. ekasamÅ«h
pavatti __samÅ«haghanatÄ• , _ dubbiÃ±Ã±eyyakiccabhedavasena ekÄ«bhÅ«tÄ• namiva pa
yojanÄ• . ettha ca paccayapaccayuppannabhÄ• vena pavattamÄ• nÄ• naá¹ƒ anekesaá¹ƒ dh
kÄ• lasabhÄ• vabyÄ• pÄ• rÄ• rammaá¹‡ehi dubbiÃ±Ã±eyyabhedatÄ• ya ekÄ«bhÅ«tÄ• nam
santatighanatÄ• dayoti daá¹-á¹-habbaá¹ƒ.

sahakÄ• rÄ«kÄ• raá¹‡asannijjhaá¹ƒ sametÄ«ti __samayo, _ samavetÄ«ti atthoti __samaya
samavÄ• yatthataá¹ƒ dassento __ ``paccayasÄ• maggiâ€™â€™ _nti Ä• ha. sameti samÄ• g
maggabrahmacariyaá¹ƒ tadÄ• dhÄ• rapuggalehÄ«ti __samayo, _ khaá¹‡o. samenti ettha, et
dhammÄ• sahajÄ• tadhammehi uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ• lo. dhammappav
kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ karaá¹‡aá¹ƒ viya ca parikappanÄ• mattasiddh
samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ• nanti __samayo, _ sam
``samudÄ• yoâ€™â€™ ti. avayavasahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«ho. paccayantarasa
uppajjati pavattati cÄ• ti __samayo, _ hetu yathÄ• ``samudayoâ€™â€™ ti. sameti sambanc
pavattati, sambandhÄ• vÄ• ayanti etenÄ• ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojanen
bajjhantÄ«ti. samayanaá¹ƒ saá¹…gati samodhÄ• nanti __samayo, _ paá¹-ilÄ• bho. samassa
sammÄ• vÄ• yÄ• naá¹ƒ apagamo appavattÄ«ti __samayo, _ pahÄ• naá¹ƒ. abhimukhabhÄ
adhigantabboti aviparÄ«to sabhÄ• vo __abhisamayo_. abhimukhabhÄ• vena sammÄ• vÄ•
__abhisamayo, _ avirÄ• dhetvÄ• dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vÄ• vabodho. ettha ca
tassa tassa atthassa vÄ• cako __samaya_-saddo evÄ• ti saupasaggopi vutto. __tÄ• nevÄ•
__vipphÄ• rikatÄ• _ seribhÄ• vena kiriyÄ• su ussÄ• hanaparinipphanno.

__kesucÄ«_ti akusalavipÄ• kÄ• dÄ«su. khaá¹‡assa asambhavo tena vinÄ• bhÄ• voti Ä• ha
__dhammenevÄ• _ti visesantararahitena. taá¹ƒyeva hi avadhÄ• raá¹‡ena nivattitaá¹ƒ visesa
tassa pavattitthÄ• â€™â€™ _tiÄ• dinÄ• . __yathÄ• vÄ• tathÄ• vÄ• _ti kÄ• lena loko pavat
nÄ• ma bhÄ• vo vattanalakkhaá¹‡o bhÄ• vÄ• naá¹ƒ pavattiokÄ• sadÄ• yakoti \Be 68/ vÄ• y
uttamahetuno sambhavo eva natthÄ«ti hetuhetusÄ• dhÄ• raá¹‡ahetÅ«yeva paá¹-isedheti. _
anekapaccayataá¹ƒ.

__pakatissaravÄ• da_ggahaá¹‡aá¹ƒ \Ne 63/ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. pajÄ• p
__ ``ekakÄ• raá¹‡avÄ• doâ€™â€™ _ti. __vÄ• _-saddena vÄ• tesampi saá¹…gaho daá¹-á¹-
dÄ• yo vutto_ avayavadhammena samudÄ• yassa apadisitabbattÄ• , yathÄ• ``samaá¹ƒ cua
devadattoâ€™â€™ ti ca. __anipphÄ• danaá¹ƒ_ nipphÄ• danÄ• bhÄ• vo ahetubhÄ• vo. nipp
paccayantarÄ• naá¹ƒ sahassepi samÄ• gate nattheva samatthatÄ• ti Ä• ha __ ``nipphÄ• da
ettha ca sahakÄ• rÄ«kÄ• raá¹‡Ä• yattÄ• phaluppÄ• danÄ• paccayadhammÄ• naá¹ƒ aÃ±Ã
apekkhÄ• viyÄ• ti apekkhÄ• daá¹-á¹-habbÄ• .

__nibyÄ• pÄ• resu_ abyÄ• vaá¹-esu. __ekekasmi_nti aá¹-á¹-hakathÄ• yaá¹ƒ Ä• meá¸• itava
luttaniddiá¹-á¹-hataá¹ƒ dasseti. sati ca Ä• meá¸• ite siddho bahubhÄ• voti. andhasataá¹ƒ pas
paccattavacanaá¹ƒ niddhÄ• raá¹‡e bhummavasena pariá¹‡Ä• metvÄ• __ ``andhasateâ€™â€™
iminÄ• visuá¹ƒ asamatthatÄ• jotitÄ• ti andhasataá¹ƒ passatÄ«ti samuditaá¹ƒ passatÄ«ti att
Ä• pannoti Ä• ha __ ``andhasataá¹ƒ sahitaá¹ƒ passatÄ«ti adhippÄ• yoâ€™â€™ _ti. __aÃ±Ã
atthe gayhamÄ• ne. yasmÄ• __asÄ• ... pe ... siddho_ sivikubbahanÄ• dÄ«su, tasmÄ• nÄ•

tassatthassa supÄ• kaá¹-abhÄ• vena asÄ• dhetabbataá¹ƒ dassento __ ``visuâ€™â€™ _ntiÄ

__etenupÄ• yenÄ• _ti yoyaá¹ƒ khaá¹‡asaá¹…khÄ• to samayo kusaluppattiyÄ• dullabhabh
dullabhatÄ• yÄ• _ti ettha khaá¹‡attho vÄ• samaya-saddo khaá¹‡asaá¹…khÄ• to samayoti a
upÄ• yabhÅ«tena nayabhÅ«tena. __yojanÄ• kÄ• tabbÄ• _ti etthÄ• yaá¹ƒ yojanÄ• --- __sa
dÄ«peti_ sayaá¹ƒ paccayasÄ• maggibhÄ• vato, samavÄ• yattho vÄ• samaya-saddo samav
paccayasÄ• maggiyÄ• satÄ«ti imassa atthassa pakÄ• sanavasena dhammÄ• naá¹ƒ anekal
... pe ... parittataá¹ƒ dÄ«peti_ attano atiparittatÄ• ya. __samÅ«ha ... pe ... sahuppattiá¹ƒ dÄ«
dhammÄ• naá¹ƒ samudÄ• yabhÄ• vato. __hetu ... pe ... vuttitaá¹ƒ dÄ«peti_ sati eva attani a
69/ sambhavatoti. atthapakkhe ca saddapakkhe ca yasmiá¹ƒ atiparitte kÄ• le yasmiá¹ƒ dhar
hetumhi satÄ«ti etassa atthassa Ã±Ä• panavasena tadÄ• dhÄ• rÄ• ya tadadhÄ«nÄ• ya ca k
duppaá¹-ivijjhataá¹ƒ anekesaá¹ƒ sahuppattiá¹ƒ parÄ• dhÄ«nappattiÃ±ca dÄ«petÄ«ti.

__daá¸·hadhammÄ• dhanuggahÄ• _ti daá¸·hadhanuno issÄ• sÄ• . __daá¸·hadhanu_ nÄ•
__dvisahassathÄ• ma_nti ca yassa Ä• ropitassa jiyÄ• baddho lohasÄ«sÄ• dÄ«naá¹ƒ bhÄ• r
kaá¹‡á¸• appamÄ• á¹‡Ä• \Ne 64/ ukkhittassa pathavito muccati. __sikkhitÄ• _ti dasadvÄ• c
uggahitasippÄ• . __katahatthÄ• _ti dhanusmiá¹ƒ ciá¹‡á¹‡avasÄ«bhÄ• vÄ• . koci sippameva
hoti, ime pana na tathÄ• ti dasseti. __katupÄ• sanÄ• _ti rÄ• jakulÄ• dÄ«su dassitasippÄ• . _
assÅ«_ti ekasmiá¹ƒyeva padese thambhaá¹ƒ vÄ• rukkhaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci ekaá¹ƒyeva
catuddisÄ• bhimukhÄ• á¹-hitÄ• siyunti attho. __evaá¹ƒ vuttajavanapurisassÄ• _ti na evarÅ
bhÅ«tapubbo aÃ±Ã±atra bodhisattena. so hi javanahaá¹ƒsakÄ• le evarÅ«pamakÄ• si. sutte
abhÅ«taparikappanavasena upamÄ• mattaá¹ƒ Ä• haá¹-aá¹ƒ. __tapparabhÄ• vÄ• _ti tappara
samayassa parÄ• yattavuttidÄ«pane ekantabyÄ• vaá¹-asabhÄ• vatoti attho. ye pana ``tappa
paá¹-hanti, tesaá¹ƒ paccayÄ• yattavuttidÄ«panato tapparabhÄ• vo hetusaá¹…khÄ• tassa sa
parÄ• yattavuttidÄ«panatÄ• vuttÄ• ti yojanÄ• . samudÄ• yÄ• yattatÄ• dÄ«pane tapparo, tad
tapparo na hotÄ«ti Ä• ha __ ``atapparabhÄ• vatoâ€™â€™ _ti.

nanu ca taá¹ƒ taá¹ƒ upÄ• dÄ• ya paÃ±Ã±atto kÄ• lo vohÄ• ramattako, so kathaá¹ƒ Ä• dhÄ•
Ä• ha __ ``kÄ• lopi hÄ«â€™â€™ _tiÄ• di. yadi kiriyÄ• ya kiriyantaralakkhaá¹‡aá¹ƒ bhÄ• ver
panettha lakkhaá¹‡akiriyÄ• ti Ä• ha __ ``ihÄ• pÄ«â€™â€™ _tiÄ• di. __lakkhaá¹‡abhÅ«tabh
hetuattho. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• sattÄ• saá¹…khÄ• tÄ• ya lakkhaá¹‡akiriyÄ• ya yu
tattha bhÅ«miniddesoti.

__uddÄ• nato_ti yadi saá¹…khepatoti attho. nanu ca avasiá¹-á¹-hakilesÄ• dayo viya kilesak
assÄ• detabbatÄ• ya vatthukÄ• me samavaruddho Ã±Ä• á¹‡aá¹ƒ viya Ã±eyyeti saá¹…khep
siyÄ• ti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``kilesakÄ• moâ€™â€™ _tiÄ• di. __sahitassÄ• _ti v
avaá¹-á¹-hitassa. ``uddÄ• nato dve kÄ• mÄ• â€™â€™ ti kiÃ±cÄ• pi sabbe kÄ• mÄ• uddiá¹-
apÄ• yÄ• naâ€™â€™ ntiÄ• dinÄ• pana visayassa visesitattÄ• orambhÄ• giyakilesabhÅ«to

gahitoti __ ``tenÄ• â€™â€™ _tiÄ• dimÄ• ha. codako tassa adhippÄ• yaá¹ƒ ajÄ• nanto __ ``
anuyuÃ±jati. itaro pana __ ``bahalakilesassÄ• â€™â€™ _tiÄ• dinÄ• attano adhippÄ• yaá¹ƒ

__kÄ• mÄ• vacaradhammesu_ vimÄ• nakapparukkhÄ• dippakÄ• resu parittakusalÄ• dÄ«su
apÄ• yÄ• naâ€™â€™ nti visayassa visesitattÄ• rÅ«pÄ• rÅ«padhÄ• tuggahaá¹‡assa asamb
65/ dve kÄ• mÄ• â€™â€™ ti niravasesato kÄ• mÄ• naá¹ƒ uddiá¹-á¹-hattÄ• . uddiá¹-á¹-hepi
tadekadesova gayhati, taá¹ƒ dassetuá¹ƒ __ ``duvidhoâ€™â€™ _tiÄ• dimÄ• ha. __kÄ• marÄ
rÄ• go. __kÄ• mataá¹‡hÄ• _ kÄ• mÄ• vacaradhammavisayÄ• taá¹‡hÄ• . __nirodhataá¹‡hÄ
rÄ• go. __idhÄ• _ti ekÄ• dasavidhe padese. yadi anavasesappavatti adhippetÄ• , ``duvidho
vattabbaá¹ƒ vatthukÄ• mekadesassa idha appavattanatoti anuyogena yebhuyyabhÄ• vato a
vÄ• attho gahetabboti dassento __ ``vatthukÄ• mopÄ«â€™â€™ _tiÄ• dimÄ• ha. anavasesa
sabhÄ• vabhinnassa kassaci anavasesato. __evaÃ±ca katvÄ• _ti kilesakÄ• mavatthukÄ• m
anavasesaparipuá¹‡á¹‡abhÄ• vena abhilakkhitattÄ• ti attho. __cÄ• saddassa rassattaá¹ƒ ka
hetukattuattho antonÄ«toti dasseti.

__visaye_ti vatthusmiá¹ƒ abhidheyyattheti attho. __nimittavirahe_ti etena ruá¸·hÄ«su kiriyÄ•
vibhÄ• gakaraá¹‡Ä• ya, na attakiriyÄ• yÄ• ti dasseti. __kusalabhÄ• va_nti
jÄ• takabÄ• hitikasuttaabhidhammapariyÄ• yena kathitaá¹ƒ kusalattaá¹ƒ. __tassÄ• _ti sukha
paccupaá¹-á¹-hÄ• nataá¹ƒ vattukÄ• matÄ• yÄ• _ti etena ``anavajjasukhavipÄ• kalakkhaá¹‡a
iá¹-á¹-hapariyÄ• yo vuttoti dasseti. saÃ±Ã±Ä• paÃ±Ã±Ä• kiccaá¹ƒ saÃ±Ã±Ä• á¹‡akaraá¹‡ap
tadubhayavidhurÄ• Ä• rammaá¹‡Å«paladdhi ``vijÄ• nÄ• tÄ«â€™â€™ ti iminÄ• vuccatÄ«ti
gahaá¹‡aâ€™â€™ _nti. nanu ca phassÄ• dikiccatopi visiá¹-á¹-hakiccaá¹ƒ cittanti? saccame
tathÄ• duravabodho, yathÄ• \Be 71/ saÃ±Ã±Ä• paÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• nanti
saÃ±Ã±Ä• paÃ±Ã±Ä• kiccavisiá¹-á¹-halakkhaá¹‡atÄ• ya viÃ±Ã±Ä• á¹‡alakkhaá¹‡amÄ• ha.
paguá¹‡abalavabhÄ• vassa kÄ• raá¹‡abhÄ• vena pavattamÄ• no santÄ• naá¹ƒ cinoti nÄ• m
Ä• sevanapaccayabhÄ• voti Ä• ha __ ``Ä• sevanapaccayabhÄ• vena cinotÄ«â€™â€™ _ti.

__cittakatamevÄ• _ti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡akatameva. __nÄ• nattÄ• dÄ«naá¹ƒ va
vavatthÄ• naá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ. __vavatthÄ• naá¹ƒ_ paricchedo asaá¹…karabhÄ
nÄ• ma hotÄ«ti Ä• ha __ ``nicchitatÄ• â€™â€™ _ti. __liá¹…ganÄ• nattÄ• dÄ«nÄ«_ti ettha
itthipurisasaá¹‡á¹-hÄ• navasena liá¹…ganÄ• nattaá¹ƒ. devamanussatiracchÄ• nÄ• divasena
puthuttaá¹ƒ, tathÄ• purisaliá¹…gassa. devÄ• dibhede itthiliá¹…ge paccekaá¹ƒ nÄ• nattakÄ•
aÃ±Ã±amaÃ±Ã±avisadisasabhÄ• vassa desÄ• dibhedabhinnassa ca visesassa vasena pab
purisaliá¹…ge. liá¹…ganibbattakassa vÄ• kammassa yathÄ• vuttanÄ• nattÄ• divasena liá¹.
yojetabbÄ• ni. liá¹…ganÄ• nattÄ• dÄ«su pavattattÄ• saÃ±Ã±Ä• dÄ«naá¹ƒ \Ne 66/ nÄ• natt
``kammanÄ• nattÄ• dÄ«hi nibbattÄ• ni hi tÄ• nÄ«â€™â€™ ti. apadÄ• dinÄ• nÄ• karaá¹‡ada
dassitaá¹ƒ. tasmiÃ±ca dassite saÃ±Ã±Ä• nÄ• nattÄ• dayo dassitÄ• evÄ• ti Ä• vattati bhava
``anÄ• ga ... pe ... ghaá¹-entoâ€™â€™ _ti. itthiliá¹…gapurisaliá¹…gÄ• di viÃ±Ã±Ä• á¹‡Ä• dh

rÅ«pakkhandhassa sannivesaviseso. saÃ±Ã±Ä• sÄ«sena cattÄ• ro khandhÄ• vuttÄ• . vohÄ
khandhÄ• naá¹ƒ voharitabbabhÄ• vena pavatti dÄ«pitÄ• , yÄ• sÄ• taá¹‡hÄ• diá¹-á¹-hiabhi
dassento __ ``liá¹…gÄ• di ... pe ... yosÄ• nÄ• nÄ«â€™â€™ _ti Ä• ha.

``ye keci, bhikkhave, dhammÄ• akusalÄ• akusalabhÄ• giyÄ• , sabbete manopubbaá¹…ga
``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti (Dhp 1, 2) ca evamÄ• divacanato cittahetuk
``kammaÃ±hi cittato nibbattaâ€™â€™ _nti. __yathÄ• saá¹…khya_nti kammato liá¹…gaá¹ƒ l
na purimavikappe viya kammato liá¹…gasaÃ±Ã±Ä• liá¹…gato liá¹…gasaÃ±Ã±Ä• ti ubhayat
ubhayappavattidassanavasena. ``bhedaá¹ƒ gacchanti itthÄ• yaá¹ƒ purisoti vÄ• â€™â€™ ti b
itthÄ• dibhÄ• vena voharitabbabhÄ• vo idha bhedoti __ ``itthipurisÄ• divohÄ• raá¹ƒ gacchan
__addhadvayavasenÄ• _ti atÄ«tapaccuppannaddhadvayavasena. guá¹‡Ä• bhibyÄ• panaá¹
``patthaá¹-ayasataâ€™â€™ _nti. kammanÄ• nÄ• karaá¹‡ena vinÄ• kammanibbattanÄ• nÄ
``kammajehi ... pe ... nÄ• nÄ• karaá¹‡aâ€™â€™ _nti vuttaá¹ƒ. __avipaccanokÄ• so_ aá¹-á¹
vÄ• . kÄ• mÄ• vacaraá¹ƒ abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«padhÄ• tuyÄ• cakkhuviÃ
anokÄ• satÄ• ya tadÄ• rammaá¹‡aá¹ƒ ajanentaá¹ƒ ettha nidassetabbaá¹ƒ. ekaccacittakaraâ
cakkhÄ• divekallena cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ ajanakaá¹ƒ kammaviÃ±Ã±Ä• á¹‡aá¹
anogadhaá¹ƒ daá¹-á¹-habbaá¹ƒ. tadapi __kÄ• lagatipayogÄ• dÄ«_ti __Ä• di_-saddena saá¹
``sahakÄ• rÄ«kÄ• raá¹‡avikalaá¹ƒ vipÄ• kassa accantaá¹ƒ okÄ• sameva na labhati, itaraá¹ƒ
laddhokÄ• santi, idametesaá¹ƒ nÄ• nattaâ€™â€™ nti vadanti, taá¹ƒ vipÄ• kassa okÄ• salÄ•
sahÄ• yakÄ• raá¹‡avikalatÄ• va natthÄ«ti adhippÄ• yena vuttaá¹ƒ.

bhavatu tÄ• va bhavitvÄ• apagataá¹ƒ bhÅ«tÄ• pagataá¹ƒ, anubhavitvÄ• apagataá¹ƒ pana
``anubhÅ«tabhÅ«tÄ• â€™â€™ _tiÄ• di. tena __anubhÅ«ta_-saddena yo attho vuccati, tassa
vÄ• cako, na __anu_-saddo, __anu_-saddo pana jotakoti dasseti. sÄ• khÄ• bhaá¹…gasadis
kiriyÄ• visesakattaÃ±ca upasaggÄ• naá¹ƒ anekatthattÄ• dhÄ• tusaddÄ• naá¹ƒ tehi vattabb
avacchindananti yattakÄ• dhÄ• tusaddena abhidhÄ• tabbÄ• atthavisesÄ• , tesaá¹ƒ \Ne 67/
aviseso, tassa visese avaá¹-á¹-hÄ• panaá¹ƒ tassa tassa visesassa jotanamevÄ• ti Ä• ha __
visesÄ«yatÄ«â€™â€™ _ti. __anubhÅ«ta_-saddo bahulaá¹ƒ kammatthe eva dissatÄ«ti tassa
dassetuá¹ƒ __ ``anubhÅ«tasaddo cÄ• â€™â€™ _tiÄ• dimÄ• ha. satipi sabbesaá¹ƒ cittuppÄ
Ä• rammaá¹‡Ä• nubhavane, savipallÄ• se pana santÄ• ne cittÄ• bhisaá¹…khÄ• ravasena p
visiá¹-á¹-ho kusalÄ• kusalÄ• naá¹ƒ sÄ• tisayo visayÄ• nubhavanÄ• kÄ• roti ayamattho idhÄ
``vattuá¹ƒ adhippÄ• yavasenÄ• â€™â€™ _ti Ä• ha. __bhÅ«tÄ• pagatabhÄ• vÄ• bhidhÄ• nÄ
Ä• kaá¸• á¸• hanupÄ• yamÄ• ha.

uppatitakiccanipphÄ• danato uppatitasadisattÄ• __ ``uppatitaâ€™â€™ _nti vuttaá¹ƒ. __up
anÄ• gatassapi tasseva uppanna-saddena vuttatÄ• ya kÄ• raá¹‡amÄ• ha. ettha ca rajjanÄ•
Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ sÄ• tisayanti akusalaÃ±ca kusalaÃ±ca uppajjitvÄ• niru
``sabbasaá¹…khataá¹ƒ bhÅ«tÄ• pagataâ€™â€™ nti \Be 73/ vuttaá¹ƒ. sammohavinodaniyaâ

``vipÄ• kÄ• nubhavanavasena tadÄ• rammaá¹‡aá¹ƒ. avipakkavipÄ• kassa sabbathÄ• aviga
vigatatÄ• mattavasenakammaÃ±ca bhÅ«tÄ• pagataâ€™â€™ nti vuttaá¹ƒ. teneva tattha okÄ
vipÄ• kamevÄ• ha. idha pana kammampÄ«ti. Ä• rammaá¹‡akaraá¹‡avasena bhavati ettha k
vuttÄ• upÄ• dÄ• nakkhandhÄ• . __aggiÄ• hito viyÄ• _ti bhÅ«miladdhanti vattabbatÄ• ya up
kammaá¹ƒ. __etassÄ• _ti vipÄ• ko vuttoti daá¹-á¹-habbaá¹ƒ.

__avikkhambhitattÄ• _ti avinoditattÄ• . __sabhÅ«miya_nti sakabhÅ«miyaá¹ƒ. __vicchinditv
adatvÄ• . __khaá¹‡attayekadesagataá¹ƒ khaá¹‡attayagatanti vutta_nti yathÄ• vuttassa udÄ
upacÄ• rabhÄ• vamÄ• ha. tena uppannÄ• dhammÄ• paccuppannÄ• dhammÄ• ti idametth
__padhÄ• nenÄ• _ti padhÄ• nabhÄ• vena. __desanÄ• ya cittaá¹ƒ pubbaá¹…gama_nti lokiya
pubbaá¹…gamaá¹ƒ katvÄ• desanÄ• bhagavatÄ• ucitÄ• ti dasseti. __dhammasabhÄ• vaá¹
lokiyadhammÄ• naá¹ƒ ayaá¹ƒ sabhÄ• vo yadidaá¹ƒ te cittajeá¹-á¹-hakÄ• cittapubbaá¹…gam
tena tesaá¹ƒ tathÄ• desanÄ• ya kÄ• raá¹‡amÄ• ha, sabbe akusalÄ• dhammÄ• cittavajjÄ•
padakÄ• rÄ• . __phassÄ• dayopÄ«_ti __pi_-saddena rÄ• gÄ• dayo sampiá¹‡á¸• eti. kÄ• lab
apekkhito dhammo purimanipphanno viya voharÄ«yatÄ«ti Ä• ha __ ``paá¹-hamaá¹ƒ uppann
anupacaritamevassa pubbaá¹…gamabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``anantarapaccayamanaâ€
``khÄ«á¹‡Ä• bhavanettÄ«â€™â€™ tiÄ• divacanato (DN II 155; Nett 114) nettibhÅ«tÄ• ya \N
cittaá¹ƒ nÄ• yakanti Ä• ha __ ``taá¹‡hÄ• sampayuttaá¹ƒ vÄ• â€™â€™ _ti.

``yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ sÄ• taâ€™â€™ nti niddiá¹-á¹-hattÄ• somanassaveda
__ ``sabhÄ• vavasena vuttaâ€™â€™ _nti. nippariyÄ• yena __madhura_-saddo rasavisesap
iá¹-á¹-habhÄ• vasÄ• maÃ±Ã±ena idha upacÄ• rena vuttotiÄ• ha __ ``madhuraá¹ƒ viyÄ• â€™
taá¹‡hÄ• vinimutto nandirÄ• go nandirÄ• gabhÄ• vo vÄ• natthÄ«ti __ ``na ettha sampayoga
atthÄ«â€™â€™ _ti, __ ``nandirÄ• gasahagatÄ• â€™â€™ _ti ca vuccati. tena viÃ±Ã±Ä• yati
nandirÄ• gabhÄ• vaá¹ƒ jotetÄ«â€™â€™ ti. avatthÄ• visesavÄ• cako vÄ• \Be 74/ saha-sado
tiÄ• dÄ«su viya, sabbÄ• supi avatthÄ• su nandirÄ• gasabhÄ• vÄ• vijahanadÄ«panavasena
nandirÄ• gasahagatÄ• ti taá¹‡hÄ• vuttÄ• . gata-saddassa vÄ• ``diá¹-á¹-higataâ€™â€™ nti
atthantarÄ• bhÄ• vato nandirÄ• gasabhÄ• vÄ• taá¹‡hÄ• __ ``nandirÄ• gasahagatÄ• â€™â
nandirÄ• gasabhÄ• vÄ• ti attho. __idhÄ• pÄ«_ti imissaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ. __imasmi
``somanassasahagataâ€™â€™ nti etasmimpi pade. __ayamevattho_ti saá¹ƒsaá¹-á¹-ho eva
__yathÄ• dassitasaá¹ƒsaá¹-á¹-hasaddo_ti atthuddhÄ• rappasaá¹…gena pÄ• á¸·ito aá¹-á¹-ha
Ä• gatasaá¹ƒsaá¹-á¹-hasaddo. __sahajÄ• te_ti sahajÄ• tatthe.

kÄ• lavisesÄ• napekkho kammasÄ• dhano __Ä• bhaá¹-á¹-ha_-saddo bhÄ• sitapariyÄ• yoti
``abhÄ• sitabbatÄ• anÄ• bhaá¹-á¹-hatÄ• â€™â€™ _ti. __pÄ• á¸·iya_nti imissÄ• paá¹-hama
__abhÄ• sitattÄ• evÄ• _ti asaá¹…khÄ• rikabhÄ• vassa avuttattÄ• eva. kÄ• raá¹‡apariyÄ• y
paccayabhÄ• vasÄ• maÃ±Ã±ato dvÄ• rabhÅ«tadhammÄ• nampi siyÄ• vatthupariyÄ• yoti Ä
vuttaâ€™â€™ _nti. tena vatthu viya vatthÅ«ti dasseti. manodvÄ• rabhÅ«tÄ• dhammÄ• yeb

saha carantÄ«ti __dvÄ• rena ... pe ... hadayavatthu vutta_nti Ä• ha yathÄ• ``kuntÄ• pacara
__sakiccabhÄ• venÄ• _ti attano kiccabhÄ• vena, kiccasahitatÄ• ya vÄ• . __aÃ±Ã±Ä• sÄ• dl
atthamÄ• ha. sako hi raso sarasoti.

anantaracittahetukattÄ• cittassa ekasamuá¹-á¹-hÄ• natÄ• vuttÄ• , sahajÄ• tacittaphassahe
dvisamuá¹-á¹-hÄ• natÄ• . ``cittasamuá¹-á¹-hÄ• nÄ• dhammÄ• , phuá¹-á¹-ho bhikkhave vede
saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cetetÄ«â€™â€™ ti (SN b IV 93) hi vuttaá¹ƒ.

__sukhumarajÄ• dirÅ«pa_nti \Ne 69/ aá¹‡utajjÄ• rirÅ«pamÄ• ha. paramÄ• á¹‡urÅ«pe pana
__vatthuparittatÄ• yÄ• _ti etena anekakalÄ• pagatÄ• ni bahÅ«niyeva rÅ«pÄ• yatanÄ• ni sar
saá¹ƒhaccakÄ• ritÄ• ya sivikubbahanaÃ±Ä• yena cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡ap
vÄ• ti dasseti. nanu ca evaá¹ƒ sante cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ samudÄ• yÄ• rammaá¹‡aá¹ƒ
samudÄ• yasseva abhÄ• vato. na hi paramatthato samudÄ• yo nÄ• ma koci atthi. vaá¹‡á¹‡A
yogyadese avaá¹-á¹-hitaá¹ƒ, sati \Be 75/ paccayantarasamÄ• yoge tattakaá¹ƒ yathÄ• vutten
cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayo hoti avikappakattÄ• tassa. tadabhinihaá¹-
manoviÃ±Ã±Ä• á¹‡aá¹ƒ anekakkhattuá¹ƒ uppajjamÄ• naá¹ƒ purimasiddhakappanÄ• vasena
saá¹‡á¹-hÄ• nÄ• diÄ• kÄ• rena ca pavattatÄ«ti kiá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ekaá¹ƒ vaá¹‡
Ä• rammaá¹‡aá¹ƒ, udÄ• hu anekÄ• nÄ«ti na codetabbametaá¹ƒ. na hi paccakkhavisaye yut
bhiyyo accharÄ• saá¹…ghÄ• takkhaá¹‡ena anekakoá¹-isaá¹…khÄ• ya cittuppattiyÄ• pavatt
lahuparivattitÄ• ya samÄ• nepi ghaá¹-asarÄ• vÄ• divaá¹‡á¹‡Ä• naá¹ƒ yogyadesÄ• vaá¹-á¹-h
purimamanasikÄ• rÄ• nurÅ«paá¹ƒ ``ghaá¹-oâ€™â€™ ti vÄ• ``sarÄ• voâ€™â€™ ti vÄ• paá
manoviÃ±Ã±Ä• á¹‡asantÄ• nena paricchijjati, pacchÄ• itaro cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyÄ
avisesavidutÄ• ya pana ghaá¹-asarÄ• vÄ• dibuddhiyÄ• abhedÄ• pattiparikappanÄ• ti. Ä«dis
daá¹-á¹-habbÄ• . __khaá¹‡aparittatÄ• yÄ• _ti pabandhakkhaá¹‡assa ittaratÄ• ya. pabandha
rÅ«pÄ• rÅ«padhammÄ• virodhiavirodhipaccayasamÄ• yoge lahuá¹ƒ dandhaÃ±ca nirujjhana
ca honti, sabhÄ• valakkhaá¹‡avasena pana ekaparicchedÄ• evÄ• ti. yathÄ• ca rÅ«pÄ• yat
saddÄ• dayopi hi vatthuparittatÄ• dibhÄ• vena labbhantÄ«ti. __accÄ• sannÄ• ditÄ• yÄ• _ti
anÄ• vajjanaá¹ƒ kenaci paá¹-icchannatÄ• ti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. visayidhamma
bandhatÄ«ti visayoti anaÃ±Ã±atthabhÄ• vÄ• pekkho visayoti Ä• ha __ ``visayo anaÃ±Ã±atth
hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo rÅ«pÄ• yatanÄ• dito aÃ±Ã±asmiá¹ƒ Ä• rammaá¹‡e pavattan
gocaro, gocaro viyÄ• ti gocaroti sambahulacÄ• ritÄ• pekkho gocaroti Ä• ha __ ``gocaro tatth
_ti. bahulaÃ±hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi rÅ«pÄ• dayo gayhanti, na tathÄ• manoviÃ±Ã
manoviÃ±Ã±Ä• á¹‡ena gayhamÄ• nÄ• naá¹ƒ rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ. ``vacanassa anup
nanu paÃ±cadvÄ• re pavattamanoviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ sandhÄ• ya tesaá¹ƒ gocaravisa
upapajjatiyevÄ• ti? na, niyamÄ• bhÄ• vato. na hi paÃ±cadvÄ• rÄ• bhinihaá¹-aá¹ƒyeva manc
vuttanti niyamahetu atthÄ«ti, etaá¹ƒyeva vÄ• codanaá¹ƒ manasi \Ne 70/ katvÄ•
dibbacakkhuÃ±Ä• á¹‡Ä• diggahaá¹‡aá¹ƒ kataá¹ƒ. __evaá¹ƒvaá¹‡á¹‡o_tiÄ• divacanato
pubbenivÄ• saatÄ«tÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• dayopi idha sambhavanti. __itarathÄ• _ti

__bhojana_ \Be 76/ ... pe ... __ussÄ• hÄ• dÄ«hÄ«_ti idaá¹ƒ yÄ• ya kammaÃ±Ã±atÄ• ya rÅ«
tassÄ• paccayanidassanaá¹ƒ. bhojane hi sammÄ• pariá¹‡ate sappÄ• ye ca utubhojane sam
sammÄ• payogasaá¹…khÄ• te kÄ• yikacetasikavÄ«riye ca samÄ• raddhe lahutÄ• disabbhÄ
sabbakiriyÄ• nukÅ«loti. atha vÄ• __bhojana ... pe ... ussÄ• hÄ• dÄ«hÄ«_ti idaá¹ƒ kÄ• yassa
upaddutatÄ• yapi kÄ• raá¹‡avacanaá¹ƒ. visamabhojanÄ• pariá¹‡Ä• mÄ• dito hi kÄ• yassa u
uppajjantÄ«ti. __anuvattantassÄ• _ti padaá¹ƒ ``jayaá¹ƒ veraá¹ƒ pasavatÄ«â€™â€™ tiÄ• dÄ
hetuatthavasena veditabbaá¹ƒ. jÄ• garaá¹‡animittaÃ±hi idha anuvattanaá¹ƒ adhippetanti. at
__anuvattantassÄ• _ti idaá¹ƒ pakatiyÄ• diá¹-á¹-hÄ• divasena Ä• pÄ• thagamanupanissayÄ
kalyatÄ• dinibbattÄ• naá¹ƒ kÄ• yikasukhÄ• dÄ«naá¹ƒ sambhavadassanaá¹ƒ. kÄ• yakalyatÄ
yathÄ• vuttaupanissayÄ• bhogÄ• bhÄ• vena vuttappakÄ• raá¹ƒ Ä• pÄ• thagamanaá¹ƒ na si
rÅ«pÄ• divisaye cittassa á¹-hapanaá¹ƒ Ä• vajjanaá¹ƒ cittapaá¹‡idahanaá¹ƒ. yathÄ• nubhÅ«t
asadisaá¹ƒ sambandhaÃ±ca sadisÄ• sadisasambandhaá¹ƒ, tassa dassanÄ• di sadisÄ• sad
cittapaá¹‡idahanaÃ±ca sadisÄ• sadisa ... pe ... dassanÄ• di ca __citta ... pe ... dassanÄ• da
yojetabbaá¹ƒ. __dhÄ• tukkhobhÄ• dÄ«_ti __Ä• di_-saddena devatÅ«pasaá¹ƒhÄ• rÄ• diá¹ƒ s
__taá¹ƒsadisatÄ• _ diá¹-á¹-hasutasadisatÄ• . __taá¹ƒsampayuttatÄ• _ diá¹-á¹-hasutapaá¹-ib
vutte_ti iminÄ• saddhÄ• ya anussavanibbattataá¹ƒ Ä• ha. __Ä• kÄ• ravicÄ• raá¹‡a_nti tesa
upaá¹-á¹-hÄ• nÄ• kÄ• ravicÄ• raá¹‡aá¹ƒ. __katthaci_ atthe.

__niyamitassÄ• _ti kusalameva mayÄ• uppÄ• detabbanti evaá¹ƒ niyamitassa. pasÄ• dasin
hotÄ«ti __lÅ«khapuggalÄ• dosabahulÄ• _ti Ä• ha.

__Ä• yatanabhÄ• vato_ti kÄ• raá¹‡abhÄ• vato.

__vijjamÄ• navatthusmi_nti etena ``vinÄ• pi deyyadhammapariccÄ• gena cittuppÄ• damatte
upacitaá¹ƒ hotÄ«â€™â€™ ti kesaÃ±ci atidhÄ• vanaá¹ƒ nivattitaá¹ƒ hotÄ«ti.

dhammasavanassa \Be 77/ \Ne 71/ ghosanaá¹ƒ __dhammasavanaghosanaá¹ƒ. tassÄ• _ti
dassÄ• mÄ«â€™â€™ ti saddavatthÅ«naá¹ƒ á¹-hÄ• nakaraá¹‡abheriÄ• dÄ«naá¹ƒ sasaddap
tathÄ• tathÄ• cittuppÄ• danaá¹ƒ. __aÃ±Ã±atthÄ• _ti suttesu. __aparatthÄ• _ti abhidhamma
__apariyÄ• pannÄ• _ti padassa atthavaá¹‡á¹‡anÄ• ``paribhogarasoâ€™â€™ tiÄ• dikÄ• ya
bahÅ«su potthakesu likhÄ«yati, yathÄ• á¹-hÄ• neyeva pana Ä• netvÄ• vattabbÄ• . tattha pa
lakkhaá¹‡apaÃ±Ã±attiyo aÃ±Ã±Ä• yatanattÄ• cha ajjhattikÄ• yatanÄ• ni asaá¹…gahitÄ• dh
yojetabbaá¹ƒ.

``ekadvÄ• rikakammaá¹ƒ aÃ±Ã±asmiá¹ƒ dvÄ• re uppajjatÄ«â€™â€™ ti kasmÄ• vuttaá¹ƒ, n
ekÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ yathÄ• na aÃ±Ã±Ä• rammaá¹‡aá¹ƒ hoti cittavisesassa adhipp
adhippete kÄ• yadvÄ• rÄ• dÄ«su ekadvÄ• rikakammaá¹ƒ aÃ±Ã±asmiá¹ƒ dvÄ• re na uppajja

kammasÄ• maÃ±Ã±aá¹ƒ adhippetaá¹ƒ, rÅ«pÄ• dÄ«su ekÄ• rammaá¹‡anti idaá¹ƒ udÄ• hara
asadisabhÄ• vavibhÄ• vanavasena udÄ• haá¹-attÄ• , itarathÄ• manoviÃ±Ã±Ä• á¹‡abhÅ«ta
visayesu pavattanato anibaddhÄ• rammaá¹‡anti Ä• rammaá¹‡aá¹ƒ sadisÅ«dÄ• haraá¹‡abh
viya dvÄ• rampi anibaddhanti. yasmÄ• pana satipi kammÄ• naá¹ƒ dvÄ• rantaracaraá¹‡e ye
tabbahulavuttiyÄ• ca dvÄ• rakammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthÄ• naá¹ƒ vakkhat
pÄ• á¹‡Ä• tipÄ• tÄ• dibhÄ• vasÄ• maÃ±Ã±ena kammaá¹ƒ ekattanayavasena gahetvÄ• tas
pavattisabbhÄ• vato kammassa anibaddhattÄ• ti vuttanti Ä• ha __ ``kÄ• yadvÄ• rÄ• dÄ«su
aÃ±Ã±asmiá¹ƒ dvÄ• re na nuppajjatÄ«â€™â€™ _ti. rÅ«pÄ• dÄ«su pana ekÄ• rammaá¹‡aá
paricchinnanti visiá¹-á¹-hameva gahitanti Ä• rammaá¹‡ameva nibaddhanti vuttanti cittavises
cittasÄ• maÃ±Ã±aá¹ƒ. ``nanu ca rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• rammaá¹‡a
panÄ• â€™â€™ ti Ä• rammaá¹‡ampi aniyameneva vuttanti? saccametaá¹ƒ, tattha pana yaá
ekÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ, taá¹ƒ tena vinÄ• nappavattati, kammaá¹ƒ pana kÄ• yadvÄ• ri
vacÄ«dvÄ• rÄ• dÄ«su na nappavattatÄ«ti imassa visesassa jotanatthaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä•
dvÄ• raá¹ƒ na gahitanti imamatthaá¹ƒ dasseti __ ``Ä• rammaá¹‡ameva nibaddhaâ€™â€™ _
uppajjamÄ• nampi_ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ti attho.

kÄ• mÄ• vacarakusalaá¹ƒ

kÄ• yakammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__kammadvÄ• rÄ• na_ntiÄ• dinÄ• \Be 78/ \Ne 72/ pakÄ• setabbassa sarÅ«paá¹ƒ pakÄ• sa
__niyatarÅ«parÅ«pavasenÄ• _ti dhammasaá¹…gahe niddiá¹-á¹-haniyatarÅ«parÅ«pavasena
kammasamuá¹-á¹-hÄ• nikakÄ• ye hadayavatthupi gahetabbaá¹ƒ siyÄ• . ekasantatipariyÄ• p
gahitoti cakkhÄ• yatanÄ• dÄ«ti vuttesu eko bhÄ• vo hadayavatthu ca gahitanti na sakkÄ• v
``cakkhÄ• yatanÄ• dÄ«ni jÄ«vitapariyantÄ• nÄ«â€™â€™ ti sannivesassa vibhÄ• vitattÄ• .

vipphandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ viÃ±Ã±attiggahaá¹‡assa icchitattÄ• ca
viÃ±Ã±attivikÄ• rasahitÄ• ti kadÄ• ci Ä• saá¹…keyyÄ• ti tannivattanatthaá¹ƒ __
``paá¹-hamajavanasamuá¹-á¹-hitÄ• â€™â€™ _ti Ä• ha. __desantaruppattihetubhÄ• vena cÄ
desantaruppatti calanaá¹ƒ, taá¹ƒnimitte ca kattubhÄ• vo upacaritoti dasseti, aÃ±Ã±athÄ• kh
abyÄ• pÄ• ratÄ• ca dhammÄ• naá¹ƒ na sambhaveyyÄ• ti. __tadabhimukhabhÄ• vavikÄ• ra
tadabhimukho, tassa bhÄ• vo tadabhimukhabhÄ• vo, so eva vikÄ• ro, taá¹ƒsamaá¹…ginÄ«
tadabhimukhabhÄ• vavikÄ• ravatÄ«. idÄ• ni tadabhimukhabhÄ• vavikÄ• rassa viÃ±Ã±attibh
``adhippÄ• yasahabhÄ• vÄ«â€™â€™ _tiÄ• di. __evaÃ±ca katvÄ• _tiÄ• dinÄ• imissÄ• atth
dasseti. tattha __Ä• vajjanassÄ• _ti manodvÄ• rÄ• vajjanassa. __yato bÄ• ttiá¹ƒsÄ• _tiÄ• di
viÃ±Ã±attisamuá¹-á¹-hÄ• pakatÄ• na sakkÄ• paá¹-isedhetunti dasseti.

__paccayo bhavituá¹ƒ samattho_ti etena yathÄ• vuttavÄ• yodhÄ• tuyÄ• thambhanacalana

tassa Ä• kÄ• ravisesassa sahakÄ• rÄ«kÄ• raá¹‡abhÄ• vamÄ• ha. anidassanasappaá¹-igha
avatthÄ• visesamattaá¹ƒ so Ä• kÄ• ravisesoti paramatthato na kiÃ±ci hotÄ«ti __ ``paramatth
dassetÄ«â€™â€™ _ti Ä• ha. paramatthato cittasamuá¹-á¹-hÄ• nabhÄ• vo paá¹-isedhito.
kammasamuá¹-á¹-hÄ• nÄ• dibhÄ• vassa pana sambhavoyeva natthÄ«ti yathÄ• vuttavikÄ• r
nakutocisamuá¹-á¹-hitattÄ• appaccayattaá¹ƒ Ä• pannaá¹ƒ. na hi rÅ«paá¹ƒ appaccayaá¹ƒ at
niccabhÄ• vo Ä• pajjati, na ca nibbÄ• navajjo attho sabhÄ• vadhammo \Be 79/ nicco atthi.
__cittasamuá¹-á¹-hÄ• nabhÄ• vo viyÄ• _ti viÃ±Ã±attiyÄ• cittasamuá¹-á¹-hÄ• naupÄ• dÄ• rÅ
dasseti.

__viÃ±Ã±attiyÄ• _ \Ne 73/ karaá¹‡abhÅ«tÄ• ya. __yaá¹ƒ karaá¹‡a_nti yaá¹ƒ cittakiriyaá¹ƒ c
__viÃ±Ã±attiyÄ• viÃ±Ã±Ä• tatta_nti idamesa kÄ• retÄ«ti yadetaá¹ƒ adhippÄ• yavibhÄ• vana
viÃ±Ã±attivikÄ• rarahitesu rukkhacalanÄ• dÄ«su na diá¹-á¹-haá¹ƒ, hatthacalanÄ• dÄ«su par
vipphandamÄ• navaá¹‡á¹‡avinimutto koci vikÄ• ro atthi kÄ• yikakaraá¹‡asaá¹…khÄ• tassa
viÃ±Ã±Ä• yati. Ã±Ä• pako ca hetu Ã±Ä• petabbamatthaá¹ƒ sayaá¹ƒ Ã±Ä• toyeva Ã±Ä• peti,
vaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ vikÄ• raggahaá¹‡ampi viÃ±Ã±Ä• yati. tathÄ• hi visayabh
atthaá¹ƒ pakÄ• seti, netaro. tenevÄ• ha __ ``na hi viÃ±Ã±attÄ«â€™â€™ _tiÄ• di. yadi pana
calanÄ• kÄ• ro viÃ±Ã±atti, cakkhuviÃ±Ã±Ä• á¹‡assa vipphandamÄ• navaá¹‡á¹‡Ä• rammaá
siyÄ• ti Ä• saá¹…kÄ• ya nivattanatthaá¹ƒ Ä• ha __ ``cakkhuviÃ±Ã±Ä• á¹‡assÄ• â€™â€™ _

__tÄ• lapaá¹‡á¹‡Ä• dirÅ«pÄ• nÄ«_tiÄ• dinÄ• pi viÃ±Ã±attiyÄ• viÃ±Ã±Ä• tabbataá¹ƒ mano
viÃ±Ã±Ä• tabbataá¹ƒ dasseti. saÃ±jÄ• nÄ• ti etenÄ• ti saÃ±Ã±Ä• á¹‡aá¹ƒ, tassa udakÄ• din
taá¹ƒsaÃ±Ã±Ä• á¹‡aá¹ƒ, tassa Ä• kÄ• ro taá¹ƒsaÃ±Ã±Ä• á¹‡Ä• kÄ• ro, udakÄ• disahacÄ• r
taá¹ƒsaÃ±Ã±Ä• á¹‡Ä• kÄ• ro cÄ• ti __udakÄ• ... pe ... kÄ• ro, _ taá¹ƒ __gahetvÄ• _ jÄ• nitv
udakÄ• diÃ±Ä• panÄ• kÄ• rassa. yadi yathÄ• vuttavikÄ• raggahaá¹‡aá¹ƒyeva kÄ• raá¹‡aá¹
kasmÄ• aggahitasaá¹…ketassa adhippÄ• yaggahaá¹‡aá¹ƒ na hotÄ«ti? na kevalaá¹ƒ vikÄ•
adhippÄ• yaggahaá¹‡assa kÄ• raá¹‡aá¹ƒ, kiÃ±carahÄ«ti Ä• ha __ ``etassa panÄ• â€™â€™

__atha panÄ• _tiÄ• dinÄ• viÃ±Ã±attiyÄ• anumÄ• nena gahetabbataá¹ƒ dasseti. __sÄ• dh
adhippÄ• yasahitavikÄ• rena sahajÄ• tavaá¹‡á¹‡Ä• yatanaggahaá¹‡asaá¹…khÄ• tassa
cakkhudvÄ• rikaviÃ±Ã±Ä• á¹‡asantÄ• nassa anantaraá¹ƒ. __adhippÄ• yaggahaá¹‡assÄ• _t
tatiyavÄ• re javanassa. __adhippÄ• yasahabhÅ« vikÄ• rÄ• bhÄ• ve abhÄ• vato_ti etena yat
adhippÄ• yaggahaá¹‡ena anuminoti. __evaá¹ƒ satÄ«_tiÄ• dinÄ• yathÄ• numitamatthaá¹ƒ n
__udakÄ• diggahaá¹‡enevÄ• _ti tÄ• lapaá¹‡á¹‡Ä• dÄ«naá¹ƒ vaá¹‡á¹‡aggahaá¹‡Ä• nantare
purimasiddhasambandhÄ• nuggahitena udakÄ• dÄ«naá¹ƒ tattha atthibhÄ• vavijÄ• nanenev
tÄ• lapaá¹‡á¹‡Ä• dÄ«naá¹ƒ udakÄ• disahacÄ• rippakÄ• rataá¹ƒ \Be 80/ saÃ±Ã±Ä• á¹‡Ä• kÄ
nÄ• nantariyakattÄ• , evaá¹ƒ vipphandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantarena purimasidd
gantukÄ• matÄ• diadhippÄ• yavijÄ• naneneva viÃ±Ã±atti viÃ±Ã±Ä• tÄ• hoti tadabhÄ• ve ab

__sabhÄ• vabhÅ«ta_nti \Ne 74/ anvatthabhÅ«taá¹ƒ. __dvidhÄ• _ti viÃ±Ã±Ä• panato viÃ±Ã±
kÄ• yaviÃ±Ã±attiyÄ• tathÄ• pavattamÄ• nÄ• ya cetanÄ• saá¹…khÄ• tassa kammassa kÄ•
upalakkhitabbattÄ• , na pana catuvÄ«satiyÄ• paccayesu kenaci paccayabhÄ• vatoti dasser
siddhÄ• â€™â€™ _tiÄ• dimÄ• ha. tena vacÄ«dvÄ• ruppannÄ• pi pÄ• á¹‡Ä• tipÄ• tÄ• dayo
saá¹…gahitabhÄ• vaá¹ƒ dasseti. atha vÄ• kÄ• yadvÄ• ruppannÄ• ya kÄ• yakammabhÅ«tÄ
dvÄ• rena viÃ±Ã±Ä• tabbabhÄ• vatoâ€™â€™ _ti vuttaá¹ƒ, tassÄ• yeva dvÄ• rantaruppann
nÄ• malÄ• bhatoâ€™â€™ _ti. manodvÄ• rÄ• vajjanassapi viÃ±Ã±attisamuá¹-á¹-hÄ• pakabh
``ekÄ• dasannaá¹ƒ kiriyacittÄ• naâ€™â€™ _nti Ä• ha.

__dvÄ• rantaracÄ• rino_ti dvÄ• rantarabhÄ• vena pavattanakÄ• . __dvÄ• rasambhedÄ• _ti
dvÄ• rÄ• naÃ±hi dvÄ• rantarabhÄ• vappattiyÄ• sati kÄ• yadvÄ• rassa vacÄ«dvÄ• rÄ• dibh
kÄ• yadvÄ• rÄ• dibhÄ• vo Ä• pajjatÄ«ti taá¹ƒtaá¹ƒdvÄ• ruppannakammÄ• nampi saá¹…kar
``kammasambhedopÄ«â€™â€™ _ti. evaá¹ƒ sati kÄ• yakammaá¹ƒ ... pe ... vavatthÄ• naá¹ƒ
kammantaracÄ• rÄ«ni honti, kÄ• yakammÄ• dikassa vacÄ«kammÄ• dikabhÄ• vÄ• pattito ``
dvÄ• rasambhedopÄ«â€™â€™ ti kÄ• yakammaá¹ƒ kÄ• yakammadvÄ• ranti aÃ±Ã±amaÃ±Ã
imamatthamÄ• ha __ ``kammÄ• nampi kammantaracaraá¹‡e eseva nayoâ€™â€™ _ti. kam
kammantarÅ«palakkhaá¹‡atÄ• . tenevÄ• ha __ ``dvÄ• rabhÄ• venÄ• â€™â€™ _ti. __dvÄ• r
dvÄ• rantaruppatti. __dvÄ• re_ti attano dvÄ• re. __aÃ±Ã±asmi_nti dvÄ• rantare. __kammÄ•
taá¹ƒtaá¹ƒdvÄ• rikakammÄ• ni. __aÃ±Ã±Ä• nÄ«_ti aÃ±Ã±advÄ• rikakammÄ• ni. __dvÄ• re
dvÄ• rantarabhÄ• vena nappavattanti, dvÄ• rantaraá¹ƒ vÄ• na saá¹…kamanti. kiÃ±cÄ• pi v
paccayesu yena kenaci paccayena cetanÄ• ya paccayabhÄ• vo natthi, tathÄ• pana viÃ±Ã±
pÄ• á¹‡Ä• tipÄ• tÄ• di hoti, nÄ• Ã±Ã±athÄ• ti siyÄ• viÃ±Ã±attiyÄ• hetubhÄ• vo cetanÄ• yÄ
kÄ• raá¹‡abhÅ«tehÄ«â€™â€™ _ti. kÄ• yakammaá¹ƒ vacÄ«kammanti kammavavatthÄ• nas
sandhÄ• ya __ ``dvÄ• rehi kÄ• raá¹‡abhÅ«tehÄ«â€™â€™ _ti vuttaá¹ƒ. yadipi ``dvÄ• rehi ka
``aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• â€™â€™ ti pana vuttattÄ• kammehipi dvÄ• rÄ• ni vavat
siddhoyevÄ• ti dassetuá¹ƒ __ ``na kevalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __advÄ• racÄ• rÄ«hÄ
vavatthitabhÄ• vamÄ• ha, na pana avavatthÄ• naá¹ƒ, vavatthÄ• namevÄ• ti adhippÄ• yo. id
vibhÄ• veti __kammÄ• napekkhÄ• _tiÄ• dinÄ• . tattha samayaniyamitena cittena samayo vi
dvÄ• rÄ• ni niyamitÄ• nÄ«ti ayaá¹ƒ saá¹…khepattho.

__evaá¹ƒsabhÄ• vattÄ• _ti \Ne 75/ dvÄ• rabhÅ«tehi kÄ• yÄ• dÄ«hi upalakkhaá¹‡Ä«yasabh
... mÄ• nassÄ• _ti kÄ• yavacÄ«kammÄ• naá¹ƒ vacÄ«kÄ• yaviÃ±Ã±attÄ«hi pakÄ• setabbata
kÄ• yavacÄ«viÃ±Ã±attÄ«hi. __tasmÄ• _ti yasmÄ• dvÄ• rantare carantÄ• nipi kammÄ• ni sa
caranti, tasmÄ• . __nÄ• pi kammaá¹ƒ dvÄ• rassÄ• _ti yasmiá¹ƒ dvÄ• rantare kammaá¹ƒ car
anattaniyassa. __taá¹ƒtaá¹ƒdvÄ• ramevÄ• _ti sakadvÄ• rameva. __kammassÄ• _ti sakasak
dvÄ• rÄ• ni vavatthitÄ• ni, ``kammassa anibaddhattÄ• â€™â€™ ti idaá¹ƒ kathaá¹ƒ nÄ«yatÄ
panÄ• â€™â€™ _tiÄ• di.

__sÄ• _ti viÃ±Ã±atti. __tassÄ• _ti kammassa. __kenaci pakÄ• renÄ• _ti catuvÄ«satiyÄ• pa
pakÄ• rena. __taá¹ƒsahajÄ• tÄ• _ti etena kÄ• yaviÃ±Ã±attiyÄ• sabbhÄ• veyeva kÄ• yakam
pariyÄ• yena viÃ±Ã±attiyÄ• kammassa kÄ• raá¹‡abhÄ• vaá¹ƒ vibhÄ• veti. tenevÄ• ha __ ``
vuttÄ• â€™â€™ _ti. __yathÄ• vuttaniyamenÄ• _tiÄ• dinÄ• kammassa uppattiá¹-á¹-hÄ• nab
tattha __yathÄ• vuttaniyamenÄ• _ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttappakÄ• rena vavatthÄ• nayu
__dvÄ• racaraá¹‡e_ti aÃ±Ã±advÄ• racaraá¹‡e.

kÄ• yakammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vacÄ«kammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__catÅ«hi aá¹…gehÄ«_ti ettha ``subhÄ• sitaá¹ƒyeva bhÄ• sati, no dubbhÄ• sitaá¹ƒ. dhamm
saccaá¹ƒyeva bhÄ• sati, no alikaâ€™â€™ nti (SN a I 213; Sn subhÄ• sitasutta) yÄ• ni aá¹…
vuttÄ• ni, tesaá¹ƒ cetanÄ• sabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``subhÄ• sitabhÄ• sanÄ• â€™â€™
__tathÄ• pavattÄ• _ti subhÄ• sitabhÄ• sanÄ• dibhÄ• vena pavattÄ• . __saha sambhÅ«tattÄ
vacÄ«viÃ±Ã±atti saddarahitÄ• atthi. tathÄ• hi __ ``yÄ• tÄ• ya vÄ• cÄ• ya viÃ±Ã±attÄ«â€™
``vÄ• cÄ• girÄ• byapathoâ€™â€™ tiÄ• dinÄ• (Dhs 636) nÄ• tisukhumaá¹ƒyeva saddavÄ•
viÃ±Ã±attÄ«â€™â€™ ti, tÄ• ya saddhiá¹ƒ yojetvÄ• vacÄ«viÃ±Ã±attiyÄ• vuttattÄ• rÅ«pÄ•
vatthuparittatÄ• dinÄ• \Ne 76/ saddÄ• yatanampi anindriyagocaro atthÄ«ti ca adhippÄ• yen
... viÃ±Ã±Ä• yatÄ«â€™â€™ _ti Ä• ha.

idÄ• ni avisesena cittasamuá¹-á¹-hÄ• nasaddassa sotaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡atÄ• pÄ•
vitakkavipphÄ• rasaddo na sotaviÃ±Ã±eyyoti mahÄ• aá¹-á¹-hakathÄ• vÄ• dassa pÄ• á¸·iyÄ•
``cittasamuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. evaá¹ƒ saá¹…gahakÄ• rassa adhippÄ•
mahÄ• aá¹-á¹-hakathÄ• vÄ• dassa paá¹-isedhetabbataá¹ƒ dassetvÄ• idÄ• ni attano adhipp
parihariuá¹ƒ __ ``mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. saá¹…gha
bhÅ«tÄ• naá¹ƒ saddassa nissayabhÄ• vato saá¹…ghaá¹-á¹-anena saheva saddo uppajjati.
upÄ• dinnakaghaá¹-á¹-anassa paccayabhÄ• vo. cittajapathavÄ«dhÄ• tuyÄ• upÄ• dinnakag
samattho cittasamuá¹-á¹-hÄ• namahÄ• bhÅ«tÄ• naá¹ƒ eko Ä• kÄ• raviseso atthi. tadÄ• kÄ•
pathavÄ«dhÄ• tu upÄ• dinnakaá¹ƒ ghaá¹-á¹-etÄ«ti imamatthaá¹ƒ vuttÄ• nusÄ• rena veditab
veditabboâ€™â€™ ti vatvÄ• tameva vuttanayaá¹ƒ __ ``tabbikÄ• rÄ• naâ€™â€™ _ntiÄ• din
aÃ±Ã±amaÃ±Ã±assa paccayabhÄ• vo tappaccayabhÄ• vo vuttoti attho. __aÃ±Ã±ampi sabb
cittasamuá¹-á¹-hÄ• nÄ• ti etena paramatthato abhÄ• vaá¹ƒ dassetÄ«â€™â€™ tiÄ• dinÄ• a
aá¹-á¹-hakathÄ• yaá¹ƒ pana vuttavidhÄ• naá¹ƒ ``heá¹-á¹-hÄ• vuttanayeneva veditabbaâ€™
aá¹-á¹-hakathÄ• yaá¹ƒ vuttamevÄ• ti.

attano attano paccayuppannassa desantare pÄ• rampariyena uppÄ• danaá¹ƒ __desantaru
laddhÄ• sevanenÄ• _ti laddhapubbÄ• bhisaá¹…khÄ• rena. __cittenevÄ• _ti paá¹-hamacitte

akkharÄ• ni nibbattentÄ«ti vÄ• daá¹ƒ paá¹-ikkhipitvÄ• ekajavanavÄ• rapariyÄ• pannÄ• ni ci
nibbattentÄ«â€™â€™ ti vadanti. kiÃ±cÄ• pi paá¹-hamacittenapi ghaá¹-á¹-anÄ• nipphajjati,
pavattanena \Be 83/ atthi koci visesoti purimajavanasamuá¹-á¹-hitÄ• hi ghaá¹-á¹-anÄ• hi paa
sattamajavanena samuá¹-á¹-hitÄ• ghaá¹-á¹-anÄ• paribyattamakkharaá¹ƒ nibbattetÄ«ti upa
na sakkÄ• vattuá¹ƒ. laddhÄ• bhisaá¹…khÄ• rena pana paá¹-hamacittenapi ghaá¹-á¹-anÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ ``upatthambhanakiccaá¹ƒ natthÄ«â€™â€™ ti vuttaá¹ƒ siyÄ• , sabba
gahetabbaá¹ƒ.

vacÄ«kammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

manokammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•

``sabbÄ• yapi \Ne 77/ kÄ• yavacÄ«viÃ±Ã±attiyÄ• kÄ• yavacÄ«dvÄ• rabhÄ• vo viya sabbas
sambhavatÄ«â€™â€™ ti dassanatthaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``ayaá¹ƒ nÄ• ma mano ma
vattabboâ€™â€™ ti vatvÄ• taá¹ƒdvÄ• ravantadhammadassanatthaá¹ƒ ``ayaá¹ƒ nÄ• ma ce
Ä• ha __ ``yassa dvÄ• raá¹ƒ mano, taá¹ƒ dassanatthaá¹ƒ vuttaâ€™â€™ _nti. yathÄ• pana
tividhacatubbidhakÄ• yavacÄ«kammÄ• naá¹ƒ dvÄ• rabhÄ• vato kÄ• yakammadvÄ• ravacÄ
manokammanti vuttaabhijjhÄ• dÄ«naá¹ƒ dvÄ• rabhÄ• vato vaá¹-á¹-ahetubhÅ«talokiyakusal
manokammadvÄ• ranti sanniá¹-á¹-hÄ• naá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. cetanÄ• ya attano k
sampayuttÄ• pi taá¹ƒ taá¹ƒ sakiccaá¹ƒ Ä• rabhantÄ«ti sÄ• ne sakicce pavatteti nÄ• ma, tat
sampayutte ekasmiá¹ƒ Ä• rammaá¹‡e avippakiá¹‡á¹‡e karoti byÄ• pÄ• reti cÄ• ti vuccati, ta
yathÄ• vuttaá¹ƒ avippakiá¹‡á¹‡akaraá¹‡aá¹ƒ sampiá¹‡á¸• anaá¹ƒ Ä• yÅ«hanaá¹ƒ byÄ• pÄ•
cetayananti Ä• yÅ«hanacetayanÄ• naá¹ƒ nÄ• nattaá¹ƒ dassento __ ``phassÄ• didhammehÄ
__tathÄ• karaá¹‡a_nti yathÄ• phassÄ• dayo sakasakakicce pasutÄ• bhavanti, tathÄ• kara
yathÄ• vuttena avippakiá¹‡á¹‡abyÄ• pÄ• raá¹‡Ä• kÄ• rena sampayuttÄ• naá¹ƒ karaá¹‡aá¹ƒ
__kammakkhayakarattÄ• _ti kammakkhayakaramanassa kammadvÄ• rabhÄ• vo na yujjatÄ
``kammapathakathÄ• lokiyÄ• evÄ• â€™â€™ ti vadanti.

manokammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammakathÄ• vaá¹‡á¹‡anÄ•

samÄ• nakÄ• lÄ• pi \Be 84/ kÄ• raá¹‡aphalakiriyÄ• pubbÄ• parakÄ• lÄ• viya vattuá¹ƒ yutt
paá¹-iccasamuppÄ• de ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€
``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. __copanakiriya_nti viÃ±Ã±attidvayaá¹ƒ Ä• ha. tassÄ•
cittasamuá¹-á¹-hÄ• nakÄ• yasaddavÄ• cÄ• hi kÄ• yavacÄ«viÃ±Ã±attÄ«hi eva vÄ• purimap
``kÄ• yavÄ• cÄ• hi copanakiriyaá¹ƒ karotÄ«â€™â€™ ti vuttaá¹ƒ tabbikÄ• rÄ• naá¹ƒ bhÅ«tÄ
atha vÄ• __kÄ• yavÄ• cÄ• hÄ«_ti kÄ• yavacÄ«viÃ±Ã±attÄ«hi \Ne 78/. __copanakiriya_nti r

thambhanacalanakiriyaá¹ƒ upÄ• dinnakaghaá¹-á¹-anakiriyaÃ±ca. esÄ• hi kiriyÄ• ``rÅ«pakÄ
cÄ• letuá¹ƒ paccayo bhavituá¹ƒ samatthoâ€™â€™ ti, ``upÄ• dinnakaghaá¹-á¹-anassa pacca
vuttattÄ• kÄ• yavacÄ«viÃ±Ã±attÄ«hi nipphajjatÄ«ti. evaÃ±ca katvÄ• ``copanakiriyÄ• nissay
kÄ• yavÄ• cÄ• â€™â€™ ti, ``kÄ• yÄ• dÄ«hi karaá¹‡abhÅ«tehi copanÄ• bhijjhÄ• dikiriyaá¹ƒ
chedanÄ• diâ€™â€™ nti ca idampi vacanaá¹ƒ samatthitaá¹ƒ bhavati. na kevalaá¹ƒ dharamÄ
kho maggena asamucchinnatÄ• pÄ«ti dassento __ ``anirodhitevÄ• â€™â€™ _ti Ä• ha. asam
tadupanissayakilesÄ• samucchedenevÄ• ti daá¹-á¹-habbaá¹ƒ. ``kÄ• yÄ• dÄ«hi karaá¹‡abhÅ
copanÄ• bhijjhÄ• dikiriyaá¹ƒ karontÄ«â€™â€™ ti etena copanÄ• bhijjhÄ• dikiriyÄ• nibbattid
cetanÄ• nibbattiyeva vuttÄ• ti iminÄ• adhippÄ• yena __ ``evaÃ±ca ... pe ... yujjantÄ«â€™â€
katvÄ• __kÄ• ye sati vÄ• cÄ• ya satÄ«_tiÄ• divacanaá¹ƒ anulomitaá¹ƒ hoti. __yÄ• ya cetan
pana kÄ• yÄ• dÄ«naá¹ƒ copanÄ• bhijjhÄ• dikiriyÄ• ya ca cetanÄ• hetukattadassanatthaá¹ƒ

sabhÄ• vato upakÄ• rakato magge sati sabbhÄ• vato ca bojjhaá¹…gÄ• magge antogadhÄ
sakkÄ• â€™â€™ _tiÄ• di.

__kammapathaá¹ƒ appattÄ• nampi taá¹ƒtaá¹ƒdvÄ• re saá¹ƒsandana_nti yathÄ• kammapa
kammapathaá¹ƒ appattÄ• nampi satipi dvÄ• rantaruppattiyaá¹ƒ yathÄ• sakaá¹ƒ dvÄ• reheva
evaá¹ƒ sati aá¹-á¹-hakathÄ• ya virodho. dutiyatthassa ca abhÄ• vo siyÄ• , tasmÄ• __taá¹ƒta
saá¹ƒsandana_nti yasmiá¹ƒ yasmiá¹ƒ dvÄ• re kammapathaá¹ƒ appattÄ• akusalacetanÄ• da
teneva dvÄ• rena nÄ• maggahaá¹‡aá¹ƒ. taá¹ƒ pana taá¹ƒtaá¹ƒdvÄ• rapakkhikabhÄ• vakara
\Be 85/ vuttaá¹ƒ. yathÄ• hi kammapathaá¹ƒ pattÄ• kÄ• yakammÄ• disaá¹…khÄ• tÄ• cetan
kÄ• yakammÄ• dinÄ• mameva labhanti, na evaá¹ƒ kammapathaá¹ƒ appattÄ• . tÄ• pana ya
tena teneva dvÄ• rena kÄ• yaduccaritaá¹ƒ vacÄ«duccaritantiÄ• dinÄ• maá¹ƒ labhanti. evaá
tesaá¹ƒ taá¹ƒtaá¹ƒdvÄ• rapakkhikakaraá¹‡aá¹ƒ vuttaá¹ƒ. teneva hi __aá¹-á¹-hakathÄ• yaá¹ƒ
vacÄ«dvÄ• re copanappattaá¹ƒ kammapathaá¹ƒ, appattatÄ• ya pana kÄ• yakammaá¹ƒ na h
vacÄ«duccaritaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti vuttaá¹ƒ.

satipi pÄ• á¹‡Ä• tipÄ• tÄ• dicetanÄ• ya vacÄ«dvÄ• rÄ• dÄ«su pavattiyaá¹ƒ yathÄ• vuttayeb
kÄ• yakammÄ• dibhÄ• vavavatthÄ• panaá¹ƒ \Ne 79/ kÄ• yÄ• dikassa taá¹ƒtaá¹ƒdvÄ• rabhÄ
__kammadvÄ• rÄ• bhedanaá¹ƒ_. taÃ±hi kammadvÄ• rÄ• naá¹ƒ asaá¹ƒkiá¹‡á¹‡abhÄ• vena
sandhÄ• ya ``Ä• á¹‡attisamuá¹-á¹-hitesÅ«â€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vakkhati. k
dvÄ• re anekesaá¹ƒ kammÄ• naá¹ƒ pavattidassanampi dvÄ• rasaá¹ƒsandanaâ€™â€™ nti v
kammapatho hoti, taá¹ƒ dassetuá¹ƒ __ ``ime sattÄ• haÃ±Ã±antÅ«â€™â€™ _ti pavatti byÄ•
kÄ• yadvÄ• rikacetanÄ• ya sahakÄ• rÄ«kÄ• raá¹‡abhÄ• vato __kÄ• yakammavohÄ• ralÄ• b
parasantakassa attano pariá¹‡Ä• manavasena ``ime sattÄ• haÃ±Ã±antÅ«â€™â€™ tiÄ• dir
__manokammavohÄ• ravirahÄ• , _ acetanÄ• sabhÄ• vato vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• divasen
pÄ• á¹‡Ä• tipÄ• tÄ• dibhÄ• vena na vattabbÄ• ti attho. __etthÄ• _ti abbohÄ• rikabhÄ• ve.

__dasavidhÄ• iddhi ... pe ... tabbÄ• _ vitthÄ• renÄ• ti adhippÄ• yo.

__tenÄ• dhippeta_nti ``akusalaá¹ƒ vacÄ«kammaá¹ƒ manodvÄ• re samuá¹-á¹-hÄ• tÄ«â€™â
__ ``na uposathakkhandhake vuttaâ€™â€™ _nti kasmÄ• vuttaá¹ƒ, nanu tena uposathakkh
Ä• haá¹-anti? kiÃ±cÄ• pi Ä• haá¹-aá¹ƒ, tattha avuttoyeva pana so tena vuttoti gahitoti dasse
avuttamevÄ• â€™â€™ _tiÄ• dimÄ• ha.

``sugatiduggatÄ«su upapajjanaá¹ƒ sukatadukkaá¹-akammato na hoti, khandhasivÄ• dÄ«hi
`natthi dinnaâ€™ ntiÄ• dinÄ• parÄ• masantassa vasena __ `micchÄ• diá¹-á¹-hi ... pe ... par
karotÄ«â€™ _ti vuttaâ€™â€™ nti vadanti. __abhijjhÄ• dipadhÄ• nattÄ• _ti etena vijjamÄ• n
yadÄ• kÄ• yavacÄ«dvÄ• resu cetanÄ• \Be 86/ balavatÄ« hoti, na tathÄ• itare, tadÄ• padh
kÄ• yakammaá¹ƒ vacÄ«kammanti ca vohÄ• raá¹ƒ labhati. so kho panassÄ• padhÄ• nabhÄ
viÃ±Ã±Ä• yati. yadÄ• pana tesuyeva dvÄ• resu abhijjhÄ• dayo balavanto honti, na tathÄ• c
vijjamÄ• nÄ• pi cetanÄ• apadhÄ• nabhÄ• vato kÄ• yakammaá¹ƒ vacÄ«kammanti ca vohÄ•
pana padhÄ• nabhÄ• vato satipi kÄ• yaá¹…gavÄ• caá¹…gacopane sakena vavatthÄ• nena
dasseti. ye pana ``tÄ«supi dvÄ• resu kammapathabhÄ• vena appattiyÄ• dvÄ• rattayepi kan
saha pavattiyÄ• ca cetanÄ• ettha kammanti na vuccatÄ«â€™â€™ ti vadanti, tehi abhijjhÄ•
padhÄ• nasabhÄ• vaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ siyÄ• . atha vÄ• cetanÄ• ya nippariyÄ• y
anavarodhetabbattÄ• __ ``abbohÄ• rikÄ• â€™â€™ _ti \Ne 80/ vuttaá¹ƒ. attano sabhÄ• ven
kammanti vuccati. yathÄ• ha ``cetanÄ• haá¹ƒ, bhikkhave, kammaá¹ƒ vadÄ• mÄ«â€™â€™ t
__aá¹-á¹-hakathÄ• yaÃ±ca_ ``tasmiá¹ƒ dvÄ• re siddhÄ• cetanÄ• â€™â€™ tiÄ• dinÄ• ceta
vuttaá¹ƒ. tenevÄ• ha __ ``sabhÄ• veneva sÄ• manokammaâ€™â€™ _ntiÄ• di. atha vÄ• ka
kÄ• yavacÄ«dvÄ• re sahajÄ• tÄ• cetanÄ• kÄ• yavacÄ«kammavasena abbohÄ• rikÄ• ceta
abhijjhÄ• dayo padhÄ• nÄ• , na cetanÄ• , evaá¹ƒ sati abhijjhÄ• dayo cettha kammaá¹ƒ, na c
abhijjhÄ• dipakkhikÄ• vÄ• sÄ• siyÄ• ti anuyogaá¹ƒ manasi katvÄ• Ä• ha __ ``tividhÄ• , bh
``cetanÄ• pi ... pe ... manodvÄ• re eva samuá¹-á¹-hahantÄ«â€™â€™ ti idaá¹ƒ manodvÄ• re
manokammabhÄ• ve nibbisesabhÄ• vadassananti katvÄ• __ ``cetanÄ• ... pe ... adhippÄ• y
cetanÄ• kammaá¹ƒ, abhijjhÄ• dayo cetanÄ• sampayuttakammanti ettakameva hi ettha vises
kÄ• yavacÄ«kammabhÄ• vo siyÄ• ti Ä• saá¹…kÄ• ya abhÄ• vato manodvÄ• re akusalakÄ•
abbohÄ• rikÄ• ti na vuttanti daá¹-á¹-habbaá¹ƒ.

__virativisiá¹-á¹-hÄ• _ti viratito cetanÄ• ya padhÄ• nabhÄ• vamÄ• ha. tattha ``tividhÄ• , bhi
kÄ• yasaÃ±cetanÄ• â€™â€™ tiÄ• dinÄ• (Kv 539) Ä• gamamhi __ ``pÄ• á¹‡Ä• tipÄ• tÄ• dip
yuttiá¹ƒ dasseti. yasmÄ• ca paá¹-á¹-hÄ• ne cetanÄ• va ``kammapaccayoâ€™â€™ ti \Be 87
abhijjhÄ• dayo vÄ• , tasmÄ• nippariyÄ• yena kammaá¹ƒ ``cetanÄ• â€™â€™ ti anabhijjhÄ•
vÄ• â€™â€™ ti vuttÄ• ti veditabbaá¹ƒ. asaá¹…karato kammadvÄ• rÄ• ni vavatthapento __
vipariyÄ• yena __ ``bhindatÄ«â€™â€™ _ti vuttoti rakkhaá¹‡abhindanÄ• ni anÄ• setvÄ• nÄ
vuttÄ• nÄ«ti.

kammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyo vikappo paá¹-hamacatutthaviÃ±Ã±Ä• á¹‡advÄ• resuyeva labbhati, na itarattha ``sotaá
ntiÄ• dinÄ• avuttattÄ• , itarathÄ• pi vÄ• avibhattike niddese labbhati. yato saá¹ƒvaravasena
pavattati, taá¹ƒ dussÄ«lyanti Ä• ha __ ``dussÄ«lyaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dicetanÄ• â€™â€
saá¹ƒvaravinimuttÄ• abhijjhÄ• domanassayuttÄ• tappadhÄ• nÄ• vÄ• akusaladhammÄ• _
dhammÄ• _ \Ne 81/. Ä• rammaá¹‡e cittavossaggavasena pavatto akusalacittuppÄ• do __pa
vÄ«riyapanodanabhÄ• vato thinamiddhaá¹ƒ __ ``kosajjaâ€™â€™ _nti vuttaá¹ƒ, thinamiddha

__asuddhatÄ• _ti akevalatÄ• aÃ±Ã±ena sammissatÄ• . dvÄ• raÃ±hi dvÄ• rantarikakamma
missitaá¹ƒ viya hoti. tenevÄ• ha __ ``musÄ• vÄ• dÄ• dinopi kÄ• yadvÄ• re pavattisabbhÄ• v
``aviÃ±Ã±eyyamÄ• nantarÄ• naá¹ƒ dvÄ• rantaracittÄ• naá¹ƒ antarantarÄ• appavattito sudd
vadanti, taá¹ƒ anekassapi javanavÄ• rassa kÄ• yakammÄ• dibhÄ• vena pabandhanavasena
vuttaá¹ƒ. __aviruddhaá¹ƒ hotÄ«_ti akusalakÄ• yakammÄ• dibhÄ• vena avadhÄ• retvÄ• asa
vÄ• cÄ• asaá¹ƒvaradvÄ• rÄ• dÄ«su uppattivacanaá¹ƒ kÄ• yadvÄ• rÅ«palakkhito asaá¹ƒvaro
kÄ• yadvÄ• riko evÄ• ti evaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• ya sati na virujjhatÄ«ti attho. idÄ• ni taá¹
__ ``asaá¹ƒvaro hÄ«â€™â€™ _tiÄ• dinÄ• vibhÄ• veti. __sadvÄ• re_ti attano dvÄ• re. __as
uppajjamÄ• nopi sadvÄ• ravasena uppannoti vuccatÄ«_ti etena vÄ• cÄ• asaá¹ƒvaradvÄ• re
copanakÄ• yaasaá¹ƒvaradvÄ• ravasena uppannotveva vuttoti daá¹-á¹-habbaá¹ƒ. esa nayo i
aÃ±Ã±advÄ• re_ti kammassa dvÄ• rantaracaraá¹‡aá¹ƒ pÄ• kaá¹-anti katvÄ• vuttaá¹ƒ.

__evaá¹ƒ_ \Be 88/ __satÄ«_ti copanasaá¹…khÄ• te kÄ• yaasaá¹ƒvaradvÄ• re asaá¹ƒvarot
kammapathabhÄ• vappattasseva kammabhÄ• vo aá¹-á¹-hakathÄ• yaá¹ƒ vuttoti Ä• ha __ ``k
vacÄ«manokammaâ€™â€™ _nti. __sesa_nti dvÄ• rantarÄ• nupalakkhitaá¹ƒ. __tathÄ• na v
vuccatÄ«ti attho. __tattheva vakkhÄ• mÄ• _ti kammapathasaá¹ƒsandane vakkhÄ• ma. ``so
akusalaá¹ƒ kÄ• yakammaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• (Dhs-a kammapathasaá¹ƒsandana
``copanakÄ• yaasaá¹ƒvaradvÄ• ravasena uppanno akusalaá¹ƒ kÄ• yakammameva hotÄ«â€
vacÄ«kammÄ• dÄ«naÃ±ca kammapathappattÄ• naá¹ƒ asaá¹ƒvarabhÅ«tÄ• naá¹ƒ kÄ• yaka
vacÄ«duccaritaá¹ƒ akusalaá¹ƒ vacÄ«kammameva hotÄ«â€™â€™ tiÄ• dinÄ• apavÄ• dena
vakkhamÄ• nataá¹ƒ sandhÄ• yÄ• ha. __antogadhatÄ• daá¹-á¹-habbÄ• _ paccayasannissita
Ã±Ä• á¹‡avÄ«riyehi sÄ• dhetabbattÄ• ti adhippÄ• yo.

akusalakammapathakathÄ• vaá¹‡á¹‡anÄ•

__sarasena_ \Ne 82/ attano sabhÄ• vena. yÄ• ya cetanÄ• ya pavattamÄ• nassa jÄ«vitindri
mahÄ• bhÅ«tesu upakkamakaraá¹‡ahetu taá¹ƒmahÄ• bhÅ«tapaccayÄ• uppajjanakamahÄ•

tÄ• disapayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pÄ• á¹‡Ä• tipÄ• to nÄ• ma. laddhupakkamÄ•
purimabhÅ«tÄ• ni viya visadÄ• nÄ«ti samÄ• najÄ• tiyÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ kÄ• raá¹‡aá¹
payogassa sahasÄ• nipphÄ• danavasena kiccasÄ• dhikÄ• ya bahukkhattuá¹ƒ pavattajavan
sanniá¹-á¹-hÄ• pakacetanÄ• ya vasena payogassa mahantabhÄ• vo. satipi kadÄ• ci khudda
payogassa samabhÄ• ve mahantaá¹ƒ hanantassa cetanÄ• tibbatarÄ• uppajjatÄ«ti vatthus
tadubhayaá¹ƒ cetanÄ• ya balavabhÄ• veneva hotÄ«ti Ä• ha __ ``payoga ... pe ... bhÄ• vato
__yathÄ• vuttapaccayavipariyÄ• yepÄ«_ti payogavatthuÄ• dipaccayÄ• naá¹ƒ amahattepi. _
guá¹‡avantatÄ• dipaccayehi. ettha ca hantabbassa guá¹‡avantatÄ• ya mahÄ• sÄ• vajjatÄ•
daá¹-á¹-habbÄ• . kilesÄ• naá¹ƒ upakkamÄ• naá¹ƒ dvinnaÃ±ca mudutÄ• ya tibbatÄ• ya ca a
mahÄ• sÄ• vajjatÄ• ca yojetabbÄ• . pÄ• á¹‡o pÄ• á¹‡asaÃ±Ã±itÄ• vadhakacittaÃ±ca pubb
89/ vadhakacetanÄ• samuá¹-á¹-hÄ• pito, paÃ±casambhÄ• ravatÄ« pÄ• á¹‡Ä• tipÄ• tacetan
paÃ±casambhÄ• ravinimuttÄ• daá¹-á¹-habbÄ• . esa nayo adinnÄ• dÄ• nÄ• dÄ«supi.

mantaparijappanena parassa santakaharaá¹‡aá¹ƒ __vijjÄ• mayo, _ vinÄ• mantena parasa
Ä• kaá¸• á¸• hanaá¹ƒ tÄ• disaiddhiyogena __iddhimayo_ payogoti adinnÄ• dÄ• nassapi cha
veditabbÄ• .

abhibhavitvÄ• vÄ«tikkamane micchÄ• cÄ• ro mahÄ• sÄ• vajjo, na tathÄ• ubhinnaá¹ƒ sam
``cattÄ• ro sambhÄ• rÄ• _ti vuttattÄ• abhibhavitvÄ• vÄ«tikkamane satipi maggenamaggap
purimuppannasevanÄ• bhisandhipayogÄ• bhÄ• vato micchÄ• cÄ• ro na hoti abhibhuyyamÄ
sevanacitte sati payogÄ• bhÄ• vo na pamÄ• á¹‡aá¹ƒ itthiyÄ• sevanappayogassa yebhuyye
yebhuyyena sevanappayogo hotÄ«ti itthiyÄ• puretaraá¹ƒ sevanacittaá¹ƒ upaá¹-á¹-hÄ• petv
micchÄ• cÄ• ro na siyÄ• ti Ä• pajjati, tasmÄ• purisassa vasena ukkaá¹ƒsato cattÄ• ro samb
daá¹-á¹-habbaá¹ƒ. aÃ±Ã±athÄ• itthiyÄ• purisakiccakaraá¹‡akÄ• le \Ne 83/ purisassapi sev
micchÄ• cÄ• ro na siyÄ• ti. keci pana ``attano ruciyÄ• pavattitassa tÄ«á¹‡i aá¹…gÄ• ni, bal
tÄ«á¹‡Ä«ti sabbÄ• ni aggahitaggahaá¹‡ena cattÄ• rÄ«â€™â€™ ti vadanti, vÄ«maá¹ƒsitvÄ•

duá¹-á¹-hacittassa amaraá¹‡Ä• dhippÄ• yassa pharusakÄ• yavacÄ«payogasamuá¹-á¹-hÄ•
__pharusavÄ• cÄ• _. maraá¹‡Ä• dhippÄ• ye pana sati atthasiddhitadabhÄ• vesu pÄ• á¹‡Ä•
hontÄ«ti. yaá¹ƒ pati pharusavÄ• cÄ• payujjati, tassa sammukhÄ• va sÄ«saá¹ƒ eti. ``paramr
hotÄ«â€™â€™ ti vadanti.

yadi cetanÄ• ya sabbadÄ• kammapathabhÄ• vÄ• bhÄ• vato aniyato kammapathabhÄ• vot
nanu abhijjhÄ• dÄ«nampi kammapathaá¹ƒ appattÄ• naá¹ƒ atthitÄ• ya aniyato kammapathab
kammapatharÄ• siyaá¹ƒ avacanaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati, kammapathatÄ• taá¹ƒsabhÄ
vuttattÄ• . yadi evaá¹ƒ cetanÄ• pi tattha vattabbÄ• siyÄ• ti? saccametaá¹ƒ, sÄ• pana pÄ• a
pÄ• kaá¹-o tassÄ• \Be 90/ kammapathabhÄ• voti na vuttaá¹ƒ siyÄ• . cetanÄ• ya hi ``cetanÄ
kammaá¹ƒ vadÄ• mi, â€™â€™ ``tividhÄ• , bhikkhave, kÄ• yasaÃ±cetanÄ• akusalaá¹ƒ kÄ•

kammabhÄ• vo dÄ«pito. kammaá¹ƒyeva ca sugatiduggatÄ«naá¹ƒ taduppajjanasukhadukkhÄ
pavattaá¹ƒ kammapathoti vuccatÄ«ti pÄ• kaá¹-o tassÄ• kammapathabhÄ• vo. abhijjhÄ• dÄ
cetanÄ• samÄ«hanabhÄ• vena sucaritaduccaritabhÄ• vo, cetanÄ• janitataá¹ƒbandhatibhÄ•
sugatiduggatitaduppajjanasukhadukkhÄ• naá¹ƒ pathabhÄ• vo cÄ• ti na tathÄ• pÄ• kaá¹-o k
kammapatharÄ• sibhÄ• vena vuttÄ• . atathÄ• jÄ• tiyattÄ• vÄ• cetanÄ• tehi saddhiá¹ƒ na v
gahetabbaá¹ƒ.

pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• neva tabbiratiÄ• rammaá¹‡Ä• nÄ«ti __paÃ±
evÄ• _ti vacanena adinnÄ• dÄ• nÄ• dÄ«naá¹ƒ sattÄ• rammaá¹‡atÄ• vacanassa virodhaá¹ƒ
``vÄ«tikkamitabbatoyeva hi veramaá¹‡Ä« nÄ• ma hotÄ«â€™â€™ ti. __sayameva pariharis
__sikkhÄ• padavibhaá¹…ge_ paÃ±hapucchakavaá¹‡á¹‡anaá¹ƒ sandhÄ• ya vadati. tattha hi
saá¹…khyaá¹ƒ gate saá¹…khÄ• reyeva Ä• rammaá¹‡aá¹ƒ karoti, tasmÄ• parittÄ• rammaá¹
vuttaá¹ƒ.

__duggatatÄ• dÄ«nÄ«_ti \Ne 84/ __Ä• di_-saddena ``aladdhÄ• lÄ• bho laddhavinÄ• so icc
kicchapaá¹-ilÄ• bho rÄ• jÄ• dÄ«hi sÄ• dhÄ• raá¹‡abhogatÄ• dukkhavihÄ• ro sÄ• saá¹…ka
saá¹…gahitÄ• . keci pana ``diá¹-á¹-heva dhamme bhogajÄ• niÄ• dayo nissandaphalaâ€™â€

kusalakammapathakathÄ• vaá¹‡á¹‡anÄ•

__tÄ• saÃ±ca_ viratÄ«naá¹ƒ cetanÄ• sampayuttattÄ• cetanÄ• dvÄ• rena sugatiduggatitad
pathabhÄ• vo yuttoti adhippÄ• yo.

kammapathasaá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ•

__tathÄ• _ti kammapathappattÄ• naá¹ƒ. __kecÄ«_ti dhammasirittheraá¹ƒ sandhÄ• yÄ• ha.
kammapathappattÄ• nameva dussÄ«lyÄ• dÄ«naá¹ƒ susÄ«lyÄ• dÄ«naÃ±ca kammapathehi
tesaá¹ƒ vÄ• phassadvÄ• rÄ• dÄ«hi avirodhabhÄ• vena dÄ«panaá¹ƒ kammapathasaá¹ƒsan
natthÄ«_ti etena yathÄ• vuttÄ• naá¹ƒ asaá¹ƒvarasaá¹ƒvarÄ• naá¹ƒ \Be 91/ tesaá¹ƒ vÄ• de k
asaá¹…gahitataá¹ƒ dasseti. ye pana saá¹…gahaá¹ƒ labhanti, tesaá¹ƒ gahaá¹‡e payojanÄ• b
``tividha ... pe ... dassanenÄ• â€™â€™ _ti vuttaá¹ƒ. evaá¹ƒ purimapakkhe saá¹…khepato d
dutiyapakkhepi vattuá¹ƒ __ ``na ca duccaritÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tena ye
duccaritasucaritaasaá¹ƒvarasaá¹ƒvarÄ• anucarÄ«yanti, tesaá¹ƒ kÄ• yakammÄ• ditÄ• vidh
``paÃ±caphassadvÄ• ravasena uppanno asaá¹ƒvaro akusalaá¹ƒ manokammameva hotÄ«â
__yadi cÄ• _tiÄ• dinÄ• anavasesapariyÄ• dÄ• nÄ• bhÄ• vamÄ• ha. __uppatti na vattabbÄ•
vadantehi ``manokammaá¹ƒ chaphassadvÄ• ravasena uppajjatÄ«â€™â€™ ti na vattabbant
kammapathappattÄ• neva dussÄ«lyÄ• dÄ«ni kÄ• yakammÄ• dinÄ• mehi aá¹-á¹-hakathÄ• y
aá¹-á¹-hakathÄ• cariyehi manokammassa chaphassadvÄ• ravasena uppatti na vattabbÄ• ti

__taá¹ƒtaá¹ƒkammabhÄ• vassa vuttattÄ• _ti ``tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ akusalaá¹ƒ kÄ•
tiÄ• diá¹ƒ (Vibh 913) sandhÄ• yÄ• ha.

__kammantarampi taá¹ƒdvÄ• rikakammameva siyÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• dikassa vacÄ«
__tasmÄ• _ti yasmÄ• kesaÃ±ci asaá¹ƒvarÄ• naá¹ƒ saá¹ƒvarÄ• naÃ±ca kammapathatÄ• na
kammapathehi nÄ• nattÄ• bhÄ• vadassanena payojanaá¹ƒ natthi, na ca duccaritÄ• dÄ«naá
uppatti \Ne 85/ dÄ«pitÄ• , na cÄ• yaá¹ƒ vidhi niravasesasaá¹…gÄ• hikÄ• , kammÄ• naÃ±ca
aá¹-á¹-hakathÄ• yaÃ±ca pubbÄ• paravirodho, tasmÄ• ti attho. __samÄ• nanÄ• matÄ• _ kÄ•
__sÄ• maÃ±Ã±anÄ• mÄ• vijahanaá¹ƒ_ kÄ• yakammÄ• dibhÄ• vÄ• vijahanaá¹ƒ. __ubhayes
__uppattipariyÄ• yavacanÄ• bhÄ• vato_ti etena phassadvÄ• raasaá¹ƒvaradvÄ• rÄ• dÄ«naá
atthato nÄ• nattÄ• bhÄ• vepi tathÄ• tathÄ• pavattadesanÄ• vasena te vicÄ• ritÄ• ti dasseti
kÄ• yakammaá¹ƒ paÃ±caphassadvÄ• ravasena na uppajjatÄ«â€™â€™ tiÄ• diko dutiyavinic

__kÄ• ye vÄ• cÄ• ya ca ... pe ... siddhito_ti etena copanappattaá¹ƒ akusalaá¹ƒ manokamm
visesetvÄ• dassetuá¹ƒ __ ``kÄ• yavacÄ«kammaâ€™â€™ _nti vuttaá¹ƒ, na pana kÄ• yavac
tena kÄ• yavacÄ«gahaá¹‡aá¹ƒ yathÄ• vuttacopanappattaá¹ƒ eva vibhÄ• vetÄ«ti daá¹-á¹-hab
``copanappattaá¹ƒ akusalaá¹ƒ kÄ• yadvÄ• re vacÄ«dvÄ• re ca manokammaá¹ƒ hotÄ«â€™â
vutte __yaá¹ƒ_-saddo abyabhicÄ• ritasambandhatÄ• ya vuttoyeva hotÄ«ti katvÄ• __ ``yaá¹
vuttaá¹ƒ. __uppÄ• damattaparicchinnenÄ• _ti chaphassadvÄ• rikakammenÄ• ti attho. __ma
visesanivattiatthena manokammatÄ• visesaá¹ƒ nivatteti. __niyamassa eva_-saddassa __ak
``kÄ• yavacÄ«kammameva hotÄ«â€™â€™ ti avuttattÄ• . idÄ• ni niyamÄ• karaá¹‡ena laddh
pana sabbampÄ«â€™â€™ _tiÄ• dimÄ• ha.

``niyamassa akatattÄ• â€™â€™ tiÄ• di __purimanayo_ti adhippeto. vattuadhippÄ• yÄ• nur
samÄ• sapade ekadesopi Ä• kaá¸• á¸• hÄ«yati adhikÄ• ravasenÄ• ti adhippÄ• yena __ ``ka
katvÄ• â€™â€™ _ti vuttaá¹ƒ. __yaá¹ƒ pana vadantÄ«_tiÄ• dinÄ• ettha padakÄ• ramatassa
__cetanÄ• pakkhikÄ• na_nti kÄ• yavacÄ«kammabhÅ«tacetanÄ• pakkhikÄ• naá¹ƒ. __sata_n
__taá¹ƒtaá¹ƒdvÄ• rakammapathÄ• naÃ±cÄ• _ti idaá¹ƒ imassa cittassa kammapathabhÄ• ve
sandhÄ• ya vuttaá¹ƒ, na sabbadÄ• , kammapathabhÄ• veneva pavattanato. __ca_-saddena
daá¹-á¹-habbo. atha vÄ• taá¹ƒtaá¹ƒdvÄ• rÄ• ca taá¹ƒtaá¹ƒdvÄ• rakammapathÄ• ca taá¹ƒta
``taá¹ƒtaá¹ƒdvÄ• rÄ• â€™â€™ ti padena akammapathÄ• naá¹ƒ saá¹ƒvarÄ• naá¹ƒ saá¹…ga
sabhÄ• venÄ• _ti manokammassa dvÄ• rabhÄ• vena, na attanoti adhippÄ• yo. __evamidhÄ
cittasampayuttassa kammassa dvÄ• rabhÄ• vo cittepi upacaritoti attho. __vattabbameva na
anantarapaccayabhÅ«tamanorahitassa cittassa abhÄ• vatoti.

dvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kamÄ• bhÄ• vaniyamÄ• bhÄ• ve \Ne 86/ __sabbÄ• rammaá¹‡atÄ• dÄ«_ti __Ä• di_-sadden

... atthÄ«_ti padhÄ• ne asambhavato appadhÄ• naá¹ƒ adhikarÄ«yatÄ«ti dasseti.

dhammuddesavÄ• rakathÄ•

phassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ•

``tasmiá¹ƒ samaye phasso hotÄ«â€™â€™ tiÄ• dikÄ• ya pÄ• á¸·iyÄ• phassÄ• dÄ«naá¹ƒ kÄ
tapparabhÄ• vo, sabhÄ• vadassane eva pana tapparabhÄ• voti dasseti __ ``na hi phassÄ• d

__cittakiriyÄ• bhÄ• venÄ• _ti \Be 93/ cittabyÄ• pÄ• rabhÄ• vena. phassassa sampajjanamu
__sannipatitappavattiyÄ• paccayo hotÄ«_ti etena cittÄ• rammaá¹‡asannipÄ• takÄ• raá¹‡aá
cittÄ• rammaá¹‡asannipÄ• toti vuttoti dasseti. phasso hi cittassa Ä• rammaá¹‡e phusanÄ• k
Ä• rammaá¹‡e sannipatitappavattiyÄ• paccayoti ca vuccati. sÄ• cassa phusanÄ• kÄ• rapp
disvÄ• bhÅ«misaá¹‡á¹-hitassa avÄ«rakapurisassa jaá¹…ghacalanaá¹ƒ, ambilaambapakkÄ•
mukhe kheá¸·uppatti, dayÄ• lukassa paraá¹ƒ haÃ±Ã±amÄ• naá¹ƒ disvÄ• sarÄ«rakampana
hoti. __tabbisesabhÅ«tÄ• rÅ«padhammÄ• _ti yathÄ• paá¹-ihananavasena aÃ±Ã±amaÃ±Ã
uppajjamÄ• nesu rÅ«padhammavisesesu saá¹…ghaá¹-á¹-anapariyÄ• yo, evaá¹ƒ cittÄ• ram
visayakaraá¹‡avisayabhÄ• vappatti paá¹-ihananÄ• kÄ• rena hoti. so ca cittanissito dhamma
saá¹…ghaá¹-á¹-anapariyÄ• yena vutto, yadÄ• ha __ ``evaâ€™â€™ _ntiÄ• di. keci pana ``sa
paÃ±cadvÄ• rikova, na itaro vatthÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anÄ• bhÄ• vatoâ€™â€™ ti
upacÄ• rasiddhattÄ• saá¹…ghaá¹-á¹-anassa. itarathÄ• paÃ±cadvÄ• rikassapi taá¹ƒ na sam
indriyamanasikÄ• resu yathÄ• pavattamÄ• nesu taá¹ƒtaá¹ƒÄ• rammaá¹‡e viÃ±Ã±Ä• á¹‡aá¹
tathÄ• pavattiyeva __viÃ±Ã±Ä• á¹‡assa visayabhÄ• vakaraá¹‡aá¹ƒ_.

``yaá¹ƒ kho, bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanass
kÄ• mÄ• naá¹ƒ assÄ• doâ€™â€™ tiÄ• divacanato (AN c 9.34) sukhavedanÄ• va assÄ• dot
``assÄ• dabhÄ• vatoâ€™â€™ _ti. __phusanÄ• dibhÄ• vena Ä• rammaá¹‡aggahaá¹‡aá¹ƒ e
anupacaritameva phassÄ• dÄ«naá¹ƒ anubhavanakiccamÄ• ha.

__nimittenÄ• _ti nÄ«lÄ• dinÄ• dÄ«ghÄ• dinÄ• ca nimittena. __etenupÄ• yenÄ• _ti yathÄ•
cittuppÄ• de saÃ±Ã±Ä• Ã±Ä• á¹‡amanuvattati, evaá¹ƒ samÄ• dhippadhÄ• ne samÄ• dhinti

__pabandhatÄ«_ti paá¹-á¹-hapeti sampayuttadhamme sakasakakicce paá¹-á¹-hapeti. tenev
vivaranto __ ``pavattetÄ«â€™â€™ _ti Ä• ha.

vijjamÄ• natÄ• vÄ• cÄ« __hoti_-saddo, vijjamÄ• natÄ• ca saá¹…khatadhammÄ• naá¹ƒ upp
``cittaá¹ƒ na tathÄ• atthato nuppajjatÄ«â€™â€™ ti vuttaá¹ƒ. tena yasmÄ• cittaá¹ƒ \Be 94/ n
uppajjati eva, tasmÄ• cittaá¹ƒ hotÄ«ti vuttanti ayamettha aá¹-á¹-hakathÄ• ya attho. evamav

__hoti-uppajjati_-saddÄ• naá¹ƒ samÄ• natthattena na kiÃ±ci payojanaá¹ƒ dissati. atha vÄ• sattÄ• , sattÄ• ca uppÄ• dÄ• dinÄ• samaá¹…gitÄ• ti phassÄ• dÄ«naá¹ƒ khaá¹‡attayapariy hotÄ«â€™â€™ tiÄ• dÄ«su __hoti_-saddena vuttÄ• . tattha yo bhÄ• vo uppÄ• dasamaá¹…g __uppajjati_-saddena vuccamÄ• nassa atthassa __hoti_-saddavacanÄ«yatÄ• na na sambh ettha pana kiÃ±cÄ• pi __uppanna_-saddeneva uppÄ• dÄ• disamaá¹…gitÄ• vuccati, tabbhÄ __hoti_-saddena vuttÄ• khaá¹‡attayavÄ«tivattepi __uppanna_-saddassa vattanato, tasmÄ• __uppajjati_-saddena samÄ• natthatÄ• sabbhÄ• vadassanaá¹ƒ viya uppajjatidassanampi vi pÄ• kaá¹-akaraá¹‡abhÄ• vato. itarathÄ• ``cittaá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ ti iminÄ• va dassitoti kiá¹ƒ puna vijjamÄ• nabhÄ• vadassanenÄ• ti na na sakkÄ• vattuá¹ƒ, samayavavat vuttampi cittaá¹ƒ phassÄ• dÄ«hi sahuppattiyÄ• suá¹-á¹-hutaraá¹ƒ nibbisesanti dassetuá¹ƒ c vacanaá¹ƒ. uddiá¹-á¹-hadhammÄ• naá¹ƒyeva cettha niddesavÄ• re vibhajanaá¹ƒ, na vibhaá Ä• ruá¸·hasabbapadÄ• nanti ``uddesavÄ• re saá¹…gaá¹‡hanatthaá¹ƒ niddesavÄ• re vibhaja niccalo. tathÄ• hi ``yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ vibhattÄ• . apica adhipatibhÄ• vena indriyesu viya phassavedanÄ• saÃ±Ã±Ä• cetanÄ• hi sa sabbacittuppÄ• dasÄ• dhÄ• raá¹‡arÄ• siyaá¹ƒ gahetabbattÄ• samayavavatthÄ• ne vuttamp vuttanti daá¹-á¹-habbaá¹ƒ.

jhÄ• naá¹…garÄ• sivaá¹‡á¹‡anÄ•

__vitakkana_nti \Ne 88/ vitakkanakiriyÄ• , sÄ• ca vitakkassa attano paccayehi pavattimatta bhÄ• vaniddeso vasavattibhÄ• vanivÄ• raá¹‡Ä• ya hoti. yasmiá¹ƒ Ä• rammaá¹‡e cittaá¹ƒ ab gahaá¹‡ayogyaá¹ƒ karonto vitakko Ä• koá¹-ento viya parivattento viya ca hotÄ«ti tassa Ä• k pariyÄ• hananarasatÄ• ca vuttÄ• . idaÃ±ca lakkhaá¹‡aá¹ƒ kiccasannissitaá¹ƒ katvÄ• vutta sabhÄ• vavinimuttÄ• kÄ• ci kiriyÄ• nÄ• ma natthi, tathÄ• gahetabbÄ• kÄ• ro. bodhaneyya paramatthato ekasabhÄ• vopi sabhÄ• vadhammo pariyÄ• yavacanehi viya samÄ• ropitarÅ« pakÄ• sÄ«yati. evaÃ±hi so suá¹-á¹-hu pakÄ• sito hotÄ«ti.

__vipphÄ• ro_ \Be 95/ nÄ• ma vitakkassa thinamiddhapaá¹-ipakkho Ä• rammaá¹‡e anolÄ«n abhiniropanabhÄ• vato calanaá¹ƒ viya hotÄ«ti adhippÄ• yena __ ``vipphÄ• ravÄ• ti vicalana __upacÄ• rappanÄ• su santÄ• nena pavattiya_nti etena yathÄ• apubbÄ• rammaá¹‡e paá¹- vipphÄ• ravÄ• hoti, na tathÄ• ekasmiá¹ƒyeva Ä• rammaá¹‡e nirantaraá¹ƒ anuppabandhav nÄ• tivipphÄ• ravÄ• pana tattha hoti sannisinnabhÄ• vatoti dasseti. tenevÄ• ha __ ``niccalo

``pÄ«tisukhena abhisandetÄ«â€™â€™ tiÄ• divacanato (DN I 226; MN I 427) pÄ«tiyÄ• phar yathÄ• taá¹ƒ hoti, taá¹ƒ dassetuá¹ƒ __ ``paá¹‡Ä«tarÅ«pehÄ«â€™â€™ _ti vuttaá¹ƒ.

visÄ• rassa byaggabhÄ• vassa paá¹-ipakkho sabhÄ• vo avisÄ• ro, na visÄ• rÄ• bhÄ• vama samÄ• dhÄ• nabhÄ• vato atthato visesÄ• bhÄ• vepi samukhena sampayuttamukhena ca ub

``avisÄ• ... pe ... vikkhepoâ€™â€™ _ti vuttaá¹ƒ. __visesato_ti atisayenÄ• ti vÄ• attho gahe
samÄ• dhissa visesakÄ• raá¹‡aá¹ƒ ``sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti (DN III 35
1I 12) vacanato.

indriyarÄ• sivaá¹‡á¹‡anÄ•

__tatthÄ• _ti \Ne 89/ saddahanasaá¹…khÄ• te adhimokkhalakkhaá¹‡e. __puggalo saddaha
Ä• hitavisesÄ• naá¹ƒ taá¹ƒsampayuttadhammÄ• naá¹ƒ saddahanakiriyÄ• ya kattubhÄ• vam
hi samudÄ• ye voharÄ«yatÄ«ti. na kevalaá¹ƒ pasÄ• danÄ«yavatthusmiá¹ƒ appasÄ• danÄ• l
assaddhiyaá¹ƒ, atha kho appasÄ• danÄ«yavatthusmiá¹ƒ pasÄ• danÄ• kÄ• rappavattampÄ«
``micchÄ• dhimokkhoâ€™â€™ _ti vuttaá¹ƒ. tena pÅ«raá¹‡Ä• dÄ«su pasÄ• dassa assaddhi
etena appasÄ• dabhÅ«taá¹ƒ assaddhiyaá¹ƒ nivatteti. __vatthugato_ti iminÄ• micchÄ• dhim
nicchayoâ€™â€™ ti iminÄ• pana vibhÄ• vitamevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto __ ``na ye
_ti Ä• ha. akÄ• lussiyaá¹ƒ pasÄ• do, taá¹ƒ pana asaá¹…khobhabhÄ• vato __ ``anÄ• vilabhÄ
taÃ±hi sampayuttesu vidahantÄ« saddhÄ• akÄ• lussiyapaccupaá¹-á¹-hÄ• nÄ• . __evameta
gahetabbattÄ• \Be 96/ adhimuttipaccupaá¹-á¹-hÄ• nÄ• . __buddhÄ• divatthÅ«nÄ«_ti ettha
idhalokaparalokakammaphalasambandhÄ• pi saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ. ``saddhÄ•
ariyasÄ• vakoâ€™â€™ ti, ``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€™ nti (SN a I 2
bÄ«jaá¹ƒ tapo vuá¹-á¹-hÄ«â€™â€™ ti (SN a I 197; Sn 77) evamÄ• divacanato kusaladhamm
hatthÄ• dayo viya saddhÄ• daá¹-á¹-habbÄ• .

``idha bhikkhunÄ• kammaá¹ƒ kattabbaá¹ƒ hoti. tassa evaá¹ƒ hoti `kammaá¹ƒ kho me kattab
kammaá¹ƒ kho pana me karontassa na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi kÄ•
Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriy
335) ---

Ä• dikÄ• anurÅ«papaccavekkhaá¹‡Ä• .

__taá¹ƒmÅ«lakÄ• nÄ«_ti gantabbamaggÄ• dimÅ«lakÄ• ni. ettha ca __maggo gantabbo hot
aá¹-á¹-hakathÄ• yaá¹ƒ dassanavaseneva vuttÄ• , na pÄ• á¸·iyaá¹ƒ Ä• gatÄ• nukkamenÄ• ti

karaá¹‡Ä• dikÄ• le viya cirakatÄ• diÄ• rammaá¹‡aá¹ƒ vibhÅ«taá¹ƒ katvÄ• pavattantÄ« sati
tiá¹-á¹-hantÄ« \Ne 90/ anissajjantÄ« ca hoti. yaá¹ƒ Ä• rammaá¹‡aá¹ƒ sammuá¹-á¹-haá¹ƒ, taá
viya calitaá¹ƒ viya ca hoti, tappaá¹-ipakkhabhÄ• vena pana asammuá¹-á¹-hanti imamatthaá¹
alÄ• bu viyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ• raá¹‡a_nti etena ``saranti tÄ• yÄ• â€™
vibhÄ• veti. saraá¹‡akiriyÄ• ya hi pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ tattha Ä• dhipacc
tassÄ• hi tathÄ• paccayabhÄ• ve sati te dhammÄ• sÄ• ritÄ• asammuá¹-á¹-hakatÄ• apilÄ
hetÅ«hi paccayehi ca ete dhammÄ• sambhavantÄ«â€™â€™ ti __sambhavato_. ``imaá¹ƒ n

nibbattentÄ«â€™â€™ ti __phalato_ dhammÄ• uppajjanena vipaccanena ca nipphannÄ• n
__vatthubhÅ«tÄ• _ti Ä• rammaá¹‡abhÅ«tÄ• .

satipi sabbesaá¹ƒ sÄ• rammaá¹‡adhammÄ• naá¹ƒ Ä• rammaá¹‡aggahaá¹‡e na cittaá¹ƒ viy
``paricchinnopaladdhivasena jÄ• nÄ• tÄ«â€™â€™ _ti cittaá¹ƒ vuttaá¹ƒ. cetasikesu hi keci vi
gahetuá¹ƒ na sakkonti, keci pana paricchedamatteyeva \Be 97/ tiá¹-á¹-hanti, na viÃ±Ã±Ä• á
gaá¹‡hantÄ«ti ye Ä• saá¹…kitabbÄ• , tesu tadabhÄ• vaá¹ƒ dassento __ ``na saÃ±Ã±Ä• ... p
vijjhanavasenÄ• â€™â€™ _ti Ä• ha.

__pÄ«tiyÄ• ca somanassabhÄ• vo Ä• pajjatÄ«_ti idaá¹ƒ pÄ«ti ca somanassaÃ±ca pÄ«tiso
pÄ«tisomanassÄ• naá¹ƒ tulyayogaá¹ƒ sandhÄ• ya vuttaá¹ƒ. somanassasseva pana ``Ä• jaÃ
pÄ«tiyuttaá¹ƒ somanassaá¹ƒ pÄ«tisomanassanti padhÄ• nabhÄ• vo icchitoti na pÄ«tiyÄ• so
padhÄ• ne vijjamÄ• ne appadhÄ• naá¹ƒ upayujjati, pÄ«tiggahaá¹‡aÃ±cettha pÄ«tiyuttassa s
bhÄ• vato paribyattakiccato ca kataá¹ƒ, na ca nippÄ«tikasomanassassa asaá¹…gaho. ruá¸·
anaccantikabhÄ• vato. pÄ«tiyÄ• pana upalakkhaá¹‡abhÄ• vena ayamattho suá¹-á¹-hu yujja
``pÄ«tiupalakkhitaá¹ƒ vÄ• â€™â€™ _tiÄ• di.

__pavattaá¹ƒ_ upÄ• dinnakkhandhaá¹ƒ. __ciraá¹-á¹-hitikaá¹ƒ hotÄ«_ti etena na kevalaá¹ƒ
anupÄ• letabbadhammÄ• naá¹ƒ khaá¹‡aá¹-á¹-hitiyÄ• yeva, atha kho pabandhÄ• nupacched
dasseti. aÃ±Ã±athÄ• hi Ä• yukkhayamaraá¹‡aá¹ƒ na yujjeyyÄ• ti. __avisesenÄ• _ti kÄ• raá
jÄ«vitindriyatÄ• sÄ• maÃ±Ã±ena. yadipi arÅ«pÄ• saÃ±Ã±abhavesu rÅ«pÄ• rÅ«padhammÄ•
purimapacchimabhavesu carimapaá¹-hamadhammÄ• samÄ• najÄ• tiyena abyavahitatÄ• ya
``yÄ• va parinibbÄ• naá¹ƒ avicchinnaá¹ƒ pavattatÄ«â€™â€™ _ti vuttaá¹ƒ. __anupÄ• lanÄ•
anupÄ• lanapavattanaá¹-á¹-hapanÄ• niyeva \Ne 91/ vadati. __jÄ«vamÄ• navisesappaccaya
jÄ«vamÄ• natÄ• visesassa paccayabhÄ• vato. indriyabaddhassa hi matarÅ«pato kammajas
jÄ«vitindriyakatoti.

maggaá¹…garÄ• sivaá¹‡á¹‡anÄ•

__aviparÄ«taniyyÄ• nikabhÄ• venÄ• _ti idaá¹ƒ __sammÄ• _-saddassa __diá¹-á¹-hi_-Ä• dis
samÄ• nÄ• dhikaraá¹‡atÄ• vasena diá¹-á¹-hiÄ• dÄ«naá¹ƒ avisesabhÅ«tassa niyyÄ• nikabh
visesitabbattÄ• vuttaá¹ƒ. aviparÄ«tattho hi sammÄ• -saddo, na niyyÄ• nikatthoti. aviparÄ«ta
vÄ• sammÄ• -saddo. anekatthÄ• hi nipÄ• tÄ• ti. __evamevÄ• _ti aviparÄ«taniyyÄ• nikabh

balarÄ• sivaá¹‡á¹‡anÄ•

patissavo \Be 98/ vacanasampaá¹-iggahoti adhippÄ• yena __ ``sappatissavaá¹ƒ patissavab
taá¹ƒsabhÄ• gaÃ±ca yaá¹ƒ kiÃ±ci gÄ• ravaâ€™â€™ _nti Ä• ha. __tattha tattha pÄ• kaá¹-ab

jÄ• tiyÄ• dÄ«su bahiddhÄ• bhÅ«tesu bhikkhuÄ• dÄ«su hirottappÄ• naá¹ƒ anurÅ«papaccave
sasambhÄ• rapathavÄ«Ä• dÄ«su pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ viya vibhÅ«takiccabhÄ• ve

mÅ«larÄ• sivaá¹‡á¹‡anÄ•

__evaÃ±hi upamÄ• ya sametÄ«_ti yathÄ• asucimhi patitapurisassa satipi kÄ• yena allÄ«ya
evaá¹ƒ alobhopi Ä• rammaá¹‡akaraá¹‡avasena gahitepi Ä• rammaá¹‡e alaggabhÄ• vena a
eva pavattati. evaá¹ƒsabhÄ• vo hi so dhammoti. kiÃ±ci dussÄ«lyaá¹ƒ dosasamuá¹-á¹-hÄ• na
dosÅ«panissayanti __ ``dosasamuá¹-á¹-hÄ• nataá¹ƒ dosÅ«panissayataÃ±cÄ• â€™â€™ _ti
ujuvipaccanÄ«ko, taá¹ƒmukhena dussÄ«lyassÄ• ti dasseti.

__tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena ... pe ... Ä• sevanaá¹-á¹-hen
ekattupagato \Ne 92/ paá¹-hamajjhÄ• nÄ• diappanÄ• cittuppÄ• do Ä• sannÅ«pacÄ• rÄ• hita
nÄ«varaá¹‡Ä• diparipanthavisuddhiyÄ• visuddho, tadÄ• varaá¹‡avisayavirahena ca
samappavattaappanÄ• samÄ• dhisaá¹…khÄ• taá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipa
eva tatthupagamanena tattha ca pakkhando, visodhetabbassa vikkhepassa kilesasaá¹ƒsagg
visodhanasamÄ• dhÄ• naekattupaá¹-á¹-hÄ• nabyÄ• pÄ• ravirahena visuddhisamathapaá¹-ip
ajjhupekkhanto abhibyattarÅ«pÄ• ya sahajÄ• tatatramajjhattupekkhÄ• ya kiccavasena upek
tasmiá¹ƒyeva jÄ• tÄ• samÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• yuganaddhadhammÄ• . te yath
hutvÄ• pavattanti, evaá¹ƒ bhÄ• vanÄ• brÅ«hanÄ• . tathÄ• yÄ• ni tattha saddhÄ• dÄ«ni ind
vimuttattÄ• vimuttirasena ekarasÄ• ni hutvÄ• pavattÄ• ni. yaÃ±ca tattha tadupagaá¹ƒ, tesa
anativattanaekarasabhÄ• vÄ• naá¹ƒ anucchavikaá¹ƒ vÄ«riyaá¹ƒ vÄ• hÄ«yati pavattÄ«yati, y
pavattÄ• paguá¹‡abalavabhÄ• vÄ• pattisaá¹…khÄ• tÄ• Ä• sevanÄ• . sabbesaá¹ƒ etesaá¹ƒ
uppÄ• danÄ• vaá¸• á¸• hanÄ• , ayaá¹ƒ __tattha jÄ• tÄ• naá¹ƒ ... pe ... Ä• sevanaá¹-á¹-hena

yasmÄ• \Be 99/ panÄ• yaá¹ƒ bhÄ• vanÄ• kÄ• ro ``paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• v
(Paá¹-is I 158) __pÄ• á¸·iyaá¹ƒ_ Ä• gato eva, Ã±Ä• á¹‡ena ca saá¹ƒkilesavodÄ• nesu taá¹ƒ
Ä• nisaá¹ƒsaÃ±ca disvÄ• tathÄ• tathÄ• nipphÄ• detabbo, tasmÄ• __ ``evaá¹ƒ vuttÄ• ya p
bhÄ• vanÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __appavattÄ«_ti yasmiá¹ƒ dhamme sati yathÄ• vuttÄ
dhammo paá¹-ipakkhabhÄ• vanÄ• parÄ• masanena abhÄ• vanÄ• ti vuttoti adhippÄ• yo. na
paá¹-ipakkhoti yujjatÄ«ti. __tappaá¹-ipakkhabhÅ«tÄ• akusalÄ• _ kÄ• macchandÄ• dayo da
vÄ• __abhÄ• vanÄ• _. so hi ``kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ anÄ• sevanÄ• abhÄ• v
niddiá¹-á¹-hoti.

ekantena alabbhaneyyadassanatthaá¹ƒ __ ``jarÄ• dhammoâ€™â€™ _ti vuttaá¹ƒ. tathÄ• hi
``jÄ• tidhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjatÄ«â€™â€™ tiÄ• di
icchitÄ• lÄ• bho vibhatto. alobhÄ• nubhÄ• vena kÄ• yÄ• nupassanÄ• ya, amohÄ• nubhÄ• v
siddhi pÄ• kaá¹-Ä• yevÄ• ti apÄ• kaá¹-aá¹ƒ adosÄ• nubhÄ• vena vedanÄ• nupassanÄ• sido

``sukhaviparią¹‡Ä• meâ€™â€™ _tiÄ• dimÄ• ha. ayaÃ±ca yojanÄ• alobhÄ• dÄ«naá¹ƒ vises
avisesena \Ne 93/ pana sabbe sabbesaá¹ƒ paccayÄ• . sabhÄ• vato saá¹…kappato ca uppa
asahanavaseneva uppajjatÄ«ti doso taá¹ƒdassanassa __Ä• sannapaá¹-ipakkho, _ na rÄ• g

kammapatharÄ• sivaá¹‡á¹‡anÄ•

abhijjhÄ• dayo viya anabhijjhÄ• dayopi na ekantaá¹ƒ kammapathabhÅ«tÄ• yevÄ• ti Ä• ha _
``kammapathatÄ• taá¹ƒsabhÄ• gatÄ• hÄ«â€™â€™ _ti. manokammapathabhÄ• vena pavat
kammapatharÄ• sibhÄ• vena saá¹…gaho, na sabbadÄ• kammapathÄ• yevÄ• ti. tena yo aÃ
kammapathabhÄ• vena pÄ• kaá¹-o ca, tassapi kammapathatÄ• vacanaá¹ƒ na virujjhatÄ«ti c

passaddhÄ• diyugalavaá¹‡á¹‡anÄ•

__sama_nti \Be 100/ sammÄ• . __cetiyavandanÄ• diattha_nti cetiyavandanÄ• dihetu.
samathacatusaccakammaá¹-á¹-hÄ• navasena tabbhedavasena ca sabbakammaá¹-á¹-hÄ• n
mudumajjhimatikkhindriyatÄ• dibhedavasena sabbayogÄ«naá¹ƒ cittassa lÄ«nuddhaccÄ• dik
hitÄ• hitadhammÅ«palakkhaá¹‡abhÄ• vato yathÄ• sabhÄ• vaá¹ƒ paá¹-ivedhabhÄ• vato ca s
pÄ• ribandhakaharaá¹‡abhÄ• vanÄ• vaá¸• á¸• hanÄ• ni avisesato daá¹-á¹-habbÄ• ni. yathÄ
samatho samathamantarena yathÄ• bhÅ«tÄ• vabodho ca natthÄ«ti nÄ• nÄ• kkhaá¹‡ikÄ• s
visesakÄ• raá¹‡aá¹ƒ, evaá¹ƒ paá¹-ivedhe ekakkhaá¹‡ikÄ• pÄ«ti dassento Ä• ha __ ``aÃ±Ã±
nimittabhÄ• venÄ• â€™â€™ _ti. paÃ±Ã±Ä• ya hi sÄ• tisayaá¹ƒ avabhÄ• siyamÄ• ne visaye
sakkoti, samÄ• dhimhi ca majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipanne paÃ±Ã±Ä• Ä• ramm
__samaá¹ƒ pavattÄ• _ti aÃ±Ã±amaÃ±Ã±Ä• nativattanena samaá¹ƒ avisamaá¹ƒ ekarasabhÄ
aÃ±Ã±amaÃ±Ã±asahÄ• yabhÄ• vÅ«pagamanena yogino manorathadhurÄ• kaá¸• á¸• hane
Ä• jÄ• neyyayugo yugalako hutvÄ• aÃ±Ã±amaÃ±Ã±Ä• nativattamÄ• nena naddhÄ• baddh
adhicittamanuyuttehi vÄ«riyasamÄ• dhayo samaá¹ƒ yojetabbÄ• ti imassa visesassa dassan
puna gahitÄ• ti dassetuá¹ƒ vÄ«riyasamÄ• dhiyojanatthÄ• yÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vutta
samÄ• dhivÄ«riyayogassa vibhÄ• vanaá¹ƒ hotÄ«ti __ ``yogavacanatthÄ• yÄ• ti atthoâ€™â€

yevÄ• panakavaá¹‡á¹‡anÄ•

__yathÄ• _ \Ne 94/ __tathÄ• vÄ• _ti sammÄ• micchÄ• vÄ• . __anadhimuccanto_ti ``idaá¹
karissÄ• mÄ«â€™â€™ ti evaá¹ƒ pavattapubbabhÄ• gasanniá¹-á¹-hÄ• nahetukena payogak
anicchinanto. yattha hi anicchayo, tattha appaá¹-ipatti evÄ• ti. __saá¹ƒsappanaá¹ƒ_ saá¹ƒsa
``Ä• sappanÄ• parisappanÄ• â€™â€™ ti vutto. asatipi byÄ• pÄ• re tatramajjhattatÄ• ya sat
sakasakakiccavasena anÅ«nÄ• nadhikatÄ• ya alÄ«naanuddhatatÄ• ya ca saá¹ƒvattantÄ«ti
paccayabhÅ«tÄ• Å«nÄ• dhikabhÄ• vaá¹ƒ nivÄ• reti viyÄ• ti __Å«nÄ• dhikanivÄ• raá¹‡arasA
pavattipaccayattÄ• yeva tesu dhammesu majjhattatÄ• ti ca vuttÄ• .

__jhÄ• napadassÄ• _ti \Be 101/ __jhÄ• na_saddassa. __tesÅ«_ti paÃ±casu. __paÃ±ca hi a
attho_ti idaá¹ƒ saá¹ƒvaá¹‡á¹‡iyamÄ• nattÄ• yeva imaá¹ƒ cittuppÄ• daá¹ƒ sandhÄ• ya vuttaá
cittuppÄ• de paÃ±ceva jhÄ• naá¹…gÄ• ni. __padasamÅ«ho_ vÄ• kyaá¹ƒ, __padakoá¹-á¹-hÄ
dhammarÄ• si. __vuttaá¹ƒ pÅ«rita_nti chapaá¹‡á¹‡Ä• sÄ• ditÄ• ya pÅ«raá¹‡avasena. phass
``phuá¹-á¹-ho vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• divacanato (SN b IV 93) ph
paccayo. yadipi chandÄ• dayo yathÄ• vuttarÄ• sikiccÄ• bhÄ• vato tesu na vattabbÄ• , visuá
sarÅ«pato vattabbÄ• ti codanaá¹ƒ manasi katvÄ• __ ``vuttÄ• nampÄ«â€™â€™ _tiÄ• dimÄ•

dhammuddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarakusalaá¹ƒ

niddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<2> __sante_ti sabhÄ• vato vijjamÄ• ne. phassassa visayavisayÄ«naá¹ƒ sannipatanÄ• kÄ•
phusanaá¹ƒ visaye cittassa sannipatanaá¹ƒ vuttaá¹ƒ. ``cintanaá¹-á¹-hena cittaá¹ƒ, mananaá
tiÄ• dinÄ• \Ne 95/ cittÄ• disaddÄ• cintanÄ• dibyÄ• pÄ• ramukhena attano atthaá¹ƒ vibhÄ•
manotiÄ• dÄ«su viya kiccavisesaá¹ƒ anapekkhitvÄ• â€™â€™ _ti. yathÄ• loke vikatameva v
vesayanti vuccati, evaá¹ƒ mano eva mÄ• nasanti saddamattaviseso. __nÄ«lÄ• _di-saddÄ•
parisuddhabhÄ• vanibandhanÄ• __paá¹‡á¸• ara_saddassa pavattÄ«ti tassa __guá¹‡avises
kÄ• yikaá¹ƒ sÄ• tanti ettha kÄ• yappasÄ• danissitanti attho, evaá¹ƒ __cetasikaá¹ƒ sÄ• ta_nt
sÄ• tanti __nissayavisesÄ• _pekkhatÄ• vuttÄ• . ekakkhaá¹‡ikÄ• nÄ• nÄ• kkhaá¹‡ikÄ• ca
avatthÄ• visesoti __avatthÄ• visesÄ• _pekkho cittassa á¹-hitÄ«ti evaá¹ƒpakÄ• ro niddeso. ``
vuttassa cittassa, puggalassa vÄ• pavattiÄ• kÄ• rabhÄ• vena alubbhanÄ• ti alobho vuttoti _
kiriyÄ• bhÄ• vavisesÄ• _pekkho __alubbhanÄ• _ti niddeso. vuttanayeneva alubbhitassa bhÄ
ayaá¹ƒ niddeso __aÃ±Ã±assa bhÄ• vabhÅ«tatÄ• visesÄ• _pekkho vutto. kattukaraá¹‡abhÄ•
ajjhÄ• ropanavaseneva sijjhanti \Be 102/, bhÄ• vaniddeso pana ajjhÄ• ropanÄ• napekkho, t
visesantaravinimutto vinivatto visesato nijjÄ«vabhÄ• vagibhÄ• vato sabhÄ• vaniddeso nÄ• n
phusanaá¹-á¹-hena __ ``dhammamattadÄ«panaá¹ƒ sabhÄ• vapadaâ€™â€™ _nti vuttaá¹ƒ. A
cittassa pavattiÄ• kÄ• ro phusanabyÄ• pÄ• ro hotÄ«ti __ ``phusanakiriyÄ• phusanÄ• kÄ• ro
samphusanÄ• ti saá¹ƒ-saddo ``samudayoâ€™â€™ tiÄ• dÄ«su viya samÄ• gamatthadÄ«pa
``samÄ• gamaphusanÄ• â€™â€™ _ti. ``phusÄ• mi nekkhammasukhaâ€™â€™ ntiÄ• dÄ«su
samphusanÄ• ti ca vuccatÄ«ti Ä• ha __ ``na paá¹-ilÄ• bhasamphusanÄ• â€™â€™ _ti.

__aparena_ vevacanena. bahussutabhÄ• vasampÄ• dikÄ• ya paÃ±Ã±Ä• ya __paá¹‡á¸• ico
dakkhatÄ• bhÅ«tÄ• ya __kosalla_pariyÄ• yo, yattha katthaci tikkhasukhumÄ• ya __nepuÃ±A
paÃ±Ã±apentiyÄ• __vebhabyÄ• _pariyÄ• yoti evamÄ• dinÄ• tesu tesu paÃ±Ã±Ä• visesesu

pavattÄ• ti tesaá¹ƒ paÃ±Ã±Ä• visesÄ• naá¹ƒ nÄ• nÄ• kÄ• le labbhamÄ• natÄ• vuttÄ• , __it
yebhuyyenÄ• ti adhippÄ• yo. __atthanÄ• nattena_ paÃ±Ã±Ä• diatthavisesena. __kodho kujj
evaá¹ƒpakÄ• rÄ• niddesÄ• sabhÄ• vÄ• kÄ• rabhÄ• vadÄ«panavasena byaÃ±janavasenev
paá¹‡á¸• iccantiÄ• dayo paÃ±Ã±Ä• visesanibandhanattÄ• atthavasena vibhÄ• gavacananti
vÄ• â€™â€™ _tiÄ• dinÄ• . __evamÄ• kÄ• ro panÄ• _ti purimÄ• kÄ• rato viseso atthato vibh
vuttaá¹ƒ.

paá¹-ikkhipanaá¹ƒ \Ne 96/ paá¹-isedhanaá¹ƒ paá¹-ikkhepo, tassa nÄ• nattaá¹ƒ viseso paá¹-
saddhammagarutÄ• ya paá¹-ikkhepo saddhammagarutÄ• paá¹-ikkhepo, tena saddhamma
__saddhammagarutÄ• paá¹-ikkhepanÄ• nattaá¹ƒ_. taá¹ƒ saddhammagarutÄ• paá¹-ikkhepa
kodhagarutÄ• dibhedabhinnanti __ ``kodhagarutÄ• divisiá¹-á¹-henÄ• â€™â€™ _ti vuttaá¹ƒ.
bhinno saddhammagarutÄ• ya paá¹-ikkhepo paá¹-isedhanaá¹ƒ kodhÄ• divisiá¹-á¹-hapaá¹-ik
tassa nÄ• nattena __saddhammagarutÄ• paá¹-ipakkhanÄ• nattenÄ• _ti kodhagarutÄ• sadd
makkhalÄ• bhasakkÄ• ragarutÄ• saddhammagarutÄ• ya paá¹-ipakkhoti saddhammagarutÄ
asaddhammagarutÄ• tabbhÄ• vena \Be 103/ ekÄ«bhÅ«tÄ• pi nÄ• nattaá¹ƒ gatÄ• . yasmÄ•
__makkho_ dosappadhÄ• nÄ• paraguá¹‡aviddhaá¹ƒsanÄ• kÄ• rappavattÄ• akusalÄ• kha
sÄ• daraabhisaá¹…kharaá¹‡avasena pavattanameva. __lÄ• bhagarutÄ• _ catunnaá¹ƒ pacc
tesaá¹ƒyeva susaá¹…khatÄ• naá¹ƒ laddhakÄ• matÄ• . tadubhayesu ca Ä• darakiriyÄ• tath
``saddhammagarutÄ• paá¹-ipakkhanÄ• nattena asaddhammÄ• nÄ• nattaá¹ƒ gatÄ• â€™â€™
asaddhammÄ• icceva uddiá¹-á¹-hÄ• . __asaddhammagarutÄ• _ti ettha ca purimasmiá¹ƒ vik
saddhammagarutÄ• â€™â€™ ti saddhammagarutÄ• na hotÄ«ti attho. dutiyasmiá¹ƒ saddha
saddhammagarutÄ• eva vÄ• paá¹-ipakkho, tassa nÄ• nattena __saddhammagarutÄ• paá¹
attho daá¹-á¹-habbo. kodhamakkhagarutÄ• naÃ±hi saddhammavisesÄ• pavattibhedabhinn
lÄ• bhasakkÄ• ragarutÄ• naá¹ƒ appicchatÄ• santosÄ• . tena kodhagarutÄ• na saddhamma
saddhammagarutÄ• ya paá¹-ipakkhoti ayamattho vutto hoti. tathÄ• makkhagarutÄ• dÄ«sup
saddhammÄ• saddhammagarutÄ• na kodhagarutÄ• ... pe ... saddhammagarutÄ• na sakk
44) Ä• gatatantipi samatthitÄ• bhavati. lobho na hotÄ«ti __alobho_ lubbhanÄ• na hotÄ«ti _
evamÄ• diko alobhotiÄ• dÄ«naá¹ƒ lobhÄ• divisiá¹-á¹-ho paá¹-ikkhepo ``phasso phusanÄ• â€
visadisabhÄ• vato __ ``phassÄ• dÄ«hi nÄ• nattaâ€™â€™ _nti vutto. __phassÄ• dÄ«hÄ«_ti
__Ä• di_-saddena saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ. __lobhÄ• dipaá¹-ipakkhenÄ• _ti ``lobh
tiÄ• dinÄ• yojetabbaá¹ƒ. sesaá¹ƒ purimasadisameva. alobhÄ• dosÄ• mohÄ• naá¹ƒ vidhura
labbhamÄ• no aÃ±Ã±amaÃ±Ã±avisadiso lobhÄ• divisiá¹-á¹-hapaá¹-ikkhepabhÄ• vena lobhÄ
viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``alobhÄ• ... pe ... yojetabbaâ€™â€™ _nti. bahÅ«hi pakÄ• rehi
__mahatthatÄ• _. __Ä• daravasena_ sotÅ«naá¹ƒ.

<3> yadipi \Ne 97/ ekasmiá¹ƒ khaá¹‡e ekaá¹ƒyeva Ä• rammaá¹‡aá¹ƒ hoti, chasupi pana Ä•
uppattirahattÄ• __ ``tehi vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tassÄ• _ti sÄ• tassa sukhassa.
atthaá¹ƒ dassetuá¹ƒ __ ``kÄ• raá¹‡abhÄ• vena phassatthaá¹ƒ pavattÄ• â€™â€™ _ti vuttaá

yathÄ• cetasikasÄ• tasaá¹…khÄ• tÄ• somanassavedanÄ• \Be 104/ saheva uppajjati, evaá
hutvÄ• pavattÄ• tajjÄ• ti vuttÄ• . __sÄ• dayatÄ«_ti adhigamÄ• sÄ«sÄ• ya anaÃ±Ã±aninnaá

<5> __na tassÄ• tajjatÄ• _ti tassÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• tassÄ• ruppÄ• ``tass
ubhayathÄ• pi tajjatÄ• na yujjati. yadipi phasso viÃ±Ã±Ä• á¹‡assa visesapaccayo na hoti, ta
paccayo hotiyevÄ• ti tassa tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajatÄ• vattabbÄ• ti
``na ca tadevÄ• â€™â€™ _tiÄ• di. __tehi Ä• rammaá¹‡ehi jÄ• tÄ• tajjÄ• _ti iminÄ• pi atthen
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• ti vattuá¹ƒ na sakkÄ• . viÃ±Ã±Ä• á¹‡assa pana t
tathÄ• hi ``kiá¹ƒ vÄ• etenÄ• â€™â€™ tiÄ• dinÄ• phassÄ• dÄ«naá¹ƒ tathÄ• desetabbataá

<7> cittassa Ä• rammaá¹‡e Ä• nayanÄ• kÄ• rappavatto vitakko atthato Ä• rammaá¹‡aá¹ƒ t
hotÄ«ti __ ``Ä• rammaá¹‡assa Ä• kaá¸• á¸• hanaá¹ƒ vitakkanaâ€™â€™ _nti vuttaá¹ƒ.

<8> Ä• rammaá¹‡assa anumajjanÄ• kÄ• rappavatto vicÄ• ro tattha paribbhamanto viya sam
hotÄ«ti __ ``samantato caraá¹‡aá¹ƒ vicaraá¹‡aâ€™â€™ _nti vuttaá¹ƒ.

<11> __tathÄ• avaá¹-á¹-hÄ• namattabhÄ• vato_ti pÄ• á¹‡avadhÄ• disÄ• dhanaavaá¹-á¹-hÄ
balavabhÄ• vatoti adhippÄ• yo.

<14> yena dhammena citte Ä• rammaá¹‡aá¹ƒ upatiá¹-á¹-hati jotati ca, so dhammo upaá¹-á¹
vuttoti Ä• ha __ ``upaá¹-á¹-hÄ• naá¹ƒ jotanaÃ±ca satiyevÄ• â€™â€™ _ti.

<16> __saá¹‡haá¹-á¹-henÄ• _ti sukhumaá¹-á¹-hena.

<30> __bhÄ• vo_ti hiriyanaá¹ƒ vadati.

<33> __na_ \Ne 98/ __byÄ• pÄ• detabbo_ti __abyÄ• pajja_-saddassa kammatthataá¹ƒ Ä•

42-43__._ yadi anavajjadhammÄ• naá¹ƒ sÄ«ghasÄ«ghaparivattanasamatthatÄ• lahutÄ• , s
Ä• ha __ ``avijjÄ• nÄ«varaá¹‡Ä• naâ€™â€™ _ntiÄ• di. __tesaá¹ƒ bhÄ• vo_ \Be 105/ __garu
sabbesaá¹ƒ arÅ«padhammÄ• naá¹ƒ samÄ• nakhaá¹‡atte mohasampayuttÄ• naá¹ƒ sÄ• tisa
dasseti. so pana tesaá¹ƒ dandhÄ• kÄ• ro santÄ• ne pÄ• kaá¹-o hoti.

44-45__._ appaá¹-ighÄ• to avilomanaá¹ƒ.

46-47__._ __kilinna_nti avassutaá¹ƒ.

50-51__._ __paccosakkanaá¹ƒ_ mÄ• yÄ• yÄ• accasarÄ• tipi vuccati. __arumakkhanaá¹ƒ_

dÄ• tabbabhÄ• vena pariggahito __veá¸·udÄ• naá¹ƒ_ nÄ• ma.

niddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

koá¹-á¹-hÄ• savÄ• rakathÄ• vaá¹‡á¹‡anÄ•

58-120__._ __te_ti phassapaÃ±camakÄ• dayo. __saá¹…gahagamanenevÄ• _ti sÄ• dhÄ• ra
sadisatÄ• lesena, na phassÄ• dayo viya visuá¹ƒ dhammabhÄ• venevÄ• ti attho. __tathÄ• a
phassÄ• dayo viya sarÅ«pena visuá¹ƒ visuá¹ƒ avuttattÄ• . yadipi chandÄ• dayo saá¹…gaha
sarÅ«pena na vuttÄ• , khandhÄ• yatanadhÄ• turÄ• sÄ«su pana saá¹…gahitÄ• yevÄ• ti dass
_tiÄ• dimÄ• ha. __taá¹ƒniddese_ti saá¹…khÄ• rakkhandhaniddese. khandhÄ• naá¹ƒ dhÄ• t
byabhicÄ• rÄ• bhÄ• vato akhandhabhÄ• vanivÄ• raá¹‡ena anÄ• yatanÄ• dhÄ• tubhÄ• vaniv
yevÄ• panakÄ• á¹-hapetabbÄ• _ti khandhÄ• dirÄ• siantogadhataá¹ƒ sandhÄ• ya vuttaá¹ƒ.
``yevÄ• panÄ• tveva vuttÄ• naá¹ƒ tesaá¹ƒ tathÄ• yeva saá¹…gaho yuttoâ€™â€™ ti aá¹-á¹-h
yevÄ• panakeâ€™â€™ ti vuttaá¹ƒ. sarÅ«pena avuttÄ• nampi cittuppÄ• dapariyÄ• pannÄ• n
na vÄ• retabboti na yevÄ• panakÄ• á¹-hapetabbÄ• ti vuttanti ubhayesampi adhippÄ• yo ve

 __Ä• hÄ• rapaccayasaá¹…khÄ• tenÄ• _ti upatthambhakapaccayasaá¹…khÄ• tena. so ca Ä
pÄ• kaá¹-oti katvÄ• vutto, na janakattÄ• bhÄ• vato. ojaá¹-á¹-hamakarÅ«passa hi vedanÄ• c
tesaá¹ƒ janakattaá¹ƒ labbhatÄ«ti. yadi upatthambhako idha paccayoti adhippeto, kabaá¸·Ä«
hotu, itaresaá¹ƒ kathanti Ä• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di \Be 106/. __sahajÄ• tÄ• c
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatapaccaye vadati, mahÄ• catukkaá
rÅ«pÄ• rÅ«pÄ• naá¹ƒ upatthambhakattena upakÄ• rakabhÄ• vamÄ• ha. so eva ca nesaá¹ƒ
``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti vacanato cetanÄ• ya viÃ±Ã±Ä• á¹‡as
__ ``viÃ±Ã±Ä• á¹‡aá¹ƒ visesenÄ• â€™â€™ _ti.

__yathÄ• gatamaggoti vutto_ kÄ• raá¹‡aphalÄ• naá¹ƒ abhedÅ«pacÄ• renÄ• ti daá¹-á¹-habb
aá¹-á¹-haá¹…gikamaggo upanissayo etassÄ• ti __aá¹-á¹-haá¹…gikamaggÅ«panissayo_. ari
yathÄ• gatamaggapariyÄ• yo vuccamÄ• no tassa yÄ• purimakÄ• labhÅ«tÄ• abhedopacÄ•
nÄ• tivilakkhaá¹‡Ä• ti imamatthaá¹ƒ vibhÄ• vetÄ«ti Ä• ha __ ``pubbabhÄ• ga ... pe ... dÄ«pi
viÃ±Ã±Ä• á¹‡assa cittavicittatÄ• vijÄ• nanabhÄ• vavisesÄ• evÄ• ti Ä• ha __ ``vijÄ• nanam
_ti. __vedanÄ• kkhandhÄ• dÄ«na_nti __Ä• di_-saddena ``dvÄ• yatanÄ• ni hontÄ«â€™â€™
vuttamanÄ• yatanÄ• dayopi saá¹…gaá¹‡hÄ• ti. __tappaá¹-ikkhepo_ti tassa jÄ• tiniddesabhÄ
hotÄ«_ti etena Ä• hÄ• rindriyajhÄ• namaggaphalahetuyo yattakÄ• imasmiá¹ƒ citte labbhant
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro hotÄ«â€™â€™ tiÄ• dinÄ• avuttÄ• pi atthato vuttÄ• yevÄ• ti dasseti

koá¹-á¹-hÄ• savÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suÃ±Ã±atavÄ• rÄ• divaá¹‡á¹‡anÄ•

121-145__._ __yathÄ• vutte_ \Ne 100/ __samaye_ti vuttappakÄ• rasamÅ«he.

<146> __ussÄ• hanaá¹ƒ_ pesanaá¹ƒ niyojanaá¹ƒ.

156-159__._ __nÄ• tisamÄ• hitÄ• yÄ• _ti nÄ• nÄ• vajjanÅ«pacÄ• raá¹ƒ sandhÄ• ya vadati.
nibbisesataá¹ƒ dasseti_ karuá¹‡Ä• muditÄ• nampi uppajjanato.

__kÄ• yavacÄ«kiriyÄ• _ kÄ• yavacÄ«pavatti, viÃ±Ã±atti eva vÄ• . __asamattabhÄ• vana_n

kÄ• mÄ• vacarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarakusalaá¹ƒ

catukkanayo

paá¹-hamajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<160> __uttarapadalopaá¹ƒ_ \Be 107/ __katvÄ• ``rÅ«pabhavo rÅ«paâ€™â€™ _nti vutto, `
(MN II 248; III 312; Dhs 248; Paá¹-is I 209), rÅ«parÄ• goâ€™â€™ tiÄ• dÄ«su (Dhs 363) viy
payogasampÄ• ditassa rÅ«pajjhÄ• nassa rÅ«pabhavÄ• tikkamassapi upÄ• yabhÄ• vato yat
ayaá¹ƒ niyamo na yujjati, evaá¹ƒ paccayantaravikalatÄ• dÄ«hi rÅ«pÅ«papattiyÄ• anabhinip
atthibhÄ• vato rÅ«pÅ«papattiyÄ• maggo evÄ• ti ayampi niyamo na yujjati. evaÃ±ca sati yad
nipphÄ• dakaá¹ƒ, tasseva sampayuttassa rÅ«pÄ• vacarakusalabhÄ• vo, na anabhinipphÄ•
codanaá¹ƒ samuá¹-á¹-hÄ• peti \Ne 101/ __na sabbassa kusalajjhÄ• nassÄ• _tiÄ• dinÄ• . tat
adhikÄ• ravasena visesaniddiá¹-á¹-ho hotÄ«ti __ ``kusalajjhÄ• nassa maggabhÄ• voâ€™â€

rÅ«pÅ«papattijanakasabhÄ• vo rÅ«pabhavavipaccanasabhÄ• voti tassapi vipÄ• kadhamma
sabbakusalÄ• kusalasÄ• dhÄ• raá¹‡aá¹ƒ vipÄ• kadhammabhÄ• vasÄ• maÃ±Ã±aá¹ƒ ``vipÄ•
udÄ• haraá¹‡abhÄ• vena vuttaá¹ƒ. sÄ• maÃ±Ã±ampi hi visesato bhinnaá¹ƒ katvÄ• voharÄ«
rÅ«pÅ«papattiyÄ• nipphÄ• dakassa paccayantaravikalatÄ• dÄ«hi anipphÄ• dakassa ca sab
jhÄ• nassa sÄ• dhÄ• raá¹‡o. etena uttarapadÄ• vadhÄ• raá¹‡assa pariggahitataá¹ƒ dasseti
natthÄ«â€™â€™ ti iminÄ• pi sajÄ• tiyÄ• sÄ• dhÄ• raá¹‡o aÃ±Ã±ajÄ• tivinivattiyÄ• anaÃ±Ã
jhÄ• nassa rÅ«pÅ«papattiyÄ• upÄ• yabhÄ• vo vuttoti daá¹-á¹-habbaá¹ƒ. __itare dve_ saddl
paá¹-ipadÄ• ya sÄ• dhetabbato puggalapubbaá¹…gamÄ• ya desanÄ• ya bhÄ• ventena sam
paá¹-ipadÄ• rahitesu kathanti Ä• ha __ ``kesaÃ±cÄ«â€™â€™ _tiÄ• di. tattha __kesaÃ±cÄ«
katÄ• dhikÄ• rÄ• naá¹ƒ. tesaÃ±hi maggÄ• dhigamanato pubbe anadhigatajjhÄ• nÄ• naá¹ƒ p

maggÄ• dhigameneva tÄ• ni samijjhanti.

__aÃ±Ã±Ä• nÄ«_ti ariyamaggasiddhito aÃ±Ã±Ä• ni. __tesupÄ«_ti ariyamaggena siddhattÄ
nanu ca ariyamaggasiddhassapi Ä• gamanavasena paá¹-ipadÄ• upalabbhatiyeva. itarathÄ•
vinÄ• paá¹-ipadÄ• ya uppajjatÄ«â€™â€™ ti \Be 108/, ``bahutaraá¹ƒ lokiyajjhÄ• nampi na v
ijjhatÄ«â€™â€™ ti ca vacanaá¹ƒ virujjheyyÄ• ti? na, yebhuyyena gahaá¹‡ato puggalavisesÄ
ariyamaggasamijjhanakaÃ±hi jhÄ• naá¹ƒ kassacideva hoti, tasmÄ• itaraá¹ƒ bahutaraá¹ƒ lok
puthujjanassa ariyassa ca akatÄ• dhikÄ• rassa na vinÄ• paá¹-ipadÄ• ya sijjhatÄ«ti tesaá¹ƒ
ariyamaggasiddhassapi jhÄ• nassa vipÄ• kÄ• naá¹ƒ viya kusalena ariyamaggena sadisattÄ•
na maggÄ• gamanavasena paá¹-ipadÄ• yujjati, evamassa paá¹-ipadÄ• viraho siddho. evaÃ
suddhikanavakadesanÄ• pi suá¹-á¹-hu nÄ«tÄ• hoti. tathÄ• ca vakkhati lokuttarakathÄ• yaá
``lokiyajjhÄ• nampÄ«â€™â€™ tiÄ• di (Dhs-má¹- 277).

vaá¹-á¹-Ä• sayassa visesapaccayabhÅ«tÄ• ya taá¹‡hÄ• ya tanukaraá¹‡avasena vivaá¹-á¹-Ä
Ä• ha __ ``taá¹‡hÄ• saá¹ƒkilesasodhanena Ä• sayaposanaâ€™â€™ _nti. Ä• sayaposanant
paccayabhÅ«tÄ• pubbayogÄ• divasena \Ne 102/ siddhÄ• ajjhÄ• sayasampadÄ• . sÄ• par
Ä• ha __ ``taá¹‡hÄ• saá¹ƒkilesasodhanenÄ• â€™â€™ _ti.

__thinamiddhÄ• dÄ«na_nti thinamiddhauddhaccakukkuccavicikicchÄ• naá¹ƒ. __pahÄ• na_

__taá¹ƒsadisesÅ«_ti mahaggatabhÄ• vÄ• dinÄ• paá¹-hamajjhÄ• nasamÄ• dhisadisesu.

pÄ«tisukhavantaá¹ƒ jhÄ• naá¹ƒ pÄ«tisukhanti vuttaá¹ƒ yathÄ• arisasoti dassento __ ``pÄ«t
akÄ• ro vuttoâ€™â€™ _ti Ä• ha. maggassapi vÄ• nibbÄ• nÄ• rammaá¹‡ato tathalakkhaá¹‡
__asammosadhamma_nti avinÄ• sabhÄ• vaá¹ƒ.

dutiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

161-162__._ diá¹-á¹-hÄ• dÄ«navassa taá¹ƒtaá¹ƒjhÄ• nakkhaá¹‡e anuppajjanadhammatÄ• p
virajjanaá¹ƒ pahÄ• naÃ±cÄ• ti idhÄ• dhippetavitakkÄ• dayoyeva jhÄ• naá¹…gabhÅ«tÄ• tat
taá¹ƒsampayuttaphassÄ• dayoti vitakkÄ• dÄ«naá¹ƒyeva vÅ«pasamÄ• divacanaá¹ƒ Ã±Ä• yÄ
vitakkÄ• dayo viya taá¹ƒsampayuttadhammÄ• pi etena etaá¹ƒ oá¸·Ä• rikanti diá¹-á¹-hÄ• dÄ«
avisesena vitakkÄ• dÄ«naá¹ƒ taá¹ƒsahajÄ• tÄ• naÃ±ca vÅ«pasamÄ• dike vattabbe vitakkav
vÅ«pasamÄ• dikaá¹ƒ vuccamÄ• naá¹ƒ ``adhikavacanamaÃ±Ã±amatthaá¹ƒ bodhetÄ«â€™â€
taá¹ƒ dassento __ ``yehi vitakkavicÄ• rehÄ«â€™â€™ _tiÄ• dimÄ• ha. visuá¹ƒ \Be 109/ visu
vitakkavicÄ• rasamatikkamavacanÄ• dÄ«ni paheyyaá¹…ganiddesatÄ• sÄ• maÃ±Ã±ena citt
samudÄ• yopalakkhaá¹‡aá¹ƒ katanti dassento __ ``tesaá¹ƒ ... pe ... taá¹ƒ dÄ«pakanti vuttaâ
idÄ• ni avayavena samudÄ• yopalakkhaá¹‡aá¹ƒ vinÄ• vitakkavicÄ• ravÅ«pasamavacanena

savisaye samÄ• nabyÄ• pÄ• rataá¹ƒ dassento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha.

__tasmiá¹ƒ dassite_ti ``yÄ• saddhÄ• saddahanÄ• â€™â€™ tiÄ• dinÄ• jhÄ• navibhaá¹…g
__samÄ• nÄ• dhikaraá¹‡aniddesenevÄ• _ti tattheva vibhaá¹…ge uddesapaduddhÄ• rÄ• dÄ
``sampasÄ• danaâ€™â€™ nti ekÄ• dhikaraá¹‡atÄ• vacaneneva.

oá¸·Ä• rikaá¹…gamukhena \Ne 103/ __ ``tadanudhammatÄ• satÄ«â€™â€™ _ti vuttÄ• ya t
vikkhambhanaá¹ƒ vitakkavicÄ• ravÅ«pasamavacanÄ• dÄ«hi pakÄ• sitanti Ä• ha __ ``taá¹‡h
vÅ«pasamanaâ€™â€™ _nti (Vibh 799). yato vitakkavicÄ• resu virattabhÄ• vadÄ«pakaá¹ƒ
vitakkavicÄ• ravÅ«pasamavacananti tadubhayÄ• bhÄ• vadÄ«panaá¹ƒ puna katanti dassetu
vuttaá¹ƒ.

tatiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<163> __vÄ«riyaá¹ƒ upekkhÄ• ti vuttaá¹ƒ_ ``paggahaniggahesu byÄ• pÄ• rÄ• karaá¹‡ena
gahaá¹‡e majjhattabhÄ• vena saá¹…khÄ• re upekkhatÄ«ti saá¹…khÄ• rupekkhÄ• , tathÄ• p
tassÄ• pana visayato pabhedo ``aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• â€™â€™ tiÄ• dinÄ• (Pa
__pÄ• á¸·iyaá¹ƒ_ vutto, taá¹ƒ pÄ• á¸·isesaá¹ƒ dassento __ ``paá¹-hamajjhÄ• naâ€™â€™ _n
__uppÄ• da_nti purimakammapaccayÄ• idha uppattiá¹ƒ. __pavatta_nti tathÄ• uppannassa
sabbampi saá¹…khÄ• ragataá¹ƒ nimittabhÄ• vena upaá¹-á¹-hÄ• nato. __Ä• yÅ«hana_nti Ä•
paá¹-isandhihetubhÅ«taá¹ƒ kammaá¹ƒ. __paá¹-isandhi_nti Ä• yatiá¹ƒ upapattiá¹ƒ. __gati_nt
paá¹-isandhi hoti. __nibbatti_nti khandhÄ• naá¹ƒ nibbattanaá¹ƒ. __upapatti_nti ``samÄ• pan
vÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ vipÄ• kappavattiá¹ƒ. __jÄ• ti_nti jarÄ• dÄ«naá¹ƒ paccayabh
jÄ• tiá¹ƒ. __jarÄ• maraá¹‡Ä• dayo_ pÄ• kaá¹-Ä• eva. ettha ca uppÄ• dÄ• dayo paÃ±ceva s
visayavasena vuttÄ• , sesÄ• tesaá¹ƒ vevacanavasena. ``nibbatti \Be 110/ jÄ• tÄ«â€™â€™
uppÄ• dassa ceva paá¹-isandhiyÄ• ca vevacanaá¹ƒ. ``gati upapatti cÄ• â€™â€™ ti idaá¹ƒ
jarÄ• dayo nimittassÄ• ti.

__bhÅ«tassÄ• _ti khandhapaÃ±cakassa. __etehÄ«_ti jhÄ• nacittasamuá¹-á¹-hitarÅ«pehi.

catukkanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakanayavaá¹‡á¹‡anÄ•

<167> __Ä• kÄ• rabheda_nti Ä• kÄ• ravisesaá¹ƒ. anekÄ• kÄ• rÄ• hi dhammÄ• , te ca nira
bhagavatÄ• abhisambuddhÄ• . yathÄ• ha --- ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhas
Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«â€™â€™ ti (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡avapucch
__dutiyajjhÄ• napakkhikaá¹ƒ_ na paá¹-hamajjhÄ• napakkhikanti adhippÄ• yo. tenevÄ• ha _

hÄ«â€™â€™ _tiÄ• di. atthato hi catukkapaÃ±cakanayÄ• aÃ±Ã±amaÃ±Ã±Ä• nuppavesino.
kiá¹ƒ savicÄ• ratÄ• ya paá¹-hamajjhÄ• napakkhikaá¹ƒ udÄ• hu avitakkatÄ• ya dutiyajjhÄ• na
Ä• saá¹…kÄ• ti tadÄ• saá¹…kÄ• nivattanatthamidaá¹ƒ vuttaá¹ƒ. __kasmÄ• _tiÄ• dinÄ• tatth
suttantadesanÄ• su ca dutiyajjhÄ• nameva bhajantÄ«ti sambandho. ca-saddena na kevalaá
suttantadesanÄ• supÄ«ti desanantarepi yathÄ• vuttajjhÄ• nassa paá¹-hamajjhÄ• napakkhik
idÄ• ni bhajanampi dassetuá¹ƒ __ ``vitakkavÅ«pasamÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tena su
labbhamÄ• nataá¹ƒ dasseti.

nanu ca suttante cattÄ• riyeva jhÄ• nÄ• ni vibhattÄ• nÄ«ti paÃ±cakanayo natthiyevÄ• ti? na
samÄ• dhÄ«â€™â€™ tiÄ• dinÄ• samÄ• dhittayÄ• padesena paÃ±cakanayassa labbhamÄ•
katvÄ• paÃ±cakanayo vibhattoti tatthÄ• pi paÃ±cakanayo niddhÄ• retabbo. vitakkavicÄ• rÄ
vitakkassa vicÄ• rassa vitakkavicÄ• rÄ• naÃ±ca vitakkavicÄ• rÄ• nanti sakkÄ• vattuá¹ƒ. tat
avitakkaavicÄ• rÄ• nanti ca vinÄ• saha ca vicÄ• rena vitakkappahÄ• nena avitakkaá¹ƒ saha
vicÄ• rappahÄ• nena avicÄ• ranti avitakkaá¹ƒ avicÄ• raá¹ƒ avitakkaavicÄ• raÃ±cÄ• ti vÄ• t
saá¹…gaá¹‡hituá¹ƒ.

__dutiya_nti \Be 111/ ca vitakkarahite vitakkavicÄ• radvayarahite ca Ã±Ä• yÄ• gatÄ• desan
adhigantabbattÄ• vicÄ• ramattarahitepi dvayappahÄ• nÄ• dhigatasamÄ• nadhammattÄ• . e
paÃ±cakanayaniddese dutiye vÅ«pasantopi vitakko taá¹ƒsahÄ• yavicÄ• rÄ• vÅ«pasamena
vitakkavicÄ• radvayarahite viya vicÄ• ravÅ«pasameneva tadupasamaá¹ƒ sesadhammasam
``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• va
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti tatiya
nibbisesaá¹ƒ vibhattaá¹ƒ. duvidhassapi sahÄ• yavirahena aÃ±Ã±athÄ• ca vitakkappahÄ• n
samÄ• dhijaá¹ƒ pÄ«tisukhattaÃ±ca samÄ• nanti samÄ• nadhammattÄ• pi dutiyanti niddeso.
vitakkavicÄ• radvayarahitaá¹ƒ viya ``yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• v
\Ne 105/ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€
samÄ• dhijaá¹ƒ pÄ«tisukhanti vibhattaá¹ƒ. paá¹-hamajjhÄ• ne vÄ• sahacÄ• rÄ«su vitakkavi
atikkamitvÄ• dutiyampi tatraá¹-á¹-hameva dosato disvÄ• ubhayampi sahÄ• tikkamantassa
vuttaá¹ƒ tatiyaá¹ƒ adhigantabbattÄ• . paá¹-hamato anantarabhÄ• vena panassa dutiyabhÄ•
panettha sarÅ«pato paÃ±cakanayo na vibhattoti? vineyyajjhÄ• sayato. yathÄ• nulomadesan

paá¹-ipadÄ• catukkÄ• divaá¹‡á¹‡anÄ•

176-180__._ __tadanurÅ«patÄ• _ti tassa paá¹-hamÄ• dijjhÄ• nassa anurÅ«pasabhÄ• vÄ• .
paá¹‡Ä«tato disvÄ• assÄ• dayamÄ• nÄ• nikanti taá¹ƒsampayuttÄ• khandhÄ• vÄ• tadÄ•
jhÄ• nassa anucchavikatÄ• ya ``tadanudhammatÄ• satÄ«â€™â€™ ti vuttÄ• ti. __kadÄ• cÄ
adhigantvÄ• yathÄ• nisinnoyeva vinÄ• payogantaraá¹ƒ dutiyÄ• dÄ«ni adhigacchati, Ä«dise

<186> kusalajjhÄ• nassa adhigatattÄ• ``sekkhÄ• â€™â€™ ti vuttaá¹ƒ. __na hi te uppÄ• de
ariyamaggakkhaá¹‡e rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ anuppajjamÄ• nataá¹ƒ sandhÄ• yÄ• ha

kasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<203> __Ä• ruppapÄ• dakatÄ• _ \Be 112/ __ca dassitÄ• _ vinÄ• abhÄ• vato. na hi tesaá¹ƒ
nirodhapÄ• dakatÄ• atthÄ«ti. nimminituá¹ƒ icchitassa vatthuno nimmÄ• navasena khippaá¹
Ä• locanaá¹ƒ adhigamo etassÄ• ti khippanisanti. tabbhÄ• vo ``khippanisantibhÄ• voâ€™â€™
``khippadassanaá¹ƒ khippÄ• bhiÃ±Ã±atÄ• â€™â€™ _ti.

kasiá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhibhÄ• yatanakathÄ• vaá¹‡á¹‡anÄ•

<204> paá¹-ibhÄ• ganimittabhÅ«taá¹ƒ \Ne 106/ kasiá¹‡Ä• rammaá¹‡asaá¹…khÄ• taá¹ƒ Ä•
etassÄ• ti __kasiá¹‡Ä• yatanaá¹ƒ, _ jhÄ• naá¹ƒ. atha vÄ• Ä• rammaá¹‡assa anavasesapha
taá¹ƒ Ä• yatanaÃ±ca yogino sukhavisesÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vato manÄ• yatana
sasampayuttaá¹ƒ jhÄ• naá¹ƒ __kasiá¹‡Ä• yatanaá¹ƒ_. tenevÄ• ha ``satipi abhibhÄ• yatanÄ•
kasiá¹‡Ä• yatanatteâ€™â€™ ti. bhÄ• vanÄ• ya nimittaá¹ƒ bhÄ• vanÄ• nimittaá¹ƒ, Ä• ramma
suvisuddhanÄ«lÄ• ditÄ• ca, tadeva nÄ• nattaá¹ƒ. bhÄ• vanÄ• eva vÄ• pubbabhÄ• gabhÅ
nÄ• nattaá¹ƒ bhÄ• vanÄ• nimittanÄ• nattaá¹ƒ. pubbabhÄ• gabhÄ• vanÄ• hi yathÄ• vuttavis
pavattiÄ• kÄ• ravisesato nÄ• nÄ• sabhÄ• vÄ• ti. kasiá¹‡animittassa abhibhavanakabhÄ• va
__kasiá¹‡a ... pe ... nÄ• nattaá¹ƒ, _ tatoti yojetabbaá¹ƒ.

ettha ca purimÄ• ni cattÄ• ri abhibhÄ• yatanÄ• ni bhÅ«takasiá¹‡Ä• rammaá¹‡Ä• ni, bhÅ«ta
suvaá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡anti ca na sakkÄ• vattuá¹ƒ. tattha pavattitÄ• ni sabbattha vÄ•
vaá¹‡á¹‡Ä• bhogarahitena pavattitÄ• ni paá¹-hamatatiyÄ• bhibhÄ• yatanÄ• nÄ«ti dutiyacatu
vaá¹‡á¹‡akasiá¹‡Ä• rammaá¹‡Ä• ni. yadi evaá¹ƒ dutiyacatutthehi paÃ±camÄ• dÄ«naá¹ƒ ko
vaá¹‡á¹‡ato ramaá¹‡Ä«yatarÄ• ni, na tathÄ• itarÄ• nÄ«â€™â€™ ti vadanti. purimÄ• nipi ca
kasiá¹‡Ä• rammaá¹‡Ä• neva, tasmÄ• taá¹ƒ nesaá¹ƒ matimattaá¹ƒ ``aá¹-á¹-hasu kasiá¹‡esÅ
vimokkhesu ca paá¹-hamadutiyavimokkhÄ• aá¹-á¹-ha kasiá¹‡Ä• rammaá¹‡Ä• . tatiyo vaá¹‡
paá¹-hamadutiyÄ• pi vÄ• vaá¹‡á¹‡akasiá¹‡Ä• rammaá¹‡Ä• eva ``bahiddhÄ• nÄ«lakasiá¹‡
jhÄ• nacakkhunÄ• passatÄ«â€™â€™ ti vuttattÄ• . Ä• rammaá¹‡amanuÃ±Ã±atÄ• ya hi tatt
pavattÄ«ti. evaá¹ƒ sante tatiyassa itarehi ko visesoti? subhÄ• kÄ• rÄ• bhogo. tatiyo eva hi s
Ä• bhujanavasena pavattati, na itareti.

__Ã±Ä• á¹‡aá¹ƒ_ appanÄ• paÃ±Ã±Ä• . __vijjamÄ• nepÄ«_ti __api_-saddena avijjamÄ• ne
__parittappamÄ• á¹‡atÄ• abhibhavanassa kÄ• raá¹‡aá¹ƒ_ imesu catÅ«su abhibhÄ• yatane

sabbattha __ ``suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ _ti vacanato vaá¹‡á¹‡Ä• bhogasa
gahitÄ• nÄ«ti dassento __ ``tattha cÄ• â€™â€™ _tiÄ• dimÄ• ha. __tatthÄ• _ti Ä• gamesu. _
vaá¹‡á¹‡Ä• bhogarahitÄ• ni ca sabbÄ• ni appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ
visiá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡Ä• bhogena rahitÄ• naá¹ƒ sahitÄ• naÃ±ca ekajjhaá¹ƒ manasi k
visuá¹ƒyeva \Ne 107/ pana tesu manasikÄ• ro. yadi visuá¹ƒ kathamekanti? parittabhÄ• vasÄ
``suvaá¹‡á¹‡adubbaá¹‡á¹‡aggahaá¹‡aá¹ƒ atiricchatÄ«â€™â€™ ti, nÄ• tiricchatÄ«ti dassent
pariyÄ• yoâ€™â€™ _tiÄ• dimÄ• ha. tattha yadidaá¹ƒ vaá¹‡á¹‡Ä• bhogajanitaá¹ƒ visesaá¹ƒ
parittasÄ• maÃ±Ã±ena ekattaá¹ƒ netvÄ• ``parittÄ• ni abhibhuyyÄ• â€™â€™ ti vatvÄ• puna
tadantogadhadhammappabhedaá¹ƒ vineyyavasena dassetuá¹ƒ ``tÄ• ni ce kadÄ• ci vaá¹‡á¹
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni abhibhuyyÄ• â€™â€™ ti vattabbatÄ• ya vaá¹‡á¹‡Ä• bhogara
manasi katvÄ• ubhayatthÄ• pi vaá¹‡á¹‡Ä• bhogarahitaparittÄ• bhibhavane taá¹ƒ sahitapari
parittÄ• bhibhavanassa sÄ• maÃ±Ã±aá¹ƒ gahetvÄ• ekanti vacanaá¹ƒ, eso pariyÄ• yo vijjat

evaá¹ƒ suttantÄ• bhidhammapÄ• á¹-havisesato aá¹-á¹-hakathÄ• ya virodhÄ• bhÄ• vaá¹ƒ da
suttantÄ• bhidhammapÄ• á¹-hÄ• naá¹ƒ avirodhaá¹ƒ adhippÄ• yavibhÄ• vanena dassetuá¹ƒ
_tiÄ• dimÄ• ha. evaá¹ƒ abhidhamme vaá¹‡á¹‡Ä• bhogarahitÄ• ni sahitÄ• ni ca visuá¹ƒ vuttÄ
``ubhayÄ• ni ekajjhaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``tade
__Ä• gatassÄ• _ti suttante Ä• gatassa. tattha hi ``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«â€™â€™ ti Ä•
abhidhamme avacanato. yadipi vimokkhÄ• visuá¹ƒ desitÄ• , kasiá¹‡Ä• yatanabhÄ• vo viya
vimokkhakiccatÄ• pi atthÄ«ti abhibhÄ• yatanavimokkhÄ• naá¹ƒ idhÄ• pi saá¹…karo dunnivÄ
katvÄ• Ä• ha \Be 114/ __ ``sabbavimokkhakiccasÄ• dhÄ• raá¹‡avacanabhÄ• vatoâ€™â€™
abhibhÄ• yatanadesanÄ• yaá¹ƒ abhibhÄ• yatanakiccÄ• ni niravasesato vuttÄ• ni, evaá¹ƒ vi
vimokkhakiccÄ• nÄ«ti idha tesaá¹ƒ asaá¹…karoyevÄ• ti dasseti.

ye ca yathÄ• vuttaá¹ƒ vavatthÄ• naá¹ƒ na sampaá¹-icchanti, tehi suttantÄ• bhidhammapÄ• a
kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ siyÄ• . kimettha vattabbaá¹ƒ, nanu aá¹-á¹-hakathÄ• yaá¹ƒ ``kasm
suttanteâ€™â€™ tiÄ• diá¹ƒ vatvÄ• ``ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatoâ€™â€™ t
taá¹ƒ tassa kÄ• raá¹‡avacananti dassento __ ``ajjhattarÅ«pÄ• naâ€™â€™ _ntiÄ• dimÄ• ha
suttante ca ``bahiddhÄ• rÅ«pÄ• ni passatÄ«â€™â€™ ti (AN c 8.65) vuttavacanaá¹ƒ sandhÄ
rÅ«pÄ• niyeva hi abhibhavanÄ«yÄ• nÄ«ti. __aÃ±Ã±ahetuka_nti desanÄ• vilÄ• sato aÃ±Ã±a
etassÄ• ti aÃ±Ã±ahetukaá¹ƒ. ajjhattaarÅ«pasaÃ±Ã±itÄ• ya eva, na suttante viya ajjhattarÅ«
attho. __avibhÅ«tattÄ• _ti idaá¹ƒ Ã±Ä• á¹‡uttarÄ• naá¹ƒ saha nimittuppÄ• danena appanÄ•
Ä• rammaá¹‡assa abhibhavo na \Ne 108/ suá¹-á¹-hu vibhÅ«tabhÄ• vamantarena sambhava
aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hadvayavisesassa desanÄ• vilÄ• so kÄ• raá¹‡abhÄ• vena vu
ca yathÄ• vuttavavatthÄ• navasena veditabboâ€™â€™ _ti. desanÄ• vilÄ• so hi nÄ• ma vine
vijjamÄ• nasseva pariyÄ• yassa vibhÄ• vanaá¹ƒ na yassa kassacÄ«ti. tattha ca ``pariyÄ• ya
tiÄ• dinÄ• vuttappakÄ• ravavatthÄ• naá¹ƒ desanÄ• vilÄ• sanibandhanamÄ• ha. tathÄ• cev
vibhÄ• vito.

abhibhÄ• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vimokkhakathÄ• vaá¹‡á¹‡anÄ•

<248> __ta_nti ``sasantatipariyÄ• pannarÅ«paâ€™â€™ nti vuttakesÄ• divaá¹‡á¹‡amÄ• ha
khalamaá¹‡á¸• alÄ• di viya paramparÄ• ya jhÄ• nassa kÄ• raá¹‡aá¹ƒ, tasmÄ• __ ``jhÄ• nas
Ä• ha. __yenÄ• _ti yathÄ• vuttarÅ«pavisesena. __visiá¹-á¹-henÄ• _ti atisayappattena ``rÅ«p
tiÄ• dÄ«su (Dhs 160 Ä• dayo; Vibh 625) viya uttarapadalopena \Be 115/ ``rÅ«paâ€™â€™ n
``visiá¹-á¹-henÄ• â€™â€™ ti iminÄ• hi atisayarÅ«payutto rÅ«pÄ«ti vuttoti dasseti. ``paá¹-ha
upasampajja viharati pathavÄ«kasiá¹‡aâ€™â€™ ntiÄ• dinÄ• (Dhs 499) __jhÄ• nÄ• nameva
sutte Ä• rammaá¹‡Ä• naá¹ƒ_ kasiá¹‡abhÄ• vena pavattÄ• ``pathavÄ«kasiá¹‡ameko saÃ±jÄ
III 360; AN c 10.25).

vimokkhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmavihÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<251> aÃ±Ã±Ä• á¹‡asampayuttÄ• pi vÄ• upekkhÄ• vedanÄ• __aÃ±Ã±Ä• á¹‡upekkhÄ• , u
upekkhÄ• vedanÄ• , aÃ±Ã±Ä• á¹‡upekkhÄ• tipi etÄ• saá¹ƒyeva nÄ• manti (Vibh-a 947) hi \B
__sammohavinodaniyaá¹ƒ_ vakkhatÄ«ti. appaá¹-ibhÄ• ganimittattepi ekaá¹ƒ katipaye vÄ• s
paricchinnarÅ«pÄ• diupÄ• dÄ• navisaye pavattattÄ• kathamappamÄ• á¹‡agocarÄ• ti Ä• ha
sammutisaccavasenÄ• â€™â€™ _tiÄ• di. evampi yathÄ• natthi sattÄ• opapÄ• tikÄ• ti satta
micchÄ• diá¹-á¹-hiyÄ• saá¹…khÄ• rÄ• rammaá¹‡atÄ• vuccati upÄ• dÄ• navasena, evaá¹ƒ
mettÄ• dÄ«naá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡atÄ• pi siyÄ• ti ce? na, aparÄ• masanavasena
saupÄ• dÄ• naggahaá¹‡Ä• sambhavatoti dassento Ä• ha __ ``aparÄ• mÄ• sÄ• â€™â€™ _t

brahmavihÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asubhakathÄ• vaá¹‡á¹‡anÄ•

<263> ``ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• (DN II 379; MN I 1
sivathikÄ• su vaá¹‡á¹‡avasena pavattajjhÄ• naá¹ƒ __sivathikÄ• vaá¹‡á¹‡ajjhÄ• naá¹ƒ_. nan
vaá¹‡á¹‡akasiá¹‡ehi gahaá¹‡aá¹ƒ yuttaá¹ƒ, na asubhehÄ«ti? na, sivathikÄ• vaá¹‡á¹‡aá¹ƒ u
kÄ• ye paá¹-ikÅ«lattaá¹ƒ amuÃ±citvÄ• va vaá¹‡á¹‡avasena pavattanato \Be 116/. tenevÄ• h
``paá¹-ikÅ«lamanasikÄ• rasÄ• maÃ±Ã±enÄ• â€™â€™ _ti. ayamattho __sivathikÄ• vaá¹‡á¹‡
yojetabboti vibhÄ• vento __ ``tampÄ«â€™â€™ _tiÄ• dimÄ• ha.

asubhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacarakusalakathÄ• vaá¹‡á¹‡anÄ•

<265> __rÅ«panimitta_nti rÅ«pahetu rÅ«pÄ• dhikaraá¹‡aá¹ƒ. __rÅ«pÄ• rÅ«panimittesÅ«_t
pathavÄ«kasiá¹‡Ä• dinimittesu ca. __tadÄ• rammaá¹‡ajjhÄ• nesÅ«_ti ettha __taá¹ƒ_-sadde
paccÄ• masati rÅ«pampi \Ne 110/ vÄ• rÅ«padhammÄ• rammaá¹‡Ä• nampi rÅ«pÄ• vacara
__rÅ«pÄ• dÄ«sÅ«_ti rÅ«pÄ• rÅ«panimittatadÄ• rammaá¹‡ajjhÄ• nesu rÅ«papaá¹-ibaddhad
__anÄ• vajjitukÄ• matÄ• dinÄ• _ti __Ä• di_-saddena asamÄ• pajjitukÄ• matÄ• diá¹ƒ saá¹…

__cutito uddhaá¹ƒ uppattirahÄ• naá¹ƒ ... pe ... anuppattidhammatÄ• pÄ• danena samatikkam
samatikkamitabbattena rÅ«pÄ• vacarakusalÄ• naá¹ƒ rÅ«pÄ• vacaravipÄ• kakiriyehi visesÄ•
anadhigatabhÄ• vato. yesaÃ±hi rÅ«pasaÃ±Ã±Ä• dÄ«naá¹ƒ arÅ«pabhÄ• vanÄ• ya samatikk
``arÅ«pabhÄ• vanÄ• ya abhÄ• ve cutito uddhaá¹ƒ uppattirahÄ• naâ€™â€™ nti vuttanti. __y
avasiá¹-á¹-haparittavipÄ• kasaÃ±Ã±Ä• dayo.

Ä• neÃ±jasantasamÄ• pattisukhÄ• nubhavanabhavavisesÅ«papajjanÄ• dayo Ä• ruppasam
``rÅ«pasaÃ±Ã±Ä• ... pe ... na atthoâ€™â€™ _ti.

__idha ugghÄ• á¹-itakasiá¹‡avasena parittÄ• nantatÄ• hoti_ nippariyÄ• yadesanattÄ• ti adh
parittakasiá¹‡ugghÄ• á¹-ite kathamÄ• kÄ• sÄ• naÃ±cÄ• yatanavacananti? tatthÄ• pi ananta
tenevÄ• ha __ ``anantapharaá¹‡atÄ• sabbhÄ• veâ€™â€™ _ti. yadi sabbattha anantapharaa
``ananto Ä• kÄ• soâ€™â€™ ti na vuttanti Ä• ha __ ``samayavavatthÄ• panÄ• â€™â€™ _tiÄ
jhÄ• nabhÄ• vanÄ• kÄ• ramÄ• ha.

<266> ugghÄ• á¹-abhÄ• vo __ugghÄ• á¹-imaá¹ƒ_. yathÄ• pÄ• kimaá¹ƒ.

<268> Ä• kÄ• se \Be 117/ pavattitaviÃ±Ã±Ä• á¹‡Ä• tikkamato tatiyÄ• ti paduddhÄ• raá¹ƒ ka
tadatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``tadatikkamato hÄ«â€™â€™ _tiÄ• dimÄ• ha. Ä• ruppasamÄ
Ä• rammaá¹‡Ä• tikkamena pattabbattÄ• visesato Ä• rammaá¹‡e dosadassanaá¹ƒ tadeva a
Ä• rammaá¹‡e pana atikkante tadÄ• rammaá¹‡aá¹ƒ jhÄ• nampi atikkantameva hoti. bhÄ• va
vigamanaá¹ƒ apanayanaá¹ƒ vibhÄ• vanÄ• . __pÄ• á¸·iya_nti vibhaá¹…ge. nanu ca pÄ• á¸·iy
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti avisesena vuttaá¹ƒ ``na Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á
taÃ±Ã±evaviÃ±Ã±Ä• á¹‡anti visesavacanena ayamattho siddhoâ€™â€™ ti dassento __ ``vi
_ntiÄ• dimÄ• ha.

arÅ«pÄ• vacarakusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tebhÅ«makakusalavaá¹‡á¹‡anÄ•

<269> __sattahi_ \Ne 111/ __mahÄ• vÄ• rehÄ«_ti
paá¹-iccasahajÄ• tapaccayanissayasaá¹ƒsaá¹-á¹-hasampayuttapaÃ±hÄ• vÄ• rehi
anulomapaccanÄ«yaanulomapaccanÄ«yapaccanÄ«yÄ• nulomÄ• dinayÄ• __anulomÄ• dina
aá¹-á¹-hacattÄ• lÄ«sa loke gottÄ• ni mÅ«labhÅ«tÄ• ni, tathÄ• kaá¹-á¹-hakalÄ• pÄ• dayo aá
caraá¹‡Ä• nÄ«ti Ä• ha __ ``aá¹-á¹-hacattÄ• lÄ«saâ€™â€™ _ntiÄ• di. tattha __tesa_nti bhab
dvÄ• rasÄ«sena dvÄ• ravantÄ• ni gayhantÄ«ti adhippÄ• yenÄ• ha __ ``taá¹ƒtaá¹ƒdvÄ• rÄ•
acittÄ«kÄ• rena vÄ• kataá¹ƒ __hÄ«naá¹ƒ, _ ajjhupekkhanena kataá¹ƒ __majjhimaá¹ƒ, _ sal
__paá¹‡Ä«taá¹ƒ_. Ä• misakiÃ±jakkhÄ• dihetu vÄ• kataá¹ƒ __hÄ«naá¹ƒ, _ puÃ±Ã±aphalakÄ
__majjhimaá¹ƒ, _ kattabbamicceva ariyabhÄ• ve á¹-hitena kataá¹ƒ __paá¹‡Ä«taá¹ƒ_. bhava
pavattitaá¹ƒ __hÄ«naá¹ƒ, _ alobhajjhÄ• sayena pavattitaá¹ƒ __majjhimaá¹ƒ, _ parahitÄ• ya
__paá¹‡Ä«taá¹ƒ_. parittakataá¹ƒ vÄ• __hÄ«naá¹ƒ, _ mattaso kataá¹ƒ __majjhimaá¹ƒ, _ adh
__paá¹‡Ä«taá¹ƒ_. mahaggatesu pana paá¹-iladdhamattaá¹ƒ __hÄ«naá¹ƒ, _ nÄ• tisubhÄ• vi
subhÄ• vitaá¹ƒ vasippattaá¹ƒ __paá¹‡Ä«taá¹ƒ_. imesupi ekekassa hÄ«nÄ• dikassa Ä• yÅ«h
hÄ«nÄ• dibhedo labbhatiyevÄ• ti daá¹-á¹-habbaá¹ƒ. __sampayuttadhammÄ• naá¹ƒ vasenÄ•
cittasampayuttÄ• naá¹ƒ cittÄ• dhipateyyabhÄ• vo, so taá¹ƒnimitte citte upacaritoti evaá¹ƒ vÄ

tebhÅ«makakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttarakusalavaá¹‡á¹‡anÄ•

<277> ``kenaá¹-á¹-hena \Be 118/ lokuttaraâ€™â€™ ntiÄ• di paá¹-isambhidÄ• vacanaá¹ƒ (P
aá¹-á¹-hakathÄ• ya Ä• bhataá¹ƒ, tasmÄ• tattha ``tividhopi anuttaradhammo lokaá¹ƒ taratÄ«
saá¹…gahitoti taá¹ƒ tÄ«hi padehi yojetvÄ• dassetuá¹ƒ __ ``lokaá¹ƒ taratÄ«ti etenÄ• â€™â€
ekekasmiá¹ƒ yojetabbo lokassa antagamanÄ• ditÄ• ya maggÄ• dÄ«supi labbhamÄ• nattÄ•
yojetabboti sambandho. __anativattanÄ• dÄ«_ti __Ä• di_-saddena indriyÄ• naá¹ƒ ekarasatÄ
tadupagavÄ«riyavÄ• hanaá¹ƒ Ä• sevanÄ• ti ime tayo bhÄ• vanÄ• visese saá¹…gaá¹‡hÄ• ti.
saá¹ƒkilesavodÄ• nesu vaá¹-á¹-avivaá¹-á¹-esu ca taá¹ƒtaá¹ƒÄ• dÄ«navÄ• nisaá¹ƒsadassana
pubbabhÄ• gapaÃ±Ã±Ä• ya \Ne 112/ sampÄ• ditena Ã±Ä• á¹‡avisesena nipphajjanti, tasmÄ
``aÃ±Ã±amaÃ±Ã±aá¹ƒ ... pe ... vaá¸• á¸• hetÄ«â€™â€™ _ti.

__nissayo hotÄ«_ti rukkho viya sÄ• khÄ• ya Ä• dhÄ• rabhÄ• vena voharÄ«yatÄ«ti attho. ph
nissayavacanaá¹ƒ nissayapaccayattÄ• . tatoyeva nissayabhÄ• vato patiá¹-á¹-hÄ• bhÄ• vato
ariyÄ• katakiccÄ• suá¹-á¹-hu nibbinnasabbabhavÄ• pi cirataraá¹ƒ loke parahitÄ• ya tiá¹-á¹-
odhiso pajahanakÄ• pi ariyamaggÄ• avisesena sabbÄ• kusalÄ• naá¹ƒ sabbakusalapaá¹-ipa

aÃ±Ã±amaggappahÄ• tabbesupi kenaci pahÄ• nÄ• kÄ• rena pavattantÄ«ti taá¹ƒ pahÄ• nÄ•
``itaresaá¹ƒ vijjutobhÄ• sena viya tamassÄ• â€™â€™ _ti Ä• ha. yena __pÄ• á¸·iyaá¹ƒ_
heá¹-á¹-himamaggaÃ±Ä• á¹‡Ä• naá¹ƒ vijjÅ«pamatÄ• dassitÄ• . yadi evaá¹ƒ uparimaggavaj
idhÄ• dhippetÄ• . na tesaá¹ƒ samucchedavacanaá¹ƒ yuttaá¹ƒ. na hi bhÄ• vanÄ• ya pahÄ• t
samucchindituá¹ƒ sakkoti. tathÄ• ca sati dassanena pahÄ• tabbÄ• eva te siyuá¹ƒ. atha tad
adhippetaá¹ƒ, yena ``vijjutobhÄ• sena viya tamassÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ pubbabhÄ•
siddhaá¹ƒ na ca yuttaá¹ƒ lokuttaramaggo tadaá¹…gavasena kilese pajahatÄ«ti. vikkhambha
anulomaÃ±Ä• á¹‡eneva tassa sÄ• tisayaá¹ƒ sÄ• dhitattÄ• . atha pana paá¹-hamamaggavajj
adhippetÄ• , evaá¹ƒ sante tesaá¹ƒ itarabhÄ• vova na siyÄ• , na ca anapÄ• yagamanÄ«yÄ•
dassanena pahÄ• tabbÄ• atthi, nÄ• pi paá¹-hamamaggavajjhÄ• kilesÄ• tena vijjutobhÄ• s
samucchinditabbÄ• ti vattuá¹ƒ yuttanti upaparikkhitabboyaá¹ƒ ``itaresaá¹ƒ ... pe ... samucch
lokiyajjhÄ• nampi __na vinÄ• paá¹-ipadÄ• ya ijjhatÄ«_ti idaá¹ƒ adhippÄ• yavasena netabba
adhippÄ• yaá¹ƒ vibhÄ• vento __ ``akatÄ• dhikÄ• rassÄ• â€™â€™ _ti Ä• ha. tena yathÄ• vu
dasseti. nanu ca katÄ• dhikÄ• rassa ariyassa maggena samijjhamÄ• nampi jhÄ• naá¹ƒ mag
paá¹-ipadÄ• sahitamevÄ• ti. na vinÄ• paá¹-ipadÄ• ya ijjhatÄ«ti sakkÄ• vattuá¹ƒ, tenetaá¹ƒ
nippadesamevÄ• ti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``katÄ• dhikÄ• rassa panÄ• â€™â€™ _
adhippÄ• yavasena gahetabbatthatÄ• pÄ• á¸·itopi viÃ±Ã±Ä• yatÄ«ti dassento Ä• ha __ ``ya
katÄ• â€™â€™ _ti.

``yo kocÄ«ti avisesavacanaâ€™â€™ nti tassa apavÄ• daá¹ƒ dassento __ ``sakiá¹ƒ dvikkha
paricchinditvÄ• gahaá¹‡aá¹ƒ parijÄ• nanaá¹ƒ. __nÄ• marÅ«pavavatthÄ• panÄ• dÄ«na_nti
nÄ• marÅ«pavavatthÄ• panapaccayapariggahalakkhaá¹‡apaá¹-ivedhanikantipariyÄ• dÄ• nÄ
__kicchasiddhito_ti nÄ• marÅ«pavavatthÄ• panÄ• dÄ«naá¹ƒ kesaÃ±ci sabbesampi vÄ• kic
dutiyavÄ• rÄ• dÄ«supi yathÄ• sambhavaá¹ƒ. __sukhasiddhiyampÄ«_ti nÄ• marÅ«pavavatth
maggapÄ• tubhÄ• vadandhabhÄ• vassa kÄ• raá¹‡abhÄ• ve anekantikÄ• . vipassanÄ• saha
tassa ekantakÄ• raá¹‡anti dasseti.

__etadantattÄ• paá¹-ipadÄ• yÄ• _ti etena nippariyÄ• yato paá¹-ipadÄ• Ã±Ä• á¹‡adassanav
vipassanÄ• paÃ±Ã±Ä• ya cirÄ• cirappavattivasena maggassa khippadandhÄ• bhiÃ±Ã±atÄ•
__purimÄ• na_nti purimavÄ• rÄ• naá¹ƒ, lakkhaá¹‡apaá¹-ivedhÄ• dÄ«naá¹ƒyeva vÄ• . heá¹-
kilesavikkhambhane sati dukkhÄ• paá¹-ipadÄ• bhÄ• vo, na tato heá¹-á¹-hÄ• ti nicchitattÄ• Ä
vikkhambhanavÄ• ratÄ• vasenÄ• â€™â€™ _ti. __tassa sukhÄ• paá¹-ipadÄ• veditabbÄ• _

yasmiá¹ƒ puggale visaá¹ƒvÄ• danabhedanÄ• niá¹-á¹-hÄ• natthaniyojanÄ• naá¹ƒ pavatti, tatt
tesaá¹ƒ pavatti, so ca puggalo asaá¹…gahito hotÄ«ti musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ•
ca apariggahatÄ• ca vuttÄ• . tappaá¹-ipakkhaviruddhasabhÄ• vattÄ• sammÄ• vÄ• cÄ• ya
pariggÄ• hakasabhÄ• vatÄ• \Be 120/. saddhÄ• visesayogato vÄ• tassÄ• siniddhabhÄ• vo
__samuá¹-á¹-hÄ• petÄ«_ti pavatteti. jÄ«vamÄ• no vÄ• satto, __sampayuttadhammÄ• vÄ•

vodÄ• yatÄ«ti vodÄ• naá¹ƒ.

<285> taá¹‡hÄ• diá¹-á¹-hÄ«hi __patiá¹-á¹-hÄ• naá¹ƒ_. avasesakilesÄ• bhisaá¹…khÄ• rehi
sassatadiá¹-á¹-hiyÄ• __patiá¹-á¹-hÄ• naá¹ƒ_. ucchedadiá¹-á¹-hiyÄ• __Ä• yÅ«hanÄ• _. lÄ«
__patiá¹-á¹-hÄ• naá¹ƒ_. uddhaccavasena __Ä• yÅ«hanÄ• _. kÄ• masukhÄ• nuyogavasena
attakilamathÄ• nuyogavasena __Ä• yÅ«hanÄ• _. sabbÄ• kusalÄ• bhisaá¹…khÄ• ravasena
sabbalokiyakusalÄ• bhisaá¹…khÄ• ravasena __Ä• yÅ«hanÄ• _ti oghataraá¹‡asuttavaá¹‡á¹
pakÄ• rantaresu idha avuttÄ• naá¹ƒ vasenapi patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• veditabbÄ• .

atha vÄ• kilesaggahaá¹‡ena taá¹‡hÄ• sassatadiá¹-á¹-hisabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ•
tadekaá¹-á¹-hatÄ• ya ca. tathÄ• abhisaá¹…khÄ• raggahaá¹‡ena
avasesakilesaucchedadiá¹-á¹-hisabbalokiyakusalÄ• bhisaá¹…khÄ• rÄ• .
lÄ«nuddhaccakÄ• masukhattakilamathÄ• nuyogÄ• naá¹ƒ visuá¹ƒ vuttattÄ• tehi na yojetabb
kilesÄ• bhisaá¹…khÄ• ravasena patiá¹-á¹-hÄ• nÄ• yÅ«hane vatvÄ• taá¹‡hÄ• diá¹-á¹-hÄ«na
dÄ«petuá¹ƒ tadubhayavasenapi yojanÄ• katÄ• . nayadassanaá¹ƒ vÄ• etaá¹ƒ tattha daá¹-á
pakÄ• rÄ• yojetabbÄ• ti \Ne 114/. ``catÅ«hi, bhikkhave, aá¹…gehi samannÄ• gato puggalo
112, 114) __aá¹…ga_-saddassa kÄ• raá¹‡atthatÄ• daá¹-á¹-habbÄ• .

<299> musÄ• vÄ• dÄ• dÄ«ni bhÄ• samÄ• no karoti nÄ• ma kiá¹ƒ vakkhamÄ• naá¹ƒ kiriyaá
musÄ• vÄ• dÄ• dikiriyÄ• ti viditovÄ• yamattho. evaá¹ƒ vÄ• ettha yojanÄ• daá¹-á¹-habbÄ• .

<301> __nipphÄ• ditapaccayÄ• na_nti cÄ«varÄ• dipaccayÄ• naá¹ƒ. __kuhanavatthÅ«nÄ«_
lÅ«khacÄ«varÄ• disevanavasena ``yo te vihÄ• re vasati, so arahÄ• â€™â€™ tiÄ• dinÄ• (V
ariyaguá¹‡asÄ• mantaá¹ƒ katvÄ• bhaá¹‡anavasena visesalÄ• bhino viya attano pariharaá¹
akusalacittuppÄ• dÄ• paresaá¹ƒ vimhÄ• panakÄ• raá¹‡Ä• ni kuhanavatthÅ«ni.

<343> satipi \Be 121/ saguá¹‡Ä• rammaá¹‡ehi maggassa animittanÄ• malÄ• bhe na nippa
animittanÄ• mikÄ• ti Ä• gamanato maggo animittanÄ• maá¹ƒ na labhatÄ«ti Ä• ha __ ``na pa
pe ... siddhaá¹ƒ hotÄ«â€™â€™ _ti. yasmÄ• pana Ä• gamanato suÃ±Ã±ataá¹ƒ appaá¹‡ihita
saguá¹‡ato Ä• rammaá¹‡ato ca taá¹ƒnÄ• mÄ• bhÄ• vo na kadÄ• cipi atthi, tasmÄ• nÄ• ma
nÄ• malÄ• bhoti adhippÄ• yenÄ• ha __ ``paripuá¹‡á¹‡anÄ• masiddhihetuttÄ• â€™â€™ _ti.
sabbavimokkhamukhÄ• gatÄ• nampi maggÄ• naá¹ƒ. __nÄ• mattayayogo_ti suÃ±Ã±atÄ• pa
__vavatthÄ• naá¹ƒ_ asaá¹…karo.

<350> nimittadhammÄ• saá¹…khÄ• rÄ• tehi sanimittÄ• saviggahÄ• viya upaá¹-á¹-hahan
abhÄ• vitabhÄ• vanassa bhÄ• vitabhÄ• vanassa ca upaá¹-á¹-hahanÄ• kÄ• raá¹ƒ dassento
_tiÄ• dimÄ• ha. tena ca ``vimokkhena saddhindriyaá¹ƒ adhimattaá¹ƒ hotÄ«â€™â€™ ti (Dhs
``tasmiá¹ƒ vimokkheâ€™â€™ ti, tasmÄ• __ ``animittavimokkhoti aniccÄ• nupassanaá¹ƒ Ä•

itaratthÄ• pi eseva nayo. animittassa animittabhÄ• vÄ• bhÄ• vo natthÄ«ti kasmÄ• vuttaá¹ƒ,
aniccÄ• nupassanÄ• ya animittavimokkhabhÄ• vo pariyÄ• yenÄ• ti nippariyÄ• yadesanÄ• y
atthi eva, evaÃ±ca sati ``animittassa animittanÄ• madÄ• nÄ• bhÄ• voâ€™â€™ ti ca na na s
upamÄ• saá¹ƒsandanaá¹ƒ suá¹-á¹-hutaraá¹ƒ yujjati, tathÄ• animittena maggassa animittabl
tenÄ• ha ``paramatthato nÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti? saccametaá¹ƒ \Ne
pana aniccÄ• nupassanÄ• ya animittabhÄ• vaá¹ƒ gahetvÄ• maggasodhanavasenÄ• yamar
animittabhÄ• vÄ• bhÄ• vo natthÄ«tiviruddhaá¹ƒ viya hotÄ«â€™â€™ ti. evaÃ±ca katvÄ• ``a
dÄ«pito hotÄ«â€™â€™ ti sayameva vakkhatÄ«ti. __sÄ• maÃ±Ã±a_nti upamopamitabbÄ• n
maggÄ• dhipatÄ«_ti maggo adhipati maggÄ• dhipatÄ«ti chandacittÄ• naá¹ƒ ayaá¹ƒ samaÃ±
tehi maggassÄ• _ti chandacittehi maggo adhipati etassÄ• ti maggÄ• dhipatÄ«ti ayaá¹ƒ sam
kasmÄ• ? tesaá¹ƒ chandacittÄ• naá¹ƒ amaggaá¹…gattÄ• .

__jhÄ• nassa suÃ±Ã±atÄ• dinÄ• makattÄ• _ti etena indriyabalÄ• dÄ«nampi maggasampay
dassitÄ• ti daá¹-á¹-habbaá¹ƒ. satipi paccanÄ«kÄ• masane \Be 122/ na tassa maggassa taá¹
sarasatÄ• ti Ä• ha __ ``sarasappadhÄ• noâ€™â€™ _ti. __dvÄ«hÄ«_ti sarasapaccanÄ«kehi
Ä• gamananirapekkhehi. __tasmÄ• _ti yasmÄ• sarasatova nÄ• malÄ• bhe avavatthÄ• nÄ•
sabbanÄ• mabhÄ• vÄ• patti hoti, tasmÄ• . __attÄ• bhi ... pe ... maggÄ• _ti tena Ä• gamanat
paccanÄ«kato nÄ• malÄ• bhabhÄ• vaá¹ƒ dasseti. __sarasantare_ti animittabhÄ• vÄ• dike.
sarasenÄ• _ti suÃ±Ã±atÄ• ppaá¹‡ihitabhÄ• vehi tadÄ• gamanehi. __nimittaggahaá¹‡Ä• niv
saá¹…khÄ• ranimittaggÄ• hassa anisedhanato. suÃ±Ã±atÄ• ppaá¹‡ihitasseva maggassa vu
vuá¹-á¹-hahantassa maggo idha asaá¹…gahito siyÄ• ti Ä• saá¹…kitvÄ• Ä• ha __ ``aniccÄ•
saá¹…khÄ• rehi vuá¹-á¹-hÄ• naá¹ƒ na siyÄ• , lakkhaá¹‡ehi eva vuá¹-á¹-hÄ• naá¹ƒ siyÄ• ti a
lakkhaá¹‡apaá¹-ivedho na siyÄ• atadÄ• rammaá¹‡attÄ• ti attho. saá¹…khÄ• rÄ• naÃ±hi hu
abhÄ• vaudayabbayapaá¹-ipÄ«á¸·anÄ• vasavattanÄ• kÄ• resu aniccatÄ• dilakkhaá¹‡avohÄ

Ä• kÄ• ravantesu gahitesu tadÄ• kÄ• ropi gahitoyeva hotÄ«ti Ä• ha __ ``lakkhaá¹‡Ä• nipi p
tadÄ• kÄ• rasaá¹…khÄ• raggahaá¹‡atoâ€™â€™ _ti. __yathÄ• vuttÄ• dhippÄ• yenÄ• _ti ``a
``saá¹…khÄ• resÅ«â€™â€™ tiÄ• dinÄ• va vuttappakÄ• rÄ• dhippÄ• yena. __visu_nti saá¹…

lokuttarakusalaá¹ƒ

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__paÃ±cadhÄ• _ \Ne 116/ __uddisati_ paÃ±cupÄ• dÄ• nakkhandhe ajjhattadukavasena rÅ«
abhinditvÄ• ca nimittavacaneneva uddisati pavattassapi saá¹…khÄ• ranimittabhÄ• vÄ• nati
vuá¹-á¹-hÄ• tabbatÄ• sÄ• maÃ±Ã±ato ca. teneva upÄ• dinnÄ• nupÄ• dinnavasena pavattaá
``ayaá¹ƒ tÄ• va nimitte vinicchayoâ€™â€™ ti nimittavaseneva nigameti. ettha ca nimittaá¹ƒ
pavattaá¹ƒ pana ajjhattamevÄ• ti ayametesaá¹ƒ viseso. __bojjhaá¹…gÄ• divisesa_nti

bojjhaá¹…gajhÄ• naá¹…gamaggaá¹…gÄ• naá¹ƒ asadisataá¹ƒ. asamÄ• pajjitukÄ• matÄ• sa
vitakkÄ• divirÄ• gabhÄ• vanÄ• __asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ• vanÄ• . itarassÄ•
__atabbhÄ• vato_ti yathÄ• vuttavirÄ• gabhÄ• vanÄ• bhÄ• vassa abhÄ• vato. idaá¹ƒ vuttaá¹
maggÄ• sannÄ• ya vipassanÄ• ya somanassasahagatatte maggassa paá¹-hamÄ• dijjhÄ• n
123/ paÃ±camajjhÄ• nikatÄ• eva ca tabbasena ca bojjhaá¹…gÄ• dÄ«naá¹ƒ visesoti tesaá¹ƒ
padhÄ• nakÄ• raá¹‡aÃ±ca vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• , na evaá¹ƒ pÄ• dakajjhÄ• nÄ

idÄ• ni apÄ• dakapaá¹-hamajjhÄ• napÄ• dakÄ• naá¹ƒ pakiá¹‡á¹‡akasaá¹…khÄ• rapaá¹-ham
nibbattitÄ• naÃ±ca maggÄ• naá¹ƒ ekantena paá¹-hamajjhÄ• nikabhÄ• vato vipassanÄ• niya
padhÄ• naÃ±cÄ• ti imamatthaá¹ƒ vibhÄ• vento __ ``vipassanÄ• niyamenevÄ• â€™â€™ _tiÄ
dutiyajjhÄ• nikÄ• dimaggÄ• . pÄ• dakajjhÄ• nÄ• tikkantÄ• naá¹ƒ aá¹…gÄ• naá¹ƒ
asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ• vanÄ• bhÅ«tÄ• vuá¹-á¹-hÄ• nagÄ• minivipassanÄ•
pÄ• dakajjhÄ• nena Ä• hitavisesÄ• maggassa jhÄ• naá¹…gÄ• divisesaniyÄ• mikÄ• hotÄ«t
``pÄ• dakajjhÄ• navipassanÄ• niyamehÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• ca adhiá¹-á¹-hÄ• n
evaá¹ƒ Ä• rammaá¹‡abhÅ«tena sammasitajjhÄ• nena ubhayasabbhÄ• ve ajjhÄ• sayavasen
niyametÄ«ti Ä• ha __ ``evaá¹ƒ sesavÄ• desupi ... pe ... yojetabboâ€™â€™ _ti.

__pÄ• dakajjhÄ• nasaá¹…khÄ• resÅ«_ti paá¹-hamajjhÄ• nasaá¹…khÄ• resu. ``paá¹-hamajjh
ti (Dhs-a 350) hi vuttaá¹ƒ. __taá¹ƒtaá¹ƒvirÄ• gÄ• virÄ• gabhÄ• vanÄ• bhÄ• venÄ• _ti vitakkÄ
virajjanÄ• virajjanabhÄ• vanÄ• bhÄ• vena. tena Ä• rammaá¹‡ajjhÄ• nassapi vipassanÄ• ya
upanissayatamÄ• ha.

pÄ• dakajjhÄ• nasammasitajjhÄ• nÄ• niyeva bojjhaá¹…gÄ• divisesÄ• naá¹ƒ upanissayo kÄ•
__pÄ• dakajjhÄ• nasammasitajjhÄ• nupanissayo_ \Ne 117/, tassa sabbhÄ• ve. __tadabhÄ•
ajjhÄ• sayassa abhÄ• vÄ• bhÄ• vato.

catutthajjhÄ• nikassa maggassa Ä• ruppe arÅ«pajjhÄ• nameva pÄ• dakaá¹ƒ siyÄ• ti Ä• ha _
``catutthajjhÄ• nikavajjÄ• naâ€™â€™ _nti. ariyamaggassa oá¸·Ä• rikaá¹…gÄ• tikkamanÅ«p
adhiá¹-á¹-hÄ• nÄ• rammaá¹‡abhÅ«tÄ• dutiyajjhÄ• nÄ• dayo. __paÃ±cahi aá¹…gehÄ«_ti pa
``taá¹ƒtaá¹ƒvÄ• dehi paÃ±Ã±Ä• piyamÄ• nÄ• ni pÄ• dakajjhÄ• nÄ• dÄ«ni vÄ• dasahacÄ• ri
vuccantÄ«â€™â€™ ti adhippÄ• yena __ ``tayopete vÄ• deâ€™â€™ _ti Ä• ha. vadanti etehÄ
vÄ• dakaraá¹‡abhÅ«tÄ• ni pÄ• dakajjhÄ• nÄ• dÄ«ni vÄ• dÄ• .

__vipÄ• kasantÄ• nassa ... pe ... _ \Be 124/ __susaá¹…khatattÄ• _ti etena yasmiá¹ƒ santÄ•
tattha uppajjamÄ• nameva kiÃ±ci visesÄ• dhÄ• naá¹ƒ karotÄ«ti dÄ«peti. yato tasmiá¹ƒyeva
nÄ• Ã±Ã±attha.

__purimÄ• nulomaá¹ƒ viya ta_nti yathÄ• gotrabhuá¹-á¹-hÄ• ne uppannÄ• nulomato purimaá

gotrabhuá¹-á¹-hÄ• ne uppannÄ• nulomaá¹ƒ anubandhati, evaá¹ƒ. __tadapÄ«_ti gotrabhuá¹-
uppannÄ• nulomaÃ±Ä• á¹‡ampi aÃ±Ã±aá¹ƒ anulomaÃ±Ä• á¹‡ameva anubandheyya, tassa
bhÅ«mÄ«_ti sÄ• paÃ±cupÄ• dÄ• nakkhandhasaá¹…khÄ• tÄ• kilesÄ• naá¹ƒ uppattiá¹-á¹-h
gahetvÄ• vutta_nti etena satta bhave dve bhaveti idampi adhippÄ• yavasena netabbatthaá
yathÄ• rutavasenÄ• ti dasseti. tatthÄ• yaá¹ƒ adhippÄ• yo --- ekavÄ• raá¹ƒ kÄ• mÄ• vacarad
manussesÅ«ti evampi missitÅ«papattivasena tesu ekissÄ• eva upapattiyÄ• ayaá¹ƒ paricch
bhavaá¹ƒ aá¹-á¹-hamamÄ• diyantÄ«â€™â€™ ti (Khp 6.9; Sn 232) vuttaá¹ƒ, tampi kÄ• mÄ•
sandhÄ• yÄ• ha. mahaggatabhavÄ• naá¹ƒ paricchedo natthÄ«ti vadanti. tathÄ• ``á¹-hapetv
etthÄ• pi kÄ• mÄ• vacaradevamanussabhavÄ• naá¹ƒ missakavaseneva, tasmÄ• __kÄ• ma
kÄ• mÄ• vacaradevamanussavasena ye dve bhavÄ• ti attho. purimavikappesu puggalabhed
kassaci calatÄ«ti, kassaci na calatÄ«ti katvÄ• ``calati evÄ• â€™â€™ ti avadhÄ• raá¹‡aman
yasmÄ• pana __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 350 lokuttarakusalapakiá¹‡á¹‡akakathÄ•)
evaá¹ƒ adhipatipi calati evÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• sabbesampi paá¹-ipadÄ• su abh
calanaá¹ƒ sambhavatÄ«ti __ ``calaticceva vuttaá¹ƒ, na na calatÄ«â€™â€™ _ti tatiyavikappo
vutto.

lokuttarakusalapakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamamaggavÄ«satimahÄ• nayavaá¹‡á¹‡anÄ•

<357> jhÄ• namaggÄ• dipariyÄ• yehi \Ne 118/ kathite bojjhanakÄ• ti adhippetÄ• , visesato
bhÄ• vemi maggaá¹ƒ bhÄ• vemÄ«â€™â€™ ti pavattajjhÄ• sayÄ• hontÄ«ti adhippÄ• yena
_tiÄ• dimÄ• ha.

<358> __upanissayavasenÄ• _ti \Be 125/ tathÄ• cittappavattisaá¹…khÄ• tena pubbabhÄ•
tenevÄ• ha __ ``yassa hÄ«â€™â€™ _tiÄ• di. __tadanurÅ«pabalÄ• _ti adhipatipaccayalÄ• b
yadi pubbabhÄ• gÄ• bhisaá¹…khÄ• ravasena chandÄ• dÄ«naá¹ƒ adhipatibhÄ• vo, kimattha
saddhÄ• dÄ«nampi pubbabhÄ• gÄ• bhisaá¹…khÄ• ro labbhatÄ«ti Ä• ha __ ``sesadhammÄ•
__ataá¹ƒsabhÄ• vattÄ• _ti sampayuttehi sÄ• tisayamanuvattitabbabhÄ• varahitattÄ• . kiÃ±c
indriyapaccayatÄ• ya sampayuttehi anuvattayanti, ekasmiá¹ƒ pana cittuppÄ• de samadhure
sampayuttehi anuvattanÄ«yabhÄ• vo na tesaá¹ƒ yathÄ• chandÄ• dÄ«nanti teyeva adhipati
katvÄ• indriyasahajÄ• tÄ• dhipatipaccayÄ• naá¹ƒ viseso paribyatto hoti.

catumagganayasahassavaá¹‡á¹‡anÄ•

<362> __mÄ• nassa diá¹-á¹-hisadisÄ• pavatti_. tathÄ• hi so adhipati viya aÃ±Ã±Ä• dhipat
nappavattatÄ«ti. __ekadesa ... pe ... upamÄ• hoti, _ na sabbasÄ• maÃ±Ã±ena, itarathÄ• s
andhakÄ• rÄ• vattharaá¹‡aá¹ƒ viya aggamaggatirodhÄ• ne saccapaá¹-icchÄ• dakatamappa

__aÃ±Ã±amaÃ±Ã±a_nti aÃ±Ã±e aÃ±Ã±e. ``Ä• nÄ«taá¹ƒ idaá¹ƒ suttaâ€™â€™ nti vibhatti pa
__yathÄ• vuttanayenÄ• _ti imissÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena. __na upamÄ• ya v
na upamÄ• ya vuttabhÄ• vato. __yathÄ• vuttanayenÄ• _ti vÄ• etasmiá¹ƒ sutte vuttappakÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ upamÄ• ya na vuttattÄ• . __avayavÄ• viya honti, _ yena te cetasi niy
ca __cetasikÄ• _tiÄ• dinÄ• vuccanti, na pana ``phassikÄ• â€™â€™ tiÄ• dinÄ• ti daá¹-á¹-ha

kusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 13 akusalapadaá¹ƒ

dhammuddesavÄ• ro

paá¹-hamacittavaá¹‡á¹‡anÄ•

<365> khaá¹‡attayassa \Ne 119/ akusalesu asambhavato samavÄ• yakÄ• lahetusamÅ«hat
lobhÄ• bhibhÅ«tÄ• ya eva iá¹-á¹-hÄ• rammaá¹‡asmiá¹ƒ itaratra \Be 126/ ca iá¹-á¹-hÄ• kÄ• r
somanassasahagatabhÄ• voti evamÄ• diá¹ƒ sandhÄ• ya __ ``yathÄ• nurÅ«paâ€™â€™ _nt
anÄ• rogyaá¹-á¹-hena kilesavajjasabbhÄ• vato sÄ• vajjaá¹-á¹-hena avijjÄ• sambhÅ«tatÄ• ya
akosalyasambhÅ«taá¹-á¹-hena akusalaâ€™â€™ nti ca ``sÄ• vajjadukkhavipÄ• kalakkhaá¹‡
saá¹ƒkilesapaccupaá¹-á¹-hÄ• naá¹ƒ, ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ, gÄ• rayhab
sÄ• vajjalakkhaá¹‡aá¹ƒ, saá¹ƒkilesabhÄ• varasaá¹ƒ, aniá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• r
yathÄ• vuttapadaá¹-á¹-hÄ• namevÄ• â€™â€™ ti ca evamÄ• dinÄ• vuttanayena anugantab
``vuttanayaá¹ƒ anugantvÄ• â€™â€™ _ti.

gataá¹ƒ gamanaá¹ƒ pavattÄ«ti katvÄ• vuttaá¹ƒ __ ``gatamattaá¹ƒ gatimattaá¹ƒ gahaá¹‡ama
diá¹-á¹-hiyÄ• hi gati pavatti evÄ• ti. __Ä• sannakÄ• raá¹‡attÄ• _ti padaá¹-á¹-hÄ• natÄ• ya, y
hi kusalassa ayonisomanasikÄ• ro akusalassa accÄ• sannahetu. tathÄ• hi satipi asaddham
ayoniso anÄ• vajjite avavatthÄ• pite ca natthi akusalappavatti. tathÄ• ca vakkhati __aá¹-á¹-
``ayoniso akusalaâ€™â€™ nti. etena ekantakÄ• raá¹‡atÄ• ca vuttatthÄ• hoti. paá¹-isaá¹…
appamÄ• davihÄ• roti vuttaá¹ƒ __ ``appamajjanaá¹ƒ khamanaâ€™â€™ _nti. tena satisaá¹ƒ
vuttoti adhippÄ• yo indriyasaá¹ƒvarassa vuttattÄ• . __pahÄ• nasaá¹ƒvaro_ti __vÄ«riyasaá¹ƒ
``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti pajahatÄ«â€™â€™ tiÄ• dinÄ• (MN I 26; A

sammÄ• paá¹-ipattiyÄ• paá¹-ipakkhabhÄ• vena gahetabbatÄ• kÄ• ro moho
__sammÄ• paá¹-ipattipaá¹-ipakkhabhÄ• vaggahaá¹‡Ä• kÄ• ro_. tena hi nivutÄ• na sammÄ
visesayogo __kammapathappatti_.

__anupaparikkhÄ• moho_. so cettha diá¹-á¹-hirahito veditabbo. diá¹-á¹-hisahitassa pana di
anuvidhÄ• yakattÄ• taggahaá¹‡eneva gahaá¹‡anti. __avatthusmi_nti asaddahanÄ«ye vatth
adhimokkho_ti \Ne 120/ mohadiá¹-á¹-hÄ«naá¹ƒ saddhÄ• patirÅ«patamÄ• ha. ahirikÄ• nottap

__ahirikÄ• dÄ«hi_ kÄ• raá¹‡ehi. __Ä• rakkharahitacitte_ti cittassa sativirahataá¹ƒyeva dass
Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• hi satÄ«ti. etena ``assaddhiyacitte andhabÄ• lacitteâ€™â€
vuttatthaá¹ƒ hoti. __upanÄ• hÄ• dÄ«_ti __Ä• di_-saddena \Be 127/ rÄ• gÄ• dayo saá¹…gay
pariyuá¹-á¹-hÄ• nÄ• disabhÄ• vatÄ• ya __ ``avisesenÄ• â€™â€™ _ti vuttaá¹ƒ visesassa ek
__idhÄ• _ti, imasmiá¹ƒ citte. __nipphÄ• detabbe payojane bhummaá¹ƒ_ ``cammasmiá¹ƒ dÄ
(Vjb 17-18 veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) viya __Ä• rammaá¹‡aá¹ƒ vÄ• avÅ«pasamo_
guá¸·oâ€™â€™ ti viya.

dhammuddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<390> sabhÄ• vapaá¹-icchÄ• davasena pakatiattÄ• diasantaggahaá¹‡assa nissayattÄ• nir
bujjhati, _ niccÄ• divisamaggahaá¹‡assa saÃ±Ã±Ä• divipariyesassa nissayattÄ• __asamaá
nimittassa kattubhÄ• vena upacÄ• ritattÄ• , ayaÃ±ca attho diá¹-á¹-hisahitamohavasena daá
__pakatÄ«_ti kÄ• pilÄ• naá¹ƒ padhÄ• naá¹ƒ.

tatiyacittavaá¹‡á¹‡anÄ•

<400> apaá¹‡á¹‡akapadaá¹ƒ viya avirajjhanakapadampi kadÄ• ci niyatabhÄ• vaá¹ƒ dÄ«pe
dÄ«petuá¹ƒ __ ``uppattiarahaá¹…gÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ mÄ• nassa aniyatattÄ• . ya
kÄ• marÄ• gassa mÄ• narahitÄ• pavatti na siyÄ• , tathÄ• bhavarÄ• gassa. evaá¹ƒ sati paá
kÄ• marÄ• gena yojanÄ• na siyÄ• , tikkhattuá¹ƒyeva siyÄ• , bhavarÄ• gamÅ«likÄ• ca na s
saá¹ƒyojanÄ• naá¹ƒ saá¹ƒyojanehi aá¹-á¹-havidhena yojanÄ• siyÄ• , na dasavidhÄ• dassit
yojanÄ• hi mÄ• nassa aniyatabhÄ• vo pakÄ• sito. atha vÄ• mÄ• nena saddhiá¹ƒ paÃ±ca h
apaá¹‡á¹‡akaá¹…gÄ• ni, kiá¹ƒ pana hontÄ«ti apekkhÄ• yaá¹ƒ yevÄ• panakÄ• ti viditovÄ• y
paÃ±cabhÄ• vo idha vidhÄ«yati, na apaá¹‡á¹‡akaá¹…gÄ• nanti so yathÄ• hoti \Ne 121/, ta
kilesaduke paá¹-iccavÄ• rÄ• dÄ«su ``kilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso dhammo uppaj
tiÄ• dÄ«su ``lobhaá¹ƒ paá¹-icca moho mÄ• no thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá
moho mÄ• no uddhaccaá¹ƒ \Be 128/ ahirikaá¹ƒ anottappaá¹ƒ. lobhaá¹ƒ paá¹-icca moho thin
ahirikaá¹ƒ anottappaá¹ƒ. lobhaá¹ƒ paá¹-icca moho uddhaccaá¹ƒ ahirikaá¹ƒ anottappaâ€™â€
``tathÄ• kilesadukepÄ«â€™â€™ _ti vuttaá¹ƒ. diá¹-á¹-hivippayuttasasaá¹…khÄ• rikÄ• saá¹…
ayaá¹ƒ pÄ• á¹-habhedoti.

``kÄ• marÄ• go catudhÄ• ekato uppajjati, paá¹-igho tidhÄ• , mÄ• no ekadhÄ• , tathÄ• vicik
uddisitvÄ• kÄ• marÄ• go mÄ• nasaá¹ƒyojanaavijjÄ• saá¹ƒyojanehi ceva avijjÄ• saá¹ƒyojan
bhavarÄ• gÄ• vijjÄ• saá¹ƒyojanehi saddhiá¹ƒ bhavarÄ• go avijjÄ• saá¹ƒyojanena saddhiâ€™
__aá¹-á¹-hakathÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ_ (Dhs-a 1485) vakkhamÄ• nattÄ• __ ``i

vuttaá¹ƒ. tattheva ``lobho chadhÄ• ekato uppajjati, paá¹-igho dvedhÄ• , tathÄ• mohoâ€™â
asaá¹…khÄ• riko diá¹-á¹-hivippayutto mohauddhaccaahirikÄ• nottappehi, sasaá¹…khÄ• riko
mohathinauddhaccaahirikÄ• nottappehi, asaá¹…khÄ• riko eva mohamÄ• nauddhaccaahirika
eva ca mohamÄ• nathinauddhaccaahirikaanottappehÄ«â€™â€™ ti vakkhamÄ• nattÄ• __ `
kilesÄ• naâ€™â€™ _nti vuttaá¹ƒ. ``ahaâ€™â€™ nti gahaá¹‡atÄ• ya avaá¹ƒkatvÄ• gahaá¹‡
_ti vuttaá¹ƒ.

catutthacittavaá¹‡á¹‡anÄ•

<402> __ussÄ• haá¹ƒ janentÄ• _ti ettha cittapayogasaá¹…khÄ• to saá¹…khÄ• ro eva ussÄ

navamacittavaá¹‡á¹‡anÄ•

<413> __visappanÄ• niá¹-á¹-harÅ«pasamuá¹-á¹-hÄ• naá¹ƒ_ yena kupitassa sakalasarÄ«ra
paÃ±Ã±Ä• yati. etena sampattiattho raso dassito hoti, pavattiÄ• kÄ• ravasena vÄ• visappan
kuppati, tassa amittassa sampatti yebhuyyena paá¹-ighuppattihetu hotÄ«ti. etena kiccattho n

<418> __vacanatthameva_ \Ne 122/ vacanapariyÄ• yameva.

ekÄ• dasamacittavaá¹‡á¹‡anÄ•

<424> __nicchayÄ• bhÄ• vÄ• _ti \Be 129/ adhimokkhÄ• bhÄ• vÄ• . __asaá¹‡á¹-hahanato_
Ä• rammaá¹‡e anavaá¹-á¹-hÄ• nato.

dvÄ• dasamacittavaá¹‡á¹‡anÄ•

<429> sahajÄ• tÄ• dhipati natthi ``chandavato ce vicikicchÄ• uppajjati, sÄ• mayhaá¹ƒ upp
tiÄ• dippavattiyÄ• abhÄ• vÄ• . __anuddhaá¹-attÄ• paá¹-isiddhatÄ• , _ yathÄ• dhammasÄ•
dÄ«peti.

__avacanato_ti __a_-kÄ• rassa tadaÃ±Ã±avacanataá¹ƒ dasseti. etena ca dassanena pahÄ
kÄ• raá¹‡asiddhiyÄ• phalasiddhÄ«ti tattha abhÄ• vassa kÄ• raá¹‡ameva tÄ• va dassetuá¹ƒ
``paá¹-isandhianÄ• kaá¸• á¸• hanatoâ€™â€™ _ti vuttaá¹ƒ. tena taá¹ƒsabhÄ• vatÄ• tassa ci
tato ca ``balavaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati, dubbalaá¹ƒ nÄ• kaá¸• á¸• hatÄ«â€™â
paá¹-isandhidÄ• nasabhÄ• vesu. yassa pana paá¹-isandhidÄ• nasabhÄ• vo eva natthi, na ta
paá¹-isandhiÄ• kaá¸• á¸• hane kÄ• raá¹‡anti ayamattho dassito hoti. anÄ• kaá¸• á¸• hanaá¹
Ä• kaá¸• á¸• heyyÄ• â€™â€™ tiÄ• dinÄ• . yasmÄ• ca nÄ• gataá¹ƒ, tasmÄ• nÄ• kaá¸• á¸•
taá¹ƒ paá¹-isandhidÄ• naá¹ƒ natthi, tasmÄ• nÄ• gataâ€™â€™ nti vuttattÄ• __ ``anÄ• kaá¸

sÄ• dhetuâ€™â€™ _nti vuttaá¹ƒ.

__apÄ• yagamanÄ«yassÄ• _ti apÄ• yaá¹ƒ gametÄ«ti apÄ• yagamanÄ«yaá¹ƒ, taá¹ƒsabhÄ• paá¹-isandhiÄ• kaá¸• á¸• hane sati uddhaccasahagataá¹ƒ ekantena apÄ• yagamanÄ«yaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 429) ``itarassÄ• pi ettheva paá¹-isandhidÄ• naá¹ƒ bhavey akusalapaá¹-isandhi sugatiyaá¹ƒ sambhavatÄ«ti. ``catÅ«hi apÄ• yehi ca vippamutto (Khp 6. avinipÄ• tadhammoâ€™â€™ ti (sAN a II 41; c V 998, 1004) vacanato apÄ• yagamanÄ«yaÃ tenÄ• ha ``apÄ• yagamanÄ«yassa dassanena pahÄ• tabbattÄ• â€™â€™ ti. na cetaá¹ƒ das tassa apÄ• yagamanÄ«yo rÄ• go doso \Ne 123/ moho tadekaá¹-á¹-hÄ• ca kilesÄ• ti etena s niyogato bhÄ• vanÄ• ya pahÄ• tabbabhÄ• vena vuttattÄ• . vuttaÃ±hetaá¹ƒ ``katame dhamm uddhaccasahagato cittuppÄ• doâ€™â€™ ti (Dhs 1406).

``kusalÄ• kusalaá¹ƒ \Be 130/ kammaá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.427) vuttakammapaccayabhÄ• vo nÄ• nÄ• kkhaá¹‡ikakan uddhaccasahagataá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• heyya, tassÄ• pi siyÄ• . tathÄ• ca sati dassanena pahÄ• tabbaá¹ƒ siyÄ• dassanena pahÄ• tabbÄ• naá¹ƒyeva nÄ• nÄ• kkhaá¹‡ika __na cetaá¹ƒ dassenena pahÄ• tabba_nti sabbaá¹ƒ pubbe viya Ä• vattati.

__sahajÄ• tameva vibhatta_nti yathÄ• dassanena pahÄ• tabbavibhaá¹…ge ``dassanena p dassanena na bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa kammapaccayena paccayoâ€™ sahajÄ• taá¹ƒ nÄ• nÄ• kkhaá¹‡ikanti uddisitvÄ• ``sahajÄ• tÄ• dassanena pahÄ• tabbÄ• c cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo, nÄ• nÄ• kkhaá¹‡ik vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayoâ avibhajitvÄ• ``bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ paccayoâ€™â€™ ti (Paá¹-á¹-h II 8.89) ettakameva vuttaá¹ƒ, na vuttaá¹ƒ ``nÄ• nÄ• kkhaá¹‡i vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayoâ pahÄ• tabbassa nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• voti viÃ±Ã±Ä• yati. __paccanÄ«ye saá¹…gÄ• hakapaccayÄ• naá¹ƒ vasena paccayuddhÄ• re kariyamÄ• ne. __itarattha cÄ• _ti tattha hi ``dassanena pahÄ• tabbo dhammo neva dassanena na bhÄ• vanÄ• ya pahÄ• tabb Ä• rammaá¹‡apaccayena paccayo, sahajÄ• taupanissayapacchÄ• jÄ• takammapaccayena 8.71) kammapaccayopi vuttoti.

__tadabhÄ• vÄ• _ti nÄ• nÄ• kkhaá¹‡ikakammapaccayattÄ• bhÄ• vÄ• . na ca nÄ• nÄ• kkha paá¹-isandhiÄ• kaá¸• á¸• hanaá¹ƒ atthÄ«ti __ ``paá¹-isandhianÄ• kaá¸• á¸• hanato tattha an vuttaá¹ƒ. __etthÄ• _ti ``á¹-hapetvÄ• uddhaccasahagataá¹ƒ sesÄ• ni ekÄ• daseva paá¹-isan Ä• kaá¸• á¸• hantÄ«â€™â€™ ti ettha. __pavattivipÄ• kassÄ• _ti pavattiyaá¹ƒ vipÄ• ko pava pavattibhÅ«to vÄ• vipÄ• ko etassÄ• ti __pavattivipÄ• kaá¹ƒ, _ kammaá¹ƒ, tassa. atha vÄ• pavattivipÄ• ko. imasmiá¹ƒ pana atthe nÄ• nÄ• kkhaá¹‡ikakammapaccayo etassÄ• ti \Ne 12

__tabbhÄ• vo ... pe ... tÄ• _ti evaá¹ƒ padacchedo daá¹-á¹-habbo. __na sakkÄ• nivÄ• retuá¹
nÄ• nÄ• kkhaá¹‡ikakammapaccayaá¹ƒ vinÄ• vipÄ• kassa anuppajjanato.

idÄ• ni \Be 131/ pavattivipÄ• kÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammapaccayalÄ• bhitÄ• ya Ä•
__ ``vuttaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. vipÄ• kadÄ• naá¹ƒ paá¹-isandhivipÄ• kadhamma
bhÄ• vanÄ• â€™â€™ _tiÄ• dimÄ• ha. itaro vipÄ• kadÄ• nÄ• bhÄ• vepi siddho vipÄ• kadha
labbhamÄ• nattÄ• ti Ä• ha __ ``abhiÃ±Ã±Ä• cittÄ• dÄ«naâ€™â€™ _nti. __Ä• di_-saddena a
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ upapajjavedanÄ«yaÃ±ca saá¹…gaá¹‡hÄ• ti. __vuttaá¹ƒ si
sahÄ• yapaccayalÄ• bhato puthujjanasantÄ• navuttino uddhaccasahagatassa vipÄ• kuppÄ•
sekkhasantatiyaá¹ƒ tassa vipÄ• kÄ• nuppÄ• danaÃ±ca yuttaá¹ƒ siyÄ• ti vuttaá¹ƒ. tenevÄ• h
á¹-hÄ• naá¹ƒ suá¹-á¹-hu vicÄ• retabbaâ€™â€™ _ntiÄ• di. tathÄ• ca vakkhati ``puthujjanesu
sakabhaá¹‡á¸• e chandarÄ• gÄ• dÄ«naá¹ƒ uddhaccasahagatacittuppÄ• dassa ca
saá¹ƒyojanattayatadekaá¹-á¹-hakilesÄ• naá¹ƒ anupacchinnatÄ• ya aparikkhÄ«á¹‡asahÄ• yÄ
sakkÄ• paá¹-ikkhipitunti uddhaccasahagatadhammÄ• naá¹ƒ vipÄ• ko vibhaá¹…ge vuttoâ€™
sati sahÄ• ye vipÄ• kuppÄ• danavacanaá¹ƒ, asati vipÄ• kÄ• nuppÄ• danavacanaá¹ƒ virujjha
pavattivipÄ• kadÄ• yikaá¹ƒ vÄ• uddhaccasahagatassa manasi katvÄ• __ ``vuttaá¹ƒ siyÄ• â
``pavattivipÄ• kaÃ±hi sandhÄ• ya `tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aâ€™ nti __paá¹-isambhidÄ• v
vuttaâ€™â€™ nti eke vaá¹‡á¹‡ayanti. evaá¹ƒ uddhaccacetanÄ• pi na hoti, sÄ• pi viÃ±Ã±Ä•
apanetabbÄ• ti idampi paá¹-isandhiviÃ±Ã±Ä• á¹‡ameva sandhÄ• ya vuttanti.

akusalapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katapadaá¹ƒ

ahetukakusalavipÄ• kavaá¹‡á¹‡anÄ•

<431> __kÄ• mÄ• vacara ... pe ... Ä• di vutta_nti ettha __Ä• di_-saddena ``upacitattÄ• â€™
saá¹…gayhati ``asÄ• dhÄ• raá¹‡akammapaccayavasenÄ• â€™â€™ ti vuttattÄ• . __ ``upaci
laddhÄ• sevanattÄ• â€™â€™ ti keci vadanti \Ne 125/, taá¹ƒ paá¹-hamajavanassa na yujjati
ca sati tassa vipÄ• kadÄ• nameva na siyÄ• ti tato aÃ±Ã±athÄ• atthaá¹ƒ dassento __ ``yath
tattha __vipÄ• kÄ• bhimukha_nti vipÄ• kadÄ• nÄ• bhimukhaá¹ƒ katokÄ• saá¹ƒ. katokÄ• sat
anekesaá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ atthitÄ• ya parassa paá¹-ibÄ• hanena hotÄ«ti __ ``
paá¹-ibÄ• hitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vaá¸• á¸• hitatÄ• _ \Be 132/ ca sakammassa
attano kÄ• raá¹‡ehi abhisaá¹…khatatÄ• . __asÄ• dhÄ• raá¹‡ena nÄ• maá¹ƒ uddhaá¹-aá¹ƒ_
yavaá¹…kuroâ€™â€™ ti yathÄ• . __viÃ±Ã±Ä• á¹‡Ä• na_nti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá
adhikapaccayattÄ• .

__cakkhusannissitaÃ±ca taá¹ƒ rÅ«pavijÄ• nanaÃ±cÄ• _ti etena samÄ• nÄ• dhikaraá¹‡ataá

ca __ ``cakkhusannissitaâ€™â€™ _ntiÄ• dipadadvayassa nÄ«luppalasaddÄ• dÄ«naá¹ƒ viy
aÃ±Ã±amaÃ±Ã±avisesanavisesitabbabhÄ• vamÄ• ha. __aÃ±Ã±aviÃ±Ã±Ä• á¹‡a_nti rÅ«pÄ•
rÅ«paá¹ƒyevÄ• rammaá¹‡anti pana atthe dibbacakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ
tadupacÄ• raá¹ƒ katvÄ• yathÄ• ``sÄ• eva tittirÄ« tÄ• ni eva osadhÄ• nÄ«â€™â€™ ti. __jh
jhÄ• naá¹…gatÄ• natthÄ«_ti paÃ±caviÃ±Ã±Ä• á¹‡esu upekkhÄ• dÄ«naá¹ƒ upacaritajhÄ• n
jhÄ• naá¹…gÄ• naá¹ƒ jhÄ• napaccayataá¹ƒ vatvÄ• tesaá¹ƒ jhÄ• napaccayabhÄ• vo paá¹-ik
paÃ±caviÃ±Ã±Ä• á¹‡esu upekkhÄ• dayo jhÄ• narÄ• siá¹-á¹-hÄ• ne na vattabbÄ• siyunti Ä•
``jhÄ• napaccayattÄ• bhÄ• veâ€™â€™ _tiÄ• di. __upekkhÄ• dibhÄ• vato_ti upekkhÄ• sukh
__aÃ±Ã±aá¹-á¹-hÄ• nÄ• bhÄ• vato_ti cittaá¹-á¹-hitiá¹ƒ eva sandhÄ• ya vuttaá¹ƒ.

<436> akusalaá¹ƒ bhavaá¹…ganissandena __ ``paá¹‡á¸• araâ€™â€™ _nti vuccati, bhavaá
taá¹ƒmÅ«likÄ• kuto akusalassa paá¹‡á¸• aratÄ• ti __ ``akusalassa cÄ• â€™â€™ _ti vuttaá¹
kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ, _ yadi aÃ±Ã±akÄ• raá¹‡Ä• paá¹‡á¸• aratÄ• , __sabhÄ• vovÄ• y
akilesasabhÄ• vatÄ• ya vuttaá¹ƒ, na cettha phassÄ• dÄ«nampi paá¹‡á¸• aratÄ• patti. yato c
sabhÄ• vakiccavisesaÃ±Ã±unÄ• bhagavatÄ• viÃ±Ã±Ä• á¹‡aá¹ƒyeva tathÄ• niddiá¹-á¹-har

<439> __anatikkamanena_ bhÄ• vanÄ• ya. pasÄ• daghaá¹-á¹-anaá¹ƒ visayassa yogyades
``pasÄ• daá¹ƒ ghaá¹-á¹-etvÄ• Ä• pÄ• thaá¹ƒ gantvÄ• â€™â€™ _ti vuttaá¹ƒ. __mahÄ• bhÅ«
na sayaá¹ƒ kiÃ±ci paá¹-ihaÃ±Ã±ati, nÄ• pi kenaci paá¹-ihaÃ±Ã±Ä«yati aphoá¹-á¹-habbasabh
visayavisayÄ«bhÅ«taá¹ƒ pana abhimukhabhÄ• vappattiyÄ• viÃ±Ã±Ä• á¹‡uppattiyÄ• hetut
visiá¹-á¹-habhÄ• vappattaá¹ƒ paá¹-ihatapaá¹-ighÄ• takabhÄ• vena voharÄ«yati \Ne 126/, tas
sappaá¹-ighavohÄ• ro. ``upÄ• dÄ• rÅ«paá¹ƒ ghaá¹-á¹-etÄ«ti evamÄ• di ca upacÄ• ravasene
mahÄ• bhÅ«tÄ• rammaá¹‡ena pana \Be 133/ kÄ• yappasÄ• danissayabhÅ«tesu mahÄ• bh
ghaá¹-á¹-ito eva nÄ• ma hotÄ«ti vatvÄ• vÄ«maá¹ƒsitabbaâ€™â€™ nti vadanti. yathÄ• dhip
upamÄ• vacanato nissitanissayaghaá¹-á¹-anÄ• naá¹ƒ satipi pubbÄ• parabhÄ• ve upamatte
gahetabbabhÄ• vaá¹ƒ dassento __ ``ubhayaghaá¹-á¹-anadassanatthaâ€™â€™ _nti Ä• ha.

<455> __dassanÄ• dippavattibhÄ• vato_ti manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ
eva viseso. __anaÃ±Ã±anissayamanopubbaá¹…gamatÄ• yÄ• _ti aÃ±Ã±anissayamanopubb
__aÃ±Ã±anissayaviÃ±Ã±Ä• á¹‡assa anantarapaccayattÄ• bhÄ• venÄ• _ti iminÄ• kiriyÄ• m
vuttattÄ• __ ``manodvÄ• raniggamanamukhabhÄ• vÄ• bhÄ• vatoâ€™â€™ _ti vuttaá¹ƒ, na
``niggamanapavesamukhabhÄ• vÄ• bhÄ• vatoâ€™â€™ ti. tividhenapi hi manodhÄ• tuviÃ±Ã
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• viseso dassitoti. __tato eva_ vijÄ• nanavisesavirahatoyeva
``manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti na vuccati, chaviÃ±Ã±Ä• á¹‡akÄ• yÄ• ti kathaá¹ƒ manod
hotÄ«ti? saá¹…gaho eva pariyÄ• yadesanattÄ• . atthi hi esa pariyÄ• yo ``mananamattaá¹ƒ v
manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti yathÄ• ``mananamattÄ• dhÄ• tu manodhÄ• tÅ«â€™â€™
manoviÃ±Ã±Ä• á¹‡asabhÄ• gattÄ• tassa uparamuppÄ• dabhÄ• vato antÄ• dibhÄ• vato ca
manodhÄ• tu, na sesaviÃ±Ã±Ä• á¹‡akÄ• yasaá¹…gahitÄ• ataá¹ƒsabhÄ• gattÄ• , idha pana

sambhÅ«ya visiá¹-á¹-hamanokiccayuttaá¹ƒ manoviÃ±Ã±Ä• á¹‡anti tadabhÄ• vato ``manoviÃ
vuccatÄ«â€™â€™ ti imamevatthaá¹ƒ sÄ• dhetuá¹ƒ __ ``na hi taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ mana
tena manodhÄ• tuyÄ• nippariyÄ• yato manoviÃ±Ã±Ä• á¹‡akiccavirahaá¹ƒyeva dasseti. __d
panÄ• _tiÄ• dinÄ• aÃ±Ã±aviÃ±Ã±Ä• á¹‡avidhuraá¹ƒ manodhÄ• tuyÄ• ca sabhÄ• vaá¹ƒ da

yadi janakasadisatÄ• nÄ• ma mahÄ• vipÄ• kesu vitakkÄ• dÄ«naá¹ƒ sammÄ• saá¹…kappÄ
tihetukÄ• naá¹ƒ, duhetukato nibbattÄ• naá¹ƒ duhetukÄ• naÃ±ca bhavatu sammÄ• saá¹…ka
nibbattaduhetukÄ• naá¹ƒ kathanti Ä• ha __ ``tattha hÄ«â€™â€™ _tiÄ• di. __taá¹ƒsotapatita
anÄ• nantarattÄ• . __tato eva hÄ«_tiÄ• dinÄ• vuttasotapatitaá¹ƒ evÄ• nantarena vacanena
vijjamÄ• nÄ• nampi \Be 134/ manodhÄ• tuÄ• dÄ«su vitakkÄ• dÄ«naá¹ƒ paÃ±caviÃ±Ã±Ä• á
evaá¹ƒ sante paá¹-á¹-hÄ• ne kathaá¹ƒ tesaá¹ƒ jhÄ• napaccayatÄ• vacanaá¹ƒ. ``abyÄ• kato
127/ dhammassa jhÄ• napaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.431), ``vipÄ• kÄ• by
jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca r
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.431) hi vuttaá¹ƒ. paccanÄ«yepi ``abyÄ• kataá¹ƒ dhamma
dhammo uppajjati na jhÄ• napaccayÄ• , paÃ±caviÃ±Ã±Ä• á¹‡asahitaá¹ƒ ekaá¹ƒ khandhaá¹
khandhÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h I 1.98) paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni eva uddhaá¹-Ä
Ä• ha __ ``jhÄ• napaccayakiccamattatoâ€™â€™ _tiÄ• di. na hettha jhÄ• naá¹…gÄ• naá¹ƒ b
atha kho jhÄ• napaccayabhÄ• vamattanti adhippÄ• yo.

<469> __samÄ• navatthukaá¹ƒ anantarapaccayaá¹ƒ labhitvÄ• _ti dassanÄ• dito manodhÄ•
kÄ• raá¹‡avacanaá¹ƒ. __yathÄ• rammaá¹‡a_nti Ä• rammaá¹‡Ä• nurÅ«paá¹ƒ. yadi samÄ• n
balavatarattaá¹ƒ vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• somanassasahagatÄ• ya, voá¹-á
majjhattavedananti anuyogaá¹ƒ manasi katvÄ• tassa balavabhÄ• vaá¹ƒ sampaá¹-icchitvÄ•
santatipariá¹‡Ä• manabyÄ• pÄ• ravisesÄ• na somanassavedananti parihÄ• raá¹ƒ vadanto
_ntiÄ• dimÄ• ha. __vipÄ• ko viya anubhavanameva na hotÄ«_ti sati samatthatÄ• ya vipÄ• k
Ä• rammaá¹‡arasÄ• nubhavanatÄ• ya vuttaá¹ƒ.

ahetukakusalavipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamahÄ• vipÄ• kacittavaá¹‡á¹‡anÄ•

<498> vipÄ• kadhammÄ• naá¹ƒ kammadvÄ• raá¹ƒ vuttaá¹ƒ __dvÄ• rakathÄ• yaá¹ƒ_ ``tebh
ekÅ«natiá¹ƒsavidho manoâ€™â€™ ti (Dhs-a manokammadvÄ• rakathÄ•). __payogenÄ• _t
ussÄ• hanapayogena. __kusalÄ• kusalÄ• ni viya_ yesaá¹ƒ taá¹ƒ tadÄ• rammaá¹‡aá¹ƒ anub
paá¹-hamapaÃ±camacittÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±abalavadubbalabhÄ• vavicÄ• rena dutiya
hotÄ«ti __ ``etesu balavaá¹ƒ dubbalaÃ±ca vicÄ• retuâ€™â€™ _nti vuttaá¹ƒ. yathÄ• sÄ• liÄ
thaddhamudubhÅ«mivasena tiá¹‡Ä• dÄ«naá¹ƒ \Be 135/ anÄ«haraá¹‡anÄ«haraá¹‡avasena
vipattisampattivasena ca phalavisesayogo, evaá¹ƒ kammassa sugatiduggativasena avisudd

upapattiyÄ• vipattisampattivasena \Ne 128/ ca visiá¹-á¹-haphalatÄ• ya pariá¹‡amanaá¹ƒ, ev
gimhavassakÄ• lÄ• dÄ«su bÄ«jÄ• naá¹ƒ phalavisesayogo viya taá¹ƒtaá¹ƒkÄ• lavisesena ka
hotÄ«ti Ä• ha __ ``kÄ• lavasena pariá¹‡amatÄ«â€™â€™ _ti. __sukkasoá¹‡itapaccayÄ• na_
kammavisesaparibhÄ• vitasantÄ• nuppannatÄ• ya sukkasoá¹‡itÄ• naá¹ƒ Ä• yuvisesahetubh
vaá¹‡á¹‡Ä• divisesadassanato, yena ``pitÅ«naá¹ƒ Ä• kÄ• raá¹ƒ putto anuvidahatÄ«â€™â€™
__taá¹ƒmÅ«lakÄ• na_nti appÄ• yukasaá¹ƒvattaniyakammamÅ«lakÄ• naá¹ƒ. __Ä• hÄ• rÄ• c
visamÅ«pakkamÄ• dayo pariggaá¹‡hÄ• ti.

vipÄ• kuddhÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__yato_ tihetukÄ• dikammato. __yasmiÃ±ca á¹-hÄ• ne_ti paá¹-isandhiÄ• diá¹-á¹-hÄ• ne, su
__tihetukato duhetukaá¹ƒ anicchanto_ paá¹-isandhinti adhippÄ• yo. pavattivipÄ• kaá¹ƒ pana
icchati eva. tathÄ• hi vakkhati __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yaá¹ƒ purimÄ• ya hetukittanalad
yujjatÄ«â€™â€™ ti (Dhs-a 498).

ye ``tasseva kammassa vipÄ• kÄ• vasesenÄ• â€™â€™ ti, ``ekapupphaá¹ƒ yajitvÄ• na, asÄ
duggatiá¹ƒ nÄ• bhijÄ• nÄ• mÄ«â€™â€™ ti (Ap thera II 46.64) ca evamÄ• divacanassa adhi
nu kho ekenapi kammena anekÄ• paá¹-isandhi hotÄ«â€™â€™ ti, ``disvÄ• kumÄ• raá¹ƒ sa
ntiÄ• divacanassa (DN III 205) atthaá¹ƒ asallakkhetvÄ• ``kinnu kho nÄ• nÄ• kammehi ekÄ•
ti saá¹ƒsayapakkhandÄ• , tesaá¹ƒ bÄ«jaá¹…kuropamÄ• ya ``ekasmÄ• ekÄ• , anekasmÄ•
hotÄ«â€™â€™ ti vinicchitattÄ• kammapaá¹-isandhivavatthÄ• nato sÄ• ketapaÃ±he vipÄ• k
ussadakittanagahaá¹‡assa sambandhaá¹ƒ Ä• ha __ ``kammavasena ... pe ... dassetuâ€™â
paá¹-isandhijanakakammavasena paá¹-isandhivipÄ• ko eva alobhalobhÄ• diguá¹‡adosÄ• ti
daá¹-á¹-habbo. tathÄ• hi vuttaá¹ƒ ``so tena kammena dinnapaá¹-isandhivasena nibbatto luc
tiÄ• di. ettha ca lobhavasena, dosa, moha \Be 136/, lobhadosa, lobhamoha, dosamoha, lobh
ekakÄ• , tayo dvikÄ• , eko tikoti lobhÄ• didassanavasena akusalapakkheyeva satta vÄ• rÄ•
alobhÄ• didassanavasenÄ• ti cuddasa vÄ• rÄ• labbhanti.

tattha \Ne 129/ ``alobhadosÄ• mohÄ• , alobhÄ• dosamohÄ• , alobhadosÄ• mohÄ• balavan
kusalapakkhe tatiyadutiyapaá¹-hamavÄ• rehi dosussadamohussadadosamohussadavÄ• rÄ•
``lobhÄ• dosamohÄ• , lobhadosÄ• mohÄ• , lobhÄ• dosÄ• mohÄ• balavantoâ€™â€™ ti Ä•
adosussadaamohussadaadosÄ• mohussadavÄ• rÄ• gahitÄ• yevÄ• ti akusalakusalapakkhe
aá¹-á¹-heva vÄ• rÄ• dassitÄ• . ye pana ubhayesaá¹ƒ vomissatÄ• vaseneva lobhÄ• lobhuss
ekÅ«napaÃ±Ã±Ä• sa vÄ• rÄ• dassetabbÄ• , te asambhavato eva na dassitÄ• . na hi ekasm
avatthantaraá¹ƒ lobho balavÄ• alobho cÄ• ti yujjati. paá¹-ipakkhatoyeva hi etesaá¹ƒ balava
sahajÄ• tadhammato vÄ• . tesu lobhassa tÄ• va paá¹-ipakkhato alobhena anabhibhÅ«tatÄ•
dosamohÄ• naá¹ƒ adosÄ• mohehi. alobhÄ• dÄ«naá¹ƒ pana lobhÄ• diabhibhavanato sabbes
samabhibhÅ«ya pavattivaseneva sahajÄ• tadhammato balavabhÄ• vo. tena vuttaá¹ƒ __aá¹-

balavÄ• , alobho mando, adosÄ• mohÄ• balavanto, dosamohÄ• mandÄ• â€™â€™ ti. so c
purimÅ«panissayato Ä• sayassa paribhÄ• vitatÄ• ya veditabbo. ettha ca paá¹-hamadutiyehi
vÄ• rehi tihetukakammato paá¹-isandhipavattivasena tihetukavipÄ• ko, itarehi tihetukaduhet
yathÄ• sambhavaá¹ƒ paá¹-isandhipavattivasena duhetukÄ• hetukavipÄ• kÄ• dassitÄ• ti aya

__idhÄ• _ti vipÄ• kuddhÄ• ramÄ• tikÄ• yaá¹ƒ. tena hetukittanaá¹ƒ viseseti. __jaccandhÄ• d
sabbÄ• kusalaá¹ƒ vÄ• . yaá¹ƒ pana vuttanti sambandho. __tena_ paá¹-isambhidÄ• maggav
sati __Ã±Ä• á¹‡asampayutte_ paá¹-isandhimhi \Be 137/ nipphÄ• detabbe. __aÃ±Ã±atthÄ• _
nikantipaá¹-isandhikkhaá¹‡esu. __kammasarikkhako_ti idha sÄ• tisayo sarikkhabhÄ• vo adh
itarathÄ• tihetukaduhetukÄ• pi aÃ±Ã±amaÃ±Ã±aá¹ƒ sarikkhÄ• yevÄ• ti dassitametanti. __c
ettha paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni viya apubbanissayapavattinÄ« vijÄ• nanavisesarahitÄ• ca
iá¹-á¹-hÄ• dibhÄ• gaggahaá¹‡e na samatthÄ• ti ``pÄ• kaá¹-Ä• yevÄ• â€™â€™ ti na vuttÄ• ,
saá¹…gahitÄ• . __tadÄ• rammaá¹‡apaccayasabbajavanavatÄ• _ti tadÄ• rammaá¹‡assa
paccayabhÅ«tasakalajavanappavattisahitena. yaá¹ƒ sandhÄ• ya ``idha paripakkattÄ• Ä• ya
vuttaá¹ƒ. __aÃ±Ã±akÄ• le_ti abuddhipavattikÄ• le.

__anulome_ti dhammÄ• nulome. __Ä• sevanapaccayÄ• _ti Ä• sevanabhÅ«tÄ• paccayÄ• .
130/. __sopi moghavÄ• ro labbheyyÄ• _ti yadi voá¹-á¹-habbanampi Ä• sevanapaccayo siyÄ
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sampayutto dham
(Paá¹-á¹-h I 2.3) maggapaccayÄ• â€™â€™ ti (Paá¹-á¹-h I 2.14) anulomapaccanÄ«ye, pacca
... pe ... na maggapaccayÄ• Ä• sevanapaccayÄ• â€™â€™ ti ca vuttaá¹ƒ hasituppÄ• dacitta
voá¹-á¹-habbanavasena ``adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ pa
vuttanayena pÄ• á¹-ho siyÄ• , tathÄ• ca sati vÄ• radvayavasena gaá¹‡anÄ• yaá¹ƒ ``Ä• sev
maggapaccayÄ• Ä• sevane dveâ€™â€™ ti ca vattabbaá¹ƒ siyÄ• , na pana vuttaá¹ƒ, tasmÄ
moghavÄ• roti adhippÄ• yo.

__voá¹-á¹-habbanampi yadi Ä• sevanapaccayo siyÄ• , _ dutiyamoghavÄ• re attano viya tat
siyÄ• , tathÄ• sati attanÄ• pi kusalÄ• kusalÄ• naá¹ƒ siyÄ• . __na hi ... pe ... avutto atthi_ ``p
kusalÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• anavasesato vuttattÄ• . __voá¹-á¹-habbanassa ... p
dhammo kusalassa dhammassa Ä• sevanapaccayena paccayo. akusalassa ... pe ... paccay
na kevalaá¹ƒ avutto, atha kho __kusalaá¹ƒ ... pe ... paá¹-ikkhittova. athÄ• pi siyÄ• _tiÄ• di
maggasodhanatthameva vuccati. samÄ• navedanÄ• naá¹ƒ eva Ä• sevanapaccayabhÄ• vas
``asamÄ• navedanÄ• naá¹ƒ vasenÄ• â€™â€™ _ti vuttaá¹ƒ. __evaá¹ƒ ``Ä• sevana paccaye
tipi vattabbaá¹ƒ siyÄ• , _ samÄ• navedanÄ• vasenÄ• ti adhippÄ• yo. __abhinnajÄ• tikassa c
abhinnavedanassa cÄ• ti sampiá¹‡á¸• anattho. vedanÄ• ttikepi voá¹-á¹-habbanassa Ä• seva
yojanÄ• . kusalattikÄ• dÄ«su yathÄ• dassitapÄ• á¸·ippadesesupÄ«ti sampiá¹‡á¸• anattho __
kÄ• raá¹‡abhÅ«tÄ• ya gaá¹‡anÄ• ya __niddhÄ• riyamÄ• nÄ• ya_ sati gaá¹‡anÄ• ya vÄ• ab
vÄ«maá¹ƒsitabbo_ti Ä• sevanapaccayattÄ• bhÄ• vÄ• javanaá¹-á¹-hÄ• ne á¹-hÄ• tuá¹ƒ na y

Ä• sevanaá¹ƒ javanappavatti atthÄ«ti adhippÄ• yo.

apicettha ``yaá¹ƒ javanabhÄ• vappattaá¹ƒ, taá¹ƒ chinnamÅ«lakarukkhapupphaá¹ƒ viyÄ• â€
vakkhamÄ• nattÄ• anupacchinnabhavamÅ«lÄ• naá¹ƒ pavattamÄ• nassa voá¹-á¹-habbanas
ca ``yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti kiriyÄ• neva kusalÄ• nÄ
upekkhÄ• sahagatÄ• â€™â€™ ti, tasmÄ• ``javanaá¹-á¹-hÄ• ne á¹-hatvÄ• ti javanassa uppa
dvikkhattuá¹ƒ pavattitvÄ• , na javanabhÄ• venÄ• â€™â€™ ti, ``Ä• sevanaá¹ƒ labhitvÄ• ti ca
Ä• sevanaâ€™â€™ nti vuccamÄ• ne na koci virodho, vipphÄ• rikassa pana sato dvikkhattu
Ä• sevanasadisatÄ• . vipphÄ• rikatÄ• ya hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakattaÃ±cassa vucca
viya anekakkhattuá¹ƒ appavattiyÄ• dubbalattÄ• na nippariyÄ• yato Ä• sevanapaccayabhÄ
imassa pÄ• á¹-he Ä• sevanatthaá¹ƒ vuttaá¹ƒ, aá¹-á¹-hakathÄ• yaá¹ƒ pana pariyÄ• yato vutta
maggaá¹…gaá¹ƒ maggapariyÄ• pannaâ€™â€™ nti. ayamettha attanomati. ayampi porÄ• á
sÄ• dhukaá¹ƒ upaparikkhitabbo.

__evaÃ±ca katvÄ• _ti voá¹-á¹-habbanÄ• vajjanÄ• naá¹ƒ anatthantarabhÄ• vato __ ``Ä• vajj
_ voá¹-á¹-habbanaá¹-á¹-hÄ• nepÄ«ti adhippÄ• yo. __tasmÄ• _ti yasmÄ• voá¹-á¹-habbanaá
upekkhÄ• sahagatÄ• hetukakiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vato, tasmÄ• . taá¹ƒ Ä•
kÄ• mÄ• vacarakusalÄ• kusalakiriyajavanÄ• naá¹ƒ ekantato anantarapaccayabhÄ• veneva
adhippÄ• yena __ ``voá¹-á¹-habbanatoâ€™â€™ _tiÄ• dimÄ• ha. __catunna_nti muÃ±chÄ•
mandÄ«bhÅ«tavegatÄ• ya cattÄ• ripi javanÄ• ni uppajjeyyunti adhippÄ• yena vuttaá¹ƒ. __a
139/ Ä• rammaá¹‡amukhenapi cittaniyÄ• maá¹ƒyeva dasseti. yadipi __ ``javanÄ• pÄ• ripÅ«
_ti vuttaá¹ƒ, __ ``Ä• vajjanÄ• dÄ«naá¹ƒ paccayo bhavituá¹ƒ na sakkotÄ«â€™â€™ _ti pana
cittappavattivasena paá¹-hamamoghavÄ• rato etassa na koci viseso. tenevÄ• ha __ ``ayam
retabboâ€™â€™ _ti. paá¹-isandhicitteyeva pavattiyaá¹ƒ ``bhavaá¹…gaâ€™â€™ nti vuccam
bhedoti ``sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anantarapaccayena pa
1.102) na sakkÄ• vattuá¹ƒ, vuttaÃ±ca, tasmÄ• __sahetukaá¹ƒ bhavaá¹…ga_nti tadÄ• ram
viÃ±Ã±Ä• yati.

sabhÄ• vakiccehi attano phalassa paccayabhÄ• vo, sabhÄ• vakiccÄ• naá¹ƒ vÄ• phalabhÅ
__sabhÄ• vakiccapaccayabhÄ• vo_. __appaá¹-isiddhaá¹ƒ daá¹-á¹-habba_nti
``duhetukasomanassasahagataasaá¹…khÄ• rikajavanÄ• vasÄ• ne evÄ• â€™â€™ ti imassa
ca ahetukaduhetukapaá¹-isandhikÄ• naá¹ƒ tihetukajavanÄ• vasÄ• ne ahetukaduhetukatadÄ
appaá¹-isiddhaá¹ƒ, evaá¹ƒ tihetukapaá¹-isandhikassa tihetukajavanÄ• nantaraá¹ƒ duhetukat
duhetukapaá¹-isandhikassa ca duhetukÄ• nantaraá¹ƒ ahetukatadÄ• rammaá¹‡aá¹ƒ appaá¹-
``tihetukakammaá¹ƒ tihetukampi duhetukampi ahetukampi vipÄ• kaá¹ƒ detÄ«â€™â€™ ti (D
__paripuá¹‡á¹‡avipÄ• kassÄ• _ti \Ne 132/ iminÄ• pi tihetukajavanato yathÄ• vuttatadÄ• ram
appaá¹-isiddhaá¹ƒyeva sÄ• dheti. na hi paccayantarasÄ• maggiyÄ• asati tadÄ• rammaá¹‡a
kammaá¹ƒ paripuá¹‡á¹‡avipÄ• kaá¹ƒ hotÄ«ti. __mukhanidassanamattameva_ yathÄ• vuttat

avibhÄ• vitattÄ• . tihetukÄ• dikammassa hi ukkaá¹-á¹-hassa tihetukakammassa soá¸·asa, ita
ukkaá¹-á¹-hasseva duhetukakammassa dvÄ• dasa, itarassa aá¹-á¹-hÄ• ti evaá¹ƒ soá¸·asavi
yojetabbÄ• ni. __tasmÄ• _ti yasmÄ• paripuá¹‡á¹‡avipÄ• kassa paá¹-isandhijanakakammas
vipÄ• kavibhÄ• vanÄ• ya mukhanidassanamattamevetaá¹ƒ, tasmÄ• .

__evaÃ±ca katvÄ• _ti nÄ• nÄ• kammato tadÄ• rammaá¹‡uppattiyaá¹ƒ ito aÃ±Ã±athÄ• pi sa
... pe ... uppajjatÄ«â€™â€™ ti ettha kena kiccena uppajjatÄ«ti? tadÄ• rammaá¹‡akiccaá¹ƒ t
javanÄ• rammaá¹‡assa anÄ• lambaá¹‡ato, nÄ• pi santÄ«raá¹‡akiccaá¹ƒ tathÄ• appavattan
vattabbameva \Be 140/ natthi, pÄ• risesato bhavaá¹…gakiccanti yuttaá¹ƒ siyÄ• . na hi paá¹-
cittaá¹ƒ ``bhavaá¹…gaâ€™â€™ nti vuccatÄ«ti.

__tanninna_nti Ä• pÄ• thagatavisayaninnaá¹ƒ Ä• vajjananti sambandho. __aÃ±Ã±assa viya
viya. etassapi sÄ• vajjanatÄ• ya bhavitabbanti adhippÄ• yo. __atadatthÄ• _ti ettha __taá¹ƒ_
paccÄ• masati. __uppattiyÄ• _ti uppattito. __ta_nti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹
__tathÄ• ca uppajjatÄ«_ti ``anantarapaccayo hotÄ«â€™â€™ ti padassa atthaá¹ƒ vivarati. _
vuttappakÄ• rÄ• . __vodÄ• naá¹ƒ_ dutiyamaggÄ• dÄ«naá¹ƒ purecÄ• rikaÃ±Ä• á¹‡aá¹ƒ. __e
ariyamaggacittamaggÄ• nantaraphalacittÄ• naá¹ƒ. __etassÄ• _ti yathÄ• vuttavipÄ• kacittas

__upanissayato_ tasseva cakkhuviÃ±Ã±Ä• á¹‡Ä• divipÄ• kassa dassanatthaá¹ƒ __cakkhÄ•
dassanÄ• diphalato, dassanÄ• dippayojanato vÄ• . __purimacittÄ• ni_ Ä• vajjanÄ• dÄ«ni. va
dassetabbe vatthantare viya Ä• rammaá¹‡antarepi na vattatÄ«ti __ ``vatthÄ• rammaá¹‡anta
vuttaá¹ƒ.

yadi vipÄ• kena kammasarikkheneva bhavitabbaá¹ƒ, evaá¹ƒ sati imasmiá¹ƒ vÄ• re ahetuka
eva siyÄ• tesaá¹ƒ akammasarikkhakattÄ• ti imamatthaá¹ƒ manasi katvÄ• Ä• ha __ ``ahetu
__abhinipÄ• tamatta_nti paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ kiccamÄ• ha. te hi Ä• pÄ• th
abhinipÄ• tanamatteneva \Ne 133/ vattanti. __Ä• di_-saddena sampaá¹-icchanÄ• dÄ«ni saá
kusalÄ• kusalakiriyesupi vÄ• vijjamÄ• nÄ• sasaá¹…khÄ• rikÄ• saá¹…khÄ• rikatÄ• aÃ±Ã±
pahÄ• nÄ• vaá¹-á¹-hÄ• nato ca viruddhÄ• viyÄ• ti vipÄ• kesu sÄ• tadanukÅ«lÄ• siyÄ• , sÄ
suppatiá¹-á¹-hitÄ• naá¹ƒ savisayÄ• bhinipatanamattÄ• divuttÄ«naá¹ƒ natthÄ«ti vuttaá¹ƒ __ `
sasaá¹…khÄ• rikaviruddhoâ€™â€™ _tiÄ• di. __ubhayenapi tesaá¹ƒ nibbattiá¹ƒ anujÄ• nÄ•
``kaá¹-attÄ• rÅ«pÄ• naâ€™â€™ nti adhippÄ• yo. ``vipÄ• kadhammadhammo vipÄ• kassa d
paccayo. vipÄ• kadhammadhamme khandhe aniccato dukkhato anattato vipassati, assÄ• d
Ä• rabbha rÄ• go uppajjati, domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddheâ€™â€™ tiÄ•
vipÄ• kattike viya siyÄ• kusalattikepi pÄ• á¸·Ä«ti katvÄ• __ ``kusalattike cÄ• â€™â€™ _tiÄ
``kusalo dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ t
puthujjanÄ• vÄ• kusalaá¹ƒ aniccato \Be 141/ dukkhato anattato vipassanti, kusale niruddhe
tadÄ• rammaá¹‡atÄ• uppajjati, kusalaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go u

vicikicchÄ• , uddhaccaá¹ƒ, domanassaá¹ƒ uppajjati, akusale niruddhe vipÄ• ko tadÄ• ramm
ti vuttaá¹ƒ. avijjamÄ• nattÄ• eva avacananti adhippÄ• yena tattha yuttiá¹ƒ dasseti __ ``vippl
_tiÄ• dinÄ• .

ettha keci ``chaá¸·aá¹…gupekkhÄ• vatopi kiriyamayacittatÄ• ya kiriyajavanassa vipphÄ• rika
nisedhetunti nidassanabhÄ• vena paá¹‡á¹‡apuá¹-amupanÄ«taá¹ƒ asamÄ• naá¹ƒ. kiriyajava
tadÄ• rammaá¹‡Ä• bhÄ• vassa pÄ• á¸·iyaá¹ƒ avacanampi akÄ• raá¹‡aá¹ƒ labbhamÄ• nass
avacanato. tathÄ• hi dhammasaá¹…gahe akusalaniddese labbhamÄ• nopi adhipati na vutt
kiriyajavanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡Ä• bhÄ• vo vÄ«maá¹ƒsitabboâ€™â€™ ti vadanti.
tÄ• dibhÄ• vappattÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ javanacittaá¹ƒ na itaresaá¹ƒ viya vipph
santasabhÄ• vatÄ• ya pana sannisinnarasaá¹ƒ siyÄ• ti tassa paá¹‡á¹‡apuá¹-aá¹ƒ dassitaá¹
akusalaniddese adhipatino viya paá¹-á¹-hÄ• ne kiriyajavanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡as
na kiÃ±ci kÄ• raá¹‡aá¹ƒ dissati. tathÄ• hi vuttaá¹ƒ tattha aá¹-á¹-hakathÄ• yaá¹ƒ ``heá¹-á¹-h
dassitanayattÄ• â€™â€™ ti (Dhs-a 429). na cettha dassitanayattÄ• ti sakkÄ• vattuá¹ƒ vipÄ
kusalÄ• kusalehi ataá¹ƒsabhÄ• vÄ• naá¹ƒ nayadassanassa ayujjamÄ• nakattÄ• . apica tatt
sabbesaÃ±ca adhipatÄ«naá¹ƒ abhÄ• vato ekarasaá¹ƒ desanaá¹ƒ \Ne 134/ dassetuá¹ƒ ``udd
vattuá¹ƒ, idha pana na tÄ• disaá¹ƒ avacane kÄ• raá¹‡aá¹ƒ labbhatÄ«ti __ ``avacane kÄ• raá
vuttaá¹ƒ.

__adhippÄ• yenÄ• _ti akusalÄ• nantaraá¹ƒ sahetukatadÄ• rammaá¹‡aá¹ƒ natthÄ«ti tassa t
dasseti. ``kusalÄ• kusale niruddhe sahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™
vacanato pana akusalÄ• nantaraá¹ƒ sahetukatadÄ• rammaá¹‡ampi vijjatiyevÄ• ti uppattiá¹ƒ
yuttaggahaá¹‡avasenÄ• ti adhippÄ• yo.

__na ettha kÄ• raá¹‡aá¹ƒ dissatÄ«_ti etena tihetukajavanÄ• nantaraá¹ƒ tividhampi tadÄ• ra
dasseti. __yena adhippÄ• yenÄ• _ti paá¹-hamatherena tÄ• va ekena \Be 142/ kammunÄ• a
nibbattamÄ• naá¹ƒ kammavisesÄ• bhÄ• vÄ• taá¹ƒtaá¹ƒjavanasaá¹…khÄ• tapaccayavisese
adhippÄ• yena javanavasena tadÄ• rammaá¹‡assa sasaá¹…khÄ• rÄ• dividhÄ• naá¹ƒ vuttaa
kammasarikkhena bhavitabbaá¹ƒ, na kammaviruddhasabhÄ• vena. aÃ±Ã±athÄ• aniá¹-á¹-h
evamadhippÄ• yena dutiyatthero kammavaseneva tadÄ• rammaá¹‡avisesaá¹ƒ Ä• ha. Ã±Ä•
jaccandhÄ• diduggativipattinimittapaá¹-ipakkhatÄ• viya sugativipattinimittapaá¹-ipakkhatÄ•
maÃ±Ã±amÄ• no tatiyatthero ``tihetukakammato duhetukapaá¹-isandhimpi nÄ• nujÄ• nÄ• tÄ
vÄ• desu adhippÄ• yÄ• virodhavasena yuttaá¹ƒ gahetabbaá¹ƒ. __mahÄ• pakaraá¹‡e Ä• gat
dhammo ahetukassa dhammassa anantarapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h III 1.1
``sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anantarapaccayena paccayo, s
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayoâ€™â€™ ti evamÄ• dinÄ• paá¹-á¹-hÄ• ne s
Ä• gatapÄ• á¸·iyÄ• ti attho.

kÄ• mÄ• vacarakusalavipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<499> __tasmiá¹ƒ khaá¹‡e vijjamÄ• nÄ• naá¹ƒ chandÄ• dÄ«na_nti etena vipÄ• kajjhÄ• ne
\Ne 135/ avijjamÄ• nataá¹ƒ dasseti. na hi kusalajjhÄ• naá¹ƒ viya vipÄ• kajjhÄ• naá¹ƒ parika
nibbattatÄ«ti. na cettha paá¹-ipadÄ• bhedo viya kusalÄ• nurÅ«po vipÄ• kassa Ä• rammaá¹‡
siyÄ• ti sakkÄ• vattuá¹ƒ ekantena sÄ• rammaá¹‡attÄ• arÅ«padhammÄ• naá¹ƒ vipÄ• kass
aÃ±Ã±atrÄ• pi vijjamÄ• nattÄ• . __nÄ• nÄ• kkhaá¹‡esu nÄ• nÄ• dhipateyya_nti ``yasmiá¹ƒ
yadadhipatikaá¹ƒ, tato aÃ±Ã±asmiá¹ƒ khaá¹‡e taá¹ƒ jhÄ• naá¹ƒ ekantena tadadhipatikaá¹ƒ
vuttaá¹ƒ. __catutthajjhÄ• nassevÄ• _ti ca paá¹-ipadÄ• viya adhipatayo na ekantikÄ• ti iman

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<505> taá¹‡hÄ• vijjÄ• dÄ«hi \Be 143/ Ä• hitavisesaá¹ƒ lokiyakammaá¹ƒ vipÄ• kuppÄ• dana
aÃ±Ã±athÄ• ti vuttaá¹ƒ __ ``taá¹‡hÄ• dÄ«hi abhisaá¹…khataâ€™â€™ _nti. __itarassÄ• _ti
suÃ±Ã±atÄ• ppaá¹‡ihitanÄ• marahitassa. yo suddhikapaá¹-ipadÄ• ya vibhÄ• vito, yo ca sutt
vuccati. tenevÄ• ha __ ``aniccÄ• nupassanÄ• nantarassapi maggassÄ• â€™â€™ _tiÄ• di. _
hoti_ maggÄ• gamanavasenÄ• ti adhippÄ• yo. ``maggÄ• nantaraphalacittasmiá¹ƒ yevÄ• â€
__ ``suÃ±Ã±atÄ• dinÄ• malÄ• bhe satÄ«â€™â€™ _ti sÄ• saá¹…kaá¹ƒ Ä• ha. __animittanÄ
phalassa nÄ• malÄ• bhe visesÄ• bhÄ• vatoti adhippÄ• yo. __tÄ• disÄ• ya evÄ• _ti yÄ• disÄ
phale saddhÄ• ya.

<555> ``katame dhammÄ• niyyÄ• nikÄ• ? cattÄ• ro maggÄ• â€™â€™ ti vacanato (Dhs 12
ca ``catÅ«su bhÅ«mÄ«su vipÄ• koâ€™â€™ ti (Dhs 1610) vuttattÄ• na nippariyÄ• yena pha
niyyÄ• nasabhÄ• vassa pana vipÄ• ko kilesÄ• naá¹ƒ paá¹-ippassaddhippahÄ• navasena pa
vuccatÄ«ti Ä• ha __ ``niyyÄ• nikasabhÄ• vassÄ• â€™â€™ _tiÄ• di. __paÃ±caá¹…giko cÄ•
sabbavÄ• resupi phalassa maggapariyÄ• yo \Ne 136/ Ä• gatoti dasseti. tattha hi ariyamagga
viratÄ«su tadavasiá¹-á¹-hÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• rÄ• pakaá¹…gÄ• naá¹ƒ atirekakiccat
paÃ±caá¹…gikopi maggo uddhaá¹-oti. __evaá¹ƒ bojjhaá¹…gÄ• pÄ«_ti yathÄ• maggo, evaá
maggabojjhaá¹…gavibhaá¹…gesu phalesu ca bojjhaá¹…gÄ• uddhaá¹-Ä• ti attho.

lokuttaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kiriyÄ• byÄ• katakathÄ• vaá¹‡á¹‡anÄ•

<568> __purimÄ• pavattÄ«_ti mahÄ• kiriyacittappavattiá¹ƒ Ä• ha. tÄ• ya hi khÄ«á¹‡Ä• sav
tenevÄ• ha __ ``idaá¹ƒ pana cittaá¹ƒ vicÄ• raá¹‡apaÃ±Ã±Ä• rahitaâ€™â€™ _nti. __eva_nti
ghÄ• nadvÄ• rÄ• dÄ«supi mahÄ• kiriyacittehi tasmiá¹ƒ tasmiá¹ƒ visaye idamatthikatÄ• ya pa
cittaá¹ƒ vattatÄ«ti \Be 144/ dasseti. __paÃ±cadvÄ• rÄ• nugataá¹ƒ hutvÄ• labbhamÄ• na_nt
pavattamahÄ• kiriyacittÄ• naá¹ƒ piá¹-á¹-hivaá¹-á¹-akabhÄ• vena imassa cittassa pavattiá¹ƒ s
paÃ±cadvÄ• re eva vÄ• idameva pavattanti sambandho. __ ``loluppa ... pe ... bhÅ«taâ€™â
paÃ±cadvÄ• re paá¹-hamaá¹ƒ iminÄ• cittena somanassito hutvÄ• pacchÄ• mahÄ• kiriyaci
vicinotÄ«ti ayamattho vutto viya dissati. pubbeyeva pana manodvÄ• rikacittena padhÄ• nas
paricchindantassa paÃ±cadvÄ• re tÄ• disasseva tÄ• disesu rÅ«pÄ• dÄ«su idaá¹ƒ cittaá¹ƒ p
attho paÃ±cadvÄ• re eva pavattaá¹ƒ loluppataá¹‡hÄ• pahÄ• nÄ• dipaccavekkhaá¹‡Ä• hetu
jÄ• tanti evaá¹ƒ yojetvÄ• sakkÄ• vattuá¹ƒ. evaÃ±ca sati imassa cittassa paccayabhÅ«tÄ•
idampi vacanaá¹ƒ samatthitaá¹ƒ hoti.

ettha ca paÃ±cadvÄ• re iminÄ• cittena somanassuppÄ• danamattaá¹ƒ daá¹-á¹-habbaá¹ƒ, n
paÃ±cadvÄ• rikacittÄ• naá¹ƒ aviÃ±Ã±attijanakattÄ• , manodvÄ• re pana hÄ• suppÄ• danaá
__aá¹-á¹-hakathÄ• yaá¹ƒ_ paÃ±cadvÄ• re ``somanassito hotÄ«â€™â€™ ti ettakameva vutt
``hÄ• sayamÄ• naâ€™â€™ nti. iminÄ• hasituppÄ• dacittena pavattiyamÄ• nampi bhagavat
pubbenivÄ• saanÄ• gataá¹ƒsasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ \Ne 137/ anuvattakattÄ•
evaá¹ƒ pana Ã±Ä• á¹‡Ä• nuparivattibhÄ• ve sati na koci pÄ• á¸·iaá¹-á¹-hakathÄ• naá¹ƒ viro
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ ciá¹‡á¹‡apariyante idaá¹ƒ cittaá¹ƒ up
vuttaá¹ƒ. avassaÃ±ca etaá¹ƒ evaá¹ƒ icchitabbaá¹ƒ, aÃ±Ã±athÄ• Ä• vajjanacittassapi bhaga
yujjeyya. tassapi hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakabhÄ• vassa nicchitattÄ• , na ca viÃ±Ã±att
taá¹ƒsamuá¹-á¹-hitÄ• ya viÃ±Ã±attiyÄ• kÄ• yakammÄ• dibhÄ• vaá¹ƒ Ä• vajjanabhÄ• vo vib

__tato evÄ• _ti mÅ«lÄ• bhÄ• vena na suppatiá¹-á¹-hitattÄ• eva. ``ahetukÄ• naá¹ƒ jhÄ• naá
ti sampiá¹‡á¸• anattho __jhÄ• naá¹…gÄ• ni cÄ• _ti __ca_-saddo. yadi aparipuá¹‡á¹‡attÄ• b
ahetukadvaye balÄ• ni anuddiá¹-á¹-hÄ• ni asaá¹…gahitÄ• ni ca, atha kasmÄ• niddiá¹-á¹-hÄ
panÄ• â€™â€™ _tiÄ• di. sammÄ• niyyÄ• nikasabhÄ• vÄ• naá¹ƒ kusalÄ• naá¹ƒ paá¹-ibhÄ•
taá¹ƒsabhÄ• vo siyÄ• ti sahetukavipÄ• kacittÄ• ni aggahetvÄ• kiriyacittakatattÄ• vÄ• __
``mahÄ• kiriyacittesÅ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ• __mahÄ• kiriyacittesucÄ• _ti __ca_-s
sahetukavipÄ• kacittÄ• nipi gahitÄ• nÄ«ti veditabbÄ• ni.

<574> __ ``indriya_ \Be 145/ ... pe ... __imassÄ• nantaraá¹ƒ uppajjamÄ• nÄ• nÄ«â€™â€™
Ã±Ä• á¹‡Ä• naá¹ƒ kÄ• mÄ• vacarattÄ• . itaresaá¹ƒ mahaggatattÄ• __ ``parikammÄ• nanta

<577> Ä• hito ahaá¹ƒ mÄ• no etthÄ• ti attÄ• , so eva bhavati uppajjati, na paraparikappito v
__attabhÄ• vo_. attÄ• ti vÄ• diá¹-á¹-higatikehi gahetabbÄ• kÄ• rena bhavati pavattatÄ«ti __

kiriyÄ• byÄ• katakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittuppÄ• dakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rÅ«pakaá¹‡á¸• aá¹ƒ

uddesavaá¹‡á¹‡anÄ•

__kenacÄ«_ti \Be 146/ \Ne 138/ rÅ«pena vÄ• arÅ«pena vÄ• . cittuppÄ• dena tÄ• va rÅ«pa
sakkÄ• kÄ• tuá¹ƒ abyÄ• pitÄ• ya anekantikatÄ• ya cÄ• ti imamatthaá¹ƒ dassento __
``acittasamuá¹-á¹-hÄ• nasabbhÄ• vatoâ€™â€™ _tiÄ• dimÄ• ha. tattha acittasamuá¹-á¹-hÄ•
khaá¹‡esu uppajjatÄ«ti imasmiá¹ƒ tÄ• va vÄ• de cittuppattisamayena rÅ«pÅ«papattisamaya
hotu, cittassa uppÄ• dakkhaá¹‡eyeva sabbampi rÅ«paá¹ƒ uppajjatÄ«ti imasmiá¹ƒ pana vÄ•
acittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ cittena sahuppÄ• depi anindriyabaddharÅ«paá¹ƒ viya
bandhuppÄ• datÄ• ya na cittena vavatthÄ• petabbasamayanti vuttaá¹ƒ __ ``acittasamuá¹-á¹
_ti. tena cittuppÄ• dena rÅ«passa samayavavatthÄ• naá¹ƒ na byÄ• pÄ«ti dasseti. anekacitta
vavatthÄ• nÄ• bhÄ• vatoti sambandho. niyate hi samuá¹-á¹-hÄ• pakacitte cittasamuá¹-á¹-hÄ
vavatthÄ• nanti.

__kesaÃ±cÄ«_ti kÄ• mÄ• vacarakusalÄ• dÄ«naá¹ƒ. __katthacÄ«_ti Ä• ruppe. __kesaÃ±cÄ«
paÃ±cavokÄ• ravipÄ• kÄ• naá¹ƒ. __katthacÄ«_ti paá¹-isandhikkhaá¹‡e carimakkhaá¹‡e ca.
hotÄ«â€™â€™ tiÄ• dinÄ• (Dhs 1) cittasahabhÄ• vinaá¹ƒ eva cittena samayavavatthÄ• naá
``acittasahabhubhÄ• vatoâ€™â€™ _ti. __tesa_nti upÄ• dÄ• rÅ«pÄ• naá¹ƒ. yo yassa sahabh
tassa samayavavatthÄ• pakabhÄ• vena vuttoti Ä• ha __ ``sahajÄ• ta ... pe ... ttanatoâ€™â€
mahÄ• bhÅ«tehÄ«_tiÄ• dinÄ• vavatthÄ• nÄ• bhÄ• vameva dasseti. __kesaÃ±cÄ«_ti akam
kammajÄ• dÄ«hi. __pavattito_ti pavattanato. __sahÄ• _ti ekasmiá¹ƒ kÄ• le. __abhÄ• vÄ• _t

__viÃ±Ã±atti_ \Ne 139/ __ ... pe ... na sakkÄ• vattuá¹ƒ_ mahÄ• bhÅ«tehi samayavavatthÄ•
ayÄ• vabhÄ• vitatÄ• yÄ• ti adhippÄ• yo. __ekasmiá¹ƒ kÄ• le_tiÄ• dinÄ• pi mahÄ• bhÅ«tehi
vavatthÄ• nÄ• bhÄ• vameva vibhÄ• veti. ``tathÄ• vibhajanatthaâ€™â€™ nti, ``avibhattaá¹ƒ
dassetuâ€™â€™ nti ca imesaá¹ƒ padÄ• naá¹ƒ ``vibhattaá¹ƒ avibhattaÃ±ca sabbaá¹ƒ saá¹…
iminÄ• sambandho. samayavavatthÄ• naá¹ƒ katvÄ• niddisiyamÄ• nassa nippadesatÄ• ya
niddisitvÄ• sÄ• maÃ±Ã±ena nigamanaá¹ƒ yuttaá¹ƒ, akatvÄ• pana samayavavatthÄ• naá¹ƒ
tathÄ• ti imamatthaá¹ƒ Ä• ha __ ``samayavavatthÄ• nenÄ• â€™â€™ _tiÄ• dinÄ• . __avibha
vipÄ• kakiriyÄ• byÄ• kataá¹ƒ viya na pubbe vibhatte. __vibhajitabbe_ti bhedavantatÄ• ya vi
__dassite_ti uddisanavasena dassite. vuttamevatthaá¹ƒ vitthÄ• ratarena dassetuá¹ƒ __ ``ett
_tiÄ• dimÄ• ha.

vipÄ• kÄ• didhammÄ• naá¹ƒ nayanaá¹ƒ nayo, sova dassananti nayadassanaá¹ƒ. ``desanÄ
__heá¹-á¹-hÄ• gahaá¹‡ameva nayadassana_nti. dutiyavikappe pana kÄ• mÄ• vacarÄ• dibh
kiriyÄ• byÄ• kataá¹ƒ. tassa dassanaá¹ƒ nayadassananti yojetabbaá¹ƒ. dukÄ• dÄ«su niddes
anÄ• gatattÄ• taá¹ƒ aggahetvÄ• paá¹-hamavikappo vutto, ekake pana vatthupi gahitanti __
``hadayavatthuÃ±cÄ• â€™â€™ _ti dutiyavikappe vuttaá¹ƒ. kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ dukÄ•
hadayavatthu na gahitanti? itaravatthÅ«hi asamÄ• nagatikattÄ• desanÄ• bhedato ca. yathÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni ekantato cakkhÄ• dinissayÄ• ni, na evaá¹ƒ manoviÃ±Ã±Ä• á¹
hadayavatthunissayaá¹ƒ, nissitamukhena ca vatthudukÄ• didesanÄ• pavattÄ• . yampi ekan
hadayavatthunissayaá¹ƒ, tassa vasena ``atthi rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡assa vatthÅ«â€™
vuccamÄ• nesupi tadanukÅ«laÄ• rammaá¹‡adukÄ• dayo na sambhavanti. na hi ``atthi rÅ«p
Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ na manoviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aâ€™â€™ ntiÄ•
vatthÄ• rammaá¹‡adukadesanÄ• bhinnagatikÄ• siyuá¹ƒ, samÄ• nagatikÄ• ca tÄ• desetu
hi bhagavato desanÄ• pakati. teneva hi __nikkhepakaá¹‡á¸• e_ cittuppÄ• davibhÄ• gena a
avitakkÄ• vicÄ• rapadavissajjane vicÄ• roti vattuá¹ƒ na sakkÄ• ti avitakkavicÄ• ramattapada
vitakko na uddhaá¹-o, aÃ±Ã±athÄ• vitakko cÄ• ti vattabbaá¹ƒ siyÄ• ti. evaá¹ƒ itaravatthÅ«h
desanÄ• bhedato ca dukÄ• dÄ«su uddese na gahitaá¹ƒ. uddiá¹-á¹-hasseva hi niddisanato n
hadayavatthÅ«ti vadanti.

__cakkhÄ• didasakÄ• _ \Ne 140/ __sattÄ• _ti cakkhusotaghÄ• najivhÄ• kÄ• yaitthibhÄ• va
ekasantÄ• navasena vÄ• cakkhusotaghÄ• najivhÄ• kÄ• yabhÄ• vavatthudasakÄ• satta. ni
bhede parikappitabhedopi \Be 148/ bhedoyeva vohÄ• ravisayeti katvÄ• __sopÄ• disesÄ• d

<584> kiÃ±cÄ• pi aÃ±Ã±attha kukkuá¹-aá¹‡á¸• asaá¹‡á¹-hÄ• ne parimaá¹‡á¸• ala-saddo di
pana vaá¹-á¹-asaá¹‡á¹-hÄ• ne cakkavÄ• á¸·e vuccamÄ• no parimaá¹‡á¸• ala-saddo vaá¹-á¹
hi saddÄ• ti adhippÄ• yenÄ• ha __ ``vaá¹-á¹-aá¹ƒ parimaá¹‡á¸• alaâ€™â€™ _nti. ettha ca s
samuddato upariadhobhÄ• gÄ• naá¹ƒ vasena ubbedho vutto, Ä• yÄ• mavitthÄ• rehipi sineru
caturÄ• sÄ«tiyojanasahassaparimÄ• á¹‡ova. yathÄ• ha ``sineru, bhikkhave, pabbatarÄ• jÄ•
yojanasahassÄ• ni Ä• yÄ• mena, caturÄ• sÄ«ti yojanasahassÄ• ni vitthÄ• renÄ• â€™â€™ t
pÄ• kÄ• raparikkhepavasena parikkhipitvÄ• á¹-hitÄ• yugandharÄ• dayo, sineruyugandharÄ
sÄ«tasamuddÄ• nÄ• ma. ``te visÄ• lato yathÄ• kkamaá¹ƒ sineruÄ• dÄ«naá¹ƒ accuggaman
vadanti.

koá¹-isatasahassacakkavÄ• á¸·asseva Ä• á¹‡Ä• khettabhÄ• vo dasasahassacakkavÄ• á¸·a
dhammatÄ• vaseneva veditabbo. vikappasamÄ• nasamuccayavibhÄ• vanesu viya avadhÄ•
vattatÄ«ti tathÄ• yojanÄ• katÄ• . anekatthÄ• hi nipÄ• tÄ• ti. tattha anekantikattho __aniya

sÄ«lÄ• divisuddhisampÄ• danena, catudhÄ• tuvavatthÄ• navaseneva vÄ• mahÄ• kiccatÄ•
satipi lakkhaá¹‡Ä• dibhede ekasmiá¹ƒ eva kÄ• le ekasmiá¹ƒ santÄ• ne anekasatasahassak

bahÅ«ni bhÅ«tÄ• ni paramatthato vijjamÄ• nÄ• nÄ«ti vÄ• __mahÄ• bhÅ«tÄ• ni_ yathÄ• ``r
``upÄ• dÄ• ya pavattaâ€™â€™ nti atthe sati __paá¹-iccasamuppannatÄ• vuttÄ• hoti_ pacc
__upÄ• dÄ• yatÄ«_ti upÄ• dÄ• yati evÄ• ti adhippÄ• yo. tenevÄ• ha __ ``ekantanissitassÄ•
nissayarÅ«pÄ• naá¹ƒ sÄ• mibhÄ• voâ€™â€™ _ti Ä• dhÄ• rÄ• dheyyasambandhavacanicch
saá¹ƒsÄ• misambandhavacanicchÄ• ya sÄ• mibhÄ• vena vuccati yathÄ• ``rukkhassa sÄ• k

tividharÅ«pasaá¹…gahavaá¹‡á¹‡anÄ•

<585> __viÃ±Ã±attiduko_ \Be 149/ \Ne 141/ __cÄ• _ti __ca_-saddena cittasahabhucittÄ• n
saá¹…gahitÄ• ti veditabbÄ• . __sakkÄ• hi etena nayena ... pe ... viÃ±Ã±Ä• tu_nti ettha paÃ
vatthudukesu paá¹-hamadukapaÃ±cakÄ• dayo cuddasahipi pakiá¹‡á¹‡akadukehi avasiá¹-á¹
paÃ±cavÄ«sÄ• ya Ä• rammaá¹‡adukehi paÃ±cahi bÄ• hirÄ• yatanadukehi rÅ«padhÄ• tudu
pacchimakehi tÄ«hi indriyadukehi dvÄ• dasahipi sukhumarÅ«padukehi paá¹-hamÄ• divajjeh
Ä• yatanadhÄ• tuindriyadukehi ca yojanaá¹ƒ gacchanti. paÃ±cavÄ«sÄ• ya pana Ä• rammaá
dukapaÃ±cako
upÄ• dinnaupÄ• dinnupÄ• dÄ• niyasanidassanacittasamuá¹-á¹-hÄ• nacittasahabhucittÄ• nu
pakiá¹‡á¹‡akadukehi sabbehipi vatthudukehi rÅ«pÄ• yatanarÅ«padhÄ• tudukavajjehi Ä• yat
indriyadukasukhumarÅ«padukehi yojanaá¹ƒ gacchati. dutiyadukapaÃ±cakÄ• dÄ«su yathÄ•
saddÄ• yatanasaddadhÄ• tudukÄ• dayo yojanaá¹ƒ na gacchanti, rÅ«pÄ• yatanarÅ«padhÄ•
pakiá¹‡á¹‡akadukesu sanidassanadukaÃ±cÄ• ti ayameva viseso. yathÄ• ca vatthudukesu,
cakkhÄ• yatanacakkhudhÄ• tucakkhundriyÄ• didukapaÃ±cakesu. yathÄ• ca Ä• rammaá¹‡a
rÅ«pÄ• yatanarÅ«padhÄ• tuÄ• didukapaÃ±cakesu tikayojanÄ• . itthindriyapurisindriyajÄ«vit
sukhumarÅ«padukÄ• ca sabbehipi dukehi yojanaá¹ƒ gacchantÄ«ti evaá¹ƒ tÄ• va tikayojanÄ
cÄ• yampi yojanÄ• bhagavatÄ• na desitÄ• ti na kÄ• tabbÄ• ti? nayidaá¹ƒ ekantikaá¹ƒ. kasm
yojanÄ• pi bhagavatoyeva desanÄ• . tathÄ• hi vuttaá¹ƒ __mÄ• tikÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ_
dhammÄ• ahetukÄ• cÄ• ti idampi sambhavatÄ«â€™â€™ tiÄ• di. sambhavo hi gahaá¹‡ass

tividharÅ«pasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catubbidhÄ• dirÅ«pasaá¹…gahavaá¹‡á¹‡anÄ•

<586> cittato eva samuá¹-á¹-hÄ• tÄ«ti cittasamuá¹-á¹-hÄ• nanti imameva atthaá¹ƒ gahetvÄ
``viÃ±Ã±attidukÄ• dÄ«hi samÄ• nagatiko cittasamuá¹-á¹-hÄ• nadukoâ€™â€™ _ti vuttaá¹ƒ \
sÄ• maÃ±Ã±e yaá¹ƒ rÅ«paá¹ƒ \Ne 142/ janakapaccayesu cittato samuá¹-á¹-hÄ• ti, taá¹ƒ citt
samuá¹-á¹-hÄ• tÄ«ti. __viÃ±Ã±attidukÄ• dÄ«hÄ«_ti __Ä• di_-saddena cittasahabhucittÄ• nu
saá¹…gaá¹‡hÄ• ti. __labbhamÄ• no_ti yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• , taá¹ƒ atthi cittasam
cittasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ nupÄ• dÄ• , taá¹ƒ atthi cittasamuá¹-á¹-hÄ•
cittasamuá¹-á¹-hÄ• nanti evaá¹ƒ labbhamÄ• no. __sanidassanadukÄ• dÄ«na_nti __Ä• di_-s

sappaá¹-ighamahÄ• bhÅ«tadukÄ• dayo saá¹…gaá¹‡hÄ• ti. __tenÄ• _ti cittasamuá¹-á¹-hÄ• n
cittasamuá¹-á¹-hÄ• nadukasseva. __aÃ±Ã±e panÄ• _ti
viÃ±Ã±atticittasamuá¹-á¹-hÄ• nacittasahabhucittÄ• nuparivattidukehi aÃ±Ã±epi pakiá¹‡á¹‡al

saddÄ• yatanassa ekantato anupÄ• dinnattÄ• __ ``sotasamphassÄ• rammaá¹‡adukÄ• day
__catukkÄ• labbhantÄ«_ti yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dinnaá¹ƒ, taá¹ƒ atthi cakkhusamphas
atthi cakkhusamphassassa nÄ• rammaá¹‡aá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• dinnaá¹ƒ, taá
Ä• rammaá¹‡aá¹ƒ, atthi cakkhusamphassassa nÄ• rammaá¹‡anti evamÄ• dayo
sabbÄ• rammaá¹‡abÄ• hirÄ• yatanÄ• dilabbhamÄ• nadukehi yojanÄ• yaá¹ƒ catukkÄ• labb
__avasesehÄ«_ti Ä• rammaá¹‡abÄ• hirÄ• yatanarÅ«padhÄ• tudukÄ• dito labbhamÄ• nadul
__tesa_nti upÄ• dinnaupÄ• dinnupÄ• dÄ• niyacittasamuá¹-á¹-hÄ• nadukÄ• naá¹ƒ. __aÃ±Ã±
aÃ±Ã±esaá¹ƒ upÄ• dÄ• dukÄ• dÄ«naá¹ƒ. __vatthudukÄ• dÄ«hÄ«_ti __Ä• di_-saddena cakl
saá¹…gaá¹‡hÄ• ti. etthÄ• pi avasesehi tesaá¹ƒ aÃ±Ã±esaÃ±ca yojanÄ• ya catukkÄ• na lab

catubbidhÄ• dirÅ«pasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pavibhatti

ekakaniddesavaá¹‡á¹‡anÄ•

<594> pathavÄ«Ä• dÄ«naá¹ƒ dhammÄ• naá¹ƒ ruppanasabhÄ• vo viya na hetuÄ• dibhÄ• v
vibhajitabboti vuttaá¹ƒ __ ``avijjamÄ• navibhÄ• gassÄ• â€™â€™ _ti. tassa pana
vibhÄ• gÄ• bhÄ• vadassanasarÅ«padassanameva niddeso. evaÃ±ca katvÄ• nibbÄ• nassa
``asaá¹…khatÄ• dhÄ• tÅ«â€™â€™ ti ettakameva niddesavasena vuttaá¹ƒ.

yadipi \Be 151/ \Ne 143/ hinoti etena patiá¹-á¹-hÄ• ti kusalÄ• diko dhammoti alobhÄ• dayo k
hetupadavacanÄ«yÄ• , kÄ• raá¹‡abhÄ• vasÄ• maÃ±Ã±ato pana mahÄ• bhÅ«tÄ• dayopi he
mÅ«laá¹-á¹-havÄ• cinÄ• dutiyena __hetu_-saddena visesetvÄ• Ä• ha __ ``hetuhetÅ«â€™â
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanato kusalÄ• didhammÄ• naá¹ƒ mÅ«latthena upakÄ• rakad
tiÄ• dinÄ• (Dhs 1059-1060) paá¹-á¹-hÄ• ne ca teyeva ``hetupaccayoâ€™â€™ ti vuttÄ• ti Ä•
paccayahetÅ«ti vÄ• ayamatthoâ€™â€™ _ti. hinoti etena, etasmÄ• vÄ• phalaá¹ƒ pavattatÄ
etasmÄ• eti pavattatÄ«ti paccayoti evaá¹ƒ __hetupaccaya_-saddÄ• naá¹ƒ anÄ• natthataá¹ƒ
hetusaddapariyÄ• yabhÄ• vena __paccaya_-saddo vuttoti Ä• ha __ ``hetupaccayasaddÄ• n
_ti. bhÅ«tattayanissitÄ• ni ca mahÄ• bhÅ«tÄ• ni catumahÄ• bhÅ«tanissitaá¹ƒ upÄ• dÄ• rÅ«
sabbadÄ• sabbattha sabbÄ• kÄ• raá¹ƒ catumahÄ• bhÅ«tahetukaá¹ƒ mahÄ• bhÅ«tÄ• ni ca
sÄ• maÃ±Ã±ato gahitÄ• nÄ«ti vuttaá¹ƒ __ ``rÅ«pakkhandhassa hetÅ«â€™â€™ _ti.

__kammasamÄ• dÄ• nÄ• na_nti samÄ• dÄ• nÄ• naá¹ƒ kammÄ• naá¹ƒ, samÄ• diyitvÄ• ka
paccayesu_ vipÄ• kassa taá¹‡hÄ• vijjÄ• dÄ«su.

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ kÄ• yaduccaritassa iá¹-á¹-ho kanto
nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. á¹-hÄ• naÃ±ca kho etaá¹ƒ, bhikkhave, vijjati, yaá¹ƒ
aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko nibbatteyya. á¹-hÄ• nametaá¹ƒ vijjati. vacÄ« ... pe ..
vijjati ... pe ... aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ kÄ• yasucaritassa aniá
amanÄ• po vipÄ• ko nibbatteyyÄ• â€™â€™ ti (MN III 131; Vibh 809),

``kammaá¹ƒ satte vibhajati, yadidaá¹ƒ hÄ«napaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti (MN III 289) --- e
vipÄ• kassa iá¹-á¹-hÄ• niá¹-á¹-hataá¹ƒ niyametÄ«ti Ä• ha __ ``iá¹-á¹-hÄ• niá¹-á¹-havipÄ• kar
__gatiupadhikÄ• lapayogasampattivipattiyoyeva á¹-hÄ• naá¹ƒ_ vipÄ• kassa okÄ• sabhÄ• va
vipÄ• ko nibbattatÄ«ti. yathÄ• vuttaá¹-á¹-hÄ• ne sati adhigantabbaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ•
... pe ... nipphÄ• ditaâ€™â€™ _nti vuttaá¹ƒ. vipÄ• kassa Ä• rammaá¹‡ena vinÄ• abhÄ• vat
tassa padhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. __anaÃ±Ã±asabhÄ• vato_ti hetuÄ• disabhÄ• vÄ• bhÄ•

ruppanaá¹ƒ \Ne 144/ rÅ«paá¹ƒ. taá¹ƒ assa atthÄ«ti ettha ``assÄ• â€™â€™ ti vuccamÄ• no
ruppatÄ«tipi vuccatÄ«ti Ä• ha __ ``ruppanalakkhaá¹‡ayuttasseva rÅ«pÄ«rÅ«pabhÄ• vatoâ€
sabhÄ• va_nti etaá¹ƒ uppannabhÄ• ve sati chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyasabhÄ• vaá¹
taá¹ƒsabhÄ• vattÄ• . __na rÅ«paá¹ƒ etasmi_nti kÄ• labhedavasena ataá¹ƒsabhÄ• vassapi r
rÅ«paá¹ƒ tattha niyantabbanti dasseti. __atthi hÄ«_tiÄ• dinÄ• tattha rÅ«passeva niyantabba
vivarati. __etamevÄ• _tiÄ• dinÄ• uddesena niddesaá¹ƒ saá¹ƒsandeti. ettha etameva rÅ«pe
niyametabbaá¹ƒ niddese __eva_-saddena niyameti avadhÄ• retÄ«ti attho. __yathÄ• vutto n
sati chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyabhÄ• vo niyantabbatÄ• ya ``niyamoâ€™â€™ ti vutto
rÅ«passeva taá¹ƒsabhÄ• vattÄ• . visiá¹-á¹-hakÄ• lassa vuttappakÄ• raá¹ƒ avadhÄ• raá¹‡aá
niyamo, so rÅ«pe atthiyeva sambhavatiyeva, na arÅ«pe viya na sambhavatÄ«ti attho daá¹-á
__kÄ• labheda_nti kÄ• lavisesaá¹ƒ. __anÄ• masitvÄ• _ti aggahetvÄ• . __taá¹ƒ sabba_nti an
tatoyeva arÅ«pehi samÄ• naviÃ±Ã±eyyasabhÄ• vaá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ. __uppanna_nti
viseseti __ ``uppannaá¹ƒ ... pe ... mevÄ• â€™â€™ _ti.

vattamÄ• nakÄ• likaá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ diá¹-á¹-hasutamutaviÃ±Ã±Ä• tasabhÄ• vaá¹ƒ, t
viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyasabhÄ• vameva, na tehi aviÃ±Ã±eyyaá¹ƒ. nÄ• pi uppannamev
viÃ±Ã±eyyasabhÄ• vaá¹ƒ ekantalakkhaá¹‡aniyamÄ• bhÄ• vÄ• pattitoti evaá¹ƒ aviparÄ«te a
adhippÄ• yaá¹ƒ ajÄ• nanto __ ``nanu evaâ€™â€™ _ntiÄ• dinÄ• sabbassa sabbÄ• rammaá
``rÅ«paá¹ƒ sabbaá¹ƒ sampiá¹‡á¸• etvÄ• â€™â€™ _tiÄ• dinÄ• attano adhippÄ• yaá¹ƒ vibhÄ
gahetvÄ• _ti idaá¹ƒ ``sampiá¹‡á¸• etvÄ• â€™â€™ ti etassa atthavacanaá¹ƒ. ekantalakkhaá
viÃ±Ã±eyyasabhÄ• voyeva. idaá¹ƒ vuttaá¹ƒ hoti --- kiÃ±cÄ• pi paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä

appavattanato na sabbassa sabbÄ• rammaá¹‡atÄ• , sabbassapi pana rÅ«passa chaviÃ±Ã±
yathÄ• sakaá¹ƒ chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyatÄ• ya chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyy
saá¹…gahaá¹‡avasena gahetvÄ• ``uppannaá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ chahi viÃ±Ã±Ä• á¹‡ehi
vuttaá¹ƒ yathÄ• ``abhiÃ±Ã±Ä• ppattaá¹ƒ paÃ±camajjhÄ• naá¹ƒ chaá¸·Ä• rammaá¹‡aá¹ƒ ho
dibbacakkhudibbasotÄ• diabhiÃ±Ã±Ä• ppattassa paÃ±camajjhÄ• nassa visuá¹ƒ asabbÄ• ra
ekantalakkhaá¹‡avasena ekÄ«bhÄ• vena gahetvÄ• Ä• rammaá¹‡avasena paá¹-hamajjhÄ•
``abhiÃ±Ã±Ä• ppattaá¹ƒ paÃ±camajjhÄ• naá¹ƒ chaá¸·Ä• rammaá¹‡aá¹ƒ hotÄ«â€™â€™ ti v
visayavasena visesaá¹ƒ dassetuá¹ƒ __ ``uppa_ \Ne 145/ __ ... pe ... viÃ±Ã±eyyaâ€™â€™ _
viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyabhÄ• vo rÅ«pe niyametabbo, na pana rÅ«paá¹ƒ tasmiá¹ƒ niyar
eva-saddoti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs aá¹-á¹-a0 594) ``paccuppannarÅ«pameva cakk
veditabbaâ€™â€™ nti vuttaá¹ƒ. ``paccuppannarÅ«pamevÄ• â€™â€™ tiÄ• dinÄ• tattha dos
pÄ• á¸·iyaá¹ƒ viÃ±Ã±eyyamevÄ• ti eva-saddo vutto, na ca tassa aá¹-á¹-hÄ• nayojanena kÄ•
kho aniá¹-á¹-hasiddhiyeva sabbarÅ«passa ekantalakkhaá¹‡aniyamÄ• dassanato, tasmÄ• . y
gayhamÄ• ne uppa ... pe ... patti natthi, tato ca sotapatitatÄ• yapi payojanaá¹ƒ natthÄ«ti. __
``arÅ«pato vidhuraâ€™â€™ ntiÄ• dinÄ• vuttanayena.

Ã±Ä• á¹‡assa vÄ• uttarassa purimaÃ±Ä• á¹‡aá¹ƒ vatthukÄ• raá¹‡anti __Ã±Ä• á¹‡avatthu_
sa-kÄ• ro samÄ• nasaddatthoti dassetuá¹ƒ __ ``samÄ• najÄ• tikÄ• naâ€™â€™ _nti vuttaá¹
sammÄ• vÄ• cÄ• dÄ«naá¹ƒ sÄ«lanattho eva. etena samÄ• nasabhÄ• vatÄ• sajÄ• tisaá¹…g
cetaso avikkhepappavattiyÄ• upaá¹-á¹-hÄ• nussÄ• hanÄ• ni viya tesaá¹ƒ avikkhepopi atisa
``aÃ±Ã±amaÃ±Ã±opakÄ• ravasenÄ• â€™â€™ _ti vuttaá¹ƒ. teneva vijjamÄ• nesupi aÃ±Ã±e
etesaá¹ƒyeva samÄ• dhikkhandhasaá¹…gaho dassito. yaá¹ƒ pana __saccavibhaá¹…gavaá
__visuddhimaggÄ• dÄ«su_ (Vism II 568) ca ``vÄ• yÄ• masatiyo kiriyato saá¹…gahitÄ• â€™
asamÄ• dhisabhÄ• vataá¹ƒ tesaá¹ƒ samÄ• dhissa upakÄ• rakattaÃ±ca sandhÄ• ya vuttaá¹
``samÄ• dhiyevettha sajÄ• tito samÄ• dhikkhandhena saá¹…gahitoâ€™â€™ ti (Vism II 568;
pana __sajÄ• tisaá¹…gaho_ti samÄ• dhitadupakÄ• rakadhammÄ• naá¹ƒ uppattidesavasena
avirÄ• dhetvÄ• visayasabhÄ• vÄ• vaggahaá¹‡aá¹ƒ __paá¹-ivedho, appanÄ• _ ca Ä• ramma
tadavagÄ• hoyevÄ• ti __ ``paá¹-ivedhasadisaá¹ƒ kiccaâ€™â€™ _nti vuttaá¹ƒ. atha vÄ• Ä•
tadÄ• hananapariyÄ• hananamanuguá¹‡atÄ• ya \Be 154/ samÄ• nanti paÃ±Ã±Ä• vitakkÄ•

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukaniddeso

upÄ• dÄ• bhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<596> samantato \Ne 146/ sabbaso dassanaá¹-á¹-hena cakkhu __samantacakkhÅ«_ti imar
``sabbasaá¹…khatÄ• saá¹…khatadassanaâ€™â€™ _nti vuttaá¹ƒ. __evamÄ• dinÄ• _ti ettha

pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taâ€™â€™ nti tÄ«supi padesu paccekaá¹ƒ yojetabbo. ``idaá¹
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«â€™â€™
30) hi pÄ• á¸·i pavattÄ• ti. __Ä• kÄ• renÄ• _ti dvÄ• dasavidhena Ä• kÄ• rena. __tampi kÄ• r
vipassanÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡abhÄ• vato. ``Ã±Ä• á¹‡acakkhu sahaariyamaggaá¹ƒ
yujjatÄ«â€™â€™ ti vadanti. aggamaggena pana saha vipassanÄ• paccavekkhaá¹‡aÃ±Ä• a

yathÄ• vutte maá¹ƒsapiá¹‡á¸• e sasambhÄ• re cakkhuvohÄ• ro santÄ• navasena pavattam
catusamuá¹-á¹-hÄ• nikarÅ«padhamme upÄ• dÄ• ya pavattoti __ ``catu ... pe ... sambhÄ• rÄ
__saá¹‡á¹-hÄ• na_nti __vaá¹‡á¹‡Ä• yatanamevÄ• _ti tena tena Ä• kÄ• rena sanniviá¹-á¹-he
taá¹ƒtaá¹ƒsaá¹‡á¹-hÄ• navasena vaá¹‡á¹‡Ä• yatanassa viÃ±Ã±Ä• yamÄ• nattÄ• vuttaá¹ƒ,
saá¹‡á¹-hÄ• napaÃ±Ã±attiyÄ• upÄ• dÄ• nattÄ• . tathÄ• hi andhakÄ• re phusitvÄ• pi saá¹‡
tathÄ• ca vakkhati ``dÄ«ghÄ• dÄ«ni phusitvÄ• pi sakkÄ• jÄ• nituâ€™â€™ nti, (Dhs aá¹-á¹-
``dÄ«ghÄ• disannivesaá¹ƒ bhÅ«tasamudÄ• yaá¹ƒ nissÄ• yÄ• â€™â€™ ti (Dhs-má¹- 616) ca
sambhavasaá¹‡á¹-hÄ• nÄ• naá¹ƒ Ä• podhÄ• tuvaá¹‡á¹‡Ä• yatanehi anatthantarabhÄ• vepi
tathÄ• bhÅ«tÄ• naá¹ƒ_ sambhavabhÅ«tÄ• naá¹ƒ saá¹‡á¹-hÄ• nabhÅ«tÄ• naÃ±ca. etena Ä•
vasena vattamÄ• naavatthÄ• viseso sambhavo saá¹‡á¹-hÄ• naÃ±cÄ• ti ayamattho dassito h
catusamuá¹-á¹-hÄ• niko soá¸·asavassakÄ• le uppajjati. tassa rÄ• gavasena á¹-hÄ• nÄ• vac
__atathÄ• bhÅ«tÄ• naá¹ƒ_ \Be 155/ tato aÃ±Ã±athÄ• bhÅ«tÄ• naá¹ƒ. __yathÄ• vutte_ samb
__vijjamÄ• nattÄ• _ti bhiyyovuttivasena vuttaá¹ƒ. tathÄ• hi khÄ«á¹‡Ä• savÄ• naá¹ƒ brahmÄ
natthÄ«ti. Ä• podhÄ• tuvisesattÄ• sambhavo Ä• podhÄ• tusambandhÄ« Ä• podhÄ• tutanni
catudhÄ• tunissitatÄ• ya avirodho vutto.

__utucittÄ• hÄ• rehi upatthambhiyamÄ• na_nti ettha ``kalÄ• pantaragatÄ• utuÄ• hÄ• rÄ• a
__anekakalÄ• pagatabhÄ• vaá¹ƒ cakkhussa dasseti_ yato upaddutapaá¹-ale nirÄ• karaá¹‡e
147/. __paá¹-ighaá¹-á¹-anaá¹ƒ_ visayÄ• bhimukhabhÄ• vo nighaá¹ƒsapaccayattÄ• . __nigha
yato cakkhÄ• dinissitÄ• saÃ±Ã±Ä• __ ``paá¹-ighasaÃ±Ã±Ä• â€™â€™ _ti vuccati.

__anekattÄ• _ti idaá¹ƒ avacanassa kÄ• raá¹‡aá¹ƒ, na hetukiriyÄ• ya viÃ±Ã±Ä• yamÄ• nabh
apekkhÄ• siddhito eva veditabbo. hetukiriyÄ• pekkhÄ• hi phalakiriyÄ• ti. __cakkhuá¹ƒ saá¹
cakkhuviÃ±Ã±Ä• á¹‡assa nissayabhÄ• vÄ• nupagamanepi taá¹ƒsabhÄ• vÄ• nativattanato ta
niruá¸·habhÄ• vaá¹ƒ dasseti. dassanapariá¹‡Ä• yakaá¹-á¹-ho cakkhussa indaá¹-á¹-hoyevÄ•
issaroâ€™â€™ _tiÄ• dinÄ• issaropamÄ• vuttÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakicce p
taá¹ƒsahajÄ• te cakkhusamphassÄ• dayopi tattha pariá¹‡Ä• yatÄ«ti vuccatÄ«ti __ ``te dham
pariá¹‡Ä• yatÄ«â€™â€™ _ti vuttaá¹ƒ, na pana cakkhusamphassÄ• dÄ«naá¹ƒ dassanakicca
cakkhusamphassÄ• dÄ«naá¹ƒ indriyapaccayabhÄ• vena upakÄ• rakaá¹ƒ cakkhuviÃ±Ã±Ä• a
pariá¹‡Ä• yantaá¹ƒ cakkhu tattha cakkhusamphassÄ• dayopi tadanuvattake pariá¹‡Ä• yatÄ«
dassento Ä• ha __ ``te dhamme ... pe ... á¹‡Ä• yatÄ«â€™â€™ _ti. anekatthattÄ• dhÄ• tÅ«r
``pariá¹‡Ä• yati pakÄ• setÄ«â€™â€™ ti ca atthÄ• vuttÄ• . saá¹‡á¹-hÄ• nampi rÅ«pÄ• yatan

rÅ«pÄ• ni cakkhatÄ«ti cakkhÅ«â€™â€™ _ti vuttaá¹ƒ. taá¹ƒdvÄ• rikÄ• naá¹ƒ phassÄ• dÄ«na
eva __vaá¸·aÃ±janattho_.

<599> __taá¹ƒdvÄ• rikÄ• ... pe ... uppatti vuttÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡e uppanne sampa
balavÄ• rammaá¹‡e javanaá¹ƒ ekantena uppajjatÄ«ti katvÄ• vuttaá¹ƒ. tathÄ• ceva hi antar
vÄ• sampaá¹-icchane vÄ• santÄ«raá¹‡e vÄ• á¹-hatvÄ• nivattissatÄ«ti netaá¹ƒ á¹-hÄ• naá
__tena paccayenÄ• _ti taá¹ƒpakÄ• rena paccayena. __taá¹ƒsadisÄ• na_nti garuá¹ƒ katvÄ•
assÄ• danÄ• dippavattivisesarahitatÄ• ya dassanasadisÄ• naá¹ƒ manodhÄ• tusantÄ«raá¹‡a
paÃ±cadvÄ• rikajavanÄ• naá¹ƒ \Be 156/ assÄ• danÄ• dito aÃ±Ã±athÄ• garuá¹ƒ katvÄ• pa
rÅ«padhammavisayattÄ• ti __ ``assÄ• danÄ• bhinandanabhÅ«tÄ• nÄ«â€™â€™ _ti ettakam
manodvÄ• rikajavanapiá¹-á¹-hivaá¹-á¹-akÄ• nampi hi paÃ±cadvÄ• rikajavanÄ• naá¹ƒ assÄ•
rÅ«paá¹ƒ garuá¹ƒ katvÄ• pavatti natthÄ«ti na sakkÄ• vattunti. rÅ«paá¹ƒ Ä• rammaá¹‡Ä• dh
tathÄ• hi __paá¹-á¹-hÄ• ne_ ``abyÄ• kato dhammo akusalassa dhammassa adhipatipaccay
Ä• rammaá¹‡Ä• dhipati cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandatÄ«â€™â€™ tiÄ• d
rÅ«padhammopi Ä• rammaá¹‡Ä• dhipati vibhatto. ``abyÄ• kato dhammo abyÄ• katassa dha
kusalassÄ• â€™â€™ ti ettha pana \Ne 148/ phalanibbÄ• nÄ• neva Ä• rammaá¹‡Ä• dhipatib
gaá¹‡anÄ• ya ca ``Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiupanissayapurejÄ• taatthiavigatan
1.445) vuttaá¹ƒ. yadi kusalassapi siyÄ• , dveti vattabbaá¹ƒ siyÄ• ti. __tÄ• nÄ«_ti yathÄ• vutt
paá¹-iniddiá¹-á¹-hÄ• ni. __taá¹ƒsampayuttÄ• ni cÄ• _ti javanasampayuttÄ• ni. __aÃ±Ã±Ä• n
yadi rÅ«passa Ä• rammaá¹‡apaccayabhÄ• vamattaá¹ƒ adhippetaá¹ƒ, ``taá¹ƒ rÅ«pÄ• ramma
sijjheyyÄ• â€™â€™ ti ettakameva vadeyya. yasmÄ• pana rÅ«paá¹ƒ taá¹ƒdvÄ• rikajavanÄ•
tasmÄ• tassa visesassa dÄ«panatthaá¹ƒ ``Ä• rabbhÄ• â€™â€™ ti vacanaá¹ƒ vuttaá¹ƒ siyÄ
``Ä• rammaá¹‡apaccayato aÃ±Ã±apaccayabhÄ• vassapi dÄ«pakaâ€™â€™ _nti.

<600> sotaviÃ±Ã±Ä• á¹‡appavattiyaá¹ƒ savanakiriyÄ• vohÄ• roti sotassa savanakiriyÄ• ya
sotaviÃ±Ã±Ä• á¹‡assa paccayabhÄ• venÄ• ti vuttaá¹ƒ __ ``sotaviÃ±Ã±Ä• á¹‡assa nissayab
jÄ«vitanimittamÄ• hÄ• raraso jÄ«vitaá¹ƒ, tasmiá¹ƒ ninnatÄ• ya taá¹ƒ avhÄ• yatÄ«ti jivhÄ• ti
jivhÄ• -saddena pakÄ• siyamÄ• nÄ• rasÄ• vhÄ• yanasaá¹…khÄ• tÄ• sÄ• yanakiriyÄ• lab
``jivhÄ• saddena viÃ±Ã±Ä• yamÄ• nÄ• kiriyÄ• sÄ• yanaâ€™â€™ _nti. tathÄ• ca vakkhati
jivhÄ• â€™â€™ ti (Vibh-a 154). __Ä• yo_ti uppattideso. pasÄ• dakÄ• yassa kÄ• yikÄ• naá¹
nissayabhÄ• vato itaresaá¹ƒ upanissayabhÄ• vato __ ``dukkhadukkhaviparia¹‡Ä• madukkh
vuttaá¹ƒ. __byÄ• pitÄ• yÄ• _ti byÄ• pibhÄ• ve, byÄ• pibhÄ• vena vÄ• . __kÄ• yappasÄ• dal
__anuviddhattÄ• _ti anuyuttabhÄ• vato, saá¹ƒsaá¹-á¹-habhÄ• vatoti attho. __tasmÄ• _ti yas
\Be 157/ kÄ• ye upÄ• dinnakapavattaá¹ƒ nÄ• ma atthi, sabbattha kÄ• yÄ• yatanaá¹ƒ kappÄ
vuttaá¹ƒ, tasmÄ• . paá¹‡á¸• arasabhÄ• vÄ• pasÄ• dÄ• Ä• pÄ• thagataá¹ƒ visayaá¹ƒ viÃ±Ã
pakÄ• sentÄ• viya hontÄ«ti tesaá¹ƒ visayÄ• vabhÄ• sanakiccatÄ• vuttÄ• . __samÄ• naniss
avinibbhuttesu hi rÅ«parasÄ• dÄ«su yaá¹ƒnissayaá¹ƒ rÅ«paá¹ƒ, taá¹ƒnissayo eva rasÄ• dÄ
__aÃ±Ã±amaÃ±Ã±asabhÄ• vÄ• nupagamenÄ• _ti lakkhaá¹‡asaá¹…karÄ• bhÄ• vamÄ• ha.

yasmÄ• paccayantarasahitoyeva cakkhuppasÄ• do rÅ«pÄ• bhihananavasena pavattati, na
rÅ«pÄ• bhighÄ• to hotu vÄ• mÄ• vÄ• hotu, evaá¹ƒsabhÄ• vo so rÅ«padhammoti dassetua
``rÅ«pÄ• bhighÄ• tÄ• rahoâ€™â€™ _ti vuttaá¹ƒ yathÄ• ``vipÄ• kÄ• rahasabhÄ• vÄ• kusal
visayavisayÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ abhimukhabhÄ• vo abhighÄ• to viyÄ• ti abhighÄ•
149/, cakkhumhi vÄ• rÅ«passa hotÄ«ti vuttaá¹ƒ __ ``rÅ«pe, rÅ«passa vÄ• abhighÄ• toâ€™
cakkhumhi anidassanamhi sappaá¹-ighamhi rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ paá
(Dhs 597), ``cakkhu anidassanaá¹ƒ sappaá¹-ighaá¹ƒ rÅ«pamhi sanidassanamhi sappaá¹-igh
vÄ• â€™â€™ ti (Dhs 598) ca Ä• di. ettha ca taá¹ƒtaá¹ƒbhavapatthanÄ• vasena cakkhÄ• dÄ
attabhÄ• vanipphÄ• dakasÄ• dhÄ• raá¹‡akammavasena purimaá¹ƒ cakkhulakkhaá¹‡aá¹ƒ v
sudÅ«rasukhumÄ• dibhedassapi rÅ«passa gahaá¹‡asamatthameva cakkhu hotÅ«ti evaá¹ƒ
nibbattitaÄ• veá¹‡ikakammavasena dutiyaá¹ƒ. esa nayo sesesupi. atha vÄ• satipi paÃ±can
pasÄ• dabhÄ• vasÄ• maÃ±Ã±e savisayÄ• vabhÄ• sanasaá¹…khÄ• tassa pasÄ• dabyÄ• pÄ
vuttaá¹ƒ, pasÄ• dakÄ• raá¹‡assa satipi kammabhÄ• vasÄ• maÃ±Ã±e attano kÄ• raá¹‡abhe
dutiyaá¹ƒ.

__kÄ• mataá¹‡hÄ• _ti kÄ• mabhave taá¹‡hÄ• . tathÄ• rÅ«pataá¹‡hÄ• daá¹-á¹-habbÄ• . tas
mÅ«lakÄ• raá¹‡abhÅ«tÄ• taá¹‡hÄ• tasmiá¹ƒ tasmiá¹ƒ bhave uppajjanÄ• rahÄ• yatanavisa
__kÄ• mataá¹‡hÄ• dÄ«naá¹ƒ daá¹-á¹-hukÄ• matÄ• divohÄ• rÄ• rahatÄ• _ vuttÄ• . __daá¹-á
daá¹-á¹-humicchÄ• rÅ«pataá¹‡hÄ• ti attho. tathÄ• sesÄ• supÄ«ti. ettha ca daá¹-á¹-hukÄ• n
taá¹ƒtaá¹ƒattabhÄ• vanibbattakakammÄ• yÅ«hanakkhaá¹‡ato sati purimanibbattiyaá¹ƒ vatta
tassa maggena asamugghÄ• titabhÄ• veneva kÄ• raá¹‡anti daá¹-á¹-habbaá¹ƒ. yato \Be 158
kÄ• raá¹‡alÄ• bhe sati uppajjitvÄ• attano phalassa kÄ• raá¹‡abhÄ• vÅ«pagamanato vijjam
uppannaatthitÄ• pariyÄ• yehi vuccati ``ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto uppannuppanne pÄ• pake akusale dhamm
antaradhÄ• petiâ€™â€™ (SN c V 157), ``santaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• macchandaá¹ƒ atthi
kÄ• macchandoti pajÄ• nÄ• tÄ«â€™â€™ ti (DN II 382; MN I 115) ca evamÄ• dÄ«su.

etthÄ• ha --- cakkhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ kiá¹ƒ ekakammunÄ• uppatti, udÄ• hu nÄ• n
ubhayathÄ• pÄ«ti porÄ• á¹‡Ä• . tattha nÄ• nÄ• kammunÄ• tÄ• va uppattiyaá¹ƒ cakkhÄ• dÄ
kÄ• raá¹‡assa bhinnattÄ• . ekakammunÄ• pana uppattiyaá¹ƒ tesaá¹ƒ kathaá¹ƒ visesoti? kÄ
taá¹ƒtaá¹ƒbhavapatthanÄ• bhÅ«tÄ• hi taá¹‡hÄ• taá¹ƒtaá¹ƒbhavapariyÄ• pannÄ• yatanÄ• b
vicittarÅ«pÄ• upanissayabhÄ• vena taá¹ƒtaá¹ƒbhavanibbattakakammassa vicittabhedataá¹
tadÄ• hitavisesaá¹ƒ taá¹ƒ tathÄ• rÅ«pasamatthatÄ• yogena anekarÅ«pÄ• pannaá¹ƒ viya an
visiá¹-á¹-hasabhÄ• vaá¹ƒ phalaá¹ƒ nibbatteti. tathÄ• ca vakkhati ``kammameva nesaá¹ƒ vis
na cettha samatthatÄ• bhÄ• vato aÃ±Ã±aá¹ƒ \Ne 150/ veditabbaá¹ƒ kÄ• raá¹‡avisesenÄ• h
visiá¹-á¹-haphalanipphÄ• danayogyatÄ• bhÄ• vato. tathÄ• hi sati ekassapi kammassa anek
ekampi kammantiÄ• dinÄ• yuttito Ä• gamatopi parato sayameva vakkhati. tathÄ• ca ekass

soá¸·asÄ• divipÄ• kacittanibbattihetubhÄ• vo vuccati. lokepi ekasseva sÄ• libÄ«jassa paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡ataá¹‡á¸• ulaphalanibbattihetutÄ• dissati. kiá¹ƒ vÄ• etÄ• ya yu cintitabbamevetaá¹ƒ. yato kammavipÄ• ko cakkhÄ• dÄ«ni kammavipÄ• ko ca sabbÄ• kÄ• ra kammavipÄ• kaÃ±Ä• á¹‡aphalayuttÄ• naá¹ƒ visayo, na aÃ±Ã±esaá¹ƒ atakkÄ• vacaratÄ• ya ``kammavipÄ• ko acinteyyo na cintetabbo, yo cinteyya ummÄ• dassa vighÄ• tassa bhÄ• gÄ Ä• dÄ«navaá¹ƒ dassetvÄ• paá¹-ikkhittaá¹ƒ. __Ä• viÃ±chanaá¹ƒ puggalassa viÃ±Ã±Ä• á¹‡a taá¹ƒninnabhÄ• vappattiyÄ• hetubhÄ• vo.

__sabbesa_nti padassa pakaraá¹‡ato pÄ• risesato vÄ• labbhamÄ• naá¹ƒ atthavisesaá¹ƒ a atthaá¹ƒ gahetvÄ• __ ``ko ettha visesoâ€™â€™ _tiÄ• dinÄ• \Be 159/ codeti. itaro tejÄ• dÄ adhikabhÄ• ve viya dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• adhikabhÄ• vepi yathÄ• vuttÄ• dhikabhÄ• v labbhamÄ• nÄ• ya omattatÄ• yapi kÄ• yappasÄ• do na hotÄ«ti viÃ±Ã±Ä• yamÄ• nattÄ• pa catunnampi bhÅ«tÄ• naá¹ƒ samabhÄ• vena kÄ• yo hotÄ«ti ayamattho siddhoti sabba-saddo dassetuá¹ƒ __ ``idaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. __imamatthaá¹ƒ dÄ«petÄ«_ti ca ya ``sabbesaâ€™â€™ nti vacanato ayamattho labbhati, na tassa vÄ• cakattÄ• ti dasseti. tenev pe ... vasena vuttattÄ• â€™â€™ _ti. ekadesÄ• dhikabhÄ• vanivÄ• raá¹‡eneva hi ekadesom viÃ±Ã±Ä• yatÄ«ti. __ekadeso_ avayavo. catudhÄ• tusamudÄ• yanissayassa hi pasÄ• dassa avayavÄ• dhikatÄ• hotÄ«ti.

``purimÄ• cettha dvepi vÄ• dino nikÄ• yantariyÄ• â€™â€™ ti vadanti. Ä• lokÄ• disahakÄ• cakkhÄ• dÄ«naá¹ƒ rÅ«pÄ• diavabhÄ• sanasamatthatÄ• vivarassa ca sotaviÃ±Ã±Ä• á¹‡upa laddhÄ«ti adhippÄ• yena __ ``taá¹ƒtaá¹ƒbhÅ«taguá¹‡ehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tejÄ• bhÅ«tabhÄ• vÄ• bhÄ• vato __ ``yathÄ• yogaâ€™â€™ _nti vuttaá¹ƒ. atha vÄ• rÅ«pÄ• dayo parÄ• dhippÄ• yaá¹ƒ dassento __ ``taá¹ƒtaá¹ƒbhÅ«taguá¹‡ehÄ«â€™â€™ _ti Ä• ha. tejassa Ä• kÄ• sasaá¹…khÄ• tassa vivarassa saddena, vÄ• yussa gandhena, udakassa rasena, pa imamatthaá¹ƒ \Ne 151/ sandhÄ• ya __ ``yathÄ• yogaá¹ƒ taá¹ƒtaá¹ƒbhÅ«taguá¹‡ehÄ«â€™â __rÅ«pÄ• diggahaá¹‡e_ti rÅ«pÄ• divisaye cakkhuviÃ±Ã±Ä• á¹‡Ä• dike nipphÄ• detabbeti a sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tehi yathÄ• vuttabhÅ«taguá¹‡ehi cakkhÄ• dÄ«naá¹ƒ sakiccaka __sabhÄ• vena suyyamÄ• nassÄ• _ti kenaci anuccÄ• riyamÄ• nasseva labbhamÄ• nattÄ• vinÄ• vÄ• yusaddopi natthÄ«ti. atha vÄ• vÄ• yumhi saddo sabhÄ• vena suyyatÄ«ti Ä• pe n laddhiyevÄ• ti daá¹-á¹-habbaá¹ƒ. __dutiyavÄ• dissapi niggaho hoti_ tassapi tejÄ• diguá¹‡Ä• evaá¹ƒladdhikattÄ• .

__rÅ«pÄ• divisesaguá¹‡ehÄ«_ti rÅ«pÄ• divisesaguá¹‡ayuttehi. __teja ... pe ... vÄ• yÅ«hÄ« tejÄ• diparamÄ• á¹‡Å«hi. __kappÄ• sato visadisÄ• yÄ• _ti \Be 160/ kappÄ• sapathavito vise adhikasÄ• matthiyayuttÄ• yÄ• ti adhippÄ• yo. __tassÄ• yevÄ• _ti kappÄ• sapathaviyÄ• yeva avisesabhÅ«tÄ• ni atthÄ«ti gahetuá¹ƒ asakkuá¹‡eyyabhÄ• vena abhibhavitvÄ• á¹-hitÄ• , ta adhikataro bhaveyyÄ• ti attho. ayaÃ±ca sabbo uttaro ``tassa tassa bhÅ«tassa adhikatÄ• yÄ

__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 600) vuttattÄ• tathÄ• gatÄ• naá¹ƒ vÄ• daá¹ƒ sampaá¹-ico
kaá¹‡Ä• dassa vasena vutto. ``attano pana matena kaá¹‡Ä• dakapilÄ• dayo kevalaá¹ƒ path
laddhi. kaá¹‡Ä• dasÄ• sanÄ• ya adhimuttÄ• naá¹ƒ sÄ• sane anavagÄ• á¸·hÄ• naá¹ƒ kesaÃ
vadanti. __etassubhayassÄ• _ti Ä• savagandhato kappÄ• sagandho adhiko sÄ«tudakavaá¹
adhikoti etassa ubhayassa. tejÄ• diadhikesu ca sambhÄ• resu rÅ«pÄ• dÄ«naá¹ƒ visesassa
tejÄ• dÄ«naá¹ƒ visesaguá¹‡oti siddhanti Ä• ha __ ``tadabhÄ• ... pe ... ttitÄ• â€™â€™ _ti. te
tejassa visesaguá¹‡o ekantato tejÄ• dike sambhÄ• re visesena adassanato, yo yassa vises
sambhÄ• re ekantato visesena dissati yathÄ• pathavÄ«adhike sambhÄ• re Ä• podhÄ• tÅ«t
yathÄ• yogaá¹ƒ yojetabbaá¹ƒ. __ko pana vÄ• do nÄ• nÄ• kalÄ• pe_ti sabhÄ• vato nÄ• nattÄ
mÅ«lakÄ• raá¹‡anÄ• nattavasena atthi koci viseso asaá¹…ghÄ• teti dasseti, yato paramara
nesaá¹ƒ kesaÃ±ciyeva dissatÄ«ti.

__ekampÄ«_ti __pi_-saddena anekasmiá¹ƒ vattabbameva natthÄ«ti dasseti. paÃ±cÄ• yata
daá¹-á¹-hukÄ• matÄ• dibhÄ• vena vuttÄ• , tÄ• ya nipphannaá¹ƒ. etena kÄ• raá¹‡avisesena
hÄ«_tiÄ• dinÄ• vuttamevatthaá¹ƒ samatthayati. __ta_nti kammaá¹ƒ. __visesenÄ• _ti attano
Ä• hitÄ• tisayena \Ne 152/. teneva sotassa na hoti paccayo, tato aÃ±Ã±eneva pana hotÄ«ti
anekasabhÄ• vena kÄ• raá¹‡ena Ä• hitavisesaá¹ƒ ekampi kammaá¹ƒ anekasabhÄ• vaá¹ƒ p
samatthaá¹ƒ hotÄ«ti dasseti. idÄ• ni kammassa vuttappakÄ• ravisesÄ• bhÄ• ve \Be 161/ do
``indriyantarÄ• bhÄ• vappattitoâ€™â€™ _ti. tassattho --- kÄ• raá¹‡avisesÄ• bhÄ• ve phalav
visesayuttaá¹ƒ kammaá¹ƒ cakkhussa kÄ• raá¹‡aá¹ƒ, tassa tato aÃ±Ã±avisesÄ• bhÄ• ve tad
siyÄ• ti sotindriyÄ• dÄ«naá¹ƒ tato anuppatti eva siyÄ• . evamitaratthÄ• pi. __viseso_ti cettha
taá¹ƒtaá¹ƒindriyuppÄ• danasamatthatÄ• adhippetÄ• , sÄ• ca pubbe dassitasabhÄ• vova.

anekÄ• hi mahaggatacetanÄ• hi ekÄ• ya vÄ• parittacetanÄ• sahitÄ• ya paá¹-isandhikkhaá¹
nibbattÄ«ti na sakkÄ• viÃ±Ã±Ä• tunti __ ``sabbesaá¹ƒ ... pe ... viÃ±Ã±Ä• yatÄ«â€™â€™ _t
asakkuá¹‡eyyataá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``nÄ• nÄ• cetanÄ• yÄ• â€™â€™ _tiÄ• di vu
saá¹…khepattho --- __ ``paá¹-isa ... pe ... paccayoâ€™â€™ _ti ettha yadi nÄ• nÄ• kammava
uppatti adhippetÄ• , evaá¹ƒ sati mahaggatakammena ca kÄ• mÄ• vacarakammena ca taá¹ƒ
kaá¹-attÄ• rÅ«paá¹ƒ uppannaá¹ƒ siyÄ• , na cetaá¹ƒ yuttaá¹ƒ ``mahaggatacetanÄ• kammap
II 12.78) vuttattÄ• . nÄ• pi taá¹ƒtaá¹ƒbhavaniyatarÅ«pindriyehi vikalindriyatÄ• gatisampattiy
opapÄ• tikayoniyaá¹ƒ paá¹-isandhikkhaá¹‡e yuttÄ• . atha mahaggatÄ• hi eva nÄ• nÄ• cetan
paá¹-isandhi anekakammanibbattÄ• hoti. nicchitaÃ±hetaá¹ƒ sÄ• ketapaÃ±henÄ• ti. evaá¹ƒ
cakkhundriyasotindriyahadayavatthÅ«naá¹ƒ uppattiÃ±Ä• pakena iminÄ• vacanena parittaka
yathÄ• rahaá¹ƒ anekesaá¹ƒ indriyÄ• naá¹ƒ uppatti siddhÄ• vÄ• ti vuttaá¹ƒ __ ``siddhameken
anekindriyuppatti hotÄ«â€™â€™ _ti.

sampattoyeva nÄ• ma sampattikiccakaraá¹‡atoti imamatthaá¹ƒ dassetuá¹ƒ __ ``paá¹-i ... pe
vuttaá¹ƒ. atisukhumabhÄ• vato maá¹ƒsacakkhuagocarena rÅ«pÄ• yatanena samannÄ• gata

``vÄ• yu viyÄ• â€™â€™ _ti vuttaá¹ƒ. __cittasamuá¹-á¹-hÄ• naá¹ƒ saddÄ• yatanaá¹ƒ sotaviÃ
Ä• rammaá¹‡apaccayo na siyÄ• _ dhÄ• tuparamparÄ• ya ghaá¹-á¹-entassa utusamuá¹-á¹-h
... pe ... pajjatÄ«â€™â€™ _ti. __paá¹-á¹-hÄ• ne_ (Paá¹-á¹-h I 1.2) ca ``saddÄ• yatanaá¹ƒ so
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti avisesena vuttaá¹ƒ.

__nanu cirena suyyantÄ«_ti dÅ«re á¹-hitÄ• naá¹ƒ lahukaá¹ƒ savanaá¹ƒ natthi, tesampi vÄ•
dÅ«rÄ• sannabhÄ• vÄ• naá¹ƒ \Ne 153/ viseso na siyÄ• ti adhippÄ• yo. __na_ \Be 162/, __d
á¹-hitehi rajakÄ• disaddÄ• cirena sotaviÃ±Ã±Ä• á¹‡ena suyyanti, sace savanÅ«pacÄ• re so
á¹-hitÄ• naá¹ƒ yathÄ• bhÅ«te Ä• pÄ• thagate sadde manoviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tato ga
sÄ«ghaá¹ƒ sutoti abhimÄ• noti attho. etamevatthaá¹ƒ vitthÄ• rato dassento __ ``yathÄ• hÄ«
__nicchaya ... pe ... abhimÄ• no hoti, _ sotaviÃ±Ã±Ä• á¹‡appavatti pana ubhayatthÄ• pi sam
saddo ... pe ... Ä• gacchatÄ«_ti. yadi dhÄ• tuparamparÄ• ya saddo nappavattati, kathaá¹ƒ p
uppattÄ«ti Ä• ha __ ``dÅ«re ... pe ... paccayo hotÄ«â€™â€™ _ti. __uppattivasena Ä• gatÄ•
rÅ«padhammÄ• pi yattha uppajjanti, tattheva bhijjanti, na desantaraá¹ƒ saá¹…kamantÄ«ti d
__ghaá¹-á¹-anasabhÄ• vÄ• nevÄ• _ti tesaá¹ƒ bhÅ«tÄ• naá¹ƒ saddasamuppattihetubhÄ• var
sotadesassa, sotadese á¹-hitassÄ• ti attho.

__cakkhumato puggalassa ajjhÄ• sayavasenÄ• _ti citravicitrarÅ«pÄ• yatane yebhuyyena s
cakkhudvÄ• rikajavanassa anukaá¸• á¸• hanavasena pavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. __kaá
pavattanato_ti etena adhiá¹-á¹-hÄ• nato bahiddhÄ• indriyaá¹ƒ pavattÄ«ti vÄ• daá¹ƒ paá¹-ise
adhiá¹-á¹-hÄ• nadese eva hi indriyaá¹ƒ vattati tattha kiccÄ• dippayogadassanato. satipi pana
vuttiyaá¹ƒ na visayaggahaá¹‡e samatthatÄ• , aÃ±Ã±athÄ• adhiá¹-á¹-hÄ• napidahanepi visa
bhaveyyÄ• ti. __Ä• rammaá¹‡aggahaá¹‡ahetuto cÄ• _ti kaá¹‡á¹‡akÅ«pacchiddeyeva á¹-hat
viÃ±Ã±Ä• á¹‡assa vÄ• hetubhÄ• vato.

__tabbohÄ• renÄ• _ti gandhagandhaggahaá¹‡assa sahacaritÄ• ya gandhopi tathÄ• vuttoti
paccayo_ti gandho sahakÄ• rÄ«paccayoti attho. kheá¸·Ä• diko paccayoti yojetabbaá¹ƒ. __ta
sahakÄ• rÄ«paccayantarabhÅ«tÄ• ajjhattikabÄ• hirÄ• pathavÄ« Ä• rammaá¹‡aggahaá¹‡e
__Ä• dhÄ• rabhÅ«tÄ• _ti tejovÄ• yodhÄ• tÅ«naá¹ƒ Ä• dhÄ• rabhÅ«tÄ• . __nissayabhÅ«tÄ•
Ä• potejovÄ• yodhÄ• tÅ«naá¹ƒ. __sabbadÄ• _ti uppÄ«á¸·anakÄ• le ca anuppÄ«á¸·anakÄ• l
caturÄ• sÄ«tipabhede uparimakÄ• yasaá¹…khÄ• te rÅ«pasamÅ«he. __vinibbhujjituá¹ƒ asak
cakkhudasakaá¹ƒ idaá¹ƒ kÄ• yadasakaá¹ƒ idaá¹ƒ bhÄ• vadasakanti evaá¹ƒ kalÄ• patopi vin
asakkuá¹‡eyyÄ• naá¹ƒ.

<616> __dÄ«ghÄ• dÄ«naá¹ƒ_ \Be 163/ __phusitvÄ• jÄ• nitabbato_ti idaá¹ƒ dÄ«ghÄ• dÄ«n
kÄ• yaviÃ±Ã±Ä• á¹‡agocarattÄ• vuttaá¹ƒ, dÄ«ghÄ• divohÄ• rarÅ«pÄ• dÄ«naá¹ƒ pana phoa
kÄ• yaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• parato pavattena manoviÃ±Ã±Ä• á¹‡enapi \Ne 154/ jÄ• nita
__dÄ«ghÄ• disannivesa_nti dÄ«ghÄ• disannivesavantaá¹ƒ. __ekasmiá¹ƒ itarassa abhÄ• vÄ

Ä• lokandhakÄ• rÄ• naÃ±ca asahaá¹-á¹-hÄ• yitaá¹ƒ Ä• ha. kathaá¹ƒ pana Ä• loko andhakÄ
``Ä• lokappavattisamÄ• nakÄ• laá¹ƒ andhakÄ• rasabhÄ• vena pavattamÄ• naá¹ƒ vaá¹‡á¹‡Ä
andhakÄ• rassa nissayo hutvÄ• pavattamÄ• nÄ• ni bhÅ«tÄ• ni kamena tathÄ• rÅ«passa va
nissayabhÄ• vaá¹ƒ gacchantÄ«â€™â€™ ti keci. saha andhakÄ• rena tannissayabhÅ«tÄ• na
taá¹ƒ santatiyaá¹ƒ tÄ• dise paccayasannipÄ• te Ä• lokanissayabhÅ«tÄ• naá¹ƒ uppattÄ«ti ve
nissayamahÄ• bhÅ«tehi vinÄ• Ä• lokappavatti atthi, nÄ• pi andhakÄ• rasaá¹…khÄ• taá¹ƒ v
nirujjhati taá¹ƒ nissayehi payujjamÄ• nakaekakalÄ• pabhÅ«topÄ• dÄ• rÅ«pÄ• naá¹ƒ saheva
padÄ«pasikhÄ• maá¹‡iraá¹ƒ siyo viya pathavÄ«pÄ• kÄ• rarukkhÄ• dÄ«ni muÃ±citvÄ• pi and
mandaá¹ƒ pana pÄ• kÄ• rÄ• diÄ• dhÄ• rarahitaá¹ƒ na suá¹-á¹-hu paÃ±Ã±Ä• yati, bahalaá¹ƒ
pavattatÄ«ti yuttanti ca vadanti.

<620> __ ``amanussasaddoâ€™â€™ _ti ettha __a_-kÄ• ro na manussatÄ• mattanivattiatth
anadhippetattÄ• , manussato pana anaÃ±Ã±atÄ• nivattiatthoti dassetuá¹ƒ __ ``amanussa ...
á¹-á¹-hÄ• dayopÄ«â€™â€™ _ti Ä• ha. __tathÄ• kittetabbo_ti ``vaá¹ƒ saphÄ• lanasaddoâ€™
kittetabbo.

<632> __kammacittÄ• dinÄ• _ti __Ä• di_-saddena utuÄ• hÄ• re saá¹…gaá¹‡hÄ• ti. __taá¹ƒ
itthiliá¹…gÄ• diÄ• kÄ• rÄ• ni. __itthindriyaá¹ƒ paá¹-icca samuá¹-á¹-hahantÄ«_ti aÃ±Ã±amaÃ
itthiliá¹…gÄ• dÄ«ni yebhuyyena itthindriyasahite eva santÄ• ne sabbhÄ• vÄ• itarattha ca ab
vuttÄ• ni. __aÃ±Ã±athÄ• _ti itthiliá¹…gÄ• diÄ• kÄ• rato aÃ±Ã±athÄ• , itthindriyÄ• bhÄ• ve v
cÄ• _ti itthÄ«ti cittappavattiyÄ• . __tesaá¹ƒ rÅ«pÄ• na_nti itthiliá¹…gÄ• diÄ• kÄ• rarÅ«pÄ• n
itthindriyaá¹ƒ itthiliá¹…gÄ• diÄ• kÄ• rarÅ«pÄ• naá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ, atha kasm
indriyÄ• dipaccayabhÄ• vo tesaá¹ƒ na vuttoti? neva taá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ, atha
tabbhÄ• vabhÄ• vitÄ• mattena taá¹ƒ kÄ• raá¹‡anti vuccatÄ«ti dassetuá¹ƒ Ä• ha __ ``yasmÄ

<633> liá¹…gaá¹ƒ \Be 164/ parivattamÄ• naá¹ƒ purimaliá¹…gÄ• dhÄ• rajÄ• tianurÅ«pamev
katvÄ• vuttaá¹ƒ __ ``paá¹-isandhiyaá¹ƒ viya pavattepÄ«â€™â€™ _ti. __yassa ... pe ... noti
__Ä• di_-saddena ``yassa \Ne 155/ vÄ• pana purisindriyaá¹ƒ uppajjati, tassa itthindriyaá¹ƒ
noâ€™â€™ ti (Yam III indriyayamaka.188) saá¹…gaá¹‡hÄ• ti.

<635> dvÄ• rabhÄ• vena kucchitÄ• naá¹ƒ Ä• savadhammÄ• naá¹ƒ pavattiá¹-á¹-hÄ• natÄ• y
viÃ±Ã±attivisesepi kÄ• yavohÄ• rappavatti daá¹-á¹-habbÄ• . vitthambhanasabhÄ• vatÄ• ya
__ ``vÄ• yodhÄ• tukiccaâ€™â€™ _nti vuttaá¹ƒ. kiccampi hi dhammÄ• naá¹ƒ sabhÄ• voyevÄ
vacÄ«viÃ±Ã±attÄ«ti vattuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• .

<636> __vitakka ... pe ... gahitÄ• _ti yathÄ• dhippetatthÄ• bhibyaÃ±jikÄ• ya vÄ• cÄ• ya
samuá¹-á¹-hÄ• panÄ• dhippÄ• yappavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. tadÄ• hi sÄ• tehi parigg
ekassapi akkharassa anekehi javanehi nibbattetabbattÄ• tathÄ• nibbattiyamÄ• natÄ• ya as

viÃ±Ã±Ä• tavisesÄ• na bhinnÄ• evÄ• ti Ä• ha __ ``sava ... pe ... bhinnÄ• â€™â€™ _ti. __a
antarantarÄ• uppajjamÄ• nehi asaá¹ƒsaá¹-á¹-he. ``pacchimacittaâ€™â€™ nti avisesena cu
adhippÄ• yena __ ``aÃ±Ã±esampi cuticittaá¹ƒ ... pe ... Ã±Ä• yatÄ«â€™â€™ _ti vuttaá¹ƒ.

atha vÄ• ``ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, te
tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhissatÄ«â
saá¹…khÄ• rayamaka.88) rÅ«pÄ• rÅ«pabhavÅ«papajjanakÄ• naá¹ƒ kÄ• mÄ• vacaracuticitt
kÄ• yasaá¹…khÄ• rÄ• samuá¹-á¹-hÄ• panavacanena khÄ«á¹‡Ä• savehi __aÃ±Ã±esampi ...
vuttaá¹ƒ. yasmÄ• ca ---

``yassa kÄ• yasaá¹…khÄ• ro nirujjhati, tassa vacÄ«saá¹…khÄ• ro nirujjhissatÄ«ti Ä• mantÄ
saá¹…khÄ• rayamaka.108),

``yassa kÄ• yasaá¹…khÄ• ro nirujjhati, tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti Ä• mantÄ• â
saá¹…khÄ• rayamaka.108) ca,

``pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca na nirujjhati cittasa
nirujjhissatÄ«â€™â€™ ti (Yam II saá¹…khÄ• rayamaka.113) ---

Ä• divacanato \Be 165/ \Ne 156/ ca pacchimacittassa purato soá¸·asamena cittena tato orim
assÄ• sapassÄ• sÄ• na uppajjantÄ«ti siddhaá¹ƒ. yadi uppajjeyyuá¹ƒ, ``pacchimacittassa bh
kÄ• yasaá¹…khÄ• ro na nirujjhatÄ«â€™â€™ ti na vadeyya, vuttaÃ±cetaá¹ƒ, tasmÄ• heá¹-á
purimena sattarasamena uppannÄ• assÄ• sapassÄ• sÄ• cutiyÄ• heá¹-á¹-hÄ• dutiyena ci
tena ``yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissatÄ«â€™
cuticittassÄ• nantarapaccayabhÅ«tassapi cittassa kÄ• yasaá¹…khÄ• rÄ• samuá¹-á¹-hÄ• pa

atha vÄ• __yassa cittassÄ• _ti yena cittena sabbapacchimo kÄ• yasaá¹…khÄ• ro uppajjati
gahetabbaá¹ƒ, na pacchimacittassa anantarapaccayabhÅ«taá¹ƒ. __anantarÄ• _ti hi kÄ• yas
antaraá¹ƒ vinÄ• , yato pacchÄ• kÄ• yasaá¹…khÄ• ruppÄ• danena anantaritaá¹ƒ hutvÄ• pa
attho. kasmÄ• ? ``itaresaá¹ƒ vacÄ«saá¹…khÄ• ro ca nirujjhissati kÄ• yasaá¹…khÄ• ro ca ni
II saá¹…khÄ• rayamaka.88) vuttattÄ• . aÃ±Ã±athÄ• pacchimacittato purimatatiyacittasamaá
kÄ• yasaá¹…khÄ• ro uppajjatÄ«ti Ä• pajjatÄ«ti. evaá¹ƒ sabbesampi cuticittassa rÅ«pajanak
dassetvÄ• idÄ• ni yuttiá¹ƒ dassetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __gabbh
__Ä• di_-saddena
udakanimuggaasaÃ±Ã±Ä«bhÅ«takÄ• lakatacatutthajjhÄ• nasamÄ• pannarÅ«pÄ• rÅ«pabha
saá¹…gaá¹‡hÄ• ti.

<637> anekesaá¹ƒ kalÄ• pÄ• naá¹ƒ ekato hutvÄ• ekaghanapiá¹‡á¸• abhÄ• vena pavattana

kalÄ• pantarabhÅ«tehi samphuá¹-á¹-habhÄ• vo vutto. yato tesaá¹ƒ duviÃ±Ã±eyyanÄ• nattaá
avinibbhuttabhÄ• vato. __taá¹ƒtaá¹ƒbhÅ«tavivittatÄ• _ti tesaá¹ƒ tesaá¹ƒ bhÅ«tÄ• naá¹ƒ vibh
kalÄ• pantarabhÅ«tehi vibhattasabhÄ• vatÄ• asaá¹ƒkiá¹‡á¹‡atÄ• ti attho. yasmÄ• pana ya
rÅ«pÄ• naá¹ƒ osÄ• naá¹ƒ hoti, tasmÄ• __ ``rÅ«papariyantoâ€™â€™ _ti vuttaá¹ƒ. atha vÄ•
taá¹ƒtaá¹ƒbhÅ«tasuÃ±Ã±atÄ• . yesaÃ±hi paricchedo Ä• kÄ• so, tesaá¹ƒ pariyantatÄ• ya teh
lakkhitabbo. tatoyeva ca so bhÅ«tantarehi viya tehi asamphuá¹-á¹-hoti vuccatÄ«ti. __aÃ±Ã±
paricchinditabbehi asamphuá¹-á¹-habhÄ• vÄ• bhÄ• ve.

<638> __taá¹ƒtaá¹ƒvikÄ• rÄ• dhikarÅ«pehÄ«_ti \Be 166/ ettha kathaá¹ƒ cammasuvaá¹‡á¹‡
labbhanti, nanu lahutÄ• divikÄ• rÄ• ekantato indriyabaddharÅ«pe eva pavattanato anindriya
saccametaá¹ƒ, idha pana taá¹ƒsadisesu tabbohÄ• ravasena vuttaá¹ƒ. tathÄ• hi tÅ«lapicuÄ•
garubhÄ• vÄ• dihetÅ«naá¹ƒ \Ne 157/ bhÅ«tÄ• naá¹ƒ adhikabhÄ• vÄ• bhÄ• vato lahuÄ• divo
niddisitabbadhammanissayarÅ«pe eva vÄ• sandhÄ• ya __ ``taá¹ƒtaá¹ƒvikÄ• rÄ• dhikarÅ«p
daá¹-á¹-habbaá¹ƒ. __sabbe sabbesaá¹ƒ paccayÄ• _ lahutÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä•

<641> __Ä• cayasaddenevÄ• _ti niddese vuttaÄ• cayasaddeneva. yo Ä• yatanÄ• naá¹ƒ Ä•
nibbattamÄ• nÄ• naá¹ƒ, sova rÅ«passa uparicayattÄ• upacayoti adhippetaá¹ƒ atthaá¹ƒ pÄ•
dassetuá¹ƒ __ ``pÄ• á¸·iyaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __upa-saddo paá¹-hamatth
paá¹‡á¸• itupaÃ±Ã±attaâ€™â€™ ntiÄ• dÄ«su (AN a III 45) viya. __upariatthoca_ ``sammaá
nisÄ«diá¹ƒsu maá¹‡á¸• apeâ€™â€™ tiÄ• dÄ«su viya. __aÃ±Ã±athÄ• _ti upa-saddassa upa

<643> __phalavipaccanapakatiyÄ• _ti phalavipaccanasabhÄ• vena. __phalameva vÄ• pak
phalasabhÄ• vena jarÄ• niddesoti attho. tathÄ• hi ``phalÅ«pacÄ• rena vuttÄ• â€™â€™ ti vu
__supariá¹‡atarÅ«paparipÄ• kakÄ• le_ hÄ• nidasakÄ• dÄ«su.

<645> __kattabbasabhÄ• vato_ti mÅ«laphalÄ• dÄ«naá¹ƒ idhÄ• dhippetaÄ• hÄ• ravatthÅ«r
asanÄ• dikattabbasabhÄ• vato. visabhÅ«te saá¹…ghÄ• te ojÄ• mandÄ• hotÄ«ti __savisatt
aá¹…gamaá¹…gÄ• nusÄ• rino rasassa sÄ• ro_ti rasaharaá¹‡Ä«dhamanijÄ• lÄ• nusÄ• rena
anuppaviá¹-á¹-hassa Ä• hÄ• rarasassa abbhantarÄ• hÄ• rapaccayo sneho, yo loke rasadhÄ

upÄ• dÄ• bhÄ• janÄ«yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

noupÄ• dÄ• bhÄ• janÄ«yakathÄ• vaá¹‡á¹‡anÄ•

<646> ``ekaá¹ƒ \Be 167/ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• tayo mahÄ• bh
mahÄ• bhÅ«taâ€™â€™ ntiÄ• divacanato (Paá¹-á¹-h I 1.53) ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ avase
upÄ• dÄ• rÅ«pena ca nissÄ«yatÄ«ti Ä• ha __ ``nissayati ca nissÄ«yati cÄ• â€™â€™ _ti.

<647> mahÄ• bhÅ«tÄ• naá¹ƒ \Ne 158/ aÃ±Ã±amaÃ±Ã±Ä• vijahanato ekasmimpi kalÄ• pe
atthÄ«ti phoá¹-á¹-habbasabhÄ• vesuyeva anekesupi Ä• rammaá¹‡esu Ä• pÄ• thagatesu Ä•
viÃ±Ã±Ä• á¹‡uppattihetu hotÄ«ti ayaá¹ƒ vicÄ• ro dassito. itaresupi pana yathÄ• yogaá¹ƒ das
rasÄ• rammaá¹‡aá¹ƒ tÄ• va indriyanissayaá¹ƒ allÄ«yitvÄ• viÃ±Ã±Ä• á¹‡uppattihetubhÄ• va
rasÄ• naá¹ƒ Ä• pÄ• thagamane ekasmiá¹ƒ khaá¹‡e ekappakÄ• raá¹ƒyeva yathÄ• vuttanaye
hoti, tathÄ• gandhÄ• rammaá¹‡aá¹ƒ. rÅ«pasaddÄ• rammaá¹‡Ä• ni pana indriyanissayaá¹ƒ
viÃ±Ã±Ä• á¹‡uppattihetubhÄ• vato yogyadese avaá¹-á¹-hitÄ• ni yattakÄ• ni sahakÄ• rÄ«pad
labhanti, tattakÄ• ni ekasmiá¹ƒ khaá¹‡e ekajjhaá¹ƒ Ä• rammaá¹‡aá¹ƒ na hontÄ«ti na vattabl
nigghosÄ• diko anekakalÄ• pagato tathÄ• vaá¹‡á¹‡opi sivikubbahananiyÄ• mena ekajjhaá¹
etthÄ• pi ca Ä• bhujitavasena Ä• rammaá¹‡Ä• dhimattatÄ• vasena anekakalÄ• pasannipÄ•
hotiyeva. __pasÄ• dÄ• dhimattatÄ• _ pittÄ• divibandhÄ• bhÄ• vena pasÄ• dassa tikkhatÄ•
cittasÄ• maÃ±Ã±ato ekattanayavasena pucchati.

<651> __tÄ• disÄ• yÄ• _ti yÄ• pacurajanassa atthÄ«tipi na gahitÄ• . __santÄ«_ samÄ• nÄ
yathÄ• sasambhÄ• rudakaá¹ƒ sasambhÄ• rapathaviyÄ• Ä• bandhakaá¹ƒ, evaá¹ƒ paramatt
dasseti. __tadanurÅ«papaccayehÄ«_ti attano Ä• bandhanÄ• nuguá¹‡ehi Ä• bandhiyamÄ• n
purimehi ca pathavÄ«Ä• dÄ«hi. __aphusitvÄ• patiá¹-á¹-hÄ• hoti, aphusitvÄ• Ä• bandhatÄ«
phusitabbaphusanakabhÄ• vo Ä• podhÄ• tuyaá¹ƒ natthÄ«ti phoá¹-á¹-habbavasena ubhayad
aÃ±Ã±amaÃ±Ã±aá¹ƒ nissayatÄ• __aÃ±Ã±amaÃ±Ã±anissayatÄ• _. atha vÄ• \Be 168/ aÃ±Ã
__aÃ±Ã±amaÃ±Ã±anissayatÄ• _. yadi phoá¹-á¹-habbÄ• phoá¹-á¹-habbadhÄ• tÅ«naá¹ƒ pho
aÃ±Ã±amaÃ±Ã±anissayatÄ• , pathavÄ«Ä• dÄ«naá¹ƒ kakkhaá¸·Ä• disabhÄ• vo eva phoá¹-á
kathaá¹ƒ tesaá¹ƒ Ä• podhÄ• tuyÄ• nissayÄ• dibhÄ• voti Ä• ha __ ``avinibbhogavuttÄ«sÅ«â
__aÃ±Ã±amaÃ±Ã±apaccayabhÅ«tesÅ«_ti etena upÄ• dÄ• rÅ«paá¹ƒ nivatteti. atha vÄ• pub
á¹-hatvÄ• phoá¹-á¹-habbÄ• phoá¹-á¹-habbadhÄ• tÅ«naá¹ƒ visiá¹-á¹-haá¹ƒ aÃ±Ã±amaÃ±Ã±
attano adhippÄ• ye á¹-hatvÄ• avisesena taá¹ƒ dassento Ä• ha __ ``avinibbhogavuttÄ«sÅ«â
avisiá¹-á¹-haá¹ƒ aÃ±Ã±amaÃ±Ã±anissayataá¹ƒ daá¸·haá¹ƒ katvÄ• dassento __ ``nÄ• pi sab
_tiÄ• dimÄ• ha. tattha aphusanaá¹ƒ tÄ• va ekakalÄ• pagatattÄ• na vicÄ• retabbaá¹ƒ, phusa
ekakalÄ• pagatattÄ• eva. visuá¹ƒ siddhÄ• naá¹ƒyeva hi visayamahÄ• bhÅ«tÄ• naá¹ƒ kÄ• y
phusanaá¹ƒ dissati.

__jhÄ• yatÄ«_ti \Ne 159/ paripaccati. __na uá¹‡hÄ• hutvÄ• _ti etassa uá¹‡hasabhÄ• vÄ•
katvÄ• __ ``tejosabhÄ• vataá¹ƒyeva paá¹-ikkhipatÄ«â€™â€™ _ti vuttaá¹ƒ. uá¹‡hapaá¹-ipak
uá¹‡hatÄ• ya paá¹-ikkhepe sÄ«tatÄ• saá¹…kÄ• siyÄ• ti Ä• ha __ ``na sÄ«tattaá¹ƒ anujÄ• n
tejosabhÄ• gataá¹ƒyeva vÄ• sÄ«tatÄ• yapi dassetuá¹ƒ __ ``na sÄ«tattaá¹ƒ anujÄ• nÄ• tÄ«
tenevÄ• ha __ ``tejo eva hi sÄ«taâ€™â€™ _nti. mande hi uá¹‡habhÄ• ve sÄ«tabuddhÄ«ti _
kathaá¹ƒ panetaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? sÄ«tabuddhiyÄ• avavatthitabhÄ• vato pÄ• rÄ• pÄ•
á¹-hatvÄ• chÄ• yaá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ sÄ«tabuddhi hoti, tattheva pathavÄ«gabbhato ni
uá¹‡habuddhÄ«ti. yadi tejoyeva sÄ«taá¹ƒ, uá¹‡habhÄ• vena saddhiá¹ƒ sÄ«tabhÄ• vopi ekas

upalabbheyyÄ• ti Ä• ha __ ``sÄ«tuá¹‡hÄ• naÃ±cÄ• â€™â€™ _tiÄ• di. uá¹‡hasÄ«takalÄ• pe
__dvinnaá¹ƒ ... pe ... yujjati, _ na Ä• podhÄ• tuvÄ• yodhÄ• tÅ«naá¹ƒ sÄ«tabhÄ• veti adhipp
vÄ• yodhÄ• tuyÄ• sÄ«tabhÄ• ve uá¹‡habhÄ• vena saddhiá¹ƒ ekasmiá¹ƒ kalÄ• pe sÄ«tabh
na cettha Ä• podhÄ• tuadhike vÄ• yodhÄ• tuadhike vÄ• kalÄ• pe sÄ«tabhÄ• voti sakkÄ• v
kalÄ• pe alabbhamÄ• nattÄ• sÄ«tabhÄ• vassÄ• ti. kharatÄ• disabhÄ• vÄ• dhikassa bhÅ«ta
davatÄ• disabhÄ• vÄ• dhikatÄ• patti __bhÄ• vaÃ±Ã±athattaá¹ƒ_. taá¹ƒ pana yathÄ• hoti, ta
... pe ... ppattÄ«â€™â€™ _ti Ä• ha.

<652> __ekantanacittasamuá¹-á¹-hÄ• nÄ• dÄ«_ti \Be 169/ __Ä• di_-saddena ekantaanupÄ
saá¹…gaá¹‡hÄ• ti. __purimÄ• nampÄ«_ti ``yaá¹ƒ vÄ• panaÃ±Ã±ampÄ«â€™â€™ ti etasmÄ
anupÄ• dinnÄ• naá¹ƒ saddÄ• yatanakÄ• yaviÃ±Ã±attiÄ• dÄ«naá¹ƒ nacittasamuá¹-á¹-hÄ• nÄ
cakkhÄ• yatanasotÄ• yatanÄ• dÄ«naá¹ƒ. __nakammassakatattÄ• bhÄ• vÄ• dika_nti nakam
nacittasamuá¹-á¹-hÄ• nabhÄ• vanti evamÄ• dikaá¹ƒ. __ekantÄ• kammajÄ• dÄ«sÅ«_ti __Ä•
gayhati. __tÄ• _ jaratÄ• aniccatÄ• . __anekantesu na gahitÄ• _ti ekantato akammajesu sad
ca cakkhÄ• yatanÄ• dÄ«su gahetvÄ• catusamuá¹-á¹-hÄ• nikattÄ• anekantesu rÅ«pÄ• yata

<666> __anipphannattÄ• _ti aÃ±Ã±aá¹ƒ anapekkhitvÄ• sabhÄ• vato asiddhattaá¹ƒ. __tass

noupÄ• dÄ• bhÄ• janÄ«yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkaniddesavaá¹‡á¹‡anÄ•

<966> ``sabbaá¹ƒ \Ne 160/ rÅ«paá¹ƒ manasÄ• viÃ±Ã±Ä• taâ€™â€™ nti vacanato yadi viÃ
diá¹-á¹-hÄ• di na hotÄ«ti ``katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ diá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• pucch
catukkabhÄ• vo kathanti anuyogaá¹ƒ manasi katvÄ• Ä• ha __ ``dassanÄ• diggahaá¹‡avise
savanaá¹ƒ minitvÄ• jÄ• nanaá¹ƒ vijÄ• nanaÃ±cÄ• ti etasmÄ• __dassanÄ• diggahaá¹‡avise
gahetabbabhedoti dasseti. idÄ• ni samukhenapi gahetabbabhedo labbhatÄ«ti dassetuá¹ƒ _
bhÄ• vatoâ€™â€™ _ti vuttaá¹ƒ.

paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<969> __tadidaá¹ƒ_ nayakaraá¹‡aá¹ƒ chabbidhÄ• dÄ«su tÄ«su saá¹…gahesu yojitaá¹ƒ.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<975> ekantato nÄ«varaá¹‡attÄ• middhassa ``natthi nÄ«varaá¹‡Ä• â€™â€™ ti vacanena

``middhassapi nÄ«varaá¹‡assÄ• â€™â€™ _ti vuttaá¹ƒ. __na ca rÅ«paá¹ƒ pahÄ• tabbaá¹ƒ_
\Be 170/ adhippetattÄ• . ettha keci ``nÄ• makÄ• yarÅ«pakÄ• yagelaÃ±Ã±asabhÄ• vato duvi
purimaá¹ƒ `nÄ«varaá¹‡Ä• â€™ ti vacanena vuttaá¹ƒ, itaraá¹ƒ rÅ«pasabhÄ• vaâ€™â€™ nti
arÅ«pato aÃ±Ã±aá¹ƒ middhaá¹ƒ parikappitaá¹ƒ, tampi nÄ«varaá¹‡aá¹ƒ middhasabhÄ• vato
parikappitamiddhassapi na sakkÄ• nÄ«varaá¹‡abhÄ• vaá¹ƒ nivattetunti tesaá¹ƒ vacanassa
nÄ«varaá¹‡appahÄ• navacanena virodhaá¹ƒ dassento __ ``na ca rÅ«pakÄ• yaâ€™â€™ _n
khÄ«á¹‡Ä• savÄ• naá¹ƒ soppanasabhÄ• vato soppassa ca middhahetukattÄ• atthi middha
uttaramÄ• ha __ ``na ca rÅ«pakÄ• yagelaÃ±Ã±aâ€™â€™ _ntiÄ• dinÄ• . tattha middhameva
avadhÄ• raá¹‡Ä• icchitÄ• , soppahetu eva middhanti pana icchitÄ• ti middhato aÃ±Ã±opi so
so? rÅ«pakÄ• yagelaÃ±Ã±aá¹ƒ. na ca rÅ«pa ... pe ... vacanatoti yojanÄ• daá¹-á¹-habbÄ• .

__vacÄ«ghosÄ• dÄ«_ti __Ä• di_-saddena huá¹ƒkÄ• rÄ• disaddo saá¹…gayhati. aá¹…gulip
utusamuá¹-á¹-hÄ• noyeva, cittapaccayo pana hoti. __rÅ«pabhÄ• vamattÄ• nÄ«_ti jarÄ• mar
rÅ«pÄ• naá¹ƒ taá¹ƒdhammamattÄ• ni, tato eva na jÄ• tiÄ• didhammavantÄ• nÄ«ti Ä• ha __
sabhÄ• vavantÄ• nÄ«â€™â€™ _ti. yathÄ• \Ne 161/ jarÄ• aniccatÄ• ca rÅ«pabhÄ• vamatt
jÄ• tiyÄ• rÅ«pabhÄ• vamattatÄ• ya upasaá¹ƒharaá¹‡attho __tathÄ• _-saddo.

__tesaá¹ƒ_ rÅ«padhammÄ• naá¹ƒ. saá¹…khÄ• tÄ• di-saddo viya __abhinibbattita_-saddopi
__ ``abhinibbattiyamÄ• nadhammakkhaá¹‡asmiâ€™â€™ _nti vuttaá¹ƒ. __evamapÄ«_ti yad
jiraá¹‡Ä• disabhÄ• vÄ• naá¹ƒ dhammÄ• naá¹ƒ janakapaccayakiccÄ• nubhÄ• vakkhaá¹‡e al
tappaccayabhÄ• vavohÄ• raá¹ƒ abhinibbattivohÄ• raÃ±ca na labhanti, evamapi tesaá¹ƒ upÄ
sambandho. ``jarÄ• maraá¹‡aá¹ƒ paá¹-iccasamuppannaâ€™â€™ nti vacanato tassa pariyÄ
``tesaá¹ƒ uppÄ• de satÄ«â€™â€™ _tiÄ• dinÄ• .

__yadi eva_nti yadi nissayapaá¹-ibaddhavuttikÄ• jÄ• tiÄ• dayo, evaá¹ƒ sati. ``mahÄ• bhÅ«
upÄ• dÄ• yarÅ«paâ€™â€™ nti vacanato bhÅ«tanissitesu kevalo upÄ• dÄ• yavohÄ• roti upÄ
upÄ• dÄ• ya-saddena visesetvÄ• vattabbÄ• ti adhippÄ• yena __ ``upÄ• dÄ• yupÄ• dÄ• yab
kÄ• raá¹‡akÄ• raá¹‡epi kÄ• raá¹‡e viya vohÄ• ro hoti \Be 171/ ``corehi gÄ• mo daá¸• á¸• ho
__ ``bhÅ«ta ... pe ... ttanatoâ€™â€™ _ti Ä• ha. idÄ• ni paramparÄ• vinÄ• nippariyÄ• yato u
bhÅ«tapaá¹-ibaddhabhÄ• vaá¹ƒ saha nidassanena dassetuá¹ƒ __ ``api cÄ• â€™â€™ _tiÄ•
upÄ• dÄ• yarÅ«pavikÄ• rÄ• dibhÄ• ve bhÅ«tapaá¹-ibaddhabhÄ• vÄ• vinivattito ekasmiá¹ƒ k
jÄ«vitindriyaá¹ƒ viya kalÄ• pÄ• nupÄ• lakaá¹ƒ kalÄ• pavikÄ• rÄ• dibhÄ• vato ca ``upÄ• dÄ•
vuccantÄ«ti Ä• ha __ ``evaá¹ƒ vikÄ• ... pe ... yojetabbÄ• nÄ«â€™â€™ _ti.

__asaá¹…khatabhÄ• vanivÄ• raá¹‡atthaá¹ƒ parinipphannatÄ• vuttÄ• _ti idaá¹ƒ aparinippha
anupalabbhamÄ• natÄ• ya sasavisÄ• á¹‡aá¹ƒ viya kenaci na saá¹…khatanti asaá¹…khataá
Ä• saá¹…kÄ• ya nivattanavasena vuttaá¹ƒ. atha vÄ• rÅ«pavikÄ• rÄ• dibhÄ• vato rÅ«pabhÄ
asati na santÄ«ti siddhÄ• ya paá¹-iccasamuppannatÄ• ya sÄ• dhitÄ• parinipphannatÄ• tes

sÄ• dhentÄ« asaá¹…khatabhÄ• vaá¹ƒ nivÄ• raá¹‡atthaá¹ƒ jÄ• yatÄ«ti vuttaá¹ƒ __ ``asaá¹…khatabhÄ• vanivÄ• raá¹‡atthaá¹ƒ parinipphannatÄ• vuttÄ• â€™â€™ _ti.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nikkhepakaá¹‡á¸• aá¹ƒ

tikanikkhepakathÄ• vaá¹‡á¹‡anÄ•

<985> yathÄ• vuttaphassapaÃ±camakÄ• dirÄ• sikiccarahitattÄ• \Be 172/ \Ne 162/ keci dha
sovacassatÄ• diavuttavisesasaá¹…gaá¹‡hanatthaÃ±ca, veneyyajjhÄ• sayavasena vÄ• cha
vuttÄ• ti yevÄ• panakÄ• naá¹ƒ paduddhÄ• rena niddesÄ• narahatÄ• ya kÄ• raá¹‡aá¹ƒ vutta
niddesÄ• narahatÄ• ya kÄ• raá¹‡aá¹ƒ vadanto __ ``sukhumupÄ• ... pe ... hitassÄ• â€™â€™
indriyÄ• disabhÄ• vÄ• ni upÄ• dÄ• yarÅ«pÄ• ni Ä• dhipaccÄ• divasena pÄ• kaá¹-Ä• ni hont
sukhumupÄ• dÄ• yarÅ«panti hadayavatthussa paduddhÄ• rena kusalattikapadabhÄ• jane r
sukhumabhÄ• vatoyeva hi taá¹ƒ __mahÄ• pakaraá¹‡epi_ ``yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya mano
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattantÄ«â€™â€™ ti (Paá¹-á¹-h I 1.8) nissitadhammamukhe
veneyyajjhÄ• sayavasena vÄ• hadayavatthu paduddhÄ• rena na dassitanti daá¹-á¹-habbaá
rÅ«pakaá¹‡á¸• e hadayavatthu duvidhena rÅ«pasaá¹…gahÄ• dÄ«su na vuttaá¹ƒ, so rÅ«pak
vibhÄ• vito evÄ• ti. __nikkhipitvÄ• _ti padassa pakkhipitvÄ• ti atthoti adhippÄ• yena __ ``vitt
antogadhaá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ. mÅ«lÄ• divasena hi desitÄ• kusalÄ• didhamm
taá¹ƒtaá¹ƒcittuppÄ• dÄ• divasenapi desitÄ• eva nÄ• ma honti taá¹ƒsabhÄ• vÄ• nativattana

__mÅ«lavasenÄ• _ti suppatiá¹-á¹-hitabhÄ• vasÄ• dhanavasena. etÄ• ni hetupadÄ• dÄ«ni h
pavattatÄ«ti __hetu, _ paá¹-icca etasmÄ• etÄ«ti __paccayo, _ janetÄ«ti __janako, _ nibbatt
__nibbattako_ti sesÄ• naá¹ƒ vacanattho. __ ``mÅ«laá¹-á¹-hassa ... pe ... vuttaâ€™â€™ _nti
``pÄ«á¸·anaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su viya mÅ«labhÄ• vo mÅ«laá¹-á¹-ho, tÄ«á¹‡i kusala
nikkhepoti? na, mÅ«lassa attho mÅ«laá¹-á¹-ho \Ne 163/, so eva mÅ«laá¹-á¹-hoti
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanaá¹-á¹-hena mÅ«lasabhÄ• vÄ• naá¹ƒ alobhÄ• didhammÄ•
kiccavisesassa adhippetattÄ• . tenevÄ• ha __ ``atthoti dhammakiccaâ€™â€™ _nti. atha vÄ•
``tÄ«á¹‡i kusalamÅ«lÄ• nÄ«â€™â€™ ti vuttÄ• naá¹ƒ tesaá¹ƒ mÅ«lÄ• naá¹ƒ sabhÄ• vasaá¹
gÄ• thÄ• ya vuttaatthavasena. yasmÄ• \Be 173/ pana so mÅ«laá¹-á¹-hoyeva ca hoti, tasmÄ
``alobhÄ• dÄ«naâ€™â€™ _ntiÄ• di. alobhÄ• dayo viya vedanÄ• kkhandhÄ• dayopi adhikat
paá¹-iniddisitabbÄ• ti vuttaá¹ƒ __ ``te kusalamÅ«lÄ• taá¹ƒsampayuttÄ• â€™â€™ _ti. __tehi
__Ä• di_-saddena vÄ• vedanÄ• kkhandhÄ• dayopi saá¹…gahitÄ• ti dassetuá¹ƒ __ ``te kusa
taá¹ƒsampayuttÄ• â€™â€™ _ti vuttaá¹ƒ.

``katame dhammÄ• kusalÄ• â€™â€™ ti pucchitvÄ• phassÄ• dibhedato cattÄ• ro khandhe
kusalÄ• â€™â€™ ti (Dhs 1) vuttatÄ• khandhÄ• ca kusalanti vuttaá¹ƒ __ ``khandhehi sabhÄ
pariyÄ• diyatÄ«â€™â€™ _ti. __vedanÄ• kkhandho vÄ• _ti kusalaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡a
__aÃ±Ã±assa_ attano phalassa. __mÅ«lehi kusalÄ• naá¹ƒ anavajjatÄ• ya hetuá¹ƒ dassetÄ«
kusalassa anavajjabhÄ• vasÄ• dhakattÄ• vuttaá¹ƒ, atha kho tassa anavajjatÄ• ya
suppatiá¹-á¹-hitabhÄ• vasÄ• dhakattÄ• . yadi hi mÅ«lehi kato kusalÄ• naá¹ƒ anavajjabhÄ• v
taá¹ƒsamuá¹-á¹-hÄ• narÅ«passapi so bhaveyya, mÅ«lÄ• naá¹ƒ vÄ• tesaá¹ƒ paccayabhÄ• v
vuttaÃ±hetaá¹ƒ ``hetÅ« hetu ... pe ... paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.I). kiÃ±ca bhiyyo ku
akusalÄ• byÄ• katÄ• nampi tabbhÄ• vo mÅ«lapaá¹-ibaddho bhaveyya, tathÄ• sati ahetukÄ
tabbhÄ• vo na siyÄ• , tasmÄ• kusalÄ• dÄ«naá¹ƒ yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusa
mÅ«lapaá¹-ibaddho, mÅ«lÄ• ni pana kusalÄ• dÄ«naá¹ƒ suppatiá¹-á¹-hitabhÄ• vasÄ• dhanÄ
hi dhammÄ• viruá¸·hamÅ«lÄ• viya pÄ• dapÄ• suppatiá¹-á¹-hitÄ• thirÄ• honti, na tathÄ• a
__taá¹ƒsampayogakataá¹ƒ anavajjasabhÄ• va_nti idampi na anavajjasabhÄ• vassa taá¹ƒsa
vuttaá¹ƒ, anavajjasabhÄ• vaá¹ƒ pana visesetvÄ• dassetuá¹ƒ vuttaá¹ƒ. alobhÄ• disampayog
khandhÄ• naá¹ƒ anavajjabhÄ• vo suppatiá¹-á¹-hito jÄ• yati, na ahetukÄ• byÄ• katÄ• naá¹ƒ v
yadi evaá¹ƒ na tesaá¹ƒ khandhÄ• naá¹ƒ kusalÄ• dibhÄ• vo dassito siyÄ• ? na, adhikÄ• rato
viÃ±Ã±Ä• yamÄ• nattÄ• . __kamma_-saddo viya vipÄ• kadhammatÄ• vÄ• cino na mÅ«lakk
vuttoti Ä• ha __ ``kammehi sukhavipÄ• kataá¹ƒ dassetÄ«â€™â€™ _ti. Ä• dikalyÄ• á¹‡ataá¹
dassetÄ«ti yojanÄ• . anavajjahetusabhÄ• vasukhavipÄ• kabhÄ• vanidÄ• nÄ• disampattiyo d
yonisomanasikÄ• raavajjapaá¹-ipakkhatÄ• iá¹-á¹-havipÄ• katÄ• vasenapi nidÄ• nÄ• disamp
yonisomanasikÄ• rato hi kusalÄ• alobhÄ• dimÅ«lakÄ• , alobhÄ• disampayogato ca lobhÄ•
jÄ• tÄ• ti.

<986> __ ``kasmÄ• vuttaâ€™â€™ _nti anuyuÃ±jitvÄ• codako __ ``nanÅ«â€™â€™ _tiÄ• d
vivarati. itaro yathÄ• vuttamohassa idha __sampayutta_-saddena avuccamÄ• nataá¹ƒ __ ``s
sampaá¹-icchitvÄ• __ ``tenÄ• â€™â€™ _tiÄ• dinÄ• parihÄ• ramÄ• ha. tassattho --- ``taá¹ƒ
kiÃ±cÄ• pi yathÄ• vuttamoho padhÄ• nabhÄ• vena na gahito, nÄ• nantariyakatÄ• ya pana g
__aÃ±Ã±attha abhÄ• vÄ• _ti yathÄ• vuttasampayuttato aÃ±Ã±attha abhÄ• vÄ• . na hi vicikic
vicikicchuddhaccÄ• didhammehi vinÄ• hotÄ«ti.

<987> uppÄ• dÄ• disaá¹…khatalakkhaá¹‡avinivattanatthaá¹ƒ __ ``aniccadukkhaanattatÄ• â
uppÄ• dÄ• dayo pana tadavatthadhammavikÄ• rabhÄ• vato taá¹ƒtaá¹ƒdhammaggahaá¹‡en
``jarÄ• maraá¹‡aá¹ƒ dvÄ«hi khandhehi saá¹…gahitaâ€™â€™ nti (DhÄ• tuk 71), ``rÅ«passa
kesakumbhÄ• di sabbaá¹ƒ nÄ• maá¹ƒ __nÄ• mapaÃ±Ã±atti, _ rÅ«pavedanÄ• diupÄ• dÄ• n
upÄ• dÄ• paÃ±Ã±atti __sattapaÃ±Ã±atti, _ taá¹ƒtaá¹ƒbhÅ«tanimittaá¹ƒ bhÄ• vanÄ• visesaÃ
jhÄ• nagocaraviseso __kasiá¹‡apaÃ±Ã±atti. paramatthe amuÃ±citvÄ• vohariyamÄ• nÄ• _ti
vihÄ• ramaÃ±cÄ• dipaÃ±Ã±attÄ«naá¹ƒ sattapaÃ±Ã±attisadisataá¹ƒ dasseti, yato tÄ• sattap

gayhanti. hutvÄ• abhÄ• vapaá¹-ipÄ«á¸·anaavasavattanÄ• kÄ• rabhÄ• vato saá¹…khatadha
saá¹…khatadhammÄ• naá¹ƒ Ä• kÄ• ravisesabhÅ«tÄ• ni lakkhaá¹‡Ä• ni viÃ±Ã±attiÄ• dayo v
pana nissayÄ• napekkhaá¹ƒ na labbhantÄ«ti paÃ±Ã±attisabhÄ• vÄ• neva tajjÄ• paÃ±Ã±atti
sattaghaá¹-Ä• dito visesadassanatthaá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ visuá¹ƒ vuttÄ• nÄ«ti.
vattuá¹ƒ yuttaá¹ƒ_ kusalattikassa nippadesattÄ• .

<988> bhavati etthÄ• ti bhÅ«mi, nissayapaccayabhÄ• vato sukhassa bhÅ«mi __sukhabhÅ«
cittaá¹ƒ. tassa bhÅ«mibhedena niddhÄ• raá¹‡atthaá¹ƒ taá¹ƒnissayabhÅ«tÄ• \Be 175/ samp
``kÄ• mÄ• vacareâ€™â€™ _ti vuttÄ• . tassa vÄ• ekadesabhÅ«tassa samudÄ• yabhÄ• vato
taá¹ƒsamÄ• nabhÅ«mi __ ``kÄ• mÄ• vacareâ€™â€™ _ti vuttÄ• . tattha ``sukhabhÅ«miyaá¹
bhummavacanÄ• ni bhinnÄ• dhikaraá¹‡abhÄ• vena aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• nÄ«ti ubh
samÄ• nÄ• dhikaraá¹‡abhÄ• vena atthayogaá¹ƒ \Ne 165/ dassetuá¹ƒ __ ``sukhabhÅ«mÄ«ti
yujjantÄ«â€™â€™ _ti vuttaá¹ƒ. yatheva hi cittaá¹ƒ, evaá¹ƒ sabbepi parittasukhena sampayu
nissayabhÄ• vato bhÅ«mi kÄ• mÄ• vacarÄ• ti. aá¹-á¹-hakathÄ• yampi vÄ• ayamattho vutto
``cittaâ€™â€™ nti hi cittuppÄ• dopi vuccati. tena vuttaá¹ƒ ``cittaá¹ƒ uppannanti ettha cittame
paropaá¹‡á¹‡Ä• sakusaladhammehi saddhiá¹ƒyeva cittaá¹ƒ gahitaâ€™â€™ nti. __evaÃ±ca
cittuppÄ• dassa viÃ±Ã±Ä• yamÄ• nattÄ• . __vibhÄ• gadassanaá¹ƒ_ visesadassanaá¹ƒ. bhÄ
atthoti __bhÄ• sitattho_. abhidheyyattho. __tadatthaviÃ±Ã±Ä• panenÄ• _ti tikadukÄ• naá¹ƒ
salanÄ• diatthadÄ«pakena.

<994> __ko pana vÄ• do khandhÄ• rammaá¹‡assÄ• _ti pubbÄ• parabhÄ• vena vattamÄ• n
santÄ• nato ``amhÄ• kaá¹ƒ mÄ• tulattheroâ€™â€™ tiÄ• dinÄ• Ä• lambitvÄ• pavattamÄ• n
upÄ• dÄ• nakkhandheyeva gaá¹‡hÄ• ti. satipi taá¹ƒsantatipariyÄ• panne lokuttarakkhandhe
asamatthabhÄ• vato kÄ• pana kathÄ• khandhe Ä• rabbha pavattamÄ• ne. etena natthi ma
nibbÄ• nanti evamÄ• divasena pavattÄ• micchÄ• diá¹-á¹-hiÄ• dayo na maggÄ• divisayÄ• t
dÄ«pitaá¹ƒ hoti.

<998> __evaá¹ƒ saá¹ƒ ... pe ... lesikÄ• _ti anupÄ• dÄ• niyehi asaá¹ƒkilesikÄ• naá¹ƒ bhedÄ

<1006> avijjamÄ• no ca so niccÄ• divipariyÄ• sÄ• kÄ• ro cÄ• ti __avi ... pe ... sÄ• kÄ• ro_ti
diá¹-á¹-hiyÄ• niccÄ• diavijjamÄ• nÄ• kÄ• rena gayhamÄ• nattepi na tadÄ• kÄ• ro viya para
kho vijjamÄ• no \Be 176/ kÄ• yo sakkÄ• yoti avijjamÄ• naniccÄ• divipariyÄ• sÄ• kÄ• rato vis
idaá¹ƒ visesanaá¹ƒ arahanti_ ``santo vijjamÄ• no kÄ• yo sakkÄ• yoâ€™â€™ ti. __vatthu avi
``satÄ« kÄ• yeâ€™â€™ ti ettha kÄ• ya-saddo samÅ«hatthatÄ• ya anÄ• masitavisesaá¹ƒ kh
adhippÄ• yena vuttaá¹ƒ. pasÄ• dakÄ• yo viya kucchitÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ uppattiá¹-
vuccatÄ«ti evaá¹ƒ pana atthe sati diá¹-á¹-hiyÄ• vatthu visesitameva hotÄ«ti lokuttarÄ• pi ap
lokuttarÄ• khandhÄ• uppattiá¹-á¹-hÄ• natÄ• ya ``kÄ• yoâ€™â€™ ti vuccantÄ«ti. __suddhiy
gosÄ«lÄ• dinÄ• , lokiyasÄ«lena vÄ• lokuttarasÄ«lassa apadaá¹-á¹-hÄ• nena.

``avÄ«tikkamanÄ«yatÄ• satataá¹ƒcaritabbatÄ• hi vÄ• __sÄ«laá¹ƒ, _ tapocaraá¹‡abhÄ• ven
__vataá¹ƒ_. attano gavÄ• dibhÄ• vÄ• dhiá¹-á¹-hÄ• naá¹ƒ __sÄ«laá¹ƒ, _ gacchantoyeva
bhakkhanÄ• digavÄ• dikiriyÄ• karaá¹‡aá¹ƒ \Ne 166/ __vataá¹ƒ_. akattabbÄ• bhimatato niva
taá¹ƒsamÄ• dÄ• navato vesabhojanakiccacaraá¹‡Ä• divisesapaá¹-ipatti __vataâ€™â€™ _n
visesaá¹ƒ vadanti.

<1007> imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«ti uppÄ• doti na jananamattaá¹ƒ adhippetaá¹ƒ,
``avighÄ• taá¹ƒ janasaddo vadatÄ«â€™â€™ _ti Ä• ha. tatthÄ• yaá¹ƒ __jana_-sadde nayo, j
avihatÄ• ti attho. __puthÅ« janÄ• etesanti puthujjanÄ• _ti puthusatthumÄ• nino sattÄ• .
__abhisaá¹…kharaá¹‡Ä• diattho vÄ• jana-saddo_ anekatthattÄ• dhÄ• tÅ«naá¹ƒ. khandhÄ•
savanÄ• dhÄ«nattÄ• paÃ±Ã±Ä• cakkhupaá¹-ilÄ• bhassa tesaá¹ƒ savanÄ• bhÄ• vadÄ«paka
padaá¹ƒ andhataá¹ƒ vadati.

__kataá¹ƒ jÄ• nantÄ«_ti attanÄ• parehi ca kataá¹ƒ kusalÄ• kusalaá¹ƒ tehi nipphÄ• ditaá¹ƒ
yÄ• thÄ• vato jÄ• nanti. paresaá¹ƒ attanÄ• , attano ca parehi kataá¹ƒ upakÄ• raá¹ƒ yathÄ• v
__pÄ• kaá¹-aá¹ƒ karonti_. byÄ• dhiÄ• dÄ«hi dukkhitassa upaá¹-á¹-hÄ• nÄ• di__kÄ• tabbaá¹
saá¹ƒsÄ• radukkhadukkhitasseva vÄ• yathÄ• vuttÄ• kÄ• rena __kÄ• tabbaá¹ƒ karonti_. ariy
ariyasaccÄ• nÄ«ti purimasaccadvayavasena vuttaá¹ƒ __ ``vipassiyamÄ• nÄ• aniccÄ• dayo
pariÃ±Ã±Ä• divisesena vÄ• passiyamÄ• nÄ• ti atthe sati __aniccÄ• dayo_ti __Ä• di_-sadde
gahitanti catusaccavasenapi yojetabbaá¹ƒ, aniccattÄ• dayo vÄ• __ ``aniccÄ• dayoâ€™â€™
daá¹-á¹-habbaá¹ƒ.

avasesakilesÄ• __kilesasotaá¹ƒ_. __Ã±Ä• á¹‡a_nti yÄ• thÄ• vato jÄ• nanaá¹ƒ. yathÄ• bhÅ
anuppattidhammataá¹ƒ Ä• pÄ• ditatÄ• ya santÄ• ne \Be 177/ appavesÄ• rahÄ• ni ``saá¹ƒvu
vuccanti. __tathÄ• _ti sabbasaá¹…khÄ• rÄ• naá¹ƒ vippakÄ• rassa khamanÄ• kÄ• rena. avip
nijjhÄ• yaá¹ƒ khamantÄ«ti __paÃ±Ã±Ä• khantÄ«_ti. aduá¹-á¹-hasseva titikkhÄ• bhÄ• vato t
adosappadhÄ• nÄ• khandhÄ• vuttÄ• ti __ ``adoso eva vÄ• â€™â€™ _ti tatiyo vikappo vutt
abhijjhÄ• domanassÄ• naá¹ƒ ``muá¹-á¹-hassaccaâ€™â€™ nti vuttÄ• . __akkhanti_ doso. sa
dhammaá¹-á¹-hitÄ«ti __sassatucchedÄ• digÄ• ho tappaá¹-ilomabhÄ• vo_ vutto. diá¹-á¹-hadh
__nibbÄ• ne paá¹-ilomabhÄ• vo_. carimÄ• nulomaÃ±Ä• á¹‡avajjhataá¹‡hÄ• diko kilesoti vut
paá¹-ipadÄ• Ã±Ä• á¹‡adassanaÃ±Ä• á¹‡adassanÄ• ni viya gotrabhuÃ±Ä• á¹‡aá¹ƒ kilesÄ• n
vattati, kilesavisayÄ• tilaá¹…ghanabhÄ• vena pana pavattatÄ«ti katvÄ• vuttaá¹ƒ __ ``saá¹…
pahÄ• naâ€™â€™ _nti.

diá¹-á¹-hiyÄ• dÄ«naá¹ƒ \Ne 167/ samudayasabhÄ• gatÄ• kammassa vikuppÄ• dane sahak
dassanÄ• dibyÄ• pÄ• raá¹ƒ vÄ• attÄ• naÃ±ca dassanÄ• dikiccaá¹ƒ cakkhÄ• dÄ«nanti evaÃ
rÅ«panti gaá¹‡hÄ• ti. __yathÄ• diá¹-á¹-ha_nti takkadassanena yathopaladdhanti adhippÄ• y
rÅ«pÄ• yatanameva attÄ• ti gaá¹‡hÄ• tÄ«ti. __imissÄ• pavattiyÄ• _ti sÄ• maÃ±Ã±ena rÅ«pa

sabbasaá¹…gÄ• hakabhÅ«tÄ• ya pavattiyÄ• . __rÅ«pe ... pe ... mÄ• na_nti cakkhÄ• dÄ«su
pavattamÄ• naá¹ƒ attaggahaá¹‡aá¹ƒ. __anaÃ±Ã±attÄ• diggahaá¹‡a_nti anaÃ±Ã±attaá¹ƒ
attaniyaattanissitaattÄ• dhÄ• ratÄ• gahaá¹‡aá¹ƒ. __vaá¹‡á¹‡Ä• dÄ«na_nti vaá¹‡á¹‡arukkha
rukkhapupphamaá¹‡iyo paramatthato na vijjanti? saccaá¹ƒ na vijjanti, tadupÄ• dÄ• naá¹ƒ pa
samuditÄ• dippakÄ• raá¹ƒ idha rukkhÄ• dipariyÄ• yena vuttanti rukkhÄ• dinidassanepi na d
viya rÅ«passa attano ca saá¹ƒsÄ• mibhÄ• vÄ• dimattassa adhippetattÄ• .

<1008> __jÄ• tiÄ• disabhÄ• va_nti jÄ• tibhavÄ• dÄ«naá¹ƒ nibbattinibbattanÄ• disabhÄ• va
paccayabhÄ• vo.

<1009> sÄ• maÃ±Ã±ena ``tadekaá¹-á¹-hÄ• kilesÄ• â€™â€™ ti (Dhs 1010), parato ``avase
tiÄ• divacanato (Dhs 1011) pÄ• risesato sÄ• matthiyato vÄ• labbhamÄ• natÄ• ya satipi Ä•
vÄ• diá¹-á¹-hiÄ• dayo viya anÄ• gatattÄ• lobhÄ• dayo ``anÄ• gatÄ• â€™â€™ ti vuttÄ• ti Ä•
pe ... __ssetuâ€™â€™ _nti. __atthato viÃ±Ã±Ä• yati_ lobhÄ• dÄ«hi sahajÄ• tÄ• hutvÄ• di
pÄ• á¸·iyaá¹ƒ vuttakilesabhÄ• vato. __itipi attho yujjati_ saá¹ƒyojanakilesÄ• nampi paá¹-inid
sampayuttasamuá¹-á¹-hÄ• nabhÄ• vato ca. __saá¹ƒyojanarahitehÄ«_ti saá¹ƒyojanabhÄ• va
thinauddhaccaahirikÄ• nottappehi, thinaahirikÄ• nottappehi vÄ• .

<1013> __ekade ... pe ... vadati_ avayavenapi samudÄ• yo vuccatÄ«ti. hetu etesaá¹ƒ atthÄ
aniyato_ti na avadhÄ• rito. purimapadÄ• vadhÄ• raá¹‡avasena gahetabbatthattÄ• __vivara
nikkhipitu_nti ``tayo kusalahetÅ« alobho adoso amohoâ€™â€™ tiÄ• dÄ«su (Dhs 1060) viya
dassitadhammeyeva hetupahÄ• tabbahetukabhedato atthadassanavasena niddisitunti attho

<1029> abhiÃ±Ã±Ä• yuttavajjÄ• naá¹ƒ \Ne 168/ mahaggatÄ• naá¹ƒ parittÄ• rammaá¹‡attÄ•
iddhividhÄ• dayoâ€™â€™ _ti vuttaá¹ƒ. atÄ«taá¹ƒsaÃ±Ä• á¹‡assa kÄ• mÄ• vacarattÄ• __ `
Ã±Ä• á¹‡asampayuttÄ• â€™â€™ _ti Ä• ha.

<1035> __anantare niyuttÄ• nÄ«_ti cutianantaraá¹ƒ phalaá¹ƒ anantaraá¹ƒ, tasmiá¹ƒ niyuttÄ
nipphÄ• danato anatikkamanakÄ• nÄ«ti attho. vuttappakÄ• rassa anantarassa karaá¹‡aá¹ƒ
sÄ«lÄ• nÄ«ti yojetabbaá¹ƒ. anekesu Ä• nantariyesu katesu kiÃ±cÄ• pi balavatoyeva paá¹-is
itaresaá¹ƒ, attanÄ• pana kÄ• tabbakiccassa teneva katattÄ• tassa vipÄ• kassa upatthambl
itarÄ• ni tena nivÄ• ritaphalÄ• ni nÄ• ma honti, ko pana vÄ• do paá¹-ipakkhesu kusalesÅ«ti
``paá¹-ipakkhena anivÄ• raá¹‡Ä«yaphalattÄ• â€™â€™ _ti. __ ``anekasmimpi ... pe ... natth
vuttaá¹ƒ, nanu anekesu Ä• nantariyesu katesu balavaá¹ƒyeva paá¹-isandhidÄ• yakanti tena
paá¹-ibÄ• hito hotÄ«ti Ä• ha __ ``na ca tesaâ€™â€™ _ntiÄ• di. taÃ±ca tesaá¹ƒ aÃ±Ã±amaÃ
appaá¹-ibÄ• hakattaá¹ƒ mÄ• tikÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vitthÄ• rena vicÄ• ritameva.

atthato Ä• pannaá¹ƒ aggahetvÄ• yathÄ• rutavaseneva pÄ• á¸·iyÄ• atthaá¹ƒ gahetvÄ• tes

tapparabhÄ• vena pavattiá¹ƒ sandhÄ• ya ahetukavÄ• dÄ• dÄ«naá¹ƒ visesaá¹ƒ \Be 179/ das
``purimavÄ• doâ€™â€™ _tiÄ• di vuttaá¹ƒ. aniyyÄ• nikaniyyÄ• nikabhedaá¹ƒ pana sambhÄ•
bandhamokkhahetuá¹ƒ paá¹-isedhentopi kammaá¹ƒ paá¹-isedheti. __sumaá¹…galavilÄ• sin
kammakilesasamÄ• dhipaÃ±Ã±Ä• naá¹ƒ hetubhÄ• vato vipÄ• kopi bandhamokkhahetÅ«ti ``
paá¹-ibÄ• hatÄ«â€™â€™ ti (Sv I 170-172) vuttaá¹ƒ. tattha kammaá¹ƒ paá¹-isedhentenapi vi
hoti, vipÄ• kaá¹ƒ paá¹-isedhentenapi kammanti tayopi ete vÄ• dÄ• atthato ubhayapaá¹-ised
__niyatamicchÄ• diá¹-á¹-hi_nti ahetukavÄ• dÄ• dipaá¹-isaá¹ƒyutte asaddhamme uggahapar
``natthi hetÅ«â€™â€™ tiÄ• dinÄ• raho nisÄ«ditvÄ• cintentassa tasmiá¹ƒ Ä• rammaá¹‡e m
cittaá¹ƒ ekaggaá¹ƒ hoti, javanÄ• ni javanti. paá¹-hamajavane satekiccho hoti, tathÄ• dutiyÄ
atekicchabhÄ• vaá¹ƒ patto nÄ• ma hoti. yÄ• evaá¹ƒ pavattÄ• diá¹-á¹-hi, taá¹ƒ sandhÄ• ya
``niyatamicchÄ• diá¹-á¹-hiâ€™â€™ nti. tato purimabhÄ• vÄ• aniyatÄ• .

<1039> sahajÄ• ta aÃ±Ã±amaÃ±Ã±a nissaya atthi avigatÄ• divisiá¹-á¹-habhÄ• vepi magga
sampayogavisiá¹-á¹-hatÄ• dÄ«paneneva sahajÄ• tÄ• divisiá¹-á¹-hatÄ• pi viÃ±Ã±Ä• yatÄ«ti p
``sampayuttoâ€™â€™ ti vuttanti \Ne 169/ __ ``sampayogavisiá¹-á¹-henÄ• â€™â€™ _ti vutta
dassetuá¹ƒ, _ na pana maggaá¹…gÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ maggapaccayabhÄ• vÄ•
satÄ«_ti yadi maggaá¹…gÄ• naá¹ƒ maggapaccayalÄ• bhitÄ• ya pakÄ• sano paá¹-hamanay
vedanÄ• dayo viya maggahetukabhÄ• vena vattabbattÄ• amaggasabhÄ• vÄ• naá¹ƒ alobhÄ
tadubhayasabhÄ• vÄ• naá¹ƒ dhammÄ• naá¹ƒ paccayabhÄ• vadÄ«pane tatiyanaye viya na
``á¹-hapetvÄ• ti na vattabbaá¹ƒ siyÄ• â€™â€™ _ti. __pubbe_ti purimanaye.

__dutiyanayepÄ«_ti __pi_-saddena paá¹-hamanayaá¹ƒ sampiá¹‡á¸• eti. tena sammÄ• diá¹-
nayadvaye á¹-hapitattÄ• tassa sahetukabhÄ• vadassano tatiyanayo Ä• raddhoti dasseti. tat
sammÄ• diá¹-á¹-hiyÄ• sahetukabhÄ• vadassanaá¹ƒ anicchanto codako __ ``kathaá¹ƒ dassi
``nanÅ«â€™â€™ _tiÄ• dinÄ• attano adhippÄ• yaá¹ƒ vivarati. itaro __ ``yathÄ• hÄ«â€™â€™
pahÄ• tabbahetubhÄ• vena vuttÄ• nampi lobhÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ
sahajekaá¹-á¹-hasampayuttasaá¹…khÄ• rakkhandhapariyÄ• pannato dassanena pahÄ• tab
maggahetubhÄ• vena vuttÄ• yapi sammÄ• diá¹-á¹-hiyÄ• maggahetukabhÄ• vopi yujjati
maggahetusampayuttasaá¹…khÄ• rakkhandhapariyÄ• pannabhÄ• vatoti dasseti.

__tato aÃ±Ã±assevÄ• _ti tato sammÄ• diá¹-á¹-hisaá¹…khÄ• tahetuto aÃ±Ã±assa alobhÄ• d
``maggo hetÅ«â€™â€™ ti ito aÃ±Ã±ena. alobhÄ• dosÄ• naá¹ƒyeva adhippetattÄ• tesaá¹ƒy
iminÄ• __pariyÄ• yena. sÄ• dhÄ• raá¹‡ena pariyÄ• yenÄ• _ti tiá¹‡á¹‡ampi hetÅ«naá¹ƒ adh
maggÄ• maggasabhÄ• vÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ena maggahetumaggahetÅ«ti iminÄ• par
__aÃ±Ã±esa_nti hetusampayuttÄ• naá¹ƒ. __atthavisesavasenÄ• _ti ``maggahetukÄ• â€™â
atthavisesavasena. amohena alobhÄ• dosÄ• mohehi ca sesadhammÄ• naá¹ƒ sahetukabhÄ
dutiyatatiyanayÄ• __ ``sarÅ«pato hetuhetumantadassanaâ€™â€™ _nti vuttÄ• . __tathÄ• a
adassanato. __atthena ... pe ... gamanato_ti ``maggaá¹…gÄ• ni á¹-hapetvÄ• taá¹ƒsampayu

vacanato maggasabhÄ• vÄ• naá¹ƒ dhammÄ• naá¹ƒ maggapaccayatÄ• saá¹…khÄ• to samp
dassito. maggahetubhÅ«tÄ• ya pana sammÄ• diá¹-á¹-hiyÄ• sampayuttÄ• naá¹ƒ hetuhetubh
attho.

<1040> asabhÄ• vadhammo garukÄ• tabbo na hotÄ«ti __ ``sabhÄ• vadhammoâ€™â€™ _
__paá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Paá¹-á¹-h-a I 3) ``Ä• rammaá¹‡Ä• dhipati jÄ• tibhed
kusalÄ• kusalavipÄ• kakiriyarÅ«panibbÄ• navasena chabbidhoâ€™â€™ ti vakkhati. __mag
maggÄ• dÄ«ni \Ne 170/ pahÄ• ya. __aÃ±Ã±esa_nti maggÄ• dito aÃ±Ã±esaá¹ƒ. __adhi ... p
Ä• rammaá¹‡Ä• dhipatipaccayabhÄ• vassa. paÃ±Ã±uttarattÄ• kusalÄ• naá¹ƒ lokuttarakath
vÄ«maá¹ƒsÄ• dhipatissa sesÄ• dhipatÄ«naá¹ƒ padhÄ• natÄ• veditabbÄ• .

<1041> padesasattavisayattÄ• paá¹-hamavikappassa sakalasattavasena dassetuá¹ƒ __ ``
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __laddhokÄ• saá¹ƒ yaá¹ƒ bhavissatÄ«_ti laddhokÄ• saá¹ƒ y
pÄ• puá¹‡issati. kappasahassÄ• tikkame avassaá¹ƒ uppajjanavipÄ• kattÄ• __tadapi ... pe .
aladdhattalÄ• bhatÄ• ya uppÄ• dÄ• dikkhaá¹‡aá¹ƒ \Be 181/ appattassa vipÄ• kassa anuppa
pÄ• kaá¹-abhÄ• vÄ• bhÄ• vatoti vuttaá¹ƒ __ ``natthi nÄ• ma na hotÄ«ti anuppanno nÄ• ma
__tatthÄ• _ti arÅ«pabhavaá¹…ge.

avipakkavipÄ• kaá¹ƒ kammaá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡asamavÄ• yÄ• lÄ• bhena akatokÄ• s
vipÄ• kÄ• bhimukhabhÄ• vÄ• bhÄ• vato vipakkavipÄ• kakammasarikkhakanti vuttaá¹ƒ __ ``
_ti. kiccanipphattiyÄ• asati uppannampi kammaá¹ƒ anuppannasamÄ• nanti __ ``okÄ• so na
__samatthatÄ• na siyÄ• _ti atthamÄ• ha. tena apacayagÄ• mikammakiccassa okÄ• sÄ• bh
niratthakattÄ• uppattiyÄ• okÄ• so na bhaveyyÄ• ti payojanÄ• bhÄ• vato kammuppattiyÄ•
``vipÄ• kato aÃ±Ã±assa pavattiokÄ• so na bhaveyyÄ• â€™â€™ _ti iminÄ• asambhavatoti a
__dhuvavipÄ• kassa_ kammassa __vipÄ• kena_ nidassanamattabhÅ«tenÄ• ti adhippÄ• yo.
ariyamaggaÄ• nantariyakammÄ• naá¹ƒ viya mahaggatakammÄ• naá¹ƒ niyatasabhÄ• vatÄ•
__ ``balavaviraheâ€™â€™ _tiÄ• dinÄ• savisesanadhuvavipÄ• katÄ• vuttÄ• . ettha ca ``pa
Ä• nantariyakammÄ• nÄ«â€™â€™ ti nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ niyatamicchÄ• d
dhuvavipÄ• kattÄ• . yassa kammassa katattÄ• yo vipÄ• ko niyogato uppajjissati, so tassa a
uppÄ• divohÄ• raá¹ƒ labhati. so ca uppÄ• divohÄ• ro Ä• yÅ«hitakammavasena vuccamÄ• n
maggo anuppannoti ettha vuttoti dassetuá¹ƒ __ ``yaá¹ƒ Ä• yÅ«hitaá¹ƒ bhavissatÄ«â€™â€™

<1050> upÄ• dÄ• nehi Ä• dinnÄ• ti sambandho. __aÃ±Ã±e_ti upÄ• dÄ• nÄ• rammaá¹‡ehi
__Ä• dikena gahaá¹‡enÄ• _ti ``ahaá¹ƒ phalaá¹ƒ sacchÄ• kÄ• siâ€™â€™ nti evaá¹ƒ paccav
gahaá¹‡ena. idÄ• ni upetatthadÄ«pakassa upa-saddassa vasena __upÄ• dinna_-saddassa
``upÄ• dinnasaddena vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha nibbÄ• nassa anajjhattabhÄ• va
``amaggaphaladhammÄ• yeva vuttÄ• â€™â€™ _ti Ä• ha. __itarehÄ«_ti ajjhattapadÄ• dÄ«h

tikanikkhepakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukanikkhepakathÄ• vaá¹‡á¹‡anÄ•

<1062> mettÄ• ya \Be 182/ ayanaá¹ƒ upagamanaá¹ƒ mettÄ• yanaá¹ƒ, taÃ±ca attano santÄ
uppÄ• danaá¹ƒ sattÄ• naá¹ƒ anupagamo atthato majjanamevÄ• ti ``mettÄ• , medanaâ€™â€
``sinehanaâ€™â€™ _nti Ä• ha.

<1065> tasmiá¹ƒ tasmiá¹ƒ visaye cittaá¹ƒ saá¹ƒraÃ±jatÄ«ti __cittassa saá¹ƒraÃ±janaá¹ƒ.
taá¹‡hÄ• vicaritÄ• dÄ«_ti __Ä• di_-saddena esanÄ• dayo saá¹…gahitÄ• . taá¹‡hÄ• ya vipul
pavattivasena vÄ• veditabbÄ• . aniccÄ• disabhÄ• vassa rÅ«pÄ• dikassa niccÄ• dito gahaá
taá¹‡hÄ• vasena hoti taá¹‡hÄ• rahitÄ• ya diá¹-á¹-hiyÄ• abhÄ• vÄ• ti upacÄ• ravasena nimit
``niccÄ• dito gaá¹‡hantÄ« visaá¹ƒvÄ• dikÄ• hotÄ«â€™â€™ _ti. pÄ• kaá¹-ena saddena labb
yathÄ• rutaviÃ±Ã±Ä• yamÄ• nattÄ• ca __visattikÄ• _saddassa visatasabhÄ• vo __ ``padhÄ
``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• naso. tena taá¹ƒ bÄ• dhayissÄ• mÄ«â€™â€
Vin I 33) __mÄ• rena gahitatÄ• ya_.

<1066> anatthacaraá¹‡Ä• dianabhisandhÄ• nakatÄ• ya aá¹-á¹-hÄ• nabhÅ«tesu ca vassavÄ
uppannakopo viya sattesu atthÄ• caraá¹‡Ä• dinÄ• Ä• ropanÄ• dhippÄ• yesuyeva tadajjhÄ•
anÄ• yatanuppattiyÄ• aá¹-á¹-hÄ• nÄ• ghÄ• toyeva hoti, sattavisayattÄ• pana sati cittassa e
kammapathabhedo hotiyevÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ, aá¹-á¹-hÄ• nuppattiyaá¹ƒ panassa
Ä• ha __ ``sattesu uppanno aá¹-á¹-hÄ• nakopo karotÄ«â€™â€™ _ti. paá¹-ighÄ• dipadÄ• na
ghaá¹-á¹-anÄ• purimayÄ• mavikÄ• ruppattisamaÃ±Ã±Ä• dÄ«supi \Ne 172/ dassanato __ ``p
visesanatthÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

<1091> dve dhammÄ• tayo dhammÄ• ti saddantarasannidhÄ• nena paricchedavato bahuv
``aparicchedena bahuvacanenÄ• â€™â€™ _ti vuttaá¹ƒ. __uddeso kato_ti __iti_-saddo hetu
uddesakaraá¹‡aá¹ƒ bahuvacanena pucchÄ• ya kÄ• raá¹‡anti dÄ«peti. uddesÄ• nuvidhÄ• yi
saá¹…khÄ• paricchinne uddese ``katame vÄ• tayoâ€™â€™ ti saá¹…khÄ• paricchinnÄ• va
uddesena dhammÄ• naá¹ƒ atthitÄ• mattavacanicchÄ• yaá¹ƒ sabhÄ• vabhÅ«mikÄ• raá¹‡apl
saá¹…khÄ• paricchedopi na kÄ• tabboti adhippÄ• yena __ ``aniddhÄ• ritaparicchedeâ€™â€
``apaccayÄ• dhammÄ• â€™â€™ ti padato pana heá¹-á¹-hÄ• anekabhedabhinnÄ• dhamm
uddiá¹-á¹-hÄ• , uddhaÃ±ca tathÄ• uddisÄ«yantÄ«ti taá¹ƒ sotapatitatÄ• ya bhedÄ• bhÄ• vep
appaccayadhammassa asaá¹…khatadhammassa ca
sopÄ• disesanirupÄ• disesarÄ• gakkhayÄ• diasaá¹…khatÄ• divacanavacanÄ«yabhÄ• vena
atthi kÄ• ci bhedamattÄ• ti __aparicchedena bahuvacanena uddeso kato_ti yuttaá¹ƒ siyÄ• .
pucchÄ• nigamanÄ• nÄ«ti tÄ• nipi tathÄ• pavattÄ• ni. niddeso pana
yathÄ• dhippetasabhÄ• vÄ• diparicchedavibhÄ• vanavaseneva kÄ• tabboti asaá¹…khatÄ•

bhedÄ• bhÄ• vadÄ«panatthanti daá¹-á¹-habbaá¹ƒ. kathetukÄ• matÄ• vasena pucchanto yas
kÄ• tabbapucchÄ• ya karaá¹‡ato taggataá¹ƒ ajÄ• nanaá¹ƒ saá¹ƒsayaá¹ƒ vÄ• anuvidhÄ• ya
... pe ... ajÄ• nantassa vasena pucchÄ• karÄ«yatÄ«â€™â€™ _ti vuttaá¹ƒ. __niddesato pub
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ pucchÄ• nusandhiá¹ƒyeva vibhÄ• veti.

<1101> __bhinditvÄ• _ti vibhajitvÄ• . __rÅ«pÄ• va ... pe ... viÃ±Ã±eyyÄ• _ti
kÄ• mÄ• vacarakusalamahÄ• kiriyaviÃ±Ã±Ä• á¹‡ena mahaggatadhammÄ• naá¹ƒ sammasa
mahaggatappamÄ• á¹‡adhammÄ• naá¹ƒ paccavekkhaá¹‡Ä• divasena rÅ«parÄ• gÄ• rÅ«pa
akusalamanoviÃ±Ã±Ä• á¹‡ena mahaggatadhammÄ• naá¹ƒ abhinivesanaassÄ• danavasena
taá¹ƒtaá¹ƒvohÄ• ravasena pavattena Ä• vajjanena ca yathÄ• vuttaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pu
kÄ• mÄ• vacaradhammÄ• na viÃ±Ã±eyyÄ• . __itarenÄ• _ti parittÄ• rammaá¹‡ena. __kÄ• m
Ä• rammaá¹‡Ä• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. rÅ«pÄ• rammaá¹‡Ä• dÄ«hi viÃ±Ã
viÃ±Ã±Ä• á¹‡enapi saddÄ• dÄ«naá¹ƒ aviÃ±Ã±eyyatÄ• rÅ«passa ca viÃ±Ã±eyyatÄ• . evaá¹
daá¹-á¹-habbÄ• . cakkhudvÄ• rikena saddÄ• dÄ«naá¹ƒ aviÃ±Ã±eyyatÄ• rÅ«passa viÃ±Ã±e
__dvÄ• rabhedavasena_ \Ne 173/ yojetabbaá¹ƒ. __itara_nti iá¹-á¹-hamajjhattaá¹ƒ
aniá¹-á¹-hamaniá¹-á¹-hamajjhattaÃ±ca. __rÅ«pÄ• vacarÄ• dayo kÄ• mÄ• vacaravipÄ• kÄ• d
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaralokuttarapaÃ±Ã±attiyo kÄ• mÄ• vacaravipÄ• kehi lokuttarÄ•
Ã±Ä• á¹‡avippayuttakusalakiriyehi akusalehi ca aviÃ±Ã±eyyÄ• ti yojetabbaá¹ƒ. nibbÄ• nass
__attasambhavo_.

<1102> rÅ«pÄ• rÅ«pÄ• vacarakammÅ«papattibhave \Be 184/ diá¹-á¹-hirahito lobho bhavÄ•
diá¹-á¹-hisahito sabbakÄ• mÄ• vacaradhammavisayo ca lobho kÄ• mÄ• savo bhavituá¹ƒ yu
``bhavÄ• savaá¹ƒ ... pe ... siyÄ• â€™â€™ _ti. kÄ• mÄ• savabhavÄ• savavinimuttassa hi lob
vakkhatÄ«ti. __pÄ• á¸·iya_nti aá¹-á¹-hakathÄ• kaá¹‡á¸• apÄ• á¸·iyaá¹ƒ. tattha yathÄ• ``kÄ•
lobhasahagatacittuppÄ• desu uppajjatÄ«â€™â€™ ti vuttaá¹ƒ, evaá¹ƒ ``bhavÄ• savo aá¹-á¹-
lobhasahagatacittuppÄ• desu uppajjatÄ«â€™â€™ ti avatvÄ•
``catÅ«sudiá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• desu uppajjatÄ«â€™â€™ ti (Dhs
``bhavÄ• savo ... pe ... yuttesu eva uppajjatÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ vuttoti sÄ• vadhÄ• n
tathÄ• ca vakkhati ``bhavÄ• savo catÅ«su diá¹-á¹-higatavippayuttesu avijjÄ• savena saddhi
uppajjatÄ«â€™â€™ ti (Dhs-a 1473). __sopi rÄ• go_ti sassatadiá¹-á¹-hisahagato rÄ• go. kÄ•
kÄ• mÄ• savoti yuttaá¹ƒ vattuá¹ƒ. sassatadiá¹-á¹-hisahagatarÄ• gakÄ• mabhavapatthanÄ• n
vattabbapariyÄ• yo atthÄ«ti ``sassatadiá¹-á¹-hisahagato rÄ• go bhavarÄ• gavasena patthan
nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, na tesaá¹ƒ idha adhippetabhavÄ• savabhÄ• vadassanatthan
adhippÄ• yo daá¹-á¹-habbo. tathÄ• hi ``rÅ«pÄ• rÅ«pasaá¹…khÄ• te kammato ca upapattito
bhavÄ• savoâ€™â€™ ti vuttanti. tattha kÄ• mabhavapatthanÄ• ya tÄ• va kÄ• mÄ• savabhÄ
sassatÄ• bhinivesasahagatarÄ• gassa kathanti? sopi yathÄ• vuttavisaye kÄ• manavasena p
nÄ• ma. sabbepi hi tebhÅ«makÄ• dhammÄ• kamanÄ«yaá¹-á¹-hena kÄ• mÄ• ti. na cettha a
diá¹-á¹-hivippayuttalobhassa bhavÄ• savabhÄ• vena visuá¹ƒ uddhaá¹-attÄ• . avassaÃ±ceta

itarathÄ• rÅ«pÄ• rÅ«pabhavesu ucchedadiá¹-á¹-hisahagatassapi lobhassa bhavÄ• savabh
kÄ• mÄ• savÄ• dayo eva diá¹-á¹-hadhammikasamparÄ• yikÄ• savabhÄ• vena dvidhÄ• vutt

<1103> idha pÄ• á¸·iyÄ• pi bhavÄ• savavinimuttalobhassa kÄ• mÄ• savabhÄ• vo na na sa
``kÄ• mÄ• savaniddese cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``dhammacchando saddhÄ• â€™â€

<1105> __upÄ• dÄ• nakkhandhesveva_ \Be 185/ \Ne 174/ __pavattati_ tabbinimuttassa dh
jÄ«vaggahaá¹‡avisayassa paramatthato abhÄ• vÄ• . __rÅ«pe ... pe ... viÃ±Ã±Ä• á¹‡e vÄ•
rÅ«pÄ• dÄ«naá¹ƒ aviparÄ«tasabhÄ• vamatte aá¹-á¹-hatvÄ• sayaá¹ƒ samÄ• ropitassa tesu
kassaci Ä• kÄ• rassa abhinivesanato. tenevÄ• ha ``tato aÃ±Ã±aá¹ƒ katvÄ• â€™â€™ ti. __ta
vedanÄ• dayopi hi keci diá¹-á¹-higatikÄ• aniccÄ• ti passantÄ«ti. __tato_ti vÄ•
sarÄ«rasaá¹…khÄ• tarÅ«pakkhandhato. ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€
bhavati sassataá¹ƒ attÄ• ti attho. __aÃ±Ã±a_nti brahmaissarÄ• dito aÃ±Ã±aá¹ƒ.

arÅ«pabhavo viya rÅ«parÄ• gappahÄ• nena rÅ«pabhavo kÄ• marÄ• gappahÄ• nena patta
paÃ±cakÄ• maguá¹‡iko rÄ• go pahÄ«yati, na vimÄ• nÄ• dÄ«su rÄ• goti so akÄ• marÄ• goti
aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittaá¹ƒ. á¹-Ä«kÄ• kÄ• rehi pana kÄ• mÄ• savabhavÄ• sava
rÅ«pÄ«brahmÄ• naá¹ƒ vimÄ• nÄ• dirÄ• gassapi kÄ• macchandÄ• dibhÄ• vato
diá¹-á¹-hivippayuttarÅ«pÄ• rÅ«pabhavarÄ• gavinimutto sabbo lobho kÄ• mÄ• savoti dassito
vicÄ• retvÄ• gahetabbaá¹ƒ. siyÄ• Ä• savasampayutto kÄ• marÄ• gena bhavarÄ• gena vÄ
Ä• savavippayutto tadaÃ±Ã±arÄ• gena sahuppattiyaá¹ƒ, ``catÅ«su diá¹-á¹-higatÄ• â€™â€™
abhÄ• vadassanena kÄ• mÄ• savabhavÄ• savavinimuttalobhÄ• bhÄ• vaá¹ƒ dassetvÄ• ``kÄ
tiÄ• dipÄ• á¸·idassanena diá¹-á¹-hirÄ• gassa kÄ• mÄ• savabhÄ• vaá¹ƒ sÄ• dheti. __pahÄ• t
pahÄ• tabbatÄ• dassanatthaá¹ƒ. __pahÄ• ne_ti pahÄ• nanimittaá¹ƒ.

<1121> __jÄ• tiyÄ• _ti khattiyasabhÄ• vÄ• dijÄ• tisampattiyÄ• . __gottenÄ• _ti gotamagottÄ
__kolaputtiyenÄ• _ti mahÄ• kulabhÄ• vena. __vaá¹‡á¹‡apokkharatÄ• yÄ• _ti vaá¹‡á¹‡asam
``pokkharaâ€™â€™ nti hi sarÄ«raá¹ƒ vuccatÄ«ti. __mÄ• naá¹ƒ jappetÄ«_ti mÄ• naá¹ƒ pava
__pavattamÄ• no. puggalavisesa_nti seyyassa seyyotiÄ• dibhedaá¹ƒ puggalavisesaá¹ƒ. sey
pavattamÄ• no __seyyamÄ• no. tiá¹‡á¹‡a_nti seyyassa seyyÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ ``sey
aÃ±Ã±aá¹ƒ puggalaá¹ƒ anissÄ• ya vuttÄ• naá¹ƒ. seyyÄ• divasena attano mananaá¹ƒ pagga
seyyohamasmÄ«tiÄ• dipavattiyevÄ• ti vuttaá¹ƒ __ ``seyyoti Ä• dikiccakaraá¹‡aâ€™â€™ _n

<1140> sabbopi \Be 186/ lobho abhijjhÄ• sabhÄ• voti abhijjhÄ• Ä• savadvayasabhÄ• vÄ•
kÄ• mÄ• savasabhÄ• vo evÄ• ti __Ä• savadvayaekÄ• savabhÄ• vo_ abhijjhÄ• kÄ• marÄ• g
\Ne 175/ ca dhammÄ• á¹-hapetvÄ• diá¹-á¹-hiá¹ƒ avijjaÃ±ca noÄ• savasabhÄ• vÄ• . abhijjh
eva, naabhijjhÄ• sabhÄ• vo ca lobho natthÄ«ti adhippÄ• yena __ ``noÄ• savalobhassa sabb
_ti Ä• ha. __gaá¹‡anÄ• ya hetuyÄ• sattÄ• ti vutta_nti paÃ±hÄ• vÄ• rapÄ• á¹-haá¹ƒ sandhÄ

``Ä• savo dhammo Ä• savassa dhammassa hetupaccayena paccayo. Ä• savo dhammo noÄ
Ä• savassa ca noÄ• savassa ca. noÄ• savo dhammo noÄ• savassa. noÄ• savo dhammo Ä•
ca noÄ• savassa ca. Ä• savo ca noÄ• savo ca dhammÄ• noÄ• savassa hetupaccayena pa
3.16) imesaá¹ƒ vÄ• rÄ• naá¹ƒ vasena ``gaá¹‡anÄ• ya sattÄ• â€™â€™ ti vuttaá¹ƒ. tattha ya
siyÄ• , diá¹-á¹-hisampayuttacittassa vasena ``Ä• savo ca noÄ• savo ca dhammÄ• mohayat
dhammassa diá¹-á¹-hiyÄ• hetupaccayena paccayoâ€™â€™ ti sattamo, pÄ• á¸·iyaá¹ƒ Ä• ga
aá¹-á¹-hamaá¹ƒ katvÄ• ``Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa ca noÄ• savassa
paccayoâ€™â€™ ti navamo paÃ±ho vucceyya, na pana vuttoti. evaá¹ƒ diá¹-á¹-hisampayutta
noÄ• savabhÄ• vÄ• bhÄ• vaá¹ƒ dassetvÄ• itarassapi taá¹ƒ dassetuá¹ƒ __ ``diá¹-á¹-hivippay
vuttaá¹ƒ.

<1162> yathÄ• rÅ«pe rÅ«pappabandhe vattamÄ• ne puggalo gacchati tiá¹-á¹-hati nisÄ«dat
visadarÅ«passa uppÄ• dakaá¹ƒ cittaá¹ƒ __iriyÄ• pathÅ«patthambhakaá¹ƒ_. taá¹ƒ pana kusa
paÃ±camajjhÄ• nacittaá¹ƒ abhiÃ±Ã±Ä• ppattaá¹ƒ appattaÃ±ca bhinditvÄ• sattapaÃ±Ã±Ä• s
voá¹-á¹-habbanaÃ±cÄ• ti __aá¹-á¹-hapaÃ±Ã±Ä• savidhaá¹ƒ_. sahajÄ• tadhammÄ• naá¹ƒ ak
thinamiddhasahagatacittaá¹ƒ visadÄ• ni rÅ«pÄ• ni na samuá¹-á¹-hapeti na upatthambheti cA
``iriyÄ• pathaá¹ƒ sandhÄ• retuá¹ƒ asakkontaâ€™â€™ _nti.

<1163> vipakkhepi bhÄ• vato anekantikattÄ• __rÅ«pattÄ• sÄ• dhakattaá¹ƒ_. __garubhÄ• v
daá¹-á¹-habbo. satipi aÃ±Ã±esampi akusalÄ• dÄ«naá¹ƒ lahutÄ• virahe \Be 187/ thinamiddhA
lahutÄ• paá¹-ipakkhattÄ• kÄ• raá¹‡Ä• nurÅ«pattÄ• ca phalassa __ ``thinamiddhasamuá¹-á
vuttaá¹ƒ. __na jÄ• gara ... pe ... santati_nti etena nÄ• makÄ• ye supanassa asiddhataá¹ƒ da
phalattÄ• _ti ettha middhaá¹ƒyeva niddÄ• kÄ• raá¹‡anti nÄ• yaá¹ƒ niyamo icchito, niddÄ• kA
middhanti niyamo icchitoti daá¹-á¹-habbo. tathÄ• hi khÄ«á¹‡Ä• savÄ• naá¹ƒ niddÄ• ya midd
kÄ• raá¹‡aá¹ƒ karajakÄ• yassa dubbalabhÄ• vo aá¹-á¹-hakathÄ• yaá¹ƒ dassitoti.

chÄ• danaá¹ƒ \Ne 176/, avattharaá¹‡aá¹ƒ vÄ• onÄ• ho, so rÅ«passeva sabhÄ• voti parass
katvÄ• Ä• ha __ ``tena saha vuttÄ• onÄ• hapariyonÄ• hÄ• cÄ• â€™â€™ _ti. asaá¹…koca
__vipphÄ• rikabhÄ• vo_. __Ä• varaá¹‡abhÄ• vo viyÄ• _ti etena Ä• varaá¹‡asabhÄ• vattepi
anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• onahanÄ• dibhÄ• voti dasseti. sÄ• maÃ±Ã±aÃ±hi paÃ±cann
Ä• varaá¹‡asabhÄ• voti Ä• varaá¹‡abhÄ• vasadisassa onahanÄ• dibhÄ• vassa nÄ• makÄ•
etthÄ• dhippÄ• yo.

pÄ• nanti anuyogoti ca taá¹ƒkiriyÄ• sÄ• dhikÄ• cetanÄ• adhippetÄ• ti surÄ• pÄ• nassa su
akusalabhÄ• vena upakkilesadubbalÄ«karaá¹‡abhÄ• vo yuttoti vutto. ``surÄ• merayassa ajj
pamÄ• daá¹-á¹-hÄ• nÄ• nuyogo cÄ• â€™â€™ ti __parassa adhippÄ• yo. nÄ«varaá¹‡aá¹ƒ h
dasseti ``nÄ«varaá¹‡asabhÄ• vÄ• naá¹ƒ nÄ«varaá¹‡asampayuttabhÄ• vadassanaparÄ• ya
katthaci adiá¹-á¹-hapayogassa asampayuttassa rÅ«passa yathÄ• lÄ• bhato gahaá¹‡aá¹ƒ Ã±

siddhanÄ«varaá¹‡abhÄ• vasampayuttasabhÄ• vÄ• naá¹ƒyeva pana gahaá¹‡anti taá¹ƒsabh
dassitÄ• , na rÅ«panti thinaá¹ƒ viya middhampi arÅ«pamevÄ• ti viÃ±Ã±Ä• yatÄ«â€™â€™ ti
__asambhavavacanato_ti asambhavavacanabhÄ• vato.

__tenÄ• _ti tena rÅ«pÄ• rammaá¹‡assa chandarÄ• gassa pahÄ• navacanena. rÅ«pappahÄ
chandarÄ• gappahÄ• naá¹ƒ __ ``aÃ±Ã±o kÄ• roâ€™â€™ _ti vuttaá¹ƒ. yaá¹ƒ aá¹-á¹-hakathÄ
vuttaá¹ƒ. __ida_ntiÄ• dinÄ• ``taá¹ƒ pajahathÄ• â€™â€™ ti pÄ• á¸·iyÄ• na nippariyÄ• yapp
dasseti. __arÅ«passeva yujjatÄ«_ti \Be 188/ sududdasaá¹ƒ dÅ«raá¹…gamÄ• dippavattakaá
arÅ«padhammoyeva vibandhituá¹ƒ samatthoti dasseti. __cetaso pariyuá¹-á¹-hÄ• na_nti kus
nÄ«varaá¹‡Ä• ni hi uppajjamÄ• nÄ• ni uppajjituá¹ƒ appadÄ• nena kusalavÄ• raá¹ƒ gaá¹‡ha
gahaá¹‡aÃ±cettha __pariyuá¹-á¹-hÄ• naá¹ƒ_ ``corÄ• magge pariyuá¹-á¹-hiá¹ƒsÅ«â€™â€™

<1176> __uddhaccaá¹ƒ kukkuccaÃ±ca saha vutta_nti uddesapucchÄ• nigamane sandhÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ uddhaccassa kukkuccena vinÄ• bhÄ• vakÄ• raá¹‡aá¹ƒ vatvÄ• ``bhi
vuttaá¹ƒ, taá¹ƒ ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€™â€™ ti padassa n
visuá¹ƒ niddiá¹-á¹-hataá¹ƒ sandhÄ• ya vuttaá¹ƒ. kÄ• macchandassa ukkaá¹-á¹-hanÄ«varaá
so hi rÅ«parÄ• gÄ• rÅ«parÄ• gappakÄ• rakÄ• macchandaá¹ƒ \Ne 177/ upÄ• dÄ• ya tato tib
``ukkaá¹-á¹-hanÄ«varaá¹‡aâ€™â€™ nti vuccati. kÄ• macchandanÄ«varaá¹‡antveva lobho
kÄ• macchandanÄ«varaá¹‡assa ca anavasesato anÄ• gÄ• mimaggena pahÄ• ne vuccamÄ
anÄ«varaá¹‡asabhÄ• vo Ä• pajjatÄ«ti Ä• ha __ ``yadi ... pe ... siyÄ• â€™â€™ _ti. __nonÄ«
rÅ«parÄ• gÄ• rÅ«parÄ• gappakÄ• ro lobhadhammo __nÄ«varaá¹‡assa_ avijjÄ• dikassa. __
dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa. nÄ«varaá¹‡o ca nonÄ«var
dhammassa. nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nonÄ«varaá¹‡assa dhammass
dhammÄ• nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa hetupaccayena paccayo
ime paÃ±he saá¹…gaá¹‡hÄ• ti. __cattÄ• rÄ«ti vuttaá¹ƒ_ nÄ«varaá¹‡apadamÅ«lakÄ• naá¹ƒ
nonÄ«varaá¹‡amÅ«lakassa ekassa vasena. nÄ«varaá¹‡anonÄ«varaá¹‡atadubhayamÅ«lak
tiá¹‡á¹‡aá¹ƒ vasena __navÄ• ti vuttaá¹ƒ. tasmÄ• _ti yathÄ• dassitanayÄ• ya pÄ• á¸·iyÄ• ab
nonÄ«varaá¹‡alobhÄ• bhÄ• vÄ• .

<1219> __tenevÄ• _ti purimadiá¹-á¹-hiÄ• kÄ• reneva uppajjamÄ• nena. diá¹-á¹-higatikehi v
``niccaá¹ƒ subhaâ€™â€™ nti evamÄ• divacanÄ• naá¹ƒ, diá¹-á¹-hirahitehi vuccamÄ• nÄ• na
gaganakusumÄ• dilokavohÄ• ravacanÄ• naÃ±ca vatthÅ«ni vÄ• cÄ• vatthumattÄ• nÄ«ti Ä• h
vÄ• â€™â€™ _ti.

<1221> __cittena_ \Be 189/ __paraloke á¹-hito_ti yasmiá¹ƒ loke nibbattivasena sayaá¹ƒ á¹-
lokaá¹ƒ paralokoti cittena gahetvÄ• á¹-hito.

<1236> __na hi purimehÄ«_tiÄ• dinÄ• paá¹-hamamaggÄ• dÄ«hi samugghÄ• á¹-itaapÄ• ya

rÄ• gÄ• dayo dutiyamaggÄ• dÄ«hi pahÄ«yantÄ«ti dasseti.

<1287> upaá¹-á¹-hitepi duggatinimittÄ• dike na tathÄ• tibbo lobho uppajjati, yathÄ• sugati
__ ``balavanikantivirahenÄ• â€™â€™ _ti.

<1301> ekasmiá¹ƒ cittuppÄ• de uppannÄ• naá¹ƒ viya ekasmiá¹ƒ santÄ• ne uppannÄ• nam
atthÄ«ti pahÄ• nekaá¹-á¹-hena rÄ• garaá¹‡ena vicikicchuddhaccasahagatamohassa saraá¹
uddhaccavicikicchÄ• hi yo moho sahajÄ• to bhave, sopi rÄ• gena saraá¹‡o pahÄ• nekaá¹-á
lobhadosamohatadekaá¹-á¹-hakilesataá¹ƒsampayuttakkhandhataá¹ƒsamuá¹-á¹-hÄ• nakam
saá¹…gahaá¹‡avasena pavatto saraá¹‡apadaniddeso araá¹‡avibhaá¹…gasuttenapi aÃ±Ã±
dassetuá¹ƒ __ ``araá¹‡avibhaá¹…gasutteâ€™â€™ _tiÄ• dimÄ• ha. yaá¹ƒ pana aá¹-á¹-haka
sampayogappahÄ• nekaá¹-á¹-habhÄ• vadÄ«panena rÄ• gÄ• dÄ«naá¹ƒ sabbesaá¹ƒ vÄ• ak
saraá¹‡abhÄ• vadassanaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• yathÄ• dassitadhammÄ• naá¹ƒ
aÃ±Ã±amaÃ±Ã±asaraá¹‡abhÄ• vadassanaparaá¹ƒ, tadaÃ±Ã±adhammÄ• naá¹ƒ saraá¹‡abh
__araá¹‡avibhaá¹…ga_suttavirodhoti daá¹-á¹-habbaá¹ƒ. suttantadesanÄ• ya vÄ• pariyÄ• y
nippariyÄ• yato saraá¹‡abhÄ• vo viya araá¹‡abhÄ• vopi akusaladhammÄ• naá¹ƒyevÄ• ti ta
__aá¹-á¹-hakathÄ• ya_ na koci suttavirodhoti daá¹-á¹-habbaá¹ƒ.

suttantikadukanikkhepakathÄ• vaá¹‡á¹‡anÄ•

<1313> __ahaá¹ƒ-saddena hetubhÅ«tena yo attho_ti ettha __ahaá¹ƒ_-saddo atthoti adhipp
hi saddappayogo. atthaparÄ• dhÄ«no kevalo atthapadatthako, so padatthavipariyesakÄ• rin
parato payuttena saddapadatthako jÄ• yati yathÄ• gÄ• vÄ«ti ayamÄ• hÄ• ti go-saddaá¹ƒ Ä
viÃ±Ã±attivikÄ• rasahito saddo paÃ±Ã±attÄ«ti dasseti. tathÄ• hi ``buddhassa bhagavato \B
lokiyasote paá¹-ihaÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• (Kv 347) paÃ±Ã±attiyÄ• vacanabhÄ• va
__aÃ±Ã±athÄ• _tiÄ• dinÄ• paÃ±Ã±attiyÄ• asaddasabhÄ• vatte dosamÄ• ha. __adhivacan
adhivacanÄ• dÄ«naá¹ƒ adhivacanapathÄ• dito viseso na siyÄ• ti dukoyeva na sambhaveyy
aá¹-á¹-hakathÄ• yaá¹ƒ pana sakasantatipariyÄ• panne rÅ«pÄ• dayo dhamme samÅ«hato s
gahetvÄ• ahanti vohariyamÄ• nÄ• upÄ• dÄ• paÃ±Ã±atti saá¹…khÄ• yati voharÄ«yatÄ«ti s
sesesu yathÄ• sambhavaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``dattoti ettÄ• vatÄ• sattapa
aÃ±Ã±ampi upÄ• dÄ• paÃ±Ã±attiá¹ƒ dassetuâ€™â€™ _ntiÄ• di. __padatthassÄ• _ti ahaá¹ƒ
paramatthassa vÄ• . adhivacanaá¹ƒ saddoti adhippÄ• yena __ ``vadantenÄ• â€™â€™ _tiÄ
Ã±Ä• petabbamatthaá¹ƒ sayaá¹ƒ Ã±Ä• to eva Ã±Ä• petÄ«ti aggahitasambandhassa na sad
vuttaá¹ƒ __ ``pubbe gahitasaÃ±Ã±enÄ• â€™â€™ _ti. __visesena Ã±Ä• yatÄ«_ti __samaÃ±
visesatthataá¹ƒ Ä• ha.

__karÄ«yatÄ«_ti idaá¹ƒ imassatthassa adhivacananti evaá¹ƒ nikkhipÄ«yati. nÄ• mabhÅ«ta
taá¹ƒ \Ne 179/ atthaá¹ƒ niddhÄ• retvÄ• sahetukaá¹ƒ katvÄ• vadati byaÃ±jayati cÄ• ti Ä• ha

vuttaá¹ƒ hotÄ«â€™â€™ _ti. tenevÄ• ha __ ``na hi pathavÄ«â€™â€™ _tiÄ• di. __pathavÄ«s
pathavÄ«-saddÄ• bhidheyyaá¹ƒ.

__Ä• cariyÄ• _ti aá¹-á¹-hakathÄ• ya saá¹ƒvaá¹‡á¹‡anakÄ• Ä• cariyÄ• , na aá¹-á¹-hakathÄ•
vadati. __mÄ• tikÄ• ya_nti mÄ• tikÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ. __tenÄ• _ti mÄ• tikÄ• vaá¹‡á¹‡a
pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca atthadassanassa etassa yathÄ• vuttassa Ä• cariyavÄ• d
virodhaá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• dinÄ• vivarati. tattha adhivacanapathÄ• dibhÄ• vena
pakÄ• sakassa sabhÄ• vassa viÃ±Ã±attivikÄ• rasahitasaddasseva vacanamattaá¹ƒ adhikÄ•
yujjati, na asabhÄ• vassÄ• ti adhippÄ• yena __ ``uppÄ• davayakiccarahitassÄ• â€™â€™ _t
__aniddhÄ• ritasabhÄ• vassÄ• _ti paramatthato anupaladdhasabhÄ• vassa.

__duvidhÄ• _ti paÃ±Ã±Ä• panapaÃ±Ã±Ä• pitabbabhedato duvidhÄ• . __yathÄ• vuttappakÄ
uppÄ• davayakiccarahitÄ• tiÄ• dippakÄ• rÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_ puggalapaÃ±Ã±att
191/ ca tattha upanidhÄ• paÃ±Ã±attiÄ• dayo aparÄ• pi paÃ±Ã±attiyo vuttÄ• , atha kasmÄ•
vuttÄ• â€™â€™ _ti vuttaá¹ƒ? saccaá¹ƒ vuttÄ• , tÄ• pana vijjamÄ• napaÃ±Ã±attiÄ• dÄ«su c
``aá¹-á¹-hakathÄ• yaá¹ƒ vijjamÄ• napaÃ±Ã±attiÄ• dayo cha paÃ±Ã±attiyova vuttÄ• â€™â€™

tattha rÅ«pÄ• di viya avijjamÄ• nattÄ• paÃ±Ã±Ä• pitabbattÄ• ca avijjamÄ• napaÃ±Ã±atti,
sattarathÄ• diatthassa paÃ±Ã±Ä• panato avijjamÄ• napaÃ±Ã±attÄ«ti evaá¹ƒ avijjamÄ• napa
yathÄ• vuttÄ• duvidhÄ• pi paÃ±Ã±atti saá¹…gahitÄ• ti Ä• ha __ ``avijjamÄ• na ... pe ... vutt
__itarehÄ«_ti vijjamÄ• napaÃ±Ã±attiÄ• dÄ«hi avasesehi paÃ±cahi, rÅ«pavedanÄ• dÄ«naá¹
atthÄ• naá¹ƒ pakÄ• rehi Ã±Ä• panato taá¹ƒtaá¹ƒvÄ• cako saddoyeva visayabhedato vijjamÄ
paÃ±Ã±atti saá¹…khÄ• dÄ«hi dasahi padehi vuttÄ• ti ayaá¹ƒ purimo attho, so ca yathÄ• ruta
viÃ±Ã±Ä• yamÄ• nattÄ• __ ``pÄ• á¸·ianugato ujukoâ€™â€™ _ti ca vutto. __yadi cÄ• _tiÄ•
yathÄ• vuttappakÄ• rÄ• upÄ• dÄ• paÃ±Ã±atti yadi avijjamÄ• napaÃ±Ã±atti, __sÄ• atthÄ«ti
ca sÄ• paÃ±Ã±Ä• pitabbato paÃ±Ã±atti cÄ• ti tesaá¹ƒ Ä• cariyÄ• naá¹ƒ laddhÄ«ti adhippÄ•
vasena paÃ±Ã±attipathÄ• ti vuttadhammÄ• nampi vijjamÄ• napaÃ±Ã±attibhÄ• vÄ• patticoda
``yathÄ• cÄ• â€™â€™ _tiÄ• dinÄ• . __tato_ti yasmÄ• \Ne 180/ avijjamÄ• nattÄ• paÃ±Ã±Ä
sattarathÄ• dÄ«naá¹ƒ avijjamÄ• napaÃ±Ã±attibhÄ• vo viya vijjamÄ• nattÄ• paÃ±Ã±Ä• pitab
sabhÄ• vadhammÄ• naá¹ƒ vijjamÄ• napaÃ±Ã±attibhÄ• vo Ä• pajjati, tasmÄ• ti attho.

__ ``athÄ• â€™â€™ _tiÄ• dinÄ• paÃ±Ã±attipathaniddesato visiá¹-á¹-hassa paÃ±Ã±attidha
kÄ• raá¹‡amÄ• saá¹…kati. __ ``nÄ• pÄ«â€™â€™ _tiÄ• dinÄ• tassa kÄ• raá¹‡assa asiddha
saá¹…khÄ• â€™â€™ tiÄ• dÄ«su saá¹…khÄ• dayopi nÄ• mÄ• dÄ«hi atthato avisiá¹-á¹-hÄ•
``saá¹…khÄ• disaddÄ• naá¹ƒ samÄ• natthattÄ• â€™â€™ _ti. __vacanaggahaá¹‡aá¹ƒ_ vaca
nÄ• mapaÃ±Ã±attiá¹ƒ sandhÄ• yÄ• ha. __tesa_nti saá¹…ketaggahaá¹‡avacanaggahaá¹‡Ä•
sambhavatÄ«ti yojanÄ• . tameva asambhavaá¹ƒ __ ``yadi hÄ«â€™â€™ _tiÄ• dinÄ• vivarat
nÄ• mapaÃ±Ã±attiyÄ• . __paÃ±Ã±attipaÃ±Ã±Ä• pane_ti yÄ• ya nÄ• mapaÃ±Ã±attiyÄ• upÄ

paÃ±Ã±Ä• pÄ«yanti, yÄ• ca sotadvÄ• raviÃ±Ã±Ä• á¹‡asantÄ• nÄ• nantaramuppannena ga
manodvÄ• raviÃ±Ã±Ä• á¹‡asantÄ• nena gayhati, sÄ• ayaá¹ƒ nÄ• mÄ• ti tassÄ• \Be 192/ p
á¹-hapane. atha vÄ• sotadvÄ• raviÃ±Ã±Ä• á¹‡asantÄ• nÄ• nantaramuppannena manodvÄ•
paÃ±Ã±attiyÄ• gÄ• hÄ• pane paricchindane. __tassÄ• aÃ±Ã±Ä• paÃ±Ã±atti vattabbÄ• si
nÄ• mapaÃ±Ã±attiyÄ• Ã±Ä• pane saá¹…ketaggahaá¹‡avacanaggahaá¹‡Ä• naá¹ƒ sahakÄ•
nÄ• mapaÃ±Ã±atti atthÄ«ti vattabbÄ• anuÃ±Ã±Ä• tabbÄ• siyÄ• . __tato atthavijÄ• naname
saá¹…ketaggahaá¹‡avacanaggahaá¹‡Ä• ni atthapaÃ±Ã±Ä• pane viya paÃ±Ã±attiÃ±Ä• pan
Ã±Ä• tÄ• yeva tesaá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ taá¹ƒjÄ• nanatthaá¹ƒ paÃ±Ã±attianantara
anavatthÄ• nÄ• pattÄ«ti atthÄ• dhigamassa sambhavo eva na bhaveyya.

saá¹…keto rÅ«pÄ• dÄ«su na kiÃ±ci hoti, bhÅ«tÄ• dinimittaá¹ƒ bhÄ• vanÄ• visesaÃ±ca upÄ
kasiá¹‡Ä• dipaÃ±Ã±atti viya taá¹ƒ taá¹ƒ saá¹…ketitabbaá¹ƒ saá¹…ketakaraá¹‡aÃ±ca upÄ• c
ca paÃ±Ã±Ä• pikÄ• nÄ• mapaÃ±Ã±attÄ«ti yathÄ• vuttadosÄ• pattiá¹ƒ dassento __ ``nÄ• pi
avoca. nanu ca atthavijÄ• nanÄ• sambhavacodaneneva saá¹…ketaggahaá¹‡Ä• bhavopi das
pana Ä• cariyÄ• naá¹ƒ matibhedo vijjati. tattha ekapakkhiko ayaá¹ƒ dosoti dassanatthaá¹ƒ ta
vuccamÄ• nÄ• rÅ«pÄ• dayo dhammÄ• vacanatthÄ• paÃ±Ã±Ä• pitabbÄ• ca, tadabhidhÄ•
sabbavohÄ• ro sijjhatÄ«ti adhippÄ• yena __ ``vacana ... pe ... janaá¹ƒ natthÄ«â€™â€™ _ti
vacanabhÄ• vo siddho_ paá¹-ihananasotabbatÄ• dÄ«pakattÄ• \Ne 181/ tesaá¹ƒ pÄ• á¹-hÄ•
__Ä• di_-saddena ``atthi keci buddhassa bhagavato vohÄ• raá¹ƒ suá¹‡anti, niruttipaá¹-isam
paccuppannÄ• rammaá¹‡Ä• â€™â€™ ti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __tasmÄ• _ti yas
padassa yathÄ• vuttapaÃ±Ã±attiyo atthoti etasmiá¹ƒ pakkhe mÄ• tikÄ• vaá¹‡á¹‡anÄ• ya vir
__aá¹-á¹-hakathÄ• yaá¹ƒ_ avuttatÄ• , imissÄ• pÄ• á¸·iyÄ• ananugamo, sabbe dhammÄ• p
paÃ±Ã±attipathapadassa navattabbatÄ• , anavatthÄ• nÄ• pattito atthavijÄ• nanÄ• sambhav
viÃ±Ã±attivikÄ• rasahitassa pana saddassa paÃ±Ã±attibhÄ• ve yathÄ• vuttadosÄ• bhÄ• vo
pÄ• á¹-happadesÄ• naÃ±ca anulomanaá¹ƒ, tasmÄ• . tattha yuttaá¹ƒ gahetabbanti adhippÄ•
... tabboâ€™â€™ _ti.

__yadi_ \Be 193/ __sattÄ• _tiÄ• dinÄ• saddassa paÃ±Ã±attibhÄ• ve aá¹-á¹-hakathÄ• ya vir
paÃ±Ã±attibhÄ• ve yadi saddassa paÃ±Ã±attibhÄ• vo, tassa paramatthato vijjamÄ• nattÄ•
paÃ±Ã±Ä• panato vijjamÄ• napaÃ±Ã±attibhÄ• vo eva siyÄ• , na avijjamÄ• napaÃ±Ã±attibhÄ
paÃ±Ã±attÄ«ti. evaÃ±ca avijjamÄ• napaÃ±Ã±attiyÄ• abhÄ• vo eva siyÄ• . vuttÄ• ca __aá¹
pa0-a 1 mÄ• tikÄ• vaá¹‡á¹‡anÄ•) ``avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ ti. itaro visayassa a
avijjamÄ• napaÃ±Ã±attibhÄ• voti yathÄ• vuttavirodhÄ• bhÄ• vaá¹ƒ dassento __ ``avijjamÄ•
idÄ• ni sattÄ• divisayassa kenacipi pariyÄ• yena atthitÄ• ya abhÄ• vadassanena tabbisayÄ•
avijjamÄ• napaÃ±Ã±attibhÄ• vaá¹ƒyeva vavatthapeti __ ``ayaÃ±ca vÄ• doâ€™â€™ _ti. vijja
rÅ«pÄ• disabhÄ• vÄ• bhÄ• vavasena ``avijjamÄ• nÄ• â€™â€™ ti vuccanti, na sabbathÄ• a
tathÄ• paÃ±Ã±Ä• piyamÄ• nabhÄ• vena viÃ±Ã±Ä• yantÄ«ti yathÄ• vuttarÅ«po vÄ• do ``rÅ
natthÄ«ti. sevatthi seva natthÄ«ti. na hevaá¹ƒ vattabbe. sevatthi seva natthÄ«ti. Ä• mantÄ•

natthaá¹-á¹-hoâ€™â€™ ti (Kv 306) evaá¹ƒ pavattÄ• ya __hevatthikathÄ• ya_. tattha hi rÅ«p
rÅ«pÄ• disabhÄ• vena atthi, vedanÄ• disabhÄ• vena natthi, tasmÄ• sabbamevidaá¹ƒ evaá
evaá¹ƒladdhike sandhÄ• ya ``rÅ«paá¹ƒ atthÄ«â€™â€™ ti pucchÄ• sakavÄ• dissa. ``hevatt
vissajjanaá¹ƒ paravÄ• dissa. atha naá¹ƒ sakavÄ• dÄ« yadi rÅ«pameva evaá¹ƒ atthi evaá¹ƒ
sante so eva atthi so eva natthi nÄ• mÄ• ti pucchanto ``sevatthÄ«â€™â€™ ti Ä• ha. itaro te
atthitaá¹ƒ, teneva natthitaá¹ƒ sandhÄ• ya paá¹-ikkhipati. dutiyaá¹ƒ puá¹-á¹-ho sakabhÄ• ven
parabhÄ• vena natthitaá¹ƒ sandhÄ• ya paá¹-ijÄ• nÄ• ti. tato sakavÄ• dÄ« ``atthaá¹-á¹-ho na
tiÄ• dinÄ• atthitÄ• vÄ• natthitÄ• vÄ• aÃ±Ã±amaÃ±Ã±aviruddhÄ• ekasmiá¹ƒ dhamme vi
asambhavattÄ• ti kiá¹ƒ ekattaá¹ƒ Ä• pajjatÄ«ti dassento \Ne 182/ paravÄ• diá¹ƒ niggaá¹‡hÄ
__paá¹-isiddho_ti ca ``rÅ«paá¹ƒ `rÅ«paâ€™ nti hevatthi, rÅ«paá¹ƒ `vedanÄ• â€™ ti heva na
(Kv 306) vuttÄ• ya rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sakabhÄ
natthitÄ• ya ca paá¹-isedhanena sattÄ• dÄ«nampi tathÄ• bhÄ• vo paá¹-isedhito hotÄ«ti katv

__rÅ«pÄ• dayo_ \Be 194/ __na hontÄ«_ti rÅ«pÄ• disabhÄ• vÄ• na honti. __tathÄ• tathÄ• _
__vicittasaÃ±Ã±Ä• _ parikappavasena uppajjati. yadi sattarathÄ• disaÃ±Ã±Ä• valambito vac
hoti, nanu sattarathÄ• diabhilÄ• pÄ• anariyavohÄ• rÄ• jÄ• yantÄ«ti Ä• ha __ ``na ca te abh
attano vasena kiÃ±ci ahontaá¹ƒ paÃ±Ã±Ä• pakassa vacanasseva vasena paÃ±Ã±Ä• pitabb
labhati. iminÄ• va adhippÄ• yenÄ• _tiÄ• di ``sayaá¹ƒ avijjamÄ• noâ€™â€™ tiÄ• dinÄ• vutta
__ta_nti sattÄ• diggahaá¹‡aá¹ƒ. ``brahmavihÄ• racatukkaá¹ƒ sattapaÃ±Ã±attiá¹ƒ Ä• rabbha
navattabbÄ• rammaá¹‡aá¹ƒ nÄ• ma hotÄ«â€™â€™ tiÄ• dinÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ (
vattabbanti vuttaá¹ƒ_. yadi parittÄ• dibhÄ• vena na vattabbaá¹ƒ, kathaá¹ƒ avijjamÄ• nassa s
paccayabhÄ• voti Ä• ha __ ``khandhasamÅ«hasantÄ• naâ€™â€™ _ntiÄ• di. __ta_nti khand
__tadupÄ• dÄ• nabhÅ«ta_nti puggaloti gahaá¹‡apaÃ±Ã±attÄ«naá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ.
sevamÄ• nassa kusalÄ• diuppatti hoti, kathaá¹ƒ puggaladassanaá¹ƒ micchÄ• dassananti pa
``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __pathavÄ«dhÄ• tu upalabbhatÄ«_ti puggalÄ• bhÄ• ve
idaÃ±hettha anumÄ• naá¹ƒ. __na rÅ«pÄ• dayo vivecetvÄ• puggalo upalabbhati_ tesaá¹ƒ a
buddhiyÄ• abhÄ• vato sevanÄ• dayo viyÄ• ti. puggalo upalabbhati sacchikaá¹-á¹-haparama
chaviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyoti saá¹ƒsarati muccati cÄ• ti evaá¹ƒ diá¹-á¹-hiyÄ• parikappitap
na vohÄ• rapuggaloti dassento __ ``paá¹-ise ... pe ... diá¹-á¹-hÄ«â€™â€™ _ti Ä• ha.

gÄ• thÄ• ya paÃ±casu khandhesu rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• cetanÄ• viÃ±Ã±Ä• á¹‡a
sattoti jÄ• nÄ• si nu, etesu ekampi sattoti gaá¹‡hituá¹ƒ nÄ• rahatÄ«ti dasseti. atha etehi aÃ±
atthÄ«ti paccesi. evampi mÄ• ra diá¹-á¹-higataá¹ƒ nu te. nu-saddo diá¹-á¹-higatameveti avac
kasmÄ• ? yasmÄ• __suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ_. tamevatthaá¹ƒ vivarati __ ``nayid
_ti. yasmÄ• paccakkhato vÄ• anumÄ• nato vÄ• anupaladdhito natthi ettha koci satto nÄ• n
satto natthi, kathaá¹ƒ satto saá¹ƒsÄ• ramÄ• pÄ• dÄ«tiÄ• di nÄ«yatÄ«ti. kimettha \Ne 183/ n
vohÄ• rasatto adhippeto, yasmÄ• satta-saddo vohÄ• re \Be 195/ pavattatÄ«ti. dutiyagÄ• th
dassento __ ``satto panÄ• â€™â€™ _tiÄ• dimÄ• ha. __aá¹…gasambhÄ• rÄ• _ti aá¹…gasa

akkhacakkaÄ«sÄ• diaá¹…gasambhÄ• ramupÄ• dÄ• yÄ• ti attho. __satto_ti vohÄ• ro.

__avijjamÄ• nassÄ• _ti accantaá¹ƒ avijjamÄ• nassa sasavisÄ• á¹‡Ä• dikassa. yadi accanta
kathaá¹ƒ taá¹ƒ gayhatÄ«ti Ä• ha __ ``parikappitaâ€™â€™ _nti. __lokasaÃ±Ã±Ä• taá¹ƒ_ gha
attÄ• naá¹ƒ Ä• rabbha uppajjamÄ• nakadhammÄ• naá¹ƒ taá¹ƒsantatipatitÄ• naÃ±ca kilesup
assatthabhÄ• vapaccayatÄ• ya uppÄ• dÄ• dirahitampi nibbÄ• naá¹ƒ ``assÄ• sanakarasaâ€
attÄ• naá¹ƒ Ä• rabbha pavattanakadhammavasena uppÄ• dÄ• dirahitÄ• pi paÃ±Ã±atti pava
antonÄ«toti pavattitÄ• vohÄ• ritÄ• ti attho daá¹-á¹-habbo. tathÄ• nÄ• mapaÃ±Ã±atti paÃ±Ã
gahitÄ• yeva paÃ±Ã±Ä• peti, viÃ±Ã±atti viya adhippÄ• yaá¹ƒ viÃ±Ã±Ä• petÄ«ti sÄ• gahetal
vuccamÄ• natthadvÄ• rena vuccamÄ• nÄ• ti vuttÄ• . paÃ±Ã±Ä• pitabbapaÃ±Ã±attiyÄ• pan
natthi. tathÄ• pakÄ• rato Ã±Ä• panabhÄ• vena Ã±Ä• petabbaÃ±Ä• pananti katvÄ• gahetab
aniddhÄ• ritasabhÄ• vatÄ• paá¹-ikkhittÄ• daá¹-á¹-habbÄ• . na hi sabhÄ• vadhammÄ• naá¹
sarÅ«pato saddena vacanÄ«yabhÄ• vaá¹ƒ bhajati, apica kho nesaá¹ƒ kÄ• ladesÄ• dibheda
vinivattaaÃ±Ã±ajÄ• tiyako sajÄ• tiyasÄ• dhÄ• raá¹‡o pubbasaá¹…ketÄ• nurÅ«paá¹ƒ ajjhÄ•
vacanÄ«yo. tatthÄ• pi na vinÄ• kenaci pavattinimittena saddo pavattatÄ«ti tassa pavattinim
lokasaá¹…ketasiddho taá¹ƒtaá¹ƒvacanatthaniyato sÄ• maÃ±Ã±Ä• kÄ• raviseso nÄ• ma paÃ
tasmiá¹ƒ tasmiá¹ƒ atthe saddaá¹ƒ nÄ• meti, tassa tassa vÄ• atthassa nÄ• masaÃ±Ã±aá¹ƒ k
pakÄ• rehi Ã±Ä• panato paÃ±Ã±atti cÄ• ti.

kassa pana so Ä• kÄ• ravisesoti? paÃ±Ã±Ä• petabbatthassÄ• ti veditabbaá¹ƒ. anekÄ• kÄ•
katvÄ• tassÄ• paÃ±Ã±attiyÄ• gahetabbatÄ• vacanaÃ±ca samatthitaá¹ƒ bhavati, avassaÃ±
sampaá¹-icchitabbaá¹ƒ. aÃ±Ã±athÄ• vacanavacanÄ«yabhedÄ• naá¹ƒ saá¹…karo siyÄ• , sa
vacanÄ«yo, sabbo ca saddo sabbassa atthassa vÄ• cakoti na cettha saá¹…ketaggahaá¹‡en
sakkÄ• vattuá¹ƒ vavatthitesu eva tesu saá¹…ketaggahaá¹‡assa pavattito.

apare \Be 196/ pana ``yathÄ• dhÅ«mato aggianumÄ• ne na kevalena dhÅ«meneva aggi viÄ
\Ne 184/ agginÄ• avinÄ• bhÄ• vasaá¹…khÄ• to sambandho viÃ±Ã±Ä• yamÄ• no dhÅ«men
atthavijÄ• nane na kevalena saddena tadattho viÃ±Ã±Ä• yati. taá¹ƒtaá¹ƒsaddassa pana ten
avinÄ• bhÄ• vasaá¹…khÄ• to sambandho viÃ±Ã±Ä• yamÄ• no tena tena saddena atthaá¹ƒ
aÃ±Ã±athÄ• aggahitasambandhenapi saddasavanamattena tadattho viÃ±Ã±Ä• yeyyÄ• ti. y
sambandho, so tassa tassa atthassa saÃ±Ã±Ä• panabhÄ• vena nÄ• manti paramatthato ab
lokasaá¹…ketoti vÄ• siddho Ã±Ä• toti lokasaá¹…ketasiddhoti, saddena pakÄ• siyamÄ• nÄ•
adhigamahetutÄ• ya pakÄ• rato Ã±Ä• panato paÃ±Ã±attÄ«ti ca vuttoâ€™â€™ ti vaá¹‡á¹‡ay

saá¹…khatÄ• saá¹…khatavinimuttassapi Ã±eyyavisesassa abhÄ• ve ghaá¹-Ä• disaddÄ• bh
pathavÄ«phassÄ• disaddavacanÄ«yopi na labbhatiyevÄ• ti sabbavohÄ• ralopo siyÄ• . yasm
pabandhasaá¹…khÄ• tataá¹ƒtaá¹ƒvisesÄ• kÄ• ravaseneva pavattanti, na kevalÄ• , tasmÄ•
saá¹‡á¹-hÄ• nasamÅ«haavatthÄ• visesÄ• kÄ• rÄ• yadipi paramatthato kiÃ±ci na honti, para

vijjamÄ• nÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ vasena vijjamÄ• nabhÄ• vaá¹ƒ la
taá¹ƒtaá¹ƒgahaá¹‡Ä• nurÅ«paá¹ƒ taá¹ƒtaá¹ƒabhilÄ• pÄ• dhikaraá¹‡aá¹ƒ bhavati. upÄ• dÄ•
yathÄ• aÃ±Ã±Ä• anaÃ±Ã±Ä• ti ca na vattabbÄ• , evaá¹ƒ sabbathÄ• atthi natthÄ«ti ca na v
santÄ• yevÄ• ti evaá¹ƒ tÄ• va mÄ• tikÄ• vaá¹‡á¹‡anÄ• ya na koci virodho. saá¹…khÄ• yati
saá¹…khÄ• ti ayamattho kathetabbabhÄ• vena vacanattheyeva niruá¸·ho, na vacanasminti
sambhavati. vacanapakkhoyeva pÄ• á¸·ianugato, na paramparÄ• gato yathÄ• vutto atthoti k
hi anÄ«to attho pÄ• á¸·iananugato, nÄ• pi sabbÄ• pÄ• á¸·inÄ«tatthÄ• evÄ• ti yathÄ• vuttÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ chahi paÃ±Ã±attÄ«hi yathÄ• sambhavaá¹ƒ vuttÄ• yevÄ• ti siddhame
vattabbÄ• ti.

yadi paramatthato atthitÄ• paá¹-isedho, iá¹-á¹-hametaá¹ƒ. atha vohÄ• rato, sattarathaghaá¹
sattarathÄ• divacanappayogoyeva na sambhaveyyÄ• ti. na \Be 197/ hi vacanÄ«yarahito vac
paramatthadhammÄ• naá¹ƒ asabhÄ• vadhammabhÅ«tÄ• ya paÃ±Ã±attiyÄ• vibhÄ• gadass
adhivacanÄ• didukattayadesanÄ• ti na paramatthadhammÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ paÃ±
paÃ±Ã±attipathapaÃ±Ã±attidhammaniddesÄ• naá¹ƒ avisesavacanaá¹ƒ yuttaá¹ƒ, saddassev
kÄ• ci tesaá¹ƒ visesamattÄ• . paÃ±Ã±Ä• pitabbassa aparamatthasabhÄ• vasseva paÃ±Ã±a
paÃ±Ã±attipatho paÃ±Ã±attisaddena vutto, paÃ±Ã±atti ca paÃ±Ã±Ä• petabbabhÄ• vena vu
vattabbameva. evaÃ±cetaá¹ƒ \Ne 185/ icchitabbaá¹ƒ. itarathÄ• saddassa ca paÃ±Ã±Ä• pita
paÃ±Ã±attipathabhÄ• voti paÃ±Ã±attipadaá¹ƒ na vattabbaá¹ƒ siyÄ• ti ca sakkÄ• vattuá¹ƒ, n
vibhattÄ• yeva paÃ±Ã±atti ``puriso mÄ• gaá¹‡á¸• iyoâ€™â€™ ti etthÄ• pi dassitÄ• ti na na s
hi yathÄ• vuttaupÄ• dÄ• yapaÃ±Ã±attinÄ• mapaÃ±Ã±attÄ«naá¹ƒ sabhÄ• vasambhavatoti s
samÄ• natthatÄ• pi tesaá¹ƒ matimattameva, viÃ±Ã±atti viya adhippÄ• yaá¹ƒ viÃ±Ã±Ä• pent
nÄ• mapaÃ±Ã±atti paÃ±Ã±Ä• petabbamatthaá¹ƒ paÃ±Ã±Ä• peti gahitasarÅ«patÄ• ya padÄ
na paÃ±Ã±attiantaraparikappanena payojanaá¹ƒ atthi paÃ±Ã±Ä• petabbatthapaÃ±Ã±Ä• par
nÄ• mapaÃ±Ã±attipaÃ±Ã±Ä• pane pana upÄ• dÄ• nabhedabhinnÄ• upÄ• dÄ• yapaÃ±Ã±at
taá¹ƒtaá¹ƒvacanavacanatthabhedabhinnÄ• nÄ• mapaÃ±Ã±attÄ«ti aÃ±Ã±Ä• paÃ±Ã±atti icc
anavatthÄ• nadoso taá¹ƒtaá¹ƒvacanassa tadatthavibhÄ• vane sahakÄ• rÄ«kÄ• raá¹‡abhÄ•
etena saá¹…ketaggahaá¹‡Ä• bhÄ• vopi paá¹-isiddho daá¹-á¹-habbo, tathÄ• nÄ• mapaÃ±Ã±
dassitappayojanÄ• hi sÄ• pubbeti.

``vohÄ• ro lokiyasote paá¹-ihaÃ±Ã±atÄ«â€™â€™ tiÄ• dÄ«su sotabbassa saddassa vasena
vohÄ• rÄ• dayo paá¹-ihananasotabbatÄ• pariyÄ• yena vuttÄ• ti daá¹-á¹-habbÄ• . saddoyeva
vohÄ• rÄ• disahacÄ• ritÄ• ya tathÄ• vutto. na hi sakkÄ• sabbattha ekarasÄ• desanÄ• pa
katthaci sukhÄ• dukkhÄ• , sukhÄ• pi vedanÄ• dukkhÄ• ti vuccanti, dukkhÄ• sukhÄ• , duk
yathÄ• vuttÄ• duvidhÄ• pi paÃ±Ã±atti adhivacanÄ• dipÄ• á¹-hassa atthabhÄ• vena aá¹-á¹-
ayaá¹ƒ saá¹…khatÄ• saá¹…khatavinimuttaá¹ƒ Ã±eyyavisesaá¹ƒ icchantÄ• naá¹ƒ vasena vi

<1316> satipi paresaá¹ƒ sÄ• maÃ±Ã±Ä• dinÄ• makÄ• rakÄ• naá¹ƒ nÄ• makaraá¹‡abhÄ• v

yutto idha nÄ• makaraá¹‡asabhÄ• vo ukkaá¹ƒsapariccheda \Be 198/ nÄ• makaraá¹‡attho
``aÃ±Ã±aá¹ƒ anapekkhitvÄ• â€™â€™ _tiÄ• dimÄ• ha. __nÄ• makaraá¹‡asabhÄ• vatÄ• na
pavattito cÄ• ti adhippÄ• yo. __sabhÄ• vasiddhattÄ• _ti vedanÄ• dÄ«naá¹ƒ vedanÄ• dinÄ•
yadi vedanÄ• dÄ«naá¹ƒ kenaci akataá¹ƒ sakanÄ• maá¹ƒ Ä• dÄ• yayeva pavattanato opapÄ
nÄ• makaraá¹‡aá¹-á¹-hena nÄ• mabhÄ• vo, evaá¹ƒ sati pathavÄ«Ä• dÄ«nampi nÄ• mabhÄ
pathavÄ«Ä• dinidassanameva na siyÄ• ti anuyogaá¹ƒ manasi katvÄ• Ä• ha __ ``pathavÄ«Ä
_tiÄ• di. ekadesasÄ• maÃ±Ã±ena hi yathÄ• dhippetena upamÄ• hoti, na sabbasÄ• maÃ±Ã
sabhÄ• vasiddhanÄ• mattÄ• vedanÄ• dayo nÄ• maá¹ƒ, pathavÄ«Ä• dÄ«nampi anivattanÄ«
``niruá¸·hattÄ• â€™â€™ _tiÄ• di. tena yaá¹ƒnimittaá¹ƒ vedanÄ• dÄ«su nÄ• masaddappavat
taá¹ƒnimittayoge go-saddo viya kukkuá¹-Ä• disattapiá¹‡á¸• e niruá¸·hato vedanÄ• dÄ«su nÄ
dasseti. tathÄ• hi anekesu suttapadesesu tesaá¹ƒyeva nÄ• mavohÄ• ro dissati. __nÄ• mat
kesakumbhÄ• dinÄ• mantarÄ• pajjanato. etamevatthaá¹ƒ nidassanabhÄ• vena __ ``na hÄ«
yadipi samÅ«hÄ• dighanavinibbhogÄ• bhÄ• vato vedanÄ• diarÅ«padhammesupi piá¹‡á¸• Ä
taá¹ƒ pana yebhuyyena atthÄ• tiparikappamukhena ekadhammavaseneva, na samÅ«havas
... pe ... natthÄ«â€™â€™ _ti.

__pakÄ• sakapakÄ• sitabbabhÄ• vo_ visayivisayabhÄ• vo eva. __adhivacanasamphasso_
nÄ• mamantarena gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya pÄ• kaá¹-oti nidassanabhÄ• vena vutto.
viyÄ• â€™â€™ ti vacanena manosamphassatappakÄ• rÄ• nameva nÄ• mabhÄ• vo siyÄ• ,
paá¹-ighasamphassatappakÄ• rÄ• nanti Ä• saá¹…kÄ• ya nivattanatthaá¹ƒ __ ``paá¹-ighasam
_tiÄ• dimÄ• ha. tattha paÃ±caviÃ±Ã±Ä• á¹‡asahagato phasso paá¹-ighasamphasso. __pi_-
vuttaá¹ƒ hoti --- visayÄ«visayasaá¹…ghaá¹-á¹-anasamuppattiyÄ• aÃ±Ã±aphassato oá¸·Ä• n
na rÅ«padhammÄ• viya vibhÅ«tÄ• kÄ• ro, tato nÄ• mÄ• yattagahaá¹‡iyabhÄ• vo nÄ• mass
vÄ• _tiÄ• dinÄ• sÄ• maÃ±Ã±ato visesato ca paá¹-ighasamphassassa upacÄ• ravasena nÄ
__pacchimapurimÄ• na_nti ``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™ ti imaá¹ƒ anupubbiá¹ƒ sam
rÅ«passÄ• _tiÄ• dinÄ• nÄ• mavohÄ• rahetuá¹ƒ \Be 199/ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ nib
eva vibhÄ• veti, yato ariyÄ• naá¹ƒ aÃ±Ã±avisayavinissaá¹-aá¹ƒ ninnapoá¹‡apabbhÄ• rabhÄ
asaá¹…khatadhÄ• tuyaá¹ƒ eva cittaá¹ƒ pavattatÄ«ti.

<1318> vaá¹-á¹-asmiá¹ƒ Ä• dÄ«navapaá¹-icchÄ• danato tadassÄ• danÄ• bhinandanato ca
padhÄ• nakÄ• raá¹‡anti __vaá¹-á¹-amÅ«laá¹ƒ_.

<1320> __ekekasmiá¹ƒ_ rÅ«pÄ• dike yathÄ• bhiniviá¹-á¹-he vatthusmiá¹ƒ ahaá¹ƒmÄ• nÄ•
kusalÄ• kusalatabbipÄ• kalokÄ• dhÄ• rataÃ±ca samÄ• ropetvÄ• __pavattaggahaá¹‡avises
nivisamÄ• nÄ• dhammasabhÄ• vaá¹ƒ aticcaparÄ• masanÄ• kÄ• reneva nivisatÄ«ti vuttaá¹
atthoâ€™â€™ _ti.

<1332> cetanÄ• ppadhÄ• no saá¹…khÄ• rakkhandhoti katvÄ• __ ``yÄ• ya cetanÄ• yÄ• â€

<1333> __dunnÄ• maá¹ƒ_ \Ne 187/ gÄ• rayhanÄ• maá¹ƒ. __anupasaá¹…kamantassÄ• _ti visesamÄ• ha.

<1336> Ä• pattiÄ• pattivuá¹-á¹-hÄ• napariccheda jÄ• nanÅ«pÄ• yadassanaá¹ƒ saha vatthu kammavÄ• cÄ• yÄ• divacananti imamatthaá¹ƒ dassento __ ``vatthuvÄ«tikkamatoâ€™â€™ Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ• 119) hi vuttanti. kÄ• raá¹‡ suá¹-á¹-hu Ã±Ä• taá¹ƒ hotÄ«ti taá¹ƒ dassetuá¹ƒ __ ``Ä• pattiyÄ• vÄ• â€™â€™ _tiÄ• dimÄ•

<1342> __tassÄ• _ti manasikÄ• rakusalatÄ• ya.

<1344> __anuppajjamÄ• nÄ• neva_ anuppajjantÄ• neva.

<1348> __akaraá¹‡ena_ anÄ• daravasenÄ• ti adhippÄ• yo.

<1350> __pheggurukkhassa_ sigguÄ• dikassa.

<1352> __cakkhundriyÄ• saá¹ƒvarassÄ• _ti cakkhundriyÄ• saá¹ƒvaraá¹‡assa. __asaá¹ƒvu cakkhudvÄ• rikassa abhijjhÄ• dianvÄ• ssavanassa taá¹ƒdvÄ• rikaviÃ±Ã±Ä• á¹‡assa \Be 20 padhÄ• nakÄ• raá¹‡aá¹ƒ. sati hi asaá¹ƒvutatte cakkhundriyassa te te anvÄ• ssavantÄ«ti asaá¹ƒvariyamÄ• nacakkhundriyahetuko so asaá¹ƒvaro tathÄ• vuttoti aá¹-á¹-hakathÄ• ya ad idÄ• ni yathÄ• vutte adhippÄ• ye á¹-hatvÄ• __ ``yatvÄ• dhikaraá¹‡anti hÄ«â€™â€™ _tiÄ• d dasseti. __kassa cÄ• _ti pakÄ• raá¹ƒ pucchati, kathaá¹ƒvidhassa kathaá¹ƒsaá¹‡á¹-hitassÄ• vutte puna sarÅ«papucchÄ• ya payojanaá¹ƒ atthi. __anvÄ• ssavanti_ abhijjhÄ• dayo. __tad anvÄ• ssavÅ«palakkhitaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutanti yojanÄ• .

__yathÄ• sambhava_nti dussÄ«lyÄ• saá¹ƒvaro manodvÄ• ravasena, sesÄ• saá¹ƒvaro cha muá¹-á¹-hassaccÄ• dÄ«naá¹ƒ satipaá¹-ipakkhÄ• kusaladhammÄ• dibhÄ• vato siyÄ• paÃ±c kÄ• yikavÄ• casikavÄ«tikkamabhÅ«tassa dussÄ«lyassa tattha uppatti paÃ±cadvÄ• rikajava aviÃ±Ã±attijanakattÄ• ti tameva yathÄ• sambhavaá¹ƒ __ ``na hi paÃ±cadvÄ• reâ€™â€™ _t

__yathÄ• ki_nti yena pakÄ• rena javane uppajjamÄ• no asaá¹ƒvaro ``cakkhundriye asaá¹ƒ 188/, taá¹ƒ nidassanaá¹ƒ kinti attho. tatthÄ• yaá¹ƒ pavattikkamo --- paÃ±cadvÄ• re rÅ«pÄ• d Ä• pÄ• thagate niyamitÄ• divasena kusalÄ• kusalajavane uppajjitvÄ• bhavaá¹…gaá¹ƒ otiá¹ taá¹ƒyevÄ• rammaá¹‡aá¹ƒ katvÄ• bhavaá¹…gaá¹ƒ otarati, puna tasmiá¹ƒyeva dvÄ• re ``itth vavatthapetvÄ• javanaá¹ƒ bhavaá¹…gaá¹ƒ otarati. puna vÄ• re pasÄ• darajjanÄ• divasena taá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• pÄ• thaá¹ƒ Ä• gacchati, taá¹ƒsadisameva paÃ±cadvÄ• rÄ• dÄ«s uppajjamÄ• nakaá¹ƒ sandhÄ• ya ``evameva javane dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ

aguttaâ€™â€™ ntiÄ• di vuttaá¹ƒ. ayaá¹ƒ pana ukkaá¹-á¹-hanayo paricitÄ• rammaá¹‡aá¹ƒ sa
antarantarÄ• paÃ±cadvÄ• re uppajjitvÄ• tadanurÅ«paá¹ƒ manodvÄ• repi uppajjatÄ«ti. dvÄ
javanena sambandho ekasantatipariyÄ• pannato daá¹-á¹-habbo.

__sati dvÄ• rabhavaá¹…gÄ• dike_ti paccayabhÄ• vena purimanipphannaá¹ƒ javanakÄ• le
cakkhÄ• di viya phalanipphattiyÄ• santaÃ±Ã±eva nÄ• mÄ• ti vuttaá¹ƒ. na hi dharamÄ• naá
__bÄ• hiraá¹ƒ viya katvÄ• _ti paramatthato javanassa bÄ• hirabhÄ• ve itarassa ca abbhanta
``pabhassaramidaá¹ƒ \Be 201/, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upakkilesehi u
ntiÄ• divacanato (AN a I 49) Ä• gantukabhÅ«tassa kadÄ• ci kadÄ• ci uppajjamÄ• nassa jav
tabbidhurasabhÄ• vassa itarassa abbhantarabhÄ• vo pariyÄ• yato vuttoti dasseti. __asaá¹ƒ
dvÄ• rÄ• dÄ«naá¹ƒ asaá¹ƒvarahetubhÄ• vÄ• pajjanassa pÄ• kaá¹-abhÄ• vaá¹ƒ sandhÄ• yÄ
dvÄ• rÄ• dÄ«naá¹ƒ tassa hetubhÄ• vo paÃ±Ã±Ä• yatÄ«ti. __dvÄ• rabhavaá¹…gÄ• dimÅ«sa
mÅ«sanaá¹ƒ. yasmiÃ±hi dvÄ• re asaá¹ƒvaro uppajjati, so tattha dvÄ• rÄ• dÄ«naá¹ƒ saá¹ƒva
upacchindantoyeva pavattatÄ«ti. tenevÄ• ha __ ``kusalabhaá¹‡á¸• avinÄ• sanaâ€™â€™ _n

ettha ca ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ tiÄ• dipÄ• á¸·iyaá¹ƒ saá¹ƒvaro, saá¹ƒvarit
saá¹ƒvaraá¹‡upÄ• yo, yato ca so saá¹ƒvaro, yattha ca so saá¹ƒvaroti imaá¹ƒ pabhedaá¹ƒ da
kathaá¹ƒ? ``rakkhati ... pe ... saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti etena __saá¹ƒvaro_ vutto
paccuá¹-á¹-hapetÄ«ti ayaÃ±hettha atthoti. cakkhÄ• di __saá¹ƒvaritabbaá¹ƒ_. na nimittaggÄ•
nÄ• nubyaÃ±janaggÄ• hÄ«ti __saá¹ƒvaraá¹‡upÄ• yo_. ``yatvÄ• dhikaraá¹‡aâ€™â€™ ntiÄ•
rÅ«pÄ• dayo __saá¹ƒvaravisayo_ti. kiÃ±ca paá¹-isaá¹…khÄ• bhÄ• vanÄ• balasaá¹…gahital
indriyasaá¹ƒvaro? tattha purimena visayesu Ä• dÄ«navadassanaá¹ƒ, itarena Ä• dÄ«navapp
pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ, itarena anusayappahÄ• naá¹ƒ \Ne 189/. tathÄ• purimo lo
dutiyo lokuttaramaggasaá¹…gahitoti ayampi viseso veditabbo.

<1353> __davatthÄ• diabhilÄ• so_ti davo eva attho payojananti davattho, so Ä• di yesaá¹ƒ
tesaá¹ƒ vÄ• abhilÄ• so, davo vÄ• attho etassÄ• ti davattho, tadÄ• diko davatthÄ• di, ko pa
``abhilÄ• soâ€™â€™ _ti. __Ä• hÄ• raparibhoge asantussanÄ• _ti Ä• hÄ• raparibhoge atitti.
patthanÄ• vasena pavattÄ• bhiyyokamyatÄ• asantussanÄ• ti evamettha attho yujjati.

<1355> majjanÄ• kÄ• rena pavatti mÄ• nassevÄ• ti katvÄ• __ ``mÄ• nova mÄ• namadoâ€
jÄ• timadÄ• dayo ``mÄ• no maÃ±Ã±anÄ• â€™â€™ tiÄ• dinÄ• mÄ• nabhÄ• veneva \Be 202
kammajatejo. taá¹ƒ pana abhutte bhutte ca uppajjatÄ«ti yaá¹ƒ tattha Ä• mÄ• sayasaá¹…khÄ
pÄ«á¸·anato vihiá¹ƒsÄ• saddavacanÄ«yaá¹ƒ, tadeva dassetabbaá¹ƒ, itaraÃ±ca nivattetabba
uppajjanakattena khudÄ• visesitÄ• ti Ä• ha __ ``khudÄ• ya visesanaâ€™â€™ _nti. ye pana
dukkhÄ• vedanÄ• khudÄ• â€™â€™ ti vadanti, tesaá¹ƒ abhuttapaccayÄ• uppajjanakÄ• ti v
satipi tasmiá¹ƒ bhÅ«tatthakathane vihiá¹ƒsÅ«paratipurÄ• á¹‡avedanÄ• paá¹-ihananÄ• naá¹ƒ
Ä• pajjatÄ«ti purimoyevettha attho. __etÄ• saá¹ƒ ko viseso_ti abhuttapaccayÄ• uppajjanak

na uppajjanakavedanÄ• ti dvepi cetÄ• vedanÄ• yÄ• vatÄ• anÄ• gatÄ• yevÄ• ti adhippÄ• y
uppannasadisÄ«, itarÄ• pana ataá¹ƒsadisÄ« accantaá¹ƒ anuppannÄ• vÄ• ti ayamettha vise
``yathÄ• pavattÄ• â€™â€™ _ti purimÄ• yaá¹ƒ vuttaá¹ƒ, itarattha ca __ ``appavattÄ• â€™â€
abhuttapaccayÄ• uppajjanakavedanÄ• pubbe katakammassa vipÄ• kattÄ• __purÄ• á¹‡av
appaccavekkhaá¹‡Ä• diayuttaparibhogapaccayÄ• paccavekkhaá¹‡Ä• diyuttaparibhogato Ä
bhuttapaccayÄ• na uppajjanakavedanÄ• __navavedanÄ• _ nÄ• ma. __vihiá¹ƒsÄ• nimittatÄ

yÄ• penti etenÄ• ti yÄ• panÄ• ti vuttassa sarÄ«rayÄ• panakÄ• raá¹‡assa jÄ«vitindriyassapi
visesassadassanatthaá¹ƒ ``jÄ«vitindriyayÄ• panatthÄ• yÄ• â€™â€™ ti vatvÄ• na kevalaá¹ƒ
yÄ• panakÄ• raá¹‡amÄ• hÄ• ro, atha kho á¹-hÄ• nÄ• dipavattiÄ• kÄ• ravisesayuttassa saka
yÄ• panakÄ• raá¹‡anti taá¹ƒdÄ«panatthaá¹ƒ yÄ• trÄ• ti vacananti yÄ• panÄ• me bhavissat
dassento __ ``catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ avicchedasaá¹…khÄ• tÄ• yÄ• panÄ• yÄ• tr
aá¹-á¹-hÄ• nayojanaaparibhogadupparibhogÄ• divasena saddhÄ• deyyassa vinÄ• sanaá¹ƒ
yenÄ• _ti gaá¹‡abhojanalakkhaá¹‡appattassa thÅ«pÄ«katÄ• dikassa vÄ• paá¹-iggahaá¹‡en
paribhogaá¹ƒ karotÄ«ti vÄ• attho.

__iriyÄ• ... pe ... vutta_nti sukhaá¹ƒ pavattamÄ• nehi iriyÄ• pathehi tesaá¹ƒ tathÄ• pavattiy
gahitattÄ• viditattÄ• yathÄ• vuttabhuÃ±janapivanÄ• ni pubbakÄ• lakiriyÄ• bhÄ• vena vucca
iriyÄ• pathakattukÄ• ni viya vuttÄ• nÄ«ti attho. yathÄ• hi ``paÃ±Ã±Ä• ya cassa disvÄ• Ä• s
hontÄ«â€™â€™ ti \Be 203/ (MN I 271; II 182) dassanassa khayahetutÄ• , ``ghataá¹ƒ pivitvÄ
sÄ«haá¹ƒ disvÄ• bhayaá¹ƒ bhavatÄ«â€™â€™ ti ca pÄ• nadassanÄ• naá¹ƒ balabhayahetu
bhuÃ±janapivanÄ• naá¹ƒ iriyÄ• pathasukhappavattihetubhÄ• vo vuttoti evamettha attho daá
sulabhÄ• navajjabhÄ• vo viya appabhÄ• vopi paccayÄ• naá¹ƒ paramasallekhavuttÄ«naá¹ƒ
cÄ«varasenÄ• sanÄ• naá¹ƒ appabhÄ• vukkaá¹ƒsÄ• nujÄ• nanavasena pavattÄ• hi anantara
dhammasenÄ• patinÄ• sukhavihÄ• rÄ• ya pariyatto appabhÄ• vukkaá¹ƒso anuÃ±Ã±Ä• toti
``punapÄ«â€™â€™ _tiÄ• dinÄ• ``bhutvÄ• nÄ• â€™â€™ ti pÄ• á¹-haá¹ƒ samatthayati.

<1368> __satiÄ• didhammÄ• _ti satipaÃ±Ã±Ä• samÄ• dhivÄ«riyasammÄ• vÄ• cÄ• didham

<1373> __paá¹-ivijjhitabbehi paá¹-ivedho vutto_. visayenapi hi visayÄ« vuccati sahacarabh

``uppÄ• detvÄ• na saá¹ƒvegaá¹ƒ, dukkhenassa ca hetunÄ• .

vaá¸• á¸• hayitvÄ• sammasitvÄ• , muttiyÄ• maggamabravÄ«â€™â€™ ti

``saccapariyosÄ• neâ€™â€™ ti ca.

yathÄ• \Ne 191/ dukkhÄ• dÄ«naá¹ƒ pariÃ±Ã±Ä• divasena pavattamÄ• naá¹ƒ paá¹-ivedhaÃ

avilometvÄ• avirodhetvÄ• pavattati nÄ• ma, evaá¹ƒ tadupanissayabhÄ• vaá¹ƒ vipassanÄ•
avilometvÄ• pavattatÄ«ti __catunnaá¹ƒ saccÄ• naá¹ƒ anulomanti vutta_nti dutiyo atthavikap
``catunnaá¹ƒ saccÄ• naâ€™â€™ nti padaá¹ƒ vinÄ• upacÄ• rena vuttaá¹ƒ, purimasmiá¹ƒ up
daá¹-á¹-habbaá¹ƒ. sammÄ• diá¹-á¹-hippadhÄ• nattÄ• vÄ• sesamaggaá¹…gÄ• naá¹ƒ magg
anulomaá¹ƒ samudÄ• yÄ• nulomaá¹ƒ vuttaá¹ƒ, catusaccekadesassa maggassa vÄ• .

<1380> __khayasamaye_ti khayasamÅ«he. ``kilesÄ• naá¹ƒ khayavasena pavattadhammap

<1381> aparibandhabhÄ• vena nirÄ• saá¹…kÄ• , Ä• rammaá¹‡e abhiratibhÄ• vena ca pava
__ ``ani ... pe ... ttanaá¹-á¹-henÄ• â€™â€™ _ti.

<1382> ariyamaggappavattiyÄ• \Be 204/ uttarakÄ• laá¹ƒ pavattamÄ• naá¹ƒ phalaÃ±Ä• á¹‡
taá¹ƒtaá¹ƒmaggavajjhakilesÄ• naá¹ƒ khayapariyosÄ• ne pavattattÄ• ``khÄ«á¹‡ante Ã±Ä• á
yasmÄ• pana taá¹ƒ maggÄ• nantaraá¹ƒ uppajjati, tasmÄ• maggena á¹-hÄ• naso khÄ«á¹‡e
khÄ«á¹‡abhÄ• vÄ• nantaraá¹ƒ pavattamÄ• naá¹ƒ khÄ«á¹‡abhÄ• vÄ• naá¹ƒ paá¹-hamakÄ•
vikappo vutto.

dukanikkhepakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nikkhepakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ

tikaatthuddhÄ• ravaá¹‡á¹‡anÄ•

<1384> __nayagamana_nti \Be 205/ \Ne 192/ nÄ«yati, neti, nÄ«yanti vÄ• etenÄ• ti nayo, g
gamanaá¹ƒ, nayova, nayassa vÄ• gamanaá¹ƒ nayagamanaá¹ƒ. gati eva vÄ• gamanaá¹ƒ. p
abhidhammabhÄ• janÄ«yÄ• disaá¹…gahÄ• saá¹…gahÄ• diekakÄ• disuddhikasacchi kaá¹-á
paÃ±capakaraá¹‡ikÄ• nayagati saá¹…gayhati. __anulomÄ• dÄ«_ti pana
paccanÄ«yaanulomapaccanÄ«yapaccanÄ«yÄ• nulomapakÄ• rÄ• ekamÅ«lÄ• dippakÄ• rÄ•
etasmiá¹ƒ aá¹-á¹-hakathÄ• kaá¹‡á¸• e cittuppÄ• davasena bhÅ«mantaravisesayogato sabbe
atthesu saá¹…khepato vavatthÄ• pitesu.

__paÃ±huddhÄ• ra_ntiÄ• dÄ«su ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo
tiÄ• dinÄ• (Paá¹-á¹-h I 1.25) kusalapadaá¹ƒ Ä• diá¹ƒ katvÄ• kusalÄ• kusalÄ• byÄ• katantÄ
kusalÄ• byÄ• kataakusalÄ• byÄ• katakusalÄ• kusalantÄ• tisso, kusalÄ• kusalÄ• byÄ• kata
pucchÄ• , tathÄ• akusalÄ• dikÄ• , abyÄ• katÄ• dikÄ• , kusalÄ• byÄ• katÄ• dikÄ• , akusalÄ
kusalÄ• kusalÄ• dikÄ• , kusalÄ• kusalÄ• byÄ• katÄ• dikÄ• ti sattannaá¹ƒ sattakÄ• naá¹ƒ va

kusalattikaá¹ƒ nissÄ• ya hetupaccaye ekÅ«napaÃ±Ã±Ä• sa pucchÄ• , tathÄ• sesapaccaye
dhammapaccanÄ«yÄ• dÄ«su ca. taá¹ƒ sandhÄ• ya __ ``ekÅ«napaÃ±Ã±Ä• sÄ• ya ekÅ«nap
``siyÄ• hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetudhammo uppajjeyya hetupaccayÄ• â€™â€™ tiÄ
``hetuá¹ƒ paá¹-icca hetu, hetuá¹ƒ paá¹-icca nahetu, hetuá¹ƒ paá¹-icca hetu ca nahetu ca. na
nahetu, nahetuá¹ƒ paá¹-icca hetu, nahetuá¹ƒ paá¹-icca hetu ca nahetu ca. hetuÃ±ca nahetu
hetuÃ±ca nahetuÃ±ca paá¹-icca nahetu, hetuÃ±ca nahetuÃ±ca \Ne 193/ paá¹-icca hetu ca n
ekekasmiá¹ƒ duke hetupaccayÄ• dÄ«su ekamekasmiá¹ƒ paccaye nava nava pucchÄ• hont
navasu paÃ±hesÅ«â€™â€™ _ti vuttaá¹ƒ.

__labbhamÄ• nassÄ• _ti kusalattike tÄ• va paá¹-iccavÄ• re hetupaccaye ``kusalaá¹ƒ dhamm
dhammo uppajjati hetupaccayÄ• , kusalaá¹ƒ ekaá¹ƒ \Be 206/ khandhaá¹ƒ paá¹-icca tayo kha
(Paá¹-á¹-h I 1.53) kusalena kusalaá¹ƒ, kusalena abyÄ• kataá¹ƒ, kusalena kusalÄ• byÄ• kata
akusalaá¹ƒ, akusalena abyÄ• kataá¹ƒ, akusalena akusalÄ• byÄ• kataá¹ƒ, abyÄ• katena aby
abyÄ• kataá¹ƒ, akusalÄ• byÄ• katena abyÄ• katanti navannaá¹ƒ navannaá¹ƒ paÃ±hÄ• naá¹
paÃ±hassa vissajjanavasena __uddharaá¹‡aá¹ƒ, _ tathÄ• sesapaccayavÄ• rattikÄ• dÄ«su.
yathÄ• vuttesu eva paÃ±hesu atthasambhavato yathÄ• vibhattÄ• naá¹ƒ paÃ±havissajjanÄ•
tiÄ• dinÄ• __gaá¹‡anÄ• á¹-hapanaá¹ƒ_. __pasaá¹-e dhamme_ti yathÄ• heá¹-á¹-hÄ• kaá¹‡
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaâ€™â€™ ntiÄ• dinÄ• (Dhs 1) vippakiá¹‡á¹‡e muttapupp
avisiá¹-á¹-haniddeso sÄ• maÃ±Ã±aniddeso. __viÃ±Ã±Ä• tadhammassa_ puggalassÄ• ti adh

yadi cittuppÄ• darÅ«pakaá¹‡á¸• esu catubhÅ«micittuppÄ• dÄ• divasena viÃ±Ã±Ä• tadhamm
Ä• raddhÄ• , evaá¹ƒ sante idha kasmÄ• kusalattikaniddeso vuttoti Ä• ha __ ``yadipi kusalat
_tiÄ• di. __dhammavisesanabhÄ• vato_ti ``dhammÄ• â€™â€™ ti padassa padhÄ• nabhÄ•
tadabhidheyyÄ• pucchitabbÄ• jÄ• tÄ• . __viÃ±Ã±Ä• tÄ• hÄ«_ti bhÅ«mÄ«naá¹ƒ visesanala
padhÄ• na_nti kiÃ±cÄ• pi uddese kusalapadena dhammÄ• visesitabbÄ• , ``catÅ«su bhÅ«m
imasmiá¹ƒ pana niddese bhÅ«mÄ«hi visesitabbattÄ• kusalapadaá¹ƒ padhÄ• nanti visesana
abhÄ• vato satipi visesitabbadhammÄ• naá¹ƒ kÄ• mÄ• vacarÄ• diphassÄ• dibhede tadanap
anavajjasukhavipÄ• katÄ• saá¹…khÄ• taá¹ƒ attano kusalÄ• kÄ• rameva gahetvÄ• pavattan
upÄ• dÄ• ya pavattatÄ«â€™â€™ _ti vuttaá¹ƒ. sabbepi hi kusalÄ• dhammÄ• anavajjasukha
ekasabhÄ• vÄ• yevÄ• ti.

<1385> __yathÄ• yogaá¹ƒ yojetabba_nti catÅ«hi bhÅ«mÄ«hi Ä• dhÄ• rabhÅ«tÄ• hi viseset
anÄ• masitvÄ• vipÄ• kabhÄ• vena ekattaá¹ƒ netvÄ• ``catÅ«su bhÅ«mÄ«su vipÄ• koâ€™â
nayo ``tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataâ€™â€™ ntiÄ• dÄ«supi.

__uppajjati_ \Ne 194/ __etthÄ• ti uppÄ• do, _ cetasikÄ• . te hi cittassa sabbathÄ• pi nissay
ettha ca uppattiyÄ• Ä• dhÄ• rabhÄ• vena apekkhitÄ• . yathÄ• \Be 207/ ca cetasikÄ• cittas
cetasikÄ• naá¹ƒ nissayÄ• dipaccayabhÄ• vato Ä• dhÄ• rabhÄ• vena vattabbataá¹ƒ arahatÄ

uppÄ• dasaddÄ• bhidheyyataá¹ƒ na vinivattati. idaá¹ƒ vuttaá¹ƒ hoti --- ``cittuppÄ• doâ€™â€
visesanabhÄ• vena pavattamÄ• nampi cittaá¹ƒ attani yathÄ• vuttauppÄ• daatthasambhavat
apariccattavisesitabbabhÄ• vameva hutvÄ• tassa visesanabhÄ• vaá¹ƒ paá¹-ipajjatÄ«ti. yad
samudÄ• yopalakkhaá¹‡avasena attho sambhavatÄ«â€™â€™ _ti. cittasamÄ• nagatikassa
gahetabbatÄ• ya ``dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti nidassanena vakkhamÄ• nat
gahaá¹‡aá¹ƒ kataâ€™â€™ _nti vuttaá¹ƒ. tattha __aÃ±Ã±assÄ• _ti rÅ«passa.

<1420> __paÃ±cadvÄ• re vattabbameva natthi_ ekantaparittÄ• rammaá¹‡attÄ• paÃ±cadv
__iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡Ä• nubhavana_nti vipÄ• kassa pakappetvÄ• Ä• rammaá
kammÄ• nurÅ«paá¹ƒ pavattamÄ• no vipÄ• ko parittakammavipÄ• katÄ• ya parittÄ• rammaá
mahaggatappamÄ• á¹‡Ä• rammaá¹‡eti adhippÄ• yo. samÄ• dhippadhÄ• nassapi kassaci ka
sadisavipÄ• katÄ• abhÄ• vato __ ``appanÄ• ppattassÄ• â€™â€™ _ti kammaá¹ƒ visesitaá¹ƒ
aggahetvÄ• lokasaÃ±Ã±Ä• nurodheneva gahite pathavÄ• dike parikammasaÃ±Ã±Ä• ya sa
paá¹-ibhÄ• ganimittasaá¹…khÄ• taá¹ƒ saÃ±Ã±Ä• vasaá¹ƒ Ä• rammaá¹‡aá¹ƒ assÄ• ti __saÃ
__tÄ• disenevÄ• _ti samÄ• dhippadhÄ• natÄ• ya appanÄ• ppattÄ«hi viya saÃ±Ã±Ä• vasÄ•
__sopÄ«_ti __pi_-saddo sampiá¹‡á¸• anattho. tenetaá¹ƒ dasseti ``attano kammassa
samÄ• nabhÅ«mikadhammÄ• rammaá¹‡atÄ• ya viya tassa Ä• rammaá¹‡Ä• rammaá¹‡atÄ•
hotÄ«â€™â€™ ti.

yadi evaá¹ƒ kasmÄ• mahaggatappamÄ• á¹‡Ä• rammaá¹‡assa parittakammassa vipÄ• ko
hotÄ«ti? appanÄ• ppattakammavipÄ• kassa viya tassa kammÄ• rammaá¹‡Ä• rammaá¹‡atÄ
kammÄ• nurÅ«patÄ• ya ca anekarÅ«pattÄ• . yathÄ• attano kammasadisassa mahaggataja
tadÄ• rammaá¹‡aá¹ƒ nÄ• nubandhakaá¹ƒ paricayÄ• bhÄ• vato, evaá¹ƒ attano kammassa n
sahakÄ• rÄ«kÄ• raá¹‡Ä• hi apariyÄ• dinne mahaggatappamÄ• á¹‡e Ä• rammaá¹‡e paricay
pavattati, kammanimittÄ• rammaá¹‡o pana jÄ• yamÄ• no paritteneva tena hotÄ«ti Ä• ha \Be
``paá¹-isandhiÄ• dibhÅ«toâ€™â€™ _tiÄ• di. __yasmÄ• panÄ• _tiÄ• dinÄ• pÄ• á¸·iyÄ• va y
nicchinoti. nÄ• nÄ• kkhaá¹‡ikakammapaccayo hi ettha adhippeto paccayapaccayuppannÄ•
vuttattÄ• . __na cÄ• _tiÄ• dinÄ• parittavipÄ• kÄ• eva idha paccayuppannabhÄ• vena vuttÄ
imasmiá¹ƒ atthuddhÄ• rakaá¹‡á¸• e.

sativepullappattÄ• naá¹ƒ sativirahitassa kÄ• yakammassa sambhavaá¹ƒ dassetuá¹ƒ __ ``vÄ
vuttaá¹ƒ. avÄ«tarÄ• gÄ• naá¹ƒ aparittepi katthaci Ä• rammaá¹‡e siyÄ• cetaso uppilÄ• vitatt
``kilesaviraheâ€™â€™ _ti visesetvÄ• vuttaá¹ƒ. __Ä• darÄ• karaá¹‡avasenevÄ• _ti Ä• darÄ
visesanivattiattho __eva_-saddo tameva nivattetabbaá¹ƒ visesaá¹ƒ dasseti, nÄ• Ã±Ã±athÄ•
__Ä• di_-saddena dosÄ• dayo saá¹…gaá¹‡hÄ• ti. __Ä• darÄ• karaá¹‡aá¹ƒ nirussukkatÄ• e
nirussukkabhÄ• veneva na honti, na pana Ä• daraá¹ƒ na karontiyevÄ• ti daá¹-á¹-habbaá¹ƒ.
``akammaÃ±Ã±asarÄ«ratÄ• ya aÃ±Ã±avihitatÄ• ya ca khÄ«á¹‡Ä• savÄ• naá¹ƒ asakkaccad
anÄ• daravasenÄ• â€™â€™ ti vadanti.

<1421> __atipaguá¹‡Ä• na_nti subhÄ• vitÄ• naá¹ƒ suá¹-á¹-hutaraá¹ƒ vasippattÄ• naá¹ƒ. __
pavatti hoti_ tattha vicÄ• raá¹‡ussÄ• hassa mandabhÄ• vatoti adhippÄ• yo. __pubbe dassita
lakkhaá¹‡Ä• nÄ«ti ahanti vÄ• â€™â€™ tiÄ• dinÄ• pubbe dassitaá¹ƒ. __ ``avijjamÄ• no_ ap
__vijjamÄ• no ca_ lokasaá¹…ketasiddhiyÄ• sammutisaccabhÄ• vato __attho_ arÄ«yati citte
ti Ä• cariyÄ• vadanti. yato tabbisayÄ• cittuppÄ• dÄ• __navattabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ e
navattabbÄ• rammaá¹‡Ä• _ti aÃ±Ã±apadatthasamÄ• savasena vuccanti. ayaá¹ƒ pana vÄ•
tassa accantaá¹ƒ avijjamÄ• nataá¹ƒ maÃ±Ã±anto ito ca aÃ±Ã±athÄ• avijjamÄ• napaÃ±Ã±a
``sammutisacce panÄ• â€™â€™ _tiÄ• dimÄ• ha. kathaá¹ƒ pana tassa accantamavijjamÄ•
dhammÄ• naá¹ƒ pavatti navattabbÄ• rammaá¹‡abhÄ• vo cÄ• ti Ä• ha __ ``avijjamÄ• nampÄ
__parittÄ• diÄ• rammaá¹‡Ä• ti na vattabbÄ• ti vuttÄ• _ti parittÄ• dayo viya tassa visuá¹ƒ vav
nisedheti.

__vikkhipanaá¹ƒ_ nÄ• nÄ• rammaá¹‡esu cittassa pavattanaá¹ƒ. __anavaá¹-á¹-hÄ• naá¹ƒ_
appadÄ• naá¹ƒ. dutiyÄ• dimaggapurecÄ• rikaá¹ƒ phalasamÄ• pattipurecÄ• rikaÃ±ca kÄ• mÄ
nibbÄ• nÄ• rammaá¹‡atÄ• ya lokuttaracittassa Ä• vajjanaá¹-á¹-hÄ• niyatÄ• ya ca paá¹-hama
samÄ• nanti katvÄ• vuttaá¹ƒ __ ``gotrabhuvodÄ• ne gotrabhÅ«ti gahetvÄ• â€™â€™ _ti.

__sabbatthapÄ• daka_nti \Ne 196/ nipphÄ• detabbe, payojane vÄ• bhummaá¹ƒ ``cetaso a
viya. tena sabbesu vipassanÄ• dÄ«su nipphÄ• detabbesÅ«ti attho. tenevÄ• ha __ ``sabbesÅ
atÄ«taá¹ƒsaÃ±Ä• á¹‡assa kÄ• mÄ• vacarattÄ• iddhividhÄ• dÄ«su tassa aggahaá¹‡aá¹ƒ da
atÄ«tasattadivasato heá¹-á¹-hÄ• yÄ• va paccuppannapaá¹-isandhi, tÄ• va visayoti vadanti.
khandhapaá¹-ibaddhÄ• naá¹ƒ tassa visayabhÄ• vo yutto viya dissati.

__pÄ• dakajjhÄ• nacittaá¹ƒ parikammehi gahetvÄ• _ti pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ•
cittaá¹ƒ viya ayaá¹ƒ kÄ• yo sÄ«ghagamano hotÅ«â€™â€™ ti pubbabhÄ• gaparikammehi rÅ
pÄ• dakajjhÄ• nacittassapi gahetabbataá¹ƒ sandhÄ• ya vuttaá¹ƒ. idaá¹ƒ pana adhiá¹-á¹-hÄ•
veditabbaá¹ƒ. adhippetaá¹-á¹-hÄ• napÄ• puá¹‡anatthaá¹ƒ gantukÄ• mataá¹ƒ purakkhatvÄ•
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``idaá¹ƒ cittaá¹ƒ viya ayaá¹ƒ kÄ• yo sÄ«ghagamano hotÅ«â
karajakÄ• yÄ• rammaá¹‡aá¹ƒ parikammaá¹ƒ katvÄ• bhavaá¹…gaá¹ƒ otaritvÄ• vuá¹-á¹-hÄ•
samÄ• pajjitvÄ• puna bhavaá¹…ge otiá¹‡á¹‡e manodvÄ• rÄ• vajjanaá¹ƒ rÅ«pakÄ• yaá¹ƒ Ä
anulomÄ• ni ca. tato adhiá¹-á¹-hÄ• nacittampi tamevÄ• rammaá¹‡aá¹ƒ katvÄ• uppajjati. tas
yathÄ• dhippetaá¹-á¹-hÄ• naá¹ƒ gatoyeva hoti. evaá¹ƒ adissamÄ• nena kÄ• yena gacchanto
adhiá¹-á¹-hÄ• nacittassa uppÄ• dakkhaá¹‡e gacchati, udÄ• hu á¹-hitikkhaá¹‡e bhaá¹…gakk
khaá¹‡esu gacchatÄ«ti icchanti. __citte_ti pÄ• dakajjhÄ• nacitte. __samodahatÄ«_ti cittÄ• n
viya sÄ«ghagamanaá¹ƒ karotÄ«ti attho. yathÄ• hi cittaá¹ƒ icchitakkhaá¹‡e atidÅ«repi visaya
pavattati, evaá¹ƒ rÅ«pakÄ• yassapi lahuparivattibhÄ• vÄ• pÄ• danaá¹ƒ cittavasena kÄ• yap
rÅ«padhammÄ• naá¹ƒ dandhaparivattibhÄ• vato ekacittakkhaá¹‡ena desantaruppatti na yuj

adhiá¹-á¹-hÄ• nacittena rÅ«pakÄ• yassa lahuparivattibhÄ• vassa Ä• pÄ• ditattÄ• . tenevÄ• l
adhiá¹-á¹-hahitvÄ• sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamitvÄ• adissamÄ• nena kÄ
gacchatÄ«â€™â€™ ti (Vism II 397). acinteyyo hi iddhimantÄ• naá¹ƒ iddhivisayoti.

__cittasantÄ• naá¹ƒ_ \Be 210/ __rÅ«pakÄ• ye samodahita_nti yattakehi cittehi dissamÄ• ne
yathÄ• dhippetaá¹-á¹-hÄ• nappatti, tattakÄ• naá¹ƒ cittÄ• naá¹ƒ pabandhassa dandhagaman
adhiá¹-á¹-hÄ• nassa karajakÄ• ye Ä• ropitaá¹ƒ tadanuguá¹‡anti attho. idampi adhiá¹-á¹-hÄ•
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``ayaá¹ƒ kÄ• yo viya idaá¹ƒ cittaá¹ƒ dandhagamanaá¹ƒ hot
vuá¹-á¹-hitajjhÄ• nacittÄ• rammaá¹‡aá¹ƒ parikammaá¹ƒ \Ne 197/ katvÄ• bhavaá¹…gaá¹ƒ o
vuá¹-á¹-hÄ• ya pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• puna bhavaá¹…ge otiá¹‡á¹‡e manodv
pÄ• dakajjhÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati anulomÄ• ni ca. tato adhiá¹-á¹-hÄ•
tamevÄ• rammaá¹‡aá¹ƒ katvÄ• uppajjati. tassÄ• nubhÄ• vena antarÄ• paÃ±caviÃ±Ã±Ä• á
icchitaá¹-á¹-hÄ• naá¹ƒ gacchati. evaá¹ƒ gacchanto ca sace icchati, pathavÄ«kasiá¹‡avasena
nimminitvÄ• padasÄ• gacchati. sace icchati, vÄ• yokasiá¹‡avasena vÄ• yuá¹ƒ adhiá¹-á¹-ha
vÄ• yunÄ• gacchati. apica gantukÄ• matÄ• va ettha pamÄ• á¹‡aá¹ƒ. sati hi gantukÄ• matÄ
katÄ• dhiá¹-á¹-hÄ• no adhiá¹-á¹-hÄ• navegakkhittoveso issÄ• sapakkhitto saro viya dissamÄ
Ä• kÄ• se maggaá¹ƒ nimminitvÄ• gacchanto vinÄ• pi abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena pakatipath
``padasÄ• gacchatÄ«â€™â€™ ti vuttaá¹ƒ. vÄ• yuá¹ƒ adhiá¹-á¹-hahitvÄ• gacchanto
abhiÃ±Ã±Ä• Ã±Ä• á¹‡asamuá¹-á¹-hitavÄ• yodhÄ• tuparamparÄ• ya gacchati. ubhayatthÄ• p
vanarÄ• maá¹‡Ä«yakÄ• dÄ«ni pekkhamÄ• no Ä• pÄ• thagate sadde ca suá¹‡amÄ• no gacc
``adissamÄ• nena kÄ• yena ekacittakkhaá¹‡eneva icchitaá¹-á¹-hÄ• nagamane dissamÄ• ne
gamane abhiÃ±Ã±Ä• cittasamuá¹-á¹-hitakÄ• yaviÃ±Ã±attivipphÄ• rena gamanaâ€™â€™ nt
``abhiÃ±Ã±Ä• cittassa viÃ±Ã±attinibbattanakiccaá¹ƒ natthÄ«â€™â€™ ti vadanti.

__adhiá¹-á¹-hÄ• nadvaya_nti cittakÄ• yavasena kÄ• yacittapariá¹‡Ä• manabhÅ«taá¹ƒ
rÅ«pakÄ• yapÄ• dakajjhÄ• nacittÄ• rammaá¹‡aá¹ƒ ubhayaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ. __taá¹ƒ
yathÄ• vuttaadhiá¹-á¹-hÄ• nadvayasampayuttÄ• ya. __sukhasaÃ±Ã±Ä• lahusaÃ±Ã±Ä• bhÄ
sukhasaÃ±Ã±Ä• lahusaÃ±Ã±Ä• sabbhÄ• vato, tabbhÄ• vaá¹ƒ Ä• pajjanatoti attho. __sukha
upekkhÄ• sampayuttÄ• saÃ±Ã±Ä• . upekkhÄ• hi ``santaá¹ƒ sukhaâ€™â€™ nti vuttÄ• . sÄ
ceva vitakkÄ• dÄ«hi paccanÄ«kehi ca vimuttattÄ• ``lahusaÃ±Ã±Ä• â€™â€™ tipi veditabbÄ
rÅ«pakÄ• yopi tÅ«lapicu viya sallahuko hoti. so evaá¹ƒ vÄ• takkhittatÅ«lapicunÄ• \Be 211/
ekacittakkhaá¹‡ena adissamÄ• nena ca kÄ• yena yathÄ• ruci gacchatÄ«ti.

``mutto vatamhi tÄ• ya anatthasaá¹ƒhitÄ• ya dukkarakÄ• rikÄ• ya, sÄ• dhu vatamhi sammÄ
nti (SN a I 137) pavattaá¹ƒ bhagavato cetoparivitakkamaÃ±Ã±Ä• ya mÄ• ro ``amuttabhÄ• va
ti,

``tapokammÄ• \Ne 198/ apakkamma, yaá¹ƒ na sujjhanti mÄ• á¹‡avÄ• .

asuddho maÃ±Ã±asi suddho, suddhimaggÄ• aparaddhoâ€™â€™ ti || (SN a I 137) ---

Ä• hÄ• ti evamÄ• diá¹ƒ sandhÄ• ya __ ``mÄ• rÄ• dÄ«nampi bhagavato cittajÄ• nanaá¹ƒ vut
nibbÄ• napaccavekkhaá¹‡aÃ±ca pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena nibbÄ• nÄ• ... pe ...
sambandho. __nibbÄ• nÄ• ... pe ... Ã±Ä• tesÅ«_ti idaá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡assa parato
paccavekkhaá¹‡aá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡assa visaye viya abhiÃ±Ã±Ä• Ã±Ä• á¹‡avisayav
arahatÄ«ti katvÄ• vuttaá¹ƒ. __appamÄ• á¹‡Ä• rammaá¹‡ata_nti appamÄ• á¹‡akhandhÄ• ra
yasmÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa nibbÄ• nÄ• rammaá¹‡abhÄ• vadÄ«pako ko
__paccavekkhaá¹‡akicce vuccamÄ• ne_ti ruá¸·hiá¹ƒ aggahetvÄ• maggÄ• dÄ«naá¹ƒ atÄ«tÄ
anussaraá¹‡aá¹ƒ paccavekkhaá¹‡anti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa kiccaá¹ƒyeva p
vuccamÄ• neti attho. __anuÃ±Ã±Ä• tÄ• ti dissatÄ«_ti ``maggaphalanibbÄ• napaccavekkhaá
sandhÄ• ya vuttaá¹ƒ. ayaÃ±hettha attho --- pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena nibbÄ• nÄ
``ime dhammÄ• kiá¹ƒ nu kho Ä• rabbha pavattÄ• â€™â€™ ti Ä• vajjentassa pubbenivÄ• sÄ
nibbÄ• nÄ• rammaá¹‡e pavattatÄ«ti. anÄ• gataá¹ƒsaÃ±Ä• á¹‡epi eseva nayo.

yadi evaá¹ƒ kasmÄ• parittattike ``appamÄ• á¹‡o dhammo mahaggatassa dhammassa Ä• r
paccayoâ€™â€™ ti (Paá¹-á¹-h II 12.58) ettha ``appamÄ• á¹‡Ä• khandhÄ• cetopariyaÃ±Ä•
pubbenivÄ• saanÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti
bahiddhÄ• dhammassa, bahiddhÄ• dhammo ajjhattassa dhammassa Ä• rammaá¹‡apaccay
vibhaá¹…gesu ``bahiddhÄ• khandhÄ• \Be 212/ iddhividhaÃ±Ä• á¹‡assa
cetopariyapubbenivÄ• sayathÄ• kammÅ«pagaanÄ• gataá¹ƒsaÄ• vajjanÄ• ya Ä• rammaá¹‡a
(Paá¹-á¹-h II 20.29) ettakameva vuttaá¹ƒ, na vuttaá¹ƒ nibbÄ• nanti. cetopariyaiddhividhÄ• di
vuttattÄ• ti ce, evampi visuá¹ƒ vibhajitabbaá¹ƒ siyÄ• . na hi visuá¹ƒ vibhajanÄ• rahaá¹ƒ saha
avacanassa aÃ±Ã±akÄ• raá¹‡attÄ• . yÄ• ni hi puthujjanÄ• naá¹ƒ pubbenivÄ• saanÄ• gataá
avisayo eva nibbÄ• naá¹ƒ. ariyÄ• naá¹ƒ pana maggaphalapaccavekkhaá¹‡ehi sacchikatanib
Ã±Ä• á¹‡ehi paccakkhakaraá¹‡e payojanaá¹ƒ natthÄ«ti sÄ• dhÄ• raá¹‡ena iddhividhaÃ±Ä•
nibbÄ• naá¹ƒ na vuttanti daá¹-á¹-habbaá¹ƒ \Ne 199/. __nibbattakkhandhajÄ• nanamÄ• ha, _
nibbattakakkhandhajÄ• nanaá¹ƒ. yathÄ• kammÅ«pagaÃ±Ä• á¹‡akiccaÃ±hi tanti. __attho sa
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assapi anibbÄ• nÄ• rammaá¹‡ataá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<1429> maggÄ• rammaá¹‡attike yasmÄ• cittuppÄ• dakaá¹‡á¸• e bodhitesu cittuppÄ• desu
keci natthi, maggÄ• rammaá¹‡Ä• yeva pana kadÄ• ci maggÄ• dhipatino honti, tasmÄ• ``kat
maggÄ• rammaá¹‡Ä• â€™â€™ ti ekameva pucchaá¹ƒ katvÄ• tayopi koá¹-á¹-hÄ• sÄ• labb
nayena paratopi evarÅ«pesu á¹-hÄ• nesu attho veditabbo. ``cittuppÄ• dÄ• â€™â€™ ti, ``ma
vuttadhammÄ• naá¹ƒyeva maggahetukattÄ• bhÄ• vaá¹ƒ sÄ• dhetuá¹ƒ __ ``asahajÄ• tattÄ•
__ ``asampayuttattÄ• ti atthoâ€™â€™ _ti vuttaá¹ƒ. tenevÄ• ha __ ``na hi arÅ«padhammÄ•
``aÃ±Ã±adhammÄ• rammaá¹‡akÄ• le evÄ• â€™â€™ ti avadhÄ• raá¹‡assa aggahitattÄ• ga

maggÄ• rammaá¹‡akÄ• lepi maggÄ• dhipatibhÄ• vena na vattabbÄ• ti ayampi attho aá¹-á¹-
pariggahitoyevÄ• ti daá¹-á¹-habbaá¹ƒ. ``garuá¹ƒ katvÄ• paccavekkhaá¹‡akÄ• leâ€™â€™ ti
akatvÄ• paccavekkhaá¹‡akÄ• lepi atthi eva. tadÄ• ca maggÄ• dhipatibhÄ• vena na vattabl
siddhovÄ• yamattho.

<1434> __atÄ«tÄ• rammaá¹‡Ä• vÄ• _ti uddhaá¹-aá¹ƒ, ``atÄ«tÄ• rammaá¹‡Ä• â€™â€™ ti p
bahÅ«su potthakesu dissati. __tasmÄ• _ti yasmÄ• __paá¹-iccasamuppÄ• davibhaá¹…gava
``maraá¹‡asamaye Ã±Ä• takÄ• `ayaá¹ƒ, tÄ• ta, tavatthÄ• ya buddhapÅ«jÄ• karÄ«yati, citta
vatvÄ• â€™â€™ tiÄ• dinÄ• paÃ±cadvÄ• re rÅ«pÄ• diÄ• rammaá¹‡Å«pasaá¹ƒharaá¹‡aá¹ƒ
tadÄ• rammaá¹‡apariyosÄ• nÄ• naá¹ƒ cuddasannaá¹ƒ \Be 213/ cittÄ• naá¹ƒ pavattiÃ±ca va
ekacittakkhaá¹‡aá¹-á¹-hitike Ä• rammaá¹‡e paá¹-isandhicittaá¹ƒ uppajjatÄ«ti paccuppannÄ•
paá¹-isandhiyÄ• vakkhati, tasmÄ• ti attho. dve bhavaá¹…gÄ• ni Ä• vajjanaá¹ƒ maraá¹‡assÄ
mandÄ«bhÅ«tavegattÄ• paÃ±ca javanÄ• ni dve tadÄ• rammaá¹‡Ä• ni cuticittanti ekÄ• dasa
Ä• ha __ ``paÃ±cacittakkhaá¹‡Ä• vasiá¹-á¹-hÄ• yukeâ€™â€™ _ti. __itaratthÄ• _ti aÃ±Ã±ata
idÄ• ni tameva ``itaratthÄ• â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹
_tiÄ• dimÄ• ha. cutiyÄ• tadÄ• rammaá¹‡arahitattÄ• paá¹-isandhiyÄ• ca paccuppannÄ• ra
... jjantassÄ• â€™â€™ _ti udÄ• haá¹-aá¹ƒ. __cha bhavaá¹…gÄ• ni paccuppannÄ• rammaá¹
cittakkhaá¹‡Ä• atÄ«tÄ• ti sattacittakkhaá¹‡Ä• vasiá¹-á¹-hÄ• yuke gatinimitte paá¹-isandhiyÄ
daá¹-á¹-habbaá¹ƒ.

__vijjamÄ• nameva_ \Ne 200/ __kÄ• yaá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«_ti etena sukhalahus
paccuppannasseva bhÅ«tupÄ• dÄ• yarÅ«pasaá¹…ghÄ• tassa lahuparivattibhÄ• vÄ• pÄ• da

__etthantare_ti apÄ• kaá¹-akÄ• lato paá¹-á¹-hÄ• ya yÄ• va pÄ• kaá¹-akÄ• lo, etasmiá¹ƒ ant
kiÃ±ci sÄ«ghaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, kassaci dandhaá¹ƒ, tasmÄ• __ ``ekadvesantativÄ• rÄ
vuttaá¹ƒ. ``vacanasiliá¹-á¹-hatÄ• vasena vuttaâ€™â€™ nti eke, keci pana ``etthantare pavat
arÅ«padhammÄ• ca paccuppannÄ• ti gahite eko santativÄ• ro hoti, taá¹ƒ pana dvidhÄ• vib
apÄ• kaá¹-akÄ• laá¹ƒ Ä• diá¹ƒ katvÄ• yebhuyyena pÄ• kaá¹-akÄ• lato orabhÄ• vo eko koá¹
pÄ• kaá¹-akÄ• laá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va supÄ• kaá¹-akÄ• lo ekoti ete dve santativÄ• rÄ
sesasantativÄ• rabhedÄ• pi veditabbÄ• . tattha kÄ• lavasena sabbesaá¹ƒ samÄ• nabhÄ• va
sadisappavattivasena santatiparicchedo dÄ«pitabboâ€™â€™ ti vadanti. kiÃ±ci kiÃ±ci kÄ• la
pavattamÄ• nÄ• pi hi utucittÄ• disamuá¹-á¹-hÄ• nÄ• rÅ«padhammÄ• santativÄ• rÄ• ti vucc
``atiparittÄ• â€™â€™ _tiÄ• dinÄ• , arÅ«pasantatipi cettha yathÄ• vuttarÅ«pasantatiparicchi
daá¹-á¹-habbaá¹ƒ. __paccuppannesu dhammesu saá¹ƒhÄ«ratÄ«_ti taá¹‡hÄ• diá¹-á¹-hÄ«hi
Ä• kaá¸• á¸• hanÄ«yaá¹-á¹-hÄ• nabhÄ• vena vuttaá¹ƒ. ``yo cÄ• vuso, mano ye ca dhammÄ•
ekabhavabhÅ«tÄ• ca ekasantatipariyÄ• pannÄ• dhammÄ• vibhÄ• gaá¹ƒ akatvÄ• gayham
sati pana vibhÄ• gakaraá¹‡e \Be 214/ khaá¹‡asantatipaccuppannatÄ• labbhatÄ«ti Ä• ha __
hontaá¹ƒ etaá¹ƒ ubhayaá¹ƒ hotÄ«â€™â€™ _ti.

__tassÄ• _ti mahÄ• janassa. __atÄ«tÄ• divibhÄ• gaá¹ƒ akatvÄ• _ti Ä• vajjanÄ• dÄ«naá¹ƒ s
upÄ• yaá¹ƒ dasseti. __siddhaá¹ƒ hotÄ«_ti khaá¹‡apaccuppannÄ• rammaá¹‡attepi parikamm
ayaá¹ƒ pÄ• á¸·i suá¹-á¹-hu nÄ«tÄ• hotÄ«ti attho. __atÄ«tattiko ca evaá¹ƒ abhinno hotÄ«_ti
khaá¹‡apaccuppanneyeva dhamme idha paccuppannoti gayhamÄ• ne aÃ±Ã±apadasaá¹…g
anantarapaccayabhÄ• vaá¹ƒ pakÄ• sento atÄ«tattiko ca paá¹-á¹-hÄ• ne abhedato sammÄ•
avinÄ• sito hoti. atha vÄ• __atÄ«tattiko_ti paá¹-á¹-hÄ• ne atÄ«tattikapÄ• á¸·i, imÄ• ya atÄ«t
yathÄ• vuttakÄ• raá¹‡atoyeva abhinno avisiá¹-á¹-ho aÃ±Ã±adatthu saá¹ƒsandati sametÄ«ti

__yathÄ• sambhava_nti Ä• vajjanÄ• ya anÄ• gatÄ• rammaá¹‡atÄ• , javanÄ• naá¹ƒ paccupp
anÄ• gatapaccuppannÄ• tÄ«tÄ• rammaá¹‡atÄ• ti \Ne 201/ yojetabbaá¹ƒ. __nÄ• nÄ• ramma
paccuppannÄ• rammaá¹‡attÄ• ti adhippÄ• yo. ayaÃ±ca attho ekissÄ• javanavÄ«thiyÄ• eka
Ä• vajjanÄ• dÄ«naá¹ƒ anÄ• gatÄ• diÄ• rammaá¹‡atÄ• sambhavatÄ«ti sambhavadassanav
abhiÃ±Ã±Ä• cittassa khaá¹‡apaccuppanne pavattiá¹ƒ yojetvÄ• dassetuá¹ƒ __ ``tenÄ• â€™
__tÄ«á¹‡Ä«_ti ``atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• seva
anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa, paccuppannÄ• ra
paccuppannÄ• rammaá¹‡assa dhammassa Ä• sevanapaccayena paccayoâ€™â€™ ti (Paá
padantarasaá¹…gahitadhammÄ• napekkhÄ• dhammÄ• tÄ«á¹‡i paÃ±havissajjanÄ• nÄ«ti a
Ä• sevanalÄ• bhe sati yathÄ• dhammasÄ• sane avacanassa kÄ• raá¹‡aá¹ƒ natthÄ«ti avaca
paÃ±hÄ• naá¹ƒ paá¹-isedho viÃ±Ã±Ä• yatÄ«ti adhippÄ• yo.

__etassa vÄ• dassÄ• _ti ``Ä• vajjanajavanÄ• naá¹ƒ anÄ• gatapaccuppannÄ• rammaá¹‡atte
siddhaâ€™â€™ nti vÄ• dassa. __nissayabhÄ• vo_ti atthasambhavato yathÄ• vuttanayassa
cittaá¹ƒ. __tassÄ• _ti Ä• vajjanajavanÄ• naá¹ƒ \Be 215/ khaá¹‡apaccuppannaniruddhÄ• ram
ca kÄ• lavisesaá¹ƒ Ä• masati, anÄ• gatÄ• yeva ca Ä• vajjanÄ• pavattatÄ«ti nayidaá¹ƒ yujja
imassa cittaá¹ƒ bhavissati, taá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ karoti, evaá¹ƒ sati
parikammÄ• bhiÃ±Ã±Ä• cittÄ• nampi anÄ• gatÄ• rammaá¹‡attamevÄ• ti sabbattha Ä• vajja
anÄ• gatapaccuppannÄ• rammaá¹‡atÄ• na sijjhatÄ«ti Ä• ha __ ``pavatti ... pe ... vuttattÄ• â
__dosÄ• pattiyÄ• _ti dosÄ• pajjanena, dosÄ• pattito vÄ• . __rÄ• siekadesÄ• vajjanapaá¹-ive
purimavÄ• dipakkhamÄ• ha, __sampattasampattÄ• vajjanajÄ• nane_ti attanÄ• niddhÄ• rita
nÄ• nujÄ• neyyu_nti addhÄ• santatipaccuppannapadatthatÄ• abhidhammamÄ• tikÄ• yaá¹ƒ
natthÄ«ti adhippÄ• ye á¹-hatvÄ• nÄ• nujÄ• neyyuá¹ƒ. ettha ca satipi sabhÄ• vabhede Ä• kÄ
ekattanayavasena Ä• vajjanaparikammÄ• bhiÃ±Ã±Ä• cittÄ• naá¹ƒ nÄ• nÄ• rammaá¹‡atÄ• c
khaá¹‡apaccuppannÄ• rammaá¹‡atÄ• cetopariyaÃ±Ä• á¹‡assa purimavÄ• dÄ«naá¹ƒ adhip
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sabhÄ• vabhede sati nÄ• nÄ• rammaá¹‡atÄ• dosÄ• bhÄ•
citte addhÄ• santativasena paccuppannÄ• rammaá¹‡atÄ• vibhÄ• vitÄ• â€™â€™ ti dvÄ«su
vicÄ• retvÄ• gahetabbaá¹ƒ.

__tenevÄ• _ti yasmÄ• atÄ«tattike uppannattike ca cetopariyaÃ±Ä• á¹‡assa vattamÄ• nadh
pÄ• á¹-ho na dissati, teneva kÄ• raá¹‡ena. __dvÄ«su Ã±Ä• á¹‡esÅ«_ti pubbenivÄ• sacetop
__kammamukhena gayhantÄ«_ti satipi Ä• rammaá¹‡abhÄ• ve cattÄ• ro khandhÄ• yathÄ• l
kammadvÄ• rena kusalÄ• kusalÄ• icceva gayhanti, na pana vibhÄ• gasoti dasseti. lobhÄ• c
duccaritabhÄ• vo, alobhÄ• disampayogavisesena ca sucaritabhÄ• vo lakkhÄ«yatÄ«ti ducca
vibhÄ• ventaá¹ƒ lobhÄ• dayopi vibhÄ• vetiyeva nÄ• ma hotÄ«ti Ä• ha __ ``duccarita ... pe ..
hotÄ«â€™â€™ _ti.

<1435> asabhÄ• vadhammassa ``ahaâ€™â€™ ntiÄ• dipaÃ±Ã±attiyÄ• ajjhattadhammupÄ•
ajjhattapariyÄ• yo, na pana sabhÄ• vadhammassa asattasantÄ• neva tassÄ• ti vuttaá¹ƒ __
ahontaâ€™â€™ _nti. tathÄ• hi ``attano khandhÄ• dÄ«ni paccavekkhantassÄ• â€™â€™ ti e
``ajjhattÄ• rammaá¹‡Ä• â€™â€™ ti padassa atthavivaraá¹‡avasena ``ajjhattaá¹ƒ gayhamÄ•
Ä• di-saddena gaá¹‡hÄ• tÄ«â€™â€™ ti \Be 216/ vakkhati. yadi evaá¹ƒ tassa ajjhattattikepi a
siyÄ• ? na, bahiddhÄ• bhÄ• vassa viya ajjhattabhÄ• vassapi ajjhattattike nippariyÄ• yavase
yadÄ• ha __ ``asabhÄ• ... pe ... na vuttaâ€™â€™ _nti. __Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dÄ«_t
sÄ• vajjanÄ• ni tassa purecÄ• rikaupacÄ• racittÄ• ni tassa Ä• rammaá¹‡ena
pavattanakapaccavekkhaá¹‡aassÄ• danÄ• dicittÄ• ni ca saá¹…gaá¹‡hÄ• ti.

__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ taá¹ƒ-saddena Ä• kaá¸• á¸• hitvÄ• vadati, _ na pana taá¹ƒ
tassa purecÄ• rikanti attho. __lesavacana_nti ekadesasÄ• ruppena samÄ• nÄ• rammaá¹‡al
vacanaá¹ƒ. lissati silissati ekadesena allÄ«yatÄ«ti hi __leso. yesa_nti
kÄ• mÄ• vacarakusalÄ• kusalamahÄ• kiriyÄ• vajjanacittÄ• naá¹ƒ kusalakiriyÄ• bhedassa rÅ
__evaá¹ƒ upekkhÄ• sahagataniddesÄ• dÄ«sÅ«_ti yesaá¹ƒ adukkhamasukhÄ• ya vedanÄ• y
ekameva upekkhÄ• sahagataniddesaá¹ƒ vatvÄ• itaraá¹ƒ na vattabbaá¹ƒ siyÄ• ti attho. __Ä•
hetusampayuttakÄ• mÄ• vacarÄ• diniddese saá¹…gaá¹‡hÄ• ti. tatthÄ• pi hi parittasahetukÄ
ekameva vatvÄ• itaraá¹ƒ na vattabbaá¹ƒ siyÄ• ti. __abhÄ• vanÄ• niá¹-á¹-happavattiyÄ• _ti
abhÄ• vanÄ• niá¹-á¹-happavattiyÄ• abhÄ• vanÄ• kÄ• rassa ukkaá¹ƒsappavattiyÄ• ti attho,
ukkaá¹ƒsappavattiyÄ• . __navattabbaá¹ƒ jÄ• taá¹ƒ_ ajjhattÄ• rammaá¹‡Ä• dibhÄ• venÄ• ti a
Ä• kiÃ±caÃ±Ã±Ä• yatanena samÄ• nÄ• rammaá¹‡Ä• ni Ä• vajjanÄ• dÄ«ni. yadi evaá¹ƒ ``ab
kasmÄ• vuttaá¹ƒ. na hi Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• rammaá¹‡assa paccavekkhaá¹‡aassÄ•
abhÄ• vanÄ• kÄ• rena pavatti \Ne 203/ atthÄ«ti? na, abhÄ• vetabbatÄ• ya adhippetattÄ• . n
abhÄ• vanaá¹ƒ, na na bhÄ• vetÄ«ti.

__gahaá¹‡avisesanimmitÄ• nÄ«_tiÄ• dÄ«su ayamadhippÄ• yo --- yadipi bhÄ• vanÄ• Ã±Ä•
sabhÄ• vato avijjamÄ• nesu visayesu yebhuyyena mahaggatÄ• dhammÄ• pavattanti, bahi
kasiá¹‡Ä• dÄ«naá¹ƒ bahiddhÄ• bhÄ• voti tadÄ• rammaá¹‡adhammÄ• bahiddhÄ• rammaá¹
santÄ• naá¹ƒ muÃ±citvÄ• upaá¹-á¹-hÄ• naá¹ƒ visesato vaá¸• á¸• hitakasiá¹‡avasena viÃ±Ã
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vassa pana na bahiddhÄ• kÄ• ro, nÄ• pi ajjhattÄ•

ubhayÄ• kÄ• ravidhure tasmiá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡ena pavattiyÄ• kÄ• rena pavattan
Ä• kiÃ±caÃ±Ã±Ä• yatanameva navattabbÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ, na itare itarÄ• kÄ• rap
__kÄ• mÄ• vacarakusalÄ• na_nti nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ.

Ä• kiÃ±caÃ±Ã±Ä• yatanavipÄ• kaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa vipÄ• kÄ• (
pariá¹‡Ä• metabbÄ• . __abhinÄ«hÄ• rÄ• sambhavato_ti samÄ• patticittassa abhinÄ«haraá¹
vipÄ• kassa Ä• rammaá¹‡anti katvÄ• __ ``vipÄ• kassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

asabhÄ• vadhammattepi bahiddhÄ• kÄ• rena gahaá¹‡Ä«yabhÄ• vato kasiá¹‡Ä• naá¹ƒ bah
ajjhattadhammupÄ• dÄ• natÄ• ya ahanti paÃ±Ã±attiyÄ• siyÄ• ajjhattabhÄ• voti vuttaá¹ƒ __
__ ``khandhÄ• dÄ«_ti __Ä• di_-saddena dhÄ• tuÄ• yatanÄ• di saá¹…gayhatÄ«â€™â€™ ti (
``arÅ«pakkhandhe khandhÄ• ti gahetvÄ• â€™â€™ tiÄ• dikaá¹ƒ vaá¹‡á¹‡anÄ• nÄ«tiá¹ƒ Ä• h
khandhÄ• diggahaá¹‡e_ti paresaá¹ƒ khandhÄ• dÄ«ti imassa padassa kathane uccÄ• raá¹‡e
upÄ• dÄ• paÃ±Ã±attiá¹ƒ Ä• ha Ä• disaddenÄ• ti sambandho.

tikaatthuddhÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukaatthuddhÄ• ravaá¹‡á¹‡anÄ•

<1473> __aÃ±Ã±athÄ• _ti \Ne 204/ vuttappakÄ• rassa dassane. vuttappakÄ• rassa dassan
aá¹-á¹-hakathÄ• yaá¹ƒ sasaá¹…khÄ• rikÄ• naá¹ƒ thinamiddhavirahe asaá¹…khÄ• rikasadis
__bhavarÄ• gÄ• dÄ«sÅ«_ti bhavarÄ• gamÅ«likÄ• dÄ«su yojanÄ• su.

<1511> __dve_ti uddhaccÄ• vijjÄ• nÄ«varaá¹‡Ä• ni. __tÄ«á¹‡Ä«_ti kÄ• macchandabyÄ• p
uddhaccÄ• vijjÄ• nÄ«varaá¹‡Ä• ni. __dve vÄ• tÄ«á¹‡i vÄ• _ti pÄ• á¸·iyaá¹ƒ __vÄ• _-sadda
Ä• ha. atha vÄ• nipÄ• tasaddasannidhÄ• nepi nÄ• mapadÄ• dÄ«hi eva samuccayÄ• diatth
tesaá¹ƒ avÄ• cakattÄ• ti antarenapi nipÄ• tapadaá¹ƒ ayamattho labbhati. tathÄ• vacanicch
pamÄ• á¹‡anti pÄ• á¸·iyaá¹ƒ ``dve tÄ«á¹‡Ä«â€™â€™ ti vuttaá¹ƒ. __yattha_ \Be 218/ __sah
tÄ«á¹‡Ä«â€™â€™ ti lakkhaá¹‡avacananti sabbasÄ• dhÄ• raá¹‡amatthamÄ• ha. tathÄ• hi
kilesagocchake cÄ• â€™â€™ _ti vuttaá¹ƒ. tassÄ• yamadhippÄ• yo --- kilesadvayasahitasse
pÄ• á¸·iyaá¹ƒ dviggahaá¹‡aá¹ƒ kataá¹ƒ, kilesÄ• naÃ±ca sambhavantÄ• naá¹ƒ sabbesaá¹ƒ s
katanti dve tayoti lakkhaá¹‡akaraá¹‡anti viÃ±Ã±Ä• yatÄ«ti.

yadi sabbÄ• kusale uppajjanakassapi uddhaccassa eko eva cittuppÄ• do visayabhÄ• vena
avijjÄ• nÄ«varaá¹‡assapi tathÄ• vattabbanti adhippÄ• yena __ ``kasmÄ• vuttaâ€™â€™ _n
uddhaccanÄ«varaá¹‡asseva tathÄ• vattabbataá¹ƒ avijjÄ• nÄ«varaá¹‡assa tathÄ• vattabba
``suttanteâ€™â€™ _tiÄ• dimÄ• ha. tattha __suttante vuttesu paÃ±casu nÄ«varaá¹‡esÅ«_ti
uddhaccassa avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡asahitataá¹ƒ Ä• saá¹…kitvÄ• vuttaá¹ƒ. nan

``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naâ€™â€™ ntiÄ• dÄ«su (SN a II 124) avijjÄ• ``nÄ«var
saccametaá¹ƒ, jhÄ• naá¹…gÄ• naá¹ƒ paá¹-ipakkhabhÄ• vena pana suttante bahulaá¹ƒ kÄ•
nÄ«varaá¹‡Ä• ni vuttÄ• nÄ«ti yebhuyyavuttivasena etaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

keci pana ``yathÄ• nikkhepakaá¹‡á¸• e kusalapaá¹-ipakkhabhÅ«tÄ• ni dubbalÄ• nipi nÄ«va
viya dassitÄ• ni. tathÄ• hi __paá¹-á¹-hÄ• ne_ (Paá¹-á¹-h III 8.1) `nÄ«varaá¹‡aá¹ƒ dhammaá
nÄ«varaá¹‡o dhammo uppajjati na purejÄ• tapaccayÄ• . arÅ«pe kÄ• macchandanÄ«varaá¹
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aâ€™ ntiÄ• di \Ne 205/ vuttaá¹ƒ, na evaá
aá¹-á¹-hakathÄ• kaá¹‡á¸• e. aá¹-á¹-hakathÄ• kaá¹‡á¸• e pana jhÄ• napaá¹-ipakkhabhÅ«tÄ•
niddiá¹-á¹-hÄ• nÄ«ti `uddhaccanÄ«varaá¹‡aá¹ƒ uddhaccasahagate cittuppÄ• de uppajjatÄ«
aá¹-á¹-hakathÄ• yaá¹ƒ pana uddhaccanÄ«varaá¹‡assa kÄ• macchandÄ• dÄ«hi ekato uppat
nikkhepakaá¹‡á¸• Ä• nusÄ• rena kataá¹ƒ ekato uppattiyÄ• pabhedadassanatthaá¹ƒ. tattha
vitthÄ• rato vuttÄ• nÄ«â€™â€™ ti vadanti. ayaÃ±ca vÄ• do ``uddhaccanÄ«varaá¹‡aá¹ƒ udd
uppajjatÄ«â€™â€™ ti idameva vacanaá¹ƒ Ã±Ä• pakanti katvÄ• vutto. aÃ±Ã±athÄ• avijjÄ•
vattabbaá¹ƒ siyÄ• . na ti ito aÃ±Ã±aá¹ƒ pariyuá¹-á¹-hÄ• napaá¹-á¹-hÄ• yÄ«niyeva nÄ«varaá
atthuddhÄ• rakaá¹‡á¸• e adhippetÄ• nÄ«ti imassa atthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ atthi, i
dvetÄ«á¹‡ivacanassa sÄ• maÃ±Ã±ena sabbanÄ«varaá¹‡asaá¹…gÄ• hakattÄ• yathÄ• vutta
visayavisesappakÄ• sanasaá¹…khÄ• tena \Be 219/ payojanantarena vuttabhÄ• vassa dass
bhavatÄ«ti dissati, tasmÄ• vicÄ• retvÄ• gahetabbaá¹ƒ.

__aggahetvÄ• _ti yathÄ• rutavaseneva atthaá¹ƒ aggahetvÄ• yathÄ• nikkhepakaá¹‡á¸• ap
pÄ• á¸·iyÄ• virodho hoti, evaá¹ƒ adhippÄ• yo gavesitabboti yathÄ• vuttamevatthaá¹ƒ nigam

<1577> __tesa_nti lobhÄ• dito aÃ±Ã±esaá¹ƒ. __dassitÄ• _ti kathaá¹ƒ dassitÄ• ? mÄ• no tÄ
lobhamohauddhaccaahirikÄ• nottappehi, lobhamohathinauddhaccaahirikÄ• nottappehi, tath
mohauddhaccaahirikÄ• nottappehi, thinaá¹ƒ lobhamohadiá¹-á¹-hiuddhaccaahirikÄ• nottappe
lobhamohamÄ• nauddhaccaahirikÄ• nottappehi, lobhamohauddhaccaahirikÄ• nottappehi,
dosamohauddhaccaahirikÄ• nottappehi, uddhaccaá¹ƒ lobhamohadiá¹-á¹-hiahirikÄ• nottappe
lobhamohadiá¹-á¹-hithinaahirikÄ• nottappehi, lobhamohamÄ• naahirikÄ• nottappehi,
lobhamohamÄ• nathinaahirikÄ• nottappehi, lobhamohathinaahirikÄ• nottappehi, lobhamoha
dosamohaahirikÄ• nottappehi, dosamohathinaahirikÄ• nottappehi, mohavicikicchÄ• ahirikÄ•
mohaahirikÄ• nottappehi ekato uppajjati.

yathÄ• ca uddhaccaá¹ƒ, evaá¹ƒ ahirikÄ• nottappÄ• ni ca yojetvÄ• veditabbÄ• ni. kathaá¹ƒ
lobhamohadiá¹-á¹-hiuddhaccÄ• nottappehi, lobhamohadiá¹-á¹-hithinauddhaccÄ• nottappehi,
lobhamohamÄ• nauddhaccÄ• nottappehi, lobhamohamÄ• nathinauddhaccÄ• nottappehi, lo
lobhamohauddhaccÄ• nottappehi, dosamohauddhaccÄ• nottappehi, dosamohathinauddhac
mohavicikicchÄ• uddhaccÄ• nottappehi \Ne 206/, mohauddhaccÄ• nottappehi ca ekato upp

lobhamohadiá¹-á¹-hiuddhaccÄ• hirikehi, lobhamohadiá¹-á¹-hithinauddhaccÄ• hirikehi, lobhamohamÄ• nauddhaccÄ• hirikehi, lobhamohamÄ• nathinauddhaccÄ• hirikehi, lobhamo lobhamohauddhaccÄ• hirikehi, dosamohauddhaccÄ• hirikehi, dosamohathinauddhaccÄ• hir mohavicikicchÄ• uddhaccÄ• hirikehi \Be 220/, mohauddhaccÄ• hirikehi ca ekato uppajjatÄ« mÄ• nÄ• dÄ«nampi ekato uppatti veditabbÄ• . sesaá¹ƒ uttÄ• natthameva.

aá¹-á¹-hakathÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti dhammasaá¹…gaá¹‡Ä«mÅ«laá¹-Ä«kÄ• ya lÄ«natthapadavaá¹‡á¹‡anÄ•

dhammasaá¹…gaá¹‡Ä«-anuá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

dhammasaá¹…gaá¹‡Ä«-mÅ«laá¹-Ä«kÄ•

vÄ«satigÄ• thÄ• vaá¹‡á¹‡anÄ•

1__._ dhammasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ \Be 1/ \Ne 1/ satthari paá¹‡Ä• makaraá¹‡aá¹ƒ dha
satthari pasÄ• dajananatthaá¹ƒ, satthu ca avitathadesanabhÄ• vappakÄ• sanena dhamme
tadubhayappasÄ• dÄ• hi dhammasampaá¹-ipatti mahato ca atthassa siddhi hotÄ«ti. atha v
ratanattayapaá¹‡Ä• mavacanaá¹ƒ attano ratanattayapasÄ• dassa viÃ±Ã±Ä• panatthaá¹ƒ, ta
cittÄ• rÄ• dhanatthaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• ya gÄ• haá¹‡atthaá¹ƒ, taá¹ƒ sabbasampattin
pana Ä• cariyena adhippetappayojanaá¹ƒ antarÄ• yavisosanaá¹ƒ. vakkhati hi ``nipaccakÄ•
asesatoâ€™â€™ ti. ratanattayapaá¹‡Ä• makaraá¹‡aÃ±hi antarÄ• yakarÄ• puÃ±Ã±avighÄ•
2/ maá¹…galabhÄ• vato bhayÄ• diupaddavanivÄ• raá¹‡ato ca antarÄ• yavisosane samattha
panetassÄ• puÃ±Ã±avighÄ• takarÄ• dibhÄ• vo vijÄ• nitabboti? ``yasmiá¹ƒ mahÄ• nÄ• ma s
anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hotÄ«â€™â€™ tiÄ•
c 1I 11), ``pÅ«jÄ• ca pÅ«janeyyÄ• naá¹ƒ, etaá¹ƒ maá¹…galamuttamaâ€™â€™ nti (Khp 5.3
buddhaá¹ƒ sarantÄ• naá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca bhikkhavo. bhayaá¹ƒ vÄ• chambhi
hessatÄ«â€™â€™ ti (SN a I 249) ca vacanatoti.

tattha yassa satthuno paá¹‡Ä• maá¹ƒ kattukÄ• mo, tassa guá¹‡avisesadassanatthaá¹ƒ __
_tiÄ• dimÄ• ha. guá¹‡avisesavÄ• hi paá¹‡Ä• mÄ• raho \Be 2/ hoti, paá¹‡Ä• mÄ• rahe ca ka
vuttappayojanasiddhikarova hotÄ«ti. bhagavato ca desanÄ• vinayapiá¹-ake karuá¹‡Ä• ppad
paÃ±Ã±Ä• karuá¹‡Ä• ppadhÄ• nÄ• . teneva ca kÄ• raá¹‡ena vinayapiá¹-akassa saá¹ƒvaá¹‡
karuá¹‡Ä• ppadhÄ• nÄ• bhagavato thomanÄ• katÄ• , Ä• gamasaá¹ƒvaá¹‡á¹‡anaÃ±ca kar
abhidhammadesanÄ• pana paÃ±Ã±Ä• ppadhÄ• nÄ• ti katvÄ• paÃ±Ã±Ä• ppadhÄ• nameva
viya sattesÅ«â€™â€™ _ti karuá¹‡aá¹ƒ upamÄ• bhÄ• vena gahetvÄ• paÃ±Ã±Ä• ya thometi

tattha __karuá¹‡Ä• viyÄ• _ti nidassanavacanametaá¹ƒ, yassa yathÄ• karuá¹‡Ä• sabbesu
evaá¹ƒ sabbesu Ã±eyyadhammesu paÃ±Ã±Ä• pi pavattitthÄ• ti attho. __sattesÅ«_ti visayan
__paÃ±Ã±Ä• _ti nidassetabbadhammanidassanaá¹ƒ. __yassÄ• _ti tadadhiá¹-á¹-hÄ• napugg
tabbisesanaá¹ƒ. __Ã±eyyadhammesÅ«_ti paÃ±Ã±Ä• visayanidassanaá¹ƒ. __sabbesÅ«_ti ta
__pavattitthÄ• _ti kiriyÄ• nidassanaá¹ƒ. __yathÄ• rucÄ«_ti vasÄ«bhÄ• vanidassanaá¹ƒ.

tattha kiratÄ«ti __karuá¹‡Ä• , _ paradukkhaá¹ƒ vikkhipati apanetÄ«ti attho. rÅ«pÄ• dÄ«su s
__sattÄ• _. tassÄ• pana paÃ±Ã±attiyÄ• khandhasantÄ• ne niruá¸habhÄ• vato nicchandar

vuccanti. pajÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• , _ yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehi paá¹-ivijjhatÄ«ti
aniyamanaá¹ƒ. ``tassa pÄ• de namassitvÄ• â€™â€™ ti etena niyamanaá¹ƒ veditabbaá¹ƒ. _
sÄ«lakkhandhÄ• dayo esi gavesÄ«ti mahesi. Ã±Ä• tabbÄ• ti Ã±eyyÄ• , sabhÄ• vadhÄ• raá¹
tattha ``Ã±eyyÄ• â€™â€™ ti vacanena dhammÄ• naá¹ƒ aÃ±eyyattaá¹ƒ paá¹-ikkhipati. ``dha
Ã±eyyÄ• naá¹ƒ \Ne 3/ sattajÄ«vÄ• dibhÄ• vaá¹ƒ paá¹-ikkhipati. Ã±eyyÄ• ca te dhammÄ• c
sabbesÅ«_ti anavasesapariyÄ• dÄ• naá¹ƒ. tena aÃ±Ã±Ä• tÄ• bhÄ• vaá¹ƒ dasseti. __pavatt
__yathÄ• rucÄ«_ti yÄ• yÄ• ruci yathÄ• ruci, rucÄ«ti ca icchÄ• , kattukÄ• matÄ• sÄ• . yÄ•
yathÄ• vÄ• ruci tathÄ• , rucianurÅ«paá¹ƒ pavattÄ• ``yathÄ• ruci pavattitthÄ• â€™â€™ ti v
ruci pavattÄ• , tathÄ• tathÄ• pavattÄ• paÃ±Ã±Ä• ``yathÄ• ruci pavattitthÄ• â€™â€™ ti vu

tattha bhagavati pavattÄ• va karuá¹‡Ä• bhagavato paÃ±Ã±Ä• ya nidassananti gahetabbÄ•
mahÄ• karuá¹‡Ä• , na aÃ±Ã±Ä• . __yassÄ• _ti ca karuá¹‡Ä• paÃ±Ã±Ä• naá¹ƒ ubhinnampi
hi nirÄ• dhÄ• rÄ• karuá¹‡Ä• atthÄ«ti \Be 3/ ``karuá¹‡Ä• â€™â€™ ti vutte tadÄ• dhÄ• rabh
hoti, so ca idha aÃ±Ã±o vutto natthi, na ca Ä• sannaá¹ƒ vajjetvÄ• dÅ«rassa gahaá¹‡e payo
``yassÄ• â€™â€™ ti nidassitapuggalova karuá¹‡Ä• ya Ä• dhÄ• ro. tena idaá¹ƒ vuttaá¹ƒ hoti
viya paÃ±Ã±Ä• pi pavattitthÄ• â€™â€™ ti. kathaá¹ƒ pana karuá¹‡Ä• sattesu pavattittha yat
pavattitthÄ• ti? niravasesato yathÄ• ruci ca. bhagavato hi karuá¹‡Ä• kaÃ±ci sattaá¹ƒ avajje
niravasesesu pavattati, pavattamÄ• nÄ• ca rucivasena ekasmiá¹ƒ anekesu ca aÃ±Ã±ehi as
na hi aÃ±Ã±esaá¹ƒ ``mahoghapakkhandÄ• naá¹ƒ sattÄ• naá¹ƒ natthaÃ±Ã±o koci oghÄ• ud
ti passantÄ• naá¹ƒ karuá¹‡okkamanaá¹ƒ hoti yathÄ• bhagavatoti. paÃ±Ã±Ä• pi bhagavato
niravasesesu pavattati, pavattamÄ• nÄ• ca ekasmiá¹ƒ anekesu ca dhammesu sabhÄ• vaki
asÄ• dhÄ• raá¹‡Ä• pavattati yathÄ• ruci, yathÄ• ca passantassa bhagavato karuá¹‡Ä• ya
sabbaá¹ƒ __paá¹-isambhidÄ• magge_ mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡avibhaá¹…gavasena jÄ•
yathÄ• ruci pavatti sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avibhaá¹…gÄ• divasena. paÃ±Ã±Ä• gah
appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ catusaccaÃ±Ä• á¹‡aá¹ƒ catupaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, kar
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa gahitattÄ• taá¹ƒ vajjetvÄ• aÃ±Ã±Ä• ni asÄ• d
catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ dasabalÄ• ni cha abhiÃ±Ã±Ä• catucattÄ• lÄ«sa Ã±Ä• á¹‡avat
Ã±Ä• á¹‡avatthÅ«nÄ«ti evamÄ• dayo aneke paÃ±Ã±Ä• ppabhedÄ• saá¹…gayhanti, tasmÄ
pavattivasena yathÄ• ruci pavatti veditabbÄ• . tenÄ• ha ``karuá¹‡Ä• viya ... pe ... yathÄ• ru

tattha __karuá¹‡Ä• _gahaá¹‡ena mahÄ• bodhiyÄ• mÅ«laá¹ƒ dasseti. mahÄ• dukkhasamb
sattanikÄ• yaá¹ƒ disvÄ• \Ne 4/ ``tassa natthaÃ±Ã±o koci saraá¹‡aá¹ƒ, ahametaá¹ƒ mutto m
karuá¹‡Ä• ya saÃ±coditamÄ• naso abhinÄ«hÄ• raá¹ƒ dÄ«paá¹…karassa bhagavato pÄ• da
samodhÄ• netvÄ• anupubbena sambodhiá¹ƒ pattoti karuá¹‡Ä• mahÄ• bodhiyÄ• mÅ«lanti
mahÄ• bodhiyÄ• payojanaá¹ƒ dasseti. sattÄ• hi mahÄ• bodhiá¹ƒ payojenti. sattasantÄ• raa
abhipatthitÄ• . yathÄ• ha ---

``kiá¹ƒ \Be 4/ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaâ€™â€™ nti || (Bv 2. 56).

__paÃ±Ã±Ä• _gahaá¹‡ena mahÄ• bodhiá¹ƒ dasseti. sabbaÃ±Ã±utÄ• ya hi padaá¹-á¹-hÄ• r
maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ ``mahÄ• bodhÄ«â€
sabbesÅ«_ti etena santÄ• retabbÄ• naá¹ƒ sattÄ• naá¹ƒ abhiÃ±Ã±eyyapariÃ±Ã±eyyapahÄ•
khandhÄ• yatanadhÄ• tusaccindriyapaá¹-iccasamuppÄ• dasatipaá¹-á¹-hÄ• nÄ• dibhede kus
dasseti. __pavattittha yathÄ• rucÄ«_ti etena
paá¹-ivedhapaccavekkhaá¹‡apubbaá¹…gamadesanÄ• Ã±Ä• á¹‡appavattidÄ«panena payoj
sabbadhammÄ• naÃ±hi paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ bodhipallaá¹…ke ahosi. maggaÃ±Ä• á¹‡
paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca visesena ratanagharasattÄ• he ahosi. evaá¹ƒ paá¹-ividdh
dhammÄ• naá¹ƒ dhammacakkappavattanÄ• dÄ«su desanÄ• Ã±Ä• á¹‡aá¹ƒ ahosi, visesena
sattappakaraá¹‡adesanÄ• yanti. desanÄ• Ã±Ä• á¹‡ena ca desento bhagavÄ• sattesu hitap
paá¹-ipajjatÄ«ti. etena sabbena attahitapaá¹-ipattiá¹ƒ parahitapaá¹-ipattiÃ±ca dasseti. mahÄ
attahitapaá¹-ipatti, itarehipi parahitapaá¹-ipatti dassitÄ• ti. tena attahitapaá¹-ipannÄ• dÄ«su
puggalesu bhagavato catutthapuggalabhÄ• vaá¹ƒ dasseti, tena ca anuttaradakkhiá¹‡eyyab
niratisayapaá¹‡Ä• mÄ• rahabhÄ• vaÃ±ca attano ca kiriyÄ• ya khettaá¹…gatabhÄ• vaá¹ƒ da

ettha ca __karuá¹‡Ä• _gahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡agu
sabbalokiyaguá¹‡asampatti bhagavato dassitÄ• hoti, __paÃ±Ã±Ä• _gahaá¹‡enapi
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡adÄ«panato sabbalokuttaragu
upagamanaá¹ƒ nirupakkilesaá¹ƒ, paÃ±Ã±Ä• vacanena apagamanaá¹ƒ dasseti. upagamana
saÃ±jÄ• tasaá¹ƒvaá¸• á¸• habhÄ• vaá¹ƒ dasseti, apagamanaá¹ƒ dassento lokena anupalitta
sattesÅ«â€™â€™ ti ca lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato \Ne 5/ pavattiá¹ƒ dasseti,
yathÄ• ruci paÃ±Ã±Ä• pavattitthÄ• â€™â€™ ti etena samaÃ±Ã±Ä• ya anatidhÄ• vanaá¹ƒ.
hi sati samaÃ±Ã±aá¹ƒ atidhÄ• vitvÄ• ``satto jÄ«vo atthÄ«â€™â€™ ti parÄ• masanaá¹ƒ hot
buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di tannidÄ• nabhÄ• vato, paÃ±Ã±Ä• pariyosÄ• naá¹ƒ
uttarikaraá¹‡Ä«yÄ• bhÄ• vato. Ä• dipariyosÄ• nadassanena ca sabbe buddhaguá¹‡Ä• das
karuá¹‡Ä• gahaá¹‡ena ca sÄ«lakkhandhapubbaá¹…gamo samÄ• dhikkhandho dassito hoti.
tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito tassÄ• ca jhÄ• nattayasampayogato. paÃ±Ã±Ä• v
sÄ«laÃ±ca sabbabuddhaguá¹‡Ä• naá¹ƒ Ä• di, samÄ• dhi majjhaá¹ƒ, paÃ±Ã±Ä• pariyosÄ•
Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• sabbe buddhaguá¹‡Ä• dassitÄ• honti.

2__._ evaá¹ƒ saá¹…khepena sabbabuddhaguá¹‡ehi bhagavantaá¹ƒ thometvÄ• yassÄ• sa
tÄ• ya abhidhammadesanÄ• ya aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ya thometuá¹ƒ __ ``dayÄ• ya
pana desanÄ• ya nidÄ• naÃ±ca samuá¹-á¹-hÄ• naÃ±ca dassetuá¹ƒ __ ``dayÄ• ya tÄ• yÄ• â
nidÄ• naÃ±ca duvidhaá¹ƒ abbhantaraá¹ƒ bÄ• hiraÃ±cÄ• ti. abbhantaraá¹ƒ karuá¹‡Ä• , bÄ•
samuá¹-á¹-hÄ• naá¹ƒ desanÄ• paÃ±Ã±Ä• . tattha abbhantaranidÄ• naá¹ƒ dassento __ ``day

samussÄ• hitamÄ• nasoâ€™â€™ _ti Ä• ha. tattha __dayÄ• _ti karuá¹‡Ä• adhippetÄ• . tÄ•
abhidhammakathÄ• maggaá¹ƒ sampavattayÄ«ti. __tÄ• yÄ• _ti ayaá¹ƒ __ta_-saddo pubbe v

purimagÄ• thÄ• ya ca padhÄ• nabhÄ• vena paÃ±Ã±Ä• niddiá¹-á¹-hÄ• , tabbisesanabhÄ• v
nidassanabhÅ«tÄ• appadhÄ• nÄ• taá¹ƒ visesetvÄ• vinivattÄ• , tasmÄ• ``tÄ• yÄ• â€™â€™
yÄ• ca padhÄ• nabhÅ«tÄ• paÃ±Ã±Ä• , sÄ• desanÄ• ya samuá¹-á¹-hÄ• naá¹ƒ, na samuss
na yuttoti? paÃ±Ã±Ä• ya tÄ• va paá¹-iniddeso na yuttoti suvuttametaá¹ƒ, karuá¹‡Ä• ya pana
yutto ``dayÄ• ya tÄ• yÄ• â€™â€™ ti dvinnaá¹ƒ padÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• v
dvinnaá¹ƒ padÄ• naá¹ƒ rÅ«pakkhandhÄ• dÄ«naá¹ƒ viya visesanavisesitabbabhÄ• vo hoti. r
aÃ±Ã±akkhandhanivattanatthaá¹ƒ vuccamÄ• no visesanaá¹ƒ hoti, khandha-saddo ca
nivattetabbagahetabbasÄ• dhÄ• raá¹‡avacanabhÄ• vato visesitabbo, evamidhÄ• pi ``dayÄ•
padÄ• naá¹ƒ ekavibhattiyuttÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• vato visesanavisesitabba
samussÄ• hinÄ«ti padhÄ• nÄ• , nivattetabbagahetabbasÄ• dhÄ• raá¹‡avacanaÃ±cidaá¹ƒ. t
visesitabbavacanametaá¹ƒ, tassa ca yathÄ• visesanaá¹ƒ hoti ``tÄ• yÄ• â€™â€™ ti \Be 6/ id
tassa paá¹-iniddesabhÄ• vo \Ne 6/ yojetabbo. na hi paÃ±Ã±Ä• paá¹-iniddesabhÄ• ve dayÄ•
karuá¹‡Ä• paá¹-iniddesabhÄ• ve ca hotÄ«ti. padhÄ• naÃ±ca paÃ±Ã±aá¹ƒ vajjetvÄ• ``dayÄ•
sambajjhamÄ• no ``tÄ• yÄ• â€™â€™ ti ayaá¹ƒ ta-saddo appadhÄ• nÄ• ya karuá¹‡Ä• ya pa
ayamettha attho --- yÄ• ya dayÄ• ya samussÄ• hito, na sÄ• yÄ• kÄ• ci, sabbaÃ±Ã±utaÃ±Ã
nidassanabhÅ«tÄ• mahÄ• karuá¹‡Ä• , tÄ• ya samussÄ• hitoti.

kathaá¹ƒ pana karuá¹‡Ä• ``dayÄ• â€™â€™ ti Ã±Ä• tabbÄ• , nanu vuttaá¹ƒ ``dayÄ• panno
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 8) ``mettacittataá¹ƒ Ä• pannoâ€™â€™ ti, tasmÄ• dayÄ• m
karuá¹‡Ä• ti? yadi evaá¹ƒ ``adayÄ• pannoâ€™â€™ ti etassa aá¹-á¹-hakathÄ• yaá¹ƒ ``nikkar
ti vuttanti dayÄ• mettÄ• ti ca na yujjeyya, tasmÄ• dayÄ• -saddo yattha yattha pavattati, tatt
adhippÄ• yavasena yojetabbo. dayÄ• -saddo hi anurakkhaá¹‡atthaá¹ƒ antonÄ«taá¹ƒ katvÄ•
karuá¹‡Ä• ya ca pavattatÄ«ti no na yujjati. evaÃ±hi aá¹-á¹-hakathÄ• naá¹ƒ avirodho hotÄ«ti.
desanÄ• ya nidÄ• nabhÄ• vena vuttÄ• , na mettÄ• ``accantameva hi taá¹ƒ samayaá¹ƒ bhag
vihÄ• sÄ«â€™â€™ ti (Sv I 1; Ps I 1 mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ• ; Spk I 1.1; Mp I 1.1
idha karuá¹‡Ä• va dayÄ• vacanena gahitÄ• ti veditabbÄ• . sÄ• hi samussÄ• hinÄ«, na mett
paÃ±Ã±Ä• gatikapavattinÄ« hotÄ«ti.

``sattesÅ«â€™â€™ ti kasmÄ• evaá¹ƒ vuttaá¹ƒ, nanu ``tÄ• yÄ• â€™â€™ ti etena vacanena
gahitÄ• ti? no na gahitÄ• , purimagÄ• thÄ• ya pana ``sattesu karuá¹‡Ä• yathÄ• ruci pavattit
sappadesasattavisayÄ• nippadesasattavisayÄ• ca sabbÄ• vuttÄ• , idha pana nippadesasa
``sattesÅ«â€™â€™ ti nippadesasattavisayabhÅ«tÄ• dassitÄ• . tena sabbasattavisayÄ• ya
abhidhammakathÄ• maggaá¹ƒ devÄ• naá¹ƒ sampavattayi, na devavisayÄ• ya eva, tasmÄ•
abhidhammakathÄ• maggaá¹ƒ devÄ• naá¹ƒ sampavattayi, na devÄ• naá¹ƒyeva atthÄ• yÄ•
vÄ• ``sattesÅ«â€™â€™ ti idaá¹ƒ na dayÄ• ya Ä• lambananidassanaá¹ƒ, samussÄ• hanavi

abhidhammakathÄ• maggappavattanatthaÃ±hi bhagavÄ• karuá¹‡Ä• ya na devesuyeva sar
sabbabodhaneyyesu pana sattesu samussÄ• hito sabbesaá¹ƒ atthÄ• ya pavattattÄ• , tasmÄ
samussÄ• hitamÄ• naso_ti \Ne 7/ sattesu visayabhÅ«tesu nimittabhÅ«tesu vÄ• samussÄ•
attho daá¹-á¹-habbo.

evaá¹ƒ abbhantaranidÄ• naá¹ƒ dassetvÄ• bÄ• hiranidÄ• naá¹ƒ dassento __ ``pÄ• á¹-ihÄ«r
_tiÄ• dimÄ• ha. tattha yasmiá¹ƒ kÄ• le bhagavatÄ• abhidhammakathÄ• maggo pavattito, ta
``pÄ• á¹-ihÄ«rÄ• vasÄ• namhi vasantoâ€™â€™ _ti vuttaá¹ƒ. ``avasÄ• namhi vasanto tidasÄ
yassÄ• vasÄ• namhi tidasÄ• laye vasi, taá¹ƒ kaá¹‡á¸• ambamÅ«le kataá¹ƒ yamakapÄ• á¹-ih
``pÄ• á¹-ihÄ«raâ€™â€™ _nti vuttaá¹ƒ, na bodhimÅ«lÄ• dÄ«su kataá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ,
Ä• desanÄ• nusÄ• saniyoti viÃ±Ã±Ä• yati, pÄ• kaá¹-attÄ• ca Ä• sannattÄ• ca tadeva gahit
pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ (Ud-a 1; It-a nidÄ• navaá¹‡á¹‡anÄ•) ``paá¹-ipakkha
rÄ• gÄ• dikilesÄ• panayanato pÄ• á¹-ihÄ• riyaâ€™â€™ nti vadanti, bhagavato pana paá¹-ip
ye haritabbÄ• . puthujjanÄ• nampi hi vigatupakkilese aá¹-á¹-haá¹…gaguá¹‡asamannÄ• gate
iddhividhaá¹ƒ pavattati, tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• idha ``pÄ• á¹-ihÄ•
sace pana mahÄ• kÄ• ruá¹‡ikassa bhagavato veneyyagatÄ• ca kilesÄ• paá¹-ipakkhÄ• , te
``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vuttaá¹ƒ, evaá¹ƒ sati yuttametaá¹ƒ. atha vÄ• bhagavato ca
paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ haraá¹‡ato pÄ• á¹-ihÄ• riyaá¹ƒ. te hi diá¹-á¹-hiharaá¹‡avas
diá¹-á¹-hippakÄ• sane asamatthabhÄ• vena ca iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apa
__paá¹-Ä«_ti ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa atthaá¹ƒ bodheti ``tasmiá¹ƒ paá¹-i
Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su (Sn 985; Nidd II pÄ• rÄ• yanavagga, vatthug
samÄ• hite citte vigatupakkilese ca katakiccena pacchÄ• haritabbaá¹ƒ pavattetabbanti paá¹
vÄ• upakkilesesu catutthajjhÄ• namaggehi haritesu pacchÄ• haraá¹‡aá¹ƒ paá¹-ihÄ• riyaá¹
iddhiÄ• desanÄ• nusÄ• saniyo ca vigatupakkilesena katakiccena ca sattahitatthaá¹ƒ puna p
attano upakkilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni hontÄ«ti paá¹-ihÄ• riyÄ• ni bh
paá¹-ihÄ• riyameva __pÄ• á¹-ihÄ• riyaá¹ƒ_. paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ• san
__pÄ• á¹-ihÄ• riya_nti vuccati. paá¹-ihÄ• riyaá¹ƒ \Be 8/ vÄ• catutthajjhÄ• naá¹ƒ maggo ca p
tattha jÄ• taá¹ƒ, tasmiá¹ƒ vÄ• nimittabhÅ«te, tato vÄ• Ä• gatanti __pÄ• á¹-ihÄ• riyaá¹ƒ_. pÄ
``pÄ• á¹-ihÄ«raâ€™â€™ nti vuttaá¹ƒ. __avasÄ• namhi vasanto_ti etehi kÄ• laá¹ƒ nidasseti.
pÄ• á¹-ihÄ«rakaraá¹‡Ä• vasÄ• nena hi tidasÄ• layavÄ• sena ca paricchinno abhidhammaka
\Ne 8/. __tidasÄ• laye_ti desaá¹ƒ nidasseti. so hi abhidhammakathÄ• maggappavattanassa
pavattitattÄ• ti.

3__._ tatthÄ• pi desavisesadassanatthaá¹ƒ __ ``pÄ• ricchattakamÅ«lamhÄ«â€™â€™ _tiÄ•
sÄ«tapabbatesveko dvecattÄ• lÄ«sayojanasahassubbedho, Ä• dicco ca tadubbedhamagga
yugandhare sobheyya, evaá¹ƒ sobhamÄ• no nisinnoti attho.

4-5__._ idÄ• ni puggale dhammapaá¹-iggÄ• hake apadisanto __ ``cakkavÄ• á¸·asahassehÄ

__sabbaso_ti samantato Ä• gamma sabbehi disÄ• bhÄ• gehi, sannivesavasena vÄ• saman
cakkavÄ• á¸·asahassehÄ«ti adhippÄ• yo, na sabbaso cakkavÄ• á¸·asahassehi dasahi dasa
cattÄ• lÄ«sacakkavÄ• á¸·asahassehi adhikehi vÄ• Ä• gamanaá¹ƒ vuttaá¹ƒ siyÄ• , na cetaá
sannisinnenÄ• ti vÄ• yojetabbaá¹ƒ. samaá¹ƒ, sammÄ• vÄ• nisinnena __sannisinnena, _ a
abyÄ• bÄ• dhetvÄ• bhagavati gÄ• ravaá¹ƒ katvÄ• sotaá¹ƒ odahitvÄ• nisajjadose vajjitabb
attho. mÄ• taraá¹ƒ pamukhaá¹ƒ katvÄ• sannisinnena devÄ• naá¹ƒ gaá¹‡ena parivÄ• ritoti v
katvÄ• abhidhammakathÄ• maggaá¹ƒ sampavattayÄ«ti vÄ• yojanÄ• kÄ• tabbÄ• .

idÄ• ni desanÄ• ya samuá¹-á¹-hÄ• naá¹ƒ dassento __ ``tassÄ• paÃ±Ã±Ä• ya tejasÄ• â€™
karuá¹‡Ä• ya upamitÄ• sabbaÃ±eyyadhammÄ• naá¹ƒ yathÄ• sabhÄ• vajÄ• nanasamatthÄ
desetabbappakÄ• rajÄ• nanasamatthÄ• , bodhetabbapuggalÄ• naá¹ƒ Ä• sayÄ• dhimuttiyÄ•
paÃ±Ã±Ä• , tassÄ• ca yathÄ• vuttabalayogatoti attho. tena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amev
samuá¹-á¹-hÄ• nabhÄ• ve samatthaá¹ƒ, nÄ• Ã±Ã±anti imamatthaá¹ƒ dÄ«pento abhidhamma
asÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ dasseti. __maggo_ti upÄ• yo. khandhÄ• yatanÄ• dÄ«naá¹ƒ ku
avabodhassa, saccappaá¹-ivedhasseva vÄ• upÄ• yabhÄ• vato __ ``abhidhammakathÄ• ma
\Be 9/ vÄ• ``maggoâ€™â€™ ti vuccati. so hi dÄ«ghattÄ• maggo viyÄ• ti __maggo, _ tasmÄ
__ ``abhidhammakathÄ• maggoâ€™â€™ _ti vutto. __devÄ• naá¹ƒ gaá¹‡ena parivÄ• rito_ti
vacanaá¹ƒ tesaá¹ƒ gahaá¹‡asamatthataá¹ƒ dÄ«peti. na hi asamatthÄ• naá¹ƒ bhagavÄ• des

6__._ evaá¹ƒ \Ne 9/ karuá¹‡Ä• paÃ±Ã±Ä• mukhehi guá¹‡ehi bhagavato abhidhammakathÄ•
hitappaá¹-ipattiyÄ• paramapaá¹‡Ä• mÄ• rahataá¹ƒ dassetvÄ• idÄ• ni adhippetaá¹ƒ paá¹‡Ä
``tassa pÄ• de namassitvÄ• â€™â€™ _ti. bhagavato thomaneneva ca dhammassa svÄ• kk
suppaá¹-ipannatÄ• dassitÄ• hoti tappabhavassa anaÃ±Ã±athÄ• bhÄ• vato, tasmÄ• paá¹‡
ratanadvayaá¹ƒ paá¹‡amanto __ ``saddhammaÃ±cassa ... pe ... caÃ±jaliâ€™â€™ _nti Ä• h
``sadevake loke tathÄ• gato vandanÄ«yoâ€™â€™ ti, saá¹…gho ca ``suppaá¹-ipanno ... pe
aÃ±jalikaraá¹‡Ä«yoâ€™â€™ ti (AN b VI 10) vutto, tasmÄ• __ ``tassa pÄ• de namassitvÄ• ,
caÃ±jaliâ€™â€™ _nti vuttaá¹ƒ. dhammo pana svÄ• kkhÄ• tatÄ• diguá¹‡ayutto tathÄ• nussa
``tameva dhammaá¹ƒ sakkatvÄ• garuá¹ƒkatvÄ• upanissÄ• ya vihareyyaâ€™â€™ nti (SN a
kÄ• yavÄ• cÄ• cittehi sabbathÄ• pÅ«jetabbo, tasmÄ• __ ``saddhammaÃ±cassa pÅ«jetvÄ•
__sirÄ«mato_ti ettha __sirÄ«_ti paÃ±Ã±Ä• puÃ±Ã±Ä• naá¹ƒ adhivacananti vadanti. atha vÄ
sarÄ«rasobhaggÄ• disampatti katapuÃ±Ã±e nissayati, katapuÃ±Ã±ehi vÄ• nissÄ«yatÄ«ti ``
sÄ• ca atisayavatÄ« bhagavato atthÄ«ti sirÄ«mÄ• , bhagavÄ• , tassa __sirÄ«mato_.

7__._ __nipaccakÄ• rassÄ• _ti paá¹‡Ä• makiriyÄ• ya. __Ä• nubhÄ• venÄ• _ti balena. __sos
antaradhÄ• petvÄ• atthaá¹ƒ pakÄ• sayissÄ• mÄ«ti sambandho. __antarÄ• ye_ti atthappak
__asesato_ti nissese sakale.

8__._ idÄ• ni abhidhammassa gambhÄ«ratthattÄ• atthappakÄ• sanassa dukkarabhÄ• vaá¹

``visuddhÄ• cÄ• rasÄ«lenÄ• â€™â€™ _tiÄ• dinÄ• abhiyÄ• canaá¹ƒ dasseti. thullaccayÄ• c
_ pÄ• rÄ• jikasaá¹…ghÄ• disesavisuddhiyÄ• __visuddhasÄ«lo_. cÄ• rittavÄ• rittavisuddhiy
__visuddhÄ• cÄ• rasÄ«lo, _ tena. __sakkacca_nti cittiá¹ƒ katvÄ• . __abhiyÄ• cito_ti abhimu
anÄ• dariyaá¹ƒ atthappakÄ• sane kÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ dasseti.

9__._ idÄ• ni yassa atthaá¹ƒ pakÄ• setukÄ• mo, taá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ devadevoâ€™
__ya_nti abhidhammaá¹ƒ. __devadevo_ti visuddhisammutiupapattidevÄ• naá¹ƒ devo. loke
parÄ• yaá¹‡aâ€™â€™ nti gantabbÄ• gatibhÅ«tÄ• , te ``devÄ• â€™â€™ ti vuccanti, bhaga
gatibhÅ«toti \Ne 10/. __nayato_ti saá¹…khepato. __samÄ• cikkhÄ«_ti sammÄ• Ä• cikkhi y
veneyyasatte vinetÄ«ti __vinÄ• yako, _ nÄ• yakavirahito vÄ• , sayambhÅ«ti attho.

10-12__._ __yaÃ±cÄ• _ti yaÃ±ca abhidhammaá¹ƒ bhikkhÅ«naá¹ƒ payirudÄ• hÄ• sÄ«ti sam
kathesi. __itÄ«_ti iminÄ• anukkamena. ``yo dhÄ• ritoâ€™â€™ ti __ya_nti upayogavasena
__dhÄ• rito_ti paccattena sambajjhamÄ• no paccattavasena pariá¹‡amati, tasmÄ• yo dhÄ•
tassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«ti yojanÄ• kÄ• tabbÄ• . vedena paÃ±Ã±Ä• ya Ä«hati pa
muninÄ• . __abhiá¹‡haso_ti bahuso. __abhidhammassÄ• _ti etaá¹ƒ ``atthaá¹ƒ pakÄ• sayiss
yojetabbaá¹ƒ. idÄ• ni yo atthappakÄ• sanassa nissayo, taá¹ƒ dassetuá¹ƒ __ ``Ä• ditoâ€™â€
__Ä• dito_ti Ä• dimhi paá¹-hamasaá¹…gÄ«tiyaá¹ƒ.

13__._ yÄ• aá¹-á¹-hakathÄ• saá¹…gÄ«tÄ• , kassa pana sÄ• aá¹-á¹-hakathÄ• ti? aÃ±Ã±as
atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti vuttaá¹ƒ, adhikÄ• ravasena ``tassa abhidhammas
__saá¹…gÄ«tÄ• _ti atthaá¹ƒ pakÄ• setuá¹ƒ yuttaá¹-á¹-hÄ• ne ``ayaá¹ƒ etassa attho, ayaá¹ƒ
saá¹…gahetvÄ• vuttÄ• , pacchÄ• pi ca dutiyatatiyasaá¹…gÄ«tÄ«su __anusaá¹…gÄ«tÄ• _.

14-16__._ __abhisaá¹…khatÄ• _ti racitÄ• . __tato_ti aá¹-á¹-hakathÄ• to. __tantinayÄ• nuga
anugataá¹ƒ. __bhÄ• sa_nti mÄ• gadhabhÄ• saá¹ƒ. __nikÄ• yantaraladdhÄ«hÄ«_ti antarant
__asammissa_nti avokiá¹‡á¹‡aá¹ƒ. __anÄ• kula_nti sanikÄ• yepi anÄ• vilaá¹ƒ paricchinnaá
yo mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ atthavinicchayo, taá¹ƒ dÄ«payanto atthaá¹ƒ pakÄ• sayissÄ
__tipiá¹-akacÅ«á¸·anÄ• gattherÄ• _dÄ«hi vutto theravÄ• dopi saá¹…gahito hoti. atha vÄ• t
apanetvÄ• mÄ• gadhabhÄ• saÃ±ca Ä• ropetvÄ• pakÄ• siyamÄ• no yo abhidhammassa at
mahÄ• vihÄ• ravÄ• sÄ«naÃ±ca vinicchayabhÅ«to, taá¹ƒ atthaá¹ƒ ``eso mahÄ• vihÄ• ravÄ•
dÄ«payanto pakÄ• sayissÄ• mi. tappakÄ• saneneva hi so tathÄ• dÄ«pito hotÄ«ti.

17__._ __tosayanto vicakkhaá¹‡e_ti vicakkhaá¹‡e tosayanto gahetabbaá¹ƒ gahetvÄ• nÄ• ti
``gahetabbaá¹-á¹-hÄ• neyeva gahitaá¹ƒ suá¹-á¹-hu kataâ€™â€™ nti evaá¹ƒ tosayantoti atth
sati \Ne 11/ gahetabbaggahaá¹‡eneva tosanaá¹ƒ kataá¹ƒ, na aÃ±Ã±ena atthappakÄ• sane
tosayanto atthaá¹ƒ pakÄ• sayissÄ• mÄ«ti evaá¹ƒ pana yojanÄ• ya sati gahetabbaggahaá¹‡
atthappakÄ• sanaá¹ƒ hotÄ«ti sabbena tena tosanaá¹ƒ kataá¹ƒ hoti, tasmÄ• tosayanto atth

yuttarÅ«pÄ• .

18-20__._ idÄ• ni yaá¹ƒ atthappakÄ• sanaá¹ƒ kattukÄ• mo, tassa mahattaá¹ƒ parihituá¹ƒ
``kammaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. __atthavaá¹‡á¹‡ana_nti ettha vaá¹‡á¹
vitthÄ• retvÄ• vacanaá¹ƒ. __itÄ«_ti ``apanetvÄ• tato bhÄ• saâ€™â€™ nti evamÄ• dinÄ• y
sotÅ«naá¹ƒ ussÄ• huppÄ• danassa hetuá¹ƒ dasseti. __abhidhammakatha_nti abhidhamma
__nisÄ• methÄ• _ti suá¹‡Ä• tha. idÄ• ni avassaá¹ƒ ayaá¹ƒ sotabbÄ• yevÄ• ti daá¸·haá¹ƒ us
hi ayaá¹ƒ kathÄ• â€™â€™ _ti.

vÄ«satigÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

aá¹-á¹-hasÄ• liniá¹ƒ tÄ• va vaá¹‡á¹‡entehi Ä• cariyehi tassÄ• sanniveso vibhÄ• vetabbo. ta

``vacanattho paricchedo, sanniveso ca pÄ• á¸·iyÄ• .

sÄ• garehi tathÄ• cintÄ• , desanÄ• hi gambhÄ«ratÄ• ||

``desanÄ• ya \Be 12/ sarÄ«rassa, pavattiggahaá¹‡aá¹ƒ tathÄ• .

therassa vÄ• canÄ• magga-tappabhÄ• vitatÄ• pi ca ||

``paá¹-ivedhÄ• tathÄ• buddha-vacanÄ• dÄ«hi Ä• dito.

Ä• bhidhammikabhÄ• vassa, sÄ• dhanaá¹ƒ sabbadassino ||

``vinayenÄ• tha \Ne 12/ gosiá¹…ga-suttena ca mahesinÄ• .

bhÄ• sitattassa saá¹ƒsiddhi, nidÄ• nena ca dÄ«pitÄ• ||

``pakÄ• setvÄ• imaá¹ƒ sabbaá¹ƒ, paá¹-iÃ±Ã±Ä• takathÄ• katÄ• .

aá¹-á¹-hasÄ• liniyÄ• etaá¹ƒ, sannivesaá¹ƒ vibhÄ• vayeâ€™â€™ ti ||

vacanatthavijÄ• nanena viditÄ• bhidhammasÄ• maÃ±Ã±atthassa abhidhammakathÄ• vucc
abhidhammaparijÄ• nanameva Ä• dimhi yuttarÅ«panti tadatthaá¹ƒ pucchati __ ``tattha kena

abhidhammoâ€™â€™ _ti. tattha __tatthÄ• _ti ``abhidhammassa atthaá¹ƒ pakÄ• sayissÄ• m
vuttaá¹ƒ, tasmiá¹ƒ. ``yassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• taá¹ƒ, s
abhidhammoti attho. __tatthÄ• _ti vÄ• ``abhidhammakathaâ€™â€™ nti etasmiá¹ƒ vacane y
kenaá¹-á¹-hena abhidhammoti attho. __dhammÄ• tirekadhammavisesaá¹-á¹-henÄ• _ti ettha
dhammÄ• tireko, suttantÄ• dhikÄ• pÄ• á¸·Ä«ti attho. dhammo viseso dhammaviseso dham
attho, dhammÄ• tirekadhammavisesÄ• eva attho __dhammÄ• tirekadhammavisesaá¹-á¹-h
abhidhammasaddassa atthabhÄ• vena sÄ• maÃ±Ã±ato ekavacananiddeso kato. __tasmÄ•
abhikkantavaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su viya atirekavisesaá¹-á¹-hadÄ«pako abhisaddo,
dhammÄ• tirekadhammavisesaá¹-á¹-hena ``abhidhammoâ€™â€™ ti vuccatÄ«ti sambandh

tattha siyÄ• --- ``abhikkamanti, abhikkantavaá¹‡á¹‡Ä• â€™â€™ ti ettha dhÄ• tusaddassa p
abhisaddo kiriyÄ• ya atirekavisesabhÄ• vadÄ«pako hotÄ«ti yuttaá¹ƒ upasaggabhÄ• vato, dh
dhÄ• tusaddoti etasmÄ• purato abhisaddo payogameva nÄ• rahati. athÄ• pi payujjeyya, kir
na ca dhammo kiriyÄ• ti dhammassa atirekavisesabhÄ• vadÄ«panaá¹ƒ na yuttanti? no na y
upasaggassa adhÄ• tusaddÄ• \Be 13/ purato payujjamÄ• nassa akiriyÄ• yapi atirekavisesa
dassanatoti etamatthaá¹ƒ vibhÄ• vetuá¹ƒ atichattÄ• diudÄ• haraá¹‡aá¹ƒ dassento Ä• ha __
__evamevÄ• _ti yathÄ• chattÄ• tirekachattavisesÄ• diatthena atichattÄ• dayo honti atisadd
adhÄ• tusaddassapi purato payujjamÄ• nassa akiriyÄ• ya ca tabbhÄ• vadÄ«pakattÄ• , evar
dhammÄ• tirekadhammavisesaá¹-á¹-hena \Ne 13/ __ ``abhidhammoâ€™â€™ _ti vuccati ab
adhÄ• tusaddassapi purato payujjamÄ• nassa akiriyÄ• ya ca tabbhÄ• vadÄ«pakattÄ• ti adh

__ekadeseneva vibhattÄ• _ti ``katame ca, bhikkhave, paÃ±cakkhandhÄ• ? rÅ«pakkhandho
viÃ±Ã±Ä• á¹‡akkhandho. katamo ca, bhikkhave, rÅ«pakkhandho? yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ at
vÄ• , ayaá¹ƒ vuccati rÅ«pakkhandhoâ€™â€™ tievamÄ• dinÄ• (SN b III 48; Vibh 2) uddesa
``tattha katamaá¹ƒ rÅ«paá¹ƒ atÄ«taâ€™â€™ ntievamÄ• dinÄ• (Vibh 3) paá¹-iniddesassa a
paÃ±hapucchakassa ca abhÄ• vÄ• na nippadesena. abhidhammaá¹ƒ patvÄ• pana ... pe ..
tasmÄ• ayampi dhammo dhammÄ• tirekadhammavisesaá¹-á¹-hena __ ``abhidhammoâ€™â
tiá¹‡á¹‡ampi nayÄ• naá¹ƒ atirekapÄ• á¸·ibhÄ• vato visesapÄ• á¸·ibhÄ• vato cÄ• ti adhippÄ•
indriyÄ• naá¹ƒ ekato anÄ• gatattÄ• indriyavibhaá¹…ge suttantabhÄ• janÄ«yaá¹ƒ natthi. ``a
saá¹…khÄ• rÄ• sambhavantÄ«â€™â€™ tiÄ• dinÄ• paá¹-iccasamuppÄ• de tassa tassa pa
paccayuppannadhammÄ• naá¹ƒ paccayabhÄ• vo uddiá¹-á¹-ho, uddiá¹-á¹-hadhammÄ• naÃ±
vissajjetabbo, na cettha ``avijjÄ• saá¹…khÄ• rÄ• â€™â€™ ti evaá¹ƒ vutto uddeso atthÄ«ti p
suttante paÃ±ca sikkhÄ• padÄ• ni uddiá¹-á¹-hÄ• ni pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«tiÄ• d
yadi sabhÄ• vakiccÄ• divasena vibhajÄ«yeyya, ``Ä• rati viratÄ«â€™â€™ tiÄ• dinÄ• abhidh
athÄ• pi cittuppÄ• davasena vibhajÄ«yeyya, tathÄ• pi abhidhammabhÄ• janÄ«yameva hoti.
vibhajitabbappakÄ• ro natthi, yena pakÄ• rena suttantabhÄ• janÄ«yaá¹ƒ vattabbaá¹ƒ siyÄ•
sikkhÄ• padavibhaá¹…ge suttantabhÄ• janÄ«yaá¹ƒ natthi.

vacanatthato abhidhamme Ã±Ä• te paricchedato Ã±Ä• petuá¹ƒ Ä• ha __ ``pakaraá¹‡aparic
__katipayÄ• va paÃ±havÄ• rÄ• avasesÄ• _ti dhammahadayavibhaá¹…ge anÄ• gatÄ• hutv
dhammahadayavibhaá¹…gavacanavasena \Be 14/ avasesÄ• katipayÄ• va paÃ±havÄ• rÄ•
__ ``apubbaá¹ƒ natthÄ«â€™â€™ _ti vuttaá¹ƒ. __appamattikÄ• va tanti avasesÄ• _ti dhamm
anÄ• gantvÄ• mahÄ• dhammahadaye Ä• gatatantito yadi pathavÄ«Ä• dÄ«naá¹ƒ vitthÄ• ral
rÅ«pakaá¹‡á¸• adhÄ• tuvibhaá¹…gÄ• dÄ«su, atha dhÄ• tukathÄ• ya vitthÄ• rakathÄ• dhÄ•
mahÄ• dhÄ• tukathÄ• ya Ä• gatatanti appamattikÄ• vÄ• ti adhippÄ• yo.

yaá¹ƒ \Ne 14/ pana vuttaá¹ƒ ``sÄ• vakabhÄ• sitattÄ• chaá¸• á¸• etha naâ€™â€™ nti, taá¹ƒ
buddhabhÄ• sitabhÄ• vadassanena paá¹-isedhetuá¹ƒ __ ``sammÄ• sambuddho hÄ«â€™â€
paÃ±hesÅ«_ti ``upalabbhati nupalabbhatÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• ya gahitÄ• ya paá¹-ikl
saccikaá¹-á¹-hoâ€™â€™ ti vuttaá¹ƒ saccikaá¹-á¹-haá¹ƒ nissayaá¹ƒ katvÄ• upÄ• dÄ• ya pav
paÃ±ho, ``sabbatthÄ• â€™â€™ ti sarÄ«raá¹ƒ sabbaá¹ƒ vÄ• desaá¹ƒ upÄ• dÄ• ya pavattÄ•
kÄ• lamupÄ• dÄ• ya eko, ``sabbesÅ«â€™â€™ ti yadi khandhÄ• yatanÄ• dayo gahitÄ• , te u
``yo saccikaá¹-á¹-ho sabbattha sabbadÄ• â€™â€™ ti etehi na koci saccikaá¹-á¹-ho deso kÄ
te pana sÄ• maÃ±Ã±avasena gahetvÄ• anuyogo kato, na bhedavasenÄ• ti bhedavasena g
``sabbesÅ«â€™â€™ ti vuttÄ• saccikaá¹-á¹-hadesakÄ• lappadese upÄ• dÄ• ya ca pavattÄ•
__dvinnaá¹ƒ paÃ±cakÄ• na_nti ettha ``puggalo upalabbhati ... pe ... micchÄ• â€™â€™ ti ek
nupalabbhati ... pe ... micchÄ• â€™â€™ ti (Kv 18) ekaá¹ƒ, ``tvaá¹ƒ ce pana maÃ±Ã±asi ... p
micchÄ• â€™â€™ ti (Kv 3) ekaá¹ƒ, ``ese ce dunniggahite ... pe ... idaá¹ƒ te micchÄ• â€™â€
hevaá¹ƒ niggahetabbe, tena hi yaá¹ƒ niggaá¹‡hÄ• si ... pe ... sukatÄ• paá¹-ipÄ• danÄ• â€™
evaá¹ƒ niggahakaraá¹‡aá¹ƒ, paá¹-ikammakaraá¹‡aá¹ƒ, niggahassa suniggahabhÄ• vaá¹ƒ ic
paá¹-iÃ±Ã±Ä• á¹-hapanena paá¹-ikammaveá¹-hanaá¹ƒ, paá¹-ikammassa duppaá¹-ikammab
taá¹ƒnidassanena niggahassa dunniggahabhÄ• vadassanena niggahanibbeá¹-hanaá¹ƒ, anig
chedoti ayaá¹ƒ eko paÃ±cako, yo aá¹-á¹-hakathÄ• yaá¹ƒ
anulomapaÃ±cakapaá¹-ikammacatukkaniggahacatukkaupanayanacatukkanigamanacatukka
anulomapaccanÄ«kapaÃ±cakoti vutto, paravÄ• dipubbapakkhe ca evameva paccanÄ«yÄ• n
dve paÃ±cakÄ• veditabbÄ• . evaá¹ƒ sesapaÃ±hesupÄ«ti aá¹-á¹-ha paÃ±cakÄ• __aá¹-á¹-ha
15/ vuttÄ• . __yuttÄ«_ti upÄ• yo, vÄ• dassa yutti __vÄ• dayutti, _ vÄ• dappavattanassa upÄ

anulomapaccanÄ«kapaÃ±cake Ä• diniggahaá¹ƒ dassetvÄ• paccanÄ«yÄ• nulomapaÃ±cak
mÄ• tikaá¹ƒ dÄ«petuá¹ƒ __ ``sÄ• panesÄ• â€™â€™ _tiÄ• dimÄ• ha. __puggalo_ti attÄ• sa
paÃ±Ã±Ä• ya upagantvÄ• labbhati. __saccikaá¹-á¹-haparamaá¹-á¹-henÄ• _ti mÄ• yÄ• mar
nÄ• bhÅ«tÄ• kÄ• rena, anussavÄ• dÄ«hi gahetabbÄ• viya na anuttamatthabhÄ• vena, atha
uttamatthabhÄ• vena upalabbhatÄ«ti pucchati. itaro tÄ• disaá¹ƒ icchanto paá¹-ijÄ• nÄ• ti. pu
saccikaá¹-á¹-haparamaá¹-á¹-hena upalabbhati, so saccikaá¹-á¹-haparamaá¹-á¹-hato aÃ±Ã±o
vÄ• tehi, tesaá¹ƒ \Ne 15/ vÄ• Ä• dhÄ• rabhÅ«to, anaÃ±Ã±o vÄ• tato ruppanÄ• disabhÄ• v
vÄ• upalabbhamÄ• no Ä• pajjatÄ«ti anuyuÃ±jati __ ``yo saccikaá¹-á¹-ho ... pe ... paramaá¹-

itaro puggalassa rÅ«pÄ• dÄ«hi aÃ±Ã±attaá¹ƒ anaÃ±Ã±attaÃ±ca anicchanto __ ``na hevaâ€
puna sakavÄ• dÄ« paá¹-iÃ±Ã±Ä• ya ekattÄ• pannaá¹ƒ appaá¹-ikkhipitabbaá¹ƒ paá¹-ikkhipat
Ä• ropento Ä• ha __ ``Ä• jÄ• nÄ• hi niggahaâ€™â€™ _nti. __ ``puggalo nupalabbhatÄ«â€™
puggaladiá¹-á¹-hiá¹ƒ paá¹-isedhento __ ``Ä• mantÄ• â€™â€™ _ti paá¹-ijÄ• nÄ• ti. puna itaro
nupalabbhati puggalo, so saccikaá¹-á¹-haparamaá¹-á¹-hato aÃ±Ã±o vÄ• anaÃ±Ã±o vÄ• nu
aÃ±Ã±assa pakÄ• rassa abhÄ• vÄ• ti anuyuÃ±jati __ ``yo saccikaá¹-á¹-ho ... pe ... paramaá
yasmÄ• pana puggalo sabbena sabbaá¹ƒ nupalabbhati, tasmÄ• tassa aÃ±Ã±attÄ• naÃ±Ã±
puggalaladdhiá¹ƒ paá¹-isedhentassa anÄ• pajjanatoti __ ``na hevaâ€™â€™ _nti paá¹-ikkhip
paá¹-iÃ±Ã±Ä• ya Ä• pajjanalesameva passanto aviparÄ«taá¹ƒ atthaá¹ƒ asambujjhantoyeva
``Ä• jÄ• nÄ• hi niggahaâ€™â€™ _nti.

__itÄ«_ti yaá¹ƒ disvÄ• mÄ• tikÄ• á¹-hapitÄ• , evaá¹ƒ desitattÄ• ti adhippÄ• yo. __yathÄ•
buddhabhÄ• sitaá¹ƒ nÄ• ma jÄ• taá¹ƒ, taá¹ƒ nidassanaá¹ƒ kinti attho. __yatonidÄ• na_nti ya
chaajjhattikabÄ• hirÄ• yatanÄ• dinidÄ• nanti attho. __papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• _ti
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±casampayuttÄ• saÃ±Ã±Ä• koá¹-á¹-hÄ• sÄ• . __samudÄ•
ce_ti etesu Ä• yatanÄ• dÄ«su taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi abhinanditabbaá¹ƒ abhivaditab
natthi ce \Be 16/. nanu natthiyeva, kasmÄ• ``natthi ceâ€™â€™ ti vuttanti? saccaá¹ƒ natthi,
appahÄ«nÄ• bhinandanÄ• bhivadanajjhosÄ• nÄ• naá¹ƒ pana puthujjanÄ• naá¹ƒ abhinandita
Ä• yatanÄ• dÄ«ni hontÄ«ti tesaá¹ƒ na sakkÄ• ``natthÄ«â€™â€™ ti vattuá¹ƒ, pahÄ«nÄ• bhi
sabbathÄ• natthÄ«ti ``natthi ceâ€™â€™ ti vuttaá¹ƒ. __esevanto_ti abhinandanÄ• dÄ«naá¹ƒ
tappaá¹-ippassaddhibhÅ«taá¹ƒ phalaá¹ƒ vÄ• rÄ• gÄ• nusayÄ• dÄ«naá¹ƒ anto avasÄ• naá¹

__jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ jÄ• nÄ• ti. na hi pa
jÄ• nitabbaá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti. __passaá¹ƒ passatÄ«_ti
dibbacakkhupaÃ±Ã±Ä• cakkhudhammacakkhubuddhacakkhusamantacakkhusaá¹…khÄ• te
passati. atha vÄ• __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• aÃ±Ã±e savipallÄ• sÄ• kÄ• marÅ«pa
vipallÄ• savasena jÄ• nanti, na evaá¹ƒ bhagavÄ• \Ne 16/, bhagavÄ• pana pahÄ«navipallÄ
jÄ• nÄ• tiyeva, diá¹-á¹-hidassanassa ca abhÄ• vÄ• passanto passatiyevÄ• ti attho. __cakkh
paÃ±Ã±Ä• cakkhumayattÄ• sattesu ca taduppÄ• danato lokassa cakkhubhÅ«to. __Ã±Ä• á¹
attho daá¹-á¹-habbo. __dhammÄ• _ bodhipakkhiyÄ• . __brahmÄ• _ maggo, tehi uppannattÄ
tabbhÅ«to. __vattÄ• _ti catusaccadhamme vadatÄ«ti vattÄ• . __pavattÄ• _ti ciraá¹ƒ saccapp
vadatÄ«ti pavattÄ• . __atthassa ninnetÄ• _ti atthaá¹ƒ uddharitvÄ• dassetÄ• , paramatthaá¹
pÄ• payitÄ• . __amatassa dÄ• tÄ• _ti amatasacchikiriyaá¹ƒ sattesu uppÄ• dento amataá¹ƒ d
bodhipakkhiyadhammÄ• naá¹ƒ tadÄ• yattabhÄ• vato __dhammassÄ• mÄ«_. __suvaá¹‡á¹‡A
Ä• liá¹…gaá¹ƒ khuddakamudiá¹…gaá¹ƒ. supupphitasatapattapadumamiva sassirikaá¹ƒ sasc
__supupphitasatapattasassirikaá¹ƒ_.

__anumoditakÄ• lato paá¹-á¹-hÄ• ya ... pe ... buddhabhÄ• sitaá¹ƒ nÄ• ma jÄ• ta_nti etena a

buddhabhÄ• sitabhÄ• vassa kÄ• raá¹‡anti ayamattho vutto viya dissati, evaÃ±ca sati kathÄ•
buddhabhÄ• sitabhÄ• vo na siyÄ• ananumoditattÄ• , tasmÄ• evamettha attho daá¹-á¹-hab
evaá¹ƒ vibhajissatÄ«â€™â€™ ti disvÄ• bhagavÄ• mÄ• tikaá¹ƒ nikkhipitvÄ• vihÄ• raá¹ƒ pa
thero bhagavatÄ• dinnanayena á¹-hapitamÄ• tikÄ• ya vibhajÄ«ti buddhabhÄ• sitaá¹ƒ nÄ• n
anumodanÄ• ya pÄ• kaá¹-aá¹ƒ jÄ• tanti etamatthaá¹ƒ sandhÄ• ya ``evaá¹ƒ satthÄ• rÄ• ... p
vuttanti.

idÄ• ni \Be 17/ pÄ• á¸·iyÄ• sannivesaá¹ƒ dassetuá¹ƒ __ ``tattha dhammasaá¹…gaá¹‡Ä«pak
__kÄ• mÄ• vacarakusalato aá¹-á¹-hÄ• _ti kÄ• mÄ• vacarakusale cattÄ• ro khandhe gahetvÄ
uddharati. paá¹-hamÄ• vibhattÄ«tipi vadanti. __ekÅ«nanavuti cittÄ• nÄ«_ti yattha etÄ• ni ci
te pÄ• á¸·ippadesÄ• ``ekÅ«nanavuti cittÄ• nÄ«â€™â€™ ti vuttÄ• . tesaÃ±ca samudÄ• yo c
upapannametaá¹ƒ __ ``ekÅ«nanavuti cittÄ• ni cittavibhattÄ«â€™â€™ _ti. mÄ• tikaÃ±ca udd
padaá¹ƒ uddharitvÄ• yasmÄ• cittÄ• ni vibhattÄ• ni, tasmÄ• mÄ• tikÄ• pi cittavibhattiantoga
cittuppÄ• dakaá¹‡á¸• aá¹ƒ mÄ• tikÄ• padabhÄ• janÄ«yavasena duvidhanti idampi vacanaá¹

__mÅ«lato_ti ``tÄ«á¹‡i kusalamÅ«lÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Dhs 985) kusalÄ• dÄ«naá¹
vacanaá¹ƒ. ``vedanÄ• kkhandhoâ€™â€™ tiÄ• dinÄ• __khandhato_. ``kÄ• yakammaâ€™â€
``sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vacareâ€™â€™ tiÄ• dinÄ• (Dhs 988) __bhÅ«mito. attho_ti h
\Ne 17/. ``tÄ«á¹‡i kusalamÅ«lÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Dhs 98
__dhammato_ nikkhepo. ``taá¹ƒsampayutto, taá¹ƒsamuá¹-á¹-hÄ• nÄ• tadekaá¹-á¹-hÄ• ca k
985-986) hetuphalavasena saá¹…gaho __atthato_ nikkhepo. atha vÄ• __dhammo_ti bhÄ•
bhÄ• sitattho. ``tayo kusalahetÅ«â€™â€™ ti (Dhs 1059) __dhammo_. ``tattha katame tayo
tiÄ• di (Dhs 1060) __attho, _ so ca __dhammo_. ``tattha katamo alobhoâ€™â€™ tiÄ• di (Dh
atthadhammavasena nikkhepo veditabbo. __nÄ• mato_ti ``tÄ«á¹‡i kusalamÅ«lÄ• nÄ«â€™â
alobhotiÄ• dinÄ• mavasena. __liá¹…gato_ti uddiá¹-á¹-hassa ekasseva dhammassa ``alobho
alubbhitattaâ€™â€™ nti (Dhs 1061) purisÄ• diliá¹…gavasena nikkhepo.

__gaá¹‡anacÄ• ra_nti gaá¹‡anappavattiá¹ƒ. __samÄ• nentÄ«_ti samÄ• naá¹ƒ karonti pÅ«r
__samÄ• netabba_nti etthÄ• pi. ``vijjÄ• bhÄ• gino avijjÄ• bhÄ• ginoâ€™â€™ ti (Dhs dukam
ettha viÃ±Ã±Ä• tesu Ä• bhidhammikattherÄ• suttantaá¹ƒ suá¹‡antÄ• cintentÄ• ca suttante
tiÄ• dÄ«su Ä• gatesu atthassa viÃ±Ã±Ä• tattÄ• na kilamantÄ«ti etamatthaá¹ƒ sandhÄ• ya v
``Ä• bhidhammikattherÄ• naá¹ƒ ... pe ... akilamatthaá¹ƒ á¹-hapitÄ• â€™â€™ _ti.

__anamataggo_ti \Be 18/ aÃ±Ã±Ä• taggo. __khandhantara_nti khandhanÄ• nattaá¹ƒ, khan
asakkuá¹‡eyyattÄ• saá¹‡haá¹ƒ, sukhumÄ• ya paÃ±Ã±Ä• ya gahetabbato sukhumaÃ±ca dh
__saá¹‡hasukhumadhammaá¹ƒ_. balavatÄ• Ã±Ä• á¹‡avegena pavattattÄ• balavato Ã±Ä•
__balavaá¹ƒ_. gambhÄ«rameva __gambhÄ«ragataá¹ƒ, _ gambhÄ«rÄ• ni vÄ• gatÄ• ni gam
__gambhÄ«ragataá¹ƒ. yathÄ• nupubba_nti yathÄ• nupubbena. __nikhilenÄ• _ti niravasesen

paÃ±cakhilarahitena vÄ• bhagavatÄ• desitaá¹ƒ. __rÅ«pagataá¹ƒvÄ• _ti hatthagataá¹ƒ rÅ«
``paá¹-ivedhaÃ±Ä• á¹‡ena samantapaá¹-á¹-hÄ• naá¹ƒ yo passati, so attheva, no natthÄ«â€
sandhÄ• ya thero vadatÄ«ti.

__khuddakavatthuvibhaá¹…ge_ Ä• gatesu ekÄ• dhikesu aá¹-á¹-hasu kilesasatesu aá¹-á¹-ha
apanetvÄ• sesÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo ca uppannÄ• nuppannabhÄ• vena diguá¹‡itÄ
diyaá¸• á¸• hakilesasahassÄ• ni dasÄ• dhikÄ• ni honti, appakaá¹ƒ pana Å«namadhikaá¹ƒ vÄ
hotÄ«ti __ ``diyaá¸• á¸• hakilesasahassaâ€™â€™ _nti vuttaá¹ƒ. itaresaá¹ƒ atÄ«tÄ• dibhÄ• v
khepane daá¹-á¹-habbaá¹ƒ.

__mecakapaá¹-Ä• _ti \Ne 18/ nÄ«lanibhÄ• paá¹-Ä• . __cittasamuá¹-á¹-hÄ• nÄ• vaá¹‡á¹‡a
cittapaccayautusamuá¹-á¹-hÄ• nÄ• vaá¹‡á¹‡adhÄ• tÅ«ti attho gahetabbo. kasmÄ• ? na hi c
rÅ«paá¹ƒ bahi nigacchatÄ«ti, cittasamuá¹-á¹-hÄ• narÅ«paparamparÄ• ya Ä• gatattÄ• pana
__cittasamuá¹-á¹-hÄ• nÄ• vaá¹‡á¹‡adhÄ• tÅ«_ti ettha paccayautusaddÄ• naá¹ƒ lopaá¹ƒ ka
attho suvaá¹‡á¹‡atÄ• sussaratÄ• viya. ettha hi ``sussaratÄ• â€™â€™ ti upÄ• dinnakÄ• dh
saddo upÄ• dinnako atthi, tasmÄ• upÄ• dinnakarÅ«paoá¹-á¹-hatÄ• luÄ• dinissayattÄ• eva
cittapaccayautusamuá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya ``cittasamuá¹-á¹-hÄ• nÄ• vaá¹‡á¹‡adhÄ•

__kÄ• yasakkhi_nti paccakkhaá¹ƒ. __dantÄ• varaá¹‡a_nti oá¹-á¹-hadvayaá¹ƒ. __mukhÄ• d
__siliá¹-á¹-ha_nti saá¹ƒgataá¹ƒ susaá¹‡á¹-hitaá¹ƒ. __sare nimittaá¹ƒ gahetvÄ• _ti ``dhammo
ti dhammassaravasena nimittaá¹ƒ gahetvÄ• , na kilesÄ• nubyaÃ±janavasena. __ekappahÄ•
divasassa tatiyo bhÄ• go vuccati. __evaá¹ƒ sante_ti pubbe vuttamaggahetvÄ• vÄ• canÄ• m
therappabhavattavacanameva gahetvÄ• tena purimavacanaÃ±ca paá¹-ikkhipanto codeti.

__tenetametassÄ• _ti \Be 19/ vinayassa. __attatthaparatthÄ• dibhede_ti yo taá¹ƒ suttaá¹ƒ s
vÄ• ceti cinteti deseti, suttena saá¹…gahito sÄ«lÄ• diattho tassapi hoti, tena parassa sÄ• dh
hotÄ«ti tadubhayaá¹ƒ taá¹ƒ suttaá¹ƒ sÅ«ceti dÄ«peti. tathÄ• diá¹-á¹-hadhammikasamparÄ•
lokiyalokuttarattheti evamÄ• dibhede atthe __Ä• di_saddena saá¹…gaá¹‡hÄ• ti. __attha_sa
hitapariyÄ• yavacanaá¹ƒ, na bhÄ• sitatthavacanaá¹ƒ. yadi siyÄ• , suttaá¹ƒ attanopi bhÄ• sita
parasuttassapÄ«ti ayamattho siyÄ• , suttena ca yo attho pakÄ• sito, so tasseva hotÄ«ti na t
hoti, tena ca sÅ«cetabbassa paratthassa nivattetabbassa abhÄ• vÄ• attaggahaá¹‡aá¹ƒ na
attatthaparatthavinimuttassa bhÄ• sitatthassa abhÄ• vÄ• Ä• diggahaá¹‡aÃ±ca na kattabba
atthassa sutte asambhavato suttÄ• dhÄ• rassa puggalassa vasena attatthaparatthÄ• vuttÄ•

atha vÄ• suttaá¹ƒ anapekkhitvÄ• ye attatthÄ• dayopi atthappabhedÄ• vuttÄ• __niddese_
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) ``attattho parattho ubhayattho diá¹-á¹-hadham
attho uttÄ• no attho gambhÄ«ro attho guá¸·ho attho paá¹-icchanno attho neyyo attho \Ne 19
attho nikkileso attho vodÄ• no attho paramattho atthoâ€™â€™ ti, te suttaá¹ƒ sÅ«cetÄ«ti att

``attanÄ•  ca appiccho hotÄ«â€™â€™ ti attatthaá¹ƒ, ``appicchakathaÃ±ca paresaá¹ƒ kattÄ•
paratthaá¹ƒ sÅ«cetÄ«ti. evaá¹ƒ ``attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hotÄ«â€™â€
99) yojetabbÄ• ni. vinayÄ• bhidhammehi ca visesetvÄ• suttasaddassa attho vattabbo, tasm
veneyyajjhÄ• sayavasappavattÄ• ya desanÄ• ya attahitaparahitÄ• dÄ«ni sÄ• tisayaá¹ƒ pak
Ä• á¹‡Ä• dhammasabhÄ• vavasappavattÄ• yÄ• ti idameva __ ``atthÄ• naá¹ƒ sÅ«canato su

sutte ca Ä• á¹‡Ä• dhammasabhÄ• vÄ• veneyyajjhÄ• sayaá¹ƒ anuvattanti, na vinayÄ• bhid
Ä• á¹‡Ä• dhammasabhÄ• ve anuvattati, tasmÄ• veneyyÄ• naá¹ƒ ekantahitapaá¹-ilÄ• bhasa
hotÄ«ti __ ``suvuttÄ• cettha atthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pasavatÄ«_ti phalati \Be 2
``suttÄ• á¹‡Ä• â€™â€™ _ti etassa atthaá¹ƒ pakÄ• setuá¹ƒ __ ``suá¹-á¹-hu ca ne tÄ• yatÄ«â
attatthaparatthÄ• dividhÄ• nesu ca suttassa pamÄ• á¹‡abhÄ• vo tesaÃ±ca saá¹…gÄ• haka
tadatthappakÄ• sane padhÄ• nattÄ• suttassa itarehi visesanaÃ±ca. __eta_nti ``atthÄ• naá¹
tiÄ• dikaá¹ƒ atthavacanaá¹ƒ. __etassÄ• _ti suttassa.

__abhikkamantÄ«_ti ettha __abhi_-saddo kamanassa vuddhibhÄ• vaá¹ƒ atirekattaá¹ƒ dÄ«p
ettha kantiyÄ• adhikattaá¹ƒ visesabhÄ• vanti yuttaá¹ƒ kiriyÄ• visesakattÄ• upasaggassa. _
abhirÄ• jÄ• , abhivinaye_ti ettha lakkhaá¹‡apÅ«jitaparicchinnesu rattiÄ• dÄ«su __abhi_-sad
kathametaá¹ƒ yujjeyyÄ• ti? lakkhaá¹‡akaraá¹‡aÃ±Ä• á¹‡apÅ«janaparicchedakiriyÄ• dÄ«par
rattirÄ• javinayÄ• naá¹ƒ yuttattÄ• . bhÄ• vanÄ• pharaá¹‡avuddhÄ«hi __vuddhimanto. Ä• ran
Ä• rammaá¹‡asampayuttakammadvÄ• rapaá¹-ipadÄ• dÄ«hi. __avisiá¹-á¹-ha_nti aÃ±Ã±ama
vinayasuttantÄ• bhidhammesu avisiá¹-á¹-haá¹ƒ samÄ• naá¹ƒ piá¹-akasaddanti attho. __yath
duvidhatthenÄ• â€™â€™ tiÄ• dinÄ• nayena.

kathetabbÄ• naá¹ƒ atthÄ• naá¹ƒ desakÄ• yattena Ä• á¹‡Ä• dividhinÄ• atisajjanaá¹ƒ pabod
sÄ• sitabbapuggalagatena yathÄ• parÄ• dhÄ• dinÄ• sÄ• sitabbabhÄ• vena anusÄ• sanaá¹
kathetabbassa saá¹ƒvarÄ• saá¹ƒvarÄ• dino atthassa kathanaá¹ƒ vacanapaá¹-ibaddhakaraá
bheda_-saddo visuá¹ƒ visuá¹ƒ yojetabbo ``desanÄ• bhedaá¹ƒ sÄ• sanabhedaá¹ƒ kathÄ• bh
paridÄ«payeâ€™â€™ ti. __bheda_nti nÄ• nattaá¹ƒ, nÄ• nÄ• karaá¹‡anti \Ne 20/ attho. sikk
gambhÄ«rabhÄ• vo ca __sikkhÄ• pahÄ• nagambhÄ«rabhÄ• vaá¹ƒ, _ taÃ±ca __paridÄ«pay
__yathÄ• _ti upÄ• rambhÄ• dihetu pariyÄ• puá¹‡anÄ• dippakÄ• rehi.

__tÄ«supi cetesu ete dhammatthadesanÄ• paá¹-ivedhÄ• _ti ettha tantiattho tantidesanÄ• t
tantivisayÄ• hontÄ«ti vinayapiá¹-akÄ• dÄ«naá¹ƒ atthadesanÄ• paá¹-ivedhÄ• dhÄ• rabhÄ• v
tantiyoyevÄ• ti dhammÄ• dhÄ• rabhÄ• vo kathaá¹ƒ yujjeyyÄ• ti? tantisamudÄ• yassa avaya
dhammÄ• dÄ«naÃ±ca dukkhogÄ• habhÄ• vato tehi vinayÄ• dayo gambhÄ«rÄ• ti vinayÄ• d
vutto, tasmÄ• ``dhammÄ• dayo eva dukkhogÄ• hattÄ• gambhÄ«rÄ• , na \Be 21/ vinayÄ• d
codetabbametaá¹ƒ. tattha paá¹-ivedhassa dukkarabhÄ• vato dhammatthÄ• naá¹ƒ, desanÄ•
desanÄ• ya ca dukkhogÄ• habhÄ• vo veditabbo. paá¹-ivedhassa pana uppÄ• detuá¹ƒ asak

tabbisayaÃ±Ä• á¹‡uppattiyÄ• ca dukkarabhÄ• vato dukkhogÄ• hatÄ• veditabbÄ• .

__hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• _ti etena vacanatthena dhammassa he
``dhammapaá¹-isambhidÄ• â€™â€™ ti etassa samÄ• sapadassa avayavapadatthaá¹ƒ dass
nti vuttattÄ• . ``dhamme paá¹-isambhidÄ• â€™â€™ ti ettha hi ``dhammeâ€™â€™ ti etassa
``hetumhÄ«â€™â€™ ti vuttaá¹ƒ, ``paá¹-isambhidÄ• â€™â€™ ti etassa ca atthaá¹ƒ dassent
tasmÄ• hetudhammasaddÄ• ekatthÄ• Ã±Ä• á¹‡apaá¹-isambhidÄ• saddÄ• cÄ• ti imamatt
dhammassa hetubhÄ• vo. atthassa hetuphalabhÄ• vo ca evameva daá¹-á¹-habbo. __yathÄ
__dhamma_-saddo hetuá¹ƒ hetuphalaÃ±ca sabbaá¹ƒ gaá¹‡hÄ• ti. sabhÄ• vavÄ• cako hesa
pariyattihetubhÄ• vavÄ• cako, tasmÄ• __yathÄ• dhamma_nti yo yo avijjÄ• saá¹…khÄ• rÄ•
attho. __dhammÄ• bhilÄ• po_ti atthabyaÃ±janako aviparÄ«tÄ• bhilÄ• po. etena ``tatra dham
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â€™ ti (Vibh 718-720) ettha vuttadhammaniruttiá¹
__anulomÄ• divasena vÄ• kathana_nti etena tassÄ• dhammaniruttiyÄ• abhilÄ• paá¹ƒ kat
pavattanaá¹ƒ dasseti. __adhippÄ• yo_ti etena ``desanÄ• ti paÃ±Ã±attÄ«â€™â€™ ti etaá¹ƒ
dhammaniruttÄ• bhilÄ• paá¹ƒ sandhÄ• ya vuttaá¹ƒ, na tabbinimuttaá¹ƒ paÃ±Ã±attiá¹ƒ sandh

__so ca lokiyalokuttaro_ti evaá¹ƒ vuttaá¹ƒ abhisamayaá¹ƒ yena pakÄ• rena abhisameti, ya
tassa sabhÄ• vo, tehi pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``visayato asammohato ca atthÄ• dianurÅ
__dhammÄ• dÄ«su avabodhoâ€™â€™ _ti Ä• ha. tattha hi __visayato_ atthÄ• dianurÅ«paá
avijjÄ• didhammasaá¹…khÄ• rÄ• diatthatadubhayapaÃ±Ã±Ä• panÄ• rammaá¹‡o lokiyo abh
atthÄ• dianurÅ«paá¹ƒ dhammÄ• dÄ«su avabodho nibbÄ• nÄ• rammaá¹‡o maggasampayut
yathÄ• vuttadhammatthapaÃ±Ã±attÄ«su sammohaviddhaá¹ƒsano lokuttaro abhisamayoti. a
paá¹-ivedhatthaá¹ƒ dassetuá¹ƒ __ ``tesaá¹ƒ tesaá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. ``paá¹-iv
paá¹-ivedhoâ€™â€™ ti iminÄ• hi vacanatthena abhisamayo, paá¹-ivijjhÄ«yatÄ«ti paá¹-ivedh
taá¹ƒtaá¹ƒrÅ«pÄ• didhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vo ca paá¹-ivedhoti yujjati.

yathÄ• vuttehi dhammÄ• dÄ«hi piá¹-akÄ• naá¹ƒ gambhÄ«rabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``idÄ
piá¹-akesÅ«â€™â€™ _tiÄ• dimÄ• ha. __yo cetthÄ• _ti etesu taá¹ƒtaá¹ƒpiá¹-akagatesu dhar
etesu ca piá¹-akesu tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ yo aviparÄ«tasabhÄ• voti yojetabbo. c
vuttanayeneva veditabbÄ• . ayaá¹ƒ panettha viseso ``aviparÄ«tasabhÄ• vasaá¹…khÄ• to pa
dubbiÃ±Ã±eyyatÄ• ya eva dukkhogÄ• hoâ€™â€™ ti.

__ya_nti pariyattiduggahaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __attha_nti bhÄ• sitatthaá¹ƒ payoja
upaparikkhantÄ«_ti na vicÄ• renti. __na nijjhÄ• naá¹ƒ khamantÄ«_ti nijjhÄ• napaÃ±Ã±aá¹ƒ
nijjhÄ• yitvÄ• paÃ±Ã±Ä• ya disvÄ• rocetvÄ• na gahetabbÄ• hontÄ«ti adhippÄ• yo. __itÄ«
pariyattiyÄ• __vÄ• dappamokkhÄ• nisaá¹ƒsÄ• _ attano upari parehi Ä• ropitavÄ• dassa nig
hutvÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti. __vÄ• dappamokkho_ti vÄ• nindÄ• pamokkho. __y
sÄ«lÄ• diparipÅ«raá¹‡assa anupÄ• dÄ• vimokkhassa vÄ• atthÄ• ya. __dhammaá¹ƒ pariyÄ

pariyÄ• puá¹‡antÄ«ti adhippÄ• yo. __assÄ• _ti assa dhammassa. __nÄ• nubhontÄ«_ti na v
duggahitattÄ• upÄ• rambhamÄ• nadappamakkhapalÄ• sÄ• dihetubhÄ• vena dÄ«gharattaá
saá¹ƒvattanti. bhaá¹‡á¸• Ä• gÄ• re niyutto bhaá¹‡á¸• Ä• gÄ• riko, bhaá¹‡á¸• Ä• gÄ• riko viy
dhammaratanÄ• nupÄ• lako. aÃ±Ã±aá¹ƒ atthaá¹ƒ anapekkhitvÄ• bhaá¹‡á¸• Ä• gÄ• rikasse
__bhaá¹‡á¸• Ä• gÄ• rikapariyatti_.

__tÄ• saá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ pÄ• puá¹‡itabbÄ• naá¹ƒ chaá¸·abhiÃ±Ã±Ä• catup
pabhedavacanÄ• bhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. veraÃ±jakaá¹‡á¸• e hi tisso vijjÄ• va vib
__tÄ• saá¹ƒyevÄ• _ti \Ne 22/ avadhÄ• raá¹‡aá¹ƒ catasso paá¹-isambhidÄ• apekkhitvÄ• ka
hi chasu abhiÃ±Ã±Ä• su antogadhÄ• ti sutte vibhattÄ• yevÄ• ti. Ã±atvÄ• saá¹…gayhamÄ•
tesaá¹ƒ piá¹-akÄ• naá¹ƒ. __sabbampÄ«_ti sabbampi buddhavacanaá¹ƒ.

atthÄ• nulomanÄ• mato __anulomiko_. anulomikattaá¹ƒyeva vibhÄ• vetuá¹ƒ __ ``kasmÄ•
__ekanikÄ• yampÄ«_ti ekasamÅ«hampi. poá¹‡ikÄ• \Be 23/ ca cikkhallikÄ• ca khattiyÄ• , t
__poá¹‡ikanikÄ• yo cikkhallikanikÄ• yo_ ca. evaá¹ƒ dhammakkhandhato caturÄ• sÄ«ti dhar
buddhavacanapiá¹-akÄ• dÄ«ni niá¹-á¹-hÄ• petvÄ• anekacchariyapÄ• tubhÄ• vapaá¹-imaá¹
paá¹-hamabuddhavacanÄ• diko sabbo vuttappabhedo aÃ±Ã±opi uddÄ• nasaá¹…gahÄ• dib
etassa dassanatthaá¹ƒ __ ``evametaá¹ƒ sabbampÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __aya
abhidhammapiá¹-aka_ntiÄ• dinÄ• piá¹-akÄ• dibhÄ• vadassaneneva majjhimabuddhavacan
Ä• bhidhammikabhÄ• vo dassitoti veditabbo.

ettha siyÄ• ``yadi tathÄ• gatabhÄ• sitabhÄ• vo abhidhammassa siddho siyÄ• , majjhimabu
bhaveyya, so eva ca na siddhoâ€™â€™ ti tassa vinayÄ• dÄ«hi buddhabhÄ• sitabhÄ• vaá¹
dassento __ ``taá¹ƒ dhÄ• rayantesu bhikkhÅ«sÅ«â€™â€™ _tiÄ• dimÄ• ha. __sabbasÄ• ma
sabbanikÄ• yikaparisÄ• ya paÃ±capi nikÄ• ye pariyÄ• puá¹‡antiyÄ• . __na uggahita_nti sak
anuggahitattÄ• Ä• ha. __vinayamattaá¹ƒ uggahita_nti vibhaá¹…gadvayassa uggahitattÄ• Ä
avivaá¹‡á¹‡etukÄ• matÄ• ya ``abhidhammaá¹ƒ pariyÄ• puá¹‡assÅ«â€™â€™ ti bhaá¹‡anta
anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchantiyÄ• pÄ• cittiyaÃ±ca vadantena bhagava
buddhabhÄ• sitabhÄ• vo dÄ«pito buddhabhÄ• sitehi suttÄ• dÄ«hisaha vacanato, bÄ• hiraka
vacanassa abhÄ• vÄ• .

__itopi balavataraá¹ƒ_ Ä• bhidhammikassa sÄ• dhukÄ• radÄ• nena vicikicchÄ• vicchedass
kammaá¹ƒ __kammantaraá¹ƒ, _ taá¹ƒ kÄ• mÄ• vacarÄ• diá¹ƒ rÅ«pÄ• vacarÄ• dibhÄ• vena
sukkavipÄ• kÄ• dibhÄ• vena kathento Ä• loá¸·eti.

__jinacakke_ti jinasÄ• sane. __visaá¹ƒvÄ• detÄ«_ti vippalambheti. __bhedakaravatthÅ«su
\Ne 23/ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«petÄ«â€™â€
__uttaripi evaá¹ƒ vattabbo ... pe ... na aÃ±Ã±esaá¹ƒ visayo ... pe ... nidÄ• nakiccaá¹ƒ nÄ• m

apÄ• kaá¹-Ä• naá¹ƒ kÄ• ladesadesakaparisÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vakaraá¹‡atthaá¹ƒ tad
bhavitabbaá¹ƒ, aÃ±Ã±esaá¹ƒ avisayattÄ• desako pÄ• kaá¹-o, okkantikÄ• lÄ• dÄ«naá¹ƒ pÄ•
devaloke desitabhÄ• vassa pÄ• kaá¹-attÄ• desaparisÄ• ca pÄ• kaá¹-Ä• ti kiá¹ƒ nidÄ• nakid

yattha \Be 24/ khandhÄ• dayo nippadesena vibhattÄ• , so abhidhammo nÄ• ma, tasmÄ• ta
khandhÄ• dÄ«naá¹ƒ nippadesatopi paá¹-ividdhaá¹-á¹-hÄ• nena bhavitabbanti adhippÄ• yen
``mahÄ• bodhinidÄ• no abhidhammoâ€™â€™ _ti dasseti. ``so evaá¹ƒ pajÄ• nÄ• mi sammÄ
vedayitaâ€™â€™ ntiÄ• dinÄ• (SN c V 12) nayena paccayÄ• dÄ«hi vedanaá¹ƒ upaparikkha
vedanÄ• kkhandhÄ• dÄ«naá¹ƒ vasena vihÄ• si. __dhamme_ti kusalÄ• diaraá¹‡ante.

__dhammaá¹ƒ parivattento_ti sÄ• á¹-á¹-hakathaá¹ƒ pÄ• á¸·iá¹ƒ parivattento etaá¹ƒ paravÄ•
``ayaá¹ƒ paravÄ• dÄ«â€™â€™ _tiÄ• dimÄ• ha. amhÄ• disesu nidÄ• naá¹ƒ jÄ• nantesu paá
appaá¹-isaraá¹‡o araÃ±Ã±e kandanto viya nidÄ• nasabbhÄ• ve sakkhibhÅ«tesupi amhesu v
aá¸• á¸• aá¹ƒ karonto viya hoti, nidÄ• nassa atthibhÄ• vampi na jÄ• nÄ• ti, nanu etaá¹ƒ nidÄ
evamÄ• ha. __ekamevÄ• _ti desanÄ• nidÄ• nameva ajjhÄ• sayÄ• nurÅ«pena desitattÄ• . _
adhigantabbadesetabbadhammÄ• nurÅ«pena desitattÄ• . abhidhammÄ• dhigamassa mÅ«la
__adhigamanidÄ• naá¹ƒ. bodhiabhinÄ«hÄ• rasaddhÄ• yÄ• _ti yÄ• ya saddhÄ• ya dÄ«paá¹.
cittaá¹ƒ abhinÄ«hari paá¹‡idhÄ• naá¹ƒ akÄ• si.

sumedhakathÄ• vaá¹‡á¹‡anÄ•

__caturo ca asaá¹…khiye_ti (Bv-a II 1-2) uddhaá¹ƒ Ä• rohanavasena atikkamitvÄ• amaraá
ahosÄ«ti vacanasesayojanÄ• kÄ• tabbÄ• . __dasahÄ«_ti
hatthiassarathabherÄ«saá¹…khamudiá¹…gavÄ«á¹‡Ä• gÄ«tasammatÄ• á¸·ehi ``asnÄ• tha p
dasamena saddena. te pana ekadesena dassetuá¹ƒ __ ``hatthisaddaâ€™â€™ _ntiÄ• di vut
karaá¹‡atthe upayogo daá¹-á¹-habbo. bherÄ«saá¹…kharathÄ• naÃ±ca saddehi \Ne 24/ aviv
yojetabbaá¹ƒ. __hatthisadda_nti vÄ• hatthisaddavantaá¹ƒ nagaraá¹ƒ. __khÄ• datha pivatha
Ã±Ä• tatthattÄ• appayutto daá¹-á¹-habbo.

__sabbaá¹…gasampannaá¹ƒ_ uyyÄ• napokkharaá¹‡Ä«Ä• disampannattÄ• . __lakkhaá¹‡e_
purisalakkhaá¹‡e ca. __itihÄ• se_ti porÄ• á¹‡e. __sadhamme_ti attano tevijjadhamme ca ya
__pÄ• rami_nti pÄ• raÃ±Ä• á¹‡aá¹ƒ pÄ• rÄ• dhigamaá¹ƒ gato. __cintesaha_nti cintesiá¹ƒ ah
satthÄ• vadati. __atthi_ \Be 25/ __hehitÄ«_ti so vijjamÄ• no bhavissati. __na hetuye_ti abha
__evamevÄ• _ti evamevaá¹ƒ. __na gavesatÄ«_ti na gantuá¹ƒ esati na icchati nÄ• nugaccha
dhovante. __serÄ«_ti sÄ• yattiko. __sayaá¹ƒvasÄ«_ti savaso. __mahÄ• corasamo viyÄ• _ti
duccaritÄ• nesanehi kusalabhaá¹‡á¸• acchedanÄ• . __nÄ• thÄ• _ti nÄ• thavanto. __paÃ±ca
evamÄ• dikassa attho kesuci aá¹-á¹-hakathÄ• potthakesu likhitoti katvÄ• na vakkhÄ• ma.

__sÄ• sane_ti ettha tÄ• pasasÄ• sanaá¹ƒ jhÄ• nÄ• bhiÃ±Ã±Ä• ca. __vasÄ«bhÅ«tassa_ sa
dÄ«paá¹…karo jino uppajji. sodheti jano. __aÃ±jasaá¹ƒ vaá¹-umÄ• yana_nti pariyÄ• yavaca
__mÄ• naá¹ƒ akkamitthÄ• _ti ettha __na_nti padapÅ«raá¹‡amatte nipÄ• to. __ghÄ• tiyÄ• m
__haá¹ƒ_-iti ca nipÄ• tÄ• , __ahaá¹ƒ_-iti vÄ• eko nipÄ• to sÄ• nunÄ• siko kato. __Ä• hutÄ«
dakkhiá¹‡Ä• hutÄ«naá¹ƒ. __ma_nti mama, maá¹ƒ vÄ• abrvi.

kappe atikkamitvÄ• vuttepi bodhimhi mÄ• tÄ• disaá¹ƒkittane saá¹…gaá¹‡hituá¹ƒ __ ``bodh
_tiÄ• dimÄ• ha. __sukhenÄ• _ti uttamena sukhena. __asamo_ti tÄ• pasehi asamo. abhiÃ±Ã
__Ä«disaá¹ƒ_ buddhattabyÄ• karaá¹‡ajaá¹ƒ __sukhaá¹ƒ alabhiá¹ƒ_. __yÄ• _ti yÄ• ni nimittÄ
Ä• vattati. __abhiravantÄ«_ti saddaá¹ƒ karonti. __chuddhÄ• _ti nikkhantÄ• . __nuddhaá¹ƒsa
gacchati. __ubhaya_nti ubhayavacanaá¹ƒ. __dhuvasassata_nti ekantasassataá¹ƒ, aviparÄ«
__Ä• pannasattÄ• na_nti gabbhinÄ«naá¹ƒ. __yÄ• vatÄ• _dasa disÄ• , tattha. __dhammadh
sabbesu dhammesu vicinÄ• mÄ«ti attho.

yassa sampuá¹‡á¹‡o, taá¹ƒ __vamateva_ udakaá¹ƒ nissesaá¹ƒ. __ete_ti ekissÄ• pi dÄ• na
anekappakÄ• ratÄ• ya bahuvacananiddeso kato. __paá¹-ilaggitaá¹ƒ_ rakkhatÄ«ti vacanases
\Ne 25/. __catÅ«su bhÅ«mÄ«sÅ«_ti pÄ• timokkhÄ• dÄ«su saá¹ƒvarabhÅ«mÄ«su. __advejjh
kadÄ• ci akkhamanaá¹ƒ, kassaci khamanaá¹ƒ kassaci akkhamananti evaá¹ƒ dvedhÄ• bhÄ•
saccassa vÄ«thi nÄ• ma diá¹-á¹-hÄ• di ca adiá¹-á¹-hÄ• di ca yathÄ• bhÅ«taá¹ƒva vatthu. __
kusalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ, samÄ• dinnesu kusalesu acalatÄ• adhiá¹-á¹-hÄ•
upekkhanaá¹ƒ_ nÄ• ma vikÄ• rÄ• nÄ• patti. __aÃ±Ã±atrÄ• _ti aÃ±Ã±aá¹ƒ. __sabhÄ• varasa
aviparÄ«tatÄ• vijjamÄ• natÄ• , saha bhÄ• vena sabhÄ• vo, aviparÄ«to attano bodhiparipÄ•
26/ raso, anavajjavatthupariccÄ• gÄ• disaá¹…khÄ• taá¹ƒ lakkhaá¹‡aÃ±ca __sabhÄ• varasa
__sammasato. dhammatejenÄ• _ti Ã±Ä• á¹‡atejena. __calatÄ• _ti calatÄ• ya kampanatÄ• y
bhÄ• thÄ• _ti mÄ• bhÄ• yittha. __sabbÄ«tiyo_ti sabbÄ• Ä«tiyo upaddavÄ• taá¹ƒ vivajjantu

sumedhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__pavacchatÄ«_ti deti. __yogenÄ• _ti upÄ• yena. __samiá¹ƒsÅ«_ti sannipatiá¹ƒsu. __appa
appattaarahattÄ• bhikkhÅ« garahitÄ• bhavanti. __rittÄ• _ti suÃ±Ã±Ä• antarahitÄ• . __sÄ•
rukkho. buddhacakkavattikÄ• leyeva kira ekÄ• heneva uppajjati.

__liá¹…gasampattÄ«_ti purisaliá¹…gatÄ• . __hetÅ«_ti tihetukapaá¹-isandhitÄ• . __guá¹‡asa
abhiÃ±Ã±Ä• samÄ• pattilÄ• bhitÄ• . __adhikÄ• ro_ti buddhÄ• naá¹ƒ sakkÄ• rakaraá¹‡aá¹ƒ.
buddhattappattiyaá¹ƒ chandasamÄ• yogo. __sabbaá¹…gasampannÄ• _ti aá¹-á¹-haá¹…gÄ•
katapaá¹‡idhÄ• nÄ• . __pakkhikÄ• _ti pÄ«á¹-hasappikÄ• . __paá¹‡á¸• akÄ• _ti ubhayaliá¹…
brahmalokÅ«papattipaá¹-hamakappikesu kÄ• lesu ubhayaliá¹…garahitÄ• honti, na pana pa
etamatthaá¹ƒ dassetuá¹ƒ __ ``pariyÄ• pannÄ• na bhavantÄ«â€™â€™ _ti vuttaá¹ƒ, yathÄ•

__pariyÄ• pannÄ• na bhavanti, _ bodhisattesu vÄ• pariyÄ• pannÄ• tadantogadhÄ• , paric
pariyÄ• pannÄ• bodhisattÄ• ubhatobyaÃ±janapaá¹‡á¸• akÄ• na bhavantÄ«ti attho. __sab
tasmÄ• __micchÄ• diá¹-á¹-hiá¹ƒ na sevanti. micchÄ• diá¹-á¹-hi_nti natthikÄ• hetukÄ• kiriya
__bhavÄ• bhave_ti khuddake ceva mahante ca bhave. __bhojaputte_ti luddake. __lagana_
__aÃ±Ã±athÄ• _ti lÄ«natÄ• . __gÄ• maá¹‡á¸• alÄ• _ti gÄ• madÄ• rakÄ• . __rÅ«pa_nti vipp
nidÄ• nakathÄ• yÄ• ya abhidhammassa buddhabhÄ• sitatÄ• siddhÄ«ti atthayojanÄ• kÄ• t

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. cittuppÄ• dakaá¹‡á¸• aá¹ƒ

tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

idÄ• ni \Be 27/ \Ne 26/ paá¹-iÃ±Ã±Ä• takathaá¹ƒ kÄ• tuá¹ƒ __ ``idÄ• ni iti me ... pe ... kath
sampattoâ€™â€™ _tiÄ• dimÄ• ha. __ito paá¹-á¹-hÄ• yÄ• _ti kusaladhammapadato paá¹-á¹

<1> __sabbapadehi laddhanÄ• mo_ti tÄ«supi padesu vedanÄ• saddassa vijjamÄ• nattÄ• t
laddhanÄ• mo hoti. nanu sukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• ti cattÄ• ri padÄ•
dvÄ• dasetÄ• ni padÄ• ni, na tÄ«á¹‡Ä«ti vedanÄ• saddassa padattayÄ• vayavattaá¹ƒ sandh
vucceyya, na yuttaá¹ƒ. ``vedanÄ• yÄ• â€™â€™ ti hi visuá¹ƒ padaá¹ƒ na kassaci padassa a
sukhÄ• dipadabhÄ• vaá¹ƒ bhajatÄ«ti tena laddhanÄ• mo kathaá¹ƒ sabbapadehi laddhanÄ•
adhippetappakÄ• ratthagamakassa padasamudÄ• yassa padattÄ• . pajjati avabujjhÄ«yati e
``sukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• â€™â€™ ti etena ca padasamudÄ• yena
viÃ±Ã±Ä• yati, tasmÄ• so padasamudÄ• yo ``padaâ€™â€™ nti vuccati. evaá¹ƒ itarepi vedi
tiá¹‡á¹‡aá¹ƒ samudÄ• yÄ• naá¹ƒ avayavena laddhanÄ• mo sabbapadehi laddhanÄ• moti y

__ganthato ca atthato cÄ• _ti ettha hetupadasahetukapadÄ• dÄ«hi sambandhattÄ• gantha
hetuatthasahetukatthÄ• dÄ«hi sambandhattÄ• atthato ca aÃ±Ã±amaÃ±Ã±asambandho ve
sahetukahetusampayuttadukÄ• hi hetuduke hetÅ«hi sambandhattÄ• hetudukasambandhÄ
hetudukasahetukadukasambandho ubhayekapadavasena. tathÄ• hetuhetusampayuttaduk
hetudukahetusampayuttadukasambandho \Ne 27/, nahetusahetukaduko ekadvipadavasena
hetudukasahetukadukasambandhoti. __kaá¹‡á¹‡ikÄ• viyÄ• _ti pupphamayakaá¹‡á¹‡ikÄ• v
pupphahatthakÄ• dÄ«su pupphÄ• dÄ«naá¹ƒ samÅ«ho viya. kaá¹‡á¹‡ikÄ• ghaá¹-Ä• dÄ«su h
aÃ±Ã±amaÃ±Ã±asambandhÄ• ni hontÄ«ti tathÄ• sambandhatÄ• etesaá¹ƒ dukÄ• naá¹ƒ vu
aÃ±Ã±ehi hetudukÄ• dÄ«hi dukavasena samÄ• nabhÄ• vÄ• . __aÃ±Ã±ehÄ«_ti sÄ• ramma
yesaá¹ƒ atthi, te __sappadesÄ• _. yesaá¹ƒ pana natthi, te __nippadesÄ• _.

``kacci \Be 28/ nu bhoto kusalaâ€™â€™ nti evaá¹ƒ pucchitamevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kat

bhoto anÄ• mayaâ€™â€™ nti vuttaá¹ƒ, tasmÄ• kusalasaddo anÄ• mayattho hoti. __bÄ• hi
bhagavato kÄ• yasamÄ• cÄ• rÄ• dayo vaá¹‡á¹‡entena dhammabhaá¹‡á¸• Ä• gÄ• rikena ``y
anavajjoâ€™â€™ ti kusalo kÄ• yasamÄ• cÄ• ro vutto. na hi bhagavato sukhavipÄ• kaá¹ƒ ka
sabbasÄ• vajjarahitÄ• kÄ• yasamÄ• cÄ• rÄ• dayo kusalÄ• ti vuttÄ• . __kusalesu dhammes
``kusalÄ• â€™â€™ ti vuttÄ• . te ca vipassanÄ• maggaphalasampayuttÄ• na ekantena sukh
kusalasaddo. __aá¹…gapaccaá¹…gÄ• na_nti kusalasaddayogena bhummatthe sÄ• mivaca
nÄ• makiriyÄ• payojanÄ• dÄ«sÅ«ti attho. __naccagÄ«tassÄ• _ti ca sÄ• mivacanaá¹ƒ bhum
visesesÅ«ti vÄ• yojetabbaá¹ƒ. kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamida
puÃ±Ã±avipÄ• kanibbattakakammaá¹ƒ ``kusalaâ€™â€™ nti vuttaá¹ƒ. __dhammÄ• hontÄ«
sabhÄ• vamattÄ• hontÄ«ti attho. evaá¹ƒ __dhammesu dhammÄ• nupassÄ«_ti etthÄ• pi su
daá¹-á¹-habbo.

__salayanti ... pe ... viddhaá¹ƒsentÄ«_ti ettha purimassa purimassa pacchimaá¹ƒ pacchima
atha vÄ• salanassa atthadÄ«panÄ• ni calanÄ• dÄ«ni tÄ«á¹‡i tadaá¹…gappahÄ• nÄ• dÄ«hi
appahÄ«nabhÄ• vena santÄ• ne sayamÄ• nÄ• akusalÄ• dhammÄ• rÄ• gÄ• diasucisampa
__kucchitena Ä• kÄ• rena sayanti_. Ã±Ä• á¹‡avippayuttÄ• nampi Ã±Ä• á¹‡aá¹ƒ upanissaya
kusalÄ• dhammÄ• __kusena_ Ã±Ä• á¹‡ena pavattetabbÄ• ti __kusalÄ• _. uppannaá¹ƒsÄ•
saá¹…gahitattÄ• __ubhayabhÄ• gagataá¹ƒ saá¹ƒkilesapakkhaá¹ƒ_ pahÄ• nÄ• nuppÄ• dan
sammappadhÄ• nadvayaá¹ƒ viya.

sattÄ• digÄ• hakÄ• naá¹ƒ \Ne 28/ cittÄ• naá¹ƒ gocarÄ• sattÄ• dayo viya paÃ±Ã±Ä• ya upap
nissabhÄ• vÄ• , kintu attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti __dhammÄ• _. na ca dhÄ• riyamÄ
nÄ• ma atthi. na hi ruppanÄ• dÄ«hi aÃ±Ã±e rÅ«pÄ• dayo, kakkhaá¸·Ä• dÄ«hi ca aÃ±Ã±e pa
vijjantÄ«ti. aÃ±Ã±athÄ• pana avabodhetuá¹ƒ na sakkÄ• ti nÄ• mavasena viÃ±Ã±Ä• tÄ• viÃ
viya katvÄ• ``attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«â€™â€™ ti \Be 29/ vuttaá¹ƒ. sappaccayadh
__ ``dhÄ• rÄ«yanti vÄ• paccayehÄ«â€™â€™ _ti Ä• ha. __dhÄ• rÄ«yantÄ«_ti upadhÄ• rÄ«

__akusalÄ• _ti kusalapaá¹-isedhanamattaá¹ƒ kusalÄ• bhÄ• vamattavacanaá¹ƒ tadaÃ±Ã±am
hoti, kintu tappaá¹-ipakkhavacananti dassetuá¹ƒ __ ``mittapaá¹-ipakkhÄ• amittÄ• viyÄ• â€™
tappaá¹-ipakkhavacanatÄ• ca abyÄ• katatatiyarÄ• sivacanena viÃ±Ã±Ä• yati. yadi hi kusalÄ
akusalasaddo, tena na koci dhammo vuttoti abyÄ• katavacaneneva ca tatiyo rÄ• si vutto na
dhammÄ• abyÄ• katÄ• cÄ• ti dukovÄ• yaá¹ƒ Ä• pajjati, na tiko, evaÃ±ca sati akusalavacan
siyÄ• , ``anabyÄ• katÄ• â€™â€™ ti ca vattabbaá¹ƒ siyÄ• kusalÄ• naá¹ƒ viya abyÄ• katÄ• n
tasmÄ• abhÄ• vamattavacane abyÄ• katabhÄ• vamattaá¹ƒ viya kusalÄ• bhÄ• vamattaá¹ƒ a
``abyÄ• katÄ• â€™â€™ ti tatiyo rÄ• si na siyÄ• . tatiyarÄ• sibhÄ• vena ca abyÄ• katÄ• vutt
rÄ• sÄ«ti viÃ±Ã±Ä• yati. tasmÄ• nÄ• bhÄ• vavacanatÄ• , sabhÄ• vadhÄ• raá¹‡Ä• diatthena
samÄ• nÄ• dhikaraá¹‡abhÄ• vato ca akusalasaddassa kusalÄ• bhÄ• vamattavacanatÄ• na
tadaÃ±Ã±amattavacanatÄ• tatiyarÄ• sivacanato eva. yadi hi kusalehi aÃ±Ã±e akusalÄ• ce

viya, kusalÄ• kusalavacanehi sabbesaá¹ƒ dhammÄ• naá¹ƒ saá¹…gahitattÄ• asaá¹…gahita
cetasikaduko viya ayaÃ±ca duko vattabbo siyÄ• ``kusalÄ• dhammÄ• akusalÄ• dhammÄ•
``abyÄ• katÄ• â€™â€™ ti tatiyo rÄ• si vattabbo, vutto ca so, tasmÄ• na tadaÃ±Ã±amattava
pÄ• risesena tappaá¹-ipakkhesu a-kÄ• rassa payogadassanato loke ``amittÄ• â€™â€™ ti s
idhÄ• pi tappaá¹-ipakkhavacanatÄ• akusalasaddassa siddhÄ• , tattha niruá¸·hattÄ• ca na i
tappaá¹-ipakkhabhÄ• vo ca viruddhasabhÄ• vattÄ• tappaheyyabhÄ• vato ca veditabbo, na
kusalÄ• akusalehi pahÄ• tabbÄ• , mahÄ• balavatÄ• ya pana kusalÄ• yeva payoganipphÄ•
tadaá¹…gavikkhambhanasamucchedavasena pajahantÄ«ti.

__na_ \Be 30/ \Ne 29/ __byÄ• katÄ• _ti akathitÄ• . kathaá¹ƒ panete akathitÄ• honti, nanu `
sampayuttÄ• â€™â€™ tiÄ• dÄ«hi tikadukapadehi cakkhuviÃ±Ã±Ä• á¹‡Ä• divacanehi phass
na kathitÄ• , tÄ• ni pana vacanÄ• ni idha anadhippetÄ• ni avuttattÄ• ananuvattanato. na hi
sampayuttÄ• dhammÄ• â€™â€™ tiÄ• diá¹ƒ vatvÄ• ``abyÄ• katÄ• â€™â€™ ti vuttaá¹ƒ, tas
tabbacanÄ«yabhÄ• vena akathitatÄ• na hoti, kusalÄ• kusalavacanÄ• ni pana idha vuttattÄ•
tabbacanÄ«yabhÄ• vena akathitatÄ• Ã±Ä• yatÄ«ti __ ``kusalÄ• kusalabhÄ• vena akathitÄ•
byÄ• katÄ• _ti vÄ• avipÄ• kÄ• , abyÄ• katavacaneneva ca avipÄ• katthÄ• Ã±Ä• yanti. na h
Ã±Ä• pakasÄ• dhanÄ«yaá¹ƒ, Ä• sayÄ• nusayacariyÄ• dikusalena bhagavatÄ• yesaá¹ƒ ava
tesaá¹ƒ vacanÄ• nantaraá¹ƒ tadatthapaá¹-ivedhato, pacchimehi pana yathÄ• tesaá¹ƒ avabo
taá¹ƒ taá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, yathÄ• ca tehi tadattho paá¹-ividdho, taá¹ƒ sabbaá¹ƒ Ä• ca
sutvÄ• veditabbaá¹ƒ hoti, tasmÄ• kÄ• raá¹‡aá¹ƒ avatvÄ• __ ``kusalÄ• kusalabhÄ• vena a
Ä• ha. yo ca vadeyya ``akusalavipÄ• kabhÄ• vena akathitattÄ• , kusalÄ• abyÄ• katÄ• ti Ä•
kusalavipÄ• kabhÄ• vena akathitattÄ• akusalÄ• pÄ«â€™â€™ ti, sopi ``aÃ±Ã±Ä• pakasÄ• c
nivÄ• retabbo anuvattamÄ• navacanavacanÄ«yabhÄ• vena akathitassa ca abyÄ• katabhÄ•
vuttaá¹ƒ kusalavacanaÃ±ca avuttaá¹ƒ, yato avipÄ• kavacanassa adhikatabhÄ• vo kusalassa
akathitabhÄ• vo siyÄ• , tasmÄ• na kusalÄ• naá¹ƒ abyÄ• katatÄ• , evaá¹ƒ akusalÄ• naÃ±ca
kÄ• tabbÄ• .

atha vÄ• __vi_-saddo virodhavacano, __Ä• _-saddo abhimukhabhÄ• vappakÄ• sano, tasm
aÃ±Ã±amaÃ±Ã±avirodhÄ• bhimukhÄ• katÄ• , lakkhaá¹‡avirodhato vinÄ• sakavinÄ• sitabba
kusalÄ• kusalÄ• . na byÄ• katÄ• ti __abyÄ• katÄ• _. te hi lakkhaá¹‡ato kusalÄ• kusalÄ• viy
avipÄ• katÄ• dukkhavipÄ• katÄ• viya sukhavipÄ• katÄ• ya sukhavipÄ• katÄ• viya ca dukk
sukhadukkhavipÄ• katÄ• hi virujjhatÄ«ti nÄ• pi te kiÃ±ci pajahanti, na ca te kenaci pahÄ• ta
attanomati.

__anavajjasukhavipÄ• kalakkhaá¹‡Ä• _ti \Be 31/ ettha natthi etesaá¹ƒ avajjanti anavajjÄ• ,
garahitabbabhÄ• varahitÄ• niddosÄ• ti attho. tena nesaá¹ƒ agarahitabbabhÄ• vaá¹ƒ dasset
gÄ• rayhavirahamattaá¹ƒ \Ne 30/. aÃ±Ã±epi atthi niddosÄ• abyÄ• katÄ• ti anavajjavacanan
kusalatÄ• pattidosaá¹ƒ disvÄ• taá¹ƒ parihituá¹ƒ sukhavipÄ• kavacanaá¹ƒ Ä• ha. avajjapa

anavajjÄ• ti vuttÄ• , na __bÄ• hitikasutte_ (MN II 361) viya paá¹-ippassaddhÄ• vajjÄ• virahi
tasmÄ• anavajjavacanena avajjavinÄ• sanabhÄ• vo dassito. abyÄ• katehi pana visiá¹-á¹-ha
sÄ• dhÄ• raá¹‡aá¹ƒ savipÄ• katÄ• lakkhaá¹‡anti tasmiá¹ƒ lakkhaá¹‡e visesadassanattaá¹ƒ
avoca. siddho hi purimeneva akusalÄ• byÄ• katehi kusalÄ• naá¹ƒ visesoti. sukho vipÄ• ko e
tena kusalÄ• kusalÄ• naá¹ƒ sÄ• maÃ±Ã±e vipÄ• kadhammabhÄ• ve sukhavipÄ• kavipacca
sukhavipÄ• kasabbhÄ• vameva. anavajjÄ• ca te sukhavipÄ• kÄ• cÄ• ti anavajjasukhavipÄ
etenÄ• ti lakkhaá¹‡aá¹ƒ, anavajjasukhavipÄ• kalakkhaá¹‡aá¹ƒ etesanti __anavajjasukhavip
eva kusalÄ• anavajjasukhavipÄ• kÄ• , kathaá¹ƒ te sayameva attano lakkhaá¹‡aá¹ƒ hontÄ«
viÃ±Ã±Ä• tÄ• viÃ±Ã±Ä• tasaddatthabhÄ• vena lakkhaá¹‡alakkhitabbabhÄ• vayuttito. kusala
aviÃ±Ã±Ä• tÄ• kusalÄ• lakkhitabbÄ• honti, anavajjasukhavipÄ• kasaddatthabhÄ• vena vi
yuttametaá¹ƒ. atha vÄ• lakkhÄ«yatÄ«ti lakkhaá¹‡aá¹ƒ, sabhÄ• vo. anavajjasukhavipÄ• kÄ•
__anavajjasukhavipÄ• kalakkhaá¹‡Ä• , _ anavajjasukhavipÄ• kÄ• hutvÄ• lakkhiyamÄ• nÄ
attho.

atha vÄ• anavajjavacanena anavajjattaá¹ƒ Ä• ha, sukhavipÄ• kavacanena sukhavipÄ• kat
sukhavipÄ• ko ca anavajjasukhavipÄ• kaá¹ƒ, taá¹ƒ lakkhaá¹‡aá¹ƒ etesaá¹ƒ karaá¹‡atthe ca
lakkhaá¹‡asadde sabhÄ• vabhÅ«tanti __anavajjasukhavipÄ• kalakkhaá¹‡Ä• , _ anavajjasuk
lakkhiyamÄ• nÄ• taá¹ƒsabhÄ• vavanto ca kusalÄ• ti vuttaá¹ƒ hoti. tattha anavajjavacanena
kusalÄ• naá¹ƒ dasseti, sukhavipÄ• kavacanena vipÄ• kasukhataá¹ƒ. purimaÃ±hi attano pav
lakkhaá¹‡atÄ• vacanaá¹ƒ, pacchimaá¹ƒ kÄ• lantare vipÄ• kuppÄ• danasamatthatÄ• yÄ• ti. t
attasuddhiá¹ƒ dasseti \Be 32/, pacchimena visuddhavipÄ• kataá¹ƒ. purimena ca kusalaá¹ƒ a
nivatteti, pacchimena abyÄ• katasabhÄ• vato savipÄ• kattadÄ«pakattÄ• pacchimassa. puri
vajjapaá¹-ipakkhabhÄ• vadassanato kiccaá¹-á¹-hena rasena akusaliddhaá¹ƒsanarasataá¹
sampattiatthena iá¹-á¹-havipÄ• karasataá¹ƒ. purimena ca upaá¹-á¹-hÄ• nÄ• kÄ• raá¹-á¹-hen
vodÄ• napaccupaá¹-á¹-hÄ• nataá¹ƒ dasseti, pacchimena phalatthena sukhavipÄ• kapaccup
ca yonisomanasikÄ• raá¹ƒ kusalÄ• naá¹ƒ \Ne 31/ padaá¹-á¹-hÄ• naá¹ƒ vibhÄ• veti. tato hi te
pacchimena kusalÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ padaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ dasseti. te hi sukhav
hontÄ«ti. ettha ca sukhavipÄ• kasadde sukhasaddo iá¹-á¹-hapariyÄ• yavacananti daá¹-á¹-ha
iá¹-á¹-hacatukkhandhavipÄ• kÄ• hi kusalÄ• , na sukhavedanÄ• vipÄ• kÄ• va. saá¹…khÄ• r
ca sambhavo eva natthi. na hi taá¹ƒvipÄ• koti. yadi pana vipÄ• kasaddo phalapariyÄ• yavac
nissandavipÄ• kena iá¹-á¹-harÅ«penÄ• pi sukhavipÄ• katÄ• yojetabbÄ• .

__sÄ• vajjadukkhavipÄ• kalakkhaá¹‡Ä• _ti ettha ca vuttavidhianusÄ• rena attho ca yojanÄ•
veditabbÄ• . vipÄ• kÄ• rahatÄ• kusalÄ• kusalÄ• naá¹ƒ lakkhaá¹‡abhÄ• vena vuttÄ• , tabbh
avipÄ• kÄ• rahasabhÄ• vÄ• hontÄ«ti Ä• ha __ ``avipÄ• kalakkhaá¹‡Ä• abyÄ• katÄ• â€™â
sukhadukkhavipÄ• kÄ• rahÄ• sukhadukkhavipÄ• kÄ• ti evaá¹ƒlakkhaá¹‡atÄ• kusalÄ• kusa
avipÄ• kÄ• rahÄ• avipÄ• kÄ• ti evaá¹ƒlakkhaá¹‡atÄ• abyÄ• katÄ• naá¹ƒ vuttÄ• . tasmÄ• `
kammavipÄ• ko na bhavissati kammavipÄ• ko natthi kammavipÄ• ko, atthi kammaá¹ƒ natthi

kammavipÄ• ko, bhavissati kammaá¹ƒ na bhavissati kammavipÄ• koâ€™â€™ ti (Paá¹-is I 2
kusalÄ• kusalÄ• naá¹ƒ kusalÄ• kusalabhÄ• vÄ• nÄ• patti abyÄ• katabhÄ• vÄ• patti vÄ• na
sukhadukkhavipÄ• kÄ• rahÄ• na honti vipÄ• kadhammattÄ• , avipÄ• kÄ• rahÄ• vÄ• na ho

__kusalÄ• ti vÄ• dhammÄ• ti vÄ• tiÄ• dÄ«nÄ«_ti kusaladhammapadÄ• ni dve, akusaladha
abyÄ• katadhammapadÄ• ni dveti. __ekatthanÄ• natthÄ• nÄ«_ti visuá¹ƒ visuá¹ƒ dvinnaá¹ƒ
aÃ±Ã±amaÃ±Ã±Ä• pekkhaá¹ƒ ekatthanÄ• natthataá¹ƒ codeti, na channaá¹ƒ. dosamettha va
Ã±atvÄ• Ä• cariyo Ä• ha __ ``kiÃ±cetthÄ• â€™â€™ _ti. ettha \Be 33/ ekatthanÄ• natthatÄ•
asamattÄ• te codanÄ• , avasiá¹-á¹-haá¹ƒ tÄ• va brÅ«hÄ«ti vuttaá¹ƒ hoti. yadi ekatthÄ• ni in
viya saddamatte eva bhedo, evaá¹ƒ kusaladhammasaddÄ• naá¹ƒ, na attheti. yathÄ• ``indo
``indo indoâ€™â€™ ti vuttasadisaá¹ƒ hoti, evaá¹ƒ ``kusalÄ• dhammÄ• â€™â€™ ti idaá¹ƒ v
kusalÄ• â€™â€™ ti vuttasadisaá¹ƒ hoti. evaá¹ƒ itaresupi ``akusalÄ• akusalÄ• â€™â€™ ti v
``abyÄ• katÄ• abyÄ• katÄ• â€™â€™ ti vuttasadisatÄ• ca yojetabbÄ• . atha nÄ• natthÄ• ni
saddato atthato ca kusaladhammasaddÄ• naá¹ƒ bhedo, tathÄ• akusaladhammasaddÄ• dÄ
padehi ca cha cattÄ• ro \Ne 32/ ca atthÄ• bhinnÄ• vuttÄ• ti kusalattikÄ• dÄ«naá¹ƒ kusalac
hetudukÄ• dÄ«naÃ±ca hetucatukkÄ• dibhÄ• vo Ä• pajjatÄ«ti.

nanu tiá¹‡á¹‡aá¹ƒ dhammasaddÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ indasaddÄ• naá¹ƒ viya rÅ«pÄ• bhed
na bhavissati, tasmÄ• evamidaá¹ƒ vattabbaá¹ƒ siyÄ• ``tikadukÄ• naá¹ƒ catukkatikabhÄ• v
vattabbaá¹ƒ, tiá¹‡á¹‡aá¹ƒ dhammasaddÄ• naá¹ƒ ekatthÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ indasaddÄ• n
payojanÄ• bhÄ• vÄ• vuttÄ• naá¹ƒ tesaá¹ƒ mÄ• sasaddÄ• naá¹ƒ viya abhinnarÅ«pÄ• naÃ±c
evamapi yathÄ• eko mÄ• sasaddo abhinnarÅ«po kÄ• laá¹ƒ aparaá¹‡á¹‡avisesaá¹ƒ suvaá¹
dhammasaddopi eko bhinne atthe vattumarahatÄ«ti kÄ• lÄ• dÄ«naá¹ƒ mÄ• sapadatthatÄ• y
tabbacanÄ«yabhinnatthÄ• naá¹ƒ dhammapadatthatÄ• ya abhedoti catukkatikabhÄ• vo eva
ekassa saddassa jÄ• tiguá¹‡akiriyÄ• bhinnÄ• naá¹ƒ anabhidhÄ• nato. na hi mÄ• sa-saddo e
kÄ• lÄ• dÄ«naá¹ƒ antarena sarÅ«pekasesaá¹ƒ vÄ• cako hoti. idha ca yadi sarÅ«pekaseso k
dhamma-saddo na vattabbo siyÄ• , vutto ca so, tasmÄ• kusalÄ• di-saddÄ• viya abhinnaku
rÅ«pasÄ• maÃ±Ã±epi mÄ• sa-saddÄ• viya tayo vinivattaaÃ±Ã±ajÄ• tÄ«su vattamÄ• nÄ• ta
Ä• pannÄ• ti tikadukÄ• naá¹ƒ chakkacatukkabhÄ• vo eva Ä• pajjatÄ«ti.

__padÄ• naÃ±ca asambandho_ti kusaladhammapadÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ tathÄ•
abyÄ• katadhammapadÄ• naÃ±ca asambandho Ä• pajjatÄ«ti attho. dvinnaá¹ƒ dvinnaÃ±hi id
sabbesaá¹ƒ channaá¹ƒ catunnaá¹ƒ vÄ• aÃ±Ã±amaÃ±Ã±anti. idaá¹ƒ pana kasmÄ• codeti,
atthantaradassanatthaá¹ƒ vuccamÄ• nesu dhamma-saddesu kusalÄ• kusalÄ• byÄ• kata-sa
asambandho vutto yutto evÄ• ti? saccametaá¹ƒ, asambandhaá¹ƒ pana siddhaá¹ƒ katvÄ• pu
``tikadukÄ• naá¹ƒ chakkacatukkabhÄ• vo Ä• pajjatÄ«â€™â€™ ti, idha pana taá¹ƒ asamban
coditanti veditabbaá¹ƒ. atha vÄ• evamettha yojanÄ• kÄ• tabbÄ• --- yadi pana chakkacatuk
padÄ• naá¹ƒ sambandhena bhavitabbaá¹ƒ yathÄ• vuttanayena, so ca samÄ• navibhattÄ«na

sambandho ekatthatte sati yujjeyya, tvaá¹ƒ pana nÄ• natthataá¹ƒ vadasÄ«ti padÄ• naÃ±ca
neva nÄ• pajjatÄ«ti. niyamanattho __ca_-saddo. __pubbÄ• para ... pe ... nippayojanÄ• ni nÄ
chakkacatukkabhÄ• vaá¹ƒ anicchantassa, nÄ• natthataá¹ƒ pana icchantassÄ• ti adhippÄ• y
icchitabbo pubbÄ• paravirodhÄ• pattitoti dassetuá¹ƒ __ ``yÄ• pi cesÄ• â€™â€™ _tiÄ• dimÄ
padavipallÄ• sakaraá¹‡ena \Ne 33/ dhammÄ• eva kusalÄ• ti kusaladhamma-saddÄ• naá¹ƒ
ekatthataá¹ƒ dÄ«peti, tava ca nÄ• natthataá¹ƒ vadantassa neva hi dhammÄ• kusalÄ• ti kat
virodho Ä• pajjati, vuccati ca tathÄ• sÄ• pucchÄ• ti na nÄ• natthatÄ• yujjati.

__aparo nayo_ti ``kusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ ekattha
dhammasaddÄ• naá¹ƒ ekatthanÄ• natthattehi codeti. __tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ ekattÄ
inda-saddehi vuccamÄ• nÄ• naá¹ƒ indatthÄ• naá¹ƒ indabhÄ• vena ekattÄ• tato anaÃ±Ã±es
sakkapurindadasahassakkhasaddatthÄ• naá¹ƒ ekattaá¹ƒ, evaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhamma-sad
ekattÄ• tato anaÃ±Ã±esaá¹ƒ kusalÄ• kusalÄ• byÄ• kata-saddatthÄ• naá¹ƒ ekattaá¹ƒ Ä• pa
bhÄ• vo_ti sabhÄ• vadhÄ• raá¹‡Ä• dinÄ• atthena dhammoti vutto, so ca sabhÄ• vasseva h
adhippÄ• yena vadati. hotu bhÄ• vo, tato kinti? yadi tiá¹‡á¹‡aá¹ƒ dhammasaddÄ• naá¹ƒ nÄ
yo koci eko dhammo bhÄ• vo, tato anaÃ±Ã±aá¹ƒ kusalaá¹ƒ akusalaá¹ƒ abyÄ• kataá¹ƒ vÄ•
bhÄ• vabhÅ«tÄ• pana dhammÄ• aÃ±Ã±e dve abhÄ• vÄ• hontÄ«ti tehi anaÃ±Ã±e kusalÄ•
ca so eko dhammo bhÄ• voti gahito, sopi samÄ• narÅ«pesu tÄ«su dhammasaddesu ayame
abhÄ• vÄ• aÃ±Ã±assa bhÄ• vatthatte sati abhÄ• vo hotÄ«ti tato anaÃ±Ã±assapi abhÄ• vat
kusalÄ• dÄ«naá¹ƒ sabbesampi abhÄ• vattÄ• patti hoti. na hi indassa amanussatte tato anaÃ
manussattaá¹ƒ atthÄ«ti.

nanu \Be 35/ evamapi ekassa bhÄ• vattaá¹ƒ vinÄ• aÃ±Ã±esaá¹ƒ abhÄ• vattaá¹ƒ na sakkÄ
ekeneva bhÄ• vena bhavitabbanti niyamÄ• bhÄ• vato tiá¹‡á¹‡ampi bhÄ• vatte siddhe tehi a
kusalÄ• dÄ«nampi bhÄ• vattaá¹ƒ siddhaá¹ƒ hotÄ«ti? na hoti tiá¹‡á¹‡aá¹ƒ dhamma-saddÄ• n
anuÃ±Ã±Ä• tattÄ• . na hi tiá¹‡á¹‡aá¹ƒ bhÄ• vatte nÄ• natthatÄ• atthi, anuÃ±Ã±Ä• tÄ• ca s
tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ abhÄ• vattepi nÄ• natthatÄ• na siyÄ• ti? mÄ• hotu nÄ• natth
nÄ• natthataá¹ƒ paá¹-ijÄ• nantassa ``eso dosoâ€™â€™ ti vadÄ• mi, na pana mayÄ• nÄ• n
anuÃ±Ã±Ä• tÄ• ti kuto me virodho siyÄ• ti. atha vÄ• __abhÄ• vattaá¹ƒ Ä• pannehi dhamme
abhÄ• vÄ• eva siyu_nti idaá¹ƒ vacanaá¹ƒ aniyamena ye keci dve dhammÄ• abhÄ• vattaá¹
anaÃ±Ã±esaá¹ƒ kusalÄ• dÄ«su yesaá¹ƒ kesaÃ±ci dvinnaá¹ƒ kusalÄ• dÄ«naá¹ƒ abhÄ• vattÄ
\Ne 34/ ekassa bhÄ• vattÄ• . yampi vuttaá¹ƒ __ ``tehi ca aÃ±Ã±o kusalaparopi abhÄ• vo siy
aniyamadassanatthaá¹ƒ vuttaá¹ƒ, na sabbesaá¹ƒ abhÄ• vasÄ• dhanatthaá¹ƒ. ayaÃ±hi tattha
abyÄ• kataparassa vÄ• dhammassa bhÄ• vatte sati tehi aÃ±Ã±o kusalaparopi abhÄ• vo siy

__sabbametaá¹ƒ akÄ• raá¹‡a_nti ettha kÄ• raá¹‡aá¹ƒ nÄ• ma yutti. kusalakusalasaddÄ• na
ekantaekatthataá¹ƒ, kusalarÅ«pacakkhuma-saddÄ• naá¹ƒ viya ekantanÄ• natthataÃ±ca vika
chakkacatukkÄ• patti asambandhavirodhÄ• bhÄ• vÄ• patti dosÄ• ropanayutti vuttÄ• , sabbÄ

ekatthanÄ• natthatÄ• bhÄ• vatoti vuttaá¹ƒ hoti. yÄ• yÄ• anumati __yathÄ• numati_ anuma
vohÄ• rasiddhito. anumatiyÄ• anurÅ«paá¹ƒ vÄ• __yathÄ• numati, _ yathÄ• anumati pavat
vohÄ• rasiddhitoti attho. anumati hi visesanavisesitabbÄ• bhÄ• vato accantamabhinnesu ka
kiriyÄ• guá¹‡Ä• dipariggahavisesena avivaá¹-asaddatthavivaraá¹‡atthaá¹ƒ pavattÄ• yathÄ•
purindadoâ€™â€™ ti. katthaci accantaá¹ƒ bhinnesu yathÄ• ``dhavo khadiro palÄ• so ca Ä•
katthaci visesanavisesitabbabhÄ• vato bhedÄ• bhedavantesu seyyathÄ• pi ``nÄ«luppalaá¹ƒ
ti, tÄ• ya tÄ• ya anumatiyÄ• tadanurÅ«paÃ±ca te te vohÄ• rÄ• siddhÄ• . tasmÄ• ihÄ• pi k
visesanavisesitabbabhÄ• vato visesatthasÄ• maÃ±Ã±atthapariggahena samÄ• ne atthe bhe
anumatÄ• ti \Be 36/ tÄ• ya tÄ• ya anumatiyÄ• tadanurÅ«paÃ±ca siddho eso vohÄ• ro. tasm
akÄ• raá¹‡aâ€™â€™ nti.

__attano attano atthavisesaá¹ƒ tassa dÄ«pentÄ«_ti attanÄ• pariggahitaá¹ƒ attanÄ• vuccan
anavajjasukhavipÄ• kÄ• dikusalÄ• dibhÄ• vaá¹ƒ dhamma-saddassa dÄ«penti tadatthassa ta
adhippÄ• yo. na hi dhamma-saddo kusalÄ• dibhÄ• vo hotÄ«ti. __iminÄ• vÄ• _ti ``dhamma-s
dissatÄ«â€™â€™ tiÄ• dinÄ• ``attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«â€™â€™ tiÄ• dinÄ• ca na
na kusala-saddo Ä• rogyÄ• dÄ«su dissatÄ«ti ``kucchite salayantÄ«â€™â€™ tiÄ• diko, so ca
visesamattameva vakkhÄ• mÄ• â€™â€™ ti etena apanÄ«toti daá¹-á¹-habbo. na hi kusalÄ•
sukhÄ• ya vedanÄ• ya sampayuttÄ• tiÄ• dayo visesÄ• ti.

<2> __sukhassa ca pahÄ• nÄ• _ti ettha sukhindriyaá¹ƒ ``sukhaâ€™â€™ nti vuttaá¹ƒ, taÃ±c
\Ne 35/ __ ``sukhavedanÄ• yaá¹ƒ dissatÄ«â€™â€™ _ti vuttaá¹ƒ, na pana ``tisso imÄ• , bhik
vedanÄ• â€™â€™ tievamÄ• dÄ«su (SN b IV 249 Ä• dayo) sukha-saddo viya sukhavedanÄ•
sukhindriyattho sukha-saddo kÄ• yasukhanaá¹ƒ kÄ• yÄ• nuggahaá¹ƒ sÄ• tavisesaá¹ƒ gahet
vedanÄ• ``yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• (MN I 409), yo sukhaá¹ƒ dukkhato
b IV 253) sukha-saddo viya sÄ• tasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• pavattoti. yasmiá¹ƒ sati sukh
sukhamÅ«laá¹ƒ. buddhuppÄ• de ca kÄ• masamatikkamÄ• dike virÄ• ge ca sati sukhahetÅ«
puÃ±Ã±apassaddhiÄ• dÄ«naá¹ƒ pavatti hotÄ«ti taá¹ƒ __ ``sukhamÅ«laá¹ƒ sukhaâ€™â€™ _
Ä• rammaá¹‡attÄ• __ ``rÅ«paá¹ƒ sukhaâ€™â€™ _nti vuttaá¹ƒ. __puÃ±Ã±Ä• nÄ«_ti yadida
__sukhassa ca adhivacanaá¹ƒ_ iá¹-á¹-havipÄ• kassa adhivacanaá¹ƒ tadatthassa iá¹-á¹-havi
attho. __sukhapaccayÄ• naá¹ƒ_ rÅ«pÄ• dÄ«naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ __á¹-hÄ• naá¹ƒ_ okÄ• s
``sukhÄ• saggÄ• sukhaá¹ƒ nandanaâ€™â€™ _nti vuttaá¹ƒ. __diá¹-á¹-hadhamme_ti imasm
__sukhavihÄ• rÄ• _ti paá¹-hamajjhÄ• navihÄ• rÄ• dÄ«. nÄ«varaá¹‡Ä• dibyÄ• bÄ• dharahita
vuttÄ• . sabbasaá¹…khÄ• radukkhanibbÄ• panato taá¹ƒnirodhattÄ• vÄ• __ ``nibbÄ• naá¹ƒ
__Ä• di_-saddena ``adukkhamasukhaá¹ƒ santaá¹ƒ, sukhamicceva bhÄ• sitaâ€™â€™ nti ad
Ä• nanda, \Be 37/ vedanÄ• vuttÄ• pariyÄ• yena sukhÄ• vedanÄ• dukkhÄ• vedanÄ• â€™
sukhopekkhÄ• su ca iá¹-á¹-hÄ• sÅ«ti evamÄ• dÄ«su pavatti saá¹…gahitÄ• .

__dukkhavatthÅ«_ti dukkhassa okÄ• so. attano paccayehi uppajjamÄ• nampi hi taá¹ƒ dukk

vijjamÄ• nesu tabbatthukaá¹ƒ hutvÄ• uppajjati. __dukkhapaccaye_ti dukkhahetumhi, dukkh
__dukkhapaccayaá¹-á¹-hÄ• ne_ti dukkhajanakakammassa sahÄ• yabhÅ«tÄ• naá¹ƒ aniá¹-á¹
á¹-hÄ• ne. paccayasaddo hi janake janakasahÄ• ye ca pavattatÄ«ti. __Ä• di_-saddena ``ya
dukkhaâ€™â€™ ntiÄ• dinÄ• (SN b III 15, 45-46, 76) saá¹…khÄ• radukkhÄ• dÄ«su pavatti
vatthuÃ±ca karajakÄ• yaá¹ƒ sukhayati laddhassÄ• de anuggahite karotÄ«ti __sukhÄ• _. suk
vedanÄ• saddamapekkhitvÄ• sukhabhÄ• vamattassa appakÄ• sanena napuá¹ƒsakaliá¹…g
saá¹…kappato ca yaá¹ƒ iá¹-á¹-haá¹ƒ, tadanubhavanaá¹ƒ iá¹-á¹-hÄ• kÄ• rÄ• nubhavanaá¹ƒ
__iá¹-á¹-hÄ• nubhavanaá¹ƒ_.

__sama_nti avisamaá¹ƒ. samÄ• ekÄ«bhÄ• vÅ«pagatÄ• viya yuttÄ• , samaá¹ƒ vÄ• saha
__ekuppÄ• dÄ• _ti eko samÄ• no uppÄ• do etesanti __ekuppÄ• dÄ• , _ samÄ• napaccayeh
sahuppattikÄ• naá¹ƒ rÅ«pÄ• rÅ«pÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±asampayuttatÄ• Ä• pajjeyyÄ
vuttaá¹ƒ, ye samÄ• nuppÄ• dÄ• samÄ• nanirodhÄ• ca, te sampayuttÄ• ti rÅ«pÄ• rÅ«pÄ• r
nivÄ• rito hoti. evamapi avinibbhogarÅ«pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asampayuttatÄ• Ä• pajj
``ekavatthukÄ• â€™â€™ _ti vuttaá¹ƒ, ye ekuppÄ• dÄ• ekanirodhÄ• ekavatthukÄ• ca, te s
avinibbhogarÅ«pesu ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ sesamahÄ• bhÅ«topÄ• dÄ• rÅ«pÄ• naá¹ƒ n
ekavatthukÄ• nÄ«ti, cakkhÄ• dinissayabhÅ«tÄ• ni vÄ• bhÅ«tÄ• ni ekaá¹ƒ vatthu etesu sann
kappentassa tesaá¹ƒ sampayuttatÄ• patti siyÄ• ti tannivÄ• raá¹‡atthaá¹ƒ __ ``ekÄ• rammaá
ye ekuppÄ• dÄ• ... pe ... ekÄ• rammaá¹‡Ä• ca honti, te sampayuttÄ• ti. paá¹-ilomato vÄ• _
ekavÄ«thiyaÃ±ca paÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanÄ• naá¹ƒ nÄ• nÄ• vÄ«thiyaá¹ƒ para
Ä• rammaá¹‡e uppajjamÄ• nÄ• naá¹ƒ bhinnavatthukÄ• naá¹ƒ sampayuttatÄ• Ä• pajjeyyÄ•
vuttaá¹ƒ, ye ekavatthukÄ• hutvÄ• ekÄ• rammaá¹‡Ä• , te sampayuttÄ• ti. evamapi
sampaá¹-icchanasantÄ«raá¹‡Ä• dÄ«naá¹ƒ sampayuttatÄ• Ä• pajjeyyÄ• ti __ ``ekanirodhÄ•
ekanirodhÄ• \Be 38/ hutvÄ• ekavatthukÄ• ekÄ• rammaá¹‡Ä• , te sampayuttÄ• ti. kiá¹ƒ pa
tividhalakkhaá¹‡Ä• honti, atha ekuppÄ• dÄ• evÄ• ti vicÄ• raá¹‡Ä• ya ekuppÄ• dÄ• eva ev
hontÄ«ti dassanatthaá¹ƒ __ ``ekuppÄ• dÄ• â€™â€™ _ti vuttaá¹ƒ.

<3> __vipakkabhÄ• vamÄ• pannÄ• naá¹ƒ arÅ«padhammÄ• na_nti yathÄ• sÄ• libÄ«jÄ• dÄ
nibbattÄ• ni vipakkÄ• ni nÄ• ma honti, vipÄ• kaniruttiÃ±ca labhanti, na mÅ«laá¹…kurapattak
kusalÄ• kusalÄ• naá¹ƒ phalÄ• ni arÅ«padhammabhÄ• vena sÄ• rammaá¹‡abhÄ• vena sukh
taá¹ƒsadisÄ• ni vipakkabhÄ• vamÄ• pannÄ• nÄ«ti vipÄ• kaniruttiá¹ƒ labhanti, na rÅ«padhar
kammÄ• sadisÄ• ti dassetuá¹ƒ vuttaá¹ƒ. __jÄ• tijarÄ• sabhÄ• vÄ• _ti jÄ• yanajÄ«raá¹‡asab
vipaccanapakatikÄ• . vipaccanasabhÄ• vatÄ• ca anupacchinnÄ• vijjÄ• taá¹‡hÄ• mÄ• nasa
abhiÃ±Ã±Ä• dikusalÄ• naá¹ƒ bhÄ• vanÄ• yapahÄ• tabbÄ• diakusalÄ• naÃ±ca vipÄ• kÄ• nu
hoti. __vipakkabhÄ• va_nti cettha __bhÄ• va_-saddena sabhÄ• vo eva vutto. taá¹ƒ yathÄ• v
dutiyassa vuttaá¹ƒ vipaccanasabhÄ• vaÃ±ca gahetvÄ• __ ``ubhayasabhÄ• vapaá¹-ikkhepa

<4> __upetena Ä• dinnÄ• upÄ• dinnÄ• _. kiá¹ƒ pana taá¹ƒ upetaá¹ƒ, kena ca upetaá¹ƒ, ka

tena Ä• dinnÄ• ti? sati ca lokuttarÄ• naá¹ƒ kesaÃ±ci Ä• rammaá¹‡abhÄ• ve tannivattanattha
\Ne 37/ upaya-saddena vuccamÄ• nÄ• hi catubbidhupÄ• dÄ• nabhÅ«tÄ• hi taá¹‡hÄ• diá¹-á
Ä• rammaá¹‡akaraá¹‡avasena upetaá¹ƒ, na samannÄ• gamavasena. sati ca sabbatebhÅ«r
upÄ• dÄ• nÄ• rammaá¹‡atte yehi vipÄ• kakaá¹-attÄ• rÅ«pÄ• ni amhehi nibbattattÄ• amhÄ•
gaá¹‡hantehi viya Ä• dinnÄ• ni, tÄ• ni tebhÅ«makakammÄ• ni kammabhÄ• vena ekattaá¹ƒ
gahitÄ• ni. tehi ca nibbattÄ• ni vipÄ• kakaá¹-attÄ• rÅ«pÄ• ni upÄ• dinnÄ• dhammÄ• ti sabb
``Ä• rammaá¹‡akaraá¹‡avasenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayaÃ±ca atthanayo yathÄ• sa
vacanÄ• nupubbenÄ• ti. etthÄ• ha --- yadi Ä• rammaá¹‡akaraá¹‡avasena taá¹‡hÄ• diá¹-á¹-h
upÄ• dinnÄ• , sabbatebhÅ«makadhammÄ• ca taá¹‡hÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• honti, n
niruá¸·ho, tena kammasseva gahaá¹‡e kÄ• raá¹‡aá¹ƒ natthi, tasmÄ• sabbatebhÅ«makadha
39/ avijjÄ• dihetÅ«hi nibbattÄ• naá¹ƒ saá¹…khÄ• rÄ• diphalÄ• naá¹ƒ upÄ• dinnattaá¹ƒ Ä• pa
tehiphalabhÄ• vena gahitattÄ• . __upa_-saddena ca upetatÄ• mattaá¹ƒ jotitaá¹ƒ, na Ä• ram
samannÄ• gamanivattakaá¹ƒ, __Ä• dinna_-saddena ca gahitatÄ• mattaá¹ƒ vuttaá¹ƒ, na kan
tasmÄ• sabbapaccayuppannÄ• naá¹ƒ upÄ• dinnattaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati bodhaney
desanÄ• pavattito. yesaÃ±hi bodhanatthaá¹ƒ ``upÄ• dinnÄ• â€™â€™ ti etaá¹ƒ vuttaá¹ƒ, te t
yathÄ• vuttappakÄ• re dhamme bujjhiá¹ƒsu, etarahi pana tÄ• vatÄ• bujjhituá¹ƒ asakkontena
veditabboti esÄ• atthavibhÄ• vanÄ• katÄ• __ ``kammunÄ• â€™â€™ _ti.

ayaá¹ƒ pana aparo attho daá¹-á¹-habbo --- upa-saddo upetaá¹ƒ dÄ«peti. ayaÃ±hi upa-sadd
``atimÄ• lÄ• â€™â€™ tiÄ• dÄ«su ati-saddo viya atikkamanaá¹ƒ sasÄ• dhanaá¹ƒ upagaman
upagamanaÃ±ca upÄ• dÄ• naupayo, tena upagataá¹ƒ upetaá¹ƒ. kiá¹ƒ pana tanti? yaá¹ƒ asa
``upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti evaá¹ƒ vuttaá¹ƒ tebhÅ«makakammaá¹ƒ paccaya
upÄ• dÄ• nena upagatattÄ• ``upetaâ€™â€™ nti vuccati. na hi koci anupaggamma anicchat
__upetena kammunÄ• _ punabbhavassa Ä• dÄ• naá¹ƒ hoti. kammunÄ• hi sÄ• savena satt
tasmÄ• Ä• dÄ• tabbabhÄ• vena pÄ• kaá¹-o punabbhavo. so ca upapattibhavo tebhÅ«maka
``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti ettha jÄ• tivacane samavaruddhoti upÄ• dinnavacaner
upapattibhavo ca tebhÅ«makavipÄ• kakaá¹-attÄ• rÅ«pÄ• nÄ«ti dhÄ• tukathÄ• yaá¹ƒ pakÄ•
Ä• dinnÄ• _ti te eva dhammÄ• vuccantÄ«ti siddho ayamatthoti. upÄ• dinna-saddassa attha
vissajjetvÄ• upÄ• dÄ• niya-saddassa \Ne 38/ visuá¹ƒ upÄ• dinnasaddÄ• napekkhaá¹ƒ attha
``Ä• rammaá¹‡abhÄ• vaá¹ƒ upagantvÄ• â€™â€™ _tiÄ• dimÄ• ha. tasmÄ• eva avisesetvÄ•
Ä• rammaá¹‡apaccayabhÅ«tÄ• nametaá¹ƒ adhivacanaâ€™â€™ _nti vuttaá¹ƒ. taá¹ƒ pana u
anupÄ• dinnanti duvidhaá¹ƒ. tasmÄ• taá¹ƒ visesanena dassento __ ``upÄ• dinnÄ• ca te up
_tiÄ• dimÄ• ha.

<5> __saá¹ƒkileso_ti dasa kilesavatthÅ«ni vuccanti. __saá¹ƒkiliá¹-á¹-hÄ• _ti tehi vibÄ• dhitÄ
te pana yasmÄ• saá¹ƒkilesasampayuttÄ• ekuppÄ• dÄ• dÄ«hi ninnÄ• nattÄ• ekÄ«bhÄ• va
sappiÄ• dayo vidÅ«sitÄ• \Be 40/ malÄ«nÄ• vibÄ• dhitÄ• upatÄ• pitÄ• ca nÄ• ma honti, ta
samannÄ• gatÄ• saá¹ƒkiliá¹-á¹-hÄ• â€™â€™ _ti. __saá¹ƒkilesaá¹ƒ arahantÄ«_ti saá¹ƒkiles

taá¹ƒ laddhuá¹ƒ arahantÄ«ti attho. __Ä• rammaá¹‡abhÄ• vÄ• natikkamanato_ti etena saá¹ƒ
dasseti, vatthayugikasuá¹…kasÄ• likasaddÄ• naá¹ƒ viya saá¹ƒkilesika-saddassa pavatti ved

<6> saha vitakkena hontÄ«ti vacanaseso yojetabbo avuccamÄ• nassapi bhavati-atthassa v
__mattÄ• _ti pamÄ• á¹‡avÄ• cakaá¹ƒ ekaá¹ƒ padanti gahetvÄ• __ ``vicÄ• rova mattÄ• ete
aÃ±Ã±attha avippayogÄ«su vitakkavicÄ• resu vicÄ• rova etesaá¹ƒ mattÄ• , tato uddhaá¹ƒ v
gacchantÄ«ti attho. ayamaparo attho --- matta-saddo visesanivattiattho. savitakkasavicÄ• rÄ
vitakkavisiá¹-á¹-hena vicÄ• rena savicÄ• rÄ• , ete pana vicÄ• ramattena vitakkasaá¹…khÄ•
__ ``vicÄ• ramattÄ• â€™â€™ _ti vuccanti, vicÄ• ramattavantoti attho. vicÄ• ramattavacaner
avitakkÄ• naá¹ƒ aÃ±Ã±esampi atthibhÄ• vajotanatthaá¹ƒ avitakkavacanaá¹ƒ. avitakkÄ• hi v
avicÄ• rÄ• cÄ• ti nivattetabbÄ• gahetabbÄ• ca honti, tesu avuccamÄ• nesu nivattetabbag
vicÄ• ramattÄ• vaavitakkÄ• ti Ä• pajjeyyÄ• ti. visesanavisesitabbabhÄ• vo pana yathÄ• kÄ•
avitakkabhÄ• vena saha vicÄ• ramattatÄ• ya dhammavisesanabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``
_ti padÄ• nukkamo kato.

atha vÄ• savicÄ• rÄ• duvidhÄ• savitakkÄ• avitakkÄ• ca, tesu avitakke nivattetuá¹ƒ Ä• di
avicÄ• rÄ• ca duvidhÄ• savitakkÄ• avitakkÄ• ca, tesu savitakke nivattetuá¹ƒ tatiyapadaá¹
pana dvÄ«hipi nivattitÄ• avitakkÄ• savitakkÄ• ca savicÄ• rÄ• avicÄ• rÄ• ca, tesu aÃ±Ã±a
kattabbaá¹ƒ siyÄ• ubhayadassanaá¹ƒ vÄ• . ubhayadassane kariyamÄ• ne yadi ``savitakkas
vucceyya, Ä• dipadatthatÄ• va Ä• pajjati. atha ``avitakkaavicÄ• rÄ• â€™â€™ ti vucceyya, a
``avitakkasavicÄ• rÄ• savitakkaavicÄ• rÄ• â€™â€™ ti vucceyya, ajjhattabahiddhÄ• naá¹ƒ v
saá¹…karadoso vÄ• ekasseva savitakkÄ• vitakkatÄ• savicÄ• rÄ• vicÄ• ratÄ• virodho vÄ• Ä
aÃ±Ã±ataradassanena itarampi pakÄ• setuá¹ƒ avitakkavacanena dvippakÄ• resu vattabbes
nivattetvÄ• avitakkasavicÄ• re dassento Ä• ha __ ``avitakkavicÄ• ramattÄ• â€™â€™ _ti. at
ete vicÄ• ramattÄ• , na vicÄ• rato aÃ±Ã±assa kassaci dhammassa abhÄ• vÄ• ti dassetuá¹ƒ
vicÄ• ramattÄ• visesitÄ• .

<7> __upekkhatÄ«_ti vedayamÄ• nÄ• pi majjhattavedanÄ• sukhÄ• kÄ• re dukkhÄ• kÄ• re
vÄ• upetÄ• yuttÄ• sukhadukkhÄ• naá¹ƒ aviruddhÄ• ikkhÄ• anubhavanaá¹ƒ __upekkhÄ•
nÄ• nattadassanavasena. yadi hi pÄ«tisahagatÄ• eva sukhasahagatÄ• siyuá¹ƒ, ``pÄ«tisah
siddhattÄ• ``sukhasahagatÄ• â€™â€™ ti idaá¹ƒ na vattabbaá¹ƒ siyÄ• , ``sukhasahagatÄ• â
``pÄ«tisahagatÄ• â€™â€™ ti na vattabbaá¹ƒ, tato tikaá¹ƒ pÅ«rentena dukkhasahagatapada
evaÃ±ca sati ``vedanÄ• ttiko evÄ• yaâ€™â€™ nti vuttavacanaá¹ƒ Ä• pajjati, tasmÄ• ``pÄ«t
``sukhasahagatÄ• â€™â€™ ti vadanto pÄ«tivippayuttampi sukhaá¹ƒ atthÄ«ti
tatiyajjhÄ• nakÄ• yaviÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ sukhaá¹ƒ sappÄ«tikasukhato bhinnaá¹ƒ k
atha vÄ• pÄ«tisukhÄ• naá¹ƒ dubbiÃ±Ã±eyyanÄ• nattÄ• naá¹ƒ nÄ• nattadassanatthaá¹ƒ aya
``pÄ«tisahagatÄ• â€™â€™ ti ettha hi sukhekadeso saá¹…gahito, na pÄ«ti. ``sukhasahagatÄ
saá¹…gahitÄ• , na sukhaá¹ƒ. pÄ«tivippayuttasukhasahagatÄ• ca purimena asaá¹…gahitÄ•

siddho pÄ«tisukhÄ• naá¹ƒ visesoti.

<8> __nibbÄ• naá¹ƒ dassanato_ti nibbÄ• nÄ• rammaá¹‡ataá¹ƒ sandhÄ• yÄ• ha. atha vÄ•
nibbattanena bhÄ• vanÄ• bhÄ• vaá¹ƒ appattaá¹ƒ dassanaá¹ƒ nÄ• ma, dhammacakkhu ca p
catusaccadhammadassanaá¹ƒ tadatisayo, tasmÄ• natthettha gotrabhussa dassanabhÄ• vÄ
__ubhayapaá¹-ikkhepavasenÄ• _ti dvÄ«hi padehi vuttadhammapaá¹-ikkhepavasena, na pah
tathÄ• \Ne 40/ hi sati dassanabhÄ• vanÄ• hi aÃ±Ã±o samucchedavasena pahÄ• yako atthi
dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• ti ayamattho Ä• pajjati, na ca aÃ±Ã±o pahÄ• ya
vikkhambhitÄ• naÃ±ca punappavattisabbhÄ• vÄ• , nÄ• pi pahÄ• tabbÄ• tatiyapadena saá¹
appahÄ• tabbÄ• evÄ• ti. tasmÄ• pahÄ• tabbapadaá¹ƒ paccekaá¹ƒ yojetvÄ• neva dassane
pahÄ• tabbÄ• ti dassanena bhÄ• vanÄ• ya pahÄ• tabbehi aÃ±Ã±e gahitÄ• ti veditabbÄ• .

<9> __evamatthaá¹ƒ aggahetvÄ• _ti atthÄ• yuttito ca saddÄ• yuttito ca aggahetabbataá¹ƒ c
dassanabhÄ• vanÄ• hi appahÄ• tabbahetumattesu hi gayhamÄ• nesu ahetukÄ• asaá¹…ga
aparipuá¹‡á¹‡attÄ• atthÄ• yutti, pahÄ• tabbasaddassa niccasÄ• pekkhatte ca sati na samb
aÃ±Ã±aá¹ƒ paá¹-isedhaá¹ƒ apekkhamÄ• nassa hetusaddena samÄ• so upapajjatÄ«ti saddÄ
__evamattho gahetabbo_ti pahÄ• tabba-saddaá¹ƒ paá¹-isedhena ayojetvÄ• yesaá¹ƒ aÃ±Ã±
tabbisesanaá¹ƒ atthÄ«ti idaá¹ƒ paá¹-isedhena yojetvÄ• dassanabhÄ• vanÄ• hi pahÄ• tabbo
attho gahetabboti vuttaá¹ƒ hoti. evaÃ±ca sati yathÄ• dhippetattho sabbo saá¹…gahitoti. atth
saddo pana idhÄ• pi na yutto. ekantayogÄ«naá¹ƒ atthi-saddameva hi apekkhamÄ• nÄ• naá
pahÄ• tabbahetu-saddÄ• naá¹ƒ samÄ• so yutto, na paá¹-isedhaá¹ƒ apekkhamÄ• nÄ• nanti,
gahetabbatthadassanamattaá¹ƒ etaá¹ƒ kataá¹ƒ, saddo pana yathÄ• yujjati, tathÄ• yojetabb
--- pahÄ• tabbo hetu etesaá¹ƒ atthÄ«ti pahÄ• tabbahetukÄ• . kena pahÄ• tabboti? dassaner
tayidaá¹ƒ pahÄ• tabbahetukapadaá¹ƒ dassanabhÄ• vanÄ• padehi visuá¹ƒ visuá¹ƒ yojetvÄ•
pahÄ• tabbahetukÄ• neva honti, bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ca na hontÄ«ti paá¹-
yojetvÄ• te neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ti vuccanti.
nevavipÄ• kanavipÄ• kadhammadhammavacanaá¹ƒ viya hi purimapadadvayasaá¹…gahitad
tadaÃ±Ã±adhammanidassanametaá¹ƒ hoti, na ahetukapadaá¹ƒ viya hetuvirahappakÄ• sane
paá¹-isedhÄ• yuttÄ• honti.

__hetuyeva hi tesaá¹ƒ natthi, yo dassanabhÄ• vanÄ• hi pahÄ• tabbo siyÄ• _ti purimasmiÃ±
dassanabhÄ• vanÄ• hi pahÄ• tabbatÄ• paá¹-ikkhittÄ• , paá¹-ikkhepo ca pahÄ• tabbÄ• saá¹
pahÄ• tabbÄ• saá¹…kÄ• ca hetumhi sati siyÄ• , tesaá¹ƒ pana ahetukÄ• naá¹ƒ hetuyeva na
pahÄ• tabbo siyÄ• , tadabhÄ• vÄ• pahÄ• tabbÄ• saá¹…kÄ• \Be 43/ natthÄ«ti taá¹ƒnivÄ• ra
sambhavati, tasmÄ• ``nevadassanena na bhÄ• vanÄ• ya pahÄ• tabbo hetu etesaâ€™â€™
gahaá¹‡aá¹ƒ na \Ne 41/ bhaveyyÄ• ti attho. atha vÄ• __itarathÄ• hi ahetukÄ• naá¹ƒ aggah
atthassa pÄ• kaá¹-attÄ• na kÄ• raá¹‡asÄ• dhanÄ«yo esoti gahetabbatthasseva kÄ• raá¹‡a
tesaá¹ƒ natthÄ«â€™â€™ _tiÄ• dimÄ• ha. tesaÃ±hi nevadassanena na bhÄ• vanÄ• yapahÄ

yo dassanabhÄ• vanÄ• hi pahÄ• tabbo siyÄ• , so evaá¹ƒpakÄ• ro hetu natthi. te hi anekapp
cÄ• ti, tasmÄ• nevadassanena na bhÄ• vanÄ• ya pahÄ• tabbo hetu etesaá¹ƒ atthÄ«ti ayam

<10> __taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• _ti idaá¹ƒ catukiccasÄ• dhanavasena Ä• rammaá¹‡
vuttanti veditabbaá¹ƒ. aÃ±Ã±athÄ• gotrabhuphalapaccavekkhaá¹‡Ä• dÄ«nampi apacayagÄ
vÄ• hetubhÄ• vena apacayaá¹ƒ nibbÄ• naá¹ƒ gacchantÄ«ti __apacayagÄ• mino_. nibbÄ• n
samudayappahÄ• nasamudayanirodhÄ• naá¹ƒ adhigamaadhigantabbabhÄ• vato hetuhetup
yujjati. yathÄ• ha ``dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dukkhanirodhagÄ•
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• â€™â€™ ti (Vibh 719). __attho_ti hi hetuphalaá¹ƒ.
purimapacchimÄ• naá¹ƒ purime sasampayuttÄ• vuttÄ• , pacchime kevalÄ• . purime viya pa
ariyamaggasÄ«sena sabbalokuttarakusalacittuppÄ• dÄ• gahetabbÄ• . dutiye atthavikappe
ti vattabbe anunÄ• sikalopo katoti daá¹-á¹-habbo. Ä• cinantÄ«ti vÄ• Ä• cayÄ• , Ä• cayÄ• h
pavattantÄ«tipi attho daá¹-á¹-habbo.

<11> satta pana sekkhÄ• sikkhanasÄ«lÄ• ti sekkhÄ• , tesaá¹ƒ imeti __sekkhÄ• , _ aÃ±Ã±Ä
maggaphalattayadhammÄ• . __sayameva sikkhantÄ«_ti sikkhanasÄ«lÄ• nametaá¹ƒ nidassa
sikkhanti, te sikkhanasÄ«lÄ• hontÄ«ti. akkharattho pana sikkhÄ• etesaá¹ƒ sÄ«lanti sekkhÄ
yattha sekkhabhÄ• vÄ• saá¹…kÄ• atthi, tatthÄ• yaá¹ƒ paá¹-isedhoti lokiyanibbÄ• nesu \Be
daá¹-á¹-habbÄ• . sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• hi sikkhÄ• attano paá¹-ipakkh
parisuddhÄ• upakkilesÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vampi anupagamanato etÄ• sikkhÄ• t
maggaphalesu vijjanti, tasmÄ• catumaggaheá¹-á¹-himaphalattayadhammÄ• viya arahattap
sikkhÄ• su jÄ• tÄ• ti ca, taá¹ƒsikkhÄ• samaá¹…gino arahato itaresaá¹ƒ viya sekkhatte sati s
sikkhÄ• sÄ«laá¹ƒ etesanti ca sekkhÄ• ti Ä• saá¹…kitabbÄ• siyunti tadÄ• saá¹…kÄ• nivatta
ti \Ne 42/ yathÄ• vuttasekkhabhÄ• vapaá¹-isedho kato. arahattaphale hi pavattamÄ• nÄ• si
pariniá¹-á¹-hitasikkhÄ• kiccattÄ• na sikkhÄ• kiccaá¹ƒ karonti, kevalaá¹ƒ sikkhÄ• phalabhÄ•
tasmÄ• tÄ• na sikkhÄ• vacanaá¹ƒ arahanti, nÄ• pi taá¹ƒsamaá¹…gino sekkhavacanaá¹ƒ, n
sikkhanasÄ«lÄ• ti sikkhÄ• su jÄ• tÄ• tiÄ• diatthehi aggaphaladhammÄ• sekkhÄ• na honti,
sikkhÄ• sakadÄ• gÄ• mimaggavipassanÄ• dÄ«naá¹ƒ upanissayabhÄ• vato sikkhÄ• kiccaá¹
arahanti, taá¹ƒsamaá¹…gino ca sekkhavacanaá¹ƒ, taá¹ƒsampayuttÄ• ca sikkhanasÄ«lavutt
yathÄ• vuttehi atthehi sekkhÄ• honti eva.

__sekkhÄ• _ti vÄ• apariyositasikkhÄ• dassitÄ• . anantarameva ``asekkhÄ• â€™â€™ ti va
pariyositasikkhÄ• naá¹ƒ dassananti na lokiyanibbÄ• nÄ• naá¹ƒ asekkhatÄ• patti. __vuddhip
etasmiá¹ƒ atthe sekkhadhammesu eva kesaÃ±ci vuddhippattÄ• naá¹ƒ asekkhatÄ• Ä• pajja
vuddhippattÄ• ca yathÄ• vuttehi ca atthehi sekkhÄ• ti katvÄ• asekkhÄ• Ä• pannÄ• ti? na,
arahattamaggato hi ninnÄ• nÄ• karaá¹‡aá¹ƒ arahattaphalaá¹ƒ á¹-hapetvÄ• pariÃ±Ã±Ä• diki
vipÄ• kabhÄ• vaÃ±ca, tasmÄ• te eva sekkhÄ• dhammÄ• arahattaphalabhÄ• vaá¹ƒ Ä• par
kusalasukhato ca vipÄ• kasukhaá¹ƒ santataratÄ• ya paá¹‡Ä«tataranti vuddhippattÄ• ca te

__asekkhÄ• _ti vuccantÄ«ti.

<12> kilesavikkhambhanÄ• samatthatÄ• dÄ«hi __parittÄ• _. ``kilesa ... pe ... tÄ• yÄ• â€™â
kusalesu yujjati, vipÄ• kakiriyesu dÄ«ghasantÄ• natÄ• va. pamÄ• á¹‡akarehi vÄ• oá¸·Ä• rik
paricchinnÄ• __parittÄ• _. tehi aparicchinnattÄ• sukhumehi rÅ«pataá¹‡hÄ• dÄ«hi paricchin
gatÄ• ti __mahaggatÄ• _. aparicchinnÄ• __appamÄ• á¹‡Ä• _.

<14> __atappakaá¹-á¹-henÄ• _ti \Be 45/ divasampi paccavekkhiyamÄ• nÄ• lokuttaradham
samÄ• pajjiyamÄ• nÄ• pi phaladhammÄ• ti.

<15> mÄ• tughÄ• tÄ• dÄ«su pavattamÄ• nÄ• pi hitasukhaá¹ƒ icchantÄ• va pavattantÄ«ti te
bhavissantÄ«ti Ä• sÄ«sitÄ• honti, tathÄ• asubhÄ• sukhÄ• niccÄ• nattesu subhÄ• dividpariy
Ä• nantariyakammaniyatamicchÄ• diá¹-á¹-hÄ«su pavatti hotÄ«ti te dhammÄ• asubhÄ• dÄ«
subhÄ• diviparÄ«tappavattikÄ• honti. __micchÄ• sabhÄ• vÄ• _ti musÄ• sabhÄ• vÄ• . anek
tattha balavaá¹ƒ, taá¹ƒ vipaccati, na itarÄ• nÄ«ti ekantavipÄ• kajanakatÄ• ya niyatatÄ• na s
``vipÄ• kadÄ• ne satÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __khandhabhedÄ• nantara_nti cutia
__maraá¹‡aniddese_ (Vibh 193) ``khandhÄ• naá¹ƒ bhedoâ€™â€™ ti vuttÄ• ti. etena vacan
cutianantaro eva, na aÃ±Ã±o etesaá¹ƒ phalakÄ• loti phalakÄ• laniyameneva niyatatÄ• vutt
phaladÄ• naniyamenÄ• ti niyataphalakÄ• lÄ• naá¹ƒ aÃ±Ã±esampi upapajjavedanÄ«yÄ• naá
diá¹-á¹-hadhammavedanÄ«yÄ• nampi niyatatÄ• Ä• pajjati, tasmÄ• vipÄ• kadhammadhamm
paccayantaravikalatÄ• dÄ«hi avipaccamÄ• nÄ• nampi attano sabhÄ• vena vipÄ• kadhamma
vipÄ• ke dinne avipaccamÄ• nÄ• nampi Ä• nantariyÄ• naá¹ƒ phaladÄ• ne niyatasabhÄ• vÄ•
pavattÄ«ti attano sabhÄ• vena phaladÄ• naniyameneva niyatatÄ• Ä• nantariyatÄ• ca vedit
niyatasabhÄ• vÄ• Ä• nantariyasabhÄ• vÄ• ca tesaá¹ƒ pavattÄ«ti sampaá¹-icchitabbameta
Ä• nantariyassa abhÄ• ve cutianantaraá¹ƒ ekantena phaladÄ• nato.

nanu evaá¹ƒ aÃ±Ã±esampi upapajjavedanÄ«yÄ• naá¹ƒ aÃ±Ã±asmiá¹ƒ vipÄ• kadÄ• yake a
phaladÄ• nato Ä• nantariyasabhÄ• vÄ• niyatasabhÄ• vÄ• ca pavatti Ä• pajjatÄ«ti? nÄ• paj
cetopaá¹‡idhivasena upaghÄ• takena ca nivattetabbavipÄ• kattÄ• anantarekantaphaladÄ•
Ä• nantariyakÄ• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ dutiyajjhÄ• nÄ• dÄ«ni viya asamÄ• n
atthi sabbÄ• nantariyakÄ• naá¹ƒ avÄ«ciphalattÄ• , na ca heá¹-á¹-hupapattiá¹ƒ icchato sÄ«la
uparÅ«papattijanakakammaphalaá¹ƒ Ä• nantariyakaphalaá¹ƒ nivattetuá¹ƒ samattho \Be 46/
anicchantasseva avÄ«cipÄ• tanato, na ca Ä• nantariyakopaghÄ• takaá¹ƒ kiÃ±ci kammaá¹ƒ
anantarekantavipÄ• kajanakasabhÄ• vÄ• pavattÄ«ti.

anekÄ• ni ca Ä• nantariyakÄ• ni katÄ• ni ekante vipÄ• ke sanniyatattÄ• uparatÄ• vipaccan
nicchitÄ• ni sabhÄ• vato niyatÄ• neva. cutianantaraá¹ƒ pana phalaá¹ƒ anantaraá¹ƒ nÄ• ma
niyuttÄ• ni tannibbattanena anantarakaraá¹‡asÄ«lÄ• ni anantarappayojanÄ• ni cÄ• ti sabhÄ

ca honti. tesu pana samÄ• nasabhÄ• vesu ekena vipÄ• ke dinne itarÄ• ni \Ne 44/ attanÄ• k
katattÄ• na dutiyaá¹ƒ tatiyampi ca paá¹-isandhiá¹ƒ karonti, na samatthatÄ• vighÄ• tattÄ• ti n
niyatÄ• nantariyatÄ• nivattÄ«ti. na hi samÄ• nasabhÄ• vaá¹ƒ samÄ• nasabhÄ• vassa sama
pana aÃ±Ã±Ä• nipi upatthambhakÄ• ni hontÄ«ti daá¹-á¹-habbÄ• nÄ«ti. __sammÄ• sabhÄ•

<16> paripuá¹‡á¹‡amaggakiccattÄ• cattÄ• ro ariyamaggÄ• va idha ``maggÄ• â€™â€™ ti v
__paccayaá¹-á¹-henÄ• _ti maggapaccayaá¹-á¹-hena. nikkhepakaá¹‡á¸• epi hi ye maggapac
sayaá¹ƒ maggapaccayabhÄ• vaá¹ƒ gacchanti, te maggahetukÄ• ti dassetuá¹ƒ ``ariyamagga
á¹-hapetvÄ• â€™â€™ tiÄ• di (Dhs 1039) vuttaá¹ƒ. yo pana tattheva ``ariyamaggasamaá¹…
ime dhammÄ• maggahetÅ«â€™â€™ ti Ä• dinayo vutto, taá¹ƒ dassetuá¹ƒ __ ``maggasamp
vuttaá¹ƒ. ``ariyamaggasamaá¹…gissa sammÄ• diá¹-á¹-hi maggo ceva hetu cÄ• â€™â€™ tiÄ
dassetuá¹ƒ __ ``sammÄ• diá¹-á¹-hi sayaâ€™â€™ _ntiÄ• dimÄ• ha. tattha pana asaá¹…gah
paá¹-ipÄ• á¹-iyÄ• tayo nayÄ• vuttÄ• , hetubahutÄ• vasena tatiyo nayo idha dutiyo vutto.

__abhibhavitvÄ• pavattanaá¹-á¹-henÄ• _ti sahajÄ• tÄ• dhipatipi pubbÄ• bhisaá¹…khÄ• rav
pavattamÄ• no sahajÄ• te attano vase anuvattayamÄ• no te abhibhavitvÄ• pavattati, Ä• ran
tadÄ• rammaá¹‡e dhamme tatheva attÄ• naá¹ƒ anuvattayamÄ• no te dhamme abhibhavitvÄ
pavattati, na paccuppannabhÄ• vena, tasmÄ• adhipatidvayampi saá¹…gahitanti veditabbaâ
etesaâ€™â€™ nti ayaÃ±ca attho nikkhepakaá¹‡á¸• e udÄ• haraá¹‡avasena \Be 47/ Ä• gata
vutto. yasmÄ• pana __paá¹-á¹-hÄ• ne_ (Paá¹-á¹-h II 16.11) ``maggÄ• dhipatiá¹ƒ dhammaá¹
dhammo uppajjati nÄ• dhipatipaccayÄ• , maggÄ• dhipatÄ« khandhe paá¹-icca maggÄ• dhip
vuttaá¹ƒ, tasmÄ• maggo adhipati maggÄ• dhipatÄ«ti ayampi attho pÄ• á¸·iyaá¹ƒ sarÅ«peka
samÄ• nasaddatthavasena vÄ• saá¹…gahitoti veditabbo.

<17> __anuppannÄ• _ti etena sabbo uppannabhÄ• vo paá¹-isiddho, na uppannadhammab
vigatÄ• atÄ«tÄ• pi na saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . yadi hi saá¹…gahitÄ• siyuá¹ƒ, ``an
uppannassa dhammassa anantarapaccayena paccayoâ€™â€™ tievamÄ• di vucceyya, na t
vipÄ• kakaá¹-attÄ• rÅ«pÄ• ni atÄ«te anÄ• gate vÄ• kamme purimanipphanne eva uppajjiss
pariniá¹-á¹-hitakÄ• raá¹‡ekadesÄ• neva honti, tasmÄ• tÄ• ni __ ``avassaá¹ƒ uppajjissantÄ«
dhammÄ• â€™â€™ _ti vuccanti.

<18> __attano sabhÄ• va_nti kakkhaá¸·aphusanÄ• disabhÄ• vaá¹ƒ.

<20> __evaá¹ƒ pavattamÄ• nÄ• _ti evaá¹ƒ cakkhÄ• dibhÄ• vena phusanÄ• dibhÄ• vena ca
pavattamÄ• nÄ• . attÄ• naá¹ƒ adhi __ajjhattÄ• _ti __adhi_-saddo samÄ• savisaye adhikÄ• n
gahetvÄ• pavattatÄ«ti attÄ• naá¹ƒ adhikicca uddissa pavattÄ• __ajjhattÄ• . tenÄ• _ti yassa
vuá¹-á¹-hahitvÄ• ajjhattaá¹ƒ bahiddhÄ• ajjhattabahiddhÄ• ca suÃ±Ã±ataá¹ƒ Ä• neÃ±jaÃ±c
ajjhattasuÃ±Ã±atÄ• dÄ«su cittaá¹ƒ na pakkhandati na pasÄ«dati na santiá¹-á¹-hati nÄ• dhim

tattha sampajÄ• no, __tena bhikkhunÄ• . tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte_ti
paá¹-hamajjhÄ• nÄ• disamÄ• dhinimitte. __ajjhattamevÄ• _ti jhÄ• nagocare kasiá¹‡Ä• dimh
saá¹‡á¹-hapetabba_nti paá¹-hamajjhÄ• nÄ• dicittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ. __ajjhattarato_
nibbÄ• ne rato, samÄ• dhigocare kammaá¹-á¹-hÄ• ne vÄ• rato. ``samÄ• hito eko santusito
(Dhp 362) gÄ• thÄ• seso.

__ajjhattaá¹ƒ sampasÄ• dana_nti ettha jhÄ• naá¹ƒ sakasantatipariyÄ• pannattÄ• ``ajjhatta
niyakajjhattattho ajjhatta-saddo hoti. __ajjhatta_nti sakasantatiniyakaá¹ƒ. ajjhatte bhavÄ• __
niyakajjhattesupi abbhantarÄ• cakkhÄ• dayo vuccanti. ettha pana ajjhattika-saddo cakkhÄ•
dassito \Be 48/, na ajjhattasaddo, atthi ca ajjhattaajjhattikasaddÄ• naá¹ƒ bahiddhÄ• bÄ• hira
viseso. ajjhattikasaddo hi saparasantÄ• nikesu sabbesu cakkhÄ• dÄ«su rÅ«pÄ• dÄ«su bÄ•
ajjhatta-saddo pana sakasantÄ• nikesveva cakkhurÅ«pÄ• dÄ«su tato aÃ±Ã±esveva bahiddh
tasmÄ• saddato atthato ca asamÄ• nattÄ• na idamettha udÄ• haraá¹‡aá¹ƒ yuttanti. ayaá¹ƒ
daá¹-á¹-habbo --- ajjhatte bhavÄ• ajjhattikÄ• ti ayaÃ±hi vacanattho. yaÃ±ca ajjhatte bhavaá
ajjhatteneva bhavitabbaá¹ƒ, tena taá¹ƒvÄ• cakassa ajjhatta-saddassa ajjhattika-saddassa ca
ubhinnampi saddÄ• naá¹ƒ samÄ• natthabhÄ• vato ajjhattajjhatte pavattamÄ• ne ajjhattika-s
pavattoti sakkÄ• vattunti.

__ayaá¹ƒ_ \Ne 46/ __kho panÄ• nanda, vihÄ• ro_ti __vihÄ• rasuÃ±Ã±atÄ• sutte_ (MN III 18
saá¹…gaá¹‡ikÄ• rÄ• matÄ• ya rÅ«pÄ• diratiyÄ• ca Ä• dÄ«navaá¹ƒ vatvÄ• tappaá¹-ipakkha
__ajjhattaá¹ƒ suÃ±Ã±ata_nti visayabhÅ«taá¹ƒ issariyaá¹-á¹-hÄ• nabhÅ«taá¹ƒ suÃ±Ã±ataá¹ƒ
suÃ±Ã±atÄ• phalasamÄ• pattinti attho. cittissarÄ• hi buddhÄ• bhagavanto dhammaá¹ƒ des
tuá¹‡hÄ« bhavitabbaá¹ƒ hoti, taá¹ƒ muhuttaá¹ƒ phalasamÄ• pattiá¹ƒ samÄ• pajjanti, pageva
tasmÄ• sabbatthÄ• pi issariyÄ• naá¹ƒ bahulaá¹ƒ phalasamÄ• pattiyaá¹ƒ issariyassa pavatta
``issariyaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . arahattaphalÄ• dhigamena vÄ• tathÄ• gatÄ• naá
taá¹ƒjanakeneva maggenÄ• ti taá¹ƒ tesaá¹ƒ issariyaá¹-á¹-hÄ• naá¹ƒ. visayo ca anaÃ±Ã±atth
``Ä• kÄ• se sakuá¹‡Ä• udake macchÄ• â€™â€™ ti, buddhÄ• ca aÃ±Ã±attha dissamÄ• nÄ
phalasamÄ• pattininnÄ• va, tena tassÄ• tassÄ• kiriyÄ• ya anantaraá¹ƒ phalasamÄ• pattiya
tesaá¹ƒ visayo, tabbisayatÄ• ca __saccakasuttena_ (MN I 364 Ä• dayo) dÄ«petabbÄ• .

<22> yesaá¹ƒ daá¹-á¹-habbabhÄ• vo atthi, te __sanidassanÄ• _. cakkhuviÃ±Ã±Ä• á¹‡agoc
daá¹-á¹-habbabhÄ• vo, tassa rÅ«pÄ• yatanÄ• anaÃ±Ã±attepi aÃ±Ã±ehi dhammehi rÅ«pÄ•
viya katvÄ• __ ``saha nidassanenÄ• ti sanidassanÄ• â€™â€™ _ti vuttaá¹ƒ. dhammasabhÄ
ekÄ«bhÅ«tesu dhammesu yo nÄ• nattakaro sabhÄ• vo, so aÃ±Ã±o viya katvÄ• upacarituá¹
atthavisesÄ• vabodho hotÄ«ti. sayaÃ±ca nissayavasena ca sampattÄ• naá¹ƒ asampattÄ• n
aÃ±Ã±amaÃ±Ã±apatanaá¹ƒ paá¹-ihananabhÄ• vo, yena byÄ• pÄ• rÄ• divikÄ• rapaccayanta
visayesu vikÄ• ruppatti.

tikamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

1-6__._ __mÅ«laá¹-á¹-henÄ• _ti suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena mÅ«labhÄ• vena, na
hetudhammÄ• hetÅ« dhammÄ• ti samÄ• sÄ• samÄ• saniddesabhÄ• vo dvinnaá¹ƒ pÄ• á¹-h
sampayogatova. sahetukÄ• naá¹ƒ hetusampayuttabhÄ• vato \Ne 47/ __ ``sampayogatoâ€™
na sahasaddassa sampayogatthattÄ• . __saha_-saddo pana ekapuÃ±je uppÄ• dato yÄ• va
hetÅ«hi samÄ• nadesagahaá¹‡Ä• naá¹ƒ hetuÄ• disabbhÄ• vaá¹ƒ dÄ«peti, __sampayutta_-s
hetÅ«hi ekÄ«bhÄ• vupagamanaá¹ƒ, tato eva ca dvinnaá¹ƒ dukÄ• naá¹ƒ nÄ• nattaá¹ƒ vedita
dhammanÄ• nattÄ• bhÄ• vepi hi padatthanÄ• nattena dukantaraá¹ƒ vuccati. na hi hetuduka
aÃ±Ã±e sahetukadukÄ• dÄ«hi vuccanti, te eva pana sahetukÄ• hetukÄ• dibhÄ• vato sahetu
sahetukadukasaá¹…gahitÄ• eva hetusampayuttavippayuttabhÄ• vato hetusampayuttaduke
avuttatÄ• pekkhaá¹ƒ dukantaravacananti natthi punaruttidoso. desetabbappakÄ• rajÄ• nana
desanÄ• Ã±Ä• á¹‡aÃ±cÄ• ti. tena dhammÄ• naá¹ƒ tappakÄ• ratÄ• vuttÄ• hoti. sakalekade
dutiyatatiyehi saddhiá¹ƒ yojetvÄ• catutthÄ• dayo tayo dukÄ• vuttÄ• . sakalaÃ±hi paá¹-ham
dutiyadukekadesena sahetukapadena tatiyadukekadesena hetusampayuttapadena ca yojet
catutthapaÃ±camadukÄ• vuttÄ• , tathÄ• paá¹-hamadukekadesaá¹ƒ nahetupadaá¹ƒ sakale
chaá¹-á¹-haduko vutto. __idampi sambhavatÄ«_ti etena avuttampi sambhavavasena dÄ«pit
gahaá¹‡assa kÄ• raá¹‡anti. yathÄ• hetusahetukÄ• ti idaá¹ƒ sambhavatÄ«ti katvÄ• gahitaá
idampi sambhavatÄ«ti katvÄ• gahetabbamevÄ• ti evaá¹ƒ aÃ±Ã±atthÄ• pi yojetabbaá¹ƒ.

evaá¹ƒ \Be 50/ paá¹-hamadukaá¹ƒ dutiyatatiyadukesu dutiyapadehi yojetvÄ• ``hetÅ« ceva d
ahetukÄ• ceva dhammÄ• na ca hetÅ«, hetÅ« ceva dhammÄ• hetuvippayuttÄ• ca, hetuvip
hetÅ«â€™â€™ ti ye dve dukÄ• kÄ• tabbÄ• , tesaá¹ƒ sambhavavaseneva saá¹…gahaá¹ƒ d
aparesampi dukÄ• naá¹ƒ saá¹…gahaá¹ƒ dassetuá¹ƒ __ ``tatra yadetaâ€™â€™ _ntiÄ• dimÄ
__ayaá¹ƒ atirekattho_ti idÄ• ni yaá¹ƒ vakkhati, tamatthamÄ• ha. tattha pana __aÃ±Ã±epi aÃ
visuá¹ƒ pavattiyÄ• dve dukÄ• dassitÄ• , saha pavattiyÄ• pana ayampi duko veditabbo ``he
hetusampayuttÄ• pi hetuvippayuttÄ• pÄ«â€™â€™ ti, etesu pana paÃ±casu dukesu dutiyad
catutthadukena paÃ±camaduko viya ca chaá¹-á¹-hadukena ninnÄ• natthattÄ• ``na hetu kho
hetusampayuttÄ• pi hetuvippayuttÄ• pÄ«â€™â€™ ti ayaá¹ƒ duko na vutto. dassitaninnÄ• na
purimadukehÄ«ti. itaresu catÅ«su hetÅ« ceva ahetukadukena samÄ• natthattÄ• hetÅ« ceva
hetusahetukadukena samÄ• natthattÄ• hetuhetusampayuttaduko ca nahetuhetusampayutta
pana dvÄ«su pacchimaduke ``hetÅ« kho pana dhammÄ• sahetukÄ• â€™â€™ ti padaá¹ƒ c
ninnÄ• nÄ• karaá¹‡attÄ• \Ne 48/ na vattabbaá¹ƒ, ``hetÅ« kho pana dhammÄ• ahetukÄ• â€
dhammÄ• ahetukÄ• â€™â€™ ti etena ninnÄ• nattÄ• na vattabbaá¹ƒ. avasiá¹-á¹-he pana e
dhammÄ• na ca hetÅ«â€™â€™ ti padaá¹ƒ chaá¹-á¹-haduke dutiyapadena ekatthattÄ• na
ceva dhammÄ• ahetukÄ• cÄ• â€™â€™ ti idamevekaá¹ƒ padaá¹ƒ avasiá¹-á¹-haá¹ƒ, na ca

taÃ±ca na vuttanti. catutthaduke dutiyapadena pana samÄ• natthassa chaá¹-á¹-haduke paá
dukapÅ«raá¹‡atthaá¹ƒ, etena vÄ• gatidassanena sabbassa sambhavantassa saá¹…gaho k
hi sabbo sambhavaduko paá¹-hamaduke dutiyatatiyadukapakkhepena dassito, tesu ca paá¹

7-13__._ samÄ• nakÄ• lena asamÄ• nakÄ• lena kÄ• lavimuttena ca paccayena nipphannÄ•
paccayabhÄ• vamattena tesaá¹ƒ paccayÄ• naá¹ƒ atthitaá¹ƒ dÄ«petuá¹ƒ __sappaccaya_vac
viya samÄ• nakÄ• lÄ• nameva, nÄ• pi sanidassanaá¹ƒ viya taá¹ƒsabhÄ• vassa anatthantara
__saá¹…khata_-saddo pana sametehi \Be 51/ nipphÄ• ditabhÄ• vaá¹ƒ dÄ«petÄ«ti ayamete
kÄ• raá¹‡aá¹ƒ. ettha ca __appaccayÄ• asaá¹…khatÄ• _ti bahuvacananiddeso avinicchitatth
mÄ• tikÄ• á¹-hapanato katoti veditabbo. uddesena hi kusalÄ• disabhÄ• vÄ• naá¹ƒ dhammÄ
vuccati, na paricchedoti aparicchedena bahuvacanena uddeso vuttoti. __rÅ«pa_nti rÅ«pÄ• y
vÄ• . purimasmiá¹ƒ atthavikappe rÅ«pÄ• yatanassa asaá¹…gahitatÄ• Ä• pajjatÄ«ti __ruppa
rÅ«pa_nti ayaá¹ƒ atthanayo vutto. tattha __rÅ«pa_nti ruppanasabhÄ• vo. na lujjati na palujja
tathÄ• na hoti, so lokoti taá¹ƒgahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• naá¹ƒ natthi lokatÄ• . dukkh
tattha teneva lokasabhÄ• vena viditÄ• ti __lokiyÄ• _.

evaá¹ƒ sante cakkhuviÃ±Ã±Ä• á¹‡ena vijÄ• nitabbassa rÅ«pÄ• yatanassa teneva navijÄ• ni
saddÄ• yatanÄ• dikassa ca nÄ• nattÄ• dvinnampi padÄ• naá¹ƒ atthanÄ• nattato duko hoti.
dukabahutÄ• Ä• pajjati, yattakÄ• ni viÃ±Ã±Ä• á¹‡Ä• ni, tattakÄ• dukÄ• vuttÄ• samattÄ• a
sabbadhammÄ• rammaá¹‡Ä• ni viÃ±Ã±Ä• á¹‡Ä• ni. tesu ca dukassa pacchedo Ä• pajjati, ta
ti padaá¹ƒ sabbaviÃ±Ã±Ä• á¹‡asaá¹…gÄ• hakaá¹ƒ na siyÄ• , niddesena ca viruddhaá¹ƒ ida
``ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• , na te dhammÄ• sotaviÃ±Ã±eyyÄ• ti ayaá¹ƒ duko n
kato, so ca kathaá¹ƒ yujjeyya. na hi samatthÄ• aá¹-á¹-hakathÄ• pÄ• á¸·iá¹ƒ paá¹-isedhetun
__kenaci_-saddassa tenevÄ• ti ayaá¹ƒ padattho sambhavati, __ ``kenacÄ«â€™â€™ _ti eta
aniyamitaá¹ƒ yaá¹ƒ \Ne 49/ kiÃ±ci ekaá¹ƒ padattho, taá¹ƒ vatvÄ• vuccamÄ• nassa __ ``ken
dutiyapadassa yaá¹ƒ kiÃ±ci aparaá¹ƒ aniyamitaá¹ƒ padatthoti lokasiddhametaá¹ƒ, tatheva c
cettha viÃ±Ã±Ä• tabbadhammabhedena dukabhedo samatto Ä• pajjati yattakÄ• viÃ±Ã±Ä• t
tasmÄ• natthi dukabahutÄ• . na hi ekaá¹ƒyeva viÃ±Ã±Ä• tabbaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ k
kintu aparampi aparampÄ«ti sabbaviÃ±Ã±Ä• tabbasaá¹…gahe duko samatto hoti, evaÃ±ca
padaá¹ƒ aniyamena sabbaviÃ±Ã±Ä• á¹‡asaá¹…gÄ• hakanti siddhaá¹ƒ hoti, viÃ±Ã±Ä• á¹‡an
bhinditvÄ• ayaá¹ƒ duko vutto, na viÃ±Ã±Ä• tabbÄ• naá¹ƒ atthantaratÄ• yÄ• ti. etassa pana
nikkheparÄ• siniddeso dukasaá¹…gahitadhammekadesesu \Be 52/ dukapadadvayappavatti
atthuddhÄ• raniddeso niravasesadukasaá¹…gahitadhammadassanavasenÄ• ti veditabbo.

14-19__._ __cakkhutopi ... pe ... manatopÄ«_ti cakkhuviÃ±Ã±Ä• á¹‡Ä• divÄ«thÄ«su
tadanugatamanoviÃ±Ã±Ä• á¹‡avÄ«thÄ«su ca kiÃ±cÄ• pi kusalÄ• dÄ«nampi pavatti atthi, kÄ
vaá¹‡ato yÅ«saá¹ƒ viya paggharaá¹‡akaasucibhÄ• vena sandanti, tasmÄ• te eva __ ``Ä• s
tattha hi paggharaá¹‡akaasucimhi niruá¸·ho Ä• savasaddoti. __dhammato yÄ• va gotrabhu_

maggaphalesu appavattito vuttaá¹ƒ. ete hi Ä• rammaá¹‡akaraá¹‡avasena dhamme gacchan
gacchantÄ«ti. nanu tato paraá¹ƒ bhavaá¹…gÄ• dÄ«nipi gacchantÄ«ti ce? na, tesampi pubbe
lokiyadhammesu sÄ• savabhÄ• vena antogadhattÄ• tato paratÄ• bhÄ• vato. ettha ca gotra
gotrabhuvodÄ• naphalasamÄ• pattipurecÄ• rikaparikammÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni, p
vÄ• gotrabhu avadhinidassanabhÄ• vena gahitaá¹ƒ, tato paraá¹ƒ maggaphalasamÄ• natÄ•
maggavÄ«thiyaá¹ƒ phalasamÄ• pattivÄ«thiyaá¹ƒ nirodhÄ• nantaraÃ±ca pavattamÄ• nesu p
nivÄ• ritÄ• Ä• savÄ• nanti veditabbÄ• . __savantÄ«_ti gacchanti. duvidho hi avadhi abhivid
anabhividhivisayo ca. abhividhivisayaá¹ƒ kiriyÄ• byÄ• petvÄ• pavattati ``Ä• bhavaggÄ• bh
ti, itaraá¹ƒ bahi katvÄ• ``Ä• pÄ• á¹-aliputtÄ• vuá¹-á¹-ho devoâ€™â€™ ti. ayaÃ±ca __Ä• _-k
gahitoti __ ``antokaraá¹‡atthoâ€™â€™ _ti vuttaá¹ƒ.

__cirapÄ• rivÄ• siyaá¹-á¹-ho_ ciraparivutthatÄ• purÄ• á¹‡abhÄ• vo. __Ä• di_-saddena ``pu
na paÃ±Ã±Ä• yati bhavataá¹‡hÄ• yÄ• â€™â€™ ti (AN c 10.62) idaá¹ƒ suttaá¹ƒ saá¹…gahita
avijjÄ• savabhavÄ• savÄ• naÃ±ca \Ne 50/ ciraparivutthatÄ• ya dassitÄ• ya tabbhÄ• vabhÄ•
kÄ• mÄ• savadiá¹-á¹-hÄ• savÄ• naÃ±ca ciraparivutthatÄ• dassitÄ• hoti. aÃ±Ã±esupi yathÄ
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nesu mÄ• nÄ• dÄ«su vijjamÄ• nesu attattaniyÄ• digg
madakaraá¹‡avasena Ä• savasadisatÄ• ca etesaá¹ƒyeva, nÄ• Ã±Ã±esanti etesveva Ä• sav
daá¹-á¹-habbo. Ä• yataá¹ƒ vÄ• savanti phalantÄ«ti __Ä• savÄ• _ \Be 53/. na hi kiÃ±ci saá¹ƒ
vinÄ• uppajjamÄ• naá¹ƒ atthÄ«ti. Ä• rammaá¹‡abhÄ• vena ye dhammÄ• vaá¹‡o viya Ä• sa
atabbhÄ• vepi saha Ä• savehÄ«ti __sÄ• savÄ• , _ Ä• savavantoti attho.

osÄ• naduke ``no Ä• savÄ• kho panÄ• â€™â€™ ti avatvÄ• __ ``Ä• savavippayuttÄ• kho
sÄ• savÄ• naá¹ƒ sahetukÄ• naá¹ƒ viya sampayuttehi taá¹ƒsahitatÄ• na hotÄ«ti dassanattha
sesagocchakesupi yathÄ• sambhavaá¹ƒ vippayuttaggahaá¹‡e payojanaá¹ƒ daá¹-á¹-habbaá
pana dhammÄ• sÄ• savÄ• â€™â€™ ti idaá¹ƒ padaá¹ƒ catutthaduke dutiyapadena ninnÄ• n
tasmÄ• Ä• savavippayuttapadameva gahetvÄ• osÄ• nadukayojanÄ• Ã±Ä• yÄ• gatÄ• ti ka
hetuvippayuttÄ• naá¹ƒ sahetukatÄ• natthÄ«ti te gahetvÄ• dukayojanÄ• ya asakkuá¹‡eyyat
osÄ• nadukayojanÄ• katÄ• . ye vÄ• pana paá¹-hame duke dutiyassa pakkhepe eko, tatiyas
eko, tatiye dve, dutiyassa tatiye eko, dutiye ca tatiyassa ekoti aá¹-á¹-ha dukÄ• labbhanti, tes
ca nayato dassitÄ• ti veditabbÄ• . esa nayo sesagocchakesupi.

20-25__._ kilesakammavipÄ• kavaá¹-á¹-Ä• naá¹ƒ paccayabhÄ• vena tattha saá¹ƒyojenti, sa
tappaccayabhÄ• ve na vinÄ• saá¹ƒyojanÄ• ni tesaá¹ƒ tappaccayabhÄ• vo atthi,
orambhÄ• giyuddhambhÄ• giyasaá¹…gahitehi ca taá¹ƒtaá¹ƒbhavanibbattakakammaniyamo
upacchinnasaá¹ƒyojanassa katÄ• nipi kammÄ• ni bhavaá¹ƒ nibbattentÄ«ti. saá¹ƒyojetabbÄ•
saá¹ƒyojane niyuttÄ• ti vÄ• . dÅ«ragatassapi Ä• kaá¸• á¸• hanato nissarituá¹ƒ appadÄ• nava
saá¹ƒyojanaá¹ƒ, ganthakaraá¹‡aá¹ƒ saá¹…khalikacakkalakÄ• naá¹ƒ viya paá¹-ibaddhatÄ• k
gantho, saá¹ƒsilisakaraá¹‡aá¹ƒ yojanaá¹ƒ yogoti ayametesaá¹ƒ visesoti veditabbo. dhammÄ

sabhÄ• vakiccavisesaÃ±Ã±unÄ• pana bhagavatÄ• sampayuttesu Ä• rammaá¹‡esu tappac
nipphÄ• diyamÄ• naá¹ƒ taá¹ƒ taá¹ƒ kiccavisesaá¹ƒ passantena te te dhammÄ• tathÄ• tath
Ä• savasaá¹ƒyojanaganthÄ• divasena \Ne 51/ vuttÄ• ti ``kimatthaá¹ƒ eteyeva dhammÄ• ev
vuttÄ• eva puna vuttÄ• â€™â€™ ti na codetabbametaá¹ƒ.

26-37__._ __ganthaniyÄ• _ti \Be 54/ ettha ayamaÃ±Ã±o attho ``ganthakaraá¹‡aá¹ƒ ganthan
ganthaniyÄ• , ganthayituá¹ƒ sakkuá¹‡eyyÄ• , ganthayituá¹ƒ arahantÄ«ti vÄ• ganthaniyÄ• â
oghaniyÄ• dÄ«supi daá¹-á¹-habbaá¹ƒ. tenÄ• tikkamatÄ«ti etaá¹ƒ dhÄ• tvatthaá¹ƒ gahetvÄ•
katÄ• .

50-54__._ dhammasabhÄ• vaá¹ƒ aggahetvÄ• parato Ä• masantÄ«ti __parÄ• mÄ• sÄ• . pa
__Ä• masantÄ«_ti sabhÄ• vapaá¹-isedhena parimajjanti.

55-68__._ sabhÄ• vato vijjamÄ• naá¹ƒ avijjamÄ• naá¹ƒ vÄ• vicittasaÃ±Ã±Ä• ya saÃ±Ã±itaá
appavattito Ä• lambamÄ• nÄ• dhammÄ• __sÄ• rammaá¹‡Ä• _. cintanaá¹ƒ gahaá¹‡aá¹ƒ Ä
niyuttÄ• , cetasÄ• saá¹ƒsaá¹-á¹-hÄ• vÄ• __cetasikÄ• _. dubbiÃ±Ã±eyyanÄ• nattatÄ• ya e
nirantarabhÄ• vupagamanaá¹ƒ. yesaá¹ƒ rÅ«pÄ• naá¹ƒ cittaá¹ƒ sahajÄ• tapaccayo hoti, tesa
suviÃ±Ã±eyyanÄ• nattanti nirantarabhÄ• vÄ• nupagamanaá¹ƒ veditabbaá¹ƒ. __ekato vattan
pana vÄ• do ekato avattamÄ• nÄ• ti etamatthaá¹ƒ dÄ«peti. idamettha vicÄ• retabbaá¹ƒ --- a
kiá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaá¹-á¹-hatÄ• , udÄ• hu visaá¹ƒsaá¹-á¹-hatÄ• ti? visuá¹ƒ Ä
suviÃ±Ã±eyyanÄ• nattattÄ• na saá¹ƒsaá¹-á¹-hatÄ• , nÄ• pi visaá¹ƒsaá¹-á¹-hatÄ• saá¹ƒsaá
anÄ• saá¹…kanÄ«yasabhÄ• vattÄ• . catunnaÃ±hi khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sa
rÅ«panibbÄ• nehipi so saá¹ƒsaá¹-á¹-habhÄ• vo atthi natthÄ«ti siyÄ• Ä• saá¹…kÄ• , tasmÄ•
itaresaÃ±ca tehi visaá¹ƒsaá¹-á¹-hasabhÄ• vatÄ• vuccati, na pana rÅ«pÄ• naá¹ƒ rÅ«pehi ka
atthÄ«ti tadÄ• saá¹…kÄ• bhÄ• vato visaá¹ƒsaá¹-á¹-hatÄ• ca rÅ«pÄ• naá¹ƒ rÅ«pehi na vucc
sabhÄ• voti. __cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• _dipadesu saá¹ƒsaá¹-á¹-hasamuá¹-á
cittasaddÄ• pekkhÄ• ti paccekaá¹ƒ cittasaddasambandhattÄ• cittasaá¹ƒsaá¹-á¹-hÄ• ca te c
cÄ• ti paccekaá¹ƒ yojetvÄ• attho vutto. __upÄ• diyantevÄ• _ti bhÅ«tÄ• ni gaá¹‡hanti eva, n
yathÄ• bhÅ«tÄ• ni upÄ• diyanti gayhanti nissÄ«yanti, na tathÄ• etÄ• ni gayhanti nissÄ«yan
atha vÄ• bhÅ«tÄ• ni amuÃ±citvÄ• tesaá¹ƒ vaá¹‡á¹‡anibhÄ• dibhÄ• vena gahetabbato __u

75-82__._ __saá¹ƒkiliá¹-á¹-hattike_ \Ne 52/ __vuttanayenÄ• _ti __saá¹ƒ_-saddaá¹ƒ apanetv
kilesÄ• tiÄ• dinÄ• nayena.

83-100__._ __kÄ• mÄ• vacarÄ• _dÄ«su \Be 55/ ayamaparo attho --- kÄ• mataá¹‡hÄ• kÄ•
rÅ«paá¹ƒ arÅ«paÃ±ca. Ä• rammaá¹‡akaraá¹‡avasena tÄ• ni yattha avacaranti, te __kÄ• mA
sati aÃ±Ã±abhÅ«mÄ«su uppajjamÄ• nÄ• naá¹ƒ akÄ• mÄ• vacarÄ• ditÄ• kÄ• mÄ• vacarÄ•
hoti. __nikkhepakaá¹‡á¸• e_pi ``etthÄ• vacarÄ• â€™â€™ ti vacanaá¹ƒ avÄ«ciparanimmitap

kÄ• mataá¹‡hÄ• ya Ä• rammaá¹‡abhÄ• vaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ, tadokÄ• sa
veditabbÄ• . yadi pariyÄ• pannasaddassa antogadhÄ• ti ayamattho, maggÄ• didhammÄ• na
pariyÄ• pannatÄ• Ä• pajjati. na hi ``pariyÄ• pannÄ• â€™â€™ ti ettha tebhÅ«makagahaá¹‡a
sabbadÄ• pavattamÄ• nassa paccakkhassa lokassa vasena pariyÄ• pannanicchayato. atha
taá¹‡hÄ• ya paricchinditvÄ• Ä• pannÄ• paá¹-ipannÄ• gahitÄ• ti __pariyÄ• pannÄ• _.

anÄ«ya-saddo bahulÄ• kattuabhidhÄ• yakoti vaá¹-á¹-acÄ• rakato niyyantÄ«ti niyyÄ• nÄ«yÄ
ya-kÄ• rassa ca ka-kÄ• rattaá¹ƒ katvÄ• __ ``niyyÄ• nikÄ• â€™â€™ _ti vuttaá¹ƒ, niyyÄ• nak
__niyyÄ• nikÄ• _. uttaritabbassa aÃ±Ã±assa niddiá¹-á¹-hassa abhÄ• vÄ• niddisiyamÄ• nÄ•
uttaritabbÄ• ti __ ``attÄ• naâ€™â€™ _nti Ä• ha. __rÄ• gÄ• dÄ«na_nti rÄ• gÄ• dÄ«naá¹ƒ da
sabbaniyatÄ• kusalÄ• naá¹ƒ vÄ• . tehi nÄ• nappakÄ• radukkhanibbattakehi abhibhÅ«tÄ• sa
kandanakÄ• raá¹‡abhÄ• vato. yasmÄ• pana pahÄ• nekaá¹-á¹-hatÄ• vasena ca __ ``saraá¹
``rÄ• gÄ• dÄ«naâ€™â€™ nti vacanena rÄ• gadosamohÄ• va gahitÄ• ti Ã±Ä• yati. __raá¹‡a
niruá¸·ho daá¹-á¹-habbo, raá¹‡aá¹ƒ vÄ• yuddhaá¹ƒ, ``kÄ• mÄ• te paá¹-hamÄ• senÄ• â€™
68, 149; Nidd II nandamÄ• á¹‡avapucchÄ• niddesa 47) evamÄ• dikÄ• ca akusalÄ• senÄ•
sayuddhattÄ• __ ``saraá¹‡Ä• â€™â€™ _ti vuccantÄ«ti. __araá¹‡avibhaá¹…gasutte_ (MN I
sadukkhÄ• saupaghÄ• tÄ• saupÄ• yÄ• sÄ• sapariá¸·Ä• hÄ• micchÄ• paá¹-ipadÄ• bhÅ«tÄ
``saraá¹‡Ä• â€™â€™ ti vuttÄ• ti dukkhÄ• dÄ«naá¹ƒ raá¹‡abhÄ• vo tannibbattakasabhÄ• vÄ
saraá¹‡atÄ• ca veditabbÄ• .

piá¹-á¹-hidukÄ• samattÄ• .

suttantikadukamÄ• tikÄ• padavaá¹‡á¹‡anÄ•

101-108__._ vijjÄ• rÄ• santogadhadhammÄ• \Be 56/ \Ne 53/ vijjÄ• sabhÄ• gatÄ• ya tadeka
vattantÄ«ti vuttÄ• . vajirassa yattha taá¹ƒ patati, tattha abhejjaá¹ƒ nÄ• ma kiÃ±ci maá¹‡ipÄ•
na ca tena gamanamaggo viruhati, evameva arahattamaggena yattha so uppajjati, tasmiá¹ƒ
nÄ• ma natthi, na ca bhinno puna viruhatÄ«ti vajirupamatÄ• veditabbÄ• . __tadupacÄ• rena
ghosantÄ«â€™â€™ ti. __kaá¹‡hÄ• bhijÄ• tÄ«_ti apÄ• yÄ• vuccanti manussesu ca dobhag
dukkhassa hitÄ• ti __tapaniyÄ• _.

dÄ• sÄ• dÄ«supi sirivaá¸• á¸• hakÄ• disaddÄ• viya atathattÄ• vacanamattameva adhikÄ•
__adhivacanÄ• _. yasmÄ• pana adhivacananiruttipaÃ±Ã±attipadÄ• ni samÄ• natthÄ• ni, sa
adhivacanÄ• dibhÄ• vaá¹ƒ bhajati, tasmÄ• tesupi vacanavisesesu visesena pavattehi adhiv
vacanÄ• ni atthappakÄ• sanasÄ• maÃ±Ã±ena vuttÄ• nÄ«ti etenÄ• dhippÄ• yena ayaá¹ƒ att
atha vÄ• __adhi_-saddo uparibhÄ• ge, upari vacanaá¹ƒ __adhivacanaá¹ƒ_. kassa upari? p
viditovÄ• yamattho. adhÄ«naá¹ƒ vÄ• vacanaá¹ƒ __adhivacanaá¹ƒ_. kena adhÄ«naá¹ƒ? att
taá¹ƒtaá¹ƒatthappakÄ• sane nicchitaá¹ƒ, niyataá¹ƒ vÄ• vacanaá¹ƒ __nirutti_.

pathavÄ«dhÄ• tupurisÄ• ditaá¹ƒtaá¹ƒpakÄ• rena Ã±Ä• panato __paÃ±Ã±attÄ«_ti evaá¹ƒ ad
sabbavacanesu pavatti veditabbÄ• . aÃ±Ã±athÄ• sirivaá¸• á¸• hakadhanavaá¸• á¸• hakapp
adhivacanatÄ• , abhisaá¹…kharontÄ«ti evaá¹ƒpakÄ• rÄ• nameva niddhÄ• raá¹‡avacanÄ• n
evaá¹ƒpakÄ• rÄ• nameva ekamevatthaá¹ƒ tena tena pakÄ• rena Ã±Ä• pentÄ• naá¹ƒ paÃ±Ã

109-118__._ phasso vedanÄ• ti sabbadÄ• pi arÅ«padhammÄ• naá¹ƒ phassÄ• dinÄ• makat
kesakumbhÄ• dinÄ• mantarÄ• patti viya nÄ• mantarÄ• nÄ• pajjanato ca sadÄ• attanÄ• va
catukkhandhanibbÄ• nÄ• ni __nÄ• makaraá¹‡aá¹-á¹-hena nÄ• maá¹ƒ. namanaá¹ƒ_ avinÄ•
namanahetubhÅ«tatÄ• __nÄ• manaá¹ƒ_. atha vÄ• adhivacanasamphasso viya adhivacana
anupacitabodhisambhÄ• rÄ• naá¹ƒ gahaá¹‡aá¹ƒ na gacchanti, te nÄ• mÄ• yattaggahaá¹‡Ä•
vinÄ• pi nÄ• masÄ• dhanaá¹ƒ attano ruppanasabhÄ• vena gahaá¹‡aá¹ƒ upayÄ• tÄ«ti __rÅ«

119-123__._ ito \Be 57/ \Ne 54/ pubbe parikammaá¹ƒ pavattaá¹ƒ, ito paraá¹ƒ bhavaá¹…gaá
evaá¹ƒ samÄ• pattÄ«naá¹ƒ appanÄ• paricchedapaÃ±Ã±Ä• __samÄ• pattikusalatÄ• _. __vu
vuá¹-á¹-hÄ• ne paricchedakaraá¹‡aÃ±Ä• á¹‡aá¹ƒ. lakkhaá¹‡Ä• divasena aniccÄ• divasena
__manasikÄ• ro_.

124-134__._ sucisÄ«latÄ• __soraccaá¹ƒ_. sÄ• hi sobhanakammaratatÄ• ti. sammodakass
__sammodakamudubhÄ• vo, _ saá¹‡havÄ• catÄ• . __ ``aguttadvÄ• ratÄ• â€™â€™ _ti vutte
paÃ±Ã±Ä• yatÄ«ti __ ``indriyesÅ«â€™â€™ _ti vuttaá¹ƒ. sampajÄ• nÄ• tÄ«ti sampajÄ• no, t
__sampajaÃ±Ã±aá¹ƒ_. tadapi Ã±Ä• á¹‡aá¹ƒ yasmÄ• sampajÄ• nÄ• ti, tasmÄ• __ ``sampaj
_nti Ä• ha. __appaá¹-isaá¹…khÄ• ne_ nimitte visaye vÄ• . __vÄ«riyasÄ«senÄ• _ti vÄ«riyap
bala_nti vÄ«riyopatthambhena hi kusalabhÄ• vanÄ• balavatÄ« thirÄ• uppajjatÄ«ti tathÄ• u
kusalabhÄ• vanÄ• balavanto satta bojjhaá¹…gÄ• tipi vuccanti. kasiá¹‡animittaá¹ƒ viya saÃ±
saviggahaá¹ƒ viya ca suá¹-á¹-hu upalakkhetabbÄ• kÄ• raá¹ƒ ``nimittaâ€™â€™ nti vuccati. s
Ä• kÄ• roti ``nimittaâ€™â€™ nti vutto. tathÄ• hi so paccavekkhantena paccavekkhaá¹‡ato
cittaá¹ƒ na vikkhipatÄ«ti, vikkhepapaá¹-ikkhepo vÄ• __avikkhepo_.

135-142__._ sÄ«lameva punappunaá¹ƒ Ä• seviyamÄ• naá¹ƒ lokiyaá¹ƒ lokuttarampi sÄ«laá¹
``sÄ«laparipÅ«raá¹‡atoâ€™â€™ _ti vuttaá¹ƒ. __sÄ«lassa sampadÄ• _ti kÄ• raá¹‡asÄ«lamp
sampannasamudÄ• yassa ekadesavasena vuttaá¹ƒ. atha vÄ• ``katame ca thapati akusalÄ•
kÄ• yakammaá¹ƒ akusalaá¹ƒ vacÄ«kammaá¹ƒ pÄ• pako Ä• jÄ«voâ€™â€™ ti (MN II 264) vu
kusalÄ• kusalaá¹ƒ ``sÄ«laâ€™â€™ nti gahetvÄ• tattha kusalasÄ«laá¹ƒ niddhÄ• retvÄ• __
vuttaá¹ƒ. evaá¹ƒ __diá¹-á¹-hisampadÄ• _pi veditabbÄ• .

__diá¹-á¹-hivisuddhi kho pana yathÄ• diá¹-á¹-hissa ca padhÄ• nanti kammassakataÃ±Ä• á¹
diá¹-á¹-hivisuddhi cevÄ• _ti paá¹-ipÄ• á¹-iyÄ• diá¹-á¹-hivisuddhi diá¹-á¹-hivisuddhi kho panÄ
samÄ• nattÄ• paÃ±Ã±Ä• . __yathÄ• diá¹-á¹-hissÄ• _ti nibbattitappakÄ• radiá¹-á¹-hissa

nibbattetabbapadhÄ• nÄ• nurÅ«padiá¹-á¹-hissa vÄ• yathÄ• diá¹-á¹-hipavattakiriyassa vÄ• .
sahottappaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, ottappameva vÄ• . samattaá¹ƒ tussanaá¹ƒ titti \Be 58/ santuá¹
santuá¹-á¹-hÄ«ti asantuá¹-á¹-hi, asantuá¹-á¹-hissa bhÄ• vo __asantuá¹-á¹-hitÄ• _. vÄ«riyapp
antarÄ• eva paá¹-igamanaá¹ƒ nivattanaá¹ƒ paá¹-ivÄ• naá¹ƒ, taá¹ƒ assa atthÄ«ti paá¹-ivÄ• n
paá¹-ivÄ• nÄ« appaá¹-ivÄ• nÄ«, tassa bhÄ• vo __appaá¹-ivÄ• nitÄ• _. vimuccanaá¹ƒ nÄ• m
kilesehi sabbasaá¹…khÄ• rehi ca nissaá¹-atÄ• ca. __paá¹-isandhivasenÄ• _ti kilesÄ• naá¹ƒ
taá¹ƒ taá¹ƒ maggavajjhÄ• naá¹ƒ uppannamagge khandhasantÄ• ne puna saá¹ƒ dahanavasen
taá¹ƒ taá¹ƒ phale. __anuppÄ• dapariyosÄ• ne_ti anuppÄ• dakaro maggo anuppÄ• do, tassa

suttantikadukamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukamÄ• tikÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarakusalapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<1> ``ye vÄ• pana ... pe ... arÅ«pino dhammÄ• â€™â€™ ti idaá¹ƒ ``phasso hotÄ«â€™â€™
visuá¹ƒ ``tepi hontÄ«â€™â€™ ti hoti-saddena sambandhaá¹ƒ katvÄ• vuttaá¹ƒ, uddiá¹-á¹-hÄ
``ime dhammÄ• kusalÄ• â€™â€™ ti appetuá¹ƒ vuttanti appanÄ• ya avarodhitaá¹ƒ. evaÃ±ca
padabhÄ• janÄ«yaá¹ƒ na vuttanti. sarÅ«pena pana adassitattÄ• ``atthÄ«â€™â€™ ti vatvÄ•
sambandho niddeso ca na kato, saá¹…khepena pana uddisitvÄ• saá¹…khepeneva ye vÄ•
etassa dhammassa uddese avarodho yutto. dhammaniddese ca niddesÄ• vasÄ• ne vuttass

pucchÄ• paricchedavacaneneva pucchÄ• bhÄ• ve viÃ±Ã±Ä• te pucchÄ• visesaÃ±Ä• panat
kathetukamyatÄ• pucchÄ• â€™â€™ _ti. __paÃ±cavidhÄ• hÄ«_ti __mahÄ• niddese_ (Nidd
puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• niddesa 12; mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 18) Ä•
__lakkhaá¹‡a_nti Ã±Ä• tuá¹ƒ icchito yo koci sabhÄ• vo. __aÃ±Ã±Ä• ta_nti yena kenaci Ã±Ä
Ä• ha. __adiá¹-á¹-ha_nti dassanabhÅ«tena Ã±Ä• á¹‡ena paccakkhaá¹ƒ viya adiá¹-á¹-hataá¹
``ettakaá¹ƒ idaâ€™â€™ nti tulÄ• bhÅ«tÄ• ya paÃ±Ã±Ä• ya atulitataá¹ƒ. __atÄ«rita_nti tÄ«ra
akataÃ±Ä• á¹‡akiriyÄ• samÄ• panataá¹ƒ. __avibhÅ«ta_nti Ã±Ä• á¹‡assa apÄ• kaá¹-abhÄ•
Ã±Ä• á¹‡ena apÄ• kaá¹-Ä«katabhÄ• vaá¹ƒ. adiá¹-á¹-haá¹ƒ jotÄ«yati etÄ• yÄ• ti __adiá¹-á¹-h
pucchÄ• __anumatipucchÄ• _ \Ne 56/. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhaveâ€™â€™ tiÄ•
tumhÄ• kaá¹ƒ anumatÄ«â€™â€™ ti anumati pucchitÄ• hoti. __kathetukamyatÄ• _ti kathetu

__pabhedato dhammÄ• naá¹ƒ desana_nti mÄ• tikÄ• desanaá¹ƒ Ä• ha. tattha hi purato kusa
pacchato dhammÄ• vuttÄ• ti __ ``pabhedavantadassanatthaâ€™â€™ _nti niddesaá¹ƒ Ä• h
mÄ• tikÄ• ya savisesanÄ• dhammÄ• vuttÄ• , te ca visesitabbattÄ• padhÄ• nÄ• , padhÄ• n
yujjatÄ«ti dhammÄ• nameva padhÄ• nÄ• naá¹ƒ pucchitabbatÄ• vissajjitabbatÄ• ca hoti, ta
dassetuá¹ƒ __ ``katame dhammÄ• â€™â€™ _ti vuttaá¹ƒ, te pana visesavanto pucchitÄ• ti c

``kusalÄ• â€™â€™ _ti vuttanti evaá¹ƒ pabhedavantadassanatthaá¹ƒ ayaá¹ƒ padÄ• nukkam
kusalÄ• â€™â€™ ti vissajjanepi evameva yojanÄ• kÄ• tabbÄ• . __ ``pabhedato dhammÄ•
_ti etassa atthaá¹ƒ vivarituá¹ƒ __ ``imasmiÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. anekappabhedÄ
__tasmÄ• _ti avohÄ• radesanato dhammÄ• nameva desetabbattÄ• tesaÃ±ca
ghanavinibbhogapaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• vahanato pabhedavantÄ• naá¹ƒ desetabbatt
dÄ«petvÄ• â€™â€™ ti etena sambandho. evameva hi yathÄ• vuttadÄ«panassa hetuá¹ƒ sal
__ ``dhammÄ• yevÄ• â€™â€™ _tiÄ• di vuttanti. __dhammÄ• _ti sÄ• maÃ±Ã±amattavacane
ekattaggahaá¹‡aá¹ƒ hotÄ«ti ekattavinibbhogakaraá¹‡aá¹ƒ ghanavinibbhogaÃ±Ä• á¹‡aá¹ƒ Ä
tathÄ• kusalÄ• didhammÄ• naá¹ƒ abyÄ• katÄ• diatthÄ• naÃ±ca dÄ«panato dhammapaá¹-is
__ ``pabhedavantadassanatthaâ€™â€™ _nti etaá¹ƒ vivarituá¹ƒ __ ``idÄ• ni ye tenÄ• â€™â€
... pe ... yujjati_ itikattabbatÄ• yuttassa visesanattÄ• . atha vÄ• uddeso dhammappadhÄ• n
saá¹ƒsayitappadhÄ• nÄ• , na ca dhammabhÄ• vo saá¹ƒsayito, kusalÄ• dibhedo pana saá¹ƒ
nicchitasaá¹ƒsayitavasenÄ• yaá¹ƒ padÄ• nukkamo kato.

__etthÄ• _ti etasmiá¹ƒ vacane. kimatthamÄ• ha bhagavÄ• ti taá¹ƒ dassetuá¹ƒ Ä• ha __ ``sa
_nti. __pariyosÄ• ne_ti samaye cittaniddesassa ``yasmiá¹ƒ ... pe ... Ä• rabbhÄ• â€™â€™ ti
__tasmiá¹ƒ samaye_ti tasmiá¹ƒ cittuppÄ• dasamaye \Be 60/. cittena samayaá¹ƒ niyametvÄ•
bodhetunti sambandho. vijjamÄ• nepi bhojanagamanÄ• disamayanÄ• natte samavÄ• yÄ• d
yathÄ• vuttacittaniyamitÄ• visesitÄ• aÃ±Ã±asmiá¹ƒ samaye yathÄ• dhippetÄ• naá¹ƒ phass
cittaniyamite samaye phassÄ• dayo bodhetuá¹ƒ visesanameva tÄ• va cittaá¹ƒ dassetuá¹ƒ s
attho. visesitabbopi hi samayo attano upakÄ• ratthaá¹ƒ visesanabhÄ• vaá¹ƒ Ä• pajjati, vises
cittaá¹ƒ tadupakÄ• ratthaá¹ƒ visesitabbabhÄ• vanti. santatighanÄ• dÄ«naá¹ƒ ayaá¹ƒ viseso
nirantaratÄ• ya ekÄ«bhÅ«tÄ• namiva pavatti __santatighanatÄ• , _ tathÄ• phassÄ• dÄ«naâ
dubbiÃ±Ã±eyyakiccabhedavasena ekÄ• rammaá¹‡atÄ• vasena ca ekÄ«bhÅ«tÄ• namiva pa

__kÄ• laÃ±ca samayaÃ±cÄ• _ti yuttakÄ• laÃ±ca paccayasÄ• maggiÃ±ca. __khaá¹‡o_ti okA
maggabrahmacariyassa okÄ• so tappaccayapaá¹-ilÄ• bhahetuttÄ• . khaá¹‡o eva ca __sama
``samayoâ€™â€™ ti ca vuccati, so __ekovÄ• _ti attho. __mahÄ• samayo_ti mahÄ• samÅ«h
sikkhÄ• paripÅ«raá¹‡assa hetupi. __samayappavÄ• dake_ti diá¹-á¹-hippavÄ• dake. tattha h
attano attano samayaá¹ƒ pavadantÄ«ti. __atthÄ• bhisamayÄ• _ti hitapaá¹-ilÄ• bhÄ• . abhisa
abhisamayo attho __abhisamayaá¹-á¹-ho_ti pÄ«á¸·anÄ• dÄ«ni abhisamitabbabhÄ• vena ek
vuttÄ• ni, abhisamayassa vÄ• paá¹-ivedhassa visayabhÅ«to attho __abhisamayaá¹-á¹-ho_t
vuttÄ• ni. tattha __pÄ«á¸·anaá¹ƒ_ dukkhasaccassa taá¹ƒsamaá¹…gino hiá¹ƒ sanaá¹ƒ avipp
__santÄ• po_ dukkhadukkhatÄ• dibhÄ• vena santÄ• panaá¹ƒ paridahanaá¹ƒ.

__ ``idhÄ• â€™â€™ _ti vacanaá¹ƒ akusalesu abyÄ• katesu ca kesuci khaá¹‡assa asambha
navamena khaá¹‡ena vinÄ• uppatti hotÄ«ti? no na hoti, na pana navamo eva khaá¹‡o, catu
vuttÄ• ni. sabbantimena paricchedena attasammÄ• paá¹‡idhikhaá¹‡amantarena natthi kusa

idha gahito. indriyavisayamanasikÄ• rÄ• dhÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡anti evamÄ• di sÄ• dhÄ•
daá¹-á¹-habbaá¹ƒ. __navamo_ti aá¹-á¹-hakkhaá¹‡e upÄ• dÄ• ya vuttaá¹ƒ. __catucakkaá¹ƒ v
patirÅ«padesavÄ• sÄ• disampatti catucakkaá¹ƒ viparivattatÄ«ti \Be 61/ attho. __okÄ• sabhÅ
nibbattiyÄ• ``idÄ• ni uppajjantu kusalÄ• nÄ«â€™â€™ ti anumatidÄ• naá¹ƒ viya bhÅ«tÄ• ni.

__cittakÄ• lo_ti dhammeneva satÄ• kÄ• lo visesito, na tassa pavattittha pavattissati pavatt
avatthÄ• visesena, nÄ• pi tassa vijÄ• nanakiccena, tasmÄ• evaá¹ƒvidhe dhamme upÄ• dÄ•
kamappavattÄ• visesÄ• eva paá¹-ipÄ• á¹-Ä«ti bÄ«jabhÄ• vo ca paá¹-ipÄ• á¹-Ä«ti vattumar
__ ``bÄ«jakÄ• loti dhammapaá¹-ipÄ• á¹-iá¹ƒ upÄ• dÄ• ya paÃ±Ã±attoâ€™â€™ _ti Ä• ha. __
aá¹-á¹-hakalÄ• padhamme sandhÄ• yÄ• ha. saÃ±citÄ• viya gayhamÄ• nakÄ• lÄ• eva __kÄ
tathÄ• vÄ• kÄ• loti ekaá¹ƒ sabhÄ• vaá¹ƒ gahetvÄ• abhinivesaá¹ƒ karontassa tadabhinives
panesa sabhÄ• vato avijjamÄ• nattÄ• paÃ±Ã±attimattakoâ€™â€™ _ti Ä• ha. Ã±atvÄ• viÃ±
pana hetÅ«_ti esa samayo paccayova viÃ±Ã±eyyo. __etthÄ• _ti etasmiá¹ƒ adhikÄ• re na he
cÄ• ti attho. samavÄ• yo paccayasÄ• maggÄ«, hetu pana ekeko paccayoti ayametesaá¹ƒ vi
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anekapaccayadassanena taá¹ƒtaá¹ƒdvÄ• rikÄ• naá¹ƒ kus
dasseti.

__pariggaho kato_ aá¹-á¹-hakathÄ• cariyehi. __ekakÄ• raá¹‡avÄ• do_ti pakatikÄ• raá¹‡avÄ
vÄ• . __aÃ±Ã±amaÃ±Ã±Ä• pekkho_ti avayavÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• pekkhatÄ• ya sa
sahÄ• yakÄ• raá¹‡asamÄ• gamo na hoti, tÄ• va phalassa anipphÄ• danaá¹ƒ samÄ• game n
nipphÄ• danaÃ±ca. samÄ• gamo ca yesu yujjamÄ• nesu nibyÄ• pÄ• resupi phalassa pavatt

__asÄ• maggÄ« ... pe ... pattito_ti cakkhurÅ«pÄ• lokamanasikÄ• rÄ• naá¹ƒ asamavetÄ• na
ahetubhÄ• ve sati samavetÄ• naÃ±ca taá¹ƒsabhÄ• vÄ• vinivattito hetubhÄ• vÄ• nÄ• pattitot
sabhÄ• vantaraá¹ƒ aÃ±Ã±ena sahitaá¹ƒ sabhÄ• vantaraá¹ƒ hotÄ«ti. __ekasmi_nti andhasat
adhippÄ• yo. aÃ±Ã±athÄ• yathÄ• rutavasena atthe gayhamÄ• ne ekassa andhassa dassan
hoti, nÄ• pi ekassa asamatthatÄ• ya sabbesampi asamatthatÄ• vuttÄ• , kintu sabbesaá¹ƒ v
evÄ• ti upamÄ• vacanaá¹ƒ na yujjeyya, nÄ• pi upamopamitabbasambandho. na \Be 62/ hi u
ekassa asamatthatÄ• ya sabbesampi asamatthatÄ• vuttÄ• , kintu sabbesaá¹ƒ visuá¹ƒ asan
asamatthatÄ• ti. __andhasataá¹ƒ passatÄ«_ti ca andhasataá¹ƒ sahitaá¹ƒ passatÄ«ti adhipp
vuttanayena upamitabbÄ• samÄ• natÄ• pattito. __sÄ• dhÄ• ... pe ... á¹-hitabhÄ• vo_ti yesu
phalappavatti tesaá¹ƒ samodhÄ• ne, yathÄ• pavattamÄ• nesu tesu phalappavatti, tathÄ• p
kesaÃ±ci anekesaá¹ƒ samodhÄ• namattaá¹ƒ sÄ• maggÄ«. na hi saddagandharasaphoá¹-á¹
cakkhuviÃ±Ã±Ä• á¹‡assa, kaá¹-á¹-hakapÄ• lapÄ• sÄ• á¹‡asamodhÄ• naá¹ƒ vÄ• sotaviÃ±Ã
taá¹ƒ dassanaá¹ƒ. __asÄ• ... pe ... siddho_ti nÄ• yamattho sÄ• dhetabbo visuá¹ƒ ahetÅ«na
sahitÄ• naá¹ƒ hetubhÄ• vassa paccakkhasiddhattÄ• ti attho. na hi paccakkhasiddhe yuttima

manussattÄ• dÄ«naá¹ƒ \Ne 59/ khaá¹‡Ä• vayavÄ• naá¹ƒ sÄ• maggÄ« khaá¹‡asÄ• maggÄ«

navamacakkasampattisaá¹…khÄ• to khaá¹‡o natthi. sÄ• eva hi khaá¹‡asÄ• maggÄ« so kh
pe ... dÄ«peti_ attano dullabhatÄ• yÄ• ti attho. khaá¹‡attho vÄ• samayasaddo khaá¹‡asaá¹
so yasmiá¹ƒ dullabhe khaá¹‡e satÄ«ti imassatthassa vibhÄ• vanavasena tadÄ• yattÄ• ya ku
dullabhabhÄ• vaá¹ƒ dÄ«peti. etenupÄ• yena __samavÄ• ya ... pe ... vuttiá¹ƒ dÄ«petÄ«_ti et
yojanÄ• tassa tassa taá¹ƒtaá¹ƒdÄ«pane kÄ• tabbÄ• .

__tassa purisassÄ• _ti ``seyyathÄ• pi bhikkhave cattÄ• ro daá¸·hadhammÄ• dhanuggahÄ•
katupÄ• sanÄ• catuddisÄ• á¹-hitÄ• assu, atha puriso Ä• gaccheyya `ahaá¹ƒ imesaá¹ƒ ... p
kaá¹‡á¸• e khitte khitte appatiá¹-á¹-hite pathaviyaá¹ƒ gahetvÄ• Ä• harissÄ• mÄ«â€™â€™ â
vuttajavanapurisassa. __tÄ• va parittako_ti gamanassÄ• dÄ• naá¹ƒ devaputtÄ• naá¹ƒ heá¹-
paá¹-imukhaá¹ƒ dhÄ• vantÄ• naá¹ƒ sirasi pÄ• de ca baddhakhuradhÄ• rÄ• sannipÄ• tato ca
kÄ• lasaá¹…khÄ• to samayo cittaparicchinno vuccamÄ• no teneva paricchedakacittena ``ev
attano parittataá¹ƒ dÄ«peti. yathÄ• cÄ• haá¹ƒ, evaá¹ƒ sabbo kusalacittappavattikÄ• loti tass
dÄ«peti. saddassa dÄ«panÄ• vuttanayÄ• nusÄ• rena veditabbÄ• .

pakativÄ• dÄ«naá¹ƒ \Be 63/ mahato viya aá¹‡uvÄ• dÄ«naá¹ƒ dviaá¹‡ukassa viya ca ekasse
vuttitaá¹ƒ dÄ«petÄ«_ti paccayÄ• yattavuttidÄ«panato tapparabhÄ• vÄ• hetusaá¹…khÄ• tas
vuttÄ• . sati pana paccayÄ• yattabhÄ• ve paccayasÄ• maggÄ«Ä• yattatÄ• samavÄ• yasaá
atapparabhÄ• vato tassa taá¹ƒdÄ«panatÄ• na vuttÄ• . anena samayena kattubhÅ«tena, an
karaá¹‡abhÅ«tena bhagavatÄ• paá¹-isedhitoti attho. esa nayo purimÄ• su dÄ«panÄ• su.

__adhikaraá¹‡avasenÄ• _ti Ä• dhÄ• ravasena. __etthÄ• _ti kÄ• lasamÅ«hasaá¹…khÄ• te s
cittaparicchinno sabhÄ• vato avijjamÄ• nopi Ä• dhÄ• rabhÄ• veneva saÃ±Ã±Ä• to ``adhikar
taá¹ƒkhaá¹‡appavattÄ• naá¹ƒ tato pubbe parato ca abhÄ• vÄ• . __bhÄ• vo_ti kiriyÄ• . kiriyÄ
kiriyantaralakkhaá¹‡aá¹ƒ bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ. yathÄ• gÄ• vÄ«su duyhamÄ• n
dohanakiriyÄ• gamanakiriyÄ• ya lakkhaá¹‡aá¹ƒ hoti, evamihÄ• pi ``yasmiá¹ƒ samaye tasmi
vutte satÄ«ti ayamattho viÃ±Ã±Ä• yamÄ• no eva hoti aÃ±Ã±akiriyÄ• sambandhÄ• bhÄ• ver
sattÄ• virahÄ• bhÄ• vatoti samayassa sattÄ• kiriyÄ• ya cittuppÄ• dakiriyÄ• phassÄ• dibhav
ubhayattha samayasadde bhummaniddeso kato lakkhaá¹‡abhÅ«tabhÄ• vayuttoti.

__uddÄ• nato_ti uddesato saá¹…khepato. kilesakÄ• mo vatthukÄ• mabhÄ• vaá¹ƒ bhajanto
kÄ• manavasenÄ• ti kÄ• manavasena kilesakÄ• mo eva hoti, na vatthukÄ• mo. __duvidhop
sahitassa avacaraá¹‡appadesaá¹ƒ saá¹…gaá¹‡hÄ• ti. tena vatthukÄ• masseva pavattideso
apanÄ«taá¹ƒ hoti. nanu ca duvidhopi sahito rÅ«pÄ• rÅ«padhÄ• tÅ«su pavattati rÅ«pÄ• rÅ«p
vatthukÄ• mattÄ• tadÄ• rammaá¹‡Ä• naá¹ƒ rÅ«pÄ• rÅ«parÄ• gÄ• naÃ±ca kilesakÄ• mabh
bahalakilesassa kÄ• marÄ• gassa kilesakÄ• mabhÄ• vena idha saá¹…gahitattÄ• . evaÃ±ca
pavattamÄ• nesu kÄ• mÄ• vacaradhammesu nikanti idha na saá¹…gahitÄ• sukhumattÄ• .
sabbakÄ• me uddisitvÄ• pi hi ``duvidhopesoâ€™â€™ ti ettha tadekadesabhÅ«tÄ• aÃ±Ã±a

kÄ• marÄ• gatabbatthukadhammÄ• va saá¹…gahitÄ• ti, niravaseso \Be 64/ vÄ• kilesakÄ• r
kÄ• mataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• bhedo idha pavattatÄ«ti a
sandhÄ• ya ``duvidhopesoâ€™â€™ ti vuttaá¹ƒ, vatthukÄ• mopi ca appako idhÄ• pi na vatta
rÅ«pÄ• rÅ«pÄ• vacaravipÄ• kamatto, tathÄ• pi paripuá¹‡á¹‡avatthukÄ• mattÄ• kÄ• mÄ• va
evaÃ±ca katvÄ• sasatthÄ• vacaropamÄ• yuttÄ• hoti. ``rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
625) ettha rÅ«pabhavo uttarapadalopaá¹ƒ katvÄ• ``rÅ«paâ€™â€™ nti vutto, evamidhÄ• pi
daá¹-á¹-habbo. aÃ±Ã±athÄ• hi cittaá¹ƒ kÄ• mÄ• vacarÄ• vacaranti vucceyyÄ• ti.
__Ä• rammaá¹‡akaraá¹‡avasenÄ• _tiÄ• dike ``kÄ• moâ€™â€™ ti sabbaá¹ƒ taá¹‡hamÄ• ha
_tiÄ• di vuttaá¹ƒ, ``kÄ• me avacÄ• retÄ«ti kÄ• mÄ• vacÄ• raâ€™â€™ nti vattabbe __cÄ• _-

__ruá¸·hisaddenÄ• _ti Ã±Ä• á¹‡asampayuttesu ruá¸·hena saddena, Ã±Ä• á¹‡asampayuttes
anavajjasukhavipÄ• katÄ• ya taá¹ƒsadisesu Ã±Ä• á¹‡avippayuttesu ruá¸·hena saddena. ath
gahetvÄ• satipi aÃ±Ã±asmiá¹ƒ taá¹ƒnimittayutte kismiÃ±cideva visaye sammutiyÄ• cirakÄ•
nimittavirahepi pavatti ruá¸·hi nÄ• ma yathÄ• ``mahiyaá¹ƒ setÄ«ti mahiá¹ƒso, gacchantÄ«ti
evaá¹ƒ kusalasaddassapi ruá¸·hibhÄ• vo veditabbo. paÃ±Ã±Ä• niddese ``kosallaâ€™â€™ r
vuttaá¹ƒ, tassa ca bhÄ• vÄ• kusalasaddappavattÄ«ti kosallayogÄ• kusalanti ayaá¹ƒ abhidh
__kusala_nti kusalabhÄ• vaá¹ƒ Ä• ha.

vipÄ• kÄ• dÄ«naá¹ƒ \Ne 61/ avajjapaá¹-ipakkhatÄ• natthÄ«ti kusalameva anavajjalakkhaá¹
__anavajjalakkhaá¹‡amevÄ• _ti sukhavipÄ• kasabhÄ• vassa lakkhaá¹‡abhÄ• vanivÄ• raá¹‡
kataá¹ƒ, taá¹ƒnivÄ• raá¹‡aÃ±ca tassa paccupaá¹-á¹-hÄ• nataá¹ƒ vatthukÄ• matÄ• ya kataá¹
__vodÄ• nabhÄ• varasaá¹ƒ_. phalaá¹-á¹-hena paccupaá¹-á¹-hÄ• nena __iá¹-á¹-havipÄ• kap
sabhÄ• vo_ kakkhaá¸·Ä• diphusanÄ• diko asÄ• dhÄ• raá¹‡o. __sÄ• maÃ±Ã±aá¹ƒ_ sÄ• dhÄ
kusalalakkhaá¹‡aá¹ƒ sabbakusalasÄ• dhÄ• raá¹‡asabhÄ• vattÄ• sÄ• maÃ±Ã±aá¹ƒ daá¹-á¹
asÄ• dhÄ• raá¹‡atÄ• ya __sabhÄ• vo_ vÄ• . __upaá¹-á¹-hÄ• nÄ• kÄ• ro_ti gahetabbabhÄ•
upaá¹-á¹-hahanÄ• kÄ• ro. __phalaá¹ƒ_ pana attano kÄ• raá¹‡aá¹ƒ paá¹-icca tappaá¹-ibimba
vÄ• upaá¹-á¹-hÄ• tÄ«ti __paccupaá¹-á¹-hÄ• naá¹ƒ_.

__vijÄ• nÄ• tÄ«_ti \Be 65/ saÃ±Ã±Ä• paÃ±Ã±Ä• kiccavisiá¹-á¹-haá¹ƒ visayaggahaá¹‡aá¹ƒ Ä
sabbacittasÄ• dhÄ• raá¹‡attÄ• yattha yattha yathÄ• yathÄ• attho labbhati, tattha tattha tat
gahetabboti. yaá¹ƒ Ä• sevanapaccayabhÄ• vena __cinoti, _ yaÃ±ca kammunÄ• abhisaá¹…
tathÄ• __ ``cittaâ€™â€™ _nti vuttaá¹ƒ. yaá¹ƒ pana tathÄ• na hoti, taá¹ƒ parittakiriyadvayaa
labbhamÄ• nacintanavicittatÄ• divasena __ ``cittaâ€™â€™ _nti veditabbaá¹ƒ. hasituppÄ• d
aÃ±Ã±ajavanagatikova. __cittÄ• naá¹ƒ panÄ• _ti vicitrÄ• nanti attho. tadantogadhattÄ• hi s
avayavopi __ ``cittaâ€™â€™ _nti vuccati yathÄ• pabbatanadÄ«samuddÄ• diekadesesu diá
diá¹-á¹-hÄ• ti vuccantÄ«ti. __caraá¹‡aá¹ƒ_ nÄ• ma gahetvÄ• caritabbacittapaá¹-o. __rÅ«pÄ

__ajjhattika_nti indriyabaddhaá¹ƒ vadati. __cittakatamevÄ• _ti cittassa mÅ«lakÄ• raá¹‡ataá

vuttaá¹ƒ. kammassa hetaá¹ƒ cittaá¹ƒ kÄ• raá¹‡anti. taá¹ƒ pana atthaá¹ƒ vibhÄ• vetuá¹ƒ __
``kÄ• yakammÄ• dibhedaâ€™â€™ _ntiÄ• dimÄ• ha. __liá¹…ganÄ• natta_nti saá¹‡á¹-hÄ• n
bhinnasaá¹‡á¹-hÄ• naá¹…gapaccaá¹…gavato sarÄ«rassa vÄ• nÄ• nattaá¹ƒ. vohÄ• ravase
voharitabbesu patthanÄ• visesÄ• uppajjanti, tato kammavisesÄ• . evamidaá¹ƒ __kammanÄ
hoti. __apÄ• ... pe ... kÄ• ditÄ• _ti evamÄ• dÄ«su __Ä• di_-saddehi gatiyÄ• upapattiyÄ• a
nÄ• nÄ• karaá¹‡Ä• ni suttÄ• gatÄ• ni saá¹…gaá¹‡hÄ• ti.

__kammanÄ• nattÄ• divasenÄ• _ti ettha kusalÄ• kusalavasena __kammanÄ• nattaá¹ƒ_ ve
hi nÄ• nattanti. kusalakammassa dÄ• nÄ• divasena kÄ• yasucaritÄ• dibhÄ• vena ca __puth
macchariyÄ• dÄ«hi kÄ• yaduccaritÄ• dÄ«hi ca __puthuttaá¹ƒ_ veditabbaá¹ƒ. bahuppakÄ• ra
annadÄ• nÄ• divasena dÄ• nÄ• dÄ«naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• viratiÄ• divasena kÄ• yasuca
Ä• vÄ• samacchariyÄ• divasena macchariyÄ• dÄ«naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• divasena kÄ• y
veditabbo. ekekassa hi pakÄ• rassa bhedo pabhedoti. nÄ• nattÄ• dÄ«naá¹ƒ __vavatthÄ• na
vavatthitatÄ• nicchitatÄ• . etenupÄ• yena liá¹…ganÄ• nattÄ• dÄ«ni veditabbÄ• ni. kamman
tÄ• nÄ«ti.

paccuppannassa liá¹…gassa kammato pavattiá¹ƒ tadanukkamena paccuppannakammassa
anÄ• gataliá¹…ganÄ• nattÄ• dinipphattidassanena saá¹ƒsÄ• raá¹ƒ ghaá¹-ento __ ``kammar
paá¹-iccÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha purimena kammavacanena \Be 66/ avijjÄ• saá¹.
viÃ±Ã±Ä• á¹‡Ä• dÄ«ni bhavapariyosÄ• nÄ• ni, gatiÄ• divacanena jÄ• tijarÄ• maraá¹‡Ä• ni g
tattha __gatÄ«_ti nirayÄ• dayo paÃ±ca gatiyo vuccanti, tÄ• saá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ apa
bhinnÄ• ti. __upapattÄ«_ti gomahiá¹ƒsÄ• dikhattiyÄ• dicÄ• tumahÄ• rÄ• jikÄ• diupapattiyo,
uccÄ• ditÄ• . khattiyo eva hi ekacco kulabhogaissariyÄ• dÄ«hi __ucco_ hoti, ekacco __nÄ«
__hÄ«no, _ padhÄ• nabhÄ• vaá¹ƒ nÄ«tatÄ• ya __paá¹‡Ä«to, _ aá¸• á¸• hatÄ• ya __sugato,
kulavasena vÄ• __uccanÄ«catÄ• , _ issariyavasena __hÄ«napaá¹‡Ä«tatÄ• , _ bhogavaser
yojetabbÄ• . __suvaá¹‡á¹‡adubbaá¹‡á¹‡atÄ• _ti odÄ• tasÄ• mÄ• divaá¹‡á¹‡asuddhiasuddh
__sujÄ• tadujjÄ• tatÄ• _ti nigrodhaparimaá¹‡á¸• alÄ• diÄ• rohapariá¹‡Ä• hehi lakkhaá¹‡ehi
attabhÄ• vaparipuá¹‡á¹‡Ä• paripuá¹‡á¹‡ajÄ• tatÄ• vasena. __susaá¹‡á¹-hitadussaá¹‡á¹-hit
aá¹…gapaccaá¹…gÄ• naá¹ƒ saá¹‡á¹-hÄ• navasena.

__aparampi vuttaá¹ƒ_ ajjhattikacittassa yathÄ• vuttassa cittakatabhÄ• vasÄ• dhakaá¹ƒ sutt
_tiÄ• di. kammaÃ±hi cittato nibbattanti tato nipphajjamÄ• naá¹ƒ sabbampi cittaá¹ƒ cittakatan
kammanibbattato liá¹…gato pavattamÄ• naliá¹…gasaÃ±Ã±Ä• mÅ«lakÄ• raá¹‡ato kammato
pavattÄ• hotÄ«ti __ ``kammato ... pe ... pavattareâ€™â€™ _ti Ä• ha. atha vÄ• liá¹…gaÃ±c
__liá¹…gasaÃ±Ã±Ä• , _ tÄ• yathÄ• saá¹…khyaá¹ƒ kammato liá¹…gato ca pavattareti attho.
gacchantÄ«_ti te itthipurisÄ• diliá¹…gasaÃ±Ã±Ä• to itthipurisÄ• divohÄ• rabhedaá¹ƒ dhamm
tathÄ• voharitabbÄ• ti attho. imÄ• ya gÄ• thÄ• ya atÄ«tapaccuppannaddhapaá¹-iccasamup
cittaá¹ƒ dassitaá¹ƒ.

__loko_ \Ne 63/ eva pajÄ• tattÄ• __pajÄ• _ti purimapÄ• dassa vivaraá¹‡aá¹ƒ pacchimapÄ•
rathassa Ä• á¹‡i nibandhanÄ• , evaá¹ƒ sattalokarathassa kammaá¹ƒ nibandhananti upamÄ•
veditabbaá¹ƒ. imÄ• ya ca gÄ• thÄ• ya addhadvayavasena cittassa kammaviÃ±Ã±Ä• á¹‡aka
parammukhÄ• kittanaá¹ƒ patthaá¹-ayasataá¹ƒ. __pasaá¹ƒsa_nti sammukhÄ• pasaá¹ƒsana
__kammanÄ• nÄ• karaá¹‡a_nti kammato nibbattanÄ• nÄ• karaá¹‡aá¹ƒ kammajehi anumiya
nÄ• nÄ• karaá¹‡aá¹ƒ.

__kammassakÄ• _ti \Be 67/ kammasayÄ• . kammassa dÄ• yaá¹ƒ tena dÄ• tabbaá¹ƒ Ä• diy
aá¹‡á¸• ajÄ• dÄ«naÃ±ca yonÄ«naá¹ƒ kammato nibbattattÄ• kammameva yoni attabhÄ• va
__kammayonÄ«_. bandhanaá¹-á¹-hena kammaá¹ƒ bandhu etesanti __kammabandhÅ«_.

__cittassÄ• _ti kammaviÃ±Ã±Ä• á¹‡assa. tassa pana aladdhokÄ• satÄ• aÃ±Ã±ena kamme
tadavipaccanokÄ• se puggalassa nibbattattÄ• ca veditabbÄ• . vijjamÄ• nampi
aparÄ• pariyavedanÄ«yakammaviÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• lagatipayogÄ• disahakÄ• rÄ«paccay
__avasesapaccayavekallaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. __ekaccacitta_nti cittena kattabbacitrena
kattabbacitramÄ• ha.

anubhavitvÄ• bhavitvÄ• ca apagataá¹ƒ __bhÅ«tÄ• pagataá¹ƒ_. anubhÅ«tabhÅ«tatÄ• hi b
bhÅ«tasaddena vuttÄ• . sÄ• maÃ±Ã±ameva hi upasaggena visesÄ«yatÄ«ti. anubhÅ«tasadd
anubhavakavÄ• cako daá¹-á¹-habbo. vikappagÄ• havasena rÄ• gÄ• dÄ«hi tabbipakkhehi ca
Ä• rammaá¹‡arasaá¹ƒ anubhavati, na vipÄ• ko kammavegakkhittattÄ• , nÄ• pi kiriyÄ• ahetu
sahetukÄ• naÃ±ca khÄ«á¹‡akilesassa chaá¸·aá¹…gupekkhÄ• vato uppajjamÄ• nÄ• naá¹ƒ a
purimanaye kusalÄ• kusalameva vattuá¹ƒ adhippÄ• yavasena ``bhÅ«tÄ• pagataâ€™â€™ n
``uppannÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya uppannÄ• naá¹ƒ kusalÄ•
ti (SN c V 651-662; Vibh 390-391) ettha uppannanti gahetvÄ• taá¹ƒsadisÄ• naá¹ƒ pahÄ• na
pacchimanaye pana __ca_-saddena kusalÄ• kusalaÃ±ca Ä• kaá¸• á¸• hitvÄ• sabbaá¹ƒ saá
bhÅ«tÄ• pagatabhÄ• vÄ• bhidhÄ• nÄ• dhippÄ• yena.

vipaccituá¹ƒ okÄ• sakaraá¹‡avasena uppatitaá¹ƒ atÄ«takammaÃ±ca tato uppajjituá¹ƒ Ä• ra
__ ``okÄ• sakatuppannaâ€™â€™ _nti vutto. yaá¹ƒ uppannasaddena vinÄ• pi viÃ±Ã±Ä• yan
taá¹ƒ sandhÄ• ya ``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naâ€™â€™ ntiÄ• di (AN c 10.217
tÄ• su bhÅ«mÄ«sÅ«_ti manussadevÄ• diattabhÄ• vasaá¹…khÄ• tesu upÄ• dÄ• nakkhandh
anuppattianÄ• pÄ• ditatÄ• ya __asamÅ«hataá¹ƒ_. ettha ca laddhabhÅ«mikaá¹ƒ __ ``bhÅ«m
aggiÄ• hito viya. okÄ• sakatuppannasaddepi ca okÄ• so kato etenÄ• ti, okÄ• so kato etassÄ
evameva katasaddassa paranipÄ• to veditabbo.

sabbadÄ• \Be 68/ avattamÄ• nampi gamiyacittaá¹ƒ paá¹-ipakkhapaccavekkhaá¹‡Ä• ya avi

``uppannaâ€™â€™ _nti vuttaá¹ƒ. __antaradhÄ• petÄ«_ti vikkhambhikÄ• Ä• nÄ• pÄ• nassa
__antarÄ• yevÄ• _ti bhÅ«miladdhe sabhÅ«miyaá¹ƒ abbocchinne vicchinditvÄ• ti attho. anat
khaá¹‡attayekadesagatampi uppajjamÄ• naá¹ƒ __ ``khaá¹‡attayagataâ€™â€™ _nti vuttaá¹
gahito attho __ ``sÄ«saâ€™â€™ _nti vuccati. lokiyadhammaÃ±hi desetabbaá¹ƒ patvÄ• des
pubbaá¹…gamaá¹ƒ hoti, dhammasabhÄ• vaá¹ƒ vÄ• sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __akusalÄ•
vuttÄ• . cetanÄ• ti keci. __akusalabhÄ• giyÄ• _ti rÄ• gÄ• dayo ekantaakusalÄ• . __akusalap
tappakkhikÄ• . __mano tesaá¹ƒ dhammÄ• naá¹ƒ paá¹-hamaá¹ƒ uppajjatÄ«_ti sahajÄ• topi n
saá¹…gaá¹‡hitvÄ• adhipatibhÄ• vena pavattamÄ• no paá¹-hamaá¹ƒ uppanno viya hotÄ«ti e
tadanuvattanatÄ• ya anvadeva akusalÄ• dhammÄ• ti vuttÄ• , anantarapaccayamanaá¹ƒ vÄ
manopubbaá¹…gamatÄ• vuttÄ• . __cittena nÄ«yatÄ«_ti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá
taá¹‡hÄ• sampayuttaá¹ƒ vÄ• . __pabhassara_nti sabhÄ• vapaá¹‡á¸• arataá¹ƒ sandhÄ• yÄ•
anunayapaá¹-ighÄ• dÄ«hi arakkhite, rÄ• gÄ• dÄ«hi __byÄ• panne, _ tehi eva __avassute_.
pubbaá¹…gamabhÄ• vasÄ• dhane aÃ±Ã±amaÃ±Ã±aá¹ƒ baladÄ• navasena suttÄ• nurakkha
Ä• bhidhammikehi viÃ±Ã±Ä• tÄ• naá¹ƒ cirakÄ• lappavattivasena veditabbaá¹ƒ.

__katarapaÃ±Ã±aá¹ƒ tva_ntiÄ• di na pÄ• á¸·iÄ• ruá¸·haá¹ƒ, evaá¹ƒ bhagavÄ• pucchatÄ«ti
vuttaá¹ƒ. __paÃ±Ã±Ä• pana kimatthiyÄ• _ti idampi ekaá¹ƒ suttaá¹ƒ. ``abhiÃ±Ã±atthÄ• pari
pahÄ• natthÄ• â€™â€™ ti tassa vissajjanaá¹ƒ.

__sÄ• ta_nti sabhÄ• vavasena vuttaá¹ƒ, __madhura_nti madhuraá¹ƒ viyÄ• ti upamÄ• vasen
punabbhavakaraá¹‡asÄ«lÄ• . tatratatrÄ• bhinandanato nandÄ«, nandibhÅ«to rÄ• go nandir
sahagatÄ• ti \Ne 65/ __nandirÄ• gasahagatÄ• _ti na ettha sampayogavasena sahagatabhÄ
taá¹‡hÄ• ya nandirÄ• gabhÄ• vaá¹ƒ joteti. __nandirÄ• gabhÅ«tÄ• _ti cassa attho. __nissaye
__rÅ«pÄ• rÅ«pÄ• rammaá¹‡Ä• na_nti pathavÄ«kasiá¹‡Ä• diÄ• kÄ• sÄ• diÄ• rammaá¹‡Ä• n
khÄ«rodakaá¹ƒ viya samodite ekÄ«bhÄ• vamiva gate. __sahajÄ• te_ti sampayuttasahajÄ• t
__idhÄ• pÄ«_ti ``imasmimpi pade ayameva attho adhippetoâ€™â€™ ti imissÄ• aá¹-á¹-haka
yathÄ• dassitasaá¹ƒsaá¹-á¹-hasaddo \Be 69/ sahajÄ• te adhippetoti. __arÅ«paá¹ƒ rÅ«penÄ•
vatthunÄ• . __ukkaá¹-á¹-haniddeso_ti anavasesasaá¹…gahena kato atisayaniddeso.

__anÄ• bhaá¹-á¹-hatÄ• yevÄ• _ti ``diá¹-á¹-haá¹ƒ sutaâ€™â€™ ntiÄ• dÄ«su diá¹-á¹-hatÄ• d
anÄ• bhaá¹-á¹-hatÄ• . sabbÄ• kÄ• rena sadisassa dutiyacittassa sasaá¹…khÄ• rikatÄ• vaca
viÃ±Ã±Ä• yati, tasmÄ• abhÄ• sitabbatÄ• ya na gahitoti attho yujjati. adhippÄ• yo pana pÄ•
eva tattha desetabbabhÄ• vena __na gahito_ na saá¹…gahito na tassatthassa abhÄ• vÄ• ti
anÄ• bhaá¹-á¹-hatÄ• ya eva aá¹-á¹-hakathÄ• yaá¹ƒ __na gahito_ na tassattho vutto. __niyam
evaá¹ƒvidhasseva sasaá¹…khÄ• rikabhÄ• vavacanato idha tadavacaneneva asaá¹…khÄ• r

__manoviÃ±Ã±Ä• á¹‡a_nti ettha dvÄ• raá¹ƒ vatthÅ«ti vuttaá¹ƒ, dvÄ• rena vÄ• taá¹ƒsahÄ•
vuttaá¹ƒ. __sarasabhÄ• venÄ• _ti sakiccabhÄ• vena. avijjÄ• hi saá¹…khÄ• rÄ• naá¹ƒ pacca

aÃ±Ã±Ä• sÄ• dhÄ• raá¹‡o vÄ• rasitabbo viÃ±Ã±Ä• tabbo bhÄ• vo sarasabhÄ• vo, avijjÄ• s
evamÄ• diko. ``sarasasabhÄ• venÄ• â€™â€™ tipi pÄ• á¹-ho, soyeva attho. avijjÄ• paccayÄ
saá¹…khÄ• rÄ• ti sabhÄ• vena.

ekasamuá¹-á¹-hÄ• nÄ• ditÄ• rÅ«padhammesu eva yojetabbÄ• tesu tabbohÄ• rabÄ• hullat
rÅ«pÄ• rÅ«padhammesu, cittacetasikanibbÄ• nÄ• nampi vÄ• yathÄ• sabhÄ• vaá¹ƒ ekadvir
yojetabbÄ• . __anÄ• pÄ• thagatÄ• _ti cakkhÄ• dÄ«naá¹ƒ agocaragatÄ• sukhumarajÄ• dirÅ
tattÄ• yoguá¸·e patitodakabindurÅ«paá¹ƒ viya khaá¹‡aparittatÄ• ya atidÅ«ratÄ• ya accÄ• sa
atÄ«tÄ• nÄ• gatatÄ• ya ca. visayo anaÃ±Ã±atthabhÄ• vena, gocaro ca tattha caraá¹‡ena vu
mano paá¹-isaraá¹‡aá¹ƒ. ayamattho siddho hoti aÃ±Ã±athÄ• tesaá¹ƒ dhammÄ• rammaá¹‡a
gocaravisayaá¹ƒ paccanubhotÄ«â€™â€™ ti vacanassa anupapattito. dibbacakkhudibbasota
66/ yathÄ• vuttanayena anÄ• pÄ• thagatÄ• ni rÅ«pÄ• dÄ«ni Ä• lambiyamÄ• nÄ• ni na dham
vuccamÄ• nÄ• ni diá¹-á¹-hÄ• ni, itarathÄ• ca diá¹-á¹-hÄ• ni ``dibbena cakkhunÄ• rÅ«paá¹ƒ
tiÄ• dÄ«sÅ«ti.

__Ä• pÄ• thamÄ• gacchati_ \Be 70/ manasÄ• paÃ±caviÃ±Ã±Ä• á¹‡ehi ca gahetabbabhÄ•
paá¹-imukhabhÄ• vÄ• pÄ• thaá¹ƒ gantvÄ• . __sarabhÄ• á¹‡akassa_ osÄ• rakassa. pakatiyÄ
Ä• pÄ• thagamanaÃ±ca bhojanapariá¹‡Ä• mautubhojanavisesaussÄ• hÄ• dÄ«hi kalyaá¹ƒ, n
vÄ• kÄ• yaá¹ƒ anuvattantassa jÄ• garassa bhavaá¹…gassa calanapaccayÄ• naá¹ƒ
kÄ• yikasukhadukkhautubhojanÄ• diupanissayÄ• naá¹ƒ
cittapaá¹‡idahanasadisÄ• sadisasambandhadassanÄ• dipaccayÄ• naá¹ƒ, suttassa ca supin
dhÄ• tukkhobhÄ• dipaccayÄ• naá¹ƒ vasena veditabbaá¹ƒ. adiá¹-á¹-hassa asutassa anÄ• ga
pasÄ• dadÄ• tukÄ• matÄ• vatthussa taá¹ƒsadisatÄ• saá¹…khÄ• tena diá¹-á¹-hasutasambar
taá¹ƒsadisatÄ• va ubhayasambandho, kintu tabbipakkhatÄ• tadekadesatÄ• taá¹ƒsampayu
kenaci vutte kismiÃ±ci sute avicÄ• retvÄ• saddahanaá¹ƒ __saddhÄ• , _ sayameva taá¹ƒ vic
__ruci, _ ``evaá¹ƒ vÄ• evaá¹ƒ vÄ• bhavissatÄ«â€™â€™ ti Ä• kÄ• ravicÄ• raá¹‡aá¹ƒ __Ä•
vicÄ• rentassa katthaci diá¹-á¹-hiyÄ• nijjhÄ• nakkhamanaá¹ƒ __diá¹-á¹-hinijjhÄ• nakkhanti_

gerukaharitÄ• laÃ±janÄ• didhÄ• tÅ«su. __subhanimittaá¹ƒ_ subhaggahaá¹‡assa nimittaá¹ƒ
raÃ±janÄ«yattÄ• ca __lobhassa vatthu_. niyamitassa cittassa vasena __niyamitavasena_.
Ä• bhogo __Ä• bhujitaá¹ƒ_. __lÅ«khapuggalÄ• _ dosabahulÄ• . adosabahulÄ• __siniddhap
pÄ«tininnacittatÄ• . __imehi ... pe ... veditabbo_ pÄ«tiyÄ• somanassavippayogÄ• sambhava

jÄ«vitavuttiyÄ• Ä• yatanabhÄ• vato hatthÄ• rohÄ• disippameva __sippÄ• yatanaá¹ƒ_. kasi
__kammÄ• yatanaá¹ƒ_. Ä• yuvedÄ• divijjÄ• eva __vijjÄ• á¹-á¹-hÄ• naá¹ƒ. abyÄ• pajje_ti do
rÅ«pabhave. __dhammapadÄ• _ti dhammakoá¹-á¹-hÄ• sÄ• . __pilavantÄ«_ti upaá¹-á¹-haha
bhÄ• vanÄ• bhiyogÄ• samÄ• dhito. __vatthuvisadakiriyÄ• _ti ajjhattikabÄ• hirÄ• naá¹ƒ vatth
nimmalabhÄ• vakiriyÄ• . saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• nativattanaá

__indriyasamattapaá¹-ipÄ• danatÄ• _ \Ne 67/. gambhÄ«rÄ• naá¹ƒ Ã±Ä• á¹‡ena caritabbÄ• caritabbÄ• naá¹ƒ suttantÄ• naá¹ƒ paccavekkhaá¹‡Ä• __gambhÄ«raÃ±Ä• á¹‡acariyapaccav

__vaá¹ƒso_ti anukkamo. __tantÄ«_ti santati. __paveá¹‡Ä«_ti sambandho. sabbametaá¹ƒ c vacanaá¹ƒ. cÄ• rittasÄ«lattÄ• __sÄ«lamayaá¹ƒ_. ``dassÄ• mÄ«â€™â€™ ti vacÄ«bhedena paá¹-á¹-hÄ• ya dÄ• naá¹ƒ Ä• raddhaá¹ƒ nÄ• ma hoti \Be 71/, yato tassa attano pariá¹‡Ä• m vijjamÄ• navatthusmiá¹ƒ cintanakÄ• lato paá¹-á¹-hÄ• ya dÄ• naá¹ƒ Ä• raddhanti tattha dÄ• adhippÄ• yo. na hi dÄ• navatthuá¹ƒ avijjamÄ• nakampi saá¹…kharontassa kusalaá¹ƒ na hot dÄ• namayassa pubbabhÄ• goti tadeva bhajeyya, vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ. __kulava udÄ• haraá¹‡amattamevetaá¹ƒ. attanÄ• samÄ• dinnavattavasena sappurisavattagÄ• majar cÄ• rittasÄ«latÄ• veditabbÄ• .

__savatthuka_nti bheriÄ• divatthusahitaá¹ƒ katvÄ• . __vijjamÄ• nakavatthu_nti bheriÄ• diva dhammassavanaghosanÄ• dÄ«su ca savatthukaá¹ƒ katvÄ• saddassa dÄ• naá¹ƒ saddavatt sasaddappavattikaraá¹‡amevÄ• ti tassa cintanaá¹ƒ vijjamÄ• navatthupariccÄ• go veditabbo dhammarÄ• jÄ• idha ca rÅ«pÄ• rammaá¹‡Ä• dibhÄ• vaá¹ƒ, aÃ±Ã±attha ca ``tÄ«á¹‡imÄ• ni puÃ±Ã±akiriyavatthÅ«nÄ«â€™â€™ ti (DN III 305) dÄ• namayÄ• dibhÄ• vaá¹ƒ, aparattha ca tÄ«á¹‡i ... pe ... taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaâ€™â€™ ntiÄ• dinÄ• kÄ• yakamm __apariyÄ• pannÄ• cÄ• _ti paramatthato avijjamÄ• nattÄ• aÃ±Ã±Ä• yatanattÄ• ca asaá¹…

__paribhogaraso_ paribhogapaccayaá¹ƒ pÄ«tisomanassaá¹ƒ. ayaá¹ƒ pana rasasamÄ• nat upÄ• dÄ• ya rasÄ• rammaá¹‡anti vutto, na sabhÄ• vato. sabhÄ• vena pana gahaá¹‡aá¹ƒ up dhammÄ• rammaá¹‡ameva hotÄ«ti ``sukhÄ• vedanÄ• dhammÄ• rammaá¹‡aâ€™â€™ nti nibaddha_nti rÅ«pÄ• rammaá¹‡aá¹ƒ ... pe ... dhammÄ• rammaá¹‡anti evaá¹ƒ niyametvÄ• v anibaddhattÄ• _ti kammassa aniyatattÄ• . yathÄ• hi rÅ«pÄ• dÄ«su ekÄ• rammaá¹‡aá¹ƒ cit hoti, na evaá¹ƒ kÄ• yadvÄ• rÄ• dÄ«su ekadvÄ• rikakammaá¹ƒ aÃ±Ã±asmiá¹ƒ dvÄ• re nupp dvÄ• raniyamarahitattÄ• dvÄ• rampi kammaniyamarahitanti idha Ä• rammaá¹‡aá¹ƒ viya niy Ä• rammaá¹‡ena anuppajjanato_ti etassapi cattho ``yathÄ• kÄ• yakammÄ• dÄ«su ekaá¹ƒ l aÃ±Ã±asmiá¹ƒ \Ne 68/ dvÄ• re carati, na evaá¹ƒ rÅ«pÄ• dÄ«su ekÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ Ä• rammaá¹‡antare uppajjatÄ«â€™â€™ ti veditabbo. na hi yathÄ• vacÄ«dvÄ• re uppajjam nti vuccati, evaá¹ƒ saddÄ• rammaá¹‡e uppajjamÄ• naá¹ƒ ``rÅ«pÄ• rammaá¹‡aâ€™â€™ nti

kÄ• mÄ• vacarakusalaá¹ƒ

kÄ• yakammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__imassa_ \Be 72/ __panatthassÄ• _ti kammadvÄ• rÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asmiá¹ƒ ani kammÄ• nÄ«â€™â€™ tiÄ• dinÄ• pakÄ• sanatthaá¹ƒ. __paÃ±ca viÃ±Ã±Ä• á¹‡Ä• nÄ«_ti ett

tassa ca dvÄ• rassa anuddeso dvÄ• radvÄ• ravantÄ• naá¹ƒ sahÄ• bhÄ• vÄ• . niyatarÅ«par
catusamuá¹-á¹-hÄ• nikakÄ• yÄ• vuttÄ• ti saddassa vikÄ• rarÅ«pÄ• dÄ«naÃ±ca asaá¹…gah

paá¹-hamajavanasamuá¹-á¹-hitÄ• vÄ• yodhÄ• tu yadipi tasmiá¹ƒ khaá¹‡e rÅ«pÄ• naá¹ƒ des
cÄ• letuá¹ƒ na sakkoti, tathÄ• pi viÃ±Ã±attivikÄ• rasahitÄ• va sÄ• veditabbÄ• . dasasu hi di
gantukÄ• mo aá¹…gapaccaá¹…gÄ• ni vÄ• khipitukÄ• mo, taá¹ƒdisÄ• bhimukhÄ• neva rÅ«p
cÄ• ti tadabhimukhabhÄ• vavikÄ• ravatÄ« hoti, adhippÄ• yasahabhÄ• vÄ« ca vikÄ• ro viÃ±Ã
Ä• vajjanassapi viÃ±Ã±attisamuá¹-á¹-hÄ• pakabhÄ• vo yathÄ• dhippÄ• yavikÄ• rarÅ«puppÄ
bÄ• ttiá¹ƒsa cittÄ• ni rÅ«piriyÄ• pathaviÃ±Ã±attijanakÄ• ni vuttÄ• nÄ«ti. yojanaá¹ƒ gato, das
vattabbataá¹ƒ Ä• pajjÄ• peti anekasahassavÄ• raá¹ƒ uppannÄ• .

__vÄ• yodhÄ• tuyÄ• ... pe ... paccayo bhavitu_nti thambhanacalanesu vÄ• yodhÄ• tuyÄ•
cittasamuá¹-á¹-hÄ• namahÄ• bhÅ«tÄ• naá¹ƒ eko Ä• kÄ• raviseso atthi, ayaá¹ƒ viÃ±Ã±atti nÄ
tadÄ• kÄ• rattÄ• vÄ• yodhÄ• tu thambheti cÄ• leti cÄ• ti. __na cittasamuá¹-á¹-hÄ• nÄ• _ti e
abhÄ• vaá¹ƒ dasseti. na hi rÅ«paá¹ƒ appaccayaá¹ƒ atthi, na ca nibbÄ• navajjo attho nicco a
__viÃ±Ã±attitÄ• yÄ• _ti viÃ±Ã±attivikÄ• ratÄ• ya. cittasamuá¹-á¹-hÄ• nabhÄ• vo viya mahÄ•
upÄ• dÄ• rÅ«pabhÄ• vo ca adhippetoti veditabbo.

__kÄ• yikakaraá¹‡a_nti \Ne 69/ kÄ• yadvÄ• rappavattaá¹ƒ cittakiriyaá¹ƒ, adhippÄ• yanti att
maÃ±Ã±e_ti etena vaá¹‡á¹‡aggahaá¹‡Ä• nusÄ• rena gahitÄ• ya viÃ±Ã±attiyÄ• yaá¹ƒ karaá
tassa vijÄ• nanena viÃ±Ã±attiyÄ• viÃ±Ã±Ä• tattaá¹ƒ dasseti. na hi viÃ±Ã±attirahitesu rukkh
``idamesa kÄ• retÄ«â€™â€™ ti vijÄ• nanaá¹ƒ hotÄ«ti. cakkhuviÃ±Ã±Ä• á¹‡assa hi rÅ«pe a
na adhippÄ• yasahabhuno calanavikÄ• rassa gahaá¹‡aá¹ƒ. cittassa pana lahuparivattitÄ• y
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• \Be 73/ anantaraá¹ƒ manoviÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tam
diá¹-á¹-haá¹ƒ viya maÃ±Ã±anti avisesaviduno, tasmÄ• yathÄ• nÄ«lÄ• bhinipÄ• tavasappav
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ«lanti pavattÄ• ya manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• ca an
aviÃ±Ã±Ä• yamÄ• nantarena manodvÄ• raviÃ±Ã±Ä• á¹‡ena gahite tasmiá¹ƒ cittena saheva
kÄ• yathambhanavikÄ• racopanasaá¹…khÄ• te ``idamesa kÄ• reti, ayamassa adhippÄ• yoâ

tÄ• lapaá¹‡á¹‡Ä• dirÅ«pÄ• ni disvÄ• tadanantarappavattÄ• ya manodvÄ• ravÄ«thiyÄ• avi
tÄ• lapaá¹‡á¹‡Ä• dÄ«naá¹ƒ udakÄ• disahacÄ• rippakÄ• rataá¹ƒ saÃ±Ã±Ä• á¹‡Ä• kÄ• raá¹ƒ
viya. __ettha udakaá¹ƒ bhavissatÄ«_tiÄ• dinÄ• ca udakÄ• disambandhanÄ• kÄ• rena
rÅ«paggahaá¹‡Ä• nusÄ• raviÃ±Ã±Ä• á¹‡ena yaá¹ƒ udakÄ• di viÃ±Ã±Ä• tabbaá¹ƒ, tassa vij
viÃ±Ã±Ä• tatÄ• vuttÄ• ti daá¹-á¹-habbÄ• . etassa pana kÄ• yikakaraá¹‡aggahaá¹‡assa uda
purimasiddhasambandhaggahaá¹‡aá¹ƒ upanissayo hotÄ«ti daá¹-á¹-habbaá¹ƒ. atha pana nÄ
kÄ• yikakaraá¹‡aggahaá¹‡assa ca paccayo purimasiddhasambandhaggahaá¹‡opanissayav
sÄ• dhippÄ• yavikÄ• rabhÅ«tavaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ pavattamÄ• nassa adhippÄ
adhippÄ• yasahabhÅ«vikÄ• rÄ• bhÄ• ve abhÄ• vato, evaá¹ƒ sati vaá¹‡á¹‡aggahaá¹‡Ä• nar

tÄ• lapaá¹‡á¹‡Ä• disaÃ±Ã±Ä• á¹‡Ä• kÄ• ro viya vaá¹‡á¹‡aggahaá¹‡Ä• nantarena adhippÄ•
pÄ• kaá¹-Ä• hotÄ«ti ``idaÃ±cidaÃ±ca esa kÄ• reti maÃ±Ã±eâ€™â€™ ti adhippÄ• yavijÄ• n
viÃ±Ã±Ä• tatÄ• vuttÄ• .

__ayaá¹ƒ no paharitukÄ• mo_ti adhippÄ• yavijÄ• nanena viÃ±Ã±attiyÄ• pÄ• kaá¹-abhÄ• va
tadapÄ• kaá¹-abhÄ• ve adhippÄ• yavijÄ• nanaá¹ƒ hotÄ«ti. __sammukhÄ« ... pe ... yeva nÄ•
asammukhÄ«bhÅ«tatÄ• ya anÄ• pÄ• thagatÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ cakkhuviÃ±Ã±eyyÄ
taá¹ƒ dvidhÄ• viÃ±Ã±attibhÄ• vaá¹ƒ sÄ• dheti. paraá¹ƒ bodhetukÄ• matÄ• ya vinÄ• pi abhi
cittasahabhÅ«vikÄ• ro \Ne 70/ adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti, sayaÃ±ca viÃ±Ã±Ä• yatÄ«ti c
veditabbÄ• .

__tasmiá¹ƒ dvÄ• re siddhÄ• _ti tena dvÄ• rena viÃ±Ã±Ä• tabbabhÄ• vato teneva dvÄ• rena
dvÄ• re pÄ• kaá¹-abhÄ• vavasena siddhÄ• . kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• ti á¹-hapetabba
paravÄ• dino avipÄ• kassa kammabhÄ• vo \Be 74/ na siddho, itarassa pana siddhoti
viÃ±Ã±attisamuá¹-á¹-hÄ• pakÄ• naá¹ƒ ekÄ• dasannaá¹ƒ kiriyacittÄ• naá¹ƒ vasena tikaá¹ƒ p

__dvÄ• re caranti kammÄ• nÄ«_ti ettha ayamadhippÄ• yo --- yadi dvÄ• rÄ• dvÄ• rantarac
kammasambhedopÄ«ti kÄ• yakammaá¹ƒ kÄ• yakammadvÄ• ranti aÃ±Ã±amaÃ±Ã±avavatth
kammantaracaraá¹‡e eseva nayo. yadi pana dvÄ• rÄ• nampi dvÄ• rabhÄ• vena kammantar
dvÄ• rantaracaraá¹‡aá¹ƒ na siyÄ• , suá¹-á¹-hutaraá¹ƒ kammadvÄ• ravavatthÄ• naá¹ƒ siyÄ•
dvÄ• rantare acaraá¹‡aá¹ƒ atthi, kintu dvÄ• re aÃ±Ã±asmiÃ±ca caranti kammÄ• ni aÃ±Ã±Ä
dvÄ• rÄ• ni na caranti, tasmÄ• advÄ• racÄ• rÄ«hi dvÄ• rehi kÄ• raá¹‡abhÅ«tehi kammÄ• n
vavatthitÄ• ni. na kevalaá¹ƒ kammÄ• neva, tehi pana dvÄ• rÄ• nipÄ«ti evaá¹ƒ kammadvÄ• n
vavatthitÄ• ni ``yebhuyyenavuttitÄ• ya tabbahulavuttitÄ• ya cÄ• â€™â€™ ti vuccamÄ• nÄ• y
tattha dvÄ• rÄ• pekkhattÄ• kammÄ• naá¹ƒ kÄ• yakammÄ• dibhÄ• vassa advÄ• racÄ• rÄ«h
pana dvÄ• rantaracÄ• rÄ«hi kammehi dvÄ• rÄ• naá¹ƒ avavatthÄ• naá¹ƒ kammÄ• napekkha
vavatthitÄ• naá¹ƒ kÄ• yakammÄ• dÄ«naá¹ƒ kÄ• yakammadvÄ• rÄ• divavatthÄ• nakarattÄ•
kÄ• yÄ• dÄ«hi upalakkhitÄ• neva caranti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ evaá¹ƒsabhÄ• vattÄ
vuccamÄ• nassapi kÄ• yÄ• dÄ«hi sÄ• dhetabbasabhÄ• vÄ• vabodhato, tasmÄ• na kamma
dvÄ• rantaraá¹ƒ sanÄ• maá¹ƒ deti, nÄ• pi kammaá¹ƒ dvÄ• rassa, taá¹ƒtaá¹ƒdvÄ• rameva pa
dvÄ• rantare carantampi attanoyeva dvÄ• rassa nÄ• maá¹ƒ detÄ«ti siddhaá¹ƒ aÃ±Ã±amaÃ±
dvÄ• resu anibaddhatÄ• kammÄ• naá¹ƒ dvÄ• rantaracaraá¹‡ameva sandhÄ• ya vuttÄ• , na

__tatthÄ• _ti tesu dvÄ• rakammesu. __kÄ• yakammassa uppajjanaá¹-á¹-hÄ• na_nti taá¹ƒsa
vuccati. kiÃ±cÄ• pi hi sÄ• tassa kenaci pakÄ• rena paccayo na hoti, tathÄ• pi kammassa vi
viÃ±Ã±atti taá¹ƒsahajÄ• tÄ• hotÄ«ti tassa uppattiá¹-á¹-hÄ• nabhÄ• vena vuttÄ• yathÄ• vutt
aÃ±Ã±avisesanassa kammassa visesanantare uppattiabhÄ• vÄ• . __kÄ• yena pana katattÄ
janetvÄ• tÄ• ya jÄ«vitindriyupacchedÄ• dinipphÄ• danato attano nipphattivasena ``kÄ• yen

vuttaá¹ƒ. kÄ• raá¹‡abhÅ«to hi panettha kÄ• yoti.

__aÃ±Ã±amaÃ±Ã±aá¹ƒ_ \Be 75/ __vavatthitÄ• _ti ettha kammunÄ• kÄ• yo kÄ• yakammad
kÄ• yo icceva. yathÄ• sÅ«cikammunÄ• sÅ«cikammakaraá¹‡anti vavatthitÄ• , na sÅ«ci icce
daá¹-á¹-habbaá¹ƒ. __aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• _ti ca aÃ±Ã±amaÃ±Ã±aá¹ƒ visesitÄ•
yathÄ• vuttaá¹ƒ vavatthÄ• naniyamaá¹ƒ aggahetvÄ• ``dvÄ• re caranti kammÄ• nÄ«â€™â€
codeti. tattha __evaá¹ƒ sante_ti kammÄ• naá¹ƒ dvÄ• racaraá¹‡e aÃ±Ã±amaÃ±Ã±ena ca va
visesane satÄ«ti attho.

kÄ• yakammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vacÄ«kammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__catÅ«hi, bhikkhave, aá¹…gehi samannÄ• gatÄ• _ti ettha subhÄ• sitabhÄ• sanasaá¹…khÄ
dhammabhÄ• sanasaá¹…khÄ• to asamphappalÄ• po, piyabhÄ• sanasaá¹…khÄ• tÄ• aphar
amusÄ• vÄ• do cÄ• ti etÄ• vÄ• cÄ• tathÄ• pavattÄ• cetanÄ• daá¹-á¹-habbÄ• . __sahasad
saddena saha sambhÅ«tattÄ• vuttaá¹ƒ. cittÄ• nuparivattitÄ• ya pana so na yÄ• va saddabh
vitakkavipphÄ• rasaddo na sotaviÃ±Ã±eyyoti pavattena mahÄ• aá¹-á¹-hakathÄ• vÄ• dena c
vinÄ• pi viÃ±Ã±attighaá¹-á¹-anena uppajjatÄ«ti Ä• pajjati. ``yÄ• tÄ• ya vÄ• cÄ• ya viÃ±Ã±at
hi vacanato asotaviÃ±Ã±eyyasaddena saha viÃ±Ã±attiyÄ• uppatti natthÄ«ti viÃ±Ã±Ä• yatÄ

__cittasamuá¹-á¹-hÄ• naá¹ƒ saddÄ• yatana_nti ettha ca na koci cittasamuá¹-á¹-hÄ• no sad
atthÄ«ti adhippÄ• yena mahÄ• aá¹-á¹-hakathÄ• vÄ• daá¹ƒ paá¹-isedheti. chabbidhena rÅ«p
``sotaviÃ±Ã±eyyaâ€™â€™ nti ``diá¹-á¹-haá¹ƒ sutaâ€™â€™ nti ettha ``sutaâ€™â€™ nti ca n
saá¹…gayhatÄ«ti. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ \Ne 72/ pana viÃ±Ã±attisahajameva
jivhÄ• tÄ• lucalanÄ• dikaravitakkasamuá¹-á¹-hitaá¹ƒ sukhumasaddaá¹ƒ ``dibbasotena sutvÄ
__sutte paá¹-á¹-hÄ• ne_ ca oá¸·Ä• rikasaddaá¹ƒ sandhÄ• ya ``sotaviÃ±Ã±Ä• á¹‡assa Ä• ran
paccayoâ€™â€™ ti vuttanti iminÄ• adhippÄ• yena asotaviÃ±Ã±eyyatÄ• vuttÄ• siyÄ• . sad
asotaviÃ±Ã±eyyo cÄ• ti viruddhametanti pana paá¹-ikkhepo veditabbo. viÃ±Ã±attipaccayÄ•
__viÃ±Ã±attighaá¹-á¹-anÄ• _. viÃ±Ã±atti eva vÄ• . ghaá¹-á¹-anÄ• kÄ• rappavattabhÅ«tavikÄ
``ghaá¹-á¹-anÄ• â€™â€™ ti vutto. saá¹…ghaá¹-á¹-anena saheva saddo uppajjati, na pubbÄ
__pathavÄ«dhÄ• tuyÄ• _ti idaá¹ƒ vÄ• yodhÄ• tuyÄ• viya cÄ• lanaá¹ƒ pathavÄ«dhÄ• tuyÄ•
adhikanti katvÄ• vuttaá¹ƒ, vikÄ• rassa ca tappaccayabhÄ• vo vuttanayeneva veditabbo. tab
bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±assa paccayabhÄ• voti. aÃ±Ã±ampi sabbaá¹ƒ vidhÄ• naá¹ƒ
veditabbaá¹ƒ.

__tisamuá¹-á¹-hÄ• nikakÄ• yaá¹ƒ ... pe ... na labbhati_. na hi cÄ• lanaá¹ƒ upÄ• dinnaghaá¹-
desantaruppÄ• danaparamparatÄ• , ghaá¹-á¹-anaá¹ƒ paccayavisesena bhÅ«takalÄ• pÄ• na

__upatthambhanakiccampi natthÄ«_ti upatthambhanena vinÄ• paá¹-hamacittasamuá¹-á¹-h
pavattatÄ«ti ghaá¹-á¹-anatthaá¹ƒ upatthambhanena payojanaá¹ƒ natthi, laddhÄ• sevanena
balavabhÄ• vato cÄ• ti adhippÄ• yo. upatthambhanaá¹ƒ natthi atthÄ«ti vicÄ• retvÄ• gaheta

vacÄ«kammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

manokammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__ayaá¹ƒ nÄ• ma cetanÄ• kammaá¹ƒ na hotÄ«ti na vattabbÄ• _ti idaá¹ƒ yassa dvÄ• raá¹ƒ
vuttaá¹ƒ. __kappetÄ«_ti ``tvaá¹ƒ phusanaá¹ƒ karohi, tvaá¹ƒ vedayitaâ€™â€™ nti evaá¹ƒ ka
pavattatÄ«ti attho. __pakappana_Ã±ca tadeva. __kiá¹ƒ piá¹‡á¸• aá¹ƒ karotÄ«_ti Ä• yÅ«han
phassÄ• didhamme hi avippakiá¹‡á¹‡e katvÄ• sakiccesu pavattanaá¹ƒ __Ä• yÅ«hanaá¹ƒ, _
__cetayanaá¹ƒ, _ tathÄ• karaá¹‡aá¹ƒ __abhisaá¹…kharaá¹‡a_nti. tebhÅ«makasseva gahaá
kammakkhayakarattÄ• .

manokammadvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammakathÄ• vaá¹‡á¹‡anÄ•

__cetayitvÄ• _ \Be 77/ \Ne 73/ __kammaá¹ƒ karotÄ«_ti ettha yasmÄ• purimacetanÄ• ya ce
sanniá¹-á¹-hÄ• nakammaá¹ƒ karoti, tasmÄ• cetanÄ• pubbakaá¹ƒ kammaá¹ƒ taá¹ƒcetanÄ• s
ahaá¹ƒ kammaá¹ƒ vadÄ• mÄ«ti attho. atha vÄ• samÄ• nakÄ• lattepi kÄ• raá¹‡akiriyÄ• pub
yuttÄ• , phalakiriyÄ• ca aparakÄ• lÄ• viya. yasmÄ• ca cetanÄ• ya cetayitvÄ• kÄ• yavÄ• c
ca abhijjhÄ• dikiriyaá¹ƒ karoti, tasmÄ• tassÄ• kiriyÄ• ya kÄ• rikaá¹ƒ cetanaá¹ƒ ahaá¹ƒ kam
__kÄ• ye vÄ• _ti kÄ• yaviÃ±Ã±attisaá¹…khÄ• te kÄ• ye vÄ• . __satÄ«_ti dharamÄ• ne, anir
kÄ• yasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __kÄ• yasaÃ±cetanÄ• _. ettha ca sukhadukkhuppÄ•
cetanÄ• ca sukhadukkhuppÄ• dikÄ• vuttÄ• ti tassÄ• kammabhÄ• vo siddho hoti. __saÃ±c
saÃ±cetanasabhÄ• vavantaá¹ƒ. __samiddhittherena_ ``saÃ±cetaniyaá¹ƒ, Ä• vuso ... pe ... n
vedayatÄ«â€™â€™ ti (MN III 300; Kv 539) avibhajitvÄ• byÄ• kato. __sukhavedanÄ«ya_nti
byÄ• kÄ• tabbo so paÃ±ho, tasmÄ• sammÄ• byÄ• kato nÄ• ma na hoti. itaradvayepi eseva
á¹-hitÄ• ni, tathÄ• copanakiriyÄ• nissayabhÅ«tÄ• kÄ• yavÄ• cÄ• abhijjhÄ• dikiriyÄ• nissay
pana cetanÄ• ya tehi kÄ• yÄ• dÄ«hi karaá¹‡abhÅ«tehi copanÄ• bhijjhÄ• dikiriyaá¹ƒ karonti
chedanÄ• diá¹ƒ, sÄ• cetanÄ• kammanti dvÄ• rappavattiyampi kammadvÄ• rÄ• bhedanaÃ±
dissati, evaÃ±ca sati ``kÄ• yena ce kataá¹ƒ kammaâ€™â€™ ntiÄ• digÄ• thÄ• yo (Dhs-a 1 k
yujjanti.

lokuttaramaggo idha lokiyakammakathÄ• yaá¹ƒ anadhippetopi bhajÄ• piyamÄ• no tÄ«á¹‡i
dussÄ«lya_nti kÄ• yikavÄ• casikavÄ«tikkamavajjaá¹ƒ sabbaá¹ƒ akusalaá¹ƒ saá¹…gaá¹‡hÄ•

micchÄ• diá¹-á¹-hisaá¹…kappavÄ• yÄ• masatisamÄ• dhiá¹ƒ vÄ• . tampi cetaá¹ƒ ``manasÄ•
a I 116; Dhp 361) vuttassa saá¹ƒvarassa paá¹-ipakkhavasena vuttaá¹ƒ, na sÄ«lavipattivase
mÄ• nasikÄ• atthÄ«ti maggasseva bhajÄ• panaá¹ƒ mahÄ• visayattÄ• . bojjhaá¹…gÄ• hi m
na sakkÄ• maggabhajÄ• paneneva tesaá¹ƒ bhajÄ• panaá¹ƒ viÃ±Ã±Ä• tunti.

kammapathaá¹ƒ \Be 78/ appattÄ• nampi taá¹ƒtaá¹ƒdvÄ• re saá¹ƒsandanaá¹ƒ avarodhanaá
kammantaruppattiyampi kammadvÄ• rÄ• bhedanaÃ±ca \Ne 74/ __dvÄ• rasaá¹ƒsandanaá¹ƒ
kÄ• yasaÃ±cetanÄ• akusalaá¹ƒ kÄ• yakammaâ€™â€™ ntiÄ• dinÄ• (Kv 539) kammapatha
kammanti vuttÄ• ti purimacetanÄ• sabbÄ• kÄ• yakammaá¹ƒ na hotÄ«ti vuttaá¹ƒ. __Ä• á¹‡
alabhantassÄ• _ti Ä• á¹‡attehi amÄ• ritabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, vacÄ«duccaritaá
akammapathabhÄ• vatoti adhippÄ• yo. ``ime sattÄ• haÃ±Ã±antÅ«â€™â€™ ti pavattabyÄ•
vÄ• bhavanti_ kÄ• yakammavohÄ• ralÄ• bhÄ• . __abbohÄ• rikÄ• vÄ• _ manokammavohÄ
sasambhÄ• rapathavÄ«Ä• dÄ«su Ä• pÄ• dayo ettha nidassanaá¹ƒ.

__kulumbassÄ• _ti gabbhassa, kulasseva vÄ• . tissopi saá¹…gÄ«tiyo Ä• ruá¸·hatÄ• ya ana
suttassÄ• â€™â€™ _ti vuttaá¹ƒ. __dasavidhÄ• iddhi_ paá¹-isambhidÄ• magge iddhikathÄ•
__bhÄ• vanÄ• maya_nti adhiá¹-á¹-hÄ• niddhiá¹ƒ sandhÄ• ya vadati. ghaá¹-abhedo viya par
viya iddhivinÄ• so ca hotÄ«ti upamÄ• saá¹ƒsandati. __tava paÃ±ho_ti bhÄ• vanÄ• mayÄ• y
vutto Ã±Ä• petuá¹ƒ icchito attho. __Ä• thabbaá¹‡iddhi_ vijjÄ• mayiddhi hoti. __sattame pade
sattame pade.

vacanantarena gametabbatthaá¹ƒ __neyyatthaá¹ƒ, _ sayameva gamitabbatthaá¹ƒ __nÄ«ta
samuá¹-á¹-hÄ• ti, udÄ• hu akiriyato_ti tenÄ• dhippetaá¹ƒ sampajÄ• namusÄ• vÄ• daá¹ƒ san
uposathakkhandhake vuttaá¹ƒ. tattha avuttameva hi so anariyavohÄ• raá¹ƒ vuttanti gahetvÄ
__vÄ• cÄ• gira_nti vÄ• cÄ• saá¹…khÄ• taá¹ƒ giraá¹ƒ, vÄ• cÄ• nuccÄ• raá¹‡aá¹ƒ vÄ• .

__khandasivÄ• dayo seá¹-á¹-hÄ• _ti __khandÄ• _ti kumÄ• rÄ• . __sivÄ• _ti mahessarÄ• , n
nidassanatthamidaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. natthikadiá¹-á¹-hÄ• dayo eva hi kammapa
__cetanÄ• panettha abbohÄ• rikÄ• _ti kÄ• yadvÄ• re vacÄ«dvÄ• re ca samuá¹-á¹-hitÄ• pi k
vohÄ• raá¹ƒ na labhati abhijjhÄ• dippadhÄ• nattÄ• . ``tividhÄ• , bhikkhave, manosaÃ±cetan
manokammaâ€™â€™ nti pana vacanato sabhÄ• veneva sÄ• manokammaá¹ƒ, na abhijjhÄ
``abhijjhÄ• dipakkhikÄ• vÄ• â€™â€™ ti na vuttaá¹ƒ. imasmiá¹ƒ pana á¹-hÄ• ne kÄ• yaá¹…g
cintanakÄ• le cetanÄ• pi cetanÄ• sampayuttadhammÄ• pi manodvÄ• re \Be 79/ eva samuá
abbohÄ• rikabhÄ• vo kathaÃ±ci natthÄ«ti adhippÄ• yo.

``tividhÄ• \Ne 75/, bhikkhave, kÄ• yasaÃ±cetanÄ• kusalaá¹ƒ kÄ• yakammaâ€™â€™ ntiÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dipaá¹-ipakkhabhÅ«tÄ• tabbirativisiá¹-á¹-hÄ• cetanÄ• va pÄ• á¹‡Ä• tip
``cetanÄ• pakkhikÄ• vÄ• â€™â€™ ti vuttaá¹ƒ, na ``viratipakkhikÄ• â€™â€™ ti. __rakkhatÄ

__bhindatÄ«_ti vinÄ• setvÄ• katheti.

kammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__cakkhuviÃ±Ã±Ä• á¹‡advÄ• ra_nti cakkhuviÃ±Ã±Ä• á¹‡assa dvÄ• raá¹ƒ. cakkhu ca taá¹ƒ
__cakkhuviÃ±Ã±Ä• á¹‡advÄ• raá¹ƒ_. cakkhu viÃ±Ã±Ä• á¹‡advÄ• ranti vÄ• asamÄ• sanidd
nayo sesesupi. ``cakkhunÄ• saá¹ƒvaro sÄ• dhÅ«â€™â€™ tiÄ• dikÄ• ya (Dhp 360) gÄ• thÄ
pasÄ• dakÄ• yacopanakÄ• yasaá¹ƒvare ekajjhaá¹ƒ katvÄ• kÄ• yena saá¹ƒvaro vutto, taá¹ƒ
saá¹ƒvarÄ• , tappaá¹-ipakkhabhÄ• vena asaá¹ƒvarÄ• aá¹-á¹-ha kathitÄ• . sÄ«lasaá¹ƒvarÄ•
sabbadvÄ• resu uppajjamÄ• nÄ• pi, tappaá¹-ipakkhabhÄ• vena dussÄ«lyÄ• dÄ«ni asaá¹ƒva
__dussÄ«lyaá¹ƒ_ pÄ• á¹‡Ä• tipÄ• tÄ• dicetanÄ• . __muá¹-á¹-hassaccaá¹ƒ_ satipaá¹-ipakkhA
pamÄ• danti keci. sÄ«tÄ• dÄ«su paá¹-igho __akkhanti_. thinamiddhaá¹ƒ __kosajjaá¹ƒ_.

__vinÄ• vacÄ«dvÄ• rena suddhaá¹ƒ kÄ• yadvÄ• rasaá¹…khÄ• ta_nti idaá¹ƒ vacÄ«dvÄ• ra
kÄ• yadvÄ• re pavattisabbhÄ• vÄ• asuddhatÄ• atthÄ«ti taá¹ƒnivÄ• raá¹‡atthaá¹ƒ vuttaá¹ƒ.
hoti. suddhavacÄ«dvÄ• ropalakkhitaá¹ƒ pana vacÄ«kammameva hotÄ«ti. __ettha asaá¹ƒva
suddhakÄ• yadvÄ• rena upalakkhito asaá¹ƒvaro dvÄ• rantare uppajjamÄ• nopi vutto. dvÄ• n
sabbaá¹ƒ taá¹ƒdvÄ• rikÄ• kusalaÃ±ceti veditabbaá¹ƒ. evaÃ±ca katvÄ• kammapathasaá¹ƒsa
``copanakÄ• yaasaá¹ƒvaradvÄ• ravasena uppajjamÄ• no asaá¹ƒvaro akusalaá¹ƒ kÄ• yakam
``akusalaá¹ƒ kÄ• yakammaá¹ƒ copanakÄ• yaasaá¹ƒvaradvÄ• ravasena vacÄ«asaá¹ƒvarava
tiÄ• dinÄ• saha aviruddhaá¹ƒ hoti. asaá¹ƒvaro hi dvÄ• rantare \Be 80/ uppajjamÄ• nopi sad
sadvÄ• ravasena uppannoti ca, kammaá¹ƒ aÃ±Ã±advÄ• re aÃ±Ã±advÄ• ravasena cÄ• ti ev

atha vÄ• __etthÄ• _ti suddhaá¹ƒ asuddhanti etaá¹ƒ avicÄ• retvÄ• etasmiá¹ƒ copaneti vutta
dvÄ• rantaropalakkhitaá¹ƒ kammapathabhÄ• vappattatÄ• ya vacÄ«manokammaá¹ƒ copana
sesaá¹ƒ \Ne 76/ sabbaá¹ƒ taá¹ƒdvÄ• ruppannÄ• kusalaá¹ƒ viya ``copanakÄ• yaasaá¹ƒvaroâ
kammapathabhÄ• vappattiyÄ• dvÄ• rantaruppannaá¹ƒ kÄ• yakammaÃ±ca tathÄ• na vucca
kammapathasaá¹ƒsandanavirodho siyÄ• , tadavirodhaá¹ƒ tattheva vakkhÄ• ma. sÄ«lasaá¹ƒ
nikkhepakaá¹‡á¸• e Ä• vi bhavissanti. tattha Ã±Ä• á¹‡asaá¹ƒvare paccayasannissitasÄ«lass
Ä• jÄ«vapÄ• risuddhiyÄ• antogadhatÄ• daá¹-á¹-habbÄ• .

akusalakammapathakathÄ• vaá¹‡á¹‡anÄ•

saraseneva ca patanasabhÄ• vassa pÄ• á¹‡assa antarÄ• eva atÄ«va pÄ• tanaá¹ƒ __atipÄ
adatvÄ• va sÄ«ghaá¹ƒ pÄ• tananti attho. atikkamma vÄ• satthÄ• dÄ«hi abhibhavitvÄ• pÄ•
payogavatthumahantatÄ• dÄ«hi __mahÄ• sÄ• vajjatÄ• _ tehi paccayehi uppajjamÄ• nÄ• ya
yathÄ• vuttapaccayavipariyÄ• yepi taá¹ƒtaá¹ƒpaccayehi uppajjamÄ• nÄ• ya cetanÄ• ya bala
appasÄ• vajjamahÄ• sÄ• vajjatÄ• veditabbÄ• . __iddhimayo_ kammavipÄ• kajiddhimayo dÄ

__gottarakkhitÄ• _ sagottehi rakkhitÄ• . __dhammarakkhitÄ• _ sahadhammikehi rakkhitÄ• yassÄ• gamane raÃ±Ã±Ä• daá¹‡á¸• o á¹-hapito, sÄ• __saparidaá¹‡á¸• Ä• . atthabhaÃ±jak vuttaá¹ƒ. kammapathakathÄ• hesÄ• ti. __attano santakaá¹ƒ adÄ• tukÄ• matÄ• yÄ• _tiÄ• di vuttaá¹ƒ. hasÄ• dhippÄ• yena visaá¹ƒvÄ• danapurekkhÄ• rasseva musÄ• vÄ• do. __suÃ±Ã rittataá¹ƒ. atthavipannatÄ• ya __na hadayaá¹…gamÄ• . aggaá¹‡hante_ti asaddahante kam koci pana samphappalÄ• po dvÄ«hi sambhÄ• rehi sijjhatÄ«ti. attano pariá¹‡Ä• manaá¹ƒ citt __micchÄ• passatÄ«_ti vitathaá¹ƒ passati.

__koá¹-á¹-hÄ• sato_ti \Be 81/ phassapaÃ±camakÄ• dÄ«su cittaá¹…gakoá¹-á¹-hÄ• sesu ye attho. nanu ca cetanÄ• kammapathesu na vuttÄ• ti paá¹-ipÄ• á¹-iyÄ• sattannaá¹ƒ kammap avacanassa aÃ±Ã±ahetuttÄ• . na hi cetanÄ• ya akammapathattÄ• kammapatharÄ• simhi a kammapatho hoti, na sabbadÄ• ti kammapathabhÄ• vassa aniyatattÄ• avacanaá¹ƒ. yadÄ• kammapatharÄ• sisaá¹…gaho na nivÄ• ritoti. ``paÃ±ca sikkhÄ• padÄ• parittÄ• rammaá¹‡Ä adinnÄ• dÄ• nÄ• dÄ«naá¹ƒ sattÄ• rammaá¹‡abhÄ• vavirodhaá¹ƒ ``sattasaá¹…khÄ• te saá¹ pavattitoâ€™â€™ ti sayameva pariharissati. ``natthi sattÄ• opapÄ• tikÄ• â€™â€™ ti pavatt tebhÅ«makadhammavisayÄ• vÄ• ti saá¹…khÄ• rÄ• rammaá¹‡atÄ• vuttÄ• . vipÄ• kanissan nirayÄ• divipÄ• kaduggatatÄ• dÄ«ni.

akusalakammapathakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalakammapathakathÄ• vaá¹‡á¹‡anÄ•

__pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi pana viratiyo_ti etaá¹ƒ yÄ• hi viratÄ«hi sampayuttÄ• cetanÄ• ``kÄ• yavacÄ«kammÄ• nÄ«â€™â€™ ti vuccanti, tÄ• saÃ±ca kammapathabhÄ• vo yuttoti ka vakkhati ``paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• pi vaá¹-á¹-anti viratiyopÄ«â€™â€™ ti. __allasas jÄ«vamÄ• nakasasamaá¹ƒsaá¹ƒ. voropetÄ• hutvÄ• nÄ• bhijÄ• nÄ• mi. dussÄ«lyÄ• dÄ• ra jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• kathaá¹ƒ dussÄ«lyÄ• dÄ«ni pajahantÄ«ti taá¹ƒ dassetuá¹ƒ _tiÄ• di vuttaá¹ƒ. __anabhijjhÄ• ... pe ... viramantassÄ• _ti abhijjhaá¹ƒ pajahantassÄ• ti att manoduccaritÄ• virati atthi anabhijjhÄ• dÄ«heva tappahÄ• nato.

kammapathasaá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ•

kammapathappattÄ• naá¹ƒ dussÄ«lyÄ• dÄ«naá¹ƒ asaá¹ƒvarÄ• naá¹ƒ tathÄ• duccaritÄ• na kammapathappattÄ• nameva ca susÄ«lyÄ• dÄ«naá¹ƒ saá¹ƒvarÄ• naá¹ƒ tathÄ• sucaritÄ• n nÄ• nattÄ• bhÄ• vadassanaá¹ƒ. atha vÄ• tesaá¹ƒ phassadvÄ• rÄ• dÄ«hi avirodhabhÄ• ver kammapathasaá¹ƒsandananti keci vadanti \Be 82/, tadetaá¹ƒ vicÄ• retabbaá¹ƒ. na hi paÃ±caphassadvÄ• rapaÃ±caasaá¹ƒvaradvÄ• rapaÃ±casaá¹ƒvaradvÄ• resu uppannÄ• naá

saá¹ƒvarÄ• naÃ±ca kammapathatÄ• atthi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ
parasantakavatthulobhaparasattÄ• rammaá¹‡abyÄ• pÄ• daahetukadiá¹-á¹-hiÄ• dÄ«naÃ±ca
tividhakaÄ• yaduccaritÄ• dÄ«ni ca kammapathÄ• ti pÄ• kaá¹-Ä• evÄ• ti kiá¹ƒ tesaá¹ƒ kamm
nÄ• nattÄ• bhÄ• vadassanena, na ca duccaritÄ• naá¹ƒ sucaritÄ• naÃ±ca phassadvÄ• rÄ• d
asaá¹ƒvarÄ• naá¹ƒ saá¹ƒvarÄ• naÃ±ca yato tesaá¹ƒ phassadvÄ• rÄ• dÄ«hi avirodhabhÄ• v
pana phassadvÄ• rÄ• divasena \Ne 78/ uppannÄ• naá¹ƒ asaá¹ƒvarÄ• naá¹ƒ saá¹ƒvarÄ• na
yadi ca ettakaá¹ƒ kammapathasaá¹ƒsandanaá¹ƒ, ``akusalaá¹ƒ kÄ• yakammaá¹ƒ paÃ±capha
nuppajjatÄ«â€™â€™ tiÄ• di kammapathasaá¹ƒsandanaá¹ƒ na siyÄ• . esÄ• pi chaphassadv
ce, vuttameva pakÄ• rantarena dassetuá¹ƒ ``atha vÄ• â€™â€™ ti na vattabbaá¹ƒ. samucca
kammapathappattÄ• neva dussÄ«lyÄ• dÄ«ni kÄ• yakammÄ• dinÄ• mehi vadantehi manoka
uppatti na vattabbÄ• . na hi taá¹ƒ cakkhudvÄ• rÄ• divasena uppajjatÄ«ti. yadi ca kammapat
asaá¹ƒvarÄ• dayo gahitÄ• , duccaritehi aÃ±Ã±esaá¹ƒ asaá¹ƒvarÄ• naá¹ƒ abhÄ• vÄ• tesaÃ±
vuttattÄ• ``copanakÄ• yaasaá¹ƒvaradvÄ• ravasena uppanno asaá¹ƒvaro akusalaá¹ƒ kÄ• ya
na vattabbaá¹ƒ siyÄ• . vuccamÄ• ne hi tasmiá¹ƒ saá¹…karo siyÄ• , vacÄ«manokammÄ• nip
tathÄ• sesadvÄ• resupi kammantarÄ• nÄ«ti.

atha pana dvÄ• rantare uppajjamÄ• naá¹ƒ kammantarampi taá¹ƒdvÄ• rikakammameva siyÄ
kÄ• yaduccaritaá¹ƒ akusalaá¹ƒ kÄ• yakammamevÄ• â€™â€™ tiÄ• di, ``akusalaá¹ƒ kÄ• yak
copanakÄ• yaasaá¹ƒvaradvÄ• ravasena vÄ• cÄ• asaá¹ƒvaradvÄ• ravasena ca uppajjatÄ«â
duccaritÄ• naÃ±hi aÃ±Ã±advÄ• racaraá¹‡aá¹ƒ atthi, na cassa dvÄ• rantaruppannaá¹ƒ kamm
heá¹-á¹-hÄ• kammapathappattÄ• naá¹ƒ eva kÄ• yakammÄ• dibhÄ• vassa vuttattÄ• sesÄ•
taá¹ƒtaá¹ƒdvÄ• ruppannÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ dvÄ• rasaá¹ƒsandane taá¹ƒtaá¹ƒdv
idha kammapathaá¹ƒ appattÄ• naÃ±ca cetanÄ• bhÄ• vato akammÄ• naÃ±ca asaá¹ƒvarÄ• n
bhajÄ• piyamÄ• nÄ• naá¹ƒ kammapathÄ• naá¹ƒ viya kÄ• yakammÄ• ditÄ• dÄ«panaá¹ƒ, kam
tividhakÄ• yaduccaritÄ• dÄ«naá¹ƒ tividhakÄ• yasucaritÄ• dÄ«naÃ±ca dvÄ• rantaracaraá¹‡e
kÄ• yakammÄ• dibhÄ• vÄ• vijahanadÄ«panaá¹ƒ, yathÄ• pakÄ• sitÄ• naÃ±ca kammapathab
apattÄ• naÃ±ca akusalakÄ• yakammÄ• dÄ«naÃ±ca kusalakÄ• yakammÄ• dÄ«naÃ±ca phas
kammapathasaá¹ƒsandanaá¹ƒ nÄ• ma. kasmÄ• ? akammapathÄ• naá¹ƒ kammapathesu ka
samÄ• nanÄ• matÄ• vasena, kammapathÄ• naá¹ƒ kammapathesu sÄ• maÃ±Ã±anÄ• mÄ• v
uppattivasena dvÄ• resu ettha saá¹ƒsanditattÄ• .

tattha tividhakammadvÄ• ravasena uppannÄ• naá¹ƒ kammÄ• naá¹ƒ Ã±Ä• takammabhÄ• va
avacanÄ«yattÄ• kammadvÄ• resu tesaá¹ƒ uppattiyÄ• ca vuttattÄ• paÃ±caviÃ±Ã±Ä• á¹‡ad
asaá¹ƒvarÄ• dÄ«naá¹ƒ uppattipariyÄ• yavacanÄ• bhÄ• vato ca kammadvÄ• raviÃ±Ã±Ä• á¹‡
``paÃ±caphassadvÄ• ravasena hi uppannoâ€™â€™ _tiÄ• di \Ne 79/ vuttaá¹ƒ. ``yampidaá¹ƒ
uppajjati sukhaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• ``cakkhusamphassapaccayÄ• vedanÄ• kkhan
ca paÃ±caphassadvÄ• ravasena asaá¹ƒvarÄ• dÄ«naá¹ƒ uppattipariyÄ• yo vutto, na ca ``yam
cakkhuviÃ±Ã±Ä• á¹‡apaccayÄ• â€™â€™ tiÄ• divacanaá¹ƒ atthÄ«ti. vuttampi cetaá¹ƒ ``cakk

phasso cakkhusamphassoâ€™â€™ tiÄ• di (Dhs 1 kammakathÄ• ; Nidd I-a 86). tena hi asaá
saá¹ƒvarÄ• naÃ±ca cakkhusamphassÄ• dÄ«hi asahajÄ• tattÄ• manosamphassasahajÄ• tÄ
cakkhusamphassadvÄ• rÄ• divasena uppatti dÄ«pitÄ• ti. ``so hi kÄ• yadvÄ• re copanaá¹ƒ p
kÄ• yakammaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• ``copanakÄ• yaasaá¹ƒvaradvÄ• ravasena upp
hotÄ«â€™â€™ tiÄ• dinÄ• ca vacÄ«kammÄ• dÄ«naÃ±ca kammapathappattÄ• naá¹ƒ asaá¹
kÄ• yakammÄ• dibhÄ• ve Ä• panne ``catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ akusalaá¹ƒ vacÄ«k
apavÄ• dena nivatti daá¹-á¹-habbÄ• . evaÃ±ca katvÄ• pubbe dassitesu asaá¹ƒvaravinicchay
na koci virodho. na hi vacÄ«kammÄ• dibhÅ«to copanakÄ• yaasaá¹ƒvaro kÄ• yakammÄ• di

__akusalaá¹ƒ manokammaá¹ƒ pana chaphassadvÄ• ravasena uppajjati, taá¹ƒ kÄ• yavacÄ«
akusalaá¹ƒ kÄ• yavacÄ«kammaá¹ƒ hotÄ«_ti ettha kiá¹ƒ taá¹ƒ akusalaá¹ƒ manokammaá¹ƒ n
dassitanayena ca kÄ• yavacÄ«dvÄ• resu uppannaá¹ƒ tividhaá¹ƒ manoduccaritaá¹ƒ copanaá
sabbÄ• kusalaÃ±ca. yadi evaá¹ƒ tassa kÄ• yavacÄ«kammabhÄ• vo natthÄ«ti ``copanappatt
hotÄ«â€™â€™ ti na yujjatÄ«ti \Be 84/? no na yujjati copanappattaá¹ƒ kÄ• ye vÄ• cÄ• ya ca
hotÄ«ti atthasiddhito. kammaá¹ƒ pana hontaá¹ƒ kiá¹ƒ kammaá¹ƒ hotÄ«ti? manokammameva
hoti --- copanappattaá¹ƒ akusalaá¹ƒ kÄ• yadvÄ• re vacÄ«dvÄ• re ca manokammaá¹ƒ hotÄ«
manokammena sambandhaá¹ƒ akatvÄ• chaphassadvÄ• ravasena yaá¹ƒ uppajjati, tanti
yathÄ• vuttauppÄ• damattaparicchinnena sambandho kÄ• tabbo. kiá¹ƒ pana tanti? kammak
kammanti viÃ±Ã±Ä• yati, taÃ±ca manosamphassadvÄ• re uppajjamÄ• nampi tividhaá¹ƒ kam
hoti, taá¹ƒ dassetuá¹ƒ __ ``kÄ• yavacÄ«dvÄ• resu copanaá¹ƒ pattaâ€™â€™ _ntiÄ• dimÄ• h
copanappatti upalakkhaá¹‡abhÄ• vena kÄ• yavacÄ«kammanÄ• masÄ• dhikÄ• va, na pana
kÄ• yavacÄ«kammameva, nÄ• pi kusalapakkhe copanaá¹ƒ appattaá¹ƒ kÄ• yavacÄ«kamma
hotÄ«ti.

atha \Ne 80/ vÄ• __ta_nti taá¹ƒ chaphassadvÄ• ravasena uppajjamÄ• naá¹ƒ manokammam
nipphajjamÄ• naá¹ƒ kammaá¹ƒ manokammanti codakÄ• dhippÄ• yena gahetvÄ• vadati, na
hi parassa adhippÄ• yo ``manasÄ• nipphattito sabbena manokammeneva bhavitabbaá¹ƒ, n
ti, taá¹ƒ nivattetvÄ• kammattayaniyamaá¹ƒ dassetuá¹ƒ idamÄ• raddhaá¹ƒ __ ``taá¹ƒ kÄ• ya
pattaâ€™â€™ _ntiÄ• di. ettha ca saá¹…karÄ• bhÄ• vo purimanayeneva veditabbo. atha vÄ
kammasaddamattena sambandhaá¹ƒ katvÄ• yathÄ• vutto kammappabhedo yathÄ• hoti, ta
asaá¹…karo ca vuttanayova. yaá¹ƒ pana vadanti ``kÄ• yavacÄ«kammasahajÄ• tÄ• abhijjhÄ
honti, tadÄ• tÄ• ni manokammÄ• ni kÄ• yavacÄ«kammÄ• ni hontÄ«â€™â€™ ti, taÃ±ca na
manokammattÄ• bhÄ• vÄ• . abbohÄ• rikatte ca manokammatÄ• suá¹-á¹-hutaraá¹ƒ natthi. v
vÄ• â€™â€™ ti. tasmÄ• manokammassa kÄ• yavacÄ«kammatÄ• na vattabbÄ• . abhijjhÄ•
sampayuttÄ• abhijjhÄ• dayo manokammaá¹ƒ, na pÄ• á¹‡Ä• tipÄ• tÄ• dikÄ• yavacÄ«kiriyÄ•
manokammatÄ• ti na tesaá¹ƒ manokammÄ• naá¹ƒ sataá¹ƒ kÄ• yavacÄ«kammatÄ• vattabb
dvÄ• rÄ• naÃ±ca kammesu aniyatattÄ• dvÄ• ranibandhanaá¹ƒ na kataá¹ƒ. idÄ• ni akatepi d
dvÄ• rÄ• naá¹ƒ vasena idaá¹ƒ cittaá¹ƒ uppajjati, tesaá¹ƒ taá¹ƒtaá¹ƒdvÄ• rakammapathÄ• na

yathÄ• bhaá¹-á¹-hapÄ• á¸·iyÄ• vuttÄ• ya \Be 85/ ca dÄ«panatthaá¹ƒ __ ``tattha kÄ• mÄ• va
__cittaá¹ƒ tividhakammadvÄ• ravasena uppajjatÄ«_ti idaá¹ƒ manokammadvÄ• rabhÅ«tassa
gahetvÄ• vuttaá¹ƒ. yathÄ• vÄ• cittaá¹ƒ cittÄ• dhipateyyanti sampayuttavasena vuccati, ev
veditabbaá¹ƒ. copanadvayarahitassa manopabandhassa manokammadvÄ• rabhÄ• ve pana

kammapathasaá¹ƒsandanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__ayaá¹ƒ yojanÄ• _ti ``rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• â
yaá¹ƒ vÄ• panÄ• â€™â€™ ti etassa ayaá¹ƒ sambandhoti attho. ko panÄ• yaá¹ƒ sambandh
aÃ±Ã±amaÃ±Ã±aá¹ƒ sambajjhanti, taá¹ƒ pubbÄ• paravacane payojanaá¹ƒ sambandho. idha
sabbÄ• rammaá¹‡atÄ• didassanaá¹ƒ ``rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• ramm
anantaraá¹ƒ ``yaá¹ƒ yaá¹ƒ vÄ• panÄ• â€™â€™ ti etassa vacane payojanaá¹ƒ yojanÄ• daá
``rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• Ä• rabbhÄ• â€™â€™
dosaá¹ƒ dassetvÄ• tannivattanavasena ``yaá¹ƒ yaá¹ƒ vÄ• panÄ• â€™â€™ ti etassa payoja
``heá¹-á¹-hÄ• â€™â€™ _tiÄ• dimÄ• ha. dutiye atthavikappe ``yaá¹ƒ yaá¹ƒ vÄ• panÄ• â€™â
rÅ«pÄ• diá¹ƒ Ä• kaá¸• á¸• hati. na hi padhÄ• nassa cittassa attanoyeva Ä• rammaá¹‡abhÄ•
vuttanayenÄ• _ti sabbÄ• rammaá¹‡atÄ• dinayena. ``heá¹-á¹-hÄ• gahitameva gahitanti vatv
dassetuá¹ƒ `rÅ«paá¹ƒ vÄ• ... pe ... idaá¹ƒ vÄ• idaá¹ƒ vÄ• Ä• rabbhÄ• â€™ ti kathetuá¹ƒ id
vuttaá¹ƒ. tattha __idaá¹ƒ vÄ• idaá¹ƒ vÄ• _ti etaá¹ƒ sabbÄ• rammaá¹‡atÄ• diá¹ƒ sandhÄ• ya

dhammuddesavÄ• rakathÄ•

phassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ•

__Ä• cariyÄ• na_nti revatÄ• cariyassa. __na panetaá¹ƒ sÄ• rato daá¹-á¹-habbaá¹ƒ_. na hi p
kÄ• mÄ• vacarÄ• dibhÄ• vadassanatthaá¹ƒ idamÄ• raddhaá¹ƒ, kintu tasmiá¹ƒ samaye phas

__cittassa paá¹-hamÄ• bhinipÄ• tattÄ• _ti sabbe cetasikÄ• cittÄ• yattÄ• cittakiriyÄ• bhÄ• v
``cittassa paá¹-hamÄ• bhinipÄ• toâ€™â€™ ti vutto. kÄ• maá¹ƒ \Be 86/ uppannaphasso pug
Ä• rammaá¹‡ena phuá¹-á¹-ho phassasahajÄ• tÄ• ya vedanÄ• ya taá¹ƒsamakÄ• lameva ved
padÄ«po viya vedanÄ• dÄ«naá¹ƒ paccayaviseso hotÄ«ti purimakÄ• lo viya vutto. gopÄ• nas
á¹-hapitakaá¹-á¹-haá¹ƒ __pakkhapÄ• so_. kaá¹-á¹-hadvayÄ• di viya ekadesena ekapassena
saha phassassa sÄ• maÃ±Ã±aá¹ƒ anallÄ«yamÄ• naá¹ƒ saá¹…ghaá¹-á¹-anameva, na visaya
phassassa cittÄ• rammaá¹‡Ä• naá¹ƒ sannipatanabhÄ• vo eva. vatthÄ• rammaá¹‡asannipÄ•
saá¹…ghaá¹-á¹-anasampattiko phasso. pÄ• á¹‡idvayassa sannipÄ• to viya cittÄ• rammaá¹‡
Ä• rammaá¹‡e sannipatitappavattiyÄ• paccayo hotÄ«ti __kiccaá¹-á¹-heneva rasena saá¹…

paccayabhÄ• vo hi tassa phassassa saá¹…ghaá¹-á¹-anakiccanti. yathÄ• hi pÄ• á¹‡iyÄ• pÄ
saá¹…ghaá¹-á¹-anaá¹ƒ tabbisesabhÅ«tÄ• rÅ«padhammÄ• , evaá¹ƒ cittassa Ä• rammaá¹‡e
tabbisesabhÅ«to eko cetasikadhammo daá¹-á¹-habbo. __citteyevÄ• _ti etena cetasikasabhÄ
vatthÄ• rammaá¹‡ehi asaá¹ƒsaá¹-á¹-haá¹ƒ saá¹…ghaá¹-á¹-anaá¹ƒ vedanÄ• ya dasseti, na p
paá¹-ikkhipati. tassa phassassa kÄ• raá¹‡abhÅ«to tadanurÅ«po \Ne 82/ samannÄ• hÄ• ro ta
indriyassa tadabhimukhabhÄ• vo Ä• vajjanÄ• ya ca Ä• rammaá¹‡akaraá¹‡aá¹ƒ visayassa p
viÃ±Ã±Ä• á¹‡assa visayabhÄ• vakaraá¹‡anti attho.

sukhavedanÄ• yameva labbhati assÄ• dabhÄ• vatoti adhippÄ• yo. __vissavitÄ• yÄ• _ti ara
dhÄ• tÅ«naá¹ƒ arahattho vipubbo susaddo. vissavaá¹ƒ vÄ• sajanaá¹ƒ vasitÄ• kÄ• makÄ• n
Ä• rammaá¹‡arasekadesameva anubhavantÄ«_ti idaá¹ƒ phusanÄ• dikiccaá¹ƒ ekadesÄ• nu
vuttaá¹ƒ. vedayitasabhÄ• vo eva hi anubhavananti. phusanÄ• dibhÄ• vena vÄ• Ä• rammaá
ekadesÄ• nubhavanaá¹ƒ, vedayitabhÄ• vena gahaá¹‡aá¹ƒ yathÄ• kÄ• maá¹ƒ sabbÄ• nubha
tÄ• ni gahaá¹‡Ä• nÄ«ti na vedanÄ• ya viya phassÄ• dÄ«nampi yathÄ• sakakiccakaraá¹‡ena
codetabbaá¹ƒ. __ayaá¹ƒ idhÄ• _ti etena paÃ±casu vedanÄ• su imasmiá¹ƒ citte adhippetaá¹
vadati, tasmÄ• asomanassavedanaá¹ƒ apanetvÄ• gahitÄ• ya somanassavedanÄ• ya samÄ
iá¹-á¹-hÄ• kÄ• rasambhogarasatÄ• vuttÄ• ti veditabbÄ• .

nimittena \Be 87/ punasaÃ±jÄ• nanakiccÄ• __paccÄ• bhiÃ±Ã±Ä• á¹‡arasÄ• _. punasaÃ±jÄ
punasaÃ±jÄ• nanapaccayo, tadeva nimittaá¹ƒ puna ... pe ... nimittaá¹ƒ, tassa karaá¹‡aá¹ƒ _
karaá¹‡aá¹ƒ_. punasaÃ±jÄ• nanapaccayabhÅ«taá¹ƒ vÄ• nimittakaraá¹‡aá¹ƒ __puna ... pe
kiccanti attho. punasaÃ±jÄ• nanapaccayanimittakaraá¹‡aá¹ƒ nimittakÄ• rikÄ• ya nimittena s
sabbÄ• ya saÃ±Ã±Ä• ya samÄ• naá¹ƒ veditabbaá¹ƒ. __Ã±Ä• á¹‡ameva anuvattati, _ tasmÄ
viparÄ«taggÄ• hikÄ• ca na hotÄ«ti adhippÄ• yo. etenupÄ• yena samÄ• dhisampayuttÄ• ya
hotÄ«ti daá¹-á¹-habbÄ• .

__abhisandahatÄ«_ti pabandhati pavatteti. __cetanÄ• bhÄ• vo_ byÄ• pÄ• rabhÄ• vo. __dig
diguá¹‡aá¹ƒ vÄ«riyayogaá¹ƒ sandhÄ• ya vuttaá¹ƒ, attano eva pana byÄ• pÄ• rakiccassa ma
__ussÄ• hanabhÄ• venÄ• _ti Ä• darabhÄ• vena. sÄ• hi sayaá¹ƒ Ä• darabhÅ«tÄ• sampayu

__vijÄ• nanaá¹ƒ_ Ä• rammaá¹‡assa upaladdhi. __sandahanaá¹ƒ_ cittantarassa anuppaban
diá¹-á¹-ha_nti cakkhunÄ• daá¹-á¹-habbaá¹ƒ. yathÄ• ``diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã
daá¹-á¹-habbÄ• di vuccati, evamidhÄ• pi veditabbaá¹ƒ. __cakkhunÄ• hÄ«_tiÄ• dÄ«su cakk
dvÄ• renÄ• ti attho. nagaraguttikassa \Ne 83/ viya cittassa Ä• rammaá¹‡avibhÄ• vanamatta
upaladdhimattaá¹ƒ kiccaá¹ƒ, Ä• rammaá¹‡apaá¹-ivedhanapaccÄ• bhiÃ±Ã±Ä• á¹‡Ä• di pana
paÃ±Ã±Ä• saÃ±Ã±Ä• dÄ«nanti veditabbaá¹ƒ. __purimaniddiá¹-á¹-ha_nti samayavavatthÄ• n
viya na na uppajjati, kintu uppajjatÄ«ti dassetuá¹ƒ __ ``cittaá¹ƒ hotÄ«â€™â€™ _ti vuttanti et
hoti-saddassa uppajjati-saddassa ca samÄ• natthatte sati yujjeyya, tadatthatte ca tattha upp

vucceyya. na hi yuttaá¹ƒ uppannaá¹ƒ uppajjatÄ«ti vattuá¹ƒ. cittassa ca uppannatÄ• samaya
evÄ• ti kiá¹ƒ tassa puna uppattidassanena. yena ca samayavavatthÄ• naá¹ƒ kataá¹ƒ, tassa
kÄ• tunti kiá¹ƒ taá¹ƒ niddesatthaá¹ƒ uddesena dutiyena, niddeseneva ca phassÄ• dÄ«hi ca
sijjhatÄ«ti kiá¹ƒ tadatthena puna vacanena, aÃ±Ã±appayojanattÄ• pana purimassa cittavac
vuttaá¹ƒ. purimaÃ±hi samayavavatthÄ• natthameva vuttaá¹ƒ, na vavatthitasamaye vijjamÄ•
itaraÃ±ca tasmiá¹ƒ samaye vijjamÄ• nadhammadassanatthaá¹ƒ vuttaá¹ƒ, na samayavavatth
aÃ±Ã±adatthaá¹ƒ vacanaá¹ƒ aÃ±Ã±adatthaá¹ƒ vadati, na ca lesena vuttoti katvÄ• mahÄ• k
pÄ• kaá¹-aá¹ƒ na karotÄ«ti.

phassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• naá¹…garÄ• sivaá¹‡á¹‡anÄ•

__vitakketÄ«_ti \Be 88/ dhammato aÃ±Ã±assa kattunivattanatthaá¹ƒ dhammameva kattÄ•
vasavattibhÄ• vanivÄ• raá¹‡atthaá¹ƒ __ ``vitakkanaá¹ƒ vÄ• â€™â€™ _ti bhÄ• vaniddeso. rÄ
pathavÄ«ti vÄ• Ä• koá¹-ento viya hotÄ«ti __Ä• koá¹-analakkhaá¹‡o_. Ä• dito, abhimukhaá¹
__Ä• hananaá¹ƒ, _ parito, parivattetvÄ• vÄ• Ä• hananaá¹ƒ __pariyÄ• hananaá¹ƒ_. vicÄ• ra
vicÄ• rasseva pubbaá¹…gamaá¹-á¹-hena anuravato oá¸·Ä• riko tassa ca pubbaá¹…gamo __
hoti __vitakko_. so yathÄ• ghaá¹‡á¹-Ä• bhighÄ• to paá¹-hamÄ• bhinipÄ• to hoti, evaá¹ƒ
Ä• rammaá¹‡Ä• bhimukhaniropanaá¹-á¹-hena paá¹-hamÄ• bhinipÄ• to hoti. __vipphÄ• ravÄ
__anuppabandhena pavattiya_nti upacÄ• re vÄ• appanÄ• yaá¹ƒ vÄ• santÄ• nena pavattiy
niccalo hutvÄ• Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• pavattati. __maá¹‡á¸• ala_nti khalamaá¹‡a

__piá¹‡ayatÄ«_ti \Ne 84/ tappeti, vaá¸• á¸• heti vÄ• . __pharaá¹‡arasÄ• _ti paá¹‡Ä«tarÅ«pe
byÄ• panarasÄ• . udaggabhÄ• vo __odagyaá¹ƒ. khuddikÄ• _ lahuá¹ƒ lomahaá¹ƒsanamattaa
uppajjati. __khaá¹‡ikÄ• _ bahulaá¹ƒ uppajjati. ubbegato __pharaá¹‡Ä• _ niccalattÄ• ciraá¹-
paá¹‡Ä«tatarÄ• . passaddhiyÄ• nimittabhÄ• vena gabbhaá¹ƒ gaá¹‡hantÄ«. appanÄ• sampa
__appanÄ• samÄ• dhipÅ«rikÄ• _ti katvÄ• sÄ• á¹-hapitÄ• . __itarÄ• dve_ khaá¹‡ikopacÄ•

__samÄ• dhicittenÄ• _ti samÄ• dhisahitacittena. __avisÄ• ro_ attano eva avisaraá¹‡asabhÄ
sampayuttÄ• naá¹ƒ avikkhittatÄ• . yena sampayuttÄ• avikkhittÄ• honti, so dhammo avikkhe
yebhuyyena. sukhavirahitopi hi atthi samÄ• dhÄ«ti. padÄ«panidassanena santÄ• naá¹-á¹-hit
dasseti.

jhÄ• naá¹…garÄ• sivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyarÄ• sivaá¹‡á¹‡anÄ•

__saddahanti etÄ• yÄ• _ti saddahanakiriyÄ• ya pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ tat
saddhÄ• ya paccayataá¹ƒ dasseti. tassÄ• hi dhammÄ• naá¹ƒ tathÄ• paccayabhÄ• ve \Be 8
saddahatÄ«â€™â€™ ti vohÄ• ro hoti. pasÄ• danÄ«yaá¹-á¹-hÄ• nesu pasÄ• dassa paá¹-ipa
assaddhiyaá¹ƒ micchÄ• dhimokkho ca. pasÄ• dabhÅ«to nicchayo vatthugato adhimokkhala
yevÄ• panakÄ• dhimokkhoti. __indaá¹-á¹-haá¹ƒ kÄ• retÄ«_ti ``maá¹ƒ antarena tumhÄ• kaá¹
mayÄ• saddahathÄ• â€™â€™ ti viya attÄ• naá¹ƒ anuvatteti sampayuttadhamme. evaá¹ƒ s
saá¹ƒsÄ«danaá¹ƒ. __paá¹…ko_ kaddamato ghanÄ«bhÅ«to hoti. __paá¹‡akaá¹ƒ_ picchilaá¹
udakaá¹ƒ. __okappanalakkhaá¹‡Ä• _ti anupavisitvÄ• evametanti kappanalakkhaá¹‡Ä• . aka
_ anÄ• vilabhÄ• voti attho. buddhÄ• divatthÅ«ni __saddheyyÄ• ni_.
sappurisÅ«pasevanasaddhammasavanayonisomanasikÄ• radhammÄ• nudhammapaá¹-ipat
kusaladhammÄ• naá¹ƒ Ä• dÄ• ne __hattho_ viya, sabbasampattinipphÄ• dane __vittaá¹ƒ_ v
__bÄ«jaá¹ƒ_ viya daá¹-á¹-habbÄ• .

__vÄ«rabhÄ• vo_ti \Ne 85/ yena vÄ«ro nÄ• ma hoti, so dhammoti attho. anubalappadÄ• naá
gantabbo hoti, maggo gato, kammaá¹ƒ kattabbaá¹ƒ, kammaá¹ƒ kataá¹ƒ, appamattako Ä• bÄ
vuá¹-á¹-hito hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä• , gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä•
lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, labhati ... pe
etÄ• ni anurÅ«papaccavekkhaá¹‡Ä• sahitÄ• ni aá¹-á¹-ha vÄ«riyÄ• rambhavatthÅ«ni taá¹ƒm
paccavekkhaá¹‡Ä• ni.

cirakatÄ• diÄ• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ• naá¹ƒ, anissajjanaá¹ƒ vÄ• Ä• rammaá¹‡
udake alÄ• bu viya Ä• rammaá¹‡aá¹ƒ pilavitvÄ• gantuá¹ƒ appadÄ• naá¹ƒ pÄ• sÄ• á¹‡assa
á¹-hapanaá¹ƒ sÄ• raá¹‡aá¹ƒ asammuá¹-á¹-hatÄ• karaá¹‡aá¹ƒ __apilÄ• panaá¹ƒ_. apilÄ• pe
gatiyo_ti nipphattiyo sambhavato phalato ca. __aparo nayo_ti rasÄ• didassanatthaá¹ƒ Ä• ra
sammosapaccanÄ«kaá¹ƒ kiccaá¹ƒ __asammoso, _ na sammosÄ• bhÄ• vamattaá¹ƒ. satiyÄ•
__kÄ• yÄ• disatipaá¹-á¹-hÄ• nÄ• , _ satiyoyeva vÄ• purimÄ• pacchimÄ• naá¹ƒ padaá¹-á¹-h

__vikkhepassa_ uddhaccassa. __paÃ±Ã±Ä• petÄ«_ti pakÄ• rehi jÄ• nÄ• peti. __ekÄ• lokÄ•
vipassanupakkilesobhÄ• saá¹ƒ sandhÄ• yÄ• ha. manate vijÄ• nÄ• ti etenÄ• ti vÄ• __mano,
paá¹-icca dhamme cÄ• â€™â€™ ti (MN I 204, 400; III 421, 425) kÄ• raá¹‡abhÄ• vena \Be 9
mano attano anantarassa viÃ±Ã±Ä• á¹‡assa kÄ• raá¹‡anti. __vijÄ• nÄ• tÄ«_ti paricchinnop
saÃ±Ã±Ä• paÃ±Ã±Ä• viya saÃ±jÄ• nanapaá¹-ivijjhanavasena.

__pÄ«tisomanassasampayogato_ti vutte yena yogÄ• sumano hoti, taá¹ƒ somanassanti vu
somanassabhÄ• vo Ä• pajjati, tasmÄ• vinÄ• pi kÄ• yena vatthunÄ• sÄ• tavedanÄ• sampay
nippÄ«tikaá¹ƒ somanassaÃ±ca saá¹…gahitaá¹ƒ hoti, pÄ«tiupalakkhitaá¹ƒ vÄ• somanassaá
nippÄ«tikaÃ±ca somanassanti attho daá¹-á¹-habbo.

__pavattasantatÄ• dhipateyya_nti pavattasaá¹…khÄ• tÄ• ya santatiyÄ• adhipatibhÅ«taá¹ƒ
attano vijjamÄ• nakkhaá¹‡e anupÄ• lentassa anantaraÃ±ca sÄ• nupÄ• lanÄ• naá¹ƒ uppattiy
pavattaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ hoti, taá¹ƒtaá¹ƒkammavisesena visesayuttaá¹ƒ yÄ• va cuti avis
parinibbÄ• naá¹ƒ avicchinnaá¹ƒ pavattati jÄ«vamÄ• natÄ• visesayuttaÃ±cÄ• ti rÅ«pÄ• rÅ«pa
samÄ• nalakkhaá¹‡Ä• diá¹ƒ \Ne 86/ vattuá¹ƒ __ ``attanÄ• avinibhuttadhammÄ• naâ€™â€™
anupÄ• letabbÄ• naá¹ƒ __atthikkhaá¹‡eyeva_. asati hi anupÄ• letabbe uppalÄ• dimhi kiá¹ƒ
__tassa tassÄ• _ti anupÄ• lanÄ• dikassa. __sÄ• dhanato_ti sÄ• dhanena. taá¹ƒsÄ• dhanaÃ
jÄ«vamÄ• navisesapaccayabhÄ• vato.

indriyarÄ• sivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maggaá¹…garÄ• sivaá¹‡á¹‡anÄ•

__sammÄ• _ti aviparÄ«taniyyÄ• nikabhÄ• vena. __pasatthatÄ• _ ca evameva daá¹-á¹-habb

balarÄ• sivaá¹‡á¹‡anÄ•

__assaddhiye_ti assaddhiyakÄ• raá¹‡Ä• . __ubhayapadavasenÄ• _ti saddhÄ• padaá¹ƒ bal
evamÄ• dipadadvayavasena. niyakajjhattaá¹ƒ jÄ• tiÄ• disamuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __a
garunÄ• kismiÃ±ci vutte gÄ• ravavasena patissavanaá¹ƒ patissavo, saha patissavena __sa
patissavabhÅ«taá¹ƒ taá¹ƒsabhÄ• gaÃ±ca yaá¹ƒkiÃ±ci \Be 91/ gÄ• ravanti attho.
__jÄ• ti_Ä• dimahattapaccavekkhaá¹‡ena uppajjamÄ• nÄ• ca hirÄ« tattha gÄ• ravavasena
``sappatissavalakkhaá¹‡Ä• â€™â€™ _ti vuccati. vajjaá¹ƒ bhÄ• yati taÃ±ca bhayato passatÄ
__vajjabhÄ«rukabhayadassÄ• vÄ«_. evaá¹ƒsabhÄ• vaá¹ƒ ottappaá¹ƒ. hirÄ« pÄ• padhamme
ottappaá¹ƒ uá¹‡haá¹ƒ viya. __dÄ• yajjaá¹ƒ_ navalokuttaradhammÄ• di. ajjhattasamuá¹-á¹-hÄ
hirÄ«ottappÄ• naá¹ƒ tattha tattha pÄ• kaá¹-abhÄ• vena vuttÄ• , na pana tesaá¹ƒ kadÄ• ci aÄ
vippayogÄ• . na hi lajjanaá¹ƒ nibbhayaá¹ƒ pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ hotÄ«ti.

mÅ«larÄ• sivaá¹‡á¹‡anÄ•

__agedho_ anabhijjhanaá¹ƒ anabhikaá¹…khanaá¹ƒ. anallÄ«no bhÄ• vo adhippÄ• yo etassÄ
evaÃ±hi upamÄ• ya sameti. __anukÅ«lamitto_ anuvattako. __vinayaraso_ti vinayanaraso. _
dussÄ«lyamalassÄ• _ti idaá¹ƒ dussÄ«lyassa dosasamuá¹-á¹-hÄ• nataá¹ƒ dosÅ«panissayata
vuttaá¹ƒ. __abhÄ• vanÄ• yÄ• _ti ``tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-he
ekarasaá¹-á¹-hena bhÄ• vanÄ• tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• vanÄ• Ä• sevan
evaá¹ƒ vuttÄ• ya paÃ±Ã±Ä• sÄ• dhanÄ• ya bhÄ• vanÄ• ya appavatti, tappaá¹-ipakkhabhÅ«
nigguá¹‡epi guá¹‡aggahaá¹‡aá¹ƒ __adhikaggahaá¹‡aá¹ƒ_. vijjamÄ• nampi guá¹‡aá¹ƒ viddh
__Å«naggahaá¹‡aá¹ƒ_. catuvipallÄ• saggahaá¹‡aá¹ƒ __viparÄ«taggahaá¹‡aá¹ƒ_.

__yÄ• thÄ• vasabhÄ• ve_ti ``ettako etassa guá¹‡o, ettako dosoâ€™â€™ ti guá¹‡adosÄ• na
jÄ«rati, taá¹ƒ kutettha labbhÄ• mÄ• jÄ«rÄ«â€™â€™ ti evamÄ• dipaccavekkhaá¹‡asambha
gahaá¹-á¹-hÄ• naá¹ƒ_ khettavatthÄ• dÄ«su vivÄ• dÄ• bhÄ• vato. __amohena pabbajitÄ• na
diá¹-á¹-higatavivÄ• dÄ• bhÄ• vato. kÄ• marÄ• gÄ• bhinivesavinibandhÄ• hi gahaá¹-á¹-hÄ•
diá¹-á¹-hirÄ• gÄ• bhinivesavinibandhÄ• samaá¹‡Ä• samaá¹‡ehÄ«ti. rÄ• gavasena mittasan
tabbisesena __upagamÄ• pagamÄ• , _ Ä• rammaá¹‡e vÄ• rÅ«pÄ• dimhi anurodhavirodhÄ
paá¹-ighÄ• nunayasaá¹…khÄ• tassa mohena pavatti. sukhavipariá¹‡Ä• me dukkhasamÄ• y
vedanÄ• pariggaho na sijjhatÄ«ti adosÄ• nubhÄ• vena vedanÄ• satipaá¹-á¹-hÄ• naá¹ƒ sijjha
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ. __ariyavihÄ• ro_ phalasamÄ• patti. mohena avicÄ• rento udÄ•
sattasaá¹…khÄ• resu sabbesu \Be 92/ abhisaá¹…gaá¹ƒ karotÄ«ti amÅ«á¸·hassa tadabhÄ•
dukkhadassanassa Ä• sannapaá¹-ipakkhattÄ• dosassa tappaá¹-ipakkhena adosena dukkha

kammapatharÄ• sivaá¹‡á¹‡anÄ•

sukhÄ• dÄ«ni attano __na byÄ• pÄ• deti_ na vinÄ• seti parassa cÄ• ti daá¹-á¹-habbaá¹ƒ.
kammapathatÄ• taá¹ƒsabhÄ• gatÄ• hi __kammapathavasena_.

passaddhÄ• diyugalavaá¹‡á¹‡anÄ•

__daratho_ sÄ• rambho, dukkhadomanassapaccayÄ• naá¹ƒ uddhaccÄ• dikÄ• naá¹ƒ kilesÄ
khandhÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. uddhaccappadhÄ• nÄ• kilesÄ• uddhaccÄ• dikilesÄ
katvÄ• sabbakilese saá¹…gaá¹‡hÄ• ti. __suvaá¹‡á¹‡avisuddhi viyÄ• _ti yathÄ• suvaá¹‡á¹‡
alaá¹…kÄ• ravikativiniyogakkhamÄ• , evaá¹ƒ ayampi hitakiriyÄ• viniyogakkhamÄ• .

samaá¹ƒ \Ne 88/, samantato vÄ• pakÄ• rehi jÄ• nanaá¹ƒ __sampajaÃ±Ã±aá¹ƒ_. cetiyavan
abhikkamÄ• dÄ«su atthÄ• natthapariggaá¹‡hanaá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ_. sati c
sappÄ• yÄ• sappÄ• yarÅ«pÄ• dipariggaá¹‡hanaá¹ƒ __sappÄ• yasampajaÃ±Ã±aá¹ƒ_. gocar
kammaá¹-á¹-hÄ• nÄ• vijahanaá¹ƒ __gocarasampajaÃ±Ã±aá¹ƒ_. abhikkamanÄ• dÄ«naá¹ƒ d
__asammohasampajaÃ±Ã±aá¹ƒ_. sabbakammaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyuttÄ• naá¹ƒ sa
ime dve dhammÄ• pÄ• ripanthakaharaá¹‡ato bhÄ• vanÄ• vaá¸• á¸• hanato ca. yathÄ• ha ``
sampajaÃ±Ã±aÃ±cÄ• â€™â€™ ti (DN III 352). yuge naddhÄ• viyÄ• ti __yuganaddhÄ• , _ a
nimittabhÄ• vena samaá¹ƒ pavattÄ• ti attho. ``puna caparaá¹ƒ, Ä• vuso, bhikkhu samathavip
bhÄ• vetÄ«â€™â€™ ti (AN a IV 170; Paá¹-is II 1) hi sutte etesaá¹ƒ yuganaddhatÄ• vuttÄ• .
lÄ«nuddhaccÄ• bhÄ• vo etehi dvÄ«hi samaá¹ƒ yuttehÄ«ti __ ``vÄ«riyasamÄ• dhiyojanatthÄ
yogavacanatthÄ• yÄ• ti attho.

yevÄ• panakavaá¹‡á¹‡anÄ•

__rÅ«pÄ• bhÄ• venÄ• _ti ruppanÄ• bhÄ• vena. __dhammÄ• _ti etassa attho sabhÄ• vato u
__mettÄ• pubbabhÄ• go_ti appanÄ• ppattÄ• ya mettÄ• ya pubbabhÄ• go \Be 93/, parikamn
attho. __virativasenÄ• _ti vacÄ«pavattiyÄ• na pÅ«reti, kintu viratiyogenÄ• ti attho. __apaá¹
aviraddhaá¹…gÄ• ni. yathÄ• tathÄ• vÄ• Ä• rammaá¹‡e vinicchayanaá¹ƒ __adhimuccanaá
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su dÄ• nÄ• dÄ«su vÄ• pavattati, saddhÄ• pana pasÄ• danÄ«yesu
viseso. dÄ• rakassa viya ito cito ca saá¹ƒsappanassa karissÄ• mi na karissÄ• mÄ«ti avinicc
paá¹-ipakkhakiriyÄ• __asaá¹ƒsappanaá¹ƒ. purimamanato_ti bhavaá¹…gato. __visadisaá¹ƒ_
karotÄ«_ti manasikÄ• rasÄ• maÃ±Ã±ena vÄ«thijavanapaá¹-ipÄ• dake dasseti. __tesu dham
cittacetasikadhammesu. atadÄ• rammaá¹‡attepi hi tesu samappavattesu udÄ• sÄ«nabhÄ• v
vuccati. alÄ«nÄ• nuddhatappavattipaccayattÄ• __Å«nÄ• dhikanivÄ• raá¹‡arasÄ• _. __kÄ•
pÄ• á¹‡Ä• dÄ«naá¹ƒ. __amaddanÄ• _ maddanapaá¹-ipakkhabhÄ• vova.

taá¹ƒtaá¹ƒrÄ• sikiccavasena vibhÄ• garahitÄ• __avibhattikÄ• . etthÄ• _ti etesu savibhattike
dutiyaá¹-á¹-hÄ• nÄ• dÄ«supi bhÄ• jiyamÄ• nesu apubbaá¹ƒ natthÄ«ti attho. __padaá¹ƒ pÅ«
paÃ±cakÄ• divasena pÅ«ritaá¹ƒ. paÃ±ca hi aá¹…gÄ• ni jhÄ• napadassa attho, tesu ekasmi
89/ Å«naá¹ƒ hotÄ«ti. padasamÅ«ho padakoá¹-á¹-hÄ• so vÄ• taá¹ƒ tameva vÄ• padaá¹ƒ, a
hotÄ«ti vuttaá¹ƒ ``pÅ«ritaâ€™â€™ nti. vuttasmiÃ±Ã±eva vuccamÄ• ne anekesaá¹ƒ purisasa
sambandho natthÄ«ti maÃ±Ã±amÄ• no Ä• ha __ ``ananusandhikÄ• kathÄ• â€™â€™ _ti. a
vuccamÄ• ne anukkamena dhammÄ• kathitÄ• na hontÄ«ti Ä• ha __ ``uppaá¹-ipÄ• á¹-iyÄ•
phassapaÃ±camakarÄ• si sabbacittuppÄ• dasÄ• dhÄ• raá¹‡avasena catukkhandhatappacc
yathÄ• vuttesu pana rÄ• sÄ«su ekarÄ• sikiccassapi abhÄ• vÄ• chandÄ• dayo yevÄ• panak
dhammÄ• naá¹ƒ yathÄ• vedanÄ• dÄ«naá¹ƒ jhÄ• naá¹…gÄ• dibhÄ• vo vutto, na evaá¹ƒ
sovacassatÄ• kalyÄ• á¹‡amittatÄ• diviseso vuttoti tassa saá¹…gaá¹‡hanatthaá¹ƒ keci dham
ca taÃ±ca visesaá¹ƒ __ ``ye vÄ• panÄ• â€™â€™ _ti Ä• ha. veneyyajjhÄ• sayavasena vÄ•
``ye vÄ• panÄ• â€™â€™ _ti vuttaá¹ƒ.

yevÄ• panakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammuddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• mÄ• vacarakusalaá¹ƒ

niddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<2> __phusanakavasenÄ• _ti \Be 94/ sante asantepi visaye Ä• pÄ• thagate cittassa sannip
manoâ€™â€™ tiÄ• dÄ«su (Dhs 6, 17) viya kiccavisesaá¹ƒ, ``mÄ• nasaâ€™â€™ ntiÄ• dÄ«s
atthe saddavisesaá¹ƒ, ``paá¹‡á¸• araâ€™â€™ ntiÄ• dÄ«su (Dhs 6, 17) viya guá¹‡avisesaá¹

sÄ• taâ€™â€™ ntiÄ• dÄ«su (Dhs 2, 18) viya nissayavisesaá¹ƒ, ``cittassa á¹-hitÄ«â€™â€™
viya aÃ±Ã±assa avatthÄ• bhÄ• vavisesaá¹ƒ, ``alubbhanÄ• â€™â€™ tiÄ• dÄ«su (Dhs 32) vi
kiriyÄ• bhÄ• vavisesaá¹ƒ, ``alubbhitattaâ€™â€™ ntiÄ• dÄ«su (Dhs 32) viya aÃ±Ã±assa
kiriyÄ• bhÄ• vabhÅ«tatÄ• visesantiÄ• dikaá¹ƒ anapekkhitvÄ• dhammamattadÄ«panaá¹ƒ sa
cittassa \Ne 90/ phusanakiriyÄ• __phusanÄ• kÄ• ro. samphusanÄ• _ti Ä• rammaá¹‡asamÄ
paá¹-ilÄ• bhasamphusanÄ• . samphusitassa Ä• rammaá¹‡ena samÄ• gatassa cittassa bhÄ
yasmiá¹ƒ sati cittaá¹ƒ samphusitanti vuccati, so tassa bhÄ• vo. evaá¹ƒ aÃ±Ã±esupi bhÄ• va
daá¹-á¹-habbaá¹ƒ.

aparassa vevacanassa, aparena vÄ• purimatthassa dÄ«panÄ• __aparadÄ«panÄ• _. ``paa
nti evamÄ• dayo paÃ±Ã±Ä• visesÄ• nÄ• nÄ• kÄ• le labbhamÄ• nÄ• pi ekasmiá¹ƒ citte labb
anugatÄ• hontÄ«ti dassetuá¹ƒ tathÄ• vibhatti atthato vibhatti hoti atthanÄ• nattena katattÄ
``kodho kujjhanÄ• kujjhitattaâ€™â€™ nti (Dhs 1066) sabhÄ• vÄ• kÄ• rabhÄ• vaniddesehi k
vutto, na evamidha, idha pana paá¹‡á¸• itÄ• dibhÄ• vÄ• kÄ• rabhinno attho vuttoti idaá¹ƒ vib
atthavasena hoti. __samphusitatta_nti etthÄ• pi na ``phassoâ€™â€™ ti evamÄ• kÄ• rova at
evamÄ• kÄ• ro pana vuttoti atthato vibhattigamananti vuttaá¹ƒ.

doso byÄ• pÄ• doti uddesepi nÄ• manÄ• nattena nÄ• nÄ• bhÅ«to uddiá¹-á¹-ho. niddesepi t
niddiá¹-á¹-ho. __ekova khandho hotÄ«_ti ekena khandhasaddena vattabbataá¹ƒ sandhÄ• yA
saá¹…khÄ• rakkhandhaá¹ƒ dasseti tappamukhattÄ• . __asaddhammÄ• _ti asataá¹ƒ, asanto
saddhammÄ• ti asaddhammÄ• ti asaddhammavacanÄ«yabhÄ• vena ekÄ«bhÅ«topi asaddh
saddhammagarutÄ• paá¹-ikkhepanÄ• nattena nÄ• nattaá¹ƒ gatoti __ ``cattÄ• roâ€™â€™ _t
saddhammagarutÄ• _ti vuccamÄ• nÄ• vÄ• asaddhammagarutÄ• asaddhammagarutÄ• bh
kodhÄ• divisiá¹-á¹-hapaá¹-ikkhepanÄ• nattena nÄ• nattaá¹ƒ gatÄ• . paá¹-ipakkho vÄ• paá¹-
vÄ• paá¹-ikkhipatÄ«ti paá¹-ikkhepoti vuccatÄ«ti saddhammagarutÄ• paá¹-ikkhepanÄ• natte
asaddhammÄ• vÄ• nÄ• nattaá¹ƒ gatÄ• . __alobho_tiÄ• dÄ«naá¹ƒ phassÄ• dÄ«hi nÄ• natt
paá¹-ikkhepena lobhÄ• dipaá¹-ipakkhena vÄ• veditabbaá¹ƒ. alobhÄ• dosÄ• mohÄ• naá¹ƒ a
yathÄ• vuttena paá¹-ikkhepanÄ• nattena yojetabbaá¹ƒ. padatthassa padantarena vibhÄ• va
hi taá¹ƒ padaá¹ƒ mahatthanti dÄ«pitaá¹ƒ hoti alaá¹…kataÃ±cÄ• ti. atthavisesÄ• bhÄ• vepi Ä
Ä• daravasena ca puna vacanaá¹ƒ __daá¸·hÄ«kammaá¹ƒ_.

<3> __tajja_nti tassa phalassa anucchavikaá¹ƒ. na kevalaá¹ƒ niddisiyamÄ• naá¹ƒ sÄ• tame
atha kho yathÄ• niddiá¹-á¹-hÄ• ni Ä• rammaá¹‡Ä• nipÄ«ti __ ``tehi vÄ• â€™â€™ _tiÄ• di vu
kÄ• raá¹‡abhÄ• vena phassatthaá¹ƒ pavattÄ• ti __tajjÄ• _. taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ, s
sÄ• dayatÄ«ti __sÄ• taá¹ƒ_ da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . suá¹-á¹-hu khÄ• dati, khaá¹‡
__sukhaá¹ƒ_.

<5> __pÄ• so_ti rÄ• gapÄ• so. so hi nirÄ• varaá¹‡attÄ• __antalikkhacaro_. akusalampi __

ko pana vÄ• do kusalanti adhippÄ• yo. taÃ±hi paá¹‡á¸• arato nikkhantaá¹ƒ sayaÃ±ca paá¹‡
sabbampi cittaá¹ƒ sabhÄ• vato paá¹‡á¸• arameva, Ä• gantukopakkilesavodÄ• nehi pana sÄ
upakkiliá¹-á¹-havisuddhataratÄ• hontÄ«ti. dÄ• ruppamÄ• á¹‡esu silÄ• dÄ«su khandhapaÃ±
nimittaá¹ƒ anapekkhitvÄ• dÄ• rumhi pavattÄ• khandhapaÃ±Ã±attÄ«ti __ ``paá¹‡á¹‡attimat
vuttaá¹ƒ. taá¹ƒ-saddena manoviÃ±Ã±Ä• á¹‡adhÄ• tuyeva vucceyya niddisitabbattÄ• ti na ta
Ä• rammaá¹‡ehi jÄ• tÄ• __tajjÄ• _ti ca vuccamÄ• ne samphassajatÄ• na vattabbÄ• . na hi
visesapaccayo. ``tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ€™â€™ ti viÃ±Ã±Ä• á¹‡ameva phassassa
tasmÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ visesapaccayabhÅ«taá¹ƒ samphassajatÄ• ya
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• paÃ±Ã±attiá¹ƒ labhati, na ca tadeva tassa
phalabhÄ• vena ca vuccamÄ• naá¹ƒ suviÃ±Ã±eyyaá¹ƒ hotÄ«ti. kiá¹ƒ vÄ• etena, yathÄ• bh
taá¹ƒsabhÄ• vÄ• yeva te dhammÄ• ti na evaá¹ƒvidhesu kÄ• raá¹‡aá¹ƒ maggitabbaá¹ƒ.

<7> __evaá¹ƒ_ \Be 96/ __takkanavasena_ lokasiddhenÄ• ti adhippÄ• yo. evaÃ±cevaÃ±ca
takkanaá¹ƒ kÅ«pe viya udakassa Ä• rammaá¹‡assa Ä• kaá¸• á¸• hanaá¹ƒ vitakkanaá¹ƒ.

<8> samantato caraá¹‡aá¹ƒ __vicaraá¹‡aá¹ƒ_.

<9> __attamanatÄ• _ti ettha __atta_-saddena na cittaá¹ƒ vuttaá¹ƒ. na hi cittassa mano atth
pana puggalassa bhÄ• vo attamanatÄ• ti vatvÄ• puna puggaladiá¹-á¹-hinisedhanatthaá¹ƒ _
vuttaá¹ƒ.

<11> na balavatÄ«, kasmÄ• avaá¹-á¹-hiti vuttÄ• ti? ekaggacittena pÄ• á¹‡avadhÄ• dikaraá
avaá¹-á¹-hÄ• namattabhÄ• vato \Ne 92/. virÅ«paá¹ƒ, vividhaá¹ƒ vÄ• saá¹ƒharaá¹‡aá¹ƒ vikir
saá¹ƒharaá¹‡aá¹ƒ vÄ• sampiá¹‡á¸• anaá¹ƒ, tadabhÄ• vo __visÄ• hÄ• ro_.

<12> __aÃ±Ã±asmiá¹ƒ pariyÄ• ye_ti aÃ±Ã±asmiá¹ƒ kÄ• raá¹‡e. __samÄ• nÄ• dhikaraá¹‡a
vÄ• padÄ• naá¹ƒ ekasmiá¹ƒ atthe pavatti.

<13> __Ä• rambhati cÄ• _ti Ä• pajjati ca. uddhaá¹ƒ yamanaá¹ƒ __uyyÄ• mo. dhura_nti nipp
kusalaá¹ƒ, paá¹-iÃ±Ã±aá¹ƒ vÄ• .

<14> __tiá¹‡á¹‡a_nti buddhÄ• dÄ«naá¹ƒ. citte Ä• rammaá¹‡assa upaá¹-á¹-hÄ• naá¹ƒ jotan
etaá¹ƒ lakkhaá¹‡aá¹ƒ.

<16> pÄ• sÄ• á¹‡asakkharavÄ• likÄ• dirahitÄ• bhÅ«mi saá¹‡hÄ• ti __ ``saá¹‡haá¹-á¹-henÄ

<19> __ayantÄ«_ti ekakammanibbattamanussÄ• disantatiavicchedavasena pavattanti. kus
jÄ«vitaá¹ƒ indriyapaccayabhÄ• vena sampayutte pavattayamÄ• nameva tadavicchedassa p

<30> __yaá¹ƒ hirÄ«yatÄ«_ti hirÄ«yati-saddena vutto bhÄ• vo yaá¹ƒ-saddena vuccatÄ«ti __
bhÄ• vanapuá¹ƒsakaá¹ƒ vÄ• etaá¹ƒ daá¹-á¹-habbaá¹ƒ. __hiriyitabbenÄ• _ti ca hetuatthe ka

<32> __alubbhanakavasenÄ• _ti \Be 97/ ettha alubbhanameva alubbhanakanti bhÄ• vanid

<33> __abyÄ• pajjo_ti byÄ• pÄ• dena dukkhena domanassasaá¹…khÄ• tena dosena viya
yujjati.

42-43__._ thinamiddhÄ• dipaá¹-ipakkhabhÄ• vena kusaladhamme aniccÄ• dimanasikÄ• re
parivattanasamatthatÄ• __lahupariá¹‡Ä• matÄ• , _ avijjÄ• nÄ«varaá¹‡Ä• naÃ±hi taá¹‡hÄ•
akusalappavatti \Ne 93/ pakatibhÅ«tÄ• ti na tattha lahupariá¹‡Ä• matÄ• ya attho. tesaÃ±ca
tabbidhurasabhÄ• vÄ• naá¹ƒ __lahutÄ• _ daá¹-á¹-habbÄ• . sÄ• hi pavattamÄ• nÄ• sÄ«gha
paccayo hoti.

44-45__._ ye ca dhammÄ• mohasampayuttÄ• viya avipannalahutÄ• , tesaÃ±ca kusalakara
appaá¹-ighÄ• tena mudutÄ• dirÅ«pasadisatÄ• ya arÅ«padhammÄ• nampi mudutÄ• madda

46-47__._ sinehavasena kilinnaá¹ƒ atimudukaá¹ƒ cittaá¹ƒ akammaÃ±Ã±aá¹ƒ hoti vilÄ«naá¹
mÄ• nÄ• divasena atithaddhaÃ±ca atÄ• pitaá¹ƒ viya suvaá¹‡á¹‡aá¹ƒ, yaá¹ƒ panÄ• nurÅ«pa
kammaÃ±Ã±aá¹ƒ hoti yuttamaddavaá¹ƒ viya suvaá¹‡á¹‡aá¹ƒ. tasseva mudukassa yo kamm
__kammaÃ±Ã±atÄ• _ti mudutÄ• visiá¹-á¹-hÄ• kammaÃ±Ã±atÄ• veditabbÄ• .

50-51__._ paccosakkanabhÄ• vena pavattaá¹ƒ akusalameva __paccosakkanaá¹ƒ. ekavÄ«s
vejjakammaá¹ƒ karoti, dÅ«takammaá¹ƒ karoti, pahiá¹‡akammaá¹ƒ karoti, gaá¹‡á¸• aá¹ƒ phÄ
deti, uddhaá¹ƒvirecanaá¹ƒ deti, adhovirecanaá¹ƒ deti, natthutelaá¹ƒ pacati, cakkhutelaá¹ƒ pa
veá¸·udÄ• naá¹ƒ deti, paá¹‡á¹‡adÄ• naá¹ƒ deti, pupphadÄ• naá¹ƒ deti, phaladÄ• naá¹ƒ deti
dantakaá¹-á¹-hadÄ• naá¹ƒ deti, mukhodakadÄ• naá¹ƒ deti, cuá¹‡á¹‡adÄ• naá¹ƒ deti, mattik
cÄ• á¹-ukakammaá¹ƒ karoti, muggasÅ«piyaá¹ƒ, pÄ• ribhaá¹-yaá¹ƒ, jaá¹…ghapesaniyaá¹ƒ d
sadisaá¹ƒ, tasmÄ• ekavÄ«sati. __cha agocarÄ• _ vesiyÄ• gocaro, vidhavÄ• , thullakumÄ•
pÄ• nÄ• gÄ• ra, bhikkhunÄ«agocaroti. __saá¹…khepato_ti sarÅ«pena anuddiá¹-á¹-hattÄ• `
tiÄ• di na \Be 98/ sakkÄ• vattunti ``yo chando chandikatÄ• â€™â€™ tiÄ• diniddesaá¹ƒ saá
panÄ• â€™â€™ _ti niddeso katoti attho.

niddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

koá¹-á¹-hÄ• savÄ• ravaá¹‡á¹‡anÄ•

58-120__._ niddesavÄ• re \Ne 94/ pucchÄ• dÄ«naá¹ƒ paccekaá¹ƒ anekattepi pucchÄ• dibh
catupariccheda tÄ• vuttÄ• . cattÄ• ro dveti evamÄ• dikaá¹ƒ saá¹…khipitvÄ• saha vÄ• gaha
á¹-hapetvÄ• yevÄ• panake_ti saá¹…gahetabbe sandhÄ• ya vuttaá¹ƒ. te hi visuá¹ƒ visuá¹ƒ u
niddiá¹-á¹-hattÄ• ca vippakiá¹‡á¹‡Ä• ti saá¹…gahetabbÄ• honti, na yevÄ• panakÄ• saá¹…
avippakiá¹‡á¹‡attÄ• . yasmÄ• pana saá¹…khÄ• rakkhandhapariyÄ• pannÄ• honti, tasmÄ•
akhandhabhÄ• vanivÄ• raá¹‡atthaá¹ƒ yevÄ• panÄ• tveva vuttÄ• ti na yevÄ• panakÄ• á¹-ha
__paccayasaá¹…khÄ• tenÄ• _ti Ä• hÄ• rapaccayasaá¹…khÄ• tenÄ• ti vuttaá¹ƒ hoti. atha vÄ
etesu dvÄ«su janako hetu upatthambhako paccayoti evaá¹ƒ visesavantesu __paccayasaá¹.
kabaá¸·Ä«kÄ• rÄ• hÄ• ro ojaá¹-á¹-hamakarÅ«pÄ• haraá¹‡ena rÅ«pakÄ• yaá¹ƒ upatthambhe
vedanÄ• diÄ• haraá¹‡ena nÄ• makÄ• yanti. __tathÄ• ca hontÄ«_ti sÄ• dhÄ• raá¹‡e sahajÄ
__aÃ±Ã±athÄ• cÄ• _ti aÃ±Ã±ena ca ekenÄ• kÄ• rena paccayÄ• hontiyevÄ• ti Ä• hÄ• rÄ• t
Ä• haraá¹‡akiccarahitÄ• naá¹ƒ hetuadhipatiÄ• dÄ«naá¹ƒ natthi Ä• hÄ• rabhÄ• vappasaá¹…
Ä• haratÄ«_tiÄ• di yathÄ• sambhavavasena vuttaá¹ƒ, na imasmiá¹ƒ yeva citte phassÄ• diva
kÄ• mÄ• dibhavabhÅ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ visesena, avisesena ca paÃ±cupÄ• dÄ• nak

Ä• rammaá¹‡aá¹ƒ upagantvÄ• nijjhÄ• yanaá¹ƒ cintanaá¹ƒ __upanijjhÄ• yanaá¹ƒ_. __hetvaa
na mÅ«latthena. pubbabhÄ• ge gato paá¹-ipanno nÄ• nÄ• kkhaá¹‡iko aá¹-á¹-haá¹…giko ma
pavatto __yathÄ• gatamaggo_ti vutto. vipassanÄ• kkhaá¹‡ato pubbeva kÄ• yakammÄ• dÄ«
aá¹-á¹-haá¹…gikamaggupanissayassa ``ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vanÄ• pÄ• rip
99/ (MN III 431) evaá¹ƒ vuttena pariyÄ• yena pubbabhÄ• gamaggassa aá¹-á¹-haá¹…gikatÄ•
dÄ«pitÄ• , na ekakkhaá¹‡e aá¹-á¹-hannaá¹ƒ aá¹…gÄ• naá¹ƒ sabbhÄ• vÄ• ti evamassapi pa
vijÄ• nanameva cittavicittatÄ• ti __ ``cittavicittaá¹-á¹-hena ekova dhammo viÃ±Ã±Ä• á¹‡akkh
cattÄ• ro khandhÄ• hontÄ«tiÄ• dÄ«su vedanÄ• kkhandhÄ• dÄ«naá¹ƒ saá¹…gahe katepi pu
hotÄ«â€™â€™ tiÄ• divacanaá¹ƒ na aneke vedanÄ• kkhandhÄ• dayo jÄ• tiniddesena idha v
indriyesu ca ekassa jÄ• tiniddesabhÄ• ve paá¹-ikkhitte aÃ±Ã±esaá¹ƒ indriyÄ• naá¹ƒ Ä• hÄ•
tappaá¹-ikkhepo kato hotÄ«ti pubbaá¹…gamassa manindriyasseva katoti daá¹-á¹-habbo.

koá¹-á¹-hÄ• savÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suÃ±Ã±atavÄ• ravaá¹‡á¹‡anÄ•

121-145__._ __etthÄ• _ti \Ne 95/ etasmiá¹ƒ yathÄ• vutte samaye, etesu vÄ• dhammesu. _
vÄ• attho.

dutiyacittÄ• divaá¹‡á¹‡anÄ•

<146> __sappayogenÄ• _ti lÄ«nassa cittassa ussÄ• hanapayogasahitena. __saupÄ• yenÄ
karaá¹‡Ä• karaá¹‡esu Ä• dÄ«navÄ• nisaá¹ƒ sapaccavekkhaá¹‡aá¹ƒ parehi ussÄ• hananti ev

156-159__._ __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ anuÃ±Ã±Ä• tÄ• _ nÄ• tisamÄ• hitÄ• ya bhÄ• nibbisesataá¹ƒ dasseti.

puÃ±Ã±akiriyavatthÄ• dikathÄ• vaá¹‡á¹‡anÄ•

apaciti eva __apacitisahagataá¹ƒ_ puÃ±Ã±akiriyÄ• vatthu yathÄ• ``nandirÄ• gasahagatÄ• cetanÄ• sampayuttakadhammÄ• kÄ• yavacÄ«kiriyÄ• vÄ• , taá¹ƒsahitÄ• cetanÄ• __apaci hitapharaá¹‡enÄ• _ti desake mettÄ• pharaá¹‡ena, ``evaá¹ƒ me hitaá¹ƒ bhavissatÄ«â€™â€™ vÄ• . kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ \Be 100/ __diá¹-á¹-hijukammaá¹ƒ. niyamalakkhaá¹‡a_n lakkhaá¹‡aá¹ƒ. __sÄ«lamaye saá¹…gahaá¹ƒ gacchanti_ cÄ• rittavasena. anavajjavatthuá¹ƒ abbhanumodamÄ• nopi parassa sampattiyÄ• modatÄ«ti __abbhanumodanÄ• dÄ• namaye asamattabhÄ• vanaá¹ƒ sandhÄ• yÄ• ha. samattÄ• hi appanÄ• hotÄ«ti. __aá¹-á¹-heva koá¹ sattassa ekasmiá¹ƒ khaá¹‡e uppannamekaá¹ƒ paá¹-hamacittaá¹ƒ dassetvÄ• aÃ±Ã±Ä• ni tÄ sabbÄ• ni tÄ• ni sarikkhaá¹-á¹-hena ekÄ«katÄ• ni honti, tathÄ• sesÄ• nipÄ«ti evaá¹ƒ aá¹-á¹

kÄ• mÄ• vacarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 13 rÅ«pÄ• vacarakusalaá¹ƒ

catukkanayo

paá¹-hamajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<160> uttarapadalopaá¹ƒ \Ne 96/ katvÄ• __rÅ«pabhavo rÅ«pa_nti vutto. jhÄ• nassa amag maggavacanaá¹ƒ aÃ±Ã±amaggabhÄ• vanivÄ• raá¹‡atthanti imasmiá¹ƒ atthe maggaggahaá sabbassa kusalajjhÄ• nassa maggabhÄ• voti. tattha maggassa bhÄ• vanÄ• ya samayavava amaggabhÄ• vanÄ• samaye pavattÄ• naá¹ƒ phassÄ• dÄ«naá¹ƒ kusalabhÄ• vo na dassito s dassetabboti. __ito aÃ±Ã±o maggo natthÄ«_ti evaá¹ƒ aÃ±Ã±abhÅ«mikavidhuro sati paccay rÅ«pÅ«papattijanakasabhÄ• vo vipÄ• kadhammasabhÄ• vo viya vipÄ• kadhammavasena s dassetÄ«ti veditabbaá¹ƒ. __kusalaá¹ƒ dÄ• na_nti alobho daá¹-á¹-habbo. atha vÄ• cetanÄ• vajjetvÄ• itare dve cetanÄ• sampayuttakÄ• ti vuttÄ• . __vaá¹-á¹-antÄ«_ti maggabhÄ• vato j saá¹…gahetvÄ• maggoti vattuá¹ƒ vaá¹-á¹-antÄ«ti attho. __okappanÄ• _ti saddahanÄ• . aÃ± atthaá¹ƒ pariccajitvÄ• ``janeti vaá¸• á¸• hetÄ«â€™â€™ ti ayamattho kasmÄ• vuttoti nirupas evamatthasseva diá¹-á¹-hattÄ• ti imamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``puna caparaá¹ƒ udÄ• yÄ• dayo) suttamÄ• haá¹-aá¹ƒ. kesaÃ±ci ariyÄ• naá¹ƒ ariyamaggena siddhÄ• ni aÃ±Ã±Ä• ni bhÄ• vanÄ• sabhÄ• vÄ• nevÄ• ti tesupi bhÄ• ventena samayavavatthÄ• naá¹ƒ ijjhatÄ«ti.

nissaranti \Be 101/ niggacchanti etena, ettha vÄ• ti __nissaraá¹‡aá¹ƒ_. ke niggacchanti? kÄ kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ pahÄ• nanti attho. evaÃ±hi ``kÄ• mÄ• naâ€™â€™ nti kattari

__vatthukÄ• mehipÄ«_ti vatthukÄ• mehi viviccevÄ• tipi attho yujjatÄ«ti evaá¹ƒ yujjamÄ• nat
__pi_-saddo, na kilesakÄ• masamuccayattho. kasmÄ• ? imasmiá¹ƒ atthe kilesakÄ• mÄ• na
vuttattÄ• . akusalasaddena yadipi kilesakÄ• mÄ• , athÄ• pi sabbÄ• kusalÄ• gahitÄ• , sabba
viveko vuttoti Ä• ha __ ``dutiyena kilesakÄ• mehi vivekavacanatoâ€™â€™ _ti. kÄ• maguá¹‡
pÄ• á¹‡Ä• tipÄ• tÄ• diasuddhappayogo hotÄ«ti tabbivekena payogasuddhi vibhÄ• vitÄ• . taá
__Ä• sayaposanaá¹ƒ_.

__aÃ±Ã±esampi_ \Ne 97/ __cÄ• _ti diá¹-á¹-himÄ• nÄ• dÄ«naá¹ƒ phassÄ• dÄ«naÃ±ca. upa
__uparijjhÄ• naá¹…gÄ• ni, _ tesaá¹ƒ attano vipaccanÄ«kÄ• naá¹ƒ paá¹-ipakkhabhÄ• vadas
tappaccanÄ«kanÄ«varaá¹‡avacanaá¹ƒ. byÄ• pÄ• davivekavacanena ``anatthaá¹ƒ me acarÄ
tiÄ• diÄ• ghÄ• tavatthubhedavisayassa dosassa mohÄ• dhikÄ• naá¹ƒ thinamiddhÄ• dÄ«naá
paá¹-icchÄ• danavasena dukkhÄ• dipubbantÄ• dibhedavisayassa mohassa vikkhambhanav
kÄ• marÄ• gabyÄ• pÄ• datadekaá¹-á¹-hathinamiddhÄ• divikkhambhanakaÃ±cedaá¹ƒ sabbÄ
sabbakusalÄ• naá¹ƒ tena sabhÄ• vena sabbÄ• kusalÄ• naá¹ƒ pahÄ• naá¹ƒ hontampi
kÄ• marÄ• gÄ• divikkhambhanasabhÄ• vamevÄ• ti taá¹ƒsabhÄ• vattÄ• avisesetvÄ• nÄ«va
vikkhambhanaviveko vutto hotÄ«ti Ä• ha.

vitakkassa kiccavisesena thirabhÄ• vappatte paá¹-hamajjhÄ• nasamÄ• dhimhi paccanÄ«ka
thirabhÄ• vena taá¹ƒsadisesu vitakkarahitesu dutiyajjhÄ• nÄ• disamÄ• dhÄ«su ca appanÄ•
vitakkassa appanÄ• yogo vutto, aÃ±Ã±athÄ• vitakkova appanÄ• ti tassa taá¹ƒsampayogo n
... daá¹-á¹-habbo_ jhÄ• nasamaá¹…gino vitakkavicÄ• rasamaá¹…gitÄ• dassanena jhÄ• nas
savitakkasavicÄ• rabhÄ• vassa vuttattÄ• .

__vivekajaá¹ƒ pÄ«tisukha_nti ettha purimasmiá¹ƒ atthe __vivekaja_nti jhÄ• naá¹ƒ. pÄ«tisukh
atthiatthavisesavato assa, asmiá¹ƒ vÄ• ti ettha __a_-kÄ• ro vutto. dutiye pÄ«tisukhameva vi
__vivekajaá¹ƒpÄ«tisukha_nti ca aÃ±Ã±apadatthe samÄ• so paccattaniddesassa ca alopo ka
``vivekajapÄ«tisukhaâ€™â€™ nti pÄ• á¹-hoti ayaá¹ƒ viseso. __gaá¹‡anÄ• nupubbatÄ• _ti g
gaá¹‡anÄ• nupubbatÄ• mattaá¹ƒ vÄ• paá¹-hamanti vacananti attho. niccÄ• divipallÄ• sapp
aniccÄ• dilakkhaá¹‡Ä• ni paá¹-ivijjhatÄ«ti __lakkhaá¹‡Å«panijjhÄ• naá¹ƒ_. asammosadham
aviparÄ«talakkhaá¹‡attÄ• anaÃ±Ã±athÄ• bhÄ• vato __tathalakkhaá¹‡aá¹ƒ_.

dutiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

161-2__._ __vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• _ti etena yehi vitakkavicÄ• rehi paá¹-ham
tesaá¹ƒ samatikkamÄ• dutiyajjhÄ• nassa samadhigamo, na sabhÄ• vato anoá¸·Ä• rikÄ• na
samatikkamÄ• ti ayamattho dÄ«pito hoti. evaá¹ƒ ``pÄ«tiyÄ• ca virÄ• gÄ• â€™â€™ tiÄ• dÄ«
vitakkavicÄ• rapÄ«tisukhasamatikkamavacanÄ• ni oá¸·Ä• rikoá¸·Ä• rikaá¹…gasamatikkamÄ
dutiyÄ• diadhigamaparidÄ«pakÄ• nÄ«ti tesaá¹ƒ ekadesabhÅ«taá¹ƒ vitakkavicÄ• rasamatikk

vuttaá¹ƒ. atha vÄ• vitakkavicÄ• ravÅ«pasamavacaneneva taá¹ƒsamatikkamÄ• dutiyÄ• dhig
pÄ«tivirÄ• gÄ• divacanÄ• naá¹ƒ pÄ«tiyÄ• disamatikkamÄ• tatiyÄ• diadhigamadÄ«pakatÄ•
vuttÄ• .

__nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viyÄ• _ti nÄ«layogato vatthaá¹ƒ nÄ«laá¹ƒ viyÄ• ti
sampasÄ• danena yogÄ• jhÄ• naá¹ƒ sampasÄ• danaá¹ƒ, tasmiá¹ƒ dassite ``sampasÄ• dan
samÄ• nÄ• dhikaraá¹‡aniddeseneva taá¹ƒyogÄ• jhÄ• ne taá¹ƒsaddappavatti dassitÄ• ti avi
kathanti ekodimhi dassite ``ekodibhÄ• vaá¹ƒ jhÄ• naâ€™â€™ nti samÄ• nÄ• dhikaraá¹‡anid
ekodivaá¸• á¸• hanatÄ• vuttÄ• hotÄ«ti. __ekodibhÄ• va_nti panidaá¹ƒ uddharitvÄ• ekodiss
siyÄ• ti ekodibhÄ• vasaddo eva samÄ• dhimhi pavatto sampasÄ• danasaddo viya jhÄ• nam

__appitÄ• _ti gamitÄ• vinÄ• saá¹ƒ. dutiyajjhÄ• nÄ• diadhigamupÄ• yadÄ«pakena ajjhattas
ekodibhÄ• vatÄ• ya ca hetudÄ«pakena avitakkÄ• vicÄ• rabhÄ• vahetudÄ«pakena ca vitakk
vitakkavicÄ• rÄ• bhÄ• vo dÄ«pitoti kiá¹ƒ puna avitakkaavicÄ• ravacanena katenÄ• ti? na, ad
vitakkavicÄ• ravÅ«pasamavacanena vitakkavicÄ• rÄ• naá¹ƒ appavatti vuttÄ• hoti. vitakkavi
taá¹‡hÄ• pahÄ• naÃ±ca etesaá¹ƒ \Be 103/ vÅ«pasamanaá¹ƒ. ye ca saá¹…khÄ• resu taá¹‡h
maggesu pahÄ«nataá¹‡hesu phalesu ca saá¹…khÄ• rappavatti hoti, evamidhÄ• pi vikkhamb
dutiyajjhÄ• nassa vitakkavicÄ• rasampayogo purimena na nivÄ• rito siyÄ• ti taá¹ƒnivÄ• raá¹
Ä• vajjitukÄ• matÄ• diatikkamova tesaá¹ƒ vÅ«pasamoti dassanatthaÃ±ca __ ``avitakkaá¹ƒ a
vuttaá¹ƒ.

tatiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<163> __parisuddhapakati_ khÄ«á¹‡Ä• savapakati nikkilesatÄ• . __upekkhÄ• nimitta_nti et
lÄ«nuddhaccapakkhapÄ• tarahitaá¹ƒ majjhattaá¹ƒ vÄ«riyaá¹ƒ ``upekkhÄ• â€™â€™ ti vuttaá
gahetvÄ• pavattetabbassa \Ne 99/ tÄ• disassa vÄ«riyassa nimittabhÄ• vato upekkhÄ• nimi
paá¹-hamajjhÄ• nappaá¹-ilÄ• bhatthÄ• ya nÄ«varaá¹‡e ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• ya Ä• kiÃ±caÃ±Ã±Ä• y
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡anti imÄ•
uppajjanti. sotÄ• pattimaggapaá¹-ilÄ• bhatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«
gatiá¹ƒ nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá¹ƒ jarÄ• maraá¹‡asokaparidevadukkhadomanassaupÄ•
sotÄ• pattiphalasamÄ• pattatthÄ• ya uppÄ• daá¹ƒ ... pe ... upÄ• yÄ• se ... pe ... arahattama
uppÄ• daá¹ƒ ... pe ... upÄ• yÄ• se. arahattaphalasamÄ• pattatthÄ• ya ... pe ... suÃ±Ã±atavih
... pe ... animittavihÄ• rasamÄ• pattatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ Ä• yÅ«hanaá¹ƒ paá¹-
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡anti imÄ•
uppajjanti.

__yadatthi yaá¹ƒ bhÅ«ta_nti khandhapaÃ±cakaá¹ƒ, taá¹ƒ muÃ±citukamyatÄ• Ã±Ä• á¹‡ena

diá¹-á¹-hasovatthikattayassa sappalakkhaá¹‡avicinane viya diá¹-á¹-halakkhaá¹‡attayassa bh
saá¹…khÄ• ralakkhaá¹‡avicinane upekkhaá¹ƒ paá¹-ilabhati. __anÄ• bhogarasÄ• _ti paá¹‡Ä
paá¹-ipakkhakiccÄ• ti attho. nÄ• makÄ• yena cetasikasukhaá¹ƒ kÄ• yikasukhahetu rÅ«pasa
kÄ• yikasukhaÃ±ca jhÄ• nasamaá¹…gÄ« paá¹-isaá¹ƒvedetÄ«ti vuccati. __phuá¹-attÄ• _ byÄ
phuá¹-asarÄ«rassa tÄ• dise nÄ• tipaccanÄ«ke vÄ• tÄ• dike phoá¹-á¹-habbe phuá¹-á¹-he suk
etehi phuá¹-asarÄ«rassapi.

catutthajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<165> __avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• _ti \Be 104/ sukhadukkhÄ• ni viya avibhÅ«tÄ• kÄ
piá¹-á¹-hipÄ• sÄ• á¹‡agatamigamaggo viya tadanumÄ• tabbÄ• vibhÅ«tÄ• kÄ• ropaá¹-á¹-hÄ

catukkanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakanayavaá¹‡á¹‡anÄ•

<167> __yassÄ• pana dhammadhÄ• tuyÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa. tena hi dha
Ã±atvÄ• tadanurÅ«paá¹ƒ desanaá¹ƒ niyÄ• metÄ«ti. ettha ca paÃ±cakanaye dutiyajjhÄ• naá
dutiyajjhÄ• napakkhikaá¹ƒ \Ne 100/ katvÄ• vibhattaá¹ƒ ``yasmiá¹ƒ ... pe ... maggaá¹ƒ bhÄ•
vicÄ• ramattaá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyajjhÄ• naá¹ƒ upasampajja viharatÄ«â€
ekattakÄ• yanÄ• nattasaÃ±Ã±Ä«sattÄ• vÄ• saphalatÄ• ya dutiyajjhÄ• nena samÄ• naphala
jÄ• tattÄ• ca. paá¹-hamajjhÄ• nameva hi kÄ• mehi akusalehi ca vivittanti tadabhÄ• vÄ• na
vivicca akusalehÄ«â€™â€™ ti sakkÄ• vattuá¹ƒ, nÄ• pi ``vivekajaâ€™â€™ nti. suttantadesa
dutiyatatiyajjhÄ• nÄ• ni dutiyajjhÄ• nameva bhajanti vitakkavÅ«pasamÄ• vicÄ• ravÅ«pasam
avicÄ• rattÄ• cÄ• ti.

paá¹-ipadÄ• catukkavaá¹‡á¹‡anÄ•

176-180__._ __tassa tassa jhÄ• nassa upacÄ• ra_nti nÄ«varaá¹‡avitakkavicÄ• ranikantiyÄ
thirabhÅ«to kÄ• mÄ• vacarasamÄ• dhi. __tadanudhammatÄ• _ti tadanurÅ«patÄ• bhÅ«tÄ• ,
tadassÄ• dasampayuttakkhandhasaá¹…khÄ• tÄ• vÄ• micchÄ• satÄ«ti vadanti. avigatanika
taá¹ƒtaá¹ƒpariharaá¹‡asatÄ«tipi vattuá¹ƒ vaá¹-á¹-atÄ«ti evaÃ±ca katvÄ• __ ``satiyÄ• vÄ• n
_ti vikappo kato. __Ä• gamanavasenÄ• pi ca paá¹-ipadÄ• hontiyevÄ• _ti idaá¹ƒ kadÄ• ci du
paá¹-hamÄ• diÄ• gamanakatapaá¹-ipadataá¹ƒ sandhÄ• ya vuttaá¹ƒ. __api_-saddo hi aneka
anekantikattÄ• eva ca pÄ• á¸·iyaá¹ƒ ekekasmiá¹ƒ jhÄ• ne catasso paá¹-ipadÄ• cattÄ• ri Ä•
soá¸·asakkhattukaÃ±ca visuá¹ƒ visuá¹ƒ yojitaá¹ƒ. aÃ±Ã±athÄ• ekekasmiá¹ƒ paá¹-ipadÄ• di
yojetabbÄ• ni siyunti.

Ä• rammaá¹‡acatukkavaá¹‡á¹‡anÄ•

<181> __appaguá¹‡a_nti \Be 105/ paÃ±cahi vasitÄ• hi avasÄ«kataá¹ƒ.

Ä• rammaá¹‡apaá¹-ipadÄ• missakavaá¹‡á¹‡anÄ•

<186> __heá¹-á¹-hÄ• _ti soá¸·asakkhattukato pubbe. __ye keci jhÄ• naá¹ƒ uppÄ• denti nÄ• katÄ• dhikÄ• rÄ• sekkhÄ• maggeneva uppÄ• ditajjhÄ• nÄ• , tesaá¹ƒ jhÄ• nÄ• ni maggapa suddhikanavakasaá¹…gahitÄ• nÄ«ti veditabbÄ• ni. na hi te uppÄ• denti nÄ• mÄ• ti.

kasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<203> nirodhapÄ• dakatÄ• vacanena \Ne 101/ Ä• ruppapÄ• dakatÄ• ca dassitÄ• . khippac __khippanisantibhÄ• vo_.

abhibhÄ• yatanakathÄ• vaá¹‡á¹‡anÄ•

<204> __aÃ±Ã±ampÄ«_ti kevalaá¹ƒ kasiá¹‡Ä• yatanasaá¹…khÄ• tameva ahutvÄ• abhibh pavattatÄ«ti satipi abhibhÄ• yatanÄ• naá¹ƒ kasiá¹‡Ä• yatanatte kasiá¹‡Ä• yatanabhÄ• vato abhibhÄ• yatanabhÄ• vo kasiá¹‡animittÄ• bhibhavanakabhÄ• vanÄ• nimittanÄ• nattatoti da abhibhu, parikammaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ vÄ• . abhibhu Ä• yatanaá¹ƒ etassÄ• ti __abhibhÄ• y abhibhavitabbaá¹ƒ vÄ• Ä• rammaá¹‡asaá¹…khÄ• taá¹ƒ Ä• yatanaá¹ƒ etassÄ• ti __abhibhÄ Ä• rammaá¹‡Ä• bhibhavanato abhibhu ca taá¹ƒ Ä• yatanaÃ±ca yogino sukhavisesÄ• naá¹ƒ manÄ• yatanadhammÄ• yatanabhÄ• vato cÄ• tipi sasampayuttaá¹ƒ jhÄ• naá¹ƒ __abhibhÄ• maggappaá¹-ibaddhatÄ• ya tadÄ• samÄ• pattito vuá¹-á¹-hitassa Ä• bhogo pubbabhÄ• gabh pavattaá¹ƒ abhibhavanÄ• kÄ• raá¹ƒ gahetvÄ• pavatto vuttoti daá¹-á¹-habbo. Ä• gamesu pa rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• n suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko ... pe ... parittÄ• ni suvaá¹ appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti (DN II 173; MN II 249; AN c abhibhÄ• yatanÄ• naá¹ƒ Ä• gatattÄ• __Ä• gamaá¹-á¹-hakathÄ• su_ \Be 106/ (Sv II 173; Ps ``vaá¹‡á¹‡avasena Ä• bhoge vijjamÄ• nepi parittaappamÄ• á¹‡avaseneva imÄ• ni abhibhÄ• vuttaá¹ƒ. parittaappamÄ• á¹‡atÄ• hi abhibhavanassa kÄ• raá¹‡aá¹ƒ vaá¹‡á¹‡Ä• bhoge sati vaá¹‡á¹‡Ä• bhogarahitÄ• ni sahitÄ• ni ca sabbÄ• ni parittÄ• ni ``suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä tathÄ• appamÄ• á¹‡Ä• nÄ«ti daá¹-á¹-habbÄ• ni. atthi hi eso pariyÄ• yo parittÄ• ni abhibhuy vaá¹‡á¹‡avasena Ä• bhujitÄ• ni honti suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni abhibhuyyÄ• ti. idha pa vaá¹‡á¹‡Ä• bhogarahitÄ• ni visuá¹ƒ vuttÄ• ni sahitÄ• ni ca. atthi hi ubhayattha abhibhavana

tattha ca pariyÄ• yadesanattÄ• vimokkhÄ• nampi abhibhavanapariyÄ• yo atthÄ«ti ``ajjhatta

ti \Ne 102/ abhibhÄ• yatanadvayaá¹ƒ vuttaá¹ƒ, tatiyacatutthaabhibhÄ• yatanesu dutiyavimok
vaá¹‡á¹‡Ä• bhibhÄ• yatanesu tatiyavimokkho ca abhibhavanappavattito saá¹…gahito, idha
nippariyÄ• yadesanattÄ• vimokkhÄ• bhibhÄ• yatanÄ• ni asaá¹…karato dassetuá¹ƒ vimokkh
kathitÄ• ni. sabbÄ• ni ca vimokkhakiccÄ• ni vimokkhadesanÄ• ya vuttÄ• ni, tadetaá¹ƒ __ ``a
rÅ«pasaÃ±Ã±Ä«â€™â€™ _ti Ä• gatassa abhibhÄ• yatanadvayassa abhibhÄ• yatanesu ava
passatÄ«â€™â€™ tiÄ• dÄ«naÃ±ca sabbavimokkhakiccasÄ• dhÄ• raá¹‡avacanabhÄ• vato
viÃ±Ã±Ä• yati.

__ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yato_ti idaá¹ƒ katthacipi ``ajjhattaá¹ƒ rÅ«pÄ• ni pa
avatvÄ• sabbattha yaá¹ƒ vuttaá¹ƒ ``bahiddhÄ• rÅ«pÄ• ni passatÄ«â€™â€™ ti, tassa kÄ• r
aÃ±Ã±ahetukaá¹ƒ, taá¹ƒ tena hetunÄ• vuttaá¹ƒ. yaá¹ƒ pana desanÄ• vilÄ• sahetukaá¹ƒ ajjh
arÅ«pasaÃ±Ã±itÄ• ya eva idha vacanaá¹ƒ, na tassa aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ maggitabbar
ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatÄ• ca bahiddhÄ• rÅ«pÄ• naá¹ƒ viya avibhÅ«tattÄ
yathÄ• vuttavavatthÄ• navasena veditabbo. __suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti eteneva s
nÄ«lÄ• diabhibhÄ• yatanÄ• ni na vattabbÄ• nÄ«ti ce? na, nÄ«lÄ• dÄ«su katÄ• dhikÄ• rÄ• n
abhibhavanakÄ• raá¹‡attÄ• . na hi tesaá¹ƒ parisuddhÄ• parisuddhavaá¹‡á¹‡aparittatÄ• tad
abhibhavanakÄ• raá¹‡aá¹ƒ, atha kho nÄ«lÄ• dibhÄ• vo evÄ• ti.

abhibhÄ• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vimokkhakathÄ• vaá¹‡á¹‡anÄ•

<248> __rÅ«pÄ«_ti \Be 107/ yenÄ• yaá¹ƒ sasantatipariyÄ• pannena rÅ«pena samannÄ• ga
hetubhÄ• vena visiá¹-á¹-haá¹ƒ rÅ«paá¹ƒ hoti. yena visiá¹-á¹-hena rÅ«pÄ«ti vucceyya, tadeva
sasantatipariyÄ• pannarÅ«panimittaá¹ƒ jhÄ• namiva paramatthato rÅ«pÄ«bhÄ• vasÄ• dhak
kasiá¹‡adesanÄ• jhÄ• nÄ• nameva kasiá¹‡abhÄ• vena pavattÄ• abhidhamme, sutte pana
``abhidhammavasenÄ• â€™â€™ _ti vuttaá¹ƒ.

vimokkhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmavihÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<251> somanassadomanassarahitaá¹ƒ \Ne 103/ aÃ±Ã±Ä• á¹‡ameva __aÃ±Ã±Ä• á¹‡upekk
ajitattÄ• __anodhijinassa_. sattamabhavÄ• dito uddhaá¹ƒ pavattavipÄ• kassa ajitattÄ• __a
niddosabhÄ• venÄ• _ti nippaá¹-ighabhÄ• vena. ekassapi sattassa appaá¹-ibhÄ• ganimittattÄ
natthi, na ca sammutisaccavasena pavattaá¹ƒ sattaggahaá¹‡aá¹ƒ paricchinnarÅ«pÄ• diggal
appanÄ• ppattiyÄ• pi aparÄ• mÄ• sasattaggahaá¹‡amuddhabhÅ«tÄ• naá¹ƒ mettÄ• dÄ«naá
appamÄ• á¹‡agocaratÄ• vuttÄ• ti veditabbÄ• .

brahmavihÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asubhakathÄ• vaá¹‡á¹‡anÄ•

<263> uddhaá¹ƒ dhumÄ• tattÄ• __uddhumÄ• taá¹ƒ_. setarattehi paribhinnaá¹ƒ vimissitaá¹
purimavaá¹‡á¹‡aviparià¹‡Ä• mabhÅ«taá¹ƒ vÄ• nÄ«laá¹ƒ __vinÄ«laá¹ƒ. saá¹…ghÄ• á¹-o_ a
__Ä• rammaá¹‡assa dubbalatÄ• _ paá¹-ipakkhabhÄ• vena cittaá¹ƒ á¹-hapetuá¹ƒ asamattha
Ä• nisaá¹ƒsadassananÄ«varaá¹‡arogavÅ«pasamÄ• naá¹ƒ yathÄ• kkamaá¹ƒ pupphachaá¸•
yojetabbÄ• . paá¹-ikÅ«lamanasikÄ• rasÄ• maÃ±Ã±ena asubhehi kesÄ• dÄ«hi paá¹-ikÅ«lajjh
sivathikÄ• vaá¹‡á¹‡ajjhÄ• nassa ca. tampi hi paá¹-ikÅ«lamanasikÄ• ravaseneva uppajjatÄ«t
vÄ• sivathikÄ• vaá¹‡á¹‡Ä• ni.

asubhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarakusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacarakusalakathÄ• vaá¹‡á¹‡anÄ•

<265> __sabbÄ• kÄ• renÄ• _ti \Be 108/ \Ne 104/ evaá¹ƒ rÅ«panimittaá¹ƒ daá¹‡á¸• Ä• dÄ•
sabbena rÅ«parÅ«panimittesu tadÄ• rammaá¹‡ajjhÄ• nesu dosadassanÄ• kÄ• rena, rÅ«pÄ
nikantippahÄ• naanÄ• vajjitukÄ• matÄ• dinÄ• vÄ• . __virÄ• gÄ• _ti jigucchanÄ• . Ä• neÃ±jÄ
Ä• neÃ±jatÄ• ``santÄ• ime cunda ariyassa vinaye vimokkhÄ• â€™â€™ tiÄ• dinÄ• santavi
dosadassanapaá¹-ipakkhabhÄ• vanÄ• vasena paá¹-ighasaÃ±Ã±Ä• naá¹ƒ suppahÄ«nattÄ•
arÅ«pasamÄ• pattito na vuá¹-á¹-hÄ• ti. tathÄ• pana na suppahÄ«nattÄ• sabbarÅ«pasamÄ
siyÄ• , paá¹-hamajjhÄ• naá¹ƒ pana appakampi saddaá¹ƒ na sahatÄ«ti taá¹ƒ samÄ• pannass
vuttaá¹ƒ.

Ä• ruppabhÄ• vanÄ• ya abhÄ• ve cutito uddhaá¹ƒ uppattirahÄ• naá¹ƒ rÅ«pasaÃ±Ã±Ä• paá
vipÄ• kappavatti, tÄ• va anuppattidhammatÄ• pÄ• danena samatikkamo atthaá¹…gamo ca
yÄ• tasmiá¹ƒ bhave na uppajjanti, tÄ• anokÄ• satÄ• ya na uppajjanti, na Ä• ruppabhÄ• van
anivÄ• ritattÄ• ca kÄ• ci uppajjanti. tasmÄ• tÄ• saá¹ƒ amanasikÄ• ro anÄ• vajjanaá¹ƒ apac
javanapaá¹-ipÄ• dakena vÄ• bhavaá¹…gamanassa antare akaraá¹‡aá¹ƒ appavesanaá¹ƒ vu
nÄ• nattasaÃ±Ã±Ä• manasikÄ• rahetÅ«naá¹ƒ rÅ«pÄ• naá¹ƒ samatikkamÄ• samÄ• dhissa
rÅ«pasamatikkamÄ• bhÄ• veneva hi rÅ«pasamÄ• pattÄ«su ``nÄ• nattasaÃ±Ã±Ä• naá¹ƒ am
avacananti. ko Ä• nisaá¹ƒso, na hi sabbassÄ• davatthurahite Ä• kÄ• se pavattitasaÃ±Ã±Ä•
vuttaá¹ƒ hoti. rÅ«pasaÃ±Ã±Ä• samatikkamanÄ• dikaá¹ƒ vacanaá¹ƒ Ä• nisaá¹ƒsassa pakÄ•

__aÃ±Ã±atthÄ• _ti suttesu. tattha hi parittakasiá¹‡ugghÄ• á¹-anepi rÅ«pavivekamattaggaha
aggahaá¹‡ato anantapharaá¹‡atÄ• ca vuttÄ• , idha pana anantapharaá¹‡atÄ• sabbhÄ• vep
parittÄ• nantatÄ• hotÄ«ti dassanatthaá¹ƒ ``ananto Ä• kÄ• soâ€™â€™ ti na vuttanti adhippÄ
samayavavatthÄ• panajhÄ• navisesanenevettha attho, na paá¹-ipattiyÄ• ti tadavacanaá¹ƒ.

<266> paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 109/ attano pharaá¹‡Ä• kÄ• reneva ananta
``anantaâ€™â€™ _nti vuttaá¹ƒ. ugghÄ• á¹-abhÄ• vo __ugghÄ• á¹-imaá¹ƒ_.

<267> __akiÃ±cana_nti \Ne 105/ viÃ±Ã±Ä• á¹‡assa kiÃ±ci pakÄ• raá¹ƒ aggahetvÄ• sabbe
Ä• ha.

<268> __yÄ• yÄ• _ti saá¹…khÄ• rÄ• vasesasaÃ±Ã±Ä• ya. __taá¹ƒ_ tÄ• va paá¹-ipattiá¹ƒ. _
tanninnÄ• vajjanÄ• dipavattiyÄ• abhÄ• vaá¹ƒ dasseti, na tadatikkamanatthÄ• ya Ä• vajjana
__nÄ• saÃ±Ã±Ä• _ti saÃ±Ã±Ä• bhÄ• vo ca etissÄ• atthÄ«ti attho. samÅ«hagahaá¹‡avasen
__kalÄ• pasammasanaá¹ƒ_. phassÄ• diekekadhammagahaá¹‡avasena pavattÄ• __anupa

__Ä• kÄ• se pavattitaviÃ±Ã±Ä• á¹‡Ä• tikkamato tatiyÄ• _. tadatikkamato hi tasseva vibhÄ•
dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡avibhÄ• vane hi tadeva atikkantaá¹ƒ siyÄ• , na tassa Ä• rammaá
dosaá¹ƒ disvÄ• anÄ• rammaá¹‡assa vibhÄ• vanÄ• tikkamo yujjati. pÄ• á¸·iyaÃ±ca
``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ sato samÄ• pajjitvÄ• tato vuá¹-á¹-hahitvÄ• ta
abhÄ• vetÄ«â€™â€™ ti (Nidd II upasÄ«vamÄ• á¹‡avapucchÄ• niddesa 39) ttaá¹ƒ, na vutta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ abhÄ• vetÄ«â€™â€™ ti, ``taÃ±Ã±eva abhÄ• vetÄ«â€™â€
viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajjÄ• â€™â€™ ti (Vibh 508) etth
Ä• rammaá¹‡aÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaÃ±ca. tasmiá¹ƒ dvaye y
teneva paá¹-á¹-hÄ• naniddiá¹-á¹-hena taá¹ƒsaddassa sambandhe Ä• panne viÃ±Ã±Ä• á¹‡a
nivattanatthaá¹ƒ viÃ±Ã±Ä• á¹‡avacanaá¹ƒ, tasmÄ• paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡asseva
__tannissita_nti tena nissitaá¹ƒ. taá¹ƒ maá¹‡á¸• apalaggaá¹ƒ anissÄ• ya tena vinÄ• bhÅ«te
á¹-hÄ• naá¹ƒ viya Ä• kÄ• salaggaviÃ±Ã±Ä• á¹‡assa viveke tadapagame tatiyÄ• ruppassa á

arÅ«pÄ• vacarakusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tebhÅ«makakusalavaá¹‡á¹‡anÄ•

<269> __ime_ \Be 110/ __tÄ• va chandÄ• dhipateyye paÃ±ca nayÄ• _ti chandÄ• dhipateyy
taá¹ƒnayÄ• bhimukhappavattiá¹ƒ \Ne 106/ sandhÄ• ya vuttaá¹ƒ, ayaá¹ƒ pana pakÄ• ro na p
pÄ• á¸·iyaá¹ƒ suddhikanayÄ• dayo vatvÄ• vÄ«riyÄ• dhipateyyÄ• dinayÄ• vuttÄ• ti. mahÄ•
mahÄ• vÄ• rehi anulomÄ• dinayavicittehi hÄ«nattiko vibhatto. tattha ca majjhimadhammeka
lokiyamahÄ• nayÄ• ti katvÄ• ``tattha vibhattÄ• â€™â€™ ti vuttaá¹ƒ, na etena kamena imes

Ä• gatattÄ• .

evametesaá¹ƒ vibhattaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• idÄ• ni etasmiá¹ƒ tebhÅ«makakusalakat
aá¹-á¹-hÄ• rasakammadvÄ• radassanatthaá¹ƒ __ ``imasmiá¹ƒ pana á¹-hÄ• neâ€™â€™ _tiÄ
hÄ«napaá¹‡Ä«tehi vinivattetvÄ• majjhimarÄ• siantogadhabhÄ• vaá¹ƒ dassentena etesaá¹ƒ
hÄ«nattike vibhÄ• go kato. ``imasmiá¹ƒ pana á¹-hÄ• neâ€™â€™ tiÄ• dikassa yathÄ• vuttov
majjhimarÄ• simhi ye savipÄ• kÄ• vaá¹-á¹-anissiteneva dÄ• nÄ• divasena pavattitÄ• , te hÄ
vivaá¹-á¹-anissitena dÄ• nÄ• divasena pavattitÄ• , te paá¹‡Ä«tÄ• ti kÄ• tabbÄ• . avipÄ• kÄ•
avipÄ• kattÄ• ca tesu majjhimarÄ• siá¹ƒ á¹-hapetvÄ• itare dve ekantavaá¹-á¹-anissitÄ• na
vivaá¹-á¹-upanissayabhÅ«tÄ• ca navÄ• ti aá¹-á¹-hÄ• rasa kammadvÄ• rÄ• ni, kammÄ• ni c
kÄ• raá¹‡abhÄ• vena dvÄ• rÄ• ni cÄ• ti __kammadvÄ• rÄ• ni_. tattha tattha vÄ• cittÄ• ni ka
taá¹ƒtaá¹ƒdvÄ• rÄ• ni vÄ• kÄ• yÄ• dÄ«ni. aá¹-á¹-hÄ• rasa khattiyÄ• ca abhabbÄ• hÄ«nah
ca paá¹‡Ä«tapaá¹‡Ä«tattayÄ• dayo navÄ• ti kammÄ• nurÅ«peneva veditabbÄ• . evaá¹ƒ brÄ
yojetabbÄ• . aá¹-á¹-hacattÄ• lÄ«sa gottacaraá¹‡Ä• ni tesaÃ±Ã±eva khattiyÄ• dÄ«naá¹ƒ bhe
kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti ... pe ... cittÄ• dhipateyyaâ€™â€™ nti (Dhs 269-270) eva
cittÄ• dhipateyyabhÄ• vo, cittacetasikasamudÄ• ye samayavavatthÄ• pako cittasaddo pava
``sampayuttadhammÄ• naá¹ƒ vasena vuttoâ€™â€™ _ti Ä• ha.

tebhÅ«makakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttarakusalavaá¹‡á¹‡anÄ•

<277> __lokaá¹ƒ_ \Be 111/ \Ne 107/ __taratÄ«_ti etena lokasamatikkamapaá¹-ipattimÄ• ha
lokassantagamanaá¹ƒ phale patiá¹-á¹-hÄ• naá¹ƒ phalaá¹ƒ. __samatikkammÄ• _tiÄ• dinÄ• n
__samatikkammÄ• _ti hi nissaritvÄ• . __abhibhuyyÄ• _ti visaá¹ƒyuttaá¹ƒ hutvÄ• ti attho. tivi
maggÄ• dÄ«su ekekasmiá¹ƒ yojetabbo, maggeyeva vÄ• idha tassa adhippetattÄ• . __ekac
ekamaggassa dve vÄ• re anuppattiá¹ƒ sandhÄ• yÄ• ha. aÃ±Ã±amaÃ±Ã±aá¹ƒ dhammÄ• na
paÃ±Ã±Ä• ya vaá¸• á¸• heti. ``niyyÄ• tÄ«ti niyyÄ• nÄ«yaâ€™â€™ nti vattabbe Ä«-kÄ• rassa
ka-kÄ• raá¹ƒ katvÄ• __ ``niyyÄ• nikaâ€™â€™ _nti vuttaá¹ƒ. niyyÄ• ti etenÄ• ti niyyÄ• naá¹
__niyyÄ• nikaá¹ƒ_ venayiko viya. ettha ``neyyÄ• nikaâ€™â€™ nti vattabbe i-kÄ• rassa e-kÄ
vuttaá¹ƒ.

__phala_nti cittacetasikarÄ• si vuccati, taá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayuttÄ• naá¹ƒ dhar
avayavabhÅ«tÄ• naá¹ƒ nissayo hoti. phalaÃ±Ä• á¹‡aá¹ƒ vÄ• __phalaá¹ƒ, _ sammÄ• diá¹-á
__lokuttarabhÄ• ve_ti lokaá¹ƒ uttiá¹‡á¹‡abhÄ• ve. tena phalanibbÄ• nÄ• ni saá¹…gaá¹‡hÄ•
phalaá¹ƒ, taá¹ƒ __ ``bhÅ«mÄ«â€™â€™ _ti vuccati. yathÄ• vÄ• kammanibbattÄ• kÄ• mab
nissayabhÄ• vena ``bhÅ«mÄ«â€™â€™ ti vuccanti, evaá¹ƒ maggena nibbattaá¹ƒ phalaá¹ƒ a
kÄ• laá¹ƒ samÄ• pajjitabbatÄ• ya nissayabhÄ• vato ``bhÅ«mÄ«â€™â€™ ti vuccati, tatoeva

tiá¹-á¹-hanti. __samucchedavivekavasenÄ• _ti ettha apÄ• yagamanÄ«yÄ• naá¹ƒ accantasan
vijjutobhÄ• sena viya tamassa samucchedo daá¹-á¹-habbo. lokiyajjhÄ• nampi puthujjanassa
akatÄ• dhikÄ• rassa na vinÄ• paá¹-ipadÄ• ya ijjhati, katÄ• dhikÄ• rassa pana ariyassa mag
vipÄ• kÄ• naá¹ƒ viya kusalena tathÄ• samiddhassa ariyamaggena sadisatÄ• ya abhÄ• vato
maggapaá¹-ipadÄ• tassa jhÄ• nassa paá¹-ipadÄ• ti sakkÄ• vattunti tattha tathÄ• garuá¹ƒ k
desanÄ• na katÄ• , yathÄ• vuttajjhÄ• nasaá¹…gahatthaá¹ƒ suddhikadesanÄ• pi katÄ• .

idha pana kassaci vinÄ• paá¹-ipadÄ• ya asiddhito garuá¹ƒ katvÄ• dassetuá¹ƒ __ ``dukkha
_ntiÄ• di vuttaá¹ƒ. __yo koci vÄ• ro_ti sakiá¹ƒ dvikkhattuá¹ƒ tikkhattuá¹ƒ catukkhattuá¹ƒ ane
evamÄ• dÄ«su vikkhambhanavÄ• resu yo koci. sakiá¹ƒ dvikkhattuÃ±ca vikkhambhanavÄ• r
ca tato uddhaá¹ƒ sukhÄ• paá¹-ipadÄ• \Be 112/ hotÄ«ti tikkhattuá¹ƒ vikkhambhanavÄ• raá¹
paá¹-ipadÄ• ti rocesuá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• . tasmiá¹ƒ tathÄ• rocite tato paresu catukk
vikkhambhanavÄ• rÄ• dÄ«su vattabbameva natthÄ«ti. rÅ«pÄ• rÅ«pÄ• naá¹ƒ lakkhaá¹‡Ä• d
rÅ«pÄ• rÅ«papariggaho, nÄ• marÅ«pamattametaá¹ƒ, na aÃ±Ã±o koci sattÄ• dikoti vavatthÄ
nÄ• marÅ«pavavatthÄ• panaá¹ƒ. pariggahitarÅ«pÄ• rÅ«passa maggapÄ• tubhÄ• vadandha
nÄ• marÅ«pavavatthÄ• panÄ• dÄ«naá¹ƒ kicchasiddhito siyÄ• ti na rÅ«pÄ• rÅ«papariggahal
dukkhapaá¹-ipadatÄ• vattabbÄ• ti ce? taá¹ƒ na, nÄ• marÅ«pavavatthÄ• panÄ• dÄ«naá¹ƒ p
sukhasiddhiyampi tathÄ• siddhavipassanÄ• sahagatÄ• naá¹ƒ indriyÄ• naá¹ƒ mandatÄ• ya n

__rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• _ti akicchenapi pariggahetvÄ• . kicchena pariggahite va
sesesupi. __imaá¹ƒ vÄ• raá¹ƒ rocesu_nti kalÄ• pasammasanÄ• vasÄ• ne udayabbayÄ• nup
uppannassa vipassanupakkilesassa tikkhattuá¹ƒ vikkhambhanena kicchatÄ• vÄ• raá¹ƒ dukk
etadantattÄ• paá¹-ipadÄ• ya. etassa akicchattepi purimÄ• naá¹ƒ kicchatte dukkhapaá¹-ipad
paá¹-isiddhÄ• ti daá¹-á¹-habbaá¹ƒ. yathÄ• vuttaá¹ƒ vÄ• sabbaá¹ƒ rÅ«pÄ• rÅ«papariggahÄ•
vikkhambhanavÄ• ratÄ• vasena __ ``imaá¹ƒ vÄ• raâ€™â€™ _nti Ä• ha. yassa pana sabbat
paá¹-ipadÄ• veditabbÄ• .

musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
pariggÄ• hakasabhÄ• vÄ• sammÄ• vÄ• cÄ• . sÄ• siniddhabhÄ• vato sampayuttadhamme
sammÄ• vÄ• cÄ• paccayasubhÄ• sitasotÄ• raÃ±ca janaá¹ƒ. kÄ• yikakiriyÄ• kiccaá¹ƒ kattab
sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ ghaá¹-anaá¹ƒ hotÄ«ti sammÄ• kammantasaá¹…khÄ• tÄ•
samuá¹-á¹-hÄ• nasabhÄ• vÄ• ti vuttÄ• . sampayuttadhammÄ• naá¹ƒ vÄ• ukkhipanaá¹ƒ san
kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya, jÄ«vamÄ• nassa sattassa, sampayuttadhammÄ
Ä• jÄ«vasseva vÄ• jÄ«vitindriyavuttiyÄ• .

<283> __maggasannissita_nti paramatthamaggasabhÄ• vattÄ• maggÄ• vayavabhÄ• vena

<285> __patiá¹-á¹-hÄ• naá¹ƒ_ kilesavasena, __Ä• yÅ«hanaá¹ƒ_ abhisaá¹…khÄ• ravasena
__patiá¹-á¹-hÄ• naá¹ƒ, _ diá¹-á¹-hivasena __Ä• yÅ«hanaá¹ƒ. bodhÄ«_ti yÄ• ayaá¹ƒ dhamm
yojetabbÄ• . __senaá¹…garathaá¹…gÄ• dayo viyÄ• _ti \Ne 109/ etena \Be 113/ puggalapaÃ
avijjamÄ• napaÃ±Ã±attibhÄ• vaá¹ƒ dasseti. aá¹…ga-saddo kÄ• raá¹‡atthopi hotÄ«ti catusa
saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• _. bujjhantÄ«ti bodhiyo, bodhiyo eva aá¹…gÄ• ti __ ``anubuj
bojjhaá¹…gÄ• â€™â€™ _ti vuttaá¹ƒ. vipassanÄ• dÄ«naá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ bujjhitabbÄ•
paccakkhabhÄ• vena paá¹-imukhaá¹ƒ aviparÄ«tatÄ• ya sammÄ• ca bujjhantÄ«ti evamattha
``anubujjhantÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. bodhi-saddo hi sabbavisesayuttaá¹ƒ bujjhanaá¹
saá¹…gaá¹‡hÄ• tÄ«ti.

<299> __tiá¹‡á¹‡a_nti rÄ• gÄ• dÄ«naá¹ƒ. __karoti nÄ• ma_ kiá¹ƒ duccaritÄ• ni anuvattamÄ

<301> pÄ• á¹‡Ä• tipÄ• tÄ• dinipphÄ• ditapaccayÄ• naá¹ƒ niccasevanaá¹ƒ __dhuvapaá¹-ise
attano kiccavÄ• . __na hotÄ«_ti atthantarabhÄ• vaá¹ƒ paá¹-ikkhipati.
paccayapaá¹-isevanasÄ• mantajappanairiyÄ• pathappavattanÄ• ni pÄ• picchatÄ• nibbattÄ•
kuhanavatthÅ«nÄ«_ti.

<343> vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• saá¹…khÄ• rupekkhÄ• sÄ• nulomÄ• , sÄ• s
``suÃ±Ã±atÄ• â€™â€™ ti vuccati, dukkhato passantÄ« taá¹‡hÄ• paá¹‡idhisosanato ``appaa
Ä• gamanÄ«yaá¹-á¹-hÄ• ne maggÄ• dhigamatthaá¹ƒ Ä• gamanapaá¹-ipadÄ• á¹-hÄ• ne á¹-h
nÄ• maá¹ƒ deti. Ä• gamanato nÄ• me laddhe saguá¹‡ato Ä• rammaá¹‡ato ca nÄ• maá¹ƒ si
saguá¹‡Ä• rammaá¹‡ehi nÄ• malÄ• bhe sabbattha Ä• gamanato nÄ• maá¹ƒ siddhaá¹ƒ hotÄ
paripuá¹‡á¹‡anÄ• masiddhihetuttÄ• saguá¹‡Ä• rammaá¹‡ehi sabbesampi nÄ• mattayayog
vavatthÄ• nakarattÄ• ca nippariyÄ• yadesanÄ• ya Ä• gamanatova idha nÄ• maá¹ƒ labhati,

<350> __animittavipassana_nti aniccÄ• nupassanaá¹ƒ. __nimittadhammesÅ«_ti samÅ«hÄ
sakiccaparicchedatÄ• ya ca sapariggahesu khandhesu. __animittavimokkho_ti aniccÄ• nup
__evaá¹ƒsampadamida_nti kathamidha upamÄ• saá¹ƒsandanaá¹ƒ hoti. na hi chandacittÄ• n
maggasaá¹…khÄ• taadhipatibhÄ• vÄ• bhÄ• vo viya saddhindriyÄ• dhikassa animittavimokk
atthi, na ca amaggÄ• dhipatÄ«naá¹ƒ maggÄ• dhipatinÄ• madÄ• nÄ• bhÄ• vo viya animittas
sakkÄ• vattuá¹ƒ animittavimokkhassa ananimittatÄ• ya abhÄ• vato \Be 114/. maggo adhipa
maggÄ• dhipatinoti yutto tattha chandacittehi taá¹ƒsampayuttÄ• naá¹ƒ maggÄ• dhipatibhÄ•
pana maggo animittaá¹ƒ etassÄ• ti maggÄ• nimittoti ayamattho na sambhavatÄ«ti na tena a
animittabhÄ• vo na yujjati, kiá¹ƒ vÄ• ettha sÄ• maÃ±Ã±aá¹ƒ adhippetanti. amaggaá¹…gam
satipi adhipatibhÄ• ve chandacittÄ• naá¹ƒ na maggÄ• dhipatÄ«ti magganÄ• maá¹ƒ, na ca te
amaggaá¹…gattÄ• , tathÄ• satipi saddhÄ• ya Ä• gamanabhÄ• vena tassÄ• animittanti mag
maggassa tassÄ• amaggaá¹…gattÄ• . evaá¹ƒ animittavipassanÄ• yapi animittabhÄ• vo nip
hoti.

nanu ca idha jhÄ• naá¹ƒ suÃ±Ã±atÄ• dinÄ• mena vuttaá¹ƒ, na maggoti ce? na, maggasam
suÃ±Ã±atÄ• dinÄ• makattÄ• . suttantapariyÄ• yena saguá¹‡Ä• rammaá¹‡ehi idha abhidham
Ä• haá¹ƒsu. tasmÄ• paá¹-ikkhittÄ• __ ``na pana labhantÄ«â€™â€™ _ti. __kiá¹ƒ kÄ• raá¹‡Ä
anÄ• masitvÄ• paccanÄ«katova nÄ• malÄ• bhÄ• ti adhippÄ• yo. yo hi saguá¹‡Ä• rammaá¹
sarasappadhÄ• no hoti. saraseneva ca nÄ• malÄ• bhe sabbamaggÄ• naá¹ƒ suÃ±Ã±atÄ• di
tasmÄ• abhidhamme satipi dvÄ«hi nÄ• malÄ• bhe paccanÄ«kato nÄ• mavavatthÄ• nakara
saguá¹‡Ä• rammaá¹‡ehi suÃ±Ã±atÄ• ppaá¹‡ihitamaggÄ• nÄ• maá¹ƒ na labhantÄ«ti Ä• ha.
aÃ±Ã±anirapekkhehi saguá¹‡Ä• rammaá¹‡ehi na labhanti. __kiá¹ƒ kÄ• raá¹‡Ä• _? abhidhar
sahitehi nÄ• malÄ• bhÄ• ti attho. paccanÄ«kaÃ±hi vavatthÄ• nakaraá¹ƒ anapekkhitvÄ• kev
nÄ• mahetubhÄ• vo abhidhamme natthi avavatthÄ• nÄ• pattito. tasmÄ•
attÄ• bhinivesapaá¹‡idhipaá¹-ipakkhavipassanÄ• nulomÄ• maggÄ• satipi sarasantare pac
nÄ• maá¹ƒ labhanti. animittamaggassa pana vipassanÄ• nimittapaá¹-ipakkhÄ• na hoti saya
nimittaggahaá¹‡Ä• nivÄ• raá¹‡Ä• ti tadanulomamaggopi na nimittassa paá¹-ipakkho. yadi si
nimittagatavipassanÄ• yapi paá¹-ipakkho siyÄ• ti. tasmÄ• vijjamÄ• nopi saraso vavatthÄ• n
abhidhamme animittanti nÄ• madÄ• yako na gahito. aniccÄ• nupassanÄ• nulomo pana mag
saá¹…gahitoti daá¹-á¹-habbo. tasmÄ• eva ca so nayo vuttoti. __eva_nti yaá¹ƒ \Be 115/ vakl
vuá¹-á¹-hahantassa maggo animitto hotÄ«â€™â€™ ti (Dhs-a 350), evaá¹ƒ Ä• haritvÄ• aá¹-
animittamaggo dÄ«pitoti attho.

__vuá¹-á¹-hÄ• na ... pe ... kimÄ• rammaá¹‡Ä• _ti aniccÄ• dito vuá¹-á¹-hahantassa vuá¹-á¹-h
lakkhaá¹‡Ä• rammaá¹‡atte sati saá¹…khÄ• rehi vuá¹-á¹-hÄ• naá¹ƒ na siyÄ• , saá¹…khÄ• rÄ
lakkhaá¹‡apaá¹-ivedhoti maÃ±Ã±amÄ• no \Ne 111/ pucchati. ``aniccaâ€™â€™ ntiÄ• dinÄ•
Ã±Ä• á¹‡ena lakkhaá¹‡Ä• nipi paá¹-ividdhÄ• ni honti tadÄ• kÄ• rasaá¹…khÄ• ragahaá¹‡ato
``lakkhaá¹‡Ä• rammaá¹‡Ä• â€™â€™ _ti. saá¹…khÄ• rÄ• rammaá¹‡Ä• eva yathÄ• vuttÄ• c
``lakkhaá¹‡Ä• rammaá¹‡Ä• â€™â€™ ti vuttÄ• ti dassento __ ``lakkhaá¹‡aá¹ƒ nÄ• mÄ• â€™
dukkhatÄ• anattatÄ• ti hi visuá¹ƒ gayhamÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ __paÃ±Ã±attigatikaá¹ƒ_
avijjamÄ• naá¹ƒ, avijjamÄ• nattÄ• eva parittÄ• divasena __navattabbadhammabhÅ«taá¹ƒ_
lakkhaá¹‡assa paramatthato abhÄ• vÄ• ``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti saá¹…kh
lakkhaá¹‡Ä• ni sallakkheti nÄ• mÄ• ti Ä• ha __ ``yo pana aniccaá¹ƒ dukkhamanattÄ• ti tÄ«á
sallakkhetÄ«â€™â€™ _ti. yasmÄ• ca __anicca_ntiÄ• dinÄ• saá¹…khÄ• rÄ• va dissamÄ• n
baddhakuá¹‡apaá¹ƒ viya paá¹-inissajjanÄ«yÄ• honti.

lokuttarakusalaá¹ƒ

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__tatrÄ• _ti lokuttarajjhÄ• ne. __ajjhattaÃ±cÄ• _ti upaá¸• á¸• hagÄ• thÄ• ya abhinivisitabbaá

vipassanÄ• bhÅ«miá¹ƒ paÃ±cadhÄ• uddisati. sattaaá¹-á¹-hÄ• dÄ«ni aá¹…gÄ• ni __sattaá¹-
Ä• disaddassa lopo daá¹-á¹-habbo. __nimitta_nti yato vuá¹-á¹-hÄ• naá¹ƒ, tÄ• ni nimittapavat
nimittavacaneneva uddisati. __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ameva ariyamaggassa bojjh
kasmÄ• ? tato tato dutiyÄ• dipÄ• dakajjhÄ• nato uppannassa sasaá¹…khÄ• rupekkhÄ• Ã±Ä
pÄ• dakajjhÄ• nÄ• tikkantÄ• naá¹ƒ aá¹…gÄ• naá¹ƒ asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ•
atabbhÄ• vato. __tesampi vÄ• desu ... pe ... vipassanÄ• va niyametÄ«ti veditabbÄ• _. kasm
hi paá¹-hamattheravÄ• depi apÄ• dakapaá¹-hamajjhÄ• napÄ• dakamaggÄ• paá¹-hamajjhÄ
pÄ• dakajjhÄ• navipassanÄ• niyamehi taá¹ƒtaá¹ƒjhÄ• nikÄ• . evaá¹ƒ sesavÄ• desupi vipass
yojetabbo.

__pakiá¹‡á¹‡akasaá¹…khÄ• re_ti \Be 116/ pÄ• dakajjhÄ• nato aÃ±Ã±asaá¹…khÄ• re. tena
sammasitesu vattabbameva natthÄ«ti dasseti. __tatrÄ• pÄ«_ti dutiyattheravÄ• depi. taá¹ƒta
taá¹ƒtaá¹ƒsammasitasaá¹…khÄ• ravipassanÄ• niyamehi hoti. tatrÄ• pi hi vipassanÄ•
taá¹ƒtaá¹ƒvirÄ• gÄ• virÄ• gabhÄ• vanÄ• bhÄ• vena somanassasahagatÄ• \Ne 112/ upekkh
jhÄ• naá¹…gÄ• diniyamaá¹ƒ maggassa karotÄ«ti evaá¹ƒ __vipassanÄ• niyamo vuttanayene

__ta_nti taá¹ƒtaá¹ƒjhÄ• nasadisabhavanaá¹ƒ. __svÄ• yamattho_ pÄ• dakajjhÄ• nasammas
ajjhÄ• sayamattena asijjhanÄ• upanissayena vinÄ• saá¹…kappamattena sakadÄ• gÄ• mip
asijjhanadÄ«pakena __nandakovÄ• dena_ (MN III 398 Ä• dayo) dÄ«petabbo. tattha hi sotÄ
paripuá¹‡á¹‡asaá¹…kappabhÄ• vaá¹ƒ vadantena bhagavatÄ• yassa yassa upanissayo atth
niyÄ• mako, nÄ• Ã±Ã±assÄ• ti tena tena paripuá¹‡á¹‡asaá¹…kappatÄ• hoti, na tato paraá¹
asijjhanatoti ayamattho dÄ«pito hoti. evamidhÄ• pi yassa yassa dutiyÄ• dijhÄ• nikassa mag
upanissayo atthi, tassa tasseva ajjhÄ• sayo niyÄ• mako, nÄ• Ã±Ã±assa satipi tasmiá¹ƒ asijj
vÄ• de pÄ• dakasammasitajjhÄ• nupanissayasabbhÄ• ve ajjhÄ• sayo ekantena hoti, taá¹ƒta
taá¹ƒtaá¹ƒsaá¹…kappo viyÄ• ti tadabhÄ• vÄ• bhÄ• vato ajjhÄ• sayo niyametÄ«ti vuttaá¹ƒ.

__yasmiá¹ƒ pana pÄ• dakajjhÄ• naá¹ƒ natthÄ«_ti catutthajjhÄ• nikavajjÄ• naá¹ƒ pÄ• dakÄ
sandhÄ• ya vuttaá¹ƒ. appanÄ• ppatti ca oá¸·Ä• rikaá¹…gÄ• tikkamanupanissayÄ• bhÄ• ve p
hotÄ«ti __ ``somanassasahagatamaggo hotÄ«â€™â€™ _ti Ä• ha. __upekkhÄ• sahagatama
catutthajjhÄ• nikatÄ• pi samÄ• nÄ• anusayasamugghÄ• á¹-anasamatthassa na saá¹…khÄ
vÄ• dÄ• na virujjhanti_ ajjhÄ• sayavasena paÃ±camajjhÄ• nikatÄ• ya paá¹-hamÄ• dijjhÄ• n
adhippÄ• yo. ajjhÄ• sayo ca sÄ• tthako hoti, aÃ±Ã±athÄ• pÄ• dakasammasitajjhÄ• neheva
ajjhÄ• sayo niyÄ• mako vuccamÄ• no niratthako siyÄ• ti. __idha pana_ aá¹-á¹-hasÄ• liniyÄ
vipassanÄ• saá¹…khÄ• taá¹ƒ __atthameva_ uddharitvÄ• ``tesampi vÄ• desu ayaá¹ƒ ... pe
niyametÄ«â€™â€™ ti vadantena \Be 117/ tayopete vÄ• de vipassanÄ• va niyametÄ«ti dass
taá¹ƒtaá¹ƒvÄ• dÄ• naÃ±hi vipassanÄ• sahitÄ• nameva siddhi, nÄ• Ã±Ã±athÄ• ti dassitanti.

__pavedhatÄ«_ti gotrabhussa paccayo bhavituá¹ƒ na sakkotÄ«ti attho. yadi paÃ±camacittak

patitaá¹ƒ nÄ• ma hoti, kathaá¹ƒ tadÄ• gotrabhu tadanantaraÃ±ca maggo javanassa patitak
apubbassa javanantarassa patitatÄ• bhÄ• vato. tadeva hi javanaá¹ƒ anekakkhattuá¹ƒ pavat
patitaá¹ƒ siyÄ• ti, gotrabhu pana Ä• rammaá¹‡antare uppannaá¹ƒ apubbaá¹ƒ javanaá¹ƒ, tat
cÄ• ti. nanu ca sattamajavanacetanÄ• ya balavatÄ• ya upapajjavedanÄ«yabhÄ• vo hoti Ä•
tatthÄ• yaá¹ƒ adhippÄ• yo siyÄ• ``paá¹-isandhiyÄ• anantarapaccayabhÄ• vino vipÄ• kasa
anantarapaccayabhÄ• vena antimajavanacetanÄ• ya susaá¹…khatattÄ• sÄ• sattamajava
Ä• nantarikÄ• ca hoti, na apatitajavanacetanÄ• viya balavatÄ• yÄ• â€™â€™ ti.

__puna anulomaá¹ƒ taá¹ƒ anubandheyyÄ• _ti gotrabhussa hi saá¹…khÄ• rÄ• rammaá¹‡atte
purimaanulomaá¹ƒ viya taá¹ƒ tadapi aÃ±Ã±aá¹ƒ anulomaá¹ƒ anubandheyya, na maggoti ma
bhaveyya attano sadisÄ• lambanassa Ä• vajjanaá¹-á¹-hÄ• niyassa paccayassa alÄ• bhÄ• .
upÄ• dÄ• nakkhandhesu anusayitÄ• kilesÄ• sÄ• bhÅ«mi etehi laddhÄ• ti katvÄ• __bhÅ«
sinonti bandhantÄ«ti katvÄ• __vaá¹-á¹-asetÅ«_ ca, tesaá¹ƒ __samugghÄ• takaraá¹‡a_ntipi
lobhakkhandhÄ• dipadÄ• lanaá¹ƒ vuccati. __ta_nti pavattaá¹ƒ. __ekaá¹ƒ bhava_nti anÄ• gÄ
tattheva upapajjantassa heá¹-á¹-hÄ• anÄ• gamanavasena eko bhavoti gahetvÄ• vuttaá¹ƒ.

__imassa panatthassÄ• _ti yathÄ• vuttassa upÄ• dinnakapavattato vuá¹-á¹-hÄ• nassa. apÄ
uddhaá¹ƒ sugatiyaÃ±ca vipÄ• kadÄ• yakassa abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa paccaya
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodho daá¹-á¹-habbo. __dvÄ«su bhavesÅ«_ti anÄ• g
sakadÄ• gÄ• missa kÄ• madhÄ• tuyaá¹ƒ ye dve bhavÄ• uppajjeyyuá¹ƒ, tesÅ«ti attho. __ca
calanasabhÄ• vameva dasseti, na acalanÄ• bhÄ• vaá¹ƒ, tasmÄ• acalanaá¹ƒ dassetvÄ• pu
``tathÄ• gatassa hÄ«â€™â€™ _tiÄ• dimÄ• ha. yepi vÄ• katthaci cattÄ• ropi magge samÄ•
acalanameva \Be 118/ gaá¹‡heyyuá¹ƒ, tesaá¹ƒ taá¹ƒgahaá¹‡anivÄ• raá¹‡atthaá¹ƒ ``calatÄ«
calanÄ• vadhÄ• raá¹‡atthanti yuttaá¹ƒ ubhayadassanaá¹ƒ. atha vÄ• yadipi kesaÃ±ci cattÄ•
samÄ• napaá¹-ipadÄ• , tathÄ• pi kilesindriyehi sijjhamÄ• nÄ• paá¹-ipadÄ• tesaá¹ƒ vasena
``calatiâ€™â€™ cceva vuttaá¹ƒ, na ``na calatÄ«â€™â€™ ti.

lokuttarakusalapakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamamaggavÄ«satimahÄ• nayavaá¹‡á¹‡anÄ•

<357> yassa \Ne 114/ pubbabhÄ• ge ``maggaá¹ƒ bhÄ• vemÄ«â€™â€™ ti ajjhÄ• sayo pava
evaá¹ƒ sabbattha ajjhÄ• sayavisesena taá¹ƒtaá¹ƒbhÄ• vanÄ• viseso daá¹-á¹-habbo.

<358> __chandÄ• dhipateyya_ntiÄ• dÄ«su ekacittakkhaá¹‡e vattamÄ• nesu dhammesu ka
taá¹ƒsahajÄ• tassa adhipatibhÄ• vo vÄ«riyÄ• dÄ«naÃ±cÄ• ti? upanissayavasena. yassa hi
nipphajjati, ``ahaá¹ƒ nipphÄ• dessÄ• mÄ«â€™â€™ ti pavattamÄ• nassa kusalaá¹ƒ nipphan
chando tena purimupanissayena visiá¹-á¹-ho sahajÄ• tadhamme attano vase vatteti. tasmiÃ

pavattanti, nivattamÄ• ne nivattanti, tadanurÅ«pabalÄ• ca honti rÄ• japurisÄ• viyÄ• ti. evaá
sesadhammÄ• naá¹ƒ pana katthaci vuttappakÄ• rappavattisabbhÄ• vepi ataá¹ƒsabhÄ• vattÅ
daá¹-á¹-habbo.

dutiyamaggavaá¹‡á¹‡anÄ•

<361> Ä• -kÄ• rassa rassattaá¹ƒ katvÄ• aÃ±Ã±indriyaá¹ƒ vuttaá¹ƒ, Ä• -kÄ• ro ca dhamma

tatiyacatutthamaggavaá¹‡á¹‡anÄ•

<362> __maggaá¹…gÄ• ni na pÅ«renti_ akiccakattÄ• sammÄ• diá¹-á¹-hiyÄ• ti adhippÄ• yo
maggo, na cetÄ• ya mÄ• retabbaá¹ƒ atthÄ«ti. mÄ• nassa diá¹-á¹-hisadisÄ• \Be 119/ pavatti
pavattamÄ• nassa diá¹-á¹-hiá¹-á¹-hÄ• ne á¹-hÄ• naá¹ƒ. __Ä• lokasseva pavattikÄ• lo viyÄ• _
sandhÄ• yÄ• ha. ekadesasÄ• maÃ±Ã±ena hi yathÄ• dhippetena upamÄ• hotÄ«ti. __khÄ• n
khÄ• racchÄ• rikÄ• yaá¹ƒ. __sammadditvÄ• _ti kiledetvÄ• . __chando_ti taá¹‡hÄ• . __anusa
ca. etasmiÃ±ca sutte asamÅ«hatassa gandhassa samugghÄ• á¹-anaá¹ƒ viya asamÅ«hatam
dassentena aÃ±Ã±amaÃ±Ã±e kilese pajahatÄ«ti dassitanti Ä• nÄ«taá¹ƒ, na yathÄ• vuttanay
daá¹-á¹-habbaá¹ƒ. nirantaraá¹ƒ pavattamÄ• ne citte tassa saá¹ƒkilesavodÄ• nakarÄ• sÄ• va
uppajjamÄ• nÄ• tassaá¹…gabhÅ«tÄ• avayavÄ• viya hontÄ«ti __ ``cittaá¹…gavasenÄ• â€

lokuttarakusalavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalapadaá¹ƒ

dhammuddesavÄ• ro

paá¹-hamacittakathÄ• vaá¹‡á¹‡anÄ•

<365> kusale \Ne 115/ vuttanayaá¹ƒ anugantvÄ• yathÄ• nurÅ«paá¹ƒ veditabbatÄ• ya __ ``
Ä• ha. __gantabbÄ• bhÄ• vato_ti bujjhitabbÄ• bhÄ• vato. __diá¹-á¹-hiyÄ• gatamatta_nti diá
gahaá¹‡amattaá¹ƒ. Ä• sannakÄ• raá¹‡attÄ• ayonisomanasikÄ• rassa visuá¹ƒ gahaá¹‡aá¹ƒ
__satisaá¹ƒvaro_ti idha sÄ«tÄ• dÄ«hi phuá¹-á¹-hassa appamajjanaá¹ƒ khamanaá¹ƒ daá¹-á¹
__pahÄ• nasaá¹ƒvaro_ti vÄ«riyasaá¹ƒvaro.

__assÄ• dadassana_nti assÄ• dadiá¹-á¹-hi. phalaá¹-á¹-hena paccupaá¹-á¹-hÄ• nena
__asammÄ• paá¹-ipattipaccupaá¹-á¹-hÄ• nomoho, _ sammÄ• paá¹-ipattipaá¹-ipakkhabhÄ• v

lobhassa abhijjhÄ• bhÄ• ve satipi visesayuttÄ• ya abhijjhÄ• ya kammapathappattÄ• ya idhu
lakkhaá¹‡Ä• diá¹ƒ dassetuá¹ƒ __ ``sÄ• parasampattÄ«naâ€™â€™ _ntiÄ• dimÄ• ha. attano
taá¹‡hÄ• bhirati __abhirati_.

__anupaparikkhÄ• _ \Be 120/ moho. mohavasena hi diá¹-á¹-hivasena vÄ• avatthusmiá¹ƒ s
uppajjatÄ«ti. __asatiyacitte_ti ahirikÄ• dÄ«hi Ä• rakkharahitacitte. __satirahitattÄ• satipaá¹-
cÄ• _ti etena satirahitÄ• satipaá¹-ipakkhÄ• ca akusalÄ• khandhÄ• eva micchÄ• satÄ«ti da
upanÄ• hÄ• dippavattiyaá¹ƒ cirakatÄ• disallakkhaá¹‡e paá¹-usaÃ±Ã±Ä• sampayuttÄ• daá¹-
__sadarathÄ• dibhÄ• vo_ avisesena kilesasampayogato vutto lahutÄ• diekantapaá¹-ipakkhÄ
kesaÃ±ci idha abhÄ• vÄ• . __avÅ«pasamo_ti asannisinnasabbhÄ• vamÄ• ha. __anavaá¹-á¹
__cetaso avÅ«pasame_ti nipphÄ• detabbe payojane bhummaá¹ƒ, avÅ«pasamapaccayabhÄ
``avÅ«pasamoâ€™â€™ ti vuttaá¹ƒ.

dhammuddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<377> __sahajÄ• tadhammesu_ \Ne 116/ __akampanaá¹ƒ_ na kosajjesu akampanaá¹ƒ viy
daá¹-á¹-habbaá¹ƒ, taá¹ƒtaá¹ƒpÄ• pakiriyÄ• ya ussahanavasena pana thiratÄ• tattha akamp

<381> __diá¹-á¹-hiyÄ• virÅ«paá¹ƒ phandita_nti tathÄ• tathÄ• sassatÄ• divasena pavattÄ•
__tarantÄ«_ti titthe viya pilavanti. __vipariyesato_ti vatthussa viparÄ«tato.

<390> sabhÄ• vapaá¹-icchÄ• danavasena pakatiattÄ• diasantagahaá¹‡assa aniccÄ• dÄ«na
ca saÃ±Ã±Ä• divipariyesassa nissayattÄ• __ ``asantaá¹ƒ asamaÃ±ca bujjhatÄ«â€™â€™ _

dutiyacittavaá¹‡á¹‡anÄ•

<399> __kiÃ±cÄ• pi ... pe ... parÄ• masantassa uppajjatÄ«_ti purimacittena avisesaá¹ƒ das
anussÄ• hanÄ• vasÄ«danabhÄ• vena saá¹ƒhatabhÄ• vo __thinaá¹ƒ_.

tatiyacittavaá¹‡á¹‡anÄ•

<400> __idha mÄ• nena saddhiá¹ƒ paÃ±ca apaá¹‡á¹‡akaá¹…gÄ• nÄ«_ti avirajjhanakaá¹…
hontÄ«ti attho daá¹-á¹-habbo. mÄ• nassa aniyatattÄ• na niyatayevÄ• panakÄ• ti \Be 121/. p
``saá¹ƒyojanaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒyojano dhammo uppajjati hetupaccayÄ• â€™â
ettha ``catukkhattuá¹ƒ kÄ• marÄ• gena tikkhattuá¹ƒ paá¹-ighena ca mÄ• no vicikicchÄ• bha
sakadÄ• gÄ• mino saá¹ƒyojanÄ• naá¹ƒ saá¹ƒyojanehi dasavidhÄ• yojanÄ• â€™â€™ ti das

``kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca mÄ• nasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaâ€™â€
``kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca avijjÄ• saá¹ƒyojanaâ€™â€™ nti ``mÄ• nasaá¹ƒyoj
bhavarÄ• gasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaâ€™â€™ nti ca vatvÄ• ``bhavarÄ• gasaá¹ƒ
avijjÄ• saá¹ƒyojanaâ€™â€™ nti vuttÄ• hi yojanÄ• hi mÄ• nassa aniyatabhÄ• vo pakÄ• sito,
vakkhati ``dasavidhÄ• saá¹ƒyojanÄ• naá¹ƒ yojanÄ• , tathÄ• dasavidhÄ• kilesÄ• naâ€™â€
__sampaggaharaso_ \Ne 117/, na vÄ«riyaá¹ƒ viya taá¹ƒtaá¹ƒkiccasÄ• dhane abbhussÄ• ha
attÄ• naá¹ƒ avaá¹ƒkatvÄ• gahaá¹‡aá¹ƒ sampaggahoti daá¹-á¹-habbo.

catutthacittavaá¹‡á¹‡anÄ•

<402> pariharaá¹‡atthaá¹ƒ vikkhittÄ• hutvÄ• ussÄ• haá¹ƒ janentÄ• __ ``pariharaá¹‡atthaá
vuttÄ• , tesaá¹ƒ.

navamacittavaá¹‡á¹‡anÄ•

<413> visappanaaniá¹-á¹-harÅ«pasamuá¹-á¹-hÄ• navasena attano pavattiÄ• kÄ• ravasena
upayogaphalesu aniá¹-á¹-hattÄ• visasaá¹ƒsaá¹-á¹-hapÅ«timuttaá¹ƒ viya daá¹-á¹-habbo. __a
evaá¹ƒpakÄ• resu paá¹-ikkhepena rasavacanesu taá¹ƒtaá¹ƒpaá¹-ipakkhakiccagahaá¹‡aá¹ƒ
kaá¹-ukÄ• kÄ• ragati __kaá¹-ukaÃ±cukatÄ• , attasampatti_ Ä• vÄ• sÄ• di, parÄ• yattatÄ• ya
daá¹-á¹-habbaá¹ƒ_. yathÄ• hi dÄ• sabye sati dÄ• so parÄ• yatto hoti, evaá¹ƒ kukkucce sati
so attano dhammatÄ• ya pavattituá¹ƒ sakkoti kusaleti. atha vÄ• katÄ• katÄ• kusalakusalÄ•
tadubhayavasena kukkuccena taá¹ƒsamaá¹…gÄ« hotÄ«ti dÄ• sabyaá¹ƒ viya taá¹ƒ hoti.

<418> __viruddhÄ• kÄ• ro_ti \Be 122/ viruddhassa puggalassa, cittassa vÄ• Ä• kÄ• ro viru
virujjhanaá¹ƒ virodhoti dasseti. __vacana_nti etaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. s
etena kariyamÄ• naá¹ƒ suropitaá¹ƒ sujanitaá¹ƒ na hotÄ«ti. ropasaddavacanatthameva keci
appamÄ• á¹‡a_nti kodhassa tathÄ• pavattanasabhÄ• vÄ• bhÄ• vÄ• aÃ±Ã±ena kenaci kÄ•
sandhÄ• ya vuttaá¹ƒ.

ekÄ• dasamacittavaá¹‡á¹‡anÄ•

<422> __vigatÄ• cikicchÄ• _ti cikicchituá¹ƒ dukkaratÄ• ya vuttaá¹ƒ, na sabbathÄ• cikicchÄ
vicikicchÄ• yÄ• ti tadatthaá¹ƒ dasseti.

<424> nicchayÄ• bhÄ• vÄ• \Ne 118/ asaá¹‡á¹-hahanato cetaso pavattipaccayamattatÄ• ya
``pavattiá¹-á¹-hitimattaâ€™â€™ _nti vuttaá¹ƒ.

<425> ekaá¹ƒ Ä• kÄ• raá¹ƒ gantuá¹ƒ asamatthatÄ• ya attano Ä• mukhaá¹ƒ sappanato __o

dvÄ• dasamacittavaá¹‡á¹‡anÄ•

<429> uddhaccaá¹ƒ attano gahitÄ• kÄ• re eva á¹-hatvÄ• bhamatÄ«ti __ekÄ• rammaá¹‡asi
hoti. vicikicchÄ• pana yadipi rÅ«pÄ• dÄ«su ekasmiÃ±Ã±evÄ• rammaá¹‡e uppajjati, tathÄ•
nu khoâ€™â€™ ti uppajjamÄ• nÄ• ``nanu kho, aÃ±Ã±aá¹ƒ nu khoâ€™â€™ ti aÃ±Ã±aá¹ƒ g
__nÄ• nÄ• rammaá¹‡e_ calanaá¹ƒ hoti.

__ ``evaá¹ƒsampadamidaá¹ƒ veditabbaâ€™â€™ _nti ettÄ• vatÄ• imasmiá¹ƒ cittadvaye vut
dassetvÄ• dvÄ• dasasu dassetuá¹ƒ __ ``sabbesupÄ«â€™â€™ _tiÄ• dimÄ• ha. kusalesupi
anuddharitvÄ• sahajÄ• tÄ• dhipatino eva uddhaá¹-attÄ• idhÄ• pi so eva uddharitabbo siyÄ
labbhamÄ• nopi na uddhaá¹-oâ€™â€™ _ti vuttaá¹ƒ nÄ• rammaá¹‡Ä• dhipatino alabbhamÄ
lobhasahagatesu labbhatÄ«ti. __sesopÄ«_ti vÄ«maá¹ƒsato aÃ±Ã±opi sahajÄ• tÄ• dhipati na
siyÄ• . Ä• rammaá¹‡Ä• dhipatimhi vattabbameva natthi. __kaÃ±ci dhamma_nti chandÄ• dÄ
kusalattike tÄ• va paá¹-iccavÄ• rÄ• dÄ«su ``na hetupaccayÄ• adhipatipaccayÄ• â€™â€™ t
anuddhaá¹-attÄ• paá¹-á¹-hÄ• ne paá¹-isiddhatÄ• veditabbÄ• . aÃ±Ã±athÄ• hi ``akusalaá¹ƒ
akusalo dhammo uppajjati na hetupaccayÄ• adhipatipaccayÄ• â€™â€™ ti (Paá¹-á¹-h I 1.86
``ekaâ€™â€™ nti vattabbaá¹ƒ siyÄ• .

__dassanena pahÄ• tabbÄ• bhÄ• vato_ti dassanena pahÄ• tabbassa abhÄ• vato, dassane
etena paá¹-isandhianÄ• kaá¸• á¸• hanato dassanena pahÄ• tabbesu anÄ• gamananti tattha
paá¹-isandhianÄ• kaá¸• á¸• hanaá¹ƒ sÄ• dheti. anÄ• kaá¸• á¸• hanato anÄ• gamanaá¹ƒ pan
hÄ«â€™â€™ _tiÄ• dimÄ• ha. ettheva paá¹-isandhidÄ• naá¹ƒ bhaveyya. tathÄ• ca sati dass
apÄ• yagamanÄ«yassa dassanena \Ne 119/ pahÄ• tabbabhÄ• vato. na cetaá¹ƒ dassanena
dassanena pahÄ• tabbavibhaá¹…ge nÄ• gatanti adhippÄ• yo.

kathaá¹ƒ panetaá¹ƒ Ã±Ä• yati ``paá¹-isandhianÄ• kaá¸• á¸• hanato dassanena pahÄ• tabbe
dassanena pahÄ• tabbÄ• naÃ±Ã±eva nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vassa vutta
pahÄ• tabbÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ti. tattha bhÄ• vanÄ• ya pahÄ• tabbacetanÄ• n
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo na vutto, itarÄ• saÃ±Ã±eva vutto. ``bhÄ• vanÄ•
dassanena na bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa kammapaccayena paccayoâ€™
vibhattaá¹ƒ, na nÄ• nÄ• kkhaá¹‡ikanti. tathÄ• paccanÄ«yepi ``bhÄ• vanÄ• ya pahÄ• tabbo
bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... pe ... sah
upanissayapaccayena ... pe .... pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti ettakameva v
``kammapaccayena paccayoâ€™â€™ ti. itarattha ca vuttaá¹ƒ. uddhaccasahagatÄ• ca ceta
pahÄ• tabbesu eva Ä• gatÄ• ti nÄ• nÄ• kkhaá¹‡ikakammapaccayo na siyÄ• ti. yadi siyÄ• , b
pahÄ• tabbacetanÄ• ya ca nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo vucceyya, na tu vutt
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• ve sati dassanena pahÄ• tabbesu vattabbÄ• siyÄ

paá¹-isandhianÄ• kaá¸• á¸• hanato tattha anÄ• gatÄ• ti ayametthÄ• dhippÄ• yo. nÄ• nÄ• kk
pana bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ pavattivipÄ• katÄ• paá¹-ikkhittÄ• . pavattivipÄ• ka
nÄ• nÄ• kkhaá¹‡ikakammapaccayatÄ• na sakkÄ• nivÄ• retuá¹ƒ. vuttaÃ±ca \Be 124/ ``sukh
dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dhammassa kammapaccayena paccayo,
(Paá¹-á¹-h I 3.56-57). yadi bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ vipÄ• kadÄ• naá¹ƒ natthi, ka
vipÄ• kadhammadhammÄ• hontÄ«ti? abhiÃ±Ã±Ä• cittÄ• dÄ«naá¹ƒ viya vipÄ• kÄ• rahasab
``yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ uddhaccasa
avikkhepo hoti, imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tesaá¹ƒ vipÄ• k
atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 730-731) idampi tesaá¹ƒ vipÄ• kÄ• rahataÃ±Ã±eva
idaá¹ƒ pana á¹-hÄ• naá¹ƒ suá¹-á¹-hu vicÄ• retabbaá¹ƒ. atthi hi ettha vacanokÄ• so. na hi vip
vipÄ• kadhammavacanaá¹ƒ viya vipÄ• kÄ• rahataá¹ƒ vadatÄ«ti.

akusalapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katapadaá¹ƒ

ahetukakusalavipÄ• kavaá¹‡á¹‡anÄ•

<431> __tesu_ \Ne 120/ __vipÄ• kÄ• byÄ• kata_ntiÄ• dÄ«naá¹ƒ ``bhÄ• jetvÄ• dassetuá¹ƒ
abyÄ• katÄ• tiÄ• di Ä• raddhaâ€™â€™ nti etena sambandho. __tassÄ• pÄ«_ti etassa ``upp
pe ... Ä• di vuttaâ€™â€™ nti etena sambandho. __upacitattÄ• _ti yathÄ• aÃ±Ã±assa vipÄ•
attano vipÄ• kÄ• bhimukhaá¹ƒ hoti tathÄ• vaá¸• á¸• hitattÄ• . rÅ«pÄ• dÄ«naá¹ƒ paccayÄ• r
aÃ±Ã±aviÃ±Ã±Ä• á¹‡asÄ• dhÄ• raá¹‡attÄ• asÄ• dhÄ• raá¹‡ena vatthunÄ• cakkhuviÃ±Ã±
nÄ• maá¹ƒ uddhaá¹-aá¹ƒ. cakkhÄ• dÄ«naá¹ƒ tikkhamandabhÄ• ve viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ ti
visesapaccayattÄ• ca.

cakkhusannissitaÃ±ca taá¹ƒ rÅ«pavijÄ• nanaÃ±cÄ• ti __cakkhusannissitarÅ«pavijÄ• nanaá
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tattha cakkhusannissitavacanena rÅ«pÄ• rammaá¹‡aá¹ƒ aÃ±Ã±a
paá¹-ikkhipati. rÅ«pavijÄ• nanavacanena cakkhunissaye phassÄ• dayo nivatteti. cakkhurÅ«
Ä• rammaá¹‡ato ca vijÄ• nanaá¹ƒ vibhÄ• veti. rÅ«pamattassa Ä• rammaá¹‡assa gahaá¹‡aá
__rÅ«pamattÄ• rammaá¹‡arasaá¹ƒ. jhÄ• naá¹…gavasenÄ• _ti idaá¹ƒ dvipaÃ±caviÃ±Ã±Ä• á
upekkhÄ• sukhadukkhekaggatÄ• naá¹ƒ jhÄ• naá¹…gikattÄ• idhÄ• pi taá¹ƒsadisÄ• naá¹ƒ ta
vuttaá¹ƒ. na hi jhÄ• napaccayattÄ• bhÄ• ve jhÄ• naá¹…gatÄ• atthi. vuttaÃ±hi ``jhÄ• naá¹…
pe ... rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 3.112). etesaÃ±ca jh
paá¹-ikkhitto. yathÄ• ha ``abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajja
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• â€™â€™
jhÄ• napaccayattÄ• bhÄ• vepi vedanÄ• cittaá¹-á¹-hitÄ«naá¹ƒ upekkhÄ• dibhÄ• vato tathÄ•
aÃ±Ã±aá¹-á¹-hÄ• nÄ• bhÄ• vato ca dutiyarÄ• siniddeso.

<436> __vatthupaá¹‡á¸• arattÄ• _ti sayaá¹ƒ kaá¹‡hadhammÄ• naá¹ƒ appaá¹-ipakkhattÄ• s
pasÄ• dahadayavatthunissayÄ• naá¹ƒ vasena paá¹‡á¸• arasabhÄ• vaá¹ƒ jÄ• tanti adhippÄ•
catuvokÄ• re na labbhatÄ«ti tattha bhavaá¹…gassa tato nikkhantÄ• kusalassa ca paá¹‡á¸• a
tattha paá¹‡á¸• aratÄ• ya kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ. sabhÄ• vo vÄ• yaá¹ƒ cittassa paá¹‡á¸

<439> __idampÄ«_ti \Ne 121/ __pi_-saddo á¹-hitimattasahitaá¹ƒ pubbe vuttaá¹ƒ vicikicchÄ•
apekkhitvÄ• vutto. __pakatiyÄ• _ti anatikkamanena. __so_pi viseso. __kÄ• yappasÄ• daá¹
pasÄ• dapaccayesu mahÄ• bhÅ«tesu paá¹-ihaÃ±Ã±atÄ«_ti Ä• pÄ• thaá¹ƒ gantvÄ• paá¹-iha
``rÅ«paá¹ƒ Ä• rabbha uppannaâ€™â€™ nti vutte na Ä• rammaá¹‡uppÄ• dÄ• naá¹ƒ pubbÄ•
ghaá¹-á¹-anapaá¹-ihananesu daá¹-á¹-habbaá¹ƒ. upamÄ• pi ubhayaghaá¹-á¹-anadassanattha
nissitanissayaghaá¹-á¹-anÄ• naá¹ƒ pubbÄ• paratÄ• dassanatthaá¹ƒ. ettha ca __bahiddhÄ• _
nidassanamattaá¹ƒ. ajjhattampi hi Ä• rammaá¹‡aá¹ƒ hotÄ«ti. viÃ±Ã±Ä• á¹‡adhÄ• tunissaya
``bahiddhÄ• â€™â€™ ti vuttaá¹ƒ. paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒso balavÄ• hoti, tato eva
iá¹-á¹-hÄ• niá¹-á¹-haphoá¹-á¹-habbasamÄ• yoge sukhadukkhapaccayÄ• dhÄ• tuanuggahac
anuvattanti.

<455> aÃ±Ã±esaá¹ƒ cittÄ• naá¹ƒ sabhÄ• vasuÃ±Ã±atasabbhÄ• vÄ• manodhÄ• tubhÄ• vo
visesasabbhÄ• vÄ• . cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naÃ±hi cakkhÄ• dinissitatÄ• cakkhÄ• dÄ«
dassanÄ• dippavattibhÄ• vatÄ• ca viseso. manoviÃ±Ã±Ä• á¹‡assa pana anaÃ±Ã±anissaya
aÃ±Ã±anissayaviÃ±Ã±Ä• á¹‡assa anantarapaccayattÄ• bhÄ• vena manodvÄ• raniggamana
sÄ• tisayavijÄ• nanakiccatÄ• viseso. tabbisesavirahÄ• manomattÄ• dhÄ• tu \Be 126/ man
manodhÄ• tu eva vuccati, na visesamano. tasmÄ• ettha __mano eva dhÄ• tu manodhÄ• tÅ
mattasaddattho daá¹-á¹-habbo. visesanivattanattho hi so viÃ±Ã±Ä• á¹‡assÄ• ti.
manodvÄ• raniggamanapavesamukhabhÄ• vato pana manodhÄ• tuyÄ• vijÄ• nanavisesavi
manoviÃ±Ã±Ä• á¹‡antipi na vuccati. na hi taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ manato pavattaá¹ƒ mana
paccayabhÅ«taá¹ƒ manato pavattaá¹ƒ, dassanÄ• dÄ«naá¹ƒ pana paccayo, tehi ca pavattaá
anucaraÃ±cÄ• ti. sammÄ• saá¹…kappoti avacanaá¹ƒ mahÄ• vipÄ• kÄ• naá¹ƒ viya janakasa
tihetukato duhetukampi uppajjamÄ• naá¹ƒ sammÄ• saá¹…kappatÄ• dÄ«hi sadisaá¹ƒ sahetu
__paÃ±caviÃ±Ã±Ä• á¹‡asote_ti ettha yathÄ• paguá¹‡aá¹ƒ ganthaá¹ƒ sajjhÄ• yanto sajjhÄ•
kaÃ±ci vÄ• canÄ• maggaá¹ƒ na sallakkheti, evaá¹ƒ tathÄ• gatassa asallakkhaá¹‡Ä• nÄ• m
paÃ±caviÃ±Ã±Ä• á¹‡asote jhÄ• naá¹…gÄ• bhÄ• vo idha avacanassa kÄ• raá¹‡aá¹ƒ. yadi ta
taá¹ƒsotapatitatÄ• , ito paresaá¹ƒ dvinnaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ taá¹ƒsotapa
paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ viya ahetukatÄ• ya maggapaccayavirahÄ• ca vijjamÄ• nesu
jhÄ• naá¹…gadhammÄ• naá¹ƒ dubbalattÄ• paÃ±caviÃ±Ã±Ä• á¹‡esu viya agaá¹‡anupagab
paÃ±caviÃ±Ã±Ä• á¹‡asotapatitatÄ• . tato eva hi ahetukakiriyattayepi jhÄ• naá¹…gÄ• ni balÄ
122/ na uddhaá¹-Ä• ni, jhÄ• napaccayakiccamattato pana paá¹-á¹-hÄ• ne dubbalÄ• naá¹ƒ e
jhÄ• napaccayatÄ• vuttÄ• .

<469> samÄ• navatthukaá¹ƒ anantarapaccayaá¹ƒ labhitvÄ• uppajjamÄ• naá¹ƒ santÄ«raá¹
balavataraá¹ƒ hotÄ«ti taá¹ƒ yathÄ• rammaá¹‡aá¹ƒ Ä• rammaá¹‡arasaá¹ƒ anubhavantaá¹ƒ i
somanassasahagataá¹ƒ hoti, iá¹-á¹-hamajjhatte upekkhÄ• sahagataá¹ƒ sÄ• tisayÄ• nubhava
iá¹-á¹-hÄ• rammaá¹‡asmiá¹ƒ yevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. voá¹-á¹-habbanaá¹ƒ pana sa
vipÄ• kappavattiá¹ƒ nivattetvÄ• visadisaá¹ƒ manaá¹ƒ karontaá¹ƒ manasikÄ• rakiccantarayo
anubhavanameva na hotÄ«ti sabbattha upekkhÄ• sahagatameva hoti, tathÄ• paÃ±cadvÄ•
manodvÄ• rÄ• vajjanaÃ±ca kiccavasena apubbattÄ• .

ahetukakusalavipÄ• kavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamahÄ• vipÄ• kacittavaá¹‡á¹‡anÄ•

<498> __alobho_ \Be 127/ __abyÄ• katamÅ«la_ntiÄ• dÄ«su kusalapakkhe tÄ• va alobhÄ•
tasmiá¹ƒ samaye alobho alubbhanÄ• ... pe ... alobho kusalamÅ«laâ€™â€™ nti (Dhs 32), ``
adussanÄ• ... pe ... adoso kusalamÅ«laâ€™â€™ nti (Dhs 33) ca vuttattÄ• idhÄ• pi taá¹ƒni
abyÄ• katamÅ«laâ€™â€™ nti ``adoso abyÄ• katamÅ«laâ€™â€™ nti vacanaá¹ƒ yujjeyya. p
``paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hÄ«â€™â€™ ti (Dhs 34, 37)
vuttaá¹ƒ ``amoho kusalamÅ«laâ€™â€™ nti. tasmÄ• idhÄ• pi ``amoho abyÄ• katamÅ«laâ€™
bhavitabbaá¹ƒ siyÄ• . alobhÄ• dosÄ• naá¹ƒ viya amohassapi abyÄ• katamÅ«ladassanattha
veditabbaá¹ƒ. __aviÃ±Ã±attijanakato_ti kÄ• yavacÄ«kammadvÄ• ranivÄ• raá¹‡aá¹ƒ karoti. _
manokammadvÄ• ranivÄ• raá¹‡aÃ±ca. vipÄ• kadhammÄ• naÃ±hi kammadvÄ• raá¹ƒ vuttan
dÄ• nÄ• dipuÃ±Ã±akiriyabhÄ• vena appavattito. etena puÃ±Ã±akiriyavatthubhedameva nivÄ

__balavapaccayehÄ«_ti \Ne 123/ payogena vinÄ• nipphannehi Ä• rammaá¹‡Ä• dipaccaye
yena kenaci cittena kamme Ä• yÅ«hite asaá¹…khÄ• rena appayogena kammakammanimitta
paá¹-isandhi uppajjamÄ• nÄ• asaá¹…khÄ• rikÄ• hoti, sasaá¹…khÄ• rena sappayogena ka
sasaá¹…khÄ• rikÄ• . bhavaá¹…gacutiyo pana paá¹-isandhisadisÄ• va. tadÄ• rammaá¹‡aÃ±
asaá¹…khÄ• rikaá¹ƒ sasaá¹…khÄ• rikaÃ±ca daá¹-á¹-habbanti. etesu balavaá¹ƒ dubbalaÃ±c
sabbepi sabbaÃ±Ã±ubodhisattÄ• â€™â€™ _tiÄ• dimÄ• ha. __kÄ• lavasena pana pariá¹‡an
appÄ• yukasaá¹ƒvattanikakammabahule kÄ• le taá¹ƒkammasahitasantÄ• najanitasukkasoá
taá¹ƒmÅ«lakÄ• naá¹ƒ candasÅ«riyavisamaparivattÄ• dijanitautÄ• hÄ• rÄ• divisamapaccayÄ

vipÄ• kuddhÄ• rakathÄ• vaá¹‡á¹‡anÄ•

yato yattako ca vipÄ• ko hoti, yasmiÃ±ca á¹-hÄ• ne vipaccati, taá¹ƒ dassetuá¹ƒ vipÄ• kuddh
__etthevÄ• _ti ekÄ• ya cetanÄ• ya kamme Ä• yÅ«hiteyeva. duhetukapaá¹-isandhivasena dv
128/, dvÄ• dasakappakÄ• ropÄ«ti attho. ahetukapaá¹-isandhivasena ahetukaá¹-á¹-hakampi.

asaá¹…khÄ• rikasasaá¹…khÄ• rikÄ• naá¹ƒ sasaá¹…khÄ• rikaasaá¹…khÄ• rikavipÄ• kasaá
__ ``dvÄ• dasÄ• â€™â€™ _tiÄ• dimÄ• ha. purimassa hi paccayatosasaá¹…khÄ• rikaasaá¹
kammato. tatiyo tihetukato duhetukampi anicchanto __ ``dasÄ• â€™â€™ _tiÄ• dimÄ• ha.

imasmiá¹ƒ vipÄ• kuddhÄ• raá¹-á¹-hÄ• ne kammapaá¹-isandhivavatthÄ• natthaá¹ƒ __sÄ• ke
kammavasena vipÄ• kassa taá¹ƒtaá¹ƒguá¹‡adosussadanimittataá¹ƒ dassetuá¹ƒ __ussadak
hetukittanaá¹ƒ_ idha paá¹-hamattherassa adhippÄ• yena vuttaá¹ƒ. dutiyattheravÄ• dÄ• dÄ«
tattheva vakkhÄ• mi. Ã±Ä• á¹‡assa jaccandhÄ• divipattinimittapaá¹-ipakkhabhÄ• vato tihetu
samÄ• naá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hantaá¹ƒ duhetukaá¹ƒ Ä• kaá¸• á¸• heyyÄ• ti __
Ä• ha. yaá¹ƒ pana __paá¹-isambhidÄ• magge_ sugatiyaá¹ƒ jaccandhabadhirÄ• divipattiyÄ•
vajjetvÄ• gatisampattiyÄ• sahetukopapattiá¹ƒ dassentena ``gatisampattiyÄ• Ã±Ä• á¹‡asan
aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hotiâ€™â€™ cceva (Paá¹-is I 232) vuttaá¹
Ã±Ä• á¹‡avippayuttena kammunÄ• Ã±Ä• á¹‡asampayuttapaá¹-isandhi na hotÄ«ti dÄ«pitaá
``sattannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hotÄ«â€™â€™ ti idampi vucceyya. tathÄ• hi
Ã±Ä• á¹‡asampayutte katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti? k
javanakkhaá¹‡e tayo hetÅ« kusalÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ
kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ• tasmiá¹ƒ kl
sahajÄ• tapaccayÄ• honti. tena vuccati akusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . paá¹-is
abyÄ• katÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti. tena vuccati nÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• marÅ«paâ€™â€™ nti vissajjitaá¹ƒ Ã±Ä•

evaá¹ƒ Ã±Ä• á¹‡avippayuttato Ã±Ä• á¹‡asampayuttupapattiyÄ• ca vijjamÄ• nÄ• ya ``gatisa
Ã±Ä• á¹‡asampayutte katamesaá¹ƒ sattannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti? kusal
javanakkhaá¹‡e dve hetÅ« kusalÄ• â€™â€™ ti vatvÄ• aÃ±Ã±attha ca pubbe vuttanayenev
kÄ• tunti. yathÄ• \Be 129/ pana ``Ã±Ä• á¹‡asampayutte sattannaá¹ƒ hetÅ«naá¹ƒ paccayÄ•
Ã±Ä• á¹‡avippayuttato Ã±Ä• á¹‡asampayuttÄ• paá¹-isandhi na hoti, evaá¹ƒ ``gatisampattiy
channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hotiâ€™â€™ cceva (Paá¹-is I 233) vatvÄ• ``satt
paccayÄ• â€™â€™ ti avacanato Ã±Ä• á¹‡asampayuttato Ã±Ä• á¹‡avippayuttÄ• pi paá¹-isan
etthÄ• pi hi na na sakkÄ• kammanikantikkhaá¹‡esu tayo ca dve ca hetÅ« yojetvÄ• paá¹-isa
yojetunti. imassa pana therassa ayamadhippÄ• yo siyÄ• ``kammasarikkhakavipÄ• kadassa
sÄ• vaseso kathitoâ€™â€™ ti. ``Ã±Ä• á¹‡asampayutte aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccay
pÄ• á¹-hassa sÄ• vasesatÄ• pattÄ«ti ce? na, dubbalassa duhetukakammassa Ã±Ä• á¹‡asa
asamatthattÄ• . tihetukassa pana ahetukavipaccane viya duhetukavipaccanepi natthi samat
__Ä• rammaá¹‡ena vedanÄ• parivattetabbÄ• _ti santÄ«raá¹‡atadÄ• rammaá¹‡e sandhÄ• y
vibhÄ• gaggahaá¹‡asamatthatÄ• bhÄ• vato hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni iá¹-á¹-haiá¹-á¹-
upekkhÄ• sahagatÄ• neva honti, kÄ• yaviÃ±Ã±Ä• á¹‡aÃ±ca sukhasahagatameva paá¹-igha

visesavatÄ• kÄ• lena tadÄ• rammaá¹‡apaccayasabbajavanavatÄ• vipÄ• kappavattiá¹ƒ da

``saá¹ƒvarÄ• saá¹ƒvare ... pe ... upagatassÄ• â€™â€™ _ti vuttaá¹ƒ aÃ±Ã±akÄ• le
paÃ±caviÃ±Ã±Ä• á¹‡Ä• diparipuá¹‡á¹‡avipÄ• kappavattiabhÄ• vÄ• . __kakkaá¹-aka ... pe ..
etena idaá¹ƒ dasseti --- kedÄ• re pÅ«retvÄ• nadÄ«pavesanamaggabhÅ«taá¹ƒ mÄ• tikaá¹ƒ
kakkaá¹-akamaggÄ• dinÄ• amaggena nadÄ«otaraá¹‡aá¹ƒ viya cittassa javitvÄ• bhavaá¹…
tadÄ• rammaá¹‡e anuppanne maggena vinÄ• bhavaá¹…gotaraá¹‡anti.

etesu \Ne 125/ tÄ«su moghavÄ• resu dutiyo upaparikkhitvÄ• gahetabbo. yadi hi anulome v
paá¹-iccavÄ• rÄ• dÄ«su ``Ä• sevanapaccayÄ• na magge dveâ€™â€™ ti ``na maggapacca
vuttaá¹ƒ siyÄ• , sopi moghavÄ• ro labbheyya. yadi pana voá¹-á¹-habbanampi Ä• sevanapac
kusalÄ• kusalÄ• nampi siyÄ• . na hi Ä• sevanapaccayaá¹ƒ laddhuá¹ƒ yuttassa Ä• sevanapa
Ä• sevanapaccayoti avutto atthi. voá¹-á¹-habbanassa pana kusalÄ• kusalÄ• naá¹ƒ Ä• sevan
``kusalaá¹ƒ \Be 130/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati nÄ• sevanapaccayÄ•
pe ... nÄ• sevanapaccayÄ• â€™â€™ ti (Paá¹-á¹-h I 1.93) vacanato paá¹-ikkhittova. athÄ• pi
``asamÄ• navedanÄ• naá¹ƒ vasena evaá¹ƒ vuttaâ€™â€™ nti, evamapi yathÄ• ``Ä• vajjanÄ
akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.417
``Ä• sevanapaccayena paccayotiâ€™â€™ pi vattabbaá¹ƒ siyÄ• , jÄ• tibhedÄ• na vuttanti c
kÄ• mÄ• vacarassa rÅ«pÄ• vacarÄ• dÄ«naá¹ƒ Ä• sevanapaccayabhÄ• vo viya jÄ• tibhinna
siyÄ• . abhinnajÄ• tikassa ca vasena yathÄ• ``Ä• vajjanÄ• sahetukÄ• naá¹ƒ khandhÄ• naá
paccayoâ€™â€™ ti vuttaá¹ƒ, evaá¹ƒ ``Ä• sevanapaccayena paccayoâ€™â€™ tipi vattabba
tasmÄ• vedanÄ• ttikepi saá¹…khittÄ• ya gaá¹‡anÄ• ya ``Ä• sevanapaccayÄ• na magge ek
ekaâ€™â€™ nti evaá¹ƒ gaá¹‡anÄ• ya niddhÄ• riyamÄ• nÄ• ya voá¹-á¹-habbanassa Ä• sev
yathÄ• vuttappakÄ• ro dutiyo moghavÄ• ro vÄ«maá¹ƒsitabbo.

voá¹-á¹-habbanaá¹ƒ pana vÄ«thivipÄ• kasantatiyÄ• Ä• vaá¹-á¹-anato Ä• vajjanÄ• , tato visa
karaá¹‡ato manasikÄ• ro ca. evaÃ±ca katvÄ• paá¹-á¹-hÄ• ne ``voá¹-á¹-habbanaá¹ƒ kusalÄ
anantarapaccayena paccayoâ€™â€™ tiÄ• di na vuttaá¹ƒ, ``Ä• vajjanÄ• â€™â€™ icceva vu
voá¹-á¹-habbanato catunnaá¹ƒ vÄ• paÃ±cannaá¹ƒ vÄ• javanÄ• naá¹ƒ Ä• rammaá¹‡apurej
rÅ«pÄ• diÄ• vajjanÄ• dÄ«naá¹ƒ paccayo bhavituá¹ƒ na sakkoti, ayametassa sabhÄ• voti jav
moghavÄ• ro dassetuá¹ƒ yutto siyÄ• , ayampi aá¹-á¹-hakathÄ• yaá¹ƒ anÄ• gatattÄ• suá¹-á
bhavaá¹…gassa javanÄ• nubandhanabhÅ«tattÄ• __ ``tadÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaâ
(Paá¹-á¹-h III 1.102) ca vuttaá¹ƒ ``sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa
paccayoâ€™â€™ ti, ``ahetukaá¹ƒ bhavaá¹…gaá¹ƒ sahetukassa bhavaá¹…gassa anantarap
kusalÄ• kusalÄ• naá¹ƒ sukhadukkhavipÄ• kamatto vipÄ• ko na iá¹-á¹-hÄ• niá¹-á¹-hÄ• naá¹ƒ
javanaá¹ƒ pana rajjanavirajjanÄ• divasena iá¹-á¹-hÄ• niá¹-á¹-havibhÄ• gaá¹ƒ karotÄ«ti __ ``
javanameva anubhavatÄ«â€™â€™ _ti vuttaá¹ƒ.

avijjamÄ• ne \Ne 126/ kÄ• rake kathaá¹ƒ Ä• vajjanÄ• dibhÄ• vena pavatti hotÄ«ti taá¹ƒ das
niyÄ• maá¹ƒ nÄ• ma gaá¹‡hiá¹ƒsu_. niyÄ• mo ca dhammÄ• naá¹ƒ sabhÄ• vakiccapaccayab

__taá¹ƒtaá¹ƒsadisaphaladÄ• na_nti tassa tassa attano anurÅ«paphalassa \Be 131/ dÄ• naá
__sadisavipÄ• kadÄ• na_nti ca anurÅ«pavipÄ• kadÄ• nanti attho. __idaá¹ƒ vatthu_nti ekava
ekagÄ• thÄ• vatthubhÄ• vena kato. __jagatippadeso_ti yathÄ• vuttato aÃ±Ã±opi lokappade
kÄ• lagatiupadhipayogapaá¹-ibÄ• á¸·haÃ±hi pÄ• paá¹ƒ na vipacceyya, na padesapaá¹-ibÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• napaá¹-isandhiyÄ• didhammÄ• naá¹ƒ niyÄ• mo
__dhammaniyÄ• mo_. __ayaá¹ƒ idha adhippeto_ti etena niyÄ• mavasena Ä• vajjanÄ• dibh
etamatthaá¹ƒ dasseti.

__imasmiá¹ƒ á¹-hÄ• ne_ti soá¸·asavipÄ• kakathÄ• á¹-hÄ• ne. dvÄ• dasahi vÄ• hetabbÄ• n
dvÄ• dasannaá¹ƒ cittÄ• naá¹ƒ ekasmiá¹ƒ dvÄ• re ekÄ• rammaá¹‡e saha kiccakaraá¹‡avase
dvÄ• dasannaá¹ƒ ekasmiá¹ƒ dvÄ• re sakiccakaraá¹‡amattavasena. ahetukapaá¹-isandhijan
ahetukatadÄ• rammaá¹‡aá¹ƒ dassento __ ``catunnaá¹ƒ pana duhetukakusalacittÄ• naá¹ƒ a
... patiá¹-á¹-hÄ• tÄ«â€™â€™ _ti Ä• ha. ahetukapaá¹-isandhikassa pana tihetukajavane javit
kammena ahetukassa tadÄ• rammaá¹‡assa nibbatti na paá¹-isedhitÄ• . evaá¹ƒ duhetukapa
tihetukÄ• nantaraá¹ƒ duhetukatadÄ• rammaá¹‡aá¹ƒ appaá¹-isiddhaá¹ƒ daá¹-á¹-habbaá¹ƒ. p
paá¹-isandhijanakakammassa vasenÄ• yaá¹ƒ vipÄ• kavibhÄ• vanÄ• tassÄ• mukhanidassa
ca ekassa tihetukÄ• dikammassa soá¸·asavipÄ• kacittÄ• dÄ«ni vuttanayena yojetabbÄ• ni.
ekena anekaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ pavattamÄ• naá¹ƒ kammavisesÄ• bhÄ• vÄ• yesaá¹ƒ
javanasaá¹…khÄ• tÄ• naá¹ƒ paccayÄ• naá¹ƒ visesena visiá¹-á¹-haá¹ƒ hotÄ«ti javanenÄ• ya
vutto, na nÄ• nÄ• kammunÄ• nibbattamÄ• nassa vasena. evaÃ±ca katvÄ• paá¹-á¹-hÄ• ne
khandhe aniccato dukkhato anattato vipassati. kusalÄ• kusale niruddhe ahetuko vipÄ• ko ta
uppajjatÄ«â€™â€™ ti Ã±Ä• á¹‡Ä• nantaraá¹ƒ ahetukatadÄ• rammaá¹‡aá¹ƒ, ``kusalÄ• kusa
tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™â€™ ti akusalÄ• nantaraÃ±ca sahetukatadÄ• rammaá
etena therena adassitaâ€™â€™ nti katvÄ• tassa paá¹-isedho kato hotÄ«ti.

__yaá¹ƒ_ \Be 132/ __pana javanena ... pe ... taá¹ƒ kusalaá¹ƒ sandhÄ• ya vutta_nti idaá¹ƒ k
akusalassa sadiso \Ne 127/ vipÄ• ko natthÄ«ti katvÄ• vuttaá¹ƒ. sasaá¹…khÄ• rikÄ• saá¹…
sandhÄ• ya tasmiá¹ƒ vutte akusalepi na taá¹ƒ na yujjatÄ«ti. __aá¹-á¹-hÄ• nameta_nti idaá¹ƒ
yoniso ayoniso vÄ• Ä• vaá¹-á¹-ite ayoniso yoniso vÄ• vavatthÄ• panassa abhÄ• vaá¹ƒ san

__paá¹-isiddha_nti avacanameva paá¹-isedhoti katvÄ• vuttaá¹ƒ. kÄ• mataá¹‡hÄ• nibbatten
mahaggatalokuttarÄ• nubhavanavipÄ• ko na hotÄ«ti tattha tadÄ• rammaá¹‡Ä• bhÄ• vo ved
tanninnaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanaá¹ƒ uppÄ• detÄ«ti Ä• vajjanaá¹ƒ visaye __ninnattÄ•
pana sabbadÄ• savisaye ninnamevÄ• ti visayantaraviÃ±Ã±Ä• á¹‡assa paccayo hutvÄ• pi ta
savisaye ninnattÄ• va uppajjati. __ciá¹‡á¹‡attÄ• _ti Ä• vajjanena vinÄ• bahulaá¹ƒ uppannap
__samudÄ• cÄ• rattÄ• _ti Ä• pÄ• thagate visaye paá¹-isandhivisaye ca bahulaá¹ƒ uppÄ• dit
__ciá¹‡á¹‡attÄ• _ti vÄ• puggalena Ä• sevitabhÄ• vo vutto. __samudÄ• cÄ• rattÄ• _ti sayaá
__nirodhassa anantarapaccayaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana_nti idaá¹ƒ tadana

sandhÄ• ya vuttaá¹ƒ, na arÅ«pakkhandhÄ• naá¹ƒ viya nirodhassa anantarapaccayabhÄ• va
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pana kiÃ±ci parikammena vinÄ• uppajjamÄ• naá
tassa Ä• vajjananti aÃ±Ã±assa viya etassapi sÄ• vajjanatÄ• ya bhavitabbaá¹ƒ.

ayaá¹ƒ panetthÄ• dhippÄ• yo daá¹-á¹-habbo --- nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa n
anantarapaccayabhÄ• ve ninnÄ• ditÄ• aÃ±Ã±attha diá¹-á¹-hÄ• atadatthaparikammabhÄ• v
tassa anantarapaccayo hoti, tathÄ• ca uppajjati. evaá¹ƒ yathÄ• vuttÄ• manoviÃ±Ã±Ä• á¹‡a
nirÄ• vajjanuppattiyaá¹ƒ ninnÄ• dibhÄ• ve nirÄ• vajjanÄ• uppajjatÄ«ti. evaÃ±ca katvÄ• __
maggÄ• nantarÄ• ni phalacittÄ• nÄ«â€™â€™ _ti idaá¹ƒ vuttaá¹ƒ. yadi hi nibbÄ• nÄ• ramma
sandhÄ• yetaá¹ƒ vuttaá¹ƒ siyÄ• , gotrabhuvodÄ• nÄ• ni nidassanÄ• ni siyuá¹ƒ teheva etesa
nirÄ• vajjanatÄ• siddhito. phalasamÄ• pattikÄ• le ca ``parittÄ• rammaá¹‡aá¹ƒ mahaggatÄ• n
phalasamÄ• pattiyÄ• \Be 133/ anantarapaccayena paccayoâ€™â€™ ti vacanato samÄ• nÄ
``maggÄ• nantarÄ• ni phalacittÄ• nÄ«â€™â€™ ti evaá¹ƒ phalasamÄ• patticittÄ• ni na vajjet
gotrabhuvodÄ• nÄ• ni pana yadipi nibbÄ• ne ciá¹‡á¹‡Ä• ni samudÄ• cÄ• rÄ• ni ca na honti,
ciá¹‡á¹‡asamudÄ• cÄ• rÄ• neva. phalasamÄ• patticittÄ• ni ca maggavÄ«thito uddhaá¹ƒ tad
tesaá¹ƒ gahaá¹‡aá¹ƒ na kataá¹ƒ, anulomÄ• nantaraÃ±ca phalasamÄ• patticittaá¹ƒ ciá¹‡á¹‡a
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• nantaraá¹ƒ \Ne 128/ maggÄ• nantarassa viya tadatt
vuá¹-á¹-hahantassÄ• â€™â€™ ti taÃ±ca nidassanaá¹ƒ. __Ä• rammaá¹‡ena pana vinÄ• nup
mahaggatÄ• rammaá¹‡attÄ• bhÄ• vÄ• pucchaá¹ƒ kÄ• retvÄ• Ä• rammaá¹‡aniddhÄ• raá¹‡

__tatthÄ• _ti vipÄ• kakathÄ• yaá¹ƒ. jaccandhapÄ«á¹-hasappiupamÄ• nidassanaá¹ƒ vipÄ• k
appavattidassanatthaá¹ƒ. __visayaggÄ• ho_ti idaá¹ƒ cakkhÄ• dÄ«naá¹ƒ savisayaggahaá¹‡e
cakkhuviÃ±Ã±Ä• á¹‡Ä• divipÄ• kassa dassanatthaá¹ƒ vuttaá¹ƒ. upanissayato cakkhÄ• dÄ«n
tasseva vipÄ• kassa dassanatthaá¹ƒ __ ``upanissayamatthasoâ€™â€™ _ti vuttaá¹ƒ. __had
purimacittÄ• ni hadayavatthunissitÄ• ni ca pasÄ• davatthuanugatÄ• ni ca aÃ±Ã±Ä• rammaá
bhavaá¹…gaá¹ƒ, taá¹ƒ panetaá¹ƒ vatthÄ• rammaá¹‡antararahitaá¹ƒ kevalaá¹ƒ hadayavatthu
vuttaá¹ƒ hoti. __hadayarÅ«pavatthuka_nti idhÄ• pi aÃ±Ã±avatthÄ• nugatanti adhippÄ• yo ve
hi suttÄ• rohaá¹‡aá¹ƒ viya pasÄ• davatthukaá¹ƒ cittaá¹ƒ, suttena gamanÄ• dÄ«ni viya tadan
sesacittÄ• nÄ«ti. suttaghaá¹-á¹-anamakkaá¹-akacalanÄ• ni viya pasÄ• daghaá¹-á¹-anabhava
hontÄ«ti dÄ«panato __ ``ekekaá¹ƒ ... pe ... Ä• gacchatÄ«â€™â€™ _tipi dÄ«peti.

__bhavaá¹…gassa Ä• vaá¹-á¹-itakÄ• lo_ti idaá¹ƒ dovÄ• rikasadisÄ• naá¹ƒ cakkhuviÃ±Ã±Ä•
pÄ• daparimajjakasadisassa Ä• vajjanassa saÃ±Ã±Ä• dÄ• nasadiso anantarapaccayabhÄ•
katvÄ• vuttaá¹ƒ. vipÄ• kamanodhÄ• tuÄ• dÄ«naá¹ƒ adisvÄ• va sampaá¹-icchanÄ• dikaraá¹
gÄ• á¸·haggahaá¹‡amattaputhulacaturassabhÄ• vavijÄ• nanamattakahÄ• paá¹‡abhÄ• vavij
maÃ±Ã±avasena vuttaá¹ƒ, na gÄ• á¸·haggÄ• hakÄ• dÄ«naá¹ƒ kahÄ• paá¹‡adassanassa ab
sampaá¹-icchanÄ• dÄ«naá¹ƒ adhippetoti veditabbo.

__paá¹‡á¸• araá¹ƒ_ \Be 134/ __eta_nti paá¹‡á¸• ararÅ«padassanasÄ• maÃ±Ã±ato cakkhu
dassanakiccaá¹ƒ sÄ• dhetÄ«ti dÄ«panaá¹ƒ veditabbaá¹ƒ. evaá¹ƒ sotadvÄ• rÄ• dÄ«supi yoj
santÄ• panavasena guá¸·asÄ«lo guá¸·appayojano vÄ• __goá¸·iyako. upanissayato_ti na up
sandhÄ• ya vuttaá¹ƒ. yasmiá¹ƒ pana asati yo na hoti, so idha ``upanissayoâ€™â€™ ti adhip
__Ä• lokasannissita_nti idampi Ä• loke sati sabbhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na upaniss
__mandathÄ• magataá¹ƒ_ nÄ• ma kiriyacittassa paccayabhÄ• vaá¹ƒ anupagantvÄ• sayam

__asaá¹…khÄ• rikasasaá¹…khÄ• rikesu_ \Ne 129/ __dosaá¹ƒ disvÄ• _ti na kammassa viru
bhavitabbanti asaá¹…khÄ• rikakammassa sasaá¹…khÄ• rikavipÄ• kesu, sasaá¹…khÄ• rika
asaá¹…khÄ• rikavipÄ• kesu dosaá¹ƒ disvÄ• . ahetukÄ• naá¹ƒ pana rÅ«pÄ• dÄ«su abhinipÄ
sasaá¹…khÄ• rikaviruddho sabhÄ• voti asaá¹…khÄ• rikatÄ• natthi, asaá¹…khÄ• rikaviruddh
sasaá¹…khÄ• rikatÄ• ti ubhayÄ• virodhÄ• ubhayenapi tesaá¹ƒ nibbattiá¹ƒ anujÄ• nÄ• ti. __
tadÄ• rammaá¹‡aniyÄ• maá¹ƒ. __kiriyato paÃ±cÄ• ti imesaá¹ƒ ... pe ... patiá¹-á¹-hÄ• tÄ«_ti
kiriyajavanÄ• nantaraÃ±ca tadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. paá¹-á¹-hÄ• ne (Paá¹-á¹-h I 3.94)
niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™â€™ ti vipÄ• kadhammadhammÄ•
vuttaá¹ƒ. kusalattike ca ``sekkhÄ• vÄ• puthujjanÄ• vÄ• kusalaá¹ƒ aniccatoâ€™â€™ tiÄ•
kusalÄ• kusalajavanameva vatvÄ• tadanantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ, na abyÄ•
katthaci kiriyÄ• nantaraá¹ƒ tadÄ• rammaá¹‡assa vuttaá¹-á¹-hÄ• naá¹ƒ dissati. vijjamÄ• ne c
kÄ• raá¹‡aá¹ƒ natthi, tasmÄ• upaparikkhitabbo eso theravÄ• do. vipphÄ• rikaÃ±hi javanaá¹
bhavaá¹…gaá¹ƒ anubandhatÄ«ti yuttaá¹ƒ, na pana chaá¸·aá¹…gupekkhavato santavuttiá¹ƒ
paá¹‡á¹‡apuá¹-aá¹ƒ viya nadÄ«sototi.

__piá¹‡á¸• ajavanaá¹ƒ javatÄ«_ti kusalÄ• kusalakiriyajavanÄ• ni piá¹‡á¸• etvÄ• kathitÄ• nÄ
javanÄ• ni piá¹‡á¸• itÄ• ni viya vuttÄ• ni, ekasmiá¹ƒ vÄ• tadÄ• rammaá¹‡e piá¹‡á¸• etvÄ• d
javitÄ• neva vuttÄ• ni. imaÃ±ca pana piá¹‡á¸• ajavanaá¹ƒ vadantena akusalato cattÄ• riyev
gahetvÄ• dvÄ• dasupekkhÄ• sahagatajavanÄ• ni piá¹‡á¸• itÄ• ni viya vuttÄ• ni. paá¹-á¹-hÄ
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati. diá¹-á¹-hi, vicikicchÄ• \Be 135/, ud
domanassaá¹ƒ uppajjati. akusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™â€
iá¹-á¹-hÄ• rammaá¹‡e pavattavicikicchuddhaccasahagatÄ• nipi kusalavipÄ• ke tadÄ• ramm
siyuá¹ƒ. tesaá¹ƒ pana anantaraá¹ƒ ahetukavipÄ• keneva tadÄ• rammaá¹‡ena bhavitabbaá¹
santÄ«raá¹‡abhÄ• veneva gahitoti apubbaá¹ƒ gahetabbaá¹ƒ natthi. ahetuke ca piá¹‡á¸• eta
adhippÄ• yena na piá¹‡á¸• etÄ«ti.

__tihetukajavanÄ• vasÄ• ne panetthÄ• _ti etasmiá¹ƒ dutiyavÄ• de tihetukajavanÄ• vasÄ• n
yuttanti dassetuá¹ƒ yuttaá¹ƒ vadati javanasamÄ• nattÄ• , nÄ• labbhamÄ• nattÄ• aÃ±Ã±ass
akusalÄ• nantaraá¹ƒ vuttassa ahetukatadÄ• rammaá¹‡assa, kusalÄ• nantaraá¹ƒ vuttassa ca
\Ne 130/ akusalÄ• nantaraá¹ƒ uppattiá¹ƒ vadantassa hi paá¹-isandhijanakaá¹ƒ tihetukakam
vipÄ• kaá¹ƒ janayantampi tihetukajavanÄ• nantaraá¹ƒ na janetÄ«ti na ettha kÄ• raá¹‡aá¹ƒ d

yuttaá¹ƒ gahetabbaá¹ƒ avuttampÄ«ti adhippÄ• yo. atha vÄ• tasmiá¹ƒ tasmiá¹ƒ theravÄ• de
sasaá¹…khÄ• rÄ• saá¹…khÄ• ravidhÄ• nÄ• di vuttaá¹ƒ, taá¹ƒ teneva adhippÄ• yena yuttaá
adhippÄ• yantaraá¹ƒ adhippÄ• yantarena Ä• loá¸·etabbanti attho. __hetusadisamevÄ• _ti ja
__mahÄ• pakaraá¹‡e Ä• vi bhavissatÄ«_ti mahÄ• pakaraá¹‡e Ä• gatapÄ• á¸·iyÄ• pÄ• kaá
bhavissatÄ«ti adhippÄ• yena vadati.

kÄ• mÄ• vacarakusalavipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<499> __anantarÄ• yenÄ• _ti parihÄ• nipaccayavirahena. __paá¹-ipadÄ• dibhedo_ti paá¹-i
hi dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ jhÄ• naá¹ƒ uppÄ• detvÄ• punappunaá¹ƒ sa
taá¹ƒpaá¹-ipadameva hoti. etasmiá¹ƒ aparihÄ«ne tassa vipÄ• ko nibbattamÄ• no tappaá¹-ip
arahatÄ«ti. chandÄ• dhipateyyÄ• dibhÄ• vo pana tasmiá¹ƒ khaá¹‡e vijjamÄ• nÄ• naá¹ƒ cha
adhipatipaccayabhÄ• vena hoti, na Ä• gamanavasena. tathÄ• hi ekameva \Be 136/ jhÄ• na
nÄ• nÄ• dhipateyyaá¹ƒ hoti. catutthajjhÄ• nasseva hi caturiddhipÄ• dabhÄ• vena bhÄ• van
Ä• gamanavasena chandÄ• dhipateyyÄ• ditÄ• na vuttÄ• .

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokuttaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<505> yathÄ• vaá¹-á¹-aá¹ƒ Ä• cinati, tathÄ• taá¹‡hÄ• dÄ«hi abhisaá¹…khataá¹ƒ lokiyakan
vuccati \Ne 131/. lokuttaraá¹ƒ pana evaá¹ƒ na hotÄ«ti tathÄ• na vuttaá¹ƒ. __suddhÄ• gama
animittÄ• ppaá¹‡ihitanÄ• madÄ• yakehi saguá¹‡Ä• rammaá¹‡ehi vijjamÄ• nehipi phalassa s
aggahitabhÄ• veneva avomissenÄ• ti attho. Ä• gamanato suÃ±Ã±atÄ• ppaá¹‡ihitanÄ• mava
Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano phalassa nÄ• mattayadÄ• naá¹ƒ yojitaá¹ƒ, ita
yojetabbaá¹ƒ. nayamattadassanaÃ±hetaá¹ƒ. saguá¹‡Ä• rammaá¹‡ehi pana nÄ• mattayavat
aniccÄ• nupassanÄ• nantarassapi maggassa Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano
nivÄ• ritanti. vaá¸·aÃ±janakaphalasamÄ• pattiyÄ• ca vipassanÄ• gamanavasena nÄ• malÄ
animittanÄ• malÄ• bho na siyÄ• . yathÄ• pana maggÄ• nantarassa viya vaá¸·aÃ±janakaph
jhÄ• napaá¹-ipadÄ• bhedo hoti, evaá¹ƒ suÃ±Ã±atÄ• dinÄ• malÄ• bhe sati animittanÄ• maÃ±
__avÅ«pasantÄ• yÄ• _ti idaá¹ƒ kenaci aÃ±Ã±ena anantaritattÄ• tÄ• disÄ• ya eva saddhÄ•
anantarapaccayabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tena chandÄ• dayopi attano anantarasad
uppÄ• dakÄ• adhipatibhÅ«tÄ• adhipatibhÅ«te eva uppÄ• dentÄ«ti imamatthaá¹ƒ dÄ«peti.

<555> kilesasamucchedakassa maggassa sammÄ• diá¹-á¹-hiÄ• dikassa niyyÄ• nikasabhÄ
paá¹-ippassaddhakilesena niyyÄ• nasabhÄ• veneva bhavitabbaá¹ƒ, tasmÄ• phalepi __ ``m

maggapariyÄ• pannaâ€™â€™ _nti vuttaá¹ƒ. evaÃ±ca katvÄ• maggavibhaá¹…ge phalesu c
paÃ±caá¹…giko ca maggo uddhaá¹-o, evaá¹ƒ bojjhaá¹…gÄ• pÄ«ti. __maggaá¹ƒ upÄ• dÄ• y
imamatthaá¹ƒ sandhÄ• yÄ• ha.

lokuttaravipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalavipÄ• kakathÄ• vaá¹‡á¹‡anÄ•

<556> iá¹-á¹-haiá¹-á¹-hamajjhattesu \Be 137/ viya na aniá¹-á¹-haaniá¹-á¹-hamajjhattesu san
atthi, aniá¹-á¹-hÄ• rammaá¹‡ameva pana adhimattaá¹ƒ mandaÃ±ca evaá¹ƒ dvidhÄ• vuttaá

akusalavipÄ• kakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kiriyÄ• byÄ• kataá¹ƒ

manodhÄ• tucittavaá¹‡á¹‡anÄ•

<566> __vÄ• tapuppha_nti \Ne 132/ moghapupphaá¹ƒ. taá¹ƒ acchinnepi rukkhe na phalati,
pana acchinne phaleyya. evaá¹ƒ acchinnabhavamÅ«lassapi pavattamÄ• naá¹ƒ yaá¹ƒ na ph
vÄ• tapupphasadisaá¹ƒ. itarasseva pana pavattamÄ• naá¹ƒ chinnarukkhapupphasadisaá¹ƒ.
phaleyyÄ• ti.

kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tucittavaá¹‡á¹‡anÄ•

<568> __loluppataá¹‡hÄ• pahÄ«nÄ• _ti imassa cittassa paccayabhÅ«tÄ• purimÄ• pavatt
cittaá¹ƒ vicÄ• raá¹‡apaÃ±Ã±Ä• rahitanti kevalaá¹ƒ somanassamattaá¹ƒ uppÄ• dentassa hot
cetiyapÅ«jÄ• dÄ«supi daá¹-á¹-habbaá¹ƒ. __vattaá¹ƒ karonto_ti idaá¹ƒ vattaá¹ƒ karontassa
phoá¹-á¹-habbÄ• rammaá¹‡e kÄ• yadvÄ• racittappavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. paÃ±cadv
labbhamÄ• naá¹ƒ sandhÄ• ya paÃ±cadvÄ• re eva vÄ• loluppataá¹‡hÄ• pahÄ• nÄ• dipacca
pavattiá¹ƒ sandhÄ• ya tattha tattha __ ``iminÄ• cittena somanassito hotÄ«â€™â€™ _ti vutt
paÃ±cadvÄ• re labbhatÄ«â€™â€™ _ti Ä• ha. atÄ«taá¹ƒsÄ• dÄ«su appaá¹-ihataá¹ƒ Ã±Ä• á¹
dhammehi samannÄ• gatassa buddhassa bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡Ä
(Nidd I 156 atthato samÄ• naá¹ƒ) ``bhagavato idaá¹ƒ uppajjatÄ«â€™â€™ ti vuttavacanaá¹ƒ
ahetukassa mÅ«lÄ• bhÄ• vena suppatiá¹-á¹-hitatÄ• natthÄ«ti balabhÄ• vo aparipuá¹‡á¹‡o,
``samÄ• dhibalaá¹ƒ hoti, vÄ«riyabalaá¹ƒ hotÄ«â€™â€™ ti na vuttaá¹ƒ. tato eva hi ahetukÄ•
jhÄ• naá¹…gÄ• ni ca na uddhaá¹-Ä• ni. teneva imasmimpi ahetukadvaye balÄ• ni anuddesÄ
vÄ«riyassa vijjamÄ• nattÄ• sesÄ• hetukehi \Be 138/ balavaá¹ƒ, yasmÄ• ca ettha vitakkÄ• c
jhÄ• napaccayamattatÄ• viya samÄ• dhivÄ«riyÄ• naá¹ƒ balamattatÄ• atthi, tasmÄ• nidde

vÄ«riyabalaâ€™â€™ nti vatvÄ• á¹-hapitaá¹ƒ. yasmÄ• pana neva kusalaá¹ƒ nÄ• kusalaá¹ƒ
micchÄ• samÄ• dhÄ«ti, sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• moti ca na vuttanti adhippÄ•
ca etaá¹ƒ na vattabbaá¹ƒ siyÄ• , vuttaÃ±ca, tasmÄ• sammÄ• , micchÄ• vÄ• niyyÄ• nikasa
maggapaccayabhÄ• vaá¹ƒ appattÄ• samÄ• dhivÄ• yÄ• mÄ• idha tathÄ• na vuttÄ• ti daá¹-

<574> indriyaparopariyattaÄ• sayÄ• nusayasabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• ni \N
uppajjamÄ• nÄ• ni yamakapÄ• á¹-ihÄ• riyamahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡Ä• ni ca i
uppannaparikammÄ• nantarÄ• ni iminÄ• Ä• vajjitÄ• rammaá¹‡eyeva pavattantÄ«ti Ä• ha __
gaá¹‡hantÄ«â€™â€™ _ti. mahÄ• visayattÄ• mahÄ• gajo viya mahantanti __mahÄ• gajaá¹

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyacittavaá¹‡á¹‡anÄ•

<577> idÄ• ni yÄ• ni kiriyÄ• ni jÄ• tÄ• ni, tÄ• ni veditabbÄ• nÄ«ti evaá¹ƒ yojanÄ• kÄ• tabb
paÃ±cakkhandhÄ• vuccanti.

cittuppÄ• dakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rÅ«pakaá¹‡á¸• aá¹ƒ

uddesavaá¹‡á¹‡anÄ•

idÄ• ni \Be 139/ \Ne 134/ rÅ«pamabyÄ• kataá¹ƒ bhÄ• jetabbaá¹ƒ, taÃ±ca kenaci samayava
sakkÄ• bhÄ• jetuá¹ƒ. na hi rÅ«passa cittuppÄ• dena samayavavatthÄ• naá¹ƒ sakkÄ• kÄ• t
acittasamuá¹-á¹-hÄ• nasabbhÄ• vato, cittasamuá¹-á¹-hÄ• nassa ca anekacittasamuá¹-á¹-hÄ
rÅ«pasamuá¹-á¹-hÄ• pakacittÄ• naÃ±ca kesaÃ±ci katthaci asamuá¹-á¹-hÄ• panatÄ• ya vava
viÃ±Ã±attidvayavajjitassa rÅ«passa acittasahabhubhÄ• vato ca, na ca rÅ«pÄ• naá¹ƒ upasa
samayavavatthÄ• naá¹ƒ yujjati mahaggatappamÄ• á¹‡Ä• naá¹ƒ jhÄ• nÄ• naá¹ƒ viya rÅ«pÄ•
vihÄ• tabbatÄ• bhÄ• vÄ• , upÄ• dÄ• rÅ«pehi ca na yujjati tesaá¹ƒ sahajÄ• tÄ• dipaccayabh
mahÄ• bhÅ«tehi yujjati kesaÃ±ci mahÄ• bhÅ«tÄ• naá¹ƒ kehici upÄ• dÄ• rÅ«pehi vinÄ• pav
sabbhÄ• vato. na hi ``yasmiá¹ƒ samaye pathavÄ«dhÄ• tu uppannÄ• hoti, tasmiá¹ƒ samaye
hotÄ«â€™â€™ ti sakkÄ• vattuá¹ƒ sotÄ• dinissayabhÅ«tÄ• ya pathaviyÄ• cittÄ• disamuá¹-
cakkhÄ• yatanassa abhÄ• vÄ• . evaá¹ƒ sotÄ• yatanÄ• dÄ«supi yojetabbaá¹ƒ.

mahÄ• bhÅ«tehi asamÄ• nakÄ• lÄ• ni viÃ±Ã±attiupacayÄ• dÄ«nipi tasmiá¹ƒ samaye hontÄ
ekasmiÃ±ca kÄ• le anekÄ• ni kalÄ• pasahassÄ• ni uppajjanti pavattanti ca, na arÅ«padham
kalÄ• padvayasahÄ• bhÄ• vo atthi. ekasmiÃ±ca kalÄ• pe vattamÄ• ne eva aÃ±Ã±assa niro
sabbathÄ• rÅ«pÄ• byÄ• kataá¹ƒ samayavavatthÄ• naá¹ƒ katvÄ• na sakkÄ• vibhajituá¹ƒ. e
hetuÄ• dinÄ• sabhÄ• vena vibhajituá¹ƒ sakkÄ• ti tathÄ• vibhajanatthaá¹ƒ cittuppÄ• dakaá¹

abyÄ• kataá¹ƒ atthÄ«ti dassetuá¹ƒ samayavavatthÄ• nena vinÄ• abyÄ• katassa sabhÄ• va
niddisitvÄ• nigamanakaraá¹‡assa anupapattito ca \Ne 135/ vibhattaÃ±ca avibhattaÃ±ca sal
Ä• ha ``katame dhammÄ• abyÄ• katÄ• ? kusalÄ• ... pe ... asaá¹…khatÄ• ca dhÄ• tu. ime
avibhatte hi vibhajitabbe dassite vibhajanaá¹ƒ yuttaá¹ƒ Ã±Ä• tuá¹ƒ icchÄ• ya uppÄ• ditÄ• yÄ
vipÄ• kakiriyÄ• byÄ• kataá¹ƒ vibhattattÄ• \Be 140/ na vibhajitabbaá¹ƒ, asaá¹…khatÄ• ca d
yaá¹ƒ panettha bhedayuttattÄ• avibhattattÄ• ca vibhajitabbaá¹ƒ, taá¹ƒ vibhajanto Ä• ha __
sabbaá¹ƒ rÅ«paâ€™â€™ _ntiÄ• di. ayamettha pÄ• á¸·iyojanÄ• .

__nayaá¹ƒ dassetvÄ• _ti ettha heá¹-á¹-hÄ• gahaá¹‡ameva nayadassanaá¹ƒ. taá¹ƒ vipÄ• k
kiriyÄ• byÄ• katesu nissaá¹-á¹-haá¹ƒ. kÄ• mÄ• vacarÄ• dibhÄ• vena vattabbassa kiriyÄ• by
taá¹ƒ katvÄ• kÄ• mÄ• vacarÄ• tiÄ• dikaá¹ƒ gahetvÄ• vuttattÄ• nissaá¹-á¹-haá¹ƒ. __paÃ±c
pÄ• á¸·iyaá¹ƒ vuttÄ• ni dasÄ• yatanÄ• ni paÃ±cadasa ca sukhumarÅ«pÄ• ni, upacayasanta
hadayavatthuÃ±ca. __channavutÄ«_ti cakkhÄ• didasakÄ• satta utusamuá¹-á¹-hÄ• nÄ• day
utucittajÄ• dve saddÄ• ca. kalÄ• pabhÄ• vena pavattarÅ«parÅ«pÄ• ni ``rÅ«pakoá¹-á¹-hÄ•
rÅ«pakalÄ• pakoá¹-á¹-hÄ• sabhÄ• vato. __koá¹-á¹-hÄ• sÄ• _ti ca aá¹ƒsÄ• , avayavÄ• ti atth
sarÄ«raá¹ƒ, tassa aá¹ƒsÄ• kesÄ• dayo koá¹-á¹-hÄ• sÄ• ti aÃ±Ã±epi avayavÄ• koá¹-á¹-hÄ•
nibbÄ• naá¹ƒ nippadesato gahita_nti sopÄ• disesanirupÄ• disesarÄ• gakkhayÄ• diasaá¹…k
bhinnaá¹ƒ nippadesato gahitaá¹ƒ. atthato hi ekÄ• va asaá¹…khatÄ• dhÄ• tÅ«ti.

<584> __sabba_nti sakalaá¹ƒ cakkavÄ• á¸·aá¹ƒ. __parimaá¹‡á¸• alaá¹ƒ_ parimaá¹‡á¸• alas
parikkhepato chattiá¹ƒsa satasahassÄ• ni dasa ceva sahassÄ• ni aá¸• á¸• hacatutthÄ• ni ca
attho. ettha ca vaá¹-á¹-aá¹ƒ ``parimaá¹‡á¸• alaâ€™â€™ nti vuttaá¹ƒ. __cattÄ• ri nahutÄ• nÄ
sahassÄ• ni. __nagavhayÄ• _ti nagÄ• ti avhÄ• tabbÄ• nagasaddanÄ• mÄ• ti attho.

devadÄ• navÄ• dÄ«naá¹ƒ tigÄ• vutÄ• disarÄ«ravasena mahantÄ• ni pÄ• tubhÅ«tÄ• ni. tatt
bhÅ«tÄ• ni jÄ• tÄ• ni nibbattÄ• ni mahantÄ• ni __mahÄ• bhÅ«tÄ• nÄ«_ti. anekacchariyadas
anekÄ• bhÅ«tavisesadassanavasena ca mÄ• yÄ• kÄ• ro mahanto bhÅ«toti __mahÄ• bhÅ«t
mahantÄ• bhÅ«tÄ• ti __mahÄ• bhÅ«tÄ• _. niruá¸·ho vÄ• ayaá¹ƒ mahÄ• bhÅ«tasaddo tesu
pana mahÄ• bhÅ«tÄ• viya __mahÄ• bhÅ«tÄ• _. bhÅ«tasaddassa ubhayaliá¹…gattÄ• napu
__mahÄ• parihÄ• rato_ti \Ne 136/ ettha vacanatthaá¹ƒ vadanto Ä• ha __ ``mahantehi bhÅ«t
\Be 141/ __vÄ• bhÅ«tÄ• nÄ«â€™â€™ _ti. tattha pacchimatthe purimapade uttarapadassa
katvÄ• __ ``mahÄ• bhÅ«tÄ• nÄ«â€™â€™ _ti vuccanti.

__accimato_ti aggissa. koá¹-isatasahassaá¹ƒ ekaá¹ƒ __koá¹-isatasahassekaá¹ƒ_. __cakka
sabbaá¹ƒ Ä• á¹‡Ä• kkhettavasena ekaá¹ƒ katvÄ• voharanti. __vilÄ«yati_ khÄ• rodakena. _
viddhaá¹ƒsati. upÄ• dinnakesu vikÄ• raá¹ƒ dassento __ ``patthaddhoâ€™â€™ _tiÄ• dimÄ•
vÄ• _ti __vÄ• _-saddo upamattho. yathÄ• kaá¹-á¹-hamukhasappena daá¹-á¹-ho patthaddho
pathavÄ«dhÄ• tuppakopena so kÄ• yo kaá¹-á¹-hamukheva hoti, kaá¹-á¹-hamukhamukhagat

attho. atha vÄ• __vÄ• _-saddo evasaddassatthe. ``pathavÄ«dhÄ• tuppakopenÄ• â€™â€™
veditabbo. tatrÄ• yamattho --- ``kaá¹-á¹-hamukhena daá¹-á¹-hopi kÄ• yo pathavÄ«dhÄ• tupp
hoti, tasmÄ• pathavÄ«dhÄ• tuyÄ• aviyutto so kÄ• yo sabbadÄ• kaá¹-á¹-hamukhamukhaga
vÄ• aniyamattho __vÄ• _-saddo. tatrÄ• yamattho --- ``kaá¹-á¹-hamukhena daá¹-á¹-ho kÄ• y
vÄ• hoti mantÄ• gadavasena, pathavÄ«dhÄ• tuppakopena pana mantÄ• gadarahito so kÄ•
viya hoti ekantapatthaddhoâ€™â€™ ti. __pÅ«tiyo_ti kuthito. __mahÄ• vikÄ• rÄ• ni bhÅ«tÄ•
jÄ• tÄ• ni, vijjamÄ• nÄ• nÄ«ti vÄ• attho. ettha ca purimapade uttarapadassa vikÄ• rasaddas
``mahÄ• bhÅ«tÄ• nÄ«â€™â€™ _ti vuttÄ• ni.

pathavÄ«tiÄ• dinÄ• sabbalokassa pÄ• kaá¹-Ä• nipi vipallÄ• saá¹ƒ muÃ±citvÄ• yathÄ• sab
mahantena vÄ• yÄ• mena vinÄ• na pariggayhantÄ«ti pÄ• kaá¹-Ä• nipi duviÃ±Ã±eyyasabhÄ
_ti vuccanti. tÄ• ni hi suviÃ±Ã±eyyÄ• ni amahantÄ• nÄ«ti gahetvÄ• á¹-hito tesaá¹ƒ duppari
``aho mahantÄ• ni etÄ• nÄ«â€™â€™ ti pajÄ• nÄ• ti. __upÄ• dÄ• yÄ• _ti etena viÃ±Ã±Ä• ya
pavattÄ«ti katvÄ• __ ``pavattarÅ«paâ€™â€™ _nti vuttaá¹ƒ. evaÃ±hi ``upÄ• dÄ• yÄ• â€™â
paá¹-iccasamuppannatÄ• vuttÄ• hotÄ«ti. atha vÄ• upÄ• dÄ• yati nissayatÄ«ti upÄ• dÄ• ya
__upÄ• dÄ• yarÅ«paá¹ƒ, _ aÃ±Ã±anissayassa ekantanissitassa rÅ«passetaá¹ƒ adhivacana
nÄ• pi vedanÄ• dino tadabhÄ• vepi bhÄ• vatoti dassetuá¹ƒ __ ``catunnaá¹ƒ mahÄ• bhÅ«tÄ•
bhavati hi nissayarÅ«pÄ• naá¹ƒ sÄ• mibhÄ• voti.

tividharÅ«pasaá¹…gahavaá¹‡á¹‡anÄ•

<585> pakiá¹‡á¹‡akadukesu \Be 142/ \Ne 137/ ajjhattikadukaá¹ƒ muÃ±citvÄ• aÃ±Ã±o sabb
yojanaá¹ƒ gacchanto natthi, viÃ±Ã±attiduko ca yojanaá¹ƒ na gacchatÄ«ti sabbadukayogÄ«s
ajjhattikadukameva gahetvÄ• sesehi sabbadukehi yojetvÄ• tikÄ• vuttÄ• . sakkÄ• hi etena
dukÄ• naá¹ƒ dukantarehi labbhamÄ• nÄ• tikayojanÄ• viÃ±Ã±Ä• tunti.

catubbidhÄ• dirÅ«pasaá¹…gahavaá¹‡á¹‡anÄ•

<586> catukkesu ekantacittasamuá¹-á¹-hÄ• nassa viÃ±Ã±attidvayabhÄ• vato viÃ±Ã±attiduk
cittasamuá¹-á¹-hÄ• nadukoti tena saha upÄ• dÄ• dukassa yojanÄ• ya labbhamÄ• nopi catul
sanidassanadukÄ• dÄ«naá¹ƒ tena tassa ca oá¸·Ä• rikadÅ«radukehi yojanÄ• ya labbhamÄ•
vÄ• sabhÄ• vakiccÄ• ni bodhetabbÄ• kÄ• raÃ±ca yÄ• thÄ• vato jÄ• nantena bhagavatÄ• t
yojanÄ• na katÄ• ti kiá¹ƒ ettha kÄ• raá¹‡apariyesanÄ• ya, addhÄ• sÄ• yojanÄ• na kÄ• ta
katÄ• ti veditabbÄ• . aÃ±Ã±e pana pakiá¹‡á¹‡akadukÄ• aÃ±Ã±ehi pakiá¹‡á¹‡akadukehi yo
eva. vatthudukÄ• dÄ«su pana sotasamphassÄ• rammaá¹‡adukÄ• dayo vajjetvÄ• aÃ±Ã±eh
Ä• rammaá¹‡abÄ• hirÄ• yatanÄ• dilabbhamÄ• nadukehi upÄ• dinnakadukassa upÄ• dinnup
catukkÄ• labbhanti, cittasamuá¹-á¹-hÄ• nadukassa ca sabbÄ• rammaá¹‡abÄ• hirÄ• yatanÄ
avasesehi pana tesaá¹ƒ aÃ±Ã±esaÃ±ca sabbavatthudukÄ• dÄ«hi yojanÄ• ya na labbhantÄ•

uddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÅ«pavibhatti

ekakaniddesavaá¹‡á¹‡anÄ•

<594> avijjamÄ• navibhÄ• gassa vibhÄ• gÄ• bhÄ• vadassanameva __niddeso_ nicchayak
138/ rÅ«paá¹ƒ na hetumevÄ• â€™â€™ tiÄ• dinÄ• vibhÄ• gÄ• bhÄ• vÄ• vadhÄ• raá¹‡ena \
karoti. __hetuhetÅ«_ti mÅ«lahetu, hetupaccayahetÅ«ti vÄ• ayamattho. __mahÄ• bhÅ«tÄ•
__mahÄ• bhÅ«tÄ• paccayo_ti etenapi vuttoti. hetupaccayasaddÄ• naá¹ƒ samÄ• natthattÄ•
__paccayahetu_. yo ca rÅ«pakkhandhassa hetu, so eva tassa paÃ±Ã±Ä• panÄ• ya hetÅ«ti
__atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso
aÃ±Ã±esu paccayesu iá¹-á¹-hÄ• niá¹-á¹-havipÄ• kaniyÄ• makattÄ• uttamaá¹ƒ padhÄ• naá¹
gatiupadhikaÄ• lapayogasampattivipattiá¹-á¹-hÄ• nanipphÄ• ditaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ• r
padhÄ• nattÄ• ``hetÅ«â€™â€™ ti vuttanti iminÄ• adhippÄ• yena kammÄ• rammaá¹‡Ä• ni
vuttÄ• ni. vakkhati ca ``gatiupadhikÄ• lapayogÄ• vipÄ• kassa á¹-hÄ• naá¹ƒ, kammaá¹ƒ hetÅ
kammamiva uttamattÄ• Ä• rammaá¹‡ampi hetuvacanaá¹ƒ arahatÄ«ti __ ``uttamahetÅ«â€™
__saá¹…khÄ• rÄ• na_nti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ avijjÄ• sÄ• dhÄ• raá¹‡ap
__pharatÄ«_ti gacchati pÄ• puá¹‡Ä• ti. __paá¹-ikkhepaniddeso_ti idaá¹ƒ mÄ• tikÄ• ya Ä• ga
vuttaá¹ƒ. idha pana mÄ• tikÄ• ya na hetupadÄ• disaá¹…gahitatÄ• ca rÅ«passa vuttÄ• taá¹
avadhÄ• ritatÄ• ca anaÃ±Ã±asabhÄ• vato.

rÅ«pÄ«duke rÅ«pÄ«padameva idha ``rÅ«paâ€™â€™ nti vuttaá¹ƒ. tena rÅ«pÄ«rÅ«papadÄ
ruppanalakkhaá¹‡ayuttasseva rÅ«pÄ«rÅ«pabhÄ• vato. __uppannaá¹ƒ chahi viÃ±Ã±Ä• á¹‡e
vidhuraá¹ƒ rÅ«passa sabhÄ• vaá¹ƒ dasseti. na hi arÅ«paá¹ƒ uppannaá¹ƒ chahi viÃ±Ã±Ä• á¹
rÅ«paá¹ƒ, tena rÅ«paá¹ƒ uppannaá¹ƒ chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyaá¹ƒ, na arÅ«panti
eva etaá¹ƒ sabhÄ• vaá¹ƒ niyameti, na rÅ«paá¹ƒ etasmiá¹ƒ sabhÄ• ve. atthi hi rÅ«paá¹ƒ atÄ«
uppannaá¹ƒ chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyasabhÄ• vaá¹ƒ na hotÄ«ti. etameva ca niyam
niyameti ``yathÄ• vutto niyamo rÅ«pe atthi eva, arÅ«pe viya na natthÄ«â€™â€™ ti. atha vÄ
bhÅ«tupÄ• dÄ• yarÅ«paá¹ƒ kÄ• labhedaá¹ƒ anÄ• masitvÄ• ``sabbaâ€™â€™ nti vuttaá¹ƒ, t
samÄ• naviÃ±Ã±eyyasabhÄ• vaá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ nivattetuá¹ƒ uppannanti etena vise
sabbaá¹ƒ rÅ«paá¹ƒ chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyamevÄ• ti attho.

nanu evaá¹ƒ rÅ«pÄ• yatanassapi sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«hi viÃ±Ã±eyyatÄ• Ä• pajjatÄ«ti?
sampiá¹‡á¸• etvÄ• ekantalakkhaá¹‡adassanavasena ekÄ«bhÄ• vena \Be 144/ gahetvÄ• a
viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyasabhÄ• vassa dassanato. paccuppannarÅ«pameva chahi viÃ±
139/ etasmiá¹ƒ pana niyame ``sabbaá¹ƒ rÅ«paâ€™â€™ nti etthÄ• yaá¹ƒ viÃ±Ã±eyyabhÄ• v

paccuppannanti sabbarÅ«passa ekantalakkhaá¹‡aniyamo dassito na siyÄ• . pÄ• á¸·iyaÃ±ca
__eva_-kÄ• ro vutto, na uppannamevÄ• ti. tasmÄ• uppannasseva manoviÃ±Ã±eyyaniyamÄ
sotapatitattena, tasmÄ• vuttanayenattho yojetabbo.

__kathaá¹ƒvidha_nti guá¹‡ehi kathaá¹ƒ saá¹‡á¹-hitaá¹ƒ. Ã±Ä• á¹‡ameva __Ã±Ä• á¹‡avatthu
saá¹…gaho, samÄ• najÄ• tiyÄ• vÄ• saá¹…gaho __sajÄ• tisaá¹…gaho_. saÃ±jÄ• yanti etth
saá¹…gaho __saÃ±jÄ• tisaá¹…gaho, _ saÃ±jÄ• tidesena saá¹…gahoti attho. aÃ±Ã±amaÃ±
ca samÄ• dhidese jÄ• tÄ• sammÄ• satiÄ• dayo samÄ• dhikkhandhe saá¹…gahitÄ• . yattha
samÄ• dhissa attano kiccakaraá¹‡aá¹ƒ, so cittuppÄ• do samÄ• dhideso. sammÄ• saá¹…kap
paá¹-ivedhasadisaá¹ƒ kiccanti samÄ• nena paá¹-ivedhakiccena diá¹-á¹-hisaá¹…kappÄ• paÃ

rÅ«pavibhattiekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukaniddeso

upÄ• dÄ• bhÄ• janÄ«yakathÄ• vaá¹‡á¹‡anÄ•

<596> apparajakkhÄ• disattasamÅ«hadassanaá¹ƒ __buddhacakkhu, _ chasu asÄ• dhÄ• ra
indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. sabbasaá¹…khatÄ• saá¹…khatadassa
``dukkhaá¹ƒ pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taâ€™â€™ nti (SN c V 1081; Vin I 15) evamÄ• d
Ã±Ä• á¹‡adassanaá¹ƒ __Ã±Ä• á¹‡acakkhu, _ tampi purimadvayamiva kÄ• mÄ• vacaraá¹ƒ.
__dhammacakkhu_. upatthambhabhÅ«tÄ• catusamuá¹-á¹-hÄ• nikarÅ«pasantatiyo sambhÄ
__sasambhÄ• raá¹ƒ, _ sambhÄ• ravantaá¹ƒ. __sambhavo_ti Ä• podhÄ• tumeva sambhavas
__saá¹‡á¹-hÄ• na_nti vaá¹‡á¹‡Ä• yatanameva parimaá¹‡á¸• alÄ• disaá¹‡á¹-hÄ• nabhÅ«taá
vacanaá¹ƒ tathÄ• bhÅ«tÄ• naá¹ƒ atathÄ• bhÅ«tÄ• naÃ±ca Ä• podhÄ• tuvaá¹‡á¹‡Ä• yatanÄ
maá¹ƒsapiá¹‡á¸• e vijjamÄ• nattÄ• . cuddasasambhÄ• ro hi maá¹ƒsapiá¹‡á¸• o. sambhavas
140/ saha vuttassa dhÄ• tuttayanissitatÄ• yojetabbÄ• . Ä• podhÄ• tuvaá¹‡á¹‡Ä• yatanÄ• n
sambhavasaá¹‡á¹-hÄ• nÄ• bhÄ• vÄ• visuá¹ƒ vuttÄ• ti catudhÄ• tunissitatÄ• ca na virujjhat
maá¹ƒsapiá¹‡á¸• aá¹ƒ setÄ• dinÄ• saÃ±jÄ• nanto na pasÄ• dacakkhuá¹ƒ saÃ±jÄ• nÄ• ti, pa
vattukÄ• mo ``pathavÄ«pi atthÄ«â€™â€™ tiÄ• di vuttampi vadati.

__sarÄ«rasaá¹‡á¹-hÄ• nuppattidesabhÅ«te_ti etena avasesaá¹ƒ kaá¹‡hamaá¹‡á¸• alaá¹ƒ p
sattakkhipaá¹-alÄ• ni byÄ• petvÄ• á¹-hitÄ• heva attano nissayabhÅ«tÄ• hi catÅ«hi dhÄ• tÅ«
taá¹ƒnissitehi eva Ä• yuvaá¹‡á¹‡Ä• dÄ«hi anupÄ• litaparivÄ• ritaá¹ƒ tisantatirÅ«pasamuá¹-á
utucittÄ• hÄ• rehi upatthambhiyamÄ• naá¹ƒ tiá¹-á¹-hati. sattakkhipaá¹-alÄ• naá¹ƒ byÄ• pana
anekakalÄ• pagatabhÄ• vaá¹ƒ cakkhussa dasseti. __pamÄ• á¹‡ato Å«kÄ• siramatta_nti Å«
pavattanato vuttaá¹ƒ. __rÅ«pÄ• ni manupassatÄ«_ti __ma_-kÄ• ro padasandhikaro. atha vÄ

upakÄ• rabhÅ«tehi __saá¹…gahito. pariyÄ• yenÄ• _ti catunnaá¹ƒ pasÄ• do tesu ekassa dvi
samÄ• nadhanÄ• naá¹ƒ dhanaá¹ƒ viyÄ• ti etena pariyÄ• yena. __sarÄ«raá¹ƒ_ rÅ«pakkhanc
nighaá¹ƒso __paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒso_. rÅ«pÄ• bhimukhabhÄ• vena cakkhuviÃ±Ã±
nissayabhÄ• vÄ• pattisaá¹…khÄ• to paá¹-ighaá¹-á¹-anato jÄ• to vÄ• nighaá¹ƒso __paá¹-igh

__parikappavacanaá¹ƒ_ ``sace Ä• pÄ• thaá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti hetukiriyaá¹ƒ, ``p
phalakiriyaÃ±ca parikappetvÄ• tena parikappena vacanaá¹ƒ. ettha ca hetukiriyÄ• anekattÄ
viÃ±Ã±Ä• yatÄ«ti daá¹-á¹-habbÄ• . ``passe vÄ• â€™â€™ ti iminÄ• vacanena tÄ«supi kÄ• l
nissayabhÄ• vaá¹ƒ anupagacchantaá¹ƒ cakkhuá¹ƒ saá¹…gaá¹‡hÄ• ti. dassane pariá¹‡Ä• ya
__dassanapariá¹‡Ä• yakaá¹-á¹-ho_. yathÄ• hi issaro ``idaÃ±cidaÃ±ca karothÄ• â€™â€™ ti
kicce sapurise pariá¹‡Ä• yati pavattayati, evamidampi cakkhusamphassÄ• dÄ«naá¹ƒ nissay
dassanakicce Ä• á¹‡Ä• pentaá¹ƒ viya pariá¹‡Ä• yatÄ«ti cakkhÅ«ti vuccati. cakkhatÄ«ti hi __
nayena Ä• cikkhati pariá¹‡Ä• yatÄ«ti attho. atha vÄ• samavisamÄ• ni rÅ«pÄ• ni cakkhati Ä•
vÄ• __cakkhu_. saÃ±jÄ• yanti etthÄ• ti __saÃ±jÄ• ti_. ke saÃ±jÄ• yanti? phassÄ• dÄ«ni \B
__samosaraá¹‡aá¹ƒ_. cakkhusamphassÄ• dÄ«naá¹ƒ attano tikkhamandabhÄ• vÄ• nupavat
kÄ• retÄ«_ti. niccaá¹ƒ dhuvaá¹ƒ attÄ• ti gahitassapi __lujjanapalujjanaá¹-á¹-hena_. vaá¸·aÃ±
etenÄ• ti vaá¸·aÃ±janaá¹ƒ, taá¹ƒdvÄ• rikÄ• naá¹ƒ phassÄ• dÄ«naá¹ƒ __vaá¸·aÃ±janaá¹-á¹-h

<597> pubbe \Ne 141/ vutto parikappo eva __vikappanattho. ghaá¹-á¹-ayamÄ• namevÄ• _t
abhimukhabhÄ• vavisesaá¹ƒ gacchantameva.

<599> rÅ«paá¹ƒ Ä• rabbha cakkhusamphassÄ• dÄ«naá¹ƒ uppattivacaneneva tesaá¹ƒ taá¹
rÅ«paá¹ƒ Ä• rabbha uppatti vuttÄ• hoti. yathÄ• ca tesaá¹ƒ rÅ«paá¹ƒ paccayo hoti, tena pa
hotÄ«ti adhippÄ• yena __ ``iminÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __cakkhupasÄ• davatth
iminÄ• vacanena tadÄ• lambanarÅ«pÄ• rammaá¹‡atÄ• ya taá¹ƒsadisÄ• naá¹ƒ manodhÄ• t
uppatti dassitÄ• ti daá¹-á¹-habbÄ• . yattha pana viseso atthi, taá¹ƒ dassetuá¹ƒ __
``cakkhudvÄ• rajavanavÄ«thipariyÄ• pannÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tÄ• ni hi rÅ«paá
pavattamÄ• nassÄ• danÄ• bhinandanabhÅ«tÄ• ni taá¹ƒsampayuttÄ• ni ca Ä• rammaá¹‡Ä•
uppajjanti, aÃ±Ã±Ä• ni Ä• rammaá¹‡apurejÄ• tenevÄ• ti evaá¹ƒ ``Ä• rabbhÄ• â€™â€™ ti va
aÃ±Ã±apaccayabhÄ• vassapi dÄ«pakaá¹ƒ, Ä• rammaá¹‡avacanaá¹ƒ Ä• rammaá¹‡apaccay
viseso.

<600> __suá¹‡Ä• tÄ«_ti sotaviÃ±Ã±Ä• á¹‡assa nissayabhÄ• vena suá¹‡Ä• ti. jivhÄ• sadde
sÄ• yananti katvÄ• __ ``sÄ• yanaá¹-á¹-henÄ• â€™â€™ _ti Ä• ha. kucchitÄ• naá¹ƒ dukkhas
Ä• yoti __kÄ• yo, _ dukkhadukkhaviparia¹‡Ä• madukkhÄ• naá¹ƒ vÄ• . kÄ• yÄ• yatanassa b
kÄ• yapasÄ• dabhÄ• vopi atthi, tena cakkhupasÄ• dassa anuviddhattÄ• no byÄ• pitÄ• ca
tasmÄ• cakkhupasÄ• dassa phoá¹-á¹-habbÄ• vabhÄ• sanaá¹ƒ kÄ• yapasÄ• dassa ca rÅ«p
lakkhaá¹‡asammissataá¹ƒ codeti. cakkhukÄ• yÄ• naá¹ƒ aÃ±Ã±anissayattÄ• kalÄ• pantarag

aÃ±Ã±attha abhÄ• vatoâ€™â€™ _ti Ä• ha. rÅ«parasÄ• dinidassanaá¹ƒ samÄ• nanissayÄ•
aÃ±Ã±amaÃ±Ã±asabhÄ• vÄ• nupagamena aÃ±Ã±amaÃ±Ã±asmiá¹ƒ abhÄ• vo, ko pana vÄ
vuttaá¹ƒ.

rÅ«pÄ• bhighÄ• tÄ• raho \Be 147/ ca so bhÅ«tappasÄ• do cÄ• ti __rÅ«pÄ• bhighÄ• tÄ• rah
evaá¹ƒlakkhaá¹‡aá¹ƒ cakkhu. __rÅ«pÄ• bhighÄ• to_ti ca rÅ«pe, rÅ«passa vÄ• abhighÄ• to
paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡Ä• yatanattabhÄ• vanibbattakassa kammassa nidÄ• nabhÅ«tÄ
ca tadÄ• yatanikabhavapatthanÄ• bhÄ• vato daá¹-á¹-hukÄ• matÄ• divohÄ• raá¹ƒ arahatÄ«t
tattha daá¹-á¹-hukÄ• matÄ• nidÄ• naá¹ƒ kammaá¹ƒ samuá¹-á¹-hÄ• nametesanti
__daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nÄ• ni, _ evaá¹ƒvidhÄ• naá¹ƒ bhÅ«t
pasÄ• dalakkhaá¹‡aá¹ƒ cakkhu, evaá¹ƒvidho vÄ• bhÅ«tappasÄ• do __daá¹-á¹-hukÄ• matÄ
evaá¹ƒlakkhaá¹‡aá¹ƒ cakkhu. rÅ«pesu puggalassa vÄ• viÃ±Ã±Ä• á¹‡assa vÄ• __Ä• viÃ±c

__kÄ• yo sabbesa_nti ko ettha viseso, nanu tejÄ• diadhikÄ• naÃ±ca bhÅ«tÄ• naá¹ƒ pasÄ•
saccametaá¹ƒ, idaá¹ƒ pana ``sabbesaâ€™â€™ nti vacanaá¹ƒ ``samÄ• nÄ• naâ€™â€™ nti
anuvattamÄ• nassa ekadesÄ• dhikabhÄ• vassa nivÄ• raá¹‡avasena vuttattÄ• . __tejÄ• dÄ«
tejassa obhÄ• sena vÄ• yussa saddena pathaviyÄ• gandhena kheá¸·asaá¹…khÄ• tassa ud
pacchimavÄ• de ca yathÄ• yogaá¹ƒ taá¹ƒtaá¹ƒbhÅ«taguá¹‡ehi anuggayhabhÄ• vato rÅ«pÄ
attho. __rÅ«pÄ• dÄ«naá¹ƒ adhikabhÄ• vadassanato_ti aggimhi rÅ«passa pabhassarassa vÄ
suyyamÄ• nassa pathaviyÄ• surabhiÄ• dino gandhassa Ä• pe ca rasassa madhurassa vise
``rÅ«pÄ• dayo tesaá¹ƒ guá¹‡Ä• â€™â€™ _ti paá¹-hamavÄ• dÄ« Ä• ha. tasseva ca __ ``icch
uttaramÄ• ha. iminÄ• vupÄ• yena dutiyavÄ• dissapi niggaho hotÄ«ti.

atha vÄ• rÅ«pÄ• divisesaguá¹‡ehi tejaÄ• kÄ• sapathavÄ«Ä• pavÄ• yÅ«hi cakkhÄ• dÄ«ni k
kaá¹‡Ä• dassa vÄ• daá¹ƒ tatiyaá¹ƒ uddharitvÄ• taá¹ƒ niggahetuá¹ƒ __ ``athÄ• pi vadeyyuâ
daá¹-á¹-habbaá¹ƒ. Ä• save upalabbhamÄ• nopi gandho pathaviyÄ• Ä• posaá¹ƒyuttÄ• ya ka
kappÄ• sagandhassa adhikabhÄ• vÄ• pattÄ«ti ce? na, anabhibhÅ«tattÄ• . Ä• savehi udakas
abhibhÅ«tÄ• , na kappÄ• sapathavÄ«ti tassÄ• yeva adhikena gandhena bhavitabbanti. uá¹‡
upalabbhanÄ«yo mahantoti katvÄ• tassa phasso viya vaá¹‡á¹‡opi pabhassaro upalabbhita
uá¹‡hodakavaá¹‡á¹‡ato agginÄ• anabhisambandhassa sÄ«tudakassa vaá¹‡á¹‡o parihÄ• y
etassubhayassa abhÄ• vÄ• . tadabhÄ• vena hi \Be 148/ rÅ«pÄ• dÄ«naá¹ƒ tejÄ• divisesagua
taá¹ƒnivattanena ``tejÄ• dÄ«naá¹ƒ guá¹‡ehi rÅ«pÄ• dÄ«hi anuggayhabhÄ• vatoâ€™â€™ ti
nivattitanti. evaá¹ƒ paramparÄ• ya ubhayÄ• bhÄ• vo visesakappanappahÄ• nassa kÄ• raá¹‡
pahÄ• yethetaâ€™â€™ _ntiÄ• di. ekakalÄ• pepi rÅ«parasÄ• dayo visadisÄ• , ko pana vÄ• c
bhÅ«tavisesÄ• bhÄ• vepÄ«ti dassetuá¹ƒ __rÅ«parasÄ• dinidassanaá¹ƒ_ vuttaá¹ƒ.

yadi bhÅ«taviseso natthi, kiá¹ƒ pana cakkhÄ• divisesassa kÄ• raá¹‡anti taá¹ƒ dassetuá¹ƒ _
aÃ±Ã±amaÃ±Ã±assÄ• â€™â€™ _tiÄ• dimÄ• ha. ekampi kammaá¹ƒ paÃ±cÄ• yatanikattabh

cakkhÄ• dÄ«naá¹ƒ visesahetuttÄ• \Ne 143/ ``aÃ±Ã±amaÃ±Ã±assa asÄ• dhÄ• raá¹‡aâ€™â
ca vuttanti daá¹-á¹-habbaá¹ƒ. na hi taá¹ƒ yena visesena cakkhussa paccayo, teneva sotassa
indriyantarÄ• bhÄ• vappattito. ``paá¹-isandhikkhaá¹‡e mahaggatÄ• ekÄ• cetanÄ• kaá¹-att
kammapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 12.78) vacanena paá¹-isandhikkhaá¹‡e
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ekÄ• cetanÄ• kammapaccayo hotÄ«ti viÃ±Ã±Ä• yati. nÄ• nÄ• ce
indriyuppattiyaá¹ƒ sati parittena ca mahaggatena ca kammunÄ• nibbattitaá¹ƒ kaá¹-attÄ• rÅ«
cekÄ• paá¹-isandhi anekakammanibbattÄ• hotÄ«ti siddhamekena kammena anekindriyupp
nissayo etassÄ• ti __anallÄ«nanissayo, _ rÅ«pasaddasaá¹…khÄ• to visayo. gandharasÄ• n
ghÄ• najivhÄ• nissaye allÄ«yantÄ«ti te nissayavasena allÄ«nÄ• , phoá¹-á¹-habbaá¹ƒ sayaá¹
bhÅ«tattayattÄ• . __dÅ«re ... pe ... sampatto eva nÄ• ma_ paá¹-ighaá¹-á¹-ananighaá¹ƒsajan
saddo pana __dhÄ• tuparamparÄ• ya_ vÄ• yu viya __Ä• gantvÄ• _ nissayavasena sotaniss
ghaá¹-á¹-etvÄ• _ vavatthÄ• naá¹ƒ gacchanto __saá¹‡ikaá¹ƒ vavatthÄ• naá¹ƒ gacchatÄ«_ti v
saticittasamuá¹-á¹-hÄ• naá¹ƒ saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa kadÄ• cipi Ä• ramm
bahiddhÄ• cittasamuá¹-á¹-hÄ• nuppatti upapajjatÄ«ti.

__cirena suyyeyyÄ• _ti kasmÄ• etaá¹ƒ vuttaá¹ƒ, nanu dÅ«re á¹-hitehi rajakÄ• disaddÄ• cir
dÅ«rÄ• sannÄ• naá¹ƒ yathÄ• pÄ• kaá¹-e sadde gahaá¹‡avisesato. yathÄ• hi dÅ«rÄ• sannÄ
pÄ• kaá¹-Ä«bhÅ«te gahaá¹‡avisesato Ä• kÄ• ravisesÄ• naá¹ƒ aggahaá¹‡aá¹ƒ gahaá¹‡aÃ±c
Ä• sannassa Ä• dito pabhuti yÄ• vÄ• vasÄ• nÄ• kamena pÄ• kaá¹-Ä«bhÅ«te \Be 149/ dÅ«
piá¹‡á¸• avasena pavattipÄ• kaá¹-Ä«bhÅ«te nicchayagahaá¹‡Ä• naá¹ƒ sotaviÃ±Ã±Ä• á¹‡av
visesato lahukaá¹ƒ suto cirena sutoti abhimÄ• no hoti. so pana saddo yattha uppanno, taá¹ƒ
vijjamÄ• nakkhaá¹‡e sotassa Ä• pÄ• thamÄ• gacchati. dÅ«re á¹-hito pana saddo aÃ±Ã±atth
bhÄ• janÄ• dicalanassa ca ayokanto viya ayocalanassa paccayo hotÄ«ti daá¹-á¹-habbo. yat
ghaá¹‡á¹-Ä• bhighÄ• tÄ• nujÄ• ni bhÅ«tÄ• ni anuravassa nissayabhÅ«tÄ• ni ghaá¹-á¹-anas
ghaá¹-á¹-anÄ• nujÄ• ni yÄ• va sotappasÄ• dÄ• uppattivasena Ä• gatÄ• ni bhÅ«tÄ• ni ghaá
taá¹ƒnissito saddo nissayavasena dhÄ• tuparamparÄ• ya ghaá¹-á¹-etvÄ• saá¹‡ikaá¹ƒ vava
vutto. __asukadisÄ• ya nÄ• mÄ• ti na paÃ±Ã±Ä• yeyya_. kasmÄ• ? sotappadesasseva sad

visame \Ne 144/ ajjhÄ• sayo etassÄ• ti visamajjhÄ• sayo, ajjhÄ• sayarahitampi cakkhu visa
visamajjhÄ• sayaá¹ƒ viya hotÄ«ti __ ``visamajjhÄ• sayaâ€™â€™ _nti vuttaá¹ƒ. cakkhumato
ajjhÄ• sayavasena cakkhu __ ``visamajjhÄ• sayaâ€™â€™ _nti vuttaá¹ƒ.

kaá¹‡á¹‡akÅ«pachiddeyeva pavattanato Ä• rammaá¹‡aggahaá¹‡ahetuto ca tattheva __ ``a
_ti vuttaá¹ƒ. tassa sotassa sotaviÃ±Ã±Ä• á¹‡anissayabhÄ• vena saddasavane. __ajaá¹-Ä• k
etassa aá¹-á¹-hakathÄ• dhippÄ• yena atthaá¹ƒ vadanto __ ``antoleá¹‡asmiâ€™â€™ _ntiÄ•
vadanto __ ``kiá¹ƒ etÄ• ya dhammatÄ• yÄ• â€™â€™ _tiÄ• dimavoca.

vÄ• tÅ«panissayo gandho gocaro etassÄ• ti __vÄ• tÅ«panissayagandhagocaraá¹ƒ_. ettha

upanissayo, tabbohÄ• rena pana gandho ``vÄ• tÅ«panissayoâ€™â€™ ti vutto. atha vÄ• vÄ
vÄ• tÅ«panissayo. kassÄ• ti? ghÄ• naviÃ±Ã±Ä• á¹‡assa. so sahakÄ• rÄ«paccayantarabhÅ«
__vÄ• tÅ«panissayo, _ gandho paccayo.

Ä• po ca sahakÄ• rÄ«paccayantarabhÅ«to kheá¸·Ä• diko. tathÄ• pathavÄ«. gahetabbassa
uppÄ«á¸·iyamÄ• nassa Ä• dhÄ• rabhÅ«tÄ• pathavÄ« kÄ• yassa ca phoá¹-á¹-habbena uppÄ
nissayabhÅ«tÄ• naá¹ƒ Ä• dhÄ• rabhÅ«tÄ• sabbadÄ• \Be 150/ phoá¹-á¹-habbagahaá¹‡ass
pana vinÄ• phoá¹-á¹-habbagahaá¹‡e kÄ• yÄ• yatanassa nissayabhÅ«tÄ• pathavÄ« upanis
sabbadÄ• pi ca tassÄ• upanissayabhÄ• vo yutto eva.

__paÃ±cavaá¹‡á¹‡Ä• na_nti vacanaá¹ƒ tadÄ• dhÄ• rÄ• naá¹ƒ suttÄ• naá¹ƒ nÄ• nattadassa
paÃ±cavaá¹‡á¹‡Ä• . __ekantato_ti idaá¹ƒ sabbadÄ• uppÄ«á¸·anena vinibbhujjituá¹ƒ asakku
kalÄ• pantararÅ«pÄ• naá¹ƒ sabbhÄ• vÄ• tesaá¹ƒ nivattanatthaá¹ƒ vuttaá¹ƒ. na hi tÄ• ni eka
kalÄ• pantaragatattÄ• ti.

<616> __vaá¹‡á¹‡anibhÄ• _ti rÅ«pÄ• yatanameva niddiá¹-á¹-hanti tadeva apekkhitvÄ• __
napuá¹ƒsakaniddeso kato. __tasmÄ• _ti nippariyÄ• yarÅ«pÄ• naá¹ƒ nÄ«lÄ• dÄ«naá¹ƒ phus
dÄ«ghÄ• dÄ«naÃ±ca phusitvÄ• jÄ• nitabbato __na nippariyÄ• yena dÄ«ghaá¹ƒ rÅ«pÄ• yat
nissÄ• yÄ• _ti dÄ«ghÄ• disannivesaá¹ƒ bhÅ«tasamudÄ• yaá¹ƒ nissÄ• ya. __tathÄ• tathÄ•
dÄ«ghÄ• disannivesena á¹-hitaá¹ƒ vaá¹‡á¹‡asamudÄ• yabhÅ«taá¹ƒ \Ne 145/ rÅ«pÄ• yatan
bhÄ• sitaá¹ƒ. __aÃ±Ã±amaÃ±Ã±aparicchinnaá¹ƒ_ ekasmiá¹ƒ itarassa abhÄ• vÄ• . visayago
anaÃ±Ã±atthabhÄ• vo tabbahulacÄ• ritÄ• ca cakkhuviÃ±Ã±Ä• á¹‡assa.

<620> bherisaddÄ• dÄ«naÃ±ca vÄ• ditasaddattÄ• __ ``vuttÄ• vasesÄ• naâ€™â€™ _nti Ä
manussehi aÃ±Ã±e pÄ• á¹‡ino eva gahitÄ• , atha kho kaá¹-á¹-hÄ• dayopÄ«ti adhippÄ• yena
_ti Ä• ha. evaá¹ƒ santepi vatthuvisesakittanavasena pÄ• á¸·iyaá¹ƒ anÄ• gato tathÄ• kittetab
vuttoti adhippÄ• yo.

<624> __vissagandho_ti virÅ«po maá¹ƒsÄ• digandho. __lambila_nti madhurambilaá¹ƒ.

<632> saÃ±jÄ• nanti etenÄ• ti __saÃ±jÄ• nanaá¹ƒ, _ upalakkhaá¹‡aá¹ƒ. sakena sakena ka
samuá¹-á¹-hitÄ• nipi itthiliá¹…gÄ• dÄ«ni indriyasahite sarÄ«re uppajjamÄ• nÄ• ni taá¹ƒtadÄ
uppajjantÄ«ti __ ``itthindriyaá¹ƒ paá¹-icca samuá¹-á¹-haha_ntÄ«â€™â€™ ti vuttÄ• ni. itthiliá
adhipatibhÄ• vÄ• etassa indriyatÄ• vuttÄ• , indriyasahite santÄ• ne itthiliá¹…gÄ• diÄ• kÄ•
aÃ±Ã±athÄ• anuppÄ• danato itthiggahaá¹‡assa ca tesaá¹ƒ rÅ«pÄ• naá¹ƒ paccayabhÄ• vat
rÅ«pÄ• naá¹ƒ itthindriyaá¹ƒ na janakaá¹ƒ, nÄ• pi anupÄ• lakaá¹ƒ upatthambhakaá¹ƒ vÄ• , n
aÃ±Ã±akalÄ• parÅ«pÄ• naá¹ƒ, tasmÄ• taá¹ƒ jÄ«vitindriyaá¹ƒ viya sakalÄ• parÅ«pÄ• naá¹ƒ
kalÄ• pantararÅ«pÄ• naÃ±ca indriyaatthiavigatapaccayoti na vuttaá¹ƒ. esa nayo purisindriye

liá¹…gÄ• diÄ• kÄ• resu rÅ«pesu rÅ«pÄ• yatanassa cakkhuviÃ±Ã±eyyattÄ• liá¹…gÄ• dÄ«na

<633> __ubhayampi ... pe ... kusalena patiá¹-á¹-hÄ• tÄ«_ti sugatiá¹ƒ sandhÄ• ya vuttanti ve
duggatiyaÃ±hi paá¹-isandhi akusalenevÄ• ti tadÄ• uppajjamÄ• no bhÄ• vopi akusaleneva b
viya pavattepÄ«ti. tayidaá¹ƒ dvayaá¹ƒ yasmÄ• santÄ• ne saha na pavattati ``yassa itthindri
tassa purisindriyaá¹ƒ uppajjatÄ«ti? noâ€™â€™ tiÄ• divacanato (Yam III indriyayamaka.188)
ubhatobyaÃ±janakassapi __ekamevindriyaá¹ƒ hotÄ«_ti vuttaá¹ƒ.

<635> ekantaá¹ƒ kÄ• yaviÃ±Ã±attiyaá¹ƒ kÄ• yavohÄ• rassa pavattidassanatthaá¹ƒ __ ``kÄ
sÄ• dhÅ«â€™â€™ _ti (Dhp 361; SN a I 116) sÄ• dhakasuttaá¹ƒ Ä• haá¹-aá¹ƒ. bhÄ• vassa
146/ __copanaá¹ƒ_. __thambhanÄ• _ti vÄ• yodhÄ• tuadhikÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ thambh
uddhaá¹…gamavÄ• tÄ• dayo viya hi yo vÄ• tÄ• dhiko kalÄ• po, tattha bhÅ«tÄ• naá¹ƒ viÃ±Ã
teneva __ ``kÄ• yaá¹ƒ thambhetvÄ• thaddhaá¹ƒ karotÄ«ti thambhanÄ• â€™â€™ _ti vÄ• yo
vuttÄ• . tato eva ca ``vÄ• yodhÄ• tuyÄ• Ä• kÄ• ro kÄ• yaviÃ±Ã±attÄ«â€™â€™ ti ca vattuá¹
``pathavÄ«dhÄ• tuyÄ• vacÄ«viÃ±Ã±attÄ«â€™â€™ ti pathavÄ«dhÄ• tuadhikabhÅ«tavikÄ• n

<636> __pabhedagatÄ• vÄ• cÄ• evÄ• _ti tissa phussÄ• ti pabhedagatÄ• . atha vÄ• vacÄ
vitakkavicÄ• rehi pariggahitÄ• savanavisayabhÄ• vaá¹ƒ anupanÄ«tatÄ• ya abhinnÄ• tabbh
__ ``vacÄ«bhedoâ€™â€™ _ti vuccati. __iriyÄ• pathampi upatthambhentÄ«_ti yathÄ• pavatt
upatthambhenti. yathÄ• hi abbokiá¹‡á¹‡e bhavaá¹…ge vattamÄ• ne aá¹…gÄ• ni osÄ«danti
na evaá¹ƒ ``dvattiá¹ƒsa chabbÄ«sÄ• â€™â€™ ti vuttesu jÄ• garaá¹‡acittesu vattamÄ• nesu
aá¹…gÄ• ni upatthaddhÄ• ni yathÄ• pavattiriyÄ• pathabhÄ• veneva pavattantÄ«ti. __khÄ«á
visesetvÄ• vuttaá¹ƒ, ``kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa
kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati, rÅ«pÄ• vacare arÅ«pÄ• vacare pacc
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ cavantÄ• na
vacÄ«saá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhissatÄ«â€™â€™
saá¹…khÄ• rayamaka.88) pana vacanato aÃ±Ã±esampi cuticittaá¹ƒ rÅ«paá¹ƒ na samuá¹-á¹
hi rÅ«pasamuá¹-á¹-hÄ• pakacittassa gabbhagamanÄ• divinibaddhÄ• bhÄ• vena kÄ• yasaá¹
atthi, na ca yuttaá¹ƒ ``cuto ca cittasamuá¹-á¹-hÄ• naÃ±cassa pavattatÄ«â€™â€™ ti, nÄ• pi
samuá¹-á¹-hÄ• petÄ«â€™â€™ ti pÄ• á¸·i atthÄ«ti.

<637> __na kassatÄ«_ti na vilekhiyati. __gata_nti viÃ±Ã±Ä• taá¹ƒ. __asamphuá¹-á¹-haá¹ƒ
mahÄ• bhÅ«tehÄ«_ti yasmiá¹ƒ kalÄ• pe bhÅ«tÄ• naá¹ƒ paricchedo, teheva asamphuá¹-á¹-h
kalÄ• pantarabhÅ«tÄ• naá¹ƒ kalÄ• pantarabhÅ«tasamphuá¹-á¹-habhÄ• ve taá¹ƒtaá¹ƒbhÅ«tÄ
Ä• kÄ• soti yesaá¹ƒ yo paricchedo, tehi so asamphuá¹-á¹-hova, aÃ±Ã±athÄ• paricchinnabh
bhÅ«tÄ• naá¹ƒ byÄ• pitabhÄ• vÄ• pattito. abyÄ• pitÄ• hi asamphuá¹-á¹-hatÄ• ti.

<638> lahutÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• vijahanena dubbiÃ±Ã±eyyanÄ• nattatÄ• vutt

taá¹ƒtaá¹ƒvikÄ• rÄ• dhikarÅ«pehi \Ne 147/ taá¹ƒtaá¹ƒnÄ• nattappakÄ• sanatthaá¹ƒ __ ``eva
_tiÄ• dimÄ• ha. yathÄ• vuttÄ• ca paccayÄ• taá¹ƒtaá¹ƒvikÄ• rassa visesapaccayabhÄ• vato
sabbesaá¹ƒ paccayÄ• ti.

<641> Ä• dito cayo __Ä• cayo, _ paá¹-hamuppatti. upari cayo __upacayo_. pabandho __sa
avuttopi Ä• cayo upacayasaddeneva viÃ±Ã±Ä• yatÄ«ti __ ``yo Ä• yatanÄ• naá¹ƒ Ä• cayo pu
nibbattamÄ• nÄ• naá¹ƒ, sova rÅ«passa upacayoâ€™â€™ _ti Ä• ha. pÄ• á¸·iyaá¹ƒ pana __u
upariattho ca hotÄ«ti ``Ä• dicayo upacayo, uparicayo santatÄ«â€™â€™ ti ayamattho viÃ±Ã±
Ä• cayasaá¹…khÄ• tassa paá¹-hamuppÄ• dassa avuttatÄ• Ä• pajjeyya.

__eva_nti ``yo Ä• yatanÄ• naá¹ƒ Ä• cayoâ€™â€™ tiÄ• diniddesena kiá¹ƒ kathitaá¹ƒ hoti? Ä
Ä• cayÅ«pacayasantatiyo hi nibbattibhÄ• vena Ä• cayo evÄ• ti Ä• yatanehi Ä• cayÄ• dÄ«na
kathito. Ä• yatanÄ• naá¹ƒ Ä• cayÄ• divacaneneva Ä• cayasabhÄ• vÄ• ni uppÄ• dadhammÄ
taá¹ƒpakatikÄ• ni \Be 153/ Ä• yatanÄ• ni kathitÄ• ni. lakkhaá¹‡aÃ±hi uppÄ• do, na rÅ«parÅ«
tenevÄ• dhippÄ• yenÄ• ha __ ``Ä• yatanameva kathitaâ€™â€™ _nti. Ä• cayaÃ±hi lakkhaá¹
taá¹ƒlakkhaá¹‡Ä• ni Ä• yatanÄ• neva kathitÄ• ni hontÄ«ti. __evampi kiá¹ƒ kathitaá¹ƒ hotÄ«_
Ä• cayÄ• yatanehi Ä• cayameva Ä• yatanameva kathentena uddese niddese ca Ä• cayoti ic
uddisitvÄ• tesaá¹ƒ vibhajanavasena Ä• yatanena Ä• cayakathanÄ• dinÄ• kiá¹ƒ kathitaá¹ƒ
__Ä• cayo_ti upacayamÄ• ha, __upacayo_ti ca santatiá¹ƒ. tadevubhayaá¹ƒ yathÄ• kkamaá
vaá¸• á¸• hi kathitÄ• â€™â€™ _ti Ä• ha. upacayasantatiyo hi atthato ekattÄ• Ä• cayovÄ• ti
Ä• yatanena Ä• cayakathanÄ• dinÄ• nibbattivaá¸• á¸• hiÄ• kÄ• ranÄ• nattaá¹ƒ Ä• cayassa
vibhÄ• vetuá¹ƒ __ ``atthato hÄ«â€™â€™ _tiÄ• dimÄ• ha. yasmÄ• ca ubhayampi etaá¹ƒ jÄ•
tasmÄ• jÄ• tirÅ«passa lakkhaá¹‡Ä• divisesesu Ä• cayÄ• dÄ«su pavattiÄ• dÄ«su ca Ä• cay
pavattiÄ• dilakkhaá¹‡Ä• dikÄ• santatÄ«ti veditabbÄ• ti attho.

<643> __pakatiniddesÄ• _ti phalavipaccanapakatiyÄ• niddesÄ• , jarÄ• ya pÄ• puá¹‡itabba
__na ca khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• _ti kalalakÄ• lato pabhuti purimarÅ«pÄ• naá¹ƒ jarÄ
uppajjamÄ• nÄ• ni pacchimarÅ«pÄ• ni paripakkarÅ«pÄ• nurÅ«pÄ• ni pariá¹‡atapariá¹‡atÄ•
supariá¹‡atarÅ«paparipÄ• kakÄ• le uppajjamÄ• nÄ• ni khaá¹‡á¸• iccÄ• disabhÄ• vÄ• ni upp
udakÄ• dimaggesu tiá¹‡arukkhasaá¹ƒbhaggatÄ• dayo viya paripÄ• kagatamaggasaá¹…khÄ
uppannÄ• ni jarÄ• ya gatamaggoicceva vuttÄ• ni, na jarÄ• ti. aviÃ±Ã±Ä• yamÄ• nantarajarÄ
__upanayanarasÄ• _.

<644> __taá¹ƒ patvÄ• _ti taá¹ƒ attano eva khayavayasaá¹…khÄ• taá¹ƒ sabhÄ• vaá¹ƒ patvÄ
bhijjati. pothetvÄ• pÄ• titassa dubbalatÄ• parÄ• dhÄ«natÄ• sayanaparÄ• yaá¹‡atÄ• ca ho
jarÄ• bhibhÅ«tassÄ• ti pothakasadisÄ« jarÄ• .

<645> __kattabbato_ti kattabbasabhÄ• vato. visÄ• á¹‡Ä• dÄ«naá¹ƒ taracchakheá¸·atemitÄ

viya thaddhabhÄ• vÄ• bhÄ• vato ahivicchikÄ• naá¹ƒ viya \Be 154/ savisattÄ• bhÄ• vato ca s
__ojÄ• lakkhaá¹‡o_ti ettha aá¹…gamaá¹…gÄ• nusÄ• rino rasassa sÄ• ro upatthambhabalal
ojÄ• ti.

upÄ• dÄ• bhÄ• janÄ«yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

noupÄ• dÄ• bhÄ• janÄ«yakathÄ• vaá¹‡á¹‡anÄ•

<646> __na upÄ• diyatevÄ• _ti na nissayati eva, kintu nissayati ca nissÄ«yati cÄ• ti attho.

<647> __purimÄ• panÄ• _ti paÃ±cavidhasaá¹…gahe pathavÄ«dhÄ• tuÄ• podhÄ• tutejodh
purimuddesavasena vuttaá¹ƒ. phoá¹-á¹-habbÄ• yatananiddese vÄ• vuttÄ• naá¹ƒ pathavÄ«d
uddese vuttÄ• Ä• podhÄ• tÅ«ti adhippÄ• yo, vuttassa vÄ• phoá¹-á¹-habbÄ• yatanassa atÄ
anÄ• gatatÄ• ya ca Ä• podhÄ• tuyÄ• purimatÄ• vuttÄ• ti daá¹-á¹-habbÄ• . __Ä• yÅ«_ti jÄ«
__usmÄ• . yaá¹ƒ kiÃ±ci dhÄ• tuá¹ƒ ... pe ... ekappahÄ• rena nuppajjatÄ«_ti ekasmiá¹ƒ khaá
Ä• pÄ• thagatÄ• su tÄ• su tÄ• su saha nuppajjati, tathÄ• tejavÄ• yÅ«su cÄ• ti attho. aneke
sannipatitesu Ä• bhujitavasena Ä• rammaá¹‡apasÄ• dÄ• dhimattatÄ• vasena ca paá¹-hama
dassitÄ• , aÃ±Ã±attha ca pana uppatti atthi eva. sÄ• yaá¹ƒ Ä• rammaá¹‡ato Ä• rammaá¹‡a
upÄ• yena hoti, tassa vijÄ• nanatthaá¹ƒ pucchati __ ``kathaá¹ƒ pana cittassa Ä• rammaá¹‡a
hotÄ«â€™â€™ _ti.

<651> ayapiá¹‡á¸• iÄ• dÄ«su pathavÄ«dhÄ• tu tÄ• disÄ• ya Ä• podhÄ• tuyÄ• anÄ• baddh
``tÄ• ni Ä• podhÄ• tu Ä• bandhitvÄ• baddhÄ• ni karotÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• hi yu
paá¹ƒsucuá¹‡á¹‡Ä• ni Ä• bandhitvÄ• mattikÄ• piá¹‡á¸• aá¹ƒ katvÄ• á¹-hapeti, evaá¹ƒ ayop
tadanurÅ«papaccayehi tattheva uppannÄ• Ä• podhÄ• tu tathÄ• Ä• bandhitvÄ• á¹-hapetÄ«

__aphusitvÄ• patiá¹-á¹-hÄ• hotÄ«_ti Ä• podhÄ• tuyÄ• aphoá¹-á¹-habbabhÄ• vato vuttaá¹ƒ
Ä• bandhatÄ«â€™â€™ _ti. na hi yathÄ• phoá¹-á¹-habbadhÄ• tÅ«naá¹ƒ phoá¹-á¹-habbabhÄ
aÃ±Ã±amaÃ±Ã±anissayatÄ• , evaá¹ƒ phoá¹-á¹-habbÄ• phoá¹-á¹-habbadhÄ• tÅ«naá¹ƒ hotÄ
avinibbhogavuttÄ«su hi bhÅ«tesu aÃ±Ã±amaÃ±Ã±anissayatÄ• aÃ±Ã±amaÃ±Ã±apaccayab
nÄ• pi sahajÄ• tesu avinibbhogatÄ• ya ekÄ«bhÅ«tesu phusanÄ• phusanÄ• ni vicÄ• retuá¹ƒ
hutvÄ• jhÄ• yatÄ«_ti tejosabhÄ• vataá¹ƒyeva paá¹-ikkhipati, na sÄ«tattaá¹ƒ anujÄ• nÄ• ti,
tejosabhÄ• vapaá¹-ikkhepeneva ca sÄ«tattaÃ±ca paá¹-ikkhittaá¹ƒ hoti. tejo eva hi sÄ«taá¹ƒ
sÄ«tassa paripÄ• cakatÄ• dassanato, sÄ«tuá¹‡hÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhal
sÄ«taá¹ƒ bhÅ«tantaraá¹ƒ pavattatÄ«ti yujjati. uá¹‡hakalÄ• pe pana sÄ«tassa appavatti sÄ«t
dvinnaá¹ƒ aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhattÄ• tejovisesabhÄ• ve yujjatÄ«ti. __bhÄ• vaÃ±Ã±
guá¸·Ä• dÄ«naá¹ƒ davatÄ• mudutÄ• rasÄ• dÄ«naÃ±ca davÄ• naá¹ƒ kharatÄ• paccayavis
omattÄ• dhimattapathavÄ«dhÄ• tuÄ• dikÄ• naá¹ƒ uppatti. __lakkhaá¹‡aÃ±Ã±athattaá¹ƒ_

kakkhaá¸·Ä• dilakkhaá¹‡avijahanaá¹ƒ, taá¹ƒ etesaá¹ƒ na hoti, omattÄ• dhimattatÄ• saá¹…kl
bhÄ• vaÃ±Ã±athattaá¹ƒyeva hotÄ«ti attho.

<652> __anupÄ• dinnÄ• dÄ«naá¹ƒyevÄ• _ti ekantaanupÄ• dinnaekantanacittasamuá¹-á¹-h
gahaá¹‡esu gahitÄ• ti attho. __yaá¹ƒ vÄ• panaÃ±Ã±ampÄ«_ti pana vacanena purimÄ• nan
nakammassakatattÄ• bhÄ• vÄ• dikaá¹ƒ dÄ«peti. tÄ• hi anupÄ• dinnÄ• dinakammassakatat
samÄ• natthattÄ• ekena avattabbatte itarenapi avattabbÄ• siyuá¹ƒ, vattabbatte vÄ• vattab
ekantÄ• kammajÄ• dÄ«sveva gahetabbattÄ• tÄ• anekantesu na gahitÄ• ti daá¹-á¹-habbÄ•

<666> __ekanta_ \Ne 150/ __ ... pe ... paÃ±Ã±Ä• yati_ tesaá¹ƒ vikÄ• rattÄ• , anipphannattÄ
na kenaci sakkÄ• vattunti adhippÄ• yo.

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkaniddesavaá¹‡á¹‡anÄ•

<966> __pacchimapadassÄ• _ti viÃ±Ã±Ä• tapadassa. sabbameva hi rÅ«paá¹ƒ viÃ±Ã±Ä• ta
viÃ±Ã±Ä• tato aÃ±Ã±aá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaÃ±ca na hotÄ«ti pucchaá¹ƒ akatvÄ• va
sakkÄ• viÃ±Ã±Ä• tato aÃ±Ã±aá¹ƒ ``katamaá¹ƒ rÅ«paá¹ƒ diá¹-á¹-haâ€™â€™ nti \Be 156/ pu
yathÄ• hi dvÄ«su uddiá¹-á¹-hesu nopÄ• dato aÃ±Ã±attaá¹ƒ sandhÄ• ya ``katamaá¹ƒ taá¹ƒ
pucchitaá¹ƒ, evaá¹ƒ diá¹-á¹-hÄ• dÄ«su catÅ«su uddiá¹-á¹-hesu sutÄ• dÄ«hi tÄ«hipi aÃ±Ã±a
``katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ diá¹-á¹-haâ€™â€™ nti pucchitabbaá¹ƒ siyÄ• , tadabhÄ• vo na p
sutÄ• dÄ«supÄ«ti. dassanÄ• diggahaá¹‡avisesato pana diá¹-á¹-hÄ• dÄ«hi aÃ±Ã±assa viÃ±
catukko vutto.

paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<969> __tejobhÄ• vaá¹ƒ gata_nti sabhÄ• veneva tejobhÄ• vaá¹ƒ pattanti attho. vuttassapi a
saá¹…gahÄ• rahassa saá¹…gaá¹‡hanaá¹ƒ nayakaraá¹‡aá¹ƒ idha daá¹-á¹-habbaá¹ƒ, tayidaa
catukkapadepi yojetabbaá¹ƒ. phoá¹-á¹-habbassa bhedasabbhÄ• vo aá¹-á¹-hake nayo.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<975> __natthi nÄ«varaá¹‡Ä• _ti vacanena middhassapi nÄ«varaá¹‡assa pahÄ• naá¹ƒ vutt
pahÄ• tabbaá¹ƒ, na ca rÅ«pakÄ• yagelaÃ±Ã±aá¹ƒ munino natthÄ«ti sakkÄ• vattuá¹ƒ ``piá¹-
tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ ti (MN II 22) vacanato. __saviÃ±Ã±Ä• á¹‡akasaddo_
vacÄ«ghosÄ• disaddo. __na hi etÄ• ni jÄ• yantÄ«_ti paripaccamÄ• nassa rÅ«passa paripac
khÄ«yamÄ• nassa khayo aniccatÄ• ti rÅ«pabhÄ• vamattÄ• ni etÄ• ni, na sayaá¹ƒ sabhÄ• va

vuttaá¹ƒ. tathÄ• jÄ• yamÄ• nassa jananaá¹ƒ jÄ• ti, sÄ• ca rÅ«pabhÄ• vova, na sayaá¹ƒ sa
paramatthato jÄ• ti jÄ• yatÄ«â€™â€™ _ti vuttaá¹ƒ.

tesaá¹ƒ paccayo etissÄ• ti tappaccayÄ• , tappaccayÄ• ya bhÄ• vo tappaccayabhÄ• vo, tap
vohÄ• ro __tappaccayabhÄ• vavohÄ• ro, _ taá¹ƒ labhati. __abhinibbattitadhammakkhaá¹‡a
abhinibbattiyamÄ• nadhammakkhaá¹‡asminti adhippÄ• yo. na hi tadÄ• te dhammÄ• na jÄ
jÄ• tÄ«ti yuttÄ• tassÄ• kammÄ• disamuá¹-á¹-hÄ• natÄ• taá¹ƒnibbattatÄ• ca, na pana tad
khÄ«yanti ca, tasmÄ• na tesaá¹ƒ te jÄ«raá¹‡abhijjanabhÄ• vÄ• cittÄ• disamuá¹-á¹-hÄ• nÄ
vacanaá¹ƒ arahanti. evamapi upÄ• dinna-saddo upetena kammunÄ• Ä• dinnataá¹ƒ vadati,
upÄ• dinnapÄ• kabhedÄ• naá¹ƒ upÄ• dinnatÄ• tesaá¹ƒ vattabbÄ• ti ce? na, Ä• dinna-sadd
upetena \Be 157/ nibbattaÃ±hi upÄ• dinnanti paccayÄ• nubhÄ• vakkhaá¹‡aÃ±ca nibbattiÃ±
vohÄ• ro tadÄ• abhÄ• vÄ• jarÄ• maraá¹‡e na pavattatÄ«ti. paá¹-iccasamuppannÄ• naá¹ƒ
tesaá¹ƒ uppÄ• de sati jarÄ• maraá¹‡aá¹ƒ hoti, asati na hoti. na hi ajÄ• taá¹ƒ paripaccati bhij
jÄ• tipaccayataá¹ƒ sandhÄ• ya __ ``jarÄ• maraá¹‡aá¹ƒ paá¹-iccasamuppannaâ€™â€™ _nti

__nissayapaá¹-ibaddhavuttito_ti jÄ• yamÄ• naparipaccamÄ• nabhijjamÄ• nÄ• naá¹ƒ jÄ• ya
jÄ• yamÄ• nÄ• dinissayapaá¹-ibaddhavuttikÄ• jÄ• tiÄ• dayoti vuttaá¹ƒ hoti. yadi evaá¹ƒ upÄ
cakkhÄ• yatanÄ• dÄ«naá¹ƒ uppÄ• dÄ• disabhÄ• vabhÅ«tÄ• jÄ• tiÄ• dayo taá¹ƒnissitÄ• ho
tesaá¹ƒ lakkhaá¹‡Ä• naá¹ƒ upÄ• dÄ• yabhÄ• vo viya upÄ• dÄ• yarÅ«panissitÄ• naá¹ƒ upÄ•
ce? na, bhÅ«tapaá¹-ibaddhaupÄ• dÄ• yarÅ«palakkhaá¹‡Ä• naÃ±ca bhÅ«tapaá¹-ibaddhabh
ekakalÄ• papariyÄ• pannÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ saheva uppÄ• dÄ• dippavattito ekassa kal
hontÄ«ti yathÄ• ekekassa kalÄ• passa jÄ«vitindriyaá¹ƒ kalÄ• pÄ• nupÄ• lakaá¹ƒ ``upÄ• dÄ
evaá¹ƒ kalÄ• puppÄ• dÄ• disabhÄ• vÄ• jÄ• tiÄ• dayo ``upÄ• dÄ• yarÅ«pÄ• niâ€™â€™ cce
vikÄ• rapariccheda rÅ«pÄ• ni ca yojetabbÄ• ni.

kammasamuá¹-á¹-hÄ• nasambandhaá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ kammavisesena
suvaá¹‡á¹‡adubbaá¹‡á¹‡asusaá¹‡á¹-hitadussaá¹‡á¹-hitÄ• divisesaá¹ƒ \Ne 152/ hotÄ«ti __ `
vuttaá¹ƒ. kammavipÄ• kÄ• nubhavanassa kÄ• raá¹‡abhÅ«taá¹ƒ bÄ• hirautusamuá¹-á¹-hÄ•
__kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ_. kammasahÄ• yo paccayo, kammassa vÄ• sab
sova utu kammapaccayautu, so samuá¹-á¹-hÄ• naá¹ƒ etassÄ• ti __kammapaccayautusamu
sÄ«te uá¹‡he vÄ• kismiÃ±ci utumhi samÄ• gate tato suddhaá¹-á¹-hakaá¹ƒ uppajjati, tassa s
samuá¹-á¹-hÄ• naá¹ƒ. dutiyassa suddhaá¹-á¹-hakassa utusamuá¹-á¹-hÄ• nikapaá¹-ibandhak
paccayo. tatiyaá¹ƒ pana suddhaá¹-á¹-hakaá¹ƒ purimautusahÄ• yena utunÄ• nibbattattÄ• p
``utupaccayautusamuá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. evamayaá¹ƒ purimo utu tisso sant
paraá¹ƒ aÃ±Ã±autusamÄ• game aÃ±Ã±asantatittayaá¹ƒ, tato ca aÃ±Ã±ena aÃ±Ã±anti evaá
tadetaá¹ƒ sÄ«tuá¹‡hÄ• naá¹ƒ appabahubhÄ• ve taá¹ƒsamphassassa acirappavattiyÄ• cirap
veditabbaá¹ƒ, anupÄ• dinnena dÄ«panÄ• na santatittayavasena, atha kho meghasamuá¹-á
pakÄ• rantarena daá¹-á¹-habbÄ• , taá¹ƒ dassetuá¹ƒ __ ``utusamuá¹-á¹-hÄ• no nÄ• ma valÄ

rÅ«parÅ«pÄ• naá¹ƒ vikÄ• rÄ• dimattabhÄ• vato aparinipphannatÄ• vuttÄ• . tesaÃ±hi rÅ«pa
adhippÄ• yo. rÅ«pavikÄ• rÄ• dibhÄ• vato eva pana rÅ«pe sati santi, asati na santÄ«ti
asaá¹…khatabhÄ• vanivÄ• raá¹‡atthaá¹ƒ parinipphannatÄ• vuttÄ• ti.

rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nikkhepakaá¹‡á¸• aá¹ƒ

tikanikkhepakathÄ• vaá¹‡á¹‡anÄ•

<985> __sabbesa_nti \Be 159/ \Ne 153/ cittuppÄ• davasena rÅ«pÄ• saá¹…khatavasena ca
phassÄ• dicakkhÄ• dipadabhÄ• jananayena vitthÄ• rito. tattha pana asaá¹…khatassa bhedA
dhÄ• tÅ«tveva padabhÄ• janaá¹ƒ daá¹-á¹-habbaá¹ƒ. yevÄ• panakÄ• naá¹ƒ pana sukhumup
indriyavikÄ• rapariccheda1akkhaá¹‡arÅ«pupatthambhakabhÄ• varahitassa hadayavatthussa
niddesÄ• narahattÄ• niddeso na katoti daá¹-á¹-habbo. na hi tathÄ• gatassa dhammesu Ä• d
__nikkhipitvÄ• _ti vitthÄ• radesanaá¹ƒ á¹-hapetvÄ• , apanetvÄ• ti attho, vitthÄ• radesanaá¹ƒ
vÄ• . gÄ• thÄ• ttho nidÄ• ne vutto eva.

mÅ«lavasena paccayabhÄ• vo __hetupaccayattho_. pabhavati etasmÄ• ti __pabhavo, _ so
visesito. samuá¹-á¹-hÄ• ti etenÄ• ti __samuá¹-á¹-hÄ• naá¹ƒ, _ tassa visesanaá¹ƒ __nibbatta
etÄ• ni pariyÄ• yavacanÄ• ni. __atthavasenÄ• _ti kasmÄ• vuttaá¹ƒ, nanu kusalamÅ«lÄ• na
dhammavasenÄ• ti yuttanti? saccametaá¹ƒ, alobhÄ• dÄ«naá¹ƒ pana tiá¹‡á¹‡aá¹ƒ samÄ• na
dassitataá¹ƒ sandhÄ• ya ``atthavasenÄ• â€™â€™ ti vuttaá¹ƒ. iminÄ• __dhammo_ti bhÄ• v
adhippetanti viÃ±Ã±Ä• yati. ``alobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™
tÄ• ni kusalamÅ«lÄ• ni samuá¹-á¹-hÄ• naá¹ƒ etassÄ• tipi __taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ_. taá
samuá¹-á¹-hitaá¹ƒ hotÄ«ti __ ``alobhÄ• dÄ«hi samuá¹-á¹-hitaâ€™â€™ _nti Ä• ha. te kusalan
samuá¹-á¹-hÄ• naá¹ƒ etassÄ• tipi attho sambhavati. ettha pana cetanaá¹ƒ á¹-hapetvÄ• aÃ±
``taá¹ƒsampayuttÄ• â€™â€™ ti samuá¹-á¹-hÄ• nabhÄ• ve vattabbÄ• . tattha mÅ«lehi attano
pariyÄ• diyati, khandhehi sabhÄ• vato \Ne 154/, kammehi aÃ±Ã±assa nibbattanakiccato. mA
anavajjatÄ• ya hetuá¹ƒ dasseti, khandhehi taá¹ƒsampayogakataá¹ƒ anavajjasabhÄ• vaá¹ƒ,
mÅ«lehi vÄ• nidÄ• nasampattiyÄ• Ä• dikalyÄ• á¹‡ataá¹ƒ, khandhehi sabhÄ• vasampattiyÄ
kammehi nibbattisampattiyÄ• pariyosÄ• nakalyÄ• á¹‡ataá¹ƒ.

<986> __taá¹ƒ_ \Be 160/__ ... pe ... uddhaá¹ƒ akusalaá¹ƒ nÄ• ma natthÄ«_ti kasmÄ• vutta
vicikicchuddhaccasahagatamoho atthÄ«ti? saccametaá¹ƒ, tena pana vinÄ• taá¹ƒsampayutt
taá¹ƒsampayuttesu gahitesu moho gahito evÄ• ti katvÄ• ``tato uddhaá¹ƒ natthÄ«â€™â€™ t
abhÄ• vÄ• . ekasmiá¹ƒ á¹-hitaá¹ƒ ekaá¹-á¹-haá¹ƒ, sahajabhÄ• vena ekaá¹-á¹-haá¹ƒ __sahaj
pahÄ• tabbanti pahÄ• naá¹ƒ, pahÄ• nabhÄ• vena ekaá¹-á¹-haá¹ƒ __pahÄ• nekaá¹-á¹-haá¹ƒ

pahÄ• tabbaá¹ƒ, tena taá¹ƒ ekasmiá¹ƒ puggale á¹-hitaá¹ƒ hoti, ekasmiá¹ƒ samucchinne asa
samucchinnatÄ• ya asamucchinnatÄ• ya ca vasena aÃ±Ã±amaÃ±Ã±Ä• virahitato.

<987> __tÄ«á¹‡i lakkhaá¹‡Ä• nÄ«_ti aniccadukkhaanattatÄ• . nÄ• makasiá¹‡asattapaÃ±Ã±
paÃ±Ã±attiyo_. paramatthe amuÃ±citvÄ• vohariyamÄ• nÄ• vihÄ• ramaÃ±cÄ• dikÄ• upÄ•
sattapaÃ±Ã±attiggahaá¹‡ena gahitÄ• ti veditabbÄ• , etÄ• ni ca lakkhaá¹‡Ä• dÄ«ni heá¹-á¹-h
viÃ±Ã±attiÄ• dÄ«ni viya na vuttÄ• ni, na ca sabhÄ• vadhammÄ• ti katvÄ• na labbhantÄ«ti v
sabhÄ• vo kusalattikÄ• saá¹…gahitoti vattuá¹ƒ yuttanti.

<988> __sukhabhÅ«mÄ«_ti kÄ• mÄ• vacarÄ• dayopi yujjanti. sukhasahagatÄ• hi kÄ• mÄ•
__kÄ• mÄ• vacarÄ• dibhÅ«mÄ«_ti ca kÄ• mÄ• vacarÄ• ditÄ• ya dhammÄ• eva vuccantÄ«t
atthato viÃ±Ã±Ä• yati. evaÃ±ca katvÄ• ``sukhabhÅ«miyaâ€™â€™ nti vatvÄ• tassÄ• eva v
``kÄ• mÄ• vacareâ€™â€™ _tiÄ• di vuttaá¹ƒ. __bhÅ«mi_-saddo ca abhidhamme kÄ• mÄ• v
bhÅ«mÄ«su kusalaâ€™â€™ ntiÄ• dÄ«su (Dhs 1384) aÃ±Ã±abhÅ«miggahaá¹‡aá¹ƒ na hotÄ
``visiá¹-á¹-hÄ• naá¹ƒ pÄ• kÄ• ti vipÄ• kÄ• â€™â€™ tiÄ• divacanatthavibhÄ• vanena pÄ• á¸
``vipakkabhÄ• vamÄ• pannÄ• naá¹ƒ arÅ«padhammÄ• nametaá¹ƒ adhivacanaâ€™â€™ ntiÄ
__atthato ca_. nÄ• mapariccheddÄ• dÄ«hi tikadukÄ• naá¹ƒ vavatthÄ• nadassanena vÄ• __p
tadatthaviÃ±Ã±Ä• panena __atthato_.

<991> __sÄ• liphala_nti \Ne 155/ sÄ• lipÄ• kamÄ• ha.

<994> __amhÄ• kaá¹ƒ mÄ• tulatthero_ti puggalÄ• rammaá¹‡assapi upÄ• dÄ• nassa upÄ•
lokuttarÄ• , ko pana vÄ• do khandhÄ• rammaá¹‡assa. tenÄ• ha __ ``aggahitÄ• nÄ«â€™â€™
<998> yathÄ• \Be 161/ upÄ• dÄ• nehi aggahetabbÄ• anupÄ• dÄ• niyÄ• , evaá¹ƒ saá¹ƒkile
asaá¹ƒkilesikÄ• ti katvÄ• __ ``asaá¹ƒ ... pe ... eseva nayoâ€™â€™ _ti Ä• ha.

<1006> diá¹-á¹-hiyÄ• gahito attÄ• na vijjati. yesu pana vipallatthagÄ• ho, te upÄ• dÄ• nakk
tasmÄ• yasmiá¹ƒ avijjamÄ• naniccÄ• divipariyÄ• sÄ• kÄ• ragahaá¹‡aá¹ƒ atthi, sova
upÄ• dÄ• nakkhandhapaÃ±cakasaá¹…khÄ• to kÄ• yo. tattha niccÄ• diÄ• kÄ• rassa avijjam
ruppanÄ• disabhÄ• vasseva ca vijjamÄ• natÄ• dassanatthaá¹ƒ vijjamÄ• no kÄ• yoti visesetv
kadÄ• ci avijjamÄ• nÄ• kÄ• rena gayhantÄ«ti na idaá¹ƒ visesanaá¹ƒ arahanti. sakkÄ• ye diá
diá¹-á¹-hi __sakkÄ• yadiá¹-á¹-hi_. attanÄ• gahitÄ• kÄ• rassa avijjamÄ• natÄ• ya sayameva
attÄ• attaniyaá¹ƒ vÄ• ti attho. ayaá¹ƒ panattho sambhavatÄ«ti katvÄ• vutto, purimo eva pa
diá¹-á¹-hiyÄ• vatthu avisesitaá¹ƒ hoti. kÄ• yoti hi khandhapaÃ±cake vuccamÄ• ne lokuttarÄ
hi lokuttaresu kÄ• ya-saddo na vattati. kÄ• yapassaddhiÄ• dÄ«su hi lokuttaresu kÄ• ya-sad
lokuttarakkhandhavÄ• cakoti. __sÄ«lenÄ• _ti suddhiyÄ• ahetubhÅ«tena sÄ«lena. __gahitas
uppÄ• ditaparÄ• mÄ• sova. so hi samÄ• diyanti etena kukkurasÄ«lavatÄ• dÄ«nÄ«ti ``samÄ

avÄ«tikkamanÄ«yatÄ• ya __sÄ«laá¹ƒ, _ bhattivasena satataá¹ƒ caritabbatÄ• ya __vataá¹ƒ_

<1007> __idheva tiá¹-á¹-hamÄ• nassÄ• _ti imissÄ• yeva indasÄ• laguhÄ• yaá¹ƒ tiá¹-á¹-han
vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho_. atthaparipucchanaá¹ƒ __paripucchÄ• _. kusalehi saha
vinicchayakaraá¹‡aá¹ƒ __vinicchayo_. bahÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ sakkÄ• yadiá¹
janenti, tÄ• hi janitÄ• ti vÄ• __puthujjanÄ• _. avighÄ• tameva vÄ• jana-saddo vadati. __put
mukhullokikÄ• _ti ettha puthÅ« janÄ• etesanti __puthujjanÄ• _ti vacanattho. __puthu ... pe
ettha janetabbÄ• , jÄ• yanti vÄ• etthÄ• ti janÄ• , gatiyo. puthÅ« janÄ• etesanti __puthujjan
jÄ• yanti etehÄ«ti janÄ• , abhisaá¹…khÄ• rÄ• dayo. te etesaá¹ƒ puthÅ« vijjantÄ«ti __puthujj
abhisaá¹…kharaá¹‡Ä• diattho eva vÄ• jana-saddo daá¹-á¹-habbo. rÄ• gaggiÄ• dayo __san
kilesÄ• __pariá¸·Ä• hÄ• . puthu paÃ±casu_ \Be 162/ __kÄ• maguá¹‡esÅ«_ti ettha jÄ• yatÄ
gedhoâ€™â€™ ti evamÄ• diko. puthu jano etesanti __puthujjanÄ• _. puthÅ«su vÄ• janÄ•
rÄ• gÄ• diattho eva jana-saddo daá¹-á¹-habbo. __palibuddhÄ• _ti sambaddhÄ• upaddutÄ•
andhatÄ• vuttÄ• ti __ ``andhaputhujjano vuttoâ€™â€™ _ti Ä• ha.

__anaye_ti avaá¸• á¸• hiyaá¹ƒ. sabbattha niruttilakkhaá¹‡ena padasiddhi veditabbÄ• . anek
kappasatasahassesu kataá¹ƒ jÄ• nanti, pÄ• kaá¹-aÃ±ca karonti upakÄ• raá¹ƒ satijananaÄ•
paccekasambuddhÄ• , tatheva dukkhitassa sakkaccaá¹ƒ kÄ• tabbaá¹ƒ karonti. sammÄ• sa
asaá¹…khyeyyaappameyyesupi kataá¹ƒ upakÄ• raá¹ƒ maggaphalÄ• naá¹ƒ upanissayaÃ±ca
sÄ«ho viya ca javaá¹ƒ sabbattha sakkaccameva dhammadesanaá¹ƒ karoti. __ariyabhÄ• vo
vuccanti, te maggaphaladhammÄ• daá¹-á¹-habbÄ• . __ariyakaradhammÄ• _ aniccadassan
aniccÄ• dayo.

__sotÄ• nÄ«_ti taá¹‡hÄ• diá¹-á¹-hikilesaduccaritaavijjÄ• sotÄ• ni. __ ``sotÄ• naá¹ƒ saá¹ƒva
vatvÄ• __ ``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ _ti vacanena sotÄ• naá¹ƒ saá¹ƒvaro pidal
viÃ±Ã±Ä• yati. __khantÄ«_ti adhivÄ• sanÄ• , sÄ• ca tathÄ• pavattÄ• khandhÄ• . paÃ±Ã±Ä
__kÄ• yaduccaritÄ• dÄ«na_nti dussÄ«lyasaá¹…khÄ• tÄ• naá¹ƒ kÄ• yavacÄ«duccaritÄ• naá
pamÄ• dassa abhijjhÄ• domanassÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akkhantiaÃ±Ã±Ä• á¹‡akosajjÄ
saá¹…khÄ• rehi avivaá¹-á¹-anaá¹ƒ, sÄ• layatÄ• ti attho. dhammaá¹-á¹-hitiyaá¹ƒ paá¹-iccasan
paá¹-ilomabhÄ• vo sassatucchedagÄ• ho, tappaá¹-icchÄ• dakamoho vÄ• . __nibbÄ• ne paá
rati, nibbÄ• napaá¹-icchÄ• dako moho vÄ• . __saá¹…khÄ• ranimittaggÄ• ho_ti yÄ• disassa
vipassanÄ• saá¹…khÄ• ranimittaá¹ƒ na muÃ±cati, so kileso daá¹-á¹-habbo. saá¹…khÄ• ran
atikkamanaá¹ƒ vÄ• __pahÄ• naá¹ƒ_.

catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• accantaá¹ƒ appavattibhÄ• vena yaá¹ƒ pahÄ•
kena pana pahÄ• nanti? ariyamaggehevÄ• ti viÃ±Ã±Ä• yamÄ• no ayamattho tesaá¹ƒ bhÄ•
__samudayapakkhikassÄ• _ti ettha cattÄ• ropi maggÄ• catusaccÄ• bhisamayÄ• ti katvÄ•
163/ tena tena samudayena saha pahÄ• tabbattÄ• samudayasabhÄ• gattÄ• ca saccavibha

samudayabhÄ• vassa vuttattÄ• ``samudayapakkhikÄ• â€™â€™ ti diá¹-á¹-hiÄ• dayo vuccar
virÅ«pappavattiyÄ• nayanaá¹ƒ apayÄ• panaá¹ƒ, kÄ• yaduccaritÄ• dÄ«naá¹ƒ vinÄ• sanayar
jimhappavattiá¹ƒ vicchinditvÄ• ujukanayanaá¹ƒ __vinayanaá¹ƒ_. __esese_ti eso so eva, att
__tajjÄ• te_ti atthato taá¹ƒsabhÄ• vova. sappuriso ariyasabhÄ• vo, ariyo ca sappurisabhÄ•

__advaya_nti dvayatÄ• rahitaá¹ƒ, vaá¹‡á¹‡ameva ``accÄ«â€™â€™ ti gahetvÄ• acciá¹ƒ vÄ
tesaá¹ƒ ekattaá¹ƒ passanto viya yathÄ• takkitaá¹ƒ attÄ• naá¹ƒ ``rÅ«paâ€™â€™ nti, yathÄ•
rÅ«paá¹ƒ ``attÄ• â€™â€™ ti gahetvÄ• tesaá¹ƒ ekattaá¹ƒ passanto daá¹-á¹-habbo. ettha ca
ti imissÄ• pavattiyÄ• abhÄ• vepi rÅ«pe attaggahaá¹‡aá¹ƒ pavattamÄ• naá¹ƒ acciyaá¹ƒ vaá
upamÄ• yo ca anaÃ±Ã±attÄ• diggahaá¹‡anidassanavaseneva vuttÄ• , na vaá¹‡á¹‡Ä• dÄ«n
vijjamÄ• nattassa, attano viya vÄ• vaá¹‡á¹‡Ä• dÄ«naá¹ƒ avijjamÄ• nattassa dassanatthaá¹

<1008> __sarÄ«ranipphattiyÄ• _ti sarÄ«rapÄ• ripÅ«riyÄ• . nicchetuá¹ƒ asakkonto vicinanto
__vicikicchÄ• . idappaccayÄ• naá¹ƒ bhÄ• vo_ti jÄ• tiÄ• disabhÄ• vameva Ä• ha, jÄ• tiÄ• dÄ
jarÄ• maraá¹‡Ä• diuppÄ• danasamatthataá¹ƒ. sÄ• pana jÄ• tiÄ• divinimuttÄ• natthÄ«ti tes
``idappaccayatÄ• â€™â€™ ti.

<1009> idha anÄ• gatakilesÄ• ``tadekaá¹-á¹-hÄ• kilesÄ• â€™â€™ ti vuccantÄ«ti te dasse
pÄ• á¸·iyÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __sahajekaá¹-á¹-havasenÄ• _ti tattha uppanna
sahajekaá¹-á¹-havasenÄ• ti atthato viÃ±Ã±Ä• yati. __taá¹ƒsampayutto_ti tehi saá¹ƒyojanakil
attho yujjati. tathÄ• te saá¹ƒyojanakilesÄ• samuá¹-á¹-hÄ• naá¹ƒ etassÄ• ti __taá¹ƒsamuá¹-
saá¹ƒyojanarahitehi ca pana kilesehi sampayuttÄ• naá¹ƒ samuá¹-á¹-hitÄ• naÃ±ca sabbhÄ•
katÄ• .

<1011> __saá¹ƒyojanÄ• dÄ«naá¹ƒ viyÄ• _ti saá¹ƒyojanatadekaá¹-á¹-hakilesÄ• dÄ«naá¹ƒ y
__tehÄ«_ti dassanabhÄ• vanÄ• maggehi. __abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ_ kusalÄ•
nÄ• marÅ«paÃ±ca vipÄ• kanti katvÄ• __ ``kusalÄ• dÄ«nampi pahÄ• naá¹ƒ anuÃ±Ã±Ä• taâ

<1013> __hetÅ«_ \Ne 158/ __cevÄ• _ti ``pahÄ• tabbahetukÄ• â€™â€™ ti etasmiá¹ƒ samÄ
samÄ• sapadatthaá¹ƒ vadati. ettha ca purimanayena ``ime dhammÄ• dassanenapahÄ• tab
dassanenapahÄ• tabbahetukÄ• , na ito aÃ±Ã±eti ayaá¹ƒ niyamo paÃ±Ã±Ä• yati, na ime
dassanenapahÄ• tabbahetukÄ• yevÄ• ti. tasmÄ• imesaá¹ƒ dassanenapahÄ• tabbahetukab
vicikicchÄ• sahagatamohassa ahetukattÄ• ti purimanayo vivaraá¹‡Ä«yatthavÄ• hoti. tasmÄ
dassanenapahÄ• tabbahetuke nikkhipitvÄ• atthato nikkhipituá¹ƒ dutiyanayo vutto.

<1029> __mahaggatÄ• vÄ• _ iddhividhÄ• dayo. __appamÄ• á¹‡Ä• rammaá¹‡Ä• mahagga
cetopariyapubbenivÄ• sÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡asampayuttÄ• .

<1035> anantare niyuttÄ• ni, anantaraphalappayojanÄ• ni, anantaraphalakaraá¹‡asÄ«lÄ• n
tÄ• ni pana paá¹-ipakkhena anivÄ• raá¹‡Ä«yaphalattÄ• antarÄ• yarahitÄ• nÄ«ti __ ``ananta
phaladÄ• yakÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. anantarÄ• yÄ• ni vÄ• __Ä• nantarikÄ• nÄ«_ti ni
veditabbÄ• . __ekasmimpÄ«_ti pi-saddena anekasmimpi Ä• yÅ«hite vattabbamevanatthÄ«ti
aÃ±Ã±amaÃ±Ã±apaá¹-ibÄ• hakattaá¹ƒ atthi appaá¹-ipakkhattÄ• , appaá¹-ipakkhatÄ• ca sam
anubalappadÄ• nato ca. ``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™
__ahetukavÄ• do_. ``karoto kho kÄ• rayato chindato chedÄ• payato ... pe ... karoto na karÄ
(DN I 166) evamÄ• diko __akiriyavÄ• do_. ``natthi dinnaâ€™â€™ nti (DN I 171; MN II 94; III
__natthikavÄ• do_. etesu purimavÄ• do bandhamokkhÄ• naá¹ƒ hetuá¹ƒ paá¹-isedheti, dutiy
vipÄ• kanti ayametesaá¹ƒ viseso. __taÃ±hÄ«_ti ahetukÄ• diniyatamicchÄ• diá¹-á¹-hiá¹ƒ, na
appattaá¹ƒ.

<1039> __paccayaá¹-á¹-henÄ• _ti maggapaccayasaá¹…khÄ• tena sampayogavisiá¹-á¹-hen
veditabbaá¹ƒ. ettha ca maggaá¹…gÄ• naá¹ƒ á¹-hapanaá¹ƒ maggapaccayabhÄ• varahite ma
tena maggahetuke asaá¹…karato vavatthapeti. sace pana koci vadeyya ``ekekaá¹ƒ aá¹…ga
taá¹ƒtaá¹ƒsampayuttÄ• naá¹ƒ maggahetukabhÄ• vepi `maggaá¹…gÄ• ni á¹-hapetvÄ• â€™
yujjatÄ«â€™â€™ ti. evaÃ±hi sati tatiyanaye viya idhÄ• pi ``á¹-hapetvÄ• â€™â€™ ti na vatta
vuttaÃ±cetaá¹ƒ, tasmÄ• vuttanayenevattho veditabbo. maggaá¹…gÄ• maggaá¹…gÄ• naÃ±
visesadassanattho ayaá¹ƒ nayoti. __sesamaggaá¹…gÄ• naá¹ƒ_ pubbe á¹-hapitÄ• nanti adh
purimanayepi maggahetukatÄ• siddhÄ• ti.

sammÄ• diá¹-á¹-hiyÄ• dutiyanayepi á¹-hapitÄ• ya tatiyanaye sahetukabhÄ• vo dassito. kat
ariyamaggasamaá¹…gissa ``alobho adoso ime dhammÄ• maggahetÅ«â€™â€™ ti (Dhs 10
ime dhammÄ• maggahetÅ«â€™â€™ ti visuá¹ƒ sammÄ• diá¹-á¹-hiÄ• dike maggahetÅ« das
... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Dhs 1039) visuá¹ƒ maggahetukÄ• naá¹ƒ dassitattÄ•
ti (Dhs 1039) vuttÄ• ya sammÄ• diá¹-á¹-hiyÄ• maggahetukatÄ• na dassitÄ• siyÄ• ? no na
saá¹ƒyojanÄ• ni dassetvÄ• ``tadekaá¹-á¹-ho lobho doso moho, ime dhammÄ• dassanena p
1017) visuá¹ƒ pahÄ• tabbahetÅ« niyametvÄ• ``tadekaá¹-á¹-hÄ• ca kilesÄ• â€™â€™ tiÄ• d
lobhadosamohÄ• ca aÃ±Ã±amaÃ±Ã±asahajekaá¹-á¹-hÄ• aÃ±Ã±amaÃ±Ã±asampayuttÄ•
dassanenapahÄ• tabbahetukÄ• ti dassitÄ• honti, evamidhÄ• pi ``alobhÄ• dayo ime dhamm
nigamitÄ• pi aÃ±Ã±amaÃ±Ã±asampayuttasaá¹…khÄ• rakkhandhabhÄ• vato taá¹ƒsampayu
``maggahetukÄ• â€™â€™ ti dassitÄ• evÄ• ti siddhaá¹ƒ hoti, sammÄ• diá¹-á¹-hiyÄ• pi amoh
maggahetukabhÄ• vadassanaá¹ƒ. sace pana yo dutiyanaye maggo ceva hetu cÄ• ti vutto, ta
asÄ• dhÄ• raá¹‡ena pariyÄ• yena maggahetubhÄ• vaá¹ƒ dassetvÄ• taá¹ƒsampayogato sam
maggahetukabhÄ• vadassanattho tatiyanayo siyÄ• . ``ariyamaggasamaá¹…gissa alobho ad
maggahetÅ«â€™â€™ tiÄ• di vattabbaá¹ƒ siyÄ• . yasmÄ• pana ``maggahetÅ«â€™â€™ ti in
pariyÄ• yena yesaá¹ƒ maggahetubhÄ• vo sambhavati, te sabbe ``maggahetÅ«â€™â€™ ti c
\Be 166/ tesaá¹ƒ aÃ±Ã±esaÃ±ca maggahetukabhÄ• vadassanattho tatiyanayo, tasmÄ• tatt

vuttaá¹ƒ. na hi so maggahetu na hotÄ«ti. ime pana tayopi nayÄ• atthavisesavasena nikkhitt
nikkhepÄ• daá¹-á¹-habbÄ• . atha vÄ• sarÅ«pena vacanaá¹ƒ dhammato nikkhepo, atthena
sambhavati. tattha dutiyatatiyanayÄ• sarÅ«pato hetuhetumantudassanavasena dhammato
tathÄ• adassanato atthena ca maggaá¹…gataá¹ƒsampayuttÄ• naá¹ƒ hetuhetumantubhÄ• vA

<1040> yasmiá¹ƒ sabhÄ• vadhamme ninnapoá¹‡apabbhÄ• rabhÄ• vena cittaá¹ƒ pavattati,
\Ne 160/ veditabbo. cetopariyaÃ±Ä• á¹‡ena jÄ• nitvÄ• paccavekkhamÄ• no tena paccavek
__etthÄ• pÄ«_ti etasmimpi aá¹-á¹-hakathÄ• vacane, __ettha_ vÄ• paá¹-á¹-hÄ• ne maggÄ•
adhipatipaccayabhÄ• vassa avacaneneva paá¹-ikkhepapÄ• á¸·iyaá¹ƒ. __ayamevattho_ti atta
á¹-hapetvÄ• ti attho. __vÄ«maá¹ƒsÄ• dhipateyya_nti padhÄ• nena adhipatinÄ• sahajÄ• tÄ•
nayadassanamattameva hotÄ«ti aÃ±Ã±opi evaá¹ƒpakÄ• ro sahajÄ• to maggÄ• dhipati nidas
vÄ«riyÄ• dhipateyyanti ca yojetabbaá¹ƒ. idampi hi atthato vuttamevÄ• ti.

<1041> attano sabhÄ• vo __attabhÄ• vo_. laddhokÄ• sassa kammassa vipÄ• ko kappasah
anekakappasahassÄ• yukÄ• naá¹ƒ sattÄ• naá¹ƒ, kappasahassÄ• tikkamepi vÄ• laddhokÄ•
laddhokÄ• samevÄ• ti attano vipÄ• kaá¹ƒ sandhÄ• ya vuccati. __natthi nÄ• ma na hotÄ«_ti
adhippÄ• yo. uppÄ• dÄ«su antogadhattÄ• ``uppÄ• dino dhammÄ• â€™â€™ ti etena vacan
``uppÄ• dino dhammÄ• nÄ• ma jÄ• toâ€™â€™ _ti. __arÅ«pasaá¹…khÄ• to attÄ• _ti arÅ«p
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• dimayo attÄ• ti hi atthato vohÄ• ro pavattoti.

__yadi pana Ä• yÅ« ... pe ... sabbaá¹ƒ vipÄ• kaá¹ƒ dadeyya, _ aladdhokÄ• saÃ±ca vipÄ• ka
vipakkavipÄ• kaÃ±ca dadeyya, tato ekasseva kammassa sabbavipÄ• kena bhavitabbanti aÃ
bhaveyya niratthakattÄ• \Be 167/, uppattiyÄ• yeva okÄ• so na bhaveyya, uppannassa vÄ•
aladdhokÄ• sassa vipÄ• kadÄ• ne paccayantararahitassapi vipÄ• kadÄ• naá¹ƒ Ä• pannanti
avijjÄ• taá¹‡hÄ• dipaccayantarakhepakassa aÃ±Ã±assa apacayagÄ• mikammassa kammal
bhÄ• vitepi magge avijjÄ• dipaccayantararahitassa ca kammassa vipaccanato samatthatÄ•
vÄ• vipÄ• kappavattiyÄ• eva bhavitabbattÄ• vipÄ• kato aÃ±Ã±assa pavattiokÄ• so na bha
Ä• yÅ«hitaá¹ƒ kammaá¹ƒ. idaá¹ƒ pana dhuvavipÄ• kassa vipÄ• kena adhuvavipÄ• kassapi
uppÄ• dÄ«ti dassetuá¹ƒ Ä• raddhanti daá¹-á¹-habbaá¹ƒ. aá¹-á¹-ha samÄ• pattiyo ca balavav
aggamaggabhÄ• vanÄ• virahe ca appahÄ«nasabhÄ• vato dhuvaá¹ƒ vipaccantÄ«ti __dhuva
Ä• yÅ«hitakamme vuccamÄ• ne anuppannaá¹ƒ kasmÄ• vuttanti? yaá¹ƒ Ä• yÅ«hitaá¹ƒ bhav
Ä• yÅ«hita-saddappavattisabbhÄ• vÄ• .

<1050> __upÄ• dinnÄ• _ti \Ne 161/ ettha na upetena Ä• dinnÄ• ti ayamattho, upasaddo pa
tasmÄ• upÄ• dÄ• nÄ• rammaá¹‡Ä• upÄ• dÄ• nehi, aÃ±Ã±e ca anabhinivesena ``ahaá¹ƒ n
uppannoâ€™â€™ tiÄ• dikena gahaá¹‡ena Ä• dinnÄ• icceva upÄ• dinnÄ• . __upÄ• dinna_-
amaggaphaladhammÄ• yeva vuttÄ• , itarehi maggaphaladhammÄ• cÄ• ti veditabbaá¹ƒ.

tikanikkhepakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukanikkhepakathÄ• vaá¹‡á¹‡anÄ•

<1062> __mettÄ• yanavasenÄ• _ti mettÄ• pharaá¹‡avasena. ``mettayanavasenÄ• â€™â€™
vuttanti daá¹-á¹-habbaá¹ƒ. mettÄ• , medanaá¹ƒ vÄ• mettÄ• yanaá¹ƒ, taÃ±ca sinehavasena.
vattabbe __ ``anuddÄ• â€™â€™ _ti da-kÄ• rÄ• gamanaá¹ƒ katvÄ• vuttaá¹ƒ. __anuddÄ• ya
anurakkhaá¹‡Ä• kÄ• ro. rakkhaá¹‡aÃ±hi dÄ• yanÄ• . __anuddÄ• yitassÄ• _ti anuddÄ• ya a
tiÄ• diá¹ƒ suá¹‡antassa savane, aniccÄ• dito sammasantassa sammasane, maggenettha sa
paá¹-ivedhe, paá¹-ivijjhitvÄ• paccavekkhantassa paccavekkhaá¹‡eti catÅ«su kÄ• lesu dukk

<1065> cittassa \Be 168/ saá¹ƒraÃ±janaá¹ƒ __cittassa sÄ• rÄ• go. gijjhantÄ«_ti abhikaá¹…
__saÃ±jaá¹ƒntÄ«_ti bandhanti. __lagganaá¹-á¹-henÄ• _ti saá¹ƒvaraá¹‡aá¹-á¹-hena, olamba
tasseva bhavassÄ• _ti kÄ• mabhavÄ• disaá¹…khÄ• tassa vipÄ• kakaá¹-attÄ• rÅ«passa abh
paá¹-isandhiyÄ• paccayabhÄ• vavasena parikaá¸• á¸• hati. __cittamassa_ bhavantare __vi
__taá¹‡hÄ• vipphanditaniveso_ aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• dibhÄ• vena taá¹‡hÄ• pava

__saritÄ• nÄ«_ti rÄ• gavasena allÄ• ni. taá¹ƒsampayuttapÄ«tivasena siniddhÄ• ni __sinehi
vitthatÄ• . rÅ«pÄ• dÄ«su tebhÅ«makadhammesu byÄ• panavasena __visaá¹-Ä• _. purimav
á¹-a-kÄ• raá¹ƒ katvÄ• vuttaá¹ƒ. __visÄ• lÄ• _ti vipulÄ• . __visakkatÄ«_ti parisappati, sahati
rÄ• gavatthunÄ• pÄ• dena tÄ• liyamÄ• nopi sahatÄ«ti. osakkanaá¹ƒ, vipphandanaá¹ƒ vÄ•
162/. aniccÄ• diá¹ƒ niccÄ• dito gaá¹‡hantÄ« __visaá¹ƒvÄ• dikÄ• _ hoti. __visaá¹ƒharatÄ«_t
Ä• nisaá¹ƒsaá¹ƒ passantÄ« vividhehÄ• kÄ• rehi nekkhammÄ• bhimukhappavattito cittaá¹ƒ s
__visaá¹ƒ_ vÄ• dukkhaá¹ƒ, taá¹ƒ __harati_ vahatÄ«ti attho. dukkhanibbattakassa kammass
__visamÅ«lÄ• , _ visaá¹ƒ vÄ• dukkhavedanÄ• mÅ«laá¹ƒ etissÄ• ti __visamÅ«lÄ• _. dukkha
etissÄ• ti __visaphalÄ• _. taá¹‡hÄ• ya rÅ«pÄ• dikassa dukkhasseva paribhogo hoti, na ama
``visaparibhogÄ• â€™â€™ _ti vuttÄ• . sabbattha niruttivasena padasiddhi veditabbÄ• . yo p
taá¹ƒ dassetuá¹ƒ puna __ ``visatÄ• vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __itthabhÄ• vaÃ
manussabhÄ• vadevÄ• dibhÄ• vabhÅ«taá¹ƒ.

__paá¹‡idhÄ• nakavasenÄ• _ti cittassa rÅ«pÄ• dÄ«su á¹-hapanakavasena. aÃ±Ã±opi band
pana abandhupi hoti. taá¹‡hÄ• pana niccasannissitÄ• ti __ ``pÄ• á¹-iyekko bandhÅ«â€™â€
byÄ• panato bhuÃ±janato ca. tadubhayaá¹ƒ dasseti __ ``ajjhottharaá¹‡atoâ€™â€™ _tiÄ• di
icchanavasena. __aÃ±Ã±enÄ• kÄ• renÄ• _ti jappanÄ• jappitattÄ• naá¹ƒ jappÄ• ya anaÃ±Ã±
pariyuá¹-á¹-hÄ• tÄ«_ti cittaá¹ƒ mÅ«sati. __mÄ• rapÄ• so_ti mÄ• rena gahitatÄ• ya rÄ• go m

<1066> __saá¹…khÄ• resu uppanno kammapathabhedaá¹ƒ na karotÄ«_ti etena sattesu up

karotÄ«ti viÃ±Ã±Ä• yati. ``atthaá¹ƒ me nÄ• cari \Be 169/, na carati, na carissati, piyassa me
atthaá¹ƒ nÄ• cari, na carati, na carissati, appiyassa me amanÄ• passa anatthaá¹ƒ nÄ• cari,
carissatÄ«â€™â€™ ti uppajjamÄ• nopi hi kopo avatthusmiá¹ƒ uppannattÄ• aá¹-á¹-hÄ• nak
__Ä• ghÄ• tento_ti hananto. __punaruttidoso paá¹-isedhito_ti dosa-padassa paá¹-ivirodha-p
Ä• gatattÄ• vuttaá¹ƒ. paá¹-ighassa vÄ• visesanatthaá¹ƒ pubbe ``paá¹-ivirodhoâ€™â€™ ti,
``dosoâ€™â€™ ti ca vuttaá¹ƒ, dussanÄ• divisesanatthaá¹ƒ pacchÄ• ``dosoâ€™â€™ ti, viro
``paá¹-ivirodhoâ€™â€™ ti vuttanti natthi punaruttidoso.

<1091> aniddhÄ• ritaparicchede dhammÄ• naá¹ƒ atthitÄ• mattadÄ«pake mÄ• tikuddese ap
uddeso katoti bahuvacaneneva pucchati --- ``katame dhammÄ• appaccayÄ• â€™â€™ ti.
sabhÄ• vasaá¹…khÄ• paricchedÄ• divasena hi dhamme ajÄ• nantassa vasena uddeso puc
163/ paricchedaá¹ƒ akatvÄ• uddiá¹-á¹-hÄ• pucchitÄ• ca. __ime_ti asaá¹…khatadhÄ• tuto
dÄ«panatthaá¹ƒ ekampi taá¹ƒ niddisitvÄ• bahuvacaneneva nigamanaá¹ƒ kataá¹ƒ niddesato
ajÄ• nanakÄ• laá¹ƒ upÄ• dÄ• ya.

<1101> kiá¹ƒ pana natthi, kiá¹ƒ tena na vuttÄ• ti yojanÄ• kÄ• tabbÄ• . idameva manoviÃ±Ã
__vavatthÄ• nÄ• bhÄ• vo_. cakkhuviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±eyyameva cakkhÄ• diviÃ±Ã±ey
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyenapi manoviÃ±Ã±eyyena bhavitabbanti katvÄ• aá¹-á¹-haka
manoviÃ±Ã±Ä• á¹‡enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kehici viÃ±Ã±eyyÄ• kehici aviÃ±Ã±e
manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡Ä• divasena bhinditvÄ• yojetabbaá¹ƒ. rÅ«pÄ• vacarÄ
kÄ• mÄ• vacaramanoviÃ±Ã±Ä• á¹‡ena rÅ«parÄ• gÄ• disampayuttena ca kÄ• mÄ• vacarad
viÃ±Ã±eyyÄ• . evaá¹ƒ kÄ• mÄ• vacarÄ• nameva Ä• rammaá¹‡Ä• naá¹ƒ kesaÃ±ci saddÄ• d
aviÃ±Ã±eyyatÄ• viÃ±Ã±eyyatÄ• ca yojetabbÄ• , tathÄ• dvÄ• rabhedavasena. atha vÄ•
somanassasahagatasantÄ«raá¹‡aá¹ƒ iá¹-á¹-hÄ• rammaá¹‡amevÄ• ti itaraá¹ƒ tena na viÃ±Ã
upekkhÄ• sahagate kusalavipÄ• ke akusalavipÄ• ke cÄ• ti sabbattha yathÄ• yogaá¹ƒ yojeta
kÄ• mÄ• vacaravipÄ• kÄ• dÄ«hi aviÃ±Ã±eyyÄ• , kecideva viÃ±Ã±eyyÄ• \Be 170/ arÅ«pÄ•
anuvattamÄ• nattÄ• . __nibbÄ• nena aviÃ±Ã±eyyattÄ• _ti ``kehici aviÃ±Ã±eyyÄ• â€™â€™
atthasambhavamattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na nibbÄ• nassa anuvattamÄ• namanoviÃ±Ã

<1102> __paÃ±cakÄ• maguá¹‡ikarÄ• go_ti ukkaá¹-á¹-havasena vuttaá¹ƒ. bhavÄ• savaá¹ƒ
kÄ• mÄ• savoti yuttaá¹ƒ siyÄ• . sassatadiá¹-á¹-hisahagato rÄ• go bhavadiá¹-á¹-hisampayutt
ti aá¹-á¹-hakathÄ• yaá¹ƒ vutto. bhavÄ• savo pana ``diá¹-á¹-higatavippayuttesu eva uppajjatÄ
pÄ• á¸·iyaá¹ƒ vutto. sopi rÄ• go kÄ• mÄ• savo bhavituá¹ƒ yutto. diá¹-á¹-hadhammikasampa
kÄ• raá¹‡abhÅ«tÄ• kÄ• mÄ• savÄ• dayopi dvidhÄ• vuttÄ• .

<1103> kÄ• mÄ• savaniddese ca __kÄ• mesÅ«_ti kÄ• marÄ• gadiá¹-á¹-hirÄ• gÄ• diÄ• ram
vatthukÄ• mesÅ«ti attho sambhavati. tattha hi uppajjamÄ• nÄ• sÄ• taá¹‡hÄ• sabbÄ• pi na
labhatÄ«ti. kattukamyatÄ• chando akusalepi uppajjati, na pana dhammacchando.

<1105> aÃ±Ã±aá¹ƒ \Ne 164/ jÄ«vanti gahaá¹‡aá¹ƒ yadipi upÄ• dÄ• nakkhandhesveva pava
viÃ±Ã±Ä• á¹‡e vÄ• pana na patiá¹-á¹-hÄ• ti. tato aÃ±Ã±aá¹ƒ katvÄ• jÄ«vaá¹ƒ gaá¹‡hÄ• tÄ
hotÄ«ti. brahmÄ• diá¹ƒ ekaccaá¹ƒ attÄ• naá¹ƒ ``hotÄ«â€™â€™ ti niccato aÃ±Ã±aÃ±ca ``na
gaá¹‡hantassa ``hoti ca na ca hotÄ«â€™â€™ ti __ekaccasassatadiá¹-á¹-hi_. ``hotÄ«â€™â€
``nevÄ• â€™â€™ ti, ``na hotÄ«â€™â€™ ti ca puá¹-á¹-he ``naâ€™â€™ iti sabbattha paá¹-ik
__amarÄ• vikkhepadiá¹-á¹-hi, _ amarÄ• anupacchedÄ• , amaramacchasadisÄ« vÄ• vikkhe

paÃ±cakÄ• maguá¹‡iko rÄ• go kÄ• mÄ• savoti vuttoti katvÄ• brahmÄ• naá¹ƒ vimÄ• nÄ• dÄ
ca kÄ• mÄ• savabhÄ• vaá¹ƒ paá¹-ikkhipati. yadi pana lobho kÄ• mÄ• savabhavÄ• savavinin
diá¹-á¹-higatavippayuttesu uppajjati, tadÄ• tena sampayutto avijjÄ• savo Ä• savavippayutto
domanassavicikicchuddhaccasampayuttassa viya tassapi Ä• savavippayuttatÄ• vattabbÄ•
diá¹-á¹-higatavippayuttesu lobhasahagatesu cittuppÄ• desu uppanno moho siyÄ• Ä• savas
Ä• savavippayuttoâ€™â€™ ti. ``kÄ• mÄ• savo aá¹-á¹-hasu lobhasahagatesu cittuppÄ• desu
``kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savoâ€™â€™ ti \Be 171/ (Paá¹-á¹-h II
diá¹-á¹-hisahagato rÄ• go kÄ• mÄ• savo na hotÄ«ti na sakkÄ• vattuá¹ƒ. __kilesapaá¹-ipÄ• a
vaá¹-á¹-atÄ«_ti Ä• savÄ• naá¹ƒ vacanaá¹ƒ pahÄ• tabbadassanatthanti katvÄ• te pahÄ• ne
pahÄ• tabbÄ• nampi tesaá¹ƒ kilesÄ• naá¹ƒ uddesakkamena Ä• harituá¹ƒ vaá¹-á¹-anti pajaha
attho.

<1121> __paá¹-hamakamÄ• nabhÄ• janÄ«ye_ti ``seyyohamasmÄ«â€™â€™ ti mÄ• nassa
jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ•
vÄ• sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±
vatthunÄ• mÄ• naá¹ƒ jappeti, yo evarÅ«po mÄ• no maÃ±Ã±anÄ• ... pe ... ketukamyatÄ• c
seyyassa sadisassa hÄ«nassa ca pavattamÄ• no puggalavisesaá¹ƒ anÄ• masitvÄ• seyyam
sandhÄ• ya __ ``eko mÄ• no tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ uppajjatÄ«ti kathitoâ€™â€™ _ti Ä• h
paá¹-hamakamÄ• nabhÄ• janÄ«ye eva evaá¹ƒ kathito, dutiyakatatiyakamÄ• nabhÄ• janÄ«y
nidassanamatthaá¹ƒ etaá¹ƒ daá¹-á¹-habbaá¹ƒ. atha vÄ• puggale anissÄ• ya vuttÄ• naá¹ƒ ti
bhÄ• janÄ«yaá¹ƒ __ ``paá¹-hamakamÄ• nabhÄ• janÄ«yeâ€™â€™ _ti Ä• ha. seyyassa ``sey
tiÄ• dÄ«naÃ±hi puggalaá¹ƒ Ä• masitvÄ• vuttÄ• naá¹ƒ navannaá¹ƒ mÄ• nÄ• naá¹ƒ bhÄ• jan
dutiyakamÄ• nabhÄ• janÄ«yaá¹ƒ \Ne 165/ hoti, tassa mÄ• narÄ• sissa puggalaá¹ƒ anÄ• ma
dutiyatatiyakattÄ• ti, athÄ• pi ca yathÄ• vutte dutiyakamÄ• nabhÄ• janÄ«ye ``ekekassa tayo
uppajjantÄ«ti kathitaâ€™â€™ nti idha vuttÄ• ya atthavaá¹‡á¹‡anÄ• ya samÄ• nadassanatth
``paá¹-hamakamÄ• nabhÄ• janÄ«yeâ€™â€™ _ti vuttaá¹ƒ. so eva mÄ• no idhÄ• gatoti tattha
adhippÄ• yo. __mÄ• nakaraá¹‡avasenÄ• _ti ``seyyoâ€™â€™ tiÄ• dikiccakaraá¹‡avasena. _
idaá¹ƒ purimapurimÄ• mÄ• nÄ• aparÄ• pare upanissayabhÄ• vena te uppÄ• dentÄ• accu
sandhÄ• ya vuttaá¹ƒ. ketukamyatÄ• cittaá¹ƒ accuggatabhÄ• vaá¹ƒ gacchatÄ«ti katvÄ• citte

<1126> akkhamanabhÄ• vappakÄ• sanaá¹ƒ __khiyyanaá¹ƒ. manena piyakaraá¹‡a_nti evaá
mÄ• nananti vuccatÄ«ti attho. __issÄ• karaá¹‡avasenÄ• _ti lÄ• bhÄ• diakkhamanakiccavas

<1127> __ariyasÄ• vakÄ• _ti \Be 172/ vacanaá¹ƒ ``ariyasÄ• vakÄ• naá¹ƒyeva paá¹-ivedho
maccharÄ• yantÄ«â€™â€™ ti paá¹-ivedhadhamme macchariyÄ• bhÄ• vadassanatthaá¹ƒ. _
__kathÄ• maggo_ti aá¹-á¹-hakathÄ• pabandho. __dhammantara_nti kusalÄ• didhammaá¹ƒ
lolatÄ• ya tathÄ• gatabhÄ• sitaá¹ƒ titthiyabhÄ• sitaá¹ƒ vÄ• karonto Ä• lolessati. __attÄ• naá
attÄ• naá¹ƒ aÃ±Ã±athÄ• santaá¹ƒ aÃ±Ã±athÄ• pavedayitvÄ• . __yo panÄ• _ti titthiyo gaha
samayassa sadosabhÄ• vaá¹ƒ daá¹-á¹-huá¹ƒ anicchanto aÃ±Ã±Ä• á¹‡ena abhinivesena vÄ

byÄ• pitumanicchoti viviccho, tassa bhÄ• vo __vevicchaá¹ƒ. anÄ• daro_ti macchariyena dÄ
kaá¹-acchunÄ• gÄ• ho bhattassa kaá¹-acchuggÄ• ho, kaá¹-acchuggÄ• ho viya __kaá¹-acch
kaá¹-acchuggÄ• ho yathÄ• vutte bhatte na saá¹ƒpasÄ• rayati, evaá¹ƒ macchariyampi Ä• vÄ
etenÄ• ti vÄ• gÄ• ho, kaá¹-acchu eva gÄ• ho __kaá¹-acchuggÄ• ho_. so yathÄ• saá¹…kuá
evaá¹ƒ macchariyampÄ«ti. Ä• varitvÄ• gahitaá¹ƒ aggahitaá¹ƒ, tassa bhÄ• vo __aggahitatta
``Ä• vÄ• sÄ• di parehi sÄ• dhÄ• raá¹‡amasÄ• dhÄ• raá¹‡aá¹ƒ vÄ• mayheva hotÅ«â€™â€™
attasampattiggahaá¹‡alakkhaá¹‡atÄ• , ``mÄ• aÃ±Ã±assÄ• â€™â€™ ti pavattivasena
attasampattinigÅ«haá¹‡alakkhaá¹‡atÄ• ca yojetabbÄ• . yaá¹ƒ pana ``parasantakaá¹ƒ gaá¹‡
vuttaá¹ƒ, taá¹ƒ macchariyassa parasantakalobhassa upanissayabhÄ• vaá¹ƒ dassetuá¹ƒ vutt
yadi hi taá¹ƒ macchariyappavattidassanaá¹ƒ, parasampattiggahaá¹‡alakkhaá¹‡atÄ• ca vatt

<1140> abhijjhÄ• kÄ• marÄ• gÄ• naá¹ƒ \Ne 166/ viseso Ä• savadvayaekÄ• savabhÄ• vo s
noÄ• savabhÄ• vo cÄ• ti noÄ• savalobhassa sabbhÄ• vo vicÄ• retabbo. na hi atthi ``Ä• sav
Ä• savassa dhammassa Ä• savassa ca noÄ• savassa ca dhammassa hetupaccayena pacc
paÃ±ho. gaá¹‡anÄ• ya ca ``hetuyÄ• sattÄ• â€™â€™ ti vuttaá¹ƒ, na ``navÄ• â€™â€™ ti. di
lobhe noÄ• save vijjamÄ• ne sattamanavamÄ• pi paÃ±havissajjanaá¹ƒ labheyyuá¹ƒ, gaá¹‡a
ti vattabbÄ• siyÄ• . diá¹-á¹-hivippayutte ca lobhe noÄ• save vijjamÄ• ne pubbe dassito dosc

<1159> kÄ• macchandanÄ«varaá¹‡aniddese \Be 173/ __kÄ• mesÅ«_ti tebhÅ«makesu sÄ•
sabbo hi lobho kÄ• macchandanÄ«varaá¹‡aá¹ƒ. teneva tassa Ä• ruppe uppatti vuttÄ• ``nÄ«
paá¹-icca nÄ«varaá¹‡o dhammo uppajjati na purejÄ• tapaccayÄ• . Ä• ruppe kÄ• macchanda
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ. Ä• ruppe kÄ• macchandanÄ«varaá¹‡aá¹
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aâ€™â€™ nti (Pa

<1162> __iriyÄ• pathikacitta_nti iriyÄ• pathÅ«patthambhakaá¹ƒ aá¹-á¹-hapaÃ±Ã±Ä• savidh
balavathinamiddhasahagataá¹ƒ cittaá¹ƒ __ ``iriyÄ• pathaá¹ƒ sandhÄ• retuá¹ƒ asakkontaâ€™
__olÄ«yatÄ«_ti olambati.

<1163> __onayhatÄ«_ti chÄ• deti, avattharati vÄ• . nÄ• nÄ• rammaá¹‡esu pavattinivÄ• raá
vipphÄ• rikatÄ• nivÄ• raá¹‡eneva vÄ• __antosamorodho. ekaccÄ• na_nti sirÄ«sÄ• dirukkh
siyuá¹ƒ, _ tena sukhappaá¹-isaá¹ƒvedananibbÄ• nasacchikiriyÄ• naá¹ƒ rÅ«patÄ• patti siyÄ•
__tasmÄ• _ti ``kÄ• yassÄ• â€™â€™ ti vacanassa rÅ«pattÄ• sÄ• dhakattÄ• . __na hi nÄ• m
thinamiddhasamuá¹-á¹-hitarÅ«pehi rÅ«pakÄ• yassa garubhÄ• vappattaá¹ƒ aá¹…gapaccaá¹
soppanti sandhÄ• ya vuttaá¹ƒ, na jÄ• garaá¹‡acittarahitaá¹ƒ bhavaá¹…gasantatinti. __tassa
phalÅ«pacÄ• rena indriyaá¹ƒ viya middhaá¹ƒ dassetuá¹ƒ middhassa phalattÄ• indriyanidde
middhaniddesepi soppÄ• dÄ«ni vuttÄ• nÄ«ti attho.

rÅ«pakÄ• yassa antosamorodho natthÄ«ti so nÄ• makÄ• ye vuttoti viÃ±Ã±Ä• yati. tena sah
onÄ• hapariyonÄ• hÄ• ca. rÅ«pakÄ• yassa vÄ• vipphÄ• rikÄ• vipphÄ• rikabhÄ• vo nÄ• ma
nÄ• makÄ• yassa nÄ• makÄ• ye vipphÄ• rike lahuko, avipphÄ• rike garukoti avipphÄ• rikab
nÄ• makÄ• yasseva hotÄ«ti onÄ• hanÄ• dayopi nÄ• makÄ• ye viÃ±Ã±Ä• yanti. tenÄ• ha __
onÄ• ho ... pe ... hotÄ«â€™â€™ _ti. Ä• varaá¹‡abhÄ• vo viya hi onÄ• hanÄ• dibhÄ• vopi nÄ
adhippÄ• yaá¹ƒ ajÄ• nanto meghÄ• dÄ«hi rÅ«pehi rÅ«pÄ• naá¹ƒ onÄ• hanÄ• diá¹ƒ passant
_tiÄ• dimÄ• ha. __yadi eva_nti yadi rÅ«passa onÄ• hanÄ• ditÄ• siddhÄ• , arÅ«passa na si
setubandhÄ• dÄ«su rÅ«passa Ä• varaá¹‡aá¹ƒ diá¹-á¹-hanti Ä• varaá¹‡ampi arÅ«passa na b

surÄ• merayapÄ• naá¹ƒ akusalanti katvÄ• yutto tassa upakkilesabhÄ• vo, surÄ• ... pe ...
pamÄ• daá¹-á¹-hÄ• nÄ• nuyogassa ca akusalattÄ• paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡abhÄ• v
adhippÄ• yaá¹ƒ anujÄ• nitvÄ• surÄ• merayassa upakkilesatÄ• paÃ±Ã±Ä• ya dubbalÄ«kara
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• naÃ±ca paccayattÄ• phalavohÄ• rena vuttÄ• ti dassento
paccayaniddesatoâ€™â€™ _ti. __evameva kho_ti yathÄ• jÄ• tarÅ«passa ayo lohaá¹ƒ tipu
paÃ±cupakkilesehi upakkiliá¹-á¹-haá¹ƒ jÄ• tarÅ«paá¹ƒ na ceva mudu hoti, na ca kammaniya
pabhaá¹…gu ca, na ca sammÄ• upeti kammÄ• ya, evameva. __paccayaniddesato_ti
upakkilesapaÃ±Ã±Ä• dubbalÄ«karaá¹‡Ä• naá¹ƒ paccayabhÄ• vaniddesato, paccaye phalar
kileso upakkilesaniddesesu niddiá¹-á¹-hoti adhippÄ• yo.

nÄ«varaá¹‡aá¹ƒ hutvÄ• va nÄ«varaá¹‡asampayutte dassiyamÄ• ne na nÄ«varaá¹‡atÄ• da
siddhanÄ«varaá¹‡abhÄ• vassa nÄ«varaá¹‡asampayuttatÄ• dassanatthoti yathÄ• lÄ• bhava
vacanaá¹ƒ na yujjati. yathÄ• hi __tiá¹-á¹-hantampi carantampÄ«_ti sippisambukÄ• dÄ«su y
taá¹ƒ dvayaá¹ƒ vuttaá¹ƒ, na evaá¹ƒ ``thinamiddhanÄ«varaá¹‡aá¹ƒ sampayuttampi asampay
vacanaá¹ƒ atthi, yaá¹ƒ yathÄ• lÄ• bhaá¹ƒ sambhaveyyÄ• ti. __cittajassÄ• sambhavavacana
tiÄ• divacanassa jhÄ• nakkhaá¹‡e cittajassa thinamiddhassa asambhavavacanabhÄ• vatoti
tiÄ• divacanena vÄ• asambhavassa vacanato pakÄ• sanatoti attho.

__kÄ• mesu kho pana ... pe ... sudiá¹-á¹-ho_ti iminÄ• kÄ• mÄ• dÄ«nave aÃ±Ã±Ä• á¹‡assa
tattha_ \Ne 168/ __pahÄ• na_nti taá¹ƒ tattha rÅ«pe pahÄ• nanti pahÄ• naá¹ƒ apekkhitvÄ• `

taá¹ƒ vinayananti vÄ• attho. tena rÅ«passa appahÄ• tabbattameva dasseti, na pana ``cha d
tiÄ• dÄ«su middhassa appahÄ• tabbatÄ• dassanato aÃ±Ã±o pakÄ• ro vutto. __na yathÄ• .
dhammÄ• paÃ±ca nÄ«varaá¹‡Ä• ni ca yathÄ• pahÄ• tabbÄ• neva hontÄ• ni \Be 175/ ``pah
na evaá¹ƒ rÅ«paá¹ƒ pahÄ• tabbameva hontaá¹ƒ ``pahÄ• tabbaâ€™â€™ nti vuttanti attho.

__aÃ±Ã±ehi ca suttehÄ«_ti vuttasuttÄ• naá¹ƒ dassanatthaá¹ƒ __ ``tathÄ• hÄ«â€™â€™ _ti
kusalappavattiá¹ƒ Ä• varantÄ«ti __Ä• varaá¹‡Ä• _. nÄ«vÄ• rentÄ«ti __nÄ«varaá¹‡Ä• _. citta
Ä• rohantÄ«ti __cetaso ajjhÄ• ruhÄ• _. Ä• varaá¹‡Ä• dikiccaÃ±ca arÅ«passeva yujjati, tathÄ
andhakaraá¹‡Ä• dikiccaá¹ƒ. tattha catÅ«su padesu purimapurimassa pacchimapacchimo at
vighÄ• to, taá¹ƒjanakatÄ• ya __vighÄ• tapakkhikaá¹ƒ_. cetaso pariyuá¹-á¹-hÄ• naá¹ƒ ayonis
akusalarÄ• sibhÄ• vo ca arÅ«passeva hotÄ«ti arÅ«pameva middhaá¹ƒ.

<1166> gaá¹‡abhojanÄ• diakappiyabhojanaá¹ƒ kappiyasaÃ±Ã±Ä« bhuÃ±jitvÄ• puna jÄ• n
hoti, anavajjaÃ±ca bhikkhudassanacetiyavandanÄ• diá¹ƒ vajjasaÃ±Ã±Ä« akatvÄ• katvÄ• c
vippaá¹-isÄ• rÄ« hoti. __vatthu_nti mÅ«laá¹ƒ. __evarÅ«pa_nti mÅ«lavasena evaá¹ƒpakÄ• ra
kukkuccapadaá¹ƒ yevÄ• panakesu ``kucchitaá¹ƒ kataá¹ƒ kukataá¹ƒ, tassa bhÄ• voâ€™â€™
__kukkuccÄ• yanÄ• kÄ• ro_ti kukkuccabhÄ• vanÄ• kÄ• ro kukkuccakaraá¹‡Ä• kÄ• ro kukku
kukkuccaá¹ƒ kiriyabhÄ• vena dasseti. ``kappati na kappatÄ«â€™â€™ ti pavattacittuppÄ• do

<1176> cittavikkhipanakiccasÄ• maÃ±Ã±ena uddhaccaá¹ƒ kukkuccaÃ±ca saha vuttanti ved
anÄ• gÄ• mimaggena pahÄ• naá¹ƒ ukkaá¹-á¹-hanÄ«varaá¹‡avasena vuttanti veditabbaá¹ƒ.
siyÄ• , ``nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa hetupaccayena paccayoâ€™
na cetaá¹ƒ vuttaá¹ƒ. gaá¹‡anÄ• ya ca ``hetuyÄ•  cattÄ• rÄ«â€™â€™ ti vuttaá¹ƒ, na ``navÄ•
lobho kÄ• macchandanÄ«varaá¹‡anti arahattamaggenassa pahÄ• navacanaá¹ƒ yuttaá¹ƒ.

<1219> __kÄ• mo cÄ• _ti kilesakÄ• mo ca. __purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹-hi upÄ• diya
purimadiá¹-á¹-hiá¹ƒ ``sassatoâ€™â€™ ti \Ne 169/ gaá¹‡hantÄ« upÄ• diyati, purimadiá¹-á¹-h
uppajjamÄ• nÄ• uttaradiá¹-á¹-hi teneva purimadiá¹-á¹-hiá¹ƒ daá¸·haá¹ƒ karontÄ« taá¹ƒ upÄ
__gosÄ«lagovatÄ• dÄ«nÄ«_ti tathÄ• bhÅ«taá¹ƒ diá¹-á¹-himÄ• ha. __abhinivesato_ti \Be 176
abhinivisanato vÄ• . __attavÄ• damattamevÄ• _ti attassa abhÄ• vÄ• ``attÄ• â€™â€™ ti ida
__upÄ• diyanti_ daá¸·haá¹ƒ gaá¹‡hanti. kathaá¹ƒ? __attÄ• _ti. attÄ• ti hi abhinivisantÄ• vac
katvÄ• gaá¹‡hantÄ«ti attho. evaá¹ƒ attavÄ• damattameva upÄ• diyantÄ«ti vuttaá¹ƒ. ``attavÄ
vÄ• cÄ• vatthumattamÄ• ha. vÄ• cÄ• vatthumattameva hi ``attÄ• â€™â€™ ti upÄ• diyanti a

<1221> __dinna_nti dÄ• namÄ• ha, taá¹ƒ aphalattÄ• rÅ«paá¹ƒ viya dÄ• naá¹ƒ nÄ• ma na
mahÄ• vijitayaÃ±Ã±asadiso yaÃ±Ã±o __mahÄ• yÄ• go_. Ä• mantetvÄ• havanaá¹ƒ dÄ• naá
atithÄ«naá¹ƒ atithikiriyÄ• __pÄ• hunaá¹ƒ, _ Ä• vÄ• hÄ• dÄ«su maá¹…galatthaá¹ƒ dÄ• naá¹
__paraloke á¹-hito imaá¹ƒ lokaá¹ƒ ``natthÄ«â€™â€™ ti gaá¹‡hÄ• tÄ«_ti imaá¹ƒ lokaá¹ƒ ave

paraÃ±ca avekkhitvÄ• ayaá¹ƒ loko hoti gantabbato Ä• gantabbato cÄ• ti paralokato idhÄ• g
tattheva ucchijjanato cittena paraloke á¹-hito imaá¹ƒ lokaá¹ƒ ``natthÄ«â€™â€™ ti gaá¹‡hÄ•
veditabbo. na hi ayaá¹ƒ diá¹-á¹-hi paraloke nibbattasseva hotÄ«ti. __idhaloke á¹-hito_ti etthÄ
nayo. ayaá¹ƒ vÄ• ettha attho ``saá¹ƒsaraá¹‡appadeso idhaloko ca paraloko ca nÄ• ma koc
abhÄ• vÄ• tattha tattheva ucchijjanatoâ€™â€™ ti. purimabhavato pacchimabhave upapata
sÄ«laá¹ƒ, te __opapÄ• tikÄ• _. te pana cavanakÄ• upapajjanakÄ• hontÄ«ti katvÄ• Ä• ha _
``cavanakaupapajjanakasattÄ• natthÄ«ti gaá¹‡hÄ• tÄ«â€™â€™ _ti. __anulomappaá¹-ipada
sÄ«lÄ• dippaá¹-ipadaá¹ƒ.

<1236> __nippadesatova gahito_ti iminÄ• yaá¹ƒ Ä• savagocchake brahmÄ• naá¹ƒ kappar
diá¹-á¹-hirÄ• gassa ca asaá¹…gahaá¹‡ena nÄ«varaá¹‡agocchake ca kÄ• macchandassa ar
pahÄ• tabbatÄ• dassanena sappadesattaá¹ƒ vuttaá¹ƒ, taá¹ƒ nivÄ• ritaá¹ƒ hoti. __arahattam
catÅ«hi maggehi pahÄ• tabbatÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. na hi purimehi atanukatÄ• m
pahÄ«yantÄ«ti.

<1287> __niratiatthenÄ• _ti \Ne 170/ pÄ«tivirahena, balavanikantivirahena vÄ• . na hi dukk
rajjantÄ«ti. ava-saddena avagÄ• hattho adhoattho cÄ• ti dvidhÄ• __ava_-saddassa attho v

<1301> vicikicchÄ• sahagato \Be 177/ moharaá¹‡o pahÄ• nekaá¹-á¹-hena diá¹-á¹-hisampay
__saraá¹‡o, _ uddhaccasahagato rÅ«parÄ• gaarÅ«parÄ• gasaá¹…khÄ• tena. __araá¹‡avib
``yo kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogo hÄ«no gammo pothujjaniko anariyo a
dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho micchÄ• paá¹-ipadÄ• . tasmÄ• eso d
tiÄ• divacanato phalabhÅ«tadukkhaupaghÄ• taupÄ• yÄ• sapariá¸·Ä• hasabhÄ• vabhÅ«to m
``saraá¹‡oâ€™â€™ ti viÃ±Ã±Ä• yatÄ«ti tehi sabbÄ• kusalÄ• naá¹ƒ saraá¹‡atÄ• siddhÄ• h

suttantikadukanikkhepakathÄ• vaá¹‡á¹‡anÄ•

<1303> __vivecitattÄ• _ti visuá¹ƒ katattÄ• pakÄ• sitattÄ• . __asesetvÄ• khepetÄ«_ti vajira
patitaá¹-á¹-hÄ• naá¹ƒ asesetvÄ• khepeti puna apÄ• katikatÄ• Ä• pÄ• danena.

<1311> __tappatÄ«_ti vippaá¹-isÄ• rÄ« hoti, anusocati vÄ• .

<1313> __aha_nti iti-saddaparena ahaá¹ƒ-saddena hetubhÅ«tena yo attho viÃ±Ã±Ä• yati, s
udÄ«rÄ«yatÄ«ti attho. aÃ±Ã±athÄ• hi vuccamÄ• nassa vacanena pakÄ• siyamÄ• nassa pa
sabbesaá¹ƒ kusalÄ• didhammÄ• naá¹ƒ adhivacanÄ• ditÄ• siyÄ• ti. __bhÄ• vo_ti sattaveva
vÄ• etaá¹ƒ adhivacanaá¹ƒ. __datto_ti ettÄ• vatÄ• sattapaÃ±Ã±attiá¹ƒ dassetvÄ• aÃ±Ã±an
dassetuá¹ƒ __ ``maÃ±coâ€™â€™ _tiÄ• dimÄ• ha. __aha_nti ca pavattaá¹ƒ adhivacanaá¹ƒ
pubbe gahitasaÃ±Ã±ena atthappakÄ• sanabhÄ• vena viÃ±Ã±Ä• yati. na hi tasmiá¹ƒ aviÃ±Ã

atthÄ«ti visesena adhivacanaá¹ƒ ``Ã±Ä• yatÄ«ti __samaÃ±Ã±Ä• â€™â€™ _ti vuttaá¹ƒ. etas
adhivacananti evaá¹ƒ vÄ• saÃ±Ã±Ä• gahaá¹‡avasena Ã±Ä• yati samaÃ±Ã±Ä• yati pÄ• kaá
paÃ±Ã±Ä• pÄ«yatÄ«_ti ahanti idaá¹ƒ etassa adhivacananti evaá¹ƒ á¹-hapÄ«yatÄ«ti attho. _
vuccati. __uddheyya_nti uddharitabbaá¹ƒ. __api nÄ• masahassato_ti anekehipi nÄ• masaha
upapatanasÄ«laá¹ƒ nÄ• maá¹ƒ __ ``opapÄ• tikanÄ• maâ€™â€™ _nti vuccati.

karÄ«yatÄ«ti \Be 178/ \Ne 171/ kammaá¹ƒ, nÄ• mameva kammaá¹ƒ __nÄ• makammaá¹ƒ_
karaá¹‡aá¹-hapanasaddÄ• pi hi kammatthÄ• hontÄ«ti. atha karaá¹‡atthÄ• , karÄ«yati ca á¹
evaá¹ƒnÄ• moti paÃ±Ã±Ä• pÄ«yatÄ«ti karaá¹‡aá¹ƒ á¹-hapanaÃ±ca nÄ• ma hoti. atha bhÄ•
karaá¹‡aá¹ƒ á¹-hapananti ca vuttaá¹ƒ. __nÄ• manirutti nÄ• mabyaÃ±jana_nti nÄ• mamiccev
pathavÄ«saá¹…khÄ• taá¹ƒ atthappakÄ• ramattaá¹ƒ nivadati byaÃ±jayati vÄ• pathavÄ«ti nÄ
vÄ• , tasmÄ• anÄ• massa niruttibyaÃ±janabhÄ• vanivÄ• raá¹‡atthaá¹ƒ ``nÄ• manirutti nÄ•
vuttaá¹ƒ. evaá¹ƒ __nÄ• mÄ• bhilÄ• po_ti etthÄ• pi nayo. ettha pana saá¹…khÄ• samaÃ±Ã±
catÅ«hi padehi paÃ±Ã±Ä• pitabbato paÃ±Ã±atti vuttÄ• , itarehi paÃ±Ã±Ä• panato.

tattha ca ``purimÄ• upÄ• dÄ• paÃ±Ã±atti uppÄ• davayakiccarahitÄ• lokasaá¹…ketasiddhÄ
nÄ• mapaÃ±Ã±atti, yÄ• ya purimÄ• paÃ±Ã±atti rÅ«pÄ• dayo ca sotadvÄ• raviÃ±Ã±Ä• á¹‡a
gahitapubbasaá¹…ketena manodvÄ• raviÃ±Ã±Ä• á¹‡asantÄ• nena gahitÄ• ya paÃ±Ã±Ä• pÄ
vadanti. etasmiá¹ƒ pana imissÄ• pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca atthe sati yaá¹ƒ vuttaá
``vacanamattameva adhikÄ• raá¹ƒ katvÄ• pavattÄ• adhivacanÄ• nÄ• ma, sahetukaá¹ƒ ka
nirutti nÄ• ma, pakÄ• rena Ã±Ä• panato paÃ±Ã±atti nÄ• mÄ• â€™â€™ ti (Dhs-a 101-108), t
uppÄ• davayakiccarahitassa vacanamattaá¹ƒ adhikÄ• raá¹ƒ katvÄ• pavatti atthi uppÄ• dÄ•
pavattisabbhÄ• vato, na ca vacanavacanatthavimuttassa nÄ• massa niddhÄ• retvÄ• sahetu
atthi, nÄ• pi aniddhÄ• ritasabhÄ• vassa padatthassa tena tena pakÄ• rena Ã±Ä• panaá¹ƒ at

duvidhÄ• cÄ• yaá¹ƒ paÃ±Ã±atti yathÄ• vuttappakÄ• rÄ• ti aá¹-á¹-hakathÄ• vacanaÃ±ca na
pana vijjamÄ• napaÃ±Ã±attiÄ• dayo cha paÃ±Ã±attiyova vuttÄ• . tattha ``rÅ«paá¹ƒ vedanÄ•
vijjamÄ• napaÃ±Ã±atti. ``itthÄ« purisoâ€™â€™ tiÄ• dikÄ• avijjamÄ• napaÃ±Ã±atti. ``tevijjo
tiÄ• dikÄ• vijjamÄ• nena avijjamÄ• napaÃ±Ã±atti. ``itthisaddo purisasaddoâ€™â€™ tiÄ• dik
vijjamÄ• napaÃ±Ã±atti. ``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sotaviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dikÄ•
vijjamÄ• napaÃ±Ã±atti. ``khattiyakumÄ• ro brÄ• hmaá¹‡akumÄ• roâ€™â€™ tiÄ• dikÄ• avij
avijjamÄ• napaÃ±Ã±atti. na cettha yathÄ• vuttappakÄ• rÄ• duvidhÄ• paÃ±Ã±atti vuttÄ• ti \
viÃ±Ã±Ä• tuá¹ƒ. vijjamÄ• nassa hi \Ne 172/ saá¹…khÄ• ... pe ... abhilÄ• po vijjamÄ• napaÃ
ca saá¹…khÄ• dikÄ• avijjamÄ• napaÃ±Ã±atti. tesaá¹ƒyeva visesanavisesitabbabhÄ• vena
itarÄ• ti.

avijjamÄ• napaÃ±Ã±attivacanena paÃ±Ã±Ä• pitabbÄ• upÄ• dÄ• paÃ±Ã±atti, tassÄ• paÃ±
ca vuttÄ• , itarehi nÄ• mapaÃ±Ã±attiyeva yathÄ• vuttÄ• ti ce? na, asiddhattÄ• . sati hi ujuke

atthe ayamattho imÄ• ya aá¹-á¹-hakathÄ• ya vuttoti asiddhametaá¹ƒ. yadi ca
sattarathaghaá¹-Ä• didisÄ• kÄ• lakasiá¹‡aajaá¹-Ä• kÄ• sakasiá¹‡ugghÄ• á¹-imÄ• kÄ• saÄ•
amÄ• pattiÄ• dippakÄ• rÄ• upÄ• dÄ• paÃ±Ã±atti avijjamÄ• napaÃ±Ã±atti, eteneva vacaner
vuttÄ• ti na sÄ• atthÄ«ti vattabbÄ• . yathÄ• ca paÃ±Ã±Ä• pitabbato avijjamÄ• nÄ• naá¹ƒ s
avijjamÄ• napaÃ±Ã±attibhÄ• vo, evaá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ vijjamÄ• nÄ• naá¹ƒ paÃ±Ã±apeta
vijjamÄ• napaÃ±Ã±attibhÄ• vo Ä• pajjati. tato ``sabbe dhammÄ• paÃ±Ã±attÄ«â€™â€™ ti p
avisiá¹-á¹-ho paÃ±Ã±attidhammaniddeso vattabbo siyÄ• . athÄ• pi paÃ±Ã±Ä• pitabbapaÃ±Ã
saá¹…khÄ• diniddeso, tathÄ• pi ``ekadhammo sabbadhammesu nipatati, sabbadhammÄ• e
tiÄ• dinÄ• paÃ±Ã±Ä• pitabbÄ• naá¹ƒ paÃ±Ã±attipathabhÄ• vassa dassitattÄ• paÃ±Ã±Ä• p
paÃ±Ã±attipathÄ• paÃ±Ã±attisaddeneva vuttÄ• ti paÃ±Ã±attipathapadaá¹ƒ na vattabbaá¹ƒ
paÃ±Ã±Ä• pitabbapaÃ±Ã±Ä• panavisesadassanattho saá¹…khÄ• diniddesoti vattuá¹ƒ saá¹.
samÄ• natthattÄ• . vuttaÃ±hi ``maraá¹‡enapi taá¹ƒ pahÄ«yati, yaá¹ƒ puriso mamidanti maÃ±
41) ettha ``purisoti saá¹…khÄ• samaÃ±Ã±Ä• ... pe ... abhilÄ• poâ€™â€™ ti (Nidd I 41). tat
tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• â€™â€™ tiÄ• di (Nidd I 73).
ti saá¹…ketaggahaá¹‡aá¹ƒ ``rÅ«paá¹ƒ tissoâ€™â€™ tiÄ• divacanaggahaá¹‡aÃ±ca muÃ±cit
asiddhasabhÄ• vassa atthapaÃ±Ã±Ä• pane samatthatÄ• sambhavati, tesaÃ±ca asamattha
paÃ±Ã±attiyÄ• atthapaÃ±Ã±Ä• pane asamatthatÄ• siyÄ• , paÃ±Ã±attipaÃ±Ã±Ä• pane ca a
paÃ±Ã±atti vattabbÄ• siyÄ• , tassÄ• tassÄ• ti anavatthÄ• naá¹ƒ, tato atthavijÄ• nanameva
saá¹…ketaggahaá¹‡aá¹ƒ saá¹…ketassa paÃ±Ã±attibhÄ• ve ``ayaá¹ƒ imassa bhÄ• sitassa a
``imassatthassa idaá¹ƒ vacanaá¹ƒ jotakaâ€™â€™ nti vÄ• . saÃ±Ã±uppÄ• damatte pana saa
vacanatthavinimuttassa \Be 180/ kappane payojanaá¹ƒ natthi. ``buddhassa bhagavato vohÄ
paá¹-ihaÃ±Ã±atiâ€™â€™ (Kv 347), ``abhijÄ• nÄ• si no tvaá¹ƒ Ä• nanda ito pubbe evarÅ«pa
yadidaá¹ƒ janavasabhoâ€™â€™ ti (DN II 280), ``nÄ• maÃ±ca sÄ• veti koá¹‡á¸• aÃ±Ã±o ah
tiÄ• dÄ«hi (SN a I 217) ca paÃ±Ã±attiyÄ• vacanabhÄ• vo siddho. tasmÄ• pÄ• á¸·iyÄ• aá¹-
attho vicÄ• retvÄ• gahetabbo.

yadi sattÄ• dayo avijjamÄ• napaÃ±Ã±atti na honti, kÄ• pana avijjamÄ• napaÃ±Ã±atti nÄ• n
``avijjamÄ• nÄ• naá¹ƒ sattÄ• dÄ«naá¹ƒ saá¹…khÄ• ... pe ... abhilÄ• po avijjamÄ• napaÃ±Ã
sattÄ• dÄ«naÃ±ca avijjamÄ• nattÄ• atthitÄ• neva vattabbÄ• , ye ca vadeyyuá¹ƒ ``rÅ«pÄ• d
avijjamÄ• natÄ• vuttÄ• , na natthibhÄ• vatoâ€™â€™ ti, ayaÃ±ca vÄ• do hevatthikathÄ• ya
vedanÄ• na hotÄ«ti avijjamÄ• naá¹ƒ nÄ• ma hoti. evaá¹ƒ sattÄ• dayopi yadi atthi, rÅ«pÄ• d
avijjamÄ• nÄ• ti na vattabbÄ• . yasmÄ• pana yesu rÅ«pÄ• dÄ«su cakkhÄ• dÄ«su ca tathÄ•
itthÄ« ratho ghaá¹-oâ€™â€™ tiÄ• dikÄ• vicittasaÃ±Ã±Ä• uppajjati, saÃ±Ã±Ä• nulomÄ• ni d
rÅ«pacakkhÄ• dÄ«hi aÃ±Ã±o sattarathÄ• disaÃ±Ã±Ä• valambito vacanattho vijjamÄ• no na
sattarathÄ• diabhilÄ• pÄ• ``avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ ti vuccanti, na ca te ``musÄ
lokasamaÃ±Ã±Ä• vasena pavattattÄ• . tato eva te abhilÄ• pÄ• ``sammutisaccaâ€™â€™ nt
sayaá¹ƒ avijjamÄ• nopi vijjamÄ• nassa vacanasseva vasena paÃ±Ã±attivohÄ• raá¹ƒ labhati
ca vuccati yathÄ• gahitasaÃ±Ã±Ä• vasena pavattavacanatthabhÄ• vato. ``sammutiÃ±Ä• á¹±

nÄ• Ã±Ã±Ä• rammaá¹‡aâ€™â€™ nti (Kv 434) kathÄ• ya ca ``pathavÄ«kasiá¹‡Ä• di cÄ«var
ti iminÄ• va adhippÄ• yena vuttanti viÃ±Ã±Ä• yati. yasmÄ• rÅ«pÄ• dÄ«su santÄ• nena pav
ekattaggahaá¹‡avasena te amuÃ±citvÄ• pavattaá¹ƒ sattÄ• diggahaá¹‡aá¹ƒ cakkhuviÃ±Ã±Ä
tesu khandhesu cakkhÄ• dÄ«su ca asantaá¹ƒ avijjamÄ• naá¹ƒ sattarathÄ• diá¹ƒ gaá¹‡hÄ• t
parittÄ• rammaá¹‡Ä• dibhÄ• vena na vattabbanti vuttaá¹ƒ. tathÄ• yaá¹ƒ khandhasamÅ«has
gahitaá¹ƒ upÄ• dÄ• ya ``kalyÄ• á¹‡amitto pÄ• pamitto \Be 181/ puggaloâ€™â€™ ti gahaá¹‡
pavattati, taá¹ƒ tadupÄ• dÄ• nabhÅ«taá¹ƒ puggalasaÃ±Ã±Ä• ya sevamÄ• nassa kusalÄ• ku
``puggalopi upanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.9) vuttaá¹ƒ. yasmÄ• p
bhÄ• vo natthi, tasmÄ• yathÄ• Ä• podhÄ• tuÄ• dÄ«ni cittena vivecetvÄ• pathavÄ«dhÄ• tu
rÅ«pÄ• dayo khandhe vivecetvÄ• puggalo upalabbhati. paá¹-isedhitÄ• ca puggalakathÄ• y
vajirÄ• ya ca bhikkhuniyÄ• vuttaá¹ƒ ---

``kaá¹ƒ \Ne 174/ nu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhatÄ«â€™â€™ ti || (SN a I 171; Nid

sattoti pana vacanassa paÃ±Ã±attiyÄ• pavattiá¹ƒ dassetuá¹ƒ sÄ• evamÄ• ha ---

``yathÄ• pi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammutÄ«â€™â€™ ti || (SN a I 171; Nidd I 186; Kv

yadi puggalo na vijjati, kathaá¹ƒ puggalaggahaá¹‡assa sÄ• rammaá¹‡atÄ• siyÄ• ti? avijjam
Ä• rammaá¹‡assa gahaá¹‡ato. avijjamÄ• nampi hi parikappitaá¹ƒ lokasaÃ±Ã±Ä• taá¹ƒ vÄ•
sabhÄ• vabhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• va uppajjanato sÄ• rammaá¹‡atÄ• vuttÄ•
cittacetasikÄ• naá¹ƒ Ä• rammaá¹‡ena vinÄ• appavattiÃ±Ã±eva dÄ«peti, na tehi gahitassa Ä
vijjamÄ• nataá¹ƒ avijjamÄ• nataá¹ƒ vÄ• ti. ayaá¹ƒ saá¹…khatÄ• saá¹…khatavinimuttassa at
sabbathÄ• anuvattantÄ• naá¹ƒ vinicchayo.

<1316> __nÄ• makaraá¹‡aá¹-á¹-henÄ• _ti aÃ±Ã±aá¹ƒ anapekkhitvÄ• sayameva attano nÄ
yaÃ±hi parassa nÄ• maá¹ƒ karoti, tassa ca tadapekkhattÄ• aÃ±Ã±Ä• pekkhaá¹ƒ nÄ• maka
nÄ• makaraá¹‡asabhÄ• vatÄ• na hoti. tasmÄ• mahÄ• janassa Ã±Ä• tÄ«naá¹ƒ guá¹‡Ä• na
sÄ• maÃ±Ã±anÄ• mÄ• dikÄ• rakÄ• naá¹ƒ nÄ• mabhÄ• vo nÄ• pajjati. yassa ca aÃ±Ã±ehi n
nÄ• makaraá¹‡asabhÄ• vatÄ• natthÄ«ti natthiyeva nÄ• mabhÄ• vo, vedanÄ• dÄ«naá¹ƒ par
vedanÄ• dinÄ• massa nÄ• makaraá¹‡asabhÄ• vato nÄ• matÄ• vuttÄ• . pathavÄ«Ä• dinidas
sabhÄ• vasiddhataá¹ƒyeva nidasseti, na nÄ• mabhÄ• vasÄ• maÃ±Ã±aá¹ƒ, niruá¸·hattÄ• pa
eva vutto, na pathavÄ«Ä• dÄ«sÅ«ti na tesaá¹ƒ nÄ• mabhÄ• vo. mÄ• tikÄ• ya ca pathavÄ«Ä
182/ vuttÄ• va. na hi pathavÄ«Ä• dinÄ• maá¹ƒ vijahitvÄ• kesÄ• dinÄ• mehi rÅ«padhammÄ•

vijahitvÄ• aÃ±Ã±ena nÄ• mena arÅ«padhammÄ• naá¹ƒ voharitabbena piá¹‡á¸• Ä• kÄ• ren

atha \Ne 175/ vÄ• rÅ«padhammÄ• cakkhÄ• dayo rÅ«pÄ• dayo ca tesaá¹ƒ pakÄ• sakapak
pÄ• kaá¹-Ä• honti, na evaá¹ƒ arÅ«padhammÄ• ti adhivacanasamphasso viya nÄ• mÄ• yatt
``nÄ• maâ€™â€™ nti vuttÄ• , paá¹-ighasamphassopi na cakkhÄ• dÄ«ni viya nÄ• mena vinÄ
nti vutto. arÅ«patÄ• ya vÄ• aÃ±Ã±anÄ• masabhÄ• gattÄ• saá¹…gahitoyaá¹ƒ, aÃ±Ã±aphas
vacanatthopi hi ``rÅ«payatÄ«ti rÅ«paá¹ƒ, nÄ• mayatÄ«ti nÄ• maâ€™â€™ nti idha pacchima
__rÅ«payatÄ«_ti vinÄ• pi nÄ• mena attÄ• naá¹ƒ pakÄ• sayatÄ«ti attho, __nÄ• mayatÄ«_ti n
apÄ• kaá¹-abhÄ• vato attano pakÄ• sakaá¹ƒ nÄ• maá¹ƒ karotÄ«ti attho. __Ä• rammaá¹‡Ä•
rÅ«passa Ä• rammaá¹‡Ä• dhipatipaccayabhÄ• ve na paramassÄ• sabhÅ«taá¹ƒ nibbÄ• naá
taá¹ƒnÄ• manasabhÄ• vena paccayoti nibbÄ• nameva ``nÄ• maâ€™â€™ nti vuttaá¹ƒ.

<1318> __vaá¹-á¹-amÅ«lasamudÄ• cÄ• radassanattha_nti sattÄ• naá¹ƒ vaá¹-á¹-amÅ«lasan
bhavataá¹‡hÄ• ca, taá¹ƒdassanatthanti attho. tattha samudÄ• caratÄ«ti samudÄ• cÄ• ro, va
samudÄ• cÄ• ro vaá¹-á¹-amÅ«lasamudÄ• cÄ• ro, vaá¹-á¹-amÅ«ladassanena vaá¹-á¹-amÅ«l
vaá¹-á¹-amÅ«lÄ• naá¹ƒ samudÄ• cÄ• rassa dassanatthantipi attho.

<1320> ekekasmiÃ±ca attÄ• ti ca lokoti ca gahaá¹‡avisesaá¹ƒ upÄ• dÄ• ya __ ``attÄ• ca lo
vuttaá¹ƒ. ekaá¹ƒ vÄ• khandhaá¹ƒ attato gahetvÄ• aÃ±Ã±aá¹ƒ attano upabhogabhÅ«to loko
attÄ• naá¹ƒ ``attÄ• â€™â€™ ti gahetvÄ• parassa attÄ• naá¹ƒ ``lokoâ€™â€™ ti gaá¹‡hanta
loko cÄ• â€™â€™ _ti vuttaá¹ƒ. __taá¹ƒ bhavissatÄ«_ti taá¹ƒ dvidhÄ• pi gahitaá¹ƒ khandhap
niviá¹-á¹-hÄ• parÄ• masantÄ«ti attho.

<1332> saha sikkhitabbo dhammo sahadhammo, tattha bhavaá¹ƒ __sahadhammikaá¹ƒ_. k
dovacassasaddato Ä• ya-saddaá¹ƒ anaÃ±Ã±atthaá¹ƒ katvÄ• ``dovacassÄ• yaâ€™â€™ nti
``dubbacassa kammaâ€™â€™ _nti Ä• ha. dovacassassa vÄ• ayanaá¹ƒ pavatti __dovacass
paá¹-iviruddhavacanaá¹ƒ __paá¹-Ä• á¹‡ikagahaá¹‡aá¹ƒ_ \Be 183/. guá¹‡ehi garÅ«su gÄ• ra
__garuvÄ• so_. jÄ• tiÄ• dÄ«hi jeá¹-á¹-hakesu paá¹-issuá¹‡itabbesu vasanaá¹ƒ __sajeá¹-á¹-h
vÄ• __garuno_. hiriyitabbÄ• __jeá¹-á¹-hakÄ• _. yÄ• ya cetanÄ• ya dubbaco hoti, sÄ• dova
arahatÄ«ti __ ``saá¹…khÄ• rakkhandhoyevÄ• â€™â€™ _ti Ä• ha.

<1333> du-saddena \Ne 176/ yuttaá¹ƒ nÄ• maá¹ƒ __dunnÄ• maá¹ƒ_. anupasaá¹…kamanta
adhippÄ• yena __ ``bhajanÄ• ti upasaá¹…kamanÄ• â€™â€™ _ti Ä• ha. __sabbatobhÄ• ger
ceva raho ca.

<1336> __vinayo_ti vibhaá¹…gakhandhakÄ• vuttÄ• . vatthuvÄ«tikkamato pubbe parato ca
nÄ• ma na hotÄ«ti saha vatthunÄ• Ä• pattiá¹ƒ paricchindati. tenÄ• ha __ ``saha vatthunÄ•
Ä• pattikusalatÄ• nÄ• mÄ• â€™â€™ _ti. __saha kammavÄ• cÄ• yÄ• _ti abbhÄ• natiá¹‡ava

bhante, itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pajjiâ€™â€™ ntiÄ• dikÄ• ya ca. saheva hi kammavÄ• pattivuá¹-á¹-hÄ• naÃ±ca paricchindatÄ«ti. Ä• pattiyÄ• vÄ• kÄ• raá¹‡aá¹ƒ __vatthu, _ vu kÄ• raá¹‡aá¹ƒ __kammavÄ• cÄ• _ti kÄ• raá¹‡ena saha phalassa jÄ• nanavasena __ ``saha kammavÄ• cÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ.

<1338> ayamevattho __saha parikammenÄ• _ti ettha vutto. __vuá¹-á¹-hÄ• nakapaÃ±Ã±Ä• kÄ• raá¹‡abhÅ«tÄ• ya parikammapaÃ±Ã±Ä• ya.

<1340> dhÄ• tuvisayÄ• sabbÄ• pi paÃ±Ã±Ä• __dhÄ• tukusalatÄ• , _ tadekadesÄ• manas purimapadepi __uggahamanasikÄ• rajÄ• nanapaÃ±Ã±Ä• _ vuttÄ• . purimapade vÄ• vÄ• cu manasikaraá¹‡aá¹ƒ ``manasikÄ• roâ€™â€™ ti vuttaá¹ƒ. tattha uggaá¹‡hantÄ« manasikaron atthaá¹ƒ suá¹‡antÄ« ganthato ca atthato ca dhÄ• rentÄ« ``ayaá¹ƒ cakkhudhÄ• tu nÄ• mÄ• â aá¹-á¹-hÄ• rasevÄ• ti gaá¹‡anato ca paricchedaá¹ƒ jÄ• nantÄ« ca paÃ±Ã±Ä• __uggahapaÃ pacchimapade paÃ±cavidhÄ• pi sÄ• paÃ±Ã±Ä• uggahoti tato ca pavatto aniccÄ• dimanasi ``uggahamanasikÄ• roâ€™â€™ ti vutto, tassa jÄ• nanaá¹ƒ pavattanameva, yathÄ• pavatta pavatto uggahoti jÄ• nanaá¹ƒ __uggahajÄ• nanaá¹ƒ_. manasikÄ• ropi ``evaá¹ƒ pavattetabb jÄ• nanaá¹ƒ __manasikÄ• rajÄ• nanaá¹ƒ_. tadubhayampi manasikÄ• rakosallanti \Be 184/ v manasikÄ• rasampayogato manasikÄ• raniruttiá¹ƒ laddhuá¹ƒ yuttoti yo ca manasi kÄ• tabbo manasikaraá¹‡upÄ• yo, sabbo so manasikÄ• roti vattuá¹ƒ vaá¹-á¹-atÄ«ti. tattha ca kosallaá¹ __manasikÄ• rakusalatÄ• _ti.

<1342> __tÄ«supi vÄ• ... pe ... vaá¹-á¹-atÄ«_ti tassÄ• ca uggahÄ• dibhÄ• vo vutto. __sam 177/, sÄ• maggasampayuttÄ• aniccÄ• disammasanakiccaá¹ƒ sÄ• dheti niccasaÃ±Ã±Ä• di sammasanasampayutto tatheva aniccÄ• dimanasikÄ• rakiccaá¹ƒ maggasampayutto sÄ• dh ``sammasanamanasikÄ• rÄ• lokiyalokuttaramissakÄ• â€™â€™ _ti. __iminÄ• pana paccay avijjÄ• dÄ«naá¹ƒ saá¹…khÄ• rÄ• dipaccayuppannassa paccayabhÄ• vajÄ• nanaá¹ƒ __paá¹ dasseti.

<1344> __ambabÄ«jÄ• dÄ«ni_ anupÄ• dinnakadassanatthaá¹ƒ vuttÄ• ni. sotaviÃ±Ã±Ä• á¹ ananurÅ«pÄ• anuppÄ• dakÄ• yeva cakkhÄ• dayo __ ``visabhÄ• gapaccayÄ• â€™â€™ _ti sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni __ ``visabhÄ• gapaccayasamuppannadhammÄ• â€™â€™ _ti. s cakkhuviÃ±Ã±Ä• á¹‡assa paccayoti visabhÄ• gapaccayo, cakkhÄ• yatanassa visabhÄ• gen samuppanno __visabhÄ• gapaccayasamuppanno_.

<1346> ajjavaniddese __ajjavo ajjavatÄ• _ti ujutÄ• ujukatÄ• icceva vuttaá¹ƒ hotÄ«ti ajjava ujukatÄ• mudutÄ• niddesehi visesaá¹ƒ maddavaniddese vuttaá¹ƒ __ ``nÄ«cacittatÄ• â€™â€ ``nÄ«cacittatÄ• mudutÄ• â€™â€™ ti puna mudutÄ• vacanaá¹ƒ nÄ«cacittatÄ• ya visesanatt nÄ«cacittatÄ• hoti, na pana mudutÄ• ti.

<1348> paresaá¹ƒ dukkaá¹-aá¹ƒ duruttaÃ±ca paá¹-ivirodhÄ• karaá¹‡ena __attano upari Ä•
cittassa sakamanatÄ• _ti cittassa abyÄ• panno sako manobhÄ• voti attho. cittanti vÄ• citta
gahetvÄ• tassa antarÄ• uppannena pÄ«tisahagatamanena sakamanattaá¹ƒ Ä• ha. attama
attamanatÄ• . sÄ• na sattassÄ• ti puggaladiá¹-á¹-hinivÄ• raá¹‡attaá¹ƒ __ ``cittassÄ• â€™â

<1349> kÄ• yavÄ• cÄ• hi \Be 185/ kattabbassa akaraá¹‡ena asÄ• diyitabbassa sÄ• diyane
eva, indriyasaá¹ƒvarÄ• dibhedanavasena vÄ• etaá¹ƒ vuttanti veditabbaá¹ƒ.

<1350> sadosavaá¹‡e rukkhe niyyÄ• sapiá¹‡á¸• iyo, ahicchattakÄ• ni vÄ• uá¹-á¹-hitÄ• ni _
_ti vadanti. phegguruk khassa pana kuthitassa aá¹‡á¸• Ä• ni viya uá¹-á¹-hitÄ• cuá¹‡á¹‡apiá
vÄ• __ ``aá¹‡á¸• akÄ• nÄ«â€™â€™ _ti veditabbÄ• . padumanÄ• á¸·aá¹ƒ viya sotaá¹ƒ ghaá
pavisantÄ« __kakkasÄ• _ daá¹-á¹-habbÄ• . kodhena nibbattÄ• tassa parivÄ• rabhÅ«tÄ• __
saá¹ƒvaá¸• á¸• hanÄ• rÄ« porÄ«, sÄ• viya sukumÄ• rÄ• mudukÄ• vÄ• cÄ• porÄ« viyÄ• ti
hotÄ«â€™â€™ ti vuttÄ• ya kiriyÄ• yÄ• tipi yojanÄ• sambhavati, __tattha_ vÄ• cÄ• yÄ• ti vÄ
__saá¹‡havÄ• catÄ• _tiÄ• dinÄ• taá¹ƒ vÄ• caá¹ƒ pavattayamÄ• naá¹ƒ cetanaá¹ƒ dasseti.

<1351> Ä• misÄ• lÄ• bhena yaá¹ƒ chiddaá¹ƒ hoti, taá¹ƒ Ä• misÄ• lÄ• bhena __ ``chiddaâ€
hÄ«_ti yathÄ• vuttÄ• ni Ä• misadhammÄ• lÄ• bhehi pavattamÄ• nÄ• ni chiddÄ• ni Ä• ha. __
gamanamaggassa anucchavikadisÄ• bhÄ• gena. __saá¹…gahapakkhe á¹-hatvÄ• _ti saá¹…
kathetabbaá¹ƒ, na lÄ• bhasakkÄ• rakÄ• matÄ• dÄ«hÄ«ti attho. avassaá¹ƒ kÄ• tabbaá¹ƒ __k
__karaá¹‡Ä«yaá¹ƒ_. abbhÄ• nato aÃ±Ã±aá¹ƒ Ä• pattivuá¹-á¹-hÄ• naá¹ƒ __ ``vuá¹-á¹-hÄ• na

<1352> __sasambhÄ• rakathÄ• _ti dassanassa kÄ• raá¹‡asahitÄ• ti attho, sasambhÄ• ras
__sasambhÄ• rakathÄ• . yassa cakkhundriyÄ• saá¹ƒvarassa hetÅ«_ti vatvÄ• puna __ ``tas
satikavÄ• á¹-ena pidahanatthÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ, na asaá¹ƒvarassÄ• ti. tadidaá¹ƒ
cakkhundriyÄ• saá¹ƒvarassa hetu abhijjhÄ• dianvÄ• ssavanaá¹ƒ dassitaá¹ƒ, taá¹ƒ asaá¹ƒvu
hetupavattaá¹ƒ dassitanti katvÄ• vuttanti veditabbaá¹ƒ, __yatvÄ• dhikaraá¹‡a_nti hi yassa c
kÄ• raá¹‡Ä• ti attho. kassa ca kÄ• raá¹‡Ä• ti? asaá¹ƒvutassa. kiÃ±ca asaá¹ƒvutaá¹ƒ? yassa
cakkhundriyÄ• saá¹ƒvarassa hetu anvÄ• ssavanti tadupalakkhitaá¹ƒ, tassa saá¹ƒvarÄ• yÄ•

__javanakkhaá¹‡e pana dussÄ«lyaá¹ƒ vÄ• _tiÄ• di puna avacanatthaá¹ƒ idheva sabbaá¹ƒ
yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. na hi paÃ±cadvÄ• re kÄ• yavacÄ«duccaritasaá¹…khÄ•
__yathÄ• ki_ntiÄ• dinÄ• nagaradvÄ• re asaá¹ƒvare sati \Be 186/ taá¹ƒsambandhÄ• naá¹ƒ
viya javane asaá¹ƒvare sati taá¹ƒsambandhÄ• naá¹ƒ dvÄ• rÄ• dÄ«naá¹ƒ asaá¹ƒvutatÄ• ti e
aÃ±Ã±esaá¹ƒ saá¹ƒvutatÄ• sÄ• maÃ±Ã±ameva nidasseti, na pubbÄ• parasÄ• maÃ±Ã±aá¹ƒ
vÄ• dvÄ• rabhavaá¹…gÄ• dike puna uppajjamÄ• naá¹ƒ javanaá¹ƒ bÄ• hiraá¹ƒ viya katvÄ•
vuttaá¹ƒ, itaraÃ±ca antonagaradvÄ• rasamÄ• naá¹ƒ. javane vÄ• asaá¹ƒvare uppanne tato

dvÄ• rabhavaá¹…gÄ• dÄ«naá¹ƒ asaá¹ƒvarahetubhÄ• vÄ• pattito nagaradvÄ• rasadisena ja
dussÄ«lyÄ• dicorÄ• naá¹ƒ dvÄ• rabhavaá¹…gÄ• dimÅ«sanaá¹ƒ kusalabhaá¹‡á¸• avinÄ• sa

<1353> iminÄ• \Ne 179/ Ä• hÄ• rena nittharaá¹‡atthena atthikabhÄ• vo __idamatthikatÄ• .
asantussanÄ• _ti Ä• hÄ• raparibhogakkhaá¹‡e pavattÄ• asantussanÄ• , davatthÄ• diabhilÄ
__asantuá¹-á¹-hitÄ• _ lobho, __amattaÃ±Ã±utÄ• appaá¹-isaá¹…khÄ• _ ca mohoti ime dve d
amattaÃ±Ã±utÄ• â€™â€™ _ti veditabbÄ• .

<1355> ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• pavattamÄ• nova __mÄ• namado_. asadd
pavatto mÄ• no, rÄ• go eva vÄ• __purisamado_. sakkarasappikhÄ«rÄ• dÄ«ni yojetvÄ• bal
__piá¹‡á¸• arasabhojanaá¹ƒ, _ bahalapakkaá¹ƒ vÄ• maá¹ƒsarasÄ• dibhojanaá¹ƒ. __manda
á¹-hitatthaá¹ƒ. tadatthaÃ±ca bhuÃ±janto yasmÄ• ``kÄ• yaá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ ti
``á¹-hapanatthÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __abhuttapaccayÄ• uppajjanakÄ• _ti idaá¹ƒ kh
appavatti bhojanena kÄ• tabbÄ• , tassÄ• dassanatthaá¹ƒ. __sakalaá¹ƒ sÄ• sana_nti pÄ• á¸
saá¹…gaá¹‡hÄ• ti. abhuttapaccayÄ• uppajjanakavedanÄ• , bhuttapaccayÄ• na uppajjanak
viseso? purimÄ• yathÄ• pavattÄ• jighacchÄ• nimittÄ• vedanÄ• . sÄ• hi abhuÃ±jantassa b
uppajjatÄ«ti. pacchimÄ• pi khudÄ• nimittÄ• va aá¹…gadÄ• hasÅ«lÄ• divedanÄ• appavattÄ
anuppannÄ• va na uppajjissati. vihiá¹ƒsÄ• nimittatÄ• cetÄ• saá¹ƒ vihiá¹ƒsÄ• ya viseso.

__yÄ• trÄ• _ti yÄ• panÄ• vuttÄ• , pubbepi ``yÄ• panÄ• yÄ• â€™â€™ ti vuttaá¹ƒ, ko ettha v
jÄ«vitindriyayÄ• panatthÄ• yÄ• â€™â€™ ti vuttaá¹ƒ, idha pana catunnaá¹ƒ iriyÄ• pathÄ• na
yÄ• panÄ• yÄ• trÄ• ti ayamettha viseso \Be 187/. dÄ• yakadeyyadhammÄ• naá¹ƒ attano ca
paá¹-iggahaá¹‡aá¹ƒ, saddhÄ• deyyavinipÄ• tanatthaá¹ƒ vÄ• paá¹-iggahaá¹‡aá¹ƒ __adhamm
yena vÄ• Ä• pattiá¹ƒ Ä• pajjeyya. apaccavekkhitaparibhogo __adhammena paribhogo_. an
sÄ• vajjaá¹ƒ sanindaá¹ƒ paribhogena attÄ• naá¹ƒ karoti. __anavajjatÄ• ca bhavissatÄ«_ti a
pakatiaggibalÄ• diá¹ƒ jÄ• nitvÄ• ``evaá¹ƒ me agarahitabbatÄ• ca bhavissatÄ«â€™â€™ ti p
Ä• hÄ• retÄ«ti attho.

sukho iriyÄ• pathavihÄ• ro __phÄ• suvihÄ• ro. ettakaÃ±hi bhuÃ±jitvÄ• ... pe ... pavattantÄ«
sukhappavattiyÄ• kÄ• raá¹‡abhÅ«taá¹ƒ bhuÃ±janaá¹ƒ pivanaÃ±ca iriyÄ• pathehi kÄ• raá¹‡
\Ne 180/ sÄ• dhitaá¹ƒ viya vuttaá¹ƒ. ``abhutvÄ• udakaá¹ƒ piveâ€™â€™ ti likhanti, ``bhutvÄ
pÄ• á¹-ho. punapi hi appasseva anujÄ• nanavasena ---

``kappiyaá¹ƒ taá¹ƒ ce chÄ• deti, cÄ«varaá¹ƒ idamatthikaá¹ƒ.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya ||

``pallaá¹…kena nisinnassa, jaá¹‡á¹‡uke nÄ• bhivassati.

alaá¹ƒ phÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti || (Th 984-985) ---

Ä• ha.

__bhojanÄ• nisaá¹ƒso_ti yathÄ• vuttehi aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhojanass
sukhavihÄ• ro ca Ä• nisaá¹ƒsoti attho. yuttassa niddosassa bhojanassa parimÄ• á¹‡assa ca
__yuttapamÄ• á¹‡ajÄ• nanaá¹ƒ_ nÄ• ma.

<1356> vinÄ• saá¹ƒ pattiyÄ• naá¹-á¹-hÄ• , paá¹-ipakkhehi abhibhÅ«tattÄ• muá¹-á¹-hÄ• ca
naá¹-á¹-hamuá¹-á¹-hassati, tassa bhÄ• vo __naá¹-á¹-hamuá¹-á¹-hassatitÄ• _.

<1368> __visuddhippatta_nti maggaphalasÄ«laá¹ƒ vuccati. __lokuttaradhammÄ• vÄ• _ti lo
sÄ«lasampadÄ• pana rÅ«pÄ• rÅ«pÄ• vacarÄ• natthÄ«ti sambhavato yojetabbÄ• .

<1373> bhogÅ«pakaraá¹‡ehi \Be 188/ __sabhogo. catunnaá¹ƒ saccÄ• naá¹ƒ anuloma_nti
anulomanti attho. ``saccÄ• naâ€™â€™ nti hi paá¹-ivijjhitabbehi paá¹-ivedho vutto, catusacca
upanissayabhÅ«taá¹ƒ paá¹-ivijjhitabbÄ• naá¹ƒ catunnaá¹ƒ saccÄ• naá¹ƒ anulomanti vuttaá¹

<1378> ``mama gharaá¹ƒ dhuraá¹ƒ katvÄ• bhikkhaá¹ƒ pavisathÄ• â€™â€™ ti diyyamÄ• n
vadanti. niccabhattÄ• di vÄ• aÃ±Ã±epi Ä• á¹‡Ä• petvÄ• sayaá¹ƒ dhuraá¹ƒ hutvÄ• dinnaá¹

<1379> __paá¹-ivÄ• seti_ \Ne 181/ __nÄ• mÄ• _ti nivatteti nÄ• ma osakketi nÄ• ma.

<1380> __pubbe nivutthakkhandhÄ• _ti purimajÄ• tÄ«su santatipariyÄ• panne khandhe Ä•
__khandhapaá¹-ibaddha_nti vatthÄ• bharaá¹‡ayÄ• nagÄ• majanapadÄ• di. __khayasamaye

<1381> __adhimuccanaá¹-á¹-henÄ• _ti aniggahitapakkhandanasaá¹…khÄ• tena yathÄ• su

<1382> khÄ«á¹‡Ä• naá¹ƒ anto avasÄ• naá¹ƒ niá¹-á¹-hitabhÄ• vo khÄ«á¹‡anto, khÄ«á¹‡Ä•
__khÄ«á¹‡ante_. esa nayo __niruddhante_tiÄ• dÄ«su.

dukanikkhepakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nikkhepakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ

tikaatthuddhÄ• ravaá¹‡á¹‡anÄ•

<1384> __nayamagga_nti \Be 189/ \Ne 182/ suttantabhÄ• janÄ«yÄ• dinayagamanaá¹ƒ anu
hi ettha atthesu nicchitesu sukhaá¹ƒ samÄ• nenti. __paÃ±huddhÄ• ra_nti ekÅ«napaÃ±Ã±Ä•
navasu navasu ca paÃ±hesu labbhamÄ• nassa uddharaá¹‡aá¹ƒ, tesuyeva labbhamÄ• nÄ•
á¹-hapanaá¹ƒ __gaá¹‡anÄ• cÄ• ro. atthuddhÄ• ra_nti ``ime nÄ• ma cittuppÄ• dÄ• dayo atth
uddharaá¹‡aá¹ƒ. __kaá¹‡á¹‡ikaá¹ƒ kaá¹‡á¹‡ika_nti cittuppÄ• dakaá¹‡á¸• arÅ«pakaá¹‡á¸• e
``catÅ«su bhÅ«mÄ«su kusalaá¹ƒ dvÄ• dasÄ• kusalacittuppÄ• dÄ• â€™â€™ tiÄ• dinÄ• rÄ•
attho. ghaá¹-agocchakÄ• kaá¹‡á¹‡ikavevacanÄ• neva. ettha pana __catÅ«su bhÅ«mÄ«su
catubhÅ«makÄ• naá¹ƒ kusalaphassÄ• dÄ«naá¹ƒ kusalabhÄ• ve ekattÅ«pagamanato. cittup
catubhÅ«micittuppÄ• dÄ• divasena viÃ±Ã±Ä• tadhammassa vasenÄ• yaá¹ƒ atthuddhÄ• rad
catÅ«su bhÅ«mÄ«su kusalaá¹ƒ vibhattaá¹ƒ yÄ• va viÃ±Ã±Ä• taá¹ƒ, ime dhammÄ• kusalÄ•

yadipi kusalattikavitthÄ• ro pubbe viÃ±Ã±Ä• to, tathÄ• pi tattha dhammÄ• samayavasena p
vibhattÄ• bhinnÄ• viÃ±Ã±Ä• tÄ• , na pana ekasmiá¹ƒ lakkhaá¹‡e samÄ• netvÄ• , tasmÄ•
samayÄ• dibhedaá¹ƒ vajjetvÄ• sabbabhedabhinnÄ• naá¹ƒ ekasmiá¹ƒ kusalÄ• dilakkhaá¹‡e
idha kusalattikaniddeso puna vibhatto. ettha ca ekavacanena kusalaniddesaá¹ƒ katvÄ• bah
kÄ• raá¹‡aá¹ƒ vuttameva. yadi dhammÄ• naá¹ƒ kusalatte ekattÅ«pagamanaá¹ƒ, kasmÄ• e
uddese kusala-saddassa dhammavisesanabhÄ• vato tabbisesanÄ• naá¹ƒ dhammÄ• naá¹ƒ
aniddhÄ• ritasaá¹…khÄ• visesattÄ• , niddese pana catÅ«hi bhÅ«mÄ«hi vitthÄ• rato viÃ±Ã±
visesetvÄ• dassetÄ«ti yuttaá¹ƒ ``catÅ«su bhÅ«mÄ«su kusalaâ€™â€™ nti ekattaá¹ƒ netvÄ•
ettha padhÄ• naá¹ƒ, taÃ±ca visesitabbÄ• napekkhaá¹ƒ kusalÄ• kÄ• rameva attano sabhÄ•
pavattamÄ• naá¹ƒ ekattameva upÄ• dÄ• ya pavattati, na bhedanti.

<1385> __dvÄ• dasa_ \Be 190/ __akusalacittuppÄ• dÄ• _ti etthÄ• pi paá¹-hamÄ• kusalacit
samayaphassÄ• divasena bhedaá¹ƒ anÄ• masitvÄ• somanassasahagatadiá¹-á¹-higatasam
ekattaá¹ƒ netvÄ• vutto, evaá¹ƒ yÄ• va dvÄ• dasamoti __ ``dvÄ• dasa akusalacittuppÄ• dÄ•
__catÅ«su bhÅ«mÄ«su vipÄ• ko_tiÄ• dÄ«supi yathÄ• yogaá¹ƒ yojetabbaá¹ƒ. __cittuppÄ• d
uppÄ• do, kiá¹ƒ uppajjati? cittaá¹ƒ, cittassa uppÄ• do cittuppÄ• doti evaá¹ƒ avayavena
samudÄ• yopalakkhaá¹‡avasena attho sambhavati. evaÃ±hi sati cittacetasikarÄ• si cittuppÄ
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``cittameva uppÄ• do cittuppÄ• doâ€™â€™ ti aÃ±Ã±assuppajj
cittaggahaá¹‡aá¹ƒ kataá¹ƒ, cittassa anuppajjanakabhÄ• vanivattanatthaá¹ƒ uppÄ• daggaha
cittuppÄ• dakaá¹‡á¸• e vÄ• ``cittaá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ ti cittassa uppajjanakabh
``cittameva uppÄ• doâ€™â€™ ti vuttaá¹ƒ, cittassa anuppajjanakassa nivattetabbassa sabb
uppÄ• daggahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. ayaÃ±cattho ``dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• nÄ
cittappadhÄ• no niddesoti katvÄ• vuttoti daá¹-á¹-habbo.

<1420> __chasu dvÄ• resÅ«_ti ettha paÃ±cadvÄ• re vattabbameva natthi, manodvÄ• repi
javanaá¹ƒ tadÄ• rammaá¹‡asaá¹…khÄ• taá¹ƒ bhavaá¹…gaá¹ƒ anubandhati. taÃ±hi parittas
ca iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanaá¹ƒ, kammÄ• nurÅ«po ca vipÄ• ko hotÄ«t
parittÄ• rammaá¹‡asseva anubhavanaá¹ƒ hoti. tasmÄ• sabbaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ ``pa
vuttaá¹ƒ. yadi evaá¹ƒ mahaggatavipÄ• kopi mahaggatÄ• nubhavanameva Ä• pajjatÄ«ti ce?
kammassa appanÄ• ppattassa saÃ±Ã±Ä• vasÄ• rammaá¹‡assa tÄ• diseneva vipÄ• kena b
sukhÄ• nubhavanabhÅ«to, sopi kammÄ• nurÅ«patoyeva kammÄ• rammaá¹‡o hotÄ«ti daá¹
tadÄ• rammaá¹‡aá¹ƒ parittÄ• rammaá¹‡ampi mahaggatajavanaá¹ƒ nÄ• nubandhati. tato eva
kÄ• mÄ• vacaravipÄ• ko kammanimittampi parittameva Ä• rammaá¹‡aá¹ƒ karoti, na mahag
yasmÄ• pana vuttaá¹ƒ ``mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhamm
appamÄ• á¹‡Ä• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa kammapaccayen
mahaggatappamÄ• á¹‡avipÄ• ko \Ne 184/ parittÄ• rammaá¹‡o atthi, idha ca sabbakÄ• mÄ•
parittÄ• rammaá¹‡atÄ• va vuttÄ• , tasmÄ• kammÄ• nurÅ«pato mahaggatappamÄ• á¹‡Ä• ra
parittakammaá¹ƒ yadi paá¹-isandhiá¹ƒ deti, kammagatinimittÄ• rammaá¹‡ameva deti. pavatt
rÅ«pÄ• diparittÄ• rammaá¹‡amevÄ• ti veditabbaá¹ƒ. khÄ«á¹‡Ä• savÄ• naá¹ƒ vÄ• sanÄ• vas
pavattamÄ• naá¹ƒ parittesveva pavattati, na itaresu kilesavirahe tÄ• disahasanapaccayabhÄ
tassa parittÄ• rammaá¹‡atÄ• vuttÄ• . khÄ«á¹‡Ä• savÄ• naá¹ƒ asakkaccadÄ• nÄ• dÄ«ni Ä•
veditabbÄ• ni, na kosajjÄ• diakusalavasena. paá¹-ippassaddhasabbussukkÄ• hi te uttamap
Ä• darÄ• karaá¹‡aÃ±ca nirussukkatÄ• evÄ• ti veditabbÄ• .

<1421> __atipaguá¹‡Ä• na_nti vacanaá¹ƒ nirÄ• darassa Ã±Ä• á¹‡avippayuttapaccavekkha
tassevÄ• ti visayaniyamanaá¹ƒ. Ã±Ä• á¹‡asampayuttassapi hi atipaguá¹‡Ä• naá¹ƒ visayatÄ
eva. yathÄ• paguá¹‡aá¹ƒ ganthaá¹ƒ sajjhÄ• yanto dve tayo vÄ• canÄ• magge gatepi na sa
Ã±Ä• á¹‡avippayuttasatimantena sajjhÄ• yitattÄ• , evaá¹ƒ paguá¹‡ajjhÄ• nesupi pavatti hotÄ
``atipaguá¹‡Ä• naâ€™â€™ _ntiÄ• di. __kasiá¹‡animittÄ• dipaÃ±Ã±attÄ«_ti pubbe dassitaá¹
upÄ• dÄ• paÃ±Ã±attimÄ• ha. taá¹ƒ pana rÅ«pÄ• dayo viya avijjamÄ• no vijjamÄ• no ca atth
sammutisacce pana vuccamÄ• nÄ• naá¹ƒ kasiá¹‡animittÄ• di vÄ• cÄ• vatthumattato vacana
vuccati. tassa hi paÃ±Ã±Ä• panaá¹ƒ avijjamÄ• napaÃ±Ã±attÄ«ti tassa avijjamÄ• nattaá¹ƒ aa
vuttanti. avijjamÄ• nampi pana taá¹ƒ vijjamÄ• namiva gahetvÄ• pavattamÄ• nÄ• ya saÃ±Ã±
nÄ• ma dhammo Ä• rammaá¹‡aâ€™â€™ nti na sakkÄ• vattuá¹ƒ te eva dhamme upÄ• dÄ•
aá¹-á¹-hÄ• nato. tasmÄ• sÄ• sasampayuttÄ• parittÄ• diÄ• rammaá¹‡Ä• ti na vattabbÄ• ti v
__navattabbÄ• rammaá¹‡Ä• _ti idaá¹ƒ pana vacanaá¹ƒ yathÄ• gahitÄ• kÄ• rassa saÃ±Ã±Ä
sandhÄ• ya navattabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ etesanti navattabbÄ• rammaá¹‡Ä• , cittuppÄ•
katvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ.

catupaÃ±Ã±Ä• sacittuppÄ• dÄ• naá¹ƒ rÅ«passa ca vasena __paÃ±capaá¹‡á¹‡Ä• sÄ• ya. k
__aniá¹-á¹-haá¹…gatavasenÄ• _ti anicchayagamanavasena, anicchayaá¹ƒ vÄ• dveá¸·haá¹
aniá¹-á¹-haá¹…gato, tenÄ• kÄ• rena pavatti __ ``aniá¹-á¹-haá¹…gatavasena pavattÄ«â€™â

nÄ• nÄ• rammaá¹‡esu cittassa vikkhipanaá¹ƒ \Ne 185/ __vikkhepo_. anavaá¹-á¹-hÄ• naá¹ƒ
gotrabhuvodÄ• ne gotrabhÅ«ti gahetvÄ• __ ``gotrabhukÄ• leâ€™â€™ _ti Ä• ha.

__sabbatthapÄ• dakacatuttha_nti \Be 192/ idha __sabbattha_-saddo sÄ• miattho daá¹-á¹-h
vipassanÄ• dÄ«su pÄ• dakaá¹ƒ kÄ• raá¹‡aá¹ƒ sabbatthapÄ• dakanti phalassa visayabhÄ• v
__Ä• kÄ• sakasiá¹‡acatuttha_nti paricchedÄ• kÄ• sakasiá¹‡acatutthamÄ• ha. taÃ±hi rÅ«pÄ
__kusalatopi dvÄ• dasavidhaá¹ƒ kiriyatopÄ«_ti catuvÄ«satividhatÄ• vuttÄ• hoti. __vaá¹-á¹-
hotiyevÄ• _ti kusalaá¹ƒ kiriyaÃ±ca ekato katvÄ• sabbatthapÄ• dakaá¹ƒ vuttanti kiriyajjhÄ• n
avaá¹-á¹-apÄ• dakattÄ• sÄ• saá¹…kaá¹ƒ vadati. __mahaggatacitte samodahatÄ«_ti idaá¹ƒ
citteâ€™â€™ tiÄ• dinÄ• nayena vuttaá¹ƒ pÄ• kaá¹-aá¹ƒ pÄ• dakajjhÄ• nacittaá¹ƒ parikamn
rÅ«pakÄ• yaá¹ƒ adhiá¹-á¹-hÄ• nacittena samodahatÄ«ti katvÄ• vuttaá¹ƒ. __pÄ• dakajjhÄ• n
samodahatÄ«_ti idampi yathÄ• vuttaá¹ƒ pÄ• dakajjhÄ• nacittaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ•
samodahitaá¹ƒ tadanugatikaá¹ƒ katvÄ• adhiá¹-á¹-hÄ• tÄ«ti katvÄ• vuttaá¹ƒ, idaá¹ƒ pana ac
adissamÄ• nakÄ• yataá¹ƒ dissamÄ• nakÄ• yataÃ±ca Ä• pÄ• deti. gantukÄ• matÄ• parikam
saÃ±Ã±Ä• ya sukhasaÃ±Ã±Ä• lahusaÃ±Ã±Ä• bhÄ• vato gamanampi nipphÄ• detÄ«ti daá¹-

__sotÄ• pannassa citta_nti sotÄ• pannassa pÄ• á¹-ipuggalikaá¹ƒ maggaphalacittanti vedita
bhagavato cittajÄ• nanaá¹ƒ vuttanti cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« kasmÄ• sÄ• savacittaá¹ƒ
__chinnavaá¹-umakÄ• _ chinnasaá¹ƒsÄ• ravaá¹-á¹-Ä• buddhÄ• . __maggaphalanibbÄ• nap
maggaphalapaccavekkhaá¹‡Ä• ni tÄ• va pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena maggaphales
nibbÄ• napaccavekkhaá¹‡aÃ±ca nibbÄ• nÄ• rammaá¹‡esu appamÄ• á¹‡adhammesu Ã±Ä•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa appamÄ• á¹‡Ä• rammaá¹‡ataá¹ƒ sÄ• dhentÄ«ti vedit
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ icceva (
nibbÄ• nanti. tasmÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena eva maggaphalapaccavekkhaá¹
nibbÄ• napaccavekkhaá¹‡atÄ• na sakkÄ• vattuá¹ƒ, aá¹-á¹-hakathÄ• yaá¹ƒ pana tassapi ni
anuÃ±Ã±Ä• tÄ• ti dissati. __kÄ• mÄ• vacarenibbattissatÄ«_ti nibbattakkhandhajÄ• nanamÄ
parinibbÄ• yissatÄ«_ti nibbÄ• nÄ• rammaá¹‡ehi maggaphalehi kilesaparinibbÄ• nabhÅ«teh
sambhavati.

<1429> __asahajÄ• tattÄ• _ti \Be 193/ \Ne 186/ asampayuttattÄ• ti attho. na hi arÅ«padhar
sahajÄ• tatÄ• sampayogato aÃ±Ã±Ä• atthÄ«ti. __ ``aÃ±Ã±adhammÄ• rammaá¹‡akÄ• leâ€
maggÄ• rammaá¹‡akÄ• lepi pana garuá¹ƒ akaraá¹‡e maggÄ• dhipatibhÄ• vena navattabba

<1433> __niyogÄ• _ti niyogatoti imamatthaá¹ƒ sandhÄ• ya __ ``niyamenÄ• â€™â€™ _ti Ä•
__niyogÄ• , _ niyatÄ• ti attho. cittuppÄ• dakaá¹‡á¸• e hi bodhitesu cittuppÄ• desu ekantena
natthÄ«ti.

<1434> __kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rabbha pavattiyaá¹ƒ atÄ«tÄ• rammaá¹

kammanimittaá¹ƒ pana Ä• rabbha pavattiyaá¹ƒ paccuppannÄ• rammaá¹‡abhÄ• vaÃ±ca paá
__paá¹-iccasamuppÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ_ vakkhati. tasmÄ• idaá¹ƒ manod
atÄ«takammanimittaá¹ƒ manodvÄ• re Ä• pÄ• thagataá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ.
paÃ±cacittakkhaá¹‡Ä• vasiá¹-á¹-hÄ• yuke gatinimitte paá¹-isandhiyÄ• pavattÄ• ya cattÄ• ri
paccuppannÄ• rammaá¹‡Ä• ni, itarattha ca cha sandhÄ• yÄ• ha __ ``tato paraá¹ƒ bhavaá¹.
hi gatinimittÄ• rammaá¹‡e javane pavatte anuppanne eva tadÄ• rammaá¹‡e cuti hoti
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarasattassa viya kÄ• madhÄ• tuá¹ƒ upapajjantassa, tadÄ• paá
bhavaá¹…gÄ• ni paccuppannÄ• rammaá¹‡Ä• ni hontÄ«ti. diá¹-á¹-hisampayuttehi assÄ• dan
daá¹-á¹-habbÄ• ni. __paá¹‡á¹‡attinibbÄ• nÄ• rammaá¹‡Ä• naÃ±ca javanÄ• naá¹ƒ purecÄ•
purecÄ• rikakÄ• le ekantena Ä• vajjanÄ• ya atÄ«tÄ• diÄ• rammaá¹‡abhÄ• vena navattabba
dasseti. nibbÄ• nÄ• rammaá¹‡Ä• nampi javanÄ• naá¹ƒ purecÄ• rikakÄ• le sÄ• tathÄ• na v
maggaphalavÄ«thÄ«su tassÄ• anibbÄ• nÄ• rammaá¹‡attÄ• .

__ime gandhÄ• _ti nanu paccuppannÄ• gandhÄ• gahitÄ• , kathaá¹ƒ ettha anÄ• gatÄ• ram
``aá¹-á¹-hÄ• rasavassÄ• dhikÄ• ni dve vassasatÄ• ni mÄ• sussiá¹ƒsÅ«â€™â€™ ti pavattito
sÅ«ti hi anÄ• gataá¹ƒ gandhaá¹ƒ gahetvÄ• pavattatÄ«ti adhippÄ• yo. cittavasena kÄ• yaá¹ƒ
abhimukhÄ«bhÅ«taá¹ƒ tadÄ• vijjamÄ• nameva kÄ• yaá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«ti pacc
adhiá¹-á¹-hÄ• nacittaá¹ƒ hoti. tathÄ• attano kÄ• yassa dÄ«gharassÄ• á¹‡uthÅ«lanÄ«lÄ• dib
aÃ±Ã±assa ca pÄ• á¹-ihÄ• riyassa karaá¹‡e yojetabbaá¹ƒ \Be 194/. __etthantare ekadvesan
etthantare pavattÄ• rÅ«pasantatiarÅ«pasantativÄ• rÄ• ekadvesantativÄ• rÄ• \Ne 187/ nÄ•
atiparittasabhÄ• vautuÄ• disamuá¹-á¹-hÄ• nÄ• vÄ• ``ekadvesantativÄ• rÄ• â€™â€™ ti vut
paccuppanna_nti addhÄ• paccuppannaá¹ƒ hontaá¹ƒ etaá¹ƒ ubhayaá¹ƒ hotÄ«ti attho. __saá
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanÄ• hi Ä• kaá¸• á¸• hÄ«yati.

__kecÄ«_ti abhayagirivÄ• sinoti vadanti, te pana cittassa á¹-hitikkhaá¹‡aá¹ƒ na icchantÄ«ti
vÄ• paá¹-ivijjhatÄ«â€™â€™ ti na vattabbaá¹ƒ siyÄ• . tathÄ• ye ``iddhimassa ca parassa ca
vattamÄ• naá¹ƒ cittaá¹ƒ uppajjatÄ«â€™â€™ ti vadanti, tesaá¹ƒ ``á¹-hitikkhaá¹‡e vÄ• bhaá¹
paá¹-ivijjhatÄ«â€™â€™ ti vacanaá¹ƒ na sameti. na hi tasmiá¹ƒ khaá¹‡advaye uppajjamÄ• n
ekakkhaá¹‡e uppajjati nÄ• mÄ• ti. á¹-hitibhaá¹…gakkhaá¹‡esu ca uppajjamÄ• naá¹ƒ ekades
paccuppannÄ• rammaá¹‡aá¹ƒ, ekadesaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ Ä• pajjati. yaÃ±ca vuttaa
jÄ• nissÄ• mÄ«ti rÄ• sivasena mahÄ• janassa citte Ä• vajjiteâ€™â€™ ti, ettha ca mahÄ• jan
puggalÄ• ti paresaá¹ƒ cittaá¹ƒ jÄ• nissÄ• mÄ«ti Ä• vajjanappavatti vattabbÄ• siyÄ• . athÄ•
mahÄ• janassÄ• ti attho sambhaveyya, tathÄ• pi tassa puggalasseva vÄ• cittarÄ• siá¹ƒ Ä•
paá¹-ivijjhanaá¹ƒ ayuttaá¹ƒ. na hi rÄ• siÄ• vajjanaá¹ƒ ekadesÄ• vajjanaá¹ƒ hotÄ«ti. tasmÄ•
citte Ä• vajjiteâ€™â€™ tiÄ• di na vattabbaá¹ƒ.

yaá¹ƒ pana te vadanti ``yasmÄ• iddhimassa ca parassa ca ekakkhaá¹‡e cittaá¹ƒ uppajjatÄ
tatthÄ• yaá¹ƒ adhippÄ• yo siyÄ• --- cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« parassa cittaá¹ƒ Ã±Ä• tu

samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya atÄ«tÄ• divibhÄ• gaá¹ƒ akatvÄ• cittasÄ• maÃ±Ã±ena ``ima
ti parikammaá¹ƒ katvÄ• puna pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sÄ• ma
tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ vÄ• parikammÄ• naá¹ƒ anantarÄ• cetopariyaÃ±Ä• á¹‡ena paracit
vibhÄ• veti rÅ«paá¹ƒ viya dibbacakkhunÄ• . tato paraá¹ƒ pana kÄ• mÄ• vacaracittehi sarÄ•
nÄ«lÄ• divavatthÄ• naá¹ƒ viya. tattha dibbacakkhunÄ• diá¹-á¹-hahadayavatthurÅ«passa sa
cittasÄ• maÃ±Ã±ena cittaá¹ƒ Ä• vajjayamÄ• naá¹ƒ Ä• vajjanaá¹ƒ abhimukhÄ«bhÅ«taá¹ƒ vij
Ä• rammaá¹‡aá¹ƒ katvÄ• cittaá¹ƒ Ä• vajjeti. parikammÄ• ni ca taá¹ƒ taá¹ƒ vijjamÄ• naá¹ƒ c
cittasÄ• maÃ±Ã±eneva Ä• rammaá¹‡aá¹ƒ \Be 195/ katvÄ• cittajÄ• nanaparikammÄ• ni hut
cetopariyaÃ±Ä• á¹‡aá¹ƒ pana vijjamÄ• naá¹ƒ cittaá¹ƒ paá¹-ivijjhantaá¹ƒ vibhÄ• ventaá¹ƒ ten
uppajjati. tattha yasmÄ• santÄ• nassa santÄ• naggahaá¹‡ato ekattavasena Ä• vajjanÄ• dÄ
taÃ±ca cittameva, yaá¹ƒ cetopariyaÃ±Ä• á¹‡ena \Ne 188/ vibhÄ• vitaá¹ƒ, tasmÄ• samÄ• nÄ
aniá¹-á¹-he maggaphalavÄ«thito aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne nÄ• nÄ• rammaá¹‡atÄ• Ä• vajja
paccuppannÄ• rammaá¹‡aÃ±ca parikammaá¹ƒ paccuppannÄ• rammaá¹‡assa cetopariyaÃ±
siddhaá¹ƒ hoti. atÄ«tattiko ca evaá¹ƒ abhinno hoti. aÃ±Ã±athÄ• santatipaccuppanne addhÄ
paccuppannanti idha vuccamÄ• ne atÄ«tÄ• nÄ• gatÄ• naÃ±ca paccuppannatÄ• Ä• pajjeyy
dhammo paccuppannassa dhammassa anantarapaccayena paccayoâ€™â€™ tiÄ• di vattab
vuttaá¹ƒ. ``atÄ«to dhammo paccuppannassa dhammassa anantarapaccayena paccayo, pur
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ paccuppannÄ• naá¹ƒ khandhÄ• naá¹ƒ anantara ... pe ..
gotrabhussÄ• â€™â€™ tiÄ• divacanato (Paá¹-á¹-h II 18.5) pana addhÄ• santatipaccuppann
cattÄ• ro khandhÄ• atÄ«tÄ• ti viÃ±Ã±Ä• yanti, na ca abhidhammamÄ• tikÄ• ya Ä• gatassa
addhÄ• santatipaccuppannapadatthatÄ• katthaci pÄ• á¸·iyaá¹ƒ vuttÄ• . tasmÄ• tehi iddhim
ekakkhaá¹‡e cittuppattiyÄ• cetopariyaÃ±Ä• á¹‡assa paccuppannÄ• rammaá¹‡atÄ• vuttÄ•
cittaá¹ƒ pavattaá¹ƒ, taá¹ƒ jÄ• nÄ• mi. yaá¹ƒ bhavissati, taá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vÄ•
pÄ• dakajjhÄ• nasamÄ• pajjanÄ• dÄ«ni karoti, tadÄ• Ä• vajjanaparikammÄ• ni cetopariyaÃ
atÄ«tÄ• nÄ• gatÄ• rammaá¹‡Ä• neva honti Ä• vajjaneneva vibhÄ• gassa katattÄ• .

ye pana ``iddhimÄ• parassa cittaá¹ƒ jÄ• nitukÄ• mo Ä• vajjeti, Ä• vajjanaá¹ƒ khaá¹‡apaccu
katvÄ• teneva saha nirujjhati, tato cattÄ• ri paÃ±ca vÄ• javanÄ• ni. yesaá¹ƒ pacchimaá¹ƒ i
kÄ• mÄ• vacarÄ• ni, tesaá¹ƒ sabbesampi tadeva niruddhaá¹ƒ cittamÄ• rammaá¹‡aá¹ƒ hoti,
nÄ• nÄ• rammaá¹‡Ä• ni honti, addhÄ• vasena paccuppannÄ• rammaá¹‡attÄ• â€™â€™ ti i
``Ä• vajjanajavanÄ• naá¹ƒ paccuppannÄ• tÄ«tÄ• rammaá¹‡abhÄ• vepi nÄ• nÄ• rammaá¹‡a
ekadviticatupaÃ±cacittakkhaá¹‡Ä• nÄ• gatesupi cittesu Ä• vajjitesu Ä• vajjanajavanÄ• naá¹
anÄ• gatapaccuppannÄ• tÄ«tÄ• rammaá¹‡abhÄ• vepi nÄ• nÄ• rammaá¹‡atÄ• na \Be 196/
catupaÃ±cacittakkhaá¹‡Ä• nÄ• gate Ä• vajjite anÄ• gatÄ• rammaá¹‡aparikammÄ• nantaraá
khaá¹‡apaccuppannÄ• rammaá¹‡aá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ siddhaâ€™â€™ nti vadanti,
``anÄ• gatÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• sevanapa
paccuppannÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• sevanapaccay
paÃ±hÄ• naá¹ƒ anuddhaá¹-attÄ• gaá¹‡anÄ• ya ca ``Ä• sevane tÄ«á¹‡Ä«â€™â€™ ti vuttatt

kusalakiriyamahaggataá¹ƒ anÄ• sevanaá¹ƒ atthÄ«ti.

etassa \Ne 189/ ca vÄ• dassa nissayabhÄ• vo Ä• vajjanajavanÄ• naá¹ƒ khaá¹‡apaccuppannaniruddhÄ• rammaá¹‡atÄ• vacanassa na sijjhati, yaá¹ƒ pavattaá¹ƒ yaá¹
visesaá¹ƒ akatvÄ• gahaá¹‡e Ä• vajjanassa anÄ• gataggahaá¹‡abhÄ• vaá¹ƒ, tadabhÄ• vÄ•
vattamÄ• naggahaá¹‡Ä• bhÄ• vaÃ±ca sandhÄ• yeva tassa vuttattÄ• . tadÄ• hi bhavaá¹…g
abhimukhÄ«bhÅ«tameva cittaá¹ƒ Ä• rabbha Ä• vajjanÄ• pavattatÄ«ti. jÄ• nanacittassapi va
Ä• vajjanajÄ• nanacittÄ• naá¹ƒ sahaá¹-á¹-hÄ• nadosÄ• pattiyÄ• rÄ• siekadesÄ• vajjanapaá
sampattasampattÄ• vajjanajÄ• nane ca aniá¹-á¹-he á¹-hÄ• ne Ä• vajjanajavanÄ• naá¹ƒ
nÄ• nÄ• rammaá¹‡abhÄ• vadosÄ• pattiyÄ• ca yaá¹ƒ vuttaá¹ƒ ``khaá¹‡apaccuppannaá¹ƒ ci
Ä• rammaá¹‡aá¹ƒ hotÄ«â€™â€™ ti, taá¹ƒ ayuttanti paá¹-ikkhipitvÄ• yathÄ• vuttadosÄ• nÄ•
addhÄ• santatipaccuppannÄ• rammaá¹‡attÄ• nÄ• nÄ• rammaá¹‡atÄ• bhÄ• vaá¹ƒ disvÄ•
vattamÄ• nataá¹ƒ niruddhÄ• rammaá¹‡abhÄ• vo vuttoti, tampi vacanaá¹ƒ purimavÄ• dino n
sati Ä• vajjanÄ• kusalÄ• nantiÄ• dÄ«su viya aÃ±Ã±apadasaá¹…gahitassa anantarapaccay
``paccuppannÄ• rammaá¹‡Ä• Ä• vajjanÄ• atÄ«tÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ an
vattabbaá¹ƒ siyÄ• , na ca vuttanti.

kasmÄ• panevaá¹ƒ cetopariyaÃ±Ä• á¹‡assa paccuppannÄ• rammaá¹‡atÄ• vicÄ• ritÄ• , na
paccuppannassa dhammassa, anÄ• gato dhammo paccuppannassa dhammassa Ä• ramma
etesaá¹ƒ vibhaá¹…gesu ``atÄ«tÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assacetopariyaÃ±Ä• á¹‡a
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä
(Paá¹-á¹-h II 18.2), ``anÄ• gatÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡as
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 17.3-4), uppanna
``anuppannÄ• khandhÄ• , uppÄ• dino \Be 197/ khandhÄ• iddhividhaÃ±Ä• á¹‡assa cetopari
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti
katvÄ• ``paccuppanno dhammo paccuppannassÄ• â€™â€™ ti etassa vibhaá¹…ge ``paccu
iddhividhaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá
``uppannÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena p
17.2) ettakasseva vuttattÄ• ``paccuppannacitte cetopariyaÃ±Ä• á¹‡aá¹ƒ nappavattatÄ«â€™
hi pavatteyya, purimesu viya itaresu ca cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ kattabbaá¹ƒ siyÄ
kattabbaá¹ƒ, nayadassanavasena panetaá¹ƒ saá¹ƒkhittanti aÃ±Ã±Ä• ya pÄ• á¸·iyÄ• viÃ±Ã±
dhammo paccuppannÄ• rammaá¹‡assa \Ne 190/ dhammassa Ä• rammaá¹‡apaccayena pa
anÄ• gatÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa. paccuppannÄ• rammaá¹‡
paccuppannÄ• rammaá¹‡assÄ• â€™â€™ ti (Paá¹-á¹-h II 19.22) etesaÃ±hi vibhaá¹…gesu ``
atÄ«tÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. atÄ«tÄ• rammaá¹‡Ä
cetopariyaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá
``cetopariyaÃ±Ä• á¹‡ena anÄ• gatÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ ..
paccuppannÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. paccuppann

khandhÄ• cetopariyaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â
cetopariyaÃ±Ä• á¹‡assa paccuppannÄ• rammaá¹‡e pavatti vuttÄ• ti. tenevÄ• yaá¹ƒ vicÄ• ra

__tesa_nti tesu dvÄ«su Ã±Ä• á¹‡esÅ«ti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. __kusalÄ• khan
iddhividhapubbenivÄ• sÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• pekkho bahuvacananiddeso, na
cetopariyaÃ±Ä• á¹‡ayathÄ• kammÅ«pagaÃ±Ä• á¹‡Ä• pekkhoti. tesaá¹ƒ catukkhandhÄ• ran
na, aÃ±Ã±attha ``avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cetopariyaÃ±Ä• á¹‡assa
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccaye
6.72) ``savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca cetopariyaÃ±Ä• á¹‡assa pubbenivÄ•
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 6.
cetopariyaÃ±Ä• á¹‡Ä• pekkhopi bahuvacananiddesoti imassatthassa siddhito. evamapi \Be
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa ``avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro cÄ• â€
catukkhandhÄ• rammaá¹‡atÄ• na sijjhatÄ«ti? na, tattha avacanassa aÃ±Ã±akÄ• raá¹‡attÄ•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena hi kammasaá¹ƒsaá¹-á¹-hÄ• cattÄ• ro khandhÄ• kamma
cetopariyaÃ±Ä• á¹‡aá¹ƒ purimaparikammavasena savitakkÄ• divibhÄ• gaá¹ƒ sarÄ• gÄ• divi
vibhÄ• veti, na evaá¹ƒ savibhÄ• gaá¹ƒ vibhÄ• veti, kammavaseneva pana samudÄ• yaá¹ƒ v
``avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro cÄ• â€™â€™ tiÄ• dike vibhÄ• gakaraá¹‡e
catukkhandhÄ• nÄ• rammaá¹‡atoti. idaá¹ƒ pana avacanassa kÄ• raá¹‡anti. keci tatthÄ• pi
``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsa
eva. na hi taá¹ƒ kusalÄ• kusalavibhÄ• gaá¹ƒ viya savitakkÄ• divibhÄ• gaá¹ƒ kammaá¹ƒ vibh
duccaritasucaritabhÄ• vavibhÄ• vanampi hi lobhÄ• dialobhÄ• disampayogavisesavibhÄ• va

<1435> __niyakajjhattapariyÄ• yassa_ \Ne 191/ __abhÄ• venÄ• _ti sabhÄ• vadhammattÄ•
niyakajjhattaá¹ƒ ahontaá¹ƒ sabbathÄ• bahiddhÄ• bhÄ• veneva ``ekantabahiddhÄ• â€™â€™
asabhÄ• vadhammattÄ• bahiddhÄ• pi ahontaá¹ƒ kasiá¹‡Ä• di viya __niyakajjhattamattassa
asabhÄ• vadhammattÄ• eva hi kasiá¹‡Ä• diajjhattadhammabhÅ«to ca koci bhÄ• vo na hotÄ
adhippÄ• yo. taá¹ƒ sabbaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• di atÄ«tÄ• rammaá¹‡attike ``navatt
vuttanti sambandho. ettha ca __vutta_nti anuÃ±Ã±Ä• tattÄ• vacanatoti etehi kÄ• raá¹‡ehi p

__idÄ• ni ta_nti ``etaÃ±hi Ä• kiÃ±caÃ±Ã±Ä• yatanaâ€™â€™ nti vuttaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä•
Ä• kaá¸• á¸• hitvÄ• vadati. yo panÄ• yamettha attho vutto ``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ek
atÄ«tÄ• rammaá¹‡attike tena sahekÄ• rammaá¹‡atampi sandhÄ• ya kÄ• mÄ• vacarakusalÄ
navattabbÄ• rammaá¹‡atÄ• ya vuttattÄ• idhÄ• pi tesaá¹ƒ navattabbÄ• rammaá¹‡abhÄ• vaa
vutte tÄ• nipi vuttÄ• neva honti, tasmÄ• visuá¹ƒ na vuttÄ• nÄ«â€™â€™ ti, tamaÃ±Ã±e nÄ•
lesavacanaá¹ƒ aá¹-á¹-hakathÄ• kaá¹‡á¸• e atthi. yadi siyÄ• , parittÄ• rammaá¹‡attike yesaá
samÄ• nÄ• rammaá¹‡Ä• naá¹ƒ parittÄ• diÄ• rammaá¹‡atÄ• navattabbatÄ• ca vuttÄ• . pun
ekameva vatvÄ• aÃ±Ã±aá¹ƒ na vattabbaá¹ƒ siyÄ• . tathÄ• vedanÄ• ttike samÄ• navedanÄ
vedanÄ• ya sampayuttatÄ• \Be 199/ vuttÄ• , tesu ekameva pÄ«tittike sukhasahagataniddes

vattabbaá¹ƒ siyÄ• . evaá¹ƒ upekkhÄ• sahagataniddesÄ• dÄ«su yojetabbaá¹ƒ. lesena pana
aá¹-á¹-hakathÄ• kaá¹‡á¸• e atthuddhÄ• rassa katattÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanassa viya kÄ
ajjhattÄ• rammaá¹‡attike navattabbatÄ• ya sati tÄ• nipi navattabbÄ• nÄ«ti vattabbÄ• ni, na
abhÄ• vanÄ• sÄ• maÃ±Ã±epi yÄ• ya abhÄ• vanÄ• niá¹-á¹-happavattiyÄ• Ä• kiÃ±caÃ±Ã±Ä
navattabbaá¹ƒ jÄ• taá¹ƒ, tassÄ• pavattiyÄ• abhÄ• vena tÄ• ni navattabbÄ• nÄ«ti na vuttÄ•
gahaá¹‡avisesanimmitÄ• neva hi kasiá¹‡Ä• dÄ«ni sabhÄ• vato avijjamÄ• nÄ• nÄ«ti tadÄ• ra
bahiddhÄ• gahaá¹‡avasena bahiddhÄ• rammaá¹‡atÄ• vuttÄ• . Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹
bahiddhÄ• gahaá¹‡abhÄ• vena pavattati, nÄ• pi ajjhattaggahaá¹‡abhÄ• vena pavattatÄ«ti n
pana gahaá¹‡Ä• kÄ• rena Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pavattati, na tena sabbaÃ±Ã±utaÃ±
pavatteyya, tampi Ä• kiÃ±caÃ±Ã±Ä• yatanameva bhaveyya. yathÄ• hi kilesÄ• naá¹ƒ gocara
sabbaá¹ƒ jÄ• nantaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ na yathÄ• te gaá¹‡hanti, tathÄ• gaa
kilesabhÄ• vÄ• pattito, evaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanassa ca pavattanÄ• kÄ• raá¹ƒ yathÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanamiva na gaá¹‡hÄ• ti \Ne 192/, kimaá¹…gaá¹ƒ pana aÃ±Ã±anti. ten
navattabbatÄ• na vuttÄ• ti. ayaá¹ƒ ``Ä• kiÃ±caÃ±Ã±Ä• yatanassa visayabhÅ«to apagamo n
ti anicchantÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ vinicchayo.

__vipÄ• kaá¹ƒ pana na kassaci Ä• rammaá¹‡aá¹ƒ hotÄ«_ti vipÄ• kaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanesu na kassaci Ä• rammaá¹‡aá¹ƒ hotÄ«ti attho, tathÄ• Ä• kiÃ±c
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa. yathÄ• hi vipÄ• kattike
vipÄ• kadhammadhammanevavipÄ• kanavipÄ• kadhammadhammamÅ«lakesu paÃ±hesu ``
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalassa Ä• rammaá¹‡apaccayena paccayo, Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalassa, tathÄ• vipÄ• kassa kiriyassa. Ä• kÄ• sÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakiriyassa. Ä• kiÃ±caÃ±Ã±Ä• yatanakiriyaá¹ƒ nevasaÃ±Ã±Ä• nÄ
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.406, 410) vuttaá¹ƒ, na \Be 200/
vipÄ• kadhammamÅ«lakesu ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatanavipÄ• k
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kakusalakiriyÄ• na
paccayoâ€™â€™ ti vuttÄ• . __vipÄ• kato vuá¹-á¹-hahitvÄ• cittassa abhinÄ«hÄ• rÄ• sambh
Ä• rammaá¹‡aá¹ƒ katvÄ• abhinÄ«hÄ• rÄ• sambhavatoti attho. vipÄ• kassa hi Ä• rammaá¹‡
abhinÄ«hÄ• roti.

__attano khandhÄ• dÄ«nÄ«_ti arÅ«pakkhandhe ``khandhÄ• â€™â€™ ti gahetvÄ• __Ä• di
ajjhattaá¹ƒ vÄ• gayhamÄ• naá¹ƒ ahanti paÃ±Ã±attiá¹ƒ __Ä• di_-saddena gaá¹‡hÄ• ti. esa n
khandhÄ• diggahaá¹‡e ca. puna paÃ±Ã±attiggahaá¹‡ena kasiá¹‡avihÄ• rÄ• dianindriyabad
__Ä• di_-saddena vÄ• ahaá¹ƒ paraá¹ƒ paá¹‡á¹‡attiggahaá¹‡e sabbaá¹ƒ upÄ• dÄ• yapaÃ±
ajjhattaá¹ƒ, kammanimittaá¹ƒ ubhayaá¹ƒ, gatinimittaá¹ƒ bahiddhÄ• ti daá¹-á¹-habbaá¹ƒ. atta
hutvÄ• nibbattamÄ• nassa gatinimittampi ajjhattaá¹ƒ siyÄ• . __mallikÄ• ya_ kummÄ• saá¹ƒ
aggamahesiá¹-á¹-hÄ• nalÄ• bhaá¹ƒ, __santatimahÄ• mattassa_ hatthikkhandhagatassa ara
__sumanamÄ• lÄ• kÄ• rassa_ ca pupphamuá¹-á¹-hinÄ• pÅ«jentassa paccekabodhisacchik

sitaá¹ƒ pÄ• tvÄ• kÄ• si.

__imasmiá¹ƒ tike okÄ• saá¹ƒ labhantÄ«_ti parittÄ• rammaá¹‡Ä• tÄ«tÄ• rammaá¹‡attikesu a
navattabbÄ• nÄ«ti vuttÄ• ni, idha pana navattabbÄ• ni na honti, ajjhattÄ• dÄ«su ekÄ• ramm
attho. etÄ• ni hi paÃ±ca sabbatthapÄ• dakÄ• kÄ• sÄ• lokakasiá¹‡acatutthÄ• naá¹ƒ kasiá¹‡Ä
brahmavihÄ• racatutthassa \Ne 193/ paÃ±Ã±attiÄ• rammaá¹‡attÄ• , Ä• nÄ• pÄ• nacatuttha
__bahiddhÄ• rammaá¹‡Ä• nÄ«_ti. __sakÄ• yacittÄ• na_nti sakakÄ• yacittÄ• naá¹ƒ, tena pa
taá¹ƒ ajjhattÄ• rammaá¹‡anti attho. __anindriyabaddhassa vÄ• rÅ«passÄ• _ti ettha ``tissan
paÃ±Ã±attÄ«naâ€™â€™ nti idampi __vÄ• _-saddena Ä• haritabbaá¹ƒ, nayadassanaá¹ƒ vÄ
Ä«dise hi kÄ• le bahiddhÄ• rammaá¹‡anti.

tikaatthuddhÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukaatthuddhÄ• ravaá¹‡á¹‡anÄ•

<1473> __mÄ• no_ \Be 201/ __ ... pe ... ekadhÄ• vÄ• _ti idaá¹ƒ avuttappakÄ• radassanava
mÄ• no kÄ• marÄ• gÄ• vijjÄ• saÃ±Ã±ojanehi ekato uppajjatÄ«ti dvidhÄ• ti vattabbo siyÄ• .
__tathÄ• vicikicchÄ• _ti ettha __tathÄ• _ti etassa ekadhÄ• vÄ• ti attho.

<1511> __sasaá¹…khÄ• rikesÅ«_ti idaá¹ƒ kÄ• macchandanÄ«varaá¹‡assa tÄ«hi nÄ«varaá
uppajjanaá¹-á¹-hÄ• nadassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ, na niyamato tattha tassa tehi up
thinamiddhassa aniyatattÄ• . __heá¹-á¹-himaparicchedenÄ• _ti uddhaccassa sabbÄ• kusale
uddhaccasahagate dve, aÃ±Ã±esu thinamiddhakukkuccavirahe tÄ«á¹‡i heá¹-á¹-himantato u
tÄ«á¹‡Ä«â€™â€™ ti vuttanti attho. yattakÄ• naá¹ƒ pana ekato uppattiyaá¹ƒ nÄ«varaá¹‡Ä•
nÄ«varaá¹‡asampayuttÄ• cÄ• ti ayamattho sambhavati, heá¹-á¹-himantena tesaá¹ƒ dassan
vuttaá¹ƒ. tato uddhampi pavattiyaá¹ƒ ayamattho sambhavati evÄ• ti dassanatthaá¹ƒ __ ``tÄ«
vuttaá¹ƒ. __dve tÄ«á¹‡Ä«_ti ca dve vÄ• tÄ«á¹‡i vÄ• ti aniyamaniddesoti cattÄ• ri vÄ• paÃ±
viÃ±Ã±Ä• yati. yattha sahuppatti, tattha nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca h
lakkhaá¹‡assa dassanametanti. yattha cattÄ• ri paÃ±ca ca uppajjanti, tattha cÄ• yamattho s
katvÄ• kilesagocchake ca ``dve tayoâ€™â€™ ti vuttaá¹ƒ. lakkhaá¹‡adassanavasena hi kile
kilesasampayuttÄ• ca vuttÄ• , na sabbesaá¹ƒ sambhavantÄ• naá¹ƒ sarÅ«pena dassanavas

yadi \Ne 194/ uddhaccaá¹ƒ sabbÄ• kusale uppajjati, kasmÄ• vuttaá¹ƒ ``uddhaccanÄ«varaá
cittuppÄ• de uppajjatÄ«â€™â€™ ti? suttante vuttesu paÃ±casu nÄ«varaá¹‡esu aÃ±Ã±anÄ«
uddhaccassa visayavisesadassanatthaá¹ƒ. chaá¹-á¹-haá¹ƒ pana nÄ«varaá¹‡aá¹ƒ abhidham
tassa aÃ±Ã±anÄ«varaá¹‡arahitassa na koci visayaviseso atthi, attanÄ• sahagatehi vinÄ•
uppajjanaá¹-á¹-hÄ• nÄ• bhÄ• vÄ• tadupalakkhitassa cittuppÄ• dassa abhÄ• vÄ• ca natthe
``taá¹ƒ sabbÄ• kusale uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. uddhaccasahagato pana vuttacittupp

uddhaccÄ• nuvattanabhÄ• vena tadupalakkhito uddhaccassa visayaviseso, tasmÄ• sabbÄ
uddhaccaá¹ƒ sÄ• maÃ±Ã±ena ``uddhaccanÄ«varaá¹‡aâ€™â€™ nti \Be 202/ gahetvÄ• pi ta
pakÄ• setuá¹ƒ ``uddhaccasahagate cittuppÄ• de uppajjatÄ«â€™â€™ ti Ä• ha. evaÃ±ca pak
lobhadomanassasahagatasasaá¹…khÄ• rikavicikicchuddhaccasahagatesu paÃ±ca nÄ«vara
byÄ• pakabhÄ• vena chaá¹-á¹-haá¹ƒ pakÄ• setuá¹ƒ katanti veditabbaá¹ƒ.

keci pana ``uddhaccasahagateti sÄ• maÃ±Ã±ena sabbaá¹ƒ uddhaccaá¹ƒ `uddhaccaâ€™ n
cittuppÄ• deâ€™â€™ ti vadanti, ayaá¹ƒ panattho na bahumato dvÄ• dasamacittuppÄ• dass
sabbÄ• kusalacittuppÄ• dÄ• naá¹ƒ uddhaccena anupalakkhitattÄ• , sati ca upalakkhitatte ``a
lobhasahagatesÅ«â€™â€™ tiÄ• dÄ«su viya aÃ±Ã±esaá¹ƒ cittuppÄ• dÄ• naá¹ƒ nivattanatth
uddhaccasahagatesÅ«â€™â€™ ti vattabbattÄ• . uddhaccÄ• nupalakkhitattÄ• pana sabbÄ•
avijjÄ• nÄ«varaá¹‡aá¹ƒ viya idampi ``sabbÄ• kusalesu uppajjatÄ«â€™â€™ ti vattabbaá¹ƒ si
tasmÄ• vuttanayeneva attho veditabbo. yasmÄ• ca avijjÄ• nÄ«varaá¹‡aá¹ƒ viya uddhacca
sabbÄ• kusalesu uppajjati, tasmÄ• nikkhepakaá¹‡á¸• e ``kÄ• macchandanÄ«varaá¹‡aá¹ƒ u
nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tena ekasmi
uddhaccanÄ«varaá¹‡aá¹ƒ uppajjatÄ«ti aggahetvÄ• adhippÄ• yo maggitabboti.

kilesagocchake lobhÄ• dÄ«ni dasa kilesavatthÅ«ni iminÄ• anukkamena idheva abhidhamm
vuttassa uddhaccakilesassa attanÄ• saha vuttehi kilesehi rahitassa visayaviseso natthÄ«ti
pakÄ• sanaá¹ƒ akatvÄ• ``uddhaccaÃ±ca ahirikaÃ±ca anottappaÃ±ca sabbÄ• kusalesu upp
kilesÄ• ceva saá¹ƒkiliá¹-á¹-hapadaniddese yasmÄ• saá¹ƒkiliá¹-á¹-hapadaá¹ƒ kilesasampay
asamÄ• natthaá¹ƒ kevalaá¹ƒ malena upatÄ• pitataá¹ƒ vibÄ• dhitataÃ±ca dÄ«peti \Ne 195/, t
kilesasampayuttapadaniddesena samÄ• naá¹ƒ niddesaá¹ƒ akatvÄ• ``teva kilesÄ• kilesÄ•
cÄ• â€™â€™ ti vuttaá¹ƒ.

<1577> __dve tayo kilesÄ• _ti ettha __ ``dve tayo_ti hetugocchakÄ• dÄ«su vuttÄ• dhikÄ• ra
vuttaâ€™â€™ nti keci vadanti. yadi atthaá¹ƒ anapekkhitvÄ• ruá¸·hiyÄ• vucceyya, ganthago
tayo ganthÄ• \Be 203/ ekato uppajjantÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• . yaÃ±ca vadanti ``y
ekato uppajjantÄ«ti imassatthassa sambhavato ekato-saddo kilesagocchake sÄ• tthako, na
vinÄ• pi adhippÄ• yavijÄ• nanatoâ€™â€™ ti, tampi na, hetugocchakÄ• dÄ«supi nÄ• nÄ• up
hetusampayuttÄ• diggahaá¹‡anivÄ• raá¹‡atthattÄ• ekato-saddassa, tasmÄ• ruá¸·hÄ«anva
vajjetvÄ• yathÄ• vutteneva nayena attho veditabboti. __lobho chadhÄ• _tiÄ• dinÄ• lobhapa
aÃ±Ã±ehi ekato uppattidassaneneva tesampi lobhÄ• dÄ«hi ekato uppatti dassitÄ• ti veditab
uttÄ• natthamevÄ• ti.

aá¹-á¹-hakathÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cattÄ• ri ca sahassÄ• ni, puna tÄ«á¹‡i satÄ• ni ca.

__aá¹-á¹-hasÄ• liniyÄ• _ ete, padÄ• lÄ«natthajotakÄ• ||

__dhammamitto_ti nÄ• mena, sakkaccaá¹ƒ abhiyÄ• cito.

__Ä• nando_iti nÄ• mena, katÄ• ganthÄ• subuddhinÄ• ti ||

iti aá¹-á¹-hasÄ• liniyÄ• lÄ«natthapadavaá¹‡á¹‡anÄ•

dhammasaá¹…gaá¹‡Ä«-mÅ«laá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

dhammasaá¹…gaá¹‡Ä«pÄ• á¸·i

mÄ• tikÄ•

1. tikamÄ• tikÄ•

<1> (ka) kusalÄ• \Se 1/ \Be 1/ \Ee 1/ \Ne 1/ dhammÄ• .

(kha) akusalÄ• dhammÄ• .

(ga) abyÄ• katÄ• dhammÄ• .

<2> (ka) sukhÄ• ya \Ne 2/ vedanÄ• ya sampayuttÄ• dhammÄ• .

(kha) dukkhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• .

(ga) adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• .

<3> (ka) vipÄ• kÄ• dhammÄ• .

(kha) vipÄ• kadhammadhammÄ• .

(ga) nevavipÄ• kanavipÄ• kadhammadhammÄ• .

<4> (ka) upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• {upÄ• dinnupÄ• dÄ• niyÄ• (Se) } dhammÄ• .

(kha) anupÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• dhammÄ• .

(ga) anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• {anupÄ• dinnÄ• nupÄ• dÄ• niyÄ• (Se) } dhammÄ

<5> (ka) saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhammÄ• .

(kha) asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhammÄ• .

(ga) asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• {asaá¹ƒkiliá¹-á¹-hÄ• saá¹ƒkilesikÄ• (Se) } dhammÄ•

<6> (ka) savitakkasavicÄ• rÄ• \Be 2/ dhammÄ• .

(kha) avitakkavicÄ• ramattÄ• dhammÄ• .

(ga) avitakkaavicÄ• rÄ• {avitakkÄ• vicÄ• rÄ• (Se) } dhammÄ• .

<7> (ka) pÄ«tisahagatÄ• dhammÄ• .

(kha) sukhasahagatÄ• dhammÄ• .

(ga) upekkhÄ• sahagatÄ• dhammÄ• .

<8> (ka) dassanena pahÄ• tabbÄ• dhammÄ• .

(kha) bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• .

(ga) neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• .

<9> (ka) dassanena pahÄ• tabbahetukÄ• dhammÄ• .

(kha) bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• .

(ga) neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• .

<10> (ka) Ä• cayagÄ• mino \Ee 2/ \Ne 3/ dhammÄ• .

(kha) apacayagÄ• mino dhammÄ• .

(ga) nevÄ• cayagÄ• minÄ• pacayagÄ• mino {nevÄ• cayagÄ• mino nÄ• pacayagÄ• mino (S

<11> (ka) sekkhÄ• dhammÄ• .

(kha) asekkhÄ• dhammÄ• .

(ga) nevasekkhanÄ• sekkhÄ• {nevasekkhÄ• nÄ• sekkhÄ• (Ce Se) } dhammÄ• .

<12> (ka) parittÄ• dhammÄ• .

(kha) mahaggatÄ• dhammÄ• .

(ga) appamÄ• á¹‡Ä• dhammÄ• .

<13> (ka) parittÄ• rammaá¹‡Ä• dhammÄ• .

(kha) mahaggatÄ• rammaá¹‡Ä• \Se 2/ dhammÄ• .

(ga) appamÄ• á¹‡Ä• rammaá¹‡Ä• dhammÄ• .

<14> (ka) hÄ«nÄ• \Be 3/ dhammÄ• .

(kha) majjhimÄ• dhammÄ• .

(ga) paá¹‡Ä«tÄ• dhammÄ• .

<15> (ka) micchattaniyatÄ• dhammÄ• .

(kha) sammattaniyatÄ• dhammÄ• .

(ga) aniyatÄ• dhammÄ• .

<16> (ka) maggÄ• rammaá¹‡Ä• dhammÄ• .

(kha) maggahetukÄ• dhammÄ• .

(ga) maggÄ• dhipatino dhammÄ• .

<17> (ka) uppannÄ• dhammÄ• .

(kha) anuppannÄ• dhammÄ• .

(ga) uppÄ• dino dhammÄ• .

<18> (ka) atÄ«tÄ• \Ne 4/ dhammÄ• .

(kha) anÄ• gatÄ• dhammÄ• .

(ga) paccuppannÄ• dhammÄ• .

<19> (ka) atÄ«tÄ• rammaá¹‡Ä• dhammÄ• .

(kha) anÄ• gatÄ• rammaá¹‡Ä• dhammÄ• .

(ga) paccuppannÄ• rammaá¹‡Ä• dhammÄ• .

<20> (ka) ajjhattÄ• dhammÄ• .

(kha) bahiddhÄ• dhammÄ• .

(ga) ajjhattabahiddhÄ• dhammÄ• .

<21> (ka) ajjhattÄ• rammaá¹‡Ä• dhammÄ• .

(kha) bahiddhÄ• rammaá¹‡Ä• dhammÄ• .

(ga) ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• .

<22> (ka) sanidassanasappaá¹-ighÄ• dhammÄ• .

(kha) anidassanasappaá¹-ighÄ• dhammÄ• .

(ga) anidassanaappaá¹-ighÄ• {anidassanÄ• ppaá¹-ighÄ• (Se) } dhammÄ• .

tikamÄ• tikÄ• .

2. dukamÄ• tikÄ•

hetugocchakaá¹ƒ

<1> (ka) hetÅ« \Be 4/ dhammÄ• .

(kha) na hetÅ« dhammÄ• .

<2> (ka) sahetukÄ• \Ne 5/ dhammÄ• .

(kha) ahetukÄ• dhammÄ• .

<3> (ka) hetusampayuttÄ• dhammÄ• .

(kha) hetuvippayuttÄ• dhammÄ• .

<4> (ka) hetÅ« ceva dhammÄ• sahetukÄ• ca.

(kha) sahetukÄ• ceva dhammÄ• na ca hetÅ«.

<5> (ka) hetÅ« ceva dhammÄ• hetusampayuttÄ• ca.

(kha) hetusampayuttÄ• ceva dhammÄ• na ca hetÅ«.

<6> (ka) na hetÅ« kho pana dhammÄ• sahetukÄ• pi.

(kha) ahetukÄ• pi.

hetugocchakaá¹ƒ.

cÅ«á¸·antaradukaá¹ƒ

<7> (ka) sappaccayÄ• dhammÄ• .

(kha) appaccayÄ• dhammÄ• .

<8> (ka) saá¹…khatÄ• dhammÄ• .

(kha) asaá¹…khatÄ• dhammÄ• .

<9> (ka) sanidassanÄ• \Ee 3/ dhammÄ• .

(kha) anidassanÄ• dhammÄ• .

<10> (ka) sappaá¹-ighÄ• \Ne 6/ dhammÄ• .

(kha) appaá¹-ighÄ• dhammÄ• .

<11> (ka) rÅ«pino \Be 5/ dhammÄ• .

(kha) arÅ«pino dhammÄ• .

<12> (ka) lokiyÄ• dhammÄ• \Se 3/.

(kha) lokuttarÄ• dhammÄ• .

<13> (ka) kenaci viÃ±Ã±eyyÄ• dhammÄ• .

(kha) kenaci na viÃ±Ã±eyyÄ• dhammÄ• .

cÅ«á¸·antaradukaá¹ƒ.

Ä• savagocchakaá¹ƒ

<14> (ka) Ä• savÄ• dhammÄ• .

(kha) no Ä• savÄ• dhammÄ• .

<15> (ka) sÄ• savÄ• dhammÄ• .

(kha) anÄ• savÄ• dhammÄ• .

<16> (ka) Ä• savasampayuttÄ• dhammÄ• .

(kha) Ä• savavippayuttÄ• dhammÄ• .

<17> (ka) Ä• savÄ• ceva dhammÄ• sÄ• savÄ• ca.

(kha) sÄ• savÄ• ceva dhammÄ• no ca Ä• savÄ• .

<18> (ka) Ä• savÄ• \Ne 7/ ceva dhammÄ• Ä• savasampayuttÄ• ca.

(kha) Ä• savasampayuttÄ• ceva dhammÄ• no ca Ä• savÄ• .

<19> (ka) Ä• savavippayuttÄ• kho pana dhammÄ• sÄ• savÄ• pi.

(kha) anÄ• savÄ• pi.

Ä• savagocchakaá¹ƒ.

saá¹ƒyojanagocchakaá¹ƒ

<20> (ka) saá¹ƒyojanÄ• dhammÄ• .

(kha) no saá¹ƒyojanÄ• dhammÄ• .

<21> (ka) saá¹ƒyojaniyÄ• \Be 6/ dhammÄ• .

(kha) asaá¹ƒyojaniyÄ• dhammÄ• .

<22> (ka) saá¹ƒyojanasampayuttÄ• dhammÄ• .

(kha) saá¹ƒyojanavippayuttÄ• dhammÄ• .

<23> (ka) saá¹ƒyojanÄ• ceva dhammÄ• saá¹ƒyojaniyÄ• ca.

(kha) saá¹ƒyojaniyÄ• ceva dhammÄ• no ca saá¹ƒyojanÄ• .

<24> (ka) saá¹ƒyojanÄ• ceva dhammÄ• saá¹ƒyojanasampayuttÄ• ca.

(kha) saá¹ƒyojanasampayuttÄ• ceva dhammÄ• no ca saá¹ƒyojanÄ• .

<25> (ka) saá¹ƒyojanavippayuttÄ• kho pana dhammÄ• saá¹ƒyojaniyÄ• pi.

(kha) asaá¹ƒyojaniyÄ• pi.

saá¹ƒyojanagocchakaá¹ƒ.

ganthagocchakaá¹ƒ

<26> (ka) ganthÄ• \Ne 8/ dhammÄ• .

(kha) no ganthÄ• dhammÄ• .

<27> (ka) ganthaniyÄ• dhammÄ• .

(kha) aganthaniyÄ• dhammÄ• .

<28> (ka) ganthasampayuttÄ• dhammÄ• .

(kha) ganthavippayuttÄ• dhammÄ• .

<29> (ka) ganthÄ• ceva dhammÄ• ganthaniyÄ• ca.

(kha) ganthaniyÄ• ceva dhammÄ• no ca ganthÄ• .

<30> (ka) ganthÄ• ceva dhammÄ• \Se 4/ ganthasampayuttÄ• ca.

(kha) ganthasampayuttÄ• ceva dhammÄ• no ca ganthÄ• .

<31> (ka) ganthavippayuttÄ• \Ee 4/ \Be 7/ kho pana dhammÄ• ganthaniyÄ• pi.

(kha) aganthaniyÄ• pi.

ganthagocchakaá[1]*f*.

oghagocchakaá[1]*f*

<32> (ka) oghÄ• dhammÄ• .

(kha) no oghÄ• dhammÄ• .

<33> (ka) oghaniyÄ• dhammÄ• .

(kha) anoghaniyÄ• dhammÄ• .

<34> (ka) oghasampayuttÄ• \Ne 9/ dhammÄ• .

(kha) oghavippayuttÄ• dhammÄ• .

<35> (ka) oghÄ• ceva dhammÄ• oghaniyÄ• ca.

(kha) oghaniyÄ• ceva dhammÄ• no ca oghÄ• .

<36> (ka) oghÄ• ceva dhammÄ• oghasampayuttÄ• ca.

(kha) oghasampayuttÄ• ceva dhammÄ• no ca oghÄ• .

<37> (ka) oghavippayuttÄ• kho pana dhammÄ• oghaniyÄ• pi.

(kha) anoghaniyÄ• pi.

oghagocchakaá¹ƒ.

yogagocchakaá¹ƒ

<38> (ka) yogÄ• dhammÄ• .

(kha) no yogÄ• dhammÄ• .

<39> (ka) yoganiyÄ• dhammÄ• .

(kha) ayoganiyÄ• dhammÄ• .

<40> (ka) yogasampayuttÄ• dhammÄ• .

(kha) yogavippayuttÄ• dhammÄ• .

<41> (ka) yogÄ• \Be 8/ ceva dhammÄ• yoganiyÄ• ca.

(kha) yoganiyÄ• ceva dhammÄ• no ca yogÄ• .

<42> (ka) yogÄ• \Ne 10/ ceva dhammÄ• yogasampayuttÄ• ca.

(kha) yogasampayuttÄ• ceva dhammÄ• no ca yogÄ• .

<43> (ka) yogavippayuttÄ• kho pana dhammÄ• yoganiyÄ• pi.

(kha) ayoganiyÄ• pi.

yogagocchakaá¹ƒ.

nÄ«varaá¹‡agocchakaá¹ƒ

<44> (ka) nÄ«varaá¹‡Ä• dhammÄ• .

(kha) no nÄ«varaá¹‡Ä• dhammÄ• .

<45> (ka) nÄ«varaá¹‡iyÄ• dhammÄ• .

(kha) anÄ«varaá¹‡iyÄ• dhammÄ• .

<46> (ka) nÄ«varaá¹‡asampayuttÄ• dhammÄ• .

(kha) nÄ«varaá¹‡avippayuttÄ• dhammÄ• .

<47> (ka) nÄ«varaá¹‡Ä• ceva dhammÄ• nÄ«varaá¹‡iyÄ• ca.

(kha) nÄ«varaá¹‡iyÄ• ceva dhammÄ• no ca nÄ«varaá¹‡Ä• .

<48> (ka) nÄ«varaá¹‡Ä• ceva dhammÄ• nÄ«varaá¹‡asampayuttÄ• ca.

(kha) nÄ«varaá¹‡asampayuttÄ• ceva dhammÄ• no ca nÄ«varaá¹‡Ä• .

<49> (ka) nÄ«varaá¹‡avippayuttÄ• kho pana dhammÄ• nÄ«varaá¹‡iyÄ• pi.

(kha) anÄ«varaá¹‡iyÄ• pi \Se 5/.

nÄ«varaá¹‡agocchakaá¹ƒ.

parÄ• mÄ• sagocchakaá¹ƒ

<50> (ka) parÄ• mÄ• sÄ• \Be 9/ \Ee 5/ \Ne 11/ dhammÄ• .

(kha) no parÄ• mÄ• sÄ• dhammÄ• .

<51> (ka) parÄ• maá¹-á¹-hÄ• dhammÄ• .

(kha) aparÄ• maá¹-á¹-hÄ• dhammÄ• .

<52> (ka) parÄ• mÄ• sasampayuttÄ• dhammÄ• .

(kha) parÄ• mÄ• savippayuttÄ• dhammÄ• .

<53> (ka) parÄ• mÄ• sÄ• ceva dhammÄ• parÄ• maá¹-á¹-hÄ• ca.

(kha) parÄ• maá¹-á¹-hÄ• ceva dhammÄ• no ca parÄ• mÄ• sÄ• .

<54> (ka) parÄ• mÄ• savippayuttÄ• kho pana dhammÄ• parÄ• maá¹-á¹-hÄ• pi.

(kha) aparÄ• maá¹-á¹-hÄ• pi.

parÄ• mÄ• sagocchakaá¹ƒ.

mahantaradukaá¹ƒ

<55> (ka) sÄ• rammaá¹‡Ä• dhammÄ• .

(kha) anÄ• rammaá¹‡Ä• dhammÄ• .

<56> (ka) cittÄ• dhammÄ• .

(kha) no cittÄ• dhammÄ• .

<57> (ka) cetasikÄ• dhammÄ• .

(kha) acetasikÄ• dhammÄ• .

<58> (ka) cittasampayuttÄ• \Ne 12/ dhammÄ• .

(kha) cittavippayuttÄ• dhammÄ• .

<59> (ka) cittasaá¹ƒsaá¹-á¹-hÄ• dhammÄ• .

(kha) cittavisaá¹ƒsaá¹-á¹-hÄ• dhammÄ• .

<60> (ka) cittasamuá¹-á¹-hÄ• nÄ• dhammÄ• .

(kha) no cittasamuá¹-á¹-hÄ• nÄ• dhammÄ• .

<61> (ka) cittasahabhuno \Be 10/ dhammÄ• .

(kha) no cittasahabhuno dhammÄ• .

<62> (ka) cittÄ• nuparivattino dhammÄ• .

(kha) no cittÄ• nuparivattino dhammÄ• .

<63> (ka) cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• dhammÄ• .

(kha) no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• dhammÄ• .

<64> (ka) cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno dhammÄ• .

(kha) no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno dhammÄ• .

<65> (ka) cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino dhammÄ• .

(kha) no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino dhammÄ• .

<66> (ka) ajjhattikÄ• dhammÄ• .

(kha) bÄ• hirÄ• dhammÄ• .

<67> (ka) upÄ• dÄ• dhammÄ• .

(kha) no upÄ• dÄ• dhammÄ• .

<68> (ka) upÄ• diá¹‡á¹‡Ä• \Ne 13/ {upÄ• dinnÄ• (Ce Se) } dhammÄ• .

(kha) anupÄ• diá¹‡á¹‡Ä• dhammÄ• .

mahantaradukaá¹ƒ.

upÄ• dÄ• nagocchakaá¹ƒ

<69> (ka) upÄ• dÄ• nÄ• \Se 6/ dhammÄ• .

(kha) no upÄ• dÄ• nÄ• dhammÄ• .

<70> (ka) upÄ• dÄ• niyÄ• dhammÄ• .

(kha) anupÄ• dÄ• niyÄ• dhammÄ• .

<71> (ka) upÄ• dÄ• nasampayuttÄ• dhammÄ• .

(kha) upÄ• dÄ• navippayuttÄ• dhammÄ• .

<72> (ka) upÄ• dÄ• nÄ• ceva dhammÄ• upÄ• dÄ• niyÄ• ca.

(kha) upÄ• dÄ• niyÄ• ceva dhammÄ• no ca upÄ• dÄ• nÄ• .

<73> (ka) upÄ• dÄ• nÄ• \Be 11/ ceva dhammÄ• upÄ• dÄ• nasampayuttÄ• ca.

(kha) upÄ• dÄ• nasampayuttÄ• ceva dhammÄ• no ca upÄ• dÄ• nÄ• .

<74> (ka) upÄ• dÄ• navippayuttÄ• \Ee 6/ kho pana dhammÄ• upÄ• dÄ• niyÄ• pi.

(kha) anupÄ• dÄ• niyÄ• pi.

upÄ• dÄ• nagocchakaá¹ƒ.

kilesagocchakaá¹ƒ

<75> (ka) kilesÄ• \Ne 14/ dhammÄ• .

(kha) no kilesÄ• dhammÄ• .

<76> (ka) saá¹ƒkilesikÄ• dhammÄ• .

(kha) asaá¹ƒ kilesikÄ• dhammÄ• .

<77> (ka) saá¹ƒ kiliá¹-á¹-hÄ• dhammÄ• .

(kha) asaá¹ƒ kiliá¹-á¹-hÄ• dhammÄ• .

<78> (ka) kilesasampayuttÄ• dhammÄ• .

(kha) kilesavippayuttÄ• dhammÄ• .

<79> (ka) kilesÄ• ceva dhammÄ• saá¹ƒ kilesikÄ• ca.

(kha) saá¹ƒ kilesikÄ• ceva dhammÄ• no ca kilesÄ• .

<80> (ka) kilesÄ• ceva dhammÄ• saá¹ƒ kiliá¹-á¹-hÄ• ca.

(kha) saá¹ƒ kiliá¹-á¹-hÄ• ceva dhammÄ• no ca kilesÄ• .

<81> (ka) kilesÄ• ceva dhammÄ• kilesasampayuttÄ• ca.

(kha) kilesasampayuttÄ• ceva dhammÄ• no ca kilesÄ• .

<82> (ka) kilesavippayuttÄ• kho pana dhammÄ• saá¹ƒ kilesikÄ• pi.

(kha) asaá¹ƒ kilesikÄ• pi.

kilesagocchakaá¹ƒ.

piá¹-á¹-hidukaá¹ƒ

<83> (ka) dassanena \Be 12/ \Ne 15/ pahÄ• tabbÄ• dhammÄ• .

(kha) na dassanena pahÄ• tabbÄ• dhammÄ• .

<84> (ka) bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• .

(kha) na bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• .

<85> (ka) dassanena pahÄ• tabbahetukÄ• dhammÄ• .

(kha) na dassanena pahÄ• tabbahetukÄ• dhammÄ• .

<86> (ka) bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• .

(kha) na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• .

<87> (ka) savitakkÄ• dhammÄ• .

(kha) avitakkÄ• dhammÄ• .

<88> (ka) savicÄ• rÄ• dhammÄ• .

(kha) avicÄ• rÄ• dhammÄ• .

<89> (ka) sappÄ«tikÄ• \Se 7/ dhammÄ• .

(kha) appÄ«tikÄ• dhammÄ• .

<90> (ka) pÄ«tisahagatÄ• dhammÄ• .

(kha) na pÄ«tisahagatÄ• dhammÄ• .

<91> (ka) sukhasahagatÄ• dhammÄ• .

(kha) na sukhasahagatÄ• dhammÄ• .

<92> (ka) upekkhÄ• sahagatÄ• dhammÄ• .

(kha) na upekkhÄ• sahagatÄ• dhammÄ• .

<93> (ka) kÄ• mÄ• vacarÄ• \Ne 16/ dhammÄ• .

(kha) na kÄ• mÄ• vacarÄ• dhammÄ• .

<94> (ka) rÅ«pÄ• vacarÄ• dhammÄ• .

(kha) na rÅ«pÄ• vacarÄ• dhammÄ• .

<95> (ka) arÅ«pÄ• vacarÄ• dhammÄ• .

(kha) na arÅ«pÄ• vacarÄ• dhammÄ• .

<96> (ka) pariyÄ• pannÄ• \Be 13/ dhammÄ• .

(kha) apariyÄ• pannÄ• dhammÄ• .

<97> (ka) niyyÄ• nikÄ• dhammÄ• .

(kha) aniyyÄ• nikÄ• dhammÄ• .

<98> (ka) niyatÄ• \Ee 7/ dhammÄ• .

(kha) aniyatÄ• dhammÄ• .

<99> (ka) sauttarÄ• dhammÄ• .

(kha) anuttarÄ• dhammÄ• .

<100> (ka) saraá¹‡Ä• dhammÄ• .

(kha) araá¹‡Ä• dhammÄ• .

piá¹-á¹-hidukaá¹ƒ.

abhidhammadukamÄ• tikÄ• .

suttantikadukamÄ• tikÄ•

<101> (ka) vijjÄ• bhÄ• gino \Ne 17/ dhammÄ• .

(kha) avijjÄ• bhÄ• gino dhammÄ• .

<102> (ka) vijjÅ«pamÄ• dhammÄ• .

(kha) vajirÅ«pamÄ• dhammÄ• .

<103> (ka) bÄ• lÄ• dhammÄ• .

(kha) paá¹‡á¸• itÄ• dhammÄ• .

<104> (ka) kaá¹‡hÄ• dhammÄ• .

(kha) sukkÄ• dhammÄ• .

<105> (ka) tapanÄ«yÄ• dhammÄ• .

(kha) atapanÄ«yÄ• dhammÄ• .

<106> (ka) adhivacanÄ• dhammÄ• .

(kha) adhivacanapathÄ• dhammÄ• .

<107> (ka) nirutti \Be 14/ dhammÄ• .

(kha) niruttipathÄ• dhammÄ• .

<108> (ka) paÃ±Ã±atti dhammÄ• .

(kha) paÃ±Ã±attipathÄ• dhammÄ• .

<109> (ka) nÄ• maÃ±ca.

(kha) rÅ«paÃ±ca.

<110> (ka) avijjÄ• ca.

(kha) bhavataá¹‡hÄ• ca.

<111> (ka) bhavadiá¹-á¹-hi \Ne 18/ ca.

(kha) vibhavadiá¹-á¹-hi ca.

<112> (ka) sassatadiá¹-á¹-hi ca.

(kha) ucchedadiá¹-á¹-hi ca.

<113> (ka) antavÄ• diá¹-á¹-hi ca.

(kha) anantavÄ• diá¹-á¹-hi ca.

<114> (ka) pubbantÄ• nudiá¹-á¹-hi ca.

(kha) aparantÄ• nudiá¹-á¹-hi ca.

<115> (ka) ahirikaÃ±ca.

(kha) anottappaÃ±ca.

<116> (ka) hirÄ« ca.

(kha) ottappaÃ±ca.

<117> (ka) dovacassatÄ• ca.

(kha) pÄ• pamittatÄ• ca.

<118> (ka) sovacassatÄ• ca.

(kha) kalyÄ• á¹‡amittatÄ• ca.

<119> (ka) Ä• pattikusalatÄ• ca.

(kha) Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• ca.

<120> (ka) samÄ• pattikusalatÄ• ca.

(kha) samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• ca.

<121> (ka) dhÄ• tukusalatÄ• \Be 15/ ca.

(kha) manasikÄ• rakusalatÄ• \Se 8/ ca.

<122> (ka) Ä• yatanakusalatÄ• \Ne 19/ ca.

(kha) paá¹-iccasamuppÄ• dakusalatÄ• ca.

<123> (ka) á¹-hÄ• nakusalatÄ• ca.

(kha) aá¹-á¹-hÄ• nakusalatÄ• ca.

<124> (ka) ajjavo ca.

(kha) maddavo ca.

<125> (ka) khanti ca.

(kha) soraccaÃ±ca.

<126> (ka) sÄ• khalyaÃ±ca.

(kha) paá¹-isanthÄ• ro ca {paá¹-isandhÄ• ro ca (Katthaci) }.

<127> (ka) indriyesu aguttadvÄ• ratÄ• ca.

(kha) bhojane amattaÃ±Ã±utÄ• ca.

<128> (ka) indriyesu guttadvÄ• ratÄ• ca.

(kha) bhojane mattaÃ±Ã±utÄ• ca.

<129> (ka) muá¹-á¹-hasaccaÃ±ca.

(kha) asampajaÃ±Ã±aÃ±ca.

<130> (ka) sati ca.

(kha) sampajaÃ±Ã±aÃ±ca.

<131> (ka) paá¹-isaá¹…khÄ• nabalaÃ±ca.

(kha) bhÄ• vanÄ• balaÃ±ca.

<132> (ka) samatho \Ee 8/ ca.

(kha) vipassanÄ• ca.

<133> (ka) samathanimittaÃ±ca \Ne 20/.

(kha) paggÄ• hanimittaÃ±ca.

<134> (ka) paggÄ• ho \Be 16/ ca.

(kha) avikkhepo ca.

<135> (ka) sÄ«lavipatti ca.

(kha) diá¹-á¹-hivipatti ca.

<136> (ka) sÄ«lasampadÄ• ca.

(kha) diá¹-á¹-hisampadÄ• ca.

<137> (ka) sÄ«lavisuddhi ca.

(kha) diá¹-á¹-hivisuddhi ca.

<138> (ka) diá¹-á¹-hivisuddhi kho pana.

(kha) yathÄ• diá¹-á¹-hissa ca padhÄ• naá¹ƒ.

<139> (ka) saá¹ƒvego ca saá¹ƒvejaniyesu á¹-hÄ• nesu.

(kha) saá¹ƒviggassa ca yoniso padhÄ• naá¹ƒ.

<140> (ka) asantuá¹-á¹-hitÄ• ca kusalesu dhammesu.

(kha) appaá¹-ivÄ• nitÄ• ca padhÄ• nasmiá¹ƒ.

<141> (ka) vijjÄ• ca.

(kha) vimutti ca.

<142> (ka) khaye Ã±Ä• á¹‡aá¹ƒ.

(kha) anuppÄ• de Ã±Ä• á¹‡anti.

suttantikadukamÄ• tikÄ• {suttantamÄ• tikÄ• (Se) }.

mÄ• tikÄ• niá¹-á¹-hitÄ• .

1. cittuppÄ• dakaá¹‡á¸• aá¹ƒ

kÄ• mÄ• vacarakusalaá¹ƒ

padabhÄ• janÄ«

<1> katame \Se 9/ \Be 17/ \Ee 9/ \Ne 21/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cet vitakko hoti, vicÄ• ro hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ {viriyindriyaá¹ƒ (Ce Se) } hoti, satindriyaá¹ƒ hoti, samÄ• dhindriyaá¹ƒ hoti, p hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, sammÄ• diá¹-á¹-hi h sammÄ• saá¹…kappo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ• sati hoti, sammÄ• samÄ• dh vÄ«riyabalaá¹ƒ {viriyabalaá¹ƒ (Ce Se) } hoti, satibalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, paÃ±Ã hiribalaá¹ƒ hoti, ottappabalaá¹ƒ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhÄ• hoti, a sammÄ• diá¹-á¹-hi hoti, hirÄ« hoti, ottappaá¹ƒ hoti, kÄ• yapassaddhi {kÄ• yappassaddhi (Se cittapassaddhi {cittappassaddhi (Se) } hoti, kÄ• yalahutÄ• hoti, cittalahutÄ• hoti, kÄ• yamu cittamudutÄ• hoti, kÄ• yakammaÃ±Ã±atÄ• hoti, cittakammaÃ±Ã±atÄ• hoti, kÄ• yapÄ• guÃ cittapÄ• guÃ±Ã±atÄ• hoti, kÄ• yujukatÄ• {kÄ• yujjukatÄ• (Ce Katthaci) } hoti, cittujukatÄ• (Ce Katthaci) } hoti, sati hoti, sampajaÃ±Ã±aá¹ƒ hoti, samatho hoti, vipassanÄ• hoti, paggÄ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham kusalÄ• .

<2> katamo \Be 18/ \Ne 22/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso ph
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<3> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã±
cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ \Ee 10/ sukhaá
cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<4> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã±
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti.

<5> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã±Ä
cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ {saÃ±cetayitattaá¹ƒ (Se) } --- ayaá¹ƒ tasmiá¹ƒ samaye

<6> katamaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ mano mÄ•
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<7> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko \Se 11/ vitakko saá¹.
byappanÄ• cetaso abhiniropanÄ• sammÄ• saá¹…kappo --- ayaá¹ƒ tasmiá¹ƒ samaye vitak

<8> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ•
anusandhÄ• natÄ• anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<9> katamÄ• tasmiá¹ƒ samaye pÄ«ti hoti? yÄ• tasmiá¹ƒ samaye pÄ«ti pÄ• mojjaá¹ƒ Ä• m
pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa --- ayaá¹ƒ tasmiá¹ƒ samaye pÄ«ti hoti.

<10> katamaá¹ƒ \Be 19/ \Ne 23/ tasmiá¹ƒ samaye sukhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye c
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa
--- idaá¹ƒ tasmiá¹ƒ samaye sukhaá¹ƒ hoti.

<11> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye cittassekaggatÄ• hoti.

<12> katamaá¹ƒ tasmiá¹ƒ samaye saddhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye saddhÄ• s
abhippasÄ• do \Ee 11/ saddhÄ• saddhindriyaá¹ƒ saddhÄ• balaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ sama

<13> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«

{viriyÄ• rambho (Ce Se) } nikkamo parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho \Se 12/ ussc
thÄ• mo dhiti asithilaparakkamatÄ• anikkhittachandatÄ• anikkhittadhuratÄ• dhurasampag
vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ sammÄ• vÄ• yÄ• mo --- idaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindr

<14> katamaá¹ƒ tasmiá¹ƒ samaye satindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye sati anussati p
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá
tasmiá¹ƒ samaye satindriyaá¹ƒ hoti.

<15> katamaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye cittassa
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi --- idaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti.

<16> katamaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±indriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• \Be 20/ \Ne 24/ pariá¹‡Ä• yikÄ• vipass
paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• d
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
paÃ±Ã±indriyaá¹ƒ hoti.

<17> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ \Se 13/ viÃ±Ã±Ä
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<18> katamaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetas
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa
--- idaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti.

<19> katamaá¹ƒ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhamm
yapanÄ• yÄ• panÄ• iriyanÄ• {irÄ«yanÄ• (Ce) } \Ee 12/ vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ
tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti.

<20> katamÄ• tasmiá¹ƒ samaye sammÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ
sammÄ• diá¹-á¹-hi hoti.

<21> katamo tasmiá¹ƒ samaye sammÄ• saá¹…kappo hoti? yo tasmiá¹ƒ samaye takko vitak
byappanÄ• cetaso abhiniropanÄ• sammÄ• saá¹…kappo --- ayaá¹ƒ tasmiá¹ƒ samaye samm

<22> katamo \Se 14/ \Be 21/ \Ne 25/ tasmiá¹ƒ samaye sammÄ• vÄ• yÄ• mo hoti? yo tasmi
vÄ«riyÄ• rambho nikkamo parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo
anikkhittachandatÄ• anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ v
sammÄ• vÄ• yÄ• mo --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• vÄ• yÄ• mo hoti.

<23> katamÄ• tasmiá¹ƒ samaye sammÄ• sati hoti? yÄ• tasmiá¹ƒ samaye sati anussati pa
dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sammÄ• s
samaye sammÄ• sati hoti.

<24> katamo tasmiá¹ƒ samaye sammÄ• samÄ• dhi hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• samÄ• dhi hoti.

<25> katamaá¹ƒ tasmiá¹ƒ samaye saddhÄ• balaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye saddhÄ• s
abhippasÄ• do saddhÄ• saddhindriyaá¹ƒ saddhÄ• balaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye sadd

<26> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«ri
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho \Ee 13/ vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ
idaá¹ƒ \Se 15/ tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti.

<27> katamaá¹ƒ tasmiá¹ƒ samaye satibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye sati anussati paá
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá
tasmiá¹ƒ samaye satibalaá¹ƒ hoti.

<28> katamaá¹ƒ tasmiá¹ƒ samaye samÄ• dhibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye cittassa á
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi --- idaá¹ƒ tasmiá¹ƒ samaye samÄ• dhibalaá¹ƒ hoti.

<29> katamaá¹ƒ \Be 22/ tasmiá¹ƒ samaye paÃ±Ã±Ä• balaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye p
\Ne 26/ pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• pa
nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipass
paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• d
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
paÃ±Ã±Ä• balaá¹ƒ hoti.

<30> katamaá¹ƒ tasmiá¹ƒ samaye hiribalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye hirÄ«yati hiriyita
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasmiá¹ƒ sama

<31> katamaá¹ƒ tasmiá¹ƒ samaye ottappabalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ottappati \S
ottappati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm
hoti.

<32> katamo tasmiá¹ƒ samaye alobho hoti? yo tasmiá¹ƒ samaye alobho alubbhanÄ• alubb
asÄ• rajjanÄ• asÄ• rajjitattaá¹ƒ anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sa

<33> katamo tasmiá¹ƒ samaye adoso hoti? yo tasmiá¹ƒ samaye adoso adussanÄ• adussit
adÅ«sitattaá¹ƒ (Se) } abyÄ• pÄ• do abyÄ• pajjo adoso kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ

<34> katamo tasmiá¹ƒ samaye amoho hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä• pajÄ• nanÄ
\Ee 14/ sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ
cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ pa
paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ä
paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi amoho kusalamÅ«laá¹ƒ --- a
hoti.

<35> katamÄ• \Be 23/ tasmiá¹ƒ samaye anabhijjhÄ• hoti? yo tasmiá¹ƒ samaye alobho alu
alubbhitattaá¹ƒ asÄ• rÄ• go asÄ• rajjanÄ• asÄ• rajjitattaá¹ƒ anabhijjhÄ• alobho kusalamÅ«
samaye anabhijjhÄ• hoti.

<36> katamo tasmiá¹ƒ samaye abyÄ• pÄ• do hoti? yo tasmiá¹ƒ samaye adoso \Se 17/ adu
abyÄ• pÄ• do abyÄ• pajjo adoso kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye abyÄ• pÄ• do

<37> katamÄ• tasmiá¹ƒ samaye sammÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä•
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ
sammÄ• diá¹-á¹-hi hoti.

<38> katamÄ• tasmiá¹ƒ samaye hirÄ« hoti? yaá¹ƒ tasmiá¹ƒ samaye hirÄ«yati hiriyitabbena
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ tasmiá¹ƒ sam

<39> katamaá¹ƒ tasmiá¹ƒ samaye ottappaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ottappati ottapp
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasmiá¹ƒ sama

<40> katamÄ• tasmiá¹ƒ samaye kÄ• yapassaddhi hoti? yÄ• tasmiá¹ƒ samaye vedanÄ• kk
saá¹…khÄ• rakkhandhassa passaddhi paá¹-ipassaddhi {paá¹-ippassaddhi (Ce Se) } passam
{paá¹-ippassambhanÄ• (Ce Se) } paá¹-ipassambhitattaá¹ƒ {paá¹-ippassambhitattaá¹ƒ (Ce S
samaye kÄ• yapassaddhi hoti.

<41> katamÄ• tasmiá¹ƒ samaye cittapassaddhi hoti? yÄ• \Ee 15/ tasmiá¹ƒ samaye \Se 18
passaddhi paá¹-ipassaddhi passambhanÄ• paá¹-ipassambhanÄ• paá¹-ipassambhitattaá¹ƒ
cittapassaddhi hoti.

<42> katamÄ• \Be 24/ \Ne 28/ tasmiá¹ƒ samaye kÄ• yalahutÄ• hoti? yÄ• tasmiá¹ƒ samay
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa lahutÄ• lahupariá¹‡Ä• matÄ• adandh
tasmiá¹ƒ samaye kÄ• yalahutÄ• hoti.

<43> katamÄ• tasmiá¹ƒ samaye cittalahutÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡ak
lahupariá¹‡Ä• matÄ• adandhanatÄ• avitthanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye cittalahutÄ•

<44> katamÄ• tasmiá¹ƒ samaye kÄ• yamudutÄ• hoti? yÄ• tasmiá¹ƒ samaye vedanÄ• kkh
saá¹…khÄ• rakkhandhassa mudutÄ• maddavatÄ• akakkhaá¸·atÄ• akathinatÄ• --- ayaá¹ƒ
hoti.

<45> katamÄ• tasmiá¹ƒ samaye cittamudutÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡a
maddavatÄ• akakkhaá¸·atÄ• akathinatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye cittamudutÄ• hoti.

<46> katamÄ• tasmiá¹ƒ samaye kÄ• yakammaÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samaye ved
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa kammaÃ±Ã±atÄ• kammaÃ±Ã±attaá¹ƒ
samaye kÄ• yakammaÃ±Ã±atÄ• hoti.

<47> katamÄ• \Se 19/ tasmiá¹ƒ samaye cittakammaÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samaye
kammaÃ±Ã±atÄ• kammaÃ±Ã±attaá¹ƒ kammaÃ±Ã±abhÄ• vo --- ayaá¹ƒ tasmiá¹ƒ samaye c

<48> katamÄ• tasmiá¹ƒ samaye kÄ• yapÄ• guÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samaye veda
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa paguá¹‡atÄ• paguá¹‡attaá¹ƒ paguá¹‡
samaye kÄ• yapÄ• guÃ±Ã±atÄ• hoti.

<49> katamÄ• tasmiá¹ƒ samaye cittapÄ• guÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±

paguá¹‡attaá¹ƒ paguá¹‡abhÄ• vo --- ayaá¹ƒ tasmiá¹ƒ samaye cittapÄ• guÃ±Ã±atÄ• hoti.

<50> katamÄ• \Ne 29/ tasmiá¹ƒ samaye kÄ• yujukatÄ• hoti? yÄ• tasmiá¹ƒ samaye vedan
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa \Ee 16/ ujutÄ• ujukatÄ• ajimhatÄ• av
ayaá¹ƒ tasmiá¹ƒ samaye kÄ• yujukatÄ• hoti.

<51> katamÄ• \Be 25/ tasmiá¹ƒ samaye cittujukatÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä
ujukatÄ• ajimhatÄ• avaá¹…katÄ• akuá¹-ilatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye cittujukatÄ• ho

<52> katamÄ• tasmiá¹ƒ samaye sati hoti? yÄ• tasmiá¹ƒ samaye sati anussati paá¹-issati s
dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sammÄ• s
samaye sati hoti.

<53> katamaá¹ƒ tasmiá¹ƒ samaye sampajaÃ±Ã±aá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• \Se 20/ paá¹‡á¸• icc
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
sampajaÃ±Ã±aá¹ƒ hoti.

<54> katamo tasmiá¹ƒ samaye samatho hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-hiti saá¹‡á
avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• d
ayaá¹ƒ tasmiá¹ƒ samaye samatho hoti.

<55> katamÄ• tasmiá¹ƒ samaye vipassanÄ• hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä• pajÄ
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ
hoti.

<56> katamo \Ne 30/ tasmiá¹ƒ samaye paggÄ• ho hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«r
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• \Se 21/ dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ
ayaá¹ƒ tasmiá¹ƒ samaye paggÄ• ho hoti.

<57> katamo \Ee 17/ tasmiá¹ƒ samaye avikkhepo hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-h
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya

sammÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye avikkhepo hoti.

ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•

padabhÄ• janÄ«yaá¹ƒ.

paá¹-hamabhÄ• á¹‡avÄ• ro.

koá¹-á¹-hÄ• savÄ• ro

<58> tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ
honti, aá¹-á¹-hindriyÄ• ni honti, paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, paÃ±caá¹…giko maggo
honti, tayo hetÅ« honti, eko phasso hoti, ekÄ• vedanÄ• hoti, ekÄ• saÃ±Ã±Ä• hoti, ekÄ• c
cittaá¹ƒ hoti, eko vedanÄ• kkhandho hoti, eko saÃ±Ã±Ä• kkhandho hoti, eko saá¹…khÄ• rak
viÃ±Ã±Ä• á¹‡akkhandho hoti, ekaá¹ƒ manÄ• yatanaá¹ƒ hoti, ekaá¹ƒ manindriyaá¹ƒ hoti, ekÄ
hoti, ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ sa
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kusalÄ• .

<59> katame \Se 22/ \Ne 31/ tasmiá¹ƒ samaye cattÄ• ro khandhÄ• honti? vedanÄ• kkhand
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho.

<60> katamo tasmiá¹ƒ samaye vedanÄ• kkhandho hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹
sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ \Be 27/ vedayitaá¹ƒ cetosamphassajÄ•
ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• kkhandho hoti.

<61> katamo tasmiá¹ƒ samaye saÃ±Ã±Ä• kkhandho hoti? yÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä
saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• kkhandho hoti.

<62> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vicÄ
saddhindriyaá¹ƒ \Ee 18/ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹
sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ
satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ hiribalaá¹ƒ ottappabalaá¹ƒ alobho adoso a
abyÄ• pÄ• do sammÄ• diá¹-á¹-hi hirÄ« ottappaá¹ƒ kÄ• yapassaddhi cittapassaddhi kÄ• yala
kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ• kÄ• yapÄ• g
kÄ• yujukatÄ• cittujukatÄ• sati sampajaÃ±Ã±aá¹ƒ samatho vipassanÄ• paggÄ• ho avikkh
samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• {thapetv
vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akk
samaye saá¹…khÄ• rakkhandho hoti.

<63> katamo tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡akkhandho hoti \Se 23/? yaá¹ƒ tasmiá¹ƒ sama
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡akkhandho hot

ime tasmiá¹ƒ samaye cattÄ• ro khandhÄ• honti.

<64> katamÄ• ni tasmiá¹ƒ samaye dvÄ• yatanÄ• ni honti? manÄ• yatanaá¹ƒ dhammÄ• yat

<65> katamaá¹ƒ \Ne 32/ tasmiá¹ƒ samaye manÄ• yatanaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manÄ• yatanaá¹ƒ hoti.

<66> katamaá¹ƒ \Be 28/ tasmiá¹ƒ samaye dhammÄ• yatanaá¹ƒ hoti? vedanÄ• kkhandho, s
saá¹…khÄ• rakkhandho --- idaá¹ƒ tasmiá¹ƒ samaye dhammÄ• yatanaá¹ƒ hoti.

imÄ• ni tasmiá¹ƒ samaye dvÄ• yatanÄ• ni honti.

<67> katamÄ• tasmiá¹ƒ samaye dve dhÄ• tuyo honti? manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhamm

<68> katamÄ• tasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu hoti? yaá¹ƒ tasmiá¹ƒ samaye
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ tasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu

<69> katamÄ• tasmiá¹ƒ samaye dhammadhÄ• tu hoti? vedanÄ• kkhandho, \Ee 19/ saÃ±Ã
saá¹…khÄ• rakkhandho --- ayaá¹ƒ tasmiá¹ƒ samaye dhammadhÄ• tu hoti.

imÄ• tasmiá¹ƒ samaye dve dhÄ• tuyo honti.

<70> katame tasmiá¹ƒ samaye tayo Ä• hÄ• rÄ• honti? phassÄ• hÄ• ro, manosaÃ±cetanÄ•
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro.

<71> katamo tasmiá¹ƒ samaye phassÄ• hÄ• ro hoti? yo tasmiá¹ƒ samaye phasso phusanÄ
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phassÄ• hÄ• ro hoti.

<72> katamo tasmiá¹ƒ samaye manosaÃ±cetanÄ• hÄ• ro hoti? yÄ• tasmiá¹ƒ samaye ceta
--- ayaá¹ƒ tasmiá¹ƒ samaye manosaÃ±cetanÄ• hÄ• ro hoti.

<73> katamo \Ne 33/ tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡Ä• hÄ• ro hoti? yaá¹ƒ tasmiá¹ƒ samay
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡Ä• hÄ• ro hoti.

ime tasmiá¹ƒ samaye tayo Ä• hÄ• rÄ• honti.

<74> katamÄ• ni \Be 29/ tasmiá¹ƒ samaye aá¹-á¹-hindriyÄ• ni honti? saddhindriyaá¹ƒ, vÄ«r
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ, manindriyaá¹ƒ, somanassindriyaá¹ƒ,

<75> katamaá¹ƒ tasmiá¹ƒ samaye saddhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye saddhÄ• s
abhippasÄ• do saddhÄ• saddhindriyaá¹ƒ saddhÄ• balaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye sadd

<76> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm
tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti.

<77> katamaá¹ƒ tasmiá¹ƒ samaye satindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye sati anussati p
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• \Se 25/ apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ s
idaá¹ƒ tasmiá¹ƒ samaye satindriyaá¹ƒ hoti.

<78> katamaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye cittassa
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi --- idaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti.

<79> katamaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±indriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
paÃ±Ã±indriyaá¹ƒ hoti.

<80> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<81> katamaá¹ƒ \Be 30/ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samay
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa

--- idaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti.

<82> katamaá¹ƒ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhamm
yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ tas
jÄ«vitindriyaá¹ƒ hoti \Se 26/.

imÄ• ni tasmiá¹ƒ samaye aá¹-á¹-hindriyÄ• ni honti.

<83> katamaá¹ƒ tasmiá¹ƒ samaye paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti? vitakko, vicÄ• ro, p
cittassekaggatÄ• .

<84> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko vitakko saá¹…kapp
cetaso abhiniropanÄ• sammÄ• saá¹…kappo --- ayaá¹ƒ tasmiá¹ƒ samaye vitakko hoti.

<85> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ•
anusandhÄ• natÄ• anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<86> katamÄ• \Ne 35/ tasmiá¹ƒ samaye pÄ«ti hoti? yÄ• \Ee 21/ tasmiá¹ƒ samaye pÄ«ti p
pamodanÄ• hÄ• so pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa --- ayaá¹ƒ tasmiá¹ƒ sam

<87> katamaá¹ƒ tasmiá¹ƒ samaye sukhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ sÄ•
cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ•
samaye sukhaá¹ƒ hoti.

<88> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye cittassekaggatÄ• hoti.

idaá¹ƒ tasmiá¹ƒ samaye paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti.

<89> katamo \Be 31/ tasmiá¹ƒ samaye paÃ±caá¹…giko maggo hoti? sammÄ• diá¹-á¹-hi, sa
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi.

<90> katamÄ• tasmiá¹ƒ \Se 27/ samaye sammÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye pa
pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• i
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ

sammÄ• diá¹-á¹-hi hoti.

<91> katamo tasmiá¹ƒ samaye sammÄ• saá¹…kappo hoti? yo tasmiá¹ƒ samaye takko vitak
byappanÄ• cetaso abhiniropanÄ• sammÄ• saá¹…kappo --- ayaá¹ƒ tasmiá¹ƒ samaye samm

<92> katamo tasmiá¹ƒ samaye sammÄ• vÄ• yÄ• mo hoti? yo tasmiá¹ƒ samaye cetasiko vÄ
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm
tasmiá¹ƒ samaye sammÄ• vÄ• yÄ• mo hoti.

<93> katamÄ• tasmiá¹ƒ samaye sammÄ• sati hoti? yÄ• tasmiá¹ƒ samaye sati anussati pa
dhÄ• raá¹‡atÄ• \Ee 22/ apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sa
tasmiá¹ƒ samaye sammÄ• sati hoti.

<94> katamo tasmiá¹ƒ samaye sammÄ• samÄ• dhi hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi \Se 28/ --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• samÄ• dhi hoti.

ayaá¹ƒ tasmiá¹ƒ samaye paÃ±caá¹…giko maggo hoti.

<95> katamÄ• ni \Be 32/ tasmiá¹ƒ samaye satta balÄ• ni honti? saddhÄ• balaá¹ƒ, vÄ«riyab
samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ.

<96> katamaá¹ƒ tasmiá¹ƒ samaye saddhÄ• balaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye saddhÄ•
abhippasÄ• do saddhÄ• saddhindriyaá¹ƒ saddhÄ• balaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye sadd

<97> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«ri
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm
tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti.

<98> katamaá¹ƒ tasmiá¹ƒ samaye satibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye sati anussati pa
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibala
tasmiá¹ƒ samaye satibalaá¹ƒ hoti.

<99> katamaá¹ƒ \Ne 37/ tasmiá¹ƒ samaye samÄ• dhibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye c
saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho sam
samÄ• dhibalaá¹ƒ sammÄ• samÄ• dhi --- idaá¹ƒ tasmiá¹ƒ samaye samÄ• dhibalaá¹ƒ hoti.

<100> katamaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±Ä• balaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• \Se 29/ vipassanÄ• s
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
paÃ±Ã±Ä• balaá¹ƒ hoti.

<101> katamaá¹ƒ tasmiá¹ƒ samaye hiribalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye hirÄ«yati hiriyi
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasmiá¹ƒ sama

<102> katamaá¹ƒ \Be 33/ tasmiá¹ƒ samaye ottappabalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ot
ottappati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm
hoti.

imÄ• ni tasmiá¹ƒ samaye satta balÄ• ni honti.

<103> katame tasmiá¹ƒ samaye tayo hetÅ« honti? alobho, adoso, amoho.

<104> katamo tasmiá¹ƒ samaye alobho hoti? yo tasmiá¹ƒ samaye alobho alubbhanÄ• alub
asÄ• rajjanÄ• asÄ• rajjitattaá¹ƒ anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sa

<105> katamo tasmiá¹ƒ samaye adoso hoti? yo tasmiá¹ƒ samaye adoso adussanÄ• aduss
abyÄ• pajjo adoso kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye adoso hoti.

<106> katamo tasmiá¹ƒ samaye amoho hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä• pajÄ• nan
dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ tasmiá¹ƒ samaye amoho hoti.

ime tasmiá¹ƒ samaye tayo hetÅ« honti.

<107> katamo tasmiá¹ƒ samaye eko phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• s
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye eko phasso hoti.

<108> katamÄ• tasmiá¹ƒ samaye ekÄ• vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹
sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ•
tasmiá¹ƒ samaye ekÄ• vedanÄ• hoti.

<109> katamÄ• tasmiá¹ƒ samaye ekÄ• saÃ±Ã±Ä• hoti? yÄ• \Ee 24/ tasmiá¹ƒ samaye sa

saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye ekÄ• saÃ±Ã±Ä• hoti.

<110> katamÄ• \Be 34/ tasmiá¹ƒ samaye ekÄ• cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye ceta
cetayitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye ekÄ• cetanÄ• hoti.

<111> katamaá¹ƒ \Se 31/ tasmiá¹ƒ samaye ekaá¹ƒ cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ci
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye ekaá¹ƒ cittaá¹ƒ hoti.

<112> katamo tasmiá¹ƒ samaye eko vedanÄ• kkhandho hoti? yaá¹ƒ tasmiá¹ƒ samaye ceta
sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ•
tasmiá¹ƒ samaye eko vedanÄ• kkhandho hoti.

<113> katamo \Ne 39/ tasmiá¹ƒ samaye eko saÃ±Ã±Ä• kkhandho hoti? yÄ• tasmiá¹ƒ sam
saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye eko saÃ±Ã±Ä• kkhandho hoti.

<114> katamo tasmiá¹ƒ samaye eko saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakk
cittassekaggatÄ• saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±
jÄ«vitindriyaá¹ƒ sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• yÄ• mo sammÄ• sa
vÄ«riyabalaá¹ƒ satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ hiribalaá¹ƒ ottappabalaá¹ƒ
anabhijjhÄ• abyÄ• pÄ• do sammÄ• diá¹-á¹-hi hirÄ« ottappaá¹ƒ kÄ• yapassaddhi cittapassa
cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ•
cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujukatÄ• sati sampajaÃ±Ã±aá¹ƒ samatho vipassan
avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pin
vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akk
samaye eko saá¹…khÄ• rakkhandho hoti.

<115> katamo tasmiá¹ƒ samaye eko viÃ±Ã±Ä• á¹‡akkhandho hoti? yaá¹ƒ tasmiá¹ƒ samaye
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ \Be 35/ viÃ±Ã±Ä• á¹‡aá
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ tasmiá¹ƒ samaye eko viÃ±Ã±Ä• á¹‡akkhandho

<116> katamaá¹ƒ \Ee 25/ tasmiá¹ƒ samaye ekaá¹ƒ manÄ• yatanaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ
mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä•
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye ekaá¹ƒ manÄ• yatanaá¹ƒ hot

<117> katamaá¹ƒ tasmiá¹ƒ samaye ekaá¹ƒ manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cit
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye ekaá¹ƒ manindriyaá¹ƒ hoti.

<118> katamÄ• tasmiá¹ƒ samaye ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu hoti? yaá¹ƒ tasmiá¹ƒ
mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä•
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ tasmiá¹ƒ samaye ekÄ• manoviÃ±Ã±Ä• á¹‡adh

<119> katamaá¹ƒ tasmiá¹ƒ samaye ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti? vedanÄ• kkhandho,
saá¹…khÄ• rakkhandho --- idaá¹ƒ tasmiá¹ƒ samaye ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti.

<120> katamÄ• tasmiá¹ƒ samaye ekÄ• dhammadhÄ• tu hoti? vedanÄ• kkhandho, saÃ±Ã±
--- ayaá¹ƒ tasmiá¹ƒ samaye ekÄ• dhammadhÄ• tu hoti.

ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•

koá¹-á¹-hÄ• savÄ• ro.

suÃ±Ã±atavÄ• ro

<121> tasmiá¹ƒ kho pana samaye dhammÄ• honti, khandhÄ• honti, Ä• yatanÄ• ni honti, d
honti, indriyÄ• ni \Be 36/ honti, jhÄ• naá¹ƒ hoti, maggo hoti, balÄ• ni honti, hetÅ« honti, phas
hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vedanÄ• kkhandho hoti, saÃ±Ã±Ä• kkhand
saá¹…khÄ• rakkhandho hoti, viÃ±Ã±Ä• á¹‡akkhandho hoti, manÄ• yatanaá¹ƒ hoti, manindri
manoviÃ±Ã±Ä• á¹‡adhÄ• tu hoti, dhammÄ• yatanaá¹ƒ hoti, dhammadhÄ• tu hoti; ye vÄ• pa
atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kusalÄ• .

<122> katame tasmiá¹ƒ samaye dhammÄ• honti? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandh
viÃ±Ã±Ä• á¹‡akkhandho --- ime tasmiá¹ƒ samaye dhammÄ• honti.

<123> katame \Ne 41/ tasmiá¹ƒ samaye khandhÄ• honti? vedanÄ• kkhandho, \Ee 26/ saÃ
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime tasmiá¹ƒ samaye khandhÄ• honti

<124> katamÄ• ni tasmiá¹ƒ samaye Ä• yatanÄ• ni honti? manÄ• yatanaá¹ƒ, dhammÄ• yata
samaye Ä• yatanÄ• ni honti.

<125> katamÄ• tasmiá¹ƒ samaye dhÄ• tuyo honti? manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhammad
dhÄ• tuyo honti.

<126> katame tasmiá¹ƒ samaye Ä• hÄ• rÄ• honti? phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ
tasmiá¹ƒ samaye Ä• hÄ• rÄ• honti.

<127> katamÄ• ni tasmiá¹ƒ samaye indriyÄ• ni honti? saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, sa
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ, manindriyaá¹ƒ, somanassindriyaá¹ƒ, jÄ«vitindriyaá¹
samaye indriyÄ• ni honti.

<128> katamaá¹ƒ tasmiá¹ƒ samaye jhÄ• naá¹ƒ hoti? vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, citta
idaá¹ƒ tasmiá¹ƒ samaye jhÄ• naá¹ƒ hoti.

<129> katamo tasmiá¹ƒ samaye maggo hoti? sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sa
sammÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye maggo hoti.

<130> katamÄ• ni \Be 37/ tasmiá¹ƒ samaye balÄ• ni honti? saddhÄ• balaá¹ƒ, vÄ«riyabalaá
samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ --- imÄ• ni tasmiá¹ƒ sama

<131> katame \Se 35/ tasmiá¹ƒ samaye hetÅ« honti? alobho, adoso, amoho --- ime tasmiá

<132> katamo \Ne 42/ tasmiá¹ƒ samaye phasso hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ samaye phas

<133> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ•

<134> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã

<135> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ samaye cetanÄ•

<136> katamaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti ... pe ... idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ h

<137> katamo tasmiá¹ƒ samaye vedanÄ• kkhandho hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ samaye v

<138> katamo tasmiá¹ƒ samaye saÃ±Ã±Ä• kkhandho hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ samaye

<139> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ sam
hoti.

<140> katamo tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡akkhandho hoti ... pe ... ayaá¹ƒ tasmiá¹ƒ sam
hoti.

<141> katamaá¹ƒ \Se 36/ tasmiá¹ƒ samaye manÄ• yatanaá¹ƒ hoti ... pe ... idaá¹ƒ tasmiá¹ƒ
hoti.

<142> katamaá¹ƒ \Be 38/ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti ... pe ... idaá¹ƒ tasmiá¹ƒ sam
hoti.

<143> katamÄ• \Ne 43/ tasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu hoti ... pe ... ayaá¹ƒ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu hoti.

<144> katamaá¹ƒ tasmiá¹ƒ samaye dhammÄ• yatanaá¹ƒ hoti? vedanÄ• kkhandho, saÃ±Ã±
--- idaá¹ƒ tasmiá¹ƒ samaye dhammÄ• yatanaá¹ƒ hoti.

<145> katamÄ• tasmiá¹ƒ samaye dhammadhÄ• tu hoti? vedanÄ• kkhandho, saÃ±Ã±Ä• kk
ayaá¹ƒ tasmiá¹ƒ samaye dhammadhÄ• tu hoti.

ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•

suÃ±Ã±atavÄ• ro.

paá¹-hamaá¹ƒ cittaá¹ƒ.

<146> katame \Se 37/ dhammÄ• kusalÄ• ? yasmiá¹ƒ \Ee 27/ samaye kÄ• mÄ• vacaraá¹ƒ
hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho
pe ... ime dhammÄ• kusalÄ• .

dutiyaá¹ƒ cittaá¹ƒ.

<147> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ramm
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vit
hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ
satindriyaá¹ƒ \Ne 44/ hoti, samÄ• dhindriyaá¹ƒ hoti \Be 39/, manindriyaá¹ƒ hoti, somanassin
jÄ«vitindriyaá¹ƒ hoti, sammÄ• saá¹…kappo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ• sati hot
saddhÄ• balaá¹ƒ hoti, vÄ«riyabalaá¹ƒ hoti, satibalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, hiribalaá
ottappabalaá¹ƒ hoti, alobho hoti, adoso hoti, anabhijjhÄ• hoti, abyÄ• pÄ• do hoti, hirÄ« hoti,
kÄ• yapassaddhi hoti, cittapassaddhi hoti, kÄ• yalahutÄ• hoti, cittalahutÄ• hoti, kÄ• yamud
cittamudutÄ• hoti, kÄ• yakammaÃ±Ã±atÄ• hoti, cittakammaÃ±Ã±atÄ• hoti, kÄ• yapÄ• guÃ
cittapÄ• guÃ±Ã±atÄ• hoti, kÄ• yujukatÄ• hoti, cittujukatÄ• hoti, sati hoti, samatho hoti, pag

avikkhepo hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«
dhammÄ• kusalÄ• ... pe ....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, sattindriyÄ• ni honti \Se 38/, paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko magg
honti, dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dha
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---
....

<148> katamo \Ee 28/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vita
cittassekaggatÄ• saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vit
sammÄ• saá¹…kappo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi saddhÄ• bala
samÄ• dhibalaá¹ƒ hiribalaá¹ƒ ottappabalaá¹ƒ alobho adoso anabhijjhÄ• abyÄ• pÄ• do hirÄ«
cittapassaddhi kÄ• yalahutÄ• cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±
kÄ• yapÄ• guÃ±Ã±atÄ• cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujukatÄ• sati samatho pag
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ•
á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ ta
saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• kusalÄ• .

tatiyaá¹ƒ cittaá¹ƒ.

<149> katame \Be 40/ \Ne 45/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ
hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho
pe ... ime dhammÄ• kusalÄ• .

catutthaá¹ƒ cittaá¹ƒ.

<150> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ramm
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vit
hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satin
samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti,
hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• saá¹…kappo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ•
saddhÄ• balaá¹ƒ hoti, vÄ«riyabalaá¹ƒ hoti, satibalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, paÃ±Ã±
hiribalaá¹ƒ hoti, ottappabalaá¹ƒ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhÄ• hoti, a
sammÄ• diá¹-á¹-hi hoti, hirÄ« hoti, ottappaá¹ƒ hoti, kÄ• yapassaddhi hoti, cittapassaddhi hot

hoti, cittalahutÄ• hoti, kÄ• yamudutÄ• hoti, cittamudutÄ• hoti, kÄ• yakammaÃ±Ã±atÄ• ho
hoti kÄ• yapÄ• guÃ±Ã±atÄ• \Se 40/ hoti, cittapÄ• guÃ±Ã±atÄ• hoti, kÄ• yujukatÄ• hoti, cit
hoti, sampajaÃ±Ã±aá¹ƒ hoti, samatho hoti, vipassanÄ• hoti, paggÄ• ho hoti, avikkhepo hoti
samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kus

<151> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<152> katamÄ• \Be 41/ tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajaá¹ƒ \Ne 46/ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ•
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
... pe ....

<153> katamÄ• tasmiá¹ƒ samaye upekkhÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ nev
cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukh
samaye upekkhÄ• hoti ... pe ....

<154> katamaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasika
nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• a
idaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti ... pe ... ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kusalÄ• ... pe ....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti \Se 41/, dve d
Ä• hÄ• rÄ• honti, aá¹-á¹-hindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, paÃ±caá¹…g
balÄ• ni honti, tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, e
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
... pe ....

<155> katamo \Ee 29/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vita
cittassekaggatÄ• saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±
jÄ«vitindriyaá¹ƒ sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• yÄ• mo sammÄ• sa
vÄ«riyabalaá¹ƒ satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ hiribalaá¹ƒ ottappabalaá¹ƒ
anabhijjhÄ• abyÄ• pÄ• do sammÄ• diá¹-á¹-hi hirÄ« ottappaá¹ƒ kÄ• yapassaddhi cittapassa
cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ•
cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujukatÄ• sati sampajaÃ±Ã±aá¹ƒ samatho vipassan

ye \Be 42/ vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dh
vedanÄ• kkhandhaá¹ƒ \Ne 47/ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä

tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• kusalÄ• .

paÃ±camaá¹ƒ cittaá¹ƒ.

<156> katame \Se 42/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho
pe ... ime dhammÄ• kusalÄ• .

chaá¹-á¹-haá¹ƒ cittaá¹ƒ.

<157> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ramma
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vit
hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satin
samÄ• dhindriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, sa
hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ• sati hoti, sammÄ• samÄ• dhi hoti, saddhÄ• balaá¹
satibalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, hiribalaá¹ƒ hoti, ottappabalaá¹ƒ hoti, alobho hoti, ad
anabhijjhÄ• hoti, abyÄ• pÄ• do hoti, hirÄ« hoti, ottappaá¹ƒ hoti, kÄ• yapassaddhi hoti, cittap
kÄ• yalahutÄ• hoti, cittalahutÄ• hoti, kÄ• yamudutÄ• hoti, cittamudutÄ• hoti, kÄ• yakamm
cittakammaÃ±Ã±atÄ• hoti, kÄ• yapÄ• guÃ±Ã±atÄ• hoti \Se 43/, cittapÄ• guÃ±Ã±atÄ• hoti,
cittujukatÄ• hoti, sati hoti, samatho hoti, paggÄ• ho hoti, avikkhepo \Be 43/ hoti; ye vÄ• pa
aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kusalÄ• ...

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuy
honti \Ee 30/, sattindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo
balÄ• ni honti, dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, e
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
... pe ....

<158> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ sammÄ
sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi saddhÄ• balaá¹ƒ vÄ«riyabalaá¹ƒ sa
ottappabalaá¹ƒ alobho adoso anabhijjhÄ• abyÄ• pÄ• do hirÄ« ottappaá¹ƒ kÄ• yapassaddhi
cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ•
cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujukatÄ• sati samatho paggÄ• ho avikkhepo.

ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•
vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• \Se 44/ saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä•
tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• kusalÄ• .

sattamaá¹ƒ cittaá¹ƒ.

<159> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho
pe ... ime dhammÄ• kusalÄ• .

aá¹-á¹-hamaá¹ƒ cittaá¹ƒ.

aá¹-á¹-ha kÄ• mÄ• vacaramahÄ• kusalacittÄ• ni.

dutiyabhÄ• á¹‡avÄ• ro.

rÅ«pÄ• vacarakusalaá¹ƒ

catukkanayo

<160> katame \Be 44/ \Ee 31/ \Ne 49/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papa
vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«
jhÄ• naá¹ƒ {paá¹-hamajjhÄ• naá¹ƒ (Ce) } upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<161> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ \Se 45/ avitakkaá¹ƒ a
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ {dutiyajjhÄ• naá¹ƒ (Ce) } upasampajja viharati pathavÄ«
samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, pÄ«ti hoti, s
cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satindriyaá¹ƒ hoti, samÄ•
hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ ho
sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo hoti ... pe ... paggÄ• ho hoti, avikkhepo hoti; ye
samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kus

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, aá¹-á¹-hindriyÄ• ni honti, tivaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hoti, s
tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammad

tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

<162> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• pÄ«ti cittas
vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ jÄ«vitindriyaá¹ƒ samm
sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±e
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• \Be 45/ vedanÄ• kkhandhaá¹ƒ á
saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sama
... pe ... ime dhammÄ• kusalÄ• .

<163> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ \Ee 32/ samaye rÅ«pÅ«papattiyÄ• maggaá¹
upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ t
--- ``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ {tatiyajjhÄ• naá¹ƒ
viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti
hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satind
samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ ho
hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo hoti ... pe ... paggÄ• ho hoti, avikkhepo h
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, aá¹-á¹-hindriyÄ• ni honti, duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hoti
tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammad
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

<164> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• \Se 47/ citt
saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ jÄ«vit
sammÄ• diá¹-á¹-hi sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetv
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhand
kusalÄ• .

<165> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ \Be 46/ {catutthajjhÄ• naá¹ƒ (Ce) } upa
pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti \Ne 51/, vedanÄ• hoti, saÃ±Ã±Ä• hoti
hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satin
samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti upekkhindriyaá¹ƒ \Ee 33
jÄ«vitindriyaá¹ƒ hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo hoti ... pe ... paggÄ• ho h
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---

....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, aá¹-á¹-hindriyÄ• ni honti, duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hoti
\Se 48/, tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• d
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---
....

<166> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• cittassekag
vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ jÄ«vitindriyaá¹ƒ samm
sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±e
arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandha
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe

catukkanayo.

paÃ±cakanayo

<167> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ \Be 47/ --- tasmiá¹ƒ sa
... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<168> katame \Ne 52/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
vicÄ• ramattaá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vic
hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ \Se 49/ ho
hoti, samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá
jÄ«vitindriyaá¹ƒ hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo hoti ... pe ... paggÄ• ho h
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---
... pe ....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, aá¹-á¹-hindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo ho
honti, tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dha
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---
....

<169> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vicÄ• ro pÄ

saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ jÄ«vit
sammÄ• diá¹-á¹-hi sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetv
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhand
kusalÄ• .

<170> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasm
hoti, vedanÄ• hoti \Be 48/, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, pÄ«ti hoti, sukhaá¹ƒ
cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satindriyaá¹ƒ hoti, samÄ•
hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ h
sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo hoti ... pe ... paggÄ• ho hoti, avikkhepo \Ne 53
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, aá¹-á¹-hindriyÄ• ni honti, tivaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hoti, s
tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammad
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

<171> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• pÄ«ti cittas
\Ee 35/ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ jÄ«vitindriyaá¹
sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±e
arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• \Se 51/ saÃ±Ã±Ä• kk
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe

<172> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phas
saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindr
vÄ«riyindriyaá¹ƒ hoti, satindriyaá¹ƒ hoti, samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, ma
somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo
hoti, avikkhepo hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
dhammÄ• kusalÄ• ... pe ....

tasmiá¹ƒ \Be 49/ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve d
Ä• hÄ• rÄ• honti, aá¹-á¹-hindriyÄ• ni honti, duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko
balÄ• ni honti, tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, e
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
... pe ....

<173> katamo \Ne 54/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• citt
saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ \Se 5
sammÄ• diá¹-á¹-hi sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetv
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhand
kusalÄ• .

<174> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
... paÃ±camaá¹ƒ jhÄ• naá¹ƒ {paÃ±camajjhÄ• naá¹ƒ (Ce) } upasampajja viharati \Ee 36/ path
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, up
cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satindriyaá¹ƒ hoti, samÄ•
hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti,
sammÄ• diá¹-á¹-hi hoti, sammÄ• vÄ• yÄ• mo hoti ... pe ... paggÄ• ho hoti, avikkhepo hoti; y
samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kus

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuy
honti, aá¹-á¹-hindriyÄ• ni honti, duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hoti
tayo hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhamma
50/ pana tasmiá¹ƒ samaye \Se 53/ aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhamm
... pe ....

<175> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• cittassekag
vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ jÄ«vitindriyaá¹ƒ samm
sammÄ• vÄ• yÄ• mo ... pe ... paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±e
arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandha
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe

paÃ±cakanayo.

catasso paá¹-ipadÄ•

<176> katame \Ne 55/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ {dukkhÄ• paá
dandhÄ• bhiÃ±Ã±aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
dhammÄ• kusalÄ• .

<177> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
tasmiá¹ƒ \Ee 37/ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ

<178> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ \Se 54/ {sukhÄ• paá¹-ip
dandhÄ• bhiÃ±Ã±aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
dhammÄ• kusalÄ• .

<179> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ \
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• ... pe

<180> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati duk
dandhÄ• bhiÃ±Ã±aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã
... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe ... sukhapaá
khippÄ• bhiÃ±Ã±aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ --- tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
ime dhammÄ• kusalÄ• .

catasso paá¹-ipadÄ• .

cattÄ• ri Ä• rammaá¹‡Ä• ni

<181> katame \Ne 56/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pa
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<182> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ \Se 55
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati parittaá¹ƒ appamÄ• á¹‡Ä• rammaá
--- tasmiá¹ƒ samaye \Ee 38/ phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusa

<183> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pa
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<184> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá

tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<185> katame \Be 52/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati parit
parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe ... parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡a
... pe ... appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe ... appamÄ• á
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ..
ime dhammÄ• kusalÄ• .

cattÄ• ri Ä• rammaá¹‡Ä• ni.

soá¸·asakkhattukaá¹ƒ

<186> katame \Se 56/ \Ne 57/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• r
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe
pe ... ime dhammÄ• kusalÄ• .

<187> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Ee 39/ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti
... pe ... ime dhammÄ• kusalÄ• .

<188> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
dhammÄ• kusalÄ• .

<189> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ tasmiá¹ƒ samaye phasso hoti ... pe ...
ime dhammÄ• kusalÄ• .

<190> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ \Se 57/ samaye phasso hoti ... pe ...
... ime dhammÄ• kusalÄ• .

<191> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ± appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe .. ime dhammÄ• kusalÄ• .

<192> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe dhammÄ• kusalÄ• .

<193> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Ee 40/ dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ± appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe .. ime dhammÄ• kusalÄ• .

<194> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe dhammÄ• kusalÄ• .

<195> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ \Se 58/ dandhÄ• bhiÃ± appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe .. ime dhammÄ• kusalÄ• .

<196> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe dhammÄ• kusalÄ• .

<197> katame \Ne 59/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ± appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye p hoti ... pe ... ime dhammÄ• kusalÄ• .

<198> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ p

parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
dhammÄ• kusalÄ• .

<199> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ p
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Ee 41/ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti
... pe ... ime dhammÄ• kusalÄ• .

<200> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ \Se 59
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã
parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
dhammÄ• kusalÄ• .

<201> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ a
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ..
ime dhammÄ• kusalÄ• .

<202> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±aá¹ƒ \Ne 60/ parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe
dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe
dandhÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe
dandhÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡a
khippÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe ... dukkh
khippÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe
khippÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ ... pe
khippÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá
\Se 60/ dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ \Be 55/ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«kasiá¹‡aá
sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ patha
sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ patha
sukhapaá¹-ipadaá¹ƒ \Ee 42/ dandhÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• ramm
pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathavÄ«
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ pathav
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ pathav
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

soá¸·asakkhattukaá¹ƒ.

aá¹-á¹-hakasiá¹‡aá¹ƒ soá¸·asakkhattukaá¹ƒ

<203> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati Ä• pokasiá¹‡aá¹ƒ ... pe ... tejokasiá¹‡aá¹ƒ ... vÄ• yokasiá¹‡aá¹ƒ ... pe ... nÄ«lakasiá¹‡aá¹ƒ ... pe ... pÄ«takasiá¹‡aá¹ƒ ... pe ... lohitakasiá¹ ... odÄ• takasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

aá¹-á¹-hakasiá¹‡aá¹ƒ soá¸·asakkhattukaá¹ƒ.

abhibhÄ• yatanÄ• ni parittÄ• ni

<204> katame \Ne 61/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni tÄ• ni \Se 61/ abhibhuyya jÄ• nÄ kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<205> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vitakka ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ \Be 56/ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá 43/ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

catasso paá¹-ipadÄ•

<206> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<207> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<208> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•

\Se 62/ bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«t
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<209> katame \Ne 62/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi pa
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<210> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vitakka
... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ...
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Be 57/ du
dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ \Ee 44/ ... pe ...
dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

catasso paá¹-ipadÄ• .

dve Ä• rammaá¹‡Ä• ni

<211> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya \Se 63/ jÄ• nÄ• mi passÄ• mÄ«t
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, tasmiá
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<212> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, ta
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<213> katame \Ne 63/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi pa
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• na
catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ
parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ... pe ... appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, tasmiá
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

dve Ä• rammaá¹‡Ä• ni.

aá¹-á¹-hakkhattukaá¹ƒ

<214> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya \Be 58/ jÄ• nÄ• mi passÄ• mÄ«t ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ \Se 64/ samaye phasso \Ee 45/ hoti ... pe ... avikkhepo hot dhammÄ• kusalÄ• .

<215> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<216> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<217> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<218> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce 65/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<219> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vivicce paá¹-hamaá¹ƒ \Ee 46/ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<220> katame \Be 59/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi pa ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã

parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<221> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
\Ne 65/ bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«t
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹
parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<222> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni \Se 66/ passati parittÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«t
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dand
appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá
parittÄ• rammaá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá
pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ... pe ...
dandhÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ... pe ... sukhapaá¹-ipadaá
parittaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appam
parittÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

aá¹-á¹-hakkhattukaá¹ƒ.

idampi aá¹-á¹-hakkhattukaá¹ƒ

<223> katame \Ee 47/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, t
passÄ• mÄ«ti vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ta
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<224> katame \Be 60/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
arÅ«pasaÃ±Ã±Ä« \Ne 66/ bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«ti vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹
tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe
jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

idampi aá¹-á¹-hakkhattukaá¹ƒ.

appamÄ• á¹‡Ä• ni

<225> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ« paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikk ime dhammÄ• kusalÄ• .

<226> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ« vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasm hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

catasso paá¹-ipadÄ•

<227> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya \Ee 48/ jÄ• nÄ• mi pass pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Se 68/ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<228> katame \Ne 67/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya \Be 6 vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad khippÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dha

<229> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ« paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<230> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ« paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ, t ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<231> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ« vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... \Se 69/ tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... cat jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajj

dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±
sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

catasso paá¹-ipadÄ• .

dve Ä• rammaá¹‡Ä• ni

<232> katame \Ee 49/ \Ne 68/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• m
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• n
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati parittaá¹ƒ appamÄ• á¹‡Ä•
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<233> katame \Be 62/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• n
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appamÄ• á¹‡aá¹ƒ appamÄ
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<234> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ \Se 70/ upasampajja viha
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ... pe ... appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ,
pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

dve Ä• rammaá¹‡Ä• ni.

aparampi aá¹-á¹-hakkhattukaá¹ƒ

<235> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<236> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya \Ee 50/ jÄ• nÄ• mi pass
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<237> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Be 63/ dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<238> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<239> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<240> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
\Ne 70/ bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi pass
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<241> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ \Ee 51/ samaye rÅ«pÅ«papattiyÄ• maggaá¹
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• n
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se 72/ viharati sukhapaá¹-ipadaá
parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo
dhammÄ• kusalÄ• .

<242> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ a
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
kusalÄ• .

<243> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya \Be 64/ jÄ• nÄ• mi pass
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipada
appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bh
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appam
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ parittaá
... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• ramm
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ... pe .
khippÄ• bhiÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ \Ne 71/ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Se 73/, tas
... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

aparampi aá¹-á¹-hakkhattukaá¹ƒ.

idampi aá¹-á¹-hakkhattukaá¹ƒ

<244> katame \Ee 52/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹
passÄ• mÄ«ti vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ta
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<245> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, tÄ• ni abhib
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• na
catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

idampi aá¹-á¹-hakkhattukaá¹ƒ.

<246> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ
jÄ• nÄ• mi passÄ• mÄ«ti vivicceva \Be 65/ kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upas
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<247> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
\Ne 72/ bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä• ni pÄ«tanidassanÄ• ni pÄ

lohitakÄ• ni lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni ... pe ... odÄ•
odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ• ni, tÄ• ni abhibhuyya jÄ• nÄ
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

imÄ• nipi abhibhÄ• yatanÄ• ni soá¸·asakkhattukÄ• ni.

tÄ«á¹‡i vimokkhÄ• ni soá¸·asakkhattukÄ• ni

<248> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ \Ee 53/ samaye rÅ«pÅ«papattiyÄ• maggaá¹
passati vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<249> katame \Ne 73/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ j
viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ

<250> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso \Se 75/ ho
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

imÄ• nipi tÄ«á¹‡i vimokkhÄ• ni soá¸·asakkhattukÄ• ni.

cattÄ• ri brahmavihÄ• rajhÄ• nÄ• ni soá¸·asakkhattukÄ• ni

<251> katame \Be 66/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasmiá¹ƒ sama
... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<252> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasm
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<253> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasmiá¹ƒ samaye phasso
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<254> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasmiá¹ƒ samaye phas
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<255> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
\Ee 54/ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sa
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<256> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye \Se 76/ rÅ«pÅ«papattiyÄ• maggaá¹
vÅ«pasamÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasmi
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<257> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasmiá¹ƒ samaye
... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<258> katame \Be 67/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, tasmiá¹ƒ sa
pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<259> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hama
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, tasmiá¹ƒ samaye
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<260> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, tasmiá¹ƒ samaye pha
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<261> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hama
jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, tasm
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<262> katame \Ee 55/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sahagataá¹ƒ, tasmiá¹ƒ sama
... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

cattÄ• ri brahmavihÄ• rajhÄ• nÄ• ni {brahmavihÄ• rajjhÄ• nÄ• ni (Ce Se) } soá¸·asakkhattuk

asubhajhÄ• naá¹ƒ soá¸¸·asakkhattukaá¹ƒ

<263> katame \Ne 75/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati uddhumÄ• takasaÃ±Ã±Ä• sahagata
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<264> katame \Be 68/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati vinÄ«lakasaÃ±Ã±Ä• sahagataá¹ƒ ...
vipubbakasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ... vicchiddakasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ...
vikkhÄ• yitakasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ... vikkhittakasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ...
hatavikkhittakasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ... lohitakasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ...
puá¸¸·avakasaÃ±Ã±Ä• sahagataá¹ƒ {puá¸¸·uvakasaÃ±Ã±Ä• sahagataá¹ƒ (Katthaci) } ... pe ...
aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ...
kusalÄ• .

asubhajhÄ• naá¹ƒ {asubhajjhÄ• naá¹ƒ (Ce Se) } soá¸¸·asakkhattukaá¹ƒ.

rÅ«pÄ• vacarakusalaá¹ƒ.

arÅ«pÄ• vacarakusalaá¹ƒ

cattÄ• ri arÅ«pajhÄ• nÄ• ni {arÅ«pajjhÄ• nÄ• ni (Ce Se) } soá¸¸·asakkhattukÄ• ni

<265> katame \Se 78/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ• ... pe ... catutt
viharati upekkhÄ• sahagataá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe .
kusalÄ• .

<266> katame \Ne 76/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sah
... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sahagataá¹ƒ, tasmiá¹ƒ sama
... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<267> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahaga
... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sahagataá¹ƒ \Be 69/, tasmiá¹ƒ sam

... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<268> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sahagataá¹ƒ, tasmiá¹ƒ samaye
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

cattÄ• ri arÅ«pajhÄ• nÄ• ni soá¸·asakkhattukÄ• ni.

arÅ«pÄ• vacarakusalaá¹ƒ.

tebhÅ«makakusalaá¹ƒ

kÄ• mÄ• vacarakusalaá¹ƒ

<269> katame \Se 79/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... p
chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... pe
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹
paá¹‡Ä«taá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ \Ne 77/ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe
... pe ... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ...
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ, tasmiá¹
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<270> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... \Ee 57/ soma
Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…k
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡a
... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ Ã±
sasaá¹…khÄ• rena hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... chandÄ•
... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ hÄ«
majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjh
... paá¹‡Ä«taá¹ƒ ... pe ... \Be 70/ cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe .
paá¹‡Ä«taá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... \Se 80/ avikkhepo hoti ... pe ... ime dha

kÄ• mÄ• vacarakusalaá¹ƒ.

rÅ«pÄ• vacarakusalaá¹ƒ

<271> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ hÄ«naá¹ƒ ... pe ... maj
paá¹‡Ä«taá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ
... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... ma
paá¹‡Ä«taá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡
... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ...
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ, tasmiá¹
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<272> katame \Ne 78/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ \Ee 58/ upasampajja viha
pathavÄ«kasiá¹‡aá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... chandÄ
... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipate
chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... vÄ«ri
hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹
majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ...
... paá¹‡Ä«taá¹ƒ, tasmiá¹ƒ \Se 81/ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
kusalÄ• .

rÅ«pÄ• vacarakusalaá¹ƒ.

arÅ«pÄ• vacarakusalaá¹ƒ

<273> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ
samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ \Be
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ• ... pe ... catutt
viharati hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... chandÄ• dhipateyyaá
vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ .
chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... vÄ«ri
hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ \Ee 59/ h
... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe
... pe ... paá¹‡Ä«taá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dh

<274> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sah

... catutthaá¹ƒ \Ne 79/ jhÄ• naá¹ƒ upasampajja viharati hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe
... pe ... chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹
paá¹‡Ä«taá¹ƒ ... pe ... \Se 82/ vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe
... pe ... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ...
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ, tasmiá¹
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<275> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahaga
... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹
... chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... p
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹
paá¹‡Ä«taá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡
... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ ... pe ...
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ \Ee 60/,
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<276> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... pa
pe ... chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... pe ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹
paá¹‡Ä«taá¹ƒ ... pe ... \Be 72/ vÄ«riyÄ• dhipateyyaá¹ƒ \Se 83/ hÄ«naá¹ƒ ... pe ... majjhimaá
paá¹‡Ä«taá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... pe ... majjhimaá¹ƒ ... pe ... paá¹‡Ä«taá¹ƒ, tasmiá¹
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

arÅ«pÄ• vacarakusalaá¹ƒ.

lokuttarakusalaá¹ƒ

suddhikapaá¹-ipadÄ•

<277> katame \Ne 80/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, pÄ

sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, saddhindriyaá¹ƒ hoti, vÄ«riyindriyaá¹ƒ hoti, satindriyaá
samÄ• dhindriyaá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ ho
hoti, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ hoti, sammÄ• diá¹-á¹-hi hoti, sammÄ• saá¹…
hoti, sammÄ• kammanto hoti, sammÄ• Ä• jÄ«vo hoti, sammÄ• vÄ• yÄ• mo hoti, sammÄ• sa
saddhÄ• balaá¹ƒ hoti, vÄ«riyabalaá¹ƒ hoti, satibalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, paÃ±Ã±
hiribalaá¹ƒ hoti, ottappabalaá¹ƒ hoti, alobho hoti, adoso hoti, amoho \Se 84/ hoti, anabhijjhÄ
abyÄ• pÄ• do hoti, sammÄ• diá¹-á¹-hi hoti, hirÄ« hoti, ottappaá¹ƒ hoti, kÄ• yapassaddhi hoti
kÄ• yalahutÄ• hoti, cittalahutÄ• hoti, kÄ• yamudutÄ• hoti, cittamudutÄ• hoti, kÄ• yakamm
cittakammaÃ±Ã±atÄ• hoti, kÄ• yapÄ• guÃ±Ã±atÄ• hoti, cittapÄ• guÃ±Ã±atÄ• hoti, kÄ• yu
hoti, sati hoti, sampajaÃ±Ã±aá¹ƒ hoti, samatho hoti, vipassanÄ• hoti, paggÄ• ho \Be 73/ ho
ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•

<278> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<279> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±
\Ee 61/ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹
cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<280> katamÄ• \Ne 81/ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitat
saÃ±Ã±Ä• hoti.

<281> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã±
cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye cetanÄ• hoti.

<282> katamaá¹ƒ \Se 85/ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ m
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<283> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko vitakko saá¹…kap
cetaso abhiniropanÄ• sammÄ• saá¹…kappo maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ ---
hoti.

<284> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ
anusandhÄ• natÄ• anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<285> katamÄ• \Be 74/ tasmiá¹ƒ samaye pÄ«ti hoti? yÄ• tasmiá¹ƒ samaye pÄ«ti pÄ• moj

hÄ• so pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa pÄ«tisambojjhaá¹…go --- ayaá¹ƒ tas

<286> katamaá¹ƒ tasmiá¹ƒ samaye sukhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ sÄ• sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• tasmiá¹ƒ samaye sukhaá¹ƒ hoti.

<287> katamÄ• \Ne 82/ tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye \S saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho sam samÄ• dhibalaá¹ƒ sammÄ• samÄ• dhi samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ magga samaye cittassekaggatÄ• hoti.

<288> katamaá¹ƒ \Ee 62/ tasmiá¹ƒ samaye saddhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye sa okappanÄ• abhippasÄ• do saddhÄ• saddhindriyaá¹ƒ saddhÄ• balaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ

<289> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ• anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ sam

<290> katamaá¹ƒ tasmiá¹ƒ samaye satindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye sati anussati saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibala satisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye

<291> katamaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye cittass avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• \Be 75/ samatho samÄ• d sammÄ• samÄ• dhi samÄ• dhisambojjhaá¹…go \Se 87/ maggaá¹…gaá¹ƒ maggapariyÄ• pa samÄ• dhindriyaá¹ƒ hoti.

<292> katamaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±indriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã± pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• i vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä paÃ±Ã±Ä• pajjoto \Ne 83/ paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi d maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±indriyaá¹ƒ ho

<293> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ m paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk

tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<294> katamaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti? yaá¹ƒ \Ee 63/ tasmiá¹ƒ sama
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa
--- idaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti.

<295> katamaá¹ƒ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhamm
yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ \Se 88/ jÄ«vitindriyaá¹ƒ --- id
jÄ«vitindriyaá¹ƒ hoti.

<296> katamaá¹ƒ tasmiá¹ƒ samaye anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ hoti? yÄ• te
anaÃ±Ã±Ä• tÄ• naá¹ƒ adiá¹-á¹-hÄ• naá¹ƒ appattÄ• naá¹ƒ aviditÄ• naá¹ƒ asacchikatÄ• naá¹
pajÄ• nanÄ• vicayo pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalak
kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• y
patodo paÃ±Ã±Ä• \Be 76/ paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±
paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ
dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ hoti.

<297> katamÄ• tasmiá¹ƒ samaye sammÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto \Ne 84/ paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi d
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• diá¹-á¹-hi h

<298> katamo tasmiá¹ƒ samaye sammÄ• saá¹…kappo hoti? yo tasmiá¹ƒ samaye \Se 89/ ta
appanÄ• byappanÄ• cetaso abhiniropanÄ• sammÄ• saá¹…kappo maggaá¹…gaá¹ƒ magg
samaye sammÄ• saá¹…kappo hoti.

<299> katamÄ• tasmiá¹ƒ samaye sammÄ• vÄ• cÄ• hoti? yÄ• tasmiá¹ƒ samaye catÅ«hi v
paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• t
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• vÄ• cÄ• ho

<300> katamo \Ee 64/ tasmiá¹ƒ samaye sammÄ• kammanto hoti? yÄ• tasmiá¹ƒ samaye tÄ
virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setug
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• kammanto

<301> katamo tasmiá¹ƒ samaye sammÄ• Ä• jÄ«vo hoti? yÄ• tasmiá¹ƒ samaye micchÄ• Ä
paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• t
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• Ä• jÄ«vo ho

<302> katamo \Be 77/ tasmiá¹ƒ samaye sammÄ• vÄ• yÄ• mo hoti? yo tasmiá¹ƒ samaye ce
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sam

<303> katamÄ• \Ne 85/ tasmiá¹ƒ samaye sammÄ• sati hoti? yÄ• tasmiá¹ƒ samaye sati an
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá
satisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye

<304> katamo tasmiá¹ƒ samaye sammÄ• samÄ• dhi hoti? yÄ• tasmiá¹ƒ samaye cittassa á
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ
sammÄ• samÄ• dhi hoti.

<305> katamaá¹ƒ tasmiá¹ƒ samaye saddhÄ• balaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye saddhÄ•
abhippasÄ• do saddhÄ• saddhindriyaá¹ƒ saddhÄ• balaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye sadd

<306> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ sam

<307> katamaá¹ƒ \Se 91/ \Ee 65/ tasmiá¹ƒ samaye satibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye
paá¹-issati sati saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindr
sammÄ• sati satisambojjhaá¹…go \Be 78/ maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá
satibalaá¹ƒ hoti.

<308> katamaá¹ƒ tasmiá¹ƒ samaye samÄ• dhibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye cittassa
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ
samÄ• dhibalaá¹ƒ hoti.

<309> katamaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±Ä• balaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã
pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• i

vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammav
maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye paÃ±Ã±Ä• balaá¹ƒ hoti.

<310> katamaá¹ƒ tasmiá¹ƒ samaye hiribalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye hirÄ«yati hiriyi
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasmiá¹ƒ sama

<311> katamaá¹ƒ \Se 92/ tasmiá¹ƒ samaye ottappabalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ot
ottappati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm
hoti.

<312> katamo tasmiá¹ƒ samaye alobho hoti? yo tasmiá¹ƒ samaye alobho alubbhanÄ• alub
asÄ• rajjanÄ• asÄ• rajjitattaá¹ƒ anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sa

<313> katamo tasmiá¹ƒ samaye adoso hoti? yo tasmiá¹ƒ samaye adoso adussanÄ• aduss
abyÄ• pajjo adoso kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye adoso hoti.

<314> katamo \Be 79/ tasmiá¹ƒ samaye amoho hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä• pa
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammav
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye amoho hoti.

<315> katamÄ• \Ne 87/ tasmiá¹ƒ samaye anabhijjhÄ• hoti? yo tasmiá¹ƒ samaye alobho al
asÄ• rÄ• go asÄ• rajjanÄ• asÄ• rajjitattaá¹ƒ anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ
anabhijjhÄ• hoti.

<316> katamo \Se 93/ tasmiá¹ƒ samaye abyÄ• pÄ• do hoti? yo tasmiá¹ƒ samaye adoso ad
abyÄ• pÄ• do abyÄ• pajjo adoso kusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye abyÄ• pÄ• do

<317> katamÄ• tasmiá¹ƒ samaye sammÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammav
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye sammÄ• diá¹-á¹-hi hoti.

<318> katamÄ• tasmiá¹ƒ samaye hirÄ« hoti? yaá¹ƒ tasmiá¹ƒ samaye hirÄ«yati hiriyitabber
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ tasmiá¹ƒ sam

<319> katamaá¹ƒ tasmiá¹ƒ samaye ottappaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ottappati ottap
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasmiá¹ƒ sama

<320> katamÄ• \Be 80/ tasmiá¹ƒ samaye kÄ• yapassaddhi hoti? yÄ• tasmiá¹ƒ samaye ve
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa passaddhi paá¹-ipassaddhi passambha
paá¹-ipassambhitattaá¹ƒ passaddhisambojjhaá¹…go \Se 94/ --- ayaá¹ƒ tasmiá¹ƒ samaye kÄ

<321> katamÄ• tasmiá¹ƒ samaye cittapassaddhi hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹
passaddhi paá¹-ipassaddhi passambhanÄ• paá¹-ipassambhanÄ• paá¹-ipassambhitattaá¹ƒ
ayaá¹ƒ tasmiá¹ƒ samaye cittapassaddhi hoti.

<322> katamÄ• tasmiá¹ƒ samaye kÄ• yalahutÄ• hoti? yÄ• tasmiá¹ƒ samaye vedanÄ• kkh
saá¹…khÄ• rakkhandhassa lahutÄ• lahupariá¹‡Ä• matÄ• adandhanatÄ• avitthanatÄ• --- a
kÄ• yalahutÄ• hoti.

<323> katamÄ• tasmiá¹ƒ samaye cittalahutÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡a
lahupariá¹‡Ä• matÄ• \Ee 67/ adandhanatÄ• avitthanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye citta

<324> katamÄ• tasmiá¹ƒ samaye kÄ• yamudutÄ• hoti? yÄ• tasmiá¹ƒ samaye vedanÄ• kk
saá¹…khÄ• rakkhandhassa mudutÄ• maddavatÄ• akakkhaá¸·atÄ• akathinatÄ• --- ayaá¹ƒ
hoti.

<325> katamÄ• tasmiá¹ƒ samaye cittamudutÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡
maddavatÄ• akakkhaá¸·atÄ• akathinatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye cittamudutÄ• hoti.

<326> katamÄ• tasmiá¹ƒ samaye kÄ• yakammaÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samaye ve
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa kammaÃ±Ã±atÄ• kammaÃ±Ã±attaá¹ƒ
tasmiá¹ƒ samaye kÄ• yakammaÃ±Ã±atÄ• hoti.

<327> katamÄ• tasmiá¹ƒ samaye cittakammaÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã
kammaÃ±Ã±atÄ• kammaÃ±Ã±attaá¹ƒ kammaÃ±Ã±abhÄ• vo --- ayaá¹ƒ tasmiá¹ƒ samaye c

<328> katamÄ• \Be 81/ tasmiá¹ƒ samaye kÄ• yapÄ• guÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ sam
saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rakkhandhassa paguá¹‡atÄ• paguá¹‡attaá¹ƒ paguá¹‡

samaye kÄ• yapÄ• guÃ±Ã±atÄ• hoti.

<329> katamÄ• \Ne 89/ tasmiá¹ƒ samaye cittapÄ• guÃ±Ã±atÄ• hoti? yÄ• tasmiá¹ƒ samay
paguá¹‡atÄ• paguá¹‡attaá¹ƒ paguá¹‡abhÄ• vo --- ayaá¹ƒ tasmiá¹ƒ samaye cittapÄ• guÃ±Ã

<330> katamÄ• tasmiá¹ƒ samaye kÄ• yujukatÄ• hoti? yÄ• tasmiá¹ƒ samaye vedanÄ• kkh
saá¹…khÄ• rakkhandhassa ujutÄ• ujukatÄ• ajimhatÄ• avaá¹…katÄ• akuá¹-ilatÄ• --- ayaá
kÄ• yujukatÄ• hoti.

<331> katamÄ• tasmiá¹ƒ samaye cittujukatÄ• hoti? yÄ• tasmiá¹ƒ samaye viÃ±Ã±Ä• á¹‡a
ajimhatÄ• avaá¹…katÄ• akuá¹-ilatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye cittujukatÄ• hoti.

<332> katamÄ• tasmiá¹ƒ samaye sati hoti? yÄ• tasmiá¹ƒ samaye sati anussati paá¹-issati
dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sammÄ• s
maggaá¹…gaá¹ƒ \Se 96/ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye sati hoti.

<333> katamaá¹ƒ \Ee 68/ tasmiá¹ƒ samaye sampajaÃ±Ã±aá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye
pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• i
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammav
maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá¹ƒ samaye sampajaÃ±Ã±aá¹ƒ hoti.

<334> katamo tasmiá¹ƒ samaye samatho hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-hiti saá¹‡
avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• d
samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ s

<335> katamÄ• \Be 82/ tasmiá¹ƒ samaye vipassanÄ• hoti? yÄ• tasmiá¹ƒ samaye paÃ±Ã
pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• i
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ \Se 97/ amoho dhammavicayo sammÄ• diá¹-á¹-hi d
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye vipassanÄ• hoti.

<336> katamo tasmiá¹ƒ samaye paggÄ• ho hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«riyÄ• ra
uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ• anikkhittad
dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ sammÄ• vÄ• yÄ• mo vÄ«r
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye paggÄ• ho hoti.

<337> katamo tasmiá¹ƒ samaye avikkhepo hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-hiti saá¹
avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• d
samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ s
pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, navindriyÄ• ni honti, paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, aá¹-á¹-haá¹…giko maggo ho
tayo hetÅ« honti, eko phasso hoti, ekÄ• vedanÄ• hoti, ekÄ• saÃ±Ã±Ä• hoti, ekÄ• cetanÄ
hoti, eko vedanÄ• kkhandho \Se 98/ hoti, eko saÃ±Ã±Ä• kkhandho hoti, eko saá¹…khÄ• rak
viÃ±Ã±Ä• á¹‡akkhandho hoti, ekaá¹ƒ manÄ• yatanaá¹ƒ hoti, ekaá¹ƒ manindriyaá¹ƒ hoti, ekÄ
hoti, ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ sa
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• kusalÄ• ... pe ....

<338> katamo \Be 83/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vita
cittassekaggatÄ• saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±
jÄ«vitindriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ sammÄ• diá¹-á¹-hi sammÄ• saá¹
sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ•
satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ hiribalaá¹ƒ ottappabalaá¹ƒ alobho adoso a
abyÄ• pÄ• do sammÄ• diá¹-á¹-hi hirÄ« ottappaá¹ƒ kÄ• yapassaddhi cittapassaddhi kÄ• yala
kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ• kÄ• yapÄ• g
kÄ• yujukatÄ• cittujukatÄ• sati sampajaÃ±Ã±aá¹ƒ samatho vipassanÄ• paggÄ• ho avikkh
samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ•
saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sama
... pe ... ime dhammÄ• kusalÄ• .

<339> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti \S
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ,
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<340> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sama
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<341> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel

jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samay
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<342> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• \Be 84/ vitakkavic
92/ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapa
dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ ... pe ... sukhapa
dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye
avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

suddhikapaá¹-ipadÄ• .

suÃ±Ã±ataá¹ƒ

<343> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti \S
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso ho
hoti ... pe ... ime dhammÄ• kusalÄ• .

<344> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vitakkavicÄ• rÄ• r
... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ...
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±at
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

suÃ±Ã±ataá¹ƒ.

suÃ±Ã±atamÅ«lakapaá¹-ipadÄ•

<345> katame \Se 101/ \Ne 93/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• n
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<346> katame \Be 85/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ

samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<347> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
\Ee 71/ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<348> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ,
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<349> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ \Se 102/ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vitakkavi
pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapa
dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ s
sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ \Ne
suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ•

suÃ±Ã±atamÅ«lakapaá¹-ipadÄ• .

appaá¹‡ihitaá¹ƒ

<350> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ \Be 86/, tasmiá¹ƒ samaye phasso hoti ... p
... pe ... ime dhammÄ• kusalÄ• .

<351> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vitakkavicÄ• rÄ• r
dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... \Ee 72/ catutthaá¹ƒ jhÄ• naá¹ƒ ...
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ih
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

appaá¹‡ihitaá¹ƒ.

appaá¹‡ihitamÅ«lakapaá¹-ipadÄ•

<352> katame \Se 103/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bh
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ \Ne 95/ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<353> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<354> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<355> katame \Be 87/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ a
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<356> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
\Se 104/ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vitakkavi
pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapa
dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ ... pe ... sukhapaá¹-ipad
khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti
dhammÄ• kusalÄ• .

appaá¹‡ihitamÅ«lakapaá¹-ipadÄ• .

vÄ«sati mahÄ• nayÄ•

<357> katame \Ne 96/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ maggaá¹ƒ bhÄ•
satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ sammappadhÄ• naá¹ƒ bhÄ• veti ... pe
iddhipÄ• daá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ indriyaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ bala
... pe ... lokuttaraá¹ƒ bojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ saccaá¹ƒ bhÄ• veti ... p

lokuttaraá¹ƒ samathaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhammaá¹ƒ bhÄ• veti ... pe ... lokutt
bhÄ• veti ... pe ... lokuttaraá¹ƒ Ä• yatanaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhÄ• tuá¹ƒ bhÄ•
lokuttaraá¹ƒ Ä• hÄ• raá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ phassaá¹ƒ bhÄ• veti ... pe ... lokutta
bhÄ• veti ... pe ... lokuttaraá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ cetanaá¹ƒ bhÄ• v
lokuttaraá¹ƒ cittaá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ
bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \S
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ \Be 88/ samaye phasso hoti ... pe ...
... ime dhammÄ• kusalÄ• .

vÄ«sati mahÄ• nayÄ• .

adhipati

<358> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhip
vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ,
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

<359> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ \Ee 74/ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Ne 97/ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viha
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipa
cittÄ• dhipateyyaá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ...
... pe ... ime dhammÄ• kusalÄ• .

<360> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ maggaá¹ƒ bhÄ• veti ...
satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ sammappadhÄ• naá¹ƒ bhÄ• veti ... pe
iddhipÄ• daá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ indriyaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ bala
... pe ... lokuttaraá¹ƒ bojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ \Se 106/ saccaá¹ƒ bhÄ•
lokuttaraá¹ƒ samathaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhammaá¹ƒ bhÄ• veti ... pe ... lokutt
bhÄ• veti ... pe ... lokuttaraá¹ƒ Ä• yatanaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhÄ• tuá¹ƒ bhÄ•
lokuttaraá¹ƒ Ä• hÄ• raá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ phassaá¹ƒ bhÄ• veti ... pe ... lokutta
bhÄ• veti ... pe ... lokuttaraá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ cetanaá¹ƒ bhÄ• v
lokuttaraá¹ƒ cittaá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ
bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... \Be 89/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasam
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyaá¹ƒ ... pe ... vÄ«riyÄ• dhipa

cittÄ• dhipateyyaá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ...
... pe ... ime dhammÄ• kusalÄ• .

adhipati.

paá¹-hamo maggo.

<361> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• ya dutiyÄ• ya bhÅ«miyÄ• pattiyÄ• vivicce
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• .

dutiyo maggo.

<362> katame \Se 107/ \Ne 98/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• n
apacayagÄ• miá¹ƒ kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• nÄ• ya tatiyÄ• ya b
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ
tasmiá¹ƒ samaye phasso hoti ... pe ... aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... i
kusalÄ• .

tatiyo maggo.

<363> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• ya anavasesappahÄ• nÄ• ya catutthÄ• y
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye phasso \Be 90/ hoti ... pe ... aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti .
dhammÄ• kusalÄ• ... pe ....

<364> katamaá¹ƒ tasmiá¹ƒ samaye aÃ±Ã±indriyaá¹ƒ hoti? yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ Ã
pattÄ• naá¹ƒ viditÄ• naá¹ƒ sacchikatÄ• naá¹ƒ sacchikiriyÄ• ya paÃ±Ã±Ä• pajÄ• nanÄ• vica
sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±
upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ patodo p
paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä• Ä• loko paÃ±Ã±
paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹
maggapariyÄ• pannaá¹ƒ, idaá¹ƒ tasmiá¹ƒ samaye aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo h
pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime

catuttho maggo.

lokuttaraá¹ƒ cittaá¹ƒ.

dvÄ• dasa akusalÄ• ni

<365> katame \Ne 99/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppann
somanassasahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ra
gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cet
vitakko hoti, vicÄ• ro hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ
samÄ• dhindriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti,
hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ• yÄ• mo hoti, micchÄ• samÄ• dhi hoti, vÄ«riya
\Ee 76/ hoti, ahirikabalaá¹ƒ hoti, anottappabalaá¹ƒ hoti, lobho hoti, moho hoti, abhijjhÄ• hoti
micchÄ• diá¹-á¹-hi hoti, ahirikaá¹ƒ hoti \Be 91/, anottappaá¹ƒ hoti, samatho hoti, paggÄ• ho
hoti \Se 109/; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«p
dhammÄ• akusalÄ• .

<366> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<367> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±
cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ veday
sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<368> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti.

<369> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã±
cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye cetanÄ• hoti.

<370> katamaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ mano mÄ
100/ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<371> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko vitakko saá¹…kap
cetaso abhiniropanÄ• micchÄ• saá¹…kappo \Se 110/ --- ayaá¹ƒ tasmiá¹ƒ samaye vitakko h

<372> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ

anusandhÄ• natÄ• \Ee 77/ anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<373> katamÄ• \Be 92/ tasmiá¹ƒ samaye pÄ«ti hoti? yÄ• tasmiá¹ƒ samaye pÄ«ti pÄ• mojj
hÄ• so pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa --- ayaá¹ƒ tasmiá¹ƒ samaye pÄ«ti ho

<374> katamaá¹ƒ tasmiá¹ƒ samaye sukhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ sÄ•
sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ•
tasmiá¹ƒ samaye sukhaá¹ƒ hoti.

<375> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
micchÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye cittassekaggatÄ• hoti.

<376> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ micchÄ
tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti.

<377> katamaá¹ƒ \Ne 101/ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ sama
á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samath
samÄ• dhibalaá¹ƒ micchÄ• samÄ• dhi --- idaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti?

<378> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<379> katamaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ceta
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa
--- idaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti.

<380> katamaá¹ƒ \Be 93/ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ
á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• \Ee 78/ vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹
samaye jÄ«vitindriyaá¹ƒ hoti.

<381> katamÄ• tasmiá¹ƒ samaye micchÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye diá¹-á¹-hi
diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho {paá¹-iggÄ• ho (Ce Se) } abhiniveso parÄ•
micchÄ• patho micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho {vipariyesagÄ• ho (Katth

samaye micchÄ• diá¹-á¹-hi hoti.

<382> katamo tasmiá¹ƒ samaye micchÄ• saá¹…kappo hoti? yo tasmiá¹ƒ samaye \Se 112/ appanÄ• byappanÄ• cetaso abhiniropanÄ• micchÄ• saá¹…kappo --- ayaá¹ƒ tasmiá¹ƒ sam

<383> katamo tasmiá¹ƒ samaye micchÄ• vÄ• yÄ• mo hoti? yo tasmiá¹ƒ samaye cetasiko v parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ• anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ micch tasmiá¹ƒ samaye micchÄ• vÄ• yÄ• mo hoti.

<384> katamo tasmiá¹ƒ samaye micchÄ• samÄ• dhi hoti? yÄ• tasmiá¹ƒ samaye cittassa á avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya micchÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye micchÄ• samÄ• dhi hoti.

<385> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ« parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ• anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ micch tasmiá¹ƒ samaye vÄ«riyabalaá¹ƒ hoti.

<386> katamaá¹ƒ \Be 94/ tasmiá¹ƒ samaye samÄ• dhibalaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho sam samÄ• dhibalaá¹ƒ micchÄ• samÄ• dhi --- idaá¹ƒ tasmiá¹ƒ \Se 113/ samaye samÄ• dhibalaá

<387> katamaá¹ƒ tasmiá¹ƒ samaye ahirikabalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye na hirÄ«ya hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm hoti.

<388> katamaá¹ƒ tasmiá¹ƒ samaye anottappabalaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye na otta ottappati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm hoti.

<389> katamo tasmiá¹ƒ samaye lobho hoti? yo \Ee 79/ tasmiá¹ƒ samaye lobho lubbhanÄ• sÄ• rajjanÄ• sÄ• rajjitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye

<390> katamo \Ne 103/ tasmiá¹ƒ samaye moho hoti? yaá¹ƒ tasmiá¹ƒ samaye aÃ±Ã±Ä• á¹‡ anabhisamayo ananubodho asambodho appaá¹-ivedho asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ apaccakkhakammaá¹ƒ dummejjhaá¹ƒ bÄ• lyaá¹ƒ asampajaÃ±Ã±aá¹ƒ moho pamoho samm avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- ay

hoti.

<391> katamÄ• tasmiá¹ƒ samaye abhijjhÄ• hoti? yo tasmiá¹ƒ samaye lobho lubbhanÄ• lu
sÄ• rajjanÄ• sÄ• rajjitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye

<392> katamÄ• tasmiá¹ƒ samaye micchÄ• diá¹-á¹-hi hoti? yÄ• tasmiá¹ƒ samaye \Se 114/
diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-h
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micc
micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- ayaá¹ƒ tasmiá¹ƒ samaye micchÄ• dia

<393> katamaá¹ƒ tasmiá¹ƒ samaye ahirikaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye na hirÄ«yati hi
hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm

<394> katamaá¹ƒ tasmiá¹ƒ samaye anottappaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye na ottappat
ottappati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ tasm

<395> katamo tasmiá¹ƒ samaye samatho hoti? yÄ• tasmiá¹ƒ samaye cittassa á¹-hiti saá¹‡
avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• d
ayaá¹ƒ tasmiá¹ƒ samaye samatho hoti.

<396> katamo tasmiá¹ƒ samaye paggÄ• ho hoti? yo tasmiá¹ƒ samaye cetasiko vÄ«riyÄ• ra
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamatÄ•
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ micchÄ
tasmiá¹ƒ samaye paggÄ• ho hoti.

<397> katamo tasmiá¹ƒ samaye avikkhepo hoti? yÄ• tasmiá¹ƒ samaye \Se 115/ cittassa á¹
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
micchÄ• samÄ• dhi --- ayaá¹ƒ tasmiá¹ƒ samaye avikkhepo hoti; ye vÄ• pana tasmiá¹ƒ sama
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• akusalÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, paÃ±cindriyÄ• ni honti, paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko maggo hot
honti, dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ \Ee 80/ hoti, ek
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
akusalÄ• ... pe ....

<398> katamo \Be 96/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vita

cittassekaggatÄ• vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• diá¹-á¹-hi m
micchÄ• vÄ• yÄ• mo micchÄ• samÄ• dhi vÄ«riyabalaá¹ƒ samÄ• dhibalaá¹ƒ ahirikabalaá¹ƒ a
abhijjhÄ• micchÄ• diá¹-á¹-hi ahirikaá¹ƒ anottappaá¹ƒ samatho paggÄ• ho avikkhepo; ye vÄ
aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandh
saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ sama
... pe ... ime \Se 116/ dhammÄ• akusalÄ• .

<399> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
diá¹-á¹-higatasampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhamm
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime

<400> katame \Ne 105/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
somanassasahagataá¹ƒ diá¹-á¹-higatavippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ran
gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cet
vitakko hoti, vicÄ• ro hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ
samÄ• dhindriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti,
hoti, micchÄ• vÄ• yÄ• mo hoti, micchÄ• samÄ• dhi hoti, vÄ«riyabalaá¹ƒ hoti, samÄ• dhibala
hoti, anottappabalaá¹ƒ hoti, lobho hoti, moho hoti, abhijjhÄ• hoti, ahirikaá¹ƒ hoti, anottappaá
samatho hoti, paggÄ• ho hoti, avikkhepo hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atth
arÅ«pino dhammÄ• --- ime dhammÄ• akusalÄ• ... pe ....

tasmiá¹ƒ kho pana samaye \Ee 81/ cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti \Se 11
tayo Ä• hÄ• rÄ• honti, paÃ±cindriyÄ• ni honti, paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, tivaá¹…g
balÄ• ni honti, dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ \Be 97
dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ
dhammÄ• akusalÄ• ... pe ....

<401> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• saá¹…kappo micchÄ• vÄ• yÄ
vÄ«riyabalaá¹ƒ samÄ• dhibalaá¹ƒ ahirikabalaá¹ƒ anottappabalaá¹ƒ lobho moho abhijjhÄ• a
samatho paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasam
á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±
tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• akusalÄ• .

<402> katame \Ne 106/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
somanassasahagataá¹ƒ diá¹-á¹-higatavippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡a
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho

pe ... ime dhammÄ• akusalÄ• .

<403> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ \S
upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ra
gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cet
vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ hoti, sam
hoti, manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, micchÄ• diá¹-á¹-hi hoti,
micchÄ• saá¹…kappo hoti, micchÄ• vÄ• yÄ• mo hoti, micchÄ• samÄ• dhi hoti, vÄ«riyabalaá
ahirikabalaá¹ƒ hoti, anottappabalaá¹ƒ hoti, lobho hoti, moho hoti, abhijjhÄ• hoti, micchÄ• di
ahirikaá¹ƒ hoti, anottappaá¹ƒ hoti, samatho hoti, paggÄ• ho hoti, avikkhepo hoti; ye vÄ• par
aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• akusalÄ• .

<404> katamo \Be 98/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<405> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±
cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ \Ee 82
cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hot

<406> katamÄ• tasmiá¹ƒ samaye upekkhÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ nev
cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ \Se 119/ vedayitaá¹ƒ cetosamphassajÄ• adukkh
tasmiá¹ƒ samaye upekkhÄ• hoti ... pe ....

<407> katamaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasik
nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• a
idaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti ... pe ... ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• akusalÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuy
Ä• hÄ• rÄ• honti, paÃ±cindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, caturaá¹…giko
balÄ• ni honti, dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, e
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
akusalÄ• ... pe ....

<408> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• diá¹-á¹-hi micchÄ• saá¹…kap
micchÄ• samÄ• dhi vÄ«riyabalaá¹ƒ samÄ• dhibalaá¹ƒ ahirikabalaá¹ƒ anottappabalaá¹ƒ lobh

micchÄ• diá¹-á¹-hi ahirikaá¹ƒ anottappaá¹ƒ samatho paggÄ• ho avikkhepo; ye vÄ• pana tas
atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-ha
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ \Se 120/ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ•
ime dhammÄ• akusalÄ• .

<409> katame \Be 99/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppann
upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡a
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho
pe ... ime dhammÄ• akusalÄ• .

<410> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
diá¹-á¹-higatavippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡aá¹ƒ vÄ• gandhÄ
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vit
hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ hoti, samÄ• dhindriyaá¹ƒ hoti, r
upekkhindriyaá¹ƒ hoti \Ee 83/, jÄ«vitindriyaá¹ƒ hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ•
micchÄ• samÄ• dhi hoti, vÄ«riyabalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, ahirikabalaá¹ƒ hoti, an
lobho hoti, moho hoti, abhijjhÄ• hoti, ahirikaá¹ƒ hoti, anottappaá¹ƒ hoti, samatho hoti, paggÄ
avikkhepo hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«
dhammÄ• akusalÄ• ... pe ....

tasmiá¹ƒ \Ne 108/ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti \Se 1
tayo Ä• hÄ• rÄ• honti, paÃ±cindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, tivaá¹…gi
balÄ• ni honti, dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, e
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
akusalÄ• ... pe ....

<411> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• saá¹…kappo micchÄ• vÄ• yÄ
vÄ«riyabalaá¹ƒ samÄ• dhibalaá¹ƒ ahirikabalaá¹ƒ anottappabalaá¹ƒ lobho moho abhijjhÄ• a
samatho paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasam
á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ \Be 100/ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hape
--- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• akusalÄ• .

<412> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
diá¹-á¹-higatavippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhamm
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime

<413> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ \S
domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ramm
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vit
hoti, dukkhaá¹ƒ hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ hoti, samÄ• dhindriyaá¹ƒ hoti,
hoti, domanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ•
micchÄ• samÄ• dhi hoti, vÄ«riyabalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, ahirikabalaá¹ƒ hoti, an
doso hoti, moho hoti, byÄ• pÄ• do hoti, ahirikaá¹ƒ hoti, anottappaá¹ƒ hoti, samatho hoti, pag
avikkhepo hoti; ye vÄ• pana tasmiá¹ƒ \Ee 84/ samaye aÃ±Ã±epi atthi paá¹-iccasamuppann
ime dhammÄ• akusalÄ• .

<414> katamo \Ne 109/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusan
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<415> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±
cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ
cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hot

<416> katamaá¹ƒ tasmiá¹ƒ samaye dukkhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ as
dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ \Be 101/ cetosamphassa
123/ vedanÄ• --- idaá¹ƒ tasmiá¹ƒ samaye dukkhaá¹ƒ hoti ... pe ....

<417> katamaá¹ƒ tasmiá¹ƒ samaye domanassindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ceta
cetasikaá¹ƒ dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosampha
vedanÄ• --- idaá¹ƒ tasmiá¹ƒ samaye domanassindriyaá¹ƒ hoti ... pe ....

<418> katamo tasmiá¹ƒ samaye doso hoti? yo tasmiá¹ƒ samaye doso dussanÄ• dussitatta
byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --
samaye doso hoti ... pe ....

<419> katamo tasmiá¹ƒ samaye byÄ• pÄ• do hoti? yo tasmiá¹ƒ samaye doso dussanÄ• du
byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattaman
tasmiá¹ƒ samaye byÄ• pÄ• do hoti ... pe ... ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi p
arÅ«pino dhammÄ• --- ime dhammÄ• akusalÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, paÃ±cindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, tivaá¹…giko maggo hoti, ca
dve hetÅ« honti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti \Ne 110/, ekÄ• d

vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---
....

<420> katamo \Se 124/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vi
cittassekaggatÄ• vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• saá¹…kapp
micchÄ• samÄ• dhi vÄ«riyabalaá¹ƒ samÄ• dhibalaá¹ƒ ahirikabalaá¹ƒ anottappabalaá¹ƒ dos
anottappaá¹ƒ samatho paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atth
arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandha
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe

<421> katame \Be 102/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹
dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso ho
pe ... ime dhammÄ• akusalÄ• .

<422> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
vicikicchÄ• sampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡aá¹ƒ vÄ• gandhÄ
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vit
hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ \Se 125/ hoti, manindriyaá¹ƒ ho
upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ• yÄ• mo
hoti, ahirikabalaá¹ƒ hoti, anottappabalaá¹ƒ hoti, vicikicchÄ• hoti, moho hoti, ahirikaá¹ƒ hoti,
hoti, paggÄ• ho hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
dhammÄ• akusalÄ• .

<423> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti ... pe ....

<424> katamÄ• \Ne 111/ tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye
tasmiá¹ƒ samaye cittassekaggatÄ• hoti ... pe ....

<425> katamÄ• tasmiá¹ƒ samaye vicikicchÄ• hoti? yÄ• tasmiá¹ƒ samaye kaá¹…khÄ• ka
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹
parisappanÄ• apariyogÄ• hanÄ• thambhitattaá¹ƒ cittassa manovilekho --- ayaá¹ƒ tasmiá¹ƒ
... pe ... \Ee 86/ ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«
dhammÄ• akusalÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo

honti, cattÄ• ri indriyÄ• ni honti \Be 103/, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, duvaá¹…giko m
balÄ• ni honti, eko hetu hoti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti \Se 1
dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
dhammÄ• akusalÄ• ... pe ....

<426> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
vÄ«riyindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• saá¹…kappo micchÄ• vÄ• yÄ• mo vÄ«riyabalaá¹ƒ
anottappabalaá¹ƒ vicikicchÄ• moho ahirikaá¹ƒ anottappaá¹ƒ paggÄ• ho; ye vÄ• pana tasm
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetv
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhand
akusalÄ• .

<427> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
uddhaccasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbh
hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, up
cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ hoti, samÄ• dhindriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, u
hoti, jÄ«vitindriyaá¹ƒ hoti, micchÄ• saá¹…kappo hoti, micchÄ• vÄ• yÄ• mo hoti, micchÄ• sa
vÄ«riyabalaá¹ƒ hoti, samÄ• dhibalaá¹ƒ hoti, ahirikabalaá¹ƒ hoti \Ne 112/, anottappabalaá¹ƒ
hoti, moho hoti, ahirikaá¹ƒ hoti, anottappaá¹ƒ hoti, samatho hoti, paggÄ• ho hoti, avikkhepo
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• ---

<428> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti ... pe ....

<429> katamaá¹ƒ tasmiá¹ƒ samaye uddhaccaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittassa udd
cetaso vikkhepo bhantattaá¹ƒ cittassa --- idaá¹ƒ tasmiá¹ƒ samaye \Be 104/ uddhaccaá¹ƒ hot
ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, paÃ±cindriyÄ• ni honti, caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, tivaá¹…giko maggo hoti, ca
eko hetu hoti, eko phasso hoti ... pe ... ekaá¹ƒ dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

<430> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ micchÄ• saá¹…kappo micchÄ• vÄ• yÄ
vÄ«riyabalaá¹ƒ samÄ• dhibalaá¹ƒ ahirikabalaá¹ƒ anottappabalaá¹ƒ uddhaccaá¹ƒ moho ahiri
samatho \Se 128/ paggÄ• ho avikkhepo; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá
dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hap

ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• akusalÄ• .

dvÄ• dasa akusalacittÄ• ni.

abyÄ• katavipÄ• ko

kusalavipÄ• kapaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni

<431> katame \Ne 113/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa ku
upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ
samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, upekkhÄ• h
hoti, manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ
atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• .

<432> katamo \Be 105/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusan
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<433> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
hoti.

<434> katamÄ• \Se 129/ \Ee 88/ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nita
saÃ±Ã±Ä• hoti.

<435> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• cakkhuviÃ±Ã
cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye cetanÄ• hoti.

<436> katamaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ mano mÄ
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<437> katamÄ• \Ne 114/ tasmiá¹ƒ samaye upekkhÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasi
nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• a
ayaá¹ƒ tasmiá¹ƒ samaye upekkhÄ• hoti.

<438> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á

samaye cittassekaggatÄ• hoti.

<439> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<440> katamaá¹ƒ \Be 106/ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samay
neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosa
vedanÄ• --- idaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti.

<441> katamaá¹ƒ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhamm
yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ tas
jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu h
dhammÄ• yatanaá¹ƒ hoti, ekÄ• \Ee 89/ dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samay
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<442> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• cittassekag
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹
vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akk
samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<443> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa
upacitattÄ• vipÄ• kaá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ sad
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡a
sukhasahagataá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti, vedanÄ•
cetanÄ• hoti, cittaá¹ƒ hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, sukhin
jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
ime dhammÄ• abyÄ• katÄ• .

<444> katamo \Be 107/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusan
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<445> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• kÄ• yaviÃ±

kÄ• yikaá¹ƒ sÄ• taá¹ƒ kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yasamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ ved
sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<446> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• kÄ• yaviÃ
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti.

<447> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• kÄ• yaviÃ±Ã
cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ \Se 132/ tasmiá¹ƒ samaye cetanÄ• hoti.

<448> katamaá¹ƒ \Ee 90/ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ m
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<449> katamaá¹ƒ \Ne 116/ tasmiá¹ƒ samaye sukhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye kÄ• yi
sukhaá¹ƒ kÄ• yasamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• sÄ
tasmiá¹ƒ samaye sukhaá¹ƒ hoti.

<450> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á
samaye cittassekaggatÄ• hoti.

<451> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<452> katamaá¹ƒ \Be 108/ tasmiá¹ƒ samaye sukhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye k
kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yasamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ kÄ• yasamph
--- idaá¹ƒ tasmiá¹ƒ samaye sukhindriyaá¹ƒ hoti.

<453> katamaá¹ƒ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhamm
yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ tas
jÄ«vitindriyaá¹ƒ hoti; ye \Se 133/ vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamu
dhammÄ• --- ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu h
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<454> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• cittassekag
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹
vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akk
samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

kusalavipÄ• kÄ• ni paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni.

kusalavipÄ• kamanodhÄ• tu

<455> katame \Ee 91/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kus
upacitattÄ• vipÄ• kÄ• manodhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá
phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phas
hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti \Be 109/, upekkhÄ• hoti, cittassek
manindriyaá¹ƒ hoti \Se 134/, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmi
aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ•

<456> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<457> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manodhÄ•
neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosa
vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<458> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manodhÄ•
saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti.

<459> katamÄ• \Ne 118/ tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• ma
saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye cetanÄ• hoti.

<460> katamaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ mano mÄ
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<461> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko vitakko saá¹…kap
cetaso abhiniropanÄ• --- ayaá¹ƒ \Se 135/ tasmiá¹ƒ samaye vitakko hoti.

<462> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ
anusandhÄ• natÄ• anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<463> katamÄ• \Be 110/ tasmiá¹ƒ samaye upekkhÄ• hoti? yaá¹ƒ \Ee 92/ tasmiá¹ƒ samaye
nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• a
ayaá¹ƒ tasmiá¹ƒ samaye upekkhÄ• hoti.

<464> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á
samaye cittassekaggatÄ• hoti.

<465> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<466> katamaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasika
nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• a
idaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti.

<467> katamaá¹ƒ \Ne 119/ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá
á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá
jÄ«vitindriyaá¹ƒ hoti; ye \Se 136/ vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamu
dhammÄ• --- ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manodhÄ• tu hoti, ekaá¹ƒ dhar
ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamupp
ime dhammÄ• abyÄ• katÄ• ... pe ....

<468> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ
vedanÄ• kkhandhaá¹ƒ \Be 111/ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä
tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

kusalavipÄ• kÄ• manodhÄ• tu.

kusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tusomanassasahagatÄ•

<469> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa
vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• rÅ«pÄ• ramm
dhammÄ• rammaá¹‡Ä• \Ee 93/ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye pha

hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassek
hoti, manindriyaá¹ƒ \Se 137/ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti; ye vÄ• par
aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ•

<470> katamo \Ne 120/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusan
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<471> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã
cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ veday
sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<472> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti.

<473> katamÄ• tasmiá¹ƒ samaye cetanÄ• hoti. yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±Ã±
cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye cetanÄ• hoti.

<474> katamaá¹ƒ \Be 112/ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<475> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko \Se 138/ vitakko s
byappanÄ• cetaso abhiniropanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vitakko hoti.

<476> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ
anusandhÄ• natÄ• anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<477> katamÄ• tasmiá¹ƒ samaye pÄ«ti hoti? yÄ• tasmiá¹ƒ samaye pÄ«ti pÄ• mojjaá¹ƒ Ä•
pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa --- ayaá¹ƒ tasmiá¹ƒ samaye pÄ«ti hoti.

<478> katamaá¹ƒ \Ee 94/ \Ne 121/ tasmiá¹ƒ samaye sukhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samay
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa
--- idaá¹ƒ tasmiá¹ƒ samaye sukhaá¹ƒ hoti.

<479> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á
samaye cittassekaggatÄ• hoti.

<480> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ma

paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<481> katamaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye ceta
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ \Se 139/ cetosa
vedanÄ• --- idaá¹ƒ tasmiá¹ƒ samaye somanassindriyaá¹ƒ hoti.

<482> katamaá¹ƒ \Be 113/ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá
á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- ida
jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuy
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu ho
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<483> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• \Ne
á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ
tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

kusalavipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassasahagatÄ• .

kusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuupekkhÄ• sahagatÄ•

<484> katame \Se 140/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa ku
upacitattÄ• vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ
dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hot
cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti,
hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi a
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• .

<485> katamo \Be 114/ tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusan
saá¹ƒphusitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<486> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• manoviÃ±
cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ veday

adukkhamasukhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• hoti.

<487> katamÄ• tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti? yÄ• tasmiá¹ƒ samaye tajjÄ• manoviÃ±
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saÃ±Ã±Ä• hoti.

<488> katamÄ• \Ne 123/ tasmiá¹ƒ samaye cetanÄ• hoti? yÄ• tasmiá¹ƒ samaye
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- a
samaye cetanÄ• hoti.

<489> katamaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ mano mÄ
paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akk
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ hoti.

<490> katamo tasmiá¹ƒ samaye vitakko hoti? yo tasmiá¹ƒ samaye takko vitakko saá¹…kap
cetaso abhiniropanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vitakko hoti.

<491> katamo tasmiá¹ƒ samaye vicÄ• ro hoti? yo tasmiá¹ƒ samaye cÄ• ro vicÄ• ro anuvicÄ
anusandhÄ• natÄ• anupekkhanatÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vicÄ• ro hoti.

<492> katamÄ• tasmiá¹ƒ samaye upekkhÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye cetasikaá¹ƒ nev
cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukh
samaye upekkhÄ• hoti.

<493> katamÄ• \Be 115/ tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye c
tasmiá¹ƒ samaye cittassekaggatÄ• hoti.

<494> katamaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti? yaá¹ƒ \Ee 96/ tasmiá¹ƒ samaye cit
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ tasmiá¹ƒ samaye manindriyaá¹ƒ hoti.

<495> katamaá¹ƒ \Se 142/ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samay
sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosampha
--- idaá¹ƒ tasmiá¹ƒ samaye upekkhindriyaá¹ƒ hoti.

<496> katamaá¹ƒ \Ne 124/ tasmiá¹ƒ samaye jÄ«vitindriyaá¹ƒ hoti? yo tesaá¹ƒ arÅ«pÄ«naá
á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- ida
jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu ho
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<497> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ
vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akk
samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime \Se 143/ dhammÄ• abyÄ• katÄ• .

kusalavipÄ• kÄ• upekkhÄ• sahagatÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

aá¹-á¹-hamahÄ• vipÄ• kÄ•

<498> katame \Be 116/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa ku
upacitattÄ• vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• A
somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasah
pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• s
... pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ
Ã±Ä• á¹‡avippayuttÄ• ... pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ•
vÄ• ... pe ... dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samay
avikkhepo hoti \Ne 125/ ... pe ... ime dhammÄ• abyÄ• katÄ• ... pe ... alobho abyÄ• katamÅ
abyÄ• katamÅ«laá¹ƒ ... pe ... ime dhammÄ• abyÄ• katÄ• .

aá¹-á¹-hamahÄ• vipÄ• kÄ• .

rÅ«pÄ• vacaravipÄ• kÄ•

<499> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ b
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye p
avikkhepo hoti ... pe ... \Se 144/ ime dhammÄ• kusalÄ• . tasseva rÅ«pÄ• vacarassa kusala
upacitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja
pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dha

<500> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ b
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati path

tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasse
kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ sukhassa ca pahÄ• nÄ• ... pe ... pa
upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ \Be 117/ samaye phasso hoti ... pe ... a
pe ... ime dhammÄ• abyÄ• katÄ• .

rÅ«pÄ• vacaravipÄ• kÄ• .

arÅ«pÄ• vacaravipÄ• kÄ•

<501> katame \Ne 126/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• m
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ• ... pe ... catutt
viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime \Se 145/ dhammÄ
tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ sabbas
samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ ama
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa \Ee 98/ ca pahÄ• nÄ• ... pe .
upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dha

<502> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sah
... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
... ime dhammÄ• kusalÄ• . tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upa
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sah
... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
... ime dhammÄ• abyÄ• katÄ• .

<503> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahaga
... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
... ime dhammÄ• kusalÄ• . tasseva arÅ«pÄ• vacarassa kusalassa kammassa \Se 146/ kata
\Be 118/ sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma Ä• kiÃ±caÃ±Ã±Ä• yatana
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso h
avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<504> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... av

pe ... ime dhammÄ• kusalÄ• . tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• u
sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja \Ee 99/ viharati, tasmiá¹ƒ samaye p
avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

arÅ«pÄ• vacaravipÄ• kÄ• .

lokuttaravipÄ• ka-paá¹-hamamaggavipÄ• kÄ•

suddhikapaá¹-ipadÄ•

<505> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
hoti ... pe ... avikkhepo \Se 147/ hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa
jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phass
aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<506> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• \Be 119/ kusalÄ• . tasseva lokuttarassa
jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
128/ viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ animittaá¹ƒ, tasmiá¹ƒ samaye pha
aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<507> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• \Ee 100
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa ku
katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ \Se 148/ jhÄ•
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ samaye pha
aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<508> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ

pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±anti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±anti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandh
vipÄ• ko ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±anti kusalaá¹ƒ ... pe ... dukkhapaá
dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... avikk
ime dhammÄ• abyÄ• katÄ• .

<509> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±a
jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá
... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã
... sukhapaá¹-ipadaá¹ƒ \Se 149/ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±atanti vipÄ• ko ... pe ... sukha
khippÄ• bhiÃ±Ã±anti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ \Ee 101/
vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±anti kusalaá¹ƒ ... pe ... sukhapaá¹-ipa
khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
ime dhammÄ• abyÄ• katÄ• .

suddhikapaá¹-ipadÄ• .

suddhikasuÃ±Ã±ataá¹ƒ

<510> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso ho
hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• b
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ, t
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<511> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso ho
hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• b
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Se 150/ animitta
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<512> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve

apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso hot
hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• b
\Ne 130/ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ \Ee 102/ jhÄ• naá¹ƒ upasampajja vihara
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<513> katame \Be 121/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±
pe ... suÃ±Ã±atanti vipÄ• ko ... pe ... suÃ±Ã±atanti kusalaá¹ƒ ... pe ... animittanti vipÄ• ko ...
suÃ±Ã±atanti kusalaá¹ƒ ... pe ... appaá¹‡ihitanti vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... p
hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

suddhikasuÃ±Ã±ataá¹ƒ.

suÃ±Ã±atapaá¹-ipadÄ•

<514> katame \Se 151/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokutt
jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phas
hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<515> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye phasso hoti \Ne 131/ ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasse
kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva \Ee 103/ kÄ• mehi ... pe
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ animittaá¹ƒ, ta
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<516> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ•

lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi .
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<517> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±atanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ
vipÄ• ko ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±atanti kusalaá¹ƒ ... pe
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ animittanti vipÄ• ko ... pe ... dukkhapaá¹-ipada
suÃ±Ã±atanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitan
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<518> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±
... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ k
suÃ±Ã±ataá¹ƒ \Ee 104/ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... c
jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajj
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±atanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipada
suÃ±Ã±atanti vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±atanti kus
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ animittanti vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ
suÃ±Ã±atanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

suÃ±Ã±atapaá¹-ipadÄ• .

suddhikaappaá¹‡ihitaá¹ƒ

<519> katame \Be 123/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ samaye phasso h
hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• b
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ,
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<520> katame \Se 154/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹

apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ samaye phasso h
hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• b
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati animittaá¹ƒ, tasm
hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<521> katame \Ne 133/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ \Ee 105/ samaye lokuttaraá¹ƒ j
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ
bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<522> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ \Se 155/ jhÄ• naá¹ƒ upasampajja vih
kusalaá¹ƒ ... pe ... appaá¹‡ihitanti vipÄ• ko ... pe ... appaá¹‡ihitanti kusalaá¹ƒ ... pe ... \Be 12
animittanti vipÄ• ko ... pe ... appaá¹‡ihitanti kusalaá¹ƒ ... pe ... suÃ±Ã±atanti vipÄ• ko, tasmi
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

suddhikaappaá¹‡ihitaá¹ƒ.

appaá¹‡ihitapaá¹-ipadÄ•

<523> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokutt
jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
134/ viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ samaye
avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<524> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
\Ee 106/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasse
kusalassa \Se 156/ jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe

jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ animittaá¹ƒ, ta
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<525> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokutta
\Be 125/ jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-ha
upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ
... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<526> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhi
vipÄ• ko ... pe ... dukkhapaá¹-ipadaá¹ƒ \Se 157/ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti kusa
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ animittanti vipÄ• ko ... pe ... dukkhapaá¹-ipada
appaá¹‡ihitanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±atan
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<527> katame \Ne 135/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ \E
khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• n
catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipa
khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã
kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ animittanti vipÄ• ko ... pe ... su
khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±
vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ

appaá¹‡ihitapaá¹-ipadÄ• .

vÄ«sati mahÄ• nayÄ•

<528> katame \Se 158/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ maggaá¹ƒ

lokuttaraá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ sammappadhÄ• naá¹ƒ bh
126/ lokuttaraá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ indriyaá¹ƒ bhÄ• veti ... pe ...
balaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ bojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ sacca
pe ... lokuttaraá¹ƒ samathaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhammaá¹ƒ bhÄ• veti ... pe ...
khandhaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ Ä• yatanaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhÄ
... pe ... lokuttaraá¹ƒ Ä• hÄ• raá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ phassaá¹ƒ bhÄ• veti ... pe
vedanaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ cetana
pe ... lokuttaraá¹ƒ cittaá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ
paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti \Ne 136/ ... pe ..
... ime dhammÄ• kusalÄ• tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dand
suÃ±Ã±ataá¹ƒ ... pe ... animittaá¹ƒ \Ee 108/ ... pe ... appaá¹‡ihitaá¹ƒ, tasmiá¹ƒ samaye phas
... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

vÄ«sati mahÄ• nayÄ• .

chandÄ• dhipateyyasuddhikapaá¹-ipadÄ•

<529> katame \Se 159/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasse
kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-
upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• d
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<530> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• \Be 127
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d

<531> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ \Ne 137/ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ•

kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ \Ee 109/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<532> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukk
dandhÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dand
suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ anim
chandÄ• dhipateyyanti vipÄ• ko ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ chand
... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyant
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<533> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ \Be 128/ khippÄ• bhiÃ
chandÄ• dhipateyyaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipat
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyaá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• n
jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±c
upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyanti kusa
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ..
khippÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ
chandÄ• dhipateyyanti vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ chandÄ•
... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti v
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

chandÄ• dhipateyyasuddhikapaá¹-ipadÄ• .

chandÄ• dhipateyyasuddhikasuÃ±Ã±atÄ•

<534> katame \Ee 110/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasm

pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• n
bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye \Se 162/ phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<535> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasm
pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• n
bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d

<536> katame \Be 129/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasm
pe ... avikkhepo \Ne 139/ hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalas
katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ u
appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo h
dhammÄ• abyÄ• katÄ• .

<537> katame \Se 163/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati suÃ
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ...
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... animittaá¹ƒ \Ee 111/ chandÄ• dhipateyyanti vipÄ•
suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... appaá¹‡ihitaá¹ƒ chandÄ• dhipateyy
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

chandÄ• dhipateyyasuddhikasuÃ±Ã±atÄ• .

<538> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹

chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d

<539> katame \Be 130/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hot
dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa \Ne 140/ jhÄ• nassa katattÄ• bhÄ• vita
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
animittaá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ...
abyÄ• katÄ• .

<540> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ \Ee 112/ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<541> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ \Se 165/ jhÄ• naá¹ƒ ... pe ... ca
jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajj
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti kusalaá¹
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti vipÄ• ko
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti kusalaá¹
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ animittaá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ...
dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... dukkhapaá¹
dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti vipÄ• ko, tasmiá¹ƒ samaye p
avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<542> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• \Be 131
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±
chandÄ• dhipateyyaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ c
... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyaá¹ƒ ... pe ...

pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã
chandÄ• dhipateyyanti vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ animitt
chandÄ• dhipateyyanti \Se 166/ vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá
chandÄ• dhipateyyanti vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<543> katame \Ee 113/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyaá¹ƒ, tas
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ
bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo h
dhammÄ• abyÄ• katÄ• .

<544> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyaá¹ƒ, tas
... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ
bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
chandÄ• dhipateyyaá¹ƒ \Se 167/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<545> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ \Be 132/ chandÄ• dhipateyy
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa k
\Ne 142/ katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ•
viharati suÃ±Ã±ataá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
ime dhammÄ• abyÄ• katÄ• .

<546> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati appa

chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ...
appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ \Ee 114/ ... pe ... animittaá¹ƒ chandÄ• dhi
... pe ... appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... suÃ±Ã±ataá¹ƒ chandÄ• c
vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo \Se 168/ hoti ... pe ... ime dhamm

<547> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d

<548> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime d
tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ \Be 133/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<549> katame \Se 169/ \Ne 143/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ j
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo h
dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vip
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ
chandÄ• dhipateyyaá¹ƒ \Ee 115/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• .

<550> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati duk
dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... dukkhapa
dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ... pe ... dukkhapaá¹

dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... dukkhapaá
dandhÄ• bhiÃ±Ã±aá¹ƒ animittaá¹ƒ chandÄ• dhipateyyanti vipÄ• ko ... pe ... dukkhapaá¹-ipad
appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... dukkhapaá¹-ipadaá¹ƒ dandhÄ• bh
chandÄ• dhipateyyanti vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo \Se 170/ h
dhammÄ• abyÄ• katÄ• .

<551> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ
pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá¹‡ihitaá¹ƒ chandÄ• dhipateyyaá¹ƒ ...
jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá
... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ appaá
chandÄ• dhipateyyanti vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ \Be 134/ khippÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ animitt
chandÄ• dhipateyyanti \Ne 144/ vipÄ• ko ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ
chandÄ• dhipateyyanti kusalaá¹ƒ ... pe ... sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã
chandÄ• dhipateyyanti vipÄ• ko, tasmiá¹ƒ samaye phasso hoti ... pe ... \Ee 116/ avikkhepo h
dhammÄ• abyÄ• katÄ• .

<552> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ maggaá¹ƒ bhÄ• ve
satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ sammappadhÄ• naá¹ƒ bhÄ• veti ... pe
171/ iddhipÄ• daá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ indriyaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ
bhÄ• veti ... pe ... lokuttaraá¹ƒ bojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ saccaá¹ƒ bhÄ
lokuttaraá¹ƒ samathaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhammaá¹ƒ bhÄ• veti ... pe ... lokutt
bhÄ• veti ... pe ... lokuttaraá¹ƒ Ä• yatanaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ dhÄ• tuá¹ƒ bhÄ•
lokuttaraá¹ƒ Ä• hÄ• raá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ phassaá¹ƒ bhÄ• veti ... pe ... lokutt
bhÄ• veti ... pe ... lokuttaraá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ cetanaá¹ƒ bhÄ• v
lokuttaraá¹ƒ cittaá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ
bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ chandÄ• dhipateyyaá¹ƒ, tasmiá¹ƒ samaye pha
hoti ... pe ... ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• b
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ ... pe ... animittaá¹ƒ ... pe ... appaá¹‡ihitaá¹ƒ chandÄ•
... vÄ«riyÄ• dhipateyyaá¹ƒ ... pe ... cittÄ• dhipateyyaá¹ƒ ... pe ... vÄ«maá¹ƒsÄ• dhipateyyaá
phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

paá¹-hamamaggavipÄ• ko.

dutiyÄ• dimaggavipÄ• ko

<553> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ \Be 135/ tanubhÄ• vÄ• ya dutiyÄ• ya
... kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ \Ee 117/ \Ne 145/ anavasesappahÄ• nÄ• ya tatiyÄ• y
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• ya anavasesappahÄ• nÄ• ya catutthÄ• y
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye phasso hoti ... pe ... aÃ±Ã±indriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... i
kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ viv
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aa
samaye phasso hoti ... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ hoti ... pe ... avikkhepo hoti ... pe ... ye
tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dham

<554> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti ... pe ....

<555> katamaá¹ƒ tasmiá¹ƒ samaye aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ hoti? yÄ• tesaá¹ƒ aÃ±Ã±Ä• t
aÃ±Ã±Ä• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo pavicayo dhammavicayo sallakkhaá¹‡Ä• upalak
paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« med
sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satt
paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ \Se 173/ an
dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ tasmiá
hoti ... pe ... ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pin
dhammÄ• abyÄ• katÄ• .

dutiyÄ• dimaggavipÄ• ko.

lokuttaravipÄ• ko.

akusalavipÄ• kaabyÄ• kataá¹ƒ

akusalavipÄ• kapaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni

<556> katame \Be 136/ \Ne 146/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa k
vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rÅ«pÄ• ramm
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ saddÄ• rammaá¹‡aá¹ƒ ... pe

uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ \Ee 118/ ... pe ... jivhÄ• viÃ
hoti upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppanna
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• h
hoti, dukkhaá¹ƒ hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, dukkhindriyaá¹ƒ hoti, jÄ«viti
ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•

<557> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹
--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti.

<558> katamÄ• tasmiá¹ƒ samaye vedanÄ• hoti? yaá¹ƒ tasmiá¹ƒ samaye tajjÄ• kÄ• yaviÃ±
\Se 174/ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ kÄ• yasamphassajaá¹ƒ asÄ• taá¹ƒ
kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- ayaá¹ƒ tasmiá¹ƒ samaye vedanÄ• h

<559> katamaá¹ƒ tasmiá¹ƒ samaye dukkhaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye kÄ• yikaá¹ƒ as
dukkhaá¹ƒ kÄ• yasamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ•
idaá¹ƒ tasmiá¹ƒ samaye dukkhaá¹ƒ hoti ... pe ....

<560> katamaá¹ƒ tasmiá¹ƒ samaye dukkhindriyaá¹ƒ hoti? yaá¹ƒ tasmiá¹ƒ samaye kÄ• yika
dukkhaá¹ƒ kÄ• yasamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ•
147/ --- idaá¹ƒ tasmiá¹ƒ samaye dukkhindriyaá¹ƒ hoti ... pe ... ye vÄ• pana tasmiá¹ƒ samaye
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ \Be 137/ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve
Ä• hÄ• rÄ• honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• kÄ• yaviÃ±Ã±Ä• á¹
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<561> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• cittassekag
vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹
á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ \E
saá¹…khÄ• rakkhandho \Se 175/ hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

akusalavipÄ• kapaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni.

akusalavipÄ• kamanodhÄ• tu

<562> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa katattÄ•
uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... phoá¹-á¹-habbÄ• r

panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti,
hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, upekkhindriya
jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
ime dhammÄ• abyÄ• katÄ• ... pe ....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
Ä• hÄ• rÄ• honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manodhÄ• tu hoti,
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<563> katamo \Be 138/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vi
cittassekaggatÄ• jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccas
dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ á¹-hap
176/ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe ... ime dhammÄ• abyÄ•

akusalavipÄ• kÄ• manodhÄ• tu.

akusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu

<564> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa katattÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ
yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• ho
hoti, vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, up
hoti, jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppan
--- ime dhammÄ• abyÄ• katÄ• ... pe ....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu ho
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<565> katamo \Ne 149/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vi
cittassekaggatÄ• jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccas
dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ \Se 177/ á¹-hapetvÄ• \Be 139/ saÃ±Ã±Ä• k
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe

akusalavipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

vipÄ• kÄ• abyÄ• katÄ• .

ahetukakiriyÄ• abyÄ• kataá¹ƒ

kiriyÄ• manodhÄ• tu

<566> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manodhÄ• tu uppannÄ• hoti ki
ca kammavipÄ• kÄ• upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... phoá¹-á¹-hab
vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ•
vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, upekkh
jÄ«vitindriyaá¹ƒ hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
ime dhammÄ• abyÄ• katÄ• ... pe ....

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, tÄ«á¹‡indriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manodhÄ• tu hoti, ekaá¹ƒ dhar
ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamupp
ime dhammÄ• abyÄ• katÄ• ... pe ....

<567> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko \Se
cittassekaggatÄ• \Ne 150/ jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi p
arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-hapetvÄ• saÃ±Ã±Ä• kkhandha
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti ... pe

kiriyÄ• manodhÄ• tu.

kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusomanassasahagatÄ•

<568> katame \Be 140/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adh
\Ee 121/ kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• somanassasahagatÄ• rÅ«pÄ• ram
dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hot
cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassekagga
vÄ«riyindriyaá¹ƒ hoti, samÄ• dhindriyaá¹ƒ hoti, manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti
hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dham
abyÄ• katÄ• .

<569> katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusanÄ• saá¹

--- ayaá¹ƒ tasmiá¹ƒ samaye phasso hoti ... pe ....

<570> katamÄ• tasmiá¹ƒ samaye cittassekaggatÄ• hoti? yÄ• tasmiá¹ƒ samaye cittassa á
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
ayaá¹ƒ tasmiá¹ƒ samaye cittassekaggatÄ• hoti.

<571> katamaá¹ƒ tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti? yo tasmiá¹ƒ samaye cetasiko vÄ
parakkamo uyyÄ• mo \Se 179/ vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparak
anikkhittachandatÄ• anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ v
tasmiá¹ƒ samaye vÄ«riyindriyaá¹ƒ hoti.

<572> katamaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti? yÄ• tasmiá¹ƒ samaye cittass
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
idaá¹ƒ tasmiá¹ƒ samaye samÄ• dhindriyaá¹ƒ hoti ... pe ... ye vÄ• pana tasmiá¹ƒ samaye aÃ
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• .

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, paÃ±cindriyÄ• ni honti, eko \Be 141/ phasso hoti ... pe ... ekÄ• manoviÃ±Ã±Ä• á¹‡adh
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<573> katamo tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vitakko vic
vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• \Ee 122/ vedanÄ• kkhandhaá¹ƒ
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhand
abyÄ• katÄ• .

kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassasahagatÄ• .

kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuupekkhÄ• sahagatÄ•

<574> katame \Se 180/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adh
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä•
yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• h
hoti, vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• \Ne 152/ hoti, vÄ«riyindriya
samÄ• dhindriyaá¹ƒ hoti manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti; ye
samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• --- ime dhammÄ• aby

tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• honti, dvÄ• yatanÄ• ni honti, dve dhÄ• tuyo
honti, paÃ±cindriyÄ• ni honti, eko phasso hoti ... pe ... ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu ho
dhammÄ• yatanaá¹ƒ hoti, ekÄ• dhammadhÄ• tu hoti; ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã
arÅ«pino dhammÄ• --- ime dhammÄ• abyÄ• katÄ• ... pe ....

<575> katamo \Be 142/ tasmiá¹ƒ samaye saá¹…khÄ• rakkhandho hoti? phasso cetanÄ• vi
cittassekaggatÄ• vÄ«riyindriyaá¹ƒ samÄ• dhindriyaá¹ƒ jÄ«vitindriyaá¹ƒ; ye vÄ• pana tasmi
atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• á¹-hapetvÄ• vedanÄ• kkhandhaá¹ƒ á¹-h
á¹-hapetvÄ• viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ --- ayaá¹ƒ tasmiá¹ƒ samaye saá¹…khÄ• rakkhand
181/ dhammÄ• abyÄ• katÄ• .

kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• .

ahetukÄ• kiriyÄ• abyÄ• katÄ• .

sahetukakÄ• mÄ• vacarakiriyÄ•

<576> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu up
nÄ• kusalÄ• na ca kammavipÄ• kÄ• somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ• ... pe
Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippa
somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahag
... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sah
pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡Ä•
vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha \Ee 123/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkh
pe ... ime dhammÄ• abyÄ• katÄ• ... pe ... alobho abyÄ• katamÅ«laá¹ƒ ... pe ... adoso abyÄ
... ime dhammÄ• abyÄ• katÄ• .

sahetukÄ• kÄ• mÄ• vacarakiriyÄ• .

rÅ«pÄ• vacarakiriyÄ•

<577> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ b
nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ vivicceva kÄ•
jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ \Be 143/ samaye phasso h
hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

<578> katame \Se 182/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ jhÄ•
kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ vital

... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ...
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«
samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhammÄ• abyÄ• katÄ• .

rÅ«pÄ• vacarakiriyÄ• .

arÅ«pÄ• vacarakiriyÄ•

<579> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ
nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sabbaso rÅ«p
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ \Ne 154/ sukhassa ca pahÄ• nÄ• ... pe
upasampajja viharati tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime dhar

<580> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ
kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sab
samatikkamma viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ
upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo \Se 183/ hoti ... pe ...
abyÄ• katÄ• .

<581> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ
nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sabbaso viÃ±Ã
samatikkamma Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ• .
upasampajja viharati \Be 144/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ...
abyÄ• katÄ• .

<582> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ
nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sabbaso Ä• ki
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca
jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe
abyÄ• katÄ• ... pe ... alobho abyÄ• katamÅ«laá¹ƒ ... pe ... adoso abyÄ• katamÅ«laá¹ƒ ... pe
abyÄ• katamÅ«laá¹ƒ ... pe ... ime dhammÄ• abyÄ• katÄ• .

arÅ«pÄ• vacarakiriyÄ• .

kiriyÄ• abyÄ• katÄ• .

cittuppÄ• dakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. rÅ«pakaá¹‡á¸• aá¹ƒ

uddeso

<583> katame \Se 184/ \Be 145/ \Ne 155/ dhammÄ• abyÄ• katÄ• ? kusalÄ• kusalÄ• naá¹ƒ
kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• apariyÄ• pannÄ• vedanÄ• kkhandho
viÃ±Ã±Ä• á¹‡akkhandho, ye ca dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kamm
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• abyÄ• katÄ• .

mÄ• tikÄ•

ekakaá¹ƒ

<584> tattha katamaá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• , catunnaÃ±ca m
rÅ«paá¹ƒ --- idaá¹ƒ vuccati sabbaá¹ƒ rÅ«paá¹ƒ. sabbaá¹ƒ rÅ«paá¹ƒ na hetu, ahetukaá¹ƒ, he
sappaccayaá¹ƒ \Ee 125/, saá¹…khataá¹ƒ, rÅ«paá¹ƒ {rÅ«piyaá¹ƒ (Ce) }, lokiyaá¹ƒ, sÄ• savaá
ganthaniyaá¹ƒ, oghaniyaá¹ƒ, yoganiyaá¹ƒ, nÄ«varaá¹‡iyaá¹ƒ, parÄ• maá¹-á¹-haá¹ƒ, upÄ• dÄ
saá¹ƒkilesikaá¹ƒ, abyÄ• kataá¹ƒ, anÄ• rammaá¹‡aá¹ƒ, acetasikaá¹ƒ, cittavippayuttaá¹ƒ,
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ, asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ, na savitak
avitakkavicÄ• ramattaá¹ƒ, avitakkaavicÄ• raá¹ƒ, na pÄ«tisahagataá¹ƒ, na sukhasahagataá¹ƒ
upekkhÄ• sahagataá¹ƒ, neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ, neva dassane
pahÄ• tabbahetukaá¹ƒ, neva Ä• cayagÄ• mi na apacayagÄ• mi, nevasekkhanÄ• sekkhaá¹ƒ
rÅ«pÄ• vacaraá¹ƒ, na \Ne 156/ arÅ«pÄ• vacaraá¹ƒ, pariyÄ• pannaá¹ƒ, no apariyÄ• pannaá¹
aniyyÄ• nikaá¹ƒ, uppannaá¹ƒ, chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyaá¹ƒ, aniccaá¹ƒ, jarÄ• bhibl

evaá¹ƒ ekavidhena rÅ«pasaá¹…gaho.

ekakaá¹ƒ.

dukaá¹ƒ

duvidhena \Se 185/ \Be 146/ rÅ«pasaá¹…gaho ---

atthi rÅ«paá¹ƒ upÄ• dÄ• , atthi rÅ«paá¹ƒ no upÄ• dÄ• .

atthi rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ, atthi rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ.

atthi rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, atthi rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• ni

atthi rÅ«paá¹ƒ sanidassanaá¹ƒ, atthi rÅ«paá¹ƒ anidassanaá¹ƒ.

atthi rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ, atthi rÅ«paá¹ƒ appaá¹-ighaá¹ƒ.

atthi rÅ«paá¹ƒ indriyaá¹ƒ, atthi rÅ«paá¹ƒ na indriyaá¹ƒ.

atthi rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ, atthi rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

atthi rÅ«paá¹ƒ viÃ±Ã±atti, atthi rÅ«paá¹ƒ na viÃ±Ã±atti.

atthi rÅ«paá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ, atthi rÅ«paá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ.

atthi rÅ«paá¹ƒ cittasahabhu, atthi rÅ«paá¹ƒ na cittasahabhu.

atthi rÅ«paá¹ƒ cittÄ• nuparivatti, atthi rÅ«paá¹ƒ na cittÄ• nuparivatti.

atthi rÅ«paá¹ƒ ajjhattikaá¹ƒ, atthi rÅ«paá¹ƒ bÄ• hiraá¹ƒ.

atthi rÅ«paá¹ƒ oá¸·Ä• rikaá¹ƒ, atthi rÅ«paá¹ƒ sukhumaá¹ƒ.

atthi rÅ«paá¹ƒ dÅ«re, atthi rÅ«paá¹ƒ santike.

atthi rÅ«paá¹ƒ cakkhusamphassassa vatthu, atthi rÅ«paá¹ƒ cakkhusamphassassa na vatth
cakkhusamphassajÄ• ya \Ne 157/ vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe ... cetanÄ• ya ...
cakkhuviÃ±Ã±Ä• á¹‡assa vatthu, atthi rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu.

atthi rÅ«paá¹ƒ sotasamphassassa ... pe ... ghÄ• nasamphassassa ... pe ... \Se 186/ jivhÄ• s
... kÄ• yasamphassassa vatthu, atthi rÅ«paá¹ƒ kÄ• yasamphassassa na vatthu. atthi rÅ«paá
vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe ... cetanÄ• ya \Ee 126/ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡
rÅ«paá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu.

atthi rÅ«paá¹ƒ cakkhusamphassassa Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ cakkhusamphassas
rÅ«paá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe ... cetanÄ• ya ...
cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa nÄ• r

atthi rÅ«paá¹ƒ sotasamphassassa ... pe ... \Be 147/ ghÄ• nasamphassassa ... pe ... jivhÄ• s

... kÄ• yasamphassassa Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ kÄ• yasamphassassa nÄ• ramm
kÄ• yasamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe ... cetanÄ• ya ... pe ... kÄ•
Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa nÄ• rammaá¹‡aá¹ƒ.

atthi rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ, atthi rÅ«paá¹ƒ na cakkhÄ• yatanaá¹ƒ. atthi rÅ«paá¹ƒ so
ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ, atthi rÅ«paá¹ƒ na

atthi rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, atthi rÅ«paá¹ƒ na rÅ«pÄ• yatanaá¹ƒ. atthi rÅ«paá¹ƒ sadd
gandhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ, atthi rÅ«p
phoá¹-á¹-habbÄ• yatanaá¹ƒ.

atthi rÅ«paá¹ƒ cakkhudhÄ• tu, atthi rÅ«paá¹ƒ na cakkhudhÄ• tu. atthi rÅ«paá¹ƒ sotadhÄ• tu
ghÄ• nadhÄ• tu ... pe ... jivhÄ• dhÄ• tu ... pe ... kÄ• yadhÄ• tu, atthi rÅ«paá¹ƒ na kÄ• yadhÄ

atthi rÅ«paá¹ƒ rÅ«padhÄ• tu, atthi rÅ«paá¹ƒ na rÅ«padhÄ• tu. atthi rÅ«paá¹ƒ saddadhÄ• tu
... pe ... rasadhÄ• tu ... pe ... phoá¹-á¹-habbadhÄ• tu, atthi rÅ«paá¹ƒ na phoá¹-á¹-habbadhÄ•

atthi \Ne 158/ rÅ«paá¹ƒ cakkhundriyaá¹ƒ, atthi rÅ«paá¹ƒ na cakkhundriyaá¹ƒ. atthi rÅ«paá¹
pe ... ghÄ• nindriyaá¹ƒ ... pe ... jivhindriyaá¹ƒ ... pe ... kÄ• yindriyaá¹ƒ, atthi rÅ«paá¹ƒ na kÄ•

atthi rÅ«paá¹ƒ itthindriyaá¹ƒ, atthi rÅ«paá¹ƒ na itthindriyaá¹ƒ.

atthi rÅ«paá¹ƒ purisindriyaá¹ƒ, atthi rÅ«paá¹ƒ na purisindriyaá¹ƒ.

atthi rÅ«paá¹ƒ jÄ«vitindriyaá¹ƒ, atthi rÅ«paá¹ƒ na jÄ«vitindriyaá¹ƒ.

atthi rÅ«paá¹ƒ kÄ• yaviÃ±Ã±atti, atthi rÅ«paá¹ƒ na kÄ• yaviÃ±Ã±atti.

atthi rÅ«paá¹ƒ vacÄ«viÃ±Ã±atti, atthi rÅ«paá¹ƒ na vacÄ«viÃ±Ã±atti.

atthi rÅ«paá¹ƒ Ä• kÄ• sadhÄ• tu, atthi rÅ«paá¹ƒ na Ä• kÄ• sadhÄ• tu.

atthi rÅ«paá¹ƒ \Se 187/ Ä• podhÄ• tu, atthi rÅ«paá¹ƒ na Ä• podhÄ• tu.

atthi rÅ«paá¹ƒ rÅ«passa lahutÄ• , atthi rÅ«paá¹ƒ rÅ«passa na lahutÄ• .

atthi rÅ«paá¹ƒ rÅ«passa mudutÄ• , atthi rÅ«paá¹ƒ \Ee 127/ rÅ«passa na mudutÄ• .

atthi rÅ«paá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• , atthi rÅ«paá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• .

atthi rÅ«paá¹ƒ rÅ«passa upacayo, atthi rÅ«paá¹ƒ rÅ«passa na upacayo.

atthi rÅ«paá¹ƒ rÅ«passa santati, atthi rÅ«paá¹ƒ rÅ«passa na santati.

atthi \Be 148/ rÅ«paá¹ƒ rÅ«passa jaratÄ• , atthi rÅ«paá¹ƒ rÅ«passa na jaratÄ• .

atthi rÅ«paá¹ƒ rÅ«passa aniccatÄ• , atthi rÅ«paá¹ƒ rÅ«passa na aniccatÄ• .

atthi rÅ«paá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, atthi rÅ«paá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro.

evaá¹ƒ duvidhena rÅ«pasaá¹…gaho.

dukaá¹ƒ.

tikaá¹ƒ

tividhena \Ne 159/ rÅ«pasaá¹…gaho ---

<585> yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ upÄ• dÄ• . yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá
upÄ• dÄ• , atthi no upÄ• dÄ• .

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hira
upÄ• diá¹‡á¹‡aá¹ƒ, atthi anupÄ• diá¹‡á¹‡aá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«p
atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, atthi anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ anidassanaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ
sanidassanaá¹ƒ, atthi anidassanaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ sappaá¹-ighaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá
sappaá¹-ighaá¹ƒ, atthi appaá¹-ighaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ indriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá
indriyaá¹ƒ, atthi na indriyaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na mahÄ• bhÅ«taá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• h
mahÄ• bhÅ«taá¹ƒ, atthi na mahÄ• bhÅ«taá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na viÃ±Ã±atti. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, t
viÃ±Ã±atti, atthi na viÃ±Ã±atti.

yaá¹ƒ \Be 149/ \Ne 160/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ. ya
bÄ• hiraá¹ƒ, taá¹ƒ atthi cittasamuá¹-á¹-hÄ• naá¹ƒ, atthi na cittasamuá¹-á¹-hÄ• naá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na cittasahabhu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹
188/ cittasahabhu, atthi na cittasahabhu.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na cittÄ• nuparivatti. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hir
cittÄ• nuparivatti, atthi na cittÄ• nuparivatti.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ oá¸·Ä• rikaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ,
oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ santike. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ a
santike.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ cakkhusamphassassa na vatthu. yaá¹ƒ taá¹ƒ rÅ«p
taá¹ƒ \Ee 128/ atthi cakkhusamphassassa vatthu, atthi cakkhusamphassassa na vatthu.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±
cetanÄ• ya ... pe ... cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ,
cakkhuviÃ±Ã±Ä• á¹‡assa vatthu, atthi cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ sotasamphassassa ... pe ... ghÄ• nasamphassass
jivhÄ• samphassassa ... pe ... kÄ• yasamphassassa na vatthu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhatt
kÄ• yasamphassassa vatthu, atthi kÄ• yasamphassassa na vatthu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ
kÄ• yasamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe ... cetanÄ• ya ... pe ... kÄ•
vatthu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ atthi kÄ• yaviÃ±Ã±Ä• á¹‡assa vatthu, atthi
kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu.

yaá¹ƒ \Ne 161/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ cakkhusamphassassa nÄ• rammaá¹‡aá¹
bÄ• hiraá¹ƒ, taá¹ƒ atthi cakkhusamphassassa Ä• rammaá¹‡aá¹ƒ, atthi cakkhusamphassass
taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä•

... pe ... cakkhuviÃ±Ã±Ä• á¹‡assa nÄ• rammaá¹‡aá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, ta
cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ, atthi cakkhuviÃ±Ã±Ä• á¹‡assa nÄ• rammaá¹‡

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ sotasamphassassa ... pe ... ghÄ• nasamphassass
jivhÄ• samphassassa ... pe ... kÄ• yasamphassassa nÄ• rammaá¹‡aá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«pa
kÄ• yasamphassassa Ä• rammaá¹‡aá¹ƒ, atthi kÄ• yasamphassassa nÄ• rammaá¹‡aá¹ƒ. ya
\Be 150/, taá¹ƒ kÄ• yasamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe ... cetanÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa nÄ• rammaá¹‡aá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ atthi
Ä• rammaá¹‡aá¹ƒ, atthi kÄ• yaviÃ±Ã±Ä• á¹‡assa nÄ• rammaá¹‡aá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ na cakkhÄ• yatanaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjha
cakkhÄ• yatanaá¹ƒ, atthi na cakkhÄ• yatanaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ na
... na ghÄ• nÄ• yatanaá¹ƒ ... pe ... na jivhÄ• yatanaá¹ƒ ... pe ... na kÄ• yÄ• yatanaá¹ƒ. yaá¹ƒ
ajjhattikaá¹ƒ, taá¹ƒ atthi kÄ• yÄ• yatanaá¹ƒ, atthi na kÄ• yÄ• yatanaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na rÅ«pÄ• yatanaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• h
rÅ«pÄ• yatanaá¹ƒ, atthi na rÅ«pÄ• yatanaá¹ƒ \Ee 129/. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, t
saddÄ• yatanaá¹ƒ ... pe ... na gandhÄ• yatanaá¹ƒ ... pe ... na rasÄ• yatanaá¹ƒ ... pe ... na
phoá¹-á¹-habbÄ• yatanaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ atthi phoá¹-á¹-habbÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ na cakkhudhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattika
cakkhudhÄ• tu, atthi na cakkhudhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ na sotadhÄ
ghÄ• nadhÄ• tu ... pe ... na jivhÄ• dhÄ• tu ... pe ... na kÄ• yadhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ
atthi kÄ• yadhÄ• tu, atthi na kÄ• yadhÄ• tu.

yaá¹ƒ \Ne 162/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na rÅ«padhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ b
atthi rÅ«padhÄ• tu, atthi na rÅ«padhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na sado
na gandhadhÄ• tu ... pe ... na \Se 190/ rasadhÄ• tu ... pe ... na phoá¹-á¹-habbadhÄ• tu. yaá
bÄ• hiraá¹ƒ, taá¹ƒ atthi phoá¹-á¹-habbadhÄ• tu, atthi na phoá¹-á¹-habbadhÄ• tu.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ na cakkhundriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattik
cakkhundriyaá¹ƒ, atthi na cakkhundriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ na sotin
na ghÄ• nindriyaá¹ƒ ... pe ... na jivhindriyaá¹ƒ ... pe ... na kÄ• yindriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«pa
ajjhattikaá¹ƒ, taá¹ƒ atthi kÄ• yindriyaá¹ƒ, atthi na kÄ• yindriyaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na itthindriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹
itthindriyaá¹ƒ, atthi na itthindriyaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na purisindriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hira
purisindriyaá¹ƒ, atthi na purisindriyaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na jÄ«vitindriyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hira
jÄ«vitindriyaá¹ƒ, atthi na jÄ«vitindriyaá¹ƒ.

yaá¹ƒ \Be 151/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na kÄ• yaviÃ±Ã±atti. yaá¹ƒ taá¹ƒ rÅ«paá
atthi kÄ• yaviÃ±Ã±atti, atthi na kÄ• yaviÃ±Ã±atti.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na vacÄ«viÃ±Ã±atti. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hir
vacÄ«viÃ±Ã±atti, atthi na vacÄ«viÃ±Ã±atti.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na Ä• kÄ• sadhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• h
Ä• kÄ• sadhÄ• tu, atthi na Ä• kÄ• sadhÄ• tu.

yaá¹ƒ \Ne 163/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na Ä• podhÄ• tu. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ b
atthi Ä• podhÄ• tu, atthi na Ä• podhÄ• tu.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na lahutÄ• . yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• h
rÅ«passa lahutÄ• , atthi rÅ«passa na lahutÄ• .

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na mudutÄ• . yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ \Ee
taá¹ƒ atthi rÅ«passa mudutÄ• , atthi rÅ«passa na mudutÄ• .

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• . yaá¹ƒ taá¹ƒ rÅ«pa
atthi rÅ«passa kammaÃ±Ã±atÄ• , atthi rÅ«passa na kammaÃ±Ã±atÄ• .

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na upacayo. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ•
rÅ«passa upacayo, atthi \Se 191/ rÅ«passa na upacayo.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na santati. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hi
rÅ«passa santati, atthi rÅ«passa na santati.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na jaratÄ• . yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• h
rÅ«passa jaratÄ• , atthi rÅ«passa na jaratÄ• .

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ rÅ«passa na aniccatÄ• . yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ

rÅ«passa aniccatÄ• , atthi rÅ«passa na aniccatÄ• .

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ, taá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. yaá¹ƒ taá¹ƒ rÅ«pa
atthi kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, atthi na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro.

evaá¹ƒ tividhena rÅ«pasaá¹…gaho.

tikaá¹ƒ.

catukkaá¹ƒ

catubbidhena \Be 152/ \Ne 164/ rÅ«pasaá¹…gaho ---

<586> yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• , taá¹ƒ atthi upÄ• diá¹‡á¹‡aá¹ƒ, atthi anupÄ• diá¹‡á
rÅ«paá¹ƒ no upÄ• dÄ• , taá¹ƒ atthi upÄ• diá¹‡á¹‡aá¹ƒ, atthi anupÄ• diá¹‡á¹‡aá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• , taá¹ƒ atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, atthi anupÄ• d
yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• , taá¹ƒ atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, atthi anupÄ

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• , taá¹ƒ atthi sappaá¹-ighaá¹ƒ, atthi appaá¹-ighaá¹ƒ. yaá¹ƒ ta
upÄ• dÄ• , taá¹ƒ atthi sappaá¹-ighaá¹ƒ, atthi appaá¹-ighaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• , taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ. yaá¹ƒ taá¹ƒ r
taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• , taá¹ƒ atthi dÅ«re, atthi santike. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no u
dÅ«re, atthi santike.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi sanidassanaá¹ƒ, atthi anidassanaá¹ƒ. y
anupÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi sanidassanaá¹ƒ, atthi anidassanaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi sappaá¹-ighaá¹ƒ atthi appaá¹-ighaá¹ƒ.
anupÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi sappaá¹-ighaá¹ƒ, atthi appaá¹-ighaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi mahÄ• bhÅ«taá¹ƒ, atthi \Se 192/ na m
taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi mahÄ• bhÅ«taá¹ƒ \Ee 131/, atthi na mahÄ•

yaá¹ƒ \Ne 165/ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhuma

rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike. yaá¹ƒ taá¹ƒ rÅ«pa
anupÄ• diá¹‡á¹‡aá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike.

yaá¹ƒ \Be 153/ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi sanidassanaá¹ƒ,
yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi sanidassanaá¹ƒ, atthi a

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi sappaá¹-ighaá¹ƒ, atthi ap
taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi sappaá¹-ighaá¹ƒ, atthi appaá¹

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi mahÄ• bhÅ«taá¹ƒ, atthi n
taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi mahÄ• bhÅ«taá¹ƒ, atthi na ma

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhu
rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike. yaá¹
anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ, taá¹ƒ atthi indriyaá¹ƒ, atthi na indriyaá¹ƒ. yaá¹ƒ taá¹
appaá¹-ighaá¹ƒ, taá¹ƒ atthi indriyaá¹ƒ, atthi na indriyaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ, taá¹ƒ atthi mahÄ• bhÅ«taá¹ƒ, atthi na mahÄ• bhÅ«
rÅ«paá¹ƒ appaá¹-ighaá¹ƒ, taá¹ƒ atthi mahÄ• bhÅ«taá¹ƒ, atthi na mahÄ• bhÅ«taá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ. yaá¹ƒ taá¹ƒ r
indriyaá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ.

yaá¹ƒ \Ne 166/ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike. yaá¹ƒ taá¹ƒ rÅ«pa
indriyaá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ. yaá¹
mahÄ• bhÅ«taá¹ƒ, taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ.

yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ, taá¹ƒ atthi dÅ«re, atthi \Se 193/ santike. yaá¹ƒ taá
mahÄ• bhÅ«taá¹ƒ, taá¹ƒ atthi dÅ«re, atthi santike.

diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ rÅ«paá¹ƒ.

evaá¹ƒ catubbidhena rÅ«pasaá¹…gaho.

catukkaá¹ƒ.

paÃ±cakaá¹ƒ

paÃ±cavidhena \Ee 132/ \Be 154/ rÅ«pasaá¹…gaho ---

<587> pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ• tu, yaÃ±ca rÅ«paá¹ƒ upÄ•

evaá¹ƒ paÃ±cavidhena rÅ«pasaá¹…gaho.

paÃ±cakaá¹ƒ.

chakkaá¹ƒ

chabbidhena rÅ«pasaá¹…gaho ---

<588> cakkhuviÃ±Ã±eyyaá¹ƒ \Ne 167/ rÅ«paá¹ƒ, sotaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, ghÄ• naviÃ
jivhÄ• viÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, manoviÃ±Ã±eyyaá¹ƒ rÅ«p

evaá¹ƒ chabbidhena rÅ«pasaá¹…gaho.

chakkaá¹ƒ.

sattakaá¹ƒ

sattavidhena rÅ«pasaá¹…gaho ---

<589> cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sotaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, ghÄ• naviÃ±Ã±eyya
jivhÄ• viÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, manodhÄ• tuviÃ±Ã±eyyaá
manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ.

evaá¹ƒ sattavidhena rÅ«pasaá¹…gaho.

sattakaá¹ƒ.

aá¹-á¹-hakaá¹ƒ

aá¹-á¹-havidhena rÅ«pasaá¹…gaho ---

<590> cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sotaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, ghÄ• naviÃ±Ã±eyya
jivhÄ• viÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, atthi sukhasamphassaá¹ƒ
manodhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹

evaá¹ƒ aá¹-á¹-havidhena rÅ«pasaá¹…gaho.

aá¹-á¹-hakaá¹ƒ.

navakaá¹ƒ

navavidhena \Se 194/ \Be 155/ \Ne 168/ rÅ«pasaá¹…gaho ---

<591> cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ kÄ• yindriyaá¹ƒ, itth
purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, yaÃ±ca rÅ«paá¹ƒ na indriyaá¹ƒ.

evaá¹ƒ navavidhena rÅ«pasaá¹…gaho.

navakaá¹ƒ.

dasakaá¹ƒ

dasavidhena \Ee 133/ rÅ«pasaá¹…gaho ---

<592> cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ kÄ• yindriyaá¹ƒ, itth
purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, na indriyaá¹ƒ rÅ«paá¹ƒ atthi sappaá¹-ighaá¹ƒ, atthi appaá¹-

evaá¹ƒ dasavidhena rÅ«pasaá¹…gaho.

dasakaá¹ƒ.

ekÄ• dasakaá¹ƒ

ekÄ• dasavidhena rÅ«pasaá¹…gaho ---

<593> cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, kÄ• yÄ
saddÄ• yatanaá¹ƒ \Ne 169/, gandhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatana
anidassanaappaá¹-ighaá¹ƒ {anidassanaá¹ƒ appaá¹-ighaá¹ƒ (Ce Se) } dhammÄ• yatanapariy

evaá¹ƒ ekÄ• dasavidhena rÅ«pasaá¹…gaho.

ekÄ• dasakaá¹ƒ.

mÄ• tikÄ• .

rÅ«pavibhatti

ekakaniddeso

<594> sabbaá¹ƒ \Be 156/ rÅ«paá¹ƒ na hetumeva, ahetukameva, hetuvippayuttameva, sapp
saá¹…khatameva, rÅ«pameva, lokiyameva, sÄ• savameva, saá¹ƒyojaniyameva, ganthaniya
yoganiyameva, nÄ«varaá¹‡iyameva, parÄ• maá¹-á¹-hameva, upÄ• dÄ• niyameva, saá¹ƒkile
anÄ• rammaá¹‡ameva, acetasikameva, cittavippayuttameva, nevavipÄ• kanavipÄ• kadham
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikameva, na savitakkasavicÄ• rameva, na avitakkavicÄ• ramatta
avitakkaavicÄ• rameva \Se 195/, na pÄ«tisahagatameva, na sukhasahagatameva, na upekk
dassanena na bhÄ• vanÄ• ya pahÄ• tabbameva, neva dassanena na bhÄ• vanÄ• ya pahÄ•
na apacayagÄ• mimeva, nevasekkhanÄ• sekkhameva, parittameva, kÄ• mÄ• vacarameva,
arÅ«pÄ• vacarameva, pariyÄ• pannameva, no apariyÄ• pannameva, aniyatameva, aniyyÄ•
viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyameva, aniccameva, jarÄ• bhibhÅ«tameva.

evaá¹ƒ ekavidhena rÅ«pasaá¹…gaho.

ekakaniddeso.

dukaniddeso

upÄ• dÄ• bhÄ• janÄ«yaá¹ƒ

<595> katamaá¹ƒ \Ee 134/ \Ne 170/ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ? cakkhÄ• yatanaá¹ƒ, sotÄ•
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yatan
itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti, Ä• kÄ• s
lahutÄ• , rÅ«passa mudutÄ• , rÅ«passa kammaÃ±Ã±atÄ• , rÅ«passa upacayo, rÅ«passa sa

rÅ«passa aniccatÄ• , kabaá¸·Ä«kÄ• ro Ä• hÄ• ro.

<596> katamaá¹ƒ \Be 157/ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu {cakkhuá¹ƒ (
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappa
anidassanena sappaá¹-ighena rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ passi vÄ• passa
vÄ• , cakkhuá¹ƒ petaá¹ƒ cakkhÄ• yatanaá¹ƒ petaá¹ƒ cakkhudhÄ• tu pesÄ• cakkhundriyaá¹
pesÄ• samuddo peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ nettaá¹
petaá¹ƒ orimaá¹ƒ \Se 196/ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mopeso --- idaá¹ƒ taá¹ƒ rÅ«paá¹

<597> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bh
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yamhi cakkhumhi anidassanamhi sapp
sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±iss
cakkhuá¹ƒ petaá¹ƒ cakkhÄ• yatanaá¹ƒ petaá¹ƒ cakkhudhÄ• tu pesÄ• cakkhundriyaá¹ƒ peta
samuddo peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ nettaá¹ƒ petaá
orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatana

<598> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bh
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ cakkhu anidassanaá¹ƒ sappaá¹-
sanidassanamhi sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±is
cakkhuá¹ƒ petaá¹ƒ cakkhÄ• yatanaá¹ƒ petaá¹ƒ cakkhudhÄ• tu pesÄ• cakkhundriyaá¹ƒ peta
\Ne 171/ samuddo peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ netta
petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ

<599> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bh
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ cakkhuá¹ƒ \Ee 135/ nissÄ• ya rÅ
cakkhusamphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ ca
rÅ«paá¹ƒ Ä• rabbha cakkhusamphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• .
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Se 197/ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• .
cakkhuá¹ƒ nissÄ• ya rÅ«pÄ• rammaá¹‡o cakkhusamphasso uppajji vÄ• uppajjati vÄ• uppa
pe ... yaá¹ƒ cakkhuá¹ƒ nissÄ• ya rÅ«pÄ• rammaá¹‡Ä• cakkhusamphassajÄ• vedanÄ• ... p
cetanÄ• ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 158/ uppajji vÄ• uppajjati vÄ• uppajjissati v
cakkhuá¹ƒ petaá¹ƒ cakkhÄ• yatanaá¹ƒ petaá¹ƒ cakkhudhÄ• tu pesÄ• cakkhundriyaá¹ƒ peta
samuddo peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ nettaá¹ƒ petaá
orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatana

<600> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ? yaá¹ƒ sotaá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yena sotena anidassanena sappaá¹-ig
sappaá¹-ighaá¹ƒ suá¹‡i vÄ• suá¹‡Ä• ti vÄ• suá¹‡issati vÄ• suá¹‡e vÄ• , sotaá¹ƒ petaá¹ƒ s

sotadhÄ• tu pesÄ• sotindriyaá¹ƒ petaá¹ƒ loko peso dvÄ• rÄ• pesÄ• samuddo peso paá¹‡á
petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ
sotÄ• yatanaá¹ƒ.

<601> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ? yaá¹ƒ sotaá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yamhi sotamhi anidassanamhi sappaá
sappaá¹-igho paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã
sotÄ• yatanaá¹ƒ petaá¹ƒ sotadhÄ• tu pesÄ• sotindriyaá¹ƒ petaá¹ƒ \Se 198/ loko peso dvÄ•
paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ.

<602> katamaá¹ƒ \Ne 172/ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ? yaá¹ƒ sotaá¹ƒ catunnaá¹ƒ ma
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ sotaá¹ƒ anidassanaá¹
anidassanamhi sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±iss
sotaá¹ƒ petaá¹ƒ sotÄ• yatanaá¹ƒ petaá¹ƒ sotadhÄ• tu pesÄ• sotindriyaá¹ƒ petaá¹ƒ loko pes
peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ.

<603> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ? yaá¹ƒ \Ee 136/ sotaá¹ƒ catunnaá¹ƒ ma
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ sotaá¹ƒ nissÄ• ya sad
uppajji vÄ• uppajjati vÄ• uppajjissati \Be 159/ vÄ• uppajje vÄ• ... pe ... yaá¹ƒ sotaá¹ƒ niss
Ä• rabbha sotasamphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... sotav
uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ sotaá¹ƒ nissÄ• ya sad
sotasamphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ sotaá
saddÄ• rammaá¹‡Ä• sotasamphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ...
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• , sotaá¹ƒ peta
petaá¹ƒ sotadhÄ• tu pesÄ• sotindriyaá¹ƒ petaá¹ƒ loko \Se 199/ peso dvÄ• rÄ• pesÄ• sam
petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo p
rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ.

<604> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ? yaá¹ƒ ghÄ• naá¹ƒ catunnaá¹ƒ mah
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yena ghÄ• nena anidassane
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ ghÄ• yi vÄ• ghÄ• yati vÄ• ghÄ• yissati vÄ• ghÄ• ye vÄ• ,
ghÄ• nÄ• yatanaá¹ƒ petaá¹ƒ ghÄ• nadhÄ• tu pesÄ• ghÄ• nindriyaá¹ƒ petaá¹ƒ loko peso dv
paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ.

<605> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ? yaá¹ƒ ghÄ• naá¹ƒ catunnaá¹ƒ mah

pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yamhi ghÄ• namhi anidassa
anidassano sappaá¹-igho paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ•
ghÄ• naá¹ƒ \Ne 173/ petaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ petaá¹ƒ ghÄ• nadhÄ• tu pesÄ• ghÄ• nin
dvÄ• rÄ• pesÄ• samuddo peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá
petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ.

<606> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ? yaá¹ƒ ghÄ• naá¹ƒ catunnaá¹ƒ mah
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ ghÄ• naá¹ƒ anidassan
gandhamhi anidassanamhi sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-
paá¹-ihaÃ±Ã±e vÄ• , ghÄ• naá¹ƒ petaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ petaá¹ƒ \Ee 137/ ghÄ• nadhÄ
petaá¹ƒ loko peso dvÄ• rÄ• pesÄ• samuddo \Se 200/ peso \Be 160/ paá¹‡á¸• araá¹ƒ petaá
vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mopeso --- idaá¹ƒ taá¹ƒ rÅ«paá

<607> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ? yaá¹ƒ ghÄ• naá¹ƒ catunnaá¹ƒ mah
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ ghÄ• naá¹ƒ nissÄ• ya
ghÄ• nasamphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ g
gandhaá¹ƒ Ä• rabbha ghÄ• nasamphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... y
nissÄ• ya gandhÄ• rammaá¹‡o ghÄ• nasamphasso uppajji vÄ• uppajjati vÄ• uppajjissati v
yaá¹ƒ ghÄ• naá¹ƒ nissÄ• ya gandhÄ• rammaá¹‡Ä• ghÄ• nasamphassajÄ• vedanÄ• ... pe
... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ,
ghÄ• nÄ• yatanaá¹ƒ petaá¹ƒ ghÄ• nadhÄ• tu pesÄ• ghÄ• nindriyaá¹ƒ petaá¹ƒ loko peso dv
paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ su
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ghÄ• nÄ• yatanaá¹ƒ.

<608> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ? yÄ• jivhÄ• catunnaá¹ƒ mahÄ• bhÅ«tÄ
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yÄ• ya jivhÄ• ya anidassanÄ• ya sapp
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ sÄ• yi vÄ• sÄ• yati vÄ• sÄ• yissati vÄ• sÄ• ye vÄ• , jivhÄ
petaá¹ƒ jivhÄ• dhÄ• tu pesÄ• jivhindriyaá¹ƒ petaá¹ƒ loko peso dvÄ• rÄ• pesÄ• samuddo p
petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo p
rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ.

<609> katamaá¹ƒ \Ne 174/ taá¹ƒ rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ? yÄ• jivhÄ• catunnaá¹ƒ mahÄ
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yÄ• ya jivhÄ• ya anidassanÄ
anidassano sappaá¹-igho paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ•
pesÄ• jivhÄ• yatanaá¹ƒ petaá¹ƒ jivhÄ• dhÄ• tu pesÄ• jivhindriyaá¹ƒ petaá¹ƒ loko peso dvÄ
paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ su
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ.

<610> katamaá¹ƒ \Ee 138/ taá¹ƒ rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ? yÄ• jivhÄ• catunnaá¹ƒ mahÄ
pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yÄ• \Be 161/ jivhÄ• anidas
anidassanamhi sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±iss
jivhÄ• pesÄ• jivhÄ• yatanaá¹ƒ petaá¹ƒ jivhÄ• dhÄ• tu pesÄ• jivhindriyaá¹ƒ petaá¹ƒ loko pe
peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ.

<611> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jivhÄ• yatanaá¹ƒ? yÄ• jivhÄ• catunnaá¹ƒ mahÄ• bhÅ«tÄ
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ jivhaá¹ƒ nissÄ• ya rasaá¹ƒ Ä• ra
uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ jivhaá¹ƒ nissÄ• ya ras
jivhÄ• samphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... jivhÄ• viÃ±Ã±
uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ jivhaá¹ƒ nissÄ• ya ras
jivhÄ• samphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ jivh
rasÄ• rammaá¹‡Ä• jivhÄ• samphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ..
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• , jivhÄ• pe
petaá¹ƒ jivhÄ• dhÄ• tu pesÄ• jivhindriyaá¹ƒ petaá¹ƒ loko peso dvÄ• rÄ• pesÄ• samuddo p
khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- id
jivhÄ• yatanaá¹ƒ.

<612> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yena kÄ• yena anidassanena sappaá¹
anidassanasappaá¹-ighaá¹ƒ \Ne 175/ phusi vÄ• phusati vÄ• phusissati vÄ• phuse vÄ• , kÄ
petaá¹ƒ kÄ• yadhÄ• tu pesÄ• kÄ• yindriyaá¹ƒ petaá¹ƒ loko peso dvÄ• rÄ• pesÄ• samuddo
khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- id
kÄ• yÄ• yatanaá¹ƒ.

<613> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yamhi kÄ• yamhi anidassanamhi sapp
anidassano sappaá¹-igho paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati \Ee 1
vÄ• , kÄ• yo peso kÄ• yÄ• yatanaá¹ƒ petaá¹ƒ kÄ• yadhÄ• tu pesÄ• kÄ• yindriyaá¹ƒ \Se 203
pesÄ• samuddo peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ \Be 162/ vatthuá¹ƒ petaá¹
petaá¹ƒ suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ.

<614> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yo kÄ• yo anidassano sappaá¹-igho ph
anidassanamhi sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±iss
kÄ• yo peso kÄ• yÄ• yatanaá¹ƒ petaá¹ƒ kÄ• yadhÄ• tu pesÄ• kÄ• yindriyaá¹ƒ petaá¹ƒ loko

peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ.

<615> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yaá¹ƒ kÄ• yaá¹ƒ nissÄ• ya phoá¹-á¹-ha
kÄ• yasamphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ kÄ
phoá¹-á¹-habbaá¹ƒ Ä• rabbha kÄ• yasamphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... c
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... ya
phoá¹-á¹-habbÄ• rammaá¹‡o kÄ• yasamphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ•
yaá¹ƒ kÄ• yaá¹ƒ nissÄ• ya phoá¹-á¹-habbÄ• rammaá¹‡Ä• kÄ• yasamphassajÄ• vedanÄ•
cetanÄ• ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati \Se 204/ vÄ
peso kÄ• yÄ• yatanaá¹ƒ petaá¹ƒ kÄ• yadhÄ• tu pesÄ• kÄ• yindriyaá¹ƒ petaá¹ƒ loko peso d
peso paá¹‡á¸• araá¹ƒ petaá¹ƒ khettaá¹ƒ petaá¹ƒ vatthuá¹ƒ petaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ petaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ.

<616> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• b
vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ• t
maÃ±jiá¹-á¹-hakaá¹ƒ {maÃ±jeá¹-á¹-hakaá¹ƒ (Ce Se) } hari harivaá¹‡á¹‡aá¹ƒ ambaá¹…kurava
rassaá¹ƒ aá¹‡uá¹ƒ thÅ«laá¹ƒ vaá¹-á¹-aá¹ƒ parimaá¹‡á¸• alaá¹ƒ caturaá¹ƒsaá¹ƒ {caturassaá¹
chaá¸·aá¹ƒsaá¹ƒ aá¹-á¹-haá¹ƒsaá¹ƒ soá¸·asaá¹ƒsaá¹ƒ ninnaá¹ƒ thalaá¹ƒ chÄ• yÄ• Ä• tapo Ä
mahikÄ• dhÅ«mo rajo candamaá¹‡á¸• alassa vaá¹‡á¹‡anibhÄ• sÅ«riyamaá¹‡á¸• alassa {s
vaá¹‡á¹‡anibhÄ• tÄ• rakarÅ«pÄ• naá¹ƒ \Be 163/ vaá¹‡á¹‡anibhÄ• Ä• dÄ• samaá¹‡á¸• ala
maá¹‡isaá¹…khamuttÄ• veá¸·uriyassa vaá¹‡á¹‡anibhÄ• jÄ• tarÅ«parajatassa vaá¹‡á¹‡anib
atthi rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• sanidassa
rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ cakkhunÄ• anidassanena sappaá¹-ighena pass
vÄ• passe vÄ• , rÅ«paá¹ƒ petaá¹ƒ rÅ«pÄ• yatanaá¹ƒ petaá¹ƒ rÅ«padhÄ• tu pesÄ• --- idaá
rÅ«pÄ• yatanaá¹ƒ.

<617> katamaá¹ƒ \Ee 140/ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ
upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaá¹ƒ lohita
kÄ• á¸·akaá¹ƒ maÃ±jiá¹-á¹-hakaá¹ƒ hari harivaá¹‡á¹‡aá¹ƒ ambaá¹…kuravaá¹‡á¹‡aá¹ƒ dÄ«g
thÅ«laá¹ƒ vaá¹-á¹-aá¹ƒ parimaá¹‡á¸• alaá¹ƒ caturaá¹ƒsaá¹ƒ chaá¸·aá¹ƒsaá¹ƒ aá¹-á¹-haá¹ƒsa
ninnaá¹ƒ thalaá¹ƒ chÄ• yÄ• Ä• tapo Ä• loko andhakÄ• ro \Se 205/ abbhÄ• mahikÄ• dhÅ«
vaá¹‡á¹‡anibhÄ• sÅ«riyamaá¹‡á¸• alassa vaá¹‡á¹‡anibhÄ• tÄ• rakarÅ«pÄ• naá¹ƒ vaá¹‡á¹
vaá¹‡á¹‡anibhÄ• maá¹‡isaá¹…khamuttÄ• veá¸·uriyassa vaá¹‡á¹‡anibhÄ• jÄ• tarÅ«parajat
vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya vaá¹‡á¹
sappaá¹-ighaá¹ƒ, yamhi rÅ«pamhi sanidassanamhi sappaá¹-ighamhi cakkhuá¹ƒ anidassana
paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , rÅ«p

rÅ«pÄ• yatanaá¹ƒ petaá¹ƒ rÅ«padhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ

<618> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• b
vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ• t
maÃ±jiá¹-á¹-hakaá¹ƒ hari harivaá¹‡á¹‡aá¹ƒ ambaá¹…kuravaá¹‡á¹‡aá¹ƒ dÄ«ghaá¹ƒ rassaá¹ƒ
vaá¹-á¹-aá¹ƒ parimaá¹‡á¸• alaá¹ƒ caturaá¹ƒsaá¹ƒ chaá¸·aá¹ƒsaá¹ƒ aá¹-á¹-haá¹ƒsaá¹ƒ soá¸·a
thalaá¹ƒ chÄ• yÄ• Ä• tapo Ä• loko andhakÄ• ro abbhÄ• mahikÄ• dhÅ«mo rajo candamaá
sÅ«riyamaá¹‡á¸• alassa \Ne 177/ vaá¹‡á¹‡anibhÄ• tÄ• rakarÅ«pÄ• naá¹ƒ vaá¹‡á¹‡anibhÄ•
vaá¹‡á¹‡anibhÄ• maá¹‡isaá¹…khamuttÄ• veá¸·uriyassa vaá¹‡á¹‡anibhÄ• jÄ• tarÅ«parajat
vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya vaá¹‡á¹
sappaá¹-ighaá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ cakkhumhi anidassanan
paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , rÅ«p
rÅ«pÄ• yatanaá¹ƒ petaá¹ƒ rÅ«padhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ

<619> katamaá¹ƒ \Be 164/ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ \Se 206/ rÅ«paá¹ƒ cat
upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaá¹ƒ lohita
kÄ• á¸·akaá¹ƒ maÃ±jiá¹-á¹-hakaá¹ƒ hari harivaá¹‡á¹‡aá¹ƒ ambaá¹…kuravaá¹‡á¹‡aá¹ƒ dÄ«g
thÅ«laá¹ƒ vaá¹-á¹-aá¹ƒ parimaá¹‡á¸• alaá¹ƒ caturaá¹ƒsaá¹ƒ chaá¸·aá¹ƒsaá¹ƒ aá¹-á¹-haá¹ƒsa
ninnaá¹ƒ thalaá¹ƒ chÄ• yÄ• Ä• tapo Ä• loko andhakÄ• ro abbhÄ• mahikÄ• dhÅ«mo rajo c
vaá¹‡á¹‡anibhÄ• sÅ«riyamaá¹‡á¸• alassa vaá¹‡á¹‡anibhÄ• tÄ• rakarÅ«pÄ• naá¹ƒ vaá¹‡á¹
vaá¹‡á¹‡anibhÄ• maá¹‡isaá¹…khamuttÄ• veá¸·uriyassa vaá¹‡á¹‡anibhÄ• jÄ• tarÅ«parajat
vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya vaá¹‡á¹
sappaá¹-ighaá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ Ä• rabbha cakkhuá¹ƒ nissÄ• ya cakkhusamphasso uppajj
uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ rÅ«paá¹ƒ Ä• rabbha cakkhuá¹ƒ nissÄ• ya cakkh
... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjat
vÄ• uppajje vÄ• ... pe ... yaá¹ƒ rÅ«pÄ• rammaá¹‡o cakkhuá¹ƒ nissÄ• ya cakkhusamphasso
uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ rÅ«pÄ• rammaá¹‡Ä• cakkhuá¹ƒ nissÄ• ya cakk
... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjat
vÄ• uppajje vÄ• , rÅ«paá¹ƒ petaá¹ƒ rÅ«pÄ• yatanaá¹ƒ petaá¹ƒ rÅ«padhÄ• tu pesÄ• --- idaá¹ƒ
rÅ«pÄ• yatanaá¹ƒ.

<620> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ? yo saddo catunnaá¹ƒ mahÄ• bhÅ«tÄ•
anidassano sappaá¹-igho bherisaddo mudiá¹…gasaddo saá¹…khasaddo paá¹‡avasaddo gÄ•
sammasaddo pÄ• á¹‡isaddo sattÄ• naá¹ƒ nigghosasaddo dhÄ• tÅ«naá¹ƒ sannighÄ• tasadd
manussasaddo amanussasaddo, yo vÄ• panaÃ±Ã±opi atthi saddo catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho, yaá¹ƒ saddaá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ sotena anidassanena sappa
178/ suá¹‡Ä• ti vÄ• suá¹‡issati vÄ• suá¹‡e vÄ• , saddo peso saddÄ• yatanaá¹ƒ petaá¹ƒ sa
taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ.

<621> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ? yo \Ee 141/ saddo catunnaá¹ƒ mahÄ
anidassano sappaá¹-igho bherisaddo mudiá¹…gasaddo saá¹…khasaddo paá¹‡avasaddo gÄ
sammasaddo pÄ• á¹‡isaddo sattÄ• naá¹ƒ nigghosasaddo dhÄ• tÅ«naá¹ƒ sannighÄ• tasadd
manussasaddo amanussasaddo, yo vÄ• panaÃ±Ã±opi atthi saddo catunnaá¹ƒ mahÄ• bhÅ«
anidassano sappaá¹-igho, yamhi saddamhi anidassanamhi sappaá¹-ighamhi sotaá¹ƒ anidas
paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , sadd
petaá¹ƒ saddadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ.

<622> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ? yo saddo catunnaá¹ƒ mahÄ• bhÅ«tÄ
sappaá¹-igho bherisaddo mudiá¹…gasaddo saá¹…khasaddo paá¹‡avasaddo gÄ«tasaddo vÄ
pÄ• á¹‡isaddo sattÄ• naá¹ƒ nigghosasaddo dhÄ• tÅ«naá¹ƒ sannighÄ• tasaddo vÄ• tasaddo
manussasaddo amanussasaddo, yo vÄ• panaÃ±Ã±opi atthi saddo catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho, yo saddo anidassano sappaá¹-igho sotamhi anidassanamhi sappaá¹-ighamhi
paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , saddo peso saddÄ• yata
pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ.

<623> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ? yo saddo catunnaá¹ƒ mahÄ• bhÅ«tÄ
sappaá¹-igho bherisaddo mudiá¹…gasaddo saá¹…khasaddo paá¹‡avasaddo gÄ«tasaddo vÄ
pÄ• á¹‡isaddo sattÄ• naá¹ƒ nigghosasaddo dhÄ• tÅ«naá¹ƒ sannighÄ• tasaddo vÄ• tasaddo
amanussasaddo, yo vÄ• panaÃ±Ã±opi atthi saddo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ•
yaá¹ƒ saddaá¹ƒ Ä• rabbha sotaá¹ƒ nissÄ• ya sotasamphasso uppajji vÄ• uppajjati vÄ• upp
... pe ... yaá¹ƒ saddaá¹ƒ Ä• rabbha sotaá¹ƒ nissÄ• ya sotasamphassajÄ• vedanÄ• ... pe ...
cetanÄ• ... pe ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje
saddÄ• rammaá¹‡o sotaá¹ƒ nissÄ• ya sotasamphasso uppajji vÄ• uppajjati vÄ• uppajjissat
... yaá¹ƒ saddÄ• rammaá¹‡Ä• \Ne 179/ sotaá¹ƒ nissÄ• ya sotasamphassajÄ• vedanÄ• ... p
cetanÄ• ... pe ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje
saddÄ• yatanaá¹ƒ petaá¹ƒ saddadhÄ• tu pesÄ• --- idaá¹ƒ \Se 209/ taá¹ƒ rÅ«paá¹ƒ saddÄ•

<624> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ? yo gandho catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho mÅ«lagandho sÄ• ragandho tacagandho pattagandho pupphagandho phalaga
sugandho duggandho \Be 166/, yo vÄ• panaÃ±Ã±opi atthi gandho catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho, yaá¹ƒ gandhaá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ ghÄ• nena anidassanena s
ghÄ• yati vÄ• ghÄ• yissati vÄ• ghÄ• ye vÄ• , gandho peso gandhÄ• yatanaá¹ƒ petaá¹ƒ ga
taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ.

<625> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ? yo gandho catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho mÅ«lagandho sÄ• ragandho tacagandho pattagandho pupphagandho phalaga

sugandho duggandho, yo vÄ• panaÃ±Ã±opi atthi gandho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹
sappaá¹-igho, yamhi gandhamhi anidassanamhi sappaá¹-ighamhi ghÄ• naá¹ƒ anidassanaá¹
paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e \Ee 142/ v
gandhÄ• yatanaá¹ƒ petaá¹ƒ gandhadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatan

<626> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ? yo gandho catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho mÅ«lagandho sÄ• ragandho tacagandho pattagandho pupphagandho phalaga
sugandho duggandho, yo vÄ• panaÃ±Ã±opi atthi gandho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹
sappaá¹-igho, yo \Se 210/ gandho anidassano sappaá¹-igho ghÄ• namhi anidassanamhi sa
vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , gandho peso gandh
gandhadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ.

<627> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ? yo gandho catunnaá¹ƒ mahÄ• bhÅ«
sappaá¹-igho mÅ«lagandho sÄ• ragandho tacagandho pattagandho pupphagandho phalaga
sugandho duggandho, yo vÄ• panaÃ±Ã±opi atthi gandho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹
sappaá¹-igho, yaá¹ƒ gandhaá¹ƒ Ä• rabbha ghÄ• naá¹ƒ nissÄ• ya ghÄ• nasamphasso uppaj
uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ gandhaá¹ƒ Ä• rabbha ghÄ• naá¹ƒ nissÄ• ya gh
... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajja
vÄ• uppajje vÄ• ... pe ... yaá¹ƒ gandhÄ• rammaá¹‡o ghÄ• naá¹ƒ nissÄ• ya ghÄ• nasampha
uppajjissati \Be 167/ vÄ• uppajje vÄ• ... pe ... yaá¹ƒ gandhÄ• rammaá¹‡Ä• ghÄ• naá¹ƒ nis
vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ
uppajjissati vÄ• uppajje vÄ• , gandho peso gandhÄ• yatanaá¹ƒ petaá¹ƒ gandhadhÄ• tu pes
rÅ«paá¹ƒ gandhÄ• yatanaá¹ƒ.

<628> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rasÄ• yatanaá¹ƒ? yo raso catunnaá¹ƒ mahÄ• bhÅ«tÄ• na
sappaá¹-igho mÅ«laraso khandharaso tacaraso pattaraso puppharaso \Se 211/ phalaraso a
tittakaá¹ƒ kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ khÄ• rikaá¹ƒ lambilaá¹ƒ {lapilakaá¹ƒ (Ce) } kasÄ• vo sÄ•
panaÃ±Ã±opi atthi raso catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya anidassano sappaá
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ jivhÄ• ya anidassanÄ• ya sappaá¹-ighÄ• ya sÄ• yi vÄ• sÄ•
sÄ• ye vÄ• , raso peso rasÄ• yatanaá¹ƒ petaá¹ƒ rasadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá

<629> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rasÄ• yatanaá¹ƒ? yo raso catunnaá¹ƒ mahÄ• bhÅ«tÄ• na
sappaá¹-igho mÅ«laraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaá¹ƒ
kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ khÄ• rikaá¹ƒ lambilaá¹ƒ kasÄ• vo sÄ• du asÄ• du, yo vÄ• panaÃ±Ã
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya anidassano sappaá¹-igho, yamhi rasamhi anidassanam
anidassanÄ• sappaá¹-ighÄ• paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati v
peso rasÄ• yatanaá¹ƒ petaá¹ƒ rasadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rasÄ• yatanaá¹

<630> katamaá¹ƒ \Ee 143/ taá¹ƒ rÅ«paá¹ƒ rasÄ• yatanaá¹ƒ? yo raso catunnaá¹ƒ mahÄ• bh
anidassano sappaá¹-igho mÅ«laraso khandharaso tacaraso pattaraso puppharaso phalaras
tittakaá¹ƒ kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ khÄ• rikaá¹ƒ lambilaá¹ƒ kasÄ• vo sÄ• du asÄ• du, yo vÄ•
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya anidassano sappaá¹-igho, yo raso anidassa
181/ anidassanÄ• ya sappaá¹-ighÄ• ya paá¹-ihaÃ±Ã±i vÄ• paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±
paá¹-ihaÃ±Ã±e vÄ• , raso peso rasÄ• yatanaá¹ƒ petaá¹ƒ rasadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ

<631> katamaá¹ƒ \Be 168/ taá¹ƒ rÅ«paá¹ƒ rasÄ• yatanaá¹ƒ? yo raso catunnaá¹ƒ mahÄ• bh
anidassano sappaá¹-igho mÅ«laraso khandharaso tacaraso pattaraso puppharaso phalaras
tittakaá¹ƒ kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ khÄ• rikaá¹ƒ lambilaá¹ƒ kasÄ• vo sÄ• du asÄ• du, yo vÄ•
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya anidassano sappaá¹-igho, yaá¹ƒ rasaá¹ƒ Ä•
jivhÄ• samphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ ras
jivhaá¹ƒ nissÄ• ya jivhÄ• samphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... p
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• ... pe ... ya
jivhaá¹ƒ nissÄ• ya jivhÄ• samphasso uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ•
rasÄ• rammaá¹‡Ä• jivhaá¹ƒ nissÄ• ya jivhÄ• samphassajÄ• vedanÄ• ... pe ... saÃ±Ã±Ä•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• uppajjissati vÄ• uppajje vÄ• , raso peso
rasadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rasÄ• yatanaá¹ƒ.

<632> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ itthindriyaá¹ƒ? yaá¹ƒ itthiyÄ• itthiliá¹…gaá¹ƒ itthinimittaá¹
itthÄ• kappo itthattaá¹ƒ itthibhÄ• vo {itthittaá¹ƒ itthÄ«bhÄ• vo (Se) } --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ

<633> katamaá¹ƒ \Se 213/ taá¹ƒ rÅ«paá¹ƒ purisindriyaá¹ƒ? yaá¹ƒ purisassa purisaliá¹…gaá
purisakuttaá¹ƒ purisÄ• kappo purisattaá¹ƒ purisabhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ purisindr

<634> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jÄ«vitindriyaá¹ƒ? yo tesaá¹ƒ rÅ«pÄ«naá¹ƒ dhammÄ• naá
yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá

<635> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±atti? yÄ• kusalacittassa vÄ• akusalacittas
vÄ• abhikkamantassa vÄ• paá¹-ikkamantassa vÄ• Ä• lokentassa vÄ• vilokentassa vÄ• s
pasÄ• rentassa vÄ• kÄ• yassa thambhanÄ• santhambhanÄ• santhambhitattaá¹ƒ viÃ±Ã±a
viÃ±Ã±Ä• pitattaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±atti.

<636> katamaá¹ƒ \Ne 182/ taá¹ƒ rÅ«paá¹ƒ vacÄ«viÃ±Ã±atti? yÄ• kusalacittassa vÄ• akus
abyÄ• katacittassa vÄ• vÄ• cÄ• girÄ• byappatho udÄ«raá¹‡aá¹ƒ ghoso ghosakammaá¹ƒ v
ayaá¹ƒ vuccati vÄ• cÄ• . yÄ• tÄ• ya vÄ• cÄ• ya viÃ±Ã±atti viÃ±Ã±Ä• panÄ• viÃ±Ã±Ä• pitat

rÅ«paá¹ƒ vacÄ«viÃ±Ã±atti.

<637> katamaá¹ƒ \Be 169/ taá¹ƒ rÅ«paá¹ƒ Ä• kÄ• sadhÄ• tu? yo Ä• kÄ• so Ä• kÄ• sagataá
vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehi --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• kÄ

<638> katamaá¹ƒ \Se 214/ taá¹ƒ rÅ«paá¹ƒ rÅ«passa lahutÄ• ? yÄ• rÅ«passa lahutÄ• lahu
adandhanatÄ• avitthanatÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa lahutÄ• .

<639> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa mudutÄ• ? yÄ• rÅ«passa mudutÄ• maddavat
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa mudutÄ• .

<640> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• ? yÄ• rÅ«passa kammaÃ±Ã
kammaÃ±Ã±abhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• .

<641> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa upacayo? yo Ä• yatanÄ• naá¹ƒ Ä• cayo, so rÅ«
taá¹ƒ rÅ«paá¹ƒ rÅ«passa upacayo.

<642> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa santati? yo rÅ«passa upacayo, sÄ• rÅ«passa
rÅ«paá¹ƒ rÅ«passa santati.

<643> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa jaratÄ• ? yÄ• rÅ«passa jarÄ• jÄ«raá¹‡atÄ• kl
valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pa

<644> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa aniccatÄ• ? yo rÅ«passa khayo vayo bhedo pa
antaradhÄ• naá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa aniccatÄ• .

<645> katamaá¹ƒ \Ne 183/ taá¹ƒ rÅ«paá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro? odano kummÄ• so
khÄ«raá¹ƒ dadhi sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±a
yamhi janapade tesaá¹ƒ tesaá¹ƒ \Se 215/ sattÄ• naá¹ƒ mukhÄ• siyaá¹ƒ dantavikhÄ• danaá¹
kucchivitthambhanaá¹ƒ, yÄ• ya ojÄ• ya sattÄ• yÄ• penti --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kabaá¸·Ä

idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• .

upÄ• dÄ• bhÄ• janÄ«yaá¹ƒ.

rÅ«pakaá¹‡á¸• e paá¹-hamabhÄ• á¹‡avÄ• ro.

<646> katamaá¹ƒ \Be 170/ \Ee 145/ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• ? phoá¹-á¹-habbÄ• yatana

<647> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu tejodhÄ• t
mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ sukhasamphassaá¹ƒ dukkhasamphassaá¹ƒ garukaá¹ƒ l
phoá¹-á¹-habbaá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ kÄ• yena anidassanena sappaá¹-ighena
phusissati vÄ• phuse vÄ• phoá¹-á¹-habbo peso phoá¹-á¹-habbÄ• yatanaá¹ƒ petaá¹ƒ phoá¹-
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<648> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu tejodhÄ• t
mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ sukhasamphassaá¹ƒ dukkhasamphassaá¹ƒ garukaá¹ƒ l
phoá¹-á¹-habbamhi anidassanamhi sappaá¹-ighamhi kÄ• yo anidassano sappaá¹-igho paá¹-
paá¹-ihaÃ±Ã±ati vÄ• paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , phoá¹-á¹-habbo peso ph
petaá¹ƒ phoá¹-á¹-habbadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹

<649> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu tejodhÄ• t
mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ sukhasamphassaá¹ƒ dukkhasamphassaá¹ƒ garukaá¹ƒ l
anidassano sappaá¹-igho kÄ• yamhi anidassanamhi \Se 216/ sappaá¹-ighamhi paá¹-ihaÃ±Ã
paá¹-ihaÃ±Ã±issati vÄ• paá¹-ihaÃ±Ã±e vÄ• , phoá¹-á¹-habbo peso phoá¹-á¹-habbÄ• yatana
phoá¹-á¹-habbadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<650> katamaá¹ƒ \Ne 184/ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu t
kakkhaá¸·aá¹ƒ mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ sukhasamphassaá¹ƒ dukkhasamphassa
phoá¹-á¹-habbaá¹ƒ Ä• rabbha kÄ• yaá¹ƒ nissÄ• ya kÄ• yasamphasso uppajji vÄ• uppajjati v
vÄ• ... pe ... yaá¹ƒ phoá¹-á¹-habbaá¹ƒ Ä• rabbha kÄ• yaá¹ƒ nissÄ• ya kÄ• yasamphassajÄ•
saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ• uppajjati vÄ• up
vÄ• ... pe ... yaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡o kÄ• yaá¹ƒ nissÄ• ya kÄ• yasamphasso up
uppajjissati vÄ• uppajje vÄ• ... pe ... yaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡Ä• kÄ• yaá¹ƒ nissÄ
vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajji vÄ•
uppajjissati vÄ• uppajje vÄ• , phoá¹-á¹-habbo peso phoá¹-á¹-habbÄ• yatanaá¹ƒ petaá¹ƒ pho
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<651> katamaá¹ƒ \Be 171/ taá¹ƒ rÅ«paá¹ƒ Ä• podhÄ• tu? yaá¹ƒ \Ee 146/ Ä• po Ä• pogataá
bandhanattaá¹ƒ rÅ«passa --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• podhÄ• tu.

idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• .

<652> katamaá¹ƒ \Se 217/ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ? cakkhÄ• yatanaá¹ƒ sotÄ• y
jivhÄ• yatanaá¹ƒ kÄ• yÄ• yatanaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ•
rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá

Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ
upÄ• diá¹‡á¹‡aá¹ƒ.

<653> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ? saddÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±a
lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«passa anicc
atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá
Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ
anupÄ• diá¹‡á¹‡aá¹ƒ.

<654> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... p
itthindriyaá¹ƒ \Ne 185/ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«p
katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹
rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ up

<655> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? saddÄ• yatanaá¹ƒ kÄ
rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«pa
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• , rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ \Se 218/ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upacayo rÅ«
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ.

<656> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sanidassanaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«p

<657> katamaá¹ƒ \Be 172/ taá¹ƒ rÅ«paá¹ƒ anidassanaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kab
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anidassanaá¹ƒ.

<658> katamaá¹ƒ \Ee 147/ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ? cakkhÄ• yatanaá¹ƒ sotÄ• yata
jivhÄ• yatanaá¹ƒ kÄ• yÄ• yatanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ.

<659> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä
taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ.

<660> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ? cakkhundriyaá¹ƒ sotindriyaá¹ƒ ghÄ• nindriyaá
kÄ• yindriyaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriy

<661> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• r
taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ.

<662> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ? phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ
mahÄ• bhÅ«taá¹ƒ.

<663> katamaá¹ƒ \Ne 186/ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<664> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ viÃ±Ã±atti? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti --- idaá¹ƒ t
viÃ±Ã±atti.

<665> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na viÃ±Ã±atti? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ•
taá¹ƒ rÅ«paá¹ƒ na viÃ±Ã±atti.

<666> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• ya
gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podh
mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• r
rÅ«paá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ.

<667> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ..
itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ rÅ«passa jaratÄ• rÅ«passa aniccatÄ• , yaá¹ƒ
atthi rÅ«paá¹ƒ na cittajaá¹ƒ na cittahetukaá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaá¹
173/ gandhÄ• yatanaá¹ƒ \Ee 148/ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadh
lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa upacayo rÅ«passa sant
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ.

<668> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cittasahabhu? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti --- idaá¹
cittasahabhu.

<669> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cittasahabhu? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«k
taá¹ƒ rÅ«paá¹ƒ na cittasahabhu.

<670> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cittÄ• nuparivatti? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti --- id
cittÄ• nuparivatti.

<671> katamaá¹ƒ \Ne 187/ taá¹ƒ rÅ«paá¹ƒ na cittÄ• nuparivatti? cakkhÄ• yatanaá¹ƒ ... pe .
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cittÄ• nuparivatti.

<672> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatana
rÅ«paá¹ƒ ajjhattikaá¹ƒ.

<673> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro
rÅ«paá¹ƒ bÄ• hiraá¹ƒ.

<674> katamaá¹ƒ \Se 220/ taá¹ƒ rÅ«paá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... pho
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ oá¸·Ä• rikaá¹ƒ.

<675> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sukhumaá¹ƒ? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä•
rÅ«paá¹ƒ sukhumaá¹ƒ.

<676> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ dÅ«re? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro
rÅ«paá¹ƒ dÅ«re.

<677> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ santike? cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• ya
rÅ«paá¹ƒ santike.

<678> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassassa vatthu? cakkhÄ• yatanaá¹ƒ --- idaá
cakkhusamphassassa vatthu.

<679> katamaá¹ƒ \Be 174/ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassassa na vatthu? sotÄ• yatanaá
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassassa na vatthu.

<680> katamaá¹ƒ \Ee 149/ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe ... sa
cetanÄ• ya \Ne 188/ ... pe ... cakkhuviÃ±Ã±Ä• á¹‡assa vatthu? cakkhÄ• yatanaá¹ƒ --- idaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡assa vatthu.

<681> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu? sotÄ• yatanaá¹ƒ ...
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu.

<682> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotasamphassassa ... pe ... ghÄ• nasamphassassa ... pe
... pe ... kÄ• yasamphassassa vatthu? kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yas

<683> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassassa na vatthu? cakkhÄ• yatanaá¹ƒ ... p
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassassa na vatthu.

<684> katamaá¹ƒ \Se 221/ taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassajÄ• ya vedanÄ• ya ... pe ... sa

cetanÄ• ya ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡assa vatthu? kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«
kÄ• yaviÃ±Ã±Ä• á¹‡assa vatthu.

<685> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu? cakkhÄ• yatanaá¹ƒ
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu.

<686> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassassa Ä• rammaá¹‡aá¹ƒ? rÅ«pÄ• yatana
cakkhusamphassassa Ä• rammaá¹‡aá¹ƒ.

<687> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassassa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ• ya
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassassa na Ä• rammaá¹

<688> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä•
pe ... cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ? rÅ«pÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«pa
Ä• rammaá¹‡aá¹ƒ.

<689> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na Ä• ramm

<690> katamaá¹ƒ \Be 175/ \Ne 189/ taá¹ƒ rÅ«paá¹ƒ sotasamphassassa ... pe ... ghÄ• nasa
pe ... jivhÄ• samphassassa ... pe ... kÄ• yasamphassassa Ä• rammaá¹‡aá¹ƒ? phoá¹-á¹-hab
taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassassa Ä• rammaá¹‡aá¹ƒ.

<691> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassassa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ• ya
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassassa na Ä• rammaá¹‡

<692> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yasamphassajÄ• ya vedanÄ• ya ... pe ... saÃ±Ã±Ä• y
pe ... \Se 222/ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ? phoá¹-á¹-habbÄ• yatanaá¹ƒ ---
kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ.

<693> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ•
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na Ä• ramma

<694> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bh
... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ.

<695> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cakkhÄ• yatanaá¹ƒ? sotÄ• yatanaá¹ƒ ... pe ... kabaá¸·
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cakkhÄ• yatanaá¹ƒ.

<696> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivh
... kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yÄ• yatanaá¹ƒ.

<697> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yÄ• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yÄ• yatanaá¹ƒ.

<698> katamaá¹ƒ \Ne 190/ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ
upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• ... pe ... rÅ«padhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«p

<699> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na rÅ«pÄ• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na rÅ«pÄ• yatanaá¹ƒ.

<700> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ \Ee 151/ .
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu ... pe ... phoá¹-á¹-habbadhÄ• tu pesÄ
rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<701> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na phoá¹-á¹-habbÄ• yatanaá¹ƒ \Se 223/? cakkhÄ• yatana
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<702> katamaá¹ƒ \Be 176/ taá¹ƒ rÅ«paá¹ƒ cakkhudhÄ• tu? cakkhÄ• yatanaá¹ƒ --- idaá¹ƒ ta
cakkhudhÄ• tu.

<703> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cakkhudhÄ• tu? sotÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ
taá¹ƒ rÅ«paá¹ƒ na cakkhudhÄ• tu.

<704> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotadhÄ• tu ... pe ... ghÄ• nadhÄ• tu ... pe ... jivhÄ• dhÄ•
kÄ• yadhÄ• tu? kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yadhÄ• tu.

<705> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yadhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«
taá¹ƒ rÅ«paá¹ƒ na kÄ• yadhÄ• tu.

<706> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«padhÄ• tu? rÅ«pÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá

<707> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na rÅ«padhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«
taá¹ƒ rÅ«paá¹ƒ na rÅ«padhÄ• tu.

<708> katamaá¹ƒ \Ne 191/ taá¹ƒ rÅ«paá¹ƒ saddadhÄ• tu ... pe ... gandhadhÄ• tu ... pe ... ra
phoá¹-á¹-habbadhÄ• tu? phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-hab

<709> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na phoá¹-á¹-habbadhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe ... k
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na phoá¹-á¹-habbadhÄ• tu.

<710> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhundriyaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bhÅ«
... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhundriyaá¹ƒ.

<711> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cakkhundriyaá¹ƒ? sotÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na cakkhundriyaá¹ƒ.

<712> katamaá¹ƒ \Se 224/ taá¹ƒ rÅ«paá¹ƒ sotindriyaá¹ƒ ... pe ... ghÄ• nindriyaá¹ƒ ... pe ... j
... pe ... kÄ• yindriyaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• c
peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yindriyaá¹ƒ.

<713> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yindriyaá¹ƒ.

<714> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ itthindriyaá¹ƒ? yaá¹ƒ \Ee 152/ itthiyÄ• itthiliá¹…gaá¹ƒ itth
itthikuttaá¹ƒ itthÄ• kappo itthattaá¹ƒ itthibhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ itthindriyaá¹ƒ.

<715> katamaá¹ƒ \Be 177/ taá¹ƒ rÅ«paá¹ƒ na itthindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... ka
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na itthindriyaá¹ƒ.

<716> katamaá¹ƒ \Ne 192/ taá¹ƒ rÅ«paá¹ƒ purisindriyaá¹ƒ? yaá¹ƒ purisassa purisaliá¹…gaá
purisakuttaá¹ƒ purisÄ• kappo purisattaá¹ƒ purisabhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ purisindr

<717> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na purisindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na purisindriyaá¹ƒ.

<718> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jÄ«vitindriyaá¹ƒ? yo tesaá¹ƒ rÅ«pÄ«naá¹ƒ dhammÄ• naá
yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá

<719> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na jÄ«vitindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na jÄ«vitindriyaá¹ƒ.

<720> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±atti? yÄ• kusalacittassa vÄ• akusalacittas

vÄ• abhikkamantassa vÄ• paá¹-ikkamantassa vÄ• Ä• lokentassa vÄ• vilokentassa vÄ• s
pasÄ• rentassa vÄ• kÄ• yassa thambhanÄ• santhambhanÄ• santhambhitattaá¹ƒ viÃ±Ã±a
viÃ±Ã±Ä• pitattaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kÄ• yaviÃ±Ã±atti.

<721> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yaviÃ±Ã±atti? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kÄ• yaviÃ±Ã±atti.

<722> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ vacÄ«viÃ±Ã±atti? yÄ• kusalacittassa vÄ• akusalacittass
vÄ• vÄ• cÄ• girÄ• byappatho udÄ«raá¹‡aá¹ƒ ghoso ghosakammaá¹ƒ vÄ• cÄ• vacÄ«bhed
tÄ• ya vÄ• cÄ• ya viÃ±Ã±atti viÃ±Ã±Ä• panÄ• viÃ±Ã±Ä• pitattaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹

<723> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na vacÄ«viÃ±Ã±atti? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na vacÄ«viÃ±Ã±atti.

<724> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• kÄ• sadhÄ• tu? yo Ä• kÄ• so Ä• kÄ• sagataá¹ƒ aghaá
vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehi --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• kÄ

<725> katamaá¹ƒ \Be 178/ \Ne 193/ taá¹ƒ rÅ«paá¹ƒ na Ä• kÄ• sadhÄ• tu? cakkhÄ• yatana
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na Ä• kÄ• sadhÄ• tu.

<726> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• podhÄ• tu? yaá¹ƒ Ä• po Ä• pogataá¹ƒ sineho sinehag
rÅ«passa --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• podhÄ• tu.

<727> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na Ä• podhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«
taá¹ƒ rÅ«paá¹ƒ na Ä• podhÄ• tu.

<728> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa lahutÄ• ? yÄ• rÅ«passa lahutÄ• lahupariá¹‡Ä
avitthanatÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa lahutÄ• \Se 226/.

<729> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na lahutÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na lahutÄ• .

<730> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa mudutÄ• ? yÄ• rÅ«passa mudutÄ• maddavat
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa mudutÄ• .

<731> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na mudutÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kaba
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na mudutÄ• .

<732> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• ? yÄ• rÅ«passa kammaÃ±Ã
kammaÃ±Ã±abhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• .

<733> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• ? cakkhÄ• yatanaá¹ƒ ... p
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• .

<734> katamaá¹ƒ \Ne 194/ taá¹ƒ rÅ«paá¹ƒ rÅ«passa upacayo? yo Ä• yatanÄ• naá¹ƒ Ä• ca
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa upacayo.

<735> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na upacayo? cakkhÄ• yatanaá¹ƒ ... pe ... kaba
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na upacayo.

<736> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa santati? yo rÅ«passa upacayo, sÄ• rÅ«passa
rÅ«paá¹ƒ rÅ«passa santati.

<737> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na santati? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na santati.

<738> katamaá¹ƒ \Be 179/ \Ee 154/ taá¹ƒ rÅ«paá¹ƒ rÅ«passa jaratÄ• ? yÄ• rÅ«passa jarÄ
khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko
rÅ«paá¹ƒ rÅ«passa jaratÄ• .

<739> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na jaratÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na jaratÄ• .

<740> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa aniccatÄ• ? yo rÅ«passa khayo vayo bhedo pa
antaradhÄ• naá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa aniccatÄ• .

<741> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na aniccatÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kab
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«passa na aniccatÄ• .

<742> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro? odano kummÄ• so sattu ma
sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá
tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ mukhÄ• siyaá¹ƒ dantavikhÄ• danaá¹ƒ galajjhoharaá¹‡Ä«yaá¹ƒ
yÄ• ya ojÄ• ya sattÄ• yÄ• penti --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro.

<743> katamaá¹ƒ \Ne 195/ taá¹ƒ rÅ«paá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro? cakkhÄ• yatana
aniccatÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro.

evaá¹ƒ duvidhena rÅ«pasaá¹…gaho.

dukaniddeso.

tikaniddeso

<744> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ upÄ• dÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ upÄ• dÄ• .

<745> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ upÄ• dÄ• ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ upÄ• dÄ• .

<746> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ no upÄ• dÄ• ? phoá¹-á¹-habbÄ• yatanaá¹ƒ \S taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ no upÄ• dÄ• .

<747> katamaá¹ƒ \Be 180/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ? cakkhÄ• yatan kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ.

<748> katamaá¹ƒ \Ee 155/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ? itthindriyaá¹ƒ pu jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• yata rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upac kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ.

<749> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ? saddÄ• yatanaá¹ƒ kÄ• rÅ«passa \Ne 196/ lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jarat vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yata phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upacayo rÅ«passa sa idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ.

<750> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ. cakkhÄ• ya kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ.

<751> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? itthindriyaá jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• yata rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upac kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• ni

<752> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ \Se 229/? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kamma rÅ«passa aniccatÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ« gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podh santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ anupÄ• diá¹‡á¹‡up

<753> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ anidassanaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ anidassanaá¹ƒ.

<754> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ sanidassanaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ --- idaá¹ƒ bÄ• hiraá¹ƒ sanidassanaá¹ƒ.

<755> katamaá¹ƒ \Be 181/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ anidassanaá¹ƒ? saddÄ• yatanaá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ anidassanaá¹ƒ.

<756> katamaá¹ƒ \Ne 197/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ sappaá¹-ighaá¹ƒ? cakkhÄ• yatanaá kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ sappaá¹-ighaá¹ƒ.

<757> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ sappaá¹-ighaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ sappaá¹-ighaá¹ƒ.

<758> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ appaá¹-ighaá¹ƒ? itthindriyaá¹ƒ ... pe ... kabaá --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ appaá¹-ighaá¹ƒ.

<759> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ indriyaá¹ƒ? cakkhundriyaá¹ƒ ... pe ... kÄ• yin taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ indriyaá¹ƒ.

<760> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ indriyaá¹ƒ? itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«v idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ indriyaá¹ƒ.

<761> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na indriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kab Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na indriyaá¹ƒ.

<762> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na mahÄ• bhÅ«taá¹ƒ? cakkhÄ• yatanaá¹ƒ .. --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<763> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ mahÄ• bhÅ«taá¹ƒ? phoá¹-á¹-habbÄ• yatanaá taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ mahÄ• bhÅ«taá¹ƒ.

<764> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na mahÄ• bhÅ«taá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... p
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<765> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na viÃ±Ã±atti? cakkhÄ• yatanaá¹ƒ ... pe ... k
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na viÃ±Ã±atti?

<766> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ viÃ±Ã±atti? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±at
rÅ«paá¹ƒ bÄ• hiraá¹ƒ viÃ±Ã±atti.

<767> katamaá¹ƒ \Ne 198/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na viÃ±Ã±atti? rÅ«pÄ• yatanaá¹ƒ ...
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na viÃ±Ã±atti.

<768> katamaá¹ƒ \Be 182/ \Ee 157/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cittasamuá¹-á¹-hÄ• naá
... pe ... kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cittasamuá¹-á¹-hÄ• naá

<769> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ? kÄ• yaviÃ±Ã±atti
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• ya
gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podh
mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• r
rÅ«paá¹ƒ bÄ• hiraá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ.

<770> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ? itthindriyaá¹ƒ p
jÄ«vitindriyaá¹ƒ rÅ«passa jaratÄ• rÅ«passa aniccatÄ• , yaá¹ƒ \Se 231/ vÄ• panaÃ±Ã±amp
cittajaá¹ƒ na cittahetukaá¹ƒ na cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa lahu
kammaÃ±Ã±atÄ• rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ
cittasamuá¹-á¹-hÄ• naá¹ƒ.

<771> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cittasahabhu? cakkhÄ• yatanaá¹ƒ ... pe .
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cittasahabhu.

<772> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cittasahabhu? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±
rÅ«paá¹ƒ bÄ• hiraá¹ƒ cittasahabhu.

<773> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cittasahabhu? rÅ«pÄ• yatanaá¹ƒ ... pe ...
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cittasahabhu?

<774> katamaá¹ƒ \Ne 199/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cittÄ• nuparivatti? cakkhÄ• yata
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cittÄ• nuparivatti.

<775> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cittÄ• nuparivatti? kÄ• yaviÃ±Ã±atti vacÄ«viÃ
rÅ«paá¹ƒ bÄ• hiraá¹ƒ cittÄ• nuparivatti.

<776> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cittÄ• nuparivatti? rÅ«pÄ• yatanaá¹ƒ ... pe
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cittÄ• nuparivatti.

<777> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhÄ• yatanaá¹ƒ \Ee 158/
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ oá¸·Ä• rikaá¹ƒ.

<778> katamaá¹ƒ \Be 183/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ oá¸·Ä• rikaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ..
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ oá¸·Ä• rikaá¹ƒ.

<779> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ sukhumaá¹ƒ? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ sukhumaá¹ƒ.

<780> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ santike? cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ
taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ santike.

<781> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ dÅ«re? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• r
taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ dÅ«re.

<782> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ santike? rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ santike.

<783> katamaá¹ƒ \Ne 200/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusamphassassa na vatthu? rÅ
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusamphassassa na v

<784> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassassa vatthu? cakkhÄ• yata
rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassassa vatthu.

<785> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassassa na vatthu? sotÄ• yata
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassassa na vatthu.

<786> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe ..
cetanÄ• ya ... pe ... cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·

idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu.

<787> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa vatthu? cakkhÄ• y
rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa vatthu.

<788> katamaá¹ƒ \Ee 159/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthu
... kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na va

<789> katamaá¹ƒ \Se 233/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ sotasamphassassa ... pe ... ghÄ• na
jivhÄ• samphassassa ... pe ... kÄ• yasamphassassa na vatthu? rÅ«pÄ• yatanaá¹ƒ ... pe ... k
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yasamphassassa na vatthu.

<790> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yasamphassassa vatthu? kÄ• yÄ• yatan
rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yasamphassassa vatthu.

<791> katamaá¹ƒ \Be 184/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yasamphassassa na vatthu? ca
... jivhÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yasamphassassa na vatthu.

<792> katamaá¹ƒ \Ne 201/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yasamphassajÄ• ya vedanÄ• y
... cetanÄ• ya ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu.

<793> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa vatthu? kÄ• yÄ• ya
rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa vatthu.

<794> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu? cakkhÄ
jivhÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na vatthu.

<795> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassassa na Ä• rammaá¹‡aá¹ƒ
... kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassassa na Ä• ra

<796> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusamphassassa Ä• rammaá¹‡aá¹ƒ? rÅ
rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusamphassassa Ä• rammaá¹‡aá¹ƒ.

<797> katamaá¹ƒ \Ee 160/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusamphassassa na Ä• ramma
pe ... \Se 234/ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhusam
Ä• rammaá¹‡aá¹ƒ.

<798> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhusamphassajÄ• ya vedanÄ• ya ... pe .
cetanÄ• ya ... pe ... cakkhuviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ• yatanaá¹ƒ ...
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá¹ƒ.

<799> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ?
taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ.

<800> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa

<801> katamaá¹ƒ \Ne 202/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ sotasamphassassa ... pe ... ghÄ• n
... jivhÄ• samphassassa ... pe ... kÄ• yasamphassassa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ• yata
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yasamphassassa na Ä• ramm

<802> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yasamphassassa Ä• rammaá¹‡aá¹ƒ? ph
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yasamphassassa Ä• rammaá¹‡aá¹ƒ.

<803> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yasamphassassa na Ä• rammaá¹‡aá¹ƒ?
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yasamphassassa na Ä

<804> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yasamphassajÄ• ya vedanÄ• ya ... pe ..
cetanÄ• ya ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá¹ƒ? cakkhÄ• yatanaá¹ƒ ... p
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na Ä• ra

<805> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ?
161/ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ.

<806> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa na Ä• rammaá¹‡aá
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa r

<807> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cakkhÄ• yatanaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ...
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cakkhÄ• yatanaá¹ƒ.

<808> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu catunnaá
upÄ• dÄ• ya pasÄ• do ... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹

<809> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cakkhÄ• yatanaá¹ƒ? sotÄ• yatanaá¹ƒ ... p
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cakkhÄ• yatanaá¹ƒ.

<810> katamaá¹ƒ \Ne 203/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na sotÄ• yatanaá¹ƒ ... pe ... na ghÄ
... na jivhÄ• yatanaá¹ƒ ... pe ... na kÄ• yÄ• yatanaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na kÄ• yÄ• yatanaá¹ƒ.

<811> katamaá¹ƒ \Be 186/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catu
upÄ• dÄ• ya pasÄ• do ... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹

<812> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yÄ• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ .
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yÄ• yatanaá¹ƒ.

<813> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na rÅ«pÄ• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ ..
\Se 236/ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na rÅ«pÄ• yatanaá¹ƒ.

<814> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá
upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• ... pe ... rÅ«padhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ•

<815> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na rÅ«pÄ• yatanaá¹ƒ? saddÄ• yatanaá¹ƒ ... p
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na rÅ«pÄ• yatanaá¹ƒ.

<816> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na saddÄ• yatanaá¹ƒ ... pe ... \Ee 162/ na ga
pe ... na rasÄ• yatanaá¹ƒ ... pe ... na phoá¹-á¹-habbÄ• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<817> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ•
phoá¹-á¹-habbadhÄ• tu pesÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ phoá¹-á¹-habbÄ• yatan

<818> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na phoá¹-á¹-habbÄ• yatanaá¹ƒ? rÅ«pÄ• yata
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na phoá¹-á¹-habbÄ• yatan

<819> katamaá¹ƒ \Ne 204/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cakkhudhÄ• tu? rÅ«pÄ• yatanaá
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cakkhudhÄ• tu.

<820> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhudhÄ• tu? cakkhÄ• yatanaá¹ƒ --- idaá
ajjhattikaá¹ƒ cakkhudhÄ• tu.

<821> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cakkhudhÄ• tu? sotÄ• yatanaá¹ƒ ... pe ...
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cakkhudhÄ• tu.

<822> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na sotadhÄ• tu ... pe ... na ghÄ• nadhÄ• tu ..
... pe ... na kÄ• yadhÄ• tu? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ
bÄ• hiraá¹ƒ na kÄ• yadhÄ• tu.

<823> katamaá¹ƒ \Be 187/ taá¹ƒ rÅ«paá¹ƒ \Se 237/ ajjhattikaá¹ƒ kÄ• yadhÄ• tu? kÄ• yÄ• y
rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yadhÄ• tu.

<824> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yadhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yadhÄ• tu.

<825> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na rÅ«padhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na rÅ«padhÄ• tu.

<826> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«padhÄ• tu? rÅ«pÄ• yatanaá¹ƒ --- idaá¹ƒ t
rÅ«padhÄ• tu.

<827> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na rÅ«padhÄ• tu? saddÄ• yatanaá¹ƒ ... pe ...
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na rÅ«padhÄ• tu.

<828> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na saddadhÄ• tu ... pe ... \Ee 163/ na gandh
rasadhÄ• tu \Ne 205/ ... pe ... na phoá¹-á¹-habbadhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• y
taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na phoá¹-á¹-habbadhÄ• tu.

<829> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ phoá¹-á¹-habbadhÄ• tu? phoá¹-á¹-habbÄ• ya
rÅ«paá¹ƒ bÄ• hiraá¹ƒ phoá¹-á¹-habbadhÄ• tu.

<830> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na phoá¹-á¹-habbadhÄ• tu? rÅ«pÄ• yatanaá¹
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na phoá¹-á¹-habbadhÄ• tu.

<831> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cakkhundriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na cakkhundriyaá¹ƒ.

<832> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ cakkhundriyaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ
upÄ• dÄ• ya pasÄ• do ... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹
<833> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cakkhundriyaá¹ƒ? sotÄ• yatanaá¹ƒ ... pe
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na cakkhundriyaá¹ƒ.

<834> katamaá¹ƒ \Se 238/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na sotindriyaá¹ƒ ... pe ... na ghÄ• ni
na jivhindriyaá¹ƒ ... pe ... na kÄ• yindriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä
taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na kÄ• yindriyaá¹ƒ.

<835> katamaá¹ƒ \Be 188/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ kÄ• yindriyaá¹ƒ? yo kÄ• yo catunna
upÄ• dÄ• ya pasÄ• do ... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹

<836> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... p
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yindriyaá¹ƒ.

<837> katamaá¹ƒ \Ne 206/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na itthindriyaá¹ƒ? cakkhÄ• yatanaá
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na itthindriyaá¹ƒ.

<838> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ itthindriyaá¹ƒ? yaá¹ƒ itthiyÄ• itthiliá¹…gaá¹ƒ
itthikuttaá¹ƒ itthÄ• kappo itthattaá¹ƒ itthibhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ itthind

<839> katamaá¹ƒ \Ee 164/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na itthindriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na itthindriyaá¹ƒ.

<840> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na purisindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na purisindriyaá¹ƒ.

<841> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ purisindriyaá¹ƒ? yaá¹ƒ purisassa purisaliá¹…
purisakuttaá¹ƒ purisÄ• kappo purisattaá¹ƒ purisabhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá

<842> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na purisindriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe .
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na purisindriyaá¹ƒ.

<843> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na jÄ«vitindriyaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... p
\Se 239/ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na jÄ«vitindriyaá¹ƒ.

<844> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ jÄ«vitindriyaá¹ƒ? yo tesaá¹ƒ rÅ«pÄ«naá¹ƒ dh
yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá
jÄ«vitindriyaá¹ƒ.

<845> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na jÄ«vitindriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na jÄ«vitindriyaá¹ƒ.

<846> katamaá¹ƒ \Ne 207/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yaviÃ±Ã±atti? cakkhÄ• yata
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kÄ• yaviÃ±Ã±atti.

<847> katamaá¹ƒ \Be 189/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±atti? yÄ• kusalacittas
vÄ• abyÄ• katacittassa vÄ• abhikkamantassa vÄ• paá¹-ikkamantassa vÄ• Ä• lokentassa
samiÃ±jentassa vÄ• pasÄ• rentassa vÄ• kÄ• yassa thambhanÄ• santhambhanÄ• santha
viÃ±Ã±Ä• panÄ• viÃ±Ã±Ä• pitattaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kÄ• yaviÃ±Ã±at

<848> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na kÄ• yaviÃ±Ã±atti? rÅ«pÄ• yatanaá¹ƒ ... pe
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na kÄ• yaviÃ±Ã±atti.

<849> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na vacÄ«viÃ±Ã±atti? cakkhÄ• yatanaá¹ƒ ... p
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na vacÄ«viÃ±Ã±atti.

<850> katamaá¹ƒ \Ee 165/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ vacÄ«viÃ±Ã±atti? yÄ• kusalacittass
vÄ• abyÄ• katacittassa vÄ• vÄ• cÄ• girÄ• byappatho udÄ«raá¹‡aá¹ƒ dhoso ghosakamma
vuccati vÄ• cÄ• . yÄ• tÄ• ya vÄ• cÄ• ya viÃ±Ã±atti viÃ±Ã±Ä• panÄ• viÃ±Ã±Ä• pitattaá¹ƒ --
bÄ• hiraá¹ƒ vacÄ«viÃ±Ã±atti \Se 240/.

<851> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na vacÄ«viÃ±Ã±atti? rÅ«pÄ• yatanaá¹ƒ ... pe
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na vacÄ«viÃ±Ã±atti.

<852> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na Ä• kÄ• sadhÄ• tu? cakkhÄ• yatanaá¹ƒ ...
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na Ä• kÄ• sadhÄ• tu.

<853> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ Ä• kÄ• sadhÄ• tu? yo Ä• kÄ• so Ä• kÄ• saga
vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehi --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• h

<854> katamaá¹ƒ \Ne 208/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na Ä• kÄ• sadhÄ• tu? rÅ«pÄ• yatan
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na Ä• kÄ• sadhÄ• tu.

<855> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na Ä• podhÄ• tu? cakkhÄ• yatanaá¹ƒ ... pe
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na Ä• podhÄ• tu.

<856> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ Ä• podhÄ• tu? yaá¹ƒ Ä• po Ä• pogataá¹ƒ sin
bandhanattaá¹ƒ rÅ«passa --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ Ä• podhÄ• tu.

<857> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na Ä• podhÄ• tu? rÅ«pÄ• yatanaá¹ƒ ... pe ...
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na Ä• podhÄ• tu.

<858> katamaá¹ƒ \Be 190/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na lahutÄ• ? cakkhÄ• yat
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na lahutÄ• .

<859> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa lahutÄ• ? yÄ• rÅ«passa lahutÄ• la
adandhanatÄ• avitthanatÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa lahutÄ• .

<860> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na lahutÄ• ? rÅ«pÄ• yatanaá¹ƒ ... p
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na lahutÄ• .

<861> katamaá¹ƒ \Se 241/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na mudutÄ• ? cakkhÄ• y
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na mudutÄ• .

<862> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa mudutÄ• ? yÄ• \Ee 166/ rÅ«passa
akakkhaá¸·atÄ• akathinatÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa mudutÄ• .

<863> katamaá¹ƒ \Ne 209/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na mudutÄ• ? rÅ«pÄ• yat
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na mudutÄ• .

<864> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• ? cakkhÄ• ya
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• .

<865> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• ? yÄ• rÅ«passa
kammaÃ±Ã±abhÄ• vo --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa kammaÃ±Ã±atÄ• .

<866> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na kammaÃ±Ã±atÄ• ? rÅ«pÄ• yata
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na kammaÃ±Ã±

<867> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na upacayo? cakkhÄ• yatanaá¹ƒ .
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na upacayo.

<868> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa upacayo? yo Ä• yatanÄ• naá¹ƒ Ä•
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa upacayo.

<869> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na upacayo? rÅ«pÄ• yatanaá¹ƒ ...
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na upacayo.

<870> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na santati? cakkhÄ• yatanaá¹ƒ ...
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na santati.

<871> katamaá¹ƒ \Se 242/ \Be 191/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa santati? yo rÅ«p
rÅ«passa santati --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa santati.

<872> katamaá¹ƒ \Ne 210/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na santati? rÅ«pÄ• yatana
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na santati.

<873> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na jaratÄ• ? cakkhÄ• yatanaá¹ƒ ..
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na jaratÄ• .

<874> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa jaratÄ• ? yÄ• rÅ«passa jarÄ• jÄ«r
pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko --- idaá¹ƒ taá¹ƒ rÅ«
rÅ«passa jaratÄ• .

<875> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na jaratÄ• ? rÅ«pÄ• yatanaá¹ƒ ... p
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na jaratÄ• .

<876> katamaá¹ƒ \Ee 167/ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na aniccatÄ• ? cakkhÄ• y
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ rÅ«passa na aniccatÄ• .

<877> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa aniccatÄ• ? yo rÅ«passa khayo va
aniccatÄ• antaradhÄ• naá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa aniccatÄ• .

<878> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na aniccatÄ• ? rÅ«pÄ• yatanaá¹ƒ .
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ rÅ«passa na aniccatÄ• .

<879> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro? cakkhÄ• yat
kÄ• yÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro \Se

<880> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro? odano kummÄ•
khÄ«raá¹ƒ dadhi sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±a
yamhi \Ne 211/ janapade tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ mukhÄ• siyaá¹ƒ dantavikhÄ• danaá¹
kucchivitthambhanaá¹ƒ yÄ• ya ojÄ• ya sattÄ• yÄ• penti --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá
Ä• hÄ• ro.

<881> katamaá¹ƒ \Be 192/ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro? rÅ«
rÅ«passa aniccatÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro.

evaá¹ƒ tividhena rÅ«pasaá¹…gaho.

tikaniddeso.

catukkaá¹ƒ

<882> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• upÄ• diá¹‡á¹‡aá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe
itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kam
rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu rÅ«passa upacay
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• upÄ• diá¹‡á¹‡aá¹ƒ.

<883> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• anupÄ• diá¹‡á¹‡aá¹ƒ? saddÄ• yatanaá¹ƒ kÄ•
rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«pa
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• \Ee 168/ rÅ«pÄ• yatanaá¹ƒ gandhÄ•
Ä• kÄ• sadhÄ• tu rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ
anupÄ• diá¹‡á¹‡aá¹ƒ.

<884> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• upÄ• diá¹‡á¹‡aá¹ƒ? kammassa katattÄ• pl
Ä• podhÄ• tu --- idaá¹ƒ \Se 244/ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• upÄ• diá¹‡á¹‡aá¹ƒ.

<885> katamaá¹ƒ \Ne 212/ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• anupÄ• diá¹‡á¹‡aá¹ƒ? na kammas
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• anupÄ• di

<886> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? cakkhÄ• yata
kÄ• yÄ• yatanaá¹ƒ, itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±amp
kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ•
santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• upÄ• diá¹‡á¹‡upÄ• d

<887> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? saddÄ• ya
vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«pas
aniccatÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatana
rasÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä•
rÅ«paá¹ƒ upÄ• dÄ• anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ.

<888> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? kammass

phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• upÄ• diá¹‡

<889> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ? na kam
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• anupÄ• di

<890> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• sappaá¹-ighaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ...
taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• sappaá¹-ighaá¹ƒ.

<891> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• \Se 245/ appaá¹-ighaá¹ƒ? itthindriyaá¹ƒ ... pe .
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• appaá¹-ighaá¹ƒ.

<892> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• sappaá¹-ighaá¹ƒ? phoá¹-á¹-habbÄ• yatana
no upÄ• dÄ• sappaá¹-ighaá¹ƒ.

<893> katamaá¹ƒ \Ee 169/ \Ne 213/ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• appaá¹-ighaá¹ƒ? Ä• podh
rÅ«paá¹ƒ no upÄ• dÄ• appaá¹-ighaá¹ƒ.

<894> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• oá¸·Ä• rikaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... ra
taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• oá¸·Ä• rikaá¹ƒ.

<895> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• sukhumaá¹ƒ itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«k
taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• sukhumaá¹ƒ.

<896> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• oá¸·Ä• rikaá¹ƒ? phoá¹-á¹-habbÄ• yatanaá¹
no upÄ• dÄ• oá¸·Ä• rikaá¹ƒ.

<897> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• sukhumaá¹ƒ? Ä• podhÄ• tu --- idaá¹ƒ taá¹
sukhumaá¹ƒ.

<898> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• dÅ«re? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro
taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• dÅ«re.

<899> katamaá¹ƒ \Be 194/ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• santike? cakkhÄ• yatanaá¹ƒ ... pe ...
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• santike.

<900> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• dÅ«re? Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«pa

<901> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• santike? phoá¹-á¹-habbÄ• yatanaá¹ƒ --- ida

upÄ• dÄ• santike.

<902> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ sanidassanaá¹ƒ? kammassa katattÄ• taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ sanidassanaá¹ƒ.

<903> katamaá¹ƒ \Ne 214/ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ anidassanaá¹ƒ? cakkhÄ• yat kÄ• yÄ• yatanaá¹ƒ, itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±amp kammassa katattÄ• \Se 246/ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatana rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ up anidassanaá¹ƒ.

<904> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ sanidassanaá¹ƒ? na kammassa kat idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ sanidassanaá¹ƒ.

<905> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ anidassanaá¹ƒ? saddÄ• yatanaá¹ƒ vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«pas \Ee 170/, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• gandhÄ• yatana phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upacayo rÅ«passa sa idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ anidassanaá¹ƒ.

<906> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ sappaá¹-ighaá¹ƒ? cakkhÄ• yatanaá¹ƒ yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• y phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ sappaá¹-ighaá¹ƒ.

<907> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ appaá¹-ighaá¹ƒ? itthindriyaá¹ƒ purisin jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• Ä• kÄ• sadh upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á

<908> katamaá¹ƒ \Be 195/ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ sappaá¹-ighaá¹ƒ? saddÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ sappaá¹-ighaá¹ƒ

<909> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ appaá¹-ighaá¹ƒ? kÄ• yaviÃ±Ã±atti v rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«pa panaÃ±Ã±ampi \Ne 215/ atthi rÅ«paá¹ƒ na kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ appaá¹-ig

<910> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«taá¹ƒ? kammassa katattÄ

Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«taá¹ƒ.

<911> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ na mahÄ• bhÅ«taá¹ƒ? cakkhÄ• yatan
kÄ• yÄ• yatanaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi
kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ•
santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ na mahÄ• b

<912> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«taá¹ƒ? na kammassa k
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ ma

<913> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ na mahÄ• bhÅ«taá¹ƒ? saddÄ• yata
vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«pas
yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ
Ä• kÄ• sadhÄ• tu rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ
anupÄ• diá¹‡á¹‡aá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<914> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhÄ• yatanaá¹ƒ ...
yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ \Se 248/ g
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ oá

<915> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ sukhumaá¹ƒ? itthindriyaá¹ƒ purisindriy
yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ•
rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ su

<916> katamaá¹ƒ \Ne 216/ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ? saddÄ• ya
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ.

<917> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ sukhumaá¹ƒ? kÄ• yaviÃ±Ã±atti vac
lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«passa anicc
atthi rÅ«paá¹ƒ na kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa upacayo r
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ sukhumaá¹ƒ.

<918> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ dÅ«re? itthindriyaá¹ƒ purisindriyaá¹ƒ j
vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ dÅ«re.

<919> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ santike? cakkhÄ• yatanaá¹ƒ ... pe ... k

vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatana
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡aá¹ƒ santike.

<920> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ dÅ«re? kÄ• yaviÃ±Ã±atti \Se 249/ v
lahutÄ• rÅ«passa mudutÄ• rÅ«passa \Ee 172/ kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«pas
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«p
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ dÅ«re.

<921> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ santike? saddÄ• yatanaá¹ƒ, yaá¹ƒ v
rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ ph
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡aá¹ƒ santike.

<922> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sanidassanaá¹ƒ? kamma
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sanidassanaá¹ƒ.

<923> katamaá¹ƒ \Be 197/ \Ne 217/ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ anidas
... pe ... kÄ• yÄ• yatanaá¹ƒ, itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ
rÅ«paá¹ƒ kammassa katattÄ• gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatana
rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ up
anidassanaá¹ƒ.

<924> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sanidassanaá¹ƒ? na k
rÅ«pÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sanidassana

<925> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ anidassanaá¹ƒ? saddÄ
vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«pas
yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• gandhÄ• yatanaá¹ƒ rasÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu \Se 250/ rÅ«passa upacayo rÅ«
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ anidassanaá¹ƒ.

<926> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sappaá¹-ighaá¹ƒ? cakkhÄ
kÄ• yÄ• yatanaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• y
173/ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡up
sappaá¹-ighaá¹ƒ.

<927> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ appaá¹-ighaá¹ƒ? itthindri
jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• Ä• kÄ• sadh
upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á

appaá¹-ighaá¹ƒ.

<928> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sappaá¹-ighaá¹ƒ? sad
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sap

<929> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ appaá¹-ighaá¹ƒ? kÄ• y
rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«pa
218/ panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu
santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niya

<930> katamaá¹ƒ \Be 198/ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ mahÄ• bhÅ«taá
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ•
251/.

<931> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ na mahÄ• bhÅ«taá¹ƒ? ca
kÄ• yÄ• yatanaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi
kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ•
santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ

<932> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ mahÄ• bhÅ«taá¹ƒ? na
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• d

<933> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ na mahÄ• bhÅ«taá¹ƒ?
kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kamma
rÅ«passa aniccatÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«
gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu rÅ«passa upacayo rÅ«passa santati
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<934> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhÄ•
kÄ• yÄ• yatanaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• y
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• d

<935> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sukhumaá¹ƒ? itthindriyaá
jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• Ä• kÄ• sadh
upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á
sukhumaá¹ƒ.

<936> katamaá¹ƒ \Ne 219/ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ oá¸·Ä• rikaá¹
vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yata
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ oá¸

<937> katamaá¹ƒ \Be 199/ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ sukhumaá¹ƒ?
vacÄ«viÃ±Ã±atti rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«pas
yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podh
santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niya

<938> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ dÅ«re? itthindriyaá¹ƒ pur
jÄ«vitindriyaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• Ä• kÄ• sadh
upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á

<939> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ santike cakkhÄ• yatanaá
kÄ• yÄ• yatanaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ kammassa katattÄ• rÅ«pÄ• y
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• diá¹‡á¹‡upÄ• d

<940> katamaá¹ƒ \Ee 175/ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ dÅ«re? kÄ• y
rÅ«passa lahutÄ• rÅ«passa mudutÄ• rÅ«passa kammaÃ±Ã±atÄ• rÅ«passa jaratÄ• rÅ«pa
panaÃ±Ã±ampi atthi rÅ«paá¹ƒ na kammassa katattÄ• Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«p
\Se 253/ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niy

<941> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ santike? saddÄ• yatan
atthi rÅ«paá¹ƒ na kammassa katattÄ• rÅ«pÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anupÄ• diá¹‡á¹‡upÄ• dÄ• niyaá¹ƒ santike.

<942> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ indriyaá¹ƒ? cakkhundriyaá¹ƒ ... pe ... kÄ
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ indriyaá¹ƒ.

<943> katamaá¹ƒ \Ne 220/ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ na indriyaá¹ƒ? rÅ«pÄ• yatanaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ na indriyaá¹ƒ.

<944> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ indriyaá¹ƒ? itthindriyaá¹ƒ purisindriyaá¹ƒ
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ indriyaá¹ƒ.

<945> katamaá¹ƒ \Be 200/ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ na indriyaá¹ƒ? kÄ• yaviÃ±Ã±atti
... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ na indriyaá¹ƒ.

<946> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ mahÄ• bhÅ«taá¹ƒ? phoá¹-á¹-habbÄ• ya
rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ mahÄ• bhÅ«taá¹ƒ.

<947> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ na mahÄ• bhÅ«taá¹ƒ? cakkhÄ• yatanaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<948> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ mahÄ• bhÅ«taá¹ƒ? Ä• podhÄ• tu --- idaá
appaá¹-ighaá¹ƒ mahÄ• bhÅ«taá¹ƒ.

<949> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ na mahÄ• bhÅ«taá¹ƒ? itthindriyaá¹ƒ ... pe
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ appaá¹-ighaá¹ƒ na mahÄ• bhÅ«taá¹ƒ.

<950> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhundriyaá¹ƒ ... pe ... kÄ• y
taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ oá¸·Ä• rikaá¹ƒ.

<951> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ sukhumaá¹ƒ? itthindriyaá¹ƒ \Ee 176/ purisindri
jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ \Se 254/ sukhumaá¹ƒ.

<952> katamaá¹ƒ \Ne 221/ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ oá¸·Ä• rikaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ oá¸·Ä• rikaá¹ƒ.

<953> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ sukhumaá¹ƒ? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ sukhumaá¹ƒ.

<954> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ dÅ«re? itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindr
taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ dÅ«re.

<955> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ indriyaá¹ƒ santike? cakkhundriyaá¹ƒ ... pe ... kÄ• yindriya
rÅ«paá¹ƒ indriyaá¹ƒ santike.

<956> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ dÅ«re? kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti .
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ dÅ«re.

<957> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ santike? rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á
idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ santike.

<958> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ oá¸·Ä• rikaá¹ƒ? phoá¹-á¹-habbÄ• yatan
rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ oá¸·Ä• rikaá¹ƒ.

<959> katamaá¹ƒ \Be 201/ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ sukhumaá¹ƒ? Ä• podhÄ• tu --
mahÄ• bhÅ«taá¹ƒ sukhumaá¹ƒ.

<960> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhÄ• yatanaá¹ƒ
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ oá¸·Ä• rikaá¹ƒ.

<961> katamaá¹ƒ \Ne 222/ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ sukhumaá¹ƒ? itthindriyaá¹
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ sukhumaá¹ƒ.

<962> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ dÅ«re? Ä• podhÄ• tu --- idaá¹ƒ taá¹ƒ r
dÅ«re.

<963> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ santike? phoá¹-á¹-habbÄ• yatanaá¹ƒ --
mahÄ• bhÅ«taá¹ƒ santike.

<964> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ dÅ«re? itthindriyaá¹ƒ ... pe ... \Se 2
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ dÅ«re.

<965> katamaá¹ƒ \Ee 177/ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ santike? cakkhÄ• yatanaá
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ santike.

<966> rÅ«pÄ• yatanaá¹ƒ diá¹-á¹-haá¹ƒ, saddÄ• yatanaá¹ƒ sutaá¹ƒ, gandhÄ• yatanaá¹ƒ ras
phoá¹-á¹-habbÄ• yatanaá¹ƒ mutaá¹ƒ, sabbaá¹ƒ rÅ«paá¹ƒ manasÄ• viÃ±Ã±Ä• taá¹ƒ rÅ«paá

evaá¹ƒ catubbidhena rÅ«pasaá¹…gaho.

catukkaá¹ƒ.

paÃ±cakaá¹ƒ

<967> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ pathavÄ«dhÄ• tu? yaá¹ƒ kakkhaá¸·aá¹ƒ kharagataá¹ƒ {kh
kakkhaá¸·attaá¹ƒ kakkhaá¸·abhÄ• vo ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• upÄ• diá¹‡á¹‡aá¹ƒ vÄ
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ pathavÄ«dhÄ• tu.

<968> katamaá¹ƒ \Ne 223/ taá¹ƒ rÅ«paá¹ƒ Ä• podhÄ• tu? yaá¹ƒ Ä• po Ä• pogataá¹ƒ sineh
bandhanattaá¹ƒ rÅ«passa ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• upÄ• diá¹‡á¹‡aá¹ƒ vÄ• anupÄ•
taá¹ƒ rÅ«paá¹ƒ Ä• podhÄ• tu.

<969> katamaá¹ƒ \Be 202/ taá¹ƒ rÅ«paá¹ƒ tejodhÄ• tu? yaá¹ƒ tejo tejogataá¹ƒ usmÄ• usm
usumagataá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• upÄ• diá¹‡á¹‡aá¹ƒ vÄ• anupÄ• diá¹‡á¹‡aá
rÅ«paá¹ƒ tejodhÄ• tu.

<970> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ vÄ• yodhÄ• tu? yaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ thambhitatta
bahiddhÄ• vÄ• upÄ• diá¹‡á¹‡aá¹ƒ vÄ• anupÄ• diá¹‡á¹‡aá¹ƒ vÄ• --- idaá¹ƒ taá¹ƒ rÅ«paá¹

<971> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro
rÅ«paá¹ƒ upÄ• dÄ• .

evaá¹ƒ paÃ±cavidhena rÅ«pasaá¹…gaho.

paÃ±cakaá¹ƒ.

chakkaá¹ƒ

<972> rÅ«pÄ• yatanaá¹ƒ \Se 256/ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, saddÄ• yatanaá¹ƒ sota
gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±eyyaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sabbaá¹ƒ rÅ«paá¹ƒ manoviÃ±

evaá¹ƒ chabbidhena rÅ«pasaá¹…gaho.

chakkaá¹ƒ.

sattakaá¹ƒ

<973> rÅ«pÄ• yatanaá¹ƒ \Ee 178/ \Ne 224/ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, saddÄ• yatan
rÅ«paá¹ƒ, gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, rasÄ• yatanaá¹ƒ jivhÄ• viÃ
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, rÅ«pÄ• yatanaá¹ƒ saddÄ• yata
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sabbaá
manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ.

evaá¹ƒ sattavidhena rÅ«pasaá¹…gaho.

sattakaá¹ƒ.

aá¹-á¹-hakaá¹ƒ

<974> rÅ«pÄ• yatanaá¹ƒ \Be 203/ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, saddÄ• yatanaá¹ƒ sota
gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±eyyaá
phoá¹-á¹-habbo sukhasamphasso kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, amanÄ• piyo phoá¹-á¹-h
kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ r
phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sabbaá¹ƒ rÅ«paá¹ƒ
manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ.

evaá¹ƒ aá¹-á¹-havidhena rÅ«pasaá¹…gaho.

aá¹-á¹-hakaá¹ƒ.

navakaá¹ƒ

<975> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhundriyaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bhÅ«
... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhundriyaá¹ƒ \Se 257/.

<976> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotindriyaá¹ƒ ... pe ... ghÄ• nindriyaá¹ƒ ... pe ... jivhindriya
kÄ• yindriyaá¹ƒ \Ne 225/ ... pe ... itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ ... pe ... jÄ«vitindriyaá
tesaá¹ƒ rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ•
jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jÄ«vitindriyaá¹ƒ.

<977> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• r
taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ.

evaá¹ƒ navavidhena rÅ«pasaá¹…gaho.

navakaá¹ƒ.

dasakaá¹ƒ

<978> katamaá¹ƒ \Ee 179/ taá¹ƒ rÅ«paá¹ƒ cakkhundriyaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mah
pasÄ• do ... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhundriyaá¹ƒ.

<979> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotindriyaá¹ƒ ... pe ... ghÄ• nindriyaá¹ƒ ... pe ... jivhindriya
kÄ• yindriyaá¹ƒ ... pe ... itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ ... pe ... jÄ«vitindriyaá¹ƒ? yo te
rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ \Be 204/ Ä• yu á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ
jÄ«vitindriyaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jÄ«vitindriyaá¹ƒ.

<980> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ sappaá¹-ighaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ ... pe .
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ sappaá¹-ighaá¹ƒ.

<981> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ appaá¹-ighaá¹ƒ? kÄ• yaviÃ±Ã±atti ... pe ... l
Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ na indriyaá¹ƒ appaá¹-ighaá¹ƒ.

evaá¹ƒ dasavidhena rÅ«pasaá¹…gaho.

dasakaá¹ƒ.

ekÄ• dasakaá¹ƒ

<982> katamaá¹ƒ \Ne 226/ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ r
pasÄ• do ... pe ... suÃ±Ã±o gÄ• mo peso --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ cakkhÄ• yatanaá¹ƒ \Se 2

<983> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ sotÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivh
... kÄ• yÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ... pe ... saddÄ• yatanaá¹ƒ ... pe ... gandhÄ
... rasÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu ... pe ... phoá¹-á¹
--- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ.

<984> katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anidassanaá¹ƒ appaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ•
pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ taá¹ƒ rÅ«paá¹ƒ anidassanaá¹ƒ appaá¹-ighaá¹ƒ
dhammÄ• yatanapariyÄ• pannaá¹ƒ.

evaá¹ƒ ekÄ• dasavidhena rÅ«pasaá¹…gaho.

ekÄ• dasakaá¹ƒ.

aá¹-á¹-hamabhÄ• á¹‡avÄ• ro.

rÅ«pavibhatti.

rÅ«pakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. nikkhepakaá¹‡á¸• aá¹ƒ

tikanikkhepaá¹ƒ

<985> katame \Se 259/ \Be 205/ \Ee 180/ \Ne 227/ dhammÄ• kusalÄ• ? tÄ«á¹‡i kusalamÅ
amoho; taá¹ƒsampayutto vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho
taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dha

<986> katame dhammÄ• akusalÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho, doso, moho; tade
taá¹ƒsampayutto vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã
taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dha

<987> katame dhammÄ• abyÄ• katÄ• ? kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ
arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ
ye ca dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• ; sabbaÃ±ca r
--- ime dhammÄ• abyÄ• katÄ• .

<988> katame dhammÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• ? sukhabhÅ«miyaá¹ƒ kÄ• m
apariyÄ• panne, sukhaá¹ƒ vedanaá¹ƒ á¹-hapetvÄ• ; taá¹ƒsampayutto saÃ±Ã±Ä• kkhandho,
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• .

<989> katame dhammÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• ? dukkhabhÅ«miyaá¹ƒ kÄ
228/ á¹-hapetvÄ• ; taá¹ƒsampayutto saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±
dukkhÄ• ya vedanÄ• ya sampayuttÄ• \Se 260/.

<990> katame dhammÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• ? adukkhamasu
rÅ«pÄ• vacare, arÅ«pÄ• vacare, apariyÄ• panne, adukkhamasukhaá¹ƒ vedanaá¹ƒ á¹-hapet
saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ•
sampayuttÄ• .

<991> katame \Be 206/ dhammÄ• vipÄ• kÄ• ? kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vip
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±
vipÄ• kÄ• .

<992> katame \Ee 181/ dhammÄ• vipÄ• kadhammadhammÄ• ? kusalÄ• kusalÄ• dhamm
arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho
vipÄ• kadhammadhammÄ• .

<993> katame dhammÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• ? ye ca dhammÄ• k
kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• neva

<994> katame dhammÄ• upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• naá
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±
kammassa katattÄ• --- ime dhammÄ• upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• .

<995> katame dhammÄ• anupÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• c
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; y
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• ; yaÃ±ca rÅ«paá¹ƒ na kammassa \Se 261/ ka
anupÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• .

<996> katame \Ne 229/ dhammÄ• anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• ? apariyÄ• pannÄ•
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• .

<997> katame dhammÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lo
tadekaá¹-á¹-hÄ• ca kilesÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akk
taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dha
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• .

<998> katame dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• ? sÄ• savÄ• kusalÄ• byÄ• katÄ
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho, vedanÄ• kkhandho \Be 207/, saÃ±Ã±
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• .

<999> katame dhammÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• ? apariyÄ• pannÄ• maggÄ• c
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• .

<1000> katame dhammÄ• savitakkasavicÄ• rÄ• ? savitakkasavicÄ• rabhÅ«miyaá¹ƒ kÄ• m
apariyÄ• panne \Ee 182/, vitakkavicÄ• re á¹-hapetvÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• savitakkasavicÄ• rÄ• .

<1001> katame dhammÄ• avitakkavicÄ• ramattÄ• ? avitakkavicÄ• ramattabhÅ«miyaá¹ƒ rÅ
vicÄ• raá¹ƒ á¹-hapetvÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhan
avitakkavicÄ• ramattÄ• .

<1002> katame dhammÄ• avitakkaavicÄ• rÄ• ? avitakkaavicÄ• rabhÅ«miyaá¹ƒ kÄ• mÄ• v
arÅ«pÄ• vacare, apariyÄ• panne; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sab
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• avitakkaavicÄ• rÄ• .

<1003> katame dhammÄ• pÄ«tisahagatÄ• ? pÄ«tibhÅ«miyaá¹ƒ kÄ• mÄ• vacare, rÅ«pÄ• v
pÄ«tiá¹ƒ á¹-hapetvÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandh

pÄ«tisahagatÄ• .

<1004> katame dhammÄ• sukhasahagatÄ• ? sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vacare, rÅ«pÄ•
á¹-hapetvÄ• ; taá¹ƒsampayutto saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹
sukhasahagatÄ• .

<1005> katame dhammÄ• upekkhÄ• sahagatÄ• ? upekkhÄ• bhÅ«miyaá¹ƒ kÄ• mÄ• vacar
apariyÄ• panne, upekkhaá¹ƒ á¹-hapetvÄ• ; taá¹ƒsampayutto saÃ±Ã±Ä• kkhandho, saá¹…kh
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• upekkhÄ• sahagatÄ• .

<1006> katame dhammÄ• dassanena pahÄ• tabbÄ• ? tÄ«á¹‡i saá¹ƒyojanÄ• ni --- sakkÄ•
sÄ«labbataparÄ• mÄ• so.

<1007> tattha \Be 208/ katamÄ• sakkÄ• yadiá¹-á¹-hi? idha assutavÄ• puthujjano ariyÄ• na
ariyadhammassa akovido ariyadhamme avinÄ«to sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisa
sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹
rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanaá¹ƒ attato samanupassati, vedanÄ• vantaá¹ƒ vÄ• att
vedanaá¹ƒ, vedanÄ• ya vÄ• attÄ• naá¹ƒ. saÃ±Ã±aá¹ƒ attato samanupassati, saÃ±Ã±Ä• va
vÄ• saÃ±Ã±aá¹ƒ, saÃ±Ã±Ä• ya \Se 263/ vÄ• attÄ• naá¹ƒ. saá¹…khÄ• re attato \Ee 183/ sa
saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• saá¹…khÄ• re, saá¹…khÄ• resu vÄ• a
attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá
attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ
diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ {diá¹-á¹-hivisÅ«kÄ• yitaá¹ƒ (Ce) } diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹
gÄ• ho paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titt
--- ayaá¹ƒ vuccati sakkÄ• yadiá¹-á¹-hi.

<1008> tattha katamÄ• vicikicchÄ• ? satthari kaá¹…khati vicikicchati, dhamme kaá¹…khati
kaá¹…khati vicikicchati, sikkhÄ• ya kaá¹…khati vicikicchati, pubbante kaá¹…khati \Ne 231/ v
aparante kaá¹…khati vicikicchati, pubbantÄ• parante kaá¹…khati vicikicchati, idappaccayatÄ
paá¹-iccasamuppannesu dhammesu kaá¹…khati vicikicchati. yÄ• evarÅ«pÄ• kaá¹…khÄ•
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹
parisappanÄ• apariyogÄ• hanÄ• thambhitattaá¹ƒ cittassa manovilekho --- ayaá¹ƒ vuccati v

<1009> tattha katamo sÄ«labbataparÄ• mÄ• so? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä•
suddhi, sÄ«labbatena suddhÄ«â€™ ti yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-hi
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yata
ayaá¹ƒ \Se 264/ vuccati sÄ«labbataparÄ• mÄ• so.

<1010> imÄ• ni \Be 209/ tÄ«á¹‡i saá¹ƒyojanÄ• ni; tadekaá¹-á¹-hÄ• ca kilesÄ• ; taá¹ƒsampa
... pe ... viÃ±Ã±Ä• á¹‡akkhandho; taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kamm
dhammÄ• dassanena pahÄ• tabbÄ• .

<1011> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ? avaseso lobho, doso, moho; ta
taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; taá¹ƒsamuá¹-á¹-hÄ•
vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• .

<1012> katame dhammÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• ? kusalÄ• by
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±
sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• neva dassanena na bh

<1013> katame dhammÄ• dassanena pahÄ• tabbahetukÄ• ? tÄ«á¹‡i saá¹ƒyojanÄ• ni --- s
vicikicchÄ• , sÄ«labbataparÄ• mÄ• so.

<1014> tattha katamÄ• sakkÄ• yadiá¹-á¹-hi ... pe ... ayaá¹ƒ vuccati sakkÄ• yadiá¹-á¹-hi.

<1015> tattha \Ne 232/ katamÄ• vicikicchÄ• ... pe ... ayaá¹ƒ vuccati vicikicchÄ• .

<1016> tattha katamo sÄ«labbataparÄ• mÄ• so ... pe ... ayaá¹ƒ vuccati sÄ«labbataparÄ• m

<1017> imÄ• ni tÄ«á¹‡i saá¹ƒyojanÄ• ni; tadekaá¹-á¹-hÄ• ca kilesÄ• ; taá¹ƒsampayutto ve
viÃ±Ã±Ä• á¹‡akkhandho; taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, m
dassanena pahÄ• tabbahetukÄ• . tÄ«á¹‡i saá¹ƒyojanÄ• ni --- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ
\Se 265/ --- ime dhammÄ• dassanena pahÄ• tabbÄ• . tadekaá¹-á¹-ho lobho, doso, moho ---
pahÄ• tabbahetÅ«. tadekaá¹-á¹-hÄ• ca kilesÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho ... pe
taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dha
pahÄ• tabbahetukÄ• .

<1018> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? avaseso lobho, doso, mo
pahÄ• tabbahetÅ«. tadekaá¹-á¹-hÄ• \Be 210/ ca kilesÄ• ; taá¹ƒsampayutto vedanÄ• kkhand
viÃ±Ã±Ä• á¹‡akkhandho; taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, m
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

<1019> katame dhammÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? te d
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca
saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«pa

ime dhammÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

<1020> katame dhammÄ• Ä• cayagÄ• mino? sÄ• savÄ• kusalÄ• kusalÄ• dhammÄ• kÄ•
arÅ«pÄ• vacarÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• Ä

<1021> katame dhammÄ• apacayagÄ• mino? cattÄ• ro maggÄ• apariyÄ• pannÄ• --- ime

<1022> katame \Ne 233/ dhammÄ• neva Ä• cayagÄ• mi na apacayagÄ• mino? kusalÄ• ku
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• \Se 266/; vedanÄ
viÃ±Ã±Ä• á¹‡akkhandho; ye ca dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kamm
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• neva Ä• cayagÄ• mi na apacayagÄ• mino.

<1023> katame dhammÄ• sekkhÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , heá¹-á¹-himÄ•
--- ime dhammÄ• sekkhÄ• .

<1024> katame \Ee 185/ dhammÄ• asekkhÄ• ? upariá¹-á¹-himaá¹ƒ {uparimaá¹ƒ (Se) } aral
dhammÄ• asekkhÄ• .

<1025> katame dhammÄ• nevasekkhanÄ• sekkhÄ• ? te dhamme á¹-hapetvÄ• , avasesÄ•
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±
rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• nevasekkhanÄ• sekkhÄ• .

<1026> katame \Be 211/ dhammÄ• parittÄ• ? sabbeva kÄ• mÄ• vacarÄ• kusalÄ• kusalÄ•
... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• parittÄ• .

<1027> katame dhammÄ• mahaggatÄ• ? rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , kusalÄ• by
... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• mahaggatÄ• .

<1028> katame dhammÄ• appamÄ• á¹‡Ä• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ•
ime dhammÄ• appamÄ• á¹‡Ä• .

<1029> katame dhammÄ• parittÄ• rammaá¹‡Ä• ? paritte dhamme Ä• rabbha ye uppajjanti
ime dhammÄ• parittÄ• rammaá¹‡Ä• .

<1030> katame dhammÄ• mahaggatÄ• rammaá¹‡Ä• ? mahaggate dhamme Ä• rabbha ye
dhammÄ• --- ime dhammÄ• mahaggatÄ• rammaá¹‡Ä• .

<1031> katame dhammÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• ? appamÄ• á¹‡e dhamme Ä• rab

dhammÄ• --- ime dhammÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• .

<1032> katame \Ne 234/ dhammÄ• hÄ«nÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho, doso, m
kilesÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; taá¹ƒsamuá
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dhammÄ• hÄ«nÄ• .

<1033> katame dhammÄ• majjhimÄ• ? sÄ• savÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• m
arÅ«pÄ• vacarÄ• , rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• majj

<1034> katame dhammÄ• paá¹‡Ä«tÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ• ni c
dhammÄ• paá¹‡Ä«tÄ• .

<1035> katame \Ee 186/ dhammÄ• micchattaniyatÄ• ? paÃ±ca kammÄ• ni Ä• nantarikÄ•
micchÄ• diá¹-á¹-hiniyatÄ• --- ime dhammÄ• micchattaniyatÄ• .

<1036> katame dhammÄ• sammattaniyatÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• --- ime

<1037> katame \Be 212/ dhammÄ• aniyatÄ• ? te dhamme á¹-hapetvÄ• , avasesÄ• kusalÄ
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand
sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• aniyatÄ• .

<1038> katame dhammÄ• maggÄ• rammaá¹‡Ä• ? ariyamaggaá¹ƒ Ä• rabbha ye uppajjanti
dhammÄ• maggÄ• rammaá¹‡Ä• .

<1039> katame \Se 268/ dhammÄ• maggahetukÄ• ? ariyamaggasamaá¹…gissa maggaá¹
taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• ma
ariyamaggasamaá¹…gissa \Ne 235/ sammÄ• diá¹-á¹-hi maggo ceva hetu ca, sammÄ• diá¹-á
taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• ma
ariyamaggasamaá¹…gissa alobho, adoso, amoho --- ime dhammÄ• maggahetÅ«. taá¹ƒsam
... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• maggahetukÄ• .

<1040> katame dhammÄ• maggÄ• dhipatino? ariyamaggaá¹ƒ adhipatiá¹ƒ karitvÄ• ye upp
dhammÄ• --- ime dhammÄ• maggÄ• dhipatino. ariyamaggasamaá¹…gissa vÄ«maá¹ƒsÄ•
bhÄ• vayantassa vÄ«maá¹ƒsaá¹ƒ á¹-hapetvÄ• ; taá¹ƒsampayutto vedanÄ• kkhandho ... pe
ime dhammÄ• maggÄ• dhipatino.

<1041> katame dhammÄ• uppannÄ• ? ye dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibba
uppannÄ• samuppannÄ• uá¹-á¹-hitÄ• samuá¹-á¹-hitÄ• uppannÄ• uppannaá¹ƒsena saá¹.

(bahÅ«su) }, vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• u

<1042> katame dhammÄ• anuppannÄ• ? ye dhammÄ• ajÄ• tÄ• abhÅ«tÄ• asaÃ±jÄ• tÄ• apÄ• tubhÅ«tÄ• \Ee 187/ anuppannÄ• asamuppannÄ• anuá¹-á¹-hitÄ• asamuá¹-á¹-hitÄ• a saá¹…gahitÄ• , rÅ«paá¹ƒ, vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime

<1043> katame \Se 269/ dhammÄ• uppÄ• dino? kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ a kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand yaÃ±ca rÅ«paá¹ƒ kammassa katattÄ• uppajjissati --- ime dhammÄ• uppÄ• dino.

<1044> katame \Be 213/ dhammÄ• atÄ«tÄ• ? ye dhammÄ• atÄ«tÄ• niruddhÄ• vigatÄ• v abbhatthaá¹…gatÄ• uppajjitvÄ• vigatÄ• atÄ«tÄ• atÄ«taá¹ƒsena saá¹…gahitÄ• , rÅ«paá¹ƒ saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• atÄ«tÄ• .

<1045> katame dhammÄ• anÄ• gatÄ• ? ye dhammÄ• ajÄ• tÄ• abhÅ«tÄ• asaÃ±jÄ• tÄ• apÄ• tubhÅ«tÄ• anuppannÄ• asamuppannÄ• anuá¹-á¹-hitÄ• asamuá¹-á¹-hitÄ• anÄ• gatÄ rÅ«paá¹ƒ, vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• anÄ

<1046> katame dhammÄ• paccuppannÄ• ? ye dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• n uppannÄ• samuppannÄ• uá¹-á¹-hitÄ• samuá¹-á¹-hitÄ• paccuppannÄ• paccuppannaá¹ƒs vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• paccuppannÄ

<1047> katame dhammÄ• atÄ«tÄ• rammaá¹‡Ä• ? atÄ«te dhamme Ä• rabbha ye uppajjant dhammÄ• atÄ«tÄ• rammaá¹‡Ä• .

<1048> katame dhammÄ• anÄ• gatÄ• rammaá¹‡Ä• ? anÄ• gate dhamme Ä• rabbha ye up dhammÄ• --- ime dhammÄ• anÄ• gatÄ• rammaá¹‡Ä• .

<1049> katame dhammÄ• paccuppannÄ• rammaá¹‡Ä• ? paccuppanne dhamme Ä• rabbh dhammÄ• --- ime dhammÄ• paccuppannÄ• rammaá¹‡Ä• .

<1050> katame dhammÄ• ajjhattÄ• ? ye dhammÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ajjhattaá pÄ• á¹-ipuggalikÄ• upÄ• diá¹‡á¹‡Ä• , rÅ«paá¹ƒ, vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ ajjhattÄ• .

<1051> katame dhammÄ• bahiddhÄ• ? ye dhammÄ• tesaá¹ƒ tesaá¹ƒ parasattÄ• naá¹ƒ pa 188/ paccattaá¹ƒ niyatÄ• pÄ• á¹-ipuggalikÄ• upÄ• diá¹‡á¹‡Ä• , rÅ«paá¹ƒ, vedanÄ• , saÃ±Ã viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• bahiddhÄ• .

<1052> katame dhammÄ• ajjhattabahiddhÄ• ? tadubhayaá¹ƒ --- ime dhammÄ• ajjhattaba

<1053> katame dhammÄ• ajjhattÄ• rammaá¹‡Ä• ? ajjhatte dhamme Ä• rabbha ye uppajja
ime dhammÄ• ajjhattÄ• rammaá¹‡Ä• .

<1054> katame \Be 214/ \Ne 237/ dhammÄ• bahiddhÄ• rammaá¹‡Ä• ? bahiddhÄ• dhamm
cittacetasikÄ• dhammÄ• --- ime dhammÄ• bahiddhÄ• rammaá¹‡Ä• .

<1055> katame dhammÄ• ajjhattabahiddhÄ• rammaá¹‡Ä• ? ajjhattabahiddhÄ• dhamme Ä
cittacetasikÄ• dhammÄ• --- ime dhammÄ• ajjhattabahiddhÄ• rammaá¹‡Ä• .

<1056> katame dhammÄ• sanidassanasappaá¹-ighÄ• ? rÅ«pÄ• yatanaá¹ƒ --- ime dhamm

<1057> katame dhammÄ• anidassanasappaá¹-ighÄ• ? cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ \Se 271/, rasÄ
phoá¹-á¹-habbÄ• yatanaá¹ƒ --- ime dhammÄ• anidassanasappaá¹-ighÄ• .

<1058> katame dhammÄ• anidassanaappaá¹-ighÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkha
viÃ±Ã±Ä• á¹‡akkhandho; yaÃ±ca rÅ«paá¹ƒ anidassanaá¹ƒ appaá¹-ighaá¹ƒ dhammÄ• yatan
ca dhÄ• tu --- ime dhammÄ• anidassanaappaá¹-ighÄ• .

tikaá¹ƒ.

dukanikkhepaá¹ƒ

hetugocchakaá¹ƒ

<1059> katame dhammÄ• hetÅ«? tayo kusalahetÅ«, tayo akusalahetÅ«, tayo abyÄ• katah
cha rÅ«pÄ• vacarahetÅ«, cha arÅ«pÄ• vacarahetÅ«, cha apariyÄ• pannahetÅ«.

<1060> tattha katame tayo kusalahetÅ«? alobho, adoso, amoho.

<1061> tattha \Ne 238/ katamo alobho? yo alobho alubbhanÄ• alubbhitattaá¹ƒ asÄ• rÄ• go
asÄ• rajjitattaá¹ƒ anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati alobho.

<1062> tattha \Be 215/ katamo adoso? yo \Ee 189/ adoso adussanÄ• adussitattaá¹ƒ metti
mettÄ• yitattaá¹ƒ anuddÄ• anuddÄ• yanÄ• anudÄ• yitattaá¹ƒ hitesitÄ• anukampÄ• abyÄ•

kusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati adoso.

<1063> tattha katamo amoho? dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, duk
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ, pubbante Ã±Ä• á¹‡aá¹ƒ, aparant
pubbantÄ• parante Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu dhammesu Ã±
paÃ±Ã±Ä• \Se 272/ pajÄ• nanÄ• vicayo pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakk
paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« med
sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satt
paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dha
ayaá¹ƒ vuccati amoho.

ime tayo kusalahetÅ«.

<1064> tattha katame tayo akusalahetÅ«? lobho, doso, moho.

<1065> tattha katamo lobho? yo rÄ• go sÄ• rÄ• go anunayo anurodho nandÄ« nandÄ«rÄ•
sÄ• rÄ• go icchÄ• mucchÄ• ajjhosÄ• naá¹ƒ gedho paligedho saá¹…go paá¹…ko ejÄ• mÄ•
{sibbanÄ« (Ce) } jÄ• linÄ« saritÄ• visattikÄ• suttaá¹ƒ visaá¹-Ä• Ä• yÅ«hinÄ« {Ä• yÅ«hanÄ
paá¹‡idhi bhavanetti vanaá¹ƒ vanatho santhavo sineho apekkhÄ• paá¹-ibandhu Ä• sÄ• Ä•
{Ä• siá¹ƒsanÄ• Ä• siá¹ƒsitattaá¹ƒ (Ce Se) } rÅ«pÄ• sÄ• saddÄ• sÄ• gandhÄ• sÄ• rasÄ• s
lÄ• bhÄ• sÄ• dhanÄ• sÄ• puttÄ• sÄ• jÄ«vitÄ• sÄ• jappÄ• pajappÄ• abhijappÄ• jappÄ•
loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ pucchaÃ±jikatÄ• {puÃ±cikatÄ• (Se) pucchikatÄ• (Ce)
adhammarÄ• go visamalobho nikanti nikÄ• manÄ• patthanÄ• pihanÄ• sampatthanÄ• kÄ•
vibhavataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• rÅ«pataá¹‡hÄ• sadda
216/ rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• \Se 273/ ogho yogo gantho
nÄ«varaá¹‡aá¹ƒ chÄ• danaá¹ƒ bandhanaá¹ƒ upakkileso anusayo pariyuá¹-á¹-hÄ• naá¹ƒ latÄ
dukkhamÅ«laá¹ƒ dukkhanidÄ• naá¹ƒ \Ne 239/ dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·
taá¹‡hÄ• jÄ• laá¹ƒ taá¹‡hÄ• gaddulaá¹ƒ taá¹‡hÄ• samuddo abhijjhÄ• lobho akusalamÅ«laá

<1066> tattha \Ee 190/ katamo doso? anatthaá¹ƒ me acarÄ«ti Ä• ghÄ• to jÄ• yati, anatthaá
jÄ• yati, anatthaá¹ƒ me carissatÄ«ti Ä• ghÄ• to jÄ• yati, piyassa me manÄ• passa anatthaá¹
anatthaá¹ƒ carati ... pe ... anatthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati, appiyassa me amanÄ•
... pe ... atthaá¹ƒ carati ... pe ... atthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati, aá¹-á¹-hÄ• ne vÄ•
jÄ• yati. yo evarÅ«po cittassa Ä• ghÄ• to paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodho kopo pak
padoso sampadoso cittassa byÄ• patti manopadoso kodho kujjhanÄ• kujjhitattaá¹ƒ doso du
byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo
--- ayaá¹ƒ vuccati doso.

<1067> tattha katamo moho? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamupp
yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo \Se 274/ ananubodho as
asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• apaccakkhal
asampajaÃ±Ã±aá¹ƒ moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo a
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati moho.

ime tayo akusalahetÅ«.

<1068> tattha katame tayo abyÄ• katahetÅ«? kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ vipÄ• ka
dhammesu alobho adoso amoho --- ime tayo abyÄ• katahetÅ«.

<1069> tattha \Be 217/ katame nava kÄ• mÄ• vacarahetÅ«? tayo kusalahetÅ«, tayo akusal
abyÄ• katahetÅ« --- ime nava kÄ• mÄ• vacarahetÅ«.

<1070> tattha \Ne 240/ katame cha rÅ«pÄ• vacarahetÅ«? tayo kusalahetÅ«, tayo abyÄ• ka
rÅ«pÄ• vacarahetÅ«.

<1071> tattha katame cha arÅ«pÄ• vacarahetÅ«? tayo \Ee 191/ kusalahetÅ«, tayo abyÄ• k
arÅ«pÄ• vacarahetÅ«.

<1072> tattha katame cha apariyÄ• pannahetÅ«? tayo kusalahetÅ«, tayo abyÄ• katahetÅ«
apariyÄ• pannahetÅ«.

<1073> tattha katame tayo kusalahetÅ«? alobho, adoso, amoho.

<1074> tattha katamo alobho? yo alobho alubbhanÄ• alubbhitattaá¹ƒ asÄ• rÄ• go asÄ• raj
anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati alobho.

<1075> tattha katamo adoso? yo adoso adussanÄ• adussitattaá¹ƒ ... pe ... abyÄ• pÄ• do a
kusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati adoso.

<1076> tattha katamo amoho \Se 275/? dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡
Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ, pubbante Ã±Ä• á
pubbantÄ• parante Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu dhammesu Ã±
paÃ±Ã±Ä• pajÄ• nanÄ• vicayo pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä•
paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« med

sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satt
paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dha
dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vucca

ime tayo kusalahetÅ«.

<1077> tattha \Be 218/ \Ne 241/ katame tayo abyÄ• katahetÅ«? kusalÄ• naá¹ƒ dhammÄ• n
amoho --- ime tayo abyÄ• katahetÅ«. ime cha apariyÄ• pannahetÅ« --- ime dhammÄ• hetÅ

<1078> katame dhammÄ• na hetÅ«? te dhamme á¹-hapetvÄ• , avasesÄ• kusalÄ• kusalÄ
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand
sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• na hetÅ«.

<1079> katame dhammÄ• sahetukÄ• ? tehi dhammehi ye dhammÄ• sahetukÄ• vedanÄ•
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sahetukÄ• \Se 276/.

<1080> katame dhammÄ• ahetukÄ• ? tehi dhammehi ye dhammÄ• ahetukÄ• vedanÄ• kh
viÃ±Ã±Ä• á¹‡akkhandho, sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1081> katame \Ee 192/ dhammÄ• hetusampayuttÄ• ? tehi dhammehi ye dhammÄ• sam
... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• hetusampayuttÄ• .

<1082> katame dhammÄ• hetuvippayuttÄ• ? tehi dhammehi ye dhammÄ• vippayuttÄ• ve
viÃ±Ã±Ä• á¹‡akkhandho, sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1083> katame dhammÄ• hetÅ« ceva sahetukÄ• ca? lobho mohena hetu ceva sahetuko
sahetuko ca, doso mohena hetu ceva sahetuko ca, moho dosena hetu ceva sahetuko ca; al
aÃ±Ã±amaÃ±Ã±aá¹ƒ hetÅ« ceva sahetukÄ• ca --- ime dhammÄ• hetÅ« ceva sahetukÄ• c

<1084> katame dhammÄ• sahetukÄ• ceva na ca hetÅ«? tehi dhammehi ye dhammÄ• sa
á¹-hapetvÄ• , vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sahet

<1085> katame \Be 219/ dhammÄ• hetÅ« ceva hetusampayuttÄ• ca? lobho mohena hetu
lobhena hetu ceva hetusampayutto ca, doso mohena hetu ceva hetusampayutto ca, moho d
hetusampayutto ca; alobho adoso amoho \Se 277/, te aÃ±Ã±amaÃ±Ã±aá¹ƒ hetÅ« ceva hetu
dhammÄ• hetÅ« ceva hetusampayuttÄ• ca.

<1086> katame dhammÄ• hetusampayuttÄ• ceva na ca hetÅ«? tehi dhammehi ye dhamm

á¹-hapetvÄ• , vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• hetusa

<1087> katame dhammÄ• na hetÅ« sahetukÄ• ? tehi dhammehi ye dhammÄ• na hetÅ« s
... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• na hetÅ« sahetukÄ• .

<1088> katame dhammÄ• na hetÅ« ahetukÄ• ? tehi dhammehi ye dhammÄ• na hetÅ« ah
... viÃ±Ã±Ä• á¹‡akkhandho, sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhamm

cÅ«á¸·antaradukaá¹ƒ

<1089> katame dhammÄ• sappaccayÄ• ? paÃ±cakkhandhÄ• --- rÅ«pakkhandho, vedanÄ
193/, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sappaccayÄ• .

<1090> katame dhammÄ• appaccayÄ• ? asaá¹…khatÄ• dhÄ• tu --- ime dhammÄ• appac

<1091> katame dhammÄ• saá¹…khatÄ• ? yeva te dhammÄ• sappaccayÄ• , teva te dham

<1092> katame \Ne 243/ dhammÄ• asaá¹…khatÄ• ? yo eva so dhammo appaccayo, so ev

<1093> katame dhammÄ• sanidassanÄ• ? rÅ«pÄ• yatanaá¹ƒ --- ime dhammÄ• sanidassa

<1094> katame \Be 220/ dhammÄ• anidassanÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-ha
vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, yaÃ±ca rÅ«paá¹ƒ anidassanaá¹ƒ appa
dhammÄ• yatanapariyÄ• pannaá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• anidassan

<1095> katame dhammÄ• sappaá¹-ighÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• y
sappaá¹-ighÄ• .

<1096> katame dhammÄ• appaá¹-ighÄ• ? vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkha
anidassanaá¹ƒ appaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ, asaá¹…khatÄ• ca dhÄ•
appaá¹-ighÄ• .

<1097> katame dhammÄ• rÅ«pino? cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bh
ime dhammÄ• rÅ«pino.

<1098> katame dhammÄ• arÅ«pino? vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho
ime dhammÄ• arÅ«pino.

<1099> katame dhammÄ• lokiyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• k
arÅ«pÄ• vacarÄ• , rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• lokiy

<1100> katame dhammÄ• lokuttarÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ• ni ca.
dhammÄ• lokuttarÄ• .

<1101> katame dhammÄ• kenaci viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±eyyÄ• ? ye \Ee 194/ te
244/, na te dhammÄ• sotaviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• sotaviÃ±Ã±eyyÄ• , na
ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• , na te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• ; ye vÄ• pana
te dhammÄ• cakkhuviÃ±Ã±eyyÄ• . ye te \Se 279/ dhammÄ• cakkhuviÃ±Ã±eyyÄ• , na te d
vÄ• pana te dhammÄ• jivhÄ• viÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuviÃ±Ã±eyyÄ• . ye te
dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• , na te dha
dhammÄ• sotaviÃ±Ã±eyyÄ• , na te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• ; ye vÄ• pana te dha
dhammÄ• sotaviÃ±Ã±eyyÄ• . ye te dhammÄ• sotaviÃ±Ã±eyyÄ• , na te dhammÄ• jivhÄ• v
dhammÄ• \Be 221/ jivhÄ• viÃ±Ã±eyyÄ• , na te dhammÄ• sotaviÃ±Ã±eyyÄ• . ye te dhamm
dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• na te dha
sotaviÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• cakk
sotaviÃ±Ã±eyyÄ• . ye te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• , na te dhammÄ• jivhÄ• viÃ±Ã±e
jivhÄ• viÃ±Ã±eyyÄ• , na te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• . ye te dhammÄ• ghÄ• naviÃ±
kÄ• yaviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• , na te dhammÄ• gh
ghÄ• naviÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• c
ghÄ• naviÃ±Ã±eyyÄ• . ye \Se 280/ te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• , na te dhammÄ• so
dhammÄ• sotaviÃ±Ã±eyyÄ• , na te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• . ye te dhammÄ• jivh
kÄ• yaviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• , na te dhammÄ• jivh
jivhÄ• viÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• cak
jivhÄ• viÃ±Ã±eyyÄ• . ye te dhammÄ• jivhÄ• viÃ±Ã±eyyÄ• , na te dhammÄ• sotaviÃ±Ã±ey
sotaviÃ±Ã±eyyÄ• , na te dhammÄ• jivhÄ• viÃ±Ã±eyyÄ• . ye te dhammÄ• jivhÄ• viÃ±Ã±ey
ghÄ• naviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• , na te dhammÄ• j
kÄ• yaviÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• cak
kÄ• yaviÃ±Ã±eyyÄ• . ye te dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• , na te dhammÄ• sotaviÃ±Ã±ey
dhammÄ• sotaviÃ±Ã±eyyÄ• , na te dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• . ye te dhammÄ• kÄ• y
ghÄ• naviÃ±Ã±eyyÄ• ; ye vÄ• pana te dhammÄ• ghÄ• naviÃ±Ã±eyyÄ• , na te dhammÄ• I
kÄ• yaviÃ±Ã±eyyÄ• , na te dhammÄ• \Ne 245/ jivhÄ• viÃ±Ã±eyyÄ• ; ye vÄ• pana te dham
dhammÄ• kÄ• yaviÃ±Ã±eyyÄ• . ime dhammÄ• kenaci viÃ±Ã±eyyÄ• kenaci na viÃ±Ã±eyy

Ä• savagocchakaá¹ƒ

<1102> katame \Se 281/ dhammÄ• Ä• savÄ• ? cattÄ• ro Ä• savÄ• --- kÄ• mÄ• savo, bhav
avijjÄ• savo.

<1103> tattha \Be 222/ katamo kÄ• mÄ• savo? yo kÄ• mesu kÄ• macchando kÄ• marÄ• go
kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ --- ayaá¹ƒ vuccat

<1104> tattha katamo bhavÄ• savo? yo bhavesu bhavachando {bhavacchando (Ce Se) } b
bhavataá¹‡hÄ• bhavasineho bhavapariá¸·Ä• ho bhavamucchÄ• bhavajjhosÄ• naá¹ƒ --- aya

<1105> tattha katamo diá¹-á¹-hÄ• savo? sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ•
lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ran
paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti
maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ; yÄ• evarÅ«p
diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-h
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ
titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati diá¹-á¹-hÄ• savo. sabbÄ• pi micchÄ
diá¹-á¹-hÄ• savo.

<1106> tattha katamo avijjÄ• savo? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä•
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ \Se 282/, p
aparante aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-ico
aÃ±Ã±Ä• á¹‡aá¹ƒ: yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo anan
asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• apaccakkhal
asampajaÃ±Ã±aá¹ƒ \Ne 246/ moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ•
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati av

ime dhammÄ• Ä• savÄ• .

<1107> katame dhammÄ• no Ä• savÄ• ? te dhamme á¹-hapetvÄ• avasesÄ• kusalÄ• kus
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• \Be 223/ vedanÄ
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ•

<1108> katame dhammÄ• sÄ• savÄ• ? kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ•
rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sÄ• savÄ• .

<1109> katame dhammÄ• anÄ• savÄ• ? apariyÄ• pannÄ• maggÄ• ca maggaphalÄ• ni ca
dhammÄ• anÄ• savÄ• .

<1110> katame dhammÄ• Ä• savasampayuttÄ• ? tehi dhammehi ye dhammÄ• sampayut
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• \Se 283/ Ä• savasampayuttÄ• .

<1111> katame dhammÄ• Ä• savavippayuttÄ• ? tehi dhammehi ye dhammÄ• vippayuttÄ•
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1112> katame dhammÄ• Ä• savÄ• ceva sÄ• savÄ• ca? teyeva Ä• savÄ• Ä• savÄ• cev

<1113> katame dhammÄ• sÄ• savÄ• ceva no ca Ä• savÄ• ? tehi dhammehi ye dhammÄ•
avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• v
rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sÄ• savÄ• ceva no ca

<1114> katame dhammÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• ca? kÄ• mÄ• savo avijjÄ•
Ä• savasampayutto ca, avijjÄ• savo kÄ• mÄ• savena Ä• savo ceva Ä• savasampayutto ca,
ceva Ä• savasampayutto ca, avijjÄ• savo bhavÄ• savena Ä• savo ceva Ä• savasampayutto
avijjÄ• savena Ä• savo ceva Ä• savasampayutto ca, avijjÄ• savo \Ee 197/ diá¹-á¹-hÄ• saven
Ä• savasampayutto ca --- ime dhammÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• ca.

<1115> katame \Be 224/ dhammÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• ? tehi dhar
dhamme á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ
ca Ä• savÄ• .

<1116> katame \Se 284/ dhammÄ• Ä• savavippayuttÄ• sÄ• savÄ• ? tehi dhammehi ye dh
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• Ä• savavippayuttÄ• sÄ• savÄ• .

<1117> katame dhammÄ• Ä• savavippayuttÄ• anÄ• savÄ• ? apariyÄ• pannÄ• maggÄ• c
ca dhÄ• tu --- ime dhammÄ• Ä• savavippayuttÄ• anÄ• savÄ• .

nikkhepakaá¹‡á¸• e paá¹-hamabhÄ• á¹‡avÄ• ro.

saá¹ƒyojanagocchakaá¹ƒ

<1118> katame dhammÄ• saá¹ƒyojanÄ• ? dasa saá¹ƒyojanÄ• ni --- kÄ• marÄ• gasaá¹ƒyo
\Ne 248/, mÄ• nasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá¹ƒyojanaá¹ƒ,
sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ, bhavarÄ• gasaá¹ƒyojanaá¹ƒ, issÄ• saá¹ƒyojanaá¹
avijjÄ• saá¹ƒyojanaá¹ƒ.

<1119> tattha katamaá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ? yo kÄ• mesu kÄ• macchando kÄ•
kÄ• mataá¹‡hÄ• kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ
kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ.

<1120> tattha katamaá¹ƒ paá¹-ighasaá¹ƒyojanaá¹ƒ? anatthaá¹ƒ me acarÄ«ti Ä• ghÄ• to jÄ•
caratÄ«ti Ä• ghÄ• to jÄ• yati, anatthaá¹ƒ me carissatÄ«ti Ä• ghÄ• to jÄ• yati, piyassa me ma
acari ... pe ... anatthaá¹ƒ carati ... pe ... anatthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati, appiyass
amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá¹ƒ carati ... pe ... atthaá¹ƒ carissatÄ«ti Ä• ghÄ•
jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana \Se 285/ Ä• ghÄ• to jÄ• yati. yo evarÅ«po cittassa Ä• ghÄ•
paá¹-ighaá¹ƒ paá¹-ivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byÄ•
kujjhanÄ• kujjhitattaá¹ƒ doso dussanÄ• dussitattaá¹ƒ byÄ• patti byÄ• pajjanÄ• byÄ• pajjita
paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- idaá¹ƒ vuccati paá¹-igha

<1121> tattha katamaá¹ƒ mÄ• nasaá¹ƒyojanaá¹ƒ? seyyohamasmÄ«ti mÄ• no, sadisohama
\Ee 198/ mÄ• no. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnamo {uá¹
dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- idaá¹ƒ vuccati mÄ• nasaá¹ƒyojanaá¹ƒ.

<1122> tattha katamaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ? sassato lokoti vÄ• , asassato lokoti vÄ•
vÄ• , anantavÄ• lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , h
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹
diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho paá¹-iggÄ• ho abhiniveso parÄ• m
micchÄ• patho micchattaá¹ƒ \Ne 249/ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- idaá¹ƒ vucca
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ. á¹-hapetvÄ• sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ sabbÄ• pi
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ.

<1123> tattha katamaá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ? satthari kaá¹…khati vicikicchati, dha
vicikicchati, saá¹…ghe kaá¹…khati vicikicchati, sikkhÄ• ya kaá¹…khati vicikicchati, pubbante
vicikicchati, aparante kaá¹…khati vicikicchati, pubbantÄ• parante kaá¹…khati vicikicchati, ida
paá¹-iccasamuppannesu dhammesu kaá¹…khati vicikicchati: yÄ• evarÅ«pÄ• kaá¹…khÄ•
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹
parisappanÄ• apariyogÄ• hanÄ• thambhitattaá¹ƒ cittassa manovilekho --- idaá¹ƒ vuccati
vicikicchÄ• saá¹ƒyojanaá¹ƒ.

<1124> tattha \Be 226/ katamaá¹ƒ sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ? ito bahiddhÄ•
sÄ«lena suddhi vatena suddhi sÄ«labbatena suddhÄ«ti; yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-h
diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ

diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micc
titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- idaá¹ƒ vuccati sÄ«labbataparÄ• mÄ• sasaá¹ƒyojan

<1125> tattha katamaá¹ƒ bhavarÄ• gasaá¹ƒyojanaá¹ƒ? yo bhavesu bhavachando bhavarÄ
bhavasineho bhavapariá¸·Ä• ho bhavamucchÄ• bhavajjhosÄ• naá¹ƒ --- idaá¹ƒ vuccati bhav

<1126> tattha katamaá¹ƒ issÄ• saá¹ƒyojanaá¹ƒ? yÄ• paralÄ• bhasakkÄ• ragarukÄ• ramÄ•
issÄ• yanÄ• \Ee 199/ issÄ• yitattaá¹ƒ usÅ«yÄ• usÅ«yanÄ• \Se 287/ usÅ«yitattaá¹ƒ {ussuy
ussuyitattaá¹ƒ (Katthaci) } --- idaá¹ƒ vuccati issÄ• saá¹ƒyojanaá¹ƒ.

<1127> tattha katamaá¹ƒ macchariyasaá¹ƒyojanaá¹ƒ? paÃ±ca macchariyÄ• ni --- Ä• vÄ• sa
kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá
maccheraá¹ƒ maccharÄ• yanÄ• maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ±
cittassa --- idaá¹ƒ vuccati macchariyasaá¹ƒyojanaá¹ƒ.

<1128> tattha \Ne 250/ katamaá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukk
dukkhanirodhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡
aparante aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-ic
aÃ±Ã±Ä• á¹‡aá¹ƒ: yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo anan
asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• apaccakkhal
asampajaÃ±Ã±aá¹ƒ moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo a
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccati avijjÄ• saá¹ƒyojanaá¹ƒ.

ime dhammÄ• saá¹ƒyojanÄ• .

<1129> katame \Be 227/ dhammÄ• no saá¹ƒyojanÄ• ? te dhamme á¹-hapetvÄ• avasesÄ•
dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; veda
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1130> katame \Se 288/ dhammÄ• saá¹ƒyojaniyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• ka
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- im

<1131> katame dhammÄ• asaá¹ƒyojaniyÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ
ime dhammÄ• asaá¹ƒyojaniyÄ• .

<1132> katame dhammÄ• saá¹ƒyojanasampayuttÄ• ? tehi dhammehi ye dhammÄ• samp
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• saá¹ƒyojanasampayuttÄ• .

<1133> katame dhammÄ• saá¹ƒyojanavippayuttÄ• ? tehi dhammehi ye dhammÄ• vippayu
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1134> katame \Ee 200/ \Ne 251/ dhammÄ• saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• ca? tÄ•
saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• ca.

<1135> katame dhammÄ• saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• ? tehi dhammehi ye d
dhamme á¹-hapetvÄ• avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• m
arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• saá
saá¹ƒyojanÄ• .

<1136> katame dhammÄ• saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• ca? kÄ• marÄ• g
avijjÄ• saá¹ƒyojanena saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojan
kÄ• marÄ• gasaá¹ƒyojanena saá¹ƒyojanaÃ±ceva \Se 289/ saá¹ƒyojanasampayuttaÃ±ca, pa
avijjÄ• saá¹ƒyojanena saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojan
saá¹ƒyojanaÃ±ceva \Be 228/ saá¹ƒyojanasampayuttaÃ±ca, mÄ• nasaá¹ƒyojanaá¹ƒ avijjÄ• s
saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ mÄ• nasaá¹ƒyoja
saá¹ƒyojanasampayuttaÃ±ca, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanena saá¹ƒyojanaÃ
saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ diá¹-á¹-hisaá¹ƒyojanena saá¹ƒyojanaÃ
saá¹ƒyojanasampayuttaÃ±ca, vicikicchÄ• saá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanena saá¹ƒyojan
saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• saá¹ƒyojanena saá¹ƒyojan
saá¹ƒyojanasampayuttaÃ±ca, sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojane
saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ sÄ«labbataparÄ• mÄ• sasaá¹ƒyojane
saá¹ƒyojanasampayuttaÃ±ca, bhavarÄ• gasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanena saá¹ƒyoja
saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ bhavarÄ• gasaá¹ƒyojanena saá¹ƒyoja
saá¹ƒyojanasampayuttaÃ±ca, issÄ• saá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanena saá¹ƒyojanaÃ±c
saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ issÄ• saá¹ƒyojanena saá¹ƒyojanaÃ±c
saá¹ƒyojanasampayuttaÃ±ca, macchariyasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanena saá¹ƒyojan
saá¹ƒyojanasampayuttaÃ±ca, avijjÄ• saá¹ƒyojanaá¹ƒ macchariyasaá¹ƒyojanena \Se 290/ sa
saá¹ƒyojanasampayuttaÃ±ca --- ime dhammÄ• saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayutt

<1137> katame \Ee 201/ dhammÄ• saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• ?
252/ sampayuttÄ• , te dhamme á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkh
saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• .

<1138> katame dhammÄ• saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniyÄ• ? tehi dhammehi ye dh
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniyÄ• .

<1139> katame dhammÄ• saá¹ƒyojanavippayuttÄ• asaá¹ƒyojaniyÄ• ? apariyÄ• pannÄ• n
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• saá¹ƒyojanavippayuttÄ• asaá¹ƒyojaniyÄ• .

ganthagocchakaá¹ƒ

<1140> katame \Be 229/ dhammÄ• ganthÄ• ? cattÄ• ro ganthÄ• --- abhijjhÄ• kÄ• yagant
sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒ saccÄ• bhiniveso kÄ• yagantho.

<1141> tattha katamo abhijjhÄ• kÄ• yagantho? yo rÄ• go sÄ• rÄ• go anunayo anurodho n
sÄ• rÄ• go icchÄ• mucchÄ• ajjhosÄ• naá¹ƒ gedho paligedho saá¹…go paá¹…ko ejÄ• mÄ
jÄ• linÄ« saritÄ• visattikÄ• suttaá¹ƒ \Se 291/ visaá¹-Ä• Ä• yÅ«hinÄ« dutiyÄ• paá¹‡idhi bha
vanatho santhavo sineho apekkhÄ• paá¹-ibandhu Ä• sÄ• Ä• sisanÄ• Ä• sisitattaá¹ƒ rÅ«pÄ
rasÄ• sÄ• phoá¹-á¹-habbÄ• sÄ• lÄ• bhÄ• sÄ• dhanÄ• sÄ• puttÄ• sÄ• jÄ«vitÄ• sÄ• jappÄ
jappanÄ• jappitattaá¹ƒ loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ pucchaÃ±jikatÄ• sÄ
visamalobho nikanti nikÄ• manÄ• patthanÄ• pihanÄ• sampatthanÄ• kÄ• mataá¹‡hÄ• bha
rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gandha
phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• ogho yogo gantho upÄ• dÄ• naá¹ƒ Ä• varaá¹‡a
bandhanaá¹ƒ upakkileso anusayo pariyuá¹-á¹-hÄ• naá¹ƒ latÄ• vevicchaá¹ƒ dukkhamÅ«laá¹
dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ• ravisayo taá¹‡hÄ• nadÄ« taá¹‡hÄ•
taá¹‡hÄ• samuddo abhijjhÄ• lobho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati abhijjhÄ• kÄ• yaga

<1142> tattha \Ne 253/ katamo byÄ• pÄ• do kÄ• yagantho? anatthaá¹ƒ me acarÄ« ti Ä• gh
caratÄ«ti Ä• ghÄ• to \Ee 202/ jÄ• yati, anatthaá¹ƒ me carissatÄ«ti Ä• ghÄ• to jÄ• yati, piyass
anatthaá¹ƒ acari ... pe ... anatthaá¹ƒ carati ... pe ... anatthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• ya
me amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá¹ƒ carati ... pe ... atthaá¹ƒ carissatÄ«ti Ä• gh
aá¹-á¹-hÄ• ne vÄ• \Se 292/ pana Ä• ghÄ• to jÄ• yati. yo evarÅ«po cittassa Ä• ghÄ• to paá¹
paá¹-ivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byÄ• patti manopa
kujjhitattaá¹ƒ doso dussanÄ• \Be 230/ dussitattaá¹ƒ byÄ• patti byÄ• pajjanÄ• byÄ• pajjitatt
paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- ayaá¹ƒ vuccati byÄ• pÄ•

<1143> tattha katamo sÄ«labbataparÄ• mÄ• so kÄ• yagantho? ito bahiddhÄ• samaá¹‡abr
suddhi, vatena suddhi, sÄ«labbatena suddhÄ«ti: yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• y
--- ayaá¹ƒ vuccati sÄ«labbataparÄ• mÄ• so kÄ• yagantho.

<1144> tattha katamo idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho? sassato loko, idameva sacca

asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±anti vÄ• ; antavÄ• loko, idameva saccaá¹
anantavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±anti vÄ• ; taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá
moghamaÃ±Ã±anti vÄ• ; aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ m
tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±anti vÄ• ; na hoti tathÄ•
idameva saccaá¹ƒ moghamaÃ±Ã±anti vÄ• ; hoti ca na \Se 293/ ca hoti tathÄ• gato paraá¹ƒ
saccaá¹ƒ moghamaÃ±Ã±anti vÄ• ; neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , ida
moghamaÃ±Ã±anti vÄ• : yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ di
diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á
parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• h
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho. á¹-hapetvÄ• sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yagan
micchÄ• diá¹-á¹-hi idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho.

ime dhammÄ• ganthÄ• .

<1145> katame \Ne 254/ dhammÄ• no ganthÄ• ? te \Ee 203/ dhamme á¹-hapetvÄ• avase
dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; veda
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1146> katame \Be 231/ dhammÄ• ganthaniyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ•
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- im

<1147> katame dhammÄ• aganthaniyÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ• n
ime dhammÄ• aganthaniyÄ• .

<1148> katame dhammÄ• ganthasampayuttÄ• ? tehi dhammehi ye dhammÄ• sampayuttÄ
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• \Se 294/ ganthasampayuttÄ• .

<1149> katame dhammÄ• ganthavippayuttÄ• ? tehi dhammehi ye dhammÄ• vippayuttÄ•
viÃ±Ã±Ä• á¹‡akkhandho, sabbaÃ±ca rÅ«paá¹ƒ asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ•

<1150> katame dhammÄ• ganthÄ• ceva ganthaniyÄ• ca? teva ganthÄ• ganthÄ• ceva g

<1151> katame dhammÄ• ganthaniyÄ• ceva no ca ganthÄ• ? tehi dhammehi ye dhammÄ
á¹-hapetvÄ• avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacar
rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• ganthaniyÄ• ceva no c

<1152> katame dhammÄ• ganthÄ• ceva ganthasampayuttÄ• ca? sÄ«labbataparÄ• mÄ•
abhijjhÄ• kÄ• yaganthena gantho ceva ganthasampayutto ca, abhijjhÄ• kÄ• yagantho sÄ«la

kÄ• yaganthena gantho ceva ganthasampayutto ca, idaá¹ƒ saccÄ• bhiniveso kÄ• yagantho a
\Ne 255/ ceva ganthasampayutto ca, abhijjhÄ• kÄ• yagantho idaá¹ƒ saccÄ• bhinivesena kÄ•
ganthasampayutto ca --- ime dhammÄ• ganthÄ• ceva ganthasampayuttÄ• ca.

<1153> katame dhammÄ• ganthasampayuttÄ• ceva no ca ganthÄ• ? tehi \Ee 204/ dhamm
dhamme á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime \Se 295/
ceva no ca ganthÄ• .

<1154> katame \Be 232/ dhammÄ• ganthavippayuttÄ• ganthaniyÄ• ? tehi dhammehi ye d
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• ganthavippayuttÄ• ganthaniyÄ• .

<1155> katame dhammÄ• ganthavippayuttÄ• aganthaniyÄ• ? apariyÄ• pannÄ• maggÄ•
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• ganthavippayuttÄ• aganthaniyÄ• .

oghagocchakaá¹ƒ

<1156> katame dhammÄ• oghÄ• ? cattÄ• ro oghÄ• ... pe ... ime dhammÄ• oghavippayut

yogagocchakaá¹ƒ

<1157> katame dhammÄ• yogÄ• ? cattÄ• ro yogÄ• ... pe ... ime dhammÄ• yogavippayutt

nÄ«varaá¹‡agocchakaá¹ƒ

<1158> katame dhammÄ• nÄ«varaá¹‡Ä• ? cha nÄ«varaá¹‡Ä• {nÄ«varaá¹‡Ä• ni (Se) } ---
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡a
avijjÄ• nÄ«varaá¹‡aá¹ƒ.

<1159> tattha \Ne 256/ katamaá¹ƒ kÄ• macchandanÄ«varaá¹‡aá¹ƒ? yo kÄ• mesu kÄ• mac
kÄ• mataá¹‡hÄ• kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ
kÄ• macchandanÄ«varaá¹‡aá¹ƒ.

<1160> tattha katamaá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ? anatthaá¹ƒ me acarÄ«ti Ä• ghÄ• to
caratÄ«ti Ä• ghÄ• to jÄ• yati; anatthaá¹ƒ me carissatÄ«ti Ä• ghÄ• to jÄ• yati; piyassa me ma
acari ... pe ... anatthaá¹ƒ carati ... pe ... anatthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati, appiyass
amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá¹ƒ carati ... pe ... \Se 296/ atthaá¹ƒ carissatÄ«ti
jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana Ä• ghÄ• to jÄ• yati. yo evarÅ«po cittassa Ä• ghÄ• to paá¹-

paá¹-ivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byÄ• patti manopa
kujjhitattaá¹ƒ doso dussanÄ• dussitattaá¹ƒ byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ viro
caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- idaá¹ƒ vuccati byÄ• pÄ• danÄ«varaá¹‡

<1161> tattha katamaá¹ƒ thinamiddhanÄ«varaá¹‡aá¹ƒ? atthi thinaá¹ƒ, atthi middhaá¹ƒ.

<1162> tattha katamaá¹ƒ thinaá¹ƒ? yÄ• cittassa akallatÄ• akammaÃ±Ã±atÄ• olÄ«yanÄ•
lÄ«yanÄ• \Ee 205/ lÄ«yitattaá¹ƒ thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa --- idaá¹ƒ vuccati th

<1163> tattha katamaá¹ƒ middhaá¹ƒ? yÄ• kÄ• yassa akallatÄ• akammaÃ±Ã±atÄ• onÄ• h
middhaá¹ƒ soppaá¹ƒ pacalÄ• yikÄ• soppaá¹ƒ supanÄ• supitattaá¹ƒ --- idaá¹ƒ vuccati midd
thinaá¹ƒ, idaÃ±ca middhaá¹ƒ --- idaá¹ƒ vuccati thinamiddhanÄ«varaá¹‡aá¹ƒ.

<1164> tattha katamaá¹ƒ uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ? atthi uddhaccaá¹ƒ, atthi kuk

<1165> tattha katamaá¹ƒ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso v
cittassa --- idaá¹ƒ vuccati uddhaccaá¹ƒ.

<1166> tattha \Ne 257/ katamaá¹ƒ kukkuccaá¹ƒ? akappiye kappiyasaÃ±Ã±itÄ• , kappiye ak
vajjasaÃ±Ã±itÄ• , vajje avajjasaÃ±Ã±itÄ• . yaá¹ƒ evarÅ«paá¹ƒ kukkuccaá¹ƒ kukkuccÄ• yanÄ
cetaso vippaá¹-isÄ• ro manovilekho \Se 297/ --- idaá¹ƒ vuccati kukkuccaá¹ƒ. iti idaÃ±ca udd
kukkuccaá¹ƒ --- idaá¹ƒ vuccati uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ.

<1167> tattha katamaá¹ƒ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ? satthari kaá¹…khati vicikicchati, dha
vicikicchati, saá¹…ghe kaá¹…khati vicikicchati, sikkhÄ• ya kaá¹…khati vicikicchati, pubbante
vicikicchati, aparante kaá¹…khati vicikicchati, pubbantÄ• parante \Be 234/ kaá¹…khati viciki
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khati vicikicchati. yÄ• evarÅ«p
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹ƒ
parisappanÄ• apariyogÄ• hanÄ• thambhitattaá¹ƒ cittassa manovilekho --- idaá¹ƒ vuccati
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ.

<1168> tattha katamaá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamu
dukkhanirodhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡
aparante aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-ic
aÃ±Ã±Ä• á¹‡aá¹ƒ: yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo anan
asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• apaccakkhal
asampajaÃ±Ã±aá¹ƒ moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo a
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccati avijjÄ• nÄ«varaá¹‡aá¹ƒ.

ime dhammÄ• nÄ«varaá¹‡Ä• .

<1169> katame \Se 298/ \Ee 206/ dhammÄ• no nÄ«varaá¹‡Ä• ? te dhamme á¹-hapetvÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime d

<1170> katame \Ne 258/ dhammÄ• nÄ«varaá¹‡iyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• ka rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- im

<1171> katame dhammÄ• anÄ«varaá¹‡iyÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ ime dhammÄ• anÄ«varaá¹‡iyÄ• .

<1172> katame dhammÄ• nÄ«varaá¹‡asampayuttÄ• ? tehi dhammehi ye dhammÄ• samp viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• nÄ«varaá¹‡asampayuttÄ• .

<1173> katame \Be 235/ dhammÄ• nÄ«varaá¹‡avippayuttÄ• ? tehi dhammehi ye dhammÄ ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime d nÄ«varaá¹‡avippayuttÄ• .

<1174> katame dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• ca? tÄ• neva nÄ«varaá¹‡ nÄ«varaá¹‡iyÄ• ca.

<1175> katame dhammÄ• nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• ? tehi dhammehi ye dhamme á¹-hapetvÄ• avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• m arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• nÄ« nÄ«varaá¹‡Ä• .

<1176> katame \Se 299/ dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca? kÄ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá kÄ• macchandanÄ«varaá¹‡ena nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca, byÄ• pÄ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca, thinamiddhanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ« nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«varaá¹‡ena nÄ«vara nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹ nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ«varaá¹ nÄ«varaá¹‡asampayuttaÃ±ca, kukkuccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡ nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá¹‡aá¹ƒ kukkuccanÄ«varaá¹‡ena nÄ«varaá¹‡

nÄ«varaá¹‡asampayuttaÃ±ca, vicikicchÄ• nÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá
nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá¹‡aá¹ƒ vicikicchÄ• nÄ«varaá¹‡ena nÄ«varaá
nÄ«varaá¹‡asampayuttaÃ±ca, kÄ• macchandanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ
nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ kÄ• macchandanÄ«varaá¹‡ena nÄ
nÄ«varaá¹‡asampayuttaÃ±ca, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ«va
nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ byÄ• pÄ• danÄ«varaá¹‡ena nÄ«va
nÄ«varaá¹‡asampayuttaÃ±ca, thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ«va
nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«varaá¹‡ena nÄ«va
nÄ«varaá¹‡asampayuttaÃ±ca, kukkuccanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ«vara
nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ \Se 300/ kukkuccanÄ«varaá¹‡ena
nÄ«varaá¹‡asampayuttaÃ±ca, vicikicchÄ• nÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ«va
nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ vicikicchÄ• nÄ«varaá¹‡ena nÄ«va
nÄ«varaá¹‡asampayuttaÃ±ca, avijjÄ• nÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡ena nÄ«varaá¹‡
nÄ«varaá¹‡asampayuttaÃ±ca, uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡
nÄ«varaá¹‡asampayuttaÃ±ca --- ime dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayu

<1177> katame dhammÄ• nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• ? tehi dha
te dhamme á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dham
ceva no ca nÄ«varaá¹‡Ä• .

<1178> katame dhammÄ• nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• ? tehi dhammehi ye c
kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• .

<1179> katame dhammÄ• nÄ«varaá¹‡avippayuttÄ• anÄ«varaá¹‡iyÄ• ? apariyÄ• pannÄ•
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• nÄ«varaá¹‡avippayuttÄ• anÄ«varaá¹‡iyÄ• .

parÄ• mÄ• sagocchakaá¹ƒ

<1180> katame \Ee 208/ \Ne 260/ dhammÄ• parÄ• mÄ• sÄ• ? diá¹-á¹-hiparÄ• mÄ• so.

<1181> tattha katamo diá¹-á¹-hiparÄ• mÄ• so? sassato lokoti vÄ• , asassato lokoti vÄ• , an
anantavÄ• lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ \Se 301/ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ
vÄ• , hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti v
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹
diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ•
micchÄ• patho micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati diá¹-á

micchÄ• diá¹-á¹-hi diá¹-á¹-hiparÄ• mÄ• so.

ime dhammÄ• parÄ• mÄ• sÄ• .

<1182> katame \Be 237/ dhammÄ• no parÄ• mÄ• sÄ• ? te dhamme á¹-hapetvÄ• avasesÄ
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand
sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• no parÄ• mÄ• sÄ• .

<1183> katame dhammÄ• parÄ• maá¹-á¹-hÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• d
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- im

<1184> katame dhammÄ• aparÄ• maá¹-á¹-hÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaph
--- ime dhammÄ• aparÄ• maá¹-á¹-hÄ• .

<1185> katame dhammÄ• parÄ• mÄ• sasampayuttÄ• ? tehi dhammehi ye dhammÄ• sam
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• \Se 302/ parÄ• mÄ• sasampayuttÄ• .

<1186> katame \Ne 261/ dhammÄ• parÄ• mÄ• savippayuttÄ• ? tehi dhammehi ye dhamm
... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime d
parÄ• mÄ• savippayuttÄ• .

<1187> katame dhammÄ• parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• ca? sveva parÄ• mÄ•
ca.

<1188> katame dhammÄ• parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• ? tehi dhammeh
dhamme á¹-hapetvÄ• \Ee 209/ avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhamm
arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• parÄ
parÄ• mÄ• sÄ• .

<1189> katame dhammÄ• parÄ• mÄ• savippayuttÄ• parÄ• maá¹-á¹-hÄ• ? tehi dhammehi
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• arÅ«pÄ• vaca
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• parÄ• mÄ• savippayuttÄ• parÄ• maá¹-á¹-hÄ• .

<1190> katame dhammÄ• parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ• ? apariyÄ• pann
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ

mahantaradukaá¹ƒ

<1191> katame \Be 238/ dhammÄ• sÄ• rammaá¹‡Ä• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkh
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• sÄ• rammaá¹‡Ä• .

<1192> katame \Se 303/ dhammÄ• anÄ• rammaá¹‡Ä• ? sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…kha
anÄ• rammaá¹‡Ä• .

<1193> katame \Ne 262/ dhammÄ• cittÄ• ? cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ•

<1194> katame dhammÄ• no cittÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• no cittÄ• .

<1195> katame dhammÄ• cetasikÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…kh
cetasikÄ• .

<1196> katame dhammÄ• acetasikÄ• ? cittaÃ±ca, sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• c
acetasikÄ• .

<1197> katame dhammÄ• cittasampayuttÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, s
dhammÄ• cittasampayuttÄ• .

<1198> katame dhammÄ• cittavippayuttÄ• ? sabbaÃ±ca \Ee 210/ rÅ«paá¹ƒ, asaá¹…khatÄ
cittavippayuttÄ• . cittaá¹ƒ na vattabbaá¹ƒ --- cittena sampayuttantipi, cittena vippayuttantipi.

<1199> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandh
dhammÄ• cittasaá¹ƒsaá¹-á¹-hÄ• .

<1200> katame dhammÄ• cittavisaá¹ƒsaá¹-á¹-hÄ• ? sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ•
cittavisaá¹ƒsaá¹-á¹-hÄ• . cittaá¹ƒ na vattabbaá¹ƒ --- cittena saá¹ƒsaá¹-á¹-hantipi, cittena
visaá¹ƒsaá¹-á¹-hantipi.

<1201> katame \Se 304/ \Be 239/ dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• ? vedanÄ• kkhandho
saá¹…khÄ• rakkhandho; kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti; yaá¹ƒ vÄ• panaÃ±Ã±ampi atth
cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yata
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa lahutÄ• \Ne 263/ rÅ«
kammaÃ±Ã±atÄ• rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- ime d

<1202> katame dhammÄ• no cittasamuá¹-á¹-hÄ• nÄ• ? cittaÃ±ca, avasesaÃ±ca rÅ«paá¹ƒ
ime dhammÄ• no cittasamuá¹-á¹-hÄ• nÄ• .

<1203> katame dhammÄ• cittasahabhuno? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá
kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti --- ime dhammÄ• cittasahabhuno.

<1204> katame dhammÄ• no cittasahabhuno? cittaÃ±ca, avasesaÃ±ca rÅ«paá¹ƒ, asaá¹…
dhammÄ• no cittasahabhuno.

<1205> katame dhammÄ• cittÄ• nuparivattino? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho,
kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti --- ime dhammÄ• cittÄ• nuparivattino.

<1206> katame dhammÄ• no cittÄ• nuparivattino? cittaÃ±ca, avasesaÃ±ca rÅ«paá¹ƒ, asaá
dhammÄ• no cittÄ• nuparivattino.

<1207> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• ? vedanÄ• kkhandho, s
saá¹…khÄ• rakkhandho --- ime dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• .

<1208> katame \Ee 211/ dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• ? cittaÃ±ca
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• .

<1209> katame \Se 305/ dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno? ve
saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- ime dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamua

<1210> katame \Ne 264/ dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno?
rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h

<1211> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino? vedanÄ•
saá¹…khÄ• rakkhandho --- ime dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nupariva

<1212> katame \Be 240/ dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti
rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h

<1213> katame dhammÄ• ajjhattikÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... manÄ• yatanaá¹ƒ --- i

<1214> katame dhammÄ• bÄ• hirÄ• ? rÅ«pÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ ---

<1215> katame dhammÄ• upÄ• dÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ

<1216> katame dhammÄ• no upÄ• dÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…
viÃ±Ã±Ä• á¹‡akkhandho, cattÄ• ro ca mahÄ• bhÅ«tÄ• , asaá¹…khatÄ• ca dhÄ• tu --- ime d

<1217> katame dhammÄ• upÄ• diá¹‡á¹‡Ä• ? sÄ• savÄ• kusalÄ• kusalÄ• naá¹ƒ dhammÄ
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; y
katattÄ• --- ime dhammÄ• upÄ• diá¹‡á¹‡Ä• \Se 306/.

<1218> katame dhammÄ• anupÄ• diá¹‡á¹‡Ä• ? sÄ• savÄ• \Ee 212/ kusalÄ• kusalÄ• dha
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; y
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , yaÃ±ca rÅ«paá¹ƒ na kammassa katattÄ• , a
maggaphalÄ• ni ca, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• anupÄ• diá¹‡á¹‡Ä• .

upÄ• dÄ• nagocchakaá¹ƒ

<1219> katame \Ne 265/ dhammÄ• upÄ• dÄ• nÄ• ? cattÄ• ri upÄ• dÄ• nÄ• ni --- kÄ• mup
sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ {kÄ• mÅ«pÄ• dÄ• naá¹ƒ diá¹-á¹-hÅ«pÄ
attavÄ• dÅ«pÄ• dÄ• naá¹ƒ (Ce) }.

<1220> tattha \Be 241/ katamaá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ? yo kÄ• mesu kÄ• macchando kÄ
kÄ• mataá¹‡hÄ• kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ

<1221> tattha katamaá¹ƒ diá¹-á¹-hupÄ• dÄ• naá¹ƒ? natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, na
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro lo
natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ
sammÄ• paá¹-ipannÄ• , ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacch
evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ
diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ•
micchÄ• patho micchattaá¹ƒ \Se 307/ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- idaá¹ƒ vucca
diá¹-á¹-hupÄ• dÄ• naá¹ƒ. á¹-hapetvÄ• sÄ«labbatupÄ• dÄ• naÃ±ca attavÄ• dupÄ• dÄ• naÃ±
diá¹-á¹-hupÄ• dÄ• naá¹ƒ.

<1222> tattha katamaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡
suddhi, sÄ«labbatena suddhÄ«ti --- yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higa
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• y
--- idaá¹ƒ vuccati sÄ«labbatupÄ• dÄ• naá¹ƒ.

<1223> tattha katamaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ? idha assutavÄ• puthujjano ariyÄ• naá
akovido ariyadhamme avinÄ«to sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akov
rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani \Ee 213/ vÄ• rÅ«pa
attÄ• naá¹ƒ. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡a
samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ
attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ \Se 308/ diá¹-á
diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ \Ne 266/ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• h
abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ
attavÄ• dupÄ• dÄ• naá¹ƒ.

ime dhammÄ• upÄ• dÄ• nÄ• .

<1224> katame \Be 242/ dhammÄ• no upÄ• dÄ• nÄ• ? te dhamme á¹-hapetvÄ• avasesÄ•
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand
sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• no upÄ• dÄ• nÄ• .

<1225> katame dhammÄ• upÄ• dÄ• niyÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dha
arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• upÄ

<1226> katame dhammÄ• anupÄ• dÄ• niyÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphal
ime dhammÄ• anupÄ• dÄ• niyÄ• .

<1227> katame dhammÄ• upÄ• dÄ• nasampayuttÄ• ? tehi dhammehi ye dhammÄ• samp
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• upÄ• dÄ• nasampayuttÄ• .

<1228> katame dhammÄ• upÄ• dÄ• navippayuttÄ• ? tehi dhammehi ye dhammÄ• vippay
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1229> katame \Se 309/ dhammÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• ca? tÄ• neva upÄ
upÄ• dÄ• niyÄ• ca.

<1230> katame dhammÄ• upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• ? tehi dhammehi ye
dhamme á¹-hapetvÄ• avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• m
arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• upÄ
upÄ• dÄ• nÄ• .

<1231> katame dhammÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• ca? diá¹-á¹-hupÄ

upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±ca, kÄ• mupÄ• dÄ• naá¹ƒ diá¹-á¹-hupÄ• dÄ
upÄ• dÄ• nasampayuttaÃ±ca, sÄ«labbatupÄ• dÄ• naá¹ƒ kÄ• mupÄ• dÄ• nena upÄ• dÄ• na
kÄ• mupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ• nena upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayu
kÄ• mupÄ• dÄ• nena upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±ca, kÄ• mupÄ• dÄ• na
upÄ• dÄ• nasampayuttaÃ±ca --- ime dhammÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayu

<1232> katame dhammÄ• upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• ? tehi dha
dhamme á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ
no ca upÄ• dÄ• nÄ• .

<1233> katame dhammÄ• upÄ• dÄ• navippayuttÄ• upÄ• dÄ• niyÄ• ? tehi dhammehi ye d
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• \Se 310/, rÅ«pÄ• vacarÄ• , arÅ«
... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• upÄ• dÄ• navippayuttÄ• upÄ• dÄ• niyÄ• .

<1234> katame dhammÄ• upÄ• dÄ• navippayuttÄ• anupÄ• dÄ• niyÄ• ? apariyÄ• pannÄ•
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• upÄ• dÄ• navippayuttÄ• anupÄ• dÄ• niyÄ• .

nikkhepakaá¹‡á¸• e dutiyabhÄ• á¹‡avÄ• ro.

kilesagocchakaá¹ƒ

<1235> katame dhammÄ• kilesÄ• ? dasa kilesavatthÅ«ni --- lobho, doso, moho, mÄ• no, d
thinaá¹ƒ, uddhaccaá¹ƒ, ahirÄ«kaá¹ƒ, anottappaá¹ƒ.

<1236> tattha \Ne 268/ katamo lobho? yo rÄ• go sÄ• rÄ• go anunayo anurodho nandÄ« na
icchÄ• mucchÄ• ajjhosÄ• naá¹ƒ gedho paligedho saá¹…go paá¹…ko ejÄ• mÄ• yÄ• janik
saritÄ• visattikÄ• suttaá¹ƒ visaá¹-Ä• Ä• yÅ«hinÄ« dutiyÄ• paá¹‡idhi bhavanetti vanaá¹ƒ va
apekkhÄ• paá¹-ibandhu Ä• sÄ• Ä• sisanÄ• Ä• sisitattaá¹ƒ rÅ«pÄ• sÄ• saddÄ• sÄ• gandh
phoá¹-á¹-habbÄ• sÄ• lÄ• bhÄ• sÄ• dhanÄ• sÄ• puttÄ• sÄ• jÄ«vitÄ• sÄ• jappÄ• pajappÄ
jappitattaá¹ƒ loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ pucchaÃ±jikatÄ• sÄ• dhukamy
visamalobho nikanti nikÄ• manÄ• patthanÄ• pihanÄ• sampatthanÄ• kÄ• mataá¹‡hÄ• bh
rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gandha
phoá¹-á¹-habbataá¹‡hÄ• \Ee 215/ dhammataá¹‡hÄ• ogho yogo gantho upÄ• dÄ• naá¹ƒ Ä•
chÄ• danaá¹ƒ \Se 311/ bandhanaá¹ƒ upakkileso anusayo pariyuá¹-á¹-hÄ• naá¹ƒ latÄ• vevic
dukkhanidÄ• naá¹ƒ dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ• ravisayo taá¹‡h
taá¹‡hÄ• gaddulaá¹ƒ taá¹‡hÄ• samuddo abhijjhÄ• lobho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vucca

<1237> tattha katamo doso? anatthaá¹ƒ me acarÄ«ti Ä• ghÄ• to jÄ• yati, anatthaá¹ƒ me ca

anatthaá¹ƒ me carissatÄ«ti Ä• ghÄ• to jÄ• yati, piyassa me manÄ• passa anatthaá¹ƒ acari ...
carati ... pe ... anatthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati, appiyassa me amanÄ• passa atth
atthaá¹ƒ carati ... pe ... atthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana Ä•
evarÅ«po cittassa Ä• ghÄ• to paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodho kopo pakopo sampa
cittassa byÄ• patti manopadoso kodho kujjhanÄ• kujjhitattaá¹ƒ doso dussanÄ• dussitattaá
byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattaman
vuccati doso.

<1238> tattha katamo moho? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamupp
\Se 312/. yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo ananubodho a
asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• apaccakkhal
asampajaÃ±Ã±aá¹ƒ moho \Ne 269/ pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ•
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati m

<1239> tattha \Be 245/ katamo mÄ• no? seyyohamasmÄ«ti mÄ• no, sadisohamasmÄ«ti m
evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnamo dhajo sampaggÄ• ho ket
vuccati mÄ• no.

<1240> tattha katamÄ• diá¹-á¹-hi? sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lokot
lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ran
paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti \Ee 216/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca n
paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• : yÄ•
diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-h
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micc
titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati diá¹-á¹-hi. sabbÄ• pi micchÄ• diá¹-á

<1241> tattha \Se 313/ katamÄ• vicikicchÄ• ? satthari kaá¹…khati vicikicchati, dhamme ka
saá¹…ghe kaá¹…khati vicikicchati sikkhÄ• ya kaá¹…khati vicikicchati, pubbante kaá¹…khati
kaá¹…khati vicikicchati, pubbantÄ• parante kaá¹…khati vicikicchati, idappaccayatÄ• paá¹-ic
dhammesu kaá¹…khati vicikicchati: yÄ• evarÅ«pÄ• kaá¹…khÄ• kaá¹…khÄ• yanÄ• kaá¹…
vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo, anekaá¹ƒsaggÄ• ho Ä• sappanÄ• pa
thambhitattaá¹ƒ cittassa manovilekho --- ayaá¹ƒ vuccati vicikicchÄ• .

<1242> tattha katamaá¹ƒ thinaá¹ƒ? yÄ• cittassa akallatÄ• akammaÃ±Ã±atÄ• olÄ«yanÄ•
lÄ«yanÄ• lÄ«yitattaá¹ƒ thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa --- idaá¹ƒ vuccati thinaá¹ƒ.

<1243> tattha katamaá¹ƒ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso v
cittassa --- idaá¹ƒ vuccati uddhaccaá¹ƒ.

<1244> tattha \Ne 270/ katamaá¹ƒ ahirikaá¹ƒ? yaá¹ƒ na hirÄ«yati hiriyitabbena, na hirÄ«yat
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ahirikaá¹ƒ.

<1245> tattha \Be 246/ katamaá¹ƒ anottappaá¹ƒ? yaá¹ƒ na ottappati ottappitabbena, na ott
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati anottappaá¹ƒ.

ime dhammÄ• kilesÄ• .

<1246> katame \Se 314/ dhammÄ• no kilesÄ• ? te dhamme á¹-hapetvÄ• avasesÄ• kusal
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand
viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1247> katame dhammÄ• saá¹ƒkilesikÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dham
arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• saá¹

<1248> katame dhammÄ• asaá¹ƒkilesikÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ•
ime dhammÄ• asaá¹ƒkilesikÄ• .

<1249> katame dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho, doso, m
kilesÄ• , taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuâ
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• .

<1250> katame dhammÄ• asaá¹ƒkiliá¹-á¹-hÄ• ? kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ•
arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho;
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• asaá¹ƒkiliá¹-á¹-hÄ• .

<1251> katame \Ne 271/ dhammÄ• kilesasampayuttÄ• ? tehi dhammehi ye dhammÄ• sar
... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• kilesasampayuttÄ• .

<1252> katame dhammÄ• kilesavippayuttÄ• ? tehi dhammehi ye dhammÄ• vippayuttÄ•
viÃ±Ã±Ä• á¹‡akkhandho \Se 315/; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime

<1253> katame \Be 247/ dhammÄ• kilesÄ• ceva saá¹ƒkilesikÄ• ca? teva kilesÄ• kilesÄ•

<1254> katame dhammÄ• saá¹ƒkilesikÄ• ceva no ca kilesÄ• ? tehi dhammehi ye dhamm

á¹-hapetvÄ• avasesÄ• sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacan
rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• saá¹ƒkilesikÄ• ceva no

<1255> katame dhammÄ• kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• ca? teva kilesÄ• kilesÄ• ceva

<1256> katame dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• ? tehi dhammehi ye dhan
dhamme á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ
ca kilesÄ• .

<1257> katame dhammÄ• kilesÄ• ceva kilesasampayuttÄ• ca? lobho mohena kileso ceva
lobhena \Ee 218/ kileso ceva kilesasampayutto ca, doso mohena kileso ceva kilesasampayu
kileso ceva kilesasampayutto ca, mÄ• no mohena kileso ceva kilesasampayutto ca, moho m
kilesasampayutto ca, diá¹-á¹-hi mohena kileso ceva kilesasampayuttÄ• ca, moho diá¹-á¹-hiy
kilesasampayutto ca \Se 316/, vicikicchÄ• mohena kileso ceva kilesasampayuttÄ• ca, moh
kileso ceva kilesasampayutto ca, thinaá¹ƒ mohena kileso ceva kilesasampayuttaÃ±ca, moho
kilesasampayutto ca, uddhaccaá¹ƒ mohena kileso ceva kilesasampayuttaÃ±ca, moho uddha
kilesasampayutto ca, ahirikaá¹ƒ mohena kileso ceva kilesasampayuttaÃ±ca, moho ahirikena
kilesasampayutto ca, anottappaá¹ƒ mohena kileso ceva kilesasampayuttaÃ±ca, moho anott
kilesasampayutto ca, lobho uddhaccena \Be 248/ kileso ceva kilesasampayutto ca, uddhacc
ceva kilesasampayuttaÃ±ca, doso uddhaccena kileso ceva kilesasampayutto ca, uddhaccaá
kilesasampayuttaÃ±ca, moho uddhaccena kileso ceva kilesasampayutto ca, uddhaccaá¹ƒ m
kilesasampayuttaÃ±ca, mÄ• no uddhaccena kileso ceva kilesasampayutto ca, uddhaccaá¹ƒ
kilesasampayuttaÃ±ca, diá¹-á¹-hi uddhaccena kileso ceva kilesasampayuttÄ• ca, uddhacca
ceva kilesasampayuttaÃ±ca, vicikicchÄ• uddhaccena kileso ceva kilesasampayuttÄ• ca, u
kileso ceva kilesasampayuttaÃ±ca, thinaá¹ƒ uddhaccena kileso ceva kilesasampayuttaÃ±ca
kileso ceva kilesasampayuttaÃ±ca, ahirikaá¹ƒ uddhaccena kileso ceva kilesasampayuttaÃ±c
ahirikena \Se 317/ kileso ceva kilesasampayuttaÃ±ca, anottappaá¹ƒ uddhaccena kileso ceva
uddhaccaá¹ƒ anottappena kileso ceva kilesasampayuttaÃ±ca, lobho ahirikena kileso ceva k
ahirikaá¹ƒ lobhena kileso ceva kilesasampayuttaÃ±ca, doso ahirikena kileso ceva kilesasam
ahirikaá¹ƒ dosena kileso ceva kilesasampayuttaÃ±ca, moho ahirikena kileso ceva kilesasam
mohena kileso ceva kilesasampayuttaÃ±ca, mÄ• no ahirikena kileso ceva kilesasampayutto
mÄ• nena kileso ceva kilesasampayuttaÃ±ca, diá¹-á¹-hi ahirikena kileso ceva kilesasampay
diá¹-á¹-hiyÄ• kileso ceva kilesasampayuttaÃ±ca, vicikicchÄ• ahirikena kileso ceva kilesasa
ahirikaá¹ƒ vicikicchÄ• ya kileso ceva kilesasampayuttaÃ±ca, thinaá¹ƒ ahirikena kileso ceva
kilesasampayuttaÃ±ca, ahirikaá¹ƒ thinena kileso ceva kilesasampayuttaÃ±ca, uddhaccaá¹ƒ
kilesasampayuttaÃ±ca, ahirikaá¹ƒ uddhaccena kileso ceva kilesasampayuttaÃ±ca, anottapp
ceva kilesasampayuttaÃ±ca, ahirikaá¹ƒ anottappena kileso ceva kilesasampayuttaÃ±ca, lob
ceva kilesasampayutto ca, anottappaá¹ƒ lobhena \Ne 273/ kileso ceva kilesasampayuttaÃ±c

anottappena kileso ceva kilesasampayutto ca, anottappaá¹ƒ dosena kileso ceva kilesasamp
anottappena \Se 318/ kileso ceva kilesasampayutto ca, anottappaá¹ƒ mohena kileso ceva k
mÄ• no anottappena kileso ceva kilesasampayutto ca, anottappaá¹ƒ mÄ• nena kileso ceva
diá¹-á¹-hi anottappena kileso ceva kilesasampayuttÄ• ca, anottappaá¹ƒ diá¹-á¹-hiyÄ• kileso
kilesasampayuttaÃ±ca, vicikicchÄ• anottappena kileso ceva kilesasampayuttÄ• ca, anottap
kileso ceva kilesasampayuttaÃ±ca, thinaá¹ƒ anottappena kileso ceva kilesasampayuttaÃ±ca
kileso ceva kilesasampayuttaÃ±ca, uddhaccaá¹ƒ anottappena kileso ceva kilesasampayutta
uddhaccena kileso ceva kilesasampayuttaÃ±ca, ahirikaá¹ƒ anottappena kileso ceva kilesasa
anottappaá¹ƒ ahirikena kileso ceva kilesasampayuttaÃ±ca --- ime dhammÄ• kilesÄ• ceva k

<1258> katame dhammÄ• kilesasampayuttÄ• ceva no ca kilesÄ• ? tehi dhammehi ye dha
á¹-hapetvÄ• vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• kilesas
kilesÄ• .

<1259> katame dhammÄ• kilesavippayuttÄ• saá¹ƒkilesikÄ• ? tehi dhammehi ye dhammÄ
kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• kilesavippayuttÄ• saá¹ƒkilesikÄ• .

<1260> katame dhammÄ• kilesavippayuttÄ• asaá¹ƒkilesikÄ• \Se 319/? apariyÄ• pannÄ•
asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• kilesavippayuttÄ• asaá¹ƒkilesikÄ• .

piá¹-á¹-hidukaá¹ƒ

<1261> katame dhammÄ• dassanena pahÄ• tabbÄ• ? tÄ«á¹‡i saá¹ƒyojanÄ• ni --- sakkÄ•
sÄ«labbataparÄ• mÄ• so.

<1262> tattha \Be 250/ \Ne 274/ katamÄ• sakkÄ• yadiá¹-á¹-hi? idha assutavÄ• puthujjano
ariyadhammassa akovido ariyadhamme avinÄ«to sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisa
sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹
rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe
attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá
attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ay
sakkÄ• yadiá¹-á¹-hi.

<1263> tattha katamÄ• vicikicchÄ• ? satthari kaá¹…khati vicikicchati ... pe ... thambhitattaá
manovilekho --- ayaá¹ƒ vuccati vicikicchÄ• .

<1264> tattha katamo sÄ«labbataparÄ• mÄ• so? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä•

suddhi sÄ«labbatena suddhÄ«ti --- yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipa
ayaá¹ƒ vuccati sÄ«labbataparÄ• mÄ• so. imÄ• ni \Se 320/ tÄ«á¹‡i saá¹ƒyojanÄ• ni, tadekaá
taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹-á¹-hÄ•
vacÄ«kammaá¹ƒ manokammaá¹ƒ --- ime dhammÄ• dassanena pahÄ• tabbÄ• .

<1265> katame dhammÄ• na dassanena pahÄ• tabbÄ• ? te dhamme á¹-hapetvÄ• avases
dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; veda
viÃ±Ã±Ä• á¹‡akkhandho, sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ

<1266> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ? avaseso lobho doso moho, tade
taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹-á¹-hÄ•
vacÄ«kammaá¹ƒ manokammaá¹ƒ --- ime dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• .

<1267> katame \Ee 221/ dhammÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• ? te dhamme á¹-hape
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca
\Ne 275/ ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu
bhÄ• vanÄ• ya pahÄ• tabbÄ• .

<1268> katame \Be 251/ dhammÄ• dassanena pahÄ• tabbahetukÄ• ? tÄ«á¹‡i saá¹ƒyojan
vicikicchÄ• , sÄ«labbataparÄ• mÄ• so.

<1269> tattha katamÄ• sakkÄ• yadiá¹-á¹-hi? idha assutavÄ• puthujjano ariyÄ• naá¹ƒ adas
akovido ariyadhamme avinÄ«to sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akov
\Se 321/ rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«pa
attÄ• naá¹ƒ. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aa
samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ
attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- aya
sakkÄ• yadiá¹-á¹-hi.

<1270> tattha katamÄ• vicikicchÄ• ? satthari kaá¹…khati vicikicchati ... pe ... thambhitattaá
manovilekho --- ayaá¹ƒ vuccati vicikicchÄ• .

<1271> tattha katamo sÄ«labbataparÄ• mÄ• so? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä•
suddhi sÄ«labbatena suddhÄ«ti --- yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipa
ayaá¹ƒ vuccati sÄ«labbataparÄ• mÄ• so. imÄ• ni tÄ«á¹‡i saá¹ƒyojanÄ• ni, tadekaá¹-á¹-hÄ•
taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹-á¹-hÄ•
vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dhammÄ• dassanena pahÄ• tabbahetukÄ• . tÄ«á
sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so --- ime dhammÄ• dassanena pa

lobho doso moho --- ime dhammÄ• dassanena pahÄ• tabbahetÅ«. tadekaá¹-á¹-hÄ• ca kile
vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakam
manokammaá¹ƒ --- ime dhammÄ• dassanena pahÄ• tabbahetukÄ• .

<1272> katame dhammÄ• na dassanena pahÄ• tabbahetukÄ• ? te dhamme á¹-hapetvÄ•
kusalÄ• kusalÄ• byÄ• katÄ• \Ne 276/ dhammÄ• kÄ• mÄ• vacarÄ• \Ee 222/, rÅ«pÄ• vacar
apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá
--- ime dhammÄ• na dassanena pahÄ• tabbahetukÄ• .

<1273> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? avaseso lobho doso moh
pahÄ• tabbahetÅ«. tadekaá¹-á¹-hÄ• \Be 252/ ca kilesÄ• , taá¹ƒsampayutto vedanÄ• kkhand
viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, m
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

<1274> katame dhammÄ• na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? te dhamme á¹-hapetv
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vaca
... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime d
pahÄ• tabbahetukÄ• .

<1275> katame dhammÄ• savitakkÄ• ? savitakkabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ• va
á¹-hapetvÄ• , taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime

<1276> katame dhammÄ• avitakkÄ• ? avitakkabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ• vaca
vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; vitakko ca, sabbaÃ±ca rÅ«paá¹ƒ, asaá
ime dhammÄ• avitakkÄ• .

<1277> katame dhammÄ• savicÄ• rÄ• ? savicÄ• rabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ•
vicÄ• raá¹ƒ á¹-hapetvÄ• , taá¹ƒsampayutto vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• savicÄ• rÄ• .

<1278> katame dhammÄ• avicÄ• rÄ• ? avicÄ• rabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ• va
apariyÄ• panne; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; vicÄ• ro ca, sabbaÃ±
ca dhÄ• tu --- ime dhammÄ• avicÄ• rÄ• .

<1279> katame dhammÄ• sappÄ«tikÄ• ? sappÄ«tikabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ
pÄ«tiá¹ƒ á¹-hapetvÄ• , taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandh
sappÄ«tikÄ• .

<1280> katame dhammÄ• appÄ«tikÄ• ? appÄ«tikabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ• v
vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; pÄ«ti ca, sabbaÃ±ca rÅ«paá¹ƒ, asaá¹
dhammÄ• appÄ«tikÄ• .

<1281> katame dhammÄ• pÄ«tisahagatÄ• ? pÄ«tibhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ• v
á¹-hapetvÄ• , taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- ime

<1282> katame \Be 253/ dhammÄ• na pÄ«tisahagatÄ• ? na pÄ«tibhÅ«miyaá¹ƒ kÄ• mÄ• v
apariyÄ• panne; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; pÄ«ti ca, sabbaÃ±ca
dhÄ• tu --- ime dhammÄ• na pÄ«tisahagatÄ• .

<1283> katame dhammÄ• sukhasahagatÄ• ? sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vacare rÅ«pÄ•
á¹-hapetvÄ• , taá¹ƒsampayutto saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡
sukhasahagatÄ• .

<1284> katame dhammÄ• \Se 324/ na sukhasahagatÄ• ? na sukhabhÅ«miyaá¹ƒ kÄ• mÄ•
apariyÄ• panne; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho; sukhaÃ±ca, sabbaÃ±
dhÄ• tu --- ime dhammÄ• na sukhasahagatÄ• .

<1285> katame dhammÄ• upekkhÄ• sahagatÄ• ? upekkhÄ• bhÅ«miyaá¹ƒ kÄ• mÄ• vacar
apariyÄ• panne, upekkhaá¹ƒ á¹-hapetvÄ• , taá¹ƒsampayutto saÃ±Ã±Ä• kkhandho, saá¹…kh
viÃ±Ã±Ä• á¹‡akkhandho --- ime dhammÄ• upekkhÄ• sahagatÄ• .

<1286> katame dhammÄ• na upekkhÄ• sahagatÄ• ? na upekkhÄ• bhÅ«miyaá¹ƒ kÄ• mÄ•
vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, upekkhÄ• ca, sabbaÃ±ca rÅ«paá¹ƒ, a
ime dhammÄ• na upekkhÄ• sahagatÄ• .

<1287> katame dhammÄ• kÄ• mÄ• vacarÄ• ? heá¹-á¹-hato avicinirayaá¹ƒ pariyantaá¹ƒ ka
paranimmitavasavattÄ« \Ee 224/ deve {paranimmitavasavattideve (Ce Katthaci) } anto karitv
antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• khandhadhÄ• tu Ä• yatanÄ• , rÅ«paá¹ƒ vedan
viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• kÄ• mÄ• vacarÄ• .

<1288> katame dhammÄ• na kÄ• mÄ• vacarÄ• ? rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apa
kÄ• mÄ• vacarÄ• .

<1289> katame dhammÄ• rÅ«pÄ• vacarÄ• ? heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ kar
deve {akaniá¹-á¹-hadeve (Ce Katthaci) } anto karitvÄ• , yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacar
pariyÄ• pannÄ• samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• ris

{diá¹-á¹-hadhammasukhavihÄ• rassa (Katthaci) } vÄ• cittacetasikÄ• dhammÄ• --- ime dha
325/.

<1290> katame \Be 254/ dhammÄ• na rÅ«pÄ• vacarÄ• ? kÄ• mÄ• vacarÄ• , arÅ«pÄ• vaca
dhammÄ• na rÅ«pÄ• vacarÄ• .

<1291> katame dhammÄ• arÅ«pÄ• vacarÄ• ? heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanupa
uparito nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanupage deve anto karitvÄ• , yaá¹ƒ etasmiá¹ƒ ant
pariyÄ• pannÄ• samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• ris
ime dhammÄ• arÅ«pÄ• vacarÄ• .

<1292> katame dhammÄ• na arÅ«pÄ• vacarÄ• ? kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , apa
arÅ«pÄ• vacarÄ• .

<1293> katame \Ne 279/ dhammÄ• pariyÄ• pannÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• ka
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- im

<1294> katame dhammÄ• apariyÄ• pannÄ• ? maggÄ• ca, maggaphalÄ• ni ca, asaá¹…kh
apariyÄ• pannÄ• .

<1295> katame dhammÄ• niyyÄ• nikÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• --- ime dha

<1296> katame dhammÄ• aniyyÄ• nikÄ• ? te dhamme á¹-hapetvÄ• avasesÄ• kusalÄ• ku
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhand
sabbaÃ±ca rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• aniyyÄ• nikÄ• .

<1297> katame \Ee 225/ dhammÄ• niyatÄ• ? paÃ±ca kammÄ• ni Ä• nantarikÄ• ni, yÄ• \S
niyatÄ• , cattÄ• ro maggÄ• apariyÄ• pannÄ• --- ime dhammÄ• niyatÄ• .

<1298> katame dhammÄ• aniyatÄ• ? te dhamme á¹-hapetvÄ• avasesÄ• kusalÄ• kusalÄ•
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±
rÅ«paá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu --- ime dhammÄ• aniyatÄ• .

<1299> katame \Be 255/ dhammÄ• sauttarÄ• ? sÄ• savÄ• kusalÄ• kusalÄ• byÄ• katÄ• d
rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• ; rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho --- im

<1300> katame dhammÄ• anuttarÄ• ? apariyÄ• pannÄ• maggÄ• ca, maggaphalÄ• ni ca,
dhammÄ• anuttarÄ• .

<1301> katame dhammÄ• saraá¹‡Ä• ? tÄ«á¹‡i akusalamÅ«lÄ• ni lobho, doso, moho; tade
kilesÄ• , taá¹ƒsampayutto vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá¹ƒ --- ime dhammÄ• saraá¹‡Ä• .

<1302> katame dhammÄ• araá¹‡Ä• ? kusalÄ• byÄ• katÄ• dhammÄ• kÄ• mÄ• vacarÄ• ,
apariyÄ• pannÄ• ; vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho, sabbaÃ±ca rÅ«paá
--- ime dhammÄ• araá¹‡Ä• .

abhidhammadukaá¹ƒ.

suttantikadukanikkhepaá¹ƒ

<1303> katame dhammÄ• vijjÄ• bhÄ• gino? vijjÄ• ya sampayuttakÄ• dhammÄ• --- ime d

<1304> katame dhammÄ• avijjÄ• bhÄ• gino? avijjÄ• ya \Se 327/ sampayuttakÄ• dhammÄ
avijjÄ• bhÄ• gino.

<1305> katame dhammÄ• vijjÅ«pamÄ• ? heá¹-á¹-himesu tÄ«su ariyamaggesu paÃ±Ã±Ä•

<1306> katame dhammÄ• vajirÅ«pamÄ• ? upariá¹-á¹-hime \Ee 226/ arahattamagge paÃ±Ã
vajirÅ«pamÄ• .

<1307> katame dhammÄ• bÄ• lÄ• ? ahirÄ«kaÃ±ca anottappaÃ±ca --- ime dhammÄ• bÄ•
bÄ• lÄ• .

<1308> katame \Be 256/ \Ne 281/ dhammÄ• paá¹‡á¸• itÄ• ? hirÄ« ca ottappaÃ±ca --- ime
sabbepi kusalÄ• dhammÄ• paá¹‡á¸• itÄ• .

<1309> katame dhammÄ• kaá¹‡hÄ• ? ahirÄ«kaÃ±ca anottappaÃ±ca --- ime dhammÄ• ka
kaá¹‡hÄ• .

<1310> katame dhammÄ• sukkÄ• ? hirÄ« ca ottappaÃ±ca --- ime dhammÄ• sukkÄ• ? sab

<1311> katame dhammÄ• tapanÄ«yÄ• ? kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ, manodu
tapanÄ«yÄ• . sabbepi akusalÄ• dhammÄ• tapanÄ«yÄ• .

<1312> katame dhammÄ• atapanÄ«yÄ• ? kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ, manosuca

atapanÄ«yÄ• . sabbepi kusalÄ• dhammÄ• atapanÄ«yÄ• .

<1313> katame dhammÄ• adhivacanÄ• ? yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ saá¹…khÄ
nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ abhilÄ• po --- ime dha
dhammÄ• adhivacanapathÄ• .

<1314> katame \Se 328/ dhammÄ• nirutti? yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ saá¹…kh
vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ abhilÄ• po --
dhammÄ• niruttipathÄ• .

<1315> katame dhammÄ• paÃ±Ã±atti? yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ saá¹…khÄ•
nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ abhilÄ• po --- ime dha
dhammÄ• paÃ±Ã±attipathÄ• .

<1316> tattha \Ne 282/ katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, s
viÃ±Ã±Ä• á¹‡akkhandho, asaá¹…khatÄ• ca dhÄ• tu --- idaá¹ƒ vuccati nÄ• maá¹ƒ.

<1317> tattha \Ee 227/ katamaá¹ƒ rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• , catunnaÃ±ca r
rÅ«paá¹ƒ --- idaá¹ƒ vuccati rÅ«paá¹ƒ.

<1318> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati avijjÄ• .

<1319> tattha \Be 257/ katamÄ• bhavataá¹‡hÄ• ? yo bhavesu bhavachando ... pe ... bhava
vuccati bhavataá¹‡hÄ• .

<1320> tattha katamÄ• bhavadiá¹-á¹-hi? bhavissati attÄ• ca loko cÄ• ti, yÄ• evarÅ«pÄ• c
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati bhavadiá¹-á¹-hi.

<1321> tattha katamÄ• vibhavadiá¹-á¹-hi? na bhavissati attÄ• ca loko cÄ• ti, yÄ• evarÅ«p
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati vibhavadiá¹-á¹-hi.

<1322> tattha \Se 329/ katamÄ• sassatadiá¹-á¹-hi? sassato attÄ• ca loko cÄ• ti, yÄ• evar
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati sassatadiá¹-á¹-hi.

<1323> tattha katamÄ• ucchedadiá¹-á¹-hi? ucchijjissati attÄ• ca loko cÄ• ti, yÄ• evarÅ«pÄ
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ucchedadiá¹-á¹-hi.

<1324> tattha katamÄ• antavÄ• diá¹-á¹-hi? antavÄ• attÄ• ca loko cÄ• ti, yÄ• evarÅ«pÄ• diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati antavÄ• diá¹-á¹-hi.

<1325> tattha \Ne 283/ katamÄ• anantavÄ• diá¹-á¹-hi? anantavÄ• attÄ• ca loko cÄ• ti, yÄ• diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati anantavÄ• diá¹-á¹-hi.

<1326> tattha katamÄ• pubbantÄ• nudiá¹-á¹-hi? pubbantaá¹ƒ Ä• rabbha yÄ• uppajjati diá¹ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati pubbantÄ• nudiá¹-á¹-hi.

<1327> tattha katamÄ• aparantÄ• nudiá¹-á¹-hi? aparantaá¹ƒ Ä• rabbha yÄ• uppajjati diá¹- ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati aparantÄ• nudiá¹-á¹-hi.

<1328> tattha katamaá¹ƒ ahirikaá¹ƒ? yaá¹ƒ na hirÄ«yati hiriyitabbena, na hirÄ«yati pÄ• pak akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ahirikaá¹ƒ.

<1329> tattha katamaá¹ƒ anottappaá¹ƒ? yaá¹ƒ \Ee 228/ na ottappati ottappitabbena, na ott akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati anottappaá¹ƒ.

<1330> tattha \Se 330/ \Be 258/ katamÄ• hirÄ«? yaá¹ƒ hirÄ«yati hiriyitabbena, hirÄ«yati pÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ vuccati hirÄ«.

<1331> tattha katamaá¹ƒ ottappaá¹ƒ? yaá¹ƒ ottappati ottappitabbena, ottappati pÄ• pakÄ• dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ottappaá¹ƒ.

<1332> tattha katamÄ• dovacassatÄ• ? sahadhammike vuccamÄ• ne dovacassÄ• yaá¹ƒ c vippaá¹-ikÅ«laggÄ• hitÄ• vipaccanÄ«kasÄ• tatÄ• anÄ• dariyaá¹ƒ anÄ• daratÄ• agÄ• rava vuccati dovacassatÄ• .

<1333> tattha katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• assaddhÄ• dussÄ«lÄ• appassu yÄ• tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ• bhajanÄ• sambhajanÄ• bhatti sambhatti ayaá¹ƒ vuccati pÄ• pamittatÄ• .

<1334> tattha \Ne 284/ katamÄ• sovacassatÄ• ? sahadhammike vuccamÄ• ne sovacassÄ sovacassatÄ• appaá¹-ikÅ«laggÄ• hitÄ• avipaccanÄ«kasÄ• tatÄ• sagÄ• ravatÄ• sÄ• dariy sappaá¹-issavatÄ• --- ayaá¹ƒ vuccati sovacassatÄ• .

<1335> tattha katamÄ• kalyÄ• á¹‡amittatÄ• ? ye te puggalÄ• saddhÄ• sÄ«lavanto bahus paÃ±Ã±avanto, yÄ• tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ• bhajanÄ• sambhajanÄ•

taá¹ƒsampavaá¹…katÄ• --- ayaá¹ƒ vuccati kalyÄ• á¹‡amittatÄ• .

<1336> tattha katamÄ• Ä• pattikusalatÄ• ? paÃ±capi Ä• pattikkhandhÄ• Ä• pattiyo, sattap
Ä• pattiyo. yÄ• tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ Ä• pattikusalatÄ• \Se 331/ paÃ±Ã±Ä• pajÄ• nan
dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati Ä• pattikusalatÄ• .

<1337> tattha katamÄ• Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• ? yÄ• tÄ• hi Ä• pattÄ«hi vuá¹-á¹-h
pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati Ä• pattivu

<1338> tattha \Be 259/ katamÄ• samÄ• pattikusalatÄ• ? atthi \Ee 229/ savitakkasavicÄ• rÄ
avitakkavicÄ• ramattÄ• samÄ• patti, atthi avitakkaavicÄ• rÄ• samÄ• patti. yÄ• tÄ• saá¹ƒ s
samÄ• pattikusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá
samÄ• pattikusalatÄ• .

<1339> tattha katamÄ• samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• ? yÄ• tÄ• hi samÄ• pattÄ«hi
paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vucca
samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• .

<1340> tattha katamÄ• dhÄ• tukusalatÄ• ? aá¹-á¹-hÄ• rasa dhÄ• tuyo cakkhudhÄ• tu rÅ«p
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, sotadhÄ• tu saddadhÄ• tu sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ•
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu, jivhÄ• dhÄ• tu rasadhÄ• tu jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu dhammadhÄ• tu \Ne 285/ manoviÃ±Ã±Ä• á¹‡ad
dhÄ• tukusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹
dhÄ• tukusalatÄ• .

<1341> tattha katamÄ• manasikÄ• rakusalatÄ• ? yÄ• tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ manasikÄ
pajÄ• nanÄ• ... pe ... amoho dhammavicayo \Se 332/ sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati

<1342> tattha katamÄ• Ä• yatanakusalatÄ• ? dvÄ• dasÄ• yatanÄ• ni --- cakkhÄ• yatanaá¹
sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatana
kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ. yÄ
Ä• yatanakusalatÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-
Ä• yatanakusalatÄ• .

<1343> tattha katamÄ• paá¹-iccasamuppÄ• dakusalatÄ• ? avijjÄ• paccayÄ• saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá
saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ

sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti; evametassa \Be 260/ kevalassa
hotÄ«ti. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á
paá¹-iccasamuppÄ• dakusalatÄ• .

<1344> tattha \Ee 230/ katamÄ• á¹-hÄ• nakusalatÄ• ? ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ c
uppÄ• dÄ• ya {upÄ• dÄ• ya (Ce Katthaci) } taá¹ƒ taá¹ƒ á¹-hÄ• nanti, yÄ• tattha paÃ±Ã±Ä•
dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati á¹-hÄ• nakusalatÄ• .

<1345> tattha katamÄ• aá¹-á¹-hÄ• nakusalatÄ• ? ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dham
uppÄ• dÄ• ya taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• nanti, yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... am
sammÄ• diá¹-á¹-hi \Se 333/ --- ayaá¹ƒ vuccati aá¹-á¹-hÄ• nakusalatÄ• .

<1346> tattha \Ne 286/ katamo ajjavo? yÄ• ajjavatÄ• ajimhatÄ• avaá¹…katÄ• akuá¹-ilatÄ
ajjavo.

<1347> tattha katamo maddavo? yÄ• mudutÄ• maddavatÄ• akakkhaá¸·atÄ• akathinatÄ•
vuccati maddavo.

<1348> tattha katamÄ• khanti? yÄ• khanti khamanatÄ• adhivÄ• sanatÄ• acaá¹‡á¸• ikkaa
cittassa --- ayaá¹ƒ vuccati khanti.

<1349> tattha katamaá¹ƒ soraccaá¹ƒ? yo kÄ• yiko avÄ«tikkamo, vÄ• casiko avÄ«tikkamo,
avÄ«tikkamo --- idaá¹ƒ vuccati soraccaá¹ƒ. sabbopi sÄ«lasaá¹ƒvaro soraccaá¹ƒ.

<1350> tattha katamaá¹ƒ sÄ• khalyaá¹ƒ? yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• kakkasÄ• para
kodhasÄ• mantÄ• asamÄ• dhisaá¹ƒvattanikÄ• , tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ pahÄ• ya yÄ• s
kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ
bhÄ• sitÄ• hoti; yÄ• tattha saá¹‡havÄ• catÄ• sakhilavÄ• catÄ• apharusavÄ• catÄ• --- ida

<1351> tattha \Be 261/ katamo paá¹-isanthÄ• ro? dve paá¹-isanthÄ• rÄ• --- Ä• misapaá¹-is
dhammapaá¹-isanthÄ• ro ca. idhekacco paá¹-isanthÄ• rako hoti Ä• misapaá¹-isanthÄ• rena
vÄ• --- ayaá¹ƒ vuccati paá¹-isanthÄ• ro.

<1352> tattha katamÄ• indriyesu aguttadvÄ• ratÄ• ? idhekacco cakkhunÄ• \Se 334/ rÅ«pa
hoti anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ \Ee 231/ asaá¹ƒ
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
rakkhati cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ•
gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-ha

pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«. yat
manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dh
saá¹ƒvarÄ• ya na paá¹-ipajjati, na rakkhati manindriyaá¹ƒ, manindriye na saá¹ƒvaraá¹ƒ Ä• p
channaá¹ƒ indriyÄ• naá¹ƒ agutti agopanÄ• anÄ• rakkho asaá¹ƒvaro --- ayaá¹ƒ vuccati indri

<1353> tattha katamÄ• bhojane amattaÃ±Ã±utÄ• ? idhekacco appaá¹-isaá¹…khÄ• ayonis
davÄ• ya madÄ• ya maá¹‡á¸• anÄ• ya vibhÅ«sanÄ• ya. yÄ• tattha asantuá¹-á¹-hitÄ• amat
bhojane --- ayaá¹ƒ vuccati bhojane amattaÃ±Ã±utÄ• .

<1354> tattha katamÄ• indriyesu guttadvÄ• ratÄ• ? idhekacco cakkhunÄ• rÅ«paá¹ƒ disvÄ
anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ vihar
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rak
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... pe ... \Se 335/ ghÄ• nena
... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe
dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhika
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
paá¹-ipajjati, rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. yÄ• imesaá¹ƒ cha
gutti gopanÄ• Ä• rakkho saá¹ƒvaro --- ayaá¹ƒ vuccati indriyesu guttadvÄ• ratÄ• .

<1355> tattha \Be 262/ katamÄ• bhojane mattaÃ±Ã±utÄ• ? idhekacco paá¹-isaá¹…khÄ• y
--- neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya yÄ• vadeva imass
vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya \Ee 232/, iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ p
vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro
santuá¹-á¹-hitÄ• mattaÃ±Ã±utÄ• paá¹-isaá¹…khÄ• bhojane --- ayaá¹ƒ vuccati bhojane mat

<1356> tattha katamaá¹ƒ muá¹-á¹-hasaccaá¹ƒ? yÄ• asati ananussati appaá¹-issati asati as
adhÄ• raá¹‡atÄ• pilÄ• panatÄ• sammusanatÄ• --- idaá¹ƒ vuccati muá¹-á¹-hasaccaá¹ƒ.

<1357> tattha \Ne 288/ katamaá¹ƒ asampajaÃ±Ã±aá¹ƒ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassana
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccati asampajaÃ±Ã±aá¹ƒ.

<1358> tattha katamÄ• sati? yÄ• sati anussati paá¹-issati sati saraá¹‡atÄ• dhÄ• raá¹‡atÄ
asammusanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ \Se 336/ sammÄ• sati --- ayaá¹ƒ vuccati sati

<1359> tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoh
sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati sampajaÃ±Ã±aá¹ƒ.

<1360> tattha katamaá¹ƒ paá¹-isaá¹…khÄ• nabalaá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe

sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati paá¹-isaá¹…khÄ• nabalaá¹ƒ.

<1361> tattha katamaá¹ƒ bhÄ• vanÄ• balaá¹ƒ? yÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• sev
--- idaá¹ƒ vuccati bhÄ• vanÄ• balaá¹ƒ. sattapi bojjhaá¹…gÄ• bhÄ• vanÄ• balaá¹ƒ.

<1362> tattha katamo samatho? yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhi --- ayaá¹ƒ

<1363> tattha katamÄ• vipassanÄ• ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dham
ayaá¹ƒ vuccati vipassanÄ• .

<1364> tattha \Be 263/ katamaá¹ƒ samathanimittaá¹ƒ? yÄ• cittassa á¹-hiti ... pe ... sammÄ
vuccati samathanimittaá¹ƒ.

<1365> tattha katamaá¹ƒ paggÄ• hanimittaá¹ƒ? yo cetasiko vÄ«riyÄ• rambho ... pe ... sam
vuccati paggÄ• hanimittaá¹ƒ.

<1366> tattha \Ne 289/ katamo paggÄ• ho? yo \Ee 233/ cetasiko vÄ«riyÄ• rambho ... pe ...
ayaá¹ƒ vuccati paggÄ• ho.

<1367> tattha katamo avikkhepo? yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhi --- ayaá

<1368> tattha katamÄ• sÄ«lavipatti? yo kÄ• yiko vÄ«tikkamo, vÄ• casiko vÄ«tikkamo \Se
vÄ«tikkamo --- ayaá¹ƒ vuccati sÄ«lavipatti. sabbampi dussilyaá¹ƒ sÄ«lavipatti.

<1369> tattha katamÄ• diá¹-á¹-hivipatti? natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro lo
natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggat
imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«ti: yÄ•
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati diá¹-á¹-hivipatti. sabbÄ• pi
micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti.

<1370> tattha katamÄ• sÄ«lasampadÄ• ? yo kÄ• yiko avÄ«tikkamo, vÄ• casiko avÄ«tikka
avÄ«tikkamo --- ayaá¹ƒ vuccati sÄ«lasampadÄ• . sabbopi sÄ«lasaá¹ƒvaro sÄ«lasampadÄ•

<1371> tattha katamÄ• diá¹-á¹-hisampadÄ• ? atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hutaá
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko, atthi paro loko
pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• samm
lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«ti: yÄ• evarÅ«pÄ

pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati diá¹-á¹-hisampadÄ• . sabb
diá¹-á¹-hisampadÄ• .

<1372> tattha \Be 264/ \Ne 290/ katamÄ• sÄ«lavisuddhi? yo kÄ• yiko avÄ«tikkamo, vÄ• ca
kÄ• yikavÄ• casiko avÄ«tikkamo --- ayaá¹ƒ vuccati sÄ«lavisuddhi. sabbopi \Se 338/ sÄ«lasa

<1373> tattha katamÄ• diá¹-á¹-hivisuddhi? kammassakataÃ±Ä• á¹‡aá¹ƒ saccÄ• nulomikaÃ
Ã±Ä• á¹‡aá¹ƒ phalasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ.

<1374> __diá¹-á¹-hivisuddhi_ \Ee 234/ __kho panÄ• _ti --- yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ...
dhammavicayo sammÄ• diá¹-á¹-hi.

<1375> __yathÄ• diá¹-á¹-hissa ca padhÄ• na_nti --- yo cetasiko vÄ«riyÄ• rambho ... pe ... s

<1376> __saá¹ƒvego_ti --- jÄ• tibhayaá¹ƒ jarÄ• bhayaá¹ƒ byÄ• dhibhayaá¹ƒ maraá¹‡abhay
{saá¹ƒvejanÄ«yaá¹ƒ (Ce) } á¹-hÄ• nanti --- jÄ• ti jarÄ• byÄ• dhi maraá¹‡aá¹ƒ.

<1377> __saá¹ƒviggassa ca yoniso padhÄ• na_nti --- idha bhikkhu anuppannÄ• naá¹ƒ pÄ•
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppannÄ• naá¹ƒ k
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<1378> __asantuá¹-á¹-hitÄ• ca kusalesu dhammesÅ«_ti --- yÄ• kusalÄ• naá¹ƒ dhammÄ•
asantuá¹-á¹-hassa bhiyyokamyatÄ• .

<1379> __appaá¹-ivÄ• nitÄ• ca padhÄ• nasmi_nti --- yÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
\Ne 291/ sÄ• taccakiriyatÄ• aá¹-á¹-hitakiriyatÄ• anolÄ«navuttitÄ• anikkhittachandatÄ• ani
Ä• sevanÄ• \Se 339/ bhÄ• vanÄ• bahulÄ«kammaá¹ƒ.

<1380> __vijjÄ• _ti \Be 265/ --- tisso vijjÄ• --- pubbenivÄ• sÄ• nussati Ã±Ä• á¹‡aá¹ƒ vijjÄ•
cutÅ«papÄ• te Ã±Ä• á¹‡aá¹ƒ vijjÄ• , Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ vijjÄ• .

<1381> __vimuttÄ«_ti --- dve vimuttiyo --- cittassa {cittassa ca (Ce Se) } adhimutti, nibbÄ• n

<1382> __khaye Ã±Ä• á¹‡a_nti --- maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ.

<1383> __anuppÄ• de Ã±Ä• á¹‡a_nti --- phalasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ.

nikkhepakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. aá¹-á¹-hakathÄ• kaá¹‡á¸• aá¹ƒ

tikaatthuddhÄ• ro

<1384> katame \Se 340/ \Be 266/ \Ne 292/ dhammÄ• kusalÄ• ? catÅ«su bhÅ«mÄ«su kusa
kusalÄ• .

<1385> katame dhammÄ• akusalÄ• ? dvÄ• dasa akusalacittuppÄ• dÄ• --- ime dhammÄ•

<1386> katame dhammÄ• abyÄ• katÄ• ? catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«s
nibbÄ• naÃ±ca --- ime dhammÄ• abyÄ• katÄ• .

<1387> katame \Ee 235/ dhammÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• ? kÄ• mÄ• vacara
somanassasahagatacittuppÄ• dÄ• , akusalato cattÄ• ro kÄ• mÄ• vacarakusalassa vipÄ• ka
rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca, lokuttaratikacatuk
vipÄ• kato ca, etthuppannaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• sukhÄ•

<1388> katame dhammÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• ? dve domanassasahaga
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, etthuppannaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ á¹-hapetvÄ• --- ime dham
sampayuttÄ• .

<1389> katame \Ne 293/ dhammÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• ? kÄ•
upekkhÄ• sahagatacittuppÄ• dÄ• , akusalato cha, kÄ• mÄ• vacarakusalassa vipÄ• kato das
kiriyato cha, rÅ«pÄ• vacaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca kiriyato ca,
arÅ«pÄ• vacarÄ• kusalato ca vipÄ• kato ca kiriyato ca, lokuttaraá¹ƒ catutthaá¹ƒ \Se 341/ jh
vipÄ• kato ca, etthuppannaá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ á¹-hapetvÄ• --- ime dhamm
vedanÄ• ya sampayuttÄ• . tisso ca vedanÄ• , rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime \Be 267/ d
sukhÄ• ya vedanÄ• ya sampayuttÄ• tipi, dukkhÄ• ya vedanÄ• ya sampayuttÄ• tipi, ya veda

<1390> katame dhammÄ• vipÄ• kÄ• ? catÅ«su bhÅ«mÄ«su vipÄ• ko --- ime dhammÄ• vi

<1391> katame dhammÄ• vipÄ• kadhammadhammÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ a
vipÄ• kadhammadhammÄ• .

<1392> katame dhammÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• ? tÄ«su bhÅ«mÄ«s
nibbÄ• naÃ±ca --- ime dhammÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• .

<1393> katame \Ne 294/ dhammÄ• upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• ? tÄ«su bhÅ«mÄ«su vip
katattÄ• --- ime dhammÄ• upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• .

<1394> katame dhammÄ• anupÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ
kiriyÄ• byÄ• kataá¹ƒ \Ee 236/, yaÃ±ca rÅ«paá¹ƒ na kammassa katattÄ• --- ime dhammÄ• a

<1395> katame dhammÄ• anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• ? cattÄ• ro maggÄ• apariy
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niy

<1396> katame dhammÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• ? dvÄ• dasÄ• kusalacittuppÄ• d
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• .

<1397> katame dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ
tÄ«su \Se 342/ bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ•
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• .

<1398> katame dhammÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• ? cattÄ• ro maggÄ• apariyÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ•

<1399> katame dhammÄ• savitakkasavicÄ• rÄ• ? kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ, akusalaá
vipÄ• kato ekÄ• dasa cittuppÄ• dÄ• , akusalassa vipÄ• kato dve, kiriyato ekÄ• dasa, rÅ«pÄ•
jhÄ• naá¹ƒ \Be 268/ kusalato ca vipÄ• kato ca kiriyato ca, lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• n
vipÄ• kato ca, etthuppanne vitakkavicÄ• re á¹-hapetvÄ• --- ime dhammÄ• savitakkasavicÄ

<1400> katame dhammÄ• avitakkavicÄ• ramattÄ• ? rÅ«pÄ• vacarapaÃ±cakanaye dutiyaá
vipÄ• kato ca kiriyato ca, lokuttarapaÃ±cakanaye dutiyaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• ka
vicÄ• raá¹ƒ á¹-hapetvÄ• , vitakko ca --- ime dhammÄ• avitakkavicÄ• ramattÄ• .

<1401> katame dhammÄ• avitakkaavicÄ• rÄ• ? dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, rÅ«pÄ• va
vipÄ• kato ca kiriyato ca, cattÄ• ro Ä• ruppÄ• kusalato ca vipÄ• kato ca kiriyato ca lokuttara
kusalato ca vipÄ• kato ca paÃ±cakanaye dutiye jhÄ• ne {dutiyajjhÄ• ne (Ce) }, uppanno ca
nibbÄ• naÃ±ca --- ime dhammÄ• avitakkaavicÄ• rÄ• . vitakkasahajÄ• to vicÄ• ro na vattab
avitakkavicÄ• ramattotipi, avitakkaavicÄ• rotipi.

<1402> katame \Se 343/ dhammÄ• pÄ«tisahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro s
\Ne 295/ \Ee 237/, akusalato cattÄ• ro, kÄ• mÄ• vacarakusalassa vipÄ• kato paÃ±ca, kiriyat
rÅ«pÄ• vacaradukatikajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca, lokuttaradukatikajjhÄ
vipÄ• kato ca, etthuppannaá¹ƒ pÄ«tiá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• pÄ«tisahagatÄ• .

<1403> katame dhammÄ• sukhasahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro somanas
cattÄ• ro, kÄ• mÄ• vacarakusalassa vipÄ• kato cha, kiriyato paÃ±ca, rÅ«pÄ• vacaratikacatu
vipÄ• kato ca kiriyato ca, lokuttaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca, etthuppa
á¹-hapetvÄ• --- ime dhammÄ• sukhasahagatÄ• .

<1404> katame dhammÄ• upekkhÄ• sahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro upek
akusalato cha, kÄ• mÄ• vacarakusalassa \Be 269/ vipÄ• kato dasa, akusalassa vipÄ• kato
rÅ«pÄ• vacaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca kiriyato ca, cattÄ• ro Ä•
vipÄ• kato ca kiriyato ca, lokuttaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca, etth
upekkhaá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• upekkhÄ• sahagatÄ• . pÄ«ti na pÄ«tisahagatÄ•
upekkhÄ• sahagatÄ• . sukhaá¹ƒ na sukhasahagataá¹ƒ, siyÄ• pÄ«tisahagataá¹ƒ, na upekkh
vattabbaá¹ƒ pÄ«tisahagatanti. dve domanassasahagatacittuppÄ• dÄ• , dukkhasahagatakÄ•
vedanÄ• upekkhÄ• \Se 344/, rÅ«paÃ±ca nibbÄ• naÃ±ca --- ime dhammÄ• na vattabbÄ•
sukhasahagatÄ• tipi, upekkhÄ• sahagatÄ• tipi.

<1405> katame dhammÄ• dassanena pahÄ• tabbÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttac
vicikicchÄ• sahagato cittuppÄ• do --- ime dhammÄ• dassanena pahÄ• tabbÄ• .

<1406> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ? uddhaccasahagato cittuppÄ• d
pahÄ• tabbÄ• . cattÄ• ro diá¹-á¹-higatavippayuttÄ• lobhasahagatacittuppÄ• dÄ• , dve doma
--- ime dhammÄ• siyÄ• dassanena pahÄ• tabbÄ• siyÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• .

<1407> katame \Ne 296/ dhammÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• ? ca
kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±
dhammÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• .

<1408> katame dhammÄ• dassanena pahÄ• tabbahetukÄ• ? cattÄ• ro diá¹-á¹-higatasamp
vicikicchÄ• sahagato cittuppÄ• do, etthuppannaá¹ƒ mohaá¹ƒ á¹-hapetvÄ• --- ime dhammÄ•
pahÄ• tabbahetukÄ• .

<1409> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? uddhaccasahagato cittu
á¹-hapetvÄ• --- ime dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . cattÄ• ro diá¹-á¹-higat
lobhasahagatacittuppÄ• dÄ• , dve domanassasahagatacittuppÄ• dÄ• --- ime dhammÄ• siy

pahÄ• tabbahetukÄ• , siyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

<1410> katame \Be 270/ dhammÄ• neva dassanena na \Se 345/ bhÄ• vanÄ• ya pahÄ• tab
moho, uddhaccasahagato moho, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ
kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• neva dassanena na bhÄ

<1411> katame dhammÄ• Ä• cayagÄ• mino? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ ---

<1412> katame dhammÄ• apacayagÄ• mino? cattÄ• ro maggÄ• apariyÄ• pannÄ• --- ime

<1413> katame dhammÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mino? catÅ«su bhÅ«mÄ«su
kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• nevÄ• cayagÄ• minÄ• p

<1414> katame \Ne 297/ dhammÄ• sekkhÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , heá¹-
sÄ• maÃ±Ã±aphalÄ• ni --- ime dhammÄ• sekkhÄ• .

<1415> katame dhammÄ• asekkhÄ• ? upariá¹-á¹-himaá¹ƒ arahattaphalaá¹ƒ --- ime dhamm

<1416> katame dhammÄ• nevasekkhanÄ• sekkhÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusa
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• neva

<1417> katame dhammÄ• parittÄ• ? kÄ• mÄ• vacarakusalaá¹ƒ \Ee 239/, akusalaá¹ƒ, sabb
kÄ• mÄ• vacarakiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• parittÄ• .

<1418> katame dhammÄ• mahaggatÄ• ? rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , kusalÄ• by

<1419> katame dhammÄ• appamÄ• á¹‡Ä• ? cattÄ• ro \Se 346/ maggÄ• apariyÄ• pannÄ•
nibbÄ• naÃ±ca --- ime dhammÄ• appamÄ• á¹‡Ä• .

<1420> katame \Be 271/ dhammÄ• parittÄ• rammaá¹‡Ä• ? sabbo kÄ• mÄ• vacarassa vipÄ
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassasahagatÄ• --- ime dhammÄ• parittÄ•

<1421> katame dhammÄ• mahaggatÄ• rammaá¹‡Ä• ? viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, n
ime dhammÄ• mahaggatÄ• rammaá¹‡Ä• .

<1422> katame dhammÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• ? cattÄ• ro maggÄ• apariyÄ• pan
--- ime dhammÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• . kÄ• mÄ• vacarakusalato cattÄ• ro Ã±Ä• á

cattÄ• ro Ã±Ä• á¹‡avippayuttacittuppÄ• dÄ• , sabbaá¹ƒ akusalaá¹ƒ --- ime dhammÄ• siyÄ•
mahaggatÄ• rammaá¹‡Ä• , na appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• parittÄ•
mahaggatÄ• rammaá¹‡Ä• tipi. kÄ• mÄ• vacarakusalato cattÄ• ro Ã±Ä• á¹‡asampayuttacittu
Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ• , rÅ«pÄ• vacaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• --- ime dhammÄ• siyÄ• p
mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• paritt
mahaggatÄ• rammaá¹‡Ä• tipi, appamÄ• á¹‡Ä• rammaá¹‡Ä• tipi. rÅ«pÄ• vacaratikacatukkaj
kiriyato ca, catutthassa jhÄ• nassa vipÄ• ko, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Se 347/, Ä• ki
dhammÄ• na vattabbÄ• parittÄ• rammaá¹‡Ä• tipi, mahaggatÄ• rammaá¹‡Ä• tipi, appamÄ•
nibbÄ• naÃ±ca anÄ• rammaá¹‡Ä• .

<1423> katame dhammÄ• hÄ«nÄ• ? dvÄ• dasa akusalacittuppÄ• dÄ• --- ime dhammÄ• h

<1424> katame dhammÄ• majjhimÄ• ? tÄ«su \Ee 240/ bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«
kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• majjhimÄ• .

<1425> katame dhammÄ• paá¹‡Ä«tÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ• ri ca
nibbÄ• naÃ±ca --- ime dhammÄ• paá¹‡Ä«tÄ• .

<1426> katame dhammÄ• micchattaniyatÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttacittuppÄ•
domanassasahagatacittuppÄ• dÄ• --- ime dhammÄ• siyÄ• micchattaniyatÄ• , siyÄ• aniya

<1427> katame \Be 272/ dhammÄ• sammattaniyatÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ
sammattaniyatÄ• .

<1428> katame dhammÄ• aniyatÄ• ? cattÄ• ro diá¹-á¹-higatavippayuttalobhasahagatacittu
vicikicchÄ• sahagato cittuppÄ• do, uddhaccasahagato cittuppÄ• do, tÄ«su bhÅ«mÄ«su kus
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dham

<1429> katame \Ne 299/ dhammÄ• maggÄ• rammaá¹‡Ä• ? kÄ• mÄ• vacarakusalato cattÄ
Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ• , kiriyato cattÄ• ro Ã±Ä• á¹‡asampayuttacittuppÄ• dÄ•
maggÄ• rammaá¹‡Ä• , na maggahetukÄ• ; siyÄ• maggÄ• dhipatino, siyÄ• na vattabbÄ• m
maggÄ• dhipatinotipi \Se 348/. cattÄ• ro ariyamaggÄ• na maggÄ• rammaá¹‡Ä• , maggahet
siyÄ• na vattabbÄ• maggÄ• dhipatinoti. rÅ«pÄ• vacaracatutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• --- ime dhammÄ• siyÄ• m
na maggÄ• dhipatino; siyÄ• na vattabbÄ• maggÄ• rammaá¹‡Ä• ti. kÄ• mÄ• vacarakusalat
Ã±Ä• á¹‡avippayuttacittuppÄ• dÄ• , sabbaá¹ƒ akusalaá¹ƒ, sabbo kÄ• mÄ• vacarassa vipÄ•
rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca, catutthassa jhÄ• n

Ä• ruppÄ• kusalato ca vipÄ• kato ca kiriyato ca, cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni --- ime
maggÄ• rammaá¹‡Ä• tipi, maggahetukÄ• tipi, maggÄ• dhipatinotipi. rÅ«paÃ±ca nibbÄ• naÃ

<1430> katame dhammÄ• uppannÄ• ? catÅ«su bhÅ«mÄ«su vipÄ• ko, yaÃ±ca rÅ«paá¹ƒ k
dhammÄ• siyÄ• uppannÄ• , siyÄ• uppÄ• dino; na vattabbÄ• anuppannÄ• ti. catÅ«su bhÅ
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, yaÃ±ca rÅ«paá¹ƒ na kammassa katattÄ• --- ime d
anuppannÄ• , na vattabbÄ• uppÄ• dinoti. nibbÄ• naá¹ƒ na vattabbaá¹ƒ uppannantipi, anup

<1431> nibbÄ• naá¹ƒ á¹-hapetvÄ• sabbe dhammÄ• siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , s
na vattabbaá¹ƒ atÄ«tantipi, anÄ• gatantipi \Se 349/, paccuppannantipi.

<1432> katame \Be 273/ dhammÄ• atÄ«tÄ• rammaá¹‡Ä• ? viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ --- ime dhammÄ• atÄ«tÄ• rammaá¹‡Ä• .

<1433> niyogÄ• anÄ• gatÄ• rammaá¹‡Ä• natthi.

<1434> katame dhammÄ• paccuppannÄ• rammaá¹‡Ä• ? dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, ti
ime dhammÄ• paccuppannÄ• rammaá¹‡Ä• . kÄ• mÄ• vacarakusalassa vipÄ• kato dasa cit
manoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• , kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ•
dhammÄ• siyÄ• atÄ«tÄ• rammaá¹‡Ä• , siyÄ• anÄ• gatÄ• rammaá¹‡Ä• , siyÄ• paccuppan
kÄ• mÄ• vacarakusalaá¹ƒ, akusalaá¹ƒ, kiriyato nava cittuppÄ• dÄ• , rÅ«pÄ• vacaraá¹ƒ catu
ca kiriyato ca --- ime dhammÄ• siyÄ• atÄ«tÄ• rammaá¹‡Ä• , siyÄ• anÄ• gatÄ• rammaá¹‡Ä
paccuppannÄ• rammaá¹‡Ä• ; siyÄ• na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä• tipi, anÄ• gatÄ• ra
paccuppannÄ• rammaá¹‡Ä• tipi. rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato
jhÄ• nassa vipÄ• ko, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, cattÄ• r
ca sÄ• maÃ±Ã±aphalÄ• ni --- ime dhammÄ• na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä• tipi, anÄ•
paccuppannÄ• rammaá¹‡Ä• tipi. rÅ«paÃ±ca nibbÄ• naÃ±ca anÄ• rammaá¹‡Ä• .

<1435> anindriyabaddharÅ«paÃ±ca nibbÄ• naÃ±ca á¹-hapetvÄ• , sabbe dhammÄ• siyÄ•
siyÄ• ajjhattabahiddhÄ• . anindriyabaddharÅ«paÃ±ca \Se 350/ nibbÄ• naÃ±ca bahiddhÄ• .

<1436> katame dhammÄ• ajjhattÄ• rammaá¹‡Ä• ? viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, nevas
ime dhammÄ• ajjhattÄ• rammaá¹‡Ä• .

<1437> katame dhammÄ• bahiddhÄ• rammaá¹‡Ä• ? rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ•
kiriyato ca, catutthassa jhÄ• nassa vipÄ• ko, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, cattÄ• ro mag
ca sÄ• maÃ±Ã±aphalÄ• ni --- ime dhammÄ• bahiddhÄ• rammaá¹‡Ä• . rÅ«paá¹ƒ á¹-hapetv
kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• , rÅ«pÄ• vacaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato

siyÄ• ajjhattÄ• rammaá¹‡Ä• , siyÄ• \Be 274/ bahiddhÄ• rammaá¹‡Ä• , siyÄ• ajjhattabahid
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ na vattabbaá¹ƒ ajjhattÄ• rammaá¹‡antipi, bahiddhÄ• rammaá¹
ajjhattabahiddhÄ• rammaá¹‡antipi. rÅ«paÃ±ca nibbÄ• naÃ±ca anÄ• rammaá¹‡Ä• .

<1438> katame dhammÄ• sanidassanasappaá¹-ighÄ• ? rÅ«pÄ• yatanaá¹ƒ --- ime dhamm

<1439> katame \Ne 301/ dhammÄ• anidassanasappaá¹-ighÄ• ? cakkhÄ• yatanaá¹ƒ ... pe
--- ime dhammÄ• anidassanasappaá¹-ighÄ• .

<1440> katame dhammÄ• anidassanaappaá¹-ighÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, aku
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, yaÃ±ca rÅ«paá¹ƒ anidassanaá¹ƒ appaá¹
dhammÄ• yatanapariyÄ• pannaá¹ƒ, nibbÄ• naÃ±ca --- ime dhammÄ• anidassanaappaá¹-ig

tikaá¹ƒ.

dukaatthuddhÄ• ro

hetugocchakaá¹ƒ

<1441> katame \Se 351/ dhammÄ• hetÅ«? tayo kusalahetÅ«, tayo akusalahetÅ«, tayo aby
kusalahetu, adoso kusalahetu, catÅ«su bhÅ«mÄ«su kusalesu uppajjanti. amoho kusalahetu
cattÄ• ro Ã±Ä• á¹‡avippayutte cittuppÄ• de á¹-hapetvÄ• , catÅ«su bhÅ«mÄ«su kusalesu up

lobho aá¹-á¹-hasu lobhasahagatesu cittuppÄ• desu uppajjati. doso dvÄ«su domanassasaha
uppajjati. moho sabbÄ• kusalesu uppajjati.

alobho vipÄ• kahetu adoso vipÄ• kahetu, kÄ• mÄ• vacarassa vipÄ• kato ahetuke cittuppÄ•
bhÅ«mÄ«su vipÄ• kesu uppajjanti. amoho vipÄ• kahetu, kÄ• mÄ• vacarassa vipÄ• kato ahe
á¹-hapetvÄ• , cattÄ• ro Ã±Ä• á¹‡avippayutte cittuppÄ• de á¹-hapetvÄ• , catÅ«su bhÅ«mÄ«s

alobho \Ne 302/ kiriyahetu adoso kiriyahetu, kÄ• mÄ• vacarakiriyato ahetuke cittuppÄ• de á
bhÅ«mÄ«su kiriyesu uppajjanti \Ee 243/. amoho kiriyahetu, kÄ• mÄ• vacarakiriyato ahetuke
á¹-hapetvÄ• , cattÄ• ro Ã±Ä• á¹‡avippayutte cittuppÄ• de á¹-hapetvÄ• , tÄ«su bhÅ«mÄ«su
dhammÄ• hetÅ«.

<1442> katame dhammÄ• na hetÅ«? á¹-hapetvÄ• hetÅ«, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dham

<1443> katame dhammÄ• sahetukÄ• ? vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mo
akusalaá¹ƒ, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, kÄ• mÄ• vacarassa \Se 352/ vipÄ• kato ahetuk
catÅ«su bhÅ«mÄ«su vipÄ• ko, kÄ• mÄ• vacarakiriyato ahetuke cittuppÄ• de á¹-hapetvÄ• tÄ
kiriyÄ• byÄ• kataá¹ƒ --- ime dhammÄ• sahetukÄ• .

<1444> katame dhammÄ• ahetukÄ• ? vicikicchÄ• sahagato moho, uddhaccasahagato mo
tisso ca manodhÄ• tuyo, paÃ±ca ca ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, rÅ«paÃ±ca, nib
ahetukÄ• .

<1445> katame dhammÄ• hetusampayuttÄ• ? vicikicchÄ• sahagataá¹ƒ uddhaccasahagata
avasesaá¹ƒ akusalaá¹ƒ, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, kÄ• mÄ• vacarassa vipÄ• kato ahe
catÅ«su bhÅ«mÄ«su vipÄ• ko, kÄ• mÄ• vacarakiriyato ahetuke cittuppÄ• de á¹-hapetvÄ• tÄ
kiriyÄ• byÄ• kataá¹ƒ --- ime dhammÄ• hetusampayuttÄ• .

<1446> katame dhammÄ• hetuvippayuttÄ• ? vicikicchÄ• sahagato moho, uddhaccasahaga
dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni tisso ca manodhÄ• tuyo paÃ±ca ca ahetukamanoviÃ±Ã±Ä• á
nibbÄ• naÃ±ca --- ime dhammÄ• hetuvippayuttÄ• .

<1447> katame \Be 276/ \Ne 303/ dhammÄ• hetÅ« ceva sahetukÄ• ca? yattha dve tayo h
ime dhammÄ• hetÅ« ceva sahetukÄ• ca.

<1448> katame dhammÄ• sahetukÄ• ceva na ca hetÅ«? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ,
vipÄ• kato ahetuke cittuppÄ• de á¹-hapetvÄ• catÅ«su bhÅ«mÄ«su \Se 353/ vipÄ• ko, kÄ• m
cittuppÄ• de á¹-hapetvÄ• tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, etthuppanne hetÅ« á¹-ha
sahetukÄ• ceva na ca hetÅ«. ahetukÄ• dhammÄ• na vattabbÄ• --- hetÅ« ceva sahetukÄ•
ca hetÅ«tipi.

<1449> katame \Ee 244/ dhammÄ• hetÅ« ceva hetusampayuttÄ• ca? yattha dve tayo hetu
dhammÄ• hetÅ« ceva hetusampayuttÄ• ca.

<1450> katame dhammÄ• hetusampayuttÄ• ceva na ca hetÅ«? catÅ«su bhÅ«mÄ«su kus
kÄ• mÄ• vacarassa vipÄ• kato ahetuke cittuppÄ• de á¹-hapetvÄ• catÅ«su bhÅ«mÄ«su vipÄ
ahetuke cittuppÄ• de á¹-hapetvÄ• tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, etthuppanne he
dhammÄ• hetusampayuttÄ• ceva na ca hetÅ«. hetuvippayuttÄ• dhammÄ• na vattabbÄ•
cÄ• tipi, hetusampayuttÄ• ceva na ca hetÅ«tipi.

<1451> katame dhammÄ• na hetÅ« sahetukÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, akusala
ahetuke cittuppÄ• de á¹-hapetvÄ• catÅ«su bhÅ«mÄ«su vipÄ• ko, kÄ• mÄ• vacarakiriyato a

á¹-hapetvÄ• tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, etthuppanne hetÅ« á¹-hapetvÄ• --- in
sahetukÄ• .

<1452> katame dhammÄ• na hetÅ« ahetukÄ• ? dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, tisso ca ma
ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• na he
dhammÄ• na vattabbÄ• --- na hetÅ« sahetukÄ• tipi, na hetÅ« ahetukÄ• tipi.

cÅ«á¸·antaradukaá¹ƒ

<1453> katame \Be 277/ \Ne 304/ dhammÄ• sappaccayÄ• ? catÅ«su bhÅ«mÄ«su kusalaá
bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime

<1454> katame dhammÄ• appaccayÄ• ? nibbÄ• naá¹ƒ --- ime dhammÄ• appaccayÄ• .

<1455> katame dhammÄ• saá¹…khatÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, ca
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• saá¹…khatÄ• .

<1456> katame dhammÄ• asaá¹…khatÄ• ? nibbÄ• naá¹ƒ --- ime dhammÄ• asaá¹…khatÄ

<1457> katame dhammÄ• sanidassanÄ• ? rÅ«pÄ• yatanaá¹ƒ --- ime dhammÄ• sanidassa

<1458> katame dhammÄ• anidassanÄ• ? cakkhÄ• yatanaá¹ƒ \Ee 245/ ... pe ... phoá¹-á¹-ha
bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ
rÅ«paá¹ƒ anidassanaá¹ƒ appaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ, nibbÄ• naÃ±c

<1459> katame dhammÄ• sappaá¹-ighÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• y
sappaá¹-ighÄ• .

<1460> katame dhammÄ• appaá¹-ighÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, ca
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, yaÃ±ca rÅ«paá¹ƒ anidassanaá¹ƒ appaá¹-ighaá¹ƒ dhamm
nibbÄ• naÃ±ca \Se 355/ --- ime dhammÄ• appaá¹-ighÄ• .

<1461> katame dhammÄ• rÅ«pino? cattÄ• ro ca mahÄ• bhÅ«tÄ• , catunnaÃ±ca mahÄ• bh
ime dhammÄ• rÅ«pino.

<1462> katame \Ne 305/ dhammÄ• arÅ«pino? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, nibbÄ• naÃ±ca --- ime dhammÄ• arÅ«pino.

<1463> katame \Be 278/ dhammÄ• lokiyÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• lokiyÄ• .

<1464> katame dhammÄ• lokuttarÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ• ri ca s
nibbÄ• naÃ±ca --- ime dhammÄ• lokuttarÄ• . sabbe {sabbeva (Se) } dhammÄ• kenaci viÃ±
viÃ±Ã±eyyÄ• .

Ä• savagocchakaá¹ƒ

<1465> katame dhammÄ• Ä• savÄ• ? cattÄ• ro Ä• savÄ• --- kÄ• mÄ• savo, bhavÄ• savo
kÄ• mÄ• savo aá¹-á¹-hasu lobhasahagatesu cittuppÄ• desu uppajjati bhavÄ• savo catÅ«su
diá¹-á¹-higatavippayuttalobhasahagatesu cittuppÄ• desu uppajjati diá¹-á¹-hÄ• savo catÅ«su
diá¹-á¹-higatasampayuttesu cittuppÄ• desu uppajjati. avijjÄ• savo sabbÄ• kusalesu uppajjati
Ä• savÄ• .

<1466> katame dhammÄ• no Ä• savÄ• ? á¹-hapetvÄ• Ä• save avasesaá¹ƒ akusalaá¹ƒ, ca
246/, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, n
dhammÄ• no Ä• savÄ• .

<1467> katame dhammÄ• sÄ• savÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ«su b
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• sÄ• savÄ• .

<1468> katame dhammÄ• anÄ• savÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ• ri ca
--- ime dhammÄ• anÄ• savÄ• .

<1469> katame \Ne 306/ dhammÄ• Ä• savasampayuttÄ• ? dve domanassasahagatacittup
á¹-hapetvÄ• , vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ á¹-hapetvÄ• , avase
dhammÄ• Ä• savasampayuttÄ• .

<1470> katame \Be 279/ dhammÄ• Ä• savavippayuttÄ• ? dvÄ«su domanassasahagatesu
vicikicchÄ• sahagato moho, uddhaccasahagato moho, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• Ä• savavip

<1471> katame dhammÄ• Ä• savÄ• ceva sÄ• savÄ• ca? teva Ä• savÄ• Ä• savÄ• ceva

<1472> katame dhammÄ• sÄ• savÄ• ceva no ca Ä• savÄ• ? á¹-hapetvÄ• Ä• save, avase
kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca
sÄ• savÄ• ceva no ca Ä• savÄ• . anÄ• savÄ• dhammÄ• na vattabbÄ• --- Ä• savÄ• ceva

no ca Ä• savÄ• tipi.

<1473> katame \Se 357/ dhammÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• ca? yattha dve t
--- ime dhammÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• ca.

<1474> katame dhammÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• ? á¹-hapetvÄ• Ä• s
dhammÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• . Ä• savavippayuttÄ• dhammÄ• na
Ä• savasampayuttÄ• cÄ• tipi, Ä• savasampayuttÄ• ceva no ca Ä• savÄ• tipi.

<1475> katame dhammÄ• Ä• savavippayuttÄ• sÄ• savÄ• ? dvÄ«su domanassasahagates
vicikicchÄ• sahagato moho, uddhaccasahagato moho, tÄ«su bhÅ«mÄ«su \Ne 307/ \Ee 247
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• Ä

<1476> katame dhammÄ• Ä• savavippayuttÄ• anÄ• savÄ• ? cattÄ• ro maggÄ• apariyÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• Ä• savavippayuttÄ• anÄ• savÄ•
vattabbÄ• --- Ä• savavippayuttÄ• sÄ• savÄ• tipi, Ä• savavippayuttÄ• anÄ• savÄ• tipi.

saá¹ƒyojanagocchakaá¹ƒ

<1477> katame \Be 280/ dhammÄ• saá¹ƒyojanÄ• ? dasa saá¹ƒyojanÄ• ni --- kÄ• marÄ• g
paá¹-ighasaá¹ƒyojanaá¹ƒ, mÄ• nasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá
sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ, bhavarÄ• gasaá¹ƒyojanaá¹ƒ, issÄ• saá¹ƒyojanaá
avijjÄ• saá¹ƒyojanaá¹ƒ. kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ aá¹-á¹-hasu \Se 358/ lobhasahagates
paá¹-ighasaá¹ƒyojanaá¹ƒ dvÄ«su domanassasahagatesu cittuppÄ• desu uppajjati. mÄ• nas
diá¹-á¹-higatavippayuttalobhasahagatesu cittuppÄ• desu uppajjati. diá¹-á¹-hisaá¹ƒyojanaá¹ƒ
diá¹-á¹-higatasampayuttesu cittuppÄ• desu uppajjati. vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ•
cittuppÄ• desu uppajjati. sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ catÅ«su diá¹-á¹-higatasa
uppajjati. bhavarÄ• gasaá¹ƒyojanaá¹ƒ catÅ«su diá¹-á¹-higatavippayuttalobhasahagatesu cit
issÄ• saá¹ƒyojanaÃ±ca macchariyasaá¹ƒyojanaÃ±ca dvÄ«su domanassasahagatesu cittup
avijjÄ• saá¹ƒyojanaá¹ƒ sabbÄ• kusalesu uppajjati --- ime dhammÄ• saá¹ƒyojanÄ• .

<1478> katame dhammÄ• no saá¹ƒyojanÄ• . á¹-hapetvÄ• saá¹ƒyojane avasesaá¹ƒ akusa
kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±
dhammÄ• no saá¹ƒyojanÄ• .

<1479> katame dhammÄ• saá¹ƒyojaniyÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ«
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• saá¹ƒyojaniyÄ• .

<1480> katame \Ne 308/ dhammÄ• asaá¹ƒyojaniyÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• asaá¹ƒyojaniyÄ• .

<1481> katame dhammÄ• saá¹ƒyojanasampayuttÄ• ? uddhaccasahagataá¹ƒ \Ee 248/ mo
akusalaá¹ƒ --- ime dhammÄ• saá¹ƒyojanasampayuttÄ• .

<1482> katame \Se 359/ dhammÄ• saá¹ƒyojanavippayuttÄ• ? uddhaccasahagato moho, c
catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ•
saá¹ƒyojanavippayuttÄ• .

<1483> katame dhammÄ• saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• ca? tÄ• neva saá¹ƒyojanÄ
saá¹ƒyojaniyÄ• ca.

<1484> katame \Be 281/ dhammÄ• saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• ? á¹-hapetv
akusalaá¹ƒ, tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su k
rÅ«paá¹ƒ --- ime dhammÄ• saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• . asaá¹ƒyojaniyÄ• dh
saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• cÄ• tipi, saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• tipi.

<1485> katame dhammÄ• saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• ca? yattha dve t
uppajjanti --- ime dhammÄ• saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• ca.

<1486> katame dhammÄ• saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• ? á¹-hapetv
akusalaá¹ƒ --- ime dhammÄ• saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• . saá¹ƒyo
vattabbÄ• --- saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• cÄ• tipi, saá¹ƒyojanasampayut
saá¹ƒyojanÄ• tipi.

<1487> katame dhammÄ• saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniyÄ• ? uddhaccasahagato m
kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su \Se 360/ bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, s
dhammÄ• saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniyÄ• .

<1488> katame dhammÄ• saá¹ƒyojanavippayuttÄ• asaá¹ƒyojaniyÄ• ? cattÄ• ro maggÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• saá¹ƒyojanavippayuttÄ• asaá¹ƒy
saá¹ƒyojanasampayuttÄ• dhammÄ• na vattabbÄ• --- saá¹ƒyojanavippayuttÄ• saá¹ƒyojan
saá¹ƒyojanavippayuttÄ• asaá¹ƒyojaniyÄ• tipi.

ganthagocchakaá¹ƒ

<1489> katame dhammÄ• ganthÄ• ? cattÄ• ro \Ee 249/ ganthÄ• --- abhijjhÄ• kÄ• yaganth

sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒ saccÄ• bhiniveso kÄ• yagantho. abhijjhÄ• kÄ
lobhasahagatesu \Be 282/ cittuppÄ• desu uppajjati. byÄ• pÄ• do kÄ• yagantho dvÄ«su dom
cittuppÄ• desu uppajjati. sÄ«labbataparÄ• mÄ• so kÄ• yagantho ca idaá¹ƒ saccÄ• bhiniveso
diá¹-á¹-higatasampayuttesu cittuppÄ• desu uppajjanti --- ime dhammÄ• ganthÄ• .

<1490> katame dhammÄ• no ganthÄ• ? á¹-hapetvÄ• ganthe, avasesaá¹ƒ akusalaá¹ƒ, cat
catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ•
ganthÄ• .

<1491> katame dhammÄ• ganthaniyÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ«su
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• ganthaniyÄ• .

<1492> katame dhammÄ• aganthaniyÄ• ? cattÄ• ro maggÄ• \Se 361/ apariyÄ• pannÄ• ,
nibbÄ• naÃ±ca --- ime dhammÄ• aganthaniyÄ• .

<1493> katame dhammÄ• ganthasampayuttÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttacittupp
diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , etthuppannaá¹ƒ lobhaá¹ƒ á¹-hapetvÄ•
domanassasahagatacittuppÄ• dÄ• , etthuppannaá¹ƒ paá¹-ighaá¹ƒ á¹-hapetvÄ• --- ime dhan

<1494> katame dhammÄ• ganthavippayuttÄ• ? catÅ«su diá¹-á¹-higatavippayuttalobhasaha
uppanno lobho, dvÄ«su domanassasahagatesu cittuppÄ• desu uppannaá¹ƒ paá¹-ighaá¹ƒ, v
cittuppÄ• do, uddhaccasahagato cittuppÄ• do, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bh
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• ganthavipp

<1495> katame dhammÄ• ganthÄ• ceva ganthaniyÄ• ca? teva ganthÄ• ganthÄ• ceva g

<1496> katame dhammÄ• ganthaniyÄ• ceva no ca ganthÄ• ? á¹-hapetvÄ• ganthe avases
bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹
dhammÄ• ganthaniyÄ• ceva no ca ganthÄ• . aganthaniyÄ• \Ee 250/ dhammÄ• na vattabl
ganthaniyÄ• cÄ• tipi, ganthaniyÄ• ceva no ca ganthÄ• tipi.

<1497> katame \Be 283/ dhammÄ• ganthÄ• ceva ganthasampayuttÄ• ca? yattha diá¹-á¹-
uppajjanti --- ime dhammÄ• ganthÄ• ceva ganthasampayuttÄ• \Se 362/ ca.

<1498> katame dhammÄ• ganthasampayuttÄ• ceva no ca ganthÄ• ? aá¹-á¹-ha lobhasaha
domanassasahagatacittuppÄ• dÄ• , etthuppanne ganthe á¹-hapetvÄ• --- ime dhammÄ• ga
ganthÄ• . ganthavippayuttÄ• dhammÄ• na vattabbÄ• --- ganthÄ• ceva ganthasampayuttÄ
ceva no ca ganthÄ• tipi.

<1499> katame dhammÄ• ganthavippayuttÄ• ganthaniyÄ• ? catÅ«su diá¹-á¹-higatavippay
cittuppÄ• desu uppanno lobho, dvÄ«su domanassasahagatesu cittuppÄ• desu uppannaá¹ƒ
vicikicchÄ• sahagato cittuppÄ• do, uddhaccasahagato cittuppÄ• do, tÄ«su bhÅ«mÄ«su kus
bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime
ganthaniyÄ• .

<1500> katame dhammÄ• ganthavippayuttÄ• aganthaniyÄ• ? cattÄ• ro maggÄ• apariyÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• ganthavippayuttÄ• aganthaniyÄ
vattabbÄ• --- ganthavippayuttÄ• ganthaniyÄ• tipi, ganthavippayuttÄ• aganthaniyÄ• tipi.

oghagocchakaá¹ƒ

<1501> katame dhammÄ• oghÄ• ... pe ....

yogagocchakaá¹ƒ

<1502> katame dhammÄ• yogÄ• ... pe ....

nÄ«varaá¹‡agocchakaá¹ƒ

<1503> katame dhammÄ• nÄ«varaá¹‡Ä• ? cha nÄ«varaá¹‡Ä• --- kÄ• macchandanÄ«vara
thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá
\Be 284/. kÄ• macchandanÄ«varaá¹‡aá¹ƒ aá¹-á¹-hasu lobhasahagatesu cittuppÄ• desu \Se
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ dvÄ«su domanassasahagatesu cittuppÄ• desu uppajjati, thina
sasaá¹…khÄ• rikesu akusalesu uppajjati, uddhaccanÄ«varaá¹‡aá¹ƒ uddhaccasahagatesu c
kukkuccanÄ«varaá¹‡aá¹ƒ dvÄ«su domanassasahagatesu cittuppÄ• desu uppajjati, vicikicch
vicikicchÄ• sahagatesu cittuppÄ• desu uppajjati, avijjÄ• nÄ«varaá¹‡aá¹ƒ \Ee 251/ sabbÄ• ku
dhammÄ• nÄ«varaá¹‡Ä• .

<1504> katame dhammÄ• no nÄ«varaá¹‡Ä• ? á¹-hapetvÄ• nÄ«varaá¹‡e avasesaá¹ƒ akus
kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±
dhammÄ• no nÄ«varaá¹‡Ä• .

<1505> katame \Ne 312/ dhammÄ• nÄ«varaá¹‡iyÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusa
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• n

<1506> katame dhammÄ• anÄ«varaá¹‡iyÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ•

nibbÄ• naÃ±ca --- ime dhammÄ• anÄ«varaá¹‡iyÄ• .

<1507> katame dhammÄ• nÄ«varaá¹‡asampayuttÄ• ? dvÄ• dasa akusalacittuppÄ• dÄ• -
nÄ«varaá¹‡asampayuttÄ• .

<1508> katame dhammÄ• nÄ«varaá¹‡avippayuttÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, cat
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• nÄ«varaá¹

<1509> katame dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• ca? tÄ• neva nÄ«varaá¹‡
nÄ«varaá¹‡iyÄ• ca.

<1510> katame dhammÄ• nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• ? á¹-hapetvÄ• nÄ«
tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ•
ime dhammÄ• nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• . anÄ«varaá¹‡iyÄ• dhammÄ• n
nÄ«varaá¹‡iyÄ• cÄ• tipi, nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• tipi.

<1511> katame \Be 285/ dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca? ya
ekato uppajjanti --- ime dhammÄ• nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca.

<1512> katame dhammÄ• nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• ? á¹-hape
akusalaá¹ƒ --- ime dhammÄ• nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• . nÄ«va
vattabbÄ• --- nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• \Ee 252/ cÄ• tipi, nÄ«varaá¹‡
nÄ«varaá¹‡Ä• tipi.

<1513> katame \Ne 313/ dhammÄ• nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• ? tÄ«su bhÅ
bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime
nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• .

<1514> katame dhammÄ• nÄ«varaá¹‡avippayuttÄ• anÄ«varaá¹‡iyÄ• ? cattÄ• ro maggÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• nÄ«varaá¹‡avippayuttÄ• anÄ«va
nÄ«varaá¹‡asampayuttÄ• dhammÄ• na vattabbÄ• --- nÄ«varaá¹‡avippayuttÄ• nÄ«varaá
nÄ«varaá¹‡avippayuttÄ• anÄ«varaá¹‡iyÄ• tipi.

parÄ• mÄ• sagocchakaá¹ƒ

<1515> katame \Se 365/ dhammÄ• parÄ• mÄ• sÄ• ? diá¹-á¹-hiparÄ• mÄ• so catÅ«su diá¹
cittuppÄ• desu uppajjati --- ime dhammÄ• parÄ• mÄ• sÄ• .

<1516> katame dhammÄ• no parÄ• mÄ• sÄ• ? á¹-hapetvÄ• parÄ• mÄ• saá¹ƒ avasesaá¹ƒ
kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±
dhammÄ• no parÄ• mÄ• sÄ• .

<1517> katame dhammÄ• parÄ• maá¹-á¹-hÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• parÄ• maá¹-á¹-h

<1518> katame \Be 286/ dhammÄ• aparÄ• maá¹-á¹-hÄ• ? cattÄ• ro maggÄ• apariyÄ• par
sÄ• maÃ±Ã±aphalÄ• ni nibbÄ• naÃ±ca --- ime dhammÄ• aparÄ• maá¹-á¹-hÄ• .

<1519> katame dhammÄ• parÄ• mÄ• sasampayuttÄ• ? cattÄ• ro diá¹-á¹-higatasampayutta
parÄ• mÄ• saá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• parÄ• mÄ• sasampayuttÄ• .

<1520> katame dhammÄ• parÄ• mÄ• savippayuttÄ• ? cattÄ• ro diá¹-á¹-higatavippayuttalo
314/, dve domanassasahagatacittuppÄ• dÄ• , vicikicchÄ• sahagato cittuppÄ• do, uddhacca
catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• b
nibbÄ• naÃ±ca --- ime dhammÄ• parÄ• mÄ• savippayuttÄ• . parÄ• mÄ• so na vattabbo ---
parÄ• mÄ• savippayuttotipi.

<1521> katame dhammÄ• parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• ca? so \Ee 253/ eva p
ceva parÄ• maá¹-á¹-ho ca.

<1522> katame dhammÄ• parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• ? á¹-hapetvÄ• p
akusalaá¹ƒ, tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su k
rÅ«paá¹ƒ --- ime dhammÄ• parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• . aparÄ• maá¹-á
parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• cÄ• tipi, parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ

<1523> katame dhammÄ• parÄ• mÄ• savippayuttÄ• parÄ• maá¹-á¹-hÄ• ? cattÄ• ro
diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , dve domanassasahagatacittuppÄ• dÄ
cittuppÄ• do, uddhaccasahagato cittuppÄ• do, tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ
kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• parÄ• mÄ• savippayuttÄ• par

<1524> katame dhammÄ• parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ• ? cattÄ• ro mag
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• parÄ• mÄ• savippayuttÄ• aparÄ
parÄ• mÄ• sasampayuttÄ• ca dhammÄ• na vattabbÄ• --- parÄ• mÄ• savippayuttÄ• parÄ
parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ• tipi.

mahantaradukaá¹ƒ

<1525> katame \Be 287/ dhammÄ• sÄ• rammaá¹‡Ä• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, al
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ --- ime dhammÄ• sÄ• rammaá¹‡Ä• .

<1526> katame \Ne 315/ dhammÄ• anÄ• rammaá¹‡Ä• ? rÅ«paÃ±ca, nibbÄ• naÃ±ca --- im
anÄ• rammaá¹‡Ä• .

<1527> katame dhammÄ• cittÄ• ? cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ•

<1528> katame dhammÄ• no cittÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÅ
nibbÄ• naÃ±ca --- ime dhammÄ• no cittÄ• .

<1529> katame dhammÄ• cetasikÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…kh
cetasikÄ• .

<1530> katame dhammÄ• acetasikÄ• ? cittaÃ±ca, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dha

<1531> katame \Ee 254/ dhammÄ• cittasampayuttÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkh
ime dhammÄ• cittasampayuttÄ• .

<1532> katame dhammÄ• cittavippayuttÄ• ? rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ•
vattabbaá¹ƒ --- cittena sampayuttantipi, cittena vippayuttantipi.

<1533> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandl
dhammÄ• cittasaá¹ƒsaá¹-á¹-hÄ• .

<1534> katame dhammÄ• cittavisaá¹ƒsaá¹-á¹-hÄ• ? rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dh
cittavisaá¹ƒsaá¹-á¹-hÄ• . cittaá¹ƒ na vattabbaá¹ƒ --- cittena saá¹ƒsaá¹-á¹-hantipi, cittena
visaá¹ƒsaá¹-á¹-hantipi.

<1535> katame dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhan
kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ cittajaá¹ƒ citta
cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne 316/ --- rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatana
phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu rÅ«passa lahutÄ• rÅ«passa mu
rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- ime dhammÄ• cittasam

<1536> katame dhammÄ• no cittasamuá¹-á¹-hÄ• nÄ• ? cittaÃ±ca, avasesaÃ±ca rÅ«paá¹ƒ

no cittasamuá¹-á¹-hÄ• nÄ• .

<1537> katame dhammÄ• cittasahabhuno? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá
kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti --- ime dhammÄ• cittasahabhuno.

<1538> katame dhammÄ• no cittasahabhuno? cittaÃ±ca, avasesaÃ±ca rÅ«paá¹ƒ, nibbÄ•
cittasahabhuno.

<1539> katame dhammÄ• cittÄ• nuparivattino? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho,
kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti --- ime dhammÄ• cittÄ• nuparivattino.

<1540> katame dhammÄ• no cittÄ• nuparivattino? cittaÃ±ca, avasesaÃ±ca rÅ«paá¹ƒ, nibb
no cittÄ• nuparivattino.

<1541> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• ? vedanÄ• kkhandho \B
saá¹…khÄ• rakkhandho --- ime dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• .

<1542> katame dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• ? cittaÃ±ca, rÅ«paÃ
dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• .

<1543> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno? vedanÄ• kk
saá¹…khÄ• rakkhandho --- ime dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhun

<1544> katame \Ne 317/ dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno?
369/, nibbÄ• naÃ±ca --- ime dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhun

<1545> katame dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino? vedanÄ•
saá¹…khÄ• rakkhandho --- ime dhammÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nupariva

<1546> katame \Be 289/ dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti
nibbÄ• naÃ±ca --- ime dhammÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino.

<1547> katame dhammÄ• ajjhattikÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... manÄ• yatanaá¹ƒ --- im

<1548> katame dhammÄ• bÄ• hirÄ• ? rÅ«pÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ ---

<1549> katame dhammÄ• upÄ• dÄ• ? cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ

<1550> katame dhammÄ• no upÄ• dÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, cat
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, cattÄ• ro ca mahÄ• bhÅ«tÄ• , nibbÄ• naÃ±ca --- ime dha

<1551> katame dhammÄ• upÄ• diá¹‡á¹‡Ä• ? tÄ«su bhÅ«mÄ«su vipÄ• ko, yaÃ±ca rÅ«paá
dhammÄ• upÄ• diá¹‡á¹‡Ä• .

<1552> katame dhammÄ• anupÄ• diá¹‡á¹‡Ä• ? tÄ«su \Ee 256/ bhÅ«mÄ«su kusalaá¹ƒ, ak
kiriyÄ• byÄ• kataá¹ƒ, yaÃ±ca rÅ«paá¹ƒ na kammassa katattÄ• , cattÄ• ro maggÄ• apariyÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• anupÄ• diá¹‡á¹‡Ä• .

upÄ• dÄ• nagocchakaá¹ƒ

<1553> katame \Ne 318/ dhammÄ• upÄ• dÄ• nÄ• ? cattÄ• ri upÄ• dÄ• nÄ• ni --- kÄ• mup
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ. kÄ• mupÄ•
lobhasahagatesu cittuppÄ• desu uppajjati. diá¹-á¹-hupÄ• dÄ• naÃ±ca sÄ«labbatupÄ• dÄ• n
catÅ«su diá¹-á¹-higatasampayuttesu cittuppÄ• desu uppajjanti --- ime dhammÄ• upÄ• dÄ•

<1554> katame dhammÄ• no upÄ• dÄ• nÄ• ? á¹-hapetvÄ• upÄ• dÄ• ne avasesaá¹ƒ akus
kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±
dhammÄ• no upÄ• dÄ• nÄ• .

<1555> katame \Be 290/ dhammÄ• upÄ• dÄ• niyÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusa
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• upÄ• dÄ•

<1556> katame dhammÄ• anupÄ• dÄ• niyÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ
nibbÄ• naÃ±ca --- ime dhammÄ• anupÄ• dÄ• niyÄ• .

<1557> katame dhammÄ• upÄ• dÄ• nasampayuttÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttal
cattÄ• ro diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , etthuppannaá¹ƒ lobhaá¹ƒ á¹
dhammÄ• upÄ• dÄ• nasampayuttÄ• .

<1558> katame dhammÄ• upÄ• dÄ• navippayuttÄ• ? catÅ«su diá¹-á¹-higatavippayuttalobh
uppanno lobho, dve domanassasahagatacittuppÄ• dÄ• , vicikicchÄ• sahagato cittuppÄ• do,
cittuppÄ• do, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«m
rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• \Se 371/ upÄ• dÄ• navippayuttÄ• .

<1559> katame dhammÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• ca? tÄ• neva upÄ• dÄ• n

<1560> katame \Ne 319/ dhammÄ• upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• ? á¹-hapetv
akusalaá¹ƒ, tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su k
rÅ«paá¹ƒ --- ime dhammÄ• upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• \Ee 257/. anupÄ• dÄ
upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• cÄ• tipi, upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• tip

<1561> katame dhammÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• ca? yattha diá¹-
--- ime dhammÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• ca.

<1562> katame dhammÄ• upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• ? aá¹-á¹-h
etthuppanne upÄ• dÄ• ne á¹-hapetvÄ• --- ime dhammÄ• upÄ• dÄ• nasampayuttÄ• ceva n
upÄ• dÄ• navippayuttÄ• dhammÄ• na vattabbÄ• --- upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasam
upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• tipi.

<1563> katame \Be 291/ dhammÄ• upÄ• dÄ• navippayuttÄ• upÄ• dÄ• niyÄ• ? catÅ«su
diá¹-á¹-higatavippayuttalobhasahagatesu cittuppÄ• desu uppanno lobho, dve domanassasa
vicikicchÄ• sahagato cittuppÄ• do, uddhaccasahagato cittuppÄ• do, tÄ«su bhÅ«mÄ«su kus
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• u
upÄ• dÄ• niyÄ• .

<1564> katame dhammÄ• upÄ• dÄ• navippayuttÄ• anupÄ• dÄ• niyÄ• ? cattÄ• ro maggÄ•
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• upÄ• dÄ• navippayuttÄ• anupÄ•
dhammÄ• na vattabbÄ• --- upÄ• dÄ• navippayuttÄ• upÄ• dÄ• niyÄ• tipi, upÄ• dÄ• navipp

kilesagocchakaá¹ƒ

<1565> katame dhammÄ• kilesÄ• ? dasa kilesavatthÅ«ni --- lobho, doso, moho, mÄ• no, d
thinaá¹ƒ, uddhaccaá¹ƒ, ahirikaá¹ƒ, anottappaá¹ƒ. lobho aá¹-á¹-hasu lobhasahagatesu cittupp
uppajjati. doso dvÄ«su domanassasahagatesu cittuppÄ• desu uppajjati. moho sabbÄ• kusa
catÅ«su diá¹-á¹-higatavippayuttalobhasahagatesu cittuppÄ• desu uppajjati. diá¹-á¹-hi catÅ«s
diá¹-á¹-higatasampayuttesu cittuppÄ• desu uppajjati. vicikicchÄ• vicikicchÄ• sahagatesu cit
thinaá¹ƒ sasaá¹…khÄ• rikesu akusalesu uppajjati. uddhaccaÃ±ca ahirikaÃ±ca anottappaÃ±c
uppajjanti --- ime dhammÄ• kilesÄ• .

<1566> katame dhammÄ• no kilesÄ• ? á¹-hapetvÄ• \Ee 258/ kilese avasesaá¹ƒ akusalaá¹
kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±
dhammÄ• no kilesÄ• .

<1567> katame dhammÄ• saá¹ƒkilesikÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ«s

bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ sabbaÃ±ca rÅ«paá¹ƒ --- ime \Se 373/ dhammÄ• saá¹ƒkile

<1568> katame dhammÄ• asaá¹ƒkilesikÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ• r
nibbÄ• naÃ±ca --- ime dhammÄ• asaá¹ƒkilesikÄ• .

<1569> katame \Be 292/ dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• ? dvÄ• dasa akusalacittuppÄ• dÄ• -
saá¹ƒkiliá¹-á¹-hÄ• .

<1570> katame dhammÄ• asaá¹ƒkiliá¹-á¹-hÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su b
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• asaá¹ƒkiliá

<1571> katame dhammÄ• kilesasampayuttÄ• ? dvÄ• dasa akusalacittuppÄ• dÄ• --- ime d

<1572> katame dhammÄ• kilesavippayuttÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bh
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• kilesavippa

<1573> katame \Ne 321/ dhammÄ• kilesÄ• ceva saá¹ƒkilesikÄ• ca? teva kilesÄ• kilesÄ•

<1574> katame dhammÄ• saá¹ƒkilesikÄ• ceva no ca kilesÄ• ? á¹-hapetvÄ• kilese avases
bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹
dhammÄ• saá¹ƒkilesikÄ• ceva no ca kilesÄ• . asaá¹ƒkilesikÄ• dhammÄ• na vattabbÄ• --
saá¹ƒkilesikÄ• cÄ• tipi, saá¹ƒkilesikÄ• ceva no ca kilesÄ• tipi.

<1575> katame dhammÄ• kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• ca? teva kilesÄ• kilesÄ• ceva

<1576> katame dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• ? á¹-hapetvÄ• kilese ava
dhammÄ• saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• \Se 374/. asaá¹ƒkiliá¹-á¹-hÄ• dhammÄ• n
ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• tipi, saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• tipi.

<1577> katame \Ee 259/ dhammÄ• kilesÄ• ceva kilesasampayuttÄ• ca? yattha dve tayo
--- ime dhammÄ• kilesÄ• ceva kilesasampayuttÄ• ca.

<1578> katame \Be 293/ dhammÄ• kilesasampayuttÄ• ceva no ca kilesÄ• ? á¹-hapetvÄ•
--- ime dhammÄ• kilesasampayuttÄ• ceva no ca kilesÄ• . kilesavippayuttÄ• dhammÄ• na
kilesasampayuttÄ• cÄ• tipi, kilesasampayuttÄ• ceva no ca kilesÄ• tipi.

<1579> katame dhammÄ• kilesavippayuttÄ• saá¹ƒkilesikÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• kilesavippa

<1580> katame dhammÄ• kilesavippayuttÄ• asaá¹ƒkilesikÄ• ? cattÄ• ro maggÄ• apariyÄ
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca --- ime dhammÄ• kilesavippayuttÄ• asaá¹ƒkilesikÄ
na vattabbÄ• --- kilesavippayuttÄ• saá¹ƒkilesikÄ• tipi, kilesavippayuttÄ• asaá¹ƒkilesikÄ• tip

piá¹-á¹-hidukaá¹ƒ

<1581> katame dhammÄ• dassanena pahÄ• tabbÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttac
vicikicchÄ• sahagato cittuppÄ• do --- ime dhammÄ• dassanena pahÄ• tabbÄ• . cattÄ• ro
diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , dve domanassasahagatacittuppÄ• dÄ
siyÄ• dassanena pahÄ• tabbÄ• , siyÄ• na dassanena pahÄ• tabbÄ• .

<1582> katame dhammÄ• na dassanena pahÄ• tabbÄ• ? uddhaccasahagato cittuppÄ• do
catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ•
dassanena pahÄ• tabbÄ• .

<1583> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ? uddhaccasahagato cittuppÄ• do
pahÄ• tabbÄ• . cattÄ• ro diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , dve domana
ime dhammÄ• siyÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• , siyÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ

<1584> katame \Be 294/ dhammÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• ? cattÄ• ro diá¹-á¹-hig
vicikicchÄ• sahagato cittuppÄ• do, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vip
kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• na bhÄ• vanÄ• ya pahÄ

<1585> katame \Ee 260/ dhammÄ• dassanena pahÄ• tabbahetukÄ• ? cattÄ• ro diá¹-á¹-hig
vicikicchÄ• sahagato cittuppÄ• do, etthuppannaá¹ƒ mohaá¹ƒ á¹-hapetvÄ• --- ime dhammÄ•
pahÄ• tabbahetukÄ• . cattÄ• ro diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , dve
domanassasahagatacittuppÄ• dÄ• --- ime dhammÄ• siyÄ• dassanena pahÄ• tabbahetukÄ
pahÄ• tabbahetukÄ• .

<1586> katame \Ne 323/ dhammÄ• na dassanena pahÄ• tabbahetukÄ• ? vicikicchÄ• saha
cittuppÄ• do, catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su \Se 376
kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• na dassanena pahÄ• ta

<1587> katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? uddhaccasahagato cittup
á¹-hapetvÄ• --- ime dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . cattÄ• ro
diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• dÄ• , dve domanassasahagatacittuppÄ• dÄ
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , siyÄ• na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

<1588> katame dhammÄ• na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• ? cattÄ• ro diá¹-á¹-higat
vicikicchÄ• sahagato cittuppÄ• do, uddhaccasahagato moho, catÅ«su bhÅ«mÄ«su kusalaá
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dham
pahÄ• tabbahetukÄ• .

<1589> katame dhammÄ• savitakkÄ• ? kÄ• mÄ• vacarakusalaá¹ƒ, akusalaá¹ƒ, kÄ• mÄ• v
cittuppÄ• dÄ• , akusalassa vipÄ• kato dve, kiriyato ekÄ• dasa, rÅ«pÄ• vacaraá¹ƒ paá¹-hama
vipÄ• kato ca kiriyato ca lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca, e
vitakkaá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• savitakkÄ• .

<1590> katame \Be 295/ dhammÄ• avitakkÄ• ? dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, rÅ«pÄ• vac
ca vipÄ• kato ca kiriyato ca, cattÄ• ro arÅ«pÄ• vacarÄ• kusalato ca vipÄ• kato ca kiriyato c
lokuttaratikacatukkajjhÄ• nÄ• \Se 377/ kusalato ca vipÄ• kato ca, vitakko ca, rÅ«paÃ±ca, ni
dhammÄ• avitakkÄ• .

<1591> katame dhammÄ• savicÄ• rÄ• ? kÄ• mÄ• vacarakusalaá¹ƒ \Ee 261/, akusalaá¹ƒ, k
ekÄ• dasa cittuppÄ• dÄ• , akusalassa vipÄ• kato dve kiriyato ekÄ• dasa, rÅ«pÄ• vacaraeka
vipÄ• kato ca kiriyato ca, lokuttaraekakadukajjhÄ• nÄ• kusalato ca vipÄ• kato ca, etthuppan
á¹-hapetvÄ• --- ime dhammÄ• savicÄ• rÄ• .

<1592> katame \Ne 324/ dhammÄ• avicÄ• rÄ• ? dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, rÅ«pÄ• va
vipÄ• kato ca kiriyato ca, cattÄ• ro Ä• ruppÄ• kusalato ca vipÄ• kato ca kiriyato ca, lokuttar
kusalato ca vipÄ• kato ca, vicÄ• ro ca, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• avicÄ•

<1593> katame dhammÄ• sappÄ«tikÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro somanassasa
cattÄ• ro, kÄ• mÄ• vacarakusalassa vipÄ• kato paÃ±ca, kiriyato paÃ±ca, rÅ«pÄ• vacaraduk
vipÄ• kato ca kiriyato ca, lokuttaradukatikajjhÄ• nÄ• kusalato ca vipÄ• kato ca, etthuppanna
á¹-hapetvÄ• --- ime dhammÄ• sappÄ«tikÄ• .

<1594> katame dhammÄ• appÄ«tikÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro upekkhÄ• saha
aá¹-á¹-ha, kÄ• mÄ• vacarakusalassa vipÄ• kato ekÄ• dasa, akusalassa vipÄ• kato satta, kir
rÅ«pÄ• vacaradukadukajjhÄ• nÄ• kusalato \Se 378/ ca vipÄ• kato ca kiriyato ca, cattÄ• ro
vipÄ• kato ca kiriyato ca, lokuttaradukadukajjhÄ• nÄ• kusalato ca vipÄ• kato ca pÄ«ti ca, rÅ
--- ime dhammÄ• appÄ«tikÄ• .

<1595> katame \Be 296/ dhammÄ• pÄ«tisahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro s
akusalato cattÄ• ro, kÄ• mÄ• vacarakusalassa vipÄ• kato paÃ±ca, kiriyato paÃ±ca, rÅ«pÄ•

kusalato ca vipÄ• kato ca kiriyato ca, lokuttaradukatikajjhÄ• nÄ• kusalato ca vipÄ• kato ca,
pÄ«tiá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• pÄ«tisahagatÄ• .

<1596> katame dhammÄ• na pÄ«tisahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro upekkh
akusalato aá¹-á¹-ha, kÄ• mÄ• vacarakusalassa vipÄ• kato ekÄ• dasa, akusalassa vipÄ• kat
rÅ«pÄ• vacaradukadukajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca, cattÄ• ro Ä• ruppÄ
vipÄ• kato ca kiriyato ca, lokuttaradukadukajjhÄ• nÄ• \Ne 325/ kusalato ca vipÄ• kato ca, p
nibbÄ• naÃ±ca --- ime dhammÄ• na pÄ«tisahagatÄ• .

<1597> katame dhammÄ• sukhasahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro somanas
cattÄ• ro, kÄ• mÄ• vacarakusalassa vipÄ• kato cha, kiriyato paÃ±ca, rÅ«pÄ• vacaratikacatu
vipÄ• kato ca kiriyato ca lokuttaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca, etthuppar
á¹-hapetvÄ• --- ime dhammÄ• \Se 379/ sukhasahagatÄ• .

<1598> katame dhammÄ• na sukhasahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro upekk
akusalato aá¹-á¹-ha, kÄ• mÄ• vacarakusalassa vipÄ• kato dasa, akusalassa vipÄ• kato satt
rÅ«pÄ• vacaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca kiriyato ca, cattÄ• ro Ä•
vipÄ• kato ca kiriyato ca lokuttaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca, sukh
nibbÄ• naÃ±ca --- ime dhammÄ• na sukhasahagatÄ• .

<1599> katame dhammÄ• upekkhÄ• sahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro upek
akusalato cha, kÄ• mÄ• vacarakusalassa vipÄ• kato dasa, akusalassa vipÄ• kato cha, kiriya
rÅ«pÄ• vacaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca kiriyato ca, cattÄ• ro Ä•
vipÄ• kato ca kiriyato ca, lokuttaraá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ kusalato ca vipÄ• kato ca, etth
upekkhaá¹ƒ á¹-hapetvÄ• --- ime dhammÄ• upekkhÄ• sahagatÄ• .

<1600> katame dhammÄ• na upekkhÄ• sahagatÄ• ? kÄ• mÄ• vacarakusalato cattÄ• ro so
akusalato cha, kÄ• mÄ• vacarakusalassa vipÄ• kato cha, akusalassa vipÄ• kato eko, kiriyat
rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• kusalato ca vipÄ• kato ca kiriyato ca, lokuttaratikacatuk
vipÄ• kato ca, upekkhÄ• ca, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• na upekkhÄ• sa

<1601> katame \Ne 326/ dhammÄ• kÄ• mÄ• vacarÄ• ? kÄ• mÄ• vacarakusalaá¹ƒ, akusala
kÄ• mÄ• vacarassa vipÄ• ko, kÄ• mÄ• vacarakiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ ---

<1602> katame dhammÄ• na kÄ• mÄ• vacarÄ• ? rÅ«pÄ• vacarÄ• \Ee 263/, arÅ«pÄ• vaca
dhammÄ• na kÄ• mÄ• vacarÄ• .

<1603> katame dhammÄ• rÅ«pÄ• vacarÄ• ? rÅ«pÄ• vacaracatukkapaÃ±cakajjhÄ• nÄ• ku

--- ime dhammÄ• rÅ«pÄ• vacarÄ• .

<1604> katame dhammÄ• na rÅ«pÄ• vacarÄ• ? kÄ• mÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apa
rÅ«pÄ• vacarÄ• .

<1605> katame dhammÄ• arÅ«pÄ• vacarÄ• ? cattÄ• ro Ä• ruppÄ• kusalato ca vipÄ• kato
arÅ«pÄ• vacarÄ• .

<1606> katame dhammÄ• na arÅ«pÄ• vacarÄ• ? kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , apa
arÅ«pÄ• vacarÄ• .

<1607> katame dhammÄ• pariyÄ• pannÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ
bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• pariyÄ• pannÄ• .

<1608> katame dhammÄ• apariyÄ• pannÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ•
nibbÄ• naÃ±ca --- ime dhammÄ• apariyÄ• pannÄ• .

<1609> katame \Be 298/ dhammÄ• niyyÄ• nikÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• ---

<1610> katame dhammÄ• aniyyÄ• nikÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, catÅ
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dham

<1611> katame \Se 381/ dhammÄ• niyatÄ• ? cattÄ• ro diá¹-á¹-higatasampayuttacittuppÄ•
domanassasahagatacittuppÄ• dÄ• --- ime dhammÄ• siyÄ• niyatÄ• siyÄ• aniyatÄ• . cattÄ
ime dhammÄ• niyatÄ• .

<1612> katame dhammÄ• aniyatÄ• ? cattÄ• ro diá¹-á¹-higatavippayuttalobhasahagatacittu
vicikicchÄ• sahagato cittuppÄ• do, uddhaccasahagato cittuppÄ• do, tÄ«su bhÅ«mÄ«su kus
vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dham

<1613> katame dhammÄ• sauttarÄ• ? tÄ«su bhÅ«mÄ«su kusalaá¹ƒ, akusalaá¹ƒ, tÄ«su bh
264/ bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, sabbaÃ±ca rÅ«paá¹ƒ --- ime dhammÄ• sauttarÄ• .

<1614> katame dhammÄ• anuttarÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ• ri ca sA
--- ime dhammÄ• anuttarÄ• .

<1615> katame dhammÄ• saraá¹‡Ä• ? dvÄ• dasa akusalacittuppÄ• dÄ• --- ime dhammÄ•

<1616> katame dhammÄ• araá¹‡Ä• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ, catÅ«su bhÅ«mÄ«
kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca, nibbÄ• naÃ±ca --- ime dhammÄ• araá¹‡Ä• .

atthuddhÄ• ro niá¹-á¹-hito.

dhammasaá¹…gaá¹‡Ä«pakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

Doing Mrs. Pierce (I was forced to help the girls' injured coach)
byalwayswantedto©

All characters are 18 or older.

Mrs. Pierce was a real piece of work. That's all there was to it. She was the girls' softball coa
reason they had been the most winning team in county history but that didn't change the fac
real bitch. All the girls hated Mrs. Pierce, partly because of her nasty temper but mostly beca
cutting, condescending remarks but each member of the team played their very best to avoi
of her ridicule.

The girls weren't the only ones scared of Mrs. Pierce; us guys were afraid of her too. Nobod
dressed down by that little dynamo, and I do mean undressed. By the time she finished with
like you'd been stripped naked and your poor, frightened little willy, looking like it had been s
arctic waters for months, would be on display for all to see. Nope, nobody wanted to cross M
that's why I was scared out of my wits after I left Coach's office.

"Emerson," he had yelled as we all started for the showers. "Come see me when you're don

"Can't you get someone else, Coach?" I had pleaded after he made my assignment known.

"Of course I can," he retorted, fixing me with his steely glare. "But I'm sending you!"

"Right, Coach," I backed down immediately.

"Saturday morning. Here's the address." He held out a wrinkled piece of paper torn from the
coffee-stained pad. "Be there at nine sharp."

I read the address scrawled on the scruffy piece of paper.

"Don't let me down, Paul," Coach added in a softer tone. "The school needs Mrs. Pierce in t
if both the teams are to win five years in a row. It'll be pretty hard for anyone to match that re

"I won't Coach," I promised.

"Make sure you don't," his parting warning sounded ominous.

Before I reached the door, he said, "She's not as bad as they make her out to be."

I didn't believe that for a second and Coach's lopsided smile wasn't encouraging either. I op
walked down the hall, my heart filled with dread.

- -

As I walked down the tree-lined avenue, I checked the numbers on each house. The leaves
color despite the warmth imparted by the still strong sun. I was almost there, at Mrs. Pierce's
injures herself and I have to do chores for her? It wasn't fair. I knew I couldn't be forced to bu
wanted to stay on the team, I had to do Coach's bidding and keep quiet about it. There it wa
rambling rancher on a large lot with shrubs lining the curved walkway to the front door and fl
bordering the house itself. I walked up to the door, careful not to tread on the grass, vacillati
ringing the bell and knocking on the door. Which would be least disturbing? I pressed the do
at the series of clanging chimes my tentative touch had set off. The door opened and she wa
managing to appear haughty and aloof despite her diminutive frame.

"Yes?" she inquired, one hand holding the partially open door.

"I'm Paul," I said, pausing to await her recognition of who I was and why I was there but her
didn't change.

"Uh... Coach sent me."

"Oh yes, of course. I'll meet you out back. There's a gate around the side." Mrs. Pierce wave
and then abruptly closed the door.

I stared at the door for a few seconds, then shuffled around the side of the house, unlatched
walked into the back yard. There was a swimming pool filled with sparkling turquoise water i
large yard rimmed with tall hedges and flower gardens, nicely set off by a large willow tree a
a picnic table set under the shade of its drooping branches. I stopped to survey the beauty o
the front of the property, although nice, hadn't prepared me for. This had to be the nicest yar
street, by far. Mrs. Pierce appeared through the French doors at the rear of the house and w
across the cement patio favoring her right heel. That was the only evidence of her injury that
walked to the far side of the pool and stopped, ignoring me as she surveyed the flower gard
behind her and quietly waited for her to acknowledge my presence.

"Do you think you can mow the lawn without scarring the edges or blowing grass on the flow

"I'll be careful," I replied. The last thing I needed was for her to complain to Coach. "It's a ver
yard," I added, sucking up and trying to provide assurance that I meant it when I said I'd be

"I won't let my husband do it. He doesn't understand the commitment required to achieve a l
meticulous you have to be at every step, and the constant diligence, so... well, he doesn't ap
Nor, I suppose, do you, so if you can't do it, just say so before you ruin it."

Mrs. Pierce turned and fixed her gaze on me. It seemed now that she was the taller person.
shuffled my feet.

"I can do it."

"All right, but remember, doing a job properly is better than getting it done quickly."

I nodded.

"You'll find everything you need in the shed," she said, dismissively, waving her hand toward
of the yard as she brushed by me. I turned to watch her go. I meant to fix her with an evil ey
wasn't looking but that changed as she walked away. Even with a slight limp, her shapely le
Mrs. Pierce may be a bitch but she was a damn good looking one. Despite her age, her bod
of years and years of fine-tuned, proper physical exercise. The twin lines from the side of he
corners of her mouth indicated her true age but her body exuded youthful strength. The girls
team said there wasn't a single position Mrs. Pierce couldn't play better than any girl in the le
believed it watching those tight shorts track back to the house and only tore my eyes away w
saw my reflection in the glass door.

It took me way longer than I thought to finish the lawn. I was petrified of accidentally lowering
unevenly over the edges along the garden in order not to scar the grass. Thankfully, I was s
as I shut the mower off, Mrs. Pierce appeared. She strode purposely to the edge of the gras
the house. As I gathered the electric cord, I watched her, admiring her legs, a crazy thing to
if she caught me scoping her body. Coach would understand but he'd have my ass anyway.

Mrs Pierce walked around the edge of the yard. I put the mower away and followed her for t
yard about a dozen feet back. As she scrutinized the edge of the grass, I perused her taut le
tight yet supple butt. At the opposite end of the yard, and not before, Mrs. Pierce turned to m

"You did a fine job. You should be pleased," she said. "Come back after lunch and we'll see
gardening."

I guess I wasn't going to get a cold drink, let alone any lunch, or even a thank you. Oh, well.
off leaving than trying to eat in her domineering presence. I watched her walk to the house b
before she entered in case she turned around to impart further instructions. I felt ridiculous w
because the front of my shorts kept swelling up. Come on, man, I chided myself. She's over
was too scared to get an erection while I was in her yard looking at her PE-teacher butt. Tha

- -

After lunch, I walked directly into the back yard without announcing myself. Mrs. Pierce was
cushioned lounge in the back yard, one of two set on the patio at the end of the pool neares
head end was raised up about a foot or so allowing Mrs. Pierce to lay comfortably yet still re
or look at her garden. I walked up quietly and stood several feet away behind and to one sid
her to notice I was there but soon realized she must be sleeping. About to cough to announc
stopped myself, afraid of her wrath if she didn't want to be disturbed. I thought about creepin
knocking on the gate but in the end just stood there.

Mrs. Pierce was wearing a tank top and a pair of shorts that were neither tight nor loose arou
tanned and bare midriff bristled with tiny reddish blonde hairs a little lighter than the color of
shoulder-length hair. She had obviously never had children, at least, none that could conque
her abs. Her breasts sat proudly upon her chest, falling slightly to the sides but sweeping up
tank top in a very pleasing manner. Her left arm was stretched up and bent back to allow he
behind her head, a posture which pushed the nipple on that side nicely into the tank top in s
whose dim outline I could discern underneath.

Mrs. Pierce's right leg was bent so that the sole of her foot fit snugly under the calf of her lef
parted thighs were covered in a sprinkling of fine hairs similar to that visible on her stomach
more brightly in the sun. I stared long enough to notice that their distribution became more s
legs approached their natural juncture. My eyes had just traveled up onto the swollen front o
shorts when she spoke without turning to look at me.

"It's alright. I'm not sleeping."

"Oh, I... uh..."

"Come around here where I can see you," Mrs. Pierce gestured for me to walk in front of the

She regarded me with a faint smile for several long seconds and I began to blush, realizing s
aware of my presence for some time and perhaps knew I had been looking at her. Thankfull
the garden just as my cheeks began to glow.

"I think we should start down there in the corner, in case you mess up."

Mrs. Pierce got up awkwardly and stood, favoring her heel more than she had in the mornin
the end of the yard and I followed. When we got to the corner, she told me what to do. There
garden tools already there. She bent to retrieve the appropriate tool and handed it to me, the
toward her chair but stumbled after two steps. Quickly, I stepped forward and grabbed her, o
her flailing arm and the other circling around her waist to keep her from falling. Regaining he
angrily flung my hands away.

"I'm fine," she barked.

Mrs. Pierce took two more steps and fell to one knee. I waited, unmoving. She held one arm

"Help me up, please," she said, tersely.

I took the offered hand and braced the other under her elbow, pulling her up.

"Perhaps, I do need a little help," she said, her admission surprising the hell out of me.

We started walking but she quickly stopped.

"Actually, bring my chair over here. I'll need to give you instructions."

I brought the lounge and Mrs. Pierce set herself down, carefully keeping her right heel eleva
ground. I turned around and got to work. The afternoon whiled away with me working and M
periodically giving instructions, but less and less often as time wore on. I was acutely consci
attention and tried my best to work around the flowers without disturbing a single petal.

About every half hour, Mrs. Pierce got up and I moved her chair a few feet farther along so s
enough to see what I was doing. On the third move, she was napping. Still on my knees, I to
at her. Her knees were drawn up and held tightly together, blocking my view of her face and
which was good should she suddenly open her eyes. However, though her knees were held
feet were spaced as widely as they could be while remaining on the lounge cushion, offering

view of the back of Mrs. Pierce's well-muscled thighs. Something in my shorts began to stir, mouse.

Mrs. Pierce had slid down in the lounge, forcing her shorts tightly against her legs and pelvis the outline of her panty legs under the shorts and the form of her mature pussy pressing aga restraining material. The tip of my tongue slipped through my lips and my cock grew an inch my shorts. I imagined myself hovering over her, looking down while those puffy panties — s the shorts had disappeared — strained upward to meet my bulging loins.

"That should be enough for today. You've done a fine job."

Her voice shocked me back to reality. Mrs. Pierce was looking at me through her open legs, parted without my awareness. My face flushed red.

"I can do more if you want," I protested.

"Nonsense. You've worked so hard your face is red."

Mrs. Pierce struggled to get up and I leapt to my feet to help her.

"Thank you, Paul."

The sound of my name on her lips sent a shiver through me.

"Can you help me to the house?"

This time, Mrs. Pierce didn't object when I slipped my arm around her waist. I paused at the she indicated that I should help her right into the house. She guided me toward a large stuff living room near the front door. The place was elegantly furnished. Very tasteful, even to my eyes. I knew my mom would like it and that meant it was very good.

"Can you come again next week?" she asked.

"I can come over tomorrow, if you like." I hoped I didn't sound too eager.

"No, my husband is home tomorrow," she said, as if that fact required no further explanation

I was strangely disappointed having to wait a whole week to work for this so-called "bitch".

"Well, I could come over Wednesday afternoon. My classes are over at noon and I think Coa
skipped practice."

"That's very thoughtful but you shouldn't skip practice."

"Coach says I don't need any more practice," I said proudly.

Mrs. Pierce smiled.

"Well then, ok, Paul."

This time my name had a throaty sound to it. All the way home, I replayed that sound over a
I had to adjust my shorts several times but in the end gave up, allowing my erection to bulge
down my right leg. Why did they think she was such a bitch? For that matter, why had I thou
she was this overly tough little woman running rough shod over the girls. She looked fit in he
wear but not sexy but in her own backyard she could be soft and yielding, feminine and sexy
wait until Wednesday.

- -

Wednesday couldn't come soon enough. If it had been any longer, I would have worn my pe
was waiting on the lounge which was situated right where I'd left off on Saturday. There was
looked like lemonade beside a glass with a lime in it on a small round glass-topped table . W
I noticed that there was an extra glass on the table but it was empty.

Mrs. Pierce was wearing a halter top. One of her legs was stretched out and the foot of the o
beside its knee, holding its own bent knee up against which a magazine was pressed.

"Good afternoon, Paul," she said as I approached.

I acknowledged her greeting but quickly knelt down to begin gardening when further convers
forthcoming. I shifted to the right after fifteen minutes and turned to look back at Mrs. Pierce
was directly in front of her and that, as on Saturday, I could probably look at her legs withou
forgot that one leg was stretched out straight which meant the coveted display wouldn't be a
Pierce would be able to see me anyway.

Fortunately, Mrs. Pierce had lifted that leg up too and both knees were now together and wo

unprotected view of the back of her thighs if her feet weren't placed demurely together in fro
Disappointed, I returned to gardening. Five minutes later, I turned to sneak another look. Bir

Mrs. Pierce's feet were now braced on the corners of the lounge, leaving the back of her thig
My scrotum was wrapped in pleasant tingles as soon as I noticed that the shorts worn on Sa
replaced by a short skirt which wasn't long enough to cover Mrs. Pierce's panties with her le
that. They were pale blue and didn't match the green skirt that was supposed to cover them.

Recovering from my initial surprise, I moved my trowel in the dirt to make it sound like I was
but kept my eyes on those out-of-place panties. As I watched, Mrs. Pierce's right hand appe
scratched across the bottom of her thigh. I stared as the flesh of her leg rippled back and for
the scratching fingers and stiffened when her hand began stroking up her leg. At the unders
Mrs. Pierce's fingers retraced their path down her leg, paused, and then repeated the long, c

I was mesmerized. Mrs. Pierce continued stroking the back of her thigh and I completely forg
the trowel around in the garden to make it sound like I was working. I almost managed to lift
eyes off her legs when her knees suddenly moved to one side... almost, but not quite.

"Would you like a break?" Mrs. Pierce asked. Then, in response to my blank look, "For a drin

"Oh, yes," I stammered, fixing my gaze on the pitcher.

"Pour yourself a glass, then," she said, continuing to scratch the underside of her thigh. I cra
the other side of the table and poured myself a glass while I watched Mrs. Pierce who was lo
magazine and paying no attention to me. I almost choked when I took the first gulp to quenc
gin and tonic!

Mrs. Pierce continued stroking her leg and ignoring me. I drank more slowly and watched he
leaned forward onto her magazine as she stroked and her breast pushed around the outside
then I noticed that there were no telltale signs of a bra under Mrs. Pierce's halter. When she
slightly on the upstroke, the nipple poked into the cotton halter top, registering its presence t
eyes.

"That feels so good," Mrs. Pierce said, thankfully keeping her owns eyes on her leg. "Ever si
haven't been able to exercise and my muscles have tightened up. This seems to help."

I nodded, and gulped another mouthful of gin and tonic. It went down smoothly this time.

"Except my fingers aren't strong enough to knead the muscles very well, especially on my ca
Mrs. Pierce's muscular calves. I couldn't believe her fingers weren't as strong as her legs. W
back, Mrs. Pierce was looking right at me.

"Do you think you could help?"

"Help?" I said, lamely.

"Yes. Do you think you could massage my leg muscles?"

I looked at her legs, then at my hands, dusty with the dirt from the garden.

"Don't worry about that. I'm not afraid of a little dirt like my husband."

Mrs. Pierce lifted the back of the lounge up and forward, then eased it back until it was flat. S
onto her side and then onto her stomach, placing her head on crossed arms.

"When you finish your drink, you can rub my legs."

"What about the garden?" I asked, stupidly.

"You can do that later. It would be better to do my legs before Mr. Pierce gets home."

So with that, I quickly downed the rest of the drink and moved in front of the table, beside the
the lounge and next to Mrs. Pierce's legs. Tentatively, I placed my right hand on the back of

"That's it," Mrs. Pierce said. "Start at the bottom."

I rubbed the first six inches of leg above her foot.

"Massage it," Mrs. Pierce said. "Make the muscle work."

So I started massaging Mrs. Pierce's leg, slowly working my way up until I was squeezing an
muscles of her entire right calf. Mrs. Pierce rewarded my effort with encouraging sounds and
confidence that I moved to her right leg without prompting and received similarly pleased so
on that leg too. Mrs. Pierce kept her eyes closed the whole time I worked on her legs so I ca
her knees to admire the back of her taut thighs as I let my fingers automatically find the mus
calves.

When Mrs. Pierce had first turned around on the lounge, the little skirt had ridden up her leg were too close together for the pale blue panties to show. As I worked her lower legs I tried t apart, and succeeded, but Mrs. Pierce's knees stayed together, thwarting my plan. Slowly, I less strenuously, allowing my fingers to stroke more than massage, similar to the way she h leg herself. My eyes and mind kept wandering under Mrs. Pierce's skirt and my strokes beca like light caresses. I was startled when she spoke.

"Go higher," she whispered.

"Pardon me?" I replied, not sure what she meant, moving my hands to the upper part of her

"Work the muscles above my knees," Mrs. Pierce whispered.

I slid my hands onto the back of Mrs. Pierce's knees and then above, onto her lower thighs. contentedly and her knees relaxed, creating a gap between her legs. A narrow band of pale appeared through the hem of her skirt. I started massaging Mrs. Pierce's thighs, near her kn started near her ankles with her calves.

I took my time working my way higher, leery of making a mistake, of taking a liberty beyond Eventually, I tried to move her legs further apart and this time they responded to my urges. A of panty now greeted my eyes, encouraging me to deliver the best massage I could manage Mrs. Pierce's entire body but especially on her red hair and the side of her freckled face whic contentedly serene. That is, when I wasn't staring lovingly at her sleek thighs and peeking u her panties. After a long while my fingers were kneading the most tender part of the inside o thighs. They even ventured into what I would have thought would be a forbidden area under skirt, near the blue panties, in my mind responding to the invitation implied by her yielding fle

Suddenly, Mrs. Pierce lifted up on her elbows and looked at me over her shoulders past her hands when rigid, freezing on her thighs upon the entrance to her skirt.

"Oh my," she said, looking at the back of her skirt. "It's a good thing Mr. Pierce didn't come h

I instinctively jerked my head toward the back of the house and Mrs. Pierce laughed.

"Don't panic. He's not due home for a while yet. You did such a good job, I got a little carried you don't mind?" she purred.

I shook my head. Not in the least, I tried to say but the words wouldn't form in my throat.

"Maybe you should let me turn around now," Mrs. Pierce smiled, looking at my hands still ins
thighs.

"Oh... of course," I yanked my hands away from her legs as if they were burning.

Mrs. Pierce laughed and turned around on the lounge. She picked up the pitcher and toppec
then mine. "Cheers," she said, setting the pitcher down, then picking up her glass and holdir
picked up mine and clinked her glass. Mrs. Pierce sipped hers and looked at me. After I mat
said, "I trust you don't have a loose tongue."

"No. Of course not, Mrs. Pierce," I assured her.

"Good. This is the kind of thing that could easily be misunderstood."

I nodded my understanding and took a large gulp of gin. I needed it.

"We have an understanding, then?"

I nodded.

Mrs. Pierce smiled and sipped her drink. As she did, her right knee slid up higher on the lour
blue panties appeared under the green skirt. This time, it was the front of the pale blue panti
There was no way I couldn't look right at them. No way. When I came to my senses, I looked
Pierce looking at me, amused.

"Drink up," she said.

She raised her glass to her lips in concert with me and took a small sip. Mrs. Pierce smiled a
between her legs, then up her thighs and under her skirt, latching onto those sexy blue pant
have overstayed their welcome because Mrs. Pierce prodded me again.

"You better finish your drink, Paul," she said, rolling my name around with a wonderful lilt. "M
wouldn't like it if he found a minor drinking liquor in my back yard."

I took a bigger drink and Mrs. Pierce laughed softly but she moved her left leg, exposing mo
drained my glass, all the while straining my eyes toward her skirt. Mrs. Pierce's light laughte

last time as she got up. We walked back to the house and just before we got there Mr. Pierc
his head through the glass doors.

"I'm home, dear," he said, ignoring me. "I'll be in my study until dinner."

Mrs. Pierce acknowledged her husband, asked him to wait a moment and then, in his prese

"Can you come again on Saturday?" she asked in an officious voice.

"Yes ma'am," I responded in kind.

- -

By the next Saturday, my little monkey had been spanked numerous times. I wasn't sure if M
giving me the come on or just having fun teasing me. The more I thought about it, the more
she was setting me up for a fall, waiting for me to do something inappropriate so she could g
me off the team. Paranoia, what a wonderful thing. But that didn't stop me from fucking Mrs.
times, in my dreams.

Mrs. Pierce was sitting in the same place in the yard on the lounge. A pitcher and a single gl
small table. I stopped beside her, ready to massage her legs. She was wearing shorts and a
instead of a halter top that would show her bare midriff and a skirt that would let me... well, y
was reading a magazine. Several more were piled beside the pitcher on the table.

"You're early," Mrs. Pierce admonished me. "Well, you can start gardening anyway."

Disappointed by her demeanor, I picked up the trowel and began weeding around the flower
check out Mrs. Pierce's legs but her feet were always held demurely together, blocking any
of her thighs. Damn!

She moved the lounge herself when I shifted further along the garden to stay behind me. I c
again but the story was the same: a blocked view.

"I better see if Mr. Pierce needs anything. I'll be back in a minute."

Ah, so Mr. Pierce was home. I was both relieved to know the likely reason for her cool beha
disappointed by her husband's presence. I surely wouldn't be doing any leg massaging now

I was so busy with my negative thoughts I didn't realize Mrs. Pierce had returned until she sa
again though my ears had registered the patio door closing. Since she hadn't remarked on t
of her husband I assumed, with regret, that he was still in the house. A few minutes later, an
shift along the garden toward the house shrank the viewing angle from the patio doors suffic
Pierce would have to step outside to see us and even then his view would be blocked by the
chair. I shoveled a little dirt and then turned to look at Mrs. Pierce.

Mrs. Pierce had changed skirts! She was not wearing a black, knee-length pleated skirt that
her knees on top of her thighs, was open across the bottom. It was loose and the rear hem c
that I could see her lacy black panties without straining my neck. I put my hand on the groun
and rested on it while I gazed at Mrs. Pierce's delicious thighs, easily seen through her wide
legs. When she leaned her knees to one side to look at me, I brazenly didn't turn away to pr
gardening.

"Would you like a drink, Paul?" she asked.

"There's only one glass," I said.

"You can use mine while you take a break," she replied, picking up her gin and tonic and ho
I took the drink and brought it to my lips. "Just don't let Mr. Pierce see you. He wouldn't appr
giving alcohol to a minor."

Mrs. Pierce swung her knees back into place. He'd like it even less if he caught me staring a
thought. I tipped my head back for a long, slow drink, my eyes remaining between Mrs. Pierc
cool mix trickled down my throat, Mrs. Pierce's knees parted and a gap appeared between h
staring at her panty-covered pussy, I corrected myself.

I took my time with the drink and Mrs. Pierce didn't make a single comment or motion to hur
sound in the backyard was the swish Mrs. Pierce made as she flipped the pages in her mag
the tiny hairs on her thighs under the shade of her skirt but there was enough light to notice
of her pussy and the faint presence of a vertical groove running through the lower front of he
hole is in there, I thought. Her cunt. I stifled a groan and twisted my hips to ease the pressur
burgeoning cock. I swigged the rest of the gin and stretched my hand around Mrs. Pierce's k
the glass.

"Would you like some more?" she asked.

"No thanks," I croaked. I was afraid if I kept looking up her skirt I'd pull my cock out and start

in front of her.

Mrs. Pierce put the glass down and returned to her magazine. Flip... flip.

I didn't start gardening again. I meant to, but instead, I put my hand behind her foot and let it
air near her ankle. I pulled my arm toward me until my fingers curled around the back of Mrs
She tensed, but said nothing. I moved my hand up and down and few inches, slowly, my fing
on either side of her Achilles tendon. I was so nervous I could hardly breathe. Mrs. Pierce re
and still. I moved my hand higher, slipping up until the muscle of her calf filled my palm.

"Mr. Pierce is still home," she spoke quietly without a hint of any other sanction in her voice.
rubbing the back of her calf but didn't reply. A minute later, Mrs. Pierce repeated her comme
ignored her again, she said, "Did you hear me, Paul?"

"Yes," I replied quietly, letting my hand slip up her entire calf muscle and into the hollow beh
She allowed me several more full strokes before she queried me again.

"Paul?"

"He can't see even if he comes out," I said. "Not unless he comes all the way here."

"That's not the point," Mrs. Pierce replied, her voice beginning to assume its officious tone.

"Does this help your injury?" I asked. Before she could say anything, I added, "Doesn't it ma
better?"

"Yes, but..."

"Why should you be in pain just because he's home. He could help, but he doesn't."

Mrs. Pierce didn't reply. I continued stroking the back of her leg, waiting for a tensing muscle
signal her decision to get up and leave. Five strokes, ten, fifteen. The muscles in Mrs. Pierce
to relax rather than tense up. Twenty strokes. Cautiously, I raised my left hand up and broug
her knee. Telling myself not to do it, I ignored myself and moved my hand higher to connect
of Mrs. Pierce's thigh and let my fingers curl around the bottom of her thigh muscles. I squee
my hand higher, or rather downward, but further up her thigh.

The resigned but satisfied sigh was music to my ears. Within minutes, I was stroking the full

Pierce's leg. I twisted her lower leg to pry her thighs wider, increasing the yawning gap of he
panties. I was using the thumb of my left hand to rub the bottom of her thigh now, the finger
onto the inner side of that thigh. My fingertips were reaching to within less than an inch from
Mrs. Pierce's panties. Perhaps getting a little carried away, I leaned way over and ducked m
skirt.

"I'm going now," Mr. Pierce's voice crashed into my reverie. I hadn't even heard the patio do

Mrs. Pierce's left hand slipped under her legs and grabbed my hair, holding my head in plac

"Do you want me to get you anything before I go?" Mr. Pierce yelled.

"No thanks, dear," Mrs. Pierce yelled back, her voice unsteady, unlike the firm grip she main
hair.

"Has your young man left, then?" her husband asked.

He couldn't see me sitting on the grass in front of the lounge, hidden by the upright back of t
the long skirt stretched across her bent knees covering my head and shoulders. In that mom
ridiculously dangerous move of my short life. I let my left hand fall to the apex of Mrs. Pierce
turning it over, let the back of my hand graze across the front of her panties.

Mrs. Pierce went rigid. Her legs started to close to clamp my hand in place but then widened
began to sink between her knees, stretching it back to its previous taut state covering my up
twisted my wrist, rubbing my knuckles back and forth across those puffy lace panties.

"Yes," Mrs. Pierce coughed, then more firmly, "Yes. He's gone."

If Mr. Pierce approached now, all hell would break loose.

"How's he working out?"

"Quite well," Mrs. Pierce replied.

I applied firmer pressure and was sure that the knuckle of my longest finger briefly penetrate
groove I had spied when I first looked under Mrs. Pierce's skirt.

"Say what?" Mr. Pierce inquired.

"I said, yes, he's working out quite well."

I turned my hand around and cupped Mrs. Pierce's pussy, stretching my thumb over the bott
into the base of her ass. Mrs. Pierce's hand tightened so hard I thought it would yank all my

"That's good. I'm off, then."

Mrs. Pierce's stomach muscles tensed and I imagined her nodding her head and waving her
farewell to her husband. The patio door snapped shut and Mrs. Pierce's grip loosened on my
her ankle and pushed my hand under her butt as I stretched further onto the lounge, bringing
proximity to her musky panties. I grasped the rear waistband of the lace panties and pulled.
cleared her butt, I pulled them up to her knees with my left hand along her right leg and push
left with my right. My face landed squarely on a moist pussy already pushing up to meet me.

"Ohhhh, God!" Mrs. Pierce cried, yanking my head onto her throbbing clit.

I grabbed Mrs. Pierce's thighs and slid my hands up to the underside of her knees, then use
to grip her legs and shove them up and back onto her chest while she steered my face arou
pussy.

"Eat me, you cocky little bastard," she cried, bucking her hips against my face.

I dropped my left hand beneath my chin and probed under my tongue, finding her hole and p
two fingers into its wet, pulpy mass. Mrs. Pierce released my head and replaced my hand be
my left hand fall to her stomach and stretched its thumb down to rub her clit while my tongue
between her hairy lips. My fingers were now busy pushing in and out, finger fucking her hole
as her churning hips were fucking my face. I had meant to just get her hot enough to fuck bu
and held my head so firmly I kept eating her pussy. She really deserved a treat and I decide
I pulled out of her pussy and surrounded her clit with my mouth and sucked it for twenty sec
pushed my rigid tongue as far into her cunt as I could and moved my head up and down, tor
woman everyone mistakenly called a bitch. Thank you, Coach. Thank you, for this crappy as
inwardly. The intensity of the morning's teasing was taking effect. Mrs. Pierce was moaning
broken only by verbal encouragements.

"Yeah, Paul. That's it... like that... oh yeah, yeah."

I stuck my tongue deep and shook my head, rubbing my thumb rapidly across her swollen c

so rapidly it started to hurt.

"Oh yeah... God yeah... eat it... eat it... Goooooddd, ohhhhhhhh, God, oh God, oh God!"

Mrs. Pierce's legs fell on either side of my head and she shoved my face off her pussy. She side to side, enjoying the rapture of her orgasm. I stood up and watched as a series of inten flitted across her face, expressing the variety of sensations a woman can experience while i such bliss. Eventually, her closed eyes tightened one final time and then relaxed. I pushed r released my aching cock.

Mrs. Pierce stopped twisting about. She was making a barely audible whimpering sound. I s and picked up her legs by the ankles, pushing them back until her knees were against her c gripped her legs under the knees and lined my cock up with her wet pussy. Her panties were across her knees. Mrs. Pierce opened her eyes when my tip nudged her nether lips. She did eyes gave neither permission nor denial. I pushed the purple helmet of my cock between he hole, and shoved my entire length inside her until my root collided with her rubbery lips. I ga shove and was rewarded with a satisfying grunt from Mrs. Pierce.

Mrs. Pierce watched me calmly as I fucked her. I started with long, slow strokes fully in and pausing to give her an extra shove, driving her ass firmly into the lounge. My strokes becam our fucking increased in speed but the length didn't change. I kept banging Mrs. Pierce with strokes, harder and harder. The only sound was our ragged breathing and the occasional m both of us, until the loud slap of merging thighs began filling the backyard.

It was a dangerous sound that could have carried beyond the hedges surrounding Mrs. Pier didn't try to abate it herself or signal me to slow down. On the contrary, she cranked her hips to meet my thrusts. SLAP,SLAP, SLAP. I was really pounding on her now. I had her legs pu butt was twisted almost straight up. My legs ached from stretching over the lounge but I wou fucked her until they fell off, it felt so good.

Never before had I felt a pussy like this. Sure, I hadn't had many but the few women, well gi been with didn't fuck like this. Mrs. Pierce was my first real woman. Just the expressions on looked at me, holding my eyes steadily with hers, made me want to really give it to her but n I lunged into her, I knew I couldn't best her. I knew I couldn't make her beg me to stop.

Suddenly, my hips took control and I started to really jack-hammer Mrs. Pierce. I tried to slo couldn't control myself, and that's when Mrs. Pierce smiled. A smile that turned into a quiet l tilted her head back, squeezing my cock tight, pulling my cum from deep inside me to hose

laughing triumphantly.

She rubbed the back of my neck and tousled my hair for several minutes after I collapsed on
she finally extricated herself, she pulled her panties up and smoothed her skirt down her leg

"Bring my drink upstairs before you go," she said.

As I watched Mrs. Pierce walk to the house, I realized hadn't even taken the time to undo he
seen her tits and the way she carried herself away from me, I felt I never would.

- -

I knocked tentatively on the bedroom door.

"Come in. You don't need to knock for God's sake."

I pushed the door open and carried the glass and pitcher of gin and tonic into Mrs. Pierce's r
standing in front of her dresser, fixing her make-up. She pointed to the bedside table on the
bed from her. I put the glass down and refilled the glass.

"Would you like a drink before you go?" she asked.

I nodded.

"Well, then drink."

I lifted the glass to my lips and tipped it up enough for a small trickle to stream into my mouth
Pierce's hands reached to the side of her hip and the pleated skirt slipped down her legs. He
already unbuttoning the blouse when the glass pulled away from my lips. Mrs. Pierce smiled

"Drink all of it," she said.

I drank the gin while Mrs. Pierce unbuttoned the rest of her blouse and shucked it off. She w
lacy, black bra that covered her nipples but allowed the skin of her breasts to show through.
panties had magically disappeared. Her pussy looked well-exercised from our recent exertio
and Mrs. Pierce's tits bounced free, a little low slung but not too much. They were a nice size
athletic woman and jutted off her chest, angled slightly to the side with nipples that stabbed

"You forgot to look at these in your haste. Do they meet your approval?" she smiled.

I nodded intensely.

"Well, then," she laughed. "Drink up."

Mrs. Pierce crawled onto the bed and lay prone on her back. She curled her left arm under h
her red hair onto the pillow with her right. She seemed amused.

"Well, I know you can fuck. Let's see if you know how to make love."

The rapidity with which I shed my clothes intensified the amused expression on Mrs. Pierce'
watched me, she opened her legs and beckoned me with a cock-stiffening come-on look bu
the bed her legs clothes and she turned on her side to face me.

"Slow down, baby," she said in a throaty voice.

When I tried to pull her toward me she resisted, pushing on my chest. I lowered my face and
tit to my mouth but she swept me my hand away and pulled back. I looked at her, perplexed
back at me. I tried to capture her nipple in my mouth but was again pushed away. She appe
but I was getting frustrated. When she pouted her lips in an exaggerated fashion, I got the id
she wanted to make love, and that meant kissing. Well, I could do that for a few minutes.

I kissed her, and kept kissing her for what seemed an eternity. I tried to fondle her breasts b
When I tried to palm her pussy, my hand was pushed away. Grasping her leg behind the kn
my hip so I could rub my cock on her pussy was a no-no too. Resigned, I stopped trying and
her.

Later, much later, Mrs. Pierce grasped a handful of my hair and pulled my head away from h
whispered, "Kiss me everywhere."

Finally! I trailed kisses down her cheek to her neck, then quickly made a beeline for her tits.
pushed my face away again.

"Not there. Not yet," she whispered hoarsely. "Kiss me everywhere but there and here," she
briefly covered her pussy with it, then flung it away. "I'll let you know when I want you there."

So I did what she said. I kissed and sucked and nibbled Mrs. Pierce's entire body: shoulders

underarms, sides, legs, feet, toes, and yes, even her ass. In fact, eventually I even tried to b
own game. At first, whenever I came near her tits or pussy I kept approaching until her body
but now I refrained from getting as close as she had allowed me to before. It pleased me to
disappointment in the soft murmurs emitted in response to my caresses and I felt a transfer
being denied to one deciding when to give. I began to enjoy this 'love-making' thing.

I loved the way Mrs. Pierce's body reacted to my touch. The way she shuddered when my to
her pussy but not on it, indicating the sheer need underlying her anticipation brought rings o
tingles up and down my cock, culminating in a shower of needle-pricking delight that covere
My own anticipation was almost overwhelming and I nearly came when I finally decided that
and rolled Mrs. Pierce onto her back.

She raised her legs and opened them wide as I nestled between them, cocking her hips up
I paused to suck her nipple into my mouth at the exact instant that I slipped inside her. I didn
home as it and her pussy urged me to do. Instead, I slid my shaft inside Mrs. Pierce's love tu
as I could, even pulling up when she tried to impale her slippery cunt on my cock. I let her ni
my lips and brought my mouth to her ear, chuckling in triumph at her need, now even greate
marginally so.

"Make love to me, Paul," she gasped.

"I will," I groaned in response.

We moved slowly, straining constantly, writhing together, striving to keep as much skin conta
Mrs. Pierce had lowered her legs soon after my entry and we were now aligned, my feet on
pressing her thighs, our torsos twisting together and my arms wrapped around her shoulders
kissing her feverishly.

I loved the feel of her, inside and out, loved her intensity, her sounds, her smell. I simply love
with every motion and sound to convey my feeling. When it came, it was the longest orgasm
It sounds funny, but it lasted well beyond the point where my cock stop spurting inside her w
it had no more to even seep inside her. When it was finally over, I rolled off her onto my bac
sighed loudly, gasping for the breath we so desperately needed, more from the intensity of o
exertion of it all.

"Wow," I gasped.

"Wow," she echoed my sentiment.

Mrs. Pierce rolled on top of me and kissed me quickly on the mouth.

"Which did you like better, the lounge or the bed. Tell me the truth."

"Um... the lounge."

She shrieked like a girl. "Oh, you brat," she cried, pummeling my the chest.

We stayed in bed for almost an hour after before getting a shower. Though I started to get h
dress, I didn't try to start anything because anything that day would have been anticlimactic.
tenderly before exiting the bedroom and Mrs. Pierce walked me to the patio door, her arm a
mine around her shoulder, where we kissed and made plans to meet again.

- -

Mrs. Pierce's injury healed by Christmas in time for her to take charge of spring training and
again. Coach was ecstatic with the 'exceptional service' Mrs. Pierce told him I had provided.
good books.

The following fall I moved to attend college where I maintained a small, crappy apartment th
when my mother came to visit me. The rest of the year, I lived with Mrs. Pierce who had follo
new job after she left her husband, as we had planned that summer. The second year, I didn
apartment, and by the next summer, Mrs. Pierce and I married, secretly, without my parents
to the opposite coast after I finished college. I didn't mind signing a prenuptial agreement. Af
nothing. Mrs. Pierce evidently had a fair amount of money from an inheritance. She didn't ne
were quite happy and lived to be together.

Sex was mostly making love but on special occasions, Mrs. Pierce allowed me anything I wa
she let me take her mouth and even tied her own hands behind her back to prevent them fro
control of her face. I wished I could do her like that more often but it was all the more enjoya
the act was special. She even adopted a haughty expression, knowing it would please me e
spend all over it. As long as pain and debasement weren't involved, Mrs. Pierce was game,
Year's Day, and one day a year that always came to me as a complete surprise.

The rest of the year, we make love the way Mrs. Pierce wanted to. Oh yeah, and that was a
too. I had to call her Mrs. Pierce. I never used or even knew her first name. On those specia
fucked her hard, squatting over her haunches and literally plunging my cock into her cunt, sh

me, crying, "Don't you just love fucking Mrs. Pierce?"

Yes, I did. Indeed, I did.

There was one thing Mrs. Pierce would simply not do. Anal sex. It was four years before I ev
an emphatic NO! Not then, not ever. I didn't broach the subject again.

Our sex had perhaps peeked by the sixth year but it was still pretty good, at least from my p
twenty-five years old and she had to be about forty-five, though I never knew her exact age.
came as a complete surprise to me when I arrived home to find Mrs. Pierce waiting for me in
with the door open, coat on, purse slung over her shoulder.

"I'm leaving, Paul. I wanted to tell you in person, rather than in a note, how wonderful it's bee
in my own way, I'll always love you... but now our time is over."

With that, she stepped close to me and stretched up to kiss me quickly on my stunned lips, t
me and walked briskly out the door and down the cement stairs to the taxi I hadn't noticed w
with the motor running. I guess her bags were already in the trunk because she wasn't carry
with her, nor did she come back for any. She was in the car by the time I ran down the stairs
away before I could reach it to pull the door open. I never saw her again. Everything was ha
lawyer. She had left me a small sum to get through the year even if I quit my job.

To say I was bewildered would be an enormous understatement. I mean, wouldn't you be? I
sorry for myself for almost a year, running through all the stages of catastrophic loss. I searc
for every memory, every scrap of sensation, the way she moved, laughed, and smelled. I dr
missed indications of what was to come but could find no such previews. For hours each da
in the over-stuffed chair in front of the fireplace or languishing in bed, eyes closed, dreaming
recapture the fading sense of her skin which was always so amazingly soft and warm. The m
in front of the tall, old-fashioned bedroom window, the morning light streaming past her nude
combing out her red hair, turning toward with a seductive smile and saying, 'Let's stay home
day?' Funny, but now that I thought about it, with all that intense focus on making love, Mrs.
told me she loved me, not even once, despite the thousands of times she heard it from me.

I was in the midst of deep depression one miserable fall day when I answered a persistent k
Whoever it was ignored my repeated calls to 'go away'. A man in a uniform stood on the doo
envelope. It wasn't a summons or anything ominous; it was too square-like for that. It looked
invitation and it was, an invitation to a funeral for one of Mrs. Pierce's friends. After the man
the black limo waiting at the curb, I shut the door and threw it into the fireplace but changed

barely managed to retrieve it before it burst into flames.

Would she be there? The funeral was for the only close friend of hers that I knew of, the only
known her before we moved here, and who had evidently known her before she came to tea
to go.

- -

The funeral was very formal, kind of like large funerals I had seen in movies. Mr. Pearson wa
wealthy man. Mrs. Pierce wasn't there and I didn't recognize anyone else. I tagged along to
afterwards at his home mostly out of curiosity. I would have liked to talk to his widow to see
Mrs. Pierce but I knew it wasn't appropriate. I was surprised by Mrs. Pearson. I had only see
once a few years before and he had been about fifty then. Mrs. Pearson appeared to be abo
most. Even in her long, black funeral dress it was apparent she had a lovely figure, enough
cause a reaction in me for which I immediately berated myself. When she lifted her veil brief
ceremony, I was struck by her beauty, a younger, brunette version of Mrs. Pierce.

I was standing at the edge of one of the large rooms in the house, mansion really, near the
Pearson entered from the far end. She greeted several people as she passed through the ro
solemn words with each. As she approached, I backed into the hallway so as not to impede
past me with her head down, then turned after a few steps just as she was about to go up th

"It's Paul, isn't it?" she said through the veil.

"Why, yes," I stammered, surprised that she knew me.

"Thank you for coming. I didn't know you knew Peter... Mr. Pearson," she added in response
expression. "Actually, I'm surprised Carol introduced you."

"I only met him briefly, by accident. I don't think we were meant to be introduced," I said.

Mrs. Pearson nodded, then turned to continue up the stairs.

"Did you say Carol?" I asked.

Mrs. Pearson turned back to me. "Yes. You were living together, weren't you?"

"Of course," I said. "Forgive me. I thought you meant someone else."

Mrs. Pearson regarded me carefully, one hand on the banister. It was impossible to imagine
thinking since her face was still hidden by the black veil.

"Would you join me for a few minutes? Upstairs?"

She turned and ascended the stairs without waiting for my answer. I followed, admonishing
eyes found her shapely bottom which simply couldn't be ignored as it swished from side to s
revealing themselves with each step. Well, now I would have the opportunity to ask about M
whereabouts. Or Carol, if that really was her first name. Almost seven years we lived togeth
even know her name until today. Mrs. Pearson led me into a large room that turned out to b
was surprising, given its size. She walked to a large dresser and removed her veil and head
her head, freeing a thick, luxuriant mass of chocolate brown hair until it spilled evenly over h
She was truly beautiful.

"So, you didn't really know my husband, then, even though you lived with his sister for sever

His sister! Mr. Pearson was Mrs. Pierce's sister? I was speechless.

Mrs. Pearson chuckled. "I see you didn't know she had a brother. Their penchant for secrec
overboard."

"I didn't even know her name was Carol," I mumbled, distracted, still struggling to get my mi
I'd just heard.

"What did you call her?" Mrs. Pearson asked, pulling her long dress up to her knee and lean
side to remove a high heel. Her hair tumbled into the air as her face leaned to the side, mak
even more apparent.

"I called her Mrs. Pierce," I said.

"Mrs. Pierce," Mrs. Pearson laughed out loud, leaning the other way to remove the other sh
toward me. "You're serious?"

"Yes," I shrugged. "For seven years, I called her Mrs. Pierce. I never knew her first name un
downstairs."

"Incredible," she said. "I hate to tell you, but her real name is Miss Pearson. She never marr

"No, that can't be. She was married to Mr. Pierce and then to me."

"Did you see the Marriage Certificate?"

"No. We were married in a private, civil ceremony in our home."

"Paul, you were never married, believe me, and she never married this Mr. Pierce either."

I scrutinized her face, looking for doubt, but I knew she was telling me the truth. This was un

"But how do you know my name? If you didn't even know I had met your husband. Please fo
this day, but how did you know my name?"

"I've heard her say it many times."

"So you knew her well? She came here often?"

"Almost never. I only met her two or three times, accidently, like you met Peter."

"Then how did you hear her speak my name so many times."

Mrs. Pearson nodded to the door behind me. "Lock the door and I'll show you."

I locked the door and turned back to get my answers. I was angry, though I knew I had no re
with her. Mrs. Pearson was standing in front of an overstuffed couch, pointing a remote at a
mounted on the wall.

"Tell me, Mrs. Pearson. Why have you heard my name so often?" I said in a loud, demandin
keep my frustration and anger hidden.

"Shhhh," she whispered. "Just wait and I'll show you. And my name is Karen, not Mrs. Pears

The screen sprang to life, mid-movie, as if it had been paused and was waiting to be started
had been left, or at the start of a favorite segment. Mrs. Pierce was kneeling with her hands
back, her bare bottom resting on her heels. A man was holding the top of her head with one
his cock into her mouth with the other. He was thrusting his meat into her face, pulling her h
a handful of hair. After a minute he withdrew, allowing her to gulp for air, saliva dripping from

Mrs. Pierce looked up at the man dominating her.

"Happy Birthday, Paul."

Mrs. Pearson... Karen... turned and smiled at me. Behind her, on the screen, I was thrusting vigorously in and out of Mrs. Pierce's mouth.

"We have hours and hours of this, mostly boring, romantic love-making, but I love these sce with the real hard fucking. I've been an admirer of yours for years, Paul."

For not the first time that day, my mouth dropped open. I looked blankly at Karen, then at th behind her. Karen's hands reached up behind her head and I knew she was undoing the cla neck, that her hands, now lowering, were unzipping her funeral dress.

"Can you imagine what it would be like if every day was like that, Paul?"

I was still too stunned to react.

"Can you imagine dominating your woman like that, every day of the year?"

Karen reached down to grasp the sides of her long, black dress and pulled it up until the her knees. She turned and knelt on the overstuffed couch, then leaned forward until her head fe top. Her hands, still grasping the sides of her dress, pulled it up to her hips, exposing a sma pair of panties covering a luscious ass, deliciously emphasized by the dark stockings that e below it.

"My husband is dead," she whispered. "I need a strong man to look after me, Paul."

She looked back at the screen where I was still pumping Mrs. Pierce's face with full strokes cock.

"Do you think you can be strong like that, Paul. Can you be a man, all the time?"

I started shredding my clothes. Not shedding... shredding. I was desperate to get them off, t years of restraint, the careful, controlled lovemaking that Mrs. Pierce had forced upon me, m wanted. I needed to get rid of her, in one wild, senseless, abandoned fuck. Mrs. Pearson... laughing, goading me, begging me to split her with my pole.

I knelt behind her, my suit coat off, the shirt in shreds, my pants bunched on my knees, arou
of which was still wearing its shoe. My hands found her panties and ripped them off to loud s
delight. I grasped her hair in my left hand and tugged her head up as I leaned over her back
hand guided my cock, nosing it through her cheeks in search of her slit.

"Shut up," I hissed.

"Make me," she husked.

I shoved into her, roughly, all the way, lifting her up on the back of the couch. Immediately, I
slamming into her, huffing loudly, grasping her shoulders and banging her soft cheeks as ha
didn't speak any more, we were both fucking our hearts out, shedding the past and finding o
so fucking sexy, so earthy and heathen. This was real love, no control and no hurt, just pass
harder, and harder, and harder.

"Oh yeah, oh yeah, oh yeah."

I pulled Karen's hair up and grasped it in both hands. I loved the way she looked, eyes close
her whole body jolting with every thrust. I wanted this woman so much, I needed her to be m

Shit! I was coming already. It felt like molten lava shooting up my shaft, bursting from the he
filling her. I could feel it, several squirts later, squeezing through the tight grip her lips held a
post. I was kissing her, whispering inanely, "I love you, I love you," to this woman I'd only jus

You might think we would have been embarrassed after that, a little sheepish, that we woulc
clothes without looking at each other again, but we didn't. I flopped onto the couch and Kare
straightened her dress and calmly walked, the back of the dress still open, to the bathroom.
few moments later carrying a large comforter which she spread over me. She stooped to pic
panties and tossed them onto a chair, then casually slipped the dress off her shoulders and
over her hips. She watched me watch her remove her lacy black bra which seemed far too s
the conservative dress now lying at her feet. Her breasts sprang free, bouncing with youthfu
despite her ten years or so on me and I wished I had thought to grab them. I remembered, s
forgotten to sample Mrs. Pierce's tits the first time I had fucked her too. Now nude except for
stockings, Karen picked up the remote and slipped under the comforter.

She pointed the remote at the screen and said, "Let's start at the beginning. We've got lots o
through."

Before the first minute had passed, I had those gorgeous tits in my hands, both of them, with through the circles formed by thumbs and forefingers leaving just a tiny bit to be licked and s

"I bet you can't make it fifteen minutes without fucking me again," she whispered.

She was right.

- -

I didn't even return to my apartment. Karen had some people bring my personal effects over was disposed of. Karen hired me as one of her staff but she explained it was only for pocket legally establish that I would never have a claim on her estate since I was considered an em living with her. It was an uncomfortable reminder of Mrs. Pierce — I still don't think of her as one that was easily erased by a very satisfying bout in bed.

Karen was everything she promised to be. Every day she was mine to have in whatever way the afternoon that I signed the paper recognizing myself as an employee, Karen said she fel to rest for awhile. After a couple of hours, I went upstairs to see if she was still sleeping. She bed alright, but curled up into a ball. Her knees were held tight to her chest by a belt wrappe back and thighs just under her knees. Her feet were similarly held tight to her bottom with a looped at each end around the balls of her feet and stretching around her back to make her Karen's arms were wrapped around her knees and another looped kimono belt secured her obviously assisted her to get into this awkward position but she was quite alone now, and ve

"Where have you been?" she panted. "I've been waiting for hours."

It didn't take me long to get rid of my clothes and crawl up on the bed. I manoeuvred the little front of my cock and plunged it inside her already wet pussy. As I leaned over her, pumping could smell her odor on her fingers and realized she'd been able to reach herself while she w me. The thought of her fingering herself while wantonly imagining my reaction when I found almost berserk. I fucked her so hard I kept rolling over onto my side and slipping out of her p released the ties holding her feet to her thighs. Holding her feet up, I steered her back onto began pumping her vigorously again.

She was like Mrs. Pierce in a way. She loved to either look intensely in my eyes while she g closed them tight and flung her head back, abandoned to the sensations percolating from he liked getting fucked. At least, she made all the appropriate sounds and motions one would e that loved a good-sized cock in her. I believed it. I don't think anyone could act that horny.

The next day, she had several interior design consultants in presenting some concepts for re
wing of her home. She politely excused us to consider their suggestions privately for a few m
into the opposite side of the house. As soon as we were on that side, she bent over a side ta
back to pull her dress up. Within seconds, I had pulled her panties down and filled her from b
ways away from the consultants but they may have wondered what the faint rattling was all a
into my lover's backside and bounced the table off the wall.

I'm sure the staff also either heard or stumbled upon us when we spontaneously had sex in t
grounds but discretely made themselves scarce. I gradually realized that I could have Karen
any time I wanted to, but I also had to perform whenever she felt the need, which was often.
change from doing Mrs. Pierce where I had to pay my dues and satisfy her first through a lo
love-making before seeking my own gratification. Fucking Karen was much better but very e

After three years, I was almost tired of it. In fact, I was getting bored with constant, spontane
raucous sex after two years and only retained my interest after I discovered that Karen woul
in the ass, something I had never done before. I was a little gun-shy to try after the vehemen
attempt to get inside Mrs. Pierce's butt, which perhaps explains why I didn't try for so long w
willing woman available to do my sexual bidding.

Anyway, one day I came home to find Karen on her knees on our bed. Her feet were tied to
though her hands were free, a light lead attached to a collar around her neck was tied some
headboard. Karen's head was lying sideways on a pillow and she watched me enter the roo
clearly amusing to her since her smile grew as my face changed from surprise to confusion
finally raging desire when I saw how greasy her buttocks were and then discovered the ring
asshole. A butt plug.

"Be gentle," she said, speaking so hoarsely I could hardly understand those two simple word
cherry, baby," she whispered, wiggling her butt.

I slipped my finger through the ring and tugged.

"Ooooohhhh... slowly, baby, slowly," she cried.

I relaxed and then tugged again.

"Ohhhh, yeah."

I twisted the plug around and pulled, then eased, then pulled. I played around like that for se
but eventually it came out with a loud, wet plop. I held it up and looked at it, surprised by hov
inside part was, then looked down at the gaping, dark hole it had left in Karen's ass. Why tha
incredibly horny in an mere instant, I don't know, but it did. I grunted and got up on my feet,
her ass, and steered my cock into this new, virgin territory for us both.

Holding her cheeks apart with my hands, I sank deep inside her. I loved the way she groane
completely different kind of sound and I tried varying my strokes in many ways to pull that sa
her lips as I fucked her ass. As with every other time we fucked, Karen seemed to absolutely
with the novelty and Karen's primitive noises, I came very quickly.

Karen wanted it in the ass again that night and the next morning. It became her favorite way
was rarely a week that we didn't do it at least three times that way. I hate to say it, but it beca
boring for me.

And that's what ended our relationship. Karen was all about fucking and nothing else. One d
I didn't have the courage to face Karen the way Mrs. Pierce had waited to see me. I didn't tru
stay, or rather, I didn't underestimate Karen's ability to keep me.

Now, I'm seeking a relationship somewhere between Mrs. Pierce and Karen. It isn't easy. Th
spoiled me too much to accept anyone ordinary. I yearn for the intense, writhing love-making
experienced with Mrs. Pierce but also need the wild, abandoned fucking that Karen taught m
also find young women, women my own age, boring. They act so confident and with it but th
sophisticated or in control at all. I guess it shows in me because older woman seem to know
I'm interested in them. I never lack for sex because these women don't play games, they jus
The only problem is finding one that is willing to change her life for me, and to be sure that th
the right one, the perfect woman.

I haven't found her yet after two years of trying, but Lynn is close to filling the bill. At least, I t
she is. I pulled her head up off my cock.

"Lynn, you've got to learn to keep your teeth back."

She nodded and pushed her face forward, enveloping the slippery helmet, eager to show me
do it. Her lips slid down my shaft, pausing part way, and then proceeded after a short swallo
taught her. I grabbed her hair and held her head firmly on my cock, then leaned forward and
finger into her butt, pleased by the muffled grunt she emitted around my root.

"Are you sure your husband never fucks you here? I think it's ready for me already."

Dressing Room Slut (Chocolate Harlot in orgy with the band & Yolanda)
bygeronimo_appleby©

Inspired by Chocolate Harlot. All pictures used have been reproduced with kind permission.

* * * * *

I unloaded the gear from the van, time was getting on, and there was a lot to do before the s
roadie for an up and coming band and tonight was to be their biggest venue so far. I humpe
drums, amps, lights etc into the hall that the boys were playing in that night. As I worked I wa
early arrivals trickle in. They looked like the usual crowd, mostly teens and early twenties, bu
smattering of older folks too. Ok, a couple of thirty something's had dared to show their time
and being a little on the more mature side myself I was always looking out for available ladie
audience that weren't cause for concern in matters legal.

The boys were in the changing room getting ready and I had just put the last of the gear into
the hottie. She was with a bloke, as they usually were, and I presumed him to be her boyfrie
petite, probably 5'2 in her bare feet, but she wasn't in her bare feet tonight. She was wearing
pair of boots with lethal heels. The only way I can describe them is that they were made from
leather, or PVC, with hooks and eyes and criss crossed laces up to about mid calf, and then
the front up her shins to her knees. Two gleaming straps held the boots to her legs between
the whole immediate effect of them was stunning. The boots gave this sensual beauty a dec
air.

Next came a pair of hold up stockings, black of course, and I can say for definite that they w
because the tops were clearly visible high up her legs. There was at least a 2 inch view of h
thighs between her stocking tops and the totally inappropriate black leather mini skirt that ba
her plump buttocks. The mini skirt was stretched tightly around the girl's broad hips, and she
studded leather belt around her tiny waist.

Her hands and arms up to her elbows were sheathed in a pair of dark gloves made out of wh
velvet. Finally, this ensemble was topped off by yet another studded leather creation. This ti
a bra top that was covering her lovely round breasts. Breasts that jiggled enticingly as the gi
energetically through the crowd.

I dragged my gaze further up and was treated to my first glimpse of her stunning, elfin featur

very, very pretty with a cute little nose that sported a tiny ring through one side. She had a d
wicked smile, and her eyes had a disconcerting directness that took my breath away. She ha
about her. She managed to look like a naïve schoolgirl on one hand, yet maintained an aura
sexuality on the other. A paradox of light and darkness combined like the contrast between l
black stocking tops.

The girl's bare upper arms were decorated by superb artwork, and I noticed more tattoos hig
This lady certainly had the look; the complete effect of her dark clothing, creamy pale skin, a
blonde hair was electrifying. I could feel the sexual draw of her from across the crowded hall
every other red blooded male in the place could feel it too. Knowing the scene as I do; there
few women in the place who were moist about the gusset when they spied the delicious crea
confidently amongst them.

'Put your tongue away, Ricky boy,' a soft feminine voice whispered close to my ear.

I jumped with the surprise, pulled abruptly back from my admiring reverie. I turned my head
smiling her sly smile. Yolanda was the wife of the drummer; she was quite a tasty lady herse
Goth, and extremely filthy when it came to sex. She'd been around for quite a while and was
age as me, late thirties, early forties, and was still a very striking and physically well maintain
Yolanda was dressed in her usual attire of a flowing black dress, deathly white face and hea
make up. Her hair was perfectly straight and perfectly black almost blue, the colouring of a c
knew that under Yolanda's dress she would be wearing a pair of thigh high boots, laced at th
she was very probably knickerless also.

I smiled to myself. It wasn't just my tongue that was hanging out. Yolanda would be lusting a
bewitching girl herself. 'Fuck off Yolanda,' I grinned at her. 'You're fooling no one.'

'You know me so well,' Yolanda laughed quietly shaking her head. 'And I do believe I'm goin
lovely little poppet between my thighs before the night's out, you mark my words Ricky boy.'

Yolanda turned her attention back to the girl, tracking the lissom creature's course through th
gulped as the mental image of Yolanda's prophecy shot onto the screen of my mind's eye. I
myself that I would stay as close to the drummer's wife as I could tonight. I wouldn't want to
Yolanda was as good as her word, and she usually was.

Danny, Brian, Stefan and Nick hit the stage and gave a blistering performance. I made sure

to do my job. Sorting a few minor problems with equipment and the likes, but all the time kee
Yolanda, and making sure that I knew where the girl was all the time too.

As the boys lifted the roof off the hall, the girl really got into the music and was showing off s
moves. Her boyfriend could only grin uncomfortably as a crowd of appreciative males gather
beloved. Some of the young lads were a little too forthright for his liking, and I saw the man's
darker and darker as men tried to chat up his stunning girlfriend.

I felt for him, I really did. I'd been there myself. Sometimes, having a beautiful woman on you
a curse. You had to constantly look out for predatory males who wanted to steal her away w
words and promises. Of course there was always the moment when you began to doubt her
thought you detected some little lie, some obscure half truth, and when that happened it was
...Well, I thought to myself. Good luck mate, she's a fucking goddess. Make sure you treat h
on to her.

I knew that the show was nearly over, and I saw Yolanda make her move. She walked over
had formed around the girl and broke through its perimeter. The girl smiled as Yolanda leant
into her ear, and then nodding, pointed to her boyfriend.

The band left the stage, and Yolanda led the girl away by the hand, the girl's boyfriend follow
behind. I had things to do, ensuring the kit was secured and safe from any thieving toerags t
be on the opportunistic lookout for equipment and instruments.

Once I was satisfied that everything was under control I went in search of Yolanda and her r
found them with the boys in the dressing room. The atmosphere was loud and frenetic, typic
successful night and the boys were on a high. They were laughing and showing off, perhaps
normal and I had no doubt that their increased boisterousness was down to the presence of
Yolanda had brought to them.

Yolanda was sat on her husband's lap. Her eyes were shining and I knew that she would be
between her long, elegant thighs. She was wriggling against Danny's crotch, rubbing her but
groin. In turn Danny had his hands under the long folds of Yolanda's dress, probably feeling
moistening pussy.

The girl was sat on a small chair; her boyfriend stood expressionless in a corner. She had he
almost demurely, and from my point of entry into the room I could see the whole expanse of
right up to her buttocks. My cock twitched at the sight, she was an absolute wet dream in ph
that chair, and I actually ached with lust.

'Hey, it's tricky Dicky!' Yolanda cried at my entrance. 'The gang's all here,' she continued ent
'It was a great show tonight boys,' Yolanda said to the band, lifting herself up from her husba
walked slowly over to the girl and stood in a provocative pose in front of her. 'Now, if my sex
has no objections...' Yolanda looked down at the puzzled girl. '...I think we should put on a lit
you boys now.' Yolanda bent forward and kissed the girl lightly on the lips. She reached dow
hand and stroked the girl's bare thigh above her stocking top.

There was no reaction from the girl at all at first. She sat in her chair and stared up at Yolan
appeared to be complete and utter disbelief. Her boyfriend didn't respond either. I looked ov
quickly, trying to gauge his reaction, but I guess he was as surprised as virtually everyone e
The band was stunned into absolute silence as well. They all knew about Yolanda's appetite
her husband, but the speed with which Yolanda had escalated the situation had taken them
was a few seconds ahead of everyone else since I'd been privy to Yolanda's comments just
and so I was able to briefly observe the occupants of the room in those first unguarded mom

'Fucking hell,' I heard Stefan whisper when the girl responded to Yolanda's kiss. There had b
moment when I thought the girl was going to go mental over the Sapphic kiss, but she lifted
towards Yolanda and returned the pressure upon Yolanda's painted lips. Yolanda squeezed
girl's thigh, and the girl uncrossed her legs allowing Yolanda to push her hand deep betwee

As they kissed Yolanda's stroked at her lovely friend's gusset and the girl's hands disappear
mature woman's dress. They went on in this vein for a few seconds until Yolanda stepped b
dress over her head. She was nude underneath, and I saw the girl's boyfriend's eyes grow w
Yolanda's superb exposed body and kinky boots.

Yolanda looked towards the man at just the right time and smiled wickedly at his expression
you see?' she asked, turning slowly around, allowing the man to see all of her body in detail
was shaven and I saw the man's eyes flicker downwards as he drank in Yolanda's delightful

She strode across to the man where he stood frozen to the spot in his corner. She thrust her
and incredibly shapely tits at him, 'Feel me if you like, go on.'

She lifted the man's unresponsive hands to her breasts and pressed them against her flesh.
woke up at that point, massaging Yolanda's body, squeezing and pawing her. Yolanda's nip
stood out thickly. 'Mmmm,' she moaned as the man felt her. 'Suck my tits baby,' she invited,
looked quickly over at his girlfriend.

'Don't you dare,' the girl hissed shaking her head. 'Don't you dare touch her any more.'

Yolanda laughed cruelly and looked at the girl. '...Or else what?' she questioned.

The girl was at a loss for words. What could she do?

Yolanda was enjoying her game, she was the centre of attention, which was her favourite pl
tormented young man in an agony of indecision in front of her his hands still cupping her bre
back to the girl and pulled her to her feet. 'Get up my sweet little thing,' Yolanda smiled. 'Dor
your man to stick his cock in my mouth?'

'No' the girl said emphatically. 'He can watch me and you, but I don't want you to touch him.'
the girl again. She unclasped the bra top that covered the girl's cute, round tits and pulled th
skirt up around her broad hips. The girl was wearing a tiny thong and Yolanda just took hold
garment and tore it away, exposing the girls own shaven vulva.

'Fucking hell,' Stefan swore again. 'Look at that body.'

His words were a little unnecessary since all the band members and myself were doing exac
devoured the girl's figure with our eyes, taking in the detail of her broad hips, narrow waist a
globes. Her labia peeked shyly from the junction of her endearingly soft, almost chubby thigl
see the glint of metal from what I assumed to be her pierced clit.

'Lick my cunt,' Yolanda commanded, sitting back in a soft chair that sat against one wall. Sh
thighs to show her pink, pouting sex to the girl. The girl obeyed instantly and knelt between Y
legs. Yolanda held herself open for the girl and looked up, smiling around at the shocked as
'Come on boys, don't be shy...'

Danny responded first and laughed and unzipped his jeans. 'Well lads,' he grinned. 'My wife

The other guys undressed and moved towards the two women. The girl's boyfriend just look
loss as to how to react.

The girl was busy between Yolanda's legs, eagerly tonguing at the mature woman's sticky, c
had a pierced tongue too, and I could see the stud brushing against Yolanda's hard clit.

'Ah, that's so good my little darling,' Yolanda sighed. 'Suck my clit baby. Suck it into your mo
looked up at the group of naked and semi naked men that stood in varying degrees of arous

Danny,' she said to her husband, her voice breaking and husky. 'Come on baby, fuck my mo
to.'

Danny pushed his thick cock at his wife's face. His big, blunt cock head pushed between Yo
into her willing mouth. Danny fucked his hips jerkily as he fed his meat to his wife, holding he
hands as his girth stretched her lips tightly around his shaft.

Yolanda pulled her face free of her husband's grip and looked at the girl's boyfriend again. 'Y
she whispered at him, her lipstick ruined and smeared around her mouth, hair in disarray fro
husband's fingers had combed through its dark strands.

The man blinked at Yolanda's words, still bemused. Yolanda pushed the lapping blonde awa
thighs. She stood up and walked over to the only other clothed man in the room beside mys

'Don't,' the girl spoke up from where she knelt on the floor.

'Darling, don't be such a spoilsport,' Yolanda pouted. 'I want your boyfriend to fuck my mouth
you've just sucked my clit, why can't he have some fun?'

'It's different,' the girl whispered. 'He likes the idea of me and another woman; it's kinky. But.
him... it's not on. ...I don't like it.'

'Surely a little blowjob won't do any harm,' Yolanda turned to the man again. She moved clos
on the lips.

'I said NO!' the girl shouted. 'If you touch her...' her voice trailed into uncertainty.

'Or what?' Yolanda questioned harshly, reaching to unzip the man's jeans before she scoope
free. 'What a yummy cock,' she said brightly and massaged the man's stiffening prick.

He groaned and looked at his pretty girlfriend helplessly. She stood and returned his look de

'If you let her suck your prick...' the girl whispered. '...I'm going to fuck all five of these men.'
threat hung heavy in the air.

Yolanda laughed, breaking the spell the girl's words had woven. 'What an exquisite idea dar
boys will love it.'

Yolanda dropped to her knees in front of the trembling man; she stared straight into the girl's
slowly moved her mouth closer and closer to the weeping head of his cock. She stopped, he
from the big cock head and paused. She smiled cruelly at the girl and poked her tongue out
man's cock. Yolanda's tongue looked shockingly pink in contrast to her pale face, and she fl
lightly over the man's leaking slit in the helmet of his prick.

He made no effort to stop Yolanda, and the mature woman moved her lips around the tip of
hard on it as she did so.

'You bastard...' the girls hissed, tears welling up in her eyes. She turned to the group of expe
they looked back her waiting for some sort of signal. The girl looked at each of them and the
back in the chair that Yolanda had sat in earlier and spread her stocking clad thighs. 'Well?'
voice hard and full of resolve. 'I said I'd do it, and by fuck I'm going to. I want all five of you to
me. Teach HIM a lesson.' She gave her boyfriend a withering look, fire in her bewitching eye

'Fuck yeah!!' Brian shouted, and moved towards the girl. The other three followed quickly an
band members surrounded the pretty one.

Hands moved all over the girl's body. Mauling at her soft, round tits, and searching down bet
The girl sat back and actually began to enjoy the feeling of being groped by several excited
hold of Stefan's cock in her gloved hand and pulled him into her mouth.

'She's sucking my cock!' he said surprised. 'God, she's sucking my cock.' Stefan fucked his
girl's mouth, just the same as Danny had one earlier when Yolanda had been sucking the dr

Brian knelt and pushed the girl's thighs wide. 'She's got her clit pierced,' he reported shortly
began to tongue at the girl.

The girl began to moan around Stefan's shaft when she felt her opening and clit being licked
on boys,' she sighed when Stefan pulled his saliva covered knob from the girl's mouth. 'Let r
cocks.'

Danny took a quick glance at his wife as she knelt and sucked on the young man's dick. He
sex and he was happy to let her indulge herself to her hearts content. Especially when he go
little bitches like this one. He took Stefan's place and fed his prick to the girl, sighing with lus
felt her tongue tickle the underside of his big domed helmet.

I stripped myself and saw the girl's hips begin to jerk convulsively as she grew more and mo

walked over to Yolanda and pulled her to her feet. She grinned at me, 'Too much competitio
boy?'

'I'll get there, Yolanda,' I said. 'But I thought the young man here could do with some help. Y
a handful.'

She smiled at that and turned to the young guy. 'Get undressed, honey,' she said. 'I'm going
here for a moment. When you're ready, come and stick that lovely cock into my cunt.'

The guy blinked at Yolanda's crude language, but did a she asked and began to strip. Yolan
and took hold of the root of it right down low on the stalk. She wanked me into her mouth, lic
dribbling over my cock head. Strands of her saliva clung to my prick when she pulled her he
The drool connected my prick to her mouth, the gooey strand breaking eventually as it stret
wetly onto the slope of Yolanda's breasts.

The young guy hurried back once he was nude, and Yolanda knelt on her hands and knees,
high and offering her pink, swollen sex to him. 'Stick it in baby,' she murmured and wiggled h
side to side. The man knelt behind her and offered himself to Yolanda's slick opening. He pu
and with a grunt slid into her body.

I moved to Yolanda's head and gave her my cock to suck once again. She opened her eyes
standing thick and angry in front of her face. She dribbled and drooled around my cock, moa
young guy upped his tempo as he fucked her. When I looked across at the group that was c
girl, I could see that she was in a similar position to Yolanda, with Danny pumping his cock i
behind, while Stefan and Nick both pushed their cocks at her mouth. She was gamely trying
into her mouth at the same time, but eventually had to move her head between the two offer
one first before transferring her attention to the other stiff member.

The guys took it in turns to fuck the delightfully slutty blonde. Each of them getting behind he
their hard dicks into her bejewelled cunt. She was really getting to enjoy by now, and I could
her cries and moans of pleasure.

'Oh God, boys,' she cried. 'Fuck your cocks into me. Come on, use my cunt, treat me like a s
love it.'

Perhaps some of it was for her boyfriend's benefit. To make him realise that although he wa
lovely, mature Yolanda, she was getting her fill of cock. The blonde's words were too much f
have a go. I left Yolanda to the young guy and went over to the girl. She looked at me, her e

with her approaching climax.

'Another big cock,' she groaned. 'Another one to fuck me.' She closed her eyes and bit her b
buttocks were rippling as Brian rammed hard at her from behind. Her hanging tits were bour
back with the force of Brian's fucking.

Then she exploded with her orgasm. The girl squealed and writhed when she came, totally i
cocks that were being pressed against her cheeks. Her pretty pixie features were smeared b
was leaking from the guys' cocks her cheeks, chin and even her forehead were covered with

I picked the girl up when Brian slid his long length out of her body, sitting her gently back in t
chair. I lifted her legs and held them wide apart; her cunt gaped at me all pink and soggy and
into her feeling her hot centre close around me. She was slippery with the other guys' pre cu
arousal, and my cock squelched into her as I began to fuck.

The girl's boots swung uncontrolled as they hung in the air, her knees hooked around my ar
into her hard and fast. The girl's breasts bounced wildly on her chest and I bent my head for
uncomfortably so I could suck on her pebble like nipples. I savoured the rubbery teats and s
as I pumped into the girl's slippery opening, and I felt my arousal grow too much to control.

'Fuck... oh fuck...' I groaned. 'I'm sorry you witch... you're too fucking sexy... oh God.' My ser
from my prick and flooded the girl's cunt.

Her eyes opened wide when she felt me spitting my seed deep inside her. 'I can feel you do
squealed. 'I can feel it pumping.' She arched her back and pushed her body down on my twi
me deeper inside. Finally my cock stopped pumping and I pulled out of the girl, my shaft coa
that the friction from our fucking had created.

Instantly Stefan was at her. He pushed inside and began to fuck in a frenzy. Cum was oozin
Stefan invaded her body. I could see it dribbling down the crack of her arse when Stefan lifte
in the same manner I had taken her. The girl was moaning, eyes closed and was shaking he
side to side.

She squealed loudly and Stefan gave a guttural grunt, obviously adding his load of spunk to
and pushed his prick hard into the girl, more stuff leaked from her around Stefan's shaft, and
thickly down the girl's buttocks and stained the chair she was being well and truly fucked in.
brought the girl's boyfriend over to see what the fuss was about. He boggled at the sight of h
girl as Stefan climbed off her and he saw her inflamed, oozing pussy. 'Look at your little slut,

whispered. 'Isn't she just gorgeous... look at that lovely spunk leaking out of her.

Yolanda knelt and lapped at the cum that was trickling out of the girl. She licked for a few se
moved to kiss the girl with a mouthful of spunk. When she withdrew, both her face and the g
by mine and Stefan's offerings.

'Wank onto her boys,' Yolanda said lewdly. 'Cover her lovely tits with your jizz.'

Brian, Nick and Danny all laughed at Yolanda's instruction and moved close to the girl, wank
cocks as they got close. The young guy moved behind Yolanda, and she bent at the waist s
firm buttocks out at him, offering herself to his thick cock once more. He held her waist and
his hard cock back inside her own tight cunt.

'That's it lads, give her a face full,' Yolanda sighed as her young lover thrust roughly into her

Brian and Nick came almost simultaneously. They both swore and arced thick gobs of spunl
breasts and soft belly. More of the stuff spattered onto her skin, some of it gleaming wetly w
her black hold up stockings.

She sat wantonly, her inner thighs awash with the 2 earlier deposits, her breasts and stomac
covered too. Danny moved close and the girl reached out and took control of his prick. She
very soon afterwards Danny's prick spat its load of gooey spunk. Danny's cum took the girl b
hitting hit her flush in the face. Thick strings of his jizz clung to the girl's blonde hair, hung on
flushed cheeks and stained the velvet of her gloves.

The picture of his girlfriend covered in other men's' spunk, and with more of the goo leaking
proved too much for the young guy. He grunted heavily before pumping deep into Yolanda's
holding her hips and swearing as he pumped his ardour into her.

Yolanda cried out with delight when she felt him erupting inside her. 'Yeah baby, fill me up.
boy, give it all to Yolanda,' she sighed deeply.

Yolanda moved quickly when the young man had pumped his last jet inside her. She went to
sat, sprawled, spunk spattered and well used on the stained chair.

Yolanda picked up the girl's hand and slowly licked the semen from the material of the glove
from the girl's breasts and then knelt to lap more of the cum from where it still oozed from th
cunt.

Yolanda kissed the girl again, sharing the various deposits with the pretty blonde. Us men w
fascination as the two women shared a filthy, cum smeared, but somehow tender kiss. Ther
her coup de grace by climbing above the girl as she sat on the chair. Squatting above the gi
her inner muscles so that the young guy's spunk dripped onto his girlfriend's upturned face.

'Fuck me, that's got to be one of the filthiest, most sexy things I've ever seen,' Brian muttere
you're one lucky bastard to be with that woman. ...You too, mate,' he said to the young guy a
afterthought. The man just shrugged his shoulders and grinned sheepishly. There were a fe
get straight with his girlfriend, and he wasn't sure how things were going to be between then
little escapade.

Drunk Step Mom (Son takes advantage of horny stepmother)
bysexpotsimy©

My name is Steve and I am of 19 years. I stand 5'11" above the ground and have a good bu
footballer. Most people enjoy my company and I get around well with both, boys and girls. M
when I was 12 and my father sent me to a hostel. I studied there for 4 years after which I ag
living with my father. Our relationship developed into a mature one and I started looking forw
only as a father but also as a friend and a guide.

Three months back my father married a girl Betty. I say girl because she was just 24 and loo
than that. She was very short and had a petite frame. At 5'3" she still looked like another hig
student and could easily pass as one. But only a few days after the marriage, my father was
to immediately leave for Britain.

I felt sad as my father caught his flight, but my animal instincts made me feel gleeful at the p
being alone with my new mom. My mom was a very naïve and looked after me as her real s
feelings towards her. I saw that she was still raw and youthful. I knew that though she was s
was sure I wouldn't be able to get to fuck her easily. Hence, I decided to play with her and la
into the bed. I hadn't formulated any proper strategy of how I was going to do this, hence de
my instincts.

We had just returned from the airfield, when my mother suddenly burst out crying. She fell in
weeping on my shoulders. Pulling her closer to myself I started caressing her back and foun
any bra. "Calm down mom, its part of life. I now you must be sad but still you've got me." As
gripped her tightly pushing her boobs against my chest. I felt them rising as she breathed. M
transfixed on her cleavage, out of which the tops of her breasts were plainly visible.

She stopped crying and washed here face. Her expressions made it apparent that she was
her ass near me she mumbled a sorry. Holding her hand, I said, " Come on, after all you are
nineteen year old with a mother of twenty-four who could comfortably pass as his date, I tho
"Why don't you go to your room, let me fix today's dinner." I asked her aloud. Nodding she w

"Dinner's ready!" I called out to her. She appeared in the doorway wearing a white robe, whi
the one given to her by my father. I soon realized that she was out of her mind, or who else
translucent gown without a bra?

The outline of her perfect boobs was clearly visible, while her pink nipples could also be see
thin fabric. As I sat down on the table, the robe parted revealing her left tit. I hastily sat down

hide my erection. Lost in her thoughts she didn't pay the least attention to dress. This is the
to enter her juicy cunt, my mind screamed. I smiled to myself, knowing that I could easily tric
my rod to enter her pussy.

"You look bushed, mom," I spoke, " I am sure you could do with some wine. It will help your
and you would loosen up relieving you of this anxiety." I got up before she could utter a sing
walked over to the bar. Her tit still hung limply, while she stared at the ceiling. Taking her gla
little wine into it, along with a liberal amount of a strong whiskey. I took the glass over to the

"Here have some." I said in the most affectionate and loving tone to her. She initially resiste
finally able to persuade her to drink. Taking one big gulp she drained the contents of the gla
mouth. Immediately I got another, which she drank without hesitation. Now I started serving
within another three drinks she was completely smashed. Her eyelids drooped and she stutt
breath and leaned back. This pulled her robe further apart exposing one of her breasts comp
other hung in a tantalizing way.

"How about watching a movie?" I proposed. Nodding her head, she said, " put on an interes
my room and came back with a hardcore, in which a mother fucks her son. I hadn't seen a h
entire life. " I hope you can bear something hot and sizzling." I said giving her a questioning
bear children, then this is just a movie," she answered, along with a sluttish smile. I switched
and sat down on the floor, in front of the sofa. Mom came and sat down next to me, with her
only partially.

"It's hot here, do you mind me loosening up a little" and with that she opened her robe gener
tits were now peeking from the robe. She shifted a bit, which now almost completely bared h
was chocking inside my pants, but I didn't do any thing to hide my erection, which was clearl
also loosen up a bit," I told her as I removed my shirt and pants. I was now sitting in underw
next to me in a negligee of a gown, with both her melons staring at my face.

"Can you please massage my legs a bit, especially my thighs as it has been a tiring day." Sh
me with a motherly smile. Without waiting for a reply she spread her legs a little. "If you wan
massaged, you'll have to do it my way." I told her. "It's fine with me" she answered, her moth
giving way to sluttish one. As if waiting for that reply, I quickly removed her gown uncovering
legs and then started pulling her panties down. I was on cloud nine; the world's most beautif
incidentally she was my mother, was sitting next to me, completely nude, as if waiting for so
cunt. "You must be feeling a little uncomfortable, maybe I'll give you company" I said as I pu
underwear revealing my bulging penis. She gasped, with her eyes transfixed on my rod, whi
placed my left hand on one of her thighs, while pushing the other towards her stunning cunt.

wide apart exposing her completely. Her pussy was hot and wet as I started probing her. Un
herself she jumped on me, grabbing my penis.

"I am your mother, and I should direct you" she said in a passionate voice. Taking my penis
licking it rolling her bitchy tongue all over it. Mad with lust I pulled her boobs and started mas
pinching her nipples along with. She moaned with ecstasy as I started licking them, while I p
cunt. Her breath became heavy, as my dick almost choke her. She sucked it as if in frenzy n
in her mouth. Grabbing her pussy I started licking it as her moans became louder and loude
butt and pulled it towards her kissing me wildly all over. Excited she drowned me in her juice
honey out of her cunt.

"I want you in me right now" she ordered, pulling my cock towards her slit. Grabbing my dick
it into her pussy. Clutching her butts I slammed my dick into her tight pussy, pulling her brea
wanting to tear them apart. She cried and moaned simultaneously. I pushed my cock deepe
pussy as she shouted to me to slow down. I squirted in her pussy filling it up with my semen
she still lying in my arms.

Lifting her I took her to the bathroom and washed her, still staring at her beautiful body. I slid
onto her and tucked her in the bed.

Next morning I didn't know whether she would remember anything or not. My pulse quickene
down the stairs. "What happened lat night? I don't remember clearly." She asked me. "Nothi
while watching TV and then I took you to your room." I said giving her a smile. "I must have
mouse I believe, moreover I had some sweet dreams." She spoke. I smiled slyly as she star
the kitchen.

THE DISCOURSE ON EFFACEMENT

Introduction

The Buddha's Discourse on Effacement (Sallekha Sutta; quoted as M. 8) is the eighth of the Collection of Middle Length Texts (Majjhima Nikaya). Its subject matter is closely connected with that of preceding text, The Simile of the Cloth (M. 7), these two discourses supplement each other in several ways.

The Simile of the Cloth speaks of sixteen defilements of social conduct as impeding the progress on higher stages of the path to deliverance. The present Discourse on Effacement widens the range to forty-four detrimental qualities of mind which must effaced. These include thirteen of the sixteen defilements in M. 7,* but they go beyond the realm of social ethics, extending also to the hindrances, the path factors, etc.; and special attention is given to the effacement of wrong views (Sec. 12, No. 44). This discourse supplements M. 7 also by dealing with the practical methods of effacement, from the very beginning with thought-arising (Sec. 13), on to avoidance (Sec. 14), etc.; and these methods apply as well to the purification from the sixteen defilements given in M. 7. On the other hand, the 7th discourse gives more details about the higher stages of progress that follow after the initial and partial purification.

*[Items 1-11 and 16 of list in Sec. 3 of M. 7.]

(Sec. 12) "Effacement" means the radical removal of detrimental qualities of mind. The forty-four Modes of Effacement (as we may call them) are enumerated in this discourse no less than five times, and the first formulation (in Sec. 12) is very significant: "Others will be harmful, we shall not be harmful here," and so forth through all the other items. This bespeaks of the Buddha's realistic outlook as befitting a world that cannot be improved by mere wishing nor by "preaching at it. " There is no use nor hope in waiting for our neighbour to change his ways. "Cleanup campaigns" should start at our

own door, and then the neighbours may well be more responsive to our own example than to our preaching. Besides, if the aim is the radical effacement of mental defilements, we cannot afford to waste time and be deviated from our task by side-long glances at the behaviour of others. Here lurks, in addition, the danger of pride. Hence the //Sutta Nipata// (v. 918) warns that "though possessing many a virtue one should not compare oneself with others by deeming oneself better or equal or inferior." It is a virtue that squints" (Chungtze) that win deprive the progress on the path of the element of self-forgetting joyous spontaneity.

There is yet another reason for the injunction not to look to others' behaviour or misbehaviour, and this applies particularly to the defilements of social conduct mentioned in the Simile of the Cloth. It is quite human to feel disappointed if one's selflessness, kindliness, modesty, and so on, do not find much response in the behaviour of others. Such disappointment may well discourage a person not only from continuing to live according to his moral standard, but also from advancing further on the road to selflessness towards higher states of mental development. Such a person, after an initial disappointment, may easily be led to retire into the role of the "disgruntled moralist" as a respectable cloak for an egocentric life. Here we meet the limitations and risks of a morality solely motivated by the social response to it. To avoid such a blind alley on one's road of progress, it is important to make from the very beginning that "declaration of moral independence," which we may summarize thus: "Others may act, speak and think wrongly, but we shall act, speak and think rightly - thus effacement can be done."

(Sec. 13) But the Buddha, as a knower of the human heart, was well aware that such a single or even repeated resolve will not always be strong enough to stir people into action. Hence, as an encouragement to those who may feel disheartened by their failures, he speaks now of the importance of the "arising of thoughts" aiming at carrying out those acts of effacement. But again, these thoughts will not be effective unless they are regularly and systematically cultivated and are not allowed to lapse into oblivion. Then gradually they will be absorbed by our mind and heart, and we shall fully identify ourselves

with those values. In that way these thoughts and aspirations will grow stronger and will be able to overcome the resistance of inertia and antagonistic forces, from within and without. The Master said: "To whatsoever one frequently gives attention and repeatedly reflects on, to that the mind will turn" (M. 19). The great German mystic of the Middle Ages, Meister Eckhart, goes even a step further by saying: "If you do not have the longing, have at least a longing for the longing."

(Sec. 14) Next to cultivating "the heart's resolve," the first direct step towards effacing the defilements is to know them, that is, the clear and honest confrontation with them in one's own mind, as we pointed out when considering the Simile of the Cloth (see the Introduction to it, p. 3). This will surely help in preventing their re-arising. But for strengthening and extending that effect, it is necessary to cultivate also the positive counterparts of those forty-four negative qualities, as taught in the instruction on avoidance. The Buddha's formulation in this section conveys the encouraging word that there actually exists such a road for avoiding or circumventing the wrong path. The Buddha said: "If it were not possible to give up what is evil, I would not tell you to give it up; if it were not possible to develop what is good, I would not tell you to develop it" (Ang. 2:2).

In the field of insight (//vipassana//), this method is called "abandoning by the opposite" (//tadangapahana//), but by extension we may apply this term also to the wider range of our present context.

(Sec. 15) Apart from its highest purpose, the cultivation of positive qualities of mind is, on any level, a road of progress, a "way that leads upwards." It brings results here and now, and leads to a favourable and happy rebirth. It will preserve and unfold what is best in us and prevent it from deterioration. Considering the fearful possibilities in man's own nature and in the realms of existence, this is no mean benefit of training the mind for the final effacement of defilements, even if the results remain modest for a long time.

(Sec. 16) For him who has advanced so far, there is now the warning in the text that he should not set himself up as a saviour of

others while "there is still more to do" for him. At this stage, the disciple may have effected some partial effacement, but still the fires of greed, hatred and delusion are not quenched in him; or, to express it with the other metaphor here used, he is still immersed in the mire. Though his chances for freeing himself from that bog of samsara have improved, any wrong step, or just his negligence and lack of persevering effort, may cause a setback. Hence a determined effort should now be made for the final "quenching," for radical effacement.

(Secs. 1-11) This warning against an overestimation of one's position links up with the first sections of our text which we have still to consider. They likewise deal with the overrating of one's achievements, here in the fields of insight and meditative absorptions. Even initial steps in these fields may result in experiences having such a strong impact on the mind that it is psychologically understandable if they lead to overestimation. This does not necessarily mean overrating oneself through pride, but overrating the position of one's achievements on the path of progress. One may believe them to be complete in their field while they are only partial or to be final while they are only temporary suppressions.

(Sec. 3) If confronted with "wrong views on self and world," one will, at first sight, be inclined to believe that any trace of them in oneself can be eliminated by intellectual refutation, that is, by proving to one's own satisfaction that they are untenable. And if one has a firm conviction in the truth of the Dhamma, it will be easy to assume that one has discarded wrong views for good. In that overestimation one may even go as far as to believe that one has entirely overcome the first of the ten fetters, personality-belief, and hence is on the way to Stream-entry, or has even reached it. But this can never be achieved on the intellectual level alone, nor even on the first stages of insight-meditation, which in themselves are no mean achievement.

Misconceptions of self and world, which may be quite instinctive and un-philosophical, are deeply anchored in man's nature. They are rooted not only in his intellectual opinions (//ditthi//), but also in his cravings (//tanha//) and in his pride and self-assertion

(//mana//). All these three roots of wrong attitudes identify the alleged self or ego with the five aggregates (//khandha//) comprising personality-and-environment. These wrong attitudes towards self and world may manifest themselves on various levels: as casual thought-arisings, as a habitual bias, and in words and deeds (see Note 8). Only if the self-identification with the actual "objects of wrong views," i.e. the five aggregates, is radically dissolved on the stage of Stream-entry, can it be said that wrong views of self and world have been totally eliminated, together with the bias towards them. As also craving and pride are involved in the formation of wrong views, efforts for their effacement have to be undertaken also on the level of ethical behaviour. Hence the ethical part of the forty-four Modes of Effacement has validity also for the removal of wrong views.

(Secs. 4-11) The eight meditative attainments lift the human consciousness to sublime heights of refinement; yet, in the case of each, the Buddha emphatically says that they are not states of effacement, as he understands them. They can effect only temporary subsidence of defilements, and if unsupported by mature virtue and insight, they cannot penetrate deep enough into the recesses of the mind for a radical removal of moral and intellectual defilements. It comes as a kind of anti-climax that after mentioning those sublime meditative attainments, the Buddha now speaks (in Sec. 12) of such quite "ordinary and earth-bound" ethical qualities as harmlessness, and ascribes to them, and not to the meditative absorptions, the capacity of leading to effacement. This juxtaposition implies, indeed, a very strong emphasis on the necessity of a sound ethical foundation for any spiritual progress. Often we find that mystic thought, in India and elsewhere, evolving a monastic system from wrongly interpreted unificatory meditative experience, has either ignored ethics or found it difficult to give it a convincing place and motivation in its system. The exultation of mystic experience also often leads the meditator to a premature feeling of having gone "beyond good and evil". Such developments illustrate the wisdom of the Buddha in insisting on a sound ethical basis instead of an exclusive reliance on mystic experience.

* * *

When examining closely the structure of this discourse, we find in it a repeated balancing of contrasting attitudes of mind and of complementary qualities required for progress on the path. Just now we have observed that meditative achievements have to be balanced with deeply rooted ethical virtues, which will also provide a link between the "lone meditator" and "common humanity." With the last of the forty-four Modes of Effacement the effacing of wrong views is taken up again, linking up with the beginning of the discourse and balancing the stress on ethical values in most of the other modes. In the phrasing of that last mode we note the stress laid on the overcoming of opinionatedness and tenacity. This points to the fact that, for the initial "loosening up" and final overcoming of wrong views, the following ethical modes are of decisive importance: amenability (34) and an increasing freedom from a domineering attitude (27), obstinacy (32) and arrogance (33).

The entire discourse seems to be designed to meet, in a very thorough manner, two opposite psychological obstacles on the path: discouragement in the face of its difficulties, and overrating of partial results. The first part of the discourse (Sees. 1-11) deals with the latter extreme, by stressing the limitations of initial and partial progress. But for meeting any discouragement caused by these warnings, the Compassionate Master speaks of the value of seemingly simple ethical virtues and stresses the importance of the heart's earnest resolve (Sec. 13) as the first step which anyone can take who is serious about treading the path of actual effacement.

These features of the discourse, without being stated explicitly, are inherent in its very structure. They will reveal themselves by a close scrutiny as here attempted, and particularly by the actual practice of the teachings concerned. The Buddha appears here as the great Teacher of the Middle Path and the incomparable guide of men's hearts, deeply concerned that those who tread the path may avoid the pitfalls of extreme emotional reactions and of one-sided emphasis on any single aspect of the threefold totality of training: in virtue,

concentration and insight.

* * *

As in the preceding discourse, the rendering of the present one also has been chiefly based on Nanamoli Thera's manuscript translation. To a lesser extent use has been made of phrasings by Soma Thera and I. B. Horner; and for some passages the Editor's own version has been included.

The Discourse on Effacement
(Sallekha Sutta)

1. Thus have I heard. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery.

2. Then one evening the venerable Maha-Cunda[1] rose from meditative seclusion and went to the Blessed One. Having paid homage to him, he sat down at one side and spoke thus to the Blessed One:

3. "Venerable sir, there are these various views that arise in the world concerning self-doctrines or world-doctrines.[2] Does the abandoning and discarding of such views come about in a monk who is only at the beginning of his (meditative) reflections?"[3]

"Cunda, as to those several views that arise in the world concerning self-doctrines and world-doctrines, if (the object) in which [4] these views arise, in which they underlie and become active, [5] is seen with right wisdom [6] as it actually is, [7] thus: 'This is not mine, [8] this I am not, [9] this is not my self'[10] -then the abandoning of these views, their discarding, [11] takes place in him (who thus sees).

The Eight Attainments

4. "It may be, Cunda, that some monk, detached from sense-objects, detached from unsalutary ideas, enters into the first absorption that is born of detachment, accompanied by thought-conception and discursive thinking, and filled with rapture and joy, and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.' [12]

5. "It may be that after the stilling of thought conception and discursive thinking, he gains the inner tranquillity and harmony of the second absorption that is free of thought-conception and discursive thinking, born of concentration and filled with rapture and joy; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are caged 'abidings in ease here and now.'

6. "It may be that after the fading away of rapture, the monk dwells in equanimity, mindful and clearly aware, and he experiences a happiness in his body of which the Noble Ones say: 'Happily lives he who dwells in equanimity and is mindful!' -- that third absorption he wins; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.'

7. "It may be that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth absorption, which is beyond pleasure and pain and has purity of mindfulness due to equanimity; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.'

8. "It may be that, with the entire transcending of perceptions of corporeality,[13] with the disappearance of perceptions of sense-response,' [14] with non-attention to perceptions of variety, [15] thinking: 'Space is infinite,' some monk enters upon and abides in the sphere of infinite space; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

9. "It may be that by entirely transcending the sphere of infinite space, thinking: 'Consciousness is infinite,' some monk enters and abides in the sphere of infinite consciousness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

10. "It may be that by entirely transcending the sphere of infinite consciousness, some monk enters and abides in the sphere of nothingness; and he then might think: I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

11. "It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in the sphere of neither-perception-nor-non-perception; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these (attainments) that are called 'effacement'; in the Noble one's discipline they are called 'peaceful abidings.'

Effacement

12. "But herein, Cunda, effacement should be practised by you: [16]

(1) others will be harmful; we shall not be harmful here -- thus effacement can be done. [17]

(2) Others will kill living beings; we shall abstain from killing living beings here -- thus effacement can be done.

(3) Others will take what is not given; we shall abstain from taking what is not given here -- thus effacement can be done.

(4) Others will be unchaste; we shall be chaste here -- thus effacement can be done.

(5) Others will speak falsehood; we shall abstain from false speech here -- thus effacement can be done.

(6) Others win speak maliciously; we shall abstain from malicious speech here -- thus effacement can be done.

(7) Others will speak harshly; we shall abstain from harsh speech here -- thus effacement can be done.

(8) Others will gossip; we shall abstain from gossip here -- thus effacement can be done.

(9) Others will be covetous; we shall not be covetous here -- thus effacement can be done.

(10) Others will have thoughts of ill will; we shall not have thoughts of ill will here -- thus effacement can be done.

(11) Others will have wrong views; we shall have right view here -- thus effacement can be done.

(12) Others will have wrong intention; we shall have right intention here -- thus effacement can be done.

(13) Others will use wrong speech; we shall use right speech here -- thus effacement can be done.

(14) Others will commit wrong actions; we shall do right actions

here -- thus effacement can be done.

(15) Others will have wrong livelihood; we shall have right livelihood here -- thus effacement can be done.

(16) Others will make wrong effort; we shall make right effort here -- thus effacement can be done.

(17) Others will have wrong mindfulness; we shall have right mindfulness here -- thus effacement can be done.

(18) Others will have wrong concentration; we shall have right concentration here -- thus effacement can be done.

(19) Others will have wrong knowledge; we shall have right knowledge here -- thus effacement can be done.

(20) Others will have wrong deliverance; we shall have right deliverance here -- thus effacement can be done.

(21) Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here -- thus effacement can be done.

(22) Others will be agitated; we shall be unagitated here -- thus effacement can be done.

(23) Others will be doubting; we shall be free from doubt here -- thus effacement can be done.

(24) Others will be angry; we shall not be angry here -- thus effacement can be done.

(25) Others will be hostile; we shall not be hostile here -- thus effacement can be done.

(26) Others will denigrate; we shall not denigrate here -- thus effacement can be done.

(27) Others will be domineering; we shall not be domineering here -- thus effacement can be done.

(28) Others will be envious; we shall not be envious here -- thus effacement can be done.

(29) Others will be jealous; we shall not be jealous here -- thus effacement can be done.

(30) Others will be fraudulent; we shall not be fraudulent here -- thus effacement can be done.

(31) Others will be hypocrites; we shall not be hypocrites here -- thus effacement can be done.

(32) Others will be obstinate; we shall not be obstinate here -- thus effacement can be done.

(33) Others will be arrogant; we shall not be arrogant here -- thus effacement can be done.

(34) Others will be difficult to admonish; we shall be easy to admonish here -- thus effacement can be done.

(35) Others will have bad friends; we shag have noble friends here -- thus effacement can be done.

(36) Others will be negligent; we shall be heedful here -- thus effacement can be done.

(37) Others will be faithless; we shall be faithful here -- thus effacement can be done.

(38) Others will be shameless; we shall be shameful here -- thus effacement can be done.

(39) Others will be without conscience; we shall have conscience here -- thus effacement can be done.

(40) Others will have no learning; we shall be learned here -- thus effacement can be done.

(41) Others will be idle; we shall be energetic here -- thus effacement can be done.

(42) Others will be lacking in mindfulness; we shall be established in mindfulness here -- thus effacement can be done.

(43) Others will be without wisdom; we shag be endowed with wisdom -- thus effacement can be done.

(44) Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them;[18] we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease -- thus effacement can be done.

The Arising of Thought

13. "Cunda, I say that even the arising of a thought concerned with salutary things (and ideas)[19] is of great importance, not to speak of bodily acts and words conforming (to such thought).[20] Therefore, Cunda:

(1) The thought should be produced: 'Others will be harmful; we shall not be harmful here.'

(2) The thought should be produced: 'Others will kill living beings; we shall abstain from killing living beings here.'

(3)-(43) . . .

(44) The thought should be produced: 'Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them; we shall not misapprehend according to

individual views nor hold on to them tenaciously, but shag discard them with ease.'

Avoidance

14. "Suppose, Cunda, there were an uneven road and another even road by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. [21] So too:

(1) A person given to harmfulness has non-harming by which to avoid it.

(2) A person given to killing living beings has abstention from killing by which to avoid it.

(3) A person given to taking what is not given has abstention from taking what is not given by which to avoid it.

(4) A person given to unchastity has chastity by which to avoid it.

(5) A person given to false speech has abstention from false speech by which to avoid it.

(6) A person given to malicious speech has abstention from malicious speech by which to avoid it.

(7) A person given to harsh speech has abstention from harsh speech by which to avoid it.

(8) A person given to gossip has abstention from gossip by which to avoid it.

(9) A person given to covetousness has non-covetousness by which to avoid it.

(10) A person given to thoughts of ill will has non-ill will by

which to avoid it.

(11) A person given to wrong view has right view by which to avoid it.

(12) A person given to wrong intention has right intention by which to avoid it.

(13) A person given to wrong speech has right speech by which to avoid it.

(14) A person given to wrong action has right action by which to avoid it.

(15) A person given to wrong livelihood has right livelihood by which to avoid it.

(16) A person given to wrong effort has right effort by which to avoid it.

(17) A person given to wrong mindfulness has right mindfulness by which to avoid it.

(18) A person given to wrong concentration has right concentration by which to avoid it.

(19) A person given to wrong knowledge has right knowledge by which to avoid it.

(20) A person given to wrong deliverance has right deliverance by which to avoid it.

(21) A person overcome by sloth and torpor has freedom from sloth and torpor by which to avoid it.

(22) A person given to agitation has non-agitation by which to avoid it.

(23) A person given to doubting has freedom from doubt by which to avoid it.

(24) A person given to anger has freedom from anger by which to avoid it.

(25) A person given to hostility has freedom from hostility by which to avoid it.

(26) A person given to denigrating has non-denigrating by which to avoid it.

(27) A person given to domineering has non-domineering by which to avoid it.

(28) A person given to envy has non-envy by which to avoid it.

(29) A person given to jealousy has non-jealousy by which to avoid it.

(30) A person given to fraud has non-fraud by which to avoid it.

(31) A person given to hypocrisy has non-hypocrisy by which to avoid it.

(32) A person given to obstinacy has non-obstinacy by which to avoid it.

(33) A person given to arrogance bas non-arrogance by which to avoid it.

(34) A person difficult to admonish has amenability by which to avoid it.

(35) A person given to making bad friends has making good friends by which to avoid it.

(36) A person given to negligence has heedfulness by which to

avoid it.

(37) A person given to faithlessness has faith by which to avoid it.

(38) A person given to shamelessness has shame by which to avoid it.

(39) A person without conscience has conscience by which to avoid it.

(40) A person without learning has acquisition of great learning by which to avoid it.

(41) A person given to idleness has energetic endeavour by which to avoid it.

(42) A person without mindfulness has the establishment of mindfulness by which to avoid it.

(43) A person without wisdom has wisdom by which to avoid it.

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to avoid it.

The Way Upward

15. "Cunda, as all unsalutary states lead downward and all salutary states lead upward, even so, Cunda:

(1) A person given to harmfulness has harmlessness to lead him upward.[22]

(2) A person given to killing living beings bas abstention from killing to lead him upwards.

(3)-(43) . . .

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding to lead him upward.

Quenching

16. "Cunda, it is impossible that one who is himself sunk in the mire[23] should pull out another who is sunk in the mire. But it is possible, Cunda, that one not sunk in the mire himself should pull out another who is sunk in the mire.

"It is not possible, Cunda, that one who is himself not restrained, not disciplined and not quenched (as to his passions), [24] should make others restrained and disciplined, should make them attain to the full quenching (of passions).[25] But it is possible, Cunda, that one who is himself restrained, disciplined and fully quenched (as to his passions) should make others restrained and disciplined, should make them attain to the full quenching (of passions). Even so, Cunda: [26]

(1) A person given to harmfulness has harmlessness by which to attain to the full quenching (of it).

(2) A person given to killing living beings has abstention from killing by which to attain to the full quenching (of it).

(3)-(43) . . .

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to attain the quenching (of them).

Conclusion

17. "Thus, Cunda, I have shown to you the instruction on effacement, I have shown to you the instruction on thought's arising, I have shown to you the instruction on avoidance, I have shown to you the instruction on the way upward, I have shown to you the instruction on quenching.

18. "What can be done for his disciples by a Master who seeks their welfare and has compassion and pity on them, that I have done for you, Cunda. [27] There are these roots of trees, there are empty places. Meditate, Cunda, do not delay, lest you later regret it. 'This is my message to you."

Thus spoke the Blessed One. Satisfied, the venerable Cunda rejoiced in the Blessed One's words.

* * *

The concluding verse added by the 'Theras of the First Council:

Deep like the ocean is this Suttanta on
Effacement,
Dealing with forty-four items, showing them in
five sections.

NOTES

1. Maha-Cunda Thera was the brother of the venerable Sariputta Thera.

2. //Self-doctrines or world-doctrines// (//atta-vada, lokavada//). According to Comy., this refers: (a) to the twenty types of personality-belief (//sakkaya-ditthi//), i.e. four for each of the five aggregates (//khandha//); (b) to eight wrong views about self and world, as being eternal, not eternal, both eternal and not eternal, neither eternal nor not eternal, and the same four alternatives concerning finite and infinite.

3. //In a monk who is only at the beginning of his (meditative) reflections// (//adim-eva manasikaroto//). Comy.: "This refers to one who is at the beginning of his insight-meditation (//vipassana-bhavana//) and has not yet attained to Stream-entry," when the fetter of personality-belief is finally eliminated. The beginner's insight-practice extends from the "discernment of mentality and corporeality" (//namarupa-pariccheda//) up to the "knowledge of rise and fall" (//udayabbaya-nana//), on which see //Path of Purification// (//Visuddhimagga//), Chs. XVIII, XX, XXI.

According to the Comy., the Thera's question concerns those who overrate the degree of their achievement, i.e. those who believe that, in their meditative practice, they have achieved this or that result while actually they have not. Overestimation (//abhimana//), in that sense, "does not arise in ignorant common people (//bala-puthujjana//) who are entirely engrossed in worldly life, nor does it arise in Noble Disciples (//ariya-savaka//); because in a Stream-winner the overestimation does not arise that he is a Once-returner, etc. Self-overestimation can occur only in one who actually practises (meditation) and has temporarily subdued the defilements by way of tranquillity or insight. Maha-Cunda Thera, being an Arahat, was no self-overrater himself, but in formulating his question, he put himself in the place of one who is; or, as others say, there may have been such "self-overraters" among his pupils, and for conveying to them the Buddha's reply, he put his question.

4. //(The object) in which// (//yattha//). Comy.: //yattha// (where) =

//yasmim arammane//. The object, or basis, the five aggregates, because all false views on self and world can refer only to the five aggregates to one of them. See //Discourse on the Snake Simile// (Wheel No. 47/48), p. 8, and //Anatta and Nibbana//, by Nyanaponika Thera (Wheel No. 11), p. 18 (quotation).

5. //In which these views arise// (//yattha uppajjanti//), i.e. arise for the first time, without having occurred earlier (Comy.).

//Underlie// (//anusenti//), i.e. habitually occur (cf. //anusaya//, "tendency," which may be latent or active). Comy.: "This refers to views which, having been indulged in repeatedly, have become strong and have not been removed." Sub.Comy.: "By ultimate elimination (//samuccheda-vinaya-vasena//)."

//Become active// (//samudacaranti//). Comy.: "Wrong views have arrived at the (action-) doors of body and speech," i.e. which have found expression in words and deeds.

6. //With right wisdom// (//sammappannaya//). Comy.: "With insight-wisdom, ending with the knowledge pertaining to the path of Stream-entry."

7. //As it actually is// (//yatha-bhutam//). Comy.: "Because the five aggregates exist only in that manner (i.e. as something 'that is not mine,' etc.). But if conceived in the way 'It is mine,' etc., it simply does not exist (//n'ev'atthi//)."

8. //This is not mine//: hereby craving (//tanha//) is rejected.

9. //This I am not//: this refers to the rejection of conceit (//mana//).

10. //This is not my self//: this refers to the rejection of false views (//ditthi//).

11. //Abandoning . . . discarding// (//pahanam . . . patinissaggo//). Comy.: "Both terms are synonymous with the ultimate eradication

of wrong views, taking place at Stream-entry when the fetter of personality belief is destroyed."

12. Now the Buddha speaks, on his own, of another type of "self-overrater," i.e. of those who have realized any of the eight meditative attainments (//samapatti//) and believe that this signifies true "effacement" (//sallekha//).

The common meaning of //sallekha//* is austere practice or asceticism; but in the Buddha's usage it is the radical "effacing" or removal of the defilements.

*[//Sallekha// (= //sam-lekha//) is derived from the verbal root //likh//, to scratch; hence //likhati// (a) to scratch in, to write; (b) to scratch off, to remove: //samlikhati//, "to remove fully." An interesting parallel is "//ascesis//," derived from the Greek //askeuein//, to scratch. The rendering by "effacement" is Nanamoli Thera's; Soma Thera has "cancelling"; I. B. Horner, "expunging."]

The eight stages of meditation given here in the discourse, consist of the four fine-material absorptions (//rupajjhana/) and the four immaterial absorptions (/arupajjhana//). Comy. says that these meditative attainments "are in common with the ascetics outside (the Buddha's Dispensation)."

Comy.: "The overrater's meditative absorption is neither 'effacement' nor is it the 'path of practice for effacement' (//sallekha-patipada//). And why not? Because that jhana is not used by him as a basis for insight; that is, after rising from jhana he does not scrutinise the (physical and mental) formations" (see //Visuddhimagga// transl. by Nanamoli, Ch. XVIII, 3). His jhana produces only one-pointedness of mind, and is, as our text says, an "abiding in ease here and now."

13. "By '//perceptions of corporeality//' (//rupasanna//) are meant the absorptions of the fine-material sphere (//rupajjhana//) as well as those things that are their objects" (//Visuddhimagga//).

14. //Perceptions of sense-response// (lit. resistance, //patigha-sanna//) are perceptions arisen through the impact of the physical sense bases (eye, etc.) and their objects.

15. //Perceptions of variety// (//nanatta-sanna//) are perceptions that arise in a variety of fields, or various perceptions in various fields. This refers to all perceptions belonging to the sense sphere (//kamavacara//).

16. Comy.: "Now, the Blessed One shows in forty-four ways where effacement should be practised. But why are harmlessness and the other states regarded as effacement, unlike the eight meditative attainments? Because they are a basis for the supramundane (//lokuttara-padaka//); while, for outsiders, the eight attainments are merely a basis for (continuing) the round of existence (//vatta-padaka//), (because by non-Buddhists they are practised for the sake of rebirth in higher worlds). But in the Buddha's Dispensation, even the Going for Refuge is a basis for the supramundane.

Sub.Comy.: "If one, wishing to overcome the suffering of samsara, goes with joyful confidence for refuge to the Triple Gem, then this Refuge will be for him a supporting condition for higher virtue, etc. (i.e. higher mentality and higher wisdom), and it may gradually lead him to the attainment of the path of understanding (//dassana-magga//; i.e. Stream-entry)."

The Forty-four Ways of Effacement

(1) //Harmful and harmless// are not attached to a group of standard doctrinal categories as most of the other qualities are. On "harmlessness" see Note 17.

(2)-(11) are the courses of action (//kammapatha//), unsalutary (//akusala//) and salutary (//kusala//), referring to body (2-4), speech (5-8) and mind (9-11).

(12)-(18) are the last seven factors of the eightfold path (wrong and right), also called the eight states of wrongness or rightness (//micchatta, sammatta//). The first path factor, right (or wrong) view, is not separately mentioned, being identical with (11).

(19)-(20) are often added to the eightfold path.

(21)-(23) are the last three of the five hindrances (//nivarana//); the first two are identical with (9) and (10), and therefore not repeated here.

(24)-(33) are ten of the sixteen defilements (//upakkilesa//) mentioned in M.7 (Simile of the Cloth).

(34)-(36) are called in the Commentary the miscellaneous factors (//pakinnaka//).

(37)-(43) are the seven "good qualities" (//saddhamma//), mentioned in M. 53. Comy.: "In this connection they are mentioned as forming the complete equipment required for insight (//vipassana-sambharo paripuro//)."

(44) is unattached to any group of terms. (See Note 18).

17. Comy.: "Harmlessness is called 'effacement,' because it effaces harmfulness, i.e. it cuts it off (//chindati//). This method of explanation applies to all other terms."

Sub.Comy.: "But why is harmlessness (or nonviolence, //ahimsa//) mentioned at the very beginning? Because it is the root of all virtues; harmlessness, namely, is a synonym of compassion. Especially, it is the root-cause of morality because it makes one refrain from immorality which has as its characteristic mark the harming of others. Just as the killing of living beings has the harming of others as its mark, so also the taking away of others' property; for 'robbing a man's wealth is

worse than stabbing him.'* Similarly, chastity removes the cause for the pains of child bearing, etc., and there is hardly a need to mention the harm done by adultery.

*[This is given in Pali as direct speech or quote; perhaps it was a common adage.]

"Obvious is also the harm done to others by deception, by causing dissension and by backbiting. The mark of harming others is also attached to gossip because it takes away what is beneficial and causes to arise what is not beneficial; to covetousness, as it causes one to take what is not given; to ill will, as it causes killing, etc.; to wrong views, as they are the cause of all that is un-beneficial. One who holds wrong views may, in the conviction of acting righteously, kill living beings and incite others to do likewise. There is nothing to say about other (and lesser immoral acts induced by false views).

"Harmlessness (i.e. the principle of non-violence) has the characteristic mark of making one refrain from immorality which, on its part, has the mark of harming. Hence harmlessness is an especially strong productive cause of morality; and morality, again, is the basis for concentration of mind, while concentration is the basis for wisdom. In that way harmlessness (non-violence) is the root of all virtues.

"Furthermore, in the case of the highest type of men (//uttamapurisa//) who have noble aspirations, who act considerately and wisely, also their mental concentration and their wisdom, just as their morality, is conducive to the weal and happiness of others. In that way, too, compassion is the root of all virtues, and therefore it has been mentioned at the beginning.

"Now, (after harmlessness), the salutary courses of action (//kusala-kammapatha//; 2-11) are to show that these states are produced by harmlessness. Then follow the eight states of rightness (11-18) to show that they must be brought about by

basing them on morality, which is the root of these virtues. Now the separation from the hindrances (21-23, and 16, 17) is included to indicate that this is the primary task for one intent on purifying (his practice of) the eightfold path. Then follows the cleansing from the defilements (24-33) to indicate that effacement is accomplished by giving up anger (24), etc. And the cleansing from the defilements will be successful when aided by amenability to advice, noble friendship and heedful diligence (34-36).

"Now the seven noble qualities (37-43) are included to show that they will come to perfection in him who is endowed with amenability and the other (two factors); and that they, on their part, after having strengthened insight, will lead to the paths of sanctitude. (See end of Note 16.)

"Finally, the passage on 'misapprehending according to one's individual views,' etc. (44) is meant to indicate that for such a one (i.e. for one bent on effacement) that wrong attitude is an obstacle to the attainment of the supramundane virtues and is, therefore, to be avoided totally. This passage on misapprehending (about which see Note 18) is also meant to show that one who, by the right conduct here described, is in the process of attaining one of the paths of sanctitude, win be led to the acme of effacement (by this last-mentioned threefold way of effacement).

"In this manner should be understood the purpose of stating these forty-four modes of effacement as well as the order in which they appear in the discourse."

18. Comy.: "A single wrong view (or wrong attitude), which is an obstacle for the supramundane qualities and hence does not lead to emancipation, is here described in three aspects:

(a) //Others will misapprehend according to their individual views// (//sanditthi-paramasi//). Sub.Comy.: //sa(m)// = //attano//, one's own. //Paramasi// means setting aside the actual nature of a thing, one conceives it differently

(//sabhavam atikkamitva parato amasana//).

(b) Hold on tenaciously (//adhanaggahi//). Sub. Comy.: //adhana// = //dalha//, tight, firm.

(c) Discards not easily. Comy.: "There are those who can discard their views on seeing a convincing reason. But others, even if shown many reasons, cannot give up their views; and of them it is said that they 'do not discard easily.' It refers to those who cling firmly to a subjective view that has occurred to them, believing 'only this is the truth.' Even if the Buddhas or others show them reasons, they do not relinquish their views. Such people, whatever idea they conceive, be it in accordance with Dhamma or not, will say: 'So it has been told by our teacher. So we have learned it'; and they will withdraw into themselves like a turtle drawing its limbs into its shell. They hold on to their views with the tight grip of a crocodile and do not let go."

19. //Salutary//: //kusala//, also translated by wholesome, profitable, skilful. There salutary things, says Sub. Comy., are the modes of effacement mentioned.

20. Sub.Comy.: "For those who cannot take up, by actual application, the practice of effacement, even the arising of a thought (//cittuppado//), i.e. an inclination for it, is of great importance.

Comy. says that a salutary thought is of great importance as it leads entirely to weal and happiness, and as it is the cause for the subsequent actions conforming to it. Examples are given beginning with the intention to give almsfood to monks, up to the aspiration for Buddhahood. The Sub.Comy., however, says that in some cases the importance is not in the thought itself but only in the actual execution of it. This certainly applies to the intention to give alms, etc. But in the efforts for effacing the defilements, the formation of a mental attitude directed towards it, in other words, the heart's resolve, is certainly an

important factor.

This section of the discourse has been condensed in the present translation. But he who has chosen the path of effacement as his way of practice (//patipada//) is well advised to repeat all forty-four items, linking them with his heart's earnest resolve. Also, the last two sections of the discourse have been condensed.

21. Comy.: "//Parikkamana// (lit. going around, circumventing) has the meaning of 'avoiding' (//parivajjana//). For the avoiding of harmfulness there is the ready road of harmlessness, walking on which one may easily experience felicity among humans or deities, or one may cross over (by that ford) from this world (to the other shore, Nibbana). The same method of explanation applies to the other sentences."

22. Comy.: "The meaning is this: Any unsalutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, i.e. by being unsalutary, lead downwards (to lower worlds). They are just like that because, on the occasion of their yielding a kamma result, that result will be undesirable and unpleasant.

"Any salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, lead upwards. They are just like that because, on the occasion of their yielding a kamma result, that result will be desirable and pleasant.

"The connection (in the discourse, between the general principle stated first, and its specific application to the forty-four cases) is as follows: just as unsalutary states lead downwards, so it is with that one state of harmfulness for him who is harmful. Just as all salutary states lead upwards, so it is with that one state of harmlessness for him who is harmless."

23. Comy.: "In the Noble One's discipline, the 'mire' is a name for the five sense desires."

24. //Not fully quenched// (//aparinibbuto//) Comy.: "with defilements not extinguished (//anibbuta-kilesa//)."

25. Comy.: "There may be those who object that this is not correct because some come to penetration of the Dhamma (//dhammabhisamaya//, i.e. Stream-entry) after listening to an exposition of the Teaching by monks or nuns, male or female lay followers, who are still worldlings (//puthujjana//; i.e. have not attained to any of the paths of sanctitude). Hence one who is still in the mire can pull out others. (Reply:) This should not be understood in that way. It is the Blessed One who here does the pulling out.

"Suppose there is a king who sends a letter to the border region, and the people there, unable to read it by themselves, have the letter read to them by another able to do it. Having learned of the contents, they respond with respect, knowing it as the king's order. But they do not think that it is the letter reader's order; he will receive praise only for his smooth and fluent reading of the letter. Similarly, even if preachers of the ability of Sariputta Thera expound the Dhamma, still they are just like readers of a letter written by another. Their sermon should truly be attributed to the Blessed One, like the decree to the king. The preachers, however, receive their limited praise, just because they expound the Dhamma with a smooth and fluent diction. Hence that statement in the discourse is correct."

26. For the connection between the modes of effacement and the preceding simile, Comy. gives two alterative explanations:

(a) Just as one who is not sunk in the mire himself can pull others out of it, similarly he who is harmless himself can quench another's harmful volition.

(b) Just as only he who has quenched his own passions can help

one who has not quenched them, similarly only a volition of harmlessness can quench a harmful volition.

27. Comy.: "So far goes a compassionate teacher's task namely, the correct exposition of his teaching; that, namely, the practice (according to the teaching; //patipatti//), is the task of the disciples."

HOUSEHOLDER SERIES

by
Jack Kornfield

6. The Eightfold Path: Right Effort

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The next three steps of the Eightfold Path have to do more with inner work of meditation than outer work of Right Livelihood and Right Speech, and so forth. The next step is called Right Effort. It's very important in understanding spiritual practice.

Ramana Maharshi, the great Indian master, one of the greatest ever, and certainly in the last century or so, said:

> Enlightenment is not your birthright.
> Those who succeed do so only through proper effort.

It was an amazing thing for him to say because he became fully enlightened at seventeen years old when he went to his uncle's house and said, "I wonder what it would be like to die. I think I'll try it." And he laid down on the floor and died, and then came back somehow. It's hard to know whether he physically died, but it seemed like he died, and he came back with a very different perspective on life. Nevertheless, he taught for many, many years, and even he said this.

One day Nasrudin went to the market with a recipe for some kind of liver and kidney pie, or something like that, and he bought the meat. He had the recipe in one hand and he took the stuff for his pie in the other hand. And a huge raven or crow saw him walking home and swooped
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down from a tree nearby and grabbed the meat out of his hand and flew off with it. And Nasrudin shook his head and said, "It won't do you any good. You don't have the recipe."

It gets kind of reversed for us. Most of us, especially living in California, as we do, are overburdened with spiritual recipes. How many Dharma talks, how many spiritual books, how many retreats, how many good therapy things, how many //sesshins//, and how many whatever have you had? You have the recipe. Like all the people sitting under the bodhi tree with the Dalai Lama, and the pilgrims who had come from miles and miles on foot from the high Himalayas to be with the Dalai Lama in Bodhgaya, he said, "Okay, you're here, and you think you're very fortunate because you have the blessings of being under this bodhi tree where the Buddha was enlightened, with all these famous lamas, and the Dalai Lama himself, and you have the teachings, the sacred meditations, and mantras, and all these things. It won't do you any good. The only thing that makes it work is if you take the trouble to practice it. All the rest of it is very nice, and you might as well watch Dallas or something like that. It's not so different. Maybe you would learn more from Dallas, I don't know. At least it wouldn't be pretentiously spiritual." So the answer is "effort."

Effort is central in our spiritual practice. Traditionally, there are four kinds of effort that are talked about. The effort to deal with unskillful things has two parts. First, the effort to abandon that which is unskillful, and that means abandoning our grasping, our fear, our hatred, or our anger. It doesn't mean judging oneself or resisting it. It means learning skillful means not to be so caught up in things, not to be so attached. Then, the effort to maintain their absence, once you're figured out how to let go of them some. It's like Mark Twain and smoking. You all heard that. When someone asked if he had ever stopped smoking, he said, "Sure, it was easy. I've done it thousands of times." The second effort is the effort to maintain that abandonment in some fashion.

The other two traditional definitions of Right Effort have to do with that which is skillful; the effort to develop or cultivate or

nourish that which is skillful within ourselves, and then the effort to maintain or sustain it, so that in some fashion it stays with us.

This is from the //Dhammapada://

> One person on the battlefield conquers an army
> of a thousand persons,
> Another conquers himself,
> and that is greater.
> Conquer yourself and not others,
> discipline yourself,
> and thereupon learn freedom.

So it's the effort of learning how to cultivate or generate that which is skillful -- which means awareness, loving-kindness, or caring for the world around you, or living more in the present, the effort to abandon the habits, the fears of things that we get caught in that create suffering and that keeps us in the muck, and the effort to sustain them. This is wonderful because it's a teaching that can apply very much to our daily life; it's not just a retreat teaching. It's small habits and all the little pieces. Our life is made up of little activities, little pieces, little habits, and little ways. And we can begin to work with the way we drive our car, the way that we relate to people at work, or the way we eat, what we choose to eat, and how we set about eating -- to make those things more conscious. To make our approach to these bear the fruit of greater awareness, greater attention, of more caring, of more kindness.

Think now for just a moment: what are a few things in your own life that could well be served by bringing a little more of this effort, this effort to pay attention, or the effort to let go and abandon? What little things do you do that you could use in some way to wake up more, to awaken?

Fundamentally, the meaning for Right Effort can be expressed in a simple way: it's the effort to be aware, the effort to see clearly, to pay attention. That's Right Effort. One Zen master was asked, "Would you give me the essence of the teachings?" He wrote down,

"attention". Then the person said, "Fine. Now would you give me the whole teachings, the commentary, and how I should undertake it?" He wrote down, "Attention, attention." The person said, "Isn't there anything else?" And he said, 'Attention, attention, attention. That is it, to be present, to see clearly."

Right Effort isn't so much the effort to make the world a different place, as it is the effort to understand the nature of this world, of our body, our mind, this life.

Why is it hard to make the Right Effort, why is it hard to pay attention? It's hard for different reasons. It's hard because we sometimes don't want to see. You know, this idea of "Be Here Now," and so forth, it sounds good,.It's not so good. It isn't, because what happens when you're here now? Has anybody looked? What do you have to be here now with? Pain, boredom, fear, loneliness, pleasure, joy, beautiful sunsets, wonderful tastes, horrible experiences, people being born, people dying, light, dark, up, down, parking your car on the wrong side of the street, getting your car towed; all those things. For if you live here, it means that you have to be open to what Zorba called "The whole catastrophe." Sometimes we don't want that.

Right effort is the effort to see clearly. This world is crazed. There's war, there's prejudice, there's political prisoners, there's all this kind of suffering that we need to remember living in Marin, because it's really kind of a ghetto that we live in, and we forget how incredibly fortunate we are.

I had a letter today from someone I know . She's kind of middle-aged and very poor, and just gets by doing some sewing, and her husband works in a gas station. They live in Florida. They are related to some people I know. They've had a very hard life. She has some kind of progressive degenerative disease. They do not live in such a nice neighborhood, and their house was broken into, and the few things of any value that they had were just stolen. I thought, "God, here I live in such a nice place, and have nice things, and I leave the front door open most of the time, and don't worry about it," and

we forget what blessings we have. We forget about the sorrow and the struggle in the world. Part of the effort is to really wake up and to look at ourselves and at the world around us, and to be conscious of it, not to be just asleep.

My teacher Achaan Chah said there are two basic ways of practice. One way of practice is to be comfortable. And it's valuable. You can sit a little and get yourself quiet. You keep the precepts, so you don't harm people, and they start to like you. You say "Om" at dinner. You chant a little before you eat. And everything becomes nicer in your life. It becomes more comfortable and more pleasant because you live a good life and you're peaceful. The other way to approach spiritual practice is not to be involved in trying to be comfortable, but rather to be free or liberated. And that way of practice has nothing whatsoever to do with comfort. Comfort may come and it may not. Sometimes it may be terribly uncomfortable, but its goal or its direction is not comfort; its goal is freedom. It's a wonderful thing, and it's a real legacy of the Buddha.

Right Effort means we really need to start to pay attention, and to see how fortunate we are, and to begin to see the laws that govern the world within which we live.

Another friend of mine just called me this week and said her husband who is in his mid-forties has advanced lung cancer; he just found out about it a few days earlier. Then she called about four days after that. She asked me what was the lesson in that. She said, "You're a teacher. Tell me what the lesson is." I don't know what the lesson is. I said, "I don't know. Call me later, maybe I can think of one." And she called back. If you trust people they generally find out what the lesson is anyway. She said, "I know what the lesson is." I said, "What?" And she said, "The lesson is to love people while you have them, when they're here." It was so sweet and so touching because it came from a place where she really, really knew it. It's to take care with what we have that's beautiful, and nourish it; and that which isn't, to abandon it.

I'll read you a passage from Nisargadatta Maharaj, the old bidi

wallah who I studied with in Bombay; wonderful old teacher. He sold little Indian cigarettes on the street corner, and he was fully enlightened somehow at the same time. He had these classes. He died a couple of years ago. He was a wonderful old man.

Someone asks:

> What can truth or reality gain by all our practice?

He uses truth and love interchangeably. He says:

> Nothing whatsoever, of course. But it is in the nature of truth or love, cosmic consciousness, whatever you want to call it, to express itself, to affirm itself, to overcome difficulties. Once you've understood that the world is love in action, consciousness or love in action, you will look at it quite differently. But first your attitude to suffering must change. Suffering is primarily a call for attention, which itself is a movement of love. More than happiness, love wants growth, the widening and deepening of awareness and consciousness and being. Whatever prevents that becomes a cause of pain, and love does not shirk from pain.

That's an amazing thing to say, that love doesn't shirk from pain, that what loves wants is not pleasure. You live in Marin, you know about pleasure. It's wonderful, but it gets boring after awhile. It does! There is something deeper or higher, that's richer, that is our capacity, or our birthright, or our deepest need. I don't know what it is, but it is different than just pleasure.

What does it mean to make Right Effort? We've touched this, or we want that, or we want to discover or open. There are two different approaches or styles to effort. I've practiced with them both, and I'll put them out, and you can listen and see which works better for you.

One is the Rinzai approach, using Zen terminology, where there is

enlightenment, and it's a goal, and you work very hard - you literally bust your ass on your cushion or whatever you do to get to //satori// or //kensho // or enlightenment, and you really make an effort directed to this goal.

One of the ways of practice in the Theravada tradition that I'd done in the Sun Lun Monastery was to sit without moving a minimum of four sittings a day of two hours. The first hour was heavy breathing, where you sat and did as full and deep breathing as you were capable of for an hour. And the //sayadaw// was sort of like a football coach, and he would come around and say, "Harder, more." And you concentrate on it. You get very concentrated in an hour. If you were sleepy it woke you up; if you had thoughts it kind of blasted them out of your head; and by the end of an hour you were very present. Then the next hour you continued to sit without moving, and used that concentration just to be with what your experience was. It was very powerful.

Or the kind of effort in the Mahasi Monastery where I practiced where you sit and walk l5 or l6 hours a day, or l8 if you can. You sleep for four hours and you eat a little bit. You sit motionless, you don't move, and the sittings are shorter, 45 minutes or an hour, and you don't make a a movement without paying attention to it. Lift your hand, blink your eyes, "blinking, turning, moving." You pay attention to every single little thing. Why do that? It sounds so hard. It is, it is very, very hard. And if you start to do it, all the defilements, all the desires, all the fears, all the reasons that you keep yourself spaced out and in fantasy, and don't want to pay attention, they all come at once. Like this wall. And you just sit, and you just walk, and you do it. The purpose is to dissolve the sense of solidity of the world. If you pay attention that carefully, and that fully, or that deeply with concentration -- that's next week's talk on Right Concentration -- you begin to see that what's solid is not solid, and that what seems as "I" or "body and mind together" starts to dissolve into all these little parts. There are the four physical elements, the different mood states, and consciousness, hearing, seeing, smelling, and tasting. And that's all there is! And it takes the whole show apart, but it takes a powerful

concentration and a sustained attention to do it. It really is going through fire. There's even a physical transformation.

There's a book I read recently by Ireena Tweedy called "Chasm of Fire". She's this old Sufi lady who worked with this master in India. She talked about her experiences, more in the Kensho metaphor, but it's not so different. It's really sitting through the fire and letting your body, your desires, and your fears, just burn through you, and you just sit. After awhile your attachments to things change and you become much more detached from this that we take to be ourselves, this physical body. And you become more detached from the fears and feelings, and all of those things. You start with that detachment; then you see it as it operates, clearly, because you're not so incredibly identified with "I, me, mine, my body, my mind." It's very powerful!

Suzaki-roshi teaches Zen //sesshin// in a very strict fashion. Or Chan Hsun Hua who runs Gold Mountain Temple. He used to have 49-day chant //sesshins// in San Francisco. You sit for 49 days, and you sleep sitting up, you sleep in your place. I never wanted to do it. I've thought about it. For some people it's terrible because they're already tight and they do it and it just drives them crazy, it makes them tighter; and it doesn't bring any enlightenment at all; it just brings pain. But for some people it's a way of practice, the effort to concentrate, the effort to pay attention, to bring yourself back -- again, and again, and again. It's not the effort of tensing your body, but it's the willingness to sit with anything, and keep bringing your mind back, or to walk with anything, to really do that.

Gurdjieff says:

> If a person gives way to all their desires, or panders to them, there will be no inner struggle in them, no friction, no fire. But if for the sake of attaining liberation, they struggle with their habits that hinder them, they'll create a fire which will gradually transform their inner world into a single whole.

That's one way of undertaking practice. And when you look at how powerful our habits are, and how much we go to sleep, and how much the world really needs somebody to have the courage to say "no" or "stop" or "wake up" or "live differently," it becomes very compelling. I know that you're not on retreat, that we live in busy household lives -- but the same spirit, this kind which is just half of the effort I'll talk about, can be brought to your daily life. It can be the effort to do whatever it happens to be in your life that you know is really going to make a difference. So one can bring that effort, and it's a wonderful thing to do. And if you learn to do it -- it takes practice - it's really empowering; it brings a certain inner strength with it as well.

The other approach to Right Effort is actually a bridge between these two that would be nice to read about. Someone recently gave me this book called ""Peace Pilgrim." It's about this woman who walked around the country for 20 years wearing her blue jogging suit that said "Peace Pilgrim" on it, carrying a toothbrush. She spoke about peace, that you had to make yourself peaceful and the world peaceful. She never took food unless it was offered to her. She fasted otherwise. And she never took rides until much later in her life. She just walked and talked about peace. And this is her story, and it's a fantastic book.

She said:

> During my earlier spiritual growth period -- The ten years that she was getting prepared to do her peace walk -- I desired to know and do God's will for me. Spiritual growth is not easily attained, you know, but it is well worth the effort. It takes time, just as any growth takes time. One should rejoice at small gains, and not be impatient, as impatience hampers growth.
>
> The path of gradual relinquishment of things hindering spiritual progress is a difficult path, but only when relinquishment is complete do the rewards really come fully. The path of quick relinquishment is an easy path, for it brings immediate blessings, and when God fills your life or the truth fills your

life, the gifts overflow and bless all that you touch.

What she said is very beautiful. It takes time, just as any growth takes time, and it's not easily attained but well worth the effort. If you do a lot of it, you get a lot of reward; if you do it slowly, which most of us do, then it's a little more frustrating because a lot of the reward comes when you're much, much freer. It's the way it goes. What can you do? It's still worth it. It talks about both these kinds of effort, that if you're willing to make the effort to really do a lot, or let go of a lot, or transform your life, then tremendous fruits can come. You can change how you live this week, how you relate, or you can take it slower.

The other kind of effort is not goal-oriented, to get to //kensho//, or //satori//, or enlightenment, or dissolve the world, transcend yourself; it's the Soto Zen approach. It's the approach that says that you're already enlightened. And that is enlightenment; it's not something else. It's just what's here. And the only thing that blocks our enlightenment is all these thoughts that say, "This isn't enough; I want it different." If you could just live with things as they are; that's all; this is it.

Krishnamurti speaks about it very beautifully when he said:

It's the truth which liberates and not your effort to be free.

"All year I'm going to get this, and be that, and now I'll be --" I remember when the first interesting meditation practice experiences started to come, I got very excited, and my mind started to fill with thoughts again. There were these lights and things, and I thought, "Gee, this is really exciting," because I started to think about what I'd do when I was enlightened, who I would go visit and what I would say. It's like that ego, that part of us that wants to take it as a kind of a merit badge or something that you can wear; or a degree. And it's not that at all. It's to live with things as they are, to see them clearly, directly, and truly in each moment.

Ramana Maharshi said:

> There are two paths to awakening. One is that of self-inquiry, where you look to see.

The main koan is, "Who am I?" or " What am I?" And you do it through awareness; or through whatever training that you can, to discover and investigate the body and mind. And the other is the path of surrender, where you say, "Not my will but thine." It's actually the same if you really look at it. "Okay, in this moment I'll be aware of what's here without trying to change it and just see what it is." In that awareness you start to see the truth of it -- that it's impermanent -- that it's not "I, me, mine"; that it's not self; that we're not separate; then it begins to reveal its nature.

This way of effort then is the effort more of surrender, of letting go, rather than trying to attain something. It's surrender to be in each moment in a balanced way.

Don Juan says:

> If one is to succeed in anything, the success must come gently. With a great deal of effort. but with no stress or obsession.

So it's rather the effort to be here again and again and again, and to truly see that things arise and that they pass away; that they're born; that they die; that we don't own anything; that none of it is ours. Our thoughts, do you control your thoughts? Does anybody here have control of their thoughts? We think that they're ours. Or our bodies. We do a little better at that, but not very well, if you look at it.

There's something I want to read. I've been reading all these books on early child development and labor and whatever. It's from a book that I've come to appreciate very much called "Whole Child, Whole

Parent." If anyone is looking for a spiritual guide to parenting, it's the best that I've found. It's called "Zen and the Art of Throwing a Ball." It gives a much more Taoist sense, instead of making the effort to come back again and again and dissolve the world. This is the way of effort which finds the Tao within our movement, the way that we live.

The self -- the self-centered sense of us -- knows that freedom has something to do with law and order but thinks that order must be brought about by will power. The child shows us that, on the contrary, freedom comes through subservience to existing order, to the Dharma, through conscious alignment with it. The self knows that freedom has something to do with pleasure, but it thinks it means feeling good and being above the law is what pleasure is.

The child shows us that this pleasure is really spontaneity and that it too is a by-product of absolute compliance or obedience to the law or the dharma.

Here's a story:

> Once I heard a father marvel, "How did he learn to throw that ball so far? I didn't teach him. When did he learn to do this? I didn't even see him do it? Why did he do it? No one in our family is particularly interested in baseball, and yet he did."
>
> Everything that father thought might have been a hindrance. had it actually been present. The family's interest in baseball or someone watching him, or anything.
>
> Somewhere along the way, in the throwing of a ball, the child had conceived of a possibility of freedom. Perhaps it first came through watching someone else, perhaps once in flinging a ball, he had let it fly and surprised himself. At any rate, some freedom had been encountered and was now a possibility in his consciousness.
>
> After that, as long as he remained unself-conscious -- which

means undivided -- he was able to give his undivided attention to the possibility of which he had conceived. Through his pure desire for freedom in the sense of possibility, certain laws were given the opportunity to gain power over the child. Aiming himself toward a conscious possibility he became subservient to it. And then through the child's receptive and devoted consciousness the underlying force of being, itself, organized and energized and utilized and coordinated everything in the child to express himself in the form of freedom to throw the ball so beautifully.

He must have practiced for hours on end, expending tremendous effort but little strain because his interest in seeing what was possible carried him along, confident that what he could conceive of was possible and could be realized if he went at it. Sometimes the ball fell short but he did not infer that he lacked power. Sometimes the ball went wild, but he did not infer that the thing was impossible or that there was no predictability and all was chaotic.

Whatever seemed too hard only showed him that he had not yet discovered the knack. Whatever appeared chaotic only suggested that the order and his oneness with it had not yet been discerned. Sometimes his shoulder hurt, but the very hurt became a guide, directing him into better alignment with the hidden force he did not doubt. He looked at everything for what is and what isn't, and everything taught him, until he could throw the ball far, fast, accurately and with remarkable ease.

And he wasn't proud. He wasn't too pleased, and he didn't feel triumphant. He felt grateful. And he didn't feel powerful, he felt surer. And he felt free and was freer.

It was never that he had his way with the ball, rather through his undistracted, absolutely focused, unselfconscious attention, the invisible laws of physics had their way with him. through the total submission of himself to the invisible laws, he found both dominion and spontaneity which he rightfully experienced as

> true freedom and joy.

What a wonderful way to learn. It speaks to this other meaning of effort, and it also speaks to a kind of secret about the first kind of effort, which I've used a lot in practice, and gained from in some ways. And that is, in the end you have to let go. No matter how much effort you make and where it takes you, it doesn't take you all the way, because it's not your effort that makes you free but your discovery of what's true about yourself, and life, and its changing nature and the laws of it; that you come into harmony with it, that you become free. It can be big things. It can be a big //satori// and a big awakening. Sometimes you get hit over the head by someone near you getting cancer or a near car accident, or it can be little things, like a child, where you just begin to take your life as a discovery, and you start to see what are the laws that operate that make people happy, make them unhappy, what are the laws that operate that make war and make harmony or peace between people.

I got a letter recently from someone who had been in one of these classes asking about the question of enlightenment. We talk so much about precepts and following them, and Right Speech and Right Action, what about enlightenment, where does it fit, or is this just a system of ethical conduct? Is this Buddhism? The Buddha said it quite explicitly a number of times in one very beautiful //sutra//. He said:

> The reason for my teaching is not for merit or good deeds or good karma, or concentration, or rapture, or bliss, or even insight. None of these is the reason that I teach, but the sure heart's release. This and this alone is the reason for the teaching of a Buddha.

All the other things are secondary to it, secondary to what that child experienced with the ball or what the old bidi wallah talked about of the movement of love. It's not compelled by pleasure, not by precepts, not by success or failure, but by learning to grow, learning

to open, learning the laws of the world, learning to connect. There is enlightenment, there is freedom, it's true, it's absolutely true; and you can experience it; you can come to that.

It says in the //Dhammapada// that:

> To live one day and taste very deeply the meaning of impermanence is better than living l00 years and not to touch it.

Why could that be so? Because to taste that, even for a moment, is that you see what's true about life and you start to live out of that truth more fully. You become free, which is what we all want most deeply. . I ask you a few questions. Think about Right Effort for a moment. Where are you making too much effort in your life? What things do you do where it's too tight and too hard? You need to learn balance. Can you think of them? Where do you try too hard or grasp too much? Where do you make too little effort in your life? Where are you lazy or habitual? What aspects of your life could be ennobled or awakened with more effort? Think about them. Which ones? Where is your life too internal? Where do you shy away out of fear from the world of events and circumstances around you? Where is your life too external, or you don't sit enough, you don't take enough silence? You don't listen inside to your heart, to what you care about, make it inform your life.

To listen in this way inside is to discover the laws like throwing the ball of Right Effort in your life. Where do you miss the mark? Practice a little more. What takes more effort, what takes a little less? What takes more solitude? What takes more giving, and loving, and serving?

You actually know the answers to those things. They come pretty easily to us. We just forget to ask, or we don't want to ask because it means, "Ugh, I have to rearrange my life yet again in some fashion or other." But it doesn't really matter, because that's the game. Everything gets rearranged anyway. Either you can rearrange it or you

can wait for it to be rearranged. It's also the game; to grow. So you can stall it for awhile. If you really drag your feet, you can; but it's not as interesting.

I'll close with my question to my teacher Achaan Chaa.

> I still have very many thoughts, my mind wanders a lot, even though I'm trying to be mindful.

He said:

> Don't worry about this, try to keep your mind in the present. Whatever there is that arises in the mind or the heart, just watch it, let go of it. Don't even wish to be rid of thought, then the mind will reach a natural state, no discriminating between good and bad, hot and cold, fast and slow, no "me" and no "you", no self at all, just what there is.
>
> When you walk, no need to do anything special, simply walk and see what there is. No need to go to a cave or cling to isolation. Wherever you are, know yourself by being natural and watching. If doubts arise, watch them come and go. It's very simple. Hold on to nothing.
>
> It's as though you're walking down a road, periodically you run into obstacles. When you meet difficulties, see them and overcome them by letting go. Don't think about the obstacles you've passed already, don't worry about the ones you haven't seen yet. Stay in the present. Don't worry about the length of the road or a destination either.
>
> Everything is changing. Whatever you pass, do not cling to it, and eventually the mind will reach its natural balance where practice becomes automatic and effort becomes effortless. All things will come and go of themselves.
>
> Sitting hours on end is not necessary. Some people think that the longer you sit the wiser you must be. I've seen chickens sit

on their nests for days on end.

Wisdom comes from being mindful in all postures. Your practice should begin as you awaken in the morning and continue until you fall asleep. What is important is only that you keep aware, whether you're working or sitting or going to the bathroom.

Each person has their own natural pace. Some of you will die at age fifty, some at age sixty-five, and some at age ninety. Don't think or worry about this. Try to be mindful and let things take their natural course. Then your mind will become quieter and quieter in any surroundings, like a still forest pool. All kinds of wonderful, rare animals will come and drink at the pool. You will see clearly the nature of all things in the world. Many wonderful strange things come and go, but you will be still. This is the happiness of the Buddha.

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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)
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Meditation on the Elements

//(A translation of a text by Ven. Ledi Sayadaw followed by an explanation by Sayagyi U Chit Tin)//

1. There is in this body of mine: the earth group[1], the water group, the fire group, the wind group, and the consciousness group.

2. What is the group of earth in this [body of mine]? It is: hair of the head, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, liver, midriff, spleen, lungs, intestines, entrails, stomach, excrement, and the brain.[2] These are to be called the earth group.

3. What is the group of water in this [body of mine]? It is bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, oil of the joints, and urine. These are to be called the water group.

4. What is the group of fire in this [body of mine]? It is burning, warmth, digestion, and ageing. These are to be called the fire group.

5. What is the group of wind (motion) in this [body of mine]? Winds that go up, winds that go down, winds in the abdomen, winds in the belly, winds that shoot through all the limbs, the in-breath, and the out-breath. These are to be called the wind group.

6. What is the group of consciousness in this [body of mine]? Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body (contact) consciousness, and mental [objects] consciousness. These are to be called the consciousness group.

7. In the group of the hair of the head, the action that is hard is named earth; the action that is cohesion is named water; the action that is heat is named fire; the action that is support is named wind; colour, odour, taste, and nutritive essence are thereby derived; all conditioned mental states are dependently originated, without a self, without a soul, empty, and void; they are subject to destruction, subject to falling away,

and subject to fading away; because of destruction they are impermanent; because they fall away they are misery; because they are without substance they are without a self.

8. Similarly, [the same should be understood for] the groups of body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, liver, midriff, spleen, lungs, intestines, entrails, stomach, excrement, and the brain.

9. In the group of the bile, the action that is hard is named earth; the action that is cohesion is named water; the action that is heat is named fire; the action that is support is named wind; colour, odour, taste, and nutritive essence are derived; all these conditioned mental states are dependently originated, without a self, without a soul, empty, and void; they are subject to destruction, subject to falling away, and subject to fading away; because of destruction they are impermanent; because they fall away they are misery; because they are without substance they are without a self.

10. Similarly, [the same should be understood for] the groups of phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, oil of the joints, and urine.

11. In the group of burning, the action that is hard is named earth; the action that is cohesion is named water; the action that is heat is named fire; the action that is support is named wind; colour, odour, taste, and nutritive essence are derived; all these conditioned mental states are dependently originated, without a self, without a soul, empty, and void; they are subject to destruction, subject to falling away, and subject to fading away; because of destruction they are impermanent; because they fall away they are misery; because they are without substance they are without a self.

12. Similarly, [the same should be understood for] the groups of warmth, digestion, and ageing.

13. In the group of winds that go up, the action that is hard is named earth; the action that is cohesion is named water; the action that is heat

is named fire; the action that is support is named wind; colour, odour, taste, and nutritive essence are derived; all these conditioned mental states are dependently originated, without a self, without a soul, empty, and void; they are subject to destruction, subject to falling away, and subject to fading away; because of destruction they are impermanent; because they fall away they are misery; because they are without substance they are without a self.

14. Similarly, [the same should be understood for] the groups of winds that go down, winds in the abdomen, winds in the belly, winds that shoot through all the limbs, the in-breath, and the out-breath.

15. In the group of the eye consciousness, there are the four aggregates: (1) sensation is the aggregate of sensations, (2) perception is the aggregate of perceptions, (3) volitional thought is the aggregate of formations, (4) consciousness is the aggregate of consciousness. All these conditioned mental states are dependently originated, without a self, without a soul, empty, and void; they are subject to destruction, subject to falling away, and subject to fading away; because of destruction they are impermanent; because they fall away they are misery; because they are without substance they are without a self.

16. Similarly, [the same should be understood for] the groups of ear consciousness, nose consciousness, tongue consciousness, body (contact) consciousness, and mental (objects) consciousness.

17. Thus, in this body of mine, these forty-eight aspects, the group of (physical) elements, the group of (mental) states, [all of these] are dependently originated, without a self, without a soul, empty, and void; they are subject to destruction, subject to falling away, subject to fading away, and subject to destruction; because of destruction they are impermanent; because they fall away they are misery; because they are without substance they are without a self.

The text above is a translation of a Pali text by Venerable Ledi

Sayadaw. Details of this meditation subject are found in numerous texts in the Pali Canon[3] and in Ashin Buddhaghosa's Visuddhimagga.[4] Two discourses given by the Buddha to his son, Venerable Rahula, are especially pertinent to understanding how to meditate on the four elements and on the consciousness group. In "The Great Exhortation to Rahula,"[5] the Buddha instructs Ven. Rahula to meditate on the four elements. In "The Shorter Exhortation to Rahula,"[6] he teaches him how to observe the senses and the states of consciousness associated with them.

The first discourse to Ven. Rahula is of particular interest to meditators in the tradition of Sayagyi U Ba Khin as it shows how meditation on the four elements can be an aid to mindfulness of breathing and insight meditation. According to the commentary, Ven. Rahula was eighteen when the Buddha gave this discourse. It seems that as Ven. Rahula was following the Buddha going out on the alms round one morning, he thought to himself, "I am handsome like my father, the Blessed One. The Buddha's form is beautiful, and mine is similar to his." The Buddha read Ven. Rahula's thoughts and decided to reprove him. This he did in an indirect way, but Ven. Rahula was able to understand immediately as soon as a hint was given to him.

The Buddha's reproach was in the form of a meditation subject. He instructed Ven. Rahula to dissociate himself from all material form (rupa) by saying to himself with reference to all material forms: "This is not mine, I am not this, this is not my self." The Buddha, therefore, was giving his son a meditation subject that was directly related to his lack of understanding, and the method given was directly related to developing insight into the lack of a permanent self (anatta). Ven. Rahula asked the Buddha if only material form was to be seen in this way, so the Buddha enlarged on his first instruction by saying that the same was true for all five of the aggregates that sustain renewed existence: material forms (rupa), sensations (vedana), perceptions (sanna), mental formations (sankhara), and consciousness (vinnana).

Ven. Rahula decided that, after being given such instructions by the Buddha, he should not continue on the alms round but begin to meditate immediately. As he sat meditating, Ven. Sariputta came by. The commentary says that when the chief disciples resided in the same monastery as the

Buddha, they always waited until he went out before they went on their alms round. Ven. Sariputta had ordained Ven. Rahula and was therefore one of his teachers. Seeing him seated in the cross-legged position and not being aware that the Buddha had already given a meditation subject, Ven. Sariputta told his pupil to develop mindfulness of breathing (anapana-sati).

Ven. Rahula now had two different sets of instructions, and he was not able to make any progress. That evening, he went to the Buddha for more details on how to proceed. He simply asked how mindfulness of breathing was to be developed. The Buddha did not tell Ven. Rahula to go back to the original instructions he had been given. Instead, he gave a discourse in which he showed him how to use meditation on the elements, the four divine abidings, contemplation of impurity,[7] and the perception of impermanence as preparation for mindfulness of breathing. He said that contemplation of the elements[8] will lead to the same realization that he had told Ven. Rahula to work for that morning: "This is not mine, I am not this, this is not my self." In this way, he would be repulsed by each of the elements and detached from them.

The Buddha instructs Ven. Rahula to develop detachment with respect to agreeable and disagreeable sensory impressions by considering the indifference of the elements to anything with which they come into contact whether it be clean or unclean, faeces or urine or spittle or pus or blood. The earth is not troubled or worried or disgusted by any of these, nor is water or fire or wind or space. In this way, the Buddha gave a more detailed way to meditate on mind (sensations, perceptions, mental formations, consciousness) and body.

The next meditation subjects explained by the Buddha will help eliminate harmful mental states: loving kindness will eliminate ill will, compassion will eliminate harming, sympathetic joy will eliminate aversion, equanimity will eliminate repugnance, contemplation of impurity will eliminate sensual desire, and the perception of impermanence will eliminate egotism. After explaining all these types of meditation, the Buddha then instructs Ven. Rahula in mindfulness of breathing in great detail, including attaining the absorption states (jhanas).

We can see, then, that contemplation of the elements as given in Ven. Ledi Sayadaw's text may be helpful for meditators who also develop concentration through mindfulness of breathing and insight through knowing impermanence (anicca).

Ashin Buddhaghosa gives a long explanation of how to meditate on the parts of the body and on the elements in the Visuddhimagga.[9] He begins his description of meditating on the parts of the body by saying that this meditation subject, which helps to develop insight, is only available during the period in which a Buddha's Teachings are available. This is no doubt because one of the main elements in observing the body is learning to appreciate the lack of a permanent, controlling self. In his first discussion of meditating on the parts of the body, Ashin Buddhaghosa includes seeing them as repulsive. When he discusses the inclusion of the parts of the body in the meditation on the four great elements, however, they are not to be seen as repulsive but should be experienced as having the various characteristics of the four great elements: solidity, cohesion, heat, and support. For meditation students who have already made some progress in developing concentration and insight, it will not be necessary to develop any further an appreciation of the repulsive nature of the parts of the body. But the appreciation of the temporary coming together of the four great elements in the various parts of the body can be used in connection with appreciating their impermanence. None of these four elements exists independently of the other three. The parts of the body associated with each element possess that element as the predominant characteristic, but all four will be present to a greater or lesser extent.

Many of Ashin Buddhaghosa's instructions for the meditator will be of use no matter which technique is being followed, so we will give some of them here. Ashin Buddhaghosa makes it clear that the meditator must find the method that helps him progress. Someone may know all the Pali Canon but will still need to simply repeat the names of the parts of the body in order to keep the attention on them and to gain insight into their true nature. It is clear from what he says that theoretical knowledge is no substitute for practice. He gives many ways of investigating the parts of the body -- by colour, shape, direction, location, limiting what is similar and dissimilar -- but these are less useful for us. His insistence

on the importance of repetition is valid for all meditation practice, however, as this is the way to make the meditation subject become familiar and to keep the mind from running away. Ashin Buddhaghosa is speaking of repeating the names of the parts of the body, but repetition can also include repeating the task at hand.

Ashin Buddhaghosa then gives ten types of skill to be developed by the meditator:

First, the proper order should be followed. In a general way, each technique has an order in which things are to be done, and we should be careful to respect the right order. If we do not, he says, we will be exhausted by skipping around, like someone trying to go up a ladder two rungs at a time.

Second and third, the meditator should not go too fast or too slow. If we are in too big a hurry, we will be like a man who never notices the way even though he has made a long journey a hundred times and constantly has to ask directions. If we are too slow, we will resemble a man who wastes so much time on a journey it takes him two or three days rather than one.

Fourth, we must avoid distractions, otherwise, we will be like a man going along a narrow ledge on a high cliff. If he does not pay attention, he may fall.

Fifth, we should not get hung up on concepts; we should rather develop true understanding. Concepts, or mere intellectual understanding, are like a sign to show where a water hole can be found in a forest -- it is only necessary in the beginning; once a clear path has been worn to it, everyone will be able to find it without the sign.

Sixth, we should know when to leave aside any aspect of our meditation that is not clear. For this aspect, the similes given in the Visuddhimagga are more pertinent to meditating on the repulsive aspects of the body.

Seventh, we should understand that every part of our practice is

important for fixing our attention (appana).

The last three points are based on the instructions given in three discourses in the Pali Canon. In the first discourse,[10] the Buddha tells the bhikkhus that it is important, when meditating, to keep concentration, effort, and equanimity in proper balance. If only concentration is developed, there will be a tendency to idleness. If there is too much effort, there will be a tendency to agitation. If equanimity is over emphasized, right concentration may not be attained. The Buddha compares this balancing with the way a goldsmith will heat crude gold and blow on it from time to time, sprinkle water on it from time to time, and examine it from time to time. If he overdoes any one of these, he will not properly prepare his gold.

The second discourse of the Buddha deals with attaining supreme coolness (i.e., Nibbana).[11] He says the meditator should be intent on six things: on restraining the mind when necessary, on exerting the mind when necessary, on gladdening the mind when necessary, on observing the mind with indifference when necessary, on the supreme [goal], and on delighting in Nibbana.

The third discourse by the Buddha[12] deals with knowing the right time to develop the Factors of Awakening. When the mind is sluggish, the factors of tranquility, concentration, and equanimity should not be developed. When the mind is sluggish, the factors of investigating mental states, energy, and rapture should be developed. When the mind is elated, the opposite is true. The factor of mindfulness can be developed at all times, however.

The Buddha's discourse to Ven. Rahula discussed above does not go into detail about the senses. In "The Shorter Exhortation," given to his son when Ven. Rahula was twenty-one, the Buddha instructs him in contemplation of the various aspects of the six senses: sight, hearing, smell, taste, touch, and mental activity. This meditation subject was given because the Buddha realized that Ven. Rahula was mature in his understanding and ready for the highest attainment, Arahatship.

The Buddha gives three things to be realized concerning every aspect

of the senses: each aspect is impermanent (anicca), misery (dukkha), and must be considered as, "This is not mine, I am not this, this is not my self" (in other words, anatta, no-self). The various aspects to be considered include the sense organ (the eye, ear, nose, tongue, body, mind), the object perceived by the sense organs (material forms, sounds, smells, tastes, tangible objects, mental objects), the types of consciousness arising from the coming together of the sense organ with an object, the associated mental consciousness, and the four mental aggregates that are the result of this, namely sensations, perceptions, mental formations, and consciousness. When all this is understood correctly, it will lead to turning away, to being dispassionate, and to freedom. Realizing that freedom has been attained will come at the highest stage of development, when the meditator knows, "Birth is destroyed; the holy life has been fulfilled; what should be done has been done; there is no future life after this."

Truth Will Triumph!

Sayagyi U Chit Tin

FOOTNOTES:

[1] The word `group' has different meanings in this text. 1) Under the headings of the four physical elements the component parts of the body are grouped according to their predominant physical quality. E.g., hair, body hair etc. are in the earth group as their predominant quality is solidity. Under the heading of consciousness group the six types of consciousness based on the six sense organs are grouped. 2) The component parts of the body become groups themselves when they are seen as consisting of all four elements. E.g., though the hair is mainly hard, it also contains the characteristics of the other three elements. 3) The six types of consciousness become groups themselves when they are seen as consisting of the four mental aggregates. 4) Finally, all four physical elements are seen as one group and all the mental states are seen as one group.

[2] The texts in the Pali canon do not specifically mention the brain in this enumeration, but Ashin Buddhaghosa says it should be considered as included with bone marrow (//Path of Purification//, Chapter VIII, S 44).

[3] For example: Majjhima-nikaya, suttas no. 28 and no. 140 (//Middle Length Sayings// I 230-238, III 287-289).

[4] //The Path of Purification//, Chapter VIII, SS42-114; Chapter XI, SS27-117; Chapter XIV, SS37-57.

[5] Majjhima-nikaya sutta no. 62 (//Middle Length Sayings// II 91-97). Translated by Narada Thera and Bhikkhu Mahinda in //The Wheel//, no. 33, pp. 19-33 with information from the commentary in the notes.

[6] Majjhima-nikaya sutta no. 147 (//Middle Length Sayings// III 328-330). Translated by Nyanaponika Thera in The Wheel, no. 33, pp. 33-39 with information from the commentary in the notes.

[7] This is the contemplation of the decomposition of a corpse and is more appropriate for monks than for lay people.

[8] In this discourse, the Buddha includes the fifth element of space (akasa) in addition to the four elements of earth (//pathavi//), water (//apo//), fire (//tejo//), and wind (//vayo//).

[9] For meditating on the parts of the body, see //The Path of Purification//, Chapter VIII, SS42-144, in the second on "Mindfulness Occupied with the Body." For meditating on the four elements, see Chapter XI, SS27-117.

[10] Anguttara-nikaya I 256-258 (//Gradual Sayings// I 235f.).

[11] Anguttara-nikaya III 435 (//Gradual Sayings// III 304).

[12] Samyutta-nikaya V 113-115 (//Kindred Sayings// V 95ff.). Ashin Buddhaghosa mentions one sutta, but the instructions are in two suttas.

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TITLE OF WORK: Meditation on the Elements
FILENAME: ELEMENTS.ZIP
AUTHOR: Sayagyi U Chit Tin (includes text by Ven. Ledi Sayadaw)
AUTHOR'S ADDRESS: n/a

PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House, Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1994
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Richmond CA 510/234-9431 DharmaNet (96:101/33)

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End Notes

Becoming (bhava): States of sensuality, form, & formlessness that can develop from craving & clinging, and provide the condition for birth on both the internal & external levels.

Binding (vana): Related terms (cf. nibbana--nibbuta) would be vivata, open; sanvuta, closed, restrained, tied up; & parivuta, surrounded. See PTS Dictionary, *Varati and *Vunati.

Brahman: The Brahmans of India have long maintained that they, by their birth, are worthy of the highest respect. Buddhism borrowed the term Brahman to apply to those who have attained the goal, to show that respect is earned not by birth, race, or caste, but by spiritual attainment.

Effluent (asava): Four qualities--sensuality, views, becoming & ignorance--that 'flow out' of the mind and create the flood (ogha) of the round of death & rebirth.

Factors of Awakening (sambojjhanga): The seven qualities, developed through jhana, that lead the mind to Awakening are (1) mindfulness, (2) investigation of phenomena, (3) energy, (4) rapture, (5) serenity, (6) concentration, & (7) equanimity.

Fetters (sanyojana): The ten Fetters that bind the mind to the round of death & rebirth are (1) self-identity views, (2) grasping at precepts & practices, (3) doubt, (4) sensual passion, (5) irritation, (6) passion for form, (7) passion for formlessness, (8) conceit, (9) restlessness, & (10) ignorance.

Hindrances (nivarana): The Five Hindrances that prevent the mind from gaining concentration are (1) sensual desire, (2) ill will, (3) sloth & torpor, (4) restlessness & anxiety, and (5) doubt.

Mara: The personification of evil & temptation.

Naga: A term commonly used to refer to strong, stately & heroic animals, such as elephants & magical serpents. In Buddhism, it is also used to refer to those who have attained the goal.

Stress (dukkha): Dukkha, which is traditionally translated in the Commentaries as, 'that which is hard to bear,' is notorious for having no truly adequate equivalent in English, but 'stress'--in its basic sense as a strain on body or mind--seems to be as close as English can get. In the Pali Canon, dukkha applies both to physical & to mental phenomena, ranging from the intense stress of acute anguish or pain to the innate burdensomeness of even the most subtle mental or physical fabrications.

Such (tadi): An adjective to describe one who has attained the goal. It indicates that the person's state is indefinable but not subject to change or influences of any sort.

Tathagata: Literally, 'one who has become real (tatha-agata),' an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually refers specifically to the Buddha, although occasionally it also refers to any of his disciples who have attained the Buddhist goal.

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thecoombspapers top level INDEX file][This version: 16 July
1993]----------DOCUMENT TITLE: Emmei
Jikku Kannon Gyo [Enmei Jukku Kannon Gyo]OTHER TITLES: Ten Verse Kannon Sutra Of
LifeProlonging Kannon SutraAUTHOR: ?TRANSLATION/TRANSCRIPTION: Eido Shimano
Academic Discussion Forum<BUDDHA-L%ULKYVM.BITNET@ULKYVM.LOUISVILLE.EDU
Breedon<breedon%kekvax.hepnet%Lbl.Bitnet>DATE: 9 Jun 1993THIS ARCHIVE DATE: 16
1993KEYWORDS/ABSTRACT: Zen Buddhist sutra in Japanese & EnglishDATA FORMAT:
ascii----------EMMEI JIKKU KANNON
GYO----------KANZEON NAMU BUTSUYO
U IN YO BUTSU U ENBU PO SOEN JO RAKU GA JOCHO NEN KANZEON BO NEN KANZ
SHINKanzeon! Salutation and devotion to Buddha! We are one with BuddhaIn cause and ef
Buddhas and to Buddha, Dharama and Sangha.Our True Nature isEternal, Joyous, Selfless
chant every morning Kanzeon, with Nen! Nen, Nen arises from Mind.Nen, Nen is not separa
Mind.----------end of file

CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include capitalizations, changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the //Chicago Manual of Style (13th edition)// guidelines.

* * * * * * * *

FORWARD (paragraph 1):
"number of world cicles" -> "number of world cycles"
^

PREFACE (paragraph 5):
"1. to the degree wich suffices" -> "... which suffices"
^

SOME ASPECTS OF THE TEN PERFECTIONS (paragraph 2):
"and are untained by craving" -> "... untainted by craving"
^

Wavering thoughts about: (paragraph 3):
"discontent if they ceas " -> "... if they cease"
^

"3) reninciation avoids indulgence" -> "renunciation ..."
^

10) equanimity dispells attraction:
"evenly under vatying circumstances" -> "... varying circumstances"
^

INTRODUCTION (paragraph 1):
"the donor shoul bear in" -> "the donor should bear in"
^

PREFACE TO THE PERFECTION OF GENEROSITY (paragraph 3):
"guve with spontaneity" -> "give with spontaneity"
  ^

PREFACE TO THE PERFECTION OF GENEROSITY (paragraph 5):
"takne into consideration, of course" -> "taken into ..."
    ~

The importance of generosity (paragraph 6):
"Eveyone who does not become an Arahat" -> "Everyone ..."
    ^

Gifts to the Sangha (paragraph 3):
"gift to result in the greates benefit" -> "... greatest benefit"
                                ^

Types of gifts (paragraph 1):
"2. wordly giving" -> "... worldly giving"
       ^

Akitti's Generosity (paragraph 1):
"So he renounced wordly life" -> "... worldly life"
                    ^

Akitti's Generosity (paragraph 1):
"for all whi wished to take" -> "for all who wished to take"
           ^

The Greatest Abandonings... (paragraph 1):
"mentioned as the greates " -> "mentioned as the greatest"
                        ^

The Greatest Abandonings... (paragraph 1):
"Purification substitues abandoning" -> Purification substitutes ..."
                    ^

The Greatest Abandonings... (paragraph 1):

"substitues life (jivita)" -> "substitutes..."
^

The Greatest Abandonings... (paragraph 1):
"risk of loosing one's life" -> "risk of losing one's life"
^

TYPES OF GIFTS BY PAIRS (#1, paragraph 3):
"point of biew of recollection" -> "point of view of recollection"
^

TYPES OF GIFTS BY PAIRS (#4, paragraph 2)
"future wordly or heavenly pleasures" -> "future worldly ..."
^

TYPES OF GIFTS BY PAIRS (#12, paragraph 1)
"craving for wordly pleasures" -> "craving for worldly pleasures"
^

TYPES OF GIFTS BY PAIRS (#12, paragraph 1)
"desire for wordly pleasures" -> "desire for worldly pleasures"
^

7 Types of Gifts to the Sangha (paragraph 1):
"affors to give to all" -> "afford to give to all"
^

7 Types of Gifts to the Sangha (paragraph 3):
"monks were lexx inclined to pride" -> "... less inclined to pride"
^^

The example of Ugga (paragraph 3):
"he kept in mid the Community" -> "he kept in mind..."
^

TYPES OF GIFTS BY THREES (paragraph 5):
"wheras desire for" -> "whereas desire for"
^

The example of Darubhandaka (paragraph 1):
"gift which it is painful of difficult" -> "... painful or difficult"
^

TYPES OF GIFTS BY FIVE (paragraph 2):
"verse concluding this descritption" -> "... this description"
^

TYPES OF GIFTS BY FIVE (paragraph 10):
"(Asaddha-dada)" -> "(Asaddha-dana)"
^

TYPES OF GIFTS BY GROUPS OF EIGHT (paragraph 11):
"and 2. wordly giving" -> "... worldly giving"
^

TYPES OF GIFTS BY GROUPS OF EIGHT (paragraph 35):
"The distinction between the fact that gifts ity, " -> added missing text
???

TYPES OF GIFTS BY GROUPS OF NINE (paragraph 1):
"it is wrong for another person tp persuade" -> "... to persuade"
^

TYPES OF GIFTS BY GROUPS OF NINE (paragraph 2):
"exiation involving forfeiture" -> "expiation involving ..."
^

The example of Velukantaki (paragraph 1):
"She invited them, ans after the meal" -> "... and after the meal"
^

The example of Velukantaki (paragraph 2):
"mind and intention). 3)" -> "... mind and intention), 3)"
^

THE GOOD RESULTS OF GIFTS (example 4):

"The Middla Lentgth Sayings" -> "... The Middle Length Sayings"
^ ^

[end]

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* * * * * * * *

INTRODUCTION (paragraph 1):
"stage between acqiring" -> "stage between acquiring"
^

1. The meaning of patience (paragraph 1):
"against them in your heatr" -> against them in your heart
~

"joy, and exultion" -> joy, and exultation
^
"leading to possessivness" -> leading to possessiveness
^

1. The meaning of patience (paragraph 3)
"incosistent with the commentaries" -> inconsistent...
^

6. The Bodhisattva as teacher... (paragraph 1):
"you highness," -> your highness
^

8. The nine causes of anger (7 - 9):
"relation to enemies, thinging" -> ... thinking
^

8. The nine causes of anger (paragraph 2):
"excretement in his hand" -> excrement...

^^

8. The nine causes of angr (paragraph 2):
"and onlyl covers himself" -> and only...
^

[end]

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p.6, line 4 up:
in other words, that what ----> in other words, that which

p.7, line 5:
(nominative: //antta//) ----> (nominative: //anatta//)

p. 7, line 7 up:
"With regarded to corporality ----> "With regard to corporality

p. 8, line 3:
sabbe sakhara anicca ----> sabbe sankhara anicca

p. 8, line 5:
all factors existence ----> all factors existent

p. 11, middle:
but on the other hand ----> on the other hand

p. 12, line 6 up:
which could or act ----> which could act

p. 12, line 2-3 up:
from that what ----> from that which

* * * * * * * *

Alterations deliberately made to the original text ~~~~~~~~~~~~ ~~~~~~~~~~~~~~ ~~~~~~~~~~ Part II, Text 2 (c), first paragraph: "give occassion for covetous" ----> "give occasion covetous" Part II, Text 2 (c), paragraph beginning, "And it should be achieved through mindfulness", second sentence: "convetousness" ----> covetousness.

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p.7, line 6 up:
which is difficult obtain ----> which is difficult to obtain

p.12, line 2 up (in footnote):
like a strangling vine overgrow ----> like a strangling vine overgrows

p.13, line 8 down: Enlightenments ----> Enlightenment

p.21, first line of Dhammapada verse: living being ----> living beings

p.29, line 4 up: passive states of ----> passive state of

p.30, last line, middle paragraph: Breath in ----> Breathe in

p.59, line 3: (see the Discourse on p.65)
----> (see the Discourse to Visakha, below)

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In addition, the following changes were made ("---->" means "was changed to"):

1. p.5, line 6 up:
   King Suddhodana's son also the name
   ----> King Suddhodana's son also. The name

2. p.9, line 11 up:
   strength. And not only towards his horses but towards
   -----> <DELETE ENTIRE LINE>

3. p.9, line 4-5 up:
   and when he was quite to others as far as he could,
   <DOES NOT MAKE SENSE, BUT LEFT //stet//>

4. p. 24, line 15:
   never hear anything and pleasant sounds
   ----> never hear anything but the pleasant sounds

5. p 108, last 5 lines:
   The King thought it was very strange that none of his messengers had come back with any answer, and ask Yasodhara his son's wife, to try what she could do to get an answer from Him, and bring Him to Kapilavatthu.

   ----> The King thought it was very strange that none of his messengers had come back with any answer. He asked Yasodhara,

his son's wife, to try do what she could to get an answer from Him, and to bring Him to Kapilavatthu.

6. p 118, middle:

try to trap in Him what He said

----> try to trap Him in what He said

7. p 152, line 3 up:

feel very sure they would get if they asked for it

----> feel very sure they would not get if they asked for it

8. p 154, line 9-10:

and Devadatta became his obedient and devoted supporter

----> and the Prince became his obedient and devoted supporter

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In addition, the following changes were made ("---->" means "was changed to"):

1. p.11, line 3 up: origin or and of the universe
   ----> origin of the universe

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p. 13, line 7 up:
turn attention other ----> turn attention to other

p. 14, line 2 up: Diving ----> Divine

p. 16, middle:
so there is no question of the three roots
----> there is no question of the three roots

p. 16, line 3 up: Copmassion ----> Compassion

p. 23, paragraph 1, line 3 up: who has a already ---- who has already

* * * * * * * *

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ERRATA
~~~~~~

The following changes were deliberately made to the original text in preparing this edition:

1. VYAGGHAP.TXT, in the "Conditions of Worldy Progress":
   fire would not burn it, water would not carry it away,
   ill-disposed heirs remove it.
  CHANGED TO
   fire would not burn it, water would not carry it away, NOR
   ill-disposed heirs remove it.

2. VYAGGHAP.TXT, in the "Conditions of Worldy Progress":
   debauchery, drunkenness, gambling, friendship,
   companionship and intimacy with evil-doers.
  CHANGED TO
   (i) Debauchery, (ii) drunkenness, (iii) gambling, (iv)
   friendship, companionship and intimacy with evil-doers.

   (Similar change two paragraphs later)
~~~~~~

CORRECTIONS

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p.1, line 1 of verse:
No doing any kind of evil ----> Not doing any kind of evil

p.8, line 8:
Thus origin of suffering ----> The origin of suffering

p.8, 4th paragraph:
right livelihood; right mindfulness ---->
right livelihood; right effort, right mindfulness

Throughout the text, references to the Nikayas were made consistent by abbreviating them as follows:

Anguttara Nikaya ----> AN
Majjhima Nikaya ----> MN
Samyutta Nikaya ----> SN

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p.i (Preface), footnote:
one and half miles ----> one and one-half miles
& over quarter mile ----> over one-quarter mile

p.13, line 8 up:
then to trust ----> than to trust

p.20, middle:
Master Eckehart ----> Meister Eckehart

p. 27, line 7:
Gotamo, the Buddha ----> Gotama, the Buddha

p. 36, middle:
Gotamo Buddho ----> Gotama Buddha

p. 55, line 8 down:
Lord and Master Gotamo ----> Lord and Master Gotama

p. 55, last line:
hardly 3:4 meter ----> hardly 3X4 meters

* * * * * * * *

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p.3 -- Note from the Transcriber (Joe Crea):
The footnote marked [*] should appear after the quotation on line 5, since the reference to Kindred Sayings V. p.93 only applies to this sentence and not to a discussion of the Seven Bojjhangas. In fact, at Kindred Sayings V. p. 93, //Dhamma-vicaya// is translated as "Norm-investigation" rather than "investigation of Dhamma". (personal note by JWC).

p.5, line 9:
wandered on this long road ---> wandered on this long, long road
[per actual text of KS V. p. 365]

p.14, lines 3,4, and 9: STET
Note from transcriber: The actual text of KS III reads "the self" rather than "self" in these lines.

p. 23, line 5 up:
salytanam ----> salayatanam

p. 23, line 2 up:
salytana ----> salayatana

p. 34, line 23-14:
neutral feeling of body or of mind Sankhara mental volitions
---> neutral feeling of body or of mind. Sankhara is mental volitions

p. 49, middle:

(K.S., V, p. 6) ---> (K.S., V, p. 55)

p. 50, line 17:

body, and also in feeling ---> body, ... and also in feeling

p. 52, middle:

(K.S., V, pp 34-5) ---> (K.S., V, pp. 84-5)

p. 54, line 3 up:

(Majjhima Nikaya 117) ----> STET

But the quoted passage could not be located in this sutta.

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p. 4, paragraph 2, line 6: "fust" ----> "just"

p. 8, par. 5, line 2: "exists" ----> "exist"

p. 11, par. 1, line 1: "elephoant" ----> "elephant"

p. 13, par. 5, line 4: "Jaysena" ----> "Jayasena"

Alterations deliberately made to the original text
~~~~~~~~~~~~ ~~~~~~~~~~~~~~ ~~~~~ ~~ ~~~ ~~~~~~~~~ ~~~~

Part II, Text 2 (c), first paragraph: "give occassion for covetous" ----> "give occasion for covetous"

Part II, Text 2 (c), paragraph beginning, "And it should be achieved through mindfulness", second sentence: "convetousness" ----> covetousness.
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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p.4, line 7:
I would rather do is seeking ----> I would rather do is seek

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* * * * * * * *

Words that were americanized in the DharmaNet edition:

patronising
utilise
recognise
civilise
behaviour
favour
manoeuver
fulfil
labour
endeavour
practising
recognise
centre
honour
calibre
mechanised
industrialised

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p. 10, line 7: the Paccekabuddha's bowl and filled with mud
----> the Paccekabuddha's bowl and filled it with mud

[end]

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p. 8, middle:
gladness, sadness, or mental (indifferent) feeling
----> gladness, sadness, or neutral (indifferent) feeling

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In addition, the following changes were made to the text (the symbol "---->" reads "was changed to"):

p. 4, middle:
suttamaya-panna ----> sutamaya-panna

* * * * * * * *

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In addition, the following changes were made to the text:

p.6: Change:

> Sometimes I ignore support or help offered by my relatives, sometimes their tears even shed because of my activities do I ignore, I, being a person of such type, why should I not ignore that foolish man's deed?
>
> To:
>
> Sometimes I ignore support or help offered by my relatives; sometimes their tears even shed because of my activities. Being a person of such type myself, why should I not therefore ignore that foolish man's deed?

* * * * * * * *

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[end]

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In addition, the following changes were made ("---->" means "was changed to"):

1. p.49, first paragraph:
   like when family planning ----> as when family planning

2. p.65, third stanza from bottom:
   but hell can be expect? ----> but hell can he expect?

3. p.69, next to last line:
   Bhikkhu Dhammapla ----> Bhikkhu Dhammapala

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BPS Newsletter Cover Essay #1 (Summer 1985)

A NEW UNDERTAKING

by Bhikkhu Bodhi

This year has been a time for the BPS to initiate new undertakings. Having outgrown our home of the last twenty years, we recently moved into spacious new quarters equipped with the larger facilities our expanding work requires. Another new undertaking inspired by our growth is the issuing of this newsletter, to accompany each of our future mailings. The newsletter gives expression to our wish to establish closer contact with you -- our members, readers and friends. In these columns we will be providing you with information concerning our activities and publications, as well as book reviews, news notices and short Buddhist essays.

Perhaps we can best begin this regular essay column by exploring the purpose which guides our work at the BPS today. Put quite simply, that purpose is to offer to the world the teaching of the Buddha as set forth in the oldest collection of Buddhist scriptures, the Pali Canon. However, we do not aim merely at providing objective factual accounts of the Buddha's teachings of interest solely to Oriental scholars and their students. Our purpose, we candidly admit, is advocative and prescriptive: we are convinced that the Dhamma communicates a message which is still very much alive and relevant, and through our publications we seek to make that message widely known.

In line with this aim it is essential for us that the Dhamma be

addressed not only to its original and primary task of indicating the timeless path to deliverance, but also to those vexing existential problems posed by the particular circumstances of our age. Prominent among these is the widespread moral and spiritual deterioration evident in so many spheres of human life. For increasing numbers of people both East and West, cynicism, skepticism and a narrow fixation on material goals have toppled traditional views and values without offering any satisfactory alternatives to replace them. Thus, while our sciences unlock the most obscure secrets of nature and yield its powers to our control, we find ourselves beset with a sense of inner poverty, destitute of those fundamental guiding principles which can give a deeper and richer meaning to our lives.

At the root of our current spiritual disorder lies a distorted conception of value which locates the ultimate end of human activity in the satisfaction of personal desire. Tacitly accepted and adhered to without reflective awareness, this thesis has become the dominant working basis for contemporary civilization. Mobilizing individuals, ethnic groups and nations alike, it draws them into an enervating chase after the achievement of power, wealth and pleasure, and pits them against one another in a struggle for supremacy marked either by cool suspicion or by vehement hate. Given a creed of self-fulfillment in an age of declining moral vigor, it is not astonishing that in the midst of plenty we witness all around us a frantic search for instant gratification and a rising tide of destructiveness unconstrained by even the least human sympathy.

To remedy this disturbing situation, moralistic preaching will not suffice, nor can much be expected from economic, social and political reforms isolated from more fundamental changes. For at its core our crisis is a crisis of consciousness. Its real origins go deeper than our institutions, deeper than our cultural norms, deeper than our avowed motives and goals. Its origins lie in the hidden strata of the mind, in the breeding place of those tumultuous emotional and volitional forces which the Buddha summed up in the three "roots of evil" -- greed, hatred and delusion.

What is most crucial, therefore, if there is to be any change in the direction of the world, is a change in those who make up the world, that is, in ourselves. To achieve our own genuine welfare and effectively promote the welfare of others, we require the acumen to distinguish clearly what is truly in our interest and what may be immediately pleasurable but ultimately harmful; and we require too the stamina to undertake the work of liberating our minds from the bonds of greed, hatred and delusion. Admittedly, the number of those who will see the need for inward change and make the appropriate effort will always be small. However, the difficulty does not annul the necessity. For those of clear vision who are responsive to the call of the good there can be no choice but to take up the long hard task of self-transformation.

If the work of inner cultivation is to come to full fruition, it must begin with and be guided by correct understanding, by that discernment of the true nature of existence which is called in the language of the Dhamma "right view." The unfailing pointer which the Buddha has provided for right view is the teaching of the Four Noble Truths. It is this perspective of the Four Noble Truths, with the light it sheds on the perplexing relationship between desire, happiness and suffering, which may be the most important contribution the Dhamma can make towards dispelling the rampant confusion of our time. In contrast to the whole world, which stands on the assumption that happiness is to be achieved through the satisfaction of desire, the Buddha teaches that the entire enterprise aimed at appeasing desire is doomed to futility, that the pursuit of desire leads not to happiness but to suffering. In the teaching of the Enlightened One the way to genuine and unshakable happiness lies in the restraint and mastery of desire. It is only by training ourselves to resist the lure of pleasure and power, to abandon the quest for self-aggrandizement, and to relinquish our hold on our attachments, that we can find for ourselves the indestructible peace of deliverance. And it is only thus that we can act with true compassion for the benefit of others, for the good, welfare and happiness of the world.

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BPS Newsletter Cover Essay #2 (Autumn 1985)

TWO FACES OF THE DHAMMA

by Bhikkhu Bodhi

On first encounter Buddhism confronts us as a paradox. Intellectually, it appears a freethinker's delight: sober, realistic, undogmatic, almost scientific in its outlook and method. But if we come into contact with the living Dhamma from within, we soon discover that it has another side which seems the antithesis of all our rationalistic presuppositions. We still don't meet rigid creeds or random speculation, but we do come upon religious ideals of renunciation, contemplation and devotion; a body of doctrines dealing with matters transcending sense perception and thought; and -_ perhaps most disconcerting -_ a program of training in which faith figures as a cardinal virtue, doubt as a hindrance, barrier and fetter.

When we try to determine our own relationship with the Dhamma, eventually we find ourselves challenged to make sense out of its two seemingly irreconcilable faces: the empiricist face turned to the world, telling us to investigate and verify things for ourselves, and the religious face turned to the Beyond, advising us to dispel our doubts and place trust in the Teacher and his Teaching.

One way we can resolve this dilemma is by accepting only one face of the Dhamma as authentic and rejecting the other as spurious or superfluous. Thus, with traditional Buddhist pietism, we can embrace the religious side of faith and devotion, but shy off from the

hard-headed world-view and the task of critical inquiry; or, with modern Buddhist apologetics, we can extol the Dhamma's empiricism and resemblance to science, but stumble embarrassingly over the religious side. Yet reflection on what a genuine Buddhist spirituality truly requires, makes it clear that both faces of the Dhamma are equally authentic and that both must be taken into account. If we fail to do so, not only do we risk adopting a lopsided view of the teaching, but our own involvement with the Dhamma is likely to be hampered by partiality and conflicting attitudes.

The problem remains, however, of bringing together the two faces of the Dhamma without sidling into self-contradiction. The key, we suggest, to achieving this reconciliation, and thus to securing the internal consistency of our own perspective and practice, lies in considering two fundamental points: first, the guiding //purpose// of the Dhamma; and second, the //strategy// it employs to achieve that purpose. The //purpose// is the attainment of deliverance from suffering. The Dhamma does not aim at providing us with factual information about the world, and thus, despite a compatibility with science, its goals and concerns are necessarily different from those of the latter. Primarily and essentially, the Dhamma is a path to spiritual emancipation, to liberation from the round of repeated birth, death and suffering. Offered to us as the irreplaceable means of deliverance, the Dhamma does not seek mere intellectual assent, but commands a response that is bound to be fully religious. It addresses us at the bedrock of our being, and there it awakens the faith, devotion and commitment appropriate when the final goal of our existence is at stake.

But for Buddhism faith and devotion are only spurs which impel us to enter and persevere along the path; by themselves they cannot ensure deliverance. The primary cause of bondage and suffering, the Buddha teaches, is ignorance regarding the true nature of existence; hence in the Buddhist //strategy// of liberation the primary instrument must be wisdom, the knowledge and vision of things as they really are. Investigation and critical inquiry, cool and uncommitted, constitute the first step towards wisdom, enabling us to resolve our doubts and gain a conceptual grasp of the truths upon which our

deliverance depends. But doubt and questioning cannot continue indefinitely. Once we have decided that the Dhamma is to be our vehicle to spiritual freedom, we have to step on board: we must leave our hesitancy behind and enter the course of training which will lead us from faith to liberating vision.

For those who approach the Dhamma in quest of intellectual or emotional gratification, inevitably it will show two faces, and one will always remain a puzzle. But if we are prepared to approach the Dhamma on its own terms, as the way to release from suffering, there will not be two faces at all. Instead we will see what was there from the start: the single face of Dhamma which, like any other face, presents two complementary sides.

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BPS Newsletter Cover Essay #3 (Winter 1985)

VISION AND ROUTINE

by Bhikkhu Bodhi

All human activity can be viewed as an interplay between two contrary but equally essential factors -- vision and repetitive routine. Vision is the creative element in activity, whose presence ensures that over and above the settled conditions pressing down upon us from the past we still enjoy a margin of openness to the future, a freedom to discern more meaningful ends and to discover more efficient ways to achieve them. Repetitive routine, in contrast, provides the conservative element in activity. It is the principle that accounts for the persistence of the past in the present, and that enables the successful achievements of the present to be preserved intact and faithfully transmitted to the future.

Though pulling in opposite directions -- the one towards change, the other towards stability -- vision and routine intermesh in a variety of ways and every course of action can be found to participate to some extent in both. For any particular action to be both meaningful and effective the attainment of a healthy balance between the two is necessary. When one factor prevails at the expense of the other, the consequences are invariably undesirable. If we are bound to a repetitive cycle of work that deprives us of our freedom to inquire and understand, we soon bog down, crippled by the chains of routine. If we are spurred to act by elevating ideals but lack the discipline to implement them, eventually we find ourselves wallowing in dreams or exhausting our energies on frivolous pursuits. It is only when

accustomed routines are infused from within by vision that they become springboards to discovery rather than deadening ruts. And it is only when inspired vision gives birth to a course of repeatable actions that we can bring our ideals down from the ethereal sphere of imagination to the somber realm of fact. It took a flash of genius for Michelangelo to behold the figure of David invisible in a shapeless block of stone; but it required years of prior training, and countless blows with hammer and chisel, to work the miracle that would leave us a masterpiece of art.

These reflections concerning the relationship between vision and routine apply with equal validity to the practice of the Buddhist path. Like all other human activities, the treading of the way to the cessation of suffering requires that the intelligent grasp of new disclosures of truth be fused with the patient and stabilizing discipline of repetition. The factor of vision enters the path under the heading of right view -- as the understanding of the undistorted truths concerning our existence and as the continued penetration of those same truths through deepening contemplation and reflection. The factor of repetition enters the path as the onerous task imposed by the practice itself: the need to undertake specific modes of training and to cultivate them diligently in the prescribed sequence until they yield their fruit. The course of spiritual growth along the Buddhist path might in fact be conceived as an alternating succession of stages in which, during one phase, the element of vision is dominant, during the next the element of routine. It is a flash of vision that opens our inner eye to the essential meaning of the Dhamma, gradual training that makes our insight secure, and again the urge for still more vision that propels the practice forward to its culmination in final knowledge.

Though the emphasis may alternate from phase to phase, ultimate success in the development of the path always hinges upon balancing vision with routine in such a way that each can make its maximal contribution. However, because our minds are keyed to fix upon the new and distinctive, in our practice we are prone to place a one-sided emphasis on vision at the expense of repetitive routine. Thus we are elated by expectations concerning the stages of the path

far beyond our reach, while at the same time we tend to neglect the lower stages -- dull and drab, but far more urgent and immediate -- lying just beneath our feet. To adopt this attitude, however, is to forget the crucial fact that vision always operates upon a groundwork of previously established routine and must in turn give rise to new patterns of routine adequate to the attainment of its intended aim. Thus if we are to close the gap between ideal and actuality -- between the envisaged aim of striving and the lived experience of our everyday lives -- it is necessary for us to pay greater heed to the task of repetition. Every wholesome thought, every pure intention, every effort to train the mind represents a potential for growth along the Noble Eightfold Path. But to be converted from a mere potential into an active power leading to the end of suffering, the fleeting wholesome thought-formations must be repeated, fostered and cultivated, made into enduring qualities of our being. Feeble in their individuality, when their forces are consolidated by repetition they acquire a strength that is invincible

The key to development along the Buddhist path is repetitive routine guided by inspirational vision. It is the insight into final freedom -- the peace and purity of a liberated mind -- that uplifts us and impels us to overcome our limits. But it is by repetition -- the methodical cultivation of wholesome practices -- that we cover the distance separating us from the goal and draw ever closer to deliverance.

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BPS Newsletter Cover Essay #4 (Summer 1986)

PURIFICATION OF MIND

by Bhikkhu Bodhi

An ancient maxim found in the //Dhammapada// sums up the practice of the Buddha's teaching in three simple guidelines to training: to abstain from all evil, to cultivate good, and to purify one's mind. These three principles form a graded sequence of steps progressing from the outward and preparatory to the inward and essential . Each step leads naturally into the one that follows it, and the culmination of the three in purification of mind makes it plain that the heart of Buddhist practice is to be found here.

Purification of mind as understood in the Buddha's teaching is the sustained endeavor to cleanse the mind of defilements, those dark unwholesome mental forces which run beneath the surface stream of consciousness vitiating our thinking, values, attitudes, and actions. The chief among the defilements are the three that the Buddha has termed the "roots of evil" -- greed, hatred, and delusion -- from which emerge their numerous offshoots and variants: anger and cruelty, avarice and envy, conceit and arrogance, hypocrisy and vanity, the multitude of erroneous views.

Contemporary attitudes do not look favorably upon such notions as defilement and purity, and on first encounter they may strike us as throwbacks to an outdated moralism, valid perhaps in an era when prudery and taboo were dominant, but having no claims upon us emancipated torchbearers of modernity. Admittedly, we do not all

wallow in the mire of gross materialism and many among us seek our enlightenments and spiritual highs, but we want them on our own terms, and as heirs of the new freedom we believe they are to be won through an unbridled quest for experience without any special need for introspection, personal change, or self-control.

However, in the Buddha's teaching the criterion of genuine enlightenment lies precisely in purity of mind. The purpose of all insight and enlightened understanding is to liberate the mind from the defilements, and Nibbana itself, the goal of the teaching, is defined quite clearly as freedom from greed, hatred, and delusion. From the perspective of the Dhamma defilement and purity are not mere postulates of a rigid authoritarian moralism but real and solid facts essential to a correct understanding of the human situation in the world.

As facts of lived experience, defilement and purity pose a vital distinction having a crucial significance for those who seek deliverance from suffering. They represent the two points between which the path to liberation unfolds -- the former its problematic and starting point, the latter its resolution and end. The defilements, the Buddha declares, lie at the bottom of all human suffering. Burning within as lust and craving, as rage and resentment, they lay to waste hearts, lives, hopes, and civilizations, and drive us blind and thirsty through the round of birth and death. The Buddha describes the defilements as bonds, fetters, hindrances, and knots; thence the path to unbonding, release, and liberation, to untying the knots, is at the same time a discipline aimed at inward cleansing.

The work of purification must be undertaken in the same place where the defilements arise, in the mind itself, and the main method the Dhamma offers for purifying the mind is meditation. Meditation, in the Buddhist training, is neither a quest for self-effusive ecstasies nor a technique of home-applied psychotherapy, but a carefully devised method of mental development -- theoretically precise and practically efficient -- for attaining inner purity and spiritual freedom. The principal tools of Buddhist meditation are the core

wholesome mental factors of energy, mindfulness, concentration, and understanding. But in the systematic practice of meditation, these are strengthened and yoked together in a program of self-purification which aims at extirpating the defilements root and branch so that not even the subtlest unwholesome stirrings remain.

Since all defiled states of consciousness are born from ignorance the most deeply embedded defilement, the final and ultimate purification of mind is to be accomplished through the instrumentality of wisdom, the knowledge and vision of things as they really are. Wisdom, however, does not arise through chance or random good intentions, but only in a purified mind. Thus in order for wisdom to come forth and accomplish the ultimate purification through the eradication of defilements, we first have to create a space for it by developing a provisional purification of mind -- a purification which, though temporary and vulnerable, is still indispensable as a foundation for the emergence of all liberative insight.

The achievement of this preparatory purification of mind begins with the challenge of self-understanding. To eliminate defilements we must first learn to know them, to detect them at work infiltrating and dominating our everyday thoughts and lives. For countless eons we have acted on the spur of greed, hatred, and delusion, and thus the work of self-purification cannot be executed hastily, in obedience to our demand for quick results. The task requires patience, care, and persistence -- and the Buddha's crystal clear instructions. For every defilement the Buddha in his compassion has given us the antidote, the method to emerge from it and vanquish it. By learning these principles and applying them properly, we can gradually wear away the most stubborn inner stains and reach the end of suffering, the "taintless liberation of the mind."

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BPS Newsletter Cover Essay #5 (Winter 1986)

THE CASE FOR STUDY

by Bhikkhu Bodhi

The recent upsurge of interest in Buddhism, both East and West, has been marked by a vigorous practical orientation and a drive to discover the peace and freedom to which the practice of Dhamma leads. This zeal for practice, however, has often been accompanied by another trait which may not be so fruitful, namely, a tendency to neglect or even belittle the methodical study of the Buddha's teachings. The arguments offered in defense of this attitude have already become familiar currency among us. It is said, for example, that study is concerned with words and concepts, not with realities; that it leads only to learning, not to wisdom; that it can change only our ideas but fails to touch us at the deeper levels of our lives. To clinch the case the testimony of the Buddha himself is enlisted, with his famous remarks that to learn much without practicing is like counting the cows of others or like carrying a raft on one's head instead of using it to cross the stream.

This contention, to be sure, has its aspect of truth, but also suffers from a one-sided emphasis which may actually thwart rather than aid our progress on the Buddhist path. It is certainly true that learning without practice is fruitless, but the other side of the issue also should be considered. Should a person gather cows if he knows nothing about how to take care of them? Should he try to cross a rough and dangerous river without knowing how to operate a raft? The Buddha himself insisted that his followers learn and transmit the

Dhamma both in the letter and the spirit, but rather than appealing to traditional formulations, let us inquire ourselves into the value and function of Dhamma study.

The point at issue, it must be stressed, is not study as an academic discipline or the accumulation of a wealth of learning, but the acquisition of a sound and solid working knowledge of the basic Buddhist doctrines. Now to see why this is so essential, we must recall that the entire practice of the proper Buddhist path develops out of the act through which we enter the path -- the going for refuge to the Triple Gem. If we have taken this step honestly, with correct motivation, it implies that we have acknowledged our need for spiritual guidance and have entrusted ourselves to the Buddha as our guide and to his teaching as our vehicle of guidance. By taking refuge in the Dhamma we accept not merely a technique of meditation that we can use at liberty for our own self-appointed purposes, but a profound and comprehensive teaching on the true nature of the human condition, a teaching designed to awaken in us a perception of this truth as the means for reaching the full and final end of suffering. The liberation offered by the Dhamma comes, not from simply practicing meditation in the context of our own preconceptions and desires, but from practicing upon the groundwork of the right understanding and right intentions communicated to us by the Buddha.

This cognitive character of the Buddhist path elevates doctrinal study and intellectual inquiry to a position of great importance. Though the knowledge that frees the mind from bondage emerges only from intuitive insight and not from a mass of doctrinal facts, genuine insight always develops on the basis of a preliminary conceptual grasp of the basic principles essential to right understanding, in the absence of which its growth will inevitably be obstructed. The study and systematic reflection through which we arrive at this preparatory right view necessarily involve concepts and ideas. But before we hasten to dismiss Dhamma study as being therefore only a worthless tangle of verbiage, let us consider that concepts and ideas are our indispensable tools of understanding and communication. Concepts, however, can be valid and invalid tools of understanding; ideas can be fruitful or useless, capable of bringing

immense benefit or of entailing enormous harm. The object of studying the Dhamma as part of our spiritual quest is to learn to comprehend our experience correctly: to be able to distinguish the valid from the invalid, the true from the false, the wholesome from the unwholesome.

It is only by making a thorough and careful investigation that we will be in a position to reject what is detrimental to our growth and to apply ourselves with confidence to cultivating what is truly beneficial. Without having reached this preliminary conceptual clarification, without having succeeded in "straightening out our views," there can indeed be the earnest practice of Buddhist meditation techniques, but there will not be the practice of the meditation pertaining to the integral Noble Eightfold Path. And while such free-based meditation may bring its practitioners the mundane benefits of greater calm, awareness and equanimity, lacking the guidance of right view and the driving power of right motivation, it is questionable whether it can lead to the penetrative realization of the Dhamma, or to its final goal, the complete cessation of suffering.

It is almost impossible to give a single word of counsel on the subject of study applicable to all followers of the Dhamma. Needs and interests vary so greatly from one person to another that each will have to strike the balance between study and practice that suits his or her own disposition. But without hesitation it can be said that all who earnestly endeavor to live by the Buddha's teaching will find their practice strengthened by the methodical study of his Dhamma. Such an undertaking, of course, will not be easy, but it is just through facing and surmounting the challenges we meet that our understanding will ripen and mature in the higher wisdom.

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BPS Newsletter Cover Essay #6 (Spring 1987)

DHAMMA WITHOUT REBIRTH?

by Bhikkhu Bodhi

In line with the present-day stress on the need for religious teachings to be personally relevant and directly verifiable, in certain Dhamma circles the time-honored Buddhist doctrine of rebirth has come up for severe re-examination. Although only a few contemporary Buddhist thinkers still go so far as to suggest that this doctrine be scrapped as "unscientific," another opinion has been gaining ground to the effect that whether or not rebirth itself be a fact, the //doctrine// of rebirth has no essential bearings on the practice of Dhamma and thence no claim to an assured place in the Buddhist teachings. The Dhamma, it is said, is concerned solely with the here and now, with helping us to resolve our personal hangups through increased self-awareness and inner honesty. All the rest of Buddhism we can now let go as the religious trappings of an ancient culture utterly inappropriate for the Dhamma of our technological age.

If we suspend our own predilections for the moment and instead go directly to our sources, we come upon the indisputable fact that the Buddha himself taught rebirth and taught it as a basic tenet of his teaching. Viewed in their totality, the Buddha's discourses show us that far from being a mere concession to the outlook prevalent in his time or an Asiatic cultural contrivance, the doctrine of rebirth has tremendous implications for the entire course of Dhamma practice, affecting both the aim with which the practice is taken up and the motivation with which it is followed through to completion.

The aim of the Buddhist path is liberation from suffering, and the Buddha makes it abundantly clear that the suffering from which liberation is needed is the suffering of bondage to samsara, the round of repeated birth and death. To be sure, the Dhamma does have an aspect which is directly visible and personally verifiable. By direct inspection of our own experience we can see that sorrow, tension, fear and grief always arise from our greed, aversion and ignorance, and thus can be eliminated with the removal of those defilements. The importance of this directly visible side of Dhamma practice cannot be underestimated, as it serves to confirm our confidence in the liberating efficacy of the Buddhist path. However, to downplay the doctrine of rebirth and explain the entire import of the Dhamma as the amelioration of mental suffering through enhanced self-awareness is to deprive the Dhamma of those wider perspectives from which it derives its full breadth and profundity. By doing so one seriously risks reducing it in the end to little more than a sophisticated ancient system of humanistic psychotherapy.

The Buddha himself has clearly indicated that the root problem of human existence is not simply the fact that we are vulnerable to sorrow, grief and fear, but that we tie ourselves through our egoistic clinging to a constantly self-regenerating pattern of birth, aging, sickness and death within which we undergo the more specific forms of mental affliction. He has also shown that the primary danger in the defilements is their causal role in sustaining the round of rebirths. As long as they remain unabandoned in the deep strata of the mind, they drag us through the round of becoming in which we shed a flood of tears "greater than the waters of the ocean." When these points are carefully considered, we then see that the practice of Dhamma does not aim at providing us with a comfortable reconciliation with our present personalities and our situation in the world, but at initiating a far-reaching inner transformation which will issue in our deliverance from the cycle of worldly existence in its entirety.

Admittedly, for most of us the primary motivation for entering upon the path of Dhamma has been a gnawing sense of dissatisfaction with the routine course of our unenlightened lives rather than a keen

perception of the dangers in the round of rebirths. However, if we are going to follow the Dhamma through to its end and tap its full potential for conferring peace and higher wisdom, it is necessary for the motivation of our practice to mature beyond that which originally induced us to enter the path. Our underlying motivation must grow towards those essential truths disclosed to us by the Buddha and, encompassing those truths, must use them to nourish its own capacity to lead us towards the realization of the goal.

Our motivation acquires the requisite maturity by the cultivation of right view, the first factor of the Noble Eightfold Path, which as explained by the Buddha includes an understanding of the principles of kamma and rebirth as fundamental to the structure of our existence. Though contemplating the moment is the key to the development of insight meditation, it would be an erroneous extreme to hold that the practice of Dhamma consists wholly in maintaining mindfulness of the present. The Buddhist path stresses the role of wisdom as the instrument of deliverance, and wisdom must comprise not only a penetration of the moment in its vertical depths, but a comprehension of the past and future horizons within which our present existence unfolds. To take full cognizance of the principle of rebirth will give us that panoramic perspective from which we can survey our lives in their broader context and total network of relationships. This will spur us on in our own pursuit of the path and will reveal the profound significance of the goal towards which our practice points, the end of the cycle of rebirths as mind's final liberation from suffering.

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BPS Newsletter Cover Essay #7 (Summer-Fall 1987)

TAKING STOCK OF ONESELF

by Bhikkhu Bodhi

Though in principle the Buddhist path leads straight and unerringly from bondage to freedom, when we apply it to ourselves it often seems to take a tortuous route as imposed by the twists and turns of our own contorted mental topography. Unless we have exceptionally mature wholesome roots, we cannot expect to approach the goal "as the crow flies," soaring unhindered through the quick and blissful skyways of the jhanas and higher insights. Instead we must be prepared to tread the path at ground level, moving slowly, steadily and cautiously through the winding mountain roads of our own minds. We begin at the inevitable point of departure -- with the unique constellation of personal qualities, habits and potentials that we bring with us into the practice. Our ingrained defilements and obstinate delusions, as well as our hidden reserves of goodness, inner strength and wisdom -- these are at once the material out of which the practice is forged, the terrain to be passed through, and the vehicle that takes us to our destination.

Confidence in the Buddhist path is a prerequisite for persisting on this journey. Yet it often happens that though we may be fully convinced of the liberating efficacy of the Dhamma, we stumble along perplexed as to how we can apply the Dhamma fruitfully to ourselves. One major step towards reaping the benefits of Dhamma practice consists in making an honest assessment of one's own character. If we are to utilize effectively the methods the Buddha has taught for

overcoming the mind's defilements, we first must take stock of those particular defilements that are prevalent in our individual makeup. It will not suffice for us to sit back and console ourselves with the thought that the path leads infallibly to the end of greed, hate and delusion. For the path to be effective in our own practice, we have to become familiar with our own persistent greeds, hates and delusions as they crop up in the round of daily life. Without this honest confrontation with ourselves, all our other pursuits of Dhamma may be to no avail and can actually lead us astray. Though we may gain extensive knowledge of the Buddhist scriptures, clarify our view and sharpen our powers of thought, invest so many hours on the meditation cushion and walkway, if we do not attend to the blemishes in our characters, these other achievements, far from extricating the defilements, may instead only go to reinforce them.

Yet, though honest self-assessment is one of the most vital steps in Dhamma practice, it is also one of the most difficult. What makes it so difficult is the radically new perspective that must be adopted to undertake an investigation of oneself and the dense barriers that must be penetrated to arrive at truthful self-understanding. In attempting to assess ourselves we are no longer observing an external entity which we can treat as an adventitious object to be evaluated in terms of our subjective purposes. We are observing instead the seat of observation itself, that most elusive center from which we gaze out upon the world, and we are doing so in a mode which casts all its motives and projects in a critical light. To enter this domain of inquiry is to run smack up against our very sense of personal identity, and thus to have to pierce the thick screens of delusion and blind emotivity which keep that sense of identity intact.

Normally, in subservience to our need to confirm to ourselves our uniqueness and irreplaceable importance, we proceed to construct mental pictures -- indeed, a picture gallery -- of what we imagine ourselves to be. The self-image that emerges from these pictures becomes simultaneously a mainstay which we cling to in order to maintain our self-esteem and a standpoint from which we orient ourselves towards others and launch our projects in the world. To

secure its tenuous status the mind employs a variety of tactics "behind the back" of our conscious awareness. It throws up blinders which keep out disturbing information, it flatters us with fantasied projections, it drives us to manipulate people and situations in ways that will seem to validate our tacit assumptions about our virtues and identity.

All these projects born of the quest to substantiate our sense of identity only increase our suffering. The more we lock ourselves into the images we form of ourselves, the more we alienate ourselves from others and close off our access to liberating truth. Thence release from suffering requires that we gradually discard our delusive self-images through rigorous examination of our minds.

The venerable Sariputta, in the Discourse on No Blemishes (Majjh. 5), stresses the role of honest self-assessment as a prerequisite of spiritual growth. He points out that just as a dirty bronze bowl, deposited in a dusty place and utterly neglected, only becomes dirtier and dustier, so if we fail to recognize the blemishes of our minds we will not make any effort to eliminate them, but will continue to harbor greed, hate and delusion and will die with a corrupted mind. And just as a dirty bronze bowl which is cleaned and polished will in time become bright and radiant, so if we recognize the blemishes of our minds we will arouse our energy to purify them, and having purged ourselves of blemishes we will die with an undefiled mind. The task of self-knowledge is always a difficult one, but it is only by knowing our minds that we will be able to shape them, and it is only by shaping our minds that we can liberate them.

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BPS Newsletter Cover Essay #8 (Winter 1987)

THE BALANCED WAY

by Bhikkhu Bodhi

Like a bird in flight borne by its two wings, the practice of Dhamma is sustained by two contrasting qualities whose balanced development is essential to straight and steady progress. These two qualities are renunciation and compassion. As a doctrine of renunciation the Dhamma points out that the path to liberation is a personal course of training that centers on the gradual control and mastery of desire, the root cause of suffering. As a teaching of compassion the Dhamma bids us to avoid harming others, to act for their welfare, and to help realize the Buddha's own great resolve to offer the world the way to the Deathless.

Considered in isolation, renunciation and compassion have inverse logics that at times seem to point us in opposite directions. The one steers us to greater solitude aimed at personal purification, the other to increased involvement with others issuing in beneficent action. Yet, despite their differences, renunciation and compassion nurture each other in dynamic interplay throughout the practice of the path, from its elementary steps of moral discipline to its culmination in liberating wisdom. The synthesis of the two, their balanced fusion, is expressed most perfectly in the figure of the Fully Enlightened One, who is at once the embodiment of complete renunciation and of all-embracing compassion.

Both renunciation and compassion share a common root in the encounter

with suffering. The one represents our response to suffering confronted in our own individual experience, the other our response to suffering witnessed in the lives of others. Our spontaneous reactions, however, are only the seeds of these higher qualities, not their substance. To acquire the capacity to sustain our practice of Dhamma, renunciation and compassion must be methodically cultivated, and this requires an ongoing process of reflection which transmutes our initial stirrings into full-fledged spiritual virtues.

The framework within which this reflection is to be exercised is the teaching of the Four Noble Truths, which thus provides the common doctrinal matrix for both renunciation and compassion. Renunciation develops out of our innate urge to avoid suffering and pain. But whereas this urge, prior to reflection, leads to an anxious withdrawal from particular situations perceived as personally threatening, reflection reveals the basic danger to lie in our existential situation itself -- in being bound by ignorance and craving to a world which is inherently fearsome, deceptive and unreliable. Thence the governing motive behind the act of renunciation is the longing for spiritual freedom, coupled with the recognition that self-purification is an inward task most easily accomplished when we distance ourselves from the outer circumstances that nourish our unwholesome tendencies.

Compassion develops out of our spontaneous feelings of sympathy with others. However, as a spiritual virtue compassion cannot be equated with a sentimental effusion of emotion, nor does it necessarily imply a dictum to lose oneself in altruistic activity. Though compassion surely includes emotional empathy and often does express itself in action, it comes to full maturity only when guided by wisdom and tempered by detachment. Wisdom enables us to see beyond the adventitious misfortunes with which living beings may be temporarily afflicted to the deep and hidden dimensions of suffering inseparable from conditioned existence. As a profound and comprehensive understanding of the Four Noble Truths, wisdom discloses to us the wide range, diverse gradations, and subtle roots of the suffering to which our fellow beings are enmeshed, as well as the means to lead them to irreversible release from suffering. Thence the directives of

spontaneous sympathy and mature compassion are often contradictory, and only the latter are fully trustworthy as guides to beneficent action effective in the highest degree. Though often the judicious exercise of compassion will require us to act or speak up, sometimes it may well enjoin us to retreat into silence and solitude as the course most conducive to the long-range good of others as well as of ourselves.

In our attempt to follow the Dhamma, one or the other of these twin cardinal virtues will have to be given prominence, depending on our temperament and circumstances. However, for monk and householder alike, success in developing the path requires that both receive due attention and that deficiencies in either gradually be remedied. Over time we will find that the two, though tending in different directions, eventually are mutually reinforcing. Compassion impels us towards greater renunciation, as we see how our own greed and attachment make us a danger to others. And renunciation impels us towards greater compassion, since the relinquishing of craving enables us to exchange the narrow perspectives of the ego for the wider perspectives of a mind of boundless sympathy. Held together in this mutually strengthening tension, renunciation and compassion contribute to the wholesome balance of the Buddhist path and to the completeness of its final fruit.

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BPS Newsletter Cover Essay #9 (Spring 1988)

A LOOK AT THE KALAMA SUTTA

by Bhikkhu Bodhi

In this issue of the newsletter we have combined the feature essay with the "Sutta Study" column as we take a fresh look at an often quoted discourse of the Buddha, the Kalama Sutta. The discourse -- found in translation in Wheel No. 8 -- has been described as "the Buddha's Charter of Free Inquiry," and though the discourse certainly does counter the decrees of dogmatism and blind faith with a vigorous call for free investigation, it is problematic whether the sutta can support all the positions that have been ascribed to it. On the basis of a single passage, quoted out of context, the Buddha has been made out to be a pragmatic empiricist who dismisses all doctrine and faith, and whose Dhamma is simply a freethinker's kit to truth which invites each one to accept and reject whatever he likes.

But does the Kalama Sutta really justify such views? Or do we meet in these claims just another set of variations on that egregious old tendency to interpret the Dhamma according to whatever notions are congenial to oneself -- or to those to whom one is preaching? Let us take as careful a look at the Kalama Sutta as the limited space allotted to this essay will allow, remembering that in order to understand the Buddha's utterances correctly it is essential to take account of his own intentions in making them.

The passage that has been cited so often runs as follows: "Come, Kalamas. Do not go upon what has been acquired by repeated hearing,

nor upon tradition, nor upon rumor, nor upon scripture, nor upon surmise, nor upon axiom, nor upon specious reasoning, nor upon bias towards a notion pondered over, nor upon another's seeming ability, nor upon the consideration 'The monk is our teacher.' When you yourselves know: 'These things are bad, blamable, censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them... When you yourselves know: 'These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them."

Now this passage, like everything else spoken by the Buddha, has been stated in a specific context -- with a particular audience and situation in view -- and thus must be understood in relation to that context. The Kalamas, citizens of the town of Kesaputta, had been visited by religious teachers of divergent views, each of whom would propound his own doctrines and tear down the doctrines of his predecessors. This left the Kalamas perplexed, and thus when "the recluse Gotama," reputed to be an Awakened One, arrived in their township, they approached him in the hope that he might be able to dispel their confusion. From the subsequent development of the sutta, it is clear that the issues that perplexed them were the reality of rebirth and kammic retribution for good and evil deeds.

The Buddha begins by assuring the Kalamas that under such circumstances it is proper for them to doubt, an assurance which encourages free inquiry. He next speaks the passage quoted above, advising the Kalamas to abandon those things they know for themselves to be bad and to undertake those things they know for themselves to be good. This advice can be dangerous if given to those whose ethical sense is undeveloped, and we can thus assume that the Buddha regarded the Kalamas as people of refined moral sensitivity. In any case he did not leave them wholly to their own resources, but by questioning them led them to see that greed, hate and delusion, being conducive to harm and suffering for oneself and others, are to be abandoned, and their opposites, being beneficial to all, are to be developed.

The Buddha next explains that a "noble disciple, devoid of covetousness and ill will, undeluded" dwells pervading the world with

boundless loving-kindness, compassion, appreciative joy and equanimity. Thus purified of hate and malice, he enjoys here and now four "solaces": If there is an afterlife and kammic result, then he will undergo a pleasant rebirth, while if there is none he still lives happily here and now; if evil results befall an evil-doer, then no evil will befall him, and if evil results do not befall an evil-doer, then he is purified anyway. With this the Kalamas express their appreciation of the Buddha's discourse and go for refuge to the Triple Gem.

Now does the Kalama Sutta suggest, as is often held, that a follower of the Buddhist path can dispense with all faith and doctrine, that he should make his own personal experience the criterion for judging the Buddha's utterances and for rejecting what cannot be squared with it? It is true the Buddha does not ask the Kalamas to accept anything he says out of confidence in himself, but let us note one important point: the Kalamas, at the start of the discourse, were not the Buddha's disciples. They approached him merely as a counselor who might help dispel their doubts, but they did not come to him as the Tathagata, the Truth-finder, who might show them the way to spiritual progress and to final liberation.

Thus, because the Kalamas had not yet come to accept the Buddha in terms of his unique mission, as the discloser of the liberating truth, it would not have been in place for him to expound to them the Dhamma unique to his own Dispensation: such teachings as the Four Noble Truths, the three characteristics, and the methods of contemplation based upon them. These teachings are specifically intended for those who have accepted the Buddha as their guide to deliverance, and in the suttas he expounds them only to those who "have gained faith in the Tathagata" and who possess the perspective necessary to grasp them and apply them. The Kalamas, however, at the start of the discourse are not yet fertile soil for him to sow the seeds of his liberating message. Still confused by the conflicting claims to which they have been exposed, they are not yet clear even about the groundwork of morality.

Nevertheless, after advising the Kalamas not to rely upon established

tradition, abstract reasoning, and charismatic gurus, the Buddha proposes to them a teaching that is immediately verifiable and capable of laying a firm foundation for a life of moral discipline and mental purification . He shows that whether or not there be another life after death, a life of moral restraint and of love and compassion for all beings brings its own intrinsic rewards here and now, a happiness and sense of inward security far superior to the fragile pleasures that can be won by violating moral principles and indulging the mind's desires. For those who are not concerned to look further, who are not prepared to adopt any convictions about a future life and worlds beyond the present one, such a teaching will ensure their present welfare and their safe passage to a pleasant rebirth -- provided they do not fall into the wrong view of denying an afterlife and kammic causation.

However, for those whose vision is capable of widening to encompass the broader horizons of our existence. this teaching given to the Kalamas points beyond its immediate implications to the very core of the Dhamma. For the three states brought forth for examination by the Buddha -- greed, hate and delusion -- are not merely grounds of wrong conduct or moral stains upon the mind. Within his teaching's own framework they are the root defilements -- the primary causes of all bondage and suffering -- and the entire practice of the Dhamma can be viewed as the task of eradicating these evil roots by developing to perfection their antidotes -- dispassion, kindness and wisdom.

Thus the discourse to the Kalamas offers an acid test for gaining confidence in the Dhamma as a viable doctrine of deliverance. We begin with an immediately verifiable teaching whose validity can be attested by anyone with the moral integrity to follow it through to its conclusions, namely, that the defilements cause harm and suffering both personal and social, that their removal brings peace and happiness, and that the practices taught by the Buddha are effective means for achieving their removal. By putting this teaching to a personal test, with only a provisional trust in the Buddha as one's collateral, one eventually arrives at a firmer, experientially grounded confidence in the liberating and purifying power of the Dhamma. This increased confidence in the teaching brings along a

deepened faith in the Buddha as teacher, and thus disposes one to accept on trust those principles he enunciates that are relevant to the quest for awakening, even when they lie beyond one's own capacity for verification. This, in fact, marks the acquisition of right view, in its preliminary role as the forerunner of the entire Noble Eightfold Path.

Partly in reaction to dogmatic religion, partly in subservience to the reigning paradigm of objective scientific knowledge, it has become fashionable to hold, by appeal to the Kalama Sutta, that the Buddha's teaching dispenses with faith and formulated doctrine and asks us to accept only what we can personally verify. This interpretation of the sutta, however, forgets that the advice the Buddha gave the Kalamas was contingent upon the understanding that they were not yet prepared to place faith in him and his doctrine; it also forgets that the sutta omits, for that very reason, all mention of right view and of the entire perspective that opens up when right view is acquired. It offers instead the most reasonable counsel on wholesome living possible when the issue of ultimate beliefs has been put into brackets.

What can be justly maintained is that those aspects of the Buddha's teaching that come within the purview of our ordinary experience can be personally confirmed within experience, and that this confirmation provides a sound basis for placing faith in those aspects of the teaching that necessarily transcend ordinary experience. Faith in the Buddha's teaching is never regarded as an end in itself nor as a sufficient guarantee of liberation, but only as the starting point for an evolving process of inner transformation that comes to fulfillment in personal insight. But in order for this insight to exercise a truly liberative function, it must unfold in the context of an accurate grasp of the essential truths concerning our situation in the world and the domain where deliverance is to be sought. These truths have been imparted to us by the Buddha out of his own profound comprehension of the human condition. To accept them in trust after careful consideration is to set foot on a journey which transforms faith into wisdom, confidence into certainty, and culminates in liberation from suffering.

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BPS Newsletter Cover Essay #10 (Summer-Fall 1988)

A STATEMENT OF CONSCIENCE

by Bhikkhu Bodhi

"All beings tremble at the rod" says the Buddha, yet today the ominous rod of terrorism has become one of the gravest problems that we face. No longer is the terrorist threat reserved for the vulnerable public figure or the outspoken adversary. With their lightning speed and global reach, our modern media of communication have given the terrorist cadres a tremendous new power to intimidate whole populations. Far too often the victims of their hits are the helpless and innocent, struck down in a symbolic show of hate.

This appalling increase in terrorist violence pierces the moral consciousness at its core, leaving behind painful and persisting wounds. For those of us who reside in Sri Lanka the problem becomes ever more acute as we witness the tide of terrorism sweep across this traditional homeland of the Dhamma. It is no longer possible for us to immerse ourselves in the comfortable routines of our familiar world. Instead we must struggle in anguish and hope to deal with this frightful menace in our midst -- to understand it and to confront it in a manner worthy of our Buddhist heritage.

It cannot be disputed that the worldwide rise of terrorism springs from complex causes of a political, economic and social character, which must be tackled by any adequate solution to the problem. At the same time, however, we have to insist that terrorism also has a deeper underlying human dimension that can only be ignored at our

peril. If we probe beneath the burning issues of political ideology and ethnic grievances around which the terrorist forces rally, we will discover at its epicenter those same malignant drives that, in less virulent form, motivate so much ordinary human conduct.

As the vital dynamism from which terrorism springs we will find //greed//, a rapacious lust for power and domination. We will find //hate//, smoldering within as cold resentment or whipped up into a frenzy of destruction. And we will find //delusion//, a collective paranoia instilled by inflammatory ideologies or the blind submergence of the individual in the group. These are the hidden human roots of terrorism; fed by personal frustration and social discontent, they yield as their fruits the violence that surrounds us.

As we grapple with the problem of terrorism, asking ourselves what we can contribute to stem its rising tide, we may find an answer closer to home than we imagine. Let us first note that the spread of terrorism is not so much a macabre deviation from prevailing norms as an extreme manifestation of a wholesale decline in human fellow feeling. This lack of empathy and sensitivity to others can already be discerned in the everyday functioning of society -- in the spreading disease of corruption, apathy and selfishness infecting the social organism. Add to this a frantic search for a sense of belonging through the rediscovery of ethnic roots, and the result is a potentially very explosive mixture.

If this much is recognized, we may then see that one of the most effective counter-measures we can apply in our individual capacity against the growth of terrorism lies very much within our reach. Simply put, it consists in reaffirming to ourselves -- and teaching by precept and example -- those fundamental ethical values upon which a harmonious and peaceful society is founded. This reaffirmation of genuine moral values -- of compassion, honesty, truthfulness, tolerance and respect for others -- will sound a thunderous statement of conscience. Whether made audibly or privately to oneself, it will raise a note of protest against the moral negligence from which terrorism draws its sustenance, acclaiming our confidence in the

power of the good.

While we should not cherish unrealistic expectations about our ability to reshape the world, we also should not lose sight of our responsibility to counter prevalent trends. Nor should we discount our ability to make an impact. The clear and decisive commitment to ethical values has a quiet potency that can effect important changes both outwardly and inwardly. While subtly altering the interpersonal aspects of our lives, within our hearts it will fortify those two mental factors that the Buddha called the guardians of the world -- shame and moral dread -- the former the innate repugnance towards evil, the latter the fear of its consequences.

Above all, we must reaffirm the need to rise above the limiting perspectives of the self-centered point of view in which so many today have become entrenched. Recognizing that every community, and the world as a whole, is ultimately harmed by the struggle of each faction to secure its individual ends, we must stand up for the development of a sense of humane responsibility that will transcend divisive loyalties. The lesson that we must learn and teach is that embedded in the ancient maxim taught by the Buddha: "Considering others as oneself, do not hurt them or cause them harm." To recognize others as being essentially the same as oneself and to feel their wish for happiness as one's own, this is the only effective means we can propose to build the peaceful society for which we yearn.

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BPS Newsletter Cover Essay #11 (Winter 1988)

THE VITAL LINK

by Bhikkhu Bodhi

At the same time that Buddhism has begun to gain a firm foothold in the West, its fate in its traditional Asian homelands has been moving, sadly, in the opposite direction, towards atrophy and decline. Already in several Asian Buddhist countries Buddhism has been forcibly suppressed, while even in those countries which have preserved their political integrity the Dhamma no longer occupies the same sovereign place in people's hearts that it held in an earlier era. Although devotional piety and a sense of Buddhist personal identity still remain strong, throughout the breadth of Buddhist Asia cultural and ideological forces of great power have been unleashed which daily challenge the hegemony of the Dhamma as the key to meaning and value for those who profess it as their refuge.

Among the changes taking place in current patterns of thinking, perhaps the most detrimental to the Dhamma has been the rise to prominence of a materialistic world view which focuses upon the present life as the only field for all human endeavor. This world view need not be assented to intellectually, with full awareness of its implications, for it to become a major determinant of our attitudes and conduct. Often a curious ambivalence prevails in our minds, where with one part of the mind we profess our confidence in the lofty principles of the Dhamma, while with the other we think and act as if the present life were the sole occasion for human happiness

and the achievement of worldly success were the true mark of the accomplished individual.

The rapid spread of the materialistic world view has in turn brought about a far-ranging secularization of values that invades every nook and cranny of our lives. This transformation of values gives precedence to goals and attitudes diametrically opposed to those advocated by the Dhamma, and under its impact the scales have tipped far away even from a reasonable balance between material and spiritual goods. Now we see acquisitiveness replacing contentment as the reigning ideal, competition taking the place of cooperation, fast efficiency the place of compassionate concern, and selfish indulgence the place of abstinence and self-control.

The attempt to live simultaneously by two conflicting sets of principles -- those being ushered in by secular materialism and those grounded in the Dhamma -- generates a tension that contains within it a seed of very destructive potential. Often the tension is only dimly felt by those in the older generation, who accept the new outlook and values without clearly perceiving the challenge they pose to traditional Buddhist ideals. It is when the contradiction is pushed down to the next generation, to the Buddhist youth of today, that the inherent incompatibility of the two perspectives comes into the open as a clearcut choice between two alternative philosophies of life -- one proposing a hierarchy of values which culminates in the spiritual and sanctions restraint and renunciation, the other holding up the indulgence and gratification of personal desire as the highest conceivable goal. Since the latter appeals to strong and deep-seated human drives, it is hardly puzzling that so many young people today have turned away from the guidance of the Dhamma to pursue the new paths to instant pleasure opened up by the consumer society or, in their frustration at missed opportunities, to take to the path of violence.

Since it is the younger generation that forms the vital link in the continuity of Buddhism, connecting its past with its future, it is of paramount importance that the Buddhist youth of today should retain their fidelity to the Dhamma. The Dhamma should be for them not

merely a symbol of cultural and ethnic identity, not merely a focus point of sentimental piety, but above all a path to be taken to heart, personally applied, and adhered to in those critical choices between present expediency and long-range spiritual gain. The problem, however, is precisely how to inspire the young to look to the Dhamma as their guide and infallible refuge.

It must be stressed that our present dilemma goes far deeper than a breakdown of moral standards, and thus that it cannot be easily rectified by pious preaching and moral exhortation. If conduct deviating from the Dhamma has become widespread among today's youth, this is because the Buddhist vision has ceased to be meaningful to them, and it has ceased to be meaningful not because it has lost its relevance but because it is not being presented in ways which highlight its timeless and ever-immediate relevance.

The most urgent task facing those concerned with the preservation of Buddhism must be the attempt to communicate to the young the central vision at the heart of the Dhamma, the vision from which all the specific doctrines and practices of Buddhism issue forth. This does not require a mastery of the technical details of the Dhamma, but it does require that we ourselves understand the Dhamma's essence and are actively striving to make that understanding the foundation of our lives. Both by precept and example we must show that true freedom is to be found not in uncontrolled license, but in the control and mastery of desire; that true happiness lies not in a proliferation of goods, but in peace and contentment; that our relations with others are most rewarding when they are governed not by conflict and competition, but by kindness and compassion; and that true security is to be achieved not by the acquisition of wealth and power, but by the conquest of self with all its ambitions and conceits.

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BPS Newsletter Cover Essay #12 (Spring 1989)

A REMEDY FOR DESPAIR

by Bhikkhu Bodhi

Most of us live in the cramped cold cages of our private projects, frantically struggling to stake out our own little comfortable place in the sun. Driven in circles by anxious yearnings and beckoning desires, we rarely ever glance aside to see how our neighbor is faring, and when we do it is usually only to assure ourselves that he is not trying to encroach upon our own domain or to find some means by which we might extend our dominion over his.

Occasionally, however, it somehow happens that we manage to detach ourselves from our obsessive pursuits long enough to arrive at a wider clearing. Here our focus of concern undergoes a remarkable shift. Lifted above our habitual fixation on myopic goals, we are brought to realize that we share our journey from birth to death with countless other beings who, like ourselves, are each intent on a quest for the good.

This realization, which often topples our egocentric notions of the good, broadens and deepens our capacity for empathy. By breaking down the walls of self-concern it allows us to experience, with a particularly inward intimacy, the desire all beings cherish to be free from harm and to find an inviolable happiness and security. Nevertheless, to the extent that this flowering of empathy is not a mere emotional effusion but is accompanied by a facility for accurate observation, it can easily turn into a chute plunging us down from

our new-found freedom into a chasm of anguish and despair.

For when, with eyes unhindered by emotively tinged blinkers, we turn to contemplate the wide expanse of the world, we find ourselves gazing into a mass of suffering that is vertiginous in its volume and ghastly in its intensity. The guarantor of our complacency is the dumb thoughtless glee with which we acquiesce in our daily ration of sensual excitation and ego-enhancing kudos. Let us raise our heads a little higher and cast our eyes about, and we behold a world steeped in pain where the ills inherent in the normal life-cycle are compounded still more by the harshness of nature, the grim irony of accident, and the cruelty of human beings.

As we grope about for a handle to prevent ourselves from plummeting down into the pits of despondency, we may find the support we need in a theme taught for frequent recollection by the Buddha: "Beings are the owners of their kamma, the heirs of their kamma; they are molded, formed and upheld by their kamma, and they inherit the results of their own good and bad deeds." Often enough this reflection has been proposed as a means to help us adjust to the vicissitudes in our personal fortunes: to accept gain and loss, success and failure, pleasure and pain, with a mind that remains unperturbed. This same theme. however, can also serve a wider purpose, offering us succor when we contemplate the immeasurably greater suffering in which the multitudes of our fellow beings are embroiled.

Confronted with a world that is ridden with conflict, violence, exploitation and destruction, we feel compelled to find some way to make sense out of their evil consequences, to be able to see in calamity and devastation something more than regrettable but senseless quirks of fate. The Buddha's teaching on kamma and its fruit gives us the key to decipher the otherwise unintelligible stream of events. It instructs us to recognize in the diverse fortunes of living beings, not caprice or accident, but the operation of a principle of moral equilibrium which ensures that ultimately a perfect balance obtains between the happiness and suffering beings undergo and the ethical quality of their intentional actions

Contemplation on the operation of kamma is not a cold and calculated expedient for justifying a stoical resignation to the status quo. The pathways of kamma are labyrinthine in their complexity, and acceptance of this causal order does not preclude a battle against human avarice, brutality and stupidity or stifle beneficent action intended to prevent unwholesome deeds from finding the opportunity to ripen. Deep reflection on kammic retribution does, however, brace us against the shocks of calamity and disappointment by opening up to our vision the stubborn unwieldiness of a world ruled by greed, hate and delusion, and the deep hidden lawfulness connecting its turbulent undercurrents with the back-and-forth swing of surface events. While on the one hand this contemplation awakens a sense of urgency, a drive to escape the repetitive round of deed and result, on the other it issues in equanimity, an unruffled inner poise founded upon a realistic grasp of our existential plight

Genuine equanimity, which is far from callous indifference, sustains us in our journey through the rapids of samsara. Bestowing upon us courage and endurance, it enables us to meet the fluctuations of fortune without being shaken by them, and to look into the face of the world's sufferings without being shattered by them.

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BPS Newsletter Cover Essay #13 (Summer-Fall 1989)

THE PROBLEM OF CONFLICT

by Bhikkhu Bodhi

It is one of the bitterest ironies of human life that although virtually all human beings cherish a desire to live in peace, we continually find ourselves embroiled in conflict, pitted against others in relationships marred by tension, distrust or open hostility. This irony is particularly poignant because it is immediately evident to us that cordial, harmonious relations with others are a necessary condition for our own genuine happiness. Not only do such relations allow us to pursue undisturbed the goals we consider essential to our personal fulfillment, but they bring us the deeper joy of meaningful communion with our fellow human beings. Contentious living, in contrast, is always intrinsically painful, involving a hardening of our subjective armor, a tightening of the knots of anger and hate. Indeed, whatever the outcome of conflict may be -- whether victory or defeat -- the result itself is ultimately detrimental for both victor and victim alike.

Nevertheless, although harmonious living promises such rich blessings while discordant relations entail so much harm and misery, for the most part our lives -- and the lives of those around us -- are entangled in a raveled net of quarrels and disputes. Conflict may simmer within as silent suspicion and resentment or it may explode into violent rage and devastation. It may implicate us at the level of personal relationships, or as members of an ethnic group, a political party, a social class or a nation. But in one or another of

its many manifestations, the presence of conflict in our lives seems inescapable. Peace and harmony hover in the distance as beautiful dreams for a summer's night or noble ideals to which we pledge formal allegiance. But when reality knocks and dreams are dispelled, we find ourselves drawn, usually against our better judgment, into an arena where the pleasures that we seek exact as their price the hard cash of struggle and contention.

The teachings of the Buddha, while framed around the goal of individual deliverance from suffering, are also expounded for the purpose of instructing us in how we can live in harmony with others. Such harmony is desirable not only as a source of satisfaction in itself, but also because it is a prerequisite for treading the path to the higher freedom. The final peace of enlightenment can arise only in a mind that is at peace with others, and the mind can only be at peace with others when we are actively committed to a course of training that enables us to extricate the roots of conflict that lie buried deep within our hearts.

Once, in ancient India, Sakka the ruler of the gods came to the Buddha and asked: "By what bonds are people bound whereby, though they wish to live in peace, without hate and hostility, they yet live in conflict, with hate and hostility." The Master replied: "It is the bonds of envy and avarice that so bind people that, though they wish to live in peace, they live in conflict, with hate and hostility." If we trace external conflicts back to their source, we will find that they originate not in wealth, position or possessions, but in the mind itself. They spring up because we envy others for the qualities they possess which we desire for ourselves, and because we are driven by an unquenchable avarice to extend the boundaries of what we can label "mine."

Envy and avarice in turn are grounded in two more fundamental psychological conditions. Envy arises because we identify things as "I," because we perpetually seek to establish a personal identity for ourselves internally and to project that identity outward for others to recognize and accept. Avarice arises because we appropriate: we attempt to carve out a territory for ourselves and to furnish that

territory with possessions that will titillate our greed and sense of self-importance.

Conflict being thus rooted in envy and avarice, it follows that the path to non-conflict must be a course of relinquishment, of removing the constrictive thoughts and desires that pivot around the notions of "I" and "mine," the drives to identify and to possess. This course reaches consummation with the full maturity of wisdom, with insight into the empty, egoless nature of all phenomena; for it is this insight which exposes the hollowness of the notions of "I" and "mine" that underlie envy and avarice. However, although the final liberation from clinging may lie far away, the path leading to it is a gradual one, growing out of simpler, more basic steps that lie very close to our feet.

Two such necessary steps are changes in attitude with the power to transmute envy and avarice. One is altruistic joy (//mudita//), the ability to view the success of others with the same gladness we experience at our own success. The other is generosity (//caga//), the readiness to give and to relinquish. The former is the specific antidote for envy, the latter the antidote for avarice. What is common to both is a lifting of the sense of identity from its narrow fixation on the self, and a broadening of it to encompass others who share our desire to be happy and free from suffering.

As private individuals we cannot hope to resolve by our will the larger patterns of conflict that engulf the societies and nations to which we belong. We live in a world that thrives on conflict, and in which the forces that nurture conflict are pervasive; obstinate and terribly powerful. But as followers of the Enlightened One what we can do and must do is to testify by our conduct to the supremacy of peace: to avoid words and actions that engender animosity, to heal divisions, to demonstrate the value of harmony and concord. The model we must emulate is that provided by the Master in his description of the true disciple: "He is one who unites the divided, who promotes friendships, enjoys concord, rejoices in concord, delights in concord, and who speaks words that promote concord."

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BPS Newsletter Cover Essay #14 (Winter 1989)

THE QUEST FOR MEANING

by Bhikkhu Bodhi

However much the modern world may pride itself on its triumphs over the follies and foibles of the past, it appears that the progress we credit ourselves with has been bought at a price so steep as to throw into question the worth of our achievements. This price has been nothing less than the shared conviction that our lives are endowed with ultimate meaning. Though in earlier ages men and women lived in a space populated largely by figments of the collective imagination, they could still claim a precious asset that we sorely lack: a firm and buoyant belief that their everyday lives were encompassed by a penumbra of enduring significance stemming from their relation to a transcendent goal.

Present-day attitudes, however, molded by scientific reductionism and technocratic audacity, have combined forces to sweep away from our minds even the faint suspicion that our lives may possess any deeper meaning than material prosperity and technological innovation. For an increasing number of people today the consequence of this militancy has been a pervasive sense of meaninglessness. Cut loose from our moorings in a living spiritual tradition, we find ourselves adrift on a sea of confusion where all values seem arbitrary and relative. We float aimlessly along the waves of caprice, without any supreme purpose to serve as the polestar for our ideals, as the wellspring for inspired thought and action.

But just as little as nature can tolerate a vacuum, so humankind can little tolerate a complete loss of meaning. Thence, to escape the plunge into the abyss of meaninglessness, we grasp after flotsam, attempting to immerse ourselves in distractions. We pursue pleasure and power, seek to augment our wealth and status, surround ourselves with contraptions, invest our hopes in personal relationships that only conceal our own inner poverty. At the same time, however, that our absorption in distractions helps us to cope with the psychological void, it also stifles in us a deeper and still more insistent need -- the longing for a peace and freedom that does not depend upon external contingencies.

One of the great blessings of the Buddha's teaching is the remedy it can offer for the problem of meaninglessness so widespread in human life today. The Dhamma can serve as a source of meaning primarily because it provides us with the two requisites of a meaningful life: an ultimate goal for which to live, and a clearcut but flexible set of instructions by which we can advance towards that goal from whatever station in life we start from.

In the Buddha's teaching the quest for ultimate meaning does not begin, as in the theistic religions, with propositions about a supernatural scheme of salvation to be assented to in faith. It begins, rather, by focusing upon an experiential problem right at the crux of human existence. The problem, of course, is the problem of suffering, the boundaries of which are shown to extend beyond our immediate subjection to pain, misery and sorrow, and to encompass all that is conditioned precisely because of its impermanence, its vulnerability, its lack of abiding substance.

The goal of the teaching, the unconditioned element which is Nibbana, then comes to have a decisive bearing upon our vital concerns because it is apprehended as the cessation of suffering. Though in its own nature it defies all the limiting categories of conceptual thought, as the cessation of suffering Nibbana provides the final answer to our innermost yearnings for an imperishable peace, for complete freedom from sorrow, anxiety and distress. The way that the quest for this goal intersects with the course of our everyday life is made

plain by the Buddha's analysis of the cause of suffering. The cause of suffering, the Buddha holds, lies within ourself, in our selfish craving conjoined with blinding ignorance, in the three evil roots that taint our normal engagement with the world: greed, hate and delusion. Thence the freedom from suffering that we seek lies in the eradication of these three roots.

To orient our life towards the goal of deliverance from suffering requires that we tread the path that leads to and merges with the goal. This path is the Noble Eightfold Path, which brings an end to suffering and bondage by enabling us to extricate the causes of suffering embedded in our hearts. We begin the path exactly where we are, in the midst of error and defilement, and by clarifying our views, transforming our attitudes, and purifying our minds, we advance by stages towards the direct realization of the ultimate good.

If the goal towards which the path points lies beyond the pale of conditioned existence, to walk the eightfold path is to discover within the confines of conditioned existence dimensions of meaning previously unknown. This richness of meaning stems from a twofold source. One is the recognition that the following of the path brings a diminishment of suffering for ourselves as well as others, and at the same time an enhancement of joy, mental equipoise and peace. The other source of meaning is the conviction that the values we are pursuing are not merely subjective and arbitrary, but are grounded in an absolutely objective order, in the very nature of things.

As we embark on the way to the end of suffering, the final goal no longer appears merely as a distant shore but becomes refracted in our experience as the challenge of overcoming the unwholesome roots, and of assisting our fellow beings to do the same. This challenge, the task of actualizing our own good and the good of others, becomes at the same time life's inner core of meaning: to transmute greed into generosity and relinquishment, to replace hate with love and compassion, and to dispel delusion with the light of liberative wisdom.

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BPS Newsletter Cover Essay #15 (Spring 1990)

THE SEARCH FOR SECURITY

by Bhikkhu Bodhi

It may be a truism of psychology that the desire for happiness is the most fundamental human drive, but it is important to note that this desire generally operates within the bounds set by another drive just as deep and pervasive. This other drive is the need for security. However insistent the raw itch for pleasure and gain may be, it is usually held in check by a cautious concern for our personal safety. We only feel at ease when we are sealed off from manifest danger, comfortably at home with ourselves and with our world, snugly tucked into familiar territory where everything seems friendly and dependable.

When we come across the Buddha's teaching and begin to take that teaching seriously, we often find that it provokes in us disturbing waves of disquietude. This feeling arises from a clash -- a sensed incompatibility -- between the picture of the world that we hold to as the essential basis for our normal sense of security and the new perspectives on existence opened up to us by the Dhamma. We may try to shun the vistas that trouble us, we may pick and choose from the Dhamma what we like; but to the extent that we are prepared to take the teaching in earnest -- on its own terms rather than on ours -- we may discover that the insights which the Buddha wants to impart to us can be quite unsettling in their impact.

The first noble truth was never intended to be a comfortable truth;

indeed, it is the discomforting quality of this truth that makes it noble. It tells us frankly that the routinely placid and predictable surface of our everyday lives is extremely fragile -- a shared delusion with which we lull ourselves and each other into a false sense of security. Just beneath the surface, hidden from view, turbulent currents are stirring which at any time can break the surface calm. From the moment we are born we are sliding towards old age and death, susceptible to various diseases and accidents that may hasten our arrival at the appointed end. Driven by our desires we wander from life to life across the sand dunes of samsara, elated by our rises, shaken by our falls. The very stuff of our lives consists of nothing more than a conglomeration of five "heaps" of psychophysical processes, without any permanence or substance. Perhaps the Buddha's most poignant statement on the human condition is his image of a man being swept along by a mountain torrent: he grasps for safety at the grasses along the banks only to find that they break off just as he takes hold of them.

However, though the Buddha begins by drawing our attention to the uncertainty that encompasses us even in the midst of comfort and enjoyment, he by no means ends there. The discourse on suffering is expounded, not to lead us to despair, but to awaken us from our complacent slumbers and to set us moving in the direction where our ultimate welfare can be found. Far from undercutting our need to feel secure, the Buddha's teaching unfolds from that very same need, turning it into a sustained inquiry into what genuine security actually means.

Ordinarily, our benighted attempts to achieve security are governed by a myopic but imperious self-interest oriented around the standpoint of self. We assume that we possess a solid core of individual being, an inherently existent ego, and thus our varied plans and projects take shape as so many maneuvers to ward off threats to the self and promote its dominance in the overall scheme of things. The Buddha turns this whole point of view on its head by pointing out that anxiety is the dark twin of ego. He declares that all attempts to secure the interests of the ego necessarily arise out of clinging, and that the very act of clinging paves the way for

our downfall when the object to which we hold perishes, as it must by its very nature.

The Buddha maintains that the way to true security lies precisely in the abolition of clinging. When all clinging has been uprooted, when all notions of "I" and "mine" have lost their obsessive sting, we will have no more fear, no more worry, no more anxious concern. Touched by the fluctuations of worldly events the mind remains stable, "sorrowless, stainless and secure" (Sn. 268).

While ultimate security lies only in the unconditioned, in Nibbana "the supreme security from bondage" (//anuttara yogakkhema//), as we wend our way through the rough terrain of our mundane lives we have available a provisional source of security that will help us deal effectively with the dangers and difficulties that beset us. This provisional security lies in firmly committing ourselves to the Dhamma as our source of solace and guidance, as our incomparable refuge. The word "dhamma" itself means that which upholds and supports. The Buddha's teaching is called the Dhamma because it upholds those who live by it: it wards off the dangers to which we would be exposed if we were to flout it, it sustains us in our endeavor for the final good if we revere it and make it the foundation of our lives.

The Dhamma provides protection, not by any mystical blessing or downpour of saving grace, but by indicating the sure and certain guidelines that enable us to protect ourselves. Beneath the apparent randomness of visible events there runs an invisible but indomitable law which ensures that all goodness finds its due recompense. To act counter to this law is to invite disaster. To act in harmony with it is to tap its reserves of energy, to yoke them to one's spiritual growth, and to make oneself a channel of help for others who likewise roam in search of a refuge.

The essential counsel that the Buddha gives us to secure our self-protection is to shun all evil, to practice the good, and to purify our minds. By the pursuit of non-violence, honesty, righteousness and truth we weave around ourselves an impenetrable

net of virtue that ensures our well being even in the midst of violence and commotion. By cultivating the good we sow the seeds of wholesome qualities that will come to maturity as we continue on our path throughout the samsaric journey. And by purifying our minds of greed, hatred and delusion by mindfulness and diligent effort we will find for ourselves an island that no flood can overwhelm -- the island of the Deathless.

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BPS Newsletter Cover Essay #16 (Summer-Fall 1990)

SELF-TRANSFORMATION

by Bhikkhu Bodhi

It is perhaps symptomatic of the "fallen" nature of the ordinary human condition that few of us pass the full extent of our lives comfortably reconciled to our natural selves. Even in the midst of prosperity and success, grinding notes of discontent trouble our days and disturbing dreams come to haunt our sleep. As long as our eyes remain coated with dust we incline to locate the cause of our discontent outside ourselves -- in spouse, neighbor or job, in implacable fate or fluky chance. But when the dust drops off and our eyes open, we soon find that the real cause lies within.

When we discover how deeply the cause of our unhappiness is lodged in the mind, the realization dawns that cosmetic changes will not be anywhere near enough, that a fundamental internal transformation is required. This desire for a transformed personality, for the emergence of a new man from the ashes of the old, is one of the perennial lures of the human heart. From ancient times it has been a potent wellspring of the spiritual quest, and even in the secular, life-affirming culture of our own cosmopolitan age this longing has not totally disappeared.

While such concepts as redemption, salvation and deliverance may no longer characterize the transformation that is sought, the urge for a radical reshaping of the personality persists as strong as ever, appearing in guises that are compatible with the secular worldview.

Where previously this urge sought fulfillment in the temple, ashram and monastery, it now resorts to new venues: the office of the psychoanalyst, the weekend workshop, the panoply of newly spawned therapies and cults. However, despite the change of scene and conceptual framework, the basic pattern remains the same. Disgruntled with the ruts of our ingrained habits, we long to exchange all that is dense and constrictive in our personalities for a new, lighter, freer mode of being.

Self-transformation is also a fundamental goal of the Buddha's teaching, an essential part of his program for liberation from suffering. The Dhamma was never intended for those who are already perfect saints. It is addressed to fallible human beings beset with all the shortcomings typical of unpolished human nature: conduct that is fickle and impulsive, minds that are tainted by greed, anger and selfishness, views that are distorted and habits that lead to harm for oneself and others. The purpose of the teaching is to transform such people -- ourselves -- into "accomplished ones": into those whose every action is pure, whose minds are calm and composed, whose wisdom has fathomed the deepest truths and whose conduct is always marked by a compassionate concern for others and for the welfare of the world.

Between these two poles of the teaching -- the flawed and knotted personality that we bring with us as raw material into the training, and the fully liberated personality that emerges in the end -- there lies a gradual process of self-transformation governed by highly specific guidelines. This transformation is effected by the twin aspects of the path: abandoning (//pahana//), the removal from the mind of all that is harmful and unwholesome, and development (//bhavana//), the cultivation of qualities that are wholesome, pure and purifying.

What distinguishes the Buddha's program for self-transformation from the multitude of other systems proposing a similar end is the contribution made by another principle with which it is invariably conjoined. This is the principle of self-transcendence, the endeavor to relinquish all attempts to establish a sense of solid personal

identity. In the Buddhist training the aim of transforming the personality must be complemented by a parallel effort to overcome all identification with the elements that constitute our phenomenal being. The teaching of //anatta// or not-self is not so much a philosophical thesis calling for intellectual assent as a prescription for self-transcendence. It maintains that our ongoing attempt to establish a sense of identity by taking our personalities to be "I" and "mine" is in actuality a project born out of clinging, a project that at the same time lies at the root of our suffering. If, therefore, we seek to be free from suffering, we cannot stop with the transformation of the personality into some sublime and elevated mode as the final goal. What is needed, rather, is a transformation that brings about the removal of clinging, and with it, the removal of all tendencies to self-affirmation.

It is important to stress this transcendent aspect of the Dhamma because, in our own time when "immanent" secular values are ascendent, the temptation is great to let this aspect drop out of sight. If we assume that the worth of a practice consists solely in its ability to yield concrete this-worldly results, we may incline to view the Dhamma simply as a means of refining and healing the divided personality, leading in the end to a renewed affirmation of our mundane selves and our situation in the world. Such an approach, however, would ignore the Buddha's insistence that all the elements of our personal existence are impermanent, unsatisfactory and not self, and his counsel that we should learn to distance ourselves from such things and ultimately to discard them.

In the proper practice of the Dhamma both principles, that of self-transformation and that of self-transcendence, are equally crucial. The principle of self-transformation alone is blind, leading at best to an ennobled personality but not to a liberated one. The principle of self-transcendence alone is barren, leading to a cold ascetic withdrawal devoid of the potential for enlightenment. It is only when these two complementary principles work in harmony, blended and balanced in the course of training, that they can bridge the gap between the actual and ideal and bring to a fruitful conclusion the quest for the end of suffering.

Of the two principles, that of self-transcendence claims primacy both at the beginning of the path and at the end. For it is this principle that gives direction to the process of self-transformation, revealing the goal towards which a transformation of the personality should lead and the nature of the changes required to bring the goal within our reach. However, the Buddhist path is not a perpendicular ascent to be scaled with picks, ropes and studded boots, but a step-by-step training which unfolds in a natural progression. Thus the abrupt challenge of self-transcendence -- the relinquishing of all points of attachment -- is met and mastered by the gradual process of self-transformation. By moral discipline, mental purification and the development of insight, we advance by stages from our original condition of bondage to the domain of untrammeled freedom.

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BPS Newsletter Cover Essay #17 (Winter 1990-91)

A NOTE ON OPENNESS

by Bhikkhu Bodhi

The sudden entry into general circulation of a familiar term with a new ambience of meaning often has a significance that goes beyond mere philological curiosity. Since language is molded by thought at a level prior to and more basic than that of deliberate design, such changes in linguistic currency may well signal deeper changes taking place in the mental make-up of those who use the term. They can be seen as barometric indicators of transformations in the sphere of consciousness -- in our patterns of thinking, in our attitudes, in our goals.

If there is one term that might be chosen to characterize the intellectual and moral climate of the present day, it would be the word "openness." This seemingly colorless word has come to mark the fulfillment of the centuries-long struggle against the oppressive weight of established tradition in so many diverse departments of human concern. Its three syllables are a hymn of victory for the triumph of the empirical method over formulated dogma as the key to knowledge, for the primacy of individual conscience over prescribed morality in the domain of ethics, and in our private lives, for the replacement of the reign of the superego by a new-found liberty to explore the subterranean channels of impulse and desire in whatever direction they might lead.

Perhaps most importantly, the notion of openness also points to a

particular attitude towards experience, an attitude which has quietly permeated our culture so thoroughly that it now seems almost an innate human disposition. Briefly, this attitude might be described as a soft and affable affirmation of experience in its totality, coupled with a pliant receptivity to its full range of forms. This attitude, it must be stressed, only rarely solidifies into a consciously held conviction; more typically it lingers in the background of the mind as an unverbalized intuition, a fluid and shifting orientation towards the world. Historically rooted in the widespread decline of belief structures centered upon a transcendent goal of human life and an objectively grounded scale of values, the philosophy of openness takes all truth to be relative, all values personal and subjective. Thus it holds that our task in life is to open ourselves as fully as we can to the unfolding miracle of existence and to celebrate its infinite possibilities.

The spread of this attitude through the general culture has left its stamp on current interpretations of Buddhism as well. We thus find that for many of today's Buddhist teachers the Dhamma is essentially a method for arriving at the consummation of all that the notion of openness implies. From this perspective Buddhism is not a doctrine with its own distinct body of tenets, not a discipline guiding us to a supramundane goal, but a tool for opening to the here and now. The most basic flaw at the bottom of human suffering, it is held, is our tendency to close ourselves off from experience, to lock ourselves with our concepts and judgments into a limited compartment of reality. By developing through meditation a non-discriminating "choiceless" awareness which allows whatever arises to hold its ground, we are enabled to break through our constraints and merge with the stream of events, to dance with the "ten thousand things" -- accepting them all yet without clinging to them.

While the advocates of openness are usually adroit in assimilating their principles to the classical Dhamma, a careful examination would reveal gaping differences between the two. Here I want to focus only on some crucial differences in their respective orientations towards experience. It should be noted at once that whereas the school of openness bids us to drop our discriminations,

judgments and restraints in order to immerse ourselves in the dynamic flow of immediate experience, the Buddha prescribes an attitude towards experience that arises from carefully wrought judgments, employs precise discriminations, and issues in detachment and restraint. This attitude, the classical Buddhist counterfoil to the modern program of openness, might be summed up by one word found everywhere in the ancient texts. That word is heedfulness (//appamada//).

Heedfulness denotes an attitude of critical scrutiny directed towards one's own mind both in its internal movement and in its reactions to external affairs. The term suggests diligent effort and acute attentiveness, and it further sounds a note of moral caution and care. It thus implies, as the Buddha intended it to imply, that we are constantly exposed to danger -- a danger born from within that becomes ever more imminent to the degree that we allow heedfulness to slip and we slide into its opposite: into heedlessness or negligence (//pamada//).

Such caution is necessary because deeds have consequences that extend beyond themselves. Whereas the school of openness tends to subordinate concern with the consequential aspect of action to a stress on abiding in the present moment, the classical Dhamma taught by the Buddha asks us to recognize that all willed actions, even our fleeting thoughts and impulses, are seeds with roots buried deep in the mind's beginningless past and with the potency to generate results in the distant horizons of the future. These long-range consequences of action are of enormous importance to us; for however far they might lie from our vision now, when the time comes for our deeds to ripen, it is we ourselves who must experience their fruits. As these fruits are invariably determined by the moral quality of our actions, diligent self-examination -- that is, heedfulness -- is urgently needed so that we may restrain ourselves from those deeds that seem pleasant but bear painful results, and so that we may apply ourselves to those deeds that may be difficult but yield long-term benefits.

The mode of thinking based on openness rejects duality as a product

of discrimination and deluded concepts. It tacitly presupposes that existence as such is ultimately benign; that beyond our deluded concepts, the rich and vivid diversity of forms has a single taste, a taste that is sweet. In contrast, the attitude of heedfulness is grounded upon the view that existence is textured through and through by dualities that are profound and inescapably real. The world bears testimony to this vision in the contrast between the charming, delightful surfaces of things and their underlying hollowness and inadequacy; our minds bear testimony in the ongoing contest between the wholesome mental factors and the unwholesome ones, between the upward urge for purification and the downward pull of the defilements. That this duality is not trivial is seen by the consequences: the one leads to Nibbana, the state of deliverance, the Deathless, while the other leads back into the round of repeated birth, samsara, which is also the realm of Mara, the Lord of Death.

To practice heedfulness is to take full account of these dualities with their profound implications. The heedful person does not aim at a choiceless awareness open to existence in its totality, for to open oneself thus is to risk making oneself vulnerable to just those elements in oneself that keep one bound to the realm of Mara. The awareness developed through heedfulness is built upon a choice -- a well-considered choice to abandon those qualities one understands to be detrimental and to develop in their place those qualities one understands to be beneficial, the states that lead to purity and peace.

Both in our outer involvements in the world and in the mind's internal procession of thought, imagination and emotion, there continually spreads before us a forked road. One branch of this fork beckons with the promise of pleasure and satisfaction but in the end leads to pain and bondage; the other, steep and difficult to climb, leads upward to enlightenment and liberation. To discard discrimination and judgment for an easy-going openness to the world is to blur the important distinction between these two quite different paths. To be heedful is to be aware of the dichotomy, and to strive to avoid the one and pursue the other. As the Buddha reminds us, heedfulness is the path to the Deathless, heedlessness

is the path of Death.

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BPS Newsletter Cover Essay #18 (Spring 1991)

LAYING DOWN THE ROD

by Bhikkhu Bodhi

The textbooks of history come into our hands bound in decorative covers and set in crisp clear types. To the discerning reader, however, their glossy pages are stained with blood and wet with streams of tears. The story of man's sojourn on this planet has generally not been a very pretty one. For sure, deeds of virtue and flashes of the sublime light up the tale like meteorites shooting across the night time sky. But the pageant of events that the records spell out for us unfolds according to a repeated pattern in which the dominant motifs are greed and ambition, deceit and distrust, aggression, destruction and revenge.

Each age, when the dust of its own battles clears, tends to see itself as standing at the threshold of a new era in which peace and harmony will at last prevail. This appears to be particularly true of our own time, with its high ideals and great expectations aroused by dramatic shifts in international relations. It would be ingenuous, however, to think that a package solution to the tensions inherent in human coexistence can be devised as easily as a solution to a problem in data management. To cherish the dream that we have arrived at the brink of a new world order in which all conflict, in obedience to our good intentions, will be relegated to the past is to lose sight of the grim obstinacy of those deep dark drives that stir in the human heart: the defilements of greed, hatred and delusion. It is these drives that have brought us into this world of

strife and suffering, and it is these same drives that keep the wheel of history turning, erupting periodically in orgies of senseless violence.

Like any other stream, the stream of mundane existence inevitably flows in the direction of least resistance: downwards. The task the Buddha sets before us is not the impossible one of reversing the direction of the flow, but the feasible one of crossing the stream, of arriving safely at the far shore where we will be free from the dangers that beset us as we are swept along by the stream. To cross the stream requires a struggle, not against the current itself, but against the forces that carry us down the current, a struggle against the defilements lodged in the depths of our own minds.

Though violence, either overt or subtle, may hold sway over the world in which we are afloat, the Buddha's path to freedom requires of us that we make a total break with prevailing norms. Thus one of the essential steps in our endeavor to reach the abode of safety is to "lay down the rod," to put away violence, aggression and harmfulness towards all living beings. In the Buddha's teaching the "laying down of the rod" is not merely an ethical principle, a prescription for right action. It is a comprehensive strategy of self-training that spans all stages of the Buddhist path, enabling us to subdue our inclinations towards ill will, animosity and cruelty.

The key to developing a mind of harmlessness is found in the ancient maxim stated in the Dhammapada: "Putting oneself in the place of another, one should not slay or incite others to slay." The reason we should avoid harming others is because all living beings, in their innermost nature, share the same essential concern for their own well being and happiness When we look into our own minds, we can immediately see with intuitive certainty that the fundamental desire at the root of our being is the desire to be well and happy, to be free from all harm, danger and distress. We see at once that we wish to live, not to die; that we wish to be happy, not to suffer; that we wish to pursue our goals freely, without hindrance and obstruction by others.

When we see that this wish for well being and happiness is the most basic desire at the root of our own being, by a simple imaginative projection we can then recognize, again with intuitive certainty, that the same fundamental desire animates the minds of all other living beings as well. Just as we wish to be well, so every other being wishes to be well; just as we wish to be happy, so every other being wishes to be happy; just as we wish to pursue our goals freely, so all other beings wish to pursue their goals freely, without hindrance and obstruction.

This fundamental identity of aim that we share with all other beings has implications for each stage of the threefold Buddhist training in morality, mental purification and wisdom. Since all other beings, like ourselves, are intent on their welfare and happiness, by putting ourselves in their place we can recognize the need to regulate our conduct by principles of restraint that hold in check all harmful bodily and verbal deeds. Because afflictive deeds originate from the mind, from thoughts of animosity and cruelty, it becomes necessary for us to purify our minds of these taints through the practice of concentration, developing as their specific antidotes the "divine abodes" of lovingkindness and compassion. And because all defiled thoughts tending towards harm for others arise from roots lodged deep in the recesses of the mind, we need to undertake the development of wisdom, which alone can extricate the hidden roots of evil.

Since the state of the world is a manifestation and reflection of the minds of its inhabitants, the achievement of a permanent universal peace would require nothing short of a radical and widespread transformation in the minds of these inhabitants -- a beautiful but unrealistic fantasy. What lies within the scope of real possibility is the attainment of a lasting individual peace within ourselves, a peace that comes with the fulfillment of the Buddha's threefold training. This internal peace, however, will not remain locked up in our hearts. Overflowing its source, it will radiate outwards, exercising a gentle and uplifting influence upon the lives of those who come within its range. As the old Indian

adage says, one can never make the earth safe for one's feet by sweeping away all thorns and gravel, but if one wears a pair of shoes one's feet will be comfortable everywhere. One can never be free from enmity by eliminating all one's foes, but if one strikes down one thing -- the thought of hate -- one will see no enemies anywhere.

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BPS Newsletter Cover Essay #19 (Summer-Fall 1991)

AN AUSPICIOUS MONTH

by Bhikkhu Bodhi

During the month of July two of the BPS's guiding lights since its inception passed important milestones in their lives. One of these is Ven. Nyanaponika Mahathera -- our cofounder, long-term president and editor, and current patron -- who on 21 July reached his ninetieth birthday. Fortunately, despite weak legs and impaired vision, Ven. Nyanaponika has enjoyed general good health, and thus was able to welcome the many visitors who called on him that day to pay their respects and to express to him their gratitude for his lucid exposition of the Dhamma and selfless service to the spread of the teachings over an illustrious career of so many years.

To commemorate the occasion the management and staff of the Buddhist Publication Society held an alms offering and felicitation meeting at the Mahathera's residence, the Forest Hermitage in the Udawattakele Forest Reserve near Kandy. After the meal offering, speaking on behalf of the BPS Board of Management, Mr. Harilal Wickremeratne announced to the Mahathera that as a token of our appreciation for him, the BPS has established a scholarship fund at the University of Peradeniya to be called "The Ven. Nyanaponika Mahathera Scholarship Fund for Postgraduate Research into Theravada Buddhism." The scholarship, to be generated by the interest earned from a fixed deposit set up in a commercial bank in Kandy, is to be awarded to a scholar selected by the University for postgraduate studies in the philosophy, ethics, or literature of Theravada

Buddhism.

Felicitation for Ven. Nyanaponika was especially prominent in his native Germany, the land he left so long ago in order to embrace the monk's life here in Sri Lanka. The University of Konstanz, in its Buddhist Modernism series, has issued a volume of writings, talks, texts, photos, and other documents to mark the Mahathera's completion of his ninth decade. The book, compiled by Professor Detlof Kantowsky, is entitled //Nicht derselbe und nicht ein anderer// ("Neither the same nor another"), the famous line from the //Milindapanha// which Ven. Nyanaponika quoted to the editor when reviewing photographs of himself as a boy and as a young man. (For ordering information inquire from: Prof. Detlof Kantowsky, Universitat Konstanz, Postfach 5560, D-7750 Konstanz 1, Germany.)

In Sri Lanka, his adopted home, Ven. Nyanaponika was recently accorded special honor when the Prime Minister's office selected him as one of a hundred "outstanding Sri Lankans" whose image is to be preserved in bronze in a planned national Hall of Fame. Accordingly, in late June Mr. Harold Peiris of the Ministry of Finance, who is in charge of the project, came to Kandy with the talented sculptor, Mr. Sarath Chandrajiva, to fashion a bust of the Mahathera. The clay model the sculptor molded in less than two hours was strikingly faithful to Ven. Nyanaponika's features, and was used to create on the spot a plaster-of-paris mold from which the finished bust is to be cast out of bronze. The bust will be exhibited temporarily in the national art gallery in Colombo, along with those of the other nominees, until a permanent exhibition hall is built for them.

The other guiding light of the BPS to achieve distinction this past July is Ven. Piyadassi Mahathera, the editor of our Sinhala Damsak Series and author of numerous BPS titles both in English and Sinhala. By unanimous acclamation, in appreciation of his indefatigable services to the Buddha-Sasana, the Mahanayaka Theras of the Sangha Council of the Amarapura Nikaya selected Ven. Piyadassi to be appointed as a Sangha Nayaka Thera -- a leading elder of the Order -- with the honorary designation //Vishvakirti Sri Sasanasobhana//, "universally famous glorious ornament of the

Teaching." On 18 July at a ceremony held at his alma mater, Nalanda College in Colombo, the new Nayaka Thera received his formal notice of appointment from Prime Minister D.B. Wijetunga before a large gathering led by the Mahanayaka Theras and President Ranasingha Premadasa. Although such honors rest lightly on the shoulders of a monk like Ven. Piyadassi, it is gratifying to us at the BPS to see this "glorious ornament" of our own Society receive the recognition he so rightly deserves.

At the age of 90 Ven. Nyanaponika is now in his 55th year in the Sangha; at the age of 77 Ven. Piyadassi is now in his 58th year. An inveterate traveler and preacher, Ven. Piyadassi has circled the globe twelve times and at home can be scheduled to give three or four sermons a day -- sometimes on one side of the island in the morning and on the other side in the evening. Ven. Nyanaponika, in contrast, has remained almost consistently in Sri Lanka since his arrival here in 1936; yet from the quietude of his hermitage, through the agency of his publications, he has sent his words of wisdom and consolation to the far corners of the earth, translated into more than half a dozen languages.

May these two great elders, who have both in their different ways toiled selflessly for the welfare of the many, enjoy abundant good health and happiness. And may they be with us, as noble friends and advisors for a long time yet to come!

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BPS Newsletter Cover Essay #20 (Winter 1991-92)

THE NOBILITY OF THE TRUTHS

by Bhikkhu Bodhi

The most common and widely known formulation of the Buddha's teaching is that which the Buddha himself announced in the First Sermon at Benares, the formula of the Four Noble Truths. The Buddha declares that these truths convey in a nutshell all the essential information that we need to set out on the path to liberation. He says that just as the elephant's footprint, by reason of its great size, contains the footprints of all other animals, so the Four Noble Truths, by reason of their comprehensiveness, contain within themselves all wholesome and beneficial teachings. However, while many expositors of Buddhism have devoted attention to explaining the actual content of the four truths, only rarely is any consideration given to the reason why they are designated //noble// truths. Yet it is just this descriptive word "noble" that reveals to us why the Buddha chose to cast his teaching into this specific format, and it is this same term that allows us to experience, even from afar, the unique flavor that pervades the entire doctrine and discipline of the Enlightened One.

The word "noble," or //ariya//, is used by the Buddha to designate a particular type of person, the type of person which it is the aim of his teaching to create. In the discourses the Buddha classifies human beings into two broad categories. On one side there are the //puthujjanas//, the worldlings, those belonging to the multitude, whose eyes are still covered with the dust of defilements and delusion. On the other side there are the //ariyans//, the noble ones, the spiritual elite, who obtain this status not from birth,

social station or ecclesiastical authority but from their inward nobility of character.

These two general types are not separated from each other by an impassable chasm, each confined to a tightly sealed compartment. A series of gradations can be discerned rising up from the darkest level of the blind worldling trapped in the dungeon of egotism and self-assertion, through the stage of the virtuous worldling in whom the seeds of wisdom are beginning to sprout, and further through the intermediate stages of noble disciples to the perfected individual at the apex of the entire scale of human development. This is the Arahant, the liberated one, who has absorbed the purifying vision of truth so deeply that all his defilements have been extinguished, and with them, all liability to suffering.

While the path from bondage to deliverance, from worldliness to spiritual nobility, is a graded path involving gradual practice and gradual progress, it is not a uniform continuum. Progress occurs in discrete steps, and at a certain point -- the point separating the status of a worldling from that of a noble one -- a break is reached which must be crossed, not by simply taking another step forward, but by making a leap, by jumping across from the near side to the further shore. This decisive event in the inner development of the practitioner, this radical leap that propels the disciple from the domain and lineage of the worldling to the domain and lineage of the noble ones, occurs precisely through the penetration of the Four Noble Truths. This discloses to us the critical reason why the four truths revealed by the Buddha are called noble truths. They are noble truths because when we have penetrated them through to the core, when we have grasped their real import and implications, we cast off the status of the worldling and acquire the status of a noble one, drawn out from the faceless crowd into the community of the Blessed One's disciples united by a unique and unshakable vision.

Prior to the penetration of the truths, however well endowed we may be with spiritual virtues, we are not yet on secure ground. We are not immune from regression, not yet assured of deliverance, not invincible in our striving on the path. The virtues of a worldling

are tenuous virtues. They may wax or they may wane, they may flourish or decline, and in correspondence with their degree of strength we may rise or fall in our movement through the cycle of becoming. When our virtues are replete we may rise upwards and dwell in bliss among the gods; when our virtues decline or our merit is exhausted we may sink again to miserable depths.

But with the penetration of the truths we leap across the gulf that separates us from the ranks of the noble ones. The eye of Dhamma has been opened, the vision of truth stands revealed, and though the decisive victory has not yet been won, the path to the final goal lies at our feet and the supreme security from bondage hovers on the horizon. One who has comprehended the truths has changed lineage, crossed over from the domain of the worldlings to the domain of the noble ones. Such a disciple is incapable of regression to the ranks of the worldling, incapable of losing the vision of truth that has flashed before his inner eye. Progress towards the final goal, the complete eradication of ignorance and craving, may be slow or rapid; it may occur easily or result from an uphill battle. But however long it may take, with whatever degree of facility one may advance, one thing is certain: such a disciple who has seen with immaculate clarity the Four Noble Truths can never slide backwards, can never lose the status of a noble one, and is bound to reach the final fruit of Arahantship in a maximum of seven lives.

The reason why the penetration of the Four Noble Truths can confer this immutable nobility of spirit is implied by the four tasks the noble truths impose on us. By taking these tasks as our challenge in life -- our challenge as followers of the Enlightened One -- from whatever station of development we find ourselves beginning at, we can gradually advance towards the infallible penetration of the noble ones.

The first noble truth, the truth of suffering, is to be fully understood: the task it assigns us is that of full understanding. A hallmark of the noble ones is that they do not flow along thoughtlessly with the stream of life, but endeavor to comprehend existence from within, as honestly and thoroughly as possible. For

us, too, it is necessary to reflect upon the nature of our life. We must attempt to fathom the deep significance of an existence bounded on one side by birth and on the other by death, and subject in between to all the types of suffering detailed by the Buddha in his discourses.

The second noble truth, of the origin or cause of suffering, implies the task of abandonment. A noble one is such because he has initiated the process of eliminating the defilements at the root of suffering, and we too, if we aspire to reach the plane of the noble ones, must be prepared to withstand the seductive lure of the defilements. While the eradication of craving can come only with the supramundane realizations, even in the mundane course of our daily life we can learn to restrain the coarser manifestation of defilements, and by keen self-observation can gradually loosen their grip upon our hearts.

The third noble truth, the cessation of suffering, implies the task of realization. Although Nibbana, the extinction of suffering, can only be personally realized by the noble ones, the confidence we place in the Dhamma as our guideline to life shows us what we should select as our final aspiration, as our ultimate ground of value. Once we have grasped the fact that all conditioned things in the world, being impermanent and insubstantial, can never give us total satisfaction, we can then lift our aim to the unconditioned element, Nibbana the Deathless, and make that aspiration the pole around which we order our everyday choices and concerns.

Finally, the fourth noble truth, the Noble Eightfold Path, assigns us the task of development. The noble ones have reached their status by developing the eightfold path, and while only the noble ones are assured of never deviating from the path, the Buddha's teaching gives us the meticulous instructions that we need to tread the path culminating in the plane of the noble ones. This is the path that gives birth to vision, that gives birth to knowledge, that leads to higher comprehension, enlightenment and Nibbana, the crowning attainment of nobility.

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BPS Newsletter Cover Essay #21 (Spring 1992)

REFUGE IN THE BUDDHA

by Bhikkhu Bodhi

The first step in entering the Buddhist path is going for refuge to the Triple Gem, and the first of the three gems that we approach as refuge is the Buddha, the Enlightened One. Because the act of going for refuge to the Buddha marks the beginning of a new chapter in our life, it is worth our while to repeatedly pause and reflect upon the significance of this momentous step. Too often we are prone to take our first steps for granted. Yet it is only if we review these steps from time to time in a deepening awareness of their implications that we can be sure the following steps we take will bring us closer to our desired destination.

The going for refuge to the Buddha is not a single action which occurs only once and is then completed with absolute finality. It is, or should be, a continually evolving process which matures in tandem with our practice and understanding of the Dhamma. To go for refuge does not imply that at the outset we already possess a clear grasp of the dangers that make a refuge necessary or of the goal towards which we aspire. Comprehension of these matters grows gradually over time. But to the extent that we have actually gone for refuge with sincere intent, we should make an earnest effort to sharpen and deepen our understanding of the objects to which we have turned as the basis for our deliverance.

In going for refuge to the Buddha it is most essential at the outset to clarify our conception of what a Buddha is and how he functions

as a refuge. If such clarification is lacking, our sense of refuge can easily become tainted by erroneous views. We may ascribe to the Buddha a status he never claimed for himself, as when we regard him as the incarnation of a god, as the emanation of the Absolute, or as a personal savior. On the other hand, we may detract from the exalted status to which the Buddha is properly entitled, as when we regard him simply as a benevolent sage, as an unusually astute Asiatic philosopher, or as a genius of meditative technology.

A correct view of the Buddha's nature would see him in terms of the title he assigned to himself: as a Fully Self-Enlightened One (//samma sambuddha//). He is self-enlightened because he has awakened to the essential truths of existence entirely on his own, without a teacher or guide. He is fully enlightened because he has comprehended these truths completely, in all their ramifications and implications. And as a Buddha he has not only fathomed these truths himself, but has also taught them to the world so that others may awaken from the long sleep of ignorance and attain the fruits of liberation.

Taking refuge in the Buddha is an act anchored in a particular historical individual: the recluse Gotama, the scion of the Sakyan clan, who lived and taught in the Ganges valley in the fifth century B.C. When we take refuge in the Buddha, we rely upon this historical individual and the body of instruction that stems from him. It is important to stress this point in view of the fashionable notion that taking refuge in the Buddha means that we take refuge in "the Buddha-mind within ourselves" or in "the universal principle of enlightenment." Such ideas, allowed to go unchecked, can lead to the belief that anything we contrive in the flights of our imagination can qualify as true Dhamma. To the contrary, the Buddhist tradition insists that when we go for refuge to the Buddha, we place ourselves under the guidance of one who is distinctly different from ourselves, one who has scaled heights that we have barely begun to glimpse.

But when we rely upon the recluse Gotama as our refuge, we do not apprehend him merely as a particular individual, a wise and sensible

sage. We apprehend him rather as a Buddha. It is his Buddhahood -- his possession of the full range of excellent qualities that come with perfect enlightenment -- that makes the recluse Gotama a refuge. In any cosmic epoch, a Buddha is that being who first breaks through the dark mass of ignorance encompassing the world and rediscovers the lost path to Nibbana, the cessation of suffering. He is the pioneer, the trailblazer, who discovers the path and proclaims the path so that others, by following his tracks, may extinguish their ignorance, arrive at true wisdom, and break the fetters that tie them to the round of repeated birth and death.

For the refuge in the Buddha to be genuine, it must be accompanied by a commitment to the Buddha as an incomparable teacher, as unexcelled and unsurpassed. Strictly speaking, the historical Buddha is not unique since there have been earlier Fully Enlightened Ones who have arisen in past epochs and there will be others who will arise in future epochs as well. But in any one world system it is impossible for a second Buddha to arise while the teaching of another Buddha is still extant, and thus in terms of human history we are justified in regarding the Buddha as a unique teacher, unequalled by any other spiritual teacher known to humanity. It is this readiness to recognize the Buddha as "the unsurpassed trainer of persons to be tamed, the teacher of gods and humans" that is the hallmark of an authentic act of taking refuge in the Buddha.

The Buddha serves as a refuge by teaching the Dhamma. The actual and final refuge, embedded within the Dhamma as refuge, is Nibbana, "the deathless element free from clinging, the sorrowless state that is void of stain" (Itiv. 51). The Dhamma as refuge comprises the final goal, the path that leads to that goal, and the body of teachings that explain the practice of the path. The Buddha as refuge has no capacity to grant us liberation by an act of will. He proclaims the path to be traveled and the principles to be understood. The actual work of walking the path is then left to us, his disciples.

The proper response to the Buddha as refuge is trust and confidence. Trust is required because the doctrine taught by the Buddha runs counter to our innate understanding of ourselves and our natural

orientation towards the world. To accept this teaching thus tends to arouse an inner resistance, even to provoke a rebellion against the changes it requires us to make in the way we lead our lives. But when we place trust in the Buddha we open ourselves to his guidance. By going to him for refuge we show that we are prepared to recognize that our inherent tendencies to self-affirmation and grasping are in truth the cause of our suffering. And we are ready to accept his counsel that to become free from suffering, these tendencies must be controlled and eliminated.

Confidence in the Buddha as our refuge is initially awakened when we contemplate his sublime virtues and his excellent teaching. It grows through our undertaking of the training. At first our confidence in the Buddha may be hesitant, punctured by doubts and perplexity. But as we apply ourselves to the practice of his path, we find that our defilements gradually lessen, that wholesome qualities increase, and with this comes a growing sense of freedom, peace and joy. This experience confirms our initial trust, disposing us to advance a few steps further. When at last we see the truth of the Dhamma for ourselves, the refuge in the Buddha becomes inviolable. Confidence then becomes conviction, the conviction that the Blessed One is "the speaker, the proclaimer, the bringer of the good, the giver of the Deathless, the lord of the Dhamma, the Tathagata."

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BPS Newsletter Cover Essay #22 (Winter 1992-93)

THE FIVE SPIRITUAL FACULTIES

by Bhikkhu Bodhi

The practice of the Buddha's teaching is most commonly depicted by the image of a journey, the eight factors of the Noble Eightfold Path constituting the royal roadway along which the disciple must travel. The Buddhist scriptures, however, illustrate the quest for liberation in a variety of other ways, each of which throws a different spotlight on the nature of the practice. Although the alternative formulations inevitably draw upon the same basic set of mental factors as those that enter into the eightfold path, they structure these factors around a different "root metaphor" -- an image which evokes its own particular range of associations and highlights different aspects of the endeavor to reach the cessation of suffering.

One of the groups of factors given special prominence in the Suttas included by the Buddha among the thirty-seven requisites of enlightenment is the five spiritual faculties: the faculties of faith, energy, mindfulness, concentration and wisdom. The term //indriya//, faculties, applied to this group as a whole is derived from the name of the ancient Vedic god Indra, ruler of the devas, and the term accordingly suggests the divine-like quality of control and domination. The five faculties are so designated because they exercise control in their own specific compartments of the spiritual life. As the god Indra vanquished the demons and attained supremacy among the gods, so each of the five faculties is called upon to subdue a particular mental disability and to marshal the

corresponding potency of mind towards the breakthrough to final enlightenment.

The notion of faculty is partly akin to the ancient Greek conception of the virtues. Like the virtues, the faculties are active powers which coordinate and canalize our natural energies, directing them towards the achievement of an inward harmony and balance essential to our true happiness and peace. Since the faculties are to serve as agents of inward control, this implies that apart from their restraining influence our nature is not under our own control. Left to itself without the guidance of a superior source of instruction, the mind is a prey to forces that swell up from within itself, dark forces which hold us in subjection and prevent us from attaining our own highest welfare and genuine good. These forces are the defilements (//kilesa//). As long as we live and act under their dominion we are not our own masters but passive pawns, driven by our blind desires into courses of conduct that promise fulfillment but in the end lead only to misery and bondage. True freedom necessarily involves the attainment of inner autonomy, the strength to withstand the pushes and pulls of our appetites, and this is accomplished precisely by the development of the five spiritual faculties.

The qualities that exercise the function of faculties are of humble origin, appearing initially in mundane roles in the course of our everyday lives. In these humble guises they manifest as trustful confidence in higher values, as vigorous effort towards the good, as attentive awareness, as focused concentration, and as intelligent understanding. The Buddha's teaching does not implant these dispositions into the mind from scratch but harnesses those pre-existent capacities of our nature towards a supramundane goal -- towards the realization of the Unconditioned -- thereby conferring upon them a transcendental significance. By assigning them a task that reveals their immense potential, and by guiding them along a track that can bring that potential to fulfillment, the Dhamma transforms these commonplace mental factors into spiritual faculties, mighty instruments in the quest for liberation that can fathom the profoundest laws of existence and unlock the doors to the Deathless.

In the practice of the Dhamma each of these faculties has simultaneously to perform its own specific function and to harmonize with the other faculties to establish the balance needed for clear comprehension. The five come to fullest maturity in the contemplative development of insight, the direct road to awakening. In this process the faculty of faith provides the element of inspiration and aspiration which steers the mind away from the quagmire of doubt and settles it with serene trust in the Triple Gem as the supreme basis of deliverance. The faculty of energy kindles the fire of sustained endeavor that burns up obstructions and brings to maturity the factors that ripen in awakening. The faculty of mindfulness contributes clear awareness, the antidote to carelessness and the prerequisite of penetration. The faculty of concentration holds the beam of attention steadily focused on the rise and fall of bodily and mental events, calm and composed. And the faculty of wisdom, which the Buddha calls the crowning virtue among all the requisites of enlightenment, drives away the darkness of ignorance and lights up the true characteristics of phenomena.

Just as much as the five faculties, considered individually, each perform their own unique tasks in their respective domains, as a group they accomplish the collective task of establishing inner balance and harmony. To achieve this balanced striving the faculties are divided into two pairs in each of which each member must counter the undesirable tendency inherent in the other, thus enabling it to actualize its fullest potential. The faculties of faith and wisdom form one pair, aimed at balancing the capacities for devotion and comprehension; the faculties of energy and concentration form a second pair aimed at balancing the capacities for active exertion and calm recollection. Above the complementary pairs stands the faculty of mindfulness, which protects the mind from extremes and ensures that the members of each pair hold one another in a mutually restraining, mutually enriching tension.

Born of humble origins in everyday functions of the mind, through the Dhamma the five faculties acquire a transcendent destiny. When they are developed and regularly cultivated, says the Master, "they

lead to the Deathless, are bound for the Deathless, culminate in the Deathless."

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BPS Newsletter Cover Essay #23 (Spring 1993)

THE GUARDIANS OF THE WORLD

by Bhikkhu Bodhi

Like the Roman god Janus, every person faces simultaneously in two opposite directions. With one face of our consciousness we gaze in upon ourselves and become aware of ourselves as individuals motivated by a deep urge to avoid suffering and to secure our own well-being and happiness. With the other face we gaze out upon the world and discover that our lives are thoroughly relational, that we exist as nodes in a vast net of relationships with other beings whose fate is tied up with our own. Because of the relational structure of our existence, we are engaged in a perpetual two-way interaction with the world: the influence of the world presses in upon ourselves, shaping and altering our own attitudes and dispositions, while our own attitudes and dispositions flow out into the world, a force that affects the lives of others for better or for worse.

This seamless interconnection between the inner and outer domains acquires a particular urgency for us today owing to the rampant deterioration in ethical standards that sweeps across the globe. Such moral decline is as widespread in those societies which enjoy a comfortable measure of stability and prosperity as it is in those countries where poverty and desperation make moral infringements an integral aspect of the struggle for survival. Of course we should not indulge in pastel-colored fantasies about the past, imagining that we lived in a Garden of Eden until the invention of the steam

engine. The driving forces of the human heart have remained fairly constant through the ages, and the toll they have taken in human misery surpasses calculation. But what we find today is a strange paradox that would be interesting if it were not sinister: while there appears to be a much wider verbal acknowledgment of the primacy of moral and human values, there is at the same time more blatant disregard for the lines of conduct such values imply. This undermining of traditional ethical values is in part a result of the internationalization of commerce and the global penetration of virtually all media of communication. Vested interests, in quest of wider loops of power and expanding profits, mount a sustained campaign aimed at exploiting our moral vulnerability. This campaign proceeds at full pace, invading every nook and corner of our lives, with little regard for the long-term consequences for the individual and society. The results are evident in the problems that we face, problems that respect no national boundaries: rising crime rates, spreading drug addiction, ecological devastation, child labor and prostitution, smuggling and pornography, the decline of the family as the unit of loving trust and moral education.

The Buddha's teaching at its core is a doctrine of liberation that provides us with the tools for cutting through the fetters that keep us bound to this world of suffering, the round of repeated births. Although the quest for liberation by practice of the Dhamma depends on individual effort, this quest necessarily takes place within a social environment and is thus subject to all the influences, helpful or harmful, imposed upon us by that environment. The Buddhist training unfolds in the three stages of morality, concentration and wisdom, each the foundation for the other: purified moral conduct facilitates the attainment of purified concentration, and the concentrated mind facilitates the attainment of liberating wisdom. The basis of the entire Buddhist training is thus purified conduct, and firm adherence to the code of training rules one has undertaken -- the Five Precepts in the case of a lay Buddhist -- is the necessary means for safeguarding the purity of one's conduct. Living as we do in an era when we are provoked through every available channel to deviate from the norms of rectitude, and when social unrest, economic hardships, and political

conflict further fuel volatile emotions, the need for extra protection becomes especially imperative: protection for oneself, protection for the world.

The Buddha points to two mental qualities as the underlying safeguards of morality, thus as the protectors of both the individual and society as a whole. These two qualities are called in Pali //hiri// and //ottappa//. //Hiri// is an innate sense of shame over moral transgression; //ottappa// is moral dread, fear of the results of wrongdoing. The Buddha calls these two states the bright guardians of the world (//sukka lokapala//). He gives them this designation because as long as these two states prevail in people's hearts the moral standards of the world remain intact, while when their influence wanes the human world falls into unabashed promiscuity and violence, becoming almost indistinguishable from the animal realm (Itiv. 42).

While moral shame and fear of wrongdoing are united in the common task of protecting the mind from moral defilement, they differ in their individual characteristics and modes of operation. //Hiri//, the sense of shame, has an internal reference; it is rooted in self-respect and induces us to shrink from wrongdoing out of a feeling of personal honor. //Ottappa//, fear of wrongdoing, has an external orientation. It is the voice of conscience that warns us of the dire consequences of moral transgression: blame and punishment by others, the painful kammic results of evil deeds, the impediment to our desire for liberation from suffering. Acariya Buddhaghosa illustrates the difference between the two with the simile of an iron rod smeared with excrement at one end and heated to a glow at the other end: //hiri// is like one's disgust at grabbing the rod in the place where it is smeared with excrement, //ottappa// is like one's fear of grabbing it in the place where it is red hot.

In the present-day world, with its secularization of all values, such notions as shame and fear of wrong are bound to appear antiquated, relics from a puritanical past when superstition and dogma manacled our rights to uninhibited self-expression. Yet the Buddha's stress on the importance of //hiri// and //ottappa// was

based on a deep insight into the different potentialities of human nature. He saw that the path to deliverance is a struggle against the current, and that if we are to unfold the mind's capacities for wisdom, purity and peace, then we need to keep the powderkeg of the defilements under the watchful eyes of diligent sentinels.

The project of self-cultivation, which the Buddha proclaims as the means to liberation from suffering, requires that we keep a critical watch over the movements of our minds, both on occasions when they motivate bodily and verbal deeds and when they remain inwardly absorbed with their own preoccupations. To exercise such self-scrutiny is an aspect of heedfulness (//appamada//), which the Buddha states is the path to the Deathless. In the practice of self-examination, the sense of shame and fear of wrongdoing play a crucial role. The sense of shame spurs us to overcome unwholesome mental states because we recognize that such states are blemishes on our character. They detract from the inward loftiness of character to be fashioned by the practice of the Dhamma, the stature of the ariyans or noble ones, who shine resplendent like lotus flowers upon the lake of the world. Fear of wrongdoing bids us to retreat from morally risky thoughts and actions because we recognize that such deeds are seeds with the potency to yield fruits, fruits that inevitably will be bitter. The Buddha asserts that whatever evil arises springs from a lack of shame and fear of wrong, while all virtuous deeds spring from the sense of shame and fear of wrong.

By cultivating within ourselves the qualities of moral shame and fear of wrongdoing we not only accelerate our own progress along the path to deliverance, but also contribute our share towards the protection of the world. Given the intricate interconnections that hold between all living forms, to make the sense of shame and fear of wrong the guardians of our own minds is to make ourselves guardians of the world. As the roots of morality, these two qualities sustain the entire efficacy of the Buddha's liberating path; as the safeguards of personal decency, they at the same time preserve the dignity of the human race.

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BPS Newsletter Cover Essay #24 (Summer-Fall 1993)

TOLERANCE AND DIVERSITY

by Bhikkhu Bodhi

Today all the major religions of the world must respond to a double challenge. On one side is the challenge of secularism, a trend which has swept across the globe, battering against the most ancient strongholds of the sacred and turning all man's movements towards the Beyond into a forlorn gesture, poignant but devoid of sense. On the other side is the meeting of the great religions with each other. As the most far-flung nations and cultures merge into a single global community, the representatives of humankind's spiritual quest have been brought together in an encounter of unprecedented intimacy, an encounter so close that it leaves no room for retreat. Thus at one and the same time each major religion faces, in the amphitheater of world opinion, all the other religions of the earth, as well as the vast numbers of people who regard all claims to possess the Great Answer with a skeptical frown or an indifferent yawn.

In this situation, any religion which is to emerge as more than a relic from humanity's adolescence must be able to deal, in a convincing and meaningful manner, with both sides of the challenge. On the one hand it must contain the swelling tide of secularism, by keeping alive the intuition that no amount of technological mastery over external nature, no degree of proficiency in providing for humanity's mundane needs, can bring complete repose to the human spirit, can still the thirst for a truth and value that transcends

the boundaries of contingency. On the other hand, each religion must find some way of disentangling the conflicting claims that all religions make to understand our place in the grand scheme of things and to hold the key to our salvation. While remaining faithful to its own most fundamental principles, a religion must be able to address the striking differences between its own tenets and those of other creeds, doing so in a manner that is at once honest yet humble, perspicacious yet unimposing.

In this brief essay I wish to sketch the outline of an appropriate Buddhist response to the second challenge. Since Buddhism has always professed to offer a "middle way" in resolving the intellectual and ethical dilemmas of the spiritual life, we may find that the key to our present problematic also lies in discovering the response that best exemplifies the middle way. As has often been noted, the middle way is not a compromise between the extremes but a way that rises above them, avoiding the pitfalls into which they lead. Therefore, in seeking the proper Buddhist approach to the problem of the diversity of creeds, we might begin by pinpointing the extremes which the middle way must avoid.

The first extreme is a retreat into fundamentalism, the adoption of an aggressive affirmation of one's own beliefs coupled with a proselytizing zeal towards those who still stand outside the chosen circle of one's co-religionists. While this response !o the challenge of diversity has assumed alarming proportions in the folds of the great monotheistic religions, Christianity and Islam, it is not one towards which Buddhism has a ready affinity, for the ethical guidelines of the Dhamma naturally tend to foster an attitude of benign tolerance towards other religions and their followers. Though there is no guarantee against the rise of a militant fundamentalism from within Buddhism's own ranks, the Buddha's teachings can offer no sanctification, not even a remote one, for such a malignant development.

For Buddhists the more alluring alternative is the second extreme. This extreme, which purchases tolerance at the price of integrity, might be called the thesis of spiritual universalism: the view that

all the great religions, at their core, espouse essentially the same truth, clothed merely in different modes of expression. Such a thesis could not, of course, be maintained in regard to the formal creeds of the major religions, which differ so widely that it would require a strenuous exercise in word-twisting to bring them into accord. The universalist position is arrived at instead by an indirect route. Its advocates argue that we must distinguish between the outward face of a religion -- its explicit beliefs and exoteric practices -- and its inner nucleus of experiential realization. On the basis of this distinction, they then insist, we will find that beneath the markedly different outward faces of the great religions, at their heart -- in respect of the spiritual experiences from which they emerge and the ultimate goal to which they lead -- they are substantially identical. Thus the major religions differ simply in so far as they are different means, different expedients, to the same liberative experience, which may be indiscriminately designated "enlightenment," or "redemption," or "God-realization," since these different terms merely highlight different aspects of the same goal. As the famous maxim puts it: the roads up the mountain are many, but the moonlight at the top is one. From this point of view, the Buddha Dhamma is only one more variant on the "perennial philosophy" underlying all the mature expressions of mall's spiritual quest. It may stand out by its elegant simplicity, its clarity and directness; but a unique and unrepeated revelation of truth it harbors not.

On first consideration the adoption of such a view may seem to be an indispensable stepping-stone to religious tolerance, and to insist that doctrinal differences are not merely verbal but real and important may appear to border on bigotry. Thus those who embrace Buddhism in reaction against the doctrinaire narrowness of the monotheistic religions may find in such a view -- so soft and accommodating -- a welcome respite from the insistence on privileged access to truth typical of those religions. However, an unbiased study of the Buddha's own discourses would show quite plainly that the universalist thesis does not have the endorsement of the Awakened One himself. To the contrary, the Buddha repeatedly proclaims that the path to the supreme goal of the holy life is made known only in his own teaching, and therefore that the attainment of

that goal -- final deliverance from suffering -- can be achieved only from within his own dispensation. The best known instance of this claim is the Buddha's assertion, on the eve of his Parinibbana, that only in his dispensation are the four grades of enlightened persons to be found, that the other sects are devoid of true ascetics, those who have reached the planes of liberation.

The Buddha's restriction of final emancipation to his own dispensation does not spring from a narrow dogmatism or a lack of good will, but rests upon an utterly precise determination of the nature of the final goal and of the means that must be implemented to reach it. This goal is neither an everlasting afterlife in a heaven nor some nebulously conceived state of spiritual illumination, but the Nibbana element with no residue remaining, release from the cycle of repeated birth and death. This goal is effected by the utter destruction of the mind's defilements -- greed, aversion and delusion -- all the way down to their subtlest levels of latency. The eradication of the defilements can be achieved only by insight into the true nature of phenomena, which means that the attainment of Nibbana depends upon the direct experiential insight into all conditioned phenomena, internal and external, as stamped with the "three characteristics of existence": impermanence, suffering, and non-selfness. What the Buddha maintains, as the ground for his assertion that his teaching offers the sole means to final release from suffering, is that the knowledge of the true nature of phenomena, in its exactitude and completeness, is accessible only in his teaching. This is so because, theoretically, the principles that define this knowledge are unique to his teaching and contradictory in vital respects to the basic tenets of other creeds; and because, practically, this teaching alone reveals, in its perfection and purity, the means of generating this liberative knowledge as a matter of immediate personal experience. This means is the Noble Eightfold Path which, as an integrated system of spiritual training, cannot be found outside the dispensation of a Fully Enlightened One.

Surprisingly, this exclusivistic stance of Buddhism in regard to the prospects for final emancipation has never engendered a policy of

intolerance on the part of Buddhists towards the adherents of other religions. To the contrary, throughout its long history, Buddhism has displayed a thoroughgoing tolerance and genial good will towards the many religions with which it has come into contact. It has maintained this tolerance simultaneously with its deep conviction that the doctrine of the Buddha offers the unique and unsurpassable way to release from the ills inherent in conditioned existence. For Buddhism, religious tolerance is not achieved by reducing all religions to a common denominator, nor by explaining away formidable differences in thought and practice as accidents of historical development. From the Buddhist point of view, to make tolerance contingent upon whitewashing discrepancies would not be to exercise genuine tolerance at all; for such an approach can "tolerate" differences only by diluting them so completely that they no longer make a difference. True tolerance in religion involves the capacity to admit differences as real and fundamental, even as profound and unbridgeable, yet at the same time to respect the rights of those who follow a religion different from one's own (or no religion at all) to continue to do so without resentment, disadvantage or hindrance.

Buddhist tolerance springs from the recognition that the dispositions and spiritual needs of human beings are too vastly diverse to be encompassed by any single teaching, and thus that these needs will naturally find expression in a wide variety of religious forms. The non-Buddhist systems will not be able to lead their adherents to the final goal of the Buddha's Dhamma, but that they never proposed to do in the first place. For Buddhism, acceptance of the idea of the beginningless round of rebirths implies that it would be utterly unrealistic to expect more than a small number of people to be drawn towards a spiritual path aimed at complete liberation. The overwhelming majority, even of those who seek deliverance from earthly woes, will aim at securing a favorable mode of existence within the round, even while misconceiving this to be the ultimate goal of the religious quest.

To the extent that a religion proposes sound ethical principles and can promote to some degree the development of wholesome qualities

such as love, generosity, detachment and compassion, it will merit in this respect the approbation of Buddhists. These principles advocated by outside religious systems will also conduce to rebirth in the realms of bliss -- the heavens and the divine abodes. Buddhism by no means claims to have unique access to these realms, but holds that the paths that lead to them have been articulated, with varying degrees of clarity, in many of the great spiritual traditions of humanity. While the Buddhist will disagree with the belief structures of other religions to the extent that they deviate from the Buddha's Dhamma, he will respect them to the extent that they enjoin virtues and standards of conduct that promote spiritual development and the harmonious integration of human beings with each other and with the world.

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BPS Newsletter Cover Essay #25 (Winter 1993-94)

FROM VIEWS TO VISION

by Bhikkhu Bodhi

The Buddha's teaching repeatedly cautions us about the dangers in clinging -- in clinging to possessions, clinging to pleasures, clinging to people, clinging to views. The Buddha sounds such words of warning because he discerns in clinging a potent cause of suffering, and he thus advises us that the price we must pay to arrive at the "far shore" of liberation is the relinquishment of every type of clinging. In a move that at first glance may even seem self-destructive on the part of a religious founder, the Buddha says that we should not cling even to his teachings, that even the wholesome principles of the Dhamma have to be treated like the makeshift raft used to carry us across the stream.

Such astringent words of advice can easily be misconstrued, and if misconstrued the consequences may be even more bitter than if we simply disregard them. One particular misinterpretation into which newcomers to the Dhamma (and some veterans too!) are especially prone to fall is to hold that the Buddha's counsel to transcend all views means that even the doctrines of Buddhism are ultimately of no vital importance. For these doctrines too, it is said, are merely views, intellectual constructs, filaments of thought, which may have been meaningful in the context of ancient Indian cosmology but have no binding claims on us today. After all, aren't the words and phrases of the Buddhist texts simply that -- words and phrases -- and aren't we admonished to get beyond words and phrases in order to arrive at

direct experience, the only thing that really counts? And doesn't the Buddha enjoin us in the Kalama Sutta to judge things for ourselves and to let our own experience be the criterion for deciding what we will accept?

Such an approach to the Dhamma may be sweet to chew upon and easy to digest, but we also need to beware of its effect upon our total spiritual organism. Too often this kind of slippery reasoning provides simply a convenient excuse for adhering, at a subtle level of the mind, to ideas which are fundamentally antithetical to the Dhamma. We hang on to such ideas, not because they are truly edifying, but in order to protect ourselves from the radical challenge with which the Buddha's message confronts us. In effect, such claims, though apparently aimed at safeguarding living experience from the encroachment of stodgy intellectualism, may be in reality a clever intellectual ploy for refusing to examine cherished assumptions -- assumptions we cherish primarily because they shield deep-rooted desires we do not want to expose to the tonic influence of the Dhamma.

When we approach the Buddha's teachings, we should bear in mind that its vast array of doctrines have not been devised as elaborate exercises in philosophical sleight of hand. They are propounded because they constitute right view, and right view stands at the head of the Noble Eightfold Path, the chisel to be used to cut away the dross of wrong views and confused thoughts that impede the light of wisdom from illumining our minds. In the present-day world, far more than in the ancient Ganges Valley, wrong views have gained widespread currency and assumed more baneful forms than earlier epochs ever could have imagined. Today they are no longer the province of a few eccentric philosophers and their cliques. They have become, rather, a major determinant of cultural and social attitudes, a molder of the moral spirit of the age, a driving force behind economic empires and international relations. Under such circumstances, right view is our candle against the dark, our compass in the desert, our isle above the flood. Without a clear understanding of the truths enunciated by right view, and without a keen awareness of the areas where these truths collide with popular opinion, it is only too easy to stumble

in the dark, to get stranded among the sand dunes, to be swept away from one's position above the deluge.

Both right view and wrong view, though cognitive in character, do not remain locked up in a purely cognitive space of their own. Our views exercise an enormously potent influence upon all areas of our lives, and the Buddha, in his genius, recognized this when he placed right view and wrong view respectively at the beginning of the good and evil pathways of life. Views flow out and interlock with the practical dimension of our lives at many levels: they determine our values, they give birth to our goals and aspirations, they guide our choices in morally difficult dilemmas. Wrong view promotes wrong intentions, wrong modes of conduct, leads us in pursuit of a deceptive type of freedom. It draws us towards the freedom of license, by which we feel justified in casting off moral restraint for the sake of satisfying transient but harmful impulses. Though we may then pride ourselves on our spontaneity and creativity, may convince ourselves that we have discovered our true individuality, one with clear sight will see that this freedom is only a more subtle bondage to the chains of craving and delusion.

Right view, even in its elementary form, as a recognition of the moral law of kamma, the capacity of our deeds to bring results, becomes our gentle guide towards true freedom. And when it matures into an accurate grasp of the three signs of existence, of dependent arising, of the Four Noble Truths, it then becomes our navigator up the mountain slope of final deliverance. It will lead us to right intentions, to virtuous conduct, to mental purification, and to the cloudless peak of unobstructed vision. Although we must eventually learn to let go of this guide in order to stand confidently on our own feet, without its astute eye and willing hand we would only meander in the foothills oblivious to the peak.

The attainment of right view is not simply a matter of assenting to a particular roster of doctrinal formulas or of skill in juggling an impressive array of cryptic Pali terms. The attainment of right view is at its core essentially a matter of understanding -- of understanding in a deeply personal way the vital truths of existence

upon which our lives devolve. Right view aims at the big picture. It seeks to comprehend our place in the total scheme of things and to discern the laws that govern the unfolding of our lives for better or for worse. The ground of right view is the Perfect Enlightenment of the Buddha, and by striving to rectify our view we seek nothing less than to align our own understanding of the nature of existence with that of the Buddha's Enlightenment. Right view may begin with concepts and propositional knowledge but it does not end with them. Through study, deep reflection and meditative development it gradually becomes transmuted into wisdom, the wisdom of insight that can cut asunder the beginningless fetters of the mind.

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ASSOCIATION WITH THE WISE

by
Bhikkhu Bodhi

BPS Newsletter Cover Essay #26 (1st Mailing 1994)

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The Mahamangala Sutta, the Great Discourse on Blessings, is one of the most popular Buddhist suttas, included in all the standard repertories of Pali devotional chants. The sutta begins when a deity of stunning beauty, having descended to earth in the stillness of the night, approaches the Blessed One in the Jeta Grove and asks about the way to the highest blessings. In the very first stanza of his reply the Buddha states that the highest blessing comes from avoiding fools and associating with the wise (//asevana ca balanam, panditanan ca sevana//). Since the rest of the sutta goes on to sketch all the different aspects of human felicity, both mundane and spiritual, the assignment of association with the wise to the opening stanza serves to emphasize a key point: that progress along the path of the Dhamma hinges on making the right choices in our friendships.

Contrary to certain psychological theories, the human mind is not a hermetically sealed chamber enclosing a personality unalterably shaped by biology and infantile experience. Rather, throughout life it remains a highly malleable entity continually remolding itself in response to its social interactions. Far from coming to our personal relationships with a fixed and immutable character, our regular and repeated social contacts implicate us in a constant process of psychological osmosis that offers precious opportunities for growth and transformation. Like living cells engaged in a chemical dialogue with their colleagues, our minds transmit and receive a steady barrage of messages and suggestions that may work profound changes even at levels below the threshold of awareness.

Particularly critical to our spiritual progress is our selection of friends and companions, who can have the most decisive impact upon our personal destiny. It is because he perceived how susceptible our minds can be to the influence of our companions that the Buddha repeatedly stressed the value of good friendship (//kalyanamittata//) in the spiritual life. The Buddha states that he sees no other thing that is so much responsible for the arising of unwholesome qualities in a person as bad friendship, nothing so helpful for the arising of wholesome qualities as good friendship (AN I.vii,10; I.viii,1). Again, he says that he sees no other external factor that leads to so much harm as bad friendship, and no other external factor that leads to so much benefit as good friendship (AN I.x,13,14). It is through the influence of a good friend that a disciple is led along the Noble Eightfold Path to release from all suffering (SN 45:2).

Good friendship, in Buddhism, means considerably more than associating with people that one finds amenable and who share one's interests. It means in effect seeking out wise companions to whom one can look for guidance and instruction. The task of the noble friend is not only to provide companionship in the treading of the way. The truly wise and compassionate friend is one who, with understanding and sympathy of heart, is ready to criticize and admonish, to point out one's faults, to exhort and encourage, perceiving that the final end of such friendship is growth in the Dhamma. The Buddha succinctly expresses

the proper response of a disciple to such a good friend in a verse of the Dhammapada: "If one finds a person who points out one's faults and who reproves one, one should follow such a wise and sagacious counselor as one would a guide to hidden treasure" (Dhp. 76).

Association with the wise becomes so crucial to spiritual development because the example and advice of a noble-minded counselor is often the decisive factor that awakens and nurtures the unfolding of our own untapped spiritual potential. The uncultivated mind harbors a vast diversity of unrealized possibilities, ranging from the depths of selfishness, egotism and aggressivity to the heights of wisdom, self-sacrifice and compassion. The task confronting us, as followers of the Dhamma, is to keep the unwholesome tendencies in check and to foster the growth of the wholesome tendencies, the qualities that lead to awakening, to freedom and purification. However, our internal tendencies do not mature and decline in a vacuum. They are subject to the constant impact of the broader environment, and among the most powerful of these influences is the company we keep, the people we look upon as teachers, advisors and friends. Such people silently speak to the hidden potentials of our own being, potentials that will either unfold or wither under their influence.

In our pursuit of the Dhamma it therefore becomes essential for us to choose as our guides and companions those who represent, at least in part, the noble qualities we seek to internalize by the practice of the Dhamma. This is especially necessary in the early stages of our spiritual development, when our virtuous aspirations are still fresh and tender, vulnerable to being undermined by inward irresolution or by discouragement from acquaintances who do not share our ideals. In this early phase our mind resembles a chameleon, which alters its color according to its background. Just as this remarkable lizard turns green when in the grass and brown when on the ground, so we become fools when we associate with fools and sages when we associate with sages. Internal changes do not generally occur suddenly; but slowly, by increments so slight that we ourselves may not be aware of them, our characters undergo a metamorphosis that in the end may prove to be dramatically significant.

If we associate closely with those who are addicted to the pursuit of sense pleasures, power, riches and fame, we should not imagine that we will remain immune from those addictions: in time our own minds will gradually incline to these same ends. If we associate closely with those who, while not given up to moral recklessness, live their lives comfortably adjusted to mundane routines, we too will remain stuck in the ruts of the commonplace. If we aspire for the highest -- for the peaks of transcendent wisdom and liberation -- then we must enter into association with those who represent the highest. Even if we are not so fortunate as to find companions who have already scaled the heights, we can well count ourselves blessed if we cross paths with a few spiritual friends who share our ideals and who make earnest efforts to nurture the noble qualities of the Dhamma in their hearts.

When we raise the question how to recognize good friends, how to distinguish good advisors from bad advisors, the Buddha offers us crystal-clear advice. In the Shorter Discourse on a Full-Moon Night (MN 110) he explains the difference between the companionship of the bad person and the companionship of the good person. The bad person chooses as friends and companions those who are without faith, whose conduct is marked by an absence of shame and moral dread, who have no knowledge of spiritual teachings, who are lazy and unmindful, and who are devoid of wisdom. As a consequence of choosing such bad friends as his advisors, the bad person plans and acts for his own harm, for the harm of others, and the harm of both, and he meets with sorrow and misery.

In contrast, the Buddha continues, the good person chooses as friends and companions those who have faith, who exhibit a sense of shame and moral dread, who are learned in the Dhamma, energetic in cultivation of the mind, mindful, and possessed of wisdom. Resorting to such good friends, looking to them as mentors and guides, the good person pursues these same qualities as his own ideals and absorbs them into his character. Thus, while drawing ever closer to deliverance himself, he becomes in turn a beacon light for others. Such a one is able to offer those who still wander in the dark an inspiring model to emulate, and a wise friend to turn to for guidance and advice.

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TITLE OF WORK: Association with the Wise (BPS Newsletter Cover
Essay, No. 26, 1st Mailing 1994)
FILENAME: ESSAY_26.ZIP
AUTHOR: Bhikkhu Bodhi
AUTHOR'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
PUBLISHER'S ADDRESS: <same>
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DATE OF PUBLICATION: 1994
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: December 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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DHAMMA & NON-DUALITY
(Part I)*

by
Bhikkhu Bodhi

BPS Newsletter Cover Essay #27 (2nd Mailing 1994)

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One of the most challenging issues facing Theravada Buddhism in recent years has been the encounter between classical Theravada vipassana meditation and the "non-dualistic" contemplative traditions best represented by Advaita Vedanta and Mahayana Buddhism. Responses to this encounter have spanned the extremes, ranging from vehement confrontation all the way to attempts at synthesis and hybridization. While the present essay cannot pretend to illuminate all the intricate and subtle problems involved in this sometimes volatile dialogue, I hope it may contribute a few sparks of light from a canonically oriented Theravada perspective.

My first preliminary remark would be to insist that a system of

meditative practice does not constitute a self-contained discipline. Any authentic system of spiritual practice is always found embedded within a conceptual matrix that defines the problems the practice is intended to solve and the goal towards which it is directed. Hence the merging of techniques grounded in incompatible conceptual frameworks is fraught with risk. Although such mergers may appease a predilection for experimentation or eclecticism, it seems likely that their long-term effect will be to create a certain "cognitive dissonance" that will reverberate through the deeper levels of the psyche and stir up even greater confusion.

My second remark would be to point out simply that non-dualistic spiritual traditions are far from consistent with each other, but comprise, rather, a wide variety of views profoundly different and inevitably colored by the broader conceptual contours of the philosophies which encompass them.

For the Vedanta, non-duality (//advaita//) means the absence of an ultimate distinction between the Atman, the innermost self, and Brahman, the divine reality, the underlying ground of the world. From the standpoint of the highest realization, only one ultimate reality exists -- which is simultaneously Atman and Brahman -- and the aim of the spiritual quest is to know that one's own true self, the Atman, is the timeless reality which is Being, Awareness, Bliss. Since all schools of Buddhism reject the idea of the Atman, none can accept the non-dualism of Vedanta. From the perspective of the Theravada tradition, any quest for the discovery of selfhood, whether as a permanent individual self or as an absolute universal self, would have to be dismissed as a delusion, a metaphysical blunder born from a failure to properly comprehend the nature of concrete experience. According to the Pali Suttas, the individual being is merely a complex unity of the five aggregates, which are all stamped with the three marks of impermanence, suffering, and selflessness. Any postulation of selfhood in regard to this compound of transient, conditioned phenomena is an instance of "personality view" (//sakkayaditthi//), the most basic fetter that binds beings to the round of rebirths. The attainment of liberation, for Buddhism, does not come to pass by the realization of a true self or absolute "1," but through the

dissolution of even the subtlest sense of selfhood in relation to the five aggregates, "the abolition of all I-making, mine-making, and underlying tendencies to conceit."

The Mahayana schools, despite their great differences, concur in upholding a thesis that, from the Theravada point of view, borders on the outrageous. This is the claim that there is no ultimate difference between samsara and Nirvana, defilement and purity, ignorance and enlightenment. For the Mahayana, the enlightenment which the Buddhist path is designed to awaken consists precisely in the realization of this non-dualistic perspective. The validity of conventional dualities is denied because the ultimate nature of all phenomena is emptiness, the lack of any substantial or intrinsic reality, and hence in their emptiness all the diverse, apparently opposed phenomena posited by mainstream Buddhist doctrine finally coincide: "All dharmas have one nature, which is no-nature."

The teaching of the Buddha as found in the Pali Canon does not endorse a philosophy of non-dualism of any variety, nor, I would add, can a non-dualistic perspective be found lying implicit within the Buddha's discourses. At the same time, however, I would not maintain that the Pali Suttas propose dual//ism//, the positing of duality as a metaphysical hypothesis aimed at intellectual assent. I would characterize the Buddha's intent in the Canon as primarily pragmatic rather than speculative, though I would also qualify this by saying that this pragmatism does not operate in a philosophical void but finds its grounding in the nature of actuality as the Buddha penetrated it in his enlightenment. In contrast to the non-dualistic systems, the Buddha's approach does not aim at the discovery of a unifying principle behind or beneath our experience of the world. Instead it takes the concrete fact of living experience, with all its buzzing confusion of contrasts and tensions, as its starting point and framework, within which it attempts to diagnose the central problem at the core of human existence and to offer a way to its solution. Hence the polestar of the Buddhist path is not a final unity but the extinction of suffering, which brings the resolution of the existential dilemma at its most fundamental level.

When we investigate our experience exactly as it presents itself, we find that it is permeated by a number of critically important dualities with profound implications for the spiritual quest. The Buddha's teaching, as recorded in the Pali Suttas, fixes our attention unflinchingly upon these dualities and treats their acknowledgment as the indispensable basis for any honest search for liberating wisdom. It is precisely these antitheses -- of good and evil, suffering and happiness, wisdom and ignorance -- that make the quest for enlightenment and deliverance such a vitally crucial concern.

At the peak of the pairs of opposites stands the duality of the conditioned and the Unconditioned: samsara as the round of repeated birth and death wherein all is impermanent, subject to change, and liable to suffering, and Nibbana as the state of final deliverance, the unborn, ageless, and deathless. Although Nibbana, even in the early texts, is definitely cast as an ultimate reality and not merely as an ethical or psychological state, there is not the least insinuation that this reality is metaphysically indistinguishable at some profound level from its manifest opposite, samsara. To the contrary, the Buddha's repeated lesson is that samsara is the realm of suffering governed by greed, hatred, and delusion, wherein we have shed tears greater than the waters of the ocean, while Nibbana is irreversible release from samsara, to be attained by demolishing greed, hatred, and delusion, and by relinquishing all conditioned existence.

Thus the Theravada makes the antithesis of samsara and Nibbana the starting point of the entire quest for deliverance. Even more, it treats this antithesis as determinative of the final goal, which is precisely the transcendence of samsara and the attainment of liberation in Nibbana. Where Theravada differs significantly from the Mahayana schools, which also start with the duality of samsara and Nirvana, is in its refusal to regard this polarity as a mere preparatory lesson tailored for those with blunt faculties, to be eventually superseded by some higher realization of non-duality. From the standpoint of the Pali Suttas, even for the Buddha and the Arahants suffering and its cessation, samsara and Nibbana, remain distinct.

Spiritual seekers still exploring the different contemplative traditions commonly assume that the highest spiritual teaching must be one which posits a metaphysical unity as the philosophical foundation and final goal of the quest for enlightenment. Taking this assumption to be axiomatic, they may then conclude that the Pali Buddhist teaching, with its insistence on the sober assessment of dualities, is deficient or provisional, requiring fulfillment by a nondualistic realization. For those of such a bent, the dissolution of dualities in a final unity will always appear more profound and complete.

However, it is just this assumption that I would challenge. I would assert, by reference to the Buddha's own original teaching, that profundity and completeness need not be bought at the price of distinctions, that they can be achieved at the highest level while preserving intact the dualities and diversity so strikingly evident to mature reflection on the world. I would add, moreover, that the teaching which insists on recognizing real dualities as they are is finally more satisfactory. The reason it is more satisfactory, despite its denial of the mind's yearning for a comprehensive unity, is because it takes account of another factor which overrides in importance the quest for unity. This "something else" is the need to remain grounded in actuality.

Where I think the teaching of the Buddha, as preserved in the Theravada tradition, surpasses all other attempts to resolve the spiritual dilemmas of humanity is in its persistent refusal to sacrifice actuality for unity. The Buddha's Dhamma does not point us towards an all-embracing absolute in which the tensions of daily existence dissolve in metaphysical oneness or inscrutable emptiness. It points us, rather, towards actuality as the final sphere of comprehension, towards things as they really are (//yathabhuta//). Above all, it points us towards the Four Noble Truths of suffering, its origin, its cessation, and the way to its cessation as the liberating proclamation of things as they really are. These four truths, the Buddha declares, are //noble// truths, and what makes them noble truths is precisely that they are actual, undeviating, invariable (//tatha//, //avitatha//, //anannatha//). It is the failure

to face the actuality of these truths that has caused us to wander for so long through the long course of samsara. It is by penetrating these truths exactly as they are that one can reach the true consummation of the spiritual quest: making an end to suffering.

* Part II of this essay will appear in the next BPS Newsletter.

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FILENAME: ESSAY_27.ZIP
AUTHOR: Bhikkhu Bodhi
AUTHOR'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
PUBLISHER'S ADDRESS: <same>
COPYRIGHT HOLDER: Buddhist Publication Society (1994)
DATE OF PUBLICATION: 1994
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: December 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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FOR THE WELFARE OF MANY

by
Bhikkhu Bodhi

BPS Newsletter Cover Essay #28 (3rd Mailing 1994)

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In the hour before dawn on Wednesday, 19th October 1994, our esteemed Founding-President and Patron, Venerable Nyanaponika Mahathera, passed away peacefully at his residence, the Forest Hermitage in the Udawattakele Reserve, Kandy. His death took place on the last day of the Vassa, the annual rains retreat observed by Buddhist monks since the days of the Buddha, in the quiet of the forest he loved so much, before the screeching of the fruit bats and the chatter of the monkeys could herald the approach of dawn. Three months earlier Ven. Nyanaponika had celebrated his 93rd birthday, frail but still in remarkably good health for his advanced age. In late August, however, the wheel of aging accelerated rapidly, ushering in a combination of illnesses that ended two months later in his demise.

The passing away of Ven. Nyanaponika marks the end of an era, both in the annals of the Western encounter with Buddhism and in the history of the BPS. Among Western Buddhists he was perhaps the last survivor of what might be called the "second generation" of pioneers, comprising those who forged their initial contacts with the Dhamma during the 1920s and 1930s. Ordained as a pupil of the illustrious German elder Ven. Nyanatiloka Mahathera in 1936, Ven. Nyanaponika was for decades the seniormost Theravada Buddhist monk of Western origin in the world. On the day of his death he had just completed his 57th rains as a member of the Sangha. He was also one of the four "Great Mentors, Ornaments of the Teaching" (//maha mahopadhyaya sasanasobhana//) in the Amarapura Nikaya, the monastic fraternity to which he belonged.

Through his own writings and in his editorship of the BPS, Ven. Nyanaponika played a momentous role in shaping the expression of Theravada Buddhism appropriate for the latter half of the twentieth century. Gifted with keen intelligence, a profound grasp of the Dhamma, and extraordinary sensitivity to the needs of his fellow human beings, he endeavoured both in his personal writings and in his publication policy to articulate a vision of the Buddha's teachings that underscored its crucial relevance to humanity in the present age. The early decades of the century provided the background to this vision. In his own mature years he had witnessed two world wars (one involving the mass extermination of his own ancestral people, the European Jews), countless small-scale social conflicts, and the breakdown of existential meaning in the lives of so many thoughtful, well-intentioned people. Against this background he constantly sought to emphasize, from different angles, those aspects of the Buddha's teachings that speak most directly and meaningfully to men and women earnestly searching for clear spiritual direction. His writings, though sparse and compact in expression, constitute a veritable "Guide for the Perplexed" in this age of confusion when it often seems that the only alternative to rampant materialism and religious fundamentalism is the bewildering potpourri of cults and fads that make up the spiritual supermarket.

Ven. Nyanaponika did not pursue his aim of sharing the Dhamma by sweetening and diluting the original doctrine in order to make it more palatable. His interpretations of the Dhamma always flowed from a clear personal discernment of its innermost essence -- the Four Noble Truths and the three characteristics -- and were built upon a solid respect for the commentarial tradition that has come down from the ancient elders. He based his writings, not only upon sound and thorough scholarship, but also upon a penetrative understanding of the human condition rooted in a deep sympathy with his fellow human beings. Hence his books and essays go far beyond the repetition of stale, stereotyped formulations of the teaching. They refract the Dhamma through the prism of a highly astute Western mind shaped by the best qualities of the European intellectual heritage, presenting it in a way intended to teach, to transform, and to edify his readers at the very core of their being.

His appreciation of the Buddha's teachings was as comprehensive as it was profound, as vitally direct as it was systematic and orderly. In his view the Dhamma offers a sublime ethics that can provide a psychological basis for morality in place of a theological one. He found the teaching fully acceptable to the most critical demands of rational thought, yet capable of providing sustenance for the nourishment of our emotional life, so badly impoverished by scientific objectivism and economic consumerism. Above all, he stressed the importance of self-knowledge and inner self-transformation and the role of Buddhist meditation as a means for knowing, developing, and liberating the mind. His book //The Heart of Buddhist Meditation//, translated into seven languages, still remains today, after 33 years, the clearest, most thorough, and most convincing contemporary account of the Buddha's way of mindfulness.

The supreme expression of Ven. Nyanaponika's endeavour to share the Dhamma with others was his commitment to the work of the BPS, which he helped to found and served as its first Secretary, first President, and longtime Editor. From the inception of the BPS in 1958, Ven. Nyanaponika dedicated himself completely to the work of the Society. During the first three years of its life, in fact, the Society was quartered entirely in his study at the Forest Hermitage. During this

period he himself personally shouldered a large portion of the routine paperwork, though he soon divested himself of this when Richard Abeyasekera assumed the position of General Secretary, leaving him more time to attend to the editorial side.

As Editor, he carefully examined every manuscript to ensure that BPS publications accurately reflect the spirit of the original Buddhist teachings. It was above all his sagacious guidance, his overflowing compassion, and his dedication to the Dhamma that transformed the BPS into a major Buddhist publisher bringing the teachings of the Buddha to over eighty countries around the world. Even after his retirement from the editorship (in 1984) and from the presidency (in 1988), as our Patron he continued to take an active interest in the Society's development. We always apprised him of any important decision or line of policy that required consideration, and he was always ready to offer his wise advice.

On a personal note I must state that with the passing of Ven. Nyanaponika I have lost my life's closest friend, my teacher and spiritual guide. The last ten years, during which I had the privilege to live with him and to look after him at the Forest Hermitage, were indeed a blessing hard to encounter in the round of rebirths. Yet, although we shall miss his wise and loving presence, his subtle humor and sympathetic counsel, it is not sorrow and grief that we should feel at his parting, but rather a serene joy over a noble character that embodied the most worthy human traits, and immense gratitude for a life supremely well lived for the welfare and happiness of many. By the vast merits of his life's achievements, may Ven. Nyanaponika be able to pursue his aspiration unhindered in future existences and may he attain the supreme bliss of Nibbana.

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TITLE OF WORK: For the Welfare of Many (BPS Newsletter Cover Essay, No. 28, 3rd Mailing 1994)
FILENAME: ESSAY_28.ZIP
AUTHOR: Bhikkhu Bodhi
AUTHOR'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
~~~~~~~~~~~~~~~~~~~~~~~~

PUBLISHER'S ADDRESS: <same>
COPYRIGHT HOLDER: Buddhist Publication Society (1994)
DATE OF PUBLICATION: 1994
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: April 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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TOWARDS A THRESHOLD OF UNDERSTANDING
(Part I)

by
Bhikkhu Bodhi

BPS Newsletter Cover Essay #30 (2nd Mailing 1995)

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//Pope John Paul II's recent book//, Crossing the Threshold of Hope, //is a collection of reflections primarily on issues of Christian faith, but the book also features the Pope's assessment of other religions, including a short chapter on Buddhism. The Pontiff's words in this chapter are far from appreciative. The release of the book in Sri Lanka on the eve of the Pope's visit to this country this past January stirred up waves of indignation in the Buddhist community that spread as far as the Vatican. The Buddhist prelates announced that they would not attend an inter-religious meeting requested by the Pope unless he formally retracted his unfavorable remarks about Buddhism. Although on arrival the Pope tried to appease the feelings of Buddhist leaders by declaring his esteem for their religion, even quoting the Dhammapada, he fell short of proffering a full apology, and this did not satisfy the Sangha elders.//

//The following essay is intended as a short corrective to the Pope's demeaning characterization of Buddhism. It addresses the issues solely at the level of ideas, without delving into the question whether ulterior motives lay behind the Pope's pronouncements. The essay is based on an article written for a Polish publisher, Source (Katowice), which is presently compiling a book on the Buddhist response to the Pope's book.//

The Pope states that "the Buddhist tradition and the methods deriving from it have an almost exclusively negative soteriology (doctrine of salvation)." Such a view of the Buddhist teachings was widespread among Christian missionaries in Asia during the 19th century, serving to justify their evangelical incursions into the heartlands of Buddhism. Serious scholars of comparative religion have long recognized this view to be a misrepresentation, rooted, in the case of the early missionaries, partly in misunderstanding, partly in deliberate distortion. It is therefore puzzling that the present head of the Catholic Church, otherwise so well informed, should repeat these worn-out lines, particularly at a time when greater mutual understanding is expected from the leaders of different religions.

The Pope does not explain exactly why he regards Buddhist soteriology as negative. Most likely, he takes this view because the Buddhist path of deliverance does not recognize a personal God as the agent and end of salvation. Like beauty, however, what is negative and what is positive lies in the eye of the beholder, and what is negative for one may turn out to be another's supreme ideal. If one seeks an everlasting union between one's eternal soul and a creator God, then a doctrine that denies the existence of an eternal soul and a Divine Creator will inevitably appear negative. If one regards everything conditioned as impermanent and devoid of self, and seeks deliverance in Nibbana, the Deathless Element, then a doctrine of everlasting union between God and the soul will seem -- not negative perhaps -- but founded upon wishful thinking and unacceptable articles of faith. For the ordinary reader, however, the word "negative," when applied to Buddhism, will suggest something far different from a philosophically

acute way of approaching the Ultimate, conjuring up pictures of a bleak doctrine of escapism aimed at personal annihilation. Behind the Pope's words we can detect echoes of the ancient texts: "There are, monks, some recluses and brahmins who charge me with being an annihilationist, saying that the recluse Gotama teaches the annihilation of an existent being. That is false misrepresentation. What I teach, in the past as also now, is suffering and the cessation of suffering" (MN 22).

Even more worrisome than the Pope's characterization of the Buddhist doctrine of salvation as negative is his contention that "the Buddhist doctrine of salvation constitutes the central point, or rather the only point, of this system." The conclusion implied by this pronouncement, left hanging silently behind the lines, is that Buddhism is incapable of offering meaningful guidance to people immersed in the problems of everyday life; it is an otherworldly religion of escape suited only for those of an ascetic bent.

While Western scholars in the past have focused upon the Buddhist doctrine of salvation as their main point of interest, the living traditions of Buddhism as practiced by its adherents reveal that this attitude, being one-sided to begin with, must yield one-sided results. The Buddhist texts themselves show that Buddhism addresses as wide a range of concerns as any other of humanity's great religions. Nibbana remains the ultimate goal of Buddhism, and is certainly "the central point" of the Dhamma, but it is by no means "the only point" for which the Buddha proclaimed his Teaching.

According to the Buddhist texts, the Dhamma is intended to promote three types of good, each by way of different but overlapping sets of principles. These three goals, though integrated into the framework of a single internally consistent teaching, enable the Dhamma to address individuals at different stages of spiritual development, with varying capacities for comprehension. The three goods are:

(i) the good pertaining to the present life (//ditthadhammattha//), i.e., the achievement of happiness and well-being here and now, through ethical living and harmonious

relationships based on kindness and compassion;

(ii) the good pertaining to the future life (//samparayikattha//), i.e., a favorable rebirth within the round of existence, by practicing generosity, observing the precepts, and cultivating the mind in meditation; and

(iii) the ultimate good (//paramattha//), i.e., the attainment of Nibbana, by following the complete training defined by the Noble Eightfold Path.

For most Buddhists in their day-to-day lives, the pursuit of Nibbana is a distant rather than an immediate goal, to be approached gradually during the long course of rebirths. Until they are ready for a direct assault on the final good, they expect to walk the path for many lives within samsara, pursuing their mundane welfare while aspiring for the Ultimate. To assist them in this endeavor, the Buddha has taught numerous guidelines that pertain to ethically upright living within the confines of the world. In the Sigalovada Sutta, for example, he enumerates the reciprocal duties of parents and children, husband and wife, friends and friends, employers and employees, teachers and students, religious and laity. He made right livelihood an integral part of the Noble Eightfold Path, and explained what it implies in the life of a busy lay person. During his long ministry he gave advice to merchants on the prudent conduct of business, to young wives on how to behave towards their husbands, to rulers on how to administer their state. All such guidance, issuing from the Buddha's great compassion, is designed to promote the welfare and happiness of the world while at the same time steering his followers towards a pleasant rebirth and gradual progress towards final liberation.

Yet, while the Buddha offers a graduated teaching adjusted to the varying life situations of his disciples, he does not allow any illusion to linger about the ultimate aim of his Doctrine. That aim is Nibbana, which is not a consoling reconciliation with the world but irreversible deliverance from the world. Such deliverance cannot be gained merely by piety and good works performed in a spirit of social sympathy. It can be won only by renunciation, by "the relinquishment

of all acquisitions" (//sabb'upadhipatinissagga//), including among such "acquisitions" the bodily and mental processes that we identify as our self. The achievement of this end is necessarily individual. It must be arrived at through personal purification and personal insight, as the fruit of sustained effort in fulfilling the entire course of training. Hence the Buddha did not set out to found a church capable of embracing all humanity within the fold of a single creed. He lays down a path -- a path perfect in its ideal formulation -- to be trodden by imperfect human beings under the imperfect conditions that life within the world affords. While the quest for the highest goal culminates in deliverance from the world, this same ideal "bends back" towards the world and spells out standards of conduct and a scale of values to guide the unenlightened manyfolk in their daily struggles against the streams of greed, hatred, and delusion. Nibbana remains the "chief point" and the omega point of the Dhamma. But as this goal is to be experienced as the extinction of greed, hatred, and delusion, it defines the condition for its realization as a life devoted to overcoming greed through generosity, to overcoming hatred through patience and loving kindness. and to overcoming delusion through wisdom and understanding.

Bhikkhu Bodhi

//Part II of this essay will appear in the next BPS newsletter.//

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TITLE OF WORK: Towards a Threshold of Understanding -- Part I (BPS Newsletter Cover Essay, No. 30, 2nd Mailing 1995)
FILENAME: ESSAY_30.ZIP
AUTHOR: Bhikkhu Bodhi
AUTHOR'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
PUBLISHER'S ADDRESS: <same>
COPYRIGHT HOLDER: Buddhist Publication Society (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: November 1995
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ORIGIN SITE: Access to Insight (http://world.std.com/~metta/index.html)

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THE ESSENTIALS OF BUDDHA DHAMMA IN MEDITATIVE PRACTICE

by
Sayagyi Thray Sithu U Ba Khin

With an Essay on U Ba Khin by Eric Lerner

The Wheel Publication No. 231

First Edition 1976
Reprint 1981

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcription: Tom Fitton
Proofreading & Formatting: John Bullitt

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THE ESSENTIALS OF BUDDHA-DHAMMA IN MEDITATIVE PRACTICE

Anicca, Dukkha, Anatta -- Impermanence, suffering and Egolessness -- are the three essential characteristics of things in the Teaching of the Buddha. If you know Anicca correctly, you will know Dukkha as its corollary and Anatta as ultimate truth. It takes time to understand the three together.

Impermanence (//anicca//) is, of course, the essential fact which must be first experienced and understood by practice. Mere book-knowledge of the Buddha-Dhamma will not be enough for the correct understanding of Anicca because the experiential aspect will be missing. It is only through experiential understanding of the nature of Anicca as an ever-changing process within you that you can understand Anicca in the way the Buddha would like you to understand it. As in the days of the Buddha, so too now, this understanding of Anicca can be developed by persons who have no book-knowledge whatsoever of Buddhism.

To understand Impermanence (//anicca//) one must follow strictly and diligently the Eightfold Noble Path, which is divided into the three groups of Sila, Samadhi and Panna -- Morality, Concentration and Wisdom. Sila, or virtuous living, is he basis for Samadhi, control of the mind leading to one-pointedness. It is only when Samadhi is good that one can develop Panna. Therefore, Sila and Samadhi are the prerequisites for Panna. By Panna is meant the understanding of Anicca, Dukkha and Anatta through the practice of Vipassana, i.e., insight meditation.

Whether a Buddha has arisen or not, the practice of Sila and Samadhi may be present in the human world. They are, in fact, the common denominators of all religious faiths. They are not, however, sufficient means for the goal of Buddhism -- the complete end of suffering. In his search for the end of suffering, Prince Siddhattha, the future Buddha, found this out and worked his way through to find the path which would lead to the end of suffering. After solid work for six years, he found the way out, became completely enlightened, and //then// taught men and gods to follow the Path which would lead them to the end of suffering.

In this connection we should understand that each action -- whether by deed, word or thought -- leaves behind an active force called "Sankhara" (or "kamma" in popular terminology), which goes to the credit or debit account of the individual, according to whether the action is good or bad. There is, therefore, an accumulation of Sankhara (or Kamma) with everyone, which functions as the supply-source of energy to sustain life, which is inevitably followed by suffering and death. It is by the development of the power inherent in the understanding of Anicca, Dukkha and Anatta, that one is able to rid oneself of the Sankhara accumulated in ones own personal account. This process begins with the correct understanding of Anicca, while further accumulations of fresh actions and the reduction of the supply of energy to sustain life are taking place simultaneously, from moment to moment and from day to day. It is, therefore, a matter of a whole lifetime or more to get rid of all one's Sankhara. He who has rid himself of all Sankhara comes to the end of suffering, for then no Sankhara remains to give the necessary energy to sustain him in any form of life. On the termination of their lives the perfected saints, i.e., the Buddhas and Arahants, pass into Parinibbana, reaching the end of suffering. For us today who take to Vipassana Meditation, it would suffice if we can understand Anicca well enough to reach the first stage of an Ariya (a Noble person), that is, a Sotapanna or Stream-enterer, who will not take more than Seven lives to come to the end of suffering.

The fact of Anicca, which opens the door to the understanding of Dukkha an Anatta and eventually to the end of suffering, can be encountered in its full significance only through the Teachings of a Buddha, for so long as that Teaching relating to the Eightfold Noble Path and the Thirty-Seven Factors of Enlightenment (//bodhipakkhiya dhamma//) remains intact and available to the aspirant.

For progress in Vipassana Meditation, a student must keep knowing Anicca as continuously as possible. The Buddha's advice to monks is that they should try to maintain the awareness of Anicca, Dukkha or Anatta in all postures, whether sitting, standing, walking or lying down. Continuous awareness of Anicca and so of Dukkha and Anatta, is the secret of success. The last words of the Buddha just before He breathed His last and passed away into Mahaparinibbana were: "Decay (or

Anicca) is inherent in all component things. Work our your own salvation with diligence." This is the fact the essence of all His teachings during the forty-five years of His ministry. If you will keep up the awareness of the Anicca that is inherent in all component things, you are sure to reach the goal in the course of time.

As you develop in the understanding of Anicca, your insight into "What is true of nature" will become greater and greater, so much so that eventually you will have no doubt whatsoever of the three characteristics of Anicca, Dukkha and Anatta. It is then only that you will be in a position to go ahead for the goal in view. Now that you know Anicca as the first essential factor, you would try to understand what Anicca is with real clarity as extensively as possible so as not to get confused in the course of practice or discussion.

The real meaning of Anicca is that Impermanence or Decay is the inherent nature of everything that exists in the Universe -- whether animate or inanimate. The Buddha taught His disciples that everything that exists at the material level is composed of "Kalapas." Kalapas are material units very much smaller than atoms, which die out immediately after they come into being. Each kalapa is a mass formed of the eight basic constituents of matter, the solid, liquid, calorific and oscillatory, together with colour, smell, taste, and nutriment. The first four are called primary qualities, and are predominant in a kalapa. The other four are subsidiaries, dependent upon and springing from the former. A kalapa is the minutest particle in the physical plane -- still beyond the range of science today. It is only when the eight basic material constituents unite together that the kalapa is formed. In other words, the momentary collocation of these eight basic elements of behavior makes a man just for that moment, which in Buddhism is known as a kalapa. The life-span of a kalapa is termed a moment, and a trillion such moments are said to elapse during the wink of a man's eye. These kalapas are all in a state of perpetual change or flux. To a developed student in Vipassana Meditation they can be felt as a stream of energy.

The human body is not, as it may appear, a solid stable entity, but a continuum of matter (//rupa//) co-existing with mentality (//nama//).

To know that our very body is tiny kalapas all in a state of change is to know the true nature of change or decay. This change or decay (//anicca//) occasioned by the continual breakdown and replacement of kalapas, all in a state of combustion, must necessarily be identified as Dukkha, the truth of suffering. It is only when you experience impermanence (//anicca//) as suffering (//dukkha//) that you come to the realization of the truth of suffering, the first of the Four Noble Truths basic to the doctrine of the Buddha. Why? Because when you realize the subtle nature of Dukkha from which you cannot escape for a moment, you become truly afraid of, disgusted with, and disinclined towards your very existence as mentality-materiality (//namarupa//), and look for a way of escape to a state beyond Dukkha, and so to Nibbana, the end of suffering. What that end of suffering in like, you will be able to taste, even as a human being, when you reach the level of sotapanna, a Stream-enterer, and develop well enough by practice to attain to the unconditioned state of Nibbana, the Peace within. But even in terms of everyday, ordinary life, no sooner than you are able to keep up the awareness of Anicca in practice will you know for yourself that a change is taking place in you for the better, both physically and mentally.

Before entering upon the practice of Vipassana Meditation, that is, after Samadhi has been developed to a proper level, a student should acquaint himself with the theoretical knowledge of material and mental properties, i.e., of Rupa and Nama. For in Vipassana Meditation one contemplates not only the changing nature of matter, but also the changing nature of mentality, of the thought-elements of attention directed towards the process of change going on within matter. At times the attention will be focused on the impermanence of the material side of existence, i.e., upon Anicca in regard to Rupa, and at other times on the impermanence of the thought-elements or mental side, i.e., upon Anicca in regard to Nama. When one is contemplating the impermanence of matter, one realizes also that the thought-elements simultaneous with that awareness are also in a state of transition or change. In this case one will be knowing Anicca in regard to both Rupa and Nama together.

All I have said so far relates to the understanding of Anicca through

bodily feelings of the process of change of Rupa or matter, and also of thought-elements depending upon such changing processes. You should know that Anicca can also be understood through other types of feeling as well. Anicca can be contemplated through feeling:

(i) by contact of visible form with the sense organ of the eye;
(ii) by contact of sound with the sense organ of the ear;
(iii) by contact of smell with the sense organ of the nose;
(iv) by contact of taste with the sense organ of the tongue;
(v) by contact of touch with the sense organ of the body;
(vi) and by contact of mental objects with the sense organ of the mind.

Once can thus develop the understanding of Anicca through any of six sense organs. In practice, however, we have found that of all the types of feeling, the feeling by contact of touch with the component parts of the body in a process of change covers the widest area for introspective meditation. Not only that, the feelings by contact of touch (by way of friction, radiation and vibration of the kalapas within) with the component parts of the body is more evident that other types of feeling and therefore a beginner in Vipassana Meditation can come to the understanding of Anicca more easily through bodily feelings of the change of Rupa or matter. This is the main reason why we have chosen bodily feeling as a medium for quick understanding of Anicca. It is open to anyone to try other means, but my suggestion is that one should be well-established in the understanding of Anicca through bodily feeling before any attempt is made through other types of feeling.

There are ten levels of knowledge in Vipassana, namely:

(i) Sammasana: theoretical appreciation of Anicca, Dukkha and Anatta by close observation and analysis.

(ii) Udayabbaya: knowledge of the arising and dissolution of Rupa and Nama by direct observation.

(iii) Bhanga: knowledge of the rapidly changing nature of Rupa and

Nama as a swift current or stream of energy; in particular, clear awareness of the phase of dissolution.

(iv) Bhaya: knowledge that this very existence is dreadful.

(v) Adinava: knowledge that this very existence is full of evils.

(vi) Nibbida: knowledge that this very existence is disgusting.

(vii) Muncitukamyata: knowledge of the urgent need and wish to escape from this very existence.

(viii) Patisankha: knowledge that the stage is now set to get detached from all conditioned phenomena (//sankhara//) and to break away from egocentricity.

(x) Anuloma: knowledge that would accelerate the attempt to reach the goal.

These are the levels of attainment which one goes through during the course of Vipassana Meditation; in the case of those who reach the goal in a short time they can be known only in retrospect. Along with one's progress in understanding Anicca, one may reach these levels of attainment, subject, however, to adjustments or help at certain levels by a competent teacher. One should avoid looking forward to such attainments in anticipation, as this will distract from the continuity of awareness of Anicca, which alone can and will give the desired reward.

Let me now deal with Vipassana Meditation from the point of view of a householder in everyday life an explain the benefit one can derive from it -- here and now -- in this very lifetime.

The initial object of Vipassana Meditation is to activate the experience of Anicca in oneself and to eventually reach a state of inner and outer calmness and balance. This is achieved when one becomes engrossed in the feeling of Anicca within. The world is now facing

serious problems which threaten all mankind. It is just the right time for everyone to take to Vipassana Meditation and learn how to find a deep pool of quiet in the midst of all that is happening today. Anicca is inside of everybody. It is within reach of everybody. Just a look into oneself and there it is -- Anicca to be experienced. When one can feel Anicca, when one can experience Anicca, and when one can become engrossed in Anicca, one can at will cut oneself off from the world of ideation outside. Anicca is, for the householder, the gem of life which he will treasure to create a reservoir of calm and balanced energy for his own well-being and for the welfare of the society.

The experience of Anicca, when properly developed, strikes at the root of ones physical and mental ills and removes gradually whatever is bad in him, i.e., the causes of such physical and mental ills. This experience is not reserved for men who have renounced the world for the homeless life. It is for the householder as well. In spite of drawbacks which make a householder restless in these days, a competent teacher or guide can help a student to get the experience of Anicca activated in a comparatively short time. Once he has got it activated, all that is necessary is for him to try and preserve it; but he must make it a point, as soon as time or opportunity presents itself for further progress, to work for the stage of Bhanganana -- the third level of knowledge in Vipassana. If he reaches this level, there will be little or no problem because he should then be able to experience Anicca without much ado and almost automatically. In this case Anicca will become his base, to which all his physical and mental activities return as soon as the domestic needs of daily life for such activities are over. However, there is likely to be some difficulty for one who has not reached the stage of Bhanga. It will be just like a tug-of-war for him between Anicca within, and physical and mental activities outside. So it would be wise for him to follow the motto of work while you work, play while you play. There is no need for him to be activating the experience of Anicca all the time. It should suffice if this could be confined to a regular period, or periods, set apart in the day or night for the purpose. During this time, at least, an attempt must be made to keep the attention focused inside the body, with awareness devoted exclusively to Anicca; that is to say, his awareness of Anicca should go on from moment to moment so continuously as not to allow for

the interpolation of any discursive or distracting thoughts which are definitely detrimental to progress. In case this is not possible, he will have to go back to respiration-mindfulness, because Samadhi is the key to the contemplation of Anicca. To get good Samadhi, Sila (morality) has to be perfect, since Samadhi is build upon Sila. For a good experience of Anicca, Samadhi must be good. If Samadhi is excellent awareness of Anicca will also become excellent. There is not special technique for activating the experience of Anicca other than the use of the mind, adjusted to a perfect state of balance, and attention projected upon the object of meditation. In Vipassana the object of meditation is Anicca, and therefore in the case of those used to focus their attention on bodily feelings, they can feel Anicca directly. In experiencing Anicca in relation to the body, it should first be in the area where one can easily get his attention engrossed, changing the area of attention from place to place, from head to feet and from feet to head, at times probing into the interior. At this stage, it must clearly be understood that no attention is to be paid to the anatomy of the body, but to the formations of matter -- the kalapas -- and the nature of their constant change.

If these instructions are observed, there will surely be progress, but the progress depends also on Parami (i.e., on one's dispositions for certain spiritual (qualities) and the devotion of the individual to the work of meditation. If he attains high levels of knowledge, his power to understand the three characteristics of Anicca, Dukkha and Anatta will increase and he will accordingly come nearer and nearer to the goal of the Ariya or noble saint, which every householder should keep in view.

This is the age of science. Man of today has no Utopia. He will not accept anything unless the results are good, concrete, vivid, personal, and here-and-now. When the Buddha was alive, He said to the Kalamas:

> Now look, you Kalamas. Be not misled by report or tradition or hearsay. Be not misled by proficiency in the scriptural collections, or by reasoning or logic or reflection on and approval of some theory, or because some view conforms with

one's inclinations, or out of respect for prestige of a teacher.
But when you know for yourselves: these things are unwholesome, these things are blameworthy, these things are censured by the wise; these things when practiced and observed, conduce to loss and sorrow -- then you reject them. But if at any time you know for yourselves: these things are wholesome, these things are blameless, these things are praised by the intelligent; these things, when practiced and observed, conduce to welfare and happiness, then, Kalamas, do ye, having practiced them, abide.

The time-clock of Vipassana has now struck -- that is for the revival of Buddha-Dhamma Vipassana in practice. We have no doubt whatsoever that definite results would accrue to those who would with an open mind sincerely undergo a course of training under a competent teacher -- I mean results which will be accepted as good, concrete, vivid, personal, here-and-now, results which will keep them in good stead and in a state of well-being and happiness for the rest of their lives.

May all beings be happy and may Peace prevail in the world.

* * * * * * * *

U BA KHIN: AN APPRECIATION

by
Eric Lerner

Over the centuries Theravada Buddhist teachings have been preserved by and large in a monastic tradition. The requisite for the true practice has been the renunciation of worldly existence for a life behind walls

or in the forest. Householders were left with the observances of morality, almsgiving, and worship to accrue merit for future lives when they could actually embark on the formal path to liberation. As the sutras themselves reveal, however, this was not the case at all when the Buddha was alive and preaching. Vast numbers of householders received the teaching and the practice as well, and attained high levels of spiritual development.

In the past few decades in the Theravada Buddhist countries there has been a general revival of interest in insight meditation among the robed Sangha, and with it a spreading of the practice outside the monastery walls. This has in a sense revivified the whole outlook toward meditation, practicalizing it, in a way, by focusing on two important aspects. First, how can a man who does not have his entire life to devote to silence and contemplation approach meditation? And second, what role can the meditative discipline play in worldly life?

These problems were dealt with in great detail and with remarkable strength of imagination by one of the most important meditation masters of modern day Burma, Thray Sithu U Ba Khin. He was well known within his country as an important Government servant, for many years the Accountant General of the Union of Burma as well as the chairman of a number of important boards and commissions. At one time he held four such posts simultaneously, was the father of six children and found the time to teach meditation at the International Meditation Center in Rangoon, which was established under his guidance in the early 1950s.

The unique characteristics of his spiritual teaching stem from his situation as a lay mediation master in an orthodox Buddhist country. It was not appropriate for him to instruct monks, so all of his practice was geared specifically to lay people. He developed a powerfully direct approach to Vipassana meditation that could be undertaken in a short period of intensive practice and continued as part of householding life. His method has been of great importance in the transmission of the Dhamma to the West, because in his twenty five years at the Center he instructed scores of foreign visitors who needed no closer acquaintance with Buddhism //per se// to quickly grasp this practice of insight. Since U Ba Khin's demise in 1971 several of his commissioned

disciples have carried on his work, both within and outside of Burma. Hundreds of Westerners have received the instruction from S.N. Goenka in India, Robert Hover and Ruth Denison in America and John Coleman in England. In addition, several of U Ba Khin's closest disciples still teach at the Center in Rangoon.

What is the goal of Insight Meditation? And does it differ in any way for the man whose whole life is devoted to its practice and the man who earns a living and supports others? In the broadest sense there is no difference. The end of suffering is the goal. The experience of Nibbanic Peace within, as U Ba Khin referred to it, is the aim of the practice. But also the end of suffering each moment. Harmony between beings, the end of internal tension, the manifestation of loving-kindness, the ability to perform one's daily tasks free from anger, greed and anxiety. For the lay person and the monk it is the same. The way to proceed, however, differs, at least at the outset.

U Ba Khin understood that unlike the monk, his students faced severe limitations of time to devote to their practice. Furthermore, they had to function in a completely uncontrolled environment generally hostile to proper moral conduct and good concentration, the requisites for insight. Thus he gave them a method that could withstand that pressure. In the short span of ten days, most of his pupils could experience at least a glimpse of the reality within and continue expanding their awareness with two hours daily of formal meditation after they left the Center.

This technique has three distinctive qualities to it. First is its emphasis on the development of sufficient one-pointed concentration. Concerning this, U Ba Khin wrote:

> //Samadhi// (concentration) is a way of training the mind to become tranquil, pure and strong and therefore forms the essence of religious life.... It is, in fact, the greatest common denominator of all religions. Unless one can get the mind freed from the impurities and develop it to a state of purity, he can hardly identify himself with Brahma or God. Although different methods are used by people of different religions, the goal for

> the development of mind is the same, viz, a perfect state of physical and mental calm. The student at the Center is helped to develop the power of concentration to one-pointedness by encouraging him to focus his attention to a spot on the upper lip at the base of the nose, synchronizing the inward and outward motion of respiration with the silent awareness of in-breath and out-breath....In the Anapana meditation technique (i.e., that of respiration mindfulness), which is followed at the Center, one great advantage is that the respiration is not only natural, but also available at all times for the purpose of anchoring one's attention to it, to the exclusion of all other thoughts. With a determined effort to narrow down the range of thought waves, firstly, to the area around the nose with respiration mindfulness and gradually, with the wavelength of respiration becoming shorter, to a spot on the upper lip with just the warmth of the breath, there is no reason why a good student of meditation should not be able to secure the one-pointedness of mind in a few days of training.
>
> -- The Real Values of True Buddhist Meditation, pp. 5-6.

The reason for the necessity of good concentration, he felt, was that with only a limited period of time available, one's mind had to have a degree of penetrating power to really experience the inner reality on more than a conceptual level. He departed from the most traditional monastic view that concentration had to be developed to very high states requiring great time and isolation. But neither did he agree with the approach that began with little specific concentration training. He was interested in a sufficient level for the work of real insight.

The second quality of his teaching was its focus on the characteristic of //anicca//, impermanence. The Buddha described reality as having three marks, or characteristics: impermanence, unsatisfactoriness, and the absence of a real I or self. In the practice of mindfulness, observance of just what is, focusing the attention of these true marks

of reality breaks down false view and weakens attachment, U Ba Khin taught that the most direct access to understanding the process of life was through awareness of impermanence, //anicca//. He felt that //anicca// is the most apparent and readily comprehensible of the three marks and that its understanding leads naturally to the others. So the observance of change, or the alteration of all phenomenon at increasingly subtler levels was the real object of his Vipassana technique.

The method itself was the systematic awareness of physical sensation in the body. As the Satipatthana Sutta of the Buddha makes clear, the process of life is identical in every aspect of the mind-body continuum. Choose whichever you like and observe it closely enough and all of reality unfolds. U Ba Khin found that the unfolding is most dramatic and rapid in the physical sensation within the body. His students were directed to place their concentrated attention on that and become sensitive to the process of change observable in the tactile reaction of heat, cold tingling, pain, numbness, pressure or whatever was there. Simply observe the changing nature of the phenomenon within you, he taught.

Continued practice of the method, as he points out in the following articles, yields spiritual and worldly results as well. He maintained that a householder could enjoy the fruit of the Nibbanic experience in this life-time. And he encouraged men not to be content with ritual practice of simple book knowledge of the teachings. In addition, the practice, as his disciple S.N. Goenka terms it, is an art of living. So convinced was U Ba Khin of the power of this method for clearing the mind that he insisted that all of his employees in the Accounts Department take a course of meditation from him and that a portion of the office be set aside for a meditation space. Mr. Robert Hover recounts the story that his teacher told him. Sometimes U Ba Khin, attending particularly unfocused meetings of government with men of more biased minds, would in the midst of heated argument rise from his chair and stand for some moments gazing out the window before returning to the conference table. His colleagues thought he was watching the world outside. In fact, U Ba Khin explained, he was busy within, reestablising mindfulness to deal with the demands of life.

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INFORMATION ON MEDITATION COURSES
BASED ON U BA KHIN'S METHOD OF INSIGHT MEDITATION (VIPASSANA)

INDIA: Shri S.N. Goenka, a personal disciple of U Ba Khin, conducts regular ten-day courses in many places throughout India. The latest program, with the localities and dates of these courses, and the conditions of participating in them, can be obtained from:

Sayagyi U Ba Khin Memorial Trust
20, Shaheed Bhagat Singh Road
Fort, Bombay 400 001 INDIA

* * *

Information on courses conducted in the USA, UK, Continental Europe, etc., by disciples of U Ba Khin (also contact addresses in many countries), may be obtained from:

Vipassana Newsletter
PO Box 9426
Berkeley, CA 94709 USA

* * *

Recently established in the USA:

Insight Meditation Society
Pleasant Street
Barre, MA 01005 USA

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TITLE OF WORK: The Essentials of Buddha Dhamma in Meditative Practice
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(BPS Wheel Publication No. 231)
FILENAME: WHEEL231.ZIP
AUTHOR: Sayagyi Thray Sithu U Ba Khin
AUTHOR'S ADDRESS: N.A. (d. 1971)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1981, 1995)
DATE OF PUBLICATION: 1981
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DATE OF DHARMANET DISTRIBUTION: August 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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ESSENTIAL ADVICE ON MEDITATION

excerpts from Teachings by Sogyal Rinpoche

When you read books about meditation, or often when meditation is is presented by different groups, much of the emphasis falls on the techniques. In the West, people tend to be very interested in the "technology" of meditation. However, by far the most important feature of meditation is not technique, but the way of being, the spirit, which is callled the "posture", a posture which is not so much physical, but more to do with spirit or attitude.

It is well to recognize that when you start on a meditation practice, you are entering a totally different dimension of reality. Normally in life we put a great deal of effort into achieving things, and there is a lot of struggle involved, whereas meditation is just the opposite, it is a break from how we normally operate.

Meditation is simply a question of being, of melting, like a piece of butter left in the sun. It has nothing to do with whether or not you "know" anything about it, in fact, each time you practice meditation it should be fresh, as if it were happening for the very first time. You just quietly sit, your body still, your speech silent, your mind at ease, and allow thoughts to come and go, without letting them play havoc on you. If you need something to do, then watch the breathing. This is a very simple process. When you are breathing out, know that you are breathing out. When you breath in, know that you are breathing in, without supplying any kind of extra commentary or internalized mental gossip, but just identifying with the breath. That very simple process of mindfulness processes your thoughts and emotions, and then, like an old skin being shed, something is peeled off and freed.

Usually people tend to relax the body by concentrating on different parts. Real relaxation comes when you relax from within, for then everything else will ease itself out quite

naturally.

When you begin to practice, you center yourself, in touch with your "soft spot", and just remain there. You need not focus on anything in particular to begin with. Just be spacious, and allow thoughts and emotions to settle. If you do so, then later, when you use a method such as watching the breath, your attention will more easily be on your breathing. There is no particular point on the breath on which you need to focus, it is simply the process of breathing. Twenty-five percent of your attention is on the breath, and seventy-five percent is relaxed. Try to actually identify with the breathing, rather than just watching it. You may choose an object, like a flower, for example, to focus upon. Sometimes you are taught to visualize a light on the forehead, or in the heart. Sometimes a sound or a mantra can be used. But at the beginning it is best to simply be spacious, like the sky. Think of yourself as the sky, holding the whole universe.

When you sit, let things settle and allow all your discordant self with its ungenuineness and unnaturalness to disolve, out of that rises your real being. You experience an aspect of yourself which is more genuine and more authentic-the "real" you. As you go deeper, you begin to discover and connect with your fundamental goodness.

The whole point of meditation is to get used to the that aspect which you have forgotten. In Tibetan "meditation" means "getting used to". Getting used to what? to your true nature, your Buddha nature. This is why, in the highest teaching of Buddhism, Dzogchen, you are told to "rest in the nature of mind". You just quietly sit and let all thoughts and concepts dissolve. It is like when the clouds dissolve or the mist evaporates, to reveal the clear sky and the sun shining down. When everything dissolves like this, you begin to experience your true nature, to "live". Then you know it, and at that moment, you feel really good. It is unlike any other feeling of well being that you might have experienced. This is a real and genuine goodness, in which you feel a deep sense of peace, contentment and confidence about

yourself.

It is good to meditate when you feel inspired. Early mornings can bring that inspiration, as the best moments of the mind are early in the day, when the mind is calmer and fresher (the time traditionaly recommended is before dawn). It is more appropriate to sit when you are inspired, for not only is it easier then as you are in a better frame of mind for meditation, but you will also be more encouraged by the very practice that you do. THis in turn will bring more confidence in the practice, and later on you will be able to practice when you are not inspired. There is no need to meditate for a long time: just remain quietly until you are a little open and able to connect with your heart essence. That is the main point.

After that, some integration, or meditation in action. Once your mindfulness has been awakened by your meditation, your mind is calm and your perception a little more coherent. Then, whatever you do, you are present, right there. As in the famous Zen master's saying: "When I eat, I eat; when I sleep, I sleep". Whatever you do, you are fully present in the act. Even washing dishes, if it is done one-pointedly, can be very energizing, freeing, cleansing. You are more peaceful, so you are more "you". You assume the "Universal You".

One of the fundamental points of the spiritual journey is to persevere along the path. Though one's meditation may be good one day and and not so good the next, like changes in scenery, essentially it is not the experiences, good or bad which count so much, but rather that when you persevere, the real practice rubs off on you and comes through both good and bad. Good and bad are simply apparations, just as there may be good or bad weather, yet the sky is always unchanging. If you persevere and have that sky like attitude of spaciousness, without being perturbed by emotions and experiences, you will develop stability and the real profoundness of meditation will take effect. You will find that gradually and almost unnoticed, your attitude begins to change. You do not hold on to things as solidly as before, or grasp at

them so strongly, and though crisis will still happen, you can handle them a bit better with more humor and ease. You will even be able to laugh at difficulties a little, since there is more space between you and them, and you are freer of yourself. Things become less solid, slightly ridiculous, and you become more light-hearted.

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FIRST ESSAY

AN INTRODUCTION
TO ZEN TAOISM AND ITS PRECEPTS

In common with many things which are unusual, deep or complex, it is easier to say what Zen is not, rather than what it is. To many people, looking at it from the outside, Zen seems to be an introverted process in which the

practitioner sits for hours, contemplating, daydreaming, or undergoing some form of self-indulgent analysis. To others, who perhaps have read something of the history of Zen, it is a philosophy for warriors to live by; whilst those who are concerned with cultural pursuits, probably interpret the information with which they are presented as meaning that Zen is for the intellectual elite.

As though to add to the confusion, some publications from the U.S.A. during the 1950s and 1960s described various psychadelic experiences as being 'Zen-like' (which of course, they are not). Since there was comparatively little authentic information available on Zen in the English language at that time, Zen became thought of quite commonly as being an 'alternative' or 'hippy philosophy', whereas in reality the misleading information published at that time now seems to have been an attempt to promote the use (or abuse) of hard drugs, an activity which no Zen practitioner would condone. Such misconceptions are of course common, and can occur easily with regard to any philsophy, especially since philosophy is not something which many people think about, much less, practice in their lives.

Whilst the 'hippy' picture is an inaccurate picture, painted by those who are prepared to capitalize on the deprivation needs (discussed later) ignorance or weaknesses of others, the other three pictures, the warrior, the intellectual and the meditator are not without some validity, and are in some ways each quite symbolic of Zen, for each can represent the battle we might engage in when trying to discover our own true nature. Sometimes this battle will be quite ferocious, whilst at other times it can be a stressful process, but a process which results in quietude and serenity.

In any instance though, it is a misconception to think of Zen as being no more than meditation, intellectualization or the martial arts, for it is much more than these, and more even than self-awakening; it contains a deep philosophy which can be applied to virtually any situation, and has been the source of inspiration to countless individuals and many aspects of Western as well as Eastern society. Its influences range from the creative or fine arts, to the martial arts; from drama to pottery, and from literature to philosophy.

Some early misconceptions concerning Zen probably resulted from the fact that it was the martial arts, rather than the fine or creative arts which served to introduce Zen to the west, for there has long been a worldwide interest in the

various forms of combat and self-defence, such as Karate, Judo, Ninjitsu, Kendo, Iaido and Aikido, which have their roots in Zen philosophy. However, in world literature there is now a wakening appreciation of Zen poetry epitomised by the Haiku, Waka and Tanka, whilst in music the sound of the Shakuhatchi is no longer strange to our ears. The effect of Zen upon the graphic arts such as surface pattern and fashion is now well known, whilst in psychology, sociology and international politics, the Zen Taoist influence has been strengthened by the work of such eminent writers as Erich Fromm, Carl Gustav Jung, Abraham Maslow and Dag Hammarskjold to name but four, and in ceramics the work of the raku potter, Shoji Hamada, echoes the same philosophy.

To those unfamiliar with Zen, it seems strange that a single philosophy could encompass and influence so many areas of life, but to the practitioners of Zen there is nothing surprising in this at all....in fact they would probably be surprised if it were not so. This is not to imply that everything in the world has been influenced by Zen, and neither is it to claim that the most eminent people in every field of work have been influenced by Zen, but it can be said in all honesty that Zen Taoism (the oldest form of Zen) and Zen Buddhism have between them influenced very many people, who through their own application of Zen philosophy have made real their own creative potential, and made positive marks upon the world, not least of which are the outspoken and sometimes particularly courageous arguments for world peace.

Such acts as these, the deep rooted philosophy, its application to such a wide range of topics and areas of life, do indicate that Zen is unlike many other ways of life. Although it considers thoughts and words to be important, it also considers that action is important. In this respect an 'action' can be a single act, or it can be 'the act of living', which is to say 'the manner in which we live our lives'. This of course is the major difference between Zen and other philosophies or religions which frequently satisfy their adherents at a verbal, conceptual or 'public appearance' level, and which do not call upon them to show any kind of 'active' proof.

Briefly then, the proof of Zen philosophy is in its application. This does not mean that the Zen student has to prove to his teacher (called a 'Roshi', which translates literally as 'old scholar') that everything he or she does is a Zen act; what it does imply is that as the student progresses in study and application, more and more of the actions concerned with life are performed in

a Zen manner. Just what it is that constitutes a 'Zen manner' is difficult to define in summary form, but in essence, it is to act according to the principles of Zen. In Zen Buddhism these fundamental principles are found in 'The Four Noble Truths' and 'The Eightfold Path' and in Zen Taoism (discussed in more detail later) they are found in the 'precepts', these being guidelines which it is believed lead the individual to realization (making real) of his or her latent potential.

There is no pretence in Zen Taoism that it is easy to apply the precepts, but this is not so much due to the precepts themselves as it is to the manipulative, inhibiting and even damaging aspects of society which they assist us in overcoming. Novice students are usually reminded when 'the going gets tough' that if the precepts were unnecessary there would be no need of Zen itself, and that if they were easy to apply there would be no need of 'sesshin' (group meetings), 'naisan' or 'dokusan' (private, confidential tutorials), and no need of private study.

Zen Taoism believes that the vast majority of human beings are born with inherent potential which is never realized (made real by being manifested or used), because it is inhibited or repressed by certain negative elements in society which we allow, frequently by default, to govern our lives. The fact that Zen never has been, and probably never will be an 'establishment philosophy' is probably due to the fact that it considers the socio/economic/ political philosophy of most establishment orders to be generated around what it terms 'self-serving motivation' (the need, which they percieve, to serve or preserve their own power or authority, rather than serving those who give them that power or authority). This self-serving motivation is believed in Zen to be a major negative element in our lives, the manipulative aspects of which are often mirrored within the smaller units of the social structure (even the family), and between individuals at all levels from the public and political to the personal and intimate.

It must be admitted however that there is a particular problem which underlies the application of Zen Taoist precepts; this is not a problem in actually applying them, but in understanding them. This problem exists for many novice Zen students, and (it must be further admitted) is due in no small part to the esoteric or mystical language in which they are expressed. There have been attempts to explain the reason for this, the most common being that Zen Taoism

is iteslf essentially spiritual. This is not my own belief. Without going into considerable detail on the history of Zen Taoism, it is hopefully sufficient to say that both Lao Tzu and the Boddhidharma, who between them originated what we call Zen Taoist philosophy, were both extremely pragmatic men. This is not to say that they were without spirituality, but they were both 'of the world', being concerned more with saving humanity from itself, than from anything which might exist on a 'spiritual plane'.

Having accepted though, that the literature of Zen Taoism is more than liberally strewn with poetic, esoteric or mystical phrases, the question still remains as to why should this be the case if it is meant to be practical and useable. There is hopefully no need to explain the poetic nature of much of the literature, since that which is beautiful needs to be defended only against barberians, and one reason why so much of Zen literature is shrouded in mysticism is, in my opinion, similar to this. It is that the use of this style defended the teachings from the establishment figures and groups who might have perceived it as a danger to their own self-serving interests if it had been phrased in more obvious terms.

The second reason for the use of such language is, I believe, the inherent limitaion of language itself. Those states, processes and experiences which Zen speaks of are not of themselves mystical, but are meant to be experienced, and many of them can be understood only through experience. The Bodhidharma expressed this 'experiential' nature of Zen perfectly in the phrase,

"It is a transmission beyond words."

It is with these words in mind that the Zen student is advised to both study and practice; and the reason for this is that the realization of Zen occurs through both. Whilst a book might provide a means of study, there is no book which is a valid substitute for experience. Zen sesshin is not only a 'study group' because it also provides the opportunity for experience...and that which might be experienced in a Zen Taoist sesshin is something of the reality of the precepts. However, Zen teaches that 'experience makes knowledge real', not that experience replaces knowledge. Provided that we enter Zen 'with an empty cup', any Zen Taoist Roshi would appreciate the fact that a would be student has at least tried to discover what Zen is about..... and what it is about is described in its precepts, which are discussed in the following essays. For your convenience however, and because so many of us like to experience where we are

going before we arrive (or in s/me cases, even before we set out on the journey)
the precepts are listed overleaf.

Have compassion for all sentient beings,
causing them no unnecessary hurt, nor needless harm.

Refrain from needless competitiveness,
from contriving for self-advantage,
and from subjugating others.

When accepting authority over others,
k.ow also that you accept responsibility for their wellbeing.

Value true friends(ip, and fulfidd your obligations,
rather than striving with egotistical motive.

Seek liberation from the negative passi
let the mind be like running water.

When you are required to act,
remember that right motive
is essential to right action,
just as right thought is essential to right words.

Beware of creating burdens
for yourself or others to carry.

Act with necessary distinction,
being both creative and receptive,
and transcending subject/object dichotomy.

Know that you are not the centre of the universe,
but learn to put the universe at your centre,
by accepting the instant of your being.

Seek security within yourself,
rather than in others.

Know that even great worlddy wealth,
and the accumulation of material things
are of little worth,
compared with the priceless treasures;
love, peace and the freedom to grow.

Allow yourself to be,
so that your life may become a time of blossoming.

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SECOND ESSAY

ACTING WITH RIGHT MOTIVE:
WITHOUT CONTRIVING FOR SELF-ADVANTAGE

There are many philosophies which teach that 'actions speak louder than words', but in Zen Taoism it is both the thought or motive, and the action, which are considered important. This view was expressed by Lao Tzu, who

in the sixth century before the Christian era, wrote the definitive work of Taoist philosophy, a book of eighty-one very short but expressive chapters, known as the 'Tao Te Ching'. It was Lao Tzu's only written work, and has been translated from the original classical Chinese into most mod ern languages, including over thirty English translations. In chapter thirty-seven of the Tao Te Ching, Lao Tzu tells us,
"To act without contrived intent
is to act without contriving;
this is the way of nature,
and so is the way of the Tao."

This is expressed in the precepts as,
"Know that right motive is essential to right action,
just as right thought is essential to right words."

Such statements as this frequently give rise to the question, "What does Zen teach is right, and what does it teach is wrong?".
In this sense it must be admitted that Zen teaching is difficult for the uninitiated to follow, for it says very little about 'wrongdoing', but gives examples by means of which we might ponder for ourselves on such matters as right and wrong, and of course, other issues raised by the precepts.

These examples are frequently provided in the form of 'koan', which are riddles or paradoxes, sometimes being asked as questions, or simply told as stories by the roshi during a part of sesshin known as 'sosan' or 'sanzen', the period in which the roshi addresses the students as a group. Alternatively the roshi might present a koan for a student during naisan or dokusan.
In either case though, the most difficult type of koan are probably those stated simply as a story, usually taken from real life, and referred to as 'genjo koan'. The reason for this is that it is usually difficult for the student to work out what problem the story is supposed to contain. It could be, and often is the case that the problem or exercise being set by the roshi is learning to identify the relevant problem contained within the story.

An example of this is demonstrated in the story below, which refers to an aphorism mentioned in the previous essay, concerning 'right action and right motive' as these relate to a student when he or she meets the roshi for the first time. The aphorism is a cautionary tale, taken from 'Tao, the

Gateless Gate', a small collection of Zen Taoist stories.

This particular story tells of a young man who wished to attend Zen sesshin. Having a friend who already did so, he asked could his friend mention to the roshi that he would like to attend. His friend agreed, but warned him,
'If the roshi agrees to meet you, for goodness sake
be careful that you do not appear to think that you
know too much. The roshi is really very kind, but he
believes very much that we should not boast of what
we know. He told a story once of an ancient teacher
interviewing a new student for the first time. Well,
it seems that the student kept boasting of what he
already knew, but the teacher ignored his boasting,
and asked the student if he would like a cup of tea.
The student held the cup, and the old teacher began
to pour some tea into it.....but the student kept
on boasting. The more the student boasted, the more
tea was poured, until it overflowed onto the student's
lap. He shouted out for the teaher to stop, and the
old man did so, but said,
"When the cup is full, behold, no room for more.
So if, this mystic wisdom, you would sup,
ensure that you come hither with an empty cup."

The young man laughed at the story, and thanked his friend for the warning, assuring him that he would remember it. When the time came for him to meet the teacher, he presented himself. Bowing deeply, he said,
"Behold master, my cup is empty."

To his surprise, the teacher shook his head sadly, and said to him,
"Oh dear. You'd best go away, and come back
when you've learnt some manners."

When the young man next saw his friend, he complained at the treatment he had received, and told him exactly what had happened. His friend replied,
"That's a real pity, but you can't say that
I didn't warn you."

If this was your first introduction to a koan, do not be too concerned if you do not fully understand its implications. What it is meant to illustrate is that motive, words and actions must support each other. In the koan just cited, although the student's bow (the action) was appropriate, his words implied that he thought he both knew and understood about having 'an empty cup'. However, the fact that it was the first thing he said, illustrated to the teacher that he did not understand it well enough to apply it, for it really says that a student, especially a novice, should accept that he or she can know very little, especially compared with a teacher from whom he or she wishes to learn.

To someone who knows nothing of Zen, the roshi's response to the student in the koan might seem somewhat harsh. However the relationship between any Zen teacher and student is a special one, and what occurs in the intial interview is therefore important, especially since it provides both student and teacher with an opportunity to decide whether they feel that there is a sufficient empathy between them for the teacher/pupil relationship to be of value. This is described in a short verse from 'Tao, the Gate less Gate',

'With that same right
the student has to choose his guide,
the master also makes his choice
as to whom to teach, and whom to leave alone.
For as the student seeks a master
in whom he sees that which he seeks,
so does the master, through his experience,
seek to test the student,
and his willingness to learn."

Whilst some followers of Zen believe that it should give more instruction on what is wrong or should not be done, in general and in specific situations, others maintain that the emphasis on what is right leads naturally to 'right motive and right action', and that this in turn leads to a positive attitude towards life. In essence, 'right motive' is a motive which is directed towards harmonious interaction, whereas 'right action' is the physical manifestation or realization (making real) of that motive. There are many things like this, which Zen maintains are 'right', and these are described in the precepts by such statements as,

"Have compassion for all sentient beings,
causing them no unnecessary hurt, nor needless harm."

It should be noted that this phrase talks of 'unnecessary hurt' and 'needless harm' as though it is impossible not to cause hurt or harm. This is in fact an accurate perception of the Zen view, which is that it is very unlikely that we can go though life without causing any hurt or harm at all. For example, we may kill an animal or plant for food as a necessity of life; and many parents are hurt when their offspring leave home, even though they know logically that it is a natural occurrence. In neither case does this mean that the hurt is caused deliberately, but that it would be unrealistic to believe that it did not occur at all, just as we should accept that using a sharp instrument in order to remove a splinter might cause hurt, but is a neccessity, if only as an act of compassion which we might carry out in order to prevent an infection which might otherwise occur.

True compassion, as described in Zen Taoism, seems to be somewhat different from that described in many religions; or at least as far as its motives are concerned, for in Zen we are told that even an act which might benefit another person is not really an act of true compassion if it is carried out for reasons of self- advantage. In this instance it seems that many religions teach that compassion can 'reach beyond the grave', since they advise that our reward for such acts will be found in heaven. Zen off ers no such promise, and considers it wrong that we should be compassionate in order to 'store up credits' as though heaven is a great 'Open University of the cosmos'. The Zen Taoist view is that we should not be without compassion, because without compassion, we are incomplete; and if we have compassion as part of our being, then we will not need to contrive or think of 'being' compassionate. This is the same as saying that with regard to compassion, we should be without motive. In chapter five of the Tao Te Ching, Lao Tzu says,
"Even when he seems to act
in a manner kind or benevolent,
the sage is not acting with such intent,
for he is amoral and indifferent."

This is not to say that the sage is indifferent to human suffering or needs, but that when he performs an act which is compassionate, he does so simply

because it is his nature to do so, rather than out of any sense of morality or reward.

Zen Taoism considers that there are 'three precious attributes', namely,
compassion,
economy of effort (efficiency),
and courage.
On the benefits of compassion, Lao Tzu tells us (in chapter sixty-seven),
"Only he who is compassionate
can show true bravery,
and in defending, show great strength.
Compassion is the means by which
mankind may be guarded and saved,
for heaven arms with compassion
those whom it would not see destroyed."

Whilst it is considered by some that Zen does not provide sufficient information on what it considers 'wrong', there is nevertheless a particular way in which it does in fact give us advice or direction away from what it considers to be 'wrong', or to be more precise, away from that which it considers to be harmful to the development of the individual and to society.
We are advised in the precepts to,
"Seek liberation from the negative passions
of hatred, envy, greed and rage,
and especially from delusion,
deceit and sensory desire."

In many respects this statement relates closely to the precept referring to 'needless hurt and unnecessary harm', since Zen teaches us that hurt and harm are often caused unnecessarily or needlessly as a result of these 'needless passions'. It teaches that liberation from them reduces the likelihood of our causing hurt or harm to others. Examples of hurt being caused to others as a result of hatred and rage are obvious, but envy and greed are themselves negative emotions which can drive the unwary individual to perform acts against others which he or she might later regret. However, it is not only the hurt or harm we cause others which is the concern of Zen, but also the hurt or harm which we might cause ourselves to undergo, and it is for this reason that delusion is included as a negative passion or emotion.

As was stated in the first essay, there are many misconceptions concerning Zen, and those who do not know its reality are sometimes concerned that it may be a 'cult', similar in some way to those which gain their followers by promising such rewards as 'instant enlightenment', 'sexual liberation', or 'eternal salvation'. Of course, Zen offers no such promises (in fact it makes no promises at all) and offers no rewards. What it does do though is to offer an alternative 'path' which some, and not others. On the choice of a path, 'Tao, the Gateless Gate' offers the following advice,

"Many are the true paths
which to enlightenment do lead,
and there is no enlightened one
who would deny the truth of any one of these.
But among those paths we must avoid
are those which would deny enlightenment
to those who other paths have chosen.
And also, false are they which do but seek
to gratify the body, senses, or the mind,
and those which do require
that we abstain from worldly life.

Apart from these, we have no right
by which we might deny a man his chosen path,
unless his path denies our right to choose,
or can be seen to do the chooser harm.

True paths all lead to that estate
which we may call enlightenment,
And all men have the gift to use it,
to pass beyond that concept of themselves,
which they, or others have allowed
to predetermind what they are,
and what they should remain.

Whilst illustrating well that Zen does not consider itself the only path of value, this verse does provide a warning against those paths which offer 'escape' from reality by means of 'gratification of the body, senses or the mind', or by delusion (those paths which 'do the chooser harm').

Sensory desire (literally the desire to 'feed' or gratify the senses) is considered to be a form of lust for that which we see or apprehend through any of the senses, and try to obtain with disregard for ethical considerations. This does not mean that we should cease to want or need, nor that we should ignore sensory pleasure; rather it implies that we should not allow sensory considerations to take priority over our dealing with other human beings.
It is considered in Zen that such desires, if not temper
ed by ethical considerations or compassion, frequently lead to deceit, another negative emotion from which we should seek liberation. However, it is not only the senses which demand gratification, for there are many who live much of their lives in the quest to 'gratify the mind'; that is, through intellectualizing rather than allowing themselves to experience life. Another story from 'Tao, the Gateless Gate' illustrates quite amusingly how this 'quest for knowledge' might be misused (and how a Zen teacher might help a student through that 'barrier'). The type of discussion illustrated, on the nature of existences, and what and how we know of them, is known in western philosophy as 'epistomology' (theory of knowledge). This story indicates how Zen tends to deal with such matters in a non-intellectual manner.
"A master and his student stood beside a rock.
'I say that rock exists', the master said.
The student did reply, 'And I say it does not,
for the picture that we see of things perceived,
is only in the mind.'
The master then said, 'Right, take off you shoe
and kick that rock which isn't there.
The student laughed and made reply,
'No thanks, what of the pain which will result?'
'How can there be a pain within the toe,
from kicking nothing?' his teacher asked.
'No pain within the toe,' the student did respond,
'for, as you have taught me, the pain is in the mind.'
The master then, without ado, stamped upon
the student's toe. He lifted up his injured foot,
and danced about.
The master asked, 'And is the pain is in the head,
why do you hold your toe?'
The student turned to answer him, and, in turning,

tripped upon the rock."

Although the teacher may have hurt the student's toe, we assume that this hurt would not last long. In Zen, this would be considered a small price to pay to drive out sush intellectual delusion. Unfortunately though, there are of many instances in real life where the hurt is'within the mind'.
We need to think only of the changing nature of intimate human relationships to realise how much hurt and harm is caused by the hedonistic desire for continued sensory pleasure, or continued 'ownership' of another person, or when in reality a relationship has ended. It is with regard to this aspect of life, the ability or inability to let go, that Zen offers what is perhaps its strongest guidance, expressed in the precepts as,
"Learn to let go of that which cannot be owned,
or which is destroyed by grasping."

It is not only when a relationship has ended that we need to let go. It is believed in Zen, that even trying to demand a wanted emotion or feeling from another person when it does not exist within them at that time, can create resentment, hurt or harm, and that this can have the reverse effect to that which is desired. Many a relationship has come to an end as a result of one of the people involved trying to 'own' the other, whereas the reality of a loving relationship requires 'the freedom to love', which cannot survive if a relationship becomes a prison. The breakdown (or change for the worse)

As well as being relative to intimate human relationships, this warning is relevant also to many other situations. In a society which uses competition amongst the many in order to create greater wealth for the few, even 'winning', or continuing to win, can become a burden. There are many astute manipulaters who can perceive ambition in subordinates, and who increase their burden without a thought as to the consequences. Whilst it is not denied that many survive unscathed, there are many who feel unable to recognise such manipulation, and who suffer as a result of it. Similarly, the fact that an indivual may accept a burden, is no guaruntee that he or ashe will be able to predict the outcome of accepting that burden.

One of the aspects of Zen Taoist training which many students appreciate is that it place no burden upon them, and that what they do is of their volition. To be sure, the roshi may tell them from time to time that they

are not making enough effort, but only for the benefit of the student; but there is no obligation on the part of the student even to continue to take instruction. This is quite often a reason why 'outsiders' are puzzled by the commitment of many Zen students to their 'training'; it seems st range to someone who is not commited, to appreciate what can be gained in terms of personal growth, by such a commitment.

This does not mean that everyone who attends sesshin is committed to Zen, but those for whom sesshin becomes a 'buirden', simply stop attending. Nothing more is expected of them, but those who have the courtesy to inform the roshi or 'jikijitsu' (director of ceremonies) that they are not going to return are never questioned on their decision, since to do so might create a burden for that person.

It is of corse essential in life to learn to distinguish between 'needless burdens' on the one hand, and responsibilities and obligations, on the other, and It is perhaps for this reason, the need to distinguish, that Zen advises us in the precepts to,
Act with necessary distinction".

What is meant by this statement is that in all areas of our lives we should distinguish when necessary. We are not taught that 'everything is the same', but that in some instances we should make destinctions, whilst in other instances we should not, and that we should learn to distinguish both when and how to make such distinction as is necessary. For example, Zen tells us that it is necessary ('right')to distinguish right and wrong action, and 'wrong' in the majority of instances to discriminate against or distiguish between one or another sex, or between people because of the difference in the colour of their skin. In fact, the ancient Zen Taoists (of whom more will be said later) would be delighted to see that the anti-apartheid movement has adopted the Taoist symbol (the 'Tai Chi') as their own.

Rules and regulations can and should provide us with a sense of 'belonging' or security, and they are meant to be used for that purpose. There are, for example, the rules of etiquette which enable us to feel at ease when we 'dine out', the 'rules of behaviour' which we observe when visiting someone else's home, and the different modes of behaviour which we observe when

visiting, say, a church or a fairground. Conversely though, the observance of such rules should not be allowed to detract from our observance of the precepts. There is a story which illustrates well 'letting go', necessary distinction and 'creating burdens'. If it were used in sesshin as a koan, the students might be asked to consider it in the light of those precepts. This is the story.

Two Buddhist monks were walking along a country road together in meditation. They belonged to a contemplative, celibate order, which means that no unnecessary talk should take place, and that the monks (and nuns) should not have physical contact with members of the opposite sex.

As the two monks approached a stream which crossed the road, they saw a beautiful young lady trying to ford the stream. She was wearing a kimono, which was obviously new and expensive, and the monks saw that she was encountering considerable difficulties, since every time she placed her foot in the shallow stream, the hem of her kimono would be threatened by its muddy waters.

As they approached the young lady, one of the monks ignored her, but the second monk picked her up in his arms and carried her across the stream, depositing her on the furthest bank. The two monks resumed their silent stroll for some three miles or so, when the first monk suddenly said to the second,
"You shouldn't have done that!"
"Done what?" asked the second monk.
"Picked up that woman" replied the first monk.
"What woman?" asked the second monk.
"That woman you picked up and carried across the stream!" said the first monk angrily.
"Oh, that woman", replied the second monk,
"I put her down three miles back."

As it relates to 'letting go', the first monk had not let go of the rule regarding people of the opposite sex, and in scolding his friend, he was creating a burden for him, and by becoming annoyed, was creating a burden for himself to carry. Furthermore, he had not acted with necessary distinction between the rules of his sect, and the precept concerning compassion.

Such stories as these are often used as koan, and in such instances are told during sosan (mentioned earlier). This is usually followed by 'mondo', which really means 'question and answer', and is a discussion period in which the students ask questions of the teacher and each other, in order to improve or confirm their understanding of the issues raised in the koan. When it appears that the students understand the key issues they will be asked to 'offer proof'. They then prepare a statement which is mean t to prove their understanding and ability to apply those issues. Each student then gives a response to the roshi (sometimes in note form) and the roshi replies to the response in terms of both its content and form.

If a student were to describe the content of the above koan in terms of letting go, creating burdens, compassion, or necessary distinction, this would meet with the approval of the roshi as far as content is concerned, but in order for the form to be
approved the answer would have to be stated in a 'Zen manner'. Just what distinguishes this manner from any other is difficult to define, but in essence the answer would be brief, and would be a generalized statement or an allegory or analogy based on the original story.

With further regard to competitiveness and necessary distinction, we should learn that there may be times when it is unavoidable in the system or society in which we live, but when there is no need to compete, we should not turn the situation into a competition, for to do so is to create an unnecessary burden both for ourselves and others. The relevant precept tells us,
"Refrain from needless competitiveness,
from contriving for self advantage,
and from subjugating others."

The reason for refraining from competitiveness unless it is a necessity, lies in the last line of this precept, namely that through competitiveness, somebody is subjugated; that by 'winning' we create at least one loser. By creating a loser in order to feed our own ego, we could be causing needless hurt or unnecessary harm to another, especially if that person is not competative by nature, and even more so if he or she is vulnerable to such pressures.

On the other hand, if our chosen working environment is competative by its very nature (as is the case in sporting activities) we are told,
"When you are required to act,
in movement be as the dragon riding the wind."
Zen has many sayings and aphorisms of this poetic nature, which it has inherited from its early Chinese origins, (known as 'Taoism'), many Zen practitioners believing that Zen is in fact a unique development of Taoist and Buddhist philosophies. The early Taoists were particularly synergic (non-competitive) and if a Taoist (or a Zenji for that matter) were to engage in a career in the market place, he or she would not 'try to sell, no matter how'.
Even in such a career as marketing, Zen teaches that we sho
uld consider our motives, thoughts and actions.

It is frequently the case in marketing a product or service that the 'salesperson' is the 'subject matter expert' in that he or she knows more about what is being offered than the prospective client. In such instances, the salesperson is in authority, and with regard to such situations we are reminded,
"When accepting authority over others,
know also that you accept responsibility
for their wellbeing."

In administrative or other leadership terms, this equates with ensuring the wellbeing of one's subordinates, and with regard to marketing, it advocates that giving a service to the buyer creates a long-term customer who might actually wish to make his or her subsequent purchases from us, and that this is of far greater value to the selling (and producing) organization than an order won against the real wishes of the client. This in turn equates with the precept,
"Be just and honourable,
taking pride in what you do,
rather than being proud of what you have accomplished."

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Human relationships are of course the roots of society, and begin in infancy within the family, extend when we begin to attend school, and grow even more with friendships and intimate relationships. It is hardly surprising therefore that so many of the precepts are concerned with our relationships with our fellow human beings, and Zen Taoist sesshin (meetings) are conducted in a anner which shows that it is possible to act in an harmonious manner towards others without having to discard or subjugate our own individuality. Even within the framework of the precepts, there is ample room for individual expression, and many people benefit from the structure of sesshin to gain

confidence when in discussion with others ... many people who believed themselves too shy to express an opinion 'in public' find that they can begin to do so in sesshin.

In this way, through the application of Zen Taoism, the most fundamental precept of all is being followed, but in a manner which succeeds because it occurs from within the individual, rather than through any attempt to apply external pressure. The precept being applied in such circumstances is,
"Allow yourself to be,
so that your life may become a time of blossoming."

As mentioned, this is probably the most individual or personal precept of Zen Taoism. We believe that there are many people who never realise (make real) their full potential. Sometimes this is because of adverse aspects in upbringing, sometimes because of the hazards encountered in psychological development, or it might simply be because the individual could not identify their latent potential. In this last instance, such people frequently come to 'sesshin' in order to discover for themselves, what potential they have, and continue to attend because they find that what they receive from sesshin helps them in many other ways.

We might say that such people as have just been described, discover that they have more courage than they believed, and if this is the case, they would be discovering and applying the precept,
"Seek the courage to be;
to defend yourself, and your convictions."
There are of course others who attend sesshin for other motives, or who discover a value in sesshin which they had not previously considered to be important. I am thinking here of some who are perhaps somewhat too brash, or over confident, for it is usually the case that they learn the value of listening. Similarly, there are some Zen students who express themselves, and may feel impatient when listening to someone who is not gifted in that way; but even impatient students learn that those not so adept as themselves can often have something of value to contribute. So it is that people of all descriptions, with a wide range of attributes and skills, feel that they gain considerably from sesshin and the application of Zen Taoism to everyday life, with regard to their attitude both to themselves and to others.

They are of course following the percept which tells us,
"Act in harmony with your fellow beings,
with nature, and with inanimate objects."

We believe that much of the antagonism and anguish in life stems from human relationships, and that the root of many human relationship problems may be found in the ego, that is, in the attitude which many people have that the world revolves around them, or that it should have their needs as its priority. This 'ego need' manifests itself in many different ways. We can easily recognise it in situations where we might say to ourselves woefully,
"Why does it always happen to me?",
as though life itself contrives against us, but it is not so easy to recognise in someone, who, with the best will in the world, complains that those whom he or she wants or tries to help, will not listen. This is not to say that it is wrong to help others who are in need (it may be remembered that there is a specific precept on compassion), but that we should know the motive from which we function, even if our action benefits others. It is important to realise though that examination of our motive for performing an act does not mean we should stop performing the act if we discover that it stems from 'wrong motive', but that we should not pretend the motive is other than it is in reality.

In Zen terms, ego-centredness is called 'puting oneself at the centre of the universe' and is considered to be a barrier to one's own development, and a negation of society and the world at large, especially if it results in our applying one set of rules to ourselves, and a different set to the rest of society. This is referred to in the precept which tells us,
"Know that you are not the centre of the universe,
but learn to put the universe at your centre."

This precept is particularly difficult for those who do not participate in Zen. What it means is that we should try to 'encompass the universe within ourselves', which implys that we should try to appreciate how even macrocosmic laws (the Tao) are reflected in the individual at microcosmic level, and within society at intermediate level. In Zen we are taught that this can be accomplished by 'right meditation' and positive interaction. Probably the most elementary form of positive interaction is friendship,

and true friendship is believed to occur only if there is no egotistical motive. In this respect the precepts advise us,
"Value true friendship, and fulfil your obligations,
rather than striving with egotistical motive."

Meditation is one of the cornerstones of Zen. Whilst it cannot be fully explained in only a few words, one outcome of the Zen meditative state is that the individual becomes, albeit temporarily, egoless. With continued meditative practice, the individual learns how to act 'naturally', that is, without ego, and this in turn aids positive interaction with our fellow beings. Although it is somewhat over-simplified, friendship is an elementary form of this interaction. Positive interaction and the meditative or egoless state combine in a manner which is described as 'synergic', and it is this manner which is believed to be of benefit to the individual and society. Synergy is the action of two or more elements when they are combined, the action of this combination being greater than the actions of the elements if separate. In human terms, this means that a synergic interaction between two or more people will have a greater and more positive outcome than could be produced by those people if they were not working together. The synergic response is in fact considered to be 'exponential'. This cannot easily be defined, but, for example, when two people work together in order to move a heavy object, and manage to do so when another two people of equal strength have failed, the latter action could be described as synergic. The reason for this is that the effect of synergy is to multiply rather than to add.

In order for two or more people to act in a synergic manner, or to act in a manner which produces a synergic result, they must interact with each other, rather than one acting upon the other or both acting separately. It is a Zen belief that in society, human beings are 'interactively interdependent', which means that they both act upon each other and depend upon each other. Whilst this may be difficult to comprehend, it becomes easier to understand if we think of the actions of human beings upon each other as being what makes society what it is at any time. If we act upon each other in an antagonistic manner, society itself becomes antagonistic, but if our interactions are synergic, we engender a society which is itself positive, constructive and supportive to the development of human potential.

Zen meditation has already been mentioned, and whilst it cannot be fully described here (since it must be practiced in order to be 'understood') it is hopefully worth describing in a little more detail. As has already been stated, one purpose of meditation is to 'let go of the ego', but as is quite well known, a particular function or outcome of meditation is that it reduces the unhealthy effects of stress by promoting relaxation. This is referred to in the precepts with relationship to health, the relevant precept being,
"Remember to renew the source,
in order to retain good health."

Although some people consider meditation to be somewhat mystical, and although in some respects it possibly does have a mystical element, it also functions at a very basic anatomical and physiological level. The key to Zen meditation probably lies in the method of breathing which is employed. This is known as 'diaphragmatic breathing' and involves using the diaphragm as a mechanical pump in order to clear the lower lobes of the lungs of stale air. This in turn enables the breathing rate to be reduced without causing oxygen deprivation. The effect of the slowed down breathing rate is that the metabolic rate decreases, and it is this which aids the relaxation response. As physical relaxation progresses, so it seems, the conscious mind 'relaxes' or at least becomes less active. The result is both physical and psychological 'stillness'. On meditative practice, the Zen student is advised in the precepts,
"Seek neither brilliance nor the void;
just think deeply, and work hard.
When still, be as the mountain;
When in movement, be as the dragon riding the wind.
Be aware at all times,
like the tiger which only seems to sleep,
and at all times let the mind be like running water."

To those who do not meditate, it may seem strange that reference to 'the dragon riding the wind' occurs now with regard to meditation, whereas it was used previously with regard to action. However, those who do participate in meditation will understand that although meditation is stillness, it is not without its own energy and that when the diaphragmatic breathing technique has become natural, the action of inhaling and exhaling diaphragmatically is smooth and continuous, and not without its own beauty.

The 'movement' referred to is that of the abdomen rising and falling in regular and rhythmic waves, without disruption. In this way it was likened (somewhat poetically) by the early Taoists to 'the dragon riding the wind'.

The statement which advises us to 'be still, as the mountain' refers to the stability of the sitting posture, for Zen teaches us that when learning meditation, the entire body must be stable so as not to distract us from the psychological aspects of the meditative process. The reference to 'deep thought and hard work' might seem somewhat paradoxical, considering the outcome of meditation, but in this instance, deep thought implies concentration on what is being undertaken, and hard work refers to the fact that meditation, although simple, is far from easy. In telling us that we should 'seek neither brilliance nor the void', the precepts are advising us that it is impossible to meditate if we are consciously thinking of what we hope to achieve, whether it is 'enlightenment' (brilliance) or 'emptiness' (the void). The 'awareness' which is mentioned in the same precept, is in fact (admittedly somewhat obscurely) described in the following line which tells us that the manner in which we should be aware should be like 'the tiger which only seems to sleep'. If we observe such an animal as the tiger when it is in sleep, it is perfectly relaxed, but at the slightest sign (sound or smell) of danger, the response of the tiger is immediate; it is as though the natural preparedness of the animal does not disrupt its equally natural sleep pattern. Finally, 'the mind like running water' is referred to quite often in Zen, and implies that even if we are distracted from what we are doing, the practice of meditation will enable us to return virtually immediately to the previous act. In meditation itself, this implies that even if our meditation is disturbed, we should be able to return to it immediately the distraction has ceased. The fact that this does occur with experienced meditators has been confirmed by the use of electroencephalographs, which record the 'rhythms' of the brain.

As will now be evident, Zen is a mixture of the pragmatic and the idealogical, of the straight-forward and the mystical, of the physical and the psychological, and the prosaic and the poetic. It is perhaps for these reasons that it appeals to such a diverse range of people as attend Zen sesshin around the world. In the two major sects of Zen Buddhism (Soto and Rinzai Zen), sesshin is conducted in a manner which conforms to Buddhist teaching, but Zen Taoist sesshin has no religious formality. This does not mean that it has no formality, but that the formality is concerned more with providing a structure

or pattern within which the needs of the students can best be met. Zen Taoist sesshin usually include, or are followed by an informal 'cup of tea' and discussion on what has occured during sesshin. The Roshi does not usually stay for this discussion (since he or she knows that students feel more free to talk without their teacher being present), but since every Roshi has been (and in many respects remains) a student, it is usually a source of much pleasure to the teacher to know that so many people of different ages and background are able to converse with and help each other. Also, the sound of laughter from the dojo (place of learning) as the students relax after sesshin can also be a source of amusement to the teacher, for Zen contains much humour, and the teacher might deliberately have created a 'diversion' to amuse the students during this informal discussion period.

It is during this period that a student who wishes to talk privately with the Roshi will seek a 'private interview' (known as 'Dokusan' or 'Naisan'), and it is no exageration to describe these inimate discussions as being, on occassion 'magnificent' in their synergic effect, for there can be few, if any relationships which equal the intimacy and understanding which exists between a Zen Taoist teacher and his or her students. It is in part because of the input of energy and length of training which is necessary on the part of the Roshi to gain and retain the skills required that Zen students are told in the precepts,
"Have humility and respect;
give thanks to those from whom you learn,
or who have otherwise helped you."

Although the student is expected to have respect for the Roshi, this does not mean that students are required to accept everything which is said without question. In fact, students are advised in the precepts,
"Know that there is no shame in questioning."

This precept is in fact a condensed version of an aphorism by an early Chinese philosopher, the aphorism being known as 'The Code of Scholarship'. It is, in full,
"To ask may bring a moment's shame,
but not to ask is to remain in ignorance,
and so condemn oneself to lifelong shame."

Sesshin is not the only period in which the student is expected or provided with the opportunity to learn, for Zen Taoism is not a monastic order, but is very much 'in the world'. Outside of sesshin time, Zen Taoists go about their daily lives doing very much the same sort of things as anyone else. It is therefore appropriate that learning should continue outside of sesshin, and students frequently seek an opportunity of applying in their daily lives the precepts which have been learned and discussed in sesshin. For example, the student is told,
"Help those who are suffering or disadvantaged,
and as you yourself become awakened,
help those who seek to make real their own potential."

The term 'awakened' refers to what is hopefully an ongoing process in which the student's own potential is made real. This means that the student is in fact being advised to offer help (by providing help) for anyone who is in any way disadvantaged or suffering, but should take care not to assume the teaching role until he or she has been told by the Roshi that the student has reached a sufficient level of awakening. With further regard to helping others, and also to 'necessary distinction', the student is taught that in order to discover if one is in a position to help others it is often necessary to distinguish between the value placed on something as it relates to oneself, and the value which may be placed upon it by another person. This means that if we ourselves are not thirsty, a glass of waater would be of little or no value, but because it would be of value to someone who is thirsty, we should not consider it to be valueless. To do so would be to think of it only from our own subjective frame of reference, and this would be to think of ourselves as 'the centre of the universe'. The relevant precept tells us,
"Know that a thing or an action
which may seem of little value to oneself,
may be a priceless treasure to another.

As may be appreciated from this example, the precepts are not separate entities, but form an integrated structure of concepts. Although they are expressed in the form of advice, the structure they form is in reality the Zen Taoist frame of reference. A major aspect of this frame of reference is that nothing is static. This is usually expressed in a more positive manner, in the expression, 'all things are in a state of flux'. Our relationship or attitude

to change is therefore considered important, and we are advised in the precepts,
"Accept transience, the inevitable and the irrevocable.
Know that change exists in everything."

The term 'transience' describes the fact that nothing remains for ever, and that the nature of all things and processes is only temporary. The 'inevitable' refers to the fact that although there are some things which we can influence, there are others which we cannot influence and the 'irrevocable' is a reference to the fact that something which has already occurred cannot 'unoccur'. In total, these three terms imply that it is fruitless to wish or pretend that things are different than they are, or that something which has happened did not occur. Whilst this makes sound sense to all of us, it is quite often difficult to prevent such thoughts or wishes from arising, but Zen teaches that the reason for this is the confusion between 'wishing' and 'faith or hope'. Whilst we might have faith in a divinity, or hope that a change will occur to improve a particular state, neither of these is the same as 'wishing' in the delusory sense in which it has been used here. This sort of wishing, although understandable, is not to be recommended, especially since it can easily change to a state of pretending that things are other than they really are; and this will undoubtedly prevent us from discovering just what can and what cannot be influenced. Zen does not teach that we should merely 'allow things to happen' and neither does it teach that we should not respond to situations; but it does help us to discover (through necessary distinction) where it is appropriate to respond or attempt to influence a situation, and where it is inappropriate or without value to do so.

Inability to act, or to determine when it is appropriate to act is considered in Zen to be a barrier to our awakening, and we are told in the precepts that we should overcome these barriers. The relevant precept adtually advises,
"Negate the barriers to your awakening;
discover ther positive in the negative."

This is a reference to a particularly significant Zen teaching called 'The Gateless Gates', in which we are told that there are numerous gateways in life, and that part of our purpose in individual and social development is to learn to recognise and pass through these gateways. The concept of the gateless gates is interesting because it enables us to broaden our frame

of reference by realizing that some things which are usually thought of as negative can in fact be positive, or even that something which is negative can be converted to the positive. If, for example we are too shy to speak in public, this is a negative factor, and therefore something which 'inhibits our awakening'. It is like a locked gate in front of us. However, in overcoming such an inability we 'unlock' or pass through that gate. If we think of a locked gate as a barrier, an unlocked or open gate is a form of exit and entry. In this instance the same gate can act as a barrier, or an exit from or entry to a different 'mode of being', from a state where we were unable to converse in public, to a state wehre we are able to do so. A negative gate or barrier will then have been converted, by our action, into a positive gateway.

Zen does not provide a definitive list of the gateless gates, because any individual has his or her own gates through which to pass. However, there are certain 'gates' through which every individual does pass, two of these being birth and death (referred to respectively as 'the gateway to life' and 'the gateway to eternity'. Birth is considered to be the physical manifestation of our true being, and death, our return to the infinite or eternal from which we come, and in which we dwell for ever.

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This aspect of Zen teaching, the existence of the positive in the negative is difficult for many people to comprehend, especially since it is also taught that both the positive and the negative (Yang and Yin) co-exist in interactive interdependency in what is termed the 'Tai Chi' (symbolised by the Yin and Yang aspects linked together in the two halves of a circle. But even more than this, it is further taught that the Tai Chi is only a way of conceptualizing the infinite or absolute which contains 'all that which is, and all that which is not'. This concept seems to be unique to Taoism and Buddhism, and it is usually only advanced students who enter

'mondo' (question and answer, or discussion) on topics such as these, and such matters are not frequently discussed during normal sesshin. The reason for this (apart from the complexities involved) is that Zen students arae not encouraged to consider abstract or mystical matters until they are quite advanced. Such matters as 'the infinite', and 'eternity', are termed 'the song of the absolute', and we are warned in the precepts,
"Be diligent in your practice,
and on hearing the music of the absolute,
do not be so foolish as to try to sing its song."

This statement is in fact a reference to the difference between experiential learning (learning through experience) and cognitive learning (learning through study). In meditation we lose awareness of the ego, and might sthus sometimes lose awareness of the 'self'. Although this does happen without meditation (and without Zen) for some people, it is more usual for it to occur in a meditative state. It is an essential precursor to deep meditation, and to a state or attitude known as 'kufu' (the technique beyond technique). What the student is being told in the above precept is that although such states can and do occur, they are experiential rather than cognitive, which is to say that their value is in the experience rather than thinking about or discussing the experience. If this seems vague or esoteric, it shuld be considered in the same way as or riding a bicycle, both of which improve with practice rather than with discussion. Although we usually know that this is true, many people nevertheless do discuss how they swim, cycle, paint, etc, but the reason is quite often to seek the approval or praise of others. Whilst it can be constructive to receive honest criticism, when we request it, we usually hope that it will be favourable, and we therefore need to ask ourselves what is our true motive for asking. It should not surprise us if we find that the answer is insecurity.

It is a strong Zen belief that insecurity is a major inhibiter of human development, and that the 'establishment' or ruling faction is most social structures use insecurity as a means of gaining and retaining control over their members. In brief, many people will be prepared to accept considerable lack of personal growth for the sake of security, particularly since we cannot have experienced the result of growth or development which has not yet occurred ... so it is that many of us settle for the security which results from what we believe is the 'status quo'. Zen teaches that there

is no real security other than that which we can find or develop within ourselves. The advice given in the precepts is quite simply,
"Seek security within yourself,
rather than in others."

Whilst many people spend a lifetime seeking a security which in reality does not exist, others might spend their time in a tranquil way, neither seeking nor finding others. Whilst neither of these is strictly a Zen Taoist path, the latter is certainly closer to Taoist teaching than the first. However, it is a Zen Taoist teaching that although we should not strive with egotistical motive, life can be much more rewarding, both to oneself and others, if we are able to find or develop a purpose in life which has meaning for us, and if possible, to society. The precept tells us,
"Seek a meaningful purpose in what you do."

Just what is considered to be a 'meaningful purpose' is difficult to define. This again is not because of any shortcoming in Zen Taoist teaching, but because each of us has a different concept of what is meaningful, and that which is meaningful to one person, may be meaningless to another. The reason for this is that 'meaning' is subjective.

When responding to a situation, we respond, not necessarily to what it is, but to what it means to us. Similarly, finding a purpose in life, or in what we do with life, is not so much a matter of 'what life is', but what life means to us. Without a meaningful purpose we can enter what is known as the 'existential vacuum', this being a state in which existence itself is empty and without meaning. Some people mistakenly think that this is what is meant by the Buddhist term 'Nirvana', however Nirvana is not a state devoid of meaning, but a state which is beyond subjective or objective meaning, and which, if it has any meaning at all, has a meaning which is neither subjective nor objective, but is absolute. Zen Taoism believes that it is very rarely, if ever, possible to develop 'absolute meaning' during one's earthly life, since this period of our existence is material or finite, and it is the finite which exists within the infinite or absolute, rather than the reverse.

It is probably given to very few people that they develop the ability to achieve absolute meaning during their earthly lives. Such an occurrance

is so rare however, that it is beyond the comprehension even of most students who have practiced for many years, and it is therefore very unlikely that discussion on this or similar matters would occur during normal sesshin unless a specific request were made to the Jikijitsu (Director of Ceremonies) by the student group. In common with other matters which might be the concern of a particular student, but possibily beyond the comprehension of the majority, such matters as this might however be a topic for dokusan or nisan.

Whilst the nature of absolute meaning might not be commonly discussed during normal sesshin, the concept of meaningful purpose in life could be a topic for sosan (a short talk or lecture given by the Roshi during sesshin) or subsequent mondo. It is believed in Zen that human beings have free will, and that this is directed in its natural state towards the provision of meaning and the development of a meaningful purpose in life. It is also believed that where this fails to occur, the will may degenerate to power or nihilistic pleasure, or directly to the existential vacuum mentioned previously. A meaningful purpose in life is therefore considered to be important to the psychological health and wellbeing of any individual. As was also stated previously, just what constitutes a meaningful purpose in life can only be determined by the individual, but Zen Taoism believes that there are three essential prerequisites to a meaningful life. Because they are essential they are known as 'the three treasures'. The relevant precept tells us also that Zen Taoism does not condemn or criticise the material aspect of our lives, provided it does not take precedence over the development of meaningful purpose in life. The precept reads,
"Know that even great worldly wealth,
and the accumulation of material things
are of little worth,
compared with the priceless treasures;
love, peace and the freedom to grow."

Such terms as 'love', 'peace' and 'the freedom to grow' serve as an example of the subjective nature of meaning, for they are meaningful to some, but possibly in different ways, and meaningless to others. However, even those people for whom such terms as these are meaningful might have extreme difficulty or reluctance in discussing or describing them. In this sense at least it is not unfair to describe Zen as being somewhat 'mystical', for the word 'mystical' is really nothing other than a term we employ to describe processes

which we cannot fully comprehend through logical analysis. Whilst this is probably true of many esoteric, spiritual or affective mental processes, it is probably nowhere more true than in relationship to the Zen concept which bears the name 'Kufu', and which is probabbly the aspect of Zen which is most concerned with the realization of individual creative potential. Even those whose successful application of Zen is in the creative (or martial) arts are usually unaware of how it works, or unable to explain the process of kufu, through which it functions.

'Kufu' is described in many ways, but it is in fact a difficult state to define or describe with accuracy, and in much of the Zen literature it is refered to as,
"the technique beyond technique",
or more poetically, as
"The one technique which still remains
when all techniques are learnt".

In order to understand such references, it is useful to know that virtually all forms of Zen expression are very much the products of their culture and period, and that they are expressed in a manner designed to appeal to a particular 'student population'. When we also know that the particular expressions quoted immediately above were popularized in the 'Kamakura Period', the period in which the samuri warriors of Japan were beginning to express an interest in the philosophical teachings and techniques of Zen, it perhaps becomes easier to understand why so many of the best known references to 'Kufu' relate to swordsmanship and the other martial arts. The reality though is that this particular concept is probably the most wide reaching and diverse in application of all the Zen Taoist concepts, for 'Kufu' represents a particular aptitude which has a psychological and somatic (physical) manifestation which is possibly the most 'Zen' of all the Zen concepts, namely,
'Transcendence of subject/object dichotomy'.

In the precepts, this process is referred to in conjunction with both creativity and receptivity, the precept being,
"Be creative and receptive,
transcending subject/object dichotomy."

Although it is not easy to explain this concept briefly, it is useful to have at least some idea of its meaning. To this end, we can think of the first part of the phrase as advising us not to forget that an essential part of the creative process is receptivity. To understand the latter part of the phrase, it is helpful to think of it in terms of its constituent elements, these being:
transcendence; to overcome or rise above
dichotomy; to separate or divide into two
subject; the part of speech frequently represented by 'I'
object; the part of speech frequently representing what is accomplished by subject, or the person or thing to whom it is done.

Therefore (in somewhat oversimplified terms) the phrase, 'Transcendence of subject/object dichotomy' represents the ability to overcome (transcend) that which divides or separates (the dichotomy) us (the subject) from what we do, or the person or thing (the object) to which we are trying to relate.

Referring once again to the 'techniques' mentioned in the literature of Zen, and shown earlier, it should now be more apparent that Kufu itself is not a technique at all, or at least, that it is not a technique in the sense of the techniques of painting or swordsmanship, but is in fact something which we might develop 'when all techniques are learnt'; something which might enable us to reach beyond the level of technical ability (although that ability should not be belittled) to the level of creative, aesthetic or artistic accomplishment.

An area of life in which the influence of Zen has been of particular significance is creativity, as witnessed by the now quite frequent use of its philosophy of aesthetics, and adaptation of its unique visual imagery in the fine and graphic arts. Similarly, in literature, the terse, esoteric, but nevertheless hightly aesthetic nature of Zen poetry has been a considerable influence on many modern poets.

For many westerners, the word 'Zen' conjures up two pictures, one being of a person sitting deep in meditation, and the other being warriors locked in combat. These two pictures are in fact very symbolic of Zen, for both

can represent the battle we might engage in when trying to discover our own true nature. Sometimes this battle will be quite ferocious, whilst at other times it can be a quiet and thoughtful process. In either case however, Zen is of course much more than either meditation or the martial arts; it contains a deep philosophy which can be applied to virtually any situation, and has been the source of inspiration to countless individuals and many aspects of Western as well as Eastern society. Its influences range from the creative or fine arts, to the martial arts; from drama to pottery, and from literature to philosophy.

It is probably the martial arts, rather than the fine or creative arts which have served to introduce Zen to the west, and today there is worldwide interest in the various forms of Karate, Judo, Ninjitsu, Kendo, Iaido and Aikido. In world literature there is now a wakening appreciation of Zen poetry epitomised by the Haiku, Waka and Tanka, whilst in music the sound of the Shakuhatchi is no longer strange to our ears. The effect of Zen upon the graphic arts such as surface pattern and fashion is well known to those with an interest in such matters, and in psychology, sociology and international politics, the Zen Taoist influence has been strengthened by the work of such eminent writers as Erich Fromm, Carl Gustav Jung, Abraham Maslow and Dag Hammarskjold to name but four. In ceramics the work of the potter Bernard Leach echos the techniques as well as the philosophy of his teacher, Shoji Hamada, the Zen potter who made rakuware famous.

To those who are unfamiliar with Zen Taoism or Zen Buddhism, it seems strange that a single philosophy could encompass and influence so many areas of life, but to the practitioners of Zen there is nothing surprising in this at all....in fact they would probably be surprised if it were not so. This is not to imply that everything in the world has been influenced by Zen, and neither is it to claim that the most eminent people in every field of work have been influenced by Zen, but it can be said in all honesty that Zen Taoism (the oldest form of Zen) and Zen Buddhism have between them influenced very many people, who through their own application of Zen philosophy have made real their own creative potential, and made a positive mark upon the world, not least of which are the outspoken and sometimes particuleative
or fine arts, to the martial arts; from drama to pottery, and from literature to philosophy.

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2) To undertake the training to avoid taking things not given.
This precept goes further than mere stealing. One should avoid taking anything unless one can be sure that is intended that it is for you.

3) To undertake the training to avoid sensual misconduct.
This precept is often mistranslated or misinterpreted as relating only to sexual misconduct but it covers any overindulgence in any sensual pleasure such as gluttony as well as misconduct of a sexual nature.

4) To undertake the training to refrain from false speech.
As well as avoiding lying and deceiving, this precept covers slander as well as speech which is not beneficial to the welfare of others.

5) To undertake the training to abstain from substances which cause intoxication and heedlessness.
This precept is in a special category as it does not infer any intrinsic evil in, say, alcohol itself but indulgence in such a substance could be the cause of breaking the other four precepts.

These are the basic precepts expected as a day to day training of any lay Buddhist. On special holy days, many Buddhists, especially those following the Theravada tradition, would observe three additional precepts with a strengthening of the third precept to be observing strict celibacy. The additional precepts are:

6) To abstain from taking food at inappropriate times.
This would mean following the tradition of Theravadin monks and not eating from noon one day until sunrise the next.

7) To abstain from dancing, singing, music and entertainments as well as refraining from the use of perfumes, ornaments and other items used to adorn or beautify the person. Again, this and the next rule.

8) To undertake the training to abstain from using high or luxurious beds are rules regularly adopted by members of the Sangha and are followed by the layperson on special occasions.

Laypersons following the Mahayana tradition, who have taken a Bodhisattva vow, will also follow a strictly vegetarian diet. This is not so much an additional precept but a strengthening of the first precept; To undertake the training to avoid taking the life of beings. The eating of meat would be considered a contribution to the taking of life, indirect though it may be.

The Buddhist clergy, known as the Sangha, are governed by 227 to 253 rules depending on the school or tradition for males or Bhikkhus and between 290 and 354 rules, depending on the school or tradition for females or Bhikkhunis. These rules, contained in the Vinaya or first collection of the Buddhist scriptures,, are divided into several groups, each entailing a penalty for their breech, depending on the seriousness of that breech. The first four rules for males and the first eight for females, known as Parajika or rules of defeat, entail expulsion from the Order immediately on their breech. The four applying to both sexes are: Sexual intercourse, killing a human being, stealing to the extent that it entails a gaol sentence and claiming miraculous or supernormal powers. Bhikkhunis' additional rules relate to various physical contacts with males with one relating to concealing from the order the defeat or parajika of another. Before his passing, the Buddha instructed that permission was granted for the abandonment or adjustment of minor rules should prevailing conditions demand such a change. These rules apply to all Sangha members irrespective of their Buddhist tradition. The interpretation of the rules, however differs between the Mahayana and Theravada traditions. The Theravadins, especially those from Thailand, claim to observe these rules to the letter of the law, however, in many cases, the following is more in theory than in actual practice. The Mahayana Sangha interprets the rule not to take food at an inappropriate time as not meaning fasting from noon to sunrise but to refrain from eating between mealtimes. The

fasting rule would be inappropriate, from a health angle, for the Sangha living in cold climates such as China, Korea and Japan. When one examines the reason that this rule was instituted initially, the conclusion may be reached that it is currently redundant. It was the practice in the Buddha's time for the monks to go to the village with their bowls to collect food. To avoid disturbing the villagers more than necessary, the Buddha ordered his monks to make this visit once a day, in the early morning. This would allow the villagers to be free to conduct their day to day affairs without being disturbed by the monks requiring food. Today, of course, people bring food to the monasteries or prepare it on the premises so the original reason no longer applies. As many of you would be aware, in some Theravadin countries, the monks still go on their early morning alms round, but this is more a matter of maintaining a tradition than out of necessity. Also, a rule prohibiting the handling of gold and silver, in other words - money, is considered by the Mahayana Sangha a handicap were it to be observed strictly in today's world. They interpret this rule as avoiding the accumulation of riches which leads to greed. Theravadin monks tend to split hairs on this rule as, although most will not touch coins, many carry credit cards and cheque books.

Let me now deal briefly with the Buddhist attitude to violence, war and peace. The Buddha said in the Dhammapada:

*Victory breeds hatred. The defeated live in pain. Happily the peaceful live giving up victory and defeat.(Dp.15,5) and

* Hatreds never cease by hatred in this world; through love alone they cease. This is an eternal law. (Dp.1,5)

The first precept refers to the training to abstain from harming living beings. Although history records conflicts involving the so-called Buddhist nations, these wars have been fought for economic or similar reasons. However, history does not record wars fought in the name of propagating Buddhism. Buddhism and, perhaps, Jainism are unique in this regard. His Holiness, the Dalai Lama

has never suggested armed conflict to overcome the persecution and cruelty perpetrated by the Communist Chinese occupation forces. He has always advocated a peaceful and non-violent solution. Venerable Maha Ghosananda, the Supreme Patriarch of Cambodia has urged Cambodians to put aside their anger for the genocide of the Khmer Rouge and to unify to re-establish their nation. He has written:

The suffering of Cambodia has been deep.
From this suffering comes great compassion.
Great compassion makes a peaceful heart.
A peaceful heart makes a peaceful person.
A peaceful person makes a peaceful family.
A peaceful family makes a peaceful community.
A peaceful community makes a peaceful nation.
A peaceful nation makes a peaceful world.

Going back to the early history of Buddhism, Emperor Asoka, who, after a bloody but successful military campaign, ruled over more than two thirds of the Indian subcontinent, suffered great remorse for the suffering that he had caused, banned the killing of animals and exhorted his subjects to lead kind and tolerant lives. He also promoted tolerance towards all religions which he supported financially. The prevalent religions of that time were the sramanas or wandering ascetics, Brahmins, Ajivakas and Jains. He recommended that all religions desist from self praise and condemnation of others. His pronouncements were written on rocks at the periphery of his kingdom and on pillars along the main roads and where pilgrims gathered. He also established many hospitals for both humans and animals. Some of his important rock edicts stated:

1. Asoka ordered that banyan trees and mango groves be planted, rest houses built and wells dug every half mile along the main roads.

2. He ordered the end to killing of any animal for use in the royal kitchens.

3. He ordered the provision of medical facilities for humans and beasts.

4. He commanded obedience to parents, generosity to priests and ascetics and frugality in spending.

5. All officers must work for the welfare of the poor and the aged.

6. He recorded his intention to promote the welfare of all beings in order to repay his debt to all beings.

7. He honours men of all faiths.

Not all Buddhists follow the non-violent path, however. A Buddhist monk, Phra Kittiwutthi of the Phra Chittipalwon College in Thailand, is noted for his extreme right-wing views. He said that it was not a breech of the first precept to kill communists. He said that if Thailand were in danger of a communist takeover, he would take up arms to protect Buddhism. Sulak Sivaraksa, a Thai peace activist, reports in his book, "Seeds of Peace" that Phra Kittiwutthi has since modified his stance by declaring "to kill communism or communist ideology is not a sin". Sulak adds that the monk confessed that his nationalist feelings were more important than his Buddhist practice and that he would be willing to abandon his yellow robes to take up arms against communist invaders from Laos, Cambodia or Vietnam. By doing so, he said, he would be preserving the monarchy, the nation and the Buddhist religion. In contrast to the views of Phra Kittiwutthi, Sulak Sivaraksa reports that the Vietnamese monk, Thich Nhat Hanh is of the view that 'preserving Buddhism does not mean that we should sacrifice people's lives in order to safeguard the Buddhist hierarchy, monasteries or rituals. Even if Buddhism as such were extinguished, when human lives are preserved and when human dignity and freedom are cultivated towards peace and loving kindness, Buddhism can be reborn in the hearts of human beings.

In conclusion, I will briefly mention some other issues mentioned in the Syllabus.

The third precept on training in restraint of the senses includes sexuality. A Buddhist should be mindful of the possible effects on themselves and on others of improper sexual activity. This precept would include adultery because this also breeches the precept of not taking what does is not freely given. A relationship with someone who is committed to another is stealing. Similarly in cases of rape and child abuse, one is stealing the dignity and self respect of another. One is also the cause of mental pain, not to mention physical pain so one is causing harm to another living being. Therefore, such behaviour is breaking several precepts.

Marriage is not a sacrament in Buddhism as it is in other religions. Marriage is governed by civil law and a Buddhist is expected to observe the prevailing law in whatever country they live. In the Theravadin tradition, monks are prohibited by their Vinaya rules to encourage or perform a marriage ceremony. The rule states:

Should a Bhikkhu engage to act as a go-between for a man's intentions to a woman or a woman's intentions to a man, whether about marriage or paramourage, even for a temporary arrangement, this entails initial and subsequent meeting of the Sangha.

In many Theravadin countries, the couple will, following their marriage in a civil ceremony, invite the monks to their home to perform a blessing ceremony. They will offer food and other requisites to the monks and invite their family and friends to participate. In the Mahayana tradition the same rule conveys an entirely different meaning. It reads:

Should a Bhikkshu, seek to establish a conducive situation by means of which a man and a woman engage in sexual misconduct, either by himself, by order, or by means of messages, and as a result of his activities the man and woman should meet, he has

committed an offence.

This rule does not preclude marriage but, rather, deals with the monk assuming the role of a procurer for immoral purposes. In Western countries, following the Christian precedent, many Mahayana monks become registered marriage celebrants so that, if called upon, a marriage ceremony can be performed in the temple. Generally, in countries where the law allows, Buddhists accept de-facto relationships. Promiscuity would be frowned upon as sexual misconduct but an ongoing relationship between two people, either within or outside of marriage would be considered moral conduct. As one of the essential Buddhist teachings is that everything is impermanent and subject to change, the irrevocable breakdown of a relationship between a couple would be understood in this light, so divorce would not be considered improper.

As far as bioethical questions are concerned, it is mainly a matter of the attitude of the different traditions or schools of Buddhism. This is tied to the concept of rebirth and when it occurs. According to the Theravadin tradition, rebirth occurs immediately upon death. The body of the deceased is no longer considered as a part of the former being, so such things as autopsies, organ transplants etcetera are allowable. In fact, many Theravadins, especially in Malaysia, encourage the donation of human organs as being the highest form of giving. Often, especially at Vesak, the celebration of the birth, enlightenment and passing away of the Buddha, blood donations are performed in the temple grounds. The Mahayana, on the other hand, believes that there is an intermediate state between incarnations, known as Antarabhava. Most people following this tradition try to avoid touching or moving the body for, at least eight hours after death. This, of course, means that the organs would by then be useless for transfer to another human being.

The Buddhist work ethic and business and professional ethics would, ideally be closely tied to respect for the environment. It is well described in E.F.Schumacher's book "Small is Beautiful":

"While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is the Middle Way and therefore in no way antagonistic to physical well being. The keynote of Buddhist economics is simplicity and non-violence. From an economist's point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern - amazingly small means leading to extraordinarily satisfying results."

Ken Jones in a paper called "Buddhism and Social Action" comments: "Schumacher outlines a 'Buddhist economics' in which production would be based on a middle range of material goods (and no more), and on the other a harmony with the natural environment and its resources.

The above principles suggest some kind of diverse and politically decentralised society, with co-operative management and ownership of productive wealth. It would be conceived on a human scale, whether in terms of size and complexity or organisation or of environmental planning, and would use modern technology selectively rather than being used by it in the service of selfish interests. In Schumacher's words, 'It is a question of finding the right path of development, the Middle Way, between materialist heedlessness and traditionalist immobility, in short, of finding Right Livelihood'".

Despite the theory surrounding Buddhist business practice, greed still seems to be the order of the day in many Buddhist countries. In Thailand, a monk in the north, Acharn Ponsektajadhammo, has been leading a campaign against the environmental vandalism of the timber industry. Tree felling in Northern Thailand has caused erosion, flooding and has economically ruined small farmers. For his environmental efforts, Acharn Ponsektajadhammo has had death threats and was recently arrested. In Japan, another country where the majority of the population is Buddhist, the killing of whales and dolphins is still prevalent. Animals seem to find no place in the group culture of Japanese society.

As may be seen from the foregoing, Buddhist ethical principles are

very noble and in an ideal world their practice would lead to peace and harmony but, unfortunately, as the Buddha has taught, people are motivated by greed hatred and delusion - even Buddhists.

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Not to do any evil,
To cultivate good,
To purify one's mind, This is the Teaching of the Buddhas. (2.)

THE SPREAD OF BUDDHISM

Today, Buddhism is almost extinct in India, the land of its birth. It fell victim to the Arab (Muslim) invaders, led by Muhammad Kasim, in 712 A.D.
'His soldiers slaughtered a large number of 'samanis' (sramanas) who 'shaved their heads and beards'.---- Toward the end of the 8th century the Arabs swooped down upon the prosperous monasteries of Gujarat and destroyed the Buddhist University at Valabhi on the sea coast.' (3.)
However, during the reign, in India, of Asoka (273 - 276 B.C.) Buddhism spread outside India to Sri Lanka and, possibly, Burma (Myanmar)*. It was later adopted by Cambodia, Laos and Thailand. These countries constitute the stronghold of the Theravada or the orthodox school of Buddhism. Another major school, the Mahayana or reformed school, which had its roots in India in the fifth century B.C. spread to China, Korea, Japan and Vietnam, during the early centuries of the current era. An offspring of the Mahayana school, the Vajrayana or Tantric school took root in Tibet in the seventh century and later spread to Mongolia, parts of China and currently has pockets of followers in Korea (Chingak and Chongji sects) and Japan (Shingon sect).

*' According to the tradition preserved in the Ceylonese Chronicles, two Buddhist Monks, named Sona and Uttara, were sent by Emperor Asoka to preach Buddhism in Suvarna-bhumi, which is generally identified with Burma. There is, however, no reliable evidence to show that Sona and Uttara were actually sent as missionaries by Asoka, and the location of Suvarna-bhumi is also not beyond dispute. For, while some identify it with Burma, others place it in Siam or take it to denote, broadly the whole of Indo-China. Barring the story of Uttara and Sona there is no other evidence that Buddhism flourished in Burma before the fifth century A.D.' (4.)

DIFFERENCES BETWEEN THE MAJOR SCHOOLS

The essential teachings of the Buddha are accepted as pivotal to all schools of Buddhism, however, they differ mainly on the emphasis that

they place on certain aspects of the teaching and in their interpretation of the rules (Vinaya) governing the conduct of the clergy (Sangha). The Theravada school claims to adhere strictly to the original teachings of the Buddha as contained in the Pali cannon (scriptures) and it emphasises the goal of personal salvation (Arahant ideal) for the individual follower. The Sangha of the Theravada is expected to observe to the letter the 227 rules laid down in the Vinaya, which includes eating only prior to midday and refraining from handling money. Four of these 227 rules, if broken, entail expulsion of the transgressor from the monastic order. They are: killing a human being, sexual intercourse, stealing and falsely claiming supernormal powers.

The Mahayana school is less rigid in its interpretation of the Teachings and emphasises the importance of the follower's becoming a Buddha for the salvation of all living beings (Bodhisattva ideal). The Sangha observes strict vegetarianism (unlike the Theravada where vegetarianism is optional) but eat in the evening. This change of eating rules became necessary when the Teaching spread to colder climates. The post-midday meals are regarded as medicine. The rule prohibiting the handling of money has been seen by the Mahayana Sangha as impractical in today's world, and it has been reinterpreted as not amassing wealth, whilst a transgression of the celibacy rule entails only demotion in some sects of the Mahayana. Other Mahayana sects, notably in Korea and Japan, admit married priests.

The Vajrayana school is essentially the same in its interpretation of the Teachings as the Mahayana but it stresses the importance of the acceptance of a personal Guru (teacher) who initiates his followers into the, so-called, secret teachings (Tantra). Neither the Theravada nor the mainstream Mahayana schools accept that there are such things as 'secret teachings' in Buddhism. The Gelugpa sect of the Vajrayana is the only Tibetan sect that insists on the celibacy of its clergy.

BUDDHISM COMES TO AUSTRALIA

Apart from the traditional Koorie (Aboriginal) religion, which has existed on Australian soil for at least 40,000 years, it is suggested, by some anthropologists, that Buddhism may have been the earliest

non-indigenous religion to reach our shores. Between 1405 and 1433, the Chinese Ming Emperors sent an armada of sixty two large ships under the command of Cheng Ho, to explore the south. Evidence exists that several ships of this armada landed on the Aru islands, 480 kilometres north of Arnhem Land, but whether they set foot on the mainland is not confirmed. Professor A.P.Elkin seems convinced that certain Koorie practices such as the belief in reincarnation, psychic phenomena and mental cultivation can only be explained in the light of early contacts with the Orient. Unfortunately, no hard evidence exists to support his hypothesis.(5.)

In 1882, a ship called the "Devonshire" arrived in Mackay, Queensland, where two hundred and seventy five Sri Lankans were landed. Two days later, another two hundred and twenty five Sri Lankans disembarked at Burnett, to be met by an angry group of 'Anti-Coolie Leaguers' who pelted stones at them. This violence was met with retaliation by the Sri Lankans who drew knives to protect themselves. This racist encounter later came to be known as the 'Battle of Burnett'.(6.) A certain Bastion Appo is recorded as having sworn an oath on a 'Buddhist Bible' when bringing assault charges against an Australian in a Mackay Court in 1885. This 'Buddhist Bible' is thought to have been a Buddhist textbook which the Sri Lankans had brought with them. (7.)

During the 1890's, almost five hundred Sri Lankans, mainly pearlers, settled on Thursday Island and established the first Buddhist temple in Australia. It is thought to have occupied the site where the post office now stands. All that remains to remind us of this Buddhist community are two Bodhi trees (Ficus religiosa) descendants of the original tree under which the Buddha sat, when he attained Enlightenment, more than 2,500 years ago. Despite his minor flirtation with Buddhism, it was Alfred Deakin who introduced the Immigration Restriction Bill in 1901 which was the forerunner of the notorious White Australia Policy. (8.) This heralded the decline of Buddhism in Australia for the next fifty years.

It was not until the early 1950's, inspired by the visit of the American born Buddhist nun, Dhammadinna, that the Buddhist Society of New South Wales was formed under the Presidency of Leo Berkeley, a

Dutch born Sydney businessman. This society is the oldest Buddhist organisation extant in Australia. Its membership was and still is comprised mainly of people of Anglo-European ethnic background.

In November, 1960, a lineage holder in the Chinese Cha'an (Zen) sect arrived in Sydney, where he stayed until the end of 1971. He was the famous master Hsuan Hua. (9.) He gained the impression that there were no Buddhists among the local Chinese community as he was largely ignored and, was, at one stage, on the verge of starvation due to the lack of support. At the end of 1961, he left for California, where, with the support of his many followers he established a monastic centre known as the 'City of Ten Thousand Buddhas'.

It was not until the 1970's and 1980's that true ethnic Buddhism made its appearance and became firmly established in New South Wales.

THE ETHNIC BUDDHIST COMMUNITIES OF NEW SOUTH WALES

The Burmese

In 1987, Sydney's small Burmese community rented a cottage at North Parramatta to serve as a temporary Buddhist Vihara (monk's residence and place of worship) as the first step towards establishing a permanent Burmese temple in the Sydney area. The Abbot, Venerable Sayadaw U Zagarabhivamsa, took up residence there in January, 1988. He is a highly respected teacher and scholar, being formerly a professor at Nalanda Buddhist Institute in India. In 1989, larger premises were purchased by the Burmese Buddhist Society at Merrylands, also in the Parramatta district from where it currently conducts its activities.
Many of the local Burmese community are middle class professionals, some of Chinese ethnic background, who were expelled by Ne Win during one of his purges of non-ethnic Burmese.

The Chinese

On January 23rd, 1972, Eric Liao, a Chinese businessman, formed the Chinese Buddhist Society of Australia. Initially, he invited Venerable Somaloka to conduct services in a garage adjacent to his home. With the assistance of Bill Jong, another businessman, he acquired more central and suitable premises in Dixon Street, in Sydney's Chinatown district. This newly established temple in Dixon Street was later named "Prajna

Temple". A tragic fire destroyed the premises on November 14th, 1985. All that remained after the fire was the statues of Sakyamuni Buddha, Kwan Yin Bodhisattva, Ksitigarbha Bodhisattva and approximately one thousand books, including the Tripitaka (Buddhist canonical literature). The abbot of the temple, Venerable Sik Chee Ming, and his supporters later re-established the temple at Hornsby, a northern Sydney suburb. In 1989, premises in Dixon Street, vacated by the Chinese See Yup Society, were acquired and the central Chinese community, again, has a place of worship.

The form of Mahayana Buddhism followed by most Chinese and, indeed, the Vietnamese, is a fusion of Cha'an (Zen) and Pure Land (Messianic Buddhism). As Paul Croucher (10) observes:
'The elemental Chinese religion is, of course, a kind of nature polytheism, onto which aspects of Confucianism, Taoism, and Buddhism have been grafted. The Chinese brought with them a syncretic blend of beliefs and practices in which the demarcations were ill-defined and the influence of Buddhism only mild. As in China, those who identified themselves with Buddhism probably amounted to no more than one per cent of the population. Most were content to wear 'a Confucian crown, a Taoist robe, and Buddhist sandals', and when pressed had some difficulty in describing the religion they practised.'

Although a small number of the Chinese Buddhist community in Sydney is very devout, the greater number is quite pragmatic regarding religion and regard it as solely of use in rites of passage. A monk who eschews non- Buddhist practices amongst his congregation is Venerable Tsang Hui, who arrived in Australia from Taiwan in 1977. In 1979, from a rented house in Redfern, an inner city suburb, he established the Hwa Tsang Monastery. Being a qualified school teacher as well as a Buddhist monk, he employed the 'skilful means' of attracting young people to the Monastery by conducting classes in academic subjects. The monastery later moved to Greenacre, where regular religious services were conducted and later to a second location at Homebush, where a new monastery has been built. In addition to conducting religious observances, the monastery continues to attract many high school students to its daily classes in Buddhism, chemistry, Chinese language, English, general science, physics and mathematics. Due to

these special classes, many of the students gained places at Sydney's universities and have later graduated to the professions. As an outcome of these Buddhist students attending the universities, joined by overseas students studying in Australia, university Buddhist societies were formed in the early eighties. The first student society was the University of New South Wales Buddhist Society, also known as UNIBUDS, which was founded, in 1981, with Venerable Tsang Hui's support. It was followed a year later by the formation of the Sydney University Buddhist Society. The proposed development for the recently opened Hwa Tsang Monastery at Homebush, in the Strathfield Municipality, created a furore among some of the older Australian residents of the district. Although figures are not available for the Strathfield Municipality alone, the 1986 Commonwealth Census reveals that in the Inner West Region of Sydney, of which the Strathfield Municipality forms a part, 10,513 residents are of Asian ethnic background - a not insignificant number. (11) An intensive letterboxing campaign under the names of H.J.Heath and Marie Heath J.P. (next door neighbours of Ven.Tsang Hui) stated:

If this type of development is allowed in A2 Class residential area your street may be next, or even the back garden next door. The value of your home, your most valuable asset will be eroded. What some people or organisations would like to put in our garden suburb!!! It WAS called "Oasis in the West" in our Council's Centenary year JUST three years ago!!! I know that most of us have worked all our adult life to own a place of our own to relax in, in the evening of our life. Not to be faced with a fight to maintain our peace and tranquillity and protect our landscape and view, and the sight of native birds feeding in our garden and nestled in the many trees, that would be affected by this proposed development. Please act now, you have only until 4 p.m. Friday 19th August, to protest in writing. You may view the plan and model as suggested in the letter (from the Council), but your own intelligence will paint in your mind's eye this hideous development to a back garden landscape. (12)

The Strathfield Municipal Council, noted as one of the most conservative councils in Sydney, despite receiving 890 individual letters and a petition containing 840 signatures supporting the application and a petition, organised by the Heaths, containing 273 signatures opposing it, unanimously rejected the Monastery's

development application, so an appeal was lodged with the Land and Environment Court of N.S.W.. Venerable Tsang Hui stressed that should the Buddhist community accede to the Council's decision without putting up a fight, the door would be open to all other Councils to reject development applications for religious premises from the minor religions. Mr. Justice Cripps of the N.S.W. Land and Environment Court ruled, on June the first, 1989, in favour of the Monastery's development application. He stated in his judgement:

It became plain that the intensity of the opposition to the subject development was, in some instances, influenced by the circumstance that the religious institution was a Buddhist monastery. All residents were at pains to volunteer that their views were not "racist" and I accept their assessment of their objections. The question of what does or does not qualify as "racism" was not explored in the proceedings but because the word was bandied about during the course of the hearing, I feel bound to express my opinion that I do not think any objector is a "racist" just because he or she objects to a Buddhist temple functioning next door or in the near vicinity. It was stated explicitly by some and was implicit in the evidence of others that the opposition would not have been so intense had a comparable Christian establishment been proposed. By way of illustration, none of the residents seems to be duly concerned about the activities of the Lutheran church (nearly opposite). It is made clear by the evidence, there is a need for the monastery in the sense that there are many people who wish to congregate as Buddhists. The subject land is zoned residential but churches and educational establishments are permissible in residential areas. There are many churches in residential areas in Sydney, some of which have functions and undertake activities more intrusive than the subject proposal. It is, of course, not possible to speculate on the attitude Mr. and Mrs. Heath will have to the development if it proceeds. I am, however, confident that most other people who have expressed hostility to the concept will, with the passage of time, accept the monastery in the same way they presently accept the Lutheran church. (13.)

Reluctant to accept the umpire's decision, the Heath's formed an organisation called 'Strathfield Overdevelopment Saviours (S.O.S.)' which enlisted the support of the local State Member of Parliament, Paul Zammit, who possibly saw political mileage in siding with

racists. He requested the Council to seek further legal advice in the hope that an appeal could be lodged against the judgement. In a letter to the Town Clerk, he wrote:

I therefore respectfully request Council to urgently call an extra-ordinary Council meeting to discuss this matter in the hope that a second legal opinion be obtained with the full knowledge of certain inconsistencies and possible moral turpitude that have come to light. Should Council decide to proceed to hold this meeting I strongly urge that S.O.S., on behalf of the residents, attend this meeting. (14.)

A copy of this letter was circulated to the local residents. When Ven.Tsang Hui's solicitor queried Zammit regarding his allegation of Immoral turpitude', he suggested that he suspected that the signatures on the Monastery's petition were faked. He withdrew this comment after it was suggested that a defamation action could result unless he did. The Town Clerk wrote to the N.S.W. Minister for Local Government and Planning, Mr.Hay, requesting that he overturn the Court's decision. The Minister replied:

I have noted the Council's views on the development, however, the council has presented its case to the Land and Environment Court and I have no power to overrule decisions of the court. It is therefore inappropriate for me to meet with the council to discuss the issues. Should the council wish to pursue the proposal further within the court, it should seek further legal advice. (15.)

The Council's 'further legal advice' was that there were no grounds for an appeal. Many councils and citizens of Australia still seem slow or resistant to accepting the policy of multi- culturalism. This causes much hurt, not to mention expense, in our new citizens and causes them to feel that one law applies to old Australians whilst the new have a constant battle for the acceptance of their lifestyles and culture.

The Hwa Tsang Monastery is not alone in facing trials and tribulations with Councils and local residents. The Taiwan based Fo Kwang Shan organisation, is currently constructing a huge multi-million dollar complex on a ten hectare site at Wollongong, south of Sydney. After a minor battle with the Wollongong City Council over its increasing the originally agreed price for the land, (16.) a bitter newspaper debate ensued in the 'Letters to the Editor' column. Fortunately, they had the support of the then Lord Mayor, Alderman Frank Arkell, who was also

the local State Member of Parliament, so they are currently proceeding with the project which will comprise three prayer halls, two meditation halls, twenty classrooms, a dining hall for 500 people as well as sleeping quarters. Fo Kwang Shan also maintains centres in Hong Kong and in Los Angeles. This latter centre was the venue for the 16th Conference of the World Fellowship of Buddhists in 1988, the first time that it was held outside Asia.

Another ethnic Chinese religious group, whose members are mainly refugees from the Indo-Chinese countries, has constructed a temple at Bonnyrigg, west of Sydney, which is one of the largest in Australia. This is the Confucianist, Buddhist cum Taoist lay organisation, the Australian-Chinese Buddhist Society. Future plans involve the construction of a school for the young and a retirement village for the elderly. This temple is one of the few serving the Indo-Chinese community which is completely privately funded.

The Khmer (Cambodians)

Resulting from the genocide wrought on the Cambodian people by Pol Pot and his Khmer Rouge henchmen and the consequent invasion and occupation of Cambodia by the armed forces of the Peoples Republic of Vietnam, many refugees fled to the freedom of Thailand. These people, who, under the fanatical policies of the Khmer Rouge, were forced to labour for sixteen hours a day with little food, had lost all of their possessions. Many of their relatives and friends, especially the educated, the professionals and the monks, had been slaughtered. They looked to the compassionate countries of the 'West' for resettlement so that they could resume what was left of their shattered lives. Australia accepted many of these industrious people and the various Governments provided some assistance in their resettlement. Buddhism is central to the lifestyle of the Khmer people and their fondest wish, after their arrival in Australia was to have a Buddhist monk to minister to their spiritual and social needs. Due to the genocide, very few monks survived to satisfy this need. In the mid 1980's, the Venerable Long Sakkhone, a Cambodian Buddhist monk arrived to take up residence in Sydney. The community rented a rather run-down cottage in Fairfield, a Western suburb of Sydney, to serve as a temporary monk's residence and temple. The then Minister for Housing in the N.S.W.

Government, the Hon.Frank Walker, later arranged for the lease of a tract of land adjacent to a large shopping Plaza at Bonnyrigg to the Khmer Community of N.S.W. for the purpose of constructing a community centre and temple. Construction of the first stage of this Cambodian centre, comprising a community hall, office and amenities block as well as a monk's residence has already been completed and was officially opened by the Premier of N.S.W., the Hon.Nick Greiner on Saturday the 10th of February, 1990. The temple building, itself, being large, complex and expensive will have to wait for another day. The Khmer community is divided politically, with some supporting Prince Norodom Sihanouk (FUNCINPEC), others Son San (KPNLF), whilst a small number support the Vietnamese 'puppet' government of Hun Sen, however, they are united in their devotion to Theravadin Buddhism and, irrespective of how poor their circumstances in their new country, they generously support the temple and the religion generally. One would imagine that, in the light of the horrific experiences suffered by the Khmer community prior to their arrival in Australia, psychosis would be prevalent. Such is not the case, however. The Khmer people attribute this to their devotion to the teachings of the Buddha and are thus accepting of change, sorrow and their karmic circumstances.

The Koreans:

During the past 600 years, Buddhism has undergone turmoil in Korea. Cha'an (Zen) Buddhism was introduced from China in 372 A.D. and fused with the indigeonous Shamanism. (17.) The Choson kings, who ruled from 1392 until Japan annexed Korea in 1910, favoured Neo-Confucianism and ruthlessly suppressed Buddhism, forcing it out of the cities and towns and confining the temples to the remote mountains. During the Japanese occupation, Buddhism again gained favour but the celibate monks were forced to marry. Following liberation in 1945, the main sect, Chogye, re-instituted celibacy for its clergy whilst several of the minor sects persisted with married priests. Following the Korean war, Korea came under American influence and an influx of Christian missionaries, especially of the aggressive fundamentalist variety, invaded Korea. What was formerly a Buddhist stronghold, now sees half of its population following Christianity. The results of this tumultuous period in Korean history has, to a significant degree, manifested itself amongst the Korean Buddhist migrants in Australia. Early in

the 1980's, the Korean Dharmakaya Society was formed at Summer Hill, a western suburb of Sydney. In 1984, a monk, Venerable Jin Sang Sunim, arrived from Korea and premises were leased at Earlwood to serve as a residence and temporary temple, known originally as Hong Boep Sa and later renamed Dharma Sa. Venerable Jin Sang left Australia early in 1985 and was replaced by Venerable Jang San Sunim, who arrived on the first of April, 1985. An uneasy relationship developed between the monk and the Committee of the temple. By October, the dissent had become so untenable that the Venerable Jang San was forced to leave the temple, together with those members of the congregation who remained loyal to him. By December, 1985, a new Korean temple, Bul Kwang Sa, was established at Summer Hill with Venerable Jang San as its Abbot. His visa expired early in 1986 and he returned to Korea. After returning to Australia in January, 1988, as a permanent resident, he resumed his duties of ministry to the spiritual needs of the Korean community at the Bul Kwang Temple. The Committee of the Korean Dharmakaya Society later sponsored a Bhikshuni (female monk), Venerable Jung O Sunim, in October, 1986, to take over as resident spiritual teacher. Again, conflict arose between Jung O Sunim and the temple committee and she was dismissed in September, 1988. Many of her supporters severed their connection with the Korean Dharmakaya Society and established yet another temple, Kwan Eum Sa, at Belmore, an inner Western suburb, with Ven.Jung O Sunim as its presiding abbot. Yet another Bhikshuni, Venerable Ja Young Sunim, arrived in 1989 to serve the needs of the Korean Dharmakaya Society. The Society has since vacated its Earlwood premises and established itself at Campsie, Sydney's main centre of Korean migrants. Meanwhile, trouble arose at the Bul Kwang Temple at Summer Hill. An assistant monk, Venerable Dok Jong Sunim had joined Venerable Jang San. The President felt that, as he and the committee were meeting the expenses of the temple, the monks should confine their activities to performing ceremonies and all major decisions should be vested in the committee. The situation became so tense that Venerable Jang San formed the opinion that the temple was serving more as a Korean social club, providing a venue for Koreans to meet and discuss issues back home. He felt that they had no real interest in practising Buddhism so he returned to Korea in mid 1989, leaving Venerable Dok Jong to conduct the religious ceremonies. Soon afterwards Venerable Dok Jong Sunim also departed, leaving the Bul

Kwang Temple without any monks to serve the congregation. Many people in the Korean Buddhist community feel a deep sense of shame over the turbulent history of Korean Buddhism in Australia. Moves have been initiated by the new committee of the Dharma Sa Temple (Korean Dharmakaya Society) to unite the three temples and to resolve the past differences which have been so damaging to the progress of Korean Buddhism in Australia. With a spirit of goodwill the Korean community is striving for reconciliation and, hopefully, they will leave in the past what belongs in the past and will firmly establish the Korean Buddhist tradition in their new home. Won Buddhism, a fairly recent evangelical sect from Korea, is currently establishing itself in Sydney. A nun from this order arrived in 1990. Won Buddhism is a fusion of Son (Zen) and Confucianism and has, as its object of worship, a circle, symbolising the Void which 'contains everything and is perfect' (7), rather than the traditional Buddha image. Won Buddhism is celebrating the centenary of the birth of its founder, the Venerable Master Sotaesan, in 1991.

The Laotians:

The Lao society is inseparable from Buddhism - they have been Buddhist for nearly a thousand years. 95% of the country are rice farmers and rural life revolved around the village Wat (temple) where the monk acted as teacher, doctor and spiritual adviser. Throughout the feudal and colonial periods, the Sangha - the order of monks - remained the main institution in the country. The monks were held in tremendous esteem as moral and spiritual arbiters as well as the most learned of the community. (19.) In 1975, the Pathet Lao defeated the army of the royalist Buddhist monarchy and many Lao people fled from the communist tyranny across the Thai border. Many have since settled in Australia. The community divided into two factions - one supporting the former monarchy and the other, feeling dominated by the educated middle class, wishing to follow an independent path. In the mid eighties, the Lao refugees welcomed the arrival of their first monks to serve the spiritual needs of their community. The Lao Community Advancement Co-operative, the pro-monarchist group, purchased a two storeyed premises at Cabramatta West, known as Wat Prayort Keo Dhammananaram, to serve as a temporary residence for their monks and a meeting place for religious

observances. They were later granted, by the N.S.W. Government, the lease on some land at Bonnyrigg for the purpose of, eventually, establishing a temple and community centre. The Foundation Stone Laying Ceremony was held on Sunday, 20th of August, 1989 and construction is scheduled to commence early in 1990. For many years the independent Lao Association of N.S.W., rented premises on the Hume Highway at Cabramatta as a temple and residence for their Abbot, Ven.Thongsoun Phantha-Oudom and their monks. The temple, known as Wat Buddhalavarn later became independent from the Lao Association and the Abbot was appointed as President. Early in 1988, a cottage was purchased to serve as a temporary Vihara (residence and temple) until land for a temple could be acquired. Moves were made in 1988 to unite the two Lao temples but, although the monks from both temples strongly supported it, suspicions about the motives for the merger still lingered amongst the laity, especially those from Wat Buddhalavarn, and such a conjunction now seems more remote than ever. The occasional combined ceremonies, that occurred before the attempted merger, have now completely ceased.

The Malaysians:
June, 1985 saw the arrival of Venerable Mahinda, who had a long association with both the Buddhist Missionary Society (B.M.S.) in Kuala Lumpur and the Singapore Buddhist Mission, on a one month missionary lecture tour of the eastern States of Australia. Whilst here, he realised the fertile ground ready for cultivating the Dhamma (the Buddha's teaching). An application was lodged, prior to his return to Malaysia, for his permanent residence visa. This was granted and he returned in July, 1986. He was appointed Bikkhu (monk) in Charge of the Hock Cheng See Buddhist Vihara at Ambarvale, a suburb of Campbelltown, south of Sydney. This Vihara had previously been purchased by some monks from Malacca, Malaysia and the trustees had invited Ven.Mahinda to use it as his residence. It was in August, 1986, that Venerable Mahinda suggested that an Australian Buddhist Mission could be set up on similar lines to the B.M.S. and the Singapore Buddhist Mission. During its formative years the Mission has organised several meditation retreats, Buddhist Youth Camps with participants from several ethnic groups including Australian born, Burmese, Cambodian, Malaysians, Sri Lankans and Vietnamese. The aim of

the camps was not only to plant the seeds of Dhamma so that future Bodhi trees might grow but to promote mutual understanding and friendship among the diverse groups who make up our multi-cultural Australian community. In 1989, the Mission sponsored the two year visit to Australia of Ven.Acharn Yantra, a famous Thai meditation master and, in 1990, is sponsoring the visit of a senior Sri Lankan monk to minister to Sydney's small Sri Lankan community. The Mission's main aim is to complement rather than to duplicate the activities already being so ably performed by the other Buddhist organisations.

The Sri Lankans:
On the 9th of May, 1971, Venerable Ratmalane Somaloka, a Sri Lankan born monk, arrived in Sydney to become the first permanent resident member of the Buddhist Sangha in Australia. He ministered mainly to Buddhists of European ethnic origin. In May, 1973, the Australian Buddhist Vihara was opened at Katoomba, in the Blue Mountains, west of Sydney. This was the first Buddhist temple in New South Wales and the culmination of a dream of Venerable Somaloka and his devotees. Despite the optimism which greeted the founding of Australia's first Buddhist Vihara, since then, all has not been a bed of roses. A sign on the gate of the Vihara, "Private Property", is a significant indicator of its policies. Despite the Sri Lankan origins of Venerable Somaloka, the local Sri Lankan Buddhist community was discouraged from visiting the Vihara. It was only after the arrival of Venerable Pemananda, another monk from Sri Lanka, who was invited to assist in the activities of the Vihara, that the Sri Lankan community was granted limited access. The Bhikkhu (monk) who followed Ven.Pemananda's stay, Ven.Sugananda, was most unimpressed with the exclusiveness of the Vihara's policies and threatened to leave unless visitors were granted freer access. Some Blue Mountain's residents who wished to study the Dhamma (the Buddha's teachings) and to practice meditation claim that they were actively discouraged from attending the Vihara. As the result of an alleged breach of a major Vinaya rule by Somaloka, many of the original supporters have since withdrawn from its activities. Currently, the majority of Sri Lankan Buddhists, who follow the Theravadin school, attend the Thai temple or "the Australian Buddhist Mission.

The

Thais:

In 1975, a magnificent Victorian house, now known as Wat Buddharangsee, was purchased in the inner city suburb of Stanmore. The opening ceremony, on Vesak Day, 25th of May, 1975, was performed by His Royal Highness, Crown Prince Vajiralongkorn, in the presence of His Highness Ven.Somdet Phra Nyanasamvara, the Buddhist Patriarch and ten visiting Bhikkhus (monks) from Thailand. Although Wat Buddharangsee is essentially a Thai monastery, Ven.Phra Khru Sukumaphirak, the abbot, has ensured that it serve the needs of the Lao, Khmer, Malaysian and Sri Lankan communities as well as a significant group of Anglo-Europeans who regularly attend the nightly meditation sessions. Wat Buddharangsee has proved to be one of the most popular Buddhist meeting places, in the true spirit of multiculturalism, in the Sydney area.
Such has been its success, that it has rapidly become too small to adequately serve its large congregation so, a large tract of land was purchased at Leumeah, south of Sydney, where a traditional Thai-style forest monastery, Wat Pa Buddharangsee, was opened in May, 1988. The Stanmore premises has been retained to serve the needs of the inner city Buddhist community.

The Tibetans

Sydney's Tibetan community, numbering less than twenty, must constitute, perhaps, the smallest of the ethnic groups, yet, Tibetan Buddhist organisations make up one third of the many Buddhist organisations in Sydney. Tibetan Buddhism attracts many followers of Anglo-European background. Many of the local Tibetans were formerly Buddhist monks either in Tibet or in India following the Chinese occupation so they are often called upon to serve as teachers or translators for visiting lamas. Many of the Anglo-European followers have joined with the Tibetan community in protests at the Chinese genocide and persecution of the Tibetan clergy. The Tibetans are saddened and disappointed with the Australian Government's neglect of the plight of their country, preferring not to offend the Beijing regime lest it affect our trade. They have a strong supporter in the N.S.W. Attorney General, John Dowd, however, who has often bravely spoken out about the complacency, of both the Liberal and Labour Parties, about the Tibetan situation.

The Vietnamese

At the end of 1979, a group of Vietnamese refugees met at a restaurant in Glebe, an inner city suburb, and formed the Vietnamese Buddhist Society of N.S.W. The first religious ceremonies organised by the Society were held at the Thai temple, Wat Buddharangsee, at Stanmore. Premises at Lakemba, a western suburb, were later leased by the Society, to serve as a temporary temple, prior to the arrival of their monk, Venerable Thich Bao Lac. Problems with the local council and racism from the local residents forced the Society to seek Government assistance to find a more suitable place and to establish a more permanent place of worship. Land at Bonnyrigg, an outer western suburb, was leased to the Society by the Housing Commission of N.S.W.. Today, on this land stands the first, purpose built, Buddhist temple in metropolitan Sydney, the Phap Bao Temple. A large statue of the Bodhisattva Kwan Yin forms a dominating landmark at the entrance to the temple. Actually, the first Vietnamese monk to arrive in Australia was the senior teacher, Most Venerable Thich Phuoc Hue, who set foot on our soil in 1980. In 1981, he formed the Vietnamese Buddhist Federation of Australia, which currently has branch temples in all Australian States with the exception of Tasmania, which has very few Vietnamese refugees. At its Biennial Conference in 1987, the name of the Federation was changed to the United Vietnamese Buddhist Congregations of Australia. He established the Phuoc Hue Temple in a large garage at the rear of a cottage in Fairfield, which served as a monk's residence. Again, racism and the local council's insensitivity to the needs of the refugee communities, forced the Vietnamese Buddhist Federation to seek Government assistance in finding a suitable place for a temple to serve the spiritual needs of Sydney's large Vietnamese Buddhist community. The then Premier of N.S.W., the Hon.Barrie Unsworth, responded by making available an unused school premises at Wetherill Park, an outer western suburb. The foundation stone for the new Phuoc Hue Temple was laid by him in October, 1987. A splendid temple premises, which will be a major showpiece of Sydney, is currently under construction on this former school land. The Vietnamese community is divided politically, hence the two temples. The Phap Bao Temple was established by Vietnamese who were in Australia, as students or diplomats prior to the 1975 fall of Saigon. The Phuoc Hue Temple serves the 'boat people', who view those, who didn't

personally experience Communist oppression, with suspicion. They claim that many of the people from the Phap Bao Temple are not vigorous enough in their opposition to the current government in Vietnam. Both temples support a youth movement called "The Young Buddhist Family" which is similar to and affiliated with the Boy Scout Movement.

The Administrative Structure

Traditionally, Buddhist temples are autonomous, although, in 1902, Thailand instituted the Buddhist Order Act, which brought the Sangha under its own bureaucratic control. Laos and Cambodia followed suit (20). An attempt was made, in Sydney, in 1988, to institute a Sangha Council as an advisory and administrative body, but due to the diversity of Buddhist traditions with differing Sangha rules and few of the monks having a common language, it became unworkable and was eventually disbanded. As previously mentioned, the Vietnamese Buddhists in Australia have established the United Vietnamese Congregations of Australia as an umbrella body. With few exceptions, the Vietnamese temples in all States of Australia are affiliated with this body which meets biennially to elect its council. The Buddhist Council of N.S.W. was established in 1985 to service the needs of the local Buddhist organisations. During its relatively short history, the Council had gained the respect and support, not only of the members of the Buddhist community, but especially that of both the Commonwealth and State Governments. The Council provided assistance and advice to the Buddhist community generally, but the bulk of its work involved support to the special needs of the ethnic Buddhist communities. Council was the co-ordinating body for the organisation and resource supply for the teaching of Dharma to Buddhist students in N.S.W. State Schools. Combined Vesak celebrations (Buddha's Birthday) were organised each year, bringing together, in a greater spirit of understanding, the many traditions that comprise the Sydney Buddhist community. The Council maintained liaison with various Government Departments and acted as a lobby group to promote the rights and interests of all Buddhists. Although it boasted a membership of twenty three organisations, at it annual General Meeting in 1989, it was unable to gain a quorum and its operations were temporarily suspended, however, at a well attended meeting called in September, 1990 to consider the future of the Council, a new committee was elected and a revised

constitution ratified. A feature of the re-established Council is a Sangha Committee to act as a consultative and advisory body. A national body, the Buddhist Federation of Australia, was formed in 1952, but it has failed to gain the support of the majority of Australia's Buddhist organisations, having only seventeen member organisations in the whole of Australia in 1989. Its biennial conference, due to be held in January, 1989, had not been held by the time of writing this paper - nearly two years after its due date.

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CHAPTER ELEVEN
EVERY DAY IS A GOOD DAY

If Zen is to be of any use to our lives we must be able to bring what is discovered to our daily life. Zen does not remove us from life and the world but gives us the insight necessary to help better it. As a practitioner one has the freedom to take the teachings to what ever purpose one desires. In other words one can live in monastery as a priest or nun or one may return to their regular lives to inspire and teach the principles of Zen to their friends, neighbors and family.

The ability to apply the teachings of Zen to daily life is very important. Zen uses our ordinary life as a vehicle to enlightenment. One must always keep mindful of what one does. One must understand the importance of ordinary activities, that they are methods of Zen.

Although knowledge is looked up on in the west as a key virtue, it is not so in Zen Buddhism. Action is more important, and knowledge that can not be used to enhance life is of little value. It is interesting that many people from the west read all about the benefits of Zen and try to intellectualize the experience with out ever really having it. Although this can be beneficial in following the path it can never substitute for the actual experience.

As mentioned before Zen practice is not only done during periods of sitting but practice extends to the times we are just doing our normal duties. In this way we will find that everyday is a good day. The reality is that everyday is just a day there are no good days or bad days. It is up to our attitudes to decide. Life is always in a state of change and there is nothing wrong with this because it is teaching us something each day. If we can only detach ourselves from the past and enjoy what we have right now, how much better will we feel? We must learn to flow from one moment to the next. If we can do this, everyday will be a good day.

"Our life is a gleam which comes and is gone,
As springtime offers blossoms to fade in the fall
Earthly flourish and decline, O friends, do not fear at all.
They are but a drop of dew on the grass of morn!"

Van-Hanh

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[Last updated: 30 March 1992]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

TRADITIONAL EVENING CLOSING CEREMONY

Jiki and Jisha leave dojo as third repetition of Great Vows begins. At end of Great vows, Jiki on drum and Jisha on bell signal the time thus. If it is before 9 p.m., Jiki hits drum 8 times, and Jisha signals which third of the 8th hour it is, e.g. if l0 to 9, with three bells. Each bell denotes 20 minutes. If it is after 9 p.m., Jiki hits drum 9 times. and Jisha indicates what third it is with the bell.

JIKI AND JISHA SHOULD BE AWAY AND SEPARATE, AS THOUGH ANSWERING EACH OTHER ACROSS A SPACE.

JIKI (On drum) X X X X X X x X (if before 9 pm)

X X X X X X X x X (if after 9 p.m.)

JISHA (On bell) O O O (if last third)

O (if lst third)

REPEAT FOR TOTAL OF THREE TIMES,
WITH FIVE SECOND INTERVALS BETWEEN.

JIKI (On han) X X x X

JISHA I beg to urge you, everyone - life and death
is a grave matter - all things pass quickly awayyyyyyyyyy.....
Each of you must be completely alert, never neglectful,
never indulgentttttttttt.....

JIKI (han) X X X X X X X (7 at 5 second intervals)

Accelerando (about l5 seconds)

X X X X X (5 at 5 second intervals)

Accelerando (about l5 seconds)

X X X (3 at 5 second intervals)

Accelerando (about l5 seconds)

X X X (5 seconds)

JISHA (Bell) O

INO (Bell) O

JIKI AND JISHA RETURN TO DOJO.

END OF SESSHIN CEREMONY

JIKI: Sit facing in (when sosan nearly finished)

TANTO: Tanto walks the stick to close the dojo and prepares incense for teacher, ie two half sticks lit and one long standing by.

Teacher enters, offers incense, 3 bows. Downstairs dojo joins upstairs dojo.

TEACHER: Offers closing words for sesshin.

JIKI: Hands out sutra books.

INO: Leads Heart Sutra and End of Sesshin dedication, then 4 Vows.

Musical offering, then 3 bows.

TANTO: Tells sangha what is to happen. Form circle for tea, leaving spaces for leaders. Tea and sharing follows, depending on

the time available. Sesshin photo at end of tea.

JISHA; Announces clean-up leaders and teams to start work straight after group photograph has been taken, in spirit of silence.

COOK: Announces lunch on han. (Lunch may be served prior to cleaning up, depending on the time.)

(Gatha for bell-of-mindfulness ringer: BODY, SPEECH & MIND IN PERFECT ONENESS, I SEND MY HEART ALONG WITH THE SOUND OF THE BELL, MAY THE HEARERS AWAKEN FROM FORGETFULNESS AND TRANSCEND ALL SUFFERING AND DISTRESS.

Gatha for those who hear the bell:
 LISTEN, LISTEN, THIS WONDERFUL SOUND BRINGS ME BACK TO MY TRUE SELF.)
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Erin (Erin comes home from the convent)
byTryAnything©

Authors note: Of course, everyone in this story is at least 18 years of age...

Erin

Erin was nervous. She was going home for the first time since she was 12 years old. Six yea
lonely years. Strict years. Safe years. The train was making a clickety-clackety noise, over a
and she found herself automatically sliding into the rhythm as she tried to meditate, to pray,
guidance.

The door to her compartment suddenly opened and a man appeared, struggling with two ba
stopped, staring for a moment, then hastily putting his bags down and removing his hat, he l
her direction.

"I'm sorry to have disturbed you, Sister," he said. "I hope you don't mind," he added, glancin

"No, not at all," Erin said, embarrassed. "And I'm not a Sister," she added. "I'm only an acoly

"Oh, I'm sorry," the man said, sitting down. "I didn't realize there were degrees of it or anythi

"It just means I haven't taken my final vows yet," Erin explained, nervously adjusting her con

"I see," the man said agreeably. "Is that something you plan on doing?" he asked.

"I'm not sure yet," Erin replied. "That's why I'm going home, to make that decision."

"Well, you have your whole life ahead of you," the man said. "It's a decision you can always

"Y-y-yes," Erin replied, surprised by the thought.

"I'm sure you'll make the right decision," the man said, smiling at her.

"Yes, I'm sure I will too," Erin agreed, nervously twisting her hands.

The train pulled into the station and Erin got to her feet, picking up her one small bag that co
her worldly possessions. Nodding to the man when he said goodbye, she made her way off

platform and stood there, looking around. It had been three years since her parents had visi
wasn't sure any more what they looked like.

Then she saw three people moving towards her and she realized that it was her parents and
Her heart sank when she saw them and she had a feeling of dread overcome her. She almo

When they got closer Erin could see that her mother's fiery red hair was cropped short, like a
were heavily made up and she wore bright red lipstick. Erin was shocked when she realized
a man's undershirt, the kind without any sleeves, and no bra, her full breasts pressing out tig
the thin white material, leaving nothing to the imagination. It was torn off in halter style right a
bottom of her ribs. If she bounced, Erin knew that her breasts would be visible. She wore a r
skirt that barely covered her ass cheeks.

Her father was dressed in a white suit, white shirt, white tie, white shoes, white hat. It was lik
carnival. He was tall and broad-shouldered, over six feet. His bright blue eyes sparkled as h

Her brother was dressed in skin-tight black leather pants and black boots. He was wearing a
shirt which was unbuttoned almost to his navel and tucked into his pants. He had a big gold
neck. His chest was muscled and totally devoid of hair. His hair was combed very neatly, sli
gold earrings, studs, in each ear. He looked bored.

"Well, hi, sweetheart," Bill said as he reached his daughter, awkwardly putting an arm aroun
attempting to hug her. "You have a nice trip?"

"Yes, fine," Erin replied, trying not to tremble.

"Hi, dear. You look good," Jane said, leaning over and air kissing her on the cheek. "It's goo
home again."

"Hi, mom," Erin mumbled, almost ashamed to be seen in public like this.

"Hey," Brian said, nodding at her. "You've grown."

"So have you," Erin replied, seeing that he was now taller than their father.

"Is that what you have to wear?" Brian asked, nodding at her outfit.

"Yes," Erin replied, embarrassed.

"Don't you have anything else?" Brian persisted.

"No."

"Well, we're not going to worry about that," Jane said, taking Erin by the arm. "I'll just let you
my stuff and find something. I'm sure it will fit you."

"Might be a good outfit for a plot line," Brian suggested.

"Brian," Bill said sharply. "Enough," he said, but inwardly thinking that it was a really good id

Erin was asked all sorts of different questions about life at the convent high school and she
explain that it like any other high school except there were no boys and when they weren't i
praying or going to services.

"And you want to spend your life that way?" Brian asked as they arrived at their home, a spr
house on a ridge overlooking a valley that had a river meandering through it.

"I don't know yet," Erin replied, getting out of the car. "I need to decide."

"We bought this house two years ago," Jane said, sweeping her arm in an arc towards the h

"I haven't seen you in over two years," Erin said softly.

"Oh, honey, I know," Jane said. "We've been working so hard to pay for this place and gettin
so..."

"I understand," Erin replied softly.

"Oh, shit," Jane said as she heard the phone ringing as she opened the door. "Hot Productio
breathlessly into the phone.

"Oh, hi Jason," she said, waving everyone in. "Yes, we're going to shoot that scene in the m
sure you're ready, okay?"

"Yes, I know how ready you are," Jane laughed. "See you in the morning."

"Have you heard from Tasha yet?" Bill asked, taking his coat and hat off and loosening his ti

"Not yet," Jane replied.

"What are you going to do?" Brian asked.

"She'll call," Jane assured them. "If she doesn't, I'll do it."

"What, again?" Brian laughed.

"We've talked about this," Bill said. "We can't make the leap to the big time with just you doin
we need some new blood too."

"She'll call and she'll be here," Jane told them. "Now let me show Erin to her room."

Erin followed her mother down a hallway into a room that took her breath away. It was soft a
of stuffed animals with a beautiful poster bed beneath a big picture window that looked out in
the pool shimmering blue in the afternoon light.

"This is so beautiful," Erin breathed, running her hand along the soft bed cover.

"Well, it's all yours," Jane said, smiling at her daughter. "You have your own private bathroo
there and there's a door going out to the pool from the bathroom. Now come with me to my r
some clothes to wear until we can take you shopping."

"I'm okay with this," Erin said, smoothing the front of her long grey skirt.

"Honey, I'm not okay with that," Jane said with a big smile. "We're not in a convent and you h
your final vows. You're not required to wear it away from school."

"I'm nervous," Erin admitted, twisting her hands.

"I know, sweetheart," Jane said, moving close and stroking her covered head. "Why don't we
she suggested, tugging at her head covering.

Reluctantly Erin unpinned her head covering and removed it, revealing a ringleted mass of b
that tumbled halfway down her back.

"Oh, honey, you're so beautiful," Jane breathed, awed by her daughter's beauty, her bright g
contrasting perfectly with her hair, just like her own. "C'mon," she said, pulling her by the har
hallway to her own room.

"Oh!" Erin exclaimed when she entered her mother's room. A big round bed, eight feet in dia
middle of the room. The ceiling above it was mirrored, as were all the walls. It was like being
mirrors. Everything was red satin with black trim. Erin shivered at the thought the devil would
home in such an environment.

Jane was opening drawers and pulling things out, making a nice pile on the bed. Finally she
around, sitting on the bed.

"That will get you started," she said, indicating the pile of clothes.

"Oh, I can't," Erin said, looking at them.

"Of course you can," Jane said. "I've got plenty. So take them to your room and put them aw
something else," she said, picking up the pile and dumping it into Erin's unwilling arms. "Go
said, shooing her towards the door. "I'm going to go for a swim. You should join me."

"I don't know," Erin said, suddenly very uncomfortable.

"I put a suit in there too," Jane told her as she unzipped her skirt and let it slide to the floor.

Erin gasped when she saw that her mother was naked beneath the skirt, no panties. When
up her suit from the floor, Erin's face turned bright red and she turned and hurried out of the
seen her mother's private parts clearly and there was no hair, just smooth skin like a baby's.

She went to her new room, closing the door behind her, and sat on the bed, dumping the clo
She felt so alone. All of the familiar anchors of the last six years were gone. She had never f
place, not even her first days at the convent. Parsing through the clothes, Erin organized the
in drawers, keeping out a pair of shorts and two shirts.

Glancing at the door, Erin removed her convent outfit, standing in a long undershift. Quickly
undershift, which left her standing completely naked for a moment, Erin pulled on the shorts
any panties in the clothes that her mother had given her. At the convent they were only allow
undershifts and their overskirts. There were no panties or brassieres.

It felt strange to be wearing shorts. It had been over six years. Pulling first one, then the othe
over her head, Erin looked down at her breasts pushing out against them and blushed in em
breasts were her biggest source of embarrassment in her life. They were bigger even than h
stood very upright on her chest. She had big silver-dollar sized nipples. She was grateful tha
visible through the material.

Then, not knowing what to do, she sat on her bed and tried to meditate and pray, seeking th
had known for many years.

"This is not going to be easy," Bill was saying to Jane as he sat on the side of the pool, his le
in the water, watching her as she swam.

"Well, we just have to manage," Jane said, swimming up to him, holding the wall between hi

"She's so damned straight," Bill sighed. "I've never been around a good person before."

"Hey, watch it, bub!" Jane exclaimed, reaching up and grabbing him very firmly by the balls.

"Damn, Jane," Bill complained as she squeezed his cock.

"I'm not a good person?" Jane asked, continuing to massage his rapidly growing cock.

"Baby, you're the best there is and you and I both know it," Bill told her, a big smile on his fa

"And don't you forget it," Jane said with a laugh, staring at his now hard cock sticking up and
against his bathing suit.

"How can I," Bill asked, fishing his cock out and pointing it in her face, "when you're always t
me," he finished, sighing as Jane opened her mouth and sucked all 10 inches of his cock int
stopping until her nose was pressed tightly up against his stomach.

"I hate wearing a bathing suit," Brian said as he approached, sitting down next to his father.

"You'll manage," Jane said, lifting her face off of Bill's cock to look her son in the eye before
down on Bill's cock.

"If I have to wear a bathing suit because Sister Boring is here, why are you sucking dad's co
Brian asked, rubbing his own cock as he watched his mother work.

"She's in her room," Jane gasped as she replied. "And I can always just stop, you can't just
appear."

"How about me?" Brian asked, pulling his now hard cock out.

"Oh course, honey," Jane said, turning to engulf his cock while she continued pumping Bill's

Jane alternated back and forth, sucking first her husband's, then her son's cock.

"Look, you two," Jane said, gasping for breath as she looked up at them, gripping their rock-
hands, "I need to get dinner ready, so just cum already.....or you can do each other," she gri

"Go ahead, I'm ready," Bill said with a laugh.

"Sure, mom," Brian laughed. "I just love watching you suck my cock though."

Jane continued pumping Brian's cock in her hand while she returned to sucking Bill's. It only
minutes and Bill groaned, shooting cum into Jane's mouth. Jane eagerly gulped her husban
and sucking his cock as hard as she could, trying to get every last drop. When she could su
him, she turned her attention to her son, going down on his cock and milking him with her ta
muscles.

"That's what I like, mom, just like that," Brian moaned, his hand twined in his mother's short
sucked him off. "Just like that....YES," he cried, exploding in his mother's eagerly sucking m
suck it all," he groaned, feeling his balls pulling up into his groin as they spasmed, cum gush
mother's mouth.

Jane gulped and swallowed her son's cum, sucking his cock as hard as she could. When sh
cum, she stopped, licking her lips as she looked up at him and her husband.

"Are you two happy now?" she asked, a smile on her face. "Now put your cocks away and le
can get dinner ready," she said, pulling herself up out of the pool, standing in her thong bikin
two of them.

An hour later Jane had dinner ready. She called out for everyone to come eat, but Erin was
Bill and Brian at the table, she went to Erin's room, knocking on the door.

"Come in," she heard quietly from within the room.

Opening the door, Jane saw Erin sitting on her bed looking forlorn.

"What is it, sweetheart?" she asked, sitting next to her on the bed.

"I feel so lost," Erin almost sobbed. "I feel like I don't belong here."

"Of course you do," Jane assured her, putting an arm around her shoulders and holding her
daughter and we've missed you and we're glad you're home again."

"But I'm so different," Erin complained. "I've been imprisoned in a convent for the past six ye

"You were not imprisoned," Jane objected vehemently.

"Then why did I have to stay there?" Erin asked. "Why did nobody visit me except maybe on
you want me?"

"Honey, we wanted you, but we just thought it was better for you," Jane told her. "We didn't
you."

"I can't even wear normal clothes without feeling weird," Erin sobbed, looking down at herse

"You look fine," Jane told her, getting to her feet. "Now come eat dinner with us."

Erin looked up at her mother, standing there in her thong bikini. She had never seen anyone
She allowed Jane to lead her to dinner in the dining room where she sat at the table with he
brother.

"How about a prayer?" Jane suggested, giving stern looks to both Bill and Brian when they l

"Really?" Erin asked, looking up hopefully.

"Of course," Jane replied. "Will you lead us?"

This was something Erin understood and she quickly intoned the meal prayer that she had s
times a day for the past six years. When she finished Jane said amen, quickly followed by B
Throughout the meal they made small talk, trying to get Erin involved and feeling more a par

At some point they began talking about business until Jane opined that the evening meal wa
discussing business.

"Since when" Brian asked derisively.

"Brian!" Jane said sharply.

"What is your business?" Erin asked innocently.

"We have a film and video production company," Bill answered smoothly. "It allows us to wo
to have our office here at home."

"Really!" Erin exclaimed. "I never knew you did that. What kind of films and videos do you pr

"Mostly geared toward the entertainment market," Jane quickly interjected.

"Do you have a studio too?" Erin asked.

"The whole basement is our studio and production facilities," Brian told his sister.

"That must be really convenient," Erin commented. "And do you work every day?"

"Usually," Bill replied with a laugh. "One day is pretty much like the others."

"I guess," Erin agreed.

"How long are you going to be here?" Brian suddenly asked.

"Brian!" Jane said sharply.

"I was just wondering," Brian complained. "I mean, is it a short visit or are you home for goo

"I'm supposed to be deciding if I want to take my final vows," Erin said.

"And when do you do that?" Brian asked.

"There is no time limit," Erin informed him. "When I decide, I decide."

"What are you going to do while you're deciding?" Brian asked.

"I don't know," Erin answered. "It's so strange not to be at the convent with everything so pla structured. I'm not sure what to do."

"Well, you just don't worry about it," Jane told her. "You take your time and relax and enjoy b your family again. We're happy you're back and you can stay as long as you like. If you wan and become a nun, then you do that. If you don't, this is your home."

"Thank you," Erin said softly, feeling better.

They finished their meal and Erin automatically helped her mother clean up afterwards. Bria off and Erin started feeling uncomfortable so she went to her room, feeling more secure in th She eventually fell asleep and slept long and deep, not waking up until after 10 the next mor

First taking a shower, Erin went to the kitchen for some breakfast and found the house dese herself some breakfast, she realized they must be working down in their studio. She finished decided to take a stroll around the property. She found herself very impressed with the view position on the mountain. The river running through the valley below glinted in the sunlight a rippled along, winding along the valley floor.

Finally going back into the house, Erin decided to see if everyone was downstairs in the offic door to the basement was easy to find. It has raised brass lettering on it, Hot Productions, a a symbol that at first Erin didn't recognize. When she did, she blushed down to her toes, fina that it was two people in the classic 69 position.

Now she wasn't so sure that she wanted to see what kind of productions her family was invo was so alien to anything she had ever learned or thought, she was literally struck dumb. She and leave when she heard her mother's laughter ring out from the other side of the door.

"I told you she'd be here," Erin heard her mother saying. "She's pulling into the drive now."

"I still think we should do the scene with you," Erin heard a strange voice say. "There's nobo

"That's sweet, Jason," Erin heard her mother reply. "But I think you'll enjoy doing the scene is supposed to be about a very young girl and I don't think I can pull that off anymore."

Just then Erin heard the door to the house open and then close and then the sounds of footf

direction. Not wanting to be caught for some reason, Erin ducked back into the shadows of t
and slightly down the hall from Hot Productions' doorway, hoping not to be seen. She was s
appeared to be a very young girl walking down the hall. She was wearing six-inch platform s
and smallest skirt Erin had ever seen, and a very small, sheer tube top that barely restrained
to be large breasts for so small a girl, for even with her platform shoes Erin could see that sh
shorter than she was and she was 5'5". In Erin's mind she looked like a grotesque caricature
girl made to look older, and blatantly sexual.

Pressing as deep into the shadow as possible, Erin watched as the girl opened the door to H
walked in, leaving the door open.

"Hello, everybody, here I am," Erin heard her say as she threw her arms open wide in greeti

Erin could see her mother come up and hug the girl, then kiss her, a kiss that seemed to Eri
longer than it should. She also noticed that her mother was wearing a thin silk-like house rob
down to about mid-thigh. She watched as her mother introduced the girl to Bill and Brian, bo
her with long kisses, and then a strange man, very tall, big muscles, who kissed her hard, hi
her ass and pulling her close to him.

Through the open door Erin could see them all go through a doorway into another room. He
the better of her, Erin quietly tip-toed into the room, following where they had gone until she
their voices up ahead of her. Wanting to see into the room where the voices were coming fro
a way to not be seen.

Seeing a standing rack full of clothes next to the door, Erin quickly slid behind it, peering thro
in the clothes to see fully into the next room. To her surprise, it looked like a miniature schoo
with a few desks, blackboard, books. Erin saw her mother hand the girl some clothes, and to
girl simply undressed right there. When she stepped out of her platform shoes, Erin almost g
and young she looked. The top of her head only came up to Jane's shoulder.

She noticed that her father and brother and Jason were eyeing the girl's naked body criticall
put on the clothes her mother had handed her. It was a boring school uniform, though the sk
and you could see the girl's full breasts straining against the see-thru white shirt that was ob
or two too small. When she was dressed, Jane checked her outfit and appeared to give som
everyone before moving over behind a movie camera that was mounted on a tripod to the si
teacher's desk.

"Okay, places," Jane said, putting her eye to the camera. "And action," she said once the gir

Jason had seated themselves at two of the desks and Bill moved behind the teacher's desk.

"I've graded your tests, class," Bill said, picking up some papers from the desk. "Nice job, Ji
to Brian, handing him a paper. "And you too, Sam. But you, Sue, once again you failed," he
handing her a paper, a stern look on his face.

"Oh, Mr. Smith," the girl cried, looking up at him. "I can't fail again," she complained. "My pa
so angry. I'll do anything, but please don't fail me again," she sobbed.

"There, there," Bill said, moving close to the girl and putting his hand on her shoulder, drawi
him, having the effect of pressing her cheek against his crotch. "I'm sure we can work somet
said, rubbing her head.

"Oh, do you think so?" the girl asked, rubbing her eyes and then letting her hand rest directl
crotch. "I'd be willing to do anything," she said, rubbing him.

Erin watched in total disbelief as the girl slowly unzipped her father's pants, reaching in and
cock out into the open. She had never seen a cock before. She couldn't believe it as this tin
began licking and sucking on her father's cock, at one point taking the whole thing into her m
looked so huge, she couldn't imagine how she managed to fit the whole thing.

"Okay, cut," Jane called out after several minutes.

The girl gave Bill's cock one last lick and released him, his cock standing straight out in fron

"Let's do the desk scene now," Jane said, moving the camera and tripod.

Erin couldn't believe that her mother was so nonchalant about Bill having his cock sucked. S
filming it!

"Let me change," Jane said, turning towards the door.

Erin held her breath as her mother walked right over to the rack she was hiding behind and
its hanger off, turned and walked back into the room. She couldn't believe she hadn't been s

But she had. At the last moment Jane had noticed Erin crouched behind the rack but had de
and act like she hadn't seen her. She was smiling to herself as she returned to the room. Sh
robe off, revealing that she had been naked beneath it, and pulled on the outfit she had cho

a business suit with a skirt that came down only to her upper thighs.

Erin was mildly surprised that Jane had undressed in front of Brian, but seeing his non- reac
that it wasn't the first time.

"Okay, Tasha, you're going to be sitting on the edge of the desk, and Jason, don't forget you
instructed, checking the camera. "Okay, action," she said, looking into the camera's lens.

"I think you need to be punished for failing a test," Bill said to Tasha, pulling her to her feet a
her over to the front of his desk where he easily picked her up and sat her on it.

"Oh, Mr. Smith, please don't hurt me," Tasha begged, leaning back in mock fear, bringing he
edge of the desk, her knees wide apart.

"And you didn't wear any panties again," Bill said in mock anger, reaching out and pulling he
her stomach, exposing her naked pussy.

"Oh, please," Tasha cried out as Bill dropped to his knees and buried his face in her pussy.

Erin couldn't see what was happening, but she had a pretty good idea. Tasha had lain back
Bill ate her pussy, her head hanging over the edge, her legs sticking up in the air.

"I think the principal should have a say in this," Bill said, licking his lips as he looked up from
Tasha's legs. "Go call her," Bill instructed Jason, "then come help me keep this girl quiet."

Jason walked around the desk by Tasha's head and called out loudly, "Principal Adams, Mr.
to please come to his classroom."

"I'll be right there," Jane called out from behind the camera.

Erin watched with curious amusement now as Jason walked back to stand by Tasha's head
unbuttoning her blouse, pulling it open to expose her breasts, nipples hard and pointing up i
grabbed Tasha's nipples between his fingers, squeezing them and pulling them hard, causin
arch her back up off the desk. Erin had to stifle a gasp when Jason reached down with one h
his pants, pulling an already hard cock out and sticking it in Tasha's mouth. Then Bill stood u
realized that he was pushing his cock into Tasha's pussy. She wondered how such a small g
take such a large thing like Bill's cock into herself without being split in two, but Tasha merel
around Jason's huge cock in her mouth as Bill began to fuck her.

Then Jane walked around from behind the camera into the picture, exclaiming, "Mr. Smith, j
here?"

"Ahh, Principal Adams," Bill said, pumping his hips back and forth as he continued to fuck T
girl failed another test and she is trying to get extra credit to improve her grade. I told her yo
be consulted also."

"I see," Jane said, moving around next to Jason. "And what do you have to say for yourself?
cocksucking Tasha.

"Oh, I'll do anything to get my grade better," Tasha said, gripping Jason's cock with both har
replied.

"You'll have to convince me of that," Jane said, nudging Jason aside and lifting one foot up
her pussy poised over Tasha's face.

This time Erin did gasp out loud as she saw her mother lift her skirt, showing her pussy just
Tasha's face. Erin was struck at how immature her mother looked, then realized that it was
no hair whatsoever on her pussy. It was as bald and smooth as a baby's.

"Convince me," Jane commanded, and Erin watched in utter disbelief as Tasha's tongue sna
into her pussy.

Erin knew that some of the girls at the convent did things forbidden and she suspected that
like that, but the fact that it was her mother, in front of her father and brother, well, that was j
incredible. She was really amazed when her brother stood behind their mother and removed
hands wrapping around her to hold and fondle her large breasts, pinching and pulling on her
Tasha continued to make all sorts of slurpy wet sounds.

"I'm gonna cum," Bill growled, pulling his cock from Tasha's pussy.

"Okay, let's change positions," Jane said, stepping away from Tasha's tongue.

Erin watched as her father came and stood by Tasha's head, his big hard cock glistening in
really surprised her was her mother bending over between Tasha's legs, her mouth right ove

"Okay, I want a nice, messy cum shot all over her face," Jane instructed. "Then I want you to

from all over her face into her mouth with your cock. Tasha, you make a big show of all the c
Stick out your tongue to show it, then swallow it all very obviously and then stick out your tor
show it is all gone."

"Not a problem," Tasha said, pushing up onto her elbows. "I love cum."

"Yes, I know you do," Jane laughed. "And Jason, you know your part; cum shot on the ass c
crack. Okay, let's get to it," Jane said, lowering her face into Tasha's freshly fucked pussy.

Erin just stared as Tasha lay back down and her father fed his cock into her mouth, inch by i
until the whole thing was buried deep in her throat. She could hear her mother's slurping noi
Tasha's legs. But she was really shocked when Jason stood behind her mother, his big harc
and began rubbing it up and down the crack of her ass and pussy.

Jane was bent over at the waist eating Tasha's pussy, her feet planted wide apart. She sigh
pussy when she felt Jason's cock slide into her pussy, stroking deep. She wondered what ef
having on Erin, hiding behind the wardrobe rack.

"Okay, here comes your extra credit for your test," Bill growled, pulling his cock from Tasha's

Erin saw streams of white fluid shoot out of her father's cock onto Tasha's face, covering it. S
he began wiping the cum all over Tasha's face, pushing it into her mouth. When Tasha stuck
covered with the thick white fluid, Erin found she was holding her breath as Tasha very delib
swallowed, sticking out her tongue to show that it was all gone. Erin found herself wondering
like.

Tasha was thrashing on the table as Jane expertly sucked her pussy, driving her into the ab
and over again. Then she saw Jason take his huge glistening cock in his hand and aim it as
from the end onto her mother's ass.

"Okay, cut," Jane said, standing up, her face shining with Tasha's pussy juices. "That was g
she said, turning to the camera and turning it off. "Nice job, Jason," she said, reaching behin
scooping a handful of cum from between her ass cheeks, bringing her hand to her mouth an
stuff off.

"Brian, do you mind?" Jane asked, turning to her son.

"Sure, mom," he laughed.

Jane bent over, putting her hands on the floor, her cum-covered ass and pussy pointing dire
was hiding behind the clothes rack. Brian got on his knees behind her and began licking her
cleaning up all of the cum that Jason had shot all over her. When he finished, Jane stood up
and kissing him long and hard.

"Thank you," she said. "That was just wonderful."

"Mmm, I can't wait to shoot the next scene," the small girl replied, getting to her feet.

"Why don't we all have some lunch and then shoot the next scene," Jane suggested. "I know

"That sounds good," Jason agreed, absent-mindedly squeezing and stroking his cock. "Fuck
an appetite," he said with a laugh.

"Is that why you eat like a horse," Jane laughed.

Erin stared in shock, realizing that Jason obviously had sex regularly with her mother. And E
obviously didn't mind. This was way beyond wrong and sinful, this was the epitome of evil th
taught about.

"Well, then let's eat," Tasha said, moving towards the door.

"We need to dress," Jane said, a wry grin on her face.

"Really! Why?" Tasha asked, staring at her.

"Because my sister has come home from the convent," Brian replied dryly.

"Your sister! A convent!" Tasha exclaimed. "You're kidding, right?"

"My daughter has been at a convent-high school for the past six years," Jane told her. "She
our work yet. I'd rather find a gentler way of breaking it to her," she said, knowing full well tha
hearing every word.

"Wow," Tasha said, shaking her head as she picked up her clothes. "Is she going to be a nu

"That's what she's come home to decide," Jane replied, pulling her clothes on.

"I'd never have believed it," Tasha said with a laugh. "Maybe she'd like to join the family bus
suggested.

"Not likely," Brian muttered. "She's the squarest person I've ever met."

"Brian! That's not nice or fair," Jane scolded him. "She's just grown up in different circumstar
different standards. She might surprise you what interests her," she said, smiling inwardly.

At this point Erin made a dash for the outer door, knowing she had to get upstairs before the
it to her room and shut the door, breathing hard, her heart pumping wildly in her heaving che
of the fact that her nipples had hardened and she felt a wetness between her legs. She felt s
what she had just witnessed. Her family made sex films. And they made them with each oth
what else was there? She didn't know whether to run away and go back to the convent or no
to her if she stayed in such a wicked and sinful place?

"Erin," Jane called, knocking on her door before opening it and peeking in. "There you are. V
now. Would you like to join us?"

"Uh, sure," Erin said, getting to her feet.

"This is Tasha, and this is Jason" Jane said, introducing her. "And this is my daughter, Erin."

"Hi," Erin said, staring at the tiny girl that she had just watched having sex with everyone.

"Hi," Tasha said, a big smile on her face. "It's so nice to meet you."

"Thanks," Erin said.

"Hi there," Jason said with a smile.

"Tasha and Jason sometimes work with us in the production company," Jane explained as t
began to indulge in lunch.

"That's nice," Erin said. "What do you do?" she asked innocently.

"They're helping us in the filming," Bill quickly injected as Tasha tried not to laugh.

"Do you find it interesting work?" Erin asked, secretly enjoying herself.

"There's nothing else I'd rather do," Tasha told her. "It's so fulfilling."

Jason burst into a laugh, covering his mouth so that his food wouldn't fall into his lap. Bill str
keep a straight face and Jane actually blushed.

"Jane tells me you've been at a convent high school?" Tasha inquired.

"Yes," Erin replied.

"Are there any boys there?" Tasha asked.

"No, no boys. Except Father Kelly, of course," she added.

"It must be really boring," Tasha said, shaking her head. "No boys. I couldn't do that."

"You get used to it," Erin told her. "I mean, if there've never been any boys, you don't really
you? And the sisters taught us that boys only make trouble."

"Well, that's not true at all," Tasha said. "Some of them, sure, but not all of them. And some
is so nice," she said, laughing. "So, are you here to stay?"

"I don't know," Erin replied. "I need to decide what to do."

"Maybe you'll help in Hot Productions too," Tasha suggested, a sly grin on her face.

"Oh!" Erin said, her eyes wide. "But I don't know anything about it. What could I possibly do?

"Everyone starts at the bottom," Tasha said with a laugh, "in every sense. And as you learn
more."

"I don't think Erin would be interested in such things," Jane quickly interjected. "She's much
spiritually inclined. Aren't you, sweetheart?" she asked with a smile.

"I don't know," Erin said truthfully. "I mean, yes, the Lord and Jesus fills my life, but if I don't
take my vows, I have to have a way to take care of myself, something to do."

"What kind of things do they teach you in convent high school?" Tasha asked.

"You know, math, English, science, history, geography. We study a lot of Bible."

"Don't they teach you anything useful for the outside world?" Tasha asked.

"Well, sure, some," Erin replied. "I mean, we all have to work in the school office at some po
know how to type and filing and things like that."

"See, you could be like the secretary or something to start," Tasha said, beaming.

"I don't think that's what Erin is interested in," Jane said.

"It was just a thought," Tasha said, stretching. "That was a good lunch."

"It sure hit the spot," Bill agreed, rubbing his stomach.

"What are you going to do this afternoon?" Jane asked Erin as she got to her feet.

"Oh, I don't know," Erin replied. "I walked around outside this morning. It's really beautiful he
I'll sit outside for a while. Are you working more?" she asked ingenuously.

"Yes, we do have some more to do, probably a couple more hours," Jane replied.

"Maybe you'd like to join us, see what it's like," Tasha said mischievously, a glint in her eyes

"I don't know," Erin said, gulping. Jane was rooted to the spot, unable to move. "I think I'll sit
now."

Jane suddenly realized that she had been holding her breath and she struggled to let it out v
obvious. She wasn't ashamed of her life or how she lived it, but she was acutely aware of ho
daughter she had, with a whole different set of morals and rules to guide her life. She knew
thought of what she and Bill and Brian were doing. She didn't want to encourage her, but at
was willing to let her find her own way.

"Alright, you guys, let's get back to work," Jane said in a no-nonsense voice. "You enjoy you
said, kissing Erin on the cheek. "We'll be done in a couple of hours or so. Why don't you put
suit I gave you and get some sun. It will do you some good to get some color."

"Maybe I will," Erin agreed.

"It was nice to meet you anyway," Tasha said, giving Erin a quick hug. "I'm sure we'll meet a

"It was nice to meet you too," Erin replied, liking Tasha in spite of everything.

"I think you'd be perfect in Hot Productions," Jason said, looking her up and down.

"Jason!" Jane said. "Let's leave that alone."

"She is incredibly beautiful," he said as they left the kitchen.

"Me, beautiful?" Erin thought to herself as she went to her room. She had never thought of h
beautiful. In fact, her body had been a source of embarrassment to her in school. So many g
about the size of her breasts and how fiery red her pubic hair was.

Erin decided that she would like to take a swim. Picking up the bathing suit her mother had g
looked at it skeptically. It was a two-piece suit but it seemed to Erin to need some more mat
undressing, she pulled the suit on, feeling very uncomfortable when she looked at herself in
top barely contained her breasts and she could see bright red hairs sticking out from the sid
She almost decided not to swim, then realized that she'd be by herself and nobody would se

Going out to the pool, Erin looked around to make sure nobody was able to see her, then sli
water, sighing at how nice it felt. She swam and floated in the pool for 15-20 minutes before
sitting in the sun, letting it warm her body and dry her. But she couldn't get her mind off of w
witnessed downstairs earlier. And she couldn't stop wondering what they were doing now.

Her curiosity getting the better of her, Erin decided to sneak downstairs and see if the door h
open again. When she got to the door, it was closed. Erin stood there wondering if she dare
someone was right on the other side. How would she explain herself?

Pressing her ear to the door, she could hear no voices. So taking a deep breath, she opene
peeked in, saw nobody, and entered the room, silently shutting the door behind her. She tip-
room to the classroom setting they had been working in earlier, but she didn't find them ther
stood there for a minute and then heard her mother's voice coming from the next room.

"Okay, let's do this last scene and we can call it a day," Jane's voice said.

Erin moved over to the doorway to listen.

"Jason, on your back, Brian, you take her ass, and Bill, you fuck her mouth," Erin heard her
"And I want to see lots of cum all over her."

Now Erin couldn't resist peeking around the doorway into the room. What she saw resemble
was lying on his back, his huge cock sticking up in the air. Tasha was crawling onto his body
pussy pointing at the doorway where Erin was observing.

"Just a second," Jane said, setting down the camera she had been holding and reaching for
"This will help," she said, squeezing some of the ointment onto her fingers. "This will make it
said, reaching out and rubbing the ointment into Tasha's ass.

Tasha wriggled her ass, sighing audibly as Jane pushed one, then two fingers into her ass,
ointment around inside of her.

"You too, Brian," she said, beckoning for him to come closer.

Erin was shocked when her mother grabbed her brother's erect cock and began pulling and
ointment all over it.

"Okay, let's roll," Jane said, picking up the camera. "Action," she said.

Erin watched in fascination as Tasha crawled up Jason's body, grabbing his cock and pullin
her face and sticking out her tongue to lick it, then opening her mouth and sucking on it. Afte
so, still gripping his cock in her tiny hand, she straddled his hips, reaching down between he
his cock to the entrance to her pussy.

Erin couldn't believe it when the giant cock began slowly disappearing into Tasha's pussy as
herself onto it. She rode up and down on it a few times and Erin saw that it took on a sheen
of her. Then Brian got up on the bed behind Tasha, his cock shining from the ointment. Erin
when she saw that he was pushing his cock into Tasha's ass. Now she had two giant cocks

Jane was busy filming, moving in for close-ups, moving around for different angles as the tw
and out of Tasha's small body. Then her father climbed up onto the bed, kneeling next to Ja
Tasha fell forward, engulfing his cock in her mouth. Now the three of them were pumping in
abandon as Jane filmed.

Erin could only stare in amazement as the three huge cocks slid in and out of Tasha's small time. It seemed to go on forever as Tasha writhed on the bed, the three men ravishing her ti saw her father groan and pull his cock from Tasha's mouth, streams of cum shooting into he in the thick ropy white fluid. Then it was Brian's turn, pulling his cock from Tasha's ass and s all over back and ass. When he finished, Tasha rose up off of Jason's cock and spun around her little-girl face as she engulfed his glistening cock in her mouth, sucking him and pumping hands. She released his cock for a moment and Erin saw a stream of cum shoot into the air again captured it in her mouth, sucking on him and obviously swallowing the cum that was fi Then she took Jason's still hard cock and rubbed it all over her face, smearing Bill's cum as continued to flick out and stab at the slit of Jason's cock.

"Okay, cut," Jane called out, lowering the camera. "That was just great, all of you," she said, her face. "Tasha, you were wonderful," she told her, bending over and kissing her deeply, th the cum from her face. "Why don't you get cleaned up while I get one of these boys to fuck r pussy is so hot and wet from watching."

Erin quickly turned and hurried for the door, not wanting to be caught, as Tasha made her w Tasha smiled to herself as she saw a flash of Erin's back as she made it out the door. She la into the shower, content....for the moment.

Erin rushed back upstairs, outdoors to the pool where she sat down, her heart pounding with she had just witnessed. It was the most depraved thing she had ever seen but her whole bo trembling. She felt so confused. Everything she had learned told her what she was witnessin sinful, yet she couldn't help noticing that everyone was happy and completely enjoying them started as she heard a noise behind her.

"Oh, hi, Erin," Tasha said as she approached, once again dressed as she had been when sl join you?" she asked, sitting down on the chaise lounge next to her.

"Uh, no, of course not," Erin replied, trying to control herself. "Are you done...working now?"

"Mmm, yes," Tasha answered, sitting back and enjoying the sun on her face. "This is nice."

"It's a beautiful day," Erin agreed.

"Hey, I've got an idea," Tasha said, sitting up and turning to face Erin. "Since you haven't be before, you don't know anyone, do you?"

"Not really," Erin agreed.

"Well, why don't you and I be friends," Tasha suggested. "Maybe you'd like to come shoppin
beach with me tomorrow."

"Really!" Erin exclaimed, sitting up. "You'd like me to...."

"Why not?" Tasha asked with a laugh. "Aren't you allowed to have friends?"

"Of course I am," Erin replied. "I just thought that since you were working here...."

"Work is work and play is play," Tasha laughed, "though sometimes it's hard to tell the differ
you say?"

"Well, sure, I'd like that," Erin agreed, smiling at the engaging girl.

"Good. Then it's settled. I'll come pick you up at 10:00 tomorrow, okay?"

"That'd be fine," Erin agreed.

"You know, you're every bit as beautiful as your mother," Tasha remarked.

"No, I'm not," Erin replied, blushing and looking down at herself, shocked to see that her nip
hard and sticking out, very visible through her bathing suit.

"Oh, yes you are," Tasha said with a laugh. "And I should know. So I'll see you in the mornir

"Yes, in the morning," Erin agreed, embarrassed as she saw Tasha staring at her chest.

"Okay. Bye then," Tasha said, getting to her feet.

"Bye," Erin replied.

As soon as Tasha left, Erin got up and went to her room, confused by her body betraying he
that Tasha had noticed. She decided to take a nap and didn't wake up until she heard knock
announcing dinner. She quickly peeled off her bathing suit and pulled a t-shirt and some sho
her family for dinner.

"How was your day, dear?" Jane asked as they sat down to eat.

"Fine," Erin replied. "I was by the pool a lot."

"It was a really nice day for the pool," Jane agreed. "Do you have any idea what you'd like to
she asked.

"Tasha invited me to go shopping and to the beach with her," Erin replied.

"Really!" Brian said. "Tasha!"

"Yes. Is there anything wrong with that?" Erin asked.

"No, of course there isn't," Jane said quickly. "Tasha's a very sweet girl."

"I'll say," Brian said with a laugh.

"Brian, please!" Jane said, a bit exasperatedly. "I think you'll have a wonderful time with Tas
said. "You're practically the same age."

They finished their meal without any more references to Tasha, or Erin for that matter, and E
tiredness and escaped to her room, leaning against the door after she had closed it behind h
was spinning. Her family was involved in the pornography industry. Everything she had learn
away at the convent school told her she was living in the devil's house. It was all against the

But Erin knew her parents weren't evil. And even though Brian was being a bit rude to her, s
just being an older brother. And in spite of what she had seen Tasha doing, with everyone, s
nicest person she had ever met. How could she reconcile the apparent dichotomy? Her hea
conflicting thoughts, Erin finally fell into a troubled sleep

Erin jumped awake when she heard a knocking on her bedroom door, sitting up in a sleepy
opened and Tasha walked in, a big smile on her face.

"Are you still in bed?" she laughed. "Didn't you remember we're going to the beach and shop

"W-what time is it?" Erin asked, shaking the sleep from her head.

"It's 10:00 already, sleepyhead," Tasha replied. "Come on, the sun's out and there's a whole
us."

"Okay, let me get dressed," Erin said, swinging her legs off the bed onto the floor. "What sho
asked, looking at Tasha.

Tasha was wearing a very bikini top which covered her nipples and not much more, exposin
beautiful breasts. She had a wrap-around skirt tied around her waist.

"Just a bathing suit and a skirt or some shorts," Tasha suggested. "We'll shop and find some

Erin picked up her bathing suit, not sure if she could wear it out in public. But looking at Tash
there made her realize that she really had no choice and that she should stop being so nerv
in the real world, after all, not at the convent school. And besides, nothing bad was going to
going to the beach and people wear bathing suits to the beach.

Blushing when she realized that Tasha wasn't going to leave the room while she changed, E
t-shirt off over her head, releasing her naked breasts, and as quickly as possible without see
hurrying, put her top on. She blushed when she realized that her nipples had hardened and
Glancing up she saw that Tasha's eyes were fixed on her breasts.

Taking a deep breath Erin pushed her shorts down to put on the suit bottom and Tasha gasp

"My god, you really are a redhead, aren't you," she said, seeing Erin's fiery-red bush betwee

"Apparently so," Erin replied, blushing furiously as she pulled her suit bottom up.

When she pulled her shorts on over the bottoms, she noticed that once again red hairs were
sides of her suit, something that Tasha also noticed.

"We'll take care of that at my place," Tasha said. "You'll have to if you're going to get a new

Not knowing what to say, Erin nodded, pulling her sandals onto her feet.

"Let me brush my teeth," she said, going into the bathroom.

Erin found Tasha laughing with her mother by the door when she finished.

"Have fun today," Jane told her, giving her a hug. "You look great! And I think you'll need thi
handing Erin an envelope.

Opening it, Erin gasped. Inside was $500 and a credit card.

"Mom, that's so much money!" she exclaimed.

"Honey, things cost money, and sometimes lots of it around here," Jane laughed. "You don't
Just have fun, spend what you want, and I'll see you when you get back, okay?"

"Oh, mom, thank you," Erin said, hugging her tightly. "I can't believe this."

Tasha had a convertible Mustang and the top was down. Erin loved the feeling of the wind b
long thick red hair as they drove. Tasha put on the stereo and turned it up so loud that conve
impossible, so Erin just put her head back against the headrest and enjoyed the drive down
Monica Mountains to the beach. When they got there, Tasha expertly wheeled the car into t
house and stopped the car.

"Come on it," she said. "This is my place."

Erin was curious as she entered Tasha's house and sort of surprised to see how girly and fe
was like a little doll's house, and upon realizing that, that was exactly what Tasha was, a littl
only odd thing was a wall of bookshelves in Tasha's bedroom filled with video tapes.

"That's a lot of tapes," Erin noticed. "You must really like movies."

"That's funny," Tasha said laughing.

"Why?" Erin asked, still not comprehending.

"Those are tapes of all of the movies I've been in," Tasha told her proudly. "There's over 300

"You're kidding!" Erin said, a shocked look on her face. "You've been in over 300 movies?"

"Uh-huh," Tasha replied.

"I didn't know you made movies," Erin said.

"Well, that's what I do with your parents," Tasha told her. "We're making movies. That's wha company is."

"Oh...." Erin said, the light going on in her head. And then the mathematics of the situation.

"Okay, let's get you a little trimmed up so we can go to the beach," Tasha said, opening a dr retrieving a pair of barber's scissors and a small cordless shaver.

"Oh!" Erin blushed. "What should I do?"

"Well, you can do it yourself, or if you want, I'll help you," Tasha said.

"But I've never done anything like that," Erin confessed, blushing. "I don't know what to do."

"Why don't I help you this time, then next time you'll be able to do it yourself," Tasha sugges

"I'm embarrassed," Erin confessed.

"Oh, don't be, silly," Tasha said, giving her a quick hug. "It's no big deal. I've done it for peop And I do it for myself too," she added, untying her wrap-around skirt and letting it fall to the f she said, standing with her feet spread and her hands on her inner thighs.

Erin stared at the juncture of Tasha's thighs where the tiniest piece of material covered her p Not a hair peeked out.

"I did it this morning and didn't even nick myself," she said, hooking a finger in one side and across, exposing her naked and completely hairless pussy to Erin.

"Oh!" Erin exclaimed, her hand covering her mouth in surprise. "But you don't have any hair

"Oh, we won't go that far," Tasha laughed, letting her suit fall back in place over her pussy. " want to go the way you are, of course."

"N-n-no," Erin stammered. "What should I do?" "Well, you need to take off your shorts anyw "Then we'll see."

Trying not to blush, Erin pushed her shorts off, once again seeing how bright red hairs were the sides of her suit.

"Here, lay here on the bed," Tasha indicated, patting the bed. "That's it, on your back," she s
down, her legs pressed tightly together.

"You need to bend your knees, put your feet up on the bed," Tasha told Erin. "That's it, and
feet," she said, reaching out and placing Erin's feet about shoulder- length apart.

"Let me see how tight the sides of your suit are," Tasha said, reaching out and hooking a fin
edge of Erin's suit and pulling. "This is pretty tight," she said. "I can't do it this way. You neec
them off."

"I'm so embarrassed," Erin said, her face bright red.

"It's okay," Tasha reassured her, grasping Erin's suit and pulling it down as Erin lifted her hip

"That's better," Tasha said when she saw Erin's pussy exposed.

Erin lay with her eyes closed and her fists clenched at her sides as Tasha reached between
to snip with the scissors. Then there was a buzzing sound as Tasha turned on the shaver ar
Erin felt Tasha's fingers touching her and then the shaver. She gasped as she felt the shave
against her skin and then her nipples got rock hard and she gasped when Tasha grasped he
her fingers and pulled on them, stretching them taught as she used the shaver.

The gentle touching of Tasha's fingers in and on her pussy combined with the vibrations of t
stimulated Erin's body and Tasha noted with a slight smile the beads of fluid slowly starting t
between Erin's now hairless pussy lips.

"That should do it," Tasha finally said, letting her finger slide across Erin's pussy to scoop up
oozing from her pussy, bringing it to her mouth to gently suck on it as Erin opened her eyes.
think," she suggested.

Pushing up onto her elbows, Erin looked down between her spread legs at her pussy, her m
as she saw that the only hair left was a one-inch strip above her now naked and smooth pus

"Oh, my god," Erin gasped, her hand flying between her legs to cover herself, her fingers im
coated by her oozing pussy juices. "I thought you were just going to trim a bit," she said, em

"Well, I did," Tasha laughed. "You look beautiful. Besides, who's going to see it but you and

"But still," Erin complained, scrambling for her suit bottom and pulling it on.

"See how much better it looks now," Tasha suggested.

Looking down, Erin could see that there were now no hairs sticking out, but that was becaus
gone. The suit molded itself to her naked pussy and she could discern the split between her
looked, she could see the suit getting wet from her pussy.

"Oh, my god, what am I going to do?" she asked, covering herself with her hand.

"Let's go swimming and then nobody will notice," Tasha laughed. "Come on," she said, takin
and pulling her towards the door.

They crossed the street and ran across the sand to the water's edge, panting with the exerti
there. Tasha stripped off her wrap-around skirt and dashed into the water, diving when it wa
in depth. Erin stared after her, shocked that Tasha's entire ass was naked and visible with o
holding her bottom up that disappeared between her ass cheeks.

Hesitating a bit, Erin entered the water, cautiously as opposed to diving the way Tasha did.
her rib cage, she ducked down, letting the water wash over her head before standing up and
her bright red hair flying and water spraying in all directions.

"Hey, you do that like a dog!" Tasha laughed.

"This is wonderful!" Erin exclaimed, splashing water up into the air.

For the next 30 minutes the two girls frolicked in the water, laughing and splashing like two l
Forgotten was all life out of the sea as they played. Finally, exhausted, they made their way
and collapsed onto the hot sand, breathing hard. Tasha spread her wrap-around skirt onto t
were both able to lay back on it, shoulder to shoulder.

"Thanks for inviting me, Tasha," Erin said, turning to look at her.

"No problem," Tasha said. "It's nice to make a new friend."

"You must have lots of friends," Erin said a bit wistfully.

"Not really," Tasha said, shaking her head. "Most of the people I know are people I work wit
like them and all, we don't really hang out after work or anything."

"What about you," Tasha asked, "did you have friends at school?"

"Sort of," Erin replied. "But it was so...so structured, and very strict. They didn't really encou
personal relationships, they wanted us to only rely on our relationship with god and jesus, n
human relationships."

"Wow, what a drag," Tasha said, shaking her head and sitting up to look down at Erin. "I thi
to enjoy each other now. The future will take care of itself. If we're good in this life, hopefully
be some sort of compensation later, but what matters is now. If you waste your life planning
miss living now. That doesn't make much sense to me."

"Funny you should say it that way," Erin said. "I've been thinking something like that lately. I
confusing."

"Well, you don't have to make a choice today, or tomorrow, and you can always make the c
Tasha asked.

"Yes, that's true, but there's so much pressure from the school to decide now."

"But you don't sound very certain," Tasha said. "If there ever were a sign that you shouldn't
would be a good one. Maybe later you'll feel different and do it then. But it seems to me that
life to catch up on and you want to see what it's like, don't you?"

"Part of me does," Erin confessed.

"Well, I'm going to get some sun," Tasha stated, reaching behind herself and untying her to
exposing her breasts.

"Tasha! Is that allowed?" Erin asked, turning her head to and fro to see if anyone was lookin

"Technically, no," Tasha laughed, laying down on her back, her rock-hard nipples sticking u
as long as nobody complains, they usually leave me alone. I think it turns everyone on anyw

"You seem so sure, so brave," Erin marveled. "We're so different."

"Maybe not as different as you think," Tasha said, turning to lay on her side facing Erin, her
pressing up against Erin's upper arm.

"Why do you say that?" Erin asked, very conscious of Tasha's nipple pressing against her a
her.

"Well, for starters, how about your 'trim'?" Tasha asked with a laugh.

"Well, if I had known you were going to cut it all off, I wouldn't have done it," Erin told her.

"That's not what I meant," Tasha said.

"Then I don't understand."

"While I was going it you were excited, sexually excited," Tasha told her. "It happens to me t
do it."

"But I'm a virgin," Erin blurted out before she even realized what she was saying. "That's not

"That doesn't matter," Tasha laughed. "Virginity has nothing to do with your ability to be exci

"Oh, I didn't realize..."

"Don't worry about it," Tasha laughed, leaning over and kissing Erin lightly on the forehead,
dragging across Erin's arm and upper breast. "You've got a whole lifetime ahead of you to d
she said as she lay back down on her back and closed her eyes.

An hour later Erin was awakened by Tasha shaking her.

"Erin, wake up," Tasha was saying, leaning over and looking into Erin's face. "You've had er
should go."

Erin took the hand Tasha was offering her and got to her feet, feeling a bit light-headed.

"I think we need to get some lotion on you," Tasha said as she put her top back on. "Come o
taking her by the hand.

They crossed the beach and then the road and entered Tasha's house.

"Here, take a shower," Tasha said, dragging her into the bathroom and turning on the water. cool, but you got too much sun and we need to cool your skin down. You're such a redhead extra sensitive."

Erin hesitated, then took off her suit, realizing as she did so that her skin was very sensitive suit bordered her body. Looking into the mirror, she was shocked to see that all of the skin t covered by her suit had a distinctly reddish color to it, while the rest of her, her breasts and h pussy, were pale white.

She got into the shower and gasped as the cool water hit her, then sighed as she felt her sk She could only gently rub the soap over her skin it was so sensitive. When she finished she door to look for a towel only to find Tasha standing there naked.

"Here, let's get this lotion on you," Tasha said, taking her hand and pulling her out of the sho best if your skin is still wet," she explained, upending the bottle and squirting the lotion all ov upper chest, then aimed a stream down to her stomach.

Erin gasped then laughed as Tasha quirt the lotion all over her body.

"Now gently rub in it," Tasha told her. "Here, I'll help," she said, dropping to her knees and g spreading the lotion on Erin's feet and lower legs.

Erin hesitated for a moment when Tasha dropped to her knees, then began gently spreadin chest and around and under her breasts, finally just covering her breasts too as a large porti been exposed by the brief bathing suit. She gasped when she felt Tasha start to spread the above the knee. It made her whole body tingle. Slowly spreading the lotion that Tasha had s stomach, Erin watched as Tasha slathered first one leg up to her thigh joint, and then the oth to her feet, Tasha let her hand and fingers drag across Erin's pussy, her fingers sliding betw of her outer lips.

"That feels so nice and smooth," Tasha said with a smile. "My turn for the shower," she said adjusting the water.

When she finished showering, she grabbed a towel and walked into her bedroom where she naked.

"I-I-I don't know what to put on," Erin confessed. "The suit is too uncomfortable right now."

"Here, try this," Tasha volunteered, pulling a soft silk sarong out of a drawer. "This is very so
explained as she handed it to her. "But your skin has already sucked up the lotion. We shou
need to keep it from drying out."

Returning to the bathroom, Tasha returned with the lotion, but with no towel this time. She w
the day she was born.

"Here, lay down and I'll do it," Tasha said.

"You don't have to do that," Erin protested, noticing how the top of Tasha's head came only

"I don't mind," Tasha said, gently pushing Erin backwards. "Actually, I like it too," she laughe

Erin tried to relax as Tasha filled her hand with lotion and then started gently spreading it ac
chest, above her breasts, then down each shoulder and arm, taking care to also put some o
returned to her upper chest and spread the lotion downwards onto Erin's breasts, sliding her
breasts and across her nipples to cup her beneath the breasts, lifting them slightly and sque
letting them slide through her hands until she was holding Erin's nipples between her fingers

Erin gasped when Tasha squeezed her nipples tightly before releasing them and continued
downwards onto her stomach, stopping just above her pussy to slide down her legs to her fe
started working her way upwards. Erin arched her hips in surprise when Tasha got to the top
let her hands slide onto her pussy, rubbing and squeezing her pussy lips with her fingers for
sliding upwards, over her breasts again, once more paying attention to her now hard nipples
to her face and gently spreading the lotion on her cheeks and forehead.

"Why don't we take a nap for a bit then go do some shopping," Tasha suggested softly while
her eyes closed.

"Mmm, sounds nice," Erin said.

"Slide over, silly," Tasha giggled, sliding onto the bed next to Erin.

When Erin awoke it was to find that Tasha had turned in her sleep and had a knee and an a
body, her hand cupping a breast. Erin felt a dampness against her thigh and realized that it
pussy was pressing against her. Gently trying to extricate herself, she woke Tasha up.

"Oh, I'm sorry," Tasha said, rolling onto her back and off of Erin. "It's been so long since I fel
with someone, I just naturally..."

"Uh, that's okay," Erin said. "That was a good nap."

"How's your skin?" Tasha asked, touching Erin's stomach.

"It's a bit hot and I think I could use some more lotion," Erin replied.

"Oh, can I do it?" Tasha asked with an impish smile. "You know how much I enjoy it."

"Okay, if you want," Erin said with a laugh, secretly looking forward to the way Tasha touche

Tasha got the lotion and crawled onto the bed, laughing as she squirt it all over Erin's body b
it down and beginning to spread it beginning with her shoulders. Once again she paid partic
Erin's breasts, this time overtly massaging them and pulling and pinching her nipples before
down to her stomach. This time when she moved down to Erin's legs, she straddled her bod
side of her chest, her ass and pussy pointing right in her face. Erin stared in amazement at T
it spread open right in front of her face, then gasped when she felt Tasha slide her hands do
her feet, then back up again, culminating in Tasha rubbing and massaging Erin's pussy with

Erin began to writhe beneath Tasha as she began to deliberately rub her clit, holding her pu
the fingers of one hand while she made slow circles with the other. She had never felt anyth
her body was on fire. She gasped when she felt Tasha slide a finger partly into her pussy, g
in and out as she continued to rub her clit. When Tasha leaned down and grasped Erin's clit
and teeth and teased it with her tongue, Erin exploded in orgasm, flooding Tasha's mouth w
in her head and the whole world went black.

When she came to, she must have passed out momentarily, Tasha was leaning over looking
of concern in her expression.

"Are you okay, Erin?" she asked, gently stroking her cheek.

"I-I think so," Erin replied, still feeling her body tingling with electricity. "What happened?"

"You had an orgasm and fainted," Tasha told her. "You came like crazy and just passed out
anyone do that before."

"I never felt anything like that before," Erin confessed, remembering now what had just happ
I had no control over myself."

"I'm sorry," Tasha said. "I just got carried away. You are so beautiful and your pussy looked
couldn't help myself. I had to taste you. If I had known, or if I had thought about it, I wouldn't
it. Please don't be mad at me."

"I'm not mad," Erin said. "But I am sort of confused. I never felt anything like that before."

"Haven't you ever played with yourself before?" Tasha asked.

"No. We were taught that it was wrong," Erin replied. "They punished girls who did things lik

"How sad," Tasha said. "It's so natural. Did you like it?" she asked shyly, a coy smile on her

"It was strange," Erin said, "but it was also nice. My whole body felt like it was on fire. You li
that?"

"Gosh, yes," Tasha exclaimed. "You have a really sweet pussy. You taste wonderful."

"It seems so, so , so nasty," Erin said, blushing.

"But it's not, it's very natural," Tasha told her. "Look," she said, slowly reaching down betwe
and rubbing her fingers up and down between her pussy lips, dipping a finger into her hole b
stopping and bringing her hand up to Erin's face and rubbing her fingers on Erin's mouth. "T
she said. "It won't hurt," as she pressed her finger tip into Erin's mouth.

Whether she wanted to or not, Erin was tasting herself on Tasha's finger. When she remove
mouth, Erin reflexively licked her lips, once again tasting her own pussy juices that Tasha ha
over her lips.

"It's nice, isn't it?" Tasha asked, a smile on her face as she licked her own fingers.

"It's okay," Erin agreed, not sure now how she felt about things.

"Are you ready to go shopping then" Tasha asked, rolling onto Erin's body, their breasts mas
face just inches from Erin's. "Because if we don't, I'm going to eat you up again," she laughe

"Yes, let's go shopping," Erin laughed, feeling her nipples getting hard as they rubbed again

Tasha sat up, sitting on Erin's midsection, her hands grabbing her breasts and squeezing he
Then quickly bending over, she quickly sucked and then bit gently each one, causing Erin to
before she rolled off of her to stand by the bed.

"Here, you can wear this," Tasha said, throwing some clothes at Erin. "They're soft and they
sunburn, until we can buy you something new."

Erin got out of the bed and stood next to Tasha, her skin red from the sun and also from her
put on the shirt Tasha had given her and discovered that it only came down to her stomach,
belly-button exposed. The softness of the material rubbing against her nipples kept them ha

"I don't know if I can go out like this," Erin said, looking down and seeing her nipples clearly
beneath the thin material.

"Oh, of course you can't," Tasha laughed, reaching out and cupping Erin's naked pussy in h
everyone in sight wanting you."

Laughing, Erin pulled on the skirt Tasha had given her. At least it wasn't as short as the one
putting on. That one barely covered her ass.

"Do you have some panties I can borrow?" Erin asked, uncomfortable wearing a skirt and be

"I don't even own any," Tasha laughed. "They only get in the way. Ready to go?" she asked
Erin's skirt and rubbing her pussy. "God, I can't keep my hands off of you," she laughed, brin
her mouth and licking her fingers.

The two girls left the house, jumping into the convertible and roaring off down the road to the
lined the beach for a couple of miles south of the Malibu pier. They tried on outfit after outfit,
of them. Tasha took every opportunity to touch Erin, squeezing her breasts, rubbing her pus
so used to it that she only giggled or laughed. At one point she grasped Tasha's hand as sh
pussy and held it against herself.

"You're making me crazy," she told her. "I feel like I'm on fire."

"I know how to put that fire out," Tasha laughed, rubbing her juicy fingers on Erin's mouth be
them herself. "Let's go back home and play."

"I'm getting hungry," Erin said as she licked her lips, tasting herself yet again.

"Ooohhh, now you're getting me excited too!" Tasha laughed, flipping her skirt up and flashi
at Erin.

"I mean food," Erin laughed. "Don't you ever think of anything but..."

"Sex?" Tasha finished Erin's sentence. "Sometimes, but it is my favorite everything. That's w
so much."

"You mean the videos?" Erin asked in a soft voice.

"Uh-huh," Tasha answered. "Come on, there's a nice restaurant nearby where we can get s
go home and have some dessert."

"Maybe I should call my parents," Erin suggested. "They might be expecting me."

"I'll tell you what," Tasha said as they swept into the restaurant and were shown to a table, "
mom and suggest that you spend the night so that we don't have to drive up the canyon in th
you a ride home tomorrow. If you'd like."

"Oh, really? I mean, you wouldn't mind?" Erin asked, flustered.

"Of course not," Tasha laughed. "I like you and I think we're going to be great friends too."

"Oh, I-I'd like that," Erin said, blushing.

"What, spending the night or us being friends?" Tasha asked with a laugh.

"I'd like to be your friend," Erin said. "But where would I sleep?"

"My bed is plenty big for the two of us," Tasha replied, a twinkle in her eyes. "If you don't mi
that is."

"Ladies, may I take your order?" the waiter asked as he appeared at their table.

"Oh, bring us some shrimp cocktail and caesar salad and a cioppino for two," Tasha ordere

Santa Margherita Pinot Grigio."

"Certainly," the waiter said, bowing slightly at the waist. "And may I say that it is a pleasure h
such lovely ladies at my table."

"Thank you," Tasha said with a smile.

"Wow, you do that so easily," Erin said when the waiter walked away. I know what shrimp is
after that."

"You'll love it, trust me," Tasha told her. "Oh, this is so much fun! I haven't had a girlfriend si
in high school."

"Other than my father and brother, and the priests at school, I've never been around anyone
observed, "and none of them were really my friends."

"Well, that's all going to change now," Tasha told her as the waiter brought giant shrimp coc
them. "Mmmm, this is so good," Tasha said, taking a big bite of shrimp after dredging it throu
sauce.

The two girls ate until they were ready to burst, talking and laughing like teenage schoolgirls
waiter removed the vestiges of the last course from the table and brought them each an esp
in their seats, stuffed and sated.

"That was the best meal I've ever eaten," Erin declared. "I never knew food could be so goo

"It seems like I'm going to have to teach you everything," Tasha said, a smile on her face. "A
student?"

"I always got top marks at school," Erin laughed as Tasha licked her lips in an obvious fashi

"Let's go home and have some dessert," Tasha said.

"Ohmygosh!" Erin sat up straight. "We didn't call my mother!"

"Relax, I'll do it now," Tasha said, pulling out her cell phone and dialing.

"Jane? This is Tasha," she said.

"Yes, she's fine," she laughed. "We just finished eating dinner and we're totally stuffed. We v
beach and shopping. Now we were going to go back to my place for some dessert and I tho
spend the night and I'll bring her home tomorrow. If you don't mind."

"She wants to talk to you," Tasha said, holding the phone out to Erin.

"Mom?" Erin said. "Yes, it's been wonderful. I've had so much fun. Yes, I'd like to, but only if
mind. Okay. Sure. Here she is," Erin said, returning the phone to Tasha.

"Hi! Really! With LeroyX! Sure, that sounds like fun. Okay. Then I'll just plan on being there a
I'll bring Erin home then. Okay, bye-bye," she said, closing the phone.

"That's settled then," she said with a smile. "Your mom has a scene for me to shoot tomorro
I'll take you home then."

"A scene?" Erin asked as they left the restaurant.

"Uh-huh," Tasha replied.

"Oh," was all Erin said as they got into the car.

"Does that bother you?" Tasha asked as she drove towards her house.

"N-no," Erin replied. "It's just that..."

"I know you were watching yesterday," Tasha said matter-of-factly.

"I don't know how to say it," Erin said, blushing.

"Just say it," Tasha told her. "You're not going to hurt my feelings, okay?"

"It's just that you seem so nice. You're so sweet. Yet you do these....videos. All my life I've b
such things are sinful, wrong. I'm having trouble reconciling everything."

"I understand," Tasha said as she pulled in and parked at her house. "I'm not hurting anyone
me. It's lots of fun. I never do anything I don't want to do or with anyone I don't want to do it v
make lots of money. I just don't believe all of that suppressed sexuality stuff the religions try

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Erin moaned, pressing her mouth to Tasha's, kissing her back now, her own tongue aggress
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straddling her, her ass and pussy right in Erin's face.

As Tasha ate Erin's pussy, Erin writhed beneath her, squirming in delight at the sensations
producing between her legs. When Tasha began sucking on her clit, Erin went crazy. Grabb
squeezing in response to the electric sensations emanating from her pussy, she inadvertent
right into her face.

Suddenly Erin found herself licking and sucking Tasha's pussy, sticking her tongue up into h
juices that were pouring from her pussy. The two girls licked and sucked each other. When
into Erin's pussy and began sliding it in and out, Erin did the same. At Tasha's urging, Erin p
more fingers into her pussy, finally pumping almost her entire hand in and out as she sucked

When finally the two girls fell apart in exhaustion, several hours had passed. They crawled i
arms, exchanging a long wet kiss before falling asleep. Twice more during the night they aw
love, sucking each other to mutual orgasms each time.

Morning arrived and Erin awoke to the wonderful sensation of Tasha's tongue between her l
knees in her hands and pulled them up to her chest, spreading her pussy and making it eve
tongue-fuck her juicy hole. When she had finished cumming, Tasha crawled up her body, gi
kiss, the taste of her pussy intoxicating.

"Tasha," Erin said as they broke their kiss, "does this mean I'm a lesbian?"

"Of course not, silly," Tasha laughed, kissing her. "It just means you like girls."

"But I thought that's what a lesbian was," Erin said, puzzled.

"No, a lesbian is a woman who only likes women. Maybe you're like me, you like both."

"Oh! But I've never.....I don't...." Erin stammered.

"Don't worry about it," Tasha told her, rolling off of her and getting to her feet. "I'm sure you'r
be absolutely cock crazy. With a body like yours, how could you be any other way."

"What do you mean?" Erin asked, suddenly embarrassed by her nakedness.

"Look at you," Tasha said. "You are absolutely beautiful. Perfect face, more than perfect bre
sweetest, wettest pussy I've ever tasted, your ass is perfect, incredible red hair. You are a 1

"Oh, my," Erin blushed, not knowing what to say. "I don't think of myself that way at all."

"I know, that's what makes you so perfect," Tasha said, leaning over and kissing her, at the
a finger into her pussy and rubbing her clit with her thumb.

Erin shuddered as she sucked Tasha's tongue, her pussy spasming in instant orgasm as Ta
off.

"See what I mean?" Tasha asked, removing her fingers from Erin's soaked pussy and puttin
where Erin softly sucked them, tasting herself. "So get your suit on, we're going to the beach
a laugh. "And I want you to wear your new suit today."

"Not in public!" Erin exclaimed, sitting up. "It barely covers anything."

"That's the idea, silly," Tasha laughed. "But you have to put on lots of sun block so you don't
Actually, I'll put the sun block on for you, to make sure it gets done right."

Laughing the two girls pulled their suits on. Erin stared at herself in the mirror, modeling her
dental-floss bikini. The top barely covered her nipples, leaving most of her 36-D breasts exp
was merely a strip of material just wide enough to cover her pussy lips. It was so thin and sh
outline of her lips was clearly visible, made even more obvious by how wet the material alrea
pussy leaking.

Before she could protest, Tasha grabbed her by the hand and pulled her to the door, grabbi
and the sun block on the way. They crossed the street a couple of cars honked their horns i
ran down the beach to the water, dropping the towel as they ran into the sea. They frolicked
15- 20 minutes before leaving the water. Tasha spread the towel on the sand and Erin flopp

"Here, better let me put some sun block on you before you burn," Tasha said with a wicked g

Before she could stop her, Tasha was spreading the lotion on Erin, starting at her feet and w legs. When she got up to her covered pussy, Tasha quickly let a finger slip beneath the mat down the wet furrow of Erin's pussy. Erin gasped and looked from side to side to see if anyo but there were very few people on the beach at this time of the morning and nobody was loo

When Tasha began spreading the lotion onto Erin's stomach, she was forced to lay back on got to her breasts, Erin gasped when Tasha pulled her top up and off, exposing her breasts. rock hard as Tasha rubbed the lotion on, taking extra care to pinch and pull her nipples befo on her arms and neck and face.

"When you turn over, I'll do your back," Tasha told her, removing her own top and freeing he

"Tasha, I can't lay here with my top off," Erin said, covering herself with her hands.

"Don't be silly," Tasha told her. "Of course you can. Nobody's going to bother you," she said on the towel, closing her eyes.

At first Erin lay back with her hands covering her breasts, but she finally relaxed and lay ther the feeling of the sun on her body. Gradually she fell asleep, only to be wakened by the sou male voice.

"Hi there," the voice said.

"Oh, hi, Brad," Tasha said as Erin opened her eyes, her hands automatically going to her br

"Who's your friend?" he asked, looking at Erin.

"This is Erin," Tasha said. "Erin, this is Brad, he's the lifeguard on this beach."

"Hi, Erin," Brad said, holding out his hand.

"H-hi, Brad," Erin said, sitting up and reluctantly reaching up to shake his hand, uncovering l nipples were instantly erect and she could feel herself blushing.

"Here, time for you to turn over," Tasha said, picking up the sun block.

Gratefully Erin rolled over onto her stomach as Tasha started at her shoulders applying the l

"How have you been, Tasha?" Brad asked, squatting down next to them.

"Oh, fine," Tasha replied, gently and slowly applying the lotion to Erin's back. "How about yo

"Pretty good," Brad replied. "We've had great weather, so that's been good. Maybe we can g
he suggested. "It's been a while."

"That would be nice," Tasha said, squirting a big glob of lotion onto the small of Erin's back.
a hand, do her legs for me," Tasha suggested, handing Brad the lotion.

"No problem," he said with a grin.

Erin started with surprise when she heard this and began to protest when Tasha began spre
her lower back. At the same time Brad began with the calves of her legs. It felt nice and Tas
chit-chatting so Erin relaxed again. Then as Brad moved above her knees with the lotion, Ta
her lower back to her ass, kneading and massaging her totally naked ass cheeks. Brad was
upper thighs when Erin felt Tasha squeeze her cheeks tightly in her hands, pulling them apa

"You're not going to burn today," Tasha said, running two fingers covered in lotion down the
ass, beneath the nearly invisible string, over the pucker of her rosebud to delve beneath the
material and into her pussy, stroking once, twice, before sliding back up the crack of her ass

"There, that should do it," Tasha said as Brad too finished, letting the back of his hand brush
material covering Erin's pussy.

Erin lay with her head on her arms, her face flaming red in embarrassment at what Brad mu

"Uh, thanks," she managed to say, her voice almost cracking.

"Brad, you mind doing me?" Tasha asked, flopping down next to Erin.

"No problem," Brad said, grabbing the lotion and beginning to spread it over her body.

Erin continued to lay face down as Tasha and Brad chatted. They seemed fairly familiar with
Erin got the feeling that he was very nice.

"Mmm, that's great," Tasha sighed.

Erin automatically turned her head to the side and saw that Brad was between Tasha's legs back and forth, obviously stroking her pussy. He saw Erin looking at him and grinned shyly, on the ass.

"But what about sin?" Erin asked as they entered the house.

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As Tasha ate Erin's pussy, Erin writhed beneath her, squirming in delight at the sensations T
producing between her legs. When Tasha began sucking on her clit, Erin went crazy. Grabb
squeezing in response to the electric sensations emanating from her pussy, she inadvertent
right into her face.

Suddenly Erin found herself licking and sucking Tasha's pussy, sticking her tongue up into h
juices that were pouring from her pussy. The two girls licked and sucked each other. When T
into Erin's pussy and began sliding it in and out, Erin did the same. At Tasha's urging, Erin p
more fingers into her pussy, finally pumping almost her entire hand in and out as she sucked

When finally the two girls fell apart in exhaustion, several hours had passed. They crawled in
arms, exchanging a long wet kiss before falling asleep. Twice more during the night they aw
love, sucking each other to mutual orgasms each time.

Morning arrived and Erin awoke to the wonderful sensation of Tasha's tongue between her l
knees in her hands and pulled them up to her chest, spreading her pussy and making it even
tongue-fuck her juicy hole. When she had finished cumming, Tasha crawled up her body, giv
kiss, the taste of her pussy intoxicating.

"Tasha," Erin said as they broke their kiss, "does this mean I'm a lesbian?"

"Of course not, silly," Tasha laughed, kissing her. "It just means you like girls."

"But I thought that's what a lesbian was," Erin said, puzzled.

"No, a lesbian is a woman who only likes women. Maybe you're like me, you like both."

"Oh! But I've never.....I don't...." Erin stammered.

"Don't worry about it," Tasha told her, rolling off of her and getting to her feet. "I'm sure you'r
be absolutely cock crazy. With a body like yours, how could you be any other way."

"What do you mean?" Erin asked, suddenly embarrassed by her nakedness.

"Look at you," Tasha said. "You are absolutely beautiful. Perfect face, more than perfect bre
sweetest, wettest pussy I've ever tasted, your ass is perfect, incredible red hair. You are a 1

"Oh, my," Erin blushed, not knowing what to say. "I don't think of myself that way at all."

"I know, that's what makes you so perfect," Tasha said, leaning over and kissing her, at the
a finger into her pussy and rubbing her clit with her thumb.

Erin shuddered as she sucked Tasha's tongue, her pussy spasming in instant orgasm as Ta
off.

"See what I mean?" Tasha asked, removing her fingers from Erin's soaked pussy and puttin
where Erin softly sucked them, tasting herself. "So get your suit on, we're going to the beach
a laugh. "And I want you to wear your new suit today."

"Not in public!" Erin exclaimed, sitting up. "It barely covers anything."

"That's the idea, silly," Tasha laughed. "But you have to put on lots of sun block so you don't
Actually, I'll put the sun block on for you, to make sure it gets done right."

Laughing the two girls pulled their suits on. Erin stared at herself in the mirror, modeling her
dental-floss bikini. The top barely covered her nipples, leaving most of her 36-D breasts exp
was merely a strip of material just wide enough to cover her pussy lips. It was so thin and sh
outline of her lips was clearly visible, made even more obvious by how wet the material alrea
pussy leaking.

Before she could protest, Tasha grabbed her by the hand and pulled her to the door, grabbi
and the sun block on the way. They crossed the street a couple of cars honked their horns i
ran down the beach to the water, dropping the towel as they ran into the sea. They frolicked
15- 20 minutes before leaving the water. Tasha spread the towel on the sand and Erin flopp

"Here, better let me put some sun block on you before you burn," Tasha said with a wicked

Before she could stop her, Tasha was spreading the lotion on Erin, starting at her feet and w
legs. When she got up to her covered pussy, Tasha quickly let a finger slip beneath the mat
down the wet furrow of Erin's pussy. Erin gasped and looked from side to side to see if anyo
but there were very few people on the beach at this time of the morning and nobody was loo

When Tasha began spreading the lotion onto Erin's stomach, she was forced to lay back on
got to her breasts, Erin gasped when Tasha pulled her top up and off, exposing her breasts.
rock hard as Tasha rubbed the lotion on, taking extra care to pinch and pull her nipples befo
on her arms and neck and face.

"When you turn over, I'll do your back," Tasha told her, removing her own top and freeing he

"Tasha, I can't lay here with my top off," Erin said, covering herself with her hands.

"Don't be silly," Tasha told her. "Of course you can. Nobody's going to bother you," she said
on the towel, closing her eyes.

At first Erin lay back with her hands covering her breasts, but she finally relaxed and lay ther
the feeling of the sun on her body. Gradually she fell asleep, only to be wakened by the sou
male voice.

"Hi there," the voice said.

"Oh, hi, Brad," Tasha said as Erin opened her eyes, her hands automatically going to her br

"Who's your friend?" he asked, looking at Erin.

"This is Erin," Tasha said. "Erin, this is Brad, he's the lifeguard on this beach."

"Hi, Erin," Brad said, holding out his hand.

"H-hi, Brad," Erin said, sitting up and reluctantly reaching up to shake his hand, uncovering l
nipples were instantly erect and she could feel herself blushing.

"Here, time for you to turn over," Tasha said, picking up the sun block.

Gratefully Erin rolled over onto her stomach as Tasha started at her shoulders applying the l

"How have you been, Tasha?" Brad asked, squatting down next to them.

"Oh, fine," Tasha replied, gently and slowly applying the lotion to Erin's back. "How about yo

"Pretty good," Brad replied. "We've had great weather, so that's been good. Maybe we can g
he suggested. "It's been a while."

"That would be nice," Tasha said, squirting a big glob of lotion onto the small of Erin's back.
a hand, do her legs for me," Tasha suggested, handing Brad the lotion.

"No problem," he said with a grin.

Erin started with surprise when she heard this and began to protest when Tasha began spre
her lower back. At the same time Brad began with the calves of her legs. It felt nice and Tas
chit-chatting so Erin relaxed again. Then as Brad moved above her knees with the lotion, Ta
her lower back to her ass, kneading and massaging her totally naked ass cheeks. Brad was
upper thighs when Erin felt Tasha squeeze her cheeks tightly in her hands, pulling them apa

"You're not going to burn today," Tasha said, running two fingers covered in lotion down the
ass, beneath the nearly invisible string, over the pucker of her rosebud to delve beneath the
material and into her pussy, stroking once, twice, before sliding back up the crack of her ass

"There, that should do it," Tasha said as Brad too finished, letting the back of his hand brush
material covering Erin's pussy.

Erin lay with her head on her arms, her face flaming red in embarrassment at what Brad mu

"Uh, thanks," she managed to say, her voice almost cracking.

"Brad, you mind doing me?" Tasha asked, flopping down next to Erin.

"No problem," Brad said, grabbing the lotion and beginning to spread it over her body.

Erin continued to lay face down as Tasha and Brad chatted. They seemed fairly familiar with
Erin got the feeling that he was very nice.

"Mmm, that's great," Tasha sighed.

Erin automatically turned her head to the side and saw that Brad was between Tasha's legs
back and forth, obviously stroking her pussy. He saw Erin looking at him and grinned shyly,
on the ass.

"That should do it," he said, still squatting between her legs, an obvious erection tenting his

"You tease, you," Tasha laughed, looking over her shoulder at him.

"How about tomorrow night?" Brad suggested. "After work."

"That sounds like fun," Tasha agreed. "Maybe Erin will join us, if you don't mind, that is."

"No, the more the merrier," Brad said, getting to his feet and adjusting his obvious problem.
then," he said, returning to his duties.

"I was so embarrassed," Erin said, looking at Tasha. "I felt so naked. And he saw what you

"Don't be silly," Tasha told her, leaning over and pecking her on the lips. "Brad's the sweetes
only person I actually go out with from time to time. And he's got a perfect cock," she added
"He's eight inches and he can stay hard forever. And he has an endless supply of cum."

"Oh, Tasha, is that all you think about?" Erin asked with a laugh.

"Not all, but if you're going to have a guy, he might as well have what it takes."

The two girls lay in the sun for another half an hour before Tasha suggested they go. Erin w
her top back on and they made their way off the beach, waving to Brad as they went. When
the house, Tasha dragged Erin into the shower where they soaped each other, rubbing each
before getting out and falling onto the bed in a 69, eating each other's pussies to orgasm.

"Oh, I hate for this to end," Tasha said as she rolled onto her back, pussy juice smeared all

"What do you mean?" Erin asked, her fingers between her legs, exploring and playing.

"Well, I have a scene to shoot this afternoon, remember? I'd rather stay here with just us."

"Oh, I forgot," Erin said. "What do you have to do?" she asked curiously.

"It's a scene where I'm a maid and the teenage boy of the house gets caught by his parents
punish him," Tasha explained.

"Oh!"

"Would you like to watch?" Tasha asked. "I sure don't mind."

"Oh, I couldn't," Erin exclaimed, sitting up, unconsciously sucking her fingers that had just be
legs.

"But you've been watching. What's the difference now?" Tasha asked.

"If my parents knew..." Erin began.

"They'd love it," Tasha finished. "Can you imagine how hard it is for them keeping their lives
don't want to hurt you or influence you in any 'bad' way. I'm sure they're worried about how y
them based on your education and religious inclinations."

"I guess I never thought of it that way," Erin confessed. "But I'd be so embarrassed."

"Well, you were embarrassed the first time I licked your pussy, weren't you?" Tasha asked.

"Yes," Erin blushed.

"Does it still embarrass you?" Tasha asked.

"No," Erin replied, still blushing.

"And how do you feel about my pussy?" Tasha asked, running a finger between her pussy li

"Oh, I-I love your pussy," Erin began. "I mean, I love the taste of your pussy. I love touching

"That's what I mean," Tasha said, smiling at her. "24 hours ago you would have died from er
kind of thought. Now, you just want to taste me," she said, putting a foot up on the bed next
pussy right in front of her.

Giggling, Erin leaned forward and ran her tongue through Tasha's pussy, sucking on her clit
between her pussy lips.

"We'll never get out of here if we start that again," Tasha laughed, pulling away from Erin's e
"You let me talk to your parents," she said. "I'll arrange it and you won't have to be embarras

"You're not going to tell them about us, are you?" Erin asked, looking anxiously at her.

"Not if you don't want me to," Tasha assured her. "What we do together is between us. If you
private, I'll absolutely respect that."

"Okay," Erin nodded.

"Fine, that's settled then," Tasha said. "Now we better get dressed and out of here."

Erin was a bit nervous on the way home. So much had changed for her in just 24 hours. She
they'd look at her and know everything by the guilt on her face. When they got to the house,
with hugs, commenting on how nice she looked with some color. Erin showed her the new c
though not the bathing suit. She went to her room to put them away and then lay on her bed
ceiling and thinking about everything. She was startled out of her reverie by a knocking on th
then opened revealing her mother standing there.

"Mind if I come in?" she asked, entering without waiting for an answer, shutting the door beh

"Uh, sure," Erin replied, sitting up.

"I talked with Tasha," Jane began without preamble. "I know you know what our production
with. I also saw you watching us the other day."

"I didn't mean to..." Erin began.

"No, it's okay," Jane told her, sitting on the bed next to her. "I've been worried for years how

about it, I just didn't know how. I was afraid to lose you."

"Mom, you can't lose me," Erin insisted, impulsively hugging her tightly.

"I just know you've been brought up being taught certain things and I know what they say ab
Jane told her. "I'm not making any excuses. And I'm not ashamed either."

"Mom..."

"So, you want to watch Tasha do her scene today, is that right?" she asked.

"I think so," Erin said, nodding. "But not if you mind."

"I don't mind," Jane told her. "But you need to understand that your father and brother and I
explicit pornographic movies together. And with other people. We break all the rules of dece
you've been taught. I don't want you to be disgusted by us or what we do."

"I think I'm more curious than anything," Erin told her. "I mean, I've never really even heard o
like this. And I had a good talk with Tasha about what she does. She even showed me some

"She told me," Jane said, nodding. "And what did you think of them?"

"Well, I was completely shocked at first, of course," Erin admitted, "but then, then it was sort
I don't know. Maybe if I see more I'll understand better."

"Well, we're going to start in about a half an hour. If you want to watch, you're welcome," Jan
getting to her feet.

"Okay," Erin said. "Thanks. I'll think about it."

"I really do love you, sweetheart," Jane said, leaning over and gently kissing her on the mou
father and your brother. Brian's just having a hard time figuring out how to behave around yo
want to hurt you or your feelings either."

"I understand," Erin replied.

"Okay then," Jane said, going to the door. "In any event, we'll eat dinner around 6:00. Would
invite Tasha to stay?"

"Oh, yes, please," Erin said, smiling. "I really like her."

"Well, she seems to like you too," Jane smiled back as she left the room.

Erin lay on her bed, pretending to decide whether to watch the video shoot when she alread
her heart that nothing could keep her away. But still she felt a bit of shyness at openly being
her father and brother and mother participated, knowing she was watching.

30 minutes later found Erin opening the door downstair and peeking in. Not seeing anyone,
way through the maze of rooms until she got to the bedroom set where she heard voices. At
around the door, she saw that Tasha was dressed in a scullery maid's uniform, a very short
covered her ass cheeks. The top was very low cut, showing a lot of cleavage. Jane was givi
instructions when Tasha looked up and saw her. A big smile crossed her face which was no
who glanced over her shoulder and saw her daughter in the doorway.

"Okay, let's roll," Jane said, moving behind the camera with Bill standing next to her, Tasha
the bed.

"Action!" Jane called and Brian entered the room, sauntering over and standing behind Tash
bed.

Tasha jumped when Brian reached out and put his hand beneath her short skirt.

"Ooh, Master Davis," she said, not moving away from his hand. "You know what your parent
me while I was working."

"I don't care. They're not here now," he replied, spinning her around and pulling her close. "I
something for you to clean," he said, kissing her hard, a hand going to her ass beneath the s

As Brian pulled Tasha's clothes off and undressed himself, Erin slowly inched closer, wantin
When she was right behind her parents, Bill turned and smiled at her. He put his arm around
drew her close, next to him. Now Erin was only 6 feet from where Tasha was sitting on the e
sucking her brother's cock, taking it all the way into her throat as she worked him. Then he p
from her knees and positioned her on the bed on her hands and knees, her ass and pussy p
camera.

Erin's mouth was hanging open as she watched her brother's cock slowly slide into Tasha's

wide, the same pussy she had licked and sucked all night long. She felt her nipples get hard as she watched her brother's cock sliding in and out of Tasha's pussy.

Then her father released her and stepped into the scene, bellowing, "Here, what's going on

Brian jumped back, his cock standing straight up in the air, glistening with Tasha's pussy juic pussy pouted open at them, juices dripping from her clit.

"What have I told you about bothering the maid while she's working?" Bill shouted at Brian a and rubbed Tasha's pussy. "I'm going to have to teach you a lesson," he said, unzipping his them drop to the floor, his cock standing hard in front of him. "You kneel down right there an learn," Bill said, pushing Brian onto his knees right next to Tasha, then stepping behind her a cock into her pussy in one hard stroke.

Tasha was mewling and cooing as Bill fucked her, fucked her hard as Brian watched from ju found herself focusing on Tasha's pussy, the way it seemed to grip Bill's cock each time he s swallowing it again as he thrust into her.

Then giving her hand a squeeze, Jane stepped into the shot.

"Just what is going on here?" she demanded, standing close by them as Bill continued to fuc

"I caught this damned boy pestering the maid again," Bill told her. "I'm teaching him a lesson

"Well, when you're done, I'll teach him one too," Jane said, glaring down at her son.

"Ah, ah, ah," Bill groaned, reaching down and grabbing Brian by the hair.

He pulled his cock from Tasha's pussy, cum spurting from the end, and pointed it at Brian, s of cum into his face. Erin almost gasped out loud when Brian opened his mouth and Bill slid pumping from the end. Brian actively sucked his father's cock until Bill pulled it from his mou grabbed him by the arm and pulled him up onto the bed and straddled his midsection, pullin her head. Reaching down, she guided his still-hard cock to her pussy, lowering herself down to him, facing the camera. Erin could clearly see her mother's clit sticking out, big and fat, as and down on Brian's cock.

Then Tasha crawled up on the bed, planting her gooey, cum-filled pussy on Brian's face, rid while Jane rode his cock. When Brian stiffened in orgasm, Jane reached down, pulling his s

her pussy and directing the streams of cum to her lower stomach, just above her pussy.

As Brian finished cumming, the cum running down Jane's stomach onto and over her pussy nudging Tasha out of the way and sliding her gooey pussy onto her son's face. Erin was ast licked and sucked his mother's pussy, eating all of the cum that he himself had put there.

"Okay, cut!" Jane finally called out, dismounting Brian's face and leaning over and kissing hi "You were just wonderful!" she said. "Didn't he do just great?" she asked, looking to both Bil approval.

"I loved it," Tasha said with a laugh, "but Brian got the best of everything, I think. What did y Erin?" she asked, turning to look at her.

"Oh, I-I-I...I had no idea..." she tried to start.

"You mean Brian and your dad?" Tasha asked, directly to the point.

"Well, yes," Erin nodded, blushing furiously. "I mean..."

"You have to lose the male-female thing," Tasha said, getting to her feet and coming over to hand. "It's about sex. Pussies, asses, mouths, hands, feet, nipples: sex. It wasn't personal. I never been with a man outside of filming a video."

"Actually, I have," Brian said, laughing. "I've been involved in a few group sex parties where got blurred. But if I have a choice, I'll take pussy every time."

"Well, why don't we all get cleaned up and meet upstairs for dinner," Jane suggested. "Good

"Thanks, you two," Tasha said, giving their cocks a sqeeze. "Can I use your shower, Erin?"

"Uh, sure," Erin said, nodding.

As they left the room, Jane turned to Bill and Brian.

"Well, what do you think?" she asked.

"Well, she's as beautiful a girl as I've ever seen," Bill said.

"I think you just leave her alone, let Tasha do whatever it is she's doing," Brian suggested. "I
her to help us, operating the camera," he added when he saw the look on his mother's face.
is always complaining that we don't get good camera work when it's just standing on the trip
operating it."

"Okay," Jane said, "but absolutely no pushing her or teasing her or anything. Do you unders
looking directly at Brian.

"Sure, I understand," Brian said. "It'll be easier now that she knows anyway. I felt so awkwar
hide."

Upstairs Tasha had a quick shower then flopped naked onto Erin's bed.

"How did you like it?" she asked. "Was it fun? Did it get you hot?"

"Yes, yes, yes," Erin laughed, sitting on the edge of the bed next to her.

"You didn't mind?"

"No, of course not," Erin replied. "Why should I?"

"Good. Then lick me real quick before your mom comes. Show me how much you still love r
with a laugh, pulling her knees to her chest and exposing her pussy to Erin.

Glancing quickly to the door, Erin bent over and stuck her tongue into Tasha's pussy, expec
different. But it wasn't. It was the same soft, hot, sweet pussy she had tasted before. Thinkir
noise from the hall, she stopped, jumping to her feet. Laughing, Tasha pulled her clothes on
Erin, her tongue dueling with hers for a moment.

"Let's eat, I'm famished," she said, heading for the door.

Dinner that night was the most normal meal they had yet shared. So much awkwardness wa
didn't mention anything about the shoot, instead talking about the fun Erin and Tasha had ha
they finished eating, it had been decided that Erin could stay with Tasha whenever she want
to the beach and shopping and other people instead of being isolated up on the mountain w
factors. They decided that they would buy Erin a car in the next few days so she wouldn't ha
anyone to get around.

"That was so good, Jane," Tasha said, sitting back in a comfortable lounge chair by the pool "I'm always famished after a shoot."

"Me too," Jane agreed. "It's a wonderful way to work up an appetite, isn't it?"

"I'll say," Brian laughed, suddenly stripping off his clothes and diving into the pool.

"Come on, let's go swimming," Tasha said, getting to her feet and quickly peeling out of her

"I couldn't," Erin said, shaking her head.

"Then go put on a suit," Tasha told her. "Go on, hurry."

By the time Erin got back, wearing the suit Jane had given her, everyone was in the pool, na self-consciously she slid into the water, grateful for the privacy the water afforded. It did feel especially on her sunburnt skin. She lazily floated on her back, her breasts buoyantly suspe water, her nipples poking through the material.

At one point she bumped into someone, and turning over and around, sputtering water, she only to see that it was Brian and that he was licking and sucking Jane's pussy as she sat on pool, her feet up on the edge. She stared as Brian sucked their mother's pussy lips into his and stretching them. When he noticed her next to him watching, he lifted his face for a mom her, then stabbed his tongue into Jane's hole, holding her pussy lips wide apart.

Hearing Tasha's laughter, Erin turned to see her in the same position with her father betwee her pussy. Feelings of jealously and want coursed through her body but she was far too inhi anything about it. She could only watch as her mother and her now best friend got their puss

Frustrated, Erin made some excuse and went to her room, dropping her bathing suit on the naked onto her bed. She didn't know how much time had passed when she was awakened sitting on her bed. Opening her eyes, she saw that it was Tasha and that she was still naked

"W-w-what," Erin stammered, wiping her eyes.

"Everyone went to bed," Tasha explained. "I was going to go home but I thought maybe I co tonight. It's late and I'm pretty tired."

"Sure, of course," Erin said, moving over to make room.

"You mind if I lock the door?" Tasha asked, a mischievous grin on her face.

"No," Erin replied, blushing as she realized what Tasha intended.

"Good," she said, locking the door then climbing onto the bed, pushing Erin's legs apart as s
mouth on her pussy, drinking up the juices that had pooled there.

Erin's hands went down to caress Tasha's head as she ate her pussy, cumming immediately
sucking on her clit. When she stopped cumming, Tasha crawled up her body to kiss her, lett
herself. Then she straddled Erin's head, her pussy spread open directly above her mouth.

"Now I've got a treat for you," Tasha said, lowering her pussy onto Erin's waiting tongue.

Erin happily sucked Tasha's pussy. She noticed that it was a bit saltier and viscous than bef
absolutely delicious and she didn't stop until she had made Tasha cum and licked her dry. W
Tasha curled up in Erin's arms, sharing a long sensuous kiss.

"Did you like it?" Tasha asked.

"What?" Erin asked.

"My pussy, silly," Tasha giggled.

"I told you I love your pussy," Erin whispered back.

"Was it different to you?" Tasha asked.

"Maybe a little," Erin replied. "Why?"

"Because I fucked your father and your brother and let them cum in me," she said.

"You mean..." Erin began.

"You just sucked my freshly fucked pussy full of their cum," Tasha told her. "I'm glad you like

"I wish I'd known," Erin said after a long pause.

"Why?" Tasha asked.

"Maybe I would have paid more attention to how it tasted," she replied.

"You don't pay attention to how my pussy tastes?" Tasha asked with mock sternness.

"I love the taste of your pussy," Erin said shyly, reaching down between Tasha's legs and ru
between her pussy lips.

"Did you really, you know, with my father and brother?" Erin asked, sliding her finger into Ta

"Mmm, yes," Tasha replied. "They're both really good fucks, so it's always fun."

"What makes them good?" Erin asked, slipping a second finger into Tasha's pussy and slow

"They have nice size cocks, to start," Tasha said, humping her pussy into Erin's hand. "And
forever without cumming. And when they cum, they can get hard really quickly."

Erin withdrew her hand from Tasha's pussy, crawling down her body to glue her mouth to he
licking and slurping. She felt Tasha's tongue between her legs and sighed as the two girls su
to yet another orgasm before finally falling asleep in each other's arms.

The next morning, after having breakfast together, they all went out to buy a car for Erin. Wh
finished, Erin was the proud owner of a blue Morris Mini Convertible.

"Oh, mom, dad, I can't thank you enough," Erin said, giving them each long hard hugs. "I'm s
home, I never want to leave."

"Let's go to the beach," Tasha suggested. "It's a beautiful day."

"Oh, yes," Erin agreed. "Mom, dad, Brian, you'll come with us? It's a beautiful beach."

"I've got work to do, sweetheart," Jane told her. "I've got to edit the video we shot yesterday.

"Why don't you two go have fun," Bill suggested. "We'll all catch up later."

"Let us know if you'll be home for dinner," Jane told her.

"I will, mom," Erin said, once again hugging her. "Thanks again for everything."

Getting behind the wheel of her new car, Erin carefully followed Tasha to her house. As she
jumped out of her car and came to Erin's door, opening it.

"Time to dedicate your new car," she informed Erin.

"What do you mean?" Erin asked, looking up at her.

"Give me your shorts," Tasha demanded, holding out her hand.

"What!" Erin exclaimed, looking around. "Anyone could see," she complained, her face turni

"Nobody will see anything," Tasha told her, her hand still outstretched.

Very furtively Erin slipped her shorts off, handing them to Tasha, sitting with her naked ass o
Tasha then opened the car door, causing to Erin to gasp and once again look around. Knee
Erin's legs out the car then pushed her onto her back, pushing her knees up to her chest an
exposing her naked pussy.

Erin was laughing out loud as Tasha began licking her pussy, driving her tongue into her. W
on her clit, she came immediately, gasping as Tasha sucked her dry. When Tasha leaned b
smile on her pussy-juice smeared face, Erin sat up.

"Now you'll always remember the first time you got your pussy sucked in your car," Tasha to
her feet. "Come on, let's get changed and down to the beach."

They ran into the house, Erin holding her shorts against her body, the two of them laughing.
one of her thong suits to put on and Erin struggled into it. She was larger than Tasha and sh
to tie the top around her back. The tops of her nipples kept peeking out and she had to read
bottom was similarly tight which resulted in it being pulled tightly against her pussy.

Grabbing towels and the sun block, they crossed the street to the honking of car horns and r
near the water. Dropping their stuff, they ran to the water, jumping in with peals of laughter a
splashed each other. After 15 minutes of frolicking in the water, they ran to their towels, sittin
sun in their faces as the sea gently lapped at the sand.

"That was great," Tasha said, reaching behind herself and untying her top and removing it, h

pointing out with hard nipples which she pinched and squeezed, making them even harder a

Hesitating for a moment, Erin took her top off too, rationalizing that it was too tight anyway a
doing much of a job of covering her. Her nipples were the size of pencil erasers on the ends
beautiful breasts.

"You want the sun on your front or back first?" Tasha asked, holding up the sun block.

"Back," Erin said, turning onto her stomach, still self-conscious about exposing herself so co
public beach.

Tasha slowly and thoroughly covered Erin's back side with sun block, paying particular atter
pulling the material tightly against her pussy so that it bunched up between her pussy lips, c
exposing them. When she finished, she too lay down on her back, resting in the warmth of t

"Hey, you two," they heard about a half an hour later. Opening her eyes and shading them w
saw that Brad was squatting at the edge of their towels. "She's starting to get a bit pink," he
looking at Erin's back side. "She should turn over."

Reluctantly Erin rolled onto her back, propping herself up on her elbows. She saw that Brad'
her breasts and she felt her nipples getting hard, completely out of her control.

"Brad, will you hand me that sun block?" Tasha asked, holding out her hand.

"I'll do it," Brad volunteered, picking up the lotion and squirting it into his hand and starting to
to Erin's lower leg.

"Thanks," Tasha said, smiling at Erin.

When Brad got up to her knees, Erin laid back onto her towel, feeling her face flushed and a
how hard and large her nipples were. As Brad spread the lotion on Erin's upper thighs, he co
noticing that the material of her suit had bunched up between her pussy lips, which were co
Erin gasped when she felt his fingers slide across them.

"You sure don't want to burn there," Brad commented, rubbing first one, then the other of he
between his fingers before sliding up onto her stomach.

Erin struggled to remain calm, to not tense her body as Brad spread the lotion upwards, his

across her breasts and caressing them, massaging them, rolling her hardened nipples betw
moving up to her neck and then her arms. Erin's pussy was soaked by the time Brad got do

"Well, there you go," Brad said, sitting back on his heels. "And that was definitely my pleasu
with a big smile.

"Thanks," Erin managed to croak, her whole body on fire.

"Hey, why don't you stay the night," Tasha suggested to Erin. "We can invite Brad over and
stuff. What do you say?"

"Well, sure," Erin agreed, silently wondering what 'stuff' meant.

"Hey, great," Brad said, getting to his feet. "I'll come by after I close down here."

"Okay, see you then," Tasha said, smiling at him.

"Oh, god," Erin groaned, putting her arm across her eyes as she lay there.

"What?" Tasha asked, puzzled. "Don't you want him to come over?"

"It's not that," Erin said, turning to look at Tasha. "When he put the sun block on me, well, he
she said lamely.

"Well, I'd hope so," Tasha laughed. "How else is he going to put it on?"

"No, I mean he touched me," she said.

"I see. Did you like it?" Tasha asked.

"Tasha!" Erin exclaimed, sitting up, her breasts swinging. "He played with my nipples and to

"Did you like it?" Tasha repeated, laughing.

"It made my whole body tingle," Erin admitted, shaking her head. "And my pussy is just so w

"That's nice," Tasha said, laying down on her towel. "You just hold that feeling until later."

Erin lay back down, the sun warming her, and let her mind run wild. She couldn't stop thinkin everything, her family, Tasha, Brad, her own body. When Tasha finally suggested that they g to scream with frustration. They put their tops on and waved to Brad as they left the beach a Tasha's house.

"Wanna take a shower with me?" Tasha asked, dropping her suit onto the floor.

"Sure," Erin agreed, stripping.

In the shower they soaped each other, and Erin felt a thrill every time Tasha's hand touched legs or her breasts, but Tasha didn't do anything more than that and Erin was feeling even m when they got out of the shower. Tasha rummaged through a drawer and found some clothi Erin.

"You can wear this if you want," she said, watching Erin's expression as she examined the b skirt. "You can adjust it however you want," she explained. "Down to your ankles or whateve

Erin pulled it on, feeling it mold itself to her body. Turning to look in the mirror, she saw that it was red, it was of such a diaphanous material that it was almost transparent with light beh molded perfectly to her breasts and her nipples pushed out through the material. She adjust mid-thigh and was

looking over her shoulder at the mirror when Tasha came up and ran her hands over her bo nipples and making her wet between the legs.

"You look good enough to eat," Tasha said, kissing her softly before pulling on a short silk sl more like a lace-trimmed slip than anything. It came down a couple of inches below her ass. top accentuated her breasts, leaving nothing to the imagination.

"You look great," Erin breathed. "You have such nice clothes."

"You will too, believe me," Tasha laughed.

Erin opened a bottle of white wine and they each sat with a glass, just chatting like two scho there was a knock on the door.

"Hello, anybody home?" they heard Brad call out.

"Come in, Brad," Tasha called out.

Brad entered, looking really tanned with his hair bleached from the sun and his bright blue e
he had a shirt on now, Erin could still see the muscles rippling beneath it.

"Wow, you two look great," he commented as he took in their outfits. "I think I'm way underd

"Don't be silly," Tasha told him, moving over so he could sit next to them. "We're the flames,
moth."

Tasha poured Brad a glass of wine and the three of them continued talking. Brad learned ab
background and she learned that he was working as a lifeguard for the summer before goin
found herself relaxing as she realized that he was a really nice boy. The trepidation she had
seeing him again after he had touched her like that melted away and she laughed and enjoy

At one point Tasha called and ordered some delivered dinner and when it arrived they all at
more bottles of wine disappeared before they finished eating, sitting back with full bellies an
sober. Erin had never drunk so much in her life and she found herself almost floating at time
tingly and hypersensitive.

Erin found herself sitting back on the sofa, one foot up. Her tube dress had ridden up on her
it was barely covering her pussy. Tasha shuffled over next to her, snuggling up against her s
arm drape across her shoulders. Brian was sitting in a chair directly across from them, a grin

"How about some dessert, Brad?" Tasha asked, bringing her feet up onto the edge of the so
pussy to him.

Reaching between her legs, Tasha spread her pussy lips apart with two fingers as Brad crav
fastened his mouth on her bald pussy. Erin watched in surprise as Brad sucked Tasha's pus
her. Tasha was leaning against her, her body writing in delight as Brad's tongue did its magi
legs. When her body spasmed in orgasm, Tasha clutched Erin's hand against her breast as
Erin could feel her hard nipple pressing into the palm of her hand.

"Mmm, nice," Tasha said, reaching down and lifting Brad's face with a finger beneath his chi
vanilla," she explained, "now try strawberry."

When she said that, Tasha hooked her left arm around Erin's uplifted knee and pulled it to th
her legs and exposing her pussy. Before she could react or protest, Brad's tongue was slidin

Erin arched her back in ecstacy as Brad hooked her left leg with his arm and put her leg ove
Brad ate her pussy, Tasha pulled her top down, releasing her breasts, and leaned over and
nibbling on her nipples. She felt Brad slip first one, then two fingers into her tight virgin puss
stiffened in apprehension until she felt him stop when he felt her barrier. He gently sucked h
slid his fingers in and out of her sopping wet hole. Her body shuddered in orgasm and she fi
Brad's head away from her pussy. The sensations were too much for her.

Brad sat back on his heels, his face shining with pussy juice, a big smile on his face.

"That was the best dessert I've ever had," he said with a laugh. "You two have to have the ta
the planet."

"Now it's our turn," Tasha informed him, sitting up. "You sit here now," she instructed, sliding
making room for him to take her place sitting right next to Erin, who still hadn't pulled her dre
cover her breasts.

As Tasha pulled his shorts off, releasing his rock-hard cock, Brad cupped Erin's breast and
suck on her nipple. She gasped as at the same time his other hand slid between her legs to
She watched as Tasha grabbed Brad's cock and began to lick and suck it, her eyes never le
how she teased the slit at the end with the tip of her tongue, how she would suck just the he
swirling around the shaft at the same time. Then she would slowly lower herself until his enti
disappeared into her mouth.

When Brad began to make some moaning and groaning noises, Tasha stopped pulling Erin'

"Come on, you help," she told her as she pulled her onto her knees next to her.

Erin could only stare at Brad's cock in Tasha's tiny hand as it stood straight up right in front
felt Tasha gently pushing the back of her head, so taking a big breath, she stuck her tongue
touch Brad's cock. She was instantly surprised by how warm and soft it was, even though it
Tasha took her hand and guided it to Brad's cock, releasing him and leaving Erin with sole p

Erin leaned forward once more, the tip of her tongue probing the slit and tasting the droplet
had appeared there. It was viscous and a bit salty, but she liked it and continued licking the
cock. Then she opened her mouth, letting just the head in, closing her lips around the shaft
whole mouth close on him, tasting him. She loved the feel and taste of his cock in her mouth
pussy get wet, juice running down the inside of her thighs.

Tasha watched with delight as Erin quickly proved to be a natural cocksucker who obviously had both hands wrapped around Brad's cock and was attempting to take more and more of Quickly pulling her clothes off, Tasha reached for Erin's tube dress and pulled it up over her her completely naked on her knees in front of Brad.

She immediately grabbed his cock as soon as her arms were freed and held it, examining it sticking out her tongue and licking it from base to tip. Tasha got behind Erin, her arms aroun her breasts and playing with her nipples.

"Put it between your tits," Tasha whispered in Erin's ear.

Erin looked up at Brad's face which had a rapturous look on it. She blushed, realizing that it causing him to look that way, then leaned up and forward, wrapping her big breasts around cock. With Tasha's hands covering hers, Erin slid her breasts up and down Brad's cock. She to lean forward and lick the head of his cock as it appeared.

Then she released her breasts and just began sucking on him, almost in a frenzy. Brad bega at the pleasure Erin's mouth was creating on his cock.

"He's about to cum," Tasha breathed in Erin's ear. "His cock is going to suddenly get bigger going to shoot into your mouth," she whispered as Erin continued sucking Brad's cock. "Just she cautioned. "When you think your mouth is full, just swallow and keep on sucking."

Tasha watched in fascination, her face just inches from Brad's cock, as Erin sucked him. Bra his hips, pushing his cock into Erin's mouth as her eyes widened in surprise, and Tasha kne getting her first mouthful of cum. Brad sank back onto the sofa and Erin kept her lips clampe shaft of his cock. Tasha could hear her breathing through her nose, a real sign of a natural c

Then Brad just collapsed into the sofa, his mouth hanging open as he stared at the beautiful mouth wrapped around his cock. Erin sucked hard as she pulled off of Brad's cock, gulping a tongue reached out to probe the slit one last time. She gasped for breath and Tasha saw Br coating her mouth, some dribbling from the side of her mouth. Erin licked her lips, swirled he in her mouth and swallowed again, a surprised smile on her face which Tasha leaned over a her mouth with her tongue, tasting Brad's cum in her mouth. She licked the bits that had esc her again.

"That was incredible," Tasha said, beaming at Erin. "You did that like you'd been doing it for liked it, didn't you?"

"Oh, it was wonderful!" Erin gushed, totally surprised. "It feels so soft and hard and it tastes

"Did you like his cum?" Tasha asked, her eyes sparkling.

"Oh, yes," Erin breathed, blushing completely red, her green eyes sparkling.

"Do you like it more than my pussy?" Tasha asked with a laugh, seeing the look of surprise

Tasha laughed as Erin blushed, saying nothing.

"Come on, let's go into the bedroom," Tasha suggested. "We can play there."

Erin was excited and afraid as they went into the bedroom. So much was happening and so still spinning from the wine she had consumed. But one thing she knew, she wanted to feel hot cum into her mouth again. That had been the most exciting thing that she had ever expe she loved Tasha and loved eating her pussy, nothing was better than that sensation of a co thicker and then exploding, streams of hot cum shooting into your mouth.

"Only one rule," Tasha said, grabbing Brad by the cock and pulling him onto the bed with he Erin. If you want to fuck, you can fuck me. All you want. Okay?"

"Sure," Brad agreed, shrugging.

"Good. Then fuck me now," Tasha said with a laugh, spreading her legs and pulling him into that," she said, thrusting up against him as he speared her with his cock. "Come sit on my fa said, reaching over and taking her hand. "Let me lick that sweet pussy of yours."

Erin straddled Tasha's face facing Brad. She could clearly see his cock glistening as it slid i Tasha's pussy. She gasped when she felt Tasha's soft hot tongue in her pussy and her nipp more. Brad leaned forward and kissed her, long and soft, his tongue playing with hers as he Tasha's pussy. Then he leaned down and began sucking on Erin's nipples, his hands on he them, pinching and pulling on them while Tasha continued to eat her pussy.

After 15-20 minutes Brad started grunting as he fucked Tasha, getting close to an orgasm. T spoke from between Erin's legs.

"Do you want him to cum in your mouth again?" she asked, licking Erin's pussy.

"Oh, yes," Erin moaned, her eyes glazed. "Yes, cum in my mouth again."

Brad groaned and pulled his cock out of Tasha's pussy, wet and glistening in front of him. Ta
from beneath Erin and watched as she crawled forward, opening her mouth and letting Brad
Erin closed her lips around his cock and sucked with her whole mouth, tasting Tasha's puss
she got to work really sucking on him, teasing him with her tongue. It wasn't a minute before
swell and then explode, cum shooting into her mouth.

This time she sucked and sucked, not stopping until there was no more cum to be gotten fro
Releasing him, she smiled at Tasha, cum covering her teeth, before gulping and swallowing
searched out the remainder with her tongue and swallowed once more, licking her lips.

"Oh, I just love the taste of cum," she sighed.

"You are crazy!" Tasha laughed, tackling her on the bed and kissing her, tasting Brad's cum
mouth.

Brad dove between Erin's legs, his mouth finding her pussy. The rest of the night was one lo
experience. Erin would fall asleep only to be awaked by someone licking her pussy or suckin
Or she would awaken to find Tasha rubbing her pussy on her mouth or Brad pressing his co
She lost track of the number of times he came in her mouth.

When she finally awoke the next day, it was to Brad fucking Tasha from behind, his cock slid
her pussy. She lay there watching the two of them, one hand idly between her own legs rubb
her clit. When Brad finally groaned and said he was going to cum, Tasha told him to cum ins
finished and pulled his cock from Tasha's pussy, Erin could see her pussy gaping open, cum
dripping from her slit. Instinctively Erin crawled over and licked Tasha's pussy from behind, s
cum cocktail that filled her gooey pussy. Tasha sighed as she felt Erin tonguing her, sliding h
into her hole as she sucked her, eating the cum that Brad had just put there. Finally Tasha fe
bed on her back, her feet flat on the bed, her hands covering her well-used pussy.

"God, I'm fucked out," Tasha laughed. "That was a great night."

"That was the best night I've ever had," Erin said with a laugh. "I can't believe me."

"I know I died and wound up in heaven," Brad said, shaking his head. "I hate for this to end."

"Who says it's going to end?" Tasha laughed. "There's always next time. And I just know tha
to have your cock in her mouth again; am I right?"

"Mmm, yes," Erin agreed.

"Well, I gotta get to the beach," Brad said reluctantly. "Work, you know."

"We'll come over later and get some sun," Tasha promised. "Thanks for being such a good f

Erin laughed when Tasha said this and Brad kissed each of them before leaving.

"Oh, Tasha, that was incredible!" Erin said when Brad left, hugging her tightly. "I've never ha

"Just think, you're just starting, too," Tasha laughed. "It's only going to get better."

"Why didn't you let Brad fuck me too?" Erin asked.

"I didn't think you were ready to take that step yet," she replied. "There's plenty of time. Just
it, you just sucked a strange boy's cock and swallowed his cum at least a half a dozen times
even touched one before. And in between and during that you were getting your pussy suck
were sucking my pussy. I mean, that's a pretty full day for day one, isn't it?"

"I guess so," Erin laughed. "And I was afraid of trying that, too. Thanks for looking out for me

"That's what friends are for, to look out for each other," Tasha said with a shake of her blonc
going to take a shower and then sleep some more," she said. "Wanna join me?"

"Yes!" Erin said, jumping up from the bed and racing to the shower with Tasha. They washe
other, laughing the whole time, then returned to the bed and crawled into each other's arms,
asleep.

They awakened a couple of hours later and shared a leisurely late breakfast, sitting naked a
kitchen. They then pulled on their suits and grabbed towels and sun block and went across t
onto the beach. They waved at Brad when they saw him. Dropping their towels on the sand,
water, enjoying the coolness of it on their bodies before exiting and sitting on their towels.

This time Erin didn't hesitate removing her top when Tasha did. Tasha grabbed the sun bloc
it to Erin, who lay back on the towel, enjoying the sensation of Tasha's hands sliding all over

they slid into her pussy and rubbed her there, she just sighed. Then she felt her hands slidin
breasts, her nipples hard. Tasha finished and they lay back, napping in the hot afternoon su

"Hey, hey, you need to turn over," Erin heard, bringing her to consciousness.

Sitting up and shading her eyes, she saw Brad standing at her feet, smiling at her.

"You've been there for over a half an hour," he explained. "With your skin, that's enough. Tir

"I'll need some sun block on my back," Erin said with a smile.

"I think I can manage," he grinned at her.

Brad started at her feet, working his way up her legs to her ass. He let his hands slide down
ass into her pussy, feeling her wetness before changing position to kneel at her head to do h

"Prop yourself up on your elbows," he instructed her as he released his cock from his baggie

Doing as he instructed, Erin saw surprised when she bumped into his erect cock sticking in h
looking from side to side and seeing nobody looking in their direction, she opened her mouth
on him while he slowly spread the lotion on her back. He quickly finished spreading the lotio
front of her, one hand on the back of her head as he pumped his cock in and out of her suck
fucking her. Tasha had rolled onto her side, her head resting on her hand, watching.

"Oh, yeah, oh, yeah," Brad growled, thrusting harder into Erin's mouth. "I'm cumming now, h
cried, stiffening as his balls spasmed, cum shooting into Erin's mouth.

Still not using her hands at all, Erin sucked Brad's cock, not stopping until she got every drop
to go flaccid. Only then did she let his cock fall from her mouth.

"I'd say you got your sun block," Tasha observed with a laugh.

"Thanks, Brad," Erin said, smiling up at him. "I really do like sucking your cock."

"I like it too," he said with a laugh. "Please do it whenever you get the urge."

"I think I've opened Pandora's Box," Tasha laughed as Brad walked away. "Now kiss me so
she said, rolling over on top of Erin and kissing her, their tongues swirling together. "Sucking

public on the beach, imagine that," Tasha said in mock rebuke. "Next thing you know..." she
got a far-away, glazed look in her eyes.

"What?" Erin asked, sitting up and looking at her.

"Just a wisp of an idea that floated through my head," Tasha said, shaking her head and sm

"Well, what was it?" Erin asked. "Unless it's none of my business, of course."

"Hey, I have no secrets from you," Tasha told her. "You know more about me than your pare
anyone that first video before."

"I didn't know," Erin said. "Sorry."

"No, just so you understand," Tasha told her. "I feel like we're sisters or something. I feel like
you."

"Oh, Tasha, you can," Erin said, reaching out and hugging her. "And you are my sister, the o
had."

"Thanks," Tasha said, wiping her eyes.

"So now you can tell me?" Erin asked.

"I was just thinking about you and Hot Productions," Tasha said carefully.

"Me! What do you mean?" Erin asked.

"Well, like you being in shoots with me," Tasha said.

"You're joking!" Erin exclaimed. "You're not serious!"

"I told you it was just a wisp of an idea," Tasha said. "Come on, let's go to the house. Watch
Brad's cock made me horny. Now all I can think of is eating your pussy."

"Tasha!" Erin exclaimed, grabbing her top and tying it on. "Shame on you! You'll have to cat
said, jumping to her feet and running for the road, her big breasts swinging and bouncing, fa
top just as she got to the road. Two cars screeched to a stop as she ran across the road, he

swinging. She couldn't stop laughing as she ran into the house ahead of Tasha, running into
falling onto the bed, panting from the exertion of running.

Tasha ripped the thong from Erin's body, diving into her pussy, her tongue slashing her clit a
devour her pussy. Erin pulled Tasha into a 69, pulling her thong aside to slide her tongue int
honey well. They both came twice before they stopped, laying on their backs panting for bre

"You really think I could do videos?" Erin finally asked softly.

"Oh, yes," Tasha replied. "I think you'd be a natural."

"But I'm still a virgin," Erin reminded her. "I don't even know if I'll be able to do it or if I'll like it

"You'll love it," Tasha told her. "Trust me on that one. I've been with you. I've watched you su
You'll love fucking."

"Maybe I could try it with Brad," Erin suggested.

"Do you want to fuck Brad?" Tasha asked.

"I don't know," Erin shrugged. "Why not? I mean, if I'm going to do it, he's nice. And I do like
cock."

"I think if you're going to do it, you should make it your first video," Tasha said slowly.

"You mean like yours?" Erin asked.

"No, I don't mean getting raped against your will," Tasha said. "I mean making a video where
virginity is part of the movie. It would be an incredible thing to have, not to mention how hot i
And that's always the bottom line, making money."

"Do you make a lot of money?" Erin asked.

"This place is $5000 a month to rent," Tasha told her. "I get a minimum of $1000 a shoot. So
$5000, especially if I have to do a lot of guys or something. Sometimes I do a shoot every da
usually manage to do 15-20 shoots each month."

"That's incredible!" Erin said, shaking her head in disbelief. "My parents pay you that much?

"They're the ones really making the money," Tasha laughed. "I'll bet they make $50,000 prof
they produce. And they produce almost 200 a year. So you do the numbers."

"That's a lot of money," Erin said, her eyes wide.

"A video of you losing your virginity they'd probably make $250,000 on. It would be a huge s
her.

"Wow. They're rich then," she said.

"I'd say," Tasha agreed. "I'm hoping to ask them for a different deal soon, something with a p
involved."

"Will they do that?" Erin asked.

"Maybe, if I agree to be exclusive with them," Tasha replied.

"You work for other people too?" Erin asked.

"Oh, yeah, a couple other production companies," Tasha answered. "In fact, I have a shoot t
them. A big shoot too. Good money. If you stay here tonight, you can come with me tomorro
want."

"That would be okay?" Erin asked.

"Sure, why not? It's my shoot and I can have anyone I want there with me," Tasha told her. "

"Sure, yes," Erin agreed.

"Great! Let's take a shower and go out to dinner," Tasha suggested, jumping up off the bed.

Hours later they finally made it back to Tasha's, stuffed from a great dinner and exhausted fr
night before it. Erin called home and told her mother of her plans and promised that she'd be
night for dinner. They crawled into bed and quickly fell asleep in each other's arms, not waki
next morning.

"What should I wear?" Erin asked when they got up.

"Anything you want," Tasha told her. "Take whatever you like."

Erin found a tube top that would fit her, though it totally accentuated her huge breasts. She f
mid-thigh skirt to go with it while Tasha gathered her things together.

"Ready?" she asked.

"Yup," Erin replied, nervously smoothing down the front of her skirt.

"Hey, no need to be nervous," Tasha laughed. "I'm the one doing the scene, not you."

"I know, it's just that...well, I don't know anyone," Erin said.

"That should make it easier," Tasha said. "I'd think it was a lot harder watching while your fa
there."

They jumped into Tasha's car and dashed off into traffic, finally pulling into the parking lot of
like a warehouse. Following her inside, Erin was surprised to see a basketball court in one s
warehouse and what looked like locker rooms in another. The room had about a dozen peop
all black. She and Tasha were the only white people there.

Now, Erin had not had any contact with black people in her life, and even though she had no
prejudice towards them, she felt a bit uncomfortable as they made their way over to the larg
people.

"Hey, Tasha," a big, heavy-set looking man said, giving her a hug. "And who's this, your own
fluffer?" he asked with a big laugh.

"Hi, Jamal," Tasha said, laughing with him. "This is my friend, Erin. And she's not in the busi

"That's a shame," Jamal said, looking Erin over from bottom to top. "But no matter, the cloth
there. We'll start with a cheerleader's outfit, okay?"

"No problem," Tasha said, taking Erin by the hand as she went over to the clothes rack.

"What's a fluffer?" Erin asked as Tasha undressed and pulled on a cheerleader's outfit.

"It's a prep person," Tasha told her. "They suck the guys off camera to keep them hard for th
lots of time and film," she explained. "They should have one here today because I've got to t
team, five guys, first individually, then as a group. So they'll have someone keeping them ha
turn."

"Oh!" Erin said, her eyes wide. "And they thought I was here for that?"

"Some girls have their own personal fluffers," Tasha said, "so it's not that unusual. And you a
sex," she said with a smile, kissing her.

They walked back over to the group where five of the men, big tall men, were dressed in bas
Jamal gave them some last-minute instructions and then stepped behind the camera. Erin s

"Action!" Jamal called out and one of the men grabbed Tasha by the arm, pulling her close.

"We won the game and the bet," he said. "Now it's time for you to pay up."

"I keep my word," Tasha said, rubbing the large bulge between his legs.

Meanwhile, the other guys were pulling at Tasha's clothes, removing them and leaving her n
like a tiny little girl next to those black giants and Erin was fearful for her safety as they pawe

"Okay, cut!" Jamal called out. "Now let's take it over to the locker room set."

Tasha gave a laugh, squeezing the big bulge in her hand as everyone moved over to the ne

"Okay, guys, I want this to be one at a time for now," Jamal instructed. "And action!"

Erin watched as Tasha reached into the gym shorts of one of the men and pulled his cock o
loud when she saw it. It was huge, almost the size of one of Tasha's arms. She saw Tasha s
mouth wide enough to suck on it, the contrast of her white skin against his black cock very s
erotic to Erin's mind.

Then he was lifting Tasha up and sitting her on the trainer's table, holding her ankles in the a
spreading her legs wide apart, exposing her sweet pink pussy. Stabbing a tongue that was a
cock into her pussy, Erin could see Tasha writhing on the table as he licked her. Then stand
the head of his monster cock at the entrance to Tasha's pussy. Erin just couldn't imagine it b
fit, but as she watched, inch after inch disappeared into Tasha's pussy until she was comple

he slowly began pumping her pussy, fucking her with his huge tool.

Tasha was thrashing on the table as her tiny pussy was assaulted by the huge black cock. T
stood around them watching, their equally large cocks in their hands waiting their turns. Whe
pulled his cock from her pussy, already spurting cum which he directed all over her belly, sh
her breasts, Erin could see right up into Tasha as her pussy gaped open.

Then he was finished and the next man took his place, sliding his cock into her already prim
pussy. One by one they fucked her, covering her in cum. When Jamal finally called Cut, Tas
her legs splayed, her pussy gaping open, cum dribbling, her body covered in the sticky fluid.

"That was great, Tasha," Jamal told her as she lay there exhausted from the ordeal. "Take 1
cleaned up and rest and we'll do the group scene," he told her. "Where is that damned fluffe
angrily. "Maybe you wouldn't mind helping her get cleaned up," Jamal suggested to Erin.

Erin hurried over to Tasha as she lay splayed on the table, her beautiful little pussy now stre
recognition.

"Are you okay?" Erin asked in concern.

"Yeah," Tasha sighed. "They're just so damned big. It takes it out of me. One is okay, but fiv
tough," she said, sitting up, cum running down her body.

Hopping slowly down from the table, Tasha led Erin over to a door behind which was a full b
a trail of cum having dripped onto the floor behind her. Erin watched as she got into the show
the cum from her body.

"Mmm, that's better," Tasha said as she stepped out of the shower and grabbed a towel. "Th

"I can't believe how big they are," Erin said with a shake of her head. "I thought they were go
in half."

"I used to think that too," Tasha laughed. "But I've got a magic pussy that seems to fit any co
world. This next scene will be much harder," she said.

"Why?" Erin asked.

"You'll see," Tasha told her, kissing her. "Let's go get this over with so we can get out of here

They went back over to the group. The men were still standing around naked, their cocks da
them, still huge even though they weren't hard.

"Okay, let's do the group scene now," Jamal said. "Is everyone ready?"

"Well, I'm ready," Tasha said, "but they're obviously not," indicating their non-hard states. "W
fluffer?"

"She didn't show," Jamal confessed. "You think you'll be able to help us out here?"

"No way," Tasha said with a laugh. "They're killing me as it is. I'm not going to fluff them all t
what you're paying me."

"What about you?" Jamal asked, looking at Erin. "I'll pay you a thousand cash if you'll fluff."

"Me!" Erin exclaimed, a hand going to her chest. "But I..."

"I told you, she's not in the business," Tasha interrupted. "She's my friend."

"What do you say?" Jamal persisted, looking at Erin. "You just need to fluff them so they're h
have to get them off. That's Tasha's job."

Erin just stared at Jamal, then the five men, their huge black cocks dangling in front of them.
her nipples getting hard and knew that it was obvious to them, and her pussy was suddenly
thought of how much she loved the taste of Brad's cock in her mouth.

"You don't have to do it, Erin," Tasha told her sternly. "It's not your problem, it's theirs."

"Well, maybe I could try," Erin heard herself say, "if it would help."

"That's the spirit," Jamal said, putting a hand on her shoulder. "You'll see, it's not that bad at

"Are you sure about this?" Tasha asked Erin, looking her in the eyes.

"If I don't like it I can stop, right?" Erin asked.

"Of course," Jamal reassured her.

"What should I do?" Erin asked, now a bit nervous.

"Would you be more comfortable on your knees or sitting on this stool?" Jamal asked.

"I think sitting," Erin replied. "The floor looks too hard."

"Okay, everyone, here's how we're going to do this," Jamal instructed. "As soon as Erin gets
I imagine it won't take very long, get into the group scene. If you lose it during the scene, jus
camera and get fluffed again. Any questions? Okay, then. Tasha, I want you on the bench. N
take two more, one in the mouth and one in the ass. They'll keep rotating until we're done. C

"I'm fine," Tasha said, "but I'm worried about Erin. She's not in the business and she doesn't
getting in to."

"I'll take care of Erin," Jamal assured her. "Come sit here, Erin," Jamal said, indicating a stoo

Sitting down, butterflies in her stomach from nervous excitement, Erin sat on the stool. All fiv
gathered around her, stroking their cocks in their hands. Tasha watched as Jamal quietly ch
camera and turned it to point at Erin. One of the men shoved his cock in her face and Erin w
around it, seeing the stark contrast between her white hand and his black cock.

Sticking out her tongue, she licked the end of his cock, tasting him and finding that it wasn't
different than Brad. She could taste Tasha's pussy juice on him as she opened her mouth as
suck on him. With the other men encouraging her, Erin sucked on his cock, feeling it respon
mouth. When he became hard, Erin released him, turning her attention to the next cock show
she sucked on him, she felt hands on her shoulders, then they were sliding down into her tu
breasts and pinch and pull on her hard nipples. She moaned as she felt her body respond a
her mouth. The stool she was sitting on was becoming slippery from her pussy leaking all ov

She felt her top being pushed down off of her breasts as she started on the third cock, now s
more confident as she successfully sucked him to hardness. In no time at all Erin had sucke
to hard erections and they moved onto the set with Tasha. At this point Jamal changed the t
and turned it towards the set. One of them was laying on the bench as Tasha mounted him,
down onto his cock. Another got behind her and Erin watched with her mouth hanging open
his giant black cock into Tasha's ass. Another was in front of her feeding his cock into her m

As the three cocks began to move in and out of Tasha's tiny body, Erin sat and watched, no

her top back up and cover her breasts. As each of the men came, all over Tasha's body, the
positions. Slowly but surely each one of them had her in the pussy, ass and mouth, treating
rag doll.

At one point Erin noticed that Jamal was standing right next to her, his cock in his hand poin
face. His cock wasn't nearly as big as the other men's and Erin eagerly opened her mouth to
Though he was bigger than Brad, she was able to suck most of him into her mouth. Watchin
corner of her eye, Erin happily sucked Jamal's cock, loving the taste and feel of it in her mou
with her breasts, pulling on her nipples and pinching them between his fingers.

She was only mildly surprised when she felt his cock grow larger and then explode, cum sho
mouth. Gulping and swallowing as fast as she could, Erin drank his cum and sucked him dry
falling from her mouth as he called CUT. Tasha collapsed on the bench, worn out, and a cou
over and offered dripping gooey cocks to Erin, which she sucked, cleaning them off.

Then seeing that Tasha was just laying on the bench, Erin got up, wiping her mouth with the
and went to her, gently stroking her hair.

"Are you okay?" she asked, concerned.

"Yes, just totally worn out," Tasha replied.

"Come on, let's get you to the shower," Erin said, helping her to her feet.

"Just a second," Tasha said, turning and going over to Jamal. "Give me that tape you shot o
demanded.

"I don't know what you're..." Jamal began.

"Give me the tape right now or I'll make sure you're ruined forever," Tasha told him. "You kn
and you know I can do it."

"No big deal," Jamal said, reaching into his briefcase and handing the tape to her.

"Now my money, and Erin's," Tasha demanded, standing in front of him covered in cum, cum
thighs.

"Tasha, what's the problem?" Jamal asked, pulling out a wad of bills and counting off 50 $10

and another 10 for Erin. "No hard feelings, right?" he asked.

"I'll never work for you again," Tasha told him. "You blew it."

She then turned and went with Erin to the shower and got cleaned up, leaving without giving
speak to her again.

"I'm sorry that happened," Tasha apologized to Erin when they were in her car heading to he
nasty business sometimes and people will take advantage of you every chance they get. It's
like working for your parents. They are absolutely fair and they care about the people who w

They arrived at Tasha's house and Tasha crawled directly into her bed, exhausted.

"I've got to sleep," she said. "I'm so worn out."

"I guess I'll go home then," Erin said. "It's almost like I live here, I've been here so much."

"You're welcome to live here," Tasha told her. "I'd love having you as a roommate. But you s
promised you'd be there for dinner tonight. Here's a present for you," she said, handing Erin
had taken from Jamal. "I'd hide it and not let anyone see it for now," she suggested. "How do
make $1,000?"

"Easy," Erin laughed. "I guess I really do like sucking cocks. I even sucked off Jamal while h
At least he came in my mouth. God, I just love the taste of cum."

"I'll come visit you tomorrow," Tasha told her, kissing her tenderly on the mouth. "Have fun to

"Okay, bye," Erin said. "Hope you feel better."

"I'll be fine after a good sleep," Tasha assured her as she left.

Erin carefully drove her new car home, the top down, reveling in her newfound freedom. She
Jamal's cum in her mouth, she realized, as she arrived home and parked her car. When she
Jane came running up, naked, and hugged her, kissing her on the cheek, then giving her a s

"I'm glad you're home," she said. "We missed you. Did you have a good time?"

"Oh, it was fine," Erin assured her. "Tasha's the best. I think I'll take a shower before dinner

time."

"Yes, we won't be eating for another half an hour at least," Jane told her.

"Um, why are you naked?" Erin asked.

"Well, to tell the truth, up until you came home, nobody really wore any clothes around the h
naked pretty much all the time. We put on clothes so you wouldn't be uncomfortable."

"Oh, I see," Erin said. "Well, I don't mind. You shouldn't have to change your lives just becau
I'll adjust."

"That's sweet, dear," Jane told her. "I'll tell the boys and they can do what they want, as long
mind."

"No, that's fine," Erin assured her.

"Okay. You take a shower and we'll see you at dinner."

When Erin got into the shower, she discovered that she had dried pussy juice covering her i
down to her knees. She smiled as she remembered how excited she had been sucking all th
Tasha performing. Her hand between her legs, Erin rubbed her clit until she came before ge
shower. Pulling on a long t-shirt, she went to the kitchen where she found her mother at the
dishes, Brian standing behind her, his cock pumping in and out of her pussy.

"Oh, Erin, I'm sorry," Jane said when she realized she was there, twisting away from Brian a
from her pussy. "Dinner is almost ready."

"That's okay," Erin said, staring at her brother's glistening cock and feeling the desire to have
mouth. "You don't have to stop because of me."

"That's good, because I was just about to cum," Brian said, bending his mother over the tabl
his cock into her pussy.

"Do me a favor," Jane asked. "Don't cum inside me. I don't want to be leaking all over during

"No problem," Brian said, his cock sluicing in and out of Jane's pussy, making wonderful wet
"I'm ready to blow my load," he said, pulling his cock from her pussy.

Quickly turning around, Jane took her son's wet sticky cock into her mouth and sucked him,
with his balls. Brian groaned and Erin could see her mother's cheeks billowing as her mouth
She gulped it all down and continued sucking Brian's cock until he was finished cumming be

"Okay, that's dessert, now for some dinner," Jane laughed, licking her lips. "Call your father,
requested.

Bill showed up, wearing clothes, and they all sat down to eat. Jane wanted to know all abou
done, so Erin told them that they slept in and then went to the beach each day, that she had
named Brad who was the lifeguard, how they went out to lunch and dinner each day. It was
the excitement, and truth, from coming out. When she mentioned that she had accompanied
shoot that morning, everything changed.

"You did what!" Jane asked sharply. "What production company?"

"It was someone named Jamal," Erin replied, surprised by her mother's hostility.

"And you watched a shoot?" Jane asked, her eyes boring into Erin.

"Yes!" Erin replied, a bit exasperated. "What's the big deal? I saw one here too, remember?"

"Yes, but that's here," Bill chimed in. "Here you're safe, with your family. We're in a very roug
and there are a lot, a majority of the people out there are very untrustworthy. That's why you
concerned. You didn't have any problems, did you?"

"No, not at all," Erin answered, feeling as though she really was telling the truth. "Tasha did
I watched next to the camera, like I did here."

"What kind of a shoot was it?" Brian asked, a lascivious grin on his face.

"It was a cheerleader and a basketball team," Erin blushed as she replied.

"Just Tasha?" Brian asked, his eyebrows arching.

"Uh-huh, yes," Erin answered.

"What were they like?" Brian persisted.

"Well, they were all really big, and black," Erin added.

"Big tall or BIG?" Brian asked with a laugh.

"Big everywhere," Erin answered with a laugh, and the tension was broken. "I didn't know a
big."

"That Tasha sure is a little cock slut," Brian said with a rueful shake of his head. "But she is

"Okay, no more shop talk at the table," Jane suggested.

"Did you like watching the shoot?" Brian asked.

"Um, it was.....exciting," Erin said, blushing.

"So what are your plans tomorrow?" Jane asked, changing the subject.

"I don't really have any," Erin admitted. "Tasha might come by, but I don't know. Are you all

"Yes, we have a couple of different shoots to do," Jane said. "And your father has hours of e
Business is really good right now so we're not finding much free time."

"I understand," Erin said, nodding. "Tasha told me a little bit about her work, how she gets p

"You don't have a problem with what we do?" Jane asked, perplexed. "After the indoctrinatio
school the past 6 years?"

"Well, it was a big shock at first," Erin agreed. "I didn't know what to think. And then everyon
with everyone, you know, incest, adultery, that was hard for me to understand. But I've watc
I don't see you and dad loving each other any less, and I don't think anyone's hurting anyon
anything they don't want to do. I've always had trouble at school understanding how if god c
how could any part of it be bad in and of itself. It has to be what you do with something that
or bad."

"Wow!" Brian said. "That's pretty heavy."

"I think it's very insightful," Bill said, appraising his daughter. "And very intelligent."

"What else have you thought about?" Jane asked, sitting back, her naked breasts jutting out
incest."

"Well, I know it's a sin, but they made it a sin because of the problem of birth defects. They k
closely related made babies, they turned out deformed. With all the modern contraceptives a
not so much an issue anymore. The law says you can have sex at age 18, it shouldn't matte
with as long as they agree. I guess that's how I feel about it."

"Incredible!" Brian said, staring at his sister. "That is totally cool."

"Anything else?" Jane asked weakly.

"I'm not going to take my vows," Erin declared. "There's too much of life that I want to experi
Maybe later, but not now."

"What are you going to do?" Jane asked, her jaw agape.

"I'm not sure," Erin admitted. "I guess I need to get a job or something."

"You don't need to get a job," Bill said to her. "We have enough money that we can all stop w
and never worry again."

"Then why are you working?" Erin asked. "Doing this."

"Because we love it," Jane answered simply. "We are all completely addicted to sex. No ma
we're going to have sex be a part of everything, so why not just make money doing what you

"Oh!" Erin gasped, her mind going back to the wonderful sensation of Brad's cock in her mou
spurting. She felt her nipples get hard and knew they were visible through her t-shirt. "Maybe
with you somehow," she said softly.

"You want to make a video with us?" Brian asked, his eyes wide.

"Brian!" Jane said sharply. "Maybe you'd like to help with administrative things, learn to use
she suggested.

"Sure," Erin said. "If I can help. I want to do something. I can't just hang out all the time, go t

beach, go out to restaurants to eat."

"I think we can work something out," Bill said. "Not everyone has to work in front of the came
than enough to do behind it."

"Well, we'll see tomorrow," Jane said. "Let's get this mess cleaned up and go for a swim."

It took the four of them no time at all to clear the table and do the dishes. Erin was conscious
cock brushing against her a couple of times, and once she reached for the dish towel as he
something into the sink and her hand brushed against him.

"Oh, I'm sorry," she said, blushing.

"No, it's hard to think of avoiding someone," he said. "We're so used to...you know."

"Yeah, I understand," Erin said, her nipples getting hard and poking through her shirt.

"Okay, that's it," Jane said, wiping her hands. "I'm ready for a nice swim."

"I'll go change," Erin said, too shy to be naked in front of her family.

When she got to the pool, they were all in the water, naked of course. Erin slipped into the w
It was the perfect temperature. She floated on her back, losing herself in the peacefulness o
she heard her mother's squealing laughter and looked over to see her sitting on the side of t
up on the edge and her father's face buried in her pussy. Erin experienced two simultaneous
jealousy, the first that it wasn't her pussy getting licked, and the second, that she wasn't licki
pussy. She realized that she missed Tasha and wished she was in bed with her, satisfying a

Climbing out of the pool, Erin felt uncomfortable, like she was left out, so she went to her roo
mother's laughter the whole way. Once in her room she removed her suit and dried herself o
down on her bed. Her whole world had started to change and she was stuck somewhere in t
know where the rest of the change was going to take her.

She had actually surprised herself when she had responded at dinner to the questions put to
ones about sex and incest. She hadn't realized how she felt until the moment she had verba
between her legs, the other alternating between nipples, Erin played with herself, looking for
had learned to crave. As with every other time, it took very little stimulation of her clit to trigg
orgasm and Erin drifted off to sleep.

Erin awakened the next morning to the soft sound of her mother's voice and her foot being s
eyes and stretching like a cat, she suddenly sat up, an arm covering her naked breasts.

"M-mom," she stammered. "I don't have any clothes on!"

"So I see," Jane replied with a smile. "And I do," she observed, looking down at herself. "An
reversal, wouldn't you say?"

Laughing, Erin jumped up and pulled a long t-shirt on, covering herself.

"You could've knocked," Erin said.

"But I did," Jane answered. "You sleep like a rock."

"I was so tired," Erin said. "I just fell asleep."

"When are you going to show me the results of your shopping sprees?" Jane asked. "I'm dyi
taste is like."

"Oh, mom, I'm sorry," Erin said. "Some of it I bought, some of it Tasha gave me out of her st
explained, grabbing a pile of clothes from the chair and dumping it on the bed.

Jane picked through the pile, holding different things up, a smile on her face. When she pick
bathing suit, Erin blushed.

"I'd like to see you model this," Jane said, holding it on one finger.

"Mom!" Erin said, snatching it from her hand.

"Well, why did you buy it if you're not going to wear it?" Jane asked.

"I did wear it," Erin replied, "to the beach."

"You wear that in public and you won't model it for me?" Jane asked, arching an eyebrow.

"Mom!" Erin said. "Okay, if you want to see it," she said, pulling the bottom on, then pulling h
and putting the top on. She adjusted the top, making sure her nipples were covered. She blu

them get hard and stick out. Jane's eyes didn't miss a thing as Erin adjusted the bottom, pul
out from between her pussy lips, as it tended to bunch up there.

"You are incredibly beautiful," Jane commented, a smile on her face. "That looks great on yo

"You think so?" Erin asked, pleased. "It's not too much?"

"Too much isn't what most people would think," Jane said with a laugh. "I imagine they woul
school, would they?"

"God, they'd think I was the world's biggest hussy," Erin laughed.

"Come on, let's get some breakfast and I'll start to show you some things downstairs," Jane

"Let me change real quick," Erin said, reaching behind to untie her suit.

"No, don't change," Jane said. "You look wonderful. Put a t-shirt on over it or something if yo
uncomfortable."

When they entered the kitchen Bill and Brian were there already, dressed too, and Jason wa
blushed when she saw his muscular body and remembered the last time she had seen him,

"Well, hi, Erin," he said, greeting her. "How's life on the outside?"

"Hi, Jason," Erin replied. "I've been having a great time."

"Good. Glad to see you're still here."

They all ate breakfast together, making small talk. Erin felt increasingly comfortable, mostly
wasn't the object of the conversation. When they finished eating, Bill pushed to his feet.

"Well, I've got a bunch of editing to get done, so I'm going to do that," he said. "Erin, you goi
your mom today?"

"I'm going to try," Erin replied.

"You'll do fine," he assured her.

They all went downstairs and Bill disappeared into the editing studio while the rest of them w
bedroom set. Jane spent almost a half an hour showing Erin how the camera worked, expla
controls. It seemed a bit overwhelming to her, but she paid close attention.

"The reason I'd like you to understand the camera," Jane explained, "is so that we don't hav
shot, just the camera in one position at one focus. If you're doing the camera work, you can
get different angles and perspectives. And you can do zooms and close-ups. Normally I do t
running the camera, but when I'm in front of the camera and we don't have an extra person t
with static shots. They're okay, but it's much better the other way."

"I understand," Erin said. "So what do you want me to do?"

"Why don't you start by just playing with the camera," Jane suggested. "Experiment with diff
we're talking and setting up the shot. Then we'll see."

So Erin took up the camera, setting the shoulder piece on her left shoulder. As Jane talked w
Brian about the shot she wanted to do, Erin played with the camera, experimenting with the
how difficult it was to hold it steady without shaking. After a few minutes she felt much more

"Okay, let's do a dry run-through and see how it looks," Jane said. "Erin, that means we're g
few minutes and then we'll see how it looks before deciding how to continue. So don't worry
just do what you want and we'll look at it and make suggestions, okay?"

"I guess," Erin said nervously.

"Okay, come on boys, let's give this a run," Jane said.

As Erin filmed, Jason took Jane in his arms, kissing her, their tongues openly dueling with ea
Brian moved behind Jane, grinding his pelvis into her ass, his hands sliding around her body
breasts, Jane's hands wandered down Jason's body to squeeze and massage his cock thro
her knees, with Brian pulling her shirt off over her head, Jane undid Jason's pants, pulling th
releasing his cock.

Erin took a deep breath when she saw Jason's cock again. It looked completely different to h
past couple day's experiences. Now it didn't just look big, it looked delicious. Her mouth was
sympathetically as her mother began to suck on him while Brian knelt behind her, now nake
playing with her breasts and sliding down to rub her pussy. After a few minutes Jane release
turned around and began sucking on Brian's cock.

"Okay, that should do for a start," Jane said, releasing Brian's cock and standing up. "Let's s
got," she said to Erin, taking the camera from her and plugging in a jack to the TV monitor a
film.

They all stood together watching the footage Erin had shot. Until Jane had begun sucking Ja
looked like a static shoot, no change of angle or focal zoom. Then it zoomed in on Jason's c
mouth. When Jane turned to suck on Brian the shot stayed zoomed and didn't come back in
cock was in Jane's mouth.

"Okay, not bad for your first try," Jane said, rewinding the film. "You didn't do anything at all
started sucking Jason," she noted. "Next time, when you see my hands sliding down his boc
close in a bit and follow my hands," she explained as that scene went by. "Same as when B
and is playing with my nipples," she said. "You want to zoom it so the detail can be seen. W
from Jason to Brian, you need to zoom out, then back in. If you stay zoomed in, you lose all
did here."

"Oh, I did terrible!" Erin cried, shaking her head.

"No you didn't," Jane told her. "You're learning. Now let's try a dry run of Jason going down
suck Brian," she suggested. "You'll need to be both very close physically with the camera ar
zoom," she explained. "Extreme close-ups are the rule for this type of shot. You think you ca
asked.

"I'll try," Erin agreed.

Jane unplugged the monitor and handed the camera back to Erin, then climbed on the bed a
her knees up at her chest and her pussy exposed.

"Start with a close-up of me, then Jason will enter the shot," Jane instructed.

Erin moved closer with the camera and saw her mother's pussy up close for the first time thr
The sight of her big fat clit sticking out reminded her of Tasha's pussy and she felt her nipple
her pussy wet as she filmed. Then she felt Jason's hand on her back and his face moved int
first. She held the camera still, very conscious of his hand on her back, and watched as his t
slid into her mother's pussy.

Jason moved his hand from her back to Jane's pussy, holding her pussy lips spread apart a

her. When Brian climbed up on the bed to kneel above Jane's head, Erin slowly panned bac
whole scene as Brian's cock disappeared into Jane's wide-open mouth.

"Oh, god, I'm cumming," Jane moaned, clutching Jason's head and pulling him tight into her
she cried, pushing him away and sitting up laughing. "This is supposed to be a dry run and r

Everyone laughed as Erin lowered the camera. They reviewed the footage she had shot and
suggestions, but overall everyone felt that she had done a good job.

"Let's try shooting the scene," Jane said. "Start to finish. I think Erin's doing good enough tha
Erin, when we do penetration shots, very close up, okay. You want the person watching to th
there."

"Okay," Erin agreed. She didn't know how she was going to do this. Her pussy was on fire a
damp with her juices. Her nipples were so hard they hurt.

They began the scene and Erin quickly found herself immersed in the technical aspects of fi
about how excited and horny it had made her. When Jason slid his cock into Jane's pussy, E
watching how her mother's pussy lips wrapped themselves around the shaft of his cock, hole
as it pumped her slurpy hole.

Erin was bent over at the waist, the camera just inches from Jason's cock as it slid glistening
her mother's pussy. Panning up her mother's body to her full breasts heaving, her nipples ha
knelt on the edge of the bed as she focused on her brother's cock in her mother's mouth.

She jumped when she felt a hand slide up her leg from the knee to squeeze and knead her a
saw that it was Jason's hand and that he was smiling at her while he continued to fuck Jane
as his hand started to slide into the crack of her ass, Erin panned back, standing by the bed
took both cocks. At some signal that she missed, both Brian and Jason began groaning, stra
approached orgasm. First it was Jason, who pulled his spurting cock from Jane's pussy and
cum all over her belly and pussy. Then it was Brian's turn, shooting his cum all over Jane's f

Erin's knees were trembling at the sight of all that cum shooting all over her mother. She yea
mouthful of the tasty stuff.

"That was great, guys," Jane said, sitting up, cum dripping from her face onto her breasts. "H
Erin?" she asked, wiping cum from her face and licking her hand.

"I think it was okay," Erin said. "But I don't really know."

"Well, let's look at it," Jane said, getting to her feet. "Go ahead and plug the camera into the
said. "My hands are too sticky."

Everyone laughed as Jane smeared the cum covering her belly up over her breasts, wiping
as the video rewound. Erin was very conscious of her mother's naked body next to hers, the
her. Jason was on the other side and his cock was dangling right next to her arm. Brian was
and between she and her mother.

"Oh, honey, you did great!" Jane said after the footage ended, turning and hugging her, forg
was smeared with cum. "In no time you'll be as good as anyone out there.

"Yeah, nice job, sis," Brian said, a hand on her shoulder.

"Well, I certainly enjoyed it," Jason said with a laugh.

"Well, what now?" Erin asked, embarrassed as she remembered Jason's hand on her leg ar

"Now I take a shower and we're done for now," Jane told her.

"I'll join you," Brian volunteered, following her.

That left Erin alone with a naked Jason. She suddenly felt very uncomfortable, and vulnerab

"I hope you didn't mind that," Jason said, putting a hand on her shoulder which he let trail do
her ass. "I just couldn't resist."

"It surprised me, made me jerk the camera," Erin replied, not moving away from his hand.

"You've got an ever sexier ass than your mother," Jason said, sitting on the stool behind him
closer with his hand on her ass.

"I don't think...they might come back..." she started to say as Jason slid his hand beneath he
her naked ass, just as she also heard her mother's pealing laughter coming from the shower

"Does this feel good?" he asked, his other hand joining the first, cupping both of her ass che
squeezing them gently. "Do you like it?"

"It feels....nice," Erin admitted, squirming a bit and having the effect of pushing her ass into h
"But..." she started to say then gasped as Jason trailed his hands up her back beneath her t
around her rib cage to cup her breasts, his thumbs unerringly finding her rock-hard nipples a

"You've got a million dollar body," he said, smiling at her as he released her, removing his ha
beneath her t-shirt.

"I-I-I don't know what to say," Erin mumbled, her face flaming red to match her hair, though n
away.

"Just enjoy it," Jason told her. "I think I should go find your mother," he said with a laugh. "Yo
all worked up."

Looking down, Erin saw that his cock had indeed gotten hard again and was actually touchin
t-shirt.

"She doesn't mind when it's not for a video?" Erin asked, not moving, her eyes darting from h
cock, back and forth.

"Your mother is one of those perfect women who live for sex," Jason told her, a smile on his
loves it. And luckily your father understands her. They're a great couple and I respect them a

"Well, unless you're going to help me with this," Jason said, holding his erect cock in his han
up, pressing his naked body up against Erin, "I've got to find your mother."

"Oh, I couldn't," Erin protested, putting her hands out in front of her on his chest, feeling his
rippling beneath her fingers. "If she knew..."

"Knew what?" Tasha's voice asked as she walked into the room.

"Tasha!" Erin cried out, running over and hugging her. "You're here!"

"Yes, I'm here," Tasha replied with a laugh. "And none too soon, it seems," she added, looki
his hard cock in his hand. "What do we have going on here?"

"This little hottie got me worked up and I told her if she didn't want to help me do something
go find Jane," Jason told her with a laugh.

"Well, we wouldn't want Jane to have a fit, would we?" Tasha laughed. "Why don't you sit ba
take care of that," she suggested. "You don't mind if I suck him off, do you, Erin?" Tasha ask
in her eyes.

"N-no," Erin stammered as Tasha put an arm around her waist as she leaned over and suck
her mouth.

"Mmm, that's nice," Jason sighed as Tasha engulfed his cock.

Erin felt his hand slide up her leg to cup her ass once again as Tasha continued to bob up a
cock, sucking and slurping. Erin's knees trembled when she felt Tasha's hand slide up her o
stopping until she had slid beneath the material of her suit into her soaking pussy. She sagg
Jason's body as Tasha made small gentle circles on her throbbing clit. Then she felt Jason's
her ass to join Tasha's in her pussy. She groaned out loud now as Jason slipped a finger int
hole. She had just had her second orgasm when Jason groaned and held Tasha's head in h
his cock pulsing and she knew that he was filling Tasha's mouth with his hot cum.

As Jason continued to gently finger-fuck her pussy, Tasha stood up and held Erin's face in h
over and kissing her on the mouth, pushing her tongue between her lips. As Erin returned he
flood of fluid push into her mouth along with Tasha's tongue. Gulping, she realized that it wa
that Tasha was sharing with her. She rode Jason's finger to one more orgasm before Tasha
the sound of Jane's voice approaching.

Just as suddenly as Jason's hand disappeared from her pussy, Tasha engulfed his cock wit
Jane and Brian entered the room.

"Well, Tasha," Jane said with a laugh. "Glad you could make it."

"Oh, hi, Jane," Tasha said as she rose up off of Jason's cock. "I just couldn't resist. He was
go find you."

They all laughed and Jane informed Tasha of what they had accomplished. They all watche
more, making critiques here and there, but in the end Jane pronounced it good enough for E
editing process.

"Well, I hope you're all hungry," Tasha said. "Because I deliberately didn't eat so I could eat

"Sorry, but I've got to go," Jason said. "Previous engagement."

"Oh, great, get your cock sucked and run," Tasha said mockingly.

"And very well at that," Jason said with a laugh as he got to his feet. "I'll see everyone later,'
he pulled his clothes on. "You did great, Erin," he said, kissing her on the cheek.

"Thanks," Erin said, for everything, she thought silently.

They all went upstairs and prepared lunch and then called Bill to join them. Lunch was a fun
and Brian complimented Erin's handling of the camera earlier and Bill said that the editing w
When Jane brought up how much fun Erin seemed to have had during her time with Tasha,
agreed.

"It's like having a sister," Tasha pronounced with a big smile.

"Well, Erin certainly seems happy for it," Jane observed.

"I even invited her to come with me to a shoot yesterday," Tasha mentioned.

"Yes, she told us," Jane said. "Jamal."

"Yes, Jamal," Tasha said, her eyes narrowing. "I told him I wouldn't work for him again."

"Why not?" Jane asked, alarmed. "Did anything happen?"

"No, it was just a vibe, something about his attitude," Tasha said. "And besides, even though
really well, the work is just too damned hard! I'm still sore."

"Damn, I didn't think you ever got enough," Brian said with a laugh.

"From you, I don't," Tasha quipped as everyone roared with laughter.

Erin had thought that her brother's cock was big, until she had seen the five black cocks yes
knew what big was. Brian's cock was nice and she knew it would be easier to suck on than t
she had sucked yesterday. They had really stretched her jaw.

"Okay, let's go swimming," Tasha said brightly. "I'll help clean up."

They all pitched in and the clean-up took just a couple of minutes. This time Erin couldn't ve
had to go change because she was wearing her thong suit under her t-shirt and her mother
until they were all diving in, naked of course, before quickly stripping her t-shirt off and slippi
water.

Tasha swam over to her and splashed her and then they were splashing and laughing just li
beach. When Tasha jumped on her to push her beneath the water, Erin fought back and the
together. Erin finally succeeded in pushing Tasha down and splashed to the surface, swimm
jumping out, breathing hard.

"Damn, Erin!" Brian said. "Fuckin' awesome."

Erin looked at him with a puzzled expression on her face for a minute before she realized th
father were both staring at her too. Looking down she saw that in her struggle with Tasha he
spilled out of her top and they were totally exposed to everyone's view.

"Oh, my god," Erin gasped, turning her back on them and tucking her breasts back in.

"Really nice!" Brian said, and Erin realized that by turning her back, she was showing them l
just a string running down her ass crack and between her legs.

Flustered, she turned to face them, her hands over her breasts and her face red with embar

"Hey, don't let that moron upset you," Bill said, swimming over to the side of the pool and loo
"You are just incredibly beautiful and he doesn't know any other way to say it."

"Oh, dad," Erin said, smiling down at him. "I'm sorry, it's just that I'm embarrassed, you know

"I understand," Bill said, nodding his head. "You just do what's comfortable for you. And try t
brother's crude reactions as a compliment."

"Yeah, that's all I meant," Brian said. "I mean, you're hot, Erin. Really hot. I guess I didn't thi
school and hot went together is all."

"That's okay," Erin said, sitting on the edge of the pool, the heels of her feet resting on the d
"I know naked is normal for all of you, and more. It's still new to me."

"I didn't mean to tease you," he said as he swam up to the side of the pool where she was s

"I know," she said, smiling down at him.

She saw his eyes focused between her legs and his mouth hanging a bit open. Looking dow
thong had pulled between her pussy lips again and that Brian was staring at them wrapped a
of her suit. Not making a big thing of it, she ran her fingers down her suit and covered her pu
looked up at her guiltily, she just smiled at him.

"Hey, let's play chicken," Tasha suggested, grabbing Bill by the arm.

Bill ducked down into the water and allowed Tasha to scramble up onto his shoulders. Brian
Erin sitting on the side and said, "Come on, let's get them."

Erin slid onto her brother's shoulders, hooking her feet behind his back for balance as he mo
facing Bill and Tasha. The two girls laughed and giggled and they tried to grab each other an
point they all fell over into the water laughing. As Brian swam beneath his sister's legs and s
Bill was doing the same with Tasha. Rather than paying attention to Tasha, Erin was adjusti
tucking her breasts back in, when Tasha succeeded in grabbing her and pulling. As Erin's an
attempt to stay upright, Tasha grabbed at her again just as she fell, her fingers grabbing only
Erin's suit, pulling it completely off.

As Erin rose sputtering from the water, trying to cover her breasts with her hands, Brian swa
lifting her onto his shoulders right in front of Bill and Tasha. When Tasha tried to push her ov
forgot about covering her breasts and defended herself. The two girls each had a grip on ea
and Brian struggled mightily to remain upright, but to no avail. Soon they all fell into the wate

As she struggled to the surface Erin ran face first into a very erect cock. Popping up out of th
surprise, she found herself face to face with her father, a smile on his face.

"We win," was all he said.

"That's not fair," Erin automatically protested. "Tasha cheated!"

"I did not!" Tasha replied with a laugh. "How did I cheat?"

"You pulled my top off," Erin said, covering her heaving breasts with her hands as she reme

"Well, I didn't have a top either," Tasha laughed, propping her breasts up in her hands, her f
her hard little nipples as everyone laughed.

"So, do my breasts still look like a 20-year-old's?" Jane asked as she joined them, holding h
hands as she stood next to Erin.

"Well, Erin's only 18, but let's see if there's a difference," Tasha suggested.

"But..." Erin started to protest, then stopped, realizing how silly she was being.

Trying to act nonchalant, she lowered her hands, letting her breasts swing free. Her nipples
both from excitement and also from the cool night air and the water. Her breasts stood out p
chest, her nipples large and slightly upwards as her eraser-sized nubbins protruded almost a
Standing next to her daughter, Jane's breasts were just as firm and upright, though slightly s

"Well, if you weren't standing next to Erin, it'd be impossible to know," Tasha observed. "But
definitely a bit bigger. But you don't have any sag at all and we all know how sensitive your n
she said with a laugh. "In fact, if you had the same haircuts, in the dark it would be almost im
tell the difference."

"Well, I'm definitely the luckiest guy in the world," Bill said, putting an arm around both Jane

"Yes, you are," Jane said, turning and hugging him. "And don't you forget it," she said, kissin

"I'm getting cold," Erin observed, hugging herself and shivering a bit.

"Let get out," Tasha said, swimming to the side and heaving herself out, turning to sit on the
pool.

"That looks good," Brian said with a grin as he swam up to Tasha, his face between her legs
her pussy.

"Not tonight, Brian," Tasha said, shaking her head. "I'm still sore from the shoot yesterday. I
were going to fuck me to death."

"Oh, no problem," Brian said, a look of disappointment flitting across his face. "I understand.

He looked over to his mother as Erin got out of the pool, sitting next to Tasha, hugging her k

chest. Jane and Bill were still kissing and Brian knew there'd be no satisfaction for him there turned back to Tasha and Erin and struggled not to show his surprise. Tasha had an arm ar her close as Erin hugged her knees to her chest trying to keep warm. This resulted in her th tightly between her pussy lips, exposing even the pucker of her asshole.

"Why don't we get in the hottub?" Brian suggested as Bill and Jane got out of the pool, walki arm in arm.

"Really!" Erin said, sitting up and releasing her knees. "You have a hottub?"

"Sure," Brian said, disappointed that he could no longer see his sister's pussy lips. "I'll get it

"Oh, good," Erin said, hugging herself as she shivered. "I'm so cold for some reason."

"It can be that way at night here," Tasha informed her. "Especially up in the hills. It's just so something about evaporation."

"Okay," Brian called from the other side of the pool.

Erin had noticed the beautiful redwood structure with the padded top and had thought it only sunning area. She had had no idea that it was a hottub. She had never even been in a hottu of them and had always had a desire to experience one.

Getting to her feet and following Tasha over to the tub, she saw that it was bubbling all over was rising from the water. She slid in down to her chin, sighing as the warm water covered h instantly. The bubbles felt nice against her body. It was small enough that it was impossible three people and not touch each other. It was obviously perfect for two, Erin realized.

"One rule about hottubs," Tasha said, turning to Erin and grabbing the string of her thong at "absolutely NO clothes," she said, pulling Erin's thong down to mid- thigh in one hard pull.

Brian laughed as Erin struggled with Tasha, who laughed when Tasha finally held up the sli hand in triumph, then tossed it away and out of reach. Erin squeezed her legs tightly togethe when she realized that the bubbles obscured anything beneath the surface.

Erin relaxed, laying her head back and closing her eyes, luxuriating in the warmth of the wat bubbles soothing her. At one point she felt Tasha's hand slide across her thigh and gently p hooking it over her own. Her hand then gently slid between her legs, cupping her pussy.

Erin never opened her eyes, she just sighed softly, a slight smile on her face as Tasha gentl
pussy. She was startled but didn't open her eyes when she felt Brian change positions and s
pressing against the right side of her body. Tasha shifted a bit which resulted in Erin leaning
brother, using him as much as the back of the hottub as a backstop.

She felt his arm go around her shoulders and she let her head lay on his shoulder, her leg s
Tasha's. Tasha's hand was now just resting on her upper inner thigh, close to her pussy but
Erin once again relaxed, letting the heat and bubbles lull her.

When Brian shifted slightly, Erin put her right hand out to brace herself and put it directly on
the time she realized what she had done, Brian's hand had covered hers, gently stopping he
Erin sat there frozen, not sure what to do or how to react. She could feel the heat and hardn
brother's cock beneath her hand and she felt her nipples harden, even in the heat of the wat

When Brian then removed his hand from hers, she didn't pull her own hand away. Instead, s
around him, gently squeezing, feeling him get even harder in her hand. She didn't stop him
slid down off of her shoulder to hold and squeeze her breast. His fingers found her hard nipp
tightly, causing her to reflexively squeeze his cock even harder.

Tasha's hand still rested softly on her left thigh when she felt Brian lift her right leg and hook
left leg, effectively now spreading her legs wide open. As he continued to play with her left b
his hand slide up her leg towards her pussy. She gasped, opening her eyes when she felt hi
pussy, one finger nestling between her pussy lips, the tip pressing gently into her opening.

She looked into her brother's eyes and saw the excitement there. When she looked at Tasha
knowing smile on her face. Her hand still remained resting on her thigh. When Erin felt her b
begin to move between her pussy lips she arched into his hand, pressing her pussy against
his cock and began pumping it with her hand.

All thoughts but the pleasure her brother's fingers were causing between her legs and the fe
cock in her hand left Erin's mind. The thrill was even greater when she thought of how she w
sin by committing it with her own brother. She pumped his cock while he gently rubbed her c
slipping a finger into her tight hole.

Erin lost track of how many times she had cum as she humped herself against her brother's
pumping his cock faster and faster, barely able to get her fingers completely around it. Finall
to feel his imminent orgasm.

"I can't cum in the tub," he growled, hot wanting his sister to stop.

He pushed to his feet his cock sticking straight out in front of him, pulsating. Sitting down on the tub, he groaned.

"Almost," he said, his fist wrapped around his cock.

"Go on, finish what you started," Tasha admonished Erin with a smile. "It's not fair to leave h

Turning to look at her brother, Erin smiled, at first shyly, then lasciviously as she got on her k him. She reached out and took his cock in her hand, shivering as the dry air chilled her. Her into hard rocks as she pumped her brother's cock in her hand.

"Do it right," Tasha whispered in her ear as she wrapped her arms around her, her hands co "You know you want to," she whispered, her tongue darting out to flick Erin's earlobe.

Leaning over, Erin licked the head of her brother's cock. As he gasped in surprise, she open began sucking on him. At first she tasted only the chlorine- tainted water of the hottub, but th to taste that wonderful taste of cock as he began to leak into her mouth.

Brian watched in amazement as his beautiful sister sucked his cock, her long red hair hangi damp ringlets. Tasha was still behind her, playing with her breasts as she watched her suck cock.

Erin loved the feel of Brian's cock in her mouth. It was big enough to fill her mouth, but not s had to stretch to accommodate him, like with those monster black cocks yesterday, she thou even harder. She knew what she wanted and she knew she was close as Brian groaned aga slit of his cock with the tip of her tongue, tasting the wonderful fluid before swallowing as mu as she could before choking.

Brian felt his balls spasm and tried to warn his sister, push her away, but she held him tightly harder until he felt cum gush from his cock into her mouth. Erin pumped him with her hand a down his hot cum as quickly as she could. She pumped him and sucked until there was noth letting him go, licking her lips in satisfaction. When she looked up at him and saw the look of his face, she blushed, the taste of his cum fresh in her mouth.

"Damn, Erin, that was just incredible," Brian said, shaking his head in amazement. "I had no

"It's cold out here," Tasha said. "Let's go inside and you can pay her back."

They all laughed as they scrambled out of the tub and ran into the house. They went to Erin' the door behind them. Tasha jumped on the bed, pulling Erin with her.

"Payback time," she announced. "You owe Erin a good pussy licking," Tasha declared.

Erin blushed furiously and Brian actually had the good graces to look a bit nonplussed.

"That sounds great to me," he said, dropping to his knees next to the bed and putting his ha knees, which were pressed tightly together.

Erin looked at him for a moment, then over her shoulder at Tasha who nodded with a smile. and allowed her brother to spread them apart, for the first time letting him see her naked pus Tasha snuggle up behind her, her arms going to her breasts as Brian pushed her knees up her spread pussy.

She took a deep breath and moaned when she felt his tongue slide into her, his mouth faste immediately and triggering an immediate orgasm in response. Brian enthusiastically drank h and sucking and teasing, gently chewing on her pussy lips, causing her to cum over and ove a finger into her, feeling the tightness of her pussy, gently pumping it in and out as he contin and suck her.

Erin hooked her arms under her thighs, holding her knees close to her chest as her brother her pussy. When he slid his tongue down and began to tongue her rosebud, Erin gasped, m probed her with the tip of his tongue. As his tongue trailed back up to her flowing pussy, she teasing her asshole with a finger, gently pressing against her.

As her body trembled from yet another orgasm, Erin felt Brian's finger tip slip into her ass. S her ass sphincter squeezed his finger. He continued licking and sucking her pussy, his finge her ass. As she slowly relaxed his finger pressed further and further into her, until she finally hand pressing against her. His finger was buried in her ass.

She bucked and writhed on the bed as he ate her pussy, slowly finger-fucking her ass at the yet another orgasm, Erin could take it no more. She twisted away from her brother, dislodgi and his finger, curling up in a fetal position on the bed, Tasha's arms around her as her body

"Are you okay?" Brian asked, concern on his face as he got to his feet, his face covered in h
juices.

"Oh, I can't stop cumming," Erin moaned, shivering again.

"Such a problem to have," Tasha laughed, rolling her eyes.

Brian laughed as he stepped into Erin's bathroom to wash his hands. When he finished, he s
relaxed and was laying entwined in Tasha's arms and legs. Smiling ruefully at them, he said
I'll go to my room now."

"You don't have to do that," Tasha said, looking at Erin's face for a reaction and getting none
you stay here with us?" she suggested.

"You don't mind?" he asked hopefully.

"No, it's okay," Erin managed to say, looking over her shoulder at him.

A big smile on his face, Brian switched the lights off and climbed into the bed, snuggling up s
his sister's back. Twice during the night Erin awakened to the sensation of someone eating l
pretty sure that it was her brother one of the times.

As dawn broke Erin once again awoke to the sensation of a tongue in her pussy. Looking do
brother's head between her legs. She caressed his head as he pleasured her.

"That looks nice," Tasha said, leaning on her elbow to watch.

"Mmm, it is," Erin agreed. "He's really good at this."

"Your pussy tastes like a million dollars," Brian said, looking up from between his sister's leg

Erin laughed when she saw his face covered in a sheen of her pussy juices. Brian grabbed l
top of him, her pussy in his face. As he stuck his tongue back into her sweet pussy, he felt h
around his cock and begin to lick it. Tasha sat back and watched them in their 69, satisfied t
going well. She continued to be amazed at Erin's cocksucking affinity. Finally Brian could co
longer and his cock exploded in his sister's mouth, just as the door opened, Jane standing th
her face.

Erin looked up at the door she saw facing and her brother's cock splashed cum all over her f
gaping in surprise and shock at the sight of her mother, cum dribbled down her chin, still ooz
cock in her hand.

"When you're finished, breakfast is ready," Jane said as though nothing out of the ordinary w
then closed the door.

"Oh, god," Erin groaned, licking her brother's cock and her hand, both covered in cum. "How
now?"

"You must be kidding!" Brian said, rolling his sister over so that he was straddling her chest,
hanging in her face. "Think of who you're talking about."

Erin laughed when she realized what she had said and Brian took advantage of her open mo
in. Erin sucked him for another minute or so, getting the last of his cum, then pushed him off
laughing.

"So, how do you like sucking your brother's cock?" Tasha asked, trying to keep a straight fac

"It was nice," Erin replied thoughtfully, blushing at the same time.

"I'll say," Brian laughed. "I look forward to more of the same."

"I feel so embarrassed about mom," Erin said, pulling on a pair of shorts and a t-shirt.

"Don't be," Brian assured her. "She'll never say a word to you, believe me. I'm sure that deep
heart she'd like you to be a complete part of everything," he said.

"Here, give me some shorts," Tasha said. That way you won't be the only one wearing cloth

Laughing, Erin threw a pair of shorts at Tasha which she put on, but she left her breasts exp
went to the kitchen, Erin almost holding her breath in trepidation. But like Brian had said, the
said to allude to what Jane had caught them doing. In fact, after just a few minutes Erin relax
evaporating.

"So, is there work to do today?" she asked, drinking her orange juice.

"Well, there's always work," Bill laughed. "But right now we're just trying to process all of the

we've been shooting for the past month. We have such a backlog. My guess is I'll be able to least 25 or 30 videos."

"That's great, Bill," Jane said, a big smile on her face. "We keep producing more and more a shortage of orders to fill. I'll bet we could easily sell 100-200 different titles a month."

"Is there really that much demand for...for this kind of thing?" Erin asked, finishing lamely.

"The demand is always going to be greater than the supply," Bill said. "The trick is making th produce stand out in quality and value. There's a lot of crap being thrown together on the ch

"I'd like to talk to you about that," Tasha spoke up. "I'm interested in giving you exclusive rigl she said. "I don't want to work with other productions any more."

"Well, you know we'd love that," Jane said. "I don't see that there's a problem."

"Well, I'd give up a lot of income if I gave up the other work," she said.

"Of course," Jane said, nodding. "What do you have in mind?"

"Well, I'd rather just get a regular salary and then a percentage of either the net or the gross her heart pounding in her chest.

"That's an interesting proposition," Bill said slowly, obviously thinking it through. "Do you hav particular numbers in mind?"

"I thought maybe $2000 a week and either 5% of the gross or 10% of the net," she said. "Ur better or another idea."

"I don't have a problem with the $2000," Bill said. "But if you want to invest in us as your futu profits, then I think a percentage of the net would be more appropriate. That way you'll share production costs as well. You'll have even more incentive to help make things profitable."

"That's okay with me," Tasha said, nodding. "And 10% is okay with you?"

"I think I'd rather start at 5%," Bill said slowly. "Let's try it that way for 6-12 months and then re-evaluate the situation, see exactly how the numbers are working out. But I promise it'll be What do you say?"

"Hmm, 5%," Tasha mused. "I guess I need to know what that translates to in dollars," she sa
approximately, of course, but I need an idea to see."

"Well, let's say we're making approximately $50,000 net per title right now," he said. "Your 5
$2500. If we're doing 20-30 titles a month, well, you can do the math. Of course, it depends
titles you're involved with, how much you want to work, but I think you can see that there's a
potential."

"Wow," Tasha breathed. "I had no idea it was that big."

"So, what do you think?" Jane asked.

"I think yes," Tasha said without hesitating. "Oh my god, yes!" she shouted.

Everyone erupted into peals of laughter interspersed with congratulations for Tasha, who ac
her eyes. She knew if she played her cards right, her future financial concerns would be fore
in a few short years.

"I've got to celebrate," Tasha said, her eyes shining. "Let me take everyone to dinner."

"But we only just finished breakfast," Jane laughed.

"I don't mean now," Tasha laughed, bouncing with excitement, her breasts all over her chest
all meet at Soixante-Neuf tonight at 7:00," she suggested.

"Mmm, that's going to be fun," Bill chuckled.

Erin looked puzzled, then blushed as she understood the restaurant's unusual name. She w
restaurant it really was.

"Oh, I can't sit still," Tasha said, jumping to her feet. "I'm too excited. I think I'll go home and
crazy," she said, laughing. "Erin, you want to come with me?" she asked. "We can go to the

"Mmm, sure," Erin said. "That sounds great. But only if you're sure there's no work today tha
added, looking to her mother.

"No, today is really only stuff your father and I can handle right now. Maybe later after you've

can help, but for today, go have fun. We'll join you later at dinner," Jane told her.

"You two mind if I join you?" Brian asked, getting an arched eyebrow from Jane in surprise.

"No, of course not," Tasha said.

"I'd better put some clothes on then," he said, getting to his feet, his cock swinging in front o

"We'll meet you at the car," Tasha said. "Come on, Erin," she said, pulling her from the table

"Well, what do you think?" Bill asked Jane, his arm around her shoulders as they watched th
drive away.

"I think everything is just fine," Jane said, turning to kiss him.

"Erin and Brian seem to be adjusting to each other," he mused.

"Oh, yes, that they are," Jane said, a big smile on her face.

Bill gave her a funny look, then shrugged.

"Guess I'll get started," he said. "I want to get caught up."

"Me too," Jane agreed.

Both Brian and Erin had to caution Tasha on the way down out of the hills about her driving.
excited that she could hardly contain herself. Brian had never been to Tasha's home and he
comfortable it was as he looked around.

"Yes, I like it," Tasha said as she stripped and pulled her bathing suit on.

Erin hesitated for only a second before also taking her clothes off, aware of Brian's eyes on
her suit on also. She couldn't hide her nipples getting hard from his eyes and she flushed wh
half-smile on his face as he looked at her.

They grabbed towels and the sun block and headed across the street and down to the water
into the water, yelling and laughing and splashing like little girls. Brian watched them for a m
plunging in and joining them. They ganged up on him, trying to push him beneath the surfac

rose sputtering and laughing.

Erin's breasts had spilled from her top and Brian was surprised when she merely took it off a
water. They sat on their towels and caught their breath.

"God, I love this place," Tasha sighed as she removed her top and lay back on her towel.

"Me too," Erin agreed. "Hey, give me the sun block," she said to Tasha.

"Oh, no, you don't," Tasha laughed. "You know this is my favorite part," she said, sitting up,
her hand. "Unless you'd like Brian to do it," her voice trailed off suggestively.

"Hey, I am an expert at sun block application," Brian said. "Give me that," he said, holding h
"Which side first?" he asked after Tasha handed him the lotion.

"M-my back," Erin said, suddenly shy.

"Okay, lay down," Brian said.

Erin turned and lay on her stomach, her head on her hands. Brian started with her calves an
legs. When he got to her ass there was no hesitation as he took both cheeks in his hands, m
squeezing them, running his hand down the crack of her ass to tease her rosebud before sli
then her arms. When he finished Erin was breathless. There was something about the way h
body, strong, deft, sure, knowing, that made her feel really good. She was sorry he had stop

Some time later Tasha was shaking her shoulder, telling her it was time to turn over. Erin tur
back, stretching, as Brian quickly grabbed the sun block. When Erin felt him touch her lower
for a moment, then relaxed as his hands began to spread the lotion.

"Hi, Erin, Tasha," Brad said as he came up to them.

"Hi, Brad," Tasha said, smiling at him.

"Hi, Brad," Erin said as Brian's hands slid up her inner thighs and right under the material of
rubbing her pussy. She felt her face flushing with embarrassment as Brian continued up her
her breasts, taking extra care to thoroughly cover them with the sun block. Pulling and pinch
he continued on to her neck and arms before sitting back, a smile on his face.

"Thanks, Brian," Erin said, propping herself up on her elbows, her breasts glistening from th
nipples hard as rocks and sticking out. "Brian, this is Brad. He's the lifeguard here and a frie
and mine," she added. "Brad, this is my brother, Brian," she introduced, seeing Brad's eyes
said this.

"Hi," Brad said, offering his hand.

"Hey," Brian said, shaking his hand. "You must be good people if both of them think you're c

"Thanks," Brad said. "They're both pretty high in my book too. Well, I gotta get back to work.
later."

"Bye, Brad," Tasha said.

"Bye, Brad," Erin added.

"Nice to meet you," Brian said.

"Yeah, same," Brad replied as he turned and walked away.

"Brad's so sweet," Tasha said.

"Mmm," Erin agreed, laying back down and closing her eyes.

A while later Erin woke up suddenly when she felt her nipples being played with. Opening he
Tasha smiling at her. "Time to go, sleepy-head," she said, giving her nipples a quick squeez
them. "I've never seen anyone who can just lay down and fall asleep the way you do," she s
"You've had enough sun," she added.

They put their tops on and gathered their things. Waving to Brad, they made their way to Ta

"Okay, it's 4:00," she said. "We've got to leave here by 6:30. We should take a shower," she
her suit off with a laugh. "Come on," she said, tugging at Erin's top.

With a laugh Erin pulled her suit off and ran laughing with Tasha to the shower. They had ju
water adjusted when Brian joined them. There was much laughing and touching as they was
When they finished they toweled each other off and then Tasha led them all to her bedroom

Brian watched as Tasha pulled Erin onto the bed, kissing her. He saw his sister's legs fall op juicy pussy as Tasha sucked on her nipples. Brian's cock was rock hard as he watched Tash over Erin's pussy and begin to lick and suck. He moved around the bed to watch as Erin pul across her body so that she was straddling her face. Smiling at her brother, Erin stuck her to Tasha's pussy and tasted her. She then proceeded to lick and suck, turned on as much by T own pussy as she was by her brother standing watching, his hard cock sticking out in front o

Brian climbed onto the bed, kneeling above his sister's head, his cock just above her face, to pussy. Erin was sucking on Tasha's clit when her brother's cock slid across her face. She st and licked the shaft of his cock until it had entirely disappeared into Tasha's pussy.

Erin sucked Tasha's clit as her brother's cock slid in and out of her pussy, glistening with her eagerly sucked his cock when he would pull it from Tasha's pussy and drop it into her willing the taste of his cock with Tasha's pussy juices all over it.

It seemed to go on forever. Erin had orgasm after orgasm, her whole body shuddering as Ta her pussy. She was sucking at the junction of Tasha's pussy and her brother's cock, drinking juices, when Brian groaned and slid his cock from Tasha's pussy into her waiting mouth. As lips around the shaft of her brother's cock and sucked, it exploded in her mouth, hot cum qui mouth. She gulped, swallowing, and continued to suck, not stopping until he finally pulled his mouth. When he leaned over to kiss her, Erin wrapped her arms around her brother's neck, her tongue dueling with his. Then Erin lay there, on her back, her legs spread.

"That was great," Brian said, kissing Tasha. "I do love fucking you. And I love the way you su said to his sister.

"She's a natural, isn't she?" Tasha commented.

"I'll say," Brian agreed. "You really like it, don't you?"

"I love it," Erin confessed, flushing. "There's just something about the way it feels in my mou explained. "And nothing's better than the taste of a mouthful of hot cum."

"Damn, Erin, you are related to us, aren't you?" Brian laughed. "And you obviously like eatin

"Oh, Tasha's pussy is so sweet," Erin said, laughing. "I love eating her pussy."

"The only better tasting pussy I've ever had is yours and mom," Brian said. "I mean it."

"Mom's pussy is like mine?" Erin asked, curious.

"In the dark, I wouldn't be able to tell the difference," Brian told her. "And like Tasha, she had control of her pussy muscles. She can milk a cock like crazy."

"How?" Erin asked.

"Well, that's something you'll never be able to learn as long as you're a virgin," Tasha laughe

"I can't wait to fuck this pussy," Brian said, laying down between his sister's legs and licking pussy.

Erin pressed her pussy against her brother's mouth as he began to eat her, tongue- fucking When he slid a finger into her as he sucked on her clit, Erin humped up against him. He slid in and was amazed at how tightly her pussy gripped him. Tasha sat back and watched as Br with his sister's pussy. Finally Erin could take it no longer and she pushed him away, laughir the same time.

"Stop, stop, I can't take it anymore," she gasped, clasping her hands over her pussy.

"Okay, we need to start getting ready," Tasha announced. "I've got the perfect outfit for you Tasha said, jumping up and going to her closet and returning with something. "Here, try this handing it to her.

The top was a sheer white spandex-type of material that molded itself to Erin's body. It was than nothing. Her big breasts pressed out, her nipples hard and prominent. Every wrinkle wa white material did nothing to hide the dark pink color or her nipples. The skirt was a pleated swirled easily if she moved her hips at all. And it was very short. It came down just an inch o bottom of her ass. Any movement at all gave little glimpses of her naked body underneath.

"Oh, Tasha, this is beautiful," Erin said, twirling as watching as the skirt floated up, exposing ass and pussy. "But how can I possibly wear this to a restaurant?"

"It will be perfect, I promise," Tasha assured her. "Am I right, Brian?" she asked.

"Definitely," Brian agreed. "Soixante-Neuf is a very bacchanalian type of place."

"What are you going to wear, Tasha?" Erin asked, her hands sliding up her body over the sil
breasts and nipples electrically sensitive as she rubbed over them.

"You'll love this," Tasha promised, pulling something out of the closet and putting it on.

Erin gasped when she saw it. The top was merely a silk halter which held her breasts from u
her nipples totally exposed. The skirt was matching silk, but it consisted of strips of silk that l
overlaying each other. Like Erin's, it was very short. Any movement at all parted the strips to
was underneath.

"You can't wear that to a restaurant," Erin said, shaking her head. "You can't even wear that
without getting arrested."

"Oh, yes, I can," Tasha laughed. "What do you think, Brian, are we going to turn a few heads
grabbing Erin and twirling her like a dance partner.

Both skirts swirled up showing the nakedness beneath. Erin's nipples kept getting harder an
rubbed against the silky spandex material. They were so sensitive that she kept rubbing the
point pinching them very hard to stop the oversensitivity.

"You two will top the menu," Brian predicted.

"What are you wearing?" Erin asked her brother.

"Men all wear the same type of thing to Soixante-Neuf," Brian explained. "Let me get it."

Erin and Tasha danced together while Brian went into the other room, laughing as they look
Brian returned wearing a beautiful embroidered silk robe, belted at the waist. It was mid-calf
did a turn upon entering the room and the bottom of the robe floated nicely in a circle around
before falling back down.

"That's beautiful, Brian," Erin said, reaching out and feeling it. "And what's under it?" she ask

"You're welcome to find out," he offered, holding his arms out to the sides, his feet spread.

Hesitatingly Erin reached out and loosened the belt of the robe. As she pushed the robe ope
by the sight of her brother's cock rising up to her. He was completely naked underneath.

"Oh, my god," Erin said, stepping back, her hand going to her face. "You're going out like tha

"All men dress this way at Soixante-Neuf," he told her. "It's a private club restaurant. You ha member to go there. And it's got a dress code and other rules and customs that you agree to become a member. It's a pretty expensive place."

"Come on, let's go and stop for a drink on the way," Tasha suggested.

"A public place, dressed like this?" Erin asked, staring at her.

"Why not? I'll bet nobody complains. Come on, it'll be fun," she implored.

"If you want to go out in public dressed like that, that's fine with me," Erin said. "I almost feel wearing something," she said, looking down at her nearly naked breasts.

They went out and got into Tasha's car and drove off. The cool breeze only made Erin's nipp harder and more sensitive. She was constantly rubbing them. Tasha swung the car into a pa of a nice-looking bar and they all jumped out and went inside.

They stopped just inside the entrance to check it out and let their eyes adjust to the lower lig people turned around to see who had just entered and they froze as they stared. Tasha led bar. The bartender couldn't lift his eyes from her breasts, her naked nipples hard and visible

"Champagne," Tasha ordered, smiling at the bartender. "You can look at them again when y champagne," she told the bartender softly when he didn't move, rubbing little circles on her forefinger from each hand.

"I'm sorry," the bartender said, shaking his head. "It's just that you're so beautiful, both of yo of champagne would you like?" he asked.

"Krystal, please," Tasha said.

Tasha turned to Erin and hugged her, then Brian.

"This is so much fun," she said, laughing. "We're so safe with the three of us. It's wonderful t be so free and not worry about it."

"Everyone is staring at us," Erin said, again rubbing her breasts.

"They better be," Tasha said as the bartender returned with the champagne and three glass

He filled the glasses and they toasted one another, then drank from the glasses.

"Oh, that tastes nice!" Erin commented.

"Your first champagne?" Brian asked.

"Yes," she replied, taking another sip. "I like this."

"Drink it slowly," Tasha cautioned. "The bubbles make it get you drunk quicker."

They stood drinking their champagne and talking, laughing often. At one point Tasha reache
and Erin knew that she was playing with his cock, but nobody could see. When Tasha remo
at Erin.

"Your turn," she told her.

Erin gasped and quickly looked around the room. People were glancing over at them, but no
watching them or staring. So sidling closer to her brother, Erin slid her hand into his robe an
hand around his hard cock, squeezing it.

"This is so much fun," she giggled, taking a sip of her champagne with the other hand. "I wis
kneel down and suck it right here," she said.

Tasha and Brian laughed at the wistful look on Erin's face when she said this.

"I'm sure you'll get your chance," Tasha said. "Okay, let's drink up. We need to go."

The bartender poured the remaining champagne into their glasses. They toasted each other
their glasses to clink them together.

"I'm glad we're all together," Tasha said after taking a sip from her glass. "I mean the three c
she explained, throwing her arms around Brian's neck and kissing him, then turning to Erin a
though letting a hand slide down her back to cup her ass beneath her skirt.

There were a few appreciative wolf-whistles as Tasha exposed Erin's ass to the bar. They la

their champagne before paying the bill and leaving, to a small scattering of applause. They s
the car, taking a deep breath of the fresh air, their heads light from the champagne. Erin sta
the car when Tasha stopped her.

"It's across the street," she said, indicating a place with blackened one-way windows. Above
Soixante-Neuf, with an artwork graphic beneath the name showing a couple in the classic 69

They crossed the street and Tasha gave the receptionist her name. Her reservation was ver
through a door to the hostess stand, where Erin got her first big surprise. The hostess was w
classic French maid's uniform, complete with tiny apron. The only difference was that her bre
exposed and the apron was the only thing she had on below the waist. Her naked ass was c

"Welcome," she said. "I have a table for 5 for you. There are only 3 other tables this evening
them. "If you'll follow me, please."

They followed her into the main dining room, if it could be called that. There was a central su
round in shape, about 15' across. In it were several low divan-type couches. Arranged aroun
were several tables. At two of the tables were couples and the other table was 4 people, two
the women were showing a lot if not all of their breasts. The men all had on robes similar in
Bill and Jane were not yet arrived.

The hostess stopped at each table in turn and introduced everyone, though without any nam
Erin was surprised when one of the women ran her hand up her leg and stroked her ass and
trail across her pussy before stopping. She noticed that Tasha and Brian were being treated
fashion so she understood that it was a part of the customs that Brian had mentioned. At the
two couples Erin was surprised when one of the men reached up into Brian's robe also.

They finally reached their own table, which like the others was low to the ground and surrou
settees where they could either sit or lounge in the Greek fashion. Brian took a seat between
Tasha asked the hostess to bring champagne as they sat down.

"If I drink any more champagne, I won't be responsible," Erin giggled. "That stuff really make

"We'll get you some water then, too," Tasha said. "You don't want to miss any of the evening

As the champagne arrived, so did Bill and Jane. Erin gasped when she saw how her mother
was nothing more than a bustier to display her breasts. Her skirt was vinyl, clear vinyl, and s
nothing beneath it. She might just as well be naked.

They too were introduced to the other three parties. It seemed as though they knew one of t
the big table. When they got to their table, they kissed everyone and Erin was very surprised
her mother's kiss was. She felt her tongue gliding along her lips. They all sat down, Erin betw
and brother.

"Ladies and gentlemen," the hostess suddenly said, appearing in the sunken area in the cer
dinner this evening. For your dining pleasure, please allow me to introduce Aphrodite and H
holding out her arm.

Into the sunken area entered a couple. The woman was tall and blonde with large breasts. S
beautiful black cocktail dress that came down to just above her knees. The man was tall and
like Hercules must have been. He was wearing a tuxedo. His eyes were bright blue and his
back in a ponytail that hung down between his shoulder blades.

As they watched the couple slowly embrace, their first course was served by a waitress dres
hostess, who was also serving one of the other tables. Erin looked at the dish placed in front
puzzled expression on her face.

"It's called escargot," her father whispered to her. "Snails in French."

"Snails!" Erin said, looking at him in horror.

"They're very good," he said, a smile on his face. "Just try it. If you don't like it, don't eat any
you really should give it a chance," he told her.

Erin looked over at the couple on the stage, for stage is what it certainly was. They were now
more deeply. She could see their tongues as they became more passionate. Picking up her
stabbed one of the escargot, watching as the hot butter dripped off of it. She touched it to he
it okay, and put it in her mouth. It had a slightly chewy texture, but the flavor of the garlic and
dominated and she found it tasty. She smiled at her father as she stabbed another one.

As they ate, the couple on the stage sank down onto one of the divans, their hands now roa
each other's bodies. When the woman began to remove the man's jacket and unbutton his s
at Tasha who had a big smile on her face as she plopped an escargot into her mouth.

They both picked up their champagne glasses and raised a silent toast and drank. Erin love
bubbles as it slid down her throat. She returned her attention to the stage and saw that the m

down to his waist and the woman was sucking on his nipples. Erin could see her gripping a
teeth and pulling, stretching it.

The man suddenly stood up, pulling the woman with him. Grabbing the straps of her dress,
over her shoulders, not stopping until the dress was on the floor at her feet. She was wearin
beneath the dress. As Erin stared the woman dropped to her knees, undoing the man's pant
the floor to join her dress. The man was not wearing any underwear and his cock hung in fro

Erin glanced around the room and saw that everyone was watching the stage. At the table c
could see that the woman had her hand inside the man's robe. At the table with the two cou
was fondling one woman's breasts.

Their escargot dishes were cleared to be replaced by small frozen balls of honeydew sorbet
pallets. As Erin put a spoonful in her mouth, the woman on the stage opened her own mouth
cock slide in on her tongue. Erin could only stare as the woman proceeded to suck the man'
the restaurant was watching as they ate their sorbet. Erin felt herself getting excited as she
woman swallow the man's cock.

As their sorbet dishes were cleared, the man placed the woman on her back, kneeling on th
legs. Her hands went to her breasts as the man lowered his mouth to her pussy. Looking at
Erin was surprised to see one of the couples imitating art, the man on his knees in front of th
face buried in her pussy. At the table with two couples the women were both sucking the co

As the main course was served, medallions of filet in a sherry marsala reduction with shiitak
couple were locked head to toe, sucking each other.

"Ladies and gentlemen, I give you Soixante-Neuf," the hostess said.

Everyone applauded as the couple continued to orally pleasure each other. As they began t
course, the woman mounted the man, sliding down onto his cock and riding him. Erin gulpe
of champagne as she ate, unable to tear her eyes from the spectacle taking place.

She jumped when she felt a hand slide onto her breast, squeezing it. She looked down to se
move to her other breast, then slide down her stomach under the elastic waistband of her sk
pussy. She moaned as she felt his finger slip into her tight hole then drag out to rub her clit.
put his finger into her open mouth, she sucked on it, tasting herself.

She looked over at her father and saw that her mother had his cock out and was slowly pum

She stared at her father's cock, her mother's hand looking tiny as it wrapped only part way a

"Go on, do it," she heard Brian whisper in her ear. "You know you want to. Just do it. Everyo

Erin looked at her mother, surprised to see that she was looking at her too. Jane smiled, the her hand slowly pumping Bill's cock. Erin looked at her father and he too smiled at her.

Her head spinning from the champagne, Erin smiled at her father, licking her lips. She got o knees on the divan, then dropped to her elbows, her father's cock right in front of her, her m still gently pumping it.

Jane inclined the head of Bill's cock towards her daughter's face. As Erin's mouth opened, h out to slide across the head of her father's cock, Jane's mouth opened too, sympathetically through/with her daughter.

Erin began to lick and suck her father's cock, her own ass sticking up in the air. She entwine her mother's on her father's cock, the two of them stroking him together as Erin sucked his k aware of Brian laying beneath her when he pulled her hips down and stuck his tongue into h back, she saw that Tasha was riding his cock while he ate her pussy.

Erin returned to sucking her father's cock, oblivious to the rest of the people in the restauran on the stage. Bill had a hand on the back of her head, encouraging her. Then Erin saw her r close and she was licking Bill's shaft while Erin sucked his knob. Together the two of them li him. When their mouths met at the top of his cock, their tongues dueled for access to the sli locked mouths, Bill's cock in the middle. They shared a long sensual kiss before Erin returne father's cock.

Bill was in heaven as his daughter sucked his cock. He couldn't believe it. She looked like a ringleted red hair down her back, draped over his lap right now as she sucked him like a pro balls beginning to tighten up and knew that he was close to blowing his load. He tried to get not wanting to cum in her mouth unawares, but Erin had already felt the change in her fathe begin to swell even larger. She attacked him with even greater ferocity as she sensed her re

Bill groaned as his balls exploded, cum shooting into Erin's sucking mouth. She gulped and feeling of hot cum splashing against the roof of her mouth. She sucked and swallowed until left, then lifted her face from her father's lap, a big smile on her face. Bill lifted her face, a ha beneath her chin, and kissed her softly on the mouth, then pulled her close and let his tongu her lips and really kiss her.

Erin straddled her father's lap, feeling his cock pressing against her pussy.

"Oh, daddy, I want you inside of me," she told him, kissing him again.

"Me too, sweetheart," Bill told her. "But not here, not tonight."

"Okay, but you have to promise," Erin insisted.

"You tell me that tomorrow when you haven't been drinking champagne, then we'll talk," he t
her.

"Oh, oh, I'm going to cum," they heard Brian groan.

Erin slid off her father's lap, crawling over her brother's body until her face was right next to
Tasha slid up and down on him. Tasha lifted off of his cock and Erin captured it in her mouth
slide deep into her throat as she sucked Tasha's pussy juice from him. This was too much fo
arched his back as cum shot from his cock into his sister's sucking mouth. Erin drank her bro
his balls gave out.

Lifting her face from her brother's cock, Erin looked around and saw that her parents were n
table. In fact, they were each at different tables. Erin watched her mother kneel down and su
into her mouth as the woman with him rode his face. She then straddled him, sinking down o
began to fuck him. Her father was at another table, fucking the woman who was on top of he
cock while he ate her pussy. She could see her father's cock sliding across the man's nose
was.

One of the men and one of the women from the big table came to their table. He stood in fro
cock sticking in her face. She looked over to see the woman mount Brian's face. Tasha was
she opened her mouth and let the strange man slide his cock in. As soon as she wrapped he
forgot anything else but the wonderful feeling and taste of a cock in her mouth.

She was aware of Tasha parting her legs, her tongue finding her wet pussy as she continue
man's cock. Though not as fat as either Brian or her father, his cock was longer. Erin found
to relax her throat enough for it to enter, something she had yet to accomplish.

The man groaned as he felt his cock slip into Erin's throat. She sucked a cock with her whol
literally. She was now laying on her back as he fed her his cock, Tasha between her legs fea

pussy. The man felt his balls churn and Erin felt his cock grow, then explode in her mouth, to
cum splashing her tongue and throat. She sucked with gusto, gulping his cum as fast as he
mouth. She reveled in the taste of a mouthful of hot cum.

She sucked him until there was no more. She moaned when he pulled his now shrinking coc
Looking up she saw her mother standing there, a smile on her face.

"You really love cum, don't you?" Jane asked her daughter, bending over and kissing her, h
out the cum still coating Erin's mouth.

"Mmm, yes," Erin agreed, sucking on her mother's tongue.

"Here's a little present then," she said, standing up and swinging a leg over Erin, her pussy s
right above her face.

Erin gasped when her mother's pussy appeared in front of her. It was red and glistening, cu
hole from the fucking she had just enjoyed at the other table. As Tasha continued to eat her
lifted her face, sliding her tongue up into her mother's hole as her mouth covered her pussy,
tasting her for the first time, full of cum.

Bill returned to the table, watching as his daughter sucked her mother's cum-filled pussy whi
hers. After a minute, he nudged Tasha aside, taking her place, gluing his mouth to Erin's sw
redoubled her efforts eating her mother's cum-filled pussy when she realized that her father
own pussy. Tasha watched in fascination as the three of them pleasured each other. She sn
her back as she orgasmed, pressing her pussy into her father's face. When she finally collap
divan, spent, Jane dismounted her face and bent over to kiss her, tasting herself on her dau

"Oh, Erin, that was just wonderful," she told her daughter.

"Your pussy tastes so nice," Erin told her mother. "And I love pussy filled with cum," she add

"You taste every bit as good as your mother," Bill told her, kissing her softly.

"Oh, daddy, I love the way you eat my pussy," she declared, throwing her arms around his n
tightly.

"Ladies and gentlemen, thank you for joining us this evening," the hostess/waitress said fron
where she was slowly fucking herself up and down on the man's still erect cock. "Please join

evening of fine dining and entertainment."

From all the tables everyone applauded. It had indeed been a Bacchanalian orgy and everyo
to their heart's desire. The people who needed to redressed themselves and everyone gathe
for last-minute good-byes, which included not a few kisses and very personal fondlings.

Outside on the sidewalk Bill had his arm around Erin's shoulders as they stood in front of the

"So, time to head home," he said, giving Erin a squeeze.

"I think I'll take Brian home with me tonight," Tasha said with a laugh, linking her arm in his.
you like to do, Erin?" she asked.

"I think I'll go home," Erin said. "You two have fun."

"Oh, we will," Tasha laughed. "And I won't have to share him either."

"Well, you'd better enjoy it while you can then," Erin replied.

She gave both Tasha and her brother big hugs and long deep kisses as they parted, joining
ride home.

"Did you enjoy yourself?" Jane asked as Bill drove.

"Oh, it was the most wonderful evening I've ever had," Erin sighed. "I never wanted it to end

"And it won't," Bill said with a laugh. "Your whole life can be a non-stop version of tonight."

"I almost don't recognize you anymore," Jane observed. "You've changed quite a bit in a we

"I know," Erin agreed. "I don't know myself either. But I do know that I like this side of me," s
feels good."

They arrived at the house and entered. Jane noticed Erin hesitate for a moment.

"Erin, you should understand that you're always welcome to sleep wherever you like in this h
you have your own personal space and bedroom doesn't mean that that's where you have to
"You're always welcome to join me or your father or your brother or anyone who might be st

understand?"

"Yes, I do, and thank you," she said, hugging her mother. "I don't feel like sleeping by mysel
confessed.

"Then join us," Jane said, putting an arm around her daughter's shoulders. "We'd love to hav

"Yes," Erin said, putting one arm around her mother and the other around her father.

She went with them to their room, feeling a moment of awkwardness when they undressed a
attention to her, removing her clothes and leaving her naked too. They pulled her onto the b
between them. Erin felt their arms wrap around her. She could feel her mother's breasts pre
own and she could feel her father's cock laying along the crack of her ass.

She felt so good, so safe wrapped in their arms. When Jane kissed her softly on the lips, Eri
gently kissing her back, their kiss evolving into a long passionate one. She could feel her fat
gliding all over her body, touching her here, there, probing, exciting her as she continued to
mother.

When Jane slid down to suckle on her breasts, Erin arched her back in delight, feeling her m
lightly clamp down on her hard distended nipples as she sucked them, teasing them with he
had opened her legs and was rubbing her pussy, slipping a finger into her, rubbing her clit. S
clamp down on his finger as she came, her mother's teeth tightly biting down on her nipple,
moan out loud as the complexity of the sensations overwhelmed her.

When her mother's tongue replaced her father's hand on her pussy, Erin forgot about anythi
her body was feeling, and she wanted more. She pulled her mother on top of her in a 69, fra
her tongue into her sopping pussy as her mother continued eating her pussy.

Bill knelt at Erin's head, letting his cock slide down the crack of Jane's ass to where Erin's m
busily lapping at the juices. He felt her tongue slide across his cock, then felt himself engulfe
sucked his cock into her mouth. He looked down to watch as she alternated sucking his coc
pussy, often managing to do both at the same time.

He was mildly surprised when Erin took him in her hand, positioning the head of his cock at
Jane's hole. As he slowly slid into her hot pussy, Erin's tongue lathed the underside of his sh
slowly slid his cock in and out, Erin's mouth and tongue never stopped licking and tasting hi
pull his cock from Jane's pussy to let Erin really suck on him, then he would fuck Jane some

Erin was writhing in non-stop orgasm as her mother sucked her pussy. She was almost deli
she sucked her father's cock, tasting her mother's pussy all over it. She was sucking him like
wanting to relinquish him to her mother's gaping and hungry pussy. She felt him grow and th
in her mouth, jets of hot cum splashing against the back of her throat. She sucked and gulpe
taste of his cum in her mouth, loving the feeling of his cock pulsating and spurting gouts of t
fluid.

She lay there enraptured when her father finally withdrew his cock from her mouth. Cum had
corner of her mouth down to her chin. Her mother crawled up from between her legs, licking
Bill's cum before gluing her mouth to her daughter's in a deep passionate kiss.

Erin nodded off wrapped in her parents' arms. She awaked several times during the night, o
mother riding her father's cock next to her. The next time she awakened she crawled betwee
softly and gently licking and sucking her pussy, slowly awakening her as she ate her cum-fill
had sucked her clean and made her cum, she crawled back up to fall asleep in her mother's

Opening her eyes at the light streaming in the window, Erin smiled to herself, nuzzling her fa
her mother's breasts. She could feel her father's hard cock pressing into her ass from behind
her mother to face her father, Erin kissed him, very softly at first, then developing into a deep
kissed her way down his body to his cock, first holding it in her hand as she licked the crown
slit at the end before opening her mouth and letting him slide down to her throat.

The taste of her mother's pussy was all over her father's cock as she sucked him. She decid
preferred the taste of a cock that was covered in pussy juice as she continued to suck her fa
feel her pussy leaking and imagined that it was throbbing, so much did she want some satis

Grabbing her father's cock in her hand, she moved up, straddling him, holding his cock betw
rubbing it back and forth between her pussy lips.

"Erin, are you sure you want to..." Bill began to ask until she suddenly sank down, 3-4 inches
pressing up into her.

"Oh!" Erin gasped as she felt his cock stretch her virgin hole.

Jane had wakened and propped herself on one elbow, watching as her daughter continued
her father's cock, using him to take her own virginity. Though beads of sweat appeared on h
didn't utter a sound as she finally sat on her father, his entire cock buried deep in her pussy.

She just sat there, letting her pussy adjust to the massive size of the cock that was invading
throb and pulsate deep inside of her. Bill propped himself up on his elbows so that he could
Jane moved over to lay her head on his thigh, her face just inches from his cock as Erin slov
up and down on his cock, fucking him.

Jane was fascinated watching her only daughter's pussy as it slid up and down Bill's cock. H
looking like the tip of a pinkie finger, jutted out above her splayed inner pussy lips as they gr
shaft of his cock, which was glistening with her juices. She was so wet that it actually made
got into a rhythm, fucking her father.

"Bill, don't cum in her," Jane warned softly. "She's not on the pill yet."

"I want you to cum in my mouth," Erin panted as she rode her father's cock. "Oh, this feels s
moaned, grinding herself onto his cock, pressing to get it even deeper.

"I'm going to cum soon," Bill warned. "I can't help it, your pussy is just so tight."

Erin dismounted her father. Her pussy actually made a sucking sound as it released his coc
over, taking his glistening cock into her mouth, tasting herself on a cock for the very first tim
him with gusto, slurping and making noise as she tried to milk him. Very quickly Bill groaned
cheeks billowed as her mouth filled with cum. Swallowing quickly, she continued sucking, no
Bill pushed her away, unable to take any more.

"God, stop, stop," he moaned, covering himself with his hands. "Too much," he gasped as E
him, a big smile on her face.

"Are you okay?" Jane asked her daughter, gently stroking her breast, her nipples rock hard.

"Oh, mom, I feel great!" Erin exclaimed. "What a wonderful feeling having a cock filling you l

"It is rather special, isn't it?" Jane agreed, smiling at her daughter's candor.

"I can't wait to fuck Brian," she giggled. "Won't he be surprised."

"I imagine he will," Jane agreed.

"If he survives, that is," Bill said, sitting up and hugging his daughter. "I don't know what's m

your pussy or your mouth," he told her.

"Well, my pussy and my mouth both love your cock, so I guess it doesn't matter, does it?" Er
a laugh.

"Well, what shall we do now?" Jane asked.

"Hmm, I'd like some more cock, I think," Erin said, licking her lips.

"Hey, not me," Bill said with a laugh, springing up off the bed before Erin could grab him. "Yo
enough for the moment. Besides, I've got work to do."

"Let him go," Jane laughed as she reached for Erin, pulling her onto her back. "I want to be t
taste your pussy now that you're no longer a virgin."

"Oh, mom," Erin sighed as she felt her mother's tongue slide into her pussy. "You do that so

Bill was chuckling to himself as he left the room, Jane's tongue busy in Erin's pussy. He rubl
still feeling his daughter's pussy gripping him as she fucked him. It had been quite a while si
a pussy so tight.

Meanwhile, Jane had brought Erin to a quick orgasm sucking on her overly sensitive clit. Sh
finger-fucking her pussy now, first with one finger, then two, then three as Erin begged for m
her pussy onto her mother's hand in desperation.

"I've got an idea," Jane said, removing her hand from her daughter's pussy and rolling over t
drawer of the bedside bureau.

Erin's eyes widened as she saw the handful of dildos that her mother had in her hands. They
and shapes and colors. Jane dropped them on the bed as Erin sat up, sitting with her legs s
wide spread, the dildos between them. Jane caught herself staring at her daughter's pussy,
petaling out from between her outer lips, her clit large and swollen and prominent between t

"Here's what we do when the boys can't help us," Jane laughed, indicating the collection on
Erin's spread legs. "Would you like to try one of them?" "Oh, they're so different," Erin exclai
one up, surprised at how it felt in her hand, very much like a real cock, just not as warm. "An
said, picking up a double-headed black one that was too large to get her hand around.

"That's my favorite," Jane laughed at the look on Erin's face.

"But it's so big," Erin said, shaking her head. "How can it fit? Doesn't it hurt?"

"No, not if you start slowly," Jane explained. "Just like with a real cock, a big one. You need
slowly until you adjust, then..."

Erin's mouth was hanging open as she examined the huge double-headed black dildo. It wa
wrist and had big ropey veins bulging along the sides.

"Why does it have two ends?" she asked.

"Well, that way two people can use it at once," Jane explained. "Or it can bend around and y
your pussy and your ass at the same time. That's my favorite. It is the most incredible feelin
filled in both places."

"I just can't even imagine how it could fit," Erin said, looking at her mother.

"Well, why don't you try it and see," Jane suggested with a smile.

"Oh, no, I couldn't," Erin blanched. "It would tear me apart."

"I didn't mean on yourself," Jane laughed. "Right now your pussy is not ready for something
can try it on me if you'd like," she said, getting on her hands and knees and pressing her che
bed, her knees wide apart spreading her pussy open. "Just lick it a bit to get it wet and go sl
explained.

Erin stuck the end of the dildo in her mouth, sucking on it, not particularly liking the taste of t
material. She then placed it at the entrance to her mother's wide- spread pussy and gently y
To her surprise her mother's pussy stretched easily around the dildo. Once the head had en
seemed to suck on the shaft, pulling it in deeper. Erin pushed it slowly in until she felt it bum
something and it wouldn't go in any deeper. At least 10-12 inches of the huge black dildo we
Jane's pussy.

Slowly Erin began to fuck her mother with the dildo, watching closely as her pussy lips gripp
it slid in and out. She could see the dildo taking on a sheen from Jane's pussy juices and Ja
Erin began to fuck her harder with it. Slowly letting the dildo slide from her mother's pussy, E
sucked on the head, tasting her mother's juices. She observed that her mother's pussy rema

gaping, her hole spread large from the dildo.

When she pressed the dildo back into her mother's pussy it easily slid in. Slowly Erin fucked the huge black dildo, amazed at the amount of juices that soaked the shaft of the dildo as it out of Jane's hungry pussy.

"Why don't you join me," Jane gasped as Erin plunged the dildo once more deep into her pu

"Me?" Erin asked, pausing, the dildo buried in Jane's pussy.

"Yes, you," Jane laughed, wriggling her ass and fucking herself on the dildo a bit.

She rolled over onto her back, the dildo staying in place, 12-14 inches of it still sticking out o Sitting up, she reached over and picked up two of the toys from the pile, one a normal-sized other larger, almost 8 inches, with a second very small cock piggy-back on it.

"Come here," Jane said, pulling Erin onto her back and straddling her chest, facing towards

She hooked Erin's legs under her arms, spreading her pussy wide and tilting it up so that it w to, which Jane did, plunging her tongue into her daughter's sweet hole. Erin groaned with de mother ate her pussy. Unconsciously she wrapped her hand around the dildo sticking out of and continued fucking her with it.

Jane took the normal dildo and sucked on it to get it nice and wet, then gently but firmly pres Erin's pussy, using the fingers of one hand to hold her pussy lips spread wide. Her fat clit stu begging to be sucked as Jane slowly but surely worked all six inches of the dildo into her da

Erin sighed with delight when she felt the dildo penetrating her. It wasn't as nice as her fathe it was wonderful to feel something deep inside of her like that, filling her pussy.

Jane began to slowly fuck Erin with the dildo, seeing how her pussy tightly gripped it as it sli She leaned over to suck on her clit while she continued to fuck her. Erin continued working t dildo in and out of her pussy at the same time.

Erin bucked her body in orgasm as her mother sucking on her clit drove her over the edge. S hypersensitive there. She felt her pussy clamping down on the dildo as she came. She gasp felt the dildo suddenly pulled from her pussy, only to freeze her mouth wide open as she felt pressing against her now loosened hole.

She felt like she would split in two as the head of the dildo finally entered her pussy. She wa breath as she felt her mother push another inch or two into her, then slowly work it in and ou little bit, letting her pussy adjust and adapt to the size of the new dildo. As she felt more of th press into her tight pussy, she also felt the second head of the double dildo rub against her a

She gasped when she felt her mother lean over and run her tongue around her pussy and th of it, down the crack of her ass to tongue her asshole, probing it with the tip of her tongue. T more felt the second head of the dildo rub against her rosebud and gently but firmly press.

It wasn't terribly big, only about an inch in diameter, but this was the first thing other than a t that Erin had ever had put in her ass and she found herself nervous, even as her pussy was shaft of the dildo sticking into her.

She felt her mother's tongue once again on her ass and then continued pressure. Suddenly relax and the head of the dildo slipped past her sphincter into her ass. It hurt at first and she her body as the two heads filled her two holes. She felt her mother sucking on her clit and sl orgasm once again. As she did, she felt both dildos slide even further into her. As her mothe suck her clit, causing a never-ending orgasm, she also continued to work both dildos in and daughter's two holes. It seemed like no time at all had passed before both shafts were comp eight inches, in both Erin's pussy and ass.

Erin was writhing beneath her mother as she felt the shafts of the two dildos reaming her as clit was screaming as Jane sucked on it. She gasped when she felt the dildo slip from her as one almost from her pussy. Then she gasped again when she felt the original dildo pressing Because she had already been opened and stretched from the smaller dildo, this normal-siz pressed into her ass, though not without discomfort. Erin was grateful for the time to adjust t it as her mother continued pumping the other dildo in and out of her pussy.

Slowly Jane worked the dildo into Erin's ass until she had completely buried inside of her. In rhythm she worked them in and out of her daughter, fucking her pussy and ass, leaning ove and drive her into yet another orgasm. Somehow throughout this whole thing Erin had contin black dildo in and out of Jane's pussy.

As Jane worked on her daughter, she saw Brian and Tasha appear in the doorway, looks of faces as they watched her fucking Erin with the two dildos. A big grin split Brian's face when him and he silently entered the room, dropping his clothes in the process. By the time he wa the bed, he had his erect cock in his hand.

Erin gasped when the dildo was removed from her pussy. She wanted more. She sighed wh
filled once again. Jane had also let the dildo slip from Erin's ass so that Brian had an unimpe
his sister's upturned pussy, which he eagerly plunged his cock into, stifling a groan as he fel
was, even though Jane had been fucking her with the dildo.

Jane was sucking Erin's clit while Brian fucked her and Erin was gasping on the bed as she
Jane pulled Brian's cock from Erin's pussy and sucked on it, then plunged her tongue into E
as she positioned Brian's cock at the entrance to her open asshole. Erin groaned as Brian s
cock into her ass, which was even tighter than her impossibly tight pussy.

Tasha had undressed and was standing next to Brian as he fucked his sister's ass, really wo
and out now as Erin moaned and thrashed on the bed. Following Jane's silent direction, Tas
Erin's ankles as Jane suddenly dismounted her daughter's body, holding her other ankle in h
her legs spread wide apart and pulled up high to her chest.

Erin gasped when she saw that it was her brother fucking her ass. Tasha reached down with
picked up a dildo and slowly worked it into Erin's pussy as Brian continued to fuck her ass. E
trying to fuck herself onto the two cocks, one real, one fake, as they skewered her body. Suc
groaned and thrust himself deep into Erin's ass, his cock swelling then exploding, hot cum s
inside of his sister.

Erin could feel his cock pulsating inside of her ass and imagined that she could feel his cum
Slowly his cock finished spurting and slid from her ass, and at the same time Tasha remove
pussy. She lay there, completely spent, no longer a virgin in any sense of the word. Her fath
pussy and her mother and brother had taken her ass.

As she lay there, her legs splayed wide, her pussy gaping red and swollen, Tasha crawled o
burying her face between her legs, her velvety tongue sliding up and down her pussy lips lic
on them, then sliding gently into her hole, slowly licking and drinking up her juices.

At the same time, Erin grabbed Tasha around the hips, pulling her pussy to her mouth. As s
realized how much she had missed her. Tasha still had the sweetest pussy as far as she wa
sucked each other for several minutes before Tasha rolled off to lay next to her.

"Oh, wow, that was just incredible," Erin breathed, her chest heaving, her nipples rock hard.
how good that was."

"Damn, Erin, you have one fine pussy and your ass is just incredible," Brian said as he sat d
leaned over and kissed his sister deeply.

"Thank you for fucking me," she said, smiling at him. "Your cock felt wonderful, both places."

"Well, young lady," Jane began, "you've certainly made some decisions about yourself, have

"I guess I have," Erin agreed, sitting up and looking at her mother.

"And what have you decided?" Jane asked curiously.

"Well, first of all, I love sex. I mean, I really like it," Erin said, blushing. "It's all I think about. E
right now, all I can think about is sucking a cock and tasting the hot cum as it fills my mouth,
nice hard cock in my pussy and then in my ass. My whole body is on fire."

"Uh-oh, what have we created?" Tasha laughed. "Another sex addict/sex maniac?"

"God, I sure hope so," Brian said with a laugh.

"Well, let's go to the beach now," Tasha said. "I'm sure we can find a way to get our pussies

"Thank you," Erin said, hugging her brother and then kissing him, one hand dropping down t
"I can't wait until the next time."

"Me too," Brian responded, a big smile on his face.

"You too, mom," Erin said, turning to Jane and hugging her. "I couldn't ask for a better mom

"Oh, Erin," Jane sighed, holding her daughter tight. "I've only ever wanted the best for you."

"I know," Erin replied. "And that's what I've always had, only now more so."

"Come on, the beach is calling," Tasha laughed, tugging at Erin's arm.

Laughing the two girls went to Erin's room where Erin put on her thong suit, then a pair of sh
running shorts and a cut t-shirt which exposed her stomach up to her ribs. They said good-b
Tasha's convertible, roaring off down the road. When they arrived at Tasha's place, they we
enough for her to change into her suit.

Wearing only their thongs, they ran across the street and then down onto the beach. They d
and ran into the water, still laughing and splashing each other. After 15-20 minutes of fun, th
water, dropping onto their towels out of breath. When Tasha removed her top, freeing her br
hesitate in joining her. She cupped her breasts in her hands, looking at them her nipples scr
knots on the ends.

"God, I am so horny!" she exclaimed, leaning back on her elbows. "I can't understand it. I ca
of anything else."

"You'll get over it," Tasha laughed. "You just learned a new trick and you want to practice."

"That's right," Erin laughed. "I'd just love to suck a nice hard cock right now."

"Well, maybe you're going to get your wish," Tasha said, nodding her head to somewhere be

"Hi, you two," Brad said, squatting at the foot of Erin's towel, a grin on his face.

"Hi, Brad," the two girls chorused.

"Anyone need some sun block applied?" he asked.

"As a matter of fact, I was just getting ready to help Erin with this," Tasha said, holding up th
"Maybe you'd like to do it instead?"

"Ah, my pleasure," Brad said, taking the lotion from her.

"If you'll allow me?" he inquired, lotion on the palm on one hand as he looked Erin in the eye

"Mmm, thank you," Erin said, laying back on the towel as Brad's hands began working up he

When she felt his hands on her upper thighs, Erin felt her pussy suddenly flood and she kne
obvious to him, so she was surprised when he finished her legs and moved up to her stoma
touching her pussy. She smiled when she felt his hands on her breasts, even more when sh
doing more than just spreading the lotion. When he squeezed her nipples between his finge
arching her back. Then his hands were gone.

"There that should start you off," Brad said, getting to his feet.

"Oh, thank you," Erin said, feeling her cheeks flush with embarrassment.

"I'll come back by in about an hour and do the other side," Brad volunteered.

"That's nice of you," Erin said, smiling at him. "Thanks."

"That looked like fun," Tasha said when Brad had gone.

"Oh, I'm hornier than ever now," Erin complained, clutching her hands between her legs.

Tasha only chuckled as she lay back and closed her eyes. As frustrated as she was, the sou
the warmth of the sun soon lulled Erin to sleep. She woke up when she felt her foot being nu
eyes as she shielded them with her hand, she saw Brad standing there, a smile on his face
his hand.

"Time to turn over," he informed her.

"Mmm, okay," Erin replied.

As she turned over, Erin managed to pull the material of her thong so that it bunched togeth
inner leg, no longer covering her pussy at all. As she lay on her stomach, her head resting o
allowed her legs to spread apart to about shoulder width as Brad knelt down and began to a

He couldn't help seeing Erin's naked wet pussy as he spread the lotion on her legs, and this
to the top of her legs he didn't ignore her pussy, he simply slid his fingers right into her, caus
gasp as her pussy clamped down tightly on his fingers. He plunged them in and out a few tir
to her ass, cupping both cheeks in his hands as he continued to spread the lotion.

When he shifted position to kneel at her head to do her back, Erin didn't even hesitate. She
suit and extracted his rock-hard cock, sucking it into her mouth as Brad groaned and spread
back. Erin was so excited at having his cock in her mouth that she felt herself cum just from
As determined as she was and as worked up as Brad was, it wasn't long before he was groa
mouthful of cum into Erin's eagerly gulping mouth. She sucked like there was no tomorrow,
swallowing his hot cum, not letting his cock go until there just was no more. When she relea
stayed there, kneeling in front of her, totally wasted from the fury of her blowjob.

"Oh, god, Erin, that was beyond belief," Brad finally said.

"I liked it too," Erin told him with a smile. "Your cock tastes so good."

"I-I-I have to go," Brad said reluctantly, obviously not wanting to.

"That's okay," Erin told him. "I understand. Thanks for the lotion and the snack," she said as
feet.

"Yeah, see you," Brad said to them as he returned to his duties.

"Feel better?" Tasha asked.

"Yes," Erin said, smacking her lips, still able to taste Brad's cum. "But I want more."

"I think I know what you need," Tasha said, a grin splitting her face as the thought complete
mind.

"I know what I need," Erin laughed. "But what do you mean?"

"No, I'm not going to tell you," Tasha told her. "It's going to be a surprise."

"Oh, Tasha," Erin groaned. "What is wrong with me?"

"Nothing we can't cure," Tasha told her.

So an hour later they had had enough sun and they gathered their things and made their wa
waving to Brad as they left. They showered, then fell into bed, burying their faces in each oth
eating each other to orgasm after orgasm before falling asleep in each other's arms.

"Okay, time to wake up," Tasha said, kissing Erin.

"Mmm," Erin said, wrapping her arms around Tasha and kissing her back. "This is so nice. I'
here."

"And I missed you too," Tasha told her. "Though Brian was a nice diversion last night."

"He's really a sweet guy, isn't he?" Erin asked. "I realize now that he was just uncomfortable
behave around me when I got back."

"It's true," Tasha agreed. "I've never worked with anyone more considerate than Brian, exce
They're just the best. And they're both great fucks too," she laughed.

"What are we going to do now?" Erin asked. "Is it time to eat?"

"We can eat if you want," Tasha nodded, "but I think my surprise might be a good appetizer

"Tell me!" Erin begged. "Please!"

"Nope!" Tasha laughed. "Let's get dressed."

"You have something I can borrow?" Erin asked.

Your shorts and shirt are fine," Tasha told her. "That's all I'm wearing."

"Oh!" Erin said, then quickly dressed.

When she looked into the mirror, she saw that her t-shirt was so see-thru that her breasts w
visible. The way her shorts rubbed against her pussy only increased her horniness.

"Mmm, you look nice," Tasha said, taking her in her arms and letting one hand trail down be
where she easily slid a finger into Erin's readily accessible pussy.

"Tasha!" Erin exclaimed when she suddenly released her and spun away.

"Come on, let's go," Tasha said, picking up her keys.

They jumped into the car and Tasha roared off, her laughter pealing out after them. She dro
neighborhood with big homes before pulling into the parking lot of a small shopping center. T
to a free-standing building in one corner of the parking lot and Erin followed her as she ente

Once they entered, Erin stopped as she realized they were in a porno shop. She looked aro
Tasha went up to the man behind the counter, maybe the largest man Erin had ever seen. H
was tall. But Tasha seemed to know him and Erin saw that they were laughing as they talke

"Erin, come here," Tasha beckoned. "I want you to meet Isaac," she said, introducing her to

"Hi Erin," he said as his huge hand engulfed hers. He had a very deep basso voice.

"Hi Isaac," Erin replied, smiling at him. In spite of his size, she got a feeling of extreme gentl
the large man.

"Have fun," he said to Tasha as she grabbed Erin by the hand and led her down a hall in the

There were doors every few feet with numbers on them. When they got to the door marked
it and pulled Erin in after her. Erin looked around. The walls were very strange. Wrapping ar
of the small room was a window that started about 4 feet from the ground and was about 3 f
was narrow. Erin could easily touch both side walls at the same time. She was startled to rea
able to look into the adjoining rooms.

"It's a one-way mirror," Tasha answered her unspoken thought. "We can see out, they can't

"But what..." Erin began to ask.

"You'll see," Tasha assured her with a big smile.

And just as she said this the outer door to one of the adjoining rooms opened and a man ca
maybe Bill's age, and he looked around for a minute before dropping some tokens in a mach
that it was a pornographic movie that began showing. She was surprised when the man pull
began stroking it as he watched the movie.

Erin looked at Tasha with a quizzical look on her face then continued watching the man. She
cock got quite large as he stroked himself. She jumped back when the man suddenly turned
to the window where Erin had been watching him. Before she could ask, the man's cock app
in the wall that Erin hadn't noticed before. She looked at Tasha who was laughing, holding h
mouth.

"Well, go ahead, there's a cock for you," Tasha told her.

"What?" Erin asked.

"Do whatever you want," Tasha told her. "He can't see you."

Her mouth and eyes opening in understanding, Erin turned to the cock sticking through the
her. Reaching out she wrapped her hand around it, feeling it jump as she squeezed it in her

gently stroked the cock, she sank to her knees, opening her mouth and wrapping her lips ar
Looking up she could see the man plastered against the one-way mirror, his face contorted
cock. Loving the sudden feeling of anonymity and nastiness that coursed through her body,
him with feeling, in a hurry to get her mouthful of hot cum. It didn't take long either, as the m
suddenly exploded in her mouth, hot cum shooting from it.

Erin couldn't believe it, she had to swallow three times before the man stopped cumming. Sh
man could cum so much. By the time he finished cumming and withdrew his rapidly shrinkin
Erin needed a breath of air from her exertions.

"God, that was so nasty," she said with a laugh as she wiped her mouth with the back of her
even know him. I just sucked a cock that stuck through a wall. It could have been anyone."

"That's right," Tasha laughed. "Pretty cool, isn't it? You can get all the pleasure you want wit
the hassles. Look, here's another one," she said as a thick black cock stuck through another
the other walls.

This time Erin didn't even bother looking through the one-way mirror to see who was attache
of the cock, she just sank to her knees, grabbing the cock, noticing that she couldn't even co
getting her had all the way around it.

"It's so big," she exclaimed to Tasha as she stretched her mouth as wide open as possible a
it.

She only succeeded in getting the head of it in her mouth, but when she probed the slit with
tongue, she tasted the wonderful flavor of precum leaking from the cock. She sucked on the
cock, but just couldn't get any more of it in her mouth.

"It's too big," she said to Tasha, stroking it in her hands. "I can't suck it."

"They fuck it," Tasha suggested.

"What!"

"Just bend over, back up to it, and fuck it," she explained.

"It's pretty big," Erin commented.

"Well, your pussy will stretch a lot more than your mouth will," Tasha told her. "But if you don
I'm ready for a nice fuck."

Giggling, Erin turned her back to the wall, holding the fat black cock in her hand. Quickly rea
shorts were in the way, she pushed them down, kicking them off. She laughed as she saw th
Tasha's face.

"You want some help?" Tasha offered.

"I think I need some," Erin replied with a laugh. "I don't know what to do."

"First of all, let me have that," Tasha said, grabbing the cock and dropping to her knees and
tongue teasing the slit. "Now spread your legs wide and reach over and grab your ankles," T
which Erin obeyed, her ass and pussy right in Tasha's face. "Mmm, that's nice," Tasha said,
and dragging her tongue through Erin's wet pussy. "You taste so good," she said, plunging h
into Erin as she could.

Then licking the head of the cock once more, Tasha rubbed it up and down between Erin's p
even wetter, this time with Erin's pussy juices.

"Okay, now push back," she instructed, placing the head of the huge black cock at the entra
pussy.

Erin leaned back onto the cock pressing at her pussy and felt it begin to stretch her tight little
began to hurt so she stopped, letting herself get used to the feeling before pushing back aga
more, feeling herself stretch even more. Just as she thought her pussy would tear itself from
much, she felt the head of the cock slip inside of her and her pussy clamped down on it, puls

Erin was gasping as she tried to not move as she got used to the huge cock stretching her p
Tasha gently rub her clit and she felt another inch or two of the cock slide into her. She coul
how filled she felt. She could feel the cock throbbing inside of her as her pussy clamped and
spasmodically on it.

She pulled away then pushed back, several times, feeling her pussy get even wetter and no
stretched. Then she felt the cock pushing into her as she pushed against it and it took her br
split her pussy. Suddenly Erin felt the wall on her ass cheeks and she realized that she had
the cock as was available into her pussy.

Bracing herself by putting her hands on the wall right in front of her, Erin began to pump her
black cock filling her pussy. She couldn't believe how good it felt once she adjusted to the si
another cock suddenly appeared through the wall in front of her face, she opened her mouth
Glancing over at Tasha Erin saw that she had undressed and was herself sucking on a cock
through the third of the walls.

By now Erin was slamming herself onto the cock in her pussy, her body experiencing orgasm
big cock filled her. She almost choked as the cock in her mouth suddenly erupted, streams o
her throat. She gulped and swallowed as fast as she could, sucking on the cock until she ha

She felt the huge cock in her pussy expand and she knew that it would be spewing hot cum
wanting to get pregnant, Erin reluctantly pulled away from the huge black cock and turned a
in her hand and licking and sucking on the head of it. She was bracing herself against the op
pressing her ass against it. The cock in her hand suddenly grew and hot cum spurt into her f
the cum-spurting slit with her mouth, loving the feeling of the hot sticky cum shooting into he

As she sucked she felt something press into her pussy and she realized that she had presse
the opposite wall in such a way that someone had been able to stick their cock through the h
waiting pussy. As she felt that cock begin to fuck her, she felt Tasha's hands on her back. G
while still sucking the cum from the cock in her mouth, she saw that Tasha was pressing her
wall and bracing herself on her back as she got fucked.

Erin couldn't believe how as soon as one cock disappeared from the hole in the wall, anothe
Skinny, fat, white, black, every kind of cock she could imagine poked through one of the hole
mouth or pussy. At one point Tasha asked to change places, saying she wanted two cocks f

Erin looked at the hole in the third wall and saw a nice cock stick through. Her pussy was so
throbbing and she suddenly had an idea. Grabbing the cock she turned her back to the wall,
wet and ready pussy. She let it pump her a few times then pulled off of it, grabbing it in her h
guiding it to her asshole. Holding it steady against her asshole, Erin pushed back against it,
she felt her ass sphincter resist stretching. Then suddenly she felt the cock plunge past her
her ass. She gasped as she drove herself back onto it, feeling it plunge into the depth of her

She pressed herself into the wall, letting the man behind the cock fuck her ass. When she fe
explode, this time she didn't have to pull away. She gasped when she felt it spurting deep in
feeling the hot cum splashing inside of her. When she felt the cock slip from her ass, before
move another one pressed into her, and she could feel that this one was larger too.

Erin stayed pressed against the wall as cock after cock stuck through the hole into her ass.
rubbed her clit while bracing herself on Tasha's back, watching her take cocks in both ends.
something really big trying to push into her ass. Even though she had already taken at least
cocks in her ass and cum was oozing from her asshole, this cock seemed almost too big to
loud when she felt it slip in and her asshole throbbed around the head of it as she tried to ac
size of it. She slowly pressed herself back onto it, feeling it fill her to the point of feeling total
stuffed. She slowly pumped herself onto it a few times, then looked back at the hole and sav
same big black cock that she had started with more than two hours ago.

Pressing herself against the wall, Erin impaled her ass on the huge black cock. Bracing hers
the cock to fuck her ass, slowly pounding in and out, in and out, stuffing her beyond belief. E
her ass was fucked, her eyes glazed as she watched Tasha taking two cocks at once from t
seemed like forever before she felt the cock in her ass explode, cum spewing her insides ye
felt the cock slide from her now gooey ass, she slumped to the floor, exhausted, her ass thro
abuse it had endured.

And even as she slumped on the floor, gasping for breath, another cock appeared through t
Even though she had no strength, Erin enveloped the cock with her mouth, working it with h
while it fucked her face. She found that if she leaned her head against the wall, she could ju
mouth open and let it be fucked.

Three more times Erin's mouth was filled with hot cum before no more cocks appeared. She
dripping from the corners of her mouth, down her chin and onto her heaving breasts, watchi
swallowed another mouthful. When she had finished, she joined Erin on the filthy, cum-stick
yet satisfied look on her face.

"So, how are you doing?" she asked Erin.

"I'm so tired," Erin sighed. "My pussy hurts, my ass hurts, my mouth is tired."

"So you liked it then," Tasha managed to laugh.

"This is the best," Erin said. "As much cock as you want and no hassles. Just cocks and cur
how many there were. I didn't see any people when we got here."

"Oh, I told Isaac to call some people so we'd have something to do," Tasha told her, laughin
surprised look on Erin's face. "And I saw you enjoyed Isaac's cock too."

"How do you know..." Erin began to ask before realizing the obvious answer. "Which one wa

"You must be kidding!" Tasha snorted. "That huge black cock is Isaac. He's got an incredible sometimes it's just too much," she said, shaking her head. "I can't believe you were able to h ruining yourself."

"I don't know that I didn't," Erin grunted. "I thought he was big in my pussy, but in my ass, I s it."

"Jesus, you took that in your ass!" Tasha asked, her eyes wide. "I can't do that and I've tried love being fucked in the ass, but Isaac is just too big. He really fucked you in the ass?"

"Yeah," Erin nodded. "After that I was done. I couldn't even stand up anymore. I just let them

"Damn!" Tasha exclaimed, shaking her head. "Well, let's get dressed and get out of here," s "Unless you want some more?"

"No thanks!" Erin laughed. "I've had enough."

They pulled on their clothes, but cum continued to leak from Erin's ass and down her thighs. cum from her pussy and it had leaked down past her knees. They laughed as they looked at

"Don't we look like a couple of cum whores," Tasha laughed.

"Well, aren't we?" Erin asked. "God, I feel like gallons are running down my legs."

"Come on," Tasha said, opening the door and stepping out into the hall.

They walked to the front of the store and Erin was shocked to see at least 12-15 men of all a colors there. When she and Tasha appeared they all began to applaud and Erin realized tha that had been supplying all of the cock she and Tasha had enjoyed. Blushing furiously, Erin at them as they made their way through, her body tingling as she felt hands touching her as to the door. They got into Tasha's car and made their way back to her house. They took a lo and collapsed on the bed, falling asleep almost immediately.

Authors note: I hope you liked the introduction to my latest story... :)

Extortion (A teen blackmails his adulterous mother for sex)
byG. H. Lawrence©

I

It was about 4:30 on a Thursday afternoon, and I was sitting in the den watching a porno mo

The picture quality was terrible, but that was expected. It was spy porn, captured by a came
motel room. The video, which resembled convenience store surveillance footage, showed a
teal fleur-de-lys pattern. Beside the bed, light crept under a set of heavy curtains drawn over

On the bed, a woman was sucking a man's cock. Both were completely nude. He looked ab
spot on the back of his head and a flabby gut that made his legs seem skinny. He was swart
and his cock looked decently large, maybe eight or nine inches.

“Oh, yeah, suck it, Kate,” he moaned.

The woman looked younger, about 30, and was spectacular. Both her coiffure and her trimm
medium-brown. Her bronzed skin was flawless, and her figure just wouldn't quit. Her legs we
perfectly tapered. Her hips were full but not overly so for her height and frame—she was abo
and relatively lithe. Her stomach was flat and her waist was narrow.

And her tits—oh, man, her tits. They were massive, easily a DD cup and probably a DDD or
too, riding close together like two huge, supple eggs. They shimmied and bounced against e
pumped her fist up and down her partner's thick cock. She sneered at the man and licked he
movie actress. One might guess that she was a very expensive prostitute and he was a wea

“You ready for it, baby?” the man asked. The woman reached across and took a condom pa
nightstand. A quick tearing sound cut through the room, then the woman took the rolled prop
mouth. She went down on the man once more, methodically this time, unrolling the condom
None of my many teenage girlfriends had ever done that to me.

The intercourse was hot, in a perfunctory way. They started in the missionary position, the b
huge, firm-looking breasts widening as she lay back and the man mounted her. Inside her, h
robotically; I watched his saggy butt hump up and down between her legs and wished the fix
captured the penetration. Clearly, this wasn't the first time this couple had fucked. By now, th
up all his moves and the woman was getting bored.

Then the view got a lot better. The man rolled off the woman and she mounted him. Riding c
flexed her gorgeous figure up down while the man groped her. This time I could see the pen
my own big tool grow rock-hard in my pants as I watched the hemispheres of her shapely as
his dong.

“Ooh, yeah, baby, go for it,” the man seethed.

Even the view of his cock going into her was nothing, however, compared to the sight of her
mightily. The man liked this, too, his eyes widening and fixing on her tanks as they lurched u
reached up and cupped his hands under them. Lucky bastard.

Then he slid his hands down to her waist and she arched her back proudly. Those big tits pr
off her chest, vaulting out like two huge, soft gourds.

“Oh, fuck,” I whispered. “Oh, Christ, yes.” I had seen this woman before, you understand, bu
Never even naked. I squeezed my throbbing cock through my pants, desperately wanting to
off right then and there. I had jacked off to her so many times already. But I didn't dare this t
better plans for my cock. Much better plans.

The woman's fantastic breasts were too much for her partner. Groaning, he bucked his hips
back in his head.

“Oh, baby, I'm—ohhhhhhhh. Ungggggh! Yeahhhhhh! Oh!” He had just shot his load into the
over.

The woman stared down at him with pursed lips and then dismounted. She clearly hadn't ha
own. She lay beside him, offering another long, unobstructed frontal view of her incredible b
man lit a cigarette for himself, then offered her one. She declined.

“You know, Jim,” she said, folding her arms behind her head, “You've got a nice big dick but
long enough.”

“Sorry, babe,” he said.

While they pillow-talked on the videotape, I heard a car outside in the driveway. I quickly hit
button and listened for the front door. It opened a minute later and I heard a pair of heels cli
stone floor of the foyer. My mother was home.

Normally, this would have caused a moment of sheer panic. I was 18 years old, a senior in h
here I was watching a sex video in my parents' den. Under normal circumstances, I would ha
yanked the tape from the VCR and dashed up the back stairs to my bedroom.

Not this time, however. Today was different. Today was far from normal. If things went as pl
going to be the greatest day ever.

You see, the hot woman on the hidden-camera sex tape was no porn star or hooker.

She was my mother.

I had long suspected her of having affairs, and with this video, which I had made two days p
her dead to rights. If Dad knew, it would crush him. He adored my mother for reasons I neve

Dad wasn't going to find out, however, if I got my way. This is where the whole thing gets rea
keep reading only if you dare. See, I didn’t plan to show Dad the tape. I planned to show it to
and I was going to blackmail her with it.

What did I want, you wonder? A new car? Nah, I already had a Mustang convertible. Money
from the cushy summer office jobs I'd worked. That was ordinary stuff. There in the VCR wa
from hell, and I wanted something really good in exchange. Something unthinkable. Someth
the rest of my life.

I wanted what the guy on the tape got. I wanted to fuck my mother.

II

I hit the rewind button and headed casually down the long hallway to the kitchen. En route, I
second thoughts about my plan. Would it work? Was it too sick even to try? Was there some
with me? Sure, Freud said all men want to bone their mothers, but he never said it was okay

As I walked into the kitchen, I had momentarily given up on my scheme and was looking forw
evening, not a weird one. Funny how sex can scare you that way. Then I saw Mom, who wa
mineral water in the refrigerator, and my cock stirred again. Lord, what a woman. She was w
cotton skirt that rode snugly down over her hips and thighs and ended a few inches above th
her silky legs descended into a pair of blue platform sandals. Her toenails were crimson and

The top half was even better. Her big tits were practically pushing the front of her pearl silk b

different zip code. I could see a tantalizing hint of her massive cleavage swelling and jiggling
the fridge. What an hourglass. Mom was 36 but had the figure of a 20-year-old. During a mo
usually undressed her in my mind. Now, thanks to that tape, however, I no longer needed to
incredible she looked naked, how firm and perfect her body was. I had seen everything—he
beaver, everything, and it was all just as hot as I had envisioned.

Yes, I wanted to fuck her. Nothing else mattered just then. My plan was suddenly back in ac

“Hi,” I said.

“Hi, Peter. Did you mow the back yard yet?”

“Not yet.” Mowing the back yard was my Thursday afternoon chore.

“Well, you'd better get moving before it gets dark.” She was right. We had a big back yard.

“Yeah, I will,” I said. “But first there's something I want to show you.”

“What?”

“Uh, it's a video.”

“Oh, Peter, this isn't another tape from football practice, is it? I really don't have time—”

“No, it's not another football practice. It's a surprise.”

“Okay, let me get a drink and I'll be there in a minute.”

I headed back to the den to wait. After five minutes, which seemed like ten years, her heels
down the hallway. She walked into the den with a Tanquerey and tonic in a crystal rock tuml
tinkling like a tiny xylophone. Her huge breasts were bouncing youthfully inside her blouse. I
linger on them a little longer than usual, and she noticed.

“Peter, what did I tell you about staring at my chest?”

“Sorry.”

“My big breasts attract enough attention out in public, so the last thing I need is for my own s

them at home.”

“I'll control myself.”

After today, I thought, I won't ever need to stare again. I'll just glance in her direction and thi
there, done that.

“Come on, Peter, show me whatever this surprise is. I've got things to do.”

“I'm glad you made yourself that drink,” I said. “You're gonna need it.”

“Why?” she asked with a note of alarm.

I hit the play button and the tape rolled from the beginning. There was a second or two of sta
the empty motel room appeared.

“What is this?” she asked with even more concern.

“Oh, it's just something I taped a couple of days ago.”

“Where did—”

Her question trailed off as the motel room door opened and the lunchtime lovers entered.

I glanced at Mom, who had just recognized herself. “Oh, my god,” she whispered. “Oh, my g
her hands for a few seconds and then looked at the screen again, where she and her pudgy
beside the bed. He was kissing her neck and cupping his hands under her jugs through her

“Man, that guy can't keep his hands off those big tits of yours,” I said. I had never said anyth
to Mom, and it felt raw and scary coming out.

Still in shock, she didn't even hear me. “Peter how did you get this tape?” she asked, her lov
quivering.

“I made it myself,” I said. “Last week I followed you to that motel. The desk clerk said you an
always come every Tuesday around one o'clock. So this Tuesday morning I went back there
early and gave the clerk fifty bucks to let me install the camera in one of the rooms. Then he
give you that room. As you can see, he made good on his promise.”

On the screen, Mom's sweater was off and her partner was licking the slopes of her tits betw
of her full-coverage bra while she fumbled with his belt buckle.

“Turn it off, Peter, please. I don't want you to see this.”

“Are you crazy? Do you think I haven't watched it already? I've seen the whole thing, Mom. I
I've seen your gorgeous naked body while you suck his cock—”

“Peter, stop it!”

“—then I've seen those fantastic tits heaving while you ride the lucky bastard.” “No, no, no,”
burying her face in her hands again.

“But frankly, Mom, you'd didn't seem satisfied at the end. How long have you been fucking th

“Peter, don't talk like that.”

“Oh, that doesn't matter now. How long?”

“A couple of months. I don't think we should discuss this.”

“Well, the real question is, what are we going to do about it?”

“It's not your concern. I'll stop seeing Greg. It's over.”

“You're not going to tell Dad?”

“No, no, it would kill him. Do you want to see him hurt?”

“No, and you don't want to be divorced and penniless, do you?”

“Peter, what has come over you? Everyone makes mistakes, young man.”

“And people have to pay for their mistakes.”

“Peter, believe me, just sitting here with you and seeing this is bad enough for me.”

“Well, that's not good enough for me.”

“What?”

“Listen, do you want me to give this tape to Dad, or don't you?”

“What are you getting at?” she asked morbidly.

A long silence fell.

“Oh, I see, you're blackmailing me. You're blackmailing your own mother. Jesus Christ, you’

“Well?”

“Well what? What do you want? A new car? How about a BMW? I'll pay for it from my privat
father will be no wiser.”

“Nah, I love my Mustang.”

“What, then? A trip? You can go anywhere. You can take your girlfriend to Europe for a mon
as you want.”

“I don't like French food.”

“Well, what, then? I don't understand. Do you want more freedom? No more chores? No cur
work it out with your father somehow.”

“You're getting colder, Mom.”

“Then what, Peter? Would you please tell me what the hell you want?”

I smiled at her and nodded at the screen, where she, kneeling, was tugging down the man's
blowjob. Unfortunately, he had his back to the camera and I couldn't quite see his dick in he

“Peter, please turn that off.”

“No, Mom, you don't understand. That's what I want.”

“What?”

“That.” On the TV, Mom's eyes were closed as she bobbed on her partner's knob. The micro
smacking sounds.

“You want…from me? Are you crazy?”

“That, for starters.”

“Oh, my god, you want to have sex with me?” her tone approached hysteria.

“Yep.”

“Peter, honey, be reasonable. Think about what you’re suggesting.”

“I’ve thought about it a lot. Hell, I’ve been thinking about it for years,” I said, ogling her huge

Her eyes followed mine down into her cleavage. “Oh, god, I knew this beautiful body would g
trouble one day, but I never dreamed of anything this insane. Well, it doesn’t matter because
to happen. Sorry, Peter, but I’m not going to sleep with my own son. When you come to you
me for it.”

“Mom, you’re forgetting something. The tape.”

On the screen, Mom and the guy were naked and on the bed. She was still blowing him, onl
seeing everything. She slowly drew her sensual lips up and down his pole as he moaned an
bedspread.

“Oh, my god, Peter, please turn that off. Even seeing me like that will damage you. It’s just n

“Looks like you give great head,” I said, ignoring her pleas.

“Peter, for Christ’s sake,” she intoned, standing up and facing me, blocking my view of the te
planting her hands on her hips. I had no intention of relinquishing the remote control to her a
power switch on the console.

“I’m offering you a real bargain, Mom. Most kids would want tons of money. You’re getting o
basically. In a few hours, the tape will be yours. And believe me, you’ll enjoy earning it.”

“You’re absolutely out of your mind.”

“If you think that guy is well-hung, wait until you see my big boy.”

She ignored that. “Listen, honey, just because you’ve caught me with someone else doesn’t
slut who will do anything.”

“Oooh, yeah, that it’s, Greg,” came her voice from the TV speaker. “Suck my big tits while yo
winced and flushed.

I guffawed. “You were saying?”

“Peter, please don’t destroy our relationship. We’ve already had so much trouble.”

“Enough talk,” I announced, getting up and facing her. “Unless you want me to mail that tape
office tomorrow, here’s what’s going to happen. We’re going to go upstairs to my room, take
then I’m going to slide my big cock into your pussy and fuck your brains—”

I saw the flash of her palm, then felt the neck-twisting whop of her hand against my face. Sh
as hard as she could. Frowning in pain, I saw the desperate rage in her beautiful brown eyes
but she had never struck me.

“I’ll give you some time to think about it,” I said. “Either you show up in my room later this ev
that red bikini, or Dad gets the tape. And by the way, I’ve already made a copy of it. The cho
the right thing.”

“Peter, please, let’s talk this over.”

I was out of the room and headed down the hall.

“Go screw yourself, Peter,” Mom called after me. I looked back and saw her leaning sexily a
doorframe. “You’re right, honey, I do have a fantastic body. My legs are long, my ass is shap
tiny and my tits, well, look at them,” she said, cupping her hands around her awesome rack
making her cleavage swell and strain against her blouse buttons. Fuck. “Huge, round, firm, p
lovers have said they’re the best, and that I’m the best. Greg couldn’t get enough of me. But
will never, ever know me that way. Give it up.”

“Alright,” I said. “I’ll pack up a copy of the tape for Dad.”

III

I had no idea what she'd do. Mom was a conniving gold digger, but she wasn't crazy. Having
son—now that was crazy. I had probably presented Mom with the most agonizing dilemma c

With a little luck, she'd face it as a true pragmatist. After just a couple of hours of unthinkable
get away with having an affair and go right on with her life. She should even consider hersel
Dad was a good man but a very jealous one, and if he had caught her in bed with that guy, h
of them a bullet between the eyes. Viewed that way, my snooping had perhaps forestalled a
Darkly, I imagined the scene: Dad bursting into the motel room, his snub-nosed .357 revolve
gasp and a shriek from the bed, where Greg had just started pumping Mom's pussy doggy-s
swinging and her face screwed up in pleasure. Dad would shoot Greg first, the bullet hitting
the left eye and slamming him back against the headboard, dead. Then Mom would rise up
position, petrified, not even bothering to cover her huge breasts with her hands. As she blurt
apology, Dad would take one last, lustful look at her fantastic body and then blow her head c

See? I had circumvented all that carnage, and all I wanted in return was a little pussy.

Of course, she didn't see it that way. She only saw it as a choice between moral turpitude an
If Dad saw the tape, she'd be out of the house within hours and divorced within days. My fat
powerful man and could easily make it happen that fast.

Would I do it? Would I really send him the tape? I asked myself that question more often as
on and Mom didn't show up at my door. She wasn't going to do it, I realized. She'd do anythi
privileged life, but she wouldn't resort to incest. She was probably pondering various counte
me out of my twisted quest.

She had come up with a pretty good one, it turned out. Around nine, I heard her slippered fe
room.

“Peter?” she said softly, standing the doorway, afraid to enter. She was wearing her powder
which vaulted forward over her huge chest, and her hair was wet.

“Yeah, I’m in here,” I said.

“I have an idea. Do you remember Cindy, my friend from the tennis club? She’s really gorge

like me," she said, bringing her hands up to her chest. "If that's what you like, then I'll arrang
and her to, you know…"

"Well, if Cindy wants to join us for a threesome, that would be hot. I think I could satisfy both
once. Otherwise, it'll just be you and me."

Mom, who had taken a hopeful step into the room, leaned back against the wall by the light
a long, defeated sigh. Her big tits shimmied under her robe. Then she smiled wryly and shoo
disbelief. "And you haven't come to your senses about that shiny new BMW?"

"Nope."

A long pause, maybe ten seconds.

"Okay, then let's get this over with." She untied the bathrobe, pulled it from her shoulders an
to the floor behind her.

Underneath it, she was wearing the red bikini.

IV

"Oh, yeah," I said wolfishly, getting up quickly and walking over to her. "Oh, fuck, yeah."

There her tits were, rising huge and firm above the stiff French cups of the bikini top. I put m
cups and pressed my thumbs against her cleavage. Warm and springy. Perfect.

"Oh, god," she gasped, looking down at her tits.

I leaned down and gave each huge mound a long lick—the left tit, then the right. She graspe
push me away, then let her hands fall to my shoulders.

Nearly berserk with lust, I had to get those melons out and suck them. "Get your top off," I c
surface, her disgust seemed to be mounting, but I knew how proud she was of those gorgeo
calmly in the eye, she reached behind her and unhooked the fasteners. Then she pulled the
shoulders and tossed the top down to one side.

Holy shit. As awesome as her naked tits were on the videotape, you can imagine how they v
point-blank range. No, actually, you can't imagine. Practically leaping out of the bikini cups, t

against each other and quivered maddeningly before coming to rest. They were even bigger under clothes, and I realized I had been underestimating Mom's bra size all along. This wom DDD. She was, in all likelihood, a EE. What I 'm trying to impart here is that her tits were enc and firm, launching off her slim, curvy frame like two supple grapefruit. Her aureoles were sr her nipples were definitely not erect.

“God,” I said.

“Like 'em?” she asked dryly.

“I've never had my hands on a rack this big,” I said.

Greedily, I cupped my hands under them. Jesus, they were firm and heavy. I craned down a nipples, rolling my tongue around each aureole. Still, she didn't grow erect. I didn't care. I wa beautiful mother's huge breasts and nothing else really mattered.

After that first helping, I straightened up and looked at her, my hands still squeezing her rack wait to get my big cock between these,” I said, looking down at her globes.

“Good, let's do that first,” she said. “Since you like them so much, you'll last about ten secon be done.”

“Oh, no, honey,” I countered. “I'm going to finish off between them, alright, but only after I giv a good, long fuck.”

“Peter, you're not going to do anything weird to me, are you? You just want straight sex, righ

I smirked. “What do you mean by ‘weird’?”

“Well, you're not going to tie me to the bed or pee on me or anything like that?”

“No, I won't tie you to the bed if you behave yourself. And no, I'm not going to pee on you, bu cum on you.”

“Oh, Peter,” she said, her face sour.

“And I come in quarts.”

“Wonderful,” she said.

“If you only knew how much you're going to enjoy this, you'd stop bitching,” I told her.

“Peter, I am not going to enjoy this.”

“Pull my big cock out of my pants and you'll change your mind. Do it.”

My rigid tool was bulging obscenely down the right leg of my jeans, but Mom pretended not
calmly knelt and undid my belt buckle. Then she unzipped my fly with about as much sensua
trauma nurse.

“Come on, get it out and stroke it before I rip my pants.”

With my fly open, she tugged my jeans and boxers down to my thighs with a couple of firm,

She truly had no idea how big I was, but she was about to find out. Freed, my rock-hard coc
her on the chin.

“Jesus,” she said, recoiling slightly from the blow. Then she got a good look at my dick. It wa
right at her face, and it was a foot long. That's right. Twelve inches, and very thick.

“Oh, my lord, Peter,” she said, her eyes widening. “I didn't know you were that big.”

“Nice, eh? Stroke it.”

Tentatively, she reached up and wrapped her right hand around my dong just below the hea
quite meet.

“Ohhhh,” I moaned, feeling her warm, strong hand squeeze my shaft. “Oh, god. Come on, ja

She did as I ordered, sliding her fist up and down in short, fast strokes.

“Ungh, yeah, that feels great,” I said as we both watching her hand stroke my huge pole. “Ev
on one this big?” I asked.

“No.”

“Ever had a cock as big as mine in your mouth or your pussy?”

“No, Peter, I haven't, and this one isn't going either place. I'm going to get you off with my ha
gripped me harder and picked up the pace. I had to admit, the woman knew how to give a h

“Forget it. I last forever,” I said. “Even with you, I bet I'll have good endurance.”

“We'll see about that.” I watched her massive rack jiggle youthfully and wondered if she was

“Ooooh, yeah, jack it, Mom, jack it. Besides, you still don't understand. This session isn't ove
it's over. If I shoot my load now, I'll be ready for round two before you can wipe all the cum o

“Bullshit, I'm going to drain you dry the very first time,” she said, sneering up at me. “Come o
come! Don't hold back, Peter. Just let it squirt out. You can do it all over me if you want. I'll e
off my tits, I promise. Anything to make you come and get this over with.”

As insanely hot as that sounded, I held back somehow. “Too late,” said, pulling her hand off
the head toward her mouth. “Suck it.”

“Peter, please don't make me do this,” she protested.

“Suck it!”

She looked up at me with even more resentment. “Now you really are going to come, young
as good as me.”

She closed her eyes and slid her lips over the tip, her jaw stretching wider and wider as the
mouth. '

“Nnnnnn,” she moaned plaintively and I wondered how much of it she could take. My many
had never managed more than a helmet polish.

Mom, however, was a pro. After industriously smacking her lips up and down the head abou
sucking harder and harder, she ventured down the shaft. Three inches, four. Five. Six—Jesu
six-inch needle dick is one thing, but taking even a half-foot of my lead pipe is a real accomp

“Oh, fuck yeah, baby, take it. Oh, shit, I've never had a blowjob this good.”

Still deep on me, she glared up at me with reddened eyes. Her mouth was stretched freakish
looked like she was trying inhale an entire stick of salami.

“Mmmm, yeah, just like that,” I encouraged. “I've fantasized so many times about you doing

She drew her lips all the way off my cock and a huge line of spit ran down her chin and dripp
tit. She didn't even seem to notice. Whether or not she would ever admit it, she was getting i

“You've fantasized about me like this? Sucking your cock?”

Holy shit, I had never heard her talk like that, and she knew it. This was all a ploy to get me
could put my cock in her pussy.

“I bet it's better than you ever dreamed, isn't it?” she asked. Then she went back to work on
only an inch or so beyond the head, sucking, licking, even rubbing her bottom teeth against
my throbbing shaft. Jesus, what a feeling. For a woman who was doing it against her wishes
going for broke.

This continued for a few more minutes, getting hotter all the time.

“Come on, honey, shoot your load,” she coaxed, jacking my dick between loud slurps. “Do it
over me. I'll even...oh, god...I'll even swallow it if you want.”

“Shit, you'll do anything to get out of this fuck, won't you?”

“I just want this all to be over, honey. Please.”

“Well, babe, the sooner we start fucking, the sooner it will be.”

Exasperated, she stood up. Wrapping one hand casually around my raging tube, she gave m
smoldering look again. “Then let's get on the bed and get busy.”

“Yes, Ma'am.” I cupped my hands under her tits and leaned down to give each another quick
her by the hand and led her to the bed.

Holy shit, I was really going to do it. The plan had worked. I was going to bang her.

“What position do you want to start in?” she asked matter-of-factly.

“Missionary.”

“Good,” she said, gazing down at my cock as we stood beside the bed. “I need to get used t

I knelt in front of her. “You won’t be needing these anymore,” I said, sliding her high-cut bikin over her shapely thighs. It fell to her ankles and she stepped out of it. Her beaver, a neat, cl triangle of brown hair, was now in my face. I reveled in the pleasure of exposing my mother think, I was about to slide my cock into that thing. Oh, man, this was going to be good. I plan kiss on her pelt and a shudder coursed up her frame.

She lay across the bed on a diagonal and spread her legs. I got between them, my foot-long thick and stiff above her beaver. I looked down at her tits, which were now riding as wide as on her chest and quivering slightly.

“Ready?” I asked her.

We both looked down and she tensed at the sight of my huge shaft pointing hands-free at h

“Oh, lord, honey,” she said, drawing a breath. “Wait, wait.” She reached down and started fi “Let me make sure.”

I watched her fingers diddle her pussy for a few seconds and then decided to join in. I took r hand and brought the head to where her fingers were.

She looked down again. “Wait, Peter, don't screw me yet. Honey, please, you'll hurt me.”

“I'm not putting it in,” I reassured her. “I'm just helping you get ready.”

“Okay,” she said softly.

I pressed the tip of my cock against her clit and rubbed it up and down gently, then more firm stayed there, the index and middle finger continuing to do their thing. Then she took her han long breath. I kept working my glans against her clit.

“Yeah, just a little more like that,” she said, looking down as if inspecting my technique.

Now this was progress. My goal was not only to have sex with Mom, but for her to like it. An

lying naked on my bed while I rubbed my head against her clit to get her hot and wet. She c
she wasn't enjoying this, but that claim grew shakier with each heavy breath she drew.

She gripped me around the arms and looked into my eyes. “I'm ready.”

I looked down to guide my big boy into her and she rose up on her elbows to follow my gaze

“Good lord, Peter,” she intoned, her mind evidently reeling once more at the size of my mon

I pushed the head between her lips, which began to stretch taut around it.

“Ooh, go slow, honey. Please go slow at first until I get used to you—if I even can.”

“That's what all the girls say,” I told her.

“Oh, Peter,” she said, disgusted.

I slid the first two or three inches into her. She bit her lip to stifle a cry and her hands grippe
tighter. “Easy, Peter, easy. Good lord, you're huge.”

“That's why you're going to enjoy this so much,” I said.

“Peter, please stop saying that. I'm never going to enjoy this. If you weren't my son, it would
but you are, and we're doing this strictly for you.” She raised her head to look down at the pe
again. “Believe me, Peter, considering the situation, I wish you were a little smaller.”

“You'll be singing a different tune in a few minutes,” I said, giving her another two inches and
lips inhale my shaft between her huge, jiggling tits. “God, your pussy's tight.”

“Just have your fun and get it over with.”

As I expected, her pussy couldn't swallow my entire cock—few women are dug deep enoug
man-meat—but she took a helluva lot of it, about nine or ten inches. With two inches to go a
clinging tight and horny to the base of my fuck stick, my head came to rest against her cervi

“Ungh,” she exclaimed softly, biting her lip once again.

“Never been filled up like this, have you?” I asked arrogantly.

“No,” she huffed, still wincing.

I gave her a long, slow first thrust and felt her hot, tight pussy suck at my shaft skin. I pulled
the way out to the head and then drove it gently home again. She drew her knees up and gr
hands while I ever so gradually picked up the pace like a mile-long freight train gathering mo

Any other woman would have been moaning her head off by now, but Mom just stared up at
I stared back into hers and the room was silent for a couple of minutes save for the squeakin

“I'm fucking you,” I finally said to her, grinning. “I never thought you'd let me do it.”

“I didn't plan to, even when I put on the bikini. I really thought I could satisfy you with a hand
would have been enough for most teenage boys. Believe me, Peter, I never, ever intended t
said, raising her head and looking down at the action.

“Yeah, look at that,” I encouraged. “Look at my big cock servicing your pussy.”

“Peter, please don't say things like that.”

“You know you like it. I heard you talking dirty to Greg on the tape.”

“That was different.”

For all her protests, she was actually coming around quite nicely. She had let go of her knee
arms up around my back. She wasn't clawing me or even rubbing, mind you—not yet, at lea
I went deep into her and watched her eyes close and her face tense up as if holding back a
lip more and more often.

I looked down at my boy and started doing her even harder. We were now approaching the
serious fucking. I was going to make this woman scream if it was the last thing I did.

“It's good, isn't it?” I asked. She ignored me. “There's no way you can't be loving this.”

“I just want you to enjoy it so you'll get what you want,” she said. Her tone was still detached
now rubbing my back with her hands. Bingo.

I shifted gears again and started pounding her in earnest, my pelvis whacking loudly against

beefstick pummeled her slot. Her huge breasts pinwheeled and slammed into each other. Sl
but her lip-biting was now almost constant. She didn't even seem to be breathing, in fact, as
could no longer exhale without moaning.

“You've gotta be loving this,” I said, panting from the exertion. “There's no way you can't.”

Scrunching her eyes shut, she shook her head.

“You want to change positions?” I asked.

“It's up to you, Peter.”

“I want to give it to you side-saddle.”

I pulled my huge dick out of her and dismounted to the left. She rolled to the other side and l
then I spooned up behind her and lifted her top leg. This left me with no hands free.

“Guide me in,” I said. She reached down and grasped my tool, gave it a couple of strokes, th
into her slit. I pushed forward with my hips and drove my boy back into paradise. She cranec
to watch it go into her.

“God, I can't get over how tight your pussy is.”

“Peter, you're so big, every woman must feel tight to you.”

“Mom, I'm telling you, I've fucked sixteen-year-olds whose pussies weren't as snug as yours

“Mine won't be tight after much more of this.”

Reaching around and fondling her big right tit, I gave her long, strong strokes. Soon she shu
seemed to stop breathing again.

“Come on, Mom, let it out,” I whispered in her ear, pumping her a little faster. “If it's good, at
me a little feedback.”

Again, she shook her head.

“Okay, don't say anything. Just nod your head if you're enjoying the sex.”

She nodded instantly.

V

“I knew it,” I said, kissing her on the cheek. “C'mon, stop holding back!”

Like a human balloon filled to the bursting point, she couldn't take any more.

“OH!” she exploded. “OH! OH! OH, GOD, PETER, FUCK ME, SWEETHEART, FUCK ME! Y
FUCKING GOOD!”

“Finally!” I said. “What took you so long?”

With her free hand she reached up and brought my face down to hers.

Then something I didn't expect happened. We kissed. Since we weren't facing each other, it
kiss but instead more of a mid-air tongue-tangle. She tasted vaguely sweet, like powdered s
Frangelico.

She moved her lips up to my ear. “Fuck me, Peter. Don't stop for anything.”

I returned the gesture, tonguing her ear for a few minutes while she clawed at my hair and m

Then we both looked down between her legs again. “Oh, yeah, fuck me, big boy, fuck me go
cock is so big, Peter. If I had known, honey, I never would have argued with you.” I gave her
thrusts and felt her squirm with pleasure. “Ooooooh, yeah,” she groaned, wrinkling her brow
so good, Peter.”

I reached around and kneaded her right tit again.

“Mmmm, yeah, squeeze my big tits, honey.”

“Want to change position again?”

“Yeah, I want to ride you.”

I pulled out of her and lay on my back. “It's all yours, honey,” I announced. “Climb aboard.”

“Jesus Christ,” she swore, gazing at my foot-long cock, which was now sticking straight up li
On her knees now, she swung her left leg over me and centered herself. To get my massive
she was going to need to lean way forward, with her flat stomach against my face, and reach
guide the sailor into port.

She did just as required, first putting her tits in my face. “Farther, honey,” I said between sm
of her nipples, which were now very erect. She scooted forward and I felt the bristly scruff of
my chest. I tongued her navel as she reached around and grasped my cock.

“God almighty, Peter, I hope you don't get any bigger.”

“I just want to be big enough to please you every night.”

“Honey, you've got plenty for that job.” I felt her guide my glans between her lips and ease h
pipe.

“Ungh,” she groaned. “Ungh. Oh. Oh, Peter. OH, FUCK, PETER, YOUR COCK IS STRETC
IT'S LIKE GIVING BIRTH. OH, FUCK, YES.”

“You can take it,” I encouraged.

As if we were made for doing it like this, my cock found the end of her pussy just as her tits
again. As I licked and sucked those huge, firm globes, Mom gingerly began impaling herself
short, dainty strokes that quickly became more bold. Soon she was screaming and slammin
baseball bat, riding me as if I were a wild bronco and sliding her lips all the way to my helme
stroke. Fantastic. As her massive tits flailed against my face, I occasionally looked down to s
churning frantically up and down on my dick.

“Oh, Peter, yes! Yes! Yes! Jesus, this the best sex I've ever had! Yes! Ungh!”

“You're glad we did this now, aren't you?” I asked into her cleavage.

“Oh, god, yes! You're fantastic, honey! I knew you cock was big, but I had no idea!”

I started giving her slight up-thrusts to meet her strokes. That sent her over the edge.

“Oh, honey, just like that!” she cried. “Oh, yes! Yes! Yes! Yes! Oh, Peter! Yes! Yes! Yes! I'm

coming! Yes! YES! YES! OH, GOD, YES! YES! YES! YES! JESUS CHRIST, PETER! UNNN

“COME BABY!” I YELLED. “COME ALL OVER MY BIG COCK! IT'S WHAT YOU'VE WANTE

“YES! OH! OH! OH! OH! YES! NOW! I'M COMING! YES! YES! YES! OH! OHHHHHHHHHH
AIEEE

“Yeah, do it, baby,” she rasped, watching my cock service her heaving melons. “Fuck 'em ar
it all over me if you want to, Peter.”

“Get ready,” I warned at about T-minus 20 seconds. “There's gonna be a lot.”

“Oh, I don't doubt it with a dick and balls that big,” she said. “I bet you come in fucking gallor

With about ten seconds to go, my hips went into those familiar pre-orgasmic convulsions, dr
cock furiously back and forth between her shimmying jugs, the underside rubbing furiously a
and the helmet slamming against her chin. She leaned her head back to give my meat more

“Mmmm, yeah, do it, honey,” she said dreamily. “Do it all over me.”

My thrusts slowed and my balls clenched. “Oh, fuck, yeah,” I groaned. “Oh, fuck, Mom. OH,
COMES!”

Then something really cool happened. Just as I pulled my cock from between her tits, she ro
and, with her other hand, reached up and grabbed my cock. “Here, I'll jack the cum out,” she

Then she aimed my huge cannon right at her face. Jesus Christ.

“Ungh,” I groaned. The first blast was a big one, a long stream of cream that poured right on
her nose and into both eyes. “Ohhhh.” An even longer string followed it. She gave my shaft t
with her fist and a huge rope sprayed onto chin. Then one splattered across her left cheek. “
my life passing before my eyes. I had never come that hard.

Or that much. “Ooooh, yeah, Peter, soak me with it,” Mom cooed as she leaned her head ba
tool draped three thick lines of semen from her chin to her hair and onto the sheet past her h
Christ, you really do come in gallons,” she said, raising her head up just in time to get a big l
into her mouth. “Mmmm,” she moaned, quickly taking my spurting helmet between her lips. I
weren't empty yet. “Arggggggh, yeah,” I groaned obscenely as a good five or six enormous s
taking at least a full second, gushed into her mouth. She gulped and moaned.

“Ungh, yeah, swallow it,” I ordered. “Swallow it!”

She did—every drop. Well, almost every drop. As her eyes widened with the shock of how m
squirting into her mouth, a gooey white line ran down her chin and dripped onto her neck.

I pulled my cock out of her mouth and sprayed three more big lines across the left side of he
with my cum shot reduced to a mere dribble, I took my cock out of her skilled hand and strok
letting the last of my load drip on her chin. She lapped at it hornily.

“Oh, my god,” I moaned. “Oh, my god, that felt so fucking good.” I scooted back a little and w
clinging to my helmet on her left nipple, then her right.

“Mmmm, yeah, wipe it on my big tits,” she purred, watching.

“Oh, Mom, I have never come that hard in my whole life.”

“Good lord, I hope not,” she said as I got off her and she sat up. She looked down at her hug
from her cum-drenched face dripped onto them. Then she turned and looked behind her at a
puddles of jism on the sheet. “I've never seen this much cum. Jesus, honey, when was the la
orgasm?”

“This morning.”

“Were you jacking off?”

“Yep.”

“Were you fantasizing about me?”

“Yep.”

“Did you shoot this much?”

“Nope.”

“Is it because fucking me turned out to be even better than you had hoped?”

“Yep.”

“See, honey, that's why you shouldn't masturbate. Real sex is much better for you, young m
ready for round two?”

FACETS OF METTA

by
Sharon Salzberg

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Excerpted from
"Loving-kindness: The Revolutionary Art of Happiness"
by Sharon Salzberg, 1995, Shambala Publications.

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DharmaNet Edition 1995

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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A pearl goes up for auction
No one has enough,
so the pearl buys itself

-- Rumi

Love exists in itself, not relying on owning or being owned. Like the pearl, love can only buy itself, because love is not a matter of currency or exchange. No one has enough to buy it but everyone has enough to cultivate it. Metta reunites us with what it means to be alive and unbound.

Researchers once gave a plant to every resident of a nursing home. They told half of these elderly people that the plants were theirs to care for -- they had to pay close attention to their plants' needs for water and sunlight, and they had to respond carefully to those needs. The researchers told the other half of the residents that their plants were theirs to enjoy but that they did not have to take any responsibility for them; the nursing staff would care for the plants.

At the end of a year, the researchers compared the two groups of elders. The residents who had been asked to care for their plants were living considerably longer than the norm, were much healthier, and were more oriented towards and connected to their world. The other residents, those who had plants but did not have to stay responsive to them, simply reflected the norms for people their age in longevity, health, alertness, and engagement with the world.

This study shows, among other things, the enlivening power of connection, of love, of intimacy. This is the effect that metta can have on our lives. But when I heard about the study, I also reflected on how often we regard intimacy as a force between ourselves and something outside ourselves -- another person, or even a plant -- and how rarely we consider the force of being intimate with ourselves, with our own inner experience. How rarely do we lay claim to our own lives and feel connected to ourselves!

A way to discover intimacy with ourselves and all of life is to live with integrity, basing our lives on a vision of compassionate nonharming. When we dedicate ourselves to actions that do not hurt ourselves or others, our lives become all of one piece, a "seamless garment" with nothing separate or disconnected in the spiritual reality we discover.

In order to live with integrity, we must stop fragmenting and compartmentalizing our lives. Telling lies at work and expecting great truths in meditation is nonsensical. Using our sexual energy in a way that harms ourselves or others, and then expecting to know transcendent love in another arena, is mindless. Every aspect of our lives is connected to every other aspect of our lives. This truth is the basis for an awakened life. When we live with integrity, we further enhance intimacy with ourselves by being able to rejoice, taking active delight in our actions. Rejoicing opens us tremendously, dissolving our barriers, thereby enabling intimacy to extend to all of life. Joy has so much capacity to eliminate separation that the Buddha said, "Rapture is the gateway to nirvana."

The enlivening force itself is rapture. It brightens our vitality, our gratitude, and our love. We begin to develop rapture by rejoicing in our own goodness. We reflect on the good things we have done, recollecting times when we have been generous, or times when we have been caring. Perhaps we can think of a time when it would have been easy to hurt somebody, or to tell a lie, or to be dismissive, yet we made the effort not to do that. Perhaps we can think of a time when we gave something up in a way that freed our mind and helped someone else. Or perhaps we can think of a time when we have overcome some fear and reached out to someone. These reflections open us to a wellspring of happiness that may have been hidden from us before.

Contemplating the goodness within ourselves is a classical meditation, done to bring light, joy, and rapture to the mind. In contemporary times this practice might be considered rather embarrassing, because so often the emphasis is on all the unfortunate things we have done, all the disturbing mistakes we have made. Yet this classical reflection is not a way of increasing conceit. It is rather a commitment to our own happiness, seeing our happiness as the basis for intimacy with all of life. It fills us with joy and love for ourselves and a great deal of self-respect.

Significantly, when we do metta practice, we begin by directing metta toward ourselves. This is the essential foundation for being able to offer genuine love to others. When we truly love ourselves, we want

to take care of others, because that is what is most enriching, or nourishing, for us. When we have a genuine inner life, we are intimate with ourselves and intimate with others. The insight into our inner world allows us to connect to everything around us, so that we can see quite clearly the oneness of all that lives. We see that all beings want to be happy, and that this impulse unites us. We can recognize the rightness and beauty of our common urge towards happiness, and realize intimacy in this shared urge.

If we are practicing metta and we cannot see the goodness in ourselves or in someone else, then we reflect on that fundamental wish to be happy that underlies all action. "Just as I want to be happy, all beings want to be happy." This reflection gives rise to openness, awareness, and love. As we commit to these values, we become embodiments of a lineage that stretches back through beginningless time. All good people of all time have wanted to express openness, awareness, and love. With every phrase of metta, we are declaring our alignment with these values.

From this beginning, metta practice proceeds in a very structured way and specific way. After we have spent some time directing metta to ourselves, we then move on to someone who has been very good to us, for whom we feel gratitude and respect. In the traditional terminology, this person is known as a "benefactor." Later we move to someone who is a beloved friend. It is relatively easy to direct lovingkindness to these categories of beings (we say beings rather than people to include the possibility of animals in these categories.) After we have established this state of connection, we move on to those that it may be harder to direct lovingkindness toward. In this way we open up our limits and extend our capacity for benevolence.

Thus, next we direct lovingkindness to someone whom we feel neutral toward, someone for whom we feel neither great liking nor disliking. This is often an interesting time in the practice, because it may be difficult to find somebody for whom we have no instantaneous judgment. If we can find such a neutral person, we direct metta toward them.

After this, we are ready for the next step -- directing metta toward someone with whom we have experienced conflict, someone toward whom we feel lack of forgiveness, or anger, or fear. In the Buddhist scriptures this person is somewhat dramatically known as "the enemy." This is a very powerful stage in the practice, because the enemy, or the person with whom we have difficulty stands right at the division between the finite and the infinite radiance of love. At this point, conditional love unfolds into unconditional love. Here dependent love can turn to the flowering of an independent love that is not based upon getting what we want or having our expectations met. Here we learn that the inherent happiness of love is not compromised by likes and dislikes, and thus, like the sun, it can shine on everything. This love is truly boundless. It is born out of freedom, and it is offered freely.

Through the power of this practice, we cultivate an equality of loving feeling toward ourselves and all beings. There was a time in Burma when I was practicing metta intensively. I had taken about six weeks to go through all the different categories: myself, benefactor, friend, neutral person, and enemy. After I had spent these six weeks doing the metta meditation all day long, my teacher, U Pandita, called me into his room and said, "Say you were walking in the forest with your benefactor, your friend, your neutral person, and your enemy. Bandits come up and demand that you choose one person in your group to be sacrificed. Which one would you choose to die?"

I was shocked at U Pandita's question. I sat there and looked deep into my heart, trying to find a basis from which I could choose. I saw that I could not feel any distinction between any of those people, including myself. Finally I looked at U Pandita and replied, "I couldn't choose; everyone seems the same to me."

U Pandita then asked, "You wouldn't choose your enemy?" I thought a minute and then answered, "No, I couldn't."

Finally U Pandita asked me, "Don't you think you should be able to sacrifice yourself to save the others?" He asked the question as if more than anything else in the world he wanted me to say, "Yes, I'd

sacrifice myself." A lot of conditioning rose up in me -- an urge to please him, to be "right" and to win approval. But there was no way I could honestly say "yes," so I said, "No, I can't see any difference between myself and any of the others." He simply nodded in response, and I left.

Later I was reading the Visuddhi Magga, one of the great commentarial works of Buddhist literature which describes different meditation techniques and the experiences of practicing these techniques. In the section on metta meditation, I came to that very question about the bandits. The answer I had given was indeed considered the correct one for the intensive practice of metta.

Of course, in different life situations many different courses of action might be appropriate. But the point here is that metta does not mean that we denigrate ourselves in any situation in order to uphold other people's happiness. Authentic intimacy is not brought about by denying our own desire to be happy in unhappy deference to others, nor by denying others in narcissistic deference to ourselves. Metta means equality, oneness, wholeness. To truly walk the Middle Way of the Buddha, to avoid the extremes of addiction and self-hatred, we must walk in friendship with ourselves as well as with all beings.

When we have insight into our inner world and what brings us happiness, then wordlessly, intuitively, we understand others. As though there were no longer a barrier defining the boundaries of our caring, we can feel close to others' experience of life. We see that when we are angry, there is an element of pain in the anger that is not different from the pain that others feel when they are angry. When we feel love there is a distinct and special joy in that feeling. We come to know that this is the nature of love itself, and that other beings filled with love experience of this same joy.

In practicing metta we do not have to make a certain feeling happen. In fact, during the practice we see that we feel differently at different times. Any momentary emotional tone is far less relevant than considerable power of intention we harness as we say these phrases. As we repeat, "May I be happy; may all beings be happy," we

are planting seeds by forming this powerful intention in the mind. The seed will bear fruit in its own time.

When I was practicing metta intensively in Burma, at times when I repeated the metta phrases, I would picture myself in a wide open field planting seeds. Doing metta we plant the seeds of love, knowing that nature will take its course and in time those seeds will bear fruit. Some seeds will come to fruition quickly, some slowly, but our work is simply to plant the seeds. Every time we form the intention in the mind for our own happiness or for the happiness of others, we are doing our work; we are channeling the powerful energies of our own minds. Beyond that, we can trust the laws of nature to continually support the flowering of our love. As Pablo Neruda says:

> Perhaps the earth can teach us,
> as when everything seems dead in winter
> and later proves to be alive.

When we started our retreat center, Insight Meditation Society, in 1975, many of us there decided to do a self-retreat for a month to inaugurate the center. I planned to do metta for the entire month. This was before I'd been to Burma, and it would be my first opportunity to do intensive and systematic metta meditation. I had heard how it was done in extended practice, and I planned to follow that schedule. So the first week I spent directing lovingkindness towards myself. I felt absolutely nothing. It was the dreariest, most boring week I had known in some time. I sat there saying, "May I be happy, may I be peaceful," over and over again with no obvious result.

Then, as it happened, someone we knew in the community had a problem, and a few of us had to leave the retreat suddenly. I felt even worse, thinking, "Not only did I spend this week doing metta and getting nothing from it, but I also never even got beyond directing metta towards myself. So on top of everything else, I was really selfish."

I was in a frenzy getting ready to leave. As I was hurriedly getting

everything together in my bathroom, I dropped a jar. It shattered all over the floor. I still remember my immediate response: "You are really a klutz, but I love you." And then I thought, "Wow! Look at that. Something did happen in this week of practice."

So the intention is enough. We form the intention in our mind for our happiness and the happiness of all. This is different from struggling to fabricate a certain feeling, to create it out of our will, to make it happen. We just settle back and plant the seeds without worrying about the immediate result. That is our work. If we do our work, then manifold benefits will surely come.

Fortunately, the Buddha was characteristically precise about what those benefits include. He said that the intimacy and caring that fill our hearts as the force of lovingkindness develops will bring eleven particular advantages:

1) You will sleep easily.
2) You will wake easily.
3) You will have pleasant dreams.
4) People will love you.
5) Devas [celestial beings] and animals will love you.
6) Devas will protect you.
7) External dangers [poisons, weapons, and fire] will not harm you.
8) Your face will be radiant.
9) Your mind will be serene.
10) You will die unconfused.
11) You will be reborn in happy realms.

People doing formal metta practice often memorize these eleven benefits and recite them to themselves regularly. Reminding ourselves of the fruit of our intention and effort can bring a lot of faith and rapture, sustaining us through those inevitable times when it seems as if the practice is not "getting anywhere." When we consider each of these benefits, we can see more fully how metta revolutionizes our lives.

When we steep our hearts in lovingkindness, we are able to sleep easily, to awaken easily, and to have pleasant dreams. To have self-respect in life, to walk through this life with grace and confidence, means having a commitment to nonharming and to loving care. If we do not have these things, we can neither rest nor be at peace; we are always fighting against ourselves. The feelings we create by harming are painful both for ourselves and for others. Thus harming leads to guilt, tension, and complexity. Sleeping easily, waking easily, But living a clear and simple life, free from resentment, fear, and guilt, extends into our sleeping, dreaming and waking.

The next benefit the Buddha pointed out is that if we practice metta we will receive in return the love of others. This is not a heartless calculating motivation, but rather a recognition that the energy we extend in this world draws to it that same kind of energy. If we extend the force of love, love returns to us. The American psychologist William James once said, "My experience is what I agree to attend to. Only those items I notice shape my mind." Perhaps this is partially how this law works -- opening to the energy of love within us, we can notice it more specifically around us.

It happens on other levels as well. If we are committed in our lives to the force of lovingkindness, then people know that they can trust us. They know we will not deceive them; we will not harm them. By being a beacon of trustworthiness in this world, we become a safe haven for others and a good friend.

The next set of benefits the Buddha points out promises that if we practice metta we will be protected. Devas, and other invisible beings, are classically taught as part of the Buddhist cosmology, but we don't have to believe in the intervention of invisible forces in order to comprehend how the practice of metta protects us. This assertion does not mean being protected in the sense that nothing bad will ever happen to us, because clearly the vicissitudes of life are completely outside our control. Pleasure and pain, gain and loss, praise and blame, and fame and ill repute will revolve throughout our lives. But nevertheless we can be protected by the nature of how we

receive, how we hold that which our karma brings us.

Albert Einstein said, "The splitting of the atom has changed everything except for how we think." How we think, how we look at our lives, is all-important, and the degree of love we manifest determines the degree of spaciousness and freedom we can bring to life's events.

Imagine taking a very small glass of water and putting into it a teaspoon of salt. Because of the small size of the container, the teaspoon of salt is going to have a big impact upon the water. However, if you approach a much larger body of water, such as a lake, and put into it that same teaspoonful of salt, it will not have the same intensity of impact, because of the vastness and openness of the vessel receiving it. Even when the salt remains the same, the spaciousness of the vessel receiving it changes everything.

We spend a lot of our lives looking for a feeling of safety or protection; we try to alter the amount of salt that comes our way. Ironically, the salt is the very thing that we cannot do anything about, as life changes and offers us repeated ups and downs. Our true work is to create a container so immense that any amount of salt, even a truckload, can come into it without affecting our capacity to receive it. No situation, even an extreme one, then can mandate a particular reaction.

Once I had a meditation student who had been a child in Nazi-occupied Europe. She recounted an instance when she was around ten years old when a German soldier held a gun to her chest -- a situation that would readily arouse terror. Yet she related feeling no fear at all, thinking, "You may be able to kill my body, but you can't kill me." What a spacious reaction! It is in this way that lovingkindness opens the vastness of mind in us, which is ultimately our greatest protection.

Another benefit of cultivating of metta is that one's face becomes very clear and shining. This means that an unfeigned inner beauty shines forth. We know in life situations how mind affects matter, how if we are enraged about something, it shows in our face. If somebody

is full of hatred, it shows in the way they stand, the way they move, the way their jaw is set. It is not very attractive. No amount of make-up, jewelry, or embellishments bring beauty to a sullen, disgruntled, angry face. In just the same way, when someones mind is filled with the rapture of lovingkindness or compassion, it is beautiful to see the expression of light, of radiance, on their face and bearing.

With the practice of metta one also has a serene mind. The feeling of lovingkindness generates great peace. This is the mind that can say, "You are really a klutz, but I love you." It is a feeling endowed with acceptance, patience, and spaciousness. This great peace allows union with all of life, because we are not relying on changing circumstances for our happiness.

The peace of metta offers the kind of happiness that gives us the ability to concentrate. Serenity is the most important ingredient in being able to be present or being able to concentrate the mind. Concentration is an act of cherishing a chosen object. If we have no serenity, the mind will be scattered, and we will not be able to gather in the energy that is being lost to distraction. When we can concentrate, all of this energy is returned to us. This is the potency that heals us.

If we practice metta, another major benefit is that we will die unconfused. Our habitual ways of thinking, acting, and relating to life tend to be the ones that are strongest at the time of death as well. If we spend a lifetime feeling separate, apart, cultivating anger, giving way to frustration, to fear, to desire, that will likely be the mental-emotional environment within which we face our death. But if we have lived our life in a way that honors our connectedness, reflects our oneness, and cultivates caring and giving, that is likely to be how we will die.

The last specific benefit the Buddha spoke of was being reborn in happy realms as a result of filling our hearts with lovingkindness. The potential for rebirth again and again in various realms of pleasure or pain is part of the Buddhist worldview. For someone who

subscribes to this vision of life, rebirth in a realm where one can attain liberation is most important. For those who don't subscribe to this vision, the benefits of metta can surely be seen to come to us in this lifetime.

Metta is the priceless treasure that enlivens us and brings us into intimacy with ourselves and others. It is the force of love that will lead beyond fragmentation, loneliness and fear. The late Hindu guru Neem Karoli Baba often said, "Don't throw anyone out of your heart." One of the most powerful healings (and greatest adventures) of our lifetime can come about as we learn to live by this dictum.

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CONTEMPLATION OF FEELING
The Discourse-Grouping on the Feelings
(Vedana-Samyutta)

Translated from the Pali, with an Introduction
by

Nyanaponika Thera

The Wheel Publication No. 303/304

SL ISSN 0049-7541

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Joe Crea
Proofreading: Joe Crea, John Bullitt
Formatting: John Bullitt

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DharmaNet International
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INTRODUCTION

"To feel is everything!" -- so exclaimed a German poet. Though these are rather exuberant words, they do point to the fact that feeling is a key factor in human life. Whether people are fully aware of it or not, their lives are chiefly spent in an unceasing endeavour to increase their pleasant feelings and to avoid unpleasant feelings. All human ambitions and strivings serve that purpose: from the simple joys of a humdrum existence to the power urge of the mighty and the creative joy of the great artist. All that is wanted is to have more and more of pleasant feelings, because they bring with them emotional satisfaction, called happiness. Such happiness may have various levels of coarseness or refinement, and may reach great intensity. These emotions, on their part, will produce many volitions and their actualizations. For the purpose of satisfying the "pleasure principle," many heroic deeds have been performed, and many more unheroic and unscrupulous ones. For providing the means to pleasurable feelings, thousands of industries and services have sprung up, with millions of workers. Technology and applied sciences, too, serve to a large extent the growing demands for sense-enjoyment and comfort. By providing questionable escape routes, these purveyors of emotional and sensual happiness also try to allay painful feelings like fear and anxiety.

From this brief purview one may now appreciate the significance of the Buddha's terse saying that "//all things converge on feelings//." From such a central position of feeling it can also be understood that misconceptions about feelings belong to the twenty Personality Views, where the Aggregate of Feeling (//vedana-kkhandha//) is in various ways identified with an assumed self.

Yet, //feeling// by itself, in its primary state, is quite neutral when it registers the impact of an object as pleasant, unpleasant or indifferent. Only when emotional or volitional additions are admitted, will there arise desire and love, aversion and hate,

anxiety, fear and distorting views. But that need not be so. These admixtures are not inseparable parts of the respective feelings. In fact, many of the weaker impressions we receive during the day stop at the mere registering of a very faint and brief feeling, without any further emotional reaction. This shows that the stopping at the bare feeling is psychologically possible, and that it could also be done intentionally with the help of mindfulness and self-restraint, even in cases when the stimulus to convert feelings into emotions is strong. Through actual experience it can thus be confirmed that the ever-revolving round of Dependent Origination (//paticca-samuppada//) can be stopped at the point of Feeling, and that there is no inherent necessity that Feeling is followed by Craving. Here we encounter Feeling as a key factor on the path of liberation, and therefore, the //Contemplation of Feeling// has, in Buddhist tradition, always been highly regarded as an effective aid on that path.

The Contemplation of Feeling is one of the four Foundations of Mindfulness (//satipatthana//) and may be undertaken in the framework of that meditative practice aiming at the growth of Insight (//vipassana//). It is, however, essential that this Contemplation should also be remembered and applied in daily life whenever feelings are prone to turn into unwholesome emotions. Of course, one should not try to //produce// in oneself feelings intentionally, just for the sake of practice; they should rather be taken up for mindful observation only when they occur. There will be many such occasions, provided the mind is alert and calm enough to notice the feelings clearly at their primary stage.

In the Contemplation of Feelings, there should first be a mindful awareness of the feelings when they arise, and one should clearly distinguish them as pleasant, unpleasant (painful) or neutral, respectively. There is no such thing as "mixed feelings."

Mindfulness should be maintained throughout the short duration of that specific feeling, down to its cessation. If the vanishing point of feelings is repeatedly seen with increasing clarity, it will become much easier to trap, and finally to stop, those emotions, thoughts and volitions, which normally follow so rapidly, and which are so often

habitually associated with the feelings. Pleasant feeling is habitually linked with enjoyment and desire; unpleasant feeling with aversion; neutral feeling with boredom and confusion, but also serving as background for wrong views. But when Bare Attention is directed towards the arising and vanishing of feelings, these polluting additives will be held a bay; or when they have arisen they will be immediately cognized in their nature, and that cognition may often be sufficient to stop them from growing stronger by unopposed continuance.

If feelings are seen in their bubble-like blowing up and bursting, their linkage with craving or aversion will be weakened more and more, until that bondage is finally broken. By that practice, attachment to likes and dislikes will be reduced and thereby an inner space will be provided for the growth of the finer emotions and virtues: for loving-kindness and compassion, for contentment, patience and forbearance.

In this contemplation it is of particular importance to dissociate the feelings from even the faintest thoughts of "I" or "mine." There should be no ego-reference, as for instance "//I// feel (and, therefore, I am)." Nor should there be any thought of being the owner of the feelings: "I have pleasant feelings. How happy I am!" With the thought, "I want to have more of them" craving arises. Or, "I have pains. How unhappy I am!" and wishing to get rid of the pains, aversion arises.

Avoiding these wrong and unrealistic views, one should be aware of the feelings as a conditioned and transient process. Mindfulness should be kept alert and it should be focused on the bare fact that there is just the mental function of such and such a feeling; and this awareness should serve no other purpose than that of knowledge and mindfulness, as stated in the Satipatthana Sutta. As long as one habitually relates the feelings to a person that "has" them, and does so even during meditation, there cannot be any progress in that Contemplation.

To be aware of the feelings without any ego-reference will also

help to distinguish them clearly from the physical stimuli arousing them, as well as from the subsequent mental reactions to them. Thereby the meditator will be able to keep his attention focused on the feelings alone, without straying into other areas. This is the purport of the phrase "he contemplates feelings in the feelings" as stated in the Satipatthana Sutta. At this stage of the practice, the meditator will become more familiar with the Insight Knowledge of "Discerning mentality and materiality" (//nama-rupa-pariccheda//).

Further progress, however, will require persistence in the mindful observations of the arising and passing away of every instant of feeling whenever it occurs. This will lead to a deepening experience of impermanence (//anicca//), being one of the main gates to final liberation. When, in Insight Meditation (vipassana), the vanishing moment of feelings becomes more strongly marked, the impermanent nature of the feelings will impress itself very deeply on the meditator's mind. This experience, gained also from other mental and bodily processes, will gradually mature into the Insight Knowledge of Dissolution (//bhanganana//). On reaching that stage, the meditator will find himself well on the road to further progress.

It is within the practice of Insight meditation that the Contemplation of Feelings can unfold its full strength as an efficient tool for breaking the chain of suffering at its weakest link. But from this Contemplation, considerable benefits can be derived also by those who, in their daily life, devote only some quiet reflection to their feelings and emotions, even if done retrospectively. They will soon find that feelings and emotions are "separable." Even this reflective and retrospective contemplation can help them to a fuller awareness of feelings and emotions when they actually occur. This again can save them from being carried away by the emotional cross-currents of elation and dejection. The mind will then gradually reach a higher level of firmness and equipoise, just by that simple procedure of looking, or looking back at, one's feelings and emotions.

This, however, should not, and need not, be made a constant practice, but should be taken up on suitable occasions and for a limited period of time until one has become familiar with the

mechanism of feelings followed by emotions. Such an understanding of the process will result in an increasing control over one's emotional reactions, and this will happen in a natural, spontaneous way. One need not have fears that one's focusing the mind on the feelings and emotions, in the manner described, will lead to cold aloofness or an emotional withdrawal. On the contrary, mind and heart will become more open to all those finer emotions spoken of before. It will not exclude warm human relationships, nor the enjoyment of beauty in art and nature. But it will remove from them the fever of clinging, so that these experiences will give a deeper satisfaction, as far as this world of Dukkha admits.

A life lived in this way may well mature in the wish to use the Contemplation of Feelings for its highest purpose: mind's final liberation from suffering.

Nyanaponika

Kandy, Sri Lanka
January, 1983

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THE PLACE OF "FEELING" IN BUDDHIST PSYCHOLOGY

It should be first made clear that, in Buddhist psychology, "feeling" (Pali: //vedana//) is the bare sensation noted as pleasant, unpleasant (painful) and neutral (indifferent). Hence, it should not be confused with //emotion// which, though arising from the basic feeling, adds to it likes or dislikes of varying intensity, as well as other thought processes.

Feeling, in that sense, is one of the five Aggregates or Groups of Existence (//khandha//), constituting what is conventionally called "a

person." The specific factors operative in //emotion// belong to the Aggregate of Mental Formations (//sankhara-kkhandha//). Feeling is one of the four mental Aggregates which arise, inseparably, in all states of consciousness; the other three are perception, mental formations, and consciousness.

Feeling arises whenever there is the meeting of three factors, i.e., sense-organ, object and consciousness. It is called the meeting of these three that, in Buddhist psychology, is called sense-impression (contact, impact; //phassa//), which is a mental, and not a physical process. It is sixfold, as being conditioned either by of the five physical senses or by mind. it is this sixfold sense-impression by which the corresponding six feelings are conditioned. In the formula of the Dependent Origination (//paticca-samuppada//), this is expressed by the link: "Sense-impression conditions Feeling" (//phassa-paccaya vedana//). When emotions follow, they do so in accordance with the next link of Dependent Origination: "Feeling conditions Craving" (//vedana-paccaya tanha//).

The feeling that arises from contact with visual forms, sounds, odors, and tastes is always a neutral feeling. Pleasant or unpleasant feelings do not always follow in relation to these four sense perceptions; but //when// they follow, they are then an additional stage of the perceptual process, subsequent to the neutral feeling which is the first response.

But bodily impressions (touch, pressure, etc.) can cause either pleasant or unpleasant feelings.

Mental impressions can cause gladness, sadness or neutral (indifferent) feeling.

Feeling is one of those mental factors (//cetasika//) which are common to all types of consciousness. In other words, every conscious experience has a feeling tone, even if only that of a neutral or indifferent feeling, which also has a distinct quality of its own.

Feeling by itself (if one could so separate it) is, as it was already said, the bare sensation noted as pleasant, painful or neutral. The subsequent emotional, practical, moral or spiritual values attached to that basic feeling are determined by other mental factors that subsequently arise in relation to that feeling, but, by way of classification, belong to the Aggregate of Mental Formations (//sankhara-kkhandha//). It is the quality of those other mental functions that makes the co-nascent feeling, too, to be either good or bad, noble or low, kammic or non-kammic, mundane or supramundane.

Feeling may stop at the stage of bare sensation in all weak states of consciousness, but also when there is mindful control of feelings. In such cases, there is no evaluation of these feelings, emotionally or intellectually.

* * *

THE DISCOURSE-GROUPING ON FEELINGS
(Vedana-Samyutta)

1. Concentration

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings.

"A disciple of the Buddha, mindful,
clearly comprehending, with his mind collected,
he knows the feelings [1] and their origin, [2]
knows whereby they cease [3] and knows the path
that to the ending of feelings lead. [4]
And when the end of feelings he has reached,
such a monk, his thirsting quenched, attains Nibbana." [5]

2. Happiness

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings.

"Be it a pleasant feeling, be it a painful feeling, be it neutral,
one's own or others', feelings of all kinds [6] --
he knows them all as ill, deceitful, evanescent.
Seeing how they impinge again, again, and disappear, [7]
he wins detachment from the feelings, passion-free."

3. Giving up

"In the case of pleasant feelings, O monks, the underlying tendency [8] to lust should be given up; in the case of painful feelings, the underlying tendency to resistance (aversion) should be given up; in the case of neither-painful-nor-pleasant feelings, the underlying tendency to ignorance should be given up.

"If a monk has given up the tendency to lust in regard to pleasant feeling, the tendency to resistance in regard to painful feelings, and the tendency to ignorance in regard to neither-painful-nor-pleasant feelings, then he is called one who is free of (unwholesome) tendencies, one who has the right outlook. He has cut off craving, severed the fetters (to future existence), and through the full penetration of conceit, [9] he has made an end of suffering.

"If one feels joy, but knows not feeling's nature,
bent towards greed, he will not find deliverance.

If one feels pain, but knows not feeling's nature,
bent toward hate, he will not find deliverance.

And even neutral feeling which as peaceful

the Lord of Wisdom has proclaimed,
if, in attachment, he should cling to it,
he will not be free from the round of ill.

And having done so, in this very life
will be free from cankers, free from taints.

Mature in knowledge, firm in Dhamma's ways,
when once his life-span ends, his body breaks,
all measure and concept he has transcended."

4. The Bottomless Pit

"When, O monks, an untaught worldling says that in the great ocean there is a (bottomless) pit [10], he speaks about something unreal and not factual. [11] 'The (bottomless) pit,' O monks, is rather a name for painful bodily feelings. When an untaught worldling is afflicted by painful bodily feelings, he worries and grieves, he laments, beats his breast, weeps and is distraught. He is then said to be an untaught worldling who cannot withstand the bottomless pit and cannot gain a foothold in it. But when a well-taught noble disciple [12] is afflicted by painful bodily feelings, he will not worry nor grieve and lament, he will not beat his breast and weep, nor will he be distraught. He is then said to be a noble disciple who can withstand the bottomless pit and has gained a foothold in it.

Who cannot bear the painful body-feelings that arise
endangering his life, he trembles when afflicted.
He wails and cries aloud, a weak and feeble man.
He cannot stand against the pit,
nor can a foothold he secure.

But one who bears the painful body-feelings that arise,
not trembling when his very life is threatened,
he truly can withstand that pit
and gain a foothold in its depth."

5. To Be Known

"There are, O monks, these three feelings: pleasant, painful and neither-painful-nor-pleasant. Pleasant feelings should be known as painful, painful feelings should be known as a thorn, and neither-painful-nor-pleasant feelings should be known as impermanent. If a monk has known the feelings in such a way, it is said of him that he has the right outlook. He has cut off craving, severed the fetters (to existence) and, through the full penetration of conceit, he has made an end of suffering.

"Who sees the pain in happiness and views the painful feeling
as a thorn,
perceives the transience in neutral feeling which is peaceful --
right outlook, truly, has such a monk who fully understands
these feelings;
And having penetrated them, he will be taint-free in this very
life.
Mature in knowledge, firm in Dhamma's ways,
when once his life-span ends, his body breaks,
all measure and concept he has transcended."

6. The Dart

"An untaught worldling, O monks, experiences pleasant feelings, he experiences painful feelings and he experiences neutral feelings. A well-taught noble disciple likewise experiences pleasant, painful and neutral feelings. Now what is the distinction, the diversity, the difference that exists herein between a well-taught noble disciple and an untaught worldling?

"When an untaught worldling is touched by a painful (bodily) feeling, he worries and grieves, he laments, beats his breast, weeps

and is distraught. He thus experiences two kinds of feelings, a bodily and a mental feeling. It is as if a man were pierced by a dart and, following the first piercing, he is hit by a second dart. So that person will experience feelings caused by two darts. It is similar with an untaught worldling: when touched by a painful (bodily) feeling, he worries and grieves, he laments, beats his breast, weeps and is distraught. So he experiences two kinds of feeling: a bodily and a mental feeling.

"Having been touched by that painful feeling, he resists (and resents) it. Then in him who so resists (and resents) that painful feeling, an underlying tendency of resistance against that painful feeling comes to underlie (his mind). Under the impact of that painful feeling he then proceeds to enjoy sensual happiness. And why does he do so? An untaught worldling, O monks, does not know of any other escape from painful feelings except the enjoyment of sensual happiness. Then in him who enjoys sensual happiness, an underlying tendency to lust for pleasant feelings comes to underlie (his mind). He does not know, according to facts, the arising and ending of these feelings, nor the gratification, the danger and the escape, connected with these feelings. In him who lacks that knowledge, an underlying tendency to ignorance as to neutral feelings comes to underlie (his mind). When he experiences a pleasant feeling, a painful feeling or a neutral feeling, he feels it as one fettered by it. Such a one, O monks, is called an untaught worldling who is fettered by birth, by old age, by death, by sorrow, lamentation, pain, grief and despair. He is fettered by suffering, this I declare.

"But in the case of a well-taught noble disciple, O monks, when he is touched by a painful feeling, he will not worry nor grieve and lament, he will not beat his breast and weep, nor will he be distraught. It is //one// kind of feeling he experiences, a bodily one, but not a mental feeling. It is as if a man were pierced by a dart, but was not hit by a second dart following the first one. So this person experiences feelings caused by a single dart only. It is similar with a well-taught noble disciple: when touched by a painful feeling, he will no worry nor grieve and lament, he will not beat his breast and weep, nor will he be distraught. He experiences one single

feeling, a bodily one.

"Having been touched by that painful feeling, he does not resist (and resent) it. Hence, in him no underlying tendency of resistance against that painful feeling comes to underlie (his mind). Under the impact of that painful feeling he does not proceed to enjoy sensual happiness. And why not? As a well-taught noble disciple he knows of an escape from painful feelings other than by enjoying sensual happiness. Then in him who does not proceed to enjoy sensual happiness, no underlying tendency to lust for pleasant feelings comes to underlie (his mind). He knows, according to facts, the arising and ending of those feelings, and the gratification, the danger and the escape connected with these feelings. In him who knows thus, no underlying tendency to ignorance as to neutral feelings comes to underlie (his mind). When he experiences a pleasant feeling, a painful feeling or a neutral feeling, he feels it as one who is not fettered by it. Such a one, O monks, is called a well-taught noble disciple who is not fettered by birth, by old age, by death, by sorrow, lamentation, pain, grief and despair. He is not fettered to suffering, this I declare.

"This, O monks, is the distinction, the diversity, the difference that exists between a well-taught noble disciple and an untaught worldling."

7. At the Sick Room -- I

Once the Blessed One dwelt at Vesali, in the Great Forest, at the Gabled House. In the evening, after the Blessed One had risen from his seclusion, he went to the sick room and sat down on a prepared seat. Being seated he addressed the monks as follows:

"O monks, mindfully and clearly comprehending should a monk spend his time! This is my injunction to you!

"And how, O monks, is a monk mindful? He dwells practicing

body-contemplation on the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing feeling-contemplation on feelings, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing mind-contemplation on the mind, having overcome covetousness and grief concerning the world. He dwells practicing mind-object-contemplation on mind-objects, having overcome covetousness and grief concerning the world. So, monks, is a monk mindful.

"And how, O monks, is a monk clearly comprehending? He applies clear comprehension in going forward and going back; in looking straight on and in looking elsewhere; in bending and in stretching (his limbs); in wearing the robes and carrying the almsbowl; in eating, drinking, chewing and savoring; in obeying the calls of nature; in walking, standing sitting, falling asleep waking, speaking and being silent -- in all that he applies clear comprehension. So, monks, is a monk clearly comprehending.

"If a monk is thus mindful and clearly comprehending, ardent, earnest and resolute, and a pleasant feeling arises in him, he knows: 'Now a pleasant feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. [13] And this body, indeed, is impermanent, compounded, dependently arisen. But if this pleasant feeling that has arisen, is conditioned by the body which is impermanent, compounded and dependently arisen; how could such a pleasant feeling be permanent?'

"In regard to both body and the pleasant feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwell contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to lust in regard to body and pleasant feeling vanishes.

"If a painful feeling arises in him, he knows: 'Now a painful feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. And this

body, indeed, is impermanent, compounded, dependently arisen. But if this painful feeling that has arisen is conditioned by the body which is impermanent, compounded and dependently arisen, how could such a painful feeling be permanent?'

"In regard to both the body and the painful feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to resistance in regard to the body and painful feeling vanishes.

"If a neutral feeling arises in him, he knows: 'Now a neutral feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. And this body, indeed, is impermanent, compounded, dependently arisen. But if this neutral feeling that has arisen is conditioned by the body which is impermanent, compounded and dependently arisen, how could such a neutral feeling be permanent?'

"In regard to both the body and the neutral feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to ignorance in regard to body and neutral feeling vanishes.

"If he experiences a pleasant feeling, he knows it as impermanent; he knows, it is not clung to; he knows, it is not relished. If he experiences a painful feeling ... a neutral feeling, he knows it as impermanent; he knows, it is not clung to; he knows, it is not relished.

"If he experiences a pleasant feeling, he feels it as one unfettered by it. If he experiences a painful feeling, he feels it as one unfettered by it. If he experiences a neutral feeling, he feels it as one unfettered by it.

"When having painful feelings endangering the body, he knows: 'I have a painful feeling endangering the body.' When having painful feelings endangering life he knows: 'I have a painful feeling endangering life.' And he knows: 'After the dissolution of the body, when life ends, all these feelings which are unrelished, will come to final rest, even here.'

"It is like a lamp that burns by strength of oil and wick, and if oil and wick come to an end, the flame is extinguished through lack of nourishment. Similarly this monk knows: 'After the dissolution of the body, when life ends, all these feelings which are unrelished will come to (final) rest, even here.'"

8. At the Sick Room -- II

Once the Blessed One dwelt at Vesali, in the Great Forest, at the Gabled House. In the evening, after had arisen from his seclusion, he went to the sick room and sat down on a prepared seat. Being seated, he addressed the monks as follows:

"O monks, mindfully and clearly comprehending should a monk spend his time! This is my injunction to you!

"If a monk is thus mindful and clearly comprehending, ardent, earnest and resolute, and a pleasant feeling arises in him, he knows: 'Now a pleasant feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression [14] it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this pleasant feeling that has arisen is conditioned by a sense-impression which is impermanent, compounded, and dependently arisen, how could such a pleasant feeling be permanent?'

"In regard to both sense-impression and the pleasant feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation,

dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to lust in regard to sense-impressions and pleasant feeling vanishes.

"If a painful feeling arises in him, he knows: 'Now a painful feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this painful feeling that has arisen is conditioned by a sense-impression which is impermanent, compounded and dependently arisen, how could such a painful feeling be permanent?'

"In regard to both sense-impression and painful feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to resistance in regard to sense-impression and painful feeling vanishes.

"If a neutral feeling arises in him, he knows: 'Now a neutral feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this neutral feeling that has arisen is conditioned by a sense-impression, which is impermanent, compounded and dependently arisen, how could such a neutral feeling be permanent?'

"In regard to both sense-impression and neutral feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to ignorance in regard to sense-impression and neutral feeling vanishes."

(The concluding sections are identical with those in Text 7, from if he experiences ... up to the end.)

9. Impermanent

"The three kinds of feelings, O monks, are impermanent, compounded, dependently arisen, liable to destruction, to evanescence, to fading away, to cessation -- namely, pleasant feeling, painful feeling and neutral feeling."

10. Rooted in Sense-Impression

"There are, O monks, these three feelings, rooted in sense-impression, caused by sense-impression, conditioned by sense-impression: pleasant, painful and neutral feelings.

"Dependent on a sense-impression that is liable to be felt as pleasurable, there arises a pleasant feeling. When that very sense-impression liable to be felt as pleasurable has ceased, then the sensation born from it [15] -- namely the pleasant feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as painful (neutral), there arises a painful (neutral) feeling. When that very sense-impression liable to be felt as painful (neutral) has ceased, then the sensation born from it -- namely the painful (neutral) feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Just as from the coming together and rubbing of two sticks of wood heat results and fire is produced, and by the separation and disconnection of the sticks, the heat produced by them ceases and disappears, so it is also with these three feelings which are born of sense-impression, rooted in sense-impression, caused by sense-impression, dependent on sense-impression: dependent on a sense-impression of a certain kind there arises a corresponding feeling; by the cessation of that sense-impression the corresponding feeling ceases."

11. Seclusion

Once a certain monk came to see the Blessed One and, after saluting him respectfully, sat down at one side. Seated thus, he spoke to the Blessed One as follows:

"When I went into seclusion, while I was in solitude, this thought occurred to me: 'Three feelings have been taught by the Blessed One: pleasant, painful and neutral feelings. But the Blessed One has also said that whatever is felt is within suffering.' Now, with reference to what was it stated by the Blessed One that whatever is felt is within suffering?"

"Well spoken, monk, well spoken! While three feelings have been taught by me, the pleasant, the painful and the neutral, yet I have also said that whatever is felt is within suffering. This, however, was stated by me with reference to the impermanence of (all) conditioned phenomena (sankhara). I have said it because conditioned phenomena are liable to destruction, to evanescence, to fading away, to cessation and to change. It is with reference to this that I have stated: 'Whatever is felt is within suffering.'

"I have further taught, monk, the gradual cessation of conditioned phenomena. In him who has attained the first meditative absorption (jhana), speech has ceased. Having attained the second absorption, thought-conception and discursive thinking has ceased. Having attained the third absorption, joy has ceased. Having attained the fourth absorption, inhalation and exhalation have ceased. Having attained the sphere of the infinity of space, perception of form (matter) has ceased. Having attained the sphere of the infinity of consciousness, the perception of the sphere of the infinity of space has ceased. Having attained the sphere of no-thingness, the perception of the sphere of infinity of consciousness has ceased. Having attained the sphere of neither-perception-nor-non-perception, the perception of the sphere of no-thingness has ceased. Having

attained the cessation of perception and feeling, perception and feeling have ceased. In a taint-free monk greed has ceased, hatred has ceased, delusion has ceased.

"I have further taught, monk the gradual stilling of conditioned phenomena (//sankhara//). In him who has attained the first meditative absorption, speech has been stilled. Having attained the second absorption, thought-conception and discursive thinking have been stilled ... (//To be continued as above, up to//:) Having attained the cessation of perception and feeling, perception and feeling have been stilled. In a taint-free monk greed has been stilled, hatred has been stilled, delusion has been stilled.

"There are, monk, these six quietenings. In him who has attained the first absorption, speech is quietened. Having attained the second absorption, thought-conception and discursive thinking are quietened. Having attained the third absorption, rapture is quietened. Having attained the fourth absorption, inhalation and exhalation is quietened. [16] Having attain the cessation of perception and feeling, perception and feeling are quietened. In a taint-free monk greed is quietened, hatred is quietened, delusion is quietened."

12. In the Sky -- I

"In the sky, O monks, various kinds of winds are blowing: winds from the east, west, north and south, winds carrying dust and winds without dust, winds hot and cold, gentle and fierce. Similarly, monks, there arise in this body various kinds of feelings: pleasant feelings arise, painful feelings arise and neutral feelings arise.

"Just as in the sky above winds of various kinds are blowing:
Coming from the east or west, blowing from the north or south,
Some carry dust and others not, cold are some and others hot,
Some are fierce and others mild -- their blowing is so
different.

So also in this body here, feelings of different kind arise:
The pleasant feelings and the painful and the neutral ones.

But if a monk is ardent and does not neglect
To practice mindfulness and comprehension clear,
The nature of all feelings will he understand,
And having penetrated them, he will be taint-free in this
very life.
Mature in knowledge, firm in Dhamma's ways,
When once his life-span ends, his body breaks,
All measure and concept he has transcended."

13. In the Sky -- II

(This text repeats the prose section of No. 12, without the verses)

14. The Guest House

"In a guest house, O monks, people from the east may take lodgings, or people from the west, north or south. People from the warrior caste may come and take lodgings there, and also Brahmins, middle class people and menials.

"Similarly, O monks, there arise in this body various kinds of feelings; there arise pleasant feelings, painful feelings and neutral feelings; worldly feelings that are pleasant, painful or neutral, and unworldly (spiritual) feelings that are pleasant, painful and neutral."

15. Ananda -- I

Once the Venerable Ananda went to see the Blessed One. Having saluted

him respectfully, he sat down at one side. Thus seated, he said:

"What are the feelings, O Lord? What is the origin of feelings, what is their cessation and the way leading to their cessation? What is the gratification in feelings? What is the danger in feelings? And what is the escape from them?"

"There are, Ananda, three kinds of feelings: pleasant, painful and neutral. Through the origin of sense-impression there is origin of feelings; through the cessation of sense-impression there is cessation of feelings. It is the noble eightfold path that is the way leading to the cessation of feelings, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

"It is the happiness and gladness arising dependent on feelings that is the gratification in feelings. Feelings are impermanent, (liable to bring) pain, and are subject to change; this is the danger in feelings. The removal and the giving up of the desire and lust for feelings is the escape from feelings.

"I have further taught, Ananda, the gradual cessation of conditioned phenomena (sankhara) ... (//to be continued as in Text 11, para 4, up to//:) In a taint-free monk, greed, hatred and delusion are quietened."

16. Ananda -- II

(In this discourse, the Buddha himself puts to Ananda the same questions as in Text 15, and being requested by Ananda to give the explanation himself, the Buddha answers in the same way as in Text 15.)

17-18. Many Monks

(Here, again, the same questions and answers are repeated, in the case of "many monks." The introductory parts correspond to those in Texts 15 and 16.)

19. Carpenter Fivetools (Pancakanga) [17]

Once Carpenter Fivetools went to see the Venerable Udayi. Having saluted him respectfully, he sat down at one side. Thus seated, he asked the Venerable Udayi:

"How many kinds of feelings, reverend Udayi, were taught by the Blessed One?"

"Three kinds of feelings, Carpenter, were taught by the Blessed One: pleasant, painful and neutral feelings. These are the three feelings taught by the Blessed One."

After these words, Carpenter Fivetools said: "Not three kinds of feelings, reverend Udayi, were taught by the Blessed One. It is two kinds of feelings that were stated by the Blessed One: pleasant and painful feelings. The neutral feeling was said by the Blessed One to belong to peaceful and sublime happiness."

But the Venerable Udayi replied: "It is not two feelings that were taught by the Blessed One, but three: pleasant, painful and neutral feelings."

(This exchange of views was repeated for a second and a third time,) but neither was Carpenter Fivetools able to convince the Venerable Udayi, nor could the Venerable Udayi convince Carpenter Fivetools. It so happened that [the] Venerable Ananda had listened to that conversation and went to see the Blessed One about it. Having saluted the Blessed One respectfully, he sat down at one side. Thus seated, he repeated the entire conversation that had taken place between the Venerable Udayi and Carpenter Fivetools.

The Blessed One said: "Ananda, Udayi's way of presentation, with which Carpenter Fivetools disagreed, was correct, indeed. But also Carpenter Fivetool's way of presentation, with which Udayi disagreed, was correct. In one way of presentation I have spoken of two kinds of feelings, and in other ways of presentation I have spoken of three, of six, of eighteen, of thirty-six, and of one hundred and eight kinds of feelings. [18] So the Dhamma has been shown by me in different ways of presentation.

"Regarding the Dhamma thus shown by me in different ways, if there are those who do not agree with, do not consent to, and do not accept what is rightly said and rightly spoken, it may be expected of them that they will quarrel, and get into arguments and disputes, hurting each other with sharp words.

"Regarding the Dhamma thus shown by me in different ways, if there are those who agree with, consent to, and accept what is rightly said and rightly spoken, it may be expected of them that they will live in concord and amity, without dispute, like milk (that easily mixes) with water, looking at each other with friendly eyes.

"There are five strands of sense desire. What are these five? Forms cognizable by the eye that are wished for, desirable, agreeable and endearing, bound up with sensual desire and tempting to lust. Sounds cognizable by the ear ... odors cognizable by the nose ... flavors cognizable by the tongue ... tangibles cognizable by the body, that are wished for, desirable, agreeable and endearing, bound up with sense desire, and tempting to lust. These are the five strands of sense desire. The pleasure and joy arising dependent on these five strands of sense desire, that is called sensual pleasure.

"Now, if someone were to say: 'This is the highest pleasure and joy that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, quite secluded from sensual desires, secluded from unwholesome states of mind, a monk enters upon and abides in the first meditative absorption

(jhana), which is accompanied by thought conception and discursive thinking and has in it joy and pleasure born of seclusion. This is the other kind of pleasure which surpasses that (sense) pleasure and is more sublime.

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is that pleasure? Here, with the stilling of thought conception and discursive thinking ... a monk enters upon and abides in the second meditative absorption ... in the sphere of the infinity of space ... of the infinity of consciousness ... of no-thingness ... of neither-perception-nor-non-perception.

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, by completely surmounting the sphere of neither-perception-nor-non-perception, a monk enters upon and abides in the cessation of perception and feeling. This is the other kind of pleasure which surpasses that pleasure and is more sublime. [19]

"It may happen, Ananda, that Wanderers of other sects will be saying this: 'The recluse Gotama speaks of the Cessation of Perception and Feeling and describes it as pleasure. What is this (pleasure) and how is this (a pleasure)?'

"Those who say so, should be told: 'The Blessed One describes as pleasure not only the feeling of pleasure. But a Tathagata describes as pleasure whenever and whereinsoever it is obtained.'"

20. Bhikkhus

(This Discourse, addressed to Bhikkhus, repeats the main part of Text 19, without its introductory section.)

21. Sivaka

Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on the Blessed One, and after an exchange of courteous and friendly words, sat down at one side. Thus seated, he said:

"There are, revered Gotama, some ascetics and brahmins who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm ... of wind ... of (the three) combined ... by change of climate ... by adverse behavior ... by injuries ... by the results of Kamma -- (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and brahmins have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and brahmins."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed! ... May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

22. Hundred and Eight Feelings

"I shall show you, O monks, a way of Dhamma presentation by which there are one hundred and eight (feelings). Hence listen to me.

"In one way, O monks, I have spoken of two kinds of feelings, and in other ways of three, five, six, eighteen, thirty six and one hundred and eight feelings.

"What are the two feelings? Bodily and mental feelings.
What are the three feelings? Pleasant, painful and neither-painful-nor-pleasant feelings.
What are the five feelings? The faculties of pleasure, pain, gladness, sadness and equanimity.
What are the six feelings? The feelings born of sense-impression through eye, ear, nose, tongue, body and mind.
What are the eighteen feelings? There are the (above) six feelings by which there is an approach (to the objects) in gladness; and there are six approaches in sadness and there are six approaches in equanimity.
What are the thirty six feelings? There are six feelings of gladness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation.
What are the hundred and eight feelings? There are the (above) thirty six feelings of the past; there are thirty six of the future and there are thirty six of the present.

"These, O monks, are called the hundred and eight feelings; and this is the way of the Dhamma presentation by which there are one hundred and eight feelings."

Texts 23-29
(Repeat the paras 3 and 4 of Text 15; only the interlocutions differ.)

Text 30
(Contains only an enumeration of the three kinds of feeling.)

31. Cessation

"There is, O monks, worldly joy (piti), there is unworldly joy, and there is a still greater unworldly joy. There is worldly happiness (sukha), there is unworldly happiness, and there is a still greater unworldly happiness. There is worldly equanimity, there is unworldly equanimity, and there a still greater unworldly equanimity. There is worldly freedom, there is unworldly freedom, and there is a still greater unworldly freedom.

"Now, O monks, what is worldly joy? There are these five cords of sense desire: forms cognizable by the eye that are wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. Sounds cognizable by the ear ... odors cognizable by the nose ... flavors cognizable by the tongue ... tangibles cognizable by the body, wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. It is the joy that arises dependent on these five cords of sense desire which is called 'worldly joy.'

"Now what is unworldly joy? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the //first meditative absorption (jhana)//, which is accompanied by thought-conception and discursive thinking, and has joy and happiness born of seclusion. With the stilling of thought-conception and discursive thinking, he enters upon and abides in the //second meditative absorption// which has internal confidence and singleness of mind without thought conception and discursive thinking, and has joy and happiness born of concentration. This is

called 'unworldly joy.'

"And what is the still greater unworldly joy? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion, then there arises joy. This called a 'still greater unworldly joy.'

"Now, O monks, what is worldly happiness? There are these five cords of sense desire: forms cognizable by the eye ... sounds cognizable by the ear ... odors cognizable by the nose ... flavors cognizable by the tongue ...tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the happiness and gladness that arises dependent on these five cords of sense desire which are called 'worldly happiness.'

"Now what is unworldly happiness? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the //first meditative absorption// ... With the stilling of thought-conception and discursive thinking, he enters upon and abides in the //second meditative absorption// ... With the fading away of joy as well, he dwells in equanimity, mindfully and fully aware he feels happiness within, and enters upon and abides in the //third meditative absorption// of which the Noble Ones announce: 'He dwells in happiness who has equanimity and is mindful.' This is called 'unworldly happiness.'

"And what is the still greater unworldly happiness? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion, then there arises happiness. This is called a 'still greater unworldly happiness.'

"Now, O monks, what is worldly equanimity? There are these five cords of sensual desire: forms cognizable by the eye ... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the equanimity that arises with regard to these five cords of sense desire which is called 'worldly equanimity.'

"Now, what is unworldy equanimity? With the abandoning of pleasure and pain, and with the previous disappearance of gladness and sadness, a monk enters upon and abides in the //fourth meditative absorption//, which has neither pain-nor-pleasure and has purity of mindfulness due to equanimity. This is called 'unworldly equanimity.'

"And what is the still greater unworldly equanimity? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred and freed of delusion, then there arises equanimity. This is called a 'still greater unworldly equanimity.'

"Now, O monks, what is worldly freedom? The freedom connected with the material. What is unworldly freedom? The freedom connected with the immaterial. And what is the still greater unworldly freedom? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, and freed of delusion, then there arises freedom."

* * *

NOTES

[1] Comy.: He knows the feelings by way of the Truth of Suffering.

[2] Comy.: He knows them by way of the Truth of the Origin of Suffering.

[3] Comy.: He knows, by way of the Truth of Cessation, that feelings cease in Nibbana.

[4] Comy.: He knows the feelings by way of the Truth of the Path leading to the Cessation of Suffering.

[5] //Parinibbuto//, "fully extinguished"; Comy.: through the full

extinction of the defilements (//kilesa-parinibbanaya//).

[6] On "feelings of all kinds", see Text 22.

[7] //Phussa phussa vayam disva//, The Comy. explains differently, paraphrasing these words by //nanena phusitva phusitva//, " repeatedly experiencing (them) by way of the knowledge (of rise and fall)." These verses occur also in Sutta Nipata, v. 739, with one additional line.

[8] //anusaya//.

[9] "Conceit" refers in particular to self-conceit (//asmi-mano//), i.e., personality belief, on both the intellectual and the emotional levels.

[10] //patala//.

[11] Comy. (paraphrased): According to popular belief, there is in the ocean a very deep abyss hollowed out by the force of the water, which is the abode of aquatic animals as well as dragon deities (naga), etc. Hence, for these beings, this abyss provides a basis for their existence, a comfortable abode. Therefore, to call it a //bottomless// pit is unrealistic and not factual, because it gives an inadequate and non-evident meaning to the word. It is rather bodily pain, inseparable from bodily existence, which deserves to be called a "bottomless pit" of suffering, being a part of unfathomable Samsara.

[12] Comy.: In this Discourse, by the words "noble disciple," it is, in the first place, a Stream-winner (sotapanna) that is meant. But also a meditator with strong insight and keen intellect is capable of withstanding feelings that arise without being carried away by them. He, too, ought to be included here (because he penetrates the feelings to some extent; Sub-comy.).

[13] The term //body// may be taken here as referring to the first five of the six bases of sense-impression (//phassayatana//).

[14] Sense-impression, or contact (//phassa//), is a mental factor and does not imply physical impingement.

[15] //tajjam vedayitam//.

[16] In the section on "being quietened" (//patipassaddha//), the four immaterial absorptions (//arupajjhana//) are not mentioned. According to Comy. they are implied in the "cessation of perception and feelings" (for the attainment of which they are a condition).

[17] This text is identical with Majjhima Nikaya No. 59, //Bahuvedaniya Sutta// ("Many Kinds of Feelings").

[18] See Text 22.

[19] Comy.: "From the fourth Jhana onwards, it is the neither-painful-nor-pleasant feeling (that is present in these meditative states). But this neutral feeling, too, is called 'pleasure' (sukha), on account of its being peaceful and sublime. What arises by way of the five cords of sensual desire and by way of the eight meditative attainments is called 'pleasure as being felt' (//vedayita-sukha//). The state of Cessation of Perception and Feeling is a 'pleasure, not being felt' (//avedayita-sukha//). Hence, whether it be pleasure felt or not felt, both are assuredly 'pleasure,' in the sense of their being painfree states (//niddukkhabhava-sankhatena sukhena//)."

In Anguttara Nikaya, Nines, No. 34, the venerable Sariputta exclaims: "Nibbana is happiness, friend; Nibbana is happiness, indeed!" The monk Udayi then asked: "How can there be happiness when there is no feeling?" The venerable Sariputta replied: "Just this is happiness, friend, that therein there is no feeling." The continuation of that Sutta may also be compared with our text. On Nibbana as happiness, see also Anguttara Nikaya, Sixes, No. 100.

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MISCELLANEOUS TEXTS

for use in the Contemplation of Feelings

Feelings are like bubbles.

Khandha Samyutta No. 95

All things converge on feelings.

Anguttara Nikaya, Nines, No. 14

"All feeling -- whether it is of the past, the future or the present, whether in oneself or in others, whether coarse or sublime, inferior or superior, far or near -- should be seen with right understanding as it actually is: 'This is not mine, this I am not, this is not a self of mine.'"

Anatta-lakkhana Sutta, Samyutta Nikaya,
XXII, 59.

Pleasant feeling is pleasant when present; it is painful when changing.

Painful feeling is painful when present; it is pleasant when changing.

Neither-painful-nor-pleasant feeling is pleasant if one understands it; it is painful if there is no understanding.

Majjhima Nikaya No. 44; Cula Vedalla Sutta

A well-taught noble disciple ... does not consider feeling as the self nor the self as the owner of the feeling, nor feeling as included within the self, nor the self as included within the feeling.

Of such a well-taught noble disciple it can be said that he is unfettered by the bondage of feeling, unfettered by bondage inner or outer. He has seen the coast, he has seen the Other Shore, and he is fully freed from suffering -- this I say.

Khandha Samyutta No. 117

It was said that one should know the feelings, their conditioned origin, their diversity, their outcome, their cessation, and the way to their cessation. Why was this said?

What are the feelings? These three: pleasant, painful, and neither-painful-nor-pleasant.

What is the conditioned origin of these feelings? Sense-impression is the conditioned origin of the feelings.

What is the diversity in feelings? There are pleasant feelings, worldly and unworldly; there are painful feelings, worldly and unworldly; and there are neutral feelings, worldly and unworldly.

What is the outcome of feelings? It is the personalized existence (//attabhava//) born of this or that (feeling), be it of a meritorious or demeritorious character, which one who feels causes to arise.

What is the cessation of feelings? It is the cessation of sense impression that is the cessation of feelings.

And it is the noble eightfold path that is the way leading to the cessation of feelings, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

If a noble disciple knows in such way the feelings, their conditioned origin, their diversity, their outcome, their cessation, and the way to their cessation, he will be one who knows this penetrative Holy Life, namely the cessation of feelings.

//From// Anguttara Nikaya, Sixes, No. 63

On account of what has it been said that the four Noble Truths are the Dhamma taught by me, which is unrefuted, untarnished, irreproachable and uncensored by intelligent ascetics and brahmins?

Based on the six elements [1] there is descent into the womb. When such descent into the womb takes place, there will be mind-and-body (nama-rupa). Mind-and-body conditions the sixfold sense-base. The sixfold sense-base conditions sense-impression. Sense-impression conditions feeling. Now it is for one who feels [2] that I make known, 'This is suffering,' 'This is the origin of suffering,' 'This is the cessation of suffering,' 'This is the way leading to the cessation of suffering.'

//From// Anguttara Nikaya, Threes, No.61

[1] These are the elements of earth, water, fire, wind, space and consciousness. See Majjh. 140.

[2] The commentary applies this to one who //understands// feeling and quotes the beginning of the Contemplation of Feeling from the Satipatthana Sutta. -- Alternatively, "One

who feels" may also refer to all beings who feel suffering and seek a release from it.

"Sisters, suppose there is a lamp burning: its oil, its wick, its flame, its radiance, all are impermanent and liable to change. Now, would anyone speak correctly when saying: 'When this lamp is burning, its oil, wick and flame are impermanent and liable to change, but its radiance is permanent, everlasting, eternal, and not liable to change?'" -- "Certainly not, venerable sir." "Why not?" -- "Because, venerable sir, when that lamp burns, its oil is impermanent and liable to change, and so are the wick, the flame and the radiance."

"In the same way, sisters, would anyone speak correctly when saying: "These six (organ) bases in oneself are impermanent, but what, dependent on them, I feel as pleasant or painful or neither-painful-nor-pleasant, that is permanent, ever-lasting, eternal, and not liable to change'?" -- "Certainly not, venerable sir." "Why not?" -- "Because, venerable sir, each kind of feeling arises dependent on its appropriate condition, and with the cessation of the appropriate condition the corresponding feeling ceases."

"Well said, sisters, well said! When a noble disciple perceives this, he sees it with right understanding, as it actually is."

//From// Majjhima Nikaya No. 146;
Nandaka's Exhortation

Pleasant feeling is impermanent, conditioned, dependently arisen, having the nature of wasting, vanishing, fading and ceasing. The painful feeling and the neutral feeling, too, are impermanent, conditioned, dependently arisen, having the nature of wasting, vanishing, fading and ceasing.

When a well-taught disciple perceives this, he becomes

dispassionate towards pleasant feelings, dispassionate toward painful feelings and dispassionate toward neutral feelings. Being dispassionate, his lust fades away, and with the fading away of lust, he is liberated. When liberated, there comes to him the knowledge that he is liberated. He now knows: 'Birth is exhausted, the holy life has been lived, done is what was to be done, there is no more of this to come.'

A monk whose mind is thus liberated, concurs with none and disputes with none; he employs the speech commonly used in the world, but without misapprehending it.

//From// Majjhima Nikaya No. 74;
Dighanakha

* * *

Aphorisms from the Exegetical Literature

To know, as it actually is, the origin, (cessation, and the way to cessation) of feeling, etc., leads to liberation without clinging, because it partakes of the path.

The lack of full penetration of the origin, etc., of feeling leads to imprisonment in the jail house of Samsara, because (such ignorance) is a condition for the Kamma-formations (sankhara).

Delusion which hides the true nature of feelings, leads to enjoyment of feelings.

But an understanding of feelings as it actually is, leads to the penetration of feeling and to dispassion regarding it.

By not understanding the danger and misery (//adinava//) in

feelings, the craving for feelings will grow; and this happens because one only considers what is enjoyable in feelings (//assada//).

When there is lust for what is felt, one will be wriggling in the grip of the notions of self and self's property, and in the grip of the notions of eternalism, and so on. This is due to the proximity of the cause for it, since clinging (to ego-belief and views) is conditioned by craving.

For those who proclaim doctrines of eternalism etc., or feel emotions corresponding (to them), sense-impression is the cause (//hetu//). This applies because (having such ideas or emotions) cannot occur without the meeting of sense-organ, object, and consciousness (which constitute sense-impression).

//From// Sub-Commentary to Brahmajala Sutta (//pakarana-naya//)

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TITLE OF WORK: Contemplation of Feeling: The Discourse-Grouping on the Feelings (Vedana-Samyutta). (Wheel Publication No. 303/304)
FILENAME: WHEEL303.ZIP
AUTHOR: Nyanaponika Thera
AUTHOR'S ADDRESS: N/A (d. 1994)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society
DATE OF PUBLICATION: 1983
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: October 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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TO LIGHT A FIRE
A Dhamma Discourse

by
The Venerable Webu Sayadaw

Translated from the Burmese
by Roger Bischoff

BODHI LEAVES No. 122

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

Published in 1990

Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

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TO LIGHT A FIRE

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WEBU SAYADAW: You have taken the moral precepts, now practice them. Only when your practice of morality (//sila//) is perfect can you fulfill your aspirations for awakening. Having perfected yourselves in morality, you have to perform various other meritorious practices, and these can take you to the pinnacle and the fulfillment of your aspirations.

The teachings of the Buddha are enshrined in the Tipitaka. These teachings were not given by the Buddha just to be preached and studied. You are good people; you have to practice the teachings with unwavering effort from the time you obtain them in order to escape from this suffering.

Do not get confused about the teachings. We don't have to know many techniques, only one; but that we should know clearly. If we establish one technique with strong effort and get rid of all doubts then, without asking anyone else, we shall find the answers.

Choose one technique and practice it steadfastly. If you focus your mind at the small spot where the air touches when you breathe in and out, then there will be no wanting, no aversion or delusion, and as these three are absent, you are immediately out of suffering.

So, for a short moment Your mind is pure. Now, if your last mind-moment came up at this time and you died, would there be anything to be worried about or to be afraid of?

The benefits accruing to you from this practice don't last for
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just a short moment or one life-time. This short moment of purity will bring benefits for the remainder of the cycle of birth and death. And why can you accomplish this? Because the time is right, your form of existence is right, and you are putting forth right effort.

The disciples of the Buddha took the practice from the Teacher and worked with unwavering perseverance. Therefore, they achieved the awakening they had aspired for.

How did they work? In the same way as a man who wants to light a fire with a fire stick, as in the olden days. They rubbed two pieces of wood together, and heat was produced. Eventually the wood started to glow, and then they could light a fire. So, if a man wants to start a fire in this way, and rubs two pieces of wood together, does he count: "One rub, two rubs, three rubs..."?

DISCIPLE: No, sir, that wouldn't work very well.

SAYADAW: How would he have to do it then?

D: He would have to rub continuously until he got a flame.

S: Yes, when they wanted to start a fire in those days, this was the only way to do it. They had to rub with strong determination and without taking breaks. Now, if one were to rub two pieces of wood together in this way, how long would it take for the fire to start?

D: When it gets hot enough, the fire will start, sir.

S: Will that take long?

D: Not very long, sir.

S: No, if this man works with determination, it doesn't take long. It is just the same with this practice here. You want fire. You know that if you rub these two pieces of wood together you can have it. Now, if you count, "One rub, two rubs..." it will become a little bit hot. And then you take a rest for a while. Will you start a fire?

D: No, sir.

S: OK, so you start again, once, twice, three times, ... and again heat is produced. Then you lay back again and take a bit of rest. Will you start a fire?

D: No, sir. .

S: And if you continue in this way for a whole month?

D: We won't get fire.

S: And if you continue for a whole year?

D: It will just get warm, sir, but there will be no fire.

S: Now, what if you were to work like this for one hundred years?

D: It will just become warm, sir.

S: In that case, there is no fire in these two pieces of wood?

D: There is fire, sir, but effort and perseverance are not sufficient.

S: It is just the same with our work. You have to work as the fire maker does, without taking rest. Soon it will become hot and then, before long, a fire will start. Only then will you be able to use the fire in the way you want. You should all make effort to fulfill your aspiration for awakening. You have received the teachings of the Buddha. Now you have to work so that your efforts are equal to those of the wise of old who attained their goal. The teachings of the Buddha are the only path out of suffering, and you can practice them only when a Buddha has arisen and as long as his teachings are available. When no teachings of a Buddha are available, you cannot fulfill your aspiration for Nibbana.

When a Buddha arises in the world, right conduct (//carana//) and understanding (//vijja//) that lead out of suffering are expounded. If you use the opportunity and put them into practice, you will become perfect. Right conduct can also be practiced when there are no teachings of a Buddha, but insight or understanding is not available.

What exactly does right conduct mean? Now that the teachings of a Buddha are available, all of you untiringly give the four requisites of food, robes, shelter and medicine to the monks. When you give, you offer the best you can afford. But still you are not satisfied yet; you want to do more and more. This is good conduct (//carana//).

To practice the teachings of the Buddha to the point of being able to escape from all suffering we have to be aware of one single object continuously, without break or interruption. If we are thus aware, we are practicing understanding (//vijja//).

Practicing both together and being perfect in effort, the wise of old attained to the awakening to which they had aspired.

You may think, "Well, we make offerings to the teachings by giving food, clothing, shelter and medicine to the monks. To realize the teachings for ourselves we would have to practice insight. We shall do that if we have some free time after preparing our offerings." Now if you work like this, are you practicing right conduct or insight?

D: It is right conduct, sir.

S: When you have fulfilled your duties and keep your mind steadfastly focused on one single object, what are you practicing then?

D: Wisdom, sir.

S: So, what happened to right conduct? When you keep your attention focused on the spot, are you still practicing right conduct?

D: Yes, sir, then we are practicing right conduct and

understanding at the same time.

S: Yes, you can practice the two jointly. First you prepare food and then you meditate. Thus we have to perfect ourselves in both practices, in right conduct and understanding. But you practice first only right conduct and then only understanding. Is it not possible to practice these emancipating teachings of the Buddha simultaneously? Is it not possible to be aware of in-breath and out-breath even while preparing food or while building a monastery?

D: It's possible, sir.

S: You see, this is the way the wise disciples of the Buddha used to practice. They had the ability to accept good advice and instructions. Do you think they might have thought, "Our parents, who are our highest possessions and to whom we owe an infinite debt of gratitude, are getting old. We have to spend day and night serving them, therefore we can't meditate?"

D: Sir, some must have thought in this way.

S: Is the fulfillment of one's duties towards parents comprised in right conduct or in understanding?

D: It is right conduct, sir.

S: Isn't it possible to be aware of mind and matter while you look after your parents?

D: It's possible, sir.

S: Now that you know that the wise of old practiced right conduct and understanding simultaneously, do you still consider it impossible to practice understanding while serving your children and grandchildren? Can't you train your mind in the awareness of mind and matter at the same time as you are fulfilling all your duties? Wherever you -are, whatever you do, you can practice right conduct and meditation at the same time. When your children are good, you can be

aware of in-and-out-breath, and when they are naughty and you have to correct them, then too you can practice. Tell me, what is your correcting the children?

D: It is right conduct, sir.

S: So, if you practice awareness while you scold them, what are you practicing?

D: Understanding, sir.

S: If we practice awareness while we do what we have to do, will we suffer? Does it cost us anything? Does it disturb our work?

D: No, sir, if one works with awareness the work is completed more quickly.

S: If you don't allow yourselves to be distracted, you will work faster and you will earn more money. Your aspiration to Nibbana too will be fulfilled more quickly. All the beings who practice in this way can fulfill their aspirations. There is not a single second in which it isn't possible to fulfill your aspiration. How about those human beings, Devas and Brahmins who don't practice the teachings of Buddha, though the time is good? Do they attain the fulfillment of their aspirations?

D: Those who don't make effort can't fulfill their aspirations, sir.

S: Why? Is it because they aren't reborn in the right plane of existence or because it isn't the right time?

D: No, sir, but without effort nothing can be accomplished.

S: Maybe they don't have sufficient parami (spiritual perfections)?

D: Maybe some can't grasp the teachings because they haven't

completed their perfections sufficiently in the past, sir.

S: But if you don't put forth effort, can you still claim that you don't understand because of missing parami?

D: Those who have accumulated perfections in the past attain the stages of Nibbana when they listen to the teachings. But we, sir, because we have no perfections, we listen to the Dhamma again and again and we remain just the same.

S: The wise of old were just like thirsty people. They were thirsty, so they looked for water. And when they found it, what did they do? Did they look up at the sky and say, "Well, we don't want to drink this water yet"? No, they were people who were really thirsty. What about you? You have Buddha's teachings; do you drink them right away?

D: Sir, we linger and wait.

S: In that case it isn't true that you don't have any parami. If you don't drink, your thirst will not be quenched. What will you do if you find yourselves sitting right next to the water pot?

D: Because we don't have a sufficient amount of parami, we just sit there, sir.

S: What will you do if you walk into a lake full of water?

D: When we walk down into the water we stretch out our neck and turn our face up towards the sky, sir. And if we should dive, sir, we shall keep our mouth firmly shut.

S: Now, are you still telling me that you are thirsty, but that you don't have the necessary understanding to be able to drink?

D: Sir, because we don't have the necessary conditioning, we don't open our mouth in the water.

S: If you really wanted to drink, would you still keep your mouth shut?

D: If one really wanted to drink, one wouldn't, of course.

S: So you are saying, "Though I do want to drink, I do not want to drink"! Aren't you contradicting yourselves?

D: It is as if we pretended not to want to drink, sir.

S: Tell me then, if you are thirsty and just bear it, are you happy or unhappy?

D: Unhappy, sir.

S: So, if you are unhappy, will you keep sitting near the water pot without drinking?

D: Sir, we see this kind of suffering as happiness.

S: Did the Buddha teach that this thirst is happiness?

D: No, sir, he said it was suffering.

S: Now, tell me, what do you think is true: What the Buddha said or what you think?

D: Our view, that this is happiness, is wrong, sir.

S: Do you want to be happy or unhappy?

D: Though we would like to be happy, we continue to create unhappiness for ourselves.

S: What is better: to listen to the Buddha or not to listen to the Buddha?

D: Sir, we know that we should follow the word of the Buddha, but

still we continue to create suffering for ourselves.

S: In that case it seems as if you knew your own good, but that you are simply lazy.

D: Because our parami are weak, we have to suffer under our own ignorance, sir.

S: Now, if there is water and you don't quench your thirst with it, is that because you have not perfected your parami?

D: Because of the lack of perfections the power of ignorance is so overwhelming, sir.

S: Tell me, what is more powerful, understanding (//vijja//) or ignorance (//avijja//)

D: Sir, understanding is more powerful for human beings.

S: Then you know that the understanding the Buddha taught is powerful.

D: Sir, we know that understanding is a good thing.

S: So, just associate yourselves with understanding. Whether you think that the power of ignorance is strong or whatever.... You have learned now to distinguish between mind and matter. While you are aware of mind and matter in the way the Buddha taught, is there still ignorance prevailing?

D: While we are aware, sir, there is no ignorance.

S: Now, let us concentrate at the spot below the nose above the upper lip with the awareness of mind and matter (//nama-rupa//), just as the Buddha taught. When we anchor our attention thus, can ignorance stay? If you look out for it, will you be able to find it?

D: It will be completely gone, sir.

S: Are you still aware where it has gone?

D: Sir, it has disappeared completely.

S: In that case, is the power of understanding greater or that of ignorance?

D: The power of ignorance is great, sir.

S: Oh dear, how is it great? The poor thing just ran as fast as it could; you couldn't even see it anymore.

D: But it comes back again and again, sir.

S: This is so because you allow it back in. If you allow only understanding and knowledge in, ignorance can't come back. But if you allow it back, then slowly your understanding will break up and ignorance takes over once more. It is as with the electric lights in here. What do you need to switch on the lights?

D: Switches, sir.

S: What happens inside the switches that we get light?

D: Electricity flows through them, sir.

S: What happens if the flow is interrupted?

D: It will become dark, sir.

S: What do you have to do to turn the darkness into light?

D: We have to feed electricity to the bulbs, sir.

S: And where does the darkness go when the lights are lit?

D: It disappears, sir.

S: Is any of the darkness left behind?

D: No, sir.

S: When understanding shines, is there any ignorance left?

D: No, sir.

S: In that case, is the power of ignorance great?

D: No, sir, it isn't.

S: Is it difficult to do what we did just now?

D: Not very difficult, sir.

S: Don't we see the reality when light suddenly comes?

D: We do, sir.

S: Will you still be able to go wrong?

D: No, sir.

S: It is so easy! What did the wise disciples of the Buddha connect? If you want to switch on the light, you have to switch on the wires so that electricity flows. So, gently keep your attention at the spot; it will connect. Do you understand?

D: We would like to give this up, sir.

S: Just concentrate your attention there. Gently. Do you become tired if you focus your mind in this way?

D: No, sir.

S: Does it cost you anything?

D: No, sir.

S: Do you have to stop your work?

D: No, sir.

S: Isn't this wonderful? You can practice in all the four postures: sitting, standing, walking and lying down. Can you keep your attention at the spot with the awareness of the in- and-out-breath even while you are eating, drinking and working?

D: Please, sir, teach us how to be aware of the breath while we are moving about and working.

S: You know about many different techniques, but you don't have to practice them all. Choose one and work with it. If you keep your mind steadfastly focused on one object, you will immediately be aware of what you have not been aware of before, just as you see light as soon as you turn on the switch. Can there still be wrong view and delusion in your mind while you are thus aware?

D: No, sir, but as we don't know where the light switches are, we have to remain sitting in the dark.

S: Oh dear, you've got so many switches! Whichever you turn, the light will come.

D: Sir, because there are so many switches, I don't know which one to turn.

S: Any one will do; the results will be immediate.

D: When I press that switch, sir, the light bulb immediately burns up. That's why I thought it was the wrong switch.

S: It doesn't burn up; it will light the bulb. Even if it shots out one day, when you try again, it will certainly burn.

D: But I don't know where to press the switch, sir.

S: You know the switches; you have been taught so many techniques by the monks who have compassion for you. Now, do not try them all. Select one only.

D: Sir, please teach us this one technique!

S: Every technique the Buddha taught will work as a switch to turn on the light.

D: We would like to learn a technique by which we can perfect our conduct and train ourselves in understanding while we work, walk or sit, sir.

S: Well then, tell me, do not all of you, big and small, breathe?

D: Yes, sir, we do.

S: So, there is no one here who doesn't know how to breathe. Can you say sometimes, "Sorry, I am very busy now. I don't have time to breathe"?

D: No, sir.

S: So then, it is very easy for you to breathe, isn't it? Now just try to find out where the air comes out when you breathe out.

D: It comes out of the nose, sir.

S: Is there any other place where it comes out?

D: No, sir, there is only one place.

S: Yes, there is only one place. So, don't come and tell me that there are so many switches and that you don't know which one to press. You are all breathing, aren't you? Where does this air touch when you breathe out?

D: It touches at a point at the base of the nose, sir.

S: What happens when the air enters? Where does it touch?

D: It touches there again, at the same spot, sir.

S: So, this is quite obvious to you: The air brushes over a small spot at the base of the nose as you breathe in and out. You are aware of this, aren't you?

D: Yes, sir.

S: Don't allow the mind to wander away to other objects. Can you feel the spot where the air touches just as if you were touching it with your finger? Put your attention there and keep it there. Don't follow the breath outside the nostrils. Keep your attention quietly and calmly at the spot, and you will be able to know how the air goes in and out. The flow of air is continuous, isn't it?

D: Yes, sir, it is.

S: You can be aware of it without the slightest interruption. If you keep your attention there, there is only the awareness of mental properties and physical properties (//nama-rupa//). Now under which of the two come the nostrils, under mind or under matter?

D: Sir, as far as I know, the nostrils are matter (//rupa//).

S: What is the entity that knows the touch sensation?

D: Sir, that which knows is mind (//nama//).

S: So you are aware of mind and matter at the same time. If you are aware of mind and matter, are there still some other entities of which you aren't aware?

D: No, sir, there is nothing apart from mind and matter.

S: Is being aware of mind and matter ignorance or knowledge?

D: It is knowledge, sir.

S: If one has no awareness of mind and matter, what do we call that?

D: That we call ignorance, sir.

S: Can ignorance still influence us while we are training ourselves in understanding.

D: No, sir, it can't.

S: Is there still cause for worry and fear about the present and the future?

D: No, sir, there isn't.

S: Even if you are aware for just one short moment,. you benefit. How much will you receive if you can keep up this awareness for a longer period.

D: The benefits must be many, sir.

S: Will there still be doubt in your mind about your own ability to attain the awakening to which you have aspired?

D: No, sir.

S: You can reach your goal even quicker than you thought. Of course you still have to fulfill your duties towards your teachers. parents and children. You have to support the teachings of the Buddha. You have to make a living. If you don't fulfill all these duties, is your morality perfect?

D: It isn't, sir.

S: If your moral conduct isn't perfect, can you attain your goal?

D: No, sir, it is impossible.

S: Tell me, when or where is it not possible to practice right conduct and meditation simultaneously?

D: It is never too difficult, sir, even if one is ill.

S: If your insight develops through your practice, do you still need to tell others that you have become happy through the Buddha Dhamma?

D: It isn't necessary to tell others, sir.

S: And if you don't talk about it, does it mean that you don't know about your own happiness?

D: Even if we don't tell everyone, we still know for ourselves, sir.

S: In just the same way noble people know. You know for yourselves how much you have got now, and when you reach the goal, then you will know. If you write on a piece of paper that salt is salty and someone reads this, he knows that salt is salty, doesn't he.

D: Of course, sir.

S: And if you just tell someone that salt is salty, will he know?

D: Why, certainly, sir.

S: But tell me, will salt become salty just by your writing so or saying so?

D: No, sir, of course not.

S: If you read that salt is salty, do you actually know that this is so?

D: Though one understands that it is salty, one doesn't actually know how salt tastes. Only if we put some salt on our tongue and taste it, shall we actually know what "salty" means.

S: If you have tasted it and know it is salty, do you still have to read about it? Do you still have to make declarations about its taste?

D: No, sir.

S: If we tell our neighbor about its taste, will he know then?

D: He will just have heard about it, sir.

S: What do we have to do to make him know?

D: We have to give him some salt and make him taste. Otherwise, what he knows is just hearsay, sir.

S: Do you know for sure, that right conduct and insight and wisdom constitute the path to the release from suffering?

D: Yes, sir, we know.

S: If you read that salt is salty and consider this knowledge to be quite sufficient, then that is where you stop. But if you want to make sure, you have to taste for yourselves. Is it sufficient to read that salt is salty and then have this confirmed by me?

D: Sir, you wouldn't lie. If you tell me it is salty, that is quite sufficient for me.

S: Now you are going back on what you said earlier on. You know salt is salty from hearing and reading about it, but only if you really know for yourselves will you become happy. If you tell somebody

that salt is salty and he blindly accepts what you say, then he won't even feel the desire to taste for himself.

After all, he thinks he knows. With this notion in mind, he won't see the need to taste it. It is not easy to know for oneself that salt is salty. Salt does exist. Take it, taste it. Then you will know for yourselves and there will be no need to ask others.

D: Sir, yesterday I did taste a little bit of salt.

S: Really? Why only a little? Did the salt run out?

D: No, sir, there is plenty of it.

S: Then take it! Don't just taste a little bit. Use as much as you need. Every single one of you has got some salt, haven't you?

D: Yes, sir. We haven't eaten our full yet, sir, but we are satisfied with tasting just a little.

S: But, of course, you are not thinking of leaving it at that, are you?

D: Well, sir, not actually, but as time goes by everything changes. We planned something last year and already a year has passed....

S: Now, this time, don't only think. How many "thinkers" were there at the time of the Buddha?

D: They were as numerous as grains of sand on the beach, sir.

S: You still have to make efforts and meditate. You still have to strive to understand the teachings of the Buddha. You are planning to do that, aren't you? Will you only think about putting forth effort in this life also?

D: If we only think about it, sir, we shall again be left behind

in the cycle of birth and death.

S: Now, then, there is no problem. "In the past we missed out because we were only thinking about making effort, but now we know that there is fire in the two pieces of wood. We shall rub them together." Thinking in this way, there will be effort and also the desire to fight the battle.... Have you got hold of the two pieces of wood? If I continue talking, you will think, "This monk is talking for a long time." I shall stop now. Only if you work can you make an end of it. If you have the desire to work, meditate, work hard, applying yourselves with the same effort and determination as did the Noble Ones of old.

ABOUT WEBU SAYADAW

The Webu Sayadaw was born on the 17th of February 1896 in Ingyinbin, a small village near Shewbo in upper Burma. He was ordained as a novice at the age of nine and was given the name Shin Kumara. At the age of twenty he was ordained as a full member of the Sangha, now being addressed as U Kumara. ("Webu Sayadaw" is a title meaning "the holy teacher from Webu," given to him after he became an established teacher.)

U Kumara went to Mandalay to study at the famous Masoyein Monastery, the leading monastic university of the time. In his seventh year after full ordination he abandoned the study of the Pali scriptures and left the monastery to put into practice what he had learned about meditation.

After leaving the monastery, U Kumara spent four years in solitude. Then he went to his native village Ingyinbin for a brief

visit. He taught his former teacher at the village monastery on request the technique of meditation he had adopted. He said: "This is the shortcut to Nibbana. Anyone can use it. It stands up to investigation and is in accordance with the teachings of the Buddha as observed in the scriptures. It is the straight path to Nibbana.

The Webu Sayadaw emphasized the practice of meditation as the only way to bring the teachings of the Buddha to fulfillment. The study of the scriptures, though helpful, is not essential for the realization of Nibbana. The technique of meditation taught by the Webu Sayadaw is //anapana sati//, "mindfulness of breathing," which requires one to be aware of breathing in while breathing in, of breathing out while breathing out, and of the spot or area which the stream of air touches while the breath is entering and leaving the nostrils. Though //anapana sati// is basically a way of developing //samadhi//, one-pointed concentration of mind, the Webu Sayadaw said that when concentration is developed to a sufficient degree, the mediator can gain insight into the three characteristics of nature -- impermanence, unsatisfactoriness and non-self. The direct understanding of these three characteristics is called //panna//, wisdom, which is the most essential quality required of a mediator to reach Nibbana.

The Webu Sayadaw was not a scholar and his discourses do not cater to the intellectual who prefers the study of Buddhist philosophy to the practice. His refreshing simplicity, his patience, his lovely sense of humor, and his humility, all revealed in his dialogue with his audience, illumine a side of Buddhism which cannot be perceived by reading treatises and texts. The statements of the people in the audience offer us a glimpse of how Buddhism is practiced in Burma today.

The Webu Sayadaw undertook pilgrimages to the Buddhist sites of India and Sri Lanka. He passed away on the 26th of June 1977 in the meditation center at his native village Ingyinbin. He was believed by many to have been an Arahat, a person who has in practice fully understood the Four Noble Truths and attained the end of suffering.

Roger Bischoff

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The Fire Sermon (Adittapariyaya Sutta, Samyutta Nikaya XXXV, 28) I have heard that
the Blessed One was staying at Varanasi in Gaya, at Gaya Head, with 1,000 monks. Ther
monks: 'Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are af
Visual consciousness is aflame. Visual contact is aflame. And whatever there is that arise
on visual contact, experienced as pleasure, pain or neither-pleasure-nor-pain, that too is a
Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion.
say, with birth, ageing & death, with sorrows, lamentations, pains, griefs & despairs. 'Th
aflame. Sounds are aflame... 'The nose is aflame. Odors are aflame... 'The tongue is af
Flavors are aflame... 'The body is aflame. Tactile sensations are aflame... 'The intellect
aflame. Ideas are aflame. Mental consciousness is aflame. Mental contact is aflame. An
is that arises in dependence on mental contact, experienced as pleasure, pain or
neither-pleasure-nor-pain, that too is aflame. Aflame with what? Aflame with the fire of pa
fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing & death, with sorrows
lamentations, pains, griefs & despairs. 'Seeing thus, the instructed Noble disciple grows di
with the eye, disenchanted with forms, disenchanted with visual consciousness, disencha
contact. And whatever there is that arises in dependence on visual contact, experienced a
pain or neither-pleasure-nor-pain: He grows disenchantedwith that too. 'He grows disenc
the ear... 'He grows disenchanted with the nose... 'He grows disenchanted with the tongu
'He grows disenchanted with the body... 'He grows disenchanted with the intellect, disench
ideas, disenchanted with mental consciousness, disenchanted with mental contact. And
that arises in dependence on mental contact, experienced as pleasure, pain or neither-plea
He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through
released. With release, there is the knowledge, "Released." He discerns that, "Birth is de
holy life fulfilled, the task done. There is nothing further for this world."' That is what the
Blessed One said. Glad at heart, the monks delighted at his words. And while this explana
given, the hearts of the 1,000 monks, through no clinging (not being sustained), were rele
mental effluents

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[This version: 10 April 1995]

THE FIVE AGGREGATES.

By Ven Thubten Pende

This following teaching was given at Institute Vajra Yogini in France by Ven Thubten Pende, who is one of the most foremost scholars of Tibetan Buddhism. He is an American monk ordained for almost two decades. He is the head teacher at Nalanda Monastery in France.

Transcribed by Ven Tony Beaumont at Nalanda

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THE FIVE AGGREGATES.

By Ven Thubten Pende

This is the first of four lectures taking place this weekend, and the subject of this weekend's talk is the five aggregates. There is a relationship with us, that's simply because we want to be happy and we don't want to suffer. I heard the words of a song recently which said "I don't mind dying it's living that scares me."

All of us know the difficulties of life and we're trying somehow to minimize those. If what the Buddha said is true and this life is followed by another life and another and another and another then the problems are multiplied. Fortunately there was not only bad news from the Buddha, but he also found a way of escaping from this suffering, and that is the main reason why we are here. So the Buddha found that all of suffering is derived from a mistake in cognition and that the actual antidote to that mistake is the cultivation of a certain wisdom, and that wisdom is known as the wisdom realizing selflessness, and it is this teaching on selflessness that mainly distinguishes the Buddha's philosophy from all other world philosophies. Selflessness is referring to a quality which all things possess and this quality is an absence; it is an absence of an illusion we have mistakenly projected on all things.

So all of the teachings of the Buddha are either directly or indirectly trying to lead the student to discover what that absence is. Teachings that are speaking directly about this subject, fall into the category of the perfection of wisdom

scriptures, and in those scriptures we find such statements like" the five aggregates are empty of self". It is our task to find out what that means, so we have to first of all begin by finding out what the five aggregates are.

In general the five aggregates are a way of classifying the body and the mind. The two main constituents that make up any person are the body and the mind. Rather than merely saying the body and mind the Buddha mentioned five classifications, and when he was teaching this he was using handfuls of grain to say there is this aggregate and this aggregate and this aggregate, five all together. The Sanskrit word is skanda, and what it means is a pile, as in a heap or pile of rice, and those five are the aggregate of form, feeling, recognition, compositional factors and consciousness.

The first three of these he mentioned in particular, because of their relationship with desire. In addition to mentioning that the source of all our sufferings is in a misknowledge of reality, at other times the Buddha said that the source of all of our problems is desire. However we should know that he was not referring to all desire. For instance the desire to be happy is not a source of problems. The desire to escape one's problems is also not the source of suffering. So he was referring to a specific type of desire, and that being a desire whose object appears as the source of happiness when in fact it is not. So it is a desire with respect to or, a desire towards an hallucination, and the means of eliminating that desire is by discovering that the object is an hallucination.

So what are the types of objects that this negative desire arises towards?

Well, one is bodies, our own and others. It's not uncommon that a body can appear in an exaggerated way, causing it to seem as if it is the source of happiness, and not only the body but also all the objects of our senses. So in order to discover the actuality of the objects of the senses then the Buddha taught, or The Buddha mentioned the aggregate of FORM.

Then desire arises for those things that feel good. In fact the desire that motivates most people arises from pleasant experiences, such as with the thought "This feels good therefore

I want to never be parted from it." What a common thought! Where the mistake arises is in this expression "never being parted from it", especially if this object is something impermanent, and that there is no way that the contact can be preserved for- ever. Consequently the desire is setting oneself up for disappointment. Therefore in order to explore such feelings the Buddha mentioned the second aggregate the aggregate of FEELING.

Another object to which people become attached with desire are ideas. The disputes that scholars get into can get very heated, because these scholars become attached to their ideas and discriminations, regarding their own as superior and other's ideas as inferior, causing them to desire for their idea to be recognized as the supreme. This fuels the actions of speech and so forth that make the various disputes that one gets and can come to such extremes as causing closed mindedness, losing the ability to openly examine other's ideas. In order to explore such discriminations or ideation the Buddha mentioned the aggregate of DISCRIMINATIONS.

There are many other functions and emotions of the mind, so he heaped all of those in the classification known as COMPOSITIONAL FACTORS. In some texts the compositional factor aggregate is called VOLITION, and volition is one of the functions of the mind that is contained within that class. This is an example of giving the name of a member of the group to the whole group. VOLITION was chosen rather than any of the others because of it's importance, and this is because desire for instance can only bring about experience once it is put into action, and the way it is put into action is through volition. For instance one can have the desire to possess something, but it is only when one generates the actual will to get it that the action follows and such volition or will is what is known as karma. The word karma is used colloquially to refer to the experiences that occur to people. Technically those experiences are known as the results of karma, and technically karma is referring to the action which is the cause of such experiences. Karma then is referring to volition or will, as well as the actions of body and speech motivated by such will, and once you have set the action in motion then you're bound to the result, like the turning of a

wheel. So as this is something important to analyze and come to know the Buddha mentioned this aggregate of compositional factors.

The last aggregate is the aggregate of CONSCIOUSNESS and this is referring to the six consciousnesses, visual, auditory, olfactory, gustatory, tactile and mental, which are the main means we come to know the various objects that compose reality. So this also is very important to investigate.

So that was a brief presentation of the five aggregates.

In the doctrine of selflessness there's said to be two types. The selflessness of person and the selflessness of phenomena, and the person is said to be the I that is designated in dependence upon any of the aggregates such as in the expression "I am sitting here." That I is a person which is being designated in dependence upon the form aggregate, because it is being designated in dependence upon the body which is included in the FORM aggregate. Without the body you wouldn't be able to have the thought "I am sitting here." The great Indian master Nagarjuna who elucidated The Buddha's teaching on selflessness said that the misconception of the self of a person arises by depending upon the misconception of the self of phenomena. By phenomena there he meant the five aggregates, and for example because of mistaking the way in which the five aggregates exist, such as the body, mistaking the way in which it exists then we mistake the way the I exists which is dependent upon those aggregates. By mistaking the way the I exists one mistakes the way others exist, and by mistaking the way others exist then such perverse thoughts as clinging and ill will arise. Due to the arisal of such emotional addictions there comes volition, the acting out of those emotions, and due to such action one is bound to experience the result, which creates a cycle or vicious circle of death and rebirth, over and over again.

Nagarjuna mentioned that, in his book " The Precious Garland Of Advice To The King." In there he tried to clarify what the mistake of self of person is, and what the mistake of self of phenomena is, in order to generate the wisdom of selflessness of person and phenomena in order to put an end to this vicious circle of existence.

So studying such a book has benefits, but in order to make sense of Nagarjuna's arguments you have to have some appreciation of the world view that he held. For instance when Nagarjuna was describing phenomena he did so in terms of the four elements; earth water, fire and air. Such a presentation has not been employed in Western education for a long time! Now, if you're looking for elements you look in the Periodic Table which has dozens of elements, which requires having a certain love of chemistry to penetrate. So the presentation of things in terms of four elements seems simplistic in comparison with the Periodic Table

But on it's own it has it's own elegance and if you understand it then you'll be able to understand the arguments set forth in the Buddhist classics such as the " Precious Garland".

It is not necessary to read such classics in order to gain the wisdom realizing selflessness. For instance one can do it by relying on the words of a master who has the correct understanding of selflessness and can present it in contemporary terms, but there is a benefit in being able to appreciate the presentations in those classic texts which is that such texts are the scriptural authorities that masters have been relying upon for generations and thus if your understanding, if you can see that your understanding is supported by those classic texts you'll have that much more confidence in your understanding. It's always nice to know what the contemporary masters are relying upon to get their understanding. This helps a lot to avoid cultism, because such knowledge is not the personal property of anybody and if you discover that such knowledge can be generated by the study of a timeless wisdom then you know it is not the sole property of one individual whom you have to please in order to get drops.

So are you following me so far? Okay.

So now we begin the detailed presentation of the five aggregates. The first is the FORM AGGREGATE. It consists of eleven items.

Q: What is the difference between volition and mental consciousness?

A : I'll give a quick answer now and later there'll be more

details. So mental consciousness is included in the fifth aggregate and volition is included in forth aggregate, and volition is a function you find in all consciousnesses. Mental consciousness has the function of volition, so you should see mental consciousness as something that is merely knowing it's object whereas volition is a way in which that mental consciousness relates to that object or functions with respect to that object. More information comes later.

I mentioned there were eleven divisions of form and I should say that the source that I'm taking most of this information from is the book " Meditation On Emptiness" by Professor Jeffrey Hopkins. So if you're being frustrated by not being able to take notes as fast as I am speaking you'll find all the information in that book.

So we have the eye sense organ, lets not use the word organ lets use the word power, or eye sense faculty, or eye power or eye faculty whatever you choose. Choose one of them rather than all of them, it takes too long.

Eye faculty, Ear faculty, Nose faculty, Tongue faculty, Body faculty. That's five so far. Then there's visual form, sound, smell, taste, tactile objects and the eleventh one is form for the mental consciousness.

So then with respect to those first five what's meant by faculty?

Well if it's a form it's made up of particles. So we can say atomically constructed. That's what we mean by form here and the faculty here is a form that enables consciousness to have access to it's respective objects. For example the eye faculty enables visual consciousness to function within the field of visual form or visual objects, and the ear faculty allows the auditory consciousness to function within the field of sound. You have to distinguish between the eye faculty and the eye ball in which the eye faculty is found. Similarly with the ear faculty and the fleshy ear and so forth. These faculties are composed of particles and are subtle, subtle in that not just anybody can see them. Whether or not they can be seen by machinery I don't know. The texts say that clever persons with certain types of super knowledge can see these forms and thus certain shapes have been

attributed to them. Such as the eye faculty is shaped like the bud of a ? plant. Whatever that is. The ear faculty is shaped like the knot of a birch tree. I'm mentioning this just to say that these faculties have been seen by somebody who thought that they could be distinguished by their shapes. They didn't stop with the mere designation of a name. The nose faculty is shaped like two hollow needles at the root of the nose. Then the tongue faculty is shaped like many half moons the diameter of the tip of a hair, each one is the diameter of the tip of a hair and are found in the middle of the tongue. The body faculty is shaped like skin or hide pervading the body.

Such faculties then have the function of enabling their respective consciousnesses to access their respective objects. What consciousnesses ? The five sense consciousnesses.

Somebody might have remembered that I mentioned there were six consciousnesses in the consciousness aggregate. Therefore someone might wonder does that consciousness have a faculty? Does that mental consciousness have a faculty? It does, because it has to have that which enables it to access it's object. These faculties are necessary conditions for the arising of consciousness, and the faculty is known as the dominate condition, because of giving that consciousness power with respect to it's object, causing that consciousness to operate only in that one field rather than another field. For example due to the eye faculty visual consciousness can only see visual objects it cannot see sounds. So mental consciousness also has a mental faculty that functions as it's dominate condition, but unlike the five sense consciousnesses the mental faculty is not form. That is unlike those five faculties I've mentioned being form, the mental faculty is not composed of particles.

I hope I'm not going too slow for some of you, but as there is so much information here it would be better to go home with something, rather than only remembering a blur of sound.

So that mental faculty is a previous moment of consciousness such as a visual consciousness that enables the mental consciousness to access visual objects. So therefore that visual consciousness would be considered a mental faculty and dominate condition for the arising of the mental consciousness perceiving

visual objects. All kinds of interesting things to discuss arise from such a presentation but there isn't enough time

Okay so we have here in the case of the visual faculty the function that enables consciousness to access visual objects, All kinds of interesting things to discuss arise from such a presentation but there isn't enough time.

Okay so we have here in the case of the visual faculty the function that enables visual consciousness to access visual objects. So what are the visual forms that are the objects of visual consciousness? There are two main types: shapes and colors: white, blue, red and yellow; these are said to be the color of the four elements. Air is white, water is blue, fire is red and earth is yellow. There is another presentation of eight secondary colors. It's a bit bizarre though, such as the color of cloud, the color of smoke, the color of mist, the color of illumination, the color of darkness, the color of shadow and the color of sunlight.

These two lists of divisions of color are obviously not exhaustive. So these are the color visual objects. Then there are shapes of which you have different kinds, such as long shapes short shapes, such as a long board or a deep well. Then there's high and low, there's a shape known as square but it can refer to any polygon. That's also an example of the name of a part given to the whole. So although it's called square shaped it can refer to the shape of a dice, it can also refer to the shape of rectangular boxes and so forth. Then there's the round shape which can refer to anything egg-shaped and can also refer to the so called flat circle. There's the level shape, like the shape of the surface of this floor. Then there can be the non level shape, such as the shape of a ploughed field that is irregular.

Shapes and colors is what visual conscious sees. The question arises :

Can you see that vase there ?

And of course one would say "Yes"

But technically speaking what the visual consciousness is seeing is just the shape and color of the vase, and the vase is not a shape or a color. So because one has come to associate a vase with such a shape then the visual consciousness can immediately

give rise to the thought thinking vase. This cognition thinking vase that employs the word vase and thus is being done with a conceptual consciousness is called "seeing a vase', simply because of the close relationship between the seeing of the color and the shape of the vase and that conception thinking vase that arises as a result of it.

So this is an example of giving the name of a cause to the result. The cause being the visual consciousness and the result being a mental consciousness that is a conception. If this sounds very mechanical and concrete it is. It is based upon the Sautantrika view of Buddhist tenet. They have a very concrete view of the world. It's very logical and categorical. They like to keep their categories straight without mixing, and as we all know nothing is that clear. But just as a person interested in particle physics and quantum mechanics must first pass through Newtonian physics to get there, likewise it's very useful for us to see the world from the Sautantrika point of view before we get into bizarre explanations of the higher schools of Buddhist thought such as the Prasangika. Just as quantum mechanics arose because when you explore the view of Newton and his mechanics, you discover on extremely tiny things, and also on vast distances in other words, on the very limits of that view, there are some problems. Likewise when you explore the limits of the Sautantrika view you see the need to jump to a higher view. I use the example of physics as if I knew something about it, but it was one of my worst subjects actually.

Sound is defined as the object of auditory consciousness, and there's different ways of dividing it.

One way is sound that arises from elements conjoined with consciousness and sound arising from elements not conjoined with consciousness.

The sound that arises from elements conjoined with consciousness would be the sounds made by a human being. Amongst sounds made by a human being there's two types, articulate sounds and non articulate sounds. Articulate sounds are sounds that denote a meaning such as words, and of articulate sounds there's two types pleasant and unpleasant. A pleasant articulate sound might be good poetry, an unpleasant articulate sound might be criticism.

The non articulate sounds don't denote any meaning in particular, and there are two types; pleasant and unpleasant.

A pleasant one might be the snapping of fingers, an unpleasant one might be the sound of a hand slapping a face.

Then amongst sounds arising from elements not conjoined with consciousness there are two types; articulate and non articulate. The definition is the same as before, one denotes a meaning and the other doesn't. Of the articulate there are two types pleasant and unpleasant. What might be a pleasant one that's an articulate sound? There's the legendary dharma drum in the heavens. The beating of it produces dharma discourses. An unpleasant articulate sound, now I'm going to merely guess here. Decide yourself whether I'm right or wrong, and that would be an echo that is criticizing you. An echo's coming from a cliff, that's a sound arising from elements not conjoined with consciousness. So I think it possesses the definition. Then the non articulate sounds, pleasant and unpleasant. A pleasant one would be the sound of a well played musical instrument, and the unpleasant one would be the sound of a not well played musical instrument. I used to be in an orchestra once and to hear a person just learning to play the violin was just painful? Of course when they get good it's a different story but in the beginning..... So that's sounds.

Then the next is odors. These are defined as objects perceived by the olfactory consciousness. There's different divisions, such as fragrant odors and unfragrant odors. This refers to something that smells nice and something that doesn't smell nice, and of these there are two divisions.

Those that are equal and those that are unequal. An equal odor whether it is fragrant or unfragrant would be one that is equal with everything else, it doesn't dominate. Whereas the unequal one in the case of a fragrant odor would be a perfume that dominates everything else when you enter a room. In the case of the unfragrant dominate odor, an example would be the smell of garlic.

So we have all these different divisions; products of the Indian mentality, in particular Indian scholars, who sat down and tried to figure out everything that could be known and then put in it's

proper category. So if you sat down to analyze odors it's not just a question of odors; it's a question of fragrant odors, unfragrant odors, subtle odors, strong odors etc.

Then we come to tastes, an object of special fondness in this country. There are six types; and by the way taste is defined as the object of gustatory consciousness. Sweet and sour, hot and salty, bitter and astringent. What's that spice from Solu Khumbu? Erma! Astringent would be the flavor of erma. Actually erma is said to have all the flavors. The astringent somehow dries your tongue, shrivels it up.

So these different objects including the tastes are made up of the four elements. For example the sweet taste arises from a preponderance of the earth and the water element, sour from fire and earth, salt flavor from water and fire, hot from fire and wind, bitter from water and wind and astringency from earth and wind.

We then come to tactile objects which are the objects perceived by the tactile consciousness. There are two groups: the elements and the tangible objects that are arisen from the elements. The elements are as mentioned before earth, water, fire and wind. Earth is hard and obstructive; water is wet and cohesive; fire is hot and burning; air is light and moving, and the thing is you never have one of the elements without another one. The smallest particles are said to be made out of eight things. They're made out of the four elements, and they are made out of the visual object, olfactory, the gustatory and tactile. There's no auditory particle because sound is not something which can produce a continuum of itself as the other one's can. So the particles that make up all forms are when you get down to the smallest particles are particles made up of these eight components, but those particles will have a dominance of one element over another. So therefore when you see a fire it doesn't mean that there is no water element there. It is only that the fire element is dominating at that time. For example a fire's ability to support a piece of paper or a leaf. For instance if you throw a piece of paper or a leaf in a fire it doesn't immediately float down, it's held. That ability is the function of the earth element part of fire. Also the way that all the tongues of the flames of the fire

can all merge together, that's the water element of the fire. The fact that the fire can move is the air element part of the fire, and of course the fire is something that you can see, touch and so forth. Even though fire is defined in terms of the tactile consciousness, it is still something that you can see, so that is something that is included in those other components of fire.

Now how might water contain those other elements? A body of water, how might that contain all the elements ? For instance water can support a ship, that's it's earth element, and if you put a plant in water eventually it will decay and that's it's fire element. Water will flow down hill and that's it's air element.

Wind's earth element can support all kinds of objects, such as leaves, and when the wind blows, your clothes will dry, that's it's fire element. The wind of a tornado moves together, that's it's water element.

When you take two stones, certain stones and hit them together you get a spark, that's the fire element in earth and the fact that all the parts of a board hold together, the cells don't disintegrate but hold together, that is the water element of Earth. Things like trees can move, that's the wind element or air element. I didn't mean walking! they move when they grow.

So like that whenever you have the one element you have the other elements, you may find that one of the elements dominates the other ones. There's other tangible objects too, besides the elements; such as smooth, rough, heavy, light, cold, hunger, thirst and they are said to arise from the four elements.

Smoothness arises from a dominance of fire and water, roughness from earth and water, heavy from earth and water, light from fire and wind, cold from water and wind, hunger from wind or a dominance of wind, and thirst from a dominance of fire. These particles can be seen and their color is depending on which element is dominating, and the shapes depend upon the arrangement of the color particles.

So then what about these forms for a mental consciousness?

These are forms that are objects only for a mental consciousness. One is called form arising from aggregation or

collection. The small particles that make up gross objects that we can see and hear and so forth can't be seen by the senses, however our mental consciousness can know of such particles. For instance I don't think anybody has seen an electron, but we know about them don't we? So those would be form for a mental consciousness and in particular this one form arising from aggregation.

Another one is called space form, this one is difficult to appear to my mind, but it is similar to the space that appears to a visual consciousness. For instance there is a space that appears to our visual consciousness such as the gap between ourselves and some object across the room, and that gap is something that is changeable. It can change color for instance, it can get dark, it can get smog colored, in a city for instance, or it can be clear. So this is something that is a changeable phenomena and can be seen with the eyes, and likewise, when one is using only the mental consciousness you can see space. Such as when you shut your eyes and you imagine something far away. Then aren't you cognizant of the space between you and that object far away as in the distance? So that one is not appearing to your visual consciousness that's appearing to your mental consciousness, that is the space form included as the object of mental consciousness and one should distinguish such space from what is known as permanent space. A permanent space is a negation of obstruction to extension. For example there is a space that we can see in the middle of this room, and somebody might wonder is there enough space to pass through, and you look there and you look at the size of that person say, and you see that there is no obstruction there that should prevent the person passing. That absence of obstruction is known as a permanent space. It is called permanent not because it will last forever, but rather because it is not a thing that changes from moment to moment. It is not some dynamic energy, it is a mere absence of obstruction, therefore it is called permanent.

There's nothing permanent about the five aggregates! The five aggregates are said to include all impermanent phenomena. But there are other than impermanent phenomena, such as permanent phenomena.

Then another type of form contained in the form for a mental consciousness would be the form arising from a promise. For example when a person takes a vow, it is said a subtle form arises, which certain people with super knowledge can see. I often wonder what my form created from taking vows looks like after twenty years. Maybe like a very holey rag!

So these forms do not just arise when one is making virtuous promises either. In dependence upon a butcher's physical and verbal actions in killing animals and the selling of their flesh also such a form can arise.

Maybe this may have some relationship with what are known as auras.

Then there are imaginary forms such as the elephants of a dream. It's a form but not really, because it's not actually made out of particles, physical particles, so that's why it's called an imaginary form and it just appears to a mental consciousness.

Then there's the forms of one with meditative power, and this would be a form that some person with a special power can generate which others can see. There's different types here; there's the type that only lasts as long as the meditator is concentrating and then there's the type that can remain even when the meditator is doing something else.

Okay so that deals with the form aggregate.

Let's take a break.

Talk two

So I'd like to begin this afternoon with any questions that came from this mornings lecture.

There was a lot of information, so long as it's not a question like could you repeat what you said this morning I would be happy to answer. Was it clear?

Q: This morning Pende said that the first three of the aggregates were linked to desire. Why is the forth one Volition, not linked to desire?

A: The fourth one is explained mainly on the basis of volition as I mentioned and I said that volition is the same thing as

karma, but in fact you can't say that all volition is karma, only the volition that is under the control of ignorance is known as karma. And thus as negative desire is a product of ignorance then the volition which is controlled by desire is certainly this phenomena known as karma.

There is a way of course, a way of relating the fourth aggregate with desire, but it is not entirely necessary, in that The Buddha when he was explaining the five aggregates, he did so in such a way as to point out how a person who has acquired the five aggregates is bound to cyclic existence. A person is bound in cyclic existence by both the mental addictions and karma. Okay.. So for instance we can say that volition is controlled by desire thus when we investigate volition it is important to see how that is the case, and wherever the volition goes that's where the six consciousnesses go, because that's the specific function of volition, that is to take the consciousness to it's respective object. Another question?

Q: What do you mean by volition?

A: Okay, that's coming up. We could even say it's the same thing as will power, or intention.

Q: Why isn't the auditory object, sound, included in the same way that other sensory objects are?

A: The answer given before was that sound doesn't produce a continuum of itself, but that was insufficient.

So here sound is understood as something that arises from for instance hitting one object against another, but if those objects don't come in to contact there is no sound produced, so in the case of this one foundation particle, which is composed of eight parts sound isn't included in there because that object is not making a sound. That is, there is no separate particle in addition to those eight, that you could say is sound, but if two of those particles collided then it is possible that a sound could be produced.

Q: So if there is nothing which can produce the sound, it's the same for the other objects like tactile objects or olfactory objects, so if I don't see something, if there is not an object, a visual object I cannot see it, if there is not a taste object I cannot taste it.

A: Here, it's not that there is nothing that produces the sound, sound is produced. For instance when a particle strikes the ear drum then sound is produced. Now the types of particles that are moving through space that will strike the ear drum we call sound waves. Now in this system it is thought that these foundation particles as they move can bring about sound, but there is no particular particle which is sound, whereas there is a particular particle that is a visual form, and there is a particular particle that is an odor and so forth. Those particles are said to be evolution, to be developments of the four elements. A visual particle and so forth are somehow made up of the four elements, and so you can take some object and touch it, and the reason why you can touch it, is because of it's tactile object quality, or you can taste it and so forth, but when you listen, the sound that you might hear is not due to a particle of sound, but rather to the movement of all these other particles.

That's the best I can do.

Q: How can it be that good desires don't give birth in cyclic existence?

A: So this mental factor of volition I said is called karma in the case of being under the control of ignorance. In cases where we read that in order to become liberated we have to cease karma, it does not mean that we have to bring to an end all instances of this mental factor of volition. It means we have to bring to an end the dominance or the control of volition by these mental addictions, so volition having the basic function of taking the mind to it's object whatever it is, is also operating in the mind of a Buddha, because without volition the mind would not be able to make contact with any object. Thus The Buddha would not know things, and The Buddha would not have a compassion which perceives sentient beings. So volition is a necessary function of consciousness. If you want to know something, if it's not particularly easy for your mind to know an object, then you have to have the wish to do so. That wish can be desire, we can call it aspiration, and that motivates that will to do it, to discover that object. Then of course all the actions following that hopefully will bring you to the object that you want to experience, and some objects are worth experiencing and others

are not. When this wish, aspiration, or positive desire is brought about by a wisdom consciousness of clear intelligence then it is not going to get us in trouble. In particular if it is brought about by a wisdom consciousness that perceives reality, then it won't cause the type of volitional activity that brings about the uncontrolled death and rebirth known as cyclic existence.

So it is interesting to contemplate existence without any desire at all. Why would you do anything if you had no desire whatsoever?

The only types of actions that would happen would be actions like falling down. But of course if you had no desire whatsoever you would never have stood up. Now because of such observations there are those who thought that the path to liberation was the end of all desire, and thus engaged in the practice of total inactivity, which they sought to achieve by stopping their mind from generating any desire. In the process of doing that they discovered it takes some time to stop the mind from generating desire. If they pursued this practice of total inactivity they might starve to death before they reached the mental state of no desire, then there had to be some desire employed to get up and get food and stuff, and that type of activity was not seen as activity that was leading to bondage but was leading to liberation. So now the interesting question then becomes what is it that they are going to do to stop the mind of desire? For instance if there is no desire whatsoever, which is the same as saying no aspiration then what would the liberation that this person is seeking look like? Would it be some kind of a state of utter non-existence? Because if there is no movement taking place at all then it would be just that. Perhaps our idea of this type of liberation is based upon our experience of deep sleep. That state that we have no direct experience of but we infer from our memory of when we lost consciousness and when we regained it again this is not a perfected state, this is not the experience of Buddha. A Buddha is quite active, benefiting sentient beings. For instance a Buddha has to want to benefit sentient beings, so we have to cultivate that now as practitioners. So this is the problem of trying to distinguish between the negative desire and

the positive desire, and it often happens that we refer to negative desires as positive desires. It would be much easier if we could just sort of block out all desire whatsoever, and say it's all negative. But would that be nearly as attractive as the ultimate goal? Such an ultimate goal is the plan of most materialists. They are betting that after death there is nothing. They can achieve that without even meditating one minute, it's just going to arise naturally when the breath stops. Of course it's interesting that there is nothing that we know that is like that. It seems like everything always remains something, such as in theory of the conservation of energy, no energy is ever lost it just transforms into something else. But that belief of the materialist is just like any dogmatic belief. There's no evidence for it, nobody has ever come back from the state of nothingness to say how it was.

Okay any more questions. No. Then I have a question.

If it's a color is it necessarily an object of the visual consciousness ?

A: There are for instance the very small particles, they have a color but the visual consciousness can't perceive those, they're objects of mental consciousness. Now the objects of mental consciousness are called phenomena, visual objects, sounds, smells and so forth are also phenomena aren't they ?

So does that mean that the objects of the mental consciousness are the same as the objects of the other five consciousnesses?

The answer to that is that the phenomena which are the objects of the mental consciousness is referring to all the other objects that aren't included as objects of the first five sense consciousness's, such as the color of the very small particle, or even the very small particle itself etc., other consciousness's and so forth

Q: Can a mental consciousness perceive a visual form, a gross visual form not just the subtle?

A: Yes it can, I mentioned an example of it how a visual consciousness perceiving a blue color can be a cause for a mental consciousness.

What do I mean by a gross object?

Does that mean something that's disgusting?

No not in this context. Although sometimes that's what I mean by gross, but in this context a gross object means an object that's composed of many particles, such as a table. It's made up of many particles, and the basic particle that forms a table is that eight fold particle. Then you can think that the hardness of this table comes from the earth element, and that the wood all sticks together this comes from the water element. If you rub this wood with another piece of wood theoretically fire will come this comes from the fire element, and there must be some movement there otherwise I don't think you'd get a nail to go in the wood, and that's the air element. You can see the table and that's due to the visual particles. I think you could even taste the table due to the taste particles and so forth.

Now if visual form, sound, and smell and so forth, if these are all made up of particles which are themselves developments of the four elements why are the four elements contained as tactile objects ? Why aren't they included amongst visual objects or odors or something like that?

This is because it is through tactile consciousness that we mainly know those elements.

Earth is known through it's hardness and hardness is known through tactile consciousness. Water is known through wetness and that is perceived by tactile consciousness. Fire is known by it's being hot and that's perceived by tactile consciousness, Air by it's lightness and that's experienced by tactile consciousness. So without tactile consciousness there would be no way to know those elements. So that's why they are included as objects of the tactile consciousness.

So if you keep those questions and answers in mind you should be able to pass the test on Sunday afternoon. I'm only joking.

Now we leave the form aggregate behind and deal with the four aggregates that are included in mind.

First of all what I mean by mind is that which is clear and knowing. Clear describes it's reality being formless. Buddhism asserts then, that mind is not made of form, it is not composed of physical particles, therefore it can not be reduced to electromagnetic energy. So therefore it is not the brain, it's

not neurons and it's not the electrical energy passing through those neurons, nor is it a mere name referring to those objects.

There is one theory that mind is merely an Epi phenomena, which is just a name but it is referring to, for example, according to this way of seeing a chair could be called an epi phenomena because what a chair in fact is, is the legs the seat and the back and that's what a chair is. But we talk about a chair as if it were a gestalt, something greater than the sum of it's parts, something other than the sum of it's parts. Likewise, when we are talking about mind these people would say that all we're really talking about is these electro- chemical responses going on in the body, but they run into some trouble philosophically with that position, because when we are talking about mind, we are not talking about the body We are not talking about the electro-chemical responses going on in the body. Those materialist reductionists would like to eliminate the language of the mind from all language. They would just like to eliminate it, but they can't, so they would like to say that type of language is in itself meaningless, it has it's own internal consistency, but what's really going on that accounts for experience and so forth is the electro-chemical reactions in the body. When you press some body who adheres to this philosophy for some observable evidence that they base their philosophy on, they would give examples of cases where through injecting certain chemicals in the brain, or removing certain parts of the brain and so forth you can bring about these different experiences like making a cat fear a mouse, a mouse being so brave that it will attack a cat. Or by brain damage you can eliminate memories of whole parts of one's life, or through the electrical stimulation of different parts of the brain you can cause such things as gustatory consciousness to arise, or various memories to occur.

So a person who adheres to the non physical nature of the mind will say that such events are merely describing the relationship between the body and the mind, but not the identity of body and mind, that through stimulating a physical organ then a mental experience can take place. Such a relationship is already asserted by Buddhism. For instance, as I said there are five physical faculties upon which the five sense consciousnesses

depend. If those faculties are damaged in any way then the consciousnesses will be affected, but they are also quick to point out it's not only that the body affects the mind but the mind can affect the body. For example by visualizing certain channels in the body and concentrating on certain visualized points in those channels you can change the temperature of the body radically. Of course that's an extraordinary example but there are many ordinary ones. For instance the reason why we came here was not necessarily a physical itch, but rather there were reasons in our mind for coming here. While there are certain mental diseases that are treated successfully with chemicals, there are many mental disorders that are best treated by using the mind itself. For example if you desire a BMW., say 240 Turbo drive, black, tinted black windows with a lot of trunk space. If you desire that, but you do not have the money to pay for it, then the best solution is not to take Prozac or some other chemical agent, but rather it's to contemplate the difficulties you would experience being in debt for the rest of your life, how that would last longer than the life of the car, how having that car will not solve all of your problems, that there'll still be you driving it, alone, hungry, looking for some place to drive to and running out of gas.

So thinking like that can replace this image of that car being the most important thing in the world, and although it may not replace that desire it can work on it slowly. Whereas the chemicals may deal with that desire by causing some euphoric state where you may think you don't need anything any more, or it may cause a dullness in the mind where you couldn't bother yourself to generate such desires, but when you come off the chemical those desires once again arise, so at best they can be seen to be temporary solutions, and everybody recognizes that the best solution would be a mental solution such as an insight that sees the reality of the situation.

That insight is gained through a thinking process. It's not gained by taking pills, or by a well balanced diet, with exercise. So that in itself shows the difference between the mind and the body. You can have a person who physically is very healthy, but mentally is a mess. Likewise somebody who is

mentally very clear, friendly, soft etc. but physically is a mess.

Those are kinds of examples that illustrate the difference in nature between the mind and the body, and there's many others. Some of the more dramatic examples you find in the experiments that take place in parapsychology, which are phenomena that can't be explained by any physical laws, nor can their existence be denied, but you shouldn't take my word for it, this is something you have to study for yourself. For some people this is very obvious for others it's just a belief but it's not something that is supported by any conviction, in particular a conviction that's based on sound reasoning or direct observation, consequently that belief could be easily shaken, or at the back of the mind there might be a subtle hope that at the time of death every thing ceases, and one won't have to worry about all that bad karma one has been accumulating. For while the mind is clear, (meaning formless), it doesn't mean it doesn't exist. It exists because it has the function of cognition. It apprehends objects, an apprehension which is known as knowing, or cognizing and it is dynamic, it is energetic, it is not a physical energy, but it is non the less functioning obviously. So why not apply the law of conservation of energy to it. There's no reason why it should suddenly stop while all other physical energies keep going in one way or another. Well you can make anything sound reasonable, just because something sounds reasonable that doesn't mean that's the way it is. Yet there are examples of people who seem to confirm the existence of this continuum of mental energy, such as the children who remember former lives, and whose reports are corroborated by authoritative researchers.

Anybody ever heard of a great philosopher and mathematician named Pascal? "Pascal's Wager". Have you ever heard of Pascal's-wager ? You're going to. For the benefit of those who haven't heard of it, I think he was French, he said that if you prepare for the next life and there isn't a next life then you'll have no regrets because you won't be around. If you don't prepare for a next life and there is a next life you'll have big regrets. So there's nothing to lose by preparing for the next life and everything to gain!

So what I mean by mind then is what is clear and knowing. You know what knowing is right, the opposite of not knowing is knowing. Do you know the exact population of France this moment? Nothing comes to mind does it. That's not knowing, there's not an apprehension of an object, such as an appearance that can be seen by the eyes and so forth. Do you know the human population of your house? Suddenly something comes to mind, so that's knowing
Inaudible.....

The mental factors are mind that function to perceive the qualities of the object and respond in various ways to the features of the object. Main minds and mental factors are related by being one substance, that is for any main mind there are mental factors which are of the same substance of that main mind, or we could say that mind in general, this thing which is clear and knowing has various functions one of those functions is called main mind and the other functions are called mental factors. So if we take any moment of mind that moment's knowing of the object or the entity of the object is called main mind, and that moment of mind's knowing the various features that make up that object is called mental factors.
This two fold division of mind into main mind and mental factors is likened to a community. Within the community there is a director whose job is to know what's happening in general in the community, and also in that community there would be a cook whose job it is to take care of the preparation of the food. So the director has to know something about what's going on in the kitchen but he doesn't have to know everything, that's the job of the cook. That's an example I heard a long time ago when I first studied this stuff. It's a little bit illuminating but not much.
Rather I prefer the explanation that if you have a moment of mind then it's different functions are being divided into main mind and mental factors, so while you can distinguish main minds from mental factors or one mental factor from another in the way of distinguishing one function from another function they're still all functions of the same moment of mind. For instance. .....

That main mind and it's attendant mental factors, have five

similarities to them. The first is that they have the same object of observation, for example take the visual main mind and it's attendant mental factors that are perceiving blue color. The blue color is the object of observation so the visual main mind and it's attendant mental factors are all taking as their object of observation the blue color.

The second similarity is similar aspect, the aspect means when a mind perceives an object then an aspect or an image of that object appears in that consciousness, such as when an object is placed in front of a mirror an image of that object appears in that mirror, in the case of the example that image is called a reflection, in the case of consciousness that image is called an aspect. It is said for instance if you take a piece of clear crystal like one of those nice pieces that are cut with different facets around them and it's clear, if you put that on some nice blue clothe then that crystal will appear to be blue in color. Likewise when a consciousness is perceiving it's object it takes on the aspect of that object, this is not to say that when we are perceiving objects all we are perceiving is aspects in the mind, we are perceiving those objects.

So the main mind and it's attendant mental factors have the same aspect, they also occur simultaneously, therefore they do not have a cause and affect relationship. A main mind and it's attendant mental factors will have the same faculty as it's dominant condition. For example a main visual consciousness and it's attendant mental factors both have the eye faculty as their dominant condition.

They are also said to be of similar substance, for example the feeling mental factor that would be an attendant of a visual consciousness would not be found in some other consciousness.

The reason for mentioning those five similarities is to just get away from the idea that main minds and mental factors can be operating independently of each other at different times, they're all of the same substance.

There are six main minds from visual to mental main minds and those are what constitute the CONSCIOUSNESS aggregate, the fifth of the five aggregates. The mental factors are what compose the second third and forth aggregate.

How are we doing ?
I know there's exhaustion, but so far are you following me?
Q: Can you repeat the five please?
A: Object of observation, Aspect, Time or duration, (the duration is simultaneous), dominant condition, similar substance.
There are fifty one mental factors, I hope you have a lot of ink in your pens, actually there's a lot more than that but fifty one were mentioned to just give you an idea of these various functions in the mind. And these functions were identified principally from the perspective of what brings happiness and what brings suffering, and then from the perspective of someone in a meditative tradition. So from another perspective you may be able to find many other mental factors, and even from the perspective of this tradition there are other mental factors beside the list of fifty one.
Those fifty one mental factors fall into five categories.
The first is known as the omnipresent mental factors. The second is the object ascertaining mental factors, then the virtuous mental factors, then the next is the root afflictions, the next are the secondary afflictions and the last is the variable mental factors. So there was five plus one.
There are five omnipresent mental factors according to either, the Abhidharmakosha or Abhidharmasamuccaya. The Abhidharmakosha has a different list of five similarities. What I'm saying is that the presentation I'm giving here is based upon certain texts. Not all authoritative Buddhist scholars have the same presentation. For instance the fifty one mental factors mentioned by Asanga in his text Abhidharmasamuccaya. His younger brother Vasubandhu wrote a text Abhidharmakosha, and in that text he only mentioned forty eight mental factors. If I remember correctly one text has a group of five similarities between main minds and mental factors that's different from the other ones, and one text says there's five omnipresent mental factors and the other one says there's ten.
Lord Buddha is the one who gave the monks vows, he's the source of the monk's vows, there are a number of different traditions that have arisen over the years of such vows. For instance the tradition of the discipline that exists in Tibet is known as the

Mulasarvastivadan.
In Thailand the tradition is known as the Theravadan tradition .
In the Mulasarvastivadan tradition there are 253 vows for a fully ordained monk, whereas in the Theravadan tradition there are 227. So it seems like the Tibetans have more vows. So where did they get them from if it was all based on The Buddha? Well in fact all of those are contained in 227 of the Theravadan tradition. They just have a different way of enumerating them. So like that you have these different scholars that have different ways of enumerating these things, so we can't say the differences indicate that one is right and the other is wrong, they usually have their reasons for their own system.
Omnipresent means that with every moment of mind there are these five omnipresent mental factors operating, therefore one can know implicitly that every moment of mind does not necessarily have all 51 mental factors operating, but it will have these five omnipresent ones.
There's feeling. When you hear the name don't immediately assume you know what it means because we employ names that already have common usage in our respective languages but they have specific definitions in this context. Here the definition of feeling is a mental factor which is the nature of experience, individually experiencing the fruition of virtuous and non virtuous actions. All will become clear shortly.
It's objects are pleasure, pain and that which is neither pleasure or pain. So feeling is the mental factor that experiences pleasure, pain, and neutral experiences. Pleasure is that which when it ceases you want to meet it again. Pain is that experience when it arises you want to separate from it, and the neutral experience is one that when it arises you neither want to separate from it nor to meet it again. Experiences arise from previous actions that we have undertaken. It is the virtuous actions that produce pleasure and the non virtuous that produce pain, in fact the words virtuous and non virtuous are used merely because one produces pleasure and the other produces pain. What we want is pleasure or happiness, an action that brings that is called virtuous it's not because it was declared virtuous by an omnipotent being, it's just another word for good because it gets

us what we want, whereas the non virtuous action produces pain.
So this emphasizes then that our experiences of pleasure and pain do not come without causes, nor are their causes some unrelated entity. It's not that our pain or happiness is something that is bestowed upon us by some deity, rather they come from our former actions, so therefore we ourselves are the creators of our future experience, and the person who was in our previous continuum was the creator of our present experiences.
There is no need to visit a clairvoyant and pay a lot of money to know what you were in your former lifetime and to know what you're going to be in your next lifetime. Look at your present experience and you'll know what kind of person you were in the past, look at your present activity and you'll know what kind of experience you'll have in the future. It's chilling!
So, the knowledge, the certain knowledge that virtuous action brings happiness and non virtuous action brings suffering is highly esteemed, having that certainty is something which is highly esteemed. It's praised as the basis of all auspicious doctrines and it's called the correct view of all Buddhists. Buddhists vary in what they call the correct view of reality, but they all agree that virtuous actions bring happiness. Buddhists disagree about what they regard as the correct view of reality, reality is one of those subtle things and because it's so subtle The Buddha gave very different accounts to the different disciples who came to hear him and consequently you have different philosophical schools, but they all agree that virtue brings happiness and non virtue brings suffering. A happy life, at the end of which one could say, "Not bad, it could have been worse", is created by a virtuous action. The experiences that occur during the life, good or bad, are also created by actions, virtuous or non virtuous. We can develop conviction in this, but it is very difficult to know exactly what all those actions were .
Okay so let's stop there today. Let's just sit quietly for a few minutes, give it a chance to all sink in.

So while listening to the subject, it's important to listen in such a way that the teaching becomes in itself an antidote to the

causes of our problems. Among the numerous causes of problems we can say there's two types: external and internal. The external causes of our problems are all familiar to us, such as bad weather, obnoxious people, all of these kinds of things that we hear complaints about every day, we read about in the papers and see on TV. and so forth. And if happiness was dependent on the elimination of these outer causes of problems then the whole task would be hopeless, because there's no definite guarantee that any external condition will not become a cause of problems. For instance our best friends, they can turn against us, a beautiful home can become a prison, a tropical beach can become boring, a holiday can become a death sentence. There's nothing to trust in the external circumstances.

Then there are the internal causes of problems. These internal causes of problems such as anger, clinging, and so forth, jealousy, these sorts of minds. So long as we have such disturbing uncontrolled states of mind, then there's going to be misery, but if such uncontrolled disturbing states of mind are eliminated then even poor external conditions can be easily tolerated. It's like the story of how shoes were invented in China. There was an emperor who was raised in the plush environment of his palace, and he decided to go outside one day into his kingdom to see what it was like, he was not wearing any shoes and while walking he stepped on something sharp. He'd never experienced such pain before and it made him very angry. When he returned to the palace he summoned all his ministers, and he declared that they should cover his whole kingdom in leather, thinking that by so doing he would be able to go for a walk without stepping on something sharp. The ministers realized that this was hopelessly impractical and at the very least would cause bankruptcy for the whole empire. One particularly bright minister had a good idea, he thought why not just cover the emperor's feet with leather, it will accomplish the same purpose and be much cheaper. The emperor accepted this idea and thus shoes were invented. The moral of this story is that if one tames ones own inner mind then no matter what external circumstances one might meet good or bad the mind remains stable and at peace. The question is however, is such a thing possible? Nobody wants to be

angry but despite that we all from time to time get angry, so how might it be possible to eliminate anger? Similarly no one wants to experience a great loss and yet often it happens that people due to being controlled by desire give up something of great value for something of less value, as if they were temporarily insane. This is just the effect of desire. So although we only want to profit and never lose, still such desire can arise and overcome us.

However such persons as the Buddha demonstrated that it was possible to eliminate these negative minds. So long as they are not eliminated there will not be happiness. When they are eliminated there will be happiness. One thing that is definitely true is that we all want to be happy and not to suffer, therefore at some time we have to pursue this path of eliminating the inner causes of suffering, by whatever means. So long as we avoid that then we will be contradicting our own inner wish. However even the Buddha had to admit it's not easy, and it takes a lot of time. For instance once He generated the spirit of Enlightenment, Bodhicitta it still took three countless great aeons to become a Buddha. I don't know how many years constitute a great aeon, I know that countless is the largest number in the Indian system of counting. It might be similar to that mythological number in English known as zillion which means huge, so a zillion times three aeons, and that was after he had developed a spontaneous Bodhicitta and was a real Bodhisattva. This was after He had spent lifetimes in pursuit of higher states of mind. Giving up kingdoms to meditate in solitude in the mountains, dressed in tree bark, internally generating a conviction in paths leading to liberation, conviction in karma, conviction in the existence of future lives, a dedication to the welfare of others, having more concern for others than himself. So he was already a saint before He became a Bodhisattva, and yet it still took an awful long time to become a Buddha.

So if you feel like it's an enormous undertaking you're right, and if you feel like it's too much to accomplish in this lifetime you're also right. So generally what's done is that a person looks at their worst fault and tries to minimize it, and if at the end of the life you've had any success at all at weakening

that thought you can be satisfied, and that's a realistic approach to the spiritual path. If you think that you won't be satisfied at the end of the life unless you've some remarkable attainments like clairvoyance, passing through walls, flying, or with the attitude that is completely disillusioned with the whole of cyclic existence, Bodhicitta or the correct view of reality. If that's what it will take to make you feel satisfied with your life you might be disappointed. For instance if Bodhicitta is the goal to achieve in this lifetime any time you desire something just for yourself you've failed. For instance in the lunch line, at the end of the lunch line there's the plate with all the fruit on it and they're all oranges and apples but only one banana and if you have the thought " I hope nobody takes that banana before I get there! " You've failed ! Or when you walk into the cinema and all the seats in the middle are taken and you get upset you've failed. So how miserable such an aspiration will make one. We shouldn't put these time limits on ourselves. Generating realizations is not like boiling an egg. You can be sure that after four minutes you've got a hard boiled egg, but it's unsure how many years of your practice is going to produce a realization. We read in the biographies of former saints of somebody who suddenly gains a high realization while chopping wood or by looking at a stone as they're walking on the road. This might produce the wrong view that at any moment as you go about your ordinary daily life a realization will dawn without having done anything to create it. We don't know how many lifetimes those saints in biographies spent practicing. You can be sure there were a lot. Take the great yogi Milarepa for instance. Before he met his guru Marpa he killed over thirty people, and yet in that very life he became a Buddha. That might generate the thought that well I haven't killed anybody so I should be able to become a Buddha too, easier, faster. Of course when you read Milarepa's biography you discover that he killed those thirty people by practicing black magic. He could make animals hallucinate. Can you stop a dog from barking just through the power of your mind ? He could cause hail storms. Could you make a cloud cover the sun for just one minute of shade? The master who taught Milarepa black magic regarded Milarepa as the

best disciple he'd ever had, and then when he entrusted himself to Marpa, Marpa worked him harder than a mule and yet Milarepa never generated any contempt towards Marpa. He had some pretty unusual qualities that he was born with. How come he was born with those qualities and not me ? In a former lifetime, the life time before he was Milarepa he was a Kadampa Geshe, given up the affairs of that life, dedicated himself to studying and practice, had generated at least the correct intellectual view of reality. So even to do that he must have had some great qualities to bring into that lifetime, which he must have cultivated in a former lifetime and so on.

So while we're listening to a talk on the dharma which is information that is by it's very nature stimulating the good qualities and opposing the bad qualities, then we should at least try in this occasion as much as possible to cultivate the antidotes to the inner sources of our problems. There's all kinds of things that we have probably thought we should practice, such as practicing using ourselves as a resource for other's happiness. That's not necessarily a very common aspiration but it's a very interesting one.

When I was a child I used to pray all the time, not that I was a little angel or anything. I used to pray to get the things I wanted. I'd pray to get toy guns, and all those kinds of prayers that kids usually make, and my prayers would often take the form of "If I was God I would certainly give me these things."

Well as I got older I stopped relying on such an omnipotent being and thought that it might be better if I became the kind of person who could supply others with the things that they needed because if you see something that's missing why trust somebody else to fill it? Why not do it oneself?

So the problem is that there's just not enough help.

There's so many problems in the world and there's just so much need, and if you look around you see so many people who are requesting help. So we could join them and be just one other voice in that great Sea of Plea! Or one could be trying to become the answer, that which fulfills those supplications, and increasingly make oneself a better and better resource for the welfare of others.

Well a thought might arise that the needs or demands of others are endless and it might seem quite a daunting task to become something that can respond effectively. Well The Buddha is pretty incredible, but that's how one becomes a Buddha so a person who has dedicated themselves to become a Buddha for the sake of all beings has a great appreciation of his or her capability. So if one's having the attitude, "Oh I couldn't do that." then one is far from generating the thought of becoming Enlightened. So even if it's just using the past Buddhas as a reason one can just think well I can become a Buddha because they did, because once upon a time they were just like me and if they can develop such perfect qualities then I can too. When I was a teenager I was involved in sports. It was my path to liberation from studies and I remember before we would actually play an opposing team our coach used to give us a pep talk, encouragement. There was one team we were going to play against, they were a lot bigger than us, and in American football it matters if they're bigger than you. I remember something that he said to encourage us, he said " You can beat these guys, they're no different from you they put their pants on one leg at a time just like you." The Buddhas were at one time just like ourselves, they'd get completely carried away by their delusion just like we do. They'd be only concerned with the happiness of this life just like us, but despite all that they were able to achieve such an exulted accomplishment, so we can do the same thing. The very teachings we have at our disposal are the same teachings that they rely on, as far as the explanations and techniques that are available, nothing is missing. It's not as if there was once a certain type of technique to achieve Enlightenment and now there's not.

End side 1 tape 3

In fact there may be more techniques available now than there were in the past, so from the outside everything is there. Now all we have to do from our side is generate the determination and keep it. It's not easy, but so long as we don't generate such a determined attitude, or if we let go of our determination then we're only undermining our wish to be happy and be free from suffering.

Okay so yesterday we finished with FEELING, the mental factor of

feeling. We went through the form aggregate of which there were 5 physical sense powers mentioned. There were the objects of the five sense consciousnesses and there was the form which is the object of mental consciousness. So we went into detail yesterday of what all those eleven things were.

The second aggregate is that of Feeling, which is the experience of the maturation of karma of which there are three types, pleasure, pain and neutral feelings and there are some other divisions of feeling, for instance there is the feeling which is the base of attachment, and this is a feeling that accompanies attachment to the attributes or qualities of the desire realm.

The desire realm is one of three realms. These are called desire realm, form realm and formless realm. Here we should understand realm as a state of mind. So the desire realm is a state of mind in which there is desire for the pleasant objects of the senses. So we know what the objects of the senses are, I mentioned those yesterday. Visual forms, sounds, odors etc. and amongst pleasant and unpleasant giving rise pleasurable feeling and painful feeling. So the desire realm is the state of mind that regards such pleasurable feelings as the best. So as long as one is regarding such objects in high esteem then one is a person in the desire realm.

Form and formless realms refer to states of mind that have lost such esteem for the objects of the senses. I shouldn't say lost it, they've transcended it by seeing the shortcomings of such experiences and seeing the superior qualities of the experiences of meditation. The form realm gets it's name from the objects of meditation having form. The formless realm mentality is said to be higher than the form realm, it has transcended the mentality of the form realm by seeing the shortcomings of such a mentality and seeing the superior qualities of the formless realm.

So as there is one feeling which is called the base of attachment, accompanying the attachment to the attributes of the desire realm there is another feeling which is the base of deliverance, and this is a feeling that accompanies the mentality of the form and formless realm, that being the feeling which is the base of deliverance. So the feeling that is the base of attachment is pleasant feeling, pleasurable feeling with respect

to objects of the senses and this causes the clinging attachment to arise. Such a pleasurable feeling is viewed unrealistically as true happiness. It is not true happiness. One reason why it is not true happiness is because it can't last, but because it is seen as true happiness the mind grasps onto it and will not let it go and will do anything to keep in touch with it. This is the major obstacle for the human being, of all the various faults this is the main one. In a thanka known as "the Wheel of Life" --that last one hanging up there, it is often painted with a Buddha in each of the five or six realms of cyclic existence and each of those Buddhas is carrying something that represents the antidote to the main suffering of the respective realm, and the Buddha in the human realm is carrying the staff and the bowl of a monk whereas in the hungry ghost realm he's carrying water and food. That is because the hungry ghosts suffer from hunger and thirst mainly, and for the humans it's because humans suffer from desire. That's not such a gross generalization because if you eliminate the conditions of war and illness and poverty, those extremes of human suffering that you find in the world, then you see so many human beings that are destroyed by their desire. Sometimes marriages fail because of desire for somebody other than the partner, because of adultery, and that may result in one or both of the people who are married falling from the level of status in the society that they were in. Or politicians who were honored in society, well how about supreme court judges, high court judges who are honored in society, but because of their sexual misconduct then there's a big scandal and they fall from their position. Teachers who have sexual relations with students and then lose their position as teachers and so on. And these are all people who have plenty of food, clothing and shelter and medicine and all that stuff.

So it's like all those people who are trying to end war where they are, just like at Sarajevo in Bosnia Hercegovina. Well once they eliminate the war then they can look forward to suffering like every one else. Right now they're suffering in a gross way, but then comes the suffering of the uncontrolled desire, where there's always something missing. So this is something that we all try to transcend and generally the main way in which we do

that is by weighing the disadvantages against whatever benefit we'd get if we followed the desire. If the disadvantages are really horrendous and the advantage of following the desire is very small, then it's much easier to give up that desire. Unfortunately it's not always that clear, and so consequently it's difficult to give up the desire and it stays, and then one just has to endure it. So there arises the thought "I wonder if there is a state of mind free of such desire, where it just doesn't arise and one could just cruise through this life like the wind. You touch things but leave them as they are not carrying them with you just free".

There's a Zen story. Two Zen monks a master and his disciple come up to a river, it's an old story you may have heard it before. There's a beautiful woman who's trying to cross the river but she needs help. So the master picks her up and carries her across the river. According to the discipline he shouldn't be touching a woman and this is what the disciple was thinking, so on the other side of the river the master and disciple carried on their journey but after sometime the disciple couldn't hold himself back anymore and he said to the master

" How could you pick up that woman?" and the master said

" The important thing is to put her down when the river was crossed, which I did, you on the other hand are still carrying her."

So can you imagine being free of desire? How free you would be! You could enjoy anything but put it down with no second thoughts and I'm not talking about the attitude of a cad, I don't know what you'd call it. I'm not talking about the attitude of somebody who has love affairs and then just disposes of them like that, one night stands. I'm not talking about that. There's nothing high about that, that's somebody who's really possessed by desire, they can't get satisfaction. I'm talking about something quite different. Freedom from desire exists, you get it when you enter the form realm, when you generate this form realm mentality, the desire for the objects of the senses doesn't arise any more.

To generate a form realm mentality requires a cultivation of concentration, the type of concentration where you can stay

single pointedly on an object for hours. It generates it's own kind of mental and physical ecstasy, which eclipses the pleasure of the desire realm. Unfortunately it's not very easy to cultivate. Well at least it's nice to know it's possible, but because it's not so very easy, there's very few people who have that freedom from desire and consequently even those people who make it their profession of being desireless have a hard time. That's when we here of all the scandals in religious orders. Their main way of controlling desire is just like everybody else's. The only advantage that they may have is the amount that they separate themselves from the objects of desire, in for instance cloisters. Usually the scandals occur with those people who don't have such separation.

So in the good old days concentration was easier to cultivate they say, I'm not so sure, I think it was always a bit difficult. In a monastery of a thousand people there were probably only a handful who could do it, but the thing is all of us have the same problem, so as long as we have the pleasurable feeling then attachment can arise unless you've abandoned attachment. So lets say we have attachment, what it likes is pleasurable feelings, so whenever pleasurable feeling arises, there's danger of attachment. If attachment arises you've lost your freedom. Usually I don't buy many things, consequently I don't have much interest in shopping so when I walk down a street of shops the impression in my mind is just things, but when I do go shopping, for instance to buy a computer, then if I walk by a shop that sells computers even after I've already bought a computer I can't just walk by that shop thinking thing. My mind gets stuck there I have to stop walking, look at all the things, especially the price to see if I paid more for mine. I might get upset, all of these things that didn't have to happen. So that's a simple example, there are many other examples, where, when the attachment arises your mind gets stuck to the object. Then throughout the day your mind keeps on that object, it comes up again and again, you find your mind plotting in order to get that object. You find that your voice of reason is getting weaker and weaker, your voice of cleverness is getting louder and louder, so you're stuck, you've lost freedom, therefore The Buddha said we

have to guard the doors of our senses.

So it's not that a pleasurable feeling is negative, it's the attachment that's negative, the feeling has no ethical quality. Pleasurable feelings aren't virtuous, painful feelings aren't non virtuous. It's just that pleasurable feelings tend to give rise to this mind of clinging attachment and painful feelings give rise to anger. It's also interesting to keep in mind that if a pleasurable feeling is the result of virtuous karma, if that's the case then the object which was a cause of the pleasurable feeling, enabled this pleasurable feeling to occur, such as sunshine. From one point of view, the pleasurable feeling experiencing the sunshine, depends upon the sunshine, but the source of that pleasurable feeling being pleasurable was a previous virtuous action. It's like you can't have a crop without a field, so keeping that in mind, rather than regarding the various objects as sources of happiness, one should pursue virtuous action with the same kind of enthusiasm that we use to pursue those pleasurable objects.

Okay so then the next aggregate is DISCRIMINATION. This is also a mental factor and is an omnipresent mental factor and this one apprehends the uncommon signs of an object. Each object has characteristics which it shares in common with other objects and characteristics that are unique to it, and it is those unique characteristics that enable us to differentiate one object from another. So discrimination is the function of the mind that apprehends those unique characteristics, and there is discrimination that we find accompanying sense consciousnesses and those accompanying mental consciousnesses, and of the mental consciousnesses there are the conceptual consciousnesses and it is the conceptual consciousness of a person who knows a language that has the discrimination that can differentiate objects by means of names. So it is this discrimination mental factor that applies names, identifies objects with names. Sensory consciousness doesn't name objects but it can nonetheless be clear about different objects. It can clearly differentiate say yellow from red.

Discrimination enables us to recognize and differentiate the objects that make up reality.

This is the one that functions when sensory consciousness is operating and on the basis of having clear and distinct perceptions a conceptual discrimination mental factor will name different objects and similarly when hearing true words, then in your mind you're identifying certain things, and giving names to those things you're identifying and that's also discrimination. Also when you identify something as good by depending upon it having the signs and the reasons that's also discrimination.

So there's a discrimination, a reasoned discrimination. This is one that is skilled in relating names with their objects and also that is able to observe the appropriate qualities such as sound is impermanent. Also there's a discrimination that has a clear aspect and a clear object. This is opposed to an unreasoned discrimination, such as one that is unskilled in relating names with their meaning, such as a child who is yet to learn any language, or a discrimination that thinks that sound is permanent, or a discrimination that lacks any clear subjective aspect or object.

That last type of unreasoned discrimination is the discrimination that operates in the highest level of the formless realm, where there is no clear aspect and no clear object appearing to the mind. It's really not a very useful state to generate, but it comes from the belief that discrimination, this faculty of discrimination is a source of the problems.

It's not uncommon to read criticism of discrimination. For instance in a number of spiritual texts that would describe the ultimate state as somehow a unified state. With such expressions as all is one. Now of course discrimination differentiates, identifies and differentiates, which seems to contradict an all is one experience, and that description, based upon the mere description of some high state of mind as all is one, some psychologists have misunderstood what that high state of mind is. For instance in child psychology there is a recognition that as an infant, the child doesn't discriminate between subject and object. A clear subjective ego awareness is yet to arise in the child. This is sometimes called oceanic awareness. In one place Carl Jung thought that the high realizations of these yogis was

recovering that state of mind that is possessed by the infant. Which is elevating a primitive consciousness to an exulted state. (That's not what he said), and in another place Freud referred to such high experiences of the yogis as infantile regressions thinking that they were non other than what the infant has. This would be devaluing an exulted state and making it a primitive state. So there's a big difference between lacking discrimination and transcending discrimination. So the infant doesn't have discrimination of subject and object. The yogi does have such discrimination, but within that discrimination has been able to discriminate something that transcends both subject and object and in order to do that, you have to have even more powerful discrimination than other people. So far from achieving high states of mind by eliminating discrimination, such states of mind are achieved by making one's mind that much more powerful.

Another type of discrimination is called discrimination of the small, which is discrimination in the mind of a person in the desire realm. There's another discrimination known as discrimination of the vast, which is discrimination in the mind of a person in the form realm, so from the point of view of the form realm the experiences of the desire realm are small and quite insignificant. Then there's discrimination of the limitless, and this is discrimination that is found in the first two states of the formless realm, where one discriminates limitless space and limitless consciousness. And then there's discrimination of nothingness, which is third state of the formless realm, where one doesn't discriminate anything and that state is like being unconscious. Also a mistake. These different states of mind have been achieved by people who are striving hard for liberation, and in their striving having discovered that the secret for liberation was in the mind itself, or the key for liberation was in the mind itself. They stumbled upon the tremendous capacity for concentration and having this amazing tool tried to achieve liberation merely by it. Concentration that enabled them to turn off parts of their mind, trying to achieve liberation by making themselves unconscious for instance. There's no pain if there's no experience. Experimenting with all kinds of manipulation of the mind with concentration, and by means of this

they could achieve what's known as the peak of cyclic existence, in which all of the various disturbing negative thoughts of the desire realm, form realm and the formless realm below the peak, cease functioning. They become free of all that. The only problem is that faults of the peak itself remain, and it doesn't have anything higher than the peak to get rid of those faults, unless you use something else besides concentration. The thing that they miss is the wisdom perceiving emptiness and if you have the wisdom realizing emptiness you can totally abandon all the faults of cyclic existence even without having to generate such a high power of concentration.

So that's the discrimination aggregate.

Any questions ?

Q: As you explained it seems as though we are a community of different tendencies. So how is it possible to have this feeling of oneness ? And this feeling of a self of permanence?

A: So first of all seeing our self as one thing. This is a very common phenomena to think of and it comes from our capacity to conceptualize by means of which we can categorize different things, for instance a crowd of people is actually many people but we can differentiate one crowd from another crowd. We can have one crowd or many crowds and that can have some practical functions, so this capacity is something that is useful. So for instance we are composed of a body and a mind. And when we say body, body includes many things, but rather than having to list all those things for which there's no end because there are just countless atoms in the body and even those things we can see, that is those things we can see under a knife of discrimination are still too many to mention. So we have this capacity to think body by means of which we can be including all the parts of the body or just some of the parts of the body. and also for ourselves it can be useful to refer to that which possesses the body and mind as in the expressions "my body" and "my mind". We don't mean that we are something that can get up and walk away leaving our body and mind behind, the way the owner of a car can get up and leave the car, but it's just a way that we organize our experiences and describe our actions, so this ability to construct things with thoughts can be useful, and by means of

this we can differentiate one thing from another. The problem occurs is when we take the thought constructs and forget that in fact they are thought constructs and start thinking that they have an independent life of their own. And based upon the belief that it has an independent life of it's own and also based upon the fact that it doesn't appear to change that one can view it as permanent, we refer to ourselves as I or me, using those same pronouns day in and day out, and also thinking of ourselves in the past, thinking I did this then, and referring to ourselves in the future I will do this, when, and thus it appears that this I is not changing at all, it is exactly the same. And further more, if it exists with a life of it's own, then it would have to be permanent. It wouldn't be depending on anything else such as causes, to exist, but when we analyze this point closer, we see that although the name may remain the same we have indeed changed. In fact it would be a sad state if we remained exactly the same as we were when we were children. The thing is that we seldom analyze and just take things as they appear. So this person, the person, ourself, which is just a thought construct, having functions in terms of practical discrimination and language appears to have a life of it's own, and then it is actually apprehended as having a life of it's own. This apprehension is the ignorance or misknowledge which was recognized by The Buddha as being the root source of all the suffering. Is there anything more to that question that I could address. It's good ? Okay !

Q: You described the different levels of concentration according to each realm, can you repeat them please ?

A: The interesting one would be form and formless realm. First there's desire realm, that has concentration but it's not distinguished, that is it is not special. And the discrimination associated with that one is called the discrimination of the small, that is the objects it can recognize are small in quality in comparison to the objects that are recognized in the form and formless realm. Then with the form and formless realm we start to find very special types of concentration. In the form realm the discrimination there is known as the discrimination of the vast, that is the objects that are identified in the form realm are

vastly superior to those of the desire realm. Then the formless realm is said to be superior to the form realm because it is without the faults that are found in the form realm, and within the formless realm there are different types of discrimination. In the formless realm there's four levels known as limitless space, limitless consciousness, nothingness and the fourth is called neither sensation nor no sensation. That fourth level is also called the peak of cyclic existence. The discrimination found in the first two of those is known as the discrimination of the limitless and then that found in third level is known as the discrimination of nothingness and the discrimination found in the fourth level is a type of unreasoned discrimination. It is the type in which there is no clear subjective aspect and no clear object of observation. So let's take a break.

The next aggregate is the one known variously as Compositional factors or Intention and all of the other mental factors are included in this aggregate. I'm using by the way, volition, intention and will synonymously.

We'll begin then with this mental factor of Intention which some people consider to be the most important of the mental factors, and it is defined as the mental factor that moves and directs the mind that accompanies it to it's object, and it has the function of engaging the mind in virtue, non virtue, or those activities that are neither virtuous or non virtuous.

It's something which is extremely powerful, it causes the mind to engage in an object helplessly, like metal filings have to helplessly follow a magnet. If you drag a magnet over metal filings then they just have to follow it, they have no choice. Sometimes it happens that a person notices that they're just not in control of their life, they would like to go in a particular direction but they are helplessly going in another direction. That can be striking because it makes you wonder, who's in charge? We have these expressions "this is my body and this is my mind." "I want to do this, I don't want to do that ". " So how come my body and mind don't go the way I want them to go ?" Remember when I described this I, this person, as a mere mental

construct, aside from qualities that we might conceptually give it, it doesn't have any qualities itself. For instance when you have the thought I am walking, it's ability to walk is actually borrowed from the body or in other words because the body is walking one can have the thought I am walking. It's not like the body is walking and also I am walking and we're sort of walking hand in hand. And likewise when there is the thought I am going to do it, in fact it is the mental factor that is thinking do it, that is the impulse that produces the activity and on the basis of that impulse we can have the thought "I" am doing it. So it's that impulse that's the actual creator of things, and that's why it's considered so important, because there's also the I that's designated by depending upon feeling, such as I feel pain or I feel pleasure, so we can have such thoughts because there's the Feeling mental factor experiencing pain or pleasure and then there is this conceptual process that invents this character known as ""I" on the basis of that.

Now the experiences then are derived from this creator function of intention. We would like to have it that the only kind of feelings we would have would be the pleasurable sort as the basis of our thought "I". In order for that to happen then this creator intention has to be only going in a virtuous direction and thus we can only be a virtuous person if our mental factor intention is directing us virtuously.

Now is the mental factor Intention susceptible to persuasion ? Of course! It doesn't exist on it's own independent of the other mental factors. Often it is something that arises after a considerable amount of thinking. Like if you have to make a decision about whether you go on a long trip or not. There you use your faculties of discrimination and so forth to weigh the advantages and disadvantages of such a trip. When you think about being in such a place a pleasurable experience may arise causing the desire to meet with such an object which also influences the thinking process. There might be a painful experience associated with the place you're staying in, causing the thought to separate from it as soon as possible. This can also influence the thinking process and at a certain point all of this thinking concludes in this intention to do it. Then that intention starts taking the

mind in that direction and at that point you're just along for the ride, like a surfer on a wave, or more accurately a thought construct designated on the basis of this intention that's in motion.

Every conscious action we do has intention going in either a virtuous or a non virtuous way or a neutral way. So we are acting continuously, throughout the day we have numerous intentions that we set, and those intentions don't necessarily cease immediately. .....Let's say in my example of going to a place the intention of going to that place can take you to that place but it is not the case that that process of intentionality totally stops once you get there. That whole process is something that's remembered in the mind and it can repeat itself, and has many different effects. Anyway this whole thing is the subject of karma, so I'm going to have to move on. But for instance you can have effects even after this life, for instance at the time of death it's said that as a person goes through the death process they can have numerous visions, people who have had near death experiences report having had the experience of their whole life flashing in front of them. And having seen their life flash in front of them it causes to make some evaluation. Certain things in their life stand out more than others, they identify more strongly with a certain type of behavior than other behaviors, that they witness in such visions. Or in using the language of this description of Intention, there arises from it's latent state, a process of intentionality, that had been operating in the past but then went latent, and then due to the circumstances of death it became active again, and due to the association that we have with the thought "I" in relation to that intentionality process, there you go again another ride, but in this case the intentionality as it takes "you" the mere thought construct on the basis of it. It's taking you without your body because you've left that behind now. However it may be the case for this intentionality to get to it's object, to get to it's aim it will need a physical body. But it only uses a physical body which is necessary to get to it's aim, and there's a great many varieties of physical bodies. If your aim (in my other example of intention) of going on a trip was to go south in the winter and that was the intentionality that

happens to resurrect itself at the time of death, then maybe all you need to accomplish that again is the body of a bird, because the mind is not linked with any specific type of body. The body is only a vehicle for the mind, and each body due to it's own nature, allows certain kinds of mental experiences to take place. In some ways we could say that the rebirth is the dominant condition for the experience of life, that is the mind coming together with a certain kind of body then gives that mind access to a certain kind of experience. The unique characteristic of the human body is that it's nervous system supports an unlimited development of intelligence. Therefore the human body is the best sort of body for the person who is aspiring for liberation, because in order to get liberation you have to develop this penetrative insight into the way things exist. This doesn't mean just any kind of human body. It has to be a human body that has all it's senses working properly, and a human body in a place in which it is not too easy and not too difficult to find the necessities of life. It can't be too difficult because if that's the case you never have any free time to explore such questions as why do things exist the way they do ? And we know such people that just dismiss such thoughts as useless philosophy and they have to get on with their work of making money and supporting their various responsibilities. But if life is too easy then that is also a problem, because the mind gets sluggish, and thus there's no incentive for the cultivation of intelligence, so it has to be somewhat challenging as human beings rely upon their intelligence to survive. That's why the practice of a person who is mainly trying to achieve a higher rebirth consists of the practice of ethics.

There are many types of ethics, one type of ethics is the ethics of restraint, which is restraining yourself from an action that will bring you some immediate pleasure, because you recognize in the long run it's going to be problematic, and although the experience of denying oneself this pleasure is painful, one can see that in the long run there is going to be great benefit. So even an animal can see what's immediately in front of it, so in this case for the person practicing ethics what's immediately in front of this person is pleasure to be had and pain if I don't

take it. What enables a person to restrain themselves and not be miserable is the ability to imagine something in the future which the animals can't do. That requires quite a development of intelligence.

So one then is exercising this intelligence in order to get a greater benefit even at the cost of a short term sacrifice. That is especially the case for the person who is sacrificing the potential experiences of this life in order to get even better things in the future life, because this life is tangible, it is something that you see and you have, whether there is a future life you can't tell by seeing, tasting and smelling. You can only know that with intelligence. So for the person who is trying to get a good rebirth and avoid a bad rebirth, all of this is done through the power of their intelligence and this person is putting a higher priority on the use of their intelligence than just the instincts of taking what is pleasurable and trying to get rid of what is immediately painful. So such a person is likely then to be reborn with the type of a body that will support the further development of such intelligence. They would get for instance, a human body, in a place where they would have access to the type of education where they could learn about higher and higher states of happiness.

Any questions about that?

I wish I was wrong !

But I think that's what the dharma says. That's what The Buddha had in mind. Even though I hate to hear it ! Due to the kindness of my teachers I just can't help myself but I have to say those things.

They say that the dharma is like a mirror, in that a mirror is something that you use to see if you have any dirt on your face, so that you can then wash it off, and similarly the dharma is something that you can use to see if you have any faults, any mistaken conduct and so forth. Then you can eliminate those faults and change your conduct. So the fact that one might squirm a little bit or feel uncomfortable when one is hearing the dharma doesn't mean that it is wrong.

Q: Is it possible that Volition can bring us to activities helplessly and is it possible to influence the volition and in

this case is this influence an intention ?
A: There are many other mental factors beside intention, and for instance when I was talking about generating the intention to go somewhere there was a whole thought process that led up to that. It is not an absolute that a specific intention has to arise, it's not like a whole package ready to go, it's dependent upon various conditions, for instance through the power of intelligence you can determine that the aim of a specific intention is undesirable and therefore you don't allow that intention to arise. Also the intention is usually taking place within a context of a person and that person's environment, and so that person has various likes and dislikes and then the intention is the means by which that person is able to get what they want and avoid what they don't want, so the force of the intention is dependent upon the way in which that person is perceived. For instance if you're dreaming, and you're chased by some monster in the dream, then the intention to get away from that monster is dependent upon you believing that you are real in that dream.

Then the intention to get away doesn't arise because there is nobody who has to really escape from any thing really frightening. So like that the Buddha discovered that the degree of reality that we attribute to ourselves is more than is actually there, and when we discover that we are empty of that extra reality, then all of the intentionalities that were created in the past that were dependent upon this exaggerated view of oneself no longer have any control over oneself. That's when one is liberated. That's why the whole thrust of The Buddha's teachings, or the emphasis of The Buddha's teachings is the discovery of the actuality, of the true reality of the person. Sometimes when people hear about the teaching of karma there comes in their mind the idea of predetermination, as if they are locked in an experience or a process that you can't do anything about, but as intention is something that arises on it's causes and it's conditions, and these causes and conditions are not things that are fixed, we can get control over this karma. In other words we can get control over this intention.

Did you have a question?
(Complicated question asked)_
It's only when you study a lot that it all becomes clear because the Buddha dharma has so many topics within it. We have an expression that you can't see the forest because of the trees, which means that when you're in a forest and you see the individual trees there's so many of them the idea of forest doesn't come to mind and likewise as we're studying all the details of the dharma a unified view, an overview doesn't come to mind. So for instance yesterday I talked about how there must be a continuation of mind and although it wasn't everything that can be said about it I'm not going to spend any more time on it.
What you said today about the possibility of there being animal mind, preta mind and so forth, that's true. Just as it's the case that a human being can generate a mind of the form realm and formless realm, which are also actual states of rebirth because a human being can generate the certain types of concentration that are concentrations of the form and formless realms, so also the human being can generate animal minds, hungry ghost minds and just as a person takes rebirth in form and formless realms because of generating the form and formless concentrations, so the human being can take rebirth as an animal because of generating an animalistic mentality. There are certain times in our life where these states of mind appear evidently and we even have expressions for that like a person is behaving unreasonably fearfully we may say they're "chicken" and there's a lot of these expressions, animal names that are given to certain types of behavior, and that's because that behavior doesn't conform with the dignity of the human being.
So if one dies with that type of mentality active then you get the body that best accords with that mentality and likewise with liberation. Liberation is a state of peace, one has been pacified of the disturbing negative thoughts, and being forced uncontrollably to take rebirth. So the source of the disturbing negative thoughts and karma is the ignorant misconception of the self. So when the person through the cultivation of a special insight into reality is able to completely abandon that conception of self and thus all the other afflictions and karma

by virtue of eliminating their foundation, then that person is said to be liberated even though they are still a human being, and after death who knows where that person goes. Their mental continuum doesn't cease. They still have the experience of liberation. The continuum of mind is not something that is dependent upon ignorance, as ignorance is mind that is distorted, so all we're doing is correcting the distortion. So all of this experience like our whole life experience here, is like when we got off the highway to get on a shortcut and we got lost, and it became a nightmare. So when you get liberated it's like finding your way back home again. What you do there, we who are still lost can only just guess.

Remember the definition of mind, clear and knowing. Mind, consciousness, are synonymous and main minds and mental factors are minds, because they are clear and knowing. They are products as we know. The visual consciousness for example arises by depending upon a visual object, an eye sense faculty and the immediately preceding moment of consciousness.

So then the mind that we have now what is it's original cause (our present mind today thinking in this moment)? What is it's original cause ?

That would be the first moment of consciousness in the womb. That would have been a mental consciousness

(Missing approx. 4 minutes.)

in all three realms, desire, form and formless realms it comes in the general category of mental factors known as object ascertaining mental factors and it is defined as a mental factor of fine discrimination, which can discriminate between whether a thing is virtuous or non virtuous. Now this definition is a biased one, it is biased from the point of view of how intelligence should be employed along the spiritual path. Using the faculty of mind to discriminate what sort of story you are going to tell somebody in order to convince them to buy your product might be the same mental factor but it doesn't have this definition. So this intelligence, mental factor in Sanskrit is called prajna, which is often translated as wisdom, but you can

also translate it as intelligence based upon the definition of being fine discrimination which is something which sounds like intelligence. But if we call it wisdom we certainly put it in a different category than the cleverness of buying and selling things and it is a mental factor that you only find with the mental consciousness.

The five sense consciousnesses do not have this mental factor of intelligence, also for example concentration that's also another object ascertaining mental factor and this enables one to focus single pointedly on an object without being distracted by excitement or laxity, this too is only a mental consciousness, you can't develop your concentration merely by looking at something with the eyes, there has to be a mental thought for instance going on that produces an image or that you use to focus single pointedly with. This mental factor concentration is said to function to increase wisdom, intelligence, because if you can focus single pointedly on something for a long time then that enables you to analyze very finely all of the qualities and characteristics of a thing, particularly determining whether the thing exists in the way it appears.

Concentration is something that depends upon another object ascertaining mental factor which is known as mindfulness. Mindfulness is the factor of not forgetting and it functions in the way of holding any object without letting it go. In this context it's mainly referring to virtuous objects as this is a presentation of mind and mental factors that are either supportive or destructive of the path to liberation. So if you want to have good concentration then you have this ability to bring to mind an object and hold it there. To do that you need effort, which is found in the category of virtuous mental factors , this effort is the mental factor that delights in virtue and it functions to cause new qualities to develop and old qualities to reach perfection. It's essential in the bringing to conclusion any virtuous work. It is a specific type of endeavor, not all types of endeavor are this specific mental factor effort. This one is delighting in virtue, delighting in making money is not the same thing, due to delight in making money a person can generate a lot of energy and also use up all their time. From the

point of view of the definition of effort that was given here, that type of endeavor is called laziness, the type of endeavor of rejoicing or delighting in making money is called laziness. Now from the point of view of the person who delights in making money, the person who's spending all their life meditating and studying is lazy. The person who is devoting their life the meditation and studying can regard this other person as lazy, both are exerting effort but they have different results. The industrialist has the result of great wealth, the spiritual practitioner has the result of liberation and Enlightenment. So after the industrialist gets all of their money are they happy ? No they're not, and they will say so. So therefore they've wasted their time. The person who gets liberation and Enlightenment is happy. So they didn't waste their time.

So if we judge laziness or not being lazy on the basis of getting the results you want then this person who delights in virtue is the one who is not lazy and so from this point of view engaging in other activities is a laziness and that laziness undermines their effort. There's different kinds of laziness. Laziness is a mental factor that you find among the twenty secondary afflictions. It's defined as the mind that does not delight in virtue and it has different types. Such as delighting in the non virtues, delighting in doing nothing. Delighting in doing nothing is something that you discover when you're relaxing in your favorite chair in front of the television and somebody asks you to do something, then you discover how much you enjoy sitting in that chair doing nothing. There's other forms of laziness, one of which is self discouragement, such as thinking that you can't possibly enter into the spiritual path, thinking like I just couldn't do it. "That's okay for those high beings but not for me." Okay so that thought is a form of laziness. The Buddha said that "even if a mosquito made the effort it could become a Buddha, you human beings have more capacity than a mosquito all that's lacking is effort". Remember effort is delighting in virtue. So this is the key. Sometimes the expression of putting effort into something appears to the mind like drudgery, like work, sweating, breaking one's nails. There's expressions like I don't know if you have in French. We have an

expression for a person "working like a mule."

"working like a mule" If you ever watch a mule work it's real drudgery.

But here idea of effort is delighting in virtue. Enjoying it, this comes from aspiration which is an object ascertaining mental factor, which is a mental factor that having ascertained a virtuous object then seeks it. This mental factor arises from the virtuous mental factor of faith. The virtuous mental factor of faith is a mind that causes peace with respect to a valid object, it's a mental factor that has a valid object and causes all the disturbing thoughts to be removed from the mind when you focus on that object. There's different types.

One is the faith of conviction which arises by depending upon reasons, such that one's mind has penetrated to whatever that object is, so that is you know what that object is. Then there is a purifying faith that with respect to the qualities that one sees the object having causes the mind to have a peace or tranquillity that arises in the heart, a kind of joy. Like for instance sometimes when you read biographies of great saints and there you become aware of the qualities that such a person exhibited and that causes a kind of joyful energy in your heart then from this can come the aspiration to achieve such qualities oneself. The mental factor of effort sustains that aspiration.

There's another object ascertaining mental factor called belief and that mental factor takes as it's object an object that has been ascertained and holds that object in the face of all discouragement. So if somebody were to tell you no it's not true , but if you have this mental factor of belief then it wouldn't matter what they said you'd still hold that as true. So by depending then on faith the aspiration arises so faith will arise by coming to know for instance the different qualities of an object or the different reasons that validate the existence of the object and that's obtained by for instance listening and studying. Some conviction comes from thinking about what you've been studying and listening to. Aspiration then arises. Then effort comes, with that effort seeing the various qualities, the various functions that say concentration can give you and you

aspire to achieve that. Then you generate the effort to do so. Through this effort one cultivates mindfulness and through mindfulness you'll be able to hold the object throughout the whole meditation period. Then through another mental factor called introspection which is a type of intelligence you analyze whether or not any subtle factors are affecting the concentration, any subtle negative mental factors are affecting the concentration such as the secondary afflictions of excitement and laxity. We are then through the exercise of the virtuous mental factor of conscientiousness which is a combination of four other virtuous mental factors, those being the mental factors of detachment, non anger, non ignorance and effort. Then one avoids any kind of action that is not conducive to the spiritual development and thus applies whatever antidotes are necessary to eliminate these adverse factors of excitement and laxity, until one arrives at a place where these negative mental factors don't occur at all. Then you have to break the habit of utilizing this mental factor of introspection, because although it was helpful at the time, it still divides your attention between the object of concentration and the state of mind you have. For this you employ the virtuous mental factor known as equanimity, which is a state of mind that remains in an equal state free from excitement and laxity, which sounds like a type of contentment, which then counters this impulse to resort to introspection. Then through this, one arrives at single pointedness, which is achieved through the power of familiarity, which is brought about through the mental factor of mindfulness, of being able to hold the object without losing it. This single pointedness then gives rise to the virtuous mental factor known as pliancy, which provides one with the ability to use the mind in whatever way you want. Pliancy is said to be the actual antidote to laziness. Although laziness and effort counteract each other it is pliancy that eliminates any danger of laziness because then you can use your mind to do any virtuous activity without any resistance, like for instance if there was an opportunity to take precepts in the early morning, a person who generated pliancy, as soon as they have the thought to take precepts then the mind would just go there. Without pliancy then when the thought to take precepts

arises it might be followed by the thought to not take precepts. This mental pliancy can produce a physical pliancy in which the body also gives no resistance to virtuous activities, in particular this meditative activity. The body feels extremely light, like a cotton ball. There's no pain in the knees or the back or any thing like that. Then due to the physical pliancy then that gives rise to a physical joy, then that physical joy gives rise to a mental joy. So those two joys indicate that one has arrived at the type of concentration that is known as calm abiding, which is in the category of an actual dhyana which is a mind of the form realm. Then by means of this state of mind one can cultivate intelligence with respect to the object reality, that is then using the mental factor of fine discrimination, and when that fine discrimination enhances one's concentration instead of dividing it one achieves penetrative insight or higher seeing. This is also known as the yoga or union of calm abiding and penetrative insight. Quite a high achievement. With such an achievement one enters into what's known as the path of preparation, and due to the force of familiarity, that penetrative insight perceiving reality (which at this stage is still just a conceptual mind) will become a direct experience of reality, known as the path of seeing. When you achieve the path of seeing you longer create any more karma and you don't take rebirth through the force of karma. You're not done yet though. There's still the path of meditation to go before you reach the path of no more learning. The path of no more learning is the state of liberation. It gets it's name because you no longer have to learn anything more to achieve liberation.

So there was a little presentation of how these different mental factors are operating. There wasn't enough time to go into all of them, but you get some idea. The last aggregate, the fifth one is these six main minds which I mentioned before. Somebody asked at lunch whether or not there are any more than six. According to say, the Prasangika school of Buddhist philosophy there are only six, but within mental consciousness you can divide between gross forms and subtle forms. In the Cittamatrin school that follows scripture, you find a presentation of eight consciousnesses. There is another school whose presentation asserts there is only

one consciousness, and it just looks out through the different doors of the senses like one person in a house with many windows.

In the presentation of eight consciousnesses, there are the six that were first mentioned, then a seventh one, known as the afflicted consciousness and the eighth one known as the foundation consciousness. So there are these different schools of thought. The Cittamatrin following reasoning just asserts six consciousnesses, so even the same school can't agree. The Cittamatrin school following scripture would refer to such scriptures of the Buddha as the Lankavatara sutra which mentions the eight consciousnesses. But the great logician Dharmakirti who had a special psychic power by means of which he could never be defeated in debate, (much to the annoyance of many non Buddhists) could not accept that there were eight consciousnesses. He found that the afflicted mind was part of mental consciousness, and that the various functions for which the foundation consciousness was asserted to be responsible could also be explained by the mental consciousness.

You might be attending teachings on tantra and you might hear such expressions as "clear light consciousness". The Prasangika's would say that this would be an example of a subtle mental consciousness and also all the conceptual or thought consciousnesses are mental consciousnesses. Dreams would be a mental consciousness, although we can sometimes talk about hearing and seeing in dreams, such hearing and seeing should be properties of auditory and visual consciousnesses shouldn't they? The Prasangika's would say dream visual consciousness and dream auditory consciousness, they just use conventional expressions. According to them there doesn't have to be any more validity for a thing than just how it's used conventionally, because they say that all things are existing merely by name and thought. But that's all a subject of next month's seminar, so you have to stay tuned to that next episode. "Aggregates 2." The sequel to "Aggregates 1"

Any questions?

So let's just sit for a couple of minutes and try to digest the things that were said.

Please dedicate the effort that we've made on this weekend that

all those beings who have yet to generate the aspiration for Enlightenment may quickly do so, that those who have already generated such an aspiration will develop it further and oneself will quickly become a fully Enlightened being so one can lead everyone else without exception to that very same state.

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FOOD FOR THOUGHT:
Eighteen Talks on the Training of the Heart

by

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DharmaNet Edition 1995

This electronic edition is offered for free distribution
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DharmaNet International

P.O. Box 4951, Berkeley CA 94704-4951

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INTRODUCTION

This book is an introduction to the Buddhist practice of training the heart. It is taken from the talks of Phra Ajaan Lee Dhammadharo, a teacher in the Thai forest tradition of meditation, and is called //Food for Thought// because it invites the reader to fill in the spaces suggested by the talks -- to reflect on how the images and teachings they contain relate to one another and to one's own situation in life.

Two of the talks included here, 'Quiet Breathing' and 'Centered Within', briefly describe a technique of breath meditation aimed at giving rise to a centered and discerning state of mind. The rest of the talks deal with how to use such a state of mind in dealing with the problems of life: the day-to-day problems of anger, anxiety, disappointment, etc., and the larger problems of ageing, illness, and death.

In other words, this is a book concerned less with the techniques of meditation than with its meaning and worth: the questions of why should one train the heart to begin with, what personal qualities are involved in its training, and how to make the best use of it as it becomes trained. Readers interested in more detailed instructions in the techniques of formal meditation can find them in Ajaan Lee's other books -- especially //Keeping the Breath in Mind// and //Inner Strength// -- although it is wise to reflect on the sorts of questions raised by this book before actually sitting down to the practice.

The talks translated here are actually reconstructions of Ajaan Lee's talks made by two of his followers -- a nun, Arun Abhivanna, and a monk, Phra Bunkuu Anuvaddhano -- based on notes they made while listening to him teach. Some of the reconstructions are fairly fragmentary and disjointed, and in presenting them here I have had to edit them somewhat, cutting extraneous passages, expanding on shorthand references to points of formal doctrine, and filling in gaps by collating passages from different talks dealing with the same topic. Aside from changes of this sort, though, I have tried my best to convey both the letter and spirit of Ajaan Lee's message.

I have also tried to keep the use of Pali words in the translation to a minimum. In all cases where English equivalents have been substituted for Pali terms, I have chosen to convey the meanings Ajaan Lee gives to these terms in his writings, even when this has meant departing from the interpretations given to these terms by scholars. A few Pali terms, though, have no adequate English equivalents, so here is a brief glossary of the ones left untranslated or unexplained in this book:

ARAHANT: A person who has gained liberation from mental defilement and the cycle of death and rebirth.

BRAHMA: An inhabitant of the heavens of form and formlessness corresponding to the levels of meditative absorption in physical and non-physical objects.

BUDDHO: Awake; enlightened. An epithet of the Buddha.

DHAMMA (DHARMA): The truth in and of itself; the right natural order of things. Also, the Buddha's teachings on these topics and the practice of those teachings aimed at realizing the true nature of the mind in and of itself.

KAMMA (KARMA): Intentional acts, which create good or bad results in accordance with the quality of the intention. Kamma debts are the moral debts one owes to others for having caused them hardships or difficulties.

NIBBANA (NIRVANA): Liberation; the unbinding of the mind from mental defilement and the cycle of death and rebirth. As this term refers also to the extinguishing of fire, it carries connotations of stilling, cooling and peace. (According to the physics taught at the time of the Buddha, a burning fire seizes or adheres to its fuel; when extinguished, it is unbound.)

SANGHA: The followers of the Buddha who have practiced his teachings at least to the point of gaining entry to the stream to Liberation. To take refuge in the Buddha, Dhamma, and Sangha

means to take them as the guide in one's search for happiness and to make the effort to give rise to their qualities within oneself.

* * *

My hope is that the teachings in this book will serve as more than just food for thought, and that they will inspire the reader to search for the inner worth and happiness that come with the practice of training the heart.

Thanissaro Bhikkhu
(Geoffrey DeGraff)

January, 1989

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TAKING THE LONG VIEW
August 4, 1957

Most of us tend to concern ourselves only with short, small, and narrow things. For instance, we think that there isn't much to human life -- we're born and then we die -- so we pay attention only to our stomachs and appetites. There's hardly anyone who thinks further than that, who thinks out past death. This is why we're short-sighted and don't think of developing any goodness or virtues within ourselves, because we don't see the truth and the extremely important benefits we'll gain from these things in the future.

Actually, the affairs of each person are really long and drawn out, and not at all short. If they were short, we'd all know where we came from and how we got where we are. The same would hold true for the future: If our affairs were really a short story, we'd know where

we're going and what we'll be after death.

But the truth of the matter is that almost no one knows these things about themselves. The only ones who do know are those whose minds are strong in goodness and virtue, and who have developed purity to the point where they gain the intuitive understanding that enables them to see where they've come from and where they're going. These people have the inner eye, which is why they are able to see things past and future. Sometimes they can see not only their own, but also other people's affairs. This is what makes them realize the hardships and difficulties suffered by human beings and other living beings born into this world. They see the cycle of birth, ageing, illness, and death. They see their past lives, both good and bad, and this makes them feel a sense of dismay and dispassion, disenchanted with the idea of ever being born again. As a result, they try to develop their goodness and virtues even further so that they can reduce the number of times they'll have to be reborn. For example, Stream-enterers -- those who have entered the stream to Liberation (nibbana) -- will be reborn at most only seven more times and then will never have to be reborn again. Once-returners will be reborn in the human world only once more, while Non-returners will be reborn in the Brahma worlds and gain Liberation there.

As for Stream-enterers, even though they have to be reborn, they're reborn in secure places. They aren't reborn in states of deprivation, such as the realms of hungry shades, angry demons, or common animals. They're reborn as human beings, but as special human beings, not like the rest of us. How are they special? They have few defilements in their hearts, not thick defilements like ordinary people. They have a built-in sense of conscience and scrupulousness. Even though they may do wrong from time to time, they see the damage it does and feel a sense of shame, so that they won't want their various defilements to lead them into doing wrong ever again.

People disenchanted with rebirth make an extra effort to build up their virtues so that they won't have to come back and be reborn. If you want to cut down the number of times you'll take rebirth, you should steadily increase your inner quality and worth. In other words,

make your heart clean and bright with generosity, moral virtue, and meditation. Keep your thoughts, words, and deeds at equilibrium, secluded from evil both inside and out. If you have no vices in word and deed, that's called being secluded from outside evil. If your mind is firmly centered in concentration and free from obstructing distractions, that's called being secluded from inside evil. This way you can be at peace and at ease both within and without. As the Buddha said, 'Happy is the person content in seclusion.'

When this kind of seclusion arises in the mind, all sorts of worthwhile qualities will come flowing in without stop. The heart will keep growing higher and higher, until it no longer wants anything at all. If you used to eat a lot, you won't want to eat a lot. If you used to eat in moderation, there'll be times when you won't want to eat at all. If you used to talk a lot, you won't want to talk a lot. If you used to sleep a lot, you'll want to sleep only a little. However you live, the heart will be entirely happy, with no more danger to fear from anyone. This is how you cut down the number of times you'll take rebirth.

* * *

If you see any areas in which you're still lacking in inner worth, you should try to fill in the lack right away. Be steady in your practice of meditation and make your mind clear, free from the distractions that will drag it down into the dirt. Dirt is where animals live -- pigs, dogs, ducks, chickens, and cows. It's no place for human beings. If you're really a human being, you have to like living in clean places, free from danger and germs. This is why the Buddha praised seclusion as the well-spring of happiness. So try to find a secluded spot for yourself to stay within the mind, secluded from hindering distractions. Make your mind as bright as a jewel, and don't let temptation come along and try to trade garbage for the good things you've got. You have to be mindful at all times, so don't let yourself be absent-minded or forgetful.

* * *

If your mind doesn't stay with your body in the present, all sorts of evil things -- all sorts of distractions -- will come flowing in to overwhelm it, making it fall away from its inner worth, just as a vacant house is sure to become a nest of spiders, termites, and all sorts of animals. If you keep your mind firmly with the body in the present, you'll be safe. Like a person on a big ship in the middle of a smooth sea free from wind and waves: Everywhere you look is clear and wide open. You can see far. Your eyes are quiet with regard to sights, your ears quiet with regard to sounds, and so on with your other senses. Your mind is quiet with regard to thoughts of sensuality, ill will, and harm. The mind is in a state of seclusion, calm and at peace. This is where we'll let go of our sense of 'me' and 'mine', and reach the further shore, free from constraints and bonds.

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AN INNER MAINSTAY

August 28, 1957

Normally, our hearts can hardly ever sit still. They have to think about all kinds of thoughts and ideas, both good and bad. When good things happen, we keep them to think about. When bad things happen, we keep them to think about. When we succeed or fail at anything, we keep it to think about. This shows how impoverished the mind is. When it thinks about things it likes, it develops sensual craving. When it thinks about things that are possible, it develops craving for possibilities. When it thinks about things that are impossible, it develops craving for impossibilities, all without our realizing it. This is called unawareness. It's because of this unawareness that we have thoughts, judgments, and worries that form the well-spring for likes, dislikes, and attachments.

Sometimes the things we think about can come true in line with our thoughts; sometimes they can't. While there's at least //some// use in thinking about things that are possible, we like to go to the effort of thinking about things that are out of the question. I.e., when

certain things are no longer possible, we still hold onto them to the point where we feel mistreated or depressed. We keep trying to get results out of things that can no longer be. When our hopes aren't satisfied, we latch onto our dissatisfaction; when they //are// satisfied, we latch onto our satisfaction. This gives rise to likes and dislikes. We latch onto thoughts of the future and thoughts of the past. Most of us, when we succeed at something, latch onto our happiness. When we don't succeed, we latch onto our disappointment. Sometimes we latch onto things that are good -- although latching onto goodness leaves us //some// way to crawl along. Sometimes we actually latch onto things that are clearly bad.

This is what made the Buddha feel such pity for us human beings. In what way? He pitied our stupidity in not understanding what suffering is. We know that red ants can really hurt when they bite us, yet we go stick our heads in a red ant nest and then sit around in pain and torment. What good do we get out of it?

When we see good or bad sights with our eyes, we latch onto them. When we hear good or bad sounds with our ears, we latch onto them. When we smell good or bad odors, taste good or bad flavors, feel good or bad sensations, or think good or bad thoughts, we latch onto them -- so we end up all encumbered with sights dangling from our eyes, sounds dangling from both of our ears, odors dangling from the tip of our nose, flavors dangling from the tip of our tongue, tactile sensations dangling all over our body, and thoughts dangling from our mind. This way, sights are sure to close off our eyes, sounds close off our ears, odors close off our nostrils, flavors close off our tongue, tactile sensations close off our body, and thoughts close off our mind. When our senses are completely closed off in this way, we're in the dark -- the darkness of unawareness -- groping around without finding the right way, unable to go any way at all. Our body is weighed down and our mind is dark. This is called harming yourself, killing yourself, destroying your own chances for progress.

Thoughts are addictive, and especially when they're about things that are bad. We remember them long and think of them often. This is delusion, one of the camp-followers of unawareness. For this reason,

we have to drive this kind of delusion from our hearts by making ourselves mindful and self-aware, fully alert with each in-and-out breath. This is what awareness comes from. When awareness arises, discernment arises as well. If awareness doesn't arise, how will we be able to get rid of craving? When awareness arises, craving for sensuality, craving for possibilities, and craving for impossibilities will all stop, and attachment won't exist. This is the way of the Noble Path.

Most of us tend to flow along in the direction of what's bad more than in the direction of what's good. When people try to convince us to do good, they have to give us lots of reasons, and even then we hardly budge. But if they try to talk us into doing bad, all they have to do is say one or two words and we're already running with them. This is why the Buddha said, 'People are foolish. They like to feed on bad preoccupations.' And that's not all. We even feed on things that have no truth to them at all. We can't be bothered with thinking about good things, but we like to keep clambering after bad things, trying to remember them and keep them in mind. We don't get to eat any meat or sit on any skin, and yet we choke on the bones.

'We don't get to eat any meat:' This means that we gather up imaginary things to think about, but they don't bring us any happiness. A person who opens his mouth to put food in it at least gets something to fill up his stomach, but a person who clambers around with his mouth open, craning his neck to swallow nothing but air: That's really ridiculous. His stomach is empty, without the least little thing to give it weight. This stands for thoughts that have no truth to them. We keep searching them out, gathering them up and elaborating on them in various ways without getting any results out of them at all, aside from making ourselves restless and distracted. We never have any time to sit still in one place, and instead keep running and jumping around until the skin on our rears has no chance to make contact anywhere with a place to sit down. This is what is meant by, 'We don't get to sit on any skin.' We can't lie down, we can't stay seated -- even though our bodies may be seated, our minds aren't seated there with them. We don't get to eat any meat and instead we choke on the bones. We try to swallow them, but they won't

go down; we try to cough them up, but they won't come out.

When we say, 'We choke on the bones,' this refers to the various bad preoccupations that get stuck in the heart. The 'bones' here are the five Hindrances.

(1) Sensual desire: The mind gets carried away with things it likes.

(2) Ill will: Things that displease us are like bones stuck in the heart. The mind fastens on things that are bad, on things we dislike, until we start feeling animosity, anger, and hatred. Sometimes we even gather up old tasteless bones that were thrown away long ago -- like chicken bones that have been boiled to make stock: The meat has fallen off, the flavor has been boiled away, and all that's left are the hard, brittle bones they throw to dogs. This stands for old thoughts stretching back 20 to 30 years that we bring out to gnaw on. Look at yourself: Your mind is so impoverished that it has to suck on old bones. It's really pitiful.

(3) Torpor & lethargy: When the mind has been feeding on trash like this, with nothing to nourish it, its strength is bound to wane away. It becomes sleepy and depressed, oblivious to other people's words, not hearing their questions or understanding what they're trying to say.

(4) Restlessness & anxiety: The mind then gets irritable and distracted, which is followed by --

(5) Uncertainty: We may decide that good things are bad, or bad things are good, wrong things are right, or right things are wrong. We may do things in line with the Dhamma and not realize it, or contrary to the Dhamma -- but in line with our own preconceptions -- and not know it. Everything gets stuck in our throat, and we can't decide which way to go, so our thoughts keep running around in circles, like a person who rows his boat around in a lake for hours and hours without getting anywhere.

This is called harming yourself, hurting yourself, killing yourself.

And when we can do this sort of thing to ourselves, what's to keep us from doing it to others? This is why we shouldn't let ourselves harbor thoughts of envy, jealousy or anger. If any of these five Hindrances arise in the heart, then trouble and suffering will come flooding in like a torrential downpour, and we won't be able to hold our own against them. All of this is because of the unawareness that keeps us from having any inner quality as a mainstay. Even though we may live in a seven- or nine-storey mansion and eat food at $40 a plate, we won't be able to find any happiness.

People without any inner quality are like vagrants with no home to live in. They have to be exposed to sun, rain, and wind by day and by night, so how can they find any relief from the heat or the cold? With nothing to shelter them, they have to lie curled up until their backs get all crooked and bent. When a storm comes, they need to scurry to find shelter: They can't stay under trees because they're afraid the trees will be blown down on top of them. They can't stay in open fields because they're afraid lightning will strike. At midday the sun is so hot that they can't sit for long -- like an old barefooted woman walking on an asphalt road when the sun is blazing: She can't put her feet down because she's afraid they'll blister, so she dances around in place on her tiptoes, not knowing where she can rest her feet.

This is why the Buddha felt such pity for us, and taught us to find shelter for ourselves by doing good and developing concentration as a principle in our hearts, so that we can have an inner home. This way we won't have to suffer, and other people will benefit as well. This is called having a mainstay.

People with no mainstay are bound to busy themselves with things that have no real meaning or worth -- i.e., with things that can't protect them from suffering when the necessity arises. //A person without the wisdom to search for a mainstay is sure to suffer hardships//. I'll illustrate this point with a story. Once there was a band of monkeys living in the upper branches of a forest, each one carrying its young wherever it went. One day a heavy wind storm came. As soon as the monkeys heard the sound of the approaching wind, they broke off branches and twigs to make themselves a nest on one of the

bigger branches. After they had piled on the twigs, they went down under the nest and looked up to see if there were still any holes. Wherever they saw a hole, they piled on more twigs and branches until the whole thing was piled thick and high. Then when the wind and rain came, they got up on top of the nest, sitting there with their mouths open, shivering from the cold, exposed to the wind and rain. Their nest hadn't offered them any protection at all, simply because of their own stupidity. Eventually a gust of wind blew the nest apart. The monkeys were scattered every which way and ended up dangling here and there, their babies falling from their grasp, all of them thoroughly miserable from their hardship and pain.

//People who don't search for inner worth as their mainstay are no different from these monkeys.// They work at amassing money and property, thinking that these things will give them security, but when death comes, none of these things can offer any safety at all. This is why the Buddha felt such pity for all the deluded people in the world, and went to great lengths to teach us to search for inner quality as a mainstay for ourselves.

People who have inner quality as their mainstay are said to be kind not only to themselves but also to others as well, in the same way that when we have a house of our own, we can build a hut for other people to live in, too. If we see that another person's hut is going to cave in, we help find thatch to roof it; make walls for the left side, right side, the front and the back, to protect it from storm winds; and raise the floor to get it above flood level. What this means is that we teach the other person how to escape from his or her own defilements in the same way that we've been able, to whatever extent, to escape from ours. When we tell others to practice concentration, it's like helping them roof their house so that they won't have to be exposed to the sun and rain. Making walls for the front and back means that we tell them to shut off thoughts of past and future; and walls for the left and right means that we tell them to shut off thoughts of likes and dislikes. Raising the floor above flood level means we get them to stay firmly centered in concentration, keeping their minds still with their object of meditation.

Once people have a house with good walls, a sound roof, and a solid floor, then even if they don't have any other external belongings -- just a single rag to their name -- they can be happy, secure, and at peace. //But if your house is sunk in the mud, what hope is there for your belongings?// You'll have to end up playing with crabs, worms, and other creepy things. Your walls are nothing but holes, so that people can see straight through your house, in one side and out the other. Even from four to five miles away they can see everything you've got. When this is the case, thieves are going to gang up and rob you -- i.e., all sorts of bad thoughts and preoccupations are going to come in and ransack your heart.

As for your roof, it's nothing but holes. You look up and can see the stars. Termite dust is going to sift into your ears and eyes, and birds flying past will plaster you with their droppings. So in the end, all you can do is sit scratching your head in misery because you haven't any shelter.

When this is the case, you should take pity on yourself and develop your own inner worth. Keep practicing concentration until your heart matures, step by step. When you do this, you'll develop the light of discernment that can chase the darkness of unawareness out of your heart. When there's no more unawareness, you'll be free from craving and attachment, and ultimately gain Liberation.

For this reason, we should all keep practicing meditation and set our hearts on developing nothing but inner goodness, without retreating or getting discouraged. Whatever is a form of goodness, roll up your sleeves and pitch right in. Don't feel any regrets even if you ram your head into a wall and die on the spot. If you're brave in your proper efforts this way, all your affairs are sure to succeed in line with your hopes and aspirations. But if evil comes and asks to move into your home -- your heart -- chase it away. Don't let it stay even for a single night.

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People who like to gather up thoughts, worries, etc., to hold onto are no different from prisoners tied down with a ball and chain. To fasten onto thoughts of the past is like having a rope around your waist tied to a post behind you. To fasten onto thoughts of the future is like having a rope around your neck tied to a door in front. To fasten onto thoughts you like is like having a rope around your right wrist tied to a post on your right. To fasten onto thoughts you don't like is like having a rope around your left wrist tied to a wall on your left. Whichever way you try to step, you're pulled back by the rope on the opposite side, so how can you hope to get anywhere at all?

As for people who have unshackled themselves from their thoughts, they stand tall and free like soldiers or warriors with weapons in both hands and no need to fear enemies from any direction. Any opponents who see them won't dare come near, so they're always sure to come out winning.

But if we're the type tied up with ropes on all sides, nobody's going to fear us, because there's no way we can take any kind of stance to fight them off. If enemies approach us, all we can do is dance around in one spot.

So I ask that we all take a good look at ourselves, and try to unshackle ourselves from all outside thoughts and preoccupations. Don't let them get stuck in your heart. Your meditation will then give you results, your mind will advance to the transcendent, and you're sure to come out winning someday.

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TRADING OUTER WEALTH FOR INNER WEALTH

July 1, 1958

Inner wealth, according to the texts, means seven things -- conviction, virtue, a sense of conscience, scrupulousness, breadth of learning, generosity, and discernment -- but to put it simply, inner

wealth refers to the inner quality we build within ourselves. Outer wealth -- money and material goods -- doesn't have any hard and fast owners. Today it may be ours, tomorrow someone else may take it away. There are times when it belongs to us, and times when it belongs to others. Even with things that are fixed in the ground, like farms or orchards, you can't keep them from changing hands.

So when you develop yourself so as to gain the discernment that sees how worldly things are undependable and unsure, don't let your property -- your worldly possessions -- sit idle. The Buddha teaches us to plant crops on our land so that we can benefit from it. If you don't make use of your land, it's sure to fall into other people's hands. In other words, when we stake out a claim to a piece of property, we should plant it full of crops. Otherwise the government won't recognize our claim, and we'll lose our rights to it. Even if we take the case to court, we won't have a chance to win. So once you see the weakness of an idle claim, you should hurry up and plant crops on it so that the government will recognize your claim and issue you a title to the land.

What this means is that we should make use of our material possessions by being generous with them, using them in a way that develops the inner wealth of generosity within us. This way they become the kind of wealth over which we have full rights, and that will benefit us even into future lifetimes.

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BODILY DEBTS

September 29, 1958

This body of ours: Actually there's not the least bit of it that's really ours at all. We've gotten it from animals and plants -- the pigs, prawns, chickens, fish, crabs, cows, etc., and all the various vegetables, fruits, and grains that have been made into the food we've eaten, which the body has chewed and digested and turned into the

blood that nourishes its various parts. In other words, we've taken cooked things and turned them back into raw things: ears, eyes, hands, arms, body, etc. These then become male or female, they're given ranks and titles, and so we end up falling for all of these conventions. Actually these heads of ours are lettuce heads, our hair is pigs' hair, our bones are chicken bones and duck bones, our muscles are cows' muscles, etc. There's not one part that's really ours, but we lay claim to the whole thing and say it's this and that. We forget the original owners from whom we got it all and so become possessive of it. When the time comes for them to come and take it back, we're not willing to give it back, which is where things get messy and complicated and cause us to suffer when death comes near.

If all the various animals we've eaten were to come walking out of each of us right now (here I'm not talking about the really big ones, like cows and steers; say that just all the little ones -- the shrimps, fish, oysters, crabs, chickens, ducks, and pigs -- came walking out) there wouldn't be enough room for them all in this meditation hall. None of us would be able to live here in this monastery any more. How many pigs, ducks, chickens, and shrimp have each of us eaten? How many bushels of fish? If we were to calculate it all, who knows what the figures would be -- all the animals we ourselves have killed for food or that we've gotten from others who've killed them. How do you think these animals won't come and demand repayment? If we don't have anything to give them, they're sure to repossess everything we've got. Right when we're at death's door: That's when they're going to crowd around and demand that we repay our debts. If we don't have anything to give them, they're going to knock us flat. But if we have enough to give them, we'll come out unscathed.

In other words, if we develop a lot of inner goodness, we'll be able to contend with whatever pains we suffer, by giving back the body with good grace -- in other words, by letting go of our attachment to it. That's when we'll be at peace. //We should realize that the body leaves us and lets us go, bit by bit, every day.// But we've never left it, never let it go at all. We're attached to it in every way, just as when we eat food: We're attached to the food, but the food isn't attached to us. If we don't eat it, it'll never cry even once.

All the attachment comes from our side alone.

The pleasure we get from the body is a worldly pleasure: good for a moment and then it changes. It's not at all lasting or permanent. Notice the food you eat: At what point is it good and delicious? It looks good and inviting only when it's arranged nicely on a plate. It's delicious only for the brief moment it's in your mouth. After it goes down your throat, what is it like then? And when it gets down to your intestines and comes out the other end, what is it like then? It keeps changing all the time. When you think about this sort of thing, it's enough to make you disillusioned with everything in the world.

Worldly pleasure is good only when it's hot and fresh, like fresh-cooked rice piled on a plate when it's still hot and steaming. If you leave it until it's cold, there's no taste to it. If you let it go until it hardens, you can't swallow it; and if you let it sit overnight, it spoils and you have to throw it away.

As for the pleasure of the Dhamma, it's like the brightness of stars or the color of gold. The brightness of stars is clear and glittering. Whoever sees it feels calmed and refreshed. When depressed people look at the stars, no matter when, their depression disappears. As for the color of gold, it's always gleaming and golden. No matter what the gold is made into, its color doesn't change. It's always gleaming and golden as it always was.

In the same way, the pleasure of the Dhamma is lasting and gives delight throughout time to those who practice it. For this reason, intelligent people search for pleasure in the Dhamma by giving up their worthless, meaningless worldly pleasures, to trade them in for lasting pleasure by practicing meditation until their minds and actions reach the level of goodness, beauty, and purity that goes beyond all action, all suffering and stress.

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NIGHTSOIL FOR THE HEART

July 6, 1959

Beautiful things come from things that are dirty, and not at all from things that are pleasant and clean. Crops and trees, for instance, grow to be healthy and beautiful because of the rotten and smelly compost and nightsoil with which they're fertilized. In the same way, a beautiful mind comes from meeting with things that aren't pleasant. When we meet with bad things, the mind has a chance to grow.

'Bad things' here refers to loss of wealth, loss of status, criticism, and pain. When these things happen to a person whose mind is rightly centered in concentration, they turn into good things. Before, they were our enemies, but eventually they become our friends. What this means is that when these four bad things occur to us, we can come to our senses: 'Oh. This is how loss of wealth is bad. This is how loss of status, how pain and criticism are bad. This is how the ways of the world can change and turn on you, so that you shouldn't get carried away with their good side.'

When meditators meet with these four kinds of bad things, their minds develop. They become more and more dispassionate, more and more disenchanted, more and more detached from the four opposites of these bad things -- wealth, status, pleasure, and praise -- so that when these good things happen, they won't be fooled into getting attached or carried away with them and can instead push their minds on to a higher level. When they hear someone criticize or gossip about them, it's as if that person were taking a knife to sharpen them. The more they get sharpened, the more they grow to a finer and finer point.

Loss of wealth is actually good for you, you know. It can teach you not to be attached or carried away with the money or material benefits other people may offer you. Otherwise, the more you have, the deeper you sink -- to the point where you drown because you get stuck on being possessive.

Loss of status is also good for you. For instance, you may be a person, but they erase your good name and call you a dog -- which

makes things even easier for you, because dogs have no laws. They can do what they like without any constraints, without anyone to fine them or put them in jail. If people make you a prince or a duke, you're really in bad straits. All of a sudden you're big: Your arms, hands, feet, and legs grow all out of size and get in your way wherever you try to go or whatever you do.

As for wealth, status, pleasure, and praise, there' s nothing the least bit constant or dependable about them. The more you really think about them, the more disaffected and disenchanted you become, to the point where you find that you're indifferent, neither pleased nor displeased with them. This is where your mind develops equanimity and can become firm in concentration so that it can grow higher and higher in the practice -- like the lettuce and cauliflower that Chinese farmers plant in rows: The more they get fertilized with nightsoil, the faster, more beautiful, and more healthy they grow. If they were fed nothing but clean, clear water, they'd end up all sickly and stunted.

This is why we say that when people have developed mindfulness and concentration, they're even better off when the ways of the world turn ugly and bad. If the world shows you only its good side, you're sure to get infatuated and stuck, like a seed that stays buried in its shell and will never grow. But once the seed comes out with its shoot, then the more sun, wind, rain, and fertilizer it gets, the more it will grow and develop -- i.e., the more your discernment will branch out into knowledge and wisdom, leading you to intuitive insight and on into the transcendent, like the old Chinese vegetable farmer who becomes a millionaire by building a fortune out of plain old excrement.

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THE HONEST TRUTH

June 23, 1958; August 23, 1958

When we first meet with the fires of greed, aversion and delusion, we find them comforting and warm. We're like a person sitting by a fire in the cold season: As he sits soaking up the warmth, he gets more and more sleepy and careless until he burns his hands and feet without realizing it, and eventually falls head-first into the flames.

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The pleasures felt by people in the world come from looking at things only on the surface. Take a plateful of rice, for instance. If. you ask people what's good about rice, they'll say, 'It tastes good and fills you up, too.' But the Buddha wouldn't answer like that. He'd answer by talking about rice both when it goes in your mouth and when it comes out the other end. This is why his view of things covered both cause and effect. He didn't look at things from one side only.

The Buddha saw that the ease and happiness of ordinary pleasures is nothing lasting. He wanted an ease and happiness that didn't follow the way of the worldly pleasures that most people want. This was why he left his family and friends, and went off to live in seclusion. He said to himself, 'I came alone when I was born and I'll go alone when I die. No one hired me to be born and no one will hire me to die, so I'm beholden to no one. There's no one I have to fear. In all of my actions, if there's anything that is right from the standpoint of the world, but wrong from the standpoint of the truth -- and wrong from the standpoint of my heart -- there's no way I'll be willing to do it.'

So he posed himself a question: 'Now that you've been born as a human being, what is the highest thing you want in this world?' He then placed the following conditions on his answer: 'In answering, you have to be really honest and truthful with yourself. And once you've answered, you have to hold to your answer as an unalterable law on which you've affixed your seal, without ever letting a second seal be affixed on top. So what do you want, and how do you want it? You have to give an honest answer, understand? I won 't accept anything false. And once you've answered, you have to keep to your answer. Don't be a traitor to yourself.'

When he was sure of his answer, he said to himself, 'I want only the highest and most certain happiness and ease: the happiness that won't change into anything else. Other than that, I don't want anything else in the world.'

Once he had given this answer, he kept to it firmly. He didn't allow anything that would have caused the least bit of pain or distraction to his heart to get stuck there as a stain on it. He kept making a persistent effort with all his might to discover the truth, without retreat, until he finally awakened to that truth: the reality of Liberation.

If we search for the truth like the Buddha -- if we're true in our intent and true in what we do -- there's no way the truth can escape us. But if we aren't true to ourselves, we won't find the true happiness the Buddha found. We tell ourselves that we want to be happy but we go jumping into fires. We know what things are poison, yet we go ahead and drink them anyway. This is called being a traitor to yourself.

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Every person alive wants happiness -- even common animals struggle to find happiness -- but our actions for the most part aren't in line with our intentions. This is why we don't get to realize the happiness we want, simply because there's no truth to us. For example, when people come to the monastery: If they come to make offerings, observe the precepts, and sit in meditation for the sake of praise or a good reputation, there's no real merit to what they're doing. They don't gain any real happiness from it, so they end up disappointed and dissatisfied. Then they start saying that offerings, precepts, and meditation don't give any good results. Instead of reflecting on the fact that they weren't right and honest in doing these things, they say that there's no real good to the Buddha, Dhamma, and Sangha, that the Buddha's teachings are a lot of nonsense and lies. But actually the Buddha's teachings are an affair of the truth. //If a person isn't true to the Buddha's teachings, the Buddha's teachings won't be true

to that person// -- and that person won't be able to know what the Buddha's true teachings are.

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When we practice virtue, concentration, and discernment, it's as if we were taking the jewels and robes of royalty and the Noble Ones to dress up our heart and make it beautiful. But if we aren't true in our practice, it's like taking robes and jewels and giving them to a monkey. The monkey is bound to get them dirty and tear them to shreds because it has no sense of beauty at all. Whoever sees this kind of thing happening is sure to see right through it, that it's a monkey show. Even though the costumes are genuine, the monkey inside isn't genuine like the costumes. For instance, if you take a soldier's cap and uniform to dress it up as a soldier, it's a soldier only as far as the cap and uniform, but the monkey inside is still a monkey and not a soldier at all.

For this reason, the Buddha teaches us to be true in whatever we do -- to be true in being generous, true in being virtuous, true in developing concentration and discernment. Don't play around at these things. If you're true, then these activities are sure to bear you the fruits of your own truthfulness without a doubt.

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SELF-RELIANCE

May 22, 1959

In Christianity they teach that if you've done wrong or committed a sin, you can ask to wash it away by confessing the sin and asking for God's forgiveness. God will then have the kindness to hold back punishment, and you'll be pure. But Buddhism doesn't teach this sort of thing at all. If you do wrong, //you// are the one who has to correct the error so as to do away with the punishment on your own behalf. What this means is that when a defilement -- greed, anger, or

delusion -- arises in your heart, you have to undo the defilement right there so as to escape from it. Only then will you escape from the suffering that would otherwise come as its natural consequence.

We can compare this to a man who drinks poison and comes down with violent stomach cramps. If he then runs to a doctor and says, 'Doctor, doctor, I've drunk poison and my stomach really hurts. Please take some medicine for me so that the pain will go away,' there's no way that this is going to cure the pain. If the doctor, instead of the sick man, is the one who takes the medicine, the sick man can expect to die for sure.

So I ask that we all understand this point: that we have to wash away our own defilements by practicing the Dhamma -- the medicine of the Buddha -- in order to gain release from any evil and suffering in our hearts; not that we can ask the Buddha to help wash away our mistakes and sufferings for us. The Buddha is simply the doctor who has discovered the formula for the medicine and prepared it for us. Whatever disease we have, we need to take the medicine and treat the disease ourselves if we want to recover.

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THE MIND AFLAME

July 28, 1959

If the heart doesn't have any inner nourishment, it won't have any strength, because it's hungry and thin. When it doesn't have any nourishment, it goes out eating whatever it can find -- bones and old dry skins -- without finding any decent food to eat or water to drink at all. This is why it ends up shriveled and dry, because the heart, if it doesn't have any inner goodness, is thin and gaunt, and goes running around all sorts of back alleys, scraping together whatever it can find just for the sake of having something to stick in its mouth. It doesn't get to eat anything good at all, though. It can't find a single thing to give it any flavor or nourishment. But if the heart is

strong and well-fed, then whatever it thinks of doing is sure to succeed.

The Buddha saw that we human beings are thin and malnourished in this way, which is why he felt compassion for us. He taught us, 'The mind that goes around swallowing sights, sounds, smells, tastes, and tactile sensations is eating a ball of fire, you know. Not any kind of food.' In other words, 'The eye is burning.' Everything we see with the eye is a form, and each of these forms contains a ball of fire, even though on the outside it's coated to look pretty and attractive. 'The ear is burning.' All the pleasing sounds we search for, and that come passing in through our ears from the day we're born to the day we die, are burning sounds, are flames of fire. The heat of the sun can't burn you to death, but sounds //can// burn you to death, which is why we say they're hotter than the sun. 'The nose is burning.' We've been smelling smells ever since the doctor cleaned out our nose right after birth, and the nature of smells is that there's no such thing as a neutral smell. There are only two kinds: good smelling and foul-smelling. If our strength is down and we're not alert, we swallow these smells right into the mind -- and that means we've swallowed a time bomb. We're safe only as long as nothing ignites the fuse. 'The tongue is burning.' Countless tastes come passing over our tongue. If we get attached to them, it's as if we've eaten a ball of fire: As soon as it explodes, our intestines will come splattering out. If we human beings let ourselves get tied up in this sort of thing, it's as if we've eaten the fire bombs of the King of Death. As soon as they explode, we're finished. But if we know enough to spit them out, we'll be safe. If we swallow them, we're loading ourselves down. We won't be able to find any peace whether we're sitting, standing, walking or lying down, because we're on fire inside. Only when we breathe our last will the fires go out. 'The body is burning.' Tactile sensations are also a fire that wipes human beings out. If you don't have any inner worth or goodness in your mind, these things can really do you a lot of damage.

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Greed, anger, and delusion are like three enormous balls of red-hot

iron that the King of Death heats until they're glowing hot and then pokes into our heads. When greed doesn't get what it wants, it turns into anger. Once we're angry, we get overcome and lose control, so that it turns into delusion. We forget everything -- good, bad, our husbands, wives, parents, children -- to the point where we can even kill our husbands, wives, parents, and children. This is all an affair of delusion. When these three defilements get mixed up in our minds, they can take us to hell with no trouble at all. This is why they're called fire bombs in the human heart.

But if, when greed arises, we have the sense to take only what should be taken and not what shouldn't, it won't wipe us out even though it's burning us, because we have fire insurance. People without fire insurance are those with really strong greed to the point where they're willing to cheat and get involved in corruption or crime. When this happens, their inner fires wipe them out. To have fire insurance means that even though we feel greed, we can hold it in check and be generous with our belongings by giving donations, for instance, to the religion. Then even though we may die from our greed, we've still gained inner worth from making donations as an act of homage to the Buddha, Dhamma, and Sangha -- which is like keeping our insurance payments up. This way, even though our house may burn down, we'll still have some property left.

Anger. When this defilement really gets strong, it has no sense of good or evil, right or wrong, husband, wives, or children. It can drink human blood. An example we often see is when people get quarreling and one of them ends up in prison or even on death row, convicted for murder. This is even worse than your house burning down, because you have nothing left at all. For this reason, we have to get ourselves some life insurance by observing the five or eight precepts so that we can treat and bandage our open sores -- i.e., so that we can wash away the evil and unwise things in our thoughts, words, and deeds. Even if we can't wash them all away, we should try at least to relieve them somewhat. Although you may still have some fire left, let there just be enough to cook your food or light your home. Don't let there be so much that it burns your house down.

//The only way to put out these fires is to meditate and develop thoughts of good will.// The mind won't feel any anger, hatred, or ill will, and instead will feel nothing but thoughts of sympathy, seeing that everyone in the world aims at goodness, but that our goodness isn't equal. You have to use really careful discernment to consider cause and effect, and then be forgiving, with the thought that we human beings aren't equal or identical in our goodness and evil. If everyone were equal, the world would fall apart. If we were equally good or equally bad, the world would have to fall apart for sure. Suppose that all the people in the world were farmers, with no merchants or government officials. Or suppose there were only government officials, with no farmers at all: We'd all starve to death with our mouths gaping and dry. If everyone were equal and identical, the end of the world would come in only a few days' time. Consider your body: Even the different parts of your own body aren't equal. Some of your fingers are short, some are long, some small, some large. If all ten of your fingers were equal, you'd have a monster's hands. So when even your own fingers aren't equal, how can you expect people to be equal in terms of their thoughts, words, and deeds? You have to think this way and be forgiving.

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When you can think in this way, your good will can spread to all people everywhere, and you'll feel sympathy for people on high levels, low levels and in between. The big ball of fire inside you will go out through the power of your good will and loving kindness.

This comes from getting life insurance: practicing tranquillity meditation so as to chase the defilements away from the mind. Thoughts of sensual desire, ill will, lethargy, restlessness, and uncertainty will vanish, and the mind will be firmly centered in concentration, using its powers of directed thought to stay with its meditation word -- //buddho// -- and its powers of evaluation to create a sense of inner lightness and ease. When the mind fills itself with rapture -- the flavor arising from concentration -- it will have its own inner food and nourishment, so that whatever you do in thought, word, or

deed is sure to succeed.

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FOOD FOR THE MIND

July, 1958; August 10, 1957

There are two kinds of food for the mind: the kind that gives it strength and the kind that saps its strength. What this refers to is (1) the food of sensory contact -- the contact that takes place at the eye, ear, nose, tongue, body, and intellect. There are six mouthfuls of this kind of food. (2) The food of consciousness, i.e., the consciousness of contact that takes place at each of the six senses. There are six mouthfuls of this kind, too. (3) The food of intention or mental concomitants, i.e., the thoughts that are formed in the heart, leading it to think of the past or future and to know if things are good or bad, pleasant or painful. Once we know that our body and mind depend on these kinds of food, we should use our discernment to reflect on them and evaluate them carefully.

Discernment is what forms the teeth of the mind. When children are small, they need to depend on others to mince or strain their food; but when they grow up, they have their own teeth and don't need to depend on anyone else. If people are really discerning, they don't need to chew coarse food at all. For example, an intelligent hunter, once he's killed an animal, will remove the feathers and wings or cut off the antlers and hooves and take home just the useful part. Then he cuts the meat off in pieces so that it can serve as food. In other words, if he's intelligent, he throws away the inedible parts piece by piece.

In the same way, intelligent people who want the inner quality of dispassion have to take the discernment that comes from concentration and use it to evaluate sights, sounds, smells, tastes, etc., so that these things can serve a purpose and not do them any harm. Whoever eats an entire fish -- bones, scales, fins, feces, and all -- is sure

to choke to death on the bones. For this reason, we have to find a knife and chopping block -- in other words, use mindfulness to focus on, say, a visual object, and discernment to consider what kind of object it is. Is it something we should get involved with or not? What kind of benefits or harm will it cause for the mind? If it's a visual object that will cause harm to the mind, you shouldn't get involved with it. //If it's a good-looking object, look for its bad side as well.// Be a person with two eyes. Sometimes an object looks good, but we don't look for its bad side. Sometimes it looks bad, but we don't look for its good side. If something looks beautiful, you have to focus on its bad side as well. If it looks bad, you have to focus on its good side, too.

If you aren't selective in what you eat, you can ruin your health. Pleasing objects are like sugar and honey: They're sure to attract all sorts of ants and flies. Disagreeable objects are like filth: In addition to carrying germs, they're sure to attract all sorts of other bad things, too, because they're crawling with flies and worms. If we aren't discerning, we'll gobble down the filth together with the worms and smelly parts, and the sugar together with the ants and flies. Your heart is already in poor health, and yet you go gobbling down things that are toxic. When this happens, no one can cure you but you yourself.

For this reason, you have to keep the heart neutral, on the middle path. Don't be pleased by the objects you think are pleasing; don't hate the objects you think are disagreeable. Don't be a person with only one eye or one ear. When you can do this, you're equipped with discernment. You can spit visual objects, sounds, smells, tastes, etc., out of the heart. Once you can see that 'good' has 'bad' hiding behind it, and 'bad' has 'good' hiding behind it -- in the same way that the body has both a front and a back -- you shouldn't let yourself fall for sights, sounds, smells, etc. You have to consider them carefully.

The mind has two basic sorts of food: good mental states and bad mental states. If you think in ways that are good, you'll give strength to the mind. If you're discerning, you'll get to eat fine

food. If you aren't, you'll have to eat crude food -- e.g., you'll get a crab, and you'll eat the whole thing raw, without knowing how to boil it and peel away the shell and the claws. The effort of meditation is like a fire; concentration is like a pot; mindfulness, like a chopping block; and discernment, a knife. Intelligent people will use these things to prepare their food so that its nourishment -- the nourishment of the Dhamma -- will permeate into the heart to give it five kinds of strength:

(1) The strength of conviction.

(2) The strength of persistence: The heart, when we're persistent, is like the wheels of an automobile that keep turning and propelling it toward its goal, enabling us to see the gains that come from our persistence.

(3) The strength of mindfulness: Having mindfulness is like knowing when to open and when to close your windows and doors.

(4) The strength of concentration: Concentration will be firmly established in the mind whether we're sitting, standing, walking, lying down, speaking, or listening. We can listen without getting stuck on what's said, and speak without getting stuck on what we say.

(5) The strength of discernment: We'll gain wisdom and understanding with regard to all things, so that eventually we'll attain purity of mind -- by letting go of all thoughts of past and future, and not being pleased or displeased by any sights, sounds, smells, tastes, etc., at all.

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FIRST THINGS FIRST

October 6, 1958

There are three ways in which people order their priorities: putting

the world first, putting themselves first, and putting the Dhamma first.

//Putting the world first:// There's nothing at all dependable about the affairs of the world. Stop and think for a moment: Ever since you were born, from your first memory up to the present day, what is the best thing that has ever happened in your life? What is the most enjoyable thing? What have you liked the most? If you answer, you have to say that of all the things in the world, only 50 percent are satisfactory; the other 50 are unsatisfactory. But if you asked me, I'd answer that there's nothing satisfactory about the world at all. There's nothing but stress and misery. You get friends and they take advantage of you. You get possessions and you have to worry about them. You get money and you end up suffering for it. The people you work with aren't as good as you'd like them to be. Your family and relatives are nothing but trouble. In short, I don't see anything that really brings a person any real happiness. You get money and it brings trouble. You get friends and they make you suffer. The people you live and work with don't get along smoothly. This is the way it is with the world. For this reason, anyone whose mind runs along in the current of the world is bound for nothing but pain and sorrow. The Buddha taught, 'For the mind not to be affected by the ways of the world is to be serene and free from sorrow: This is the highest good fortune.'

The world has eight edges, and each edge is razor sharp, capable of slicing human beings to bits without mercy. The eight edges of the world are, on the one side, the edge of wealth, the edge of status, the edge of praise, and the edge of pleasure. These four edges are especially sharp because they're things we like. We keep polishing and sharpening them, and the more we do this the sharper they get, until ultimately they turn around and slit our throats.

The other side has four edges too, but actually they're not so sharp, because no one likes to use them. No one wants them, so no one sharpens them, and as a result they're dull and blunt -- and like dull knives, they can't kill anyone. These four edges are loss of wealth, loss of status, criticism, and pain. No one wants any of these things, but they have to exist as part of the world.

How are the sharp edges sharp? Take status for an example. As soon as people gain status and rank, they start swelling up larger than they really are. You don't have to look far for examples of this sort of thing. Look at monks. When they start out as ordinary junior monks, they can go anywhere with no trouble at all, along highways and byways, down narrow alleys and back streets, anywhere they like. But as soon as they start getting a little ecclesiastical rank, they start getting abnormally large. The roads they used to walk along start feeling too narrow. They have trouble walking anywhere -- their legs are too long and their feet too heavy. Their rears are too large for ordinary seats. (Of course, not all high-ranking monks are like this. You can find ones who don't swell up.) As for lay people, once they're hit by the edge of status, they start swelling up too, to the point where they can hardly move. Their hands get too heavy to raise in respect to the Buddha. Their legs get so big they can't make it to the monastery to hear a sermon or observe the precepts -- they're afraid they'd lose their edge. This is how one of the edges of the world kills the goodness in people.

As for the edge of wealth, this refers to money and possessions. As soon as we get a lot, we start getting stingy. We become wary of making too many offerings or of being too generous with others because we're afraid we'll run out of money. This is why rich people tend to be stingy and drown in their wealth. As for poor people, they can give away everything and then work to replace it. They can give offerings and be generous, with rarely any sense of regret. Their arms and legs aren't too big, so they can come to the monastery with no trouble at all.

The edge of pleasure is very sharp, because wherever you get your pleasure, that's where you get stuck. If your pleasure comes from your friends, you're stuck on your friends. If your pleasure comes from your children or grandchildren, you're stuck on your children and grandchildren. If your pleasure comes from eating, sleeping or going out at night, then that's where you're stuck. You're not willing to trade in your pleasure for the sake of inner worth because you're afraid of letting your pleasure fall from your grasp. You can't

observe the five or eight precepts because they make you force and deny yourself. If you observe the eight precepts, you can't go see a movie or show and can't sleep on a nice soft mattress. You're afraid that if you miss one evening meal, you'll get hungry or weak. You don't want to sit and meditate because you're afraid your back will hurt or your legs will go numb. So this is how the edge of pleasure destroys your goodness.

As for the edge of praise, this too is razor sharp. When people are praised, they start floating and don't want to come down. They hear praise and it's so captivating that they forget themselves and think that they're already good enough -- so they won't think of making the effort to make themselves better in other ways.

All four of these edges are weapons that kill our goodness. They're like the paint people use on houses to make them pretty: something that can last only a while and then has to fade and peel away. If you can view these things simply as part of the passing scenery, without getting stuck on them, they won't do you any harm. But if you latch onto them as really being your own, the day is sure to come when you'll have to meet with disappointment -- loss of wealth, loss of status, criticism, and pain -- because it's a law of nature that however far things advance, that 's how far they have to regress. If you don't lose them while you're alive, you'll lose them when you die. They can't stay permanent and lasting.

Once we realize this truth, then when we meet with any of the good edges of the world we shouldn't get so carried away that we forget ourselves; and when we meet with any of the bad edges we shouldn't let ourselves get so discouraged or sad that we lose hope. Stick to your duties as you always have. Don't let your goodness suffer because of these eight ways of the world.

//Putting yourself first:// This means acting, speaking and thinking whatever way you like without any thought for what's right or wrong, good or bad. In other words, you feel you have the right to do whatever you want. You may see, for instance, that something isn't good, and you know that other people don't like it, but you like it,

so you go ahead and do it. Or you may see that something is good, but you don't like it, so you don't do it. Sometimes you may like something, and it's good, but you don't do it -- it's good, but you just can't do it.

When you're practicing the Dhamma, though, then whether or not you like something, you have to make yourself do it. //You have to make the Dhamma your life, and your life into Dhamma// if you want to succeed. You can't use the principle of giving priority to your own likes at all.

//Putting the Dhamma first:// This is an important principle for those who practice. The duties of every Buddhist are (1) to develop virtue by observing the precepts, (2) to center the mind in concentration, and (3) to use discernment to investigate the truth without giving rein to defilement.

The basic level of virtue is to prevent our words and deeds from being bad or evil. This means observing the five precepts: not killing any living beings, not stealing, not engaging in illicit sex, not lying, and not taking intoxicants. These are the precepts that wash away the gross stains on our conduct. They're precepts that turn us from common animals into human beings and prevent us from falling into states of deprivation and woe.

The intermediate level of virtue turns human beings into celestial beings. This refers to restraint of the senses: keeping watch over the way we react to our senses of sight, hearing, smell, taste, feeling, and ideation so that they don't give rise to bad mental states. This can turn human beings into celestial beings, but even then we haven't escaped from death and rebirth, because when celestial beings run out of merit they have to come back and be reborn as human beings again. They still have to keep swimming around in the cycle of rebirth.

Those who can gain release from all forms of evil, however, won't have to be reborn as animals, human beings, or celestial beings ever again. This refers to people who practice concentration and can abandon all evil in their hearts by developing the stages of

absorption (//jhana//) and discernment until they reach the level of Non-returning. When they die, they go to the Brahma worlds, and there they develop their hearts still further, purifying them of all defilements, becoming arahants and ultimately attaining total Liberation.

The basic level of virtue protects our words and deeds from being evil. The intermediate level protects our senses and keeps them clean -- which means that we don't let the three defilements of passion, aversion/ and delusion be provoked into action by what we see, hear, smell, taste, touch/ or think.

As for the highest level of virtue -- inner virtue -- this means giving rise to Right Concentration within the mind:

(1) On this level, 'not killing' means not killing off your goodness. For instance, if bad thoughts arise and you aren't careful to wipe them out, their evil will come pouring in and your goodness will have to die. This is because your mind is still caught up on good and evil. Sometimes you use good to kill evil. Sometimes you use evil to kill good: This is called killing yourself.

(2) 'Stealing' on this level refers to the way the mind likes to take the good and bad points of other people to think about. This sort of mind is a thief -- because we've never once asked other people whether they're possessive of their good and bad points or are willing to share them with us. For the most part, what we take is their old dried up garbage. I.e., we like to focus on their bad points. Even though they may have good points, we don't let ourselves see them. We take our own opinions as our guide and as a result we end up as fools without realizing it.

(3) 'Illicit sensuality' on this level refers to the state of mind that is stuck on sights, sounds, smells, tastes, tactile sensations, and ideas, or that lies fermenting in greed, anger, and delusion. In other words, the mind is impure and is always involved with sensual objects and moods.

(4) 'Lying' on this level means not being true. How are we not true? We come to the monastery but our minds are at home. We listen to the sermon but our hearts are thinking of something else. Our bodies may be sitting in the meditation position, just like the Buddha, but our minds are roaming around through all sorts of thoughts, gnawing on the past, nibbling at the future, not finding any meat at all This is called lying to yourself and to others as well. How is it lying to others? Suppose you go home and someone asks, 'Where did you go today?' and you answer, 'I went to the monastery to listen to a sermon.' Actually, your body came, but you didn't come. Your body listened, but you didn't listen. This has to be classed as a kind of lying.

(5) 'Intoxication' on this level refers to delusion and absentmindedness. If we're going to contemplate body, feelings, mind, and mental qualities, our minds have to be still and really focused on these things. But if we're absentminded and forgetful, our minds go down the wrong path, weaving in and out, back and forth like a drunkard. Sometimes we end up falling down in a stupor and lying there on the side of the road. Nothing good will come of it.

Those who are careful to keep their minds firmly centered in concentration and to keep the five precepts on this level pure and whole, though, are said to be developing the highest perfection of virtue -- showing respect for the Dhamma above and beyond the world, above and beyond themselves. This is called putting the Dhamma first in a way befitting those who practice it. This is what it means to be a true Buddhist in a way that will eventually lead us to release from all suffering and stress.

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QUIET BREATHING

Now I'd like to explain a little about how to meditate. Sitting in meditation is a worthwhile activity. The outer part of the activity is

to sit in a half-lotus position with your right leg on top of your left leg; your hands palm-up in your lap, your right hand on top of your left. Keep your body erect. Close your eyes, but don't close them off like a person asleep. Your optic nerves have to keep working to some extent or else you'll get drowsy.

These activities are the outer aspects of good meditation, but they aren't what makes the meditation good. You also need to have the right object for the mind to dwell on, and the right intention: the intention to keep the in-and-out breath in mind, to adjust it so that it's comfortable, and to keep the breath and mind together so that they don't slip away from each other. When you can do this properly, you'll gain beneficial results in terms of both body and mind -- i.e., the right quality you're looking for, termed 'inner worth', which means a soothing sense of ease, comfort, fullness, and well-being.

When you sit and meditate, keep noticing whether or not your mind is staying with the in-and-out breath. You have to keep mindfulness in charge of the mind. For example, when you breathe in, think //bud//; when you breathe out, think //dho//. //Bud-dho.// Be mindful. Don't let yourself forget or slip away. Put aside all your outside responsibilities and let go of all outside thoughts and perceptions. Keep your mind with nothing but the breath. You don't have to turn your attention to anything else.

Usually when you sit and meditate, though, thoughts of past and future tend to appear and get in the way of the quality of your meditation. Thoughts of this sort -- whether they're about things past or yet to come, about the world or the Dhamma -- have no good to them at all. They'll simply cause you trouble and suffering. They make the mind restless and disturbed so that it can't gain any peace and calm -- because things that are past have already passed. There's no way you can bring them back or change them. Things in the future haven't reached us yet, so we can't know whether or not they'll be in line with our expectations. They're far away and uncertain, so there's no way they'll be any help to our thinking at all.

For this reason, we have to keep hold on the mind to keep it in the

present by fixing it on nothing but the breath. To think about the breath is called directed thought, as when we think buddho together with the breath -- //bud// in, //dho// out, like we're doing right now. When we start evaluating the breath, we let go of //buddho// and start observing how far the effects of each in-and-out breath can be felt in the body. When the breath comes in, does it feel comfortable or not? When it goes out, does it feel relaxed or not? If it doesn't feel comfortable and relaxed, change it. When you keep the mind preoccupied with investigating the breath, let go of //buddho//. You don't have any need for it. Mindful awareness will fill the body, and the in-breath will start to feel as if it's permeating the body throughout. When we let go of //buddho//, our evaluation of the breath becomes more refined; the movement of the mind will calm down and become concentration; outside perceptions will fall silent. 'Falling silent' doesn't mean that our ears go blank or become deaf. It means that our attention doesn't go running to outside perceptions or to thoughts of past or future. Instead, it stays exclusively in the present.

When we fix our attention on the breath in this way, constantly keeping watch and being observant of how the breath is flowing, we'll come to know what the in-breath and out-breath are like, whether or not they're comfortable, what way of breathing in makes us feel good, what way of breathing out makes us feel good, what way of breathing makes us feel tense and uncomfortable. If the breath feels uncomfortable, try to adjust it so that it gives rise to a sense of comfort and ease.

When we keep surveying and evaluating the breath in this way, mindfulness and self-awareness will take charge within us. Stillness will develop, discernment will develop, knowledge will develop within us.

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CENTERED WITHIN

August 13, 1956

When you sit and meditate, you should keep in mind the factors that make it a worthwhile activity:

(1) The right object for the mind -- i.e., the breath, which is the theme of your meditation.

(2) The right intention. This means that you focus your mind steadily on what you're doing and nothing else, with the purpose of making it settle down firmly in stillness.

(3) The right quality -- inner worth -- i.e., the calm and ease you gain from your practice of concentration.

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To have the right object while you sit and meditate, you should have your mind set on giving your heart solely to the qualities of the Buddha. What this means is that you focus on your in-and-out breathing together with the word //buddho//, without thinking of anything else. This is your object or foundation for the mind. The mental side of the object is the word //buddho//, but if you just think, //buddho, buddho//, without joining it up with your breathing, you won't get the results you want, because simply thinking on its own is too weak to have a hold on the mind, and as a result it doesn't fulfill all the factors of meditation. The mind won't be snug enough with its object to stay firmly put in its stillness, and so will show signs of wavering.

Since this is the case, you have to find something to give it some resistance, something for it to hold onto, in the same way that a nail you drive into a board will hold it firmly to a post and not let it move. A mind without something to hold onto is bound not to be snug and firm with its object. This is why we're taught to think also of the breath, which is the physical side of our object, together with //buddho//, thinking //bud// in with the in-breath, and //dho// out with the out.

As for the factor of intention in your meditation, you have to be intent on your breathing. Don't leave it to the breath to happen on its own as you normally do. You have to be intent on synchronizing your thought of the in-breath with the in-breath, and your thought of the out-breath with the out. If your thinking is faster or slower than your breathing, it won't work. You have to be intent on keeping your thinking in tandem with the breath. If you breathe in this way, this is the intention that forms the act (//kamma//) of your meditation (//kammatthana//). If you simply let the breath happen on its own, it's no longer a theme of meditation. It's simply the breath. So you have to be careful and intent at all times to keep the mind in place when you breathe in, and in place when you breathe out. When you breathe in, the mind has to think //bud//. When you breathe out, it has to think //dho//. This is the way your meditation has to be.

The quality of inner worth in centering the mind comes when you make the body and mind feel soothed and relaxed. Don't let yourself feel tense or constricted. Let the breath have its freedom. Don't block it or hold it, force it or squeeze it. You have to let it flow smoothly and easily. Like washing a shirt and hanging it out to dry: Let the sun shine and the wind blow, and the water will drip away by itself. In no time at all the shirt will be clean and dry. When you meditate, it's as if you were washing your body and mind. If you want the body to feel clean and fresh inside, you have to put it at its ease. Put your eyes at ease, your ears at ease, your hands, feet, arms, and legs all at their ease. Put your body at ease in every way and at the same time don't let your mind get involved in any outside thoughts. Let them all drop away.

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When you wash your mind so that it's clean and pure, it's bound to become bright within itself with knowledge and understanding. Things you never knew or thought of before will appear to you. The Buddha thus taught that the brightness of the mind is discernment. When this discernment arises, it can give us knowledge about ourselves -- of how the body got to be the way it is and how the mind got to be the way it

is. This is called knowledge of form and name or of physical and mental phenomena.

Discernment is like a sail on a sailboat: The wider it's spread, the faster the boat will go. If it's tattered and torn, it won't catch the wind, and the boat will have to go slowly or might not even reach its goal at all. But if the sail is in good shape, it will take the boat quickly to its destination. The same holds true with our discernment. If our knowledge is only in bits and pieces, it won't be able to pull our minds up to the current of the Dhamma. We may end up sinking or giving up because we aren't true and sincere in what we do. When this is the case, we won't be able to get any results. Our good qualities will fall away and sink into our bad ones. Why will they sink? Because our sails don't catch the wind. And why is that? Because they're torn into shreds. And why are they torn? Because we don't take care of them, so they wear out fast and end up tattered and torn.

This is because the mind spends all its time entangled with thoughts and ideas. It doesn't settle down into stillness, so its discernment is tattered and torn. When our discernment is in bits and pieces like this, it leads us down to a low level -- like a log or post that we leave lying flat on the ground, exposed to all sorts of dangers: Termites may eat it or people and animals may trample all over it, because it's left in a low place. But if we stand it up on its end in a posthole, it's free from these dangers, apart from the minor things that can happen to the part buried in the ground.

The same holds true with the mind. If we let it drift along in its ideas, instead of catching hold of it and making it stand firmly in one place -- i.e., if we let it make its nest all the time in concepts and thoughts --it's bound to get defiled and sink to a low level. This is why the Buddha taught us to practice centering the mind in concentration so that it will stand firm in a single object. When the mind is centered, it's free from turmoil and confusion, like a person who has finished his work. The body is soothed and rested, the mind is refreshed -- and when the mind is refreshed, it becomes steady, still, and advances to a higher level, like a person on a high vantage point -- the top of a mountain, the mast of a boat, or a tall tree -- able

to see all kinds of things in every direction, near or far, better than a person in a low place like a valley or ravine. In a low place, the sun is visible for only a few hours of the day, and there are corners where the daylight never reaches at all. A mind that hasn't been trained to stand firm in its goodness is sure to fall to a low level and not be bright. But if we train our minds to a higher and higher level, we'll be sure to see things both near and far, and to meet up with brightness.

These are some of the rewards that come from centering the mind in concentration. When we start seeing these rewards, we're bound to develop conviction. When we feel conviction, we become inspired to pull our minds even further -- in the same way that a sail that isn't torn can take a boat to its destination without any trouble. This is one point I want to make.

Another point is that discernment can also be compared to an airplane propeller. When we sit here stilling our minds, it's as if we were flying an airplane up into the sky. If the pilot is sleepy, lazy, or in a blur, we're not safe. No matter how fantastic the plane may be, it can still crash us into a mountain or the forest wilds, because the pilot doesn't have any mindfulness or presence of mind. So when we sit meditating, it's like we're flying an airplane. If our mindfulness is weak and our mind keeps wandering off, our airplane may end up crashing. So we have to keep observing the body to see where at the moment it feels painful or tense; and keep check on the mind to see whether or not it's staying with the body in the present. If the mind isn't with the body, it's as if the pilot isn't staying with his airplane. The Hindrances will have an opening to arise and destroy our stillness. So when we sit and meditate, we have to make sure that we don't get absentminded. We have to be mindful and self-aware at all times and not let the mind slip away anywhere else. When we can do this, we'll develop a sense of comfort and ease, and will begin to see the benefits that come from mental stillness.

This insight is the beginning of discernment. This discernment is like an airplane propeller. The more we practice, the more benefits we'll see. We'll be able to take our plane as high as we want, land it

whenever we feel like it, or try any stunts that occur to us. //In other words, when we develop discernment within ourselves we can have control over our mind.// If we want it to think, it'll think. If we don't want it to think, it won't think. We know how to keep our own mind in line. If we can't keep ourselves in line, there's no way we can expect to keep anyone else in line. So if we're intelligent, it's like being a pilot who can keep a plane under his full control. We can keep the mind in line. For example, if it thinks of something bad, we can order it to stop and rest, and the thought will disappear. This is called keeping the mind in line. Or if we want it to think, it will be able to think and to know. Once it knows, that's the end of the matter, and so it will then stop thinking. Whatever we want it to do, it can do for us. According to the Buddha, people like this are called sages because they have discernment: Whatever they do, they really do. They know what is harmful and what isn't. They know how to put a stop to their thinking and as a result they very rarely meet with suffering.

As for stupid people, they simply fool around and drag their feet, pulling themselves back when they should go forward, and forward when they should go back, spending their days and nights thinking about all kinds of nonsense without any substance. Even when they sleep, they keep thinking. Their minds never have any chance to rest at all. And when their minds are forced to keep working like this, they're bound to run down and wear out, and won't give any good results when they're put to use. When this happens, they suffer.

But if we have the discernment to be alert to events, we can let go of what should be let go, stop what should be stopped, and think about what needs to be thought about. We can speak when we should speak, act when we should act -- or simply stay still if that's what's called for. People who work day and night without sleeping, without giving their bodies a chance to rest, are killing themselves. In the same way, thoughts and concepts are things that bring on the end of our life and destroy our mind -- because they keep the mind working whether we're sitting, standing, walking, or lying down. Sometimes, even when we're just sitting alone, we keep thinking -- which means we're killing ourselves, because the mind never gets a chance to rest.

Its strength keeps eroding away; and eventually, when its strength is all gone, its good qualities will have to die.

So when we sit here centering our minds, it's like eating our fill, bathing ourselves till we're thoroughly clean, and then taking a good nap. When we wake up, we feel bright, refreshed, and strong enough to take on any job at all.

This is why the Buddha was able to develop such strength of mind that he was able to do without food, for example, for seven full days and yet not feel tired or weak. This was because his mind was able to rest and be still in the four levels of absorption. His concentration was strong and gave great strength to his body, his speech, and his mind. The strength it gave to his body is what enabled him to wander about, teaching people in every city and town throughout Northern India. Sometimes he had to walk over rough roads through destitute places, but he was never tired in any way.

As for the strength of his speech, he was able to keep teaching, without respite, from the day of his Awakening to the day of his final passing away -- a total of 45 years.

And as for the strength of his mind, he was very astute, capable of teaching his disciples so that thousands of them were able to become arahants. He was able to convince large numbers of people who were stubborn, proud, and entrenched in wrong views, to abandon their views and become his disciples. His heart was full of kindness, compassion, and sincerity, with no feelings of anger, hatred, or malice toward anyone at all. It was a pure heart, without blemish.

All of these qualities came from the Dhamma he had practiced -- not from anything strange or mysterious -- the same Dhamma we're practicing right now. The important thing is that we have to be intent on really doing it if we want to get results. If, when we center the mind, we really do it, we'll get real results. If we don't really do it, we'll get nothing but playthings and dolls. That's how it is with the practice.

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GETTING ACQUAINTED INSIDE

September 28, 1958

The four properties of the body -- the way it feels from the inside, i.e., earth (solidity), water (liquidity), wind (motion), and fire (heat) -- are like four people. If you keep trying to acquaint yourself with them, after a while they'll become your friends.

At first they aren't too familiar with you, so they don't trust you and will probably want to test your mettle. For instance, when you start sitting in meditation, they'll take a stick and poke you in your legs so that your legs hurt or grow numb. If you lie down, they'll poke you in the back. If you lie on your side, they'll poke you in the waist. If you get up and sit again, they'll test you again. Or they may whisper to you to give up. If you give in to them, the King of Death will grin until his cheeks hurt.

What you have to do is smile against the odds and see things through. Keep talking with all four properties. Even though they don't respond at first, you have to keep talking with them, asking them this and that. After a while they'll give you a one-word answer. So you keep talking and then their answers will start getting longer until you eventually become acquaintances and can have real conversations. From that point they become your friends. They'll love you and help you and tell you their secrets. You'll be a person with friends and won't have to be lonely. You'll eat together, sleep together, and wherever you go, you'll go together. You'll feel secure. No matter how long you sit, you won't ache. No matter how long you walk, you won't feel tired -- because you have friends to talk with as you walk along, so that you enjoy yourself and reach your destination before you realize it.

This is why we're taught to practice meditation by keeping

mindfulness immersed firmly in the body. Contemplate your meditation themes -- body, feelings, mind, and mental qualities -- without letting your mind wander astray in outside thoughts and preoccupations. Contemplate the body so as to know how its properties are getting along, where it feels pleasant, painful, or neutral. Notice how the mind moves around in the various things you know until you reach the mental quality that is still, solid, and true.

This way it's like having friends go with you wherever you go and whatever you do. In other words, when the body walks, the mind walks with it. When the body lies down, the mind lies down with it. When the body sits, the mind sits with it. Wherever the body stops, the mind stops, too. But most of us aren't like this. The body takes two steps, but the mind takes four or five -- so how can it //not// get tired? The body lies in a mosquito net surrounded by a railing and seven thick walls, but the mind can still go running outside. When this is the case, where will it get any happiness? It'll have to wander around exposed to the sun, wind, rain, and all sorts of dangers because it has no protection. If there's no concentration to act as a shelter for the heart, it'll always have to meet with misery and pain.

For this reason, you should train your heart to stay firm in concentration and to develop full strength within yourself so that you can be your own person. This way you'll be bound to meet with all things pure and good.

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STOP & THINK

July 20, 1959

Insight isn't something that can be taught. It's something you have to give rise to within yourself. It's not something you simply memorize and talk about. If we were to teach it just so we could memorize it, I can guarantee that it wouldn't take five hours. But if you wanted to understand one word of it, three years might not even be enough.

//Memorizing gives rise simply to memories. Acting is what gives rise to the truth.// This is why it takes effort and persistence for you to understand and master this skill on your own.

When insight arises, you'll know what's what, where it's come from, and where it's going -- as when we see a lantern burning brightly: We know that, 'That's the flame... That's the smoke.. That's the light.' We know how these things arise from mixing what with what, and where the flame goes when we put out the lantern. All of this is the skill of insight.

Some people say that tranquillity meditation and insight meditation are two separate things -- but how can that be true? Tranquillity meditation is 'stopping,' insight meditation is 'thinking' that leads to clear knowledge. When there's clear knowledge, the mind stops still and stays put. They're all part of the same thing.

Knowing has to come from stopping. If you don't stop, how can you know? For instance, if you're sitting in a car or a boat that is traveling fast and you try to look at the people or things passing by right next to you along the way, you can't see clearly who's who or what's what. But if you stop still in one place, you'll be able to see things clearly.

Or even closer to home: When we speak, there has to be a pause between each phrase. If you tried to talk without any pauses at all, would anyone be able to understand what you said?

This is why we first have to make the mind stop to be quiet and still. When the mind stays still in a state of normalcy, concentration arises and discernment follows. This is something you have to work at and do for yourself. Don 't simply believe what others say. //Get so that you know 'Oh! Oh! Oh!' from within, and not just 'Oh? Oh? Oh?' from what people say.// Don't take the good things they say and stick them in your heart. You have to make these things your own by getting them to arise from within you. Spending one dollar of your own money is better than spending 100 dollars you've borrowed from someone else. If you use borrowed money, you have to worry because you're in debt.

If you use your own money, there's nothing to worry about.

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Stopping is what gives rise to strength. If a man is walking or running, he can't put up a good fight with anyone, because the advantage lies with the person standing still, not with the person walking or running. This is why we're taught to make the mind stop still so that it can gain strength. Then it will be able to start walking again with strength and agility.

It's true that we have two feet, but when we walk we have to step with one foot at a time. If you try to step with both feet at once, you won't get anywhere. Or if you try to walk with just one foot, you can't do that either. When the right foot stops, the left foot has to take a step. When the left foot stops, the right foot has to take a step. You have to stop with one foot and step with the other if you're going to walk with any strength because the strength comes from the foot that has stopped, not from the foot taking a step. One side has to stop while the other side takes a step. Otherwise, you'll have no support and are sure to fall down. If you don't believe me, try stepping with both feet at once and see how far you get.

In the same way, tranquillity and insight have to go together. You first have to make the mind stop in tranquillity and then take a step in your investigation: This is insight meditation. The understanding that arises is discernment. To let go of your attachment to that understanding is release.

So stopping is the factor that gives rise to strength, knowledge, and discernment -- the fixed mind that knows both the world and the Dhamma in a state of heightened virtue, heightened consciousness, and heightened discernment leading on to the transcendent.

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HEIGHTENED CONSCIOUSNESS

June 25, 1959

The Buddha taught, 'The pursuit of heightened consciousness is the heart of the Buddhas' teaching.' Heightened consciousness is a state of mind that lies above and beyond mental defilement. There are two ways it can be reached:

(1) The mind doesn't yet have any heightened inner quality, but we heighten it through our efforts.

(2) The mind has developed the proper inner quality and uses it to keep itself safe, above and beyond defilement.

The first case refers to the state of ordinary people's minds. When they aren't sitting in meditation, their minds aren't in any special state of concentration, so if defilement arises within them, they have to be determined and perceptive -- to be aware of the defilement and to make up their minds that they won't let it push them around. This is called Right Attitude. Even though the mind isn't in concentration, this technique can give results.

What this means is that we're alert to what's going on. For example, when we're angry, when we meet with something undesirable, we should be alert to the fact and make ourselves determined that no matter what, we're going to keep the defilement of anger under control by resisting it and putting our better side into play. In other words, when we're angry, we act as if we weren't. Instead of letting the anger overpower the mind, we use our inner goodness to overpower the mind. This is called heightened consciousness. When you meet with something you don't like, don't let the fact that you don't like it show. Instead, act as if you were happy and calm. I.e., put your good side to use. Don't let your bad side show under any circumstances.

If you're circumspect and composed enough to hold the mind in check before it can let its defilements come out in word or deed, if you can force the defilements to stop and can let only your best manners show, you count as having heightened consciousness. You are also a good

member of any social group, for you can work toward your own progress and that of the group as a whole.

In the texts, this quality is called composure -- a state of mind that lies above the defilements. This is one form of heightened consciousness and is something we should all try to develop within ourselves as we are able.

The second form of heightened consciousness refers to a mind freed from the Hindrances and trained to a state of Right Concentration. The mind is firmly established in its inner quality. When defilements arise, they can't overpower the mind //because they can't reach in to touch it//, for the mind is protected by its own full measure of inner quality.

I ask that we all aim at making this form of heightened consciousness arise within ourselves by being persistent and persevering in cherishing our own inner goodness -- in the same way that when we have good food, we make sure to chase away the flies so that we can enjoy it in good health.

To do this, you have to be observant and make two kinds of effort: the effort to abandon your defilements and the effort to develop your meditation theme, which is the means for wiping out the mental Hindrances. There are five types of Hindrances: sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty. As for meditation, there are two ways of practicing it -- in series and in isolation -- as I'll explain to you now.

(1) To practice in series is to practice by the book: contemplating the unattractiveness of the body, for instance, by following the lists of its parts without skipping over any of them or mixing them up. Whichever theme you choose, you have to understand how the topics are grouped and in what order, so as to deal with them properly. This kind of meditation can give great benefits, but at the same time can cause great harm. For example, if you contemplate the unattractiveness of the body, it can lead to a sense of dispassion, detachment, and calm, but there are times it can also get you into a state where you can't

eat or sleep because everything starts seeming filthy and disgusting. This is one way it can be harmful. Or sometimes you may contemplate the body until a mental image arises, but you get frightened and unnerved. In cases like this, you have to try to be up on what's happening so that your theme will help you instead of harming you.

(2) To practice in isolation is to focus on a single refined theme that doesn't have a lot of different features. I.e., you focus on being mindful of the in-and-out breath, without letting your attention slip away. Focus on whatever kind of breathing feels soothing, and the mind will settle down. Try to make the breath more and more refined, all the while keeping the mind gently with the breath, in the same way that you'd cup a bit of fluff in the palm of your hand. Do this until you feel that there's no 'in' or 'out' to the breath at all. The mind doesn't wander around. It's quiet and still, able to cut away thoughts of past and future. At this point it becomes even more refined, with no restlessness at all. The mind is stable and doesn't change along with its objects. It's firmly set and unwavering to the point where it becomes fixed and strong.

When you can develop your meditation to this point, it will make the mind let go of its attachments and gain conviction and understanding into the truths of inconstancy, stress, and not-self. Your doubts will fall away, and you will know the way of the world and the way of Liberation, without having to ask for confirmation from anyone else. When your knowledge is clear and free from uncertainty, the mind is firm in its own strength. This is when you become your own refuge -- when your mind isn't affected by other people or objects and reaches the happiness and ease of heightened consciousness.

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RESPECT FOR TRUTH

There are four kinds of truth in the body of every human being: stress, its cause, its disbanding, and the path to its disbanding.

These truths are like gold: No matter whether you try to make gold into a bracelet, a ring, an earring, or whatever, it stays gold in line with its nature. Go ahead and try to change it, but it'll stay as it is. The same holds true with the nature of the body. No matter how wonderful you try to make it, it'll have to return to its normal nature. It'll have to have stress and pain, their cause, their disbanding and the path to their disbanding.

People who don't admit the normal nature of the body are said to be deluded; those who realize its normal nature are said to know. Wise people realize the principles of nature, which is why they don't get caught up in a lot of fuss and confusion. In other words, the body is like an object that originally weighs four kilograms. Even though we may find things to plaster onto it to make it heavier, the plaster will eventually have to fall off and leave us with the original four kilograms. You simply can't escape its original nature.

The stress and pain that occur in line with the principles of nature aren't actually all that troublesome. For example, pain and disease: If we try to fight nature and not let there be disease, or if we want it to disappear right away, sometimes we make the disease even worse. But if we treat the disease without worrying about whether or not it'll go away, it will follow its natural course and go away at its own pace without too much trouble or suffering on our part. This is because the mind isn't struggling to fight nature, and so the body is strong enough to contend with the disease. Sometimes, if we have this attitude, we can survive diseases that otherwise would kill us. But if the mind gets all upset and thrashes around, wanting the disease to go away, then sometimes a small disease can get so bad it'll kill us -- like a person with a scorpion sting he thinks is a cobra bite, who gets so frightened and upset that the whole thing gets out of hand. Sometimes we may come down with a disease that ought to finish us off, but the power of the mind is so great that it fights off the pain and the disease goes away.

This is one of the principles of nature -- but we shouldn't be complacent about it. If we get complacent, then when the disease comes back it'll be worse than before, because the truth, when you get right

down to it, is that no matter what you do, these things can't escape their true nature. When the body's normal nature is to have pain and stress, then try as you may to make the pain go away, it'll have to return to its true nature. Whether or not you can cure it, the truth is still the truth. In other words, even when you cure the disease, it comes back.

Suppose, for instance, that we feel ill, take some medicine, and feel better. We think the disease has gone away. People of discernment, though, realize that it hasn't gone anywhere. It's simply been suppressed for a while and then it'll have to come back out again. We may think that we've made the disease go away, but the disease is smarter than we are. When it comes back again, it wears a new costume, like actors in a theater troupe: If the public gets tired of one play, they put on another. Otherwise, no one will spend money to watch them perform. In other words, the disease is smart enough to come from a new direction. If it put on the old play, it wouldn't get any reward. At first it came in your stomach, so this time it comes in your leg. You treat it until it goes away, but then it comes back in a new play -- in your eye. You treat it in your eye until it goes away, and then it comes back in your ear. So you treat your ear. Wherever it comes, you keep treating it and your money keeps getting spent. As for the disease, it's glad you're fooled. There's only one of it, but it comes in all sorts of disguises. Ageing, illness, and death are very smart. They can keep us tied on a short leash so that we can never get away from them. People who don't train their minds to enter the Dhamma are sure to miss this point, but those who train themselves to know the truth of the Dhamma will understand this principle of nature for what it is.

If we don't realize the truth, we lose in two ways. On the one side we lose in terms of the world: We waste our money because we don't realize what's necessary and what isn't, so we get worked up and upset all out of proportion to reality. On the other side, we lose in terms of the Dhamma because our virtue, concentration, and meditation all suffer. Illness makes us lose in these ways because we lack discernment. This is why the Buddha taught us to use our eyes. We live in the world, so we have to look out for our well-being in the world;

we live in the Dhamma, so we have to look out for our well-being in the Dhamma. The results will then develop of their own accord. If we use discernment to evaluate things until we know what's necessary and what's not, the time won't be long before we prosper in terms both of the world and of the Dhamma. We won't have to waste money and time, and there won't be any obstacles to our practice.

In other words, when you see that something is true, don't try to get in its way. Let it follow its own course. //Even though the mind doesn't age, grow ill or die, still the body has to age, grow ill and die.// This is a part of its nature that you can't fight. When it gets ill, you take care of it enough to keep it going. You won't be put to difficulties in terms of the world, and your Dhamma practice won't suffer.

The suffering we feel because of these things comes from the cause of stress: delusion, ignorance of the truth. When the mind is deluded, it doesn't know the cause of stress or the path to the disbanding of stress. When it knows, it doesn't get caught up in the natural pain and stress of the body. //Mental suffering comes from the accumulation of defilement, not from ageing, illness and death.// Once the stillness of the path arises within us, then ageing, illness, and death won't unsettle the mind. Sorrow, despair, distress, and lamentation won't exist. The mind will be separate. We can compare this to the water in the sea when it's full of waves: If we take a dipperful of sea water and set it down on the beach, there won't be any waves in the dipper at all. The waves come from wavering. If we don't stir it up, there won't be any waves. For this reason, we have to fix the mind so that it's steady in its meditation, without letting anything else seep in. It will then gain clarity: the discernment that sees the truth.

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The mental state of the cause of stress leads us to pain; the mental state of the path leads us to happiness. If you don't want stress or pain, don't stay with the flow of their cause. //Mental suffering is something unnatural to the mind.// It comes from letting defilement

seep in. Diseases arise in the body, but we let their effects spread into the mind. We have to learn which phenomena die and which don't. If our defilements are thick and tenacious, there'll be a lot of ageing, illness and death. If our defilements are thin, there won't be much ageing, illness and death.

For this reason, we should build inner quality -- awareness of the truth -- within ourselves. However far the body is going to develop, that's how far it's going to have to deteriorate, so don't be complacent. The important point is that you develop the mind. If the mind gets developed to a point of true maturity, it won t regress. In other words, if your concentration is strong and your discernment developed, the defilements that enwrap your mind will fall away in the same way that when the flowers of a fruit tree reach full bloom the petals fall away, leaving the fruit. When the fruit develops till it's fully ripe, the skin and flesh fall away, leaving just the seeds that contain all the makings for a new tree. When the mind is fully developed, then ageing, illness, and death fall away. Mental stress and suffering fall away, leaving the mind in Right Concentration.

When Right Concentration is ripe, you'll know the location of what dies and what doesn't. If you want to die, then stay with what dies. If you don't want birth, don't stay with what takes birth. If you don't want ageing, don't stay with what ages. If you don't want illness, don't stay with what grows ill. //If you don't leave these things, you have to live with them.// If you leave them, your mind won't age -- it won't be able to age; it won't grow ill -- it won't be able to grow ill; it won't die; it won't be able to die. If you can reach this point, you're said to have respect for the truth -- for the teachings of the Buddha.

Respect for the truth isn't a matter of bowing down or paying homage. It means having a sense of time and place: If something is possible, you do it. If it's not, you don't -- and you don't try to straighten it out, either. The defilements of unawareness, craving, and attachment are things that connect us with suffering, so don't let them entangle the mind.

Unawareness is the mental state that is deluded about the past, present, and future. True awareness knows what's past and lets it go; knows what's future and lets it go; knows what's present and doesn't fall for it. It can remove all attachments. Unawareness knows, but it falls for these things, which is why it forms the fuel for suffering. True awareness knows what things are past, present, and future, //but it doesn't run out after them//. It knows but it stays put -- quiet and calm. It doesn't waver up or down. It doesn't seep out, and nothing seeps in. The past, the present, and the future it knows in terms of the principles of its nature, without having to reason or think. People who have to reason and think are the ones who don't know. With knowledge, there's no thinking or reasoning, and yet the mind knows thoroughly. This is true awareness. Ageing, illness, and death all become an affair of release. In other words, nothing is fashioned in the mind, and when nothing is fashioned, there's no ageing, illness, or death.

As for attachment, it catches us and ties us to a stake, like a person being led to his execution with no chance to wiggle free. We're tied with a wire stretching out to the past and future. Craving inches along the wire towards us, rolling his eyes and making horrible faces, so that we worry about the past and future. Behind us he splits into three: craving for sensuality, craving for possibilities, and craving for impossibilities. In front of us, he splits into three -- the same three sorts of craving -- and in the present he splits into the same three. With nine of them and only one of us, how can we expect to be a match for them? In the end, we're no match at all.

If we practice concentration and develop discernment, though, we'll be able to cut the wire of Death. When the mental state that forms the path arises, our thoughts of past and future will all disband. This is the disbanding of stress. Attachment and craving won't exist -- so where will stress and suffering have a chance to arise? People who have defilements -- even if they earn $3,000 a day -- can't keep themselves from falling into hell. But people with no defilements, even if they don't have anything at all, are happy nonetheless -- because the mind has enough to eat, enough to drink, enough of everything. It's not poor. When we can think correctly in this way,

it's called respect for the Dhamma -- and it can make us happy.

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Respect for the Dhamma means taking seriously all the things that come in and out the house of your mind. //(1) The door of the body:// You have to be careful to make sure that none of your actions stray into ways that are harmful. //(2) The door of speech// -- the door of the mouth -- is very large. The tongue may be only a tiny piece of flesh, but it's very important, because what we say today can keep echoing for an aeon after we die. When the body dies, the time isn't long before there's nothing left of it, and so it's not as important as our speech, for the stone engravings we make with our tongue last a long, long time. For this reason, we should show a great deal of respect for our mouths by saying only things that are worthwhile. //(3) The door of the intellect:// We have to be careful with our thoughts. If something is harmful to us when we think about it, then we shouldn't think about it. We should think only about things that are beneficial and good.

These three doors are always receiving guests into the mind, so we have to pay attention to see who is coming with good intentions and who is coming with bad. Don't let down your guard. Whoever comes with good intentions will bring you happiness and prosperity. As for troublemakers and thieves, they'll rob you and kill you and cause you all sorts of trouble.

As for your eyes, ears and nose, these are like three windows that you have to be careful about as well. You have to know when to open and when to close them. If you aren't discerning, you may invite thieves into your house to rob and kill you, plundering all the wealth your parents and teachers gave you. This is called being an ingrate -- not knowing enough to care for the legacies that others have passed down to you. The legacies of your parents are your life, health, and strength. The legacies of your teachers are all the things they taught to make you a good person. If you leave your thoughts, words, and deeds wide open so that evil can flow into you, evil will keep pouring in, wearing down the health and strength of your body and mind. This

is called having no appreciation for the kindness of your parents and teachers.

Sometimes we don't leave just the doors open -- we leave the windows open as well. Lizards, snakes, scorpions, birds, and bats will come in through the windows and take up residence in our house. After a while they'll lay claim to it as theirs -- and we give in to them. So they leave their droppings all over and make a mess of the place. If we don't exercise self-restraint, our body and mind are going to be ruined, and this will destroy the wealth our parents and teachers went to such great trouble to give us.

So if anyone tries to come into your house, you have to grill them thoroughly to see what they're up to and what they're coming for -- for good or for bad. Look them straight in the eye. In other words, you have to be mindful and reflecting in all your actions. Anything that isn't good you have to drive out of your activities. Even if it would help you financially or make you popular and well-known, don't have anything to do with it. The same holds true with your speech. If something you're about to say will serve a good purpose, then open your mouth and say it. Say what should be said, and don't say what shouldn't. If something serves no real purpose, then no matter how fantastic it may be, don't say it. You have to know how to respond to all the activities that present themselves for you to do. Let in the good ones and drive out the bad.

As for the mind, you have to show restraint with that, too. If a thought will lead to good and happy results, you should let yourself think it. But as for thoughts that will cause harm, don't pull them in. If you go gobbling down everything you like, you're going to die. I.e., (1) your inner quality will deteriorate. (2) The wealth your parents and teachers gave you will disappear.

As for your senses -- sight, hearing, smell, taste, feeling -- you should show an interest in everything that will benefit you. Drive out what's bad and bring in what's good. When you can do this, it's called showing respect for your parents, your teachers, and yourself as well. Your house will be clean, and you can lounge around in comfort without

having to worry about sitting on bird- or bat-droppings.

But if you don't exercise self-restraint, your actions will be defiled, your words will be defiled, so how can your mind live in comfort? Like a filthy house: No guests will want to go into it, and even the owner isn't comfortable there. If you keep your home clean and well-swept, though, it'll be nice to live in, and good people will be happy to come and visit. When good people come and visit, they won't cause you any harm. In other words, the things that come in through the senses are like guests and they won't cause any harm to the mind. The mind will be good and obedient and will stay put where you tell it to. But even if your couches and chairs are made of marble: If they're dusty and dirty, no guests will want to sit there, and you yourself won't want to, either.

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So if you keep your virtue bright and clear with regard to our senses of sight, hearing, smell, taste, feeling, and ideation, your mind will find it easy to attain concentration. Then even when defilements come to visit you from time to time, they won't be able to do you any harm -- because you have more than enough wealth to share with them. If thieves come, you can throw them a hunk of diamond ore and they'll disappear. If ageing, illness, and death come begging, you can throw them another hunk, and they'll stop pestering us.

If your old kamma debts come at you when you're poor, they won't get enough to satisfy them, so they'll end up taking your life. But if they come at you when you're rich, you simply share your merit -- all the inner wealth you've accumulated -- and they'll leave you alone. If your goodness isn't yet full, then evil will have an opening to flow in; but if your hands, feet, eyes, ears, nose, tongue, body, and mind are filled with goodness, evil can't get into you, so you can come out unscathed.

Ultimately, you'll get so rich in inner quality that you can go beyond both good and evil. That's when you can be truly happy and free from danger. So I ask that you all remember this and treat your

thoughts, words, and deeds in a way that shows respect for the Dhamma as I've explained it. You'll then meet with the happiness you hope for.

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SERVING A PURPOSE
November 4, 1958

My own motto is, 'Make yourself as good as possible, and everything else will have to follow along in being good.' If you don't neglect yourself for the sake of external things, you'll have to be good. So you shouldn't neglect yourself. Develop your inner worth to your own satisfaction.

The world says, 'Don't worry about whether you're good or bad, as long as you have money.' This is just the opposite of the Dhamma, which says, 'Don't worry about whether you're rich or poor, as long as you're a good person.'

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Your good qualities, if you don't know how to use them, can hurt you -- like money, which is something good but, if you don't know how to spend it wisely, can lead to your ruin; or like a good sharp knife that, if you don't know how to use it properly, can do you harm. Say, for instance, that you use the knife to kill someone. When you're caught, you'll have to be thrown in jail or executed, that means that you used the knife to kill yourself.

* * *

Each of us has four kinds of valuables: the goodness of our deeds, the goodness of our words, the goodness of our manners, and the goodness

of our thoughts. For this reason, we have to care for these valuables as best we can.

Most of us have good things to our name but we hardly ever bring them out to put them to use. Instead, we like to bring out only our worst things to use. In other words, we keep our goodness to ourselves and show only our worst side -- like the plates, cups and saucers in our homes: The good ones we keep in the cupboard, and only the chipped, cracked and broken ones get put on the table, because we're afraid the good ones will break. As for our best clothes, we don't dare use them because we're afraid they'll get old, stained, or torn. So we end up keeping them packed away until they get so moldy or moth-eaten that they can't be worn and have to become rags. As a result, we don't get any good out of our valuables in line with their worth. In the same way, //if we have any goodness within ourselves but don't put it to use, it serves no purpose at all, either for ourselves or for others// -- like a knife you keep packed away until it gets rusty: If you finally bring it out to slice some food, the rust will poison you. If you happen to cut your hand or foot with it, you may come down with tetanus and die.

* * *

An intelligent person knows how to use both good and evil without causing harm. Arahants even know how to use their defilements so as to be of benefit. When sages use common language, it can serve a good purpose. But when fools use fine language, it can be bad. If they use bad language; it's even worse. An example of a person who used common language to serve a good purpose is Chao Khun Upali (Siricando Jan). One time he was invited to give a sermon in the palace during the weekly funeral observances for a young prince whose death had caused a great deal of sorrow to the royal relatives. On the previous weeks, some very high-ranking monks from Wat Debsirin had been invited to give sermons and they had all gone on about what a good man the prince had been, and how sad it was that he had come to such an untimely end that prevented him from living on to do more good for the world. This had caused the relatives to cry all the more.

When it came Chao Khun Upali's turn to give a sermon, though, he didn't carry on in the same vein at all. Instead, he started out with the theme of mindfulness of the body, describing the ugliness and foulness of the body, which is full of repulsive and disgusting things: snot, spit, dandruff, sweat, etc., etc. 'When the body dies, there's not one good thing about it,' he said, 'but people sit around weeping and wailing with tears streaming in tracks down their cheeks and mucus running out their noses and dribbling down to their chins. With their faces all in a mess like this, they don't look the least bit attractive.'

This made the relatives who had been crying so embarrassed that they stopped crying immediately, after which they expressed a great deal of admiration for Chao Khun Upali and his sermon. This is why it's said that a person who uses a sharp tongue with skill is a great sage. //If people are wise, then no matter what they say, it serves a good purpose// because they have a sense of time, place, and the people they're talking to. If something will serve a purpose, even if it sounds unpleasant, it should be said. If it won't serve a purpose, even if it sounds pleasant, don't say it.

* * *

The affairs of the religion are an affair of the heart: Don't go looking for them in the dirt or the grass, in temples or in monastery buildings. Although people may do good with their words and deeds, it's still an affair of the world. The affairs of the religion are quiet and still, without any fuss or bother. They're aimed at a mind that's pure, undefiled, and bright. With goodness, there's no need to do anything much at all. Simply sit still, and there's purity.

Take the example of the little novice with quiet and composed manners who, as he was going out for alms one morning, happened to enter the compound of a stingy moneylender and his wife. Whether or not they would put any food in his bowl, he didn't show the least concern, and he didn't open his mouth to say a word. When he left -- his bowl still empty -- he went calmly and unhurriedly along his way. The moneylender's wife, seeing him, became curious and trailed him

from a distance, until he reached a point where he suddenly had to go to the bathroom. Carefully he put down his bowl and, using his foot, cleared away the leaves to make a little depression in the dirt so that the urine wouldn't flow off anywhere. Then, after looking right, left and all around him to make sure that there wouldn't be anyone walking past, he squatted down to urinate unobtrusively in the proper way. When he had finished, he used his foot to cover the spot with dirt and leaves as it had been before, picked up his bowl and went calmly on his way.

As for the moneylender's wife, who had been watching from a distance, when she saw the manner in which the little novice was acting, the thought occurred to her that he had probably buried something of value. So she stealthily crept to the spot and, using her hand, dug the earth out of the hole buried by the novice and sniffed it to see what it was -- and that was when she realized that it was urine. The little novice had taken care of his urine as if it were gold. 'If it were something more valuable than this,' she thought, 'there's no doubt how well he'd care for it. With manners like this, we should adopt him as our foster son. He'd be sure to look after our fortune to make sure that it wouldn't get wasted away.'

She went home to tell her husband who, impressed with her story, had a servant go and invite the novice into their home so that they could inform him of their intentions. The novice, however, declined their offer to make him their heir, and taught them the Dhamma, making them see the rewards of practicing generosity, virtue, and meditation. The moneylender and his wife were deeply moved, overcame their stinginess, and asked to take refuge in the Buddha, Dhamma, and Sangha from that day onward. Eventually, they progressed in virtue, meditation, and right practice to the point where they both gained a glimpse of Liberation. Afterwards, they made a large donation to build a memorial over the spot where the novice had urinated, as a reminder of the goodness that had grown within them from the puddle of urine the little novice had bestowed on them that day.

The affairs of the religion come down to //'sacitta-pariyodapanam'// -- making the heart entirely clean, clear and pure. //'Etam

buddhana-sasanam'// -- this is the heart of the Buddhas' teachings.

* * * * * * * *

FREE AT LAST

July 13, 1958; May 11, 1957 October 12, 1957

When the heart is a slave to its moods and defilements -- greed, aversion, and delusion -- it 's like being a slave to poor people, troublemakers, and crooks, all of whom are people we shouldn't be enslaved to. The 'poor people' here are greed: hunger, desire, never having enough. This feeling of 'not enough' is what it means to be poor.

As for aversion, this doesn't necessarily mean out-and-out anger. It also means being grumpy or in a bad mood. If anyone annoys us or does something displeasing, we get irritated and resentful. This is called being a slave to troublemakers.

Delusion means seeing good as evil or evil as good, right as wrong or wrong as right, thinking you're good when you're evil, or evil when you're good. This is called being a slave to crooks.

But if the mind becomes a slave to goodness, this is called being a slave to the Buddha, Dhamma, and Sangha, in which case we're well-off because the Buddha is a kind person. He won't make us work all hours of the day and instead will allow us time to rest and find peace of mind.

But still, as long as we're slaves, we can't say that it's really good, because slaves have no freedom. They still have a price on their heads. Only when we gain release from slavery can we be fully free and happy. So for this reason, be diligent in your work: Meditate a lot every day. You'll profit from it, get to buy yourself out of slavery

to the Buddha, Dhamma, and Sangha, and gain Liberation. Don't let there be anyone at all over you giving you orders. That's when it's really ideal.

* * *

Actually, the Buddha never meant for us to take as our mainstay anything or anyone else aside from ourselves. Even when we take refuge in the Buddha, Dhamma, and Sangha, he never praised it as being really ideal. //He wanted us to take ourselves as our refuge.// 'The self is its own mainstay:' We don't have to take our authority from anyone else. We can depend on ourselves and govern ourselves. We're free and don't have to fall back on anyone else. When we can reach this state, that 's when we'll be released from slavery -- and truly happy.

When we're slaves to the Buddha, Dhamma, and Sangha, we're told to be generous, to observe the precepts and to practice meditation -- all of which are things that will give rise to inner worth within us. In being generous, we have to suffer and work because of the effort involved in finding wealth and material goods that we then give away as donations. In observing the precepts, we have to forgo the words and deeds we would ordinarily feel like saying or doing. Both of these activities are ways in which we benefit others more than ourselves. But when we practice meditation, we sacrifice inner objects -- unskillful thoughts and mental states -- and make our minds solid, sovereign, and pure.

This is called paying homage to the Buddha, Dhamma, and Sangha through the practice -- which the Buddha praised as better than paying homage with material objects. Even though the Buddha would have benefited personally from the homage shown with material objects, he never praised it as being better than homage shown through the practice, which gives all its benefits to the person who pays the homage. This was the sort of homage that pleased the Buddha, because the practice of training the heart to reach purity is the way by which a person can gain release from all suffering and stress. The Buddha had the kindness and compassion to want to help living beings gain freedom from all forms of suffering, which is why he taught us to

meditate, so that we can free our hearts from their slavery to the defilements of the world.

When we become slaves to the religion -- to the Buddha, Dhamma, and Sangha -- we're still not released from suffering as long as our minds still have worries and concerns. Being a slave to our concerns is like being in debt to them. When we're in debt, we have no real freedom in our hearts. Only when we can find the money to pay off our debts can we be happy, free, and at ease. The more we pay off our debts, the more light-hearted we'll feel. In the same way, if we can let go of our various worries and cares, peace will arise in our hearts. We'll be released from our slavery to craving and defilement, and will find happiness because peace is what brings release from suffering. This is why the Buddha taught us to center our hearts in concentration so as to give rise to stillness, peace, and the inner wealth with which we'll be able to pay off all of our debts. That's when we'll attain happiness and ease. All our burdens and sufferings will fall away from our hearts and we'll enter full freedom.

* * *

The mind has two kinds of thoughts, skillful and unskillful. Unskillful thoughts are when the mind thinks in ways that are bad -- with greed, anger or delusion -- about things either past or future. When this happens, the mind is said to be a slave to defilement. As for skillful thoughts, they deal in good and worthwhile ways with things future or past. We have to try to let go of both these kinds of thoughts so that they don't exist in the mind if we want to gain release from our slavery.

* * *

If we want to buy ourselves completely out of slavery, we have to farm our four acres so that they bear abundant fruit. In other words, we have to develop the body's four properties -- earth, water, fire, and wind -- to a point of fullness by practicing meditation and using pure breath sensations to soothe and nourish every part of the body. When the mind is pure and the body soothed, it's like our farm's having

plenty of rain and ground water to nourish our crops. I.e., our concentration is solid and enters the first stage of absorption, with its five factors: directed thought, evaluation, rapture, pleasure, and singleness-of-preoccupation. Directed thought is like harrowing our soil. Evaluation is like plowing and scattering the seed. Rapture is when our crops begin to bud, pleasure is when their flowers bloom, and singleness-of-preoccupation is when the fruits develop until they're ripened and sweet -- and at the same time, their seeds contain all their ancestry. What this means is that in each seed is another plant complete with branches, flowers and leaves. If anyone plants the seed, it will break out into another plant just like the one it came from.

In the same way, when we center the mind to the point of absorption, we can gain insight into our past -- maybe even back through many lifetimes -- good and bad, happy and sad. This insight will cause us to feel dismay and dispassion, and to lose taste for all states of being and birth. The mind will let go of its attachments to self, to mental and physical phenomena, and to all thoughts and concepts -- past and future, good and bad. It will enter a state of neutral equanimity. If we then work at developing it further, we'll be able to cut away more and more of our states of being and birth. When the mind gains change-of-lineage knowledge, which passes from the mundane over into the transcendent, it will see what dies and what doesn't. It will blossom as //buddho// -- the awareness that knows no cessation -- bright in its seclusion from thoughts and burdens, from mental effluents and preoccupations. When we practice in this way, we'll come to the reality of birthlessness and deathlessness -- the highest happiness -- and on into Liberation.

This is how we repay all our debts without the least bit remaining. As the texts say, 'In release, there is the knowledge, "Released. Birth is no more, the holy life is fulfilled, the task done."'

For this reason, we should be intent on cleansing and polishing our hearts so that they can gain release from their worries and preoccupations, which are the source of pain and discontent. Peace, coolness, and a bright happiness will arise within us, in the same way as when we unshackle ourselves from our encumbering burdens and debts.

We'll be free -- beyond the reach of all suffering and stress.

* * * * * * * *

sabbe satta sada hontu
avera sukha-jivino
katam punna-phalam mayham
sabbe bhagi bhavantu te

May all beings live happily,
free from animosity.
May all share in the blessings
springing from the good I have done.

[end]

ONE FOOT IN THE WORLD

Buddhist Approaches to Present-day Problems

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The Wheel Publication No. 337/338

BUDDHIST PUBLICATION SOCIETY
Kandy 1986 Sri Lanka

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DharmaNet Edition 1994

This electronic edition is offered for free distribution via DharmaNet by arrangement with the publisher.

Transcribed for DharmaNet by Maureen Riordan

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

PREFACE

The dispensation of the Buddha includes not only monks and nuns, but male and female lay followers as well. All these four groups comprising the Buddhist community have but one ultimate goal. That

goal is the attainment of Nibbana.

Though Nibbana means final liberation from the world, while walking along the path to liberation a Buddhist has to live in the world and deal with the conditions of worldly existence. This problem is likely to be felt especially acutely by the lay Buddhist, who may find that the demands and attractions of secular life tend to pull him away from the path to deliverance. However, the Buddha was not unaware of or unconcerned about this dilemma confronted by his lay disciples, but gave it his careful attention. He taught his lay followers how to organize lay life in accordance with the ethical principles of the Dhamma and how to lead successful lay lives without deviating from the path of rectitude.

As lay Buddhists, we must be ever vigilant so that in our pursuit of worldly goals such as wealth, pleasure, and success we do not lose sight of our spiritual goal.

Care should be taken especially to avoid the violation of the basic moral principles summed up in the Five Precepts, as such violation leads to regression on the path. We must often remind ourselves that the first two of the four stages of holiness can be attained by those still leading a married life; that there have been non- returners of the third stage who continued to remain in lay life though observing celibacy; and that the texts record instances of laymen who even attained arahatship prior to their deaths. The Pali Canon contains ample evidence of exemplary laymen and laywomen, such as Anathapindika, Visakha, and the parents of Nakula, to mention only the most prominent. Therefore a layman should make every endeavor to follow the way to the end of suffering in this very life itself, by leading a life of moderation and self-discipline and by practicing meditation with the aim of developing insight into the ultimate truths of life and death.

The essays in this booklet explore various facets of experience from lay life which require the attention of the lay aspirant to deliverance. They deal particularly with those which have become more pronounced and urgent in our contemporary materialistic and

secularized world. My wish is to share these ideas with others who also may be attempting to follow the Buddha's path in the lay life, and are thus walking with one foot on the way to Nibbana and one foot still in the world. I hope these essays will assist them to understand and overcome the problems they may face in their day-to-day lives.

A LAYMAN'S HAPPINESS

Life in the modern age has become particularly trying and problematic. Though it remains a fact that the standard of living has generally improved, man is still suffering immensely under the weight of present-day living. The physical condition of man has been reduced to such a pathetic level that he succumbs to untimely death by killer diseases such as cancer, heart failure, diabetes, etc. to an unprecedented degree. Mentally, he is so tension-ridden that he has forgotten the art of relaxing, and he cannot even enjoy sound sleep without the aid of tranquilizers. In this set up interpersonal relations have become so brittle and vulnerable that the divorce rate has become alarmingly high, thus letting loose a whole series of other social problems such as uncared-for children, juvenile delinquency, suicide, etc. Thus life has become a problematic burden and a solution to make life more tolerable and enjoyable is a great pressing need.

As the world of the Buddha is of everlasting value and universal applicability, and as the Buddha preached not only to monks and nuns but also to the lay public as well, it is useful to find a teaching of the Buddha which is relevant to our present-day problems. In the //Pattakammavagga// of the Anguttara Nikaya (A II, 69) the Buddha preached a sutta to Anathapindika on the fourfold pleasures of a layman. It is our considered opinion that this sutta

offers adequate insight to meet the demands of the present-day problems as well. The four types of pleasure listed there are: //atthisukha//, the pleasure of having material wealth; //bhogasukha//, the pleasure of enjoying material wealth; //ananasukha//, the pleasure of being debtless; and //anavajjaskha//, the pleasure of being blameless. Let us take these for discussion one by one and see how these sources of pleasure can be harnessed for leading a happy life in the present-day world.

//Atthisukha// -- Man should not only have a righteous means of living, avoiding blameworthy trades such as dealing in meat, liquor, poison, firearms and slavery, he should also entertain a wholesome attitude towards his righteous occupation. For instance, if a doctor welcomes epidemics in the locality in order to make much money, or a trader hopes for natural calamities to send market prices up, the money earned by such unscrupulous individuals is not righteous money as their intentions are impure and foul. Also one should not deceive or exploit others in carrying out one's occupation. Exerting oneself with great perseverance, one should earn one's living, and such hard-earned wealth is called righteous wealth (//dhammika dhammaladdha//). Again one could have great wealth, but if one does not experience a sense of contentment with what one has, one cannot really enjoy //atthisukha// or the pleasure of having. The amassing of wealth of such a person is like trying to fill a bottomless vessel. This is one of the widespread maladies we see in the present-day society. Inordinate expansion of wealth becomes a source not of happiness, but of anxiety. Such wealth exposes the possessor to the jealousies and maneuvers of other unscrupulous individuals, hence the occurrence of blackmailing and kidnapping from time to time. But if one does have a righteous means of earning one's living and the correct attitude to wealth, one can escape many of the hazards which money brings in its wake to modern man.

//Bhogasukha// -- Wealth has only instrumental value and the proper enjoyment of wealth is an art which is worth carefully cultivating.

Buddhism deplores both extravagance and miserly hoarding. One must maintain a healthy balanced standard of living according to one's means. If, in the enjoyment of wealth, one overindulges in sense pleasures, one is bound to run into health hazards in a very short time. If, for instance, one overindulges in food just because one can afford it, one will soon be overcome by diseases such as heart failure, high blood pressure and diabetes. Such a one will be faced with the situation of "cutting his neck with his own tongue." Moderation in food is a virtue praised in Buddhism and it is a health-promoting habit. Often in the name of enjoying wealth, man cultivates unhealthy habits such as smoking and drinking. It is paradoxical that man, who actually loves himself most, should act as if he were his own worst enemy by indulging in habits which ultimately reduce him to a physical wreck. It is medically established that smoking causes the highest percentage of lung cancer, and that drinking causes irreparable damage to vital organs of the body. If only one pauses to ponder over one's own welfare, and if only one entertains at least some degree of compassion towards oneself, one would not get into the clutches of these vicious habits. Wealthy men often end up in the pitiful plight of the ant fallen in the pot of honey. Such men did not know the art of enjoying //bhogasukha//. The regard the body as an instrument for pleasure, and they wear out and debilitate the body's capacity for enjoyment in double quick time, long before the natural process of wear and tear sets in. If we love ourselves, we have to treat our bodies with proper care without taxing it with overindulgence and deprivation. It is with the body that we can enjoy not only the pleasures of the senses, but even the spiritual bliss of Nibbana. Another aspect of the joy of wealth is the art of sharing. Without being an //Adinnapubbaka//, a "never-giver," if one learns to share one's riches with the less fortunate have-nots, one will have the noble experience of being happy at the joy of another. At the same time one will learn the love and good will of others, instead of becoming the target of jealousy and intrigue.

//Ananasukha// -- The pleasure of being debtless is the third quality discussed in our sutta. Economically if one can be completely free

of debt, one is indeed a very fortunate person. To be really debtless in society one has to discharge one's obligations scrupulously. As a wage earner one has to discharge one's duties for which one is paid, otherwise one can be indebted to the wage one gets. As a parent one has to fulfill one's obligations to one's children. In our society children are taught to worship and look after their parents, and it is well to bear in mind that parents too have to qualify themselves for the honor they receive by being dutiful parents. It should be emphasized that fathers who neglect their families as a result of their addiction to vices such as drinking and gambling fall far short of the ideal of debtlessness. One can have the satisfaction of being debtless only if one has fulfilled one's obligations in all social roles one has to perform.

//Anavajjasukha// -- The satisfaction of leading a blameless life is the highest form of satisfaction that a layman can have. Every society has a code of ethics to be followed by its members. According to Buddhism the minimum code of ethics regulating the life of its adherents is the //pancasila//, the Five Precepts[1]. If one practices these virtues, one can have the satisfaction of leading a righteous life to a great extent. Refraining from doing to others what one does not like others to do unto oneself is the basic principle underlying these virtues. Buddhism speaks of //hiri// and //ottappa//, the sense of shame and the fear to do wrong, as //deva dhamma// or celestial qualities. These are the basic qualities which separate man from the animal kingdom. Unlike the animals man has a conscience which makes him squeamish about doing wrong. Buddhism recognizes blameless mental activity as well. Mental activities which spring from greed, hatred and delusion are unwholesome and blameworthy. Let us see how such mental behavior is a source of unhappiness. Take for instance the case of a person who is angry. What are the symptoms of anger? Hard breathing, accelerated heart beat, faster circulation of blood, feeling hot, sweating, trepidation, restlessness, etc. -- these are the physical manifestations of anger. These are certainly not comfortable physical experiences. Each time the cause of anger is remembered, even though the physical manifestations of anger may not be that

marked, one feels quite restless and mentally ill at ease. We use expressions such as "boiling with anger," "I got the devil on to me," etc. to mean getting angry, and these sayings are literally expressive of the situation. It is just not possible for one to be angry and happy at the same time. An irritable person is truly a very sad person, and what is worse he infects others around him too with the same sadness. The cultivation of sublime modes of behavior such as loving kindness, compassion, sympathetic joy and equanimity are truly conducive to happy living. Those who live with such attitudes habitually are pleasant and amicable people who can be happy alone as well as in company.

If we truly understand the significance of the four kinds of happiness elucidated in our sutta, and translate them into action, life will be much more pleasant and happy even in this modern age.

THE MECHANICS OF BONDAGE AND SUFFERING

The Buddhist texts repeatedly describe man as being bound and fettered to suffering. Many Pali words are used to describe this pathetic situation, such as //samyojana//, //bandha// and //pasa//, meaning bond, fetter, and snare, respectively. One sutta employs a simple simile to illustrate the manner in which man is fettered to //samsaric// life. According to this simile a black bull and a white bull are tied together with a rope. In this situation it cannot be said that the black bull is a fetter to the white bull, or that the white bull is a fetter to the black bull. Actually it is the rope with which the two are tied together that constitutes the fetter. Similarly the external world is not a fetter to man, nor is man a fetter to the external world. It is the desire for pleasure with which man is bound to the external world that forms the fetter. Desire is a very strong fetter which chains man to the external

world and thereby to the ever recurring cycle of births and deaths. This strong fetter has six strands emerging from the six sense faculties, namely, the eye, ear, nose, tongue, body, and the mental faculty. The last mentioned faculty is called //mano// in Pali and is regarded as the sense that unifies all other faculties.

The Pali word for sense faculty is //indriya//, a very interesting word which reveals much about our human situation. //Indra// means lord or king, and the sense faculties are called //indriyas// because they dominate us so much. They act as our lords or masters and we slavishly obey them. The eye wishes to see pleasant forms, the ear wishes to hear pleasant sounds, the nose to smell pleasant smells, the tongue to enjoy pleasant tastes, and the body to feel pleasant tactile objects. The mental faculty which unifies all other sense faculties, gets terribly disturbed as it is dragged in different directions by the different sense stimuli, while it has to deal with its own share of agitations in the form of hopes, memories, and imaginations. The //Chappanaka Sutta// of the Samyutta Nikaya beautifully illustrates the struggle of the six senses with an eloquent simile. According to this simile, six animals having different habits and diverse fields of action are tied together in one knot by a strong rope. The six animals are a crocodile who tries to run to the water, a bird who tries to fly in the air, a dog who tries to run to a village, a fox who tries to flee to a cemetery, a monkey who tries to go to the forest, and a snake who tries to creep into an anthill. These six animals are constantly struggling to reach their respective habitats. Similarly, the six senses are constantly seeking gratification in their own spheres, and the man who has no control over his sense faculties becomes terribly confused.

Through our senses we are chained to sense stimuli. We are chained to pleasant sense stimuli by the way of greed. We love to see pleasant objects and we spend a great deal of time, energy, and money in our endeavor to procure as many pleasant objects as possible. We love to hear pleasant words; if someone speaks in praise of us once we will often recall it with pleasure and be attached to that pleasure. We love to eat tasty food. This is a

great weakness in most of us. Even when rich food is detrimental to our health, the desire to please the tongue is so great that we indulge in food even at the risk of our precious lives. This is how we sometimes go to the extent of beheading ourselves with our tongues. Man's desire to gratify his sex desire is also so intense that he runs the gravest risk of suffering great pain and debility with social diseases. AIDS (Acquired Immunity Deficiency Syndrome), the present dreaded disease which is taking a very heavy toll of human life in the West, is the latest severe penalty man is paying for his unrestrained greed for sensuality. The plight of modern man can be illustrated by the traditional simile of the ant fallen in the pot of honey, bogged down and drowning in the very pleasures he is trying to enjoy.

Just as much as we can become fettered by greed, so we can also get trapped by dislike and hatred. Our aversion is aroused by unpleasant sense stimuli. The stronger the aversion, the more tenaciously we become fettered to the unpleasant object. Let us take an example. Suppose we have seen a disgusting object just before or during a meal. Our aversion may grow so strong that we will reject even the most delicious food. If we see a worm in a bean curry, our aversion to it may even make us give up eating beans altogether, for each time we see beans we would be reminded of the unpleasant experience. Let us take another example from auditory experience. If somebody abuses us in front of a gathering, we would indeed get very angry with the abuser. This incident would come to our mind often and each time it came up we would experience anger. When we recall the abuse over and over and inject negative emotions of anger and hatred into this memory, we should know that a fetter has been formed.

By these obsessions by greed and hatred generated through the instrumentality of the senses, man's freedom of activity is limited and demarcated. He becomes like an animal tethered to a post by a rope, with its range of activity limited by the length of the rope. Here egoism is like the post, as we are all tied to the idea of self or "I". The rope stands for desire or aversion, for the stronger the idea of self, the more selfish we become, and the more

selfish we become, the stronger grow our desires, likes, and dislikes. So it goes on like a vicious circle. Let us work out the simile in greater detail: when the rope of desire is strong, the rope itself becomes short, restricting man's freedom of activity proportionally. The man with a very strong sense of ego is like the animal who is smothered by the tightness and the shortness of the rope. The nature of this desire-rope is such that when negative emotions of likes and dislikes are weak, the rope itself is not only weakened but also lengthened, giving the human animal greater freedom of activity. When negative emotions become weak, positive emotions such as love and compassion emerge, expanding man's scope of freedom. The entire message of the Dhamma can be summarized as a method of rescuing human beings from the trammels of egocentricity, negative emotions, and ignorance, and granting them complete and unlimited freedom. In the language of our simile, it is like cutting the rope and uprooting the post to which the animal is tied.

The suttas also speak of another human tendency with regard to sense pleasures: dwelling on past sensual pleasures while even neglecting to enjoy present pleasures. The past sense objects have already passed away and changed, but we become attached to our memories of them and thus experience anguish. Another trap we fall into because of our enjoyment of sense objects is the generation of the three types of conceit. When we think that we have a greater share of sensual pleasures than others, we develop a superiority complex (//seyyamana//); by considering ourselves equal to others, we develop the equality complex (//sadisamana//); and by thinking of ourselves as being less fortunate than others in the enjoyment of sense pleasures, we develop the inferiority complex (//hinamana//). Thus, by using the measuring rod of sense pleasures to quantify status, we become more and more self-centered and suffer the consequences of all possible complexes. therefore the Buddha calls sense pleasures the "snare of Mara," the Evil One.

A sutta in the Salayatana Samyutta explains the situation from a different angle. When the sense faculties are unrestrained, the mind gets corrupted, wallowing in the enjoyment of sense objects.

Such a corrupt mind does not find //pamojja//, delight in those higher noble pursuits which elevate the mind.

When this //pamojja//, or spiritual delight is absent, pious joy (//piti//) is also absent. When pious joy is missing there is no //passaddhi//, physical and mental relaxation. He who is not relaxed, lives in tension, frustration, and misery. This is what is called in Pali //dukkha//, "suffering." Thus suffering is traced to non-restraint in the sense faculties.

Looking at the problem from another perspective, the Salayatana Samyutta traces the origin of the world to sense experience. Depending on the sense faculties and sense objects there arises sense consciousness. The convergence of these three factors -- sense faculties, sense objects and sense consciousness -- is called contact (//phassa//). Contact generates feelings (//phassapaccaya vedana//). In other words, if the object is delightful we experience pleasure in making contact with it. Feelings give rise to craving (//vedanapaccaya tanha//) as we tend to desire more and more of the pleasant feelings. Craving generates clinging (//tanhapaccaya upadanam//), when we try to possess the objects we crave for. Clinging nurtures the growth of personal factors (//upadanapaccaya bhavo//), which is turn causes birth (//jati//). Birth brings in its wake all the ills of old age, death, grief, lamentation, etc. This is called the arising of the world. Thus we construct our own private worlds through the instrumentality of our sense faculties.

All this material goes to show that we are trapped to //samsara// through the domination of our senses. If we allow them free rein, we allow them to control us. Bondage and suffering are proportionate to the extent that we allow our sense faculties to dominate us. If we desire freedom and happiness for ourselves we have to subjugate the senses and make them our servants.

UNDERSTANDING AND MANAGING STRESS

Stress is a term adopted from engineering science by psychology and medicine. Simply defined, stress in engineering means force upon an area. As so many forces are working upon us in the modern age, and we find it extremely difficult to cope under so much pressure, stress is called the "disease of civilization." Philip Zimbardo in his //Psychology and Life// traces four interrelated levels at which we react to the pressures exerted upon us from our environment. The four are: the emotional level, the behavioral level, the physiological level, and the cognitive level. the emotional responses to stress are sadness, depression, anger, irritation, and frustration. The behavioral responses are poor concentration, forgetfulness, poor interpersonal relations, and lowered productivity. The physiological responses consist of bodily tensions, which may lead to headaches, backaches, stomach ulcers, high blood pressure, and even killer diseases. At the cognitive level one may lose self-esteem and self-confidence, which leads to feelings of helplessness and hopelessness. At worst such a person may even end up committing suicide.

In order to understand stress let us consider the various environmental factors which exert pressure on modern man. In this atomic age the very survival of the species is threatened. Nuclear war threatens every single human being on earth, irrespective of whether one lives in a country with nuclear weapons or not. Population explosion threatens man with severe food shortages; at present even a large segment of human population is undernourished while still others are dying of starvation and malnutrition. Environmental pollution causes severe health hazards and mental and physical retardation. Unemployment among the skilled is a growing global problem. The pace of life has become so hectic that man is simply rushing from one task to another without any relaxation. This is really paradoxical in an age when labor-saving devices are freely available and are in use to an unprecedented degree.

Competition for educational and employment opportunities is so severe that it has contributed to a fair share to increase the rate of suicide. Enjoyment of sense pleasures has grown so obsessive that it has become like drinking salt water to quench thirst. Constant stimulation of the senses is today considered a necessity, and thus pocket radios with earphones, chewing gum, and cosmetics are marketed everywhere. Sense stimulation goes on unrestrained but satiation is far from achieved. It is no wonder that man, caught up in all this, is terribly confused and frustrated, and his life is intolerably stressful. This is the situation Buddhism describes as "tangles within and tangles without, people are enmeshed in tangles."

While the above observations were made from the point of view of modern studies and contemporary conditions, Buddhism makes similar observations from a psychological perspective. Man experiences stress and suffering because of five psychological states which envelop his whole personality. They are called //nivarana// in the Pali language, meaning hindrances. They hinder happiness and overcloud man's vision of himself, his environment and the interaction between the two. The thicker and more opaque these hindrances, the greater the stress and suffering man experiences. The thinner and more sparse these hindrances, the less his suffering with a corresponding increase in happiness. These five hindrances are the desire for sensual pleasures, anger, indolence, worry and doubt. The Pali Canon illustrates the effect of these hindrances with the help of five eloquent similes. The mind overpowered by the desire for sense pleasures is compared to colored water which prevents a true reflection of a thing on the water. Thus a man obsessed with the desire for sense pleasures is unable to get a true perspective of either himself or other people or his environment. The mind oppressed by anger is compared to boiling water which cannot give an accurate reflection. A man overpowered by anger is unable to discern an issue properly. When the mind is in the grip of indolence it is like moss covered water: light cannot even reach the water and a reflection is impossible. The lazy man does not even make an effort at correct understanding. When worried the mind is like wind-tossed turbulent water, which also fails to give a true reflection. The worried man, forever

restless, is unable to make a proper assessment of an issue. When the mind is in doubt it is compared to muddy water placed in darkness which cannot reflect an image well. Thus all the five hindrances deprive the mind of understanding and happiness and cause much stress and suffering.

Buddhism puts forward a methodical plan of action for the gradual elimination of stress and the increase of happiness and understanding. The first step recommended in this plan is the observance of the Five Precepts comprising the abstention from killing, stealing, illicit sex, falsehood and intoxicants. Stress is greatly enhanced by guilt, and these precepts help man to free his conscience of the sense of guilt. The //Dhammapada// says the evil-doer suffers here and hereafter; on the other hand, the man who does good deeds rejoices here and hereafter.

Buddhism firmly believes that evil increases stress while good increases happiness. In addition to the observance of the Five Precepts throughout life, Buddhism advocates the periodical observance of the Eight Precepts by laymen. These additional precepts attempt to train man for leading a simple life catering to one's needs rather than one's greeds. A frugal mode of life where wants are few and are easily satisfied is highly extolled in Buddhism. It is the avaricious and the acquisitive mentality that is responsible for so much stress that we experience.

The next step in the process of training is the control of the sense faculties. When our sense faculties are uncontrolled we experience severe strain. We have to first understand what is meant by being uncontrolled in the sense faculties. When a person sees a beautiful form with his eyes, he gets attracted to it; when he sees an unpleasant object, he gets repelled by it. Similarly with the other senses too. Thus the person who has no control over his senses is constantly attracted and repelled by sense data, as during waking life sense data keep on impinging on his sense faculties constantly. When pulled in different directions by sense stimuli, we become confused and distressed.

Our sense faculties have different spheres of activity and different objects, and as each sense faculty is a lord in its own sphere, and as they can severally and collectively dominate man, they are called in Pali //indriyas//, meaning "lords" or "masters." If we allow the sense faculties to dominate us, we get terribly confused. If we assert ourselves and control our sense faculties, we can have unalloyed pleasure (//avyasekasukha//), so called because this pleasure is uncontaminated by defilements. It is also called //adhicittasukha//, meaning spiritual pleasure. Whereas sense pleasures increase stress, this type of spiritual pleasure reduces stressfulness and increases peace of mind and contentment.

The third step in the management of stress is the cultivation of wholesome mental habits through meditation (//bhavana//). Just as we look after and nurture our body with proper food and cleanliness, the mind too needs proper nourishment and cleansing. The mind is most volatile in its untrained state, but when it is tamed and made more stable it brings great happiness. Buddhism prescribes two fundamental meditative methods of mind-training called //samatha// and //vipassana//, calm and insight. The former is the method of calming the volatile mind, while the latter is the method of comprehending the true nature of bodily and mental phenomena. Both methods are extremely helpful for overcoming stress. The //Samannaphala Sutta// explains with the help of five appropriate similes how meditation reduces the psychological stress caused by the five hindrances. The man who practices meditation gains a great sense of relief and it is this sense of unburdening oneself that the similes illustrate. They are as follows: A man who has raised capital for a business by taking a loan, prospers in business, pays off the loan and manages his day-to-day affairs with financial ease. Such a man experiences a great sense of relief. The second simile portrays a man who has suffered a great deal with a prolonged chronic illness. He gets well at long last, food becomes palatable to him and he gains physical strength. Great is the relief such a man experiences. The third simile speaks of the relief a prisoner enjoys after being released from a long term in jail. The fourth is the slave who gains freedom from slavery. The fifth simile speaks of a well-to-do man who gets lost in a fearful

desert without food. On coming to a place of safety he experiences great relief. When the stress caused by the five hindrances is eliminated from the mind, great joy and delight arise similar to the relief enjoyed by the men described in the similes. The best and most effective way of overcoming stress is the practice of meditation or mental culture. But as a prelude to that at least the Five Precepts must be observed.

The cultivation of positive emotions such as loving-kindness (//metta//), compassion (//karuna//), sympathetic joy (//mudita//), and equanimity (//upekkha//) is another means of conquering stress. Strained interpersonal relations is one of the common causes of stress in household life and in the workplace. //Loving kindness// is the positive wholesome attitude one can cultivate with benefit for oneself and others in all interpersonal relationships. //Compassion// is the emotion with which one should regard and help those in distress. //Sympathetic joy// is the ability to rejoice in the joy of another. It is difficult for a man of mean character to entertain this attitude as the joy of another brings jealousy to the mind of such a person. Where there is jealousy there is no unity, and where there is no unity there is no progress. The cultivation of these positive emotions stands for both material and spiritual progress. //Equanimity// is the attitude to be adopted in the face of the vicissitudes of life. There are eight natural ways of the world that we have to face in life. They are gain and loss, fame and lack of fame, praise and blame, happiness and sorrow. If one trains oneself to maintain an equanimous temperament without being either elated or dejected in the face of these vicissitudes, one can avoid much stress and lead a simple life with peace and contentment. We cannot change the world so that it will give us happiness. But we can change our attitude towards the world so as to remain unaffected by the stresses exerted by events around us. Buddhism teaches the way to bring about this wholesome change of attitude.

THE BUDDHIST ATTITUDE TO GAIN AND HONOR

The world today has evolved various means of bestowing honor on individuals whom society recognizes as worthy of being honored. The Nobel Prize is considered one of the most prestigious, and there are various other prizes and honorific titles that are bestowed annually or from time to time on distinguished persons. In the scholarly world the publication of felicitation and commemoration volumes and the conferment of honorary degrees are the usual methods of honoring academic celebrities. In society at large we indulge in various devices in the public display of honor and appreciation. Often we resort to overtly ego-boosting methods. As the public display of honor and esteem has become such an important phenomena in our social life, given much publicity over all the media -- the press, radio and television -- it is timely to pause to understand the Buddhist attitude towards the display and acceptance of such public honor. The Pali Canon uses terms such as //labha//, //sakkara//, //siloka//, //puja// and //vandana// to mean various expressions of honor, esteem and reverence.

According to Buddhism the presence of ethical and spiritual qualities is the primary criterion for eligibility for honor. The Buddha, the Paccekabuddha, the Arahant and the universal monarch rank as the highest personages who are worthy of honor and respect. Honor paid to those worthy of honor is listed as a great blessing in the //Mahamangala Sutta// (//puja ca pujaniyanam etam mangalam uttamam//). The //Dhammapada// (vv. 105-6) declares that honor paid to a perfected saint is far better than a century spent in the performance of sacrifice. The same text reiterates that the merit of one who reverences those worthy of honor cannot be measured (v. 195). In the domestic sphere parents are greatly honored and esteemed. As they have done so much for the children, toiling through a whole lifetime, they deserve to be appreciated, honored and looked after by the children. There should be mutual honor and respect between husband and wife. This quality helps to weave a cohesive relationship to build a happy home for the rearing of

progeny. It is also a healthy age-old custom to honor and welcome guests as is, for instance, maintained in the //Canki Sutta// (M. II, 167). Respect shown to elders is also highly commended as is well illustrated by the parable of the //Tittira Jataka// (J. I, 218). Thus noble spiritual qualities, parentage and seniority are recognized as some of the main criteria deserving the display of honor and respect.

Now let us turn our attention to the attitude to gain and honor by those who receive them. Since the Buddha's immediate disciples were monks, who by reason of their religious status regularly received gains and honor from the laity, it is to be expected that his statements on this subject are addressed primarily to the monks and their concerns. Moreover, as the monks have committed themselves fully to the quest for deliverance, the Buddha's advice to them naturally takes their special vocation into account. However, while recognizing the differences in their position, lay people can take the Buddha's counsel to the monks as guidelines for their own attitudes towards gain and honor.

The Pali texts show that it is possible to adopt one of the following three attitudes: (a) One could eagerly appreciate and enjoy the honor one receives, even actively seek it. (b) One could turn away and refuse to accept the honor bestowed. (c) One could be indifferent and entertain an attitude of equanimity towards such honors. We shall take these one by one for discussion.

(a) The //Mahasaropama Sutta// (M.I, 192) elucidates the appreciative attitude to gain and honor with the help of a simile. If a monk who has entered the Order enjoys the gain and honor he receives and is satisfied therewith, he is like a man who, being in search of timber, is satisfied with the end trimmings of a huge tree. What he looked for is timber, but what he is satisfied with is just twigs and foliage. Devadatta (J.I, 186) is the classic example of one who fell into utter ruin by enjoying gain and honor. He had developed psychic powers, and he utilized these powers for convincing laymen of his spiritual development. The most influential layman who was thus convinced was Ajatasattu. The unconcealed display of

superhuman powers gave rise to much gain and honor for Devadatta, so much so that in his utter stupidity he wished to kill the Buddha and usurp Buddhahood, and he enticed Ajatasattu to kill his father and usurp the kingship. The Buddha pronounced that it is for Devadatta's utter ruin and downfall that he was endowed with so much gain and honor, just as the plantain tree beats fruit for its own ruin. (S.II, 241). The //Dhammapada// maintains that gain and honor is one thing and the path to the realization of Nibbana is another. Knowing this clearly a monk should not take delight in gain and honor (Dh. 75). According to the //Milindapanha// (p. 377), just as a ship has to withstand various forces such as the force of strong currents, thunder and whirlpools, even so a monk has to withstand the forces of gain, honor, fame and homage. If a monk relishes these and gets a bloated ego, he flounders and sinks just like a wrecked ship. The //Milindapanha// (p. 377) takes another simile from naval experience. A ship's anchor is able to hold a ship fast without letting it drift along, even in very deep waters, even so a monk must remain anchored to his purpose with great strength of character without letting the gain and honor that comes in the wake of virtue carry him adrift. It is no doubt the duty of the layman to honor and respect a virtuous monk, and also to provide him with the requisites. It is the responsibility of the monk to maintain a sane balanced attitude, without becoming elated. Buddhism maintains that it is difficult for a man of mean spiritual development to resist the enjoyment of gain and honor (//sakkaro kapurisena dujjaho//, Thag. 1053). There is the great danger of spiritual erosion when a man indulges and basks in the glory of fame and honor. One develops a bloated ego and boastfulness creeps into his character in the most surreptitious ways. Such men also develop contemptuous attitudes towards others who do not get so much honor. The //Labhasakkara Samyutta// sarcastically compares him to the dung beetle who entertains contempt towards other dung beetles for having less dung. The //Anangana Sutta// (M. I, 29-30) shows the abhorrence and disgust towards a monk who undertakes the religious life and difficult ascetic practices for the sake of public generosity and popularity. Such a monk is compared to one who places the carcass of a snake or a dog in a beautifully polished brand new metal bowl. The bowl of higher life

(//brahmacariya//) is not meant for storing carcass-like immoral intentions.

Monks are advised in the most emphatic terms to guard against taking delight in gain and honor. The //Labhasakkara Samyutta// works out a number of similes in great detail to illustrate the point (S. II, 226-7). A young tortoise who defied the elders' advice is shot with a splinter to which a string is attached and he is bound to be caught by the hunter in no time. The hunter in the simile is none other than Mara himself. The splinter is gain, honor and fame. The string attached to the splinter is the monk's attachment to gain and honor. Again, gain and honor are compared to a bait which greedy monks might swallow to be utterly ruined in the hands of the trapper Mara.

(b) Now let us turn to the attitude of the monk who refuses gain and honor. Mahakassapa was an eminent monk who eschewed gain and honor, and found delight in helping the poor to earn merit by going to them for alms. Once the Buddha saw him begging his alms in a locality where poverty-stricken weavers lived, in spite of gods trying to procure for him a fine meal. On this occasion the Buddha gave expression to an inspired utterance (//Udana//, p.11) in appreciation of Mahakassapa's simplicity. Once a famous householder named Citta was impressed by the explanation of a knotty doctrinal point by a monk named Isidatta in a great assembly. Citta invited Isidatta to reside in the locality and promised him hospitality with all requisites. Isidatta seized the first opportunity to quietly leave the locality without informing Citta (S. IV, 286-8). Such was the scrupulous reticent behavior of those who understood the pernicious nature of gain and honor.

(c) Generally the Buddha and Arahants do not fight shy of gain and honor. They face it with the same equanimity as they face loss and blame. The //Maha Govinda Sutta// (D. II, 223) records that gods rejoice in the Buddha because of his attitude to gain and honor. The Buddha has received gain and fame which a king would long to

have, but with no trace of elation whatsoever he fares along partaking of only the basic requisites. The gods declare that there was never a teacher of such calibre before. The lotus, though born in the water, remains unsullied above the water. Similarly the buddha and Arahants rise uncontaminated above the mundane conditions of family, prestige, gain, fame, and reverence (//Milinda, p.375). "The Unique Ones (//asamasama//) are worshipped by gods and men. But they relish no honor. This is the norm of Buddhas" (//Milinda//, p.95). Cullasabhadda, an //upasika//, observes that while the world is elated and depressed by gain and loss respectively, the true monks maintain an equanimous attitude in the face of both.

Buddha declares that he has personally known, seen and understood (//samam natam samam dittam samam viditam//, //Itivuttaka//, p.74) that beings who have been overwhelmed (//pariyadinnacitta//) by gain and honor, and also those who are obsessed by the lack of gain and honor, at the disintegration of the body are born in states of woe. The desire for honor and recognition is so insinuative that even normally upright individuals can succumb to it. The Buddha says that there are some who would not stoop so low as to tell a deliberate lie for the sake of silver and gold, a beauty queen, parents, children or even life, but who would do so to gain honor and prestige. So vicious and pernicious are the snares of gain and honor (S. II, 234, 243). Except Arahants, those of the highest order who have reached the state of //akuppa cetovimutti// (S. II, 239) or unshakable mental emancipation, all those of lesser spiritual development are said to be vulnerable in this respect. It is no wonder that gain and honor is a powerful member of the army of Mara (Sn. 438-9). It should be recognized by all those who value spiritual progress as a disaster come in the guise of a blessing.

LIVELIHOOD AND DEVELOPMENT

Right livelihood (//samma ajiva//) is the fifth factor in the Noble Eightfold Path. As a method of earning one's living is important to every human being, whether a member of the clergy or a layman, the correct understanding of right livelihood is crucial. For a monk, complete dedication to the higher life constitutes right livelihood. He then is rightly entitled to be supported by public generosity. In this essay we shall confine ourselves to an inquiry into the concept of right livelihood for the layman.

Right livelihood implies that one has to avoid a wrong means of earning a living, known as //miccha ajiva// in Pali. This includes trades which are directly or indirectly injurious to others, be they animal or human, such as trade in meat, liquor, poison, weapons and slaves. These are contrary to the basic five precepts which all lay Buddhists are expected to abide by. In the world today these trades, except perhaps the slave trade, are flourishing industries, and much of the revenue to governments comes from these industries. This shows to what an extent wrong livelihood is prevalent in the world today.

Even a blameless means of living can become blameworthy if practiced with inordinate greed and dishonesty. If a doctor in private practice makes mints of money exploiting his patients, he is guilty of wrong livelihood even though medicine itself is a noble profession. A vegetable dealer who cheats in weights and measures is similarly guilty of wrong livelihood. Honest scrupulous service rendered without exploiting the public is considered an essential feature of right livelihood.

Buddhism upholds the quality of having few wants (//appicchata//) and the ability to be satisfied with little (//santutthi//) as great virtues. One has to practice these virtues not only in consumerism but in production too; in the modern world, however, these virtues have been totally lost sight of in both these spheres. Therefore governments as well as the private sector aim at ever increasing development. Such development, however, has no limit. Each time a target has been reached, the limit to possible growth recedes

further like a mirage. More and more is produced, more and more is consumed. There is no satiation with development, nor with consumerism. This is a limitless race in a limited world with limited resources. Therefore mankind has to learn that the concept of development as it is understood today cannot go on forever, it is logically and practically impossible.

Nature seems to set its own limits to this process of escalated growth. It appears that there are biological, psychological, social and ecological limits to growth. The physical constitution of man seems to revolt against this limitless growth. There is an array of diseases man readily succumbs to today related to overconsumption and overindulgence. There are pressure-related diseases too, which affect both the human body and the human mind. Present-day development taxes man's endurance enormously and he becomes a psychological wreck due to the pressures of work, competition and maintaining standards. Interpersonal relationships have become superficial, brittle and sour, and this seems to be a sign that society cannot withstand the weight of its material development. In the external world too there are unequivocal signs which portend impending catastrophe unless man changes his course of action. There is air, water and land pollution everywhere, and this is extremely injurious not only to human life but to all forms of life in this planet. These are nature's ways of expressing her disapproval of the methods and rate of production and consumption man has chosen today.

Agriculture is recognized in Buddhism as a noble means of making a living, but what has happened in this sphere? Prompted by population pressures, and encouraged by the ever-expanding vistas of scientific knowledge, traditional methods of tilling the land have given way to mechanized industrial agriculture. Vast acres are plowed by machines; chemical fertilizers are applied freely; weedicides, insecticides and pesticides are used indiscriminately; and large harvests are gathered. More and more research is going on in agricultural engineering to produce better seeds which promise higher yields. Though production has increased, prices remain at a constant high level. In some countries when the price level

threatens to go down due to overproduction, the products are methodically destroyed or dumped into the sea despite the fact that large masses of people in the world today are undernourished and some are actually starving to death. It is blatantly clear that the whole industrialized agricultural policy is prompted by inordinate greed and it is far from right livelihood.

From the Buddhist point of view this whole system is wrong. On the one hand it has resulted in the erosion of moral and human values. It has deprived man of sympathy for his fellow sentient beings as is evident from the large-scale use of insecticides. Economic gain seems to be the only criterion by which man is prompted to action. Blinded by short-term economic gain, man seems to turn a blind eye to the long-term repercussions of his aggressive policies on this planet. In the wake of the avaricious and aggressive industrialization, the crime rate has risen to an unprecedented degree, and this is a clear index to man's moral degeneration. On the other hand, the natural ecological balance of the earth has been disturbed to an alarming degree. Chemical pollution of land and water has affected bacteria, insects and fish. While some of these forms of life useful to man have died or are dying, others, especially insects dangerous to man have become resistant to insecticides. As more and more effective chemicals are produced, these creatures become immune to them and the vicious circle goes on without any practical solution in sight. The natural fertility and the organic balance of the soil also diminish as more and more chemical fertilizers are applied throughout the years and thus a vicious circle gets formed there too.

All this evidence clearly shows that man cannot dominate and subjugate nature. In the long run nature emerges triumphant and man becomes the loser. Instead man must learn to co-operate with nature. Here we are reminded of an admonition given by the Buddha that in amassing wealth man must exploit nature as a bee collects pollen. The bee harms neither the beauty of the flower nor its fragrance, similarly man must not pollute or rob nature of its richness, beauty and its rejuvenating and replenishing capacity. This is the real implication of right livelihood when it comes to

the utilization of natural resources.

It should be reiterated that the whole modern concept of development, which seems to have nothing short of the sky itself as the limit, is severely antithetical to Buddhist values. Buddhism sets the limit at the other end: it advocates that we feed our needs and not our greeds. Man needs the basic comforts of food, clothing, shelter and medicine. It is the responsibility of the rulers to provide avenues of employment so that the average man can afford to have these needs satisfied with a fair degree of comfort. As man is naturally prone to greed, Buddhism emphasizes the value of having few wants (//appicchara//). Contentment (//santutthi//) is also a much valued virtue in Buddhism. Care is taken to see that these virtues do not degenerate into apathy and cause social stagnation. Buddhism encourages the layman to be industrious, to forge ahead in his chosen blameless occupation (//utthanasampada//). Wealth earned by sheer perseverance, by the sweat of one's brow, is highly praised as well gotten righteous wealth. It is even recommended that a layman should invest half of his earnings for improvement of his industry. Laymen are also exhorted to save (//arakkhasampada//) their hard earned money, and to lead a comfortable life consonant with earning capacity, avoiding both extremes of miserliness and extravagance//over-indulgence. thus the tension between having few wants (//appicchata//) and contentment (//santutthi//) on the one hand, and industriousness (//arakkhasampada//) on the other, helps to keep society at a practically comfortable level of development which can be sustained for a long time. When these economic ideas are reinforced with the other moral values inculcated by Buddhism, a stable society with harmonious interpersonal relations can be expected.

The modern concept of large-scale industries and factories also does not agree with the Buddhist concept of right livelihood. These large industries and mechanized labor have made a few people enormously rich and thrown millions of employable people out of employment. Thus wealth gets concentrated among a few factory owners and businessmen while millions can barely eke out an existence. Maldistribution of wealth is regarded in Buddhism as a

social evil which paves the way to crime and revolution. Moreover machines have robbed man of his creativity and left him terribly frustrated. This may be one of the reasons why the youth of today have turned to drugs to find an easy escape route.

The concept of right livelihood works with the notion that man is the central concern in economy as producer as well as consumer, not the profit made in the process of products changing hands. The skills and talents of the producer should be enhanced in the process of production and he should have the satisfaction derived from his output. The producer, not an employer above him or a middleman, should get a fair return commensurate with his labor and sufficient to afford him a decent living. The consumer, on the other hand, should get quality and quantity for what he pays. In sharp contrast to this ideology, the profit made by the employer is the central concern today: both the producer and the consumer are subservient to the profit motive. Therefore right livelihood would opt for small-scale industries which would satisfy the creative instinct of man and the basic needs of many more people, and would also ensure a more equitable distribution of wealth in society. It is better to have a large number of skilled cobblers than a well equipped mechanized shoe factory.

As right livelihood is a part and parcel of the Noble Eightfold Path, when it is rightly practiced it leads to the elimination of greed, hatred and delusion (S. V, 5). Just as the river Ganges is inclined towards the east, he who practices the Noble Eightfold Path is inclined towards Nibbana. Thus the correct understanding of right livelihood is essential for the Buddhist layman who is bent on his spiritual welfare.

FACING DEATH WITHOUT FEAR

Death is the only certain thing in life. It is also the thing for

which we are least prepared. We plan and prepare for various other things -- examinations, weddings, business transactions, building houses -- but we can never be certain whether our plans will materialize according to our wish. Death, on the other hand, can come any minute, sooner or later; it is the most certain event in life. Just as the mushroom raises itself from the ground carrying a bit of earth on its hood, so every living being brings with himself the certainty of death from the moment of his birth.

The Anguttara Nikaya (IV, 136) illustrates the uncertainty and the evanescent nature of life with the help of a few evocative similes. Life is compared to a dew drop at the tip of a blade of grass: it can drop off any moment and even if it does not fall off, it evaporates as soon as the sun comes up. Life is also as fleeting as a bubble of water formed by the falling rain or a line drawn on the water. The text points out that life rushes towards death incessantly like a mountain stream rushing down without stopping. The //Dhammapada// compares the fragility of the body to foam (v 46) and to a clay water pot (v 40). Thus with various similes the uncertainty of life and the certainty of death are emphasized over and over again in the Buddhist texts.

It is accepted as a general truth that everybody fears death (//sabbe bhayanti maccuno// -- Dh 129). We fear death because we crave for life with all our might. It is also a fact that we fear the unknown. We know least about death, therefore we fear death for a duality of reasons. It seems reasonable to conjecture that the fear of death, or the fear of harm to life, lurks at the root of all fear. Therefore each time we become frightened we either run away from the source of fear or fight against it, thus making every effort to preserve life. But we can do so only so long as our body is capable of either fighting or running away from danger. But when at last we are on the deathbed face to face with approaching death, and the body is no longer strong enough for any protest, it is very unlikely that we will accept death with a mental attitude of resignation. We will mentally try hard to survive. As our yearning for life (//tanha//) is so strong, we will mentally grasp (//upadana//) another viable place, as our body can no longer support life. Once

such a place, for example the fertilized ovum in a mother's womb, has been grasped, the psychological process of life (//bhava//) will continue with the newly found place as its basis. Birth (//jati//) will take place in due course. This seems to be the process that is explained in the chain of causation as: craving conditions grasping, grasping conditions becoming or the process of growth, which in turn conditions birth. Thus the average man who fears death will necessarily take another birth as his ardent desire is to survive.

Let us probe a little further into the process of death, going from the known to the unknown. We know that in normal life, when we are awake, sense data keep on impinging on our sense faculties. We are kept busy attending to these sense data, rejecting some, selecting some for greater attention, and getting obsessed with still other things. This is an ongoing process so long as we are awake. In the modern age man is reaching out and seeking more and more sense stimulation. The popularity of the portable radio with or without earphones, chewing gum, cosmetics and television is a clear indication of the present trend for more and more sense stimulation. By all this we have become alienated from ourselves; we do not know our own real nature, or the real nature of our mind to be more precise. Moreover, we go about our business in social life wearing masks appropriate for each occasion. We often do not show our true feelings of jealousy, greed, hatred, pride, or selfishness. We hide them in socially accepted ways of formalized verbal expressions such as congratulations, thank you, deepest sympathies. But there are times when our negative emotions are so acute that they come into the open in the form of killing, stealing, quarreling, backbiting, and so forth. But generally we try to keep these venomous snakes of negative emotions inhibited.

Now let us see what happens at the moment of death. We believe that death is a process and not just a sudden instantaneous event. When the senses lose their vitality one by one and they stop providing stimulation, the inhibitions too fall away. The masks we have been wearing in our various roles get cast off. We are at last face to face with ourselves in all our nakedness. At that moment if what we

see are the venomous snakes of negative emotions of hatred, jealousy, etc., we would be laden with guilt, remorse and grief. It is very likely that our memories too will become quite sharp, as all the sensory disturbances and inhibitions which kept them suppressed have fallen off. We may remember our own actions committed and omitted during our lifetime with unpretentious clarity. If they are morally unwholesome we would be guilty and grief stricken (S. V. 386), but if they are morally wholesome we would be contented and happy. The //Abhidhammattha Sangaha// speaks of the presentation of //kamma// or //kammanimitta// at the mind door on the advent of death. This seems to be the revival in memory of an actual action or action veiled in symbols at the onset of death. It is said that rebirth will be determined by the quality of thoughts that surface in this manner.

Death is as natural an event as nightfall; it is but one of the manifestations of the law of impermanence. Though we dislike it immensely we have to orient ourselves to accept its inevitability, as there is no escape therefrom. The Buddhist texts advocate the cultivation of the mindfulness of death often so that we are not taken unawares when the event does take place. To face death peacefully one has to learn the art of living peacefully with one's own self as well as with those around. One method of doing so is to remember the inevitability of death, which will deter one from unwholesome behavior. The practice of meditation is the best technique which will enable one to live peacefully with oneself and others.

The practice of loving-kindness (//mettabhavana//) is an effective method of meditation. One of its special advantages is the ability to face death undeluded (//asammulho kalam karoti//).

In one sutta (A. III, 293) the Buddha explains how to prepare for a peaceful death. One has to organize one's life and cultivate an appropriate attitude for this purpose. The instructions given there are as follows:

(1) One should not be fond of a busy life involved

in various activities.

(2) One should not be fond of being talkative.

(3) One should not be fond of sleeping.

(4) One should not be fond of having too many companions.

(5) One should not be fond of too much social intercourse.

(6) One should not be fond of daydreaming.

Another sutta (A. I, 57-8) explains that if one avoids unwholesome wicked activities through body, speech and mind, one need not fear death. The //Mahaparinibbana Sutta// (D. II, 85-6) categorically states that those who are evil in character face death with delusion while the virtuous face death free from delusion. Thus if one leads a simple virtuous life one need not fear death.

Once Mahanama Sakka (S. V. 369) disclosed to the Buddha that he was worried where he would be reborn if he were to meet with a violent death in a road accident. The Buddha explained that those who have cultivated the qualities of faith, virtue, learning, generosity and wisdom for a long time need not entertain such fears. To illustrate the position further the Buddha employs a simile. If a pot of oil or ghee is broken in deep water the potsherds will sink to the riverbed and the oil or ghee will rise to the surface of the water. Similarly in such a tragic situation the body would be discarded and may be devoured by vultures and jackals, but the mind will rise and progress upwards.

The account of the illness of Nakula's father (A. III, 295) is another interesting episode regarding the Buddhist attitude to death. Once Nakula's father was seriously ill and his wife noticed that he was fretful and anxious. She advised him that death with anxiety is painful and is denounced by the Buddha. Therefore he must compose himself. Comforting him, she said that he might be worried about the family income and the task of bringing up the children after his death. She assured him that she was capable of spinning and weaving and thus she could provide for the family and bring up the children. He may be anxious that she would remarry after his death. She said that he knows just as well as she that

she has never been unfaithful to him ever since they were married at the age of sixteen, and she pledged that she would remain loyal to him even after his death. Perhaps he may worry about her spiritual development and she assured him that she would continue to be earnest in her spiritual welfare. Therefore he must face death, if need there be, with no anxiety. Such was her advice to her husband who was fatally ill. It is said that he regained self-composure and thereby good health too. The matter was later reported to the Buddha, who commended Nakula's mother for her wisdom and composure.

The suttas also discuss the advantages of the regular contemplation of death (A. IV, 46-48; S. V, 344,408). The mind gets divested from the love of life, and being intoxicated with the zest of life, men commit various atrocities. That can be prevented by the habit of practicing mindfulness of death. If we only remember that we have not come to this world to stay forever, we would take care to lead much better lives. If, when we take stock, we find wicked negative emotions such as lust, hatred and jealousy in us, we should immediately take steps to eradicate them as we would try to put out the flames if our head were to catch fire (A. IV, 320).

Thus the Buddhist texts tirelessly reiterate the positive benefits of the regular contemplation of the inevitability of death. It helps one to lead a more wholesome life and also to face death, the one and only certain event in life, with calm composure and fearless confidence.

THE HUMAN BODY

When alive the human body is the most precious and the most mysterious object in the whole world. We regard it as beautiful and spend much time, energy, and money to make it more beautiful. We regard it as an instrument for pleasure and spend nearly all our lives in procuring objects of pleasure. We assume it is a vital

part of ourself. It would be useful to discuss the validity of these attitudes and assumptions from the Buddhist point of view.

The human body is the most intricate machine in the world. Each human body is unique not only in appearance but also in its biochemical structure, sensitivity of sense faculties, disease resistance, disease susceptibility, etc., and hereditary laws alone are incapable of offering a satisfactory explanation. Buddhism holds that the body and its sense faculties have been so structured as the effect of former kamma. From the dawn of civilization man has tried to understand the mystery of the human personality and he has given rise to various sciences and religions. In one sutta the Buddha says that within this fathom-long sentient human body is found the whole world, its origin, its cessation and the path leading to its cessation. In a way this means that the world of experience is within the human body. In another sense it means that if one were to understand the mystery of the human body, that would amount to understanding the mystery of the world. In fact the external world is nothing but what we get to know through the instrumentality of our sense faculties. If we understand the sense faculties and sense data, we have understood everything.

The relationship of the body and the mind is most elusive. According to the //Samannaphala Sutta// this relationship can be understood only after the attainment of the fourth //jhana//. The adept can then see consciousness established in the physical constitution just as one can see a colored thread running through the aperture of a transparent gem. Another sutta explains the interdependency of body and mind through the simile of two bundles of reeds placed against one another supporting each other. Emotional changes in the mind affect body chemistry, and fluctuations in body chemistry affect the mind. As a gross example we can take the negative emotion of anger. Anger triggers off glandular secretions which alter body chemistry considerably to bring about changes such as trepidation, sweating, feeling hot, etc. On the other hand, changes in body chemistry produced, for instance by the intake of alcohol or drugs affect the mind to bring about appropriate mood changes, euphoria and hallucinations.

According to a sutta in the Anguttara Nikaya (A. IV, 385 f.) all thoughts are translated into sensations (//sabbe dhamma vedanasamosarana//). This shows the extent to which the body is influenced by the mind. Buddhism has clearly recognized this interdependency and utilized that knowledge in its path to liberation. The body is disciplined through morality (//sila//) and is thus maintained at a reasonably healthy biochemical level. The mind is disciplined with meditation (//bhavana//) to produce healthy psychological changes and thereby reinforce a more healthy biochemical composition of the body. This process goes on until the attainment of Arahantship, when the biochemical composition has undergone such a radical, irreversible change that an Arahant is said to be incapable of certain physiological functions which are antithetical to spiritual development but normal in average human beings.

Though the sentient human body is most precious, no precious material goes into its composition. It is precious because, through its instrumentality, man is able to probe into the deepest mysteries of the universe and of himself, into the meaning of life and the enigma of death. When we stand by the ocean in the evening twilight and gaze at the vast ocean as far as the horizon, or at the star-studded firmament receding into infinity as far as the eye can see, we are awe-struck by the magnitude of the universe. Compared to that man is but an infinitesimal speck of dust in size. But when we pay attention to the potentialities of man, it is he who can even conceive of this mighty universe, it is he who can unravel its mysteries. Though part and parcel of the universe, though subject to natural cosmic laws, man has the capacity to transcend the natural material world and can even reach Buddahood. Therefore man is supreme and the sentient human frame is precious.

It is true that we generally look at the human body as a thing of beauty. We speak of beautiful eyes, teeth, face, hair, and figure. But Buddhism looks at the human body from a realistic point of view. The body is a bag of filth, it is full of impurities. The Buddhist texts dealing with the thirty-two parts of the body spell out in detail its foul material constituents. If we only pause a

moment to consider attentively the state of the face prior to a wash in the morning, we can gain a fair idea of the body's repulsive nature. It exudes so much dirt from its major nine apertures and numerous pores that it needs constant cleaning. Just imagine how intolerable the body would be if we neglect to clean what it discharges from the outlets even for a single day, let alone for a long period. Great care has to be taken to keep the body clean, so that it is not offensive to oneself and others. If no regular cleaning is done, it can be the home of various parasites, and thus a public nuisance. We have to understand the real nature and the composition of the body in order to reduce and eliminate our infatuation with it.

We have to feed the body very carefully throughout life. However well the body is fed, it grows hungry over and over again. Hunger is the worst disease says the //Dhammapada//. There is no end to feeding the body until death. The stomach is like an open sore which needs careful periodical dressing. Gross food is but one of the nutriments the body needs according to Buddhism; contact with the environment (//phassa//), volition (//manosancetana//), and consciousness (//vinnana//) are the other three nutriments. All these four forms of nutriment are essential for the continuance of the body in health. The body also needs to be protected from heat, cold, rain, injurious germs and external harm. We have to be ever alert to protect the body from these various sources of external danger. For these reasons Buddhism says that the body is a source of great anxiety -- //bahudukkho ayam kayo//. Great is the hardship man has to undergo just to keep the body viable, clean and healthy.

The body is endowed with sense faculties and they are ever in search of pleasure. The eye is in search of pleasant forms, the ear of pleasant sounds, the nose of pleasant smells, the tongue of pleasant tastes and the body of pleasant tactiles. Most of our life is spent in the pursuit of these pleasures. But it remains a fact that the body texture is such that it does not tolerate excessive pleasure. However desirable pleasure may be, the body falls ill when overloaded with them. For instance, however palatable rich food may be, when it is taken in excess, the body becomes a victim

of killer diseases. Similarly, excessive indulgence in sex causes social diseases, of which the most dreaded today is AIDS. Acquired Immunity Deficiency Syndrome, for which a cure has not yet been found. Therefore restraint in the enjoyment of sense pleasures is the best course of conduct for those desirous of health and long life.

When we look at the body in its various postures of standing, sitting, walking and lying down, we realize that the body can tolerate these postures only for a very short time. Even if we are sitting in the most comfortable seat, we continue to remain in the same position without moving around only for a short time. Automatically we move about adjusting our limbs to more comfortable positions in a constant search for pleasure. But pleasure is short-lived; pain raises its head and we move and adjust ourselves again to eke out a little pleasure. Thus the search for pleasure goes on and we delude ourselves saying that we enjoy life. The basic truth is that the body is a source of misery, but we prefer to turn a blind eye to this fact and cling desperately to fleeting pleasures. The Buddha says that there is no doubt an iota of pleasure //appassada//, but the misery is far in excess of this pleasure, //bahudukkha//.

The body in its various stages of growth also brings much pain. Birth causes excruciating pain both to mother and babe. The infant is completely at the mercy of others around it. If its needs are not duly attended to, it experiences much misery, which it expresses by pitiful cries. Teething is a significant landmark in the series of growing pains. All attempts to master the various physical postures contribute their own quota of hardships to infancy. Puberty and adolescence are also harassed by the growing pains appropriate to those ages. Old age is particularly notorious for aches and pains. The sense faculties are on the decline, sight fails, hearing becomes short and other senses too diminish in their acuity. Various joint pains and body aches become more constant and the body strength ebbs away. Even the Buddha in his old age said that his body was like an old worn-out cart which could be kept going only with much repair. He added that he enjoyed physical

comfort only when he spent time in //jhanic// ecstasy. Such is the nature of the body in old age. We cannot forget that the body is prone to various diseases during all stages of its growth.

Though the body is thus a source of great misery we cannot afford to hate it. To have a healthy attitude towards the body we should avoid both extremes of being infatuated with the body and hating it. We should have //metta//, a friendly attitude towards the body. Realistically understanding its nature, we should avoid misusing it as an instrument only for pleasure. We should be very careful not to form habits which are injurious to the body, such as smoking, drinking, and the excessive indulgence in sensual pleasures. The body becomes a prey to self-inflicted diseases if we fail to cultivate an attitude of friendliness towards it. If we want to enjoy a reasonably healthy body as a vital part of our self. When we say: "I am tall, I am fat, I am fair, I am beautiful or ugly," we really mean that the body has these attributes. But as we keep on using the pronoun "I" we get caught in the grammatical subject and assume the existence of an ontological subject such as the soul or the ego. Therefore we establish a relationship of identity and possession with the body. Thus the body becomes a vital part of the self. The Buddha argues that if the body is really ours as we assume it is, it should behave according to our wishes. It should remain young, healthy, beautiful and strong as we always wish it to be. But the body hardly behaves according to our wishes and we come to grief when it goes against our wishes and expectations. The Buddha points out that the body really does not belong to us, nor is it really our self or a part of our self. We should therefore give up craving for it, we should cease to identify ourselves with it. Giving up craving for the body results in much happiness and peace. In order to wean ourselves from our habitual identification and ownership we have to impress the repulsive and alien nature of our bodies into our minds with deep sensitivity, so that an attitudinal change takes place in us with regard to the body. Observation of the repulsive and misery-producing nature of our bodies repeatedly, over and over again, is one sure way of gaining the realistic perspective. This is the path leading out of misery.

SENSUALISTIC SOCIAL TRENDS AND BUDDHISM IN MODERN TIMES[*]

[*] Paper read at the Conference on Buddhism and the Modern World, Dongguk University, Seoul, Korea, 1976.

Causes for Sensualistic Social Trends[2]

Scientific and technological advancement has brought about widespread changes in the lifestyle of modern man. Changes have been so rapid and overwhelming during the 20th century, that this century seems to far outweigh all other centuries put together in this respect. Man's attitudes, values, goals and ideals too have undergone radical change. Scientific knowledge regarding the nature and evolution of the universe, man, society, culture and civilization has unsettled many of the old certitudes and undermined the very basis and authority of the Western theistic religious traditions. With the loss of respect for authority and tradition, the validity of moral values too came to be questioned. Ever renewing scientific knowledge, which exposed traditional beliefs one after another as superstitious or mythical, gave a halo of superiority to modernity. Nurtured in such an environment, the younger generation became alienated from the lifestyle of their parents and the age-old generation gap assumed unprecedented proportions.

While scientific knowledge rendered man a skeptic alienated from his cultural heritage technology robbed him of his creative ability. The machine with its vast powers of production reduced man to a button pusher and threw millions of workers out of employment. Their muscular and creative powers were left unharnessed, thwarted and frustrated. As a result the indigenous folk arts and crafts of all nations, which were in fact expressions of sublimated emotions,

became almost extinct. Man in his admiration for creativity and feeble struggle for self-expression has now become an antique collector.

The next force which completely overwhelmed modern man was the tyranny of commercialization and advertising. When production exceeded consumption man had to be persuaded into consuming more, lest trade suffer with a backlog of unconsumed stockpiles. Deliberate and calculated attempts were made to change traditional frugality into an ethic of consumption. Mass media were utilized to convince the people of the virtues and necessity of increasing consumption to maintain the newly acquired standard of affluent living. Research into motivational and behavioral psychology betrayed the susceptibilities of man, and advertising agents made capital by playing upon these weaknesses, namely, man's innate greed for sensual pleasure, personal property and social prestige. Unleashed as he was from his cultural moorings, and frustrated as he was in his creative urge, modern man succumbed to the attractive appeals of mass media and plunged into a life of self-indulgence.

Harmful Effects on Individual and Society

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death at times of family stress. Teenage drug addictions and juvenile delinquency have become alarming problems of the day. These social phenomena are directly related to man's attitude towards sense pleasure and serious rethinking seems most urgent today if man is to be saved from the imminent danger of self-destruction through sensuality.

Can Buddhism Help?

Buddhism has been a great civilizing force and a guiding principle for millions of people during the last twenty-five centuries. It would be useful to see what light Buddhism sheds on the present chaotic situation, and what wisdom it offers for self-adjustment under modern conditions and for healthy family and interpersonal relations. Though criticism is often levelled that Buddhism is a life-denying ascetic ideal, and that it is antisocial and antipolitical, it should be remembered that Buddhism embraces in its dispensation not only monks (//bhikkhu//) and nuns (//bhikkhuni//), but also male and female lay followers (//upasaka//, //upasika//). The intellectual and disciplinary training of the laity is as important a concern in Buddhism as that of the monks. Therefore Buddhism offers a social and a political philosophy, the goal of which is the creation of a society where human rights are safeguarded, human enterprise is the key to success, resources are well distributed and justice reigns supreme. As Trevor Ling too maintains, Buddhism is not just a religion or a philosophy, it is in fact a whole civilization, a full fledged multi-faceted philosophy of life designed to meet the secular and spiritual needs of man.[3]

Sensuality and Human Ambitions

According to Buddhism ambitions of man center on the acquisition of wealth, pleasure, fame, longevity and happiness after death. (A. II, 66-68). Accepting these as human aspirations and goals of human endeavor, Buddhism advocates a way of life to help man realize these aims. For the danger is ever present that man in his pursuit

of pleasure will in the long run defeat those very aims. Wealth and sex are two important means of acquiring pleasure. A prudent attitude towards them would go a long way for the realization of the other three human ambitions as well. As most of the social ills of today are attributable to the mishandling of these two, a correct understanding of the Buddhist attitude towards them would be most profitable.

Wealth

The Buddhist attitude towards wealth is such that it has never prescribed a ceiling on income. What it has prescribed is that wealth should be acquired through righteous means and expended also in a righteous manner. Wealth earned by the sweat of one's brow without harming, deceiving or exploiting others is highly commended. It is always emphasized that wealth has only instrumental value. It should be utilized for (a) living in comfort making one's family, parents, dependents and friends happy, (b) insuring oneself against possible calamities through fire, water, etc., (c) performing one's duties to relatives, guests and state, and for religio-cultural activities, and (d) patronizing those engaged in spiritual advancement. According to one's means, on a large or very small scale, one should try to make the best use of one's resources in the most righteous manner.

What is deplored in Buddhism is the excessive acquisitive greed and the hoarding habit. While niggardliness is held in contempt, frugality is extolled as a virtue. Wastefulness is a deplorable habit and it is even regarded as anti-social. Once Ananda explained to a king how the monks put the gifts offered to them to maximum use. When new robes are offered the old ones are taken as coverlets, the old coverlets are utilized as mattress covers, the former mattress covers are used as rugs, the old rugs are taken as dusters, the old tattered dusters are kneaded with clay and used to repair cracked floors and walls (Vin. II, 291). Such was the Buddhist monks' conscientious use of resources. The same frugality has influenced the laity too and the famous episode of a wealthy

merchant who bade a servant to collect a drop of ghee off the floor, lest it be wasted, is a very fine example. The same merchant was so generous that his largesse surprised the recipients (Vin. I, 271). Though frugality and generosity appear to be incompatible, they are recognized as commendable virtues in their own right to be cultivated by one and all. When these simple virtues are compared with the information revealed to us, for instance, by Vance Packard's epochmaking eye-opener //The Waste Makers//, one begins to wonder whether sanity and common sense have left the knowledgeable man of science today. Some investigators estimate that American consumption of the world's resources within forty years is equal to what mankind has consumed during the last 4000 years. As the earth's resources are not unlimited, it is high time that modern man did some re-thinking and cultivated some economical Buddhist habits at least out of sympathy for posterity. It is true that oceanography opens unexploited resources to man, but it must be remembered that the ocean too is not unlimited, whereas man's greed knows no limit nor satiation.

Sex

Buddhism recognizes the sex attraction as a universal reality. Among animals the sex impulse is regulated by nature and thus their mating and breeding are seasonal. Among humans there is no such natural mechanism, and man has by a long process of experiment and adjustment arrived at certain taboos, rules and regulations to handle his sex drive in a manner appropriate to himself and his fellow beings. Though these rules differ according to times and place, on the whole they have helped man to emerge from savagery to civilization.

According to Buddhism monogamy is the ideal form of marriage, while chastity and fidelity form ideal behavior before marriage. This alone is not sufficient for success in married life. Mutual confidence (//saddha//), morality (//sila//), self-denial (//caga//) and prudence (//panna//) are emphasized as virtues which ensure conjugal happiness and success. In other words, mutual confidence means

dependability, morality implies strength of character, self-denial or the joy of selfless service to the beloved denotes emotional maturity, and prudence shows intellectual maturity. These qualities bring the spouses so close to one another, it is said, that the relationship could persist even after death in a future existence. Nakula's parents are portrayed in Buddhist literature as an ideal couple who, in their old age, expressed the wish that their love should survive death. The Buddha replied that the wish would materialize if the above qualities are equally shared by both partners (A. II, 61-61).

Marital bonds of modern man are so brittle and fragile because these cohesive emotional forces are lost in sensuality. Much emphasis is laid on carnal pleasure while personality adjustments and emotional involvement which call for sacrifices and selflessness respectively, are ignored or neglected. Though sex is an important basic requirement in marriage, it is certainly not the be-all and end-all of family life. Indulgence in sex for its own sake never brings satisfaction, whence fulfillment? The insatiability of lust is disdainfully illustrated in Buddhist literature by the traditional simile of a dog licking a bone to satisfy hunger. But sex as an expression of conjugal love is a satisfying emotional experience. If sex was the only concern, man need not have evolved an institution like the family. Animals too satisfy their sex instinct, but nothing compared to the human family has evolved in the animal kingdom. The important function of family life seems to be to teach man a great moral lesson to overcome his egocentric nature. Man starts life in his mother's womb as the most selfish parasite. He then passes through the emotional stages of self-love, conjugal love and parental love. As a mature man and a parent he completely loses himself in the service of his offspring. His self-denial is such he even relinquishes his personal possessions, acquired through the toil of a lifetime, in favor of them. Finally he makes an emotional self-sacrifice when he gets a partner for his child to love and cherish. In his old age he regards his offspring with equanimity and contentment. This emotional maturity and fulfillment is utterly impossible if sensuality is regarded as the goal of married life.

Fame and Longevity

These two ambitions of man depend to a very large extent, as mentioned earlier, on the manner he handles his wealth and pleasure. Special mention should be made that liquor, like sensuality, is a great betrayer of all human ambitions. It has been aptly remarked that a man's conscience is soluble in alcohol. According to Buddhism both liquor and sensuality destroy man's physical and mental health, drain his resources, spoil his public image and distort his intellectual capacities (D. III, 182-184).

Happiness After Death

In this age of material pleasure, man is not much concerned with a life after death. The Buddhist axiom is that a man reaps what he sows. If one has led a useful moral life and reached old age with a sense of fulfillment, contentment and equanimity, one has no regrets. A well-spent blameless life has, according to Buddhism, happiness beyond the grave. Such a person is said to progress from light to brighter light (//joti joti parayano//, A. II, 86).

Sensuality and Intellectual Maturity

Another noteworthy ill effect of self-indulgence is the inhibition of intellectual capacities. Buddhism emphasizes that obsession with sensuality prevents clear thinking, distorts vision, clouds issues, inhibits wisdom and destroys peace of mind. While these observations were made twenty-five centuries ago by the Buddha, the inhibitory effect of sex on brain activity seems to be indicated quite independently by medical research on the pineal gland.

In man, the pineal gland is a pear-shaped midline structure located at the back of the base of the brain. This gland synthesizes a

hormone called melatonin which affects behavior, sleep, brain activity, and sexual activity such as puberty, ovulation and sexual maturation. While melatonin stimulates brain activity, it inhibits sexual activity. Again it has been recognized that light, dark, olfaction, cold, stress and other neural inputs affect the pineal function. Exposure to light reduces the synthesis of melatonin and depresses pineal weight. On the other hand light accelerates sexual maturation activity.[4]

It will be useful to compare this medical information with Buddhist ideology. Buddhism maintains that sense stimuli disturb mental activity. If the sense doors are well guarded (//indriyesu guttadvaro hoti//), i.e. if visual, auditory, olfactory, gustatory and tactile inputs are controlled, a corresponding degree of concentrated mental activity becomes possible. //Cittassa ekaggata// or the ability to fix the mind on one point is greatly determined by the control of the sense faculties. In terms of physiology it seems to mean that such sense control helps the synthesis of melatonin in the pineal gland, which stimulates brain activity and retards sexual activity. Thus, with the help of medical research it seems possible to confirm the buddhist point of view that sensuality inhibits intellectual maturity.

Sensuality and Culture

According to the //Agganna Sutta//, which gives an account of the evolution of the world and society, the earliest inhabitants of the earth were mind-made and self-luminous beings who subsisted on joy and moved about in the sky. After a long time they tasted something extremely flavorsome and were delighted with this new gustatory sense experience. Craving entered into them and they went on tasting food in this manner. Consequently their bodies became coarser and coarser; they lost their radiance and the ability to subsist on joy and to traverse in the sky. (D. III, 84-86).

Now what is important for us here is not the authenticity of this evolutionary process, but the point that sensual desire has caused

the loss of higher mental and physical capacities which man is supposed to have once possessed.

The //Cakkavattsihanada Sutta// (D. III, 69-74) deals with the problem of social change. As a result of the unequal distribution of wealth, poverty becomes widespread and moral standards deteriorate rapidly. With moral degeneration there is a corresponding decrease in physical beauty and length of life. As time goes on and immorality settles down, society comes under the grip of three derogatory phenomena, namely, perverted lust (//adhammaraga//), wanton greed (//visamalobha//) and a wrong sense of values (//micchadhamma//). Disrespect for family, religious and cultural traditions becomes an accepted social phenomenon. When moral degradation continues thus a time will come when the life-span is reduced to ten years and the marriageable age goes down to five. By that time food will undergo so much change that delicacies such as ghee, butter, honey, etc. will vanish, and what is considered coarse today will be a delicacy of that time. All concepts of morality will disappear and language will have no word to denote morality. Immorality will reign supreme with social sanction. There will be no marriage laws nor kinship, and society will fall into a state of utter promiscuity, as among animals. Among such humans keen mutual enmity will become the rule, and they will be overcome by passionate thoughts of killing one another. A world war will break out and large-scale massacre would be the result. After this mass blood bath, the few destitutes who are left behind will find solace in each other's company and they will begin to regard one another with kindly thoughts. With this change of heart there will be a gradual re-evolution of moral values. Step by step the good life will be restored, physical beauty will reappear and the life-span will increase. Mental potentialities too will gradually develop.

Such are the Buddhist ideas of social change. Society stands or falls with the rise or fall of moral values.

It is noteworthy that some present-day sociological studies too have revealed that morality and culture are causally connected.

William Stephens observes that primitive tribes have great sexual freedom, premarital as well as extramarital, when compared with civilized communities which have tight sex restrictions.[5] Dean Robert Fitch has connected the decline of the Roman civilization with the deterioration of their sexual morality.[6] The most important contribution in this respect is made by J.D. Unwin in a study called //Sex and Culture//.[7] He has conducted a survey of the sexual behavior and the level of culture of eighty uncivilized tribes and also those of six known civilizations. He concludes that there is a definite relationship between permissiveness and primitiveness, and sex restrictions and civilization. Sexual freedom gives rise to what he calls a zoistic (dead level of conception) culture where people are born, they satisfy their desire, they die and are forgotten after the remains are disposed of. They are not able to rationally find out the causal connection between events. When afflicted by illness, for instance, they resort to witchcraft and nothing more. When a certain degree of sex restriction, occasional, premarital, or post-nuptial, is present, the result is a manistic culture where ancestors are worshipped at times of crisis, but without a definite place of worship. Strict sex regulations as in monogamy produce a deistic culture with definite places of worship. Culture in the sense of the external expression of internal human energy resulting from the use of human powers of reason, creation and self knowledge becomes possible only with strictly enforced monogamous sex mores. The mechanism of this operation is not known, just as it is not known how carbon placed under different settings turns to coal or diamond.[8] All that can be said is that there is a definite causal link between sexual behavior and the culture pattern. As Unwin comes to this conclusion after conducting exhaustive methodical investigations, it is possible to maintain that scientific inquiries too have confirmed the Buddhist point of view regarding the relationship between morality and culture.

Sensuality and Environment

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The Anguttara Nikaya (I, 160) maintains that rainfall decreases
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when society comes under the sway of perverted lust, wanton greed and wrong values. Drought causes famine as a result of which the mortality rate goes up. Though it is difficult to establish a direct connection between immorality and lack of rain, an interpretation of the five natural laws mentioned on the commentaries might offer a plausible explanation.

In the cosmos there are five natural laws or forces, namely //utuniyama// (lit. season law), //bijaniyama// (lit. seed-law) //cittaniyama//, //kammaniyama//, and //dhammaniyama//.[9] These can be translated as physical laws, biological laws, psychological laws, moral laws, and causal laws. While the first four laws operate within their respective spheres, the last law of causality operates within them as well as among them. Thus the physical environment or ecology affects living organisms, i.e. biology; this influences psychology, which determines the moral force. The opposite process also operates with harmful or beneficial results depending on the nature or the forces at work. Perhaps the operation can be illustrated with a concrete example. Man's greed for luxury, wealth and power has caused the setting up of vast factories. They created the problem of air, water and noise pollution, which have adversely affected both fauna and flora.[10] The inadvertent modifications of atmospheric properties and processes caused by human activities is intensively studied by scientific bodies today. It is complained that although the effects of pollutants and smog upon people, plants and economic activities have been extensively studied, relatively little attention has been paid to the effects of pollution and smog upon climatic patterns. It is well known that many climatic elements such as radiation, cloudiness, fog, visibility and the atmospheric electric field are affected by pollution. Temperature and humidity are influenced indirectly and effects on precipitation are also suspected.[11] Science will reveal in the course of time whether pollution is definitely responsible for weather and climatic change, but it remains a fact that the world is already confronted with an acute shortage of water.

It is no secret that man uses his inherent powers of reason,

intelligence and creativity to change his environment for his advantage. But man is not aware that the moral force he himself creates brings about corresponding changes in his environment to his weal or woe whether he likes it or not.

Conclusion

Concluding this essay, it should be emphasized that there is a Cosmic Moral Force which profoundly influences man. According to Buddhism it is this Cosmic Moral Law or Force which makes the world and mankind go on: //kammana vattati loko//, //kammana vattati paja// (Sn. v 654). This Cosmic Moral Force is generated by none other than man himself, for the Buddha maintains that human thoughts are a moral force (//cetanaham bhikkhave kammam vadami//, A III, 410). It is also more directly said that thoughts (or ideologies) make the world go on (//cittena ni yato loko//, S. I, 39). Therefore man has to discover his own inherent powers which are, at present, mostly dissipated on alcohol and sensuality. The discovery of the potentialities of //The World Within// is the most urgent need of today as modern man living in //Sick Cities//, lost in a //Sexual Wilderness//, unaware of //The Hidden Persuaders//, is being slowly but surely reduced to a //Naked Ape//.[12]

NOTES

[1] Abstinence from killing, stealing, sexual misconduct, false speech and intoxicants.

[2] Works consulted are: Vance Packard, //The Sexual Wilderness// (London, 1968); Lord Annan //The Disintegration of an Old Culture// (Oxford, 1966).

[3] Trevor Ling, //The Buddha// (London, 1973), pp. 17, 24 f.

[4] See G.E.W. Wolstenholme and Julie Knight, eds., //The Pineal Gland// (London, 1971).

[5] //The Family in Cross-Cultural Perspective// (New York, 1963), pp. 256-259.

[6] Quoted by Packard, //The Sexual Wilderness//, p.417.

[7] London: Oxford University Press, 1934.

[8] Ibid., pp. 424, 417, 412, etc.

[9] //Atthasalini//, PTS ed., p.272.

[10] Mitchell Gordon, //Sick Cities// (New York, 1963), pp. 92, 80.

[11] //Weather and Climate Modification: Problems and Prospects//, Vol. II (National Academy of Sciences, Washington, 1966) pp. 82-108.

[12] References are to the titles of works by Gina Cerminara (New York, 1957), Mitchell Gordon, Vance Packard (op. cit. and London, 1957), and Desmond Morris (New York, 1967).

ABOUT THE AUTHOR

Lily de Silva is a professor in Buddhist Studies at the University of Peradeniya, Sri Lanka. Educated at the University of Ceylon, Peradeniya, she obtained the degree of Bachelor of Arts with First Class Honors in Pali and the Woodward Prize for Pali. She has taught

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TRANSLATOR'S FOREWORD

This is a 'how to' book. It teaches the liberation of the mind, not as a mind-boggling theory, but as a very basic skill that starts with keeping the breath in mind.

The teachings here are drawn from the works of Ajaan Lee Dhammadharo (1906-61), one of Thailand's most renowned teachers of Buddhist meditation. Ajaan Lee was a forest monk -- one who prefers to live in the seclusion of the forest and makes meditation the central theme of his practice -- so his teachings grow out of personal, practical experience, although he also makes a point of relating them to standard Buddhist doctrine.

The book is in two parts: The first is a basic guide to the techniques of breath meditation -- Ajaan Lee's specialty -- and gives two methods that he developed at separate points in his career. The second part consists of excerpts from five of his talks dealing with issues that tend to arise in the course of meditation.

If you want to begin your practice of meditation immediately and fill in the details later, turn to Method 2. Read over the seven basic steps until you have them firmly in mind and then start meditating. Take care, especially at the beginning, not to clutter your mind with extraneous ideas or information. Otherwise, you might spend too much time looking for things in your meditation and not see what is actually there. The rest of the book can wait until later, when you want help with a particular problem or -- what is often the same thing -- when you want an over-all perspective on what you are doing.

The purpose of this book is to suggest possibilities: to direct your attention to areas you may have overlooked, to suggest approaches that otherwise might not have occurred to you. What you actually see is purely an individual matter. Don't try to force things. Don't be worried if you have experiences that aren't covered in the book. Don't

be disappointed if you don't have experiences that are.

Signs and visions, for example: Some people experience them, others don't. They are an individual matter, and not really essential to the meditation. If you experience them, learn how to use them wisely. If you don't, learn how to use what you do experience. The important point is to keep the basics in mind and to stay observant.

Meditation, like carpentry, sailing, or any other skill, has its own vocabulary that to the beginner is bound to seem like a code. One of the challenges in using this book will be in breaking its code. Part of the difficulty is that some of the terms are literally foreign: They're in Pali, the language of the oldest extant Buddhist texts, colored by shades of meaning they've picked up from Thai. This problem, though, is relatively minor. Most of these terms are explained in the text; the glossary at the back of the book gives definitions for any that aren't, plus additional information on many that are.

A greater challenge lies in getting a feel for the author's point of view. In meditation, we are dealing with the body and mind as experienced from the inside. Ajaan Lee practiced meditation most of his adult life. He had long experience in viewing the body and mind from that perspective, and so it is only natural that his choice of terms should reflect it.

For example, when he refers to the breath or breath sensations, he is speaking not only of the air going in and out of the lungs, but also of the way breathing feels, from the inside, throughout the entire body. Similarly, the 'elements' (dhatu) of the body are not the chemical elements. Instead, they are elementary feelings -- energy, warmth, liquidity, solidity, emptiness, and consciousness -- the way the body presents itself directly to inner awareness. The only way to get past the strangeness of this sort of terminology is to start exploring your own body and mind from the inside and to gain a sense of which terms apply to which of your own personal experiences. Only then will these terms fulfill their intended purpose -- as tools for refining your inner sensitivities -- for the truth of meditation

lies, not in understanding the words, but in mastering the skill that leads to a direct understanding of awareness itself.

You might compare this book to a recipe. If you simply read the recipe, you can't -- even if you understand all the terms -- get any flavor or nourishment from it. If you follow the first few steps and then give up when it starts getting difficult, you've wasted your time. But if you follow it all the way, you can then set it aside and simply enjoy the results of your own cooking.

My hope is that this book will be helpful in your personal exploration into the benefits that come from keeping the breath in mind.

Thanissaro Bhikkhu
(Geoffrey DeGraff)

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FRAMES OF REFERENCE

by

Ajaan Lee Dhammadharo

(Phra Suddhidhammaransi Gambhiramedhacariya)

Translated from the Thai
by Thanissaro Bhikkhu
(Geoffrey DeGraff)

DharmaNet edition 1994

This electronic edition transcribed for DharmaNet by
arrangement with the author

Transcribed for DharmaNet by W. D. Savage

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FOREWORD: ABOUT THE AUTHOR

Phra Ajaan Lee was born in 1906 in a rural village in Ubon Ratchathani province, northeastern Thailand. At the age of 20 he was ordained as a monk at the temple in his home village, and there began his study of Buddhist doctrine and monastic discipline. He discovered, much to his distress, that life in his temple -- as in most temples in Thailand at the time -- had little to do with the practice of the Buddha's teachings. As he wrote later in his autobiography, 'Instead of observing the duties of the contemplative life, we were out to have a good time: playing chess, wrestling, playing match games with girls whenever there was a wake... Whenever I looked into the books on monastic discipline, I'd start felling really uneasy. I told myself, "If you don't want to leave the monkhood, you're going to have to leave this temple."'

Soon after making this resolution, he happened to meet a monk of the wandering ascetic tradition founded by Phra Ajaan Sao Kantasilo (1861 - 1941) and Phra Ajaan Mun Bhuridatto (1870 - 1949). Impressed both with the man's teachings and with his way of life, Ajaan Lee set out on foot to find Ajaan Mun and to become his student. He spent two very intensive periods studying with Ajaan Mun: once, that first year, in the forests of Ubon; and then again, four years later, at Wat Chedi Luang in Chieng Mai. Ajaan Mun and Ajaan Sao were unique in their time in teaching that the way to nibbana was still open, and the training they

gave their students in the direction of that goal was also unique, involving not only intensive meditation practice, but also the total re-education of the student's character: his habits, values and powers of observation. As Ajaan Lee wrote in his autobiography, 'Staying with Ajaan Mun was very good for me, but also very hard. I had to be willing to learn everything anew... Some days he'd be cross with me, saying that I was messy, that I never put anything in the right place -- but he'd never tell me what the right places were... To be able to stay with him any length of time, you had to be very observant and very circumspect. You couldn't leave footprints on the floor, you couldn't make noise when you swallowed water or opened the windows or doors. There had to be a science to everything you did -- hanging out robes... arranging bedding, everything. Otherwise, he'd drive you out, even in the middle of the Rains Retreat. Even then, you'd just have to take it, and try to use your powers of observation.

'In other matters, such as sitting and walking meditation, he trained me in every way, to my complete satisfaction. But I was able to keep up with him at best only about 60 percent of the time.'

After Ajaan Lee's second period of training, Ajaan Mun sent him out into the forests of northern Thailand to wander and meditate on his own. Ajaan Lee's wanderings eventually took him through every part of Thailand, as well as into Burma, Cambodia and India. Of all of Ajaan Mun's students, Ajaan Lee was the first to bring the teachings of the forest tradition into the mainstream of Thai society in central Thailand. In 1935 he founded a temple, Wat Paa Khlawng Kung, in a cemetery near Chanthaburi, on the southeast coast; and in 1955 he founded Wat Asokaram in a marshy area at the mouth of the Chao Phraya River on the outskirts of Bangkok. He drew students -- monks and lay people, men and women -- from all levels of society and all walks of life. In 1957 he was given the ecclesiastical rank of Chao Khun,

with the title Phra Suddhidhammaransi Gambhiramedhacariya. He passed away in 1961.

Even in his last years, though, he continued to retreat regularly into the forest. To quote again from his autobiography: 'Living in the forest, as I like to do, has given me a lot to think about... It's a quiet place, where you can observe the influences of the environment. Take the wild rooster: If it went around acting like a domestic rooster, the cobras and mongooses would make a meal of it in no time... So it is with us: If we spend all out time wallowing in companionship, we're like a knife or a hoe stuck down into the dirt -- it'll rust easily. But if it's constantly sharpened on a stone or a file, rust won't have a chance to take hold. So we should learn always to be on the alert...

'Living in the forest, the mind becomes confident. The Dhamma you've studied -- or even that you haven't studied -- will make itself clear, because nature is the teacher. It's like the sciences of the world, which every country has used to develop amazing powers: None of their inventions or discoveries cane out of textbooks. They came because scientists studied the principles of nature, all of which appear right here in the world. As for the Dhamma, it's just like science: It exists in nature. When I realized this, I no longer worried about studying the scriptures, and I was reminded of the Lord Buddha and his disciples: They studied and learned from the principles of nature. None of them followed a textbook.'

'For these reasons, I'm willing to be ignorant when it comes to texts and scriptures. Some kinds of trees sleep at night and are awake during the day. Others sleep by day and are awake by night.'

FRAMES OF REFERENCE

INTRODUCTION

This book on the frames of reference is based to some extent on my own thoughts and opinions. In some spots it may not be directly in line with the original texts, because my primary aim has been to get to the heart of the matter, so that it can be conveniently put into practice. Those who hold zealously to the texts may feel that what I have written is wrong; but as for me, I feel that whoever is able to practice in line with what is written here will find that it can be taken as a guide to the true principles of concentration, discernment and release. To hold to the texts isn't wrong, but they should be held to intelligently, just as in medicine: A doctor who thinks that the only way to cure a fever is to drink a concoction of boiled neem and quinine leaves is wrong. Some doctors may add the leaves of other trees; some may make a concentrated extract; others may vary the dosage. In the same way, when practicing the Dhamma, to go no further than the texts may in some cases be wrong. Actually, any path that leads to the abandonment of defilement and to release from suffering is right. The value of medicine lies in its ability to cure disease; the value of a method of practice lies in its ability to get rid of defilement. As far as I can see, there is nothing wrong with any method that has been found to work. In the end, all such methods must follow the basic principles of virtue, concentration and discernment, and differ only as to whether they are crude or sophisticated, direct or indirect, fast or slow.

Now, I don't want to set myself up as an absolute

authority of any kind. Thus, I want you, the reader, to use your own discernment. Take whatever passage seems right for you as a basis for your practice. There is no need to follow the entire book. Simply focus on a single point, and that will be enough. Once you have mastered an important point, all the other sections will come together and connect right there.

When you are ready to meditate, you should try to find a quiet, solitary place to assist in your practice of the frames of reference. Otherwise, your practice won't go smoothly, because solitude is desirable for all spiritual seekers in general. Just as a person who wants to look at his reflection in the water will be able to see himself clearly only when there is no wind rippling across the surface, in the same way, a person who wants peace that is subtle and profound has to conduct himself in this manner.

Or to put it another way, there has to be external peace and quiet before internal peace will arise. When both forms of peace are present, you will know and see the Dhamma as it actually is. So when you put this form of meditation into practice, you should first say your chants and pay respect to the Buddha in whatever way you are accustomed to, and then begin sitting in meditation. You are sure to obtain genuine results in line with what I have written here.

If there is anything defective or wrong in this book, I trust that the reader will show me forgiveness, for I'm not much of an expert when it comes to the texts. I've simply learned a few parts, and put them into practice.

One more point: This practice of training the heart is very important in that it forms the source of all goodness and merit; and whatever is the source of goodness and merit deserves special care and attention. The heart is a vessel for all that is good. When the heart is pure, any meritorious actions you may perform externally will truly

foster happiness. External merit is like a tasty curry. If it's served in a filthy dish, then even though the curry may be delicious, the person eating it won't want to eat his fill because of the filth. But if the dish is clean and the curry delicious, the person eating is likely to eat with confidence to his heart's content. In the same way, if the heart is clean, it will find itself attracted to performing externally meritorious actions. It will always be ready to make sacrifices, because in every case it will taste the nourishment of its goodness.

Not only that, a clean heart also forms the path for release from stress and suffering, leading ultimately to nibbana. Those who are to reach the paths (magga) and fruitions (phala) leading to nibbana will do so by way of the heart. If the heart isn't trained, then no matter how much external merit you may have, you won't be able to reach nibbana. Nibbana can be attained only by training the heart in the practice of virtue, concentration and discernment. Virtue forms the basis for concentration; concentration, the basis for discernment; and discernment, the basis for release. Concentration is especially important because it forms the basis for discernment and intuitive understanding (nana), which are the crucial factors of the path. You can't do without concentration. If concentration is lacking, you can gain nothing but jumbled thoughts and conjectures, without any sound support.

Concentration is like a nail: and discernment, a hammer. If the nail isn't held firm and straight, the hammer will strike it only hit-or-miss, and the nail will never get through the board. For the heart to penetrate the world and get through to the highest Dhamma, it must take a firm stance in concentration so as to give rise to intuitive understanding. Intuitive understanding can occur only to those who have centered the mind in concentration. As for discernment, it's something we all have, but if it lacks intuitive understanding, it can never get beyond the world.

For this reason, we should all take an interest in the factors that form the path leading beyond suffering and stress to abundant well-being.

If you have questions about any part of this book, please feel free to ask at any time.

The merit coming from the writing of this book, I ask to dedicate to all those who have felt inspired to help pay for its printing costs so that it can be distributed freely as a gift of Dhamma. May the power arising from this gift bear them fruit, so that whatever they aspire to that is upright and just may succeed in bringing them happiness in every way.

Phra Ajaan Lee Dhammadharo

Wat Paa Khlawng Kung
(The Shrimp Canal Forest Temple)
Chanthaburi, 1948

{FRAMES OF REFERENCE}

{Main Text}

An explanation of the four frames of reference, which are -- for those who put them into practice -- a means for freedom from defilement:

I. Kayanupassana satipatthana: being mindful of the body as a frame of reference.
II. Vedananupassana satipatthana: being mindful of feelings as a frame of reference.

III. Cittanupassana satipatthana: being mindful of the mind as a frame of reference.
IV. Dhammanupassana satipatthana: being mindful of mental qualities as a frame of reference.

In order to use these four frames of reference as a means for centering the mind, you must first familiarize yourself with the following three qualities. Otherwise, you can't say that you are standing firm on your frame of reference. The truth of the matter is that the translations given above are too narrow -- for in dealing with the frames of reference, mere mindfulness isn't enough. When it's not enough, and yet you keep being mindful of the body, you will give rise only to feelings of pleasure and displeasure, because the duty of mindfulness is simply to keep referring to an object. So in developing the frames of reference, you have to know your tools --

1. Sati: mindfulness; powers of reference.
2. Sampajanna: presence of mind. This has to be firmly in place before sending mindfulness out to refer to its object -- such as the body -- and then bringing it back inwards to refer to the heart.
3. Atappa: focused investigation, analyzing the object into its various aspects.

This can be illustrated as follows: The body is like a saw mill. The mind is like a drive shaft. Presence of mind is the pulley that spins around the drive shaft in one spot. Mindfulness is the belt that ties the mind to its object, not letting it slip away to other objects. Focused investigation is the saw blade that keeps cutting the logs into pieces so that they can be of use. These three qualities must always be present for your practice of centering the mind to succeed.

Now we will discuss the work to be done, the objects for which focused investigation, presence of mind and

mindfulness are responsible, each its separate way. The objects are four --

1. The body (kaya), which is a conglomeration of the four properties of earth, water, fire and wind.
2. Feelings (vedana): the experiencing of such sensations as pleasure, pain and indifference.
3. The mind (citta), which is what stores up the various forms of good and evil.
4. Mental qualities (dhamma): conditions that possess their own nature, such as the skillful and unskillful qualities that occur mixed together in the mind.

These are the four things for which you must be responsible.

I. THE BODY

The term 'body' here refers to conglomerations of the four properties, both those that have consciousness directing them and those that no longer do, but that still appear to the eye. Both sorts are termed physical bodies (rupa-kaya). Physical bodies can be considered under three aspects --

A. The inner body: your own body.
B. Outer bodies: the bodies of other people.
C. The body in and of itself: the act of focusing on an aspect or part of the body, such as the breath, which is an aspect of one of the four properties. This is what is meant by the body in and of itself.

The body, whether inner or outer, is simply a matter of the four properties. Now that you know your duties, you

have to perform them properly. Sampajanna: Keep your presence of mind in place, right at the mind within. You don't have to direct it anywhere else. Sati: Your powers of reference have to be all-round. In other words, refer inwardly to the mind and then out to the object -- in this case, the body -- and then watch after the mind and its object to make sure that they don't slip away from each other. Atappa: Focus on investigating the body, analyzing it into its various aspects. This can be done in any of five ways:

1. Investigate the 32 parts of the body, beginning with the hair of the head, hair of the body, nails, teeth, skin, etc. Make a thorough survey and evaluation. If this method doesn't calm the mind, go on to --

2. Investigate the various repugnant aspects of the body, beginning with the fact that the body is a conglomeration of all sorts of things. In other words, it's a burial ground, a national cemetery, filled with the corpses of cattle, pigs, ducks, chickens, sour, sweet, greasy, salty, gathered and aged in the stomach, filtered and distilled into blood, pus, decomposing and putrid, oozing throughout the body and coming out its various openings: this body, which all of us in the human race care for without ceasing -- bathing it, scrubbing it, masking its smell -- and even then its filth keeps displaying itself as ear wax, eye secretions, nasal drip, tooth tartar, skin-scruff and sweat, always oozing out, filthy in every way. What it comes from is filthy, where it stays is filthy (i.e., in a cemetery of fresh corpses, or even worse -- we've probably buried hundreds of different kinds of corpses within ourselves). If you look at the human body, you'll see that its characteristics are ill-matched and incongruous. Its smell is something really offensive. If looking at the body in this way doesn't give rise to a sense of dispassion and detachment, go on to --

3. Investigate the in-and-out breath. When the breath comes in long, be aware of the fact. When it goes out long, be aware of it. When you first begin dealing with the breath, start out by sending your awareness out with the out-breath and in with the in-breath. Do this two or three times, and then let your awareness settle in the middle -- without letting it follow the breath in or out -- until the mind becomes still, paying attention only to the in-and-out breath. Make the mind open, relaxed and at ease. You can settle your awareness at the tip of the nose, at the palate -- if you can keep it centered in the middle of the chest, so much the better. Keep the mind still, and it will feel at ease. Discernment will arise; an inner light will appear, reducing distractive thought. Now observe the behavior of the breath as it swells and contracts -- in long and out long, in short and out short, in short and out long, in long and out short, in heavy and out light, in light and out heavy, in light and out light. Focus on making a thorough investigation into these different modes of breathing, without letting the mind move along with the breath. Do this until it gives rise to a sense of mental calm. If, however, this method doesn't make you calm, go on to --

4. Investigate the four properties: earth, water, wind and fire. The parts of the body that feel hard are the earth property. The parts that feel liquid are the water property. The energy that flows through the body is the wind property; and the warmth in the body, the fire property. Imagine that you can take the earth property out and pile it in a heap in front of you, that you can take the water property out and pile it behind you, that you can pile the wind property in a heap to your left and the fire property in a heap to your right. Place yourself in the middle and take a good look at the body, until you see that, when taken apart in this way, it vanishes into nothing, into ashes -- what they call 'death' -- and you will come to feel a sense of dispassion and detachment. If, however, you

don't see any results appearing, go on to --

5. Consider the fact that the body, once it's born, leaves you exposed on all sides to the steady onslaughts of old age, illness and death. Ultimately, you are sure to be torn away from all that you love and cherish in the world. The body is always displaying its nature --

Anicca: It's inconstant, unstable, always shifting precariously about.

Dukkha: It's hard to endure.

Anatta: It's not you, yours, or anyone else's. You didn't bring it with you when you came, and can't take it with you when you go. When you die, you'll have to throw it away like an old log or a piece of kindling. There's nothing of any substance or worth to it at all.

When you consider things in this way, you'll come to feel a sense of dispassion that will make the mind steady, still and firmly centered in concentration.

These five activities are the duties of your focused investigation, fighting to see the true nature of the body. As for mindfulness, it has to follow its own duties, referring to the object under investigation, at the same time referring to the mind within. Don't make reference to anything else. Keep check on whether or not you have your mind on what you're doing: This is presence of mind. Keep track of your mind, observing it at all times to see in what ways it might be acting or reacting on you. Keep your awareness of this always in place, right at the heart.

All the activities mentioned here are aspects of taking the body as a frame of reference. Whether you are dealing with the inner body, with outer bodies or with the body in and of itself, you have to use the three qualities mentioned

above. Only when you have them fully developed can you say that you are developing the great frame of reference (maha-satipatthana).

Normally, mindfulness is a quality we all have, but when it lacks presence of mind, it falls into wrong ways, becoming Wrong Mindfulness. But when you can follow the methods outlined above, you are sure to develop a disinterested steadiness of mind. You will come to feel a sense of dispassion and detachment that will make the mind quiet, calm and unperturbed. This is the ladder of liberating insight (vipassana-nana), leading to nibbana, which people of wisdom and experience have guaranteed:

nibbanam paramam sukham

Nibbana is the ultimate ease.

This ends the discussion of keeping the body in mind as a frame of reference.

II. FEELINGS

The word 'feeling' refers to the experiencing of sensations that arise from one's own actions, or kamma. There are three sorts of feelings: inner feelings or moods, outer feelings, and feelings in and of themselves.

A. Inner feelings, in terms of how they feel, are of three kinds --

1. Sukha-vedana: good moods; a carefree sense of ease or well-being in the mind.
2. Dukkha-vedana: bad moods; a feeling of depression,

sorrow, annoyance or discouragement.

3. Upekkha-vedana: neutral moods, during intervals when happiness and sadness are not appearing.

B. Outer feelings are also of three kinds --

1. Somanassa-vedana: pleasure or delight in objects of the six senses -- sights, sounds, smells, tastes, tactile sensations and thoughts; becoming attracted to these things as they come into contact with the heart.
2. Domanassa-vedana: displeasure or discontent that arises from contact with objects of the senses such as sights, sounds, smells, tastes, etc., as they appear to the eye, ear, nose, tongue, etc., and strike one as unsatisfactory or undesirable.
3. Upekkha-vedana: a feeling of indifference or neutrality as one comes into contact with sights, sounds, etc.

C. Feelings in and of themselves: This refers to the act of focusing on any single aspect of the above-mentioned feelings. In other words, you don't have to be particular. Whenever pleasure arises, for example, set your mind on investigating it. Keep it firmly in mind. Watch after it to see that it stays in focus, and that you stay focused on it. Don't let your frame of reference slip away and change -- and don't let any hopes or wants arise in that mental moment at all. Then use your powers of focused investigation to look into the truth of the feeling; and presence of mind to watch after the mind, to make sure that your awareness stays in place. Don't allow the mental current that causes stress to arise.

The cause of stress first arises when presence of mind is weak and the mind vacillates. The vacillation is called craving for not-being (vibhava-tanha). As the movement becomes stronger, a mental current arises and goes straying

out. The current that strays out is craving for being (bhava-tanha). When it comes across a thought or sensory object and grabs hold, that's called craving for sensuality (kama-tanha). For this reason, you should watch after the mind to make sure that it stays with its one object, its feeling of pleasure. Don't let any other preoccupations get involved. Keep your mindfulness and presence of mind firmly in place, and then make a focused investigation of the truth of that feeling. Only when you do this can you say that you are making use of feelings in and of themselves as a frame of reference.

By and large, whenever a mood or feeling arises, we tend to give rise to various hopes or desires. For instance, when a good mood arises, we want that sense of well-being to stay as it is or to increase. This desire gives rise to stress, and so we receive results contrary to what we had hoped for. Sometimes a bad mood arises and we don't want it, so we struggle to find happiness, and this simply piles on more suffering. Sometimes the heart is neutral -- neither happy nor sad, neither pleased nor displeased -- and we want to stay that way constantly, or else we start to think that staying neutral is stupid or inane. This gives rise to more desires, and we start to struggle for something better than what we already are.

When this happens, we can't say that we're firmly based on our frame of reference -- for even though we may be mindful of the fact that a good or a bad or a neutral feeling has arisen, we're not beyond it. This shows that we lack the three qualities that can nurture and support mindfulness in becoming a factor of the Path. In other words, start out with presence of mind firmly established, and then use mindfulness to connect the mind with its object. Don't let the mind slip away from the object, and don't let the object slip away from the mind. Keep mindfulness in firm reference to the object, and watch the mind to make sure that it stays fixed on its one object. As

for the object, it's the responsibility of your focused investigation to keep track of whatever aspect of feeling may appear: inner or outer; happy, sad or indifferent.

For instance, when pain arises, what does it come from? Look into it until you know its truth. What does pleasure come from? It's the duty of your focused investigation to find out. In what mental moment does indifference occur? It's the duty of your focused investigation to keep watch until you really know. Whatever feelings may arise, inner or outer, are the responsibility of your focused investigation. You have to use your powers of analysis to burn into whatever spot a feeling may arise. This is the first round in your investigation.

2. The second round: Watch the arising of feelings in the present. You don't have to follow them anywhere else. Tell yourself that whatever may be causing these feelings, you're going to focus exclusively on what is present.

3. Focus on the fading of feelings in the present.

4. Focus on the passing away of feelings in the present.

5. Stay with the realization that feelings do nothing but arise and fall away -- simply flowing away and vanishing in various ways -- with nothing of any substance or worth. When you can do this, you can say that your frame of reference is firmly established in feelings in and of themselves -- and at that point, the Path comes together.

If we were to express this in terms of the factors of the Path, we'd have to do so as follows: The presence of mind that constantly watches after the mind, keeping it at normalcy, making sure that it doesn't fall into unskillful ways, is virtue. The mindfulness that keeps the mind connected with its object so that it doesn't slip away to

other objects, is concentration. The focused investigation that penetrates into each object as it arises so as to know its true nature clearly -- knowing both that which arises and disbands, as well as that which doesn't arise or disband -- is discernment. These three qualities have to arise together in a single mental moment for the Path to come together (magga-samangi), and then the Path will function on its own, in line with its duties, enabling you to see clearly and know truly without having to let go of this or work at that, work at this or let go of that, let go of the outside or work at the inside, work at the outside or let go of the inside or whatever.

When all three of these qualities are gathered together, you can deal with any feeling at all -- past, present or future; pleasant, unpleasant or neutral -- because when these three qualities are fully developed, they all connect. This is why I made the comparison at the beginning: The mind is like a drive shaft. Presence of mind is a pulley spinning in place around the drive shaft. Mindfulness is the belt that keeps the mind and its objects from slipping away from each other. Focused investigation is the saw blade that works back and forth, cutting each object to pieces -- which is what is meant by 'bhagavant.'

Only a person who has the discernment to see in line with the truth in this way can be said to have mastered fully the use of feelings as a frame of reference.

III. THE MIND

In using the mind as a frame of reference, there are three aspects to deal with:

A. The mind inside.
B. The mind outside.

C. The mind in and of itself.

'The mind inside' refers to a state exclusively in the heart when it isn't involved with any outer preoccupations. 'The mind outside' refers to its interaction with such outer preoccupations as sights, sounds, etc. 'The mind in and of itself' refers to the act of singling out any aspect of the mind as it appears, whether inside or out.

As for the modes of the mind inside, there are three --

1. Raga-citta: a mental state infused with desire or passion.
2. Dosa-citta: a sense of inner irritation and displeasure.
3. Moha-citta: a cloudy, murky or confused state of mind, in which it is unable to consider anything; in short, delusion.

The mind outside is divided into the same three aspects -- states of passion, irritation and delusion -- but these are said to be 'outside' because once any of these aspects arises, it tends to go out and latch onto an outer preoccupation that simply serves to further aggravate the original state of passion, irritation or delusion. The mind then doesn't clearly or truly understand its objects. Its knowledge goes off in various directions, away from the truth: seeing beauty, for instance, in things that aren't beautiful, constancy in things that are inconstant, pleasure in things that are painful, and self in things that are not-self.

All of these things are aspects of the mind outside.

'The mind in and of itself' refers to the act of singling out any one of these aspects of the mind. For example, sometimes passion arises, sometimes anger, sometimes delusion: Whichever aspect may be arising in the

present, single it out. With your presence of mind firmly in place, be mindful of that aspect of the mind, without making reference to any other objects -- and without letting any hopes or wants arise in that particular mental moment at all. Then focus unwaveringly on investigating that state of mind until you know its truth. The truth of these states is that sometimes, once they've arisen, they flare up and spread; sometimes they die away. Their nature is to arise for a moment and then dissolve away with nothing of any substance or worth. When you are intent on examining things in this way -- with your mindfulness, presence of mind and powers of focused investigation firmly in place -- then none of these defilements, even though they may be appearing, will have the chance to grow or spread. This is like the baskets or jars used to cover new lettuce plants: If no one removes the baskets, the plants will never have a chance to grow, and will simply wither away and die. Thus you have to keep your presence of mind right with each mental state as it arises. Keep mindfulness constantly referring to its object, and use your powers of focused investigation to burn into those defilements so as to keep them away from the heart at all times.

To put this another way, all of the mental states mentioned above are like lettuce or green-gram seeds. Mindfulness is like a basket. Presence of mind is the person who scatters the seeds, while the power of focused investigation is the heat of the sun that burns them up.

So far, we have mentioned only bad mental states. Their opposites are good mental states: viraga-citta -- the mind free from the grip of passion; adosa-citta -- the mind free from the annoyance or anger that can lead to loss and ruin; amoha-citta -- the mind free from delusion, intoxication and misunderstandings. These are skillful states of mind (kusala-citta), which form the root of all that is good. When they arise, maintain them and observe them so that you can come to know the level of your mind.

There are four levels of good mental states --

1. Kamavacara-bhumi: the level of sensuality.
2. Rupavacara-bhumi: the level of form.
3. Arupavacara-bhumi: the level of formlessness.
4. Lokuttara-bhumi: the transcendent level.

1. The level of sensuality: A mental state arises and connects with a wholesome object -- any sight, sound, smell, taste, tactile sensation or idea that can form the basis for skillful mental states. When it meets with its object, it becomes happy, joyful and glad. (Here we are referring only to those sensory objects that are good for the mind.) If you were to refer to the Heavens of Sensual Bliss as they appear within each of us, the list would run as follows: Sights that can form the basis for skillful mental states are one level, sounds are another, and same with smells, tastes, tactile sensations and ideas. Together they form the six levels of heaven on the sensual level.

2. The level of form: A mental state arises from thinking about (vitakka) a physical object that serves as the theme of one's meditation; and then analyzing (vicara) the object into its various aspects, at the same time making sure that the mind doesn't slip away from the object (ekaggatarammana). When the mind and its object are one in this way, the object becomes light. The mind is unburdened and can relax its sense of concern. Rapture (piti) and ease (sukha) arise as a result. When these five factors appear in the mind, it has entered the first level of jhana -- the beginning stage in the level of form.

3. The level of formlessness: The mind lets go of its physical object on the level of form, but is still attached to a very subtle mental notion -- the jhana of unbounded space, for instance, in which you are focused on a sense of emptiness and awareness with no physical object or image

passing into your field of attention, so that you are unable to know its full range. What has actually happened is that you have curled up and are hiding inside. This isn't the kind of 'going in to know' that comes from finishing your work. It's the 'going in to know' that comes from wanting to run away. You've seen the faults of what arises outside you, but haven't seen that they really lie buried within you -- so you've hidden inside by limiting the field of your attention.

Some people, when they reach this point, believe that they have done away with defilement, because they mistake the emptiness for nibbana. Actually, it's only the first stage in the level of formlessness, and so is still on the mundane level.

If you seriously want to know whether your mind is on the mundane or the transcendent level, then observe it when you turn your awareness inward and make it still -- when you feel a sense of peace and ease that seems to have no defilements adulterating it at all. Let go of that mental state, to see how it behaves on its own. If defilements can reappear, you're still on the mundane level. Sometimes that mental state remains unchanged through the power of your own efforts, but after a while you become unsure of your knowledge. Your mind has to keep fondling, i.e., making a running commentary on it. When this is the case, don't go believing that your knowledge is in any way true.

There are many, many kinds of knowledge: The intellect knows, the heart knows, the mind knows, cognizance knows, discernment knows, presence of mind knows, awareness knows, unawareness knows. All these modes are based on knowledge; they differ simply in how they know. If you aren't able to distinguish clearly among the different modes of knowing, knowing can become confused -- and so you might take wrong knowing to be right knowing, or unawareness to be awareness, or knowledge attached to suppositions (sammuti) to be

freedom from suppositions (vimutti). Thus you should experiment and examine things carefully from all angles so that you can come to see for yourself which kind of knowledge is genuine, and which is counterfeit. Counterfeit knowledge, merely knows, but can't let go. Genuine knowledge, when it goes about knowing anything, is bound to let go.

All three levels of the mind discussed so far are on the mundane level.

4. The transcendent level: This begins with the path and fruition of entry into the stream to nibbana. Those who reach this level have begun by following the threefold training of virtue, concentration and discernment on the mundane level, but then have gone on to gain their first true insight into the four Noble Truths, enabling them to free themselves from the first three Fetters (sanyojana). Their minds are thus released into the stream to nibbana. The three Fetters are --

a. Self-identification (sakkaya-ditthi): the view that leads us to believe that the body is our own.

b. Doubt (vicikiccha): the uncertainty that leads us to be unsure of the good we believe in -- i.e., of how much truth there is to the Buddha, Dhamma and Sangha.

c. Attachment to precepts and practices (silabbata-paramasa): fondling the good that we practice; being attached to those forms of goodness that are merely external -- for instance, observing precepts or practices by clinging simply to the level of bodily action or speech. Examples of this attitude include such things as developing virtue by adhering simply to the precepts; practicing concentration by simply sitting like a post; not being able to free yourself from these actions, always holding onto the goodness that comes from them, happy when you have the

chance to perform them in a particular way, upset when you don't; thinking, for instance, that virtue is something you get from monks when they give you the precepts; that the eight precepts are to be observed only on certain days and nights, months and years; that you gain or lose merit simply as a result of external actions associated with your accustomed beliefs. None of these attitudes reaches the essence of virtue. They go no further than simply clinging to beliefs, customs, and conventions; clutching onto these forms of goodness, always fondling them, unable to let them go. Thus this is called 'attachment to precepts and practices.'

Such attitudes are an obstacle to what is truly good. Take, for example, the long-held belief that goodness means to practice charity, virtue and meditation on the sabbath days: Stream-winners have completely let go of such beliefs. Their hearts are no longer caught up in beliefs and customs. Their virtues no longer have precepts. In other words, they have reached the essence of virtue. Their virtue is free from the limits of time. In this they differ from ordinary, run-of-the-mill people. Ordinary people have to hand goodness over to external criteria -- believing, for instance, that virtue lies on this day or that, during Rains Retreat, during this or that month or year -- and then holding fast to that belief, maintaining that anyone who doesn't follow the custom can't be virtuous. In the end, such people have a hard time finding the opportunity really to do good. Thus we can say that they don't know the true criteria for goodness. As for Stream-winners, all the qualities of virtue have come in and filled their hearts. They are able to unshackle themselves from the conventional values of the world that say that this or that is good. What is truly good they have seen appear in their hearts. Good lies right here. Evil lies right here. Neither depends on external actions. This is in line with the Buddha's saying,

mano-pubbangama dhamma
mano-settha mano-maya

All matters are preceded by the heart,
Excelled by the heart,
Achieved through the heart.

This is what is meant by 'Stream-winner'.

Stream-winners are like people who have rowed their boats into the main current of the Chao Phraya River, and so are destined to float down to the river's mouth and into the sea of amata -- deathless -- nibbana. There are three ways they can reach the sea:

(1) The lowest level of Stream-winner is like a boatsman who leans back with his hand simply placed on the rudder. This level of Stream-winner reaches the goal slowly.

(2) The second level is like a boatsman who has his foot on the rudder, his hands on the oars, and rows along.

(3) The third level: The boat is equipped with a motor and the boatsman is at the steering wheel, and so he reaches the goal in practically no time at all.

This -- reaching the stream to nibbana -- is the beginning stage of the transcendent level. If you were to simplify the three Fetters, you could do so as follows: To be attached to the body as being one's own is self-identification. To be attached to the actions of the body is attachment to precepts and practices. Not knowing how to separate the mind from the body or from one's actions makes one unable to see clearly and know truly: This leads to uncertainty and doubt.

These are simply my opinions on the matter, so you who

read this should consider things carefully on your own.

This ends the discussion of the transcendent and mundane skillful states of mind.

When you know the characteristics of the various mental states, you should use the three qualities mentioned above as your tools: Keep your mindfulness, presence of mind and powers of focused investigation firmly in place at the mind. To be able to gain knowledge, you have to use the power of focused investigation, which is an aspect of discernment, to know how mental states arise and fall: pulling out, taking a stance, and then returning into stillness. You must keep your attention fixed on investigating these things constantly in order to be able to know the arising and falling away of mental states -- and you will come to know the nature of the mind that doesn't arise and doesn't fall away.

To know the arising and falling away of mental states of the past is one level of cognitive skill (vijja), and deserves to be called 'knowledge of previous births.' To know the states of the mind as they change in the present deserves to be called 'knowledge of death and rebirth.' To know how to separate mental states from their objects, knowing the primal nature of the mind, knowing the current or force of the mind that flows to its objects; separating the objects, the current of mind that flows and the primal nature of the mind: To be able to know in this way deserves to be called 'knowledge of the ending of mental effluents.' The objects or preoccupations of the mind are the effluent of sensuality. The current that flows is the effluent of a state of being. Not knowing the primal nature of the mind is the effluent of unawareness.

If we were to express this in terms of the four Noble Truths, we would have to do so as follows: The objects or preoccupations of the mind are the truth of stress

(dukkha-sacca). The current of the mind that flows into and falls for its objects is the truth of the cause of stress (samudaya-sacca). The mental state that penetrates in to see clearly the truth of all objects, the current of the mind and the primal nature of the mind, is called the mental moment that forms the Path (magga-citta). To let go of the objects, the mental current and the primal nature of the mind, without any sense of attachment, is the truth of the disbanding of stress (nirodha-sacca).

When the three qualities that assist the mind -- presence of mind, mindfulness and focused investigation -- are vigorous and strong, presence of mind becomes the awareness of release (vijja-vimutti), mindfulness becomes intuitive understanding (nana), and focused investigation becomes liberating insight (vipassana-nana), the discernment that can stay fixed on knowing the truth of stress without permitting any sense of pleasure or displeasure for its object to arise. Intuitive understanding fathoms the cause of stress, and the awareness of release knows the heart clearly all the way through. When you can know in this way, you can say that you know rightly.

* * *

Here I would like to back up and discuss the question of the mind in a little more detail. The word 'mind' covers three aspects:

(1) The primal nature of the mind.
(2) Mental states.
(3) Mental states in interaction with their objects.

All of these aspects, taken together, make up the mind. If you don't know the mind in this way, you can't say that you really know it. All you can do is say that the mind arises and falls away, the mind doesn't rise or fall away; the mind is good, the mind is evil; the mind becomes

annihilated, the mind doesn't become annihilated; the mind is a dhamma, the mind isn't a dhamma; the mind gains release, the mind doesn't gain release; the mind is nibbana, the mind isn't nibbana; the mind is sensory cognizance, the mind isn't sensory cognizance; the mind is the heart, the mind isn't the heart...

As the Buddha taught, there are only two paths to practice -- the body, speech and heart; and the body, speech and mind -- and in the end both paths reach the same point: Their true goal is release. So if you want to know the truth concerning any of the above issues, you have to follow the path and reach the truth on your own. Otherwise, you'll have to argue endlessly. These issues -- for people who haven;t practiced all the way to clear insight -- have been termed by people of wisdom as sedamocana-katha: issues that can only make you break out in a sweat.

So I would like to make a short explanation: The primal nature of the mind is a nature that simply knows. The current that thinks and streams out from knowing to various objects is a mental state. When this current connects with its objects and falls for them, it becomes a defilement, darkening the mind: This is a mental state in interaction. Mental states, by themselves and in interaction, whether good or evil, have to arise, have to disband, have to dissolve away by their very nature. The source of both these sorts of mental states is the primal nature of the mind, which neither arises nor disbands. It is a fixed phenomenon (thiti-dhamma), always in place. By the primal nature of the mind -- which is termed 'pabhassara,' or radiant -- I mean the ordinary, elementary state of knowing in the present. But whoever isn't able to penetrate in to know it can't gain any good from it, like the proverbial monkey with the diamond.

Thus the name given by the Buddha for this state of affairs is really fitting: avijja -- dark knowledge,

counterfeit knowledge. This is in line with the terms 'pubbante annanam' -- not knowing the beginning, i.e., the primal nature of the mind; 'parante annanam' -- not knowing the end, i.e., mental states in interaction with their objects; 'majjhantika annanam' -- not knowing the middle, i.e., the current that streams from the primal nature of knowing. When this is the case, the mind becomes a sankhara: a concoctor, a magician, fabricating prolifically in its myriad ways.

This ends the discussion of the mind as a frame of reference.

IV. MENTAL QUALITIES

Mental qualities as a frame of reference can be divided into three sorts: inner mental qualities, outer mental qualities, and mental qualities in and of themselves.

A. Inner mental qualities can be either good or bad, but here we will deal only with the five Hindrances (nivarana), which are bad --

1. Kama-chanda: sensual desire.
2. Byapada: ill will, malevolence.
3. Thina-middha: sloth and torpor.
4. Uddhacca-kukkucca: restlessness and anxiety.
5. Vicikiccha: uncertainty.

These five Hindrances can be either inner or outer phenomena. For example:

1. The mind gives rise to desire, but hasn't yet streamed out to fix its desires on any particular object.

2. The mind gives rise to a sense of irritation and discontent, but without yet fixing on any particular object.
3. A state of torpor arises in the mind, without yet fixing on any particular object.
4. The mind is restless, anxious and disturbed on its own, without yet fixing on any particular object.
5. The mind is doubtful and uncertain -- unable to think anything through -- but without yet fixing on any particular object. It's simply that way on its own.

If these five Hindrances are still weak and haven't yet streamed out to become involved with any external objects, they are called 'inner mental qualities.'

B. Outer mental qualities simply come from the inside:

1. Once the mind has given rise to a sense of desire, it streams out and fixes on such external objects as sights, sounds, smells, tastes, etc.
2. Once the mind has given rise to a sense of irritation, it streams out and fixes on a sight, sound, smell, taste, etc., and then dislikes its object, wanting it to be destroyed.
3. The mind, already in a state of torpor, streams out and fixes on an outer object. Once it has fixed on the object, it then becomes even more torpid.
4. The mind, already restless, streams out to fix on such outer objects as sights, sounds, smells, tastes, etc.
5. A mental state of uncertainty arises in the mind, and the mind lets it stream out to fix on such external objects as sights, etc.

These are thus called outer mental qualities. When any mental quality first arises in the mind, it's called an inner quality. When it flares up, grows stronger and streams out to an outer object, it's called an outer quality.

C. Mental qualities in and of themselves: This means to focus on any one of these Hindrances -- because not all five Hindrances can appear in the same mental moment. You can thus pick out any Hindrance at all to focus on and examine. For example, suppose that sensual desire has appeared: Keep your presence of mind firmly in place at the heart, and use your powers of reference to keep the mind on the phenomenon. Don't waver, and don't let any hopes or wishes arise. Keep your mind firmly in one place. Don't go dragging any other objects in to interfere. Focus your powers of investigation down on nothing but the quality appearing in the present. As long as you haven't gained clear, true insight into it, don't let up on your efforts. When you can do this, you are developing mental qualities in and of themselves as a frame of reference.

The qualities mentioned above are all unskillful qualities (akusala dhamma). They act as obstacles to such things as jhana, liberating insight and the transcendent. Thus, if you want to gain release from them, you must first center the mind firmly in concentration. To be able to center the mind firmly, you have to develop the following three qualities within yourself --

(1) Sampajanna: presence of mind. Always have this firmly in place.

(2) Sati: mindfulness. Keep the mind in firm reference to whatever quality has arisen within it. Watch after the quality to keep it with the mind; watch after the mind to make sure that it doesn't lose aim and go slipping off to other objects. Once you see that the mind and its object have become compatible with each other, use --

(3) Atappa -- the power of focused investigation -- to get to the truth of the quality. If you haven't yet gained clear and true insight, don't relax your efforts. Keep focusing and investigating until the power of your

discernment is concentrated and strong, and you will come to know that mental qualities -- whether inner, outer, or in and of themselves -- simply arise, fade and disband. There's nothing of any lasting worth to them, because they are all sankhata dhamma -- conditioned phenomena; and whatever is conditioned falls under the truths of aniccata -- inconstancy; dukkhata -- stress, i.e., it's hard to bear; and anattata: It's not you, yours, or anyone else's. It simply changes in line with natural conditions. No one with any real discernment holds onto these qualities as self or as anything of lasting worth, because such people have seen that these things are like wheels or gears: Whoever holds onto them will have to be trampled or mashed.

Thus if you hope for the genuine happiness offered by the Buddha's teachings, you should take the three qualities mentioned above and make them permanent features of your heart -- and you will come to see clearly the quality free from fabrication, called the Unconditioned (asankhata dhamma), the genuine Dhamma. Uncreated, uncaused, it simply is, by its very nature. It doesn't circle about, arising and passing away. The Unconditioned is a perfectly ordinary part of nature, yet no one in the world can know it aside from those who have developed virtue, concentration and discernment. So if you sincerely want to go beyond suffering and stress, you should work to give rise to clear and true insight through your own efforts. When you can keep your presence of mind constantly in place, you will be able to know the nature of the mind. Your powers of reference and focused investigation will have to be constantly in place within for you not to be misled by the objects and preoccupations of the mind.

Most of us, ordinarily, have no clear sense of our own nature, and so we can't clearly see the thoughts and urges that arise within us. As a result, we go out to fasten onto their objects, giving rise to the wheel of rebirth (vatta-samsara), circling around and around without end.

Here I will refer to the wheel within: Not knowing the primal nature of the mind is the cycle of defilement (kilesa vatta), or unawareness, which is the beginning of the cycle. This gives rise to the act of mental fabrication or synthesis, which is the cycle of intention and action (kamma vatta). This in turn leads us to experience mental objects and preoccupations, which is the cycle of retribution (vipaka vatta). Thus there are three parts to the cycle.

The three parts of the cycle can be illustrated as follows: Unawareness is the hub of the wheel. Mental fabrications are the spokes; and mental preoccupations, the rim. The sensory organs form the yoke and harness, sensory objects are the oxen, and the driver is birth, old age, illness and death. Now pile on your belongings -- your defilements -- and with a lash of the whip, you're off: The oxen drag you away, leading you up the mountains and down, until in the end you crash and are smashed to smithereens, i.e., death.

For this reason, we must make our awareness penetrate into the nature of the mind at the center of the axle, which doesn't turn with the wheel and which is said to be 'uncycling' (vivatta). Whoever can do this will find that the path is sudden and short, not slow. For example, in ancient times, monks and lay disciples were able to reach Awakening even while sitting and listening to a sermon, while going for alms, or while gazing at a corpse. From this we can gather that after they had imbued themselves with the qualities mentioned above, they focused their investigation on that particular point and gained clear and true insight right then and there, without having to pull in or out, back or forth. They were able to let go naturally, with no 'in' or 'out,' no 'coming' or 'going'.

Those who investigate will see the truth. Some people believe that they will have to abandon all mental

preoccupations before they can train the mind, but the truth of the matter is that the mind is usually deluded right there -- at its preoccupations -- and the spot where you are deluded is the spot you have to investigate. If you don't solve the problem right where you're deluded, don't believe that you can let go by running away. Even if you do run away, you'll end up coming back and falling for the same old preoccupations once more.

People of discernment, though, whether they deal with what is inside or out, can give rise to virtue, concentration, discernment and release in every context. They have no sense that the inside is right and the outside wrong; that the inside is wrong and the outside right; or that the inside is refined and the outside base. Such opinions never occur to people of discernment. Discernment has to be all-around knowing or knowing all around before it can be called full-fledged discernment. Knowing all around means to know the inside first and then the outside. All-around knowing means to know the outside first, and then to bring that awareness all the way in. This is why they are called people of discernment: They can bring the outside in; what is base they can make refined; past and future they can bring into the present, because they have brought the parts of the Path together in equal measure -- mindfulness, presence of mind and focused investigation -- each performing its duties, forming the way that leads beyond all suffering and stress.

Those who can do this will be able to reach the truth in any posture. All that will appear to them will be the condition of stress (sabhava-dukkha) and the condition of things in themselves (sabhava-dhamma). To see things this way is called 'yathabhuta-nana' -- seeing things for what they really are.

SUMMARY

The four frames of reference can be reduced to two: physical and mental phenomena, or -- another way of putting it -- body and mind. Even though they are divided into four, it is simply the current of the mind that is divided. When you come to the essence of the practice, it all boils down to the body and mind. If you want really to simplify the practice, you should focus on investigating the body, and then focus on investigating the mind.

1. To focus on investigating the body: Be aware of any one aspect of the body, such as the breath, and then when you can keep focused on it accurately, spread your awareness to observe other aspects of the body, examining them from various angles. While making your investigation, though, don't let go of your original focus -- the breath. Keep examining things until you've gained clear and true insight into the aspects of the body, and the mind becomes more quiet, still and subtle than before. If anything arises while you are investigating, don't fasten onto it in any way.

2. To focus on investigating the mind: Set your awareness at one spot or another, and keep that awareness perfectly still. After your mind has been still long enough, examine the ways it then changes and moves, until you can see that its movements, whether good or bad, are simply a form of fabrication (sankhara). Don't let yourself become preoccupied with anything you may come to know, think or see while examining. Keep your awareness in the present. When you can do this, your mind is headed towards peace and clear insight.

This way of practice falls in line with all four of the frames of reference. When you can do this, you will give rise to the mental moment that forms the Path -- and the moment the Path arises in full power is the moment you can

let go.

Letting go has two forms: (1) Being able to set go of mental objects but not of one's own mind. (2) Being able to let go both of the objects of the mind and of one's self.

To be able to let go both of one's objects and of one's self is genuine knowing. To be able to let go of one's objects but not of one's self is counterfeit knowing. Genuine knowing lets go of both ends: It lets the object follow its own nature as an object, and lets the mind follow the nature of the mind. In other words, it lets nature look after itself. 'Object' here refers to the body; 'self' refers to the heart. You have to let go of both.

When your knowledge can reach this level, you don't have to worry much about virtue, concentration or discernment. Virtue, concentration and discernment aren't the nature of the mind; nor is the nature of the mind virtue, concentration and discernment. Virtue, concentration and discernment are simply fabricated phenomena, tools for extinguishing defilement. When defilement is extinguished, then virtue, concentration and discernment disband as well. Virtue, concentration and discernment are like water. Defilement is like a fire. The mind is like the person using the water to put out the fire. When the water has put out the flames, the water itself has vanished -- but the person putting out the fire hasn't disappeared. The fire isn't the water, the water isn't the fire. The person isn't the water, the water isn't the person. The person isn't the fire, the fire isn't the person. The genuine nature of the mind isn't defilement, nor is it virtue, concentration and discernment. It simply is, in line with its own nature.

Those who don't know the nature of the truth maintain that death is annihilation or that nibbana is annihilation of one sort or another. This is simply their own misunderstanding. Even those who have gone no higher than

the level of Stream-entry are able to know that the true nature of the mind isn't in any way annihilated, which is why they are people of strong, unwavering conviction, believing in the paths and their fruitions. Even though their hearts aren't yet entirely free from the admixture of defilements, those defilements can't efface the true nature of their hearts -- just as an ingot of gold, when it falls into the dirt, may be covered with soot, but the soot can't turn it into anything other than gold.

This is unlike ordinary, run-of-the-mill people. An ordinary person's mind may be pure from time to time, but it doesn't stay that way. It can't escape from being defiled again -- just as a sharpened knife will stay in shape only if it is kept bathed in oil. If you put the knife to use, or forget to keep it bathed, the steel of the blade might turn into something other than steel.

Thus each of us should earnestly make the effort to reach at least the Stream, for although all the qualities I have mentioned -- whether conditioned (sankhata dhamma) or Unconditioned (asankhata dhamma) -- lie mixed within every one of us, none of them are as exalted as viraga dhamma: the act of dispassion that extracts the Unconditioned from the conditioned as gold is extracted from crude ore.

The Buddha's teachings are subtle and deep. Whoever isn't set on truly putting them into practice won't know their taste -- like a cowherd hired to watch over cattle without ever knowing the taste of their milk.

Thus we are taught:

To study is to know
the texts,
To practice is to know
your defilements,
To attain the goal is to know

& let go.

APPENDIX

Ajaan Lee's last recorded sermon dealt with the topic of making oneself one's own refuge by practicing the four frames of reference -- much like one of the Buddha's sermons in the last year of his life. Since the sermon expands on the topic of the four frames of reference in a slightly different way from the above book, I thought it would make an interesting addition to this file, so here it is:

A REFUGE IN AWAKENING

ye keci buddham saranam gatase
na te gamissanti apaya-bhumim
pahaya manusam deham
deva-kayam paripuressantiti

"Those who have gone to the Buddha as refuge will not go to the realms of deprivation. On abandoning the human body, they will fill the company of the gods."

I will now explain this verse so that you can practice in a way leading to the supreme attainment, capable of eliminating all your suffering and fears, reaching the refuge of peace.

We come into this world without a substantial refuge. Nothing -- aside from the Buddha, Dhamma and Sangha -- will follow us into the next life. These three are the only

things in which we can take refuge both in this life and in lives to come.

There are two levels on which people take refuge in the Triple Gem. Some take refuge only on the level of individuals, while others take refuge on the level of inner qualities, by developing the steps of the practice within themselves.

I. On the level of individuals

A. Buddha. Buddhas are people who have attained purity of heart. There are four types:

1. Rightly self-awakened Buddhas: those who have attained Awakening on their own, without anyone to teach them, and who have established a religion.

2. Private Buddhas: those who have gained Awakening without establishing a religion. On attaining the goal, they live by themselves.

3. Disciple Buddhas: those who have practiced in line with the teachings of a Buddha until they too have gained Awakening.

4. Learned Buddhas: those who have studied the teachings in detail, have followed them and attained the goal.

All four of these types are individual people, so to take refuge in them is to take refuge on the level of individuals. They can give us refuge only in a shallow and not very substantial way. Even though taking refuge on this level can be advantageous to us, it helps us only on the

level of the world, and can give only temporary protection against falling into the realms of deprivation. If we lose faith in these individuals, our mind can change to a lower level -- for all individuals fall under the laws of all conditioned things: They are inconstant and changing, subject to stress, and not-self -- i.e., they can't prevent their own death.

So if you go to a Buddha as refuge on the level of individuals, there are only two sorts of results you'll get: at first gladness, and then sadness when the time comes to part -- for it's the nature of all individuals in the world that they arise, age, grow ill and die. The wisest sages and the most ordinary people are all equal on this point.

B. Dhamma. For many of us, the teachings in which we take our refuge are also on the level of individuals. Why is that? Because we see them as the words of individual people.

Sages of the past have divided the teachings in the Buddhist Canon into four types:

1. Sayings of the Buddha.

2. Sayings of his disciples.

3. Sayings of heavenly beings. There were occasions when heavenly beings, on coming to pay respect to the Buddha, said truths worth taking to heart.

4. Sayings of seers. Some hermits and yogis uttered truths from which Buddhists can benefit.

All of these sayings were organized into the three parts of the Buddhist Canon: the discourses, the discipline and the Abhidhamma. If we take refuge in the Dhamma on this level, it is simply an object: something we can remember. But memory is inconstant, and can't provide us with a safe,

dependable refuge. At best it can help us only on the worldly level because we are depending on individuals, on objects, as our refuge.

C. Sangha. There are two sorts of Sangha.

1. The conventional Sangha: ordinary people who have ordained and taken up the homeless life. This sort of Sangha is composed of four sorts of people.

a. Upajivika: those who have taken up the ordained life simply as a comfortable way of making a living. They can depend on others to provide for their needs, and so get complacent, satisfied with their ordained status, without looking for any form of goodness better than that.

b. Upadusika: those who, on being ordained in Buddhism, destroy the Buddha's teachings through their behavior -- not abandoning the things they should abandon, not doing the things they should do, damaging their own capacity for good and that of others, being destructive, falling away from the Buddha's teachings.

c. Upamuyhika: those who, on being ordained in Buddhism, make themselves blind and ignorant, who don't look for tactics for bringing their behavior into line with the Buddha's teachings. They don't pull themselves out of their useless ways, and stay continually deluded.

c. Upanisaranika: those who, on being ordained in Buddhism, are intent on studying and practicing in line with what they have learned, who try to find themselves a secure refuge, and who don't let themselves become negligent or complacent. Whatever the Buddha says is good, they behave accordingly. Whether or not they attain that goodness, they keep on trying.

All four of these count as one type of Sangha on the

level of individuals.

2. The Noble Sangha. This has four levels: those who have practiced the Buddha's teachings until they have reached the attainments of Stream Entry, Once-returning, Non-returning or Arahantship. All four of these are still on the level of individuals because they are individual people who have reached the transcendent attainments in their hearts. Suppose, for example, we say that Annakondanna is a Streamwinner, Sariputta a Once-returner, Moggallana a Non-returner and Ananda an Arahant. All four of them are still individuals in name and body. To take refuge in them is to take refuge on the level of individuals -- and as individuals they are inconstant and unstable. Their bodies, sense faculties and mental phenomena by nature have to age, grow ill and die. In other words, they are anicca, inconstant and changeable; dukkha, subject to stress and suffering; and anatta: They themselves can't prevent the nature of conditioned phenomena from taking its course with them.

When this is the case, anyone who tries to take refuge in them is subject to change as well. We can depend on them only for a while, but they can't provide us any true refuge. They can't keep us from falling into the realms of deprivation. At best, taking refuge in them can give us results on the worldly level -- and the worldly level is changing all the time.

This ends the discussion of the Triple Refuge on the level of individuals.

II. On the level of inner qualities

Taking refuge in the Buddha, Dhamma and Sangha on the

level of inner qualities means reaching the Triple Gem with the heart through the practice.

To reach the Buddha on the level of inner qualities, you first have to know the virtues of the Buddha, which are of two sorts: causes and results. The causes of his Awakening are mindfulness and presence of mind. The result of his Awakening is the transcendent: the stilling of all defilements and mental effluents.

So we have to develop these qualities within ourselves. Buddha-sati -- mindfulness like the Buddha's -- is what wakes us up. Full presence of mind is what makes us correctly aware of cause and effect. The way to develop these qualities is to practice in line with the four frames of reference. This will enable us to reach the Buddha on the level of inner qualities.

A. Contemplation of the body as a frame of reference. This means being firmly mindful of the body, using mindfulness to wake up the body and mind both by day and by night -- sitting, standing, walking, lying down. We use mindfulness and presence of mind to be fully conscious throughout the body. This is the cause for reaching the Buddha on the level of inner qualities -- i.e., reaching the Buddha by oneself and within oneself, without having to depend on anyone else. When you depend on yourself, that's when you're on the right track.

Before focusing mindfulness on the body so as to wake yourself up, you first have to know that there are two ways of looking at the body:

1. The body, i.e., all four physical properties gathered together as a physical object: the earth property, or the solid aspects; the water property, or the liquid aspects; the fire property, or the warm aspects; and the wind property, i.e., such things as the in-and-out breath.

When all four of these properties are in harmony, they intermingle and form an aggregate or object we call the body.

2. The body in and of itself, i.e., any one aspect of any of these four properties. For example, we can take the wind property. Focus your mindfulness and presence of mind on nothing but the wind property and keep them there. You don't have to get involved with any of the other properties. This is called the body in and of itself.

From there you can go to wind in and of itself. There are six aspects to the wind property: the breath energy flowing down from the head to the spaces between the fingers and toes; the breath energy flowing from the spaces between the fingers and toes up to the top of the head; the breath forces in the stomach; the breath forces in the intestines; and the in-and-out breath. These six aspects make up the wind property in the body.

When you focus on wind in and of itself, be mindful to keep track of only one of these aspects at a time -- such as the in-and-out breath -- without worrying about any other aspects of the breath energy. This can be called focusing on wind in itself. The same principle applies to earth in and of itself, water in and of itself and fire in and of itself.

When you have mindfulness and presence of mind constantly established in the body, the body in and of itself, wind, fire, earth or water in and of itself -- whichever seems easiest and most comfortable -- keep with it as much as possible. When you do this, the body will wake up, for you aren't letting it simply follow its natural course. To bring mindfulness into the body helps keep it awake. The body will feel lighter and lighter as we keep it in mind. Presence of mind is what enables us to be aware throughout the body. When these two mental qualities enter into the body, the body will feel agile, pliant and light.

In Pali, this is called kaya-lahuta. The mind will also be awake, and give rise to knowledge in and of itself through its own 'sanditthiko' practice -- i.e., the person who does the practice will see the results for him or herself in the here and now.

People who awaken from their slumbers are able to see and know things. The same holds true for people who practice mindfulness immersed in the body as a frame of reference. They are bound to see the true nature of their own bodies. To penetrate in, knowing and seeing in this way, is to reach the Buddha, Dhamma and Sangha -- which differ only in name, but are one and the same in their essence.

Whoever doesn't practice in this way is asleep, both in body and mind. A person asleep can't see or know anything at all, which is why we can say that people of this sort have yet to reach the Buddha on the level of the inner qualities.

B. Contemplation of feelings as a frame of reference. Be mindful of feelings as they arise within you. Feelings are results that come from your own past and present actions. There are three sorts:

1. Feelings of pleasure

2. Feelings of pain

3. Feelings of equanimity.

To practice contemplation of feelings, be mindful of each of the various kinds of feeling that occur in the body and mind. For instance, sometimes there's physical pleasure but mental distress; sometimes physical pain but mental pleasure; sometimes pleasure both in body and mind; and sometimes pain both in body and mind. So focus in on being

mindful of feelings as they arise. Examine them closely. This is called contemplation of feelings.

As for feelings in and of themselves, this means focusing on one type of feeling. For instance, wherever there's pleasure, focus right there. Make the mind firm and one-pointed. You don't have to get involved with feelings of pain or equanimity. If you're going to focus on pleasure, keep focused right there. Or, if you want, you can focus on equanimity without getting involved with pleasure or pain. Don't let the mind jump around so that any other preoccupations come in and interfere. Keep monitoring the feeling you've chosen until you know its true nature through your own awareness.

Whichever type of feeling is easiest for you to focus on, keep your mindfulness and presence of mind right there as much as you can. This is what will enable you to awaken from the feelings within you. Whoever does this ranks as having developed the inner quality of 'buddha' that is the cause for coming awake.

C. Contemplation of the mind as a frame of reference. Be mindful of the state of your own mind so that you can awaken it from the slumber of its delusions. When your mind awakens, it will be able to see and know the various things occurring in the present. This will enable it to become firmly centered in the factors of concentration and jhana, or mental absorption, which in turn lead to discernment, skilled awareness and release.

There are three basic states of mind you can focus on:

1. Passion: The mind hankers after sensual objects and sensual moods that color it, making it intoxicated and oblivious to other things. This prevents it from experiencing states that are brighter and clearer.

2. Aversion: The mind at times gets irritated and angry, causing whatever internal goodness it has to deteriorate. Aversion is thus a way in which the mind destroys itself.

3. Delusion: absent-mindedness, forgetfulness, mental darkness, misunderstanding.

These states of mind arise from preoccupations with what we like and dislike. If you have mindfulness watching over your mind with every moment, it will enable the mind to awaken and blossom, to know the truth about itself.

Whenever passion arises in the mind, focus on being mindful of the mind in and of itself. Don't focus on the object of the passion. Pay attention solely to the present, and the passion will fade. Or, if you want, you can use other methods to help, by contemplating the object of the passion in certain ways. For example, you can contemplate the unattractiveness of the body, focusing first on the insides of your own body, seeing them as filthy and disgusting. Your mind will then be able to free itself from the passion in which it is immersed, and to become more blooming and bright.

Whenever aversion arises in the mind, focus on being mindful exclusively of the present state of your mind. Don't focus attention on the external object or person that gave rise to the anger and aversion. Anger in the mind is like a burning fire. If you aren't mindful and aware of the state of your own mind, and instead think only of the object or person that incited the anger, it's like setting yourself on fire, and all you can do is end up getting burnt. So you shouldn't preoccupy yourself with the outside object. Instead, focus on being mindful and aware of the state of aversion in the mind. When mindfulness reaches full strength, the state of aversion will immediately disperse.

Aversion and anger are like a cover over a fire that lets the fire provide heat but no light. If we remove the cover by doing away with the aversion, the light of the fire can brighten the mind. The 'light' here is discernment and skilled awareness.

Actually, there's nowhere else that we have to look for goodness other than our own minds. That's how we'll be able to gain the freedom from suffering and stress that is termed citta-vimutti, mental release, i.e., a mind beyond the reach of its preoccupations. This is one way in which we reach the Buddha, Dhamma and Sangha on the level of inner qualities.

As for states of delusion, in which the mind tends to be absent-minded and forgetful: These come from there being many objects crowding in on the mind. When we find this happening, we should center the mind on a single preoccupation where we can gather strength for our mindfulness and presence of mind, in the same way that we can take diffused light rays and focus them on a single point: The power of the light is sure to get brighter. In the same way, when we are constantly mindful of the mind and don't let it get involved with various outside perceptions and preoccupations, mindfulness will give rise to a powerful light: skilled awareness. When skilled awareness arises within us, our minds will grow shining bright, and we'll awaken from our slumber of unawareness. We will have attained a quality of secure refuge in our own hearts. We will know for ourselves and see for ourselves, and this is what will enable us to attain the noble qualities of the transcendent.

D. Mental qualities as a frame of reference. Be mindful to focus on the mental qualities that occur in the mind with every moment. Mental qualities are of two basic sorts, good and bad.

1. Bad mental qualities, which obstruct the mind from attaining higher levels of goodness, are called the Hindrances (nivarana), and there are five sorts.

a. Sensual desire: hankering after sensual objects -- sights, sounds, smells, tastes, tactile sensations and ideas that you like and find appealing; and a hankering after sensual moods, such as passion, anger, aversion and delusion -- assuming good to be bad and bad to be good, right to be wrong and wrong to be right. A hankering for any of these things is classed as sensual desire.

b. Malevolence: ill will for people or objects, hoping that they will be destroyed or come to a bad end.

c. Torpor & lethargy: sleepiness, sloth, lassitude, laziness and depression.

d. Worry & distraction: being upset at failure in your aims, lacking the mindfulness to put a brake on your worries and concerns.

e. Uncertainty: indecision; doubt about the various things or qualities your are working to develop in your practice.

These five Hindrances are bad mental qualities. If you fall into any of them, you're in the dark -- like a person at the bottom of a well who can't see anything on the surface of the earth, can't move around as he likes, can't hear what people at the top of the well are saying, and can't see the light of the sun and moon that illumine the earth. In the same way, the Hindrances obstruct us from developing goodness in many, many ways. They close off our ears and eyes, keep us in the dark, put us to sleep.

2. This is why we should work at developing the good mental qualities that will awaken us from the slumber of our

unawareness. For instance, we should develop the four levels of jhana or mental absorption, which are the tools for suppressing or eliminating all of the Hindrances.

a. The first level of jhana has five factors. Directed thought: Think about any one of the objects of meditation that exist within you, such as the in-and-out breath. Make the mind one, keep it with the object you are thinking of, and don't let it slip off to anything else: This is called singleness of preoccupation. Evaluation: Carefully observe the object of your meditation until you see its truth. When you are thoroughly aware of the object -- this is called presence of mind -- the results will arise within you: pleasure or ease; and rapture -- fullness of body and mind.

When mindfulness fills the body like this, the body feels saturated, like soil saturated with moisture: Whatever you plant stays green and fresh. Plants flourish. Birds and other forest animals come to live in their shade. When rain falls, the soil can hold it instead of letting it wash away. A person who has mastered the first level of jhana is like a holding-place of goodness for other human and celestial beings because jhana and concentration can have a cooling influence not only on oneself, but also on others as well.

When mindfulness and presence of mind are fully aware in your mind, the mind feels saturated and full with an unadulterated sense of rapture and joy at all times. As for the pleasure and ease that come from the first level of jhana, they give you a sense of freedom with no worries or concerns for anyone or anything -- like a person who has attained enough wealth that he no longer has any worries or concerns about his livelihood, and can relax in peace.

When you attain the pleasure and ease that come from the first level of jhana, you are freed from the Hindrances of indecision and worry & distraction. So you should work at

developing these factors in your mind until it can stay steadily in jhana. Your heart will then be blooming and bright, giving rise to the light of discernment, or liberating insight. And if you have developed your capabilities enough, then on attaining the first level of jhana you may gain entry to the transcendent. Some people, though, may go on to the second level of jhana.

b. The second level of jhana has three factors: rapture, pleasure and singleness of preoccupation. The power of the mind gets stronger step by step, so try to keep your mind in that state simply by focusing down and keeping mindfulness firmly established right there. The mind will grow even stronger and this will lead you on to the third level of jhana.

c. The third level of jhana has two factors: pleasure and singleness of preoccupation. Keep focusing down through the power of mindfulness and presence of mind, and you will be able to shed the factor of pleasure and enter the fourth level of jhana.

d. The fourth level of jhana has two factors: equanimity and singleness of preoccupation. On this level of jhana, the mind has great strength, based on its strong focus accompanied by mindfulness and presence of mind. The mind is firm and unmoving -- so completely unmoved by past and future that it lets them both go. It keeps track solely of the present, steady and unwavering like the light of a Coleman lantern when there is no wind. When the mind attains the fourth level of jhana, it gives rise to a brightness: discernment and the skill of liberating insight. This is what enables it to gain understanding into the four Noble Truths, and so to proceed to the transcendent -- the truly safe refuge.

People who have done this experience nothing but an inner brightness and happiness in their hearts, for they

dwell with the quality they have given rise to within themselves. They reach the Buddha, Dhamma and Sangha on the highest level, the level of release or ultimate attainment, a quality free from defilement and mental effluents.

People who train their hearts in this way have reached the Buddha, Dhamma and Sangha on the level of inner quality. In other words, they have reached refuge in their own hearts. They have absolutely closed off the route to the realms of deprivation. At the very least, they are destined after death to go to the higher realms of happiness. At best, they will attain nibbana. All of them are certain to attain nibbana within at least seven lifetimes, for they have reached an inner quality that is steady and certain. They won't fall into anything low. Anyone who has yet to attain this quality, though, has an uncertain future.

So if we want the peace and security that Buddhism has to offer, we should all try to find ourselves a dependable refuge. If you take refuge on the level of individuals, find people of worth so that your conviction in them will take you to the happy realms. As for refuge on the level of inner qualities, which will really be of substantial value to you, practice so as to give rise to those qualities within yourself.

To summarize: On the level of inner qualities, the Buddha, Dhamma and Sangha are all one and the same thing. They differ only in name.

So you should 'opanayiko' -- bring these qualities into your heart. 'Sanditthiko' -- When you practice, you'll see them for yourself. 'Paccattam' -- You'll know them only for yourself. Things that other people know about aren't safe.

If you want peace and refuge that are substantial and sure, you should give rise to them in your own heart. The result will be nibbana, liberation from defilement, from all

birth, ageing, illness and death in this world and any world to come.

nibbanam paramam sukham

'Nibbana is the ultimate happiness.
There is no happiness higher.'

This is 'buddha' on the level of results: freedom from sleep, total Awakening.

And this ends our discussion of the verse on refuge.

GLOSSARY

The definitions given here are based on the meanings these terms have in Ajaan Lee's writings and sermons.

avijja: Unawareness; counterfeit knowledge.

ayatana: Sense medium. The six inner sense media are the eye, ear, nose, tongue, body and intellect. The six outer sense media are their respective objects.

bhagavant: An epithet for the Buddha, commonly translated as 'Blessed One' or 'Exalted One.' Some commentators, though, have traced the word etymologically to the Pali root meaning 'to divide' and, by extension, 'to analyze', and so translate it as 'Analyst'.

dhamma: Event; phenomenon; the way things are in and of themselves; their inherent qualities; the basic

principles underlying their behavior. Also, principles of behavior that human beings should follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, 'dhamma' is used also to refer to any doctrine that teaches such things. Thus the Dhamma of the Buddha refers both to his teachings and to the direct experience of the quality of nibbana at which those teachings are aimed.

dhatu: Element; property; the elementary properties that make up the inner sense of the body and mind: earth (solidity), water (liquidity), fire (heat), wind (energy or motion), space and cognizance.

jhana: Meditative absorption in a single object, notion or sensation.

kamma: Acts of intention that result in states of being and birth. 'Kamma debts' are the moral debts one has to others either through having been a burden to them (the primary example being one's debt to one's parents) or from having wronged them.

khandha: Component parts of sensory perception: rupa (sense data, appearances); vedana (feelings of pleasure, pain or indifference); sanna (labels, concepts, allusions); sankhara (mental constructs or fabrications); and vinnana (cognizance, the act of attention that 'spotlights' objects so as to know them distinctly and pass judgment on them).

magga: The path to the cessation of suffering and stress. The four transcendent paths -- or rather, one path with four levels of refinement -- are the path to stream entry (entering the stream to nibbana,

which ensures that one will be reborn at most only seven more times), the path to once-returning, the path to non-returning and the path to arahantship. Phala -- fruition -- refers to the mental state immediately following the attainment of any of these paths.

mala: Stains on the character, traditionally listed as nine: anger, hypocrisy, envy, stinginess, deceit, treachery, lying, evil desires and wrong views.

nibbana (nirvana): Liberation; the unbinding of the mind from greed, anger and delusion, from physical sensations and mental acts. As this term is used to refer also to the extinguishing of fire, it carries connotations of stilling, cooling and peace. (According to the physics taught at the time of the Buddha, the property of fire exists in a latent state to a greater or lesser degree in all objects. When activated, it clings and is bound to its fuel. As long as it remains latent or is extinguished, it is 'unbound'.)

sankhara: Fashioning -- the forces that fashion things, the process of fashioning, and the fashioned things -- mental or physical -- that result. In some contexts this term refers specifically to the fashioning of thoughts in the mind. In others, it refers to all five khandhas (see above).

* * *

If anything in this translation is inaccurate or misleading, I ask forgiveness of the author and reader for having unwittingly stood in their way. As for whatever may be accurate, I hope the reader will make the best use of it, translating it a few steps further, into the heart, so as to attain the truth at which it points.

The translator

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Sabbe satta sada hontu
avera sukha-jivino
katam punna-phalam mayham
sabbe bhagi bhavantu te

May all beings always live happily,
free from enmity.
May all share in the blessings
springing from the good I have done.

ÉÍÍÍ

Sn Sutta Nipata
Vin Vinaya Pitaka
Vism Visuddhimagga

All translations from the Pali are by the writer

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1. INTRODUCTION

The natural order

The doctrine of interdependent arising points to the structure of reality as experienced. The Buddha discovered this structure of reality under the Bodhi tree, and it was this discovery that turned Siddhattha Gotama into a buddha. Buddhism is a wisdom tradition. Buddha comes from the root budh, "know, wake". A buddha is one who knows, one who is awake; one who knows the nature of things as they are, who has awakened to reality. Where Christianity seeks to overcome the problem of original sin, Buddhism seeks to overcome the problem of original ignorance.

Referring to interdependent arising, the Buddha said:

Whether Tathagatas appear or do not appear this fact of nature remains, this fixed state of nature, this natural order, the conditionality-of-this [idappaccayata].

This is what the Tathagata awakens to, this is what he realises. After awakening to and realising it he explains, teaches, declares, lays it out, reveals, analyses and clarifies it, saying: "Look!".(3)

Interdependent arising is the "fixed state of nature", the "natural order", which reveals the regularity and pattern in the cosmos as experienced. It is not a description of objectively perceived entities out there in the universe, but concerns one's own consciousness and its interaction with the world(4). Because one's interaction with the cosmos is experienced as orderly, and functions according to laws which are discoverable, liberation from suffering is possible. If events occurred simply according to chance or by inevitable decree of fate, there would be nothing we could do to change our lives; we would be hapless victims of circumstances beyond our control.

As the Buddha, looking back to his awakenment(5), explained:

Before awakening, Bhikkhus, when I was a bodhisatta and not a fully awakened one, I thought: "Alas, this world has fallen into misery! One is born, ages and dies; one falls [from one existence] and rises [into another]. And yet escape from this suffering, this ageing and death, is not known. Surely escape from this suffering, this ageing and death, will be discovered!"...

"Arising!" Vision arose in me, Bhikkhus, regarding dhammas previously unheard of; insight, wisdom, knowledge and intuition arose...

"Cessation!" Vision arose in me, Bhikkhus, regarding dhammas previously unheard of; insight, wisdom and knowledge and intuition arose.(6)

The "fixed state of nature" that the Buddha discovered is one of ceaseless change; nothing is fixed, all is shifting. That is, what is fixed is the fact of change, and moreover the fact that things change

according to certain patterns of relationship. Everything is subject to arising and cessation according to certain specific conditions. The path of practice consists in living in accordance with these natural conditions in such a way that suffering ceases and freedom arises. Means and end, path and result, are two aspects of the same "natural order". The practice that leads to the cessation of suffering is that of living without interfering with the natural arising and cessation of phenomena; life without interfering with the natural arising and cessation of phenomena is the cessation of suffering.

The doctrine of interdependent arising is therefore central to Buddhism. We suffer because we are ignorant of the natural laws that govern our existence. These laws determine the arising and cessation of phenomena. As we discover these laws, the relationships between things, we learn to let go of arising and cessation, and therefore what arises and ceases. In this way we ensure the cessation of that which causes us suffering and the arising of that which liberates us. The full understanding of these laws constitutes our final goal, awakenment.

At the time of the Buddha's awakenment two young men, Upatissa and Kolita, were students of the samana (philosopher) Sanjaya, the sceptic. The two friends vowed to each other that whoever awakened first would immediately inform the other. One day, Upatissa saw one of the Buddha's students, Venerable Assaji, going on alms round in Rajagaha. He was so impressed by the appearance of this monk that he approached him and asked for the teaching. Assaji protested that he was a new student and understood little of the Buddha's doctrine. What he did understand he summed up in the following verse:

The Tathagata has spoken of the cause
Of those dhammas produced by a cause,
And also their cessation.
This is the teaching of the Great Philosopher.(7)

Upatissa was immediately awakened to stream entry (sotapatti), the first stage of awakenment. He hastened to his friend and repeated the verse. Kolita also attained stream entry. The two men became students of the Buddha, bringing with them the other students of Sanjaya. These

two converts became the Buddha's chief disciples, and were known as Sariputta, foremost in wisdom, and Maha-Moggallana, foremost in psychic powers.

This story illustrates the liberating power contained in the teaching of interdependent arising. "Dhammas" are arising and ceasing dependent upon causes; seeing this arising and cessation has the power to transform one's life, here and now.

The twelvefold formula

Interdependent arising is normally presented as consisting of 12 nidanas (ground, foundation, cause) linked in a causal chain which, in its forward order, shows how suffering arises dependent on ignorance, and in reverse order shows how suffering ceases with the cessation of ignorance.

This formula, which later became known as the "wheel of becoming" (bhavacakka), presents a number of problems in interpretation for the modern reader. Its importance is immediately evident as it explains the arising and cessation of suffering, which is the fundamental concern of the Buddha. The individual nidanas themselves create difficulties, as they make up a list of some of the most fundamental terms in Buddhist philosophy. In addition, however, the nature of the relationships between the nidanas present a major obstacle for modern Buddhists in their understanding of interdependent arising.

According to a tradition that has its roots in the Patisambhidamagga, an early treatise which systematically sets out the way to awakenment, the causal chain consisting of twelve nidanas takes three lives to complete one cycle. Interdependent arising therefore explains the process of rebirth and the end of rebirth. However, this explanation raises as many questions as it solves. If interdependent arising refers to a process which will come to completion in a future lifetime, what relevance is it to me now? And on what basis can I accept it as true other than that of an act of faith divorced from experience?

An existential problem

In the contemporary world traditional religions and religious world views are under attack from an advancing tide of secular and materialist culture. Buddhists in both East and West are seeking interpretations of traditional teachings which are directly relevant to their lives, and rejecting those that appear to be of merely historical, philosophical or cosmological interest. In the West, many Buddhists do not believe in rebirth and find the notion of liberation from an endless cycle of life after life is not an ideal which inspires them. Western converts to Buddhism are generally attracted to Buddhist meditation techniques for the benefits they provide in this life, not for the hope that rebirth will come to an end some time in the future. Their interest in Buddhism is existential, not cosmological. The same trend is observable among the emerging middle class in modernising Buddhist cultures such as Thailand.

Bhikkhu Buddhadasa was, until his recent death, one of the most influential teachers of Theravada Buddhism in contemporary Thailand. He was renowned as a meditation master, scholar and writer. At his forest monastery in southern Thailand, Wat Suan Mokkhabalarama (or Suan Mokh), more than 1,000 foreigners a year come to study and practice Buddhism.(8) His demythologising approach to Buddhist teachings has a particular appeal for Westerners seeking contact with the ageless wisdom of Buddhism, and for the Thai urban and intellectual middle class, who are at the cutting edge of Thailand's transformation from a traditional Buddhist to a modern secular culture.

For Buddhadasa, interdependent arising is the essence of Buddhism, and it forms the subject matter of most of his writings and talks. Yet he is uncompromising in his attacks on the classical interpretation of interdependent arising extending over three lives. His central objection to this theory is simple: interdependent arising that extends over three lives cannot be practised.

If it is understood in this way what can be done?...How can there be a practice to extinguish suffering when the whole thing is broken apart

with the cause in one life and the result in another? So now no benefit is derived from Dependent Origination because it is incorrectly understood and taught so that it straddles three life times although there is only one cycle of Dependent Origination.(9)

Also, to suggest that interdependent arising covers three lifetimes of a person, in which defilements in one life cause karmic results in the next life, makes it into "a teaching of a self, soul, being or person which whirls about in the maelstrom of existence...to teach that paticcasamuppada covers three lives is to undo the Buddha's teaching and teach that there is a self."(10)

Buddhadasa, while himself a scholar, was primarily a teacher of Buddhist practice. He opposed any theory that diverts people from meditation practice and believed that Buddhist orthodoxy actively discourages Thais from seeking the freedom promised by the Buddha. It does this by encouraging an eternalist view that pushes the attainment of nibbana far into the future. Buddhists who should be encouraged to practise for awakenment in this life are instead encouraged to make merit for their future lives. For Buddhadasa, the three life theory is at the centre of this eternalist agenda.

The same concern is echoed by other voices within the Theravada. Nanavira Thera was an English bhikkhu who ordained in Sri Lanka and lived there until his death in 1965. He has influenced young Western bhikkhus with his radical and uncompromising attacks on Theravada orthodoxy, again with the three life theory at the centre of his sights. His objection is essentially the same: interdependent arising spread over three lives cannot be seen or realised now.

It is a matter of one's fundamental attitude to one's own existence - is there, or is there not, a present problem or, rather, anxiety that can only be resolved in the present?(11)

Nanavira was strongly influenced by Existentialism, and presented his understanding of interdependent arising in existentialist terms. He distinguishes the existentialist from the scientific method:

The scientist (or scholar) becomes "objective", puts himself right out of the picture...and concerns himself only with abstract facts; the existentialist remains "subjective" (not in the derogatory sense of being irresponsible), keeps himself in the picture, and describes concrete things (that is, things in relation to himself as he experiences them).(12)

Hence the similarity in language between some existentialist passages and the Nikayas. Both are concerned with the nature of the concrete or specific existence of oneself in the world, rather than with an abstract, objective entity entirely separate from the detached observer. That is, Nanavira believes that the Buddha's teaching is concerned with my present existence; your present existence; and anything that distracts us from this central fact is not true to the teaching.

It is significant that Sariputta and Maha-Moggallana were both sceptics before their conversion to Buddhism. The difficulty that the twelvefold formula creates for people today is partly a product of the scepticism that is inherent in the scientific, secular, materialist culture that dominates the planet. Even in Buddhist countries there is a reluctance to accept doctrines that appear to have no scientific basis or which must be accepted simply on faith. Teachers like Buddhadasa and Nanavira have a wide appeal because they insist on making a pragmatic examination of religious doctrines, no matter how hallowed by tradition, in an attempt to grasp the existential core of their meaning. Only doctrines which can be seen to correspond with the realities of human experience can be expected to survive the analysis of a rational, sceptical age. It is in this context that the question arises: what is the essential meaning of interdependent arising?

This thesis is an exploration of the meaning and significance of interdependent arising in early Buddhism. I will base my examination of interdependent arising on texts found in the Nikayas, especially Samyutta Nikaya. The Nikayas provide us with an account of the Buddha's teaching which is as close to the source as we can hope to get.(13) In addition, they present us with profound and subtle teachings which go to the essence of the Buddhist tradition, and do so in deceptively

simple language. While the Nikayas are part of the Theravada scriptural tradition they precede the classical Theravada by centuries, and constitute a heritage common to all subsequent Buddhist traditions.

The subject of interdependent arising is so vast that I cannot hope to consider every aspect, but will confine myself to some fundamental questions which are implicit in the story of Sariputta and Maha-Moggallana:

ù What is the view of reality which underlies the teaching of interdependent arising?; what is meant by the arising and cessation of dhammas?
ù What is the significance of interdependent arising to life as we experience it?; how does an understanding of causation change one's life?

2. THE MIDDLE WAY

The Buddha called his teaching the middle way, and by the use of this term asserted the uniqueness of his doctrine. There are two suttas which together encapsulate the middle way. In the Buddha's first discourse, the Dhammacakkappavattana-sutta, he says:

There are these two extremes, Bhikkhus, which should not be practised by one who has gone out. What two? The practice of sensual enjoyment in relation to sense-objects, which is inferior, common, ordinary, ignoble and not useful; and the practice of self-exhaustion, which is painful and not useful.

After experiencing both these extremes the Tathagata has fully awakened to the middle way, which leads to tranquillity, higher knowledge, full awakening and nibbana.

And what is the middle way fully awakened to by the Tathagata, productive of vision and insight, which leads to tranquillity, higher knowledge, full awakening and nibbana? This very noble eightfold way,

that is: right view; right intention; right speech; right action; right livelihood; right effort; right awareness; and right concentration.(14)

The noble eightfold way is the middle way of practice, or of one's way of life. It refers to what one does to gain freedom, and represents the practical aspect of the Buddha's teaching. Most of the suttas are concerned with expounding this noble eightfold way, which is the way from suffering to the cessation of suffering; from bondage to freedom. The Buddha was a practical teacher who was primarily concerned with propagating the practice that results in the experience of freedom. This practical aspect of the teaching, however, is embedded within a doctrinal structure - the "right view" which is the first aspect of the eightfold way. This ontological middle way is expounded in the Kaccayanagotta-sutta:

Venerable Kaccayanagotta said this to the Blessed One:

"'Right view!', Bhante(15), is spoken of. In what respect is there right view?"

"This world is normally reliant upon the duality of existence and non-existence. To one who sees with perfect wisdom, Kaccayana, the arising of the world as it is, there is no 'non-existence' regarding the world. To one who sees with perfect wisdom the cessation of the world as it is, there is no 'existence' regarding the world."(16)

The Buddha's assertion of the ontological middle way between the extremes of existence and non-existence, absolute identity and absolute otherness, was propounded in the context of the two major philosophical theories of his time. These were:

ù Existence (sat, astiva) in the Vedic tradition, which involved a belief in a permanent substratum within the person (atman) and the universe (brahman).

ù Non-existence (asat, nastitva) proposed by the Materialists, which involved a belief in the indestructibility of matter, the annihilation of the personality after death and the denial of any moral

responsibility for human actions.'(17)

Existence implies the existence of "things out there" that are independent of me; and the "I in here" who is independent of the things out there. That is, "existence" refers to our conventional view of existing entities, the belief that entities are independent, self-contained, and endure without change over time. "I" am one of these independently existing entities. My belief in this "I" is bound up with notions of substance and attribute.(18) I see that I am constantly changing: my body grows and ages, my beliefs and opinions change and develop, my social circumstances alter over time, and so on. However, I assume an underlying, unchanging substance to whom these changes occur. This substance remains the same, but its various attributes - physical, ideological, social, etc. - change. Similarly, I project the same substance on to the world beyond the boundaries of myself. The world is constantly changing, but I assume an entity labelled "world" which is undergoing the changes, and which therefore remains the same beneath the surface changes of its attributes. This outlook is programmed into our language. For example, when discussing the weather I may say "It is raining"; I assume a substance called "weather" which has a number of changing attributes: sometimes raining, sometimes shining, sometimes hot, sometimes cold.

Identity assumes otherness. As an independently existing entity I possess a clear border beyond which I am not. The world is that which is not I, that which is separate from me. As such, it constitutes at least a potential threat against which I must defend myself, and a field of activity where I can expand myself and my own interests against the interests of others. The world is necessarily a battlefield.

Non-existence is a corollary of existence. Conceiving self, I conceive other; conceiving that entities exist, it is clear that non-existence too is possible. Entities end; their substance is no more, they cease and are annihilated. The most common form this belief takes is the belief that "I" as an independently existing entity will cease to exist after death.

The Buddha rejected these two views as extremes that go beyond the empirically available evidence of arising and cessation. He saw that all entities are constantly coming into being, changing and disappearing, and no view of existence that ignores either the arising or the cessation of entities can be regarded as encompassing their reality. Further, there is no separate, solid ground upon which this arising and cessation occur. There are no exceptions to this process, no substance to which this process occurs. The process of universal arising and cessation is the middle way between existence and non-existence.

The Buddha developed a technical vocabulary to express his vision of the middle way. Three central terms we need to become familiar with are: idappaccayata; paticcasamuppada; and paticcasamuppanna dhamma.

Idapaccayata

The general principle of interdependent arising is expressed in the compound term idappaccayata. Paccaya is derived from the verb pacceti (pati + i; come back to, fig. fall back on, find one's hold in). Literally meaning "support", its applied meaning is "reason, cause, ground, condition". The other parts of the compound are: ida (this); and the abstract suffix -ta. Idappaccayata refers to the fact that any given experience or phenomenon (ida - this) is supported (paccaya) by something other than itself. That is, any given phenomenon is contingent, coming into existence through phenomena other than itself, and going out of existence through phenomena other than itself. The whole compound can be translated as "the conditionality-of-this".

The general formula which expresses this structural principle is:

> Imasmim sati idam hoti; imass 'uppada idam uppajjati.
> Imasmim asati idam na hoti; imassa nirodha idam nirujjhati.(19)
>
> When this is, that is; because this arises, that arises.
> When this is not, that is not; because this ceases, that ceases.

The first part of the verse uses the locative absolute (imasmim sati), which does not convey causality, but structural or logical coincidence. "When this is, that is" does not say this causes that; it says this invariably accompanies that. To say that when there is x there is y and when there is no x there is no y is to assert both x and y are contingent. Their "reality" or "substance" depends on that of entities other than themselves, entities whose reality or substance in turn depends on entities other than themselves. Contingency asserts the reality of things to be their lack of independent or separate reality; their substance to be their lack of independent or separate substance.

The second part of the verse is unambiguously causal; because of the arising of this (imass 'uppada), that arises (idam uppajjati). To say because x arises, y arises, and because x ceases y ceases, is to assert causality, which implies change over time. However, the causation of entities is not being asserted, because the notion of independent and separate entities has already been denied. Causation occurs, but no entities are caused.

Idappaccayata expresses the nature of a phenomenon in terms of its relationship with other phenomena. It does not deal with the essence of a phenomenon, but with its movement, its activity; or rather, it sees the essence of any given thing to be its behaviour. Idappaccayata describes a dynamic model of reality, a model of things as processes. The pattern of this process, the behaviour of phenomena, is expressed in our next term.

Paticcasamuppada

Paticcasamuppada is a compound term made up of paticca and samuppada. Paticca is the gerund of the verb pacceti (come back to, fig. fall back on, find one's hold in), and means "grounded on" or "on account of". Samuppada is a compound word from the prefix sam (together) and the verb uppajjati (arise). Samuppada therefore means "arising together", or "co-arising". Paticcasamuppada has been translated in a number of ways, among them "dependent arising", "dependent co-arising", "dependent origination", "conditioned genesis", and "conditioned

co-production".

A glance at the translations shows basic agreement except for the use of the prefix sam. Is paticcasamuppada dependent arising or dependent co-arising? Does it refer to production or co-production? Buddhaghosa, the great fifth century commentator, casts light on this question in a playful linguistic analysis found early in the Pannabhuminiddesa (Exposition of the ground of wisdom) of his Visuddhimagga.

This totality of dhammas [dhammasamuha] resulting from conditionality [paccayata] which is paticcasamuppada is a term which is regarded in two ways. Befalling [patiyamana] it leads to welfare and happiness, and therefore the wise regard it as worthy to fall back on [paccetum]; so it is paticca. And arising, it arises rightly [samma] and together [saha], not one after another and not causelessly; so it is samuppada Thus it is paticca and samuppada, so it is paticcasamuppada.

Further, it arises together [saha uppajjati], so it is co-arising [samuppada]; it is dependent upon [paticca] a combination of conditions, not rejecting any. Therefore paticca and samuppada is paticcasamuppada...

This totality of causes...is called paticca, taking it as "united with its opposite" [patimukham ito gato] by the mutuality of its combined factors, in that none are missing and they accomplish a common result. It is called samuppada in that it gives rise to dhammas together, such that each gives rise to the other and they are inseparable in their behaviour. Therefore paticca and samuppada is paticcasamuppada.(20)

Buddhaghosa is emphasising that, in practice, cause and effect manifest as a totality of causes leading to a totality of results, not as a single cause leading to a single result. That is, causation over time refers to totalities, not individual entities. That which is paticca (dependent) is a combination of factors; that which is samuppada (co-arising) is a combination of results. From this we can see that sam applies to both parts of the compound, and expresses the interdependency of causes and causes, effects and effects, and causes and effects; therefore paticcasamuppada is translated here as

"interdependent arising".

Paticcasamuppanna dhamma

Dhammas arise and cease; because they arise and cease due to conditions, they are interdependently arisen dhammas (paticcasamuppanna dhamma), or, more simply, the interdependently arisen.

The Buddha's teaching is a "doctrine of analysis" (vibhajjavada). His analysis examines the given world of sense experience, and in so doing sees that entities which appear solid and lasting break up into a series of shifting experiences. They resolve into "dhammas" (Skt., dharmas). A. K. Warder defined the meaning of "dhamma" in this way:

The basic or more original meaning of dhamma appears to have been "nature", what truly exists, true reality, what actually is in the universe. An enumeration of dhammas (plural) will then be a list of what there is in the universe, the entities of which it is composed, ... its real elements as opposed to less real combinations of them or superficial appearances. In this book we use "principles" for dharma in the sense of these entities, understanding "natural principles", many of them "natural elements" as irreducible principles out of which the universe and all experience is constructed.(21)

For Warder, dhammas are "real elements", the basic building blocks of the universe. However, to understand the meaning of dhammas we must remember that the Buddha was primarily a yogin, not a scientist. Buddhist philosophy arises out of the foundation of Buddhist yogic experience, and can be regarded essentially as an analysis of the self and the world from the viewpoint of one who has awakened. It is an analysis of human experience based on yoga, not science.

As such it is very different from our science-based psychology. Science studies the objective world and assumes a radical division between the subjective and objective aspects of experience, investing "reality" into the objective.(22) In our science-based culture, to call a given

view "subjective" is to regard it as at best suspect, very probably false. When we say we are being "objective", we are saying our view should be taken seriously; it is probably true. Subjective and objective in everyday discourse are almost synonymous with false and true.

The Buddha recognised the distinction between subjective (ajjhatta) and ohjective (bahira), but did not equate subjective with false and objective with true. The inner world of (subjective) experience and the outer world of (objective) facts are equally real, insofar as both of them are simply manifestations of experience.

The Buddha's view of the world is revealed in the Sabba-sutta:

I will teach you everything [sabbam]....

And what, Bhikkhus, is everything? The eye and forms; ear and sounds; nose and scents; tongue and tastes; body and tangible things; mind and phenomena.

Whoever would say, "Rejecting this everything, I declare another everything", the basis for that would be mere words, and if asked he could not sustain it. Furthermore, he would become distressed.

Why is that? Because it is beyond experience (avisaya).(23)

"Everything" is the totality of our experience. That which is beyond experience is, by definition, unknowable. Anything said about what is unknowable can be based only on speculation and logic - "mere words". The field of the known is the field of the six senses (which includes the mental sense of everything thought, felt, seen, heard, smelt, tasted and touched in the mind, imagination and memory).(24) The range of the six senses is the known universe, and therefore it is, for us, the universe.

In other words, the world is not an independently existing entity out there which, within our limits, we perceive and relate to; the world is

our experience of the world. This does not mean that the world is merely subjective, for sense perception depends upon an object of sense. Nor is the world merely objective, for objects out there are beyond our experience and knowledge except for our perception of them.

That is, dhamma does not refer to "things" which are out there or in here, to substances which possess attributes, but to our experience of things.(25) A dhamma is a thing-as-experienced, or the experience-of-a-thing. Note that the experience-of-a-thing has two essential aspects: the experience and the thing experienced. Remove either and the dhamma does not manifest. This subtle shift in perception is vital for understanding the Buddha's teaching. His concern is with the nature of human experience, not with a scientific, objective description of the world. His concern is pragmatic - the cessation of suffering - not scientific - the development of a new theory.

Hence the Buddha's response to a question posed by a deva (god), who asked:

"Bhante, is it possible for us, by means of movement, to know, see, and arrive at the end of the world, where one is not born, does not age or die, does not fall [from one existence] and rise [into another]?"

"I declare, Friend, I would not, by means of movement, know, see, or arrive at that end of the world where one is not born, does not age or die, does not fall [from one existence] and rise [into another].

Moreover, I declare that within this very fathom-long body, endowed with perception and mind, is the world, the arising of the world, the cessation of the world, and the practice leading to the cessation of the world."(26)

Here a question which assumes the existence of an objectively existing and material "end of the world" receives an answer which turns the perception of the questioner around to the nature of his own experience, and the practice which illuminates that experience.

When examined with yogic insight, the self and the world resolve into a series of experiences. These experiences are not random and chaotic, but manifest according to patterns of perceived cause and effect. That is, experiences arise because of causes and cease because of causes. Experiences arise and cease interdependently - all dhammas are interdependent (paticcasamupanna dhamma).

Indeed, they are dhammas because they arise and pass away interdependently. A fundamental characteristic of "things out there" in our conventional sense of "things" is that they are regardless of our experience of them. A scientist has no experience of an atom, but he knows it is there. I have no experience of Melbourne, but I know it is there. The validity or existence of a "thing" is not affected by whether or not I have any direct experience of it. The Buddha gives the example of a blind man who denies the existence of the sun and moon because he cannot see them. He is wrong, because they do objectively exist.(27)

A dhamma, in contrast, refers to my experience-of-a-thing; it arises and passes away interdependently, because it is dependent on experience. Experience, in turn, is dependent on a functional sense organ (e.g., an eye), a corresponding sense object (form) and the appropriate sense consciousness (eye consciousness), all coming together as contact. The absence of any one of these factors means the dhamma (my experience of seeing "this") does not arise; the dhamma is dependent on the conjunction of these factors.

The thing-in-itself, or the thing out there, however, is not dependent on my seeing it. It is its in-dependence which makes it a thing; it is its inter-dependence, embracing both subjective and objective, which makes it a dhamma. Hence, the most appropriate translation for "dhamma" in the context of paticcasamuppada is not element or principle, but "phenomenon". This translation points out that all we know is what is present to consciousness; there is no "thing-in-itself" beyond the range of consciousness.(28)

Anatta

Central to the Buddha's teaching is the concept that all dhammas are anatta, not-self. This is the subject of his second discourse, the Anattalakkhana-sutta:

"What do you think, bhikkhus, is the body permanent or impermanent?"

"Impermanent (anicca), Bhante"

"Is that which is impermanent happy (sukha) or painful (dukkha)?"

"Painful, Bhante."

"Is it appropriate to regard that which is impermanent, painful and subject to change: "This is mine; I am this; this is myself (atta)'?"

"Certainly not, Bhante."

"Is sensation ... perception ... creations ... consciousness permanent or impermanent? ... Is it appropriate to regard that which is impermanent, painful and subject to change: "This is mine; I am this; this is myself (atta)'?"

"Certainly not, Bhante"(29)

Belief in attan (Skt.: atman) is characteristic of the thought of the Upanisads, but the Buddha, while also rejecting the Upanisadic teaching, was pointing to something more fundamental than an opposing religious doctrine. He was referring to a universal human view that "I" exist separately from the rest of the universe. My world is divided irrevocably into two aspects: me in here and everyone else out there. This conviction in my separate existence as "I" is characterised by a sense of permanence, in that even though I acknowledge that I was born and will die, yet I remain convinced that the I that was born so many years ago is the same I reading these words, who in turn will be the same I who eventually dies. The teaching of anatta is based on the

experience of the yogi who investigates his mind-body process and fails to find any aspect of his experience which actually corresponds to this "I"; he fails to find anyone to whom experience is occurring, who owns the experiencing mind-body. That is, he fails to find any aspect of his experience which is independent of every other aspect.

The absence of a separate, independently existing self is the corollary of the absence of a separate, independently existing world. Separate things and a separate self are two sides of the same coin. When we see "things", we assume the self that sees things; when we construct "things", we assume the self that constructs things. Interdependent arising, however, presupposes no separate self, and therefore no separate things. Or, alternatively, interdependent arising assumes no separate things, and therefore no separate self.

To summarise, interdependent arising, the middle way between the extremes of existence and non-existence, involves three aspects:

ù Idappaccayata (the conditionality-of-this): the general principle that any given phenomenon is contingent. It is dependent upon something else and arises and ceases dependently upon that something else. That is, things depend on each other for their existence.

ù Paticcasamuppada (interdependent arising): the pattern of arising and cessation. What is central here is the behaviour of phenomena rather than their identity; the relationship between phenomena rather than the phenomena themselves. Together, the conditionality-of-this and interdependent arising comprise the structural principle of ourselves and the world as we experience them, the natural order, the fixed state of nature.

ù Paticcasamuppanna-dhamma (the interdependently arisen): what arises and ceases. All phenomena are contingent; all phenomena are dependent upon other phenomena. As the Buddha is primarily concerned with suffering and the cessation of suffering, the phenomena associated with "the middle way which leads to tranquillity, higher knowledge, full awakening and nibbana" receive a detailed analysis. We will begin

this analysis in the next chapter.

3. THE ARISING OF THE PSYCHO-PHYSICAL PERSON

What, Bhikkhus, is paticcasamuppada?

Depending on ignorance (avijja), creations (sankhara);
Depending on creations, consciousness (vinnana);
Depending on consciousness, mind-body (nama-rupa);
Depending on mind-body, six sense-spheres (salayatana);
Depending on six sense-spheres, contact (phassa);
Depending on contact, sensation (vedana);
Depending on sensation, craving (tanha);
Depending on craving, clinging (upadana);
Depending on clinging, becoming (bhava);
Depending on becoming, birth (jati);
Depending on birth, ageing and death, sorrow, lamentation, pain, grief and despair.
Thus this entire mass of suffering (dukkha) arises.

This, Bhikkhus, is called arising.(30)

The most common exposition of paticcasamuppada is contained in the twelvefold formula. In forward order (anuloma), it begins with the arising of ignorance and ends with the arising of suffering; in reverse order (patiloma), it begins with the cessation of ignorance and ends in the cessation of suffering. The twelvefold formula in reverse order will be examined in the next chapter.

The twelvefold formula is essentially an expansion and application of the general formula ("When this is, that is ... "), which it often accompanies in the suttas.(31) Each factor of the formula is a nidana, a word which comes from da, dyati to bind, and the prefix ni, denoting downward direction. Literally "tying down to", nidana means "ground, foundation, cause". The twelvefold formula shows how suffering arises dependent upon the arising of ignorance, and ceases dependent upon the

cessation of ignorance. This concern with suffering shows the practical intent of the formula. Its purpose is soteriological, and its subject matter is the nature of human experience. Suffering is not considered as an abstract category but as an inherent aspect of life, so any explanation of the arising of suffering is intimately bound up with an account of the human situation.

Ignorance

And what, Bhikkhus, is ignorance [avijja]? That which is absence of insight [annanaJ into dukkha, the arising of dukkha, the cessation of dukkha, and the way leading to the cessation of dukkha.(32)

Ignorance is simply ignorance of the four noble truths. The first noble truth asserts the truth of dukkha. Usually translated as "suffering" or "pain", dukkha is a technical term which points to the fact that no experience is perfect; all experience is imperfect, and therefore unsatisfactory. Dukkha ranges from the extremely gross to the extremely subtle. Extreme physical pain is dukkha; the knowledge lurking at the back of the mind during the most blissful experience that this too will end is dukkha. Dukkha can therefore be most accurately translated as "unsatisfactoriness", but here I will follow the usual convention and use "suffering".

Suffering arises and ceases. The fact of arising and cessation, of impermanence, is central to the Buddha's understanding. Suffering has a beginning, and because of that it also has an end. While the Buddha's preoccupation with suffering has caused some scholars to regard Buddhism as pessimistic, this assessment ignores the fact that the necessary corollary to the arising of suffering is its cessation.
During a discussion on impermanence the Buddha picked up "a pinch of cow dung" and said:

There is not even this much of oneself [atta-bhava] which is permanent, fixed, eternal, immune to change, that will remain forever just as it is.

If, Bhikkhu, there was even this much of oneself which is perrnanent, fixed, eternal, immune to change, this living of the holy life for the complete destruction of suffering would not be known. But because there is not even this much of oneself which is permanent, fixed, eternal, immune to change, the living of the holy life for the complete destruction of suffering is known.(33)

The fact that suffering is not "immune to change" means that it is possible to bring it to an end. Suffering, moreover, arises and ceases interdependently;(34) the development of certain conditions will cause it to cease. The development of such conditions comprises the noble eightfold way, the way leading to the cessation of suffering.

Ignorance arises and ceases within a specific context:

"'Ignorance' is spoken of, Bhante. What is ignorance, and in what respect is one in ignorance?"

"Here, Bhikkhu, an untrained ordinary person does not know, in accordance with truth, the arising of the body. He does not know, as it is, the cessation of the body. He does not know, as it is, the arising and cessation of the body.

"An untrained ordinary person does not know, as it is, the arising of sensation...recognition...creations...the arising and cessation of consciousness. This, Bhikkhu, is called ignorance, and in this respect one is ignorant."

"'Knowledge' is spoken of, Bhante. What is knowledge, and in what respect does one attain knowledge?"

"Here, Bhikkhu, a trained noble disciple knows, as it is, the arising of the body. He knows, as it is, the cessation of the body. He knows, as it is, the arising and cessation of the body.

"A trained noble disciple knows, as it is, the arising of sensation... recognition...creations...the arising and cessation of consciousness.

"This, Bhikkhu, is called knowledge, and in this respect one attains knowledge"(35)

Ignorance is ignorance of the nature of human experience. The knowledge of the arising and cessation of suffering occurs within the psycho-physical person. This echoes the Buddha's declaration that "everything" consists of the field of the six senses (the psycho-physical person and its objects of sense perception), and that the arising and cessation of the world is to be found within "this very fathom-long body, endowed with recognition and mind".

The psycho-physical person consists of five khandhas (factors, aggregates, or subsystems), which together make up the living being. These are: body (rupa); sensation (vedana); recognition (sanna); creations (sankhara); and consciousness (vinnana). The twelvefold formula speaks of mind-body (nama-rupa) and consciousness (vinnana), and these together make up the five khandhas, the living being.

While the twelvefold formula begins with ignorance, this does not mean that ignorance is a First Cause, as God is for theists or prakrti and purusa are for Samkhya. Ignorance is merely "a convenient starting point to explain a series of inter-connected phenomena".(36)

The concept of a "beginning" illustrates a distinction between conventional, linear causation and interdependent arising. Linear causation assumes a one-way flow of influence from the cause A to the effect B:

A >> B >> C >> D...(37)

Such a model assumes a first point from which causation begins: a causeless cause. Since, however, every cause that we actually experience arises as an effect from a previous cause, we have no actual experience of the original causeless cause. It remains "mere words". As the causeless cause remains beyond experience, it is dismissed by the Buddha.

Unthinkable (anamata) is the beginning of this continual moving along (samsara). A time prior to the continual moving and running along of beings bound by craving and hindered by ignorance is unknown (na pannayati).(38)

Further, ignorance is itself interdependently arisen.

The beginning of ignorance is not seen [na pannayati], Bhikkhus, such that one could say: "Previously there was no ignorance, and then ignorance arose". Further, it is seen that ignorance is dependent on something [idapaccaya]. Ignorance, I declare, is with support [ahara], not lacking support. And what is the support of ignorance? The five hindrances is the answer.(39)

The five hindrances (panca nivarana) are the hindrances to the attainment of concentration. They are: sense desire; ill-will; mental stiffness and dullness; restlessness and worry; and sceptical doubt. Far from being a causeless cause or origin of the cosmos, ignorance is an existential beginning. It is the not-knowing of the confused, dull mind of the "untrained ordinary person", one who is untrained in meditation (bhavana). As such, it is the necessary starting point for one who wishes to travel the noble eightfold way to the cessation of suffering.

Creations

Sankharas arise dependent on ignorance. The meaning of sankhara remains one of the most difficult problems in Buddhism, which is reflected in the number of different translations suggested for the word. Rune Johansson lists some of them: activity, habitual tendency, effort, aspiration, accumulation, construction, kamma-formation, kammic residue, condition, propensity, factor, thing, component thing, created thing, complex, constituent part, element of existence, trouble(40). To this list we can add dispositions(41), concoctions(42), and plastic forces(43).

In the Nikayas, sankharas include possessions, both animate and inanimate: towns, cattle, clothing, jewels, etc. The earth, rivers and ocean are sankharas. The contents of mind during the practice of samadhi are sankharas, as are false views. Human activities are sankharas: breathing, initial and sustained thought, recognition and sensation. Further, sankharas are invariably mentioned in the plural - there always appears to be a number of them.(44)

Sankhara is a noun derived from the verb karoti (to build, make, produce, act, perform, do) and the prefix sam (with, together). Sankharoti therefore means "to put together; to construct". From this we can see the common aspect of all the things listed as sankharas; they are all put together, constructed, compounded, created - they are sankhata (the past participle of sankharoti). Further, they in turn put together, construct, compound and create.

During the discussion on impermanence referred to above, the Buddha went on to describe his life as King Mahasudassana in a previous existence, and the power and wealth he enjoyed. All Mahasudassana's possessions were described as sankharas. The Buddha concluded:

In this way, Bhikkhus, all of these sankharas of the past have vanished, have changed. So impermanent are sankharas, so unfixed and unconsoling, that one is sure to be disenchanted with all sankharas, sure to have one's passion fade, sure to be liberated.(45)

Because these possessions are seen to be impermanent and unfixed, they are seen to be unconsoling, ultimately futile. Hence, disenchantment (nibbida) arises, passion fades and liberation is won. The reason why they are impermanent is that they are sankhata - put together, constructed, composite. They are made up of parts, so they must ultimately break up, fall apart. Further, they are sankhara - they put together, construct. The owner of all these possessions was King Mahasudassana, and it was these royal possessions which made him into King Mahasudassana. Mahasudassana's sense of himself, his self-nature (attabhava) or sense of identity, comes from his position as king,

which in turn is produced by his immense wealth of goods, slaves and soldiers.

Hence the Buddha's definition of sankhara:

And why, Bhikkhus, do you say "sankharas"? "They create the created" [abhisankharonti sankhatam], therefore they are called "creations" [sankhara]. And what is the created that they create?

They create created form into its present state [rupam rupattaya sankhatam abhisankharonti]; ... created sensation into its present state; ... created recognition into its present state; ... created creations into its present state; ... they create created consciousness into its present state. Therefore they are called "creations" [sankhara].(46)

Buddhadasa gives three meanings for sankhara:

The single word "sankhara" can mean "conditioner", the cause that conditions; it can mean "condition", the result of the action of conditioning; and it can mean "conditioning", the activity or process of conditioning. We use the same word for the subject of the conditioning, "the concocter", as well as the object, "the concoction". We even use it for the activity, "the concocting", itself.(47)

Nanavira translates sankhara as "determination", as it determines other things. He argues that sankhara, "in all contexts, means 'something that something else depends upon'".(48)

The Buddha is attempting to provoke the insight that "I" am not an independently existing self (attan). This insight manifests when I see that my sense of self depends upon supports that are impermanent. If what I depend upon is impermanent, then I must be impermanent. Mahasudassana realised his identity depended on his possessions. With the cessation of these possessions, the thought "I am King Mahasudassana" ceased.(49) The possessions, therefore, are sankharas, because they create, condition, concoct, or determine something other than themselves.

Sankharas are interdependently arisen phenomena (paticcasamuppanna dhamma). If we regard them as meaning some kind of "thing", then the word covers so many meanings that it becomes meaningless. However, sankhara does not refer to a thing, but the fact that the thing - any thing - is constructed, put together, made, and in turn constructs, puts together, makes. Sankhara refers to constructive processes rather than things; the relationships between things rather than the things themselves.

Experience is endlessly changing: things turn into other things, which means things create other things. Like dhammas, which refer to our relationship with things (our experience of things), sankhara refers to the relationships between things, the fact that things create other things, and these other things (the created - sankhata) are therefore dependent on them (the creating - sankhara). Here I follow Johansson in emphasising the creative aspect of sankhara, and translate it as "creations".

Consciousness

Sankharas create consciousness; that is, consciousness is dependent on something other than itself for its existence.

Why, Bhikkhus, does one say "consciousness" [vinnana]? One cognises [vijanati], therefore one says consciousness [vinnana].

What does one cognise? One cognises sour, bitter, pungent, and sweet. One cognises alkaline and non-alkaline, salty and non-salty. One cognises [vijanati], therefore one says "consciousness" [vinnana](50). Consciousness is defined by its action: consciousness is that which cognises or knows an object. Here, tongue or taste consciousness is used as an example of the cognising function of all forms of consciousness. (Definition by example is common in the Nikayas.) Another definition focuses on the objects that are cognised:

And what, Bhikkhus, is consciousness? There are these six

classifications of consciousness: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness. This, Bhikkhus, is called "consciousness"(51)

Note that there is no consciousness without an object (arammana); there is no such thing as pure consciousness. Consciousness is always consciousness of something, consciousness arises dependent upon something else. In turn, the object of consciousness arises dependent upon consciousness, for without consciousness the object could not be discerned. Consciousness is therefore both creating (sankhara) and created (sankhata); the object of consciousness is also both creating and created. Both that which creates and that which is created is an interdependently arisen phenomenon (paticcasamuppanna dhamma).

Consciousness is the presence of the phenomenon, the object of consciousness. Hence its mutually dependent relationship with mental and physical phenomena (nama-rupa), which constitute what is present.(52) The phenomenon and its presence together compose the experience. Consciousness, having arisen dependent upon creations, in turn gives rise to mind-body. However, the relationship is not linear, or one-way. If consciousness depends on its object, and the discernment of the object depends on consciousness, then we would anticipate a relationship of mutual dependence between consciousness and mind-body, rather than just: "depending on creations, consciousness; depending on consciousness, mind-body." This, indeed, is what we find, as Sariputta explains to Maha-Kotthita:

Just as, Friend, two sheaves of reeds would stand leaning against each other, in the same way consciousness is conditioned by mind-body, mind-body is conditioned by consciousness....

If, Friend, one should pull one of these sheaves of reeds toward oneself, the other would fall; and if one should pull the other towards oneself, the first would fall. In the same way, the cessation of consciousness comes from the cessation of mind-body; the cessation of mind-body comes from the cessation of consciousness.(53)

Consciousness plays an integral part in the arising of suffering:

And what, Bhikkhus, is the arising of suffering?

Dependent upon eye and forms, eye-consciousness arises. The combination of the three is contact. Sensation is conditioned by contact; craving is conditioned by sensation. This, Bhikkhus, is the arising of suffering.(54)

The same process occurs for the other senses. No matter what form consciousness takes, it gives rise to sensation and craving, and therefore suffering. Consciousness is part of a process of growth and development which creates further becoming:

What one intends, determines and has dormant in one's mind is an object [arammana] for the maintenance of consciousness. When there is an object, there is a support [patittha] for consciousness. When this support for consciousness grows, further becoming is produced in the future. When further becoming is produced in the future, there arise together [sambhavanti] ageing and death, sorrow, lamentation, pain, grief and despair. Such is the arising of this entire mass of suffering.(55)

Consciousness is intimately bound up with becoming and suffering because of the ingrained tendency to identify with it. For untrained ordinary people, consciousness is not just the presence or cognition of the phenomenon, but the one who cognises. When consciousness arises dependent on ignorance, consciousness is always regarded as self (attan). From this comes the intimate relationship between ignorance, intention, consciousness and suffering.

If one who is ignorant, Bhikkhus, creates a meritorious creation [punnam sankharam abhisankharoti], consciousness is attached to merit. If one creates an unmeritorious creation, consciousness is attached to demerit. If one creates a motionless creation, consciousness is

attached to motionlessness.

When, Bhikkhus, a bhikkhu's ignorance is abandoned and understanding developed, he, because of the fading of ignorance and the arising of understanding, does not create a meritorious creation; he does not create a demeritorious creation; he does not create a motionless creation.

Not creating [anabhisankharonto], not planning [anabhisancetayanto], he clings to nothing in the world. Not clinging, he is not disturbed; not disturbed, he is completely freed [parinibbayati] within himself. He knows: birth is exhausted; the holy life is fulfilled; duty is done; there is no more of this.(56)

The arising of consciousness in the forward order of the twelvefold formula is the arising of consciousness in the untrained ordinary person, for whom "This is present" means "This is present to me"; it is the arising of consciousness in one who assumes that "I am conscious of this"(57). It is, for all practical purposes, simply impossible for the ordinary, untrained person to break the power of this identification.

It may be, Bhikkhus, that an untrained ordinary person would be wearied of this body consisting of the four great elements, detach himself from it, and wish to be liberated from it. Why is that? The growth and decay, the taking up and putting down of this body consisting of the four great elements is seen....

But the untrained ordinary person is not able to be wearied of this which is called "inner space" [citta], "inner sense" [manas] or "consciousness" [vinnana](58), is not able to be detached and liberated from it. Why? For a long time, Bhikkhus, the untrained ordinary person has hung on to, has been attached to, and has grasped it as: "This is mine; I am this; this is myself"....

Just as a monkey going through a forest or along a mountain side takes hold of a branch, releases it, and grasps another, just so this which is called "inner space", "inner sense" or "consciousness" arises as one

thing and ceases as another, both by day and by night.(59)

The arising of the view, "This is mine; I am this; this is myself', is the arising of mind-body dependent on ignorance. When I am possessed of a sense of an independently existing self I interpret all my experience as "This is my experience"; "This is happening to me". The supposed independently existing self is a product of confusion: it does not actually exist. In Chapter 2 we saw the statement "It is raining" expresses the assumption that there is some "thing" which rains. If I searched for the "it" out there which is raining, I would fail to find it. There is just the process of raining. Similarly, although I say "I" and "mine", when I investigate my own mind-body process I fail to find the entity which is doing the existing or owning; there is just the mind-body process.

Despite this fact I construct myself by developing a sense of being a separate identity. The sense of identity includes both the bundle of mental and emotional processes we call ego and a sense of identification with the ego - the notion that "I am my ego". As an independent entity I am necessarily concerned with my life, my career, my security, my relationships. This process of construction and creation is sankhara, and it in turn confirms and develops my sense of identity, of ownership of experience: "Depending on ignorance, creations; depending on creations, consciousness". As consciousness is owned, so too are the objects of consciousness, mental and physical phenomena, or mind-body: "Depending on consciousness, mind-body".

Six sense-spheres and contact

And what, Bhikkhus, are the six sense-spheres [salayatana]? The eye sense-sphere, the ear sense-sphere, the nose sense-sphere, the tongue sense-sphere, the body sense-sphere, and the mind sense-sphere. This, Bhikkhus, is called the six sense-spheres.(60)

The six sense-spheres (sal-ayatana) arise dependent on mind-body. Ayatana is derived from a + yam, to stretch or spread out. It

indicates the extent, reach or sphere of the senses. The six sense-spheres are the six functioning sense organs (eye, ear, nose, tongue, body and mind) and their appropriate objects (forms, sounds, scents, tastes, tangible things and mental phenomena). They arise interdependently. A functioning sense organ, that is, a sense organ capable of responding to sense-stimuli(61), requires an object of sense, a source of stimulus. An object of sense is not present without a functioning sense organ. Experience arises from the relationship between sense organ and sense object(62). The convergence of functioning sense organ, its appropriate sense object and its presence to consciousness is contact or stimulus (phassa). Hence, the six sense-spheres give rise to contact.

And what, Bhikkhus, is contact [phassa]? There are these six classifications of contact: eye contact, ear contact; nose contact; tongue contact; body contact; and mind contact. This, Bhikkhus, is called "contact"(63).

Contact is the communication between the psycho-physical person and the inner and outer world. As such, it cannot occur without functioning sense organs, their objects of recognition, and the appropriate consciousness.

Just as consciousness and mind-body are inseparable because consciousness and its objects are inseparable, so mind-body is inseparable from the six sense-spheres, as functioning sense organs and their objects of recognition are inseparable. The union of sense organ and sense object is contact. Any one of these phenomena are unimaginable without the others. We can break up the ignorance / creations / consciousness / mind body / six sense-spheres / contact nexus for purposes of intellectual analysis, but not in lived experience. They arise together as a single complex of interdependent identity, and therefore they are interdependently arisen.

The psycho-physical person is a single unit made up of a complex of interlinked processes. Without those processes and their interconnections there would be no person; and the absence of any one of these processes changes one person into another. Someone, for

example, who is blind will develop in ways which are quite different from how he would have developed had he possessed vision. The experienced world of a blind person is different from that of a sighted person. The inter-relationships between the person and his experienced world create both the person and the world which is experienced.

The defining characteristic of the created person in the twelve fold formula is, from the Buddha's point of view, the fact that all these processes are based upon, and inseparable from, ignorance. The person thus created is one who assumes his or her separate, independent existence is standing at the centre of the experienced universe. Such an existence is characterised by suffering. How this "untrained ordinary person" functions is the subject of the next chapter.

4. THE PERSON IN BONDAGE

The fact that nama-rupa (mind-body) is a compound illustrates how neither mind nor body is found alone. Mind is always supported by a physical structure (even if a very subtle one, as for devas), and body without mind quickly decays. In lived experience, mind-body is always accompanied by consciousness. Mind, body and consciousness together make up a single being, the physical, mental and emotional person. A person is not an indivisible and solid entity, but a complex of processes. The Buddha called the processes that constitute the person the five khandas (panca khandha).

Usually the five factors are referred to as the five clung-to factors (panca-upadana-khandha). This term expresses the relationship between the untrained ordinary person and "his" mind-body. We do not simply experience mental and physical phenomena, we claim them as our own and identify with them as "me" and "mine". Wanting to possess, I believe that body and mind are mine; wanting to be someone, I believe that I am my body, I am my mind. Clinging and the five factors, while distinct, are inseparable in lived experience.

"on what, Bhante, are these five clung-to factors based?"

"These five clung-to factors are based on desire [chanda]."

"Is clinging [upadana] the five clung-to factors, or is clinging somewhere other than the five clung-to factors?"

"Clinging is not the five clung-to factors, nor is clinging somewhere other than the five clung-to factors; but where there is desire and passion [raga], there is clinging."(64)

The five clung-to factors consist of: body (rupa); sensation (vedana); recognition (sanna); creations (sankhara); and consciousness (vinnana). These phenomena arise from causes. They are interdependently arisen, and their arising can be seen by meditative insight. The Buddha explains the causes of these five clung-to factors:

The four great elements, Bhikkhu, are the cause (hetu), the four great elements are the condition (paccaya) for the disclosure of the body factor (rupa-khandha). Contact (phassa) is the cause, contact is the condition for the disclosure of the sensation factor (vedana-khandha). Contact is the cause, contact is the condition for the disclosure of the recognition factor (sanna-khandha). Contact is the cause, contact is the condition for the disclosure of the creations factor (sankhara-khandha). Mind-body (nama-rupa) is the cause, mind-body is the condition for the disclosure of the consciousness factor (vinnana-khandha).(65)

Body

The four great elements (mahabhuta) are: earth-element (pathavi-dhatu); water-element (apo-dhatu); fire-element (tejo-dhatu); and air element (vayo-dhatu). They refer to the nature of physical experience rather than physical elements in the modern sense. Earth-element is the experience of softness and hardness, or resistance; water-element is the experience of fluidity and cohesion; fire-element is the experience of temperature, whether cold or hot; and air-element is the experience of movement, tightness and tension(66). These experiences can be

subjective or objective, but in every case they have these characteristics. Again we encounter this fundamental aspect of the Buddha's view of reality: the world is our experience of the world; the physical elements are the irreducible units of our experience of the physical world.(67)

Hence the Buddha's definition of body (rupa):

Why, Bhikkhus, do you say "body" [rupa]? One is afflicted [ruppati], therefore it is called "body". What is one afflicted by? One is afflicted by cold, heat, hunger, and thirst; one is afflicted by contact [samphassa] with snakes, wind, heat, mosquitos and gadflies. One is afflicted [ruppati], therefore it is called "body".(68)

This definition is based on a word play with the verb ruppati which, despite its similarity, is not etymologically related to rupa. The definition is made within the context of the Buddha's conviction that physical experience is essentially unpleasant (dukkha). The point is that what defines "body" is the way in which a person is affected by the experience of physical phenomena. That is, "unless the experience of such phenomena are available, it is meaningless to speak of material form"(69). Or, as Johansson says:

The body is a collection of observed processes. Without vinnana there would be no consciousness of our own body, i.e. no body-processes.(70)

All physical experiences, when closely examined, resolve into one or more of the four elements of hardness/softness, fluidity, temperature and movement/tension. In brief, the body is the experience of the body.(71)

Sensation

And why, Bhikkhus, do you say "sensation" [vedana]? One senses [vediyati], therefore it is called "sensation". What does one sense? One senses what is pleasant [sukha], unpleasant [dukkha] and neither

pleasant nor unpleasant [adukkhamasukha]. One senses, therefore it is called "sensation".(72)

Vedana is the hedonic or affective aspect of experience: the automatic discernment of experience as being either pleasant, unpleasant or neither. It is usually translated as "feeling", but the English word "feeling" is associated with emotion, which is not meant here. Vedana is not emotion, but simply the registering of every experience, the direct sensation, as either pleasant, painful, or neutral. In a conversation with Visakha, Ayya(73) Dhammadinna explains:

Whatever physical or mental experience is pleasant [sukha] or agreeable [sata] is pleasant sensation; whatever physical or mental experience is unpleasant [dukkha] or disagreeable [asata] is unpleasant sensation; whatever physical or mental experience is neither agreeable nor disagreeable is neutral sensation.(74)

At the root of our psychological makeup is an inbuilt attraction for the pleasant and aversion for the unpleasant. We all want happiness and seek to avoid pain. Visakha asks Dhammadinna:

"What tendency [anusaya] lies dormant [anuseti] in pleasant sensation, Ayya; what tendency lies dormant in unpleasant sensation; what tendency lies dormant in neutral sensation?"

"A tendency towards passion [raga] lies dormant in pleasant sensation; a tendency towards revulsion [patigha] lies dormant in unpleasant sensation; and a tendency towards ignorance [avijja] lies dormant in neutral sensation.(75)

This attraction and aversion has nothing to do with choice or intention, just as the instant reaction of "I don't like this" when I accidentally burn my hand is not intentional. As sensation is a direct response to sense stimulus, it is caused by contact.

Recognition

And why, Bhikkhus, do you say "recognition" [sanna]? One recognises [sanjanati], therefore it is called "recognition". What does one recognise? One recognises blue-green, yellow, red, and white. One recognises, therefore it is called "recognition".(76)

Recognition takes the raw percept, then classifies and interprets it. The eye sees forms, which are simply shifting patterns of colour. Recognition takes the changing patterns of colour and, on the basis of past experience, interprets them as "man close by", "woman further away", "house in the distance", etc. Walpola Rahula explains:

It should be clearly understood that consciousness does not recognise an object. It is only ... awareness of the presence of an object. When the eye comes in contact with a colour, for instance blue, visual consciousness arises which simply is awareness of the presence of a colour; but it does not recognise that it is blue.... It is perception [sanna] ... that recognises that it is blue. The term "visual consciousness" is a philosophical expression denoting the same idea as is conveyed by the ordinary word "seeing". Seeing does not mean recognising.(77)

Eye consciousness sees a pattern of black symbols against a white background; recognition recognises written words on a page. Hearing consciousness hears random sounds; recognition recognises some of them as words expressing meaning and some as background noise. Similarly with the other senses: recognition takes the raw data of experience and recognises patterns and structures based on our past experiences. Recognition is made up of "a mixed bag of memories, concepts, dispositions, and material elements".(78) From it "we carve out discrete objects out of the flux of experience"(79). Like sensation, recognition is based directly on sense experience, and is therefore caused by contact.

Creations

We saw in the last chapter that the general term sankhara refers not to any particular phenomenon, but to the fact that the phenomenon in

question is constructed, put together, made, and in turn constructs, puts together, makes. Sankhara refers to constructive processes rather than things.

Note that vedana, sanna, sankhara and vinnana are defined in terms of their activity: sensation is sensing, recognition is recognising, creations are creating, consciousness is cognising. There is not some "thing" in the mind which can be labelled "recognition" or "consciousness"; rather, there are processes of ongoing activity, and for purposes of linear thought and analysis we abstract "things" or "entities" from these processes. It is a different, and, for us, unusual, standpoint - that of interdependent arising and interdependently arisen phenomena - where instead of beginning with entities and proceeding to their actions and the relationships between them, we begin with the experience of interrelated processes and from these infer the existence of entities. Even the solid, material body is a process: one of being afflicted or affected. Hence, all these phenomena are sankharas.

In the context of the five factors, however, sankhara has a more specific meaning:

And what, Bhikkhus, are "creations" [sankhara]? There are these six types of intention [sancetana]: intention regarding forms ... sounds ... scents ... tastes ... touches ... (mental) phenomena. These are called "creations".(80)

In the context of the five clung-to factors, sankharas are all those mental events that involve intention or volition. Both vedana and sanna are automatic: we do not have to intend to feel pleasure or pain as we experience the events that make up our lives; pleasure and pain simply manifest. We do not have to intend to recognise the sounds of our names when we hear them; recognition simply manifests. Vedana and sanna are beyond the realm of choice, and therefore beyond the realm of moral responsibility. We cannot do anything about the fact that we feel pleasure and pain, or that we understand one language and not another; these are simply givens of experience. Although experienced as givens,

they are already the result of a complex process of interpretation which has turned the raw data of experience into a meaningful world populated by the everyday objects and entities our senses present to us. Creations, however, involve choice. They constitute the higher level processing of sense data, what we choose to do with this everyday world. Because creations are based on sense stimulus, they too are caused by contact.

Creations are kamma (action), the realm of moral responsibility:

Intention [cetana], I declare, is action [kamma]: after intending one performs action of body, speech or mind.(81)

The Buddha goes so far as to say that the body itself is simply old kamma that has been intended [abhisancetayita] and performed [abhisankhata](82). My body in the condition it is today is the result of innumerable decisions taken regarding, for example, what and how I eat and drink, how and to what extent I exercise. A different lifestyle will result in a different body in the future.

Kamma begins as plans and intentions, and develops into actions of body and speech. The actions we take and the choices we make determine the development of our bodies and minds, our lives, and our identities, in an ongoing process of becoming. In brief, we are our actions; identity is a verb:

One is a farmer by action, a craftsman by action,
A merchant by action, a servant by action.

One is a thief by action, a soldier by action,
A priest by action, a king by action.

Thus the wise see action as it is,
Seeing interdependent arising, understanding action and its result.(83)

The wise do not see people and their actions, in-dependently existing entities and their attributes. They see an inter-dependently arisen

pattern of actions and results, and for purposes of communication use conventional terms such as "farmer", "priest", etc. They are not deceived by these words, however, as they do not reify the phenomena indicated by them into separately existing selves.

Consciousness

Consciousness (vinnana) arises along with the other factors, as an integral aspect of a wider system.

If one were to say: "I will declare the coming or going, the death or birth, the increase, growth or full development of consciousness somewhere other than the body, sensation, recognition and creations"; this is impossible.(84)

This is essentially a restatement of: "Depending on consciousness, mind-body; depending on mind-body, consciousness". Consciousness, the presence of the object, arises dependent upon the object which is present - the sense object - and the functioning sense organ. When any of the five factors are present to awareness, then there is consciousness. Consciousness, therefore, is inseparable from the experience of the five factors. Consciousness acts like a spotlight on a dark night, bringing into the light of awareness specific aspects of the wider functioning of the mind-body process.

Contact

Contact is the "coming together" (sangati) of consciousness with an object through a sense faculty. Contact is the communication between the psycho-physical person and the inner and outer world. Where there is contact, there is sensation and recognition, as we process the raw data of sense perception. Hence, sensation, recognition and consciousness are interdependent, as Sariputta explains to Maha-kotthita:

Sensation, recognition and consciousness, Friend, are united, not

separate, and it is not possible to distinguish any difference between them, even after repeatedly sifting through them.

What one senses, one recognises; what one recognises, one cognises. Hence these phenomena are united, not separate, and it is not possible to distinguish any difference between them, even after repeatedly sifting through them.(85)

The five factors are distinguished for purposes of analysis, but in lived experience they, like the other factors of the twelvefold formula, arise together as a single complex of interdependently arisen phenomena. When one is present, all are present.

In the twelvefold formula, contact is mentioned only as the condition of sensation. However, we have seen that the Buddha also saw contact as the condition of recognition and creations. It appears that the twelvefold formula, in declaring "depending on contact, sensation", is using sensation as an example of a wider process. This is another instance of definition by example, and its use here alerts us to the possibility that the twelvefold formula is not meant to be a complete exposition of interdependent arising, but rather a series of examples used to illustrate aspects of a wider structural principle.

Craving / clinging / becoming

Where there is experience there is a sense of pleasure and pain, and therefore an automatic tendency to turn toward and cultivate what gives pleasure, and turn away from and avoid what gives pain. As Dhammadinna explained above, passion (raga) lies dormant in pleasant sensation, revulsion (patigha) in unpleasant sensation, and ignorance (avijja) in neutral sensation. These tendencies must be abandoned.(86) If they are not, there is craving (tanha).

And what, Bhikkhus, is "craving" [tanha]? There are these six classifications of craving: craving for forms, sounds, scents, tastes, tangible things, and (mental) phenomena. This is called "craving"(87).

Tanha literally means "thirst". It is simple want, like the desire for a drink when one is thirsty. We want forms, scents, tastes, tangible things, and (mental) phenomena that provide us with pleasant sensations. We also want to avoid or bring quickly to an end unpleasant sensations. Such wants are entirely natural, and are an inherent aspect of sentient existence. However, wants do not remain simple and natural, any more than we satisfy our thirst simply and naturally with water. Craving tends to be cultivated, and when cultivated develops into clinging (upadana) and becoming (bhava).

Craving develops for the one who lives contemplating the enjoyment regarding the things that are clung to [upadana dhamma]. Clinging conditions becoming; becoming conditions birth; birth conditions ageing and death; sorrow, lamentation, pain, grief and arise together. Such is the arising of this whole mass of suffering.(88)

Craving is part of a continuous process of psychological development. I realise I am thirsty and begin to think of what I would like to drink - perhaps a cold beer. My desire is cultivated and refined, influenced by tastes and by imagined images of satisfaction in the future that themselves are the products of habits cultivated over a lifetime. To satisfy my desires I make plans to gain the necessary money. I plan my life to ensure I will always have the money necessary to satisfy this and other desires. I feel comfortable with people who share my desires and spend my time with them, perhaps at the local pub. At work, I find myself looking forward to my time with my mates at the pub. Over time, it may be I find my life revolves around the physical, emotional and social satisfactions that come from the neck of a beer bottle. From a simple desire, I have constructed a life and an identity. This is the maturing of a journey beginning with craving and proceeding through enjoyment and clinging. Its end result is a personality defined by its desires for specific types of sense (including mental) satisfaction. As the Buddha says:

What one is desiring [kamayamana] gives rise to its appropriate personality [attabhava], whether favourable or unfavourable.(89)

Upadana is one of a number of terms from the same root which contain a

complex of related meanings. Upadana is "that ... by means of which an active process is kept alive or going". It comes from: upa, denoting nearness or close touch, with the idea of approach from below or rest on top; a, "towards (oneself)"; and da, "to give". It can mean "taking up"; or "that which is placed under, support".(90)

In terms of the first meaning, upadana means "clinging". One takes up, clings to and develops simple wants which are rooted in pleasurable and painful sensations. Sense experiences and personality processes are taken up, collected and developed, and in this way a personality is formed.(91) One "becomes" someone of specific character and identity; clinging (upadana) conditions becoming (bhava). This development is characteristic of consciousness, which develops by way of clinging into the presence to me of experience, the owner of experience, the one who experiences.

Should consciousness remain clinging to body [rupa-upaya], with body as its object and its support in the pursuit of delight, it would undergo increase, growth and full development.

Should consciousness remain clinging to sensation ... recognition ... creations, with creations as its object and its support in the pursuit of delight, it would undergo increase, growth and full development.(92)

In terms of the second meaning, upadana can mean "fuel", that which supports a fire. The self-in-process is likened to a great fire (aggi-khandha), "consuming and constituted by its impressions, fuelled by sights, sounds, touch, tastes, smells, mental objects, and driven by the wants that they awaken ... "(93). Hence, after explaining that "craving develops for the one who lives contemplating the enjoyment regarding the phenomena that are clung to (upadana dhamma)", the Buddha goes on to say:

For example, if one was to light a great fire of ten, twenty, thirty or forty cartloads of wood, and a person was, from time to time, to throw into it dry grass, dry cowdung and dry sticks; such a great fire, fed [ahara] and supplied with fuel [upadana], would burn for a long time.(94)

A fire is interdependently arisen; it arises dependent on nourishment (ahara) and fuel (upadana), and is inseparable from these factors. Its nature and identity is dependent on the nature of the fuel; hence, we call it a bush-fire, house-fire, coal-fire, etc. Dependent upon the fuel (upadana), the fire comes into existence (bhava). Like a fire, the self is a pattern of dynamic processes which maintains a shape although its substance constantly changes.(95) The type of personality result that comes from clinging depends on the type of clinging cultivated.

And what, Bhikkhus, is clinging [upadana]? There are these four classifications of clinging: clinging to sense desires [kama-upadana], clinging to views [ditthi-upadana], clinging to morality and practices [sila-bbata-upadana], and clinging to belief in a self [atta-vada-upadana]. This is called clinging.(96)

Clinging to sense desires, I can become a person addicted to certain pleasures or physical habits. Clinging to views, I can become dogmatic and intolerant, obsessed with the correctness of my chosen ideology. Clinging to morality and practices, I can become obsessed with specific moral codes and spiritual practices, complacently convinced that merely by reproducing certain traditional practices my spiritual liberation or salvation will be assured.

However, for the Buddha, the fundamental form of clinging is atta-vada, the belief in oneself as a separate entity; belief in in-dependently existing things, rather than interdependently arisen phenomena. The becoming that is conditioned by clinging blossoms into the becoming of a supposedly separate, independent self.

Bondage

Someone who imagines oneself to be such an entity is like the king who was entranced by the sound of a vina the first time he heard it. He ordered that the sound be brought to him, and was disappointed by the sight of a wooden instrument. Where was the sound? His courtiers explained that what is called a "vina" is made up of many parts,

including the effort of the player. But the king was unconvinced, and broke up the vina in his attempts to discover the sound.(97) Like the king entranced by the vina's sound, we are entranced by our own existence, but when we examine this complex mind-body we fail to find the one who exists, the one to whom experience occurs.

We are bound to our imagined independent self like Narcissus was bound to his reflection in the water. After speaking of the "continual moving and running along of beings bound by craving (tanha)" which is samsara, the Buddha says:

For example, Bhikkhus, a dog bound by a leather strap to a strong pillar or post is closely tied up. If he goes, he goes around that pillar or post; if he stands, he stands around that pillar or post; if he sits, he sits around that pillar or post; if he lies down, he lies down around that pillar or post.

In the same way, the untrained ordinary person regards the body as: this is mine; I am this; this is myself. He regards sensation ... recognition ... creations ... consciousness as: this is mine; I am this; this is myself.

If he goes, he goes around these five clung-to factors; if he stands, he stands around these five clung-to factors; if he sits, he sits around these five clung-to factors; if he lies down, he lies down around these five clung-to factors.(98)

No matter where we go or what we achieve in life, we are, from the Buddha's point of view, like that dog bound to a post. No matter how noble our ideals or exalted our thoughts, our lives are limited by the fixed length of the strap. This bondage is the source of our suffering.

And what, Bhikkhus, is the arising of body? What is the arising of sensation ... recognition ... creations ... consciousness?

Here one delights in, welcomes, and remains hanging on to. What does one delight in, welcome and remain hanging on to? One delights in,

welcomes, and hangs on to body. Delight arises in the one delighting in, welcoming and hanging on to body. That which is delight in the body is clinging; conditioned by his clinging is becoming; conditioned by becoming is birth; conditioned by birth is ageing and death; sorrow, lamentation, pain, grief and despair arise together. Such is the arising of this entire mass of suffering.

One delights in, welcomes and hangs on to sensation ... recognition ... creations ... consciousness.... That which is delight in consciousness is clinging; conditioned by his clinging is becoming; conditioned by becoming is birth; conditioned by birth is ageing and death; sorrow, lamentation, pain, grief and despair arise together. Such is the arising of this entire mass of suffering.(99)

The five factors together constitute the person, which in turns constitutes the world of experience. These five factors manifest according to natural processes, taking the raw data of sense experience and transforming it into an intelligible world. However, something has gone wrong; the natural tendency towards pleasure and away from pain has resulted in the development of a separate, independently existing entity: a self which imagines itself to be independent from the world and other beings in the world. This independently existing self suffers because of the open-ended nature of the desires that created him. No matter how much he satisfies his desires he will not be finally contented, hecause the creation of new desires goes on apace. Further, his sense of separation creates its own anxiety. Faced with the other, he must defend himself and his possessions from a threatening world; having borders, he must defend his borders.

The owner of experience is in the same situation as King Mahasudassana. He was king because of his royal possessions, so his identity depended upon these possessions. However, it was impossible for him to hide the fact that these possessions, and the royal position dependent upon them, were impermanent and subject to change and decay. The sense of identity and security that the arising of the self provides is inherently unstable, for it rests upon creations that are constantly coming into and going out of existence. We search for security in our

jobs, our relationships, our income and our sense of identity, precisely because we know deep within that there is no security. Our hard-won identity is like a heavy person walking over thin ice. It is only a question of time before the abyss opens.

The development from sense experience to suffering is neatly summed up in this famous passage from the Madhupindika-sutta:

Depending on eye and forms eye consciousness arises; the union of the three is contact; depending on contact, sensation.

What one senses, one recognises; what one recognises one reflects on; what one reflects on one multiplies [papanceti].

Based on what one multiplies, concepts characterised by multiplied recognitions [papanca-sanna-sankha] assault the person in regard to forms of the past, present and future cognised by the eye.(100)

The first paragraph shows a natural process of sense perception proceeding as nature is designed to do. The second paragraph shows the functioning of creations, volitional actions, and the first appearance of someone to whom experience is occurring. We have become someone (bhava). We reflect, and these reflections proliferate and multiply. Unwilling or unable to let them go, we build them up by clinging (upadana) to them; they become fuel (upadana) cast onto the fire of our thinking mind. Our thoughts multiply and become ever more fascinating, like the characters in a soap opera whose developing fates draw us in. In the third paragraph, we have lost all semblance of control over the process. From being the actor who reflects on what we experience, we become the acted upon, assaulted by a multiplicity of thoughts and images from the past, present and future. Now we find we cannot turn off the soap opera even if we wanted to. We are possessed by our own rampaging mental and emotional processes.

Hence we have travelled the road from natural processes of sense stimuli, to the ownership of experience, to the loss of control over our own inner world because of our multiplying obsessions (papanca). We

have become the victim of forces beyond our control. We are in bondage. How we emerge from this bondage is the subject of the next chapter.

5. INTERDEPENDENT CESSATION

But from the complete fading away and cessation of ignorance, creations cease;
From the cessation of creations, consciousness ceases;
From the cessation of consciousness, mind-body ceases;
From the cessation of mind-body, six sense-spheres cease;
From the cessation of six sense-spheres, contact ceases;
From the cessation of contact, sensation ceases;
From the cessation of feeling, craving ceases;
From the cessation of craving, clinging ceases;
From the cessation of clinging, becoming ceases;
From the cessation of becoming, birth ceases;
From the cessation of birth, ageing and death, sorrow, lamentation, pain, grief and despair dissolve.

Such is the cessation of this entire mass of suffering(101).

Implicit in interdependent arising is interdependent cessation. What arises, ceases, and if we understand arising - the conditions that result in the emergence of any given phenomenon - then we can understand cessation. If certain conditions cause a phenomenon to arise, then removing those conditions will cause it to cease. The Buddha's path of practice, the noble eightfold way, is the skillful management of conditions in order to achieve a particular result, the cessation of suffering. Suffering, in the Buddha's view, is the suffering implicit in birth and all those phenomena associated with birth. In the last chapter we saw how interdependent arising describes the arising and dynamic development of the psycho-physical person, the living being, from the viewpoint of the yogin examining her own existence. To understand cessation, however, we must be clear on who or

what ceases. Central to this question is the meaning of birth (jati) in interdependent arising.

Birth

There are these two searches [pariyesana], noble [ariyal and ignoble [anariya].

And what, Bhikkhus, is the ignoble search?

In this case someone, because he himself is subject to birth [jati-dhamma], searches out what is subject to birth. Because he himself is subject to ageing, he searches out what is subject to ageing. Because he himself is subject to disease ... dying ... sorrow ... fixation [sankilesa] ... he searches out what is subject to disease ... dying ... sorrow ... fixation.

And what, Bhikkhus, should you say is subject to birth? Sons and wife are subject to birth ... male and female servants ... goats and sheep ... cocks and pigs ... elephants, cows, horses and mares ... gold and silver are subject to birth.

Those phenomena that are subject to birth are an attachment [upadhaya], and here, because he himself is bound to, infatuated with and clinging to what is subject to birth, he searches out what is subject to birth.(102)

This list is mostly unexceptional, a catalogue of living creatures who, having been born, will one day die. But how can gold and silver be subject to birth? And why is birth equivalent to fixation? We know that what is born, dies; what begins, ends. What things that are "subject to birth" have in common is a beginning and an end. They are sankhata, constructed and complex entities, and being constructed, they are subject to falling apart, to deconstruction. They are sankhara, constructing entities, that create and define entities other than themselves, as Mahasudassana was constructed and defined by his possessions. They are upadhaya, an attachment: what is taken up and

developed, or a support, what underlies and supports a dynamic process.

Kilesa and its equivalents, sankilesa and upakkilesa, are associated with attachment and birth. Usually translated as "defilement", kilesa is derived from the verb kilissati, to adhere. We can compare the mind to a white cloth. If we throw mud on the cloth, the mud sticks or adheres. This quality of the stuckness or fixation of the mud creates a stain or defilement on the cloth. In the same way, when the mind moves toward an object and is stuck there, that fixation is kilesa. The mind is fixated on a particular experience or aspect of experience. Having moved to the desired object or away from the hated object, consciousness is fixated in a posture of attraction or aversion. Creations, attachment and fixation all refer to processes that give rise to phenomena that endure, that are clung to, and that ultimately end.

The Buddha says:

Everything, Bhikkhus, is subject to birth. And what is everything?

The eye is subject to birth; forms are subject to birth; eye consciousness is subject to birth; the pleasant, unpleasant or neutral sensation that arises dependent on eye contact is subject to birth.

Tongue ... body ... mind [manas] is subject to birth. (Mental) phenomena are subject to birth; mind consciousness is subject to birth; the pleasant, unpleasant or neutral sensation that arises dependent on mind contact is subject to birth.(103)

In brief, all experience is sankhata, constructed out of parts: the functioning sense organ, the sense object, and the appropriate sense consciousness. All experience is subject to birth, and therefore to ageing, disease, death, sorrow and fixation. "Everything" (sabba) is subject to birth, the world and all it contains; in brief, the interdependently arisen is subject to birth.

The Buddha is using the word "birth" in an unconventional way. This is

not surprising, given his unconventional view of the world. Our use of language presupposes the existence of subject and object. There are beings that act and entities and beings that are acted upon; there are "things" to which words apply. That is, in our conventional world view there are in-dependently existing entities. The Buddha, however, sees patterns of inter-dependently arisen phenomena rather than things. His use of language seeks to frustrate our tendency to project real existence onto phenomena by labelling them as nouns.

Hence the Buddha used statements which are neyyattha (whose meanings need to be drawn out) which refer to "things" and their activities; and statements that are nitattha (having the meaning drawn out) which do not assume the existence of "things".(104) Similarly, Theravada Buddhism distinguishes vohara-vacana, or "conventional" everyday language; and paramattha-vacana, the language used especially in Abhidhamma, which speaks not of "things" but of ultimately existing phenomena (paramattha-dhamma).(105)

Buddhadasa also maintains the distinction between these two ways of using language, which he calls everyday language and dhamma language. Everyday language is the language of relative truth, the purpose of which is to teach morality to people "still befuddled with the idea of eternalism; those who feel that they are selves ... ". Dhamma language is the "language of ultimate truth", and therefore the language of interdependent arising.(106) To teach morality, the Buddha speaks as if persons exist and will receive the results of merit and demerit after they die. Such language carries the danger that it presupposes and therefore encourages an eternalist view, a view that there is someone to whom words refer, someone who acts, continues in existence, and suffers the consequences of actions. When teaching ultimate truth the Buddha uses dhamma language, which is intended to eliminate both the eternalist and annihilationist points of view.(107)

There are only those interdependent events which arise for a moment and then pass away ... called paticcasamupanna dhamma (events which arise by reason of the law of causation) and which are called paticcasamuppada when they are connected together in a chain or string of events. There is no way to say "who" or "self' in any of those

moments, even the present one, so there is no one born and no one to die and receive the results of past deeds (karma) as in the case of the theory of eternalism.(108)

We are caught in a paradox. At the level of relative truth, of the self and the world in our ordinary experience, there is past, present and future, there are those who act and experience the consequences of their actions, there is this life and a future life. At the ultimate level, however, there is neither existence nor non-existence, there is no doer and owner of actions and their results; there is simply the middle way of interdependent arising:

When this is, that is; because this arises, that arises.
When this is not, that is not; because this ceases, that ceases.

Both these views, however, are correct within their respective domains(109); each view supplements rather than contradicts the other. We can see something similar in contemporary science. The fixed laws of the Newtonian universe are quite different from the probabilities of quantum physics, yet both are correct - or rather, both work - within their contexts. The quantum physicist knows that solid entities dissolve into space and energy when examined, but this does not keep him from getting out of the way of a bus when he crosses the street.

And what, Bhikkhus, is birth? That which is, regarding all beings and classifications of beings, birth, origin, entry, becoming; the appearance of the factors [khandhanam patubhavol and the taking up of the sense spheres [ayatananam patilabho]: this is called birth.

And what, Bhikkhus, is ageing and death?

That which is, regarding all beings and classifications of beings, ageing, old age, broken teeth, grey hair, wrinkled skin; the decline of life and the decay of the faculties [indriyanam paripako]: this is called ageing.

That which is, regarding all beings and classifications of beings, falling away, separation, disappearance, mortality, the fulfilment of

one's time; the breaking up of the factors [khandhanam bhedo] and the laying down of the body; this is called death.(110)

Birth is "the appearance of the factors" (khandhanam patubhavo), and death is "the breaking up of the factors" (khandhanam bhedo). Can these mean something other than biological birth and death?

We have seen that the Buddha is concerned with life as we experience it rather than life as an object of abstract analysis, regarded as separate from an objective, uninvolved observer. As a psychologist, the Buddha's object of study is himself; the yogin is both therapist and patient. From this focus on experience comes the Buddha's distinctive use of words: a dhamma is not a thing but our experience-of-a-thing; the world is not something out there but our experience-of-the-world. Things are processes; nouns are verbs. Dhamma language is used to describe phenomena from the intimate perspective of interdependently arisen phenomena.

This view is inherent to the Buddha's method of investigation, the yogic contemplation of his own mind and body. The Buddha investigated his own mind-body processes, and in doing so investigated birth and death(111); he gained insight into his own mind-body processes, and in doing so gained insight into birth and death(112). Birth and death are immediately available to yogic investigation; the Buddha did not have to rely on memory or anticipation to know and see them, any more than he had to rely on memory or anticipation to know and see the five factors constituting his own person.

Here, Bhikkhus, an untrained ordinary person is unaware of the noble ones. He is ignorant of the noble teaching and untrained in the teaching of the noble ones; he is ignorant of good people and untrained in the teaching of good people. He regards body as the self, the self as possessed by body, body in the self, the self in body.

He regards sensation ... recognition ... creations ...consciousness as the self, the self as possessed by consciousness, consciousness in the self, the self in consciousness.

This is how he regards it: it occurs to him, "I am".

When it occurs to him "I am", then there is the appearance of the five senses [pancannam indriyanam avakkanti hoti]: seeing, hearing, smelling, tasting and touching. There is mind, there are (mental) phenomena, there is the sphere of ignorance.

To the untrained ordinary person touched by experience born of ignorant contact [avijja-samphassa-jena vedayitena] comes "I am"; "I am this"; "they will be"; "they will not be";...

In this situation, Bhikkhus, the five senses remain. But in the case of the trained noble disciple, ignorance is abandoned, knowledge arises. Because of the fading of ignorance and the arising of knowledge, for him there is no "I am"; there is no "I am not";...(113)

The ordinary untrained person identifies with the five factors and therefore fabricates an "I" which really does not exist. The "I" is clung to, protected and further developed. This fabrication comes from "experience born of ignorant contact", which is: "depending on contact, sensation" restated, with ignorance and contact linked in one compound. This reminds us that interdependent arising in forward order is not meant to explain the evolution of the human species or the biological mechanisms of birth, but the arising of the unfree person, the person in bondage. All its terms refer to phenomena that arise within this state of bondage - phenomena that arise dependent upon ignorance.

Hence the five senses appear when we think "I am". When the Buddha talks about the five senses he is not concerned with the senses in an abstract, scientific sense, but with our relationship to our existing five senses which are, for the normal healthy human, a given of experience. The five senses "appear" when they appear to someone. They "cease" when the someone who owns them ceases. This does not mean that the arahant(114) no longer sees, hears, smells, tastes or touches. Seeing, hearing, smelling, tasting and touching proceed, but they are not claimed or owned by anyone; the arahant does not identify with his

senses or the data the senses transmit. The senses that arise in interdependent arising are the senses "born of ignorant contact"; they are my senses, not simply the senses. These senses cease in interdependent cessation; in the absence of ignorant contact, they cease to be my senses, but are simply the senses. In the same way, "birth" in this fundamental sense is the appearance of the factors as my factors; "death" is the breaking up of the factors as my factors.

Buddhadasa therefore declares that birth is "the birth of the I concept ... and not the physical birth from a mother's womb."(115) He argues that when someone decides to steal, he is born a thief at that moment; if someone is lost in the experience of pleasure, he is born into heavenly realms at that moment; if someone can't eat fast enough because the food is so good, he is born a peta or hungry ghost at that moment.(116)

In this sense the ordinary person is born very often, time and time again. A more developed person is born less frequently; a person well advanced in practice is born less frequently still, and ultimately ceases being reborn altogether.... As soon as anyone thinks like an animal, he is born as an animal that same moment. To think as a human being is to be born a human being.(117)

In the world described by everyday language we know that where there is birth there is ageing and death. Birth, ageing and death are painful, suffering. The same is true of the world described by dhamma language. The Buddha says:

The manifold and multifaceted suffering which is decay and death arises in the world. This suffering has attachment [upadhi] as its ground [nidana], attachment as its arising, attachment as its origin.

When there is attachment, there is ageing and death; when there is no attachment, there is no ageing and death.(118)

Attachment (upadhi) is synonymous with clinging (upadana). Note the structural simultaneity in the use of the locative absolute, which we

have seen in the general formula of the conditionality-of-this (idappaccayata): when there is x there is y, and when there is no x there is no y. The Buddha is not saying that when there is attachment, ageing and death will occur in the future, or that when there is no attachment, in the future there will be only one more death. He is saying that the absence of attachment now necessitates the absence of ageing and death, now.

There is ageing and death for one who clings to ageing and death; for one who thinks he ages and dies, one who identifies with the natural processes of ageing and death and says: "This is my ageing and death"; "I am ageing and dying". There is no ageing and death for one who does not cling to ageing and death, despite the inevitable fact that his body ages and dies.

Not creating, not planning, he clings to nothing in the world. Not clinging, he is not disturbed; not disturbed, he is completely freed within himself.

He knows: birth is destroyed, the holy life is fulfilled, duty is done, there is no more of this.(119)

The destruction of birth is immediately apparent to the arahant. He is not saying "birth will be destroyed in the future". The destruction of birth is synonymous with being completely freed (parinibbayati), which again is happening, now. The holy life is now fulfilled, duty is now done.

The cessation of consciousness

Another problem associated with interdependent cessation is that of the cessation of consciousness. This reminds us that interdependent arising does not concern merely objective phenomena, but the mind itself; interdependent arising assumes personal involvement.(120) The twelvefold formula says, "From the cessation of consciousness, mind-body ceases". If we are to regard consciousness in the

conventional sense then it would appear that the arahant is unconscious; in fact, since mind-body ceases, he must be dead. Yet we know that the Buddha functioned normally for 45 years after his awakenment.

Should consciousness remain clinging to body, with body as its object [arammana] and support [patittha], and in pursuit of delight, it would undergo increase, growth and full development. Should consciousness remain clinging to feeling ... perception ... creations ... it would undergo increase, growth and full development. If a Bhikkhu abandons passion for the earth-element, then because of the abandoning of passion its object is cut off; there is no support for consciousness. If a Bhikkhu abandons passion for the feeling-element ... perception-element ... creation-element ... consciousness-element, then because of the abandoning of passion its object is cut off; there is no support for consciousness.

That unsupported consciousness does not grow, does not create creations and is liberated. Because of its liberation, it is stable; because of its stability, it is happy; because of its happiness, it is untroubled. One who is untroubled is completely freed in his own heart. He knows: birth is destroyed, the holy life is fulfilled, duty is done, there is no more of this.(121)

We saw in Chapter 3 that consciousness is subject to growth and development. This growth is produced by clinging (upadana) to the five factors, the psycho-physical person as experienced. When clinging is abandoned the object (arammana) of consciousness is cut off and support (patittha) is absent. This unsupported consciousness is liberated, stable, happy and untroubled. Again we are faced with a paradox. How can consciousness be without an object? Consciousness arises dependent upon a functioning sense organ and a sense object; these three together are contact. Take away one of these factors, and none of them can arise. Similarly, how can the cessation of consciousness also be described as consciousness that is stable, happy and untroubled?

The paradox is resolved when we see that interdependent cessation

involves the same proeesses as those of interdependent arising, except for the absence of ignorance. Unsupported consciousness is that of the arahant touched by experience born of contact without ignorance. Consciousness without an object is consciousness which does not have passion for its object, which does not cling to any specific object.(122) The contact, or sense stimulus, is the same; what is different is the absenee of ignorance, and therefore the absence of clinging.

The cessation of consciousness in the reverse order of the nidana formula is the cessation of consciousness coloured by the assumption that there is someone who is conscious, someone to whom this is happening. For the arahant, nothing extra is added to the bare experience. Rather than "This is present to me", there is simply "This is present". There is no craving, and therefore no suffering.

In Chapter 4 we saw how intentional action (kamma) is a powerful force in creating ourselves as independently existing entities, defining ourselves by our habitual patterns of action. When there is no ignorance, and therefore no clinging to the results of action or to the identity of the actor, then again consciousness is unsupported.

And if, Bhikkhus, one does not intend, determine or have something dormant in one's mind, there is no object for the maintenance of consciousness. When there is no object, there is no support for consciousness. When there is no support and growth for consciousness, no further becoming is produced in the future. When further becoming is not produced in the future, future birth, ageing and death, sorrow, lamentation, pain, grief and despair cease. Such is the cessation of this entire mass of suffering.(123)

Note the connection between intention, latent tendencies and the object of consciousness. Where there is intention fuelled by latent desire and aversion coming to the surface of the mind, there is grasping after or clinging to particular objects. The mind moves toward an object because of the attraction which is latent in pleasant feeling; or it moves away from an object because of the aversion which is latent in painful feeling. This movement towards the object in order to grasp it or away

from the object in order to avoid it is asava.(124) Asava literally means "that which flows", and is translated variously as canker, taint, corruption, intoxicant and bias. Here I translate it as "movement". When there is no desire and aversion disturbing the mind, such that consciousness is stable, happy and untroubled, then there is no movement towards and away from desired or hated objects, because there is no attraction or aversion and therefore no objects which are desired or hated. Consciousness continues to function, but in the absence of these movements.

Asava implies kilesa. The mind moves to an object to grasp it and remains stuck or fixated on that object; it moves away from an object to avoid it and remains fixated on that posture of avoidance. This fixation is the object and support of consciousness. In the absence of object and support, in the absence of fixation that arises from clinging to any given object, there is the absence of becoming any particular identity or being, which is freedom, the cessation of suffering.

Action is free and spontaneous. The arahant is not fixated (kilesa) on any particular outcome of action, nor on an identification with the actor; consequently she does not intend a particular result, and therefore does not create (sankharoti) results in the form of constructing (sankhara) and constructed (sankhata) entities.(125) The Buddha says:

What do you think, Bhikkhus? Would a bhikkhu who has exhausted the movements intend a meritorious act or a demeritorious act or a motionless act?

Certainly not, Bhante.(126)

The arahant does not grasp after or cling to actions or results, not because she has rejected the virtuous life but because virtue, along with everything else, is no longer to be grasped.

What ceases in interdependent cessation is ignorance and everything that flows from ignorance. In our ignorance we construct ourselves

along the lines of our likes and dislikes and cling to these constructions. In the absence of ignorance, craving and clinging cease, and therefore our sense of identity with experience ceases. The arahant ceases to be someone, ceases to claim ownership to the experiences that necessarily flow from the functioning of the senses. Experiences arise, but identification with those experiences cease. The arahant, in ceasing to cling to the notion that she is or must be someone, is free.

6. Interdependency

Many causes, one result

We saw in Chapter 3 that conventional causation - the causation assumed by ordinary untrained people who regard themselves as separate, independently existing entities tends to be linear. It assumes independently existing entities that give rise to other independently existing entities. Linear causation follows this model:

A >> B >> C >> D ...(127)

A now causes B to arise later; B now causes C to arise later; C now causes D to arise later. We find a different model of causation in interdependent arising. When the Buddha asked himself how suffering arises, he did not frame the question as: "What is the cause of suffering?", but: "When what is present does suffering come to be?; what is suffering dependent upon?"(128). In the twelvefold formula he gives a list of twelve nidanas that result in suffering. This list cannot be considered simply a linear chain of A follows B follows C. In Chapter 3 we saw how ignorance, creations, consciousness, mind-body, the six sense spheres and contact all presuppose each other and cannot be separated. They are all essential aspects of the existing person. Nor can any of the other nidanas be separated in lived experience. If there is one, there must be all.

The interdependence of phenomena is brought out in a number of passages dealing with the problem of suffering. In the Dvayatanupassana-sutta of the Sutta Nipata, the Buddha explains how suffering arises and ceases:

There are, Bhikkhus, teachings that are skillful, noble, leading beyond, leading to full awakening. Why should you listen to these teachings? If you are asked, this is how you could answer: "There are two things which should be known as they are." What should you say the two are?

The first insight is: "This is suffering; this is the arising of suffering." The second insight is: "This is the cessation of suffering; this is the way leading to the cessation of suffering."

Possessed of these two insights, Bhikkhus, a bhikkhu who lives watchful, ardent and resolute can expect one of these two results: either perfect knowledge in this life or, as long as a trace of attachment remains, the state of non-return...

Is there another way of correctly describing the twofold insight? If you are asked, this is how you could answer.

The first insight is: "Whatever suffering arises, all of it is based on attachments [upadhi]." The second insight is: "Because of the remainderless fading and cessation of these very attachments, there is no arising of suffering."

Is there another way of correctly describing the twofold insight? If you are asked, this is how you could answer.

The first insight is: "Whatever suffering arises, all of it is based on ignorance [avijja]". The second insight is: "Because of the remainderless fading and cessation of this very ignorance, there is no arising of suffering."

.... creations [sankhara] ... consciousness [vinnana] ... contact [phassa] ... sensation [vedana] ... craving [tanha] ... clinging [upadana] ... effort [arambha] ... nutrient [ahara]...

The first insight is: "Whatever suffering arises, all of it is based on vacillation [injita]". The second insight is: "Because of the

remainderless fading and cessation of this very vacillation, there is no arising of suffering."(129)

The model of causation outlined above can be pictured as follows:

```
ignorance       _
creations       |
consciousness   |
contact         |
sensation       |->>  suffering
craving         |
clinging        |
effort          |
nutrient        |
vacillation     |
```

For A to arise, there must be B, C, D, E, F, G, H, I, J and K. Remove any one of these supports and A will not arise. Further, remove A and all those supports are removed; and if any one of these supports is removed, then the rest of them and A also is removed. If one is missing, all are missing; if one is functioning, all are functioning.

Joanna Macy comments:

Here the series clearly represents no linear chain: Each upadhi, in giving rise to all pain, gives rise to the others. Occasioning and occasioned by each other, their causality is mutual. Like a house of cards, the constellation of factors that condition our existence can be disrupted and collapsed at any point.(131)

We can see the same model of causation expounded by the Buddha in his discourse on seeds:

"There are these five kinds of seeds, Bhikkhus. What five? Seeds from roots, cuttings, shoots, buds and seeds. These are the five kinds of seeds.

"If these five kinds of seeds were unbroken, not rotten, not spoiled by

wind or heat, fertile and well planted, but earth and water were lacking, would these five kinds of seeds undergo increase, growth and full development?"

"Certainly not, Bhante."

"If these five kinds of seeds were unbroken, not rotten, not spoiled by wind or heat, fertile and well planted, and there was soil and water, would these five kinds of seeds undergo increase, growth and full development?"

"Certainly, Bhante. "(132)

For a seed to grow there must be a number of causal factors operating together: the condition of the seed itself; fertile soil and adequate water; suitable weather conditions; proper planting. If any of these conditions are lacking the seed will not grow. If all these conditions are available then the result - a healthy plant - will arise. No one factor is solely determinative. Similarly, two sticks rubbed together are needed to make fire and all the rafters, converging on the roof-peak, are required to construct a house.(133)

When one is missing, all are missing

This structure of conditionality can be seen in terms of the path that leads to awakenment. The Buddha shows both aspects of the path: one aspect leads to bondage; the same process, when reversed, leads to liberation. He begins with the fact that ignorance, the beginning of the path, is itself contingent (idapaccaya), interdependently arisen:

The beginning of ignorance is not see, Bhikkhus, such that one could say: "Previously there was no ignorance, then ignorance arose". Further, it is apparent that ignorance is contingent [idapaccaya]. Ignorance, I declare, is with support [ahara], not lacking support. And what is the support of ignorance? The five hindrances [panca-nivarana] is the answer.

The five hindrances, I declare, are with support, not lacking support. And what is the support of the five hindrances? The three wrong ways of life [ducarita] is the answer...

And what is the support of the three wrong ways of life? Unrestrained sense faculties [indriya-samvara] ...

And what is the support of unrestrained sense faculties? An absence of awareness and understanding [sati-sampajanna]...

And what is the support of an absence of awareness and understanding? Superficial attention [ayonisomanasikara] ...

And what is the support of superficial attention? Lack of faith [asaddhiya] ...

And what is the support of lack of faith? Not hearing the true teaching [asaddhammasavana] ...

And what is the support of not hearing the true teaching? Not associating with the true people [asappurisasamseva] is the answer.

Thus, Bhikkhus, the fulfilment of not associating with true people fulfills not hearing the true teaching; the fulfilment of not hearing the true teaching fulfills lack of faith; the fulfilment of lack of faith fulfills superficial attention; the fulfilment of superficial attention fulfills the absence of awareness and understanding; the fulfilment of the absence of awareness and understanding fulfills unrestrained sense faculties; unrestrained sense faculties fulfills the three wrong ways of life; the fulfilment of the three wrong ways of life fulfills the five hindrances; the fulfilment of the five hindrances fulfills ignorance.(134)

This teaching is a restatement of interdependent arising using nidanas other than those found in the twelvefold formula. The factors of the formula differ, but the structure remains the same: when x is, y is; when x is not, y is not. The fact that we find in the texts formulas of interdependent arising and cessation that use different factors

indicates the importance of the underlying structure compared to the specific factors. In the example above we again have the situation where there is not one single determining factor, and the absence of one factor means the absence of all.

When one is fulfilled, all are fulfilled

In the same way, the fulfilment of one factor means the fulfilment of all. The Buddha says:

I declare, Bhikkhus, that release by knowledge [vijja-vimutti] is with support, not lacking support. And what is the support of release by knowledge? The seven aspects of awakenment [satta bojjhanga] is the answer.

And what is the support of the seven aspects of awakenment? The four foundations of awareness [cattaro satipatthana] ...

And what is the support of the four foundations of awareness? The three right ways of life ...

And what is the support of the three right ways of life? Restraint of the sense faculties ... awareness and understanding ... penetrating attention ... faith ... hearing the true teaching ... associating with good people is the answer.

Thus, Bhikkhus, the fulfilment of associating with true people fulfills hearing the true teaching; the fulfilment of hearing the true teaching fulfills faith; the fulfilment of faith fulfills penetrating attention; the fulfilment of penetrating attention fulfills awareness and understanding; the fulfilment of awareness and understanding fulfills restraint of the sense faculties; the fulfilment of restraint of the sense faculties fulfills the three right ways of life; the fulfilment of the three right ways of life fulfills the four foundations of awareness; the fulfilment of the four foundations of awareness fulfills the seven aspects of awakenment; the fulfilment of the seven aspects of awakenment fulfills release by knowledge.(135)

To walk this path one does not first associate with good people; then later hear the true teaching; then later develop faith; then later develop penetrating attention; then later develop awareness and understanding; etc. Rather, in associating with good people one hears the teaching, develops faith, develops penetrating attention, etc. All these phenomena are occurring at the same time. Faith develops penetrating attention; penetrating attention develops faith. The fulfilment of the four foundations of awareness is the fulfilment of penetrating attention. If any one of these factors is fulfilled, all are fulfilled; if any one of them is absent, all are absent. These factors are inter-dependent.

For example, awareness and understanding (nidana 5) here come before the four foundations of awareness (8); yet the four foundations of awareness include awareness and understanding.(136) If this were a purely linear path, one would be faced with the absurdity of having to fulfill awareness (5) before fulfilling awareness (8). Restraint of the sense faculties require awareness,(137) as does penetrating attention. Similarly, all the seven aspects of awakenment (awareness, investigation, effort, rapture, calm, concentration and equanimity) are inherent in and necessary to the practice of satipatthana (cultivation of awareness) from the beginning, although they develop from weak to strong during practice.(138) Out of the nine nidanas listed, the cultivation of awareness is crucial to at least five of them (penetrating attention; awareness and understanding; restraint of the sense faculties; the four foundations of awareness; and the seven aspects of awakenment). Indeed, awareness is a condition for all nidanas leading to liberation, as the absence of awareness is a condition for all nidanas leading to bondage.

Returning to Buddhaghosa's commentary, we see the model of causality assumed by interdependence:

Further, it arises together, so it is co-arising [samuppada]; it is dependent upon [paticca] a combination of conditions, not rejecting any. Therefore paticca and samuppada is interdependent arising.

...Just as in the world sugar is a condition for phlegm, it is said

"sugar is phlegm"; and in the teaching the arising of buddhas is a condition for happiness, it is said "the arising of buddhas is happiness".

This totality of causes, which is expounded one by one under the heading of causes beginning with ignorance for the appearance of creations, etc, is called paticca... by the mutuality of its combined factors, in that none are missing and they accomplish a common result. It is called samuppada in that it gives rise to dhammas together, such that each gives rise to the other and they are inseparable in their behaviour. Therefore paticca and samuppada is paticcasamuppada.(139)

A combination of conditions together give rise to a totality of results. Conditions arise together, as do their results. Buddhaghosa adds:

Among the conditions explained under the heading "ignorance, etc", those conditions that give rise to phenomena beginning with creations are unable to give rise to them when they are not mutually dependent or when there is a deficiency in their mutuality.

Therefore this conditionality, having depended [paticcal, gives rise to phenomena equally and together, not one by one and in successive order.(140)

The model of causation Buddhaghosa is outlining is as follows:

ignorance		ignorance
creations		creations
consciousness		consciousness
mind-body		mind-body
six sense bases		six sense bases
contact	->	contact
sensation	<-	sensation
craving		craving
clinging		clinging
becoming		becoming
birth, ageing, death, sorrow,		birth, ageing,death, sorrow,

lamentation, pain, grief and despair

lamentation, pain, grief and despair

Interdependent arising asserts the arising and cessation of the entire phenomenal world within this very mind-body. Every aspect of our experience is contingent upon phenomena other than themselves, which are in turn dependent upon phenomena other than themselves. Our world is an infinitely complex web of mutually supporting conditions in which there is no solid ground standing outside the process of interdependent arising and cessation. It is, finally, because nothing in our existence can be found to be separate from anything else; because the web of interconnecting phenomena is effectively infinite, that liberation is possible. Bondage is not fixed; it can be worked on and ultimately overcome.

There remains, however, one final problem to be examined: how does interdependent arising deal with the given fact of continuity over time? In particular, how does interdependent arising deal with rebirth?

7. Causation over time

We have examined the interdependent arising and cessation of phenomena and have seen how our ignorance of this process results in bondage, and our understanding of it results in freedom. Interdependent arising is our experience of phenomena under the influence of ignorance; interdependent cessation is our experience of phenomena in the absence of ignorance. That leaves us, however, with the problem of the three life theory of the classical Theravada. Where does that fit in?

Rebirth

The Buddha believed in and taught rebirth, which he had directly verified by means of his own perception.(141) The problem of rebirth is bound up with that of personal continuity over time, which in turn is bound up with that of identity; the entities who endure over time, who

experience the results of their actions and who are rebom from life to life. My tendency to identify with and own experience manifests most strongly in my determination to identify with consciousness, which is the "unbroken stream" providing the link between one life and another,(142) and between one moment and another. Questions of rebirth and identity are bound up with notions of "my" consciousness.

The Buddha had great difficulty in countering his students' tendency to identify with consciousness. For example, after a discussion on the "food" (ahara) or support of beings, Venerable Moliya-Phagguna asked: "Bhante, who is supported by the consciousness support?"

"The question is not relevant", the Blessed One said. "I do not say 'One is supported'; should I say 'One is supported', the question 'Who is supported?' would be relevant. But I do not say so. Not saying so, one could ask me: 'What does consciousness support?'; this is a relevant question.

"The relevant answer is: 'The consciousness-support is the condition for further becoming and birth in the future. When that comes to be, there are the six sense bases. The six sense bases are dependent on contact.'"

"Who contacts?"

"The question is not relevant ... contact is dependent on the six sense bases; sensation is dependent on contact."

"Who senses?"

"The question is not relevant ... sensation is dependent on contact; craving is dependent on sensation." ...(143)

Note that the Buddha is not denying the existence of the future: there is "further becoming and birth in the future". What he is denying is the one who thinks he endures from past to future. But there were many students who could not grasp this distinction - students like Venerable Sati:

At that time a bhikkhu called Sati, a fisherman's son, came to this evil conclusion: "I understand the teaching taught by the Blessed One to be this: it is this very consciousness and not any other that continuously moves [samsarati] and runs along".

Like Moliya-Phagguna, Sati identifies with consciousness, believing that he is the one who senses, recognises, creates and cognises, and is ultimately reborn. "His" body will die, but "his" stream of consciousness will go on to rebirth. When the Buddha heard of Sati's belief he summoned and questioned him:

"What is this consciousness, Sati?"

"It is this very one who speaks and senses, Bhante, who experiences the result of actions whether good or bad."

"You stupid man, to whom do you think I teach this teaching in such a way? Have I not said in many ways that consciousness is interdependently arisen? That other than from a condition there is no arising of consciousness? You not only slander me by your own misunderstanding, but you also destroy yourself and create a great deal of demerit which will bring you harm and suffering for a long time."(144)

The severity of the Buddha's reaction to this wrong view indicates it must have been very common. Rebirth occurs but no-one is reborn: this is a paradox that cannot be resolved by philosophical thought, only by directly seeing the arising and cessation of one's own mind-body process.(145) It was Siddhartha Gotama's full realisation of this process that turned him into Sakyamuni Buddha, and it was Venerable Kondanna's glimpse of it during the Buddha's first sermon that turned him into an noble one:

While he delivered this teaching the stainless and passion-free dhamma-eye arose for Venerable Kondanna: Whatever is of the nature to arise, all that is of the nature to cease.(146)

Those of the Buddha's students who did not have this insight - who were not at least stream-enterers - necessarily assumed that someone is reborn. Lacking direct insight, they remained fixated on the ordinary, everyday world of enduring entities indicated by conventional language. Consequently they, like Sati, misunderstood the teaching regarding rebirth. Assuming in-dependent existence, they thought rebirth meant beings are reborn, and struggled with the teaching of inter-dependent arising.

The three life theory

Interdependent arising is a theory formulated on the basis of the direct experience of interdependently arisen phenomena; it refers to the immediately available present.(147) Note that for the Buddha, the present is not a momentary "knife-edge" between past and future, but a "saddle-back", and includes the perception of duration.(148) Phenomena are perceived as arising, ceasing, and "changing as they endure" (dhammanam thitanam annathattam).(149)

When we fail to see interdependent arising and assume the existence of an independently existing entity, we assume permanence. We assume the same entity extends from the past through the present to the future. One who sees, now, the arising and cessation of phenomena no longer assumes permanence, and is therefore no longer concerned with past and future:

Because, Bhikkhus, this interdependent arising and these interdependently arisen phenomena are well seen, as they are, by the perfect wisdom of the noble disciple, he will surely not run back to the past:

"Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I then become?"

Nor will he run after the future:

"Will I exist in the future? Will I not exist in the future? ... "

Nor will he now, at the present time, have personal doubts:

Do I exist? Do I not exist? What am I? How am I? The being that I am - from where did he come and to where will he go?"(150)

Not owning experience, not identifying with experience, the noble disciple lives in the pure experience of the given present. Past and future are no longer identified with and therefore no longer constitute a problem.

While conventional, or linear, causation assumes separate, independent entities that give rise to other separate, independent entities over time, interdependent arising assumes there are no separate entities to begin with. Rather, it says that every "entity" exists only through its dependence on other "entities"; there is no independence, and therefore no separation. Interdependent arising refers to the structure of our experience of phenomena, now. From this viewpoint, past and future are merely ideas in the mind.

Nevertheless, I remember yesterday and would be wise to plan for tomorrow. Causation over time applies to the world of conventional language; interdependency applies to the world of dhamma language. Neither denies the other; rather, each supplements the other. Interdependent arising includes but is not confined to causation over time, but sees causation over time in a specific way - as the arising over time of this totality of phenomena, rather than one phenomenon after another.

In terms of linear causation, I can say this paper is caused by a number of factors, including the work involved in researching and writing it, the printing, the binding, etc. In terms of interdependent arising, this situation, now, in which I am reading this paper is a full and complete experience, a gestalt, within which phenomena arise and cease. It is tathata, the just this-ness of immediate experience.(151) Nevertheless, part of the givenness of just this is the sense of flow within it, which comes from the arising, change while

enduring and cessation of phenomena.

Linear causation selects an individual phenomenon from this gestalt, reifies it into an independent entity and examines the lines of cause and effect that give rise to it. Interdependent arising is concerned with the gestalt, and sees each individual phenomenon in terms of its radical contingency; in terms of its context within the experienced gestalt.

Linear causation, in focusing on individual phenomena, supports our innate tendency to assume the existence of independently existing entities. Interdependent arising cuts through this false assumption from the very beginning. Therefore, any use of interdependent arising to construct a model of causation over time runs the risk of defeating its own purpose by encouraging the assumption of entities - by encouraging eternalism.

Buddhists were faced with the task of explaining how rebirth occurred without anyone being born. They used the twelvefold formula of interdependent arising, and spoke in terms of the formula extending over three lives:

PAST
Cause
(1) ignorance; and
(2) creations
are the "causal phase of the previous life which brought about existence in the present

PRESENT
Result
(3) consciousness; (4) mind-body; (5) six sense bases; (6) contact; and (7) sensation
are "their fruit, the resultant phase of the present life".

Cause
(8) craving; (9) clinging; and (10) becoming
are "renewed causal activity in the present life".

FUTURE
Result
(11) birth; and (12) ageing and death
are "the resultant phase of the future life".(152)

Why three lives? Why not two or four? The purpose of the three life theory is to explain cause and effect over time. When we consider time, we are faced with three times: past, present, and future. The pattern of causation is the same whether the unit of time be a moment, a day, a human life span, or whatever. We have seen how terms like birth and death are used in different ways by the Buddha, depending on whether he is speaking in conventional or dhamma language. The notion of a single human life span assumes an entity who exists from physical birth to physical death, but such an enduring entity is explicitly denied by interdependent arising. Govinda points out that according to the Abhidhamma birth and death are taking place with extraordinary rapidity every moment.(153) "Three lifetimes" really means three consecutive periods of time, regardless of the unit employed.

K. N. Jayatilleke points out the relativity of past, present and future:

[T]o imply that the past and the future are not accessible to me in the present is not correct since the present life, from the point of view of the past, is the future, and from the point of view of the future life, is the past. So we do not have to take the first two links or the last two on faith since they can be experienced in this life itself. We can be aware of our ignorance here and now, although ignorance was also present in our past life.(154)

We are now experiencing life two, the present life. The past is life one; and the future is life three. We are always situated at this moment (life two), where there is consciousness, mind-body, six sense bases, contact, sensation, craving, clinging and becoming. For these phenomena (3 - 10) to exist now, there must have been ignorance and creations (1 - 2) in the past; and since these phenomena (3 - 10) exist now, there will be birth, ageing and death (11 - 12) in the future.

Life one gives rise to birth, ageing and death in the next, which is now (life two); so birth, ageing and death are operating now. From the viewpoint of the future time (life three) there were ignorance and creations in the previous life, which is now (life two), so ignorance and creations are operating now. For the three life theory to work, all twelve nidanas must be functioning in the present.

Bhikkhu Bodhi says:

To prevent misunderstanding it has to be stressed that the distribution of the factors into three lives is an expository device employed for the purpose of exhibiting the inner dynamics of the round [of birth and death]. It should not be read as implying hard and fast divisions, for in lived experience the factors are always intertwined.(155)

In conclusion, while interdependent arising does not deny causation over time, it is fundamentally concerned with the structure of the experienced present. However, one aspect of the experienced present is its flow from past to future. Interdependent arising can, therefore, be used to explain causation over time in terms of continuity without someone who continues. To the degree that interdependent arising can explain continuity from one moment to the next, it can explain continuity from one lifetime to the next. From the viewpoint of interdependent arising, there is no qualitative distinction between the two.

8. Conclusion

Interdependent arising is a matter of direct experience, here and now. It is this experience, seeing into the arising and cessation of phenomena, that produces the liberating insight that was the Buddha's awakenment. Indeed, that all phenomena arise and pass away dependent upon other phenomena is the content of the Buddha's awakenment.

The phenomena that arise and cease in dependence upon conditions are our experiences of ourselves and the world. Interdependent arising is

not concerned with the purely objective realm of science, but with the existential realm of human experience that includes both subjective and objective. The world is our experience of the world; mind and body are our experiences of mind and body. When examined, solid entities dissolve into dynamic processes; nouns dissolve into verbs; being dissolves into becoming.

Any given phenomenon that arises and ceases does so because of specific conditions. All phenomena are contingent, and by understanding what conditions give rise to what results we can live in a way that maximises the appearance of favourable phenomena and minimises the appearance of unfavourable phenomena. Interdependent arising implies freedom, the capacity to mould our lives according to our aspirations. We do not have to be victims of circumstances beyond our control.

There are no exceptions to this universal law of interdependent arising. There is no-one outside this process to whom it is happening. There is therefore no independently existing self, no owner of experience. Bondage is essentially the conviction that there is one who exists independently, one who is separate from the world and other beings within the world. This independently existing self is a product of a process of clinging and appropriation founded on open-ended desires that can never be satisfied. The sense of separation inherent in independent existence involves an anxiety which results from the need to defend one's identity and possessions. The ceaseless struggle to satisfy the needs and desires of a non-existent independent self is suffering.

When ignorance ceases, when we see into universal arising and cessation, craving and clinging cease, and therefore our sense of identity with experience ceases. The arahant ceases to be someone, the owner of experience; she is free from bondage.

This is not a matter of faith or philosophical reasoning, but of direct perception. The sphere of interdependent arising is that of the available present, and this includes a sense of flow from past to future. Interdependent arising does not deny causation and continuity over time, and can therefore be used to explain rebirth. Because

interdependent arising deals with dhammas, phenomena as experienced, as distinct from independent entities, the unit of a conventional lifetime of a being is of no more validity than that of any other unit of time. Continuity from one moment to the next is structurally the same as continuity from one lifetime to the next.

Interdependent arising assumes no separate entities; consequently, it deals with the totality of phenomena that is my experience of this situation, now. Within this experienced gestalt, specific phenomena arise, change and pass away. Linear causation selects an individual phenomenon, reifies it into an independent entity and examines the lines of cause and effect that give rise to it. The classical three life theory adapts interdependent arising to the task of explaining the process of rebirth without reifying an independent entity who is born.

Any attempt to explain rebirth, however, may confirm the assumption of the ordinary untrained person that there is someone who develops, someone who is reborn, someone who is liberated from rebirth. Clinging to such a theory justifies a sense of separate identity and destiny, and postpones to a more favourable time in the future one's practice of investigating the interdependently arisen nature of the mind-body process. Buddhadasa and Nanavira warn against this danger, for such a view denies the fundamental purpose of the Buddha's teaching of interdependent arising.

The Buddha's teaching aims at the cessation of suffering and bondage. This experience of freedom is expressed in terms of finality: "birth is destroyed, the holy life is fulfilled, duty is done, there is no more of this". Such finality can only be experienced in this present moment - duty is now done - without any sense of postponement or further developments. The doctrine of interdependent arising is concerned with the problem of freedom, and therefore it is fundamentally concerned with the structure of our existence, now, as freedom postponed is freedom denied.

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Notes

1. M 1.190-191

2. S 3.120

3. S2.25

4. Streng, Frederick. "Reflections on the attention given to mental construction in the Indian buddhist analysis of causality", in Philosophy East and West 25 no 1 (January 1975) p 77; and Jayawardhana, Bandula "Causality", in Encyclopaedia of Buddhism, Volume 4 Fascicle Govermnent of Ceylon, 1979 pp 2-3

5. English word enlightenment is not equivalent to the Sanskrit or Pali word Bodhi. Enlightenment comes from an 18th century European philosophical movement and implies the supremacy of reason. A buddha is one who has awakened, one who knows; the condition he or she has attained is one of awakenment.

6. S 2.10

7. Vin 1.40

8. Buddhadasa, Bhikkhu. Me and mine: selected essays of Bhikkhu Buddhadasa. Albany: State University of New York Press, 1989. p 2.

9. Buddhadasa, Bhikkhu. Paticcasamuppada: dependent ongination. Bangkok: Kurusapha Ladprao Press, 1986.pp 24-25.

10. Ibid.,p49

11. Nanvira Thera. Clearing the path: writings of Nanvira Thera (1960 - 1965). Colombo: Path Press, 1987. p.21.

12. Ibid., p.432.

13. They represent the consensus among the "elders" (theras) regarding the Buddha's teaching during the reign of Asoka (c. 268-235 B.C.). Norman, K. R. Pali literature. Wiesbaden: Otto Harrassowitz, 1983. p 5: (Geiger, Wilhelm. Pali literature and language. Translated by Batakrishna Ghosh. 2nd ed. Calcutta: [University of Calcutta, 1956. p11.

14. Vin 1.10

15. "Bhante" is a respectful form of address

16. S 2.17

17. Kalupahana, David. J. Mdlamadhyamakakarika of Nagarjuna: the philosopoy of the Middle Way. First Indian edition. Delhi: Motilal Banarsidass, 1991. pp 9 & 13.

18. See: Macy, Joanna. Mutual causality in Buddhism aod General Systems Theory: the ddhamma of natural systems. Albany: State University of New York Press, 1991. pp29-30; and Streng. op. clt. p 73.

19. S 2.28

20. Vism p 443

21. Warder, A. K. Indian Buddhism. 2nd rev. ed. Delhi: Motilal Banarsidass, 1980. p 98.

22. Although this attitude shows signs of changing, due to the fall-out from the rise of postmodern physics: McCance, Dawne. "Physics, Buddhism and Postmodern interpretation", in Zygon 21 no. 3 (September 1986: 287-297.

23. S 4.15

24. See the discussion in Kalupahana, David J. "A Buddhist tract on empiricism", in Philosophy East and West 19 (1969): 65-67.

25. See the discussion regarding causation and things caused in Cruise, Henry. "Early Buddhism: some recent misconceptions", in Philosophy East and West 33, no. 2 (April 1983). pp 155-156; and the "first person" aspect of dharmas in Daye, Douglas D. "Reflexivity and metalanguage games in Buddhist causality", in Philosophy East and West 25 no. 1 (January 1975). pp 96-97. See also Kalupahana, David J. "Dhamma (1)", in Encyclopaedia of Buddhism, Volume 4 Fascicle 3. Government of Ceylon, 1988. pp 442 & 444; and Karunaratne, Upali. "Dhamma (2)", in Encyclopaedia of Buddhism, Volume 4 Fascicle 3. Government of Ceylon, 1988. p 454.

26. A 2.47-47.

27. D 2.328

28. Kalupahana, David J. Causality: the central philosophy of Buddhism. Honolulu: University Press of Hawaii, 1975. pp 86-87.

29. Vin 1.14

30. S 2.1

31. Kalupahana. Causality. op.cit. p 144

32. S 2.4

33. S 3.144

34. S 2.33

35. S 3.171-172

36. Jayatilleke, K. N. The message of the Buddha. London: George Allen & Unwin, 1975. p 201.

37. Macy. op. cit. p 9.

38. S 3.151

39. A 5.113

40. Johansson, Rune E. A. The dynamic psychology of early Buddhism. Scandinavian Institute of Asian Studies Monograph Series no. 37. 2nd ed. London: Curzon Press, 1979.p 41.

41. Kalupahana, David. J. A his1ory of Buddhist philosophy: continuities and discontinuities. Honolulu: University of Hawaii Press, 1992.p 72.

42. Buddhadasa, Bhikkhu.Anapanasati: mindfulness with breathing Translated hy Santikaro Bhikkhu. 2nd ed. Bangkok: Dhamma Study and Practice Group, 1989.p 37.

43. Sn p 175

44. Johansson. op.cit. p.44

45. S 3.146

46. S 3.87

47. Buddhadasa Anapanassati. op. cit. p.37

48. Nanvira. op.cit. p. 108

49. Ibid., pp 108-109

50. S 3.87

51. S 2.4

52. Nanvira. op.cit. p 103

53. S 2.114

54. S 2.72

55. S 2.65

56. S 2.82

57. Nanvira. op.cit. p. 104

58. Citta is the inner centre or space which "contains" mental processes. Manas is the mind as sense organ: like the physical sense organs it perceives a particular type of object. The eye, for example, is the organ which perceives visible forms; manas is the organ which perceives dhammas (mental phenomena). Vinnana is the presence of all phenomena, whether physical or mental. Together, citta, manas and vinnana constitute "mind".

59. S 2.94-95

60. S 2.3

61. Nyanatiloka Maha Thera. Buddhist dictionary. 3rd ed. Singapore: Singapore Buddhist Meditation Centre, 1970. p 28.

62. Kalupahana. Causality. op. cit. p 122.

63. S 2.3

64. S 3.100-101

65. S 3.102

66. Pandita, Sayadaw. In this very life: the liberation teachings of the Buddha. Boston: Wisdom, 1992. p 106.

67. See: Sachs, Mendel. "Comparison of the field concept of matter in relativity physics and the Buddhist idea of nonself', in Philosophy East and West 33 no. 1 (October 1983). pp 395-399; for a discussion of physical "things" resolving into process, according to the field concept of matter contained in the theory of general relativity.

68. S 3.86

69. Kalupahana, David J. The principles of Buddhist psychology. Albany: State University of New York Press, 1987. p 17. 70 Johansson. op. cit. p 32.

70. Johansson. op. cit. p32.

71. Note that this definition embraces both the subjective (being affected) and the objective (that which affects), denying neither. See Kalupahana, David J. "The Buddhist conceptions of 'subject' and 'object' and their moral implications", in Philosophy East and West 38, no. 3 (July 1988). p 292.

72. S 3.86-87

73. "Ayya" is a respectful form of address for bhikkhunis (nuns).

74. M 1.302-303

75. M 1.303

76. S 3.87

77. Rahula, Walpola. What the Buddha taught. '2nd ed. New York: Grove Weidenfeld, 1974. p 23.

78. Kalupahana. A hisfory of Buddhist philosophy. op. cit. p 71.

79. Kalupahana. The principles of Buddhist psychology. op. cit. p 18.

80. S 3.60

81. A 3.415

82. S 2.64-65

83. Sn 651-653

84. S 3.55

85. M 1.293

86. M 1.303

87. S 2.3

88. S 2.84

89. A 3.411

90. Rhys Davids, T. W., and William Stede (eds.) The Pali Text Society's Pali-English dictionary. London: Pali Text Society, 1979 reprint pp 138 & 149.

91. Johansson. op.cit. p 71.

92. S 3.54-55

93. Macy. op.cit. p 110.

94. S 2.85

95. Macy. op.cit. p 111.

96. S 2.3

97. S 4.196-197

98. S 3.151

99. S 3.14

100. M 1 111-112 See Kalupahana A history of Buddhist philosophy. op cit. p 32; and Nanananda, Bhikkhu. Concept and reality in early Buddhist thought. Kandy: Buddhist Publication Society, 1986 pp 5-6

101. S 2.1-2

102. M 1.161-162

103. S 4.26-27

104. Streng. op.cit. p.78

105. Nyanatiloka Maha TheraGuide through tlie Abhidhamma-Pitaka. 4th ed. Kandy: Buddhist Publication Society, 1983 p 2

106. Buddhadasa.Paticcasamuppada. op. cit. p 4.

107. Ibid., pp 7-8

108. Ibid., p.5

109. Ibid., pp. 15-16

110. S 2.2-3

111. S 2.80-82

112. S 2.56-58

113. S 3.46-47

114. Lit "worthy one". In early Buddhism, no distinction is drawn between the liberating insight enjoyed by the Buddha and an arahant. In regard to questions of freedom and bondage, therefore, buddha, tathagata and arahant are synonymous.

115. Buddhadasa. paticcasamuppada. op.cit. p.44

116. Ibid., p 32.

117. Buddhadasa. Me and mine. op.cit. p 132.

118. S 2.108

119. S 2.82

120. Streng. op.cit. pp 77-78

121. S 3.54-55

122. See Buddhadasa. Me and mine. op. cit. pp 92-94 for a discussion on arammana; and Streng. op cit pp 75-79 for the role of "support" in consciousness.

123. S 2.65-66

124. Hosaka, Gyokusen. "Asrava", in Encyclopaedia of Buddhism, Volume 2 Faccicle 2. Government of Ceylon, 1966. p 202.

125. "For the arahant there is nothing more to do..." S 3.169 See the discussion on the distinction between phala (result) and sankhara in

Reichenbach, Bruce R "The law of karma and the principle of causation",in Philosophy East and West 38 no 4 (October 1988) p 401

126. S 2.83

127. Macy. op.cit. p 9

128. S 2.10

129. Sn pp 172-178

130. See Kalupahana Casuality. op. cit. p 98; and Cruise, Henry "Early Buddhism: some recent misconceptions", in Philosophy East and West 33, no 2 (April 1983). p 153.

131. Macy. op.cit. p 55

132. S 3.54

133. Macy. op.cit. p 51

134. A 5.113-114

135. A 5.114-115

136. M 1.57; Silananda, ven U, The four foundations of mindfulness. Wisdom: Boston, 1990 pp 50-51

137. Pandita, Sayadaw op. cit. p 172.

138. Ibid., p 98

139. Vism p 143. Emphasis added.

140. Vism p 444. Emphasis added.

141. Kalupahana. Causality. op. cit. p 115. this verification was itself an interpretation of meditative experience: Bucknell, R. S. and

Stuart-Fox, M. "The 'three knowledges' of Buddhism: implications of Buddhadasa's interpretation of rebirth", in Religion 13 (1983). p 106.

142. D 3.105

143. S 2.13

144. M 1.256 & 258

145. M 1.486

146. Vin. 1.11

147. Kalupahana. A history of Buddhist philosophy. op. cit. pp 53-54

148. Kalupahana. "Dhamma (1)". op. cit. p 243

149. S 3.38

150. S 2.26-27

151. Loy, David. "The paradox of causality in Madhyamika", in International Philosophical Quarterly 25, (1985). p 69.

152. The great discourse on causation: the Mahanidana Sutta and its commentaries. Translated by Bhikkhu Bodhi. Kandy: Buddhist Publication Society, 1984. p 5.

153. Govinda, Lama Anagarika. The psychological attitude of early Buddhist philosophy. New York: Samuel Weiser, 1974. p 58.

154. Jayatilleke. op.cit. pp 204-205

155. The great discourse on causation. op. cit. p 5.

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AWARENESS ITSELF: THE TEACHING OF AJAAN FUANG JOTIKO Compile
Thanissaro Bhikkhu (Geoffrey DeGraff) Mind what you Say *** Normally
Ajaan Fuang was a man of few words who spoke in response to circumstances: If the circun
it, he could give long, detailed explanations. If not, he'd say only a word or two--or sometime
all. He held by Ajaan Lee's dictum: "If you're going to teach the Dhamma to people, but they
listening, or not ready for what you have to say, then no matter how fantastic the Dhamma y
teach, it still counts as idle chatter, because it doesn't serve any purpose." *** I was constar
amazed at his willingness--sometimes eagerness--to teach meditation even when he was ill.
once, "If people are really intent on listening, I find that I'm intent on teaching, and no matter
I have to say, it doesn't tire me out. In fact, I usually end up with more energy than when I st
if they're not intent on listening, then I get worn out after the second or third word." *** "Befo
say anything, ask yourself whether it's necessary or not. If it's not, don't say it. This is the firs
in training the mind--for if you can't have any control over your mouth, how can you expect to
control over your mind?" *** Sometimes his way of being kind was to be cross--although he
of doing it. He never raised his voice or used harsh language, but still his words could burn r
heart. Once I commented on this fact, and asked him, "Why is it that when your words hurt,
the heart?"He answered, "That's so you'll remember. If words don't hit home with the person
don't hit home with the person speaking, either." *** In being cross with his students, he'd ta
from how earnest the student was. The more earnest, the more critical he'd be, with the thou
sort of student would use his words to best effect.Once a lay student of his--who didn't unde
point--was helping to look after him when he was ill in Bangkok. Even though she tried her b
his needs, he was constantly criticizing her, to the point where she was thinking of leaving h
happened, though, that another lay student came to visit, and Ajaan Fuang said in a passing
"When a teacher criticizes his students, it's for one of two reasons: either to make them stay
them go."The first student, on overhearing this, suddenly understood, and so decided to stay
that Ajaan Fuang liked to tell--with his own twist--was the Jataka tale of the turtle and the sw
there were two swans who liked to stop by a certain pond every day for a drink of water. As
struck up a friendship with a turtle who lived in the pond, and they started telling him about s
many things they saw while flying around up in the air. The turtle was fascinated with their st
after a while began to feel very depressed, because he knew he'd never have a chance to s
world the way the swans did. When he mentioned this to them, they said, "Why, that's no pro
We'll find a way to take you up with us." So they got a stick. The male swan took one end of
his mouth, the female took the other end in hers, and they had the turtle hold on with its mou
middle. When everything was ready, they took off. As they flew up into the sky, the turtle got
many things he had never dreamed about on the earth below, and was having the time of hi
flew over a village, though, some children playing below saw them, and started shouting, "Lo
carrying a turtle! Swans carrying a turtle!" This spoiled everything for the turtle, until he thoug
smart retort: "No. The turtle's carrying the swans!" But as soon as he opened his mouth to sa

straight to his death below.The moral of the story: "Watch out for your mouth when you ente
*** "Litter" is Thai slang for idle chatter, and once Ajaan Fuang used the term to dramatic e
happened one evening when he was teaching in Bangkok. Three young women who were lo
to show up together at the building where he was teaching, but instead of joining the group t
meditating, they found themselves an out-of-the-way corner to catch up on the latest gossip
busy talking, they didn't notice that Ajaan Fuang had gotten up to stretch his legs and was w
past them, with an unlit cigarette in his mouth and a box of matches in his hand. He stopped
lit a match, and instead of lighting his cigarette, tossed the lit match into the middle of their g
Immediately they jumped up, and one of them said, "Than Phaw! Why did you do that? You
me!""I saw a pile of litter there," he answered, "and felt I should set fire to it." *** One day Aj
Fuang overheard two students talking, one of them asking a question and the other starting
"Well, it seems to me..." Immediately Ajaan Fuang cut him off: "If you don't really know, say
know, and leave it at that. Why go spreading your ignorance around?" *** "We each have tw
mouth--which shows that we should give more time to listening, and less to speaking." *** "
happens in the course of your meditation, don't tell it to anyone except your teacher. If you g
other people, it's bragging. And isn't that a defilement?" *** "When people advertise how go
they're really advertising how stupid they are." *** "If something's really good, you don't hav
advertise." *** Thailand has a number of monk magazines, somewhat like movie-star maga
the life stories and teachings of famous and not-so-famous monks, nuns and lay meditation
stories tend to be so heavily embellished with supernatural and miraculous events, though, t
hard to take seriously. From the occasional contact he had with the editors and reporters res
these magazines, Ajaan Fuang felt that, by and large, their primary aims were mercenary. A
great meditation teachers went into the wilds and put their lives on the line in order to find th
When they found it, they offered it free of charge on their return. But these people sit in their
air-conditioned offices, write down whatever comes into their heads, and then put it up for sa
result, he never cooperated with them when they tried to put him in their magazines.Once a
reporters from a magazine named People Beyond the World came to visit him, armed with c
recorders. After paying their respects, they asked for his prawat, or personal history. Now it
that the Thai word prawat can also mean police record, so Ajaan Fuang responded that he c
he had never done anything wrong. But the reporters were not easily discouraged. If he didn
his life story, they said, could he please at least teach them some Dhamma. This is a reques
refuse, so Ajaan Fuang told them to close their eyes and meditate on the word buddho--awa
their tape recorders and then sat in meditation, waiting for a Dhamma talk, and this was wha
heard:"That's today's Dhamma: two words--bud- and dho. Now if you can't keep these two w
would be a waste of time to teach you anything else."End of sermon. When they realized tha
the reporters--looking very exasperated--gathered their cameras and tape recorders and left
him again. Mind what you Eat *** "We human beings have long tongues, you kn
sit around and suddenly your tongue flicks out to sea: You want to eat seafood. Then it flicks

world: You want to eat foreign cuisine. You have to train your tongue and shrink it down to s
"When you eat, keep your mind on your breath, and contemplate why you're eating. If you're
the taste of the food, then what you eat can harm you." *** After his trip to America, one of h
asked him if he had had a chance to eat pizza while he was there. He mentioned that he had
very good. This surprised one of his students who had gone along on the trip. "You ate only
said. "We thought you didn't like it.""Two bites were enough to fill me up," he answered. "Wh
want me to eat more?" *** Once a woman who had been studying with him for only a short
prepare some food to donate to him. Wanting to make sure it would be something he liked, s
straight out, "What kind of food do you like, Than Phaw?"His answer: "Food that's within rea
was a Friday evening, and a group of Ajaan Fuang's students were riding in the back of a pi
their way from Bangkok to Wat Dhammasathit. Another student had sent a bushel of orange
donate to the monks at the wat, and after a while on the road one of the students decided th
looked awfully good. So he came up with the following argument: "We're Than Phaw's childr
wouldn't want us to go hungry, right? So anyone who doesn't have an orange isn't a child of
of the group were observing the eight precepts, which forbid eating food after noon, so they
slip through the net. Everyone else, though, helped him or herself to the oranges, even thou
felt bad about eating food intended for the monks.When they arrived at the wat, they told Aja
had happened, and he immediately lit into them, saying that anyone who takes food intende
eats it before it has been given to the monks is going to be reborn as a hungry ghost in the r
scared one woman in the group, who immediately responded, "But I only ate one section!"A
"Well, if you're going to be a hungry ghost, you might as well eat enough to fill yourself up w
can." *** During the Rains Retreat in 1977 a couple from the town of Rayong came out to th
every evening to practice meditation. The strange thing about them was that whatever happ
of their meditation would tend to happen to both of them at the same time.On one occasion
that they couldn't eat, because they were overcome by a sense of the filthiness of food. This
three or four days without their getting weak or hungry, so they began to wonder what stage
in their meditation.When they mentioned this to Ajaan Fuang on their next visit to the wat, he
in meditation, and then told them. "Okay, contemplate food to see what it's made of. Elemen
what's your body made of? The very same elements. The elements in your body need the e
order to keep going. So why get all worked up about the filthiness of food? Your body is eve
the Buddha teaches us to contemplate the filthiness of food, it's so that we can get over our
about it--not so that we won't be able to eat."That ended their inability to eat food.

People practicing the Dhamma

*** One of Ajaan Fuang's students--a seamstress--was criticized by a customer: "Yo
the Dhamma, don't you? Then why are you so greedy, charging such high prices? People p
should take only enough profit just to get by."Although she knew her prices were fair, she co
of a good answer, so the next time she saw Ajaan Fuang she told him what had happened.
time they say that, tell them--'Look, I'm not practicing the Dhamma to be stupid.'" *** When

to stay at Wat Dhammasathit, the B-52's from Utapao Air Force Base could sometimes be h
the wee hours of the morning, flying on their bombing missions into Cambodia. Each time I h
began to wonder what business I had meditating when there were so many injustices in the
to be fought. When I mentioned this to Ajaan Fuang, he said, "If you try to straighten out the
really straightening yourself out first, your own inner goodness will eventually break down, a
will you be? You won't be able to do anybody--yourself or anyone else--any good at all." ***
we're born, we're sentenced to death--just that we don't know when our turn will come. So y
com-placent. Start right in and develop all your good qualities to the full while you still have t
chance." *** "If you want to be a good person, make sure you know where true goodness r
just go through the motions of being good." *** "We all want happiness, but for the most par
interested in building the causes for happiness. All we want are the results. But if we don't ta
interest in the causes, how are the results going to come our way?" *** When I first went to
meditation with Ajaan Fuang, I asked him if people really were reborn after death. He answe
start out practicing, the Buddha asks you to believe in only one thing: karma. As for things a
that, whether or not you believe them isn't really important." *** There is an old tradition in
Buddhism--probably based on the Jataka tales--that whenever you make a gift to the religion
other meritorious deed, you should dedicate the merit of the deed to a particular goal. There
when Ajaan Fuang would tell his students to make similar dedications every time they medit
dedication he'd recommend would depend on the individual. Sometimes he'd recommend th
made at the end of his life: "In my future lives may I have sovereignty over the mind."Other t
say, "There's no need to make any long, drawn-out dedications. Tell yourself: If I have to be
always encounter the Buddha's teachings." But it wasn't always the case that he would reco
dedications. Once a woman told him that when she made merit she couldn't think of any par
dedicate the merit towards. He told her, "If the mind is full, there's no need to make any dedi
don't want to. It's like eating. Whether or not you express a wish to get full, if you keep on ea
there's no way you can help but get full." *** One year, shortly before the Rains Retreat--a t
people traditionally make resolutions to step up their practice of the Dhamma--one of Ajaan
approached him and said that she was thinking of observing the eight precepts during the R
afraid that going without the evening meal would leave her hungry.He retorted: "The Buddha
didn't have any flesh at all--just skin and bones--so that he could discover the Dhamma to te
here we can't even stand going without one single meal. It's because of this that we're still s
around in the cycle of birth and death."As a result, she resolved that she'd have to observe t
precepts on each Buddhist sabbath--the full moon, the new moon and the half-moon days--
months of the Rains. And so she did. At the end of the Rains she felt really proud of herself
kept to her resolution, but on her next visit to Ajaan Fuang, before she was able to broach th
all, he commented, "You're lucky, you know. Your Rains Retreat has only twelve days. Ever
three months."On hearing this she felt so embarrassed that she has observed the eight prec
throughout each Rains Retreat ever since. *** Another student was meditating in Ajaan Fua

when--in a spasm of mindlessness--she slapped a mosquito that was biting her arm. Ajaan F
"You charge a high price for your blood, don't you? The mosquito asks for a drop, and you ta
exchange." *** A young man was discussing the precepts with Ajaan Fuang and came to nu
taking intoxicants: "The Buddha forbade alcohol because most people lose their mindfulness
it, right? But if you drink mindfully it's okay, isn't it, Than Phaw?""If you were really mindful,"
answered, "you wouldn't drink it in the first place." *** There seem to be more excuses for b
fifth precept than for any other. One evening another student was conversing with Ajaan Fua
time that a group of people were sitting around them in meditation. "I can't observe the fifth p
said, "because I'm under a lot of group pressure. When we have social occasions at work, a
in the group is drinking, I have to drink along with them."Ajaan Fuang pointed to the people s
them and asked, "This group isn't asking you to drink. Why don't you give in to their group pr
instead?" *** The seamstress saw her friends observing the eight precepts at Wat Dhamma
decided to try it herself. But in the middle of the afternoon, as she was walking through the m
she passed a guava tree. The guavas looked inviting, so she picked one and took a bite.Aja
to be standing not far away, and so he remarked, "Hey. I thought you were going to observe
precepts. What's that in your mouth?"The seamstress realized in a jolt that she had broken h
Ajaan Fuang consoled her, "It's not all that necessary to observe the eight precepts, but mak
observe the one precept, okay? Do you know what the one precept is?""No, Than Phaw. Wh
any evil. I want you to hold onto this one for life." *** A woman came to Wat Dhammasathit
precepts and meditate for a week, but by the end of the second day she told Ajaan Fuang th
return home, because she was afraid her family couldn't get along without her. He taught he
her worries by saying, "When you come here, tell yourself that you've died. One way or anot
will have to learn to fend for themselves." *** On his first visit to Wat Dhammasathit, a middl
was surprised to see an American monk. He asked Ajaan Fuang, "How is it that Westerners
Fuang's answer: "Don't Westerners have hearts?" *** A Bangkok magazine once carried the
autobiography of a lay meditator who used his powers of concentration to treat diseases. On
mentioned how he had visited Ajaan Fuang, who had certified that he (the layman) had attai
didn't sound like Ajaan Fuang's style, but soon after the magazine came out, unusual numbe
to the wat under the impression that Ajaan Fuang, like the author of the autobiography, coul
illnesses through meditation. One woman asked him if he treated kidney diseases, and he a
only one kind of disease: diseases of the mind." *** A student asked permission to keep a n
Ajaan Fuang's teachings, but he refused, saying, "Is that the sort of person you are?--always
around in your pocket for fear there'll be nothing to eat?" Then he explained: "If you jot every
you'll feel it's okay to forget what you've writ-ten, because it's all there in your notebook. The
result is that all the Dhamma will be in your notebook, and none in your heart." *** "The text
if you listen well, you'll gain wisdom. To listen well, your heart has to be quiet and still. You li
with your heart, not just with your ears. Once you've listened, you have to put what you've he
practice right then and there. That's when you'll reap the benefits. If you don't put it into prac

you've heard will never become real inside you." *** Once, while the chedi at Wat Dhamma
built, some of the students working on the chedi got into a serious argument. One of them b
that she went to tell Ajaan Fuang, who was staying in Bangkok at the time. When she finishe
asked her, "Do you know what gravel is?"Taken aback, she answered, "Yes.""Do you know
are?""Yes.""Then why don't you gather the diamonds? What good do you get out of gatheri
Even in a Buddhist country like Thailand, some young people who practice the Dhamma find
are against it, and feel that they should be spending their time in more practical ways. Once
of the seamstress tried to put a stop to her visits to Wat Makut, and this got her very angry. I
told her feelings to Ajaan Fuang, he warned her, "You owe a huge debt to your parents, you
angry with them, or yell at them, you're stoking the fires of hell on your head, so watch out. A
yourself: If you wanted parents who would encourage your practice, why didn't you choose t
somebody else? The fact that they're your parents shows that you've made past karma with
up your old karma debts as they come. There's no need to create any more karma by gettin
 *** Channeling spirits has long been popular in Thailand, and even some people who practi
like to attend seances. But Ajaan Fuang once said, "If you want results from your practice, y
up your mind that the Buddha is your one and only refuge. Don't go taking refuge in anything
"If you practice the Dhamma, you don't have to be amazed by anyone else's powers or abilit
do, say or think, let your heart take its stand on the principles of reason." *** "The truth lies
you. If you're true in what you do, you'll meet with the truth. If you're not, you'll meet only wit
that are fake and imitation."

Student/Teacher *** "Whatever you do, always think of your teacher. If you forget your teacher, you're cutting yourself off at the root." *** "A person who from teacher to teacher doesn't really have any teachers at all." *** On occasion people wou Ajaan Fuang with amulets, and he would hand them out among his students--but only rarely were especially close to him. One day a monk who had lived several years with him couldn't complain, "Why is it that when you get good amulets, you never give any to me, and always else?"Ajaan Fuang replied, "I've already given you lots of things better than that. Why don't them?" *** "Meditators who live close to their teacher, but who don't understand him, are lik a pot of curry: It'll never know how sweet, sour, salty, rich or hot the curry is." *** Ajaan Fua analogy for students who always have to ask their teachers for advice on how to handle eve in everyday life: "They're just like baby puppies. As soon as they defecate they have to run t to have her lick them off. They'll never grow up on their own." *** "Students who get stuck o teachers are like gnats. No matter how much you chase them away, they keep coming back alone." *** "If a teacher praises a student to his face, it's a sign that that's as far as the stud will go--he probably won't be able to practice to any greater heights in this lifetime. The reas teacher praises him is so that he'll be able to take pride in the fact that at least he's made it t His heart will have something good to hold on to when he needs it at death." *** Many of Aj students were convinced that he was able to read their minds, because time after time he w

that happened to be going through their heads or weighing down their hearts at the moment
experiences like this, and many were reported to me while I was compiling this book. In mos
sort, though, what he had to say had special meaning only for those directly involved, and so
pass over them here. But there are two cases I'd like to mention, since they strike me as bei
all who practice the Dhamma.Once, one of his students--a young man--took the bus from Ba
help work on the chedi. He got off at the intersection of the road leading to the wat, but didn'
walking the six kilometers it would take to get there, so he sat at the noodle stand by the inte
said to himself--as a challenge to Ajaan Fuang--"If Than Phaw is really something special, m
and give me a lift to the wat." One hour passed, two, three, and not a single car or truck turn
road, so he finally had to walk the distance on foot.When he arrived at the wat, he went to A
hut to pay his respects, but as soon as Ajaan Fuang saw him approach, he got up, entered h
the door. This shook the student a little, but still he bowed down in front of the closed door. T
he finished, Ajaan Fuang opened the door a crack and said, "Look. I didn't ask for you to com
came of your own free will."Another time, after the chedi was finished, the same young man
meditation at the chedi, in hopes that a voice would whisper the winning number of the next
ear. What he heard, though, was the sound of Ajaan Fuang actually walking past and saying
in particular, "Exactly what are you taking as your refuge?"

Living in the World *** "Ajaan Mun once said, 'People are all alike, but not at all alike, but in the final analysis, all alike.' You hav think about this for a good while before you can understand what he was getting at." *** "If y judge other people, judge them by their intentions." *** "When you want to teach other peop you have to see how far their goodness can go. If you try to make them better than they can one who's being stupid." *** "Nothing comes from focusing on the faults of others. You can by looking at your own faults instead." *** "How good or bad other people are is their own b Focus on your own business instead." *** One of Ajaan Fuang's students complained to hin problems she was facing at work. She wanted to quit and live quietly by herself, but circums allow it, because she had to provide for her mother. Ajaan Fuang told her, "If you have to live things, then find out how to live in a way that rises above them. That's the only way you'll be survive." *** Advice for a student who was letting the pressure at work get her down: "When don't let the job do you." *** Another one of Ajaan Fuang's students was having serious prob home and in her work, so he appealed to her fighting spirit: "Anyone who's a real, live perso meet up with real, live problems in life." *** "When you meet with obstacles, you have to put If you give up easily, you'll end up giving up all your life long." *** "Tell yourself you're made heartwood, and not out of sapwood." *** One of Ajaan Fuang's students--a young nurse--ha being the brunt of a lot of gossip at work. At first she tried to ignore it, but as it happened mo more often, her patience began to wear thin. One day, when the gossip was really getting to meditate with Ajaan Fuang at Wat Makut. While meditating, she saw a vision of herself repe back to infinity, as if she were caught between two parallel mirrors. The thought occurred to

many previous lives she had probably had to endure an untold amount of the same sort of g
made her even more fed up with her situation. So when she left meditation she told Ajaan Fu
she was of being gossiped about. He tried to console her, saying, "This sort of thing is part a
the world, you know. Where there's praise, there also has to be criticism and gossip. When y
why let yourself get involved?"Her mood was so strong, though, that she argued with him, "I
involved with them, Than Phaw. They come and get involved with me!"So he turned the tabl
don't you ask yourself--who asked you to butt in and be born here in the first place?" *** "If t
you're no good, remind yourself that their words go only as far as their lips. They've never re
touched you at all." *** "Other people criticize us and then forget all about it, but we take it a
thinking about it. It's as if they spit out some food and we pick it up and eat it. When that's th
who's being stupid?" *** "Pretend you have stones weighing down your ears, so that you do
away by everything you hear said." *** One day Ajaan Fuang asked, as if out of the blue, "If
clothing fell down into a cesspool, would you pick it back up again?"The woman he asked ha
was getting at, but knew that if she wasn't careful about answering his questions, she'd com
like a fool, so she hedged her answer: "It depends. If it was my only set of clothing, I'd have
up. But if I had other sets, I'd probably let it go. What are you getting at, Than Phaw?""If you
hear bad things about other people, then even though you have no part in the bad karma of
still pick up some of the stench." *** If any of his students were bearing a grudge about som
would tell them: "You can't even sacrifice something as minor as this? Think of it as making
Remember how many valuable things the Buddha sacrificed during his life as Prince Vessan
yourself, 'This anger of mine has no value at all. Why can't I sacrifice it, too?'" *** "Think firs
before you act. Don't be the sort of person who acts first and then has to think about it afterw
*** "Beware of fall-in-the-well kindness: the cases where you want to help other people, but i
pulling them up, they pull you down. *** "When people say something is good, it's their idea
is it always what's really good for you?" *** "If people hate you, that's when you're let off the
You can come and go as you like without having to worry about whether or not they'll miss y
at your going. And you don't have to bring any presents for them when you come back. You'
you like." *** "Trying to win out over other people brings nothing but animosity and bad karm
better to win out over yourself." *** "Whatever you lose, let it be lost, but don't ever lose hea
*** "If they take what's yours, tell yourself that you're making it a gift. Otherwise there will be
to the animosity." *** "Their taking what's yours is better than your taking what's theirs." ***
it's really yours, it'll have to stay with you, no matter what. If it's not really yours, why get all w
up about it?" *** "There's nothing wrong with being poor on the outside, but make sure you'r
the inside. Make yourself rich in generosity, virtue and meditation--the treasures of the mind
of Ajaan Fuang's students complained to him, "I look at other people and they seem to have
life. Why is life so hard on me?" His answer: "You're 'hard life' is ten, twenty times 'the good
lot of people. Why don't you look at the people who have a harder time than you do?" *** So
any of his students were facing hardships in life, Ajaan Fuang would teach them to remind th

can I blame anyone else? Nobody ever hired me to be born. I came of my own free will." ***
that happens has its lifespan. It won't last forever. When its lifespan is up, it'll go away on its
*** "To have a partner in life is to suffer. To have a good partner is really to suffer, because
attachment." *** "Sensual pleasure is like a drug: One taste and you get addicted. They say
heroin it's hard to break the habit, but this is even worse. It goes deep, right into the bone. It
made us get born in the first place, and has kept us circling through birth and death for aeon
There's no medicine you can take to break the habit, to wash it out of your system, aside fro
of the Buddha's teachings." *** "When we see Hindus worshiping Siva lingas it looks strang
actually everyone in the world worships the Siva linga--i.e. they worship sex, simply that the
the only ones who are open about it. Sex is the creator of the world. The reason we're all bo
we worship the Siva linga in our hearts." *** Once, when one of Ajaan Fuang's students was
by her parents to look for a husband so that she could settle down and have children, she as
true what they say, that a woman gains a lot of merit in having a child, in that she gives som
chance to be born?""If that were true," he answered her, "then dogs would get gobs of merit
give birth to whole litters at a time." *** He also told her, "Getting married is no way to esca
suffering. Actually, all you do is pile more suffering on yourself. The Buddha taught that the
are a heavy burden, but if you get married, all of a sudden you have ten to worry about, and
and then twenty..." *** "You have to be your own refuge. If you're the sort that has to take re
other people, then you'll have to see things the same way they do, which means you have to
same way they are. So pull yourself out of all that, and take a good look at yourself until thin
within you." *** "You may think, 'my child, my child,' but is it really yours? Even your own bo
really yours." *** One of Ajaan Fuang's students, when she was suffering a serious liver dis
that she had died and gone to heaven. She took this as a bad omen, and so went to Wat Ma
dream to Ajaan Fuang. He tried to console her, saying that it was really a good omen in disg
survived the disease, she'd probably get a promotion at work. If she didn't, she'd be reborn i
circumstances. As soon as he said this, though, she got very upset: "But I'm not ready to die
told her, "when the time comes to go, you have to be willing to go. Life isn't a rubber band yo
out or shrink as you like." *** "If there are any sensual pleasures you really hunger for, it's a
enjoyed them before in a previous life. That's why you miss them so much this time around.
about this long enough, it should be enough to make you dispassionate and dismayed."

The Celibate Life *** "Some people say that monks don't do any work, but actually the worl
your defilements is the most difficult work in the world. The work of the everyday world has i
but our work doesn't have any time off at all. It's something you have to do 24 hours a day. S
may feel you're not up to it, but still you have to do it. If you don't, who's going to do it for you
your duty, and nobody else's. If you don't do it, what are you living off the donations of other
for?" *** "Whatever work you're doing, keep an eye on your mind. If you see that it's going o
stop whatever you're doing and focus all your attention on it. The work of looking after your m
always come first." *** "The Buddha's Dhamma is akaliko--timeless. The reason we haven't

is because we have lots of times: time for this, time for that, time to work, time to rest, time t
time to sleep_Our whole life turns into times, and as a result they don't give us a chance to s
clearly within ourselves. So we have to make our practice timeless. That's when the truth wi
hearts." *** Ajaan Fuang was very meticulous about keeping things clean and in their place
students to be meticulous too, for that was the way he was taught by his teachers, and he kn
benefitted from it. In his words, "If you can't master obvious things like this, how are you goin
the subtle things, like the mind?" *** The monk who attended to his needs--cleaning his hut,
water for his bath, looking after him when he was sick, etc.--had to be very observant, for Aj
the teacher-student relationship as an opportunity to teach by example. Instead of explaining
should be placed or when certain duties should be done, he left it up to the student to obser
If he caught on, Ajaan Fuang wouldn't say anything. If he didn't, Ajaan Fuang would give hin
down--but still wouldn't explain what was wrong. It was up to the student to figure things out
As Ajaan Fuang said, "If it gets to the point where I have to tell you, it shows that we're still
strangers." *** One evening, one of the monks at Wat Dhammasathit saw Ajaan Fuang wor
up scraps of lumber around the chedi construction site and putting them in order. The monk
him, and after a while asked him, "Than Phaw, this sort of work isn't something you should b
There are lots of other people. Why don't you get them to help?""I am getting other people to
Fuang answered as he continued to pick up pieces of wood."Who?" the monk asked as he l
no one else."You." *** When I returned to Thailand in 1976 to be ordained, Ajaan Fuang ga
warnings: 1) "Being a meditator isn't simply a matter of sitting with your eyes closed. You ha
at everything you do."2) "If you want to learn, you have to think like a thief and figure out how
your knowledge. What this means is that you can't just wait for the teacher to explain everyth
to notice for yourself what he does, and why--for everything he does has its reason." *** The
of a monk to his supporters is something of a balancing act. One of Ajaan Fuang's favorite r
monk disciples was, "Remember, nobody's hired you to become a monk. You haven't ordain
servant." But if a monk complained that the monastery attendants weren't doing as they wer
"Did you ordain to have other people wait on you?" *** "Our life depends on the support of o
don't do anything that would weigh them down." *** "Monks who eat the food that other peo
then don't practice, can expect to be reborn as water buffaloes next time around, to till the fi
off their debts." *** "Don't think that the small disciplinary rules aren't important. As Ajaan M
said, logs have never gotten into people's eyes, but fine sawdust can--and it can blind you."
women are often upset when they learn that monks aren't allowed to touch them, and they u
sign that Buddhism discriminates against women. But as Ajaan Fuang explained it, "The rea
didn't allow monks to touch women is not that there's anything wrong with women. It's becau
something wrong with the monks: They still have mental defilements, which is why they have
control." *** For anyone who tries to follow the celibate life, the opposite sex is the biggest t
to leave the path. If Ajaan Fuang was teaching monks, he'd say, "Women are like vines. At f
weak and soft, but if you let them grow on you, they curl up around you until they have you a

finally bring you down."When teaching nuns, he'd warn them about men. Once a nun was th
and returning home, knowing that her father would arrange a marriage for her. She asked A
advice, and he told her, "Ask yourself. Do you want to live inside the noose or out?" As a res
decided she'd rather stay out. *** "If you find yourself thinking about sex, run your hand ove
to remind yourself of who you are." *** Ajaan Fuang had many stories to tell about his times
Lee. One of my favorites was of the time a large group of Ajaan Lee's Bangkok students arra
him on a meditation trip into the forest. They agreed to meet at Hua Lampong, the main train
Bangkok, and take the train north to Lopburi. When the group assembled at the station, thou
that many of them had each brought along at least two large suitcases of "necessities" for th
even many of the monks from Bangkok monasteries had brought along large loads. On seei
said nothing, but simply set out walking north along the railroad tracks. Since he was walkin
to walk, although it wasn't long before the members of the group most burdened down bega
Phaw, why are you making us walk? We've got so much heavy stuff to carry!"At first Ajaan L
but finally told them, as he kept on walking, "If it's heavy, then why burden yourself with it?"
few moments for his message to sink in, but soon the dif-ferent members of the group had s
their bags and throw everything unessential into the lotus ponds that lined either side of the
tracks. When they reached the next train station, Ajaan Lee saw that they had trimmed dow
enough that he could let them take the next train north. *** "When you live in a monastery, p
you're living alone: What this means is that once you've finished with the group activities--th
chanting, the chores and so on--you don't have to get involved with anyone. Go back to you
meditate."When you live alone, pretend that you're in a monastery: Set up a schedule and s
*** When I went to Wat Asokaram--a very large monastery--for my first Rains Retreat, Ajaan
"If they ask you questions in Thai, answer in English. If they ask in English, answer in Thai. A
they'll get tired to talking to you, and will leave you alone to meditate." *** "It's good to live in
monastery where not everyone is serious about the practice, because it teaches you to depe
you lived only with people who were serious meditators, you'd get so that you wouldn't be ab
anywhere else." *** "We keep disagreeable people around the monastery as a way of testin
defilements really are all gone." *** "The purpose of adhering to the ascetic practices is to w
your defilements. If you adhere to them with the thought of impressing other people, you'd d
adhere to them at all." *** On fasting as an aid to meditation: "For some people it works, for
works just the opposite--the more they fast, the stronger their defilements get. It's not the ca
you starve the body you starve the defilements, because defilements don't come from the bo
the mind." *** "There's a passage where the Buddha asks, 'Days and nights pass by, pass b
doing right now?' So what answer do you have for him?" *** "If you go teaching others befo
practice is up to standard, you do more harm than good." *** "Training a meditator is like tra
boxer: You pull your punches and don't hit him any harder than he can take. But when he co
he gives it everything he's got." *** The first time I was going to give a sermon, Ajaan Fuang
"Pretend you have a sword in your hand. If any people in the audience think critical thoughts

off their heads." *** When I first went to Wat Dhammasathit, the trip from Bangkok was an a
since the roads were much worse and more roundabout than now. One evening a woman re
all the way from Bangkok to get Ajaan Fuang's advice on the problems she was having in he
a couple of hours of consultation she took the cab all the way back. After she left, he said to
one good thing about living way out here: If we were living near Bangkok, people with a lot o
their hands and no idea of how to spend it would come and waste our time chatting all day. I
people make the effort to come out, it shows that they really want our help. And no matter ho
takes to talk things over with them, it's no waste of time at all." *** "When people come to se
have them sit and meditate first so that they know how to make their minds quiet. Only then
bring up any other problems they may want to talk about. If you try discussing things with the
minds aren't quiet, there's no way they'll understand." *** "If people get it into their heads tha
they're enlightened when they aren't, then you shouldn't waste any breath on trying to straig
If they don't have faith in you 100%, then the more you try to reason with them, the more the
their opinions. If they do have faith in you, then all it takes is one sentence or two and they'll
their senses." *** Once the father of one of the monks living with Ajaan Fuang wrote his son
asking him to disrobe, return home, continue his studies, get a job, start a family, and have a
happy life like everyone else in the world. The monk mentioned this to Ajaan Fuang, who sa
kind of happiness is something special, but look at it--what kind of happiness is it, really? Ju
old smelly stuff you left when you ordained. Isn't there any happiness better than that?"

Meditation *** Many were the times when people would tell Ajaan Fuang that--with all the work and responsibilities they had in their lives--they had no time to
And many were the times he'd respond, "And you think you'll have time after you're dead?"
have to study is the meditation-word, buddho. As for any other fields you might study, they n
end, and can't take you beyond suffering. But once you're come to the end of buddho, that's
to true happiness." *** "When the mind's not quiet--that's when its poor and burdened with o
It takes molehills and turns them into mountains. But when the mind is quiet, there's no suffe
there's nothing at all. No mountains at all. When there's a lot to the mind, it's simply a lot of
defilement, making it suffer." *** "If you're single-minded about whatever you think of doing,
to succeed." *** "When you're thinking buddho you don't have to wonder about whether or n
in your meditation. If you put your mind to it, you're sure to do well. The things that come to o
are simply the forces of temptation, come to put on a play. Whatever the play, all you have t
watch--you don't have to get on stage with them." *** "What's really essential is that you brin
views in line with the truth. Once your views are right, the mind will immediately come to rest
views are wrong, everything is immediately wrong. All the things you need for the practice--t
mind--are already there. So try to bring your views in line with the breath, and you won't hav
of force in your meditation. The mind will settle down and come to rest right away." *** "The
like a king. Its moods are like his ministers. Don't be a king who's easily swayed by his court
group of laypeople who had studied the Abhidhamma together came to Ajaan Fuang to try o

mental training, but when he told them to sit, close their eyes and focus on the breath, they i
backed off, saying that they didn't want to practice concentration, for fear that they'd get stuc
and end up being reborn in the Brahma worlds. He responded, "What's there to be afraid of?
Non-returners are reborn in the Brahma worlds. At any rate, being reborn in the Brahma wor
being reborn as a dog." *** When Ajaan Fuang taught meditation, he didn't like to map thing
advance. As soon as he had explained the beginning steps, he'd have the student start sittir
presence, and then take the steps back home to work on there. If anything came up in the c
practice, he'd explain how to deal with it and then go on to the next step.Once a layman who
than his share of meditation teachers came to discuss the Dhamma with Ajaan Fuang, askir
of an advanced nature as a way of testing his level of attainment. Ajaan Fuang asked him in
you had these experiences in your own meditation yet?""No, not yet.""Then in that case I'd r
discuss them, because if we discuss them when they're not yet a reality for you, they'll just b
and not the real Dhamma." *** One meditator noticed that his practice under Ajaan Fuang w
progress, and so he asked what the next step would be. "I'm not going to tell you," Ajaan Fu
"Otherwise you'll become the sort of amazing marvel who knows everything before he meets
masters everything before he's tried his hand. Just keep practicing and you'll find out on you
"You can't plan the way your practice is going to go. The mind has its own steps and stages
let the practice follow in line with them. That's the only way you'll get genuine results. Otherw
turn into a half-baked arahant." *** "Don't make a journal of your meditation experiences. If
you'll start meditating in order to have this or that thing happen, so that you can write it down
journal. And as a result, you'll end up with nothing but the things you've fabricated." *** Som
are afraid to meditate too seriously, for fear that they'll go crazy, but as Ajaan Fuang once sa
have to be crazy about meditation if you want to meditate well. And as for whatever problem
are always ways to solve them. What's really scary is if you don't meditate enough for the pr
out in the open in the first place." *** "Other people can teach you only the outer skin, but as
lies deeper inside, only you can lay down the law for yourself. You have to draw the line, bei
keeping track of what you do at all times. It's like having a teacher following you around, in p
private, keeping watch over you, telling you what to do and what not to do, making sure that
line. If you don't have this sort of teacher inside you, the mind is bound to stray off the path a
into mischief, shoplifting all over town." *** "Persistence comes from conviction, discernmen
mindful." *** "Persistence in the practice is a matter of the mind, and not of your posture. In
words, whatever you do, keep your mindfulness constant and don't let it lapse. No matter wh
make sure the mind sticks with its meditation work." *** "When you start out sitting in medita
takes a long time for the mind to settle down, but as soon as the session is over you get righ
it away. It's like climbing a ladder slowly, step by step, to the second floor, and then jumping
window." *** A woman army officer sat in meditation with Ajaan Fuang at Wat Makut until it
mind was especially blissful and bright. But when she returned home, instead of trying to ma
state of mind, she sat around listening to a friend's woes until she herself started feeling dep

A few days later she returned to Wat Makut and told Ajaan Fuang what had happened. He r
gold and traded it in for excrement." *** Another student disappeared for several months, ar
return told Ajaan Fuang, "The reason I didn't show up is that my boss sent me to night scho
semester, so I didn't have any time to meditate at all. But now that the course is over, I don't
anything but meditate--no work, no study, just let the mind be still."She thought he'd be plea
how intent she still was on meditating, but he disappointed her. "So you don't want to work--
defilement, isn't it? Whoever said that people can't work and meditate at the same time?" **
isn't a matter of making the mind empty, you know. The mind has to have work to do. If you
then anything--good or bad--can pop into it. It's like leaving the front door to your home oper
all can come strolling right in." *** A young nurse practiced meditation with Ajaan Fuang sev
running, and finally asked him one day, "Why wasn't today's session as good as yesterday's
"Meditating is like wearing clothes. Today you wear white, tomorrow red, yellow, blue, whate
keep changing. You can't wear the same set of clothes all the time. So whatever color you're
be aware of it. Don't get depressed or excited about it." *** A few months later the same nur
sitting in meditation when a sense of peace and clarity in her mind became so intense that s
would never have a bad mood infiltrate her mind again. But sure enough, bad moods eventu
before. When she mentioned this to Ajaan Fuang, he said, "Looking after the mind is like rai
There will have to be bad days along with the good. If you want only the good, you're in for t
have to play neutral: Don't fall in with the good or the bad." *** "When the meditation goes w
get excited. When it doesn't go well, don't get depressed. Simply be observant to see why it'
it's bad. If you can be observant like this, it won't be long before your meditation becomes a
*** "Everything depends on your powers of observation. If they're crude and sloppy, you'll ge
crude and sloppy results. And your meditation will have no hope of making progress." *** O
woman was sitting in meditation with Ajaan Fuang and everything seemed to go well. Her m
relaxed, and she could contemplate the elements in her body as he told her, step by step, w
all. But the next day, nothing went right. After the session was over, he asked her, "How did
She answered, "Yesterday I felt as if I were smart, today I feel like I'm stupid."So he asked h
"Are the smart person and the stupid person the same person or not?" *** A student came t
Ajaan Fuang that she had been meditating for years, and still hadn't gotten anything out of it
immediate response: "You don't meditate to 'get' anything. You meditate to let go." *** The
after practicing meditation with Ajaan Fuang for several months, told him that her mind seem
mess than it was before she began meditating. "Of course it does," he told her. "It's like your
you polish the floor every day, you won't be able to stand the least little bit of dust on it. The
the house, the more easily you'll see the dirt. If you don't keep polishing the mind, you can le
and sleep in the mud without any qualms at all. But once you get it to sleep on a polished flo
there's even a speck of dust, you'll have to sweep it away. You won't be able to stand the m
you get excited by other people's experiences in meditation, it's like getting excited by other
wealth. And what do you gain from that? Pay attention to developing your own wealth instea

will and compassion, if they aren't backed up by equanimity, can cause you to suffer. That's the equanimity of jhana to perfect them." *** "Your concentration has to be Right Concentra right, on an even keel, all the time. Whatever you do--sitting, standing, walking, lying down-- have any ups and downs." *** "Concentration: You have to learn how to do it, how to mainta to put it to use." *** "Once you catch hold of the mind, it'll stay in the present, without slippi to the past or future. That's when you'll be able to make it do whatever you want." *** "Wher that you catch on to the meditation, it's like a kite that finally catches the wind. It won't want t down." *** One evening, after a work party at Wat Dhammasathit, Ajaan Fuang took his lay the chedi to meditate. One woman in the group felt completely exhausted from all the work, meditation anyway, out of deference to him. As she sat there, her awareness got weaker an and smaller, to the point where she thought she was going to die. Ajaan Fuang happened to said, "There's no need to be afraid of death. You die with every in and out breath."This gave strength to fight off her exhaustion, and to continue meditating. *** "To meditate is to practic so that you'll be able to do it right."

Breathing *** When my father came for a visit to Wat Dhammasathit, I got him to sit and meditate with Ajaan Fuang, while I acted as interpre starting, my father asked if his being a Christian would be an obstacle to the meditation. Aja assured him that it wouldn't: "We're going to focus on the breath. The breath doesn't belong Christianity or anyone else. It's common property all over the world, and everyone has the ri it. So try looking at the breath until you can see your own mind and know your own mind. Th of what religion you belong to won't be an issue, because we can talk about the mind instea religions. This way we can understand each other." *** "When you do anything in meditatio the breath, for that's the basis of the entire skill we're developing." *** "Catching the mind is catching eels. If you simply jump down into the mud and try to grab hold of them, they'll slip which way. You have to find something they like--like when people take a dead dog, put it in and then bury it in the mud. In no time at all the eels come swimming into the jar of their own feed off the dog, and then all you have to do it put your hand over the mouth of the jar and th You've got your eels."It's the same with the mind. You have to find something it likes, so ma as comfortable as you can, to the point where it feels good throughout the whole body. The comfort, so it'll come of its own free will, and then it's easy to catch hold of it." *** "You have know the breath at all times, and then happi-ness will be yours. The human state, the heave nibbana are all here in the breath. If you get carried away with other things, happiness will s your fingers, so you have to learn how to observe the in-and-out breath at all times. Pay atte it's getting along--don't leave it to fend for itself. When you know its way of life--sitting, stand walking, everything--then you can get what you want from it. The body will be light, the mind at all times." *** "The breath can take you all the way to nibbana, you know." *** "The first s simply to look at the breath as it is. You don't have to go fiddling around with it a lot. Just thi with the in-breath, and dho with the out. Bud- in, dho out. Don't force the breath, or force the

trance. Simply hold the mind carefully right there with each breath." *** "How do you use yo
observation to get acquainted with the breath? Ask yourself: Do you know the breath? Is the
you can't see whether the breath is for real, look further in until it's clearly there. There's no g
mystery to it. It's always real, right there. The important thing is whether or not you're for rea
are, then simply keep at it. That's all there is to it. Simply keep being real, being true in what
and your meditation will make progress. It'll gradually grow stronger, and the mind will grow
clear about what you're doing. Don't have any doubts. If you can doubt even your own breat
no two ways about it: You'll doubt everything. No matter what happens, you'll be uncertain a
straightforward and true in whatever you do, for everything comes down to whether or not yo
"Once the mind stays with the breath, you don't have to repeat buddho in the mind. It's like o
water buffalo. Once it comes, why keep calling its name?" *** "Make the mind and the breat
same. Don't let them be two." *** "Don't be a post planted in the mud. Have you ever seen a
in the mud? It sways back and forth and can never stand firm. Whatever you do, be firm and
about it. Like when you focus on the breath: Make the mind one with it, like a post planted fi
rock." *** "Hold onto the breath the way a red ant bites: Even if you pull its body so that it se
from the head, the head will keep on biting and won't let go." *** When I first heard Ajaan Fu
about "catching hold" of the breath, I didn't understand him. I'd sit tensing up my body to cat
it, but this simply made me feel tired and ill at ease. Then one day, as I was riding the bus to
I sat in concentration and found that if I let the breath follow its natural course, it felt a lot mo
comfortable, and the mind wouldn't run away from it. When I reached Wat Makut, being a typ
took him to task, "Why do you say to catch the breath? The more you catch it, the more unc
You have to let it go to flow naturally."He laughed and said, "That isn't what I meant. To 'cat
to stick with it, to follow it and to make sure you don't wander away from it. You don't have to
force or control it. Whatever it's like, just keep on watching it." *** "Get so that you really kno
breath, not just that you're simply aware of it." *** "Observing the breath is the cause, the pl
that arises is the result. Focus as much as you can on the cause. If you ignore the cause an
away with the result, it'll run out and you'll end up with nothing at all." *** "When you focus o
breath, measure things by how much pleasure you feel. If both the breath and the mind feel
doing okay. If either the breath or the mind feels uncomfortable, that's when you have to ma
adjustments." *** "The main thing when you meditate is to be observant. If you feel ill at eas
the breath until you feel better. If the body feels heavy, think of spreading the breath so that
light. Tell yourself that the breath can come in and out every pore of your skin." *** "When th
says to focus on the breath sensations in the different parts of the body, it means to focus on
feelings are already there in the body." *** "The breath can be a resting place for the mind,
be what the mind actively contemplates. When the mind isn't willing to settle down and be st
that it wants exercise. So we give it work to do. We make it scan the body and contemplate
sensations in the different parts to see how they're related to the in-and-out breath, to see w
energy flows smoothly and where it's blocked. But make sure that your mind doesn't wander

body. Keep it circling around inside and don't let it stop until it gets tired. Once it's tired you c
a place for it to rest, and it'll stay there without your having to force it." *** "Make the breath
viscous and then think of it exploding to fill the whole body." *** Ajaan Fuang once told a stu
liked to keep in shape with yoga and aerobic exercises every day: "Use the breath to keep in
Sit in meditation and spread the breath throughout the body, to every part. The mind will get
the body will be strong with no need to tie it into knots or make it jump around ." *** A nun w
practiced meditation with Ajaan Fuang had had poor health since she was a child, and was a
with one disease or another. Ajaan Fuang told her: "Every morning when you wake up, sit a
yourself a physical examination, to see where the aches and pains are, and then use your b
them. The heavy pains will grow lighter; the light ones will disappear. But don't make a big d
whether or not they disappear. Keep on examining the body and dealing with the breath no
happens, because the important point is that you're training your mindful-ness to stay with th
point where it's strong enough to go above and beyond pain." *** "Adjust the breath until it's
even. If you see a white light, bring it into the body and let it explode out to every pore. The
be still; the body weightless. You'll feel white and bright all over, and your heart will be at eas
*** "When the breath fills the body, it's like water filling a jar to the brim. Even though you ma
pour more into it, that's all it can take. It's just right, in and of itself." *** "Meditation needs
rapture--a feeling of fullness in body and mind--as its lubricant. Otherwise it gets too dry." **
you meditate you have to let go in stages. Like when they go into outer space: The space ca
go of the booster rockets before it can reach the moon." *** "When the mind is really in plac
go of the breath, and it won't wander off anywhere. It's like pouring cement: If the cement ha
can't remove the plywood forms, but once it's set, it'll stay where it is without any need for th
all." *** "Spread the breath until the body and mind are so light that there's no sense of body
all--just awareness itself. The mind will be clear like crystal clean water. You can look down
water and see your own face. You'll be able to see what's going on in your mind." *** "When
full and still, you let go of it. Then you think of each of the other elements in the body--fire, w
earth--one by one. When they're all clear you put them together, i.e. balance them so that th
too hot, too cold, too heavy too light: just right in every way. Now you let go of that and stay
space element--a feeling of emptiness. When you're skilled at staying with space, look at wh
"space". This is where you turn to look at awareness itself, the element of consciousness. O
become one like this, you can then let go of the oneness, and see what's left. "After you can
practice going in and out of the various stages until you're skilled at it, and you can notice th
modes of the mind as you do it. That's where discernment will begin to appear." *** "In cont
yourself, the six elements have to come first. You take them apart and put them back togeth
you learn your ABC's and how to make them into words. After a while you can make any wo
"Take your time to make sure that this foundation is solid. Once it's solid, then no matter how
you want to build on top of it, they'll go up quickly and stay in place." *** "If you were to say
easy, well yes, it's easy. If you were to say it's hard, it's hard. It all depends on you." *** "Th

basic steps of breath meditation that Ajaan Lee describes in his Method 2 are just the main
practice. As for the details, you have to use your own ingenuity to work variations on his out
it fits your experiences. That's when you'll get results." *** "If you're having any problems in
concentration, check what you're doing against the seven steps in Method 2. I've found that
to me with problems in their concentration, all I have to do is apply one of the seven steps. T
to all meditation." *** "The texts say that breath meditation is right for everyone, but that's n
really the case. Only if you're meticulous can you get results from focusing on the breath." *
famous meditation teacher once criticized Ajaan Lee: 'Why do you teach people to look at th
there to look at? There's just in and out. How are they going to gain discernment from lookin
that?' He answered, 'If that's all they see, that's all they'll get.' This is a question that comes
knowing how to look." *** "People of discernment can take anything at all and put it to good

Visions & Signs *** One

year--when Ajaan Fuang was seeing a Chinese doctor in Bangkok for his skin disease and s
Asokaram--a group of nuns and laypeople came to practice meditation with him every night.
the group would report having this or that vision in the course of their meditation, and finally
nuns complained: "I know that my mind isn't slipping off anywhere; it's staying right with the
the time, so why aren't I having any visions like everyone else?"Ajaan Fuang answered her,
lucky you are? With people who have visions, this, that and the other thing is always coming
interfere. But you don't have any old karma to get in the way of your meditation, so you can
on the mind without having to get involved with any outside things at all." *** "Don't be amaz
with visions. Visions are nothing else but dreams. There are true ones and false ones. You c
trust them." *** A Bangkok housewife who was practicing meditation with Ajaan Fuang hear
other students say that meditation without visions was the straight path. It so happened that
frequent visions in her meditation, and so hearing this made her wonder why her path was s
convoluted. When she asked Ajaan Fuang about this, he told her: "Having visions in your m
having lots of lush wild greens growing along the side of your path. You can gather them as
that you'll have something to eat along the way, and you'll reach the end of the path just like
else. As for other people, they might see the greens without gathering them, or may not eve
all--because their path goes through arid land." *** "People who practice concentration fall i
groups: those who have signs via the eyes when their minds settle down, and those who ha
body. People in the first group are the ones who see visions of people, animals, whatever. T
second group don't have visions, but when their minds settle down, their bodies will feel unu
light, large or small, etc. When these people focus on the elements in their body, they'll notic
feelings: warmth, coolness, heaviness, spaciousness and so forth. "If I'm teaching people lik
meditate, I don't have to worry about them too much, because there aren't many dangers in
from the danger of their getting discouraged because they don't see anything happening in t
The ones I worry about are those in the first group, because they have lots of dangers. Thei
lead them to jump to all sorts of false conclusions. If they don't learn the right way to deal wi

visions, they'll get stuck on them and never be able to reach any higher level than that." ***
"Visions--or whatever things appear in the course of you meditation: It's not the case that yo
pay any attention to them, for some kinds of visions have important messages. So when thin
appear, you have to look into how they're appearing, why they're appearing, and for what pu
"People who have visions have a double-edged sword in their hands, so they have to be car
that appear have their uses and their dangers. So learn how to squeeze out their uses and l
behind." *** Usually if any of Ajaan Fuang's students saw a vision of their own body in medi
have them divide it up in the vision into the four elements--earth, water, wind and fire--or into
basic parts, and then set fire to it until it was nothing but ashes. If the same vision reappeare
have them deal with it the same way again until they were quick at it.One of his students, a n
practicing this sort of meditation every day, but as soon as she had divided the body into its
was getting ready to set fire to it, another image of her body would appear right next to the fi
as she was getting ready to cremate the second one, another one would appear right next to
another and another, like fish lined up on a platter waiting to be grilled. As she looked at the
fed up with the idea of continuing, but when she mentioned this to Ajaan Fuang, he told her,
purpose in doing this is to get fed up, but not fed up with the doing." *** Another technique A
taught for dealing with an image of one's own body would be to focus on what it looked like t
in the womb, the second week, the third and so on to the day of birth; then the first month af
second month, the first year, the second year and so on up until old age and death. One wo
this technique, but it seemed too slow to her, so she focused on five- and ten-year intervals
Ajaan Fuang found out, he told her, "You're skipping over all the important parts," and then n
set of rules: "Think of your head and then think of pulling out one hair at a time and placing i
palm of your hand. See how much you can pull out, and then replant it one hair at a time. If y
finished, don't leave your meditation until you do. If you want to pull it out in bunches, okay,
have to replant it one hair at a time. You have to go into the details like this if you want to ga
anything good from it." *** One of Ajaan Fuang's students asked him, "Why is it that the intu
from my concentration come in such short flashes, without letting me catch the whole picture
"When they put a record on a record player, the needle has to keep bearing down continuall
to hear the whole story. If you don't keep bearing down, how can you expect to know anythin
Another student was sitting in meditation with Ajaan Fuang when she saw an image of a dea
concentration, asking for a share of some of the merit from her practice. This made her feel
told Ajaan Fuang, "There's a ghost in front of me, Than Phaw.""That's not a ghost," he respo
person.""No, it's really a ghost," she insisted."If that's a ghost," he said, "then you're a ghost.
see it as a person, then you can be a person, too." *** After that he told her to spread thoug
loving kindness if she saw anything like that again, and the image would go away. So from t
that's what she'd do, at the drop of a hat, the minute she saw an image of a dead person in
When Ajaan Fuang found out about this, he taught her, "Wait a minute. Don't be in such a h
them. First look at what condition they're in and then ask them what karma they did to becom

you do this, you'll begin to gain some insight into the Dhamma." *** Several weeks later she
of an emaciated woman holding a tiny child. The woman was wearing nothing but dirty rags,
crying without stop. The student asked the woman in her vision what she had done to be so
answer was that she had tried to have an abortion, but both she and the child had died as a
this, the student couldn't help feeling sorry for them, but no matter how much she spread tho
kindness to them, it didn't seem to help them at all, because their karma was so heavy.This
so she told Ajaan Fuang. He replied, "Whether or not they can receive your help is their bus
of yours. Different people have different karma, and some are beyond help for the time bein
you can, but you don't have to go back and make an official survey of how things turned out
and leave it at that. They ask for help, you give them what you can. They appear for you to s
you'll learn more about the results of karma. That's enough. Once you're finished, go back to
 *** She kept following Ajaan Fuang's instructions until one day it occurred to her, "If I keep g
giving, giving like this, will I have anything left for myself?" When she told her doubts to Ajaa
gave her a blank look for a second and then said, "Boy, you really can be narrow-hearted wh
be, can't you?" Then he explained: "Loving kindness isn't a thing, like money, that the more
less you have. It's more like having a lit candle in your hand. This person asks to light his ca
yours, that person asks to light hers. The more candles you light, the brighter it is for
everyone--including you." *** Time passed and one day she had a vision of a dead man ask
his children and grandchildren to make merit in such and such a way and to dedicate it to hi
meditation, she asked permission to go inform the dead man's children, but Ajaan Fuang sa
You're not a mailman. Even if you were, he doesn't have any money to pay your wages. Wh
you going to give them that what you say is true? If they believe you, you're going to get car
think that you're some special kind of psychic. Everywhere you go, you'll keep smiling this lit
yourself. And if they don't believe you, you know what they'll say, don't you?""What, Than Ph
say that you're crazy." *** "There are true visions and false visions. So whenever you see o
still and watch it. Don't get pulled into following it." *** "You should watch visions the same w
watch TV: Just watch it, without getting pulled inside the tube." *** Some of Ajaan Fuang's s
would have visions of them-selves or their friends in previous lifetimes and get all excited ab
saw. When they'd report their visions to Ajaan Fuang, he'd warn them, "You aren't still wrapp
past, are you? You're foolish if you are. You've been born and died countless aeons. If you t
of all your past bodies and piled them up, they'd be taller than Mount Sumeru. The water in a
is less than the water of the tears you've shed over all the sufferings, big and small, you've b
If you reflect on this with real discernment, you'll feel disenchanted with states of being, and
take pleasure in birth. Your mind will aim straight for nibbana." *** In 1976 Ajaan Fuang gain
numbers of new students. One of them wondered why this was the case, and so asked hers
meditation. The answer came to her that Ajaan Fuang had had many children in a previous
they had been reborn as his students.When she left meditation, she asked him why this was
he'd tell her that he had once been a king with a large harem, but instead he said, "I was pro

in the sea, laying who knows how many eggs at a time." *** One evening a school teacher v
home and began remembering her previous lives all the way back to the time of King Asoka
saw King Asoka beating her father mercilessly over a trivial infraction of palace etiquette. Th
morning she went to tell Ajaan Fuang about her vision, and it was obvious that she was still
King Asoka for what she had seen him do.Ajaan Fuang didn't affirm or deny the truth of her
he spoke to her anger in the present, "Here you've been carrying this grudge for over 2,000
is it getting you? Go ask forgiveness of him in your mind and have done with it." *** "It's goo
people can't remember their previous lives. Otherwise things would be a lot more complicate
already are." *** One woman, who at that point wasn't yet a student of Ajaan Fuang, was pr
meditation at home on her own when she had a vision of a sentence--somewhat like Pali, bu
quite--appearing in her meditation. So she copied it down and went from wat to wat, asking
translate it for her. No one could until she met one monk who told her that it was in arahant l
only an arahant could understand what it said. Then he had the gall to translate it for her, aft
told her to bring him any other sentences she got from her visions, and he'd translate them,
completely convinced of what he had said, and happened to mention it to Ajaan Fuang when
His response: "What? Arahant language? The minds of arahants are above and beyond con
language would a mind like that have?" *** "People for the most part don't like the truth. The
make-believe instead." *** There were occasions when some of Ajaan Fuang's students wo
of one sort or another in their visions, get carried away with it, and yet he wouldn't take them
One day the seamstress asked him why he didn't warn such people that their practice was g
and he told her, "You have to look at how mature they are. If they're really adults, you can te
straight out. If their minds are still infants, you have to let them play for a while, like a child w
new toy. If you're too harsh with them, they might get discouraged and give up completely. A
mature they're sure to start seeing for themselves what's proper and what's not." *** "Don't
anything to do with the past or the future. Just stay with the present--that's enough. And eve
that's where you're supposed to stay, you're not supposed to latch onto it. So why do think y
on to things where you're not even supposed to stay?" *** "You know that you shouldn't bel
own visions, so why go believing the visions of others?" *** "If you can't let go of your vision
never gain release." *** One of Ajaan Fuang's students asked him, "When you see somethi
how can you know whether it's true or false?"His answer: "Even when it's true, it's true only i
convention. You have to get your mind beyond both true and false." *** "The purpose of the
make the heart pure. All these other things are just games and entertainment."

Right at Awareness *** "Whatever you experience,
simply be aware of it. You don't have to take after it. The primal heart has no characteristics
of everything. But as soon as things make contact, within or without, they cause a lapse in m
that we let go of awareness, forget awareness in and of itself, and take on all the characteris
things that come later. Then we act out in line with them--becoming happy, sad or whatever.
this way is because we take conventional truths and latch on to them tight. If we don't want t

their influence, we'll have to stay with primal awareness at all times. This requires a great de
mindfulness." *** One of Ajaan Fuang's students was feeling mistreated by the world, and s
for consolation. He told her, "What's there to feel mistreated about? You're the one that's sw
events that have hit you, that's all. Contemplate what's happening and you'll see that the mi
separate. Events come passing in and then go passing by. So why be influenced by them? I
at the simple awareness that these things come and soon they'll be gone, so why follow the
really, is yours? When you die, you won't be able to take any of these things with you, so wh
wanting anything? There's nothing you have to want at all. Make your mind quiet. Make it or
to concern yourself with your own attainments or those of other people. Simply be aware. Th
*** "Whenever anything hits you, let it go only as far as 'aware'. Don't let it go all the way into
heart." *** "All you need to do is keep your sense of simple awareness solid and strong, and
be able to overwhelm you." *** "Stay with awareness itself at all times--except when you sle
minute you wake up, stay right at awareness, and it won't be long before discernment arises
woman who practiced meditation with Ajaan Fuang came to feel that she had split into two p
acting, and one watching. She felt this way both while sitting in meditation and while she wa
point where she didn't feel like sitting in meditation at all, because she felt that sitting and no
were in no way different. She asked him about this, and he told her, "If you don't want to, yo
to sit. Just keep this sense of 'the watcher' going at all times. Sitting with your eyes closed is
external convention. Just keep watching. When the mind and the body become separate like
can't press on the mind. If the body presses on the mind, the mind will have to be under the
what goes on in the body." *** "Right awareness has to be paired with the breath." *** "To b
means to be aware as soon as defilement arises, to see defilement and not act under its pow
"There's no past here, and no future, only the present. No man, no woman, no sign of any ki
There's nothing, not even self. What self there is, is only in a conventional sense." *** "Once
is solid, you have to get above and beyond it." *** In 1978, one of Ajaan Fuang's students h
Hong Kong, and so he set up a small meditation center there. In one of his letters he asked
write out a short outline of the main points of the practice, and this was the answer he receiv
on all six of the elements: earth, water, wind, fire, space and consciousness. When you're a
each of them, meld them into one, and focus on them until they grow stable and strong. You
gather together until both the body and the mind feel full. When the physical elements are ba
harmony, they'll grow full, and the mind will let go of them on its own and turn to oneness. Th
will be one, the mind will be one. So now you turn your attention to the mind. Focus on the m
become fully aware of it. Then let go of that awareness, together with whatever knowledge y
there won't be anything left. Let go even of the events in the present that you're aware of. Th
intuitive discernment will arise, and meditation comes to an end." *** One night Ajaan Fuang
of his students up to sit in meditation at the chedi on top of the hill in Wat Dhammasathit. Lo
the south, in the inky darkness, they could see the bright lights of the fishing boats far out at
commented, "When you're up on a high place like this, you can see every-thing." For one wo

this had special meaning, because she knew he wasn't referring just to the view from the hil

Contemplation *** "Everything

that happens to you has its causes. Once you contemplate it skillfully until you know its caus
able to get past it." *** "Our defilements have made us suffer enough already. Now it's our t
them suffer." *** There are two kinds of people: those who like to think and those who don't.
who don't like to think start meditating, you have to force them to contemplate things. If you
them, they'll simply get stuck like a stump in concen-tration, and won't get anywhere at all. A
who like to think, they really have to use force to get their minds to settle down. But once the
mastered concentration, you don't have to force them to contemplate. Whatever strikes the
to contemplate it right away." *** "The discernment that can let go of defilement is a special
discernment, not ordinary discernment. It needs concentration as its basis if it's going to let
"For insight to arise, you have to use your own strategies. You can't use other people's strat
expect to get the same results they did." *** "When insights arise, don't try to remember the
they're real insights, they'll stay with you. If you try to memorize them, they'll turn into labels
concepts, and will get in the way of new insights arising." *** A meditator in Singapore once
letter to Ajaan Fuang, describing how he applied the Buddha's teachings to everyday life: W
focused on, he would try to see it as inconstant, stressful and not self. Ajaan Fuang had me
in response, saying, "Do things ever say that they're inconstant, stressful and not self? They
so don't go faulting them that way. Focus on what labels them, for that's where the fault lies.
"Even though your views may be right, if you cling to them you're wrong." *** The wife of a
lieutenant was meditating at home when suddenly she had an urge to give Ajaan Fuang a g
No matter how much she tried to drive the thought out of her mind, she couldn't. Several day
to ask his forgiveness, and he told her, "The mind can think good thoughts, so why can't it th
thoughts? Whatever it's thinking, just watch it--but if the thoughts are bad, make sure you do
line with them." *** A high school student once said that in practicing meditation, if his mind
good thoughts he'd let them pass, but if it thought bad thoughts he'd put a stop to them right
Fuang told him, "Just watch them. See who it is that's thinking good thoughts and bad thoug
thoughts and bad thoughts will disappear on their own, because they fall under the Three Cl
inconstancy, stress and not-self." *** "If the mind is going to think, let it think, but don't fall fo
its thoughts." *** "The defilements are like duckweed. You have to keep pushing them out o
that you can see the clear water underneath. If you don't keep pushing them aside, they'll m
the water again--but at least you know that the water underneath them is clear." *** A woma
Ajaan Fuang that she had been meditating for a long time but still couldn't cut any of her def
laughed and said, "You don't have to cut them. Do you think you can? The defilements were
this world long before you came. You were the one who came looking for them. Whether or
exist on their own. And who says that they're defilements? Have they ever told you their nam
go their own way. So try to get acquainted with them. See both their good and their bad side
day Ajaan Fuang was explaining to a new student how to watch the arising and passing awa

defilements. It so happened that she was a veteran reader of many Dhamma books, so she
"Instead of just looking at them this way, shouldn't I try to uproot them?""If all you can think o
uprooting them," he replied, "their fruit just might fall on the ground and start growing again."
of Ajaan Fuang's students told him that she had reached the point in her meditation where s
indifferent to everything she encountered. He warned her, "Sure, you can be indifferent as lo
run into anything that goes straight to the heart." *** "Everyone lives with suffering, suffering
suffering, but they don't comprehend suffering, which is why they can't free themselves from
"Those who know don't suffer. Those who don't know are the ones who suffer. There's suffe
life--as long as there are the five khandhas, there has to be suffering--but if you really come
can live in ease." *** "When you're sick you have a golden opportunity. You can contemplat
that arise from your illness. Don't simply lie there. Meditate at the same time. Contemplate th
the pains as they arise. Don't let the mind fall in with them." *** One of Ajaan Fuang's stude
taking cobalt treatments for cancer until she developed an allergic reaction to the anesthe-si
were at a loss as to what to do, so she suggested that they try the treatment without the ane
first they were reluctant to do so, but when she assured them that she could use the power o
to withstand the pain, they finally agreed to give it a try. After the treatment Ajaan Fuang visi
the hospital. She told him that she had been able to concentrate her mind so as to endure th
had left her exhausted. He advised her: "You can use the power of concentration to fight off
squanders your energy. You have to approach the pain with discernment, to see that it's not
yours. Your aware-ness is one thing, the pain is something separate. When you can see it in
will be easier." *** Several months later the same woman went to hear a famous Bangkok m
on the cycle of life, death and rebirth as an ocean of suffering. It had a profound effect on he
afterwards she went to visit Ajaan Fuang and told him about it. As she was speaking, the im
struck her as so overwhelming that tears came to her eyes, so he said, "Now that you know
don't you just cross over to the other side?" That was enough to stop her tears. *** "The Bu
teach us to cure our pains. He taught us to comprehend them." *** "It's true that illness can
obstacle to your meditation, but if you're intelligent enough to take illness as your teacher, yo
that the body is a nest of illnesses, and that you shouldn't cling to it as yours. You can then u
attachments that are concerned about the body--because nothing in it is yours at all. It's sim
you to use to make good karma and pay off your old bad karma debts as you are able." ***
on seeing pain and stress, you have to get to the subtle levels--to the point where you see th
arises the instant you open your eyes and see things." *** Advice for a woman who had to li
illness after another: "Use your mindfulness to contemplate the body until you can visualize
falling down in a heap, and you can set them on fire until there's nothing left. Then ask yours
your self? Then why does it make you suffer and feel pain? Is there any 'you' in there? Keep
you reach the true core of the Dhamma--until there's nothing of yours at all. The mind will th
as it really is, and let go of its own accord." *** "Tell yourself: The reason I still feel suffering
because I still have an 'I'." *** "The day will arrive when death comes to you, forcing you to l

everything of every sort. That's why you should practice letting go well in advance so that yo
at it. Otherwise--let me tell you--it's going to be difficult when the time comes." *** "You don'
be afraid of death. You'd do better to be afraid of birth." *** "When you die don't get caught
symptoms of dying. *** "Lift the mind above what it knows." *** "Whatever dies, let it die, b
let the heart die."

Realization *** A tape-recorded talk given to one of his students who had reached an impas
meditation.Once the mind is firmly established in the breath, you then try to separate the mi
object--from the breath itself. Focus on this: The breath is an element, part of the wind elem
of the breath is something else. So you've got two things that have come together. Now, wh
separate them--through realizing the breath's true nature as an element--the mind can stand
After all, the breath isn't you, and you aren't the breath. When you can separate things in thi
mind gains power. It's set loose from the breath, and is wise to the breath's every aspect. W
is full, it's wise to all the aspects of the breath, and can separate itself from them.Now if it so
that your mind is strong and your mindfulness sharp while you're doing this, that's when insi
knowledge will arise in that moment, letting you know that you've really let go. If your mindfu
still weak, though, you won't be able to let go. Only when your mindful-ness is really resilient
have mindfulness and insight arising together.This is something you have to keep contempla
have the chance. When you can separate the mind from its objects, it'll be freed from all its b
focus your attention right down, in the area of the heart. Keep it focused there, and then obs
breath and what it is that's aware of the breath. Be as observant as you can, and eventually
they separate from each other. When they've separated, that gives you the chance to invest
inside. And once you've investigated this one element, you'll find that what you learn applies
else.When you investigate the breath, you'll find that it's not a being, not a person--so what i
latch on to? You can't latch on to it as your self, for it simply goes its own way. When you loo
breath you'll see that it doesn't have a body--no head, no legs, no hands, no feet, nothing at
see this, you let go of it, in line with the way it really is.The texts say, 'Cago patinissaggo mu
analayo': You move out of the breath. You remove your concerns for it. You don't make it yo
longer--because it's not yours. You let it go in line with its original nature. You give it back. W
it's got, you give it back to nature. All of the elements--earth, water, wind, fire and space--yo
to nature. You let them return to what they originally were. When you examine all five of thes
you'll see that they're not a being, not a person, not 'us', not 'them'. You let them all return to
original nature in every way.This then brings us to the mind, what it is that's aware of these f
elements. What is it going to stay with now? Turn your powers of observation on this knowin
is now standing on its own, with nothing else left. Examine it to see what's what, and that's w
level of insight will arise.If you want to gain the insight that will let go of all things in line with
their original nature, there has to be a special realization that arises in the act of letting go. If
isn't this realization, your letting go is simply an ordinary, everyday label or perception. It's m
discernment. But when this special realization arises in the act of letting go--the instant you

result comes right back at you, verifying, certifying what's happened for what it really is: You
You've let go. You then experience the purity within you. This is called transcendent discern
realization arises within you, verifying what you've seen and what you've done, that's called
discernment. As long as this realization doesn't arise, your discernment is still mundane. So
working at your investigation into things until all the conditions are ripe. Then when they're ri
nothing more you have to do, for transcendent discernment penetrates things completely the
arises. It's not like mundane discernment at all.The path we follow, then, is to be observant,
investigate things. Keep making a focused investigation until you reach the strategic point. W
reaches that point, it lets go on its own. What happens is that it reaches a point of fullness--t
within it is full--and it lets go. Once it lets go, the results will appear immediately.So. Keep on
practicing. There's nothing to be afraid of. You'll have to reap results, there's no doubt about
reap results all along the way. Like right now, while you're sitting in meditation here. You kno
breath and the mind are comfortable with each other. That's a result of the practice. Even th
haven't yet reached the end of the path, you're still gaining a sense of comfort and ease in y
meditation. The mind is at peace with the in-and-out breath. As long as the mind and breath
from each other, they have to help each other along. The mind helps the breath, and the bre
mind until they can get fully acquainted. Once the mind gets fully acquainted, it can let go. W
it lets go. As long as it doesn't really know, it won't really let go. What this means is that you
associate with the breath, spend time with it, and gradually come to know it. As the mind get
acquainted, it will be able to unravel its attach-ments to body, feelings, perceptions, thought-
and consciousness. Its identity-views--seeing these things as the self--will fall away. This is
freedom. The moment this transcendent discernment arises, you'll be free. You'll be able to
yourself from all the conventional truths of the world that say, 'person', 'self', 'man', 'woman',
'them', and so on. But as long as you can't yet let go, you still have to depend on these thing
your resting spots, but not your refuge. You simply lean on each other, and help each other
you can make progress on your way. You can't abandon these things, for they're the path of
long as you stick with the practice, you won't fall back. But as soon as you let up on the prac
start back-sliding immediately. You'll fall prey to doubts, wondering whether or not the Dham
have to keep being observant of the mind: awareness itself. It's not the case that the mind is
know. It's basic nature is awareness. Just look at it. It's aware of everything--aware, but it ca
go of its perceptions, of the conventions it holds to be true. So you have to focus your invest
in. Focus on in until the mind and its objects separate from each other. Simply keep at it. If y
persistent like this, without let-up, your doubts will gradually fade away, fade away, and even
reach your true refuge within you, the basic awareness called buddha that sees clearly throu
This is the Buddha, Dhamma and Sangha appearing within you as your ultimate refuge.This
what's actually within, what's actually without, what's actually a resting spot, and what's reall
refuge. You'll be able to distinguish these things.Things outside are simply resting spots. Lik
It's a resting spot. For the brief moment that the elements of earth, water, wind and fire stay

together, you can rest with the body. But as for your true refuge, you've already seen it. It's t
awareness itself, within the mind. Your awareness of the breath is a refuge on one level. Wh
from the breath, it's a refuge on another level. And as for your true refuge--buddha--that's th
which lies further within. Once you realize this, that's all there is. It's sovereign in and of itsel
knows clearly and truly, all around. That's the true refuge within you. As for things outside, th
temporary supports, things you can depend on for a little while, like a crutch. As long as ther
breath to keep them alive, you make use of them. When there's no more breath, that's the e
The physical elements separate and no longer depend on each other, so the mind returns to
refuge. And where is that? Just where is that buddha awareness? When we've trained the m
refuge, there will be no sorrow at that moment in the meditating heart.The Buddha's own sea
refuge. He taught all of his disciples to take refuge in themselves, for we can depend on othe
little while. Other people merely show us the way. But if you want what's really true and good
have to depend on yourself--teach yourself, train yourself, depend on yourself in every way.
come eventu-ally from you. Your happiness, eventually from you. It's like eating: If you don't
you going to get full? If you leave it up to other people to eat, there's no way you're going to
If you want to be full, you yourself have to eat. It's the same with the practice. You can't let y
latch on to things outside you. Things outside are inconstant. Impermanent. Undependable.
every in-and-out breath. This holds not only for you, but for everyone. If you don't part from o
while you're still alive, you part when you die. You part from things with every in-and-out bre
can't base the meaning of your life on these things--and you don't have to. You can simply to
that this is the way things are all over the world. The world offers nothing lasting. We don't w
to be that way, but that's the way they are. They don't lie under anyone's control at all. This i
only with things outside, but also with things within you. You want the body to stay alive, you
it to die, but it's going to die. You don't want it to change, but it changes, constantly.This is w
have to get your mind in shape so that it can take refuge in itself, in line with the principles o
skill the Buddha taught. And you don't have to feel doubts about the practice, for all the qual
to develop in the practice are already present within you. All forms of good and evil are pres
you. You already know which path is the good one, which path is the shoddy one, so all you
train your heart to hold onto the good path. Stop and take a look at yourself right now: Are y
right path? Whatever is wrong, don't latch onto it. Let go of it. Past, future, whatever, let go o
leaving only the present. Keep the mind open and at ease in the present at all times, and the
investigating.You already know that things outside aren't you or yours, but inside you there a
you have to examine. Many levels you have to examine. Even the mind isn't really yours. Th
inconstant and stressful things inside it. Sometimes it wants to do this, sometimes to do that
really yours. So don't get too attached to it. Thought-constructs are the big issue. Sometimes
good thoughts, sometimes evil thoughts, even though you know better. You don't want to thi
and yet they keep appearing in the mind, in spite of your intentions. So you have to regard th
being yours. Examine them. There's nothing dependable about them. They don't last. They'r

events, so let them go in line with their own nature.And what is there that's lasting, solid, dep
true? Keep looking on in. Focus your mindfulness on the breath, and ask yourself right there
you'll come to see what's what within you. Whenever you have any doubts or problems in th
down on the breath and ask the mind right there, and understanding will arise, to loosen up
and help you past your impasse.But even this understanding is inconstant, stressful and not
dhamma anatta: Everything that arises, the Buddha said, is inconstant and not self. Even th
that arise in the mind aren't constant. Sometimes they arise, some-times they don't. So don'
attached to them. When they arise, take note of them, and then let them follow their own cou
views be Right Views: i.e., just right, not going overboard. If you go overboard with them, yo
tight to them, and then they turn wrong on you, for you've lost sight of what you're doing.Wh
boils down to is that the more mindfulness in your practice, the better. As your mindfulness g
more mature, more and more complete, it turns into something transcendent. The transcend
mentioned above arises from the power of your mindfulness as it becomes more and more c
training your mindfulness until it's Great Mindfulness. Try to keep it constant, persistent and
until you see all things for what they are. That's how you'll advance in the Buddha's teaching

Release *** "Our practice is to go against the stream, against the flow. And where are w
the source of the stream. That's the 'cause' side of the practice. The 'result' side is that we c
and be completely at ease." *** "The stages of the practice... Actually the different stages d
what they are. We simply make up names for them. As long as you stay stuck on these mad
never get free." *** "When teaching people, you have to teach them in line with their temper
aptitudes, but eventually they all come to the same point: letting go." *** "Nibbana is subtle
lot of discernment. It's not something that the force of desire can reach. If we could get there
force of desire, everyone in the world would have gotten there by now." *** "Some people ta
'temporary nibbana, temporary nibbana,' but how can nibbana be temporary? If it's nibbana,
constant. If it's not constant, it's not nibbana." *** "When they say that nibbana is empty, the
that it's empty of defilement." *** "Right where there's no one to be pained, no one to die. R
It's in each and every person. It's as if your hand were palm-down, and you turn it palm-up--
of discernment will be able to do it. If you're dense, you won't see it, you won't catch on to it,
go beyond birth and death." *** "The heart when it's released is like the fire element in the a
fire goes out, it isn't annihilated anywhere. It still permeates space, simply that it doesn't latc
any kindling, so it doesn't appear."When the mind 'goes out' from defilement, it's still there, b
new kindling comes, it doesn't catch fire, doesn't latch on--not even to itself. That's what's ca
release."

ÉÍÍÍ

AND ATTAIN THE BLISS OF NIRVANA.

FOREWORD

Buddhism has long been an important part of the cultural heritage of South East Asia. The monuments of Angkor Wat in Cambodia and Borobudur in Indonesia are just two of countless testimonies to the former greatness of Buddhism in this region. In Singapore too Buddhism is an important element in the cultural heritage of the people. The fact that a large section of the Chinese Community as well as the small but influential Sri Lankan Community acknowledge Buddhism as the primary force shaping their religious ideals and moral values is more than proof of this. Nonetheless, it is certain that if Buddhism is to continue to exercise a positive influence upon present and future generations, it cannot remain content with the achievements of the past. The religious ideals and moral values of Buddhism which have proved so useful to past generations must be transmitted to men and women living in a changing world. In order that this can be accomp-lished, it is important that the teachings of the Buddha be made available to the largest number of people.

With this objective in mind, the Sri Lankaramaya Buddhist Temple invited Dr Santina to deliver a series of public lectures. The lectures outlined the fundamentals of Buddhism and were well delivered. As a result, it was decided to produce transcriptions of the lectures and publish them in the form of a book to be made freely available. It is also hoped that the publication will contribute in a small degree to the understanding of the genuine teachings of the Buddha. Sincerest thanks are extended to all those who lent their invaluable support and contribution to this project and especially to Dr Santina for imparting to us his deep understanding of the Buddha Dharma.

N Sumana Thera
Resident Monk

SRILANKARAMAYA
BUDDHIST TEMPLE
SINGAPORE

VESAK 1984

BUDDHISM: A MODERN PERSPECTIVE

We are going to cover what we might call basic Buddhist teachings over a series of twelve lectures. We are going to cover the life of the Buddha, the Four Noble Truths, the Noble Eightfold Path, Karma, rebirth, dependent origination, the three universal characteristics and the five aggregates. But before I begin the series of lectures, I would like to deal today with the notion of Buddhism in perspective. There are many ways in which different people in different cultures view Buddhism and particularly, I think we can contrast the western or modern attitude towards Buddhism with the traditional attitude. The reason why this kind of per-spective study is useful is because when we understand how people of different cultures view a certain thing, we can then begin to see some of the limitation or one-sidedness of our own view.

In the West, Buddhism has aroused extensive interest and sympathy. There are many persons of considerable standing in western societies who are either Buddhists or who are sympathetic towards Buddhism. This is most clearly exemplified by the remark made by Albert Einstein in his autobiography, the remark that he was not a religious man, but if he were one, he would be a Buddhist. This is quite surprising, and off-hand we would not expect such a remark to be made by the Father of Modern Science. Yet if we look at contem-porary western societies, we will find an astrophysicist who is a Buddhist in France, we will find an outstanding psychologist who is a Buddhist at the University of Rome, and until recently a judge from England who is a Buddhist. We will look into the reasons for this interest in Buddhism in the West in a moment. But before we do that I would like to compare this situation with the situation that we find in this part of the world.
In Europe generally, the attitude towards Buddhism is that it is very advanced, very rational and very sophisticated. It was therefore quite a shock to me when I came to Singapore and found that a lot of people here view Buddhism as old fashioned, irrational and too much tied up

with superstitions. This is one of the two attitudes that work against the appreciation of Buddhism here. The other is that Buddhism is so deep and so abstract that no one can ever understand it. It is a complete turnabout. This is what I mean by perspective, because in the western perspective Buddhism has a certain image, while in the traditional perspective we have another image. This negative image that people have about Buddhism has to be changed before they can really come to appreciate the Buddha's teachings, before they can get a kind of balanced perspective regarding Buddhism.

One of the first things that a Westerner appreciates Buddhism is that it is not culture bound, not bound to any particular society, race or ethnic group. There are certain religions that are culture-bound, Judaism is one example. Buddhism is not. That is why historically we have Indian Buddhists, Thai Buddhists, Chinese Buddhists, Srilankan Buddhists, Burmese Buddhists and so forth, and we are going to have in the near future English Buddhists, American Buddhists, French Buddhists and so forth. This is because Buddhism is not culture-bound. It moves very easily from one culture to another because the emphasis in Buddhism is on internal practice rather than on external practice. Its emphasis is on the way you develop your mind rather than the way you dress, the kind of food you take, the way you wear your hair and so forth.

The second point that I would like to make regards the pragmatism or the practicality of Buddhism. Instead of taking an interest in metaphysics and academic theories, the Buddha deals with problems per se and approaches them in a concrete way. This is again something which is very much in agreement with western ideas about utilitarianism. That is, if something works, use it. It is very much a part of western political, economic and scientific philosophy. This attitude of pragmatism is clearly expressed in the Culama-lunkya Sutra where the Buddha made use of the example of the wounded man. The man wounded by an arrow wishes to know who shoots the arrow, from which direction it comes, whether the arrow head is made of bone or iron, whether the shaft is of this kind of wood or another before he will have the arrow removed. This man is likened to those who would like to know about the origin of the Universe, whether the world is eternal or not, finite or

not before they will undertake to practice a religion. Just as the man in the parable will die before he has all the answers he wants regarding the origin and nature of the arrow, such people will die before they will ever have the answers to all their irrelevant questions. This exemplifies what we call the Buddha's practical attitude. It has a lot to say about the whole question of priorities and problem solving. We would not make much progress developing wisdom if we ask the wrong question. It is essentially a question of priority. The first priority for all of us is the problem of suffering. The Buddha recognized this and said it is of no use for us to speculate whether the world is eternal or not because we all have got an arrow in our chest, the arrow of suffering. We have to ask questions that will lead to the removal of this arrow. One can express this in a very simple way. We can see that in our daily life, we constantly make choices based on priority. If, for instance, we happen to be cooking something on the stove and we decide that while the beans are boiling we will dust the house, and as we dust the house we smell something burning. We have to make the choice, whether to carry on with our dusting or whether to go to turn down the flame on the stove to save the beans. In the same way, if we want to make progress towards wisdom we have to recognize our priorities and this point is made very clearly in the parable of the wounded man.

The third point that I would like to refer to is the Buddha's teaching on the importance of verification through experience. This point is made clearly in His advice to the Kalamas contained in the Kesaputtiya Sutra. The Kalamas were a people very much like us in our modern day when we are exposed to so many different teachings. They went to the Buddha and enquired that as there were so many different teachers and as all of them claimed that their doctrine was true, how were they to know who was telling the truth. The Buddha told them not to accept anything out of authority, not to accept anything because it happens to be written down; not to accept anything out of reverence for their teacher; or out of hearsay; or because it sounds reasonable. But to verify, test what they have heard in the light of their own experience. When they know for themselves that certain things are harmful then they should abandon them. When they know for themselves that certain things are beneficial, that they lead to happiness and calm, then they should

follow them. The Buddha gives this advice that-one-has to verify what one hears in the light of one's experience. In the context of the Buddha's advice to the Kalamas, I think what the Buddha is saying is to use your own mind as a test tube. You can see for yourself that when greed and anger are present, they lead to suffering, pain and disturbance. And you can see for yourself that when greed and anger are absent from your mind, it leads to calm, to happiness. It is a very simple experiment which we all can do for ourselves. This is a very important point because what the Buddha has taught will only be effective, will only really change our life if we can carry out this kind of experiment in our life, if we can realize the truth of the Buddha's teachings through our own experience and verify it through our own experience. Only then can we really say that we are making progress on the path towards enlightenment.

We can see a striking parallel between the Buddha's own approach and the approach of science to the problem of knowledge. The Buddha stresses the importance of objective observation. Observation is in a sense the key to the Buddha's method of knowledge. It is observation that yields the first of the Four Noble Truths the truth of suffering. Again at the final stage of the Buddha's path, it is observation that characterizes the realization of the total end of suffering. So at the beginning, in the middle and at the end of the Buddha's path, observation plays an extremely important role. This is similar to the role that objective observation plays in the scientific tradition which teaches that when we observe a problem we must first formulate a general theory followed by a specific hypothesis. We find the same thing happening in the teaching of the Four Noble Truths and here the general theory is that all things have a cause, and the specific hypothesis is that the causes of suffering are craving and ignorance. This truth that the causes of suffering are craving and ignorance can be verified by the experimental method. In the context of the Four Noble Truths, the experimental method is the path. Through the path, the truth of the Second Noble Truth (the truth of the cause of suffering), and the Third Noble Truth (the truth of the cessation of suffering) are verified because through this cultivation of the path one eliminates craving and ignorance. And through the elim-ination of craving and ignorance one eliminates suffering. This experiment is

repeatable just as in science because not only did the Buddha attain the end of suffering, but so too did all those who followed His path. So if we look closely at the Buddha's approach to the problem of knowledge, we find that His approach is very similar to the scientific approach and this too has aroused a tremendous amount of interest in the West. We can now begin to see why it is that Einstein could make a remark like the one that he did. We will see more clearly why this is not as surprising as it seems initially because I would like to talk about the Buddhist method of analysis and we can begin to see it operating very clearly when we look at the Buddhist approach to experience.

Experience in Buddhism is comprised of two components - the objective component and the subjective component. In other words, the things around us and we the perceivers. Buddhism is noted for its analytical method in the area of philosophy and psychology. What we mean by this is that the Buddha analyzes experience into various elements, the most basic of these being the five Skandhas or aggregates - form, feeling, perception, mental formation or volition and consciousness. The five aggregates in turn can be analyzed into the eighteen elements (Dhatus) and we have a still more elaborate analysis in terms of this seventy two elements. This method is analytical as it breaks up things. We are not satisfied with a vague notion of experience, but we analyze it, we probe it, we break it down into its component parts like we break down the chariot into the wheels, the axle and so on. And we do this in order to get an idea how things work. When we see for instance a flower, or hear a piece of music, or meet a friend, all these experiences arise as a result of components. This is what is called the analytical approach. And again this analytical approach is not at all strange to modern science and philosophy. We find the analytical approach very substantially used in science. In philosophy, we see the analytical tradition perhaps best in Bertrand Russell. There have been studies that compare quite successfully the philosophy of Bertrand Russell with the philosophy of the Buddhist Abhidharma. So in western science and philosophy, we find a very close parallel with the Buddhist analytical method and this again is one of the familiar features that has attracted western thinkers and academics to Buddhism. In the area of psychology, psychologists are now deeply interested in the Buddhist

analysis of the various factors of experience - feeling, idea, habit and so forth. They are now turning to Buddhist teachings to gain a greater insight into their own disciplines.

This growing interest in Buddhism and these many areas of affinity between the teachings of the Buddha and the tendencies of modern science, philosophy and psychology have reached their apex at this very time in the suggestions now proposed by quantum physics, the latest developments in experimental theoretical physics. Here too we find that not only is the method of science observation, experiment and analysis anticipated by the Buddha, but that some of the very specific conclusions about the nature of man and the Universe that are indicated by the latest developments in quantum physics were also indicated by the Buddha. For instance, the importance of the mind. A noted physicist not long ago has remarked that the Universe is really something like a great thought. And it is said in the Dhammapada that the mind precedes all things, that the mind is the maker of all mental states. Similarly, the relativity of matter and energy is mentioned. There is no radical division between mind and matter. All these indications are now gradually being revealed by the latest developments in science.
So what has happened is that in the western contexts, academics, psychologists, and scientists have found in Buddhism a tradition which is in harmony with some of the basic tenets of western scientific thought. In addition to this, they find that Buddhism is particularly interesting because although the methods and the dis-coveries often resemble closely those of Buddhism, they find that in science so far, there is no path or method of achieving an inner transformation. They have methods of building better cities and expressways but they have not had any system which will enable them to build better people. So people in the West are turning to Buddhism. As an ancient tradition, it has many aspects that closely resemble practices in the western scientific traditions and yet goes beyond the materialism of the western tradition, beyond the limits of the scientific tradition.

THE PREBUDDHIST BACKGROUND

We are going to begin today with a consideration of the prebuddhist

situation in India. Normally Buddhist studies courses begin with a study of the life of the Buddha. We are going to begin before the life of the Buddha. Personally I feel this is quite important as I feel it helps one to understand the life and teachings of the Buddha in their broader historical and conceptual con-text and to understand and appreciate better the nature of Buddhism and perhaps Indian thought as a whole.

I do not know how many of you have visited India. We have in the North of India two great rivers - one is the Ganges and the other is the Yamuna. These two great rivers have separate sources in the Himalayas and they flow separately for a good proportion of their lengths. They unite in the north eastern region of India. From there they flow on together to the Bay of Bengal. In a way the geography of these two great rivers is a symbol of the origin and development of Indian religion, philosophy and thought because in Indian religion too we have two great rivers which were originally quite distinct and had separate origins and which for a considerable length of time were separate but which at a certain point of time merged and flowed on united right to the present day. Perhaps as I go into the prebuddhist history of India, we can keep in mind the image of these two rivers originally separate and at a certain point merging and flowing together to the sea.
When we look at the very early history of India, we find that there existed in the 3rd Millennium B.C. a very highly developed civilization in the Indian subcontinent. This civilization is as old as those which are called the cradles of human culture, civilizations like those of Egypt and Babylon. This civilization existed approxi-mately between the year 2800 B.C. and 1800 B.C. It was known as the Indus Valley Civilization or it is sometimes called the Harappa Civilization, and it extended from what is now Western Pakistan, south to a point which is near Bombay and eastward to a point which is in the neighborhood of what is now Simla in the foothills of the Himalayas. If you see a map of India, you will realize that this is a very considerable extent. Not only was this civilization stable for a thousand years, it was also a very highly developed civilization both materially and spiritually. Materially the civiliz-ation was an agrarian one. They were skilled in irrigation and the planning of towns. In addition, they had a very highly developed spiritual culture. This is clear from the

archaeological evidence that has been discovered at Mohenjodaro and Harappa. There is also evidence of the fact that they were literate. They had developed a script which unfortunately we are not able to decipher.

The peaceful life of this civilization was unfortunately interrupted in about the year 1800 or 1500 B.C. by an invasion that came from the North West. The invading people were known as the Aryans and this is a term that designated a people of Eastern Europe. The origin of the Aryans was in the grassy region extending from Poland to Western Russia. The Aryans were very different from the people of the Indus Valley Civiliz-ation because they were generally nomadic and pastoral. They did not have a highly developed urban civilization. They were a warlike expanding pioneer civilization that lived in large part from the spoils and plunder that they gathered from the peoples they conquered in the course of their migration. When the Aryans arrived in India, they very quickly destroyed the Indus Valley Civiliz-ation. The Indus Valley Civilization succumbed very quickly to the military might of the Aryans. What existed in India after the invasion was an Aryan dominated civilization.

Here we have a brief outline of the facts regarding the early history of India. But let us look at the religious outlook of the people of the Indus Valley Civilization and the Aryan Civilization which is of particular interest to us. The Indus Valley Civilization had a script which we are unfortunately unable to decipher. But our information regarding the nature of this civilization is from two sources, first from the archaeological dis-coveries at the sites of Mohenjodaro and Harappa and second from the records of the Aryans who described the religious behavior and beliefs of the people they conquered. From the archaeological evidence we find a number of symbols that are of religious significance, that are special to Buddhism: the symbols of the Bodhi tree and animals such as the elephant and deer. Perhaps most importantly there have been discovered several images of figures sitting in cross-legged postures with their hands resting on their knees, with their eyes narrowed, half-closed quite evidently in postures of meditation. These archaeological findings have been studied by eminent scholars and the conclusion is that we can quite definitely

trace the origin and practice of meditation to the Indus Valley Civilization. When we look at the descriptions of the religion of the Indus Valley Civilization from the writings of the Aryans - the Vedas, we find the figure of a wandering ascetic frequently mentioned. We find that they practiced meditation, that they were celibate, that they observed an austere life, that they were sometimes naked or clothed in most simple garments, that they wandered about homeless and that they taught in the way beyond birth and death. If we put together the evidence of the archaeological findings and the evidence of Aryan literature, we find that there emerges a picture of the religion of the people of the Indus Valley Civilization in which there are several important elements. First of all, meditation or mental concentration; secondly renunci-ation, abandoning the household life, living the life of a wandering ascetic, thirdly that we have a conception of rebirth over a long series of lives, and fourthly we have a conception of moral responsibility beyond this life, the notion of karma, and lastly we have a goal of religious life, a goal of liberation. These are the salient features of the religion of the very earliest Indian Civilization.

By contrast, and it would be hard to find two religious views that are more different, let us look at the religion of the Aryans. Here we find it much easier to construct a picture because we have a complete literature with regard to their religion. When the Aryans came to India, they had a religion which was totally secular. They were an expanding pioneering society. There are many close parallels between the Aryan religion and the religion of the Greeks. If you have come across the description of the Greek pantheon you will find striking similarities between their pantheon and the Aryan pantheon. You will find in the Aryan faith a number of gods who are personifications of natural phenomena. We have Indra for instance who was the God of Lightning and the Thunderstorm personifying power, we have Agni the God of Fire, and Varuna the God of Water. We have a religious set-up in which the priest is the most important figure, while in the Indus Valley Civilization the ascetic was the most important figure. In the Indus Valley Civilization renunciation was the ideal of religious life, while in the Aryan religion the ideal state is the householder state. In the Indus Valley Civilization we have a rejection of sons and

offspring, while in the Aryan religion sons are the highest good. While in the Indus Valley Civilization we have the practice of meditation, in the Aryan religion we have the practice of sacrifice - sacrifice was an important mean of communication with the gods, of achieving victories in battles, of gaining offspring, of going to heaven. While in the Indus Valley Civilization we have belief in the Law of Karma, and rebirth, in the Aryan Civilization we have no conception of rebirth. Just as in the Indus Valley Civilization we have the notion of moral res-ponsibility extending over a series of lives, in the Aryan Civilization we have no such notion. In fact the highest ideal was loyalty, those values that contributed to the power of the community. Finally while in the Indus Valley Civilization we have liberation as the goal of religious life, in the Aryan Civilization we have heaven as the goal of religious life. The idea that they had of heaven was a heaven modelled upon a perfected version of this life. So if we want to sum up the differences between the religions of these two civilizations, we can say that on the one hand the Indus Valley Civilization stresses renunciation, meditation, rebirth, karma, the goal of liberation; on the other hand the Aryan religion stresses this life, material well-being, wealth, power, fame and sacrifices as means of achieving these goals. It would be hard to find a set of more diametrically opposed religious attitudes. In addition, there are two more important elements of Aryan religion that we ought to recall caste - the division of society into social strata; and belief in the authority of the revealed scriptures, the Vedas. These two elements were not present in the Indus Valley Civilization.

The history of Indian religion from 1500 B.C. up to 600 or 500 B.C., the time of the Buddha, the history of those 1000 years in India is a history of gradual interaction between these two totally opposed religious views. As the Aryans gradually spread and settled across the gigantic Indian subcontinent, as their pioneering exploits diminished, gradually these two totally opposed religious views began to influence, interact and merge with each other. This is the merging I had in mind when I talked about the merging of the two great rivers. Consequently by the time of the Buddha, we have a very heterogeneous religious scene. We can understand this clearly if we look at some of the facts regarding the life of the Buddha. For instance, we find that when the Buddha was born, two groups of people made prophecies regarding His

future greatness. The first prophecy was made by Asita. Asita was a hermit, who lived in the mountains and yet sources tell us that he was a Brahmin, that he belonged to the priestly class. This in itself is already evidence of the interaction of the two traditions. In the Buddha's time, Brahmins had begun to go forth as hermits. This was unheard of a thousand years before. A little later, we are told that 108 Brahmins were invited to the naming ceremony. Here we have examples of priests who had not renounced the household life, an example of an institution that pro-perly and originally belonged to the Aryan Civilization.

How is it that the two traditions - the Indus Valley tradition and the Aryan tradition, initially so different were able to merge? I think the answer to this lies in the dramatic changes which took place in the life of the Indian people between the 2nd millennium B.C. and the time of the Buddha. The Aryan expansion came to an end when they had conquered the plains of India. This end of expansion brought about many social, economic and political changes. In the first place, the tribal political society evolved into the institution of the territorial state so that no longer do you have a tribe with a very close personal set of loyalties. You have now a territorial state where many people of various tribes exist together. The kingdom of Magadha ruled by Bimbisara in the time of the Buddha is an example of an emerging territorial state. Secondly, you have this nomadic pastoral lifestyle gradually changed into a more urbanized agricultural settled lifestyle so that the people were now living in urban centers, and were removed from the natural forces that had been personified in the gods. Economically, commerce became important. So while in the early days of the Aryan Civilization the priests and warriors were the most important figures - the priest because he communicated with the gods, the warrior because he waged wars against the enemy and brought spoils into the community - now the merchants became increasingly important. We can see this in the days of the Buddha, the famous disciples who were merchants - Anathapindika to name only one. These social, economic and political changes contributed to an openness on the part of the Aryans to accept the religious ideas of the Indus Valley Civilization. While the Aryans conquered the Indus Valley people militarily, the subsequent 1000 to 2000 years saw them coming increasingly under the influence of ideas

taken from the Indus Valley Civilization. So that by the 1st few centuries of the Common Era, the distinction between the Aryan tradition and the Indus Valley tradition became more and more difficult to draw. In fact, this fact is at the bottom of the misconception when it is said that Buddhism is a protest against Hinduism, or that Buddhism is a branch of Hinduism.

In Buddhism we have a religion which draws most of its inspiration from the Indus Valley religion, the ideas of renunciation, meditation, karma and rebirth, ultimate liberation - ideas which were important to the Indus Valley Civilization. The Buddha Himself indicated the Indus Valley origins of His tradition when He said that the path which He taught was an ancient path and the goal to which He pointed to was an ancient goal. We also have a Buddhist belief in six Buddhas prior to the Buddha Shakyamuni within this aeon. All these point to a continuity between the tradition of the Indus Valley Civilization and the teachings of the Buddha. If we look at Buddhism and Hinduism we will find a greater or lesser proportion of elements taken from either of the two traditions of the Indus Valley Civilization and Aryan Civilization. For instance, if we look at Buddhism, the greater proportion was taken from the Indus Valley Civilization religion, a lesser proportion from the Aryan tradition. That is why we find mention of the Aryan gods in Buddhist scripture, though their role is peripheral, an example of an Aryan element in the Buddhism tradition. On the other hand, if we look at some schools of Hinduism, we find a greater proportion of elements taken from the Aryan tradition and a lesser proportion from the Indus Valley Civilization. We find caste emphasized, the authority of the revealed scripture of the Aryans - the Vedas emphasized and sacrifices emphasized. Alongside, we find a place made for renunciation, meditation, karma and rebirth.

LIFE OF THE BUDDHA

Today I would like to spend a little bit of time on the life of the Buddha. I do not intend to spend too much time on the life and career of the Buddha since most of the biography is essentially narrative. But I would like to take the opportunity today to draw attention to a few

important Buddhist values which come through strikingly in the life of the Buddha.

Last week we talked about the two traditions and how the two traditions which were originally very distinct gradually began to interact and eventually fused in India and we said that the beginning of this process of interaction can be placed about the time of the Buddha. In fact during the time of the Buddha, we can see the beginning of the interaction and it was a process that continued until a thousand years later when the two traditions fused and became difficult to differentiate. It is not perhaps a coincidence that one of the primary areas where the two traditions came into the most active contact was in the area known as Madhyadesha, the area around what is now Eastern Uttar Pradesh and Bihar. This area was regarded by the Brahmins as an area of challenge to the Aryan tradition. It happens that when two traditions of this nature meet, it creates an atmosphere where there is a great potential for the growth of new religious directions. To a large extent we can see the life and teachings of the Buddha in this context. In addition to the interaction of the two religious traditions, there were also significant social, economic and political changes that were taking place and which we have touched on last week. All these contributed to a heightened level of religious consciousness. It always happens in time of political and social upheavals that man looks inward, that man turns to religion. When they see the institutions that their fore-fathers took as stable and unchanging shaken, there is a natural tendency to turn to religion, and this con-tributes to heightened religious consciousness and activ-ities. This is very much the case in the 6th century B.C.

The values that emerge from the Buddha's life that I would like to highlight are essentially three, and they are renunciation, loving-kindness and compassion, and wisdom. These three values emerge very clearly through episodes in the Buddha's own life. Incidentally it is no coincidence that these three qualities between them equal the attainment of Nirvana because as you know there are three defilements (Klesha) that cause us to be born again and again - the defilements of desire, ill-will and ignorance. In this context we might also remember that renunciation is the antidote for desire, loving-kindness and

compassion is the antidote for ill-will, and wisdom is the antidote for ignorance. Through cultivating these three qualities one is able to eliminate the defilements and attain enlightenment. So it is no accident that these qualities should stand out so prominently in the life of the Buddha.

Let us look at them one by one and let us start with renunciation. As often happens, some of the very first evidence of the Buddha's renunciation manifested itself while He was still very young. Renunciation is basically a recognition that all existence is suffering. When one recognizes the fact that all existence is suffering, this brings about what we might call a turning about, in other words, seeing that life is full of suffering one begins to look for something more. This is why suffering is the First Noble Truth. This recognition that existence is suffering is the essence of renunciation. You may know of Prince Siddhartha's visit to the annual ploughing ceremony at the age of seven. It was there that while watching the ploughing the prince noticed a worm that had been unearthed by the plough devoured by a bird. This sight led the prince to contemplate the realities of life, to recognize the fact that all living beings kill each other for food and this is a great source of suffering. Already we see at this tender age in the biography of the Buddha the beginning of this recognition that existence is suffering. If we look a little bit later in the life of the Buddha, we will come to the famous episode of the four sights which moved the prince to renounce the household life and to follow a life of asceticism to seek the truth. The sights of old age, sickness, death and an ascetic led Him to consider why it was that He should feel uneasy when in fact He was Himself not free from, was subject to old age, sickness and death. This consideration led Him to develop a sense of detachment from pleasure, led Him to seek the truth by way of renunciation. It is interesting to note that Prince Siddhartha's renunciation is not renunciation out of despair. He enjoyed the greatest happiness and yet saw these sufferings of life, recognizing that no matter how great one's indulgence in pleasures of the senses might be, eventually one would have to face these sufferings. Recognizing this, He was moved to renounce the household life and seek enlightenment for the sake of all living beings.

Let us next look at the quality of loving-kindness and compassion. Here too we can see this quality manifested very early in the life of the Buddha. The most striking example of this is the episode of the wounded swan. We are told that He and His cousin Devadatta were roaming in the park surrounding the palace when Devadatta shot down a swan with his bow and arrow. Both boys ran towards the spot where the swan had fallen, but Siddhartha being the faster runner came to the place where the wounded bird lay. Gathering the bird in His arms, He nursed the bird and this brought about a reaction from Devadatta who insisted that the bird ought to be his since he was the one who shot it down. The boys brought this dispute to the wise man of the court who decided that life belonged rightly to the one who preserved it, not to one who destroyed it. Here we have a striking example of the Buddha's attitude of loving-kindness and com-passion which grows directly out of this recognition that the nature of life is suffering. Later too after His enlightenment, the Buddha continued to display this quality, as for instance in the famous episode in which the Buddha nursed the sick Tissa whose illness was such that the other members of the Order shunned him.

Let us look at wisdom which is the third of the three qualities. Wisdom is the most important of the three qualities because after all it is wisdom that opens the door to enlightenment. It is wisdom that uproots ignorance, the underlying cause of suffering. It is said that just as one can cut off the branches and trunk of a tree and yet if the root of the tree is not taken out the branches and trunk will grow again. So in the same way one can eliminate desire through renunciation, ill-will through loving-kindness and compassion, but so long as ignorance is not eliminated, this desire and ill-will are liable to grow again.

Wisdom is achieved primarily through meditation. We have an episode again early in the life of the Buddha in which we see His early development of skill in concentrating the mind and this episode in fact occurred at the same time as the incident we considered a moment ago involving the bird and the worm. We are told that after having witnessed the bird devouring the worm, having recognized the unhappy nature of life, the young prince sat under a tree and began to meditate

spontaneously. He achieved the first level of meditation through concentrating the mind on the process of in-breathing and out-breathing. So we have this experience of meditation in the early life of the Buddha, and later when He renounced the household life and went forth to seek the truth, one of the first discipline which He tried was again the discipline of mental concentration. We are told that He studied with two foremost teachers of the time, Arada Kalama and Udraka Ramaputra and He learned from these teachers the methods of mental concentration. Last week we said that amongst the discoveries made at Mohenjodaro and Harappa were images of the figures sitting in postures of meditation. We have very good reasons to believe that the methods of mental concentration go as far back as the 3rd Millennium B.C. and it is very likely that these two teachers were exponents of this tradition of mental concentration. Yet we find that the prince left the two teachers because He found that meditation alone could not permanently end suffering. This is important because, although in its emphasis on mental development Buddhism is very much in the tradition of the Indus Valley Civilization, yet the Buddha goes beyond the tradition of mere meditation. This is what distinguishes the Buddha's teachings from the teachings of many other Indian schools, particularly the teachings of the tradition of Yoga. It is also what distinguishes Buddhism from some of the contemplative traditions of other religions, because in Buddhism meditation by itself is not enough. Meditation is like sharpening a pencil, sharpening the mind so to speak. Just as when we sharpen a pencil we sharpen it for a purpose, so that we can write with it, so in sharpening the mind we have a purpose and that purpose is wisdom. Sometimes this relationship between meditation and wisdom is exemplified by the example of a torch. Suppose we want to see a picture in a darkened room with a torch. If there are many draughts in the room, we will find that the light of the torch will flicker. Similarly, if our hand shakes, the light cast by the torch will be unsteady, and we will be unable to see the image. In the same way, if we want to penetrate into the real nature of things, if our mind is unsteady, distracted, wavers as a result of emotional disturbances, then we will not be able to penetrate into the real nature of things. The Buddha applied this discovery on the night of His enlightenment when we are told that with His mind concentrated, made one-pointed and supple by meditation, He directed it to the understanding of the nature of

reality and penetrated the real nature of things. So the Buddha's enlightenment is the direct result of this combination of meditation and wisdom - concentration and insight.

We also find other aspects of wisdom expressed in the life of the Buddha, and one of the more important ones is of course the Middle Way. We do not have time today to discuss all the various levels of the meaning of the Middle Way but suffice it to say that the most basic significance of the Middle Way is the avoidance of the extreme of indulgence in pleasures of the senses and the extreme of tormenting the body. The Middle Way is exemplified in the life of the Buddha by His own experience of a life of luxury as a prince and by the six years of vigorous asceticism which He practiced after He left His father's palace. After realizing the futility of these extremes in His own experiences, He then hit upon the Middle Way which avoids these extremes.

There are many other important episodes in the life of the Buddha. But if we can begin to see and understand the life of the Buddha as a lesson and not simply as a biography containing a number of names and places; if we can begin to appreciate the values and qualities that are exemplified in the life of the Buddha, we will have gained greater insight into the real significance of the life of the Buddha.

FOUR NOBLE TRUTHS PART I

This is the third in the series of lectures and we are getting into the real heart of Buddhism with today's lecture because in the next hour or so I would like to say a few words regarding the Four Noble Truths. The Four Noble Truths are a very important aspect of the teachings of the Buddha. Their importance has been stated in no uncertain terms by the Buddha. He has said that it is because we fail to understand the Four Noble Truths that we have run on so long in this cycle of birth and death. This indicates how important the Four Noble Truths are to the understanding of the Buddha's teachings and to the realization of the goal of His teachings. Similarly, it is no coincidence that in the Buddha's first sermon the Dhammachakkappavattana Sutra to the five

monks at the deer park near Benares, the Buddha spoke primarily about the Four Noble Truths and the Middle Path. Here we have two very significant indications of the importance of the Four Noble Truths. The Four Noble Truths in a sense are a summary of the Buddha's teachings both from the point of view of doctrine or theory and also from the point of view of practice. So here in the Four Noble Truths which are the truth of suffering, the truth of the cause of suffering, the truth of the end of suffering and the truth of the path that leads to the end of suffering, we have the foundation of the teachings of the Buddha for understanding and practice.

Before we consider the Four Noble Truths individually, I would like to say a few words about the nature of the scheme that the Four Noble Truths represent and in this context we can perhaps remember that medical science had enjoyed a certain amount of development in ancient India. One of the structures that had been developed by medical science in ancient India was the four fold structure of disease, diagnosis, cure and treatment. Now if you think carefully about these four steps in the practice of medicine, the practice of the art of healing, you will see that they correspond quite closely to the Four Noble Truths. In other words, suffering corresponds to the illness; the cause of suffering corresponds to the diagnosis, in other words identifying the cause of the illness; the end of suffering corresponds to the cure; and the path to the end of suffering corresponds to the treatment whereby one is cured of the illness.

Now having said this about the therapeutic nature of the Four Noble Truths and the stages that they represent, I would like to say something slightly more conceptual but nonetheless very important for the correct understanding of the Four Noble Truths. When Shariputra, one of the foremost disciples of the Buddha came upon Ashvajit (who was one of the first five monks to whom the Buddha delivered the first sermon) and spoke to Ashvajit about the Buddha's teachings, Ashvajit said, "I cannot tell you in great detail as I am relatively new to the teachings, but I will tell you briefly." So Shariputra said, "Very well, tell me briefly then," and Ashvajit replied with a very brief summary of the Buddha's teachings which is as follows - Of things that proceed from a cause, their cause the Tathagata has told, and also

their cessation: Thus teaches the Great Ascetic. Shariputra was greatly impressed by this summary and he went to find his friend Maudgalyayana and the two of them soon joined the Order and became prominent disciples of the Buddha. This summary of the Buddha's teachings tells us something about the central concept that lies behind the Four Noble Truths. It indicates the importance of the relationship between cause and effect. The idea of cause and effect is at the heart of the Buddha's teachings and is at the heart of the Four Noble Truths. Now in what sense? Specifically there is a starting point, the problem of suffering. This problem arises from causes. Finally just as there is suffering and the causes of suffering, so too there is an end of suffering and a cause for the end of suffering. In this case it is a negative process. In other words, when the causes of suffering are removed then suffering ends.

If you look at the Four Noble Truths you can see that they divide quite naturally into two groups. The first two, suffering and the cause of suffering belong to the realm of birth and death. Symbolically they can be represented as a circle, in the sense that they are circular. The causes of suffering lead to suffering, suffering produces the causes of suffering which again produce suffering. They are circular. They belong to samsara. The second two, the end of suffering and the path to the end of suffering can be symbolized in terms of a spiral. Movement is no longer circular. It is now directed upwards. If we keep this structure, the idea of cause and effect at the back of our mind when we look at the Four Noble Truths, I think we can find them easier to understand. Similarly, if we remember the principle of cause and effect it will be of great value to us as we continue to study the Buddha's teachings when we come to consider karma and rebirth or when we come to consider dependent origination. In short, throughout all the Buddha's teachings we will see that the principle of cause and effect runs like a thread.
Let us now look at the first of the Four Noble Truths, the truth of suffering (Duhkha). Many non-Buddhists and even some Buddhists have felt disturbed by the choice of suffering as the first of the Four Noble Truths and many have said that this is an indication of pessimism. I often find non-Buddhists saying to me "Why is Buddhism so pessimistic? Why does it begin with and emphasize suffering?" There are a number of answers to this question. Some of you may be familiar with

the distinction between pessimism, optimism and realism. Let us put it this way. If one is suffering from a disease and one refuses to recognize the fact that one is ill this is not being optimistic, this is merely being foolish. It is analogous to the ostrich burying its head in the sand. If there is a problem the only sensible thing to do is to recognize the problem and see what can be done to eliminate it. Secondly, if the Buddha had taught only the truth of suffering and had stopped at that, then there might be some truth in the charge that the teachings of the Buddha are pessimistic. But the teachings of the Buddha do not end with the truth of suffering because the Buddha taught not only the truth of suffering but also the truth of its cause and more importantly in this context the truth of its cessation.

All of us, I am quite sure, if we are honest with ourselves, will admit that there is a fundamental problem with life. Things are not as they should be. Something in somewhere is not quite right. And no matter how much we may try to run away from it, at some time or other, perhaps in the middle of the night, or perhaps in the middle of a crowd, or perhaps in the moment during one's work, we do come face to face with ourselves, the realization that things are not all as they should be, that something is wrong somewhere. This is what in fact impels people to seek solutions. They may seek solutions in more material things or they may seek solutions in various therapies.

In Buddhism, specifically the truth of suffering can be divided into two categories, broadly speaking, physical and mental. Here the physical sufferings are the sufferings of birth, old age, sickness and death. You can recall that last week we touched upon the Buddha's encounter with sickness, old age and death in the form of the three sights - the sick man, old man and the corpse. Here we find a fourth suffering, the suffering of birth. Birth is suffering because of the physical pain suffered by the infant and because birth impels all the other sufferings. Birth in a sense is the gateway to the other sufferings of sickness, old age and death which follow inevitably upon birth. I think one need hardly spend much time on the suffering of sickness, old age and death. Most of us have experience of suffering from sickness and we have also observed the suffering of sickness in our friends and relatives. We have all observed the suffering of old

age, the inability to work, to function and to think coherently. We have all observed the suffering of death, the pain, and the fear experienced by the dying. These sufferings are an inevitable part of life. No matter how happy and contented our lives may be, the sufferings of birth, old age, sickness and death are absolutely unavoidable.

In addition to these physical sufferings there are mental sufferings. There is the suffering of separation from our loved ones, separation either due to reasons of work or because those whom we love die or because those whom we love have to go away, or because we have to leave them. Then there is the suffering of contact with those whom we dislike or those who dislike us. It can take very mild forms such as a colleague at work who is antagonistic to us and we dread to go to work because we know that this person whom we dislike somehow always wants to find fault with us. It can take more radical forms such as persecution, torture and so forth. Finally there is the suffering of frustrated desire, when we cannot get what we want, when we cannot get that job, the position that we want, when we cannot win over this or that person. These physical and mental sufferings are woven into the fabric of our existence. But what about happiness? Is there no happiness or enjoyment in life? Of course there is. But the pleasure or happiness which we experience in life is impermanent. We may enjoy a happy situation, we may enjoy the company of someone we love, we may enjoy youth and health and yet all these forms of happiness are impermanent. Sooner or later we will experience suffering.

If we really want to do something about suffering, to solve the problem of suffering, we must identify its cause. If the lights go out and we want to set it right we have to identify its cause. We have to find out whether it is a short circuit or whether a fuse has blown or whether perhaps the power supply has been cut off. Similarly, when we recognize the problem of suffering we have to look for the cause. It is by understanding the cause of suffering that we can do something to solve the problem. What is the cause of suffering according to the Buddha? The Buddha has taught that craving or desire (Trishna or Raga) is a great cause of suffering - craving for pleasant experiences, craving for material things, craving for eternal life and craving for eternal

death. We all enjoy good food, we all enjoy fine music, pleasant company. We enjoy all these things and we want more and more of these things. We try to prolong these pleasant experiences. We try to Bet more and more of these pleasures. And yet somehow we are never completely satisfied. We may find that we are fond of a particular kind of food and yet if we eat it again and again we get bored with it. We try another kind of food. We like it, enjoy it and again we get bored with it. We go on to look for something else, we get tired of our favourite piece of music. We get tired of our friends. We look for more and more. Sometimes this chase after pleasant experiences leads one to extremely negative forms of behavior such as alcoholism and drug addiction. All of these are the cravings for satisfaction of our desires for pleasant experiences. It is said that trying to satisfy one's desire for pleasant experiences is like drinking salt water when one is thirsty. If one drinks salt water to satisfy one's thirst, one's thirst, rather than being quenched, is only increased.

Not only do we crave for pleasant experiences but we also crave for material things. You can see this clearly in children. I have a five year old son. Take him into a toy shop and he will want every toy in the shop. And perhaps he will buy a toy. Almost as soon as he has bought the toy he begins to lose interest in it, and without fail, within a few days the toy will be neglected in the corner of the room and he will want another toy. While this can be seen very clearly in young children, are we any different? After we have bought that new car don't we want another one? After we have got a new house don't we think "Well, this house is quite nice, but it will be even nicer if I can get a better one, one with a little garden or one with four rooms, or a point block, or a condominium." And it goes on and on, whether it is a train set or a bicycle or a video recorder or a Mercedes Benz. It is said that the desire for acquiring wealth or possession is involved with three major sufferings, or problems. The first one is the problem of getting it. You have to work, and save enough to buy that car or that house. Secondly, there is the suffering of protecting it. You worry that someone might bang your car, you worry that your house may burn down or be damaged by the rain. Finally there is the suffering of losing them, because sooner or later they will fall apart.

Craving for existence or eternal life is a cause of suffering. We all crave for existence, we all crave for life. Despite all the suffering and frustration of life we all crave for life. And it is this craving which causes us to be born again and again. Then there is the desire for annihilation, the desire for non-existence, what we might call the desire for eternal death. This expresses itself in nihilism and in suicide. Craving for existence is one extreme. Craving for non-existence is another extreme.

You may ask, "Is craving alone a sufficient cause of suffering? Is craving alone enough to explain suffering? Is the answer as simple as that?" The answer is no. There is something that goes deeper than craving. There is something which in a sense is the foundation of craving. And that something is ignorance (Avidya).

Ignorance is not seeing things as they really are, or failing to understand the reality of experience or the reality of life. All those who are well educated may feel uneasy about being told that they are ignorant. I can recall what Professor Lancaster who visited Singapore a few months ago said regarding this. He said this is one of the most difficult things to explain to university students in the United States when they begin a course in Buddhist studies because they are all very happy and proud to be in the university. Here you have to tell them that they are ignorant. He says always the hands shoot up immediately, "How are we ignorant? In what sense are we ignorant?" Let me say this. Without the right conditions, without the right training and without the right instruments we are unable to see things as they really are. None of us would be aware of radio waves if it were not for the radio receiver. None of us would be aware of bacteria in a drop of water if it were not for microscopes, and none of us would be aware of molecular structure if it were not for the latest techniques of electron microscopy. All these facts about the world in which we live in are known and observed only because of special training, special conditions and special instruments. When we say that ignorance is failure to see things as they really are, what we mean is that so long as one has not developed one's ability to concentrate one's mind and insight so one is ignorant of the true nature of things. We are familiar with the fear that we experience when we see a shape in the darkness by the side of

the road while walking home alone late at night. That shape by the side of the road may be a tree stump. Yet it is our ignorance that causes us to quicken our steps, perhaps our palms may begin to perspire, we may reach home in a panic. If there were a light there would be no fear and no suffering because there would be no ignorance. We would have seen the tree stump for what it is.

Specifically in Buddhism, we are speaking about ignorance regarding the self, taking the self as real. This is the fundamental cause of suffering. We take our body or ideas or feelings as a self, as a real independent ego just as we take the tree stump for a potential assailant. Once we have this idea of self we have an idea of something that is apart from or different from ourselves. Once we have this idea of something that is apart or different from ourselves, then it is either helpful or hostile. It is either pleasant or unpleasant to ourselves. From this notion of self we have craving and ill-will. Once we believe in the real existence of ourselves, that "we" exist in reality, independently, apart from all others, apart from all the physical objects that surround us, we crave and desire and want those things which benefit us and we are averse towards those things which do not benefit us, which damage us or which are unhelpful to us. Because of this failure to see that in this body and mind there is no independent, permanent self, desire and ill-will inevitably thrive. Out of the root and the trunk of ignorance grow the branches of craving - desire, greed, ill-will, anger, hatred, envy, jealousy, pride and the whole lot. All these branches grow out of the root and trunk of ignorance and these branches bear the fruits of suffering. So here, ignorance is the under-lying cause, and craving, ill-will, greed and anger are the secondary or subsequent causes.

After having identified the causes of suffering one is in a position to put out an end to suffering. Just as when one might identify the cause of that pain in one's lower abdomen on the left side as appendicitis, one would then be in a position to remove the cause of the pain. One can put an end to suffering by eliminating the cause of suffering, by eliminating craving, ill-will and ignorance. Here we come to the Third Noble Truth, the truth of the end of suffering.

In dealing with the truth of the end of suffering, the first obstacle that we have to overcome is the doubt that exists in some minds of whether an end of suffering is really possible. Whether one can really end suffering, or whether one can really be cured. It is in this context that confidence or faith plays an important role in Buddhism. When we speak of confidence or faith we do not speak of faith in the sense of blind acceptance. We speak of faith in the sense of recognizing or admitting the possibility of achieving the goal of the end of suffering. If you do not believe that a doctor can cure you of that pain in your abdomen you will never go to a doctor, you will never take the medicine or have the operation and as a result you may die of that illness which could be cured. So confidence, belief in the possibility of being cured is an indispensable pre-requisite. Here too, as in other cases, people may say, "How can I believe in the possibility of Nirvana? How can I believe that the end of suffering is really possible when I have never experienced it?" Well, as I said a moment ago, none of us would have experienced radio waves were it not for the development of radio receivers, and none of us would have experienced microscopic life were it not for the invention of the microscope. Even now none of us here, unless there is any physicist in this room, have actually observed electrons and yet we accept them because there are those among us with the special training, and special instruments who have observed electrons. So here too as regards the possibility of the end of suffering and the possibility of attaining Nirvana, we ought not to reject the possibility of attaining Nirvana outright simply because we have not experienced it, simply because we have not seen it for ourselves. Many of you may be familiar with the old story of the turtle and the fish. One day the turtle left the pond and spent a few hours on the bank. When he returned to the water he told the fish of his experiences on the bank. The fish would not believe him. The fish would not believe that there existed a place known as dry land because it was totally unlike what the fish knew, what the fish was familiar with. The fish would not believe that there was a place where creatures walked rather than swam, where one breathed air rather than water, and so forth. There are many historical examples of this tendency to reject information that does not tally with what we already believe, or what we are already familiar with. When Marco Polo returned to Italy from his travels to the Far East, he was imprisoned

because his account did not tally with what was then believed about the nature of the Universe. When Copernicus advanced the theory that the sun did not circle the earth but in fact that the case was the opposite, he was disbelieved and ridiculed. We ought to be on guard against dismissing the possibility of the complete end of suffering or the possibility of attaining Nirvana simply because we have not ex-perienced it ourselves. Once we accept that the end of suffering is possible, that we can be cured of an illness, then we can proceed with the steps that are necessary in order to achieve that cure. But unless and until we believe that that cure is possible there is no question of successfully completing the treatment. In order therefore to realize progress on the path, to realize eventually the end of suffering one has to have at least confidence in the possibility of achieving the goal, in the possibility of attaining Nirvana.

FOUR NOBLE TRUTHS PART II

When we speak of the end of suffering, the truth of the cessation of suffering, we are speaking of the goal of the Buddhist path. In one place the Buddha says that just as the ocean, though vast, is of one taste - the taste of salt, so is in His teachings. Although there are many items, all these teachings as vast as the ocean have only one taste, and that is the taste of Nirvana. As you will see, although there are many items of Buddhist teachings - the Four Noble Truths, the three ways of practice, dependent origination, the three characteristics and so on, all these teachings have one goal in view and that goal is the cessation of suffering. It is the goal that gives all the various teachings that we find in Buddhism their directions and purposes. The end of suffering is the goal of Buddhist practice and yet this end of suffering is not something which is only transcendental, which is only ultimate. This is interesting because yesterday I was asked to speak on the origin and development of the Semitic religions and at the end of the session one of the questions raised was "What is the final goal of the Semitic religions and what is the distinction between the spiritual goal offered by the Semitic religions and the goal offered by Buddhism?" In the case of the Semitic religions, I think it is fair to say that there are two goals. One refers to this

life, and is expressed in the sense of building a kingdom of love, prosperity and justice in this world. The other higher goal refers to attaining heaven in the after-life. But in Buddhism we have a much more comprehensive treatment. In other words, this goal of the end of suffering that the Buddha speaks of is very broad and comprehensive in its meaning. Because when we speak of the end of suffering, we can mean the end of suffering here and now, either temporarily or permanently. Let us see whether we can explain this in greater detail. Suppose we happen to be in dire poverty - insufficient food, medicine, schools and so forth. There are sufferings such as birth, sickness, disease and old age, separation from one's loved ones, contact with those whom we do not. When we remedy the situation here and now through achieving prosperity, through developing our medical and educational systems, our sufferings are reduced. Buddhism teaches that the particular happiness or suffering that is experienced in this life is the result of our actions done in the past. In other words, if we are in fortunate conditions, these conditions are the results of good or wholesome actions done in the past. Similarly, those who find themselves in less fortunate conditions, those conditions are the results of unwholesome actions done in the past.

What does Buddhism offer in the way of the end of suffering? Practicing Buddhism results in the short term in relative happiness in this life. This happiness can be of a material variety in the sense of better material conditions or it can be of a spiritual variety in the sense of greater peace or happiness of mind. All of these are achievable in this very life here and now. This is one dimension of the end of suffering in this life. And this is equivalent to what the Semitic religions call the king-dom on earth. In addition to this, the end of suffering means happiness and good fortune in the next life, in the sense of rebirth in fortunate circumstances, in circum-stances of happiness, prosperity, health, well-being, success and so on. And this can be as a human being on this earth or it can be in the heavens. We can liken it to the Heaven that the Semitic religions speak of. The goal of Buddhism initially means happiness and prosperity in this life and next. But the goal of Buddhism is more than just that and it is here that Buddhism differs from the Semitic religions because not only does Buddhism promise happiness and prosperity in this life and next, Buddhism also

offers liberation - Nirvana, the total, absolute and permanent cessation of suffering. This is the ultimate and final goal of Buddhism.

When we speak of Nirvana, we encounter certain problems of expression because when we are speaking of an experience, the exact nature of that experience cannot be communicated. It has to be experienced directly. This is true of all experiences whether they be the experiences of the taste of salt, sugar, chocolate or whatever. All these experiences cannot be exactly described. I often ask people here in Singapore in order to make this point. Imagine I have just recently arrived in Singapore and I have not eaten a durian. How would you describe to me the taste of a durian. Would it be possible to describe accurately the taste of a durian if I have not eaten one myself? We can describe it by means of comparison or simile or by means of negation. So, for instance, you might say that a durian is slightly sour, that it has a mealy texture. You might say a durian is something like a jackfruit or you might say a durian is not like a banana. So we have a similar kind of problem when we come to try to describe Nirvana. We find that the Buddha and Buddhist teachers have used these kinds of device to describe Nirvana.

The Buddha described Nirvana as supreme happiness, as peace, as immortal. Similarly, He has described Nirvana as uncreated, unformed, as beyond the earth, as beyond water, fire, air, beyond the sun and moon, unfathomable, unmeasurable. So we have two approaches to the description of Nirvana. One is the positive approach where we liken Nirvana to something which we experience in this world where, say, when one experiences intense happiness accompanied by pro-found peace of mind one can imagine that one is experiencing a faint glimpse of Nirvana. But a jackfruit is not really like a durian. Similarly, we can say that Nirvana is not like anything in this world, is not like any experience that we have from day to day. It is uncreated. It is beyond the sun and the moon. It is beyond all these names and forms which we are used to thinking in terms of, through which we experience the world. The point of all these is that to understand what Nirvana is really like one has to experience it for oneself. To know what a durian is really like, one has to eat it. No amount of essays, no amount of

descriptions of durians will even approach the experience of eating one. One has to experience the end of suffering for oneself and the way that one does it is through eliminating the causes of suffering - the defilements of desire (Rage) ill-will (Dosha) and ignorance (Avidya). When one has totally eliminated these causes of suffering, then one will experience for oneself Nirvana.

How does one remove these causes of suffering? What are the means through which one can remove the defilements that lead to suffering? This is the path taught by the Buddha. It is the Middle Path, the path of moderation. You will recall that the life of the Buddha before His Enlightenment falls into two quite distinct periods. The period before renunciation was a period when He enjoyed all the luxury possible. For instance, we are told that He had three palaces, one for each season. He experienced luxury to an extent which we can scarcely imagine. This period of luxury was superseded by six years of extreme asceticism and self-mortification when He abandoned the essential amenities of life, a period in which He lived in the open, wore the poorest garments and fasted for lengthy periods. In addition to these privations, He experienced the suffering of torturing His body through various practices of self-mortification - sleeping on beds of thorns and sitting in the midst of fires in the heat of the noon-day sun. Having experienced the extremes of luxury and privations, having reached the limits of these extremes, He saw their futility and He discovered the Middle Way that avoids the extremes of indulgence in pleasures of the senses and self-mortification. It was through realizing the nature of the extremes in His own experience that He was able to arrive at the Middle Path, the path that avoids the two extremes. As we shall see in the subsequent weeks, the Middle Path is capable of many profound and significant interpretations, but most importantly and most essentially, it means moderation in one's approach to life, in one's attitude, in all things. We use the example of the three strings of the lute to illustrate the Middle Path. The Buddha once had a disciple by the name of Sona who practiced meditation so intensely that he could not progress in his meditation. He began to think of abandoning his life as a monk. The Buddha, who understood his problem, said to him, "Sona, before you became a monk you were a musician". Sona said that was true. So the Buddha said, "As a musician which string of the lute produces a

pleasant and harmonious sound. The over-tight string?" "No," said Sona, "The over-tight string produces an unpleasant sound and is moreover likely to break at any moment." "The string that is too loose?" Again, "No, the string that is too loose does not produce a tuneful sound. The string that produces a tuneful sound is the string that is not too tight and not too loose." So here the life of luxury is too loose, without discipline. The life of mortification is too tight, too tense, too likely to cause the breakdown of the mind and body just as the oversight string is likely to break at any moment.

Specifically, the path to the Buddhist goal is like a medical prescription. When a competent doctor treats a patient for a serious illness, his prescription is not only physical, it is also psychological. If one is suffering, for instance, from heart disease, one is not only given medication. One is also asked to control one's diet and to avoid stressful situations. Here too when we look at the specific instructions with regard to following the path to the end of suffering, we can see that the instructions refer not only to one's body actions and words, but also to one's thoughts. In other words, the Noble Eightfold Path, the path to the end of suffering is a comprehensive path, an integrated therapy. It is designed to cure the disease through eliminating the causes, through treatment that applies not only to the body but also to the mind.

Right understanding is the first step of the Noble Eightfold Path and it is followed by Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. Why do we begin with Right Understanding? It is because in order to climb a mountain we have to have the summit clearly in view. In this sense, the first step depends on the last. We have to have our goal in view if we are to travel a path to reach that goal. In this sense, Right Understanding gives direction and an orientation to the other steps of the path. We see here that the first two steps of the path, Right Understanding and Right Thought refer to the mind. Through Right Under-standing and Right Thought we eliminate ignorance, greed and anger. But it is not enough to say that through Right Understanding and Right Thought we eliminate ignorance, greed and anger because in order to achieve Right Understanding and Right Thought we also need to

cultivate, to purify our mind and our body. The way that this is done is through the other six steps of the path. We purify our physical existence so that it will be easier to purify our mind, and we purify our mind so that it will be easier to attain Right Understanding.

For convenience' sake, the Noble Eightfold Path has been traditionally divided into the three groups of training or the three ways of practice and they are morality or good conduct (Shila), meditation or mental development (Samadhi), and wisdom or insight (Prajna). The eight steps of the path are divided into these three ways of practice as follows - Right Speech, Right Action and Right Livelihood belong to the way of good conduct; Right Effort, Right Mindfulness and Right Concentration belong to the way of mental develop-ment, and Right Understanding and Right Thought belong to the way of wisdom. Because it is necessary to purify our words and actions before we can purify our mind, we begin our progress along the path with good conduct. As the Noble Eightfold Path is the means of arriving at the goal of Buddhism, we will be spending the next three weeks dealing with these three ways of practice.

MORALITY

Last week we completed our survey of the Four Noble Truths and in so doing the last topic that we dealt with was the Noble Eightfold Path to the end of suffering. We used the analogy of mountain climbing when we talked about treading the Eightfold Path to the end of suffering. We have said that just as when one climbs a mountain the first step depends on the last, the last depends on the first because we have to have our eyes firmly fixed on the summit of the mountain and yet we also have to be careful not to stumble while taking the first few steps up to the mountain path. So here in climbing a mountain, each portion of the path depends on the other portions. In this sense, regarding the Noble Eightfold Path, all the steps of the path are interrelated, are dependent on one another. We cannot do away with any one step. Nonetheless, for practical purposes the eight steps of the path have been divided into three ways of practice, or three divisions of training. These three divisions are good conduct or morality (Shila),

mental development or meditation (Samadhi) and finally wisdom or insight (Prajna). Although conceptually and structurally, the first step depends upon the last and the last depends upon the first; although they are dependent on one another, still in practical terms when one climbs a mountain one has to climb the lowest slope first. One may be attracted to the summit, but in order to get there one has to cover the lower slope first. It is for this very practical reason that we find the eight steps of the Eight-fold Path grouped into these three ways of practice.

The first of these three ways is good conduct. Good conduct forms a foundation for further progress on the path, for further personal development. It is said that just as the earth is the base of all animate and inanimate things, so is morality the foundation of all qualities. When we look around us we can see that everything rests upon the earth, whether it be the building, whether it be the tree and bush, or whether it be the animal. The earth is the foundation, and in the same manner morality is the foundation of all qualities, all virtues, all attainments ranging from the mundane to the supra-mundane, ranging from success, good fortune all the way up to skill in meditation, wisdom and enlightenment. Through this metaphor, we can under-stand the importance of good conduct as a foundation for following the path, as a basis for achieving results on the path.

Why do we take time to stress the importance of good conduct as a foundation for progress on the path? The reason is that there is a tendency to think of good conduct as rather boring, rather dull. Meditation sounds more exciting and interesting. Philosophy has a kind of fascination about it. There is a dangerous tendency to neglect the importance of good conduct and to go to the more exciting parts of the path. But if we do not create this foundation of good conduct, we will not succeed in treading the other parts of the path.

We have to understand the way in which the precepts or the rules of good conduct are established within Buddhism because there are various ways in which moral or ethical codes are established. If you look at the moral codes of the major religions, you will find that there is a surprising correspondence. If you look at the moral teachings of

Confucius, of Lao Tzu, of the Buddha, of Hindu teachers, Christians, Muslims, and Jews, you will find that regarding the basic rules of morality, there is a large degree of correspondence. But while the rules in many cases correspond, the attitude, the ways in which the rules are presented, understood and interpreted differ considerably from religion to religion. Essentially, to generalize, there are two ways in which moral codes can be established. One way we might call the authoritarian way, and the other we might call the democratic way. And a good example of the first is God's handing down the Ten Commandments to Moses on the mountain. On the other hand in Buddhism, I think what we have here might be called a democratic way of establishing the rules of good conduct. You might wonder why I say that. After all we do have the rules of good conduct laid down in scriptures. So you might ask is this not similar to God's handing down the tablets to Moses? But I think this is not really so because if we look closely at the scriptures, we do find what lies behind the rules of good conduct, and the principles that lie behind that are the foundation of the rules of good conduct, are the principles of equality and reciprocity.

What equality means is that all living beings are equal in their essential attitudes. In other words, all living beings want to be happy. They fear pain, death and suffering. All want to live, to enjoy happiness and security. And this is also true to all living beings just as it is true to ourselves. We can call this equality the great universality of the Buddhist vision in which all living beings are equal. On the basis of this equality, we are encouraged to act with the awareness of reciprocity.

Reciprocity means that just as we would not like to be killed, robbed, abused and so forth, so would all other living beings not like to have these things happen to them. One can put this principle of reciprocity quite simply by saying "do not act towards others in a way which you would not want them to act towards you". Given these principles of equality and reciprocity, it is not hard to see how they stand behind, how they create the foundation for the rules of good conduct.

Let us now look specifically at the contents of good conduct in Buddhism. The way of practice of good conduct includes three parts of

the Noble Eightfold Path, and these three parts are Right Speech, Right Action, and Right Livelihood. Speech is an extremely important part of our life. We often tend to under-estimate the power of speech. We often tend to exercise very little control over our faculty of speech. This should not be so. We have all been very greatly hurt by someone's words at some time of our life. And similarly, we have been encouraged by the words of another. In the sphere of politics, we can see how those who are able to communicate effectively are able to influence people tremendously for better or for worse. Hitler, Churchill, Martin Luther King were all accomplished speakers who were able to influence millions of people with their words. It is said that a harsh word can wound more deeply than weapons. A gentle word can change the heart and mind of the most hardened criminal. Probably more than anything else, the faculty of speech differentiates man from animals. So if one is to develop a society in which harmony, well-being, communication and co-operation are goals which are to be realized, one must control, cultivate and utilize one's faculty of speech positively.

All the rules of good conduct involve respect that is founded upon the understanding of equality and reciprocity. In this context, right speech involves respect for truth and respect for the welfare of others. If one speaks with these criteria in mind, one will be cultivating right speech and through this one will achieve greater harmony within society. Traditionally we speak of four aspects of right speech. Right speech means to avoid lying, to avoid back biting or slander, to avoid harsh speech, and to avoid idle talk. Some of you may recall the Buddha's instruction to Rahula regarding the importance of avoiding lying. He used the example of a vessel. The vessel had a tiny bit of water in the bottom and He asked, "Rahula, see the small amount of water in the bottom of the vessel. Those who are not ashamed of lying, their virtue is small, their renunciation is small like the small amount of water in the vessel." Then the Buddha threw away the water and said, "those who are not ashamed of lying throw away their virtue just as this water is thrown away." Then the Buddha showed Rahula the empty vessel and said, "just so empty is the virtue, the renunciation of those who habitually tell lies."

Thus He used the vessel as a means to illustrate the point that lying

is intimately associated with one's practice of wholesome actions, with one's good conduct, with one's character. Once we are confident that we can act in one way and speak in another, then we will not be afraid to act badly, because we will be confident that we can cover up our bad actions by lying. Lying therefore opens the door to all kinds of unwholesome actions. Slander is divisive. It creates quarrels between friends. It creates pain and discord. So just as one would not want to be divided from one's friend by slander, so ought one not to slander another. So also one ought not to abuse others with harsh words, but on the contrary should speak courteously to others as one would like to be spoken to oneself. Regarding idle talk, often you hear of people saying that we cannot even indulge in a bit of idle talk. It is not quite that bad. Here the kind of idle talk that is particularly indicated refers to malicious gossips, diverting oneself, entertain-ing oneself, recounting the faults and failings of others. Rather than use this faculty of speech which is so powerful for deception, for dividing others, for abusing others, for idling away time at the expense of others, why not use it constructively, to communicate meaning-fully, to unite others, to encourage understanding between neighbors and friends, and to communicate helpful, meaningful advice. The Buddha once said, "Pleasant speech is as sweet as honey, truthful speech is as beautiful as a flower, and wrong speech is unwhole-some and filthy". So let us try for our own good and that of others to cultivate Right Speech, respect for truth, and respect for the welfare of others.

The next part of the path that falls under good conduct is Right Action. Right Action entails respect for life, respect for property, and respect for personal relationships. We will recall what was said a moment ago about life being dear to all. It is said in the Dharmapada that all tremble at punishment, all fear death, and that all living beings love life. So again, keeping in mind the principles of equality and reciprocity, we ought not to kill living beings. One might be ready to accept this in regard to human beings, but we might demur with regard to other living creatures. Some of the developments that we have seen taking place in the world of science and technology in recent years ought to give the most skeptical free-thinker food for thought. When one destroys a certain strain of insects, is one absolutely sure of accomplishing the greatest good, the long-term good of the

environment? Or do we more often than not contribute unwittingly to an imbalance which creates even greater problems in the future? Respect for property - not to steal from or cheat others. This is important because those who take what is not given by stealth, by treachery are as guilty of breaking this precept as those who steal by force. In other words, the employer who does not pay his employee an honest wage that is commensurate with his work is guilty of taking what is not given. Similarly, the employee who collects a salary and shirks his duties is guilty of lack of respect for property. Finally respect for personal relationship means to avoid adultery, to avoid sexual misconduct. You can see how, if these guidelines are sincerely cultivated within a society, such a society will be a better place to live in.

The third step of the Noble Eightfold Path included in the way of good conduct is Right Livelihood. Right Livelihood is an extension of the rules of Right Action to one's role as a breadwinner in a society. We have seen that with regard to Right Speech and Right Action the underlying principles behind the rules are respect for truth, life, property and personal relationships. Right Livelihood means that one ought not to earn a living in such a way as to violate these principles which are underlying principles of good conduct. Specifically, there are five kinds of livelihood that are discouraged for Buddhists. These are trading in animals for slaughter, dealing in slaves, dealing in weapons, dealing in poisons, and dealing in intoxicants, those are drugs and alcoholic drinks. These five kinds of livelihood are discouraged because they contribute to the ills of society and because they violate the principles of respect for life and so forth. Dealing in the slaughter of animals violates respect for life. Dealing in slaves violates respect for life and personal relationships. Dealing in deadly weapons violates the principle of respect for life. Dealing in poisons violates the principle of respect for life. Dealing in intoxicants violates the principle of respect for the welfare of others. All these trades contribute to the insecurity, to the suffering and discord in society.

How does good conduct function? We have said that, in regard to society, following the rules of good conduct creates a society

characterized by harmony and peace. All social goals can be achieved through the principles and rules of good conduct based upon the fundamental recognition of equality and reciprocity. In addition, the individual also benefits through the practice of good conduct. In one Sutra, the Buddha said, "he who has practiced respect for life and so forth, he feels as a king duly crowned and his enemies subdued. He feels at peace, at ease." The practice of good conduct creates within the individual an inner sense of peace, of stability, of security and of strength. Once he has created that inner peace, he can then fruitfully and successfully practice the other steps of the path. He can cultivate and develop meditation. He can achieve wisdom only when he has created both inwardly and outwardly in his relationships with others and in himself the necessary foundation of good conduct.
Very briefly, these are the origin, contents and goal of good conduct.
I would like to touch on one point before I stop today, and that is when people look at the rules of good conduct, they often say how can they possibly follow the rules of good conduct. It is terribly difficult to observe the precepts. For instance, even the precept against taking life can sometimes seem awfully difficult to follow. When you clean up you kitchen, you quite likely may kill some ants. Again, it may seem difficult to always observe the precept of Right Speech. How are we to deal with this problem which is a genuine one? It is not the point whether we can observe all the rules of good conduct all the time. The point is, if the rules of good conduct are well founded, if we can accept that equality and reciprocity are principles we believe in, if we acknowledge that the rules are appropriate to implementing those principles, then it is our duty to practice, to follow the rules of good conduct as much as we can. That is not to say that we will be able to follow the rules absolutely all the time. But it is to say that if we accept that in order to live at peace with ourselves and others, we ought to respect the life of other living beings, respect their property and so forth. And if a situation arises in which we find ourselves unable to apply a particular rule in a particular situation, then that is not the fault of the rule. That simply is the gap between our own practice and the ideal.

When a navigator steers his ship across the ocean by the stars, he is not able to follow precisely the course indicated by the stars. Yet the

stars are his guide and by following the stars however inaccurately or approxi-mately, he reaches his destination. In the same way, when we follow the rules of good conduct we do not pretend that we can observe them all the time. This is why for instance the five precepts are called the training precepts and that is why we take them again and again. What we have in the rules of good conduct is a framework through which we can try to live in accord with the fundamental principles that illuminate the Buddhist teachings, the principle of the equality of all living beings and the principle of respect for others.

MENTAL DEVELOPMENT

Our topic today is mental development. We are going to look at the steps of the Noble Eightfold Path that fall into the group known as mental development, meditation or Samadhi. We have spoken about how the steps of the path are interrelated and in this context it is particularly interesting to understand the position of mental development because standing as it is between good conduct and wisdom it is relevant and important for both of them. You may ask why this is the case. In fact sometimes people have said to me regarding the need for meditation. If one simply follows the moral precepts, is that not sufficient to lead a moral life?

I think there are several answers to this question. First of all, in Buddhism there is not only one goal. Besides the goal of happiness and good fortune, there is also the goal of freedom. If one wants to attain the goal of freedom, the only way that can be achieved is through wisdom. And in order to achieve wisdom one has to purify the mind, develop the mind through meditation. Even for the practice of good conduct, for the observance of moral rules, mental development is necessary. Why? Because it is relatively easy to follow the rules of good conduct when things are going well. If we have a good job, if we live in a stable society, if we earn sufficiently to support ourselves and our families, it is relatively easy to observe the precepts. But when we find ourselves in circumstances of stress, of instability, as for instance when we lose our job, when we find ourselves in a situation where lawlessness prevails, this is the point at which the

observance of good conduct comes under attack. In this kind of circumstances, the only thing that can safeguard our practice of good conduct is mental development, strengthening of the mind, attaining control over the mind. In that way, mental development on the one hand serves as a safeguard of our practice and on the other hand it serves to prepare the mind to see things as they really are, to prepare the mind to attain wisdom which will open the door to freedom, to enlightenment. Mental development therefore has an extremely important role in the practice of the Noble Eightfold Path.

This emphasis on mental development is not surprising if we remember the importance of the role of the mind in experience in Buddhism. I remember a week before last, someone in the audience remarked that it seemed as though the mind was the most important thing in regard to the steps of the Noble Eightfold Path. I remarked that this was a very significant and true statement. We find this very clearly in the Buddha's own words. The Buddha has said that the mind is the source of all mental states, that all mental states are fashioned by the mind. It is also said that the mind is the source of all virtues, of all qualities. In order to attain these virtues, one must discipline the mind. Mind is the key to changing the nature of our experience. It was once said that if we had to cover the whole surface of the earth in order to protect our feet from being cut by sticks and stones, if we had to cover the whole surface of the earth with leather, this would be a very difficult undertaking. But by covering only the surface of our feet with leather it is as if the whole surface of the earth were covered with leather. In the same way if we had to purify the whole universe of greed, anger and delusion, it would be a very difficult task. Simply by purifying our own mind of greed, anger and delusion it is as if the whole universe were purified of these defilements. That is why in Buddhism we focus upon the mind as the key to achieving a change in the way we experience life, in the way we relate to other people.
The importance of the mind has recently been recognized by scientists, psychologists and doctors. Some of you may be aware of some of the techniques that are being used by medical practitioners in the West. A number of doctors have successfully employed techniques very similar to the techniques of meditation in order to help patients overcome chronic diseases and disorders. This is now a recognized fact within the

medical profession. Not long ago I was told of a case involving the wife of a professor. Their family doctor has begun to use techniques of mental development to treat patients. who are suffering from certain complaints.. The lady was told that she would need an operation to correct a certain disorder. Alternatively, it was suggested that she practice this technique of mental development twice a day for a period of two months. Having practiced this, it was found that she no longer required the operation. We can all understand the influence the mind has on our attitude by looking at our own experience. We know how we occasionally feel happy and have a positive attitude towards our activities, and when this happens we are efficient, we respond and we are able to carry out our activities in the best possible way. On other occasions when our mind is disturbed and depressed, we find that we cannot even discharge simple tasks efficiently. In this way, we can see how important the mind is in all spheres of activity.

There are three steps of the Noble Eightfold Path that are included in this mental development group and they are Right Effort, Right Mindfulness and Right Concentration. Together these three steps encourage and enable one to be self reliant, attentive and calm. First of all, in its most general sense Right Effort means cultivating a positive attitude towards our undertakings. We can call Right Effort enthusiasm as well. It means undertaking our tasks with energy, with a will to carry them through. It is said in one text that we ought to embark upon our tasks in the same way as an elephant enters a cool lake during the heat of the midday sun. With this kind of effort, we can then be successful in whatever we plan to do, whether in our career, in our study, or in our practice of the Dharma. In this sense effort is also related to confidence. It is a practical application of confidence. If we fail to put effort into whatever we do, we cannot hope to succeed. But effort must be controlled, must be balanced, and here we can recall what we said regarding the Middle Path, the strings of the lute, the overly tight string and the overly loose string. So effort should never become too tense, too extreme, and similarly, it should not become too slack, should not be abandoned. This is what we mean by Right Effort, a controlled, sustained, enthusiastic, cheerful determination.

Right Effort is defined as four fold. It is the effort to prevent unwholesome thoughts from arising. It is the effort to reject unwholesome thoughts once they have arisen. It is the effort to cultivate wholesome thoughts. It is the effort to maintain wholesome thoughts. This last is particularly important because it is often the case that even when we have succeeded in cultivating wholesome attitudes, all too often these are short-lived. Between them, these four aspects of Right Effort focus the energy of Right Effort upon our mental states in such a way as to reduce and eventually eliminate the number of unwholesome mental states that we entertain in our mind and to increase and firmly establish wholesome thoughts as a natural integral part of our mental states.

The second step of the Noble Eightfold Path that is included in the group of mental development is Right Mindfulness. Right Mindfulness is essential even in our daily life. This Buddhist teaching, in fact I would venture to say all Buddhist teachings can be explained, can be exemplified with situations that belong to everyday life, that are familiar to all of us. In fact if you look at the Buddha's own teachings, you will find that He always used examples that were familiar to his audience when teaching the Dharma. So here too in regard to mindfulness, we may do well to look at the importance of mindfulness in our ordinary mundane activities. Mindfulness is awareness or attention, avoid-ing a distracted and clouded state of mind. There would be many fewer accidents if everyone were mindful. So whether one is driving a car, or crossing a busy street, or doing accounts, whatever one is doing, that task would be more effectively carried out if one is attentive and mindful. It will increase one's efficiency, productivity, and similarly it will reduce the number of accidents that occur due to inattention, due to the failure to be aware.

Specifically, in regard to the practice of the Dharma, mindfulness acts as a rein upon our mind. In this sense, if we consider how our mind normally behaves, we can see a need for a rein, a control upon our mind. A moment ago, there was a gust of wind which caused a window over here on my right to bang. I am sure that most of our minds immediately focussed upon that sound. Similarly, at almost every moment of our

life, our minds are running after objects of the senses. The mind is never concentrated, or still. The objects of the senses may be sounds, or they may be sights. As you drive down the streets, your eyes may be caught by an attractive advertisement, your mind will be attracted to that advertisement. When you smell someone's perfume, your mind will become entangled with that object. All these are the causes of distraction. So in order to control, to minimize this distraction, we need a kind of guard which can protect the mind from becoming entangled with objects of the senses, from becoming entangled in unwholesome thoughts. This guard is mindfulness. The Buddha once told a story about two acrobats - master and apprentice. On one occasion the master said to the apprentice, "You protect me, and I will protect you. In this way we will perform our tricks and come down safely." But the apprentice said, "No master, that will not do. I will protect myself and you will protect yourself." In the same way we have to guard our own mind. Some people may say this is rather selfish. What about teamwork? But I think that is a fundamental misunderstanding. A chain is only as strong at its weakest link. A team is only as efficient as its members. A team of distracted persons who are incapable of discharging their own responsibilities will be an inefficient team. Similarly, in order that we can play an effective role in relation to our fellow beings, we must first guard our mind. Suppose you have a fine car. You will be careful to park the car in such a place so that it will not be hit by another motorist. Even at work or at home, you will occasionally look out of the window to make sure the car is all right. You will be sure to take it to the mechanic regularly. You will be sure to wash it regularly. In the same way all of us possess one thing which is far more valuable than any other possession. That one thing is our mind.

Recognizing the value of our mind, we ought to guard it. This is being mindful. This is an aspect of mental development which we can practice at any time and in any place. Sometimes I find people saying to me that it is extremely difficult to practice meditation, and often people are also somewhat afraid to practice meditation. By and large, they are thinking of concen-tration meditation or sitting meditation. But even if one is not prepared to practice concentration meditation, certainly Right Effort and Right Mindfulness can be practiced without any fear of any adverse consequences. It simply entails being aware and attentive,

watching your mind, seeing where it is going, seeing what it is doing. Just as when I am talking to you now, with one corner of my mind I can watch my mind, keep an eye on my mind. What am I thinking of? Is my mind on what I am saying to you, or am I thinking about what happened this morning, or last week, or what I will be doing tomorrow. I once heard a teacher saying that if you are making a cup of tea, Buddhism means making a cup of tea well, focussing, concentrating the mind on what one is doing. This is true no matter what one is doing - cleaning the house, going to school, or cooking. No matter what one is doing, one can practice mindfulness, the practice of watching the mind, of keeping an eye on the mind.

The practice of mindfulness traditionally has played an important role in Buddhism. At one place, the Buddha has called the practice of mindfulness the one way to achieve the end of suffering. Specifically, the practice of mindfulness has been developed to include four particular applications. These are application of mindfulness with regard to body-awareness of the positions of one's limbs and so forth; mindfulness with regard to feelings pleasant, unpleasant or neutral; mindfulness with regard to moments of consciousness; and lastly mindfulness with regard to objects. These four stations of mindfulness have continued to play an important role in the practice of Buddhist meditation.

Let us go on to consider the third step, and that is concentration, or it is sometimes called meditation, or tranquility. You will recall that we traced the origin of meditation all the way back to the Indus Valley Civilization. Concentration has nothing to do with frenzy, or torpor, or semi-consciousness. Concentration is the practice of focussing the mind single-pointedly on a single object. The object may be physical or mental. When total single-pointedness of the mind upon a single object is achieved through concentration, the mind is totally absorbed in the object to the exclusion of all thoughts, distractions, wavering, agitation, or drowsi-ness. This is the object of the practice of Right Concen-tration, to focus the mind single-pointedly upon one object. Most of us have had intimations of these kind of states. Occasionally something approaching single-pointedness of mind occurs spontaneously when listening to a favourite piece of music, or watching the sea or

sky. One may have experienced the moment when the mind rests single-pointedly, undistractedly upon that object, that sound or that form.

Concentration may be practiced in a number of ways. The object of concentration may be a sight such as a flame, an image, or a flower, or it may be an idea, an immaterial thing such as space, such as loving-kindness. When one practices concentration, one repeatedly focuses the mind on the object. This eventually, gradually leads to the ability to rest the mind upon the object without distraction. When this can be achieved for a protracted period, then one has achieved single-pointedness. It is important to note that this aspect of mental development has to be practiced with the guidance of an experienced teacher. This is because there are a number of technical factors that condition success or failure and they include posture, attitude, duration and occasion of practice. And it is difficult for anyone to get all these right simply by reading a book. Nonetheless, one need not become a monk to practice this kind of meditation, one need not live in a forest, and one need not abandon one's daily activities. One can begin with relatively short periods, as short as ten to fifteen minutes a day.

When one's ability in this kind of meditation is developed, it has two principal benefits. Firstly, it leads to mental and physical well-being, comfort, joy, calm, tranquility. Secondly, it turns the mind into an instrument capable of seeing things as they really are. It prepares the mind to attain wisdom. When we talk about seeing things as they really are, we liken the development towards this ability to the development of specialized instruments in science through which we have been able to observe atomic particles and so forth. Had it not been for the development of the radio receiver we would not be aware of radio waves. Similarly, if we do not develop our mind through the cultivation of Right Effort and Right Mindfulness and especially single-pointedness of the mind, our understanding of the real state of things, of truth will remain an intellectual knowledge. In order to turn our understanding of the Four Noble Truths from book knowledge into direct experience we have to achieve one-pointedness of the mind. It is at this point that mental development is ready to turn its attention to

wisdom. It is at this point that we see the role of concentration in Buddhism. I touched upon this briefly when. I spoke of the Buddha's decision to leave the two teachers Arada Kalama and Udraka Ramaputra and of His combination of concentration or meditation with penetrative insight on the night of His enlightenment. So here too, single-pointedness of the mind is not enough. It is similar to sharpening the pencil to write with, or the sharpening of the axe which we use to cut off the roots of greed, hatred and delusion. When we achieve single-pointedness of the mind, we are then ready to conjoin tranquility with penetrative under-standing, meditation with wisdom.

WISDOM

Today we are going to complete our survey of the Noble Eightfold Path. In the last two weeks, we have looked at good conduct and mental development. Today, we have the third group to look at, and that is the wisdom group. Here we have an interesting situation which we attended to sometime ago when we discussed the Four Noble Truths. When one sees the Noble Eightfold Path listed in sequence, one begins with Right Understanding and yet in the context of the three fold division of good conduct, mental development and wisdom, wisdom comes at the end. One tries to explain this by using the analogy of climbing a mountain. When one sets out to climb a mountain one has the summit in view and it is the sight of the summit that gives direction to one's path. In that sense, even when one begins to climb the mountain, one has one's eyes on the summit. As such, right understanding is necessary right at the beginning of the path. Yet in practical terms one has to climb the lower steps, scale the intermediate ridges before one reaches the summit, the attainment of wisdom. In practical terms, therefore, wisdom comes at the end of one's practice of the path.

Wisdom is described as the understanding of the Four Noble Truths, or the understanding of dependent origination and so forth. What is meant by this is that when we speak of the attainment of wisdom, we are concerned with transforming these items of the doctrine from simple intellectual facts to real personal facts. We are interested in changing this knowledge from mere book learning to real living

experience. And the way this is done is through the cultivation of good conduct and specifically through the cultivation of mental development. Otherwise, anyone can read in a book the explanation of the Four Noble Truths and so forth and yet this is not the same as attaining wisdom. As the Buddha Himself said, it is through failing to understand the Four Noble Truths and dependent origination that we have all run on in this cycle of birth and death. Obviously when He said this, He meant something deeper than simply failure to be acquainted intellect-ually with these items of doctrine. Understanding here has to be taken in the sense of Right Understanding, direct understanding, in the sense of seeing. This is perhaps why so frequently the language of seeing is used to describe the attainment of wisdom. We speak in terms of seeing the Truth, of seeing things as they really are. Because the attainment of wisdom is not an intel-lectual or academic exercise. It is seeing, understanding these truths directly. When this kind of direct understanding of the truth is gained, this is equivalent to gaining enlightenment. This opens the door to freedom, freedom from suffering and to Nirvana. Wisdom is the key thing in Buddhism. In other religions, we find that faith is paramount. In still other religions, we find that meditation is supreme as for instance in Yoga. In Buddhism, faith is preliminary, meditation is instru-mental. The real heart of Buddhism is wisdom.

The two steps of the Noble Eightfold Path that are included in wisdom are Right Understanding and Right Thought. Right Understanding can be said to be seeing things as they really are. Understanding the truth about things rather than simply seeing them as they appear to be. What this means is insight, penetrative under-standing, seeing beyond the surface of things. If we want to explain this in doctrinal terms, we will have to speak about the Four Noble Truths, dependent origination, impermanence, not-self and so forth. But for the moment let us just speak about the means of gaining Right Understanding. Here we can again see the scientific attitude of the teachings of the Buddha. Because when we come to look at the means of acquiring Right Understanding, we see that we begin with objective observation of the situation and of ourselves. We join objective observation with enquiry, examination and consideration.

In acquiring Right Understanding, we find that there are two types of understanding. One is the understanding that we acquire by ourselves. The other is the understanding that we acquire through others, that we are shown by others. Ultimately, these two types of understanding merge because in the final analysis real understanding of Right Understanding has to be our own. But in the meantime, one can distinguish between Right Understanding that we achieve through obser-vation of the environment and the Right Understanding that we achieve through the study of the teachings. Just as with regard to our situation, we are asked to observe objectively what we see, what we experience and then examine and consider its significance, so when we approach the teachings of the Buddha we are asked to study them, to listen to them and then to consider them, to examine them. Whether we speak in terms of observation and enquiry, or whether we refer to study of the doctrine and we speak in terms of reading, or listen-ing and consideration, the third step in this process of acquiring understanding is meditation. It is on this third stage of the process of acquiring Right Understanding that the two types of understanding merge. To summar-ize, the means of acquiring Right Understanding is as follows - on the first stage, one has to observe, study and read. On the second stage, one has to examine intellectually what one has observed, studied and read. On the third stage, one has to meditate upon what one has examined, considered and determined. Let us use a practical example. Let us say we intend to travel to a certain destination. In order to do 50, we acquire a road map which shows the route to reach the destination. We look first at the map for the directions. Then we must review what we have seen, review the map, examine the map to be certain that we understand the directions. Only then do we actually travel to our destination. This is analogous to meditation. Again supposing we have bought a new piece of equipment. It is not enough to read the instructions. We have to reread the instructions, examine them to be certain that we understand them intellectually. When we are certain that we have clari-fied our intellectual understanding, we can then proceed to actually operate the new piece of equipment. This is analogous to meditation, to meditating upon what we have acquired through observation, learning, consider-ation and examination. On the third stage, through medi-tation these facts become part of our living experience.

Perhaps we might spend a few moments discussing the attitude that one can do well to cultivate in approaching the teachings of the Buddha. It is said that one who approaches the teachings ought to seek to avoid three faults in his attitude and these faults are illustrated with the example of a vessel. In this context, we are the vessel, the teachings are what are to be filled into the vessel. Suppose the vessel is covered with a lid, we will not be very successful in filling the vessel, say with milk. This is similar to one who listens to the teachings with a closed mind, a mind that is already made up. The Dharma cannot enter, fill the vessel. Again supposing we have a vessel that has a hole in the bottom. If we fill the vessel with milk, the milk will run out of the hole. This is similar to those of us who find that what we hear does not stay with us. And finally there is the case of the vessel in which there are impurities. Suppose we fill the vessel with milk before having cleaned it. Suppose there is some spoiled milk left in the vessel. The fresh milk that we fill into the vessel will be spoilt. In the same way if we listen to the teachings with an impure mind, with impure attitudes, because for instance we want to achieve a certain amount of honor, or fame, with these kinds of selfish attitudes or desires, we are like a vessel tainted by impurities. We must seek to avoid these faults in our approach to the teachings of the Buddha, in the study of the Dharma. Alternatively, it is said that one might listen to the Dharma in the way that a patient listens to the instructions of the physician. In this context, the Buddha is the physician, the Dharma is the medicine, we are the patients and the practice of the Dharma is the means by which we can be cured of the disease, the disease of the defilements - greed, anger and delusion that produce suffering. We will surely achieve some degree of Right Understanding if we approach the study of the Dharma with this notion in mind.

We often divide Right Understanding into two aspects. The first relates to the ordinary level while the second relates to a deeper level. Sometime ago, we spoke about the goals that Buddhism offers, in the sense of two levels of goals - happiness and good fortune in this life and the next, and ultimate liberation. Here too, in discussing Right Understanding, we see that there are two levels, two aspects of Right

Understanding. The first aspect corresponds to the first type of goal, and the second corresponds to attaining liberation. The first aspect of Right Understanding is the understanding of the relation between cause and effect in the sphere of moral responsibility of our actions and our behavior. This briefly stated means that we will experience the effects of our actions. If we act well, if we observe the principles of respect for life, property, truth and so forth, if we act in these wholesome ways we will experience the good effects of our actions. We will enjoy happiness and fortunate circumstances in this life and the next. Conversely, if we act badly, we will experience un-happiness, miseries and unfortunate circumstances in this life and the next.

On the level of understanding as it relates to the ultimate goal of the teachings of the Buddha, we are concerned with Right Understanding in terms of seeing things as they really are. When we say seeing things as they really are, what do we mean? Again one can get doctrinal answers to this question. It can mean seeing things as impermanent, as dependently originated, as not-self, as impersonal, as seeing the Four Noble Truths. All these answers are correct. All express something about seeing things as they really are, seeing the reality of things. In order to arrive at an understanding of this first and in a sense the last step of the Noble Eightfold Path, we have to look for something that all these expressions of Right Understanding have in common. When we describe Right Understanding in all these various ways, all these descriptions are opposed to ignorance, to bondage, to entanglement in the cycle of birth and death. When the Buddha attained enlighten-ment, His experience was essentially an experience of destruction of ignorance. This experience is described by the Buddha Himself most frequently in terms of understanding the Four Noble Truths and understanding dependent origination. Both the Four Noble Truths and dependent origination are concerned with the destruction of ignorance. In this sense, ignorance is the central problem, the central idea in both the formula of the Four Noble Truths and dependent origination. Let us look at the Four Noble Truths again for a moment. The key to transforming one's experience from the experience of suffering to the experience of the end of suffering is understanding the Second Noble Truth, the truth of the cause of suffering. Once we understand the cause of suffering, we can then act to achieve the end of suffering.

The Four Noble Truths as we have discussed are divided into two groups, two of them to be abandoned, and two of them to be gained - the truth of suffering and the truth of the cause of suffering are to be abandoned, and the truth of the end of suffering and the truth of the path to the end of suffering are to be gained. Understanding the cause of suffering enables one to do this. We can see this clearly in the Buddha's description of His experience on the night of His enlightenment. When He saw the cause of suffering, when He under-stood that desire, ill-will and ignorance were the causes of suffering, this opened the door to His enlightenment. Ignorance, desire and ill-will are the causes of suffering. If we want to reduce our examination to the most essential concept, we must focus upon ignorance be-cause it is due to ignorance that desire and ill-will arise.

Essentially, ignorance is the idea of a permanent, independent self. It is this conception of an 'I' opposed and separate from the people and things around us. Once we have the notion of an 'I', we have an inclination to favor those things that sustain this 'I' and to be averse to those things that we think threaten this 'I'. It is this conception of the self that is the funda-mental cause of suffering, the root of the various negative emotions - desire, anger, ill-will, envy, greed and jealousy. It is ignorant of the fact that the so-called 'I', the self, is just a convenient name for a collection of ever-changing, dependent, contingent factors. Is there a forest apart from the trees? The self is just a convenient name for a collection of processes. The self is a cause of suffering and fear. In this context the self is likened to mistaking a rope for a snake in the semi-darkness. If we come upon a rope in the darkness, we may assume the rope is in fact a snake and this assumption is a cause of fear. Similarly, in ignorance we take the impersonal, impermanent processes of feelings, perceptions, and so forth to be a self, and as a result we respond to situations with hope and fear. We desire certain things, we are averse to others. We are fond of certain people, we dislike others. So ignorance in this sense is the mistaken notion of a permanent ego, of a real self. This teaching of not-self does not contradict the law of moral responsibility, the Law of karma. In fact, you will recall that we described Right Understanding in terms of two aspects, understanding the Law of Karma, and here in terms of seeing things as they really

are, understanding the nature of existence. Once this egoism is removed, once this erroneous notion of the self is dispelled by Right Understanding, greed, anger and the rest do not occur. When this is stopped the end of suffering is gained. I do not expect this to be completely clear to everyone immediately. We shall be spending several sessions in the next few weeks deepening and expand-ing the examination of the nature of ignorance.

Let us go on to the next part of the path that belongs to the wisdom group and that is Right Thought. Here we begin to see the reintegration, the reapplication of the wisdom group to the sphere of good conduct because thought has an immense influence on one's behavior. The Buddha has said if one acts and speaks with a pure mind, then happiness follows as one's shadow that never leaves. And if one speaks and acts with an impure mind, then suffering follows as the wheel follows the hoof of the ox. Thought has a tremendous influence on one's behavior. Right Thought means avoiding desire and ill-will. So you can see how important wisdom is because the cause of suffering is described in terms of desire, ill-will and ignorance. Right Understanding removes ignorance. Right Thought removes desire and ill-will. So Right Understanding and Right Thought remove the causes of suffering.

To remove desire and greed we need to cultivate renunciation or detachment. To remove ill-will, we need to cultivate loving-kindness and compassion. How does one cultivate the attitudes of renunciation, loving-kindness and compassion which will act as antidotes for desire and ill-will? Firstly, renunciation is cultivated by meditating upon the unsatisfactory nature of existence, particularly the unsatisfactoriness of pleasures of the senses. We liken pleasures of the senses to salt water. A thirsty man who drinks salt water only finds that his thirst increases. He achieves no satisfaction. The Buddha also likened pleasures of the senses to a certain fruit called the Kimbu fruit. It is a fruit that is very pleasant in appearance. It has an attractive skin. It is fragrant and tasty. But it causes disaster as it is poisonous when eaten. Similarly, pleasures of the senses are attractive, enjoyable and yet they cause disaster. So in order to cultivate detachment, one has to consider the undesirable

consequences of pleasures of the senses. In addition, one has to contemplate, to understand that the nature of samsara is suffering. That no matter where one may be born within the confines of the cycle of birth and death, that situation is pervaded by suffering. The nature of samsara is suffering just as the nature of fire is heat. Through understanding the unsatisfactory nature of existence, and through recognizing the undesirable consequences of pleasures of the senses one can cultivate detachment.

One can cultivate loving-kindness and compassion through recognizing the essential equality of all living beings. All fear death, all tremble at punishments. Recognizing this, one should not kill or cause others to be killed. All desire happiness, all fear pain. In this, we are all alike. All living beings are alike. Recognizing this, one should not place oneself above others, one should not regard oneself differently from the way in which one would regard others. This recognition of the fundamental equality of all living beings is basic to the cultivation of loving-kindness and compassion. All want happiness just as I want happiness. Understanding this, one ought to regard all living beings with loving-kindness and compassion. One ought to cultivate this wish that all living beings may be happy. Just as I fear suffering and pain, and wish to avoid it, so do all living beings fear suffering and pain, and wish to avoid it. Understanding this, one develops and cultivates an atti-tude that wishes to see all living beings free from suffering.

In this way, we can develop and cultivate the attitudes of renunciation, loving-kindness and com-passion which between them counteract and eventually eliminate greed and anger. Finally through wisdom, having eliminated ignorance, greed and anger, having purified ourselves of those three defilements, we can attain freedom, the final goal that is the purpose of the Noble Eightfold Path, the bliss of Nirvana.

KARMA

Today we have come to a couple of related ideas which are common in

Buddhism and they are the ideas of karma and rebirth. These ideas are closely inter-related, but because the subject is a fairly wide one, we will begin to deal with the idea of karma today and rebirth in the following lecture.

We know that what binds us in samsara are the defilements - desire, ill-will and ignorance. We spoke about this when we talked about the Second Noble Truth - the truth of the cause of suffering. These defilements are something which every living being in samsara shares, whether we speak of human beings or animals or beings who live in the other realms which we do not normally perceive. In this, all living beings are alike and yet amongst all the living beings that we can normally perceive, there are many differences. For instance, some of us are wealthy, some are less wealthy, some are strong and healthy, others are disabled and so forth. There are many differences amongst living beings and even more so there are differences between animals and human beings. These differences are due to karma. What we all share - desire, ill-will and ignorance are common to all living beings, but the particular condition in which we find ourselves is the result of our particular karma that conditions the situation in which we find ourselves, the situation in which we may be wealthy, strong and so forth. These circumstances are decided by karma. It is in this sense that karma explains the differences amongst living beings. It explains why some beings are fortunate while others are less fortunate, some are happy while others are less happy. The Buddha has specifically stated that karma explains the differences between living beings. You might also recall that the understanding of how karma affects the birth of living beings in happy or unhappy circumstances - the knowledge of how living beings move from happy circumstances to unhappy circumstances, and vice versa, from unhappy to happy circumstances as a result of their karma - was part of the Buddha's experience on the night of His enlightenment. It is karma that explains the circumstances that living beings find themselves in.

Having said this much about the function of karma, let us look more closely at what karma is. Let us define karma. Maybe we can define karma best by first deciding what karma is not. It is quite often the case that we find people misunderstanding the idea of karma. This is

particularly true in our daily casual use of the term. We find people saying that one cannot change one's situation because of one's karma. In this sense, karma becomes a sort of escape. It becomes similar to predestination or fatalism. This is emphatically not the correct understanding of karma. It is possible that this misunderstanding of karma has come about because of the popular idea that we have about luck and fate. It may be for this reason that our idea of karma has become overlaid in popular thought with the notion of predestination. Karma is not fate or predestination.

If karma is not fate or predestination, then what is it? Let us look at the term itself. Karma means action, means 'to do'. Immediately we have an indication that the real meaning of karma is not fate because karma is action. It is dynamic. But it is more than simply action because it is not mechanical action. It is not unconscious or involuntary action. It is intentional, conscious, deliberate, wilful action. How is it that this intentional, wilful action conditions or determines our situation? It is because every action must have a reaction, an effect. This truth has been expressed in regard to the physical Universe by the great physicist Newton who formulated the law which states that every action must have an equal and opposite reaction. In the moral sphere of conscious actions, we have a counterpart to the physical law of action and reaction, the law that every intentional, wilful action must have its effect. This is why we sometimes speak either of Karma-Vipaka, intentional action and its ripened effect, or we speak of Karma-Phala, intentional action and its fruit. It is when we speak of intentional action together with its effect or fruit that we speak of the Law of Karma. In its most basic sense, the Law of Karma in the moral sphere teaches that similar actions will lead to similar results. Let us take an example. If we plant a mango seed, the plant that springs up will be a mango tree, and eventually it will bear a mango fruit. Alternatively, if we plant a Pong Pong seed, the tree that will spring up will be a Pong Pong tree and the fruit a Pong Pong. As one sows, so shall one reap. According to one's action, so shall be the fruit. Similarly, in the Law of Karma, if we do a wholesome action, eventually we will get a wholesome fruit, and if we do an unwholesome action eventually we will get an unwholesome, painful result. This is what we mean when we say that causes bring about effects that are similar to the causes. This we

will see very clearly when we come to specific examples of wholesome and unwholesome actions.

We can understand by means of this general introduction that karma can be of two varieties - wholesome karma or good karma and unwholesome karma or bad karma. In order that we should not misunderstand this description of karma, it is useful for us to look at the original term. In this case, it is kushala or akushala karma, karma that is wholesome or unwholesome. In order that we understand how these terms are being used, it is important that we know the real meaning of kushala and akushala. Kushala means intelligent or skillful, whereas akushala means not intelligent, not skillful. This helps us to understand how these terms are being used, not in terms of good and evil but in terms of skillful and unskillful, in terms of intelligent and unintelligent, in terms of wholesome and unwholesome. Now how wholesome and how un-wholesome? Wholesome in the sense that those actions which are beneficial to oneself and others, those actions that spring not out of desire, ill-will and ignorance, but out of renunciation, loving-kindness and compassion, and wisdom.

One may ask how does one know whether an action that is wholesome or unwholesome will produce happiness or unhappiness. The answer is time will tell. The Buddha Himself answered the question. He has explained that so long as an unwholesome action does not bear its fruit of suffering, for so long a foolish person will consider that action good. But when that unwholesome action bears its fruit of suffering then he will realize that the action is unwholesome. Similarly, so long as a wholesome action does not bear its fruit of happiness, a good person may consider that action unwholesome. When it bears its fruit of happiness, then he will realize that the action is good. So one needs to judge wholesome and unwholesome action from the point of view of long-term effect. Very simply, whole-some actions result in eventual happiness for oneself and others, while unwholesome actions have the oppo-site result, they result in suffering for oneself and others.

Specifically, the unwholesome actions which are to be avoided relate to the three doors or means of action, and these are body, speech and mind. There are three unwholesome actions of the body, four of speech

and three of mind that are to be avoided. The three unwholesome actions of body that are to be avoided are killing, stealing and sexual misconduct. The four unwholesome actions of speech that are to be avoided are lying, slander, harsh speech and malicious gossip. The three unwholesome actions of mind that are to be avoided are greed, anger and delusion. By avoiding these ten unwholesome actions we will avoid their consequences. The unwholesome actions have suffering as their fruit. The fruit of these unwholesome actions can take various forms. The fully ripened fruit of the unwholesome actions consists of rebirth in the lower realms, in the realms of suffering - hell, hungry ghosts and animals. If these unwholesome actions are not sufficient to result in rebirth in these lower realms, they will result in unhappiness in this life as a human being. Here we can see at work the principle of a cause resulting in a similar effect. For example, habitual killing which is motivated by ill-will and anger and which results in the taking of the life of other beings will result in rebirth in the hells where one's experience is saturated by anger and ill-will and where one may be repeatedly killed. If killing is not sufficiently habitual or weighty to result in rebirth in the hells, killing will result in shortened life as a human being, separation from loved ones, fear or paranoia. Here too we can see how the effect is similar to the cause. Killing shortens the life of others, deprives others of their loved ones and so forth, and so if we kill we will be liable to experience these effects. Similarly, stealing which is borne of the defilement of desire may lead to rebirth as a hungry ghost where one is totally destitute of desired objects. If it does not result in rebirth as a ghost, it will result in poverty, dependence upon others for one's livelihood and so forth. Sexual misconduct results in martial distress or unhappy marriages.

While unwholesome actions produce unwhole-some results - suffering, wholesome actions produce wholesome results - happiness. One can interpret wholesome actions in two ways. One can simply regard wholesome actions as avoiding the unwholesome actions, avoiding killing, stealing, sexual misconduct and the rest. Or one can speak of wholesome actions in positive terms. Here one can refer to the list of whole-some actions that includes generosity, good conduct, meditation, reverence, service, transference of merits, rejoicing in the merit of

others, hearing the Dharma, teaching the Dharma and straightening of one's own views. Just as unwholesome actions produce suffering, these wholesome actions produce benefits. Again effects here are similar to the actions. For example, generosity results in wealth. Hearing of the Dharma results in wisdom. The wholesome actions have as their conse-quences similar wholesome effects just as unwholesome actions have similar unwholesome effects.

Karma, be it wholesome or unwholesome, is modified by the conditions under which the actions are performed. In other words, a wholesome or unwhole-some action may be more or less strong depending upon the conditions under which it is done. The conditions which determine the weight or strength of karma may be divided into those which refer to the subject the doer of the action, and those which refer to the object - the being to whom the action is done. So the conditions that determine the weight of karma apply to the subject and object of the action. Specifically, if we take the example of killing, in order for the act of killing to have its complete and unmitigated power, five conditions must be present - a living being, the awareness of the existence of a living being, the intention to kill the living being, the effort or action of killing the living being, and the consequent death of the living being. Here too, we can see the subjective and the objective conditions. The subjective conditions are the awareness of the living being, the intention to kill and the action of killing. The objective conditions are the presence of the living being and the consequent death of the living being. Similarly, there are five conditions that modify the weight of karma and they are persistent, repeated action; action done with great intention and determin-ation; action done without regret; action done towards those who possess extraordinary qualities; and action done towards those who have benefited one in the past. Here too there are subjective and objective conditions. The subjective conditions are persistent action, action done with intention and action done without regret. If one does an unwholesome action again and again with great intention and without regret, the weight of the action will be enhanced. The objective conditions are the quality of the object to whom actions are done and the nature of the relationship. In other words, if one does a wholesome or unwholesome action towards living beings who possess extraordinary

qualities such as the arhats, or the Buddha, the wholesome or unwholesome action done will have greater weight. Finally the power of wholesome or unwholesome action done towards those who have benefited one in the past, such as one's parents, teachers and friends, will be greater. The objective and subjective conditions together determine the weight of karma. This is important because understanding this will help us to understand that karma is not simply a matter of black and white, or good and bad. Karma is moral action and moral responsibility. But the working of the Law of Karma is very finely tuned and balanced so as to match effect with cause, so as to take into account the subjective and objective conditions that determine the nature of an action. This ensures that the effects of actions be equal to and similar to the nature of the causes.

The effects of karma may be evident either in the short term or in the long term. Traditionally we divide karma into three varieties related to the amount of time that is required for the effects of these actions to manifest themselves. Karma can either manifest its effects in this very life or in the next life or only after several lives. When karma manifests its effects in this life, we can see the fruit of karma within a relatively short length of time. This variety of karma is easily verifiable by any of us. For instance, when someone refuses to study, when someone indulges in harmful distractions like alcohol and drugs, when someone begins to steal to support his harmful habits; the effects will be evident within a short time. They will be evident in loss of livelihood and friendship, health and so forth. We cannot see the long-term effect of karma, but the Buddha and His prominent disciples who have develop-ed their minds are able to perceive directly the long-term effects. For instance, when Maudgalyayana was beaten to death by bandits, the Buddha was able to tell that this event was the effect of something Maudgalyayana had done in a previous life when he had taken his aged parents to the forest and having beaten them to death, had then reported that they had been killed by bandits. The effect of this unwholesome action done many lives before was manifested only in his last life. At death we have to leave everything behind - our property and our loved ones, but our karma will accompany us like a shadow. The Buddha has said that no where on earth or in heaven can one escape one's karma. So when the conditions are correct, dependent upon

mind and body, the effects of karma will manifest themselves just as dependent on certain conditions a mango will appear on a mango tree. We can see that even in the world of nature certain effects take longer to appear than others. If for instance, we plant the seed of a papaya, we will obtain the fruit in shorter period than if we plant the seed of a durian. Similarly, the effects of karma manifest either in the short term or in the long term.

Besides the two varieties of karma, wholesome and unwholesome karma, we should mention neutral or ineffective karma. Neutral karma is karma that has no moral consequence either because the very nature of the action is such as to have no moral consequence or because it is done involuntarily and unintentionally. For example, sleeping, walking, breathing, eating, handi-craft and so forth in themselves have no moral consequence. Similarly, unintentional action is ineffect-ive karma. In other words, if one accidentally steps on an insect, being unconscious of its existence, this also constitutes neutral karma because there is no intention - the intentional element is not there.

The benefits of understanding the Law of Karma are that this understanding discourages one from per-forming unwholesome actions which have suffering as their fruit. Once we understand that in our own life every action will have a similar and equal reaction, once we understand that we will experience the effect of that action, wholesome or unwholesome, we will refrain from unwholesome behavior, not wanting to experience the effects of these unwholesome actions. And similarly, understanding that wholesome actions have happiness as their fruit, we will cultivate these wholesome actions. Reflecting on the Law of Karma, of action and reaction in the moral sphere encourages us to renounce unwhole-some actions and cultivate wholesome actions. We will look more closely at the specific effects of karma in future lives and how karma conditions and determines the nature of rebirth in our lecture next week.

REBIRTH

Today we are going to continue a theme that we began two weeks ago when

we talked about the teaching of karma. We are going to consider the results of karma in the next life, in other words rebirth. But before I begin to consider specifically the Buddhist teaching regarding rebirth, I think we need to spend a little bit of time on the concept of rebirth in general. This is because it is a concept which many people have difficulty with, particularly over the last few decades when we have become increasingly conditioned to think in what passes for scientific terms, in what most people would naively believe to be scientific terms. Thinking in this way has caused many people to discard the idea of rebirth as something that smacks of superstition, that is a part of an old-fashioned way of looking at the world. So I think we need to redress the balance and create a certain amount of openness to the concept of rebirth before we treat specifically the Buddhist teaching on rebirth.

There are a number of approaches that we can take to what we might call outlining the case for the reality of rebirth. One line which we might take would be to recall that in almost all the major cultures of the world, at one time or another, there had been a strong belief in the reality of rebirth. This is particularly true in India where the idea of rebirth can be traced back to the very earliest period of Indian civilization where all the major Indian religions, be they theism or atheism, be they schools of Hinduism or non-Hindu doctrines like Jainism, believe in the reality of rebirth. Similarly, in other cultures there has been a belief in rebirth, as for instance even in the Mediterranean world, there is a lot of evidence that belief in rebirth was quite common before and during the first few centuries of the Common Era. So the belief in rebirth has been an important part of the human way of thinking about one's situation.

Specifically, within the Buddhist tradition, we have the testimony of the Buddha on the matter of rebirth. On the night of His enlightenment, the Buddha acquired three varieties of knowledge and the first of these was the detailed knowledge of His past lives. He was able to recollect the conditions in which He had been born in His past lives. He was able to remember what His names had been, what His occupations had been and so on. Besides the Buddha's testimony, His prominent disciples were also able to recollect their past lives. Ananda, for instance, acquired

the ability to recollect his past life soon after his ordination. Similarly, throughout the history of Buddhism, saints, scholars and meditators have been able to recollect their past lives.

Nonetheless, neither of these two arguments for rebirth can be expected to be completely convincing in a scientific and rational environment. So perhaps we need to look a bit closer to home so to speak, and here we get help from a very unexpected direction. Most of us may be aware that in the past twenty or thirty years there have been a huge amount of scientific investigations of the question of rebirth and these investigations have been pursued by psychologists and parapsychologists. Gradually through these investigations, we have built up a very convincing case for the reality of rebirth, a case which is developed along scientific lines. There have been many books published in which the details of these investigations have been described and discussed. One scholar who has been particularly active in this area in recent years is Professor Ian Stevenson of the University of Virginia, USA. He has published findings on more than twenty cases of rebirth. Some of us may be familiar with the case of the woman who was able to recall her past life more than a hundred years before as Bridey Murphy in a foreign land which she had never visited in her present life. I am not going to go through these specific cases in detail because if one is interested in this scientific evidence for rebirth one can read about it for oneself. Nonetheless, I think we are now at a point where even the most skeptical of us will have to admit that there is a lot of circumstantial evidence in favor of the reality of rebirth.

But in making the case for rebirth, we can look even closer to our own experience, and here we need to recall and examine it in the true Buddhist way to see what meaning we can distill from our own experience. All of us in this room have our own particular capabil-ities, our own particular likes and dislikes, and I think it is fair to ask whether these are all merely the result of chance. For instance, some of us are more capable at sport than others, some of us have a talent for mathe-matics, others have a talent for music, some of us like swimming, others are afraid of water. Are all these differences in our abilities and attitudes merely the result of chance? There are

incredible peculiarities in the nature of our experiences. Let me take my own case. I was born in a Roman Catholic family in the United States. There was absolutely nothing in my early background to indicate that by the age of twenty I would have travelled to India and that I would spend the next fourteen years of my life predominantly in Asia, and that I would become deeply involved in Buddhist studies.

Then, too, there are those situations in which we sometimes feel a strong presentiment that we have been in a particular place before although we have not visited this place in our present life. Or, sometimes we feel that we have known someone before. Sometimes we meet a person and within a very short space of time we feel that we have known that person thoroughly. Alternatively, sometimes we have known a person for years and yet we are not close to that person. These experiences of feeling that we have been to a place before or have known a person before are so common and universal that even in a culture which knows almost nothing of rebirth. There is a particular phrase for this experience, the French words 'deja vu' which mean 'already seen or experienced'. If we are not dogmatic, when we add up all the evidence of rebirth - the persistent belief in rebirth in many cultures in many different times throughout history, the Buddha's own testimony, the testimony of His prominent disciples, the evidence presented by scientific investigations, and our own personal intimations that we have been here before, we have to admit that there is at least a good possibility that rebirth is a reality.

In Buddhism, rebirth is part of the continuous process of change. In fact, we are not only reborn at the time of death, we are born and reborn at every moment. This too, like many other Buddhist teachings, is easily verifiable by reference to our own experience and by reference to the teachings of science. For instance, the majority of the cells in the human body die and are replaced many times during the course of one's life. Even those few cells which last one's entire life undergo constant internal changes. This is part of the process of birth, death and rebirth. If we look at the mind too, we find that mental states of worry, happiness and so forth are changing every moment. They die and are replaced by new states. So whether we look at the body or the mind, our experience is characterized by continuous

birth, death and rebirth.

In Buddhism, it is taught that there are various realms, spheres or dimensions of existence. There are thirty-one planes of existence listed, but for our purposes, we are going to utilize a simpler scheme which enumerates six realms of existence. In general, the six realms may be divided into two groups, one of which is relatively fortunate and the other relatively miserable. The first group includes three of the six realms and they are the realm of the gods, the realm of the demigods and the realm of human beings. Rebirth in these fortunate realms is the result of wholesome karma. The second group includes the three realms that are considered relatively miserable. They are sometimes called the realms of woe, and they are the realm of animals, the realm of hungry ghosts and the realm of hell beings. Rebirth in these states of woe is the result of unwholesome karma.

Let us look at each of these realms individually and starting from the realm at the bottom, let us look at the realm of the hell beings (Niraya). There are various hells in Buddhism, and they are principally eight hot hells and eight cold hells. In the hells, beings suffer incalculable and inexpressible pain. It is said that the suffering experienced as a result of being pierced by three hundred spears in a single day in this life is only a minute fraction of the suffering experienced in hell. The cause of rebirth in hell is continuous, habitual violent actions - habitual killing, cruelty and so forth, actions that are borne of ill-will. Beings born in the hells suffer the pain of hell until their unwholesome karma is exhausted. This is important because we must note that in Buddhism no one suffers eternal damnation. When their unwholesome karma is exhausted, beings in hell are reborn in a more fortunate realm of existence.

The next realm is the realm of the hungry ghosts (Pretas). Beings in this realm suffer chiefly from hunger and thirst, and from heat and cold. They are completely bereft of the objects of their desire. It is said that when the hungry ghosts perceive a mountain of rice or a river of fresh water, and rush towards that vision, they find the mountain of rice is only a heap of pebbles, and the river of fresh water only a ribbon of blue slate. Similarly, it is said that in the summer even the

moon is hot, while in the winter even the sun is cold for them. The foremost cause of rebirth as a hungry ghost is avarice and miserliness borne of greed. As with the hells, the beings in this realm are not condemned to eternal existence in the form of hungry ghosts, for when their unwholesome karma is exhausted, they will be reborn in a higher realm.

In the next realm which is the realm of animals (Tiryak), the living beings suffer from a variety of unhappy circumstances. They suffer from the fear and pain that is the result of constantly killing and eating one another. They suffer from the depredations of man who kills them for food or for their hides, horns or teeth. Even if they are not killed, domestic animals are forced to work for man and are driven on by hooks and whips. All these is a source of suffering. The principal cause of rebirth as an animal is ignorance. In other words, the blind, heedless pursuit of one's animal-like desires, the preoccupation with eating, sleeping and sexual desire, and the disregard of developing one's mind to the practice of virtue and so forth lead one to be reborn as an animal. Now when I say for instance that habitual killing is the cause of rebirth in the hells, or that greed is the cause of rebirth in the realm of the hungry ghosts, or that ignorance is the cause of rebirth in the realm of animals, it does not mean that a specific hateful, greedy or ignorant action will result in rebirth amongst the appropriate clasp of beings - the hells, the realms of hungry ghosts or the realm of animals. What it does mean is that there is a relationship between hatred and rebirth in the hells, and between greed and rebirth in the realm of hungry ghosts, and between ignorance and rebirth in the realm of the animals. If unimpeded, if unbalanced by other virtuous actions, such actions if habitual are likely to result in rebirth in these three states of woe.

I am going to skip the realm of human beings for the moment and go on to the realm of demigods (Asuras). The Asuras are more powerful physically and are more intelligent mentally than human beings. Yet they suffer because of jealousy and conflict. Mytho-logically, it is said that the Asuras and the gods share a celestial tree. While the gods enjoy the fruits of this celestial tree, the Asuras are custodians of the roots of the tree. The Asuras are envious of the gods and

constantly attempt to take the fruits of the tree from the gods. As a result of this, they fight with the gods, and are defeated by the gods and suffer greatly as a consequence. Because of this constant jealousy, envy and conflict, existence amongst the Asuras is unhappy and unfortunate. As with the other realms, there is a cause of rebirth amongst the demigods. On the positive side, the cause is generosity. On the negative side, the causes are anger, envy and jealousy.

The sixth realm, the realm of the gods (Devas) is the happiest amongst the six realms. As a result of having done wholesome actions, of having observed the moral precepts and having practiced meditation, living beings are reborn amongst the gods where they enjoy sensual pleasure or spiritual pleasure, or tranquillity depending upon the level within the realm of the gods in which they are born. Nonetheless, the realm of the gods is not to be desired because the happiness of the gods is impermanent. No matter how much they may enjoy their existence as a god, when the force of their karma is exhausted, when the merits of their good conduct and the power of their experience in meditation are exhausted, the gods fall from heaven and are reborn in another realm. At this moment, at the moment of their death, it is said that the gods suffer even more mental anguish than the physical pain suffered by beings in the other realms. The negative factor associated with birth in the realm of the gods is pride.

So here, as you can see, we have an affliction or defilement associated with the five realms - hell beings, hungry ghosts, animals, demigods and the gods, and they are ill-will, desire, ignorance, jealousy and pride. Birth in any of these five realms is undesirable. Birth in the three lower realms is undesirable for obvious reasons, because of the intense suffering and because of the total ignorance of the beings who inhabit these realms. Even rebirth in the realms of the demigods and the gods too is undesirable. This is because, although one experiences a certain degree of happiness and power, existence amongst the demigods and gods is impermanent. Besides, because of the distractions and pleasures in these realms, beings there never think of looking for a way out of the cycle of birth and death. This is why it is said that of the six realms, the most fortunate, opportune and favored is the human realm. This is why I have left the human realm to the last.

The human realm (Manushya) is the most favored of the six realms because as a human being one has the motivation and the opportunity to practice the Dharma and to achieve enlightenment. One has this motivation and opportunity because the conditions conductive to practicing the path are present. In the human realm, one experiences both happiness and suffering. The suffering in this realm, though terrible, is not so great as the suffering in the three realms of woe. The pleasure and happiness experienced in the human realm is not so great as the pleasure and happiness experienced in the heavens. As a result, human beings are neither blinded by the intense happiness experienced by the beings in the heavens, nor distracted by the unbearable suffering that beings in the hells experience. Again, unlike the animals, human beings possess sufficient intelligence to recognize the necessity to look for a means to achieve the total end of suffering.

Human birth is difficult to gain from a number of points of view. First of all, it is difficult to gain from the point of view of its cause. Good conduct is the foremost cause of rebirth as a human being, but how rare is truly good conduct. Again, human birth is difficult to gain from the point of view of number, for human beings are only a small fraction of the living beings who inhabit the six realms. Moreover it is not enough simply to be born as a human being because there are countless human beings who do not have the opportunity to practice the Dharma. It is therefore not only necessary to be born as a human being, it is also necessary to have the opportunity to practice the Dharma, to develop one's qualities of morality, mental development and wisdom. The Buddha spoke about the rarity and the precious nature of opportune birth amongst human beings. He used a simile to illustrate this point. Suppose the whole world were a vast ocean, and on the surface of this ocean there were a yoke floating about, blown about by the wind, and suppose at the bottom of the ocean there lived a blind tortoise which came to the surface of the ocean once every hundred years. Just as difficult as it would be for that tortoise to place its neck through the opening in that yoke floating about in the ocean, just so difficult is it to attain opportune birth as a human being. Elsewhere, it is said that just as if one were to throw a handful of dried peas against a stone wall, and just as if one of these peas were to stick in a crack

in the wall, so to be born as a human being with the opportunity to practice the Dharma is similarly difficult.

It is foolish to waste human existence along with the conducive conditions that we enjoy in free societies, the opportunity that we have to practice the Dharma. It is extremely important that having this opportunity we make use of it. If we fail to practice the Dharma in this life, there is no way of knowing where in the six realms we will be reborn, and when we shall have such a chance again. We must strive to free ourselves from the cycle of rebirth because failing to do so means that we will continue to circle endlessly amongst these six realms of existence. When the karma, wholesome or unwholesome, that causes us to be born in any of the six realms is exhausted, rebirth will occur, and we will find ourselves again in another realm. In fact, it is said that all of us have circled in the these six realms since beginningless time, that if all the skeletons that we have had in our various lives were heaped up, the pile would exceed the height of Mount Sumeru. If all the mothers' milk that we have drunk throughout our countless existences were collected, the amount would exceed the amount of water in all the oceans. So now that we have the opportunity to practice the Dharma, we must do so without delay.

In recent years, there has been a tendency to interpret the six realms in psychological terms. Some teachers have suggested that the experience of the six realms is available to us in this very life. Undoubtedly, this is true so far as it goes. Those men and women who find themselves in prisons, tortured, killed, and so forth are undoubtedly experiencing a situation similar to that of the hell beings. Similarly, those who are miserly and avaricious experience a state of mind similar to that of the hungry ghosts. And those who are animal-like experience a state of mind similar to that of the animals. Those who are quarrelsome, powerful and jealous experience a state of mind similar to that of the Asuras. Those who are proud, tranquil, serene and exalted experience a state of mind similar to that of the gods. Yet, while it is undoubtedly true that the experience of the six realms is to some extent available to us in this human existence, I think it would be a mistake to assume or to believe that the six realms of existence do not have a reality which is as real as our human

experience. The hells, the realm of the hungry ghosts, animals, demigods and gods are as real as our human realm. We will recall that mind is the creator of all mental states. Actions done with a pure mind motivated by generosity, love and so forth result in happy mental states or states of existence like the human realm and the realm of the gods. But actions done with an impure mind affected by greed, ill-will and so forth result in unhappy lives like those of the hungry ghosts and hell beings.

Finally, I would like to distinguish rebirth from transmigration. You may have noticed that in Buddhism, we consistently speak of rebirth and not transmigration. This is because in Buddhism we do not believe in an abiding entity, in a substance that trans-migrates. We do not believe in a self that is reborn. This is why when we explain rebirth, we make use of examples which do not require the transmigration of an essence or a substance. For example, when a sprout is born from a seed, there is no substance that trans-migrates. The seed and the sprout are not identical. Similarly, when we light one candle from another candle, no substance travels from one to the other, and yet the first is the cause of the second. When one billiard ball strikes another, there is a continuity, the energy and direction of the first ball is imparted to the second. It is the cause of the second billiard ball moving in a particular direction and at a particular speed. When we step twice into a river, it is not the same river and yet there is continuity, the continuity of cause and effect. So there is rebirth, but not transmigration. There is moral responsibility, but not an independent, permanent self. There is the continuity of cause and effect, but not permanence. I want to end with this point because we will be considering the example of the seed and the sprout, and the example of the flame in an oil lamp next week when we discuss dependent origination. And with the help of the teaching of dependent origination, we will understand better how dependent origination makes moral responsibility and not-self compatible.

DEPENDENT ORIGINATION

Today, in this tenth session, we are going to take up a very important

topic in Buddhist studies and this is the teaching of dependent origination. I am aware of the fact that many people believe that dependent origination is a very difficult subject and I would not say that there is no truth in that belief. In fact, on one occasion Ananda remarked that despite its apparent difficulty, the teaching of dependent origination was actually quite simple; and the Buddha rebuked Ananda saying that in fact the teaching of dependent origination was very deep. Certainly in the teaching of dependent origination we have one of the most important and profound teachings in Buddhism. Yet I sometimes feel that our fear of dependent origination is to some extent unwarranted. There is nothing particularly difficult, for instance, in the term dependent origination. After all, we all know what dependent means, and what birth, origination or arising means. It is only when we begin to examine the function and application of dependent origination that we have to recognize the fact that we have a very profound and significant teaching. Some indication of this can be gained from the Buddha's own statements. Very frequently, we find that the Buddha expressed His experience of enlightenment in one of two ways, either in terms of having under stood the Four Noble Truths, or in terms of having understood the nature of dependent origination. Again, the Buddha has often mentioned that in order to attain enlightenment one has to understand the Four Noble Truths; or similarly, one has to understand dependent origination.

On the basis of the Buddha's own statements, we can see a very close relationship between the Four Noble Truths and dependent origination. What is it that the Four Noble Truths and dependent origination have in common? The principle that both have in common is the principle of causality - the law of cause and effect, of action and consequence. In one of our earlier lectures we have mentioned that the Four Noble Truths are divided into two groups. The first two - suffering and the causes of suffering, and the last two - the end of suffering and the path to the end of suffering. In both of these groups, it is the law of cause and effect that governs the relationship between the two. In other words, suffering is the effect of the cause of suffering; and similarly, the end of suffering is the effect of the path to the end of suffering. Here too in regard to depen-dent origination, the fundamental principle at work is that of cause and effect. In dependent

origination, we have a more detailed description of what actually takes place in the causal process. Let us take a few examples that establish the nature of dependent origination. Let us take first an example used by the Buddha Himself. The Buddha has said the flame in an oil lamp burns depen-dent upon the oil and the wick. When the oil and the wick are present, the flame in an oil lamp burns. If either of these is absent, the flame will cease to burn. This example illustrates the principle of dependent origin-ation with respect to a flame in an oil lamp. Let us take the example of the sprout. Dependent upon the seed, earth, water, air and sunlight the sprout arises. There are in fact innumerable examples of dependent origination because there is no existing phenomenon that is not the effect of dependent origination. All these phenomena arise dependent upon a number of casual factors. Very simply, this is the principle of dependent origination.

Particularly, we are interested in the principle of dependent origination as it applies to the problem of suffering and rebirth. We are interested in how dependent origination explains the situation in which we find ourselves here. In this sense, it is important to remember that dependent origination is essentially and primarily a teaching that has to do with the problem of suffering and how to free ourselves from suffering, and not a description of the evolution of the Universe. Let me briefly list the twelve components or links that make up dependent origination. They are ignorance, mental formation, consciousness, name and form, the six senses, contact, feeling, craving, clinging, becoming, birth, and old age and death.

There are two principal ways in which we can understand these twelve components. One way to understand them is sequentially, over a period of three life-times: the past life, the present life and the future life. In this case, ignorance and mental formation belong to the past life. They represent the conditions that are responsible for the occurrence of this life. The following components of dependent origination - consciousness, name and form, the six senses, contact, feeling, craving, clinging and becoming belong to this life. In brief, these eight components constitute the process of evolution within this life. The last two components - birth and old age and death belong to the future life. According to this scheme, we can see how the twelve

components of dependent origination are distributed over the period of three life-times, and how the first two - ignorance and mental formation result in the emergence of this life with its psycho-physical personality and how in turn, the actions performed in this life result in rebirth in the future life. This is one popular and authoritative way of interpreting the twelve components of dependent origination.

But for today, I am going to focus on another interpretation of the relation between the twelve com-ponents of dependent origination. This interpretation too is authoritative and has the support of recognized Buddhist masters and saints. This interpretation might be called a cyclical interpretation because it does not depend upon a distribution of the twelve components amongst three life-times. Rather, it divides the twelve components into three groups, and these are defilements (Klesha), actions (Karma), and sufferings (Duhkha). This scheme has the advantage of not relying upon a temporal distribution amongst three life-times. According to this scheme, ignorance, craving and clinging belong to the group of defilements. Mental formation and becoming belong to the group of actions. The remaining seven, that is, consciousness, name and form, the six senses, contact, feeling, birth, and old age and death belong to the group of sufferings. Through this interpretation we can see how the teaching of the Four Noble Truths and particularly the teaching of the Second Noble Truth - the truth of the cause of suffering, is conjoined with the teaching of karma and rebirth; and how together these two important teachings explain in a more complete way the process of rebirth and the origination of suffering.

You may recall that in the context of the Four Noble Truths, we have said that ignorance, desire and ill-will are the causes of suffering. If we look here at the three components of dependent origination that are included in the group of defilements, we will find ig-norance, craving and clinging. Here too, ignorance is the most basic. It is because of ignorance that we crave for pleasures of the senses, for existence and for non-existence. Similarly, it is because of ignorance that we cling to pleasures of the senses, to pleasant experiences, to ideas and, perhaps most significantly, to the idea of an independent, permanent self. This ignorance - craving and clinging, is the cause of

actions.

The two components of dependent origination that are included in the group of actions are mental formation and becoming. Mental formation refers to the impressions or habits that we have formed in our stream of conscious moments - our conscious continuum. These impressions or habits are formed by repeated actions. We can illustrate this by means of an example taken from Geography. We know that rivers form their course by means of a process of repeated erosion. As rain falls on a hillside, that rain gathers into a rivulet. That rivulet gradually creates a channel for itself, and gradually grows into a stream. Eventually, as the channel of the stream is deepened and widened by re-peated flows of water, the stream becomes a river which develops well-defined banks and a definite course. In the same way, our actions become habitual. These habits become part of our personality and we take these habits with us from life to life in the form of mental formation or habit energy. Our actions in this life are conditioned by the habits which we have formulated over countless previous lives. So to return to the analogy of the channel of the river and the water in it, we might say that mental formations are the channel of the river, and the actions that we perform in this life are the fresh water that flow again through the eroded channel created by previous actions. The actions that we perform in this life are represented by the component known as becoming. So here, as regards mental formation and becoming, we have the habits that we have developed over the course of countless lives combined with new actions performed in this life, and these two together result in rebirth and suffering.

To summarize, we have the defilements which may be described as impurities of the mind - ignorance, craving and clinging. These mental impurities result in actions, actions done in previous lives which have resulted in the formulation of habit energy, and actions done in the present life which on the whole are liable to conform to the patterns established in previous lives. Together, these impurities of the mind and these actions result in rebirth. In other words, they result in con-sciousness, in name and form, in the six senses, in contact between the six senses and the objects of the six senses, in feeling which is born of that contact, in birth, and in old age and death. In this

interpretation, the five components of dependent origination included in the groups of defilements and actions - ignorance, craving, clinging, mental formation and becoming are the causes of rebirth and suffering. Consciousness, name and form, the six senses, contact, feeling, birth, and old age and death are the effects of the defilements and actions. Together, the defilements and actions explain the origin of suffering and the particular circumstances in which each of us find ourselves, in which we are born. You may recall that in one of our earlier lectures, we refer to the fact that whereas the defilements are common to all living beings, actions differ from individual to individual. So whereas the defilements account for the fact that all of us are prisoners within samsara, yet actions account for the fact that some are born as human beings, another are born as gods, and others as animals. In this sense, the twelve components of dependent origination present a picture of samsara with its causes and its effects.

There would be no point in painting this picture of samsara if we do not intend to use this picture to change our situation, to get out of samsara. It is in this sense that recognizing the circularity of samsara, the circularity of dependent origination is the beginning of liberation. How is this so? So long as defilements and actions are present, rebirth and suffering will occur. When we see that repeatedly, ignorance, craving, clinging and actions will lead to rebirth and suffering, we will recognize the need to break this vicious circle. Let us take a practical example. Suppose you are looking for the home of an acquaintance whom you have never visited before. Suppose you have been driving about for half an hour or more and have failed to find the home of your friend, and suppose suddenly you recognize a landmark that you saw half an hour pre-viously. Suppose you again come upon the landmark, and it dawns upon you that you have passed the landmark half an hour ago. At that moment it will also probably dawn upon you that you have been going around in circles, and you will stop and look at your road guide, or enquire the way from a passer-by so as to stop going around in circles and reach your destination. This is why the Buddha has said that he who sees dependent origination sees the Dharma and he who sees the Dharma sees the Buddha. This is why the Buddha has, as I have mentioned earlier, said that understanding dependent origination is the

key to liberation. So once we see the functioning of dependent origination, we can then set about breaking this vicious circle of dependent origination. We can do this by removing the impurities of the mind ignorance, craving and clinging. Once these impurities are eliminated, actions will not be performed, and habit energy will not be produced. Once actions cease, rebirth and suffering will also cease.

I would like to spend a little bit of time on another important meaning of dependent origination and that is dependent origination as an expression of the Middle Way. During one of our earlier lectures, we had occasion to refer to the Middle Way, and on that occasion we confined ourselves to only perhaps the most basic meaning. We have said that the Middle Way means avoiding the extreme of indulgence in pleasures of the senses and the extreme of self-mortification. In that context the Middle Way is synonymous with mod-eration. Now in the context of dependent origination, the Middle Way has another meaning which is related to the earlier meaning but deeper. In this context the Middle Way means avoiding the extremes of eternalism and nihilism. How is this so? The flame in the oil lamp exists dependent upon the oil and the wick. When either of these are absent, the flame will be extinguished. Therefore, the flame is neither permanent nor indepen-dent. Similarly, this personality of ours depends upon a combination of conditions defilements and actions. It is neither permanent nor independent. Recognizing the conditioned nature of our personality, we avoid the extreme of eternalism, of affirming the existence of an independent, permanent self. Alternatively, recognizing that this personality, this life does not arise through accident, or mere chance, but is instead conditioned by corresponding causes, we avoid the extreme of nihilism, the extreme of denying the relation between action and consequence. While nihilism is the primary cause of rebirth in states of woe and is to be rejected, eternalise too is not conducive to liberation. One who clings to the extreme of eternalism will perform wholesome actions and will be reborn in states of happiness, as a human being or even as a god, but he will never attain liber-ation. Through avoiding these two extremes, through understanding the Middle Way, we can achieve happi-ness in this life and in the future life by performing wholesome actions and avoiding unwholesome actions, and eventually we can achieve liberation.

The Buddha has constructed His teachings with infinite care. The Buddha's teachings are sometimes likened to the behavior of a tigress towards her young. When a tigress carries her young in her teeth, she is most careful to see that her grip is neither too tight nor too loose. If her grip on the neck of her young is too tight, it will injure or kill the cub. If her grip is too loose, the cub will fall and will be injured. Similarly, the Buddha was careful to see that we should avoid the extremes of eternalism and nihilism. Because He saw that clinging to the extreme of eternalism would be like a chain that would bind us in samsara, the Buddha was careful to teach us to avoid belief in an independent and permanent self. Because He saw the possibility of freedom destroyed by the sharp teeth of belief in the self, the Buddha asked us to avoid the extreme of eternalism. Yet understanding that clinging to the extreme of nihilism would lead to catastrophe rebirth in the states of woe, He was careful to teach the reality of the law of cause and effect, of moral responsibility.
Because He saw that one would fall into the misery of the lower realms by denying the law of moral respon-sibility, He taught us to avoid the extreme of nihilism. This objective is admirably achieved through the teaching of dependent origination which safeguards our understanding of the conditioned, dependent and imper-manent nature of this personality and our understanding of the reality of the law of cause and effect.
In the context of dependent origination, we have established the dependent, impermanent nature of the personality, the self, by means of underlining its dependent nature. In the two weeks to follow, we are going to arrive at the impermanence and impersonality of the self through examining its composite nature and through analyzing it into its constituent parts. By these means, we will elucidate the truth of not-self that opens the door to enlightenment.

THE THREE UNIVERSAL CHARACTERISTICS

The subject today is the three universal characteristics of existence. This is an important part of the teachings of the Buddha. Like the Four Noble Truths, karma, the teaching of dependent origination and the five aggregates, the teaching of the three characteristics is part of what

we might call the doctrinal contents of wisdom. In other words, when we talk about the knowledge and the understanding that is implied by wisdom, we have this teaching in mind.

Before we examine the characteristics individually, let us come to an understanding of what they mean and in what way they are useful. First of all, what is a characteristic and what is not. A characteristic is some-thing which is necessarily connected with something else. Because the characteristic is necessarily connected with something, it can tell us about the nature of that thing. Let us take an example. Heat for instance is a characteristic of fire but not a characteristic of water. Heat is the characteristic of fire because the heat of the fire is always and invariably connected with fire. On the other hand, the heat of water depends on external factors - an electric stove, the heat of the sun and so forth. But the heat of fire is natural to fire. It is in this sense that the Buddha uses the term characteristic to refer to facts about the nature of existence, that are always connected with existence and that are always found in existence. The characteristic heat is always connected with fire. So we can understand something about the nature of fire from heat. We can understand that fire is hot. We can understand that we can use fire to cook our food, to warm ourselves and so forth. The characteristic of heat tells us something about fire, how to use fire and what to do with fire. If we were to think of the characteristic of heat as connected with water, it would not help us to use water because heat is not always connected with water. We cannot cook our food with water. We cannot warm ourselves with water. So when the Buddha said that there are three characteristics of existence, He meant that these characteristics are always present in existence, and that they help us to understand what to do with existence.

The three characteristics of existence that we have in mind are the characteristics of impermanence (Anitya), suffering (Duhkha) and not-self (Anatma). These three characteristics are always present in or are connected with existence, and they tell us about the nature of existence. They help us to know what to do with existence. What we learn to develop as a result of understanding the three characteristics is renunciation. Once we understand that existence is universally

characterized by impermanence, suffering and not-self, we eliminate our attachment to existence. Once we eliminate our attachment to existence, we gain the threshold of Nirvana. This is the purpose that understanding the three characteristics serves. It removes attachment by removing delusions, the misunderstanding that existence is permanent, is pleasant and has something to do with the self. This is why understanding the three characteristics is part of the contents of wisdom.

Let us look at the first of the three characteristics of existence, the characteristic of impermanence. The fact of impermanence has been recognized not only in Buddhist thought but also elsewhere in the history of philosophy. It was the ancient Greek philosopher Heraclitus who remarked that one could not step into the same river twice. This remark, which implies the ever-changing and transient nature of things is a very buddhistic remark. In the Buddhist scriptures, it is said that the three worlds (Dhatus) are impermanent like autumn clouds; that birth and death are like a dance; and that human life is like a flash of lightning or a waterfall. All these are compelling images of impermanence and they help us to understand that all things are marked or characterized by impermanence.

If we look at our own personality, we will find that our bodies are impermanent. They are subject to constant change. We grow thin. We grow old and grey - our teeth fall out, our hair falls out. If one needs any proof of the impermanence of the physical form, one need only look at one's own photograph on one's own driving licence or passport over the years. Similarly, our mental states are impermanent. At one moment we are happy, and at another moment we are sad. As infants, we hardly understand anything. As adults, in the prime of life we understand a great deal more. And again in old age we lose the power of our mental faculties and become like infants. Our minds are also characterized by impermanence. This is true also of the things that we see around us. Every thing we see around us is imper-manent. Not one thing will last forever - not the office blocks, nor the temples, nor the rivers and islands, nor the mountain chains, nor the oceans. We know for a fact that all these natural phenomena, even those that appear to be the most durable, even the solar system itself will one day decline and become

extinct.

This process of constant change of all things - personal and impersonal, internal and external, goes on constantly even without our noticing it, and it affects us intimately in our daily life. Our relations with other individuals are subject to the characteristic of impermanence and change. Friends become enemies, enemies become friends. Enemies even become relatives. Relatives become enemies. If we look closely at our life, we can see how all our relationships with other people are marked by impermanence. Our possessions are also impermanent. Those things that we dearly love - our homes, our automobiles, our clothes, all these are impermanent. All of them will decay and eventually be destroyed. So in every aspect of our life, whether it be personal or material, or whether with regard to our relationships with others, or whether it be our possess-ions, impermanence is a fact, verified by direct imme-diate observation. Understanding impermanence is important not simply for our practice of the Dharma but also in our daily life. How often do friendships deteriorate and end because one of the persons involved has failed to take account of the fact that his friend's attitudes, interests and so forth have changed. How often do marriages fail because one, or both, of the parties fails to take account of the fact that his or her partner has changed. It is because we lock ourselves into fixed, artificial unchang-ing ideas of the character and personality of our friends and relatives that we fail to develop our relationships with them positively and because of this failure we often fail to understand one another. Similarly, in one's career or public life, one cannot hope to succeed if one does not keep abreast of changing situations like, for instance, new trends in one's profession or discipline. So whether it is in regard to our personal life or in regard to our public life, understanding impermanence is necessary if we are to be effective and creative in the way that we handle our personal or professional affairs.

While understanding impermanence yields these immediate benefits, here and now, it is particularly effective as an aid to our practice of the Dharma. The understanding of impermanence is an antidote to desire and ill-will. It is also an encouragement to our practice of the Dharma And

finally, it is a key to understanding the ultimate nature of things, the way things really are.
Remembering death especially is said to be like a friend and a teacher to one who wishes to practice the Dharma. Remembering death acts as a discouragement to excessive desire and ill-will. How many quarrels, petty disagreements, life-long ambitions and enmities fade into insignificance before the recognition of the inevitability of death. Throughout the centuries, Buddhist teachers have encouraged sincere practitioners of the Dharma to remember death, to remember the impermanence of this personality. Some years ago, I had a friend who went to India to study meditation. He approached a very renowned and learned Buddhist teacher and asked him for some meditation instructions. The teacher was reluctant to teach him because he was not convinced of his sincerity. My friend persisted and asked him again and again. Finally, the teacher said to him, "You will die, meditate upon that." Meditation on death is extremely beneficial. We all need to remember the certainty of our death. From the moment of our birth, we move inexorably towards death. Remembering this, and remembering that at the time of death, wealth, family and fame will be of no use to us, we must turn our mind to the practice of the Dharma. We know that death is absolutely certain. There has never been a single living being who has escaped death.

Yet, while death itself is certain, the time of death is uncertain. We can die at any moment. It is said that life is like a candle in the wind, or a bubble of water. At any moment it may be snuffed out. At any moment it may burst. Understanding that the time of death is uncertain, and that we have now the conditions and opportunity to practice the Dharma, we ought to practice it quickly so that we may not waste this opportunity and this precious human life.

Finally, understanding impermanence is an aid to the understanding of the ultimate nature of things. Seeing that all things are perishable, and change every moment, we also begin to see that things have no substantial existence of their own. That in our persons and in the things around us, there is nothing like a self. So in this sense, impermanence is directly related to the third of the three characteristics, the characteristic of not-self. Understanding

impermanence is a key to understanding not-self. We will talk more about this later. For the moment, let us now go on to the second of the three characteristics, the characteristic of suffering.

The Buddha has said that whatever is impermanent is suffering, and whatever is impermanent and suffering is also not-self. Whatever is impermanent is suffering because impermanence is an occasion for suffering. It is an occasion for suffering and not a cause of suffering because impermanence is only an occasion for suffering so long as ignorance, craving and clinging are present. How is that so? In our ignorance of the real nature of things, we crave and cling to objects in the forlorn hope that they may be permanent, that they may yield permanent happiness. Failing to understand that youth, health and life itself are impermanent, we crave for them, we cling to them. We long to hold on to our youth and to prolonging our life and yet because they are impermanent by nature, they slip through our fingers like sand. When this occurs, impermanence is an occasion for suffering. Similarly, we fail to recognize the impermanent nature of possessions, power and prestige. We crave and cling to them. Once they end, impermanence is an occasion for suffering. The impermanence of all situations in samsara is a particular occasion for suffering when it occurs in the so-called fortunate realm. It is said that the suffering of the gods is even greater than the suffering of living beings dwelling in the lower realms of existence when they see that they are about to fall from the heavens into lower realms of existence. Even the gods trembled when the Buddha reminded them of impermanence. So because even those pleasant experiences which we crave and cling to are impermanent, so impermanence is an occasion for suffering and whatever is impermanent is also suffering.

Now we come to the third universal characteristic of existence, the characteristic of not-self, or imperson-ality, or insubstantiality. This is in a sense one of the really distinctive features of Buddhist thought and of the teachings of the Buddha. During the later development of religion and philosophy in India, some Hindu schools became increasingly similar to the teachings of the Buddha, in their techniques of meditation and in some of their philosophical ideas. So it became necessary for Buddhist masters to point out that there was

still one distinctive feature that set Buddhism apart from the Hindu schools that so closely resembled it. That distinctive feature is the teaching of not-self.

Sometimes, this teaching of not-self is an occasion for confusion because often we wonder how one can deny the self. After all, we do say "I am speaking" or "I am walking," or "I am called so and so", or "I am the father or the son of such and such a person." So how can we deny the reality of that "I"? In order to clarify this, I think it is important to remember that the Buddhist rejection of the "I" is not a rejection of this convenient designation, the name "I". Rather, it is a rejection of the idea that this name "I" stands for a substantial, permanent and changeless reality. When the Buddha said that the five factors of personal experience were not the self, and that the self was not to be found within them He meant that on analysis, this name 'I' did not correspond to any essence or entity. The Buddha has used the example of the chariot and the forest to explain the relation between the term 'I' and the components of personal experience. The Buddha has explained that the term chariot is simply a convenient name for a collection of parts that is assembled in a particular way. The wheels are not the chariot. Neither is the axle, and neither is the carriage, and so forth. Similarly, an individual tree is not a forest. Neither is a number of individual trees a forest. There is no forest apart from the individual trees. The term forest is just a convenient name for an assembly of individual trees. This is the thrust of the Buddha's rejection of the self. The Buddha's rejection is a rejection of the belief in a real, independent, permanent entity that is represented by the term 'I'. Such a permanent entity would have to be independent, would have to be sovereign in the way that a king is master of those around him. It would have to be permanent, immutable and impervious to change, and such a permanent entity, such a self is nowhere to be found.

The Buddha has applied the following analysis to the body and mind to indicate that the self is nowhere to be found either in the body or the mind. The body is not the self. For if the body were the self, the self would be impermanent, would be subject to change, decay, destruction, and death. So the body cannot be the self. The self does not possess

the body, in the sense that I possess a car or a television, because the self cannot control the body. The body falls ill, gets tired and old against our wishes. The body has a shape which often does not agree with our wishes. So in no way does the self possess the body. The self is not in the body. If we search our body from the top of our head to the tip of our toes, we can nowhere locate the self. The self is not in the bone, nor in the blood, nor in the marrow, nor in the hair, nor in the spittle. The self is nowhere to be found within the body.
Similarly, the mind is not the self. The mind is subject to constant change. The mind is forever jumping about like a monkey. The mind is happy at one moment and unhappy at the next. So the mind cannot be the self for the mind is constantly changing. The self does not possess the mind because the mind becomes excited or depressed against our wishes. Although we know that certain thoughts are wholesome, and certain thoughts are unwholesome, the mind pursues unwholesome thoughts and is indifferent towards wholesome thoughts. So the self does not possess the mind because the mind acts independently of the self. The self is not in the mind. No matter how carefully we search the contents of our mind, no matter how carefully we search our thoughts, feelings, and ideas, we can nowhere find the self. There is a very simple exercise that anyone of us can perform. We can all sit quietly for a brief period of time and look within our body and mind, and without exception we will find that we cannot locate the self anywhere within the body nor the mind. The conclusion remains that the self is just a convenient name for a collection of factors. There is no self, no soul, no essence, no core of personal ex-perience apart from the ever-changing, interdependent, impermanent physical and mental factors of personal experience such as our feelings, ideas, thoughts, habits, and attitudes.

Why should we care to reject the idea of self? How can we benefit by rejecting the idea of self? Here too, we can benefit in two important ways. First of all, in our everyday life, on a mundane level we can benefit in that we will become more creative, more comfortable, and more open people. So long as we cling to the self, we will always have to defend ourselves, to defend our possessions, property, prestige, opinions and even our words. But once we give up this belief in an indepen-dent and permanent self, we will be able to relate to other

people and situations without paranoia. We will be able to relate freely, spontaneously and creatively. Understanding not-self is therefore an aid to living.

Even more importantly, understanding not-self is a key to enlightenment. The belief in a self is synonymous with ignorance, and ignorance is the most basic of the three defilements. Once we identify, imagine, or con-ceive of ourselves as an entity, we immediately create a schism, a separation between ourselves and the people and things around us. Once we have this conception of self, we respond to the persons and things around us either with desire or with aversion. In this sense, the self is the real villain of the piece. Seeing that the self is the source and the cause of all suffering, and seeing that the rejection of the self is the cause of the end of suffering, rather than trying to defend, protect and preserve the self, why should we not do our best to reject and eliminate this idea of the self? Why should we not recognize that personal experience is like a banana tree or like an onion, that when we take it apart piece by piece, that when we examine it critically and analytic-ally, we find that it is empty of any essential, substantial core, that it is devoid of the self?

When we understand that all things are impermanent, are full of suffering, and are not-self, and when our understanding of these truths is not merely in-tellectual or academic but through study, consideration and meditation, the facts of impermanence, suffering and not-self become part of our immediate experience. Through the understanding of impermanence, suffering, and not-self, we will have freed ourselves of the fundamental errors that imprison us within the cycle of birth and death - the error of seeing things as permanent, the error of seeing things as pleasant and the error of seeing things as self. When these delusions are removed, wisdom arises. Just as when darkness is removed, light arises. And when wisdom arises, one experiences the peace and freedom of Nirvana.

This week we have confined ourselves to looking at personal experience in terms of body and mind. Next week we will look more deeply into the Buddhist analysis of personal experience in terms of the elements of our physical and mental universe.

THE FIVE AGGREGATES

This is the last in the series of twelve sessions that we have spent together, and in this last session we are going to look at the teaching of the five aggregates (Skandhas Rupa, Vedana, Samjna, Samskara and Vijnana). In other words, we are going to look at the Buddhist analysis of personal experience or the Buddhist analysis of the personality. Throughout the last lectures, I have had occasions a number of times to make the point that Buddhist teachings have been found relevant to modern life and thought in the fields of science, psychology and so forth. Here, in regard to the analysis of personal ex-perience into the five aggregates, this is also the case. Modern psychologists and psychiatrists have been par-ticularly interested in this analysis. It has even been suggested that in the Abhidharma and in the analysis of personal experience into the five aggregates, we have a psychological equivalent to the table of elements work-ed out in modern science. What we have in the Buddhist analysis of personal experience is a very careful inven-tory and evaluation of the elements of our experience. What we are going to do today is basically an extension and a refinement of what we were doing at the end of last week's lecture. There, we spent some time on the teachings of impermanence, suffering and not-self. In the course of looking at the teaching on not-self, we have explored briefly how the analysis of personal experience can be carried out along two lines, and that is with regard to the body, and with regard to the mind. You will recall that we have examined the body and mind to see whether in either of them we can locate the self, and we have found that the self is not to be found in either of them. We have concluded that the name 'self' is just a convenient term for a collection of physical and mental factors, in the same way that the name 'forest' is just a convenient term for a collection of trees. This week, we are going to take our analysis still further, and rather than looking at personal experience simply in terms of body and mind, we are going to analyze personal experience in terms of the five aggregates.

Let us first look at the aggregate of matter or form (Rupa). The aggregate of form corresponds to what we would call material or

physical factors. It includes not only our own bodies, but also the material objects that surround us - the earth, the oceans, the trees, the buildings, and so forth. Specifically, the aggregate of form includes the five physical sense organs and the corresponding physical objects of the sense organs. These are the eyes and visible objects, the ears and sound, the nose and smell, the tongue and taste, and the skin and tangible objects.

But physical elements by themselves are not enough to produce experience. The simple contact between the eyes and visible objects, or between the ears and sound cannot result in experience without consciousness (Vijnana). The eyes can be in conjunction with the visible object indefinitely without producing experience. The ears too can be exposed to sound indefinitely without producing experience. Only the co-presence of consciousness together with the sense organ and the object of the sense organ produces experience. In other words, it is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Conscious-ness is therefore an indispensable element in the pro-duction of experience. Before we go on to our consideration of the mental factors of personal experience, I would like to mention briefly the existence of one more set of an organ and its object, and here I speak of the sixth-sense - the mind. This is in addition to the five physical sense organs - eyes, ears, nose, tongue and skin. Just as the five physical sense organs have their corresponding physical objects, the mind has for its object ideas or properties (dharmas). And as in the case of the five physical sense organs, consciousness is present to unite the mind and its object so as to produce experience.

Let us now look at the mental factors of experience and let us see if we can understand how consciousness turns the physical factors of experience into personal conscious experience. First of all, we must remember that consciousness is mere awareness, or mere sensitivity to an object. When the physical factors of experience, as for example the eyes and a visible object, come into contact, and when consciousness too becomes associated with the physical factors of experience, visual consciousness arises. This is mere awareness of a visible object, not anything like what we could call personal experience. The way that our

personal experience is produced is through the functioning of the other three major mental factors of experience and they are the aggregate of feeling, the aggregate of perception and the aggregate of mental formation or volition. These three aggregates function to turn this mere awareness of the object into personal experience.

The aggregate of feeling or sensation (Vedana) is of three kinds - pleasant, unpleasant and indifferent. When an object is experienced, that experience takes on one of these emotional tones, either the tone of pleasure, or the tone of displeasure, or the tone of indifference.

Let us next look at the aggregate of perception (Samjna). This is an aggregate which many people find difficult to understand. When we speak of perception, we have in mind the activity of recognition, or identifi-cation. In a sense, we are talking about the attaching of a name to an object of experience. The function of per-ception is to turn an indefinite experience into an identified and recognized experience. Here, we are speaking of the formulation of a conception of an idea about a particular object. Just as with feeling where we have a emotional element in terms of pleasure, dis-pleasure or indifference; with perception, we have a conceptual element in the sense of introducing a definite, determinate idea about the object of experience.

Finally, there is the aggregate of mental formation or volition (Samskara). This aggregate may be described as a conditioned response to the object of experience. In this sense, it partakes of the meaning of habit as well. We have spent some time discussing the component of mental formation when we considered the twelve com-ponents of dependent origination. You will remember that on that occasion, we described mental formation as the impression created by previous actions, the habit energy stored up from countless former lives. Here, as one of the five aggregates also, the aggregate of mental formation plays a similar role. But it has not only a static value, it also has a dynamic value because just as our reactions are conditioned by former deeds, so are our responses here and now motivated and directed in a particular way by our mental formation or volition. Mental formation or volition therefore has a moral dimension just as perception has a conceptual

dimen-sion, and feeling has a emotional dimension. You will notice I use the terms mental formation and volition together. This is because each of these terms represents one half of the meaning of Samskara - mental formation represents the half that comes from the past, and volition represents the half that functions here and now. So mental formation and volition function to determine our responses to the objects of experience and these responses have moral consequences in the sense of wholesome, unwholesome or neutral.

We can now see how the physical and mental factors of experience worked together to produce personal experience. To make this a little clearer, let us take the help of a couple of concrete examples. Let us say after today's lecture you decide to take a walk in the garden. As you walk in the garden, your eyes come into contact with a visible object. As your attention focuses on that visible object, your consciousness becomes aware of visible object as yet indeterminate. Your aggregate of perception will identify that visible object as, let us say, a snake. Once that happens, you will respond to that visible object with the aggregate of feeling - the feeling of displeasure, or more specifically that of fear. Finally, you will react to that visible object with the aggregate of mental formation or volition, with the intentional action of perhaps running away or perhaps picking up a stone. In all our daily activities, we can see how all the five aggregates work together to produce personal experience. At this very moment, for instance, there is contact between two elements of the aggregate of form - the sound of my voice and your ears. Your consciousness becomes aware of the sound of my voice. Your aggregate of perception identifies the words that I am speaking. Your aggregate of feeling responds with an emotional response - pleasure, displeasure or indifference. Your aggregate of mental formation or volition responds with a conditioned reaction sitting in attention, daydreaming or perhaps yawning. We can analyze all our personal experience in terms of the five aggregates.

There is one point that has to be remembered regarding the nature of the five aggregates, and that is that each and all of them are in constant change. The elements that constitute the aggregate of form are impermanent and are in a state of constant change. We discussed this last week - the body grows old, weak, sick and so forth. The things

around us are also impermanent and change constantly. Our feelings too are constantly changing. We may respond today to a particular situation with a feeling of pleasure. To-morrow, we may respond to that same situation with the feeling of displeasure. Today we may perceive an object in a particular way. At a later time, under different cir-cumstances, our perception will change. In semi-darkness we perceive a rope to be a snake. The moment the light of the torch falls upon that object, we perceive it to be a rope. So our perceptions like our feelings and like the material objects of our experience are ever changing and impermanent. So too, our mental form-ations are impermanent and ever-changing. We alter our habits. We can learn to be kind and compassionate. We can acquire the attitudes of renunciation and equanimity and so forth. Consciousness too is impermanent and constantly changing. Consciousness arises dependent upon an object and a sense organ. It cannot exist independently. As we have seen, all the physical and mental factors of our experience like our bodies, the physical objects around us, our minds and our ideas are impermanent and constantly changing. All these aggre-gates are constantly changing and impermanent. They are processes, not things. They are dynamic, not static.

What is the use of this analysis of personal experience in terms of the five aggregates? What is the use of this reduction of the apparent unity of personal experience into the various elements of form, feeling, perception, mental formation or volition, and conscious-ness? The purpose of this analysis is to create the wisdom of not-self. What we wish to achieve is to arrive at a way of experiencing the world which is not constructed upon and around the idea of a self. We want to see personal experience in terms of processes, in terms of impersonal functions rather than in terms of a self and what affects a self because this will create an attitude of equanimity, an attitude which will help us overcome the emotional disturbances of hope and fear. We hope for happiness, we fear pain. We hope for praise, we fear blame. We hope for gain, we fear loss. We hope for fame, we fear infamy. We live in a state of alternating between hope and fear. We experience these hopes and fears because we understand happiness and pain and so forth in terms of the self. We understand them as personal happiness and pain, as personal praise and blame, and so forth. But once we

understand them in terms of impersonal processes, and once through this understanding we get rid of the idea of the self, we can overcome hope and fear. We can regard happiness and pain, praise and blame and all the rest with equanimity, with even-mindedness, and we will then no longer be subject to the imbalance of alternating between hope and fear.

CONCLUSION

I would like to spend a few moments by way of conclusion to reflect upon what we have done over the past weeks and relate it to what we can do now and in the future.

The teachings of the Buddha are exceedingly vast and very profound. In fact, over the past weeks, we have only managed to survey a few of the fundamental teachings of the Buddha, and these too only superficially. Yet, you may feel that what we have covered is a lot, and you may feel that it is impossible to practice all that we have discussed. In fact, it is said that it is difficult even for a monk living in isolation to practice all of the fundamental teachings of the Buddha. No small wonder that it is difficult for laymen and women like ourselves who have many secular responsibilities. Nonetheless, if one succeeds in sincere-ly cultivating and practicing even a few of the many teachings of the Buddha, then one will have succeeded in making this life more meaningful. One will be certain that one will again in the future encounter circumstances favorable to the practice of the Dharma and to the eventual realization of liberation.

Everyone can achieve the highest goal in Buddhism, be he a layman or a monk. All we need to do is to make an honest effort to follow the Noble Eight-fold Path. It is said that those who have realized the truth, like the Buddha Shakyamuni and His prominent disciples did not do so accidentally. They did not fall from the sky like rain, nor did they spring up from the earth like grain. The Buddha and His disciples were once ordinary sentient beings like you and me. They were once afflicted by the impurities of the mind, desire, ill-will and ignorance. It is through contacting the Dharma, through purifying their words and deeds,

through developing their minds and through acquiring wisdom that they became free, exalted beings able to teach and help others to realize the truth. There is therefore no doubt that if we apply ourselves to the teachings of the Buddha, we too can attain the ultimate goal of Buddhism. We too can become like the Buddha or like His prominent disciples.

It is of no use merely to listen to the Dharma or to read the Dharma. Similarly, it is of no use merely to write articles about the Dharma, or to give lectures about the Dharma if we do not put it into practice. It has been said that those of us who call themselves Buddhists can profit by occasionally taking stock. If we see that over the past years our practice of the Buddha's teachings has brought about a slight change in the quality of our experience (and it will be a slight change), then we will know that the teachings are having some effect. If all of us put the teachings into practice, there is no doubt that we will realize their benefits. If we seek to avoid harming others, if we try our best to help others whenever possible, if we learn to be mindful, if we learn to develop our ability to concentrate our mind, if we cultivate wisdom through study, careful consideration and meditation, there is no doubt that the Dharma will benefit us. It will first lead us to happiness and prosperity in this life and in the next. Eventually, it will lead us to the ultimate goal of liberation, the everlasting bliss of Nirvana.

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FUNDAMENTALS OF BUDDHISM
Four Lectures

by
Nyanatiloka Mahathera

ISBN 955-24-0120-8

Originally published by
Bauddha Sahitya Sabha: 1949, 1956, 1968

Wheel Publication no. 394/396

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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About the Author

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I

THE ESSENCE OF BUDDHISM

I shall give a short exposition of the essence of the genuine teaching of the Buddha, such as we still find it in the Buddhist scriptures handed down to us in the Pali language.

There are many among the listeners who are not Buddhists, and to whom therefore, in many cases, the original teaching of the Buddha is a thing almost unknown. It goes without saying that it will not be possible for these, within the limits of the time allowed to my talk,

to gain a thorough and full understanding of such a profound and wide subject. Yet some of you may pick up and take hold of certain ideas that appear important; and these may prove an inducement to further inquiry into this immensely profound world of thought. Even should these words have no other effect than to remove at least some of the many prejudices and false ideas about the Buddha's doctrine, it would be ample reward.

Does it not, for instance, appear ironical that this most sober of all the religious doctrines is still considered by many Westerners as some sort of idolatry or mysticism? Did not the German philosopher Friedrich Nietzsche, already long years ago, understand and lay stress upon this //absolute soberness// and clearness of Buddhism when he said:

> Buddhism is a hundred times more realistic than Christianity. It has entered upon the inheritance of objectively and coolly putting problems. It came to life after several hundred years of philosophical development. The notion of "God" is done away with as soon as it appears. Prayer is out of the question. So is asceticism. No categorical imperative. No coercion at all, not even within the monastic community. Hence it also does not challenge to fight against those of a different faith. Its teaching turns against nothing so impressively as against the feeling of revengefulness, animosity and resentment.

Now, before beginning with the exposition of the Buddha's teaching, we should get acquainted in a few words with the personality of the Buddha. The term "Buddha" literally means the "Enlightened One." It is a name won by the Indian sage Gotama on his enlightenment under the Bodhi-tree at Buddhagaya in India. He was born as the son of an Indian king on the borders of modern Nepal, about 600 years before Christ. In his 29th year he renounced the worldly life and exchanged his princely career for that of a homeless mendicant. After six years of hard striving he at last attained his goal: deliverance from the round of rebirths, or Samsara. The Buddha describes this time in his own words as follows:

> Bhikkhus, before I had attained to full enlightenment, myself being still subject to birth, decay, disease, death, sorrow and impurity, I too was seeking after that which is subject to birth, decay, disease, death, sorrow and impurity. And so, bhikkhus, after a time, while still young, a black-haired lad, in my youthful prime, just come to budding manhood's years, against the wishes of father and mother weeping and lamenting, I cut off hair and beard and, clad in the yellow robe, went forth from home to homelessness. Thus vowed to homelessness, I was striving after the highest good, the incomparable path to supreme peace.

At first the future Buddha learnt under two great yogis who had attained to a high state of supernormal psychical powers and faculties. But neither of them could satisfy him, as their teachings did not lead to real everlasting peace and deliverance of mind. So he left them again after having fully realized their teaching. Thereafter he met five ascetics, who were practising the severest forms of self-torture and mortification of the flesh, with the hope of gaining deliverance in this way. The future Buddha became one of their party. He subjected himself with utmost perseverance to extreme fasting and self-torture, till at last he looked like a mere skeleton. And utterly exhausted, he broke down and collapsed. He now came to understand that bodily mortification is vain and useless, and will never lead to peace of heart and to deliverance. He henceforth gave up fasting and bodily mortification and sought refuge in moral and mental development. And with calm and serene mind he began to look into the true nature of existence.

Wherever he turned his eyes, he found only one great reality: the law of suffering, the unsatisfactoriness of all forms of existence. He understood that the destiny of beings is not the outcome of mere blind chance, nor does it depend upon the arbitrary action of an imaginary creator, but that our destiny is to be traced back to our own former actions, or kamma. He beheld the sick and the leper, and he saw in their misery and suffering only the result of actions, or kamma, done in former lives. He beheld the blind and the lame, and he saw in their debility and helplessness only the painful harvest of seeds sown by themselves in former lives. He beheld the rich and the poor, the happy

and the unhappy; and wherever he turned his eyes, there he saw this law of retribution, the moral law of cause and effect, the Dhamma.

This Dhamma, or universal moral law discovered by the Buddha, is summed up in the //Four Noble Truths//: the truths about the universal sway of suffering, about its origin, its extinction, and the path leading to its extinction.

(I) The first truth, about the universality of //suffering//, teaches, in short, that all forms of existence are of necessity subject to suffering.

(II) The second truth, about the //origin of suffering//, teaches that all suffering is rooted in selfish //craving// and //ignorance//, in //tanha// and //avijja//. It further explains the cause of this seeming injustice in nature, by teaching that nothing in the world can come into existence without reason or cause; and that not only all our latent tendencies, but our whole destiny, all weal and woe, results from causes which we have to seek partly in this life, partly in former states of existence.

The second truth further teaches us that the future life, with all its weal and woe, must result from the seeds sown in this and former lives.

(III) The third truth, or the truth about the //extinction of suffering//, shows how, through the extinction of craving and ignorance, all suffering will vanish and liberation from this Samsara be attained.

(IV) The fourth truth shows the way, or the means by which this goal is reached. It is the //Noble Eightfold Path// of right understanding, right thought, right speech, right bodily action, right livelihood, right effort, right mindfulness and right concentration of mind.

From these Four Noble Truths we shall pick out and clear up such points as are essential for a general knowledge of the Dhamma. In

doing so, we shall at the same time refute a number of widespread prejudices concerning the Buddha's teaching.

Let us, however, first outline the Noble Eightfold Path, for it is this path of righteousness and wisdom that really constitutes the //essence of Buddhist practice// -- the mode of living and thinking to be followed by any true follower of the Buddha.

(1) The first stage of the Eightfold Path is, as already stated, //right understanding//, i.e. understanding the true nature of existence, and the moral laws governing the same. In other words, it is the right understanding of the Dhamma, i.e. of the Four Noble Truths.

(2) The second stage of the Eightfold Path is //right thought//, i.e. a pure state of mind, free from sensual lust, from ill-will, and from cruelty; in other words, thoughts of self-renunciation, of goodness, and of mercy.

(3) The third stage is //right speech//. It consists of words which are not false, not harsh, not scandalous, not frivolous, i.e. truthful words, mild words, pacifying words, and wise words.

(4) The fourth stage is //right bodily action//, i.e. abstaining from intentional killing or harming of any living creature, abstaining from dishonest taking of others' property, abstaining from adultery.

(5) The fifth stage is //right livelihood//, i.e. such a livelihood as does not bring harm and suffering to other beings.

(6) The sixth stage is //right effort//. It is the fourfold effort which we make in //overcoming// old and //avoiding// fresh bad actions by body, speech and mind; and the effort which we make in //developing// fresh actions of righteousness, inner peace and wisdom, and in //cultivating// them to perfection.

(7) The seventh stage is //right mindfulness//, or alertness of mind. It is the ever-ready mental clarity whatever we are doing,

speaking, or thinking and in keeping before our mind the realities of existence, i.e. the impermanence, unsatisfactoriness and phenomenality (//anicca//, //dukkha//, //anatta//) of all forms of existence.

(8) The eighth stage is //right concentration// of mind. Such a kind of mental concentration is meant, as is directed towards a morally wholesome object, and always bound up with right thought, right effort and right mindfulness.

Thus the Eightfold Path is a path of morality (//sila//), of mental training (//samadhi//), and of wisdom (//panna//).

//Morality// therein is indicated by right speech, right bodily action, and right livelihood. //Mental training// is indicated by right effort, right mindfulness, and right concentration of mind. And //wisdom// is indicated by right understanding and right thought.

Thus this liberating Eightfold Path is a path of inner culture, of inner progress. By merely external worship, mere ceremonies and selfish prayers, one can never make any real progress in righteousness and insight. The Buddha says: "Be your own isle of refuge, be your own shelter, seek not for any other protection! Let the truth be your isle of refuge, let the truth be your shelter, seek not after any other protection!" To be of real effect, to ensure an absolute inner progress, all our efforts must be based upon our own understanding and insight. All absolute inward progress is rooted in right understanding, and without right understanding there is no attainment of perfection and of the unshakable peace of Nibbana.

Belief in the moral efficacy of mere external rite and ritual (//silabbata-paramasa//) constitutes, according to the Buddha's teaching, //a mighty obstacle to inner progress//. One who takes refuge in mere external practices is on the wrong path. For, in order to gain real inner progress, all our efforts must necessarily be based on our own understanding and insight. Any real progress is rooted in right understanding, and without right understanding there will be no attainment of unshakable peace and holiness. Moreover, this blind belief in mere external practices is the cause of much misery and

wretchedness in the world. It leads to mental stagnation, to fanaticism and intolerance, to self-exaltation and contempt for others, to contention, discord, war, strife and bloodshed, as the history of the Middle Ages quite sufficiently testifies. This belief in mere externals dulls and deadens one's power of thought, stifles every higher emotion in man. It makes him a mental slave, and favours the growth of all kinds of hypocrisy.

The Buddha has clearly and positively expressed himself on this point. He says: "The man enmeshed in delusion will never be purified through the mere study of holy books, or sacrifices to gods, or through fasts, or sleeping on the ground, or difficult and strenuous vigils, or the repetition of prayers. Neither gifts to priests, nor self-castigation, nor performance of rites and ceremonies can work purification in him who is filled with craving. It is not through the partaking of meat or fish that man becomes impure, but through drunkenness, obstinacy, bigotry, deceit, envy, self-exaltation, disparagement of others and evil intentions -- through these things man becomes impure."

"There are two extremes: addiction to sensual enjoyment, and addiction to bodily mortification. These two extremes the Perfect One has rejected, and discovered the //Middle Path// which makes one both to see and to know, which leads to peace, to penetration, enlightenment and liberation. It is that Noble Eightfold Path leading to the end of suffering, namely right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration of mind."

Inasmuch as the Buddha teaches that all genuine progress on the path of virtue is necessarily dependent upon one's own understanding and insight, all //dogmatism is excluded// from the Buddha's teaching. //Blind faith// in authority is //rejected// by the Buddha, and is entirely opposed to the spirit of his teaching. In the Kalama Sutta the Buddha says:

> Do not go merely by hearsay or tradition, by what has been handed down from olden time, by rumours, by mere reasoning and logical

deductions, by outward appearances, by cherished opinions and speculations, by mere possibilities, and do not believe merely because I am your master. But when you yourselves have seen that a thing is evil and leads to harm and suffering, then you should reject it. And when you see that a thing is good and blameless, and leads to blessing and welfare, then you should do such a thing.

One who merely believes or repeats what others have found out, such a one the Buddha compares with a blind man. One who desires to make progress upon the path of deliverance must experience and understand the truth for himself. Lacking one's own understanding, no absolute progress is possible.

The teaching of the Buddha is perhaps the only religious teaching that requires //no belief in traditions//, or in certain historical events. It appeals solely to the understanding of each individual. For wherever there are beings capable of thinking, there the truths proclaimed by the Buddha may be understood and realized, without regard to race, country, nationality or station in life. These truths are universal, not bound up with any particular country, or any particular epoch. And in everyone, even in the lowest, there lies latent the capacity for seeing and realizing these truths, and attaining to the Highest Perfection. And whosoever lives a noble life, such a one has already tasted of the truth and, in greater or lesser degree, travels on the Eightfold Path of Peace which all noble and holy ones have trod, are treading now, and shall in future tread. The universal laws of morality hold good without variation everywhere and at all times, whether one may call oneself a Buddhist, Hindu, Christian or Muslim, or by any other name.

It is the //inward condition// of a person and his deeds that count, not a mere name. The true disciple of the Buddha is far removed from all dogmatism. He is //a free thinker in the noblest sense of the word//. He falls neither into positive nor negative dogmas, for he knows: both are mere opinions, mere views, rooted in blindness and self-deception. Therefore the Buddha has said of himself. "The Perfect One is //free from any theory//, for the Perfect One //has seen//:

Thus is //corporeality//, thus it arises, thus it passes away; thus is //feeling//, thus it arises, thus it passes away; thus is //perception//, thus it arises, thus it passes away; thus are the //mental formations//, thus they arise, thus they pass away; thus is //consciousness//, thus it arises thus it passes away."

I. This important truth of the //phenomenality// and emptiness of all existence can be, and ought to be, understood by everyone for oneself.

According to the Buddha's teaching, our so-called individual existence is in reality nothing but //a mere process of physical and mental phenomena//, a process which since time immemorial was already going on before one's apparent birth, and which also after death will continue for immemorial periods of time. In the following we shall see that the above five //khandhas//, or //groups of existence//, in no way constitute any real ego-entity, or //atta//, and that no ego-entity exists apart from them, and hence that //the belief in an ego-entity is merely an illusion//.

That which we call our physical body is merely a name for a combination of manifold component parts, and in reality constitutes no entity, no personality. This is clear to everyone without further argument. Everybody knows that the body is changing from moment to moment, that old cells are continually breaking down and new ones arising; in brief, that the body will be quite another body after a few years, that nothing will have remained of the former flesh, bones, blood, etc. Consequently, the body of the baby is not the body of the school boy, and the body of the young man is not the body of the grey-haired old man. Hence the body is not a persisting something, but rather a continually changing process of arising and passing away, consisting of a perpetual dying out and arising anew of cells. That, however, which we call our mental life is a continually changing process of feeling, perceptions, mental formations and states of consciousness. At this moment a pleasant feeling arises, the next moment a painful feeling; this moment one state of consciousness, the next moment another. That which we call a being, an individual, a

person does not in itself, as such, possess any independent abiding reality. In the absolute sense (//paramattha//) no individual, no person, is there to be found, but merely perpetually changing combinations of physical states, of feelings, volitions and states of consciousness.

What we call "chariot" has no existence apart from and independent of axle, wheels, shaft, etc. What we call "house" is merely a convenient name for stone, wood, iron, etc., put together after a certain fashion, so as to enclose a portion of space, but there is no separate house-entity as such in existence.

In exactly the same way, that which we call a "being," or an "individual," or "person," or by the name "I" or "he," etc., is //nothing but a changing combination of physical and mental phenomena//, and has no real existence in itself.

The words "I," "you," "he," etc., are merely terms found useful in conventional or current (//vohara//) speech, but do not designate realities (//paramattha-dhamma//). For neither do these physical and mental phenomena constitute an absolute ego-entity, nor yet does there exist, outside these phenomena, any ego-entity, self, or soul, who is the possessor or owner of the same. Thus, when the Buddhist scriptures speak of persons, or even of the rebirth of persons, this is done only for the sake of easier understanding, and is not to be taken in the sense of ultimate truth. This so-called "being," or "I," is in the absolute sense nothing but a perpetually changing process. Therefore also, to speak of the suffering of a "person," or "being," is in the absolute sense incorrect. For it is //not a "person," but a physico-mental process// that is subject to transiency and suffering.

In the absolute sense there are only numberless processes, countless life-waves, in this vast ever-surging ocean of bodily states, of feelings, perceptions, volitions and states of consciousness. Within these phenomena there exists nothing that is persistent, not even for the brief span of two consecutive moments.

These phenomena have merely momentary duration. They die every

moment, and every moment new phenomena are born; a perpetual dying and coming to birth, a ceaseless heaving of waves up and down. All is in a state of perpetual flux; "//panta rhei//" -- //all things are flowing// -- says the Greek philosopher Heraclitus. The old forms fall to pieces, and new ones are born. One feeling disappears, another appears in its place. One state of consciousness exists this moment, another the following moment. Everywhere is found a perpetual change of material and mental phenomena. In this way, moment follows upon moment, day upon day, year upon year, life upon life. And so this ceaselessly changing process goes on for thousands, even aeons of years. An eternally surging sea of feelings, perceptions, volitions and states of consciousness: such is existence, such is Samsara, the world of arising and passing away, of growing and decaying, a world of sorrow, misery, lamentation and despair.

Without a real insight into this phenomenality, or //egolessness// (//anatta//) or //impersonality// of all existence, it will be impossible to understand the Four Noble Truths rightly.

II. In this connection let us come back to the second noble truth, the origin of suffering, rooted in selfish craving and ignorance (//tanha// and //avijja//). In order to understand this truth better, it will be necessary to speak of a doctrine which so often is wrongly interpreted and misunderstood. It is the Buddhist doctrine of rebirth (see Chapter II). With regard to this teaching, Buddhism is often accused of self-contradiction. Thus it is said that Buddhism on the one hand denies the existence of the soul, while on the other hand it teaches the transmigration of the soul. Nothing could be more mistaken than this. For //Buddhism teaches no transmigration at all//. The Buddhist doctrine of rebirth -- which is really the same as the //law of causality// extended to the mental and moral domain -- has nothing whatever to do with the brahmin doctrine of reincarnation, or transmigration. There exists a fundamental difference between these two doctrines.

According to the brahmanical teaching, there exists a soul independently of the body which, after death, leaves its physical

envelope and passes over into a new body, exactly as one might throw off an old garment and put on a new one. Quite otherwise, however, is it with the Buddhist doctrine of rebirth. Buddhism does not recognize in this world any existence of mind apart from matter. //All mental phenomena are conditioned// through the six organs of sense, and without these they cannot exist. According to Buddhism, //mind without matter is an impossibility//. And, as we have seen, the mental phenomena, just as all bodily phenomena, are subject to change, and no persisting element, no ego-entity, no soul, is there to be found. But where there is no real unchanging entity, no soul, there one cannot speak of the transmigration of such a thing.

How then is rebirth possible without something to be reborn, without an ego, or soul? Here I have to point out that even the word "rebirth," in this connection, is really not quite correct, but used as a mere makeshift. What the Buddha teaches is, correctly speaking, the //law of cause and effect// working in the moral domain. For just as everything in the physical world happens in accordance with law, as the arising of any physical state is dependent on some preceding state as its cause, in just the same way must this law have universal application in the mental and moral domain too. If every physical state is preceded by another state as its cause, so also must //this present physico-mental life be dependent upon causes anterior to its birth//. Thus, according to Buddhism, the present life-process is the result of the craving for life in a former birth, and the craving for life in this birth is the cause of the life-process that continues after death.

But, as there is nothing that persists from one moment of consciousness to the next, so also no abiding element exists in this ever changing life-process that can pass over from one life to another.

//Nothing transmigrates// from this moment to the next, nothing from one life to another life. This process of continually producing and being produced may best be compared with a wave on the ocean. In the case of a wave there is not the smallest quantity of water that actually travels over the surface of the sea. The wave-structure that

seems to hasten over the surface of the water, though creating the appearance of one and the same mass of water, is in reality nothing but a continued rising and falling of ever new masses of water. And the rising and falling is produced by the transmission of force originally generated by wind. Just so the Buddha did not teach that it is an ego-entity, or a soul, that hastens through the ocean of rebirth, but that it is in reality merely a life-wave which, according to its nature and activities, appears here as man, there as animal, and elsewhere as invisible being.

III. There is another teaching of the Buddha which often gives rise to serious misunderstanding. It is the teaching of //Nibbana, or the extinction of suffering//. This third noble truth points out that, through the cessation of all selfish craving and all ignorance, of necessity all suffering comes to an end, to extinction, and no new rebirth will take place. For if the seed is destroyed, it can never sprout again. If the selfish craving that clutches convulsively at life is destroyed, then, after death, there can never again take place a fresh shooting up, a continuation of this process of existence, a so-called rebirth. Where, however, there is no birth, there can be no death. Where there is no arising, there can be no passing away. Where no life exists, no suffering can exist. Now, because with the extinction of all selfish craving, all its concurrent phenomena, such as conceit, self-seeking, greed, hate, anger and cruelty, come to extinction, this freedom from selfish craving signifies //the highest state of selflessness, wisdom and holiness//.

Now this fact -- that after the death of the Holy One, the Arahat, this physico-mental life-process no longer continues -- is erroneously believed by many to be identical with annihilation of self, annihilation of a real being, and it is therefore maintained that the goal of Buddhism is simply annihilation. Against such a misleading statement one must enter an emphatic protest. How is it ever possible to speak of the annihilation of a self, or soul, or ego, where no such thing is to be found? We have seen that in reality there does not exist any ego-entity, or soul, and therefore also no "transmigration" of such a thing into a new mother's womb.

That bodily process starting anew in the mother's womb is in no way a continuation of a former bodily process, but merely a result, or effect, caused by selfish craving and clinging to life of the so-called dying individual. Thus one who says that the non-producing of any new life-process is identical with annihilation of a self, should also say that abstention from sexual intercourse is identical with annihilation of a child -- which, of course, is absurd.

Here, once more, we may expressly emphasize that without a clear perception of the phenomenality or egolessness (//anatta//) of all existence, it will be impossible to obtain a real understanding of the Buddha's teaching, especially that of rebirth and Nibbana. This teaching of //anatta// is in fact //the only characteristic Buddhist doctrine//, with which the entire teaching stands or falls.

IV. A further reproach, so often heard against Buddhism, that it is a gloomy and "pessimistic" teaching, proves entirely unfounded by the statements already made. For, as we have seen, the Buddha not only discloses and explains the fact of misery, but he also shows the way to find total release from it. In view of this fact, one is rather entitled to call //the Buddha's teaching the boldest optimism ever proclaimed to the world.//

Truly, Buddhism is a teaching that //assures hope, comfort and happiness//, even to the most unfortunate. It is a teaching that offers, even to the most wretched of criminals, prospects of final perfection and peace, and this, not through blind belief, or prayers, or asceticism, or outward ceremonies, rites and rituals, but through walking and earnestly persevering on that Noble Eightfold Path of inward perfection, purity and emancipation of heart, consisting in right understanding, right thought, right speech, right bodily action, right livelihood, right effort, right mindfulness, and right concentration and peace of mind.

The Noble Eightfold Path
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                    -+
1. Right Understanding   | ---- Wisdom
2. Right Thought         |
                    -+

                    -+
3. Right Speech          |
4. Right Bodily Action   | ---- Morality
5. Right Livelihood      |
                    -+

                    -+
6. Right Effort          |
7. Right Mindfulness     | ---- Concentration
8. Right Concentration   |
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II

KAMMA AND REBIRTH

When beholding this world and thinking about the destinies of beings, it will appear to most people as if everything in nature was unjust. Why, they will say, is one person rich and powerful, but another person poor and distressed? Why is one person all his life well and
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healthy, but another person from his very birth sickly or infirm? Why is one person endowed with attractive appearance, intelligence and perfect senses, while another person is repulsive and ugly, an idiot, blind, or deaf and dumb? Why is one child born amid utter misery and among wretched people, and brought up as a criminal, while another child is born in the midst of plenty and comfort, of noble-minded parents, and enjoys all the advantages of kindly treatment and the best mental and moral education, and sees nothing but good things all around? Why does one person, often without the slightest effort, succeed in all his enterprises, while to another person all his plans fail? Why do some live in luxury, while others have to live in poverty and distress? Why is one person happy, but another person unhappy? Why does one person enjoy long life, while another person in the prime of life is carried away by death? Why is this so? Why do such differences exist in nature?

Christianity does not provide us with any reasonable answer to these questions, nor does it try to find an explanation for them. Quite to the contrary! Take, for example, the poor, wretched child, born in misery and among criminals, and actually trained to become a criminal. Under such circumstances, and without the slightest moral advice, will such a being ever be able to distinguish between moral and immoral, between crime and virtue? No, under such conditions the only way open for him is to become a criminal. And of such a poor and pitiable being Christianity says -- apart from his present misery and suffering -- that it is destined after death to eternal punishment in hell. Could there be found in this world anything more unjust and cruel than this kind of thinking? It is really the worst form of fatalism and injustice! For how could a being under those conditions ever be made responsible for his deeds? Now, as to the question why such differences exist in the destiny of beings, this question is satisfactorily answered solely by Buddhism.

Of all those circumstances and conditions constituting the destiny of a being, none, according to the Buddha's Teaching, can come into existence without a previous cause and the presence of a number of necessary conditions. Just as, for example, from a rotten mango seed a healthy mango tree with healthy and sweet fruits never will come, just

so the evil volitional actions, or evil kamma, produced in former births, are the seeds, or root-causes, of an evil destiny in a later birth. It is a necessary postulate of thinking that the good and bad destiny of a being, as well as its latent character, cannot be the product of mere chance, but must of necessity have its causes in a previous birth.

According to Buddhism, no organic entity, physical or psychical, can come into existence without a previous cause, i.e. without a preceding congenial state out of which it has developed. Also, no living organic entity can ever be produced by something altogether outside of it. It can originate only out of itself, i.e. it must have already existed in the bud, or germ, as it were. To be sure, besides this cause, or root-condition, or seed, there are still many minor conditions required for its actual arising and its development, just as the mango tree besides its main cause, the seed, requires for its germinating, growth and development such further conditions as earth, water, light, heat, etc. Thus the true cause of the birth of a being, together with its character and destiny, goes back to the kamma-volitions produced in a former birth.

According to Buddhism, there are three factors necessary for the rebirth of a human being, that is, for the formation of the embryo in the mother's womb. They are: the female ovum, the male sperm, and the karma-energy (//kamma-vega//), which in the Suttas is metaphorically called "//gandhabba//," i.e. "ghost," or "soul." This kamma-energy is sent forth by a dying individual at the moment of his death. The father and mother only provide the necessary physical material for the formation of the embryonic body. With regard to the characteristic features, the tendencies and faculties lying latent in the embryo, the Buddha's teaching may be explained in the following way: The dying individual, with his whole being convulsively clinging to life, at the very moment of his death sends forth kammic energies which, like a flash of lightning, hit at a new mother's womb ready for conception. Thus, through the impinging of the kamma-energies on ovum and sperm, there appears just as a precipitate the so-called primary cell.

This process may be compared with the functioning of the

air-vibrations produced through speech, which, by impinging on the acoustic organ of another man, produce a sound, which is a purely subjective sensation. On this occasion no transmigration of a sound-sensation takes place, but simply a transference of energy, called the air vibrations. In a similar way, the kamma-energies, sent out by the dying individual, produce from the material furnished by the parents the new embryonic being. But no transmigration of a real being, or a soul-entity, takes place on that occasion, but simply the transmission of kamma-energy.

Hence we may say that the present life-process (//upapatti-bhava//) is the objectification of the corresponding pre-natal kamma-process (//kamma-bhava//), and that the future life-process is the objectification of the corresponding present kamma-process. Thus nothing transmigrates from one life to the next. And what we call our ego is in reality only this process of continual change, of continual arising and passing away. Thus follows moment after moment, day after day, year after year, life after life. Just as the wave that apparently hastens over the surface of the pond is in reality nothing but a continuous rising and falling of ever new masses of water, each time called forth through the transmission of energy, even so, closely considered, in the ultimate sense there is no permanent ego-entity that passes through the ocean of Samsara, but merely a process of physical and psychical phenomena takes place, ever and again being whipped up by the impulse and will for life.

It is undoubtedly true that the mental condition of the parents at the moment of conception has a considerable influence upon the character of the embryonic being, and that the nature of the mother may make a deep impression on the character of the child she bears in her womb. The indivisible unity of the psychic individuality of the child, however, can in no way be produced by the parents. One must here never confound the actual cause -- the preceding state out of which the later state arises -- with the influences and conditions from without. If it were really the case that the new individual, as an inseparable whole, was begotten by its parents, twins could never exhibit totally opposite tendencies. In such a case, children, especially twins, would, with positively no exception, always be found

to possess the same character as the parents.

At all times, and in probably all the countries on earth, the belief in rebirth has been held by many people; and this belief seems to be due to an intuitional instinct that lies dormant in all beings. At all times many great thinkers too have taught a continuation of life after death. Already from time immemorial there was taught some form of metempsychosis, i.e. "transformation of soul," or metamorphosis, i.e. "transformation of body," etc., thus by the esoteric doctrines of old Egypt, by Pythagoras, Empedocles, Plato, Plotinus, Pindaros, Vergil, also by the African negroes. Many modern thinkers too teach a continuation of the life-process after death.

The great German scientist Edgar Dacque, in his book //The Primeval World, Saga and Mankind//, speaking about the widespread belief shared by all peoples of the world in a transmigration after death, gives the following warning:

> Peoples with culture and acquaintance with science, such as the old Egyptians and wise Indians, acted and lived in accordance with this belief. They lost this belief only after the rise of the naively realistic and rationalistic Hellenism and Judaism. For this reason it would be better, concerning this problem, not to assume the bloodless attitude of modern sham-civilization, but rather adopt a reverential attitude in trying to solve this problem and grasp it in its profundity.

This law of rebirth can be made comprehensible only by the subconscious life-stream (in Pali, //bhavanga-sota//), which is mentioned in the Abhidhamma Pitaka and further explained in the commentaries, especially the //Visuddhimagga//. The fundamental import of //bhavanga-sota//, or the subconscious life-stream, as a working hypothesis for the explanation of the various Buddhist doctrines, such as rebirth, kamma, remembrance of former births, etc., has up to now not yet sufficiently been recognized, or understood, by Western scholars. The term //bhavanga-sota//, is identical with what the modern psychologists, such as Jung, etc., call the soul, or the unconscious, thereby not meaning, of course, the eternal soul-entity

of Christian teaching but an ever-changing subconscious process. This subconscious life-stream is the necessary condition of all life. In it, all impressions and experiences are stored up, or better said, appear as a multiple process of past images, or memory pictures, which however, as such, are hidden to full consciousness, but which, especially in dreams, cross the threshold of consciousness and make themselves fully conscious.

Professor James (whose words I here retranslate from the German version) says: "Many achievements of genius have here their beginning. In conversion, mystical experience, and as prayer, it co-operates with religious life. It contains all momentarily inactive reminiscences and sources of all our dimly motivated passions, impulses, intuitions, hypotheses, fancies, superstitions; in short, all our non-rational operations result therefrom. It is the source of dreams, etc."

Jung, in his //Soul Problems of the Present Day//, says: "From the living source of instinct springs forth everything creative." And in another place: "Whatever has been created by the human mind, results from contents which were really unconscious (or subconscious) germs." And: "The term 'instinct' is of course nothing but a collective term for all possible organic and psychic factors, whose nature is for the greater part unknown to us."

The existence of the subconscious life-stream, or //bhavanga-sota//, is a necessary postulate of our thinking. If whatever we have seen, heard, felt, perceived, thought, experienced and done were not, without exception, registered somewhere and in some way, either in the extremely complex nervous system (comparable to a phonograph record or photographic plate) or in the subconscious or unconscious, we would not even be able to remember what we were thinking at the preceding moment; we would not know anything of the existence of other beings and things; we would not know our parents, teachers, friends, and so on; we would not even be able to think at all, as thinking is conditioned by the remembrance of former experiences; and our mind would be a complete //tabula rasa// and emptier than the actual mind of an infant just born, nay even of the embryo in the mother's womb.

Thus this subconscious life-stream, or //bhavanga-sota//, can be called the precipitate of all our former actions and experiences, which must have been going on since time immemorial and must continue for still immeasurable periods of time to come. Therefore what constitutes the true and innermost nature of man, or any other being, is this subconscious life-stream, of which we do not know whence it came and whither it will go. As Heraclitus says: "We never enter the same stream. We are identical with it, and we are not." Just so it is said in the //Milindapanha//: "//na ca so, na ca anno//; neither is it the same, nor is it another (that is reborn)." All life, be it corporeal, conscious or subconscious, is a flowing, a continual process of becoming, change and transformation. No persistent element is there to be discovered in this process. Hence there is no permanent ego, or personality, to be found, but merely these transitory phenomena.

About this unreality of the ego, the Hungarian psychologist Volgyesi in his //Message to the Nervous World// says:

> Under the influence of the newest knowledge the psychologists already begin to realize the truth about the delusive nature of the ego-entity, the mere relative value of the ego-feeling, the great dependency of this tiny man on the inexhaustible and complex working factors of the whole world. ... The idea of an independent ego, and of a self-reliant free will: these ideas we should give up and reconcile ourselves to the truth that there does not exist any real ego at all. What we take for our ego-feeling, is in reality nothing but one of the most wonderful //fata-morgana// plays of nature.

In the ultimate sense, there do not even exist such things as mental states, i.e. stationary things. Feeling, perception, consciousness, etc., are in reality mere passing processes of feeling, perceiving, becoming conscious, etc., within which and outside of which no separate or permanent entity lies hidden.

Thus a real understanding of the Buddha's doctrine of kamma and

rebirth is possible only to one who has caught a glimpse of the egoless nature, or //anattata//, and of the conditionality, or //idappaccayata//, of all phenomena of existence. Therefore it is said in the //Visuddhimagga// (Chap. XIX):

> Everywhere, in all the realms of existence, the noble disciple sees only mental and corporeal phenomena kept going through the concatenation of causes and effects. No producer of the volitional act or kamma does he see apart from the kamma, no recipient of the kamma-result apart from the result. And he is well aware that wise men are using merely conventional language, when, with regard to a kammical act, they speak of a doer, or with regard to a kamma-result, they speak of the recipient of the result.
>
> No doer of the deeds is found,
> No one who ever reaps their fruits;
> Empty phenomena roll on:
> This only is the correct view.
>
> And while the deeds and their results
> Roll on and on, conditioned all,
> There is no first beginning found,
> Just as it is with seed and tree. ...
>
> No god, no Brahma, can be called
> The maker of this wheel of life:
> Empty phenomena roll on,
> Dependent on conditions all.

In the //Milindapanha// the King asks Nagasena:

> "What is it, Venerable Sir, that will be reborn?"
>
> "A psycho-physical combination (//nama-rupa//), O King."
>
> "But how, Venerable Sir? Is it the same psycho-physical

combination as this present one?"

"No, O King. But the present psycho-physical combination produces kammically wholesome and unwholesome volitional activities, and through such kamma a new psycho-physical combination will be born."

As in the ultimate sense (//paramatthavasena//) there is no such thing as a real ego-entity, or personality, one cannot properly speak of the rebirth of such a one. What we are here concerned with is this psycho-physical process, which is cut off at death, in order to continue immediately thereafter somewhere else.

Similarly we read in the //Milindapanha//:

"Does, Venerable Sir, rebirth take place without transmigration?"

"Yes, O King."

"But how, Venerable Sir, can rebirth take place without the passing over of anything? Please, illustrate this matter for me."

"If, O King, a man should light a lamp with the help of another lamp, does the light of the one lamp pass over to the other lamp?"

"No, Venerable Sir."

"Just so, O King, does rebirth take place without transmigration."

Further, in the //Visuddhimagga// (Chap. XVII) it is said:

Whosoever has no clear idea about death and does not know that death consists in the dissolution of the five groups of existence (i.e. corporeality, feeling, perception, mental formations, consciousness), he thinks that it is a person, or being, that

dies and transmigrates to a new body, etc. And whosoever has no clear idea about rebirth, and does not know that rebirth consists in the arising of the five groups of existence, he thinks that it is a person, or being, that is reborn, or that the person reappears in a new body. And whosoever has no clear idea about Samsara, the round of rebirths, he thinks that a real person wanders from this world to another world, comes from that world to this world, etc. And whosoever has no clear idea about the phenomena of existence, he thinks that the phenomena are his ego or something appertaining to the ego, or something permanent, joyful, or pleasant. And whosoever has no clear idea about the conditional arising of the phenomena of existence, and about the arising of kammic volitions conditioned through ignorance, he thinks that it is the ego that understands or fails to understand, that acts or causes to act, that enters into a new existence at rebirth. Or he thinks that the atoms or the Creator, etc., with the help of the embryonic process, shape the body, provide it with various faculties; that it is the ego that receives the sensuous impression, that feels, that desires, that becomes attached, that enters into existence again in another world. Or he thinks that all beings come to life through fate or chance.

A mere phenomenon it is, a thing conditioned,
That rises in the following existence.
But not from a previous life does it transmigrate there,
And yet it cannot rise without a previous cause.

When this conditionally arisen bodily-mental phenomenon (the fetus) arises, one says that it has entered into (the next) existence. However, no being (//satta//), or life-principle (//jiva//), has transmigrated from the previous existence into this existence, and yet this embryo could not have come into existence without a previous cause.

This fact may be compared with the reflection of one's face in the mirror, or with the calling forth of an echo by one's voice. Now, just

as the image in the mirror or the echo are produced by one's face or voice without any passing over of face or voice, just so it is with the arising of rebirth-consciousness. Should there exist a full identity or sameness between the earlier and the later birth, in that case milk could never turn into curd; and should there exist an entire otherness, curd could never be conditioned through milk. Therefore one should admit neither a full identity, nor an entire otherness of the different stages of existence. Hence //na ca so, na ca anno//: "neither is it the same, nor is it another one." As already said above: all life, be it corporeal, conscious or subconscious, is a flowing, a continual process of becoming, change and transformation.

To sum up the foregoing, we may say: There are in the ultimate sense no real beings or things, neither creators nor created; there is but this process of corporeal and mental phenomena. This whole process of existence has an active side and a passive side. The active or causal side of existence consists of the kamma-process (//kamma-bhava//), i.e. of wholesome and unwholesome kamma-activity, while the passive or caused side consists of kamma-results, or //vipaka//, the so-called rebirth-process (//upapatti-bhava//), i.e. the arising, growing, decaying and passing away of all these kammically neutral phenomena of existence.

Thus, in the absolute sense, there exists no real being that wanders through this round of rebirths, but merely this ever-changing twofold process of kamma-activities and kamma-results takes place. The present life is, as it were, the reflection of the past one, and the future life the reflection of the present one. The present life is the result of the past kammic activity, and the future life the result of the present kammic activity. Therefore, nowhere is there to be found an ego-entity that could be the performer of the kammic activity or the recipient of the kamma-result. Hence Buddhism does not teach any real transmigration, as in the highest sense there is no such thing as a being, or ego-entity, much less the transmigration of such a one.

In every person, as already mentioned, there seems to lie dormant the dim instinctive feeling that death cannot be the end of all things, but that somehow continuation must follow. In which way this

may be, however, is not immediately clear.

It is perhaps quite true that a direct proof for rebirth cannot be given. We have, however, the authentic reports about children in Burma and elsewhere, who sometimes are able to remember quite distinctly (probably in dreams) events of their previous life. By the way, what we see in dreams are mostly distorted reflexes of real things and happenings experienced in this or a previous life. And how could we ever explain the birth of such prodigies as Jeremy Bentham, who already in his fourth year could read and write Latin and Greek; or John Stuart Mill, who at the age of three read Greek and at the age of six wrote a history of Rome; or Babington Macaulay, who in his sixth year wrote a compendium of world history; or Beethoven, who gave public concerts when he was seven; or Mozart, who already before his sixth year had written musical compositions; or Voltaire, who read the fables of Lafontaine when he was three years old. Should all these prodigies and geniuses, who for the most part came from illiterate parents, not already in previous births have laid the foundations to their extraordinary faculties? "//Natura non facit saltus//: nature makes no leaps."

How could we further explain that a child of righteous and bodily and mentally healthy parents and ancestors, sometimes already immediately after birth, shows signs of the criminal type, of criminal tendencies, perceptible by the shape of the skull, by facial expression, by attitude, movement, etc., recognizable to phrenologists, physiognomists, etc.?

In any case, we may rightly state that the Buddhist doctrine of kamma and rebirth offers the only plausible explanation for all the variations and dissimilarities in nature. From the apple seed only an apple tree may come, no mango tree; from a mango seed only a mango tree, no apple tree. Just so, all animate things, as man, animal, etc., probably even plants, nay even crystals, must of necessity be manifestations or objectifications of some specific kind of subconscious impulse or will for life. Buddhism says nothing on the last-mentioned points; it simply states that all vegetable life belongs to the germinal order, or //bija-niyama//.

Buddhism teaches that if in previous births the bodily, verbal and mental kamma, or volitional activities, have been evil and low and thus have unfavourably influenced the subconscious life-stream (//bhavanga-sota//), then also the results, manifested in the present life, must be disagreeable and evil; and so must be the character and the new actions induced or conditioned through the evil pictures and images of the subconscious life-stream. If the beings, however, have in former lives sown good seeds, then they will reap good fruits in the present life.

In Majjhima Nikaya 135 a brahmin raises the problem:

> There are found people who are short-lived, and those that are long-lived; there are found people who are very sick, and those that are healthy; there are found people who are hideous, and those that are beautiful; there are found people who are powerless, and those that are powerful; there are found people who are poor, and those that are rich; there are found people who are of low family, and those that are of high family; there are found people who are stupid, and those that are intelligent. What then, Master Gotama, is the reason that among human beings such inferiority and superiority are found?

The Blessed One gave the reply:

> Beings are owners of their kamma, heirs of their kamma; kamma is the womb from which they have sprung, kamma is their friend and refuge. Thus kamma divides beings into the high and low.

In Anguttara Nikaya III,40 it is said: "Killing, stealing, adultery, lying, backbiting, harsh speech and empty prattling, practised, cultivated and frequently engaged in, will lead to hell, the animal world or the realm of ghosts." Further: "Whoso kills and is cruel, will either go to hell, or if reborn as a human, will be short-lived. Whoso tortures other beings, will be afflicted with disease. The hater will be hideous, the envious will be without

influence, the stubborn will be of low rank, the indolent will be ignorant." In the reverse case, a person will be reborn in a heavenly world; or, if reborn as a human being, will be endowed with health, beauty, influence, riches, noble rank and intelligence.

George Grimm, in his book //The Doctrine of the Buddha//, tries to show how the law of affinity may at the moment of death regulate the grasping of the new germ. He says:

> Whoso, devoid of compassion can kill men, or even animals, carries deep within himself the inclination to shorten life. He finds satisfaction, or even pleasure, in the short-livedness of other creatures. Short-lived germs have therefore some affinity for him, an affinity which makes itself known after his death in the grasping of another germ, which then takes place to his own detriment. Even so, germs bearing within themselves the power of developing into a deformed body, have an affinity for one who finds pleasure in ill-treating and disfiguring other.
>
> Any angry person begets within himself an affinity for ugly bodies and their respective germs, since it is the characteristic mark of anger to disfigure the face.
>
> Whoever is jealous, niggardly, haughty, carries within himself the tendency to grudge everything to others, and to despise them. Accordingly, germs that are destined to develop in poor outward circumstances, possess affinity for him.

Here I should like to rectify several wrong applications of the term "kamma" prevailing in the West, and to state once for all: Pali //kamma//, comes from the root //kar//, to do, to make, to act, and thus means "deed, action," etc. As a Buddhist technical term, kamma is a name for wholesome and unwholesome volition or will (//kusala//- and //akusala//-cetana//) and the consciousness and mental factors associated therewith, manifested as bodily, verbal or mere mental action. Already in the Suttas it is said: "Volition (//cetana//), monks, do I call kamma. Through volition one does the kamma by means

of body, speech or mind" (//cetanaham bhikkhave kammam vadami; cetayitva kammam karoti kayena vacaya manasa//). Thus kamma is volitional action, nothing more, nothing less.

From this fact result the following three statements:

1. The term "kamma" never comprises the result of action, as most people in the West, misled by Theosophy, wish this term to be understood. Kamma is wholesome or unwholesome volitional action and //kamma-vipaka// is the result of action.

2. There are some who consider every happening, even our new wholesome and unwholesome actions, as the result of our prenatal kamma. In other words, they believe that the results again become the causes of new results, and so //ad infinitum//. Thus they are stamping Buddhism as fatalism; and they will have to come to the conclusion that, in this case, our destiny can never be influenced or changed, and no deliverance ever be attained.

3. There is a third wrong application of the term "kamma," being an amplification of the first view, i.e. that the term "kamma" comprises also the result of action. It is the assumption of a so-called joint kamma, mass-kamma, or group-kamma, or collective kamma. According to this view, a group of people, e.g. a nation, should be responsible for the bad deeds formerly done by this so-called "same" people. In reality, however, this present people may not consist at all of the same individuals who did these bad deeds. According to Buddhism it is of course quite true that anybody who suffers bodily, suffers for his past or present bad deeds. Thus also each of those individuals born within that suffering nation must, if actually suffering bodily, have done evil somewhere, here or in one of the innumerable spheres of existence, but he may not have had anything to do with the bad deeds of the so-called nation. We might say that through his evil kamma he was attracted to the hellish condition befitting him. In short, the term "kamma" applies, in each instance, only to wholesome and unwholesome volitional activity of the single individual. Kamma thus forms the cause, or seed, from which the results will accrue to the individual, be it in this life or hereafter. [1]

Hence man has it in his power to shape his future destiny by means of his will and actions. It depends on his actions, or kamma, whether his destiny will lead him up or down, either to happiness or to misery. Moreover, kamma is the cause and seed not only for the continuation of the life-process after death, i.e. for the so-called rebirth, but already in this present life-process our actions, or kamma, may produce good and bad results, and exercise a decisive influence on our present character and destiny. Thus, for instance, if day by day we are practising kindness towards all living beings, humans as well as animals, we will grow in goodness, while hatred, and all evil actions done through hatred, as well as all the evil and agonizing mental states produced thereby, will not so easily rise again in us; and our nature and character will become firm, happy, peaceful and calm.

If we practise unselfishness and liberality, greed and avarice will become less. If we practise love and kindness, anger and hatred will vanish. If we develop wisdom and knowledge, ignorance and delusion will more and more disappear. The less greed, hatred and ignorance (//lobha//, //dosa//, //moha//) dwell in our hearts, the less will we commit evil and unwholesome actions of body, speech and mind. For all evil things, and all evil destiny, are really rooted in greed, hate and ignorance; and of these three things ignorance or delusion (//moha, avijja//) is the chief root and the primary cause of all evil and misery in the world. If there is no more ignorance, there will be no more greed and hatred, no more rebirth, no more suffering.

This goal, however, in the ultimate sense, will be realized only by the Holy Ones (Arahats), i.e. by those who, forever and all time, are freed from these three roots; and this is accomplished through the penetrating insight, or //vipassana//, into the impermanency, unsatisfactoriness and egolessness of this whole life-process, and through the detachment from all forms of existence resulting therefrom. As soon as greed, hate and ignorance have become fully and forever extinguished, and thereby the will for life, convulsively clinging to existence, and the thirsting for life have come to an end, then there will be no more rebirth, and there will have been realized

the goal shown by the Enlightened One, namely: extinction of all rebirth and suffering. Thus, the Arahat performs no more kamma, i.e. no more kammically wholesome or unwholesome volitional actions. He is freed from this life-affirming will expressed in bodily actions, words or thoughts, freed from this seed, or cause, of all existence and life.

Now what is called character is in reality the sum of these subconscious tendencies produced partly by the prenatal, partly by the present volitional activity, or kamma. And these tendencies may, during life, become an inducement to wholesome or unwholesome volitional activity by body, speech or mind. If, however, this thirst for life rooted in ignorance is fully extinguished, then there will be no new entering again into existence. Once the root of a coconut tree has been fully destroyed, the tree will die off. In exactly the same way, there will be no entering again into a new existence once the life-affirming three evil roots -- greed, hate and ignorance -- have been forever destroyed. Here one should not forget that all such personal expressions as "I," "He," "Holy One," etc., are merely conventional names for this really impersonal life-process.

In this connection I have to state that, according to Buddhism, it is merely the last kammical volition just before death, the so-called death-proximate kamma, that decides the immediately following rebirth. In Buddhist countries it is therefore the custom to recall to the dying man's memory the good actions performed by him, in order to rouse in him a happy and pure kammical state of mind, as a preparation for a favourable rebirth. Or his relations let him see beautiful things which they, for his good and benefit, wish to offer to the Buddha, saying: "This, my dear, we shall offer to the Buddha for your good and welfare." Or they let him hear a religious sermon, or let him smell the odour of flowers, or give him sweets to taste, or let him touch precious cloth, saying: "This we shall offer to the Buddha for your own good and welfare."

In the //Visuddhimagga// (Chap. XVII) it is said that, at the moment before death, as a rule, there will appear to the memory of the evil-doer the mental image of any evil deed, //kamma//, formerly done;

or that there will appear before his mental eyes an attendant circumstance, or object, called //kamma-nimitta//, connected with that bad deed, such as blood or a blood-stained dagger, etc.; or he may see before his mind an indication of his imminent miserable rebirth, //gati-nimitta//, such as fiery flames, etc. To another dying man there may appear before his mind the image of a voluptuous object inciting his sensual lust.

To a good man there may appear before his mind any noble deed, //kamma//, formerly done by him; or an object that was present at that time, the so-called //kamma-nimitta//; or he may see in his mind an indication of his imminent rebirth, //gati-nimitta//, such as heavenly palaces, etc.

Already in the Suttas there are distinguished three kinds of kamma, or volitional actions, with regard to the time of their bearing fruit, namely: (1) kamma bearing fruit in this life-time (//ditthadhamma-vedaniya-kamma//); (2) kamma bearing fruit in the next life (//upapajja-vedaniya-kamma//); (3) kamma bearing fruit in later lives (//aparapariya-vedaniya-kamma//). The explanations of this subject are somewhat too technical for the general reader. They imply the following: The kamma-volitional stage of the process in mind consists of a number of impulsive thought moments, or //javana-citta//, which flash up, one after the other, in rapid succession. Now, of these impulsive moments, the first one will bear fruit in this life-time, the last one in the next birth, and those between these two moments will bear fruit in later lives. The two kinds of kamma bearing fruit in this life-time and in the next birth may sometimes become ineffective (//ahosi-kamma//). Kamma, however, that bears fruit in later lives will, whenever and wherever there is an opportunity, be productive of kamma-result; and as long as this life-process continues, this kamma will never become ineffective.

The //Visuddhimagga// divides kamma, according to its functions, into four kinds: generative kamma, supportive kamma, counteractive kamma and destructive kamma, which all may be either wholesome or unwholesome.

Amongst these four kinds, the "generative" (//janaka-kamma//) generates at rebirth, and during the succeeding life-continuity, corporeal and neutral mental phenomena, such as the five kinds of sense-consciousness and the mental factors associated therewith, such as feeling, perception, sense-impression, etc.

The "supportive" (//upatthambhaka-kamma//), however, does not generate any kamma-result; but as soon as any other kamma-volition has effected rebirth and a kamma-result been produced, then it //supports//, according to its nature, the agreeable or disagreeable phenomena and keeps them going.

The "counteractive" (//upapilaka-kamma//) also does not generate any kamma-result; but as soon as any other kamma-volition has effected rebirth and a kamma-result been produced, then it //counteracts//, according to its nature, the agreeable or disagreeable phenomena and does not allow them to keep going on.

Again, the "destructive" (//upaghataka-kamma//) does not generate any kamma-result; but as soon as any other kamma-volition has effected rebirth and a kamma-result been produced, then it destroys the weaker kamma and admits only its own agreeable or disagreeable kamma-results.

In the Commentary to Majjhima Nikaya 135, generative kamma is compared with a farmer sowing the seeds; supportive kamma, with irrigating, manuring, and watching the field, etc.; counteractive kamma,with the drought that causes a poor harvest; destructive kamma, with a fire that destroys the whole harvest.

Another illustration is this: The rebirth of Devadatta in a royal family was due to his good generative kamma. His becoming a monk and attaining high spiritual powers was a good supportive kamma. His intention of killing the Buddha was a counteractive kamma, while his causing a split in the Order of monks was destructive kamma, owing to which he was born in a world of misery. It lies outside the scope of this short exposition to give detailed descriptions of all the manifold divisions of kamma found in the Commentaries. What I chiefly wanted to make clear by this lecture is: that the Buddhist doctrine of

rebirth has nothing to do with the transmigration of any soul or ego-entity, as in the ultimate sense there does not exist any such ego or I, but merely a continually changing process of psychic and corporeal phenomena. And further I wanted to point out that the kamma-process and rebirth-process may both be made comprehensible only by the assumption of a subconscious stream of life underlying everything in living nature.

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Notes to Chapter II

[1] Here I should add that the Pali term //vipaka//, which I generally translate by "effect," or "result," is not really identical with these two English terms. According to the //Kathavatthu//, it refers only to the kamma-produced "mental" results, such as pleasurable and painful bodily feeling and all other primary mental phenomena, while all the corporeal phenomena, such as the five physical sense-organs, etc., are not called //vipaka//, but "//kammaja//" or "//kamma-samutthana//," i.e. "kamma-born" or "kamma-produced."

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III

PATICCA-SAMUPPADA: DEPENDENT ORIGINATION

It is rather with some hesitation that I dare to speak to you on that profoundest of all Buddhist doctrines, //paticca-samuppada//, "dependent origination," that is to say, the conditional arising of all those mental and physical phenomena generally summed up by the conventional names "living being," or "individual," or "person." Thus, being well aware of the great difficulty of speaking on this most intricate subject before an audience perhaps only little acquainted with Buddhist philosophy, I shall try my utmost to avoid, as far as possible, all the highly technical or confusing details. I shall use very plain and simple language, so that any one of you may be able to follow my explanations. At the same time I shall not lose sight of the real goal and purpose for which the Buddha taught this doctrine to the world. Thus I would beg you to listen carefully and give my words full and undivided attention. And I further beg you to try to retain in mind those very few technical terms in Pali and English which in the course of my talk I shall be repeatedly using.

You may not be aware that, up to this day, the real significance and purpose of //paticca-samuppada// are practically unknown to Western scholars. By this, however, I do not mean to say that nobody in the West has ever written or spoken on this doctrine. No, quite the contrary is the case. For there is no other Buddhist doctrine about which Western scholars, and would-be scholars, have written and discussed so much -- but understood so little -- as just this doctrine of //paticca-samuppada//. If you wish to get a fair idea of those mostly absurd and immature speculations and fanciful interpretations, often based on mere imagination, you may read the Appendix to my //Guide through the Abhidhamma Pitaka//. [1] It seems that scarcely one of those Western authors and lecturers has ever put to himself the question, for what earthly reason the Buddha ever should have thought it necessary to teach such a doctrine. It was surely not for the sake of mental gymnastics and dialectics. No, quite to the contrary! For //paticca-samuppada// shows the causes and conditions of all the suffering in the world; and how, through the removal of these conditions, suffering may rise no more in the future. P.S. in fact shows that our present existence, with all its woe and suffering, is conditioned, or more exactly said caused, by the life-affirming volitions or kamma in a former life, and that again our future life

depends on the present life-affirming volitions or kamma; and that without these life-affirming volitions, no more future rebirth will take place; and that thereby deliverance will have been found from the round of rebirths, from the restless cycle of Samsara. And this is the final goal and purpose of the Buddha's message, namely, deliverance from rebirth and suffering.

I think that after what you have heard just now, it will not be necessary to tell you that P.S. is not intended, as various scholars in the West have imagined, as an explanation of the primary beginning of all things; and that its first link, //avijja// or ignorance, is not to be considered the causeless first principle out of which, in the course of time, all physical and conscious life has evolved. P.S. simply teaches the conditionality, or dependent nature, of all the manifold mental and physical phenomena of existence; of everything that happens, be it in the realm of the physical or the mental. P.S. shows that the sum of mental and physical phenomena known by the conventional name "person" or "individual" is not at all the mere play of blind chance; but that each phenomenon in this process of existence is entirely dependent upon other phenomena as conditions; and that therefore with the removal of those phenomena that form the conditions for rebirth and suffering, rebirth and therewith all suffering will necessarily cease and come to an end. And this, as already stated, is the vital point and goal of the Buddha's teaching: deliverance from the cycle of rebirth with all its woe and suffering. Thus P.S. serves in the elucidation of the second and third noble truths about the origin and extinction of suffering, by explaining these two truths from their very foundations upwards, and giving them a fixed philosophical form. [2]

In the discourses of the Buddha, P.S. is usually expounded by way of twelve links arranged in eleven propositions. They are as follows:

1. //Avijjapaccaya sankhara//: "Through ignorance the rebirth-producing volitions, or kamma-formations, are conditioned."

2. //Sankhara-paccaya vinnanam//:"Through the kamma-formations (in

the past life, the present) consciousness is conditioned."

3. //Vinnana-paccaya nama-rupam//:"Through consciousness the mental and physical phenomena (which make up our so-called individual existence) are conditioned."

4. //Nama-rupa-paccaya salayatanam//:"Through the mental and physical phenomena the six bases (of mental life, i.e. the five physical sense-organs and consciousness as the sixth) are conditioned."

5. //Salayatana-paccaya phasso//:"Through the six bases the (sensory and mental) impression is conditioned."

6. //Phassa-paccaya vedana//: "Through (the sensory or mental) impression feeling is conditioned."

7. //Vedana-paccaya tanha//: "Through feeling craving is conditioned."

8. //Tanha-paccaya upadanam//:"Through craving clinging is conditioned."

9. //Upadana-paccaya bhavo//:"Through clinging the process of becoming (consisting of the //active// and the passive// life-process, that is to say, the rebirth-producing kammic process, and as its result, the rebirth-process) is conditioned."

10. //Bhava-paccaya jati//:"Through the (rebirth-producing //kammic//) process of becoming rebirth is conditioned."

11. //Jati-paccaya jaramaranam//, etc.: "Through rebirth, decay and death, sorrow, lamentation, pain, grief and despair are conditioned. Thus arises this whole mass of suffering (in the future)."

This is in brief the whole P.S. or dependent origination. Now let us carefully examine the eleven propositions one by one.

* * *

1

Our first proposition was: //Avijja-paccaya sankhara//: "Through ignorance the kamma-formations are conditioned."

//Avijja//, [3] also called //moha//, is delusion, infatuation: regarding fleeting things as permanent, miserable things as enjoyment, and egoless things as a self or ego. //Avijja// is ignorance, not understanding that all our existence is merely an ever-changing process of mental and physical phenomena; it is not understanding that these phenomena, in the ultimate sense, do not form any real permanent entity, or person, or ego; and that there does not exist any permanent entity in, or behind, these fleeting physical and mental phenomena; that therefore what we call "I," or "you," or "he," or "person," or "Buddha," etc., does not, in the ultimate sense (//paramattha//), possess any reality apart from these ever-changing physical and mental phenomena of existence. //Avijja//, or //moha//, is the primary root-condition underlying all moral defilement and depravity. In //avijja// are rooted all the greed, hatred, conceit, envy and misery in the world. And the overcoming and extinction of //avijja//, and therewith of all evil and misery, is the final aim of the Buddha's teaching, the ideal for any true Buddhist. And it is for these reasons that //avijja// is mentioned first in the formula of P.S.

By //sankhara//, lit. "formations," are here meant the rebirth-producing, kammically unwholesome or wholesome volitions (//cetana//), or volitional activities. Let us therefore remember //sankhara// as kamma-formations, or simply as kamma. [4]

Now, all such evil volitions manifested by body, speech or mind, as above alluded to, are called //akusala// or unwholesome kamma-formations, as they bring unhappy results, here and in the after-life. //Kusala// or wholesome kamma-formations, however, are such volitions, or //cetana//, as will bring happy and pleasant

results, here and in the after-life. But even these wholesome kamma-formations are still conditioned and influenced by //avijja//, as otherwise they would not produce future rebirth. And there is only one individual who no longer performs any wholesome or unwholesome kamma-formation, any life-affirming kamma. It is the Arahat, the holy and fully enlightened disciple of the Buddha. For through deep insight into the true nature of this empty and evanescent process of existence, he has become utterly detached from life; and he is forever freed from ignorance together with all its evil consequences, freed from any further rebirth.

//Avijja// is to all unwholesome kamma-formations, or volitional activities, an indispensable condition by way of its presence and simultaneous arising. For example, whenever an evil manifestation of will, an evil kamma-formation, arises, at that very same moment its arising is conditioned through the simultaneous arising and presence of //avijja//. Without the co-arising of //avijja//, there is no evil kamma-formation. When, for example, an infatuated man, filled with greed or anger, commits various evil deeds by body, speech or mind, at that time these evil kamma-formations are all entirely conditioned through the //co-arising// and //presence// of //avijja//, or ignorance. Thus if there is no //avijja//, there are no evil kamma-formations. Therefore it is said that //avijja// is to its associated kamma-formations a condition by way of //co-nascence//, or simultaneous arising (//sahajata//). Further, as there is no evil kamma-formation without the presence of //avijja//, and no //avijja// without the presence of evil kamma-formations, therefore both are at any time, and under all circumstances, also //mutual conditions// to each other (//annam-anna-paccaya//); and thus //avijja// and the evil kamma-formations are inseparable. In so far as //avijja// is an ever-present root of all evil kamma-formations, we say that //avijja// is to the unwholesome kamma-formations an indispensable condition by way of //root// (//hetu//).

But there is still another and entirely different way in which //avijja// may be a condition to unwholesome kamma-formations, that is, as //inducement//. For example, if a man, being filled with greed or anger, is induced by his infatuation and delusive thoughts to

commit various crimes, such as murder, theft, adultery, etc., in that case //avijja// is the direct inducement and driving power for the subsequent arising of all those bad manifestations of will, i.e. of all those unwholesome kamma-formations. In other words, those bad unwholesome kamma-formations are conditioned by a preceding state of //avijja// as a //direct inducement (pakat' upanissaya-paccaya//).

There is still another way in which //avijja// may become an inducement to unwholesome kamma-formations, namely, as object of thinking. Suppose somebody remembers some evil and foolish pleasure once enjoyed by him; and while he is pondering over that former foolish state, he finds delight in it and becomes again filled with infatuation and greed for it; or he becomes sad and despondent that he cannot enjoy it any more. In consequence of wrongly brooding over such a foolish object, over such a state of ignorance, many evil, unwholesome states arise in his mind. In such a way, //avijja// may be to unwholesome kamma-formations a condition by way of //inducement as object (aramman'upanissaya-paccaya//).

Here I have to point out that for a detailed understanding of P.S., we should have to know at least something about those twenty- four different modes in which mental or physical phenomena may be the condition to other mental and physical phenomena. The entire //Patthana//, the last book of the Abhidhamma Pitaka, which fills six bulky volumes, treats exclusively of these twenty-four conditions, or //paccaya//, which it first describes and then applies to all the innumerable mental and physical phenomena of existence. [5] Here we shall consider only those most prominent ones, which we have already alluded to and applied to //avijja//, namely: //hetu-paccaya//, root condition; //sahajata-paccaya//, condition by way of co-nascence, i.e. co-arising; //annam-anna-paccaya//, condition by way of mutuality; //upanissaya-paccaya//, condition by way of either direct inducement (//pakat' upanissaya//), or inducement through object (//aramman' upanissaya//). Here, it may be mentioned that all these translations of technical Pali terms are only very inadequate makeshifts, and should be taken as such. I am therefore giving those technical terms repeatedly in both languages, in English as well as in Pali.

The //Patthana// Commentary compares the //hetu-paccaya//, or //root condition//, to the root of a tree. The tree rests on its roots; and it has life only as long as these roots are not destroyed. In the same way, all kammically wholesome and unwholesome kamma-formations are at any time conditioned through the presence and co-nascence, or simultaneity, of their respective wholesome or unwholesome roots. The three unwholesome roots are //lobha//, //dosa//, //moha//, i.e. greed, hate and delusion. The three wholesome roots are //alobha//, //adosa//, //amoha//, i.e. non-greed, or unselfishness; non-hate, or kindness; non-delusion, or knowledge.

Let us now consider //sahajata-paccaya//, the condition by way of co-nascence. //Sahajata//, literally means: "arisen together" or "arising together," hence our term "co-nascence," or simultaneous arising. This condition of co-nascence applies, above all, to consciousness and its concomitant mental phenomena, such as feeling, perception, volition, sense-impression, attention, etc. For consciousness and all these mental phenomena are mutually conditioned through their simultaneous arising. One cannot arise or exist without the other. All are inseparably associated. Thus if we say that feeling is to consciousness a condition by way of co-nascence, we mean to say that without the simultaneous arising of feeling, consciousness will never be able to arise. In exactly the same way it is with all the other mental phenomena.

Once a well-known Buddhist author, in a discussion with me, to my greatest surprise positively declared that there may be painful feeling without consciousness, for example during a painful operation whilst being under chloroform. This indeed is a most extraordinary blunder. How will it ever be possible to feel pain without being conscious of it? Painful feeling is a mental phenomenon and as such inseparable from consciousness and the other mental phenomena. If we do not perceive pain, and are not conscious of pain, how can we feel pain? Thus consciousness, feeling, perception and all the other mental phenomena are mutually conditioned by way of co-nascence.

Now let us consider //upanissaya-paccaya//, the condition by way of //inducement//. This condition is of various kinds, and it forms

combinations with certain other conditions. [6] It applies to a very wide field, in fact to anything whatsoever. We shall treat this condition here only in a very general way, without making any distinctions. Anything past or future, physical or mental, real or imaginary, may become an inducement to the arising of mental phenomena, or of actions, or occurrences.

So, for example, the Buddha and his Dhamma had been a condition for my coming to the East. So were the Pali scholars whose translations I had read. So was the first Buddhist lecture I had heard in Germany in 1899. Or Nibbana, as object of our thinking, may become an inducement to our joining the Order, or living a pure life, etc. Also all those past thinkers, scientists and artists were by their works and activities an inducement to the developed culture of later generations. Money, as object of our desire, may become an inducement to our making the necessary exertions to get it; or it also may become an inducement to theft and robbery. Faith, knowledge, mental concentration, etc., may be a direct inducement to various noble and unselfish actions. Good or bad friends may be a direct inducement to good or bad conduct. Suitable or unsuitable climate, food, dwelling, etc., may be an inducement to physical health or ill-health; physical health or ill-health to mental health or ill-health. Thus all these things are conditioned through other things by way of inducement.

Now we shall consider //arammana-paccaya//, the condition by way of object. The object may be either one of the five sense-objects, as visible object, sound, smell, taste, or bodily impression; or it may be any object of the mind. Anything whatever may become the object of mind, be it physical or mental, past, present or future, real or imaginary. Thus the visible object, consisting in differences of colour, light and dark, is called the object-condition to eye-consciousness, or the visual sense. Similar it is with the four other senses. Without a physical sense-object no sense-consciousness ever will arise. Further, past evil deeds, through being the object of our thinking, may, as we already have seen, become an inducement, or //upanissaya//, to repeat the same evil deeds; or they may arouse our disgust or repentance. Thus past evil deeds, by wrong thinking about them, may become an inducement to an immoral life by way of object;

and by right thinking about them, the same past evil deeds may become an inducement to a moral life. In a similar way, good deeds, by right thinking about them, may become an inducement to further noble deeds; but by wrong thinking about one's own good deeds, they may become an inducement to self-conceit and vanity, and many other unwholesome states. [7]

Hence, also such an immoral thing as //avijja// may become a condition to noble and wholesome kamma-formations. To show this, let us return to our first proposition: "Through //avijja// are conditioned the kamma-formations." How may such an evil state as //avijja// become a condition to noble and wholesome kamma-formations? It may become so in two ways, either by way of direct inducement, or inducement as mental object. I shall illustrate this statement by an example. At the Buddha's time many a heretic, induced by mere vanity and delusion, went to the Buddha and tried by dialectics to defeat the Master. However, after a short controversy he was converted: he became a virtuous follower and life-long supporter of the Blessed One, or even attained Arahatship. Here, all these virtuous actions, even the attainment of Arahatship of the new convert, were conditioned by his former //avijja// as an inducement; had this delusive idea of defeating the Buddha not arisen in his mind, he perhaps might have never in his life even visited the Blessed One. Thus //avijja// was to his noble and wholesome kamma-formations a condition by way of direct inducement (//pakat'-upanissaya//). Further, suppose we take //avijja// as object of our contemplation, considering it as something evil and rejectable, as the root-cause of all misery in the world, then we thereby may produce many noble and wholesome kamma-formations. In this case, //avijja// is to these wholesome kamma-formations a condition by way of inducement as object (//aramman' upanissaya//). [8]

Before proceeding to the second proposition, I wish to call your attention to the fact that //avijja//, or ignorance, though the main condition for kamma-formations, is in no way the only condition for them; and so are the kamma-formations to consciousness, etc. Each of the conditionally arising phenomena of P.S. is dependent on various conditions besides those given in the formula, and all may be

interrelated and interdependent in manifold ways.

You may have noticed that nearly always I speak only of //conditions//, and rarely have I used the word "cause." This word "cause" is often used in a very vague or wrong sense. "Cause" refers really to that thing which -- if all the necessary conditions are present -- by inner necessity is in time followed by another thing as its "result," so that already in the cause the future result is lying latent, as it were, just as in the mango seed the future mango tree lies latent.

And just as from the mango seed only a mango tree may result, never an apple tree nor any other tree, just so may a cause result only in just one single thing of a similar character, never in various things nor in things of a different character. If, for example, a man grows furious on being scolded, people generally would say that the scolding man was the cause of the fury. But this is a very vague statement. The cause of the man's fury really lies in himself, in his own character, not in the person scolding him. The scolder's words were merely an inducement to the manifestation of his latent fury. The word "cause" signifies only one of the many kinds of conditions, and it should, in Buddhist philosophy, be reserved for kamma, i.e. the rebirth-producing volitional activities bound up with wholesome or unwholesome roots (//hetu//), constituting the cause of rebirth, and resulting in rebirth as their effect, or //vipaka//.

* * *

2

Herewith we come to the second proposition: //Sankhara-paccaya vinnanam//: "Through the kamma-formations consciousness is conditioned." In other words: through kamma, or the volitional activities, in the past birth, the conscious life in this present birth is conditioned.

Here the following has to be stated: The five links -- consciousness, mental and physical phenomena, the six bases of mental life, impression, and feeling (//vinnana//, //nama-rupa//, //salayatana//, //phassa//, //vedana//) -- refer here only to kamma-resultant (//vipaka//), neutral phenomena, thus representing the "passive" side of life. However, the five links -- ignorance, kamma-formations, craving, clinging, and kammical life-process (//avijja//, //sankhara//, //tanha//, //upadana//, //kamma-bhava//) -- constitute kamma, thus representing the "active" side of life. [9] Hence the five passive links, as consciousness, etc., are to be considered the five results (//vipaka//), and the five active links, as //avijja//, etc., the five causes. Thus the life-affirming will, or volition (//cetana//), manifested in these five kammic causes, is the seed from which all life has sprung, and from which it will spring again in the future. Our second proposition therefore shows that our present conscious life is the result of our kamma-formations produced in the past life, and that without these prenatal kamma-formations as the necessary cause, no conscious life would ever have sprung up in our mother's womb.

Hence, the kamma-formations are to the rebirth-consciousness of the embryonic being, at its conception in the mother's womb, a condition by way of //kamma//, or cause. And so are the kamma-formations to all the morally neutral elements of consciousness. Hence, also the five kinds of sense-consciousness with desirable and agreeable objects are the result, or //vipaka//, of the prenatal wholesome kamma-formations; and those with undesirable and disagreeable objects are the result of unwholesome kamma-formations. [10]

* * *

3

Now we come to the third proposition, namely: //Vinnana-paccaya nama-rupam//: "Through consciousness the mental and physical phenomena are conditioned." The meaning of this proposition can be inferred from

the Mahanidana Sutta (DN 15), where it is said: "If //consciousness// (//vinnana//) were not to appear in the mother's womb, would the //mental and physical phenomena// (//nama-rupa//) arise?" [11]

The //mental// phenomena (//nama//) refer here to those seven universal mental phenomena inseparably bound up with all kamma-resultant consciousness, even with the five kinds of sense-consciousness. These seven inseparable universal mental phenomena are: feeling, perception, impression, volition, vitality, attention, concentration; in kamma-resultant mind-consciousness they are increased by three or four further phenomena. The //physical// phenomena (//rupa//) refer to this body and its various organs, faculties and functions. [12]

Now, how are the mental phenomena, or //nama//, conditioned through consciousness? And how the physical phenomena, or //rupa//?

Any state of //consciousness//, as already explained, is to its concomitant //mental// phenomena, such as feeling, etc., a condition by way of //co-nascence//, or simultaneous arising (//sahajata-paccaya//). Consciousness cannot arise and exist without feeling, nor feeling without consciousness; and also all the other mental phenomena which belong to the same state of consciousness are inseparably bound up with it into a single unit, and have no independent existence. These mental phenomena are, as it were, only the different aspects of those units of consciousness which, like lightning, every moment flash up and immediately thereafter disappear forever.

But how may //consciousness// (//vinnana)// be a condition for the various //physical// (//rupa//) phenomena?

In planes of existence where both matter and mind exist, e.g. in the human realm, at the moment of conception consciousness is an absolutely necessary condition for the arising of organic physical phenomena; it is a condition by way of //co-nascence//. If there is no consciousness, no conception takes place, and no organic material phenomena appear. During life-continuity, however, consciousness

(//vinnana//) is to the already arisen physical phenomena (//rupa//) a condition by way of //post-nascence//, or later-arising (//pacchajata-paccaya//), and also by way of //nutriment// (//ahara//), because consciousness forms a prop and support for the upkeep of the body. Just as the feeling of hunger is a condition for the feeding and upkeep of this already arisen body, just so is consciousness to this already arisen body a condition and support by its post-nascence, or later arising. If consciousness would rise no more, the physical organs would gradually cease their functioning, lose their faculties, and the body would die. In this way we have to understand the proposition: //vinnana-paccaya nama-rupam//: "Through consciousness the mental and physical phenomena are conditioned."

* * *

4

Now, we come to the fourth proposition: //Nama-rupa-paccaya salayatanam//: "Through the mental and physical phenomena the six bases of mental life are conditioned." The first five of these bases are the five physical sense-organs, eye, ear, nose, tongue, body; the sixth base, the mind base (//manayatana//), is a collective term for the many different classes of consciousness, i.e. for the five kinds of sense-consciousness and the many kinds of mind-consciousness. Hence five bases are physical phenomena, namely, eye, ear, etc., and the sixth base is identical with consciousness.

In which way, now, are the mental and physical phenomena a condition for the five physical bases, or sense-organs, and how for the sixth base, or consciousness? Here we really get four chief questions:

The first question is: How are the mental phenomena (//nama//) a condition for the five physical bases (//ayatana//), or sense-organs? The seven inseparable mental phenomena associated with sense-consciousness, such as feeling, perception, etc., are to the

five physical bases, or sense-organs, a condition by way of post-nascence, and in other ways. The mental activity during life, namely, is a necessary support to the five physical bases, or sense organs, already produced at birth, as explained before.

The second question is: How are mental phenomena a condition to the mind-base (//manayatana//) or consciousness? The mental phenomena, as feeling, perception, volition, etc., are at any time to the mind-base, or consciousness, a condition by way of simultaneous arising, or co-nascence (//sahajata-paccaya//).

You will remember that I repeatedly said that consciousness cannot arise without the co-arising of feeling and the other phenomena, because consciousness and all its mental concomitants are inseparably bound up together, and mutually dependent upon one another. Thus I have shown how the mental phenomena are a condition to the five physical bases or sense-organs, as well as to the mind-base or consciousness (//manayatana//).

Now we come to the third question: How are the physical (//rupa//) phenomena a condition for the five physical bases (//ayatana//), or sense-organs? The four primary physical elements, i.e. the solid, fluid, heat, and motion, are to any of the five physical bases, or sense-organs, at the very moment of their first coming into existence, a condition by way of simultaneous arising (//sahajata-paccaya//); but during life these four physical elements are to the five bases, or sense-organs, a condition by way of foundation (//nissaya//) on which the sense-organs are entirely dependent. Further, the physical phenomenon "vitality" (//rupa-jivit' indriya//) is to the five bases, or sense-organs, a condition by way of presence (//atthi-paccaya//), etc.; in other words, the five bases, or sense-organs, depend on the presence of physical life, without which the five sense organs could not exist.

The physical phenomenon "nutrition" (//ahara//) is to the five physical bases a condition by way of presence, because the five sense-organs can only exist as long as they get their necessary nutriment. Thus I have shown how the physical phenomena, or //rupa//,

are a condition for the five physical bases, or //ayatana//.

There remains only the fourth question: How are the physical phenomena (//rupa//) a condition for the mind-base (//manayatana//), or consciousness? The five physical phenomena, as eye, ear, nose, etc., are to the five kinds of sense-consciousness, i.e. to seeing, hearing, etc., a condition by way of foundation (//nissaya//) and by way of pre-nascence, presence, etc. These five kinds of sense-consciousness, during life, cannot arise without the pre-arising (//purejata) of the five physical sense-organs as their foundation (//nissaya//); therefore without the pre-arising and presence of the eye, no seeing; without the pre-arising and presence of the ear, no hearing, etc.; so that, if these five sense-organs are destroyed, no corresponding sense-consciousness can arise any longer.

In a similar way is the physical organ of mind the condition for the various stages of mind-consciousness. [13] In the canonical books no special physical organ is mentioned by name as the physical foundation of the mind-consciousness, neither the brain nor the heart, though the heart is taught as such by all the commentaries, as well as by the general Buddhist tradition. I think it is my Burmese friend Shwe Zan Aung who first made this fact known in his //Compendium of Philosophy//. [14] For the Buddhist it matters little whether it is the heart or the brain or any other organ that constitutes the physical base of mind.

Thus we have seen how the physical (//rupa//) phenomena are a condition to the mind-base (//manayatana//), or consciousness. And herewith we have settled the meaning of the proposition: "Through the mental and physical phenomena the six bases of mental life are conditioned."

* * *

Now we come to the fifth propostion: //Salayatana-paccaya phasso//: "Through the six bases sense-impression is conditioned." [15] In other words: Conditioned through the physical eye is visual impression, conditioned through the ear sound impression, conditioned through the nose smell impression, conditioned through the tongue taste impression, conditioned through the body bodily impression, conditioned through the mind-base or consciousness (//manayatana//) mental impression.

The five physical bases (//ayatana//) are to their corresponding sense-impressions (//phassa//) a condition by way of foundation (//nissaya//) and by way of pre-nascence (//purejata//) and in other ways besides. The five sense-organs are not only the foundation for consciousness, as we have seen, but also for all its mental concomitants, hence also for sense-impression. And as these five bases, or sense-organs, have already come into existence at birth, they are called a pre-nascent condition (//purejata-paccaya//) to the later arising five sense-impressions.

The mind-base or consciousness is at any time to its concomitant sensory or mental impression a condition by way of simultaneous arising or co-nascence, etc. In other words, eye-consciousness arises simultaneously with visual impression, ear-consciousness with sound impression, etc., and mind-consciousness with mental impression.

Also the external physical bases -- the five sense-objects, as the visual object, sound, smell, etc. -- these too are an indispensable condition to the arising of sense-impression. So visual impression could never arise without the pre-arising of the visible object, sound impression never without the pre-arising of the sound-object, etc. Hence the arising of the five sense-impressions (//phassa//) depends on the pre-arising of the visual object, the sound-object, etc. Therefore the arising of the five sense-impressions depends just as much on the pre-arising and presence of the five physical sense-objects as on the pre-arising of the five sense-organs, as already stated. Thus sense-impression is also conditioned through the five external physical bases, i.e. through the five sense-objects.

Further, as all the physical sense-objects may also become objects of mind-consciousness, therefore they are also a condition for mind-consciousness as well as for its concomitant phenomena, such as mental impression (//phassa//), etc. Thus without physical sense-organ and physical sense-object there is no sense-impression; and without mind and mind-object no mental impression. Therefore it is said: "Through the six sense bases sense-impression is conditioned."

* * *

6

Thereafter follows the sixth proposition: //Phassa-paccaya vedana//: "Through impression feeling is conditioned." There are six kinds of feeling: feeling associated with visual impression, feeling associated with sound impression, feeling associated with smell impression, feeling associated with taste impression, feeling associated with bodily impression, and feeling associated with mental impression. //Bodily// feeling may be either agreeable or disagreeable, according to whether it is the result of wholesome or unwholesome kamma. //Mental// feeling may be either agreeable, i.e. joy, or disagreeable, i.e. sadness; or it may be indifferent. The feelings associated with visual, sound, smell and taste impression, are, as such, always indifferent, but they may have either desirable or undesirable objects, according to the kamma in a previous life. Whatever the feeling may be -- pleasant or painful, happy or unhappy or indifferent, whether feeling of body or of mind -- any feeling is conditioned either through one of the five sense-impressions or through mental impression. And these impressions (//phassa//) are a condition to their associated feeling (//vedana//) by way of co-nascence or simultaneous arising, and in many other ways.

Here you will again remember that all the mental phenomena in one and the same state of consciousness, hence also impression (//phassa//) and feeling (//vedana//), are necessarily dependent one upon another by their simultaneous arising, their presence, their

association, etc. But to any feeling associated with the different stages of mind-consciousness following upon a sense-impression, the preceding visual or other sense-impression is an inducement by way of proximity (//anantar' upanissaya-paccaya//). In other words, the preceding sense-impression is a decisive support, or inducement, to any feeling bound up with the succeeding mind-consciousness.

Thus we have seen how through sensory and mental impression, or //phassa//, feeling, or //vedana//, is conditioned.

* * *

7

Now comes the seventh proposition: //Vedana-paccaya tanha//: "Through feeling craving is conditioned."

Corresponding to the six senses, there are six kinds of //craving// (//tanha//), namely: craving for visible objects, craving for sounds, craving for odours, craving for tastes, craving for bodily impressions, craving for mind-objects. If the craving for any of these objects is connected with the desire for sensual enjoyment, it is called "sensuous craving" (//kama-tanha//). If connected with the belief in eternal personal existence (//sassata-ditthi//), it is called "craving for existence" (//bhava-tanha//). If connected with the belief in self-annihilation (//uccheda-ditthi//) at death, it is called "craving for self-annihilation" (//vibhava-tanha//).

Any (kamma-resultant and morally) neutral feeling (//vedana//), whether agreeable, disagreeable or indifferent, whether happy or unhappy feeling, may be to the subsequent craving (//tanha//) a condition either by way of simple inducement, or of inducement as object. For example, conditioned through pleasurable feeling due to the beautiful appearance of persons or things, there may arise craving for such visible objects. Or conditioned through pleasurable feeling due to pleasant food, craving for tastes may arise. Or thinking of those feelings of pleasure and enjoyment procurable by money, people

may become filled with craving for money and pleasure. Or pondering over past pleasures and feelings of happiness, people may again become filled with craving and longing for such pleasures. Or thinking of heavenly bliss and joy, people may become filled with craving for rebirth in such heavenly worlds. In all these cases pleasant feeling (//vedana//) is to craving (//tanha//) either a condition by way of simple inducement, or inducement as object of thinking.

But not only agreeable and happy feeling, but even disagreeable and unhappy feeling may become a condition for craving. For example, to a man being tormented with bodily pain or oppressed in mind, the craving may arise to be released from such misery. Thus, through feeling unhappy and dissatisfied with his miserable lot, a poor man, or a beggar, or an outcast, or a sick man, or a prisoner, may become filled with longing and craving for release from such a condition. In all these cases unpleasant and miserable feeling (//vedana//) of body and mind forms for craving (//tanha//) a condition by way of inducement, without which such craving might never have arisen. Even expected //future// feeling of happiness may, by thinking about it, become a mighty incentive, or inducement, to craving. Thus, whatever craving arises depends in some way or other on feeling, be it past, present, or even future feeling. Therefore it is said: //Vedana-paccaya tanha//: "Through feeling craving is conditioned."

* * *

8

Now we have reached the eighth proposition: //Tanha-paccaya upadanam//: "Through craving clinging is conditioned." //Upadana//, or clinging, is said to be a name for developed or intensified craving. In the texts we find four kinds of clinging: sensuous clinging, clinging to wrong views, clinging to faith in the moral efficacy of mere outward rules and rituals, and clinging to the belief in either an eternal or a temporary ego-entity. [16] The first one, sensuous clinging, refers to objects of sensuous enjoyment, while the three other kinds of clinging are connected with wrong views.

Whenever clinging to views or rituals arises, at that very moment also craving must arise; without the simultaneous arising of craving, there would be no such attachments to these views and rituals. Hence craving, or //tanha//, is for these kinds of clinging, or //upadana//, a condition by way of co-nascence (//sahajata-paccaya//). But besides this, craving may be to such kind of clinging also a condition by way of inducement (//upanissaya-paccaya//). Suppose a fool, who is craving for rebirth in heaven, thinks that by following certain outward moral rules, or by mere belief in a creator, he will attain the object of his desire. So he firmly attaches himself to the practice of mere outward rules and rituals, or to the belief in a creator. In this case, craving is for such kind of clinging a condition by way of inducement, or //upanissaya-paccaya//.

To sensuous clinging, or //kamupadana//, however, craving may only be a condition by way of direct inducement. The craving for sense-objects itself gradually develops and turns into strong sensuous clinging and attachment, or //kamupadana//. For example, craving and desire for objects of sensual enjoyment, for money, food, gambling, drinking, etc. may gradually grow into a strong habit, into a firm attachment and clinging.

Thus I have shown how craving is the condition for clinging. As it is said: //Tanha-paccaya upadanam//: "Through craving clinging is conditioned."

* * *

9

Next we come to the ninth proposition: //Upadana-paccaya bhavo//:"Through clinging the process of becoming is conditioned." Now this process of becoming or existence really consists of two processes: (1) the kamma-process (//kamma-bhava//), i.e. the kammically //active// side of life; and (2) the kamma-resultant rebirth-process (//upapatti-bhava//), i.e. the kammically //passive// and morally neutral side of life. The kammically active side of this

life-process is, as we have seen, represented by five links, namely: ignorance, kamma-formations, craving, clinging, kamma-process (//avijja//, //sankhara//, //tanha//, //upadana//, //kamma-bhava//). The passive side of life is represented by five links, namely: consciousness, mental and physical phenomena, the six bases, impression, feeling (//vinnana//, //nama-rupa//, //salayatana//, //phassa//, //vedana//). Thus the five //passive// links, as consciousness, etc., refer here only to kamma-resultant phenomena, and not to such as are associated with active kamma. The five //active// links, as ignorance, etc., are the causes of the five //passive// links of the future, as kamma-resultant consciousness, etc.; and thus these five passive links are the results of the five active links. In that way, the P.S. may be represented by twenty links: five causes in the past life, and five results in the present one; five causes in the present life, and five results in the future one. [17]

As it is said in the //Visuddhimagga// (Chap. XVII):

> Five causes were there in the past,
> Five fruits are found in present life;
> Five causes which are now produced,
> Five fruits are reaped in future life.

Let me here recall to you my definition of the term "cause" as "that which by inner necessity is followed in time by its result." There are twenty-four modes of conditioning, but only one of them should be called //cause//, namely, kamma.

Though this kammic cause is in time followed by its result, it nevertheless may depend on (but not be produced by) a preceding kamma-result as its inducement condition. Thus for example, feeling, within the P.S., is a kamma-result; but still, at the same time, it is an inducement-condition to the subsequent arising of craving, which latter is a kamma cause.

Now, let us return to our proposition: //upadana-paccaya bhavo//:"Through clinging the process of becoming is conditioned," that is, (1) the kamma-process (//kamma-bhava//), and thereafter, in

the next life, (2) the kamma-resultant rebirth-process (//upapatti-bhava//). The kamma-process (//kamma-bhava//) in this ninth proposition is, correctly speaking, a collective name for rebirth-producing volition (//cetana//) together with all the mental phenomena associated therewith; while the second link, "kamma-formations" (//sankhara//), designates as such merely rebirth-producing volition. But in reality both links amount to one and the same thing, namely kamma.

Clinging, or //upadana//, may be an inducement to all kinds of evil and unwholesome kamma. Sensuous clinging, or attachment to sense-objects and sensual enjoyment, may be a direct inducement to murder, robbery, theft, adultery, to envy, hatred, revenge; to many evil actions of body, speech and mind. Clinging to the blind belief in mere outward rules and rituals may lead to self-complacency, mental torpor and stagnation, to contempt of others, presumption, intolerance, fanaticism and cruelty. In all these cases, clinging (//upadana//) is to the kamma-process (//kamma-bhava//) a condition by way of inducement, and is a direct inducement to evil volitional activities of body, speech or mind. Moreover, clinging is to any evil kamma-process also a condition by way of simultaneous arising.

Thus I have shown how clinging (//upadana//) is the condition of the kamma-process (//kamma-bhava//). Now I shall show how the kamma-process (//kamma-bhava//) is the condition for the kamma-resultant rebirth-process (//upapatti-bhava//). Here we come to the tenth proposition.

* * *

10

//Bhava-paccaya jati//:"Through the process of becoming (here kamma-process) rebirth is conditioned." That means: the kamma-process dominated by the life-affirming volitions (//cetana//) is the cause of rebirth. Rebirth includes here the entire embryonic process which in

the human world begins with conception in the mother's womb and ends with parturition. Thus kamma volition is the seed from which all life germinates, just as from the mango seed germinates the little mango plant, which in the course of time turns into a mighty mango tree. But how does one know that the kamma-process, or kamma volition, is really the cause of rebirth? The //Visuddhimagga// (XVII) gives the following answer:

Though the outward conditions at the birth of beings may be absolutely the same, there still can be seen a difference in beings with regard to their character, as wretched or noble, etc. Even though the outward conditions, such as sperm, or blood of father and mother, may be the same, there still can be seen that difference between beings, even if they be twins. This difference cannot be without reason, as it can be noticed at any time, and in any being. It can have no other cause than the pre-natal kamma-process. As also for the life of those beings which have been reborn, no other reason can be found, therefore that difference must be due to the pre-natal kamma-process. Kamma, or volition, indeed, is the cause for the difference among beings with regard to their character, as high, low, etc. Therefore the Buddha has said: "kamma divides beings into high and low." In this way we should understand that the kammic process is the cause of rebirth.

Thus, according to Buddhism, the present rebirth is the result of the craving, clinging and kamma volitions in the past birth. And the craving, clinging and kamma volitions in this present birth are the cause of future rebirth. But just as in this ever-changing mental and physical process of existence nothing can be found that passes even from one moment to the next, just so no abiding element can be found, no entity, no ego, that would pass from one birth to the next. In this ever repeated process of rebirth, in the absolute sense, no ego-entity is to be found besides these conditionally arising and passing phenomena. Thus, correctly speaking, it is not myself and not my person that is reborn; nor is it another person that is reborn. All such terms as "person" or "individual" or "man" or "I" or "you" or "mine," etc., do not refer to any real entity; they are merely terms used for convenience sake, in Pali //vohara-vacana//, "conventional

terms"; and there is really nothing to be found beside these conditionally arising and passing mental and physical phenomena. Therefore the Buddha has said:

> To believe that the doer of the deed will be the same, as the one who experiences its result (in the next life): this is the one extreme. To believe that the doer of the deed, and the one who experiences its result, are two different persons: this is the other extreme. Both these extremes the Perfect One has avoided and taught the truth that lies in the middle of both, that is: Through ignorance the kamma-formations are conditioned; through the kamma-formations, consciousness (in the subsequent birth); through consciousness, the mental and physical phenomena; through the mental and physical phenomena, the six bases; through the six bases, impression; through impression, feeling; through feeling, craving; through craving, clinging; through clinging, the life-process; through the (kammic) life-process, rebirth; through rebirth, decay and death, sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.

This phenomenality and egolessness of existence has been beautifully expressed in two verses of the //Visuddhimagga//:

> No doer of the deeds is found,
> No one who ever reaps their fruits.
> Empty phenomena roll on.
> This only is the correct view.
> No god nor Brahma can be called
> The maker of this wheel of life:
> Empty phenomena roll on,
> Dependent on conditions all.

In hearing that Buddhism teaches that everything is determined by conditions, someone might come to the conclusion that Buddhism teaches some sort of fatalism, or that man has no free will, or that will is not free. Now, with regard to the two questions: (1) "Has man a free will?" and (2) "Is will free?" the Buddhist will say that both these questions are to be rejected for being wrongly put, and therefore

unanswerable.

The first question "Has man a free will?" is to be rejected for the reason that, beside these ever-changing mental and physical phenomena, in the absolute sense no such thing or entity can be found that we could call "man," so that "man" as such is merely a name without any reality.

The second question "Is will free?" is to be rejected for the reason that "will" is only a momentary mental phenomenon, just like feeling, consciousness, etc., and thus does not yet exist before it arises, and that therefore of a non-existent thing -- of a thing which is not -- one could, properly speaking, not ask whether it is free or unfree. The only admissible question would be: "Is the arising of will independent of conditions, or is it conditioned?" But the same question would equally apply also to all the other mental phenomena, as well as to all the physical phenomena, in other words, to everything and every occurrence whatever. And the answer would be: Be it "will," or "feeling," or any other mental or physical phenomenon, the arising of anything whatsoever depends on conditions; and without these conditions, nothing can ever arise or enter into existence.

According to Buddhism, everything mental and physical happens in accordance with laws and conditions; and if it were otherwise, chaos and blind chance would reign. But such a thing is impossible and contradicts all laws of thinking.

* * *

11

Now we have reached the eleventh and last proposition: //Jati-paccaya jara-maranam//: "Through rebirth decay and death are conditioned." Without birth there cannot be decay and death. If we had not been born, we would not have to die, and would not be exposed to all sorts of misery. Thus rebirth is a necessary condition for decay and death, and for all other forms of misery. Hence it was said: "Through rebirth

decay and death are conditioned."

Herewith the explanation of the eleven propositions of the //paticca-samuppada// formula has been brought to a close. From my explanations you will have seen that the twelve links of the formula are distributed over three successive lives, and that they may be applied to our past, present and future lives. The first two links, //avijja// and kamma-formations, represent the kamma causes in the past life; the next five links, consciousness, etc., represent the kamma-results in the present life; the following three links, craving, clinging and kamma-process, represent the kammic causes in the present life; and the two last links, rebirth, and decay and death, represent the kamma-results in the future life.

You ought, however, to remember that the full kammic causes are five, namely: ignorance, kamma-formations, craving, clinging, kamma-process existence, and that thus we really get five causes in the past and five results in the present; five causes in the present and five results in the future. Therefore it was said:

Five causes were there in the past,
Five fruits are found in present life.
Five causes which are now produced,
Five fruits are reaped in future life.

Now, if there had been no ignorance and no kamma-formations or life-affirming volitions in the past life, no consciousness and new life would have sprung up in our mother's womb, and our present birth would not have taken place. However, if by deep penetration and deep insight into the evanescent nature and the egolessness of all existence, one becomes fully detached from all forms of existence, and freed from all ignorance, craving and clinging to existence, freed from all those selfish kamma-formations or volitions, then no further rebirth will follow, and the goal taught by the Buddha will have been realized, namely, deliverance from rebirth and suffering.

* * *

Dependent Origination

```
-------------+-------------------------------------------------------+
 3 Periods  |  12 Factors                    20 Modes & 4 Groups   |
-------------+-------------------------------------------------------+
   Past     |  1. Ignorance                    Past causes       |
            |  2. Kamma-formations                1, 2, 8, 9, 10  |
-------------+-------------------------------------------------------+
            |  3. Consciousness                                  |
            |  4. Mentality-&-Corporeality       Present effects 5:|
            |  5. Six  sense bases                3-7            |
            |  6. Impression                                    |
  Present   |  7. Feeling                                       |
            +-------------------------------------------------------+
            |  8.  Craving                      Present causes 5: |
            |  9.  Clinging                      8, 9, 10, 1, 2  |
-------------+-------------------------------------------------------+
   Future   | 11. Rebirth                       Future effects 5: |
            | 12. Decay-&-death                   3-7            |
-------------+-------------------------------------------------------+
```

Three Connections:

1. Past causes with present effects (between 2 & 3)
2. Present effects with present causes (between 7 & 8)
3. Present causes with future effects (between 10 & 11)

Three Rounds:

1. Round of defilements: 1, 8, 9
2. Round of kamma: 2, 10 (part)
3. Round of results: 3-7, 10 (part), 11, 12

Two Roots:

1. Ignorance: from past to present

2. Craving: from present to future

* * *

Notes to Chapter III

[1] Published by the BPS (1983).

[2] For a detailed exposition of the Four Noble Truths, see Nyanatiloka, //The Word of the Buddha// (BPS, 1981).

[3] Literally "not-knowing."

[4] Thus the Pali word //kamma// (Sanskrit: //karma//) designates in Buddhist philosophy only rebirth-producing or rebirth-influencing wholesome or unwholesome action, i.e. volition (//cetana//) manifested by body, speech, or mind. In no way, however, does kamma ever signify the //result// of action (//kamma-vipaka//), as the Theosophists and many Western Buddhists wish this term to be understood.

[5] Of this gigantic and very important, but most complicated of all the Abhidhamma works, not a single line had hitherto been translated into any of the modern languages. Even of the Pali text, only one sixth, partly in form of an abstract, has been published by the PTS, London. Mrs. Rhys Davids in her preface to the //Patthana// text says: "... the text remains very difficult and obscure to the uninitiated Western mind and I am far from pretending to solve any one of its problems." For a full synopsis of it see my //Guide through the Abhidhamma Pitaka//, VII. (Ed.: Two volumes of the //Patthana// have since been published by the PTS in English translation under the title //Conditional Relations//.)

[6] The three classes of //upanissaya-paccaya// are: (1) //pakat' upanissaya//, simple or direct inducement; (2) //aramman' upanissaya//, inducement by way of object; (3) //anantar' upanissaya//, inducement by way of proximity. About the latter see //Guide through the Abhidhamma Pitaka//, 2nd ed., pp. 119, 131, 139.

[7] In the //Guide// (p. 137) are given the following examples of how "a wholesome phenomenon may be to an unwholesome phenomenon a condition by way of object." This happens e.g., if after having given alms, etc., one indulges and delights in this act, and thereby arises greed, evil views, doubt, restlessness, or sadness ("either to oneself, or to others" says the Comy.). Or, if one indulges and delights in good deeds done formerly, and thereby arises greed, etc. Or, if after rising from the jhanas, one indulges and delights in this attainment, and thereby arises conceit, etc. Or if, while regretting that the jhana (which one had attained) has vanished, sadness springs up.

[8] For details of the twenty-four conditions, see Nyanatiloka, //Buddhist Dictionary// (BPS, 1988): //paccaya//.

[9] Cf. diagram p. 57.

[10] It is really the quality of the five sense-objects allotted to each being that, in the main, decides the degree of his worldly happiness or unhappiness.

[11] All such translations of //nama-rupa// as "name and form," etc., are totally out of place. //Nama-rupa// = //naman ca rupan ca// (Majjh. Nik. No. 9), i.e. "the mental and the physical," apart from its application in the //paticca-samuppada//, is a name for the five groups of existence, namely: the four //nama-kkhandhas// or mental groups (feeling, perception, mental formations, consciousness), and the //rupa-kkhandha//, or corporeality group. Here, in the //paticca-samuppada, nama// stands only for the three mental groups: feeling, perception, mental formations, whilst consciousness is singled out, in order to show that all mental and

physical life of beings is dependent on it.

[12] In the canonical texts only twenty-seven physical phenomena are mentioned, whilst in the commentaries this number is increased by the physical seat of mind (lit. 'heart-base'; see pp. 45-46).

[13] //Mano-vinnana//, or mind-consciousness, does not depend upon the simultaneous function of any of the five physical sense-organs, although visible objects, sounds, etc. may nevertheless reappear as mental objects therein. Of this fact, dream-consciousness furnishes a vivid illustration.

[14] Shwe Zan Aung, //Compendium of Philosophy// (London, 1910), pp. 277f.

[15] The literal and usual translation of //phassa// as "contact" is very ambiguous and misleading. //Phassa// does not denote a physiological function, but a purely mental phenomenon. It is heading the list of those fifty phenomena which in Buddhist classification are summed up in the group of mental formations (//sankhara-kkhandha//). See Nyanatiloka, //Buddhist Dictionary// (BPS, 1988), Table II: The Formations Group.

[16] //Kamupadana//; //ditthupadana//; silabbatupadana; attavadupadana//.

[17] The past kamma-process (1-2) and the present kamma-process (8-10), though here represented by different links, are nevertheless throughout identical, and both therefore include the five kammic causes. In the same way, the two links (11-12) represent the five kamma-results (3-7). See diagram on p. 57.

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IV

Mental Culture

The whole of the Buddha's teachings may be summed up in three words: morality, mental concentration and wisdom, //sila//, //samadhi// and //panna//. This is the threefold division of the Noble Eightfold Path leading to deliverance from the misery of Samsara. And of this Eightfold Path, right speech, action and livelihood are included in morality, or //sila//; right effort, mindfulness and concentration in mental concentration, or //samadhi//; right understanding and thought in wisdom, or //panna//.

Of these three stages, morality constitutes the foundation without which no real progress along the Eightfold Path to purity and deliverance is possible. The two higher stages, concentration and wisdom, are brought to perfection by that which in the West usually, but rather ambiguously, is called "meditation." By this latter term, the Buddhist Pali term //bhavana// is usually translated.

The word //bhavana// is a verbal noun derived from the causative of the verb //bhavati//, to be, to become, and therefore literally means "the bringing into existence," i.e. producing, development. Thus the development of mind is twofold:

1. Development of mental concentration (//samadhi-bhavana//), or tranquillity (//samatha-bhavana//);

2. Development of wisdom (//panna-bhavana//), or clear insight (//vipassana-bhavana//).

In this popular exposition I only wish to give a general idea of the authentic method of this twofold mental culture, and I shall not

be going much into details. It is to be regretted that in Sri Lanka one very rarely meets with laymen, or even monks, who are earnestly devoting themselves to these two higher stages of Buddhist life. In Burma and Siam, however, the other two strongholds of original Buddhism, we still find quite a number of monks and hermits, who are living in the solitudes of deep forests or in caves, and who, detached from all worldly wishes and anxieties, are striving for the goal set forth by our Master, and are training themselves in tranquillity and insight. Undoubtedly, for the real development of higher life, solitude, at least temporarily, is an absolute necessity.

Though the concentration exercises may serve various preliminary purposes, their ultimate object is to reach that unshakable tranquillity and purity of the mind, which is the foundation of insight leading to deliverance from the cycle of rebirth and misery. The Buddha has said: "Now what, monks, is Nibbana? It is the extinction of greed, hate and delusion (//lobha//, //dosa//, //moha//). And what, monks, is the path leading to Nibbana? It is mental tranquillity and insight.

Mental tranquillity (//samatha//) is the unshakable state of mind gained through the persevering training in mental concentration. Tranquillity, according to the Commentary //Sankhepavannana//, bestows a threefold blessing: auspicious rebirth, bliss in this very life, and mental purity and fitness for insight.

Insight (//vipassana//) is a name for the flashing forth of the light of wisdom and insight into the true nature of existence, i.e. into the impermanency, suffering and egolessness (//anicca//, //dukkha//, //anatta//) of all corporeality, feelings, perceptions, mental formations and consciousness.

* * *

1

For the development of concentration and mental tranquillity, there

exist many different exercises. In the //Visuddhimagga// (III-XI) forty such concentration-exercises are enumerated and minutely explained, namely: ten kasina exercises, ten cemetery meditations, ten reflections -- on the qualities of the Buddha, the Dhamma, the Sangha; on morality, liberality, heavenly beings; further, on death, the body, in-and-out breathing, and the peace of detachment. Further, the development of the four divine abodes (all-embracing kindness, compassion, altruistic joy, equanimity); the four immaterial states; the perception of the filthiness of food; and the analysis of the four elements.

Before entering into a discussion of some of these forty concentration exercises, I have first to deal with the three grades of intensity of concentration, and further to speak of those higher states of mind called //jhanas//, or mental "absorptions," which may be attained by a great number of these exercises.

The three grades of intensity of concentration are:

1. Preliminary concentration (//parikamma-samadhi//);
2. Neighbourhood concentration (//upacara-samadhi//);
3. Attainment concentration (//appana-samadhi//).

(1) //Preliminary concentration// is present whenever one directs one's mind to any of the various objects of concentration.

(2) //Neighbourhood concentration// is that grade of concentration which approaches, or comes near, the first jhana, and is in many exercises marked by a mentally visible pure and unshakable mental image, the so-called reflex-mark, of which we shall speak later.

(3) //Attainment concentration// is that grade of concentration which is present during the jhanas.

By the jhanas are meant supersensual states of perfect mental absorption, in which the fivefold sense activity is suspended. The jhanas can only be attained in absolute solitude and by unremitting perseverance in the development of concentration. No visual or audible

impressions arise at such a time, no bodily feeling is felt. In this state the monk appears to the outside world as if dead. But though all the outer sense-impressions, such as seeing, hearing, etc., have disappeared, the mind still remains active, perfectly alert and fully awake.

1. The first jhana is a stage of peace, ecstasy and joyful bliss, yet "thought conception and discursive thinking" (//vitakka-vicara//), i.e. the so-called "inner speech" or "verbal activities of the mind" (//vaci-sankhara//), are still at work.

2. As soon as these verbal activities of the mind have ceased, one has attained the second jhana, which is a state of highest "rapture and joyful bliss" (//piti//), free from thinking and pondering.

3. After the fading away of rapture and ecstasy, the third jhana is reached, marked by "equanimous joy" (//upekkha-sukha//).

4. After the complete fading away of joy, a state of perfect equanimity (//upekkha//) abides, called the fourth jhana.

The mind, after emerging from the fourth jhana, is again and again described in the suttas as "serene, pure, lucid, stainless, devoid of evil, pliable, able to act, firm and imperturbable."

Let us now deal separately with some of the concentration exercises. Amongst those forty exercises described in the //Visuddhimagga//, the ten kasina exercises resemble somewhat certain methods of inducing hypnotic sleep, etc., by gazing at bright objects. Therefore, in order to avoid such an outcome, one must beware of sleepiness and strive to keep the mind ever alert.

There are four colour kasinas, four element kasinas, space kasina, and light kasina. In the colour kasina, a blue, yellow, red or white disk may serve as the object at which to gaze, or flowers, cloth, etc. of these colours. In the earth kasina exercise the object of our gazing may be a ploughed field seen from a distance, or a circular piece of earth prepared for this purpose. In the water kasina exercise

we may gaze at a pond seen from a higher elevation, or at water contained in a vessel. Similar it is with the fire kasina and wind kasina.

As an example how to practise such an exercise, let us consider the blue kasina exercise. For this purpose let us prepare a round disk made of paper or cloth, and fix it to the wall of our room. Then seated before the disk, we fix our whole attention upon this "preliminary mark" (//parikamma-nimitta//) and so produce "preliminary concentration" (//parikamma-samadhi//). Now, while constantly gazing at this blue disk, we must strive to remain mentally alert and steadfast, in order not to fall into hypnotic sleep, as already pointed out. At the same time we must keep from our mind all outside impressions and thoughts on other objects, as well as all those disturbing and often dangerous mental visions and hallucinations that may arise. While exclusively fixing our eyes and thoughts on the blue disk as our sole object, the things around the disk seem, as it were, to disappear, and the disk itself seems to become more and more a mere mental phantom. Now, whether the eyes are opened or closed, we perceive the mentalized kasina disk, which more and more assumes the appearance of the bright orb of the moon. This is the "acquired mark" (//uggaha-nimitta//) which, though apparently seen by means of our physical eyes, is nevertheless produced and perceived only by our mind, independently of the sense activity of the eye. As soon as this mentally produced image becomes steady and vanishes no longer, but remains safely fixed in the mind, we should (according to the //Visuddhimagga//) move to another place and there continue our exercise. In fixing our mental eye more and more upon the mentally produced image or light, it becomes continually steadier and brighter, till at last it may assume the appearance of the bright morning star, or something similar. Herewith the mental "reflex mark" (//patibhaga-nimitta//) is attained, and along with it "neighbourhood concentration" (//upacara-samadhi//).

Already during this stage all mental hindrances (//nivarana//) have, at least temporarily, disappeared and do not arise. No sensual lust (//kamacchanda//) arises in such a state. No ill-will (//vyapada//) can irritate the mind. All mental stiffness and dullness

(//thina-middha//) is overcome. No restlessness and anxiety (//uddhacca-kukkucca//) and no wavering doubt and scepticism (//vicikiccha//) can any more divert the mind. As long as there is a possibility for the arising of these five mental hindrances, so long there can be no lasting tranquillity of the mind. By tenaciously fixing our mind to the reflex mark we eventually reach the attainment concentration (//appana-samadhi//) and thereby enter into the first jhana. And by becoming more and more absorbed, and by the gradual vanishing, one by one, of thought conception and discursive thinking, of rapture and joy, we consecutively pass through the three remaining jhanas, as described before.

Next let us touch upon the "cemetery contemplations." The goal of these exercises is to create a concentrated and tranquil state of mind by arousing disgust for the carnal desires and detachment from them. The objects of the cemetery contemplations, being either real or imaginary, are: a putrified corpse, a corpse gnawed by wild animals or by worms, a skeleton, scattered bones, bones crumbled to dust, etc.

Of the remaining concentration exercises, I intend to speak only of the four "divine abodes" (//brahma-vihara-bhavana//): all-embracing kindness, compassion altruistic joy and equanimity (//metta//, //karuna//, //mudita//, //upekkha//).

The development of all-embracing kindness (//metta-bhavana//) is, according to the //Visuddhimagga//, to be practised somewhat as follows:

First one should think of oneself: "May I be happy! May I be free from suffering!" Thus, beginning with oneself, one should then in the same way extend loving and benevolent thoughts to one's teacher, then to one's friends and companions, then to all persons living in and around the same house, then to the inhabitants of the nearest street, then by and by to the whole village or town, then to the whole country; and making not the slightest difference between friend and enemy, blood relation and stranger, good people and bad people, one should finally pervade the whole world with all-embracing kindness. And not only human beings, but also animals down to the tiniest

insects, all should be embraced with kindness. Identifying ourselves with all that lives, we should pervade the whole world with all-embracing kindness, above, below, to all sides, and should rouse in our innermost heart the fervent wish: "O, that all beings may be happy! That all beings may be freed from greed, hate and delusion! That all beings may find deliverance from Samsara!"

By developing all-embracing kindness and goodwill, the heart will become purified of ill-feeling and anger, and filled with tranquillity, steadfastness and peace. During this exercise the mind may eventually reach the ecstasy of the first jhana, and even gradually pass through the first three jhanas. In a more or less similar way compassion (//karuna//) and altruistic joy (//mudita//) are to be developed.

In the Suttas we again and again find the stereotype words:

> There, O monks, the monk with all-embracing kindness ... or with compassion ... altruistic joy ... equanimity ... pervades first one direction, then the second, then the third, then the fourth, above, below, round about, in every quarter. And identifying himself with all, he pervades the entire universe with all-embracing kindness, with heart grown great, wide, deep, boundless, free from wrath and anger ... .

In the fourth divine abode, the "development of equanimity" (//upekkha-bhavana//), all persons and things are regarded with perfect equanimity and disinterestedness. With unshakable equanimity the mind looks upon wealth and poverty, happiness and misery, free from agitation, free from inclination and aversion, steadfast and unmoved, beyond love and hatred, beyond joy and sorrow.

It may here be mentioned that concentration does not reach the same degree of intensity in each of the forty exercises. For example, in some of them only neighbourhood concentration may be reached, as in the reflections on the Buddha, the Dhamma, the Sangha, etc. The cemetery contemplations may induce entrance into the first jhana. The first three divine abodes may induce the first three jhanas. The ten

kasina exercises, however, as well as the exercise of equanimity and the attention on in-and-out breathing may induce all the four jhanas.

With regard to the nature, or temperament, of the person practising concentration, it should be noted that the four colour kasinas are particularly suited to an angry nature, while for an unsteady nature the kasina disk should be of small size.

* * *

2

We have already stated that all the concentration exercises, as such, serve only the purpose of developing mental tranquillity (//samatha//). Mental tranquillity, however, is the fundamental and indispensable condition for the successful development of insight (//vipassana//). And this insight alone possesses the power to confer immediate entrance to the four stages of holiness, and thus to free us forever from the ten fetters (//samyojana//) that bind beings to the ever-turning wheel of existence.

Therefore our Master has said: "May you develop mental concentration, O monks. For whoso is concentrated in mind, sees things as they really are." Concerning insight (//vipassana//) we read in the //Milindapanha//: "Just as when a man brings a lamp into a dark chamber, the lamp produces light and renders all things visible, just so does insight, as soon as it arises, dispel the darkness of ignorance and bring forth the light of knowledge; and sending out its rays of wisdom, it renders clearly visible the Four Noble Truths. And thus the earnestly striving monk, with clear and bright insight, beholds the impermanence, suffering and egolessness of all existence." And in the //Puggalapannatti//: "Just as a man in a dark and gloomy night, at the sudden flash of lightning, may with his eyes clearly recognize objects; even so one may through deep insight, perceive all things as they really are: 'This is suffering, this is the origin of suffering, this is the extinction of suffering, this is the path

leading to the extinction of suffering.' "

Hence, just as morality (//sila//) forms the indispensable foundation for the successful development of mental tranquillity and concentration, just so, supported by morality, mental tranquillity and concentration forms the necessary foundation for the development of wisdom and insight. And insight is the immediate condition for the entrance into the four stages of holiness.

For the successful development of insight, however, it is not an absolute necessity to have gained the jhanas. The attainment of neighbourhood concentration is sufficient for this purpose. Moreover, during the jhanas the development of insight is not possible, as the initial practice of this exercise requires abstract thinking and analysing, while in the first jhana abstract thinking is already weak, and totally absent in the three higher jhanas.

Insight, as already said, is induced by means of analysis and intense contemplation on all the phenomena of existence, i.e. on corporeal phenomena, feelings, perceptions, mental formations and states of consciousness; by the contemplation on their impersonality, futility, emptiness and unsubstantiality; by contemplating the fact that in reality, neither inside nor outside these fleeting phenomena, is there to be found any ego-entity (//atta//), and that "I" or "self" or "person," etc., are nothing but conventional names. Really, this teaching of unsubstantiality and egolessness (//anatta//), together with the teaching of the conditionedness of all phenomena of existence, are the only specific doctrines of Buddhism, and without insight into these profound truths nobody can ever rightly grasp the Four Noble Truths or enter the path.

All the other teachings of our Master may also be found in other philosophies or religions. The jhanas have already been attained before, and independently of, the Buddha. Love was preached by some other religions. Likewise the impermanency and miserable nature of existence was taught by others. But the liberating truths of //impersonality// and //conditionedness// of all existence have, of all religious teachers, been taught and revealed in full clarity only

by the Buddha. And these are the only specific doctrines on which the whole Buddhist structure rests.

Hence, as the understanding of egolessness and conditionedness of existence is the indispensable condition for a real understanding of the Four Noble Truths, and for deliverance from Samsara, one may rightly say that none but the Enlightened One has shown the right method of mental culture, and therewith the right way to deliverance.

The exercises for developing insight (//vipassana-bhavana//) given in the //Visuddhimagga// (XIV-XXII) are extremely varied. Anyhow, I shall here briefly indicate the most essential ones. Before, however, the monk begins with developing his insight, he at first should acquire a thorough knowledge of the Dhamma and know that the only true or actual elements in this evanescent existence are the five groups of existence: corporeal phenomena, feelings, perceptions, mental formations and states of consciousness. And he should think of their impermanence, their unsatisfactoriness, their empty and conditioned nature, as well as of their twofold division into a mental and corporeal process (//nama-rupa//).

Thus, after attaining and rising again from one of the jhanas, the monk may analyse the just experienced state of jhana. And while doing so, he will realize that this mental state, called jhana, is nothing but a heap of rising and passing phenomena: thought conception, discursive thinking, joy, concentration, feeling, perception, mental formations and consciousness. And pondering over these phenomena, he will find that this entire mental process is dependent on corporeality, and that again corporeality is a name for the four physical elements and the corporeality depending on them, as e.g. the sense-organs, objects, etc.

Another monk may divide this mental-corporeal process into its eighteen elements, i.e. the six sense-organs, six objects, and six kinds of consciousness, as: eye, visible object, eye-consciousness; ear, sound, ear-consciousness ... mind, mind-object, mind-consciousness. And he will understand thus: "Mere mental and physical phenomena are there, but no being, no personality, can be

found."

When certain things we find combined,
We speak of chariot, speak of car.
Just so, when these five groups appear,
We use the designation "being."

Or just as after building up walls and roof with various materials, the enclosed space is called a house, just so this bodily structure built up by bones, flesh, sinews, etc., is called "body."

Or just as a wooden swivel-doll is empty, lifeless and inactive, but may, by means of a pulling device, move or stand and appear to be full of life and activity, just so are mind and body as such something empty, lifeless and inactive; but through the mutual influence of mind and body upon one another, this psycho-physical structure may move or stand and appear full of life and activity.

As with the help and aid of ships
Men move across the mighty sea,
Just so conditioned by this body
The mental group is moving on.

As with the help and aid of men
Ships move across the mighty sea,
Just so conditioned by the mind
The body-group is moving on.

Thus the monk contemplates the conditionality of this psycho-physical process. And he understands how all those bodily and mental phenomena come to decay and dissolution. And he perceives the conditioned nature of the bodily and mental groups with regard to their dependent origination, namely: "Among the phenomena, old age and death can take place only if there is birth; birth only if there is the prenatal kamma-process, the kamma-process only if there is attachment to life ... the kamma-formations only if there is ignorance and delusion." In this way, all doubts vanish in the monk, such as: "Have I been in the past?" or: "Have I not been in the past?" etc.

Everywhere, in all the forms of existence, the monk sees only an ever-changing mental and bodily process, kept going through the concatenation of causes and effects and other conditions. No doer does he see beside the deed (kamma), no receiver of the kamma-result. And he rightly understands that it is only by way of conventional language (//vohara-vacana//) that the wise with regard to a deed speak of a "doer," or with regard to the kamma-result (//vipaka//) of a "receiver" of it.

The monk considers thus: "The kamma-produced five groups (corporeality, feeling, etc.) of the past have become extinguished then and there, but conditioned through the past kamma (actions) other groups have arisen in this existence; yet from the past existence nothing has passed over to this existence. Also the present groups produced through the past kamma, will become extinguished here, but conditioned through the present kamma other groups will arise in the future; yet from this existence nothing will pass over to the next existence.

"Whatever there is of corporeality ... feelings ... perceptions ... mental formations ... consciousness, whether past, present or future ... one's own or external ... gross or subtle ... lofty or low ... far or near: all these phenomena of existence are impermanent ... unsatisfactory ... non-self. For whatever is non-self is unsatisfactory and unable to ward off its own impermanence or oppression due to its arising and disappearing. How could these things ever assume the role of a feeler, an agent, an experiencer of consciousness, an abiding personality?"

All these things the monk considers as conditioned, subject to dissolution and disappearance.

All life and all existence here,
With all its joy and all its pain,
Depends all on a state of mind,
And quick passes that moment by.

The life-groups that have passed away,
At death as well as during life,
Have all alike become extinguished,
And never will they rise again.

Out of the unseen did they rise,
Into the unseen do they pass.
Just as the lightning flashes forth,
So do they flash and pass away.

Also in the external world the monk may observe the three characteristics. The shoot of the //asoka// tree is at first light-red, then after two or three days it becomes deep-red. Then it gets the appearance of a young sprout, then of a ripe sprout, then of a light-green leaf, then of a blue-green leaf. From this time, continually depending upon a similar physical continuity, it becomes after one year a yellow leaf, and detaching itself from the stalk, it drops to the ground. Thus each time, before the next following stage has appeared, the former stage dies off.

Further, by means of the eighteen kinds of insight the monk overcomes the wrong conceptions through their opposites, namely:

1. Through developing the contemplation on impermanence (//aniccanupassana//), he overcomes the wrong idea of permanence.

2. Through developing the contemplation on unsatisfactoriness (//dukkhanupassana//), he overcomes the wrong idea of real happiness.

3. Through developing the contemplation on non-self (//anattanupassana//), he overcomes the wrong idea of self.

4. Through developing the contemplation on turning away (//nibbidanupassana//), he overcomes affection.

5. Through developing the contemplation on detachment (//viraganupassana//), he overcomes greed.

6. Through developing the contemplation on cessation (//nirodhanupassana//), he overcomes the arising.

7. Through developing the contemplation on giving up (//patinissagganupassana//), he overcomes attachment.

8. Through developing the contemplation on dissolution (//khayanupassana//), he overcomes the wrong idea of something compact.

9. Through developing the contemplation on disappearance (//vayanupassana//), he overcomes kamma-accumulation.

10. Through developing the contemplation on changeablenes (//viparinamanupassana//), he overcomes the wrong idea of something immutable.

11. Through developing the contemplation on the signless (//animittanupassana//), he overcomes the conditions of rebirth.

12. Through developing the contemplation on the desireless (//appanihitanupassana//), he overcomes longing.

13. Through developing the contemplation on the void (//sunnatanupassana//), he overcomes clinging.

14. Through developing higher wisdom and insight (//adhipannadhamma vipassana//), he overcomes the wrong idea of something substantial.

15. Through developing the true eye of knowledge (//yathabhuta nanadassana//), he overcomes clinging to delusion.

16. Through developing the contemplation on misery (//adinavanupassana//), he overcomes clinging to desire.

17. Through developing the reflecting contemplation

(//patisankhanupassana)//, he overcomes thoughtlessness.

18. Through developing the contemplation on the standstill of existence (//vivattanupassana//), he overcomes being entangled in fetters.

Having thus, by means of the eighteen kinds of insight, understood the phenomena with regard to their three characteristics, he has penetrated the impermanence, unsatisfactoriness and egolessness of all existence.

1. Contemplation on arising and disappearing (//udayabbayanupassana//): Further, the monk trains himself in insight with regard to the arising and disappearing of things: "All the physical and mental phenomena, without having been previously, come to arise, and arisen they disappear again. Through the arising of the pre-natal ignorance, craving, kamma, and nutriment, there is conditioned the arising of corporeality; and through the extinction of these four causes, the extinction of corporeality takes place."

All life is like a dew drop that dissolves as soon as the sun rises. Life is like an empty bubble, or like a furrow drawn on the water which immediately disappears again. Life is something unsubstantial, unreal, an illusion, a mirage, a phantom, like a fire-wreath called forth by the circular swinging of a firebrand, or like a ghost-land, or foam, or a banana-stem (consisting of mere sheaths).

2. Contemplation on dissolution (//bhanganupassana//): Now, while knowing that all these formations of existence, once arisen, will soon again come to extinction, there arises in him the contemplation on dissolution. As consciousness is conditioned through the physical or mental objects, he considers it as impermanent. He turns away from it, no longer delights in it. He detaches himself from it, no longer has greed for it. He brings it to extinction, does not let it rise again. He lets it go, and no longer adheres to it. And considering it as transient, he overcomes the idea of something permanent.

The groups of life become dissolved,
There is no ego to be found.
The dissolution of the groups:
That's what most people would call death.

3. Knowledge consisting in awareness of terror (//bhayat' upatthana-nana//): Whoso knows how in the past all formations of existence have become extinguished, how the present ones are coming to extinction, and how also all the future ones will become extinguished, to him there arises on that occasion the knowledge consisting in awareness of terror.

4. Contemplation on misery (//adinavanupassana//): "The arising of existence is a terror": such knowledge consisting in awareness of terror, is called the knowledge of misery. "The continuity of existence ... the course of rebirth ... the entering into existence ... old age, disease, death, sorrow ... lamentation ... despair are a terror": such knowledge consisting in awareness of terror, is called the knowledge of misery.

5. Contemplation on turning away (//nibbidanupassana//): While the disciple in this way understands that all formations of existence are misery, his mind turns away from all formations, is weary of them, no longer delights in them.

6. Knowledge of the wish for deliverance (//muncitukamyata-nana//): Now, while finding no delight in the formations of existence, he wishes to get rid of them, seeks for escape from them.

7. Reflecting contemplation (//patisankhanupassana//): In order to find deliverance from all the formations of existence, he reflects on them and determines their three characteristics.

All formations he understands as impermanent (//anicca//) for their being without duration, persisting only for a short while, being limited by their arising and disappearance, perishable, transient, frail, unsteady, subject to change, without substance, unreal, conditioned, subject to death.

All formations he considers as unsatisfactory (//dukkha//) for their being again and again oppressed, their being hard to endure, and their being the root of all suffering.

All formations he considers as non-self (//anatta//) for their being something alien, unreal, void, empty, without owner, without master, without controller: "Empty are all formations, void are they of any self and of anything pertaining to a self ... I am not anything to anyone, nor does anything belong to me in any regard." Just as a reed is hollow and without pith, so also are corporeality, feeling, perception, mental formations and consciousness empty, void, impersonal, without master, unfree, something uncontrollable, impotent and alien.

8. Knowledge consisting in equanimity with regard to all formations (//sankharupekkha-nana//): While the monk is thus grasping all the formations by considering them as empty, and determining their three characteristics, he gives up fear and anguish and abides in equanimity with regard to all the formations, no more concerns himself about them, and no longer conceives the idea of "I" and "mine."

Whoever considers the formations of existence as impermanent (//anicca//), to him they appear as a passing away. Whoever considers them as unsatisfactory (//dukkha//), to him they appear as terror. Whoever considers them as non-self (//anatta//), to him they appear as empty.

9. Adaptation knowledge (//anuloma-nana//): "Now the path will reveal itself": thus thinking, the monk's mind reflects with equanimity on all the formations of existence as impermanent, unsatisfactory and non-self (//anicca//, //dukkha//, //anatta//) and thereupon his consciousness sinks into the subconscious stream (//bhavanga-sota//). Immediately thereafter arises awareness at the mind-door, taking as objects all phenomena just as before, regarding them as impermanent, unsatisfactory and non-self. Thereafter, in following up again the interrupted continuity of consciousness, the three impulsive moments (//javana//), known as the preliminary, access

and adaptation moment (//parikamma//, //upacara//, //anuloma//), flash up one after the other, with the same phenomena as object. One speaks of "adaptation" because this knowledge adapts itself to the preceding eight kinds of insight knowledge performing the same functions, and to the following elements of enlightenment immediately thereafter.

Adaptation knowledge has the same functions, because it arises through contemplation of the formations of existence together with their three characteristics of impermanence, unsatisfactoriness and egolessness. The adaptation knowledge, however, forms the conclusion for those kinds of insight that have the formations as object, and are leading to the "ascent," i.e. to the path.

Maturity knowledge (//gotrabhu-nana//): immediately thereafter follows maturity knowledge, which consists in the turning of the mind to the supramundane path of "stream-entrance" (//sotapatti//). At that moment the mind is no longer driving towards all those phenomena, no longer clinging to them, no longer captivated by them; and transcending the sphere of the worldling, it enters the sphere of the noble ones. Just as in the cloudless sky the moon shines pure and bright, just so, as soon as the darkness of ignorance veiling the truth is dispersed, maturity knowledge beholds the purity of Nibbana.

Path knowledge (//magga-nana//): Now, following as immediate continuation upon adaptation knowledge, path consciousness arises by dispersing and demolishing, forever and all time, the three fetters of personality belief, sceptical doubt and clinging to rules and rituals (//sakkayaditthi//, //vicikiccha//, //silabbataparamasa//).

Fruition knowledge (//phala-nana//): immediately upon this path consciousness there arise, as results, those supramundane states of consciousness known as the fruits (//phala//) of the path, which during the life-time may be repeated innumerable times.

The corresponding process also takes place on attaining the three higher stages of holiness, of which the highest one is identical with perfect holiness, or Arahatship. [1]

Herewith we have arrived at the highest and final goal of the Buddha's teaching. I should, however, like to warn you of the wrong conclusion, as if, according to the Buddha's teaching, it would be necessary, for the realization of the paths, to be ever conscious of all those intricate workings of our mind. This is by no means the case. Let me tell you that in many places in the investigations contained in the //Visuddhimagga// the point is rather to give a scientific explanation of the whole process of gradual development on the path to deliverance. We have here mostly to do with theoretical knowledge and hypotheses gained by abstract reasoning, partly perhaps also with real knowledge gained through intuition by some extraordinary seers or mystics. In any case, deliverance may, under favourable circumstances, sometimes be realized already after a very short time, and with no previous knowledge.

At the conclusion of our subject, therefore, I should like to summarize the more popular and more intelligible exposition of the twofold development as given in the Satipatthana Sutta and its commentary:

There is only one way to the realization of deliverance, namely, the four foundations of mindfulness, i.e. the attentive contemplation of body, feeling, mind, and mind-objects.

For that purpose the monk retires to a solitary place; and sitting down and directing his whole attention in front of himself, he watches attentively his in-and-out breathing, and attains thereby mental concentration and the jhanas.

Or: In going, standing, sitting or lying down, he is well aware and knows that there is no living entity, no real ego, that moves about, but that it is a mere conventional mode of speaking, if one says: "I go, I stand," etc.

He is full of attention and clearly conscious in going and coming, looking forward and backward, in bending and stretching his body, in eating, drinking, speaking and keeping silent. Thus in all outer activities, he is clearly conscious of purpose, utility, duty and

truth.

Further: He contemplates the manifold parts of the body, as hairs, nails, teeth, skin, flesh, sinews, bones, etc.

Further: He analyses the body with regard to the four elements, i.e. the solid, liquid, heat and motion.

Further: Just as if he would see a corpse thrown to the burial ground, swollen, blue-black in colour, he draws the conclusion: "Also this my body has the same nature, will become so, cannot escape it." Or: Just as if he would see a corpse, a framework of bones, stripped of flesh, bespattered with blood ... bones disconnected and scattered in all directions ... bones bleached and resembling shells ... bones heaped together ... bones weather-worn and crumbled to dust, he draws the conclusion: "Also this my body has the same nature, will become so, cannot escape it." Thus he contemplates his own body, other bodies, and both. He sees how these bodily phenomena are arising and passing away. And he understands that only corporeality is there to be found, but no ego-entity.

In contemplating the feelings, he notices the agreeable feeling, the disagreeable feeling, the indifferent feeling, he sees how these feelings are arising and passing away, and does not find any ego-entity within or without the feelings.

In contemplating the mind, he notices when it is filled with greed, or hate, or delusion, or when it is free from these things; he notices when the mind is cramped or scattered, concentrated or not. And he sees how these states of mind are arising and passing away, and knows that there is no ego-entity to be found.

In contemplating the mind-objects, he notices when one of the mental hindrances is present, or not present, how it arises, and how it is overcome. He contemplates the six sense-organs and the corresponding objects, and the mental fetters conditioned through them; contemplates the five groups of existence, their arising and passing away, the seven links of enlightenment, and the Four Noble

Truths.

Thus he contemplates all the phenomena, sees how they arise and pass away, and how nowhere any ego-entity can be found.

The Satipatthana Sutta closes with the encouraging words that one who in this way practises the four foundations of mindfulness, sometimes even for only seven days, may find deliverance from all suffering.

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Notes to Chapter IV

[1] About the four stages of holiness, see Nyanatiloka, //Buddhist Dictionary// (BPS, 1988): //ariya-puggala//.

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ABOUT THE AUTHOR

Ven. Nyanatiloka Mahathera (1878-1957) was the first Continental European in modern times to become a Buddhist monk and one of the foremost Western exponents of Theravada Buddhism in the twentieth century. Born in Germany, he developed a keen interest in Buddhism in his youth and came to Asia intending to enter the Buddhist Order. He received ordination in Burma in 1903. The greatest part of his life as a monk was spent in Sri Lanka, where he established the Island Hermitage at Dodanduwa as a monastery for Western monks. His translations into German include the //Anguttara Nikaya//, the

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FILENAME: WHEEL394.ZIP
AUTHOR: Nyanatiloka Mahathera
AUTHOR'S ADDRESS: N/A (d. 1957)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1994)
DATE OF PUBLICATION: 1994
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DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Foundations of Wisdom_
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LOCATED AT THE END OF THE TEXT.

- As the lotus sinks its long root into the murky mud,
  White pure blossom springs forth.

"When people jump directly into the study of Zen, they find often find it to be baffling and confusing, but when the basic Buddhist teachings are understood, much of the mystery disappears!" -From Zen Root, by Kyogen Carlson, Abbot of the Dharma Rain Zen Center, Portland Oregon.

All too often we jump right into the deep end of what we want. We tell each other of the benefits, the pleasures and the rewards of religious practice and faith. Quickly, we rush into what we perceive practice and enlightenment to be. Diving head first into the cold icy waters of our own desires we notice ourselves in an ocean of ignorance that we are drowning in!

Zen training lays its foundations on this very world we call

everyday life. Zen teachers of present and past have skillfully help the students notice how they view this world, and the life they are living. This is like a mother teaching the child how to gain its first steps on their own. The potential for walking is already there and the mother just encourages that potential to arise. Once the student has gained the first steps, it is like a water spring that suddenly rises from the ground, for what that stream encounters and where it meanders, is the Dharma life of the Awakened one.

Zen Buddhist training often uses' an analogy, a container such as a form or story, to convey the teachings and meanings of Buddhist training. Here we shall use the analogy of building a ship. We will build our ship, the vessel that we use to seek out our sufferings, out of the understanding and actualization of the teachings of the Buddhist religious writings called Sutras, and the writings of Zen teachers of the past. Now the Zen Purest will says that there is no vessel, no water to sail in and no place to go, in meaning that all is just mind mentalization. That is true to a certain point of view, but for now lets engage in building a vessel, knowing that this vessel is only our mind mentialization engaging in dualistic thought and delusion. To engage in metaphor is just a vessel for our perceptions to be placed in, to learn about our held perceptions, about the nature of self and the meaning of the Buddhist words.

To start building our ship we must first build the keel, which is like a backbone. The entire frame work of the ship is resting on the strength and the shape of the keel. If the keel is rotten or built of unsound material, the ship will crumble in the first storm encountered.

The materials that we need to gather to make a Strong backbone for our ship are the Three states of being:

Impermanence(Anicca)
No self-nature(Anatta)
Discontent(Dukkha)

Anicca, Anatta and Dukkha are old Indian Pali words that Buddhist sutras have used throughout the ages. The meaning of each word cannot

just be summed up in a paragraph or two. These words embody an experience just as the world love embodies an experience of mind and body.

Anicca_

Each moment of being is like a bubble rising to the surface of a flowing river, to only momentary ride on the surface then disappear, releasing the elements combined. Anicca is a term that shows the elements of the discriminating mind to the mind that perceives each part of the world in separateness. That is the same as discriminating between states of being, qualities of being and duration of being. The discrimination that Buddhist speak of is the mental activity of labeling a perceived arising, placing value on them in relationship to the self.

Temporary, transitory and illusionary are all words used to describe Anicca. For even this Vessel that we are building is subjected to the Law of Anicca. For the moment is appearing as if it is coming and will later appear that it is disappearing. Do not be fooled in thinking that Anicca cannot touch us. The proof is in our ever changing bodies. Through this body we have perceived the changes of our world and have seen our effects' in our world. Like our vessel that we are building, it will go through many changes and may seem at time non-vessel like. As we build our vessel, we begin to understand in a hand on way, the Nature of Anicca and the meaning of the Vessel.

Anatta_

As this body of ours changes through the passing of the seasons, from environmental changes and acts of humankind, we realize that we are not permanent. We also know that our thoughts and attitudes have change repeatedly, in response to this ever changing world. Their is no human body that is unchangeable, no human institution that is permanent. Anatta is the term that points to the mind that perceives things as self, such as personality and characteristics in the world. Zen Teacher Sekito states in his work called Identity of Relative and Absolute or Sandoki in Japanese, which we are only perceived by our senses and that like a mirror, for what we do perceive, there is the whole of what we don't perceive.

"It is as if one looks into a jeweled mirror, seeing both shadow and substance. You are not it, it is all of you. A baby of this world such as this, possesses five sense organs, yet goes not and neither comes, neither arises nor yet stays, has words and yet no words." - Sekito, Sando-ki; J. Kennet.

The baby of this world, has not yet formed attachment to personality or characteristics, does not see or perceive things yet to be separate from themselves. Sekito is saying that when we look at what we call our personality or characteristics we can see the substance reflected in the jeweled mirror, which is to say in the world around us. Every thing that we perceive is the reflection in the jeweled mirror; Our family, or work place, even our government is reflected back to us to perceive. When one looks into a mirror, such as one dos just before going out to make slight adjustments to ones appearance, the jeweled mirror reflects our own self as we have projected into the arising causation of the world. For example if one feels anger toward something or some idea, looking into the jeweled mirror shows the attachment we have made to the arising of the object of our perception. When we see the substance of our attachment, such as the concepts and meanings the object embraces and we also see the shadow. This dark shadow is the impermanence of the attachment and the object, and the understanding that the object has no-self of its own origin other that what we project into it. Even our friends and family is again the jeweled mirror that reflects our attachments, good or bad, to the characteristics and personalities that are perceived by the discriminating mind.

Dukkha_

Suffering or un-satisfaction called Dukkha, arose out of Anicca and Anatta. From this arises the First Noble Truth, that Suffering exist. Dukkha is pointing to the self attached to personality and characteristics as perceived in the world and wanting them to be conditional, which is to say pleasing to our sense of self, order and peace. This conditional perception causes friction or tension that is felt, sometimes as frustration, anger, hopelessness or even abandonment. This can lead to depression or even apathy in ones life, yet if one chooses to turn the mind inwards to look at the roots of the self, one embarks on the grandest adventure of all times. To grab hold of our

suffering we use it like a paddle or sail, we can navigate the seas of causation and investigate the meaning of Anicca, Anatta and Dukkha.

From the Lankavartara Sutra:

Mahamati asked, what relation ego-personality bears to the mind system?

The Buddha said: To explain it, it is first necessary to speak of the self-nature of the five grasping aggregates that make up personality, although as I have already shown they are empty, unborn and with out self-nature. These five aggregates are: form, sensation, perception, discrimination, and consciousness. Of these, form belongs to the what is made of the so-called primary elements. The four remaining aggregates are without form and ought not to be reckoned as four, because they merge imperceptibly into one another. They are like space which cannot be numbered; it is only due to imagination that they are discriminated and likened to space. Because things are endowed with appearances of being, characteristic-marks, perceivableness, abode, work, one can say that they are born of effect-producing causes, but this can not be said of these four intangible aggregates for they are without form and marks. These four mental aggregates that make up personality are beyond calculability, they are not to be predicted as existing nor as not existing, but together they constitute what is known as mortal-mind. They are even more maya-like and dream like than are things, nevertheless, as discriminating mortal-mind they obstruct the self-realization of Noble Wisdom. But it is only by the ignorant that they are enumerated and thought of as the ego-personality; the wise do not do so. This discrimination of the five aggregates that make up personality and that serve as the basis for(creating) an ego-soul and ground for its desires and self-interest must be given up, and in its place the truth of imagelessness and solitude should be established.
_Lankavartara Sutra, Buddhist Bible, Dwight Goddard, pg 305.

It is pointed out quite clear that in ignorance of our true nature, our personality sees itself as separate and sets itself up as king of the five aggregates. In the Story of Enlightenment of the Sakyamuni Buddha, Mara the king of the material and nonmaterial world, launched his armies, daughters and beast at the coming of the Dharma. Yet, all of his efforts crumbled and Mara retreated to the east, which is to say

to awaking. Mara, the King of the world, is a name that Buddhist use to describe the mind that hold the world in separateness, and sees existence only in the rising and falling of material and nonmaterial objects. Buddhist training first brings up the relationship that the student has with Mara the world king. At this discovery, the teachings of Buddha help to transform Mara with the bringing in of the Dharma.

Chapter 2

The Universe is the shedding of a single tear,
Holding it back,
Is like the fish thinking he can swallow the sea.
_Mark Vetanen

The Five Skandhas_

To investigate the complete nature of dualistic thought we must bring to notice all the ways that we take in this universe. We call them the five skandhas, or the gates of in-flowing information. Form, Sensation, Thought, activity and consciousness are what Buddhist refer to the five Skandhas. A skandha is a term that we give to the way the mind perceives this world though the five senses.

Form - Fundamentally, we see and use things in its forms. A cup of water cannot be retained without some form to contain it in, or the rivers would not be without some forms to channel the river into being. Without this form of a body, where would you be? We may perceive form to be square, round, soft, hard, triangular. We also perceive form to be useful or useless, perhaps we perceive form to be meaning, or just profound. The words we speak, the gestures we use to suggest, the cultivating or the seeing illusion of, is all the nature of form.

Sensation - This is often underrated as Feeling, but it is more of the engagement into the arising form. Feelings of unbridled admiration and respect may by some fall into the form of love. Wile, feelings of rejection and disgust, may fall into the forms of hate, or even into the arising of the thought of Evil. When the senses perceive a form, the holding of numerous prior ideas and purposes arouses a sensation or

opinion that is quickly attached to the newly perceived form.

Thought - The arising of form and sensation together arises with its third brother thought. Though our senses, thought picks our forms, or to say produces an opinion. These opinions are influenced by sensations, thus we apply label to things to give name to our opinions and discriminations. For example we may label things as good, bad, useful or useless all regarding our own view of purpose and meaning about ourselves.

Form, sensation and thought all arise together when information flows though the five sense organs.

Activity - Arising together with Consciences, activity is the noticing the discrimination of things, the sensations we form about each thing and the thoughts that label too. This we call activity.

Consciousness - is the noticing of activity. Consciousness can discriminate between present activity and the past activity. Consciousness notices the differences in activities that arise from moment to moment.

The Five skandhas together are the foundations to what we call "Myself."

Returning to our task of building a ship, we also find that we must study the sea that we wish to sail upon. Any experienced sailor will tell someone new, to watch how the sea moves and the way the currents, the swells and the seas interact with each other. Just as the sailor gives names to the different parts of the water that moves in what we call the ocean, the Buddhist also gives names to the different ways that the universe is perceived to move. The old sea captain will take new sailors out upon the vast oceans and teach them the various natures of the ocean. Buddhism uses meditation or called Tantra in much the same way. Liken to the young sailor upon the ocean watching and noticing the different seas, swells and currents, we to must know the nature of the five skandhas, or we will find our ship quickly dashed upon the jagged rocks of the ocean.

The Four Noble Truths

Now that we are well under way of building our ship, we also must build the mast. This particular vessel has four mast that reaches high into the sky, each being one of the Four Noble Truths.

Existence is Marked by Suffering.

This proclamation is true of all sentient beings who engage and maintain dualistic thought. When we understand the nature of existence(skandhas), and suffering(dukkha), we understand how we mark them with discriminating thought.

Suffering is caused by Craving.

Suffering(dukkha) arises together with anatta(no-self) and anicca(impermanence). Once we understand the nature of dukkha, anatta and anicca we start to make way for the third noble truth.

Suffering can be Extinguished.

This is the noticing of our already enlightened pure True Nature as viewed with the discriminating mind. Why set foot upon the Buddha Path? Why build such an ship? Because we know that the Dream of Nirvana(the extinguishing of suffering) speaks of a promise that echoes though out time and space. Already we had a glimpse, we have started to waken to our suffering.

The Means to End Suffering is the Noble Eightfold path.

When we engage in understand dukkha, anicca and anatta, it is called by Buddhist the Noble Eightfold Path. This path is the training that Buddhist teach and pass down from generation to generation. This teaching is like the old sea captain teaching the nature of the sea to the young sailor. Seas and oceans don't keep names, only the self that engages in discrimination hold names and labels. The Buddhists teach names and labels to help the student understand the Three Natures of Being and learn about the self. The path is broken down into eight parts labeled as: Right understanding Right views Right speech Right action Right livelihood Right effort Right mindfulness Right Meditation

The Eightfold path is seen, and often taught as a graduated path to

understanding the Four Noble Truths and understanding dukkha, anatta and anicca. Each stated "Path" is only an opportunity for the seeker to experience for themselves the teachings of Buddha. As the Buddhist explores one aspect of this path, all of the other aspects are also given perspective. This is like exploring a mountain. We first learn of the dangers of the mountain and what precautions we may need to take. As we explore the mountain, we learn how to successfully explore the many caves, valleys and overhangs that we come to. Buddhist training often uses analogy and stories to teach the students of the difficult traps, pits and discouragements that ones come to in study of the self.

Buddhist refrain on stating exactly what each part of the Eightfold Path means, because each person will engage the Eightfold path differently. Buddhist training can bring a person to the learning of the names of the Eight Fold path and what each label reefers to, the knowledge of the Four Noble Truths, but in the end the person must enter into the Eightfold path in their own way, by themselves. It's like a door or barrier, once passed though, you understand the nature of the Eightfold path. One Zen commentary says that the Eightfold path is 1/3 part study, 1/3 part faith and 1/3 part guts!! Now their area also lots of dogmatist material that states that the Eightfold path is to act in certain moral ways in a particular manor described by the authors of such an text. We go back to the Sutras and they firmly state that Buddhas don't follow an Eightfold path. So at least we understood that the Eightfold path is not a set of rules or conditions to meet, but rather an door, or set of doors that allows us to open up to the Buddha way in any situation. When we start to understand dukkha, anatta and anicca, the statement, "Right" followed by an condition points directly to any dualistic reference to the universe. This is the opening the door to the Buddhas path and what is termed as "practice" by the old worthies of Buddhism. The first time we enter the door of the Eightfold path, we may resist and fight against the entering. Only until we are ready to just take a chance and enter into it. That is to say, we let the understanding of dukkha, anatta and anicca flow into our everyday problem.

Chapter - 3 Karma, Evil and Rebirth.

KARMA

"If a tree falls in the forest, and nobody is around to hear it, did the tree fall?"

From the Lankavatara Sutra Buddha teaches that five senses perceive arising causation. As stated by the Buddha causation is cause and effect. In the statement above, if the tree falls, it falls due to causation that arises from many other causation that may be hidden to our human perceptions. We may externally see the tree upon the ground, the broken branches and the crushed plants underneath. Internally, such things as ignorance, desire, purpose flow into the external causation that is at hand, thus the forming of karma.

Cause and effect known as causation is infinite and unending. If you look for the beginning, you will only find that there was a beginning before the beginning. If you look for the end, you again will find that there is an end after the end. If you look at movement of cause and effect you will see that it is surrounded by the infinite collation of cause and effects, and thus perceiving anicca or 'No-self' in cause and effect, which we will call causation.

If one is to look at causation and make discriminations about what is perceived this is called Karma, or the flowing of "self" into the external object. Discrimination of Causation is the flowing of your desires, ignorance and purposes into the perceived object or action. This flowing is the cognitive reflection of Greed, anger(hate) and delusion, known as the Three poisons. The external object may be of physical tangible things, or of intangible things such as thoughts and ideas. The flowing of Karma gives birth to the three worlds of past, present and future. Buddha teaches that this moment is not dependent upon the prior moments or future moments. That is to say that causation viewed with the karma afflicted mind will see past, present and future in respect to the discriminating views of the person.

Upon coming to a tree that fell in the woods, we may project our self into the falling of the tree and come up with all kinds of past histories for the falling of the tree, as well as future possibilities

of the tree. Our perception of the falling of the tree is based upon our empirical observation. For example, if we are ignorant to the empirical evidence at hand, we may place that ignorance into the desire realm and perceive a GOD or mystical force that fell the tree. The desire of an external mystical force is projected into the falling of the tree though the opportunity of our ignorance.

EVIL

Generally the Term Evil is referred as actions afflicted by the tree poisons greed, hade and delusion. In detail, we find that Buddhism refers to evil as the inner workings of Greed, anger and delusion projected upon the Universe, the perceived arising and falling of causation. Evil out-flowing that affect mind, body and speech, arise from the mind that externalize the world, which becomes attached to it and is subjected to its rise and falls. In the gross cases, we can find this in the example of murders who kill because they view their victims as the cause of their suffering. In a subtle example, we may take disagreement with others who hold ideas that we find not pleasing to ourselves. Popular views refer to the term of Evil in a dualistic way that arises from the moral perceptions based upon virtues actions. Karma is not "Evil," we can find good men and women whom give aid to the suffering and comfort to the ill, but are still afflicted by karma. The "Evil nature" that Buddhist refer to is the internal action that views our delusions as the Truth, and set the ego-self as Mara-like king. It is likening to maintaining a dream, a fantasy that is wanting to be pleasing to your desires, ignorance and purpose. In this maintaining the Dreamlike state, we discriminate in the five ways by; maintaining views that cut off others "to kill," that covers over the cries of others "to steal," that engages in the prolific action of planting the seed of evil in others "to desire by procreation," to direct others in the views of the Dream-life "to lie," and to foster the hopes, wishes and desires of that the dream world is whispering to us as Truth "to spread delusion."

Buddhas Eight-fold path teaches us that in each of these evil ways, is door to wisdom that cuts away karmic suffering. The term "Right" or perhaps can also be stated as "turning into" is the method of self-realization. When we "turn into" we are allowing the nature of

anicca(impermanence), anatta(no-self) and dukkha(suffering) to permeate our dream-world that we project externally and revel what mental habits we may have formed and the evil ways that have covered over the wisdom that was originally there. Buddhist call this, "Right" or "Turning into" when allowed to naturally flow into our karmicly created dream world, Dharma. Buddhist say, "That those who create no karma, obtain the Dharma." This means that when we realize the nature of Karma and the evil outflows associated with karma, it is transformed into Dharma that transforms our skandhas into Wisdom gates allowing the natural wisdom to flow in. So instead of the Mind objectifying the skandhas, that is called "Small Mind," Mind and skandhas drop away, are "forgotten" as some Zennist state and this is the being of the Bodhisattva.

Buddhist refer to the following of the Eight-fold path as the Bodhisattva path, or the Wisdom-beings path. The Teachings of this path are many and varied. We find that each teaching is likening to a door that fits the audience. For the learned and educated, we find teachings to match, such as written discourses and sutras, and for the ignorant and superstitious, again we find teachings that attract them, such as stories. Yet, it is stated that Bodhisattvas don't follow the Eight fold path. So we understand that the Eight-fold path is likening to a door of becoming. In a matter of speaking, following the eight-fold path is not the Eightfold path, only when we enter the Eight-fold path though its vast and many doors, do we transform into the Bohdisattva, or the Living Eight-fold path.

Is a ship its sails? Is it its hull, mast and deck? Is the ship a shape that is distinguishable from other forms? We can discuss this in great detail, fleshing out every nuance of how the mind may perceive the being of a ship. As we discuss this, we start to understand that the BEING of the ship is only mind. If we view the ship in its various parts, we find that we cannot find the ship in one certain part. This is so with the Bodhisattva path.

In understanding how the mind makes causation into BEING, we understand how our ignorance, desires and purpose flows into Causation (cause and effect) and a transposition occurs, that is to say the Phenomena that appears to our skandhas, takes on the form (objects and

creations) and non-forms (thoughts and systems) that our desires, ignorance and purposes are reflected in (this is also known as karma). Desires, Ignorance and purpose that are the active notions of the three poisons, greed, anger and delusion.

The Bodhisattva is only a name that is given to mind that understands BEING. To understand BEING, is to study Being. When we study being we let go of Being or forget it, drop it. As we drop being, we the understand what makes us stand, sits and lie down.

Those that don't understand, see that such people are following a path, but those that understand follow no path.

Buddhas and Bodhisattvas don't teach, give lectures or write sutras. They don't make laws, paths or precepts to follow. If you don't understand BEING, then one may perceive that Buddhas teach, give lectures and write sutras. When one doesn't understand the Nature of Mind, they see Oneness and Otherness that make them sit, stand and lye down. When one does not understand Karma, then one is used by Rules, precepts and laws.

Study of BEING may be called Meditation (J. Zazen). Without this mediation there is no Wisdom. Wisdom may be looked at as the action of understanding Being, Oneness and otherness.

REBIRTH

This is a term that Buddhist use to describe a Karma afflicted being whom teaches their evil ways to others, directly or indirectly. That particular being may arise, and go, yet the their evil ways may carry on in others whom they have affected. If we look at our own Karma, we perhaps notice that some of our habitual ways of dealing with "things" have been taught to us by someone else, whom in turn learned from someone else. Some things such as language, knowledge and culture are things that must be taught to each new being are the canals of rebirth. Other things such as racial pride, nationalism and religious fundamentalism are the actualization of rebirth. When a person projects themselves into one of the tenants of rebirth, like racial pride, they

allow the evil ways of that tenant to dwell(possession) with in them. Buddhist writings may refer to such beings as demons. Buddhist also state that if evil can be reborn, so can good. Self-realized beings may show people their virtues that they live by that may affect others in setting up of social morals and laws based upon those virtues displayed.

The Bodhisattva by their teachings and actions may affect many sentient beings. In the Tibetan Buddhist teachings, these actions will form around one particular sentient being and they are called reincarnates or emanations, they are the total embodiment of this good at rebirth. Though this notion is popular, Traditional Buddhism state that there is no soul, person or being to begin with, only the perception of a being a soul or person that dwells in the karmic world. Many self-realized beings have effected many sentient beings, but this is the nature of the Tathagatha, or some may call the Cosmic Buddha. Buddhist state that we are inherently enlightened, and when we "Forget" the reasons why we are not enlightened, we in a sense become emanations of the Tathagatha.

So, we can choose to be possessed, to cause rebirth in others of our evils or to transform into the eternal Tathagatha. There are no "other factors" guiding our lives, we are making this decision moment by moment. Our habitual ways perhaps fool us into thinking that there is no choice, but is not that the nature of Evil, to mimic truth? We may have become lazy, dependant on the fantasy world and all of its lofty ideas. We may have fooled ourselves in thinking that we are an person of a deeply afflicted nature. But we make that choice moment by moment, even now we are making that choice.

The Bodhisattva path is the path of choice. If you are unable to make that choice, you will forever be barred from the path!

Chapter - 4 Nirvana

As we have laid out the keel of our ship, built up the frame work, raised the mast and put our ship out to sea, we have noticed that in every step of the way, we had to engage with others in explaining what we are doing and how we are doing it. In this way, we begin to help

others also understand the nature of our mission, and perhaps guide them to ponder their own wooden boats, build from Greed, anger and delusion, which they are using to sailing in this sea of causation. When we understand the nature of the vessel that we are building, we see that it does not just reside in the frame work of the ship we built. Only the selfish will try to set sail on that ship called the Bodhisattva, and proclaim it to be the One True ship.

Nirvana is the actualization of the Bodhisattva in this world. Free from Karma, understanding ignorance and with no selfish purpose, the Bodhisattva being walks across the waters of causation to help others who are adrift in their self-built wooden boats, teaching them in ways that they can relate to the nature of their wooden boat. There is not one or many Bodhisattva, those that understand the nature of this world and seek an Personal nirvana are the Arhats. Versed well in Buddhist lore, these are the ones that will set sail in the self-built ships called the "Bodhisattva," to seek a personal nirvana of bliss and peace, upon the seas of causation. The True Bodhisattva by the nature of understanding Anicca, anatta and Dukkha, appearers to make vows that state, "So long as they do not attain Nirvana, I will not attain it myself.", Yet this vow that is perceived by those engaged the dualistic world, is only the actualization of the Bodhisattva. For to attain nirvana is the Arhat, whom selfishly secludes themselves away from the world for personal bliss and peace. The True Bodhisattva, with understanding of impermanence, no-self and suffering, engages in full heatedly in this world, seemingly able to walk across the seas of causation to the ones that cry out in their various ways for help. The timid and the selfish are all served by the Bodhisattvas who are not one, or two or many.

A Bodhisattva does not wait for any personal condition to occur, certain knowledge to be learned or sectarian authorization to be given, in helping others understand the True nature of existence. When one is beginning to understand the nature of themselves and feels the selfish habits pulling at their desires and needs, to turn about and share this understanding with others, is the True Way of Buddha. Even if one is not versed in Buddhist lore or is clumsy with words, this sharing still occurs. Sharing with others open up the opens up the field of

opportunity for all beings to hear the Dharma of that is already there before them.

We may begin to study wisdom for our own self, yet if we are unable to bring that wisdom to the people and communities that we live in, we find that we are always one step away from real wisdom. The way of the Arhat, the Saint or the Master is to live a selfish life that only creates a delusional world of doctrines, ritual and dogma.

HERE IS THE OUTLINE OF THE NEXT FOUR CHAPTERS.

Chapter 5 - Practices of the Eightfold path

This chapter will discuss the Buddhist teaching of Tantra, Meditation and precept training. Traditional Zen Buddhism bases it current forms on these fundamental training methods

Chapter 6 - Buddhist Religion

This chapter will discuss the religious views of Buddhism, in referring to training and helping others achieve the way.

Chapter 7 - Questions and Answers

Questions about the first three chapters that readers have asked to the author.

The questions and answers are developed from feedback by readers of this text. If you have a question, comment or response send them to: Mvetanen@aol.com, Subject Foundations of wisdom. Or send by postal mail to Mark Vetanen 6107 SW Murrey Bv, #289 Beaverton Oregon, 97008. This is an postal box, so please don't look for me there.

Chapter - 8 Resources and references of Buddhist Training

This chapter will outline study materials to use in the study of Buddhism, how to study and what places offer study programs.

ORDERING INFORMATION:

The book will come to you in a 8 x 11 format, bounded with an high

quality cover.

Please send cash, check or money order for the amount of $15 to:

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FEEDBACK WANTED

Do you have a question, comment or just want to state your take on what you have just read, you can contact me, though e-mail at Mvetanen@aol.com, in the subject box put "Foundations of Wisdom", or at write to me at the address stated above. I will only respond to questions and comments concerning the three chapters of this book. Though if you have an interesting idea or very original thought, ill will be willing to hear it out.

ABOUT THE AUTHOR

"Mark Vetanen? Who is that?" Most people ask. I can see laying out a resume of my Buddhist training and study if my words do not speak for themselves. If my intention was to appeal to your sense of authority, then one can come across as such by laying out an line of credentials that may impress upon the ignorant and under educated that the author is a authority in their field. I prefer to let the words I write to stand upon their own and for you to find out for yourself if they make any sense to you. Some of the best works in the field of religion where simply sighed anonymous. I have found that once one gets past who the author is, or cannot find out who the author is, then the writings are looked at for what they have to say, rather than who said it.

DISTRIBUTE THIS TEXT

If you found anything in this text that helped you or sparked some interest in you to investigating the Buddhas path, then please pass this text to others whom can be similarly helped. Even if you found no value to this text, then perhaps someone who is trying to understand Buddhism or just has some interest in Buddhism may find the text helpful.

PLEASE KEEP THIS TEXT IN ALL OF ITS PARTS, DO NOT ALTER THE TEXT.

You may obtain an current copy of this text at America On-Line in the Buddhist File section or Send E-mail to Mvetanen@aol.com requesting the text.

FINDING YOUR PRIMARY POINT

by Zen Master Seung Sahn

Zen Master Seung Sahn gave the following Dharma Talk at the Providence Zen Center the evening before a Yong Maeng Jong Jin retreat, April 1977.

I often talk about primary point. What is primary point? When you have a scale, and there is nothing being weighed, the indicator points to zero. You put something on it, and the pointer swings to "one pound". You take it off; the pointer goes back to zero. This is primary point. After you find your primary point, then good feelings come, bad feelings come, so your pointer swings in one direction or the other. But this doesn't matter. Don't check it. When the feeling is over with, the pointer swings back to zero.

But, if you haven't found your primary point, then it is like taking a heavy object off the scale and having the pointer stay at "ten pounds". Or, the pointer moves back only part-way; it doesn't go back to zero. Then, you have a problem. Your scale does not weigh correctly. Maybe if you put a heavy object on it, it will break completely.

So first, you must find your primary point. Then, you must keep it very strongly. A taxi has weak shock absorbers, so it hits a small bump and bounces up and down. A train has strong shock absorbers, so it is very steady. If you keep your primary point, your mind-spring will become stronger and stronger. You will meet big problems, and your mind will move less and less. A big problem comes; your mind moves, but soon returns to primary point. Finally, your mind will be very strong; it will be able to carry any load. Then, saving all people is possible.

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199 Auburn Street Cambridge MA 02139 (617) 576-3229

FAITH IN MIND
A Guide to Ch'an Practice

by
Master Sheng-Yen

Copyright 1987 by Dharma Drum Publications
First Printing 1987
Second Printing 1993

Dharma Drum Publications is the publishing activity of

Institute of Chung-Hwa Buddhist Culture
90-56 Corona Avenue
Elmhurst, New York 11373
Tel: (718) 592-6593

Library of Congress Catalog Card Number 70292
ISBN 0-9609854-2-5

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DharmaNet Edition 1994

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P.O. Box 4951, Berkeley CA 94704-4951

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AKNOWLEDGEMENTS

Translator(poem): Master Sheng-Yen
Co-Translator(poem): Paul Kennedy
Interpreter: Dan Stevenson
(retreat lectures) Ming-Yee Wang
Karen Zinn
Transcriber: Dorothy Weiner
Editorial Assistance: Ernest Heau
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Book Design: Trish Ing
Page Simon
Cover Design: Trish Ing

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* * *

PREFACE

Master Sheng-yen is a renowned teacher of Ch'an (Zen) Buddhism. At the age of 13, he left his home near Shanghai to become a monk. During the period of Communist unrest, he went to southern Taiwan and spent six years in solitary retreat. Later, he continued his formal study, earning a doctorate in Buddhist Literature from Rissho University in Tokyo. He has received transmission in the two major branches of Ch'an: the Lin-chi (Rinzai) and Ts'ao-tung (Soto) schools.

He now divides his time between New York, where he is the Resident Teacher at the Ch'an Meditation Center he Founded, and Taipei, where he is the abbot of two monasteries.

Master Sheng-yen offers a guide to Ch'an practice based on the poem Faith in Mind. His words are transcribed from lectures given during a series of retreats spanning several years.

"Since the talks were given within the context of intensive meditation practice, I did not adopt a scholarly point of view or analytical approach. It is not a formal commentary on the text; rather, I use the poem as a taking-off point to inspire the practitioner and deal with certain issues that arise during the course of practice."

"The phrase 'faith in mind' contains the two meanings of 'believing in' and 'realizing' the mind. Faith in mind is the belief that we have a fundamental unmoving, unchanging mind. This mind is precisely Buddha mind."

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INTRODUCTION

In the records of Ch'an masters, there is no full account of the life of Seng Ts'an, the Third Patriarch, who died in A.D. 606. He is mentioned, however, in the T'ang dynasty (618-907) Kao Seng Chua (Biographies of Eminent Monks) written by master Fa Ts'ung; "After Ch'an master (Hui) K'o, there was Ch'an master (Seng) Ts'an." The Leng

Ch'ieh Shih Tzu Chi (Records of the Masters of the Lankavatara Sutra), which contains early historical material of the Ch'an school, says that after entering retreat in the mountains Seng Ts'an never emerged, nor did he ever write about or transmit the Dharma. This statement is problematic considering that the Sui dynasty history, in Er Shih Wu Shih (The Twenty-five History Books) states that in 592 he transmitted the Dharma to Tao Hsin, the Fourth Patriarch. It also calls into question the authorship of the poem Faith in Mind, which has historically been attributed to Seng Ts'an. Contemporary scholars doubt whether he was, in fact, the author. Niu T'ou Fa Jung, a disciple of Tao Hsin, wrote a poem entitled Song of Mind. Noticing the similarity between the two poems, some suggest that Faith in Mind was actually written after the time of the Sixth Patriarch, Nui Neng, as an improved, condensed version of Song of Mind. The thought expressed in Faith in Mind is indeed better organized, more concise and seems complete compared to Niu T'ou's poem.

The question of attribution, however, has no relevance to my commentaries on Faith in Mind. The importance of the poem to us lies in its value as a guide to Ch'an meditation, and its significance in the history of Ch'an (Zen), both in China and Japan. Among the many poems on enlightenment, the most highly regarded are Yung Chia's Song of Enlightenment, and Faith in Mind, because of the clear guidance they provide on the method of Ch'an.

For this reason, I do not comment on Faith in Mind on ordinary occasions. I choose to lecture on it only during the seven-day Ch'an retreat. The twenty chapters of this book are based on translated lectures spanning four retreats, subsequently edited for publication. Since the talks were given within the context of intensive meditation practice, I did not adopt a scholarly point of view or analytical approach. It is not a formal commentary on the text; rather, I use the poem as a taking-off point to inspire the practitioner and deal with certain issues that arise during the course of practice.

There are at least five published English translations of Faith in Mind. All have their merits. I offer a new translation which is similar in many respects to previous ones; however, portions of it are quite

different, reflecting my own understanding of the poem. When commenting on Faith in Mind, I often say to my students, "Now that you are practicing, it matters little whether or not I speak on Faith in Mind. But I am using the poem to instruct you on the method of practice." The progress and condition of a given group of practitioners differs from day to day and from retreat to retreat. Thus I adapt my discussion of the poem to the situation at hand, while remaining within the scope of the text. I believe these talks can serve as a helpful guide both to the aspiring and experienced practitioner. It has also helped me personally, by giving me new insights into the poem as various situations arose.

The phrase "faith in mind" contains the two meanings of "believing in" and "realizing" the mind. "Mind" is especially emphasized in Ch'an. True faith in mind is the belief grounded in realization that we have a fundamental, unmoving, unchanging mind. This mind is precisely Buddha mind; it is also Tathagatagarbha (womb of Tathagata) in every sentient being. But the mind experienced by ordinary beings in the midst of vexations is deluded mind, not true mind. Those who seek to rid themselves of vexations imagine that there is a true mind to attain. However, from the perspective of Buddha mind, there is only one mind, neither true nor false. There is no need to discriminate, for everything, everywhere, is mind everlasting. When we fully realize Buddha mind, the believing mind and the mind which is believed in merge into one; since they are the same, the need for mere belief in this mind disappears.

The paradox is that one must be enlightened to have true faith in this mind. The author is speaking from a deeply enlightened perspective to the practitioner who seeks to discover true mind. Seng Ts'an shows us how to transform our ordinary discriminating mind into the Buddha mind which does not discriminates; how to get from existence to emptiness, from defilement to purity. He tells us how we should practice and what kind of mental attitude to avoid during practice: we should not give in to our likes and dislikes, neither trying to negate our vexations nor seeking enlightenment. The practice should be pursued for its own sake, but while there should be no other purpose, in the end the mind of equanimity (ping deng hsin is realized -- there is no discrimination,

no need for language (yen yu tao tuan), or, indeed, of practice.

The poem contains phrases that will later on assume importance in the Ts'ao Tung (Soto) sect of Ch'an, for instance, "One thought for ten thousand years" (i nien wan nien), which expresses the idea of one thought not moving and yet illuminating. This idea is to become the hallmark of Hung Chih Cheng Chueh's Silent Illumination Ch'an. This tendency is also repeated in the only other written record of Seng Ts'an's teachings which was found on a stone tablet commemorating him. The essence of the inscription is: Simultaneously practice stillness (chi) and illumination (chao). Carefully observe, but see no dharmas (phenomena), see no body, and see no mind. For the mind is nameless, the body is empty, and the dharmas are a dream. There is nothing to be attained, no enlightenment to be experienced. This is called liberation.

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Faith In Mind

The Supreme Way is not difficult
If only you do not pick and choose.
Neither love nor hate,
And you will clearly understand.
Be off by a hair,
And you are as far from it as heaven from earth.
If you want the Way to appear,
Be neither for nor against.
For and against opposing each other
This is the mind's disease.
Without recognizing the mysterious principle

It is useless to practice quietude.

The Way is perfect like great space,
Without lack, without excess.
Because of grasping and rejecting,
You cannot attain it.
Do not pursue conditioned existence;
Do not abide in acceptance of emptiness.
In oneness and equality,
Confusion vanishes of itself.
Stop activity and return to stillness,
And that stillness will be even more active.
Merely stagnating in duality,
How can you recognize oneness?

If you fail to penetrate oneness,
Both places lose their function.
Banish existence and you fall into existence;
Follow emptiness and you turn your back on it.
Excessive talking and thinking
Turn you from harmony with the Way.
Cut off talking and thinking,
And there is nowhere you cannot penetrate.
Return to the root and attain the principle;
Pursue illumination and you lose it.
One moment of reversing the light
Is greater than the previous emptiness.
The previous emptiness is transformed;
It was all a product of deluded views.
No need to seek the real;
Just extinguish your views.

Do not abide in dualistic views;
Take care not to seek after them.
As soon as there is right and wrong
The mind is scattered and lost.
Two comes from one,
Yet do not even keep the one.

When one mind does not arise,
Myriad dharmas are without defect.
Without defect, without dharmas,
No arising, no mind.
The subject is extinguished with the object.
The object sinks away with the subject.
Object is object because of the subject;
Subject is subject because of the object.
Know that the two
Are originally one emptiness.
In one emptiness the two are the same,
Containing all phenomena.
Not seeing fine or coarse,
How can there be any bias?

The Great Way is broad,
Neither easy nor difficult.
With narrow views and doubts,
Haste will slow you down.
Attach to it and you lose the measure;
The mind will enter a deviant path.
Let it go and be spontaneous,
Experience no going or staying.

Accord with your nature, unite with the Way,
Wander at ease, without vexation.
Bound by thoughts, you depart from the real;
And sinking into a stupor is as bad.
It is not good to weary the spirit.
Why alternate between aversion and affection?

If you wish to enter the one vehicle,
Do not be repelled by the sense realm.
With no aversion to the sense realm,
You become one with true enlightenment.
The wise have no motives;
Fools put themselves in bondage.
One dharma is not different from another.

The deluded mind clings to whatever it desires.
Using mind to cultivate mind
Is this not a great mistake?

The erring mind begets tranquillity and confusion;
In enlightenment there are no likes or dislikes.
The duality of all things
Issues from false discriminations.
A dream, an illusion, a flower in the sky
How could they be worth grasping?
Gain and loss, right and wrong
Discard them all at once.

If the eyes do not close in sleep,
All dreams will cease of themselves.
If the mind does not discriminate,
All dharmas are of one suchness.
The essence of one suchness is profound;
Unmoving, conditioned things are forgotten.
Contemplate all dharmas as equal,
And you return to things as they are.
When the subject disappears,
There can be no measuring or comparing.

Stop activity and there is no activity;
When activity stops, there is no rest.
Since two cannot be established,
How can there be one?
In the very ultimate,
Rules and standards do not exist.

Develop a mind of equanimity,
And all deeds are put to rest.
Anxious doubts are completely cleared.
Right faith is made upright.
Nothing lingers behind,
Nothing can be remembered.
Bright and empty, functioning naturally,

The mind does not exert itself.
It is not a place of thinking,
Difficult for reason and emotion to fathom.
In the Dharma Realm of true suchness,
There is no other, no self.

To accord with it is vitally important;
Only refer to not-two.
In not-two all things are in unity;
Nothing is excluded.
The wise throughout the ten directions
All enter this principle.
This principle is neither hurried nor slow
One thought for ten thousand years.

Abiding nowhere yet everywhere,
The ten directions are right before you.
The smallest is the same as the largest
In the realm where delusion is cut off.
The largest is the same as the smallest;
No boundaries are visible.
Existence is precisely emptiness;
Emptiness is precisely existence.
If it is not like this,
Then you must not preserve it.

One is everything;
Everything is one.
If you can be like this,
Why worry about not finishing?
Faith and mind are not two;
Non-duality is faith in mind.

The path of words is cut off;
There is no past, no future, no present.

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Embarking on the Practice

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The Supreme Way is not difficult
If only you do not pick and choose.
Neither love nor hate,
And you will clearly understand.
Be off by a hair,
And you are as far from it as heaven from earth.

The sole purpose of a Ch'an retreat is to meditate. You should keep your attention entirely on practice, without trying to attain any results. Since many of you have traveled far, or have worked hard to set aside the time, you have a great deal invested in this retreat. It is natural that you want to gain something. But once you enter the retreat, you must put aside any specific hopes.

Practicing with a goal in mind is like trying to catch a feather with a fan. The more you go after it, the more it eludes you. But if you sneak up on it slowly, you can grab it. The aim of practice is to develop patience and forbearance, to train your mind to become calm and stable. Any attachment or seeking will prevent your mind from settling down.

Today someone told me that the more he worked on the hua-t'ou [1] the more tense he felt. It was as though his mind had become knotted up. His problem is that he wants to see quick results. Pursuing the hua-t'ou intensely with a desire to get enlightened is like tying yourself up and then poking yourself with a knife. The more you drive
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yourself the more tense you will feel. The same principle applies to the body. If you react to pain by tensing the body, the pain will only get worse. If any part of your body feels painful, you should try to relax it. Any involuntary movement of the body while sitting in meditation is also due to tension. Thus it is important to constantly maintain a state of relaxation.

Related to this are the problems that may develop from fixing your attention on a particular part of the body. For instance, some people try to make their breath flow smoothly. But in trying to control the breath, it becomes abnormal.

Don't pay attention to any phenomenon that occurs to the body; if you are concerned with it, problems will arise. It is the same with the mind. You will be unable to practice unless you disregard everything that happens to you mentally. If you feel distressed or pained in any way, just ignore it. Let it go and return wholeheartedly to the method. Place your mind directly on the method itself; concern yourself with nothing else.

The Supreme Way in the first line of the poem refers to the stage of Buddhahood. The wisdom of the Buddha is not difficult to perceive; it can be attained in the instant between two thoughts. The reason for this is that it has never been separate from us. It is always present. In fact, we all desire to realize this Supreme Way. If so, why are we unable to attain it?

The second line explains what prevents us. It is because we are always trying to escape our vexations. Precisely because we want to acquire the Buddha's insight and merits, we are unable to perceive Buddha nature. Another reason why we cannot see our Buddha nature is that we are burdened with ideas. We make distinctions between samsara [2] and nirvana [3], sentient beings and the Buddha, vexations and enlightenment. These ideas obstruct our perception of Buddha nature.

To paraphrase lines three and four: As soon as you discard your likes and dislikes, the Way will immediately appear before you. Here, Seng-Ts'an has something in common with Tao-Hsin, the Fourth Patriarch,

and Hui-Neng, the Sixth Patriarch. The latter two frequently said that when you stop discriminating between good and evil, you will immediately perceive your "original face." (In Ch'an "original face" refers to one's innate Buddha nature.) In other words, you will understand the Supreme Way.

When sitting, some of you are distracted with pain, or are trying to fight off drowsiness. At night, maybe you are angry at someone who is keeping you awake with his snoring. But instead of letting it annoy you, just observe the snoring. Soon the snores may become hypnotic and repetitive, actually pleasant sounding. If you start counting the snores, before you know it you will be asleep.

On the other hand, becoming attached to a certain pleasurable experience in meditation can also be an obstruction. One student I had would rock her body during sitting meditation. She felt that she had no control over the shaking; it just happened spontaneously. Actually, this was not caused by any physical tension but by a subconscious motive. The rocking was comfortable to her. You cannot practice effectively if you give in to such things. By examining them, you will be able to control the mind.

Holding on to various likes and dislikes keeps you apart from the Way. Discarding them will bring you in accord with the Way. But if there is the slightest misconception about this, the distance between you and the Way will be as great as that between heaven and earth. Don't misinterpret this and think that since you are not supposed to attach to likes and dislikes, you should therefore not cultivate the Way. With this attitude it is useless to come on a Ch'an retreat.

When you first set out to practice you will definitely have a goal in mind. You may be frustrated with your present condition and aim either to change yourself or to improve your circumstances. Certainly there is something you hope to achieve by practicing. You cannot just practice aimlessly. So practice itself implies some intention or desire. To fulfill your original intentions, you must constantly keep your mind on the method of practice. But as you focus on the method you should not be thinking of what you want to accomplish, what level you want to

reach, or what problems you want to get rid of. Instead, your mind should be exclusively applied to the method itself, free from all other motives.

There is a saying that is useful for practitioners: "Put down the myriad thoughts. Take up the practice." The myriad thoughts are scattered, random, extraneous concerns. The practice is your method of cultivation. When your mind wanders to extraneous concerns, put them down as soon as they appear. But should you treat the method in the same way as a wandering thought -- putting it down as soon as it appears? No. From moment to moment, put down extraneous thoughts and return your mind to the method of practice.

One time I asked a student, "Are you having many extraneous thoughts?" He replied, "Not too many." I said, "I'll bet I know one of them. You're thinking of your girl friend all the time, aren't you?" He retorted, "How can you say that?" After the retreat he said, "Originally, I wasn't thinking of my girl friend at all. But after Shih-fu [4] mentioned her I couldn't stop thinking of her." I told him that he hadn't seen through his problem yet. He may have thought that his mind was not on his girl friend, but his concern was still there.

Perhaps you try to put down extraneous concerns but find that you just can't. Every time you put one down, it comes back again. This upsets you. You keep telling yourself, "Put it down. Put it down." Actually it doesn't matter if you can't put it down. If you eventually get to the point where you say to yourself, "It doesn't matter if I can't put it down," then you will be putting it down. You should not fear failure. Neither should you embrace it. You may conclude that the retreat is just not going well for you -- your body is uncomfortable, your mind is in tumult. You are unable to control yourself. You haven't made the proper preparations. So you think, why not forget this one and leave tomorrow? Maybe I'll try again the next time. But don't succumb to this defeatist attitude. A Chinese proverb says: "A hundred birds in a tree are not worth one bird in the palm." If you let go of that one bird to go after the hundred you will end up with nothing. Even though you feel unprepared and doomed to failure, being here still presents a wonderful opportunity to practice.

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[1] hua-t'ou: (Japanese: wato). Literally, "the source of the words," a method used in the Ch'an school to arouse the great doubt sensation to induce the mind to break through to the enlightened state. The practitioner meditates on such baffling questions as: "What is wu?" "Where am I?" or "Who is reciting Buddha's name?" Often, the phrase is taken from a kung-an (Japanese: koan).

[2] samsara: (Sanskrit, "journeying"). The cycle of birth and death experienced by all sentient beings; the phenomenal world in which the cycle takes place. Liberation from the samsaric cycle results in entering the state of nirvana.

[3] Nirvana: (Sanskrit, "extinction"). In buddhism, the goal of spiritual practice is to liberate oneself from samsara, the cycle of birth and death, and to enter the state of unconditioned existence, nirvana.

[4] Shih-fu: ("teacher-father"). A term of respect used by a disciple when referring to or addressing his master.

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Overcoming Like and Dislike

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If you want the Way to appear,
Be neither for nor against.
For and against opposing each other --
This is the mind's disease.

If you want the Buddha Way to manifest before your eyes, it is a mistake to harbor any preferences or aversions. This includes anything you hope to acquire, keep, discard, or avoid. When sitting seems to be going particularly well, the idea may pop into your mind that you are about to be enlightened. You begin to wait for this enlightenment experience. With this expectation, the mind has already abandoned its single-mindedness and has become confused and scattered. You will not be able to maintain your previous state of concentration. On a prior retreat, one student was progressing so well that there were notable changes in his mental state. At that point he became frightened. He thought, "I'm happy with the way I am now. I don't really want any drastic changes. What if my friends don't recognize me?" He did not sit as well for the rest of the retreat.

This contradictory mentality often afflicts the practitioner. He wants to enter the door of enlightenment but at the same time is really afraid of entering. You come to a retreat with the desire to transform yourself. Indeed, practice can make you more mature, calm, and stable. It will certainly not change you into something less human, or ghostlike. Since ancient times all of the numerous practitioners who have gotten deeply enlightened remained human, the only difference being that afterward they were more stable and filled with wisdom. There is no reason to fear changing that way.

Such a contradictory state of mind is common among ordinary people. When I left home as a young boy I was very excited about becoming a monk. But on the other hand, I had never been to a monastery and had some apprehension. I just did not know what would happen there. Many people who believe in heaven have similar fears about what it will be
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like after death. These contradictions point to inherent weaknesses in our personality, of which we are usually unaware. It is only in the context of practice that these weaknesses are exposed. Once we discover and understand our weaknesses, we can prevent them from further obstructing our practice.

Though "for" and "against" are opposites, they are also very much related. If there is something that you like, there must be something else that you dislike. And if you cannot get what you like, you will change your mind and dislike it. To be caught in this conflict between like and dislike is a serious disease of the mind. It is a barrier to practice. Practice is a process by which we recognize and treat the disease of our minds. When the disease completely disappears, the ultimate Way is revealed.

> Without recognizing the mysterious principle
> It is useless to practice quietude.

If you do not grasp the deep truth in the previous lines, no matter how hard you practice, your efforts will be futile. This is because there is a struggle within your mind. The previous thought is continually at war with the following thought. Under these circumstances, it is almost impossible to attain a peaceful state of mind.

Even if you do manage to overcome your scattered thoughts and reach a peaceful state, it would still be useless. You will be so happy to have entered this state that you will grasp it and not let it go. In the end, you will not have achieved a concentrated mind but an attached mind. Nonetheless, a peaceful state of mind is at least better than one involved in a constant internal struggle. As long as you live alone you may be able to maintain it. But if you have to interact with people, things may start bothering you. You may be disturbed by the noise of children, visits of friends or stress at work. Eventually, you will seek to avoid these things and meditate alone in a room.

Someone here has a habit of sometimes falling backwards while sitting. Today I cautioned her that if she does it hard enough, the shock may

cause her to lose consciousness or even her ability to think rationally. She remarked, "That's not such a bad idea, after all. Now I have to struggle with all of the problems in my mind. If I get such a shock, my problems will simply disappear." I said, "That may be the case, but who will feed you and take care of you? Who will take care of your children?" A shock to your nervous system is not the same as enlightenment. Rather, it is a disease. Just because a person does not have any scattered thoughts does not mean that all his problems are resolved. If all you are interested in is a thoughtless state, just ask someone to hit you hard on the back of your head. There are too many people who cannot distinguish between true wisdom and a mere state of peacefulness. If you do not understand this distinction, even if you practice hard, at best you are being foolish.

You should not remain passively in peacefulness. Don't be afraid of difficulties. If your mind cannot settle down you should not feel any resentment. Cultivate non-aversion to the unpleasant and non-attachment to the pleasant. Taking a pleasurable state for enlightenment will get you into trouble. Enlightenment is not something we have to guard fiercely, not letting it go. If a pleasant state arises, don't get stuck on it, just continue to practice. On a past retreat one person sat through four thirty-minute periods without stirring. Seeing that his condition was "too good," I struck him with the incense board. [1] Thereupon he grabbed the board and hit me, saying, "I was in such a blissful state and now I have lost samadhi." [2] Aside from the fact that practitioners should not have any attachments, it is not the purpose of Ch'an to remain in samadhi. It is not necessarily good for the mind to settle down too quickly. Ch'an is a lively practice. It is not difficult to maintain a calm mind in a stationary situation. But in Ch'an one should be able to retain mental calmness even in a mobile state.

> The Way is perfect like great space,
> Without lack, without excess.
> Because of grasping and rejecting,
> You cannot attain it.

Great space does not refer to a nothingness, but rather to a totality.

Though it includes everything, there is no individual existence. There is only the total, universal existence. Even before attaining the Way, practitioners should train themselves in the proper attitudes of one who is already enlightened. That is, they should discard the mentality of liking and disliking. So long as you practice diligently, practice is the totality. After all, what you dislike and what you like are not separate from one another.

There was a landowner who hired many helping hands to work his fields. They were very good workers, but they had large appetites. On the one hand, he was pleased with their work and, on the other, he was annoyed that they ate so much. In the owner's mind this was a grave defect. To him it would be ideal if they would just do their job and not have to eat. Thus there is no need to rejoice when you think you have gotten what you like -it will bring with it things you dislike, and vice versa.

For example, a couple may spend a lot of time and energy courting each other. Eventually they are married and are very happy together. But along with the happiness there are also some restrictions. They feel stuck in the daily routine and lack the freedom to do whatever they want. They reflect that there is a certain merit to remaining single. But at this point, it is already too late.

When we think we have gotten something, we have not really gotten it and when we think we have lost something, we have not really lost it. This is because in the reality of totality, there is no gain and no loss. There is nothing outside of your mind. It is because you choose and reject that you are not free. It is for this reason that you have an excess or a lack. You have an excess of what you want to be rid of, and a lack of what you want to acquire. It is only when there is no grasping or rejecting that there will be neither excess nor lack.

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[1] incense board: (Chinese: hsiang-pan; Japanese: kyosaku) A long, flat board used in the meditation hall to hit dozing practitioners or to help provide the final impetus to realization for those who are "ripe."

[2] samadhi: Refers to states of meditative absorption characterized by an expanded sense of self, or "one mind." The meditator loses normal awareness of body and surroundings.

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Letting Go of Attachments

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Do not pursue conditioned existence;
Do not abide in acceptance of emptiness.

People can be attached either to existence, the outer world, or emptiness, the inner void. Most of us are probably attached to existence, clinging to our thoughts, our body, the environment around us. On the other hand, someone attached to emptiness may think: "Since there is nothing after death, it is the simplest solution for everything. After I die, I won't have to worry about anything anymore." Another emptiness attitude may be: "Since the world is illusory, then nothing matters and I can stay detached from everything." Those who are attached to emptiness may have a devil-may-care attitude. They may refuse to take anything in life seriously. Or they may even be

susceptible to committing suicide.

Attachment to either existence or to emptiness are improper attitudes. I have spoken of the dangers of attaching to existence -- grasping what you like and rejecting what you dislike. But to say that there is nothing to grasp and nothing to reject is also incorrect -- this would be attaching to emptiness. A person may be meditating with a blank mind, apparently free of all thoughts and concerns. While this may seem to be approaching enlightenment, it is actually quite different. In the enlightened state, a previous thought did not arise, a future thought will not arise, and a present thought does not arise. But someone in the blank state is just sitting there not thinking about or doing anything. In fact, he is not practicing. Indeed he does have a thought, which is: the previous thought arose, but it does not matter. A future thought may arise but, again, it does not matter. As to the present thought, let it be. This person may think that he has no attachment to his thoughts. But actually this is far from a true state of enlightenment. This kind of state is called "stubborn emptiness," as opposed to true emptiness, which is a lively state of mind, full of awareness.

If you practice to a point where you feel very tranquil, stable, and comfortable, that would be a peaceful state of mind. The best you can attain in this peaceful condition is a high samadhi state in the formless realm called the "emptiness samadhi." But if you become attached to such a state you would never see your self- nature. This would be considered an "outer path" practice.

> In oneness and equality,
> Confusion vanishes of itself.

Perceiving that all is one means making no distinction between sage and sentient being, or between subject and object. This is another way of describing the totality of space. When you experience everything as equal, all distinctions will naturally disappear. While remembering not to abide either in existence or emptiness, you should also know that existence and emptiness are not separate.

Yet is everything really the same? Once I said that the Buddha sees all sentient beings as the same, and is aware of every single thought in the universe. Someone raised the point that if the Buddha's mind was constantly being bombarded with such a tremendous influx of thoughts, it would not be a very comfortable state. This would mean that the Buddha's mind is like a garbage can and the thoughts of all sentient beings are being dumped into it. It would be a heavy burden on the Buddha.

If you take a snapshot with a high quality camera, everything in front of the lens will be imprinted on the film in minute detail. You can see the tip of each blade of grass and the outline of every leaf. Yet the camera does not think: "How annoying! All this junk is trying to get my attention." No. In one shot, it takes in everything without making distinctions among the objects -- whether they are good or bad, long or short, green or yellow. But just because the camera does not make distinctions does not mean that the images on the film will appear confused or in the wrong order. On the contrary, everything is there clearly, and in place.

The Buddha's mind is like this. Having an equal mind means that there is no conception of relativity between things. Everything is absolute in the sense that there is no separation between you and others, between past and future. Because you see everything as equal, you would not choose one thing over another. Yet as soon as there are no longer any differences, it is as if existence simply disappears. For example, if everybody were male, the label "men" would no longer be meaningful, since its only purpose is to distinguish men from women. Everyone being the same, there would be no need for names. If you take an equal attitude towards everything, all differences will disappear, along with existence itself.

Once I handed the incense board to a student and asked him, "What is this?" He grabbed the board and shook it a few times. He did that because there was no name for it. We may call it an incense board but this is only our mind making distinctions. Why must we call it "incense board"?

During a retreat, I stood in front of a certain person. I asked him, "Who is standing in front of you?" He replied, "An egg." I was very pleased to be an egg.

When the retreat was over, I asked him, "Why is Shih-fu an egg?" He answered, "When Shih-fu asked me the question I did not have any thought whatsoever in my mind. Since I had to give an answer, I just said something -- and the word "egg" spontaneously came out of my mouth. Later I thought: `That isn't quite right. How can Shih-fu be an egg? But I said it and it's said.'"

When he said "an egg," it was the correct answer. In fact, whatever he said at that moment would have been correct because he did not have any thought in his mind. He was in an absolute state, not making any distinctions. But once he began to entertain doubts, he lost the answer.

Perhaps in this retreat I will also stand in front of you and ask, "Who is standing in front of you?" Then, recalling the story I have just told, you may try to give a similar answer and call Shih-fu a horse. However, this would not be correct if you have the idea of giving a good answer. This is the mind of distinction. It is not the mind that treats everything as equal.

> Stop activity and return to stillness,
> And that stillness will be even more active.

Originally your mind may be in a relatively stable state. But when you realize that your mind is not completely unmoving, you may try to make it even calmer. However, the effort to still your mind will cause it to become more active. The mind that makes no distinctions is unmoving; there are no ups and downs. If you try to eliminate the ups and downs it would be like observing a pan of water. There are gentle ripples on its surface. But you want the surface to be completely still, so you blow on the water to flatten it out. This creates more ripples. Then you press the water with your hands to stop it from moving. The outcome

is even more agitation. If you were to leave the water alone, the ripples would eventually subside and the surface would be still. Common sense tells us that we cannot force the water to become calm. When it comes to practice, however, it is difficult for us to apply the same principle.

When practicing, it is sufficient to just keep your mind on the method. It is unnecessary to reflect upon how well you are doing, or to compare whether you are in a better state now than you were half an hour ago. During the evening talk, I may ask you, "How are you doing today?" At this time you are allowed to express your feelings. But when you are practicing you should definitely not investigate your mental state and judge your practice.

Someone said to me, "Shih-fu, I feel very ashamed. I come to retreat time and again and yet I never make any progress." I said, "The very fact that you are still coming to retreat and practicing is proof that you are making progress."

Practice with an equal mind and don't distinguish between good and bad. Do not compare your condition before and after the retreat, or judge whether the method you are using is right or wrong. If you find you cannot use the method, you may change it, but first understand why you cannot use the method. You should not let curiosity dictate your practice, playing with one method today and another tomorrow, or switching methods from one sitting to the next. You should see that there are no real differences between the various methods. Hold on to one method and go into it as deeply as possible.

This is like your love relationships. When you love someone, you should persist in that relationship and not continually change partners. Likewise, keep to one method and do not keep changing your conception of practice. To change frequently will give you only trouble.

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4

Unifying the Mind

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Merely stagnating in duality,
How can you recognize oneness?
If you fail to penetrate oneness,
Both places lose their function.

Whenever you make distinctions, your mind is in opposition. Opposition implies duality. How is this relevant to practice? A practitioner usually wants to attain enlightenment or ultimately, Buddhahood. But this creates a duality of subject and object. The person who is seeking to attain is separate from the attainment, the object of his search. In seeking to become one with the Buddha, he separates himself from it. This is a state of opposition.

Or, perhaps the practitioner knows very well that he has never been separate from the Buddha. But since he has not yet experienced this unity, he seeks the Buddha within himself. Yet even seeking the Buddha within himself creates opposition between his searching mind and the Buddha within. This way, oneness can never be attained.

If that is true, is it correct to practice without seeking anything at all? Every day we chant the Four Great Vows. The fourth is: I vow to attain Supreme Buddhahood. What is the purpose of chanting this vow if aspiring to attain Buddhahood sets up an opposition? On the other hand, if we do not define our goal, is practice possible?

If you really believe there is no separation, then it is possible to practice without opposition. You must have faith in the fundamental unity to truly begin practicing. However, most people remain in
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duality. They acknowledge only one God, but they also see themselves as separate from God. There is still a duality. But in Ch'an, at the very beginning of your practice, you must have faith in non-duality. It is the same unity in the kung-an [1]: "The myriad dharmas return to one. To what does the One return?" In other words, if all existence comes from one God, where does God come from?

The emphasis of Faith in Mind is on practice. Many of you are practicing counting the breath. The goal of this method is to reach a unified, or single-minded state. After you get to the point where there are no thoughts other than counting, eventually the counting just naturally stops. The numbers disappear, the breath disappears, and the idea of counting the breath is gone. The only thing left is a sense of existence. Using a Ch'an method such as the hua-t'ou may have a similar result in the beginning stages. At a certain point, the hua-t'ou may disappear, or you simply cannot use it anymore. But this does not always mean that you have reached a single-minded state. You may still have the thought of trying to use the hua-t'ou. Only when the thought of practicing is gone will your mind be in a peaceful state of oneness.

A person who has experienced oneness is different from an ordinary person. His faith is stronger than one who can at best intellectually understand what it means to have no distinctions in one's mind. To personally experience it is quite another thing.

In Taoism there is the saying that the one gives rise to the two, and the two give rise to the multiplicity of things. We should not think that the Third Patriarch is confusing Taoism with Buddhism. It is just that he employs Taoist terminology to express the teachings of Buddhism. The highest goal of Taoism is the attainment of the Way, but this is not the same goal as that described in Faith in Mind, for Ch'an transcends oneness. But we must get to the state of oneness before we can go beyond it.

The practice of Ch'an should progress in this sequence: scattered mind, simple mind, one mind, no mind. First we gather our scattered thoughts into a more concentrated, or simple, state of mind. From this concentrated state we can enter the mind of unity. Finally, we leap

from the unified mind to the state of no mind. This final process can be accomplished more quickly using the Ch'an methods of hua-t'ou or kung-an.

To go from one mind to no mind does not mean that anything is lost; rather, it means that you are free of the unified state. Someone who dwells in one mind would either be attached to samadhi, or else would feel identified with a certain deity. It is only after you are freed from this unity and enter no mind that you return to your own nature, also called "wu," or Ch'an. Even though this progression in the practice takes place, while you are actually practicing you should not think to yourself: "I am striving to concentrate my mind. I want to get to the state of one mind, to the state of no mind." If you have such ideas of seeking, you will be in trouble. Just concern yourself with your method; persist with your method to the very end. This in itself is close to a state of unity. If you hold to it, eventually you will reach a point where the method disappears and you will experience one mind.

Once a meditator in his sixties said to me, "Shih-fu, I am very old. I may not have many years left. I really would like to get enlightened as soon as possible. If I don't get enlightened before I die, I will have wasted my life." I said, "Precisely because you are so old you shouldn't have any hopes of getting enlightened. Just practice." The man asked, "How can you tell me to practice and not show me how to get enlightened?" I replied, "If you have the idea of enlightenment, that is already your downfall; you cannot make much progress. If you do nothing but practice, at least you will approach the state of enlightenment. Even if you never get enlightened, the effort is never wasted."

> Banish existence and you fall into existence;
> Follow emptiness and you turn your back on it.

In the Sung dynasty there was a famous prime minister by the name of Chang Shang-Yin who was opposed to Buddhism. He wrote many essays purporting to refute Buddhism, and he would spend every evening

pondering over how he could improve the essay he was then working on. His wife, observing his obsessive involvement and struggle with his writing, asked him, "What are you doing?" He said, "Buddhism is really hateful. I'm trying to prove there is no Buddha." His wife remarked, "How strange! If you say there is no Buddha, why bother to refute the Buddha? It is as if you are throwing punches into empty space." This comment turned his mind around. He reflected: There may be something to Buddhism after all. So he started studying Buddhism and became a well-known, accomplished lay practitioner of Ch'an. In fact, Chang Shang-Yin and Ch'an master Ta-Hui Tsung-Kao [2] had the same master, Yuan-Wu K'o-Ch'in.

Thus if you try to destroy something, you are still bound up by it. For instance, suppose you try to clear a blocked pipe by pushing another object into it. Whatever was originally in the pipe is pushed out, but the new object is now blocking the pipe. When you try to use existence to get rid of existence, you will always end up with existence.

When you throw something away, it is gone. But does it cease to exist? In local terms, yes. In the broader picture, however, that is not the case. On this earth, no matter how hard you try to throw anything away, it will still stay somewhere on the earth.

There is a Chinese novel called Monkey. The hero is a "supermonkey" who is so powerful that he can travel a distance of 180,000 miles in one somersault. In the story, he was journeying to the Western Paradise of Amitabha Buddha. On the way, he came upon five tall mountain peaks. He figured that it would take one leap to get to the other side. First he took a rest, urinating at that spot. Then he somersaulted over the mountains. After he landed, he noticed a funny smell. He thought, "Some shameless monkey must have taken a leak here." Actually, he had never gotten to the other side of the mountains. He had just somersaulted back to the original spot. The five mountains in the story symbolize the five skandhas[3] within which sentient beings are trapped. All of your actions will boomerang back to you and you will have to take the consequences. If you throw anything away, it will be you who has to clean it up. You may think that you can avoid responsibility by passing it on to another person. In the short term, it may work. But

ultimately, you have to deal with it yourself, and in addition, you have caused trouble to others.

Therefore you should not try to get rid of your vexations. Rather, you should be willing to accept them. Once someone said, "Shih-fu, my karmic obstructions are too great. Please recite mantras to remove them from me." I replied, "And what will happen to these karmic obstructions when I remove them from you? Should they become Shih-fu's?" If you have difficulties you should not consider them problems. If you are obsessed with these difficulties and try to eliminate them, you are only getting yourself into greater trouble. Those who have just begun to practice experience many problems with their bodies and minds. They are constantly saying, "I have to overcome all these problems." But in trying to eliminate their problems, they struggle. This is what is meant by "Banish existence and you fall into existence."

The second line, "Follow emptiness and you turn your back on it," refers to practitioners who have experienced certain breakthroughs, and are approaching the state of emptiness. They may think, "I have eliminated all vexations. I no longer have any ignorance or attachment." But staying at this level would be considered "outer path" practice. The best these practitioners can do is reach the emptiness samadhi, the highest level of the formless realm.

I have known many people who were extremely diligent and took their practice very seriously in the beginning, but gave up too soon. It is just as if when one side senses it is losing the battle, suddenly all resistance is gone and they are defeated very quickly. As long as everything is going well, they continue normally; but as soon as something goes wrong, everything simply collapses. So it is with certain practitioners who have been working hard and then suddenly stop completely. They feel that practice is basically useless. They think it is a great deception, because they have put a lot of energy into overcoming their problems, and have not eliminated them at all. In fact, their efforts have only increased their mental vexations, and have created physical ones as well.

Because of this, many people consider serious or energetic practice

demonic. They think it is not normal to devote oneself so completely to practice. Such criticism is usually unjustified. However, it is true that a practitioner who does not know what he is doing may get into deep trouble, especially without proper guidance. He may not be in a demonic state, but very likely his practice cannot last long. It is good to have a diligent and objective attitude towards practice. But to be attached to the idea of overcoming your problems will only lead to further trouble.

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[1] kung-an: (Japanese: koan). Literally, a "public case," a Ch'an method of meditation in which the practitioner energetically and single-mindedly pursues the answer to an enigmatic question posed by the master, or ponders the meaning of a famous recorded encounter between a master and disciple of the past.

[2] Ta-Hui Tsung-Kao (1089-1163), known as the greatest advocate of kung-an practice, is often contrasted with his contemporary, Hung-Chih Cheng-Chueh, the greatest teacher of the silent illumination method. More disciples were enlightened under Ta-Hui than any other Ch'an master, and he is also noted for spreading the teachings of Ch'an among the laity. A compilation of his writings and talks is available in English under the title Swampland Flowers.

[3] the five skandhas: the five categories, or "heaps," of existence -- form, sensation, perception, volition, and consciousness.

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5

Stilling Words and Thoughts

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Excessive talking and thinking
Turn you from harmony with the Way.
Cut off talking and thinking,
And there is nowhere you cannot penetrate.

People like to talk, especially if they feel lonely. Those who tend to talk non-stop generally have difficulty with practice, and also make it difficult for others to practice. In our Ch'an retreat, talking is forbidden, but there are still some people who cannot resist covertly saying a few words. Others honor the rule and refrain from speaking, but that does not mean that they are not talking to themselves. All day long, while they are sitting, they come up with a theme, and then carry on a conversation with themselves. They ponder over all sorts of issues.

Once a certain writer attended a retreat. During the first day, he came up with the idea for a novel. While sitting, he sketched out the plot and the various characters. In the private interview the next day I asked him how he had been doing, and he said, "I've been making plans for my new novel." I said to him, "Perhaps you should go home and start writing your novel now. Otherwise, by the end of the retreat you will have forgotten all the great ideas you have come up with." If you talk too much, either with your mouth or in your head, it will be difficult to make progress. When you find it hard to concentrate, it is very easy to start talking to yourself. You may not even be able to control it.

There is a deeper interpretation of these four lines. You should not try to use logic or theory to answer certain questions in your practice. Some examples are: "Why have I come here for a retreat?"
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"What is the purpose of practice?" "What is enlightenment?" If you get involved in this kind of questioning to justify your practice, then you simply cannot practice.

After a few days of practice, many people completely stop thinking about themselves and their outside affairs. However, they keep dwelling on my words. Whatever I say is meant to guide your practice, but when you are actually practicing, you should just use the method and not think about what I may have said. The less you talk to yourself, the closer you will be to the highest Way.

I once told a student, "You really have to practice very hard to overcome ignorance." For two sitting periods she was constantly thinking, "How am I ignorant?" Unable to contain it any longer, she got up and said to me, "I can eat. I can sleep. So I am really not ignorant." I said, "Look at a dog, a cat, a mosquito. They can eat and rest. Are you saying that they don't have any ignorance?" Then she said, "Tell me what to do so that I won't be ignorant." I said, "Try to meditate and recite the Buddha's name." She went back to her cushion and meditated on the Buddha's name. But again, she thought to herself: "Since I am here meditating and reciting the Buddha's name, I am not ignorant." After another two periods, she came to me again and said, "In fact, I don't have any problems. I have been sitting here feeling very comfortable. It is you who have vexations." Her problem was that although she took my words seriously, she would turn them over and over in her mind instead of actually applying the method during practice.

It is only when you no longer have any words or thoughts that the perfect Way will manifest before you, and "there is nowhere you cannot penetrate." The meaning is not that you can go anywhere, but that there is no need to go anywhere, because in the state of no words and no thoughts you are in the midst of anywhere and every place. How do you get to the state of no words and no thoughts? By picking up the method and putting down your attachment to other things.

> Return to the root and attain the principle;
> Pursue illumination and you lose it.

One moment of reversing the light
Is greater than the previous emptiness.

In practice, you may try to penetrate to the emptiness of phenomena. But as long as illumination is directed towards outward appearances, you miss the primal source. It is only by turning the illumination inward that you return to the source, and get to the meaning of all things. If you can do this even for a split second, you will transcend the state of emptiness.

The source, or root, is Buddha nature. How do you return to the root? By letting go of all words and thoughts and eliminating all grasping and rejection. You must begin with a method, but at some point you must let it go. Likewise, you should not hold on to any experiences that may come up. When the method and experiences are no longer necessary to you, you will have returned to the source. This source, or Buddha nature, is the lively manifestation of great liberation and great wisdom. In great liberation, there is nothing left. But this is not the same as "stubborn emptiness." Liberation goes beyond both emptiness and form.

The previous emptiness is transformed;
It was all a product of deluded views.

Practitioners often go from attachment to existence, to attachment to emptiness. If one thinks that emptiness is true wisdom or liberation, under this delusion, one cannot attain the ultimate. It is natural for people to become attached to their experiences. One student who sat very well last night tried to repeat the experience today by recalling exactly what he did that resulted in that great sitting. But today the sitting went very poorly. This was due to his greed for the experience.

No need to seek the real;
Just extinguish your views.

We should not seek Buddha nature or enlightenment; rather, we should

let it come about naturally. Such questions as "When will I get enlightened?" or "Is there a Buddha nature?" will take you even farther away from Buddha nature, which is a totality and not something you can grasp. Buddha nature is in the totality of your own self. Why should it be necessary to try to attain it? And how can you get hold of it? Don't practice with the thought of reaching Buddhahood, just put forth your best efforts.

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6

Giving Up Expectations

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Do not abide in dualistic views;
Take care not to seek after them.
As soon as there is right and wrong
The mind is scattered and lost.

Dualistic views refer to the discriminating mind. They include any doubts about the correctness of your method, or whether your decision to attend this retreat was a right or a wrong one. If you lack faith, you will doubt the method you are using. On the other hand, if your confidence is too strong, then you will be expecting something out of the practice. Neither extreme is beneficial.

To come to a retreat merely out of curiosity shows a lack of faith in yourself and in the practice; it would be impossible for you to get good results. From the very beginning you are denying yourself the possibility of doing well on retreat. At the same time, you may harbor certain resentments: you may get annoyed at the people around you, or
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even at your own body when your legs cause you pain. You may be critical of the food, or the style of the retreat.

Having too much faith in yourself is likewise a problem. Someone who was extremely confident came to one retreat. He was highly intelligent, and a top student. He thought: "If a person like me cannot get enlightened, then who can?" After one day of practice, his back ached, his legs hurt, and he began to question if this was the way to get enlightened. One evening in the Ch'an hall, he heard me say, "If you can do it, sit through the night." He concluded that in order to get enlightened, he should forgo sleep. By midnight his eyes were heavy, but he forced himself to continue sitting. After three days of this, he was totally exhausted and he said to me, "Now I have some idea of this enlightenment you are talking about. Basically you just have to go without sleep."

Practice is like cooking rice. If you use a gentle flame the rice will be perfect and easy to digest, whereas with a high flame, it will burn before it is done. One should practice with a very relaxed attitude. If you do not abide in duality, neither having too much nor too little confidence, then what should you do? You have not come here to get enlightened, but to practice. It is not important whether you have a good grasp of the matter and can enter the practice deeply or not. Just do not have any doubts about the method or whether you have the "right stuff" to practice. Do not underestimate yourself. If others can practice, then at least you can try.

Once a student who did well on her first retreat came a second time. At first everything went fine, but then a problem arose. While sitting it occurred to her that counting the breath was really boring. If she spent her time reciting the name of the Buddha, she thought, then at least she would be accumulating merit. But what was the use of counting from one to ten? Towards evening she said to me, "Shih-fu, I don't want to stay on this retreat.

One-two-three-four-five-six-seven-eight-nine-ten. Even a kid in kindergarten can do that. Why should I waste my time here?" When your mind strays from the method, problems will appear. In fact, the method

is inherently meaningless. It is irrelevant to discuss whether it brings merit or not. The purpose of a method is to train your mind. You can raise the same objection about prostrating to the Buddha, or morning and evening chanting. Why should practice take these forms?

People often wonder: If Ch'an is a method of sudden enlightenment which does not depend on meditation, then why do we practice meditation and go on seven-day retreats? If someone objects that these things are unrelated to Ch'an, I say that if you want to study Ch'an I will instruct you in exactly these methods. In order to practice, you must believe in your teacher and in his methods. If you search for methods on your own, you may not find anything and eventually give up practicing. Or you may find something weird and end up in a demonic state, with mental and physical problems.

Someone once said to me, "I only believe in ancient Ch'an." I asked, "What do you mean by `ancient Ch'an'?" He replied, "Whereas the so-called Ch'an masters of today teach people to meditate, ancient Ch'an does not require any practice. My enlightenment experience came from the ancient, direct method, without any practice. I have been to many masters looking for one who would confirm my experience. Unfortunately, I have been unsuccessful so far." He was not actually interested in studying with a master, but in obtaining the credentials to spread the Dharma on his own. After a brief conversation, I realized that this person was not quite straight in his mind, and said to him, "I am not enlightened myself, so how can I tell whether you are enlightened or not?" He said, "Strange. If you say you are not enlightened, then how can you teach Ch'an?" I said, "I may not be enlightened myself, but I can teach others to get enlightened. For example, it is not necessary for a cardiologist to have heart problems to treat others successfully." He said, "In that case, am I capable of teaching Ch'an to others?" I replied, "Since I don't know anything about you I can't answer that question."

Meditation should just be a part of life. If you have other motivations, it will lead to problems. When you approach the practice with any expectations, you will not be able to sit well. Not only should you not have any expectations of getting enlightened or becoming

a Ch'an master, but you should not even expect to be free from your pain. Do not hope that your legs or back will stop hurting. Do not try to overcome the pain as if you had to burst through a barrier. Simply accept the pain. You may not feel very happy about it, but at least do not resent it. If you cannot accept it, then ignore it and turn your mind to the method. When the pain becomes too great to ignore, place your attention on the pain itself. Disassociate yourself from the part of your body that is painful. Let it ache away. If you can take this attitude, eventually it will go away. When you really get into the practice, all bodily sensation will disappear.

The important thing is not to have any resentment against your suffering, or any expectations of happiness. As soon as ideas such as suffering versus happiness arise, your mind will already be straying from the method, caught up in duality.

You are all aware that this Center is not an ideal environment for practice. The neighbors hammer against the walls. Outside there is a continual stream of traffic and airplanes passing overhead. Yet even in the midst of this noisy and crowded world we are given a small area to practice. So we should not let our minds be distracted by what is going on outside or by what comes in contact with our senses.

On retreat you are living with many people which may create an uncomfortable environment. You don't feel free or find it as convenient as at home. On the other hand, the presence of others will encourage, almost force you to practice. Even if you are not practicing energetically, at least you will make an effort to appear to be practicing. When people sit together, they can be of great benefit to each other. Whether you practice well or not, treasure this rare opportunity and do your best.

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7

Beyond One Mind

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Two comes from one,
Yet do not even keep the one.
When one mind does not arise,
Myriad dharmas are without defect.

In yesterday's talk I cautioned against abiding in duality. Although we should not abide in duality, we still must hold on to the method. Method is that which helps us to unify our minds, to replace the constant stream of scattered thoughts. After the mind is concentrated by the method, we eventually reach a point where the method itself disappears and the mind is one. Today someone said during the interview, "I have been practicing for quite a few years but I have never had the experience of forgetting my body, or my method disappearing." I said, "You should not be too anxious about it. Just proceed naturally." The state of one mind has to come about naturally. Naturally, the method will leave you behind; it is not for you to think of leaving the method behind. The state of one mind is not easy to attain. But today I will go one step further and say that even the one mind has to be transcended and left behind.

In the Avatamsaka Sutra there are the following two lines: "With no exception everything comes from the Dharma Realm. With no exception everything will return to the Dharma Realm." Everything is generated by the one and will eventually return to the one. This concept can be found in both oriental and western philosophy. But in Buddha Dharma even that state is not good enough.

A disciple of Chao-Chou once asked his master, "If the myriad dharmas [1] return to one, to what does the one return?" Chao-Chou answered, "In Ch'ing-chou I had a robe made, weighing seven pounds."

To be attached to the one can either take the form of pure materialism
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or monotheism. But in the course of practice it is necessary to first get to the one. It is only then that you realize that even this one is not ultimate. It is still on a worldly level. Only when you can transcend this unified state will you reach genuine Buddha Dharma.

You begin by concentrating the scattered mind. To say that the mind is concentrated does not mean that it is in a unified state, because there is still a distinction between subject and object, between you and the method. But when the method drops away, your mind will be very clear, without any thoughts, and you are left only with a sense of your own existence. This is the state of one mind, also called samadhi. However, this is only an elementary level of samadhi, and if you continue on the same course you can get into ever-deepening samadhi states. However, Ch'an practitioners do not dwell in samadhi, but attempt to drop even that state of one mind.

Today a student mentioned that when he sits he very often enters a very comfortable, enjoyable state. This type of sensation is really an expression of desire. As long as a person is attached to a desire for bodily or mental pleasure of any kind, there is no hope of entering into one mind. This is because your mind is divided into two, or even three: a sense of your self, of your body, and of the pleasure. If a pleasurable sensation arises while sitting, you should remain aloof from it. Yet this experience is not completely useless, because it at least motivates you to continue practicing and to attend retreats.

Indeed, an enjoyable meditation experience can exceed the pleasure that derives from food or sex. But as soon as you reach this stage, leave it behind.

Another term for one mind is "great self," because although the mind is enormously expanded, there is still a sense of self-centeredness, or "I." So long as you are attached to "I," there can be no liberation. If you feel that you are abiding in a state of "perfection," or think of yourself as a perfect master, this is at best the great self.

Thus there are two meanings of "one" referred to in this line: "Yet do not even keep the one." The first is samadhi and the second is the

great self. These are the highest states that can be attained from the practice of worldly dharma. From the point of view of Ch'an, even though a person may reach samadhi or the great self, he will still be in samsara, the cycle of birth and death. The liberation that he feels is only transitory; it is not ultimate liberation. But "When one mind does not arise, myriad dharmas are without defect." That is to say, a person in the state of one mind is still subject to problems, but when he loses even that one mind nothing can cause him any trouble.

One thing should be clarified here. In the state of one mind, there are no vexations. Trouble can only develop in a state of discrimination. As long as you stay in a state of one mind, nothing can bother, tempt, or excite you. The problem with one mind is that it cannot last forever; inevitably, a thought will arise, and it will evolve into two, three, and many. The state of one can only be considered in relation to two. A true totality would not even be considered "one"; it can only be called "nothing." It is only when a distinction is made that the one can exist at all, and in that case it will lead to two. You can only feel lonely when you are aware of the possible existence of another person. In complete totality, there is no sense of loneliness.

> Without defect, without dharmas,
> No arising, no mind.

No mind, or Ch'an, is a state of non-arising and non-perishing. Not a single thought will arise, and even that unmoving mind fundamentally does not exist. There is nothing that can give you trouble, and nothing that you can give trouble to.

Both our body and mind need food to survive. There are two types of food for the body: nutrition and contact. "Contact food" includes the sensation of touching another person, and the feeling of changing into clean clothes after a shower. There is another kind of food for the mind, called "consciousness food," which satisfies the ordinary minds' hunger for experience and phenomena. If you can leave the first two kinds of food, you will be outside of the desire realm. But beyond the desire realm, there are the form realm and the formless realm. To go beyond them, you have to free yourself from the food of consciousness.

In the state of one mind, where only consciousness exists, you may have transcended the desire realm but are still in samsara. Only when you are free from all three types of food will you enter no mind, and be outside samsaric realms.

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[1] dharma: a "thing" or "object," a physical or mental phenomenon. Capitalized, Dharma refers to the Buddhist "Law" or "teaching."

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8

Illusions
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The subject is extinguished with the object.
The object sinks away with the subject.

The mind dharma cannot arise by itself or function alone. It always co-exists with the form dharma. The Zen expression "one hand clapping" illustrates the impossibility of such a thing. The mind can only be found in the realm of mental objects.

Once Master Nan-Ch'uan went to the farm of the monastery where he was

abbot. The previous night, a local earth deity informed the farmers of Nan-Ch'uan's impending visit, so they had prepared a welcome feast. He asked them, "How did you know I was coming?" They answered, "Last night the earth deity told us you were coming today." Upon hearing this, the master said, "I am really very ashamed. My practice must be quite poor that even deities manage to peep into my mind." He meant that when he thought of going to the farm, the mind dharma had arisen in conjunction with the form dharma, or the concrete idea of the farm. When his mind moved, the deity was able to see it.

The same master was meditating in a hut next to a river. One night he heard two ghosts conversing. One of them was rejoicing that his term was coming to an end because the next day someone would be replacing him. The second ghost asked, "Who will be replacing you?" He replied, "A man wearing an iron hat." The master wondered to himself who this person could be. The next day there was heavy rain and the river rose to a higher level. The master looked out of his hut and saw a man about to cross the river. He had covered his head with a wok for protection against the rain. Immediately, the master knew that this was the man of the iron hat, so he cautioned him saying, "Don't cross the river today. It's too dangerous." The man asked, "Why?" "Because the water is very deep and running rapidly." The man listened to the old monk's advice and returned home.

You must understand that in Chinese lore, water ghosts are prisoners until another person drowns and takes their place. That night as he was meditating, the master heard the two ghosts again. This time the first ghost was complaining, "I have been stuck here for so many years, and I thought my chance for freedom had finally come. But now the old monk interfered and messed everything up. I'll show him what I can do." With that, the ghost broke a hole in the bank of the river, so that the water would run down and cover the hut. The master realized that the ghost was trying to drown him. Suddenly he disappeared from sight. The ghost looked around, but the hut was empty.

Actually, the master was still there and heard the ghost very clearly. He was invisible for the simple reason that his mind was not moving. It was not influenced by the environment, no longer tied to mental

objects, which are shadows of the mind.

All of our thoughts are illusory; they depend on certain objects or symbols. If there are no objects, forms or symbols in your mind, there would be no illusory thoughts. It is possible, however, to have an illusory thought that is considered "right thought" if you maintain this one thought continually without interference. For instance, counting the breath is in itself an illusory thought, but if you maintain it without a break it would be the right thought, the method of your practice.

On the other hand, if your thoughts are constantly changing, they would be considered "wandering thoughts" rather than "right thought." But both of these situations are not the pure mind because your mind is still attached to mental realms. It is not the state of no mind; it is not even the state of one mind. With these mental objects in your mind it would be difficult to control your next birth at the time of death. Instead, where you go will be directed by the thrust of your karma. Karma leads you in the direction of your strongest desire or attachment. Thus your mind follows the mental realm that you are most attracted to. If your mind is free from the environment, not bounded by mental realms, then your next birth will not be dictated by karma but rather by your own decision. Being free to go wherever you wish, you are outside of the cycle of birth and death.

So long as your mind is filled with greed, hatred, or ignorance, you will be immersed in vexation and suffering. You will not even be reborn in the heavens, not to mention be liberated from birth and death. Heavenly states can only be attained by performing meritorious deeds with a minimum of desire. And you could not reach one mind, or samadhi, because of your strong attachment to certain objects.

Thus when you are practicing, all thoughts other than the method should be considered as demons, even if it feels like you have entered a "heavenly" state. Some people, as they are sitting, may suddenly enter a completely new world which is very beautiful and comfortable. Afterwards, they want to return to it in each meditation. They may be able to get into that state again, but nonetheless it is an attachment.

There are also other states that are terrifying. Such visions, good and bad, are generally manifestations of our own mental realms.

Now we can understand why the methods of kung-an and hua-t'ou are different than counting the breath, reciting the Buddha's name, or repeating a mantra. Though the latter are necessary in the beginning, they include relative objects (i.e. the breath, the Buddha's name, or the mantra). In these cases, the objects make up your mental realm. And where there is an object there must be a subject, namely, the self. But kung-an and hua-t'ou are objectless methods of practice. Other than the method, there is nothing in front of you. For example, the question "What is wu?" [1] does not have an answer you can grasp. There is nothing behind the question. You are just using it as a method to practice. If there is no object, then what about a subject? When you enter deeply into this method, even though you may not be enlightened, you will not have any sense of self. Your entire self will be enclosed in a great mass of doubt. No ghosts or deities would be able to find you.

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Note
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[1] "What is wu?": (wu=Chinese, "nothing" or "there is not"; in Japanese, mu). Hua-t'ou based on the kung-an in which Master Chao-Chou was asked by a monk, "Does a dog have buddha nature?", to which Chao-Chou replied, "Wu." Alteratively practiced by just looking into the word wu/mu.

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Awareness of Vexations

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Object is object because of the subject;
Subject is subject because of the object.
Know that the two
Are originally one emptiness.
In one emptiness the two are the same,
Containing all phenomena.

These lines describe a non-discriminating mind in which, nevertheless, there is perfectly clear discrimination.

In the course of practice, the more negative things you discover about yourself, the clearer you will be as to the road you should walk. After leaving mainland China, I was conscripted into the Nationalist army in Taiwan. At that time, everything was in a state of confusion and the troops were crowded together in a warehouse. In this warehouse there were no windows or lights, and at night people couldn't see their way to the toilet so many just relieved themselves where they were. Others who decided to feel their way outside ended up stepping on the mess in the dark. However, at daybreak one could see the shit very clearly and avoid it. It was a mistake to imagine that just because you couldn't see it, there was no shit on the floor.

Those who have never taken up the practice are like the people in that dark room. No matter where they walk, they step into shit. Coming to retreat is like putting a light into the room. Maybe the light will only stay on for a minute, but at least you can see some of the problem areas. Gradually, you will be able to tell exactly where the shit is and where it isn't. The more you know, the less likely you will step in it. But to get angry when you discover problems would just be adding trouble to trouble. It would be as if, after realizing you stepped on some shit, you did it again just to punish yourself. Retreats are like road repair. When there is a problem underneath the road, the workers break up the pavement in order to fix the cables, pipes, or whatever is
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faulty. After they finish the work, they pave over it again and everything is just as it was before. Likewise, in order to make our own repairs, we have to break up the road and mess things up temporarily. Thus discovering one's problems in the course of practice is very useful, but do these problems actually exist?

Yes, the miseries of the retreat are quite real. You are truly tired and uncomfortable. You are definitely in this place and not some other. Yet you must look at non-existence from the point of view of existence. When you can't concentrate on the method, when you haven't gotten enough sleep, and when your legs are painful, it is all really happening. But originally your legs were not painful. It was only after you started sitting that they became painful. If you stretch out your legs they will no longer be painful. Thus when you experience pain you should keep in mind that it doesn't have a true existence. If it did, it would be there even when you were not meditating.

Though some of you have trouble concentrating, it cannot be that during the entire retreat there has not been at least once when you could concentrate to some extent. If you can use your method even for a very short time, that already lets you know that your scattered mind does not have true existence. Do not be fearful when your mind is scattered; just recognize that it is temporary. But when you succeed in concentrating, is that mind real? Of course not. If the mind were truly concentrated, it could not become scattered again. Now if both the scattered mind and the concentrated mind are unreal, that means there is originally no mind. If this is so, it should be very easy to progress in the practice. To be aware that mind does not exist will strengthen your faith, even though you have not experienced no mind. So long as you have faith in the non-existence of mind you can keep on practicing without any anxiety or disappointment.

A small setback does not mean that you have failed; it is just that the time has not yet arrived. If you climb half-way up a mountain, you cannot say that you have failed. You just need to continue climbing until you reach the summit. One time I was in a car with a few people, driving up a mountain. After two hours, I asked the driver, "What's going on? We don't seem to be getting anywhere on this mountain." He

said, "Actually, we have reached the top. It was a very flat, gradual rise."

Now let us look at existence from the point of view of emptiness. For example, a monk cannot say that women do not exist just because he does not have relationships with them. There is a story I often tell from the kung-ans. A monk who was practicing Ch'an was being supported by an old woman, who provided him with a hut and daily offerings of food. One day she decided to test his practice. She told her beautiful daughter to bring the monk his food, and then embrace him. The next day, the old woman asked the monk, "How did you find my daughter?" He replied, "Like dry wood leaning against a cold rock." With that, she grabbed a broom and shooed him away, saying, "All this time I thought you were a man of Ch'an!"

Although this monk had reached a deep level of practice, he had not yet realized Ch'an. Being attached to emptiness, he denied existence. During a retreat, you can enter a state where you do not taste your food or know where you are walking. You do not recognize the person you are looking at. In this condition, your body follows the normal routine, but your mind is totally absorbed in the method. You have entered the great doubt sensation.

Prior to this, when your mind is still scattered, I tell you to concentrate carefully on whatever you are doing, and to maintain a total awareness of every action. When you are completely focused, you may slip into the next stage, where you lose awareness of your body, even as it continues to function smoothly and automatically. The third level is a return to total awareness. However, unlike the first level, there are no scattered thoughts whatsoever. When you are eating, you are just eating. When you are sleeping, you are just sleeping. No more, no less.

Originally you had to work very hard on your method, but when you get to the second level, everything flows naturally. The practice just keeps moving like a ball rolling down a hill. At that time, even though you are practicing very well, you would not think of yourself as practicing. This is called the true existence of emptiness. That is to

say, you feel that nothing exists, but your mind is really there, working on the method. The experience of one's method and body disappearing can be due to two factors. On the one hand, one can slip into a kind of nebulous state out of pure laziness. On the other hand, a person using the method very well is just like someone so accustomed to riding a horse that they forget the horse beneath them. This is a good phenomenon.

A person who has arrived at enlightened mind is looking at existence from the standpoint of emptiness. Once a Ch'an master was asked by his disciple, "If many calamities were to appear before you at once, what would you do?" The master answered, "Red is not white and green is not yellow. Whatever it is, that's what it is." But isn't seeing whatever a thing is how everybody sees things all the time?

During the Sung Dynasty, China was invaded by the Mongols. When a band of warriors descended on a certain town, everyone fled, including the soldiers and the monks in the temples. When the Mongols entered the gates, they found that one Ch'an master had remained. Thinking that he stayed behind as part of a plot, they brought him before their general. When asked why he did not flee, he said, "Everybody has to die sometime. I could die here. I could die there. Why should I flee?" The general asked, "You are not afraid of death?" The monk replied, "I would not say that I am hoping to die. But if my time has come, then that's that." The general said, "I'm going to kill you." The monk replied, "All right. But I want to tell you something first. Don't think that you are killing me. Is your sword capable of killing wind or water? If you slice into water, you just separate it for an instant and then it comes together again. If you cut off my head, you just separate it from my body, but your killing me is your own business. It has nothing to do with me, because I neither desire nor fear death." That is to say, after enlightenment everything exists, but not the self.

We have talked of emptiness from the point of view of existence and existence from the point of view of emptiness. Both existence and emptiness are existing and non-existing. Do you understand? Don't worry if you don't. If you truly grasp the meaning, you are already enlightened.

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10

Making Comparisons

Not seeing fine or coarse,
How can there be any bias?

"Fine or coarse" refers to the deepness or shallowness of practice. I have often cautioned you against comparing your practice with that of others or your own self at different times. Such comparisons are only subjective. Today someone burst out crying in the meditation hall. One person may have thought, "Oh, she's not doing so well." Another, "I think she's becoming enlightened!" Or else, "Maybe she's going crazy." None of these thoughts may represent the true situation. Whether she felt pain or sorrow, became enlightened, or went crazy, it's her business. It has nothing to do with anyone else. Making comparisons inevitably means judging others.

When you are sitting, refrain from looking around and sizing people up. A common type of comparison people make on retreat is to see someone sitting through three periods and think, "How can he do that? Don't his legs hurt? Boy! My legs hurt all the time. I can barely get through one period." Sometime later, the person does move a little and they say to themselves, "Ha! Probably his legs are hurting now. So he's not so special after all."

These are examples of comparing yourself to others, but you can also compare yourself to yourself. Perhaps you are having a miserable time

from day one. Your legs hurt, you are generally uncomfortable and cannot get into the spirit of practice. You feel plagued with problems, but there comes a day when suddenly you feel great. Your body is comfortable and your mind is calm. You are pleased by this change of affairs and say to yourself, "I finally got it." You have become so excited, you can no longer meditate. Later when your meditation is not as pleasurable, you may try to analyze how you sat so well that one time and why you are so uncomfortable now.

Comparing good and bad is just deluded thinking. As long as you are immersed in these wandering thoughts, you will not enter the proper conditions for practice. Do not concern yourself with anything going on around you. Nor should you be concerned with anything going on inside yourself. Focus fully on the method and do not make external or internal comparisons. If you can do that, your practice will be effective.

On the first night, I said that you must begin by isolating yourself. There are four stages of progressive isolation. First, isolate yourself from your affairs outside the retreat. Next, ignore the environment within the retreat itself. As far as you are concerned, you are the only person here. Take another step further and put aside all thoughts of the past and future. Finally, forget the thought that has just passed or the thought to come. Narrow yourself down to the thought of the present moment. You are reduced to a tiny, tiny point, which is concentrated on the method. Even so, a demon can come and grab you, because you still have that miniscule point left. But if you can continue to focus on the method single-mindedly, it will be easy for you to depart from even that one thought.

No matter how disturbing your surroundings or your inner mind, you should take clear note of it and avoid feeling any aversion. Any feelings of good or bad regarding the environment or ourselves are actually projections of our own deep-seated emotional attachments. Events and things have no intrinsic good or evil qualities.

For instance, this incense board is just a piece of wood. There is nothing good or bad about it, but when an inexperienced monitor hits

someone in the wrong place -- say, the neck or shoulder blade -- the person may react to the board in a negative way. The monitor may also blame the incense board for being awkward to use. But someone who is hit by an adept monitor will feel very good and consider the board a great help. Likewise, the monitor may think that this is a particularly good incense board since it is easy to wield.

Today I cut my finger trying to open a stuck window. I may have thought that something was wrong with the window, but the window is an inert object. It is not its fault that I hurt my finger. Perhaps I should blame my hand instead, but a hand is only flesh and bone. When flesh and bone are applied to a window, there is nothing in that event itself that can be called good or bad.

The enlightened individual does not see things as bad, good, coarse or fine. There are no good or bad people in the world. Someone may think, "If a good person is the same as a bad person, wouldn't this create a lot of confusion?" This problem does not arise for one who is deeply enlightened. In the past, those who attained great enlightenment had strong hearts of compassion. They dedicated the remainder of their lives to saving other living beings. Sakyamuni Buddha himself devoted forty-odd years to teaching and saving sentient beings. It is not that the Buddha wants to save sentient beings. It is just that sentient beings need to be saved. Whether or not he saves particular beings is not up to him, but up to the beings themselves. If there are beings that are capable of being saved, then the Buddha saves them. If there are those who are too difficult to save, then he does not save them. He does not blame them for being too difficult to save, nor does he condemn them to hell. This is not the attitude of the Buddha or the patriarchs.

The Buddha's response to sentient beings can be likened to a mirror. In itself, a mirror contains no image or particular characteristic. It merely reflects whatever you put in front of it, as it is, without hindrance. Likewise, the Buddha teaches people according to their differing requirements. If someone needs a demon, a demon will appear; if they need the Buddha, then the Buddha will appear; if someone needs Ch'an practice, then Ch'an methods appear. The Buddha does not conceive

these things and try to push them on others. Rather, his compassionate response is just an automatic reflection of a person's own mind.

This is why there are various levels in Buddhism. It is a recognition of the many different capacities of sentient beings. Whatever an individual's tendency, they can find a level of the teachings that is right for them.

One who is really involved in the practice becomes like a mirror, without discrimination or biases. When you reach the point where the method disappears and even you disappear, your mind will be a mirror -- containing nothing, reflecting perfectly.

> The Great Way is broad,
> Neither easy nor difficult.

The purpose of using Ch'an methods in training students is to sweep away any attachments that remain in their minds. If they desire to attain Buddhahood, the master may say, "There is no Buddha." No doubt, it is necessary to have a certain attachment to the method, to gain some result, such as samadhi or enlightenment. But when your mind is a steady stream, uninterrupted by extraneous thoughts, the Ch'an master will push you to let go of the idea of practice, to break your attachment to striving for an end.

There are a few stories of Ch'an patriarchs and their students which illustrate this. One student went up to his teacher and said, "I want to practice to attain the Way." The teacher said, "There is no Way to be attained by practice." Another student declared, "I want to attain liberation." His teacher replied, "Who is holding you back?" There was a student who said, "I have heard it said that Sakyamuni Buddha left home, practiced for many years, and attained enlightenment." His teacher commented, "Hah. What a pity. If I had seen him, I would have given him a good beating and thrown him to the dogs."

You may think that these teachers are destroying Buddhism by making such statements. But actually they are working to remove even the

slightest attachment in the student's mind. When a person really understands what it is to have a mind free of discrimination, he can be considered capable of practice. To reach this point, faith is of the utmost importance. Some may think, "Sakyamuni Buddha and the patriarchs left the home life and cultivated for many years before they attained enlightenment. As for me, I don't think I'm up to becoming a monk (or a nun.) So what's the use of practicing?" If you consider practice to be difficult and painful, then practice is difficult and painful. But if you consider it easy, then it's very easy. Practice itself is neither difficult nor easy. As I said before, there is nothing inherently good or bad in events themselves. Discriminations of good and bad, difficult and easy, are in our own minds and have nothing to do with the phenomenon itself.

Someone asked me how you can be concerned about alleviating suffering if you hold the concept that there is nothing really good or bad. An illustration I gave previously may explain it. While you are sitting, your leg becomes painful. But as soon as you stretch it out, the pain goes away. There is no question that it hurts, but the pain is not real because it does not endure. It is capable of changing and disappearing. It is the same with good and bad. They are subject to change. Bad can become good. That bad exists is only a particular way of seeing and dealing with things. Pain is still pain, but what is important is your understanding of its nature. From that perspective, you can learn to alleviate your own suffering. When it comes to seeing the suffering of others, you can reflect on your own experience. Even though you tell yourself that suffering is empty, you still feel pain. Likewise, in teaching others, even though you may say that suffering is non-existent, you cannot deny their experience of suffering. As far as they are concerned, pain is direct and real. Thus, from the perspective that suffering is unreal, you still respond to that unreal experience. You strive out of compassion to alleviate the suffering of others.

There are two ways of understanding that practice is neither difficult nor easy. A beginning practitioner can only understand it intellectually. He may believe that practice is neither difficult nor easy, but this is quite different from knowing directly through experience that difficulties are just fabricated by the mind. There is

nothing difficult about practice itself. The individuals themselves bring difficulty to the practice. During retreat, one person may find practice extremely difficult, and another may find it easy. It can even be different for the same person at different times. It has to do with our mental attitude, or the way we approach it.

People respond to difficulty in different ways. Some people become so overwhelmed by troubles in their practice, they end up without any discrimination, letting go of their hopes as well as their despair. As a result, the instant they turn their minds towards practice, they get a good result. Although this may happen, it is not the case that everybody needs to go through the same kind of process. In fact, when some people encounter trouble, it does not reinforce their practice at all. On the contrary, they are unable to practice. Their minds are filled with thoughts of misery and a sense of failure.

You should have faith that every method is a good method and every individual is good practitioner. After all, if you are not a good practitioner, why are you still here after five days?

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Anxiety
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With narrow views and doubts,
Haste will slow you down.

Those who take up the study of Buddhism before their views have expanded are subject to fears and doubts. They doubt the method and whether they can reach their objective. Like those who have narrow views and only see what is in front of their eyes, it is a shallow and limited perspective.

This is a common problem on retreat. Everyone should believe that even if they cannot become enlightened this time, they can do so in the future, either in this lifetime or the next. Do you have faith that your method can lead you to enlightenment? Or do you think that it is just the beginning, that later you will learn more advanced methods? Do you believe that Ch'an practice is reliable? Some people may think: "I just came here to take a look. Later, there will be things to learn in other places."

Over the years I have met many people who lack faith. Because of this they reach a certain point and cannot go any further. They may have a partial faith. They may have confidence in themselves but do not trust the method. Or they have faith in the method but do not entirely trust the teacher. Some people may trust the teacher but doubt what levels can actually be reached with Ch'an. This mixture of faith and doubt prevents them from having a deep experience.

Of course, if there were no sense of doubt in the beginning, you would not be motivated to practice. After practicing diligently, you will gradually resolve the problem of doubt. It all depends on your karmic roots. When those with deep karmic roots come in contact with the teachings of Ch'an, they quickly accept them.

But those with shallow roots have obstacles which prevent them from believing in themselves, the method, or the teacher. The first requirement of Ch'an is faith. You should believe that you are the ones with deep karmic roots; otherwise, why would you have come to this Ch'an retreat? Compared to the multitude of people in the world, those who can undergo Ch'an training are very few.

Perhaps you still do not believe in yourself, the method, or what I am talking about. But, beginning now, I hope you will start having faith. It does not matter if you are not enlightened yet. Just like a blind person being guided by someone who sees, a person who is not enlightened can borrow a teacher's guidance and experience. It does not matter if you started out with narrow views, as long as you can emerge from them. When you try to understand or judge matters that are beyond your background and experience, it is natural to have some doubts. Use a mind of faith to cure your doubts. It is very important to give rise to a great faith to achieve results. You should have complete faith in what I am teaching. As to the environment, it does not matter whether this is the ideal place to practice.

But the sooner you want to get results, the longer it will take to get anywhere. Once someone was driving me to an appointment. Since he wanted to get me there as quickly as possible, he decided to take a short cut. Though the road was shorter, it turned out that the traffic was heavier than on the normal route. Another case was a person who was required to take the English equivalency exam in order to apply for a U.S. visa. She thought of a quick method: Before she actually wrote anything down, she would first skim through the entire test to weed out the answers she did not understand. But by the time she went through this first reading, the time was up and nothing was on the answer sheet.

It is the same with practice. If you keep asking yourself, "When am I going to get enlightened?" you will always be in that state of mind and never get anywhere. It is the same when you have trouble getting to sleep and you look at the other people sleeping soundly around you. If you become anxious and keep worrying, "Why can't I sleep? Let me sleep!" you will never get to sleep.

The more you want benefits from Ch'an, the further you will be from obtaining them. In fact, you will only increase your vexations. You may be a highly intelligent person who works very hard and has good karmic roots. But if you are anxious to get enlightened, you have created a barrier between yourself and enlightenment. A tree should be watered

very gradually as it is growing. Do not be in a hurry to eat the fruit.

Consider the story about an inexperienced farmer who planted a field of rice. After the crop sprouted, he kept going out to look at it and saying, "Why isn't it growing any faster?" Then he thought of an idea to help it grow. He pulled each stalk out a little taller. The next day he said, "I think I'll go out and help them again." But when he surveyed the field, all the shoots had died.

There is a Chinese saying: "You can't dig a well with one scoop." Another one is: "You can't eat a cake in one bite." It is better for the digestion to chew food until very fine before swallowing. It is the same with practice. Don't try to swallow your practice in one gulp; chew it patiently. You have to be careful and meticulous.

> Attach to it and you lose the measure;
> The mind will enter a deviant path.

When you grasp onto something, find a happy medium. For example, if you grasp the incense board too tightly, you will hurt the person you are hitting, and may even break the board. But if you hold it too loosely, you cannot aim accurately. You have to hold it just right -- not too tight, not too loose. In any activity, you have to find just the right way to do it. This is difficult to accomplish without practice.

I constantly tell people on retreat to relax -- mentally and physically. But some people do not know how to do this. Others are too relaxed. As soon as they sit down, they slump over. You cannot practice this way.

Even though your mind is relaxed, you should hold tightly onto the method. Stick to the method and do not let it go. But sometimes people take this advice and become nervous and tense. For instance, in counting the breath, some may become so intent on holding to the method that they end up holding onto the breath itself, thus breathing unnaturally. Or they try to get rid of stray thoughts by counting and breathing faster and faster. This tenses the body. You should hold

tight to the method, but at the same time you should not let yourself get tense. To illustrate this, suppose you are walking along a road and it starts bearing to the right. If you keep to a one-track frame of mind of just sticking to the present thought, you will not allow for the bend in the road and walk straight ahead into a tree.

Once I gave someone the hua-t'ou "What is wu?" I told her to keep her mind on this one thought, moment to moment, to never leave this question. After a while, her mind jumped to something else, and it became, "I am wu." Rather than correcting herself, she thought, "Shih-fu told me to stay on the present thought." She kept repeating the statement, "I am wu." Finally, she said to me, "There's really no point in this. I already know the answer. There is nothing." (The literal meaning of wu is "nothingness.")

When I tell you to hold onto the method, it does not mean to grasp it blindly. Sometimes you have to adjust. I am teaching one method but everyone is unique. Their background, physique, age, experience, are all different. If you just take what I say literally, it could be that you heard it wrong, or that you start practicing it wrong. Therefore, you cannot go by that entirely. You have to test it out by experience. You must be aware of what is going on. If your breath is not flowing smoothly, that should be a signal that you are not practicing correctly. Ask me about it. There was a student who was sitting in the "correct" posture, but his backside became very painful. He was putting too much pressure on his tailbone. I advised him to lean slightly forward and straighten his back so that this bone would not touch the cushion. If you come across a problem like this, you should not continue on in pain because you think that you are doing as I instructed. Of course I would not teach you something that causes you pain. You just sometimes have to make your own adjustments.

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12

Being Natural

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Let it go and be spontaneous,
Experience no going or staying.
Accord with your nature, unite with the Way,
Wander at ease, without vexation.

The most important thing in practice is to be natural and spontaneous. Being natural does not mean neglecting everything. It requires careful attention. In meditation, you should sit in a natural posture and use your mind in a natural way. Sitting in a natural posture means sitting just right. If you are comfortable when you first assume the sitting posture, even if pains develop in your legs later on, that is still natural. It is unnatural, however, to sit bent over or leaning to one side, or with your head tipped back. A natural posture should follow the demands of your physiology. It is not natural to tighten your stomach muscles or to straighten your back by protruding your chest. To use your mind in a natural way means to avoid trying to control it. The more you try to control your mind, the more stray thoughts will come up to bother you. In fact, the very fear of stray thoughts is another stray thought. Therefore, if you have many stray thoughts, consider it a natural phenomenon and do not despise them. But on the other hand, if you completely give in to a train of wandering thoughts, that is not correct either. What is the best approach? Pay close attention to the method. If you do that, stray thoughts will be kept to a minimum. It is not that they will not arise, but you will not worry about them. If you are really paying attention to the method, you will be aware of a stray thought as soon as it arises. When it comes up, just let it go. Do not be afraid that another thought may follow it. That fear is an extra stray thought. It is just like a person who is carrying a stack of bowls. If someone says to him, "Be careful! You're going to drop them!" he will drop them. But if nobody says anything, he will just keep going.
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Do not fear failure. Whatever happened in the past is past; do not worry about it happening again. Before you meet with success, failure is natural and necessary. As a baby learns to walk, it keeps falling down. Is this failure? Throughout our life we go through similar processes: going to school, pursuing a career, practicing Ch'an. After my first book, someone said to me, "Now you're a success." I said, "No. That book was a failure. I would write it much better if I had to do it again." It is the same with practice; there is never a successful conclusion. When you are working hard, failure is natural. If you have never failed, you have never tried.

On the other hand, you should not have a defeatist attitude, thinking: "As long as I'm going to fail, let me fail." According to Buddhism, nothing can be a perfect, unqualified success. If you are elected president of the United States, would that be a success? Later on, you would most likely be criticized as a failure. Even President Lincoln would probably consider himself a failure. This is natural. It is when you do not feel successful that you put in the effort. When you no longer need to make an effort, that is true success, or liberation. At that point, there are no more vexations. Nevertheless, you have neither thrown away vexations nor grasped liberation. If you want to hold on to enlightenment and keep away vexations, that is not the true natural state.

But to follow your own nature, in this sense, is not the same as following your personal habits or whims, as in the expression "be natural." Nature here refers to your self-nature, or Buddha nature. Some people think that one can become a Buddha through meditation. This is wrong. The potential for Buddhahood is already within your own nature. If it were true that Buddhahood depended on meditation, then if you stopped meditating after becoming a Buddha, you would become a common person again. The objective of practice is to be in accord with the natural way, so that your true nature can manifest itself. Just practice according to the methods taught by the Buddha and do not worry about being a success. The Heart Sutra says, "There is no wisdom and no attainment." Although practice may be trying, even physically painful, if your heart is carefree, nothing will bother you. A carefree approach

does not mean not caring about how you practice; it means considering anything that happens as natural. There may be some pain, but there will be no suffering. There is nothing in your mind that you cannot put down.

> Bound by thoughts, you depart from the real;
> And sinking into a stupor is as bad.

To be in bondage to your thoughts means to be influenced and carried away by various conditions in your surroundings. If you do this, you are grasping the false. You can try to limit your thoughts by using the method. But in fact, as long as the method is still in your mind, you are still abiding in the false, not in the real. But in that case, should you discard the method? The problem with discarding the method is that, while you may seem to have no thoughts, you may still fall into a foggy state. Even though the method is not real, it is even worse to be suspended in a nebulous frame of mind. The ideal state would be to drop the fogginess along with the method, to be unattached to conditions. What does it mean to be unattached to conditions? It means that there are no thoughts in your mind, but whatever appears is perfectly clear.

When you reach this state you will perceive everything as equal. This is because at that time, to you, nothing really exists. Reality cannot be divided into individual people and objects. When nothing is in front of you, it is the same as when there are many things there. In a room full of people, you would not feel crowded and, if the room were empty, you would not feel lonely. Though there is no discrimination in your mind, when relating to people, you distinguish between a monk and a lay person, or a man and a woman. You follow worldly conventions. However, if your mind is blank, this does not mean you have discarded conditions and reached the state of no thoughts. The blank state would be equivalent to the foggy state, rather than to the truly empty state. Sometimes when you are exhausted, your mind takes a rest and you are not thinking of anything in particular. Do not confuse this with enlightenment.

The method is another way of grasping onto thoughts, but it is a way that allows us to eventually overcome grasping. Using the method effectively is like knitting a sweater. You cannot drop one stitch, otherwise the whole piece will start unravelling. The method should be practiced in the same dense manner. "Dense" means that your attention is so continuous that there is no space in between for any interruptions.

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13

Accepting All Realms

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It is not good to weary the spirit.
Why alternate between aversion and affection?
If you wish to enter the one vehicle,
Do not be repelled by the sense realm.

Let's return to the opening lines of the poem, "The Supreme Way is not difficult if only you do not pick and choose." Actually, it is not hard to reach enlightenment if you do not grasp or reject. The poem encourages us to practice without attachment. As soon as you become attached to something, you lose the direction of the method.

Yesterday someone asked, "If attaining Buddhahood does not depend on practice, why must I practice?" From the time of Sakyamuni Buddha it was said that Buddhahood cannot be created by practice. This was especially emphasized by the Sixth Patriarch, Hui-Neng. However, practice will help you to discover the innate Buddha nature. Generally, people think of vexations as something inside that have to be
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destroyed. They think of the Buddha mind as something outside, beyond their reach, that has to be grasped. The constant effort to destroy vexations and grasp the Buddha mind is very burdensome.

Chinese Buddhists have an expression: "In life you don't practice yet on your death bed you would seize the Buddha's foot." In other words, at the last minute, such people are afraid they may drop down into the hells and thus implore the Buddha to take them up to the Pure Land. [1] Their attitude shows that they consider the hells and the Pure Land to be external realms. In reality, all realms lie within ourselves. But it is precisely the greed of someone who wants the Buddha to save him that prevents him from being reborn in the Pure Land. This is because whatever you grasp is false. If you were to succeed in grabbing the Buddha's foot and being transported to the Pure Land, it would turn out to be illusory. The true Pure Land is not located in any particular place and the true Buddha is formless. A Buddha with a form is just a single manifestation of Buddha, a transformation body. Thus you should not be greedy and seek enlightenment without, or be disgusted with vexations within. If you neither desire nor reject anything, you will feel at ease and joyful.

The one vehicle is the Buddha Way. What is the difference between Buddhahood and enlightenment? Buddhahood is attaining the ultimate, whereas enlightenment is seeing Buddha nature without encompassing it fully. You know the taste of the ocean but you have not yet become the ocean.

If you want to follow the Buddha Way, do not be "repelled by the sense realm," or feel any aversion towards your environment. Here at the Center we are bombarded with disturbances = traffic, radios, trains, even the birds and the wind. At first, it is difficult to remain impassive to these noises, but after three days or so you probably do not even hear the cars passing by.

Years ago I had a student who decided on her own to do a solitary retreat. She went to a bungalow colony in the country. At first, she picked the cabin closest to the road, thinking it would be more convenient for shopping. But finding the noise of the traffic too

annoying, she kept switching to cabins farther back towards the wooded area. Finally, she got one right in the middle of the woods, only to discover that the sound of the birds was deafening. Later, she asked me, "How did you manage to practice in the mountains?" I told her, "The birds bothered me too, so I stuffed up my ears. But then I noticed the sound of my own heartbeat. The best way is to forget everything around you. That's why you use a method."

Before sitting, you should mentally prepare yourself not to be disturbed by anything that may happen around you. You should have the attitude that even if the house were burning, you would not get up from your seat. Someone usually asks, "But what if your house really does catch on fire?" I say, "If you are worried now that your house may someday catch on fire, you certainly won't sit successfully."

This also includes not being disturbed by the person sitting next to you. On one winter retreat a student wrapped herself in a blanket while sitting. Every time she sat to meditate, she swung the blanket around her body, accidentally striking her neighbor in the face. For three days he was annoyed by it. But he remembered that I had said one should not be influenced by other people. He then cultivated an attitude that whenever she struck him with her blanket it just meant that she was preparing to meditate; it had nothing to do with him.

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[1] Pure Land. The Western Paradise of amitabha Buddha, one of many blissful realms in the Mahayana, each associated with a specific Buddha. The main requirement for entering the Pure Land after death is the wholehearted expression of faith in the compassion of amitabha Buddha. Belief in the Pure Land gave rise to the Pure Land School, whose primary method of practice is to recite Amitabha Buddha's name.
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14

Limiting the Environment

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With no aversion to the sense realm,
You become one with true enlightenment.

The true practitioner is not affected by the environment. If you enjoy your surroundings too much, you will not even think about practicing. But if you despise your surroundings, you will not be able to practice even if you try.

It is impossible to throw off your environment all at once. It must be peeled away like an onion. In order to do this, it would be helpful to think of the environment as three concentric circles. The outermost circle is the world around you, the middle one is your body, and the inner circle is your mind. On the first day of retreat, I said that you must forget your affairs in the world outside of the Ch'an Center; in other words, put aside all thoughts of past and future. But once you do that, new thoughts related to the world inside the Center will come up. It may be a smaller world, but it is still external to the body. You may be distracted by the others, or you may become attached to my words, or even to my presence. Some people take notice of where I am in the room, and anticipate what I am going to do next.

If you limit your attention to your body, either you feel comfortable or uncomfortable. It is difficult to totally forget the body. Your legs are painful, your back hurts, your head aches, your neck is strained, your skin itches, or you just feel tired. Ignore any sensations,
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pleasant or unpleasant, that may arise. On the other hand, if the pain is too great to ignore, consider your body as a corpse. To be able to conquer your pain and your fear of death requires great determination. If you can develop this will power in Ch'an training, you will be able to succeed in any other endeavor.

Once you narrow yourself down to the mental environment, there are two things you are involved with -- the method, and stray thoughts. You will find that your mind is just as full as the outside environment. As the Sutra of Complete Enlightenment says, "Mental activities are just a shadow of the sensory world." Thus if you manage to dispense with all your environments, you will attain the state of no mind, and you will reach a great realization.

> The wise have no motives;
> Fools put themselves in bondage.

The more you strive after liberation, the more you tie yourself up. This is also true of seeking safety, health and security. Once I was approached by a life insurance agent who did not know I was a monk. He said, "Our insurance policy is excellent. No matter what happens to you, your wife and children will be taken care of." I asked, "What if I don't have a wife and children?" He had nothing to say after that. He saw that I had no worries about death.

One monk I know actually took out a policy. I asked him, "Why did you do that?" He said, "So that after I die there will be money for my funeral rites and burial." I said, "Don't you think that a monk would be buried in any case? Even if he is not, maggots would eventually dispose of the body."

A practitioner should not consider his own security. Otherwise, he would not be able to practice in the mountains far away from society. Whatever fears or desires you can discard will give you that much more freedom. But whatever protection you seek will become your karmic obstruction.

This is why you should not look for something here you can take home with you. On the contrary, you should try to lose what you brought in. Why should you add to your burdens? After you learn something and absorb it, then it becomes part of you and you should be able to throw it away. Just as when you eat, you obtain the nutrients from the food and then eliminate the waste. If you carried it home with you, your bowels would be in serious trouble.

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15

One Dharma

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One dharma is not different from another.
The deluded mind clings to whatever it desires.

In complete enlightenment, there are no different dharmas, or objects of existence; there is only the one Dharma. But you cannot say that this one, perfect Dharma either exists or does not exist. To exist, it would have to be opposed to something else that does not, and vice versa. Buddhism does not speak in terms of opposites or of the absolute. Nothing can be absolutely affirmed or denied. When you attach to or reject anything, you are in a position of duality with that object.

In most religions, if you reach a stage where you identify completely with the universe, it would be considered the ultimate, or great harmony. But, according to Buddha Dharma, this is not the highest stage, since some thought still remains. After you concentrate your
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scattered mind, you reach the stage of unified mind. There are various levels of unified mind -- the unity of self and universe, the unity of body and mind, and beyond this, just one mind remaining. The unity of self and universe is a joyous experience. You feel at one with the flowers and the trees and with everyone around you. You may feel liberated. But this is still not Ch'an.

If there is only one Dharma, it is erroneous to seek the Dharma outside or within yourself. That would create a duality. Some people imagine that getting enlightened is seeing a Buddha nature within themselves. I tell you that there is nothing to see. Whatever you see is an illusion. Buddha nature is empty nature. If you seek something, how can you get to emptiness? The Diamond Sutra says that there is no Dharma form and also that there is nothing that is not the form of the Dharma. Thus we should not become attached to either existence or emptiness.

> Using mind to cultivate mind --
> Is this not a great mistake?

When you practice, you are using your mind to work on your mind. You use a deluded thought, the method, to reduce your other deluded thoughts. But the real Ch'an is methodless. No-method is to practice with nothing in your mind, and to be clearly aware that there is nothing in your mind. Moment by moment, maintain the state of no-thought. If a thought arises, just return to no-thought. If I ask you a question while you were in this state you would answer spontaneously. If you have to think about what to say, your mind is already moving. Nowadays, it is impossible for most to maintain this state of mind. In the past, practitioners were able to put in twenty or more years of solid practice. It is difficult for one with a daily work routine to do this. But you should still be aware that although you rely on a method, whether it be breath counting, kung-an, or reciting the Buddha's name, it is not the true Ch'an. The true Ch'an transcends all methods.

> The erring mind begets tranquility and confusion;
> In enlightenment there are no likes or dislikes.

Before enlightenment, people distinguish between a quiescent state, which they call "nirvana," and a chaotic state, which they call "samsara." They want to leave samsara behind and enter nirvana. But seeking to leave the world of noise and confusion to get to a peaceful place is like looking for a rabbit with horns. There is no Buddha Dharma to be found outside of this world. In the Platform Sutra, the Sixth Patriarch says that to leave the world is to be in the world.

The true practitioner does not despise a chaotic environment, nor does he need to go deep into the mountains. He just flows with causes and conditions. Wherever he is, that is his place of practice. He does not feel cramped in a crowded place, nor does he feel lonely in an isolated place.

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16

The Dreaming Mind

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The duality of all things
Issues from false discriminations.

Some examples of dualities, or opposites, are: you and me, the Buddha and sentient beings, nirvana and samsara, wisdom and ignorance. In the Platform Sutra, the Sixth Patriarch enumerates thirty-six pairs of opposites. One who seeks wisdom and rejects ignorance as if they were opposites is deluded. A person who thinks of himself as wise is full of self-pride. On the other hand, a person who thinks of himself as ignorant is full of self-pity.
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The Heart Sutra says: "There is no wisdom and no attainment; with nothing to attain, bodhisattvas,[1] relying on prajnaparamita,[2] have no obstructions in their minds." This is why you should come to retreat -- not to attain anything, but to practice. Some people approach retreat as if they were a caterpillar hoping to transform themselves into a beautiful butterfly. This kind of motivation is an obstacle to practice.

During retreat I use various means to inspire you to practice, including harsh language. To take this to heart and consider yourself a worthless, incapable person, or else to fight back and deny what I say are both incorrect attitudes. My aim is to whittle down your self-pride or self-pity. However harshly I may seem to treat you, do not dwell on it and feel sorry for yourself. Nor should you feel happy if I praise you. However, from my point of view, I have to discern between the types of practitioners. Some do not react well under pressure. They are like tender bean sprouts that have to be treated gently. Others, whose practice has matured somewhat, can handle more forceful techniques; the more they are pressured, the better they do.

> A dream, an illusion, a flower in the sky --
> How could they be worth grasping?

From the age of ten, I have always seen flower-like images in the sky. This is due to a malfunction of my eyesight. But I have learned not to pay any attention to them. Whatever you consider to be solid or real are only flowers in the sky. Even genuine achievements are still false in the sense that they are not permanent. There was an aerospace company that advertised an innovative way to continue on after death. They would shoot a satellite containing your ashes into orbit around the earth, and there it would spin for about 36,000 years. Even though this seems like an eternity, about nine times the length of civilized history, the time will eventually pass. The earth itself will disappear. There is no sense in trying to pretend otherwise.

From the time we were born, up to the present moment, not much time has

elapsed. Not too long from now, we will die. Nothing much has really transpired in that period of time. Faced with this situation, and seeing how temporary everything is, we are impelled to seek something permanent and real. But there is nothing like that to be found.

People sometimes ask Ch'an masters, "What happened to you? What did you realize?" And the master will often give a cryptic reply, such as "Cows eating grass," or "I wonder where this clothing was made." Why don't they just say something like: "I had a great enlightenment experience! I really did! Now I understand what the Buddha is all about."? They do not answer this way because the idea of a special, incomparable enlightenment is an illusion, and they know that. At a retreat once a student had a small experience, and later I asked him, "How do you feel now?" He said, "Ah! The rice is really tasty."

But if nothing is real or lasting, what is the point of coming to retreat and practicing Ch'an? The point is that during the course of practice, you may come to realize that everything around you, as well as whatever you seek out of life, are illusory. The ordinary person does not know this. Even if you convince yourself intellectually that everything is illusory, you may still have a lurking concept of the reality of things and be attached to them. To be able to actually treat them as transient is another thing entirely.

> Gain and loss, right and wrong --
> Discard them all at once.

Some of you had pleasant experiences today, and others just ended up with aching legs. If you spend your time hoping that a pleasant experience will return, or trying to avoid pain, you will become more aware of the passing of time. You will feel restless and think, "Today has gone by already and I've wasted my time." Some people have this attitude when, after a day or two, they feel they have not made any progress. They tell themselves that they could be doing so many other things at home, or furthering their career. If you feel you have not gotten anywhere, discard this attitude immediately. If you continue to dwell on these things, you probably will give up and go home.

If the eyes do not close in sleep,
All dreams will cease of themselves.

"The eyes" are your awareness. The instant you lose awareness of just what you are doing at the moment, you are dreaming. Dreaming means being carried away by your wandering thoughts and unable to stop them. As in actual dreams, these wandering thoughts are either connected with the past, or anticipate the future. They are not concerned with the present, because the present is just keeping your mind on your method.

People often concentrate intensely on the method for a short time and then say, "Well, I'll take a break now. I'll just put the method aside and let my mind wander a little bit." This is a wrong way to practice. Using the method can be likened to pumping air into a tire. The minute you stop pumping, the air starts to leak and the tire will eventually go flat. You may think that by putting down the method and relaxing for a while, you are re-charging your energy. In fact what you are really doing is letting the air out of your tires.

This is common among beginners. They often make the mistake of exerting physical energy to fight against wandering thoughts. As a result their bodies become tense and the blood rushes to their heads, and after a time they feel a need to relax. But those who know how to work well summon up their concentration in a clear, relaxed manner. They do not belabor themselves with an excess of physical energy or struggle with their method. Instead, they maintain a natural moment-to-moment awareness.

This lucid awareness should not only be practiced while sitting, but also when you are eating and working. Let everything else drop away and concern yourself only with the method. If you can do this uninterruptedly for a period of time, I guarantee that all of your dreams will disappear, including your method. But in fact your mind is totally on the method then.

It is common for people to want a vacation after working hard. But

during the vacation, their minds will scatter and their concentration will dissipate. If you alternate work and vacation in this way, you will never get beyond a certain level of practice. By practicing daily meditation and going on retreats, at least you are pumping the air into the tire to some extent. But you should be aware that this kind of interrupted practice is not the ideal approach to Ch'an.

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[1] bodhisattva: (sanskrit, "awakened being"). In Mahayana Buddhism, an enlightened person on the path to Buddhahood, who renounces entry into nirvana until all sentient beings are saved. Contrasted to an arhat, who passes into nirvana after complete enlightenment.

[2] prajnaparamita: (Sanskrit, "perfection of wisdom"). One of the ten paramitas, or perfections, i.e., virtues practiced by bodhisattvas; refers to the perfection of the virtue of wisdom (prajna).

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17

Climbing the Crystal Mountain
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If the mind does not discriminate,
All dharmas are of one suchness.

The essence of one suchness is profound;
Unmoving, conditioned things are forgotten.

When you do not discriminate, you see everything as one. There is no difference between mind and body, inside and outside. Your mind is unified. You have left behind the sense of small self and have entered the state of great self. You are imbued with tremendous confidence. If you want to call this oneness "enlightenment," there is nothing wrong with that, but it is not Ch'an enlightenment. To experience Ch'an, you must probe the mysterious essence of suchness.

I have emphasized that when there is a sense of one, there are actually two. To go a step further, when you sense that even one does not exist, this is the experience of wu, or emptiness. But because you have a concept of emptiness, your mind is still subtly present. Ultimately, even wu does not exist. Emptiness is still within the three realms of existence, but this is already more advanced than just non-discrimination.

Ch'an is a lively practice which does not neglect the world. The Sixth Patriarch said, "Samadhi is not Ch'an." Practitioners of Ch'an lead normal lives. They do not speak of oneness or emptiness. The only difference is that there is no obstruction or attachment in their minds.

Contemplate all dharmas as equal,
And you return to things as they are.

In fact, these two lines refer to different things. "Contemplate all dharmas as equal" refers to non-discrimination, or one mind. "Things as they are" refers to returning to the ordinary life. In the state of one mind, the small self has died, but the great self is still present. There has to be a great death before we can experience a great rebirth. With this great rebirth will come a great love. When the great self dies, we enter no self, or Ch'an.

Once a student misunderstood this talk about small death and great

death. He asked me to let him die here on retreat. In this way, he would accumulate merit in the company of his fellow practitioners. I told him, "If you die here you would only go to hell. It's a very hot time of year, and if we keep your corpse lying around, the smell will interfere with others' practice." The death I am talking about is not a physical death. It is the death of your self-centered mind. This cannot come about merely by wishing to die. If you killed yourself a thousand times it would not do you any good. You would still be in samsara.

> When the subject disappears,
> There can be no measuring or comparing.

If you let go of every thought object, there will be nothing to distinguish yourself from, and you will disappear. Today someone remarked, "I still have a self left. I have to get rid of this self." I said, "Self is not something you can get rid of. Self is not inside; it is not identical to your body or your mind. Rather, self is precisely the object of all of your thoughts and actions. Other than this, there is no self. Can your mind have no object? Usually we think of the method as something we can rely on, as a bridge to get us across the river. But Ch'an is really the method of no-method. There is no bridge provided, because there is no river. If you let go of your attaching mind, at that very moment you are enlightened.

Practice is a foolish endeavor, like climbing a crystal mountain covered with oil. As you try to climb, you constantly slip back down. Nevertheless, you have no choice. You must continue climbing. You climb until you are completely exhausted, and suddenly you find yourself on the top of the mountain. But you realize you are still at the original spot. If you have not covered any distance at all, why was it necessary to climb the mountain? The answer is that before you started climbing you did not realize that you were already on the top of the mountain. Only a fool would try to climb a slippery crystal mountain. If you are intelligent, you should go home right now. However, if you are willing to recognize being a fool, then take the time to climb the mountain.

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18

Rest and Activity

Stop activity and there is no activity;
When activity stops, there is no rest.
Since two cannot be established,
How can there be one?

In Ch'an practice it is not necessary to stop wandering thoughts. The reason is that activity and rest are not in opposition. But if there is no such duality, then there is no oneness to speak of either. We call this retreat a Ch'an retreat but actually it is just a suffering or training retreat. Ch'an is methodless, but everyone here is using certain methods. The purpose of the methods is to replace your wandering thoughts. But the methods themselves are wandering thoughts. Therefore, to use a method to stop the activity of your thoughts is in itself activity. There can be no such thing as rest.

Let us talk about rest. In samadhi, the mind moves so slowly it feels as if it were at rest. But this rest is only relative. Even if you get to the highest level of samadhi, the so-called "neither thinking nor not thinking samadhi," your mind is still moving in a subtle way. However, most people would understand this to be rest.

On the other hand, it is possible for the mind to seem to be at rest even when it is moving fast. To illustrate, one can copy a two-hour taped lecture onto another tape in the space of one minute. But if you listen to this lecture as it is being copied, you would not be able to distinguish the various words. You would hear only a single sound.

Likewise, a person with an agile mind can resolve many problems without effort. He would not be conscious of any strenuous mental activity. A person with slower mental faculties, however, may sense more vexations and feel that his mind has gone through a lot of thinking, when actually it has dealt with fewer problems.

In the very ultimate,
Rules and standards do not exist.

The ultimate is beyond all human rules and laws. It cannot be judged by worldly standards. Thoroughly enlightened people spontaneously help sentient beings in accordance with causes and conditions. Their actions are not bound by the moral codes of society. This is not the case for ordinary people. We must abide by certain principles and rules. But if the thoroughly enlightened are bound by these laws, it would not be genuine liberation. For them there is no boundary between activity and rest.

But the misinterpretation of this truth has caused great harm. Some people think that Ch'an advertises moral indifference, that Ch'an practitioners in general are free to ignore ethical principles. There are some who admit they are not enlightened, but nevertheless refuse to recognize accepted rules of behavior. They reason that if they imitate the ways of an enlightened person, they will gradually pick up the enlightened spirit.

Master Hsu-Yun, though a monk, never shaved his head. Thus, he appeared to be one of those who did not observe the rules. However, he insisted that his disciples have shaved heads. The reason why Hsu-Yun never shaved is that during his long period of practice, he did not have the time. Later, when he was an accomplished master he was already accustomed to not shaving. Though his hair was unruly, he conducted his life was very rigorously and in strict accord with the precepts. A Ch'an master may seem carefree, but behind superficial appearances there is a solid foundation. It is only upon a solid foundation that one can draw on a truly liberated spirit not limited by rules.

Develop a mind of equanimity,
And all deeds are put to rest.

A mind of equanimity is a mind without distinctions; in other words, there is no rest and no activity. When your mind is in this condition, whatever you do is the same as not doing anything at all. Your mind is at rest within activity. There is a saying that on becoming an arhat,[1] whatever has to be done has already been accomplished. Similarly, in the Platform Sutra, it is said that when there is no concern about good or evil, you can stretch out your legs and take a nap. When the mind is not making distinctions, there is no self, no other, no good, no bad. There is really nothing that needs to be done. This does not mean that you do nothing, but that your mind is in a state of rest. In fact, it is not even correct to speak of your mind. A person in this condition uses the mind of sentient beings.

Anxious doubts are completely cleared.
Right faith is made upright.

With a mind of equanimity, there is no longer any confusion or doubt about the Dharma. Even if you believe in the Dharma, but have not experienced realization, that is not called "right faith." You must have your own realization so that your faith will be affirmed and never change. Your mind will be straightforward without distortion. This means that whatever you endeavor, you will not make the wrong decision from the point of view of Dharma. The ordinary person may make erroneous judgments and actions, because he uses a mind of distinctions.

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Note
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[1] arhat: (sanskrit, "worthy one"). Practitioner, especially in the
~~~~

Hinayana (Theravadin) tradition, who has extinguished all attachments and defilements, and stands on the threshold of nirvana. Contrasted to a bodhisattva of the Mahayana tradition, who foregoes the promise of nirvana until all sentient beings are delivered.

* * * * * * * *

19

Leaving No Trace

Nothing lingers behind,
Nothing can be remembered.
Bright and empty, functioning naturally,
The mind does not exert itself.

After a bird has flown from one tree to another, what trace did it leave in the air? Again, when you stand in front of a mirror,you see your image reflected in it. But after you have gone, what is left in the mirror? Your mind should be like this; any event that occurs should leave no trace in your mind.We cannot deny that the bird has actually flown a certain distance, or that the mirror has reflected you. But it is precisely because the bird did not leave a trace that other birds are free to fly over the same route, and it is precisely because the mirror does not retain your image that other people can also see their images. If traces were left in the sky, would it look as spacious as it does to us now? If the mirror retained images, would it still be able to reflect?

Likewise, the accumulation of knowledge and experiences only adds obstructions. For instance, whatever you have learned previously from other teachers is like the trace of a bird, or the image left behind on a mirror. If these things stay in your mind on retreat, you will not be able to absorb my teachings because there will be an overlap of images. On the first evening I told you to forget everything that happened in the past; do not attempt to compare what happens on this retreat with your former experiences.

Not remembering anything does not mean that you are like a stone or a piece of wood. Your mind is still clearly aware of knowing certain things but does not try to bring up these memories as criteria for comparing and judging. The bird did fly from tree to tree, and the mirror did reflect people, but they have nothing to do with you. Phenomena may change, but your mind is not moved by them.

Today someone found the Ch'an hall too hot, and so kept taking off layers of clothing; but when he looked around, it seemed that everyone else did not mind the heat. Finally he could bear it no longer and came to talk to me. I told him that he felt so hot because he was thinking that it was hot. If his mind was on practice he would not be aware of the heat. He took my advice and it worked. It is the mind that generates these vexations. The environment may contribute, but if your mind does not cooperate, it will not pose a problem for you.

> It is not a place of thinking,
> Difficult for reason and emotion to fathom.

It is impossible to explain the state when there is nothing left in the mind. For the past few evenings, I have been talking about no mind. A few people have asked me, "What is this no mind you are talking about?" I said, "No mind is just no mind. Even if I were to tell you, you still would not know. You cannot use your reasoning or knowledge to imagine it. You can only know by personal experience."

When I was in my teens someone told me he had a ringing in his ears. I asked him to describe it, and he explained it was like the humming of bees. I still did not understand what it felt like. Later when I was

forty, I experienced it myself. If physiological experiences are difficult to imagine, all the more so with Ch'an, which is beyond all normal experience.

> In the Dharma Realm of true suchness,
> There is no other, no self.

True suchness refers to things as they really are, without eternal existence. Some think that true suchness is something eternal that can be held on to, but actually there is no such thing. Neither is there any Dharma Realm. True suchness is neither self nor other. Many practitioners seek to discover their self-nature, which they identify with Buddha nature, or true suchness. But this implies a certain existence. True suchness is neither yourself nor another.

Someone said to me, "I know that the self I am familiar with is an illusion. I want to find the true one." I replied, "The self you have now is illusory. But even the true self is illusory. Nevertheless, you must try to find it. If you don't find it, you won't know it is an illusion."

> To accord with it is vitally important;
> Only refer to "not-two."
> In not-two all things are in unity;
> Nothing is excluded.

To be in accord with true suchness, two things cannot be different; they are "not-two" in the sense of not being more than one. However, it would not be meaningful to speak of something according with itself. Thus, we cannot speak of one or two. We can only say "not-two." In true suchness, there is accordance with all sentient beings. The Buddha is in accord with sentient beings, and sentient beings can be in accord with each other. Accordance is a communication, or connection, between two things, such that they form a unity. For example, in marriage, two people come together without losing their own individuality.

In not-two everything is included. In fact, "not-two" refers to no

mind, the mind of bodhi.[1] If you say something is there, you would be wrong. If you say nothing is there, you would also be wrong. Therefore, existence and non-existence are not-two. If this is the case, everything is included. The Platform Sutra states that vexation is the same as bodhi. Those who do not practice Ch'an are not aware of their deepest vexations. When you discover the extent of your vexations and think that you are not making any progress, then you are really practicing. Only when you realize your problems is it possible to resolve them.

* * *

Note
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[1] bodhi: (Sanskrit, "awakened"). State of enlightened mind, characterized by having experienced one's own Buddha nature.

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20

True Suchness
~~~~~~~~~~~~~~

The wise throughout the ten directions
All enter this principle.
This principle is neither hurried nor slow --
One thought for ten thousand years.

The word translated here as "wise" has multiple meanings. In Sanskrit, the word prajna can be used in the sense of worldly wisdom, or it can be used in the sense of wisdom transcending the world. Finally, it can be simultaneously worldly and transcendent. This is the highest prajna referred to in Mahayana Buddhism. To determine which sense of prajna is being used, you have to look at the context. Here, "wise" refers to the highest prajna. All beings with prajna will have to enter through the same door. Tsung, translated as "principle" here, can also be taken to mean the Dharma Realm of true suchness that I spoke of yesterday.

This principle is neither long nor short in a temporal sense. If you say that it is long, or lasting, you are falling into the "view of constancy." Buddha Dharma does not accept the view that there is something eternal and unchanging. On the other hand, if you say that it is short, then you are prone to the "view of termination." In Buddha Dharma both constancy and termination are considered extreme, or "outer path" views. But Ch'an often speaks of that which is "beginningless" and "endless." Does this contradict the Buddhist view of nothing being eternal? You should understand that even though everything is in a constant flux, the principle of change itself does go on indefinitely. Thus to say that this principle is not eternal would also be incorrect.

There are two possible interpretations of the line "One thought for ten thousand years." One is that the mind simply does not move. But is this possible? Even in deep levels of samadhi, as long as it is a worldly samadhi, the mind is still moving in a subtle way. In fact, as you get into ever deeper levels, you may be aware of the movement of your mind in the previous level, even if you are not aware of the movement at the present level. You realize that what you took to be a still mind, actually consisted of many minute fluctuations. Therefore, this interpretation does not hold here.

The second explanation is that there is no mind. "Ten thousand years" is a term used to indicate unlimited time. No mind is unlimited; one instant can encompass ten thousand years.

> Abiding nowhere yet everywhere,
> The ten directions are right before you.

This single incense board is true suchness in its entirety. But if you think that only the incense board is true suchness, you are wrong. True suchness is everywhere; nothing is separate from true suchness. The previous two lines referred to Ch'an as being unlimited by time. These two lines are speaking of the limitlessness of space. If you can grasp a small spot, you have access to totality. At the tip of a fine strand of hair all the Buddhas of the three times and the ten directions are turning the Dharma wheel. If a person who is thoroughly enlightened reads these lines, he would say, "Indeed it is just like that! It is not anything different." But for someone with only a theoretical understanding, it is like gazing at flowers through a mist, obscured by your own thoughts.

> The smallest is the same as the largest
> In the realm where delusion is cut off.
> The largest is the same as the smallest;
> No boundaries are visible.

In the state where the spot in front of your eyes is equivalent to totality, there is no room for illusory dharmas. Illusory dharmas are the dharmas of distinctions, of small and large, of positing one thing against another. Usually, we see something as small because it is in relation to something bigger than itself. To say that the largest is equivalent to the smallest erases all boundaries. This refers again to true suchness.

Someone asked, "After a person attains Buddhahood, where would he be?" There are three bodies of the Buddha, the trikaya [1] -- the transformation body, the reward body, and the Dharma body. The transformation body appears in a particular time and place in the human realm. The reward body also appears for the sake of sentient beings; for this reason, it is limited in location. But the Dharma body of the Buddha is not limited to any time or place. You cannot say it is here or it is there. It is simultaneously the largest and the smallest. It has the greatest power, but at the same time it has no power whatsoever. It is smaller than anything we can know of, because it has no self. But because the Dharma body of the Buddha has no self, all

sentient beings are identical to this body. Wherever sentient beings need the Buddha, the Dharma body can function for their benefit.

> Existence is precisely emptiness;
> Emptiness is precisely existence.

The Dharma body of the Buddha, or true suchness, cannot be said to "exist" because there is no self. However, it can be experienced because if your practice reaches a certain depth. True suchness is not identical to nothingness. Everything that exists in the three times and ten directions is never separate from it. "Emptiness" refers to no self and "existence" refers to causes and conditions.

Some Ch'an masters speak only of existence and some speak only of emptiness. Others sometimes speak of existence and sometimes speak of emptiness, depending on the audience. But they are all speaking of the same thing. One time a monk complained to me, "In my opinion, most, if not all, Ch'an masters are lunatics. If you talk to them about existence, they uphold the idea of emptiness. If you talk to them about emptiness, they affirm existence." Ch'an cannot be spoken or conceived. Indeed, since it cannot be expressed in words, whatever you say about it, as existence or emptiness, can be criticized.

> If it is not like this,
> Then you must not preserve it.

You have to let go of your previous views: self-attachment, attachment to existence, emptiness, large and small, boundedness, unboundedness, truth and illusion.

> One is everything,
> Everything is one.

True suchness is identical to all phenomena and all phenomena are never separated from true suchness. It must be understood in this sense, and not in the sense that all phenomena reduce to one. There is no distinction between unification and non-unification in true suchness. Otherwise, taking these two lines literally would imply that if one

person becomes a Buddha, everyone else has to become a Buddha. Or, all sentient beings must attain Buddhahood before there can be even one Buddha, since all sentient beings are one. This would not hold on a common sense level, yet it can be understood on the deeper level just explained.

If you can be like this,
Why worry about not finishing?

When you know that true suchness is identical to all phenomena, then there are no worries about getting enlightened or attaining Buddhahood.

Faith and mind are not two;
Non-duality is faith in mind.

If you have faith in the mind of equanimity and non-distinction, you have faith in no mind. However, the mind of the person who has faith is the mind of an ordinary sentient being. What the poem says is that the mind of faith is not separate from no mind, the mind that is the object of the faith. This is the same as saying that true suchness is identical to all phenomena. Although the two minds are identical, you must begin with faith to give you direction in your practice. Not only must you have faith in no mind, but you must have faith in every single word of this poem and act accordingly. In this way, you can attain the mind of no mind.

The path of words is cut off;
There is no past, no future, no present.

During the course of practice, we employ the use of words to guide us. But when faith and mind are not separate, all words and language are unnecessary, including the poem Faith in Mind. Again, during practice, there is a distinction between past, present and future. Progress is measured in terms of time, but when faith and mind are not separate, these distinctions are abolished.

Once a monk asked Hsu-Yun, "Is there time in samadhi?" Hsu-Yun answered, "If there is time in samadhi, it is not samadhi." The monk

asked, "In that case, can you say there is no time in samadhi?" Hsu-Yun said, "If there is no time in samadhi, where is the person?" In samadhi the mind is holding to one thought, so there is no awareness of time. But the meditator is still in the present moment, not in the past or the future. However, if you go one step further into no mind, you cannot even be in the present. The present can only exist in the mind, in relation to the past and the future.

* * *

Note

[1] trikaya: (Sanskrit, "threebodies"). Mahayana doctrine of the tripartite bodies of the Buddha: (1) nirmanakaya, the transformation body, manifesting as a human being, as in Sakyamuni; (2) sambhogakaya, the bliss body of the venerated Buddhas, experienced only by enlightened bodhisattvas; (3) dharmakaya, the supreme body of all the transcendent Buddhas.

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TITLE OF WORK: Faith in Mind: A Guide to Ch'an Practice
FILENAME: FAITH_IN.ZIP

AUTHOR: Master Sheng-Yen
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PUBLISHER'S ADDRESS: Dharma Drum Publications
Institute of Chung-Hwa Buddhist Culture
90-56 Corona Avenue
Elmhurst, New York 11373
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DATE OF PUBLICATION: 1987, 1993
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DATE OF DHARMANET DISTRIBUTION: December 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Fuck Me, You Bastards! (Wife gets an unexpected double fucking)
byInLikeFlynn©

As with my other story I have changed important places, names, etc. to preserve anonymity.

*

My wife Shere and I had just recently moved from the city to a rural area, out in the country y
We had grown tired of the noise, smog, and fast pace that come with living in "the center of
home was quite a long way from any neighbors, set back against reforested mountains with
front. The days were hot, the evenings cool, and the sunsets gorgeous.

Shere was 37 years old and more attractive than any girl half her age. At 5 ft 5 inches she h
that gracefully accentuate her ability to fill out a pair of blue jeans. Her hips were made for m
attention, her waist is slim, and she has a heavy set of 36D breasts that jiggle like water ball
moves and she has huge nipples that are perpetually stiff. Most women don't like her but I h
yet that has not stared at those tits and her blue jean covered hips. Shere knows the effect t
men; she's a man's girl.

She especially likes the response she gets from older men, and she can turn on the heat wit
hips and a little accidental brush of her tits on their body. The poor men start getting red and
says she can smell their musky scent and that gets her hot.

Awhile ago Shere wanted to get a tattoo, but not the typical stuff. She wanted one like the gu
WWII, the old Sailor Jerry style, a beautiful red rose with green leaves right on her shoulder.
weeks before deciding on this little hole in the wall tattoo shop right on the wharf, quite a wa
now that we lived in the country. The old man that ran the place was of the old school, he di
and only had two tattoos himself, said he didn't get much business anymore, and was more
Shere. And when he requested that she take her top and bra off just to get a shoulder tattoo
knowing smile and gladly did so, like I said she likes to please older men. She gritted her tee
pain of the needle and tears ran down her cheek and dripped onto her breasts but she didn't
wanted a tattoo the old way and she got it. Surprisingly the old man did a wonderful job seei
couldn't keep his eyes off Shere's tear soaked tits and huge stiff nipples.

Shere was tickled to death at how it had turned out; it truly was a beautiful old style tattoo. S
happy that she had me take a picture of it showing just her naked upper body, arms togethe
tits, accentuating their already large size. She took this 8x10 back to the old mans shop and
closing time. His eyes opened wide when he saw it, and said that he would put it up on his c

left and then, as she got to her car, she remembered that she did not thank him for the fanta
went back in and as she opened the office door the old man was sitting in his chair, shirt off
stroking his hard cock and looking at Shere's picture. Embarrassed he started to cover up a
Shere said not to worry, she was flattered. She walked in and closed the door behind her an
mischievous smile said "I wanted to thank you, for the tattoo, I just love it, um... keep on touc
yourself, here....watch me."

She slowly started taking off her blouse, and then undid her bra. The old man just sat there
began to stroke his cock. "Jesus," he said.

As Shere's heavy tits came free she approached the man and got down on her knees and w
breasts around the man's cock, "Fuck them, fuck my tits, it's ok."

The old man couldn't believe it but started thrusting madly. Shere stuck out her tongue and a
up she licked the sensitive underside and engulfed his bulging cockhead with her warm mou
the old mans cock were wet and shiny with Shere's spit, the old man was pumping like mad
and covered in sweat, soon he started to moan "uhhh....jesus....fuck..." and Shere purred "U
it, do it, fuck my tits, cum all over them... cover them, I want to see you cum."

With a final thrust the old man stiffened and his cockhead swelled and started pumping out h
splattered Shere's face and open mouth then dripped down onto her tits. Shere swallowed a
"Ohh....pump it, pump it all out."

The old mans hips thrust sporadically and then he collapsed back on the chair. His breathing
gasps and he watched as Shere licked and swallowed the little cum drops from the tip of his
are something else, god what a bitch, you are.... something else."

Shere got up, the cleavage of her breasts was flushed red and her chin and tits were splotch
white cum. She smiled and used his shirt to clean herself up, dressed then leaned over and
on the forehead, "Thanks for the tattoo," she said, then left closing the door behind her.

Shere told me about this encounter when she got home, we laughed and I was grateful that
the attention, what a beautiful thing to do. Shere loves to suck men off. When we're on a trip
pick a man out and invite him to our room. She will take off her top, and lick and suck his co
swallows every drop of cum he can pump. The men are always so grateful and I'm proud of
them. If she really likes them sometimes she'll strip off all of her clothes and let them fuck he

I am always there with her and we are very careful as to who we choose. Often I'll join in an
same time but mostly I watch her beautiful body get ravished, and I stroke my cock.

She and I have what you might call a semi-open understanding; spur of the moment, heat o
encounters with others are ok but premeditated flings are not, unless we both approve or ar
always tell each other everything, no secrets. In our early marriage we would never have su
arrangement but around a year ago we had an enlightening experience and our relationship
We began to understand each other in a deeper way and we are extremely confident in eac
arrangement has been great for us, it is natural, and has made our sex lives incredibly hot.

Lately she has been complaining of having gained a few pounds. I tell her that she looks gre
adds to her sexy curves, but it bothers her so she has started taking vigorous walks up the r
dirt logging roads that cross the mountains behind our house. There are never any people o
she also works on her tan and during the summer walks with nothing on but a bikini bottom.
walks with a passion and by the time she is done she's covered in sweat and is sexy beyon

A few weeks ago she came in from her walk later than usual, completely naked, covered in
back were scratched, there were pieces of grass and leaves in her hair, her lips were all puf
smell man scent all over her. We lay down on the bed and as she told me the story I watche
face, her dirt smeared breasts, and I took out my cock and started stroking:

Apparently she was about a half mile into her walk, all uphill in the hot sun so she was weari
her bikini bottom. She was rounding a blind corner when there in front of her were two men,
the look of their shotguns and clothing, probably after grouse or pheasant. They all stopped
each other, struck with surprise. The men looked at what was in front of them, this stunningl
woman, completely naked except for a bikini bottom, breathing hard, sweat dripping from he
heavy breasts heaving with exertion.

"My god! We're sorry Miss, ...jesus."

"We didn't know you were here..."

Shere was startled, her eyes darted around, she had nothing to cover up with and the two m
tits. One of them was like a big bear and the other man was shorter and slim in build.

"I, I didn't know....uh....usually there is nobody on these roads." Shere stammered.

"Oh, we don't mind," said the bear like man, "its ok Miss.....god you're beautiful."

"Thank you" Shere said, awkwardly looking around for somewhere to go, but there was no p
weren't budging an inch so she stood there for what seemed like hours letting them stare at
calmed a little; it was exciting in a bad girl way, to be caught in the open naked with two mer
to run.

"I'm uh ... the weather...trying to get a little exercise." Shere said feeling like she should have
something else.

"Nice warm day out, good for walking...uh...your tits, jesus they're fantastic, I hope you don't
look," said the slimmer man.

What was she going to say? God they were bold. She had nothing to clothe her breasts with
to look like a prude by trying to cover with her hands.

"Well...um...you guys are so nice, I don't mind if you don't, I'm glad you like them, look all yo
Shere was surprised, did she just say that?

The men moved in close, "You really are pretty, you are just incredible, uh I'm Jim and this is

"Hi" said Hank, "Jim's right you are just fantastic! You have such beautiful breasts, and I love
tattoo."

"Thanks. Hank, Jim, I'm Shere" She said, pleased with the tattoo remark and wondering if sh
get any closer.

Her breasts sweated in the hot sun and her nipples were protruding obscenely, it was incred
Shere thought she could see bulges forming in their pants, oh fuck, did they see her look? D
face grew even more red than it already was and the two men moved closer until they were
caught a faint scent; she knew that smell, male musk mixed with sweat.

"You know," said Hank, "uh I know this is strange...uh...we don't mean you any harm but cou
touch your tits... and...damn...then we'll just go on our way...you know, and don't feel bad if y
it's all ok, really."

This all felt surreal, like it really couldn't be happening. I mean, they should turn their heads,
her nakedness and she should not be so nice, right? My God they wanted to touch her brea
should she? Of course not, this was getting out of control, she should just turn and walk awa

let her go that is, but they weren't being rude or obnoxious, they were very respectful. This w
fast, but her nipples were so stiff and aching, she knew they were begging to be touched, ar
were staring at them. But there was more, between her legs, she could feel a tingling in her
could begin to smell her own musky scent, could they smell it too? She was turned on being
with these men, with nowhere to run. Her expression turned serious and she looked up at th
shouldn't but she heard herself say it.

"Uh...ok, it's ok; touch them if you want to."

They didn't waste any time, putting their shotguns down and moving in so close that she cou
of their breath. Shere raised her arms above her head and they reached out and cupped the
breasts, feeling their weight. The hands were hard and rough the way a mans hands should
gentle. It didn't take long for the touching to become centralized on her nipples and it sent pi
pleasure straight to her swelling clit. She watched as four hands fondled her breasts, four ha
concentrated on her stiff nipples, her eyes closed and memories of another time flooded her
she had been taken by eight lust crazed men, she had been gangbanged, a time of relentles
cumming.

"Miss...would you mind if...." Hank said in a throaty hoarse voice "would you mind if maybe..
on your nipples...really quickly?"

Shere opened her eyes halfway and looked up into their faces, "Yes, go ahead.....ahh...suck

She didn't need to finish, two warm mouths were already fastened onto her hard nipples. Th
mouths, the lapping tongues, and the powerful suction was too much; they had all crossed t
let them go to far, this was no longer about a chance meeting and admiration, now it was ab
orgasm alone. She knew there was no way out of this now; she was going to get fucked, an
She watched her breasts, jesus what a turn on seeing two men sucking on her nipples.

"Hank," Jim said, "look at her hips!" Hank looked down, Shere's hips were slowly moving, Ha
with a hard pull yanked off Shere's bikini bottom.

"Ohh!" Shere exclaimed, but she didn't move away.

Jim ran a hand up the inside of her thigh stopping just below her cunt, when Shere thrust he
brushed her slit, Shere let out a soft breathy moan, and his hand came away wet.

"Look at that!" Jim whispered.

Hanks hand joined Jims between Shere's legs and soon the fingers of both hands disappea
slit. Shere's mouth opened wide, her face had a strained look and her breath came hard as
and down, slick with the juice of her sopping cunt, stretching the lips of her cunt wide, filling
caressing fingers. "Huuh... god...it feels good." she whispered heavily. Her knees began to b
and she had trouble standing. The men withdrew their hands from between her legs. "Ohh...
disappointedly.

"She's all worked up, look at her." Jim said.

"She's going to get more than just a tit sucking," Hank said pushing down on Shere's should

With Hanks hands on her bare shoulders Shere dropped down to her knees, still under the s
the men's hands had given her, and caressed the bulges in their pants, "Let me see them...t
whispered.

Within seconds zippers were down and hands pulled out what she wanted. They were beau
thick and fat, a purplish red with huge mushroom heads swollen and tight, oh what they coul
those, how good it would feel to have those in her, filling her, pulsing and throbbing between
reached out both her hands and cupped their warm balls and then slowly began licking the u
forth from the base up to the head, alternating from one cock to the next. She loved the way
would jump as she began to give it attention. Soon she fully engulfed their cocks, opening h
as she could to take the huge swollen cockheads, and then they started thrusting. Gently at
in fury, hands grabbed the back of her head and she struggled to satisfy both men.

Her mouth was open wide, her head going from one man to the other, her face covered in th
balls and dark man hair, the cocks were dripping with her saliva and her face was wet and s

They had lost the politeness, the gentle respect. Primitive lust was in control now and she kn
meant, she was no longer the woman they met on the road, now she was an object, an obje
bitch, and they were going to fuck her and use her, how many times she didn't know. The th
her nipples hurt, and her clit felt tight, she wanted to cum. She needed to orgasm and then s
cocks, she didn't care about where they were or who they were or what was going on, she w
cum.

Shere looked up at Hank and Jim, there was spit dripping from her chin, she was breathing
were heavy. "Please," she said "ahh...please.....I need to...to..."

"Get her over here, in the shade," Jim said.

Hank scooped her up as if she was weightless and carried her to the side of the road where
dirt and there was shade. "Get our coats out, lay them down."

He gently laid Shere on the thick coats and she looked up and watched as the two men und
muscled while Hank was like a great bear, thick and covered with hair, she kept her eyes on
arched her back, then spread her legs, inviting them in.

Jim lay down beside her and started working her tits and nipples, while Hank got down betw
slowly started licking the cunt juice and sweat from her inner thighs. He licked his way up to
reveled in her musky scent. "Jim," he said, "god she's got a big clit, look how stiff it is, it look
head of a little cock."

Jim raised his head from Shere's tits and looked. The whole length of her hooded clit was er
of her clit was poking a quarter inch out.

"Make her beg" Jim snarled, "make the bitch beg like a slut, I'm gonna suck these tits raw. A
were gonna fuck her."

Hank used both hands and gently pulled her cunt apart exposing Shere's swollen clit even m
thrusting up trying to make contact with Hanks mouth. Hank flicked the tip of Shere's huge k
tongue, "Uuhh...hahh" Shere moaned thrusting her hips higher, "Please...don't tease me..."

Hank continued to just barely lick around the hood of her poor clit, but never making solid co
knob. Jim kept on Shere's tits, sucking first one then the other nipple, until he just roughly sq
tits together and started sucking both of them at once. Shere was lost to the world around he
good, only the sex mattered now. Jim was torturing her breasts, and her nipples made her s
to her clit but she couldn't get it, no matter where she thrust her hips her clit only got a brush
pleasure. This went on for minutes, until she was panting like a dog. She had to have Hanks
clit full on, God he was a bastard, she had to cum, cum goddamit! "Please....jesus please" s
"make me cum...."

"Are you begging for it?" asked Hank, "Beg for it like a whore, come on you bitch, beg to cum

"Ohh, yes, yes I'm a whore, a slut.....oh god....I'm begging you....uhhhh.....make me cum...oh
you fuckers...bastards...make me cum!"

Shere was begging and moaning and her hips were thrusting in all directions trying to get Ha
clit. Her body was covered in a slick sheen of sweat. She would have sold her soul to the de
if it would make her cum. Finally Hank latched full onto Shere's clit with his mouth and starte
licking and sucking with a fury.

Shere was in heaven, "shuuh...shit...shit... fuck...fuuhh...oh god it's so good...ah...ah...I'm....
cum....please don't stop...jesus...jesus fuck...oh...oh...I'm cumming!"

Her back arched up high and her body stiffened for a second, and then started shuddering i
was being shocked with high voltage electricity. Jim watched Shere's face as it was wrought
eyes glazed and turned up until just the whites shown and her body doubled up, Jim wrappe
and supported her as she sat there mouth open, spit drooling out as if she was choking and
breath "Huh...huh...uh..." was all the sound she made as she jerked and spasmed. Hank ha
just held Shere's clit in his mouth and felt it throbbing and pulsing. Finally the spasms slowly
and her body went limp. She collapsed onto her back and her breathing steadied, and her h
gentle thrusting. "Ohh....fuck yes....that was good." she purred.

"Good." said Jim, "Now you're gonna get fucked and stuffed with cock!"

Shere had no time to recover from her orgasm as Jim moved between her legs. He had to h
hot bitch, had to have that cunt with its big clit all wet and glistening with cunt juice and spit.
gonna tag team her Hank," he growled,"as soon as I fill her cunt you get on and then I'll be r
then you! We'll keep her tits jumping!"

Jim shoved his cock in with one violent thrust "You.....bastard!...ohhh" Shere exclaimed as s
being crammed with warm cock.

Jim wasn't being gentle, he was going to fuck this bitch, and with each rough shove his cock
the hilt in Shere's cunt. She spread her legs wide and wrapped them around Jim and felt tha
feeling, the feeling of having a hard cock filling her cunt after an intense orgasm. She watch
kneeled beside her and wiped the sweat from her bobbing forehead and used it to lubricate
watched as his hands stroked up and down the shiny length, it was big and thick with a large
veins; half of it was covered in dark hair like a wild animal. The balls were huge and hairy an
smell his scent and she loved it. Jims attack grew more violent and she closed her eyes and
assaulted her cunt. Hank stared with lust as Shere's tits jumped and rolled each time Jim po

Jim saw Shere close her eyes and when she bit her lip he couldn't hold off, his cock felt so g
slut, she was so sexy and such a whore, he felt it, that feeling, he stiffened and grunted and

exploded. "Ohhh pump it..." Shere exclaimed as she felt his hot cum. She kept her legs tight
Jim and with each jerk of his body more hot cum pumped into her.

Finally Jim's body relaxed and he moved from between her legs, but as soon as Jim pulled
place and Shere's head was bobbing and her tits were jumping again.

Jim watched Shere's tits bounce every time Hank violently shoved his cock into her cunt, an
chest until his semi-hard cock was right between those heaving breasts. Left over cum seep
his cock and mixed with the slick sweat of her tits.

"You're a dirty little bitch aren't you," he said "such a fucking slut." and he scooped up a han
from the ground and covered her sweat dripping tits, smearing it over her pleasure wrought

"You like that you dirty cumslut?"

"Oh" she moaned through the cock pounding Hank was giving her, "I'm a ... uhh.. a dirty slut
me in it,, uhh, yes, oh god fuck me, fuck me you bastards!"

"Jim!" Hank yelled "Work her clit while I fuck her! I wanna see it!"

Jim reached around, "Yea, I'll work that little cock until she's cumming all over the place." an
Shere's clit between his finger and thumb and rolled it back and forth each time Hanks cock
cunt.

With Hanks thick cock pounding her cunt and Jims fingers stroking her clit it was almost to n
being sexually dominated by these men, she couldn't make it stop even if she had wanted it
that feeling was coming back, that feeling of cum, she felt it rising up in her, with the fingers
clit and the cock in her cunt, it sent her over the top again, and she was cumming and her hi
shuddering and nothing else mattered but orgasm. Jim grabbed her behind the head and ro
sucking in the hot breath and the moans of her orgasm. When Hank felt her hips spasm he
was cumming again and it set him off, he gave a final shove and started filling Shere's cunt,
inside her with each spurt of cum.

Shere's orgasm slowed, Jim let her head drop, and Hank slowly pulled out of her cunt, and
overflowed. He scooped it in his hand and coated the hair between her legs until it was matt
cum, and he brought a handful up to her head and smeared her dirt covered face with it unti

shiny. Shere opened her mouth and licked Hanks cum soaked hand.

But Jim didn't stop working her clit; he sat straddling her and kept stroking.

"Please" Shere said "that's enough....enough."

But Jim hadn't had enough, he had seen Hank pound her cunt, he had seen those hips spas
orgasm from her full lips, he saw her face being coated in thick cum, and he saw that big clit
throb between his fingers, and he was going to make her cum again and he didn't care how
going to make this bitch cum until she passed out.

Shere tried to move Jim off her stomach but he was too heavy. She saw that Jims cock was
"Oh please....stop...." she cried.

"Hank, hold her legs, I'm gonna work this clit until she cums again!"

Hank put his weight on Shere's legs, spreading them apart, and held them still. Shere raised
elbows but she was helpless. "You fuckers.....ohh what are you doing....!" she yelled.

"Jesus no!" she moaned shaking her head as Hanks hand shoved into her cum filled cunt ar
and out.

God what was happening, she couldn't move, her clit, the hand in her cunt, it was too much,
second orgasm, she laid back down and cursed the son of a bitches, and panted, arching he
hips, and felt her poor clit being mauled.

Jim's fingers stroked and stroked and Hank spit on her clit to lubricate it, the hood was movi
with the stroking and the knob was swollen and red, and Hanks fingers were buried in her st
other hand was grabbing her nipples, and Shere's fingers ground into the dirt.

"You bastards.....you fucking bastards....ohh fuck, fuck, fuck" she moaned over and over aga

After minutes Shere started gulping huge breathes of air, Jim and Hank felt her hips try to lif
violent shuddering wracked her body, she lifted her head and chest up and started grunting.
guuhh" she grunted over and over again each grunt coinciding with a spasm of her hips.

She was cumming again, and cumming hard. She was locked in that doubled up position, ha
her tits were shaking, stomach muscles standing out from the strain, sweat dripping off her f

open mouth; each breath blew sprays of spit and sweat. Then she collapsed, tipped her hea
face contorted, and as the shuddering continued she just moaned weakly.

Finally her poor body stopped its shaking and she went limp, her eyes were half open and h
was barely aware when Jim entered her roughly and started fucking her again and she didn'
cock was growing in size, ready to take Jims place, and she didn't even notice that her head
her tits were jumping as she was fucked for the third and fourth time.

As I lay on the bed and listened to this story and I saw Shere's dirt, sweat, and cum streaked
hold out any longer, I pumped my hard cock and blew hot cum all over her. She closed her e

About a week after Shere's adventure there was a knock on our door and there was Hank. H
said he wanted to apologize; he said he had noticed the wedding ring on Shere's finger that
let it stop him and he really felt bad about it. And he figured that I would more than likely sho
both Shere and I told him not to worry, Shere said that she had gotten just what she had wa
except that her back and bottom were still bruised and sore. Hank laughed and said that his
sore too!

Turns out Jim had been visiting from afar but Hank lives just five miles away. We invited him
he wasn't a helluva nice guy. Shere really likes him, calls him her great big teddy bear, and
over on four different occasions now, and he and I have double fucked Shere at least six tim

Life is good.

ÉÍÍÍ

Things Fall Apart
Impermanence
Rediscovery
Peace at Last
Noble Path

The Young Weaver
The Dull Young Monk
A Disciple of Sariputta Thera
Uposatha the Goddess
Truths

Appendix/Glossary

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A Word from the Translator

"The Fundamentals of Vipassana Meditation" is a series of lectures delivered by the Venerable Mahasi Sayadaw during the New Year Holidays of the Burmese Era 1320 (1959). The lectures first appeared in book form in 1961, and have ever since enjoyed such popularity with the readers that they have run to several editions. This is their first English translation.

As the reader will see in the following pages, the lectures were addressed to lay listeners - people were totally new. As such the Sayadaw took great pains to make his language plain, easy and direct to the point, and led his listeners stage by simple stage from such basic facets as differentiation between calm and insight meditations to such intricate aspects of the Dhamma as reality and concept, process of consciousness and thought-moments, stages of progress in mind development and realization of Nibbana. The listener - or reader in our case - begins with the very first lesson: what insight is, how it is developed. He is then instructed how to begin his work, how to progress, how to be on

his guard against pitfalls in the course of his training, and, most important of all, how to know when he "knows". He is thrilled, encouraged, and made to feel as if he were already on the path to bliss.

Buddhism is a practical religion, a creed to live by - not just another system of metaphysical philosophy as most outsiders are wont to imagine it to be. It examines the ills of this sentient life, discovers their cause, prescribes the removal of the cause, and points the Way to the release from all suffering. Anyone desirous of liberation can walk along the Way. But he must make the effort to step and walk. No-one will pick him up and offer him a free ride to Peace Eternal.

You yourself must make the effort.
Buddhas only point the way.
Those who have entered the Path and who meditate
will be freed from the fetter of illusion.

(-Dhammapada 276)

What then is the Way to liberation? The Buddha himself tells us in the Satipatthana Sutta that there is but One Way - the Way of establishing mindfulness. It is this establishing of mindfulness that serves as the corner-stone of the whole system of insight meditation expounded and popularised by the Ven Mahasi Sayadaw for half a century now.

Here one must not forget the fact that preaching Vipassana is quite unlike the preaching of any other aspect of the Buddha's teaching, say, its moral or meta-physical portions. This most scholars versed in the scriptures can do. But Vipassana is something that only experience can convince. The Buddha himself (or, more correctly, the Bodhisatta) searched for the Way, found it, traversed it himself, and only then did he teach it to beings from his experience.

"Even so have I, monks, seen an ancient way, an ancient road followed by the wholly Awakened Ones of olden times....Along that have I gone, and the matters that I have come to know fully as I was going along it I have told to the monks, nuns, men and women layfollowers.....

Sam. ii 105

The Ven Mahasi Sayadaw, on his part, took up the Way pointed out to all of us by the Buddha, realized the Dhamma, and then spoke to his disciples from his experience. They, too, have realized the Dhamma. About this the Sayadaw says in his lectures:

"Here in the audience are lots of meditators who have come to this stage of knowledge. I am not speaking from my own experience alone. No, not even from the experience of forty or fifty disciples of mine. There are hundreds of them." (Today the number is by hundreds of thousands - Translator)

One attribute of the Buddha's Dhamma is that "it is a come-and-see thing (ehipassiko)" Millions came and saw it well over 2500 years ago. And today hundreds of thousands more will follow them, as we can see in the meditation centres the world over. It only remains to the aspirant after liberation to awake and join the multitude in their march. This book sets out the plan of the Way that lies ahead of him. It is, as the noted scholar in the foreword to the Myanmar edition remarks, not the kind of book one reads for reading's sake. It is to be his guide as he ventures from one stage of higher wisdom to another.

In translating this book, I have tried to reproduce in English all that the Sayadaw has to say in his Myanmar lectures. But I have not attempted a literal translation nor have I turned out an abridged, free version. I have avoided repetitions so characteristic of spoken language, and have left untranslated all the mnemonic verses that accompany the Sayadaw's lectures. Excepting these I have kept the word of the Sayadaw intact and every effort has been made to retain his simple, straight-forward

and lucid style.

For translation of the Pali texts quoted by the Sayadaw in his work I have relied mostly on such noted scholars as Dr. Rhys Davids, F.L. Woodward, I.B. Horner, Nyanatiloka, Nyanamoli and Pe Maung Tin, with modifications here and there. I must record my indebtedness to them.

M T N

Yangon, 3 March 1981

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FUNDAMENTALS OF VIPASSANA MEDITATION

Introductory

Today insight meditation needs no special introduction. Everybody is saying that it is good. The contrary was the case twenty years ago. People thought insight meditation was meant for monks and recluses and not for them. When we began preaching insight meditation we had had a hard time doing so. The situation has changed now. Today people keep asking us to lecture on insight. But when we begin telling them the simple facts of insight meditation, they seem unable to appreciate them. Some even rise and go away. One should not blame them. They have had no grounding in meditation to understand anything.

Some think calm is insight. Some talk of insight meditation as nothing different from calm meditation. The insight meditation as preached by some people, though high-sounding in language, proves

just impossible in practice. Their listeners are left in confusion. For the benefit of such people we will talk about the elements of insight meditation.

Calm and Insight

What do we meditate on? How do we develop insight? This is a very important question.

There are two kinds of meditation: meditating to develop calm and meditating to develop insight. Meditating on the ten kasina devices only gives rise to calm, not insight. Meditating on the ten foul things (a swollen corpse, for example), too, only gives rise to calm, not insight. The ten recollections, like remembering the Buddha, the Dhamma and others, too, can develop calm and not insight. Meditating on the thirty-two parts of the body, like hair, nails, teeth, skin- these too are not insight. They develop only concentration.

Mindfulness as to respiration is also concentration-developing. But one can develop insight from it. Visuddhimagga, however, includes it in the concentration subjects and so we will call it as such here.

Then there are the four divine states, loving-kindness, compassion, sympathetic joy, and equanimity, and the four formless states leading to formless jhanas. Then, there is the meditation on the loathsomeness of food. All these are subjects for concentration-meditation.

When you meditate on the four elements inside your body, it is called the analysis of the four elements. Although this is a concentration meditation, it helps develop insight as well.

All these forty subjects of meditation are subjects for developing concentration. Only respiration and analysis of

elements have to do with insight. The others will not give rise to insight. If you want insight, you will have to work further.

To come back to our question, how do we develop insight? The answer is: we develop insight by meditating on the five aggregates of grasping. The mental and material qualities in beings are aggregates of grasping. They may be grasped with delight by craving in which case it is called "grasping of the sense objects" - or they may be grasped wrongly by wrong views - in which case it is called "grasping through wrong views". You have to meditate on them and see them as they really are. If you don't, you will grasp them with craving and wrong views. Once you see them as they are, you no longer grasp them. In this way you develop insight. We will discuss the five aggregates of grasping in detail.

Aggregates

The five aggregates of grasping are matter or form, feelings, perception, volitional activities and consciousness. What are they> They are the things you experience all the time. You do not have to go anywhere else to find them. They are in you. When you see, they are there in the seeing. When you hear, they are there in the hearing. When you smell, taste, touch, or think, they are there in the smelling, tasting, touching or thinking.

When you bend, stretch or move your limbs, the aggregates are there in the bending, stretching or moving. Only you do not know them to be aggregates. It is because you have not meditated on them and so do not know them as they really are. Not knowing them as they are, you grasp them with craving and wrong view.

What happens when you bend? It begins with the intention to bend. Then come the material properties of bending one by one. Now in the intention to bend there are the four mental aggregates. The mind that intends to bend is the consciousness. When you think of bending and then bend, you may feel happy, or unhappy, or neither

happy nor unhappy, doing so. If you bend with happiness, there is pleasant feeling. If you bend with unhappiness or anger, there is unpleasant feeling. If you bend with neither happiness nor unhappiness, there is neutral feeling. So, when you think of bending, there is the 'feeling' aggregate. Then there is perception, the aggregate that recognizes the bending. Then there is the mental state that urges you to bend. It seems as though it were saying "Bend! Bend!" It is the volitional activities. Thus, in the intention to bend, you have feelings, perception, volitional activities and consciousness-all four mental aggregates. The movement of bending is matter or form. It is the material aggregate. So, the intention to bend and the bending together make up the five aggregates.

Thus in one bending of the arm there are five aggregates: You move once and the five aggregates come up. You move again and there are more of the five aggregates. If you have not meditated on them rightly and have not known them rightly, what happens we need not tell you. You know for yourselves.

Well, you think "I intend to bend" and "I bend" don't you? Everybody does. Ask the children, they will give the same answer. Ask adults who can read and write, the same answer still if he will say what he has in his mind. But because he is well-read he may invent answers to suit the scriptures and say "Mind and matter". It is not what he knows for himself. Only inventions to suit the scriptures. In his heart of hearts he is thinking: "It is I who intend to bend. It is I who bend. It is I who intend to move. It is I who move." He also thinks: "This I have been before; am now, and will be in the future. I exist for ever." This thinking is called the notion of permanence. Nobody thinks, "This intention to bend exists only now." Ordinary people always think, "This mind existed before. The same I that have existed before am now thinking of bending." They also think: "This thinking I exists now and will go on existing."

When you bend, or move the limbs, you think: "It is the same limbs that have existed that are moving now. It is the same I that

have existed that am moving now. "After moving you again think, "These limbs, this I, always exist." It never occurs to you that they pass away. This too is the notion of permanence. It is clinging to what is impermanent as permanent, clinging to what is no personality, no ego, as personality, as ego.

Then, as you have bent or stretched to your desire, you think it is very nice. For example, as you feel the stiffness in the arm, you move or rearrange it and the stiffness is gone. You feel comfortable. You think it is very nice. You think it is happiness. Dancers and amateur dancers bend and stretch as they dance and think it is very nice to do so. They delight in it and are pleased with themselves. When you converse among yourselves you often shake you hands and heads and are pleased. You think it is happiness. When something you are doing meets with success, again you think it is good, it is happiness. This is how you delight through craving and clinging to things. What is impermanent you take to be permanent and delight in. What is not happiness, not personality, but just aggregates of mind and matter, you take to be happiness, or personality, and delight in. You delight in them and cling to them. You mistake them for self and ego and cling to them, too.

So, when you bend, stretch or move your limbs, the thinking "I will bend" is aggregate of grasping. The bending is the aggregate of grasping. The thinking "I will stretch" is the aggregate of grasping. The stretching is the aggregate of grasping. The thinking "I will move" is the aggregate of grasping. The moving is the aggregate of grasping. When we speak of aggregates of grasping to be meditated on, we mean just these things.

The same thing happens in seeing, hearing etc. When you see, the seat of seeing, the eye, is manifest. So is the object seen. Both are material things. They cannot cognize. But if one fails to meditate while seeing, one grasps them. One thinks the whole body with the eye is permanent, happy, self, and grasps it. One thinks the whole material world with the object seen is permanent, beautiful, good, happy, and self, and grasps it. So the form eye

and the form visible object are aggregates of grasping.

And when you see, the "seeing" is manifest, too. It is the four mental aggregates. The mere awareness of seeing is the aggregate consciousness. Pleasure or displeasure at seeing is the aggregate feeling. What perceives the object seen is the aggregate perception. What brings the attention to see is the aggregate volitional activities. They constitute the four mental aggregates.

If one fails to meditate while seeing, one is inclined to think that seeing "has existed before, and exists now." Or, as one sees good things, one may think "seeing is good". So thinking, one goes after good and strange things to enjoy seeing. One goes to watch plays and films at the expense of money, sleep and health because one thinks it is good to do so. If one does not think it is good, one will not go to waste money or impair one's health. To think that what sees or enjoys is "I", "I am enjoying", is to grasp with craving and wrong view. Because they grasp, the mind and matter that manifest themselves in seeing are said to be aggregates of grasping.

You grasp in the same way in hearing, smelling, tasting, touching or thinking. You grasp all the more to the mind that thinks, imagines and reflects as being the I, the ego. So, the five aggregates of grasping are none other than the mental-material things that manifest themselves at the six doors whenever one sees, hears, feels, or perceives. You must try to see these aggregates as they are. To meditate on them and see them as they are - that is insight knowledge.

Knowledge and Freedom

"Insight meditation is meditating on the five aggregates of grasping." This is in accordance with the teaching of the Buddha. The teachings of the Buddha are called suttas, which means "thread". When a carpenter is about to plane down or saw off a

piece of timber he draws a straight line using a thread. In the same way when we want to live the holy life we use the "thread" or sutta to draw straight lines in our actions. The Buddha has given us lines or instructions on how to train in morality, develop concentration and make become wisdom. You cannot go out of the line and speak or act as you please. Regarding the meditation of the five aggregates, here are a few excerpts from the suttas:

"Material shape, monks, is impermanent. What is impermanent, that is suffering. What is suffering, that is not the self. What is not self, that is not mine, that I am not, this is not my self. As it really comes to be, one should discern it thus by right wisdom." (S.ii,19.)

You must meditate so that you will realize this impermanent, suffering, not-self material form is really impermanent, dreadfully suffering and without a self or ego. You should meditate likewise on feelings, perception, activities, and consciousness. What is the use of looking upon these aggregates as impermanent, suffering and non-self? The Buddha tells us

"So seeing all these things, the instructed disciple of the Ariyans disregards material shape, disregards feeling and so on." (S.iii,68)

He who realizes the impermanent, suffering, not-self nature of the five aggregates is wearied of material form as he is of feelings, perception, activities and consciousness.

"By disregarding he is passionless"

That is to say, he has reached the Ariyan Path.

"Through passionlessness, he is freed"

Once he has reached the Ariyan path of passionlessness, he has arrived at the Four Fruitions of freedom from the defilements, too.

"In freedom the knowledge comes to be 'I am freed'"

When you are freed, you know for yourself that you are so. In other words, when you have become an Arahant in whom the defilements are extinguished, you know that defilements are extinguished.

All these excerpts are from Yad anicca Sutta and there are numerous suttas of this kind. The whole Khandhavagga Samyutta is a collection of them. Two of these suttas are especially noteworthy: Silavanta Sutta and Sutavanta Sutta. In both suttas the Venerable Maha Kotthika puts some questions to the Venerable Sariputta, who gives very brief but vivid answers. Maha Kotthika asks:

"What things friend Sariputta, should be attended to correctly by a monk of pure moral habit?"

Note the attribute "of moral habit" in this question. If you want to practise insight meditation with a view to attaining the Path, Fruition and Nibbana, the least qualification you need is to be of pure moral habit. If you don't even have pure moral habit, you can't hope for the higher conditions of concentration and wisdom. The Venerable Sariputta answers:

"The five aggregates of grasping friend Kotthika, are the things which should be correctly attended to by a monk of pure moral habit, as being impermanent, suffering, as a disease, as a boil, as a dart, as unwholesome as illness, as alien, as void of self, as decay."

What is the good of meditating like that? In answer the Venerable Sariputta goes on,

"Indeed, friend, it is a possibility that a monk of pure moral habit so correctly attending to these five aggregates of grasping "as impermanent and so on may realize the fruits of Stream-winning."

So, if you want to be a Stream-winner and never to be reborn in the four lower states, you have to meditate on the five aggregates of grasping to realize their impermanence, suffering and not-self nature.

But that is not all. You can become an Arahant, too. The Venerable Maha Kotthika goes on to ask,

"What things friend Sariputta, should be attended to correctly by a monk who is a Stream-winner?"

The Venerable Sariputta answers that it is the same five aggregates of grasping that should be correctly attended to by a Stream-winner, as impermanent, suffering, not-self. The result? He moves on to Once-returning. What does a Once-returner meditate on? Again the same five aggregates of grasping. He then becomes a Non-returner. What does a Non-returner meditate on? The five aggregates again. Now he becomes an Arahant. What does an Arahant meditate on? The five aggregates again. From this it is clear that the five aggregates are the things one has to meditate on even when one has become an Arahant.

What good is it to the Arahant by meditating so? Will he become a silent Buddha? Or, a Supreme Buddha? No, neither. He will end his round of rebirths as an Arahant and enter Nibbana. The Arahant has no defilements left unremoved or uncalmed. All the defilements have been removed and calmed. So, he has nothing to develop in order to remove the defilements left unremoved or to calm those left uncalmed. Neither has he any moral habit, concentration or wisdom yet to perfect. All the moral habits, concentration and wisdom that ought to be perfected have been perfected in him. So, he has no need to work for the perfection of what ought to be perfected, nor has he any need to increase those already perfected. The insight practice brings no such benefits to the Arahant.

One of the benefits the Arahant receives by meditating on the

five aggregates is living with happiness in this world. Notwithstanding his being an Arahant, if he remains without meditation, disquiet and discomfort keep coming up at the six sense-doors, now here, now there. Here, disquiet does not mean mental distress. As the sense-objects keep coming up despite himself, he finds no peacefulness of mind. That is all. Not to speak of, even our meditators of today who are immersed in the practice feel ill at ease when meeting with the sense objects. As they return home from the meditation centre, they see this thing, hear that thing, get engaged in such and such business talks, and there is no peace at all. So they come back to the centre. To others however, the disquiet does not last very long. Just four, five or ten days. Very soon the homely spirit gets the better of them and they are happy with their home life and set to household cares again. The Arahant never returns to his old habits. If he meets with various sense-objects without meditation, only disquiet results. Only when he is absorbed in insight meditation does he find peacefulness of mind. Thus meditating on the five aggregates of grasping brings to the living with happiness in this world.

Again, as he lives in earnest meditation, mindfulness and comprehension of the impermanence, suffering and not-self keep rising in him. This is another benefit. The Arahant in whom mindfulness and comprehension keep rising through meditation is said to be called satata-vihari (one who dwells with meditation constantly). Such a one can enjoy the attainment to fruition at any time and for as long as he desires. For these two benefits- a happy living in the very life and mindfulness and comprehension the Arahant lives in meditation.

The above are the answers given by the Venerable Sariputta in the Silavanta Sutta. The same answers are found in Sutavanta Sutta too. The only difference is in the terms silavanta, "of moral habit" or "virtuous" and sutavanta, "instructed" or "well-informed". All the other words are the same. Based on these two suttas and other suttas on the aggregate the dictum has been formulated:

"Insight knowledge comes from meditating on the five aggregates of grasping."

Now to come back to the grasping that rises through the six sense-doors.

When people see, they think of themselves or others as being permanent, as having existed before, as existing now, as going to exist in future, as existing always. They think of them as being happy, good, or beautiful. They think of them as being living entities. They think likewise when they hear, smell, taste or touch. This "touch" is widespread all over the body- wherever there is flesh and blood. And wherever touch arises, there arises grasping. The bending, stretching, or moving of the limbs mentioned earlier are all instances of touch. So are the tense movements of rising and falling in the abdomen. We will come to this in detail later.

When one thinks or imagines, one thinks, "The I that has existed before is now thinking; thinking, I go on existing," and thus one thinks of oneself as being permanent, as an ego. One also thinks the thinking or imagining as being enjoyable, as being very nice. One thinks it is happiness. If told that the thinking will disappear, he cannot accept it. He is not pleased. This is because he is clinging to it.

In this way one clings to whatever comes through the six sense-doors as being permanent, as being happy, as ego, as self. One delights with craving and clings to it. One mistakes with wrong view and clings to it. You have to meditate on these five aggregates that can be clung to or grasped.

The Right Method

When you meditate, you have to meditate with method. Only the right method can bring about insight. If you look upon things as being permanent, how can there be insight? If you look upon them

as being happy, beautiful, as soul, as ego, how can there be insight?

Mind and matter are impermanent things. These impermanent things you have to meditate on to see them as they really are, as being impermanent. They rise and pass away and keep on oppressing you, so they are dreadful, they are sufferings. You have to meditate to see them as they are, as sufferings. They are processes lacking in a personality, a soul, a self. You have to meditate to see that there is no personality, no soul, no self. You must try to see them as they really are.

So, every time you see, hear, touch or perceive, you must try to see the mental and material processes that rise through the six sense doors as they really are. This you must note 'seeing, seeing'. In the same way, when you hear, note 'hearing'. When you smell, note 'smelling'. When you touch, note 'touching'. Tiredness, hotness, aches and such unbearable and unpleasant sensations arise from contact too. Observe them: tiredness, hot, pain, and so on. Thoughts, ideas, may also turn up. Note them: 'thinking', 'imagining', 'desire', 'pleasure', 'delight', as they arise. But for the beginner it is hard to observe all that comes up through the six sense doors. He must begin with just a few.

You meditate on this. When you breathe in and out, the way the abdomen moves rising and falling is especially conspicuous. You begin observing this movement. The movement of rising you observe as 'rising'. The movement of falling you observe as 'falling'. This observation of rising and falling is void of the lingo of the scriptures. People who are not used to meditational practice speak of it in contempt: "This rising and falling business has nothing to do with the scriptures. It is nothing." Well may they think it is nothing because it is not done up in scriptural language.

In essence, however, it IS something. The rising is real, the falling is real, the moving air-element is real. We have used the colloquial words 'rising' and 'falling' for convenience's sake. In scriptural terminology, the rising-falling is the air-element. If

you observe the abdomen attentively as it rises and falls, the distendedness is there, the motion is there, the conveying is there. Here, the "distendedness" is the characteristic of the air-element, the motion is its property, and the conveying is its manifestation. To know the air-element as it really is means to know its characteristic, property and manifestation. We meditate to know them. Insight begins with the defining of mind and matter. To achieve this the meditator begins with the matter. How?

"The (meditator) should..... comprehend by way of characteristic, function and so on" (Visuddhimagga ii 227.)

When you begin meditating on matter or mind, you should do so by way of either the characteristic or the property (function). "And so on" refers to the manifestation (mode of appearance). In this connection the Compendium of Philosophy is quite to the point.

"Purity of view is the understanding of mind and matter with respect to their characteristics, function (property), mode of appearance (manifestation) and proximate cause."

The meaning is this: insight begins with the analytical knowledge of mind and matter. In the seven stages of purity, first you perfect the purity of morals and the purity of mind, and then you begin the purity of views. To achieve the analytical knowledge of mind and matter and the purity of views, you have to meditate on mind and matter and know them by way of their characteristics, property (function), manifestation and proximate cause. Once you know them thus, you gain the analytical knowledge of mind and matter. Once this knowledge matures, you develop the purity of views.

Here, "to know them by way of their characteristics" means to know the intrinsic nature of mind and matter. To know "by way of property" is to know their function. Manifestation is their mode of appearance. It is not yet necessary to know the proximate cause at the initial stage of meditational practice. So we will just go

on to explain the characteristics, function and manifestation.

In both the Path of Purity and the Compendium of Philosophy just quoted it is not indicated that mind and matter should be meditated on by name, by number, as substance of material particles or as incessantly coming up processes. It is only shown that they should be meditated on by way of their characteristics, function and manifestation. One should take careful note of this. If not, one can be led to concepts of names, numbers, particles or processes. The commentaries say that you should meditate on mind and matter by way of their characteristics, function and manifestation, and so when you meditate on the air-element, you do so by way of its characteristics, function and manifestation. What is the characteristic of the air-element? It is the characteristic of support. This is its intrinsic nature. The air-element is just this. What is the function of the air-element? It is moving. What is its manifestation? It is conveying. Manifestation is what appears to the meditator's intellect. As one meditates on the air-element, it appears to the meditator's intellect as something conveying, pushing and pulling. This is the manifestation of the air-element. As you meditate on the rising-falling of the abdomen, all the distended, moving, conveying, become clear to you. These are the characteristic, function and manifestation of the air-element. This air-element is important. In sections on postures and comprehension, contemplation of the body, Satipatthana-sutta, the commentator has laid emphasis on the air-element. Here is the Buddha's teaching:

"Gacchanto va gacchami ti pajanati."

(When he walks, he is aware 'I am walking.')

The Buddha is instructing us to be mindful of the form walking by noting 'Walking, Walking' every time we walk. How knowledge is developed from meditating thus is explained by the commentator:

"The thought I am walking arises. This produces air. The air produces the intimation. The bringing forward of the whole body as

the air-element spreads is said to be walking."

The meaning is this: The meditator who is used to meditating 'walking, walking' every time he walks realizes like this. First the idea 'I will walk' arises. This intention gives rise to tense movement all over the body, which in turn cause the material body to move forward move by move. Thus we say "I walk," or "He walks." In reality there is no I or He that walks. Only the intention to walk and the form walking. This the meditator realizes. Here, in this explanation of the Commentary, the emphasis is on the realization of the moving of the air-element. So, if you understand the air-element by way of its characteristics, function and manifestation, you can decide for yourself whether your meditation is right or not.

The air-element has the characteristic of support. In a football it is air that fills and supports so that the ball expands and remains firm. In colloquial speech we say that the ball is full and firm. In philosophical terms the air-element is in support. When you stretch your arm you feel some stiffness there. It is the air-element in support. In the same way when you press an air-pillow or mattress with your body or head, your body or head will not come down but stay high above. It is because the air-element in the pillow or mattress is supporting you. Bricks pile up as the ones below support those above. If the bricks below are not supporting, the ones above will tumble down. In the same way the human body is full of the air-element which gives support to it so that it can stand stiff and firm. We say "firm" relatively. If there is something firmer, we will call it "lax." If there is something more lax, it becomes firm again.

The function of the air-element is moving. It moves from place to place when it is strong. It is the air-element that makes the body bend, stretch, sit, rise, go or come. Those unpractised in insight meditation often say, "if you note 'bending, stretching', only concepts like arms will appear to you. If you note 'left, right' only concepts like legs will appear to you. If you note 'rising, falling', only concepts like the abdomen will appear to

you." This may be true to some of the beginners, but it is not true to think that the concepts will keep coming up. Both concepts and realities appear to the beginner. Some people instruct the beginners to meditate on realities only. This is impossible. To forget concepts is quite impracticable at the beginning. What is practicable is to observe concepts combine with realities. The Buddha himself used the language of concepts and told us to be aware 'I am walking' etc. when we walk, bend or stretch. He did not use the language of realities and tell us to be aware 'It is supporting, moving' etc. Although you meditate using the language of concepts like 'walking, bending, stretching', as your mindfulness and concentration grow stronger, all the concepts disappear and only the realities like support and moving appear to you. When you reach the stage of the knowledge of dissolution, although you meditate 'walking, walking', neither the legs nor the body appear to you. Only the successive movements are there. Although you meditate 'bending, bending', there will not be any arms or legs. Only the movement. Although you meditate 'rising, falling', there will be no image of the abdomen or the body. Only the movement out and in. These as well as swaying are the functions of the air-element.

What appears to be bringing out or drawing in to the meditator's mind is the manifestation of the air-element. When you bend or stretch your arm, it appears something is drawing it in or pushing it out. It is plainer when walking. To the meditator whose concentration is grown sharper by noting 'walking, right step, left step, lifting, putting forward, putting down' this moving forward as if being driven from behind becomes quite plain. The legs seem to be pushing forward of their own accord. How the move forward occurs without the meditator making any effort is very plain. It is so good walking noting like this that some spend a lot of time on it.

So when you meditate on the air-element, you should know it by way of its characteristic of support, its function of moving, and its manifestation of conveying. Only then is your knowledge right and as it should be.

You may ask, "Are we to meditate only after learning the characteristic, function and manifestation?" No. You need not learn them. If you meditate on the rising mind-and-matter, you know the characteristic, the function and the manifestation as well. There is no other way than knowing by way of the characteristic, function and manifestation when you meditate on the rising mind-and-matter. When you look up to the sky on a rainy day you see a flash of lightning. This bright light is the characteristic of lightning. As lightning flashes, darkness is dispelled. This dispelling of darkness is the function of lightning, its work. You also see what it is like- whether it is long, short, a curve, a circle, straight or vast. You see its characteristic, its function, its manifestation, all at once. Only you may not be able to say the brightness is its characteristic, dispelling of darkness is its function, or its shape or outline is its manifestation. But you see them all the same.

In the same way, when you meditate on the rising mind and matter, you know its characteristic, its function, its manifestation, everything. You need not learn them. Some learned persons think that you have to learn them before you meditate. Not so. What you learn are only concepts not realities. The meditator who is contemplating the rising mind and matter knows them as if he were touching them with his own hand. He need not learn about them. If there is an elephant before your very eyes, you do not need to look at the picture of an elephant.

The meditator who is meditating on the rising and falling of the abdomen knows the firmness or laxity thereof- its characteristic.

He knows the moving in or out- its function. He also knows its bringing in and pushing out- its manifestation. If he knows these things as they really are, does he need to learn about them? Not if he wants the realization for himself. But if he wants to preach to others, he will need to learn about them.

When you meditate 'right step, left step', you know the tenseness in every step- its characteristic. You know the moving about- its function. And you know its conveying- its manifestation. This is proper knowledge, the right knowledge.

Now, to know for yourselves how one can discern the characteristic and so on by just meditating on what rises, try doing some meditation. You certainly have some hotness, pain, tiredness, ache, somewhere in your body now. These are unpleasant feelings hard to bear. Concentrate on this unpleasantness with your intellect and note 'hot, hot, or pain, pain'. You will find that you are going through an unpleasant experience and suffering. This is the characteristic of suffering- going through an unpleasant experience.

When this unpleasant feeling comes about, you become low-spirited. If the unpleasantness is little, there is a little low-spiritedness. If it is great, then low-spiritedness is great too. Even those who are of a strong will have their spirits go low if the unpleasant feelings are intense. Once you are very tired. You can't even move. This making the spirit go low is the function of unpleasant feeling. We have said "spirit" the mind. When the mind is low, its concomitants get low too.

The manifestation of unpleasant feeling is physical oppression. It manifests itself as a physical affliction, something unbearable, to the meditator's intellect. As he meditates 'hot, hot, pain, pain', it comes up to him as something oppressing in the body, something very hard to bear. It shows up so much that you have to groan.

If you meditate on the unpleasant feeling in your body as it rises, you know the undergoing of undesirable tangible object- its characteristic, the withering of associated states- its function, and the physical affliction- its manifestation. This is the way the meditators gain knowledge.

The Mind

You can meditate on mind, too. Mind cognizes and thinks. So what thinks and imagines is mind. Meditate on this mind as 'thinking, imagining, pondering', whenever it arises. You will find that it has the intrinsic nature of going to the object, cognizing the object. This is the characteristic of mind, as it is said, "Mind has the characteristic of cognizing." Every kind of mind cognizes. The consciousness of seeing cognizes the object, as do the consciousness of hearing, smelling, tasting, touching and thinking.

When you work in collective, you have a leader. Consciousness is the leader that cognizes the object that appears at any sense door. When the visible object comes up to the eye, consciousness cognizes it first of all. It is then followed by feeling, perception, desire, delight, dislike, admiration and so on. In the same way, when the audible object comes up to the ear, it is consciousness that cognizes it first. It is more obvious when you think or imagine. If an idea comes up while you are meditating 'rising, falling', etc. you have to note the idea. If you can note it the moment it appears, it disappears immediately. If you can't, several of its followers like delight, desire, will come in succession. Then the meditator realizes how consciousness is the leader- its function.

"Mind precedes things." (Dhammapada,1.)

If you note consciousness whenever it arises, you see very clearly how it is acting as leader, now going to that object.

Again the following is said in the Commentary: "Consciousness has the manifestation of continuity." As you meditate 'rising, falling' etc., the mind sometimes wanders away. You note it and it disappears. Then another consciousness comes up. You note it and it disappears. Again another consciousness appears. Again you note it and again it disappears. Again another comes up. You have to note lots of such comings up and going away of consciousness. The

meditator comes to realize: "Consciousness is a succession of events that come up and go away one after another. When one disappears, another appears." Thus you realize the continuous manifestation of consciousness. The meditator who realizes this also realizes death and birth. "Death is nothing strange after all. It is just like the passing away of each moment of consciousness I have been noting. To be born again is like the coming up of the consciousness I am now noting that has risen in continuation of the one before.

To show that one can understand the characteristic, function and manifestation of things even though one has not learnt about them, we have taken the air-element out of the material qualities and the unpleasant feeling and consciousness out of the mental qualities. You just have to meditate on them as they arise. The same applies to all the other mental and material qualities. If you meditate on them as they arise, you will understand their characteristics, functions and manifestations. The beginner in meditation can meditate on and understand the mental-material aggregates of grasping only by way of these characteristics, functions and manifestations. At the initial stage of analytical knowledge of mind and matter and the knowledge of discerning conditionality, which are elemental in insight meditation, understanding that much is enough. When you come to real insight knowledges like the knowledge of investigation, you know the nature of impermanence, suffering and not-self as well.

What For and What Time?

The question now arises: What do we meditate on the grasping aggregates for? And, as regards time, at what time do we meditate, when they are gone, or before they come up, or when they arise?

What do we meditate for? Do we meditate on the aggregates of grasping for worldly wealth? For relief from illness? For clairvoyance? For levitation and such supernatural powers? Insight meditation aims at none of these. There have been cases of people

who get cured of serious illnesses as a result of meditational practice. In the days of the Buddha persons who got perfected through insight meditation had supernatural powers. People today may have such powers if they get perfected. But fulfilment of these powers is not the basic aim of insight meditation.

Shall we meditate on phenomena past and gone? Shall we meditate on phenomena not yet come? Shall we meditate on the present phenomena? Or, shall we meditate on phenomena which are neither past, future nor present, but which we can imagine as we have read about them in books? The answer to these questions is: we meditate not to grasp and we meditate on what is arising.

Yes, people not practised in meditation grasp at the rising mind and matter every time they see, hear, touch, or become aware of. They grasp at them with craving, being pleased with them. They grasp at them with wrong views, taking them as permanent, happy, as the I, or the ego. We meditate in order not to let these graspings arise, to be free from them. This is the basic aim of insight meditation.

And, we meditate on what is arising. We do not meditate on things past, future, or indefinite in time. Here we are speaking of practical insight meditation. In inferential meditation we do meditate on things past, future, and indefinite in time. Let me explain. Insight meditation is of two kinds, practical and inferential. The knowledge you gain by meditating on what actually arises by way of intrinsic characteristics and individual characteristics such as impermanence is practical insight. From this practical knowledge you infer the impermanence, suffering and not-self of things past and future, things you have not experienced. This is an inferential insight.

"The fixing of both (seen and unseen) as alike by following the object....." (-Patisambhida magga)

The Visuddhimagga explains this statement as follows:

".....by following, going after the object seen, visually determining both (the seen and the unseen) as one in intrinsic nature: 'as this (seen) one, so what goes as complex broke up in the past and will break up in the future also'" (The Path of Purity, p786.)

"The object seen" - this is practical insight. And "going after the object seen.....determining both.....in the past.....in the future" - this is inferential insight. But here note: the inferential insight is possible only after the practical. No inference can be made without first knowing the present. The same explanation is given in the Commentary on Kathavatthu:

"Seeing the impermanence of even one contemplated formation, by method one draws the conclusion as regards the others, as 'Impermanent are all formations'"

Why don't we meditate on things past or future? Because they will not make you understand the real nature and cleanse you of defilements. You do not remember your past existences. Even in this existence, you do not remember most of your childhood. So, meditating on things past, how can you know things as they really are with their characteristics and functions? Things of the more recent past may be recalled. But, as you recall them, you think, "I saw, I heard, I thought. It was I who saw at that time and it is I who am seeing now." There is the "I" notion for you. There can even be notions of permanence and happiness. So recalling things past to meditate on do not serve our purpose. You have already grasped them and this grasping cannot be removed. Although you look on them as mind and matter with all your learning and thinking, the "I" notion persists because you have already grasped it. You say "impermanent" on the one hand, you get the notion "permanent" on the other. You note suffering, but the notion "happiness" keeps turning up. You meditate on not-self, but the self notion remains strong and firm. You argue with yourself. In the end your meditation has to give way to your preconceived ideas.

The future has not yet come, and you can't be sure what exactly it will be like when it comes. You may have meditated on them in advance but may fail to do so when they turn up. Then will craving, wrong view, and defilements arise all anew. So, to meditate on the future with the help of learning and thinking is no way to know things as they really are. Nor is it the way to calm defilements.

Things of indefinite time have never existed, will not exist, and are not existing, in oneself or in others. They are just imagined by learning and thinking. They are high-sounding and look intellectual, but on reflection are found to be just concepts of names, signs and shapes. Suppose someone is meditating, "Matter is impermanent. Matter rises moment to moment and passes away moment to moment." Ask him: What matter is it? Is it matter of the past or present or the future? Matter in oneself or in others? If in oneself, is it matter in the head? The body? The limbs? The eye? The ear? You will find that it is none of these but a mere concept, an imagination such as name concept. So we do not meditate on things on indefinite time.

Origination

But the present phenomenon is what comes up at the six doors right now. It has not yet been defiled. It is like an unsoiled piece of cloth or paper. If you are quick enough to meditate on it just as it comes up, it will not be defiled. You fail to note it and it gets defiled. Once defiled, it cannot be undefiled. If you fail to note the mind-and-matter as it rises, grasping intervenes. There is grasping with craving - grasping of sense-desires. There is grasping with wrong view - grasping of wrong views, of mere rite and ritual, of a theory of a self. What if grasping takes place?

"Conditioned by grasping is becoming;

conditioned by becoming is birth;

conditioned by birth, old age and dying,

grief, suffering, sorrow, despair and

lamentation come into being.

Thus comes to be the origination of this

entire mass of ill. (M i 333; S ii 1-2)

Grasping is no small matter. It is the root cause of good and bad deeds. One who has grasped works to accomplish what he believes are good things. Everyone of us is doing what he thinks is good. What makes him think it is good? It is grasping. Others may think it is bad, but to the doer it is good. If he thinks it is not good, of course he will not do it. There is a noteworthy passage in "Of one's work". One never thinks evil of one's work.

"A thief steals because it is good to him to steal. A robber robs people because he thinks it is good to rob. A killer kills because he thinks it is good to kill."

Ajatasattu killed his own father, King Bimbisara. He thought it was good. Deva-datta conspired against the life of the Buddha. Why, to him it was good. One who takes poison to kill himself does so because he thinks it is good. Moths rush to a flame thinking it is a very nice thing. All living things do what they do because they think it is good to do so. To think it is good is grasping. Once you are really grasped you do things. What is the outcome? Well, it is the good deeds and bad deeds.

It is a good deed to refrain from causing suffering to others. It is a good deed to render help to others. It is a good deed to give. It is a good deed to pay respect to those to whom respect is due. A good deed can bring about peace, a long life, and good health in this very life. It will bring good results in future

lives, too. Such grasping is good, right grasping. Those who are thus grasped do good deeds like giving and keeping precepts and cause thereby to bring about good karma. What is the result then? "Conditioned by becoming is birth." After death they are born anew. Where are they born? In the Good Bourn, in the worlds of men and gods. As men they are endowed with such good things as a long life, beauty, health, as well as good birth, good following, and wealth. You can call them "happy people." As gods, too, they will be attended by multitudes of gods and goddesses and be living in magnificent palaces. They have grasped by notions of happiness and in a worldly sense, they can be said to be happy.

But from the point of view of the Buddha's teaching, these happy men and gods are not exempt from suffering. "Conditioned by birth are old age and dying." Although born a happy man, he will have to grow into an old "happy" man. Look at all those "happy" old people in the world. Once over seventy or eighty, not everything is all right with them. Grey hair, broken teeth, poor eyesight, poor hearing, backs bent double, wrinkles all over, energy all spent up, mere good-for-nothings! With all their wealth and big names, these old men and women, can they be happy? Then there is disease of old age. They cannot sleep well, they cannot eat well, they have difficulty sitting down or getting up. And finally, they must die. Rich man, king, or man of power, dies one day. He has nothing to rely on then. Friends and relatives there are around him, but just as he is lying there on his death-bed he closes his eyes and dies. Dying he goes away all alone to another existence. He must find it really hard to part with all his wealth. If he is not a man of good deeds, he will be worried about his future existence.

The great gods, likewise, have to die. Gods too are not spared. A week before they die, five signs appear to them. The flowers they wear which never faded now begin to fade. Their dresses which never got worn-out now appear worn-out. Sweat comes out in their armpits, an unusual thing. Their bodies which always looked young now look old. Having never felt bored in their divine lives, they now feel bored. (Itivuttaka, p.247)

When these five signs appear, they at once realize their imminent death, and are greatly alarmed. In the days of the Buddha, the Sakka (King of Gods) himself had these signs appear to him. Greatly alarmed that he was going to die and lose his glory, he came to the Buddha for help. The Buddha preached the Dhamma to him and he became a Stream-winner. The old Sakka died and was reborn as a new Sakka. It was lucky of him that the Buddha was there to save him. Had it not been for the Buddha, it would have been a disaster to the old great god.

Not only old age and dying. "...grief, suffering, sorrow, despair and lamentation come into being." All these are sufferings. "Thus comes to be the origination of this entire mass of ill." So, the good life resulting from grasping is dreadful suffering after all. Men or gods, all have to suffer.

If the good life resulting from good deeds is suffering, had we better not do them? No. If we do not do good deeds, bad deeds may come up. These can lead us to hell, to the realm of animals, to the realm of ghost, to the realm of Asuras. The sufferings of these lower planes are far worse. Human and divine life is suffering compared with the happiness of deathless Nibbana but compared with the sufferings of the lower states, human or divine life is happiness indeed.

Right grasping gives rise to good deeds. Likewise wrong grasping gives rise to bad deeds. Thinking that it is good to do so, some kill, steal, rob, do wrong to others. As a result they are reborn in bad bourn-in hell, in the realm of animals, in the realm of ghosts. To be reborn in hell is like jumping into a great fire. Even a great god can do nothing against hell fire. In the days of the Kakusandha Buddha there was a great Mara-god by the name of Dusi. He was contemptuous of the Buddha and the members of the Holy Order. One day he caused the death of the chief disciple. As a result of this cruel deed the great god died and was reborn in Avici hell. Once there he was at the mercy of the guardians of purgatory. Those people who are bullying others in this world will

meet the same fate as that met by the great god Dusi one day. Then after suffering for a long time in hell, they will be reborn animals and ghosts.

How grasping arises

So grasping is dreadful. It is very important too. We meditate to let this grasping not be, to put an end to it. We meditate not to grasp with craving or wrong view - not to grasp as permanent or happy, not to grasp as self, ego, the I. Those who fail to meditate grasp whenever they see, hear, feel or perceive. Ask yourselves if you don't grasp. The answer will be too obvious.

Let's begin with seeing. Suppose you see something beautiful. What do you think of it? You are delighted with it, pleased with it, aren't you? You won't say, "I don't want to see, I don't want to look at it." In fact, you are thinking, "What a beautiful thing! How lovely!" Beaming with smiles you are pleased with it. At the same time you are thinking it is permanent. Whether the object seen is a human being or an inanimate thing, you think it has existed before, exists now, and will go on existing forever. Although it is not your own, you mentally take possession of it and delight in it. If it is a piece of clothing, you mentally put it on and are pleased. If it is a pair of sandals, you mentally put them on. If it is a human being, you mentally use him or her and are pleased, too.

The same thing happens when you hear, smell, taste or touch. You take pleasure on each occasion. With thoughts the range of your delights is far wider. You fancy and take delight in things not your own, long for them, and imagine them to be yours. If they are your own things, needless to say, you keep thinking of them and are pleased with them all the time. We meditate to check such taking delight in and grasping.

We grasp with wrong views, too. You grasp with the personality view. When you see, you think what you see is a person, an ego.

Your own consciousness of seeing, too, you take as a person, an ego. Without a thorough insight knowledge we grasp at things the moment we see them. Think of yourselves and you will see for yourselves how you have got such a grasping in you. You think of yourself as well as of others as an ego that has lived the whole life long. In reality there is no such thing. Nothing lives the whole life long. Only mind and matter rising one after another in continuation. This mind-and-matter you take as a person, ego, and grasp. We meditate to not let these graspings with wrong views be.

But we have to meditate on things as they come up. Only then will we be able to prevent the graspings. Graspings come from seeing, hearing, smelling, tasting, touching and thinking. They come from six places - six doors. Can we cling to things we cannot see? No. Can we cling to those we cannot hear? No. The Buddha himself has asked these questions.

"Now what think you, Malunkya's son? As to those shapes cognizable by eye, which you have not seen, which you have never seen before, which you do not see now, which you have no expectation of seeing in future, have you any partiality, any passion, any affection for such shapes?"

"Not so, my lord" (-S. iv. 72)

What are those shapes you have not seen before? Towns and villages and countries you have never been to, men and women living there, and other scenes. How can anyone fall in love with men and women he or she hasn't ever seen? How can you cling to them? So, you do not cling to things you have never seen. No defilements arise in respect of them. You do not need to meditate on them. But things you see are another matter. Defilements can arise - that is to say, if you fail to meditate to prevent them.

The same is true of things heard, smelt, tasted, touched, thought on.

Meditate Right Now

If you fail to meditate on the rising phenomena and so do not know their real nature of impermanence, suffering and not-self, you may relive them and thus let defilements be. This is a case of latent defilements. Because they arise from objects, we call them "object-latent". What do people cling to and why do they cling to? They cling to things or persons they have seen because they have seen. If you fail to meditate on them as they arise, somehow or other graspings arise. Defilements are latent in whatever we see, hear, taste, etc.

If you meditate, you find that what you see passes away, what you hear passes away. They pass away in no time at all. Once you see them as they really are, there is nothing to love, nothing to hate, nothing to cling to. If there is nothing to cling to there can be no clinging or grasping.

And you meditate right now. The moment you see, you meditate. You can't put it off. You may buy things on credit, but you cannot meditate on credit. Meditate right now. Only then will the clingings not come up. Scripturally speaking, you meditate as soon as the eye-door thought-process ends and before the subsequent mind-door thought-process begins. When you see a visible object, the process takes place like this: First, you see the object that comes up. This is the seeing process. Then you review the object seen. This is the name process. With objects you have never seen before, and so you do not know the names of, this naming process will not occur. Of the four, when the first or seeing process takes place, you see the present form, the reality, as it rises. When the second or reviewing process takes place, you review the past form, the form seen - reality again. Both attend on reality - the object seen. No concept yet. The difference is between the present reality and the past reality. With the third process you come to the concept of shape. With the fourth you come to the concept of names. The processes that follow are all various concepts. All these are common to people not practised in insight meditation.

There are 14 thought-moments in the process of seeing. If neither seeing, hearing, nor thinking consciousness arises, life-continuum goes on. It is identical with rebirth consciousness. It is the consciousness that goes on when you are sleeping fast. When a visible object or any such appears, life-continuum is arrested, and seeing consciousness, etc. arises. As soon as life-continuum ceases, a thought-moment arises adverting the consciousness to the object that comes into the avenue of the eye. When this ceases, seeing consciousness arises. When this again ceases, the receiving consciousness arises. Then comes the investigating consciousness. Then, the consciousness that determines whether the object seen is good or not. Then, in accordance with the right or wrong attitude you have with regard to things, moral or immoral apperceptions arise forcefully for seven thought-moments. When these cease, there comes subsidence into life-continuum like falling asleep. From the adverting to retention there are 14 thought-moments. All these manifest as one seeing consciousness. This is how the seeing process takes place. When one is well-practised in insight meditation, after the arising of life-continuum following the seeing process, insight consciousness that reviews "seeing" takes place. You must try to be able to thus meditate immediately. If you are able to do so, it appears in your intellect as though you were meditating on things as they are seen, as they just arise. This kind of meditation is termed in the Suttas as "meditation on the present".

"He discerns things present as they arise here and now."

(-M. iii. 227)

"Understanding in reviewing the perversion of present states is knowledge in arising and passing away."

(-Patisambhidamagga)

These extracts from the Suttas clearly show that we must meditate on present states. If you fail to meditate on the

present, apprehending process arises cutting off the flow of life-continuum. This process arises to review what has just been seen. The thought-moments included are: apprehending consciousness-1, apperceptions-7, and registering consciousness-2, a total of 10 thought-moments. Every time you think or ponder, these three types of consciousness and ten thought-moments take place. But to the meditator they will appear as one thought-moment only. This is in conformity with the explanations given in connection with the knowledge of dissolution in Patisambhidamagga and Visuddhimagga. If you can meditate (or note) after the apprehending process, you may not get to concepts and may stay with the reality - the object seen. But this is not very easy for the beginner.

If you fail to meditate even at the apprehending, you get to form process and name process. Then graspings come in. If you meditate after the emergence of graspings, they will not disappear. That is why we instruct you to meditate, immediately, before the concepts arise.

The processes for hearing, smelling, tasting, touching, are to be understood along similar lines.

With thinking at the mind-door, if you fail to meditate immediately, subsequent processes come up after the thought. So you meditate immediately so that they may not arise. Sometimes, as you are noting 'rising, falling, sitting, touching', a thought or an idea may come up in between. You note it the moment it arises. You note it and it ends right there. Sometimes a wandering of the mind is about to arise. You note it and it quiets down. In the words of some meditators, "it is like a naughty child who behaves himself when shouted at 'Quiet!'"

So, if you note the moment you see, hear, touch, or perceive, no subsequent consciousness will arise to bring about graspings.

"...you will simply have the sight of the thing seen, the sound of the things heard, the sense of the things sensed, and the

idea of the thing cognized."

As this extract from Malunkyaputta Sutta shows, the mere sight, the mere sound, the mere sense, the mere idea is there. Recall them and only the real nature you have understood will appear. No graspings. The meditator who meditates on whatever arises as it arises sees how everything arises and passes away, and it becomes clear to him how everything is impermanent, suffering, not-self. He knows this for himself - not because a teacher has explained it to him. This only is the real knowledge.

Incessant Work

To arrive at this knowledge needs thorough work. There is no guaranteeing that you will gain such knowledge at one sitting. Perhaps one in a million will. In the days of the Buddha there are people who attained to the Path and Fruit after listening to a stanza. But you can't expect such things today. It was then the Buddha himself who was teaching. He knew the disposition of his listeners very well. The listeners on their part were people of perfections i.e. they had accumulated experience in their past lives. But today the preacher is just an ordinary person who preaches what little he has learnt. He does not know the disposition of his listeners. It will be difficult to say that the listeners are men and women of perfections. If they had been, they would have gained deliverance in the days of the Buddha. So we cannot guarantee you will gain special knowledge at one sitting. We can tell you that you can if you work hard enough.

How long do we have to work? Understanding impermanence, suffering and not-self begins with the investigating knowledge. But it does not come at once. It is preceded by purity of mind, purity of views, and purity of transcending doubts. To speak from the level of the present-day meditators, a specially gifted person can achieve this knowledge in two or three days. Most will take five, six or seven days. But they must work assiduously. Those who get lax at work may not gain it every after fifteen or twenty days

have passed. So I will talk about working in earnest at the beginning.

Insight meditation is incessant work - meditate whenever you see, hear, smell, taste, touch or think, without missing anything. But to beginners, to note everything is quite impossible. Begin with several. It is easy to observe the moving form in the rising and falling of the abdomen. We have already spoken about it. Note without a let-up 'rising, falling, rising, falling'. As your mindfulness and concentration grow stronger, add the sitting and the touching and note 'rising, falling, sitting, touching'. As you note on, ideas may come up. Note them, too: 'thinking, planning, knowing'. They are hindrances. Unless you are rid of them, you have not got purity of mind and will not have a clear understanding of mind-matter phenomena. So don't let them in. Note them and get rid of them.

If unbearable feelings like tiredness, hotness, pain or itch appear in the body, concentrate on them and note: 'tired, tired' or 'hot, hot' as they arise. If the desire arises to stretch or bend the limbs, note it too, 'desire to bend, desire to stretch'. When you walk, note every step. When you sit down, note it. If you lie down, note it too.

Every bodily movement made, every thought that arises, every feeling that comes up, all must be noted. If there is nothing in particular to note, go on noting 'rising, falling, sitting, touching'. You must note while eating or having a bath. If there are things you see or hear particularly, note them too. Except for the four, five or six hours you sleep, you keep noting things. You must try to be able to note at least one thing in a second.

If you keep on noting thus in earnest, you will, in two or three days, find your mindfulness and concentration quite strong. If not in two or three days, in five or six. Then very rarely do wanton thoughts come up. If they do, you are able to note them the moment they come. And they pass away the moment you notice them. The object noted like the rising and falling and the mind noting

it seem to be well-timed. You note with ease. These are signs that your mindfulness and concentration have become strong. In other words, you have developed purity of mind.

Things Fall Apart

From now on, every time you note, the object noted and the mind that notes it appear two separate things. You come to know that the material form like the rising and falling is one thing and the mental state that notes it is another. Ordinarily, the material form and the mind that cognizes it do not seem separate. They seem one and the same thing. Your book knowledge tells you they are separate but your personal feeling has them as one. Shake your index finger. Do you see the mind that intends to shake? Can you distinguish between that mind and the shaking? If you are sincere, the answer will be "No." But to the meditator whose mindfulness and concentration are well developed the object of attention and the awareness of it are as separate as the wall and the stone that is thrown to it.

The Buddha used the simile of the gem and the thread (D.i.72) Just as when you look at a string of lapis lazuli you know: the gem is threaded on a string; this is the gem, this is the string the gem is threaded on, so does the meditator know: this is the material form, this is the consciousness that is aware of it, which depends on it, and is related to it. The Commentary says that the consciousness here is the insight consciousness, insight knowledge, that observes the material form. The lapis lazuli is the material form and the string is the consciousness that observes. The thread is in the gem as the insight awareness penetrates the material form.

When you note 'rising', the rising is one thing, the awareness is one thing- only these two exist. When you note 'falling', the falling is one, the awareness is one- only these two. The knowledge comes clear in you of its own accord. When you lift one foot in walking, one is the lifting, the other is the awareness -

only these two exist. When you push it forward, the pushing and the awareness. When you put it down, the putting down and the awareness. Matter and awareness. These two only. Nothing else.

As your concentration improves further, you understand how the material and mental things you have been noting keep passing away each in its own time. When you note falling, the form falling comes up gradually and then passes away. You also find that the rising as well as the awareness passes away, the falling as well as the awareness passes away. With every noting you find only arising and passing away. When noting 'bending, bending', one bending and the next do not get mixed up. Bends, and passes away, bends, passes away - and thus, the intention to bend, the form bending, and the awareness, come and go each in its time and place. And when you note the tiredness, hotness and pain, these pass away as you are noting them. It becomes clear to you: they appear and then disappear, so they are impermanent.

The meditator understands for himself what the commentaries say, "They are impermanent in the sense of being nothing after becoming." This knowledge comes to him not from books nor from teachers. He understands by himself. This is real knowledge. To believe what other people say is faith. To remember out of faith is learning. It is not knowledge. You must know from your own experience. This is the important thing. Insight meditation is contemplation in order to know for yourself. You meditate, see for yourself, and knowing this alone is insight.

Regarding Contemplation on impermanence the commentary says:

".....the impermanent should be understood."

".....impermanence should be understood."

".....the discernment of the impermanent should be understood."

(- Visuddhimagga, i. 281)

This brief statement is followed by the explanation: "Here, 'the impermanent' are the Five Aggregates." You must know that the Five Aggregates are impermanent. Although you may not understand it by your own knowledge, you should know this much. Not only that. You should know that they are all suffering, all without a self. If you know this much, you can take up insight meditation. This understanding made by learning is given in Culatanhasankhaya-sutta:

"If, O Lord of devas, a monk has heard, 'All states are not fit for adherence, he understands all the truth." (-M.i.318)

To "understand" means to meditate on the mind-and-matter and be aware of it. It is the basic insight knowledge of Analytical Knowledge of Conditionality. So, if you have learnt that mind and matter are all impermanent, suffering and not-self, you can begin meditating from the analysis of mind and matter. Then you can go on to higher knowledges like the Investigating Knowledge.

"Understanding all the states, he comprehends all of them."

So, the least qualification required of a beginner in insight meditation is that he must have heard or learnt of the impermanent, suffering, and not-self nature of mind and matter. To Buddhists in Myanmar this is something they have had since childhood.

We say mind and matter are impermanent because they come to be and then pass away. If a thing never comes to be, we cannot say it is impermanent. What is that thing which never comes to be? It is a concept.

Concepts never come to be, never really exist. Take a personal name. It comes into use from the day a child is named. It appears as though it has come to be. But actually people just say it in calling him. It has never come to be; it never really exists. If you think it exists, find it.

When a child is born, the parents give it a name. Suppose a boy has been named "Master Red." Before the naming ceremony the name Master Red is unknown to all. But from the day the boy is named people begin calling him Master Red. But we can't say the name has come into being since then. The name Master Red just does not exist. Let's find it out.

Is the name Master Red in his body? On his head? On his side? On his face? No, it is not anywhere. The people have agreed to call him Master Red and that is all. If he dies, does the name die with him too? No. As long as people do not forget it, the name will live on. So it is said, "a name or surname never gets destroyed". Only when the people forget it will the name Master Red disappear. But it is not destroyed. Should someone restore it, it will come up again.

Think of the Bodhisatta's names in the Jatakas: Vessantara, Mahosadha, Mahajanaka, Vidhura, Temiya, Nemi..... these names were known in the times of the stories but were lost for millions of years until the Buddha restored them. Four asankheyyas and a hundred thousand kappas ago (asankheyya is a number with the digit 1 followed by 140 zeroes) the name Dipankara the Buddha and the name Sumedha the recluse were well known. They were lost to posterity afterwards. But our Buddha restored them and the names are known to us again. They will be known as long as the Buddha's teaching lasts. Once Buddhism is gone from earth these names will be forgotten too. But if a future Buddha were to speak about them again, they would become known again. So, concepts, names, are just conventions. They never exist. They have never been and they will never be. They never arise, so we can't say they "pass away." Nor can we say they are impermanent. Every concept is like that; no existence, no becoming, no passing away, so no impermanence.

Nibbana, although it is a reality, cannot be said to be impermanent because it never comes to be or passes away. It is to be regarded as permanent because it stands as peace forever.

Impermanence

Realities other than Nibbana - mind and matter - never were in the beginning. They come into being whenever there arise causes. After coming into being they pass away. So we say these realities of mind and matter are impermanent. Take seeing for example. In the beginning there was no seeing. But if the eye is good, the object comes up, there is light, your attention is drawn to it - if these four causes concur, then there is seeing. Once it has risen, it passes away. No more of it. So we say seeing is impermanent. It is not very easy for an ordinary person to know that seeing is impermanent. Hearing is easier to understand. There was no hearing in the beginning. But if the ear is good, the sound comes up, there is no barrier, your attention is drawn to it - if, these four factors concur, then there is hearing. It arises and then passes away. No more of it. So we say hearing is impermanent.

Now you hear me talking. You hear one sound after another. Once you have heard them, they are gone. Listen, SOUND, SOUND, SOUND. When I say s-, you hear it, then it is no more. When I say -ound, you hear it, then it is gone. That is how they come and pass away. The same is true of other psycho-physical phenomena. They come and go. Seeing, hearing, smelling, tasting, touching, thinking, bending, stretching, moving - all come and go away. Because they keep passing away, we say they are impermanent.

Of these, the passing away of consciousness is very clear. If your mind wanders while you are noting 'rising, falling', you note 'wandering'. As you note it, the wandering mind is no more. It is gone. It has not existed before. It comes about just then. Then it is gone in no time at all when noted. So we say it is impermanent. The passing away of unpleasant feelings, too, is obvious. As you go on noting 'rising, falling, tiredness, hotness', or 'pain', appears somewhere in the body. If you concentrate on it and note 'tiredness, tiredness', etc. sometimes it disappears completely, and sometimes it disappears at least for the time you are noting. So it is impermanent. The meditator realizes its impermanent characteristic as he notes its arising and passing away.

This realization of the fleeting nature of things is Contemplation on impermanence. It comes from your experience. Mere reflection without personally experiencing it is no true knowledge. Without meditating you will not know what things come up and what things pass away. It is just book learning. It may be a meritorious deed but no real insight knowledge.

Real insight knowledge is what you know for yourself by meditating on things as they come up and pass away. Here in the audience are lots of meditators who have come to this stage of knowledge. I am not speaking from my own experience alone. No, not even from the experience of forty or fifty disciples of mine. There are hundreds of them. Beginners may not have such clear knowledge yet. It is not quite easy. But it is not too difficult to achieve, either. If you work hard enough as we instruct, you can have it. If you don't, you can't. Educational degrees, distinctions, honours all are results of hard work. No pain, no gain. The insight knowledge of the Buddha, too, must be worked for.

As your concentration grows sharper, you will be able to see a great number of thoughts in one single act of bending or stretching of the limbs. You will see large numbers of thoughts coming up one after another as you intend to bend or stretch. The same number when you step. There arise a great number of thoughts in the twinkling of an eye. You have to note all these fleeting thoughts as they arise. If you cannot name them, just note 'aware, aware.' You will see that there are four, five, or ten thoughts arising in succession every time you note 'aware'. Sometimes when the awareness is so swift, even the word 'aware' is no longer necessary. Just following them with your intellect will do.

Now a thought arises, now the mind is aware of it: now another thought arises, now the observant consciousness is aware of it. It is like the saying "a morsel of food, a stroke of the stick." For every thought that arises there is the observant consciousness to be aware of it. When you are thus aware, these arisings and

passings away cannot but be very plain to you. The wandering mind that arises as you are noting the rising and falling of the abdomen is caught by the observing consciousness as an animal that falls direct into the snare or an object that is hit by a well-aimed stone. And once you are aware of it, it is gone. You find it as clearly as if you were holding it in your hand. You find thus whenever consciousness arises.

When tiredness arises, you note 'tired', and it is gone. It comes up again, you note it again, and it is gone again. This kind of passing away will be made all the more clearer in higher stages of insight. Tired, noted, gone: tired, noted, gone - they pass away one by one. There is no connection between one tiredness and the next. The same with pain. Pained, noted, gone: pained, noted, gone - each pain is gone at each noting. One pain does not mix with the other. Each pain is distinct from the other.

To ordinary people there is no interruption in tiredness or pain. It seems to tire or pain you continuously for a long time. In fact, there is no tiredness or pain for a long while. One tiredness and the next, one pain and the next, just very short pieces, very separate ones. The meditator sees this as he notes.

When you note 'rising', the rising comes up gradually and passes away by degrees. When you note 'falling', the falling comes up and passes away by degrees. Common people who are ignorant of this fact think of the rising and falling in terms of the absurd abdominal shape. So from their own experience they think the meditators, too, will only be seeing the absurd abdominal shape. Some make accusations to this effect. Don't speak by guess, please. Try and see for yourselves, let us warn. If you work hard enough, you will find out.

When you note 'bending', you see clearly how it moves and passes, moves and passes, one move after another. You understand now the scriptural statement that realities like mind and matter do not move from place to place. Ordinary people think it is the same hand that moves, that has been before the bending. They think

the same hand moves inwards and outwards. To them it is ever-unchanging hand. It is because they have failed to see through the continuity of matter, the way matter rises in succession. It is because they lack in the knowledge to see through. Impermanence is hidden by continuity, it is said. It is hidden because one does not meditate on what arises and passes away. Says Visuddhimagga

"Because the rise and fall are not attended to, the characteristic of impermanence does not appear, as long as it is hidden by continuity."

(-Vis. xxi, Path of Purity, p781)

Since the meditator is watching every arising, all things mental and material appear to him as separate, broken pieces - not as things whole and unbroken. From a distance ants look like a line, but when you get nearer you see the ants one by one. The meditator sees things in broken pieces so continuity cannot hide the fact from him. The characteristic of impermanence unfolds itself to him. He is no longer illusioned.

"But when the rise and fall are grasped and continuity is broken, the characteristic of impermanence appears in its true peculiar property." (Ibid.)

This is how you meditate and gain the knowledge of Contemplation on Impermanence. Mere reflection without meditation will not give rise to this knowledge. Once this knowledge is made become, those on suffering and not-self follow.

"To one, Meghiya, who has perceived impermanence the perception of not-self is established." (A.iii,169.)

How will you take what you very know to be capable of rising and passing away to be self, ego, a being? People cling to the self because they think they have been the same person the whole life. Once it is clear to you from your own experience that life

is but made up of things that rise and pass away incessantly, you will not cling as self.

Some obstinate persons say that this sutta is meant for Meghiya alone. This is something that should not be said. We fear others will come up who will say what the Buddha said were meant for the people of his days, not for us who live today. But the statement is found not in that sutta alone. In Sambodhi Sutta the Buddha says:

"To one, monks, who has perceived impermanence the perception of not-self is established." (A.iii.165.)

And, if one realizes impermanence, one realizes suffering, too. The meditator who realizes how things are rising and passing away, can see how the two events, rising and passing away, have been oppressing him. The Commentary to Sambodhi Sutta says:

"When the characteristic of impermanence is seen, the characteristic of not-self is seen, too, since when one of the three characteristics is seen the other two are seen too."

So, it is very important to understand the one characteristic of impermanence.

Rediscovery

In this connection let me tell you a story from my own experience as a meditation teacher. It is about a meditator from my native village, Hseikkhun, in Shwebo district. He was none other than a cousin of mine. He was one of the first three persons from the village to take up insight meditation. The three of them agreed among themselves to work very hard. They had brought to the hermitage cigars and betel quids to be taken one each day. But when they returned from the hermitage they took home all the seven cigars and quids - untouched.

So hard did they work that in three days they attained the knowledge of rising and falling and were overjoyed to experience tranquillity and see the brilliance around. "Only at this old age have we discovered the truth," they spoke with great joy. Because they were the first to take up meditation I thought of letting them go with their joys and just told them to go on noting. I did not tell them to note the joys. So although they worked for four more days, they did not get any higher.

After a few day's rest they came again for another week of meditation. That cousin of mine then reached the stage of the Knowledge of Dissolution. Although he was noting 'rising, falling, sitting', he did not see the abdominal shape, and his body seemed to have disappeared, so he had to touch it with his hand to see if it was still there, he told me. And, whenever he looked or saw, everything seemed to be dissolving and breaking up. The ground he looked at was dissolving, and so were the trees. It was all against what he had thought things to be. He began to wonder.

He had never thought such external, season-produced gross material things like earth, trees, logs, etc. could be incessantly breaking up. He had thought they perished only after a considerable length of time. They lasted for quite a long time, he had thought. Now, as insight knowledge gained momentum with meditation, the rising and passing of phenomena appeared to him of their own accord without his specially meditating on them. They were passing away, breaking up, there before him. It was all the reverse of his former beliefs. Perhaps his new vision was wrong. Perhaps his eyesight was failing.

So he asked me. And I told him. The passing away and breaking up he saw in everything were true. As your insight grew sharper and quicker, things appear rising and passing away to you without your meditation on them. These are all true, I explained to him. Later on he again told me about his own findings as he progressed in insight. Today he is no more. He has long been dead.

When insight knowledge has grown really sharp, it will prevail

over wrong beliefs and thoughts. You see things in their true light, as impermanent, suffering, not-self. An uncultured mind or reflection without meditation cannot give you real insight into the nature of things. Only insight meditation can do that.

Once you realize impermanence, you see how they oppress you with their rising and passing away, how you can derive no pleasure from them, how they can never be a refuge, how they can perish any moment, so how they are frightening, how they are suffering, etc.

"...ill (suffering) in the sense of fearful."

You thought, "This body will not perish so soon. It will last for quite a long time." So you took it for a great refuge. But now as you meditate you find only incessant risings and passing away. If no new ones rise up for the mental and material things that have passed away, one dies. And this can happen any moment. To make a self out of these mental and material things that can die any moment and to take a refuge in it is as dreadful a thing as sheltering in an old house which is tumbling down.

And you find that nothing happens as you desire. Things just follow their natural course. You thought you could go if you wished to, sit if you wished to, rise, see, hear, do anything if you wished to. Now as you meditate you find that it is not so. Mind and matter are found to be working in a pair. Only when there is intention to bend is there the form bending. Only when there is intention to stretch is there stretching. There is effect only when there is cause. Only when there is something to see do you see. If there is something to see, you can't help seeing it. You hear when there is something to hear. You feel happy only when there is a reason to be happy. You worry when there is cause to worry. If there is cause, there is effect. You cannot help it. There is nothing that lives and does what it desires. There is no self, no ego, no I. Only process of arising and passing away.

To understand clearly is the most important thing in insight meditation. Of course, you will come across joys, tranquilities,

bright lights in the course of your training. They are not important things. What is important is to understand impermanence, suffering and not-self. These characteristics are made clear to you as you just keep on meditating as explained.

Peace at Last

You make things clear to yourself not believing what others tell you. If any of you beginners have not had such self-made knowledge yet, know that you have not reached that stage. Work on. If others can, you can. It will not take very long. The knowledge comes to you as you are meditating. Only when you know for sure that all are impermanent, suffering and not-self will you not cling to sense objects as permanent, happy, beautiful, good. Nor will you cling to them as self, soul, the I. All the graspings are done away with. What then? Well, all the defilements are calmed and Ariyan Path and Nibbana are realized.

"One who has no grasping does not long after things. One who does not long after things is calmed in himself." (M.ii,318)

Whenever you meditate, you have no obsession with the object noted. So no grasping arises. There is no grasping to what you see, hear, smell, eat, touch or are aware of. They appear to rise each in its time and then pass away. They manifest themselves as impermanent. There is nothing to cling to. They oppress us with their rise and fall. They are all sufferings. There is nothing to cling to as happy, good or beautiful. They rise and fall as is their nature, so there is nothing to cling to as self, soul, or I, that lives and lasts. All these are made very plain to you. At that the graspings are done away with. Then you realize Nibbana through Ariyan Path. We will explain this in the light of Dependent Origination and Aggregates.

"The stopping of grasping is from the stopping of craving; the stopping of becoming is from the stopping of grasping; the stopping of birth is from the stopping of becoming; With the

stopping of birth then grief, suffering, sorrow, despair and lamentation are stopped. Thus comes to be the stopping of this entire mass of ill." (M.i,337;S.ii,1-3)

One who meditates on the mental and material objects that appear at the six doors and knows their intrinsic nature of impermanence, suffering and not-self does not delight in them. As he does not grasp them, he makes no effort to enjoy them. As he refuses to make and effort, there arises no kamma called "becoming". As no kamma arises, there is no new birth. Where there is no new birth there is no occasion for old age, dying, grief etc. This is how one realizes momentary Nibbana through insight path whenever one meditates. We will explain the realization by Ariyan Path later.

In Silavanta sutta earlier quoted, the Venerable Sariputta explained how, if a monk of moral habit meditates on the five aggregates of grasping as impermanent, suffering, and not-self, he can become a Stream-winner; if a Stream-winner meditates, he can become a Once-returner; if a Once-returner, a Never-returner; if a Never-returner, an Arahant. Here, to realize the four Ariyan fruitions of Stream-winning, Once-returning, Never-returning, and Arahantship means to realize Nibbana through the four Ariyan Paths.

Progress

To get to the Ariyan Path one starts with insight path. And insight path begins with the analytical knowledge of mind and matter. Then one arrives at the knowledge of discerning conditionality. Then, working on, one gains the knowledge of investigation. Here one comes to enjoy reflecting on things, investigating them, and persons of considerable learning often spend a long time doing so. If you do not want to reflect or investigate, you must keep on meditating. Your awareness now becomes light and swift. You see very clearly how the things noted arise and pass away. You have come to the knowledge of rising and

passing away.

At this stage noting tends to be easy. Illuminations, joys, tranquilities appear. Going through experiences unthought of before, one is thrilled with joy and happiness. At the initial stage of his work, the meditator has had to take great pains not to let the mind wander this way and that. But it has wandered and for most of the time he has not been able to meditate. Noting has seemed all right. Some have had to fight back very hard indeed. But with strong faith in one's teachers, good intentions and determination, one has passed all the difficult stages. One has now come to the knowledge of rising and passing away. Everything is fine at this stage. Noting is easy and effortless. It is good to note, and brilliant lights appear. Rapture seizes him and causes a sort of goose-flesh in him. Both body and mind are at ease and he feels very comfortable. The objects to be noted seem to drop on one's mindfulness of their own accord. Mindfulness on its part seems to drop on the object of its own accord. Everything is there already noted. One never fails or forgets to note. On every noting the awareness is very clear. If you attend to something and reflect on it, it proves to be a plain and simple matter. If you take up impermanence, suffering and not-self, about which you have heard before, they turn out to be plainly discernable things. So you feel like preaching. You think you would make a very good preacher. But if you have had no education, you will make a very poor preacher. But you feel like preaching and you can even become quite talkative. This is what is called "the ideal Nibbana" the meditators experience. It is not the real Nibbana of the Ariyans. We may call it "imitation Nibbana"

"It is the immortality of those who know."

Training in meditation is like climbing a mountain. You begin climbing from the base. Soon you get tired. You ask people who are coming down and they answer you with encouraging words like "It's nearer now." Tired you climb on and very soon come to a resting place in the shade of a tree with a cool breeze blowing in. All your tiredness is gone. The beautiful scenery around fascinates

you. You get refreshed for a further climb. The knowledge of the rising and passing away is the resting place for you on your climb to higher insight knowledge.

Those meditators who have not yet reached this stage of knowledge may be losing hope. Days have passed and no taste of insight yet. They often get disheartened. Some leave the meditation centre with thoughts that meditation is nothing after all. They have not discovered the "meditator's Nibbana". So we instructors have to encourage newcomers to the centre with the hope that they will attain to this knowledge at least. And we ask them to work to attain it soon. Most succeed as we advise. They don't need further encouragement. They are now full of faith and determination to work on till the ultimate goal.

The "meditator's Nibbana" is often spoken of as amanusi rati - non-human delight or superhuman enjoyment (i.e. joy or delight transcending that of ordinary human beings). You derive all kinds of delights from various things - from education, wealth, family life. The "meditator's Nibbana" surpasses all these delights. A meditator once told me that he had indulged in all kinds of worldly pleasures. But none could match the pleasure derived from meditation. He just could not express how delightful it was.

But is that all? No, you must work on. You go on with your noting. Then, as you progress, forms and features no longer manifest themselves and you find them always disappearing. Whatever appears disappears the moment you notice it. You note seeing, it disappears swiftly. You note hearing, it disappears. Bending, stretching, again it disappears swiftly. Not only the object that comes up, the awareness of it too disappears with it in a pairwise sequence. This is the Knowledge of Dissolution.

Every time you note, they dissolve swiftly. Having witnessed it for a long time, you become frightened of them. It is the knowledge of the Fearful. Then you find fault with these things that keep passing away. It is the Knowledge of Tribulation. Then

as you meditate on, you get weary of them. It is the Knowledge of Repulsion.

"So seeing all these things, the instructed disciple of the Ariyans disregards the material shapes, disregards feeling."
(M.i,137;S.iii,68.)

Your material body has been a delightful thing before. Sitting or rising, going or coming, bending or stretching, speaking or working, everything has seemed very nice. You have thought this material body of yours to be a dependable and delightful thing. Now that you have meditated on it and seen that everything dissolves, you no longer see your body as dependable. It is no longer delightful. It is just a dull, tiresome business.

You have enjoyed both pleasurable feelings of the body and mental pleasure. You have thought, "I am enjoying," "I feel happy." Now these feelings are no longer pleasurable. They, too, pass away as you notice them. You become wearied of them.

You have thought well of your perception. But now it, too, passes away as you notice it. You feel disgusted with it as well.

Volitional activities are responsible for all your bodily, mental and vocal behaviours. To think, "I sit, I rise, I go, I act," is to cling to volitional activities. You have thought well of them too. Now that you see them passing away, you feel repulsion for them.

You have enjoyed thinking. When newcomers to the meditation centre are told that they must not engage in thinking about things, but must keep noting, they are not at all pleased. Now you see how thoughts, ideas, come up and pass away, and you are tired of them too.

The same thing happens to your sense-organs. Whatever comes up at the six doors is now a thing to disgust, to be wearied of. Some feel extreme disgust, some a considerable amount.

Then arise desires to be rid of them all. Once you are tired of them, of course you want to get rid of them. "They come and pass incessantly. They are no good. It were well if they all ceased." This is the Knowledge for Deliverance. Where "they all ceased" is Nibbana. To desire for deliverance from them is to long for Nibbana. What must one do if one wants Nibbana? He works harder and goes on meditating. This is the Knowledge of Re-reflection. Working with special effort, the characteristics of impermanence, suffering and not-self become all the more clearer to you. Especially clearer is suffering.

After re-reflection you come to the Knowledge of Indifference to Formations. Now the meditator is quite at ease. Without much effort on his part the noting runs smoothly and is very good. He sits down to meditate and makes the initial effort. Then everything runs its course like a clock once wound up goes on ticking of its own accord. For an hour or so he makes no change in his posture and goes on with his work without interruption.

Before this knowledge there may have been disturbances. Your mind may be directed to a sound heard and thus disturbed. Your thought may wander off and meditation is disturbed. Painful feelings like tiredness, hotness, aches, itches, coughs appear and disturb you. Then you have to start all over again. But now all goes well. There are no more disturbances. Sounds you may hear, but you ignore them and go on noting. Whatever comes up you note without being disturbed. There are no more wanderings of the mind. Pleasant objects may turn up but no delight or pleasure arises in you. You meet with unpleasant objects. Again you feel no displeasure or fear. Painful feelings like tiredness, hotness or aches rarely appear. If they do, they are not unbearable. Your noting gets the better of them. Itching, pains and coughs disappear once you attain this knowledge. Some even get cured of serious illnesses. Even if the illnesses are not completely cured, you get some relief while noting in earnest. So for an hour or so there will be no interruption to your notings. Some can go on meditating for two or three hours without interruption. And yet

they feel no weariness in the body. Time passes unheeded. "It's not long yet," you think.

On such a hot summer day as this it would be very fine to have attained this knowledge. While other people are groaning under the intense heat, the meditator who is working in earnest with this knowledge will not be aware of the heat at all. The whole day seems to have fled in no time. It is a very good insight knowledge indeed, yet there can be dangers like excess of worry, ambition or attachment. If these cannot be removed, no progress will be made. Once they are removed, the Ariyan Path knowledge is there to be realized. How?

Noble Path

Every time you note 'rising, falling, sitting, touching, seeing, hearing, bending, stretching,' and so on, there is an effort being made. This is the Right Effort of the Noble Eightfold Path. Then there is your mindfulness. It is Right Mindfulness. Then there is concentration which penetrates the object noted as well as remains fixed on it. This is Right Concentration. The three are called Concentration Constituents of the Path. Then there is initial application which, together with concentration, ascends on the object noted. It is the application of the concomitants on the object. Its characteristic is putting the concomitants onto the object (abhiniropana-lakkhana), according to the Commentary. This is Right Thought. Then there is the realization that the object thus attended is just movement, just non-cognizing, just seeing, just cognizing, just rising and disappearing, just impermanent and so on. This is the Right View. Right Thought and Right View together form the Wisdom Constituents of the Path. The three Morality Constituents, Right Speech, Right Action and Right Livelihood, have been perfected before you take up insight meditation - when you take the precepts. Besides, there can be wrong speech, wrong action, or wrong livelihood in respect of the object noted. So whenever you note, you perfect the Morality Constituents of the Path as well.

Thus the eight constituents of the Noble Path are there in every act of awareness. They constitute the insight path that comes up once clinging is done away with. You have to prepare this path gradually until you reach the Knowledge of Indifference to Formations. When this knowledge grows mature and strong, you arrive at Ariyan Path in due course. It is like this:- When the Knowledge of indifference to Formations has matured and grown stronger, your notings get sharper and swifter. While thus noting and becoming aware, swiftly all of a sudden, you fall into the peace that is Nibbana. It is rather strange. You have no prior knowledge that you will reach it. You cannot reflect on it reaching, either. Only after the reaching can you reflect on it. You reflect because you find unusual things. This is the knowledge of Reflection. Then you know what has happened. This is how you realize Nibbana through the Ariyan Path.

So if you want to realize Nibbana, what is important is to work for freedom from clinging. With ordinary people clingings arise everywhere: in seeing, in hearing, in touching, in being aware. They cling to things as being permanent, as being happy, good, as soul, ego, persons. We must work for a complete freedom from these clingings. To work is to meditate on whatever rises, whatever is seen, heard, touched, thought of. If you keep meditating thus, clingings cease to be, the Ariyan Path arises leading to Nibbana. This is the process.

TO SUM UP:

How is insight developed?

Insight is developed by meditating on the five aggregates of grasping.

Why and when do we meditate on the aggregates?

We meditate on the aggregates whenever they arise in order that we may not cling to them.

If we fail to meditate on mind and matter as they arise clingings arise.

We cling to them as permanent, good and as ego.

If we meditate on mind and matter as they arise, clingings do not arise.

It is plainly seen that all are impermanent, suffering, mere processes.

Once clingings cease, the Path arises, leading to Nibbana.

These, then, are the elements of Insight Meditation.

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WORDS OF ENCOURAGEMENT

The Young Weaver

Now a few words of encouragement.

When the Buddha preached, his listeners meditated as they listened to him and gained enlightenment. The number of people who thus gained enlightenment at the end of each preaching was very great indeed. Sometimes as many as eighty-four thousand beings gained enlightenment at the end of a sermon, according to the Commentary. But reading this, you may want to remark, "It appears quite easy to gain enlightenment. But here we are, working very hard and yet unable to gain anything. Why such a difference?"

Here you must remember that the commentary is just giving an account of the occasion and as such does not go into details as to the qualifications of the listeners. The preacher himself was the Buddha and none other. His listeners were people of perfections. As an example let us consider a story.

Once the Buddha was teaching at Alavi, the present-day Allahabad. His theme was mindfulness of death. He told his listeners to remember, "My life is not lasting. My death is sure to come. My life will end in death. Inevitable is my death. My life is uncertain. Death is certain." Then he went back to Savatthi.

Among the listeners at Alavi was a sixteen-year-old girl, a weaver. She developed mindfulness of death since then. Three years later, the Buddha came to Alavi again. As the Buddha sat among his listeners, he saw the girl coming towards him. He asked, "Young lady, where have you come from?" The girl replied, "I don't know, my lord." "Where are you going?" he continued. "I don't know, my lord" was the answer. "Don't you know?" "I do, my lord." "Do you know?" "I don't, my lord."

The people were full of contempt for the girl. She was showing disrespect to the Buddha, they thought. The Buddha therefore, asked the girl to explain her answers. Said she: "Sir, you the Buddha will not engage in small talk. So when you asked me where I had come from, I knew at once you were asking something significant. You were asking me what past existence I had come from. This I do not know and I answered so. When you asked me where I was going to, you meant the next existence I am going to. This again I don't know and so I answered. Then you asked if I don't know I am to die one day. I know I have to die one day, so I answered I do. You then asked if I know when I will die. This I don't know and I answered no." The Buddha said, "Well done" (Sadhu) to her answers.

So, by the third question it is certain that we will die. It is not certain when we will die. Let us ask ourselves the second

question "Where are you going?" It is rather difficult to answer, isn't it? But there are ways to make the answer not difficult. Think about your bodily, verbal and mental deeds. Which are greater in number, good deeds or bad deeds? If good deeds, you will go to Good Bourn. If bad deeds, you will be bound for the Bad Bourn. So we must make an effort to do good deeds. The best way is to be engaged in insight meditation, so that you will be freed from the lower states forever. You should try to reach at least the stage of Stream-winning. Is this enough? If you can reach that stage, I will be happy. But according to the Buddha you must work till you attain to the fruition of Arahantship.

Now to go back to the young weaver. She became a Stream-winner at the end of the Buddha's sermon. Clearly, she gained enlightenment as a result of her having developed mindfulness of death for three years. From this we can infer that many people had been like her.

While the Buddha was staying at Jeta Grove at Savatthi there were dhamma talks everyday. There the citizens of Savatthi came in the evening dressed in clean clothes and bringing offerings of flowers and incense to the dhamma. The same thing may have happened while the Buddha was staying at Bamboo Grove, Rajagaha. So, listening to the dhamma, they must have taken up meditation just as they had taken up the precepts. Even today people listen to a teacher of meditation and begin practising it. It was then the Buddha himself who was preaching. How could they help not practising it? It was these people who had listened to his previous sermons that listened to a sermon and gained enlightenment.

Then there were monks, nuns, lay men and women disciples, all types of people. These people who had the opportunity to listen to the Buddha must have been men and women of great perfections. And when the Buddha preached, he did so to suit the disposition of the listener. Now this is important.

The Dull Young Monk

Once there was one Younger Panthaka who could not learn (memorize) a stanza of 44 syllables in four months. His brother the Older Panthaka got impatient with him and sent him away. The Buddha took him to himself, gave him a piece of cloth, and instructed him to handle it while repeating, "Removal of impurity, removal of impurity." The monk did as instructed, realized the nature of mind and matter in him and became an Arahant. It must have taken him two or three hours at most. He gained enlightenment so easily because he was given a subject of meditation that suited his disposition.

A Disciple of Sariputta Thera

Once a disciple of the Venerable Sariputta meditated on the foulness of the body in vain for four months. So the Venerable Sariputta took him to the Buddha, who brought forth a golden lotus by his supernormal power and gave it to the monk. It turned out that the monk had been a goldsmith for five hundred existences in succession. He liked beautiful things and had no interest in foul things. Now when he saw the golden lotus, he was fascinated and developed jhana while looking at it. When the Buddha made the lotus fade away, he realized the impermanent, suffering and not-self nature of things. The Buddha then taught him a stanza, on hearing which he became an Arahant.

The Elder Channa was not successful in his efforts to gain enlightenment. So he asked the Venerable Ananda for advice. Ananda said to Channa, "You are a person capable of gaining enlightenment." The elder was filled with joy and delight. He followed Ananda's advice and soon gained enlightenment.

Some teachers of meditation of today do not know how to teach to suit the disposition of the would-be meditators. They use words not suitable to them. As a result, the prospective meditators go home discouraged. But some do know how to speak. Their disciples

who thought of spending only a few days at the meditation centre were heartened enough to stay on till they finished the course satisfactorily. It is very important to teach to suit the disposition of the listener. No wonder thousands of people gained enlightenment at the end of a sermon by the Buddha.

Here among our listeners can be one or two who have attained perfections as those people in the days of the Buddha. Then there will be those who have matured after days and months of training. These few may gain enlightenment while listening to the dhamma now. If you can't get it now, you will get it very soon as you go on meditating. Those of you who have never meditated before have learnt the right method now, and if you start meditating at some convenient time, you will also gain it. Whether you have gained enlightenment, or just done good deeds, you will all be born in the six deva worlds when you die. There you will meet those Ariyan devas who have been there since the days of the Buddha. You will meet Anathapindika, Visakha and others. Then you can ask them about what they have learnt from the Buddha and practised. It would be a delightful thing discussing the dhamma with good folk in deva worlds.

But if you do not want to be born in the deva world but just want to be born in the world of men, well, you will be born here. Once, that is, about 25 or 30 years ago, a Chinese devotee invited some monks to a feast at his home in Moulmein. After the meal, the presiding monk made a gladdening speech for the occasion. He said how, as a result of his good deed of feeding the monks, the Chinese devotee would be born in the deva worlds, where life is full of delights with magnificent palaces and beautiful gardens. The monk then asked the Chinaman, "Well, devotee, don't you want to be born in the deva world?" "No." the Chinaman replied, "I don't want to be born in the deva world." Surprised, the monk asked, "Why?" "I don't want to be anywhere else. I just want to be in my own house, in my own place." "Well," said the monk, "then you will be born in your own house, in your own place." The monk was right. His kamma will lead him to where he wants to be.

"The aspiration, monks, of a man of morality is realized because of purity." (A.iii,71.)

Now you listeners here are of pure morality. At a time when most people in Yangon are enjoying themselves at this New Year time, you are here to do meritorious deeds, away from the merry-making, some of you donning the yellow robes and training in meditation. Some keep eight precepts and do meditation. So your moral habits are pure. If you want to be born in deva worlds, you will be born there. If you want to be born in this human world, you will.

In this connection there is something that has been a cause of concern to us. Today countries in Europe and America are prospering. We fear those Myanmar who do good deeds get inclined towards those countries and will be born there. I think it is the case already. Some ask, "Although Buddhists do good deeds, why isn't a Buddhist country prospering?" They seem to think, "When a Myanmar dies, he is born in Myanmar only." It is not so. A man of merit can be born anywhere. A Myanmar if he so desires can be born elsewhere.

Those wealthy people in other countries may have been good Buddhists from Myanmar. There are so many people who do meritorious deeds here. But there are not enough wealthy parents to receive them in their next life here. So they will have to be born elsewhere. If you are born there, and if you are just a worldling, you will have to take up the religion of your parents there. This is very important.

So, to be steadfast in your religious faith, you must work now. You must try to reach a stage in which your faith in the Buddha, the Teaching and the Order will never waver. Such a stage is that of Stream-winning. Once a Stream-winner, your faith in the Three Gems will never waver whatever country you may be born.

These days it is not very good to be born in the world of men. Life is short, disease are plentiful, ideologies are confusing,

and dangers abound. So, if you do not want to be born in the world of men, you will be born in the world of devas. Even if you have not gained the Path and Fruit, your good deeds of giving and keeping precepts will take you wherever you want to be. If you attained the Path and Fruit, all the better.

And the world of devas is not very hard to come by. One Indaka of Rajagaha made a gift of a spoonful a rice (to the Order) and was born in the Tavatimsa heaven. Our lay devotees in Myanmar have been making far greater gifts than a spoonful of rice. As regards precepts, observing them for a while has sent people to deva heavens. Some kept eight precepts for half a day and were born in heavens. Now you have observed eight precepts very well and practised meditation very well. If you want, you will easily get to the deva worlds. Why not? Once there, ask the Ariyan devas about the teaching of the Buddha and discuss the dhamma with them. Please do, may I ask you.

Uposatha the Goddess

In the time of the Buddha there was a girl called Uposatha at Saketa, which lies in Kosala region in Central India. She lived by the teachings of the Buddha and became a Stream-winner. When she died she was born in Tavatimsa heaven. There she lived in a magnificent palace. One day the Venerable Moggallana while on a tour of deva worlds met her. The monks in those days were perfect in higher knowledge and had acquired supernormal powers. They could travel to deva worlds or look towards them with their deva-sight or listen to them with their deva-hearing. But today there are no monks known to possess such powers. We cannot go to the deva worlds. Even if we managed somehow to get there, we would not be able to see them. Let alone those devas in the higher planes, we cannot even see devas in this world of men, such as guardians of trees and guardians of treasures.

Well, the Venerable Moggallana often toured the deva worlds by his supernormal powers. It was his intention to get first-hand

reports from the devas interviewed as to how they had got there, what good deeds they had performed to deserve the good life there. Of course, he could learn of their stories without going to them. But he wanted their stories as told by themselves. As the Elder went there, he came near to the palace of the goddess Uposatha, who saluted him from her palace. Moggallana asked her, "Young goddess, your splendour is like the brightness of the planet Venus. What good deeds have you done to deserve this splendour and good life?" The goddess answered:

"I was a woman by the name of Uposatha, at Saketa. I listened to the Buddha's teaching, was full of faith in his teaching, and became a lay disciple who went to the Three Gems for refuge."

Putting your faith in the Three Gems, the Buddha, the Teachings, and the Order, is "going for refuge." You do this by repeating the formula: "I go to the Buddha for refuge, I go to the Dhamma for refuge, I go to the Order for refuge."

The Buddha knows all the dhamma. Having himself realized Nibbana, the end of all sufferings like old age, disease and death, he taught the Dhamma so that beings may enjoy the bliss of Nibbana like him. If one follows the teachings of the Buddha, one can avoid the four lower states and be freed from all suffering. Believing this, you go to the Buddha for refuge. When you are ill, you have to put your faith in the physician. You must trust him. "This doctor is an expert. He can cure me of my illness." In the same way, you put your trust in the Buddha knowing that you will be saved from all suffering by following his teachings. But these days some do not seem to know the significance of the formula. They respect them because their parents or teachers make them repeat. This is not the right thing. You must know the meaning, think of it in your mind, and repeat the formula slowly. If you cannot do it often, try to do it at least once in a while.

When you say "I go to the Dhamma for refuge," you are putting your faith in the teachings of the Buddha - teachings of the Paths, the Fruits and Nibbana. You are acknowledging your belief

that the practice of these teachings will save you from the four lower states and from all suffering of the round of rebirths.

When you say "I go to the Order for refuge," you are putting your faith in the brotherhood of the holy ones who, by practising the dhamma as taught by the Buddha, have attained or are about to attain the Paths and Fruitions. You are acknowledging the belief that reliance on the Order will lent you freedom from the lower states and the round of rebirths.

A man who has gone to the Three Refuges is called in Pali an upasaka, and a woman an upasika. Being an upasaka or upasika amounts to doing a good deed that will send you to the deva worlds.

"Those who have gone to the Buddha for refuge will not go the lower worlds. Leaving human bodies, They will fill deva bodies." (D.ii,204; S.i,25)

The goddess Uposatha had done other good deeds, too, she continued. I was full of morality. I gave alms. I kept the eight precepts.

Those who do not know Buddhism make fun of keeping the eight precepts and often say, "You fast and get starved. That's all." They know nothing about good and bad deeds. They do not know how by overcoming the desire to eat, which is greed, good consciousness is being developed. But they will know how fasting can be good to sick people. They praise it then. They understand current material welfare only. They are totally ignorant of mind and afterlife. To observe the eight precepts is to prevent bad things from coming up and develop good things like restraint and long suffering day and night. "The holy ones, the Arahants, live avoiding forever bad things like killing, stealing, sex, falsehood, strong drinks, eating at improper times. I will follow their example for one day and honour them by so doing." The Ariyan good folk think like this when they keep the eight precepts. When you feel hungry, you control yourself and try to free yourself of

the defilement of hunger. It is a noble act. As noble acts arise in your mind, it gets purified. It is like fasting and cleansing your intestines when you are sick. Since your mind is pure, when you die, a pure continuity of consciousness goes on. This we say "being born a man or a deva".

Truths

The goddess Uposatha continued, "I come to live in this palace as a result of restraint and generosity." Here "restraint" is very important. Even in this world, if there is no restraint in your spending you will become poor. If there is no restraint in your actions, you will contract diseases or get involved in crimes. As for the next life, restraint is important as it can purify the heart. That generosity can lead one to deva worlds is common knowledge among Buddhists.

She said, "I knew the Noble Truths." The Noble Truths are truths to be known by, made known to, the Noble Ones of the Ariyans. Once you understand these truths by yourself, you become an Ariyan. They are the Truth of Suffering, the Truth of the Cause of Suffering, the Truth of the Cessation of Suffering, and the Truth of the Path leading to the Cessation of Suffering. This is the most important part.

"To know the Noble Truths" does not mean to learn of them from hearsay. It means realization by yourself. You should understand them well, give up what ought to be given up, realize (the end) and make become (the Path) in yourself. So goes the Commentary.

The five aggregates of grasping we have discussed constitute the truth of suffering. So noting the aggregates and understanding them is understanding the Truth of Suffering. As you note, you see how they arise and pass away, how they constitute suffering. Thus you understand while meditating. When you reach the Ariyan Path, you see Nibbana, the end of suffering, and on reflection understand that whatever arises and passes away and has not come

to cessation is suffering. Thus you understand at the Path moment. It is not understanding by way of attention to the object, but rather by way of function.

As you meditate, there can be craving for the object meditated on. This is understanding by way of giving up. On reflection, no craving will arise on objects you have seen to be impermanent, suffering and not-self. It has been extinguished. This is how you understand while meditating. When you realize the Ariyan Path and Nibbana, no craving will ever arise with respect to the Path. With the Path of Stream-winning any gross craving that can lead one to the lower states is done away with. With Never-returning, all cravings for sense-pleasures are put away and with Arahantship, all remaining types of craving.

Whenever you note, no defilements, no kamma, so no sufferings will arise in respect of the objects noted. All are extinguished. Such cessation of suffering is experienced with every act of noting. This is how you realize the Truth of Cessation. At the Ariyan Path moment you realize Nibbana. This is obvious now.

Every time you meditate, Right View regarding the true nature of mind and matter arises. Once there is Right View its concomitants such as Right Thought arise too. We have dealt with them above. To make become the eight constituents of the Path is to develop the Path. It is how you understand while meditating. At the Ariyan Path moment the eight constituents arise and Nibbana is realized. The one who has arrived at the Path and Fruition can see on reflection how the Ariyan Path has come to be. He sees. This, too, is understanding.

Thus, if you understand how mind and matter are sufferings, if you have given up craving which is the cause of suffering, if you realize the end of suffering, and if you make become the eight constituents of the Path in you, we can say you know the four truths. So, when the goddess Uposatha said she knew the four noble truths, she meant she had seen the insight path and the Ariyan path by her own experience. In other words, she was a

Stream-winner.

Once you know the four truths you know the Ariyan dhammas as well. We will give an excerpt from the suttas.

"..the well instructed Ariyan disciple, one who sees the Ariyans, who is skilled in the Ariyan dhamma"

If you are not an Ariyan, you will not know by right wisdom what kind of a person an Ariyan is. Those who have never been initiated into the Order will not know from personal experience how a monk behaves and lives. Those who have never taken up meditation will not know how a meditator behaves and lives. Only when you yourself are an Ariyan will you discern who an Ariyan is.

According to the Commentary, the Ariyan dhamma consists of the four establishments of mindfulness, four supreme efforts, four means of accomplishment, five faculties, five powers, seven factors of enlightenment, and eight constituents of the Path - seven categories in all. If you know any one of the seven categories, you know the other six. So we have said that if you know the four truths you know the Ariyan dhamma, for the Eightfold Path which is one item of Ariyan dhamma is included in the four truths.

When you try to make become any of the seven categories like the establishment of mindfulness in you, you understand it from your own experience. This is true understanding. Learning from hearsay will not do.

"A monk when he walks is aware 'I am walking'" So the meditator who is going to be an Ariyan, when he walks, walks noting either 'walking, walking' or 'lifting, moving, forward, putting down'. As he so walks, mindfulness arises whenever he notes, as does knowledge that cognizes the object noted. You know how the intention to walk, the material form of walking, and the awareness arise and pass away. The mindfulness and knowledge that arise whenever you note constitute establishing mindfulness by way

of contemplation of the body.

"He is aware 'I am feeling a painful feeling' when he feels a painful feeling." The meditator notes 'hot, hot' or 'pain, pain' whenever there arises hotness or pain. Thus he is mindful and he knows how feelings arise and then pass away. This is establishing mindfulness by way of contemplation of feelings.

"He is aware of a passionate mind that it is passionate." Every time such a thought or idea arises, the meditator notes 'clinging, delighting'. He is thus mindful and knows how they arise and pass away. This is establishing mindfulness by way of contemplation of mind.

"One who has existing in himself a sensual desire is aware 'There is in me a sensual desire.'" The meditator notes 'desire, delight' and so on, and is mindful and knows how dispositions like sensual desire arise and pass away. This is establishing mindfulness by way of contemplation of dhamma objects (=hindrances and so on).

Those of you who have been training here have been meditating and understanding from self-experience. You get skilled in the Ariyan dhamma, the four establishments of mindfulness. At the same time you are making the four supreme efforts, too. As you note, you are making an effort to discard evils that have arisen, or to prevent the arising of those evils not yet arisen, or to develop those good deeds of insight and Path that have not yet arisen, or to augment the insight knowledge that has already arisen. The four means of accomplishment are involved too. When you work, you have to rely on either will, effort, thought or reason. The five faculties of confidence, effort, mindfulness, concentration and wisdom are there too. The five powers are the same as the five faculties. The seven factors of enlightenment, too, are there. When you note, you have mindfulness, investigation (of the dhamma), effort, rapture, quietude, concentration and equanimity. That the Eightfold Path is involved too need not be repeated here.

To go back to the story of the goddess Uposatha. She said, "I kept the five precepts. I was a lay woman-disciple of Gotama the Buddha. I often heard of Nandana and wanted to be there. As a result I came to be born here in Nandana."

Nandana is the name of a garden in the deva world. In those days people talked so much of Nandana as they do of America or Europe these days. Uposatha heard people talk about the deva garden and wished to be born there. So was she born. But now she was not happy there. She got dissatisfied with her lot. She told Moggallana, 'I failed to do the Buddha's word. Having turned my mind to this lowly plane, now I am full of repentance."

The Buddha taught us that life - whatever form it takes is no good. It is mere suffering. He told us to work for the end of suffering. But Uposatha had disregarded the Buddha's teaching and longed for life in a deva world. Now she realized she had been mistaken.

You may ask, "Well, why not work for the end of suffering in the deva world?" It is not easy to meditate there. The devas are always singing, dancing and making merry. There is not a single quiet spot there as in the world of men. Well, even in this world of men, when you meditators return home, you can't meditate well, can you? So, work hard now.

The Venerable Moggallana cheered her up with these words, "Don't worry, Uposatha. The Fully Enlightened One has declared that you are a Stream-winner with special attainment. You are freed from the Bad Bourn."

The young goddess is still in Tavatimsa. She has not been there long in the reckoning of the deva world. A century here equals a day there. From the Buddha's time till now it is 2500 years, which is only 25 days according to the Tavatimsa calendar. She is not yet a month old. If you attain enlightenment now, in forty, fifty or sixty years you will be born in the deva world, meet this goddess, and discuss the dhamma with her on an equal

level. If you have not got any stage of enlightenment, do not be discouraged. At least you will be born in the deva world. Then ask the Ariyan devas, listen to their teachings, and pay attention to what they teach. Then you will attain to the Path and Fruition. The corporeality of the devas is very pure. The consciousness that arises depending on this pure matter is keen and swift. So, if you remember what you have meditated on in your human existence, you will understand the arising and passing away of mind and matter and reach the Ariyan Path and Fruition in no time at all.

"The pieces of the dhamma which he has experienced before flow to him in his happiness there. The arising of recollection, monks, is slow. But then quickly does that being reach the attainment of Path, fruition and Nibbana." (A.i,505)

A Sakyan woman, Gopika by name, who was a Stream-winner, died and was born a son of Sakka, the King of devas in Tavatimsa. There he saw three gandhabba gods who had come to dance at his father's palace. On reflection Gopaka (for it was his name now) saw that the three gods had been monks he had worshipped in his former existence. He told them. Two of the gods remembered the dhamma they had practised, meditated on it, and there and then gained jhana, and became Non-returners, and rose to Brahmapurohita world.

There are lots of gods and goddesses like Uposatha now living in the world of devas, who have practised the dhamma in the Buddha's time. There are gods like Gopaka who have been born gods from women. All of them have practised the dhamma just like you. It is very heartening. This is the ancient road. It is the road taken by the Ariyans. You must know that we are following this road. Every time you note you are walking along this road. As a traveller nears his destination with each step, you come closer to Nibbana with each noting.

If the Path-Fruition were to be reached in ten thousand notings, and if you now have made a thousand notings, then you need nine thousand more notings to reach it. If you have made nine thousand notings already, then you need only a thousand more. If

you have 9999 already, then the very next noting could be the Path process. The more you note, the nearer you come to the Path.

May you be able to note

The five aggregates of grasping

whenever they arise at the six doors.

May you realize their impermanence,

suffering and not-self nature.

May you make swift progress in your insight and realize NIBBANA, the end of all suffering.

3087 words, p114

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APPENDIX

Glossary

Action = kammanta

right action = samma-kammanta, it consists of refraining from killing, stealing and sexual misconduct.

wrong action = miccha-kammanta, it consists in killing, stealing and sexual misconduct.

activities, volitional = sankharas. This word is also translated as mental formations. They consist of volition or will and other mental concomitants (cetasikas).

adverting = avajjana. In a thought process it is the moment when mind, or rather, consciousness turns towards the object presented through one of the sense-doors, viz. eye, ear, nose, tongue, body and mind, or when consciousness becomes conscious of the object.

aggregate = khandha. Khandhas are so called because they have the division into past, present, future, internal, external, etc. Perception for example, though only one is called khandha or aggregate because there can be past perception, present perception and so on.

-of grasping, or of clinging = upadanakkhanda, aggregates that are objects of grasping or clinging (upadanas)

air-element, see element

analysis = vavatthana. Discerning things well defined, seeing which is which. See next.

-of four elements = catudhatu-vavatthana Seeing the four elements clearly and well defined, seeing 'This is earth-element', 'This is water-element' and so on. See element also.

analytical knowledge of mind and matter = namarupaparicchedanana. An insight knowledge which sees mind and matter clearly and well defined as, for example, 'This is mind', 'This is matter.'

apperception = javana. The meaning of this Pali word is 'running, or force, or speed'. In Abhidhamma it is the name given to certain types of consciousness which experience the object forcefully or thoroughly. It is also translated as 'impulsion'.

attainment = samapatti. This means entering into and remaining in a certain state of higher consciousness. There are three kinds of samapatti.

1. Jhapatti-samapatti, entering into and remaining in the state of jhana.

2. Phala-samapatti, entering into and remaining in the state of Fruition consciousness.

3. Nirodha-samapatti, entering into and remaining in the state of cessation of mental activities.

awareness = vinnana. Pure awareness of the object is the characteristic of consciousness (citta or vinnana)

Becoming = bhava. It is also translated as existence.

birth = jati. Arising of mind and/or matter, so it does not necessarily mean to be born as a child only.

body = kaya.

contemplation of the body = kayanupassana. See contemplation

bourn = gati. Existence or realms beings go to.

bad bourn = duggati, realms of woe, such as hell and animal kingdom

good bourn = sugati, realms of happiness, such as human and deva worlds

brahma = higher celestial beings.

Calm = samatha, also translated as 'tranquillity'. Samatha is synonymous with samadhi (concentration).

clear comprehension = sampajanna

compassion = karuna

Compendium of Philosophy, name of the English translation of an ancient Abhidhamma treatise called 'Abhidhammatthasangaha'. It itself is often referred to as Compendium of Philosophy in the present book.

concentration = samadhi. Samadhi is defined as that mental state (cetasika) which places consciousness and its concomitants undistracted and unscattered on a single object. Samadhi is one of the five mental faculties functioning during meditation.

concept = pannatti. Pannatti is explained as having no individual essence, so it is a non-reality.

concomitants of mind = cetasikas. Cetasikas are those mental states or mental factors which arise and perish together with consciousness (citta)

condition = paccaya

confidence, faith = saddha. See also faculty.

consciousness = vinnana or citta, which is defined as the pure awareness of the object. Consciousness (citta) and concomitants of mind (cetasikas) constitute what we call mind.

constituent (of Path) = (magg-) anga. There are eight of them, and they are as a group what is popularly known as the Noble Eightfold Path.

contemplation = anupassana
-of body = kayanupassana
-of dhamma objects = dhammanupassana
-of feelings = vedananupassana

-of mind = cittanupassana

continuity = santati

craving = tanha

Death, dying = marana. Disappearing of mind and matter.

deed = kamma. See kamma.

bad deed = akusala kamma.
good deed = kusala kamma.

defilements = kilesas. Mental impurities such as attachment, ill will and delusion.

Dependent Origination = Paticca-samuppada. The teaching (or law) of conditionality. This word is also translated as 'Conditioned Genesis'.

desire (will) = chanda. Chanda is mere will to do. It can be associated with kusala or akusala.

determining consciousness = votthabbana citta. It is the type of consciousness which determines whether the object presented to the mind and investigated by the previous moment of investigations is desirable or undesirable.

devas = celestial beings. It can mean both lower celestial beings and higher celestial beings called 'brahmas'.

deva-sight = dibba-cakkhu. It is one of the supernormal knowledges; by it one can see things very minute, subtle, far away, hidden and so on. The ability to see beings dying from one existence and being reborn in another is a variety of this knowledge.

deva-hearing or deva-ear = dibba-sota. One of the supernormal

knowledges by which one can hear sounds very minute, subtle, hidden, far away and so on.

deva-world = devaloka. The realm of celestial beings.

divine states = brahma-viharas, way of living of brahmas. They are loving-kindness (metta), compassion (karuna), sympathetic joy (mudita) and equanimity (upekkha).

door (sense-door) = dvara. There are six sense doors according to Buddhism, viz., eye-door, ear, nose, tongue, body and mind-door. These are the doors through which objects come into contact with mind.

Effort = vayama. See also faculty.

right effort = samma-vayama.

ego(self) = atta.

element = dhatu. Mental as well as physical properties are called dhatus. There are four great elements of matter, viz.,

1. Earth-element = pathavi-dhatu, solidity of things.

2. Water-element = apo-dhatu, fluidity or cohesiveness.

3. Fire-element = tejo-dhatu, heat or cold, temperature.

4. Air-element = vayo-dhatu, distendedness.

equanimity = upekkha. Upekkha also means indifference or neutral feeling.

establishment of mindfulness = satipatthana. It is also translated as 'foundations of mindfulness'.

Factors of Enlightenment = sambojjhanga or bojjhanga. There are seven of them, viz.

1. Mindfulness = sati
2. Investigation of dhammas = dhamma-vicaya. It is in reality understanding or wisdom.
3. Effort = viriya
4. Joy or rapture = piti
5. Tranquillity = passaddhi
6. Concentration = samadhi
7. Equanimity = upekkha

faculty = indriya. There are 22 of them taught in Abhidhamma. The five mental faculties important in the practice of meditation are confidence, effort, mindfulness, concentration and wisdom.

faith (confidence) = saddha

feeling = vedana

form (matter) = rupa

formless = arupa. The word means 'non-matter', which according to Buddhism comprises consciousness (citta), mental factors (cetsikas), and Nibbana. In most cases, however, it means consciousness and mental factors only. Arupa is synonymous with 'nama'

foul thing = asubha, such as bloated corpse.

fruit(ion) = phala. It is the resultant of magga or Path consciousness, and at the time of enlightenment it immediately follows the Path consciousness and arises for two or three times. In phala-sampatti it arises countless times.

function, property as = kicca. Action done by things of reality. The function of air-element, for instance, is moving.

Going for Refuge = sarana-gamana, taking someone or something as a refuge, as a guide. Only those who take refuge in the Triple Gem are called upasakas or upasikas, followers of the Buddha, or Buddhists.

grasping = upadana. It is the name of attachment and wrong view.

Happiness = sukha.

happy living in this very life = ditthadhamma-sukhavihara.

higher knowledge (superknowledge) = abhinna.

hindrances = nivarana. There are five of them, viz.

1. Sense-desire = kamacchanda.

2. Ill will = byapada

3. Sloth and torpor = thina-middha

4. Restlessness and remorse = uddhacca-kukkucca

5. Doubt = vicikiccha

In Abhidhamma ignorance (delusion) also is describes as hindrance.

Impermanence = anicca

inferential insight = anumana-vipassana

initial application = vitakka

insight = vipassana. The real meaning of the word 'vipassana' is 'seeing in various ways', i.e., seeing mental and physical

phenomena as impermanent, suffering (or unsatisfactory) and not-self (or insubstantial).

intimation = vinnana. There are two kinds of intimation, viz.,

1. Bodily intimation = kaya-vinnatti, gestures, etc.
2. Verbal intimation = vaci-vannatti, mode of speech.

investigating consciousness = satirana citta. It is the type of consciousness which investigates the object presented to mind and accepted by the previous moment whether it is desirable or undesirable.

investigating knowledge = sammasana-nana, one of the stages of vipassana knowledge.

investigation of dhammas = dhamma-vicaya. See Factors of Enlightenment.

Kamma = volition. Technically, kamma is volition, a mental factor. Since it is always with this volition that beings do good or bad deeds, deeds themselves are often referred to as kamma.

knowledge = nana

- analytical, of mind and matter = namarupa-pariccheda-nana
- of desire for deliverance = muncitukamyata-nana.
- of (by) discerning conditionality = paccaya-pariggaha-nana.
- of dissolution = bhanga-nana
- of indifference to formations = sankharupekkha-nana
- of investigation = sammasana-nana
- of re-reflection (re-observation) = patisankha-nana
- of repulsion (disgust) = nibbida-nana
- of rise and fall (rising and passing away) = udayabbaya-nana
- of the fearful = bhava-nana
- of tribulation = adinava-nana

Law = dhamma

life-continuum = bhavanga. It is the inactive moments of consciousness.

livelihood = ajiva

right livelihood = samma-ajiva
wrong livelihood = miccha-ajiva

loving-kindness = metta

lower states = apaya, literally, states of woe or suffering

Manifestation (mode of appearance) = paccupatthana

matter (material, physical, form) = rupa

means of accomplishment = iddhipada

meditator = yogi

member of enlightenment = bodhipakkiya-dhamma

mental quality (mind, psychological) = nama

mind = mana, citta or nama. 'Mind' is often used to mean citta and cetasikas together.

mind and matter = nama-rupa

mindfulness = sati

-of death = maranussati

mode of appearance = see manifestation

moral habit = sila

Nama = literally that which inclines towards the object or that which makes others incline towards it. It consists of consciousness (citta), mental factors (cetasikas), and Nibbana. But in most cases nama is used to mean citta and cetasikas only as, for example, in the word 'nama-rupa'.

neutral feeling = adukkha-m-asukha vedana

never-returner (non-returner) = anagami

noble one = ariya

Noble Eightfold Path = Ariyo Atthangiko Maggo

non-returner = anagami

notion = sanna

notion of permanence = nicca-sanna

notion of loathsomeness of food = ahare patkula-sanna

Developing the notion that food is loathsome by reflecting in various ways so that one does not get attached to food.

not-self = anatta

object-latent = arammananusaya

old age = jara

once-returner = sakadagami

Order (of noble monks) = samgha

origin (origination, cause) = samudaya

Path = magga. The name given to the group of eight factors of

Path such as Right View etc. Consciousness which they accompany is called Path consciousness.

Path of Purity (Purification) = Visuddhimagga

perception = sanna

permanence (-ent) = nicca

pleasant (pleasurable, happy) = sukha

power = bala

practical (personal) insight = paccakkha-vipassana

process (thought-process) = vithi

property = rasa. It has two varieties, viz., as function and as achievement.

proximate cause (immediate occasion) = padatthana

purity = visuddhi

Quietude (tranquillity) = passaddhi, one of the factors of enlightenment

Rapture = piti. Piti is translated differently by different authors, as joy, happiness, rapture, zest, and pleasurable interest.

reality = paramattha

reason = vimamsaa

rebirth = patisandhi. It is also translated as relinking -consciousness = patisandhi-citta

receiving (recipient) consciousness = sapaticchana citta. It is the type of consciousness which receives the object presented to the mind.

recollection = anussati

refuge = sarana

retentive (registering) consciousness = tadarammana citta. This consciousness always arises twice or none at all. It follows the moments of apperception (javana)

round of rebirths = samsara

Self (ego) = atta

sense-objects = kama

Silent Buddha = Pacceka Buddha. 'Pacceka' literally means separate. They are not Supreme Buddhas, nor are they ordinary arahants. They are lower than the Supreme Buddhas, but higher than the arahants. They appear in the world when there is no Supreme Buddha or no teachings of Supreme Buddhas are available.

specification (analysis) = vavatthana

speech = vaca

right speech = samma-vaca
wrong speech = miccha-vaca

stream-winner = sotapanna

stream-winning = sotapatti

subject of meditation = kammatthana. It also means the practice of meditation.

subsequent (thought-) process = anuvattaka vithi

suffering (ill, misery, pain) = dukkha

Supreme Buddha = Sammasambuddha

supreme effort = sammappadhana

sympathy (sympathetic joy) = mudita

Theory of the self = attavada

thought = citta, sankappa

right thought = samma-sankappa
wrong thought = miccha-sankappa

thought moment = cittakkhana

Three Gems = Tiratana

tranquillity = passaddhi

transcending doubts = kankhavitarana

Unpleasant = dukkha

unwholesome = akusala. 'Akusala' is also translated as immoral, unprofitable and unskilful.

View (wrong view) = ditthi

volitional activities = sankharas

Wholesome = kusala. It is also translated as moral, profitable and skilful.

will (desire) = chanda

wisdom = panna

wrong = miccha

Yogi = meditator

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"Notes on Gassho and Bowing"Taizan Maezumi Roshi with John Daishin Buksbazen----------Visitors to the Zen Center often ask about th gassho and about bowing. What, they inquire, is the meaning of these gestures? Why are th it necessary to do them so precisely and uniformly? These questions deserve careful consid we are Zen Buddhists, it should be noted that the gassho and the bow are common to all se both Mahayana and Theravada. These two gestures date from the earliest days of Buddhisn than that, and they have moved from India throughout the Orient, finally arriving recently in t world.When Shakyamuni Buddha's enlightenment occurred, he went to see five of his forme he had practiced various austerities and spiritual disciplines prior to his enlightenment. Thes who were very devout monks, felt that their companion had gone astray when he abandone practices. "Come," they said to each other, "Let's not pay any attention to poor Gautama, he one of us." They were dismayed to find that he had seemingly stopped his spiritual practices as to even drink milk and take a bath (two forbidden acts according to their tradition). They c understand why he seemed only to sit quietly, doing nothing of any value.But when the Bud them, it is reported that these five monks were so struck by the transformation of their forme his serenity and the radiance of his personality, that they spontaneously placed their palms t greeted him with deep bows. Perhaps it is a little misleading to say that they greeted HIM. M it should be said that they were bowing not to their old friend Gautama, but rather to the Buc Enlightened One.What the Buddha had experienced was the Supreme Great Enlightenment samyak sambodhi): the direct and conscious realization of the oneness of the whole univers unity with all things. This is what enlightenment means. This very realization is actually in its of being the Buddha. And it was to this enlightened state that the five monks bowed.When th enlightened, the first thing he said was: "Wonder of wonders! All sentient beings have the sa (enlightened) nature!" What this implies is that in bowing to the Buddha, the monks were act themselves, and to all beings. These monks were recognizing the great unity which their for directly and profoundly experienced.Let us examine the gassho and the bow more closely.G GASSHO literally means "To place the two palms together". Of all the mudras (symbolic har positions) we use, it is perhaps the most fundamental, for it arises directly from the depths o enlightenment. Its uses are many, but most commonly it is employed to express respect, to of the mind, to unify all polarities (such as left and right, passive and dominant, etc.) and to e One Mind -- the total unity of Being.Although there are many types of gassho, in the Soto se primarily concerned with these four: 1. THE FIRM GASSHO. The most formal of the gass one most commonly used in our daily practice. It is the gassho we use upon entering the zen taking our seats. We also use it at least sixteen times in the course of a formal meal, and du services. It is made by placing the hands together, palm to palm in front of the face. The fing together, and are straight rather than bent, while the palms are slightly pressed together so t meet. The elbows are held somewhat out from the body, although the forearms are not quite floor. There is about one fist's distance between the tip of the nose and the hands. Fingertip

the same height from the floor as the top of the nose. This gassho has the effect of helping t
alert and reverential state of mind. 2. THE GASSHO OF NO-MIND. This is the next most
gassho. It is basically used in greeting one another or our teachers. In this position, the hand
little more loosely together, with a slight space between the palms, although the fingers still t
elevation of the elbows from the floor is not so great as in the Firm Gassho; forearms should
approximately a 45-degree angle to the floor. This gassho has the effect of deepening one's
samadhi. 3. THE LOTUS GASSHO. This gassho is used primarily by officiating priests on
occasions. It is made like the GASSHO OF NO-MIND, except that the tips of the middle fing
inch apart. Its name derives from the resemblance of this hand position to the shape of a jus
bud. 4. THE DIAMOND GASSHO. This gassho is also known as the GASSHO OF BEING
LOTUS GASSHO, it is used by officiants in services. Although the hands and arms are in ba
position as in the GASSHO OF NO-MIND, the DIAMOND GASSHO is made with the fingers
interlocking, and with the right thumb on top of the left.In each of these gasshos, we keep th
focused upon the tips of our middle fingers. But regardless of the style or variety of the gass
whatever setting it is being used, the fundamental point of the gassho is to be one with the T
Treasures: Buddha, Dharma, and Sangha.Of course, we can look at the Three Treasures fro
perspectives, and with varying degrees of depth and clarity. At perhaps the most superficial
Three Treasures are seen as external objects of supreme reverence for all Buddhists. Unfor
view, the Three Treasures tend to be perceived as something other than oneself. But as our
we experience that each of us is, in fact, the Buddha. We see clearly that everything we enc
world is none other than the Dharma -- the functioning of underlying enlightenment. And, rea
oneness of all beings, we come to realize that the Sangha -- the all-embracing brotherhood
simply all composite things, including each of us. Having this awareness we become -- or ra
one with the Three Treasures.So, joining our hands palm to palm, we simultaneously create
absolute, the oneness which goes beyond all dichotomies. It is from this perspective that we
and that we bow.It is no ordinary person who bows; it is the Three Treasures recognizing its
things. If anyone thinks of himself as "just ordinary", he is, in effect, defaming the Three Trea
as we place our palms together we unite wisdom and samadhi, knowledge and truth, enlight
delusion.BOWING:Dogen Zenji once said: "As long as there is true bowing, the Buddha Way
deteriorate." In bowing, we totally pay respect to the all-pervading virtue of wisdom, which is
Buddha.In making the bow, we should move neither hastily nor sluggishly but simply mainta
mind and humble attitude. When we bow too fast, the bow is then too casual a thing; perhap
hurrying to get it over and done with. This is frequently the result of a lack of reverence.On th
hand, if our bow is too slow, then it becomes a rather pompous display; we may have gotten
the feeling of bowing, or our own (real or imagined) gracefulness of movement. This is to ha
humble attitude which a true bow requires.When we bow, it is always accompanied by gassh
gassho itself may not always be accompanied by bowing. As with the gassho, there are num
styles of bowing, but here we will deal only with the two main kinds of bow which we use in o

practice. 1. THE STANDING BOW. This bow is used upon entering the zendo, and in gre
and our teachers. The body is erect, with the weight distributed evenly and the feet parallel t
The appropriate gassho is made (see above). As the bow is made, he body bends at the wa
forms an angle with the legs of approximately 45 degrees. The hands (in gassho) do not mo
face, but remain in position and move only with the whole body. 2. THE DEEP BOW (FUL
bow is most often used at the beginning and end of services, and upon entering and leaving
somewhat more formal than the standing bow, and requires a continuous concentration duri
that it is not sloppily done. The bow itself begins in the same way as the STANDING BOW
body is bent slightly from the waist, the knees ben and one assumes a kneeling position. Fro
position, the movement of the torso continues, with the hands separating and moving, palms
position parallel with the forehead. As the bowing movement progresses, the backs of the ha
just above the floor and the forehead is lowered until it rests upon the floor between the han
point, the body is touching the floor at knees, elbows, hands, and forehead. The hands are t
raised, palms upward, to a point just above the ears. Then the hands slowly return to the floo
is a symbolic placing of the Buddha's feet above one's head as an act of reverence and hum
should be no sharp, abrupt movements of the hands or arms, no bending of the wrists or cu
fingers when executing this gesture. When the hands have been raised and lowered, the bo
as the person bowing gets to his feet once again and ends in gassho, just as he began. In k
the knees do not touch the ground simultaneously, but in sequence; first, the right and then
touches the ground. The same is true for the right and left hands and right and left elbows, i
sequence. In practice, however, the interval between right and left sides touching the ground
minute as to be unnoticeable. In bowing, movement should not be jerky or disjointed, but sh
smoothly and continuously without either disruption or arrested motion.Master Obaku, the te
Rinzai, was famous for his frequent admonition to his students. "Don't expect anything from
Treasures." Time after time he was heard to say this. One day, however, Master Obaku was
of bowing, and was challenged about his practice."You always tell your students not to expe
the Three Treasures," said the questioner, "and yet you have beenmaking deep bows." In fa
bowing so frequently and for so long that a large callus had formed on his forehead at the po
touched the hard floor. When asked how he explained this, Master Obaku replied, "I don't ex
bow."This is the state of being one with the Three Treasures. Let us just make gassho. Let u
bow.[from ON ZEN PRACTICE, Hakuyu Taizan Maezumi and Bernard Tetsugen Glassman,
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files][This version: 23 March
1994]----------TITLE: In Praise of the ACIP
CD-ROM: Woodblock to LaserAUTHOR: GELEK Rinpoche (Nyagri Khentrul)SOURCE: "AC
e-mail Erik Davis<erikd@panix.com> to buddha-l@ULKYVM.LOUISVILLE.EDU 23 Mar 199
lay Tibetan master named Gelek Rinpoche(Nyagri Khentrul) wrote Nov. 8, 1993 in praise of
LobsangTharchin and the computerised Asian Classics Input Project at the SeraMey monas
PRAISE OF THE ACIP CD-ROM: WOODBLOCK TO LASER(trans. Michael Roach)Great fr
[Lo] is deep and vastBorn of the hundred thousandGood and wonderful [sang] deedsYou've
down and salute you,King of scholars,For your surpassing [Tharchin]And courageous efforts
precious knowledgeOf our snowy landThroughout the countries of the world.The light of the
endlessLike the light of the disksOf the sky,Sun and moon;The generosity of your giftIs endl
attracted to itAnd caught,Like fish in a net;The lands of the globeAre endlessWhere the goo
contributionWill spread;The people you reachAre endless,And what your doIs of ultimate va
likeA far spreading cloudIn the sky,And the showers of your kind workPour down on us.You
seemAlmost effortless,Like a rain that fallsDown to sustainThe rest of us.Who else could do
have done,Master of master scholars,King of rivers,Flowing downTo feed the oceanOf the i
those with the fortuneTo be fed.Like a motherYou sent the sunlightOf care and compassion
instructThat very luckyMan of the raceOf the yellow hairAnd feed him the sweetNectar of ho
knowledge of the classicsOf Asia,And your rays of lightOpened in himA thousand petalsOf k
againIs proofOf your kindness,And your masteryOf knowledge.Your deeds are pure,And wh
skyThat lightsOur great books;The rays come downFrom youAnd open the night flowers,Ful
wish,For you areA real Lamp of Alladin.You light up the pathThat leads to the doorOf the ho
ultimate ends of knowledge;And there you marchCarrying highThe golden flagOf wisdom, in
ethics.A hundred thousandMirrors of the diskHold the great classicsOf authorsBeyond coun
longerDo we needTo wander amilesslyIn the pages of catalogsBeyond counting.This magic
shineThe works of KangyurAnd the Tengyur, almostBeyond counting.It is a thing of wonder;
switchWe bring up whatever wordsWe seek to find,Beyond counting.They sayTheat the mos
jewelsCome from the depthsOf the ocean;And so from deepBelow the vast seaOf our ancie
single pushOf our fingerOn a buttonWe pull up the shining gemsOf citations,Of text and
commentary,Whatever we seek;This is somethingFantastic,Beyond dreams.It could only ha
yourself,Master of our ancient schools,Who took this new inventionAnd turned it to a precio
vase, jammed to the brimWith the treasure of the knowledgOf our Himalayan lands.It was a
assembleIn one placeThe woodblock printsOf our ancient authorsUntil all these keysTo the
knowledgeWere complete in a singlePrecious treasure chest;But you went further,And sprea
throughoutThe entire world;A featMore amazing still!I throw to youA thousand petalled bloo

congratulations,And I rejoiceIn the kind deed you have don,Which I knowWill satisfy the wisl
throughout the world.May you good activitiesSpread to whereverThe earth spreads,And ther
praisesOf your deeds be sung.--Gelek Rinpoche, Nov. 8,
1993----------end of file

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The meaning of Genjo- Ko-an can be interpreted a number of #ways, but the best translation, by T.P. Kasulis, is "...`the individuality of things manifesting themselves equally.'" (5:83) Of all the essays of the Sho-bo-genzo-, Genjo- Ko-an best describes Do-gen's understanding of Zen, especially his view of ultimate reality. It is sometimes said that the Genjo- Ko-an is the key to the Sho-bo-genzo-, and that the other essays stand merely as "...so many facets of `Genjo- Ko-an,' exploring and developing its themes." (2:46/6:56) Although it is said that Do-gen's primary contribution in the Sho-bo-genzo- is his reminder to "live daily life in the moment," his concept #of what "ultimate reality" really is is #also an important concept #in understanding Do-gen's and his full range of teachings.

Almost like the story of creation in the Bible, Do-gen places his description of reality at the beginning of the first chapter, Genjo- Ko-an. This first section reads:

> (1) When all things are just what they are [apart from discrimination], illusion and enlightenment exist, religious practice exists, birth exists, death exists, Buddhas exist, and ordinary beings exist. (2) When the myriad things are without self, there is no delusion, no enlightenment, no Buddhas, no ordinary beings, no birth, no extinction. (3) Since the Buddha Way from the beginning transcends fullness and deficiency, there is no birth and extinction, delusion and enlightenment, beings

and Buddhas. (4) However, though this is the way it is,
it is only this: flowers scatter in our longing, and
weeds spring up in our loathing. (2:46)

This passage has created a controversy between many commentators who argue over whether Do-gen's view of reality in this section is made up of progressive or equal statements. Those who believe the first four lines are progressive argue that the first line is a deluded view of reality, followed by the view of the recognition of emptiness, and lastly, "...the correct position of transcendence of both existence and nonexistence, affirmation and denial, difference and sameness." (2:47) Each of these lines are considered to be a hierarchical scale starting from the most deluded view to an enlightened view.

The biggest critic of this view, Francis Cook, argues that understanding this section as progressive is incorrect. Cook gives two reasons for his view. First, he interprets the first line "When all things are just what they are..." as meaning when all things are Buddha Dharma. (2:47) In fact,# most translators of the Genjo- ko-an, such as Thomas Cleary, Hee-Jin Kim, Kazuaki Tanahashi and Kosen Nishiyama, translate this phrase directly as "Buddha dharma" or "buddha teachings." (2:32 / 6:51 / 9:69 / 7:1) If all things then are Buddha dharma (buppo), they must exist "...in reality as the `Eternal Law.'" (2:47) If this first way of viewing reality is incorrect, then it cannot be the way reality is viewed "When all things are just what they are..." Cook's second argument revolves around the repeated statement in line three about the "Buddha Way" also being in a way different from the "Buddha-dharma" of line one. According to Cook, "...the view of things expressed in the first line cannot be a deluded view, let alone the inferior of the three positions." (2:47) Therefore, the other option, that of each line being equal, must be examined.

The view that each line is equal asserts that there is one reality or truth of the Genjo- Ko-an, and that each viewpoint is an equally valid view of the individuals #reality on the transformative path. According to Kim, "These three paragraphs can be viewed as describing the three `aspects' of the single reality of the realization-ko-an; at the same time,# each aspect is itself

the fullest possible expression of the realization-ko-an,..." (6:56) With this viewpoint, the "Buddha-dharmas" do not contradict.

One may now ask: Why only three ways of viewing reality? Dogen's education in Buddhist doctrine first took place at the Tendai temple, Onjo-ji. (3:52) This training is evident in this section of the Genjo- Ko-an, since the Tendai sect divide reality up into four parts, unlike other "sects" of Buddhism, including Zen. As for the significance of viewing reality in four ways, rather than three or five, it seems to be an arbitrary number chosen to help students understand the path to realization of the highest reality. According to Zen Master Stephen Echard, the number of ways to view reality is infinite and arbitrary if one goes beyond one. (4) Each level on the "reality scales" is like a ladder with infinite rungs, each rung of the ladder represents a way of viewing reality. To state that there are four ways, or three ways, is to ignore the other rungs. In truth, there is only one reality, just as there is only one "top" at which the ladder leads the climber. To describe different points of ascent on the ladder can be useful in judging an individuals #progress, but the evaluation should not be viewed as ultimate truth.

The last section reads: (4) However, though this is the way it is, it is only this: flowers scatter in our longing, and weeds spring up in our loathing. (2:46) This section attempts to explain the self-sufficiency of each previous viewpoint. The "springing up" represents form (or samsara). The "scattering" alludes #to emptiness (or nirvana). Therefore, "The Buddha-way is thus neither plenitude (samsara) nor dearth (nirvana), and yet, it is paradoxically both plenitude and death." (6:56) Each view is totally independent and dependent at the same time.# "...any dharma becomes the single total dharma which transcends all other dharmas and simultaneously embraces them all." (6:57)

This viewing of reality as discussed, leads many scholars to describe the Genjo- Ko-an as the "presencing ko-an," due to #its emphasis on viewing reality in the present moment, as it is (for each individual). (8:145) As for being a ko-an, by expressing reality as it is, the student "...will give the accurate descriptive response to the Master and thus `resolve' all ko-ans." (8:145) The formula for reflecting reality in the moment in a

spontaneous manner, is taught by Do-gen:

> To master the Buddha way is to master oneself,
> To master oneself is to forget oneself,
> To forget oneself is to realize the myriads of dharmas,
> To realize the myriads of dharmas is to cast off one's body and mind and mind of others. (FROM 8:146, Genjo-Ko-an)

By climbing the ladder without being conscious of the rungs, the individual stands a fighting chance of reaching the top. A Zen ko-an even goes as far as asking: What do you do after climbing to the top of a pole? The appropriate answer...? Take one step.

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Sho-bo-genzo- Genjo- Ko-an
Manifesting Absolute Reality

By

Gary L. Ray

Asian Studies 499
Independent Study
San Diego State University
December 13, 1990

TURNING THE WHEEL OF THE DHARMA

Gen Rinpoche teaches Bodhicitta, the Mind of Enlightenment

Teaching given by the Most Venerable Geshe

Ngawang Dhargyey at the Dhargyey Buddhist Centre, Dunedin, Sunday 18th December 1994. It has been edited by Ven. Ani Sönam Chökyi from the oral translation by Losang Dawa. copywrite Dhargyey Buddhist Centre.

Today is the last teaching of 1994 so it is time to review what you have done during the year. If you discover that your year has been positive, that you have done lots of practices, learned a lot and meditated a lot, now is the time to appreciate yourself and congratulate yourself on being so successful in spiritual terms, and it is also the time to rededicate yourself to practice, study and meditation in the coming year. On the other hand, if you find that you have been irregular in doing practices and coming to classes, and that you have not actually done anything much that you have more-or-less wasted a year of this precious human life now is the time to feel regret and sadness about it. But being sad about it is not enough this sadness must also become a force impelling you to do better. So now is the time to determine that you will change for the better in the coming year.

Bodhicitta is like the supreme gold-making elixir,
For it transforms the unclean body we have taken
Into the priceless jewel of a Buddha-Form.
Therefore firmly seize this Awakening Mind.

We need to practise, and practise all the time. The practice we most need to undertake is the most wholesome practice of all the practice in which we work wholeheartedly to develop bodhicitta, the state of mind that sincerely and fervently wants to achieve full enlightenment for the sake of all beings. Nothing is as wholesome as concentrating on this mind. It is said that if all the Buddhas of the three times were to put their heads together and

discuss what would be most beneficial for suffering beings, giving them happiness in the short-term and in the long-term, they would not find anything more magical than the mind of enlightenment, bodhichitta, for it is the panacea of all ills.

This mind of bodhicitta is of crucial importance, for it is this mind which determines whether or not our practice carries us to the state of enlightenment. For instance if a person were to go away to the mountains, find a suitable cave for meditation and completely seal themselves inside the cave with the strong determination not to come out or see anyone, but to dedicate their entire life to concerted practice, if this person did not have bodhicitta, no matter what practice he or she might do inside the sealed cave, nothing much would come of it in terms of achieving enlightenment.

Thus we must realize the importance of this precious mind of enlightenment. Our efforts to achieve the state of enlightenment must be constant and steady, therefore we need the precious mind of enlightenment continuously. Although you are going to have a month-and-a-half's break for the summer holidays, never have a break from generating bodhicitta.

As Jamgön Lama Tsongkapa says, if one has the alchemists' elixir one can transmute base metal into gold; in the same way, if you have this precious mind of enlightenment, this bodhicitta, this jewel of all minds, it will transmute all your small and seemingly insignificant good deeds into a means by which you will reach the state of enlightenment.

The great Indian Buddhist master Shantideva says something very similar: If we have this mind of enlightenment, although at the moment we have a human body that originally came into being from the sperm and egg of our parents and is thus basically undesirable, impure and unattractive in itself, the elixir of the mind of enlightenment will transform this human body of gross, impure human material into the glorious, magnificent, enlightened body of a Buddha.

If even the thought to relieve
Living creatures of merely a headache
Is a beneficial intention
Endowed with infinite goodness,

What need is there to mention
The wish to dispel their inconceivable misery,
Wishing every single one of them
To realize boundless good qualities?

The Tibetan master Dzogchen Patrul Rinpoche says, I have been to many lamas of all four traditions of Tibetan Buddhism, I have studied the many tenets and views of Buddhist philosophy and practice. None of the lamas or the texts say that there is a mind that is superior to the precious mind of enlightenment. They all have the same view with regard to the supreme significance of this mind.

Normally we understand the esoteric Buddhist practice of tantra as a very powerful and speedy way of achieving enlightenment so powerful and so speedy that through its means certain people are able to achieve the state of enlightenment in one lifetime even though normally it takes millions of eons to travel the path. However without bodhicitta, even the practice of tantra, so powerful and speedy, will not help a person reach the state of enlightenment in one lifetime.

If you really want to know how to engage in extensive merit-gathering practice in a simple way, the secret is bodhicitta. If you manage to develop bodhicitta, then even if you do no more than offer one butter-lamp, one candle, that simple practice of offering one light will gather an enormous amount of merit a universe full of merit so that however much merit is used up the store of merit will never run out. However if you were to engage in extensive offerings without bodhicitta offering ten thousand butter lamps for instance the merits would not be as great as in the first case the

merit would only be as great as the number of lamps offered.

During Buddha's own time there was an Indian king called Prasenajit. On many occasions he invited the Buddha and his followers, offering them meals for weeks together. On one of these occasions the Buddha asked the king, To whom should we dedicate the merits? The king requested the Buddha to say the prayers of dedication to whoever had the greatest merits. Assuming that he himself would have the greatest merits because he was offering so much food, the King thought that the Buddha would dedicate the merits to him. However the king didn't have the most merit. Also present was a beggarly monk called Surata who felt so good about the king's generosity in offering food to the Buddha and his followers for weeks and weeks, that he rejoiced sincerely in the king's generosity and thus, through his pure heart, gathered more merits than the king who had incurred a great deal of expense.

For the one who has perfectly seized this mind
With the thought never to turn away
From totally liberating
The infinite forms of life,

From that time hence,
Even while asleep or unconcerned,
A force of merit equal to the sky
Will perpetually ensue.

For two or three weeks the king didn't get any dedications at the end of the meals he was offering to the Buddha and his many followers. Because it was the custom to say prayers at the end of the meal, and the Buddha and the Sangha didn't dedicate the merits to him, the king felt unhappy and had a very long face. One of his ministers asked him, Lord, is something bothering you? The king answered, Buddha has been here for weeks now. I have been offering food all this time and all this time the beggar Surata has received the dedication. So the minister resorted to a dirty trick. Because the beggar continued to rejoice with a pure heart in the king's

generosity, thus unwittingly gathering more merits, the minister decided to have someone chase the beggar so that he would have no chance to feel good about the king's generosity. Because poor Surata had to run for his life, he didn't have time to rejoice, and that day it was found that the king had more merits. Thus that day he got the dedication he wanted!

There is another small anecdote about this poor beggar, Surata. Though he was a beggar in material terms, in spiritual terms he was already quite developed. He is said to have offered one butter lamp with bodhicitta motivation, praying, With this butter lamp may I achieve the state of enlightenment for the sake of all sentient beings, and it is said that the butter lamp was so brilliant that when someone tried to put it out they were unable to do so.

So with the precious mind of enlightenment, even if you burn only one incense stick and offer the fragrance to the holy objects and so on, the merit you will gather will be enormous. If, before you light the incense stick and offer the fragrance, you say to yourself, Today I offer this incense stick to the gurus and the Buddhas may I achieve the state of enlightenment for the sake of all sentient beings, saying it not in a jaded, mechanical way but with full sincerity, you will gather as many merits by burning this one incense stick as there are sentient beings throughout the universe.

This intention to benefit all beings,
Which does not arise in others even for their own sake,
Is an extraordinary jewel of the mind,
And its birth is an unprecedented wonder.

Now that I have told you about the need for and importance of bodhicitta, about the magical power of bodhicitta, please dwell in bodhicitta. Remember this: Bodhicitta is the supreme object of meditation, bodhicitta is the supreme object of any practice ... Bodhicitta is supreme for it includes the interests of all sentient beings, which is the greatest of all

practices. Bodhicitta is called rinchen sem chog, meaning the precious jewel of all minds. It is the core practice the central practice of all bodhisattvas. Ask any bodhisattva, What do you mainly practise? and you will hear nothing other than, I have tried to practise bodhicitta. They will be unanimous in their answer.

I could keep on reciting the many teachings about bodhicitta given by the Buddha himself in the Sutras, as well as by Indian masters and scholar practitioners. In his great work Bodhicharyavatara (A Guide to the Bodhisattva's Way of Life) Shantideva says that if someone simply has the good heart to want to relieve another person of a headache, the merit from that good intention cannot be estimated. There is a true story about this. It is the story of Dza.khän Pumo (literally Potter's Daughter, though the person was a man). Dza.khauml;n Pumo had been forbidden by his mother from going to distant islands in the high seas to fetch jewels for his father's trade. Because her husband had lost his life at sea, Dza.khän Pumo's mother didn't want her son to follow in his father's footsteps since she didn't want to lose the only male remaining in the family. In order to stop him, his mother could do nothing more than lie down on the threshold of their house, hoping that out of respect for her he would not jump over her. However he lost his temper and not only walked over his mother's body but also kicked her head.

Dza.khän Pumo sailed for a long time in the company of others. Eventually, as his mother had feared, the boat capsized. They were washed up on the beach of an island and as he walked along the beach trying to find his way, he came upon an iron house and went in. Inside the house he saw a terrible sight: a person whose head was being drilled by a wheel so that brains and blood were oozing out. He was suffering tremendously. Dza.khän Pumo asked him, What is the reason that you have this terrible suffering? He answered, I think it must be because of the dreadful way I behaved towards my mother, walking over her and treating her cruelly. Dza.khän Pumo thought to himself, I am in the same situation, driven by karma to suffer the same consequences of the

same actions. The moment he realized that he was there due to the force of karma, a voice from above said, May one who is bound be liberated and one who is free be bound, and he found that the wheel had left the other man's head and was busily drilling into his own. However even while he was suffering the agony of being drilled by the wheel, he was able to feel sympathy for others who might be undergoing the same suffering, thinking to himself, May all other people who are suffering the same consequence through disobedience and walking over their mothers' heads, be free of their suffering: may the sufferings I undergo be sufficient for them too. As soon as he had generated this good-hearted empathy for others, the wheel jumped off his head.

I bow down to the body of the one
In whom the sacred precious mind is born.
I seek refuge in that source of joy
Who brings to happiness even those who harm him.

Dza.khän Pumo, this Potter's Daughter, was in fact the historical Buddha Shakyamuni in one of his earlier lives, as a bodhisattva on the way to enlightenment. The reason he was called Potter's Daughter was that before his birth, his mother had had many boys but they had all died. Then the parents thought, If we have a boy next time, let's try giving him a girl's name. They did so, and it worked!

One of the ways of generating universal altruism, bodhicitta, is equalizing and exchanging self for others. In equalizing, one recognizes that oneself and others are the same; in exchanging self for others one mentally exchanges one's own position for that of others. This very powerful practice of equalizing and exchanging can be traced back to the experience of the Buddha as the bodhisattva Dza.khän Pumo.

If, like Dza.khän Pumo, you have bodhicitta, although you might be temporarily reborn in a bad state of existence due to some unfortunate past action, you won't be there for as long as is

usually the case you will pay for your bad karma briefly.

As Shantideva says, if somebody has the kindness and good heart to want to help relieve someone else's headache, and if that kindness and goodness of heart gathers great merit, is there any need to say that if someone generates the good heart wanting to liberate and to work for the ultimate enlightenment of all sentient beings, that that person will gather much greater merits?

Today, please meditate on bodhicitta by way of understanding that you yourself and others are the same, and then trying to exchange your cherishing of self for cherishing of others. In other words, your sense of self-cherishing must be displaced by a strong, selfless sense of cherishing others. Let such an attitude develop in your mind. This is one of the ways of generating bodhicitta, universal altruism.

Notes:
The verses quoted above are from Chapter One of Shantideva's Bodhicharyavatara as translated by Stephen Batchelor in A Guide to the Bodhisattva's Way of Life. Gen Rinpoche quoted phrases and lines from Bodhicharyavatara many times during the teaching.

The Sanskrit word bodhicitta, (in Tibetan jang.chub.kyi sem), means literally awakening mind and mind of enlighten-ment. It is sometimes presented in English as altruistic attitude or universal altruism. It has been described as a mind infused with the aspiration to attain the state of Buddhahood for the sake of all sentient beings. This is the entrance to and the motivation behind the Bodhisattva's way of life. (Stephen Batchelor, A Guide to the Bodhisattva's Way of Life, page 178.)

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MountainAUTHOR: Bernard Tetsugen GLASSMANSOURCE: The Ten Directions, Summer/
16NOTES: Poems composed by B.T. Glassman, Sensei, on the occasion of the ceremonyo
(Shisanshiki), on the 6 June 1982, during which hewas installed as abbot of Mount Doji, Zen
Zen Community of NewYork.Standing alone on a solitary peak,The gateless gate crumbles.
the windyroad,Heaven and earth are walking as one.Buddhas intimate with buddhas-What r
oldmedicine bottles?Then thousand blossoms perfumethe vast sky.Like this, like this !Protec
Dharma,purifying beings,Dragon-heads search for water.Nothing to protect, no one topurify-
Way.Eyebrow-to-eyebrow,Karmic relations everywhere.Three bows, ten thousand bows-Wh
the air.The diamond sword flashes;The shadow beckons.The only path is descending the m
gnarled roots are ruthlesslyexposed.Before the heavens were created,this seal is.After the h
destroyed,this seal is.A formless field of benefaction,Enveloping the worlds ofliberation.Who
transmitted it?Who is not embraced by it?At play in the field of the Buddha,A solitary eagle c
bigmountain,Sheer cliffs afford no resting place;It is time to ascend-Cloud stepped upon
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[from: Tibetan Bulletin (March-April 1994) Universal Responsibility and Our Global E

His Holiness the Dalai Lama As the twentieth century draws to a close, we fin the world has grown smaller. The world's people have become almost one community. P military alliances have created large multinational groups; industry and international trade h a global economy. Worldwide communications are eliminating ancient barriers of distance race. We are also being drawn together by the grave problems we face: overpopulation, dw resources, and an environmental crisis that threatens our air, water, and trees, along with number of beautiful life forms that are the very foundation of existence on this small planet I believe that to meet the challenge of our times, human beings will have to develop a gre universal responsibility. Each of us must learn to work not just for his or her own self, family nation, but for the benefit of all mankind. Universal responsibility is the real key to human s is the best foundation for world peace, the equitable use of natural resources and, through future generations, the proper care of the environment. That is why it is so heartening to se non-governmental organisations as yours. Your role in forging a better future is absolutely have come across many such orgaisations built by dedicated volunteers out of genuine co fellow human beings. Such commitment represents the forefront of both social and enviro progress. Whether we like it or not, we have all been born on this earth as part of one grea Rich or poor, educated or uneducated, belonging to one nation, religion, ideology or anothe each of us is just a human being like everyone else. We all desire happiness and do not w Furthermore, each of us has the same right to pursue happiness and avoid suffering. Wher all beings are equal in this respect, you automatically feel empathy and closeness for ther this, in turn, comes a genuine sense of universal responsibility -- the wish to actively help o overcome their problems. The need for a sense of universal responsibility is present in eve aspect of modern life. Nowadays, significant events in one part of the world eventually affe planet. Therefore, we have to treat each major local problem as a global concern from the begins. We can no longer invoke the national, racial or ideological barriers that separate us destructive repercussions. In the context of our new interdependence, considering the inter is clearly the best form of self-interest. We need to appreciate interdependence in nature fa have in the past. Our ignorance of it is directly reponsible for many of the problems we fa instance, tapping the limited resources of our world -- particularly those of the developing n simply to fuel consumerism, is disastrous. If it continues unchecked, eventually we will all must respect the delicate balance of life and allow it to replenish itself. Ignorance of interde has not only harmed the natural environment, but human society as well. Instead of caring another, we place most of our efforts for happiness in pursuing individual material consump become so engrossed in this pursuit that, without knowing it, we have neglected to foster th human needs of love, kindness and cooperation. This is very sad. We have to consider wh really are. We are not machine-made objects. However, since we are not solely material a mistake to seek fulfillment in external development alone. To pursue growth properly, we

our commitment to human values in many fields. Political life, of course, requires an ethica
foundation, but science and religion, as well, should be pursued from a moral basis. Withou
cannot distinguish between beneficial technologies and those which are merely expedient.
environmental damage surrounding us is the most obvious result of this confusion. In the c
it is particularly necessary. The purpose of religion is not to construct beautiful buildings, bu
cultivate positive human qualities such as tolerance, generosity and love. Every world relig
what its philosophical view, is founded first and foremost on the precept that we must reduc
selfishness and serve others. Unfortunately, sometimes in the name of religion, people cau
than they solve. Practitioners of different faiths should realise that each religious tradition h
immense intrinsic value as a means for providing mental and spiritual health. I have been
heartened to follow the recent developments in the search for peace between Israelis and
Laying down guns on both sides, and talking face-to-face is, in my opinion, the only way t
disputes. We must learn to live together in a nonviolent way that nurtures the freedom of al
There is a wonderful verse in the Bible about turning swords into ploughshares. It is a lovel
weapon transformed into a tool to serve basic human needs, symbolic of an attitude of inne
disarmament. In the spirit of this ancient message, I think it is important that we stress toda
urgency of a policy that is long overdue -- the demilitarisation of the entire planet. Demilit
would free great human resources for protection of the environment, relief of poverty, and s
human development. I have always envisioned the future of my own country, Tibet, as fou
basis. Tibet will be a neutral, demilitarised sanctuary where weapons are forbidden and the
harmony with nature. I have called this a Zone of Ahimsa or non-violence. This is not me
it is precisely the way Tibetans tried to live for over a thousand years before our country wa
invaded. In Tibet, wildlife was protected in accordance with Buddhist principles. We enact
protect the environment, but it was mainly protected by the beliefs which were installed in u
children. I would like to conclude by stating that I feel optimistic about the future. There are
number of recent trends which show our potential for achieving a better world. The rapid ch
attitude towards the earth are a source of hope. As recently as a decade ago, we thought
the resources of the world as if there was no end to them. We failed to realise that unchecke
was disastrous for both the environment and social welfare. Now, both individuals and go
seeking a new ecological and economic order. It is true to say that as late as the 1980s pe
that war was an inevitable condition of mankind. The notion prevailed that people with con
interests could only confront each other. This view has deminished. Today people all over
more committed to peaceful co-existence, as is evident here in the Middle East. This is an
positive development. After believing for centuries that human society could only be gove
rigid authoritarian discipline, people in all corners of the world have woken up to the virtues
democracy. Speaking from their hearts, they have shown that the desire for freedom and tr
democracy stems from the core of human nature. Recent events have proved that the simp
truth is an immense force in the human mind, and as a result, in the shaping of history. Or

greatest lessons for all of us has been the peaceful change in Eastern Europe. In the past people have always resorted to violence in their struggle to be free. Now, these peaceful following in the footsteps of Gandhi and Martin Luther King, have given future generations example of successful, nonviolent change. When, in the future, the need arises to change descendents can look back to 1989 as a paradigm for peaceful struggle: a real success st unprecedented scale, involving more than half a dozen nations and hundreds of millions of Meanwhile, there has been a growth of awareness of human rights. Crude power can neve basic desire for freedom, truth and democracy, which are our fundamental right. People sir a person or a system that bullies, cheats and lies. These activities are essentially opposed spirit. All these encouraging signs reflect a renewed appreciation of the benefits of basic h values. Because of the lessons we have begun to learn, the next century will be friendlier, harmonious, and less harmful. Compassion, the seeds of peace, will be able to flourish. A time, I believe that every individual has a responsibility to help guide our global family in the direction. Good wishes alone are not enough, we each have to assume responsibility. I h that in the days ahead, each of us will do all we can to see that the goal of creating a happ harmonious and healthier world is achieved. [This is the text of the address delivered to th for the Protection of Nature, Israel, on March 22, 1994]

GLOSSARY

Abyakata, Avyakata Neutral Kamma. Kamma that is not good (Kusala) or bad (Akusala)

Acariya, Acharn Acharn is the Thai derivation of Acariya which means "Teacher."

Akusala Bad, unhealthy, wrong or evil in regard to actions (Kamma).

Anagami See Ariya.

Anapanasati The meditation in which one focuses one's attention and mindfulness on the feeling of the breath going in and out at one point such as the tip of the nose.

Anatta, Anicca See Ti-Lakkhana.

Arammana The object which is presented to the Citta at any moment. This object is derived from the 5 senses or direct from the mind (memory, thoughts, feeling). It is not the external object (in the world) but that object after having been processed by one's preconceptions and predispositions.

Ariya One who has gained the Path (Magga) leading to Nibbana. This includes the Sotapanna, the Sakadagami, the Anagami, and Arahant. Each stage involves the elimination of some major defilements (Samyojana) until the Arahant eliminates them all.

Ayatana Spheres of sensation. They include the internal Ayatana -- eye, ear, nose, tongue, body, and

heart -- and the external Ayatana -- the spheres of sight, hearing, smell, taste, touch, and mind.

Bhavana — The practice of training one's Citta by developing the various aspects of meditation.

Bhavanga — That underlying stream of continuity which the Citta drops to when it goes completely calm and still. It may be called the underlying basis of the "Self" concept and it is that which leads to future births.

Bhumi — The ground or basic foundation of the Citta. Thus Arahatta Bhumi is the basic state of the Arahant's Citta.

Cankama — Walking back and forth, usually as a mode of meditation practice.

Citta — Mind, heart, consciousness (in some senses). It is that basis in a person which is "central" whereas everything else including all five Khandhas are peripheral.

Dhamma — The ultimate meaning of Dhamma is not definable in words but it lies in the direction of "Truth" or "Reality." The more usual meaning is that of the Buddha Dhamma or Sasana Dhamma which is that teaching which leads to the ultimate Dhamma.

Dhatu — The four elements of earth, water, fire, and air.

Dukkha — Discontent, suffering, pain, anxiety, anguish, etc.

Jhana — Various levels of Samadhi which some people can attain. They include the 4 Rupa (Form) Jhanas and the 4 Arupa (Formless) Jhanas.

Kammatthana (Kamma - action, thana - a basis). That object or subject of meditation which leads one to gain skill in Samadhi and Panna. Many meditation Bhikkhus in Thailand talk of their way of practice and behaviour as being the way of Kammatthana.

Khandha Heaps or groups. Technically this always refers to the five Khandhas: body (Rupa Khandha), feeling (Vedana Khandha), memory (Sanna Khandha), thought (Sankhara Khandha), consciousness (Vinnana Khandha). These are the five groups that form what we call a person.

Kilesas Defilements based on greed, hatred, and delusion. Also including conceit, opinionatedness, uncertainty, torpidity, restlessness, lack of conscience, lack of fear of the consequences of doing wrong and whatever else tends to the production of bad, unwholesome states.

Kusala Whatever is healthy (mentally) or good.

Metta Friendliness or love (in the more platonic sense).

Nama Those four groups that make up the mind. Nama is usually paired with Rupa, the two together being the same thing as the five Khandhas.

Nibbana That which is attained when the Kilesas have all been entirely dispersed.

Niyyanika "Leading out of." Often descriptive of the Buddha Dhamma as leading out of Samsara.

Panna Wisdom.

Parikamma A preparatory meditation, such as repetition of "Buddho" or setting up one's mindfulness on breathing.

Patisandhi Re-uniting. Patisandhi Vinnana is that form of consciousness which is similar to Bhavanga Citta, but which occurs at death, thereby leading the Citta to re-unite with the Khandhas in a new birth.

Rupa Form. The literal meaning is "shape" or visual form. But it is often used to refer to the physical body -- as in Rupa Khandha.

Sacca Dhamma Dhamma Truth. Usually refers to the Four Noble Truths: Dukkha, Samudaya (the origin of Dukkha), Nirodha (the ceasing of Dukkha), and Magga (the path leading to the ceasing of Dukkha).

Sakadagami See Ariya.

Samadhi A state of calm attained by meditation practice. It has many levels depending on the degree of absorption of the Citta with the object of the meditation.

Samapatti The attainment of Jhana.

Samatha Calm.

Sammuti Convention. The mundane world in the sense that it is made up of relative conventions.

Samsara The universe of birth and death including all possible realms of life.

Samudaya See Sacca Dhamma.

Sankhara As Sankhara Khandha it means thoughts or imaginations by putting together sense perceptions, memories, and feelings. The more general sense of the meaning of Sankhara is those parts of factors which make up any object or state.

Sannavedayitanirodha - The cessation of Sanna (memory) and Vedana (feeling). This is the ultimate level of subtlety which can be attained by Samadhi, and is one stage beyond the highest Arupa Jhana.

Sarana A refuge. The well-known Ti-Sarana (3 refuges) are the Buddha, Dhamma, and Sangha.

Sati Mindfulness.

Savaka Literally "hearer." One who heard the Dhamma from the Buddha.

Savaka Arahant Those Savakas who attained Arahantship at the time of the Lord Buddha.

Sila Moral behaviour.

Sotapanna Stream attainer. See Ariya.

Sukha Pleasure or happiness, contrasted with Dukkha.

Svakkhata Svakkhata Dhamma, the well-taught Dhamma.

Tan This is a Thai word meaning Venerable. Thus: Tan Acharn; Ven. Acariya.

Tathagata The "Thus-gone," meaning the Buddha.

Ti-Lakkhana The three marks of all phenomena: anicca (non-permanence), Dukkha (unsatisfactoriness), and Anatta (not-self).

Upadana Grasping, attachment.

Vimutti Freedom (antonym of Sammuti).

Vinnana Consciousness.

Vipaka The result or fruition of Kamma.

Vipassana Insight wisdom. Synonymous with Panna.

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GLOSSARY ======== I. Terms

========= The definitions given here are based on the meanings these words have in Aj
and sermons. Terms marked with a single asterisk (*) are taken from the standard chant o
the Buddha; those with a double asterisk (**), from the chant of the qualities of the Dhamr
akaliko**: Timeless; unconditioned by time or season. apaya: State of deprivation; the fou
of existence--rebirth in hell, as a hungry ghost, as an angry demon, or as a common anim
these states are permanent. arahant: A 'Worthy One,' a person whose heart is freed fror
fermentation (asava) of sensuality, states of being, views and ignorance, and who is thus n
further rebirth. An epithet for the Buddha and the highest level of his Noble Disciples. a
Unawareness; ignorance; counterfeit awareness. bhavanamaya-panna: Discernment ach
mind through meditation. brahma: Inhabitant of the higher, non-sensual levels of heaven
buddho*: Awake. chabbanna-ransi: Six-colored radiance or aura. Mentioned usually as
the Buddha. chalang'upekkha: Six-factored equanimity, i.e., maintaining equanimity towa
known through any of the six senses--sight, hearing, smell, taste, touch and ideation. dha
phenomenon; the way things are in and of themselves; their inherent qualities; the basic pr
underlie their behavior. Also, principles of behavior that human beings ought to follow so
with the right natural order of things; qualities of mind they should develop so as to realize
quality of the mind in and of itself. By extension, 'dhamma' is used also to refer to any do
teaches such things. Thus the Dhamma of the Buddha refers both to his teachings and to
experience of the quality--'buddho'--at which those teachings are aimed. In contexts where
used in a neutral sense in these sermons, it has been left uncapitalized. Where used in a p
sense, it has been capitalized. dhamma-vicaya-sambojjhanga: Discrimination of phenome
principles, etc. One of the factors of Awakening, the others being mindfulness, persistence
serenity, concentration and equanimity. dhatu: Element; property; the elementary proper
up the inner sense of the body and mind: earth (solidity), water (liquidity), fire (heat), winc
or motion), space and cognizance. The breath is regarded as an aspect of the wind proper
feelings of energy in the body are classed as breath sensations. According to Thai physiol
come from the aggravation or imbalance of any of the first four of these properties. Well-
defined as a state in which none of these properties is dominant: All are quiet, unaroused,
still. ekayana-magga: A unified path; a direct path. An epithet for the practice of being m
the four frames of reference: body, feelings, mind and mental qualities. gotarabhu-nana:
lineage knowledge': The glimpse of nibbana that changes one from an ordinary run-of-the-
Noble One. jhana: Absorption in a physical sensation (rupa jhana) or in a mental notion
jhana). Vitakka (directed thought), vicara (evaluation) and piti (rapture) are three of the five
forming the first level of rupa jhana, the other two being sukha (pleasure) and ekaggatara
(singleness of preoccupation). kamma: Acts of intention that result in states of being and
khandha: Component parts of sensory perception: rupa (sensations, sense data); vedana
pleasure, pain or indifference); sanna (labels, concepts, allusions); sankhara (mental fashio

anything created by the mind); and vinnana (cognizance). lokavidu*: Expert with regard to
magga: The path to the cessation of suffering and stress. The four transcendent paths--
path with four levels of refinement--are the path to stream entry (entering the stream to ni
ensures that one will be reborn at most only seven more times), the path to once-returning
non-returning and the path to arahantship. Phala--fruition--refers to the mental state imm
following the attainment of any of these paths. mahabhuta-rupa: The four great physical
properties--earth, water, fire and wind (see 'dhatu'). nibbana (nirvana): Liberation; the un
of the mind from greed, anger and delusion, from physical sensations and mental acts. As
used to refer also to the extinguishing of fire, it carries connotations of stilling, cooling and
(According to the physics taught at the time of the Buddha, the property of fire in a latent
exists to a greater or lesser extent in all objects. When activated, it seizes and sticks to its
long as it remains latent or is extinguished, it is 'unbound.') nivarana: Hindrances to
concentration--sensual desires, ill will, torpor & lethargy, restlessness & anxiety, and uncer
opanayiko**: Referring inwardly; to be brought inwards. paccattam**: Personal; individua
Inner worth; merit; the inner sense of well-being that comes from having acted rightly or we
enables one to continue acting well. sambhavesin: (A being) searching for a place to tak
sanditthiko**: Self-evident; visible here and now. sangha: The community of the Buddha's
the conventional level, this refers to the Buddhist monkhood. On the ideal level, it refers t
the Buddha's followers, whether lay or ordained, who have practiced to the point of gaining
'stream-entry,' the first of the transcendent qualities culminating in nibbana. sankhara:
Fashioning--the forces and factors that fashion things, the process of fashioning, and the fa
which result; all processes or things conditioned, compounded or concocted by nature, wh
physical or the mental level. sugato*: Well-faring; going (or gone) to a good destination.
uposatha: Observance day, corresponding to the phases of the moon, on which Buddhist
listen to the Dhamma and to observe special precepts. The eight uposatha precepts are to
taking life; from stealing; from sexual intercourse; from telling lies; from taking intoxicants; f
eating food after noon until the following dawn; from watching dancing, singing, instrumenta
other shows, and from using garlands, perfumes, cosmetics and jewelry; and from using hi
beds and seats. vicara: Evaluation (see 'jhana'). vijja: Awareness, science, cognitive s
vijja-carana-sampanno*: Consummate in knowledge and conduct; accomplished in the co
awareness or cognitive skill. vipassana: Clear, intuitive insight into physical and mental p
as they arise and disappear, seeing them for what they actually are--in and of themselves--
stress, its origin, its disbanding, and the way to its disbanding. vitakka: Directed though
'jhana'). II. Quotations ========== anicca vata sankhara, uppada-vaya-dha
uppajjitva nirujjhanti: Fashionings are inconstant, subject to arising and passing away. A
disband. (From stanzas uttered on the occasion of the Buddha's passing into total nibbana
ca balanam, panditananca sevana: Non-association with fools, and association with the w
discourse listing factors that augur well for one's well-being.) atta hi attano natho: One's

one's own mainstay. atitam nanvagameyya, nappatikankhe anagatam, paccuppannanca y
tatha vipassati: He would not pursue the past, nor yearn for the future...and whatever phen
present, he clearly sees it as it occurs. (From stanzas describing a person who spends h
auspiciously in terms of the practice.) ayudo balado dhiro'ti: The wise person who gives lif
strength.... (From stanzas extolling the benefits (to the donor) of a donation of food.) ekay
maggo sattanam visuddhiya: This is a direct path for the purification of beings. (See 'ekay
kammassako'mhi: I am heir to my kamma. mano-pubbangama dhamma, mano-settha m
the mind in their forefront, are excelled by the mind, are made from the mind. namo tass
arahato samma-sambuddhassa: Homage to the Blessed One, Worthy and Rightly Self-awa
If anything in this translation is inaccurate or misleading, I ask forgiveness of the author a
for having unwittingly stood in their way. As for whatever may be accurate, I hope the reac
the best use of it, translating it a few steps further, into the heart, so as to attain the truth at
it points. The translator Enquiries concerning this book may be addressed to:
The Abbot, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 U.S.A.

sabbe satta sada hontu avera sukha-jivino
katam punna-phalam mayham sabbe bhagi bhavantu te

May all beings always live happily, free
from animosity. May all share in the blessings springing from the goo
I have done.

GLOSSARY

This Glossary is designed to help the reader in two sorts of situations: (1) when encoun term in this book in a passage where it is not explained; and (2) when encountering Vinaya in other books or conversations and wanting to know how it is defined and/or where it is di For terms that have entire chapters devoted to them -- such as //nissaya// and //pacittiya the relevant chapter. //Acariya//: teacher. See Chapter Two and Appendix VIII. //Acitt a class of offenses carrying a penalty even when committed unintentionally or with inco perception. //Adhitthana//: determining for use. See NP 1, 3, 21, & 24 and Appendix I //Akkosa-vatthu//: a topic for abuse. See Pacittiyas 2 & 3. //Anupasampanna//: anyone wh received full ordination. With some rules, this includes bhikkhunis; with others, it doesn't. //Apalokana//: declaration; the simplest form for a formal act of the Communit a decision is proposed to the Community in the announcer's own words. //Bhattuddes Community official in charge of meal distribution. See Pacittiya 32 and Appendix III. // a male mendicant ordained in the Bhikkhu Sangha, subject to the training rules of the B Patimokkha and the Khandhakas (the Mahavagga and Cullavagga). //Bhikkhuni//: a fe ordained by both the Bhikkhuni and the Bhikkhu Sanghas, subject to the training ru Bhikkhuni Patimokkha and the eight vows of respect (//garu-dhamma//). See Pacittiya 2 //Bhojaniya//: staple food. See the introduction to the Food Chapter in Chapter Eight. //Bhutagama//: a living plant in its place. See Pacittiya 11. //Bijagama//: a plant or part of removed from its place but capable of growing again if replanted. See Pacittiya 11. //Chanda//: consent by proxy. See Pacittiya 79. //Deva (devata)//: literally, a "shining one" celestial being. //Dubbhasita//: wrong speech. See Pacittiya 2. //Dukkata//: wrong d lightest penalty. //Garu-bhanda//: a heavy article. Garu-bhanda belonging to the Sang monasteries and monastery land; dwellings, land on which dwellings are built; furnishing as couches, chairs, and mattresses; metal vessels and tools; building materials, except things as rushes, reeds, grass, and clay; and articles made of pottery or wood. See 2, Sanghadisesa 6, and Pacittiya 81. //Garu-dhamma//: a vow of respect mandatory for all bhikkhunis. See Pacittiya 21. //Hatthapasa//: a distance of 2 1/2 cubits, or 1.25 meters. // mental absorption. See Parajika 4. //Kappiya-vohara//: a proper expression, i.e., a way of expressing a hint or desire allowable in the context of a rule where an outright comman breach of the rule. //Kathina//: a ceremony, held in the fourth month of the rainy s in which a Community of bhikkhus receives a gift of cloth from lay people, bestows it on members, and then makes it into a robe before dawn of the following day. See NP Pacittiya 81. //Khadaniya//: non-staple food. See the introduction to the Food Chapter Eight. //Lahu-bhanda//: a light article. Lahu-bhanda of the Sangha includes such thing food, and medicine; small personal accessories such as scissors, sandals, and water and light building materials, such as rushes, reeds, grass, and clay. See Parajika 2, Sa

and Pacittiya 81. //Leddupata//: the distance a man of average height can toss a
dirt underarm -- approximately 6 meters. //Loka-vajja//: acts criticized by people in general
Chapter One. //Lokuttara-dhamma//: a transcendent state. See Parajika 4. //Mahapades
Standard for deciding what is and is not in line with the Dhamma and Vinaya. See Cha
//Manatta//: penance. See the conclusion to Chapter Five. //Naga//: a special kind of serp
as a common animal but having magical powers, including the ability to assume hu
appearance. Nagas have long been regarded as protectors of the Buddha's teachings
//Natti-kamma//: a form for a formal act of the Community in which a decision is propos
Community in a motion following a set wording. //Natti-dutiya-kamma//: a form for a fo
the Community in which a decision is proposed to the Community in a motion and
announcement. //Natti-catuttha-kamma//: a form for a formal act of the Community in
decision is proposed to the Community in a motion and three announcements. //Niyas
stripping of status (also called //nissaya-kamma//, an act of dependence) -- a formal act
whereby a bhikkhu released from dependence is required to return to dependence unde
mends his ways. See Chapter Two. //Pabbajaniya-kamma//: an act of banishment wh
is denied membership in a particular Community until he mends his ways. See Sang
//Pabbajja//: going forth -- ordination as a samanera. //Paccuddharana//: rescinding from
Appendix IV. //Palibodha//: commitment. See NP 1. //Pana//: juice drink. See the introd
the Food Chapter in Chapter Eight, and Pacittiya 38. //Pandaka//: a man sexually devi
deformed. See Sanghadisesa 2. //Pannatti-vajja//: acts criticized by the training rules.
See Chapter One. //Parivasa//: probation. See the conclusion to Chapter Five. //Pavaran
invitation whereby a donor gives permission to a bhikkhu or a Community of bhikkhus to
requisites. See Pacittiya 47. (2) a ceremony, held at the end of the Rains Retreat (see
in which each bhikkhu invites the rest of the Community to inform him of any transg
they may have seen, heard, or suspected that he has committed. //Peta//: a hungry s
a class of beings in the lower realms, sometimes capable of appearing to human be
//Pubbayoga//: a preliminary effort leading up to the commission of an offense. //Sacit
class of offenses that carry a penalty only when committed intentionally and with correc
//Samana//: contemplative. This word is derived from the adjective //sama//, which me
or "in harmony." The samanas in ancient India were wanderers who tried through
contemplation to find the true nature of reality -- as opposed to the conventions taught i
-- and to live in tune or in harmony with that reality. Buddhism is one of several sa
movements. Others included Jainism, Ajivakan fatalism, and Lokayata, or hedonis
//Samanera//: literally, a small samana -- a novice monk observing ten precepts. See P
//Sangha//: Community. This may refer to the entire Community of bhikkhus or bhikkh
Community living in a particular location. In this book I have tried to distinguish bet
the two by calling the first //Sangha//, and the second //Community//, but there are some
where it is difficult to draw a clear line between the two. //Sangha-bheda//: a schism in t

See Sanghadisesas 10 & 11. //Sangha-raji//: a crack in the Sangha. See Sanghadise
//Sima//: boundary or territory related to the performance of formal acts of the Commun
Pacittiya 79. //Sugata//: Well-gone, an epithet for the Buddha. Sugata measures are c
Appendix II. //Sutta (suttanta)//: discourse. //Tajjaniya-kamma//: an act of censure, where
Community may strip a bhikkhu of some of his communal rights if he is a maker of s
refuses to see or confess an offense he admits to having committed, or if he criticizes
Buddha, Dhamma, or Sangha. If he mends his ways, the act can be repealed. See Sa
Aniyata 1, and Chapter Eleven. //Thullaccaya//: grave offense, the most serious derive
offense. //Tiracchana-katha//: "animal talk," topics of conversation inappropriate for bh
See Pacittiyas 46 & 85 //Tiracchana-vijja//: "bestial/animal knowledge," occult abilities
inappropriate for bhikkhus to practice. See Parajika 4 and the Samannaphala Suttanta.
//Ukkhepaniya-kamma//: an act of suspension, whereby a Community may deprive a bh
to associate with the Sangha as a whole until he mends his ways. See Pacittiyas 6
//Upajjhaya//: preceptor. See Chapter Two and Appendix VIII. //Upasampada//: acceptan
ordination as a bhikkhu or bhikkhuni. //Uposatha//: Observance day, the day of the ne
full moon; traditionally, in India, a time of special spiritual practices. The Buddha ac
this as the day for reciting the Patimokkha. //Vassa//: Rains Retreat -- a three-month p
generally beginning the day after the full moon in July (or the second, if there are tw
during which certain restrictions are placed on the bhikkhus' wanderings; usually consid
time to accelerate one's efforts in study or practice. //Vikappana//: an arrangement whereb
in use is placed under shared ownership. See NP 1, Pacittiya 59, and Appendix V.
//Vissasa//: trust between friends. See Parajika 2 and Pacittiya 59. //Yakkha//: one of
special class of powerful "non-human" beings -- sometimes kindly, sometimes murderou
corresponding roughly to the fairies and ogres of Western fairy tales. The female (//y
is generally considered more treacherous than the male. //Yojana//: a league -- a dista
miles or sixteen kilometers. * * * * * * * *

GLOSSARY

The following Thai words are used in this booklet:

//Thudong//, (pronounce `toodong', from the Pali, //dhutanga//, -- Austere Practices) -- the wandering, ascetical, solitary and meditative life of some bhikkhus.

//Crot//, an umbrella with an attachable mosquito net.

//Nain//, (from Pali, //samanera//), a novice of under 20 years old undertaking to observe 10 Precepts.

A few Pali words are used occasionally:

//Bhikkhu//, a fully ordained member of the Sangha over the age of 20, training himself in the observance of the Patimokkha, that is, the monastic Code of Discipline. Nearest English translation of `bhikkhu' is `monk' -- never `priest'!

//Sangha//, the community or order of bhikkhus open to people of all races who desire to lead the holy life in the Dispensation of the Buddha.

//Vihara//, The Buddhist equivalent of a `monastery' (i.e., where bhikkhus live), but this English word conjures up so many misleading ideas that the Buddhist term `vihara' has been preferred throughout.

//Puja//, veneration, worship. In Buddhist practice this is done with the idea of increasing the skilful qualities (such as wisdom and devotion) in one's own mind. Propitiation of forces outside oneself (Gods, etc.), is quite foreign to Buddhadhamma.

//Kamma//, intentional action, or willed, volitional action.

(In Buddhism, //never// the result of action.)

ÉÍÍÍ

his/her purity of mind and wisdom.

Diligent practice of the Ten-Recitation Method, together with unwavering belief and vows, can ensure fulfillment of our wish to reach the Western Pure Land of Infinite Life and Infinite Light. We hope everyone will practice accordingly.

Namo Amitabha!

Glossary

Aeon. 1,334,000,000 years. Often expressed as the time it would take for a mountain of solid rock of ten cubic leagues to wear down if the tip of a heavenly maiden's delicate tunic brushed against it every hundred years. A fantastically long period of time.

Affliction. Condition or cause of pain, distress and suffering which disturbs the body and mind.

Amitabha (Sanskrit or Skrt). The name of the Buddha of the Western Pure Land, primarily meaning Infinite Life and Light. Called Amituofo in Chinese.

Anuttara-Samyak-Sambodhi (Skrt). Highest, proper and complete enlightenment.

Arhat (Skrt). One who has reached self-realization, a state in which one possesses no erroneous perceptions, views, speech or behavior.

Attachments. Fixed to certain ideas or objects.

Bodhi mind (Skrt). The great compassionate and sincere mind, with every thought to attain complete self-realization for self and other.

Bodhisattva (Skrt). One who helps others to reach realization after achieving their own.

Buddha (Skrt). One who has reached perfection in both self-realization and helping others to reach realization.

Delusion. False beliefs, wrong views.

Dharma (Skrt). 1) The teachings of the Buddha (generally capitalized in English); 2) Things, events, phenomena, everything; 3) Duty, law, doctrine.

Dharma-ending Age. The Dharma Perfect Age began with Buddha Shakyamuni's demise and lasted five hundred years, during which Enlightenment was often attained. The Dharma Semblance Age began after that and lasted one thousand years, during which Enlightenment was seldom attained. The Dharma Ending Age that we are now in began after that and will last for ten thousand years during which Enlightenment will rarely be attained.

Dusts. Metaphor for all the mundane things that can cloud our self-nature.

Eight Afflictions. Absence of embarrassment and shamefulness, and the presence of jealously, stinginess, misdeeds, drowsiness, sleep and agitation.

Eighth Ground Bodhisattva. There are ten levels or grounds of a Bodhisattva's enlightenment, which summarize the most important steps in a Bodhisattva's path right before attaining Buddhahood. Some say it is at this level that Bodhisattvas reach the stage of Non-regression, the level at which they will never retreat from the Bodhisattva-path.

Five Deadly Offenses. Murdering one's own father, murdering one's own mother, causing a Buddha to bleed, killing a Bodhisattva or an Arhat and disrupting the unity of the Sangha.

Five Desires. Wealth, lust, fame, food-drink, and sleep.

Five Guidelines. Following: 1) The Three Conditions; 2) The Six

Principles of Harmony; 3) The Three Learnings; 4) The Six Paramitas or Principles and 5) Samantabhadra Bodhisattva's Ten Great Vows.

Five Pure Land Sutras and One Sastra. (1) The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School, (2) The Amitabha Sutra, (3) The Visualization Sutra, (4) The Chapter of Universal Worthy Bodhisattva's Conduct and Vows, (5) The Chapter on the Perfect Complete Realization of Great Strength Bodhisattva through Buddha Name Recitation from the Surangama Sutra and (6) Vasubandhu Bodhisattva's Report on the Way to Reaching the Pure Land.

Four Universal Vows of Buddhas and Bodhisattvas. (1) Sentient beings are innumerable, I vow to help them all; (2) Afflictions are inexhaustible, I vow to end them all: (3) Ways to practice are boundless, I vow to master them all: (4) Enlightenment is unsurpassable, I vow to attain it.

Good Fortune. Happiness, intelligence, wellbeing, prosperity etc.

Good roots. Good qualities or seeds sowed by a good life to be reaped later.

Hungry Ghost. One of the three lower realms. Hungry ghosts wander in a limbo-like state in which they can find no satisfaction for their desires, especially but not exclusively, for their hunger or thirst.
One is reborn here if he or she has extreme greed.

Karma (Skrt). Law of Cause and Effect, results from thought, speech and behavior.

Karmic Result. The natural reward or retribution brought about by the Law of Cause and Effect (Karma).

Mahayana (Skrt). One of the two major branches of Buddhism. Bodhisattva path of helping all sentient beings to attain universal liberation.
Merits. The great benefits (wealth, intelligence, etc) of the human and celestial realms; therefore, they are temporary and subject to birth

and death. Virtues, on the other hand, are attained from one's pure mind and enable one to transcend birth and death and lead to Buddhahood. An identical action, e.g. charity, can lead either to merit or virtue, depending on the mind of the practitioner, whether he or she is seeking ordinary rewards (merit) or transcendence (virtue).
Mindfulness of Buddha. Initially the mind remembers the Buddha and does not forget. After further cultivation, one constantly contemplates the Buddha.

Nine Realms. All ten realms minus the Buddha realm.

Non-regression. One who will never retreat from the Bodhisattva-path, some say it is not reached until the eighth of the ten grounds of a Bodhisattva.

Phenomena. Things, events, happenings, everything.

Prajna-Wisdom (Skrt). Intuitive wisdom.

Pratyekabuddha (Skrt). One who attains his enlightenment alone, independent of a teacher, with the objective of attaining Nirvana for him/herself.

Precepts. Rules set up by Buddha Shakyamuni to guide his students from erroneous thoughts, speech and behavior.

Pure Land. See Western Pure Land.

Pure Mind or Purity of Mind. The mind without discrimination or attachments.

Retribution. Karmic punishment from erroneous thought, speech or action.

Saha world (Skrt). Refers to our solar system, filled with suffering and afflictions, yet gladly endured by its inhabitants.

Samadhi (Skrt). Meditative absorption. Usually denotes the particular

final stage of pure concentration and contemplation. There are many degrees and types of Samadhi.

Sangha (Skrt). Group of four or more peoples who properly practice the Buddha's teaching together, especially The Six Principles of Harmony.

Sanskrit (Skrt). Language of ancient India.

Sastra (Skrt). Commentary on sutras primarily by Bodhisattvas.

Self-Nature. Our original, true self that we still have, but is currently covered by deluded thoughts.

Sentient being. A living being that is self-aware and that can experience feeling or sensation.

Sharira (Skrt). Relics that remain after cremation indicating the person had attained some degree of purity of body and mind.

Six Paramitas or Principles. Giving, precept observation, patience, diligence, deep concentration and wisdom.

Six Principles of Harmony. 1) Share the same viewpoints or goals. 2) Observe the same precepts. 3) Live and practice together harmoniously. 4) Not quarrel. 5) Experience the inner peace and happiness from practicing together harmoniously. 6) Share benefits harmoniously.
Six Realms. Three upper realms are heavens, asuras and humans. Three lower realms are animals, hungry ghosts and hells.

Six Senses. Sight, sound, smell, taste, touch and mind object.

Six Sense Objects. Form, sound, scent, taste, texture and mind object.

Six Sense Organs. Eyes, ears, nose, mouth, body and mind.

Sutra (Skrt). Teaching by the Buddha, initially given verbally, later compiled and written down by the Buddha's students.

Ten Directions. North, Northeast, East, Southeast, South, Southwest, West, Northwest, above and below.

Ten Good Conducts. No killing, stealing, sexual misconduct, lying, abusive language, backbiting, seductive words, greed, anger or ignorance.

Ten Great Vows of Samantabhadra Bodhisattva. 1) Pay respect to all Buddhas. 2) Praise "Thus Come One." 3) Make offerings extensively. 4) Repent of Karmic obstacles. 5) Be joyful over others meritorious deeds. 6) Appeal to the Buddha to turn the Dharma wheel. 7) Request the Buddha to reside in this world. 8) Constantly be a diligent follower of the Buddha's teaching. 9) Accord with all sentient beings. 10) Dedicate all merits.

Ten Realms. Six realms plus those of Buddhas, Bodhisattvas, Pratyekabuddhas and Sound-hearers.

Three Conditions. The First Condition includes: Being filial to one's parents, Being respectful to one's teachers, Being compassionate and not killing any living beings and Following the Ten Good Conducts. The Second Condition includes: Following the Three Refuges, Observing the precepts, laws and customs, and Conducting oneself in a proper and dignified manner. The Third Condition includes: Generating the Bodhi mind, Deeply believing in the Law of Cause and Effect, Reciting and upholding Mahayana sutras and Encouraging others to advance on the path to Enlightenment.

Three Learnings. Self-discipline, deep concentration and wisdom.

Three Poisons. Greed, anger and ignorance.

Three Refuges. We take refuge in the Buddha, Dharma and Sangha. When we take refuge in the Buddha, we are returning from our deluded state of mind and relying upon an awakened, understanding mind. When we take refuge in the Dharma, we are returning from deviant views and relying upon proper views and understanding. When we take refuge in the Sangha, we are returning from pollution and disharmony and relying upon purity

of mind and the Six Principles of Harmony.

Transliteration. To represent (letters or words) in the corresponding characters of another alphabet, so the original sound is retained.
Virtues. See Merits.

Way Place. Usually called a temple, a place where Buddhist practitioners come to practice.

Western Pure Land. World created by Buddha Amitabha. An ideal place of cultivation, those who are born there are no longer subject to reincarnation.

Dharma-body Bodhisattva
Asuras
Bhramin
Deva. Heavenly Beings or gods
Field of merit
Aleya Consciousness

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[Last updated: 26 October 1993]

"GOLDEN WIND" - a provisional title of
an originally untitled teisho.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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ZAZENKAI TEISHO

John Tarrant Roshi

January 10, 1993
Oakland, California

I'm going to begin today with one of the jewels of our tradition, an old koan from China spoken by a teacher called Yun-men (Jap. Unmon).

A student of the way asked Yun-men: How is it when the tree withers and the leaves fall?

Yun-men said: The golden wind is manifesting itself.

Please sit comfortably.

The golden wind is the poetic expression, locution for autumn in the old Chinese culture. Cleary, actually, has a very interesting, tough translation of this he says, "Body exposed in the golden wind." It's very much that sense of vulnerability and ruin about his translation.

The student is coming out with, I think, one of the classic questions touching on the way everything changes in life. As soon as we think we've got something settled, something else changes. As a child I noticed this, when I noticed as soon as I did the dishes, they got dirty again. But there are other losses as well that are even worse than having to do the dishes again. We notice that our whole lives we're actually immersed in these losses and these changes. As we get wiser and cleverer, this immersion still remains constant so that it is the thing that doesn't change. Shakyamuni noticed this and, in fact, the discovery of this was a wonderful release for him when he realized. He let go and realized that life is suffering and that was the First Noble Truth.

The student in this case when he says, "The leaves wither." There is also that sense of somebody who has already come onto the way. He knows that when you orient yourself, there is a kind of stripping away that happens often in a spiritual path. There are things that we cared about we know are no longer so important, really. Or, maybe we wish they were so important somehow. We lose some of the things that gave us meaning when we start pointing ourselves in a spiritual direction. Then we are in a darkness because when you get rid of the things you are hanging onto, something true doesn't always automatically appear. There's an intervening period of confusion and bewilderment, familiar and beloved. Familiar to and beloved by all of us. I think this student is talking about that kind of state. I think we all know that place.

Before I go on to say more about that I want to tell a couple of stories about the Yun-men. Yun-men was a very notable figure. (R. H. Blyth, Aitken Roshi always refers to him as Mr. Blyth, who actually we owe our doing zazen in some ways to him because he taught Aitken Roshi about zen and poetry in prison camp in Japan during the war. All the trouble came from that. He thought of Yun-men as being one of those great figures like Shakespeare or Goethe in the West, an Eastern version of that only with an enlightened eye.) He was a very notable person and he always seemed gifted. As many of you know, the moment he was enlightened was rather odd because he broke his leg and screamed in pain when somebody slammed a heavy iron gate on his leg. At that moment he became enlightened. His teacher threw him out, actually, of an interview and he didn't get his leg out in time and the door slammed. So he always walked with a bit of a limp. He was one of those people who was in some way marked, I think, always.

He eventually found his teacher, but he didn't inherit his teacher's temple. He inherited somebody else's temple, which was quite a common thing. He inherited the temple of a teacher called Ling-shu (sp???). For twenty years Ling-shu didn't have a head of his own temple. He would say things like, "The head of the temple was born today." Then he'd say, "The head of the temple is looking after the oxen in the fields today." Things like that. "The head of the temple is playing Nintendo in the Round Table Pizza Parlor today." He would go on like that for twenty years and his students got to figure this was some sort of elaborate joke or something or another. But then he would say things like, "The head of the temple is sitting zazen today." And he would go on like that. Then one day he said, "You must strike the big temple bell and announce that the head of the temple will be arriving today." Everybody after twenty years was rather dubious, of course. But along came Yun-men limping along.

He wasn't asked any questions. He was immediately shown into the quarters of the head of the temple. So he had that sort of graced quality about him. The person whose temple he inherited had just been waiting for him to come and died soon after, voluntarily, actually, just gave up the ghost.

One thing I get from this is that you don't know what might be coming down the road toward you always. Ling-shu did know that Yun-men was coming toward him, but you don't always. When we want something, it's typical for us to doubt our capacity. People always want something to do with wisdom or love or work or something like that. When we don't have something we want, there's a voice in almost everybody's head, I think, that goes, "Well, it's not right," and you're not meant to do it, and you're screwed up anyway. Another voice we know and love. But I think this story says, don't listen to that voice. You may unawares be walking toward your temple. Or something may be coming toward you that you don't understand properly. What you have to do is work on your wisdom. Prepare your heart, your inner life for what may arrive. That is always our task. If you're ever in doubt about what your task is, that is your task. Life is simple.

After he broke his leg, his teacher was getting a bit old, he was getting to be about one hundred years old, he got too old to be braking people's legs any more, so he sent Yun-men off to Hsueh-feng, who was very different in style. He used humor a lot and didn't break anybody's leg. Hsueh-feng's story was completely different. He was the person who was not marked out as anything special. He was the person who was marked out as being rather dumber than everybody else. So he makes a wonderful contrast. I think all of us can identify, perhaps, with both these people because there are ways in which we've been enormously graced because we have been loved, we are alive, and we've found the dharma. And to find the dharma in itself is just an enormous gift, the incomparable gift dwarfing all others. Yet there are ways in which we surely feel stupid if we have any integrity and sincerity at all, we surely felt very foolish a lot of the time, rather like made of dense material that's difficult for light to penetrate.

Hsueh-feng was exactly that sort of person. He had a buddy called Yen-t'ou. They were famous friends. Yen-t'ou was actually younger. Hsueh-feng was sort of getting along. Yen-t'ou was younger, but Yen-t'ou was really smart and quick and was running rings around Hsueh-feng and everybody else in the temple. But Yen-t'ou's great contribution was actually to help Hsueh-feng along. Hsueh-feng became the great master.

They were good friends and when they were released from the temple at various times to go out into the world and do whatever they wanted, they were on pilgrimage together. They came to a village called Tortoise Mountain, a familiar story to some of you. It was just nowhere, really, some little place in the Sierras, and they got snowed in this little hut. Day after day Hsueh-feng would sit and do zazen very earnestly and Yen-t'ou, his friend, would sleep. So they had this perfect relationship really. Yen-t'ou slept and every now and again he would wake up and see his friend sitting very hard, meditating. He'd open an eye and then he'd go back to sleep again and snooze the time through.

Then he sat up and said, "Won't you get some sleep? Every day you're sitting on the meditation cushion. You just look like a clay buddha. What's wrong with you?" He was getting his attention that way.

Hsueh-feng said, "Well, I don't dare deceive myself. I am not yet at peace." So you can see that although he feels stupid and let's face it he is stupid in his own estimation, he has an integrity and a sincerity about him that makes you already like him. He says, "I can't fool myself. I'm not at peace and because I'm not at peace, I must do something about it. The only thing I know to do is meditate. Maybe it doesn't even work, but I can't think of anything else to do. What choice do I have?" He was in that place. So already all of the leaves have fallen for him. You have this tree with bare twigs and nothing green has shot out, although we don't know. Maybe the sap is moving below.

His friend says, "Well, that's hard to believe. You've been around the scene a long time."

And he says, "Well, it's true."

His friend says, "Well, if you like . . ." So he asks permission. This is always very important if we're going to help a friend, to ask permission, I think. Friends don't always want to be helped. So he says, "If you like, you can bring your views forth one by one and where they're correct I'll approve them for you, and where their not I'll prove them away." Yen-t'ou was always very confident.

Hsueh-feng said things like, "First of all, I saw my first teacher, Yen-kuan (sp???), up in the hall and he brought up the meaning of form and void, emptiness and somethingness and suddenly I gained an understanding.

Yen-t'ou said, "Don't mention this for thirty more years."

Then again he said, "When I saw Tung-shan's (sp???) verse about crossing the river, (The teacher, Tung-shan, saw his reflection in the river and was enlightened.) I had an insight then."

Yen-t'ou said, "If you go on like this, you won't be able to save yourself at all."

Feng went on. "Later when I got to Te-shan, I asked, `Do I have part in the affair of the vehicle of the most ancient school, or not?'" Do I have a part in the great matter, or not? The affair of the most ancient school, the eternal school, or not? "And Te-shan hit me with his staff and said, `What are you saying?' At that time it was like the bottom of a bucket dropping out for me."

Yen-t'ou thereupon shouted. Yen-t'ou was famous for his shout. He said, "When I die, I will go with a great shout." When he died, in fact, his shout was heard for miles and miles around. People knew he had gone. So he shouted, but they were in this tiny little hut. They don't say anything about how deaf Hsueh-feng was afterwards, but he said, "Haven't you heard it said that what comes in through the gate is not the family treasure."

Hsueh-feng said, "What should I do?

Yen-t'ou said, "In future, if you want to propagate the great teaching let each point flow out from your own breast to come out and cover heaven and earth."

At these words Hsueh-feng was greatly enlightened and he bowed down crying out again and again, "Today Tortoise Mountain has finally

achieved the way. Today Tortoise Mountain has finally achieved the way." So even the mountain and the village and the hut got enlightened. It has nothing to do with the man there.

Later he wrote a poem. He went and lived as a hermit for awhile before he became a famous teacher, he taught Yun-men, and said:

> Human life is so hectic and hurried.
> It is just a brief instant.
> How can you live for a long time in that fleeting world?
> At first I emerged from the mountains and now I return home.
> It's no use bringing up the faults of others.
> Our own mistakes must be cleared away continually.
> I humbly report to the nobles who fill the court;
> The king of death has no awe of the golden emblems of rank that you wear.

He later became known for his humor and, I think, there's a sort of generosity and largeness of spirit about Hsueh-feng that anything you read about him will indicate. This came from his sincerity and his patience in the way. He was known as the person who was sincere and patient. He wasn't naturally brilliant. And yet his student, of course, was one of the great naturally brilliant people, Yun-men.

Please bear this in mind. If you're not like Yun-men, be like Hsueh-feng. I think Yamada Roshi felt rather like this. He was roommates, as a very young man, with Soen Nakagawa Roshi. Soen Roshi went off to sit on Daibasatsu (sp???) Mountain and get enlightened as a very young man, and Yamada Roshi went off to make money in the world. Later on they came back, sort of full circle, and both became zen masters. He had trained with a number of very good teachers and had had various enlightenment experiences, but it wasn't enough. He was like Hsueh-feng. For many years he would go to dokusan time after time, hours out of his way, really to get rid of all of his doubts because getting rid of a few doubts isn't enough. He was old by the time he got enlightened and he didn't teach for very long, by the time he became fully enlightened he didn't teach for very long. But all that gathering of effort and all those years meant that then there was this strong burst

when he did teach.

One of the things I'm saying here is if you do the work sincerely from the inside, that is really all you need to worry about. The world will take care of itself. It will give you its gifts in whatever ways it chooses in terms of your career path and love and all those things. But all that is really the material of wisdom and the material of your own transformation into somebody who herself or himself can offer the way. Can have compassion on others. The vow we all take every time we chant the great vows is to enlighten other beings. It's very important and very precious.

The I Ching talks about obstacles. In fact, there's a hexagram of obstruction, (instruction I said. That's a great slip.) the hexagram obstruction which is Number 39.

> It pictures a dangerous abyss lying before and a steep inaccessible mountain behind. (An abyss before and a cliff behind. A perfect zen situation.)
>
> The image is water on the mountain. (The image of obstruction.) Thus the superior person turns her attention to herself and molds her own character.
>
> The comment
>
> (This comment was cooked up by the translator in combination with a very early twentieth century Chinese master of this book.)
>
> Difficulties and obstructions throw a person back on herself. While the inferior person seeks to put blame on others bewailing fate, the superior person seeks the error within and through this introspection the external obstacle becomes an occasion for inner enrichment and education.

But you see it is the same thing that is being said here. "You must come out from your own breast and cover heaven and earth," is what Yen-t'ou said to Hsueh-feng.

Whenever we're sitting and whenever in life we feel like we really are unhappy, if we begin to attend, we'll notice that that action itself begins to bring us home. The strangest thing about the way is that turning toward the way brings us home, brings us, really, to the end of the way. It really doesn't matter where you are when you turn home. It is that turning itself has this marvelous value. So if you are unhappy and you begin to attend, suddenly you will find that your unhappiness has started to transform and open, become more spacious and cloudy, and you can find your way around in it. This is true for the most acute and persistent kinds of unhappiness. It is just your obstruction that in some way you must bless with your attention for it to transform.

It is said in zen that you must keep your attention even if you are alone in a dark room when nobody can see you, because you can see you. That is the most important one. It really doesn't matter what your teacher thinks of you or your friends think of you. It's nice if they think well of you, but is not the crucial thing. The crucial thing is to go into your own heart and make the practice truly and deeply and utterly your own. Then, you see, sitting zazen is not an effort. It is just a sort of natural flow of things. It's not something separate from your ordinary life. Whether you are eating or drinking, that is all zazen. Even if you're nodding off, that is all zazen.

I think one of the things that increases for us as we go on in time and gathers is our integrity. So we really do become less interested in impressing other people and we do become more interested in what is the true path for ourselves. Our integrity even makes us uncomfortable sometimes. The more delusion you have the more unhappy you and that is your integrity that is making you unhappy. So you follow that and trust that, and you immerse yourself even in that unhappiness, that discontent. That is called raising the doubt, the massive doubt in traditional zen. You immerse yourself in the discontent you have because you know you are not yet fully present. You know that you have gifts that you can give to the world, but you are not yet quite able to give, and that is a sorrow. I think, perhaps, one of the greatest sorrows is not to be able to give back to the world as well as we would love to. And I think that is true for all of us. So we immerse

ourselves even in that sorrow and then we find it begins to open. When we turn home, we find home is here. Over and over again we must turn home, turn home, turn home. Just like that.

When we do that, we'll find that we can take joy in what is already here. Just coming to dokusan and saying, "I really don't have a clue," is in itself turning home and is a great gift. To be able to do that, I discovered, was a wonderful thing. I would come into my teacher and say, "I just don't know," and that was perfectly all right with him. He would just ring his bell and I would bow and leave. To accept that was the beginning of the opening for me. I think it is for all of us. To accept where we are and to love where we are and to take joy in it and pleasure in it. What a wonderful thing that is.

Here we have set aside this time to sit together. We have companionship like Hsueh-feng with Yen-t'ou up there sitting in the hut snowed in. So we're snowed in for the afternoon and we have our companionship and we have all the space in the world to do zazen. So let us enjoy it.

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end of record

A GOOD DOSE OF DHAMMA
FOR MEDITATORS WHEN THEY ARE ILL

A talk by
Upasika Kee Nanayon (K. Khao Suan-Luang)

Translated from the Thai
by Thanissaro Bhikkhu

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From the book
"An Unentangled Knowing: The Teachings of a Thai Buddhist Lay Woman"
Published in 1995 by
Dhamma Dana Publications
c/o Barre Center for Buddhist Studies
149 Lockwood Road
Barre, MA 01005 USA

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DharmaNet Edition 1995

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P.O. Box 4951, Berkeley CA 94704-4951

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Part I
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Normally, illness is something we all have, but the type of illness where you can still do your work isn't recognized as illness. It's called the normal human state all over the world. Yet really, when the body is in its normal state, it's still ill in and of itself -- simply that people in general are unaware of the fact that it's the deterioration of physical and mental phenomena, continually, from moment to moment.

The way people get carried away with their thoughts and preoccupations while they're still strong enough to do this and do that: That's really complacency. They're are no match at all for people lying in bed ill. People lying in bed ill are lucky because they have the opportunity to do nothing but contemplate stress and pain. Their minds don't take up anything else, don't go anywhere else. They can contemplate pain at all times -- and let go of pain at all times as well.

Don't you see the difference? The "emptiness" of the mind when you're involved in activities is "play" emptiness. Imitation emptiness. It's not the real thing. But to contemplate inconstancy, stress, and not-selfness as it appears right inside you while you're lying right here, is very beneficial for you. Just don't think that //you're// what's hurting. Simply see the natural phenomena of physical and mental events as they pass away, pass away. They're not you. They're not really yours. You don't have any real control over them.

Look at them! Exactly where do you have any control over them? This
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is true for everyone in the world. You're not the only one to whom it's happening. So whatever the disease there is in your body, it isn't important. What's important is the disease in the mind. Normally we don't pay too much attention to the fact that we have diseases in our minds, i.e., the diseases of defilement, craving, and attachment. We pay attention only to our physical diseases, afraid of all the horrible things that can happen to the body. But no matter how much we try to stave things off with our fears, when the time comes for things to happen, no matter what medicines you have to treat the body, they can give you only temporary respite. Even the people in the past who //didn't// suffer from heavy diseases are no longer with us. They've all had to part from their bodies in the end.

So when you continually contemplate in this way, it makes you see the truth of inconstancy, stress, and not-selfness correctly within you. And you'll have to grow more and more disenchanted with things, step by step.

When you give it a try and let go, who's there? Are //you// the one hurting, or is it simply an affair of the Dhamma? You have to examine this very carefully to see that it's not really you that's hurting. //The disease isn't your disease. It's a disease of the body//, a disease of physical form. In the end, physical form and mental events have to change, to be stressful in the change, to be not-self in the change and the stress. But you must focus on them, watch them, and contemplate them so that they're clear. Make this knowledge really clear, and right there is where you'll gain release from all suffering and stress. Right there is where you'll put an end to all suffering and stress. As for the aggregates, they'll continue to arise, age, grow ill, and pass away in line with their own affairs. When their causes and conditions run out, they die and go into their coffin.

Some people, when they're healthy and complacent, die suddenly and unexpectedly without knowing what's happening to them. Their minds are completely oblivious to what's going on. This is much worse than the person lying ill in bed who has pain to contemplate as a means of developing disenchantment. So you don't have to be afraid of pain.

If it's going to be there, let it be there -- but don't let the mind be in pain with it. And then look -- right now -- is the mind empty of "me" and "mine"?

Keep looking on in. Keep looking on in so that things are really clear, and that's enough. You don't have to go knowing anything anywhere else. When you can cure the disease, or the pain lightens, that's something normal. When it doesn't lighten, that's normal, too. But if the heart is simply empty of "me" and "mine," there will be no pain within it. As for the pain in the aggregates, don't give it a second thought.

So see yourself as lucky. Lying here, dealing with the disease, you have the opportunity to practice insight meditation with every moment. It doesn't matter whether you're here in the hospital or at home. Don't let there be any real sense in the mind that you're in the hospital or at home. //Let the mind be in the emptiness//, empty of all labels and meanings. You don't have to label yourself as being anywhere at all.

This is because the aggregates are not where you are. They're empty of any indwelling person. They're empty of any "me" or "mine." When the mind is like this, it doesn't need anything at all. It doesn't have to be here or go there or anywhere at all. This is the absolute end of suffering and stress....

The mind, when it doesn't get engrossed with the taste of pleasure or pain, is free in and of itself, in line with its own nature. But I ask that you watch it carefully, the behavior of this mind as it's empty in line with its own nature, not concocting any desires for anything, not wanting pleasure or trying to push away pain.

When the mind is empty in line with its nature, there's no sense of ownership in it; there are no labels for itself. No matter what thoughts occur to it, it sees them as insubstantial, as empty of self. There's simply a sensation that then passes away. A sensation that then passes away, and that's all.

So you have to watch the phenomena that arise and pass away. In other words, you have to watch the phenomenon of the present continuously -- and the mind will be empty, in that it gives no meanings or labels to the arising and passing away. As for the arising and passing away, that's a characteristic of the aggregates that has to appear as part of their normal nature -- simply that the mind isn't involved, doesn't latch on. This is the point you can make use of.

You can't go preventing pleasure and pain, you can't keep the mind from labeling things and forming thoughts, //but you can put these things to a new use//. If the mind labels a pain, saying, "I hurt," you have to read the label carefully, contemplate it until you see that it's wrong. If the label were right, it would have to say that the pain isn't me, it's empty. Or if there's a thought that "I'm in pain," this type of thinking is also wrong. You have to take a new approach to your thinking, to see that thinking is inconstant, stressful, and not yours.

So whatever arises, investigate and let go of what's right in front of you. Just make sure that you don't cling, and the mind will keep on being empty in line with its nature. If no thoughts are bothering you, there may be strong pain, or the mind may be developing an abnormal mood, but whatever is happening, you have to look right in, look all the way in to the sensation of the mind. Once you have a sense of the empty mind, then if there's any disturbance, any sense of irritation, you'll know that the knowledge giving rise to it is wrong knowledge, in and of itself. Right knowledge will immediately take over, making the wrong knowledge disband.

In order to hold continuously to this foundation of knowing, you first have to start out by exercising restraint over the mind, at the same time that you focus your attention and contemplate the phenomenon of stress and pain. Keep this up until the mind can maintain its stance in the clear emptiness of the heart. If you can do this all the way to the end, the final disbanding of suffering will occur right there, right where the mind is empty.

But you have to keep practicing at this continuously. Whenever pain arises, regardless of whether it's strong or not, don't label it or give it any meaning. Even if pleasure arises, don't label it as //your// pleasure. Just keep letting it go, and the mind will gain release -- empty of all clinging or attachment to "selfness" with each and every moment. You have to apply all your mindfulness and energy to this at all times.

You should see yourself as fortunate, that you're lying here ill, contemplating pain, for you have the opportunity to develop the Path in full measure, gaining insight and letting things go. Nobody has a better opportunity than what you have right now. People running around, engaged in their affairs: Even if they say their minds are disengaged, they're really no match for you. A person lying ill in bed has the opportunity to develop insight with every in-and-out breath. It's a sign that you haven't wasted your birth as a human being, you know, because you're practicing the teachings of the Lord Buddha to the point where you gain clear knowledge into the true nature of things in and of themselves.

The true nature of things, on the outside level, refers to the phenomenon of the present, the changing of the five aggregates. You can decipher their code, decipher their code until you get disenchanted with them, lose your taste for them, and let them go. When the mind is in this state, the next step is to contemplate it skillfully to see how it's empty, all the way to the ultimate emptiness -- the kind of emptiness that goes clearly into the true nature lying most deeply inside where there is no concocting of thoughts, no arising, no passing away, no changing at all.

When you correctly see the nature of things on the outer level until it is all clear to you, the mind will let go, let go. That's when you automatically see clearly the nature of what lies on the inner level -- empty of all cycling through birth and death, with nothing concocted at all....The emptiest extreme of emptiness, with no labels, no meanings, no clingings or attachments. All I ask is that you see this clearly within your own mind.

The ordinary emptiness of the mind is useful on one level, but that's not all there is. True emptiness is empty until it reaches the true nature of things on the inner level -- something really worth ferreting out, really worth coming to know....

This is something you have to know for yourself....There are really no words to describe it...but we can talk about it by way of guidance, because it may happen that ultimately you let go of everything, in what's called disbanding without trace.

The mind's point of disbanding without trace, if you keep developing insight every day, every moment like this, will happen on its own. The mind will know on its own. So don't let the mind bother itself by getting preoccupied with pleasure or pain. Focus on penetrating into the mind in and of itself relentlessly.

Do you see how different this is from when you're running around strong and healthy, thinking about this, that, and the other thing?...This is why there's no harm in having lots of pain. //The harm is in our stupidity// in giving labels and meanings to things. People in general tend to reflect on the fleeting nature of life with reference to other people, when someone else grows sick or dies, but they rarely reflect on the fleeting nature of their own lives. Or else they reflect for just a moment and then forget all about it, getting completely involved in their other preoccupations. They don't bring these truths inward, to reflect on the inconstancy occurring within themselves with every moment.

The fact that they can still do this and that, think this and that, say this and that, makes them lose all perspective. When you practice insight meditation, it's not something that you take a month or two off to do on a special retreat. That's not the real thing. It's no match for what you're doing right now, for here you can do it all day every day and all night, except when you sleep. Especially when the pain is strong, it's really good for your meditation, because it gives you the chance to know once and for all what inconstancy is like, what stress and suffering are like, what your inability to control things is like.

You have to find out right here, right in front of you, so don't try to avoid the pain. Practice insight so as to see the true nature of pain, its true nature as Dhamma, and then keep letting it go. If you do this, there's no way you can go wrong. This is the way to release from suffering.

And it's something you have to do before you die, you know, not something you wait to do when you die or are just about to die. It's something you simply keep on doing, keep on "insighting." When the disease lessens, you "insight" it. When it grows heavy, you "insight" it. If you keep on developing insight like this, the mind will get over its stupidity and delusion. In other words, things like craving and defilement won't dare hassle the mind the way they used to....

So you have to give it your all -- all your mindfulness, all your energy -- now that you have the opportunity to practice the Dhamma. Let this be your last lifetime. Don't let there be anything born again. If you're born again, things will come back again just as they are now. The same old stuff, over and over and over again. Once there's birth, there has to be ageing, illness, and death, in line with your defilements, experiencing the good and bad results they keep churning out. It's a cycle of suffering. So the best thing is to gain release from birth. Don't let yourself want anything any more. Don't let yourself want anything any more, for all your wants fall in with what's inconstant, stressful, and not-self.

Wanting is simply a form of defilement and craving. You have to disband these things right at the instigator: the wanting that's nothing but craving for sensuality, craving for becoming, or craving for no becoming -- the germs of birth in the heart. So focus in and contemplate at the right spot, seeing that even though craving may be giving rise to birth at sensory contact, you can set your knowing right at the mind, right at consciousness itself, and let there just be //the knowing that lets go of knowing//. This is something to work at until you have it mastered.

Setting your knowing at the mind, letting go of knowing like this,

is something very beneficial. There's no getting stuck, no grabbing hold of your knowledge or views. If the knowledge is right, you let it go. If the knowledge is wrong, you let it go. This is called knowing letting go of knowing without going and getting entangled. This kind of knowing keeps the mind from latching onto whatever arises. As soon as you know something, you let it go. As soon as you know something, you've let it go. The mind just keeps on staying empty -- empty of mental formations and thoughts, empty of every sort of illusion that could affect the mind. It quickly sees through them and lets them go, knows and lets go, without holding onto anything. All it has left is the emptiness....

You've already seen results from your practice, step by step, from contemplating things and letting them go, letting go even of the thought that //you// are the one in pain, that //you// are the one who's dying. The pain and the dying are an affair of the aggregates, pure and simple. When this knowledge is clear and sure -- that it's not "my" affair, there's no "me" in there -- there's just an empty mind: an empty mind, empty of any label for itself. This is the nature of the mind free of the germs that used to make it assume this and that. They're dead now. Those germs are now dead because we've contemplated them. We've let go. We've set our knowing right at the mind and let go of whatever knowing has arisen, all along to the point where the mind is empty. Clear. In and of itself....

Consciousness, when you're aware of it inwardly, arises and passes away by its very own nature. There's no real essence to it -- this is what you see when you look at the elemental property of consciousness (//vinnana-dhatu//), pure and simple. When it's not involved with physical or mental phenomena, it's simply aware of itself -- aware, pure and simple. That's called the mind pure and simple, or the property of consciousness pure and simple, in and of itself, and it lets go of itself. When you're told to know and to let go of the knowing, it means to know the consciousness that senses things and then lets go of itself.

As for the aggregate of consciousness (//vinana-khandha//), that's a trouble-making consciousness. The germs that keep piling things on

lie in this kind of consciousness, which wants to hang onto a sense of self. Even though it can let go of physical pain, or of physical and mental events in general, it still hangs onto a sense of self. So when you're told to know the letting go of knowing, it means to let go of this kind of consciousness, to the point where consciousness has no label for itself. That's when it's empty. If you understand this, or can straighten out the heart and mind from this angle, there won't be anything left. Pain, suffering, stress -- all your preoccupations -- will become entirely meaningless. There will be no sense of good or bad or anything at all. Dualities will no longer be able to have an effect. If you know in this way -- the knowing that lets go of knowing, consciousness pure and simple -- it prevents any possible fashioning of the mind.

The dualities that fashion good and bad: There's really nothing to them. They arise, and that's all there is to them; they disband, and that's all there is to them. So now we come to know the affairs of the dualities that fashion the mind into spirals, that fashion the mind or consciousness into endless cycles. When you know the knowing that lets go of knowing, right at consciousness in and of itself, dualities have no more meaning. There's no more latching onto the labels of good and bad, pleasure and pain, true and false, or whatever. You just keep on letting go....

Even this knowing that lets go of knowing has no label for itself, saying, "I know," or "I see." But this is something that lies a little deep, that you have to make an effort to see clearly and rightly. You have to keep looking in a shrewd way. The shrewdness of your looking: That's something very important, for only that can lead to Awakening. Your knowledge has to be shrewd. Skillful. //Make sure that it's shrewd and skillful//. Otherwise your knowledge of the true nature of things -- on the inner or outer levels -- won't really be clear. It'll get stuck on only the elementary levels of emptiness, labeling and latching onto them in a way that just keeps piling things on. That kind of emptiness simply can't compare with this kind -- the knowing that lets go of knowing right at consciousness pure and simple. Make sure that this kind of knowing keeps going continuously. If you slip for a moment, just get right back to it. You'll see that

when you don't latch onto labels and meanings, thoughts of good and bad will just come to a stop. They'll disband. So when the Buddha tells us to see the world as empty, this is the way we see.

The emptiness lies in the fact that the mind doesn't give meaning to things, doesn't fashion things, doesn't cling. It's empty right at this kind of mind. Once you're correctly aware of this kind of empty mind, you'll no longer get carried away by anything at all. But if you don't really focus down like this, there will only be a little smattering of emptiness, and then you'll find yourself getting distracted by this and that, spoiling the emptiness. That kind of emptiness is emptiness in confusion. You're still caught up in confusion because you haven't contemplated down to the deeper levels. You simply play around with emptiness, that's all. The deeper levels of emptiness require that you focus in and keep on looking until you're thoroughly clear about the true nature of things in the phenomenon of the present arising and disbanding right in front of you. This kind of mind doesn't get involved, doesn't latch on to meanings or labels.

If you see this kind of emptiness correctly, there are no more issues, no more labels for anything in this heap of physical and mental phenomena. When the time comes for it all to fall apart, there's nothing to get excited about, nothing to get upset about, for that's the way it has to go by its nature. //Only if we latch onto it will we suffer//....

The Dhamma is right here in our body and mind, simply that we don't see it -- or that we see it wrongly, latching on and making ourselves suffer. If we look at things with the eyesight of mindfulness and discernment, what is there to make us suffer? Why is there any need to fear pain and death? Even if we do fear them, what do we accomplish? Physical and mental phenomena have to go their own way -- inconstant in their own way, stressful in their own way, beyond our control in their own way. So what business do we have in reaching out and latching on and saying that their stress and pain is //our// stress and pain? If we understand that the latching on is what makes us suffer over and over again, with each and every breath, then all we

have to do is let go and we'll see how there is release from suffering right before our very eyes....

So keep on looking in to know, in the way I've described, right at the mind. But don't go labeling it as a "mind" or anything at all. Just let there be things as they are, in and of themselves, pure and simple. That's enough. You don't need to have any meanings or labels for anything at all. That will be the end of all suffering....When things disband in the ultimate way, they disband right at the point of the elemental property of consciousness free of the germs that will give rise to anything further. That's where everything comes to an end, with no more rebirth or redeath of any kind at all....

The practice is something you have to do for yourself. If you know things clearly and correctly with your own mindfulness and discernment, that's your tool, well-sharpened, in hand. If the mind is trained to be sharp, with mindfulness and discernment as its tool for contemplating itself, then defilement, craving, and attachment will keep getting weeded out and cleared away. You can look and see, from the amount you've already practiced: Aren't they already cleared away to some extent? The mind doesn't have to worry about anything, doesn't have to get involved with anything else. Let go of everything outside and then //keep// letting go until the mind lets go of itself. When you do this, how can you //not// see the great worth of the Dhamma?...

So I ask that this mind empty of attachment, empty of any sense of self whatsoever, be clear to you until you see that it's nothing but Dhamma. Get so that it's nothing but Dhamma, perfectly plain to your awareness. May this appear to you, as it is on its own, with each and every moment.

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Part II
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Listening to the Dhamma when the mind has already reached a basic level of emptiness is very useful. It's like an energizing tonic, for when we're sick there's bound to be pain disturbing us; but if we don't pay it any attention, it simply becomes an affair of the body, without involving the mind at all. Notice this as you're listening: The mind has let go of the pain to listen to the words, leaving the pain to its own affairs. The mind is then empty....

Once the mind honestly sees the truth that all compounded things are inconstant, it will have to let go of its attachments. The problem here is that we haven't yet really seen this, or haven't yet reflected on it in a skillful way. Once we do, though, the mind is always ready to grow radiant. Clear knowing makes the mind immediately radiant. So keep careful watch on things. Even if you don't know very much, just be aware of the mind as it maintains a balance in its basic level of neutrality and emptiness. Then it won't be able to fashion the pains in the body into any great issues, and you won't have to be attached to them.

So keep your awareness of the pain right at the level where it's no more than a mere sensation in the body. It can be the body's pain, but don't let the mind be in pain with it. If you //do// let the mind be in pain with it, that will pile things on, layer after layer. So the first step is to protect the mind, to let things go, then turn inward to look for the deepest, most innermost part of your awareness and stay right there. //You don't have to get involved with the pains outside//. If you simply try to endure them, they may be too much for you to endure. So look for the aspect of the mind that lies deep within, and you'll be able to put everything else aside.

Now, if the pains are the sort that you can watch, then make an effort to watch them. The mind will stay at its normal neutrality, calm with its own inner emptiness, watching the pain as it changes and passes away. But if the pain is too extreme, then turn around and go
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back inside; for if you can't handle it, then craving is going to work its way into the picture, wanting to push the pain away and to gain pleasure. This will keep piling on, piling on, putting the mind in a horrible turmoil.

So start out by solving the problem right at hand. If the pain is sudden and sharp, immediately turn around and focus all your attention on the mind. You don't want to have anything to do with the body, anything to do with the pains in the body. You don't look at them, you don't pay them any attention. Focus on staying with the innermost part of your awareness. Get to point where you can see the pure state of mind that isn't in pain with the body, and keep it constantly clear.

Once this is constantly clear, then no matter how much pain there is in the body, it's simply an affair of mental and physical events. The mind, though, isn't involved. It puts all these things aside. It lets go.

When you're adept at this, it's a very useful skill to have, for the important things in life don't lie outside. They lie entirely within the mind. If we understand this properly, we won't have to go out to grab this or that. We won't have to latch onto anything at all -- because if we do latch on, we simply cause ourselves needless suffering. The well-being of the mind lies at the point where it doesn't latch onto anything, where it doesn't want anything. That's where our well-being lies -- the point where all suffering and stress disband right at the mind....

If we don't really understand things, though, the mind won't be willing to let things go. It will keep on holding tight, for it finds so much flavor in things outside. Whatever involves pain and stress: That's what it likes.

We have to focus on contemplating and looking, looking at the illusions in the mind, the wrong knowledge and opinions that cover it up and keep us from seeing the aspect of the mind that's empty and still by its own internal nature. Focus on contemplating the opinions

that give rise to the complicated attachments that bury the mind until it's in awful straits. See how mental events -- feelings, perceptions, and thought-formations -- condition the mind, condition the property of consciousness until it's in terrible shape.

//This is why it's so important to ferret out the type of knowing that lets go of knowing//, i.e., that knows the property of consciousness pure and simple when mental events haven't yet come in to condition it, or when it hasn't gone out to condition mental events. Right here is where things get really interesting -- in particular, the thought-formations that condition consciousness. They come from ignorance, right? It's because of our not knowing, or our wrong knowing, that they're able to condition things.

So I ask that you focus on this ignorance, this not-knowing. If you can know the characteristics of not-knowing, this same knowledge will know both the characteristics of thought-formations as they go about their conditioning and how to disband them. This requires adroit contemplation because it's something subtle and deep.

But no matter how subtle it may be, the fact that we've developed our mindfulness and discernment to this point means that we have to take an interest in it. If we don't, there's no way we can put an end to stress or gain release from it.

Or, if you want, you can approach it like this: Focus exclusively on the aspect of the mind that's constantly empty. If any preoccupations appear to it, be aware of the characteristics of bare sensation when forms make contact with the eye, or sounds with the ear, and so forth. There's a bare sensation, and then it disbands before it can have any such meaning as "good" or "bad." //If there's just the bare sensation that then disbands, there's no suffering//.

Be observant of the moment when forms make contact with the eye. With some things, if you're not interested in them, no feelings of liking or disliking arise. But if you get interested or feel that there's a meaning to the form, sound, smell, taste, or tactile sensation, you'll notice that as soon as you give a meaning to these

things, attachment is already there.

If you stop to look in this way, you'll see that attachment is something subtle, because it's there even in the simple act of giving meaning. If you look in a superficial way, you won't see that it's attachment -- even though that's what it is, but in a subtle way. //As soon as there's a meaning, there's already attachment//. This requires that you have to be good and observant -- because in the contact at the eyes and ears that we take so much for granted, many sleights-of-hand happen all at once, which means that we aren't aware of the characteristics of the consciousness that knows each individual sensation. We have to be very observant if we want to be able to know these things. If we aren't aware on this level, everything will be tied up in attachment. These things will keep sending their reports into the mind, conditioning and concocting all kinds of issues to leave the mind, or consciousness, in an utter turmoil.

So if we want to look purely inside, we have to be very, very observant, because things inside are subtle, elusive, and sensitive. When the mind seems empty and neutral: That's when you really have to keep careful watch and control over it, so as to see clearly the sensation of receiving contact. There's contact, pure and simple, then it disbands, and the mind is empty. Neutral and empty. Once you know this, you'll know what the mind is like when it isn't conditioned by the power of defilement, craving, and attachment. We can use this emptiness of the mind as our standard of comparison, and it will do us a world of good....

Ultimately, you'll see the emptiness of all sensory contacts, as in the Buddha's teaching that we should see the world as empty. What he meant is that we observe bare sensations simply arising and passing away, knowing what consciousness is like when it does nothing more than receive contact. If you can see this, the next step in the practice won't be difficult at all -- because you've established neutrality right from the start. The act of receiving contact is no longer complicated: The mind no longer grabs hold of things, no longer feels any likes or dislikes. It's simply quiet and aware all around within itself at all times. Even if you can do this much, you

find that you benefit from not letting things get complex, from not letting them concoct things through the power of defilement, craving, and attachment. Even just this much gets rid of lots of problems.

Then when you focus further in to see the nature of all phenomena that are known through sensory contact, you'll see that there's simply bare sensation with nothing at all worth getting attached to. If you look with the eyes of true mindfulness and discernment, you'll have to see emptiness -- even though the world is full of things. The eye sees lots of forms, the ear hears lots of sounds, you know, but the mind no longer gives them meanings. At the same time, things have no meanings in and of themselves.

The only important thing is the mind. //All issues come from the mind that goes out and gives things meanings// and gives rise to attachment, creating stress and suffering for itself. So you have to look until you see all the way through. Look outward until you see all the way out, and inward until you see all the way in, all the way until you penetrate inconstancy, stress, and not-selfness. See things as they are, in and of themselves, in line with their own nature, without any meanings or attachments. Then there won't be any issues. The mind will be empty -- clean and bright -- without your having to do anything to it.

Now, the fact that the mind has the viruses of ignorance, or of the craving that gives rise to things easily, means that we can't be careless. In the beginning, you have to supervise things carefully so that you can see the craving that arises at the moment of contact -- say, when there's a feeling of pain. If you don't label it as meaning //your// pain, craving won't get too much into the act. But if you do give it that meaning, then there will be the desire to push the pain away or to have pleasure come in its place.

All this, even though we've never gotten anything true and dependable from desiring. The pleasure we get from our desires doesn't last. It fools us and then changes into something else. Pain fools us and then changes into something else. But these changes keep piling up and getting very complicated in the mind, and this is what

keeps the mind ignorant: It's been conditioned in so many ways that it gets confused, deluded, dark, and smoldering.

All kinds of things are smoldering in here....This is why the principle of the knowing that lets go of knowing is such an important tool. Whatever comes at you, the knowing that lets go of knowing is enough to get you through. It takes care of everything. If you let it slip, simply get back to the same sort of knowing. See for yourself how far it will take you, how much it can keep the mind neutral and empty.

You can come to see this bit by bit. In the moments when the mind isn't involved with very much, when it's at a basic level of normalcy -- empty, quiet, whatever -- keep careful watch over it and analyze it as well. Don't let it just be in an oblivious state of indifference, or else it will lose its balance. If you're in an oblivious state, then as soon as there's contact at any of the sense doors, there's sure to be attachment or craving giving rise to things the instant in which feeling appears. You have to focus on keeping watch of the changes, the behavior of the mind at every moment. As soon as your mindfulness lapses, get back immediately to your original knowing. We're all bound to have lapses -- all of us -- because the effluent of ignorance, the most important of the effluents, is still there in the mind.

This is why we have to keep working at our watchfulness, our investigation, our focused awareness, so that they keep getting clearer and clearer. Make your mind ripe in mindfulness and discernment, continuously....

Once they're ripe enough for you to know things in a skillful way, you'll be able to disband the defilements the very minute they appear. As soon as you begin feeling likes and dislikes, you can deal with them before they amount to anything. This makes things a lot easier. If you let them loose so that they condition the mind, making it irritated, murky, and stirred up to the point where it shows in your words and actions, then you're in terrible straits, falling into hell in this very lifetime.

The practice of the Dhamma requires that we be ingenious and circumspect right at the mind. The defilements are always ready to flatter us, to work their way into our favor. If we aren't skillful in our awareness, if we don't know how to keep the mind under careful supervision, we'll be no match for them -- for there are so many of them. But if we keep the mind well supervised, the defilements will be afraid of us -- afraid of our mindfulness and discernment, afraid of our awareness. Notice when the mind is empty, aware all around, with no attachments to anything at all: The defilements will hide out quiet, as if they weren't there at all.

But as soon as mindfulness slips, even just a little, they spring right up. They spring right up. If you recognize them for what they are the moment they spring up, they'll disband right there. This is a very useful skill to have. But if we let them get to the point where they turn into issues, they'll be hard to disband. That's when you have to bear with the fight and not give up.

Whatever happens, start out by bearing with it -- //not simply to endure it, but so as to examine it//, to see what it's like, how it changes, how it passes away. We bear with things so that we can see through their deceits: the way they arise, persist, and disband on their own. If they disband while we're examining them and clearly seeing their deceitfulness, we can have done with them for good. This will leave the mind in a state of freedom and independence, empty entirely within itself.

If you can learn to see through things right away the moment they arise -- what you might call your own little instantaneous awakenings -- your aware- ness will keep getting brighter and brighter, stronger and more expansive all the time.

So work at them -- these little instantaneous understandings -- and eventually, when things come together in an appropriate way, there will be the moment where there's the instantaneous cutting through of defilements and effluents once and for all. When that happens, then -- //nibbana//. No more taking birth. But if you haven't yet reached

that point, just keep sharpening your knives: your mindfulness and discernment. If they're dull, they won't be able to cut anything through, but whatever shape they're in, keep cutting through bit by bit whatever you can....

I ask that you keep at this: examining and understanding all around within the mind until you reach the point where everything is totally clear and you can let go of everything with the realization that nothing in the five aggregates or in physical and mental phenomena is //me// or //mine//. Keep trying to let go, and that will be enough. Each moment as they're taking care of you here in the hospital, do what has to be done for your illness, but make sure that there's this separate, special awareness exclusive to the mind -- this knowing that simply lets go of itself. That will end all your problems right there....

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AUTHOR: Upasika Kee Nanayon (K. Khao-suan-luang)
AUTHOR'S ADDRESS: N/A (deceased 1978)
PUBLISHER'S ADDRESS: Dhamma Dana Publications
c/o Barre Center for Buddhist Studies
149 Lockwood Road
Barre, MA 01005
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DATE OF PUBLICATION: 1995
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DATE OF DHARMANET DISTRIBUTION: February 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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First printed in //The Maha Bodhi//, Vol. 93, nos. 4-6 (1985), pp. 49-56.

Also printed in the Publication "Buddhism as a Way of Life and other Essays" by Sayagyi U Chit Tin, printed by the Sayagyi U Ba Khin Memorial Trust, United Kingdom, 1993.
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THE GOOD FRIEND

Sayagyi U Chit Tin

//Kalyanamittata munina lokam adissa vannita.
Kalyanamitte bhajamano api balo pandito assa.

Bhajitabba sappurisa panna tatha pavaddhati
bhajantanam
Bhajamano sappurise sabbehi dukkhehi mucceyya.//

The state of having good friends has been praised by the sage (the Buddha) with reference to the world; if he resorted to good friends, even a fool would be wise.

Good men are to be resorted to; in this way the wisdom of those who resort to them increases. Resorting to good men, one would be released from all pains.

Therigatha vv. 213-214 [1]

The Buddha made very clear the importance of having a good friend

(kalyana-mittata).[2] When Venerable Ananda said to the Buddha that half of the life of purity (brahma-cariya) was the state of having a good friend (kalyana), having good companions, and being inclined to good friends, the Buddha corrected him. "Do not say that, Ananda," he said. "Having a good friend, having good companions, and being inclined to good friends is the whole of the life of purity, not the half." And he went on to explain that this was so because it means that one will develop the Noble Eightfold Path, which is based on detachment, on dispassion, on cessation, involving maturity of relinquishing. "It is because I am a good friend to them that living beings subject to birth are freed from birth," he said.[3]

The highest order of friendship, of course, is with the best of friends, the Buddha. But let us consider first some of the general qualities of a good friend and the advantages of associating with them before going into the more important aspect of the good friend as the meditation teacher.

Once, when the Buddha was living among the Koiyans at Kakkarapatta, a man name Dighajanu Byagghapajja requested that the Buddha give a discourse on the Dhamma and teach things that would be helpful in this life and in lives to come for laymen such as him.[4] We can assume from this request that Byagghapajja was not concerned with aiming higher: with developing his concentration and insight. The Buddha complied by giving a discourse, and in it, he lists four conditions that lead to a man's advantage and happiness in this life. These are: (1) being alert, (2) being wary, (3) keeping good company, and (4) leading a balanced life.

Good company, the Buddha explained, means that wherever a layman goes, wherever he talks with other laymen, he chooses men who possess the four qualities that lead to happiness in future lives: faith, virtue, charity, and wisdom. He will emulate those who are full of faith, virtue, charity, and wisdom.

The Buddha also mentions friendship in speaking of the four ways in which the layman can lose his wealth. These four are: looseness with women, debauchery in drinking, dishonesty in gambling and in friendship, and companionship and intimacy with those who do evil. Abstinence from

these four will lead to greater wealth. So we can see that even on the mundane level, a good friend is very important.

Friendship is given as one of seven things that prevent decline for a bhikkhu: (1) reverence for the Buddha, (2) the Dhamma, and (3) the Sangha; (4) the (moral) training, (5) concentration, (6) right speech, and (7) good friendship.

The Buddha also told the bhikkhus to cultivate the friend who possessed the following seven qualities: a friend (1) gives what is hard to give, (2) does what is hard to do, (3) bears what is hard to bear, (4) confesses his own secret, (5) keeps others' secrets, (6) does not forsake a person in time of want, and (7) does not despise a person who is ruined.

A third set of seven qualities of a friend are: being (1) genial, (2) pleasant, (3) serious, (4) self-composed, (5) a speaker (of good), (6) mild, (7) profound in speech, and (7) being one who does not urge (one on) at the wrong time.[5]

In //The Path of Purification//[6] Ashin Buddhaghosa included in his discussion of virtue the bad effects of wrong friendship and the good effects of good friendship. The virtue will diminish in a man who does not visit the virtuous but rather cultivates the unvirtuous, a person who, in his ignorance, sees no fault in a transgression here. As a result of such association and action, his mind will often be full of wrong thoughts and he will not guard his faculties.

Later in the same chapter,[7] we find long lists of both the wrong and the right kinds of people to associate with: bhikkhus should not frequent prostitutes, widows, old maids, eunuchs, bhikkhunis, or taverns. They should not live associated with kings, kings' ministers, sectarians, sectarians' disciples, or in unbecoming association with laymen. They should not cultivate, frequent or honour families that are faithless, untrusting, abusive, and rude, who wish harm, ill, woe, who wish no surcease of bondage for bhikkhus and bhikkhunis or for men and women who are disciples.

In the //Dialogues of the Buddha//,[8] details are given concerning

the qualities of good and bad friends. Four types of people are to be considered as foes disguised as friends, and four reasons for this are given for each:

(1) A grasping person is rapacious, gives little and asks much, does his duty out of fear, and pursues his own interests.

(2) A man of words, not deeds, makes friendly remarks about the past and about the future, tries to win favour by empty sayings, and when the opportunity for service comes, he says he cannot help.

(3) The flatterer agrees to do wrong and does not agree to do right, praises you to your face and speaks ill of you to others.

(4) The companion down the wrong path is a companion when you indulge in strong drink, when you frequent the streets at untimely hours, when you go to shows and fairs, and when you gamble.

Having recognized such false friends, the wise man should avoid them from afar, for they lead to peril and dread.

Four types of people are to be considered as good-hearted friends, and four reasons for this are given for each:

(1) The helper guards you when you are off your guard, guards your property when you are off your guard; he is a refuge when you are afraid, and he gives you double what you require when you need something for your work.

(2) The friend who is the same in happiness and adversity tells you his secrets, keeps your secrets, does not forsake you when you are in trouble, and lays down even his life for your sake.

(3) The friend who declares what you need to do restrains you from doing wrong, tells you to do what is right, informs you of what you had not heard before, and reveals to you the way to future happy abodes.

(4) The friend who sympathizes does not rejoice over your misfortunes, rejoices over your prosperity, restrains anyone who is speaking ill of you, and commends anyone who is praising you.

Wise people should know that these four types are their friends and should devote themselves to them as a mother devotes herself to her child.

In this same discourse,[9] the Buddha explains how the layman should act towards his friends and companions. He should minister to them with generosity, courtesy, and benevolence, by treating them as he treats himself and by being as good as his word. As a result, his friends and companions will love him, protect him when he is off his guard, and guard his property when he is off his guard. They become his refuge in danger, they will not forsake him in his troubles, and they will show consideration for his family.

On another occasion,[10] the Buddha explained to King Pasenadi the advantages to be expected if one has a good friend, has good companions, and is inclined to good friends. In order to do so, he said, one must be diligent in good actions. If the king did this, the Buddha told him, then others would follow his example. The nobles and ladies of his court and his subjects in both the town and country would also be diligent. Living in this manner, the king would be guarded and preserved as would be the house of his women and his treasury and storehouses.

More important than friendship that leads to mundane happiness is friendship leading to perfect happiness, Nibbana. The qualities of a good friend who will lead others to the highest happiness are enumerated.[11] The good friend has ten subjects of conversation: talk that is (1) concerned with effacement, (2) favours the mind's release, (3) leads to complete dispassion, (4) to fading, (5) to cessation, (6) to peace, (7) to direct knowledge, (8) to Awakening, (9) to Nibbana; that is to say, (10) talk on wanting little, contentment, seclusion, aloofness from contact, strenuousness, virtue, concentration, understanding, deliverance, and knowledge and vision of deliverance. In the good friend's presence, one hears what has not been heard, corrects what has been heard, gets rid of doubt, rectifies one's view, and gains confidence. By training under a

good friend, one grows in faith, virtue, learning, generosity, and understanding.

In one discourse, the Buddha emphasizes how essential friendship is in winning liberation. "For the bhikkhu who is a learner and who has not attained mental perfection," he said, "but who dwells with the desire for peace from bondage in his mind, as far as what is called `an external factor,' I see no other single factor as helpful as possessing good friends.[12] Bhikkhus, he who has good friends abandons the unprofitable (akusala) and develops the profitable (kusala)." And the Buddha gave the following verse:

> //Kalyanamitto yo bhikkhu sappatisso sagaravo
> Karam mittanam vacanam sampajano patissato
> Papune anupubbena sabbasamyojanakkhayam.//

The bhikkhu who has a good friend, who is deferential (to him), who is respectful (to him), who does what friends advise, if he is attentive and mindful, he will eventually destroy all the fetters.

Itivuttaka, p. 10 [13]

In //The Gradual Sayings//,[14] we find several indications of the importance of having good friends. This is given first in a list of things that have the power to cause good states that have not yet arisen to come up and the power to cause evil states already arisen to wane. It is included in lists of the things that lead to great profit (in a general list, and, in lists separating subjective factors and external factors, among the latter).

In //The Kindred Sayings//,[15] the Buddha tells the bhikkhus, "Those for whom you have fellow-feeling, those who may deem you worth listening to, your friends and colleagues, your kinsmen and blood-relations, ought to be roused, admonished and established in the comprehension of the Four Noble Truths." Similarly,[16] he says the same people "should be advised about, grounded in, established in the four constituents of attaining the first stage of Awakening, Sotapanna." These four constituents are: loyalty to the Buddha, the Dhamma, and the Sangha, and being blessed with the virtue dear to Noble Persons -- unbroken virtue

leading to concentration of the mind. Having good friends is also given as the first of several qualities that are forerunners and harbingers of the arising of the Noble Eightfold Path, which is based on seclusion, dispassion, cessation, and which ends in relinquishing.[17] The other qualities are: virtue, desire (to do good), self-possession, the attainment of right view, earnestness, and wise attention.

In //The Gradual Sayings// [18] the Buddha gives five conditions as belonging to Awakening. The first of these is having a good friend, a good companion, a good comrade. "This may be expected of a bhikkhu who has a good friend, companion, comrade," the Buddha said, "he will be virtuous, restrained, perfect in behaviour, and will undertake the training. He will employ right speech. He will dwell strenuous in purpose and will not shirk the burden of righteousness. He will have wisdom and noble penetration concerning the way to the utter destruction of pain (dukkha)." In other words, if he has the first condition -- a good friend -- he will acquire the other four conditions.

The same list of five conditions leading to an emancipated mind is given elsewhere in the same collection.[19] These conditions were explained by the Buddha to Meghiya, who at that time was his attendant. Meghiya had seen a mango grove that was pleasing and beautiful, so he thought to himself that it would be a good place to meditate. He went to ask the Buddha to permit him to meditate in the grove. The Buddha knew that this was not a good place for Meghiya to meditate, but instead of refusing to let him go, he answered a little indirectly, giving Meghiya a hint. "I am alone, Meghiya," the Buddha said. "Stay a while till some other bhikkhu comes." But Meghiya did not catch the hint and asked permission three times. In his final answer, the Buddha makes it clear that he is giving permission because Meghiya insists and because to answer otherwise would give the impression the Buddha was discouraging someone from meditating. "What can we say to you, Meghiya, when you repeat: `I would strive'?" he said. "Do as you think fit, Meghiya."

When Meghiya tried to meditate, three sorts of evil thoughts kept coming: sensual thoughts, thoughts of ill-will, and cruel thoughts. This was because in a past life he had been a king in that same place. As he had had wives in that past life, sensuous thoughts arose when he tried to

meditate, and because he had passed judgement on criminals there, the thoughts of ill-will and cruelty arose. Meghiya thought to himself, "It is amazing and astonishing. By faith alone I have gone forth from home to this homeless state; yet I am still dogged by these evil thoughts." Then he went to the Buddha and explained everything to him.

The Buddha did not criticize Meghiya, or tell him "I told you so," or explain away what had happened. Instead, he explained the five conditions leading to an emancipated mind given above: a good friend, being virtuous, right speech, being strenuous in purpose, and being possessed of wisdom. Both these groups of five are completed by four more conditions: (1) reflections on the foul (which is particularly appropriate for bhikkhus) to put away passion, (2) being established in loving kindness to put away ill will, (3) mindfulness of breathing to cut off distractions, and (4) the thought of impermanence (anicca) to uproot the conceit "I am." The first two of these are directly related to the problems Meghiya was having trying to meditate in the mango grove.

This story gives a very good example of why the best good friend of all is the Buddha. He is best able to foresee potential problems for a person. And he understands best what instructions are the most appropriate to give. But, as we can see from Meghiya's story, even the best of friends cannot force someone to work properly.

In this connection, we might mention the importance of right association as explained in //The Path of Purification//.[20] Avoiding people without understanding and cultivating people with understanding are included among the seven things that lead to the arising of investigation-of-states, one of the factors of Awakening. Avoiding rough people and cultivating refined people are among the eleven things leading to the factor of Awakening of happiness.

The most complete discussion of the good friend as the meditation teacher is found in //The Path of Purification//. This is the aspect of friendship that is most important to anyone who wishes to make an end of suffering. Ashin Buddhaghosa explains in detail what one must do to make progress on the Path of Awakening. First, one must be established in virtue. Next, one should overcome any of the ten impediments one may have.

By this is meant impediments to meditation.[21] Briefly stated, they are: being preoccupied about one's dwelling, about one's family, about gain, about one's own students, about building work that is in progress, about travel, about fellow workers, being distracted by illness, by responsibility for the texts, and the supernormal powers of the ordinary person that are hard to maintain. The last is only an impediment for insight as the powers are gained through concentration, but the other nine are all impediments for concentration.

The story given to illustrate the importance of not letting the texts become an impediment is of interest as it shows some important aspects concerning the relationship between teacher and student. At one time, there was an elder who was a Stream-Winner named Tipitaka-Cula-Abhaya. Elder Abhaya assembled the bhikkhus and said that he would explain the three Pitakas, but this was before he had learned the commentaries. The bhikkhus told him, "Which teachers' teaching is it? Unless you give only the teaching of our own teachers, we shall not let you speak." His preceptor listened to part of his explanation and then advised him to go learn from their own teachers and sent him to Elder Maha-Dhammarakkhita.

Elder Dhammarakkhita consented to let Elder Abhaya recite the texts by night so that he could give the explanation by day, and they went through the canon. After it was over, Elder Dhammarakkhita, who had been teaching Elder Abhaya, sat down on a mat on the ground in front of Elder Abhaya and said, "Friend, explain a meditation subject to me."

"What are you saying, venerable sir," Elder Abhaya answered, "have I not heard it all from you? What can I explain to you that you do not already know?"

Then the senior elder said, "The Path is different for one who has actually travelled by it." So Elder Abhaya consented and taught Elder Dhammarakkhita a meditation subject.

Later, he heard that Elder Dhammarakkhita had attained Nibbana, and he said, "The Arahat path befits our teacher, friends. Our teacher was a true thoroughbred. He sat down on a mat before his own Dhamma pupil and said, `Explain a meditation subject to me.' The Arahat path befits our

teacher, friends."

This story is a good illustration of the type of humility that is required for the next step on the Path to Nibbana. After establishing himself in virtue and overcoming the impediments, the student "should then approach the good friend, the giver of a meditation subject, and he should learn from among the forty meditation subjects one that suits his own temperament. After that he should avoid a (place) unfavourable to the development of concentration and go to live in one that is favourable. Then he should sever the lesser impediments and not overlook any of the directions for development."[22]

"Meditation subjects are of two kinds," Ashin Buddhaghosa explains, "that is, generally useful meditation subjects and special meditation subjects. Loving kindness towards the Community of Bhikkhus, etc., and also mindfulness of death are what are called generally useful meditation subjects. ... A special meditation subject is that one from among the forty meditation subjects that is suitable to a man's own temperament.... So it is the one who gives this twofold meditation subject that is called the giver of a meditation subject."[23]

"It is only the Fully Awakened One who possesses all the aspects of the good friend," Ashin Buddhaghosa continues. "Since that is so, while he is available, only a meditation subject taken in the Blessed One's presence is well taken. But after his final attainment of Nibbana, it is proper to take it from any one of the eighty great disciples still living. When they are no longer available, one who wants to take a particular meditation subject should take if from someone with taints (asava) destroyed, (an Arahat) who has, by means of that particular meditation subject, produced the fourfold and fivefold //jhana//, and has reached the destruction of the taints by augmenting insight that had that //jhana// as its proximate cause."

Then Ashin Buddhaghosa says that an Arahat will say that he is one whose taints are destroyed -- that is to say, he will declare himself to be an Arahat -- when he knows that his instructions will be carried out.

"So if someone with cankers destroyed is available," Ashin

Buddhaghosa continues, "that is good. If not, then one should take (the meditation subject) from a Non-Returner, a Once-Returner, a Stream-Enterer, an ordinary man who has obtained //jhana//, one who knows the three Pitakas, one who knows two Pitakas, one who knows one Pitaka, in descending order (as available). If not even one who knows one Pitaka is available, then it should be taken from one who is familiar with one Collection together with its commentary and one who is himself conscientious. For a teacher such as this who knows the texts, guards the heritage, and protects the tradition will follow the teachers' opinion rather than his own." [24]

From what is said here, it is obvious that the more highly developed, the further along the path a person is, the better he will be as a good friend. It is noteworthy that knowledge of the texts is so important for the teacher who is an ordinary man, who has not reached at least the first stage of Awakening. This may seem to be in contradiction to the fact that being distracted by responsibility for the texts is included in the impediments to meditation. But Ashin Buddhaghosa makes it clear in his discussion of this impediment that what is meant is neglecting one's meditation through reciting the canon, and this applies to the student, not the teacher. "Guarding the heritage," of course, means keeping the pure Buddha-Dhamma without trying to add to it or to take away from it, and not distorting it in any way. This is particularly difficult for an ordinary person who has not personally experienced for himself the most profound aspects of the Four Noble Truths. So we see that the teacher who is an ordinary person and who knows the texts will guard the heritage and protect the tradition. He will do so through following his own teachers' guidance rather than by relying on his own opinion. Ashin Buddhaghosa concludes the remarks given above by saying, "Therefore the Ancient Elders said three times, `One who is conscientious will guard (the heritage).'"

Ashin Buddhaghosa next gives some information about the different approaches used by teachers:[25] "Now those beginning with one whose taints are destroyed mentioned above will describe only the Path they have themselves reached. But with a learned man, his instructions and his answers to questions are purified by his having approached various teachers, and so he will explain a meditation subject showing a broad

track, like a big elephant going through a stretch of jungle, and he will select discourses in the canon and reasons from here and there, adding (explanations of) what is suitable and unsuitable. So a meditation subject should be taken by approaching the good friend such as this, the giver of a meditation subject, and by doing all the duties to him."

This does not mean that a teacher who uses a broad track is the superior teacher. As we have seen in the story of Elder Abhaya and Elder Dhammarakkhita, the man who knew all the canon and the commentaries on it was the one who approached the man who had attained the first stage of Awakening.

Ashin Buddhaghosa's discussion of the duties of the meditator towards his teacher applies mainly to bhikkhus. But the basic principle to be applied should be followed by laymen also. This means that one should show every respect to the teacher, being courteous to him. Ashin Buddhaghosa does mention one case when the student may request that the time set for explaining the meditation subject be changed. If he is ill, he should let it be known and propose a time appropriate for him. "For if a meditation subject is expounded at an inconvenient time, one cannot give attention," Ashin Buddhaghosa says. [26]

Venerable Ledi Sayadaw, in his book //The Requisites of Enlightenment//,[27] discusses wrong teachings and makes many important points concerning the Buddha-Dhamma today that will serve to compliment our discussion of the good friend. Ven. Ledi Sayadaw says that it is essential for laypeople to keep the five precepts (permanent morality, nicca-sila) and this leads to good conduct (carana). Combined with right knowledge (vijja), this enables them to attain the Paths and the Fruition States. Many people today keep these precepts, but people who have developed perfect concentration are very rare, as are people who have attained insight. "Such people are very rare," Ledi Sayadaw points out, "because these are times when wrong teachings (miccha-dhamma) are ripe -- wrong teachings that are likely to cause danger and obstruction to the Dhamma (dhammantaraya)."[28]

Ven. Ledi Sayadaw then gives an explanation of wrong teachings that we would like to quote at length: [29]

Wrong Teachings

By wrong teachings likely to cause obstruction to the Dhamma are meant such views, practices, and limitations as the inability to see the dangers of repeated rebirths (samsara), the belief that these are times when the Paths and Fruition States can no longer be attained, the tendency to defer effort until one's perfections (parami) ripen, the belief that people today are endowed with only two root-conditions (dvi-hetuka),[30] and the belief that the great teachers of the past never existed, etc.

Even though it does not reach the ultimate (Nibbana), no wholesome volitional action (kusala-kamma) is ever rendered futile. If effort is made, a wholesome volitional action is instrumental in producing perfection in those who do not possess perfection. If no effort is made, the opportunity to acquire perfection is lost. If those whose perfections are immature put forth effort, their perfections become ripe and mature. Such people can attain the Paths and Fruition States in their next existence within the present Dispensation (Sasana). If no effort is made, the opportunity for the perfection (that is immature) to ripen is lost. If those whose perfection is ripe and mature put forth effort, the Paths and the Fruition States can be attained within this life. If no effort is made, the opportunity to attain the Paths and Fruition States is lost.

If people with only two root-conditions put forth effort, they can become endowed with all three root-conditions (ti-hetuka) in their next existence. If they do not put forth effort, they cannot ascend from the stage of having two root-conditions and will slide down to the stage of being without any root-conditions (ahetuka).

Suppose there is a person who plans to become a bhikkhu. If another person says to him, "Only entertain the intention if you can remain a monk all your life. Otherwise, don't entertain the idea." This would amount to obstructing the Dhamma.

The Buddha said, "I declare that the mere arising of an intention of performing good deeds is productive of great benefit."[31]

To disparage either the act of generosity (dana) or to discourage

the person who is generous may invoke the obstruction of the Dhamma for a person; that is to say, he causes obstruction to the performance of meritorious actions. If acts of virtue, concentration, and insight, or if those who perform these acts are disparaged, it may be an obstruction of the Dhamma. If obstruction to meritorious actions is caused, one is liable to be bereft of power and influence, of property and riches, and one may be abjectly poor in future lives. If obstruction to the Dhamma is caused, one is liable to be defective in conduct and behaviour and defective of sense and thus utterly low and debased in the existences that follow. Hence, all beware!

In the discourse to Venerable Cunda that Ledi Sayadaw quotes above, the Buddha pointed out the importance of working on one's own development in order to help others.[32] "This situation does not occur, Cunda," he said, "when one sunk in the mud will by himself pull out another who is sunk in the mud. But this situation occurs, Cunda, when one not sunk in the mud will by himself pull out another who is sunk in the mud.

"This situation does not occur, Cunda, when one who is not tamed, not trained, not utterly quenched, will by himself tame, train, make another utterly quenched. But this situation occurs, Cunda, when one who is tamed, trained, utterly quenched, will by himself tame, train, make another utterly quenched."

[1] Based on the translation by K.R. Norman, //Poems of Early Buddhist Nuns// (Pali Text Society, 1989). For the Pali, we follow the edition by L. Alsdorf in Appendix II of the Pali Text Society's 1966 edition of Therigatha.

[2] For a detailed discussion of the Pali terms and the concept of the good friend in the canon and commentaries, see Steven Collins, "//Kalyanamitta and Kalyanamittata//," //Pali Text Society Journal// XI (1987) pp. 51-72. See this article for references to other passages on the good friend.

[3] KS I 113f.; V 2f. The last statement is quoted in //Path//, Chapter III para 62. Collins (op. cit., p. 70, n. 23) quotes the commentary (Spk I

156f.) where it is said that Ananda thought that half of the life of purity was the state of having a good friend and that half was individual effort (paccatta-purisa-kara). The commentary explains that these two cannot be separated.

[4] GS IV 187-191.

[5] GS IV 17-19.

[6] Chapter I para 14.

[7] //Path//, Chapter I para 45.

[8] DB III 177-182 (THIH 464ff.) [D III 185ff.].

[9] DB III 182 (THIH 467) [D III 190].

[10] KS I 112-115 [S I 87-89].

[11] //Path//, Chapter I para 49.

[12] As Steven Collins points out (op. cit., p. 71, n. 42), the preceding discourse (It 10, MA II 121) and similar parallel discourses at S V 101f. (KS V 84f.) give the best internal (or subjective) factor as "careful attention."

[13] MA II 122.

[14] GS I 10-12.

[15] KS V 368.

[16] KS V 317f.

[17] KS V 27-30.

[18] GS IV 232.

[19] GS V 234-237.

[20] Chapter IV paras 54ff.

[21] For details on these, see //Path//, Chapter III paras 29-56.

[22] //Path//, Chapter III para 28.

[23] //Path//, Chapter III paras 57, 60.

[24] //Path//, Chapter III paras 62-64.

[25] //Path//, Chapter III para 65.

[26] //Path//, Chapter III para 73.

[27] //Wheel// nos. 171-174.

[28] //Op. cit.//, p. 24.

[29] //Op. cit.//, 25f.

[30] That is to say, people today are only capable of non-greed and non-hatred and cannot attain non-delusion.

[31] MLS I 55.

[32] MLS I 56.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT

TITLE OF WORK: The Good Friend
FILENAME: GOODFRND.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1985
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Richmond CA 510/234-9431 DharmaNet (96:101/33)

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THE GREAT DISCOURSE ON THE LION'S ROAR

Introduction

The Mahasihanada Sutta, the Great Discourse on the Lion's Roar, is a text of awesome scope and power, one of those rare suttas in which the Buddha discloses the greatness and loftiness of his own spiritual endowments. Towards the end of the sutta, the Buddha says that he has reached his eightieth year, which allows us to place the discourse in the final year of his life. Thus the sutta serves as a convenient summation of the exalted qualities that enabled the Buddha to function so effectively as teacher and spiritual guide through the forty-five years of his mission.

It is not typical of the Buddha to extol himself, for he did not intend his Dispensation to evolve into a personality cult centred around himself as a charismatic and powerful leader. Throughout his ministry he constantly emphasized the primacy of his role as guide, as the discoverer and proclaimer of the path. His task is not to command reverence, but to steer his disciples onto and along the path, for it is only the practice of the path, the cultivation of the training, that can effect the deep interior purification by which one can reach the extinction of the defilements and liberation from suffering.

However, while the Buddha functions primarily as the revealer of the path, confidence in him as the Supreme Teacher remains an essential element of the training. It is this confidence, freshly arisen, that induces the curious inquirer to cross the great divide that separates the admirer of the Dhamma from the practitioner, and it is this same confidence that drives the aspirant forward until the task of self-cultivation has been completed. Frequent reflection on the greatness of the Master inspires joy and courage, sustaining one's commitment during those dark periods when prospects for progress

appear bleak, and desire and doubt -- those twin conspirators -- combine forces to attempt to persuade one of the futility of one's efforts. Hence, in order to provide a spur to awaken and nurture the confidence necessary to tread the path through its downward turns as well as its ascents, the Buddha on occasion offers us revelations of his "Buddha-//gunas//," the excellent qualities of a Fully Enlightened One that entitle him to serve as the first of the Three Gems and Three Refuges.

One of the most impressive of these rare disclosures is the Great Discourse on the Lion's Roar. Spoken as a rebuttal to the charges of a renegade disciple who, in the midst of the populous city of Vesali, had been denouncing the Buddha and attempting to dissuade others from following his teaching, the sutta recapitulates the various distinguished qualities of the Blessed One, with special emphasis upon his "ten Tathagata powers" (//tathagatabala//) and "four intrepidities" (//vesarajja//); the sutta also affords us a glimpse of the demanding ordeal he underwent over many past aeons seeking the path to deliverance. When it was first spoken, the sutta had such a powerful impact on one monk in the assembly that his bodily hairs stood on end, and thus, during an early period, the sutta was known by the alternative title "The Hair-raising Discourse." Even today, centuries later, the Great Discourse on the Lion's Roar can continue to serve as a fecund source of inspiration.

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MAJJHIMA NIKAYA NO. 12

The Great Discourse on the Lion's Roar

(//Mahasihanada Sutta//)

1. Thus have I heard. On one occasion the Blessed One was living at

Vesali in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline. [1] He was making this statement before the Vesali assembly: "The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. [2] The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practises it to the complete destruction of suffering." [3]

3. Then, when it was morning, the Venerable Sariputta dressed, and taking his bowl and outer robe, went into Vesali for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesali assembly. When he had wandered for alms in Vesali and had returned from his almsround, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

4. (The Blessed One said:) "Sariputta, the misguided man Sunakkhatta is angry, and his words are spoken out of anger. Thinking to discredit the Tathagata, he actually praises him; [*p.69] for it is a praise of the Tathagata to say of him: 'When he teaches the Dhamma to anyone, it leads him when he practises it to the complete destruction of suffering.'

5. "Sariputta, this misguided man Sunakkhatta will never infer of me according to Dhamma: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' [4]

6. "And he will never infer of me according to Dhamma: 'That Blessed One enjoys the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain, as though through space; he dives in and out of

the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.'

7. "And he will never infer of me according to Dhamma: 'With the divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near.'

8. "And he will never infer of me according to Dhamma: 'That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.'

(Ten Powers of a Tathagata)

9. "Sariputta, the Tathagata has these ten Tathagata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[5] What are the ten?

10. (1) "Here, the Tathagata understands as it actually is the possible as possible and the impossible as impossible.[6] And that [*p.70] is a Tathagata's power that the Tathagata has, by virtue of

which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

11. (2) "Again, the Tathagata understands as it actually is the results of actions undertaken, past, future and present, with possibilities and with causes. That too is a Tathagata's power....[7]

12. (3) "Again, the Tathagata understands as it actually is the ways leading to all destinations. That too is a Tathagata's power.... [8]

13. (4) "Again, the Tathagata understands as it actually is the world with its many and different elements. That too is a Tathagata's power....[9]

14. (5) "Again, the Tathagata understands as it actually is how beings have different inclinations. That too is a Tathagata's power....[10]

15. (6) "Again, the Tathagata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathagata's power....[11]

16. (7) "Again, the Tathagata understands as it actually is the defilement, the cleansing and the emergence in regard to the jhanas, liberations, concentrations and attainments. That too is a Tathagata's power....[12]

17. (8) "Again, the Tathagata recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my

nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathagata's power....

18. (9) "Again, with the divine eye, which is purified and surpasses the human, the Tathagata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, [*p.71] after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. That too is a Tathagata's power....

19. (10) "Again, by realizing it for himself with direct knowledge, the Tathagata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathagata's power that a Tathagata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

20. "The Tathagata has these ten Tathagata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

21. "Sariputta, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The

recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' -- unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.[13] Just as a bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

(Four Kinds of Intrepidity)

22. "Sariputta, the Tathagata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma. What are the four?

23. "Here, I see no ground on which any recluse or brahmin or god or Mara or Brahma or anyone at all in the world could, in accordance with the Dhamma, accuse me thus: 'While you claim full enlightenment, you are not fully enlightened in regard to certain things.' [*p.72] And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

24. "I see no ground on which any recluse ... or anyone at all could accuse me thus: 'While you claim to have destroyed the taints, these taints are undestroyed by you.' And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

25. "I see no ground on which any recluse ... or anyone at all could accuse me thus: 'Those things called obstructions by you are not able to obstruct one who engages in them.' And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

26. "I see no ground on which any recluse ... or anyone at all

could accuse me thus: 'When you teach the Dhamma to someone, it does not lead him when he practises it to the complete destruction of suffering.' And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

27. "A Tathagata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[14]

28. "Sariputta, when I know and see thus, should anyone say of me ... he will wind up in hell.

(The Eight Assemblies)

29. "Sariputta, there are these eight assemblies. What are the eight? An assembly of nobles, an assembly of brahmins, an assembly of householders, an assembly of recluses, an assembly of gods of the heaven of the Four Great Kings, an assembly of gods of the heaven of the Thirty-three, an assembly of Mara's retinue, an assembly of Brahmas. Possessing these four kinds of intrepidity, the Tathagata approaches and enters these eight assemblies.

30. "I recall having approached many hundred assemblies of nobles ... many hundred assemblies of brahmins ... many hundred assemblies of householders ... many hundred assemblies of recluses ... many hundred assemblies of gods of the heaven of the Four Great Kings ... many hundred assemblies of gods of the heaven of the Thirty-three ... many hundred assemblies of Mara's retinue ... many hundred assemblies of Brahmas. And formerly I had sat with them there and talked with them and held conversations with them, yet I see no ground for thinking that fear or timidity might come upon me there. And seeing no ground for that, I abide in safety, fearlessness and intrepidity. [*p.73]

31. "Sariputta, when I know and see thus, should anyone say of me ... he will wind up in hell.

(Four Kinds of Generation)

32. "Sariputta, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation and spontaneous generation.

33. "What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds; this is called spontaneous generation. These are the four kinds of generation.

34. "Sariputta, when I know and see thus, should anyone say of me ... he will wind up in hell.

(The Five Destinations and Nibbana -- In Brief)

35. "Sariputta, there are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings and gods.[15]

36. (1) "I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.

(2) "I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in

the animal realm.

(3) "I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts.

(4) "I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings.

(5) "I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world.

(6) "I understand Nibbana, and the path and way leading to Nibbana. [*p.74] And I also understand how one who has entered this path will, by realizing it for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

(The Five Destinations and Nibbana -- In Detail)

37. (1) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, in hell, and is experiencing extremely painful, racking, piercing feelings. Suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke; and then a man scorched and exhausted by hot weather,

weary, parched and thirsty, came by a path going in one way only and directed to that same charcoal pit. Then a man with good sight on seeing him would say: 'This person so behaves, so conducts himself, has taken such a path, that he will come to this same charcoal pit'; and then later on he sees that he has fallen into that charcoal pit and is experiencing extremely painful, racking, piercing feelings. So too, by encompassing mind with mind ... piercing feelings.

38. (2) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing painful, racking, piercing feelings. Suppose there were a cesspit deeper than a man's height full of filth; and then a man [*p.75] scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is experiencing painful, racking, piercing feelings. So too, by encompassing mind with mind ... piercing feelings.

39. (3) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.' And then later on ... I see that ... he has reappeared in the realm of ghosts and is experiencing much painful feeling. Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. So too, by encompassing mind with mind ... much painful feeling.

40. (4) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.' And then later on ... I see that ... he has reappeared among human beings and is experiencing much pleasant feeling. Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. So too, by encompassing mind with mind ... much pleasant feeling [*p.76]

41. (5) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a happy destination, in the heavenly world.' And then later on ... I see that ... he has reappeared in a happy destination, in the heavenly world and is experiencing extremely pleasant feelings. Suppose there were a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both (head and feet); and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same mansion'; and later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing extremely pleasant feelings. So too, by encompassing mind with mind ... extremely pleasant feelings.

42. (6) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that by realizing it for himself with direct knowledge, he here and now will enter upon and abide in the deliverance of mind and

deliverance by wisdom that are taintless with the destruction of the taints.' And then later on I see that by realizing it for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, and is experiencing extremely pleasant feelings.[16] Suppose there were a pond with clean, agreeable, cool water, transparent, with smooth banks, delightful, and nearby a dense wood; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed towards that same pond. Then a man with good sight on seeing him would say: 'This person so behaves ... that he will come to this same pond'; and then later on he sees that he has plunged into the pond, bathed, drunk and relieved all his distress, fatigue and fever and has come out again and is sitting or lying in the wood [*p.77] experiencing extremely pleasant feelings. So too, by encompassing mind with mind ... extremely pleasant feelings. These are the five destinations.

43. "Sariputta, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' -- unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell. Just as a bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

(The Bodhisatta's Austerities)

44. "Sariputta, I recall having lived a holy life possessing four factors. I have practised asceticism -- the extreme of asceticism; I have practised coarseness -- the extreme of coarseness; I have

practised scrupulousness -- the extreme of scrupulousness; I have practised seclusion -- the extreme of seclusion.[17]

45. "Such was my asceticism, Sariputta, that I went naked, rejecting conventions, licking my hands, not coming when asked, not stopping when asked; I did not accept food brought or food specially made or an invitation to a meal; I received nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying with a man, from where food was advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine or fermented brew. I kept to one house, to one morsel; I kept to two [*p.78] houses, to two morsels; ... I kept to seven houses, to seven morsels. I lived on one saucerful a day, on two saucerfuls a day ... on seven saucerfuls a day; I took food once a day, once every two days ... once every seven days, and so on up to once every fortnight; I dwelt pursuing the practice of taking food at stated intervals. I was an eater of greens or millet or wild rice or hide-parings or moss or ricebran or rice-scum or sesamum flour or grass or cowdung. I lived on forest roots and fruits, I fed on fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

46. "Such was my coarseness, Sariputta, that just as the bole of a tinduka tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and

dirt off with my hand, or let another rub this dust and dirt off with his hand' -- it never occurred to me thus. Such was my coarseness.

47. "Such was my scrupulousness, Sariputta, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even for (the beings in) a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

48. "Such was my seclusion, Sariputta, that [*p.79] I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd ... Such was my seclusion.

49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great distortion in feeding.

50. "I would plunge into some awe-inspiring grove and dwell there -- a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove.[18] In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before:

> Chilled by night and scorched by day,
> Alone in awe-inspiring groves,
> Naked, no fire to sit beside,
> The sage yet pursues his quest.

51. "I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, urinated on me, threw dirt at me, and poked sticks into my ears. Yet I do not recall that I ever aroused an evil mind (of hate) against them. Such was my abiding in equanimity. [*p.80]

52. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through food.'[19] They say: 'Let us live on kola-fruits,' and they eat kola-fruits, they eat kola-fruit powder, they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I recall having eaten a single kola-fruit a day. Sariputta, you may think that the kola-fruit was bigger at that time, yet you should not regard it so: the kola-fruit was then at most the same size as now. Through feeding on a single kola-fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like a gleam of water which has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone, and if I touched my backbone I encountered my belly skin. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

53-55. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through food.' They say: 'Let us live on beans' ... 'Let us live on sesamum' ... 'Let us live on rice,' and they eat rice, they eat rice powder, [*p.81] they drink rice water, and they make various kinds of rice concoctions. Now I recall having eaten a single rice grain a day.

Sariputta, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little ... the hair, rotted at its roots, fell from my body as I rubbed.

56. "Yet, Sariputta, by such conduct, by such practice, by such performance of austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Why was that? Because I did not attain that noble wisdom which when attained is noble and emancipating and leads the one who practises in accordance with it to the complete destruction of suffering.

57. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through the round of rebirths.' But it is impossible to find a realm in the round that I have not already [*p.82] passed through in this long journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.[20]

58. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through (some particular kind of) rebirth.' But it is impossible to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes....

59. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through (some particular) abode.' But it is impossible to find a kind of abode that I have not already dwelt in ... except for the gods of the Pure Abodes....

60. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through sacrifice.' But it is impossible to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do-brahmin.

61. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through fire-worship.' But it is impossible to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahmin.

62. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his wisdom is lost.' But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness, retentiveness, memory and lucidity of wisdom.[21] Just as a skilled archer, trained, practised and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, [*p.83] memory and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate and rest in order to remove sleepiness and tiredness. Still the Tathagata's exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years. Sariputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathagata's wisdom.

63. "Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and humans,' it is of me indeed that

rightly speaking this should be said."

64. Now on that occasion the Venerable Nagasamala was standing behind the Blessed One fanning him.[22] Then he said to the Blessed One: "It is wonderful, venerable sir, it is marvellous! As I listened to this discourse on the Dhamma, the hairs of my body stood up. Venerable sir, what is the name of this discourse on the Dhamma?"

"As to that, Nagasamala, you may remember this discourse on the Dhamma as 'The Hair-raising Discourse.' "[23]

That is what the Blessed One said. The Venerable Nagasamala was satisfied and delighted in the Blessed One's words.

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Notes

1. The story of Sunakkhatta's defection is found in the Patika Sutta (DN 24). He became dissatisfied with the Buddha and left the Order because the Buddha would not perform miracles for him or explain to him the beginning of things. He also showed great admiration for those who engaged in self-mortification, and probably resented the Buddha for emphasizing a "middle way" that condemned such extreme austerities as unprofitable.

2. Superhuman states (//uttari manussadhamma//) are states, virtues or attainments higher than the ordinary human virtues comprised in the ten wholesome courses of action; they include the jhanas, direct knowledges (//abhinna//), the paths and the fruits. "Distinction in knowledge and vision worthy of the noble ones" (//alamariyanana-dassanavisesa)//, an expression frequently occurring in the suttas, signifies all higher degrees of meditative knowledge characteristic of the noble individual. In the present

context, according to Comy., it means specifically the supramundane path, which Sunakkhatta is thus denying of the Buddha.

3. The thrust of his criticism is that the Buddha teaches a doctrine that he has merely worked out in thought rather than one he has realized through transcendental wisdom. Apparently, Sunakkhatta believes that being led to the complete destruction of suffering is, as a goal, inferior to the acquisition of miraculous powers.

4. All the sections to follow are intended as a rebuttal of Sunakkhatta's charge against the Buddha. Sections 6-8 cover the first three of the six direct knowledges, the last three appearing as the last of the ten powers of the Tathagata. The latter, according to Comy., are to be understood as powers of knowledge (//nanabala//) that are acquired by all Buddhas as the outcome of their accumulations of merit. The Vibhanga of the Abhidhamma Pitaka provides an elaborate analysis of them, the gist of which will be discussed in subsequent notes.

5. Comy.: The Wheel of Brahma (//brahmacakka//) is the supreme, best, most excellent wheel, the Wheel of the Dhamma (//dhammacakka//). This has two aspects: the knowledge of penetration (//pativedhanana//) and the knowledge of teaching (//desananana//). The knowledge of penetration, by which the Buddha penetrates the truth of the Dhamma, is produced from wisdom and leads to the attainment of the noble fruit for himself; the knowledge of teaching, by which the Buddha is qualified to expound the Dhamma perfectly to others, is produced from compassion and leads others to the attainment of the noble fruit.

6. Comy. glosses //thana// as cause or ground (//karana//) and explains: "Such and such dhammas are causes (//hetu//), conditions (//paccaya//), for the arising of such and such dhammas: that is //thana.// Such and such dhammas are not causes, not conditions, for the arising of such and such dhammas: that is //atthana//. Knowing that, he understands //thana// as //thana// and //atthana// as //atthana// (i.e. causal occasion as causal occasion, and non-causal occasion as non-causal occasion//)." Comy. also refers

to the different explanation in the Vibhanga, apparently regarding both explanations as acceptable.

Vbh. Section 809 explains this knowledge with reference to MN 115 as the Buddha's knowledge of what is possible and what is impossible, e.g. it is impossible that a person possessed of right view should regard any formations as permanent or as pleasurable, or anything whatever as self, while it is possible that a worldling will regard things in such an erroneous way. It is impossible for a person possessed of right view to commit the five heinous crimes (matricide, parricide, the murder of an Arahant, the wounding of a Buddha, causing a schism in the Sangha), while it is possible for a worldling to commit such crimes, etc. etc.

7. Vbh. Section 810: "Herein, the Tathagata comprehends that there are some evil actions performed which do not mature because they are prevented from maturing by a fortunate rebirth, a fortunate body, a fortunate time, a fortunate effort, while there are some evil actions performed which mature because of an unfortunate rebirth, etc. There are some good actions which do not mature because of an unfortunate rebirth, etc., while there are some good actions which mature because of a fortunate rebirth, etc." (condensed).

8. Vbh. Section 811: "Herein, the Tathagata comprehends thus: 'This is the path, this is the practice leading to hell, to the animal realm, to the plane of ghosts, to the human realm, to the realm of the gods, to deliverance.' " This knowledge will be elaborated upon below in Sections 35-42.

9. Vbh. Section 812: "The Tathagata comprehends the different aggregates, the different sense bases, the different elements; he comprehends the different worlds that have many elements, different elements."

10. Vbh. Section 813: "The Tathagata understands that beings are of inferior inclinations and superior inclinations, and that they gravitate towards those who share their own inclinations" (condensed).

11. Vbh. Sections 814-27 gives a detailed analysis. Comy. states the meaning more concisely as the Tathagata's knowledge of the superiority and inferiority of beings' faculties of faith, energy, mindfulness, concentration and wisdom.

12. Vbh. Section 828: "The defilement (//sankilesa//) is a state partaking of deterioration; cleansing (//vodana//) is a state partaking of distinction; emergence (//vutthana//) is both cleansing and the rising out of an attainment. The eight liberations (//vimokkha//) are enumerated, e.g. at DN 15/ii,70-71, and comprise three liberations pertaining to the realm of material form, the four immaterial attainments, and the cessation of perception and feeling. The nine attainments (//samapatti//) are the four jhanas, the four immaterial attainments, and cessation.

13. The idiom //yathabhatam nikkhitto evam niraye// is knotty; the rendering here follows the gloss of Comy.: "He will be put in hell as if carried off and put there by the wardens of hell." Although such a fate may sound excessively severe merely for verbal denigration, it should be remembered that he is maligning a Fully Enlightened Buddha with a mind of hatred, and his intention in so doing is to discourage others from entering upon the path that could lead them to complete liberation from suffering.

14. The four kinds of intrepidity (//vesarajja//: also rendered "grounds of self-confidence") may be divided into two pairs. The first pair relates mainly to the internal qualities of the Buddha, his achievement of personal perfection, while the second pair has an outward orientation, being concerned primarily with his qualifications as a teacher. The first intrepidity confirms his attainment of supreme enlightenment and the removal of all obscuration regarding the range of what may be known; it points to the Buddha's acquisition of omniscience (//sabbannutanana//). The second underlines his complete purity through the destruction of all defilements; it points to his achievement of the fruit of Arahantship. The third means that the Buddha's understanding of obstructions to the goal is unimpeachable, while the fourth

confirms the efficacy of the Dhamma in accomplishing its intended purpose, namely, leading the practitioner to complete release from suffering.

15. In later Buddhist tradition the //asuras//, titans or "anti-gods," are added as a separate realm to make the "six destinations" familiar from the Tibetan Wheel of Life.

16. Comy.: Even though the description is the same as that of the bliss of the heavenly world, the meaning is different. For the bliss of the heavenly world is not really extremely pleasant because the fevers of lust, etc. are still present there. But the bliss of Nibbana is extremely pleasant in every way through the subsiding of all fevers.

17. Comy. explains that at this juncture the Buddha related this account of his past ascetic practices because Sunakkhatta was a great admirer of extreme asceticism (as is clear from the Patika Sutta) and the Buddha wanted to make it known that there was no one who could equal him in the practice of austerities. Sections 44-56 apparently deal with the Bodhisatta's striving during the six years' period of austerities in his last existence, while Sections 57-61 refer back to his previous existences as a seeker of enlightenment.

18. The "eight-days' interval of frost" is a regular cold spell which occurs in South Asia in late December or early January.

19. That is, they hold the view that beings are purified by reducing their intake of food.

20. Rebirth into the Pure Abodes (//suddhavasa//) is possible only for non-returners.

21. The Pali for the four terms is: //sati//, //gati//, //dhiti//, //pannaveyyattiya//. Comy. explains //sati// as the ability to grasp in mind a hundred or a thousand phrases as they are being spoken; //gati//, the ability to bind them and retain them in the

mind; //dhiti,// the ability to recite back what has been grasped and retained; and //pannaveyyattiya,// the ability to discern the meaning and logic of those phrases.

22. The Venerable Nagasamala had been a personal attendant of the Buddha during the first twenty years of his ministry.

23. //Lomahamsanapariyaya//. The sutta is referred to by that name at //Milindapanha//, p. 398, and in the commentary to the Digha Nikaya.

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mind-tools to encourage mindfulness may be used in collaboration with a counsellor/therapist as well as in solitary practice. With mindfulness a bereaved person can more effectively acknowledge the reality of loss and allow the pain of grief to manifest without further complication. If the pain is experienced without undue reaction, the undermining effect and manifestation of grief can be resolved and the bereaved person can function relatively free from impediment.

Grief is a common emotion that human beings experience when they are parted from that to which they are attached. Its effect can be painful and debilitating. Probably the most debilitating type of grief occurs when a loved one dies. If the grief is not dealt with effectively the grief can become pathological and create a situation where the bereaved person is unable to function in the world adequately. Bowlby (according to Worden, 1982) argues that attachment is developed in animals (humans included) because it has a survival value. If attachment is natural, then it is also 'natural' to grieve. "The pain of grief is just as much a part of life as the joy of love; it is, perhaps, the price we pay for love, the cost of commitment" (Parkes according to Kalish, 1985, p182). The resolution of grief can be accomplished by developing mindfulness. The practice of mindfulness (also called satipatthana) emphasises being aware and surrendering to the natural and present moment conditions of mind and body. This is primarily a Theravadin Buddhist approach. However, elements of its practice can be found within common task oriented and supportive grief counselling techniques as well as some modern psychotherapies.

If grief is dealt with effectively it can become a tool for the development of great insight. If on the other hand it is dealt with unskilfully it could initiate a whole chain of chronic dysfunction, confusion, depression, avoidance behaviours and general unhappiness. The complications of the grief reaction are many. However in the manifestation of a normal grief there are

many common types of reaction (Worden, 1982). There can be feelings such as sadness, anger, guilt, anxiety, loneliness, shock, yearning, numbness, helplessness etc; physical sensations which include fatigue, tightness in the chest, a dry mouth, a hollow feeling in the stomach, tightness in the throat and more; various thoughts that can lead to depression, obsessions, confusion or even hallucinations; and behaviours such as disturbed sleep, social withdrawal, crying, neurotic responses to old possessions and memories, absent-mindedness, searching and calling out, restless overactivity and so on.

Parkes (according to Kalish, 1985) suggests four stages of grief: numbness, pining, depression and recovery, while Averill (according to Kalish, 1985) three: shock, despair and recovery. Worden (1982) on the other hand, encourages a more active approach by specifying various tasks that must be accomplished before grief can be resolved. The four tasks that Worden (1982) claims are necessary are:

Task 1: Accept the reality of the loss;
Task 2: Experience the pain of the grief;
Task 3: Adjust to an environment in which the deceased is missing;
Task 4: Withdraw emotional energy from the deceased and reinvest it in other social activity without uncertainty or guilt.

The goal of the counsellor/therapist is to encourage the completion of these tasks. Neither the phase nor the task models should be considered as invariable patterns. They are, however, useful guidelines that may be used when appropriate.

Counselling can be used for the 'natural' grieving process. However when the resolution of the grieving process becomes complicated, Worden (1982) recommends grief therapy. Grief therapy is used when the grief is excessively prolonged, exaggerated, creating somatic reactions or in some other way influencing a subconscious or even conscious impediment in an individual's normal functioning. Though the initial effects of a death or other shock may in many cases pass in a few days, the 'pangs' of grief

may continue for many months or even indefinitely. "Even if your loved ones are still alive, there is a place within of disappointment and loss because we live in a world where everything changes....Whatever you want, the more you want it, the more there is a kind of grief, a sickness, a hollowness in the pit of the stomach.....Grief comes from trying to protect anything from being what it is. From trying to stop the change." (Levine, 1982 p97.) It seems then that most people are candidates for both grief counselling and grief therapy.

If one considers Worden's (1982) tasks various themes become evident. Within these themes there are elements of the necessity to acknowledge the loss, be honest, aware, "let go" and function adequately on all levels of personal care and social interaction. Whether one is assisted by a therapist, clergy, family or other, eventually the onus must come back to the individual, as another person can only act as a catalyst to awaken a subjective awareness and resolution to whatever dilemma may exist.

2500 years ago the Buddha (according to De Silva, 1984), used a performance-based technique to help a bereaved woman accept the reality of her child's death. The woman's child died not long after it could walk, and in a distressed state the woman wandered the streets for days with the child in her arms asking everyone for a medicine to save her child. The Buddha seeing her behaviour told her that he knew of a medicine to help her but first she had to collect a handful of mustard seeds, each one from a house that had not seen death. As she went from house to house unable to collect the seeds she realized that death, in general and the death of her child in particular, was a reality. Through insight she discarded her irrational behaviour. De Silva (1984) compared this technique to Ellis's rational-emotive therapy. A common performance based technique used to help the bereaved accept the reality of a loved one's death is that of encouraging the survivor to see the body. Barbara Walsh (1987) claimed that research has shown that when a body is viewed it assists the bereaved to deal with the reality. Barbara Walsh pointed out though that one should be sensitive to the way that this is done. One should not for

example say, "Would you like to see the body?" but instead say something like "I think it would help if you said goodbye to ...".

Other techniques can be less performance based and more introspective, as it is the eventual 'internal' resolutions that will heal external manifestations and behaviours. One such technique or therapy could be that of mindfulness or 'satipatthana' which has been used in the Theravadin Buddhist tradition. 'Sati' means awareness and 'patthana' means keeping present. The Buddha claimed (according to Nyanaponika Thera, 1962) that there was only one way to overcome grief, and that was with mindfulness. To one who knows nothing of 'satipatthana' this could seem like a sweeping statement. However if one investigates the dynamics of this therapy-practice, one may begin to see how most aspects of modern psychotherapy and counselling incorporate aspects of mindfulness, and how Worden's four tasks can be accomplished using mindfulness. There are four foundations of mindfulness. These are body, feelings, mind states and mind objects (according to Nyanaponika, 1962).

The goal is to clearly perceive and pay attention to, in an objective manner, the arising and passing away of all conditions of mind and body. Eventually insight into their transient and insubstantial nature arises and one is no longer at conflict with their changing nature. Mindfulness of body includes amongst other aspects, being aware of postures, somatic sensations and the breath. Mindfulness of feelings is not regarded as mindfulness of the emotions as such but more being attentive to the qualities of pleasantness, unpleasantness or neutrality that arises in the mind in relationship to physical sensations or mental processes. Mindfulness of mind states refers to being aware of the states of mind that may colour the mind, such as a distracted mind, a happy mind, an angry mind, a guilty mind and so on. Mindfulness of mental objects refers to being aware of the content of mind such as thoughts, and being aware of how they condition both physical and mental processes. The theme behind mindfulness is to honestly relate with whatever arises as it arises. The aim to perceive and acknowledge the reality of any situation in a present moment

context. The benefits of 'satipatthana' are based on the development of insight.

Traditionally a practitioner of 'satipatthana' decides upon an object of meditation or mindfulness and when the mind becomes distracted from that object the distraction is acknowledged and the person returns to the original object. If the distraction becomes overwhelming the distraction then becomes the object of meditation and non-intellectual investigation. During life one's mind and body undergoes continual change. Mindfulness can be facilitated with the manifestation of both the acute reactions of what Worden (1982) called normal grieving as well as dealing with complicated grieving reactions that may seem pathological. There are many mind tools that can be used to develop mindfulness.

One tool is that of labelling the object of mindfulness with a name. This serves to concentrate the mind as well as clarify and objectify the condition. The rising and falling of the abdomen is usually labelled "rising, falling", thoughts of the past "remembering", the future "planning". Other simple tendencies are labelled accordingly such as "anger", "worrying", "sadness", "brushing" for brushing one's teeth and so on.

Another such tool is developing what Deatherage (1982) called "the watcher self". "The watcher self can see the remembering of some painful event and label it objectively without becoming involved in its melodrama. The watcher can therefore put psychological distance between the "me" who experiences the painful event and the "me" who is presently remembering it." (Deatherage, 1982, p22). The aim of the watcher self is not to strengthen the ego but "The watcher self is used only as a tool for grounding some of the patient's mental energies in the present, providing a temporary, psychological stable centre for them to operate from and providing a perspective from which their own psychological functioning can be objectively observed." (Deatherage, 1982, p25)

As aspects of the physical, cognitive and behavioural

manifestations of depression, anxiety and obsessive behaviour are similar to the normal and abnormal grieving processes, successful techniques applied to the former could also be applied to the latter. Deatherage (1982) has cited how the 'satipatthana' method has been successfully applied in a clinical setting. In one case a divorced woman would have bouts of depression and anxiety when she remembered her ex-husbands bizarre sexual demands. She was trained to label her thoughts as "remembering, remembering", and within a few days she could see the causal relationship between the thoughts and the anxiety and depression. Another woman who was hospitalised for manic-depression and schizophrenia, was instructed to watch the second hand of a clock and when her mind went off the clock to name the distraction. Soon she realized that most of her distractions were related to the past. She was then instructed to label them as "remembering, remembering". With this technique "she learned to identify herself with the objective watcher of her disturbing thoughts instead of the depressed thinker." (Deatherage, 1982, p24). Soon she began to gain insight into the nature of her illness and was released from hospital. Another woman who was hospitalised for anxiety, depression and inability to function adequately, rebelled against any suggestion of introspection, and as she was a Mormon the word 'Buddhist' or 'meditation' was not mentioned. As the therapist interacted with her it became evident that much of her day was spent fantasizing and imagining to avoid the anxiety of her life. The habit of fantasizing was discussed with her, and then she was asked to undertake a "psychological procedure". To her surprise she was asked to bake a cake. However, she had to do it extremely mindfully with minute attention to detail. When the persistent fantasies would arise she was instructed to just observe them. After a while she found that she could intentionally return to the present moment and so function more adequately. She also began to gain insight into the nature of her anxiety and depression.

Mindfulness training therefore develops a space between life's events and the ego's reaction to those events. Eventually tools such as the labelling or the "watcher self" can be discarded and it is possible to totally immerse oneself in whatever one is

doing, whether it is observing the breath, washing the dishes or solving an occupational problem.

Everyone is different and so have different physical and psychological manifestations while grieving or suffering the effect of an unresolved grieving process. If one is aware, grief can become a tool for an awakening to greater understanding and insight into the truth of life. Levine (1982) claims that when someone we love dies it is almost like an initiation into insight. As one experiences the intensity of physical and emotional anguish, it becomes so intense that there is no way to avoid the raw experience of human pain. Levine (1982) related a story of a woman who lost her 3 year old child in a surfing accident. Three days after the child went missing the woman was contacted to identify the half-eaten washed-up body. The identification, said the mother, was the most profound and enlightening experience of her life, as intense pain and love were felt simultaneously.

It seems that the more one can remain 'open' and mindfully experience the pain of grief (Worden's 2nd task), the greater possibility of effectively processing and overcoming its effects. If one has previously practised satipatthana, it can be extremely useful at the time of bereavement. If one is mindful there is less tendency to delay the inevitable task of accepting the reality of a death (Worden's 1st task), and experiencing its pain (Worden's 2nd task). The more one avoids these tasks, the greater is the tendency to experience disturbing emotions, thoughts, physical sensations and develop avoidance behaviour. If one has accomplished Worden's (1982) first two tasks, the last two are a natural progression as the manifestation of grief do not overly influence and undermine an appropriate and normal relationship with life, and the person is (relatively) free.

The 'satipatthana' technique is a client-centred approach and so gives the bereaved the freedom and dignity to work by themselves without being overly influenced by a counsellor/therapist's expectations or preordained pattern of what 'should' happen. 'Satipatthana', however, is not always suitable

for everyone, nor is its solitary introspection techniques appropriate at all times. The grieving process can be extremely overwhelming or complicated. There are times of course when a bereaved person needs close contact and support of a counsellor/therapist. The support person could act as a source of strength, compassion, insight or merely help reflect the bereaved's situation, and so even when the awareness seems to be externalised the process of 'satipatthana' can be utilised.

Rogerian techniques incorporate 'empathetic listening' and non-judgemental reflection, and so the acceptance, recognition and clarification of mind-body conditions have a healing effect. Worden (1982) claims that repeated verbalisation about the event helps bring home the reality of the situation. Whilst Kollar (according to Kalish, 1984) says that 3 out of 16 important points to follow in helping the bereaved are to "14 listen, 15 listen" and "16 listen" (Kalish, 1984 p271).

In accordance with the 'satipatthana' approach and the completion of Worden's tasks, Gestalt therapy (Davison and Neale, 1974) encourages: being concerned with the present rather than the past or the future, dealing with what appears rather than what is absent, experiencing things rather than imagining them, feeling rather than thinking, expressing feelings rather than justifying or explaining them, being aware of pain as well as pleasure and surrendering to the kind of person one is.

With bereavement counselling Worden (1982) praises the use of the 'open chair' technique of Gestalt therapy, and the role playing technique of psychodrama to resolve unfinished business that may cause various undermining effects such as guilt or anger. Even body therapies can be useful. A simple massage can trigger off many unresolved feelings or unacknowledged emotions. Levine (1982) has written a guided grief meditation-massage used to become aware and surrender to the physical and emotional pain that may be felt in the area of the heart. (refer to Appendix 1).

Traditionally, when using a 'satipatthana' technique a teacher

often encourages a student to centre their awareness on bodily sensations as this is a more tangible and less confusing object of awareness. When one is experiencing the overwhelming effect of bereavement, in addition to the multitude of thoughts and mental states, strong physical sensations also appear (according to Lindemann in Kalish, 1985) and seem to be a reflection of and synonymous with mental counterparts. Worden's (1982) second task is to feel the pain of loss. When a bereaved person is undergoing a difficult time he/she could be encouraged to pay more attention to what it feels like as opposed to just being aware of cognitions or theoretical solutions to the situation. A person may for example have memories of his/her loved one, which creates sadness and tight feelings in their chest. Firstly they could label "remembering", then "sadness", then "tightness" and pay full attention to the physical sensations while allowing the corresponding mental melodrama to run its course. If one opens up to the physical sensations the non-intellectual awareness/investigation often serves as a means to process the present mental and physical dilemma, as well as a means to pry open suppressed pain and conflict from the past. Often what may start as a minor sensation can be like the tip of an iceberg which eventually becomes exposed. Often a therapist can assist the bereaved by actively asking her/him to describe the sensations, its dimensions, where it is, its shape or quality, whether it changes and so on. With the passive support of the therapist a bereaved person is often able to go right to the centre of the pain. If one is encouraged to experience the pain she/he begins to gain a different perspective about it. The pain is accepted and eventually passes, and likewise the conflict with it and its mental and behavioural counterparts.

Grief is a natural reaction to loss. Its effect can be painful and debilitating. If one is to overcome the effects of grief one must accept the reality of the situation and experience whatever pain may arise. If one delays the inevitable necessities of the 'natural' grieving process, one merely prolongs the suffering and one's open relationship with life is undermined. If one is aware (mindful) the natural process of grief can be facilitated and if

complications arise they can be dealt with in an efficient manner. Awareness can be facilitated by performing various learning tasks, introspection or expression. As this is done it eventually becomes evident that the subjective experience of grief cannot be resolved by anyone other than the experiencer. The resolution comes from both an active attention-investigation and a passive surrender.

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Published in //The Middle Way//, Vol. 65, no 65, no 3 (Nov. 1990), pp. 155-159.
Also Published in the Vipassana Newsletter Vol.7 no 3, October 1990.
Also Published in //Buddhism as a way of life and other essays//, Dhamma Texts Series 4, by the Sayagyi U Ba Khin Memorial Trust U.K., 1993.
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THE TWO GUARDIANS OF THE WORLD:
A Sense of Shame, a Fear of Blame (//hiri-ottappa//)

Hirinisedho puriso koci lokasmi vijjati
Yo niddam apabodheti asso bhadro kasam iva.

Aso yatha bhadro kasanivittho
atapino samvegino bhavatha.
Saddhaya silena ca viriyena ca
samamina dhammavinicchayena ca
Sampannavijjacarana patissata
jatissatha dukkham idam anappakam.

Whoever is restrained in this world by a sense of shame, that person wakes up from sleep like a thoroughbred horse (woken) by a whip.

Be zealous, with a sense of urgency, like a thoroughbred horse touched by a whip. Mindful (//patissata//), endowed with (right) knowledge and conduct, give up this mass of suffering (//dukkha//) through faith (//saddha//), virtue (//sila//), energy (//viriya//), concentration (//samadhi//), and discerning the Doctrine.

Dhammapada, vv. 143, 144

In the discourse entitled "The Lion's Roar on the Turning of the Wheel,"[1] the Buddha told an assembly of bhikkhus about how the world declines due to immorality. He explained that seven Universal Monarchs, Dahanemi and his successors, lived according to the true doctrine of the

Dhamma. But eventually there was a king who did not ask his predecessor to give him advice on how to govern. He ruled according to his own opinion, and the people were not as prosperous as before.

This king was advised not to use his own ideas but to govern according to the noble tradition of kings of the past. He accepted the advice he was given, but he was not generous. As a result, poverty became widespread. This led to theft. When the king had a thief's head cut off, thieves began to use arms and kill their victims. As immorality grew, the people did not live as long as before and they were uglier.

A succession of generations gradually became more and more immoral and lived for shorter and shorter lengths of time. People began to use slander and to tell lies. Ugly people began to covet those who were still beautiful and adultery became common. Abusive speech and idle talk were widespread. Next, wrong beliefs increased. Then incest, greed, and deviant practices grew. People no longer had respect for their parents, their civic leaders, or their religious leaders. At this point, the human life span had decreased from eighty thousand years to one hundred years. This was the life span during the Buddha's time according to the Pali texts. Eventually, the Buddha told the bhikkhus, the human life span will decrease to ten years. Even the word "morality" will disappear.

At that time, people will live in promiscuity, like goats and sheep, fowls and swine, dogs and jackals. Members of the same family will look on each other just as a hunter who is ready to kill his prey. There will finally be a period of seven days when there will be wanton slaughter. Those who survive will eventually realize that it is wrong to act in this way, and they will make an effort to stop killing each other. Gradually, morality will be established again. People will live longer and longer, and they will begin to be handsome again.

We can see that this description refers to the decline in the Dhamma taught by Buddha Gotama, for he goes on to describe how the time will come in the future when the conditions will be right for the coming of the next Buddha, Ariya Metteyya.

If we look at the world today, we can say that there are many

indications of just such a decline in morality. It is, of course, possible to point to bad conditions in the past, but there are signs that the very basis of moral civilization is threatened today. We have only to pick up a newspaper or magazine, or to see the latest movie or television show, to discover that the moral values we used to find taught are missing. It is considered old-fashioned to have a clear, moral message in a story. What were once seen as moral restraints are now put down as being censorship. Freedom of expression has become more sacred than a sane society. As a result, we see images that are designed to arouse strong sensual desires. We have stories with immoral characters who go unpunished. The violence we see in films has become more and more realistic, more and more prevalent, but people who claim to be experts say that all this is not harmful to children. If we look at the latest news, we see reports of child abuse, drug abuse, and crimes in cities where people act more and more like wild animals. Problems such as racism seem to get worse. Government figures are more concerned with winning votes than with governing. Support for abortion and euthanasia has grown. Some religious leaders seem ready to do almost anything to accommodate their followers while others resort to fanaticism.

Those of us who practise the Teachings of the Buddha do not need experts to tell us what effect all this has on humanity. We have only to observe in ourselves to see that what is presented to us as entertainment and as news is harmful. We know that if greed or lust or hatred are stirred up in our minds then we will be more likely to act according to these roots of bad actions. It is obvious to us that we must make a major effort to lead moral lives if there is to be any hope for us and for humanity.

The Buddha taught that there are two Guardians of the World: a sense of shame and the fear of blame (//hiri-ottappa//). It is important that we understand correctly what these two guardians are. They are mental qualities that make it possible to act in a moral, responsible way. They do not mean that we indulge in feelings of guilt and worry about what we have done in the past. It is important to recognize past mistakes for what they are and to make amends whenever possible for any harm we have done to others or pain we may have caused them. But we do not dwell on past mistakes, whether they be our own or other people's.[2]

The Buddha said that a sense of shame and the fear of blame are two bright states that protect the world.[3] When they no longer exist, the very lowest stage of human existence is reached, the stage when people are as promiscuous as goats and sheep, fowls and swine, dogs and jackals.

It is important, then, that we understand these two guardians correctly. Having a sense of shame means that we refrain from doing evil because we do not want to harm ourselves. It is because we wish to preserve our self-respect that we develop a sense of shame. Fearing blame is more a question of avoiding doing evil deeds because of others. We wish to be respected by others, so we develop the fear of blame.

Ashin Buddhaghosa explains the guardians of the world in considerable detail,[4] and we will base our discussion on what he says. The proximate cause for both guardians is virtue: being pure in bodily actions, verbal actions, and mental actions. Only when all three are present does virtue arise and persist.

Having a sense of shame means that a person abhors evil and shrinks from doing wrong actions. It is subjective in origin and its characteristic is respectful obedience. Ashin Buddhaghosa gives the illustration of two sets of four causes for the arising of a sense of shame. The first four are considering our (1) birth, (2) age, (3) heroism, and (4) wide experience. We should say to ourselves whenever we are tempted to do an evil action: (1) "This is not worthy of a person of (good) birth; it is the type of action done by inferior people." (2) "This is the way children act; it is not worthy of a mature person like me." (3) "An evil action of this sort is only for those who are weak; a person who is strong and courageous like me should not do this." (4) "An evil action like this is only done by blind fools, not by wise people like me. I have gained wisdom, I have wide experience, I should not do this." The second group of four includes: refraining from doing evil out of consideration of (1) our high birth (as above), (2) the dignity of our Teacher, (3) the greatness of our inheritance, and (4) the honour of our companions.

If we are following the Teachings of the Buddha, we should not do anything that could reflect badly on him, his Doctrine, or on those who

are striving to progress on the right path and who are helping to keep the Buddha-Dhamma alive. In our day-to-day lives, many people among our families, friends, and fellow workers know that we practise Buddhist meditation. If we do not live up to the principles laid down by the Buddha, we may be responsible not only for our own downfall, but we may put obstacles in the way of others.

Ashin Buddhaghosa makes it clear that what is included here is also a sense of modesty. A sense of shame is similar to the sort of modesty involved in covering our private parts, or it is like the shame we would feel if a person worthy of our respect should come along as we are answering the call of nature.

The fear of blame has an external cause. Its characteristic is viewing a fault with timidity and fear. It is by nature a sense of dread, meaning that we dread the possibility of being reborn in the lowest planes of suffering. We are afraid of being blamed by any of the four assemblies: the Bhikkhu-Sangha, the Bhikkhuni-Sangha, an assembly of laymen, or an assembly of laywomen. We also realize how big the world is and that there are bhikkhus and laypeople who have developed the supernormal powers. These people can read other people's minds. There are also devas who can read people's thoughts, and because we do not want these highly developed people or these Devas to see us indulging in evil, unprofitable thoughts, we strive to develop pure thoughts and actions. [5]

The fear of blame has four causes: (1) accusing oneself, (2) being accused by others, (3) (fear of) punishment, (4) (fear of) an evil destiny. In other words, we will be afraid of doing something that we know we will reproach ourselves for later, or something that others will criticize. We will avoid actions that we might be punished for in this life, or actions that will lead to future lives of suffering.

Ashin Buddhaghosa gives the illustration of two iron balls. One is cold and covered with excrement. The other is burning hot. A wise man will not catch the iron ball that is cold because he does not want to be covered in dung. He will not catch the one that is hot because he is afraid of being burnt. Avoiding the cold iron ball is like not doing wrong out of an internal sense of shame. Not grasping the hot iron ball is like not doing

evil because we are afraid of suffering in the lowest planes.

Keeping these two guardians of the world present in our lives can be very difficult. When we are surrounded by a world that encourages us to act as we wish without worrying about the results, we may find our faith wavering. The guardians are two of the Seven Noble Treasures (//ariya-dhanani//):

(1) faith, (2) virtue, (3) a sense of shame, (4) the fear of blame,
(5) learning (//suta//), (6) renunciation (//caga//), and (7)wisdom;

and two of the seven powers (//balani//):

(1) faith, (2) energy, (3) a sense of shame, (4) the fear of blame,
(5) mindfulness, (6) concentration, (7) wisdom. [6]

So we will need to work on all these qualities if we are to stay on the right path. We will need to keep up our meditation practice and deepen our knowledge and understanding of the Buddha's Teachings.

It will also be very difficult not to waver if we are surrounded by people who encourage us to do evil. That is why it is so important to spend as much time as possible with friends who, like ourselves, are working for the goal of Nibbana. It will not be easy. This is stated quite clearly in two verses of the Dhammapada (vv. 244, 245):

Life is easy for a person who is shameless, as bold as a crow,
obtrusive, pushy, reckless, and whose life is impure.
But life is difficult for a person who has a sense of shame, who
constantly seeks purity, who does not cling, who is not
reckless, who understands the life of purity.

We must guard against allowing the dark states of shamelessness (//ahirika//) or recklessness (//anottappa//) taking hold of our minds and determining our actions. To do this, we will need to work to overcome the four mental factors that are present in all immoral types of consciousness:

(1) delusion (//moha//), (2) shamelessness, (3) recklessness, and (4) restlessness (//uddhacca//).[7]

And we will work to eliminate qualities that are the opposite of the Noble Treasures, the seven wrong practices (//asaddhamma//):

(1) lack of faith, (2) lack of a sense of shame, (3) lack of fear of blame, (4) little learning, (5) being slack (//kusito//), (6) being unmindful (//mutthassati//), and (7) lack of wisdom. [8]

If we avoid the seven wrong practices and develop the seven Noble Treasures, we will go beyond having just a sense of shame and fear of blame. We will develop the Middle Path that eliminates the root of greed by avoiding the extreme of indulging in sense pleasures, that eliminates the root of aversion by avoiding the extreme of exhausting oneself, and that eliminates ignorance by leading to wisdom. If we stay on this Path, one day we will no longer have to struggle, for we will attain the goal and become perfectly liberated from all this suffering.

Sayagyi U Chit Tin

The Two Guardians of the World

FOOTNOTES:

[1] If we have done especially bad deeds, however, we may not be able to shake off feelings of guilt. See GS I 44, where the Buddha talks of immoral acts that "sear" and "burn" whenever they are remembered.

[2] Op. cit., p. 46; MA II 141f.

[3] See especially Path Ch. 1 SS22, 88; Ch. 14 S142; Expos pp. 164-167, 198.

[4] See GS I 130-133.

[5] THIH, pp. 501, 502. It is as part of the seven powers that Ashin Buddhaghosa discusses these in Illus.

[6] See //A Manual of Abhidhamma//, p. 97.

[7] THIH, p. 502.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT

TITLE OF WORK: The Two Guardians of the World
FILENAME: GUARDIAN.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1990
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/234-9431 DharmaNet (96:101/33.0)

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DharmaNet International, P.O. Box 4951, Berkeley, CA 94704-4951

A SIMPLE GUIDE TO LIFE

by
Robert Bogoda

ISBN 955-24-0125-9

Wheel Publication No. 397/398

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

This electronic edition is offered for free distribution
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INTRODUCTION

Innumerable books have been written about Buddhism, but most of these are far too exhaustive, too specialized, or too scholarly to be of much practical help to the busy lay Buddhist in search of concise guidance. A short, clear, and simple handbook on how to live a proper Buddhist lay life was therefore a much felt need. The present essay attempts to fill that gap by providing exactly what its title offers: A Simple Guide to Life.

For easy reference the essay has been divided into short, convenient sections. The first section is theoretical in emphasis. It attempts to fix in the reader's mind the essential principles of the Buddha's teaching, without complicated and sophisticated explanations. The principles discussed here should serve as a clear-cut philosophy of life, a framework which illuminates the meaning and purpose of the Buddhist life. These principles will enable the lay Buddhist to

understand his or her place in the larger scheme of things, to order priorities, and to devise a proper way to achieve them. The lack of a clear philosophy of life, so widespread today, is largely responsible for the steady decline in ethical standards, both individually and socially, in Sri Lanka and in the world as a whole.

The second section is concerned with the practical implications of adopting the understanding of existence sketched in the first section. We here examine the visible benefits of accepting the Buddha-Dhamma as a way of thinking and living; in this section we will also throw a sidelong glance at what happens to a society when spiritual values are abandoned in favour of an exclusive stress on material development.

The next two sections discuss respectively the need to draw up an individual life plan and the obstacles likely to impede the successful implementation of that plan. The central problem of a Buddhist lay follower is to combine a successful lay life with Buddhist moral and spiritual principles. This problem can be solved by organizing one's life as a lay Buddhist within the framework of the Noble Eightfold Path, which represents the Master's teaching in practice. Because some degree of economic security is essential to growth in the Dhamma, the Buddha was concerned with the material welfare of his lay disciples as much as with their spiritual development. He did not deter them from seeking mundane happiness, but he stressed that in pursuing mundane goals, the lay Buddhist should take great care to avoid breaking the basic rules of morality. These rules are summed up in the Five Precepts of virtue, the minimum code of ethics to be followed by a Buddhist householder. As the Five Precepts are thus of such fundamental importance to a Buddhist lay follower, a separate section is devoted to discussing them.

The remaining sections of the essay show how to apply the basic principles of Buddhism to the other major areas of a Buddhist householder's life. The essay ends with a section briefly describing what is expected of an ideal lay Buddhist in daily life. The guiding maxim of the entire essay is: A little well done is better than a lot poorly done.

To sum up: The Buddha's teaching, which is unique in its completeness, is the most rational and consistent plan for wholesome living. It is not based on dogma or blind faith, but on facts and verifiable conclusions. It therefore offers a reasonable way of life which should be attractive to any thinking person. Moreover, the Dhamma is completely compatible with the advances of modern science and does not require clever reinterpretations to avoid clashes with scientific discoveries.

The mere fact of accepting Buddhism intellectually, however, will not ensure happiness and security. To yield its fruit the Buddha's teaching has to be utilized intelligently and constructively in all the activities of our daily life. It has to be adopted, adapted, and applied until all its basic principles are absorbed and made habitual by repeated practice, for a theoretical knowledge of Buddhism is insufficient in itself.

If one wishes to make changes in the changing personality that one now is, these changes will take time and patience. The lofty heights of Nibbana are not to be reached by a sudden leap but by quiet, persistent endeavour over a long period, guided by the Master's teaching. Let us not forget that a journey of a thousand miles begins with a single step. Daily practice, beginning with the strict observance of the Five Precepts, is the way to orderly progress along the path. Even a little practice every day brings the practitioner a little nearer to the goal each day.

I take this opportunity to offer the merit of this gift of Dhamma most gratefully and most devotedly to my parents, now no more. Such a gift excels all other gifts: //Sabbadanam dhammadanam jinati//. May it redound to their happiness.

* * * * * * * *

1. The Right View of Life

To be happy, successful, and secure, we must first learn to see ourselves and the world as they truly are and should then shape our everyday activities in keeping with this view. We must also look for solutions to our problems in terms of the relationship of cause and effect, for the universal law of causality operates in the field of human behaviour as much as it does in the physical world.

The foundation for a fruitful life is an understanding of the moral law of kamma. Kamma is volitional action, action that expresses morally determinate intentions or volitions. We need to recognize clearly that wholesome and unwholesome deeds produce corresponding good and bad results. As a person sows, so shall he reap. Good begets good, and evil begets evil. This retributive power is inherent in volitional action or kamma.

Kamma is also cumulative. Not only do our deeds generate pleasant and painful results, but in their cumulative force they also determine our character. The deeds we perform in any one life are transmitted to future lives in the form of dispositions. These dispositions constitute our character traits.

Inherent in the action is the power of producing its due result. This happens without the intervention or help of any external agency. Buddhism denies the existence of a Creator-God. Kamma is neither fate nor predestination, but our own willed action considered as capable of producing results. Understanding the kammic moral law of cause and effect, we will learn to control our actions in order to serve our own welfare as well as to promote the good of others.

There are ten unwholesome courses of action (//akusala-kammapatha//), deeds which originate from the defilements

of greed, hatred, and delusion. These are: killing, stealing, sexual misconduct, lying, slander, harsh speech, useless talk, covetousness, ill will, and false views. Contrary to these, there are ten bases of merit (//punnakiriya-vatthu//), deeds which spring from the virtuous qualities of detachment, goodwill, and wisdom, and which generate wholesome kamma: generosity, morality, meditation, reverence, service, transference of merit, rejoicing in the good deeds of others, hearing the Dhamma, expounding the Dhamma, and straightening out one's views.

It is lack of right understanding and ignorance of the underlying laws of life that account for the prevalence of materialism in today's world, even in the traditional homelands of the Buddha-Dhamma. When people become convinced that everything perishes at death, they lose sight of lofty ethical ideals and become indifferent to the long-range consequences of their deeds. Their entire lives revolve around the blind pursuit of sensual pleasures. Thus we find that today people worship money regardless of how it is earned, hunt for pleasure no matter where it is found, chase power and fame regardless of the cost to their personal integrity.

Ignorance of the law is no valid excuse in a court of law, and so it is with regard to the moral law of kamma: the law operates regardless of whether one believes in it or not, due effects following from their respective causes. Just as an infant will get burnt if it touches fire regardless of whether or not it understands the dangers in playing with fire, so those who violate the laws of morality will have to face the consequences when their kamma ripens, regardless of whether or not they accept the teaching of kamma.

Just as a shadow is connected with an object, so is rebirth connected with kamma. Craving (//tanha//), selfish desire, prompts us to do life-affirming deeds, kamma, volitional action. No force in nature is ever lost, and moral energy is no exception. So long as craving and ignorance remain in the mind, kamma must find expression at death. The inevitable fruit of craving for existence is rebirth.

Buddhism affirms the continuity of the individual life-flux at death, but denies the existence of a permanent soul. Mind is a flux of

mental processes without any persisting core, yet this flux, though insubstantial, continues from life to life as long as it is driven on by the thirst for more becoming. The mind of a dying person, owing to the latent craving for continued existence, grasps at some object, idea, or feeling connected with an action done during his lifetime, and this grasping vitalizes an appropriate germ of life. The new form of life may be human or non-human, in keeping with the kamma or moral forces generated during the deceased's lifetime. The germ of life kindled by the process of rebirth is endowed with an initial consciousness (called the patisandhicitta) in which lie latent all the past impressions, characteristics, and tendencies of that particular individual. Hence death leads to birth and birth to death. Rebirth is thus possible without a transmigrating soul.

The twin Buddhist doctrines of kamma and rebirth are the "middle way" that provides a satisfactory answer to the problem of life. The middle way avoids the extremes of theism and materialism, preserving moral accountability without the problems raised by positing an almighty yet benevolent God. A human being is the visible expression of his or her own past action. One is born from one's past kamma, supported by one's present kamma, and at death goes where one's accumulated kamma leads one.

Buddhism teaches that human beings evolve according to the quality of the kamma they have performed during their lifetime. This supplies a rational basis for morality in place of the commandments of a Creator-God. According to the Buddha's teachings, there can be regression ("kammic descent") from the human plane to subhuman realms such as the animal world, and progress ("kammic ascent") from the human plane to the heavenly planes. Taking into account the dangers of a fall to subhuman realms, one should always act with care. Virtue, based on a righteous code of conduct, protects one from regression and ensures spiritual progress.

A true follower of the Buddha accepts the moral law of kamma as just, recognizing it as the chief reason for the many inequalities among human beings in regard to health, wealth, and wisdom. He also learns to face life's losses, disappointments, failures, and

adversities calmly, without complaining; for he knows that they are the result of his own past misdeeds. If he asks himself: "Why has this happened to me?" the answer will be expressed in terms of action and result. He will try to solve his problems to the best of his ability and will adjust himself to the new situation when external change is not possible. He will not act rashly, nor fall into despair, nor try to escape his difficulties by resorting to drink, drugs, or suicide, as so often happens in Sri Lanka. Such conduct only shows emotional immaturity and ignorance of the Buddha's teachings.

For a genuine Buddhist, then, one's everyday activities, by way of thought, word, and deed, are more important than anything else in life. A proper understanding of the Buddhist moral law of kamma and rebirth is essential for happy and sensible living and for the welfare of the world. In the Buddha's own words:

> The slayer gets a slayer in his turn;
> The conqueror gets one who conquers him;
> The abuser wins abuse, the annoyer frets.
> Thus by the evolution of the deed,
> A man who spoils is spoiled in his turn."

(Samyutta Nikaya, Kosala Samyutta, trans. by Sir Robert Chalmers)

Although we imagine ourselves to be a self -- a real substantial individual -- according to the Buddha's teaching we are in reality nothing more than a flame-like process, an ever-changing combination of matter and mind, neither of which is the same for two consecutive moments. All the components of our being are impermanent, unsatisfactory, and devoid of self. Life is not a being, an identity, but a becoming; not a product, but a process. There is in actuality no doer, only a doing; no thinker, only a thinking; no goer, only a going.

The Buddha teaches us how to put an end to the beginningless cycle of rebirths in which we undergo the manifold kinds of suffering. The way to end the cycle is by removing the causes that drive it forward

life after life. The principal cause is craving, which assumes many forms. Craving impels a person to engage in action (kamma) designed to satisfy the craving, yet as craving is essentially insatiable the result is rebirth.

Craving is a powerful mental force latent in all unenlightened beings. The cause of craving is ignorance (//avijja//) of the true nature of life: not knowing that life is an ever-changing process, subject to suffering, and totally devoid of a self or core. All life, wherever it is found, bears this same nature: a process stamped with the three marks of impermanence, unsatisfactoriness, and egolessness (//anicca//, //dukkha//, //anatta//).

The Buddha realized for himself the true nature of life and through this realization attained to something beyond life and death: a reality that is permanent, blissful, and deathless. This state cannot be described but has to be realized inwardly as a matter of direct personal experience; it has to be attained for oneself and by oneself. This ultimate reality, where thought expires in experience, is Nibbana, the goal of the Buddhist path.

The Buddha's teachings may thus be condensed into these four verifiable truths, called the Four Noble Truths: suffering, its cause (i.e. craving), its cessation (i.e. Nibbana), and the way leading to cessation of suffering (i.e. the Noble Eightfold Path). These are eternal truths, truths that do not change and cannot change with time and place.

The only way for us to avoid unhappiness and dissatisfaction is to eliminate the craving that gives birth to it; for everything eagerly sought for and clung to is impermanent. Nothing lasts forever -- no person, no object, no experience. Whatever arises must perish, and to cling to the perishable sooner or later ends in suffering. It is by no means easy to eliminate craving; in fact, it is the most difficult challenge of all. But when we do so, we will reach a state of inward perfection and unshakable calm.

We can reach the end of suffering by cultivating the Noble Eightfold

Path in its three stages of morality, concentration, and wisdom -- //sila//, //samadhi//, //panna//. Morality purifies conduct and concentration makes the mind calm. When the mind is calm and concentrated, wisdom arises, clear insight, the knowledge and vision of things as they really are. With the arising of wisdom, craving in all its forms is forever destroyed; the flame of life is then extinguished for want of fuel. The Unconditioned has been won -- Nibbana, which is deathless, blissful, and real.

The Noble Eightfold Path consists of the following eight factors, inter-related and inter-connected, ordered into three groups:

Wisdom group (//panna//)
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1. Right understanding: knowledge of the true nature of life; understanding the Four Noble Truths.

2. Right thought: thought free from sensuality, ill-will, and aggression.

Morality group (//sila//)
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3. Right speech: abstinence from falsehood, slander, harsh speech, and useless words.

4. Right action: abstinence from killing, stealing, and sexual misconduct.

5. Right livelihood: avoiding any means of livelihood that involves harm or exploitation of others.

Concentration group (//samadhi//)
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6. Right effort: training the mind to avoid unwholesome mental states and to develop wholesome mental states.

7. Right mindfulness: developing the power of attentiveness and awareness in regard to the "four foundations of mindfulness" -- body, feelings, mind, and mental phenomena.

8. Right concentration: cultivation of one-pointedness of mind.

These eight factors summarize the Buddha's teaching and its practice. They are the very heart of the Buddha-Dhamma. It is not enough to know and admire the Dhamma; it must be practised in daily life, for the difficulty of knowing what is right is nothing compared to the difficulty of putting it into practice. We really know something only when we do it repeatedly, when we make it part of our nature. The practical side of the Dhamma is the threefold training in morality, concentration, and wisdom, which collectively constitute the Noble Eightfold Path, the "middle way" discovered by the Blessed One for the realization of Nibbana.

Monastics and laypeople alike tread the same path. Both start from the same foundation, right understanding; both pursue the same goal, Nibbana. The only difference lies in the degree of commitment to the practice and the pace of progress. But whether as a layperson or as a monk, the systematic practice of the Eightfold Path will foster the growth of the wholesome qualities leading to liberation -- generosity, goodwill, and wisdom. As these qualities gradually reach maturity, they will weaken and finally snap the fetters of greed, hatred, and delusion which have held us for so long in bondage to the round of rebirth and suffering.

* * *

2. Benefits of Right Understanding

1. Right understanding is the foundation for developing a proper sense of values, so sorely lacking in our age. Without right understanding our vision is dimmed and the way is lost; all our efforts will be misguided and misdirected, all our plans for individual and social development must flounder and fail. Such plans will have to be based on the Eightfold Path with its emphasis on self-effort, self-control, and respect for the individual.

When wrong views prevail we will operate with a perverted sense of values: we will fling ourselves into the blind pursuit of wealth, power, and possessions; we will be obsessed by the urge to conquer and dominate; we will pine for ruthless revenge; we will dumbly conform to social conventions and norms. Right views will point us towards an enlightened sense of values: towards detachment and kindness; towards generosity of spirit and selfless service to others; towards the pursuit of wisdom and understanding. The confusion and moral lunacy now prevalent in the world can be eased, if not eliminated, if the path of the Buddha is followed. Right livelihood and right action, for instance, can help us avoid the conflicts that result from a wrong way of life and wrong action, thereby enabling a society to live in peace and harmony.

Although in the affluent countries of the West people now enjoy high standards of goods and services, the inward quality of their lives does not bear evidence of a corresponding level of improvement. The reason for the poverty of their interior life is the neglect of spiritual values. When materialism erodes the higher spiritual dimension of life, a plunge into moral nihilism is bound to follow. We see this in the alarming statistics characteristic of materialist society: in the increased rate of suicide, in the explosion of crime, in the proliferation of sexual offenses, alcoholism, and drug abuse. This shows that a one-sided stress on material development in a pleasure-seeking society is ultimately self-destructive, like a piece of iron that is devoured by the rust arising from within itself. Even knowledge and discipline on their own are not adequate, for without moral ideals they may turn a society into nothing more than a

mass-scale workshop or military camp. It is only the cultivation of a proper sense of values that can make society cultured and civilized in the true meaning of those terms.

2. Having right understanding will enable us to recognize that worldly values are man-made and relative. These false worldly values lead people astray and make them suffer in vain. A Buddha teaches authentic values, real values, values that are grounded in timeless truth. A Buddha first realizes for himself the true nature of life, then he reveals to blind worldlings the Dhamma, the eternal law of righteousness and truth. This Dhamma includes the Four Noble Truths and the principles of kamma and rebirth. Any values that deviate from these principles, no matter how widely they may be accepted as the common norm, are worthless and deceptive. While those whose minds are shrouded in wrong views will be deceived by them, one with right view will realize their hollowness at once.

3. Seeing that life involves incessant change and that it is subject to many forms of suffering, one with right understanding learns to live simply and to regulate desire. A wise and virtuous person is moderate in his desires and follows the middle way in all matters. Understanding the close connection between craving and suffering, he will realize the importance of holding desire in check by simple living. One with right understanding is aware that real happiness is an inward state -- a quality of the mind -- and should therefore be sought inwardly. Happiness is independent of external things, though of course a certain degree of material security is necessary as a basis for inner development.

We require only four basic kinds of physical sustenance: wholesome food, clothing, shelter, and medicine. Complementary to these, we have four mental needs: right knowledge, virtue, guarding the doors of the senses, and meditation. These are the two sets of basic requisites for leading a lofty life. Living simply, without superfluous possessions and entanglements, leads to contentment and peace of mind, releasing time and energy to pursue higher virtues and values. It is pride and vanity that keep us tied to false goals, and the smaller the mind, the greater is the pride.

4. Buddhism upholds the objectivity of moral values, for its ethics is based on the law of cause and effect in the moral sphere, and this law, like the physical law of gravity, is an unvarying truth valid for all time. Good deeds and bad deeds will produce their respective pleasant and painful fruits regardless of the views and wishes of the people who engage in them. Recognizing the objectivity of the moral law and the undeviating connection between deeds and their results, a person with right view will abstain from wrong actions and adhere to the standards of wholesome conduct embodied in the Five Precepts of virtuous conduct (discussed below).

5. As instability is inherent in life, the most unexpected things can happen. Therefore the wise Buddhist recognizes the need to control his feelings. When calamity comes, we must face it calmly, without lamenting or falling into despair. The ability to remain equanimous amidst the fluctuations of fortune is a benefit of right understanding. We should understand that everything that happens to us happens because of causes and conditions for which we are ultimately responsible. Similarly, as we obtain some degree of emotional control, we will be able to discard irrational fears and worries. The seeming injustices of life, grievances, emotional maladjustments, etc., are all explained fully and rationally by the law of kamma and rebirth. By understanding this law, we will see that, in the final analysis, we are the architects of our own destiny.

6. A further fruit of right understanding is the ability to look at people, things, and events objectively, stripped bare of likes and dislikes, of bias and prejudice. This capacity for objectivity, a sign of true mental maturity, will issue in clearer thinking, saner living, a marked reduction of susceptibility to the pernicious influence of the mass media, and an improvement in inter-personal relationships.

7. One with right understanding will be able to think for himself. He is able to make up his own mind, to form his own opinions, to face life's difficulties armed with the principles of reality taught by the Buddha. The true Buddhist will not be a moral and intellectual coward, but will be prepared to stand alone regardless of what others say or

think. Of course, he will seek advice when necessary, but he will make his own decisions and have the courage of his convictions.

8. Right understanding will give us a purpose for living. A lay Buddhist must learn to live purposefully, with a worthy aim -- both an immediate aim and an ultimate aim, the one fitting harmoniously into the other. To be truly happy we require a simple but sound philosophy of life. Philosophy is the keen desire to understand the nature of man and our destiny in the universe. It gives life a sense of direction and meaning. Without one, we either dream our way through life or muddle through life. A clear-cut philosophy makes life meaningful and fruitful, enabling us to live in harmony with our fellows and with the natural environment.

* * *

3. A Life Plan

To make the best use of our human potential, we need not only a practical aim in life, but a life plan for achieving that aim. The preceding two sections of this essay show the groundwork for developing a proper sense of values, the values essential for gaining happiness, success, and security within the mundane life and for progressing towards the ultimate goal of the Buddhist path, Nibbana. While we walk along the path to liberation, as laypeople we have to live in the world, and our immediate objective will be to make our life in the world both a means to worldly success and a stepping-stone to final liberation.

To accomplish this, we must organize our life within the framework of the Noble Eightfold Path. We can best realize our immediate aims by drawing up an individual life plan in keeping with our powers and circumstances. This life plan must be realistic. It must envisage a

realistic development of our innate potential, steering us towards the fullest actualization of our possibilities.

At the start, we require an honest understanding of ourselves. It is pointless to devise a workable life plan on the foundation stone of grandiose delusions about our character and abilities. The more we find out about ourselves, by self-observation and self-examination, the better will be our chances of self-improvement. We should ask ourselves how far and to what degree we are generous, kind, even-tempered, considerate, honest, sober in morals, truthful, diligent, energetic, industrious, cautious, patient, tolerant, and tactful. These are the qualities of a well-developed Buddhist, the qualities we ourselves should emulate.

We need to improve ourselves wherever we are weak. A little practice everyday is all that is necessary. We should remember that the more often an action is performed, the easier it becomes for us to perform it in the future and the stronger becomes the tendency to do it again and again until it becomes a habit, an ingrained part of our character.

Our life plan should cover all the main areas of a normal householder's life, including occupation, marriage, the procreation and raising of children, retirement, old age and death. The happiness of lay life consists in finding out exactly what one can do and doing it well. A clear mental picture of a practical aim in life and a realistic sketch of the steps needed to achieve that aim will help guide us to the fulfilment of our ideal. We tend to become what we really want to be, provided we act realistically and effectively to realize our aim.

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4. Obstacles

The following five states are likely to prevent or block the success of our efforts to lead the upright life of a Buddhist lay follower. They are called by the Buddha the five mental hindrances (//pancanivarana//) because they close the doors to both spiritual and worldly progress. Although the Buddha originally taught them as the main obstacles to meditation, with a little reflection we can see that they are equally detrimental to success in our mundane undertakings.

1. The first of the five hindrances is //sensual craving//, obsessive hankering for possessions or for the gratification of the senses. While the lay Buddhist will seek wealth and possessions as an integral part of mundane happiness, he will also be aware of the limits to be observed in their pursuit.He will recognize that if one obtains wealth and position by unjust means, or becomes excessively attached to them, they will become a source of misery and despair rather than of joy and contentment. Money alone cannot solve all our problems. Many people never learn this, and spend their time and energy accumulating wealth and the so-called "good things" it can buy. But in fact, the more they acquire the more they want. Such people can never find happiness. A lay Buddhist must be moderate in all things. Extreme desires -- for riches, the enjoyment of sex, liquor, the ostentatious display of one's success -- are sure signs of internal insecurity, things to be avoided.

2. //Ill will// or hatred, the second hindrance, is the emotional opposite of desire, yet it is an equally potent obstacle to personal development. Because we are attracted to desirable things, we are repelled by what is undesirable. Like and dislike are the two forces that delude the world, leading people astray into conflict and confusion and drenching the earth with blood. Both are born of ignorance. Desire colours everything in tinsel and drives us to acquire what we want. Hatred colours everything black and drives us to destroy what we suspect is inimical to our interests. The best way to overcome hatred is by cultivating lovingkindness, explained later in this essay.

3. //Indolence and mental inertia// is the next hindrance, the

obstacle to strenuous effort. The lazy person is not inclined to strive for correct understanding or high standards of conduct. He is a drifter or a dreamer, easy prey to the thieves of craving and hatred.

4. //Restlessness and worry// are twin hindrances very much in evidence today. Restlessness is manifest in the agitation, impatience, thirst for excitement, and unsettled character of our daily existence. Worry is the guilt and remorse that one feels when one broods sadly or regretfully over an evil deed that has been done or a good deed left undone. The best remedy for a lapse or transgression already committed is to decide never to repeat it; the best remedy for neglecting to do good is to do it without delay.

5. The last hindrance is //doubt//. Doubt is the inability to decide, the lack of resolution that prevents one from making a firm commitment to higher ideals and from pursuing the good with a steady will.

These five hindrances are great handicaps to one's progress. They deprive the mind of understanding and happiness and cause much unnecessary suffering. By cultivating the five cardinal virtues -- confidence, energy, mindfulness, concentration, and wisdom -- and by constant effort one can reduce their harmful influence.

* * *

5. Relaxation

Modern life is full of stress and strain. Therefore relaxation is a necessary ingredient of happiness. By understanding the causes of stress and by regulating these causes, we can live calmly even in the midst of strenuous activity.

Hard work without tension never killed anyone. Why is it then that

some people always work anxiously and feverishly? Generally, such a person is driven by craving, by intense desire. He wants to achieve his goal so eagerly, with such avidity, that he simply cannot rest until he gets it; or he is so fearful of losing something he prizes that he cannot relax and enjoy the present moment; or he is driven by resentment against those who obstruct his thirst; or he is constantly hankering after power, position, and prestige on account of some irrational need to prove his worth to himself and others.

If a person wants to avoid stress and strain, then he will have to train his mind to view everything he encounters -- persons, objects, events, and experiences -- realistically, as transient phenomena, dependently arisen through conditions. He should reflect upon them in terms of the three characteristics -- as impermanent, unsatisfactory, and without a self. Doing so will help to reduce the investment of self-concern in these phenomena, and thereby will reduce the craving and attachment for them. He should also avoid anger, anxiety, and pride -- the thoughts of "me" and "mine" -- since such emotions are productive of stress and strain. When one adopts this attitude to life, one will discover greater detachment, deeper calm, more durable peace of heart even amidst the same situations that previously produced nothing but stress and worry. The key to managing stress is through the disciplining and mastery of the mind.

One can also reduce stress by forming good work habits. One should confine oneself to doing one thing at a time, since attempts to juggle multiple tasks only lead to poor results in all of them. One should keep work and leisure separate. One should work in a relaxed frame of mind, repeatedly reminding oneself during the course of the day that one can accomplish more work and better work if one works calmly and intersperses one's routine with breaks.

The following additional disciplines will also be helpful in combatting stress and tension:

1. Keeping the Five Precepts conscientiously. The feeling of guilt increases stress. By observing the precepts, a person leads a blameless life and thereby enjoys freedom from the nagging sense of

guilt that harasses one who violates the basic rules of morality. A guilty conscience is a vexing companion during the day, an uncomfortable bed-fellow at night.

2. Sense control. The mind is constantly attracted to pleasant sense objects and repelled by unpleasant objects. Wandering recklessly among the objective fields, it becomes scattered and distraught. By guarding the sense doors, this wasteful agitation is checked. The mind becomes calm and settled, and as a result one experiences an unblemished happiness.

3. Meditation. Meditation, or //bhavana//, purifies the mind. As the mind is gradually cleansed, one can see with greater clarity the true nature of life. One then becomes increasingly detached from worldly things and develops an equanimity that cannot be shaken by the fluctuations of fortune.

4. Cultivating the four sublime attitudes. The four sublime attitudes (//brahmavihara//) are lovingkindness, compassion, altruistic joy, and equanimity. These are enlightened emotions that reduce the stress and strain of daily life, improve interpersonal relationships at home and in the workplace, promote racial accord and amity, help in the development of an even mind, and increase calm and inner peace.

5. One final piece of practical advice: Time, energy, and funds are limited, while wants are unlimited. Therefore a person must have a sense of priorities. A lay Buddhist, in particular, must be able to discriminate: to know what is really essential to a wholesome life; what is desirable but not urgent; what is trivial and dispensable; and what is detrimental. Having made these distinctions, one must pursue what ranks high in the scale of priorities and eschew what ranks low. This will enable one to avoid unnecessary waste and worry, and help to promote balanced, frugal living.

* * *

6. Observing the Five Precepts

The minimal code of ethics followed by a lay Buddhist is the Five Precepts of virtue (//pancasila//). These precepts are moral rules voluntarily undertaken to promote the purity of one's own conduct and to avoid causing harm and suffering to others. Evil conduct is harmful to oneself and others and strengthens the defilements of greed, hatred, and delusion. To engage in unwholesome activity is not merely a matter of free choice: it is a violation of the cosmic moral law entailing inevitable suffering both in this life and in future existences. The opposite of evil conduct is virtue (//sila//). Virtue involves the avoidance of immoral deeds by voluntarily accepting ethical principles of restraint. Virtuous action springs from the three wholesome roots of non-attachment, goodwill, and wisdom. By undertaking moral precepts one pledges to regulate one's conduct in accordance with these three virtuous qualities.

The Five Precepts are as follows:

1. To abstain from killing living beings;

2. To abstain from taking what is not given, i.e. from stealing;

3. To abstain from sexual misconduct;

4. To abstain from false speech;

5. To abstain from intoxicants and harmful drugs.

Following the Five Precepts also implies shunning the five kinds of occupation forbidden to a lay Buddhist: trading in arms, in human beings (i.e. including slavery and prostitution), in flesh (i.e. breeding animals for slaughter), in intoxicants, and in poisons.

Virtue, though formulated negatively in the precepts, is not a mere negative state. To the contrary, it is most decidedly a powerful mental achievement. To observe the precepts conscientiously in one's daily life brings a simultaneous growth in mental purity, skilfulness, and wisdom. Refraining from killing, for example, increases compassion and lovingkindness for all living beings, two of the "sublime attitudes" extolled by the Buddha. Honesty gives courage, generosity, and love of justice. Sexual restraint results in physical strength, vitality, and keenness of the senses. Truthfulness makes for uprightness. Avoiding intoxicants and stupefying drugs promotes clarity of mind. Finally, mindfulness is essential to observing all the precepts, and one's constant effort to maintain the precepts in turn issues in an increase in the clarity of mindfulness.

The habitual practice of the Five Precepts leads to increased self-control and strength of character. The mind that succeeds in controlling desire, even to a slight degree, gains in power. Desire is a force every bit as real as electricity. When desire is uncontrolled, allowed to run riot, it expends itself in the pursuit of things that are harmful to oneself and others. The Buddha's teaching, far from encouraging the proliferation of desire, counsels us in the methods by which we may harness, divert, and sublimate the powerful force of desire and use it for worthy ends.

Virtue is the first stage in the development of the Noble Eightfold Path; as explained above, it comprises the path factors of Right Speech, Right Action, and Right Livelihood. The energy conserved by virtue is then used for the practice of the second stage, concentration of mind, which in turn is the soil for the growth of wisdom.

The observance of the Five Precepts is a voluntary act which each individual must take up on his or her own initiative. The Buddha did not formulate the precepts as commandments, nor did he threaten anyone with punishment for violating them. However, this much has to be said: The Buddha perfectly understood the workings of the universe, and he proclaimed the inviolable moral law of cause and effect: good deeds beget pleasant fruits, evil deeds beget painful fruits. The Five

Precepts are the guidelines the Buddha has bequeathed us to steer us away from evil conduct and towards the lines of conduct that will prove most beneficial for ourselves and others. When we mould our actions by the Five Precepts, we are acting in accordance with the Dhamma, avoiding future misery and building up protection and happiness for ourselves and others both here and in the hereafter. Thus the closer we live to the Five Precepts, the greater will be the blessing power of our lives.

* * *

7. Controlling the Emotions

An emotion is a state of deep feeling, an "inward stirring" which can act as a motivation for action. Emotions are often associated with the instincts, the inborn tendencies to act in specific ways in specific situations. Human beings are conditioned to a very great extent by their emotions, by their likes and dislikes. Too often their emotions are biased by self-interest and egotism, even to the extent that they overwhelm sense and reason, compelling us to act in ways that, in saner moments, we regard with dismay.

Emotions generally arise in response to the spontaneous evaluation of perceptions. A person evaluates his or her percepts -- of another person, an object, a situation -- as desirable or undesirable, as helpful or as threatening. On the basis of this evaluation an emotion will arise in response to the situation: desire for those things positively evaluated, aversion or fear towards those things seen in a negative light. Emotions may be harmful, such as lust, anger, and fear, or wholesome, such as sympathy and compassion. While desire and aversion are the prototypes of the unwholesome emotions, lovingkindness and compassion are outstanding examples of emotions that ennoble us and elevate human nature.

People vary widely in their emotional development and in the range and strength of their emotions. While one person is passionate and impulsive, another is cool and reflective; while one is quick to anger, another is patient; while one is emotionally impassive, another is capable of running through a wide range of emotions in less time than a finger snap. One important reason for these differences is that each individual brings along a different kammic inheritance of tendencies and character traits from previous lives. Whether emotions are repressed or expressed, indulged in or sublimated, depends on a combination of factors: innate temperament, family background, and the ethos and traditions of the larger society.

We cannot grow in the Dhamma or find happiness without some degree of emotional control. A person who easily gets angry spoils his own happiness and disturbs the peace of mind of others as well. Instinctive emotions are the raw material of character. If an instinctive impulse is misdirected or repressed, much harm and suffering may ensue. But if the energy that is normally channeled into this emotion is redirected towards a worthy object, the force of the emotion will be sublimated in a way that results in great benefit to oneself and to the community. For the Buddhist, the worthiest of all ideals is the attainment of Nibbana; hence it is the quest for this ideal that has the capacity to absorb and transform our emotional life. Such a noble ideal has the power of evoking and harmonizing all our emotional energies so that they guide us towards the realization of our ultimate good.

Without deliberate effort, emotions will not be under the direct control of the will. The Buddhist training aims at mastering the emotions. The first step in gaining such mastery is the observance of the Five Precepts. Practising the precepts in everyday life will help us to control the grosser forms of craving and emotion. The next step is to train the mind to control the emotions just as they begin to arise. This is accomplished by mindfulness: by objectively watching, with close attention, the emotions that arise and swiftly ascribing a name to them, a mental label thus: "mind with lust," "mind with anger," "mind with jealousy," "mind with sorrow," etc. Once we have named the emotion, we are then in a better position to let it go,

without being swept away by it. The moment one calmly registers the fact that one is angry -- when one is aware of the fact that a mind with anger has arisen -- one then ceases to be angry. A mind that is occupied with the wholesome thought of mindful awareness has no scope within it simultaneously for an unwholesome thought of anger.

This same procedure should be adopted with any other harmful emotion that arises. At the start it may prove helpful if, during the course of the day, one mentally repeats to oneself a formula such as: "What am I feeling now?" or "What am I thinking now?" and immediately answers the question thus: "I am feeling angry," or "I am feeling jealous," etc. We should also investigate, even later, when and why anger -- or any other adverse emotion -- overwhelmed us //then//, and thus avoid such situations and responses in the future.

By patient and persistent practice we can gradually gain control over our harmful emotions. The discipline and effort involved is worthwhile, for it will bring greater harmony internally -- in one's own mind -- and externally, in one's relations with others. The key to such control is firm adherence to the basic precepts of morality and, above all, mindfulness of one's own thoughts and emotions.

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8. Beware of Bias and Propaganda

Buddhism teaches the need for clear thinking, self-control, self-help, and meditation. Although each human being is endowed with a mind, very few of us use that mind to think for ourselves. The great majority of people today allow others to do their thinking for them.

The mind absorbs a great deal of poison from the outer environment by continuous exposure to suggestions from others. This mental passivity has become especially baneful with the development of the

mass media. Radio, television, and newspapers, pulp journals and tabloids, blare their messages at us every minute of the day, and their power of penetration is reinforced by the ingrained human disposition to accept what we are told and to comply with what we are urged to do. Bombarded left and right by ten thousand inducements, we no longer think our own thoughts, feel our own emotions, or initiate our own actions; instead, we think as others want us to think, feel as others want us to feel, act in ways that will win the approval of our peers and superiors. The pull of the crowd has become irresistible.

Every time we open a newspaper, turn on the radio, or sit down before the television set, we are immediately subjected to propaganda, advertising, and subtle social suggestions. This is done daily, deliberately and systematically. All these media are teaching us to suspend our capacity for thought, or if we are to think at all, to think as they would like us to think. Newspapers, for instance, seek to command assent not only by their editorials and opinion columns, but by their layout, language, and lines of emphasis.

Those who exploit the media in this manner are generally small but powerful groups: the owners and sponsors of the media, advertising agencies, the masters of commerce. Such people are motivated primarily by self-interest, greed for wealth and power, a sense of self-importance. Often they play dominant roles in various walks of life, including politics, business, law, medicine, and education. Among the general public the role of reason tends to be subordinate to that of emotion, while mental inertia and indifference make the conquest of reason easier. Hence, by shaping public opinion through the manipulation of the media, a small minority is able to control the majority.

Those who comprise this small but powerful minority all have something to sell. Commercial advertisements make us want more and more goods that bring us no real happiness, no real peace of mind. We are told that our felicity depends on having a radio, television, video player, stereo set, and computer games. Yet, however much we deck ourselves with all these instruments of diversion, we still feel our lives painfully lacking.

The speed, power, and efficiency of all these technological and social developments within a purely materialistic society such as ours has led to a rising incidence of stress disease and mental breakdown. Those who do not crack under pressure find other escape routes, such as drugs, alcohol, and psychotic cults, while for those who cannot cope at all there remains the last resort: suicide, which has reached alarming proportions in our midst.

How then is a Buddhist to protect himself or herself from the baneful influences to which we are everywhere exposed in the modern world? As lay Buddhists we should always adopt a critical attitude towards the written and spoken word and should always apply mindfulness to protect ourselves from being emotionally swayed by those who seek to win our favour. We should stand back from the topic under review and examine it objectively from all angles. Only after appraising the alternatives should we arrive at a decision or evaluation.

When we hear a particular opinion being voiced, we should make an effort to find out who the writer or speaker is, what interests he or she represents, including political affiliations, religious leanings, and social background. We should also never forget that there are at least two sides to any issue, and that we are more likely to arrive at a correct stand if we first give unbiased consideration to both sides. Before arriving at a conclusion, one should gather all the relevant facts, maintain a calm mind free from emotional excitation, and prevent oneself from being swayed by preferences and anger, praise and blame. The same principle of objective thinking should also be applied to other matters in everyday life.

If we properly understand the working of kamma and rebirth, we will recognize that no one can be alike, and thus we will also avoid drawing comparisons; for this is a world of comparisons as well as of propaganda. The only meaningful comparison that one should make is between the person that one was a month ago, a year ago, or a decade ago, and the person that one is now: physically, intellectually, morally, and financially. If there has been no improvement, or

insufficient improvement, one should inquire why this is so and remedy one's deficiencies without delay. If this annual stocktaking is done regularly, it will be most beneficial. Putting aside pride and prejudice, revising one's values and outlook, one will then lead a simpler, saner, and happier life.

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9. A Happy Family Life

For the adult it is natural to love one person of the opposite sex. The lay Buddhist will recognize that there is nothing "sinful" or shameful in sex, and hence will not suffer from a guilt complex over sexual desire. At the same time he or she will be aware that sexual desire, like any other form of desire, must be regulated and controlled to avoid harm to oneself and to others.

In a successful marriage the contracting parties must realize that love is a sentiment far wider than sexual attraction. If one person really loves another, he or she has to learn to give without expecting anything in return. Only in this way can the problem of sex be solved satisfactorily. Further, the would-be partners should ask themselves, "What do I expect of my partner?" and should find out objectively to what extent the prospective partner has the requisite qualities. One might enlist the help of a trustworthy, balanced friend who has known the would-be partner for some time and might be in a better position to offer a correct evaluation. There are obvious dangers in being one's own marriage broker. Too often one is inclined to endow the would-be partner with qualities and virtues that she (or he) clearly lacks in the eyes of the unbiased observer. This danger has to be frankly acknowledged, for disillusionment might otherwise set in sooner or later, and then the stage is set for marital discontent and misery.

No doubt, in married life sex is important, but it must be kept in its proper place, as an expression of marital love. Sex is by no means the sole concern of married life; only when it is subordinated to personal love and affection does sexuality provide a truly satisfying emotional experience. Above and beyond sexual compatibility, a happy marriage calls for mutual understanding and adjustments, for sacrifices and selflessness, for tolerance and patience. Married life becomes truly a blessing rather than a curse when it is viewed as a partnership of two persons who are committed to think more of the partnership than they do of themselves, who are ready to make the mutual effort necessary to attain harmony and contentment.

Most married couples hope to have children. Children differ, for each brings his or her own kammic inheritance from many past lives, a kammic inheritance that includes potential tendencies that set the general tone and trend of the child's character. This fact indicates both the responsibilities and the limitations of the parents in the upbringing of their children.

The child spends most of the formative years of his or her life at home, and early in life learns to follow by imitation the values and lifestyle of the parents. Schools and other influential agencies cannot supplant or replace the parents. Buddhist parents should recognize their solemn obligation to serve as models for their children. They should therefore regularly observe the Five Precepts and show their children by example that the Dhamma yet lives and rules their daily lives. Parents must be aware that the child has immense potentials for both good and evil, and thus must fulfil their responsibility to help the child to develop his or her potential for good and to check the potential for evil. It is only if parents bestow their loving care and attention on their child that the child will be able to satisfy the hopes and aspirations of the parents.

The Buddha has advised parents to guide their children, to supply their needs, to see to their education, to give them in marriage at the proper time, and to attend to all other aspects of their well-being. Unfortunately, however, many parents today do not discharge these duties, with the result that too often children go

astray. Responsible Buddhist parents must be prepared to forgo their own pleasure in order to attend to the upbringing of their children. They must realize that the home influence is ultimately what matters most in forming the child's character, outweighing all other outside influences to which the child may be exposed. In areas where the parents lack adequate expertise, they should be prepared to consult a non-technical manual on proper child rearing.

The first five years of a child's life are the most crucial in the formation of his or her character, and it is at this stage that they are most susceptible to the influence of the parents. Thereafter the needs of the child change, and will continue to change radically at different stages of development. Parents should remember this and meet the new needs as they arise.

In the early years three factors are essential for balanced and wholesome growth: parental love and affection; a stable home environment; and scope for creative activity and personal initiative. Young children learn largely by imitation. If parents show emotional maturity, avoid quarrels, respect and trust each other, and do likewise with their children, then the children will develop characters that are sound both morally and psychologically. When the child is brought up with love and understanding, with insight into his or her changing needs, nourished with high ideals and lofty aspirations, then he or she will have a secure foundation upon which to build a character and a future. In this way the very first steps along the Buddha's path will have been well planted.

Adolescence is a period of stress and strain, when children may be inclined to rebel against parental authority. It is therefore at this stage that the greatest love and understanding are called for. In adolescence, as the sexual instinct awakens, sensible Buddhist parents should be capable of guiding their children and helping them to adjust to the changes taking place in their bodies and their lives. When children ask their parents questions about sex, the parents should be ready to answer them calmly and briefly in a matter-of-fact way, just as they would answer any other question. If parents are unable to tell the adolescent children the facts of life in an unself-conscious

manner they might give them a suitable book to enable them to instruct themselves about the subject. Above all, in this age of sexually provocative entertainment, irresponsible promiscuity, and an exploding AIDS epidemic, withholding vital information is not a means of protecting the youngster but of exposing him or her to danger.

When parental control, supervision, and proper guidance are lacking, the children often incline to delinquency and drugs. Parents should therefore take greater interest in their children, should spend more time with them, should know how they use their leisure, and should make the acquaintance of their friends. Real problem children are few; it is only problem parents who are many.

As the child reaches maturity it is the duty of the parents to help him wisely choose a suitable career as well as a mate, but the child's wishes in these spheres have to be respected. To order the young person about as if he or she were still a child is only to invite trouble.

Since we live in a world of keen competition in many areas of life, wise Buddhist parents will limit the size of their family in order to give their children the best. In developing countries like Sri Lanka, where the rate of reproduction is generally higher than the rate of production of real wealth, this is a necessary measure to eliminate poverty, especially among the working classes in both town and countryside, whose families are generally large with many dependants. Buddhism is not opposed to population control, except by means of abortion, and with the world's resources dwindling today under dense population pressure, Buddhist parents should recognize the need for family limitation to ensure the best for the children.

In a country like Sri Lanka it is the duty of the state to popularize family limitation by making freely available safe, effective, and inexpensive methods of birth control. Production that is centred on the population at large -- rather than on enhancing the wealth of a privileged few -- using appropriate technology, with just distribution of resources and extensive family planning, will increase real wealth and help to improve the quality of life of the masses,

provided they also cultivate a wise sense of values. Otherwise they will always remain poor.

The moral and spiritual edification of the children should accompany their physical and emotional development. As they grow up, parents should teach them the essentials of the Buddha-Dhamma, using simple language and everyday examples. They should explain the working of the moral law of kamma and rebirth, should instruct them in the proper rules of conduct, and should clarify the reasons for practising virtue in daily life. Furthermore, in a Buddhist country children should be regularly taken to the temple, especially on quiet days. They should be enrolled in Dhamma school if such is available, and should be encouraged to ask their questions and discuss their problems with wise and virtuous bhikkhus. The Dhamma, after all, is intended to guide us in how to live this very life we are leading now. It is the art of happiness here and now, and the path to deliverance in the hereafter.

Materialism is steadily eroding traditional values, moral, spiritual, and social. The influence of materialism now reaches even the remote villages, the ancient strongholds of the Buddhist way of life. But young people who have been rightly brought up by Buddhist parents to discover the value of the Dhamma for themselves are unlikely to be led astray.

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10. The Practice of Benevolence

The desire to do good, to bring about the happiness and well-being of others, is effectively cultivated in Buddhism by the systematic practice of the four "sublime attitudes" (//brahmavihara//): lovingkindness (//metta//), compassion (//karuna//), altruistic joy (//mudita//), and equanimity (//upekkha//). By cultivating these qualities a Buddhist can gradually remove the mental defilements such

as hatred, cruelty, and envy, and bring into being the most exalted virtues. The sublime attitudes elevate human beings to a divine-like stature; they break the barriers that separate individuals and groups; they build bridges more solid than those constructed of stone and steel.

1. //Metta// is goodwill, lovingkindness, universal love; a feeling of friendliness and heartfelt concern for all living beings, human or non-human, in all situations. The chief mark of //metta// is a benevolent attitude: a keen desire to promote the welfare of others. //Metta// subdues the vice of hatred in all its varied shades: anger, ill-will, aversion, and resentment. The Buddha said:

> Hatreds do not cease through hatreds
> Anywhere at anytime.
> Through love alone do they cease:
> This is an eternal law.
> (Dhp. v. 5)

This stanza is of special significance to us in this nuclear era when the most appalling destructiveness has erupted all over the globe. Peace will never be achieved by meeting force with force, bombs with bombs, violence with retaliation. //Metta// or lovingkindness is the only effective answer to violence and destructiveness, whether by conventional weapons or nuclear missiles.

2. //Karuna// is the attitude conveyed by such terms as compassion, sympathy, pity, and mercy. Its basic characteristic is sympathy for all who suffer, and it arouses a desire to relieve or remove the pain and suffering of others. //Karuna// helps to eliminate callousness and indifference to others' woes. It is the direct antidote to cruelty, another vice common in the world today. It is compassion that prompts one to serve others selflessly, expecting nothing, not even gratitude, in return.

3. //Mudita// is altruistic joy, appreciative joy: the desire to see others rejoicing in their happiness, the ability to share the happiness and success of others. This attitude is the complement of

//karuna//: while //karuna// shares the sorrow of others, //mudita// shares their joy. //Mudita// is the direct antidote to envy. Envy arises over the good fortune of others: it resents those who achieve position, prestige, power, and success. But one who practises //mudita// will not only be happy when others do well, but will try to promote their progress and welfare. Hence this attitude is of vital importance for achieving social concord and peace.

4. //Upekkha//, the last of the four sublime attitudes, is equanimity. //Upekkha// establishes an even or balanced mind in an unbalanced world with fluctuating fortunes and circumstances: gain and loss, fame and ill-repute, praise and blame, pleasure and pain. //Upekkha// also looks upon all beings impartially, as heirs to the results of their own actions, without attachment or aversion. //Upekkha// is the serene neutrality of the one who knows.

The constant, methodical, and deliberate cultivation of these sublime virtues in everyday life transforms the attitudes and outlook of the practitioner. They should be the foundation of all Buddhist social action, as well as of individual and collective peace and harmony. Buddhist social welfare work may take many forms, but what is most essential is the spirit in which it is performed. This spirit should be marked by the subordination of the private good to the good of the whole. For Buddhist social work to be of real value, action should spring from genuine love, sympathy, and understanding for one's fellow humans, guided by knowledge and training. Welfare work should be the perfect expression of compassion, untouched by condescension, washed clean of pride -- even of the pride of doing good. It should be a sheer manifestation of the brotherhood of all human beings.

The four sublime attitudes should be diligently cultivated with unremitting effort by every true follower of the Master. These qualities never become obsolete. They convey a universal message which transforms us into universal human beings.

* * *

11. Freeing the Mind

Mind occupies the pre-eminent place in Buddhism, for everything that one says or does first arises in the mind as a thought. To have a well-trained mind is indeed to possess a treasure. When a person trains the mind, turns inward to examine and cleanse his own mind, he will find therein a vast storehouse of happiness. Real happiness is a quality of the mind which has to be sought and found in the mind. The Buddha teaches that non-attachment to worldly pleasures is a greater happiness than the enjoyment of worldly pleasures. Nibbana is the highest happiness, the happiness of relief from suffering and from repeated birth, and this happiness is only to be attained by freeing the mind from its defilements.

The misguided worldling thinks otherwise. In his view the enjoyment of sensual pleasures is the only real happiness. He forgets, however, that sensual happiness arises merely from the gratification of desire, and thus that this happiness must fade when the desired object is obtained. Nor will the multiplication of desires make sensual pleasure permanent, for there is no permanence in the passing. The pursuit of sensual pleasures ends only in restlessness and dissatisfaction.

The aim of Buddhist mental culture is to gain direct intuitive knowledge of the real nature of existence by systematic training of the mind through meditation. This practice issues in detachment and thus frees the mind from its delusions. Meditation leads the mind from the pain-laden things of the world to the sorrowless, transcendent state of deliverance, Nibbana. The basic cause of rebirth and suffering is ignorance of the true nature of life. We consider what is passing, unsatisfactory, and empty to be permanent, a source of true happiness, and substantial. This delusion sustains the craving for more existence and leads to the accumulation of kamma. Meditation is designed to lead step-by-step to the dissolution of these delusions and thereby to freedom from the grip of craving.

There are two kinds of meditation recognized in Buddhism: the development of tranquillity (//samatha-bhavana//), which emphasizes concentration, and the development of insight (//vipassana-bhavana//), which emphasizes wisdom. These two types of meditation respectively correspond to the second and third groups of the Noble Eightfold Path, the concentration group and the wisdom group. Concentration means one-pointedness of the mind, the ability to fix the mind on a single object to the exclusion of all else. Concentration is not an end in itself, but to be developed primarily because it is the basis for wisdom, the ability to see things exactly as they are. It is this wisdom that frees the mind from bondage.

To train the mind is not at all easy, for the mind has long been accustomed to flow in the channels of greed, hatred, and delusion; through ages we have relished sense pleasures, raged with anger, wallowed in torpor, fidgeted restlessly, and vacillated with doubt. Such habits are indeed difficult to break. Moreover, it is the very nature of the untrained mind to wander from one idea to another. Thus when the meditator sits down to begin the practice, strange thoughts may dance before his mind. To overcome these disturbances, the Buddha has taught five methods of expelling distracting thoughts:

1. Develop a good thought opposed to the distracting one; for example, develop a thought of lovingkindness to expel a thought of hatred.

2. Reflect on the evil consequences of distracting thoughts; for example, ill will or anger may lead to harsh words or an exchange of blows, to making enemies, or to something worse.

3. Turn the mind away from the disturbing thought and fix it on some beneficial idea or towards some useful activity.

4. Trace the cause of the uprisen evil thought and reflect on whether it will serve any useful purpose.

5. Struggle directly with the evil thought to crush it and subdue it.

At the outset meditation will be a continual effort to pull the mind back whenever it strays from the subject of meditation. It will seem impossible to focus the attention on the selected subject for more than a few seconds at a stretch. With continued practice, however, one will refine one's skills until one can keep the mind focused steadily and calmly on the chosen topic for increasingly longer periods. Then the practice becomes more engaging, more rewarding, and also less tiring. Eventually one's efforts will culminate in one-pointedness of mind, //samadhi//.

With the attainment of the one-pointed mind, the meditator turns this pure, steady, clear mind to the contemplation of existence itself. This marks the beginning of //vipassana-bhavana//, the meditative development of insight. The meditator mindfully investigates his own compound of the "five aggregates." He sees that the body, or form, is made up of changing physical qualities, while mind itself consists of fleeting mental factors: feeling, perception, mental formations (intentions, emotions, thoughts, desires, etc.), and consciousness. He sees that these all occur in mutual dependence, all in a flow. There is no substantial self, no immortal soul within them to be called "I" or "mine." As the impermanence, the unsatisfactoriness, and the selfless nature of the five aggregates become manifest to the meditator, he realizes that nothing conditioned is worth clinging to; for everything conditioned is fleeting, and in the fleeting it is impossible to find stable happiness. This is //panna//, wisdom, the third and final stage in the Noble Eightfold Path.

With the development of wisdom, ignorance ceases in all its forms and shades. Craving and kamma, the fuel for the flame of becoming, is exhausted, and no more fresh fuel is supplied. Hence the flame of existence burns out for lack of fuel. When such a person who has reached the goal passes away, he no longer takes rebirth in any realm of becoming. He has attained Nibbana, the Deathless.

* * *

12. Mindfulness of Breathing

Mindfulness of breathing (//anapanasati//) is an excellent subject of meditation particularly useful to the busy layperson, as it can be practised safely by anyone, anywhere, at any time. To practise this type of meditation, one should first adopt a seated meditation posture. Those who can sit comfortably in full lotus or half-lotus posture may adopt those positions; those who find this difficult may assume any cross-legged sitting posture that enables them to hold upright the upper part of the body; those who find even this difficult may sit on a straight-backed chair. The torso should be held erect but not stiff; the hands should be placed one over the other on the lap; and (for those who sit in a chair) the feet should rest on the floor.

The meditator should then breathe calmly and naturally, mentally following the whole breath in and out without a break in attentiveness. At the outset one should simply breathe in and out without reflecting about it. One may fix the attention on the nostrils or upper lip, wherever the breath is felt most distinctly as one breathes in and out. There the attention should remain.

As one proceeds with the observation of the breath, one becomes more and more deeply concentrated upon it. One then feels light in body and mind, very calm and peaceful; one may even feel as if one were floating in the air. When strong calm is established and the mind becomes one-pointed, one may then turn one's attention towards the development of insight (//vipassana//), aiming to gain direct insight into the true nature of existence. This type of meditation, when successful, leads by stages to the realization of Nibbana.

Apart from its ultimate benefits, mindfulness of breathing has an immediate value that can be seen in one's daily life. It promotes detachment and objectivity. It allows one the mental distance needed

to arrive at wise decisions in the countless difficulties of daily life. Regular practice of this meditation brings increased concentration and self-control, improved mindfulness, and is also conducive to healthy and relaxed living.

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13. Facing Death with Equanimity

Death is the only absolutely certain thing in life, yet how many of us plan for it and prepare ourselves adequately in advance to face it calmly? All human beings must die. The body disintegrates, breaks apart, and turns to ashes and dust. The only thing we own that remains with us beyond death is our kamma, our intentional deeds. Our deeds continue, bringing into being a new form of life until all craving is extinguished. We are born and evolve according to the quality of our kamma. Good deeds will produce a good rebirth, bad deeds a bad rebirth.

The materialistic view that a human being is merely a biological result of the union of sperm and ovum which utterly terminates in death is inadequate as a total explanation of human life. Nature and nurture, heredity and the environment, cannot by themselves explain, for example, why twins born of the same parents, physically almost identical, enjoying equal privileges, brought up in the same environment, often exhibit widely different characteristics, mental, moral, and emotional. Moreover, science would meet difficulties accounting for the existence of infant prodigies and the recollection of past lives, particularly by children.

A realistic Buddhist, knowing that death is inevitable, plans for it and trains himself to face it with equanimity. He also knows that the best way to plan for death is to lead a virtuous and upright life. Thus the devoted Buddhist regularly observes the Five Precepts,

performs many kind and generous acts, and endeavours to lessen his greed and hate. The fact that one has led a blameless life will be an added solace and source of strength at death. The fear of death then loses its force and sting.

In preparing for death, a householder should fulfil his obligations to his family, to others, and to his religion. In practice, this means leaving behind a sufficient income for one's family, making out a proper last will, planning one's own funeral arrangements, and providing funds for the maintenance of virtuous and learned monks who observe the rules of discipline and who can preach the correct Dhamma.

The Buddha teaches his lay followers, as well as the monks and nuns, that they should often reflect on the inevitability of death: "Death is certain, life is uncertain" (//maranam niyatam, jivitam aniyatam//). These words are a clarion call reminding us of the need to put our own house in order, morally and philosophically, without delay, and to face each day as if it were our last. The world of today would indeed be a happier and safer place to live if people the world over would only pay heed to this call.

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14. The Good Buddhist

The preceding sections of this essay will help the Buddhist lay follower to understand, from a practical angle, the main points of the Buddha's teachings as they bear on the conduct of daily life. Constant practice of these principles will ensure that they are built into his character, enabling him to develop into a well-rounded human being, a centre of sanity in a confused world adrift in fashionable philosophies full of empty promises.

At the very minimum a lay follower of the Buddha must keep the Five

Precepts, which enables him to develop virtue in regard to his bodily and verbal behaviour. But one should not stop with this. One who seeks the true perfection of happiness must also attend to the cultivation of the mind. One must be mindful of the arising of unwholesome states such as greed, anger, and delusion, and know how to deal with them effectively when they threaten to throw one off balance. One should proceed even further and attempt to cultivate the mind systematically through the practice of meditation for tranquillity and insight.

The society in which we live is a reflection of the minds of the human beings who have created that society. If our society has become corrupt, rife with immorality, and destructive of the higher potentials of human nature, that is because the people who comprise that society have allowed themselves to drift into corrupt and immoral states of mind. The quality of a society inevitably rests on the quality of the lives led by the persons who make up that society. One single individual may not be able to change the whole society for the better. But each one of us can, at any rate, transform the world of our own mind.

How is this to be done? By observing the Five Precepts flawlessly, by being as mindful as possible in everyday life, by cleansing the mind of its blemishes, by cultivating the four sublime states, by meditating energetically every day, by listening to discourses on the Dhamma and clarifying one's doubts about the teaching. By following these guidelines one is sure to reap their fruits: peace of mind, contentment, the absence of inner conflicts even in the midst of our confusing and chaotic world.

A good Buddhist should ever seek the opportunity to do deeds of mercy, kindness, and charity. He should be keen on helping those less fortunate than himself. When practising giving, however, one should give with discrimination, as the Buddha advises: //viceyya danam databbam//. Thus the most needy will be benefited with the things they need most.

A good Buddhist should set apart a few minutes every day to review the day's happenings, and to see whether or not he has strayed from

the Master's teachings. If so, he should inquire why he has done so in order to avoid a future repetition. Methodical reading on the Dhamma will also help one to put the whole of life into the right perspective. It is a useful habit to read daily an inspiring discourse of the Buddha, such as the Mahamangala Sutta, or to recite some verses of the Dhammapada and reflect for a few moments on their relevance to one's own life. Doing so will help one to forget one's trifling worries and troubles, to clarify one's thinking, and to recall the ultimate values and truths upon which one should build one's life.

The Buddha's teachings consist of virtue, concentration, and wisdom. Only with their practice will the Buddha-Dhamma flourish; when they are neglected, the Buddha-Dhamma will decline. This fact should always be remembered by those who are anxious to avert the decline and disappearance of the Sasana. As religion withers the world over, more and more attention is paid to empty rites, rituals, and ceremonies, while little or no attention is paid to the actual practice of the principles of religion as they bear on real life. It is this, however, that matters most.

By following the above guidelines, a good Buddhist will grow in all aspects of the Dhamma. These guidelines will help to mould one's whole personality, to instil the true principles of the Dhamma into one's understanding, to train the emotions and to discipline the will. Doing so will conduce to the ultimate best interest of oneself, and help one to make one's life a blessing for others as well.

May you and I and all other beings
be well and happy.

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ABOUT THE AUTHOR

Robert Bogoda was born in 1918 in Colombo, the business capital of Sri Lanka. His secondary education was cut short by the sudden demise of his father, which compelled him to work at a modest job as a teacher. While engaged in teaching, he obtained by self study the B.Sc. (Econ.) and M.Sc. (Econ.) degrees from the University of London, specializing in Social Administration. Now retired, he pursues his interests in Buddhism and social welfare. The essay "A Simple Guide to Life" was written against this background.

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Kandy, Sri Lanka
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FILENAME: WHEEL397.ZIP
AUTHOR: Robert Bogoda
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1994)
DATE OF PUBLICATION: 1994
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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A SIMPLE GUIDE TO LIFE

by
Robert Bogoda

ISBN 955-24-0125-9

Wheel Publication No. 397/398

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

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INTRODUCTION

Innumerable books have been written about Buddhism, but most of these are far too exhaustive, too specialized, or too scholarly to be of much practical help to the busy lay Buddhist in search of concise guidance. A short, clear, and simple handbook on how to live a proper Buddhist lay life was therefore a much felt need. The present essay attempts to fill that gap by providing exactly what its title offers: A Simple Guide to Life.

For easy reference the essay has been divided into short, convenient sections. The first section is theoretical in emphasis. It attempts to fix in the reader's mind the essential principles of the Buddha's teaching, without complicated and sophisticated explanations. The principles discussed here should serve as a clear-cut philosophy of life, a framework which illuminates the meaning and purpose of the Buddhist life. These principles will enable the lay Buddhist to understand his or her place in the larger scheme of things, to order priorities, and to devise a proper way to achieve them. The lack of a

clear philosophy of life, so widespread today, is largely responsible for the steady decline in ethical standards, both individually and socially, in Sri Lanka and in the world as a whole.

The second section is concerned with the practical implications of adopting the understanding of existence sketched in the first section. We here examine the visible benefits of accepting the Buddha-Dhamma as a way of thinking and living; in this section we will also throw a sidelong glance at what happens to a society when spiritual values are abandoned in favour of an exclusive stress on material development.

The next two sections discuss respectively the need to draw up an individual life plan and the obstacles likely to impede the successful implementation of that plan. The central problem of a Buddhist lay follower is to combine a successful lay life with Buddhist moral and spiritual principles. This problem can be solved by organizing one's life as a lay Buddhist within the framework of the Noble Eightfold Path, which represents the Master's teaching in practice. Because some degree of economic security is essential to growth in the Dhamma, the Buddha was concerned with the material welfare of his lay disciples as much as with their spiritual development. He did not deter them from seeking mundane happiness, but he stressed that in pursuing mundane goals, the lay Buddhist should take great care to avoid breaking the basic rules of morality. These rules are summed up in the Five Precepts of virtue, the minimum code of ethics to be followed by a Buddhist householder. As the Five Precepts are thus of such fundamental importance to a Buddhist lay follower, a separate section is devoted to discussing them.

The remaining sections of the essay show how to apply the basic principles of Buddhism to the other major areas of a Buddhist householder's life. The essay ends with a section briefly describing what is expected of an ideal lay Buddhist in daily life. The guiding maxim of the entire essay is: A little well done is better than a lot poorly done.

To sum up: The Buddha's teaching, which is unique in its completeness, is the most rational and consistent plan for wholesome

living. It is not based on dogma or blind faith, but on facts and verifiable conclusions. It therefore offers a reasonable way of life which should be attractive to any thinking person. Moreover, the Dhamma is completely compatible with the advances of modern science and does not require clever reinterpretations to avoid clashes with scientific discoveries.

The mere fact of accepting Buddhism intellectually, however, will not ensure happiness and security. To yield its fruit the Buddha's teaching has to be utilized intelligently and constructively in all the activities of our daily life. It has to be adopted, adapted, and applied until all its basic principles are absorbed and made habitual by repeated practice, for a theoretical knowledge of Buddhism is insufficient in itself.

If one wishes to make changes in the changing personality that one now is, these changes will take time and patience. The lofty heights of Nibbana are not to be reached by a sudden leap but by quiet, persistent endeavour over a long period, guided by the Master's teaching. Let us not forget that a journey of a thousand miles begins with a single step. Daily practice, beginning with the strict observance of the Five Precepts, is the way to orderly progress along the path. Even a little practice every day brings the practitioner a little nearer to the goal each day.

I take this opportunity to offer the merit of this gift of Dhamma most gratefully and most devotedly to my parents, now no more. Such a gift excels all other gifts: //Sabbadanam dhammadanam jinati//. May it redound to their happiness.

* * * * * * * *

A SIMPLE GUIDE TO LIFE

1. The Right View of Life

To be happy, successful, and secure, we must first learn to see ourselves and the world as they truly are and should then shape our everyday activities in keeping with this view. We must also look for solutions to our problems in terms of the relationship of cause and effect, for the universal law of causality operates in the field of human behaviour as much as it does in the physical world.

The foundation for a fruitful life is an understanding of the moral law of kamma. Kamma is volitional action, action that expresses morally determinate intentions or volitions. We need to recognize clearly that wholesome and unwholesome deeds produce corresponding good and bad results. As a person sows, so shall he reap. Good begets good, and evil begets evil. This retributive power is inherent in volitional action or kamma.

Kamma is also cumulative. Not only do our deeds generate pleasant and painful results, but in their cumulative force they also determine our character. The deeds we perform in any one life are transmitted to future lives in the form of dispositions. These dispositions constitute our character traits.

Inherent in the action is the power of producing its due result. This happens without the intervention or help of any external agency. Buddhism denies the existence of a Creator-God. Kamma is neither fate nor predestination, but our own willed action considered as capable of producing results. Understanding the kammic moral law of cause and effect, we will learn to control our actions in order to serve our own welfare as well as to promote the good of others.

There are ten unwholesome courses of action (//akusala-kammapatha//), deeds which originate from the defilements of greed, hatred, and delusion. These are: killing, stealing, sexual misconduct, lying, slander, harsh speech, useless talk, covetousness,

ill will, and false views. Contrary to these, there are ten bases of merit (//punnakiriya-vatthu//), deeds which spring from the virtuous qualities of detachment, goodwill, and wisdom, and which generate wholesome kamma: generosity, morality, meditation, reverence, service, transference of merit, rejoicing in the good deeds of others, hearing the Dhamma, expounding the Dhamma, and straightening out one's views.

It is lack of right understanding and ignorance of the underlying laws of life that account for the prevalence of materialism in today's world, even in the traditional homelands of the Buddha-Dhamma. When people become convinced that everything perishes at death, they lose sight of lofty ethical ideals and become indifferent to the long-range consequences of their deeds. Their entire lives revolve around the blind pursuit of sensual pleasures. Thus we find that today people worship money regardless of how it is earned, hunt for pleasure no matter where it is found, chase power and fame regardless of the cost to their personal integrity.

Ignorance of the law is no valid excuse in a court of law, and so it is with regard to the moral law of kamma: the law operates regardless of whether one believes in it or not, due effects following from their respective causes. Just as an infant will get burnt if it touches fire regardless of whether or not it understands the dangers in playing with fire, so those who violate the laws of morality will have to face the consequences when their kamma ripens, regardless of whether or not they accept the teaching of kamma.

Just as a shadow is connected with an object, so is rebirth connected with kamma. Craving (//tanha//), selfish desire, prompts us to do life-affirming deeds, kamma, volitional action. No force in nature is ever lost, and moral energy is no exception. So long as craving and ignorance remain in the mind, kamma must find expression at death. The inevitable fruit of craving for existence is rebirth.

Buddhism affirms the continuity of the individual life-flux at death, but denies the existence of a permanent soul. Mind is a flux of mental processes without any persisting core, yet this flux, though insubstantial, continues from life to life as long as it is driven on

by the thirst for more becoming. The mind of a dying person, owing to the latent craving for continued existence, grasps at some object, idea, or feeling connected with an action done during his lifetime, and this grasping vitalizes an appropriate germ of life. The new form of life may be human or non-human, in keeping with the kamma or moral forces generated during the deceased's lifetime. The germ of life kindled by the process of rebirth is endowed with an initial consciousness (called the patisandhicitta) in which lie latent all the past impressions, characteristics, and tendencies of that particular individual. Hence death leads to birth and birth to death. Rebirth is thus possible without a transmigrating soul.

The twin Buddhist doctrines of kamma and rebirth are the "middle way" that provides a satisfactory answer to the problem of life. The middle way avoids the extremes of theism and materialism, preserving moral accountability without the problems raised by positing an almighty yet benevolent God. A human being is the visible expression of his or her own past action. One is born from one's past kamma, supported by one's present kamma, and at death goes where one's accumulated kamma leads one.

Buddhism teaches that human beings evolve according to the quality of the kamma they have performed during their lifetime. This supplies a rational basis for morality in place of the commandments of a Creator-God. According to the Buddha's teachings, there can be regression ("kammic descent") from the human plane to subhuman realms such as the animal world, and progress ("kammic ascent") from the human plane to the heavenly planes. Taking into account the dangers of a fall to subhuman realms, one should always act with care. Virtue, based on a righteous code of conduct, protects one from regression and ensures spiritual progress.

A true follower of the Buddha accepts the moral law of kamma as just, recognizing it as the chief reason for the many inequalities among human beings in regard to health, wealth, and wisdom. He also learns to face life's losses, disappointments, failures, and adversities calmly, without complaining; for he knows that they are the result of his own past misdeeds. If he asks himself: "Why has this

happened to me?" the answer will be expressed in terms of action and result. He will try to solve his problems to the best of his ability and will adjust himself to the new situation when external change is not possible. He will not act rashly, nor fall into despair, nor try to escape his difficulties by resorting to drink, drugs, or suicide, as so often happens in Sri Lanka. Such conduct only shows emotional immaturity and ignorance of the Buddha's teachings.

For a genuine Buddhist, then, one's everyday activities, by way of thought, word, and deed, are more important than anything else in life. A proper understanding of the Buddhist moral law of kamma and rebirth is essential for happy and sensible living and for the welfare of the world. In the Buddha's own words:

> The slayer gets a slayer in his turn;
> The conqueror gets one who conquers him;
> The abuser wins abuse, the annoyer frets.
> Thus by the evolution of the deed,
> A man who spoils is spoiled in his turn."

> (Samyutta Nikaya, Kosala Samyutta, trans. by Sir Robert Chalmers)

Although we imagine ourselves to be a self -- a real substantial individual -- according to the Buddha's teaching we are in reality nothing more than a flame-like process, an ever-changing combination of matter and mind, neither of which is the same for two consecutive moments. All the components of our being are impermanent, unsatisfactory, and devoid of self. Life is not a being, an identity, but a becoming; not a product, but a process. There is in actuality no doer, only a doing; no thinker, only a thinking; no goer, only a going.

The Buddha teaches us how to put an end to the beginningless cycle of rebirths in which we undergo the manifold kinds of suffering. The way to end the cycle is by removing the causes that drive it forward life after life. The principal cause is craving, which assumes many forms. Craving impels a person to engage in action (kamma) designed to

satisfy the craving, yet as craving is essentially insatiable the result is rebirth.

Craving is a powerful mental force latent in all unenlightened beings. The cause of craving is ignorance (//avijja//) of the true nature of life: not knowing that life is an ever-changing process, subject to suffering, and totally devoid of a self or core. All life, wherever it is found, bears this same nature: a process stamped with the three marks of impermanence, unsatisfactoriness, and egolessness (//anicca//, //dukkha//, //anatta//).

The Buddha realized for himself the true nature of life and through this realization attained to something beyond life and death: a reality that is permanent, blissful, and deathless. This state cannot be described but has to be realized inwardly as a matter of direct personal experience; it has to be attained for oneself and by oneself. This ultimate reality, where thought expires in experience, is Nibbana, the goal of the Buddhist path.

The Buddha's teachings may thus be condensed into these four verifiable truths, called the Four Noble Truths: suffering, its cause (i.e. craving), its cessation (i.e. Nibbana), and the way leading to cessation of suffering (i.e. the Noble Eightfold Path). These are eternal truths, truths that do not change and cannot change with time and place.

The only way for us to avoid unhappiness and dissatisfaction is to eliminate the craving that gives birth to it; for everything eagerly sought for and clung to is impermanent. Nothing lasts forever -- no person, no object, no experience. Whatever arises must perish, and to cling to the perishable sooner or later ends in suffering. It is by no means easy to eliminate craving; in fact, it is the most difficult challenge of all. But when we do so, we will reach a state of inward perfection and unshakable calm.

We can reach the end of suffering by cultivating the Noble Eightfold Path in its three stages of morality, concentration, and wisdom -- //sila//, //samadhi//, //panna//. Morality purifies conduct and

concentration makes the mind calm. When the mind is calm and concentrated, wisdom arises, clear insight, the knowledge and vision of things as they really are. With the arising of wisdom, craving in all its forms is forever destroyed; the flame of life is then extinguished for want of fuel. The Unconditioned has been won -- Nibbana, which is deathless, blissful, and real.

The Noble Eightfold Path consists of the following eight factors, inter-related and inter-connected, ordered into three groups:

Wisdom group (//panna//)
~~~~~~~~~~~~~~~~~~~~~~~~~

1. Right understanding: knowledge of the true nature of life; understanding the Four Noble Truths.

2. Right thought: thought free from sensuality, ill-will, and aggression.

Morality group (//sila//)
~~~~~~~~~~~~~~~~~~~~~~~~~~

3. Right speech: abstinence from falsehood, slander, harsh speech, and useless words.

4. Right action: abstinence from killing, stealing, and sexual misconduct.

5. Right livelihood: avoiding any means of livelihood that involves harm or exploitation of others.

Concentration group (//samadhi//)
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

6. Right effort: training the mind to avoid unwholesome mental states and to develop wholesome mental states.
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

7. Right mindfulness: developing the power of attentiveness and awareness in regard to the "four foundations of mindfulness" -- body, feelings, mind, and mental phenomena.

8. Right concentration: cultivation of one-pointedness of mind.

These eight factors summarize the Buddha's teaching and its practice. They are the very heart of the Buddha-Dhamma. It is not enough to know and admire the Dhamma; it must be practised in daily life, for the difficulty of knowing what is right is nothing compared to the difficulty of putting it into practice. We really know something only when we do it repeatedly, when we make it part of our nature. The practical side of the Dhamma is the threefold training in morality, concentration, and wisdom, which collectively constitute the Noble Eightfold Path, the "middle way" discovered by the Blessed One for the realization of Nibbana.

Monastics and laypeople alike tread the same path. Both start from the same foundation, right understanding; both pursue the same goal, Nibbana. The only difference lies in the degree of commitment to the practice and the pace of progress. But whether as a layperson or as a monk, the systematic practice of the Eightfold Path will foster the growth of the wholesome qualities leading to liberation -- generosity, goodwill, and wisdom. As these qualities gradually reach maturity, they will weaken and finally snap the fetters of greed, hatred, and delusion which have held us for so long in bondage to the round of rebirth and suffering.

* * *

2. Benefits of Right Understanding

1. Right understanding is the foundation for developing a proper sense of values, so sorely lacking in our age. Without right understanding our vision is dimmed and the way is lost; all our efforts will be misguided and misdirected, all our plans for individual and social development must flounder and fail. Such plans will have to be based on the Eightfold Path with its emphasis on self-effort, self-control, and respect for the individual.

When wrong views prevail we will operate with a perverted sense of values: we will fling ourselves into the blind pursuit of wealth, power, and possessions; we will be obsessed by the urge to conquer and dominate; we will pine for ruthless revenge; we will dumbly conform to social conventions and norms. Right views will point us towards an enlightened sense of values: towards detachment and kindness; towards generosity of spirit and selfless service to others; towards the pursuit of wisdom and understanding. The confusion and moral lunacy now prevalent in the world can be eased, if not eliminated, if the path of the Buddha is followed. Right livelihood and right action, for instance, can help us avoid the conflicts that result from a wrong way of life and wrong action, thereby enabling a society to live in peace and harmony.

Although in the affluent countries of the West people now enjoy high standards of goods and services, the inward quality of their lives does not bear evidence of a corresponding level of improvement. The reason for the poverty of their interior life is the neglect of spiritual values. When materialism erodes the higher spiritual dimension of life, a plunge into moral nihilism is bound to follow. We see this in the alarming statistics characteristic of materialist society: in the increased rate of suicide, in the explosion of crime, in the proliferation of sexual offenses, alcoholism, and drug abuse. This shows that a one-sided stress on material development in a pleasure-seeking society is ultimately self-destructive, like a piece of iron that is devoured by the rust arising from within itself. Even knowledge and discipline on their own are not adequate, for without moral ideals they may turn a society into nothing more than a mass-scale workshop or military camp. It is only the cultivation of a proper sense of values that can make society cultured and civilized in

the true meaning of those terms.

2. Having right understanding will enable us to recognize that worldly values are man-made and relative. These false worldly values lead people astray and make them suffer in vain. A Buddha teaches authentic values, real values, values that are grounded in timeless truth. A Buddha first realizes for himself the true nature of life, then he reveals to blind worldlings the Dhamma, the eternal law of righteousness and truth. This Dhamma includes the Four Noble Truths and the principles of kamma and rebirth. Any values that deviate from these principles, no matter how widely they may be accepted as the common norm, are worthless and deceptive. While those whose minds are shrouded in wrong views will be deceived by them, one with right view will realize their hollowness at once.

3. Seeing that life involves incessant change and that it is subject to many forms of suffering, one with right understanding learns to live simply and to regulate desire. A wise and virtuous person is moderate in his desires and follows the middle way in all matters. Understanding the close connection between craving and suffering, he will realize the importance of holding desire in check by simple living. One with right understanding is aware that real happiness is an inward state -- a quality of the mind -- and should therefore be sought inwardly. Happiness is independent of external things, though of course a certain degree of material security is necessary as a basis for inner development.

We require only four basic kinds of physical sustenance: wholesome food, clothing, shelter, and medicine. Complementary to these, we have four mental needs: right knowledge, virtue, guarding the doors of the senses, and meditation. These are the two sets of basic requisites for leading a lofty life. Living simply, without superfluous possessions and entanglements, leads to contentment and peace of mind, releasing time and energy to pursue higher virtues and values. It is pride and vanity that keep us tied to false goals, and the smaller the mind, the greater is the pride.

4. Buddhism upholds the objectivity of moral values, for its ethics

is based on the law of cause and effect in the moral sphere, and this law, like the physical law of gravity, is an unvarying truth valid for all time. Good deeds and bad deeds will produce their respective pleasant and painful fruits regardless of the views and wishes of the people who engage in them. Recognizing the objectivity of the moral law and the undeviating connection between deeds and their results, a person with right view will abstain from wrong actions and adhere to the standards of wholesome conduct embodied in the Five Precepts of virtuous conduct (discussed below).

5. As instability is inherent in life, the most unexpected things can happen. Therefore the wise Buddhist recognizes the need to control his feelings. When calamity comes, we must face it calmly, without lamenting or falling into despair. The ability to remain equanimous amidst the fluctuations of fortune is a benefit of right understanding. We should understand that everything that happens to us happens because of causes and conditions for which we are ultimately responsible. Similarly, as we obtain some degree of emotional control, we will be able to discard irrational fears and worries. The seeming injustices of life, grievances, emotional maladjustments, etc., are all explained fully and rationally by the law of kamma and rebirth. By understanding this law, we will see that, in the final analysis, we are the architects of our own destiny.

6. A further fruit of right understanding is the ability to look at people, things, and events objectively, stripped bare of likes and dislikes, of bias and prejudice. This capacity for objectivity, a sign of true mental maturity, will issue in clearer thinking, saner living, a marked reduction of susceptibility to the pernicious influence of the mass media, and an improvement in inter-personal relationships.

7. One with right understanding will be able to think for himself. He is able to make up his own mind, to form his own opinions, to face life's difficulties armed with the principles of reality taught by the Buddha. The true Buddhist will not be a moral and intellectual coward, but will be prepared to stand alone regardless of what others say or think. Of course, he will seek advice when necessary, but he will make his own decisions and have the courage of his convictions.

8. Right understanding will give us a purpose for living. A lay Buddhist must learn to live purposefully, with a worthy aim -- both an immediate aim and an ultimate aim, the one fitting harmoniously into the other. To be truly happy we require a simple but sound philosophy of life. Philosophy is the keen desire to understand the nature of man and our destiny in the universe. It gives life a sense of direction and meaning. Without one, we either dream our way through life or muddle through life. A clear-cut philosophy makes life meaningful and fruitful, enabling us to live in harmony with our fellows and with the natural environment.

* * *

3. A Life Plan

To make the best use of our human potential, we need not only a practical aim in life, but a life plan for achieving that aim. The preceding two sections of this essay show the groundwork for developing a proper sense of values, the values essential for gaining happiness, success, and security within the mundane life and for progressing towards the ultimate goal of the Buddhist path, Nibbana. While we walk along the path to liberation, as laypeople we have to live in the world, and our immediate objective will be to make our life in the world both a means to worldly success and a stepping-stone to final liberation.

To accomplish this, we must organize our life within the framework of the Noble Eightfold Path. We can best realize our immediate aims by drawing up an individual life plan in keeping with our powers and circumstances. This life plan must be realistic. It must envisage a realistic development of our innate potential, steering us towards the fullest actualization of our possibilities.

At the start, we require an honest understanding of ourselves. It is pointless to devise a workable life plan on the foundation stone of grandiose delusions about our character and abilities. The more we find out about ourselves, by self-observation and self-examination, the better will be our chances of self-improvement. We should ask ourselves how far and to what degree we are generous, kind, even-tempered, considerate, honest, sober in morals, truthful, diligent, energetic, industrious, cautious, patient, tolerant, and tactful. These are the qualities of a well-developed Buddhist, the qualities we ourselves should emulate.

We need to improve ourselves wherever we are weak. A little practice everyday is all that is necessary. We should remember that the more often an action is performed, the easier it becomes for us to perform it in the future and the stronger becomes the tendency to do it again and again until it becomes a habit, an ingrained part of our character.

Our life plan should cover all the main areas of a normal householder's life, including occupation, marriage, the procreation and raising of children, retirement, old age and death. The happiness of lay life consists in finding out exactly what one can do and doing it well. A clear mental picture of a practical aim in life and a realistic sketch of the steps needed to achieve that aim will help guide us to the fulfilment of our ideal. We tend to become what we really want to be, provided we act realistically and effectively to realize our aim.

* * *

4. Obstacles

The following five states are likely to prevent or block the success

of our efforts to lead the upright life of a Buddhist lay follower. They are called by the Buddha the five mental hindrances (//pancanivarana//) because they close the doors to both spiritual and worldly progress. Although the Buddha originally taught them as the main obstacles to meditation, with a little reflection we can see that they are equally detrimental to success in our mundane undertakings.

1. The first of the five hindrances is //sensual craving//, obsessive hankering for possessions or for the gratification of the senses. While the lay Buddhist will seek wealth and possessions as an integral part of mundane happiness, he will also be aware of the limits to be observed in their pursuit.He will recognize that if one obtains wealth and position by unjust means, or becomes excessively attached to them, they will become a source of misery and despair rather than of joy and contentment. Money alone cannot solve all our problems. Many people never learn this, and spend their time and energy accumulating wealth and the so-called "good things" it can buy. But in fact, the more they acquire the more they want. Such people can never find happiness. A lay Buddhist must be moderate in all things. Extreme desires -- for riches, the enjoyment of sex, liquor, the ostentatious display of one's success -- are sure signs of internal insecurity, things to be avoided.

2. //Ill will// or hatred, the second hindrance, is the emotional opposite of desire, yet it is an equally potent obstacle to personal development. Because we are attracted to desirable things, we are repelled by what is undesirable. Like and dislike are the two forces that delude the world, leading people astray into conflict and confusion and drenching the earth with blood. Both are born of ignorance. Desire colours everything in tinsel and drives us to acquire what we want. Hatred colours everything black and drives us to destroy what we suspect is inimical to our interests. The best way to overcome hatred is by cultivating lovingkindness, explained later in this essay.

3. //Indolence and mental inertia// is the next hindrance, the obstacle to strenuous effort. The lazy person is not inclined to strive for correct understanding or high standards of conduct. He is a

drifter or a dreamer, easy prey to the thieves of craving and hatred.

4. //Restlessness and worry// are twin hindrances very much in evidence today. Restlessness is manifest in the agitation, impatience, thirst for excitement, and unsettled character of our daily existence. Worry is the guilt and remorse that one feels when one broods sadly or regretfully over an evil deed that has been done or a good deed left undone. The best remedy for a lapse or transgression already committed is to decide never to repeat it; the best remedy for neglecting to do good is to do it without delay.

5. The last hindrance is //doubt//. Doubt is the inability to decide, the lack of resolution that prevents one from making a firm commitment to higher ideals and from pursuing the good with a steady will.

These five hindrances are great handicaps to one's progress. They deprive the mind of understanding and happiness and cause much unnecessary suffering. By cultivating the five cardinal virtues -- confidence, energy, mindfulness, concentration, and wisdom -- and by constant effort one can reduce their harmful influence.

* * *

5. Relaxation

Modern life is full of stress and strain. Therefore relaxation is a necessary ingredient of happiness. By understanding the causes of stress and by regulating these causes, we can live calmly even in the midst of strenuous activity.

Hard work without tension never killed anyone. Why is it then that some people always work anxiously and feverishly? Generally, such a person is driven by craving, by intense desire. He wants to achieve

his goal so eagerly, with such avidity, that he simply cannot rest until he gets it; or he is so fearful of losing something he prizes that he cannot relax and enjoy the present moment; or he is driven by resentment against those who obstruct his thirst; or he is constantly hankering after power, position, and prestige on account of some irrational need to prove his worth to himself and others.

If a person wants to avoid stress and strain, then he will have to train his mind to view everything he encounters -- persons, objects, events, and experiences -- realistically, as transient phenomena, dependently arisen through conditions. He should reflect upon them in terms of the three characteristics -- as impermanent, unsatisfactory, and without a self. Doing so will help to reduce the investment of self-concern in these phenomena, and thereby will reduce the craving and attachment for them. He should also avoid anger, anxiety, and pride -- the thoughts of "me" and "mine" -- since such emotions are productive of stress and strain. When one adopts this attitude to life, one will discover greater detachment, deeper calm, more durable peace of heart even amidst the same situations that previously produced nothing but stress and worry. The key to managing stress is through the disciplining and mastery of the mind.

One can also reduce stress by forming good work habits. One should confine oneself to doing one thing at a time, since attempts to juggle multiple tasks only lead to poor results in all of them. One should keep work and leisure separate. One should work in a relaxed frame of mind, repeatedly reminding oneself during the course of the day that one can accomplish more work and better work if one works calmly and intersperses one's routine with breaks.

The following additional disciplines will also be helpful in combatting stress and tension:

1. Keeping the Five Precepts conscientiously. The feeling of guilt increases stress. By observing the precepts, a person leads a blameless life and thereby enjoys freedom from the nagging sense of guilt that harasses one who violates the basic rules of morality. A guilty conscience is a vexing companion during the day, an

uncomfortable bed-fellow at night.

2. Sense control. The mind is constantly attracted to pleasant sense objects and repelled by unpleasant objects. Wandering recklessly among the objective fields, it becomes scattered and distraught. By guarding the sense doors, this wasteful agitation is checked. The mind becomes calm and settled, and as a result one experiences an unblemished happiness.

3. Meditation. Meditation, or //bhavana//, purifies the mind. As the mind is gradually cleansed, one can see with greater clarity the true nature of life. One then becomes increasingly detached from worldly things and develops an equanimity that cannot be shaken by the fluctuations of fortune.

4. Cultivating the four sublime attitudes. The four sublime attitudes (//brahmavihara//) are lovingkindness, compassion, altruistic joy, and equanimity. These are enlightened emotions that reduce the stress and strain of daily life, improve interpersonal relationships at home and in the workplace, promote racial accord and amity, help in the development of an even mind, and increase calm and inner peace.

5. One final piece of practical advice: Time, energy, and funds are limited, while wants are unlimited. Therefore a person must have a sense of priorities. A lay Buddhist, in particular, must be able to discriminate: to know what is really essential to a wholesome life; what is desirable but not urgent; what is trivial and dispensable; and what is detrimental. Having made these distinctions, one must pursue what ranks high in the scale of priorities and eschew what ranks low. This will enable one to avoid unnecessary waste and worry, and help to promote balanced, frugal living.

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6. Observing the Five Precepts

The minimal code of ethics followed by a lay Buddhist is the Five Precepts of virtue (//pancasila//). These precepts are moral rules voluntarily undertaken to promote the purity of one's own conduct and to avoid causing harm and suffering to others. Evil conduct is harmful to oneself and others and strengthens the defilements of greed, hatred, and delusion. To engage in unwholesome activity is not merely a matter of free choice: it is a violation of the cosmic moral law entailing inevitable suffering both in this life and in future existences. The opposite of evil conduct is virtue (//sila//). Virtue involves the avoidance of immoral deeds by voluntarily accepting ethical principles of restraint. Virtuous action springs from the three wholesome roots of non-attachment, goodwill, and wisdom. By undertaking moral precepts one pledges to regulate one's conduct in accordance with these three virtuous qualities.

The Five Precepts are as follows:

1. To abstain from killing living beings;

2. To abstain from taking what is not given, i.e. from stealing;

3. To abstain from sexual misconduct;

4. To abstain from false speech;

5. To abstain from intoxicants and harmful drugs.

Following the Five Precepts also implies shunning the five kinds of occupation forbidden to a lay Buddhist: trading in arms, in human beings (i.e. including slavery and prostitution), in flesh (i.e. breeding animals for slaughter), in intoxicants, and in poisons.

Virtue, though formulated negatively in the precepts, is not a mere negative state. To the contrary, it is most decidedly a powerful

mental achievement. To observe the precepts conscientiously in one's daily life brings a simultaneous growth in mental purity, skilfulness, and wisdom. Refraining from killing, for example, increases compassion and lovingkindness for all living beings, two of the "sublime attitudes" extolled by the Buddha. Honesty gives courage, generosity, and love of justice. Sexual restraint results in physical strength, vitality, and keenness of the senses. Truthfulness makes for uprightness. Avoiding intoxicants and stupefying drugs promotes clarity of mind. Finally, mindfulness is essential to observing all the precepts, and one's constant effort to maintain the precepts in turn issues in an increase in the clarity of mindfulness.

The habitual practice of the Five Precepts leads to increased self-control and strength of character. The mind that succeeds in controlling desire, even to a slight degree, gains in power. Desire is a force every bit as real as electricity. When desire is uncontrolled, allowed to run riot, it expends itself in the pursuit of things that are harmful to oneself and others. The Buddha's teaching, far from encouraging the proliferation of desire, counsels us in the methods by which we may harness, divert, and sublimate the powerful force of desire and use it for worthy ends.

Virtue is the first stage in the development of the Noble Eightfold Path; as explained above, it comprises the path factors of Right Speech, Right Action, and Right Livelihood. The energy conserved by virtue is then used for the practice of the second stage, concentration of mind, which in turn is the soil for the growth of wisdom.

The observance of the Five Precepts is a voluntary act which each individual must take up on his or her own initiative. The Buddha did not formulate the precepts as commandments, nor did he threaten anyone with punishment for violating them. However, this much has to be said: The Buddha perfectly understood the workings of the universe, and he proclaimed the inviolable moral law of cause and effect: good deeds beget pleasant fruits, evil deeds beget painful fruits. The Five Precepts are the guidelines the Buddha has bequeathed us to steer us away from evil conduct and towards the lines of conduct that will

prove most beneficial for ourselves and others. When we mould our actions by the Five Precepts, we are acting in accordance with the Dhamma, avoiding future misery and building up protection and happiness for ourselves and others both here and in the hereafter. Thus the closer we live to the Five Precepts, the greater will be the blessing power of our lives.

* * *

7. Controlling the Emotions

An emotion is a state of deep feeling, an "inward stirring" which can act as a motivation for action. Emotions are often associated with the instincts, the inborn tendencies to act in specific ways in specific situations. Human beings are conditioned to a very great extent by their emotions, by their likes and dislikes. Too often their emotions are biased by self-interest and egotism, even to the extent that they overwhelm sense and reason, compelling us to act in ways that, in saner moments, we regard with dismay.

Emotions generally arise in response to the spontaneous evaluation of perceptions. A person evaluates his or her percepts -- of another person, an object, a situation -- as desirable or undesirable, as helpful or as threatening. On the basis of this evaluation an emotion will arise in response to the situation: desire for those things positively evaluated, aversion or fear towards those things seen in a negative light. Emotions may be harmful, such as lust, anger, and fear, or wholesome, such as sympathy and compassion. While desire and aversion are the prototypes of the unwholesome emotions, lovingkindness and compassion are outstanding examples of emotions that ennoble us and elevate human nature.

People vary widely in their emotional development and in the range and strength of their emotions. While one person is passionate and

impulsive, another is cool and reflective; while one is quick to anger, another is patient; while one is emotionally impassive, another is capable of running through a wide range of emotions in less time than a finger snap. One important reason for these differences is that each individual brings along a different kammic inheritance of tendencies and character traits from previous lives. Whether emotions are repressed or expressed, indulged in or sublimated, depends on a combination of factors: innate temperament, family background, and the ethos and traditions of the larger society.

We cannot grow in the Dhamma or find happiness without some degree of emotional control. A person who easily gets angry spoils his own happiness and disturbs the peace of mind of others as well. Instinctive emotions are the raw material of character. If an instinctive impulse is misdirected or repressed, much harm and suffering may ensue. But if the energy that is normally channeled into this emotion is redirected towards a worthy object, the force of the emotion will be sublimated in a way that results in great benefit to oneself and to the community. For the Buddhist, the worthiest of all ideals is the attainment of Nibbana; hence it is the quest for this ideal that has the capacity to absorb and transform our emotional life. Such a noble ideal has the power of evoking and harmonizing all our emotional energies so that they guide us towards the realization of our ultimate good.

Without deliberate effort, emotions will not be under the direct control of the will. The Buddhist training aims at mastering the emotions. The first step in gaining such mastery is the observance of the Five Precepts. Practising the precepts in everyday life will help us to control the grosser forms of craving and emotion. The next step is to train the mind to control the emotions just as they begin to arise. This is accomplished by mindfulness: by objectively watching, with close attention, the emotions that arise and swiftly ascribing a name to them, a mental label thus: "mind with lust," "mind with anger," "mind with jealousy," "mind with sorrow," etc. Once we have named the emotion, we are then in a better position to let it go, without being swept away by it. The moment one calmly registers the fact that one is angry -- when one is aware of the fact that a mind

with anger has arisen -- one then ceases to be angry. A mind that is occupied with the wholesome thought of mindful awareness has no scope within it simultaneously for an unwholesome thought of anger.

This same procedure should be adopted with any other harmful emotion that arises. At the start it may prove helpful if, during the course of the day, one mentally repeats to oneself a formula such as: "What am I feeling now?" or "What am I thinking now?" and immediately answers the question thus: "I am feeling angry," or "I am feeling jealous," etc. We should also investigate, even later, when and why anger -- or any other adverse emotion -- overwhelmed us //then//, and thus avoid such situations and responses in the future.

By patient and persistent practice we can gradually gain control over our harmful emotions. The discipline and effort involved is worthwhile, for it will bring greater harmony internally -- in one's own mind -- and externally, in one's relations with others. The key to such control is firm adherence to the basic precepts of morality and, above all, mindfulness of one's own thoughts and emotions.

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8. Beware of Bias and Propaganda

Buddhism teaches the need for clear thinking, self-control, self-help, and meditation. Although each human being is endowed with a mind, very few of us use that mind to think for ourselves. The great majority of people today allow others to do their thinking for them.

The mind absorbs a great deal of poison from the outer environment by continuous exposure to suggestions from others. This mental passivity has become especially baneful with the development of the mass media. Radio, television, and newspapers, pulp journals and tabloids, blare their messages at us every minute of the day, and

their power of penetration is reinforced by the ingrained human disposition to accept what we are told and to comply with what we are urged to do. Bombarded left and right by ten thousand inducements, we no longer think our own thoughts, feel our own emotions, or initiate our own actions; instead, we think as others want us to think, feel as others want us to feel, act in ways that will win the approval of our peers and superiors. The pull of the crowd has become irresistible.

Every time we open a newspaper, turn on the radio, or sit down before the television set, we are immediately subjected to propaganda, advertising, and subtle social suggestions. This is done daily, deliberately and systematically. All these media are teaching us to suspend our capacity for thought, or if we are to think at all, to think as they would like us to think. Newspapers, for instance, seek to command assent not only by their editorials and opinion columns, but by their layout, language, and lines of emphasis.

Those who exploit the media in this manner are generally small but powerful groups: the owners and sponsors of the media, advertising agencies, the masters of commerce. Such people are motivated primarily by self-interest, greed for wealth and power, a sense of self-importance. Often they play dominant roles in various walks of life, including politics, business, law, medicine, and education. Among the general public the role of reason tends to be subordinate to that of emotion, while mental inertia and indifference make the conquest of reason easier. Hence, by shaping public opinion through the manipulation of the media, a small minority is able to control the majority.

Those who comprise this small but powerful minority all have something to sell. Commercial advertisements make us want more and more goods that bring us no real happiness, no real peace of mind. We are told that our felicity depends on having a radio, television, video player, stereo set, and computer games. Yet, however much we deck ourselves with all these instruments of diversion, we still feel our lives painfully lacking.

The speed, power, and efficiency of all these technological and

social developments within a purely materialistic society such as ours has led to a rising incidence of stress disease and mental breakdown. Those who do not crack under pressure find other escape routes, such as drugs, alcohol, and psychotic cults, while for those who cannot cope at all there remains the last resort: suicide, which has reached alarming proportions in our midst.

How then is a Buddhist to protect himself or herself from the baneful influences to which we are everywhere exposed in the modern world? As lay Buddhists we should always adopt a critical attitude towards the written and spoken word and should always apply mindfulness to protect ourselves from being emotionally swayed by those who seek to win our favour. We should stand back from the topic under review and examine it objectively from all angles. Only after appraising the alternatives should we arrive at a decision or evaluation.

When we hear a particular opinion being voiced, we should make an effort to find out who the writer or speaker is, what interests he or she represents, including political affiliations, religious leanings, and social background. We should also never forget that there are at least two sides to any issue, and that we are more likely to arrive at a correct stand if we first give unbiased consideration to both sides. Before arriving at a conclusion, one should gather all the relevant facts, maintain a calm mind free from emotional excitation, and prevent oneself from being swayed by preferences and anger, praise and blame. The same principle of objective thinking should also be applied to other matters in everyday life.

If we properly understand the working of kamma and rebirth, we will recognize that no one can be alike, and thus we will also avoid drawing comparisons; for this is a world of comparisons as well as of propaganda. The only meaningful comparison that one should make is between the person that one was a month ago, a year ago, or a decade ago, and the person that one is now: physically, intellectually, morally, and financially. If there has been no improvement, or insufficient improvement, one should inquire why this is so and remedy one's deficiencies without delay. If this annual stocktaking is done

regularly, it will be most beneficial. Putting aside pride and prejudice, revising one's values and outlook, one will then lead a simpler, saner, and happier life.

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9. A Happy Family Life

For the adult it is natural to love one person of the opposite sex. The lay Buddhist will recognize that there is nothing "sinful" or shameful in sex, and hence will not suffer from a guilt complex over sexual desire. At the same time he or she will be aware that sexual desire, like any other form of desire, must be regulated and controlled to avoid harm to oneself and to others.

In a successful marriage the contracting parties must realize that love is a sentiment far wider than sexual attraction. If one person really loves another, he or she has to learn to give without expecting anything in return. Only in this way can the problem of sex be solved satisfactorily. Further, the would-be partners should ask themselves, "What do I expect of my partner?" and should find out objectively to what extent the prospective partner has the requisite qualities. One might enlist the help of a trustworthy, balanced friend who has known the would-be partner for some time and might be in a better position to offer a correct evaluation. There are obvious dangers in being one's own marriage broker. Too often one is inclined to endow the would-be partner with qualities and virtues that she (or he) clearly lacks in the eyes of the unbiased observer. This danger has to be frankly acknowledged, for disillusionment might otherwise set in sooner or later, and then the stage is set for marital discontent and misery.

No doubt, in married life sex is important, but it must be kept in its proper place, as an expression of marital love. Sex is by no means

the sole concern of married life; only when it is subordinated to personal love and affection does sexuality provide a truly satisfying emotional experience. Above and beyond sexual compatibility, a happy marriage calls for mutual understanding and adjustments, for sacrifices and selflessness, for tolerance and patience. Married life becomes truly a blessing rather than a curse when it is viewed as a partnership of two persons who are committed to think more of the partnership than they do of themselves, who are ready to make the mutual effort necessary to attain harmony and contentment.

Most married couples hope to have children. Children differ, for each brings his or her own kammic inheritance from many past lives, a kammic inheritance that includes potential tendencies that set the general tone and trend of the child's character. This fact indicates both the responsibilities and the limitations of the parents in the upbringing of their children.

The child spends most of the formative years of his or her life at home, and early in life learns to follow by imitation the values and lifestyle of the parents. Schools and other influential agencies cannot supplant or replace the parents. Buddhist parents should recognize their solemn obligation to serve as models for their children. They should therefore regularly observe the Five Precepts and show their children by example that the Dhamma yet lives and rules their daily lives. Parents must be aware that the child has immense potentials for both good and evil, and thus must fulfil their responsibility to help the child to develop his or her potential for good and to check the potential for evil. It is only if parents bestow their loving care and attention on their child that the child will be able to satisfy the hopes and aspirations of the parents.

The Buddha has advised parents to guide their children, to supply their needs, to see to their education, to give them in marriage at the proper time, and to attend to all other aspects of their well-being. Unfortunately, however, many parents today do not discharge these duties, with the result that too often children go astray. Responsible Buddhist parents must be prepared to forgo their own pleasure in order to attend to the upbringing of their children.

They must realize that the home influence is ultimately what matters most in forming the child's character, outweighing all other outside influences to which the child may be exposed. In areas where the parents lack adequate expertise, they should be prepared to consult a non-technical manual on proper child rearing.

The first five years of a child's life are the most crucial in the formation of his or her character, and it is at this stage that they are most susceptible to the influence of the parents. Thereafter the needs of the child change, and will continue to change radically at different stages of development. Parents should remember this and meet the new needs as they arise.

In the early years three factors are essential for balanced and wholesome growth: parental love and affection; a stable home environment; and scope for creative activity and personal initiative. Young children learn largely by imitation. If parents show emotional maturity, avoid quarrels, respect and trust each other, and do likewise with their children, then the children will develop characters that are sound both morally and psychologically. When the child is brought up with love and understanding, with insight into his or her changing needs, nourished with high ideals and lofty aspirations, then he or she will have a secure foundation upon which to build a character and a future. In this way the very first steps along the Buddha's path will have been well planted.

Adolescence is a period of stress and strain, when children may be inclined to rebel against parental authority. It is therefore at this stage that the greatest love and understanding are called for. In adolescence, as the sexual instinct awakens, sensible Buddhist parents should be capable of guiding their children and helping them to adjust to the changes taking place in their bodies and their lives. When children ask their parents questions about sex, the parents should be ready to answer them calmly and briefly in a matter-of-fact way, just as they would answer any other question. If parents are unable to tell the adolescent children the facts of life in an unself-conscious manner they might give them a suitable book to enable them to instruct themselves about the subject. Above all, in this age of sexually

provocative entertainment, irresponsible promiscuity, and an exploding AIDS epidemic, withholding vital information is not a means of protecting the youngster but of exposing him or her to danger.

When parental control, supervision, and proper guidance are lacking, the children often incline to delinquency and drugs. Parents should therefore take greater interest in their children, should spend more time with them, should know how they use their leisure, and should make the acquaintance of their friends. Real problem children are few; it is only problem parents who are many.

As the child reaches maturity it is the duty of the parents to help him wisely choose a suitable career as well as a mate, but the child's wishes in these spheres have to be respected. To order the young person about as if he or she were still a child is only to invite trouble.

Since we live in a world of keen competition in many areas of life, wise Buddhist parents will limit the size of their family in order to give their children the best. In developing countries like Sri Lanka, where the rate of reproduction is generally higher than the rate of production of real wealth, this is a necessary measure to eliminate poverty, especially among the working classes in both town and countryside, whose families are generally large with many dependants. Buddhism is not opposed to population control, except by means of abortion, and with the world's resources dwindling today under dense population pressure, Buddhist parents should recognize the need for family limitation to ensure the best for the children.

In a country like Sri Lanka it is the duty of the state to popularize family limitation by making freely available safe, effective, and inexpensive methods of birth control. Production that is centred on the population at large -- rather than on enhancing the wealth of a privileged few -- using appropriate technology, with just distribution of resources and extensive family planning, will increase real wealth and help to improve the quality of life of the masses, provided they also cultivate a wise sense of values. Otherwise they will always remain poor.

The moral and spiritual edification of the children should accompany their physical and emotional development. As they grow up, parents should teach them the essentials of the Buddha-Dhamma, using simple language and everyday examples. They should explain the working of the moral law of kamma and rebirth, should instruct them in the proper rules of conduct, and should clarify the reasons for practising virtue in daily life. Furthermore, in a Buddhist country children should be regularly taken to the temple, especially on quiet days. They should be enrolled in Dhamma school if such is available, and should be encouraged to ask their questions and discuss their problems with wise and virtuous bhikkhus. The Dhamma, after all, is intended to guide us in how to live this very life we are leading now. It is the art of happiness here and now, and the path to deliverance in the hereafter.

Materialism is steadily eroding traditional values, moral, spiritual, and social. The influence of materialism now reaches even the remote villages, the ancient strongholds of the Buddhist way of life. But young people who have been rightly brought up by Buddhist parents to discover the value of the Dhamma for themselves are unlikely to be led astray.

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10. The Practice of Benevolence

The desire to do good, to bring about the happiness and well-being of others, is effectively cultivated in Buddhism by the systematic practice of the four "sublime attitudes" (//brahmavihara//): lovingkindness (//metta//), compassion (//karuna//), altruistic joy (//mudita//), and equanimity (//upekkha//). By cultivating these qualities a Buddhist can gradually remove the mental defilements such as hatred, cruelty, and envy, and bring into being the most exalted virtues. The sublime attitudes elevate human beings to a divine-like

stature; they break the barriers that separate individuals and groups; they build bridges more solid than those constructed of stone and steel.

1. //Metta// is goodwill, lovingkindness, universal love; a feeling of friendliness and heartfelt concern for all living beings, human or non-human, in all situations. The chief mark of //metta// is a benevolent attitude: a keen desire to promote the welfare of others. //Metta// subdues the vice of hatred in all its varied shades: anger, ill-will, aversion, and resentment. The Buddha said:

> Hatreds do not cease through hatreds
> Anywhere at anytime.
> Through love alone do they cease:
> This is an eternal law.
> (Dhp. v. 5)

This stanza is of special significance to us in this nuclear era when the most appalling destructiveness has erupted all over the globe. Peace will never be achieved by meeting force with force, bombs with bombs, violence with retaliation. //Metta// or lovingkindness is the only effective answer to violence and destructiveness, whether by conventional weapons or nuclear missiles.

2. //Karuna// is the attitude conveyed by such terms as compassion, sympathy, pity, and mercy. Its basic characteristic is sympathy for all who suffer, and it arouses a desire to relieve or remove the pain and suffering of others. //Karuna// helps to eliminate callousness and indifference to others' woes. It is the direct antidote to cruelty, another vice common in the world today. It is compassion that prompts one to serve others selflessly, expecting nothing, not even gratitude, in return.

3. //Mudita// is altruistic joy, appreciative joy: the desire to see others rejoicing in their happiness, the ability to share the happiness and success of others. This attitude is the complement of //karuna//: while //karuna// shares the sorrow of others, //mudita// shares their joy. //Mudita// is the direct antidote to envy. Envy

arises over the good fortune of others: it resents those who achieve position, prestige, power, and success. But one who practises //mudita// will not only be happy when others do well, but will try to promote their progress and welfare. Hence this attitude is of vital importance for achieving social concord and peace.

4. //Upekkha//, the last of the four sublime attitudes, is equanimity. //Upekkha// establishes an even or balanced mind in an unbalanced world with fluctuating fortunes and circumstances: gain and loss, fame and ill-repute, praise and blame, pleasure and pain. //Upekkha// also looks upon all beings impartially, as heirs to the results of their own actions, without attachment or aversion. //Upekkha// is the serene neutrality of the one who knows.

The constant, methodical, and deliberate cultivation of these sublime virtues in everyday life transforms the attitudes and outlook of the practitioner. They should be the foundation of all Buddhist social action, as well as of individual and collective peace and harmony. Buddhist social welfare work may take many forms, but what is most essential is the spirit in which it is performed. This spirit should be marked by the subordination of the private good to the good of the whole. For Buddhist social work to be of real value, action should spring from genuine love, sympathy, and understanding for one's fellow humans, guided by knowledge and training. Welfare work should be the perfect expression of compassion, untouched by condescension, washed clean of pride -- even of the pride of doing good. It should be a sheer manifestation of the brotherhood of all human beings.

The four sublime attitudes should be diligently cultivated with unremitting effort by every true follower of the Master. These qualities never become obsolete. They convey a universal message which transforms us into universal human beings.

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11. Freeing the Mind

Mind occupies the pre-eminent place in Buddhism, for everything that one says or does first arises in the mind as a thought. To have a well-trained mind is indeed to possess a treasure. When a person trains the mind, turns inward to examine and cleanse his own mind, he will find therein a vast storehouse of happiness. Real happiness is a quality of the mind which has to be sought and found in the mind. The Buddha teaches that non-attachment to worldly pleasures is a greater happiness than the enjoyment of worldly pleasures. Nibbana is the highest happiness, the happiness of relief from suffering and from repeated birth, and this happiness is only to be attained by freeing the mind from its defilements.

The misguided worldling thinks otherwise. In his view the enjoyment of sensual pleasures is the only real happiness. He forgets, however, that sensual happiness arises merely from the gratification of desire, and thus that this happiness must fade when the desired object is obtained. Nor will the multiplication of desires make sensual pleasure permanent, for there is no permanence in the passing. The pursuit of sensual pleasures ends only in restlessness and dissatisfaction.

The aim of Buddhist mental culture is to gain direct intuitive knowledge of the real nature of existence by systematic training of the mind through meditation. This practice issues in detachment and thus frees the mind from its delusions. Meditation leads the mind from the pain-laden things of the world to the sorrowless, transcendent state of deliverance, Nibbana. The basic cause of rebirth and suffering is ignorance of the true nature of life. We consider what is passing, unsatisfactory, and empty to be permanent, a source of true happiness, and substantial. This delusion sustains the craving for more existence and leads to the accumulation of kamma. Meditation is designed to lead step-by-step to the dissolution of these delusions and thereby to freedom from the grip of craving.

There are two kinds of meditation recognized in Buddhism: the development of tranquillity (//samatha-bhavana//), which emphasizes

concentration, and the development of insight (//vipassana-bhavana//), which emphasizes wisdom. These two types of meditation respectively correspond to the second and third groups of the Noble Eightfold Path, the concentration group and the wisdom group. Concentration means one-pointedness of the mind, the ability to fix the mind on a single object to the exclusion of all else. Concentration is not an end in itself, but to be developed primarily because it is the basis for wisdom, the ability to see things exactly as they are. It is this wisdom that frees the mind from bondage.

To train the mind is not at all easy, for the mind has long been accustomed to flow in the channels of greed, hatred, and delusion; through ages we have relished sense pleasures, raged with anger, wallowed in torpor, fidgeted restlessly, and vacillated with doubt. Such habits are indeed difficult to break. Moreover, it is the very nature of the untrained mind to wander from one idea to another. Thus when the meditator sits down to begin the practice, strange thoughts may dance before his mind. To overcome these disturbances, the Buddha has taught five methods of expelling distracting thoughts:

1. Develop a good thought opposed to the distracting one; for example, develop a thought of lovingkindness to expel a thought of hatred.

2. Reflect on the evil consequences of distracting thoughts; for example, ill will or anger may lead to harsh words or an exchange of blows, to making enemies, or to something worse.

3. Turn the mind away from the disturbing thought and fix it on some beneficial idea or towards some useful activity.

4. Trace the cause of the uprisen evil thought and reflect on whether it will serve any useful purpose.

5. Struggle directly with the evil thought to crush it and subdue it.

At the outset meditation will be a continual effort to pull the mind back whenever it strays from the subject of meditation. It will seem impossible to focus the attention on the selected subject for more than a few seconds at a stretch. With continued practice, however, one will refine one's skills until one can keep the mind focused steadily and calmly on the chosen topic for increasingly longer periods. Then the practice becomes more engaging, more rewarding, and also less tiring. Eventually one's efforts will culminate in one-pointedness of mind, //samadhi//.

With the attainment of the one-pointed mind, the meditator turns this pure, steady, clear mind to the contemplation of existence itself. This marks the beginning of //vipassana-bhavana//, the meditative development of insight. The meditator mindfully investigates his own compound of the "five aggregates." He sees that the body, or form, is made up of changing physical qualities, while mind itself consists of fleeting mental factors: feeling, perception, mental formations (intentions, emotions, thoughts, desires, etc.), and consciousness. He sees that these all occur in mutual dependence, all in a flow. There is no substantial self, no immortal soul within them to be called "I" or "mine." As the impermanence, the unsatisfactoriness, and the selfless nature of the five aggregates become manifest to the meditator, he realizes that nothing conditioned is worth clinging to; for everything conditioned is fleeting, and in the fleeting it is impossible to find stable happiness. This is //panna//, wisdom, the third and final stage in the Noble Eightfold Path.

With the development of wisdom, ignorance ceases in all its forms and shades. Craving and kamma, the fuel for the flame of becoming, is exhausted, and no more fresh fuel is supplied. Hence the flame of existence burns out for lack of fuel. When such a person who has reached the goal passes away, he no longer takes rebirth in any realm of becoming. He has attained Nibbana, the Deathless.

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12. Mindfulness of Breathing

Mindfulness of breathing (//anapanasati//) is an excellent subject of meditation particularly useful to the busy layperson, as it can be practised safely by anyone, anywhere, at any time. To practise this type of meditation, one should first adopt a seated meditation posture. Those who can sit comfortably in full lotus or half-lotus posture may adopt those positions; those who find this difficult may assume any cross-legged sitting posture that enables them to hold upright the upper part of the body; those who find even this difficult may sit on a straight-backed chair. The torso should be held erect but not stiff; the hands should be placed one over the other on the lap; and (for those who sit in a chair) the feet should rest on the floor.

The meditator should then breathe calmly and naturally, mentally following the whole breath in and out without a break in attentiveness. At the outset one should simply breathe in and out without reflecting about it. One may fix the attention on the nostrils or upper lip, wherever the breath is felt most distinctly as one breathes in and out. There the attention should remain.

As one proceeds with the observation of the breath, one becomes more and more deeply concentrated upon it. One then feels light in body and mind, very calm and peaceful; one may even feel as if one were floating in the air. When strong calm is established and the mind becomes one-pointed, one may then turn one's attention towards the development of insight (//vipassana//), aiming to gain direct insight into the true nature of existence. This type of meditation, when successful, leads by stages to the realization of Nibbana.

Apart from its ultimate benefits, mindfulness of breathing has an immediate value that can be seen in one's daily life. It promotes detachment and objectivity. It allows one the mental distance needed to arrive at wise decisions in the countless difficulties of daily life. Regular practice of this meditation brings increased

concentration and self-control, improved mindfulness, and is also conducive to healthy and relaxed living.

* * *

13. Facing Death with Equanimity

Death is the only absolutely certain thing in life, yet how many of us plan for it and prepare ourselves adequately in advance to face it calmly? All human beings must die. The body disintegrates, breaks apart, and turns to ashes and dust. The only thing we own that remains with us beyond death is our kamma, our intentional deeds. Our deeds continue, bringing into being a new form of life until all craving is extinguished. We are born and evolve according to the quality of our kamma. Good deeds will produce a good rebirth, bad deeds a bad rebirth.

The materialistic view that a human being is merely a biological result of the union of sperm and ovum which utterly terminates in death is inadequate as a total explanation of human life. Nature and nurture, heredity and the environment, cannot by themselves explain, for example, why twins born of the same parents, physically almost identical, enjoying equal privileges, brought up in the same environment, often exhibit widely different characteristics, mental, moral, and emotional. Moreover, science would meet difficulties accounting for the existence of infant prodigies and the recollection of past lives, particularly by children.

A realistic Buddhist, knowing that death is inevitable, plans for it and trains himself to face it with equanimity. He also knows that the best way to plan for death is to lead a virtuous and upright life. Thus the devoted Buddhist regularly observes the Five Precepts, performs many kind and generous acts, and endeavours to lessen his greed and hate. The fact that one has led a blameless life will be an

added solace and source of strength at death. The fear of death then loses its force and sting.

In preparing for death, a householder should fulfil his obligations to his family, to others, and to his religion. In practice, this means leaving behind a sufficient income for one's family, making out a proper last will, planning one's own funeral arrangements, and providing funds for the maintenance of virtuous and learned monks who observe the rules of discipline and who can preach the correct Dhamma.

The Buddha teaches his lay followers, as well as the monks and nuns, that they should often reflect on the inevitability of death: "Death is certain, life is uncertain" (//maranam niyatam, jivitam aniyatam//). These words are a clarion call reminding us of the need to put our own house in order, morally and philosophically, without delay, and to face each day as if it were our last. The world of today would indeed be a happier and safer place to live if people the world over would only pay heed to this call.

* * *

14. The Good Buddhist

The preceding sections of this essay will help the Buddhist lay follower to understand, from a practical angle, the main points of the Buddha's teachings as they bear on the conduct of daily life. Constant practice of these principles will ensure that they are built into his character, enabling him to develop into a well-rounded human being, a centre of sanity in a confused world adrift in fashionable philosophies full of empty promises.

At the very minimum a lay follower of the Buddha must keep the Five Precepts, which enables him to develop virtue in regard to his bodily and verbal behaviour. But one should not stop with this. One who seeks

the true perfection of happiness must also attend to the cultivation of the mind. One must be mindful of the arising of unwholesome states such as greed, anger, and delusion, and know how to deal with them effectively when they threaten to throw one off balance. One should proceed even further and attempt to cultivate the mind systematically through the practice of meditation for tranquillity and insight.

The society in which we live is a reflection of the minds of the human beings who have created that society. If our society has become corrupt, rife with immorality, and destructive of the higher potentials of human nature, that is because the people who comprise that society have allowed themselves to drift into corrupt and immoral states of mind. The quality of a society inevitably rests on the quality of the lives led by the persons who make up that society. One single individual may not be able to change the whole society for the better. But each one of us can, at any rate, transform the world of our own mind.

How is this to be done? By observing the Five Precepts flawlessly, by being as mindful as possible in everyday life, by cleansing the mind of its blemishes, by cultivating the four sublime states, by meditating energetically every day, by listening to discourses on the Dhamma and clarifying one's doubts about the teaching. By following these guidelines one is sure to reap their fruits: peace of mind, contentment, the absence of inner conflicts even in the midst of our confusing and chaotic world.

A good Buddhist should ever seek the opportunity to do deeds of mercy, kindness, and charity. He should be keen on helping those less fortunate than himself. When practising giving, however, one should give with discrimination, as the Buddha advises: //viceyya danam databbam//. Thus the most needy will be benefited with the things they need most.

A good Buddhist should set apart a few minutes every day to review the day's happenings, and to see whether or not he has strayed from the Master's teachings. If so, he should inquire why he has done so in order to avoid a future repetition. Methodical reading on the Dhamma

will also help one to put the whole of life into the right perspective. It is a useful habit to read daily an inspiring discourse of the Buddha, such as the Mahamangala Sutta, or to recite some verses of the Dhammapada and reflect for a few moments on their relevance to one's own life. Doing so will help one to forget one's trifling worries and troubles, to clarify one's thinking, and to recall the ultimate values and truths upon which one should build one's life.

The Buddha's teachings consist of virtue, concentration, and wisdom. Only with their practice will the Buddha-Dhamma flourish; when they are neglected, the Buddha-Dhamma will decline. This fact should always be remembered by those who are anxious to avert the decline and disappearance of the Sasana. As religion withers the world over, more and more attention is paid to empty rites, rituals, and ceremonies, while little or no attention is paid to the actual practice of the principles of religion as they bear on real life. It is this, however, that matters most.

By following the above guidelines, a good Buddhist will grow in all aspects of the Dhamma. These guidelines will help to mould one's whole personality, to instil the true principles of the Dhamma into one's understanding, to train the emotions and to discipline the will. Doing so will conduce to the ultimate best interest of oneself, and help one to make one's life a blessing for others as well.

May you and I and all other beings
be well and happy.

* * * * * * * *

ABOUT THE AUTHOR

Robert Bogoda was born in 1918 in Colombo, the business capital of Sri Lanka. His secondary education was cut short by the sudden demise of

his father, which compelled him to work at a modest job as a teacher. While engaged in teaching, he obtained by self study the B.Sc. (Econ.) and M.Sc. (Econ.) degrees from the University of London, specializing in Social Administration. Now retired, he pursues his interests in Buddhism and social welfare. The essay "A Simple Guide to Life" was written against this background.

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FILENAME: WHEEL397.ZIP
AUTHOR: Robert Bogoda
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1994)
DATE OF PUBLICATION: 1994
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DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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realização de certa ou de certas finalidades.
Signo ou sinal a unidade, concreta ou abstrata, real ou imaginária, que, uma vez conhecida, leva ao conhecimento de algo diferente dele mesmo.
Símbolo é aquilo que, por convenção, manifesta ou leva ao conhecimento de outra coisa, a qual substitui.
É importante notarmos a diferença entre signo e símbolo. No que toca estritamente à linguagem humana, pois só ela é a linguagem objeto da escrita da linguística, os signos linguísticos diferem dos símbolos porque estes não constituem necessariamente sistema e podem sozinhos e sem nenhuma oposição "simbolizar". A oposição é um princípio fundamental para a determinação da existência dos signos linguísticos.
Por fim, intercomunicação social, porque linguagem é sempre um estar no mundo com os outros, não como um indivíduo particular, mas como parte do todo social, de uma comunidade.
Dentro da grande diversidade de comunidades, grupos e linhagens de família surgem diversos meios diversificados de se usar tais sistemas, signos e símbolos dentro da intercomunicação social.
Os falantes dessas diversidades, por motivações de ordem política, cultural ou religiosa, tendem a procurar, graças a um largo período histórico, um veículo comum de comunicação que manifeste a unidade que envolve e sedimenta as várias comunidades em questão. Geralmente, nessas condições, se eleva um dialeto - em geral o que apresenta melhores condições políticas e culturais - como veículo de expressão e comunicação que paire sobre as variedades regionais e se apresente como espelho da unidade que deseja refletir o bloco das comunidades irmanadas.
Esta unidade linguística ideal - que nem sempre cala o prestígio de outros dialetos nem afoga localismos linguísticos - chama-se língua comum.
Por motivações de ordem cultural e para conter, na medida do possível e razoável, a força diferenciadora, centrífuga, que caracteriza o perpétuo devenir das línguas, pode-se desenvolver dentro da língua comum um tipo de outra língua comum, mais disciplinada, normatizada idealmente, mediante a eleição de usos fonético-fonológicos, gramaticais e léxicos como padrões exemplares a toda a nação, a serem praticados em determinadas situações sociais, culturais, religiosas e administrativas do intercâmbio superior.
Assim, com o objetivo de criar tal meio amplo de comunicação entre tais comunidades, identificando, criando e desenvolvendo dentro delas suas linguagens exemplares e corretas surge a Grámatica como uma forma de

estabelecer um padrão uniforme e correto no sentido de prover um sistema de signos e símbolos coerente e claro para o melhor entendimento entre as mesmas.
Através da mágica de podermos expressar a realidade externa e interna da qual experieciamos através de sons surge o estudo fonético e fonológico que abordára o estudo dos aspectos acústicos e fisiológicos dos sons reais e concretos dos atos linguísticos e o estudo dos fonemas, vistos como uma unidade acústica que desempenha função linguística distintiva de unidades linguísticas superiores dotadas de significado.
Com o objetivo de preservar, registrar e propagar os atos linguísticos cria-se um sistema de unidades ordenados que expressam os sons e, mais adiante, seus respectivos significados.
Assim, surge o sistema gráfico, o qual, nas línguas em que, ao lado da realidade oral, existe a representação escrita de um sistema convencional dessa oralidade chamado sistema gráfico ou ortografia, este sistema se regula, em geral, ora pela fonética, ora pela fonologia, o que conduz a uma primeira dificuldade para se chegar a um sistema ideal, que exigiria uma só unidade gráfica para um só valor fônico. Neste particular tornou-se necessário não se confundir letra com o som da fala. Letra é a representação gráfica com que se procura reproduzir na escrita o som, o que não signifia identificá-los.
Aqui poderiamos chegar talvez a conclusão de que não só o tibetano mas, enfim, todas as línguas são sagradas. Não por serem originárias de um poder divino, não por estarem vinculadas a algum aspecto religioso mas sim como algo muito estimado que inspira uma profunda veneração quando reconhecemos o quanto profundo é o processo de sua base essencial, de seu mecanismo de funcionamento, e por fim da perfeição limitada mas funcional de seu uso e transmissão de sentidos indicando experiências e perspectivas.

Quando retornamos para as origens do povo tibetano, de acordo com sua própria perspectiva, é dito que foram originados da união de uma espécie de ogra que vivia na montanha Kailash e um deidade.
Apartir daí surge a concepção que sua língua é um mistura de um aspecto inferior apartir da ogra e das línguas mundanas e superior apartir da deidade.
Olhando por uma perspectiva dentro da tibetologia achamos uma diferente forma de olhar, relações e comparações com outras línguas.
A língua tibetana, de acordo com tibetologistas, pertence ao grupo

linguístico Tibeto-Burmanes, o qual é uma das duas maiores linhas dentro da superfamília sino-tibetana. Este grupo abarca em torno de 250 línguas faladas principalmente na região dos himalayas, no plato tibetano e na vizinhança de Mekong e Salween. Dentro desta família linguística há somente duas ancientes línguas que apresentaram-se em uma forma literária: o Burmanês apartir do século XII e o Tibetano apartir do século VII. Ainda que muito diferentes o parentesco comum entre estas duas línguas significa que compartilham certas caracteríscas fonológicas, de sintaxe e de vocabulário.
O grupo linguístico Tibeto-Burmanês faz parte da superfamília Sino-Tibetana que compara-se em tamanho e diversidade com a famílila Indo-Européia de línguas, a qual inclui línguas tais como o inglês, Grego, Russo, Persa, Hindi, Francês, Sueco, etc. À parte da família Tibeto-Burmanesa, a família Sino-Tibetana inclui as línguas Koreana e Chinesa (consistindo principalmente das línguas de Wu, Hakka, Mandarin e Min). Entretando, este grupo de línguas, encontra-se distantemente relacionado entre si.
O Tibetano, com exceção do Burmanês, ambos em termos de sintaxe e vocabulário, é completamente diferente das outras principais línguas vizinhas: Hindi, Napalês, Mongol e das línguas Turcas (Uigur, Kazakh, Tatar, etc).
A língua tibetana em seus vários dialetos é falada por uma área do tamanho da europa ocidental, alongando-se a oeste desde Baltistão no Paquistão até Sichuan na China ao leste. Ao norte o raio linguístico do Tibetano se extende para além do Lago de Kokonor na província de Qinghai na China. Ao Sul seus limites vão até a parte sudeste dos himalayas abrangendo o Butão, Sikkim e Ladhak na India, os altos vales de Mustang e Dolpo e as regiões habitadas pelos Sherpas e Solukhumbu no Nepal.
Aqui, de acordo com o ponto de vista dos tibetanos, sua língua é sagrada pois contém em parte a descêndencia de uma deidade não-mundana. Ainda assim, podemos ver com outros olhos mais críticos e observadores a questão através dos estudos de tibetologistas sobre o tema como mencionado acima.

O sâncrito pelo qual foi a base gramatical e modelo linguistico da língua tibetana descreve sua origem de uma forma diferente que dentro da visão budista não é uma noção absoluta de sua origem mas sim em um âmbito relativo e religioso hinduista que de fato aconteceu de forma sutil e simbolica em um aspecto relativo. Por ser esta base a fonte da língua escrita tibetana e de toda sua literatura mestres e estudiosos budistas do passado e do presente demonstram um grande respeito e sentimento de gratidão a estas fontes

divinas da língua indiana sânscrita e de acordo com a visão hinduísta sobre a origem de sua língua sânscrita segue-se o seguinte.
A palavra Nada significa som e indica a primeira vibração na Energia Espiritual, quando ela se expressa na criação do mundo material. A forma abreviada de nada é chamada de bindhu (gota). Nada, a vibração sutil do som transcendental, apareceu primeiramente no éter do coração do demiurgo Brahma. Dessa vibração sutil transcendental surgiu omkara, composto de três fonemas que representam a Verdade Absoluta em todas as três fases – a Personalidade de Deus, a Alma Suprema e o Ser Absoluto. Dele o Senhor criou todos os sons do alfabeto – vogais, consoantes, semivogais, sibilantes e outros – distintos por características tais como a medida longa e a breve.
Por isso afirma-se que o alfabeto sânscrito, em sua ordem, surgiu do Senhor Narayana, quando Ele primeiramente manifestou o conhecimento védico no coração de Brahma.
A palavra sânscrito (samskrta) significa refinado e é a formada pela raiz verbal kr "fazer" mais o prefixo sam "junto, perfeito". O sânscrito vincula-se a parte padronizada da língua original da humanidade que caracterizou a civilização ariana, chamada de devabhasa "a linguagem dos deuses". Outra parte é o prácrito (prakrti) de onde surgiram todas as línguas vernáculas e dialetos conhecidos. O sânscrito e o prácrito têm coexistido lado a lado desde os tempos védicos primordiais.

Aqui, de acordo com o ponto de vista dos tibetanos, sua língua é sagrada pois contém em parte a descêndencia de uma deidade. Ainda assim, podemos ver com outros olhos mais críticos e observadores a questão através dos estudos de tibetologistas sobre o tema como mencionado acima.

Quando entramos na área da língua literária tibetana entendemos que sua origem esta completamente mesclada com um próposito religioso-espiritual.
A língua tibetana, no seu país de origem, o Tibete, foi praticada durante muitos séculos sem uma escrita propriamente tibetana e consequentemente uma gramática o que ocasionou a uma inexistência literária durante um grande período.
De acordo com as escrituras é dito que durante o reinado do rei tibetano Songtsen Gampo (sron btsan sgam po, tib.), o qual reinou em torno de 627-650 d.C., o rei budista enviou Thomi Anuu (thon mi anui bu, Tib) para a Índia na companhia de 16 assistentes para que estudasse escrita e a língua sânscrita com a motivação de que Thonmi pudesse voltar ao Tibete e criar uma

escrita e uma gramática tibetana para que, assim, os ensinamentos budistas pudessem vir a ser traduzidos e estudados em sua própria língua.

Thonmi Annu passou em torno de 7 anos na Índia estudando com muitos mestres budistas e eruditos. Posteriormente em meados de 650 d.C. retorna ao Tibete e cria um sitema linguístico começando pelo alfabeto tibetano e posteriormente compondo 8 tratados sobre a escrita e gramática tibetana.
Entre estes 8 principais tratados de Thonmi somente 2 sobreviveram devido a seis deles terem sido destruidos pelo rei Langdarma no século X .
Os dois remanescentes geralmente são mencionados através de uma só palavra em tibetano e constituem a gramática tibetana propriamente dita (sum rtags,tib.) que é de impressindivel valor para que se possa penetrar no significado e entendimento da literatura tibetana.
O termo "sum tak" em tibetano significa Trinta (sum cu, tib) e Sinais (rtags, tib.) o que é uma abreviação do título do primeiro dos oito tratados referente a "Os Trinta, A Gramática Raiz" (lung du ston pa rtsa ba sum cu pa, tib.) e do título do sexto dos oito tratados referente a "Gramática da Aplicação dos Sinais de Gênero" (lung du ston pa rtags kyi 'jug pa, tib.).
Acredita-se que os outros tratados consistiam-se principalmente de comentários, explicações detalhadas e adições a tais Gramaticas Raizes onde posteriormente certas imcompreensões e aspectos obscuros que vieram a se evidenciar na prática gramatical e no estudo dos textos foram discutidos e debatidos por muitos grandes eruditos, gramáticos e linguísticos tibetanos deixando sempre a incerteza sobre o que o próprio inventor Thonmi Annu escreveu em seus outros tratados mas com a convicção de que ele certamente abordou tais aspectos que permaneceram obscuros.
Tal descrição da origem da língua escrita e literária dos tibetanos deixa claro o seu propósito. Ou seja, o rei Songtsen Gampo, o qual era um devoto budista, reconheceu que a religião e a literatura dos ensinamentos budistas não poderiam ser praticados, estudados e propagados se não houvesse uma escrita e gramatica pela qual se preservaria e serviria como fonte dos ensinamentos budistas para o povo tibetano.
Com esta motivação mandou Tonmi Sambhota a India estudar sânscrito, língua pela qual os ensinamentos budistas estavam em seu íntegro incluindo todos os três veículos hinayana, mahayana e vajrayana. Apartir daí com uma escrita e gramatica desenvolvida e estabelecida começou-se um grande movimento de traduções destes textos provindos do sânscrito para a língua

tibetana. Para dar estrutura a todo este movimento e estabelecer de fato o budismo no solo tibetano iniciou-se também a construção de monastérios onde o primeiro foi o magnífico monastério de Samye Ling no Tibet.
Com grande devoção, perseverança e prática muitos tibetanos passaram a manifestar diversos e elevados níveis de realização. É dito que mesmo os grandes tradutores da época chamado de "Lotsawas" não eram somente simples tradutores mas em sua grande maioria eram seres muito eruditos e realizados.
Dentro do primeiro tratado do criador do sistema da língua tibetana, o mestre Tonmi Sambhota, o qual chamou-se de "Os Trinta, A Gramática Raiz", Tonmi abre o texto em versos e termina da seguinte forma.

“Para aqueles detentores de supremas qualidades,
A estas Jóias eu me prostro.
Para aquele que fala todos os sons verbais,
A Mandjughosha eu me prostro"

"Aquele que, no passado, eliciou as bases das palavras,
A Sadashivah eu me prostro.
Aos especialistas que fizeram precisas composições escritas e,
Ao Guru eu me prostro. Disto segue-se..."

"O que forma a base subjacente a todos os treinamentos e é
A causa dos comentadores dos Vedas;
A base de todos os nomes, frases e expressões;
A conexão de letras será explicada."

(Este são os quatro primeiros versos da tradução completa do primeiro tratado da língua tibetana de Tonmi Sambhota, tradução do tibetano para o português por Gabriel Jaeger)

O que significam tais versos?
Por quê Tonmi faz homenagens e se prostra ao Senhor Shiva, sendo ele um budista e Shiva uma deidade hinduísta?
Por qual razão Tonmi cita no texto os comentadores dos Vedas?

De acordo com o grande Pandita Situ Chokyi Jungne Rinpoche (aprox. 1700-1774 d.C.), o qual é considerado como talvez o maior gramático tibetano após o próprio criador Tonmi Sambhota escreveu diversos comentários

sobre os textos originais de Tonmi. Em seu "Situ Shalung", ou "As Afirmações Definitivas faladas pelo próprio Situ", Situ Rinpoche comenta tais versos anteriores da seguinte forma.

Ele explica que no primeiro verso as homenagens de Tonmi vão para aqueles de supremas qualidades que são qualquer coisa que tenha as supremas qualidades de ter gradualmente completado os dois própositos de ter as duas verdades do caminho da cessação e ter inteligência e liberação e cita como exemplo disto as Três Jóias, o Buda, Dharma e a Sanga.O qual se refere a Manjusrhi como aquele que fala todos os sons verbais Situ Rinpoche comenta que devido a falar todas expressões verbais sonoras, ele é considerado o Senhor da fala ou Manjushri. Diz que Manjusrhi é a corporificação da fala iluminada a qual tem a qualidade da gentileza de ser livre das faltas da fala convencional. Termina dizendo que Manjushri por ser a essência do supremo conhecimento de todos os Budas, por ser a causa dos sons da fala deste supremo conhecimento e por ser a sua fala a fonte de todas as expressões sonoras ele é então homenageado como sendo o orador dos sons verbais.
No segundo verso o qual Tonmi homenageia o senhor Shiva ele comenta que esta homenagem é feita aquele que foi no passado o extrator das consoantes e vogais as quais formam as bases de todos os nomes, palavras e expressões, o qual é conhecido no mundo como o Senhor dos deuses Shiva. E aqui Situ Rinpoche diz que a homenagem de Tonmi ao Senhor Shiva como sendo o extrator de todos as letras esta em conformidade com o que é explicado na tradição textual dos Brahmanês sobre os vinte e quatro criadores onde o Senhor Shiva é o criador das letras. Continua o segundo verso homenageando e se prostrando a todos os especialistas que comporam os textos capazes de incluir sua sabedoria com respeito ao conhecimento das palavras e seus significados através de ensinar como fazer expressões verbais da língua e em como compôr o significado escrito corretamente citando e incluindo especialmente os próprios mestres de Tonmi como Guru Brahman Livikara e assim por diante.
No terceiro verso Tonmi aborda o aspecto extraordinário do conhecimento das conexões de letras (Gramática) como sendo a causa dos comentadores dos Vedas e a base essencial de todos os nomes, frases e expressões. Neste caso Situ Rinpoche explica que o que Tonmi quer dizer aqui é que a conexão entre letras forma a base de todos os três principais treinamentos de Buda em Shila(disciplina ética), samadhi (perfeita atenção)

e prajna (sabedoria) e também é a causa dos expositores de todo o completo sistema textual dos quatro Vedas exteriores de Rigveda, Yajurveda, Samveda e Arthavaveda junto com suas ramificações.
Aqui concluimos os própositos da língua tibetana dos quais a tornam sagrada para o seu povo e para muitos outros adeptos ao budismo. Fica claro a grande preciosidade desta língua no sentido de que foi especialmente criada para que os ensinamentos extraordinariamente preciosos de Buda pudessem ser traduzidos, estudados e aplicados resultando por fim na liberação do sofrimento e insatisfatoriedade cíclica e na compreenção e sabedoria completa sobre os dois níveis da realidade relativa e absoluta. É dentro desta perspectiva que os tibetanos em sua grande maioria se relacionam com sua língua e sistema gramatical, é com este grande respeito e admiração pela base na qual o budismo se estabeleceu no tibet até os dias de hoje e que apartir de lá se espalhou pelo mundo que tal língua pode ser considerada inspiradora e passível de profundo respeito e veneração levando a dar sentido a torná-la algo sagrado para os tibetanos e budistas de sua tradição.
Um outro aspecto que é uma seção particular sagrada incluida dentro da língua tibetana são os métodos e ensinamentos contidos na literatura vajrayana ou tântrica no budismo.
Dentro desta literatura encontramos os mantras ou sílabas especiais que expressam a essência de qualidades, sabedoria e realizações supremas como também a própria natureza de todas as coisas.
Tais sílabas são consideradas extremamente sagradas e são vistas como portais de acesso a tais aspectos supremos quando praticadas perfeitamente.

Terminado a abordagem de suas bases, origens, propósitos agora podemos vir a contemplar os seus resultados desde uma forma grosseira até o resultado que tem por base o seu verdadeiro propósito inicial, ou seja, a transmissão dos ensinamentos e da visão de Buda e dos grandes mestres subsequentes.
Da mesma forma como abordado anteriormente, o próprio inventor da escrita e grámatica tibetana Tonmi Sambhota no final de seu primeiro tratado chamado "Sumtchupa" menciona os resultados que surgem com base no conhecimentos da língua da seguinte forma.

"Tendo se tornado um especialista nas conexões dos sufixos;

O siginificado das escrituras, das conexões e"
"Das Upadeshas do Guru, da combinação destes três,
Se chegará sobre o topo do significado.
Pessoas diligentes para com seu treinamento
Primeiro devem aprender os tons."

"Os três, prefixos, nomes-base e sufixos
São o seu treinamento para a leitura.
As quatro conexões dos sufixos;
Conecte-os para com o propósito de ouvir, contemplar e ensinar."

"Através dos meios de tais ramos,
Pela finalidade do fruto, se encontra-rá o significado.
Através destas etapas do treinamento,
Mesmo alguém de pouco empenho,"

"Rapidamente tornar-se-á desobstruído o seu melhor entendimento.
Por esta razão, primeiro treine nisto.
Então, tendo também ouvido os extensos,
Para com o treinamento que se tem fé,"

"Escute, dos Gurus, seus principais textos.
Aceitando o Acharya como tal,
Abandonando completamente a preguiça e a distração,
Apoiada sobre um bom caráter e fé,"

"Tal pessoa irá tornar-se rapidamente realizada.
Para esta, deve-se instruir com o passar do tempo,
Para com o oposto deste é o inverso."

(Este são os sete últimos versos da tradução completa do primeiro tratado da língua tibetana de Tonmi Sambhota, tradução do tibetano para o português por Gabriel Jaeger)

Da mesma forma veremos o amplo sentido destes versos de Tonmi apartir dos comentários de Situ Rinpoche em seu comentário sobre os mesmos.
O final da metade do primeiro e a primeira metade do segundo verso Tonmi menciona que ao se tornar um especialista nas conexões entre letras, nas

escrituras e na transmissão oral do guru se chegará ao exato significado de qualquer tradição textual que se estiver estudando.

"Tendo se tornado um especialista nas conexões dos sufixos;
O siginificado das escrituras, das conexões e"
"Das Upadeshas do Guru, da combinação destes três,
Se chegará sobre o topo do significado.

Situ Rinpoche comenta que tal verso quer dizer que tornando-se hábil nas conexões dos sufixos e querendo-se estudar os extraordinários campos do conhecimento, então do significado das escrituras dos campos ordinários de conhecimento, da extensão dos tratados compostos por Rishis e Panditas tais como artes, cura, astrologia, poesia, sinonímia, composição e drama e, também, os extraordinários tópicos do conhecimento tais como as excelentes palavras do Buda junto com os seus comentários unidos a razão de se tornar especialista na conexão entre letras e na transmissão oral do guru o qual é o especialista nos significados dos principais treinamentos, tais três fatores irão favorávelmente se tornar um e se chegará perfeitamente no significado exato de qualquer tradição textual que se deseja compreender e assim facilmente tornando-se realizado em tal área.
O final da metade do segundo, o terceiro, quarto e a primeira linha do quinto verso Tonmi aborda o treinamento, o próposito, o resultado e o meio de se atingir tal objetivo.

Pessoas diligentes para com seu treinamento
Primeiro devem aprender os tons."
"Os três, prefixos, nomes-base e sufixos
São o seu treinamento para a leitura.
As quatro conexões dos sufixos;
Conecte-os para com o propósito de ouvir, contemplar e ensinar."
"Através dos meios de tais ramos,
Pela finalidade do fruto, se encontra-rá o significado.
Através destas etapas do treinamento,
Mesmo alguém de pouco empenho,"
"Rapidamente tornar-se-á desobstruído o seu melhor entendimento.
Por esta razão, primeiro treine nisto.
Então, tendo também ouvido os extensos,
Para com o treinamento que se tem fé,"

"Escute, dos Gurus, seus principais textos.

Aqui Situ Rinpoche explica que para qualquer pessoa iniciante, no
começo de seu treinamento é essencial colocar esforço no aprendizado correto
da leitura e da pronúncia das letras. Tendo-se aprendido como ler, então, há
os sufixos e os prefixos, como explicado no segundo tratado de Tonmi
entitulado "A Aplicação do Sinais de Gênero". Tais explanações e regras
gramaticais encontradas neste tratado facilitarão o "ouvir as explicações do
Guru", "comtemplar o seu correto significado" e, "após ter-se tornado perito
nas mesmas ensiná-las a outros".
Seguindo Situ Rinpoche continua explicando que pelo poder de tais
dois ramos da leitura e da gramática, aqueles, pela finalidade de obter o
fruto, a maestria do treinamento pelo qual se teve empenho, se irá chegar ao
conhecimento do significado. Tendo-se chegado neste ponto, deve-se então
cultivar a experiência do mesmo diz Situ Rinpoche.
Assim, Situ Rinpoche termina sua explicação dizendo que pelo
treinamento dentro deste tipo de sequencia mesmo pessoas que desempenham um
pequeno esforço, deixando de lado aqueles com grande empenho no ouvir e
refletir, irão rapidamente ter seu entendimento desobstruído. Por esta
razão, aqueles que desejarem se tornar versados deveriam começar seu
treinamento neste próprio texto, "Os Trinta". Tendo entendido este, deveriam
absorve-lo junto a compreensão e maestria do segundo tratado, " A Aplicação
do Sinais de Gênero" e outros textos gramaticais extensos. Assim, para tais
treinamentos que formam a base dos três veículos (hinayana, mahayana e
vajrayana) pelos quais se tem fé e se quer treinar, deveria-se ouvir os
principais e secundários textos dos Gurus.

As três últimas linhas do penúltimo verso e o último verso Tonmi
Sambhota aborda as características do estudante do qual se deve instruir.

Aceitando o Acharya como tal,
Abandonando completamente a preguiça e a distração,
Apoiada sobre um bom caráter e fé,"
"Tal pessoa irá tornar-se rapidamente realizada.
Para esta, deve-se instruir com o passar do tempo,
Para com o oposto deste é o inverso."

Aqui Situ Rinpoche explica o que seria um vaso propício a ser

ensinada as instruções deste shastra. Aceitando o Acharya que esta oferecendo as instruções como o Acharya (mestre) por honra-lo e demostrar gratitude a ele. Com respeito a circunstâncias adversas, ter persistência a qual abandona ambos a preguiça do pouco interesse pelo tema a ser treinado e a distração por outras atividades. Com respeito a circunstâncias conducivas, ter uma perseverança respeitosa na base de um bom caráter e fé no valor superior do tema pelo qual se esta treinando. Alguém o qual tiver tais três características irá, por meio disso, tornar-se rapidamente realizado em seu específico treinamento. Assim, quando tal pessoa for reconhecida, ela deveria ser instruída com o passar do tempo. O oposto do vaso explicado anteriormente - alguém que não tem respeito pelo Acharya, que tiver preguiça e distração, que tiver um mau caráter e não tiver fé - não é um vaso propício, assim para tais pessoas tal entendimento pelo qual se deveria ser instruído com o passar do tempo é o inverso e por agora eles não deveriam ser instruídos. Ainda assim, se após eles venham a se tornar buscadores e estiverem bem motivados, eles também deverão ser bem ensinados como discípulos diz Situ Rinpoche terminando seu comentário ao primeiro tratado de Tonmi Sambhota.

Penso que desta forma concluimos uma pequena e limitada abordagem do aspecto sagrado da língua tibetana em termos de suas bases, origens, propósitos e resultados. Penso que talvez muitos tibetanos tenham visões mais místicas a respeito de sua língua e, principalmente, a respeito do poder das sílabas mantricas. Tais crenças e visões particulares não abordei aqui. Concentrei mais na questão da própria origem da língua escrita e literária em conexão com o budismo, ou, criada apartir da motivação de estabelecer o budismo no Tibet.
Sobre fontes literárias do assunto de forma específica peço aos membros da lista que ajudem pois eu não conheço.
Espero ter ajudado de alguma forma.
Peço que se alguma parte do texto for usada em algum outro trabalho que seja mencionada as fontes e autor pois facilitará futuros esclarecimentos de possíveis dúvidas.
Foram acrescentados versos do Primeiro tratado gramatical de Tonmi Sambhota chamado "Os trinta, A Gramática Raiz" traduzidas do tibetano para o portugues por mim, caso tais versos forem usados peço da mesma forma que informem o tradutor.

Paz,
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A GUIDE TO AWARENESS

DHAMMA TALKS
on the
FOUNDATIONS of MINDFULNESS
(Satipatthana Sutta)

by

H.H. Somdet Phra Nyanasamvara
Supreme Patriarch of Thailand
(Venerable Suvaddhano Bhikkhu)

Wat Bovornives Vihara
Bangkok, Thailand

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This Guide to Awareness is a translation from the series of Dhamma talks published in the T

Naew Patibat Nai Satipatthan (lit: The Way of Practice in the Satipatthana).
The venerable author, HH Somdet Phra Nyansamvara is the Supreme Patriarch of Thailand
Bovornives Vihara, a large and famous monastery in the old city of Bangkok. It is a centre fo
and is well known among westerners interested in Dhamma, many of whom have received c
venerable author as Preceptor.
HH Somdet Phra Nyansamvara was born in Kanchanaburi Province, about 130 kilometres n
2456 B.E. (1913). When he was thirteen years old, he became a novice and in 2476 B.E. he
ordination. On going back to continue his studies in Bangkok he was given new ordination a
Suvaddhano, with the Supreme Patriarch Vajiranyanavong as Preceptor, at Wat Bovornives
After furthering and completing his Dhamma and Pali studies to the highest grade (grade nin
Ven. Chao Khun Phra Brahmamuni as abbot in 2503 B.E. (1960). It was therefore in carryin
the late abbot when in 2504 B.E. (1961) he gave this series of Dhamma talks.
He was awarded the ecclesiastical title of 'Somdet' in 2515 B.E. (1972) and has held variou
administration of the Thai Sangha. (These more recently included: membership in the Coun
the management board for Mahamakut Buddhist University; Head of the National Buddhist F
Foundation for Lepers, just to name a few.) In 2532 B.E. (1989), he became the leader of all
Thailand, being made the nineteenth supreme patriarch of the Bangkok era.
The Dhamma talks were presented to both monks and lay people. Afterwards the monks wo
verses from the Pali texts, followed by a period of group meditation. They were therefore, no
but a guide for those listening actually to put into practice.
A translation such as this has many difficulties, not the least of which being the profundity of
and the inadequacy of our understanding and translating abilities. We therefore hope reader
check these teachings out in their own practice and experience.
This translation is respectfully dedicated to the venerable author who gave 'new life' by orda
bhikkhus and who has helped so many of us from the west.

The Translators

* * *

In an attempt to make this translation accessible to all, we have translated most Pali terms. I
scholars should note that on their first occurrence the Pali word is usually shown in brackets
translation is normally consistent throughout the book. Several words were left untranslated
equivalent was either difficult to find or too clumsy compared to the original. We have includ
the end of this electronic book that will (attempt to) show diacritical marks. End Notes will als
the end of the document.
As the venerable author mentions in his Introduction, he had to recap and summarize on pre
because people often missed some of the sequence of Dhamma talks. However, this transla

repetition.

* * *

Introduction

Tan Chao Khun Phra Brahmamuni (Suvaca Thera) originally organized a series of Dhamma
Vihara. He would present a sermon and then, after the monks chanted, everyone would sit i
I was invited to continue with this and as I considered it beneficial I accepted the task. Howe
pointed out that I was not a meditation teacher. I still had responsibilities concerned with tea
various other duties, and so could not fully practise developing myself, let alone attain to a le
train others. My Dhamma explanation therefore always had to depend on the scriptures, and
stray from them, I also felt as if I had lost my way. I had to rely on the footprints of those gon
show the way, which I could not manage on my own.
At first, the sermons of Tan Chao Khun Brahmamuni were read out. Then, in the Rains Retr
(1961), I started to present talks of my own. These were tape recorded and later transcribed
The Maha Satipatthana Sutta, the Great Discourse on the Foundations of Mindfulness, is re
Wat Bovoranives Vihara. I can recite all of it which helped when I was presenting my Dhamm
Discourse is a major pillar in the practice of both calm and insight, and so was chosen as the
present.
The Dhamma talks were given twice weekly, on the evening of the quarter moon day and th
those that came to listen did not attend on every occasion, I would usually summarize and re
earlier talks.
Previously, I wrote about my reliance on the scriptures but in some places my explanation m
from the normal interpretation. I nearly cut such passages out but in the end didn't, for I am s
if those additional thoughts which popped up of themselves are incorrect, they will receive th
my readers for not being intentionally misleading. I will therefore leave them there for Dhamm
investigate and consider.
These twenty-two Dhamma talks should be read and carefully considered, so as not to stray
practice in the foundations of mindfulness.

* * *

The teaching presented here follows the way found in the Discourse on the Foundations of M

contains the essential and graduated steps of practice. It is a way which those who practise appreciate. However, some people may charge that it is inappropriate and lacking benefit be feeling of weariness and depression. It is rather likely that the people who say this are actua realizing the truth. It's similar to being fearful of the doctor's examination of one's illness or c one's eyes to the truth. This is not a characteristic of a clever person.
If you read this book, you will discover the truth of the 'knots' and problems that exist within y short, this can be described as the 'knot of suffering.' You may also then see the method to safeguard against this suffering. When actually trying out this practice, you will be able to cu suffering in accordance with the Buddha's Teaching. You will also experience a joy unknown

* * *

This book has already been reprinted many times in Thai. I therefore requested Bhikkhu Ariy Kantasilo to translate it into English so as to make it more widely available. I would now like both for bringing this work to completion and I hope it will be of benefit to all.

Somdet Phra Nyanasamvara

(HH the Supreme Patriarch of Thailand)

* * *

TALK 1

Kammatthana: The Place of Work

Kammatthana is a place of work, and here it means where one works on one's mind. In virtu mind is forever thinking and concocting, leading to the arising of lust (raga) and greed (lobha aversion (dosa) and to the birth of delusion (moha). The mind is then enveloped in the contr and affairs and habitually smothered in defilements. Such a disquieted and unstill mind can just as there is no rest for the waves of the sea.
The mind infiltrated with such defilements is so biased and unbalanced that it can't recogniz can't see conditions for what they really are. For instance, the mind bound up with lust or gre towards the pleasant, attractive side of things, creating a predilection for a certain thing. Liki becomes biased and it will then appear 'perfect,' 'good' or 'quite nice' --depending on how m it. Even if something is really not at all good, one assumes it to be so because one is attract

through the prejudice of lust and greed.
When the mind is warped by hatred, it will then take the negative side and turn away from th
hated the most will then appear 'totally bad' or --according to the level of one's aversion-- 'pl
'not so good,' etc.
The mind imbued with delusion finds it even harder to see the truth. It's as if one is half-blind
things only dimly. Even one's conjectures probably do not accord with the truth because the
obscured with delusion.
Lust, greed, hatred and delusion not only unbalance and agitate the mind but also block the
wisdom (pannya) which would be able to penetrate to the actual state of things. The Lord Bu
taught about the two places which can be established for working on the mind, the two kamm
Samatha kammatthana is the mind's working place to develop calm (samatha).
Vipassana kammatthana is where the mind can attain insight (vipassana) into the truth.
Working for calm is the first step because the mind needs relief from the defilements which b
it. One can then practise for insight as the tranquil mind is balanced and free from the bias o
defilements. Whatever is then investigated can be seen clearly for what it really is, and this i
insight begins to develop.

The Refuges (Sarana)

Just as the earth receives and supports our footsteps, so it is necessary, right from the begin
developing these work places, to have a shelter and solid foundation for the mind. The mind
the Triple Gem (Ti-Ratana): the Buddha, the Dhamma , and the Sangha.
One must first determine the Buddha, Dhamma and Sangha as one's true refuge, and recoll
their special virtues and qualities. Thus, the Lord Buddha is truly the Awakened One; the Dh
Way of practice to the end of all defilements and suffering; and the Sangha are those who a
the Dhamma Way to its fruition. The cultivating of a profound appreciation for the qualities o
requires a deep understanding of what the Buddha taught: that it indubitably leads to the en
suffering. The more one can perceive the profundity of Dhamma the more one can apprecia
the Lord Buddha. One's mind will then go for refuge to the Buddha, Dhamma and Sangha w
wavering.
Establishing one's mind in the Refuge of the Triple Gem is the preliminary step in the develo
kammatthana working places. So will you all please resolve to accept this refuge for your mi
trust and faith in Buddha, Dhamma and Sangha --and also a trust and confidence in your ow
practise. This especially applies to the kammatthana work which you have determined to pra
leads to calmness and tranquillity, to wisdom and insight. It is the true and certain support fo
Precepts and Moral Virtue (Sila)

Now the ground or foundation for the mind's support can be laid. This is moral virtue (sila) w

the natural (pakati) state of the mind undisturbed by the defilements. These defilements will
the mind into intending (cetana) and setting into motion wrong actions through body and mi
may find yourself unable to maintain this natural state of mind because of business or work
However, once you enter the place of Dhamma practice, you must firmly resolve to refrain fr
behaviour. In other words, do not break the five precepts(1).
At this present time you must be especially careful to guard the natural virtue of the mind. D
to be pulled down into unskilful ways. When you can sustain this natural state of mind, you
endowed with moral virtue. Once this virtue is present, it forms the foundation on which to re
mind. When your mind has such a foundation, together with a refuge safeguarding your Dha
of the defilements' attacks, then an opportunity opens up: an opportunity to follow the way o
establish a place to cultivate your own mind.

4th August 2504 B.E. (1961)

* * *

TALK 2

The Foundations of Mindfulness: Satipatthana

The Discourse on the Foundations of Mindfulness (Satipatthana Sutta) directly takes up and
training of the mind. In fact the Lord Buddha even said that it is the only way to transcend so
the Dhamma that needs to be seen and to come to the end of suffering with the realization o
therefore, includes the perfection both of calm and insight. However, one initially needs to kn
basis of practice, the kammatthana. This, as I have mentioned previously, means a place of
for the mind. It requires the determination to establish a foundation for one's practice. But wh
find this base for one's concentration?
Endeavouring to establish the mind in the affairs of external objects --a visual object, a soun
taste, tangible or mental object(2)-- can only lead the defilements to infiltrate the mind. The
based in the defilements rather than in the kammatthana. Thus the decision of exactly where
one's practice becomes crucial.
The Lord Buddha taught that we should direct our attention back inside ourselves. The foun
mind's development will be found right here inside ourselves and not at all in external things
specific, inside oneself refers to the body (kaya), feeling (vedana), mind (citta) and mental ob
--all complete in each one of us.

Body (Kaya)

Turning one's attention back to oneself, looking from the outside in, one first comes across t
notices that, whether awake or asleep, a basic and essential function is breathing. There mu
another bodily postures --walking, standing, sitting or lying down. There are then the second
such as, when walking, one bends the arms and legs or one turns and glances around. Eve
here now there is always a certain natural way for positioning your feet for sitting.
Then there are the other parts to this body (rupa-kaya) made up of the external and internal
Externally there is the hair on the head, body hair, nails, teeth and skin, and internally such t
flesh, tendons, bones, bone marrow, bile, kidneys, heart, etc.
These bodily constituents can all be reduced and considered in terms of elements (dhatu). F
organs which tend to hardness come under the earth element; those which are fluid, under t
those that are 'heating,' under the fire element; and those that produce motion, under the wi
As long as all these elements are properly associated together, the whole body appears nor
disperse then what's left is a dead body. For example, if the wind element fails then the brea
The body then becomes bloated and decays until only bones remain, and eventually even th
will disintegrate. Before its formation this body did not exist, and so in the final event it return
nonexistence. This is the section on the body.

Feeling (Vedana)

In a living body where the elements are in harmony together there is also feeling: Pleasant f
(sukha-vedana), painful feeling (dukkha-vedana) or neutral feeling which is neither-painful-n
(adukkha-m-asukha vedana)(3). For example, this body experiences feelings of cold and he
hardness.

Mind (Citta)

An intact body with elements smoothly functioning together forms a support and resort for th
of everyone's mind varies. Sometimes lust is uppermost and sometimes it subsides; sometin
delusion and sometimes they subside.

Mental Objects (dhamma)

Examining the mind to a deeper level, one finds that it is always involved and concerned wi
affairs, some of these being good, some bad, and some in between. These follow the princip
phrases:
Kusala dhamma all mind objects which are wholesome.
Akusala dhamma all mind objects which are unwholesome.

Abyakata dhamma all mind objects which are indeterminate or neutral.
These are all found in one's mind.
So we can now say that this body, these feelings, this mind and these mental objects are tog
myself, and right here is where the Discourse advises us to base our attention and mindfuln
practice though, we first concentrate on just one of these bases.

Concerning the Breath

The first point is that to use the in-and-out breathing as the base for establishing mindfulnes
body must always have breath but we never pay any attention to it. So our practice is now to
to bear on this natural breathing pattern.
The Lord Buddha explains (in the Discourse) that one holds the body erect(4) and firmly esta
mindfulness. Mindfully one breathes in, mindfully one breathes out. Instead of sending the m
one concentrates it wholly on the breath. This will lead to a more subtle awareness. Breathin
breath, be aware of it. Breathing out a long breath, be aware of it. Be aware of a short in-bre
out-breath, but do not tense or force the breathing. Just let go and breathe naturally --but be
The Discourse then continues with instruction to note the whole body. Experience and know
the breath goes in and out. Expand your awareness to cover the whole body including both
(nama-kaya) and the corporeal group (rupa-kaya).
Considering the mental group, be aware of the state of the mind, of the present condition of
and concentration. How are they at this moment? Note the body through awareness of its po
How are you sitting? From the soles of your feet upwards, and from the crown of your head
completely aware of your body.
After we fully accomplish this awareness of both groups, the Discourse then goes on to teac
in-and-out breathing. This does not involve any forcing or holding of the breath, but is a natu
down. When the mind becomes refined, so in turn does the breath. The Lord Buddha taught
unquiet then the breathing will be rough and gross. However, should the mind become calm
also becomes more refined and subtle. Sometimes the breathing may even seem to have st
need to panic. You have simply calmed down while the breathing still remains.

The Four Fundamentals of Practice

You must have energy and determination (atapa) in your practice, and this includes conscie
example, you determine to practice for a specified time period and so must therefore fulfill th
any slackness or cutting short. Even though you may feel frustrated and want to give up, you
accomplish your objective. With such conscientiousness everything develops smoothly and
the first essential in the practice.
The second principle is awareness and clear-comprehension (sampajannya) of oneself at al

absent-minded or negligent by falling asleep or losing mindfulness. Permitting sleep and allo
attention to fade indicates a lapse of clear-comprehension in your kammatthana practice. Th
from the path and falling into a chasm or pit. Therefore, awareness and clear-comprehensio
guarded and supported. They thus form the second fundamental in the practice.
The next principle, mindfulness (sati), is awareness fixed and firmly established without any
the chosen object(5). Should another mental object suddenly interrupt leading to rapture (pit
then don't lose yourself in it but quickly return to your base. For example, reject all distractio
your full attention back to the in-and-out breathing.
Once mindfulness is well established, your practice can develop without the harm that may
absent-mindedly drifting away with the thoughts and moods that have arisen. The harm com
readily abandon mindfulness and become a heedless daydreamer. Therefore, steadfastly es
mindfulness. Don't allow it to drift away. This is the third principle.
The fourth principle is to overcome hankering and dejection concerning the world(6). This is
point, for whenever one encounters a pleasant mental object in one's practice, one must con
deceit and a false perception. Likewise, if an unpleasant experience arises --such as a ment
which provokes fear-- then one must again be mindfully aware that none of it is real. Being
neither-glad-nor-dejected with anything that arises, one continually brings mindfulness back
established object and anchors it there. In this way concentration (samadhi)(7), and eventua
(pannya), will arise and one's practice will progress well.
These four fundamentals are essential for everyone who practises. If they are dispensed wit
thereby abandoned --with possibly harmful results. But with these principles well established
can only be beneficial and develop well.

5th August 2504 B.E. (1961)

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TALK 3

Expanding and Summarizing
on the Section Concerning Breathing

I would now like to expand the explanation on mindfulness of breathing (anapana-sati). The
sitting erect in the samadhi-posture with mindfulness alert and firmly fixed on the in-and-out
ways for developing such mindfulness are then given:
1. Breathing in a long breath one knows, 'I am breathing in a long breath.' Breathing out a lo

knows, 'I am breathing out a long breath.'
2. Breathing in a short breath one knows, 'I am breathing in a short breath.' Breathing out a s
knows, 'I am breathing out a short breath.'
3. 'Experiencing the whole body, I shall breathe in,' thus one trains oneself. 'Experiencing th
shall breathe out,' thus one trains oneself.
4. 'Calming the activity of the (breath-)body, I shall breathe in,' thus one trains oneself. 'Calm
activity of the (breath-) body, I shall breathe out,' thus one trains oneself.

In the first and second stages --of breathing in and breathing out a long breath, and breathin
breathing out a short breath-- one has to realize exactly how one is breathing at that momen
the ordinary, unforced breathing which normally goes unnoticed. With careful attention one v
the breaths are either long or short. When fatigued or tired, one can see that the breathing b
perhaps with panting or gasping. When the mind is upset and unquiet, one may also tend to
than when one is calm. Breathing exercises may also involve deep breathing.
With the body rested and peaceful, the breathing becomes quieter and more refined. When
tranquil, the breathing is even more delicate and refined. At first your mindful attention on th
not seem to bring any fruitful results. However, with persistence the mind will become more
established, allowing contentment (chanda), rapture (piti), and gladness (pamojja) to arise. T
first taste of the fruits of the tranquil mind, the mind endowed with samadhi, which will encou
onwards in your practice.
The third stage --of experiencing the whole body with the breath-- is concerned with being a
corporeal group and the mental group. Be aware of your posture as you sit practising here, c
your hands and feet. Take note of the state of your mind and the clarity of your mindfulness
concentration. Such an awareness of the whole body indicates a broad mindfulness. This m
experiencing the whole body becomes experiencing the whole breath-body with each breath
One notices, in simple terms, that the in-breath enters at the nose, passes midway at the he
the navel, whereas the out-breath starts at the navel, passes the heart and ends at the nose
gauge for helping to direct one's attention. However, following the breath in and out will actu
and unfocus the mind. The Lord Buddha therefore taught that one should fix the mind on tha
the in-breath starts and the out-breath ends, i.e. where the breath contacts the nostrils or up
single point is the mark (nimitta) where one stations the mind. With each in-and-out breath o
touching that mark (the nostrils or upper lip), and this is known as experiencing the whole bo
breath-body.
This can be compared to sawing a piece of wood. Attention is focused solely on the cutting p
the complete length of the saw as it moves back and forth. Seeing that one point is like seei
and, similarly, in attending to just that single mark one experiences the whole breath. This is
stage.
Calming the activity of the breath-body is the fourth stage of training. This does not involve a

or holding of breath in an attempt to force it to become more refined. Rather, it involves a str
the mind's concentration and calm. When the mind is calm and refined, so is the breath. The
stimulating and exciting the mind, achieves only tension and stress.
The practice of concentration or samadhi is for peace and tranquillity in both body and mind.
and mind are still, the aim of this part of the practice is reached. However, the essence here
stage three (above), with the fourth stage following on from there.

Counting and "Buddho"

In the beginning of the practice, trying to use only the Pali (textual) instructions may be too d
accomplish. Therefore additional devices to engage and hold the mind have been offered. F
(mental-) counting of the breaths. This can first be done in a slow pattern by counting each s
out breath as follows:
Inhale (count) one... exhale (count) one
Inhale (count) two... exhale (count) two
Inhale (count) three... exhale (count) three
Inhale (count) four... exhale (count) four
Inhale (count) five... exhale (count) five
Then return again to counting one--one; two--two... etc., but this time continuing the sequen
end with six--six. Repeat the sequence again, returning to one--one (and so on) but this time
seven--seven; then back to one--one and then up to eight--eight; one--one then up to nine--n
the completed sequence from one--one to ten--ten.
After completing a full sequence from one to ten, begin the cycle again as before, i.e. one--o
and so on, until reaching one--one to ten--ten again.
When the mind is sufficiently steady, a pattern of more rapid counting can be used. This ent
counting one with the inhalation and two with the exhalation. Continue this sequence until yo
Then, returning to one continue until you reach six. Carry on these rounds until you reach te
These counting techniques can be individually adjusted to one's own practice so as to achie
results. One possible adaptation, for example, is to count from one straight through to ten an
counted ten, return to one and start the cycle again.
If plain counting does not suit you then the word 'Buddho' may be used instead. Inhale (men
'Bud-', and exhale, (mentally-) reciting '-dho'. Inhale 'Bud-', exhale'-dho,' and so on.
Counting or using a mantra word such as Bud-dho is a useful aid in the beginning stages of
can be compared to using lined paper to guide the hand when we were first learning how to
suitable degree of competence, steadiness of mind and practice has been attained, the devi
Bud-dho should be discarded, with a pure mindfulness carrying on alone. This is the genera
practice, and each practitioner should decide what is most suitable. This method is purely fo
of calm, and will bring peace and stability to the mind.

I would like to remind you of the four fundamentals of practice: Conscientious perseverance
full and clear comprehension (sampajannya) and mindfulness (sati). These are always esse
practice.

The Benefits of Samadhi

The unquiet, restless mind wastes time and effort with its lack of application and focus. We r
a book but cannot concentrate due to disturbing and proliferating thoughts. However, a minc
described above) in calm and steadfastness allows us to apply ourselves. For example, we
to that book and can quickly digest and understand it, with a better recall as well. Thus the g
benefits of the trained, stabilized mind manifest not only in a passive resting of the mind in h
also in whatever activity we may engage in.

1st August 2504 B.E. (1961)

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TALK 4

Review of the Basic Practice

Samatha kammatthana is the place of work to bring calmness and stability to the mind. Vipa
where insight into the truth arises in the mind.
One begins practice by taking refuge in the Buddha, Dhamma and Sangha because one is f
Buddha's Dhamma rather than any other way. Faith (saddha) and confidence (pasada) in th
opened up the Way for our practice to follow-- is the going for refuge.
You should determine to keep at least the Five Precepts. Even your sitting here now is also
improve your moral virtue. With your refuge, faith and precepts established, you can now pra
insight.
The practice leading to a calm and stable mind is elucidated in the Great Discourse on the F
Mindfulness (Maha Satipatthana Sutta) as mindfulness of breathing. One establishes mindfu
in-and-out breath, long or short (etc.), experiencing the whole body and calming the breath-b
(Buddhist) Teachers have also offered supplementary ways: focussing the attention at one p
breathing cycle (i.e. at the nostrils or upper lip where the breath makes contact), for example
counting to help, or by reciting 'Bud-dho'. There are other variations, but they always boil do

the mind in one place. When your mind becomes one-pointed, you can be sure everything is
any rate, just keep your mindfulness focussed and you will be able to make the mind one.

Characteristics of the Mind

I would like to explain a little more about the nature of the mind; how difficult it is to tame and
with its habitual jumping and racing about. Even with mindfulness fixed on a single object, it
continually buck and pull away. Where does the mind jump to? It struggles around among m
following after desires, wishes, attractions and the obstacles (palibodha) which are worries a
These external involvements are those concerns which we think and conceive about. Once
the mind they agitate as worries and anxieties. If they are many and you are unable to throw
the mind can't be pacified. However, everyone with true determination can expel them and a

The Method of Examining the Mind

Mindfulness is essential for guarding the mind right from the beginning. Any inattention, and
have darted away in a flash. The mind must then be speedily led back inside if mindfulness

If one checks to see why the mind had darted away, one may find the cause in something lik
car, of people walking past, or the noise of something falling. The mind zips away to that par
and then starts to roam further afield. It may have wandered on through many varied episod
realizes the fact and is able to return it to one's determined point. However, should another
the mind may then be off again --continuing on from one thing to another in what might seem
though it spans many different episodes.
Using mindfulness, always return the mind to your chosen point and, carefully establishing
examine it there. The mind will then be pacified and, when checked in any particular episode
go off there again but will rather follow some other affair instead. This method must be repea
mind is tamed and able to come to calm with contentment (chanda), rapture (piti) and ease
give a taste of the first stages of calm and samadhi, furthering your satisfaction in the practic
facilitating the focusing and settling of the mind in samadhi.

Posture

Following on from the section on breathing is the section on posture (iriyapatha-pabba). Her
teaches the use of clear-comprehension. When walking, one is aware of one's walking; whe
aware of one's standing, and likewise with sitting or lying down. When changing position, be
movement. Aim to keep up this clear-comprehension and awareness.
On close examination one finds intention (cetana) present before any position is taken up, o

moves to change that posture. For example, there is the intention to walk or to sit. However, walking or sitting, one's clear-comprehension is liable to be broken by the mind's straying av of other affairs. Therefore, make sure that clear-comprehension is aware and safeguarding a presently in.

Clear Comprehension (Sampajannya)

Another section (sampajannya-pabba) also deals with clear-comprehension, classifying the more detailed way. Be aware of what you are doing. At the moment of taking a step forward looking or turning, of stretching the body out or contracting it in --whatever you are doing-- b aware. Dressing, eating, drinking, relieving yourself: notice how these things proceed. This i standing, sitting, lying down, speaking, being silent, going to sleep and waking. This constar is the practising of clear-comprehension. It will safeguard you from carelessness and neglige only benefit.

On Impurities (Patikkula)

This section (Patikkula-pabba) deals with the impure or unclean aspect of the body. One exa the soles of the feet below, upwards to the crown of the head. It is surrounded and encased of various foul and repulsive impurities.
These are the bodily parts:
hair of the head (kesa), hair of the body (loma), nails (nakha), teeth (danta), skin (taco), flesh sinews (naharu), bones (atthi), bone-marrow (atthiminjam), kidneys (vakkam), heart (hadaya diaphragm or membranes (kilomakam), spleen (pihakam), lungs (papphasam), large intestin intestines (antagunam), undigested food (udariyam), excrement (karisam), bile (pittam), phle (pubbo), blood (lohitam), sweat (sedo), fat (medo), tears (assu), skin grease (vasa), spittle (l mucous (singhanika), oil of the joints (lasika) and urine (muttam).
These number thirty-one but the Lord Buddha also pointed to the brain-in-the-skull (matthak which makes thirty-two bodily parts in all.
Even though the Lord Buddha actually intended this teaching for the monks (bhikkhu sangha very much the truth concerning the various parts of this body, and lay people might therefore manner of examination for themselves. He pointed out that this body is so compounded that rotten and putrid, as is seen when it becomes a corpse. But when it can still be nurtured and one can also manage to depend on its support. This impure aspect is not usually observed u it to see for oneself --when it's always ready to manifest.
All of this is concerned with calming and assuaging the mind from its satisfaction and passio for one's own and other people's bodies. If you wish to realize this calm then use the method for examination and contemplation. It is especially important in your samadhi practice, when

such attachment for both your own and other people's bodies becomes vital. This, then, is o
in the firm establishing of your mind in calm and tranquillity.

12th August 2504 B.E. (1961)

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TALK 5

Two Methods of Calm (Samatha)

I have already explained two methods for making the mind calm and stable. There is mindfu
which centres the mind in one-pointedness through awareness set on the in-and-out breaths
the body (kayagata-sati) which uses examination of the various bodily components to penetr
nature.

The Elements (Dhatu-kammathana)

Another method is the examination of the elements. 'Element' (dhatu) here refers to having s
characteristics rather than to coming from the same root. Thus those body parts that are har
as the earth element (pathavi-dhatu); those parts that are fluid are referred to as the water e
(apo-dhatu); those that are warming are the fire element (tejo-dhatu); and those that are in m
element (vayo-dhatu).
We previously analysed the body into thirty-one or thirty-two internal and external componen
the elements we analyse them in the following manner:
1. The earth element is the head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bon
kidneys, heart, liver, membranes, spleen, lungs, large gut, small gut, undigested food and ex
All of these and any other bodily parts that are hard are designated as the earth element.
2. The water element is the bile, phlegm, pus, blood, sweat, fat, tears, skin grease, spittle, m
the joints and urine. Any other component parts that are fluid can be designated as the wate
3. The fire element is that heat which warms the body (yena santappati); the heat which cau
decline and deteriorate (yena jiriyati); the heat which makes the body feverish (yena pariday
digestive-heat for whatever we eat, drink, chew or taste (yena asitapitakhayitasayitam samm
gacchati). Any thing else in the body that has a heating characteristic is designated as the fi
4. The wind element is the upward-blowing wind (uddhangama vata); the downward-blowing

the wind in the abdomen (kucchisaya vata); the wind in the bowels (kotthasaya vata); the wi
through all the limbs (angamanganusarino vata) and the in-and-out breathing (assasopassa
which has a moving or blowing quality is designated the wind element.
5. The space element. In other discourses the space element (akasa dhatu) is presented as
this being the empty spaces and cavities of the body: the ear canals (kannacchiddam); the s
(nasacchiddam); the mouth orifice (mukhadvaram); the gullet (yena ca asitapitakhayitasayita
space where the food remains (i.e. the stomach) (yattha ca... ...santitthiti); the orifice from w
is expelled (i.e. the rectum) (yena ca ....adhobhaga nikkhamati). Any other empty space or c
is also designated as the space element.

Separating-out One's Elements

It is quite normal for each one of us to be attached to his or her body, thinking of it as myself
examine it in terms of elements, separating all the hard parts out as earth element, the fluid
element, the warm parts as the fire element, the airy parts as the wind element and the emp
space element. That which we adhered to as me and mine will then be seen as elements.
Analyse your body and take out each element --one at a time. Take out all the hard parts, le
elements together. Now remove the water and then the fire element, and you are left with th
when that is taken out then all that remains is empty space.

Methods of Separating the Elements

One can examine the elements following the Lord Buddha's Way (as above) or one might us
analysis reducing everything to molecules and atoms. After removing each of the elements
that of that which one was attached to and thought of as me and mine the only thing which r
element. Just empty space with no me and mine or self.
This analysis of elements is one strategy to use in curbing attachment to this body which ma
mine, and as myself. The situation is just the same with external things where other people a
have the same nature and properties. One can then release one's attachment for people an
one's thinking in terms of self. The mind then calms and is firmly settled.
This is one method in the practice of calm. However, both mindfulness of the body (which w
with) and this analysis of elements is calm mixed with insight. This insight will arise, without
pretension, out of the analysis when the elements are clearly seen for what they really are --
person, no myself or their self. The mind previously absorbed and suffering in its me-ness a
allow everything to come to calm. This is the factor leading to a calm and cool mind.

Stillness and Peace --or Thinking

The examination of the bodily parts and elements does not bring one-pointedness of mind b
active analysis and investigation. In mindfulness of breathing however, the aim is for one-po
does not use investigation. Use whichever method seems most appropriate to you at the tim
mind might be content with stillness and at other times it will want to think. When your mind
stillness, use mindfulness of breathing. However, if it likes to go out, thinking of this and that
instead of giving it a free rein arrange a tour for it in your own body. Keep it within these bou
soles of your feet up to the tips of the hair on your head, circumscribed within the skin. As it
there, examine the bodily parts or the elements.

This Body as a Work Book

The study of calm and insight is in fact the study of this body. It's much like the student docto
big text book-- which is just this very body. All his studies are contained here. The practice o
insight is similar to this, but with the objective being a firmly established, calm mind together
seeing and true insight. And a final letting-go.

19th August 2504 B.E. (1961)

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TALK 6

Concentrating on a Single Object

I have already explained about stabilizing the mind by way of calm using various techniques
breathing, mindfulness of the body and examination of the elements. The choice rests with t
When one decides to establish the wandering mind in one-pointedness, mindfulness of brea
Should the mind wish to go roaming, let it explore the body or elements. However, mindfulne
remain with each object until it is clearly discerned. For example, moving one's concentratio
body, one examines the hair of the head and body, nails, teeth, skin, flesh, sinews or bones
bones as a single object and through fixing one's mindfulness see them as one's own skelet
the mind in one place.

Reflection on a Corpse

Previously, I have been referring to the scrutiny of the living body, but the lifeless body or co

be examined. Compare this body with the corpse abandoned in the cemetery for one, two o
and festering until only mouldering bones remain. One's contemplation of this will give rise t
disenchantment and then bring calm to the mind. With practice one then becomes accustom
unafraid of them. This is another method which uses reflection or examination.

Two Types of Samadhi

Briefly speaking, there are two types of concentration: threshold or neighbourhood concentr
samadhi) and absorption concentration (appana samadhi). The type of samadhi where the m
examines brings one only to the threshold because the mind is not yet one-pointed, whereas
centres in one-pointedness as absorption samadhi is firm and unwavering. Concentrating on
breathing, even the establishing of mindfulness on one specific part in the body, can also lea
samadhi.

The Instruments for Practice

The instruments for one's practice must include applied-thought (vitakka) and sustained-thou
Applied-thought is the capability of applying the mind to the meditation object of samadhi, wh
sustained-thought is the sustaining and engaging of the mind together with the meditation ob
When concentrating on the breath, one must direct and apply the mind at the nostrils or upp
air enters and leaves. Sustained-thought is then used to keep the mind firmly engaged on th
Whenever one is careless in one's practice and mindfulness is lost, the mind will dash away
must then be used again to catch and return the mind to its former station, engaging and sus
without allowing it to fall away to another object.
The Lord Buddha compared applied-thought with the sound of a bell when first struck, susta
likened to the reverberations of the bell. Both of these are always necessary in one's practic
sustained thought are essential because the mind is continually liable to slip away from the m
object, requiring applied-thought to lift it back and sustained-thought to sustain and engage i
this is constantly practised, the mind becomes pacified and stationary so that the fruits of sa
to appear: a pervading rapture (piti) and, even more than that, ease (sukha) arises througho
body and mind. With contentment of both body and mind the mind becomes unwaveringly co
object: This is one-pointedness (ekaggata).
When one has yet to experience the rewards of rapture and happiness, then one's practice w
frustrating and tiresome. However, with the continued development of applied and sustained
and happiness will arise and then the one-pointedness of samadhi will be born as the first fru
samadhi practice. This by itself will give satisfaction in one's practice and enable it to develo
flourish.
The points to note in my talk today are as follows: Applied-thought lifts and directs the mind

object. Sustained thought engages and sustains the mind together with the meditation objec
ease of body and mind will arise followed by the one-pointedness of mind which is samadhi.

20th August 2504 B.E. (1961)
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TALK 7

Summarizing the Body Section

Today, I will complete my explanation concerning the section on the body in the Discourse o
of Mindfulness. I would therefore like briefly to summarize some of the main points in review
Lord Buddha actually taught this Discourse to monks, those lay people proposing to calm th
use this practice to advantage and receive the resultant happiness.
The Lord Buddha taught that one must first establish mindfulness inside one's own body. As
different organs and parts, the examination takes up one part at a time. On establishing min
the body one recognizes that breathing is a natural experience common to everyone. He the
breathe in-and-out mindfully. One should be aware of the breath's length, but concentrate on
(at the nostrils or upper lip) rather than following the breath along. The mind, the body and th
all become calmer and more refined; yet even though you may feel that the breathing has ac
not release your concentration from its established point.
There are two ways of taking up another part of the body for examination. One way is to leav
and turn to concentrate on some other part. Another way is to retain mindfulness of breathin
then couple it with the contemplation of a part of the body. This combined contemplation can
while the mind has yet to reach one-pointedness. At this stage one can use thinking as a he
the mind from going outside. When it wants to go out then let it go into this body.
You should also be aware of other areas. Note your posture and inspect your body to see ho
Notice the present posture, if you are sitting for example, and then the various sub-positions
the feet and hands are placed. Being clearly aware of all of this is clear-comprehension (san
After being aware of the body's posture, one can then scrutinize the body itself more closely
component parts and organs. Some parts are directly discernible to the eyes (such as the ha
and skin) and some cannot be seen (such as the flesh, sinews, bones and the various intern
start off by examining them all in general or go straight in to pick out and closely inspect eac
depends on your own preference.
After examining the body's component parts, one can view them to a deeper level by analys

elements. Extract out the hard parts as earth element, the fluid parts as water element, the w
fire element, and the blowing parts as the wind element. The remaining empty spaces are th
If the body and its elements were actually separated in this way then this assemblage or bod
and life would be lost. However, when the elements associate together then this assemblage
alive. It is breathing, it changes its posture, and its various external and internal parts are in
working together. This, then, is the body we have here now.
One can further investigate and see that when the elements dissociate the wind element wil
the in-and-out breath. After the wind element, the fire element extinguishes, leaving the once
Then the water and earth element will gradually disperse until nothing remains except the em
space element. Before each one of us was born, this body did not exist, and eventually it mu
nothingness.

The Nine Cemetery Contemplations

Carrying one's investigation on to another level, one finds that once the wind and fire elemen
body ends up being called a corpse. That corpse isn't anything other than this body. When t
assembled together, it's a living body, when they have dispersed, it's a corpse.
Although the Lord Buddha taught us to examine this body, actually to see the corpse within
therefore explained the use of a real corpse so as to be able to compare the two. Everyone
another, had to come across someone dying or a corpse.(8) Nowadays, however, the corps
dressing and making-up that its true nature does not appear. Therefore, we have to rely on t

1. Reflect on a corpse dead for one, two or three days: bloated, turned an ugly green colour
2. Next contemplate on the corpse thrown away (in a charnel ground) being devoured by ma
vultures and ravens, dogs and jackals tearing at and eating the corpse.
3. From there consider the corpse stripped of its flesh by the animals but with the skeleton s
with blood and flesh and held together by the tendons.
4. And further consider the skeletal corpse devoid of flesh yet still spotted with blood and he
the tendons.
5. From there consider the skeletal corpse devoid of flesh and blood, yet held together by th
6. Then consider that skeletal corpse with all its holding tendons gone, the former skeleton n
here and there. The bones of the feet have gone one way, the bones of the hands another.
pelvis, spinal vertebrae, ribs, breast bone, arm bones, the shoulder blades, the neck vertebr
teeth and finally the skull have all come apart in different directions. They are now just bare
7. ...yet those bones are recent and therefore still white...
8. ...and after a year passes they are reduced to being just heaps of old bones.
9. Then the bones rot and decay and become dust; blown and scattered by the wind so that
called bones anymore.

The examination as taught by the Lord Buddha takes this body up part by part. Examine a li
foresee how it too must inevitably be without life. The fear that may sometimes arise in this c
usually comes from lack of knowledge. This ignorance and loathsomeness make one imagin
danger lurking. But when one discerns what it is all about --and that in truth there's no dange
then that fear will fall away. Once you have mastered your timidity you will be someone eage
the truth, no longer afraid of ghosts and the like.

Inspecting the House

My explanation of the investigation of the body requires the mind to make an inspection tour
like moving to a new house which also needs an initial inspection. One tours the whole hous
where everything is. However, this does not mean one must always be on the move, continu
one did not need to rest. When one really needs to rest, to sit or lie down, then one must sto
The complete inspection of the house finished allows one to choose, according to one's pref
where to place the chair or bed so one can rest. The Lord Buddha, therefore, offered many c
which I have been explaining here. He pointed out the way to enter into this body and inspec
entirety. When in need of rest, one can then sit or lie down where one is comfortable. One c
breath by settling mindfulness on a single point there, or rest in any one of the thirty-two par
body. One establishes a single focus, for example, in the bones until the skeleton manifests
can contemplate the corpse. Whatever aspect appeals to you --be it living or dead-- that is u
If you are satisfied with the breath as the mark, then centre your mind unwaveringly on just c
there. If the mind wants to move around then let it tour through the other parts --but make su
within the body. Otherwise you can use both together, but this is not yet samadhi, for that re
centring, a gathering together at one point.

26th August 2504 B.E. (1961)

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TALK 8

The Body: Inside and Outside, Arising and Disappearing

Would you all now centre mindfulness inside your own body. The mind may now try to escap
involving itself in various worries. This happens because everyone tends to have concerns a
work, family, home or other areas. Use mindfulness and clear-comprehension. Be determine
aside and lead the mind to collectedness inside your own body.

You may fix your concentration at the nostrils or upper lip or on any of the other objects whic
explained previously. According to the Discourse (Satipatthana Sutta), being aware of the br
with knowing the internal and the external, and knowing the arising and the disappearing.
Observing the external according to the conventional understanding means knowing the bre
the nostrils or upper lip. This conventional frame of reference is one which everyone who wa
will experience and this is called seeing the external.
Looking at the internal with the ultimate understanding is the seeing that the very breath is m
four elements. Hold your hand near your nose so that the exhalation strikes it. You will then
hardness in the contact, some blowing, some moistness and some warmth. The experience
element; moistness is the water element; blowing, the wind element; and warmth, the fire ele
is just the breath, from a more profound viewpoint it is composed of the four elements. This
the internal. Looking at the external with conventional understanding (sammati) one sees the
at the internal with ultimate (paramattha) understanding there are the four elements.
Taking this now on to another level: The seeing of the breath is the external, whereas the se
is the internal. This latter is the concentrating of the mind, fixing it so that the mark or sign ar
is similar to a photograph: The object filmed being external, and the image on the lens or on
internal. Focus your mind to see the external and the internal.
When you concentrate in this way, you will see arising and disappearing. Breathing-in is the
breathing-out is the disappearing. The inhalation is also actually the bringing in of the four el
the exhalation is the removing of them. This then, is an arising and a disappearing every tim
While people are still breathing, they are attached to the various things, but when that breath
does their conscious recognition of clinging to anything. The aim of the Lord Buddha's Teach
the body in the body is therefore to see and be aware of the internal and the external, the ar
disappearing. Be aware of the existence of your body, especially of the breathing, but only to
necessary for knowledge and to establish mindfulness. Let go and do not grasp at anything.
body exists and this breath exists and at the same time release everything. Let go. Empty yo
it clear and at ease. Firmly establish your mindfulness on the object you have fixed upon.

Feeling (Vedana)

Sitting here in practice you may experience some discomfort or pain. You may ache or feel s
being bitten by mosquitos, or else you may feel restless and fidgety. Even though you may h
and mental pain, just be aware of whatever is painful. Bodily discomfort, mental discomfort -
distress? One can find the cause in the material or carnal things, the baited hooks or amisa.
these are the things which cause the various forms of suffering. If you feel some mental disc
a stifled or oppressed feeling-- and your mind won't settle down, then examine to find its cau
that your mind is concerned with numerous anxieties and is unable to come to collectedness
be in that you have never practised tranquillity meditation before and the mind still runs off h

It has never been still before and therefore is not satisfied with such a state. Be aware that t
a cause, a baited-hook, present in the things that come in and bring suffering. When you are
practice and experience bodily and mental pain, look to see where it originates. Do not subm
keep up the practice according to one's original intention. That pain will then gradually fade a
foundation will be established more firmly so that such stability brings forth happiness.
When you experience a pleasant feeling of either body or mind, then be aware of it as such.
a cooling breeze which refreshes your body, and no ache or stiffness is present. Consider w
pleasant bodily feeling. If it came from the environment, the weather and such like, or your a
you changed your posture, then realize that this is still material, baited-hook pleasure. It is a
on external things.
Be aware of the cause of any pleasant mental feeling. Sometimes it may arise when the min
pleasurable involvement outside and is lost therein. You can then see its dependence on ex
is baited-hook pleasure. However, when the mind is steady and centred in calm with rapture
and mental happiness present then this is a non-material happiness (niramisa). This is pleas
external baited attractions. That bodily ease should also be seen as arising from the mind's s
not from external material things.
As the mind steadily stabilizes, that pleasure will become more and more stilled and refined
experienced as neither-painful-nor-pleasant. The mind is then firmly centred. This
neither-painful-nor-pleasant feeling is independent of external things.
When using mindfulness of breathing in your samadhi practice you must also note the feelin
first they will be painful and then they will subside and pleasant feeling will be experienced. W
becomes more and more refined, pleasant feeling will fade, and intermediate, neither-painfu
feeling will arise. At this level of practice, the mind is established and firm but there is still a n
check that the baited, externally fed, feelings of either pain or pleasure do not arise. One's le
will then bring a non-material happiness which should be used to encourage one's contentm
However, do not also become attached to that happiness. Just aim for one-pointedness of m

27th August 2504 B.E. (1961)
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TALK 9

The Body and Feeling: Together in Review

The cultivation of the mind aims for a steady, calm mind and a penetrative insight into the tru
explained this, stage by stage, following the Lord Buddha's Way set forth in the Great Disco
Foundations of Mindfulness, this being the only way to realize one's aim. Even His other Tea

summarized into this form. Therefore, we shall reconsider this way of practice right from the
Centre the mind and focus on your own body and feelings.
Seeing the whole body concerns: mindfulness of breathing; knowing the whole body, both th
the corporeal group; calming the mind, body and breath; being aware of one's present postu
external and internal bodily parts and organs; reducing those to their elements; seeing that w
dispersal of the elements what remains is a corpse in its varying stages of decomposition, u
nothing left to assume as body. This examination of one's body is a wide-ranging, overall ins
the practice of samadhi requires the resting of the mind in any one particular bodily part. For
one finds that mindfulness of breathing suits one then concentrate on that one point.
In the initial stages of practice there will be pain in both body and mind. There are the aches
in unaccustomed positions and the mind's discomfort from being forced to be still and calm w
practised before. Realize that this is painful feeling arising in outside attractions with their ba
Past bodily comfort and that feeling of pleasure is then used to lure it into pain. The mind, ha
thinking as is its want, becomes distressed when it is forced to gather into calm. However, w
persistence and unwavering determination, such pain will fade away and happiness will aris
then be at ease and the mind serene.
But on no account can mindfulness be allowed to lapse. If it is lost then the mind will race ou
of external objects. Whenever you catch the mind engrossed in such pleasures then fully rea
baited-hook pleasure and based in external attractions. Be similarly aware of that bodily plea
external lure. These things that induce the mind to dodge outside are of critical importance b
out it does not stop at just one excursion. The sound of someone walking or speaking, or of
other noise, may immediately lead the mind away, and then it will continue on into myriad in
allow the mind to become engrossed in these external attractions with their baited hooks. Sh
mind in such pleasures, then realize their origin and bring it back to the object of your samad
one-pointedness.
Sometimes a neither-painful-nor-pleasant feeling may similarly arise from the mind's excursi
involvements. So make yourself aware of this.
Always be watchful and lead the mind back to its samadhi object so that it becomes stilled a
sensuality and all unwholesome states. You can then be confident that the happiness which
completely untainted by external lures and is born from tranquillity. This happiness gives a ta
initial stage of practice. However, do not lose yourself in it, but continue to steady the mind i
object.

Focusing and Settling the Mind

After understanding feeling as I have explained, now turn inwards to the mind itself. Look an
condition, its state and disposition. As you focus there you will experience that the feeling sh
mind as well --but only if you watch carefully. You will find that any bodily distress runs into t

while any mental distress is already directly concerned with the mind. This gives rise to dislil
also known as hatred or aversion (dosa). However, I feel that this word seems a little too str
use 'dislike'. It has a broad meaning because everyone dislikes suffering. Suffering, once pr
the arising of dislike and as it intensifies so the aversion arises more sharply. Therefore this
what can be called aversion, arises through painful bodily and mental feeling (dukkha vedan
is contacted, then bodily and mental pain must arise before it becomes a matter for aversion
is therefore the fuse for aversion and dislike. When this is the case, be aware that the mind i
with hatred or aversion, that dislike has already arisen in the mind.

In the opposite case, pleasant bodily and mental feeling (sukha vedana) will lead to liking. O
call this lust (raga) but again it seems rather too strong a word. 'Liking' may seem too genera
just understand that it refers to the beginning of lust. Lust here starts with the subtle forms o
and hankering, everything which involves liking. Every type of fondness, or one may call it lu
first springs from pleasant feeling. The contact that brings bodily and mental comfort and ea
leads on to hankering, attachment and lust. Therefore be aware whenever these have arisen

That feeling which is intermediate --neither-painful-nor-pleasant (adukkha-m-asukha vedana
experiencing of whatever is already familiar. At the experience of something new, a pleasan
arise, as when one acquires something one hankers for. However, after the initial excitemen
may begin to feel quite indifferent towards it and this is neutral feeling. This feeling then shift
mind where it creates an attachment to that thing. Such attachment, developing from an initi
an indifferent feeling, is really a type of deception because the object is still not released. Th
which is a stinginess and jealous guarding, makes that object impossible to relinquish. Even
no longer thrills and excites, it can still not be given up. It's like all those other things we own
squirrelled away. This attachment is a form of deception. When it arises in your mind be awa
(moha) is present.

Pleasant and painful feelings flash to and fro, inciting the springing forth of liking or disliking,
intermediate feeling is discernible only if one carefully examines the underlying ground. One
to appreciate its great extent. The mind is, in fact, deceived and attached to many of these i
experiences which lack any of the flashing back and forth of pleasure-and-fondness and pai
the truth of all of this in your own mind.

At the opposite pole also be aware when the mind is free and unstained by lust, hatred and
attachment. When the mind cannot be established in the samadhi practice of mindfulness o
because of its wandering out with liking, hating, and deceiving. It's therefore always necessa
watch on your mind and to realize when it has wandered away. That awareness will allow th
calmness.

At this stage in your practice, discouragement or restless and fretful thoughts may arise. Be
feelings and steadily lift the mind so that it brightens and takes heart. Otherwise realize that
dejection arises only because one has yet to receive the happiness resulting from tranquillity
therefore, give up on the practice. Do not indulge in those restless whirling thoughts, but use

bring everything back.
On some occasions your mind may be expansive and broad. Be aware of it. Also be aware s
become narrow and cramped. The expansive mind has high spirits which must be moderate
they should go to excess. While if the mind becomes too narrow and cramped it will bring su
be careful not let this happen. A lot of happiness may make the mind over-expansive and to
whereas too little may make it narrow and cramped. Such extremes must therefore be avoid
what is just right and most suitable.
Sometimes the mind will feel unsurpassable --when, for example, one wants to work and pra
possible-- whereas sometimes the mind appears clearly surpassable, even rather slack. Thi
negligence. In these cases one must also adjust, make a give-and-take, so that they balanc
not think that you can be extra-superior, for you will thereby also become overhasty. Similarl
too much slackness and negligence. Carefully balance them together and as one's practice
it steadily, stage by stage.
Sometimes the mind will be steady and established, and at other times it will lack this quality
this. The well-established mind is right and good, but you must examine to see the reason if
and wander away. There must be something lacking, some omissions in your practice which
stabilizing. You must find the causes and bring the mind back to stability.
Sometimes the mind is liberated, and at other times it is unliberated. At the mundane level th
releasing, letting go of something and achieving calm in one's practice. When the mind cann
means one cannot relinquish, and the mind keeps returning to outside involvements, been c
work, for example. If you allow the mind to go on in this way, then your practice won't be pro
sitting in practice you must therefore always succeed in your efforts to release yourself from
entanglements and worries, and bring the mind back to calm. This can then be called the mi
state of mind free from external preoccupations will then smooth the way for your sitting prac
therefore maintain a constant vigilance concerning the state of your mind.
Understanding the way of practice expounded by the Lord Buddha means being aware of th
feeling and being aware of the mind. Establish one of them --such as mindfulness of breathi
the practice of samadhi. But for that practice to progress, an awareness of feeling and mind
occasion be required. You must be able to focus on feeling and the mind with its involvemen
steady the mind and firmly establish it in the chosen object.

3rd September 2504 B.E. (1961)
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TALK 10

The Section on the Mental Objects (dhamma)

The Five Hindrances (Nivarana)

Our cultivation of the mind is aimed both at firmly establishing calm and at developing the ar
wisdom and insight. We depend on the practice as laid down by the Lord Buddha which I ha
stages.
We begin by developing calm and firmly establishing the mind. If you are happy with mindful
then focus on the in-and-out breath, as I have already explained. While practising, you must
and mind because if the mind has not yet reached one-pointedness, the various sense-base
The ear hears sounds, the body receives the touch of objects and because the mind is still r
mental objects will arise. The feelings which arise go immediately to the mind. Painful feeling
bring disliking, pleasant feeling brings liking while intermediate feeling brings delusion and a
Constant mindfulness is needed to watch over all of this to make one's concentration firm ar
When your effort to help establish and centre the mind fails or else does not progress in dev
then you must see where the obstruction lies. The Lord Buddha called these obstacles the h
(nivarana). They bar the mind from samadhi and you should be aware of their features. Ther
hindrances:
1. Sensual desire (kamacchanda): Satisfaction that external objects are worth desiring and
such desire is present, it leads the mind out and prevents its concentrating, thereby thwartin
2. Ill-will (byapada): Dislike for the practice or for external objects. When the mind is darkene
or dislike then it is a danger to samadhi.
3. Sloth and torpor (thina-middha): Drowsiness and discouragement which dull the mind and
sluggish and lethargic. When this hindrance arises it is a danger to samadhi.
4. Restlessness and worry (uddhaccakukkucca): Fretfulness and agitation concerning extern
by rapture arising from the practice. This annoyance mixed with dislike makes one feel fretfu
samadhi impossible.
5. Sceptical doubt (vicikiccha): Wavering and uncertainty concerning one's motivations for p
concerning the method and fruits of practice. For example, one has misgivings about wheth
practise at all, or one questions why one is doing it, for what advantage. The danger to one's
practice is vacillation about which of the various methods I have explained should be taken u
section concerning the body, or feeling or mind? To be uncertain about choosing the right w
about the way of practice. This makes the mind vacillate and samadhi becomes impossible.
unsure about the benefits of practice or about whether certain things will appear. These anti
expectations about future results, or about seeing various things, are a danger to samadhi.
You must therefore look at your mind: What state is it in at this moment? Is the inclination (c
external things or is there already some towards the object of samadhi? If the inclination is s
towards the external, then there won't be any for the internal and samadhi will be difficult to

must therefore arrest such zeal for externals and endeavour instead towards the object of sa
matter so much that zeal towards the samadhi-object has not yet arisen, for that will come o
of the fruits of samadhi are gained.

Examine your mind for the darkness of dislike. Is it all caught up in those external objects w
dislike? Is it starting to build up dislike towards the practice? If you indeed find that such is th
then endeavour to restrain those disturbing objects and reject the dislike for the practice. Th
of such dislike avoids the subsequent prejudice and bias to the point where you can experie
samadhi when such dislike subsides. This is similar to disliking a person or thing because o
only their faults and bad points. Whenever one manages to see their good qualities then tha
stilled. Your reluctance and dislike for the practice will therefore disappear when you have a
experienced samadhi.

Now, when the impulse and aversion towards external objects subsides and reluctance abou
diminishes, the mind will come to calm. Another antagonist to that calm will then appear: dro
state of calm and this drowsiness are very similar. This becomes evident when one calms th
to a Dhamma talk, for instance-- and one also feels drowsy. The untrained mind is usually c
restlessness, or if it's not restless, it's drowsy. Thus there is a need to take great care that o
doze-off, which would effectively extinguish any mindfulness. Mindfulness, recollection and a
always essential for the development of samadhi. As the samadhi becomes more refined, o
clear-comprehension and mindfulness must be clearer and more subtle. The greater clarity
promotes an equally greater steadfastness of samadhi. The practice of samadhi does not th
a sort of deadened-unconsciousness. The way to solve this problem of drowsiness is by rea
arises because one has let mindfulness and awareness slip in trying to calm the mind. Wher
is much the same: One lets go of awareness and, in turn, one falls asleep. In practice, there
cannot be given up otherwise sleepiness will descend. You must fully deploy awareness and
will prevent such drowsiness from occurring.

As soon as you feel sleepy, use this method together with a fixing on the arising of bright ligh
that it is as bright as noon in the mind through the vividness and brilliance of awareness and
The mind is radiant with full, clear comprehension and mindfulness. There can be no dimmin
one were trimming down a lantern's flame-- because that can lead only to sleep.

Also, do not allow any wild and unsettling thoughts concerning the way of practice because
development of samadhi. Be sure to focus on the meditation object. If you decide on mindfu
then concentrate fully there. However, also be aware of the ways of feeling and mind, as I ha
explained. This allows you to correct anything that might spoil the samadhi and also avoids a
the mind. In mindfulness of breathing this will stop any irregularity which would cause restles
irritation. If you give free rein for the mind to enjoy the rapture and happiness of the early fru
samadhi, then that excitement will lead to restlessness. Such restless and proliferating thoug
constantly guarded against, as I have mentioned before.

Sceptical doubt and conjecture also need putting down. Be clear and certain in your practice

speculating on any future effects, or thinking, "What will I see? What will appear? What will i
to establish the mind firmly in the object of samadhi, with awareness and mindfulness full an
refined the samadhi becomes, the more sophisticated and comprehensive the mindfulness a
By getting to know the features and characteristics of these hindrances which bar the mind f
can prevent their occurrence. If they have already arisen, you must endeavour to wipe them
prevent and eliminate these hindrances is what leads to progress and success in your sama

4th September 2504 B.E. (1961)

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TALK 11

Summarizing the Stages of Practice

This Dhamma Teaching is a training aid in the cultivation of the mind. It is directly concerned
and therefore in listening to what the Lord Buddha taught, you must aim to bring it into yours
it there. When you can see the truth in yourself, then you will also be able to see Dhamma.
The practice is aimed both at calming the mind and at attaining to clear knowledge and true
been explaining this practice of calm stage by stage, but have yet to start on the way of insig
following sections will now begin to explain the practice of insight which leads to wisdom and
First, however, I will summarize and lead in from my earlier teaching.
Centring the mind in oneself aims at calming the mind through concentrating, for instance, o
breath together with an awareness of the mind. In your practice have clear comprehension a
sitting here now, for example-- and examine the thirty-one or thirty-two parts of the body, fina
them as elements. When the elements disperse, the living body becomes a corpse and deco
bones remain. Eventually even those bones will completely disintegrate.
While the body is still alive, it has pleasant, painful and intermediate feelings. One must be a
of these feelings arise dependant on external attractions (with their baited hooks) and some
practice itself. As such feelings quickly shift into the mind, one must also be fully aware of th
pleasant feeling arises it brings hankering to the mind. Painful feeling will bring dejection and
feeling a state of deluded attachment.
The danger of the hindrances lies in that they prevent the mind from making progress or bec
in samadhi. Sensual desire, ill-will, sloth and torpor, restlessness and worry, and sceptical d
culprits here. The root of these hindrances lies in various external anxieties and concerns wh
been shaken off, or else in feeling itself. The pleasant feeling, with its baited hook in externa
attractions, goes into the mind where liking arises which sways the mind away into those ple

objects. The samadhi is thus ruined. The same is true with painful feeling, which deflects the
through aversion, and intermediate feeling, which can bring drowsiness, restlessness and do
therefore be ever watchful and aware lest any of these hindrances start to arise.
In the beginning one must constantly be on guard, examining and combatting all the various
samadhi. One's samadhi may not yet be firmly established but such self-examination is still
giving the mind free rein to wander outside. It's like inspecting and surveying one's own hous
of practice, concentration on breathing must be combined with an examination of feeling, mi
hindrances that might arise. It is therefore a twofold practice. Inspecting the mind in the ordi
often lead to one's original aim being overtaken by other, proliferating thoughts. In the begin
has to be used --but keep it inside (for instance, by using counting or reciting 'Bud-dho' toge
breath). Such thinking is a preventive inspection to forestall any threat to the developing sam
one's concentration succeeds in overcoming such dangers, one's practice of mindfulness of
example) will strengthen and become steady and sure.

The Method of Practice for Attainment Concentration (Appana Samadhi)

At this level of practice one depends on applied and sustained thought or reflection. Howeve
means applying the mind to the samadhi object --to the (long or short) in-and-out breaths for
applied-thought can be compared to the first striking of a bell, whereas sustained-thought is
reverberation. This sustained-thought is the supporting of the mind close to the object of sam
allowing it to fall away.
In practice though, the mind often tends to slip away from the samadhi object, and mindfulne
it back. Applied and sustained thought will therefore be constantly needed until the mind bec
established enough for rapture to pervade both mind and body. However, you should not the
with this rapture. Instead, continue concentrating steadily on the samadhi object, and ease o
will arise. This ease is still more refined and the mind will then be firmly centred in a single o
is one-pointedness free of intrusive concerns and is born from detachment and peace.
The mind, having progressed this far, is at the first stage of attainment concentration: samad
become fixed and established. Previous to this it was still neighbourhood concentration. This
attainment samadhi requires: applied thought lifting the mind to the meditation object; sustai
supporting the mind there; rapture pervading body and mind; ease of body and mind; and on
focussed firmly on a single object. This is the happiness arising from one's samadhi practice
In the beginning of one's practice, when one has yet to experience rapture and ease the mi
established in samadhi. But with the arising of rapture and ease, the samadhi becomes stea
said to experience the flavour of samadhi. One will then come to see the benefits and advan
practice of which one was ignorant before.
Even in the activities of the world, a type of rapture and ease is needed. If they are lacking t
be able to continue such (external) activities, as watching a film or a play. It is similar in Dha

practice, where the fruits of rapture and ease are necessary for the establishing of samadhi, progress. This rapture and ease of samadhi are far more refined and rare than other kinds, a greater happiness and coolness to the mind.
The achieving of this rapture and ease rest with a constant developing of applied and sustai Whenever you resolve to practise, try to keep it up every day. For instance, you may decide day just before retiring to sleep or on awakening each morning. Such a consistency of practi easier to control and when it has progressed sufficiently, the fruits of rapture and ease will a followed by the first stage of samadhi, which is known as one-pointedness. The firmly establ mind no longer needs applied and sustained thought because it is now stable in itself. Applie thought can therefore be left behind and you need not tire yourself with them. All that now re rapture, ease, and one-pointedness of mind.
When rapture pervades body and mind there is still some exhilaration present. However, as more refined, rapture fades and is left behind, and only ease and one-pointedness remain.
As the mind continues to become more and more refined, that ease is also left behind and o one-pointedness and an equanimity (upekkha) which is neutral, neither painful nor pleasant. fully established in this high level of samadhi.
However, it is not necessary for you to attain this high state of samadhi. You can consider a level of applied and sustained thought, rapture, ease and one-pointedness, as doing quite w samadhi practice. The mind will then be able to stay in that state for as long as you want. Ho as you exit from that samadhi you will have to come into contact and be disturbed by various and concerns until you next rest in that peaceful state. The role of samadhi is only to establis comfortable resting place for the mind. The Lord Buddha then offered a training in the devel which is the wisdom clearly to see and to know the truth.

The Beginnings of Insight (Vipassana)

In developing insight it is first necessary to base the mind in samadhi. Otherwise wisdom wil difficulty. One follows the methods of samadhi which the Lord Buddha laid down and which explained, stage by stage. Once the mind is sufficiently concentrated, one turns to investiga oneself. One examines this myself: this one sitting here with such and such a name, as is co the world for each person. Search out: 'what is this thing so designated by that name?' Real summing and assembling into parts and groups from the soles of the feet up to the hair on th encased by skin. It is right here, within this area, where what we understand as I-myself app it out --Where is this I-myself?

The First Section Concerning the Aggregates (Khandhas)

The Lord Buddha taught at this stage to separate out the corporeal aggregate. This compris

body made up from the elements of earth, water, fire, wind and space together with the sens
These can be put aside and called the physical or rupa aggregate (rupa khandha).
We can now go on to inspecting the aggregate of feeling. There are painful or pleasant or in
(neither-painful- nor-pleasant) feelings. For example, bodily and mental feelings of contentm
mental feelings of distress, or intermediate feelings. These can be put aside and called the a
feeling (vedana-khandha).
Inspect the perception aggregate, with its recognition of this and that, recalling someone's na
and various other subjects. These can be put aside and called the aggregate of perception (
Inspect the aggregate of mental formations, thinking of this issue and that concern. These ca
the aggregate of mental formations (sankhara-khandha).
Inspect the aggregate of consciousness which is the knowing and experiencing through the
auditory organ, olfactory organ, tactile organ and the mind (mano) which variously knows. Th
aside and called the aggregate of consciousness (vinnana-khandha).
The rupa aggregate is one portion, the feeling aggregate is another, that of mental formation
thinking) is another, and the aggregate of consciousness is another portion. Or one separate
the rupa, vedana, sannya, sankhara, and vinnana groups. What is called me-myself is made
aggregates. They are assembled into groups, conglomerations and into one piece. Yet sepa
different parts forms the beginning of the practice of insight. This requires a focussed exami
realization of the characteristics of each of the aggregates and you will have to come to clea
all.

9th September 2504 B.E. (1961)

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TALK 12

Explaining the Five Aggregates

In this practice of calm and insight, the way of insight begins with an investigation into the fiv
(panca-khandha). I will recapitulate these for you. Please centre your mind, looking inwards
aggregates in yourself.
Focus so as to know about the rupa aggregate or group, which are the great-entities and pri
matter (maha-bhuta-rupa). The hard portion being the earth element, the fluid portion being
the heating portion being the fire element, the moving and blowing portion being the wind el
empty spaces being the space element. See that your physical body (rupa-kaya) is solid bec

element, is moistened through the water element, is warmed by the fire element; is aired an
because of the wind element and has various cavities which are the space element. The pro
of the physical body are called the great entities.
This body also has a sensory system. There are the visual organs, the auditory organs, the
the gustatory organ and the tactile sense organs. There is the condition of femininity or mas
is a softness and suppleness, not being stiff like a corpse. There is the display of different m
body and speech. All these various properties and qualities are termed the derivatives (upad
secondary properties dependent on the great-entities. The physical body, made up from bot
and their derivatives, is together known as the corporeal or rupa aggregate (rupa-khandha).
we grasp and hold to as me-and-mine, as self, and it is therefore called the grasping aggreg
(upadana-khandha).
Originating as an embryo in the mother's womb, this physical body grows and develops with
nutriment. This food is none other than the four elements (earth, water, fire and wind) which
consumed so that the body can grow and flourish. The corporeal or rupa aggregate therefor
food (or the four great-entities) and the body ceases when its food is ended, or through vario
which come together to destroy it.
After examining the rupa aggregate and understanding its properties, its arising and its disap
look into the feeling aggregate. This consists of pleasant, painful and neither-painful-nor-plea
I'll give some examples: Should a cooling, refreshing breeze flow by while you are sitting he
pleasant feeling. However, if a mosquito bites or you feel an ache, this is painful feeling. Wh
is left after disregarding painful and pleasant feeling is what is called intermediate, neutral or
neither-painful-nor-pleasant feeling. This intermediate feeling is usually the most basic one a
commonly present but unnoticed if one does not investigate. People normally only show inte
or pleasant feeling intrudes.
Look to see exactly how feeling manifests. Examine throughout your body and you will find i
arises because of contact (phassa). That breeze touching the body and the biting mosquito
contact. There must also be consciousness (vinnana) for contact to be complete. Feeling ari
this completed contact which must include both the sense impression and consciousness. L
the feeling will disappear and this arising and disappearing is, in fact, the natural course of th
yourself to see the properties of feeling (vedana); how it arises and disappears.
Now move to look at perception (sannya). This is the perceiving and recognition of sights, so
tastes, tangibles (which touch the body) and of the affairs which the mind thinks about. See
and note how perception arises. It arises dependant on contact together with feeling, and dis
lack of contact or according to the natural course of things. Look to see these properties of p
arising and its disappearing.
Now move to look at the mental formations (sankhara). This is the thinking about sights, sou
tastes, tangibles and mental objects. See into your own thinking and realize that mental form
dependant on contact together with perception. They disappear according to their natural co

there is no more contact.
Now move on to look at consciousness (vinnana) which is the knowing of seeing sights or o
(etc.). If the sense organs (which I mentioned before) are whole and functioning, consciousn
actually to see a form (for example) in order to know that form. The auditory organ needs co
know the hearing of a sound; the olfactory organ needs consciousness to know the smelling
gustatory organ needs consciousness to know the tasting of a flavour; the mind base (mano
to know about the mental images and ideas (dhamma). Consciousness is therefore oversee
(ayatana).
If consciousness is lacking then even though the visual and auditory senses organs be whol
seen or sound heard. It's similar to a corpse: however newly-dead it may be, the visual and
will still not be able to see and hear. Consciousness is therefore what knows throughout all t
eyes, ears, nose, tongue, body and the mind.
Consciousness arises dependant on mind-and-body or nama-rupa. Thus the body (rupa-kay
mental group (nama-kaya), which is feeling, perception, mental formations, together with co
present and supporting each other. The body needs to be living --as it is for us here now-- fo
to arise. If there is no nama-rupa or if it has already dispersed, then consciousness also can
aware of the properties of consciousness, its arising and disappearing, right here in your ow
Feeling, perception, mental formations and consciousness are known as the grasping aggre
and hold to each of them as mine, as me-myself.

Concerning the Sense Bases (Ayatana)

The normal state of affairs is for the mind to be supported in the rupa aggregate, while for th
aggregates (nama-khandha) to arise firstly requires consciousness, that knowing of the sens
condition of contact together with consciousness then leads to the arising of feeling, percept
formations (or thinking). One thinks about something and the knowing about that is consciou
circular fashion, feeling (for example) arises. Therefore the condition for the arising of the m
aggregates lies with nama-rupa or mind-and-body which conditions the arising of consciousn
here I mean this corporeal or rupa group complete with the mental group (as I have explaine
not defective. They have life, a nervous system and functioning sense bases. You must ther
sense bases because this is the avenue by which the mental factors arise. The sense bases
Internally the eye (cakkhu) or visual organ, and externally the visible form (rupa) which is se
one pair.
Internally the ear (sota) or auditory organ, and externally the sound (sadda) heard --this form
Internally the nose (ghana) or olfactory organ, and externally the odour (gandha) smelt --this

Internally the tongue (jivha) or gustatory organ, and externally the flavour (rasa) tasted --this
pair.

Internally the body (kaya) and its tactile organ, and externally whatever touches as a tangibl
(photthabba) --this forms one pair.
Internally the mind (mano or mana), and externally the mental-object (dhamma) --this forms
mental objects consist of various past sensory impressions (sights and sounds, for example
mind as a subject to think upon.
These are called the sense bases, being that which connects and joins the internal connecti
connection. For example, the eye (as internal connection) joins to the visual object (as the e
connection).
These various sense bases are active in their connecting and joining in everyone from their
morning until their going back to sleep. For example, if you should open your eyes now,(9) t
visual form must come together. Similarly, with one's ears and sounds. Some of the sounds
from this Dhamma talk and some from the cars outside and various other noises. The nose
and tastes, the body and tactile sensations, and the mind and thoughts (as mind objects) ar
up together all the time.
At the same moment there may be many different conjunctions of the sense bases. For insta
connect with many different sounds occurring at the same time. The wind may touch the bo
object in correlation-- or waft some odour to the nose. Summarizing, one may say that these
bases are connecting up all the time and they not only join each pair together but also tie the
involve that as well.
When the eye and a visual form come together, then the mind is tied in as well, bound to thi
concerning that form. Similarly, the mind is bound into considering a sound when ear and so
to follow after an odour when nose and smell join. On examination, one finds that everyone's
and bound into involvements with visual forms, sounds, odours, tastes, tangibles and menta
thoughts of past sights and sounds. The mind is thus pulled into involvements by six ways a
but be restless and without peace.
Even while you sit here trying to bring the mind together in samadhi, the various sense base
pull the mind astray in myriad ways. This is what blocks any samadhi from developing. Ther
to see the characteristics of these six sense bases and realize that when they connect up in
they bind and lead the mind off on a wild race into various involvements.
Why are they able to tie the mind down? Because of heedlessness, a lapse of mindfulness,
true and penetrating knowledge (nyana). With sufficient mindfulness and knowledge, the mi
overcome and bound up with the sense bases. But there must be enough mindfulness and k
beginning neither mindfulness nor knowledge is quick enough, but with practice and training
and quick enough to guard against straying into the ways of the six sense bases. This is the
samadhi can be established. The mind with samadhi is then capable of seeing into the chara
activities, seeing their way of operation. When you yourself can steadily inspect this racing b
between the sense bases and have realized their nature, they will then be unable to bind the
with them. And they will then just continue on past following their own way.

10th September 2504 B.E. (1961)

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TALK 13

Recapitulation of the Four Foundations of Mindfulness

Internally and Externally

Firstly, will all of you centre your mind inwards to examine yourself and see what really is tru
time. This means setting the mind on your breathing and being aware of the ongoing inhalat
It means being aware of your posture --sitting with your hands and feet arranged in whateve
the mind into examining the actual parts and organs of your body: up from the soles of the fe
the crown of one's head, all encased by skin. Focus and analyse those parts into elements:
element, the fluid as water element, the heating as fire, the moving as wind and the cavities
element. Contemplate a corpse as seen outside and then compare it with your own body --w
likewise reach such a state and end finally as rotting bones. Focus into your own body in this
externally and internally, seeing both the arising and the disappearing.
In examining the external, one uses mindfulness to see various characteristics in their conve
appearance. Knowledge (nyana), which can penetrate through such appearances, is used to
internal. Standing outside, looking at the exterior shape and characteristics of one's house is
external examination, while the internal examination is more like the actual entering inside. C
knowledge will be able to see through conventional appearances without being held by their
Inside the body, this means seeing in terms of its arising and disappearing. For example, th
counted as the arising, and the out-breath as the disappearing. You must see that in every p
body there is a continual arising and disappearing. Look until you can actually see this right
Everyone normally can see only the arising and persisting without being aware of the disapp
instance, we all experience being alive, and though we know that there must be a passing a
seen here and now. Our investigation must proceed with knowledge, seeing arising followed
the present. Being able to see this indicates we are discerning the body with knowledge and
internal. In the beginning we must use mindfulness to see the external, and then we turn to t
arising and the disappearing.
Whatever feeling you are experiencing at this present moment. Look at it now. Is it pleasant

neither-pleasant-nor-painful? Does it arise from external attractions (with their baited hooks) then it is termed worldly, being hooked by carnal attractions (amisa) but if it develops from th samadhi, then it is called unworldly or spiritual (niramisa). It is then free from those attraction their baited hook. Therefore see the present feeling for what it really is. Looking with mindful exterior feeling, whereas seeing with knowledge penetrates to the interior feeling or the arisi disappearing.

Look further into the mind, because feeling itself also stirs the mind. Pleasure stirs up hanke stirs up dejection while neither-pleasure-nor-pain stirs up and fixes the mind in attachment, v condition of delusion. Seeing with mindfulness the outer mind and comprehending its proper penetrates with knowledge to the inner mind to see the continual arising and disappearing.

Look at the affairs and concerns of the mind or see what conditions of mind have developed hold the mind back from samadhi and stop knowledge. They are the hindrances which block from arising. Be aware of sensual desire if it is now present in your mind. If there is ill will, sl torpor, restlessness and worries or sceptical doubt --be aware of that.

Those things which become objects to draw the hindrances out into one's mind are rupa. Wh inclined out to know them and a hindrance has arisen, then that is nama. If no object comes mind or the mind does not incline out to know about an object, then it is as if rupa or nama is and the hindrances do not arise. It is therefore necessary in examining the hindrances to foc nama to see the object and the mind inclining out to receive that object. Where does the obj enters by way of the eye, ear, nose, tongue, body and mind (mano) and the mind (citta) goe that object through, those same six sense doors. Whichever avenue the mind inclines out th in a state of breaking out. This characteristic of this ordinary or commonplace mind is therefo work shooting up with streams of sparks. These latter are the restless, proliferating processe can't be seen unless the mind is concentrated. One therefore must know both about the ente about the mind's inclining out to receive them. Why should the mind be like this? Because w receive them it becomes bound up with the object, for that object is also coming in to tie-up v This is what we call the fetters (samyojana).

If the mind does not go and tie-in, then the object will pass on its way without involvement. T compared to water droplets falling onto a lotus leaf. They roll off without sticking or adhering hindrances arise in one's mind because the incoming object sticks and attaches. When it be mind then it is known as a fetter. You must therefore look and see these fetters for what they mind.

The Factors of Enlightenment (Bojjhanga)

When mindfulness is set, watchful and aware, it will steadily become stronger and swift enou with the mind. It normally cannot keep up, which is what gives the fetters and hindrances an arise. This swift mindfulness is instantly aware of the sight's or the sound's entry through the

of the mind's involvement and tie-in and of the subsequent liking or despising. If mindfulness enough to know this sequence, then there won't be much of a problem. It will be aware from with a sight or sound that they have come to provoke and incite the arising of liking or despis the sight or sound is really nothing more than that, whereas the seed of liking and despising here in ourselves, in the mind. This mind brings such a predilection out with it to receive the it likes, and takes the despising out to meet one it doesn't. It can be compared to when a sat its striking surface meet and a flame is produced. The fires of lust, hatred and delusion flare even when the match is present if there is no striking surface, it won't ignite. Therefore that and that which goes out to receive it must accord with each other. The fire (the fetters and th will therefore not ignite when mindfulness is up to the mark. This mindfulness is the enlighte mindfulness (sati-bojjhanga).

When the enlightenment factor of mindfulness has been born one can then start to investiga correctly by selecting and sifting. This means a discrimination of what is wholesome and goo unwholesome and bad; what is detrimental and harmful, and what is harmless; what is evil a is rare and refined; the dark side and the light side. This ability to sift through and discrimina concerning these things is called the enlightenment factor of the investigation of phenomena (dhamma-vicaya-bojjhanga).(10)

This is about the things inside our mind: the wholesome and unwholesome, the harmful and good and the bad, all within this mind. One's discrimination is not quick enough when one re becomes mindful of an affair only after it has arisen and died away and when the action, wh has already been carried through. This indicates a sluggish mindfulness that is not abreast o knows after it's all over whether anything good or bad had been said or done. But when min of whatever is happening, one is able to discern what is skilful or not, what is good or not an One will then hold only to the good side and refrain from the bad.

The effort and energy which arises from one's investigation and holding to the good and reje called the enlightenment factor of energy (viriya-bojjhanga). The hindrances which then aris and the samadhi can be fostered and safeguarded. When an object enters through any of th just lets it pass on through, without sticking or tying in as a fetter. Whatever is not good can gradually abandoned, and the good safeguarded.

When this is the case, rapture will arise --a spiritual (niramisa) rapture without a baited hook therefore an inner rapture or the enlightenment factor of rapture (piti-bojjhanga).

With the enlightenment factor of rapture, both body and mind grow calm. This is the enlighte tranquillity (passaddhi-bojjhanga), which is imbued with an inner happiness.

With such inner happiness the mind will become composed and steady. This is the enlighter samadhi (samadhi-bojjhanga).

When one fixes on this samadhi to make it steadfast then this becomes the enlightenment fa (upekkha-bojjhanga).

These seven factors of enlightenment arise step by step but for them to be born at all one m

practice right from the beginning. If you set your mindfulness on breathing in and out, then m
firmly based and steady. Eventually, it will be alert to the objects that come-in and to the min
inclination to go out to them. When mindfulness and attention are constant, the object will be
tie-in and bind the mind, giving rise to fetters and hindrances. All of this means that at this le
practice the mindfulness and investigative powers must be highly refined. Focus on this. Co
yourself the truth of things as they really are.

17th September 2504 B.E. (1961)

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TALK 14

Integrating into the Noble Truth of Suffering

Will you all please compose and focus your mind within. See the body, the feeling and the m
the mental objects, which means examining the hindrances, the sense bases and the factors
have already explained all of this, stage by stage, so this time I'll just offer these few heading
many and various subjects but they can't yet be correctly brought together into a single way
--especially when the mind is still so agitated and restless. Therefore, I will now present an i
correct way of practice so that you won't lose your way through uncertainty.
Firstly, centre the mind and set mindfulness on the single point at the nostrils or upper lip (as
for mindfulness of breathing. Be aware of the breath's contact at this single point, right here
At this moment, is there bodily and mental pleasure, pain or an intermediate feeling? Set the
and then look in at the mind. Is it agitated or calm? If you are comfortable in body and mind,
be calm. Otherwise, it will be unquiet and restive. Focus so as to know the actual situation a
Examine yourself. If there is still restlessness, then that restlessness itself will be a hindranc
blocks the mind from samadhi. See if such hindrances are present.
Examine this nama-rupa. This is the assembled (physical-) body (rupa-kaya) sitting here. Ho
just an inanimate doll, for it is living matter together with mind. It has avenues by which the m
objects and various concerns and affairs --sometimes via the eyes, or ears, or nose, or tong
sometimes via the mind (mano). If you were to open your eyes now, you would immediately
other, while your ears may hear the noise of a car or the sound of speaking --including this D
given here now. Meanwhile, the nose smells, the tongue tastes, the body has sensations fro
from the heat, and the mind thinks of various things.
If the mind is not composed and concentrated, it will go off thinking of this issue and that affa

once it is centred, it will think only of one single thing. The sounds of this talk contacts your e
determine to listen, then your mind will incline out to know and you hear that sound. This 'he
consciousness. Upon listening whatever pleasure, pain or neither-pleasure-nor-pain is prese
feeling. The mind inclines out to know, and to note and perceive; it can recollect the sounds
and is therefore able to bring them together and one can then get the idea. If you hear and c
word or the next, then you can't possibly put together any idea. This 'remembering' can also
perception. When you have got the idea or percept together, then the thoughts that follow st
there are the mental-formations. The mind then inclines out to know about that thinking and
the way; this is consciousness again.

The pain, pleasure or indifference that arises when consciousness knows, following thinking
'remembering' of whatever we are thinking about is perception, while the thought-fabricating
mental formations. And all of this because the mind inclines out to know. It's this very conditi
known as nama. Every person at every moment when awake and not sleeping is therefore n
continually arising and intricately involved together.

Set yourself, therefore, to see rupa. Where is one to look? The eyes, the ears, the nose, the
--this is where to look. Setting mindfulness there, realize that whatever form the eye sees to
physical eye is called rupa. Similarly, whatever sound is heard and the ears themselves, wh
smelled and the nose itself, whatever touch the body contacts and the body itself and whate
tasted and the tongue itself, are all called rupa.

We are now taking the affairs of sights and sounds (for example) as an object for the mind to
However, if there were mere rupa without a mind inclining-out to know, then even though the
they would be as if blind, the ears would be as if deaf, the nose without smelling, the tongue
and the body insensible and numb. The reason why the eyes see, the ears hear, the nose s
tastes and the body feels is because the mind inclines-out to know --and this condition is wh
nama.

After you have focussed on rupa, set your attention on nama. This means seeing into your m
experience it constantly inclining-out to receive various affairs via the eyes or ears (for exam
condition of consciousness is then apparent as 'seeing' or 'hearing', and that of feeling as pa
or indifference. Perception manifests as marking and remembering and mental-formations a
fabricating. Therefore the knowing about nama is the looking into the mind to see when it inc
acknowledge various things.

Fixing one's attention so as to clearly see nama-rupa will bring forth the enlightenment facto
surefooted and steadfast mindfulness. An unsteady mindfulness can't catch up with nama-ru
training. However, once it can keep up with them, it will clearly discern the mind, as it incline
terms of various conditions. It will then see that consciousness has arisen, feeling, perceptio
mental-formations have all arisen. This is the foundation and base of mindfulness (Satipatth
greater clarity it becomes the enlightenment factor of mindfulness.

From this mindfulness with its clear-seeing of nama-rupa an investigation and discrimination

be born. In the beginning this will be a sorting out right here within, distinguishing that 'this is
'this is feeling,' 'this is perception,' 'these are mental formations' and 'this is consciousness.'
still uninstructed one considers them all to be assembled together as a unit or entity and ind
The mature and fully fledged mindfulness, however, will be able to discriminate what is what
enlightenment-factor and thus energy, rapture, tranquillity of mind and body, a composed an
equanimity will be born.
This fixing of the mind on nama-rupa, as I have explained, means a focussing on the concer
established mind. Look at the mind inclining-out to know various things and distinguish whic
on the avenues of the eyes or ears (and which are themselves rupa). You will there find the
nama-rupa.

The Noble Truth of Suffering

The truth of nama-rupa is, conventionally speaking, one of birth as beginning, ageing as mid
the end. Consider the origin of the physical body and the mind joining it as the mental group
living body, which all of us possess. This period of origination is known as birth (jati). There i
process of change and development: the body grows and matures through the various ages
one, of old age (jara). This is a process which will continue right up until the final episode, wh
death.
However, such thinking may give rise to some apprehension and alarm. We have all passed
present ageing and in the future lies death. So why should we be only afraid of old age and
because we feel that we are mixed up and involved in all this too; that 'I am born,' 'I grow old
To experience oneself as participating in this way is indeed likely to cause apprehension.
Whenever one comes up against bodily pain or mental suffering --one is ill for example, or m
distressed-- then one detests and doesn't want anything to do with it. It is completely unwish
Generally speaking, everyone hates suffering and when 'growing old' is seen as suffering or
old age. Similarly, one hates death, sickness and ill health as all being suffering. Everyone h
experience some such suffering, either much or little. We have all felt bodily pain, we are in
ageing and though we have not yet died we fear death and don't want to die. Therefore, it ca
we haven't seen suffering, for every one of us has come up against it. But because this bring
anxiety, dislike and loathing, it cannot be what is called the Noble Truth of Suffering. The Lo
wished for us to see the Noble Truth of Suffering (Dukkha Ariya Sacca) which on experienci
hatred, old age, sickness or death. The worldly understanding of suffering brings only loathin
illness and death, which are all unwished for and unwanted. This certainly is not the Noble T
Buddha which on realization means a going beyond ageing, sickness and death.
Now then, how should we go about seeing this? According to the Lord Buddha's way as exp
Discourse on the Foundations of Mindfulness, one must establish mindfulness to keep up w
nama-rupa. Look and see these in your mind until you know their arising and disappearing e

break. The inclining-out of the mind (which is nama) as consciousness, for example, after ar
a certain affair, then disappears. It then arises again with another affair and again disappear
single hour the mind inclines-out as consciousness (for example) to receive and know of cou
Rupa which is the connection or communicating channel for the outward inclining of the min
One moment it's a form for the eyes to see, the next it's a sound for the ears to hear; all com
a complex unremitting concatenation. Nama-rupa is therefore always arising and disappeari
birth, develops and changes with age and finally passes away in death. The person who is l
oneself-- at this arising and disappearing can't say that he also arises and disappears togeth
because he is there seeing them in their constant arising and disappearing. This being the c
practise separating what is seen from that which sees. Separate inside yourself. Practise thi
until you know those things which must arise and cease. That which sees this knows accord
their arising and ceasing, yet does not itself arise and cease. When this knowledge arises th
certainly practised to realize the Noble Truth of Suffering of the Lord Buddha. Seeing this Tr
happiness and comfort, without suffering along with those things that must arise and disapp
age, nor be ill or die because that which is born, ages and dies is in the nama-rupa which is
that which sees is something else.
This much alone will bring a happiness without any feeling of suffering and there will be a let
release within. The Noble Truth of Suffering of the Lord Buddha is not therefore anything to
feared as is sometimes thought. It is something which when realized --or even only examine
condition-- brings happiness.

18th September 2504 B.E. (1961)

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TALK 15

'Ordinary' Suffering and Mind-made Suffering

I will now present some Dhamma which comes from the section on the Truth of Suffering (D
of you focus and centre your minds on your own nama-rupa. This fathom-long and span-wid
is the rupa or bodily group (rupa-kaya). Nama is the condition of the mind as it inclines-out t
and sounds (for example), which is called consciousness; to feel pleasure, pain or intermedi
perceive; and to think and process, which is mental-formations. With such concocting goes a
'knowing' which is back to consciousness again. Set up the seeing into this nama-rupa so as
properties inside you and especially to discern the mind's outward-inclining to know about va

The sound of my speaking and your ear make contact and the mind inclines-out to know hea
inclines-out to the noise outside and there is consciousness and then feeling, perception and
formations. Notice and be quick to catch all of this.

'Ordinary' Suffering

After clearly seeing the nama-rupa within you, think back into the past to its conception in th
beginning, which is called birth (jati). This is termed 'knowing the past'. There is then the cor
process of growth and change. That development and change up until now is called 'the pas
which is currently taking place is called 'the present part'. Future change will carry on until fi
nama-rupa breaks up and disperses. This continuing change is ageing (jara) while the ultima
death (marana). This death ahead is called 'the future'. Reflect upon and see death, the fina
the future.
This seeing of the past and future is still only a thought process and not yet (true) knowledge
Thinking in this way may also give rise to aversion and apprehension about these inevitable
therefore consider birth, death and the present (old-) ageing as being 'ordinary'(11) and inev
much aversion and fear of ageing and death one has indicates the extent of one's misappre
truth. But properly seeing this inevitable norm will stop such negative feeling.
An appreciation of the inevitable course of things allows the truths of birth, ageing and death
integrated into one truth. This truth can be seen in the present by an inward-seeing to the 'be
'middle' and the 'end' -- much as on opening one's eyes one views the whole of a certain thi
thing in its entirety; one views the whole course of events from the beginning at birth, the mi
to the end in death. The seeing-in-the-present of all of this is knowledge which penetrates to
of the inevitable course of things.
The seeing here and now of nama-rupa in its entirety will stop the arising of any aversion or
these conditions, because one knows them to be normal and inevitable. They aren't anythin
extraordinary, nor are they anything to be liked or despised. This is one type of suffering, tha
'Ordinary'.

Suffering which the Outward-inclining Mind Contrives

To see another type of suffering, focus on your mind inclining-out, becoming nama, as I've a
Reflect and think back to the time just before its inclining-out to know a sight or sound (for ex
Seeing that form or hearing that sound is consciousness, followed by feeling --pleasant, pai
intermediate.

Sorrow (Soka)

Suffering manifests on some occasions as sorrow (soka). For example, separating from a lo
going far away or through death, or hearing of such a separation will, with consciousness, le
feeling and appears as sorrow (soka).

Lamentation (Parideva)

Sometimes one's thought-processes proliferate under the power of that sorrow and fill the m
lamentation. If it is strong then it will appear as crying and bewailing one thing or another. Th
lamentation (parideva).

Pain (dukkha) Mental Suffering (Domanassa)

Some suffering does not directly concern the mind, for instance, when the body is ill and in p
called bodily pain. However, such bodily pain can also force suffering onto the mind. On bein
worry about its severity and one's chances of recovery. There are also many other ways for
afflicted, including mental distress and regret, and these can all be summarized as mental su

Despair (Upayasa)

On some occasions, one may encounter difficult and needy circumstances; feeling stifled an
will preclude any happiness. Wherever one feels such oppression, one will struggle to escap
the saying: 'A confined body is bearable, but not a stifled mind.'
All these forms of suffering --sorrow, lamentation, bodily-pain, mental suffering and despair--
condition of painful feeling (dukkha vedana) and arise when the mind inclines-out to see a fo
sound (for example). That form and sound are the seed for the subsequent arising of feeling
of suffering. Perception is then a perceiving or remembering of suffering, and mental formati
processing and fabricating of suffering.
Thinking back, one should be able to see that all this suffering originated from the mind's inc
nama. Sorrow, for example, is also a type of nama for it is painful feeling. By considering on
experience one knows that suffering arose dependant on nama-rupa. Now examine the pres
the mind? Is it inclining-out to see forms and to hear sounds or to consider about all those is
away? Is there any suffering present? Any sorrow, lamentation, pain, distress or despair?
If you do find suffering, then see and understand that it all arose from some issue or other --
issues can only come in through the eyes or ears (etc.) as I have already explained, and not
else. The mind's inclining-out to know which is nama, or consciousness, feeling, perception
mental-formations, then puts together suffering, sorrow, and lamentation (etc.). Should the m
incline-out to receive and process the sights and sounds, then suffering cannot arise. You m
to see and understand how such suffering --this second type of suffering--can arise in your m

This presentation about suffering is in two parts. Firstly, there is the 'ordinary and inevitable' suffering and then there is the suffering arising dependant on the mind's inclining-out to rece process. In coming to understand these two parts you must initially focus on and understanc within yourself, Seeing its natural and inevitable course, with its beginning, middle and end a together at one point. Look at nama as the mind inclines-out to receive and process various Will you all now please apply yourselves to listen(12) and investigate so as to know about th which the mind receives and processes, as I have been explaining.

24th September 2504 B.E. (1961)

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TALK 16

Suffering because of Association and Separation

Firstly, will you all please centre your mind within yourself. Focus into nama-rupa: rupa being body with its various functioning senses, while nama is the condition of the mind --which als rupa-- as it inclines out to know sights and sounds (etc.).
See the birth of this nama-rupa, its end or death and in between its constant changing which this whole sequence in the present moment and the inevitable condition (dhammata) of nam This is the Truth of Suffering, the true state of 'ordinary suffering' and is not something to be Any fear and aversion or, going to the opposite extreme, any enjoyment can only arise beca realized its true nature.
After seeing and understanding the 'ordinary suffering' we turn to focus on the mind's inclinir receive and process suffering. We can then see that this very mind is what contrives the aris suffering from bodily pain, and mental distress from various external affairs. If the mind did r process, then suffering could not arise in its various manifestations, as I have explained prev These various properties of mind-contrived suffering can be reduced to two: association with people which are disliked and unwelcome and, secondly, separation from all those things ar loved.
This association and separation are also 'normal and inevitable' and become suffering beca storing away of appreciative wishes and fondness in the mind can be classified as hankering to disfavour and displeasure is dejection. In short, one can say that this 'disliking-and-liking' submerged deeply in the mind. It is not until one encounters something or someone that the

themselves. When this happens and dislike emerges --as when one sees a form, hears a so
of some such disagreeable sight or sound --then it is termed coming into association with un
One sees or hears something about some disagreeable person and such association leads
suffering.
Contrariwise, being separated from something or someone liked also leads to suffering. This
sometimes characterized by sorrow or lamentation, by bodily pain which also distresses the
by despair. Therefore, these can all be reduced to just two causes: Association with any per
one dislikes and separation from that which one likes.
In truth though, this disliking-or-liking does not originate from anyone or anything but from ou
which has stored it away. It is therefore this mind with its likes and dislikes that contrives the
forms of suffering. As this suffering is painful feeling it is part of nama and there is also there
perception of suffering (dukkha-sannya), and mental-formations of suffering (dukkha-sankha
lights a fire and constantly adds fuel to prevent its going out, so our own mind starts up suffe
contrives to maintain it there in the mind. On coming to see the outward-inclining mind as it
suffering --at the same time seeing the roots of liking and aversion buried there-- one realize
in, these two causes. One's discernment into the suffering of the mind has thus come to quit
level.
One may look at the external or the internal. Here the external means being aware of the as
separation in one's nama-rupa. Think back as far as your memory goes and examine your e
this. Throughout your life, from the child's body growing into an adult's and then on into this
you can see the continuing association and separation from the physical body. The childhoo
association with one's being a child. With growth and maturity, one becomes separated from
association with being adult. As life's stages pass, so one separates from the preceding stag
with the next on up to the present. This association may be agreeable at some stages along
disagreeable at others. But it cannot always be the way we want it to be. Disagreeable stage
associated with and agreeable stages separated from and left behind.
Consciousness is much the same. The mind inclines-out to receive an object and initially co
If it inclines-out to see a form then it is eye-consciousness (cakkhu-vinnana); to hear a soun
ear-consciousness (sota-vinnana). However, for the mind to see or hear, it must always dep
and auditory organs, even though those eyes and ears are variable and mutable. The eyes
blurry; the ears will eventually be hard of hearing. Then the mind's inclining-out won't be able
hear as distinctly or effectively as before. The other sense-doors are similar. The body when
decrepit is no longer as serviceable or adaptable as before. So again one must be separated
agreeable consciousness with its distinct hearing and clear vision and associate with less ef
hearing.
Feeling is also the same. Even though the inclining-out mind finds the pleasant feeling agree
have it that way all the time. Painful feeling is found disagreeable but it is not always present
Intermediate feelings may appear either agreeable or dull and disagreeable, yet even so we

always like that. Thus, we must continually associate with feelings which we do not like and those we do.

Perception follows after feeling in the same way. Sometimes one's memory and perception a and at other times they are not so good. And that is not all, for whenever we recollect things things we do not care for are remembered too. If we see or hear something disagreeable bu remember it, there's nothing to be taken up and thought and concocted about. However, wh will quickly be taken up and processed in thought. It's just not possible not to want to remem those things we dislike intensely will be remembered more clearly than the things we like. Th associate with percepts that we find disagreeable and be separated from those we like.

The thinking processes of mental-formations are also the same. The various forms of sufferi through the stage of thought processing. Otherwise, they won't arise. Sometimes a touch of processed and, perhaps because of concern or apprehension, becomes blown up into majo mental-formations are therefore of vital importance and form a basis for the uprising of suffe not like suffering why do you concoct and think it up? Who does this thinking? Your own min come and think it up for you. Even though you do not wish for suffering, you always --withou and process those thoughts that lead to suffering. You may not like suffering yet you indulge thinking! How can you ever escape suffering when it is like this?

These mental formations are also always coming into association and separating away. On associate with disagreeable proliferating thoughts and at other times one is separated from a processes. But it is always oneself who originates these thought concoctions leading to asso separation and suffering. One will not stop the processing and therefore one must continue t mental-formations which breed suffering. One must suffer and cannot find a way out.

Examine and see these conditions of 'associating with' and 'separating away' in your own na you discern that the root cause of it all lies submerged as likes-and-dislikes in one's mind. P and comprehend this liking-and-disliking which leads and draws the mind away into the path turns consciousness into suffering-consciousness (dukkha-vinnana), feeling into suffering-fe into suffering-perception and mental formations into suffering-mental formations. When we p truth of this, the liking-and-disliking will subside and be stilled. That mind proceeding down th suffering will now come to peace, and consciousness will cease to be suffering-consciousne cease to be suffering-feeling, perception will cease to be suffering-perception and mental for cease to be suffering-mental formations. This means to say that the mind has stopped conc itself and so suffering will subside.

This, then, is the strategy to halt the processing of suffering for oneself. You must practise to suffering and its way of operating within this nama-rupa. This is the only way to remedy the s mind.

Will you pay close attention while listening to what will be chanted now, and reflect upon tha Suffering contained in these lines of the Lord Buddha Teaching, taken from the Great Disco Foundations of Mindfulness:

Appiyasampayoga-- association with the disliked.
Piyavippayoga-- separation from the liked.

25th September 2504 B.E. (1961)

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TALK 17

Suffering Through Non-fulfilment of One's Hopes and Desires

I will now present Dhamma on the Noble Truth of Suffering (Dukkha Sacca) in the section; 't
of one's wishes is suffering.'
First of all, gather your mind together within yourself for this is where the Lord Buddha direct
teaching. Other people, following him, have similarly explained his teaching as pointing withi
to Dhamma you must therefore turn to see inside yourself. You will need to search out the fi
the nama-rupa. When one encounters them one must also come to the true state of being w
Suffering (Dukkha Sacca). This is because this Truth manifests in the five aggregates or nar
a basis for it. Anyone aspiring to comprehend suffering must therefore focus investigation or
wisdom and insight. The wisdom and insight of the Lord Buddha's Teaching manifest in the
that nama-rupa, wisdom and insight cannot arise. It is similar to a person wanting to stand: I
ground, then there is nowhere to stand. Therefore, will each one of you now incline your min
examine your own nama-rupa.
Inspect your fathom-long, span-wide body. Examine nama as the mind is inclining-out to kno
knowing about? At the present time you are listening to this talk so the mind should incline-o
consciousness of sound. The pleasure, pain or indifference arising from this hearing is feelin
and remembering about this hearing is perception; and the processing mind following the iss
mental-formations. This condition of the mind inclining-out is nama and when it inclines-out t
sounds then it is nama-in-external-sounds.
Each person therefore, exists only together with nama-rupa. If this is transcended, then 'pers
appear. It is here in this nama-rupa that this 'I, me-and-mine' appears and is grasped hold of
is a concocting process of the mind and as such is a form of mental-formations which is ano
the mind's inclining-out. You should therefore examine this feeling of 'me-and-mine': How de
does it lie? You will then find that it only goes as far as the nama-rupa. If mental-formations,
feeling and seeing or hearing (etc.) are all lacking, then one has no experience of feeling or
all. The physical body alone is merely like a hunk of wood totally without sensation or though

of 'self-and-other' has completely gone. It's similar to being asleep, when feelings of 'self-an
various cavorting thoughts are entirely lost. Whatever a person's status, he or she must fall
conditions.
This sense of 'self-and-other' in its varying forms therefore appears only in the nama-rupa. V
'self-and-other', 'mine-and-thine' are present then direct your vision towards the condition of
wanting something. Therefore, with complete penetration into nama-rupa you must also dete
existing in the mind.
There are two forms of desire, one being that which is realizable, and the other that which is
The desires and wishes that can be fulfilled are concerned with those objectives which are p
But this does not mean that they can all be attained just by wishing, for the appropriate caus
put into effect. For example, in making a 'realizable wish' to attain virtue and good, one must
the appropriate skilful ways to produce the right causes.
Do not criticise or find fault with desire per se, because the wish to attain virtue and the prac
achieve that is quite correct and right. This 'desire for good' the Lord Buddha called 'resolve'
'determination' (adhitthana). The Bodhisatta resolved to attain Buddhahood by steadily follo
Followers (Savaka) had also previously resolved to steadily attain to their state. If a person i
towards the completion and realization of his desire and that aspiration is made up with 'true
then it can be called 'true resolve' (sacca-adhitthana). The Lord Buddha counted this 'true-re
the Perfections (Parami).
The type of desire which is unattainable goes against the principles of nature. Birth, ageing,
death are normal and inevitable. Sorrow, heartache, bodily pain, mental-distress and depres
inevitably exist according to the state of things. To wish them away, forbidding their appeara
against the ways of nature. This desire can never be realized and so it too must add to the n
as the 'nonfulfillment of one's wishes.'
Now, come and consider this body and the mental group: this nama-rupa which I have alrea
originated in birth; is developing and changing into old age; is painful and troublesome throu
and, finally, it must break up with death. This is the inevitable nature of nama-rupa. Examine
If it still includes grasping and holding, if it still contains desires, then there must also be sorr
distress. It cannot escape them. The only way is to release and let go.
When one lets go of something then one escapes all the sorrow involved with that thing. If o
everything then one is freed from all anguish. But if you cannot yet relinquish, then your gras
inevitably bring suffering when your desires remain unfulfilled. Therefore focus to see these
desires in your mind and then examine the suffering that arises when those wishes fail. See
is.
Penetrating to this truth brings forth an up-to-the-mark wisdom which is able to separate and
suffering from one's mind. The nama-rupa will then follow its natural course while the observ
observation is mindfulness and a combined mindfulness-and-wisdom (sati-pannya), which d
concocting desires and suffering. Nama-rupa will then be seen following its natural course. I

is a burning house. While one remains inside there will be agitation and panic, but on leavin
look back. One can now look-on that burning house without feeling any heat in oneself. One
knowledge. The happiness that springs forth from calmness and tranquillity will then appear.
Each person must confront both his own suffering and that of the various people he is conce
with. If one collects all that suffering and loads it away in the mind, grasping and holding on
this can only increase one's agitation and unhappiness. However, if one can steadily dislodg
such suffering without adding any more, then the mind will be able to emerge unscathed.
It may not be possible for anyone always to evade the suffering stemming from external sou
suffering can be avoided. We usually bring the external suffering into our minds as mental d
therefore as if the suffering has two layers or levels: both the external and the inner. Those
following the Lord Buddha's Teaching know how to lighten and relieve the situation by leavin
suffering alone outside without burdening the mind with it. Even if one then finds oneself in t
(external) suffering, one's mind remains content. Such happiness of mind allows mindfulnes
remedy whatever external suffering may possibly be cured. But if the mind fully accepts and
with the external suffering, then there is no way it can remedy the situation.
In order to separate these types of suffering you must depend and rely on the Way of practic
the Lord Buddha. Firstly, set yourself to see nama-rupa and know the state of its suffering. F
mental suffering which arises from the non-fulfilment of unattainable desires. Penetrate to th
the desire subsides, the mind grows calm and tranquil. When you have realized this then yo
full benefit from your study into the Truth of Suffering of the Lord Buddha and will finally find

2nd October 2504 B.E. (1961)

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TALK 18

Summarizing the Aggregate of Suffering (Dukkha Khandha)

Will you all please collect your mind together and focus within yourself. Listen to this teachin
and examine it within so as to see Dhamma there. You won't realize Dhamma from just the
that would be just a memorizing or an intellectual understanding, whereas understanding the
is seeing Dhamma with wisdom. Therefore, now centre on yourself. Focus to see from the g
the subtle and refined:
Be aware of your breathing. Every one of us must breathe in and out.

Be aware of your present sitting posture. How are your hands and feet placed? How is your
Examine the whole of your body: up from the soles of the feet, down from the hair on your h
skin.
Analyse it into the elements of earth, water, fire, wind and space. Reflect on extracting each
the body until only the space element remains. Then consider how before conception this bo
space element, and how finally it returns to emptiness.
Now, recombine those elements together into your complete body which has feelings of plea
neither-pleasure-nor-pain; and which is the resort of the mind.
Those feelings stimulate the mind. For example, if there is a pleasant feeling then 'liking' is f
it is a painful feeling then 'disliking' is made up; and with a neutral feeling the mind is caught
'attachment', which is a condition of delusion.
Go further in to another level, to that condition of mind which 'likes', 'dislikes' and 'attaches' t
myriad things. Be aware of the present state of your mind: Now.
By penetrating this far you will be able to distinguish the composition of the mind. The mind
while 'liking', 'detesting' and 'delusion' make up another. They are combined and entwined to
these admixtures to the mind which are the hindrances that block any progress in wholesom
virtue.
Even though you may have steadily centred your mind following these instructions, those ac
will always be waiting to draw the mind out again. You must therefore be ready for this by pl
where the distracting agents enter --i.e. by way of the eyes, ears, nose, tongue, body and th
is the mind which holds and retains so many issues and concerns, and so it needs extra-spe
However, do not go in and forcibly suppress it, for that only gives rise to fatigue, over-strain
irritability. Therefore, allow the mind to follow its wishes, but carefully note how it goes out. W
that comes and ties-in to haul the mind out again? Being quick enough to catch all of this giv
picture: All these issues and affairs enter by way of the eyes, ears, nose, tongue, body or els
mind itself. The mind's restless, fretful thinking proliferates on every side and so it cannot be
one-pointedness.
Do not use any force. Simply watch and note --but make sure you know in time and can kee
mind will then become pacified by itself and calm down. This is because the mind is the 'elem
with intelligence an intrinsic part. When the opportunity for self-knowing arrives, then such kn
be born without any programming being necessary, for the essence is already there.
This arising of self-knowledge is accompanied by an even firmer mindfulness, with the mind
capable of investigating and distinguishing its own condition. It will know the components of
entry of all the admixtures. This steady centring of the mind until it is able to investigate the p
within oneself displays the mind's ability to distinguish, the truth inside, and it is this which is
Factor of Enlightenment.
Now, consider the source teaching of the Lord Buddha which is the 'Truth of Suffering'. One
with the intellect, memorizing following the Lord Buddha's Teaching. He presented for our at

of Suffering:
"Birth is suffering, old age and death are suffering. Suffering has this nature and follows thes
He then continued,
"Sorrow is suffering, lamentation, bodily illness and its acceptance into the mind are sufferin
distress and despair are suffering."
"Association with all unwelcome, unloved things is suffering; separation from all beloved thir
suffering;" and, "Nonfulfillment of one's desires is suffering."
After giving one's intellectual attention to these Teachings of the Lord Buddha, now reflect, '
one of us already encountered this suffering?'. "Birth is suffering, old age is suffering": One r
that birth is suffering and if one isn't yet old then old age will still be unknown. But as it stead
approaches and the body becomes more and more decrepit, then one may understand. "De
however, as you haven't yet died you can't know it. Even so, you are still afraid and do not w
far as 'sorrow and lamentation etc.,' are concerned, you will all have encountered them to so
therefore variously appreciate their anguish. Bodily and mental dis-ease can also be recogn
As you have not encountered the truth of every type of suffering-- especially that of birth, old
death-- you will need to reflect and investigate first so as to understand exactly why they are
This state of suffering follows the natural conditions and the course of the five aggregates ar
aggregate (rupa-khandha) which is this bodily-group (rupa-kaya); feeling aggregate which is
and, an intermediate, neither-painful-nor-pleasant feeling; perception aggregate which variou
and perceives; mental-formations aggregate being the thought processing; consciousness a
knowing of seeing a form or hearing a sound (etc.). Rupa is rupa, but feeling, perception, me
and consciousness are called 'nama' which is the condition of the mind inclining-out to know
of the seeing a form or hearing a sound is firstly consciousness, (then) the experience of ple
neither-pleasure-nor-pain is feeling, the recollecting is perception and the processing though
mental-formations. In short, we can call all of this rupa-nama or nama-rupa.
The origination of this nama-rupa is birth, its continuing growth and mutability is old age and
is when it breaks up in death. One can therefore reduce this birth-old age-death to arising ar
At first there is arising and finally there is disappearing. This is the natural course of things.
Since the natural course of things is like this, the Lord Buddha described it as suffering. This
understood to mean that nothing can permanently exist: that everything from its arising until
extinguishing must transform and change. This period of transformation between birth and th
This, then, is the real truth of suffering, the true state of things which every one of us alive ne
nama-rupa must encounter. The ordinary worldling (puthujjana) grasps and holds to the nam
'me-and-mine' and 'self' and so takes over the inevitable suffering of nama-rupa into his own
how sorrow and bewailing rise as suffering in one's mind.
The Lord Buddha therefore summarized all suffering into terms of the five aggregates, or on
nama-rupa. However, if one can release the grasping and holding of nama-rupa, then one n
with birth, old age, death, nor is one involved in nama-rupa with its inevitable pain. Nama-ru

continues on alone, according to its nature. This is the experience of all the Noble Ones (Ari
However, the ordinary worldling grasps the nama-rupa to himself and thereby contrives his c
sorrow. We ourselves are the ones who process our suffering because our minds are combi
contrive our own sorrow, our own lamentation and bemoaning and admit into our mind the c
The mind itself is what processes mental distress and despair.
It is this very processing and contriving that we call the 'mental-formations' which arise throu
assembling of consciousness, feeling and perception. One can therefore see that the mind's
nama is the instigator of suffering and the sole source of mental suffering for the mind. As na
with rupa, the nature of suffering is found right here in the nama-rupa. This means it must be
--arising and finally ceasing. It is both the nature of mental suffering and the processor of su
the mind. This is why the Lord Buddha summarized all suffering as being nama-rupa, or the
However, to actually process suffering this nama-rupa must also be combined with a graspin
Set yourself to see the Truth of Suffering following the Lord Buddha's Teaching by sorting ou
and verse and then gather them all together again in this nama-rupa or five aggregates. Brin
this body and in the mind's inclining-out to receive and process suffering.
By seeing and understanding the truth of this, you will gain knowledge of the Truth of Sufferi
Buddha. Your previous intellectual understanding will then steadily develop into wisdom and
that this Truth is not anything to fear and hate but something which needs to be comprehend
then bring one happiness and tranquillity. One's understanding will then be equal to the sour
so that one will no longer be deceived into admitting suffering into oneself. By not processing
then no longer be contrived and so will subside. This will bring happiness and peace.

9th October 2504 B.E. (1961)

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TALK 19

The Section on the Origin of Suffering (Samudaya)

I will now present a Dhamma teaching concerning the 'Section on the Origination of Sufferin
explaining the cause of suffering. Will you all incline your minds inwards and focus in the pre
the state there? In what direction is it thinking? Fix your mindfulness so that it can keep up a
the mind is taking issue with.
The mind goes out thinking towards forms by way of the eyes, towards sounds through the e
through the nose, towards tastes through the tongue, and towards tangible objects through t

thinks about previous involvements with sights and sounds (etc.). However, the mind doesn'
to know, but also grasps and holds on to those objects.
This condition of inclining or voyaging-out to seize hold of sights and sounds is craving (tanh
(upadana). Craving can also be understood, in a general way, as the struggling and excitatio
the mind. But a more subtle investigation reveals the outward-voyaging of the mind to grasp
Craving and grasping are therefore coupled together. When a sight or sound impinges on th
organs, and flows on towards the mind, the mind inclines-out to receive it. However, if grasp
involved, there is just plain nama and no craving. But if it should then incline-out and grasp h
object then this is craving. One can distinguish the excitation and reaching-out of the mind a
while the actual seizing-hold and clinging-to an object is 'grasping'. When only the single ter
used though, one should understand this as also covering grasping.
This grasping-hold of an object, clamping it into the mind without releasing it to pass through
wish for that object. If the object is agreeable and pleasing, then one will want possession a
it. But if it is disagreeable, one will then want to get rid of it. However, as one is still grasping
it --even though one doesn't like it-- one can't release and be free of it. The Lord Buddha the
these properties into three: sensual craving (kama-tanha), craving for existence (bhava-tanh
for non-existence (vibhava-tanha).
Sensual craving is love and desire for an object. A craving for existence somewhere or othe
to a wanting of mastery or possession over that object of sensual desire. The craving for no
desire to be rid of this or that state, really meaning whatever state one does not like.
These three types of craving also include grasping which holds the object in the mind withou
Likeable and dislikeable objects are both seized hold of and so 'liking' and 'disliking' regularl
the mind. Both liking and disliking cause restlessness and agitation. Why is this? It is just be
still seize hold of the likeable and dislikeable.
It isn't that the mind only inclines-out towards a single object, for in fact they are many. Wha
appears by way of the eye or ear (etc.), the mind runs-out to seize hold of it. It's always like
craving continually in action in the mind without ever calming down. The Lord Buddha theref
is always craving towards a new condition. We may now crave for a certain visual form (etc.
new object, the desire for that will make us discard the old object. This rejection and new gra
on and on without ceasing. The new object is also seized as 'a possession over which one h
is constantly repeated, moving on from object to object. This discarding of the old object ca
subsumed under 'craving for nonexistence' which is that struggling to get rid of the present o
an object has run its course and gone then the mind struggles again to take in a new one.
If one could remain with a single object then craving would stop in the old without moving fo
object. But this craving has no end. It continually creeps forward having to discard its old obj
grasping of the new. When this is the case, even though craving's characteristics are divide
all go together as one. Craving never ceases its inching forward through the myriad objects.
the property of always reaching-out for the new and novel. Continually. On-and-on, engross

the objects and always preoccupied with wanting more and more. It is never satiated.
Examine your mind and watch out for craving as it projects-out to receive objects. You may
this condition of mind, but in the beginning you won't be quick enough. Even so, it's still goo
follow behind until the mind is swift and agile enough to catch up with itself.
To catch the mind as it reaches-out to grasp, set your mindfulness on the six sense-channel
internal and external ayatana): The eye and the form it sees are one pair; the ear (sota) and
hears are a pair; the nose and the odour it smells are one pair; the tongue and its taste are a
and its tangible object are a pair; and the mind and the issue it thinks upon are a pair. This c
that you must focus on them all simultaneously, but be ready to fix upon any object as it mal
should be a visual form then set your mindfulness on the eye and on that form; if it is a soun
the sound and the ear (and so on).
Now then, let's try this: allow your mind to go out, being very watchful and aware as it gradu
will then find consciousness as the knowing of seeing a form or the knowing of hearing a so
and 'hearing' is consciousness and you will find a similar situation when you focus on any of
base pairs.
Focus on contact. What is it you see or hear? You see a sight; you hear a sound. And for th
successfully seen the form and 'seeing' must come together as contact. A sound and hearin
sense bases likewise-- must contact before a sound or smell (etc.) are successfully experien
Next focus on feeling. If the object that comes into contact is agreeable, then pleasant feelin
is disagreeable then painful feeling arises; and if it is a neutral or indifferent object, then
neither-painful-nor-pleasant feeling arises.
Focus on perception which recollects and perceives following the feeling.
Focus on volition (sancetana) or the intentionality of the mind which follows on from percepti
is perception arising from pleasure, then one's mind sets itself towards that pleasure. Simila
towards pain when perception is based in suffering, and towards neither-pain-nor-pleasure w
is like that.
At this point you should have come upon craving as the mind inclines and reaches-out to gra
Whatever way the mind chooses and intends, so it runs out and grasps in that direction. If it
a perception following on from pleasant feeling, then sensual craving will arise. If it is toward
then craving for existence will arise, and if it's towards a perceived painful feeling, there will
for nonexistence, which is the wanting to rid oneself of that painful state. When the mind inte
perceived intermediate feeling, then any one of these types of craving may arise. This is the
mind's inclining-out with craving to grasp an object.
Focus on applied-and-sustained thought (vitakka-vicara), which is reflection or discursive th
will see that these have fallen under the power of craving.
By following this sequence you will appreciate that it all starts with the eye and form or ear a
(etc.) when the mind gradually, step by step, inclines-out to seize and hold. This, then, is cra
applied-and-sustained thought must follow under its power.

One can now say that this state of craving directly depends on nama-rupa. The eyes and for
(etc.) are corporeality while the mind residing with it and inclining-out to receive objects is m
this is not a normal, plain nama, for instead of letting go the object is seized hold of. Whethe
is liked or disliked it is still grasped hold of, and this is what forms craving. This craving arise
dependant on rupa and nama and nowhere else. It can be reckoned a nama-dhamma becau
like the mental-formations.
Why does the mind concoct and contrive in this way? Because there are still underlying defi
cankers (asava) in the inclining-out mind. This is the latent proclivity (anusaya) of craving lyi
resident in the mind. Normally it does not show its face and remains as if not there, but shou
or alluring object make contact then that latent tendency bursts out to take the object which
Set yourself to see this.
When you can focus on this without lapse, then the latent tendencies won't have any chance
the alluring object won't be able to provoke or 'seed'. The latent defilements will then be wea
'seed' has not invigorated. With such mindfulness set, vigilant and alert, it will be able steadi
and destroy that part of the mind which is latent-defilement.
This craving, therefore, is the origin of the mind's suffering. The mind inclines-out to seize ar
object, and when inevitably, in accord with its nature, that object changes and transforms, so
arises in the mind. However, with constant vigilance the mind will not be able to seize hold o
can then let go of them and thereby release one's suffering as well.
This craving and the suffering it causes both depend and reside in the nama-rupa and your
therefore be focussed there and in the mind. Mindfulness will then steadily quicken and beco
alert.

10th October 2504 B.E. (1961)

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TALK 20

The Section on the Extinction of Suffering (Dukkha Nirodha)

I will now speak about the cessation of suffering (dukkha-nirodha). The Buddhist Teaching is
refuge (sarana) for the world because it can explain the extinction of suffering. This is crucia
is what we are aiming for. If it could not teach this then it would be without essence and basi
However, a method of practice to bring about that extinction is also needed, though actually
way remains the task and responsibility of each individual person.

Even though the Teaching is genuine and true, if the person does not follow the way of prac
be able to achieve the extinction of suffering. Therefore, the task is up to the individual to fol
practice to effect the required results. This practice is directly concerned with the mind. Toda
will first explain the result and fruit of that practice: the extinction of suffering. This is the maj
essential fruit of the practice enabling one to see the truth of the Teaching of the Lord Buddh
Will you now please centre your mind and watch its inclining-out towards knowing various af
present moment it is inclining-out to receive the sound of this Dhamma Teaching. If you are
you should be able to notice its condition. Is it calm and cool? A feeling of calmness and tran
indicates that the Dhamma being offered externally and the inner Dhamma of your centred m
--capable of leading the mind out away from suffering. And this present calmness of mind is
cessation of suffering. It might only be a momentary suppression while the mind is centred in
so, realize that when it resides constantly with Dhamma there will be a constant cessation a
Now will you focus on that 'inclining-out to know' about external affairs --the affairs of forms
sounds being heard (etc.) and those former sights and sounds (etc.) already known and stor
the mind (mano). These affairs are either welcomed with 'hankering,' unwelcomed with 'deje
and delusory. The mind immediately knows agitation and heat, and cannot be calmed down
hankering, dejection, and deluded attachment. This heated excitation of the mind is a subtle
suffering, though you may not be aware of that. Only after experiencing a calm mind with Dh
appreciate such agitation as being one form of suffering. Most people will usually only know
little, about the blatant forms of suffering --sorrow, lamentation, pain, mental distress and de
all grow out of this subtle type of suffering.
Reflecting more carefully on why this should be the case, one finds that it is because the I b
in the myriad affairs. What are these affairs?
Focus on this body: It is composed of the various elements; it is a fathom long and a span w
sitting here now. We have a 'sense' that this body is me and however it exists we accept tha
Looking at our face in the mirror, we feel that these are 'my features.' Looking at our photogr
it as showing 'me'. Not only is there this 'feeling of self' we also wish for this 'myself-in-this-b
proceed in an agreeable way. Compliments about this body are welcome, but any criticism i
though we know for sure that some particular part is not so good, we are still glad of any flat
the opposite --and even though we know it is flattery we still like it. This, then, is another asp
how desire becomes mixed in.
Focus back on the mind inclining-out. In truth this experiencing-engaged-with-desire (which
about) is a condition of that mind going-out to know. It first sees the rupa form --perhaps see
in a mirror-- and this seeing is consciousness. If one likes it then that is pleasure, or even if
or is indifferent, it is still all feeling. There is perception, and then mental-formations fashion
about one's body and so that 'sense' and those thoughts of my body (as I explained above)
nama, as the mind inclines-out to know. This nama is mixed and blended with craving togeth
clinging. When it is like this, then all one's experience and thoughts are mixed and permeate

defilements.
Even though one may feel contentment with one's body, it remains, in truth, rupa while that '
nama. After more careful investigation one finds that any feeling of contentment one has in t
compare to that of the calm mind with Dhamma. Once one has experienced the calm arising
become self-evident.
Now there is still another important point to consider: We must continually deceive ourselves
of this rupa-and-nama. Their true nature is really bound up with impermanence (aniccata), s
--because they can't remain stable-- and not-self (anattata). All rupa and nama must procee
in birth to an end, with continued change in between. This rupa which everyone is so attach
have this transformation and change. Thus, we must think up ways to fool ourselves into fee
and satisfaction with this ever changing rupa. For instance, though it is ageing, we manage t
old. If someone then declares to us that it is old we are displeased; while if they say the opp
glad--even though it's obvious to all that it truly is old! We like it when they deceive us even a
constantly make sure to fool ourselves too; putting it off and thinking 'not just yet, not just ye
to worry about that until later.' When this rupa changes, heading towards its extinction, we m
hold it back and so a struggle and agitation ensues. Happiness is impossible if our thinking g
course of nature and refuses to accept its law.
This all results from craving that gives rise to grasping and clinging. We first seize hold of so
'myself' and then go on to grasp hold of something else. We grasp and that thing's arising be
arising, its changing becomes our changing and its final extinguishing becomes our decline
therefore constantly spin with the nama-rupa as it is continually arises, changes and ceases
whirling-around is the heart of suffering and is far from that peace and stillness which is hap
when the nama-rupa fails to follow the plans we had on first grasping hold of them --and yet
to hold on to them-- another load of suffering is added: Sorrow, lamentation and all the other
suffering that we have already mentioned.
To remedy this situation and end suffering therefore requires a focussing on that 'self' that sp
with the myriad things in their arising and extinguishing. This specifically means the spinning
nama-rupa, both internally and externally. Focus to see that when 'self' spins with them, ther
suffering too; and the less it does so, the less suffering it must endure.
To actually reduce this spinning, you must focus on the desire and grasping within yourself.
is craving arising'; 'this is grasping and clinging arising.' Realize that, 'a lot of desire means a
suffering' and 'less desire and grasping means less suffering.' The complete lack of desire a
the complete absence of suffering, and this is what forms the extinction of suffering (dukkha
However, in the beginning stages of practice it isn't yet possible to give up all desire and gra
Therefore make sure that you are wise in your selection of what to desire. Don't desire and g
evil; instead just take firm hold of whatever is good and skilful. This alone will extinguish the
that arises from doing evil, and one will also receive the happiness that comes from progres
of virtue. When you have practised and trained yourself to the full limit of goodness, then the

to wish for good any more --because one is already there. At this point there is no need to w
anymore --but that is the final and ultimate stage.
At this present stage, you must still want to hold onto goodness which is virtue and moral pr
samadhi and onto wisdom. Use the precepts to extinguish the suffering involved in wrong ar
behaviour. Use samadhi to avoid the hindrances when they arise in the mind, so as to extin
suffering. Use a trained wisdom as the tool to extinguish the suffering arising from the more
agitation, desires and grasping.
Speaking of using wisdom to investigate: Focus it in the rupa-and-nama and penetrate to its
arising and passing away. Then whatever object is encountered will be received by this wisc
through to its arising and passing away, and it will be extinguished when it reaches the mind
hankering or dejection one has, however befooling and delusory the object may appear, on
of it will be extinguished by wisdom's insight into the arising and passing away. The object th
power and the mind is no longer jolted or upset by it.
Normally however, when objects reach an ordinary person's mind they completely adhere ar
form is seen or a sound heard, it enters in and sticks fast in the mind. These objects have th
agitate the mind, but when wisdom with insight into arising and passing away is developed,
away. This, then, is the resolution and conclusion. It is the end for suffering, which will never
in to possess the mind. This is the way of practice to extinguish suffering.
The means and strategy for steadily removing suffering, step by step, is an assiduous and p
investigation into nama-rupa to see its arising and passing away; and a training to clear the
see the principles of the natural course of things. The curing of the inner suffering will enhan
mindfulness and wisdom so that they can try to deal to the best of their ability with the extern
that one may confront.
When one is skilled in this Buddhist Way of practice, one will be able to contend with any for
Even if one is surrounded by (external) suffering, one can still deliver and safe-keep the min
Teaching is a religion which offers a refuge that is really reliable because it teaches a genuin
extinguish suffering. But to realize this, you will have to study and practise in the way I have
here. Then you will receive the results in a gradual extinguishing of suffering, according to th
your practice.

17th October 2504 B.E. (1961)

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TALK 21

The Truth of Extinction United with the Truth of the Path

Please will you now centre your mind within yourself. Focus on the mind with its mental-obje
seeing the mind as it thinks about its present thought, concern or preoccupation. Is your min
Whilst listening to this Dhamma talk, this means seeing the mind as it is thinking upon that D
being heard. The object is now the Dhamma subject that is being heard and thought about.
The Discourse explains that suffering originates because of craving, and that craving both a
in delightful-and-pleasurable-things (piyarupa satarupa). As craving ends in the place where
extinguish there. This doesn't refer to external things, but to these very objects and preoccup
mind.
The object as a delightful-and-pleasurable-thing, which the mind is mulling-over, is really for
a person with our eyes, the mind takes over that visual form as a mental image. It appears in
full and complete image of that person. If, instead of a person, one sees a tree, a mountain o
thing, then the mind takes it over and it appears complete in the mind as a tree, mountain or
one hears a sound through the ears, the mind will take that subject as a complete image into
mind takes in visual forms from the eyes, sounds from the ears (and similarly for all six sens
mental images. Thus, those objects manifest as entities in the mind.
The mind, however, doesn't take everything in as images. A sight or sound or anything that
interesting feature is released to pass on by, while those things that do are taken in as imag
therefore, is why the Lord Buddha used the term 'delightful and pleasurable thing' for anythin
fascinates and enthrals the mind to the point where it is taken in as an image.
Craving and grasping will permeate that image and it can then be considered that the origina
craving is born. If there is no image or delightful-and-pleasurable-thing, then craving has nov
Later though, when they are present in the mind, craving can indeed arise. This is why it is s
arises it does so in the delightful-and-pleasurable-things --which are exactly these images a
Why does craving arise? Because not-knowing or delusion is watching those mental objects
delusion is watching, images will become evident as either agreeable, disagreeable or enthr
watches with knowledge instead of delusion, one will see that it is all only a matter of mental
taken in and fashioned by the mind into entities. The form which the eye sees is really outsid
to fix itself in the mind because an image is fabricated of it. This can be compared with takin
Even though the real thing is outside, it appears as if it is fixed in the film. In fact, of course,
just an image caught there and not the real thing at all. A person's mind which fabricates a m
similar to that film which catches different forms through a lens arrangement, which itself ca
the visual organ.
Now then, focus that knowing to investigate through into another level. There is the mental i
form which becomes fixed and fashioned in the mind, and then there is external matter. This
experienced as a person, tree, mountain or some other thing, and it too is compounded and

these things existed before the elements came together to make them up and, once arisen, change and finally disperse. Therefore they are just elements combined together, the earth the hard parts, the water element the fluid parts, the fire element the warmth, the wind elem and the space element the empty spaces. This being so, they all must be void --void of entit Focus that knowing (which is not delusion) to see the mental image dispersed as elements. empty of entity and self. When this voidness is evident, then that mental image-- whether ag disagreeable or deluding-- will dissolve. Craving will then have nothing to seize-on and so m abate. This is why, when craving extinguishes, it does so in the delightful-and-pleasurable th The important point here is that if the mind takes in and watches that mental image of a delightful-and-pleasurable thing with delusion, craving will immediately spring up. This is the origination of suffering. If however the mind can see it all with knowledge as void of entity or craving will at once subside. This is the route for the extinction of suffering. The crucial thing extinguishing craving therefore lies with knowing. This training of the mind to develop knowl the Path (magga) -- the way of practice to end suffering.

The knowing mind is also the calm, stilled, mind and so the training in tranquillity is also the suffering.

The stilled mind is in its natural state and so the training to establish this naturalness can als the Path to end suffering.

The importance therefore lies in the training of the mind to know, to be still and calm and to

The direct way for the mind to know is through knowing about suffering, knowing the cause knowing the extinction of suffering and knowing the Path of practice to attain to the extinctio

Knowing suffering means knowing the delightful-and-pleasurable mental images and objects merely delightful and pleasurable things that must all arise and disappear in the mind. It mea even the external substance is also of a nature to arise and pass away, being composed of entity or self. Focus to know the truth about these mental-images and about the myriad exte lead to such images.

This knowing of suffering is therefore not just a looking at any distress that has arisen in one mind. That's not all it is. People experience various degrees of bodily or mental distress bec unable actually to see suffering and therefore cannot free the mind from suffering. Those wh and know the truth about delightful-and-pleasurable mental images and external things will with those things, and so will not suffer.

Knowing the cause of suffering means carefully focussing on craving and grasping. The con disliking or deluded attachment for a mental-image, signifies that craving has sprung up. Lea and know this craving, and it will then subside.

Focus into this subsiding, this extinction of suffering which one is encountering. In truth, we continuously overwhelmed by suffering. Suffering arises only when craving is born. Even if practise, on some occasions suffering will lessen and subside. This can be seen as an occa

suffering. On coming to practise Dhamma, one extinguishes suffering by focussing on that a
stills and cools the mind. The mind will then be characterized by naturalness, stillness, know
clarity and brightness. These are the features of the extinction of suffering. You must realize
Knowing the way of practice to the extinction of suffering involves a focussing on the causes
that extinction: The mind must be knowing, stilled and natural. One does not simply allow su
and cease of itself, for that might not only take a long time but also be highly dangerous. On
develop that knowing, stillness and naturalness, for these lead to the cessation of suffering b
craving and grasping.
Craving arises and ceases in the same place, that place being delightful-and-pleasurable-th
mental-images. But to extinguish craving requires the development of that knowingness whi
delusion. When that knowing is in constant supervision, objects can no longer come in and b
arising of suffering, because craving can no longer be provoked --for one is then fully aware

18th October 2504 B.E. (1961)

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TALK 22

The Truth of the Path (Magga)

Today we have reached the topic of the Eightfold Path (Magga) and I will therefore take the
time so you can see them in and for yourself. The Path has eight factors:
The first factor is right view (samma-ditthi). This is the understanding of suffering, of the orig
suffering, of the extinction of suffering and of the path leading to the extinction of suffering.
See this suffering in your own self whenever you encounter it. Understand it then. Realize th
aggregates arise at birth and then must grow old and die. This is their inevitable course. If yo
cling to these five aggregates as being me-and-mine, then when they become engaged in su
Focus on your going along with this suffering of the five aggregates.
See the cause of the arising of suffering. This is seeing the mind's craving and desire, which
creators of all of the different forms of suffering.
See the abating and subsidence of suffering. This is the mind bright and clear of craving bec
has waned. At this time, if such craving has subsided you will have relief from suffering, eve
temporarily. See this temporary cessation of suffering in the mind and notice the knowledge
which is able to relieve and still that suffering. Seeing this understanding is seeing the Path.
Focus in yourself to see the present condition of suffering, its cause and origination, its extin

Path.
The second factor is right thought (samma-sankappa). This is thought free from sensual des
and cruelty.
Focus to see the thought and reflections going on in your mind. What are they about? When
free from sensuous desire --as when you are reflecting on Dhamma-- then be aware of it. Th
pulled away to like, desire and find satisfaction in the affairs of visual objects, sounds, odour
tangibles.
When there are thoughts free of ill will and vindictiveness, and thoughts free of cruelty, then
that. See and be aware of your thoughts and reflections.
The third factor is right speech (samma-vaca). This is abstaining from lying, tale bearing, ha
foolish babble. See this in your own mind. Is there such thought of abstinence present or no
observed, this indicates that the factor of right speech is present. You don't need to speak th
being silent with such abstinence is already considered right speech.
The fourth factor is right (bodily) action (samma-kammanta). This is abstaining from killing, s
unlawful sexual behaviour (or from breaking the rules of celibacy). See if this abstinence is p
mind. If it is, then you should understand that this is right action. There is no need to do anyt
for the abstinence is already considered right action.
The fifth factor is right livelihood (samma-ajiva). This is the abstaining from wrong livelihood
following one's livelihood in a correct and proper way. Focus in the mind to see your present
the necessities of life supporting it obtained by right or wrong means? If you note that they w
right and correct way, then you can consider this as right livelihood.
The sixth factor is right effort (samma-vayama). This is the effort of avoiding or overcoming e
unwholesome things, and of developing and maintaining wholesome things.
Focus to see unwholesomeness or evil, and wholesomeness or virtue in your own mind --for
first arise. Inspect to see about your actions (kamma) which arise from within the mind. If yo
is thinking of doing unwholesome actions or evil, then make an effort to avoid that action. If y
reveals the mind is already concerned with unwholesomeness or evil, then make an effort to
abandon that, so as not to do it again. Such evil actions can be avoided. We are capable of
unwholesomeness.
Now focus to see the virtue or wholesomeness . That virtue which you have not yet done bu
doing --make an effort to do it. That virtue which you have already done --make an effort to m
and develop it further.
This matter requires you to train your endeavour and effort. 'Effort' can be understood as me
dauntless' in the abandoning of evil and in the pursuit and implementation of goodness and
dauntlessness is necessary because of the obstacles which block such an effort: the inner o
defilements (kilesa) in one's mind and the external surrounding circumstances that can also
These defilements are lust, hatred and delusion or desire which pull away to avoid virtue but
doing of evil. The external situation comprises those people, things or any of the various out

engage and pull the mind into evildoing and away from virtue. When this is the case if the m
easily daunted it will suffer defeat from the defilements within itself. It will also fail against the
external circumstances and be misled into doing evil and being far from virtue.
You must therefore strengthen your effort and dauntlessness so that the mind is intrepid and
the defilements within it as well as those misleading external circumstances. You can then a
cultivate virtue, as has already been explained. Inspect your mind to see if there is present v
effort, that dauntlessness which can defeat the inner defilements and the external situation.
dauntless, without being weak, lazy or sluggish, you will be able to abandon evil and cultivat
all kinds of evil can be avoided and all kinds of virtue accomplished. You can then consider
of right effort is present.
The seventh factor is right mindfulness (samma-sati). Inspect what you are recollecting or be
at this moment. If your recollection is concerned with affairs of lust or greed, hatred or delusi
is not right mindfulness. This lust, greed, hatred and delusion can be referred to in short as a
hankering and dejection --and this is the sort of mindfulness and recollection which lead ther
mind. The mind must recollect or shift out to take in an agreeable issue for hankering to aris
disagreeable issue which results in dejection. This sort of mindfulness leads defilements into
mind. However, this is not right mindfulness (samma-sati).
Right mindfulness is the recollection that brings in only those matters which will relieve and a
hankering-and-dejection and lead to calmness and purity in the mind. It comprises: The reco
examination of one's complete body. This has been explained previously stage by stage in t
mindfulness of the body (kayanupassana); the examination of pleasant, painful and interme
presented in the section on mindfulness of feeling (vedananupassana); the examination of th
present state as presented in the section on mindfulness of the mind (cittanupassana); the e
objects of mind as presented in the section on mindfulness of mental objects (dhammanupa
The preceding explanation was graduated step by step, but in brief one can say, recollect an
feelings, mind, mental objects and issues. Be aware so that you know in your mind the cond
feeling, mind, mental objects and issues. Adopt these things as objects to manifest clearly in
example, when you focus on a bodily part, then manifest that clearly as an object in your min
feeling, condition of mind or mental issue manifest as a clear object in the mind. This is the e
seeing, being the manifesting of objects gathered together. Hankering and dejection concern
occur because one does not see its arising and disappearing. When one can see the disapp
arising, then hankering and dejection cannot be born or will occur too late. The object where
dejection sought to establish themselves is not viable anymore because it is about to disapp
Focus on your mindfulness. When you see that it is established in the foundations of mindfu
feelings, mind, or mental objects) and that it is centred within rather than swerving away afte
objects, this indicates --even if one is only at the beginning stage-- that it is the start of right
mindfulness (samma-sati). When this mindfulness is swift and fully agile it will immediately c
the arising and disappearing and will therefore be able to prevent hankering and dejection. T

mindfulness well established, full and swift. Inspect the mindfulness within yourself: If it has
characteristics, you can be sure it is right mindfulness (samma-sati).
The eighth factor is right concentration (samma-samadhi). This is the setting and establishin
samadhi and, when it focuses on an object, fixing on it firmly. This also must rely on mindful
Mindfulness recollects in the body, feelings, mind and mental objects while samadhi centres
itself in the body, feeling, mind or mental object. If mindfulness is present but samadhi isn't f
established, then an awareness and understanding of various things cannot arise. If mindful
present, then samadhi can't be established. This means that they must go together: mindful
and samadhi established in that object. Inspect to see this in yourself. If your mind is still uns
not firmly established, then samadhi has not yet arisen. Later, when the mind has advanced
firmly established together with mindfulness, it gives rise to knowledge (nyana). This is right
or right samadhi.
Of the eight factors of the Path, right speech, right action and right livelihood together form r
(sila). In short this is the natural mind which is orderly and restrained without any thought of
in a wrong way. When you inspect your mind and find this naturalness, then you can conside
virtue: right speech, right action and right livelihood within yourself. There's no need to look f
things, just check to see if the mind is natural. If it is, then that is moral virtue.
Right effort, right mindfulness and right concentration are together known as samadhi. This i
stilled and firmly established. Inspect your mind to see if it is stilled and firm within the deter
object without any wavering. There's no need to reckon up samadhi's components ; just che
mind is stable and calm. If it is, then that is samadhi.
Right view and right thought together make up wisdom (pannya) which is knowing. Inspect y
whether that knowing, which is wise to the arising and disappearing of things, is present or n
then it can immediately deal with any defilements. It will either know before the defilements a
late, it will finally realize and again quickly cut them out. This knowing is wisdom, and by see
single thing you won't need to reckon up all the composite factors.
If we summarize all of this we can say, focus on the natural mind, the calm established minc
in the mind. We can then expand into the Eightfold Path according to the conditions I've alre
To summarize again: We can see that the natural mind, the calm established mind and the k
be one. The natural mind must be a calm established mind, which must in turn be a knowing
be brought together as one. This is what the Lord Buddha meant when He spoke of virtue b
wisdom; of samadhi being virtue and wisdom, and of wisdom being virtue and samadhi. This
the Path into one.
This Eightfold Path can be summarized and reduced to three, and then further to one, which
convergence. Everyone has this way of practice within himself to a greater or lesser extent.
Inspect this Path in your own mind. Examine the detailed and comprehensive aspect of the
the more integrated aspects of the threefold and the unified forms. With constant inspection
state of the Path within yourself: whether it is slack and undeveloped or exalted and mature.

always see and know the true state of the Path within yourself it is called 'attannyu' --a know
The Path will then be steadily developed and cultivated.
Will you now prepare to listen with attention while the monks chant concerning this Path. Aft
determine set your minds on practising for calm and tranquillity.

25th October 2504 B.E. (1961)

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END NOTES

(1) The Five Precepts (Panca Sila) are:
1) I undertake the training to abstain from the killing of any living being.
2) I undertake the training to abstain from stealing.
3) I undertake the training to abstain from wrong sexual behaviour.
4) I undertake the training to abstain from lying and wrong speech.
5) I undertake the training to abstain from the use of intoxicants (alcohol and drugs etc.).

(2) These six external objects and their corresponding sense organs are referred to through
talks. Sometimes eye-and-visual-object and ear-and-sound are given as general examples,
to each sense base. Also note that mind (or mano) together with mental-object (or dhamma)
sixth sense pair. This dhamma and the Dhamma of the Triple Gem have different meanings
(3) Throughout these Dhamma talks these three types of feeling will be referred to, sometim
abbreviated form.
(4) This will usually mean sitting in a cross-legged, 'samadhi-posture.' All of those present lis
Dhamma talk would have taken up this posture.
(5) 'Object' here, and normally throughout this translation, renders the Thai word arom. The
term (arammana) referred only to sense objects, though in everyday speech it has now com
more like 'mood'. Often, therefore, there is an emotional edge to this word.
(6) This is a rendering of the Thai 'yin-dee, yin-rai' and will reoccur repeatedly throughout thi
refers to the opposite tendencies of welcoming, being pleased and hankering after somethin
displeasing, unwelcome rejection of something.
(7) Samadhi is the state when the mind is established; it is the fixing of the mind on a single
also be translated as 'concentration,' though in this book it is often left untranslated as it is a
widely known.

(8) In Thailand cremations are very much part of the social scene. They form an important ri
unlike a marriage ceremony directly concern Buddhism and the monks.
(9) Everyone listening would have had his or her eyes closed, sitting in samadhi posture.
(10) The factor of enlightenment of dhamma-vicaya is often taken to stand for investigation o
doctrine (Dhamma), though here it is the investigation of bodily and mental phenomena (nar
(11) In the Thai this is 'tamadar' (Pali: dhammata). In this context it has a meaning as somet
natural, inevitable and therefore normal or ordinary course of events.
(12) Immediately after the Dhamma talk the monks present would chant some appropriate p
suttas.

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A BRIEF GLOSSARY

The brief definitions offered here accord with the usage of this present work. To work around
with showing diacritical marks, full Pali spelling is shown (when needed) in [brackets] using t
long a = aa; long i = ii; long u = uu; dot under n m d or t = .n .m .d or .t; n tilde = ~n

Abyakata [abyaakata]: Indeterminate.
Akasa [aakaasa]: Space.
Akusala: Unwholesome, unskilful.
Amisa [aamisa]: The worldly, carnal type of happiness and pleasure. It is compared to a bait
attractive object which contains suffering. (Cp. niramisa.)
Anapana-sati [aanapaana-sati]: Mindfulness of the in-and out-breathing.
Anatta [anattaa]: 'not-self.'
Anicca; (Aniccata) [aniccaa; aniccataa]: Impermanent; (Impermanence.)
Anusaya: Proclivities, inclinations, tendencies.
Arammana [aaramma.na]: Object.
Ariya: Noble. (opp. putthujjana.)
Arom (Thai): Mental object, preoccupation. (cp. arammana.)
Asava [aasava]: Canker.
Avijja [avijjaa]: Ignorance, nescience.
Ayatana [aayatana]: Sense base.

Bhikkhu: Mendicant monk.
Bhuta [bhuuta]: Being, entity.

Bodhisatta (Pali); (Skt. Bodhisatva): A being who aspires and works towards Buddhahood.
Bojjhanga [bojjha.nga]: Factors of Enlightenment.
Buddha: One who became perfectly awakened through self discovery of Dhamma. Normally
present age.
"Bud-dho": A word that is (silently) recited to aid in concentration practice.

Cakkhu: The eye; as a sense door.
Cetana [cetanaa]: Intention.
Chanda: Intention, desire, will or zeal.
Citta: Mind; being the third foundation of mindfulness.

dhamma: Usually means mental object; the forth foundation of mindfulness.
Dhamma: The liberating law discovered and proclaimed by the Lord Buddha.
Dhatu [dhaatu]: Element.
Dosa: Hate.
Dukkha: Suffering or pain.

Ekaggata [ekaggataa]: One-pointedness of mind.

Jara [jaraa]: Ageing, decay.
Jati [jaati]: Birth; from conception to parturition.

Kamma (Pali); (Skt. Karma): Action.
Kammatthana [kamma.t.thaana]: 'Working-ground' for the practice of meditation; a term for '
meditation.'
Kaya [kaaya]: 'Group,' 'Body'; here may refer to the corporeal group or physical body (ruupa
mental group (naama-kaaya).
Kayagata-sati [kaayagataa-sati]: Mindfulness with regard to the body.
Khandha: Aggregate.
Kusala: Wholesome, skilful.

Lobha: Greed or lust.

Magga: Path; The Truth of the Path.
Mahabhuta [mahaabhuuta]: The 'Primary Elements'; also dhatu.
Mano: Mind, especially as a base (ayatana).
Marana [mara.na]: Death.
Moha: Delusion.

Nama [naama]: (lit: 'name'); 'mind', mentality.
Nama-rupa [naama-ruupa]: (lit: name-&-matter or name-&-form); 'mind and body'; Phenome
Nibbana [Nibbaana]: The extinction of suffering; the supreme goal; the Unconditioned.
Nimitta: The mark or sign which is taken up in concentration practice.
Niramisa [niraamisa]: Happiness or pleasure as an unworldly, non-carnal sort; without the ba
amisa.)
Nirodha: Ceasing, cessation.
Nivarana [nivara.na]: Hindrances.
Nyana [~naa.na]: Knowledge.

Pakati (or pakati-sila): The normal, 'without crisis' state of affairs. (The natural or genuine mo
distinguished from prescribed morality.)
Pali [Paali]: The ancient Indian language of the suttas.
Panca-khandha [pa~nca-khandhaa]: The five aggregates.
Pannya [pa~n~naa]: Wisdom, discernment.
Paramattha sacca: Truth in the highest, ultimate, or absolute sense. (Opp. sammati.)
Parami [paramii]: Perfections. Ten qualities leading to Buddhahood.
Patikkula [pa.tikkuula]: Impure.
Phassa: Contact.
Piti [piiti]: Rapture.
Piyarupa Satarupa [piyaruupa saataruupa]: The delightful and pleasurable things.
Puthujjana: Worldling. (Opp. Ariya.)

Raga [raaga]: Lust.
Rupa [ruupa]: 1) Matter, substance, corporeality (see Khandha); 2) Visual Object (see Ayata

Sacca: Truth.
Saddha [saddhaa]: Faith, confidence, trust.
Samadhi [samaadhi]: Concentration. Upacara and appana samadhi are 'neighbourhood' and
concentration.'
Samatha: Calm, tranquillity.
Sammati: Conventional, (cp. paramattha sacca.)
Sampajannya [sampaja~n~naa]: Clear comprehension, often paired with sati.
Samudaya: The origin, arising (of suffering.)
Sancetana [sa~ncetanaa]: Intention.
Sangha [sa.ngha]: The Community who truly practise following the Lord Buddha's Dhamma.
Sankhara [sa.nkhaara]: Mental-formations. The processes that concoct and fashion.

Sannya [sa~n~naa]: Perception. (In Thai it has also come to mean recognition.)
Sarana [sara.na]: Refuge.
Sati: Mindfulness.
Satipattana [satipa.t.thaana]: Foundations of Mindfulness.
Savaka [saavaka]: Noble Disciple.
Sila [siila]: Moral virtue.
Sukha: Pleasure, happiness, ease.
Sutta: Discourse.

Tanha [ta.nhaa]: Craving.
Ti-Ratana: Three Jewels; the Buddha, Dhamma and the Noble Sangha.

Upadana [upaadaana]: Grasping, holding.
Upekkha [upekkhaa]: Equanimity, indifference.

Vedana [vedanaa]: Feeling.
Vicara [vicaara]: Sustained thought, reflection.
Vinnana [vi~n~na.na]: Consciousness.
Vipassana [vipassanaa]: Insight.
Viriya: Energy, exertion.
Vitakka: Applied thought, reflection.
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A General, All Purpose Jhana Thread
10/26/10 12:49 AM
This thread is being offered for reader's consideration regarding the practice of meditative al
so much confusing and contradictory information buzzing around the web on the subject of j
effort to set the record straight according to someone's actual experience of the practice, I a
this thread will assist others who are intrepid enough to "give it a go," and who, despite all th
press out and about on "official" and "unofficial" Buddhist web forums, are willing to endeavo
and practice this often misunderstood aspect of Buddhist meditation training and accomplish

Let me start by dispelling the predominate myth about absorption that is being spread by we
Buddhist Community E-Sangha (now defunct). Often you will hear or read that mastery of ab
almost unknown in the present contemporary world; that "it is no longer possible for people
achieve the mastery of meditative absorption." Nothing could be further from the truth! Desp
have read (or heard repeated elsewhere) on such websites, meditative absorption (otherwis
not all that difficult to achieve, given the right conditions and training opportunities. It just tak
practice and the correct instruction and encouragement.

And once a person begins to get an accurate idea of what jhana is, how it feels, and what to
almost impossible to stop them from achieving it. Correct knowledge is self empowering. Of
best learnt and practiced with someone face to face; that is, with a teacher or guide from wh
receive personal guidance and instruction as well as to be able to discuss their progress. Th
substitute for hands on, in-person instruction when it comes to the slippery subject of endea
communicate information about subtle mental states. Yet, even if one does not have a perso
teacher, it is still possible to learn about and practice absorption, as long as one has access
instruction and feedback. So, barring a lack of either of these two stipulations, there is no ex
person not to take up the study of meditative absorption and to eventually succeed at its pra
negative press about it notwithstanding.

There is a reason why jhana is talked about so much by the Buddha in the Pali suttas, and t
is a meditative state which assists the mind in deepening one's abilities of concentration and
present-moment awareness, otherwise known as sati or mindfulness. In many suttas, the Bu
extolling the virtues of the jhanas and how he has used them to develop clarity to mind and i
practice of satipatthana. This is because just as a pond whose bottom has been stirred by a
up with muddy debris, when that pond is allowed to become still, the debris will once again s
bottom of the pond. And the pond's bottom will become clear, transparent, and easily discern
the mind when it is allowed to become still, settled, and calmed.

This is perhaps why you always see the term calm (samatha) placed before the term insight

articles and essays. It is usually necessary first to calm the mind down before insight can rea
expected to arise. Insight into whatever subject is being examined is made possible with the
calm mind. And oftentimes, insight will just pop out at the observer unbidden, seemingly fror
for this and many other reasons why in the discourses one finds time and time again the Bu
entry into meditative absorption in order to accomplish this or that achievement in realizatior

For the sake of expediency and the avoidance of "attention deficit disorder" in readers, I will
make these posts relatively short (although not too short) so that people have an opportunity
absorb (contemplate) what is being explained. Interspersed between the tips and instruction
be mention of some of the controversial aspects that have been discussed in other web fora
to bring these controversial points out in the open and to address them straighforwardly. The
reader and practitioner, however, is still responsible for discerning the truth and sanctioning
version of these explanations they ultimately accept and follow.

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RE: A General, All Purpose Jhana Thread
10/26/10 12:30 AM as a reply to Ian And.
How I Came to Practice Jhana

I didn't begin to look into absorption practice as it is explained in Buddhist literature until I wa
years into my meditative practice. At the time, being ignorant of it, I couldn't have told you wh
difference was between samadhi and jhana. All I knew was that from the descriptions I had r
they both sounded very similar. What I eventually learned through the experience of a matur
there is a subtle difference which characterizes each of these two seemingly mysterious and

Though I came to the practice of meditative absorption not totally certain about what it was c
could ever achieve it, I did have a kind of explorer's curiosity and a "throw caution to the win
which helped to overcome any negative thoughts or doubts I might have somehow secretly h
my mind. With nothing to lose but time, diving headlong into the practice seemed the only re
practical thing to do if I wanted to learn anything about the practice of absorption. This is sim
that if I can do it, then anyone can do it. I'm not all that much smarter than anyone else. The

anyone needs is to be able to recognize, differentiate, and identify subtle mental movement.
you see it, and not to deny it or downplay it. It is that mental movement, sometimes subtle a
gross, that needs to be seen and brought to our awareness.

When it came time to actually attempting the practice of the jhanas, rather than rely on the s
academically dry yet wonderfully detailed description provided by the celebrated Buddhist m
Gunaratana in his essay "The Jhanas" (which was an abridged version from his book The P
Insight: An Explanation of the Buddhist Jhanas), I went with a much briefer Internet version
entailed a description written by Leigh Brasington ("The Jhanas in Theravada Buddhist Med
lay practitioner and jhana teacher, whose description was more accessible to me and seeme
intuitive sense.

At this point it may be helpful to gain a better idea about the difference between what ordina
opposed to what jhana samadhi is as it is discussed within the context of Buddhist meditatio
experience and understand it, samadhi refers to — and has traditionally been defined as —
What this refers to in layman's terms is the mind's ability to concentrate on, for example, an
breath without becoming distracted (as by interposing thought). Being able to focus on that
examine it for several minutes in succession without distraction or unnoticed distraction. Wh
correctly within this context, then, samadhi takes on a more prosaic and mundane definition
thus separating it from other contexts in which it may have been viewed as a more glorified
Gotama the Buddha was nothing if not down-to-earth and practical when it came to describi
meditation and how he employed it in the process of realization of the Dhamma he taught.

Even during the time of the Buddha there were other ascetics and renouncer/wanderer type
men," who taught a meditative technique known as dhyana or jhana. This meditative discipli
Buddha-to-be, we are told, by two meditation teachers who had a significant affect on the tra
Alara Kalama taught Gotama how to practice the first seven levels of jhana (the four materia
first three immaterial jhanas) while Uddaka Ramaputta taught him about the eighth immateri
meditation teachers, one at a time, attempted to recruit Gotama to help them teach others a
of the systems of meditation that they both taught. However, Gotama declined them both, sa
yet found what he was seeking, and that he would carry on alone in search of his goal of the
suffering.

In ordinary terms jhana can be described very simply as "absorbed concentration" or "absor
many modern day meditation masters call appana samadhi or "fixed concentration"). Just ho
absorption samadhi differs from the normal everyday brand of samadhi becomes evident wh
level or depth of concentration that is ultimately achieved while one enters and remains in th
"fixed concentration."

In normal samadhi, the mind becomes able to remain focused on an object without becomin
object. In other words, there is a modicum of effort being made in order to remain in this stat
occurs when the mind finds a particularly pleasant sensation on which to become focused a
allowing the mind to become automatically (and effortlessly) fixed on the object of observatio
difference lies, on the one hand, in the amount of effort needed (or not needed) to maintain t
on the other hand, in the perception of the mind's becoming pleasantly (at least during the fi
jhanas) locked on the object of observation while having entered the state of absorption. On
reaches the fourth jhana, what remains left of the mental constituents are the two factors of
tranquility" and "clear awareness" which was developed during the previous three levels, alo
enduring sense of "mindfulness and equanimity."

Because jhana is characterized by its effortlessness, attaining this state makes it the perfect
taking up contemplation of any object or subject that the observer wishes to examine. The m
ease. It is also able to remain fixed and focused on its object without any trouble, and throug
bare attention (meaning not conditioned by personal prejudice or biased views), it is able to
nature of the phenomenon under observation. This is why the Buddha was so insistent in ex
development of absorption among the members of his sangha. It provided a major tool for th
wished to put an end to ignorance and thus attain awakening in this very lifetime.

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RE: A General, All Purpose Jhana Thread
6/10/12 10:39 PM as a reply to Ian And.
A Practical Look at Jhana Practice — Part One

As Leigh Brasington points out in his piece on "The Jhanas" in the post above, there is very
instruction on how to "do" jhana practice in the sutta discourses. Be that as it may, people ha
been learning how to practice them for thousands of years. So, they must not be that difficul
do. Yet, because these are subtle mind states not easily described nor easily understood by
with observation of these subtle mental phenomena, they can be a bit slippery for a beginne

In a practical sense, when just starting out, it is probably best not to think too much about th
itself or how to identify which level you are in, but rather to concentrate on inducing the plea
sensations necessary to carry one into absorption. You can read through the instructions tha
in order to get an idea of how the mind processes these instructions, but your focus should b
of meditation (such as the breath) and endeavoring to experience the simple pleasantness (
of the breath.

As far as verifying where you have been in relationship to the instructions, this can be done
as you sit and review (contemplate) what just occurred. As your mindfulness becomes stron
and months to follow, you will be able to do this review in real time as you are meditating. Bu
beginning, it is probably best to keep things simple and to just focus on accomplishing those
will allow the mind to relax enough to drop down into absorption.

Many meditators have experienced feeling a sort of pressure in the center of the forehead b
brows. This sensation is evidence of the establishment of concentration. If you should be on
experiences this phenomenon, once it occurs, you should begin focusing on the pleasantne
order to relax and calm the mind even more. As Brasington points out, "by shifting your atter
meditation subject to a pleasant sensation, particularly a pleasant physical sensation, and d
than not becoming distracted from the pleasant sensation, you will 'automatically' enter the f

At this point in the process, it is probably best not to overwhelm the mind with details about a
simpler and less complicated the instruction, the easier it will be for the beginner to enter ab
this early stage of the practice, it is probably best just to obtain as much experience as one c
able to enter jhana so as to grow confidence in one's ability to achieve this state. Once you h
there and are confident of your ability to identify absorption, you'll be able to accomplish it ov
again in subsequent sessions without much effort.

The brief three step formula at the end of Brasington's description of the first jhana which ou
achieve this level of jhana is probably the best description to pay attention to. I know it helpe
better idea of what jhana is and to gain confidence in being able to enter absorption. What w
here in this opening instruction is just to gain experience in entering absorption so that you c
see and feel what it is, so that you can identify it when it occurs. And whatever helps to get y
the beginning, be it a little rough and ragged on the edges, can be refined later as you begin
sharpen up your practice.

The hint in the second step about the "positive reinforcement feedback loop" captured my im
mind picked it up and ran with it. This suggestion alone can throw you headlong into a prolo
But you have to make certain that it is stable and relatively effortless. You don't want to end

"unmistakeable altered state of consciousness" as is mentioned in the third step (meaning th
with everything that Brasington states in his piece). Clarity of awareness, imperturbability pe
the sitting practice, and comprehension of the meditation subject is what you want to achiev
of consciousness equate to dullness and sluggishness of mind, not mental clarity or brightne
want to end up in a trance state. Jhana the way the Buddha practiced and taught it has noth
trance states.

One thing you will need to become wary of is becoming too concentrated on the pleasure el
absorption. An over saturation of the pleasure factor can also cause a sluggishness of ment
creating a dullness of mind. This is the opposite of what you want to ultimately achieve. It is
point where the application and establishment of sati (mindfulness) is cultivated to counterac
dullness. Actually, sati needs to be cultivated and sustained before attempting to practice ab
very inception of the sitting.

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RE: A General, All Purpose Jhana Thread
10/26/10 12:59 AM as a reply to Ian And.
A Practical Look at Jhana Practice — Part Two

My practice didn't really begin to take off until I was able to finally bring the mind to stillness
quietude. The importance of attaining to mental stillness was only tangentially mentioned wh
meditation practice. Most of the emphasis was on performing the meditation technique itself
mantra and therefore was not focused on obtaining mental quietude. Since the aspect of me
never really emphasized throughout the greater portion of the first twenty years of my practic
developed it, and therefore arrived late to the game. Once I realized how important this was
I immediately set out to correct this aspect of my practice.

What does this have to do with being able to attain to meditative absorption? Everything. Th
one-pointedness of mind (cittassa-ekaggata) and to focus on a single object is dependent o
Concentration is strengthened and increased only when the mind's movement is subdued a
present enabling sustained focus. The fourth level of jhana itself is dependent upon there be

pervading deep peacefulness and quietude of the mind. It blocks out distracting thought, thu
concentration upon the object of meditation. So, mental serenity is crucial to the attainment

There's a difference between a calm mind and a still mind. A calm mind may have a few tho
around yet be relatively calm, while a still mind is completely without thought! Although the w
often used to indicate tranquility or serenity when associated with samatha meditation, I am
specifically to demonstrate a nuanced difference between a relatively calm mind and a still m
learn that you can still your mind at will, that can be quite a revelation indeed! It means that y
banish all verbal and non-verbal thought from the mind at a moment's notice, which if you've
before is quite a feat.

Being able to still the mind at will is very important as contemplation of the dhammas (mean
well as those aspects of the Dhamma in the Satipatthana Suttas such as the Five Hindrance
Aggregates, the Six Sense Spheres, the Four Noble Truths etc.) is more difficult to achieve w
ability. If the mind remains distracted by the "monkey mind" replaying its catalog of thought o
you'll spend all your contemplation time attempting to see though the fog being presented by
in order to get through to the subjects of the Dhamma.

There are some methods one can use in order to bring the monkey mind into check. One of
I used before I was exposed to Buddhist meditation techniques. The only reason I mention it
WORKED. It involves simply telling the mind to STOP whenever mental proliferation begins.
telling the mind to STOP will not be effective. You must do it with INTENTION! A serious and
INTENTION must be present. It's important to note that it is not necessary to repeat a verba
mind, but to saturate each instance when a thought arises with a strong desire or intention to
the sheer repetition of this command, with intention, the mind will eventually become harnes
method is a direct assault upon the monkey mind in order to subdue it.

When any other thought enters the mind one crushes it with the intentional command to STO
determined the perseverance, the better the result. The restless mind begins to give up the s
substitute every approaching thought with the command to stop, the periods of absolute quie
longer. At first it is only for a few seconds, but with constant practice there come minutes of
peace. This method of the direct approach to quieting the mind can be practiced at any time
walking down the street, sitting in a bus, in fact all day long whenever the mind is not immed
in some necessary mental activity.

You can even use it as you begin meditating, if need be. In this instance, once you have com
stop, you simply return to your object of meditation and carry on from there. If another intrud
comes along, you tell it to stop, and then immediately return to your meditation object, resum

meditation. I know it sounds hokey, but it works.

If you'd rather not use this direct method to subdue the mind, you can follow the traditional B
of just bringing the mind back to the meditation object each time you notice that it has straye
on the same principle as the method described above, namely with intent. It's just a slightly
approaching it. What these methods accomplish are two things at once: it exercises and stre
of mindfulness each time you notice the mind has strayed away from the meditation object,
your will to maintain control over the direction of the mind. In time, you will discover that a si
application of willful intent will stop the wandering mind in its tracks so that you may resume
meditation.

As your mindfulness (sati) increases, you will notice that your ability to concentrate has simu
increased also. Mindfulness and concentration are close cousins of one another. The differe
fact that concentration is generally focused upon a single object for observation, while mindf
an open and full-minded awareness of the entire atmosphere in general. Mindfulness is awa
physical and mental atmosphere, whereas concentration is generally focused on one or the
atmospheres to the exclusion of the other.

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RE: A General, All Purpose Jhana Thread
10/26/10 1:09 AM as a reply to Ian And.
A Practical Look at Jhana Practice — Part Three

Throughout the course of this exposition, I wish to share with the reader certain informationa
which I have personally found to be of benefit to my education and understanding of this pra
they will be of benefit to others here, too.

One of the monastics from whom I have been able to confirm much of what I know is the We
Thanissaro Bhikkhu. Geoffrey DeGraff is his given name before he became a monk in the T
the mid-1970s. He is widely known and quite popular in some circles, notwithstanding some
grown around him in orthodox circles regarding the perceived stance he has taken in certain

Dhamma.

All that aside, my reason for introducing him here is that he is a universally recognized mast
and has, over the years, written extensively and quite effectively on the subject of Buddhist r
Thanissaro was taught meditation by a little known but highly noted Thai teacher, Ajaan Joti
turn was a student of the nationally recognized Thai meditation master Ajaan Dhammadharo
therefore a highly qualified contemporary source for information about the practice of medita
and books are well worth reading and contemplating.

A few years ago, he wrote a short piece about jhana meditation entitled Jhana Not by the Nu
piece, he shared some interesting facts about the process of learning meditation, and in part
things of which to take heed regarding meditative absorption. Of particular note was the met
used to teach him. Ajaan Fuang, although hands on in many respects, mainly taught medita
approach. If you read the second, third, and fourth paragraphs of this essay you will see wha
up in the sentence: "So as a teacher, he tried to instill in his students these qualities of self-r
ingenuity, and a willingness to take risks and test things for themselves."

You will learn more — and will learn it more quickly — if someone takes this approach with y
if someone were to take you by the hand and lead you through the practice step by step. Th
two approaches forces the student to actively take responsibility in his own meditative devel
learn quickly how to develop mindful awareness in order to keep up with all the observations
that he's being asked to keep up with. This not only keeps him engaged with the practice, bu
practice from becoming boring or stagnant.

Another point brought up in this piece is the precariousness of practicing jhana. Because of
concentration ability of most people's minds in the beginning stages of establishing a practic
have a tendency to misapprehend where their practice is taking them. They can get caught u
leading them away from the ultimate goal. An example of this can be seen in the section wh
moha-samadhi or delusion-concentration. "When you emerge, you find it hard to identify wh
focused." This can come about "when the breath gets so comfortable that your focus drifts fr
the sense of comfort itself, mindfulness begins to blur and your sense of the body and your s
lost in a pleasant haze."

In this pleasant haze, the mind is exposed to a highly suggestive mind state wherein almost
can be taken literally for the truth. A person can delude himself into believing almost anythin
mind state, which is akin to an hypnotic trance. It is a dull and not a bright and clear state of
therefore to be recognized when it occurs and dropped immediately. One way to drop this st
your mindful alertness of the internal and external surroundings and to refocus your attentio

meditation object (such as the breath) in order to bring the mind out of this state.

What I call establishing mindfulness, Ajaan Fuang calls establishing "all-around awareness." will recognize, regarding the two states of "wrong concentration" discussed toward the end o it is this "all-around awareness of the breath energy throughout the body, playing with it to ga ease, and then calming it so that it [won't] interfere with a clear vision of the subtle movemen mind" that plays a part in subduing these two states of wrong concentration.

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RE: A General, All Purpose Jhana Thread
10/26/10 1:14 AM as a reply to Ian And.
A Practical Look at Jhana Practice — Part Four

What does absorption feel like? What does one experience? How do you know when you've anything that is universal about the experience that can be explained so that I can understan

For someone who has never experienced absorption before, these are all very good and imp it should be understood that attempting to write about and describe delicate mind states to th reader with whom one has not personally met and spoken can be difficult if not somewhat pr difficult enough to explain these states in person to someone whose meditation experience i attempting to describe these states to someone who is coming to the practice for the first tim understood by the reader that he should endeavor to get as clear a reference as is possible definitions of the words being used so that he will not misapprehend the concepts being des

Someone who has had some experience with meditation — with observing the phenomena meditation — should in general have a slightly easier time understanding these concepts. Yo still quite easy to miscomprehend a term being used and thus to practice under a misapprehe clear about the terminology and the experiences they refer to is something that becomes ea regular practice. First hand observation of your actual meditation practice is your best teach these points in mind, they will serve you well as you endeavor to understand what you read

With this in mind, let's take a look at a few descriptions of the first four levels of jhana accord
way they are presented in the discourses, using some descriptions given by prominent medi
well as from our own experience of these factors. The first four levels of jhana practice are th
important with regard to the awakening process which takes place in Buddhist mental trainin
are fundamentally necessary if one is pursuing what is known as the "wet" approach to awak
the so-called "dry" approach. More on the differences between these two approaches later.

For now, just for a quick and immediate understanding of these terms, the "wet" approach re
absorption within the practice in order to strengthen the mind's ability to concentrate on the r
subject matter needed for the awakening process to take place, whereas the "dry" approach
of the use of absorption for this purpose. "Dry meditators" therefore do not take the time to d
jhanas before taking up vipassana meditation subjects, whereas "wet meditators" do develo
undertaking insight contemplations.

If one's level of concentration is already strong, he may not need to develop the jhanas in or
success in contemplation of the insight subjects. The decision to develop meditative absorpt
on a case by case basis. In general, though, most of us are lacking in a really strong skill ba
our untrained proficiency at concentration, and therefore need some assistance with develop
strengthening this ability. This is where training and development in the practice of absorptio
in gaining the necessary skill level needed to be able to maintain our mental focus on an obj
uninterrupted for an extended period of time.

In the next sections, we will take a slightly more in-depth look at the first four levels of jhana
with an emphasis on endeavoring to understand the fluidity of how quickly the mind can mov
breadth that these descriptions cover so as not to be susceptible to a false understanding of

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RE: A General, All Purpose Jhana Thread
10/26/10 1:33 AM as a reply to Ian And.
A Practical Look at Jhana Practice — Part Five

If you have read the two referenced essays on The Jhanas (linked to in an above post) you
factors being present in jhana on the first four levels of the attainment. If you have not read t
essays, please take some time here and now to do so, as it will be necessary to understand

In Buddhist meditation, the development of concentrative absorption in the case of the first j
described in terms of the following five factors:

* directed attention (vitakka)
* sustained attention or examination and evaluation (vicara)
* joy/rapture/elation (piti)
* happiness/pleasure/bliss (sukha)
* equanimity (upekkha)

For simplicity's sake, we will be referring to the jhana factors as they have been outlined wit
suttanta (the discourses of the Buddha) as opposed to other sources (principally the comme
Visuddhimagga and the extra-canonical Abhidhamma material) within the orthodox Therava
definitions of these other sources would only be confusing to the beginning practitioner, as w
unnecessary complication to the practice. Those who are interested in exploring these other
them up at another time.

You will have noticed that the first two factors present in the first level of jhana are vitakka a
These two Pali terms have been variously translated as "applied thinking," "applied thought,
attention," and "directed thought" in reference to the first of these two terms (vitakka); and "s
thought," "sustained attention," "discursive thought," "investigation," and "examination and e
reference to the second of these two terms (vicara). Yet, what are these two factors referring

The two terms, as Ven. Gunaratana has pointed out in his essay, signify two interconnected
aspects of the mental process involved in the pursuit of absorption. Vitakka refers to the min
attention and awareness to the principal object of meditation. In anapanasati meditation (mi
breathing), this object is the breath. Directing the mind toward the breath, then, in this case,
action necessary in order to begin the descent into meditative absorption. The mind must fin
object upon which to focus in order for it to begin to become calm and tranquil.

Once the mind has found and become focused upon its object, it then proceeds to "investiga
that object, to "sustain" its attention on the object. This "examination" and "evaluation" of the
necessary in order to establish the pleasant sensation that will arise once the absorption pro
become stronger and grows in strength. Vicara refers to the mind's examination and inspect
meditation object for the purpose of extending the awareness of its pleasant components. R

(jhana) is a pleasant experience, and not an unpleasant experience. By attending to the plea
breathing process, one can take the mind deeper and deeper into that pleasant experience.

Although this is a process of "letting go" in order to experience the pleasantness of the breat
one should not totally let everything go, as retaining mindfulness (sati) of this process then b
important. The factor of sati prevents the mind from becoming dull and sluggish, from desce
"altered state of consciousness" wherein one is only vaguely aware of his surroundings, both
physical. Sati keeps the mind bright and energetic in its awareness of the breath, which allov
vicara to do their work of latching onto the object of the breath and introducing the mind to it
sensation in which the mind can become absorbed.

Vitakka and vicara are the subtle mental factors which assist the mind in contacting the first
They are the first two aspects of absorption necessary for the mind to begin the process of b
in an object. Once the mind becomes absorbed in its object (in this case, the breath), then v
can be let go of as they have already completed their work. This letting go of these two jhan
the mind to enter the second jhana automatically.

Once the mind becomes absorbed in the meditation object, appana-samadhi or "fixed conce
"unification of mind" on its object), takes over the responsibility of keeping the mind absorbe
mind having to make any effort to apply and sustain itself on the object. For simplicity of exp
in its infancy appana-samadhi is the "positive reinforcement feedback loop" that Leigh Brasi
his piece. In its maturity, this samadhi will be experienced as a mental unification or concent
object of meditation.

The first jhana can sometimes pass very quickly once the mind becomes absorbed in its obj
further by letting go of vitakka and vicara. The relinquishing of these two factors automatical
mind into the second second level of absorption. Once the mind becomes absorbed in an ob
of jhana which come afterward can sometimes pass relatively quickly, and oftentimes unnoti
meditator.

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RE: A General, All Purpose Jhana Thread
10/26/10 1:51 AM as a reply to Ian And.
A Practical Look at Jhana Practice — Part Six

Piti is the third factor present in the first level of jhana. It has been variously defined as "rapt
"joy," "gladness," or "elation." Although it can be a very subtle yet specific joy, piti is associat
state of deep tranquility. When it combines with sukha (pleasure, bliss or happiness), the fou
factor, these two factors help propel the mind into appana-samadhi, since sukha follows piti

The standard example of piti would be like the gladness or elation experienced by a man wa
tired and thirsty, seeking shelter from the sun, when he suddenly comes upon an oasis with
pond of clear water. Now, stop for a moment and imagine how you would feel being in such
Imagine this circumstance as vividly as you are able to. At the first sight of the oasis, it is piti
elation) that arises in the man as he feels contentment at the sight of this object of relief. Su
would equate to the actual experiencing of the pleasure of relief of the shade and thirst quen
he partakes of these.

In terms of temporal length, when it is acting as a transition between gladness and happines
absorption process, piti only lasts a relatively short time, long enough for sukha to arise whe
off. In this vein, piti has been compared to varying degrees of interest in an object as desirab
expecting to bring happiness, whereas sukha is the happiness itself once the benefit of the o
enjoyed. As the meditator makes contact with the desired object, sukha then takes over and
Ideally, this is how a healthy absorption occurs. It occurs as something quite natural in the m
does it of itself automatically.

On occasion, an unhealthy absorption occurs when piti explodes and is experienced as a st
bursts can last as long as ten seconds or more and are an example of gross piti, which shou
possible. Leigh Brasington talks about his experience with this phenomenon when it happen
retreat. The retreat master immediately told him that this was not helpful, and that he should
its emergence.

While this is something to be aware of, it should not frighten away any potential practitioners
this type of occurrence is generally rare and usually based upon an exaggerated expectatio
practitioner. In nearly 30 years of practice I have never experienced anything close to this de
the arising of piti. If the vehicle one uses (such as anapanasati) to access jhana is practiced
with mindfulness, absorption should arise quite easily and naturally without any wild after-eff

Once piti has done its job of inducing absorption and has subsided, sukha takes over as the

enabling absorption to persist and to deepen. The practitioner does not need to think about s
it to do its work. The only thing the practitioner needs to focus on is the smoothing out of the
itself. The rest should take care of itself automatically. By "smoothing out" I refer to the proce
experiencing inner tranquility combined with the unification of the mind on the pleasantness
meditation. As these two factors are experienced, the mind will transition to the third level of
sukha, clear awareness (sampajanna), equanimity (upekkha), and mindfulness (sati) are the
subsides.

Although pleasant, both piti and sukha are nevertheless agitating factors when it comes to th
calming and tranquilizing the mind. The happiness, pleasure or joy of sukha becomes a palp
the mind when it is experienced in the mind's journey toward deeper tranquility. Once absorp
established, however, this pleasant mental agitation must also fade away if the mind is to re
tranquil state needed for it to increase its ability of concentration in the fourth level of jhana.

As sukha subsides, the mind transitions naturally into the fourth level of jhana where equani
and mindfulness (sati) remain. This level of absorption is profoundly peaceful. The breath m
whisper of which the mind is only fleetingly aware, and the mind is without agitation or ruffle
yet it is able to remain firmly fixed on the object of the breath. It is from the level of the fourth
that the immaterial jhanas can be accessed and explored, although for awakening's sake, th
The only skill the meditator needs for awakening to occur is the ability to reach the first four
even only the first jhana. Anything else is icing on the cake.

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RE: A General, All Purpose Jhana Thread
10/26/10 2:17 AM as a reply to Ian And.
How Others Have Experienced Absorption — Part One

What follows in this section are a few of the alternative descriptions of the process of absorp
have personally found helpful. They are by no means the only descriptions available, just a f
come across in my own struggle to better understand these processes. They reflect commo
of understanding the process of absorption with which I am able to confirm from my own exp

This first excerpt I found posted in a Buddhist forum. I've left in the poster's comments at the middle of the post as they seem relevant and instructive to the tone of the post and the ever used by Ajahns Chah and Dhammadaro Lee. Both Ajahn Chah and Ajahn Lee were beloved Dhamma teachers. Among other things, it seems to say: "If simple village women can attain you." The person who posted this, a friend of mine, is a bhikkhu in the Thai Forest Tradition.
~ ~ ~

actually these are also ways of developing pannya (wisdom) by contemplating the ways in w
He didn't make a sharp distinction between samatha and vipassana. For him it was just two
practice. Here are some more details from Ajahn Chah:

There may be different phenomena contacting the senses, or thoughts arising. This is called
(vitakka). It brings up some idea, be it about the nature of compounded phenomena (sankha
or whatever. Once the mind has brought it up, the mind will want to get involved and merge
object that is wholesome, then let the mind take it up. If it is something unwholesome, stop it
If it is something wholesome, then let the mind contemplate on it, and gladness, satisfaction
will come about. The mind will be bright and clear as the breath goes in and out, these initial
appear, and the mind takes them up. Then it becomes discursive thought (vicara). The mind
with the object, exerting itself and merging with it. At this point, there is no sleepiness.

After an appropriate period of this, take your attention back to the breath. Then as you contin
will be the initial thought and discursive thought, initial thought and discursive thought. If you
contemplating skillfully on an object such as the nature of sankhara, then the mind will exper
tranquility, and rapture is born. There is the vitakka and vicara, and that leads to happiness
this time, there won't be any dullness or drowsiness. The mind won't be dark if we practice li
be gladdened and enraptured.

This rapture will start to diminish and disappear after a while, so you can take up the initial th
The mind will become firm and certain with it, undistracted. Then you go on to discursive tho
mind becoming one with it. When you are practicing a meditation that suits your temperame
then whenever you take up the object, rapture will come about, the hairs of the body standin
enraptured and satiated.

When it's like this, there can't be any dullness or drowsiness. You won't have any doubts. Ba
between initial and discursive thought, initial and discursive thought, over and over again, an
comes. Then there is bliss (sukha). ...

Q: Are vitakka and vicara the same?

A.Chah: You're sitting and suddenly the thought of someone pops into your head-that's vitak
thought. Then you take that idea of the person and start thinking about them (in detail). Vitak
it up, vicara is investigating it. For example, we pick up the idea of death, and then we start
it: "I will die, others will die, every living being will die, when they die where will they go…? "
stop! Stop and bring it up again. When it gets running like that, stop it again, then go back to
of the breath. Sometimes the discursive thought will wander off and not come back, so you h

Keep at it until the mind is bright and clear.

If you practice vicara with an object that you are suited to, you may experience the hairs of y
standing on end, tears pouring from your eyes, a state of extreme delight, many different thi
comes.

Q: Can this happen with any kind of thinking, or is it in a state of tranquility that it happens?

A.Chah: It’s when the mind is tranquil. It’s not ordinary mental proliferation. You sit with a ca
then the initial thought comes. For example, I think of my brother who just passed away. Or
some other relatives. This is when the mind is tranquil - the tranquility isn’t something certai
moment the mind is tranquil. After this initial thought comes, then I go into discursive though
line of thinking that’s skillful and wholesome, it leads to ease of mind and happiness, and the
rapture, with its attendant experiences. This rapture came from the initial and discursive thin
place in a state of calmness. We don’t have to give it names such as first jhana, second jhan
We just call it tranquility.

The next factor is bliss (sukha). Eventually, we drop the initial and discursive thinking as tran
deepens. Why is that? The state of mind is becoming more refined and subtle. Vitakka and v
coarse, and they will vanish. There will remain just the rapture, accompanied by bliss and on
mind. And when it reaches full measure, there won’t be anything - (there is equanimity, and)
empty. That’s absorption concentration (appana samadhi).

We don’t need to fixate or dwell on any of these experiences. They will naturally progress fro
next. At first there are initial and discursive thought, rapture, bliss, and one-pointedness. The
discursive thinking are thrown off, leaving rapture, bliss, and one-pointedness. Rapture is th
scriptures usually say, “with the fading of rapture…”), then bliss, and finally only one-pointed
equanimity remain. It means the mind is becoming more and more tranquil, and its objects a
decreasing, until there is nothing but one-pointedness and equanimity. (From 'Everything is

It's true that in some Suttas the Buddha mentions an intermediate state called "avitakka vica
directed thought and a little bit of evaluation). I would see that as staying with the theme of n
not wandering elsewhere, but there still being the need to move the attention around the the
("becoming familiar with it"). It's a kind of rippling of the mind, it's not perfectly still. That com
later, when the preliminary work has been done, and it's a natural result of that.

Ajahn [Dhammadaro] Lee has a nice description of this process:

Directed thought (vitakka) - focusing on the breath without getting distracted - is like planting
Evaluation (vicara) is like loosening the soil around the roots, giving it fertilizer, and watering
the roots to the topmost branches. The body, which can be compared to the soil, will soften,
fertilizer and water to penetrate down to the roots. Rapture is like the tree's being fresh and
bursting into bloom. (There are five kinds of rapture: (1) an unusual sense of heaviness or li
body; (2) a sense of the body floating; (3) a sense of coolness or heat; (4) a sense of thrill pa
the surface of the body; (5) the body beginning to sway.) Pleasure means stillness of body a
Hindrances. Singleness of preoccupation means being neutral toward other things, perfectly
preoccupation. This is what the Buddha was referring to when he said that concentration ma
of great benefit, great rewards.

The factors of jhana -- directed thought, evaluation, rapture, and pleasure -- all have to be ga
breath if you want to reach singleness of preoccupation. Directed thought is like laying claim
land. Evaluation is like planting it with seed. When the seed bears fruit, that's rapture and ple

Keeping awareness with the breath is directed thought. Knowing the characteristics of the br
evaluation. Spreading the breath so that it permeates and fills the entire body is rapture. The
serenity and well-being in body and mind is pleasure. When the mind is freed from the Hindr
one with the breath, that's singleness of preoccupation. All of these factors of jhana turn min
factor of Awakening.

Spreading the breath, letting all the breath sensations spread throughout all the elements an
body -- the blood vessels, the tendons, etc. -- is like cutting a system of connecting roads th
wilderness. Any country with a good system of roads is bound to develop, because commun

Gavesako

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RE: A General, All Purpose Jhana Thread
10/26/10 2:29 AM as a reply to Ian And.
How Others Have Experienced Absorption — Part Two

If you go to some of the more reputable Buddhist forums (E-Sangha being one of them), you
exchanges between practitioners regarding a difference of opinion over the depth of concen
for meditation to reach samadhi (and thus the first jhana), and whether or not certain phenor
present during that depth. This can be confusing if you are new to this practice, and can cau
regarding what one can reasonably expect to find at the various levels of jhana while practic

The reason for the difference of opinion arises from the fact that within the "modern" Therav
there are basically two main positions regarding the practice of absorption. One, following th
tradition (the Visuddhimagga, the Patisambhidamagga* etc.), asserts that jhana, once reach
level on, excludes physical sensations such a sounds from cognition. The second position, f
suttanta (the traditional Buddhist canon of Pali discourses), does not make such statements
regarding the first three material (rupa) jhanas during samatha practice, except that such ex
understood at the deeper levels of absorption — from the fourth rupa jhana in samatha prac
four immaterial (arupa) jhanas.

In my own practice of samatha jhana, I noticed that sound was cognizable through the first t
absorption, but that at times when the mind became absorbed in the fourth level that there w
difference. That difference had to do with the inability of the mind to become distracted from
even though sound might be heard. The sound was external, but in no way disturbed the int
In these tranquil states of mind, sense contact may be quickly noted by the mind, but that no
extent of the disturbance as the mind immediately returns to the object of meditation. It's bar
ripple on the mind's smooth and calm surface. Ajahn Chah has stated quite clearly that:

"In appana samadhi** the mind calms down and is stilled to a level where it is at its most sub
Even if you experience sense impingement from the outside, such as sounds and physical s
external and is unable to disturb the mind. You might hear a sound, but it won't distract your

Such an experience in no way excludes sound from the early stages of the classical absorpt
another account, Ajahn Chah recounts an experience he once had while staying in a forest m

"I once stayed in a forest monastery that was half a mile from a village. One night the village
celebrating with a loud party as I was walking meditation. It must have been after 11:00 pm a
a bit peculiar. I'd been feeling strange like this since midday. My mind was quiet. There were
thoughts. I felt very relaxed and at ease. I did walking meditation until I was tired and then w
my grass-roofed hut. As I sat down I barely had time to cross my legs before, amazingly, my
to delve into a profound state of peace. It happened all by itself. As soon as I sat down, the m
truly peaceful. It was rock solid. It wasn't as if I couldn't hear the noise of the villagers singin

dancing - I still could - but I could also shut the sound out entirely."

The statement he makes at the end — that he could "also shut the sound out entirely" — sa
capability of a tranquil mind. Later on he makes the following statement: "Then I understood
unifies in samadhi, if you direct your attention outward you can hear, but if you let it dwell in
emptiness then it's perfectly silent." These descriptions agree with my own experience of thi

*Note: The Visuddhimagga and the Patisambhidamagga are ancient commentarial expositio
during the early first millennium.

**Note: Appana means the directing or fixing of the one-pointed consciousness on an object
developed form of vitakka - initial application of the mind, one of the jhana factors. Thus "ap
means "fixed samadhi," or "full or complete concentration" which is the concentration level e
absorption jhana.

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RE: A General, All Purpose Jhana Thread
10/26/10 2:48 AM as a reply to Ian And.
How Others Have Experienced Absorption — Part Three

There are several reputable meditation teachers within the Theravada tradition to learn from
or spoken about the steps or stages necessary for the attainment of absorption. Among thes
prominent contemporary figures within the tradition: the Thai meditation master Ajahn Chah
1992), the American master Thanissaro Bhikkhu (Geoffrey DeGraff, b. 1949-), and the Engl
Brahmavamso (Peter Betts, b. 1951-).

For those who are unfamiliar, Ajahn Brahmavamso, an Englishman who goes by the shorter
a student of the Thai master Ajahn Chah for nine years before being asked to assist in estab
monastery near Perth, Western Australia in 1983, where he is now the the spiritual director o
Society of Western Australia. Thanissaro Bhikkhu, an American who travelled to Thailand in
Ajahn Fuang Jotiko until the latter's death in 1986, helped established the Metta Forest Mon

Center, California in 1990 where he is currently its abbot.

As one might imagine, each of these meditation masters, having come from different training perspectives, might have occasion to be varied in their explanations about the process of m since one, Ajahn Brahm, was a student of the other, Ajahn Chah, you might tend to think tha describe absorption in a similar way. But this is not necessarily the case. Thanissaro Bhikkh comes closer to Ajahn Chah's descriptions of the practice of jhana than does his own studen does not mean that two of these masters are right and the third is wrong when looking at the It just points out that different people perceive things in different ways. It is up to us, as indiv practitioners, to decide which description best fits our own perception of the experience.

In the 2004 Fall issue of Buddhadharma magazine, Ajahn Brahmavamso published an exce included descriptions of the practice of jhana absorption. Toward the end of that article there following paragraph:

"Another feature of jhana is that it occurs only after the nimitta is discerned as described abo Furthermore, you should know that while in any jhana it is impossible to experience the body pain), hear a sound from outside or produce any thoughts, not even “good” thoughts. There singleness of perception, an experience of nondualistic bliss that continues unchanging for a This is not a trance but a state of heightened awareness. This is said so that you may know whether what you take to be a jhana is real or imaginary."

What is of particular note in the above paragraph are the passages which are underscored. paragraph, one might come away with the impression that according to Ajahn Brahm, true a which excludes certain perceptions of phenomena altogether, and that unless one's absorpt that one is truly not experiencing absorption according to Ajahn Brahm's mind map. Howeve view without question or further examination may lead one into a possible confusion regardi is. To his credit he does qualify that this state is not a trance. Yet curiously, he contradicts hi calling it a "state of heightened awareness" without identifying the nature of the subject of wh aware. If one is not aware of the body, sounds or thoughts, of what, exactly, is one's awaren Curiously, he doesn't say.

On the one hand, Ajahn Brahm seems to be asserting that unless one's absorption reaches (the total exclusion of all sense impingement from the outside or the inside), then it is not tru And yet even his own teacher, Ajahn Chah states quite clearly that: "In appana samadhi the is stilled to a level where it is at its most subtle and skilful. Even if you experience sense imp from the outside, such as sounds and physical sensations, it remains external and is unable mind. You might hear a sound, but it won't distract your concentration." The appana samadh

unification of mind, that he is speaking about is, generally speaking, equivalent to the first fo
jhana.

In an interview which Thanissaro Bhikkhu did with Richard Shankman for his book The Expe
In-Depth Exploration of Buddhist Meditation, Thanissaro mentions: "There are also states of
sensory input is not totally cut off, but it doesn't intrude on the mind. With these states there'
ability to observe what's going on in the jhana while you're still in it. It's a little like the first jha
piggybacking on the other jhanas, because you can evaluate what's going on and you can s
stress, what you're doing that's causing the stress, and you can see how you can drop that p
activity." Here, Ajahn Thanissaro states what Ajahn Brahm neglects to state: that what is hei
awareness of what is going on in the jhana while you're still in it, meaning that insight is poss
one is in the kind of jhana experience described by Ajahn Thanissaro.

So, who is telling it like it is? In my experience, I have experience both scenarios, although n
exact same context or circumstance. And it is a good thing that I have, since if I had blindly a
Brahm's definition of jhana, my mind might not have been open to the possibility of Ajahn Ch
Thanissaro's) definition as also being true. Can both these descriptions be true? Well, yes th
me explain how. The difference comes about because of the different circumstances of bein

Under one scenario, in cultivating tranquility, when the goal of the meditation is calmness (sa
effort to cultivate deeper and deeper levels of calmness, the mind is able to dive so deeply w
that all exterior phenomena (sound, touch, and smell in particular) can be drown out from the
perception of them. Within the so-called ninth jhana, "the cessation of perception and feeling
(sannavedayita-nirodha, also known by the designation nirodha-samapatti), mind's ability to
anything has temporarily ceased and a profound peacefulness or lack of any movement (me
whatsoever is what is recalled once the meditator returns to normal consciousness from this
circumstance, this is taking samatha practice to its ultimate limits, that is, there is nothing els
experience beyond "the cessation of perception and feeling."

Under the second scenario, in cultivating insight (vipassana), when the goal of the meditatio
one of the themes of the Dhamma, the mind in samadhi, in focusing upon the chosen Dham
maintain its focus upon the subject despite any disturbance from an exterior phenomenon su
the mind in samadhi is focusing on an insight theme it can be aware of disturbances from th
remaining unified upon its subject. The awareness of the outside disturbance in no way inter
unification of the mind on its meditation subject. It is as though this awareness of the disturb
on the periphery of one's attention, just as when one is visually focused upon an object and
periphery another object.

Now, to be perfectly fair, Ajahn Brahm would likely deny that the circumstance that he was s
involved "the cessation of perception and feeling" or the ninth jhana. As he clearly states in t
quotation he is referring to "any jhana" and not just one specific level of jhana. One possible
seeming dilemma might be found in Thanissaro Bhikkhu's writings wherein he echos the ser
suttas that "some develop strong powers of concentration before developing strong discernm
gain a sound theoretical understanding of the Dhamma before developing strong concentrat
both strong concentration and sound discernment are needed to bring about Awakening."

This explanation would seem to infer that perhaps Ajahn Brahm's interpretation of his discer
as well developed as he thinks. Whether or not one accepts this explanation, it certainly serv
way to explain the difference between the perception of the master (Ajahn Chah) on the one
perception of his student (Ajahn Brahm) on the other.

As for myself, I have always been taught to observe my own experience of any phenomenon
nothing else. My experience tells me that the possibility of sense impingement is present in a
four jhanas, unlike Ajahn Brahm's unyielding assertion above, and that the essence of Ajahn
Thanissaro's statements are correct: that any sense disturbance from the outside remains e
unable to distract the mind's concentration.

As Thanissaro Bhikkhu stated further on in the interview: "When you're fully into even this so
particularly from the second one up, you're not going to be doing any thinking or evaluating a
can pull back a little bit without destroying that state, because it's not totally dependent on bl
all outside input." This also accords with my experience of jhana.

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RE: A General, All Purpose Jhana Thread
10/26/10 1:41 PM as a reply to Ian And.
How Others Have Experienced Absorption — Part Four

Three or four years ago, when my practice was more intense and I was meditating a minimu
day, I spent a great deal of time on the Internet discussing in forums various fine points of th

with other accomplished practitioners. What I'd like to present in this segment is a collage of personal perspectives which I think may be helpful to those who are looking at the practice o the first time and seeking some footholds to hang onto.

There's really nothing that competes with personal experience when it comes to being able t discuss these subtle states of mind. In other words, reading the descriptions without having and being able to discern the phenomena being discussed will be next to useless for most re understand these descriptions, you have to have had some experience with these states wit the experience of others.

This first perspective is one given by Thanissaro Bhikkhu in his book Wings to Awakening. It here first because it describes the first stages of the absorption experience. Absorption or sa are not such esoteric terms that they should frighten or scare people away on account of be to attain or to understand. Once you have an idea what it is about, then it becomes a more a If you've ever caught yourself in a reverie absorbed in a book or watching TV or playing a vi contemplating outdoor nature and suddenly been brought back to reality by a loud noise or s disturbance, then you have an idea what absorption is all about. It's when the mind becomes object or an activity wherein the mind is pleasantly blinded to everything but the subject of its In many instances, there is a pleasant sensation which accompanies absorption, which may depending on the individual.

One important point to take hold of here is that the jhana state can be induced to occur by th Consider the following passage from the Atthakanagara Sutta (MN 52):

"Venerable Ananda, has any one thing been proclaimed by the Blessed One who knows and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated m be liberated, his undestroyed taints come to be destroyed, and he attains the supreme secu that he had not attained before?"

"Yes, householder, one such thing has been proclaimed by the Blessed One."

"What is that one thing, venerable Ananda?"

"Here, householder, quite secluded from sensual pleasures, secluded from unwholesome st upon and abides in the first jhana, which is accompanied by applied and sustained thought, pleasure born of seclusion. He considers this and understands it thus: 'This first jhana is con volitionally produced. . . .' "

What Ananda is saying here, in echo of the Buddha, is that through an intentional action (ce
absorption can be brought on at will! How this can be accomplished is described in the link b
section from Thanissaro's book Mind Like Fire Unbound. This isn't the only way that absorpt
on; rather, the simile is used in order to suggest one way in particular. One can use just abo
experience to help in bringing on this state.

Thanissaro: "The singleness of jhana means not only that awareness is focused on a single
that the object is reduced to a single quality that fills the entirety of one's awareness, at the s
that one's awareness broadens to suffuse the entire object. This mutual pervasion of awaren
state of expansion is what is meant by absorption. The similes used to illustrate the various
repeatedly make mention of "expansion," "suffusing," "stretching," and "filling" [§150; also M
82-85], culminating in the fourth jhana where one's body is filled with a bright sense of aware
sense of expansion and making-single is also indicated in passages that teach specific med
The directions for keeping the breath in mind, for instance, state that one should be sensitive
body while breathing in and out. This accounts for the term "mahaggata" — enlarged or exp
describe the mind in the state of jhana. . . ."

"For the purpose of getting into jhana, though, the most interesting passages in the Canon a
analogies: the bath man, the lotuses in the lake, the man covered with white cloth."

Thanissaro's translation of this section of the Canon (regarding the bath man, the lotuses in
is in his book Mind Like Fire Unbound. It begins at the section titled "Habits & practices." If y
trouble finding the first jhana, the instruction found here can help to jumpstart the experience
that there is enough ability to manipulate your sense of conscious awareness so as to follow
as they lead you into the correct amount of mental unification on the sensations involved wit
absorption. If you are finding it difficult to keep the instruction in mind as you go through this
this usually indicates a lack of mindfulness, the necessary first ingredient for establishing an
In such a case, it is probably best to just practice anapanasati for a while in order to build up
mindfulness before attempting to practice absorption.

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Ian And
Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
10/26/10 3:17 AM as a reply to Ian And.
How Others Have Experienced Absorption — Part Five

One of the more experienced practitioners I have conversed with on the forums is a Canadia
Schatz. He is a very dedicated and highly accomplished meditator. What follows are some c
jhana which should dovetail nicely with what Ajahn Thanissaro has written.

Geoff Schatz: "The mind reaches a level of stillness in the second jhana which it realizes is r
than applied thought and discursive examination. This is a very refined state of mental unific
and the mind is calm and serene like the still surface of a pond. Once in a while there may b
but the surface mind is calm and silent for the most part and any momentary ripples are eas
because the mind is unified with the support object (the entire internal felt sense of the body
see "The Four Jhanas" section of MN 119: Kayagata-sati Sutta which gives vivid similes for
jhana, which can be incorporated with anapanasati).

"One could still think if one needed to, this is a state of full expansive awareness where the r
internal felt sense of the body are unified. The mind is settled and is not intentionally suppre
settled, silent mind just knows that this is a satisfying state. When I'm in retreat my mind rem
stage of inner silence most of the time, and continues to remain largely silent for days or eve
afterward. I've been told that eventually this inner silence becomes a permanent state — the
attaining deep stages of jhana and also formless and cessation attainments are what aid the
this inner silence (as well as essential ethical conduct and discernment — sila, samadhi, and
to be integrated). . . .

"The jhanas are entered in the set sequence of first, second, third, and fourth jhana. You wo
skip over any stage in order to get to the next higher stage. Of course over time and especia
a lot, one can enter into the deeper jhanas quickly. And I've also found (and this has been c
others) that over the years the level of initial piti-sukha becomes more refined and subtle, an
mind are either already at a level of pliancy when one sits down, or else pliancy is easily atta
sitting, which is essential for piti-sukha. Also, it's possible for experiences of bliss to occur ev
the first jhana, but if one just disregards them they will eventually subside.

"The mind is a complex system—the most complex system in the universe—and it is variabl
precise way that it is going to settle down for every individual or even any particular individua
every time.

"The four jhanas are basically four stages of an increasingly unified state of samadhi. (I like

pebble descending through the depths of a pond.) The four levels of jhana are just signposts present at each deepening stage. But the thing is that these are just general stages, and be individual is unique there can be variations on this basic archetypal model of mental unificati "the four jhanas." I think it's more important to just continue to practice and not be too worrie exactly which stage we are at at any given point while practicing."

What is interesting about these quotations are the valuable hints that they provide to the ale the second paragraph, for example, the underscored section lets us know that frequent prac helps increase mental silence, which is something that I too have noticed. It also helps to inc concentration and mindfulness. While this won't necessarily happen overnight, it is somethin to and something which should stir interest and diligence in us as practitioners of meditation

The only statement (not made by Geoff, but one he reported on) that I have to disagree with regarding the "inner silence" becoming "a permanent state." I do agree that it can become m not in one's experience. But "permanent," no. However, to be fair, this may only be a differe perception and differing connotations of the word "permanent" as it's being used in this state that people do not understand about the statement by the Buddha that "Sabbe sankharas ar sankharas (conditioned formations) are impermanent." It should be clear from this that what that has been formed or compounded, all formations or compounded things are impermane clearly echoed again and again throughout the suttas as in the Atthakanagara Sutta (MN 52 quoting the Buddha, explicitly states that: "But whatever is conditioned and volitionally produ impermanent, subject to cessation." Since mental silence is a conditional formation, it too is Although it is not beyond one's ability to set up the right conditions for its arising or of being personally induce its arising once the mind becomes disturbed by discursive thought. In that able to agree that it can certainly seem to be permanent.

Not only is there support for this stance within the discourses, but there is support within one experience. Often are the times when I have lamented to myself about the impermanence o formations. I had once thought, based upon a few observations made of highly trained peop be some metaphysical trick that one can learn which allows a person to maintain their mindf uninterrupted, the continuity never seeming to be broken. But then I recalled having observe people at other times when their mindfulness was broken; as well I have observed instances when mindfulness is at a low ebb the mind can be led into heedlessness, unless I intentiona sati. This is especially true the older I become.

If you wish to maintain your mindfulness, you have to work at it with diligence. The same is t silence to a certain degree. Yet, that work is made infinitely easier once one figures out how practice absorption. Since the breath is always with us, and if we learn how to volitionally pr

jhana, then our contact with the breath leaves us but a step away from inducing an intense l
concentration and mindfulness. By shifting our attention to the breath, one can induce the fir
fixed concentration) in waking consciousness. And by maintaining a modicum of attention or
thereafter, this heightened sense of concentration and mindfulness stays with us for the dura
we are able to perform this function and maintain our awareness of it.

The third paragraph provides the hint that over time, the way one perceives the speed at wh
enter absorption changes as we become more familiar with the state. In my own practice I n
that I was able to enter jhana within five minutes of sitting down to meditate; and later on I le
could enter them within one to two minutes of sitting. The speed at which one can enter abs
with the increased levels of mindfulness (sati) and concentration (cittassa ekaggata, or one-
mind) which develops over time as one regularly practices absorption. And if one is attentive
of being able to enter the jhana state, one can at any time simply concentrate on the breath
meditation object one uses) in order to calm and tranquilize the mind at any time during one
This, of course, also increases one's level of concentration and mindfulness in those momen
focused upon. It is an example of being able to bring on increased mindfulness at will.

Also in the third paragraph, we learn that the initial intensity of piti/sukha can become more
subtle as one's practice progresses. This, too, is something I have noticed in my practice. Pi
have often given me pause for contemplation as they can sometimes be difficult to identify.
little hint about them helped to assure me that I was not losing my discernment of these fact
learning how to discern their subtle arising. The use of the word "pliancy" in his comment ref
access to the conditions necessary for these factors to arise. When you know how to bring
pleasant sensation of the breath, for example, then you know how to set up the conditions fo
arising.

The fifth paragraph lets us know that there are no hard and fast rules regarding the stages o
arises. That this experience can vary according to the perception of the practitioner. What is
the meditator to realize is that whatever model he uses, the impression of tranquility, pleasa
sensation, and mental unification upon an object or subject of meditation is a universal expe
absorption. And that however one internally is able to come to these realizations is what is i
that they fit any particular mental model that we might have pre-conditioned ourselves to exp

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Ian And
Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
10/26/10 3:22 AM as a reply to Ian And.
The Practical Use of Jhana Within One's Practice — Part One

The model used by the Buddha for the development of wisdom entailed the enactment of tw
the mind and then develop clear seeing. The whole basis for the path that he promulgated e
development of these two simple qualities. In one sutta he referred metaphorically to these t
"swift pair of messengers" who would deliver their message of reality (nibbana) to the lord o
(consciousness) and then leave by the route by which they had arrived (the Noble Eightfold
pair of messengers" was his designation for serenity (samatha) and insight (vipassana).

Many modern students of the Dhamma have been taught that there are two separate medita
taught by the Buddha as vehicles for awakening. One is samatha (calm or tranquility) medita
and the other is vipassana (insight or clear seeing) meditation. The view that these are two s
of meditation, however, is only true of a certain modern approach to the training, which itself
by Buddhist meditation masters in southeast Asia, ostensibly on the premise of making the p
their students to comprehend. This view has been spread to the West piggybacked on the s
influential Western meditation teachers who received their introduction and training in Buddh
Asian countries like Burma, Sri Lanka, and Thailand. Incredibly, the division of these two qua
meditation into two entirely separate meditation systems does not receive any support from
themselves, which remain the most authoritative source for information on practice. The disc
student to develop calm and clear seeing together as one process and not necessarily as se

As one classically trained Western monk has written in his essay One Tool Among Many: Th
in Buddhist Practice, Thanissaro Bhikkhu points out that there are many passages in the dis
two qualities are yoked together and how they are seen to complement one another:

"Another passage (A.X.71) recommends that anyone who wishes to put an end to mental de
addition to perfecting the principles of moral behavior and cultivating seclusion — be commi
and endowed with vipassana. This last statement is unremarkable in itself, but the same dis
the same advice to anyone who wants to master the jhanas: be committed to samatha and e
This suggests that, in the eyes of those who assembled the Pali discourses, samatha, jhana
all part of a single path. Samatha and vipassana were used together to master jhana and th
— were developed even further to give rise to the end of mental defilement and to bring rele
suffering. This is a reading that finds support in other discourses as well."

In Ven. Thanissaro's essay he mentions that samatha is said to be a method which fosters s
mental calm, called absorption or jhana. And that vipassana is said to use the development
for the practice of moment-to-moment mindfulness on the impermanence of events as they a
present moment. Through this practice of mindfulness — epitomized by the practice of satip
literally means "the establishment of mindfulness" — a sense of dispassion toward all events
the mind, leading to a release from suffering. Indeed, this was all the Buddha ever claimed t
system of training to accomplish, as he often stated that: "Formerly and also now, I make kn
and the cessation of suffering."

In the next section, we will examine briefly how samatha and vipassana — or calm and clea
used to work together toward the ending of the mental effluents which cause suffering. Whil
qualities of mind can be taught as separate systems of development, it really makes no sens
that way as they are so closely related that the mind will naturally incline toward their combin
the process of unbinding.

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Ian And
Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
10/26/10 3:30 AM as a reply to Ian And.
The Practical Use of Jhana Within One's Practice — Part Two

It may be fair to say that the majority of modern Buddhist practitioners, in the beginning at le
process of calming the mind to be the most difficult feat to accomplish. And therefore it seem
suppose that the Buddha taught this skill first before having his students undertake the more
gathering insight once the mind has thus settled into serenity. Yet, a close reading of the dis
that this was not always the case. What the discourses reveal is a concerted effort on the Bu
teach serenity and clear seeing together whenever possible, and to let the student's natural
toward one or the other of these two qualities of mind guide the direction of their practice.

The flexibility of this method is revealed in a passage from the Yuganaddha Sutta describing
which serenity and clear seeing are utilized in working together, leading to ending of the pas

ignorance that make up suffering. Either serenity practice precedes clear seeing, clear seein serenity, or they both develop back to back at the same time. This isn't as complicated as it seem. The mind is an incredibly flexible and complex process which is able to adapt to a var with ease. It is this incredible fluidity of range that the mind possesses which allows it to be a this.

In order for the mind to know when serenity is present, it must be able to discern or recogniz the case. On the other hand, in order for it to be able to see clearly, it must be relatively caln ease. All it takes is a few crucial mind-moments in either of these states for it to be able to c of these two determinations. In other words, even in a fluctuating situation (between calm ar circumstances) when the mind is not totally calm in all moments, in those moments when it i to see clearly. And in those fleeting moments when it is able to see clearly, it is able to ident factors which assist it in becoming calm. This is how it learns how to identify such abstract experience/conceptions such as jhana (or absorption) or how the five aggregates work toge illusion of a personality.

Integral with the effort to teach serenity is the encouragement of the practice of sila (virtue o The importance of sila cannot be stressed enough. Its practice is the foundation for a practic (samatha). Without a clear conscience, mental calm in contemplation and meditation will be by. A guilty conscience can be a hotbed of mental agitation. If a person is lying, cheating, st whatever, these actions can weigh on the mind, distracting it from being able to calm down v meditation. If an individual is having a difficult time being able to calm the mind during medit one of the first places they should look in self examination in order to determine the source c disturbance.

So, while a practitioner may start with a practice in samatha in order to help calm the mind s be able to develop clear seeing (vipassana) and not become distracted by thoughts unrelate subject, the quality of seeing clearly is also at work, assisting the mind to recognize how it is achieve tranquility. This process can also be reversed, with the practitioner beginning with a clear seeing in order to figure out how to calm the mind through correcting ignorance. In eith the mind knows how to achieve the goal it is aiming at — for example, serenity — it can mor that goal in order to proceed with the development of the second quality of clear seeing, who removing mental defilements and correcting ignorance. In this way, serenity and clear seein working together in anyone's practice.

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Ian And

Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
11/11/10 11:02 AM as a reply to Ian And.
The Practical Use of Jhana in One's Practice — Part Three

The ingenuity of the Buddha's method is that it works simultaneously with the cultivation of e
main ingredients of the path of development that he recommended. Concentration (unificatio
samadhi) is achieved in serenity (samatha) training. This is the quality of mind that allows it t
one-pointedly on an object. Right Concentration (samma samadhi; the eighth step of the No
is achieved with proper discernment or clear seeing into the true nature of phenomena and e
with the other seven path factors of the Noble Eightfold Path; in other words, with proper min
wise or appropriate attention (yoniso manasikara) contextualized within the noble eightfold p
Mindfulness (sati) is achieved with the ability to maintain awareness of the present moment,
by strong concentration and the practice of satipatthana. Right Mindfulness (samma sati; the
the Noble Eightfold Path) is achieved through the practice and maintenance of "the four esta
mindfulness" (cattaro satipatthana) on form, feeling, mind states, and mind objects (phenom
is mindful of these four areas of observation is able to correct any misapprehension that mig
conditioning as long as Right View is present.

Integral to the establishment of both concentration and mindfulness is samadhi (and/or jhana
of calm and concentration experienced in samadhi (and absorption samadhi) are transferred
from meditative contemplation to ordinary states of conscious awareness once formal medit
allows the mind to remain in a profound inner peaceful state of serenity called passaddhi, or
tranquility. This state of passaddhi, when combined with Right View and Right Thought, is w
to "see things as they really are." Although this state is only temporary due to the impermana
nature, its duration can be extended or can be re-established once it has subsided as long a
active. Sati, that is, in the sense of mindful awarenesss or recollection of the object of aware
object which for purposes of this example is the breath.

The breath is a perfect object for maintaining tranquility induced by sati because one can be
mindful of the breath even while other events are actively capturing the mind's attention. Alth
may not be fully focused on the breath in the foreground (as it generally is during a formal m
session), the fact that it remains mindful of the breath in the background allows the continuit
inner tranquility (passaddhi) to continue unimpeded during ordinary consciousness. The abil

feat is aided and strengthened by the practice of deep levels of absorption (jhana) during for which in turn helps to develop stronger levels of concentrative ability outside of formal medit words, the mind is not straining to maintain mindfulness of the breath during these moments able with ease to remain undistracted by the actions of outer events or inner thoughts in the maintaining its background focus upon the breath.

The practice which makes all this possible is the practice of absorption. Jhana is thus used a the mind in the cultivation of the qualities of concentration and mindfulness. Without a practi absorption, the mind, in many instances, would be hard pressed to be able to maintain mind concentration in the wake of the many distractions and stimulations that impede upon it on a momentary basis. A mind that is "concentrated, purified and cleansed, unblemished, free fro malleable, workable, established, and having gained imperturbability" is able, at will, to over five hindrances (in particular, sloth and torpor and restlessness and worry in addition to sens will, and skeptical doubt). It is therefore less likely to become distracted from its subject of ap attention.

As Thanissaro Bhikkhu has written: "Mindfulness is what keeps the perspective of appropria mind. Modern psychological research has shown that attention comes in discrete moments. to something for only a very short period of time and then you have to remind yourself, mom to return to it if you want to keep on being attentive. In other words, continuous attention—th observe things over time—has to be stitched together from short intervals. This is what mind keeps the object of your attention and the purpose of your attention in mind."

Mundane concentration and mindfulness are qualities of mind that are absolutely necessary mind to be able to respond appropriately when having to make determinations. In a practica establishing and nurturing concentration and mindfulness you stay with unpleasant things no them, but to watch and to understand them. Once you've clearly seen that a particular qualit or lust) is harmful for the mind, you are able to see that it must be abandoned if you wish to skillful qualities. You are presented with an opportunity to make whatever effort is needed to or that quality and to nourish skillful qualities in its place by bringing in other factors of the pa Right Intention and Right Action.

In being able to recognize that tranquility and clear seeing are used together to master jhana is used to strengthen tranquility and clear seeing, we are able to confirm for ourselves from experience how samatha and vipassana are utilized together rather than as separate practic obvious to us, then, that the practice of the one enhances the practice of the other. It's all ab the mind to settle down so that it may be used to get to the bottom of things — to see them a and not as we may have been conditioned to see them.

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Ian And
Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
10/26/10 3:55 AM as a reply to Ian And.
The Practical Use of Jhana in One's Practice — Part Four

Inevitably, the question arises: "How does one switch from samatha to vipassana in the mid
It's really quite easy; it can literally happen in the blink of an eye! That's how quickly the aler
move. As long as sati is established, it just takes changing one's focus from the breath to a s
insight. One directs the mind to, for instance, the theme of one's feeling or to observing the s
(whether it is with or without anger, lust or whatever) or to whatever other subject matter one
observe to gain more insight. It's just a matter of making the determination and doing it. All t
(or can happen) within a state of absorption.

Many are taught that absorption, real absorption, is supposed to be an all-consuming activity
to practice vipassana one must first surmount (or come out of) the practice of absorption in o
switch from calm to insight practice. If you've been following along with this series of brief es
you know that nothing could be further from the truth. Insight can take place within absorptio
can remain in the background while the subject of insight is focused upon and examined in t
it takes is but a slight adjustment of the mind, and wah-lah, the switch is made.

The only thing that changes is that the mind switches from a focus on deepening levels of tra
directing thought and investigation toward a different theme (insight into the Four Noble Trut
or into the nature of the five aggregates). For people to say that this is not possible within th
state is just not supported by personal experience or by the discourses. True, one may have
from the fourth jhana and reestablish directed thought and examination from the first jhana.
occurs naturally and automatically within the mind without any fuss or strenuous effort, and n
is not inconsistent with what is described in the discourses.

In order to make this switch in focus happen, a significant level of mindfulness must have be
present in the mind. Without sati and without perhaps having beforehand established an insi

observation, the mind can find it difficult to change from the pleasant object sensation of a p
contemplation of the breath to another subject. Observing the peacefulness of the breath ca
and relaxing experience that one can become inescapably caught up in it. It may serve as a
from whatever chaos we've had to endure during our normal everyday life, and we find ours
leave it. This is why it is often wise to determine an insight (vipassana) subject before we un
meditation session. This helps, in the midst of the pleasantness of having established calm,
(recollection being a key feature of the "presence of mind" aspect of sati) about the insight s
to contemplate in more depth.

It is also important to point out that insight is not limited to taking place during formalized me
Contemplation on matters of insight can take place either during meditation (as it often does
moments of waking consciousness when we have decided to contemplate on a certain subje
reading and contemplating the subject matter of a book. The important factors that are alwa
matter which method is utilized, are the tranquil and concentrated nature of the mind. A calm
mind is necessary in order for clear seeing to arise.

The Pali discourses of the Buddha and the exegetical material (the commentaries on the Pa
different pictures of the role that the establishments of mindfulness (satipatthana) play in the
Some state that developing the establishments of mindfulness is a prerequisite for jhana, wh
basis for transcendent discernment (liberation or awakening). Others make no mention of ab
that one goes directly from the establishments of mindfulness to the transcendent. On the su
seem to indicate that there are two alternative paths: one with jhana and one without. This re
contradicts many passages which maintain that jhana is necessary for the development of tr
discernment. Some of these passages simply say "concentration" instead of jhana. Within th
insight practitioners (that method of vipassana which is supposedly without jhana) they see
defining "concentration" — as it is referenced within the discourses — according to the way
defined within those very same discourses, which is as "right concentration," which in turn re
other than jhana.

As the Buddha once stated (AN 6.64): "Knowledge of the ending of the effluents, as it has co
to one who is concentrated, I tell you, and not to one who is not concentrated. So concentra
monks. Non-concentration is no path at all."

We also find suggestions in other passages indicating that the development of the establish
mindfulness (satipatthana) implicitly entails the full development of the seven factors of enlig
(bojjhangas), which include mindfulness, investigation, energy, rapture, tranquility, concentra
equanimity. Because these factors are not only closely associated but also in some cases co
this would indicate that the proper development of satipatthana incorporates the practice of

and of itself.

This reading is confirmed by the Satipatthana-vibhanga Sutta (SN 47.40) which states that t
satipatthana is through the noble eightfold path, which includes jhana. It is also confirmed by
Anapanasati Sutta (MN 118), which describes how the establishments of mindfulness relate
of breath meditation. These sixteen steps are also a description of how jhana is developed a
vehicle for fostering discernment and the ending of defilements of the mind. From this it bec
the outline for the establishments of mindfulness practice is a description of the stages in the
mastery of jhana and its application for ending mental effluents.

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Nikolai .
Nikolai . Posts: 1092
Join Date: 1/23/10

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RE: A General, All Purpose Jhana Thread
10/26/10 8:51 AM as a reply to Ian And.
Wow, Ian! That's a lot of great info on jhana.
Kenneth Folk and myself did a guided tour of the jhanas on youtube. It doesn't really give ins
yogi to get into each jhana but the descriptions may help.

http://www.youtube.com/results?search_query=GUIDED+TOUR+JHANAS&aq=f

Edited to include: The way myself and others have cultivated the jhanas is by riding up the jh
observing the Witness. The Witness being that sense of observer at the back of the head (th
give that impression). You can locate the Witness by asking "Who am I?" and you may get t
localized area coming up as the answer to that question. Or it's easy to tell where the Witnes
get to the 6th jhana as the Witness is that infinite consciousness looping back on itself contin
the head. You can become aware of it's constant presence in all the jhanas. You look at it as
kasina. Sooner or later the other jhanas start arising one after the other naturally as you do t
rise up the arc to your cutting edge, which is the highest jhana you have access to. Each tim
arc, your cutting edge will continue to progress on upwards. So it is taking a non-manitpulati
the cultivation and mastery of jhana access..to a degree.

So that may be one way of cultivating the jhanas. A yogi at 1st or 2nd path would probably b

type of practice though as getting to the 6th jhana takes some practice. I never did much jha
pre-path except to stare at a kasina. I think I may have gotten to 2nd or 3rd jhana doing this.
path, jhana access became much much easier. Maybe this approach could help someone p

Some links of jhanic interest:

http://kennethfolkdharma.wetpaint.com/page/Jhana+and+%C3%91ana

http://kennethfolkdharma.wetpaint.com/page/Deeper+Into+Jhana

http://kennethfolkdharma.wetpaint.com/page/20+Major+Strata+of+Mind

The Vimuttimagga and the infinite conciousness as a kasina:See page 130 :

http://www.scribd.com/doc/32131566/The-Path-of-Freedom-Vimuttimagga

Nick

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Eric Bause
Eric Bause Posts: 97
Join Date: 8/24/09

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RE: A General, All Purpose Jhana Thread
11/1/10 10:46 AM as a reply to Ian And.
Ian,

Thanks for assembling and distilling this very useful information in one place. It's a valuable

Eric

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Ian And

Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
11/2/10 1:40 AM as a reply to Eric Bause.
Eric Bause:
Ian,

Thanks for assembling and distilling this very useful information in one place. It's a valuable

Eric

Actually, it was at the request of Tarin Greco that this thread came about here at the DhO. H
I had posted it in another forum and asked if it could be placed here also. So, you have Tari
that.

I'm glad that you find it useful. I wish I had had something like this when I was undergoing th
learning about jhana practice. It would have made things a bit easier (although in the actual
was still a great deal of individual work to be done; it took a while before I was able to see it
as I have outlined here, and to feel confident about my descriptions). I endeavored to cover
I came across in my own practice in order to serve as examples and warnings for those who
absorption.

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boeuf f
boeuf f Posts: 60
Join Date: 2/4/10

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RE: A General, All Purpose Jhana Thread
11/11/10 9:42 AM as a reply to Ian And.
Thanks Ian for this! It is dense and takes time to consider, etc., but very helpful. So much co
out there on this subject.

Consolidates a lot of info about jhana and refreshes and reminds my practice.

Regards,
Bruno

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Ian And
Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
11/11/10 11:26 AM as a reply to boeuf f.
boeuf f:
Thanks Ian for this! It is dense and takes time to consider, etc., but very helpful.

It's not necessarily meant to be read and digested all in one reading (although it probably do
reading through once just to become familiar with what is being discussed). But rather used
that one can return to time and time again when they are endeavoring to "get" something ab
aspect of the practice. One's practice is a gradual process. Use it in that way, and you shoul
should help speed the process up.

boeuf f:
So much confusing info out there on this subject. Consolidates a lot of info about jhana and
reminds my practice.

Yes. That is exactly what I meant to do, which is to consolidate the information so that other
and pick up where they left off. I also wanted to address and dispel some of the "mythology"
jhana that is found on some Buddhist sites with regard to this practice. A lot of that mystery a
information" can side track a person's practice such that it takes them longer to figure out wh
about the practice so that they can get on with it. Once you have a fairly accurate idea abou
you are supposed to be concentrating on accomplishing (without all the mumbo jumbo being
can disregard the mumbo jumbo and get down to business.

I'm glad this has been helpful for you.

All the best,
Ian

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prem kumar
prem kumar Posts: 12
Join Date: 4/21/10

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RE: A General, All Purpose Jhana Thread
12/2/10 11:23 AM as a reply to Ian And.
Dear Yogis,
In the blog which i had posted about Types of Samadhi - Concentration practices and relate
benefit if the meditators. The URL is insight knowledges
http://insightsofvipassana.blogspot.com/2010/11/three-fundamental-concepts-what-is.html .
the article and be benefited by dhamma.

with metta

prem

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Bruno Loff
Bruno Loff Posts: 701
Join Date: 8/30/09

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RE: A General, All Purpose Jhana Thread
2/8/11 9:52 AM as a reply to prem kumar.
Ian can I post your two sticky threads, about jhana and mindfulness practice, in the wiki (I'll
authorship clear, and point to this thread)?

Top Top

adam ,
adam , Posts: 105
Join Date: 2/19/11

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RE: A General, All Purpose Jhana Thread
2/21/11 8:49 AM as a reply to Ian And.
I'm still stuck on one thing, I've heard from different sources about whether to focus on the b
spot, like nostrils/upper lip or to try to feel it throughout the body. Also some people say to co
focusing on the breath and some say to focus on piti feelings.

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Ian And
Ian And Posts: 386
Join Date: 8/22/09

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RE: A General, All Purpose Jhana Thread
2/21/11 9:50 AM as a reply to adam ,.
adam gregory greene:
I'm still stuck on one thing, I've heard from different sources about whether to focus on the b
spot, like nostrils/upper lip or to try to feel it throughout the body.

Hello Adam,

It really doesn't matter which area one focuses on as long as one chooses one area and rem
that. The purpose is to allow the mind to calm down and to experience the pleasure of the br
tip of the nostrils, or throughout the body) as these experiences are for the most part brough
fabrication of mind. That is to say, they are brought on deliberately and consciously by the m
you understand how this mechanism works through having experienced it, it will become mo

It should be understood that it is also quite possible to enter jhana attainment through a natu
which the mind just goes to or experiences these pleasures of mind all on its own, without th
meditator making a conscious effort to do so. This is how I first experienced these states. Ye
experience this state in a natural way can take a bit longer to enter than when making a dire

enter jhana deliberately and consciously, which is why Gotama gave instruction about a con
method for entry.

adam gregory greene:

Also some people say to continue focusing on the breath and some say to focus on piti feeli

In jhana meditation on entering the first and second levels of jhana, piti arises quite on its ov
not need any extra attention. Piti is actually a movement of mind that is anathema to the atta
fourth jhana, which is why it subsides as one goes from the second jhana to the third. Sukha
happiness) is also a movement (disturbance) of the mind (present in the first three levels of
needs to be attenuated so that mind can rest quiescent in the fourth jhana. The reason for th
so that mind is able to "see things (phenomena) as they are," and to thereby gather insight i
object is being examined. If the mind is excited or agitated in any way, this can act as a dete
distraction) to the attainment of insight. Piti and sukha are agitations of mind that assist the
jhanic levels of concentration, but once that level is attained, they can become a hindrance t
progress in insight.

If this doesn't quite yet make sense to you, it will once you are able to experience these stat
full glory, and when you understand unequivocally how you attained to them.

In peace,
Ian

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adam ,
adam , Posts: 105
Join Date: 2/19/11

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RE: A General, All Purpose Jhana Thread
2/21/11 11:24 AM as a reply to Ian And.
thanks that was helpful, I'm just going to meditate till I see it for myself

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Pål S.
Pål S. Posts: 138
Join Date: 8/16/10

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RE: A General, All Purpose Jhana Thread
9/30/12 4:18 PM as a reply to adam ,.
Converted this to .mobi format so I could read it on my kindle.
Attachments: A General, All Purpose Jhana Thread - Ian And.zip (55.5k)

Going Dogging (Mature lady takes on two)
byTomW50©

As I went to get us a nightcap I saw the barman glance across to Eileen and smile. I followe
that Eileen had apparently carelessly allowed her skirt to ride up over her stocking tops and
her legs was giving him and I a good stretch of creamy thigh and a flash of her newly shave
when she saw us glancing across and slowly crossed her legs to leave her short tight black
few inches short of her lace top hold-ups.

As he gave me our drinks he smiled and said" you are a lucky man". I realised this view had
earlier that evening by the guys, we had hoped would be our business partners.

Eileen and I were celebrating our 26th wedding anniversary by taking in the World famous D
long weekend in Birmingham and as part of a plan to start a new business. Eileen had told r
give me a weekend to remember and certainly it had started off in some style.

It had been a remarkable evening in that my previously rather prudish wife had acted unbeli
night from how she dressed, her flirting with our proposed business associates and now teas
barman.

I have just turned 50 while Eileen is 47. Like many couples the initial lust for each other had
kids and business pressures came along and our sex life had almost rather petered out to p
fortnight. This was usually after say a night at the golf club where Eileen had "glammed" up
had a few drinks.

The opportunity to sell our business gave us the opportunity for early retirement and we dec
to a more rural location outside of where we lived and to start a small hobby business aroun
of showing dogs. We decided to look for a couple of canine distributorships and where bette
visit to the show at Birmingham..

We had set up a couple of meetings in advance with a couple of US companies with rather u
took the opportunity to visit them on their stands and invite them for dinner at our hotel.

When we were going over our presentations before leaving home, I was surprised at how ex
probably because she was taking the lead in a new business for the first time. I have to say
in this new business venture made me look at her differently and I have to say with more int
she was rather the "dogsbody" in my previous business. We had a couple of bottles of wine
lot of fun in our discussions and when we were putting together the advantages of a compar

distributorship, I suggested one of our main assets was a very sexy lady with very good ass

Although this was stated a little tongue in cheek, Eileen still has good "assets." She is blond pretty, shapely legs, an hour glass figure (although more mature than when we met) - she n curvaceous 40c 30 40 -- and her breasts and ass when she chooses to show them off still g half her age.

I jokingly stated she should dress to show her assets off when we met our proposed busines was a little surprised and quite turned on to hear her say that that "was in hand" as she had bit of a new wardrobe. She modelled one quite transparent top for me and her heavy unbrae promise to wear it without a bra when we were away was enough to give us one of our best some time. I really took a new interest in going to the dogs! And I couldn't wait to see the res wardrobe.

After arriving at our hotel at 11.30 am, Eileen changed into one of her new outfits for taking the show to meet up with some of our proposed new partners. She looked absolutely fabulo jeans with brown suede over the knee boots; tight white cross over sweater with no bra and jacket. The shape of her big breasts and thick nipples were quite obvious through the tight s ripe thighs and prominent pussy mound looked magnificent in the skintight jeans. She had o up than normal and the overall effect was absolutely fantastic. It was fairly obvious that she literally taken my suggestion to "seduce" our prospective partners into giving us the agency.

As we pushed through the crowds surrounding the stands I noticed she got quite a few adm followed her up the stairs between the various halls I couldn't help lusting after the big well-r jutting ass cheeks.

The stand of the company that we had targeted for the main agency we wanted was quite in staffed by two smart young guys in their late twenties in red blazers, white shirts, cream trou shoes. At first glance I thought they might be gay as many guys in the dog world are and tha makeover would be in vain. My first impressions appeared to be right because Rob the slim definitely appeared to be gay and although Mel, a taller heavier built black guy gave Eileen t I assumed that when he said he was the partner of Alan the guy we had come to see, he me partner. I think Eileen was relieved to hear that the principal partner, Alan, was in the bar.

Mel phoned him and we arranged to meet in the international bar. Alan certainly didn't look g large -- 6'3" rather loud ex US marine in his early fifties. And by the way he looked Eileen ov obviously liked what he saw. Over drinks he said he was interested in our proposition but he approach from a large pet wholesaler who could guarantee much larger initial distribution. H

we could chat things over, over dinner but we would need to see if we could up our propose
level.

This was disappointing but we said we would look forward to seeing him at our hotel that ev
to see some of our other potentials.

We got a much better reception at our second stop which was a company managed by Stine
blonde Swedish lady, in her early forties. It very much looked like a "done deal" and we agre
with her the following evening to tie it down. Three other stops were equally rewarding altho
were only backups to Alan's company's products.

When we went back to the hotel I said to Eileen that we needed to pull out "all the stops" to
account -- I didn't realise she would take it quite so literally.

I showered first and worked on some figures while Eileen showered and although the pressu
had quite put sexual thoughts out of my head they re-appeared when Eileen came out in he
was getting on.

Eileen has a very prominent pussy mound that I have always loved but she thought looked s
tight trousers and while she trimmed it regularly she objected to my suggestion to shave it. E
out of the bathroom after her shower her robe slipped and to my delight I could see that apa
line of blonde curls above her clit -- her mound and lips were completely hairless. I couldn't h
this might be my consolation prize!

I found it difficult to concentrate on finalising the figures but put thoughts of exploring the sha
off until after our meeting. I finished off and went into the bathroom for a final brush up while
dressed.

I was delighted to see she had dressed " business sexy" in a smart new outfit with short blac
(possibly a little short for business) and fitted black jacket with a black lacy basque top belo
her figure and legs off dramatically and I thought that if Alan wasn't impressed with our figur
with Eileen's!

Alan and Mel were already in the bar at around 8.00 and I noticed both guys went out of the
Eileen in greeting with Alan's hand rather lingeringly passing down her waist to the top of the
did so. Alan ushered us into rather low-level seats opposite him while he sent Mel to the bar

drinks. I noticed Alan's eyes went to Eileen's ripe thighs and the flash of creamy thigh above
hold-ups as she sat down pulling her skirt down.

In spite of Mel's assumed orientation I noticed he too glanced at Eileen's thighs and down he
he brought the drinks back. Alan suggested we chat over dinner about our proposals and the
centred mainly on Crufts, the growth of his business and the role played by Mel (his junior pa
direct contact if we got the distributorship. After Mel and I had ordered a couple more rounds
fairly relaxed and familiar by the time we moved in to dinner.

Over a very good dinner with four very good (and expensive) bottles of wine, which Alan ins
for, we discussed our families etc. I noticed when Eileen got up to go to the loo both guys' ey
to the sway of her butt in the very tight short skirt. Both commented on how sexy she was an
I was. Neither could believe she was the mother of two early twenties kids.

Over brandy Alan and I got into finer detail on our proposition and the competing one while M
were chatting about various matters including how he was enjoying Birmingham nightlife. I c
was flirting with him outrageously possibly because she didn't see him as a threat.

At the coffee and brandy stage he got up to go to the loo I was shocked when Alan said, "Ei
have taken quite a shine to Mel -- you're not alone, he's been quite a hit with the ladies this t

Eileen said she did find him very attractive but she had thought he was gay. Alan smiled and
gay, but Mel was 100% heterosexual and in fact had spent most of the time since he had me
if she wasn't married how much he'd like to get her into bed!

I was a little stunned when she said she could see now that he clearly wasn't. Alan smiled a
the size of Mel's cock she would have no doubt! He quickly went on to say he had seen it wh
teamed" an air hostess who they met on the plane over. I was even more stunned when she
enjoyed it and when he said he had, she followed up with the question had the girl enjoyed i
the way she couldn't get enough she certainly did." He went on to say that Mel had a fearsom
real "cock hound" with women of all ages.

It was a slightly surreal experience to hear what I thought was my prudish wife get involved i
talk with a virtual stranger but she had obviously set out to impress as a "woman of the world
was going to faze her

When Mel came back, Alan embarrassed Eileen by telling him that Eileen had thought he wa
and pecking Eileen on the cheek said, "If you weren't married I'd love to show you that I defi
girls or even better real sexy women like yourself."

With a few more brandies flowing the conversation did get a bit more risqué and I was surpr
Eileen letting Mel help her off with her jacket to leave her sitting in a very transparent basque
breasts beautifully presented by the cupping effect of the basque cups. It left nothing to the i
with not only her deep cleavage on display above the top, but her thick nipples very obvious
diaphanous material.

When I left the table to go to the loo I heard both guys compliment her on her breasts and th
conversation had obviously continued in a sexual vein, because when I came back I was rat
Eileen discussing whether she preferred stockings and suspenders or hold ups and informin
wearing hold-ups tonight. They said they preferred suspenders.

Alan suggested we move out to the bar for a nightcap and as I signed for dinner, Mel helped
jacket and the two guys and Eileen went though to the bar. I was rather surprised to see her
the low leather chair opposite the two guys with her legs crossed and seemingly oblivious to
was showing acres of thigh above the lace tops of her stockings.

When I pushed Alan for a decision on our proposals he said "You are still a long way behind
volume so I would need to sleep on it. I would prefer to discuss it with Mel in the morning wh
distracted by Eileen's short skirt! Lets meet up for dinner tomorrow evening at our hotel."

Both guys pecked Eileen on the lips before they got a taxi back while I suggested a final nigh
and she obviously decided to share the view with the barman and me!

When I got back to her with the drinks and sat down opposite her it was all I could do to stop
putting my hand up her skirt as she slowly and seductively opened and closed her legs to fla
at me. My feelings were mixed in that I was really excited by my wife being so overtly sexy b
concerned about what the two US guys might think.

When I mentioned this to her she smiled and said, " I know what both of them were thinking
me how attractive they found me. And both of them couldn't take their eyes of me when I sh
are seeing now."

Apparently both had told her in quite graphic detail how sexy they found her and if she hadn
what they would like to do with her. She felt they would want to give her the distributorship e

just to try " to get into her knickers."

When I asked her would she "put out" to get the agency she smiled and said, "Only if you wa

When I asked "Really?"

She said "No -- I don't think so. While I really want this agency, my boobs and pussy are you mind showing them off and letting the guys think they might get lucky!"

When I asked her would she have "put out" for the agency if she hadn't been married she sm a shot!"

"Which with one?"

" Mel, obviously he's younger and fitter, I think he's gorgeous, and I've often wondered what with a black guy."

" Is it because he's well endowed?"

"Mmmm, that too but Alan's a big guy and I'm sure he's just as big."

" What if they had wanted to 'double team" you as they did the air hostess?"

"Mmmm, that might be doubly good."

By this stage I had a throbbing erection the size and turgidity of which I had not had with Eile years and I suggested we go upstairs. I noticed the barman grinning at us as Eileen struggle seat and probably gave him another flash of the bald pussy.

As I followed her out of the bar I couldn't help taking a new look at what I had been rather ov years -- her ripe and very desirable rear and her superb and shapely thighs and legs. She su the couple of short flights of stairs up to our room level and as she walked up the stairs in fro had a most fantastic view as the tight skirt rode up her thighs so I could see the ripe creamin flesh above the hold ups and a flash of the bottom of her big ass cheeks. As we reached the the entrance to the conference room I quickly moved up beside her and grabbing a handful against her it.

She very seductively moved her ass to meet my thrusts and murmured "Can't you wait?"

Pushing her skirt up to expose the big protruding rear I said "No!" and propelled her into the conference room, which was obviously set up for a meeting the next day. Bottles of water ar pushed everywhere as I pushed her over the green baize covered table, parted the cool che mounted her rear.

Obviously the events of the evening had turned her on as she was as hot for it as me and m my thrusts in a way that she hadn't done for many years. As I thrust into her she moaned " C really big tonight -- give it to me."

I didn't need any encouragement and soon our combined thrusts had me past the point of n off with a climax such as I hadn't had for several years, as I seemed to pump a massive loa her. And I still hadn't had enough as I still wanted to feel my cock entering that bald pussy. T kissed her and lifted her on to the table so I could go between her thighs. The fact that she l wantonly on the table with her legs open , the unaccustomed sight of the bald strangely vuln pussy plus the fact that she had been showing it off to strangers all night really turned me or once again became fully erect.

She moaned and thrust her pelvis forward to meet my thrusts and we were soon locked toge frenzy. This time I was able to wait until she moaned "I'm coming" and locked her legs and p round me to pump me dry as I once again spunked in her.

We lay against each other kissing and cuddling like newly fangled lovers until she said "Tom made a mess of this table." When I eased away from her, she looked completely decadent w her waist and a huge pool of semen seeping out of her well used cunt. I am sure some deleg the following morning!

When we went up to our room we continued our lovemaking, but less frenetically for anothe us. The last thing she said before she went to sleep

"Mmmm, three times in one night -- I think this new business is going to be good for us!"

Next morning I felt the effects of my exertions the night before and even Eileen kissing the ti couldn't raise it to anything more than a semi erection but I really did feel brilliant and much than I had for many years.

A good breakfast or perhaps it was the sight of Eileen , braless in a tight white tee shirt and cream trousers with her over the knee boots, that made me feel that I might like a morning i

had her mind on business and pushed me into going over the figures again before we met th

We decided that we really did want Alan's company's agency and I said I would see if we co until the following evening and make a real attempt to tie down the guys that night. While Eil the guys I visited Stine's stand and was disappointed to find she could not change our arran

I found Eileen deep in conversation with Mel and he didn't seem too concerned when I told h dinner that evening but Eileen would. When I discussed it later over lunch Eileen said it migh better all round -- I could charm Patricia and so long as we had agreed our top figures she fe might do better with the guys on her own. When I said "like the air hostess?"

She patted my thigh "I'm quite happy with what I got last night and I'm looking forward to son tonight!"

She very nearly had more of it before she went out that night as I saw her dressing in new d suspender belt with eight suspenders --it really did show her thighs off well -- lace top black black g string and another tight short black skirt. On top she wore a cross over white blouse transparent and showed off her heavy breasts and thick nipples to perfection. She wore a lo jacket for travelling which gave the overall impression once again of sexy smart business.

When I helped her cab, I kissed her and said "Be good"

"You too, I hope we both can clinch the deal tonight."

Eileen

I had hoped my decision to go to Crufts to get a couple of agencies for canine products wou revitalise our marriage but I never really thought it would have such an important impact on life.

I had always been the junior partner in our antiques and fine art business and I thought Tom indulging me when we sold it and I said I wanted to start something myself. I decided that ou would be a totally new start in business and I would give Tom a bit of a treat by splashing ou wardrobe including some of the sexier type of gear he has always tried to get me to wear.

Over the years our once quite active sex life had dwindled to once or twice a month and Tom from making love to me and trying to pleasure both of us, to "riding" me whenever he felt the release. I know he had a couple of minor affairs and once or twice I too was tempted when y

to me at the golf club or at dog shows. But although I was flattered I didn't because I didn't th
cope.

I was delighted with Tom's reaction when I showed him one of the rather sheer tops I had bo
before we went to Crufts and he was more like the guy I married that night in bed.

I was also delighted at his reaction when changed into my new boots and tight jeans and we
first visit to Crufts to meet our proposed principals.

I was impressed at the professionalism of one company in particular in their stand design inc
very smartly colour co-ordinated staff who I learned to be Rob and Mel. Both were very attra
thought I saw a slight glimmer of interest in the eyes of Mel, a black guy, when he looked at
breasts I assumed from his dress and Rob's demeanour that they were gay.

When we met Alan, the owner of the company and a rather huge ex US marine, there was r
rather more than a glimmer of interest in my breasts and indeed I felt he mentally undressed
the international bar. I noticed that when he kissed me good-bye one of his large hands stra
buttock.

When we were going back to the hotel I think we were both a little deflated as he had made
larger company was also interested in the agency and we would have to "up our game" if we
felt this agency was the key to my new business and I knew that it might take more than Tom
figures and projections to get it against stiff competition -- it might take me to exploit Alan's v
interest in me.

Assuming Mel was gay meant that I had to concentrate my efforts on Alan and from my limit
he was a ladies man and probably quite used to having fun with younger women. I knew I w
something special to attract him to my own more mature charms. I felt dangerously excited a
the success or failure of our new business venture this time might be down to something as
this guy want to do business with us in the hope of doing some "business" with me.

I didn't honestly consider how far I would go to get this agency but I knew I had to get this gu
interested. I suppose I really had subconsciously thought of making "the ultimate " sacrifice
thought that I would have to do rather more than flash my breasts at him. I know Tom thinks
braless but with so many younger girls with pert breasts going braless I didn't think that alon
trick. I know guys love to see a bit of stocking top so I decided on a pair of lace top hold-ups
g-string. When I tried my new g-string on I was a bit bushy so I decided to trim a little and th
give Tom, at least, a treat by shaving fully.

Eventually I thought bugger the g-string if I have to get that desperate to get Alan's attention what he might think he could get!

I selected a black suit that could be looked on as business-like, albeit the skirt was little shor It had a fitted jacket that I could wear open or closed. Beneath it I chose a lace basque, whic myself made my breasts look pretty good. When the jacket was closed it showed a bit of cle lace and when opened the "cups" gave support to my 40c/ds and held them up. In short, I co as little as I wanted.

Certainly when we met the two guys in the bar I could see that the short skirt and cleavage h effect on Alan and when he suggested we say down I noticed he steered Tom and I to a tab seats while he deputised Mel to get us some drinks. When I sat down pulling my skirt as far noticed his eyes automatically went to my stocking tops. I caught his glance and we shared got up to go into dinner I noticed that both guys had looked up my skirt and I wondered had I had gone "commando".

We had booked a corner table where we could talk fairly privately and I was pleased that the quite dark so that if I wanted I could take my jacket off without appearing " over the top." Ala getting the wine and I was quite impressed when he ordered quite a few bottles of the best c We were all quite merry and while Tom and Alan talked business I chatted to Mel. At this sta was gay and had thought to myself "what a waste" as he was not only very attractive but a g conversationalist.

I was surprised when he went to the loo that Alan made it clear that he was not only not gay hound" and that he and Alan had "double teamed" a stewardess. I was fascinated by his fra assertion that Mel was very well endowed but I think Tom was a bit shocked when I sought f found out that Mel had actually expressed an interest in me.

Alan embarrassed me when Mel came back buy telling him I had thought he was gay -- he l pecking me on the cheek murmured " If you weren't married I'd really love to show you I'm n

I felt like saying "and if wasn't I'd love to let you!"

Whether it was the drinks, or the obvious interest that both guys were showing in me but I re dangerously exciting and thought I would take my jacket off. Mel quickly moved to help me c could see from all three guys expressions that my top definitely had the "wow" factor that I th have.

When Tom went to the loo Mel complimented me on my top and Alan on "what was in it" an
a raft of compliments including Alan saying there was nothing sexier than a mature woman
breasts, ass and legs -- if she had them to show off! That sparked off a conversation about
women to wear and what turned guys on. Both guys expressed a preference for women goi
and stockings. Both expressed a preference that I noted, for stockings and suspenders rath

I think Tom was rather taken back, when he returned, to hear me discussing whether I prefe
hold-ups or suspenders and when I told the guys I was wearing hold-ups and they said "we

We moved through to bar for a "nightcap" while Tom settled the bill. Once again I noticed th
steered me to the low seating again and when they both sat opposite me I realised that they
the view. So I crossed my legs and this time I didn't bother pulling my skirt down as I though
them see a bit of thigh and stocking top.

When Tom joined us and pushed Alan for a decision -- he demurred and suggested that Me
it "without the distraction of Eileen's short skirt"

I was really disappointed by this and thought I had better pull out all the stops -- so when I le
to put some more tonic in my drink I rather "carelessly" didn't pull my skirt down when I uncr
and gave the guys the opportunity of a pussy flash. I don't know whether both of them got a
I caught Alan looking and we shared a smile.

When the guys went and Tom went to the bar to get us a final nightcap I repeated the mano
from his startled glance and the barman's smile that the two guys could have seen "the lot"
earlier.

I kept my legs slightly open when he came back to the table and he obviously found it very e
into a conversation about what I would or wouldn't do to get the agency and it was obvious t
excited by the idea that I might actually "put out" to get the agency.

He was so excited that we didn't even get back to our room before we had sex. He pushed
room and took me rather roughly over the table. As he mounted me from behind I was surpr
hard he was -- certainly more erect than he had been for some time. When he came off he a
warm sperm into me for an age and yet he was still firm when he turned me round, put me u
went between my thighs. This time he was a bit slower and with us both really up for it we ha
climax. I really did feel very decadent with his semen spread over the table and tricking dow
walked back to the room.

Back in the room we went to bed where once again he made passionate although much slo
remember thinking as I drifted off to sleep in his arms -- this really was the next and most ex
of our lives.

Next morning he was shattered from his exertions and it was only after breakfast that his de
but I pushed him into getting ready to push the guys for a decision the next day.

Tom went to see Stine while I went to see the guys to confirm arrangements for dinner that
joined us to say he couldn't re-arrange I noticed Mel didn't seem too concerned when I said
Stine and I would see the guys on my own.

We had a busy day seeing and tying down some of the more minor distributorships and we
whacked when we got back to the hotel. Tom went to work on a final proposal for Alan while
again I decided to dress smart sexy in black and white and in deference to the guys preferen
deep cut suspender belt, which I had bought to hide the stretch marks on my tummy. I thoug
give the wrong signals if I went knickerless so I put on a black matching g-string.

The two guys were staying at a rather plush hotel near the airport and I was pleased to see
for me in the lobby. He took me into the bar to wait for Alan -- who was 'phoning home. Onc
complimented me on my appearance but wouldn't be drawn on their thinking on the contract
dark suit with open necked white shirt and looked absolutely gorgeous. I have to admit that
cross my mind as to how big he was.

Alan joined us within a few minutes and after giving me a perfunctory peck on the cheek ush
restaurant. I didn't like to open on the agency so we chatted about various things over the m
appear to be drinking much so the conversation was a little bit more stilted than the night be
initially there was none of the sexual innuendo of the night before. I felt that I was going to g

However when I returned from the loo, Mel asked me to settle and argument -- whether I wa
or hold-ups. When I asked why he said Alan had a $50 bet with him that I was wearing susp
Alan why he thought that he claimed that women always walked differently in suspenders wi
their hips. He smiled when I told him that he had won his bet. Mel said he couldn't win until I
leaned back and lifted my skirt a little to show that I was.

This and a round of brandies seemed to loose up the conversation and emboldened I asked

decision. He smiled and said "not quite, to be blunt we like you guys and think we could wor
and I know Mel, here, would love to play with you! But the other company has guaranteed u
of $250,000 while you are only offering us about $75,000. Is there any way you can sweeter

I said we could go another 20% in guaranteed turnover and that both Tom and I would give
project. He smiled ruefully and said " I really do like you guys and Mel and I think you would
to the company in more ways than one, but I have to take a commercial decision and at the
you're in runner up spot."

I felt totally deflated and said " What more can I say, I really do want this but we cannot reall
greater guarantees than what we have offered."

He smiled and said " how much do you want it?"

" As much as I have really wanted anything?"

" What would you do to get it?"

I wasn't sure where this was going but I went for broke and said "Whatever it takes other tha
can afford to guarantee?"

Then came the "put up or shut up" question that I suppose I had subconsciously thought I m
address. "Would you sleep with Mel and me to get it?"

"I'd have to think about it but probably, yes"

"Does it really mean that much to you?"

"Probably yes."

"Wouldn't Tom mind?"

"He doesn't have to know."

Both guys smiled as Mel said "He's only teasing you the way you teased us last night. Yeah
love to sleep with you but we don't mix business with pleasure."

Alan butted in "Yeah we really would love to have what's on offer but I really only wanted to

really wanted the agency. We are going to take a chance with you and let you have it."

I was so excited I kissed both of them, there and then and Alan smiled and said "Whoa hone change our mind."

He suggested we go up to his suite to sign the agreement and ordered a couple of bottles o the deal. I phoned Tom to tell him the good news and he was delighted. He jokingly said "I h you'd had to put out to get it."

In Alan's very luxurious suite, I have to say the combination of excitement at having clinched the champagne on top of wine and brandies meant that after we had signed the agreement spontaneously and kissed Alan. I thought he would give me a peck back but instead he rath against him in a bear like grip and bending down kissed me properly. Initially I tried to pull av but then his tongue entered my mouth and I responded slightly. When he released me he he with one arm and said "Sorry about that but I think you have the prettiest little mouth and I h wanting to do that since I met you."

Then turning round to Mel, at the same time as his other hand cupped and took the weight o he said "What do you think? Should we make an exception and mix a little pleasure with bus

I realised that it was getting into dangerous territory but could do little as Alan once again pu up to be kissed while at the same time quite firmly groping my breast. Any chance I had to s when Mel came up behind me and I felt his erection thrust against my rear.

Although I am 5'7" and quite substantially built I was like a toy between these two powerful g propelled into the bedroom and tumbled on to the bed with Mel kissing and fondle my breast huge hand go up my skirt and close on my pussy mound and I realised that I had no alterna with whatever they wanted. Pushing Mel away I said "Hey guys, at least let me get my jacke to rip it."

Alan smiled and said "Honey, lose the top and skirt too."

As I took off my clothes, the guys were getting undressed and from the size of the huge erec obviously liked what they saw. Its funny what one thinks about at a time like this but I though wearing this suspender belt so they can't see my tummy.

Both guys closed on me and their hands were everywhere on my breasts, pussy and rear. A pulled my string aside and shoved two or three fat fingers hard into me before pushing me d

spreading my thighs replaced his fingers with a huge fat cock. As I lay back and tried to take unaccustomed thickness of his cock Mel pulled my head to the side and fed me his longer th no finesse about Alan's thrusting into my pussy. Grabbing me by the buttocks he ground it in him unload in me. As he dismounted from me, Mel was thrusting his long cock deep into my was making me gag so to get some control I turned over on to my tummy so that I could bet thrusts. I was concentrating on taking him off when I got a huge slap on the rear from Alan a grunt " Honey I really wanted that bald cunt of yours since you flashed it at us but that ass is fucking material."

He pulled me into a kneeling position and I felt his fingers exploring between my hips. I brok sucking Mel to cry out when I felt him try to put a large digit into my anus and tried to protest wasn't up for that. But Mel grabbed me by the hair and pulling me down on to his cock really mouth with some force.

In spite of the grip Mel had on me I broke free of his grip when Alan pushed a deep probing rear. "Please guys, don't take me like that I'll do anything else but that."

"Honey, you really are tight there -- does old Tom not ride that big ass?"

"No, it hurts too much?"

"Don't worry honey, he doesn't know what he's missing, I'll use some cream."

As he lumbered off to the bathroom Mel really got to work on my mouth and his frantic thrust he was depositing loads of sweet salty semen in my throat as Alan came out of the bathroom kiss me and murmured "That was really good you really have a great little mouth for fucking

As Alan approached me with the cream I turned round and said "Please Alan, I don't want a Tom and it really hurt and you guys are bigger than him."

"Don't be silly honey, don't you realise what you do to guys when you show that big rear off i little skirts? You have a real asset there and we're just going to help you bring it into play."

I reluctantly let him turn me over and I relaxed a bit when he rather gently parted my hips an cooling cream down the crack between my hips. It wasn't unpleasant even when I felt him sl covered finger into my anus.

He leaned over and kissed my neck saying "There babe, that isn't too bad is it?"

When I murmured that it was OK. I felt him insert another finger and start to really probe my
wasn't so pleasant and I tried to wriggle free. I was rather shocked when he muttered "Hone
bugger that big ass so it will be better for you to lie back and enjoy it rather than fight it."

I tried to relax as I felt him try to enter the head of his thick cock in my anal ring but the stret
feeling became one of unbearable pain as my rear refused to stretch to accommodate him.
break away and for my efforts received a hard slap on the rear as he ordered Mel to hold me
hurt if I struggled.

I tried to relax as he eased his heavy weight down on me and his cock into my protesting as
one big thrust, I felt a tearing feeling and excruciating pain and I cried out as my rear ripped
deep into my bowels.

"Christ you really were tight honey, but relax now as the worst is over." With that he grabbed
roughly and he started a fast rhythmical pounding of his cock into my bowels. It wasn't quite
the first entrance but I was really relieved when I felt him climax and his warm ejaculate acte
my bruised insides. For a few minutes he lay spent on top of me his cock embedded in my r
once again felt excruciating pain and when I turned round and looked at the bed I saw that h
ripped me as I was bleeding.

He leaned down and kissed me and said "Honey, that really was fantastic you really do have

I went in and tried to repair the damage to my rear and wash and when I returned Alan went
to clean himself. When I came out Mel gave me another glass of champagne and started to
spite of being in some discomfort from my damaged rear I was quite turned on by his excitin
gently groping my breasts and teasing my clit and to my shame that and his black well musc
exciting long and very erect looking penis made me soon wanting to have him between my t

He very gently mounted me and as he was a gentle and considerate lover as well as being t
forgot about my rear as I responded to his gentle deep thrusts into me and the very erotic m
groin against my clitoris. I was soon writhing in unison to his thrusts and wasn't even put off
Alan exhorting him to "Fuck she really does love it. Fuck the cunt off her."

As I responded Mel quickened the tempo of his thrusts and I was soon writing and crying ou
brought me off to a climax. As I writhed I was so overtaken by the intense orgasm brought o
reaching areas that had never been touched before that I was quite oblivious to the fact that
only embedded on his cock in front but on a couple of fingers he had inserted in my rear.

As we both lay together totally spent I felt him take one of my hands and place it between hi
and I realised that he wanted me to fondle his anus. As I gingerly inserted a finger in his tigh
his cock stiffening in me and him start to move his fingers in my ass. Whether it was the crea
on my rear or the fact that he had totally relaxed me it felt Ok and when he murmured "Eilee
like to have your ass -- do you think you're up for it?"

I said "Mmmm , Alan really hurt me but if you're gentle I'll try."

As I started to turn over Alan butted in " Hey honey, I'm the senior partner here I want a bit m
want to take that sweet little mouth." And with that he pulled me over to suck his semi flaccid
him going I licked his balls and his cock started to thicken. When nearly erect was extremely
trouble getting my lips round it. As I worked on it I felt Mel gently part the cheeks of my uptur
poor some cooling salve between my hips. As he gently worked a finger into my anus his oth
my clit and the two together with Alan's by now urgent thrusting made me wriggle my ass.

That really seemed to bring out the animal in Mel and I felt him rather roughly part my cheek
I felt excruciating pain as he pushed the head of his cock passed my torn anal sphincter. I cr
protest, but Alan's thick cock being pushed deep into my throat muffled this. And I was preve
physical movement by Alan's tight grip on my hair and Mel's equally tight grip on my buttock
rather like a toy or a plaything skewered between these two guys large cocks as they used m
wished.

Mel's cocking off my ass was if anything more painful than Alan's because while the girth of
torn my sphincter, Mel's cock had to pass this and being much longer hurt me rather more in
his rather rampant thrusting and probably my squirming with pain soon brought him to climax
deposit his soothing ejaculate deep inside me.

As he withdrew Alan wasn't showing much sign of coming off so I really went to work on him
hands on his cock and balls and with my newfound expertise explored his anus with my fing
quickly brought him towards climax and I tried to deep throat him as I felt him go but he pulle
sprayed my face and hair with his spunk.

This plus their rather crude comments about "What a fuck I'd been"; "What a great tight ass
went to the loo to clean up made me feel rather used but I thought at least I have the consol
contract.

I felt a lot better when I came out of the bathroom after washing and repairing my make up a

And they were really pleasant even down to making me a couple of coffee when I refused m
both hugged me and thanked me for one of the best nights o their life. They both said it was
back because they would love to have had some more fun with me. In short they treated me
and said they were really looking forward to working with me.

As I left Alan, patted me on the rear and said he hoped they hadn't hurt my ass too much bu
was that they "had opened me up for Tom" and I would learn to enjoy anal.

They called a taxi and as I left the hotel I was stunned to find it was only 2.00 am. I thought
it for several more hours.

On the way back in the taxi I had had sobered up a great deal and had mixed emotions. Wit
of my pussy and rear, my stockings laddered and my garter belt covered in spunk it was obv
Tom what had happened. I was really concerned that he might not view the grant of a contra
worth me "putting out".

Tom

When Eileen 'phoned about 11.00 to say that she had sealed the deal I was really delighted
with Stine had gone really well and in different circumstances I would have loved the challen
her slim body and girlish curves, I was a little concerned about what the guys might want in
contract -- especially since Eileen had rather teased them the night before.

When she hadn't returned by midnight I was a bit more worried but didn't want to 'phone her
as if I didn't trust her.

I watched a movie and went to bed at c 1.00 but didn't sleep and I was relieved to hear her
about 2.30. When I put on the light I could see she was a bit upset and her hair looked as if
out of the shower. When I asked her "What's up -- you should be delighted?" She started to
story tumbled out.

To be frank I had really mixed emotions -- I was angry at the guys for taking advantage and
them and not a little excited at the thought of my wife having been "roasted." I felt my cock g
when I heard about the two guys taking her big ripe rear anally -- something I had wanted to
never forced the issue when she said no. When I suggested she get undressed and come to
even more turned on when I saw her laddered stockings and cum covered suspender belt, a
home to me that my wife had been extremely well used my the two guys. It somehow made
exciting and desirable and I had absolutely no problem in telling her it didn't matter.

I found it even more exciting when I got her into bed and found that her pussy was still cum
especially when I saw her damaged butt still seeping with semen. Needless to say I reclaim
taking both. In spite of her obvious anal discomfort (I am ashamed to say another turn on) s
anal ride really enjoyable by pushing up her ass to meet my cock and I couldn't help feeling
to the guys for breaking her in for me.

Since then I and they have buggered her ass on many occasions and she now is quite happ
quite willingly in all her holes. And of course the business has been a huge success.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

cÅ«á¸·aganthavaá¹ƒsapÄ• á¸·i

1. piá¹-akattayaparicchedo

namassetvÄ• na sambuddhaá¹ƒ, aggavaá¹ƒsavaraá¹ƒvaraá¹ƒ.

natvÄ• na dhammaá¹ƒ buddhajaá¹ƒ, saá¹…ghaÃ±cÄ• piniraá¹…gaá¹‡aá¹ƒ ||

ganthavaá¹ƒsampi nissÄ• ya, ganthavaá¹ƒsaá¹ƒ pakathissaá¹ƒ.

tipeá¹-akasamÄ• hÄ• raá¹ƒ, sÄ• dhunaá¹ƒ jaá¹…ghadÄ• sakaá¹ƒ ||

vimatinodanamÄ• rambhaá¹ƒ, taá¹ƒ me suá¹‡Ä• tha sÄ• dhavo.

sabbampi buddhavacanaá¹ƒ, vimutti ca sahetukaá¹ƒ ||

hoti ekavidhaá¹ƒyeva, tividhaá¹ƒ piá¹-akena ca.

taÃ±ca sabbampi kevalaá¹ƒ, paÃ±cavidhaá¹ƒ nikÄ• yato ||

aá¹…gato ca navavidhaá¹ƒ, dhammakkhandhagaá¹‡anato.

á¹• 22caturÄ• sÄ«ti sahassa, dhammakkhandhapabhedananti ||

kathaá¹ƒ piá¹-akato piá¹-akaÃ±hi tividhaá¹ƒ hoti?

vinayapiá¹-akaá¹ƒ, abhidhammapiá¹-akaá¹ƒ suttantapiá¹-akanti. tattha katamaá¹ƒ vinaya pi
pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ, pÄ• cittiyakaá¹‡á¸• aá¹ƒ, mahÄ• vaggakaá¹‡á¸• aá¹ƒ, cullavagga
parivÄ• rakaá¹‡á¸• anti. imÄ• ni kaá¹‡á¸• Ä• ni vinayapiá¹-akaá¹ƒ nÄ• ma.

katamaá¹ƒ abhidhammapiá¹-akaá¹ƒ? dhammasaá¹…gaá¹‡Ä«-pakaraá¹‡aá¹ƒ, vibhaá¹…ga-
dhÄ• tukathÄ• -pakaraá¹‡aá¹ƒ, puggalapaÃ±Ã±atti-pakaraá¹‡aá¹ƒ, kathÄ• vatthu-pakaraá¹‡
paá¹-á¹-hÄ• na-pakaraá¹‡anti. imÄ• ni satta pakaraá¹‡Ä• ni abhidhammapiá¹-akaá¹ƒ nÄ• m
suttantapiá¹-akaá¹ƒ? sÄ«lakkhandhavaggÄ• dikaá¹ƒ, avasesaá¹ƒ buddhavacanaá¹ƒ suttant

kathaá¹ƒ nikÄ• yato? nikÄ• yÄ• paÃ±ca vidhÄ• honti. dÄ«ghanikÄ• yo, majjhimanikÄ• yo,

aá¹…guttaranikÄ• yo, khuddakanikÄ• yoti.

tattha katamo dÄ«gha-nikÄ• yo? sÄ«lakkhandhavaggo, mahÄ• vaggo, pÄ• thikavaggoti, im
nÄ• ma. imesu tÄ«su vaggesu, catutiá¹ƒsa vaggÄ• ni ca honti. [catutiá¹ƒseva suttantÄ• , sÄ
yassa bhavanti so yeva dÄ«ghanikÄ• ya nÄ• ma hoti.]

katamo majjhimanikÄ• yo? mÅ«lapaá¹‡á¹‡Ä• so, majjhimapaá¹‡á¹‡Ä• so, uparipaá¹‡á¹‡Ä•
majjhimanikÄ• yo nÄ• ma. imesu tÄ«su paá¹‡á¹‡Ä• sesu dvepaÃ±Ã±Ä• sÄ• dhika-sutta-sat
[diyaá¸• á¸• hasatasuttantÄ• , dvi suttaá¹ƒ yassa santiso, majjhimanikÄ• yo nÄ• mo mÅ«lap

katamo saá¹ƒyuttanikÄ• yo? sagÄ• thÄ• vaggo, nidÄ• navaggo, khandhakavaggo, saá¸·Ä•
paÃ±ca vaggÄ• saá¹ƒyuttanikÄ• yo nÄ• ma. imesu paÃ±casu vaggesu
dvÄ• saá¹-á¹-hisuttasattasatÄ• dhikasatta-suttasahassÄ• ni honti. [dvÄ• saá¹-á¹-hi-satta-sat
sattasahassakÄ• ni ca.] suttÄ• ni yassa honti so, sagÄ• thÄ• dikavaggako, saá¹ƒyuttanikÄ•
viÃ±Ã±Å«nÄ• ti.

katamo aá¹…guttaranikÄ• yo? ekkanipÄ• to, dukkanipÄ• to, tikkanipÄ• to, catukkanipÄ• to,
chakkanipÄ• to, sattakanipÄ• to, aá¹-á¹-hakanipÄ• to, navakanipÄ• to, dasakanipÄ• to, ekÄ
ekÄ• dasa nipÄ• tÄ• aá¹…guttaranikÄ• yo nÄ• ma. imesu ekÄ• dasa nipÄ• tesu
satta-paÃ±Ã±Ä• sa-paÃ±ca-satÄ• dhikanava-sutta-sahassÄ• ni honti. [navasuttasahassÄ• n
sattapaÃ±Ã±Ä• sÄ• dhikÄ• ni, suttÄ• ni yassa honti so, aá¹…guttaranikÄ• yoti, ekkanipÄ• ta

katamo khuddakanikÄ• yo? khuddakapÄ• á¹-ho, dhammapadaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹
vimÄ• navatthu, petavatthu, therakathÄ• , therÄ«kathÄ• , jÄ• takaá¹ƒ, mahÄ• niddeso, paá¹
apadÄ• naá¹ƒ, buddhavaá¹ƒso, cariyÄ• piá¹-akaá¹ƒ, vinayapiá¹-akaá¹ƒ, abhidhammapiá¹-ak
ganthesu anekÄ• ni sutta-sahassÄ• ni honti. [anekÄ• ni sutta-sahassÄ• ni, niddiá¹-á¹-hÄ• ni
paÃ±came ime, khuddake iti visuteti.]

kathaá¹ƒ aá¹…gato aá¹…gahi nava vidhaá¹ƒ hoti? suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ
itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallanti, navappabhedaá¹ƒ hoti. tattha ubh
vibhaá¹…ganiddesakhandhakaparivÄ• rÄ• , suttanipÄ• te, maá¹…galasutta, ratanasutta, tuv
aÃ±Ã±ampi suttanÄ• makaá¹ƒ tathÄ• gatavacanaá¹ƒ, suttanti veditabbaá¹ƒ. sabbaá¹ƒ sagÄ
veditabbaá¹ƒ. visesanasaá¹ƒyuttake sakalopi sagÄ• thakavaggo, sakalaá¹ƒ abhidhammapiá
suttayaÃ±ca aÃ±Ã±ampi aá¹-á¹-hahi aá¹…gehi asaá¹…gahitaá¹ƒ buddhavacanaá¹ƒ taá¹ƒ ve
veditabbaá¹ƒ. dhammapadaá¹ƒ, therakathÄ• , therÄ«kathÄ• , suttanipÄ• te, no suttanÄ• mik
gÄ• thÄ• ti veditabbÄ• . somanassa Ã±Ä• á¹‡amayikagÄ• thÄ• paá¹-ika-saá¹ƒyuttÄ• dve a
veditabbÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• tiÄ• dinayappavattÄ• dasuttarasatasuttantÄ• , itiv
apaá¹‡á¹‡akajÄ• takÄ• dÄ«ni paÃ±Ã±Ä• sÄ• dikÄ• ni. paÃ±cajÄ• takasatÄ• ni, jÄ• takanti v

bhikkhave acchariyÄ• abhÅ«tadhammÄ• , Ä• nandetiÄ• dinayappavattÄ• sabbepi acchariy
abhÅ«tadhammapaá¹-isaá¹ƒyuttÄ• suttantÄ• abhÅ«tadhammanti veditabbÄ• . cullavedalla
sammÄ• diá¹-á¹-hi, sakkapaÃ±ha, saá¹…khÄ• rabhÄ• janiya, mahÄ• puá¹‡á¹‡amasuttantÄ•
tuá¹-á¹-hiÃ±ca laddhÄ• [puccha] laddhÄ• pucchitasuttantÄ• , vedallanti veditabbÄ• . katam
dhammakkhandhasahassÄ• ni dujÄ• nÄ• ni, caturÄ• sÄ«ti dhammakkhandhasahassÄ• ni s
atipapaÃ±co bhavissati. tasmÄ• naya vasena kathissÄ• mi. ekaá¹ƒ vatthu, eko dhammakkh
eko dhammakkhandho, ekaá¹ƒ paÃ±hÄ• pucchantaá¹ƒ eko dhammakkhandho, ekaá¹ƒ paÃ
dhammakkhandho, caturÄ• sÄ«ti dhammakkhandhasahassÄ• ni kena bhÄ• sitÄ• ni, kattha
kamÄ• rabbha bhÄ• sitÄ• ni, kimatthaá¹ƒ bhÄ• sitÄ• ni, kena dhÄ• ritÄ• ni, kenÄ• bhatÄ• ni
pariyÄ• puá¹‡itabbÄ• ni. tatrÄ• yaá¹ƒ visajjanÄ• , kena bhÄ• sitÄ• nÄ«ti? buddhÄ• nu buddh
bhÄ• sitÄ• nÄ«ti? devesu ca mÄ• nussesu ca, bhÄ• sitÄ• ni. kadÄ• bhÄ• sitÄ• nÄ«ti? bhag
pacchimakÄ• le ca bhÄ• sitÄ• ni. katamÄ• rabbha bhÄ• sitÄ• nÄ«ti? paÃ±cavaggiyÄ• dike v
bhÄ• sitÄ• nÄ«ti. kimatthaá¹ƒ bhÄ• sitÄ• nÄ«ti? tivajjaÃ±ca avajjaÃ±ca Ã±atvÄ• vajjaá¹ƒ pa
paá¹-ipattitvÄ• nibbÄ• napariyante. diá¹-á¹-ha-dhammikasamparÄ• yikatthe sampÄ• puá¹‡it

kena dhÄ• ritÄ• nÄ«ti? anubuddhehi ceva sissÄ• nusissehi ca dhÄ• ritÄ• ni. kenÄ• bhatÄ•
paraá¹ƒparehi Ä• bhatÄ• ni. kimatthaá¹ƒ pariyÄ• puá¹‡itabbÄ• nÄ«ti? vajjaÃ±ca avajjaÃ±ca
avajje paá¹-ipattitvÄ• nibbÄ• napariyante diá¹-á¹-hadhammikasamparÄ• yikatthe, saá¹ƒpÄ•
tÄ• ya nibbÄ• napariyante diá¹-á¹-hadhammikasamparÄ• yikatthe sÄ• dhikÄ• ni honti. teva t
pariyÄ• puá¹‡itabbÄ• ni dhÄ• retabbÄ• ni dhÄ• retabbÄ• ni vÄ• cetabbÄ• ni sajjhÄ• yaá¹ƒ k
cullaganthavaá¹ƒse piá¹-akattaya dÄ«pako nÄ• ma paá¹-hamo paricchedo.]

2. ganthakÄ• rakÄ• cariya-paricchedo

Ä• cariyo pana atthi. porÄ• á¹‡Ä• cariyÄ• atthi, aá¹-á¹-hakathÄ• cariyÄ• atthi, ganthakÄ• r
tividhanÄ• mikÄ• cariyÄ• . katame porÄ• á¹‡Ä• cariyÄ• ? paá¹-hamasaá¹…gÄ• yanÄ• yaá¹ƒ
paÃ±cannaá¹ƒ nikÄ• yÄ• naá¹ƒ nÄ• maÃ±ca atthaÃ±ca adhippÄ• yaÃ±ca yadaÃ±ca byaÃ±
kiccaá¹ƒ kariá¹ƒsu. dutiyasaá¹…gÄ• yanÄ• yaá¹ƒ sattasatÄ• khÄ«á¹‡Ä• savÄ• tesaá¹ƒyev
puna kariá¹ƒsu. tatiyasaá¹…gÄ• yanÄ• yaá¹ƒ sahassamattÄ• khÄ«á¹‡Ä• savÄ• tesaá¹ƒye
puna kariá¹ƒsu. iccevaá¹ƒ dvesatÄ• dhikÄ• dvesahassa khÄ«á¹‡Ä• savÄ• mahÄ• kaccÄ•
porÄ• á¹‡Ä• cariyÄ• nÄ• ma. ye porÄ• á¹‡Ä• cariyÄ• teyeva aá¹-á¹-hakathÄ• cariyÄ• nÄ•
ganthakÄ• rakÄ• cariyÄ• ? mahÄ• aá¹-á¹-hakathikÄ• pebhadaanekÄ• cariyÄ• ganthakÄ• ra
nÄ• mÄ• cariyÄ• mahÄ• kaccÄ• yano tividhanÄ• maá¹ƒ. katame ganthÄ• mahÄ• kaccÄ• y
mahÄ• niruttigantho, cullaniruttigantho, yamakagantho, nettigantho, peá¹-akopadesagantho
mahÄ• kaccÄ• yanena katÄ• . katame anekÄ• cariyena katÄ• ganthÄ• ? mahÄ• paccarikÄ•
ganthaá¹ƒ akÄ• si. mahÄ• kurundikÄ• cariyo kurundi nÄ• ma ganthaá¹ƒ akÄ• si. aÃ±Ã±atar
ganthassa aá¹-á¹-hakathaá¹ƒ akÄ• si. aÃ±Ã±ataro Ä• cariyo kurundi ganthassa aá¹-á¹-haka
mahÄ• buddhaghosÄ• nÄ• macariyo visuddhimaggo dÄ«ghanikÄ• yassa sumaá¹…galavilÄ•

majjhimanikÄ• yassa papaÃ±casÅ«danÄ« nÄ• ma aá¹-á¹-hakathÄ• , saá¹ƒyuttanikÄ• yassa
aá¹-á¹-hakathÄ• , aá¹…guttaranikÄ• yassa manorathapÅ«raá¹‡Ä« nÄ• ma aá¹-á¹-hakathÄ•
samantapÄ• sÄ• dikÄ• nÄ• ma aá¹-á¹-hakathÄ• , sattannaá¹ƒ abhidhammaganthÄ• naá¹ƒ
aá¹-á¹-hakathÄ• , pÄ• timokkha saá¹ƒkhÄ• tÄ• ya mÄ• tikÄ• ya kaá¹…khÄ• vitaraá¹‡Ä«ti vis
dhammapadassa aá¹-á¹-hakathÄ• , jÄ• takassa aá¹-á¹-hakathÄ• , khuddakapÄ• á¹-hassa aa
suttanipÄ• tassa aá¹-á¹-hakathÄ• , apadÄ• nassa aá¹-á¹-hakathÄ• ti, ime terasa ganthe akÄ
buddhadattonÄ• mÄ• cariyo vinaya vinicchayo, uttaravinicchayo, abhidhammÄ• vatÄ• ro, bu
madhuratthavilÄ• sinÄ« nÄ• ma aá¹-á¹-hakathÄ• ti, ime cattÄ• ro ganthe akÄ• si. Ä• nandor
sattÄ• bhidhammaganthaá¹-á¹-hakathÄ• ya mÅ«á¹-Ä«kaá¹ƒ nÄ• ma á¹-Ä«kaá¹ƒ akÄ• si. dh
nettippakaraá¹‡aá¹-á¹-hakathÄ• , itivuttakaá¹-á¹-hakathÄ• , udÄ• naá¹-á¹-hakathÄ• , cariyÄ•
therakathaá¹-á¹-hakathÄ• , therÄ«kathaá¹-á¹-hakathÄ• , vimÄ• navatthussa vimalavilÄ• sini
petavatthussa vimalavilÄ• sini nÄ• ma aá¹-á¹-hakathÄ• , visuddhimaggassa paramatthamaÃ
dÄ«ghanikÄ• yassa aá¹-á¹-hakathÄ• dÄ«naá¹ƒ catunnaá¹ƒ aá¹-á¹-hakathÄ• naá¹ƒ lÄ«nattha
jÄ• takaá¹-á¹-hakathÄ• ya lÄ«natthappakÄ• sani nÄ• ma á¹-Ä«kÄ• , nettipakaraá¹‡aá¹-á¹-ha
buddhavaá¹ƒsaá¹-á¹-hakathÄ• ya paramatthadÄ«panÄ« nÄ• ma á¹-Ä«kÄ• , abhidhammaá¹-
lÄ«natthavaá¹‡á¹‡anÄ• nÄ• ma anuá¹-Ä«kÄ• ti ime cuddasa matte ganthe akÄ• si.

dve pubbÄ• cariyÄ• nÄ• mÄ• cariyÄ• nirutti maÃ±jÅ«saá¹ƒ nÄ• ma cullanirutti á¹-Ä«kaÃ±c
saá¹…khepaÃ±ca akaá¹ƒsu. mahÄ• vajirabuddhinÄ• mÄ• cariyo vinayagaá¹‡á¹-hinÄ• ma p
dÄ«paá¹…karasaá¹…khÄ• to vimalabuddhi nÄ• mÄ• cariyo mukhamattadÄ«panÄ« nÄ• mal
cullavajirabuddhi nÄ• mÄ• cariyo atthabyÄ• khyÄ• naá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si.

dÄ«paá¹…karo nÄ• mÄ• cariyo rÅ«pasiddhi pakaraá¹‡aá¹ƒ, rÅ«pasiddhi á¹-Ä«kaá¹ƒ, samp
tividhaá¹ƒ pakaraá¹‡aá¹ƒ akÄ• si. Ä• nandÄ• cariyassa jeá¹-á¹-hasisso dhammapÄ• lo nÄ•
nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. kassapo nÄ• mÄ• cariyo mohavicchedanÄ«, vimaticchedan
anÄ• gatavaá¹ƒsoti, catuvidhaá¹ƒ pakaraá¹‡aá¹ƒ akÄ• si.

mahÄ• nÄ• mo nÄ• mÄ• cariyo, saddhammapakÄ• sanÄ« nÄ• ma paá¹-isambhidÄ• magga
dÄ«pavaá¹ƒso, thÅ«pavaá¹ƒso, bodhivaá¹ƒso, cÅ«lavaá¹ƒso, mahÄ• vaá¹ƒso, paá¹-isambh
gaá¹‡á¹-hi ceti ime cha ganthÄ• mahÄ• nÄ• mÄ• cari visuá¹ƒ visuá¹ƒ katÄ• .

navo mahÄ• nÄ• mo nÄ• mÄ• cariyo navaá¹ƒ mahÄ• vaá¹ƒsa nÄ• ma pakaraá¹‡aá¹ƒ akÄ•
saddhammapajjotikaá¹ƒ nÄ• ma mahÄ• niddesassa aá¹-á¹-hakathaá¹ƒ akÄ• si. moggalÄ• n
moggalÄ• nabyÄ• karaá¹‡aá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. saá¹…gharakkhito nÄ• mÄ•
nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. vuttodayakÄ• ro nÄ• mÄ• cariyo vuttodayaá¹ƒ nÄ• ma paka
nÄ• mÄ• cariyo khuddakasikkhaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. purÄ• á¹‡akhuddasikkh
ceti, ime dve ganthÄ• dvehÄ• cariyehi visuá¹ƒ visuá¹ƒ katÄ• .

anuruddho nÄ• mÄ• cariyo paramatthavinicchayaá¹ƒ, nÄ• marÅ«paparicchedaá¹ƒ, abhidha
tividhaá¹ƒ pakaraá¹‡aá¹ƒ akÄ• si. khemo nÄ• mÄ• cariyo khemaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ
nÄ• mÄ• cariyo vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«panÄ« nÄ• ma á¹-Ä«kaá¹ƒ; vinayasa
vinayasaá¹…gahassaá¹-Ä«kaá¹ƒ; aá¹…guttaraá¹-á¹-hakathÄ• ya sÄ• ratthamaÃ±jÅ«saá¹ƒ r
paÃ±cikÄ• á¹-Ä«kaÃ±ceti, ime paÃ±ca ganthe akÄ• si. buddhanÄ• go nÄ• mÄ• cariyo vina
kaá¹…khÄ• vitaraá¹‡Ä«yÄ• á¹-Ä«kaá¹ƒ akÄ• si. navo moggalÄ• no nÄ• mÄ• cariyo abhidh
pakaraá¹‡aá¹ƒ akÄ• si. vÄ• cissaro nÄ• mÄ• cariyo mahÄ• sÄ• mi nÄ• ma subodhÄ• laá¹…
vivaraá¹‡aá¹ƒ, sumaá¹…galappasÄ• dani nÄ• ma khuddasikkhÄ• ya á¹-Ä«kÄ• ; sambandha
á¹-Ä«kÄ• ; bÄ• lÄ• vatÄ• ro, moggalÄ• nabyÄ• karaá¹‡assa paÃ±cikÄ• ya á¹-Ä«kÄ• ; yogav
á¹-Ä«kÄ• , uttaravinicchayassa á¹-Ä«kÄ• , nÄ• marÅ«pa-paricchedassa vibhÄ• go, saddatth
padarÅ«pavibhÄ• vanaá¹ƒ; khemassa pakaraá¹‡assa á¹-Ä«kÄ• , sÄ«mÄ• laá¹…kÄ• ro, mÅ
rÅ«pavibhÄ• go, paccayasaá¹…gaho, saccasaá¹…khepassa á¹-Ä«kÄ• ceti, ime aá¹-á¹-hÄ•

sumaá¹…galo nÄ• mÄ• cariyo abhidhammÄ• vatÄ• rassaá¹-Ä«kaá¹ƒ, abhidhammatthasaá¹
pakaraá¹‡aá¹ƒ akÄ• si. buddhapiyo nÄ• mÄ• cariyo sÄ• ratthasaá¹…gahaá¹ƒ nÄ• ma pakar
nÄ• mÄ• cariyo dantadhÄ• tu pakaraá¹‡aá¹ƒ akÄ• si. medhaá¹…karo nÄ• mÄ• cariyo jinaca
akÄ• si. buddharakkhito nÄ• mÄ• cariyo jinalaá¹…kÄ• raá¹ƒ, jinalaá¹…kÄ• rassa á¹-Ä«kaÃ±
pakaraá¹‡aá¹ƒ akÄ• si. upatisso nÄ• mÄ• cariyo anÄ• gatavaá¹ƒsassa aá¹-á¹-hakathaá¹ƒ a

kaá¹…khÄ• vitaraá¹‡Ä«yÄ• lÄ«natthappakÄ• sini, nisandeho, dhammÄ• nusÄ• raá¹‡Ä«, Ã
Ã±eyyÄ• santatiyÄ• á¹-Ä«kÄ• , sumatÄ• dÄ• vatÄ• ro, lokapaÃ±Ã±atti pakaraá¹‡aá¹ƒ, tath
nalÄ• á¹-adhÄ• tu vaá¹‡á¹‡anÄ• , sÄ«haá¸·avatthu, dhammadÄ«pako, paá¹-ipattisaá¹…gah
abhidhammagaá¹‡á¹-hi, nettipakaraá¹‡agaá¹‡á¹-hi, visuddhimaggacullanavaá¹-Ä«kÄ• , sota
pasÄ• dajananÄ«, okÄ• saloko, subodhÄ• laá¹…kÄ• rassa nava á¹-Ä«kÄ• ceti, ime vÄ«sat
visuá¹ƒ visuá¹ƒ katÄ• .

saddhammasiri nÄ• mÄ• cariyo saddatthabhedacintÄ• nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. dev
kÅ«á¹-avaá¹‡á¹‡anaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. cullabuddhaghoso nÄ• mÄ• cariyo
pakaraá¹‡aá¹ƒ akÄ• si. raá¹-á¹-hapÄ• lo nÄ• mÄ• cariyo madhurasaá¹…gÄ• haá¹‡Ä«kitti nÄ
subhÅ«tacando nÄ• mÄ• cariyo liá¹…gatthavivaraá¹‡a-pakaraá¹‡aá¹ƒ akÄ• si. aggavaá¹ƒso
pakaraá¹‡aá¹ƒ nÄ• ma akÄ• si. vajirabuddhi nÄ• mÄ• cariyo mahÄ• á¹-Ä«kaá¹ƒ nÄ• ma nyÄ
guá¹‡asÄ• garo nÄ• mÄ• cariyo mukhamattasÄ• raá¹ƒ, mukhamattasÄ• rassa á¹-Ä«kaÃ±ca
abhayo nÄ• mÄ• cariyo saddatthabhedacintÄ• ya mahÄ• á¹-Ä«kaá¹ƒ akÄ• si. Ã±Ä• á¹‡asÄ•
liá¹…gatthavivaraá¹‡appakÄ• sanaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. aÃ±Ã±ataro Ä• cariy
bÄ• lappabodhanaÃ±ca duvidhaá¹ƒ pakaraá¹‡aá¹ƒ akÄ• si. aÃ±Ã±ataro Ä• cariyo saddatth
majjhimaá¹-Ä«kaá¹ƒ akÄ• si. uttamo nÄ• mÄ• cariyo bÄ• lÄ• vatÄ• raá¹-Ä«kaá¹ƒ, liá¹…gatt
duvidhaá¹ƒ pakaraá¹‡aá¹ƒ akÄ• si. aÃ±Ã±ataro Ä• cariyo saddatthabhedacintÄ• ya nava-á¹
abhidhÄ• nappadÄ«pikÄ• yaá¹-Ä«kaá¹ƒ, gaá¹‡á¹-hipakaraá¹‡assa daá¹‡á¸• Ä«ppakaraá¹‡a

á¹-Ä«kaá¹ƒ, koladdhajanassa sakaá¹-abhÄ• sÄ• ya kataá¹-Ä«kaÃ±ca tividhaá¹ƒ pakaraá¹‡a
nÄ• mÄ• cariyo kÄ• rikaá¹ƒ, etimÄ• sapidÄ«panÄ«, manohÄ• raÃ±ca tividhaá¹ƒ pakaraá¹‡a
Ä• cariyo kÄ• rikÄ• ya á¹-Ä«kaá¹ƒ akÄ• si. aÃ±Ã±ataro Ä• cariyo etimÄ• sapidÄ«pikÄ• ya á

aÃ±Ã±ataro Ä• cariyo saddabindu nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. saddhammaguru nÄ• m
nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. sÄ• riputto nÄ• mÄ• cariyo saddavuttippakÄ• sakassa á¹-Ä«
Ä• cariyo kaccÄ• yanasÄ• raá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ kaccÄ• yanasÄ• rassa á¹-Ä«kaÃ±c
akÄ• si. navo medhaá¹…karo nÄ• mÄ• cariyo lokadÄ«pakasÄ• raá¹ƒ nÄ• ma pakaraá¹‡aá¹
nÄ• mÄ• cariyo lokuppatti nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. cÄ«varo nÄ• mÄ• cariyo jaá¹…gh
mÄ• tikatthadÄ«panÄ«, abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• , sÄ«mÄ• laá¹…kÄ• rass
vinayasamuá¹-á¹-hÄ• nadÄ«panÄ« á¹-Ä«kÄ• , gaá¹‡á¹-hi sÄ• ro, paá¹-á¹-hÄ• nagaá¹‡anÄ•
pÄ• timokkho, ceti, ime aá¹-á¹-ha ganthe saddhammajotipÄ• lÄ• cariyo akÄ• si. vimalabudd
abhidhamma-pannarasaá¹-á¹-hÄ• naá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. navo vimalabuddhi
saddasÄ• ratthajÄ• linÄ«, saddasÄ• ratthajÄ• liniyÄ• á¹-Ä«kÄ• , vuttodaya á¹-Ä«kÄ• , para
abhidhammasaá¹…gahaá¹-Ä«kÄ• ya anuá¹-Ä«kÄ• dasagaá¹‡á¹-hivaá¹‡á¹‡anÄ• ,
mÄ• gadhabhÅ«tÄ• vidaggamukhamaá¹‡á¸• anaá¹-Ä«kÄ• ceti ime cha ganthe akÄ• si. aÃ±
paÃ±capakaraá¹‡aá¹-Ä«kÄ• ya navÄ• nuá¹-Ä«kaá¹ƒ akÄ• si. ariyavaá¹ƒso nÄ• mÄ• cariyo
[paramattha] maá¹‡isÄ• ramaÃ±jÅ«saá¹ƒ nÄ• ma navÄ• nuá¹-Ä«kaá¹ƒ akÄ• si. abhidhamm
peá¹-akopadesassa á¹-Ä«kÄ• , catubhÄ• á¹‡avÄ• rassa aá¹-á¹-hakathÄ• , mahÄ• sÄ• rapak
sÄ• ratthadÄ«panÄ« gati pakaraá¹‡aá¹ƒ, hatthasÄ• ro, bhummasaá¹…gaho, bhummanidde
dasavatthukÄ• yaviratiá¹-Ä«kÄ• , jotanÄ• nirutti, vibhattikathÄ• , kaccÄ• yanavivaraá¹‡Ä• ,
paÃ±cagati vaá¹‡á¹‡anÄ• , bÄ• lacittapabodhanaá¹ƒ, dhammacakkasuttassa navaá¹-á¹-hak
pakaraá¹‡assa á¹-Ä«kÄ• ceti, ime vÄ«sati ganthÄ• nÄ• nÄ• cariyehi katÄ• , aÃ±Ã±Ä• ni pa

katamÄ• ni saddhammo pÄ• yano, bÄ• lappabodhanapakaraá¹‡assa á¹-Ä«kÄ• ca, jinÄ• la
navaá¹-Ä«kÄ• ca, liá¹…gatthavivaraá¹‡aá¹ƒ, liá¹…gavinicchayo; pÄ• timokkhavivaraá¹‡aá¹
paramatthakathÄ• vivaraá¹‡aá¹ƒ, samantapÄ• sÄ• dikÄ• vivaraá¹‡aá¹ƒ, catubhÄ• á¹‡avÄ•
vivaraá¹‡aá¹ƒ, abhidhammatthasaá¹…gahavivaraá¹‡aá¹ƒ, saccasaá¹…khepavivaraá¹‡aá¹ƒ,
saddatthabhedacintÄ• vivaraá¹‡aá¹ƒ, saddavuttivivaraá¹‡aá¹ƒ, kaccÄ• yanasÄ• ravivaraá¹‡
abhidhammatthasaá¹…gahassa á¹-Ä«kÄ• vivaraá¹‡aá¹ƒ, mahÄ• vessantarÄ• jÄ• takassa v
mahÄ• vessantarajÄ• takassa navaá¹-á¹-hakathÄ• , paá¹-hama saá¹ƒbodhi, lokanetti ca, bu
milindapaÃ±hÄ• vaá¹‡á¹‡anÄ• , caturÄ• rakkhÄ• , caturakkhÄ• ya aá¹-á¹-hakathÄ• , sadda
navaá¹-Ä«kÄ• , iccevaá¹ƒ paÃ±cavÄ«sati pamÄ• á¹‡Ä• ni pakaraá¹‡Ä• ni laá¹…ko dÄ«pÄ•
paá¹‡á¸• itehi katÄ• ni ahesuá¹ƒ, sambuddhegÄ• thÄ• ca, naradeva nÄ• ma gÄ• thÄ• ca,
vÄ«sati ovÄ• dagÄ• thÄ• ca, dÄ• nasattari, sÄ«lasattari, sappÄ• dÄ• navaá¹‡á¹‡anÄ• , ana
aá¹-á¹-havÄ«sati buddhavandanagÄ• thÄ• ca, atÄ«tÄ• nÄ• gatapaccuppannavandanagÄ•
asÄ«timahÄ• sÄ• vakavandanagÄ• thÄ• ca, navahÄ• raguá¹‡avaá¹‡á¹‡anÄ• cÄ• ti, ime b
gÄ• thÄ• yo paá¹‡á¸• itehi laá¹…kÄ• dÄ«pÄ• disuá¹-á¹-hÄ• nesu katÄ• ahesuá¹ƒ [iti cullag

ganthakÄ• rakÄ• cariya dÄ«pako nÄ• ma dutiyo paricchedo]

3. Ä• cariyÄ• naá¹ƒ saÃ±jÄ• taá¹-á¹-hÄ• naparicchedo

Ä• cariyesu ca atthi jambudÄ«pikÄ• cariyÄ• atthi, laá¹…kÄ• dÄ«pikÄ• cariyÄ• . katame jan
laá¹…kÄ• dÄ«pikÄ• cariyÄ• ? mahÄ• kaccÄ• yano jambudÄ«pikÄ• cariyo so hi avantiraá¹-á
candapajjotassa nÄ• ma raÃ±Ã±o purohito hutvÄ• kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• ,
satthusÄ• sane pabbajjitvÄ• heá¹-á¹-hÄ• vuttappakÄ• re ganthe akÄ• si. mahÄ• aá¹-á¹-hak
mahÄ• paccarikÄ• cariyo, mahÄ• kurundikÄ• cariyo, aÃ±Ã±ataro Ä• cariyÄ• dveti ime ca b
laá¹…kÄ• dÄ«pikÄ• cariyÄ• nÄ• ma te kira buddhaghosÄ• cariyassa pÅ«re bhÅ«tÄ• cariye
mahÄ• buddhaghosÄ• cariyo jambudÄ«piko. so kira magadharaá¹-á¹-he ghosakagÄ• me ra
brÄ• hmaá¹‡assa putto, satthusÄ• sane pabbajjitvÄ• laá¹…kÄ• dÄ«paá¹ƒ gato heá¹-á¹-hÄ•
akÄ• si.

buddhadattÄ• cariyo, Ä• nandÄ• cariyo, dhammapÄ• lÄ• cariyo, dve bubbÄ• cariyo, mahÄ•
cullavajira-buddhÄ• cariyo, vimalabuddhasaá¹…khÄ• to dÄ«paá¹…karÄ• cariyo, culladÄ«pa
culladhammapÄ• lÄ• cariyo, kassapÄ• cariyoti ime ekÄ• dasacariyÄ• jambudÄ«pikÄ• heá¹
akaá¹ƒsu. mahÄ• nÄ• mÄ• cariyo, aÃ±Ã±atarÄ• cariyÄ• , cullamahÄ• nÄ• mÄ• cariyo, upas
saá¹…gharakkhitÄ• cariyo, vuttodayakÄ• rÄ• cariyo, dhammasirÄ• cariyo, aÃ±Ã±atarÄ• dv
khemÄ• cariyo, sÄ• riputtÄ• cariyo, buddhanÄ• gÄ• cariyo, cullamoggalÄ• nÄ• cariyo, vÄ• c
sumaá¹…galÄ• cariyo, buddhapiyÄ• cariyo, dhammakitti Ä• cariyo medhaá¹…karÄ• cariyo,
upatissÄ• cariyo, aÃ±Ã±atarÄ• vÄ«satÄ• cariyÄ• , saddhammasirÄ• cariyo, devÄ• cariyo,
sÄ• riputtÄ• cariyo, raá¹-á¹-hapÄ• lÄ• cariyoti ime dve paÃ±Ã±Ä• sÄ• cariyÄ• laá¹…kÄ• dÄ
subhÅ«tacandÄ• cariyo, aggavaá¹ƒsÄ• cariyo, navo vajirabuddhÄ• cariyo, guá¹‡asÄ• garÄ•
Ã±Ä• á¹‡asÄ• garÄ• cariyo, aÃ±Ã±atarÄ• dvÄ• cariyÄ• , uttamÄ• cariyo, aÃ±Ã±ataro Ä• ca
dhammasenÄ• patÄ• cariyo, aÃ±Ã±atarÄ• tayo Ä• cariyÄ• , saddhammaguru Ä• cariyo, sÄ
Ä• cariyo, medhaá¹…karÄ• cariyo, aggapaá¹‡á¸• itÄ• cariyo, cÄ«varÄ• cariyo, saddhamma
vimalabuddhÄ• cariyoti ime tevÄ«sati Ä• cariyÄ• jambudÄ«pikÄ• heá¹-á¹-hÄ• vuttappakÄ•
saá¹…khÄ• te arimaddana nagare akaá¹ƒsu.

navovimalabuddhÄ• cariyo jambudÄ«piko heá¹-á¹-hÄ• vuttappakÄ• re ganthe paá¹ƒyanag
ariyavaá¹ƒsÄ• cariyoti ime dvÄ• cariyÄ• jambudÄ«pikÄ• heá¹-á¹-hÄ• vuttappakÄ• re gant
aÃ±Ã±atarÄ• vÄ«satÄ• cariyÄ• jambudÄ«pikÄ• heá¹-á¹-hÄ• vuttappakÄ• re ganthe kiÃ±c

[iti cullaganthavaá¹ƒse Ä• cariyÄ• naá¹ƒ saÃ±jÄ• taá¹-á¹-hÄ• na dÄ«pako nÄ• ma tatiyo pa

4. Ä• yÄ• yakÄ• cariya-paricchedo

ganthÄ• pana siyÄ• Ä• yÄ• canena Ä• cariyehi katÄ• , siyÄ• anÄ• yÄ• canena Ä• cariyeh
Ä• yÄ• canena, katame anÄ• yÄ• canena katÄ• ? mahÄ• kaccÄ• yana gantho, mahÄ• aá¹-á
gantho, mahÄ• kurundi gantho, mahÄ• paccariyaganthassa aá¹-á¹-hakathÄ• gantho, mahÄ
aá¹-á¹-hakathÄ• ganthoti. imehi cha ganthehi attano matiyÄ• sÄ• sanuggahanatthÄ• ya sa

ka. buddhaghosÄ• cariya-ganthadÄ«panÄ•

buddhaghosÄ• cariya ganthesu pana visuddhimaggo, saá¹…ghapÄ• lena nÄ• ma saá¹…gh
buddhaghosÄ• cariyena kato. dÄ«ghanikÄ• yassa aá¹-á¹-hakathÄ• gantho dÄ• á¹-hÄ• nÄ•
Ä• yÄ• citena buddhaghosÄ• cariyena kato. majjhimanikÄ• yassa aá¹-á¹-hakathÄ• gantho
Ä• yÄ• citena buddhaghosÄ• cariyena kato. saá¹ƒyuttanikÄ• yassa aá¹-á¹-hakathÄ• gantho
Ä• yÄ• citena buddhaghosÄ• cariyena kato. aá¹…guttaranikÄ• yassa aá¹-á¹-hakathÄ• gant
sahaÄ• jÄ«vakena upÄ• sakena ca Ä• yÄ• citena buddhaghosÄ• cariyena kato. samantapÄ
gantho buddhasiri nÄ• mena therena Ä• yÄ• citena buddhaghosÄ• cariyena kato. sattannaá
aá¹-á¹-hakathÄ• gantho cullabuddhaghosena bhikkhunÄ• Ä• yÄ• citena buddhaghosÄ• ca
dhammapadassaaá¹-á¹-hakathÄ• gantho kumÄ• rakassapanÄ• mena therena Ä• yÄ• citen
jÄ• takassaaá¹-á¹-hakathÄ• gantho atthadassÄ«, buddhamitta, buddhapiyadeva saá¹…khÄ
Ä• yÄ• citena buddhaghosÄ• cariyena kato. khuddakapÄ• á¹-hassa aá¹-á¹-hakathÄ• gantho
aá¹-á¹-hakathÄ• gantho attano matiyÄ• buddhaghosÄ• cariyena kato. apadÄ• nassa aá¹-á
paÃ±canikÄ• ya viÃ±Ã±Å«hi paÃ±cahi therehi Ä• yÄ• citena buddhaghosÄ• cariyena kato.

buddhaghosÄ• cariya-ganthadÄ«panÄ• niá¹-á¹-hitÄ• .

kha. buddhadattÄ• cariya-ganthadÄ«panÄ•

buddhattÄ• cariya ganthesu pana vinaya-vinicchayagantho attano sissena buddhasÄ«hena
buddhattÄ• cariyÄ• kato. uttara-vinicchayagantho saá¹…ghapÄ• lena nÄ• mena therena Ä•
buddhadattÄ• cariyena kato. abhidhammÄ• vatÄ• ro nÄ• ma gantho attano sissena sumati
buddhadattÄ• cariyena kato. buddhavaá¹ƒsassa aá¹-á¹-hakathÄ• gantho teneva buddhasÄ
buddhadattÄ• cariyena kato.

buddhadattÄ• cariya-ganthadÄ«panÄ• niá¹-á¹-hitÄ• .

abhidhammakathÄ• ya mÅ«laá¹-Ä«kÄ• nÄ• ma á¹-Ä«kÄ• gantho buddhamittÄ• nÄ• ma th
Ä• nandÄ• cariyena kato.

ga. dhammapÄ• lÄ• cariyena-ganthadÄ«panÄ•

nettipakaraá¹‡assa aá¹-á¹-hakathÄ• gantho dhammarakkhita nÄ• ma therena Ä• yÄ• citen
itivuttakaaá¹-á¹-hakathÄ• gantho, udÄ• naaá¹-á¹-hakathÄ• gantho, cariyÄ• piá¹-akaaá¹-á¹-
therakathÄ• aá¹-á¹-hakathÄ• gantho, therikathÄ• aá¹-á¹-hakathÄ• gantho, vimÄ• navatthua
petavatthuaá¹-á¹-hakathÄ• gantho, ime satta ganthÄ• attano matiyÄ• dhammapÄ• lÄ• car
visuddhimaggaá¹-Ä«kÄ• gantho dÄ• á¹-hÄ• nÄ• mena nÄ• ma therena Ä• yÄ• citena dhar
dÄ«ghanikÄ• ya-aá¹-á¹-hakathÄ• dÄ«naá¹ƒ catunnaá¹ƒ aá¹-á¹-hakathÄ• naá¹ƒ á¹-Ä«kÄ• ga
abhidhammaá¹-á¹-hakathÄ• ya anuá¹-Ä«kÄ• gantho, nettipakaraá¹‡aá¹-á¹-hakathÄ• ya á¹-
buddhavaá¹ƒsaá¹-á¹-hakathÄ• ya á¹-Ä«kÄ• gantho, jÄ• takaá¹-á¹-hakathÄ• ya á¹-Ä«kÄ• ga
attano matiyÄ• dhammapÄ• lÄ• cariyena kato.

dhammapÄ• lÄ• cariya-ganthadÄ«panÄ• niá¹-á¹-hitÄ• .

niruttimaÃ±jÅ«sÄ• nÄ• ma cullaniruttiá¹-Ä«kÄ• gantho, mahÄ• niruttisaá¹…khepo nÄ• ma
pubbÄ• cariyehi viá¹ƒsu kato.

paÃ±ca vinayapakaraá¹‡Ä• naá¹ƒ vinayagaá¹‡á¹-hi nÄ• ma gantho attano matiyÄ• mahÄ•
nyÄ• sasaá¹…khÄ• to mukhamattadÄ«panÄ« nÄ• ma gantho attano matiyÄ• vimalabuddhi
atthabyakkhyÄ• no nÄ• ma gantho attano matiyÄ• cullavajirabuddhÄ• cariyena kato. rÅ«pa
á¹-Ä«kÄ• gantho sabba paÃ±casuttaÃ±ca attano matiyÄ• dÄ«paá¹…karÄ• cariyena kato. s
attano matiyÄ• culladhammapÄ• lÄ• cariyena kato. mohacchedanÄ« gantho, vimaticcheda
buddhavaá¹ƒso, anÄ• gatavaá¹ƒso ca. attano matiyÄ• kassapÄ• cariyena kato. paá¹-isamb
aá¹-á¹-hakathÄ• gantho mahÄ• nÄ• mena upÄ• sakena Ä• yÄ• citena mahÄ• nÄ• mÄ• cari
thÅ«pavaá¹ƒso, bodhivaá¹ƒso, cullavaá¹ƒso, porÄ• á¹‡avaá¹ƒso, mahÄ• vaá¹ƒso cÄ• ti ime
mahÄ• nÄ• mÄ• cariyehi visuá¹ƒ katÄ• . navo mahÄ• vaá¹ƒsagantho attano matiyÄ• cullan
saddhammapajjotikÄ• nÄ• ma mahÄ• niddesassa aá¹-á¹-hakathÄ• gantho devena therena
kato. moggalÄ• nabyÄ• karaá¹‡aganthe attano matiyÄ• moggalÄ• nÄ• cariyena kato. subo
attano matiyÄ• saá¹…gharakkhitÄ• cariyena kato. vuttodaya gantho attano matiyÄ• vuttod
khuddasikkhÄ• nÄ• ma gantho attano matiyÄ• dhammasirÄ• cariyena kato. porÄ• á¹‡akhu
mÅ«lasikkhÄ• cÄ• ti, ime dve ganthe attano matiyÄ• aÃ±Ã±atarehi dvihÄ• cariyehi viá¹ƒsu

paramatthavinicchayaá¹ƒ nÄ• ma gantho saá¹…gharakkhitena therena Ä• yÄ• citena anuru
nÄ• marÅ«pa-paricchedo nÄ• ma gantho attano matiyÄ• anuruddhÄ• cariyena kato. abhidh
gantho namma nÄ• mena upÄ• sakena Ä• yÄ• citena anuruddhÄ• cariyena kato. khemo nÄ
khemÄ• cariyena kato. sÄ• ratthadÄ«panÄ« nÄ• ma vinayaá¹-á¹-hakathÄ• ya á¹-Ä«kÄ• gan
vinayasaá¹…gahassa á¹-Ä«kÄ• gantho, aá¹…guttaraá¹-á¹-hakathÄ• ya navo á¹-Ä«kÄ• gan
parakkamabÄ• hu nÄ• mena laá¹…kÄ• dÄ«pissarena raÃ±Ã±Ä• Ä• yÄ• citena sÄ• riputtÄ•
sakaá¹-asaddasatthassa paÃ±cikÄ• ya á¹-Ä«kÄ• gantho attano matiyÄ• sÄ• riputtÄ• cariye
kaá¹…khÄ• vitaraá¹‡iyÄ• vinayatthamaÃ±jÅ«sÄ• nÄ• ma á¹-Ä«kÄ• gantho sumedhÄ• nÄ

buddhanÄ• gÄ• cariyena kato. abhidhÄ• nappadÄ«piko nÄ• ma gantho attano matiyÄ• cÅ«
subodhÄ• laá¹…kÄ• rassa mahÄ• sÄ• mi nÄ• ma á¹-Ä«kÄ• , vuttodaya vivaraá¹‡aÃ±cÄ• ti i
vÄ• cissarena katÄ• . khuddasikkhÄ• ya sumaá¹…galappasÄ• dani nÄ• ma navo á¹-Ä«kÄ•
navÄ• cissarena kato. sambandhacintÄ• á¹-Ä«kÄ• bÄ• lÄ• vatÄ• ro, moggalÄ• nabyÄ• kara
ganthÄ• , sumaá¹…gala, buddhamitta, mahÄ• kassapa saá¹…khÄ• tehi tÄ«hi therehi ca, dh
vÄ• nijjÄ• bhÄ• tu upÄ• sakena ca Ä• yÄ• citena vÄ• cissarena kato. nÄ• marÅ«paricche
padarÅ«pa-vibhÄ• vanaá¹ƒ, khemapakaraá¹‡assa á¹-Ä«kÄ• , sÄ«mÄ• laá¹…kÄ• ro, mÅ«las
rÅ«pavibhÄ• go, paccayasaá¹…gaho cÄ• ti ime satta ganthÄ• attano matiyÄ• vÄ• cissaren
á¹-Ä«kÄ• gantho sÄ• riputta-nÄ• mena therena Ä• yÄ• citena vÄ• cissarena kato. abhidhan
abhidhammatthasaá¹…gahassa á¹-Ä«kÄ• cÄ• ti ime dve ganthÄ• attano matiyÄ• sumaá¹.
sÄ• ratthasaá¹…gahaá¹ƒ nÄ• ma gantho attano matiyÄ• buddhappiyena kato dantadhÄ• tu
pakaraá¹‡aá¹ƒ

laá¹…kÄ• dÄ«pissarassa raÃ±Ã±o senÄ• patinÄ• Ä• yÄ• citena dhammakittinÄ• mÄ• cariy
pakaraá¹‡aá¹ƒ attano matiyÄ• medhaá¹…karÄ• cariyena kataá¹ƒ. jinÄ• laá¹…kÄ• ro, jinÄ•
attano matiyÄ• buddharakkhitÄ• cariyena kato. amatadharassa nÄ• ma anÄ• gatavaá¹ƒsas
aá¹-á¹-hakathÄ• upatissÄ• cariyena katÄ• . kaá¹…khÄ• vitaraá¹‡Ä«yÄ• lÄ«natthapakÄ• sin
dhammÄ• nusÄ• raá¹‡Ä«, Ã±eyyÄ• -santati, Ã±eyyÄ• -santatiyÄ• á¹-Ä«kÄ• , sumatÄ• vatÄ
pakaraá¹‡aá¹ƒ, tathÄ• gatuppatti pakaraá¹‡aá¹ƒ, nalÄ• á¹-adhÄ• tuvaá¹‡á¹‡anÄ• , sÄ«haá¸
paá¹-ipatti saá¹…gaho, visuddhimaggassa gaá¹‡á¹-hi, abhidhammagaá¹‡á¹-hi, nettipakaraá
visuddhimaggacÅ«la-navaá¹-Ä«kÄ• , sotabbamÄ• linÄ«, pasÄ• dajananÄ«, okassaloko, sub
á¹-Ä«kÄ• ceti, ime vÄ«sati ganthÄ• attano matiyÄ• vÄ«satÄ• cariyehi viá¹ƒsu viá¹ƒsu katÄ

saddattha bhedacintÄ• nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ• saddhammasirinÄ• mÄ• ca
sumana-kÅ«á¹-avaá¹‡á¹‡anaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ, rÄ• hulÄ• nÄ• ma therena Ä• yÄ•
kataá¹ƒ. sotattha kiá¹ƒ mahÄ• nidÄ• naá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ• cullabud
madhurasaá¹…gÄ• hani nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ• raá¹-á¹-hapÄ• lÄ• cariyena
liá¹…gatthavivaraá¹‡aá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ• subhÅ«tacandÄ• cariyena
saddanÄ«tipakaraá¹‡aá¹ƒ attano matiyÄ• aggavaá¹ƒsÄ• cariyena kataá¹ƒ. nyÄ• sapakaraá
á¹-Ä«kÄ• attano matiyÄ• vajirabuddhÄ• cariyena katÄ• . mukhamattasÄ• ro attano matiyÄ
kato. mukhamattasÄ• rassa á¹-Ä«kÄ• sutasampanna nÄ• mena dhammarÄ• jino gurunÄ•
guá¹‡asÄ• garÄ• cariyena katÄ• . saddatthabhedacintÄ• ya mahÄ• á¹-Ä«kÄ• attano matiyÄ
liá¹…gatthavivaraá¹‡appakÄ• sakaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ• Ã±Ä• á¹‡asÄ
guá¸·hatthassa á¹-Ä«kÄ• bÄ• lappabodhanaÃ±ca duvidhaá¹ƒ pakaraá¹‡aá¹ƒ attano matiyÄ
kataá¹ƒ. saddatthabhedacintÄ• ya majjhimaá¹-Ä«kÄ• attano matiyÄ• aÃ±Ã±atarÄ• cariyen
á¹-Ä«kÄ• , liá¹…gatthavivaraá¹‡Ä• á¹-Ä«kÄ• ca attano matiyÄ• uttamÄ• cariyena katÄ• . s
á¹-Ä«kÄ• attano matiyÄ• aÃ±Ã±atarÄ• cariyena katÄ• . abhidhÄ• nappadÄ«pikÄ• ya á¹-Ä«
magagha-bhÅ«tÄ• á¹-Ä«kÄ• cÄ• ti duvidhÄ• á¹-Ä«kÄ• yo attano mati, sÄ«hasÅ«ra nÄ• m

koladdhajanassaá¹-Ä«kÄ• pÄ• sÄ• dikena nÄ• ma therena Ä• yÄ• citena teneva mahÄ• ma
pakaraá¹‡aá¹ƒ Ã±Ä• á¹‡agambhÄ«ranÄ• mena bhikkhunÄ• Ä• yÄ• citena dhammasenÄ• p
etimÄ• samidÄ«panÄ« [vÄ• etimÄ• samidÄ«pikÄ•] nÄ• ma pakaraá¹‡aá¹ƒ manohÄ• raÃ±c
dhammasenÄ• patÄ• cariyena kataá¹ƒ. kÄ• rikÄ• ya á¹-Ä«kÄ• attano matiyÄ• aÃ±Ã±atarÄ
etimÄ• samidÄ«pikÄ• ya á¹-Ä«kÄ• attano matiyÄ• aÃ±Ã±atarÄ• cariyena katÄ• .

saddabindupakaraá¹‡aá¹ƒ attano matiyÄ• dhammarÄ• jassa gurunÄ• aÃ±Ã±atarÄ• cariye
saddavuttippakÄ• sakaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ aÃ±Ã±atarena bhikkhunÄ• Ä• yÄ• citena
kataá¹ƒ. saddavuttippakÄ• sakassa á¹-Ä«kÄ• attano matiyÄ• sÄ• riputtÄ• cariyena katÄ• .

kaccÄ• yana sÄ• ro ca kaccÄ• yanasÄ• rassa á¹-Ä«kÄ• cÄ• ti duvidhaá¹ƒ pakaraá¹‡aá¹ƒ a
aÃ±Ã±atarÄ• cariyena kataá¹ƒ. lokadÄ«pakasÄ• raá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ
navenamedhaá¹…karÄ• cariyena kataá¹ƒ. lokuppattipakaraá¹‡aá¹ƒ attano matiyÄ• aggapa
jaá¹…ghadÄ• sakassa á¹-Ä«kÄ• bhÅ«tÄ• magadhaá¹-Ä«kÄ• attano matiyÄ• cÄ«varÄ• ca
mÄ• tikatthadÄ«panÄ«, abhidhammatthasaá¹…gahavaá¹‡á¹‡anÄ• , sÄ«mÄ• laá¹…kÄ• rass
paá¹-á¹-hÄ• nagaá¹‡anÄ• nayo cÄ• ti ime paÃ±ca pakaraá¹‡Ä• ni attano matiyÄ• saddham
saá¹…khepavaá¹‡á¹‡anÄ• parakkamabÄ• hu-nÄ• mena jambudÄ«pissarena raÃ±Ã±o Ä• y
saddhammajotipÄ• lÄ• cariyena katÄ• . kaccÄ• yanassa suttaniddeso attano sissena dham
Ä• yÄ• citena saddhammajotipÄ• lÄ• cariyena kato. vinayasamuá¹-á¹-hÄ• nadÄ«panÄ« nÄ•
gurunÄ• saá¹…ghatherena Ä• yÄ• citena saddhamma-jotipÄ• lÄ• cariyena kataá¹ƒ.

sattapakaraá¹‡Ä• ni pana tena pukkÄ• managare katÄ• ni. saá¹…khepavaá¹‡á¹‡anÄ• va la
abhidhamma-pannarasaá¹-á¹-hÄ• navaá¹‡á¹‡Ä• naá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ
katÄ• . saddasÄ• ratthajÄ• linÄ« nÄ• ma pakaraá¹‡aá¹ƒ attano matiyÄ• navena-vimalabudd
saddasÄ• rattha-jÄ• liniyÄ• á¹-Ä«kÄ• , paá¹ƒyanagare raÃ±Ã±o gurunÄ• saá¹…gharÄ• jen
vimalabuddhÄ• cariyena katÄ• . vuttodayassa á¹-Ä«kÄ• , abhidhammasaá¹…gahassa á¹-Ä«
nÄ• ma anuá¹-Ä«kÄ• , dasagaá¹‡á¹-hivaá¹‡á¹‡anaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ,
magadhabhÅ«tavidaggamukhamaá¹‡á¸• aniyÄ• á¹-Ä«kÄ• cÄ• ti imÄ• ni cattÄ• ri pakaraá¹‡
navena vimalabuddhÄ• cariyena katÄ• ni.

paÃ±capakaraá¹‡aá¹-Ä«kÄ• ya navÄ• nuá¹-Ä«kÄ• attano matiyÄ• aÃ±Ã±ataro cariyena ka
navaá¹-Ä«kÄ• attano matiyÄ• aÃ±Ã±atarÄ• cariyena katÄ• . abhidhammatthasaá¹…gahaá
[maá¹‡isÄ• ramaÃ±jÅ«sÄ•] nÄ• ma navÄ• nuá¹-Ä«kÄ• attano matiyÄ• ariyavaá¹ƒsÄ• cari

peá¹-akopadesassa á¹-Ä«kÄ• attano matiyÄ• udumbarinÄ• mÄ• cariyena pukkÄ• managa
aá¹-á¹-hakathÄ• , mahÄ• sÄ• rapakÄ• sini, mahÄ• dÄ«panÄ«, sÄ• ratthadÄ«panÄ«, gatipak
bhummasaá¹…gaho, bhummaniddeso, dasavatthukÄ• yaviratiá¹-Ä«kÄ• , codanÄ• nirutti, vib
saddhammamÄ• lini, paÃ±cagativaá¹‡á¹‡anÄ• , bÄ• lacitta-pabodhanaá¹ƒ, dhammacakkas

dantadhÄ• tu-pakaraá¹‡assa á¹-Ä«kÄ• ca saddhammopÄ• yano bÄ• lappabodhanaá¹-Ä«kÄ
navaá¹-Ä«kÄ• ca, liá¹…gattha-vivaraá¹‡aá¹ƒ, liá¹…gattha-vinicchayo, pÄ• timokkhavivaraá¹
paramatthakathÄ• vivaraá¹‡aá¹ƒ, samantapÄ• sÄ• dikavivaraá¹‡aá¹ƒ, catubhÄ• á¹‡avÄ• ra
abhidhammasaá¹…gahavivaraá¹‡aá¹ƒ, saccasaá¹…khepavivaraá¹‡aá¹ƒ, saddatthabhedaci
saddavuttivivaraá¹‡aá¹ƒ, kaccÄ• yanasÄ• ravivaraá¹‡aá¹ƒ, kaccÄ• yanavivaraá¹‡aá¹ƒ,
abhidhammasaá¹…gahassaá¹-Ä«kÄ• vivaraá¹‡aá¹ƒ, mahÄ• vessantarajÄ• takassa vivaraá¹
mahÄ• vessantarajÄ• takassa navaá¹-á¹-hakathÄ• , paá¹-hama-sambodhi ca lokanetti, budd
milinda-paÃ±ho vaá¹‡á¹‡anÄ• , caturÄ• rakkhÄ• , caturÄ• rakkhÄ• yaaá¹-á¹-hakathÄ• , sad
navaá¹-Ä«kÄ• cÄ• ti imÄ• ni, ticattÄ• lÄ«sa pakaraá¹‡Ä• ni attano matiyÄ• sÄ• sanassa jÄ
á¹-hitiyÄ• ca laá¹…kÄ• dÄ«pÄ• dÄ«su viá¹ƒsu viá¹ƒsu katÄ• ni.

sambuddhe gÄ• thÄ• ca ... pe ... navahÄ• raguá¹‡avaá¹‡á¹‡anÄ• cÄ• ti ime buddhapaá¹‡
attano buddhaguá¹‡apakÄ• sanatthÄ• ya attano ca pare ca anantapaÃ±Ã±Ä• pavattanatthÄ
laá¹…kÄ• dÄ«pÄ• dÄ«su viá¹ƒsu viá¹ƒsu katÄ• .

[iti culla-ganthavaá¹ƒse Ä• yÄ• cakÄ• cariyadÄ«pako nÄ• ma catuttho paricchedo.]

5. pakiá¹‡á¹‡aka-paricchedo

nÄ• maá¹ƒ Ä• ropanaá¹ƒ potthakaá¹ƒ ganthakÄ• rassa ca. lekhaá¹ƒlekhÄ• panaÃ±ceva, va
caturÄ• sÄ«tiyÄ• dhammakkhandhasahassÄ• ni piá¹-aka, nikÄ• yaá¹…ga, vagga, nipÄ• tÄ
kenÄ• ropitaá¹ƒ, kattha Ä• ropitaá¹ƒ, kadÄ• Ä• ropitaá¹ƒ, kimatthaá¹ƒ Ä• ropitanti? tatrÄ• ya
Ä• ropitanti paÃ±casatakhÄ«á¹‡Ä• savehi Ä• ropitaá¹ƒ. tehi sabbabuddhavacanaá¹ƒ saá¹…
piá¹-akaá¹ƒ, ayaá¹ƒ nikÄ• yo, idaá¹ƒ aá¹…gaá¹ƒ, ayaá¹ƒ vaggo, ayaá¹ƒ nipÄ• toti. evamÄ• d
Ä• ropenti. kattha Ä• ropitanti? rÄ• jagahe vebhÄ• rapabbatassa pÄ• de dhammamaá¹‡á¸•
Ä• ropitanti? bhagavato parinibbute paá¹-hamasaá¹…gÄ• yanakÄ• le Ä• ropitaá¹ƒ. kimattha
dhammakkhandhÄ• naá¹ƒ vohÄ• rasukhatthÄ• ya sukhadhÄ• raá¹‡atthÄ• ya ca Ä• ropitaá¹
khÄ«á¹‡Ä• savÄ• tesaÃ±ca dhammakkhandhÄ• naá¹ƒ nÄ• ma vagganipÄ• tato. imassa dh
imassa ca pakaraá¹‡assa ayaá¹ƒ nÄ• moti, abravuá¹ƒ sabbaá¹ƒ nÄ• mÄ• dikaá¹ƒ kiccaá¹ƒ
yadi nÄ• mÄ• dikaá¹ƒ kiccaá¹ƒ akataá¹ƒ na supÄ• kataá¹ƒ tasmÄ• vohÄ• rasukhatthÄ• yan
anÄ• gate panatthÄ• ya nÄ• mÄ• dikaá¹ƒ pavattitaá¹ƒ asaÃ±jÄ• tanÄ• mo na suá¹-á¹-hu pÄ
dhammakkhandhÄ• naá¹ƒ nÄ• ma dÄ«panÄ• niá¹-á¹-hitÄ• .

caturÄ• sÄ«ti dhammakkhandhasahassÄ• ni kena potthake Ä• ropitÄ• ni, kadÄ• Ä• ropitÄ•
Ä• ropitÄ• nÄ«ti. tatrÄ• yaá¹ƒ visajjanÄ• kenÄ• ropitÄ• niti? khÄ«á¹‡Ä• savamahÄ• nÄ• ge
Ä• ropitÄ• nÄ«ti? laá¹…kÄ• dÄ«pe Ä• ropitÄ• ni. kadÄ• Ä• ropitÄ• nÄ«ti? saddhÄ• tissassa
vaá¹-á¹-agÄ• mani rÄ• jassa kÄ• le Ä• ropitÄ• ni. kimatthaá¹ƒ Ä• ropitÄ• nÄ«ti? dhammakkh
avidhaá¹ƒsanatthÄ• ya saddhammaá¹-á¹-hitiyÄ• ca Ä• ropitÄ• ni.

dharamÄ• no hi bhagavÄ• , amhÄ• kaá¹ƒ sugatodhÄ«ro.

nikÄ• ye paÃ±cadeseti, yÄ• va nibbÄ• nagamanÄ• ||

sabbepi te bhikkhu Ä• di, manasÄ• vacasÄ• hÄ• ro.

sabbe ca vÄ• cuggatÄ• honti, mahÄ• paÃ±Ã±Ä• sativarÄ• ||

nibbÅ«te lokanÄ• thamhi, tato vassasataá¹ƒ bhave.

ariyÄ• nariyÄ• cÄ• pi ca, sabbe vÄ• cuggatÄ• dhuvaá¹ƒ ||

tato paraá¹ƒ aá¹-á¹-harasaá¹ƒ, dvisataá¹ƒvassa gaá¹‡anaá¹ƒ.

sabbe puthujjanÄ• ceva, ariyÄ• ca sabbepite ||

manasÄ• vacasÄ• yeva, vÄ• cuggatÄ• va sabbadÄ• .

duá¹-á¹-hagÄ• maá¹‡iraÃ±Ã±o ca, kÄ• le vÄ• cuggatÄ• dhuvaá¹ƒ ||

ariyÄ• nariyÄ• pi ca, nikÄ• ye dhÄ• raá¹‡Ä• sadÄ• .

tato paramhi rÄ• jÄ• ca, tato cuto ca tusite ||

uppajji deva loke so, devehi parivÄ• rito.

saddhÄ• tissoti nÄ• mena, tassa kaniá¹-á¹-hako hito ||

tato laddharaá¹-á¹-ho hoti, buddhasÄ• sanapÄ• lako ||

tadÄ• kÄ• le bhikkhÅ« Ä• suá¹ƒ, sabbe vÄ• cuggatÄ• sadÄ• .

nikÄ• ye paÃ±cavedheva, yÄ• va raÃ±Ã±o ca dhÄ• raá¹‡Ä• .

tato cuto so rÄ• jÄ• ca, tussÄ«te upapajjati.

devalokeá¹-á¹-hito santo, tadÄ• vÄ• cuggatÄ• tato ||

tassa puttÄ• pi ahesuá¹ƒ, anekÄ• varajjaá¹ƒ gatÄ• .

anukkamena cutate, devalokaá¹ƒ gatÄ• dhuvaá¹ƒ.

tadÄ• pite sabbe bhikkhÅ«, vÄ• cuggatÄ• va sabbadÄ• .

á¹• 22nikÄ• ye paÃ±cavidheva, dhÄ• raá¹‡Ä• vasatimatÄ• ||

tato paraá¹ƒ potthakesu, nikÄ• yÄ• paÃ±ca piá¹-á¹-hitÄ• .

tadÄ• aá¹-á¹-hakathÄ• á¹-Ä«kÄ• , sabbe ganthÄ• potthake gatÄ• .

sabbe potthesu ye ganthÄ• , pÄ• á¸·i aá¹-á¹-hakathÄ• á¹-Ä«kÄ• .

saá¹ƒá¹-á¹-hitÄ• saá¹ƒ á¹-hitÄ• honti, sabbepi no na santite ||

tadÄ• te potthakeyeva, nikÄ• yÄ• piá¹-hitÄ• khilÄ• .

tadÄ• aá¹-á¹-hakathÄ• dÄ«ni, bhavantÄ«ti vadanti ca ||

parihÄ• ro paá¹‡á¸• itehi vattabbova.

laá¹…kÄ• dÄ«passa raÃ±Ã±ova, saddhÄ• tissassa rÄ• jino ||

puttako laá¹…kÄ• dÄ«passa, issaro dhammiko varo.

tadÄ• khÄ«á¹‡Ä• savÄ• sabbe, olokenti anagate ||

khÄ«á¹‡Ä• savÄ• passanti te, dupaÃ±Ã±eva puthujjane.

sabbepi te bhikkhÅ« Ä• suá¹ƒ, bahuá¹ƒtarÄ• puthujjanÄ• .

na sakkhissanti te paÃ±ca, nikÄ• ye vÄ• cuggataá¹ƒ iti.

potthakesu sabbe paÃ±ca, Ä• ropenti khÄ«á¹‡Ä• savÄ• ||

saddhammaá¹-á¹-hiti cirattÄ• ya, janÄ• naá¹ƒ puÃ±Ã±atthÄ• ya ca.

tato paá¹-á¹-hÄ• yate sabbe, nikÄ• yÄ• honti potthake.

aá¹-á¹-hakathÄ• á¹-Ä«kÄ• sabbe, te honti potthakeá¹-á¹-hitÄ• ||

tato paá¹-á¹-hÄ• yate sabbe, bhikkhu Ä• di mahÄ• gaá¹‡Ä• .

potthakesu á¹-hiteyeva, sabbe passanti sabbadÄ• ||

[potthake Ä• ropana dÄ«pakÄ• niá¹-á¹-hitÄ• .]

yo koci paá¹‡á¸• ito dhÄ«ro, aá¹-á¹-hakathÄ• dikaá¹ƒ ganthaá¹ƒ karoti vÄ• kÄ• rÄ• peti vÄ•
puÃ±Ã±asaá¹ƒcayo, anantako hoti puÃ±Ã±Ä• nisaá¹ƒso. caturÄ• sÄ«ti cetiyasahassa karaá
buddharÅ«pasahassa karaá¹‡asadiso, caturÄ• sÄ«ti bodhirukkhasahassaropanasadiso, cat
karaá¹‡asadiso, yo ca buddhavacanamaÃ±jÅ«saá¹ƒ karoti vÄ• kÄ• rÄ• peti vÄ• , yo ca buc
karoti vÄ• kÄ• rÄ• peti vÄ• , yo ca buddhavacanaá¹ƒ lekhaá¹ƒ karoti vÄ• kÄ• rÄ• peti vÄ•
ca potthakamÅ«laá¹ƒ vÄ• , deti vÄ• dÄ• peti vÄ• , yo ca telaá¹ƒ vÄ• cuá¹‡á¹‡aá¹ƒ vÄ• , dh
potthakabhaÃ±janatthÄ• ya yaá¹ƒ kiÃ±ci nitthaá¹ƒ vÄ• potthakachidde Ä• vunatthÄ• ya, ya
kaá¹-á¹-haphalakadvayaá¹ƒ vÄ• potthakaá¹ƒ puá¹-anatthÄ• ya yaá¹ƒ kiÃ±ci vatthaá¹ƒ vÄ• ,
potthaka-bandhanatthÄ• ya, yaá¹ƒ kiÃ±ci yottaá¹ƒ vÄ• potthakalÄ• pa pÅ«á¹-anatthÄ• ya y
deti vÄ• dÄ• peti vÄ• .

yo ca haritÄ• lena vÄ• manosilÄ• ya vÄ• , suvaá¹‡á¹‡ena vÄ• rajatena vÄ• potthakamaá
kaá¹-á¹-haphalakamaá¹‡á¸• anaá¹ƒ vÄ• karoti vÄ• kÄ• rÄ• peti vÄ• , tassa anantako hoti p
hoti puÃ±Ã±Ä• nisaá¹ƒso. caturÄ• sÄ«ti cetiyasahassa karaá¹‡asadiso, caturÄ• sÄ«ti vihÄ•

bhave nibbattamÄ• no so, sÄ«laguá¹‡amupÄ• gatÄ• .

mahÄ• tejo sadÄ• hoti, sÄ«hanÄ• do visÄ• rado ||

Ä• yuvaá¹‡á¹‡abaluppeto, dhammakÄ• mo bhave saddÄ• .

devamanussalokesu, mahesakkho anÄ• mayo ||

bhave nibbattamÄ• no so, paÃ±Ã±avÄ• susamÄ• hito.

adhipacca parivÄ• ro, sabbasukhÄ• dhi gacchati ||

saddohÄ«rimÄ• vadaÃ±Ã±Å«, saá¹ƒvigga mÄ• naso bhave.

aá¹…gapaccaá¹…ga sampanno, Ä• roha pariá¹‡Ä• havÄ• ||

sabbe sattÄ• pi yo loke, sabbattha pÅ«jitÄ• bhave.

devamanussa saÃ±caro, mittasahÄ• ya pÄ• lito ||

devamanussa sampattiá¹ƒ, anubhoti punappunaá¹ƒ.

arahatta phalaá¹ƒ patto, nibbÄ• naá¹ƒ pÄ• puá¹‡issati ||

paá¹-isambhidÄ• catasso, abhiÃ±Ã±Ä• chabbidhe vare.

vimokkhe aá¹-á¹-hake seá¹-á¹-he, gamissati anÄ• gate ||

tasmÄ• hi paá¹‡á¸• ito poso, saá¹ƒpassaá¹ƒ hita mattano.

kÄ• reyya sÄ• ma ganthe ca, aÃ±Ã±e cÄ• pi kÄ• rÄ• paye ||

potthake ca á¹-hite ganthe, pÄ• á¸·i aá¹-á¹-hakathÄ• dike.

dhammamaÃ±jÅ«sÄ• ganthe ca, lekhaá¹ƒ kare kÄ• rÄ• paye ||

potthakaá¹ƒ potthakamÅ«laÃ±ca, tesaá¹ƒ cullathÅ«sampi ca.

pilotikÄ• dikaá¹ƒ suttaá¹ƒ, kaá¹-á¹-haphaladvayamhi ca ||

dhammabandhanatthÄ• ya ca, yaá¹ƒ kiÃ±ci mahagghaá¹ƒ vatthaá¹ƒ.

dhammabandhanayottaÃ±ca, yaá¹ƒ kiÃ±ci thavikampi ca ||

dadeyya dhammakhettamhi, vippassannena cetasÄ• .

aÃ±Ã±o cÄ• pi dajjÄ• peyya, mittasahÄ• yabandhaveti ||

ganthÄ• karalekhalekhÄ• panÄ• nisaá¹ƒsa dÄ«panÄ• niá¹-á¹-hitÄ• .

[iti cÅ«laganthavaá¹ƒse pakiá¹‡á¹‡akadÄ«pako nÄ• ma paÃ±camo paricchedo.]

sohaá¹ƒ haá¹ƒsÄ• raá¹-á¹-ha jÄ• to, nantapaÃ±Ã±oti vissuto

saddhÄ• sÄ«la vÄ«rappeto, dhammarasaá¹ƒ gavesano ||

sohaá¹ƒ tato gantvÄ• cimaá¹ƒ, jina navaá¹ƒ yaá¹ƒ pÅ«raá¹ƒ.

sabba dhammaá¹ƒ vicinanto, vÄ«sati vassamÄ• gato ||

sabba dhammaá¹ƒ vissejjento, kikÄ• re neva bhikkhuno.

cha vassÄ• naá¹ƒ gaá¹‡aá¹ƒ bhitvÄ• , kÄ• mÄ• naá¹ƒ abhimaddanaá¹ƒ ||

santi sabhÄ• ca nibbÄ• naá¹ƒ, gavesiÃ±ca punappunaá¹ƒ.

vasantohaá¹ƒ, vanÄ• rammaá¹ƒ, piá¹-akattaya saá¹…gahaá¹ƒ.

ganthavaá¹ƒsaá¹ƒ imaá¹ƒ khuddaá¹ƒ, ariyasaá¹…ghadÄ• sakanti ||

iti pÄ• mojjatthÄ• ya araÃ±Ã±avÄ• sinÄ• , nandapaÃ±Ã±Ä• cariyena kato cÅ«á¸·aganthava

dhammavaá¹-aá¹ƒsakanÄ• mena visuto thero, yaá¹ƒ pakaraá¹‡aá¹ƒ likkhitaá¹ƒ taá¹ƒ paripu puÃ±Ã±ena taá¹ƒ piá¹-akaá¹ƒ parisippaá¹ƒ pariniá¹-á¹-hitaá¹ƒ.

mameva sissasamÅ«hÄ• naÃ±ca parisippaá¹ƒ pariniá¹-á¹-hitaá¹ƒ. tave sissÄ• nÅ« sissÄ• n pariniá¹-á¹-hitaá¹ƒ.

cÅ«á¸·aganthavaá¹ƒso niá¹-á¹-hito.

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K:Ä88©89 Phosi Road,„
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K:ÄUdorn thani 41000„
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KCÄTHAILAND„

Ä
K?ÄJuly 8, 1990„

Dear Mr Haines,

You have no doubt heard a lot about the Arama Fund and the proposal to transfer this fund to the English Sangha Trust.

Since Mr Beardsley, who was secretary to the Arama Fund, died, the fund has virtually been without a secretary, and there has been some disagreement between members of the Fund's comittee. Therefore, the affairs of the fund are at present in some disorder.

The comittee of the Arama Fund are now in agreement to transfer the fund to the English Sangha Trust, and I believe that you will be closely concerned with the legal side of this transfer. Now I would like to ask if you would also act as a temporary secretary to the Arama Fund so that it may be brought into an orderly state before it is transferred. I have the complete agreement to the comittee members of the Arama Fund in asking this, and the deeds of the Arama Fund do not require that the secretary shall be a member of the comittee.

There are four members of the comittee of the Arama Fund. They are: Mr P.M.Badley, Mr and Mrs Douglas Jones, and myself. I must comment that in talking of the agreement of the comittee in the above resolutions, I have received a letter from the two Joneses confirming their agreement. But in respect of Mr

Badley, he has sent me a letter in which he says: "So yes I
consider Arama should remain for the time being as we originally
said for 15 years I think it was. After that perhaps you will
have a clearer idea of what you want to do in the future .....
BUT IF YOU THINK IT SHOULD BE GIVEN TO EST. then you can rely on
my support and I give you that most willingly so please let me
know what your decision is." The capitals were in the original.

I have since written to Mr Badley to tell him that I
still consider that the Arama Fund should go to the EST and that
you should be asked if you would be willing to act as temporary
secretary. I also said that I took the above statement as his
agreement to this course of action and if he has any comments to
make, would he let me know.

As you probably know, Mr Badley had a severe stroke
about two years ago and he finds movement difficult. I also
think that, as often happens in such cases, it has somewhat
altered his outlook on the world. I do'nt think you will find
much difficulty in getting his co©operation in matters concerning
the Arama Fund, but if by any chance, you do, please would youÜjÜ
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K>ÄJuly 14, 1990„

Dear Dr Jatsri,

It was very kind of you and your daughter to send cheques
for me to go to Bangkok. Although I decided not to go to
Bangkok just yet, because the illness I had about a month ago
cleared up quite quickly and I rather doubted whether the doctors

could give much help. What I had was almost certainly haemorrhagic fever which lasted about a week and then cleared up. They tested blood for bacteria and found nothing except low white count. As there was a mild epidemic of haemorrhagic fever in Udorn (and in the Wat), this diagnosis was probably right.

However, I shall have to go to Bangkok sometime after the Pansa to have eyes checked, so I will use the cheques you sent when I go to Bangkok.

Would you also please thank your daughter for the copy of the instructions on the CU Writer software. I have got a fair idea of how it works now, although I still have plenty to learn about it.

I am getting more familiar with this computer and I feel I have got all the liturature I need now, to use it. But I'm afraid my memory is not so good as it used to be and a lot of the instructions which I need to know do not stick easily.

Thank you for your help, and I hope you are all well.
Starting Wordperfect.

From the C:\> prompt typeË

Ë WPË

Ë and press the ENTER key.

To Exit Wordperfect

Press F7 (function key 7)

Wordperfect will ask you if you wish to save your document press "Y" if yes you do want to save "N" if you do not.

Wordperfect will then ask if you wish to exit. Press "Y" to
return to the MS©DOS command line prompt C:\>

Other Keys
ÜjÜŒItalics On Alt+I
Italics Off Alt+O

Printing is done with SHIFT+F7

Saving files is done with F10

To find a file press F5ÕÕlet me know and I will write to him and
ask him to help where he can. I have known him a long time and I
think he will follow what I say.

I fully expect that it will take quite a long time for
this transfer to be completed, and there are a few things in
connection with the transferred Arama Fund which I would like to
put forward for your consideration. But I shall deal with these
things at a later date when the fund is in a more orderly state.

Yours sincerely

”Concerning the Rewind Spool Motor Bearings
in the Graff High Speed Recorder(Diamond)•

In regard to Mr A.Leonard's letter to you sent by FAX
on 18.10.90. In fact, it was the small graphite bearings that I
was referring to in my enquiry for spares.

The reason why I asked for spare bearings for the
rewind motor is that on the oldest of our machines, which have
seen quite heavy usage, the top bearing appears to have worn and
enlarged, causing the rotor to go into a "half speed whirl". I

do'nt know whether you are familiar with this term, but when it occurs, the shaft vibrates around the bearing, with a lot of noise, loss of speed and power. In bronze bearings this can often be cured by lubrication, but in graphite bearings, no extra lubrication should normally be used.

I appreciate that these bearings are fitted in the factory, and therefore, I suppose, no spares are available. As to the requirement of a special tool for fitting them, my own method would be to secure them in place with Epoxy adhesive.

As the motor unit is not manufactured by GEM, I am rather doubtful whether they will be able to help us very much on this account.

As to the end bearings for the capstan motor, we have sufficient of these for our present needs.

Bhikkhu Paá¤áá¤áavaddhoÄ
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K:ÄUdorn thani 41000„ÜjÜŒÄ
KCÄTHAILAND„

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K>ÄJuly 17, 1990„

Dear Freda,
I have alreafdy written to Mr Haines about the Arama Fund, asking him if he would firstly act as temporary secretary, and secondly, telling him that the Arama Fund is in agreement to hand over to the EST, which will probably make a lot more work for him. Probably he got my letter after you sent yours of 8th July. Anyway, it was registered, so he should have it by now. The haemorraghic fever which I had would hardly warrent the

gruesome description in your medical book. Medical books tend to describe the worst cases with the most outstanding symptoms. In fact I got a slight rash on my left hand and arm and slight swelling of the fingers (which could have been an allergy due to Ampicyllin, I am not sure). Temperature goes up very high (104 deg) and white blood count goes down. Typhoid also does this, but the bacteria are easily detected in blood. The book I have says that it is mainly dangerous to children and it is rarely very serious in adults. I was'nt very badly effected, but I do'nt bounce back as quickly as I used to a few years ago. ”ÎÎ•Ä
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K?ÄJuly 2, 1990„

Dear Freda,
About four weeks ago I had a kind of fever which I now think was haemorragic (spelling ?) fever. There has since been quite an epedemic in Thailand. Fortunately it cleared up in about six days, but left me a bit ennervated. Because of this I delayed answering letters to Philip and the Joneses and the Arama Fund had to wait for the virus. Anyway, the necessary letters have now been sent (more than a week ago) and the wheels should be turning in the direction of transferring the AF to the EST.
Philip sent ne a long and very involved letter saying that he did'nt think the AF should go to the EST. But, that he would agree to do whatever I wanted with it © in capital letters too.
So I told him that I still wanted it to go to the EST and that I took his statement as agreement with me. I also said that I want Mr Haines brought in to act as temporary secretary, if he will do it, for the purpose of sorting the AF out and getting everything straight, so that It can be handed over to the EST.

I also wrote to the Joneses to tell them that the AF is in agreement to hand itself over to the EST and that I wanted their agreement for Haines to act as temporary secretary. Once I hear from them and assuming that they agree, I shall contact Haines. I shall also contact Philip an ask him please to help Mr Haines in whatever way is necessary.

I think that Philip sent this long letter to me in the hope of persuading me to continue with the AF, but at the same time, knowing that it was inevitably going to the EST. So he acceptedÜjÜ by agreeing to do whatever I wanted. He could'nt after all follow the Joneses !

Actually, I think that Philip is genuinely getting rather tired of the whole thing and wants a valid excuse to withdraw. So I have given him one, and although he may talk and criticise some, I do'nt think he will be really sorry. After all, he is not fundamentally a stupid person and it must be obvious to him that something has to be done with the AF fairly soon and that if he goes on acting difficult, the whole thing will be taken out of his hands, and he will suffer a loss of face, which he is of course, afraid of.

From what you say in your letter of 24th June, it looks rather as if Betty is feeling the strain a bit and would be glad to see the end of the AF. The kilesas make people most irrational, and when they are forced to act rationally, they clothe themselves in a fantasy which makes out that they were right all along.

I noted your erudite comments on the two Majjhima translations. I'm afraid my Pali is not good enough to make much in the way of comments. I decided when I came out to Thailand the second time that I would concentrate on the Thai language rather than Pali, because it is more practically useful to me than Pali. Also, I felt that there is a wealth of valuable material in the Thai language which could do with translation and few people to do it.

Tan Acharn Mun was remarkable in his ability to translate Pali. He never formally learnt it, yet he would take a Pali passage and translate it's meaning rather than the language. Tan Acharn Maha Boowa got quite a high degree in Pali, but he

tends to follow the way of Tan Acharn Mun. He says that when he does this he knows that the scholars dare'nt say anything because of the level that he attained in Pali. But I think they sometimes feel put out because they find it hard to understand the practical way that Tan Acharn talks.

Hope you are well, and I expect I will be hearing from you before long.

Yours

P.S. I think it may be a good idea if you were to contact Haines privately, to let him know how things are going with the AF, and to find out what his views are.

Wat Pa barn tard
c\o 88©89 Phosi Road,
3rd February 1990 Udorn thani 41000
Thailand.

Dear Freda,

Thank you so much for offering me an air fare back to England for a visit, but I'm afraid that I must refuse your kind offer. In many ways, I agree that it would be very good to visit England for a few months or so and I would quite like it also, but I'm afraid it would be very disruptive to my own practice, and I have also checked with Tan Acharn who said that he did notÜjÜ think that it would be of very much value; and also that I should consider my age. I thought about this and it made me realise that at my age I cannot afford to waste time. Although it would not,of course be a complete waste of time © but there is so much to do.

I received your two letters (yes, the onewith a stamp on it arrived too, but it would not be wise to assume that this would always be the case). Actually the Thai post office is really quite good, things rarely go astray, and there is often a good reason if they do.

I was glad to hear that the Joneses had received my letter. I also had a tape from Philip recently. He really has it in for the Joneses, and now he has found a letter in the Arama

fund files, signed by the Joneses and dated when they first came on to the Arama trust. This letter confirms that they understand that the Arama share in the Cottage is no more than an investment and that the Arama fund can call back this cash at any time. This is in fact how I had understood the arrangement to be, but now Philip,on the strength of this wants to force the sale of the cottage. Whether this document is legally enough to get the agreement of the Charity commissioners, I do'nt know, but it would seem that it is hardly the right time to try and do this, nor is it the right way to try and force it through. I am going to write to Philip telling him to desist, that it is enough to display the position of the Arama fund in this, and that is all for the moment. Whether he will listen to me I do'nt know, but if he does'nt, I may resign.

I also have it in mind to hand the Arama over to the E.S.T, but I want to find out if the Joneses are in agreement with this before going ahead with any active proposition.

I shall be glad when this Arama business is fully settled, it is quite a pain in the neck.

I saw some articles in a few editions of the Middle Way by a certain "John Frederick". Jane told me who wrote them, and I may say that they provided a bright spot in an otherwise rather tawdry lot of articles.

One point interested me. In one of your letters you say how Betty feels quite sure that there is a bit of string linking her to her past life (and perhaps future as well). She is obviously talking in her own terms and concepts, but it is not incorrect. This "string" is probably the stream of Bhavanga which is the continuous link throughout life, never maintaining any fixed identity,but maintaining a continuity. This is the dwelling place of Avijja, and as such is the root of "Self". By attachment to this "string" one continues in Samsara; by getting down to it in Samadhi and using wisdom in that deep level of the Citta, the "string" can be destroyed and freedom attained. Then there is no more birth. But I'm afraid that Betty may be far too attached to her string to do much about it at present.

I have a new typing machine and so am using it to write to you. I find that if I write by hand my writing deteriorates

and I get cramps in the hand. This is also good practice because
I still do'nt know how to use this machine properly. Actually,
the main purpose is to aid in translation of Tan Acharn's talks.ÜjÜŒAll for now.

With Metta ‰‰‰‰‰‰‰‰‰‰‰
‰††,Î
ÎÃ* Ã• ”Lone Pine National Parkœ•ƒ

Ä
K>ÄMarch 6, 1990„

Frank D.Edwards
2345 N.Quail Road
Birdseye, Utah 84666

Dear Mr.Edwards,

This letter is a confirmation of your request for a
traditional log cabin.

The Mary Todd Lincoln Cabin has been reserved in your name for
the week of June 10©17, 1984. The cabin includes three bedrooms,
a full kitchen, large parlour, and a hot tub.

Limousine Service from the airport to your cabin is
available at no extra charge.

Warmest regards

Ranger David Harris
Park Reservations

”See enclosure•Ä
K7Äc\o Songserm Service„
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K;Ä88©89 Phosi Road„
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K:ÄUdorn thani 41000„
British Embassy
Bangkok

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K9ÄSeptember 26, 1990„

For the Attention of Ann Scarlett
Consular Section

Dear Madam,
I am replying to two letters which you sent me dated 15th August (your Ref: CON 011/1) and 17th August 1990 (your Ref: CON 221/1). I am sorry for the delay in replying to your letters, but in the country time goes fast without being noticed.

I am rather doubtful whether I am eligible to vote in the next UK general election, because I entered Thailand in November 1961, and since then the only visit I have made to the UK was from 8th to 22th June 1974, a period of two weeks.

If this will qualify me for voting, please would youÜjÜ send me the necessary forms.

With regard to your Record of British residents in Thailand, yes the information that you already have should remain unchanged, with the possible exception of the address of nearest next of kin which should be:

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º º
º * BuddhaNet BBS * Buddha Dhamma Meditation Assoc. º
º The Buddhist Bulletin Board PO Box K1020 Haymarket NSW 2000 º
º +612 212-3061 Online: 24hrs Telephone: +612 212-3071 º
º º
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HAPPINESS - as seen in Buddhist perspective

Dictionaries are generally agreed in referring to happiness as being characterised by or showing pleasure or contentment. Buddhism as a world religion has an unbeatable record of having lived through more than twentyfive centuries, living very illustriously, winning over more or less the whole of Asia from the Caspian Sea up to the Japanese Archipelago. The cultural enrichment of the people of the lands over which Buddhism spread, Afghanistan, Iran and Persia in western Asia and China, Korea and Japan in the east is eloquent evidence of the more than divine elegance of Buddhism as a religion which serves mankind. Ancient historians like Al Biruni who lived more than a thousand years ago have left behind for our benefit astonishing records of these. Hence we make bold to attempt to view and examine the concept of happiness from the Buddhist perspective.

Let it be first declared that in this study it is the Pali word sukha (= happiness) which gives us our sense of direction. We do not wish to drift away from scriptural authority and speculate with unlimited freedom. We would deem supersonic flights in the area of religion, whether it relates to the study of its teachings or to their practice, to be both unhealthy and disruptive. Buddhist thinking looks upon happiness which primarily connotes a state of mind as operating in or having its genesis in both the physical and mental planes: sukhan'ti dve sukhƒni kƒyika¤ ca sukham cetasika¤ ca sukham (Ps.I.188). This

same text, the Patisambhidƒmagga offers us some very insightful comments about both these categories of happiness or sukha. In both cases, happiness results from getting what one wishes for or seeks after. The Pali word which connotes this is sƒta which means `wished for' or `gained' (Cp. Monier Williams Sanskrit English Dictionary p. 1196 coloumn 3).This word is often used as equivalent to and paired with piya (=dear or pleasant) as in yam loke piyarupam satarupam (D.II.p.304). Note here the beautiful comment on this in the Atthakatha:

attanƒ patiladdhƒni catusamutthƒnikagandhƒrammanƒdŒni kassa a¤¤assa evarupƒni atthŒti ma¤¤anti. Tesam evam ma¤¤amƒnƒnam tƒni cakhhƒdŒni piyarupƒdŒni ceva sƒtar–pƒni ca honti (DA.III.f.800).

A further keen observation is made in differentiating two stages or two states of happiness in both categories of physical and mental happiness. One is at the production level of happiness, in the very process when it is referred to as sukhƒ vedanƒ i.e. sensing or experiencing happiness (both physical and mental: kƒyasamphassajƒ cetosamphassajƒ sƒtƒ sukhƒ vedanƒ). The other is at the product level, i.e. on the completion of the process when it is referred to as sukham vedayitam i.e. sensed or experienced happiness (kƒyasamphassajam sƒtam sukham vedayitam (Ps.I.p.188). At the mundane level of worldly existence, herein lies the joy of living or the happiness which the senses provide in their communication with the out side world. This happiness (sukham somanassam) is indicated as the gratification through the senses or kƒmƒnam assado (yam kho bhikkhave ime pa¤cakƒmagune paticca upajjati sukham somanassam kƒmƒnam assƒdo. M.I.p. 85). This position is philosophically viewed as being very restricted or circumscribed in the production of genuine states of happiness (appassƒdƒ kƒmƒ vuttƒ bhagavatƒ... M.I.p.132). Such forms of happiness are relatively so because they bring in their wake considerable stress and strain and untold bitterness and dissatisfaction (ƒdinavo ettha bhiyyo. See further M.I.p.132) Buddhism never denies the existence and the experiencing by man of different forms and levels of happiness but at the same time stresses the importance of making a realistic and relative

estimation of such happiness in relation to the price that a man of the world has to pay for its purchase.

Granting the possibility of enjoying happiness at the down to earth mundane level in terms of material considerations, Buddhism envisages a very pragmatic and at the same time an ethically exalted plane of happiness for the man of the world. The Anguttara Nikƒya (A.III,p.67) provides us with a beautiful analysis and examination of this situation. Fulfilment of material needs, starting from food and raiment (ghƒsacchƒdanaparamatƒ) man must have these things of daily need up to a satisfactory degree to prevent him suffer from want or he must have the means whereby to acquire them. This first situation is referred to as the happiness of possession or atthisukha. It is a reminder to the world of today that the Buddha who appeared in the world two and a half millennia ago was fully alive to the problem of the haves and the have-nots.

Thus while possession implied one form of happiness or atthisukha, non-possession or poverty spells unhappiness. The Pƒli word used for this lack or deficiency of basic needs of existence, which is the state of poverty, is dƒliddiya. The unhappiness resulting from poverty or non-possession is dukkha and as its opposite the word sukha is used to refer to the happiness resulting from possession (i.e. atthisukha). This is the rule with regard to the man of the world that he must have the means to supply himself with the needs in order not to be plunged in a state of unhappiness.

Buddhist thinking refers to this very positively and specifically, saying `To the pleasure seeker of the world, poverty indeed is painful'- Dƒliddiyam bhikkhave dukkham lokasmim kƒmabhogino (A.III, p. 351 f.) On the other hand, it in no secret that the true aspirant to the goal of Nibbƒna in Buddhism finds that for him it is the rule to renounce (nekkhamma, patinissagga, apacaya etc.), and that total non-possession is his primary source of happiness. But as a man of the world he finds that it is possessions (bhoga) which provide him with his physical and

mental happiness and satisfaction (idha gahapati ariyasƒvako utthƒnaviriyƒdhigatehi bhogehi bƒhƒbalaparicitehi sedƒvakkhittehi dhammikehi dhammaladdhehi attƒnam sukheti pŒneti sammƒ sukham pariharati: A.III,p.45). This means that happiness has to be acquired, whether it be for one's own sake or for the sake of others, righteously and correctly and with injury to none. The means must be justifiable on its own grounds (dhammikehi dhammaladdhehi).

Whichever way one looks at happiness, whether with a philosophical sobriety and a meaningful level-headedness as indicated above or not, the human mind is attracted towards happiness (sukha) and is repelled by its opposite (dukkha). Associated with the desire to live and to avoid death is the desire to be happy and avoid unhappiness (... jŒvitukƒmƒ amarituk ƒmƒ sukhakƒmƒ dukkhapatikk–lƒ D.II. p.330). But herein comes the Buddhist standpoint towards happiness which is precise and totally uncompromising. The Buddha very clearly states in the Mahƒsaccaka Sutta that happiness, to be acceptable and premissible, has to be free from lustful stains and sinful blemishes (Na kho aham tassa sukhassa bhƒyƒmi yam tam sukham a¤¤atreva kƒmehi a¤¤atra akusalehi dhammehi: M.I.p.247). This immediately implies the existence in terms of Buddhist thinking, of unacceptable grades of happiness which share of the nature of lust (kƒma) and evil (akusala dhamma).

There is also a reckoning of grades of happiness as superior or inferior, of higher and lower quality even within the same permissible area. While at a mundane, down to earth level a comparably lower level of happiness satisfies an average worldling, the religio-intellectual maturity which accompanies spiritual development of man in Buddhism makes him opt for the higher grades of happiness which are both permitted and recommended within the framework of transcendental (lokuttara) growth in Buddhism. The Buddha in the Mahƒsaccaka Sutta as quoted above, indicates the permissible areas within which a Buddhist may legitimately seek his quota of happiness (... yam tam sukham a¤¤atra kƒmehi a¤¤atra akusalehi dhammehi M.I.p.247), and this, a

man of the world is presumed to be doing all the time, with legitimacy or otherwise (attano sukham esƒno: Dhp.v.132).

Buddhism also envisages spiritually higher grades of happiness which relatively reduce, without the batting of an eyelid, the worth of worldly happiness to a mere zero. This is the implication of the venerable Mahƒ Kassapa's observations about the joy and happiness he gets from a true comprehension of the Truth or dhamma as against his reaction to the melodies of super grade orchestral music:

Na pa¤cangikena turiyena rati me hoti tƒdisŒ yathƒ ekaggacittassa sammƒ dhammam vipassato (Thag.v.1071)

`I do not derive so much joy and delight from the strains of music of the fivefold orchestra as much as I do when I grasp with a unified mind the truths of the teaching' (dhamma).

The life of man in the world is a reality which Buddhism reckons with. But the exalted character of the sensory reactions to the stimuli of the world as reflected here in the character of Mahƒ Kassapa Thera does not necessarily imply a total ban on them to the man of the world. The Buddhist stress is on the fact that life in the world and all else associated with it i.e. everything besides and below Nibbƒna are conditioned or in other words are sankhata, having the characteristic of anicca, dukkha and anatta, of being transient, unsatisfactory and essenceless.

Both a realization of this position and acting in accordance with it are insisted on and beautifully reflectd in the story of young Dighavu in the Samyutta Nikƒya (S.V.p.344 f). The Buddha himself is seen personally giving him this new vision of life in the world and pointing out to him the way to release therefrom. The vitality and vibrancy of this exposition as a totally effective religious way compels us to produce it herein the original Pali. We consider it to be one of the finest examples of experiential

religious culture, effected and recorded almost in the company of the Buddha.

Tasmƒtiha tvam DŒghƒvu imesu catusu sotƒpattiangesu patitthƒya cha vijjƒbhƒgiyadhamme uttarim bhƒveyyasi. Idha tvam DŒghƒvu sabbssankhƒresu aniccƒnupassŒ viharƒhi anicce dukkhasa¤¤Œ dukkhe anattasa¤¤Œ pahƒnasa¤¤Œ virƒgasa¤¤Œ nirodhasa¤¤Œ ti. Evam hi te DŒghƒvu sikkhitabban ti (S.V.p.345).

To the Buddhist, the state which is the opposite of this samsƒric state,i.e the unconditioned state of Nibbƒna which is asankhata is equally a reality. That is the logical opposite of samsƒra and for that very reason it is no more than the reality of the non-existence of a state of painful processes: upƒdƒnapaccayƒ bhavo bhavapaccyƒ jƒti jƒtipaccayƒ jarƒmaranam. One is doubtful wheter the oft-quoted passage at Udƒna (Ud.p.80) implies a factual existence of such a state beyond death. The total and tremendous reality of Nibbƒna from the time of one's release to the point of material and consequent psychic break up in death with a down to earth fullness, precludes us from stretching anything relating to Nibbƒna in any form beyond this. The Alagadd–pama Sutta sees very clearly the liberatedness of the liberated being (vimuttacitto bhikkhu) in this form.

Evam vimuttacittam kho hikkhave bhikkhum saindƒ devƒ sa-brahmakƒ sa-pajƒpatikƒ anvesam nƒdhigacchanti idam nissitam tathƒgatassa vi¤¤ƒnam ti. Tam kissa hetu. Ditthe' vƒham bhikkhave dhamme tathƒgatam ananuvejjo ti vadƒmi.(M.I.p.140)

The Kevaddha Sutta speaks of this final termination of the samsaric being in Nibbƒna as follows:

Vi¤¤ƒnam anidassanam anantam sabbato pabham ettha ƒpo ca pathavi tejo vƒyo na gadhƒti ettha dŒgha¤ ca rassa¤ ca anum th–lam subhƒsubham ettha nƒma¤ ca rupa¤ ca asesam uparujjhati vi¤¤ƒnassa nirodhena etth'etam uparujjhati. (D.I.p.223)

This declaration by the Buddha to Kevaddha, the householder's

son, implies an unquestionable totality of cessation in Nibbƒna.

Therefore, Buddhism sees no contradiction in prescribing within its specific dimensions, for what would be deemed happiness for the man of the world. Nevertheless, the Buddhist has to learn to look upon Nibbƒna as the highest happiness: Nibbƒnam paramam sukham. It is so because it is the highest point of total dispossession, dispossession of those which stand in the way of true happiness, and the Dhammapada (v.200) sums it up in no uncertain terms when it says:

Happily indeed do we live, we who have nothing, nothing by way of impediments to spiritual progress and final release and liberation from all things of the world.

Susukham vata jŒvƒma yesam no natthi ki¤canam.

Bhikkhu Dhammavihƒrœ
Dharmƒyatanaya
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HEALING : A TIBETAN BUDDHIST PERSPECTIVE

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What is healing?

What do we mean by healing? Do we mean healing of the physical body, healing of the psyche/soul/mind, or both of these. What is the connection between body and mind? Many modern healing techniques regard successful healing as the cure of the presenting physical problem, whether this be symptoms of cancer, AIDS, chronic fatigue syndrome, or some other illness. If the person does not recover from the presenting physical problem, or if that problem recurs or another develops at a later time, this may be regarded as failure. It is not uncommon in these situations for the therapist or organisation that has been helping the "sick" person to infer or state that the person must have done something wrong, that they haven't stuck strictly enough to the diet or meditated enough or done whatever else it was that they were supposed to do. In these situations the person can become very guilty, depressed or angry. In many cases, they just give up hope. To avoid these problems, it is necessary to consider a more comprehensive view of healing that incorporates not only physical healing but mental healing.

Mind is the creator

To understand healing from the Buddhist perspective, a useful starting

point is to consider the Buddhist concept of mind. The mind is non-physical. It is formless, shapeless, colourless, genderless and has the ability to cognize or know. The basic nature of mind is pure, limitless and pervasive, like the sun shining unobstructedly in a clear sky. The problems or sickness we experience are like clouds in the sky obscuring the sun. Just as the clouds temporarily block the sun but are not of the same nature as the sun, our problems or sickness are temporary and the causes of them can be removed from the mind. From the Buddhist perspective, the mind is the creator of sickness and health. In fact, the mind is believed to be the creator of all of our problems. That is, the cause of disease is internal, not external.

Unlimited potential

You are probably familiar with the concept of karma, which literally means action. All of our actions lay down imprints on our mindstream which have the potential to ripen at some time in the future. These actions can be positive, negative or neutral. These karmic seeds are never lost. The negative ones can ripen at any time in the form of problems or sickness; the positive ones in the form of happiness, health or success. To heal present sickness, we have to engage in positive actions now. To prevent sickness occurring again in the future, we have to purify, or clear, the negative karmic imprints that remain on our mindstream. Karma is the creator of all happiness and suffering. If we don't have negative karma we will not get sick or receive harm from others. Buddhism asserts that everything that happens to us now is the result of our previous actions, not only in this lifetime but in other lifetimes. What we do now determines what will happen to us in the future.

In terms of present and future healing, the main objective is to guard our own actions, or karma. This requires constant mindfulness and awareness of all the actions of our body, speech and mind. We should avoid carrying out any actions that are harmful to ourselves and to others. Buddhism is therefore a philosophy of total personal responsibility. We have the ability to control our destiny, including the state of our body and mind. Each one of us has unlimited potential - what we have to do is develop that potential.

Healthy mind, healthy body

Why do some people get ill while others remain in the best of health? Consider skin cancer. Of all the people who spend many hours out in the sun, some will develop skin cancer and others will not. The external situation is the same for all of them, but only some will be affected. The secondary cause of the skin cancer - the sun - is external, but the primary cause - the imprints laid down on the mindstream by previous actions - is internal.

Also, people with similar types of cancer will often respond quite differently to the same treatment, whether this be orthodox or alternative. Some will make a complete recovery. Some will recover temporarily and then develop a recurrence. Others will rapidly become worse and die. Logically one has to look to the mind for the cause of these differences.

Buddhism asserts that for lasting healing to occur, it is necessary to heal not only the current disease with medicines and other forms of treatment, but also the cause of the disease, which originates from the mind. If we do not heal or purify the mind, the sickness and problems will recur again and again.

This introduces the notion of "ultimate healing". By ridding the mind of all its accumulated "garbage", all of the previously committed negative actions and thoughts, and their imprints, we can be free of problems and sickness permanently. We can achieve ultimate healing - a state of permanent health and happiness. In order to heal the mind and hence the body, we have to eliminate negative thoughts and their imprints, and replace them with positive thoughts and imprints.

The inner enemy

The basic root of our problems and sickness is selfishness, what we can call the inner enemy. Selfishness causes us to engage in negative

actions, which place negative imprints on the mindstream. These negative actions can be of body, speech or mind, such as thoughts of jealousy, anger and greed. Selfish thoughts also increase pride, which results in feelings of jealousy towards those higher than us, superiority towards those lower than us and competitiveness towards equals. These feelings in turn result in an unhappy mind, a mind that is without peace. On the other hand, thoughts and actions directed to the well-being of others bring happiness and peace to the mind.

Conscious living, conscious dying

It is important to consider what happens to us when we die. The Buddhist view is that at the time of death the subtle consciousness, which carries with it all the karmic imprints from previous lives, separates from the body. After spending up to forty-nine days in an intermediate state between lives, the consciousness enters the fertilised egg of its future mother at or near the moment of conception. New life then begins. We bring into our new life a long history of previous actions with the potential to ripen at any time or in any of a myriad ways. The state of mind at the time of death is vitally important and can have a considerable effect on the situation into which we are reborn. Hence the need to prepare well for death and to be able to approach our death with a peaceful, calm and controlled mind. Death itself can be natural, due to exhaustion of the lifespan, or untimely, due to certain obstacles. These obstacles arise from the mind and can be counteracted in different ways. One method commonly employed in Tibetan Buddhism to remove life obstacles is to save the lives of animals that would otherwise have been killed. For example, animals can be rescued from being slaughtered or live bait can be purchased and released. For those with a life threatening illness, it is important to understand that being free of that illness doesn't mean that you will have a long life. There are many causes of death and death can happen to anybody at any time.

Not just pills and potions

Tibetan medicine is popular and effective. It is mostly herbal medicine, but its uniqueness lies in the fact that in the course of its preparation it is blessed extensively with prayers and mantras, giving it more power. It is said that taking such medicine will either result in recovery, or, if the person is close to death, they will die quickly and painlessly. (Another theory, based on personal experience, is that it tastes so bad you want to recover quickly so that you can stop taking the medicine!)

Blessed pills and blessed water are also used extensively. The more spiritually developed the person carrying out the blessings or the healing practices, the more powerful is the healing result or potential. These pills often contain the relics of previous great meditators and saints, bestowing much power on the pills.

Many Tibetan lamas actually blow on the affected part of the body to effect healing or pain relief. I have seen a person with AIDS with intense leg pain have his pain disappear after a lama meditated intensely and blew on his leg for twenty minutes. Compassion is the power that heals.

Visualisation can also be very powerful healing. One method is to visualise a ball of white light above your head, with the light spreading in all directions. Imagine the light spreading through your body, completely dissolving away all sickness and problems. Concentrate on the image of your body as completely healed and in the nature of light.

This type of meditation is even more powerful when combined with visualising holy images and reciting mantras. I often tell my Christian patients to visualise the light as Jesus, with the light emanating from him.

In the Tibetan tradition, there are many Buddha figures (deities) which can be visualised while reciting their mantra. The Medicine Buddha; Chenrezig, or Avalokiteshvara (the Buddha of Compassion); or one of the long-life deities such as Amitabha are commonly used. Deities can be in peaceful or wrathful aspects. The wrathful ones are often used to cure

heavy disease such as AIDS.

If you are not comfortable with these images, you can use other objects such as crystals, or simply visualise all the universal healing energy absorbing into you, transforming your body into light, and imagine yourself as totally healed.

Over the centuries many people have used these methods and have recovered from their illnesses, even from conditions such as leprosy, paralysis and cancer. The aim of these practises is to heal the mind as well as the body, so that the diseases or problems will not recur in the future.
Also, many diseases are associated with spirit harm. Lamas and other practitioners will often recite certain prayers and mantras or engage in ceremonies to stop the spirit harm and allow the person to recover.

A seven year old girl I knew had petit-mal epilepsy as the result of spirit harm; the epilepsy disappeared after various rituals and prayers had been performed. Whenever she had an epileptic attack, the girl would see a frightening apparition coming towards her. After the initial prayers had been performed, however, her attacks lessened and she would see a brick wall between her and the frightening figure. This wall was the colour of a monk's robes. Eventually the attacks and visions disappeared altogether.

In summary, we can say that the essential ingredients in the healing process, for both the person doing the healing and the person being healed, are compassion, faith, and pure morality.

Changing our minds

Another powerful method of healing in Tibetan Buddhism is to meditate on the teachings known as thought transformation. These methods allow a person to see the problem or sickness as something positive rather than negative. A problem is only a problem if we label it a problem. If we look at a problem differently, we can see it as an opportunity to grow or to practice, and regard it as something positive. We can think that

having this problem now ripens our previous karma, which does not then have to be experienced in the future.

If someone gets angry at us, we can choose to be angry in return or to be thankful to them for giving us the chance to practice patience and purify this particular karma. It takes a lot of practice to master these methods, but it can be done.

It is our concepts which often bring the greatest suffering and fear. For example, due to a set of signs and symptoms, the doctor gives the label 'AIDS' or 'cancer'. This can cause great distress in a person's mind, because they forget that it is only a label, that there is no truly existent, permanent AIDS or cancer. 'Death' is another label that can generate a lot of fear. But in reality 'death' is only a label for what happens when the consciousness separates from the body, and there is no real death from its own side. This also relates to our concept of 'I' and of all other phenomena. They are all just labels and have no true, independent existence.

Lama Zopa Rinpoche, a highly realised Tibetan Lama, says that the most powerful healing methods of all are those based on compassion, the wish to free other beings from their suffering. The compassionate mind - calm, peaceful, joyful and stress-free - is the ideal mental environment for healing. A mind of compassion stops our being totally wrapped up in our own suffering situations. By reaching out to others we become aware of not just my pain but the pain (that is, the pain of all beings).

Many people find the following technique powerful and effective: think "By me experiencing this disease or pain or problem, may all the other beings in the world be free of this disease, pain or problem" or "I am experiencing this pain/sickness/problem on behalf of all living beings."

One voluntarily takes on suffering in order for others to be free of it. This is similar to the Christian concept of regarding one's suffering as sharing the suffering of Jesus on the cross. Even death can be used in this way: "By me experiencing death, may all other

beings be freed from the fears and difficulties of the death process."

We have to ask ourselves "What is the purpose of my life? Why do I want to have good health and a long life?". The ultimate purpose of our life is to be of benefit to others. If we live longer and just create more negative karma, it is a waste of time.

Giving and taking is another powerful meditation. As you breathe in, visualise taking the suffering and the causes of suffering from all living beings, in the form of black smoke. When breathing in the black smoke, visualise smashing the black rock of selfishness at your heart, allowing compassion to manifest freely. As you breathe out, visualise breathing out white light that brings them happiness, enjoyment and wisdom.

Developing compassion is more important than having friends, wealth, education. Why? Because it is only compassion that guarantees a happy and peaceful mind, and it is the best thing to help us at the time of death

We can use our sickness and problems in a very powerful way for spiritual growth, resulting in the development of compassion and wisdom. The highest development of these qualities is the full realisation of our potential, the state of full enlightenment. Enlightenment brings great benefit to ourselves and allows us to work extensively for others. This is the state of ultimate healing.

I have outlined some of the concepts that are the basis of the Buddhist philosophy on healing. Many of these methods were taught by Lama Zopa Rinpoche at Tara Institute in Melbourne in August 1991 during the first course given by Lama Zopa specifically for people with life-threatening illnesses.

Some of these ideas may appear unusual at first, but please keep an open mind about them. If some of the ideas appear useful to you, please use them; if not, leave them aside.

May you achieve health and happiness.

(revised January 1995)

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467-0998----------THE HEART OF THE PRAJI
PARAMITA SUTRAThe free seeing Bodhisattva of compassion, while in profoundcontempla
Paramita, beheld five skandhas as empty in theirbeing and thus crossed over all sufferings.
what is seen does not differ from what is empty, nordoes what is empty differ from what is se
is empty, whatis empty is seen.It is the same for sense perception, imagination, mental func
andjudgement.O-oh Sariputra, all the empty forms of these dharmas neither come to benor
not created or annihilated, not impure or pure,and cannot be increased or decreased.Since i
nothing can be seen, there is no perception,imagination, mental function or judgement.There
nose, tongue, body or consciousness.Nor are there sights, sounds, odors, tastes, objects or
no visu-al world, world of consciousness or other world.There is no ignorance or extinction o
so forthdown to no aging and death and also no extinction of aging and death.there is neithe
causation, annihilation nor path.There is no knowing or unknowing. Since nothing can be kn
rely upon Prajna Paramita and so their minds areunhindered.Because there is no hindrance
and they are far frominverted and illusory thought and thereby attain nirvana.All the Buddhas
per-i-ods of time fully accomplish thean-nut-ta-ra-sam-yak sambod-hi by relying upon Prajna
Paramita.Therefore, Prajna Paramita is known as the most divine mantra,the great enlighten
utmost mantra,the in-com-pa-ra-ble mantra,destroyer of all suffering!since what is true is not
vain,listen to the mantra of the Prajna Paramita--it goes like this:GATE GATE PA-RA GATE
BOD-HI SVA-HA!(3 times)Southwest Chogye International Zen
Academeia----------end of record

This document originally appeared as a post in the Usenet newsgroup, soc.religion.eastern. This version has been slightly edited by Barry Kapke and is being distributed, with permission, via the DharmaNet Buddhist File Distribution Network.

[Last updated: 25 September 1993]
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From: <MORIARTY@VM1.NoDak.EDU>
Newsgroups: soc.religion.eastern
Date: 19 Sep 1993 15:57:28 -0700

Part One: A Brief Comment

The title of "The Heart Sutra" appears to refer to the use of perfect wisdom (prajnaparamita) to cleanse error from the heart (hridaya). There are numerous variations of the sutra in Sanskrit and many other classical, Asian languages. Edward Conze did extensive work in this field, although his methods are now challenged by contemporary scientific philologists. The search for an ur-text is probably always going to be inconclusive, although some evidence points to the existence of a single, original version. This is of no consequence for people whose interest in the Sanskrit text is based on a desire to inspect the Sanskrit vocabulary of the concepts in "The Heart Sutra" or to draw spiritual nourishment from the elegantly poetic repetitions of the Sanskrit text that follows.
A spiritual friend provided me with the materials I have used to prepare this version of the text in Buddhist Sanskrit.

This text is modified from:

Hurvitz, Leon. "Hsuan-tsang (602-664) and the _Heart Scripture_" in _Prajnaparamita and Related Systems: Studies in Honor of Edward Conze_ (University of California at Berkeley Press). 103-113.

Hurvitz describes this text as "brahmanical" and reports that Hsuan-tsang transcribed it in Chinese characters from a wall of a cave at Ta hsing-shan-ssu in Lo-yang, China, apparently on the

Silk Road, during the 7th century A.D. The context in which the Chinese scholar presentedthe _Hridaya Sutra_ makes it clear that he considered it a magical text. Although this text is not precisely identical with existing English translations of "The Heart Sutra," it is obviously consistent with the Hridaya textual tradition. The Sanskrit scans metrically and by sense into mostly four line verses, a classical verse form that suggests a strong literary value in the text. Repetitions and thematic emphasis on the pervasiveness of emptiness (sunyata) characterize the text. I found that in order to preserve the sense of the verses it was necessary to shorten one verse to three lines, to lengthen another verse to five lines.

I modified the Hurvitz text by eliminating all Sanskrit diacritical marks, regularizing the spacing of the Sanskrit words and their spelling, and adjusting the lines of the text according to sense and (in some cases) meter. I used Hurvitz's interlinear vocabulary as a base and added to it. The difficulties in this text are partly due to the obscurities of Buddhist Sanskrit, partly to the ackwardness of the transcription into Roman letters from Chinese phonological equivalents by Hurvitz, and mostly to my radically imperfect knowledge of Sanskrit. I accept full responsibility for the errors experts in the Sanskrit language will find here.

May the merit of this effort benefit all sentient beings.

[CORRECTION: Hsuan-tsung found the text on the stone wall of the Great Monestary of the Furtherance of Good, not on a cave wall. -MM]

Part Two: The Buddhist Sanskirt Text with Interlinear Vocabulary

prajnaparamita hridaya sutra
(perfect wisdom heart sutra)

aryavalokitesvaro bodhisattvo
(Avalokateshvara bodhisattva)
gambhiram prajnaparamita caryam caramano vyavalokayati
(deep perfect wisdom action perform luminously)

sma panca skandhas tams ca sva bhava sunyam
(saw five bundles them own nature empty)
pasyati sma iha sariputra
(? saw oh Sariputra)

rupam sunyata va rupam rupan na prithak
(form emptiness evidently form form not different)
sunyata sunyataya na prithag rupam
(emptiness emptiness not different form)
yad rupam sa sunyata ya sunyata sa rupam
(this form that emptiness this emptiness that form)
evam eva vedana samjna samskara vijnanam
(like this feeling thought choice consiousness)

iha sariputra sarva dharma sunyata
(oh Sariputra all dharmas emptiness)
laksana anutpanna anruddha avmala anuna aparpurna
(mark not born not pure not increase not decrease ?)
ta sariputra sunyatayam
(therefore Sariputra in the middle of emptiness)

na rupam na vedana na samjna na samskara na vijnana
(no form no feeling no thought no choice no consciousness)
na caksuh srotam na ghrana jihva kaya manah
(no eye ear no nose tongue body mind)
na rupa sabda gandha rasa spistavya dharmah
(no form sound smell taste touch dharmas)
na caksur dhatur ya van na mano vijnanam dhatur
(no eye-area up to no mind-consciousness area)

na vidya na vidya na vidya ksayo va vidya ksayo
(no clarity no clarity no clarity exhaustion no clarity exhaustion)
ya van jaramaranam na jaramarana ksayo
(up to old age no old age exhaustion)
na duhkha samudaya nirdoha margajna
(no suffering end of suffering path)
na jnanam na prapti na bhismaya tasmai na prapti
(no knowledge no ownership no witnessing no thing to own)

tvad bodhisattva prajnaparamita asritya
(therefore bodhisattva perfect wisdom dwells)
viha ratya citta varano vidya ksayo na vidya ksayo
(in dwell thought no obstacle clarity exhaustion not clairty exhaustion)
ya van jaramaranam na jaramarana ksayo
(up to old age no old age exhaustion)
na duhkha samudaya nirodha margajna
(no suffering end of suffering path)
na jnanam na prapti na bhismaya tasmai na prapti
(no knowledge no property no witnessing no thing to own)

tvad bodhisattvanam prajnaparamita asritya
(therefore bodhisattva perfect wisdom dwells)
viha ratya citta varano citta varano
(in dwell thought no obstacle thought no obstacle)
na siddhitvad atrasto vipa ryasa ti kranto
(no existence fear fright inverse reverse ? separate)
ni stha nirvana tya dha vyava sthitah
(perfectly stands nirvana three worlds thing experiences)

sarva buddhah prajnaparamitam asritya
(all buddhas perfect wisdom dwell)
(a?)nuttaram samyaksambodhim abdhisambuddhah
(unexcelled ultimate perfect insight together ? buddhas)
ta smai jnata vyam
(therefore should know ?)
prajnaparamitamahamantram mahavidyamantram
(perfect wisdom great charm great clear charm)

anuttaramantram asamasama mantram
(unexcelled charm unequalled equal charm)
sarva duhkha prasa manam sa tyam ami thyatvat
(all suffering stop terminate genuine real not vain)
prajnaparamitayam ukto mantrah tadyatha
(perfect wisdom declaired charm saying)
GATE GATE PARAGATE PARASAMGATE BODHI SVAHA
(gone gone totally gone totally completely gone enlightened so be it)

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ÉÍÍÍ

Listening, we do not hear it; we call it inaudible.
Groping, we do not grasp it; we call it intangible.
These three properties do not allow ultimate scrutiny, for indeed,
merging they become One.
Lao Tsu, Tao Te Ching

Inscribed on the Mind-Heart

When we return to the root, we gain the meaning;
When we pursue external objects, we lose the reason.
The moment we are enlightened within,
We go beyond the voidness of a world confronting us.

Tao-hsin, first patriarch of Zen in China, AD 606

Introduction

In the academic sense, the ideal function of an essay in comparative philosophy is that by examining both for similarities and differences, there is the possibility of a richer and deeper understanding of each.

In terms of Australia's present desire to have greater trade and cultural interaction with Asia, an exploration of aspects of Western and Eastern thought, and an understanding, and acceptance of the resonances and dissonances, could be most helpful.

For this writer, there is a private or personal agenda; that of seeking in Heidegger a Western philosophical rationale for her own partially Buddhist artwork.

When research for this paper first began, this writer felt, as a beginner, inadequate to the task, that all that was possible was to cobble together a patchwork of relevant quotes from other scholars' writings on the subject. As study progressed, frustration arose with what seemed to be a lack on the part of some scholars in getting down

to fundamental concepts on the Eastern side, particularly a tendency to quote sayings as though they were dogmas to be believed. The famous sayings of Buddhist and Taoist masters were never intended as dictums or articles of faith to be believed. They were intended as triggers to point the inquirer in the right direction towards a realisation of the truth concerning the nature of being. Interestingly enough, Heidegger also sees his speculations as merely points of departure, and hopes his readers will pursue the subject independently. Therefore, although the first half of the essay, dealing with Heidegger and Eastern thought in general, uses quotes from academic scholarship to show the evidence and authenticity of the relationship between the two, in the second half I have sought to compare what I am able to understand of Heidegger with what I know of Buddhism. Some of the Buddhist understandings come from discourses given by Sayadaw U Janaka, a renowned scholar of Pali manuscripts in the Buddhist world and the Head Meditation Teacher at Rangoon Monastery in Burma. He teaches with strict authenticity, holding without deviation to the unbroken lineage of transmission since the Buddha's time. His authority to teach is given him by his teacher on the basis of success in meditation, and his scholarship of Pali texts. This writer is also using of translations of Buddhist texts, and books on Buddhism by both Asian and Western writers.

Heidegger and Eastern Thought

Heidegger's primary area of research is ontology. Whether he is exploring the Greek, the Medieval, the linguistic or the Asian approaches, his entire life's work has been an attempt to penetrate into the truth of the nature of being. His methods attempted to escape from the traditions of logical dialectic, and in so doing seemed to invent a poetic, though still logical and analytical mode of thought, relying frequently on pun and often inventing new words or new ways of using current and ancient words to arrive at what he conceives as exact nuances and meanings. Sometimes he pauses within his text to observe that after much examination of the aspects of his Dasein, its understanding may now seem more obscure and elusive than ever. Translations into English, are therefore very clumsy, for they must deal with language that is difficult to understand even in German, and in English there is frequently a lack of a word which would correspond accurately to the German meaning.1

Eastern mysticism also deals primarily with the nature of being. The Indian strand, taken from the Brahman traditions of the Vedas at a religious level, and the Upanishad's at the esoteric level, deal with the essence of being as a positive Self, immortal, re-incarnating until enlightenment which is then union with the ultimate Self or God-nature of the whole of existence. The Buddhist strand, especially in its earliest and purest form (Theravadin or Hinayana), is essentially atheist in that there is no self, existence is an illusion created by the constantly changing amalgam of atoms of physical energy in space and the energy of consciousness which arises from sensations in sentient beings. Enlightenment to the Buddhist is the actual direct experience of this reality. Later forms of Buddhism as religious practice re-integrated many Hindu practices and beliefs, but even these in their upper reaches of meditative practice and study, return to the first premises of the Buddha through the results of experience and in lineages of direct transmission of teacher to student. The Taoist, though much closer to the Buddhist position, seeks not so much enlightenment, as the gradual capacity to be at one with the world, at one within the dualities of opposites, and one with the flow of constantly changing phenomena.

Otto Poggeler, reputed as Heidegger's foremost student, writes of his mentor's connection to Taoism in his essay on "East-West Dialogue". According to this paper, there are two senses in which Martin Heidegger can be seen to have a leaning towards Eastern thought. The first is that even before he encountered it, his own thinking, in questioning the basis of the Western concept of Being, was leading him in a direction sympathetic to Far Eastern philosophy. The second is that, as soon as he became aware of the nature of Taoist and Zen thought, he developed a very strong and long lasting interest in it, both through reading and direct contact with Asian scholars. In summarising a few basic points from "East-West Dialogue" the direction, characteristics and evolution of Heidegger's thought begins to become a little clearer.

In his youth, Heidegger had tremendous enthusiasm for the mysticism of Meister Ekhart, particularly the latter's concepts of

detachment, the death of the Godhead (from God to the absolute nothingness of the Godhead)2 , and that being is finite and therefore not part of God3 This notion of nothingness and detachment, something beyond a linguistically determined conceptual reality laid seeds, coming out of the Western tradition, for a possible questioning of metaphysics. The beginnings of Heidegger's questioning arose by rethinking the work of previous German philosophers who had studied and been influenced by Indian and specifically Vedantist thought.4 German philosophy had long had an interest in notions of enlightenment or transcendence of the human condition. Scholars such as Garbe, Deussen, Hegel, Schelling, Schopenhauer and Neitzche were excited when it was discovered that Sanskrit, being the base of most Indo-European languages, had a grammatical structure which gives rise to and is embedded in metaphysical thinking, therefore making it linguistically accessible to Western thinkers. It was partially the capacity to read translations of Sanskrit texts which opened up the possibilities that a metaphysics descended from Greek philosophy was not the only possible ground of exploration. What was left unsaid in Neitzche opened a door for Heidegger to explore the nature of Being. Yet Heidegger himself had no interest in the philosophies of the Vedas or the Upanishads. Sanskrit has notions of Being embedded in it both grammatically and conceptually. "It is metaphysical in being representational, concept-gathering, and in being productive of ontological speculation about Being as the ground of all that is, and so giving the appearance of setting up a reality other and higher than this world."5 . Greek language carries within its structure a paradigm that lends itself to thinking about Being as Logos Heidegger wanted to formulate a new language that would lead away from metaphysics, to clear away the obscuring masks of language, to find a way of thinking that which was previously unthought, and to reveal a hidden reality of Being. It was this aim which lead him away from Indian metaphysics, and towards the thoughts and experiences of the Far East

The earliest Buddhist writings are written in Pali, which is extremely close to Sankrit. It has the same script and the same grammatical structure. It was the commonly spoken language in Northen India in the time and place of the Buddha's life.6 As such it could be taken by Europeans to have linguistic roots suitable for ontological

speculation, and sutras capable of philosophical analysis. The historical Buddha was called Gautama, born of the Sakya clan or tribe, and one of his epithets in Buddhist writings is the "Great Analyser," because he was able to analyse his experiences from the memory of them (this would be impossible during the experience itself), and to show the path by which these experiences were attained. Subsequently, over the last 2,600 years, other meditators have followed the path and described their experiences, written in the Pali Sutras and the Ahidharma. Thus Buddhism does have a tradition of recording as exactly as possible the experiences that have been successfully repeated over many generations. Buddhist analysis concerns experience, and while it is extremely logical, it is not he logic of tautological or linguistic speculation. The experience of Being itself is acknowledged by Buddhists to be beyond language, therefore, no matter how different the language is, the different meanings of words are not going to reveal the ultimate nature of Being. What is necessary is a return to the common ground of human experience in pure and bare awareness, without the intervening distractions of culturally conditioned mentations. The Buddha states clearly that this is accessible to all humans regardless of gender or race.

We know that as early as 1938, Heidegger invited his Japanese student, Nishitani, to his home to discuss their reading of D.T.Suzuki's book "Essays on Zen Buddhism." Professor Poggeler describes how, from early in his career, Heidegger became familiar with Taoist thought through his contacts with scholars from Asia.7

The fact that Heidegger rarely refers to Eastern thought in his writings, is, according to Professor Gadamer, "because a scholar of his generation would be very reluctant to say anything in print about a philosophy if he were himself unable to read and understand the relevant texts in the original language."8

Heidegger himself gave his blessing to a comparative inquiry when he wrote "Again and again it has seemed urgent to me that a dialogue take place with what is to us the thinkers of the Eastern world".9

Otto Poggeler tells us, in his paper on Heidegger and Lao-tzu, that Heidegger had suffered an emotional collapse during the 1945 trials of Nazis and was hospitalised for three weeks. He apparently suffered tremendous shock and guilt at the realisation of the enormity of Nazi crimes and subsequently went into a forest mountain retreat for recovery. During this time he made contact with the psychiatrist Medard Boss seeking to "break through the narrowness of academic philosophy and reach much broader circles, for the benefit of a large number of people who are suffering." Heidegger wrote "From the Experience of Thinking" in which he sought to heal himself and his thinking through direct experience of passing days and seasons and re-evaluating the work of thought. He subsequently lived a hermit's life, close to nature.10 He embarked, with a Chinese scholar and colleague, on a translation of Lao-tzu's "Tao Te Ching" into the German, but only succeeded in completing eight of the eighty-one chapters, working painstakingly and consistently everyday over many months. He was seeking an absolute rigour in the translation, and dealing with the difficulties of a language with totally different syntactical structure, and one which uses poetic allegory and synonym as a norm in imparting meaning. The "Tao Te Ching" clearly states at its very beginning that the truth of the Way, or the Tao, cannot be explained by words, but only experienced after long and careful practice of the path. It the proceeds to attempt to point sideways at the truth by means of paradoxes in thought, simile and the duality of inter-related phenomena. It becomes evident in Heidegger's subsequent writings, as he becomes more and more concerned with poetry and art as means of saving the world, that he sees ordinary language as inadequate to express the exact meaning of Being.

Heidegger's purpose in translating and studying this most classic of Chinese texts was not to become a Taoist, but rather to return to the historical roots of a system of thought that was more than two thousand years old and exactly contemporary with the roots of Greek, and therefore Western, thought. He wanted to examine and compare how thought paths evolved. To trace the trajectory of Western thought and where it went wrong in how it arrived at its twentieth century conception of being, he needed to step outside the expected norms of the West, to explore the totally different ways of dealing with the

same issues in a totally foreign culture. He felt that this study would engender an objectivity that would help uncover the unspoken suppositions or roots of the Greek concept of Logos. In the midst of all this he was acutely aware of the difficulties of language, the uncertainties of never being sure whether the perceived meaning of a text has been understood in the way intended by the original writer, the probability that due to cultural differences the task might actually be impossible. Despite these difficulties, Heidegger persevered in his Eastern studies, and in later years we find some surprising correspondences between his thoughts and the examples he uses and those of Taoist thought.

One such correspondence is found in the metaphor of the jug as a thing and a being. In his 1949 Bremen lecture series entitled 'Insight into that which Is," in the first lecture on the Thing, (Poggeler relates) Heidegger shows that what is important in a jug is not its "form" but rather its "emptiness" which enables it to hold liquids, to pour, to be the kind of object it is, and to be useful. For Heidegger this empty space and thingness brings together his "Fourfold" of earth and heaven, divinities and mortals. The "Tao Te Ching" in chapter 11 observes that the usefulness of a jug is precisely in its emptiness. Here the comparison of Taoism deals with the opposites of duality such as light and dark, positive and negative, apparent solidity of form and its emptiness, the manner in which these paired opposites are necessary to one another, could not exist without each other, and are thus one, ceaselessly changing within a whole. Thus Heidegger is not using the Chinese sense of emptiness in its whole context. Rather he is borrowing the idea of emptiness to undermine the root of the Western conception of form in Being, and to show that its underlying truth is an emptiness conceived in a Western way through Western modes of thought. In discussing Being in this manner his words begin to sound very much like Eastern mysticism, and indeed the influence is really there, but the results of his thinking do not add up to meaning the same as would be intended by a Taoist. In fact this would be impossible because the Tao can only be experienced, then pointed, alluded and hinted at in words that remain inadequate. Heidegger's path was academic, and despite his own desire to overcome the limitations of academic tradition, he was bound into it in a way

which would preclude him from ever experiencing being in its Taoist sense. Poggeler expands the correspondences between Heidegger's and Taoist thought enough to show considerable influence on Heidegger's post-war thinking. Taoism is close to Buddhism in many ways and is therefore a relevant tangent to this writer's main aim of exploring Heidegger's parallels with Buddhism.

Heidegger and Buddhism

Another source of comparisons of Heidegger with Eastern thought comes from Japan.

From the early Twentieth Century up to the Second World War, numerous Japanese scholars came to Germany to study Western knowledge and disciplines of study. Some became very interested in existentialist and nihilist thought, and in particular, Heidegger, who's thinking they found very close to Zen. This study was taken back to Japan, and established in the Kyoto School which is still very active today. According to Tesuaki Kotoh, the main difference between the West and East is that in the West the perception of no reason or goal for existence plunges the Western mind into negativity and despair, while in the East, due to Zen (and Taoism), this groundlessness is accepted as it is and thus becomes a source of salvation.

Buddhism posits what it takes to be the four fundamental truths of life. 1. That all sentient beings suffer, that it is in the nature of living to experience suffering. Suffering arises when that which is pleasant or desired ceases or when that which is unpleasant arises or threatens to arise. 2. That the ultimate cause of all suffering is attachment; ie the attachment to or concern for life, security, comfort, and attachments to ideas, identities, things and people, and its opposite of aversion in the forms of fear, negative emotions, dislike of sickness, discomfort, loss of a loved one etc. 3. That it is possible to transcend suffering by achieving enlightenment, seeing reality as it is, the nature of being and of suffering, developing a total cessation of craving for all things, a non-attachment and letting go. This might be sudden after many years of developmental practice, or it might be gradual, accumulating with practice. At this point physical pain might still be experienced, but it is not increased by the emotional affect of aversion to pain. From this point on all emotional

suffering ceases completely. 4. That the way to attain enlightenment is by the practice of the Path or the Middle Way. This path has eight factors which should be practiced and gradually developed in daily life; right understanding, right directed thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.11 "Right" in this instance means the mode most conducive to developing a high level of pure awareness as consistently as possible, reducing attachments, and seeking to live harmlessly. In Buddhism there is no actual word for meditation. What is translated into English as "meditation" is the word "Bhavana" meaning development. So the practice of meditation is seen as one of developing or training the mind in awareness, looking inwards at the level of pure perception. It is understood that a primary obstacle is the conditioned state of our minds, by which we ordinarily perceive everything around us through the veil of our desires, aversions, interpretations, and distracted mentations. The Bhavana incorporates methods of overcoming mental obstacles.

Heidegger seems to agree with the first truth of Buddhism (that it is in the nature of living to suffer), when he says that one of the ontological characteristics of Dasein is to suffer the burden of life. In his words, "a mood of elation can alleviate the manifest burden of Being; that such a mood is possible also discloses the burdensome character of Dasein, even while it alleviates the burden."12 He also seems to acknowledge that a characteristic of Dasein is "care" or "concern" for its continued existence, and for all ideas, activities, things and others which contribute to that continued being. In so far as Dasein can split itself into different modes of being; "attending to, making use of , producing, looking after, giving up or letting go, interrogating, discussing..."Dasein does so out of concern for its existence. He goes on to state that Dasein, through its awareness of possibility, may experience fear, and that this fear in all its different forms is both a mood by which it knows itself to be and an aspect of concern for its continued existence.13 This is exactly what Buddhism constitutes as attachment. Thus we can see that Heidegger also agrees with the second fundamental truth of Buddhism, that suffering is caused by attachment.

Where he discusses "The Existential Constitution of the 'There'," he shows that Dasein is not merely a being that knows itself to be dwelling in the world, but one which is sentient, which knows its existence through its most familiar and everyday states of mind or moods.14 Buddhism in this instance, says that consciousness arises and knows itself to be as a result of sentient perception, and feelings15 , (whether they are neutral, pleasant or unpleasant, although it places perception itself of all the senses16 as happening prior to feeling.) Kocklemans explains "that care is the unifying factor which integrates into a unity the multiple elements of the Being of that being whose Being is precisely such that it is concerned about its own Being."17 Yet Heidegger also describes Daseign as generally and/or frequently blind to its own condition through being lost in the cares of its world and distracted by mentations, by delusion and language that separates mind from direct knowing. He says "Even though states of mind are disclosive (of Dasein's being), everyday circumspection goes wrong and to a large extent succumbs to delusion because of them, when measured against the idea of knowing the world absolutely."18

Heidegger's Dasein is a da (there) sein (being), a literal being-there or there-being. This Dasein has the faculty of being aware of its own existence: it knows itself to be there. A Being with Heidegger may be anything in existence, for instance, a clod of earth or a bridge. It is being, is existing, but it does not know itself to be there. Only Dasein knows its own thereness.

In brief summary of Heidegger's discussion of in "Being and Time", we can list Dasein's characteristics as the following;

Its very Being comports itself understandingly towards that Being.19 (G53,E79)
It is an entity which I myself am.
Mineness belongs to any existent Dasien, and belongs to it as the condition which makes authenticity and inauthenticity possible.
Being-in-the-world is a state of Dasein a priori.(G54,E79)
Beings are in the world as a jug is in a room, a room in university, university in a city, city in the world, etc.
Beings or entities may be in the world in this way, and their

ontological category may be one of present-at-hand, side-by-sideness, but Dasein is not "In-the world" in the same manner as objects without self-awareness. Rather, Dasein "dwells" in or in-habits the world. Thus the Being-in-the-world of Dasein means to dwell. Dasein can never be "alongside" or beside the world. (G54-55,E80-81)
It is possible for Dasein to be merely present-at-hand if it does not see or disregards its own existential state of Being-in (ie delusion, sleep, coma)(G55,E82)

Dasein understands its own inmost being in the sense of a certain factual being-present-at-hand.(G56,E82)
Whenever Dasein is, it is a fact; and the factuality of such a fact is what we shall call Dasein;s "facticity".
Dasein can understand itself as bound up in its "destiny" with the Being of entities (and other Daseins) which it encounters within its own world.

Dasein can split itself into different ways of being - having to do with something in actions of thought, speech or body.
All these ways of Being have concern as their kind of Being. (G56. E83)(Only a Dasein is capable of concern for its continued existence, concern for the things, actitivities and relationships which aid in this, and fear for that which threatens this.)
Being is familiar in and for Dasein.(G58-59,E85)
Addressing oneself to the world is a primary function of being in it. Dasein conceives its being in the world via its relationship to others, but it also knows its own existence prior to such relationships.(G59,E85)

We might be tempted to substitute the word "person" for Dasein to make the reading easier, but "person" can denote an individual with personality or an individual with specific characteristics, while the sense that Heidegger intends refers to a person's pure being, and those characteristics which all people have regardless of personal conditioning. Both in English and German there is a lack of a word to describe Heidegger's meaning, so in English we retain the Da-sein or there-Being to retain awareness of his sense.

Heidegger sees Dasein as the only Being capable of being either authentic or inauthentic, and sees authenticity as a necessary condition for transcendence. There is a general feeling in Buddhism that a human birth (as opposed to, say, animal) is particularly fortunate because it allows for the possibility of self awareness, insight, and transcendence. This transcendence has one part of its meaning in common with Heidegger it that both agree that the reality of being, existence and experienced can only occur through direct and conscious perception, without language. interpretation and inauthentic modes of being getting in the way, making the perceiver blind. We can thus say that Heidegger seems almost to agree with the third truth of Buddhism, that the way out of suffering is through transcendence, through awareness, but in this instance it is more that there is an overlap or partial agreement in certain senses, for Buddhism's notion of enlightenment goes a lot further and deeper it its meaning than Heidegger's does.

In the instance of the fourth truth of Buddhism, the two modes of thought part company. Buddhism's construction of the path to enlightenment is seen always as something undertaken by an individual, a moderate and yet extremely difficult path in that most people will be too caught in struggles and desires for pleasure to devote enough time to the Path, hence only a few individuals at any time or era will ever achieve full enlightenment.20 While Heidegger seems to see salvation as something possible not only for an individual in becoming authentic, but for a whole society or whole era through the possibility for it to change it ontological conception of itself within the world. Also he seems to think that authenticity through direct awareness is somehow much easier than Buddhism would have it. This is the point at which this writer has doubts about whether transcendence, salvation or enlightenment actually mean a the same thing in the two modes of thought. The question possibly needs to remain open for further investigation. Some reputable Japanese Zen scholars, especially those of the Kyoto School, believe that Heidegger's concept of salvation is the same as that in Buddhism.21

Heidegger, first in his original conception of time in 1927 and later in his lectures "On Time and Being", in 1962,22 sees a Being,

(ie. any entity which has existence,) as a Being-in Time. The horizon of a being is the boundary of its existence in time. Unless something is eternal, for which the only example we have is the idea of God, a Thing is bounded by a past in which it did not exist, and a future in which it will no longer exist. This may also be said of objects which once were or are yet to be. Thus temporality is an essential pre-requisite of Being. Joseph Kockleman writes that no one before Heidegger had "ever asked the question of how time can have this distinctive ontological function."23

Buddhism agrees that the nature of the whole of existence is conditioned by temporality, but it differs in seeing the being not as a whole which arises and passes away, but rather the sum total of countless arisings and passings away in infinitesimally tiny moments. Buddhist "Abidharma" (Psychology) posits 84,000 moments of consciousness occurring in the mind in the time it takes to observe one sensory perception. Much like the television shows 18 images per second to create a convincing illusion of movement, the human mind is normally involved in an extraordinarily high speed of cognitive function at the level of pure or bare awareness, pure consciousness. A moment's reflection shows that this is necessary in order that autonomic and unconscious processes can continue while the conscious mind of daily experience carries out its functions. At the level of meditation where these mind moments are actually witnessed arising and passing away, the Buddhist perception of the nature of being and change is perceived. Thus the Buddhist view of Being is one which arises from the ground of being in the experience of being without language intervening to name or interpret. This is particularly so of and Zen Buddhism, less so of Pure Land, or Tibetan sects.

The Dasein of Heidegger is also seen, due to its temporality, to possess historicity. Existence is co-determined by a "thrown-ness," that is, the present being is thrown into existence by that which was before it. Kockleman explains "Dasein is as it already was and is what it already was. It is its past, in the sense that its past is, as it were, pushing itself along behind it, and which Dasein thus possesses as a kind of property which is still present at hand: Dasein is its past in the way of its own being."

In Buddhism this concept is expressed as the Law of Cause and Effect, otherwise called Karma.24 All phenomena of existence are seen to arise as the result of the changes in past phenomena; thus coal arises from petrified wood or a chair is crafted by human action upon a tree, a thought arises in response to a previous thought, feeling or sense impression, a human mind is conditioned by the circumstances of its world, a star falls in response to gravity, a death occurs when consciousness ceases to arise, or when the body of a sentient being stops generating from food and air the physical energy that gives rise to consciousness.

Heidegger, according to Kockleman's exposition, differentiates between the unauthentic and the authentic Dasein. ..." if it (Dasein) takes itself as a temporal thing which finds itself in a temporal horizon, it is in an unauthentic manner.....When man turns toward historicity, he is able to ek-sist authentically: however, if he turns to his own 'inner-temporality' he forgets himself in his concern for what is ready-to-hand or in his presentation of what is present-at-hand."25 Heidegger requires three elements for Dasein's authentic awareness through temporality; 1. awareness of historicity or causal arising out of past being, 2.awareness of a present existence which is limited in time, a capacity for "making present" through awareness of presence, and letting that which has environmental presence be encountered, and 3. awareness of Death as a finite and future limit of existence. When Dasein is aware of all this, its existence in the ground of being becomes authentic. " In other words, man can ek-sist authentically only if in his historicity he expressly endures his destiny of having to temporalise time as finite, that is as a mortal being."26

In the Theravadin practice of insight meditation one of the first goals is to know the truth that all things change, including that which is identified as self. Within the early stages of Insight (Vipassana) meditation it is seen that all present perception is conditioned by past. It is seen that the only way to be aware of anything is in the present moment, that sensory perception (hearing, seeing, thinking, remembering, feeling, etc) of whatever is can only be

in the present. There is also a specific form of Concentration (Samadha) meditation which contemplates Death as inevitable, used to bring the practitioner into awareness of the urgency to achieve self transcendence in this lifetime. Yet these three aspects of awareness are not used to define authentic or inauthentic Being, rather they are taken as fundamentals for development towards greater mental sanity and happiness, and eventually salvation from existential suffering, or enlightenment. But then if Heidegger were to agree that an authentic Dasein is saner and happier by virtue of being less deluded, then perhaps he and Buddhism agree more on this point than at first appears.

Heidegger claims that an authentic Dasein in the ground of being, having a capacity to let be, to be as one with the world, rather than seeing the world as an Other for exploitation and use, is essential for human kind's salvation from the Modern Age and technology, and as salvation from the sense of homelessness that comes of forgetting one's Being. Both Heidegger and Buddhism are concerned with salvation from suffering, and both see salvation as contingent upon awareness of temporality. But for Heidegger this salvation does not seem to be synonymous with enlightenment in the Buddhist sense, and for Buddhists there is considerably more to salvation than just the single factor of knowing temporality.

Keiji Nishitani disagrees with this writer's opinion that the meaning of Salvation is conceived differently. In his reflection on Heidegger's 1961 speech "Ansprache zum Heimatabend," he observes that in Zen Buddhism "this awakening, this attainment of repose in the midst of transitoriness, can mean a way of discovering home in the immediate midst of homelessness, as is also pointed out by Heidegger."27

Conclusion

The Western tradition of studying the nature of being may have been started by Greek speculation, but it was fuelled by the Christian need to prove, a priori, Church dicta on the nature and origins of existence, dicta which were articles of faith that could not be known a posteriori. This meant that ontology was capable of becoming no more than an analytical playing with words and their meanings. Heidegger saw the despair the nihilist position, and wanted to find a view of Being

that went beyond traditional academic form, that would lead to a healing or salvation for the modern age. He also eventually saw that to experience Dasein in the ground of being authentically, such experience had to be between Being and language; language could not be used as a route to Being, for it stands as an obstacle to pure experience.

This agrees with the Buddhist and Taoist positions, except that these positions are obtained a posteriori or empirically. The East does not speculate. It builds on its knowledge only through the experiences of those who have obtained enlightenment over the centuries. It sees language and art as merely pointing the Way to an understanding which is directly perceived. While it counts intellectual acumen as a great blessing, it also sees truth as incapable of realisation through intellectual speculation.

We have explored some of the references and evidence compiled by scholars which proves that Heidegger was interested in and influenced by Eastern, specifically Taoist and Zeb Buddhist, thought. We have arrived at an understanding and comparison of some of the main aspects in the thinking of Heidegger and Buddhism, in particular that there is close agreement between them on the first two truths of Buddhism, and definite overlaps of agreement in the second two. Further to this we have found several other significant correspondances in the basic premises of each.

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1 From the translator's preface, Being and Time, p13
2 Author's note. In Buddhism one of the three fundamental truths attained through enlightenment is "Anata" which means the non-existence of the self. There is no self, soul, or spirit. The ego, or sense of existing I with a specifif identity and identification, is an illusion created by an apparent continuity of consciousness, memory, attachments and aversions, and the illusion of a fixed and continuing conditioned reality. Part of enlightenment involves the "death of the I," which does not mean the death of the person, nor of experience and sentience.

Rather it means that in the meditative state there is no difference between the self and the world, and in the non-meditative state this experience is remembered and affects one's being in the world in a manner which greatly reduces suffering.

It is, however, unlikely that Ekhardt's nothingness of the Godhead, attained through detachment is actually the same thing. Rather it might be postulated that Ekhardt's detachment is equivilent to certain stage in the development of the practice of Buddhist meditation, still far from its goal.

3 Otto Poggeler, East-West Dialogue, p48 "Heidegger and Asian Thought"

4 J.L. Mehta, Heidegger and Vedanta: Reflections on a Questionable Theme" p. 22,. "Heidegger and Easter Thought"

5 From a speciallist in Vedantic and Brahmanic philosophy, J.L. Mehta, in "Heidegger and Vedanta; Reflections on a Questionable Theme".

6 T.W. Rhys Davids, "Buddhist India" p.18

7 Otto Poggeler, "East-West Dialogue; Heidegger and Lao-tsu.", p79, Heidegger anad Asian Thought."

8 Graham Parkes, from a personal conversation with Gadamer, recorded in Parkes' introduction to the anthology "Heidegger and Asian Thought", p.7.

9 Letter by Heidegger to the organisers of a symposium for Heidegger's 80th birthday in 1969 at the University of Hawaii.

10 Author's note. In Taoist, Buddhist and Hindu practices, a retreat from the world to quiet forest and mountainous places in nature is regarded as necessary, especially in early stages of meditation, because the mind must be trained to completely quiet its verbal chatter in order to get closer to the actual experience of being. The mental and sensory stimulations of urban life are seen as potential obstacles to this process and to mental health in general.

11 Peter Harvey, An Introduction to Buddhism. pp 47-68 The eightfold path should be accompanied in daily life by the development of unconditional compassion for all living beings, and the development of generousity (which reduces one's own attachment and lessons the suffering of others). The eight precepts include within them five ethical precepts of noble speech (communicating the truth without intent to deceive), not taking that which is not freely given, right livelihood (not selling drugs or armaments, or dealing in warfare), not committing sexual misconduct (meaning any behaviour which would cause

suffering to another), and not consuming mind intoxicating drugs.
12 Being and Time German p134, English p173
13 Being and Time German p142, English p182
14 Being and Time .German p134, English p172
15 The specific text dealing with this is the Abhidarma, a treatise of Buddhist psychology arising from the collective observations of monks in meditations. The texts have been collected and croos checked against experience over twenty-five centuries.

Here feeling is niether a physical sentation, nor an emotion. Rather it is a reponse of enjoyment or discomfort arising as a result of either a physical or mental perception. If left unobserved by Dasein, the feeling will subsequently develop into an emotion or mood.
16 In Buddhism, the mind is regarded as a sixth sense, one which percieves ideas, memories, plans, fantasies, visual, auditory and other sense hallucinations, in the same way that sight percieves objects reflected by light, or hearing perceives vibrations of sound.
17 Kocklemans, "heidegger on Being and Time"' p.58. Ibid pp.228-241.
18 Being and Time .German p138, English p180
19 Numbers refer to page references of Heidegger's Being and Time. Numbers with a G refer to the *th German edition, numbers with an E refer to the English edition translated byJohn Macquarie and Edward Robinson in1962. Where page numbers are not marked the statement may be found on the same page as that of the last statement so marked.
20 Buddhism recognises thirteen stages of enlightenment, of which the first three are easy to obtain, but also unstable and easy to lose if development ceases. The latter stages are seen as permanent for the life of the individual.
21 Keiji Nishitani in Reflections on Two Addresses by Martin Heidegger p145, and Tetsuaki Kotoh in Languge and Silence: Self-Inquiry in Heidegger and Zen, p201 in Graham Parkes' anthology on Heidegger and Eastern Thought
22 Heidegger, "Being and Time," 1927
23 Josehp Kocklemans, :"Heidegger on Being and Time", Pemmsylvania State University
24 Not to be mistaken for the popular conception in the West that Karma refers to a moral "just deserts" for actions in this or something inherited as 'punishment' or 'reward' from a previous incarnation. This is a predominantly Hindu notion, also common to Mahayanist Buddhism at

the popular level. In the doctrines taught by the Buddha, Karma is purely the law of cuse and effeect, or cause and cosequence, otherwise also called the Law of Dependant Causation. An action will certainly have results, and these may often be unseen or not immediate, but the past life is merely a past belonging to this lifetime for this being. I might inherit a karm which is the result of actions of other, possibly dead beings, but I do not inherit it in the sense of re-incarnation because there is no self that can re-incarnate.

25 Kocklemans, Heidegger on Being and Time, p.60 cited Ibid., pp.383-401

26 Kocklemans, Heidegger on Being and Time, p.60 cited Ibid., p375

27 Keiji Nishitani, "Reflections on Two Addresse," p.149 "Heidegger and Eastern Thought."

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HOUSEHOLDER SERIES

by
Jack Kornfield

9. Hindrances of the Householder (I)

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I've asked old students, people who have sat in meditation for quite awhile, what kinds of things they were working with after five or ten or fifteen years of practice. They say, "I'm working with fear" or "I'm working with habit and desires that arise over and over" or "I'm working with laziness" or "I'm working with irritation" or anger; common kinds of energies. What I hear even from people who have sat in meditation for a long time is the same list of the five basic hindrances that are discussed in the second day of every retreat. It seems that they stay around for awhile. So I'd like to look at them in the context of people who have been practicing for awhile and living their lives, and see how we can continue to work with them since they seem to be part of our family life, so to speak, or inner family life anyway.

How can we understand the hindrances or the traditional difficulties in meditation in our daily life? First of all, it is important to understand, as you go on in the path of spiritual practice, that often the weaknesses or difficulties that we encounter are the places that most wake us up. The places where we seem most successful and the best of things are often also the places that are the strongest part of our self image or our "ego" in some kind of Eastern sense of that word. And it's the places that are our very difficulties and our vulnerabilities that often allow us to grow in a more genuine way when we look at them, when we work with them.

There was a wonderful paper that was written a few years ago by
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Seymour and Sylvia Boorstein for the Journal of Transpersonal Psychology, and it was called "The Five Hindrances of Marriage." It talked about the difficulties that the Buddha described in meditation -- desire, anger, restlessness, laziness or sleepiness, doubt -- and it describes the process of marriage as encountering these exact same forces. Desire for something else or better. Irritation and anger, especially when you discover that that person really isn't behaving in the way that you expected and hoped and planned for them, and all the irritation and frustration that comes from that. The third hindrance of sleepiness or laziness, discovering after awhile that one can get complacent in relationships. Or the opposite -- restlessness, the traditional Seven Year Itch; after a certain cycle in a relationship, one gets restless for something new or something different. And doubt. "Is this the right person?" or "Is this the right way to be living?" and the same forces which arise when one sits in meditation and tries to open one's eyes inwardly, and one's heart and mind seem to arise in relation to the people we're closest to, and all the other people at distances from us.

Can you recognize that? Can you see that there are parallels between the sitting and other things around? There are all kinds of stories that we make up about these states. "He did," and "she did," and "I will," and "she should," and so forth. It's useful to see that those stories are based on kind of myths that we build about ourselves and the world, identities that are created mostly by thought, and, in fact, things are a lot simpler than that.

This is from Achaan Chaa:

> Traditionally the Eightfold Path is taught with eight steps such as Right Understanding, Right Speech, Right Concentration, and so forth. But the true Eightfold Path is within us: two eyes, two ears, two nostrils, a tongue and a body. These eight doors are our entire Path and the mind is the one that walks on the Path. If you know just these things, and the states that arise with them, all of the dharma is in front of you.

We all have these stories about experiences, but actually our experiences, if we want to live more in the moment, are much simpler than that, much simpler than our stories.

Let's talk about the five hindrances a little bit and maybe reflect in some ways how they arise, not just while sitting, but all the rest of the time, which is what practice is for. You sit and practice in order then to live it. That's why it's called "Practice."

Desire is the juiciest one of them. As Oscar Wilde said, "I can resist anything but temptation." It's the one that we get caught up in in different ways. It's amazing, wanting is a very powerful habit. We can want anything, and it changes from one thing to another. We desire one thing and then we desire another. In the retreats, as you know, there's the phenomena of things like The Vipassana Romance where people are silent and not looking at anyone and just paying attention, and they notice some interesting shape or something out there, and then they just sit, and all of a sudden the whole idea comes, what it would be like to maybe meet that person, and talk with them, perhaps after the retreat to go out and meditate together, or some other activity like that. And that goes on, you know -- marriage, children. In California it usually includes divorce as well, if you really play it all the way out. And without making eye contact with that person, the mind spins out this fantasy of things that will fulfill it better than whatever experience is here, with the breath, or the body, or whatever is actually here.

That same movement can be observed, if you look, all the time in our life. It's called the "If-Only Mind." It's the mind that arises in the moment of experience and says, "If only I had something else," "If only I had a different partner," or "If only they behaved in a different way," or "If only I had a different job," or "If only I had more free time," or more money, or a house more in the country, or a house more in the city, or "If only I were younger," or "If only I were older," or whatever. It's always the same state. I watched it when I was a monk and all I had were a few books and a robe and bowl. Possessions were really minimal. Even so, I found myself thinking, "If only I had a little nicer robe." It has nothing to do with what's

around us. It's this movement inside of feeling like what's here is not enough. Do you know what I'm talking about?

Nasrudin says:

> Never give people anything they ask for
> until at least a day has passed.
> Someone said, "Why not?"
> "Experience shows they only appreciate something
> when they have the opportunity of doubting
> whether they will get it or not."

One of the interesting things when you start to look at and work with the hindrance of desire is to see that what relieves it, what makes one finally happy about it, is not so much the thing that you get, or the person, or the experience that you get at the end - this is important, so listen to this - it's actually the fact that the state of desiring has ended. I'll give you a simple example. Suppose you have a craving for some food that you really want to have. It can be pizza or ice cream or cannelloni, you name it, whatever it happens to be. You go and you get it. You do all the things. You get in your car, you go, you finally get it, you have it in your hand, and you take the first bite of whatever it is. And usually the moment that you taste it, there's this great sense of delight and release, and so forth, and part of it may be because it tastes good and it's pleasurable, if it's part of your fantasy -- but the main piece is, in that moment, finally the wanting stops. Do you understand that? And that a good deal of the joy of fulfilling desires is not so much of the getting of the thing, because you have it for a little while and then you want the next thing -- it's endless -- but rather that there's a moment where the wanting itself stops. If you look closely in yourself, if you let yourself look, you find that the very process of wanting is painful; that the very state of not being complete or content or present with what's here is what the pain is about.

That's a familiar hindrance. Let's talk about some of the others, and then talk about ways one could work with them in one's life. Of

course, the first piece is just beginning to understand how these operate in ourselves.

The next four are quite interesting. Anger, sleep, restlessness and doubt -- even desire to a certain extent is included -- I tend to see them all as states of avoidance. They're really states which arise so that we can avoid something, some aspect of what's true in our experience. Maybe I can explain that as we go along.

Anger, which includes irritation and judgment and boredom, not liking what's present, fear -- all of those are the movement of anger. It's a very painful state, for the most part, if you look at it. The body has a lot of tension, there's heat, there's burning if you're angry. Even irritation has a lot of tension in it. Yet in some way we do it again partly out of habit. Another reason that we do it is because it makes us feel right in some way. You know what I mean about being right. That's the favorite feeling of many people because it's the feeling that most authenticates the sense of yourself.

Two weeks ago when we talked about Forgiveness somebody stood up or raised their hand and said something that was really powerful. They said, "Here we are, stewing and raging and angry about something that someone has done, and very often they're off going about their own business enjoying themselves. And who's suffering? It's us because it wasn't that way, and we're so angry, and it should have been, and so forth. And who is doing the holding on at that point? I'm not saying that you shouldn't be angry -- you can be angry or hold grudges; you're welcome to do anything. -- We're just looking at the laws of how it operates.

I remember I was sitting at this one monastery for a long time meditating, and I had a bout of anger about something, which I have regularly, and I went to the teacher and told him how angry I was about something. It was in the hot season and he was wearing those little flip-flop sandals. He got up and went over to the table where we were sitting and he kicked the table leg. It looked like it hurt him. Then he held his foot and he hopped around for awhile. Then he sat back down and kind of massaged his foot. Then he looked at me and

he shook his head. That was his response to my being angry. He just kind of acted out what we do. Just like desire, where we can desire anything, and it doesn't matter what it is, the force is there, and we get our food, or our relationship, or our car, or our vacation, or our time off, whatever it is, and then we look for the next thing because it's so powerful. The same with anger. We can get angry at anything, including things that are already past and nothing can be done about them. And even more, we can imagine something which somebody is going to do, and sit there and get really angry at what they might do. Have you ever seen yourself do that?

We project our righteousness on other people in some way. We project our pain, is really what it's about; that we're in some kind of pain, and we make it somebody else's fault. Also there's as much suffering in the world as we experience at certain times, and we don't want to take it in because it's so hard for our hearts, and our culture is one that doesn't train the human heart very well to deal with the measure of pain that's part of life.

I got quite angry today. In fact, I was really yelling at somebody. I won't talk about the specifics so much. I felt so indignant and I felt so right that it was very hard not to do it. It's interesting to observe. It's not like anger is some terrible thing, or that it won't arise, or that all these other states won't arise, or that there might not even be an occasion where it was appropriate. There are some occasions for that, especially if you're able to let it move through you instead of storing it as resentment and all kinds of other things, or if you use it in a way that isn't really intended to hurt other people. That's a whole other talk about anger.

But here we are, living in a pretty busy and complicated world, and we see this state of being angry, or being irritated, or judgmental, arise very often, and yet we are the victims of it. It's we who suffer from it. The question, when it comes, is: How can we relate to it? It's really the pain in us that we're talking about. If we can look at that, then we can touch the world and heal it a little bit. It's very difficult to do without healing our own pain.

Let's talk about laziness, and so forth. I said all of these are avoidances. Very often anger is really a way of not feeling the pain of someone else or what our own experience is. Judgment and fear are the same things. Sleepiness is the same. Sleepiness, the habit of going unconscious. When is it that sleepiness arises? There are three basic causes for it. It comes when we're tired. That's the first one. And that's a good signal. You sit in meditation or you find yourself at other times having sleepiness. arise for you; then take a look and see what are the causes. Now, if it's just that you've been working kind of hard and you're tired, that's one thing. Then you just respect your body and maybe take a rest.

But because we're in 80's in California, in a Western culture, how many people when they get sleepy or tired are living in such a way that it's really a signal? How are you living your life, how busy is it, how full is it; where are we going that we fill it up so much? Does that make sense to any of you? So that's a signal. It's a signal even if it is just tiredness. Let's look at what pace we live at, or let's look of how we fill up our lives, and what we might be avoiding in some way in doing that.

One part of sleepiness is just that we're tired. The second is that we are unaccustomed to stillness, that our culture moves so fast and we get into that rhythm. Then when it's time to stop, and you sit to meditate or you walk outside, or you go home you kick your shoes off, you start to think, "Maybe I could meditate. No, I'm too tired to do it." The way I put it in retreats is: When we start to get quiet, there's some little voice in there that says, "Oh, it's quiet; it must be bedtime," because it's one of the few times we stop. It's a response in us, when we start to get still or concentrated or quiet. And sometimes the fear comes, "Oh, this is too quiet, what will I do with this? It's too empty, there isn't enough activity for me to know who I am," because we define ourselves by our activities.

The third reason that sleepiness arises is that it is a kind of resistance. You will notice yourself becoming lazy or sleepy at certain times in your spiritual life not because you're overtired or not because it's too quiet. And that's an unfamiliar state that you

need to work with, to learn to open again like a child; but because there's some pain or sorrow or grief or difficulty or conflict that's kind of hard to feel, it's easier just to be sleepy about it. Has anybody noticed that happening in their lives, or how often it can happen?

Our culture is amazing. Not just our culture, it's worldwide. There are ten million drug addicts, and 20 million alcoholics, and 50 million people who are close to those drug addicts and alcoholics -- and their families or family-systems, who are really painfully touched by that; deeply so. And more than half of all the car accidents where people are killed and 80 or 90 percent of child abuse and the great majority of fires at home, and all of those things, are involved with alcohol and drugs. And the level of pain, if you start to work with people around the family systems of alcohol and drugs, and so forth -- it's extraordinary. Yet, the purpose of all of that, for the most part, is to cover pain. A friend of mine who worked in a drug program for many years said that generally speaking the amount of drugs and alcohol used is equal to the amount of pain in the person, not to be too simplistic about it. So that's what I mean by avoidance; that there are states that arise for us that keep us from feeling.

Restlessness is a different one. The vibration, the movement, the habit of our culture is to be speedy. TV, shopping, eating, traveling, the telephone, all of these things, where we keep ourselves busy because we don't know what to do. We're not taught as we grow up how to nurture ourselves in stillness, how to listen more to the breeze, or the clouds, or the trees, or the children, or the people around us, or how to just sit on our porch and rock in our chairs a little bit and watch stuff go by, as people used to do, instead of constantly being busy with it. I have to confess I'm one of us in that one. Somebody from Europe who heard my dharma talks wanted to sit a long retreat and came to a three-month retreat. They said they were so disappointed in me because I tend to move pretty quickly, and they said I seemed more like an Italian shoe salesman than a calm meditation teacher. And it's true.

Someone who has done a lot of vipassana practice and has worked with

eating disorders, has titled one of her books feeding the hungry heart. A lot of our busyness is because we're looking for something to fulfill us. So we eat or go shopping or travel, or pick up the phone, or turn on the TV really compulsively at times, because there's something we want -- and it doesn't quite do it. That's the kind of restlessness. The ability to just stop and be, like when you're in a traffic jam where you say, "Here, I am on the Golden Gate Bridge; I might as well feel the bridge vibrate and kind of look at what the shipping is doing, instead of thinking of where I could be or being frustrated." It's to be with what is.

There have been a number of movies from Australia. I remember one called the last wave, with pictures of the aborigines. One of the things that most struck me about them was that when the aborigines sat down, they sat. It was like they sat and they could have been on a rock, Ayers Rock or something, and they just sat there, and they could have sat all day and all night and all week. But you don't see that in our culture; you see this sense of movement almost to the extent where people can't sit still, can't pause, can't stop because of what would they feel.

Someone asked Nijinsky about his dancing, how he could dance in such a marvelous way, and he said that there had to be some stillness in it. He said:

> It's really quite simple. I merely leap and pause.

What a description, "I merely leap and pause." Can we learn to stop a little bit? Maybe that's all that meditation is about, just to stop.

Then the last hindrance is doubt, confusion, tension, kind of wondering, "What should my work be, how should my spiritual life go, am I in the right relationship, am I in the right workplace, am I in the right part of the country." We Americans have the curse of choice. That's not a trivial thing. It enlivens and it enriches the culture and our lives, but it's a very difficult thing and it's not so

for most cultures. And usually when doubt arises strongly it does so because our heads, our thinking apparatus is not connected with our heart. If you look in the moment where there's a lot of confusion or doubt, it's there because there's much thought and not much connection to the heart, to what we might do based on our deeper values.

Another way to put it is: when there's a lot of doubt, often connected with it is a lack of love for ourselves or a lack of love for the other, for the world around us. If we're in touch with that love, our path becomes pretty clear. Do you remember the question I asked the night of the talk on Forgiveness that came from Gandhi's tomb along the Ganges in Delhi where the question was inscribed in stone:

> Think of the poorest person you have ever met, and then before acting ask if or how this act will be of benefit to that person.

Confusion generally comes when we're not in touch with what we really value in life. And again, it requires a stopping, an opening, a listening inside.

These are the hindrances. Are they familiar? Certainly they are. They are our companions in the journey. We see them over and over in sitting, we see them over and over in the world outside, in the cause for war. When I was angry there was a very strong impulse in me to call and register a complaint and try to solve something. And then being met by aggression, it was very easy to see if someone chooses to be your adversary how easy it is to take up the banner and say, "Alright, I'll do it. I'm a man. Why not?" or whatever it is. That's one of the problems, yes. But it's worldwide -- prejudice, greed, fear and desire; these same forces that create war or that create grain elevators full of food in one place and hungry people in another.

The question is: Are they workable? Can one work with these forces? Lama Yeshe in that excerpt that I've read about his time being in the hospital and going through all the great difficulty with his

heart attack, said:

> Can you learn the basic precept of transforming your unwanted sufferings into the path of practice?

If you can learn that precept, it will serve you in any circumstances. Can you learn to do that? Can any of us do that? What does it take? A key thing that it requires is faith. It is so important -- faith in the human heart, faith in the power of awareness. The Dalai Lama was asked what was the most important thing one can do as a teacher of dharma, what's the most important thing you can communicate, and he said "Faith." Not faith in the Buddha or faith in something from India or some ancient system, but really faith in our own true nature. Rock bottom understanding of that, not just with words but because you know that it's true that human beings have this capacity to deal with the sorrows of the world and with adversity, and that the heart is greater than all of that, and that the power of awareness is such that we can grow from any of it. That's what we have to discover -- in ourselves, in our sitting, in our families, in our lives. Faith, not so much in doing but in stopping, in listening, in not doing so much, and letting ourselves stop avoiding things that are difficult, not getting so caught by the stories of what we want or what we don't want. That's all the mind. Minds do that, it's sort of their job -- you pay them a little bit and they just think all the time.

Rilke talks about it quite beautifully in a poem which he calls, "I Have Faith in Nights."

> You darkness that I come from,
> out of which all things come,
> I love you more than all the fires
> that fence in the world,
> for the fire makes a circle of light for everyone,
> and then no one outside learns of you.
> But the darkness pulls in everything,
> shapes and fires, animals and myself.

How easily it gathers them,
powers and people.
It is possible a great energy is moving near us.
I have faith in night.

Amazing poem, darkness out of which everything comes.

Can we stop -- in our practice, in our lives with our families -- and start to listen, and let ourselves be a little emptier, a little more silent, more in touch with the spaces between words or between desires or between frustrations? There is something really mysterious that reveals itself as soon as we stop. It doesn't take very long, and maybe there's a certain pain that one has to go through in putting on the brakes, if you know what I mean -- each time, again and again, too -- but when you do it, then things become mysterious again like it is for any child.

Walt Whitman said:

As to me I know of nothing else but miracles
when you're still enough.

The source of our happiness is not through our doing, it's really much more through stopping. How can we work with our hindrances very specifically? First of all, if you identify the most popular ones in your own personal repertoire, it helps a lot. If you're going to go to the theater, you might as well know what play is on. I've talked on some nights about Buddhist personality typology, which is based on our responses that come out of the sense of separateness itself; and the three roots in Buddhist psychology are the greed type, the aversion type, and the deluded type.

Just to remind you in a simple way, we all have all of it in us. I'm a great example of the greedy type. The general response of the greedy type is to go into a new situation and see what we like about it, and see how we might get more of it, what's lovely about it or what we appreciate. Forget the rest. Now, the aversion type -- my

wife is more in that category -- is somebody who goes into a situation and sees what's wrong with it, which is a very different response, painted wrong, the colors are wrong, and people are behaving wrong, and so forth. And then the deluded type whose tendency is to go into a new situation and not know what to make of it, not know what their place is.

Does this make sense to you? Do you understand these types of either wanting or being critical or not knowing your place in it? There's a lot more. -- There's the Buddhist families, Ratna, Padma, Vajra, all these styles which I might talk about a little bit more. What's interesting is that each of these also has a positive side, which we'll get to later, things that can be transformed in us. The point about this is that it begins to become useful if we want to work with the hindrances in our daily life to start to see what our own patterns are. Is it our tendency to get irritated all the time, or is it our tendency to go to sleep all the time, or is it our tendency to eat to avoid, to use desire in that way, or is there some other tendency?

My teacher Achaan Chah used to be very forthright about it. It was part of his teaching style. He would kind of give nicknames to a number of his monks and people around. It was a little bit like The Seven Dwarfs _ Sleepy and Dopey and stuff like that. "This is a monk that's always into eating. Oh, here's my monk, why don't you meet him? This is Sleepy. Whenever I visit, go to his cottage, he's always sleeping," and so forth. He did it with a lot of humor.

You've got to start to look at what is your particular way of not being present. The thing is that they're not bad. You don't have to say, "Well, I'm a bad person," because this is just the nature of being born with a self-structure or having it develop in early childhood. What's important is to see that it's actually very alive, and that if you can begin to work with it, it's interesting. Aren't you interested in yourself? Fess up! Come on! Why not look at the patterns that we use in relating to things? It's really juicy and it can be transformed.

The first thing is to see what are the popular patterns in oneself. So I ask you that for yourself -- which are the ones that you use? Then the second, after you recognize that, which helps you to kind of keep on the lookout for them, is to begin to identify mindfully the state or the experience as it arises in the moment, or as close to the moment as you can -- the wanting or the fear or the desire or the doubt. And a little while later you say, "Oh, here I am in it," and to identify it by acknowledging it. It's very useful to use a label, "fear, fear" or "desire" or "wanting" - just give it its name in a neutral way. You really see the force as an opportunity to learn. "Alright, I've had 29 years or 48 years of this mostly being my pattern. Let me really look at it. How soon does it come? What situations cause it to arise? What does it feel like in the body? What's going on with me in that moment? What's the experience like?"

So the second thing is to identify it, the best you can, without judgment. It's hard because we tend to say these are bad -- it's bad to be irritated or to be fearful or to be angry, or it's bad to be desiring or wanting. If we want to learn about them, the key is to be mindful, which is to say, to see and observe them as if you were studying a different person. Say, "Gee, this is an interesting force. How is this operating?" It's also important to see that they're workable. When you identify or label it, it changes from being overwhelming to, "Oh, this is just the dark night of the soul." It's difficult, but you know what to call it. Or in your relationship, instead of saying, "Oh, this is not going right, I should look for another partner," it might be, "Oh, this is just a state of doubt or restlessness. Let me see if I can look at that in myself."

Then the third piece is to make friends with it, to really receive it with your heart as well as your attention, because if you dislike it, even in a subtle way in your heart, when you say, "desire, desire, desire" or "aversion" or whatever, it's not going to go away or change. You won't even learn much about it because you're still in struggle with it. The more that you struggle with pains or experiences, actually the more real they become inside.

The fourth is to observe how it changes -- the more carefully, the

better. Maybe you should study one a week. Pick one and observe what does it feel like in the body. How long does it last when you label it? How many labels long? What triggers it to arise? What state usually follows it? What is it like if you're working with desire and you note "desire, desire, desire," or whatever it happens to be? What's the moment like when it stops? I keep thinking of this cartoon that was in mad magazine: Alfred E. Newman was at the blackboard, and he was writing, he was down to about his hundredth time, and it said, "Cessation of desire, cessation of desire, cessation of desire," It was his assignment for that day. Look at and see if you're examining desire or fear or whatever, see what it feels like, and see if you can notice the moment when it changes. Very interesting moment, because at that moment you begin to realize not only its impermanence, but also that it's very impersonal, it comes according to a certain story or forces. It doesn't last very long unless we keep telling the story over and over.

You can practice with little ones. You can practice with annoyance with your partner or your spouse. Practice watching when you feel yourself to be right. Just practice watching for that little impulse that says, "I'm right." It's a very interesting one. Or practice carefully with certain desires that arise that you know, those are the ones you'd like to learn about, and see what it's like as it arises.

First is to look at key patterns and sort of recognize the territory for yourself. The second is to identify the experience in the moment. The third is to touch it with your heart as well as seeing and labeling it, to really let it in and not condemn it so much. The fourth is to notice how it changes, notice it's process, beginning and end, what comes before and afterward. Take little things to work with; practice easy ones.

The next -- and this is really a key -- is see if you can discover or observe what it hides you from, what it distracts you from, what it covers up, what's the fear. When I said these are all forms of avoidance, if you let yourself feel desire, or fear, or boredom, or doubt, or restlessness, and you observe it, see if you can listen inside yourself a little more deeply, or even on a cellular level

somehow, and see what it is that you're moving away from, that you run from. Some of it is moving away from being "just this much," as Achaan Chaa says. We're always at war trying to make life more than it is, make it bigger, or grander, or happier, or sadder, or longer, or shorter, or lighter, or darker.

We move away from hunger, we move away from loneliness, we move away from grief, or unfinished business, or pain in our heart, or the fact that we haven't really been intimate in our relations at times, and that's difficult to acknowledge, so we distract ourselves, or we move away from pains that are unfinished in the past where we haven't forgiven, or meaninglessness, or we move away from fear that things are out of control. They are! Or we move away from space; it gets quiet and the whole sense of oneself which is built on busyness starts to go away, and that's scary, so we distract ourselves.

It's not only to observe the hindrance or the state, but also to listen more deeply and see what you would experience if you let yourself just get here. What might you be avoiding? It's a little bit like going through a layer of ice that's a little painful, if you want to go into the water and explore the depths of it. There's all kinds of amazing things. But you have to stop skating, and then there's a moment where you say, "Whoops, I think I'm going to break through the ice," and you do. It's okay to stop and feel what's actually present. This is a big part of practice, to open your body, to use your breath, your attention, and your heart, and feel what's here, and stop moving; to come to rest in the moment. This is where it gets very delicate. It's called, Watching the Movement of Mind.

I'll close again with something from Achaan Chah. He talks about the Middle Way:

> On one side it's like you're being kicked on one side with desire, and the other is aversion, left and right. One who follows the Middle Way says, "I will not get caught by the pleasure or pain. I will let go of each as they arise, accepting one moment after another. But it's hard. It's as though we're being kicked on both sides, like a cow bell or a

> pendulum knocked back and forth. We're always besieged by pleasure and pain, and then we follow by a response, "I don't like it, I do like it."
>
> If you observe this, use your heart for guidance. You'll see that when the heart is in its natural state, it's unattached, it's accepting. When it stirs from the normal it's because of various thoughts and ideas, the process of construction, of images. This is the illusion.
>
> Learn to see this process clearly. When the mind is stirred from its normal state it leads away from this moment into past, into future, into right and wrong, into indulgence and aversion, creating more illusion, more of movement.
>
> Good and bad arise only in the mind. If you keep watch on this, studying this one topic your whole life, I guarantee you'll never be bored.

He says in another place:

> Just take one seat in the middle of the room and don't get up, and see the things as they come and go.

So working with these states in one's sitting practice, in driving in a traffic jam, in the supermarket, in one's marriage, or one's intimate relations, in the workplace -- they're the same forces. Begin to work by identifying them, start to see what your common patterns are, maybe take a look and see what you're avoiding by having them there, and see if you can bring your heart into them as well, because for the most part they arise out of some place of pain. If we can open and soften to that, to kind of melt to it, there's a much deeper place of well-being that is our Buddha-nature, that is our birthright, and it's there for anybody who stops.

This is Emily Dickinson:

When much in the woods as a little girl,
I was told that the snake would bite me,
that I might pick a poisonous flower
or mushroom, or the goblins would kidnap me.
But I went along and met none but angels.

I guess the second half will wait until another night. We have a few moments for thoughts, comments, questions. And in the second half we'll take more time because I'd like to hear from you about common hindrances that you discover in your daily life and how you've learned to look at them or work with them.

THE AUDIENCE: A question about depression. I've read that depression can be stated as anger turning inward. Any comments about that, regarding anger being one of the hindrances?

JACK: Is this for yourself particularly?

THE AUDIENCE: Yes.

JACK: So at times you experience depression and you wonder how it relates to anger? Is that it?

THE AUDIENCE: What's going on?

JACK: It is often the case, although not always, that depression is a cover for anger; that one has had some circumstance in life that first brought a lot of pain, and then the response to that pain is anger. If that's unexpressed in people, the energy to keep that anger down is as strong as the anger itself, and it bottles up a great deal of energy, and then one can feel fearful, depressed, lacking any sense of personal empowerment. So often, although not always, in working with depression, you might look to see where you've really cut yourself off from your true feelings or your true inner relationship to things around. That's not the only cause for depression, and it's important to see that it's a very personal process that we're discussing; that there isn't some rote formula. For someone else it

might be loss and there might be a bit of anger but there could be some other sense of grief or loss, possibly other reasons as well. So it's more an inquiry. What you might do is look at what time of day it gets the strongest or in what circumstances, and then stop and sit. Say, "Alright, I'm going to feel this," and see what images come, where you feel it in your body, what images might arise.

Do you feel it in your body when you're depressed?

THE AUDIENCE: Yes. Then it becomes sleepiness.

JACK: So you get sleepy. So that's one function. Do you feel it in any particular place?

THE AUDIENCE: All over.

JACK: So then you might sit with that and feel the sleepiness and see what's under that, what would come up if you weren't sleepy. Just pay careful attention. If you really want to go further, see if you can feel the strongest sensation in your body, and then let an image arise, whatever image wants to come out of it that may show you a picture of what that inner conflict really is.

It's a good question.

THE AUDIENCE: What would be an interesting discussion one night is talk about when we're happy. It seems to seduce us away from the inner work. I mean, me.

JACK: What seduces us away?

THE AUDIENCE: Happiness. When I'm feeling really happy and things are going right, some things are going right, it's like, "Well, I might not have time to go to meditation."

JACK: I'd love to talk about happiness some night. I see it much broader than that. That's a very good point, that at times happiness can lead to a kind of complacency. However, there are other kinds of

happiness that are very genuine and really nurturing of spiritual life, that touching them actually gives us the strength to deal with difficulties. So it's a whole range, and there can be great joys that come out of spiritual practice as well. Seeing the layer of things that we've avoided, there's a very deep level of joy that can come. It's a good topic to talk about.

THE AUDIENCE: One of the things that hurts me, you naming them, I know all of them, is that it's like I'm paying attention.

JACK: People do have all of them. They're all common human forces that operate in each of us. There may be ones that we tend to have more than another, but they're all the elements of the make-up of the normal human mind. So it's not so much a question of which we have or don't have. Some people have them all at once, what's called, A Multiple Hindrance Attack. What's important in meditation is not what the experience is, but what is our relationship to it as it arises. So as we get to see what are our top ten tunes, and the popular ones for us, then we can also begin to look at whether we can develop a mindful or a skillful or a passionate relationship that leads us to freedom in relation to that. It may be that we all have to work down the list or up the list, depending on where you want to start. I think that's true.

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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
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PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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HOUSEHOLDER SERIES

by
Jack Kornfield

10. Hindrances of the Householder (II)

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We have begun to look at what the Buddhists traditionally call "hindrances" or difficult energies which arise in the mind and in one's life as a part of meditation practice, particularly as householders, and how we might look at them, deal with them, and work with them.

I want to read a passage from an article by a woman named Portia Nelson. It's called //Autobiography in Five Chapters//.

Chapter One:

I walk down the street. There is a deep hole in the sidewalk. I fall in. I'm lost. I'm helpless. It isn't my fault. It takes forever to find a way out.

Chapter Two:

I walk down the same street. There is a deep hole in the sidewalk. I pretend I don't see it. I fall in again. I can't believe I'm in the same place, but it isn't my fault. It still takes a long time to get out.

Chapter Three:

I walk down the same street. There is a deep hole in the sidewalk. I see it is there. I fall in. It's a habit. But my eyes are open. I know where I am. It is my fault and I get out immediately.
~~~~~~

Chapter Four:

I walk down the same street. There's a deep hole in the sidewalk. I walk around it.

Chapter Five:

I try walking down a different street.

It somehow speaks very directly to our human experience which is not that one sees and immediately learns, but that in some sense our spiritual practice and our life of growing in general is a process of making mistakes and confronting our demons, and oftentimes looking at the same patterns and difficulties. They are the forces that the great Christian Desert Father Teacher Evagrius described attacking those people who went out to meditate in the desert in Egypt in the second century A.D. There they talked about them in terms of demons. They would be assailed by the demons of desire, wanting to go back to Alexandria and have a pizza, or whatever they served in Alexandria at that time, or wanting a soft bed, or the demons of aversion and frustration because it was too hot or too cold or what we call the Noonday Demon, which is the demon of sleepiness that would creep up in the middle of the day to want to take them into unconsciousness. Or if you got rid of all those, the demon of pride who would come only after you were successful in routing the other demons, to say, "See how good I am? I got rid of desire, frustration and anger, and I'm really a good meditator."

Of course, what one discovers is that what was available and in fact a part of meditation in Egypt in the 2nd Century A.D., or in ancient India, or in China, are exactly the same forces, the same demons one encounters here, in our lives, in our work, in our families. As I mentioned, there was an article that articulated this very well that describes the traditional hindrances of desire, anger, judgment, restlessness, sleepiness, laziness and doubt in terms of marriage. In fact, in relating to anything, whether it's our meditation, our work, our financial life, the same states of mind will have the tendency to arise.

What's important to understand is that these very states are the place of practice. The doubt, the fear, the difficulty, the anger, that arise in our life are what make practice juicy. If you could just sit and be peaceful and get up, your meditation wouldn't take you very far in terms of opening a heart of very deep compassion, or in terms of some inner centeredness, a capacity to relate to birth and death -- and all of the changes that are inevitable in life -- with wisdom, with deep understanding.

In the Buddhist tradition there are a number of different strategies for dealing with these hindrances or difficulties. An image that's used is of these hindrances or difficulties being the same as a poisoned tree. One strategy is that you go and find the poisoned tree and you cut it down; you chop it down and try to get rid of it. We'll talk about working with that strategy. A second strategy is to simply put up a sign near the tree that says, "This is a poisoned tree. Don't eat the berries, don't eat the leaves," and instead of killing it, to take shade in it, and to enjoy it for what there is of value in it, to have some friendly relationship to it rather than one based on fear. The third and the most interesting strategy is the person who comes along and says, "Oh, a poisoned tree of this kind, just what I've been looking for. These berries make the best medicine for curing a number of illnesses, including the illness of greed, fear, desire, anger and doubt

It's the person that takes the very energies that are difficult and learns to work with them or distills them in their own body and heart until something more valuable comes to them. The phrase that Chogyam Trungpa Rinpoche used was, " These difficulties are manure for //bodhi//, manure for awakening or enlightenment." The most famous biographer of Sigmund Freud, Lou Andre Salome, at one point in the introduction wrote a statement -- This is a paraphrase. I didn't have it to look up but I basically remember it -- When we look at the life of a great person, rather than condemn their faults and weaknesses, should we not be grateful and awestruck that such light could shine through in spite of them.

It's a very different spirit of relating to difficulties, when

seeing them as who we are, to see that there is some light of our being, of our wisdom, of our heart, that can shine through even in the midst of these, even in spite of them.

As we talked about hindrances and difficulties before we found that mostly as they arise they're based on stories we tell ourselves -- he did, she did, they did, I wish, if only -- and as we begin to look at the nature of mind, we can see what storytellers we are. I mean, I'm a storyteller by profession. In part, that's what I do. But I don't think I'm the only storyteller in the room. It goes on and on inside there.

The stories do a couple of things. They make us right, they make us feel better, they justify, they make us feel more comfortable, and they also help us to avoid feeling things that we don't want to feel, or facing things that are just here in front of us. These hindrances, in a sense, are an avoidance of what is present in the reality of the moment.

One philosopher wrote:

> Millions of people long for immortality who do not know what to do with themselves on a rainy Sunday afternoon.

It's nice to have visions of eternal peace or whatever one's spiritual ends might be, but in fact, it's really more about facing our life each day, each hour, and each moment.

How can we relate when these different forces arise during the day? Here are a number of strategies one can work with in meditation and in one's daily life. The first and the major way to relate in terms of skillfulness is to identify with the present and to become mindful of it, whether it's fear, judgment, anger or desire. If you want to, you can work with mental notes or labels, "fear, fear, judging, judging, anger, anger, irritated, irritated," not just when you're sitting on a cushion, but try it if you're in an argument with somebody, or if you're feeling frustrated over something, or if you feel very confused

one morning, note, "Okay, I'll look at this and label it, 'confused, confused,'" and see what that experience is like. To pay attention to it means to let yourself experience what arises in the body, in the feelings, and in the mind, all of them. Confusion might arise and there will be a physical sense with it. It will arise and there will be a certain feeling, a state of being confused. There will be a quality of pleasant or unpleasant. In most cases it will probably be unpleasant. There also might be an aversion or judgment, "I shouldn't be confused. I wish it would go away." If you try to make it go away, what happens? Anybody ever try it? It generally gets worse, plus which you add more judgment, "I shouldn't be judging, I shouldn't be confused, I'm really not doing it right, if only this would go away," and all of a sudden you have four more judgments on top of the first one.

There was a person at a retreat who came to me because she noticed in her mind that in most everything she did there was a voice of judgment. So I asked her in a simple way, a 15-second psychotherapy, what were the first names of her parents. It turns out to be this person and that. Did that voice in her mind remind her of either of those? It could have been someone else, but in this case it happened to be her mother. She grew up in an Italian family. I said, "Alright, every time you hear that voice saying you're not doing it right or you should do more, or whatever, first of all, count the judgments for awhile just to see them." She tried that and she was still fighting with them. I said, "Alright, say 'Thank you, Mom.' Whenever that voice comes, you should do a little bit more, you should get that better, 'Thank you, Mom.'" She said, "That's not really right because I called her 'Mama' and I would have spoken to her in Italian. It's more like 'grazie, Mama.'"

She wrote this note after a couple of days of trying it.

Dear Jack:

The judging process and saying, "Grazie, Mama," was very useful and even became amusing. At one point the judging process of mind seemed to be a giant web of interconnected

judgments. Once I started counting them, there were so many. I counted during two sittings all told about 220. Many of them were repeats. But it got to be fun after awhile.

She also had difficulty in walking meditation. She would get bored or frustrated. So I said, "Instead of walking a little bit, do a long walk. Take an hour and a half or two hours and just walk back and forth and die. Whatever arises, you just keep walking."

I also did the hour and a half walking this morning. It was proceeded by an hour sitting in dread anticipation, frustration, anger at you, and irritation at the upcoming walk. The walk itself was like all things, good and awful. The first 15 or 20 minutes I really got into it and thought, "This isn't too bad." Then a lot of aversion came out, mostly impatience, then rage, then calmness, then sort of psychedelic nature stuff, then pride, lots and lots and lots of pride, over and over again, theN planning on what I'd write you in this note, then more pride, I did it so well, then back to my feet and legs and sensations, then irritation, then "Grazie, Mama," again. Then it all started all over.

I noticed that most of my unawareness occurred during the time between sitting and walking, so I realized that's the place for me to focus on next in my practice.

Anyway, after ten years of sporadic vipassana, I touch for a moment into beginner's mind.

Grazie.

The first spirit of it, whatever it is that you're dealing with, whether it's fear, whether it's judgment, whether it's anger, whether it's doubt or confusion, is just to begin to name it and identify it.

You might find that it fits your habitual tendency like some people's tendency to move out of the present through desire all the time; others have a tendency through judgment or aversion or disliking; for others it might be through confusion. It's useful just to begin to be aware of what your habit is, what your strategy is. Basically, it's a strategy to deal with what's uncomfortable. For certain people when it's uncomfortable there will come desire, for others there will be aversion, for some there will be spacing out and confusion. Begin to be aware of that and notice just what's there.

As you start to look, like our friend here, you see how amazingly frequent it is, how many mind moments we spend desiring, judging, irritated, sleepiness or doubting. It's really quite a lot. Has anybody ever noticed that? Then you say, "Oh, my God, this is an impossible task. A little mindfulness to overcome all of that?" But it's really universal. It was true in Egypt 2,000 years ago, and it was true in India 2,500 years ago with the Buddha, and it's true in the monasteries on Mt. Athos, it's true in the Zen temples of Japan, and it's true in Fairfax, San Raphael, Sausalito, Berkeley. It's the same thing. It's really universal and it's just part of what the mind does.

There's a book that I've been reading on three-year olds and it's entitled, //Three-Year Old, Friend or Enemy//. It is written by a well-known psychologist writing on this particular stage. Three-year-olds have a lot of aggression and a lot of testing of limits and a lot of periods where they regress and get very needy and they go through all these things. I see myself in her, it's not just that she does that, but there she is acting out all this stuff that I find in myself. There are times when I just get completely frustrated with her and want to just throw her out the window.

I remember teaching at Esalen and there was a whole group of us in one large room. There was some conversation about spiritual life. One of the people there had their child. It was a young two- or three-year-old who was crying and making a lot of noise, being very difficult at that particular time, and finally just started to wail and cry. The mother picked it up and carried him out of the room, and

there was this kind of, "Ahh," a relief of everybody in the room. One woman among the many who had children, just said exactly that. She said, "Do you remember the time when you really just wanted to pick them up and throw them out the window, and you didn't care how far down it was to the street?" Everybody in the room who had children laughed because they all remembered that moment. It's not that you do it, mind you, but that it just comes along with everything else that arises.

What you need to do is to see that it's human and begin to look at it directly anyway, to label it, to acknowledge, "Well, there it is, there's aversion, there's irritation, there's judgment, there's confusion" or "there's fear." Actually, when we see it truly, the moment that we can name it, it's like we turn around and face it rather than being caught or running away. We say, "Oh, I know you." Maybe it's the dark night instead of psychosis, or maybe it's just boredom after being with a person for some years. Instead of saying, "Oh, I've got the wrong relationship" or the wrong marriage, when you don't face it, it seems much bigger and worse, but when you turn around and actually look at it, it's not as bad as it seemed.

That's the first step. Things become workable when you simply acknowledge what that energy is that has arisen in that time in your life, in your practice. To work with these forces, in addition to naming them and being aware of them, you really have to let yourself touch them with your heart. It's not just to name it, but somehow it's to let it in, to let yourself connect with it from a place of tenderness or caring, somehow to make friends with it or at least not to be upset or judgmental of it, whatever it is.

If you find that there's anger, or fear, or desire, maybe it's your food craving, and you eat over and over again, and you say, "Oh, I wish I didn't do it," or maybe it's the way you treat your body in some other fashion, maybe it's the relationship with some person in your life, you look at it and say, "Ugh, I hate that." See if you can acknowledge what that state is. Is it judgment, is it aversion, is it dislike, is it fear, and then in acknowledging it, send some loving kindness, send some //metta// to it or embrace it. Let your heart

connect with it as if it were a poor down-trodden dog or something like that, that generally whenever it came you kicked it, and instead you are going to be nice to it today and touch it in some way with more tenderness. If we can't let things into our heart, we don't really let ourselves grow and there is still some sense of aversion or trying to get over them or rid of them.

See it and identify it, let yourself be touched by it without pushing it away, and as you open to it, notice its nature and then study it as if you were a botanist or a biologist. It's a part of the nature of mind. It's what every mind does. Every mind doubts, every mind gets restless, every mind gets confused, every mind judges. Anybody who doesn't have all of those things? Not a single person back there.

So you look at its nature. When does it begin? What's the middle of it? How intense does it get? What's its end like? Is there something you want to learn about? What's the most powerful point of it? What are the body sensations like, if you want to learn to deal with this particular energy? What triggers it, what's the thought or the image that generally comes right before it? What's the story line that goes along with it? There you are driving and you're annoyed by some driver for doing something for the umpteenth time. What's the story that goes through your mind? "California drivers are this . . ." or "People who drive on the road should . . ." or what is it? Just look at not only what the event is but what's that inner thing that triggers it. See what the story is. Just look at it, and then ask yourself one other question. Who is making up the story? Very useful question at that moment. It's really beginning to observe the movement or the dance of the mind.

This is called, "The Cosmic Dance" or in other traditions, "The Dance of Shiva," or "The Dance of Maya."

The restless waters of the lake appear to make the moon dance.

It's our own storytelling that makes things move. You pay attention

and you watch its beginning, its end, its nature, what it feels like in the body, if it is painful, if it is pleasant. If you want to learn, if you have some hindrance or difficulty in your life that you want to learn about, particularly study the moment when it just ends. Suppose it's desire. We'll take a simple one. You have a desire for something you want to eat. Maybe you have a chocolate craving, and you decide to go out and get an extraordinary triple fudge Swiss chocolate cake, or whatever it is, and you fantasize and you imagine, and finally you get to that place that specializes in catering to people just like you. They know you're coming and they put all the extras on, and there it is. Instead of just going for the cake, this time you're going to watch. You feel the desire in the body, you watch the salivation in the mouth, you imagine the pictures and the satisfaction. You really let yourself look at it and you feel it. It's tense. In that very craving, there's a certain amount of tension and pain. That's alright, you're going to get it satisfied. You get in your car, you go to the ultimate bakery and you get that thing. You don't even take it to your car. You sit down at the table, you take your first bite, and then all of a sudden there's this whole shift that happens in your body. From this place of tension, it all just softens and relaxes. That chocolate touches your tongue and it melts some in your mouth, it tastes delicious, it's really good. At that point, it almost doesn't matter whether you have any more than that. That's probably just about enough. If you watch, the desire moves at that moment and the desire ends. Why is that? Anybody have an answer? Because the great happiness of it is not just the pleasure, although there's pleasure and that comes from sense delight, a certain happiness, but the great happiness comes because the desire ends.

If you want to learn something really powerful about the mind or about particular energies that are arising in your life, whether it's in relation to food, people, love, work, look at it and discover what happens at the moment in your mind when that anger, that confusion, that doubt at a certain moment ends -- it is a very, very interesting place to study. There is where you learn a lot about its nature.

It doesn't happen easily. Whatever this is, it requires practice. How many times have these states arisen in our lives? Countless,

unbelievable number of times. So you practice. Maybe you start with little ones. Remember that quote of William Blake?

> If one is to do good,
> it must be done in the minute particulars.
> General good is the plea of the hypocrite,
> the scoundrel and the flatterer.

To do anything well, it has to be done here immediately, in this moment, rather than with some ideal -- "I'll get rid of this," or "I'll change the world." How do we actually relate to our family, to the people nearest to us, to our coworkers, to the people that we encounter in the day, or to the immediate circumstances of our life? I regret to say this about Mr. Blake, but I also have a quote from Catherine, his wife, who was asked about William, particularly about the quality of his company. She replied:

> I regret to say I have very little of Mr. Blake's company. He's always busy in paradise

Some person who I know whom I will not name said:

> If you really want to know about a master, a Zen master or otherwise, talk to their spouse.

Actually, this was a woman. She said, "Talk to their wife," but there are a number of female Zen masters. That's really where you learn about yourself, and that's also where you learn about what it means to be free. It's not in the theory but in the nitty-gritty, in the little things. In traffic, as I said, when somebody cuts you off or does some idiotic thing which only a human being could do, and they do it, that's the place that you learn. You have that argument with your lover or your husband. Maybe you come home and you know you want to argue. Have you ever seen that one? If you look at it, there is a desire to make contact, but not too close. It's sort of a safe way to make a connection and still keep some distance at the same time, or

maybe to discharge something because you're grumpy at someone else, or some other reason. These are very interesting places to learn about our minds, to learn about how things operate.

The desire to be right, you might just listen for that voice. I don't know if any of you have that. I just love to be right, it feels so good to be right. Do you know what I mean? You notice that voice that comes, and you feel its quality, what's it like in the body, what does it do in that moment to the relationship, and what is the sense of self that is built around that story that I'm right and therefore somebody else is not. You look at it.

This isn't anything new, is it? There's nothing new in tonight's talk. It's really old stuff. Here it is again. It's the nature of mind, and we're learning to relate to mind in a friendly, compassionate and wise way, not to stomp it out or get rid of it. You need it for certain things, like planning a few things here and there, writing once in awhile. It has its place.

What is interesting is watching as you begin to allow yourself to look at these energies and not just act them out habitually. You might just pick one for the next week or two. Pick one hindrance or difficulty in your life and study it. Maybe we can have a little botany lab work here. At the end of a couple of weeks we could have a meeting and we'll share. We'll have a little time and people can share which particular hindrance they picked and what they learned about it as they observed it.

As you look you also discover that each has a beautiful side. Isn't that interesting, that each has some creative energy locked up in it? For example, the Tibetans talk about those forces of greed, hatred and delusion, in terms of Buddha families or types of personality energies -- if you will, archetypes. The //padma// energy, which is that of greed and seduction, when one learns to work with it and doesn't get quite so personally caught up in it, turns instead to incredible creativity and a beautiful sense of esthetics and beauty that's not oriented toward manipulation or grasping but can be part of something creative and skillful. Or the //vajra// type of mind which is in its

negative or its difficult aspect portrayed as cold, hard, judgmental, and seeing what's wrong with everything, when one learns to work with that energy and open it and not be so afraid and learns how to use it skillfully, it becomes transformed into what's called "discriminating wisdom." Instead of being something that's undermining, it's the clarity of mind to see exactly what is going on and to know how to relate to it wisely. It is depicted as the sword which cuts through all illusion and all nonsense. Similarly, the Buddha family type which is associated with delusion and being spaced out, not being so present, avoiding things, when one learns to work with that energy and allows it without getting caught in the story, it moves to a place of great peacefulness, of spaciousness, of a kind of mirror-like quality which can receive everything in the world without doing battle with it.

What if these things are strong, what if desire, fear, anger, judgment and so forth, are very strong, and it's really too hard to pay attention, how can you work with them? There are five traditional strategies that are also listed as ways to work with them.

The first strategy is called, "Letting it go." It arises, you see it, and you just let it go. Terrific if you can do it. The thing is it is not so easy to do. There's also a danger in it that letting go of the judgment, or the desire, or the fear, or whatever, often gets twisted in our minds a little bit until it becomes, "I can't wait to let go of this," which is to say, "I can't wait to get rid of it." It becomes an aversion, "I don't like that." A better phrase for it is to "let it be," better than "letting go," more the quality of "letting be." To be mindful and just see it, see that "it's mine," and let it into the heart rather than resisting it.

What is interesting if you let things be is first of all they come and go on their own. It's quite terrific if you really watch them. They do that all by themselves. Secondly, if you pay attention and you really let them be and let them in, what you see is not so much greed, hatred, delusion, desire or restlessness. Even those, deep though they are, are something more superficial or on some medium level, and underneath what you touch when those arise is pain,

emptiness, loneliness, fear, some grief or sorrow, or some kind of contraction. All those things arise as a strategy to not feel something.

When you let them be, it's not only to let that state be, but to really open yourself to feel what is present, and to soften your heart enough so that you can get just to the bottom of it, whatever that particular energy is, and that's what begins to heal you. That's what begins to allow you to work with it in a different way. That's the first strategy. Suppose that doesn't work, what other ones can you use?

There's a second one. That first strategy is like turning the poison into something valuable, into insight. That's the strategy of making it into a useful medicine. A second strategy is one of balance. For example, if there is a great deal of desire, you can reflect on the brevity of life, on death and impermanence, and think, "Is this something I really want?" or "What really matters to me? If I only had another month or another six months to live, what would I be wanting to do with my body, heart and mind? How would I want to live?" Very often it puts desires into perspective. The balance for doubt is faith, to seek out some inspiration. If there's confusion and doubt, to read something or to speak with someone -- it just reminds you of another part of yourself that's a counter to that ,so then you come into enough balance to watch it.

The balance for anger and judgment -- and it's a difficult one -- is forgiveness. You can't do it too soon, but some time when you're ready. At first you can extend maybe a little, and then maybe a little more, with forgiveness to yourself or to another person. You can work with forgiveness when the anger is too strong to just observe.

The balance to sleepiness or laziness is to do those things which raise energy.

This set of strategies, if it's too strong, you can kind of cool it out a little by raising energy when you feel yourself being too sleepy

or dull, or by working with forgiveness when the anger is too strong to just observe.

The third strategy is suppression. Very interesting that this should be listed in here. It is generally talked about as a bad thing. You don't want to suppress things because it makes you sick and it just comes out some other way anyway. This is like the old adage of counting to ten when something is difficult. You just stop and you count to ten.

I'll give you a better example. Suppose you are a surgeon and you're in the middle of having an argument with your husband. You're on call that day and your beeper goes off. He did something, and you're quite upset. It's time to go the hospital. You get in your car and drive right over. Someone is lying on the table and they need open heart surgery. You get scrubbed, you get your gloves on, and you're about to do surgery. That's not a very good place to ruminate and think about that argument and try and finish it up. That's a very good place to put it aside and just complete your task of surgery and wait until there is a skillful place, a place that's the right container, where it feels safe, where there's the support or the time to let yourself solve it. Sometimes it is a skillful strategy, when something is very strong, to put it aside, especially if you're willing to say, "I will come back to it when a better or a safer opportunity arises after this circumstance is over." It requires patience.

There's letting things be and being aware of them, that's the first one. Bringing some balance is the second. The third strategy is suppress them if necessary or put them aside for awhile. The fourth is sublimation, taking the energy and transforming it into something else.

The traditional example, if you're very angry, is to take that and do something useful with it, to go and chop the firewood that you need for the woodstove for the winter and get some of it out of your system, let go of it and also do something useful. That's externally. Internally, you can work with it in the same way. For

example, if there is a lot of lust and sexual desire that's really compulsive, just as you can move it outwardly, you can also through some practice move the energy in your body and take it from being just sexual up into your chest and heart in some way that the desire is still there but it is transformed more into the desire to be loved or to love or to connect in some way. It is to find some other outlet for it that is skillful.

The last of these categories is the most interesting and dangerous one They actually get more dangerous as you go down the list because suppression is dangerous if you don't work it out later, and sublimation is dangerous also or can be because it can be an avoidance. The most dangerous, but also the most interesting, is the category where you exaggerate it. If you haven't learned, it is, "Alright, let's do it; let's look at it." I don't mean particularly if it is going to be harmful to someone. There are two ways to do this. First is just put in your mind Part A, where you take that desire or anger, whatever it is, and you imagine taking it to its extreme. What would you do? How far can you imagine taking it? Instead of resisting it, you play it out to the umpteenth degree. The only way that this is a spiritual practice is if you do it and you pay attention. If you do it and you're not very mindful, then it is reinforcing it and pretty soon you'll go after that unconsciously. It can be done very skillfully. If you have that desire or that anger, imagine what you would do to that person. If you have a desire and imagine getting it a hundred times as elaborate as can be -- see what it's like. There, you've ended the 100th time, and how do you feel? There you are in the same place. Does it arise again? Can you really see that it's endless if you just try to fulfill it?

The second part, Part B, is to actually act it out, which we do all the time anyway. It's nothing terrible to say that most of the time we act on our desires, and that's fine. Even for these difficult ones, go out and indulge that thing, whatever it is, see, but just do it by paying attention as well, and learn from it -- not just automatically.

The story I usually tell with this is one of Munindra, Joseph

Goldstein's teacher in India, who had this incredible craving for Indian sweets, particularly for gulabjaman. Gulabjaman are so sweet, they're in this sugar water and they make baklava seem like dry toast. He loved them. After each meal he would want to go and have his gulabjaman. Finally, he was tired of this craving, so he went into town, brought some money with him, and he ordered something like 20 or 30 rupees of gulabjaman, this enormous plate full of it. He sat down. I don't know how far he got into it, but I don't think he could eat very much before he started getting really sick, and certainly sick of gulabjaman. After that he said he could take it or leave it, as one would say.

If you're going to do it, okay, pay attention. At least learn from it. As one Zen master said:

> This life is a series of mistakes. True practice is one continuous mistake, one after another anyway.

The only difference is that you pay attention so you learn from it.

I hope you can hear in going through these strategies of letting it be, of observing it, feeling it in the body, of noticing what the loneliness or pain or fear or contraction is out of which it comes, of sublimating it or transforming it in some way, or even acting it out and observing it, that if you're willing to do it with the experience or particular hindrance in your life, it starts to make the practice quite alive. That is where it becomes juicy, where you learn from it. It frees a tremendous energy. Instead of running away or acting habitually, you start to evoke and allow this inner energy that's been bound up in these patterns to be understood and to become more a part of your conscious being.

In all of these, in all of them, what's important is to learn to watch the movement of mind, the mind that wants to close or is afraid, that wants to defend itself or to avoid opening to the fact of whatever is actually here, to the "just this much" of the moment, to the spaciousness of it or the meaningless of it in certain moments, or

the emptiness of it, or the birth and death of it, the loss, and the next thing that comes.

The whole process of working with these states of mind and these energies, is to finally learn to come to rest, to open to this moment, one after another, as it is, and find a kind of stillness that allows for all the coming and going of the ten thousand joys and the ten thousand sorrows, and it brings an ease and humanness and compassion.

I close by reading a letter. This is from one of Munindra's students, a woman who was in a prisoner of war camp in Europe during World War II, and involved at that time in very painful and horrible things that were happening in the war camps in Europe. She finally escaped as a teenager at the end of the war and moved to Australia. She wrote him this letter after doing some years of meditation practice. She said:

> A few weeks ago I was sorting out old files with notes and stories and thoughts which I had written down over the years. Reading through them before destroying them, I was more amazed than I have ever been in my life of so much misery and unhappiness. How is it possible that a human being could live for 55 years through so much fear, despair, unhappiness, morbidity, depression, pain, suffering, and not be utterly destroyed by it? I must have been stronger than I thought. And when I look back over the past four years, since the first time I came to practice in India, life has become simple and so serene that it's unbelievable.

She's a very fine yogi. She is one of Munindra's greatest students.

> After reaching the first deep stages in my mental development, I lost my depression. My headaches, fears and nightmares went away, and after doing deep practice for another year, during my second visit to you, I don't even understand anymore what all the fuss was about, those first 55 years of my life.
>
> I just live life as it is and as it comes in a calm wholeness

with some equanimity and I find myself content with whatever arises. Sometimes I meditate, sometimes I don't meditate at all, but you see my life has become more of a meditation because I try to live each minute of the day in mindfulness and openness, and somehow nothing seems to be able to touch me in the same way anymore. It's like living on two levels. The outer level to make conversation with people and say the right things at the right time, but under that is a second level where there is a core of untouched and untouchable stillness, of quiet attention and peace, because somehow life is so simple, uncomplicated, and all those old upheavals were after all really just of my own making, weren't they. You only get upheaval through the ways you react to things, and once you react the right way, the direct and simple way, there aren't problems left, and somehow the right way of reacting is most of the time not reacting at all.

I hope this makes some sense to you. I'll tell you a little story to show you what an enormous success you are as a teacher.

I think her success was that she had suffered so deeply in some way that she brought that strength and that genuineness that had gotten her through that to her spiritual life. She said:

A few months ago the man who I love more than any in the world, and who was for the past 17 years as close to me as any man and woman could be, died rather suddenly. If that had happened before you started to teach me, I'm sure it would have completely destroyed me. I would have committed a quick suicide and ended it all. But now of course I felt sorrow about losing this man's close love for me and I missed his company, but for the rest, a stone thrown in the water would have caused more ripples than his death.

I accepted his death with an amazing serenity and detachment. He's just finished this life trip of his and they have already started another one. I don't know that, but apart from this

personal loss and his companionship, there isn't the kind of upset and conflict in me about death. I am not afraid as I used to be.

Apparently I've always been able to see and understand other people's problems and help them somehow, but in the old days other people's miseries tore out my heart and gave me stomach ulcers in my pity and concern for them. But now when people come to see me with their miseries, I can listen to them, sometimes help them, and have a much deeper compassion, but when they leave, it's over and done with, and they haven't torn my guts out in the process.

I've been working with an alcoholic this past month or so, and for some odd reason my willingness to listen seems to help him in his struggle to stay away from alcohol and find his true spirit again.

I think you can be proud of yourself as a teacher and content with me as your pupil.

There is something really wonderful and joyful about working even with the pains and difficulties in one's life and mind, for that moment when you realize, "For that little thing, I don't have to take it so seriously. I really can be free to touch that." It makes practice wonderful.

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AUTHOR: Jack Kornfield
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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Bald, bespectacled and smiling and wearing a heavy orange robe,
Narada Maha Thera said "I am here to explain Buddha's teachings
to those interested."---- The priest is in Sydney at the invitation
of the Buddhist Society of N.S.W. which plans to build a temple.

Venerable Narada was a kindly monk who was well versed in the Dhamma. He was an eloquent exponent of the Buddha's message and had captivated audiences everywhere he went. He passed away, after a long period of illness, on October the 2nd, 1983 aged 86 years.

.PA

In February 1956 two monks arrived from Thailand. One was an abbot of a monastery in Thailand, Phra Dhammadiraja Muni, who spoke little English and his companion was an American, Phra Sumangalo. Phra Sumangalo, who was on his first visit to Australia, was the author of many articles and his activities were regularly reported in the Buddhist magazines at that time. Several years later, he visited Malasia where he founded the Young Buddhist Association of Malasia. He passed away in 1962.

In November, 1960, a lineage holder in the Chinese Cha'an tradition arrived in Sydney, where he stayed until the end of 1961. He was the famous master Hsuan Hua. He gained the impression that there were no Buddhists among the local Chinese community as he was largely ignored and, was, at one stage on the verge of starvation due to lack of support. At the end of 1961, he left for California, where, with the support of many followers he established a monastic centre known as the 'City of Ten Thousand Buddhas'.

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in thefiles. Hopefully not to frequently. This is because the files were originallywritten on a m
using CP/M and had to be converted to dos format. Many ofthe 5.25 disks were very old and
thus missing info.....Beginning of file.....Much has
already been written of Zen from within a Buddhist context, but Zenitself is not the prerogativ
specific religious group, even though inits modern form, a large proportion of its practitioners
fromfollowers of the Buddha, Guatarma Siddhartha. Historically of course, Zenprobably owe
to its Buddhist practitioners for theirsystemization of its concepts, and even more than this, i
rememberedthat the founder, or first codefier of Zen, The Boddhidharma, was also thetwent
patriarch in direct teaching descent from the Buddhahimself.However, in any serious discuss
must also recall that somethingrelating to the development of Zen did occur during the four h
priorto 526 CE, when the Boddhidharma arrived in the Shao-lin Temple in the HohanProvinc
to codefy Zen practice during his prolongedmeditation, now know as 'the nine years before t
occurred duringthe four hundred year period preceding the arrival of the Boddhidharma in C
following the establishment of Shao-lin as a major, and possibly thefirst, Buddhist Temple in
CE, there was a considerable dialoguebetween the Buddhist monks who inhabited the temp
people whowere indiginous to the area, and who called themselves Taoists; a fact which ish
considering that the temple was previously a Taoist retreat.At this point, it will probably help
a number of issues if weunderstand that even by 100 CE there has developed two forms of
Tao-chia, being philosophical Taoism based upon Yin Yang theory asexplained in the esote
'changes' ('I Ching') and in the later work,'the Way of Virtue' ('Tao Te Ching') by the philosop
who livedtowards the end of the Period of the Warring States (c 600 BCE). The later formof
Tao-chiao, although based upon its philosophical precedessor,was practiced as a religion ra
philosophy, and made considerable useof both shamanistic and mystical religious practices,
occult,and by 100 CE the followers of religious Taoism far outnumbered thephilosophical Ta
probable that by the beginning of the Christian era in the West, thephilosophical Taoists had
influence, and continued their work only inremote regions, far from the large cities and seats
We know withcertainty that by this time religious Taoism held considerable influence in wha

the Chinese kingdom or empire. It was to the remote provinces thatthe remaining followers
Taoism had travelled, and so itprobably was that it was in such areas as these that the dislo
betweenMahayana Buddhism and Taoist Philospphy began. It was the Buddhist monks,pra
for which many Buddhist sects are stil reknowned, whogave succour to the 'exiled' Taoist ph
turn shared theirknowledge with their Buddhist benefactors.So it is that it is now believed tha
arrival at Shao-lin, theBoddhidharma found something quite foreign to the Indian practice of
Buddhism,strange but not alien. It was to prove to be the Boddhidharma's undertaking toco
synergized practices he discovered, but even scant knowledge of thelife of the Buddha hims
as to why the philosophy of Taoismwould not have been completely foreign to the Boddhidh
certainlynot have been unknown to the Buddha himself.It is well documented that the Prince
Siddhartha, spent many years asa peripatetic seeker prior to his enlightenment, and many o
conversationswith 'wise men' are described in detail. Since trade had taken place betweenC
for many hundreds of years before the birth of the Buddha, traderoutes were of course well
it is more than likely that youngseeker would have used such routes, not only as a means of
inorder to meet with strangers to his own land. As it the case even today, muchcan be learn
ideas, philosophies and customs through trading inartifacts, and many goods are decorated
indiginous to theirplace of origin. With such a brilliant intellect as we know Guttama Siddhar
it is indeed unlikely that he would not have learned of 'Yin Yang'theory, upon which Taoist p
based. Zen Buddhist scholars themselvesacknowledge many instances in which Buddhist i
with thoseof Taoist philosophy, but there will probably always be an element ofdisagreemen
school of thought borrowed most from the other.All this is not to deny the Buddhist element i
Zen, but only toillustrate that Zen is not wholly Buddhist, nor wholly Taoist. For many Zenpr
there is indeed no dichotomy, nor any need for distinction. Butit is only fair to all concerned
that to many non-Zen Buddhistseven Zen Buddhism is a heresy and to state that many Bud
nonZen sects, time and energy spent in Zen practice is considered to be of littleor no signific
their own part, many Zen practitioners consider theirorthodox Buddhist bretheren to be 'brot
but are disapprovingtowards the hierarchical rigor with which their more orthodox brothers c
Buddhist deities, and with which the orthodox Buddhist institutions areorganized.I am fully a
have not described what Zen is, but have hopefullyillustrated that whatever it is, it is not orth
essentially a religion,and not specifically Indian. It is possibly necessary to provide one mor
and this is that contrary to much public opinion in the Europe and theUSA, Zen is most certa
in origin.....End of file.....

A TASTE OF THE HOLY LIFE:
An account of an International Ordination in Myanmar

by
Susan Elbaum Jootla

Bodhi Leaves No. 133

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

This electronic edition is offered for free distribution
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A TASTE OF THE HOLY LIFE

"//Ehi bhikkhu!//" "Come, monk!" With these simple but portentous words, the Buddha founded the Sangha, the Order of bhikkhus, which has

preserved and practised his doctrine from that day to this.

With that "//Ehi bhikkhu!//" the Buddha conferred ordination upon the first monk, the Venerable Kondanna, at Isipatana near Benares. At the conclusion of the Buddha's first discourse Kondanna had asked to be ordained, and the Buddha, simply by calling him a bhikkhu, transformed him into one. The Buddha went on to say: "The Dhamma has been well expounded. Practise the holy life rightly to make an end of suffering." That was the ultimate, the highest aim of becoming a monk then as it is now: liberation from all //dukkha//, the suffering of repeated becoming in the cycle of rebirth, //samsara//.

During the Buddha's life, and since, the procedure to become a Buddhist monk evolved into a series of steps often involving large numbers of bhikkhus and lay people. Modern ordination ceremonies clearly express the interdependent relationship of monks and lay people supporting each other in their efforts to put an end to suffering. The bhikkhus, by their conduct, must inspire faith in the lay people. The householders in turn show deep respect for the Order by honouring the individual bhikkhus who in turn determine to make themselves worthy of the respect and support they receive from the laity.

The Buddha could only ordain a few bhikkhus with the phrase "//Ehi bhikkhu//." Such instantaneous ordination required that the man had cultivated certain //paramis// (perfections, good qualities) in the past. Chief amongst the good kammas needed for the Buddha to accept someone as a monk in this way, tradition says, was having been a bhikkhu in previous lives and/or having helped others to ordain. This is one of the reasons why laymen in Myanmar ordain temporarily, and why they obtain such lavish help from lay people, notably their families, when they undertake temporary ordination.

Because they are closely based on the Vinaya Pitaka, the ordination ceremonies in the different Theravada countries are almost identical. Whether the bhikkhus expect to remain in robes for the remainder of their lives or are "temporary" monks (a common practice in Myanmar and Thailand) makes no difference to the procedure. But national

variations, especially in the lay aspects of the events, do lend colour and specific points of interest to the solemn ceremony.

* * *

In January 1994 a mass ordination of foreign men was held in Yangon, Myanmar (the former Rangoon, Burma) under the combined auspices of the Myanmar Department of Religious Affairs and the International Meditation Centre, Yangon. This event, unusual in its location, scale, and international scope, will be described below along with a summary of the week these men were in robes.

All the detailed arrangements of place, transport, requisites, and the like had been made by the hosts beforehand for seven boys aged 9-14 to become samaneras or novices and forty-nine foreign men and one Myanmar to take the full //upasampada// ordination. They would remain in robes for about a week, in accordance with the Myanmar custom of temporary ordination. In that land it is considered essential for every Buddhist male to become a samanera as a boy and a bhikkhu as a man at least for some short period of his life, for the reason explained above and to earn a very high kind of merit, //punna//. All those in this group who were to be ordained were meditation students of Mother Sayamagyi and Sayagyi U Chit Tin, direct disciples of the late Sayagyi U Ba Khin, renowned lay teacher of Vipassana meditation in Myanmar. They were associated with the International Meditation Centres in that tradition around the world, and the small original IMC, atop a low hill in suburban Yangon's diplomatic area, was the focus for most of the activities.

The shaving of heads, preliminary to every ordination, was set up just outside the wall surrounding the Light of the Dhamma Pagoda at the Centre. About six life-long bhikkhus from the preceptor's monastery came to help shave the heads of the ordinands. Shaded from the hot afternoon sun by a permanent awning, the men doused their heads with water from plastic buckets, then the brown-haired Europeans, blond Americans, black- and grey-haired Asians and

Australians sat on low stools. Two people, including the man's wife if she was available, held a piece of white cloth beneath the candidate's chin to catch the locks of hair as they fell from the blade. The bhikkhus swiftly used the straight razors the foreigners had imported, while guiding the movements of their assistants through gesture when they did not share a common language.

The men were meditating, on the parts of the body or the breath or the significance of ordaining. Well aware that this was the start of an important ceremony, everyone quietly reflected on its value. It took perhaps an hour before all were shorn. As a man's head was finished, he took a shower and changed into fresh clothes in preparation for the //pabbajja// ("going forth," the preliminary ordination) ceremony which was to take place that evening in the Centre's Dhamma Hall. The organizers knew that the men would be hungry so they were given an early evening meal since they would not be able to eat again that day after they had taken the novice's Ten Precepts, the sixth of which requires abstaining from food after midday.

* * *

It had already been a long day of celebration and religious activity. Early in the morning the children in the group, four girls and seven boys, had been dressed as princesses and princes in gilt and silk costumes that included fanciful high crowns, sequinned //lungis// with long trains for the girls, makeup and decorations imitating precious jewelry. The princes were going to become samaneras, novices, in the evening and the dressing up was part of the build up, so they would enjoy themselves and keep happy memories of the day. The royal attire also symbolized the renunciation of the princely life by the Bodhisatta Siddhattha -- the future Buddha -- when he went forth from the palace to find the way to liberation.

Before 8 am, the children were lifted up into the backs of small open pickup trucks and seated on upholstered chairs by the individuals from the Centre who had been assigned to be their foster parents for

the day. The real parents, perhaps a bit nervous about how their children would behave, carried the bundle of their sons' robes along with some small white orchids. It was a landmark event in the lives of these Western Buddhist families. The boys' trucks were adorned with tall golden umbrellas proclaiming the ordination procession to passers by. The rest of the group followed in cars and coaches. They moved at a stately pace through Yangon to the Shwe Dagon Pagoda, where several hairs of the Buddha are enshrined. At the head of the motorcade a uniformed Myanmar band standing in a truck played the typical raucous music of the land and sang about the Great Renunciation. A dancer performed in the jerky bent knee and elbow style of Southeast Asia. This too was part of the traditional way to celebrate the boys' going forth.

The 130-strong group found the route up to Shwe Dagon, Myanmar's most revered Buddhist site, clear of other devotees. Single file, barefoot, contented and chatting a little, each carrying a purple orchid spray offering, they proceeded up the series of long escalators to the level of the walkway. This is situated perhaps halfway between ground level and the peak of the spire with the golden umbrella. The wide band is paved in marble and much of it is covered with pagodas, cetiyas, and sculptures, notably of the stylized lions who seem to be guardians of the sacred shrine. There were many bhikkhus and lay families at the pagoda although it was not crowded. They showed mild curiosity about the large group of outsiders. The international contingent was dressed for the occasion in proper Myanmar attire, the men in plaid //lungis// and short white jackets, the women in heavy woven cotton //lungis// all of one pattern in various dark colours. The group was led by their teachers and the princes and princesses as it respectfully and mindfully circumambulated the golden dome. The atmosphere was informal and comfortable, the meditators appreciating the beauty and peace of the scene.

After a short meditation session in a side chamber, they left Shwe Dagon and drove to an audience with the fifteen leading sayadaws, renowned senior bhikkhus, who were in office by turns from among the country's State Sangha Maha Nayakas, the Central Executive Body of the Sangha. The group had been allotted a narrow window in the busy

schedules of the sayadaws, the Central Executive Body of the Sangha, to pay respects. The theras sat on chairs in the front of the room with an ornate shrine behind them, and were formally introduced in English to the meditators. The foreigners, the teachers and Myanmar hosts accompanying them all paid respects to the sayadaws by bowing with their foreheads to the floor. They then repeated "Namo Tassa Bhagavato" and other devotional verses after the chief sayadaw.

* * *

The focus of events shifted to the meditation centre for the rest of the day. In the early afternoon there was an ear-boring ceremony for the four girls aged 5-13. Since the Order of bhikkhunis (nuns) has died out and, according to Theravada orthodoxy, cannot be revived for lack of bhikkhunis to ordain others, girls in Myanmar undergo this simple ritual, generally when a brother is becoming a samanera. At IMC's Dhamma Hall, there was some chanting as the girls sat proudly before the assembly in their slightly rumpled princess outfits. A Myanmar woman doctor put earrings in each girl's ears and they were free to change out of the fancy but inconvenient clothes. For the girls this was the conclusion of their ceremony.

The head shaving of boys and men followed as already described. After their supper, the men came into the Dhamma Hall, their skulls shining, where they were seated on the rugs in rows in age order, facing a line of senior sayadaws. They received a bundle of brown robes neatly rolled together and tied with the red cloth belt worn by Myanmar bhikkhus. Everyone else sat at the back of the hall meditating and observing the proceedings. The ceremony, which had been explained in advance, went on in a combination of Pali, Myanmar and English. Small groups of the samaneras-to-be offered their robes to their preceptor, who accepted them; then they requested the robes back from him so they could go forth, and he returned the robes. Now they all changed out of their lay clothes into the robes. (The shirts and //lungis// were put in labeled bags to be washed and ironed by wives or female volunteers and returned at the time of disrobing.)

Most of these men (and one of the boys) had ordained previously, and many had done so several times. But they were all anxious to have another opportunity to practise the strict purity of a member of the Sangha in Myanmar, the land they cherished as the home of the pure Buddha Dhamma which they had been practising, some for over twenty years. They each formally requested to be ordained as novices and then took the Ten Precepts from U Pandicca, their preceptor, and underwent a few other short formalities. They were given their bhikkhu names from a list considered appropriate for the day of the week of their birth. There was a short discourse of advice for the samaneras and the sayadaws chanted several //paritta suttas// (discourses of protection), for the well being of all. With that, the novitiation was complete.

Later in the evening there was the usual group meditation in the Dhamma Hall, with the new samaneras seated at the front, in order of seniority, which in almost all cases was age. The boys formed the last row and behind them were laymen, two or three from abroad, the rest from Myanmar. Next came the foreign women who had also come for the two weeks at the Centre, about forty-five of them. Filling the back to capacity were Myanmar ladies. This formal meditation hour was repeated three times a day for the two weeks the foreigners were in Yangon.

The mens' full ordination (//upasampada//), their entry into the life of bhikkhus, took place on Sunday the 9th of January. The //upasampada// had to be in a monastery, so with the sponsorship and help of the Myanmar Department of Religious Affairs, the ordinations took place at Kaba Aye. This complex had originally been constructed to accommodate thousands of members of the Buddhist Sangha who gathered in Myanmar from all over the world in the mid-1950s to recite and purify the Pali Canon at the Sixth Great Buddhist Council.

Because of the large number of people to undergo full ordination at the Kaba Aye ordination hall (//sima//), they were divided into morning and afternoon batches. The motorcade left IMC right after breakfast. The men and boys had been offered their first meal as samaneras in their dining room at the Centre. After the food had been

placed on the low round tables and the samaneras had all sat on mats on the floor, upasakas, while bowing, gently lifted each laden table up several inches, symbolically offering the food to the novices in Myanmar fashion.

When they reached the Kaba Aye //sima//, shoes were left in the buses and the samaneras, followed by the laypeople, formed a procession from the gateway. The //sima// is a large circular structure surmounted by a small golden pagoda. The line was led by five Burmese men dressed in fantastic gilt deva costumes holding ten foot tall white cloth sunshades dangling with small metallic Bodhi leaves. The sayadaws, samaneras and lay meditators walked slowly up a red carpet runner on the broad flight of stairs, into the //sima//.

The interior is 150 feet in diameter with a truly colossal golden Buddha statue on a nearly fifteen foot high throne at the front. It is flanked slightly below by statues of the two Chief Disciples, the Elders Sariputta and Maha-moggallana, paying respects among various devotional objects: a tasteful grand scale shrine. The ceiling must be thirty feet high, supported on six massive columns decorated with bands of mirror inlay. A frieze goes around the perimeter, level with the Buddha's throne, composed of some hundred bhikkhu statues, perhaps half life-size, seated in meditation. Screened doors open outside at equal intervals; thick carpets cover the floor for the comfort of all; low, movable, decorative section dividers separate the Sangha from householders and men from women. The foreign women sat behind Mother Sayamagyi at the left and watched the proceedings while the samaneras were seated in the central section of the //sima// several meters away from and facing their preceptor and other sayadaws participating in the ordination ceremony. Laymen occupied another back section.

When everyone had settled in the proper place, the ceremony began. In groups of three, starting with the eldest samaneras, the foreigners approached the elder monks to seek full ordination. From the remote viewpoint of the lay people, it was difficult to understand everything that was going on, but following details was not essential as they were there to witness the event and share in the making of good kamma.

The samaneras could understand as they had been trained beforehand. They were being asked the questions put to prospective bhikkhus ever since the Sangha became fully organized in the Buddha's lifetime: about their health, their sex, whether they were free and not in debt, if they were really human beings, etc. They replied appropriately. When they had all completed the answers, the groups again went up to the theras to request full ordination. When they had been accepted into the Order, each trio moved to join the Myanmar lifetime bhikkhus seated just to the side of the sayadaws conducting the proceedings. At times permanent bhikkhus had to bodily manipulate the foreigners into their proper places because they could not communicate through the language barrier.

The afternoon proceedings were similar except that a large number of outsiders also came to the //sima// to participate in the meritorious actions of supporting an ordination and of giving alms to the new monks afterwards. The atmosphere was quite special, generated by the commitment the men were making to the pure Buddha Dhamma and by the intention of everyone in the crowd to create //kusala//, good deeds, by participating in the proceedings.

The Deputy Minister for Religious Affairs spent several hours observing the ordinations and the Minister himself came to lead off the offering of //dana// to the newly ordained monks outside the //sima// in the late afternoon. The general public too was welcome to participate in these activities. Many who had just read about it in the newspaper came, having bought some small item to donate, or put some cash into an envelope to give (the standard way around the fact that monks are not supposed to touch gold or silver, i.e. money). All the International Meditation Centres (Yangon, U.K., U.S.A., Austria, and Western and Eastern Australia) had their own tables loaded with a particular item to be given to the monks. These had been purchased in Myanmar out of funds donated by members of the centres. Also various associations of the city participated in this //dana//, Yangon University lecturers, for example, came together. In all, many hundred laypeople lined the path from the ordination hall to the street, standing and waiting in the hot sunshine, or patches of shade.

Inside the building, the bhikkhus were grouped by nationality behind labeled placards carried by young men. Each monk had a Myanmar layman bearing a tall white sunshade behind him and two of them on each side. These pairs of upasakas carried large white sacks. As //dana// items piled up on the monks' bowls, they carefully placed them in the bags, making sure they did not touch the ground. All these male workers wore badges for identification.

The senior sayadaws emerged first and slowly filed through the crowd, looking neither right nor left but just before them, not acknowledging the laypeople making their donations into the big black laquer almsbowls. The feeling in the area switched from anticipation to reverence for the Sangha, respect for this institution which protects and follows the Buddha's teachings to the full. As the newly ordained bhikkhus passed through the line of donors, they responded to this awe for the robes they were now honoured to wear, keenly aware of their obligation to conduct themselves as proper monks. Only in this way would they be worthy of the respect they were being shown, not let down their teachers and hosts, and not disillusion the laity, who were so sincere in their honour.

The laypeople slipped off their shoes, picked up a packet from the table behind them, and with both hands, carefully placed it in the bowl of the monk as he passed in front of them. (The women took extra care not to touch or brush against any bhikkhu or his robes in the crowd.) The giving was done systematically, rotating through each small cluster so that every lay person had equal chance to earn merit. The almsround right after monks have been ordained is considered sure to bring donors extra merit. The new bhikkhus looked radiantly pure, with their shaven heads, lowered eyes, and restrained demeanour.

The final event of this day was held from five to six in the evening in Moguk Hall nearby in the same Kaba Aye complex. Here about a thousand lay devotees, mostly local, sat on the floor while the sayadaws and the junior monks sat on chairs at the front of the room facing them. The golden shrine was behind the bhikkhus. They recited Namo Tassa Bhagavato, the Refuges and the Precepts after the head sayadaw of the Kaba Aye monastery, and then a libation ceremony of

pouring out water was held to symbolize sharing the merits made that day. This was invisible to most of the lay people but was held in the front of the hall using several sets of silver vessels.

A tired, happy serenity was felt at IMC afterwards, born of the knowledge that so much //kusala// had been generated by so many people that day.

* * *

For the remainder of the week of the ordination course, the new bhikkhus stayed at the meditation centre. They lived in their own dormitories at one end of the grounds, under the watchful eye of their assistant preceptor, the Venerable U Chanda Siri, who had also helped in all the earlier ordinations organized by the IMCs. They made good use of their time in robes free of worldly affairs by meditating many hours a day -- observing the breath to develop sharp //samadhi// and then applying the concentrated mind to the sensations rising and vanishing in their bodies to penetrate the //anicca// (impermanent) -- and so //dukkha// (unsatisfactory) and //anatta// (impersonal) -- nature of mind and body as deeply as they could. All was done as taught in the tradition of Sayagyi U Ba Khin, in strict accordance with the teachings of the Buddha.

Every evening there was a confession also in the hall. As there were so many bhikkhus, U Chanda Siri heard the confessions of half of the men and one of the older of the foreigners heard the confessions of the remainder. The bhikkhus got up from their seats on the floor, straightened their robes and worked their way to the front of the hall in pairs to recite the short Pali catechism admitting to miscellaneous errors and accepting admonition to try to do better in the future. In this orderly way it took about twenty minutes to finish all of the monks each evening. Sometimes the confession was followed by a short discourse by U Chanda Siri or one of the meditation teachers. One talk was about the "//dullabhas//," or states difficult to obtain, the most rare of which is being a bhikkhu. Another was an explanation of the

origins of the questions the samaneras had to answer before being ordained as full bhikkhus. Those had been instituted by the Buddha in response to specific situations which arose, just as all the rules for the Sangha had been.

Following the bhikkhus' confession, the young samaneras came forward to recite the Refuges, Ten Precepts, etc., after U Chanda Siri. He was very particular that they pronounce each syllable in exactly the correct way, and they would repeat difficult words over and over until the result was as perfect as the preceptor wanted. The samaneras had their own bedroom and activities which included daily visits to the Shwe Dagon Pagoda.

The bhikkhus were fed in a separate upstairs dining hall on choice Myanmar and Chinese vegetarian food. Often some special dish -- such as ice cream -- had been donated by someone. People were always looking for more ways to earn merit by helping the bhikkhus, and other meditators, at the Centre. The Myanmar Buddhists exhibit great generosity, cultivating the //dana parami//.

The offerings the bhikkhus had received at the //sima// were sorted out by lay people one evening. The cash was totalled up and donated to certain pagodas and monasteries in Yangon, and the monks could take whatever they wanted of the remainder. Most of the things actually went out to viharas (monasteries) where lifetime bhikkhus would have more use for them than foreigners returning to lay life in their own countries in a few days.

The week as bhikkhus was interspersed with several events. One morning a //pindapata// (almsround) was held at IMC itself. Monks from U Pandicca's monastery had come to wrap the temporary monks' robes in the complex way, modestly covering the neck and both shoulders, appropriate for "going among the houses." The line of donors wound around the pagoda and Dhamma Hall. This time most of the items were food, since it was before noon. The atmosphere was more like a community event since the Centre was "home" to all the participants. The lay people again were dressed in fine Myanmar clothes to honour the bhikkhus.

One afternoon, Myanmar TV conducted interviews with six of the bhikkhus, and two of the foreign laywomen, in the Dhamma Hall. (Actually, TV crews, local and Japanese, had been covering most of the events of the ordination week and everyone was familiar with bright lights -- from external sources -- while they were meditating in the Dhamma Hall.) The questionnaire which had been given to the interviewees was quite serious and the bhikkhus especially had a good opportunity to express their views on the situation of Buddha Dhamma in the West and in Myanmar and about what they had personally gained from practising this meditation. If the interviews were shown in full, some profound Buddha Dhamma would have come over that most unlikely of media.

The boys took off their robes on Saturday the 15th; the bhikkhus did so precisely a week after the ordination. On that Sunday afternoon the confession was held early, at four, and immediately afterwards they agreed aloud that they were prepared to return to lay life. They then requested to be regarded as samaneras. They removed the robes and changed back into their lay clothes and then asked to be recognized as laymen again -- in both Pali and English. Finally U Chanda Siri gave them a discourse as laymen, urging them to cooperate in spreading the Buddha Dhamma in their own countries and always to follow the advice of Mother Sayamagyi and their other teachers.

* * *

The temporary bhikkhus returned to lay life with satisfaction at having done what is so hard to do: to be a good Buddhist monk. They were glad to have had even that short chance to know life without the entanglements, the "dust" as the Buddha called it, of household affairs. Some of them were a bit sorry at its ending. Most will probably try to take ordination again in this lifetime to earn still more merit. Their families were joyous to see how they had matured from the experience. Everyone had the assurance that comes from the performance of meritorious deeds dedicated towards purification of

mind and the attainment of Nibbana, the cessation of all suffering.

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Susan Elbaum Jootla was born in New York City in 1945 and obtained B.A. and M.A. degrees in Library Science from the University of Michigan. She lives in the West Himalayan hill station of Dalhousie with her husband, Balbir S. Jootla. Both are long-term practitioners of vipassana meditation in the tradition of the late Sayagyi U Ba Khin of Burma. Ms. Jootla's previous BPS publications include //Investigation for Insight //(Wheel No. 301/302), //Inspiration from Enlightened Nuns// (Wheel No. 349/350), //The Scale of Good Deeds// (Wheel No. 372), and //On Pilgrimage //(Bodhi Leaves No. 118).

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INEVITABLE SUFFERING AND THE HOPE OF NIBBANA

by Sayagyi U Chit Tin

1. People With a Fixed Destiny

The Buddha taught that there are two types of people with a fixed destiny (niyata-pubbala). Those who attain at least the first stage of Awakening are assured of eventually attaining release from all suffering. They are called Noble Persons, Ariyas. The second catagory of people with a fixed destiny includes those who will be unable to attain release during their present life or during their next life. This second catagory is for those who have either committed one or more of the five actions which have an immediate result [in the next life] (anantarika-kamma), and for those who hold a fixed wrong view (niyata-miccha-ditthi).

Let us examine this second catagory in more detail, because a correct understanding of the dangers in wrong beliefs and wrong actions can serve to inspire us to work for the goal of release from all suffering. We shall also see that, even though people in the second catagory cannot avoid great suffering, they are not in a hopeless situation.

The five actions which inevitably result in great suffering in the next life are: 1) killing one's father, 2) killing one's mother, 3) killing an Arahat, that is to say, a person who has reached the highest stage of Awakening and who will have no future rebirths, 4) spilling the blood of a Buddha through an evil motive, and 5) causing a division in the Sangha, the Order of Bhikkhus which keeps alive the Teachings of the Buddha.[1]

It is very unlikely that any of us have committed one of these actions in this life. People who kill their parents are very rare. We are not very likely to know an Arahat. The Buddha has attained Pari-nibbana.

And the Buddha explained to the Venerable Upali that only a fully ordained Bhikkhu can cause a schism in the Sangha.[2] The Buddha said that even in the case of such a Bhikkhu, he must consciously work against the Teachings, knowing that he is maintaining what is not the Buddha's Teachings -- or at least have some doubts about whether creating a schism in the Sangha is against the Teachings. If a Bhikkhu is sincerely mistaken concerning the Teachings, he is not certain of rebirth in the lower realms, nor is he incurable.

Fixed wrong views may seem less terrible than these five crimes. We may look on them as merely ideas. But in Buddhism, ideas are given their correct value. It is ideas and beliefs that lead to actions. A deep-seated belief will lead to many wrong actions. Some wrong beliefs are less serious than others, for they contain a grain of truth. The beliefs which make it impossible to obtain birth in the higher planes in the next life and thereby cut off the possibility of obtaining release from suffering are very serious indeed.

We can sum up the worst types of wrong belief with the phrase, "There is not." "The wrong view that there is not" is the direct translation of the Pali term //natthika-ditthi//. This term is usually translated into English by "nihilism." The Buddha explained this type of wrong belief to the laymen of Sala. It includes the following beliefs:[3] that no good can come from giving or from making sacrifices; that good and evil actions have no future results; that this world and the next world are an illusion; that serving one's mother and father gives no good results; that no beings are born spontaneously; that no one in thisworld is living correctly and that none are able to teach others about this world and the next world having understood them through their own higher wisdom.[4] Finally, this wrong belief holds that when a person dies, he is annihilated; both wise men and fools are destroyed by death and after death they no longer exist.

The Buddha then explained to the laymen of Sala that some people hold the wrong view that [good or bad] actions do not exist (akiriya-ditthi). They maintain that no matter what a person does or encourages others to do, there is neither evil nor merit. A person can kill, mutilate, threaten and torture; they can have others do all this. They can

cause grief and torment by stealing, committing adultery, and lying. In this wrong view, no evil is done. And this wrong view believes no merit comes from giving, encouraging others to give, from taming and restraining oneself or from speaking the truth.

The third type of wrong belief explained by the Buddha is the wrong view of no cause (ahetu-ditthi). Those who hold wrong view say that beings are defiled or purified without cause or reason. They say that creatures experience pleasure and pain in an arbitrary way. They do not believe that making right or wrong efforts cause future pleasure or pain.

The Buddha emphasizes for each of these three wrong views that they are dangerous because they lead to immoral living. Those who are convinced of these wrong beliefs will commit wrong actions of body, speech, and thought. They lead to being condemned by intelligent people here and now and in the future, and they lead to rebirth in the lower realms of suffering including the lowest of the hells, the Niraya Hell.

The commentaries[5] point out that the destiny of a person who holds one or more of these three wrong beliefs is only fixed for one rebirth. But due to habit, he will tend to approve of the same beliefs in future lives. This makes it almost impossible for him to transcend continued rebirths.

An important point is made concerning fixed destiny. Unwholesome mental states are weak compared to wholesome ones. This can be seen from the fact that for Ariyas, it is impossible to fall back into the lower realms of suffering. Those who are Stream-winners will have at the most only seven new lives in the higher realms before they attain complete liberation. No matter how bad unwholesome mental states or actions are, there is always the possibility of eventually obtaining release. The results of evil deeds are never final.

2. The Story of Devadatta and Ajatasattu

The fact that these types of wrong belief are more serious than the

five crimes can be illustrated by the stories of two persons who committed one or more of these crimes during the time of the Buddha. They are Devadatta and Ajatasattu.

Devadatta was the cousin and brother-in-law of the Buddha. He was one of a group of six Khattiyans who went forth together with their barber, Upali. This group included several of the foremost disciples: Bhaddiya, Anuruddha, Bhagu, Kimbila and Ananda. Ananda attained Stream-entry and the others all became Arahats. But Devadatta only attained the mental powers (iddhi) which can be achieved through concentration.[6]

As a result of their attainments, Devadatta's companions received many offerings from the laypeople. Devadatta became jealous, thinking that since he came from the same clan and had ordained with the others, he should be as highly honoured as they were.[7] He decided he would win favour with a layman in order to win gain and honour. He realized that King Bimbisara was a Stream-winner whose confidence in the Buddha could not be shaken. King Kosala was also a firm believer. So Devadatta decided to try Prince Ajatasattu, Bimbisara's son.

Devadatta went to Ajatasattu, and through his powers, assumed the form of a boy with snakes coiled around him. This frightened the prince and impressed him. After that, he made many offerings to Devadatta. This made Devadatta proud. He became obsessed with gains, honour and fame and thought to himself, "I will lead the Sangha." As soon as he thought this, he lost his mental powers.

Venerable Maha-Moggallana's attendant, Kakudha, had died and been reborn as a Deva. He told Maha-Moggallana about Devadatta's idea that he would lead the Sangha. When Maha-Moggallana informed the Buddha, the Buddha told him to be careful in his speech; that Devadatta would betray himself on his own. The Buddha pointed out that a teacher does not need to be protected by his disciples if he is pure in morality, in livelihood, in teaching the Dhamma, in exposition and in knowledge and vision. The Buddha himself was such a teacher. Only teachers who are impure in any of these aspects need and expect protection.

A group of Bhikkhus told the Buddha of the great offerings

Ajatasattu made to Devadatta. The Buddha warned them not to envy Devadatta, for gains, honour and fame would bring about Devadatta's downfall.

As the Buddha said, Devadatta betrayed himself. He was so deluded, he went to the Buddha when he was teaching a great number of people including the king and three times requested to lead the Sangha. The Buddha replied, "I would not hand the Sangha over to Sariputta and Moggallana. How could I hand it over to you, a wretched person to be vomited like spittle?"

This firm refusal upset Devadatta, who, for the first time, felt malice towards the Buddha.

The Buddha had the Sangha carry out a formal Act of Information against Devadatta, informing the laypeople of Rajagaha that Devadatta's nature had been of one kind in the past, but that now it was of another kind. From that time on, whatever he did by gesture and vocally had nothing to do with the Buddha, the Dhamma, or the Sangha. The Buddha had the Sangha charge Venerable Sariputta with the task of informing the people of Rajagaha. Sariputta pointed out that he had spoken in the past in praise of Devadatta in that very city. The Buddha asked Sariputta if what he had said in the past had been true. When the chief disciple said yes, the Buddha said that what he was to say now would be equally true.

Next, Devadatta decided to try to kill the Buddha. He went to Ajatasattu and proposed that the prince kill his father in order to become king. He said he would kill the Buddha and become a Buddha himself. We can see how little Devadatta understood.

Ajatasattu was taken prisoner in the act of trying to kill King Bimbisara. When his father discovered his son wanted the throne, he stepped down and handed over the kingdom. Devadatta was not satisfied with this, however.[8] He urged the prince to kill his father. But no weapon could injure Bimbisara. So the prince decided to starve his father. He was put in prison and only the mother of Ajatasattu was allowed to visit him. She took food which she hid in her clothes. This was discovered, so she hid food in her hair. But this was discovered as well and she took what

she could hide in her shoes. Her last resort was to smear her body with sweets for the king to lick. Finally, she was forbidden access to the king. But the king continued to live by walking around his cell meditating. The prince then had barbers cut open the king's feet, fill the wounds with salt and vinegar and burn them with hot coals. The king showed no resentment even at this.

A son was born to Ajatasattu and he felt great joy. He realized his father may have felt the same way when he was born. His mother confirmed that this was so, and he sent to have his father released from prison. But it was too late. His father had died that very day.

Devadatta asked for Ajatasattu's aid in killing the Buddha and the prince gave orders to his men to do whatever Devadatta asked. But the man sent to kill the Buddha went rigid and stood still, afraid, anxious, and alarmed when he saw the Buddha. He realized his error and confessed his fault to the Buddha, asking for the Buddha to acknowledge his transgression so that he might restrain himself in the future. The Buddha taught this man the Dhamma. Devadatta had set up a series of men, each group to kill the next in order to cover up his deed. But each group went to look for the others, came to the Buddha and heard the Dhamma.

Devadatta decided he would have to kill the Buddha himself. He threw a big rock down from the Vulture's Peak. But two mountain peaks came together and crushed the rock and only a fragment of it reached the Buddha, wounding his foot.

The Buddha told Devadatta that he had made great demerit by spilling his blood. And he told the Bhikkhus that this was the first action of Devadatta's that would have an immediate result in the next life. So we can see that all the bad things Devadatta had done up to this point could have been overcome if he had mended his ways.

The Bhikkhus were very agitated when they learned of this attempt on the Buddha's life. But the Buddha assured them, as he had Maha-Moggallana, that a Buddha cannot be killed and does not need to be protected by his disciples.

Devadatta tried again to kill the Buddha. He had a fierce elephant named Nalagiri set loose against the Buddha. But the Buddha overcame the elephant with loving kindness. With this event, the laymen learned about Devadatta's attempts on the Buddha's life and their indignation was so great, Prince Ajatasattu was constrained to withdraw his support.

Devadatta then asked for food from the laymen. The Buddha pointed out that it was wrong for the Bhikkhus to solicit food and laid down a rule to prevent such practices. This seems to have been the motivation for Devadatta to create a schism in the Sangha. He approached several other Bhikkhus and proposed a plan. They would ask the Buddha to lay down five ascetic rules which they knew in advance he would refuse. In this way, they would appear to be better, for people without a proper understanding of the Dhamma are impressed by strict rules. Even the group of five who accompanied the Buddha before his Awakening had been of the opinion that the more painful the practice the better it is. So Devadatta requested that the Buddha require all bhikkhus to live in the forest, refuse invitations to meals, wear only robes made of rags, live under trees rather than in buildings and refuse all meat. The Buddha replied that bhikkhus were free to live in the forest if they wished, to eat only food obtained on their alms rounds, and to wear only robes made from rags. But it was a choice to be made. If they preferred, they could live near a village, accept invitations to meals, and accept robes from laymen. Living under a tree was permitted for eight months of the year and fish and meat were pure as long as it was not seen, heard or suspected that the animal had been killed on purpose in order to feed the bhikkhu.

Devadatta was overjoyed at the Buddha's refusal. When he told the people of Rajagaha about the rules, those who were of little faith, not believing in the Buddha, and who were unintelligent were impressed. But those who had the opposite qualities were critical, saying, "How can this Devadatta promote a schism in the Sangha?"

The Buddha confronted Devadatta with his actions and asked him if what he heard was true, that Devadatta was promoting a schism in the Sangha. Devadatta admitted that he was.

"Enough, Devadatta," the Buddha said, "do not let there be a schism

in the Sangha, for a schism in the Sangha is a serious matter, Devadatta. Whoever, splits a Sangha that is united sets up demerit that endures for an aeon; he is boiled in hell for an aeon. But whoever, Devadatta, unites a Sangha that is split, he sets up sublime merit, he rejoices in heaven for an aeon."

But Devadatta would not listen. When he saw Venerable Ananda on his alms round in Rajagaha, he told him that from that time on he would observe the reciting of the rules, the Patimokkha, and the carrying out of formal acts of the Sangha on his own.

Devadatta was able to win over five hundred newly ordained Bhikkhus who did not understand what they were doing. Sariputta and Maha-Moggallana informed the Buddha of what had happened and he asked them, "Do you not have compassion for these newly ordained bhikkhus?" And he sent them after the bhikkhus. The two chief disciples went to where Devadatta had set himself up in imitation of the Buddha. He was seated, teaching the Dhamma to a large group, and when he saw the chief disciples coming, Devadatta said, "You see, bhikkhus, the Dhamma is well taught by me. Even the chief disciples of the recluse Gotama are coming to me approving of my teachings." But one of his followers, Kokalika, warned Devadatta not to trust the chief disciples. Devadatta was so deluded, however, he seems to have sincerely believed in what he was doing, and he welcomed Sariputta and Maha-Moggallana.

After teaching far into the night, Devadatta invited Venerable Sariputta to take over, again in imitation of the Buddha. And Devadatta laid down to rest. He was tired, forgetful and inattentive, so he immediately fell asleep. Both Sariputta and Maha-Moggallana instructed the bhikkhus and opened their eyes to the true Dhamma. And they led the Bhikkhus back to the Buddha. Kokalika woke up Devadatta and told him of what had happened. Devadatta was so upset, he spit up blood.

The Buddha told the Sangha that Devadatta was overcome by eight conditions which controlled his mind and which meant he would be reborn in Niraya Hell, staying there for an aeon without any hope for a cure. These eight conditions were gain, lack of gain, fame, lack of fame, honours, lack of honours, evil desire and evil friendship. All of these conditions

should be overcome if a person is to reach the end of suffering. The Buddha also spoke of three conditions in the same context, two of them from the above list: evil desire, evil friendship, and stopping midway along the path after gaining special attainments that are of little value. So we can see how dangerous the mental powers can be for someone who has not gained control over his cravings, and how important it is not to overestimate our attainments at any time.

Devadatta became very ill and repented of all he had done. He asked to be led to the Buddha. But his disciples refused at first. Devadatta said, "Do not destroy me. I did bear hatred towards the Buddha, but he has not entertained hatred towards me, not even so much as the tip of a hair." The Buddha was told of his approach, but said that Devadatta would not succeed in seeing him again. It is said that from the time he requested the Buddha to lay down the five rules, hoping to divide the Sangha, Devadatta could no longer come into the Buddha's presence. Devadatta was being carried on a litter by his disciples, and when he arrived at the monastery where the Buddha was staying, he asked to be let down so that he could bathe. But he sank down into the earth, little by little. Just before his head was swallowed up, he took refuge in the Buddha.[9]

Ajatasattu was also filled with remorse.[10] He feared that the same thing that had happened to Devadatta would happen to him. He was unable to discharge his duties as the king. He could not sleep at night and wandered around trembling. He thought he could see the earth opening before him and the flames of hell coming out. He imagined himself fastened to a bed of burning metal with iron lances thrust into his body. He wanted to go to the Buddha to be reconciled to him and to ask his guidance, but his actions had been so serious he was afraid to approach the Buddha.

Ajatasattu's physician was Jivaka, who was the Buddha's physician as well. So the king decided to use a stratagem to get Jivaka to take him to the Buddha. One night he exclaimed that it was a beautiful night, a perfect evening for going to see a teacher. He knew that his ministers would encourage him to go see their different teachers. Each minister spoke in praise of different teachers, but Jivaka, who understood what the king wanted, remained silent as he wanted to be sure that the king desired to see the Buddha. Finally, Ajatasattu asked Jivaka why he had said

nothing. Jivaka then praised the Buddha, and the king suggested they go to see him.

Jivaka had said that the Buddha was residing with twelve hundred and fifty bhikkhus, so when they approached his lodgings and not a sound was to be heard, Ajatasattu became nervous, fearful that there was a plot against him. "You are not playing a trick on me, are you Jivaka? You are not deceiving me and betraying me to my foes, are you?" he said to Jivaka. "How can there be no sound at all? How can there not be a sneeze or a cough in such a large assembly of bhikkhus?" Jivaka reassured the king and told him to continue on to the Buddha.

Ajatasattu went to the Buddha and exclaimed that he wished his son Udayi could be as calm as the assembly of Bhikkhus. Venerable Buddhaghosa comments that the king feared his son might kill him, just as he had killed his father, and therefore wished that Udayi would become a bhikkhu.[11] This would explain why he then asked the Buddha about the fruits of the life of a bhikkhu.

In his discourse to Ajatasattu, the Buddha questions the king about what he has heard from other teachers, and Ajatasattu describes the many wrong beliefs he has heard and has not been satisfied with. These include the most dangerous kinds of wrong beliefs which we explained at the beginning of our talk. Then the Buddha points out the fruits that can be expected from leading a life based on right view. At the end of the discourse, Ajatasattu took refuge in the Buddha, the Dhamma and the Sangha, and confessed his fault in killing his father. He asked for the Buddha to acknowledge his wrong action in order that he might restrain himself in the future.

After the king left, the Buddha told the bhikkhus that if he had not killed his father, Ajatasattu would have attained Stream-entry through the discourse he had just heard. Ajatasattu missed his chance to become an Ariya, but he associated with the Buddha from then on, listened to other discourses, and through associating with such a virtuous friend his fears were calmed and his feelings of horror disappeared. He became a great supporter of the Dhamma. From this we can see that even though a person may have a fixed destiny in the next life, it does not mean that he cannot

grow in the Dhamma. We are told[12] that the Buddha allowed Devadatta to ordain even though he knew what he would do. This was because even if he had remained a layman he would have committed serious crimes, but he would have been unable to accumulate enough merit to obtain release in a future life. As a Bhikkhu, he acquired the necessary merit before his craving got the upper hand. He will suffer for the remainder of this aeon in hell, but after a hundred thousand world cycles, he will become a Pacceka Buddha -- that is to say, a Buddha that does not teach others the Path to Nibbana -- and his name will be Atthissara. Ajatasattu will suffer in the Lohakumbhiya Hell for sixty thousand years, but thanks to the good deeds he did after hearing the Buddha's discourse, he will afterwards become the Pacceka Buddha Viditavisesa.

3. The Importance of Practising the Dhamma

It is not only those who hold the worst kinds of wrong beliefs or who commit the five worst crimes who are reborn in the realms of suffering. A person is never sure that he has escaped the lower worlds until he becomes an Ariya. The only way to do this is to take advantage of the Teachings of a Buddha whenever this is possible. Being generous and leading a moral life are necessary, but they are not enough. We can never be sure where we will be reborn next as long as we are ordinary beings. And we have seen in the case of Devadatta that even developing our concentration to a very high degree will not release us from suffering. We must in addition develop our insight. If we follow the Path in all its fullness, then we can aspire to release in this life or in the next.

But even those who are Ariyas must continue to follow the Path if they are to avoid unnecessary suffering. In his discourse to Ajatasattu, the Buddha pointed out that one of the fruits of the life of a recluse was developing the divine eye and seeing for oneself that the lower realms of suffering are the destiny of those who are ill-conducted in body, speech and mind, who are revilers of the Ariyas, who hold wrong views and acquire the results of the sort of Kamma that comes from holding wrong views.[13] In illustrating the term "revilers of the Ariyas", Venerable Buddhaghosa gives an interesting example.[14] An elder bhikkhu went on his alms rounds

in a village with a young bhikkhu. At the first house they received a spoonful of hot gruel. The elder felt ill and knowing that if he drank the gruel before it grew cold it would help, he did not wait to drink it later. The young bhikkhu was disgusted and remarked, "The old man has let his hunger get the better of him and has done what he should be ashamed to do." When they returned to the monastery, the Elder asked the bhikkhu if he had any footing in the Dispensation. "Yes, venerable sir," the bhikkhu answered, "I am a Stream-winner." "Then friend," the Elder advised him, "do not try for the higher paths. One whose taints are destroyed has been reviled by you." The bhikkhu asked for the Elder's forgiveness and was in this way restored to his former status.

So we see that even an Ariya must be careful of his actions. Insulting an Ariya is very serious, as Buddhaghosa points out. Even if we are not aware of another person's attainment, if they are an Ariya, we will suffer the consequences. Insulting an Ariya will be an obstacle both to heaven and to the Path. But it is different from the bad deeds or beliefs with fixed destiny as it can be cured, as in the case of the bhikkhu who insulted the Elder. Buddhaghosa says that if one is guilty of insulting an Ariya, even if one is an Ariya oneself, one should go to the Ariya and ask forgiveness. If the Ariya has gone away, one should go to him or send someone to obtain forgiveness. If this is not possible, he should go to his companions and confess his fault and ask that the person insulted forgive him. If one does not know where the person insulted is, one should extend his hands with palms together in the direction the Ariya took when he left and say, "Forgive me." If the Ariya has died, he should go to the bed where he attained final Nibbana or to where he was cremated and ask forgiveness.

It is necessary to be constantly vigilant as we walk along the Path to Nibbana. Even those who have already reached the stage of an Ariya can avoid unnecessary suffering if they are careful in all their deeds, words and thoughts. How much more important this is for those who have not yet had a taste of Nibbana! The Path to Nibbana is hard work -- but even if it were ten times more difficult, it would be worth making the effort.

4. The Lesson To Be Learned

In conclusion, let us give some verses which help us understand the question of inevitable suffering.[14]

He who is not free from impurity, who is lacking in self control and truthfulness, and who puts on the yellow robe -- he is not worthy of it.

He who is free from impurity, who is well-established in morals and with self-control and truthfulness -- he is indeed worthy of the yellow robe.

Dhammapada vv. 9-10

He who does evil burns here (in this world); he burns after death; he burns in both places. Thinking, "I did evil," he burns. He burns even more when he goes to a painful existence.

He who does good is joyful here (in this world); he is joyful after death; he is joyful in both places. Thinking, "I did good," he is joyful. He is even more joyful when he goes to a happy existence.

Dhammapada vv. 17-18

Deeds that are unprofitable and harmful to oneself are easy. But whatever is truly beneficial and profitable, that, indeed, is the hardest thing of all.

Dhammapada v. 165

It is easy for a good man to do good. But it is difficult for an evil man to do good.

It is easy for an evil man to do evil. But it is difficult for a noble man to do evil.

Udana v. 8

Even if one should give the whole earth to an ungrateful person who is always looking for a loophole, one can never satisfy him.

Jataka n 72

Whoever is exceedingly immoral is like the maluva vine that covers a sal tree. He does to himself exactly what his enemy wants.

Dhammapada v. 162

Devadatta spoke the following stanza as the earth swallowed him:

With these bones, with my life, I take refuge in the Buddha --
The best of men, the God of gods, the guide of men fit to be
trained, the All-seeing One, He who is endowed with many auspicious marks.

Dhammapada Commentary I 147

Devadatta's deeds were much worse than Ajatasattu's. He created a schism in the Sangha, made attempts on the life of the Buddha and shed the Buddha's blood. That is why he was swallowed up by the earth and will suffer in the lowest of the hells -- the Avici hell -- and it will only be after a hundred thousand world cycles that he will become a Pacceka Buddha. Ajatasattu, who killed his father, was reborn in the Lohakumbhi hell after his death and will suffer there for sixty thousand years.
Later, he will reach Nibbana as a Pacceka Buddha. May we take the stories of Devadatta and Ajatasattu as a warning, and the example of the continued effort of the Ariyas as our inspiration.

FOOTNOTES:

[1] See, for example, A III 146f. (GS III 112).

[2] Vin II 204-206 (BD V 286-289)

[3] The following details are a paraphrase of M I 401f. (MLS II 70f.)

[4] These details are added to the above in Ven. Ananda's discourse to the ascetic Sandata (M I 515 [MLS II 194])

[5] See the translation of the commentary and sub-commentaries to a similar passage in the Digha-nikaya in //The Wheel//, nr.98/99, pp. 24-28.

[6] See Dhp-a I 38 (BL I 234)

[7] For Devadatta's story down to the schism in the Sangha, see Vin II 184-206 (BD V 259-289). Some details are added from Dhp-a I 38-143 (BL I 234-238).

[8] The story of the death of Bimbisara is found in Sv I 135ff. See DPPN, "Bimbisara" (II 286f.).

[9] For the rest of Devadatta's story see Dhp-a I 146-149 (BL I 239-242) and the introduction to the Samudda-vanija Jataka (nr466).

[10] See the introductions to the Sanjiva Jataka (nr 150), the Samkicca Jataka (nr530), and the Samannaphala Sutta (D I 47-85[DB I 65-95]).

[11] See Sv I 153.

[12] For Devadatta see Dhp I 147 (BL I 240); cf. Mil 107-113 (QKM I 162-170). For Ajatasattu see Sv I 237f.

[13] D I 82 (DB I 91f.). Quoted in Vism, ch. XIII,para 72.

[14] Vism, Ch XIII,para 84-90.

[15] Verse 17 of the Dhammapada is associated with the story of Devadatta in Dhp-a. The verses from the Udana and the verse from Jataka story n 72 are also mentioned in the commentary as spoken by the Buddha in connection with him.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

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TITLE OF WORK: Inevitable Suffering and the Hope of Nibbana
FILENAME: HOPE_OF.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION:
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 18 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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HYMN OF PRAISE

I hold aloft the scepter of compassion, the diamond thunderbolt of love. Its' five prongs showing the five wisdoms, conquering the five passions. I must be worthy to uphold it.

I hold aloft its' companion, the bell of wisdom, ringing freedom throughout the universes. I resolve never to separate from the perfect wisdom, to realize I cannot be separate. I will ring the bell throughout all worlds, throughout all lives.

I hold them together to show the non-duality of wisdom and compassion, with every fiber of my being, throughout all worlds.

I receive the bow and arrow, the bow of wisdom of selflessness, the arrow of communication, precise teaching, sending out the messages of wisdom to all beings. I shoot the arrow of freedom everywhere, in all directions, to slay the enemy of ignorance, and cynicism, and despair.

I receive the wheel of majesty and truth. I vow to turn the wheel, to liberate all beings, to preserve their freedoms.

I hold the gesture of sophisticated understanding, fine distinction between good and evil, beauty and ugliness.

I uphold the book, the teaching of the Buddha Yamantaka, conqueror of death. I accept responsibility for the teaching.

I remind all beings of the ground of freedom and the void.

I hold in reverence the ornaments of our teacher, His Holiness the Dalai Lama, always with us in our hearts.

The gesture of non-duality, the gesture of offering.

I receive the radiant wish-fulfilling jewel, to uphold the teachings of the jewel clan of the Buddhas.

I receive the vajra of the vajra clan.

My hands are dancing gods and goddesses of worship.

I receive the lotus of the lotus clan.

I touch the earth.

I uphold my vajra scepter and bell.

I uphold the sword of the sword clan, turning envy into all accomplishing wisdom and its' teachings.

HEART SUTRA

Thus have I heard at one time.

The Lord was dwelling at Rajagriha, on Vulture-peak mountain, together with a great host of monks and a great host of Bodhisattvas.

At that time the Lord was composed in the concentration on the course of dharmas called 'Profound Illumination.'

At that time also the noble Lord Avalokita, the Bodhisattva and Mahasattva, in the practice of the profound Perfection of Wisdom, looked down; he beheld but five skandhas and that in their own-being they were empty.

Then, through the inspiration of the Buddha, the Venerable Sariputra said to the noble Lord Avalokita, the Bodhisattva and Mahasattva: "How should any child of good family train, who wishes to engage in the practice of the profound Perfection of Wisdom?"

And the noble Lord Avalokita, the Bodhisattva and Mahasattva, spoke to the venerable Sariputra as follows.

"Sariputra, any son or daughter of good family who wishes to engage in the practice of the profound Perfection of Wisdom should look upon it thus: he or she beholds but five skandhas and that in their own-being they are empty.

Form is Emptiness, Emptiness is form.

Emptiness does not differ from form, and form does not differ from Emptiness.

Likewise feelings, recognitions, volitions and consciousnesses are empty.

So, Sariputra, all dharmas are Emptyness, without differentiating marks; they are not produced or stopped, not defiled and not immaculate, not deficient and not complete.

Therefore, Sariputra, in Emptyness there is no form, no feeling, no recognition, no volitions, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visible form, no sound, no smell, no taste, no tangible, no mental object; no eye-element, and so forth, up to no mind-element and no mental-consciousness-element; no ignorance and no extinction of ignorance, and so forth, up to no aging and death and no extinction of aging and death; likewise there is no Suffering, Origin, Cessation or Path, no wisdom-knowledge, no attainment and non-attainment.

Therefore Sariputra, because there is no attainment, Bodhisattvas abide relying on the Perfection of Wisdom, without obscurations of thought, and so are unafraid.

Transcending perverted views, they attain the end, Nirvana.

All Buddhas existing in the three times, relying on the Perfection of Wisdom, fully awaken to the highest, perfect Enlightenment.

Therefore one should know that the mantra of the Perfection of Wisdom is the mantra of great knowledge, the highest mantra, the unequalled mantra, the mantra that allays all suffering, the Truth, since it has nothing wrong.

The mantra of the Perfection of Wisdom is proclaimed:

TAD-YATHA; GATE GATE PARAGATE PARASAMGATE BODHI SVAHA!

In this way, Sariputra, should a Bodhisattva and Mahasattva train in the profound Perfection of Wisdom."

Then the Lord rose from that concentration and commended the noble Lord Avalokita, the Bodhisattva and Mahasattva, saying: "Well said, well said, O son of good family!

So it is, O son of good family, so it is.

Just as you have taught should the profound Perfection of Wisdom be practiced, and the Tathagatas will rejoice.

Thus spake the Lord.

The Venerable Sariputra, the noble Lord Avalokita, the Bodhisattva and Mahasattva, and the whole world, that assembly with devas, human beings, asuras and gandharvas, were delighted and applauded the Lord's speech.

The Heart Sutra

Commentary by Master Sheng-yen

This is the fourth article in a lecture series spoken by Shih-fu to students attending a special class at the Ch'an Center.

In the first two lines of the Heart Sutra are two more words I wish to explain, namely "coursing" and the very first word, "when." "Coursing" may also be understood as "using," "functioning," or "applying." Therefore, the sentence, "When the Bodhisattva Avalokitesvara was coursing in the deep prajnaparamita" can be interpreted as, "When the Bodhisattva Avalokitesvara was using his wisdom."

When wisdom manifests, or is being used, a bodhisattva seems no different from an ordinary sentient being. The bodhisattva, however, perceives both wisdom and its use as root wisdom, or that which manifests when vexations terminate; whereas others perceive only subsequent wisdom, or that which is used by a bodhisattva in helping to deliver sentient beings.

As we have said before, there is fundamental (root) wisdom and subsequent (acquired) wisdom. Fundamental wisdom is that which is present when there are no vexations. Subsequent wisdom is that which manifests in response to sentient beings. There is a paradox here, a chicken-and- egg problem. There is wisdom and there is the termination of vexations. Which comes first? Which leads to which? Some say you cannot have wisdom until vexations are terminated. Others say you cannot terminate vexations without wisdom. Where does this wisdom come from?

Prajna (wisdom) has four prerequisites: hearing, practice or cultivation, contemplation, and realization. According to Ch'an teachings, this is the path to experience wisdom. Other traditions may approach wisdom by a different path, but if you choose to follow Ch'an methods, then first you must listen to the teachings of the

Dharma. Next, you must practice a method and use the precepts as a guide for behavior. With right understanding and proper practice, your mind will settle and become more concentrated. In this clarity and stillness, you can then contemplate, or be more keenly and directly aware of your method, your actions, and your mind. Contemplation is not to be confused with ordinary reasoning and analyzing. Contemplation does not involve thinking or discriminating. It is purely awareness. Fourth and last comes realization.

So, the bodhisattva's wisdom comes from this process of hearing, practice, contemplation and realization. With realization comes wisdom. And what is this realization? The next line of the sutra tells us: "He [Bodhisattva Avalokitesvara] perceived that all five skandhas are empty."

It is obvious, then, what "when" means. When bodhisattvas succesfully complete their cultivation of the six paramitas, prajna will spontaneously arise. When prajna arises, all five skandhas are perceived as empty and vexations are terminated. This is profound enlightenment. It is not the flash of enlightenment (kensho) experienced by ordinary sentient beings, nor is it the complete enlightenment of the Buddha. Although great bodhisattvas have terminated all vexation, they still have what are called habitual tendencies, aspects (but not vexations) of their beings or personalities which they have not yet liberated themselves from. The Buddha, on the other hand, is free from all vexations and habitual tendencies. Here is an analogy. The ignorance of sentient beings is like the clouds blocking the sun and sky. The enlightenment of bodhisattvas is the sky devoid of clouds, but still retaining a slight haze. They see the sky and sun and they think their view is clear, but it it is not absolutely clear. The Buddha's sky is clear, and he also perceives the haze the great bodhisattvas do not see.

After wisdom arises there is still an issue, namely that sometimes the wisdom is functioning and sometimes it is not. When wisdom is not functioning, then the question of whether or not a bodhisattva perceives that all five skandhas are empty is meaningless. When

fundamental (non- functioning) wisdom arises in a bodhisattva, the five skandhas do not exist, and neither do sentient beings nor bodhisattvas. However, when a bodhisattva's wisdom is functioning, then the five skandhas do exist, but they are perceived as being empty.

This question of functioning versus non-functioning wisdom comes from the perspective of ordinary sentient beings. Since there are innumerable sentient beings forever interacting with and needing help from bodhisattvas, there is never a moment when their wisdom is not functioning.

Summarizing, fundamental wisdom arises when, after going through the process of hearing, practicing and contemplating, one finally realizes that the five skandhas are empty. Fundamental wisdom is the culmination of this process. But since the Bodhisattva Path is one of helping all sentient beings, there is never a time when wisdom is not being used; so, in a sense, fundamental and subsequent wisdom arise simultaneously.

I now wish to dissect the line, "He perceived that all five skandhas are empty." The manifestation of fundamental wisdom and the perception that the five skandhas are empty occur simultaneously. With the perception of emptiness of the five skandhas, fundamental wisdom manifests. When fundamental wisdom manifests, the five skandhas are empty.

Buddhadharma speaks of different levels of emptiness. First is the emptiness viewed by ordinary sentient beings, which is illusory, or false, emptiness. Second is the emptiness perceived by Hinayana practitioners, or emptiness derived from analysis. Third is the emptiness of Mahayana practitioners, who see emptiness as reality.

People who believe in an illusory, or false, emptiness may say that life is an illusion and therefore feel they can do anything they want. It sounds like Buddhism, but these people speak from their intellect and imagination. These people do not understand through direct experience the principles of causes and conditions and cause

and consequence (karma).

Buddhadharma states that there are causes and conditions, and cause and consequence, but there is no self-nature -- something that is unchanging, independent and eternal. It is in this sense that Buddhism uses the word emptiness. One can only understand this through direct experience, but even this truth is not ultimate emptiness. If one stops at this point, it is considered emptiness derived from analysis. Ultimate emptiness, or emptiness as reality, is where one realizes that all dharmas, whether they be mental or physical -- are empty AND existent. In other words, existence is identical to emptiness. If one has no attachments and makes no discriminations based on a self-center, then one recognizes that every dharma exists and is empty. One recognizes that existence and emptiness are really the same thing. One further recognizes that there really is no such thing as existence or emptiness. This is the emptiness of the Mahayana tradition.

I would like to elaborate further on the distinction between the Hinayana "emptiness derived from analysis" and the Mahayana "emptiness as reality." By analysis, I mean looking at any object and saying that it exists only because of the coming together of causes and conditions. In other words, if causes and conditions break apart, there is no object. Since this can be done with everything, nothing is eternal, unchanging or independently existent. Nothing has self-nature. This is emptiness derived from analysis. Do not be mislead by the term "analysis." It is not purely an intellectual endeavor. If it were, then the result would not generate wisdom. You must come to this undersatnding through direct experience. That is not to say one does not use the intellect at all. In fact, intellect must be involved. One first hears the analytical exposition of how things are inherently empty. One then contemplates on these concepts and through direct experience realizes their truth. Another, much rarer possibility bypasses contemplation altogether and is illustrated by stories describing the Buddha speaking such words to disciples, who, without practicing, immediately experienced enlightenment.

Practitioners of the Mahayana tradition who experience enlightenment perceive that all phenomena, in every moment, are simultaneously existent and empty. From another standpoint, one can say that Hinayana practitioners who have attained arhatship have realized the emptiness of the self and phenomena, but they have not realized the emptiness of the Dharma. They are still attached to the Dharma and use it to analyze phenomena. Mahayana practitioners let go even of the Dharma and so do not apply it to analyze things. The Heart Sutra speaks of the highest level of emptiness.

Let's move on to the next line. The five skandhas are form, sensation, perception, volition and consciousness. The Hinayana tradition places emphasis on the emptiness of the five skandhas and, since sentient beings are an aggregation of the five skandhas, the emptiness of the self. In other words, since sentient beings are composed of the five skandhas, they themselves have no self-nature. This leads Hinayana practitioners to have an aversion to the world and their practice is directed toward attaining arhatship in order to leave samsara and enter nirana. Mahayana bodhisattvas, however, perceive that the five skandhas, as well as sentient beings, are simultaneously empty and existent. Therefore, bodhisattvas neither attach to the self and phenomena nor do they avoid them. Therefore, bodhisattvas do not seek to enter nirvana; rather, they remain in samsara in ordder to help sentient beings.

Of the five skandhas, only form is part of the physical realm. The remaining four make up the mental realm. Together, the five skandhas compose all universes, all beings who inhabit them, and all phenomena. Form, the physical skandha, is sometimes divided into four elements: earth, water, wind and fire. These four elements are the components of our human body as well as the environment in which we live.

The other skandhas refer to mental activities. Here, we are limiting our discussion to human beings. Sensation is what occurs when we come into contact with the environment. Perception is the judgment or awareness of what we have interacted with. Volition is the decision or will to respond to the interaction, whether it be by

thought, speech, or action.

The fifth skandha is consciousness. The consciousness skandha is much more than what we usually refer to as consciousness. In fact, the combination of sensation, perception and volition make up what we ordinarily call consciousness, that being our thought process. The fifth skandha is that which results when form, sensation, perception and volition interact. It includes the consciousness we normally refer to as cognition, but it is much more. The consciousness that is the fifth skandha is that which we define as the self. It is the "I" that holds the other four skandhas together. It is the fifth skandha which is the recipient and creator of karma. It is the fifth skandha which continues from life to life. We can say that the fifth skandha is the consequence of previous karma; and karma is that which results from the interaction of the first four skandhas. Therefore, the fifth skandha, or "I" consciousness, is self-perpetuating.

The Mind Only (Yogacara) school speaks of the sixth, seventh and eighth consciousnesses, with the eighth consciousness being the karmic storehouse for sentient beings. The sixth consciousness corresponds to sensation, perception and volition, and that ordinary part of consciousness which reasons. The eighth consciousness would correspond with the deeper levels of consciousness. The Heart Sutra, however, came before the teachings of the Mind Only school, so it makes no mention of these different levels of consciousness. It should be mentioned that consciousness without the other four skandhas cannot produce karma. In fact, if any one of the five skandhas is absent, then the entire reaction breaks down. All five skandhas are necessary for interaction.

The five skandhas are the essence of our being, and whether we intellectually grasp the concept or not, we must become disattached from them. To attain liberation, we must hear the Dharma, practice methods and contemplate the five skandhas until we directly realize their true nature.

Mahayana bodhisattvas such as Avalokitesvara perceive the five

skandhas from the standpoint of emptiness as reality, that is they perceive that emptiness and existence are one and the same. Hinayana arhats focus on the aspect of emptiness. Ordinary sentient beings can only speak of emptiness from an intellectual standpoint, which is a false emptiness. They may say the five skandhas are empty, but they still have vexations and attachments.

We must practice until we develop wisdom. Hinayana arhats have developed the Eye of Wisdom, which liberates them from the self, but not from the Dharma. Mahayana bodhisattvas have the Eye of Dharma, which liberates them from all attachments. As ordinary sentient beings, we can use one of the five methods of stilling the mind, such as the contemplation of causes and conditions. Or we can use a method described in the Surangama Sutra, which is to look at any one of the five skandhas as being empty at any given moment. If you can recognize one of these five skandhas as being empty, you will perceive that the other four are also empty.

The literal meaning of the word I have translated as "perceived" is, "looking or viewing with illumination." Again, looking or viewing has many levels, depending on whether you are an ordinary sentient being, an arhat, or a bodhisattva. Illumination is wisdom, therefore the perception the sutra speaks of is limited to arhats and bodhisattvas. Ordinary sentient beings can look and may even have the proper view, but they do not have the wisdom to go along with it.

The most difficult part of the Heart Sutra to understand is now over.

The Heart Sutra

Commentary by Master Sheng-yen

This is the fifth article in a lecture series spoken by Shih-fu to students attending a special class at the Ch'an Center.

The next line of the sutra reads, "thereby transcending all sufferings." "Suffering" is actually a composite of two Chinese characters. The meanings are somewhat different, so I wish to elaborate on them.

The first Chinese term roughly translates as suffering, but the second term translates as a kind of harmful danger or calamity. We might think that in every case where there is suffering there need not be calamity, and where there is calamity there need not be suffering. For ordinary sentient beings, however, calamity always causes suffering. Where sages are concerned, this is not the case.

What is this danger, both in our daily lives and in our practice? Danger in practice refers to the obstructions that arise in your body and mind. Physically, your energy could get blocked or flow in the wrong direction. Mentally, there are all kinds of obstructions practitioners conjure. The belly of one of my students began to grow bigger while she was practicing. At first she thought that, somehow, she had gotten pregnant. She went to the hospital and they found nothing inside. It turned out to be a manifestation of her chi (energy). Actually, it was gas, not in her belly but in her skin and muscles. As a result, her belly got bigger. Eventually, she decided to get an operation to release the air, like a balloon being deflated. If she had sought my advice instead, we could have solved the problems with methods and massage.

A man practicing with a different teacher saw a gigantic spider every time he meditated. He was a frightened and angry man. This spider was a mental manifestation of his extreme emotions, but he thought it was a demon coming to torment him. When he could no

longer put up with the situation, he decided to hide a large, sharp knife by his side so he could stab the spider when it came to him. His teacher told him such an action would not be compassionate. Instead, he told him to use a calligraphy brush to put a mark on the spider. When the spider came, the man marked it and it instantly disappeared. Afterward, his teacher told him to look at his own body and the man found a calligraphy mark on his belly. The man understood how close he had come to killing himself. This is an extreme story to show how the mind, in practice, can sometimes bring danger.

I need not elaborate on the dangers in our daily lives. They are everywhere. Some we call to us, others seem to come of their own accord. I'm sure all of us can relate life-threatening situations we've been in.

Now let's talk about suffering. Suffering need not be pains or aches, and pains and aches don't always cause suffering. Take pain in the legs, for instance. If it bothers you, or you try to avoid or resist it, then that is suffering. Suffering is how one reacts psychologically to life situations. Physical pain or danger often leads to suffering, but it doesn't have to. Pain is always pain, but it is not always suffering. It depends on your state of mind.

Many people suffer because they are poor (or think they are poor) and feel they don't have enough to be satisfied or happy. On the other hand, Sangha members have taken vows of poverty for centuries and they do not suffer. You can say that Sangha members choose to be poor, whereas poor people have no choice. The point is that poverty in and of itself does not automatically cause suffering. Suffering can come from many causes, but it always depends on one's mental state. If you are not at ease or your mind is unstable, there will be suffering. Conversely, if you are calm and clear, there usually will be no suffering.

There is a story in one sutra of wealthy parents who were separated from their baby boy. The boy grew under adverse conditions as a homeless, frightened beggar. When he was a young man he was reunited

with his family. They took him in, loved him, fed and clothed and cared for him. Yet he never felt secure or happy. He didn't trust the turn of fortune in his life. He thought it must be a horrible trick, that they would treat him like a king for a while and then when he became comfortable with his new life, they would turn him out again or sacrifice him in some barbaric ritual. So, although he lived in lavish conditions, he suffered.

If your mind is filled with fear and doubt, then you will suffer no matter what you have or do. It isn't the environment, it's your state of mind. For some, New York City is paradise, for others it's hell. Yes, it depends on your karma whether you'll be in good conditions or not, but it's your mind that chooses to suffer.

Suffering can arise from two sources, namely, the physical and psychological. As far as the body is concerned, there are four sources of suffering: birth, aging, sickness and death. Almost no one remembers the trauma of birth, but it was a source of suffering. From the warm, comforting, floating existence of the womb we enter a world of bright lights, harsh sounds, sudden movements, where we have to feel hunger and thirst and are separated from our mothers. It's cause for suffering. However, the Buddhist concept of birth extends beyond the physical body. Every moment of existence comes into being and then vanishes. We experience birth and death all the time. Our bodies go through the process of birth and death every second we are alive.

Whether you care to admit it or not, aging begins immediately after birth. In fact, we are aging the moment after we are conceived. The birth and death of all dharmas is a fundamental principle of the universe. Our bodies and lives are not exempt from this law. The moment we come into physical being, we are already approaching death. That is clear. Aging, therefore, is not relegated to old people. It encompasses everything.

The second category is suffering of the mind. Not getting what you want, being forced to be with people and things you don't like, being separated from people and things you do like. These three

situations cover just about every kind of mental suffering.

One can speak of a third source of suffering, but in actuality the other two types of suffering arise from it. This is the suffering of the five skandhas. The five skandhas forever come together, life after life.

So, it's simple. If you can recognize that all five skandhas are empty, there is no such thing as suffering. Wisdom will make clear that there is no such thing as suffering of the mind or body, because the five skandhas are empty.

When suffering is transcended, can we say that danger still exists? A person who feels no sense of suffering experiences no sense of danger. To an outsider, it may look like danger and suffering, but to the enlightened being it is not. There are numerous stories of Sakyamuni Buddha when he was still a bodhisattva. He often sacrificed his life for the sake of other beings or to learn the Dharma. In none of these stories did he consider such actions to be dangerous or a cause of suffering.

For one who sees the emptiness of the five skandhas, there is no danger or suffering. It does not mean that there is no body, no environment and no pain. That is why I tell practitioners to forget about their bodies when they meditate. If you can forget your body's problems, you will have fewer vexations. If you can forget about the problems in your mind, it would even be better. But it's a step-by-step process. The body comes first because it is easier to deal with. Next comes the mind. It is good practice when you can see your problems as illusions. You may not get enlightened, but you will certainly experience dhyana joy and Dharma happiness.

The next line begins with the name of Sariputra, the person that the Buddha is talking to. Remember, the Heart Sutra is part of the much larger Mahaprajnaparamita Sutra, which for the most part addresses the nature of emptiness. In most sutras, the Buddha addresses the questions of one or more bodhisattvas, disciples, or arhats. In the Mahaprajnaparamita Sutra, it is Subhuti, one of the Buddha's

greatest disciples, who is most often addressed. The Heart Sutra is a unique part of the larger sutra, and is addressed, instead, to Sariputra. Among the Buddha's disciples, Sariputra was considered preeminent in the understanding of wisdom, whereas Subhuti was considered foremost in the understanding of emptiness. Obviously, to understand wisdom, one must also have a thorough understanding of emptiness.

The next section repeats that the five skandhas are empty in a more detailed manner. This is so because, if the Buddha were to stop after his first few sentences, people might misunderstand the meaning of emptiness. With further clarification, they would understand that the Buddha is speaking about ultimate emptiness - - emptiness as reality -- and not illusory emptiness or emptiness derived from analysis.

Editor's note: I would like to apologize for and correct a major error in last issue's (Fall 1994) article on the Heart Sutra. On page 6, second column, last paragraph, the section currently reads:

"... one can say that Hinayana practitioners who have attained arhatship have realized the emptiness of the self and phenomena, but they have not realized the emptiness of the Dharma. They are still attached to the Dharma and use it to analyze phenomena. Mahayana practitioners let go even of the Dharma and so do not apply it to analyze things."

The problem is with the term, "Dharma." Dharma with an upper case "D" refers to the teachings of Buddhism. Dharma with a lower case "d" refers to any and all phenomena, whether they be physical or mental. Furthermore, there are various gradations of dharmas, from gross to subtle. In the paragraph above, "dharma" (in the sense of subtle, constituent dharmas) should have been used instead of "Dharma." The section should read:

"... one can say that Hinayana practitioners who have attained arhatship have realized the emptiness of the self and phenomena, but

they have not realized the emptiness of the subtle, constituent dharmas which, when they come toghether, form the body, mind, and other phenomena. Arhats are still attached to these elemental dharmas and use them to analyze and see into the emptiness of phenomena. Mahayana practitioners let go even of attachment to these dharmas."

Again, sorry for the gross error and I hope the new reading will offer clearer insight.

C.M.

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In ancient times, both in East and West, little was known of human physiology. The principal human organs were known, but not how they functioned. Quite early organs such as the liver, spleen or heart came to be identified as the physical base of the mind. When literary records begin the choice fell on the heart. This is first seen in Ancient Egypt where the heart the was seen as the centre of physical, emotional, and spiritual life and the locus of personality. As we shall see this is also the case in ancient India and the Middle East. The Buddha departed from this view. As Ven Nyanatiloka puts it: "In the canonical texts ... no [physical] base is ever localised" (Budd. Dict.). However in some places in the later Abhidhamma and in the Commentaries there was some reversion to earlier views. To understand this we have to consider first the place of the heart in the various religious traditions.

The heart was given a central place in the ancient Indian religious tradition by the Upanisadic seers. In one of the earliest Upanisads the B.rhadaara.nyaka Upanisad the seer Yaaj~navalkya sums it thus: "The heart is the world (h.rdaya.m loka.h)". He then goes on to identify the heart as the basis on which rests truth (h.rdaye hi eva satya.m), faith (h.rdaye hi eva sraddhaa), form (h.4daye hi eva ruupaa.ni), speech (vaaci), even biological existence (reta.h) [III.19.20-24]. Liberation to this seer comes when all desire that dwells in the heart is cast away (sarve pramucyante kaama ye'sya h.rdi srita.h) [IV.4.7]. The Chaandogya Upani.sad also expresses a similar idea: "... so far as the world extends so far extends the space within the heart" (yaavan vaa ayam aakaasa.h, taavaan eso'ntarh.rdayaa aakaasa.h) i.e. everything that is of significance is contained in the heart [VIII.1.3]. Similar ideas could be quoted from other Upanisads as well.

The Buddha repudiated this line of argument developed in the Upanishads. He correctly saw that emphasis on the heart as the most important base of sentient existence led to a false metaphysics and ultimately belief in the divine and of an eternal soul (atman). In fact the Chaandogya Upanisad clearly establishes this nexus between the heart and the "soul":

"Verily does the Self abide in the heart. Thus can it be explained: This one is in the heart, thereof it is the heart. He who knows this goes day by day into the heavenly world." (sa vaa esa aatmaa h.rdi, tasyitad eva niruktam h.rdi ayam iti, tasmaadd h.rdatam, ahar ahar vaa eva.m-vit savrga.m lokam eti). [VIII.3.3]

Since the Buddha emphasises the negation of atman it would follow that the heart must be emptied of its supposed content. In post-Buddhist times the Hindu tradition elaborated even more extensively the notion of heart as a seat of the soul and of the divine essence, combining it with intense devotion and faith (bhakti) in the Godhead. One of the best known of these cults was that established by Chaitanya, but it is common to most Hindu schools except perhaps the strict monist (advaitya) school. The Western world is familiar with Hindu devotionalism of the Chaitanya tradition in the Hare Krishna movement. This is an even more vulgarised development than that which we encounter in the early Upanishads.

The modern-day Bhikkhus, and others, who want to revive the heart-cult and combine it with "faith" could be considered as abandoning the Buddha's enlightening teaching and either regressing to the Upanisadic doctrine or importing the more vulgar forms of Hindu devotionalism into Buddhism. The latter is more likely as many of them are ignorant of the Upanisadic usage.

But the immediate inspiration may not be Hindu at all but Christian. It is to this tradition that we must now turn.

It is said that in the Old Testament the word heart (lev) occurs 1024 times. This prominence given to the heart was due to a fundamental ignorance of human biology. In periods of emotional stress the heart beats faster and this was taken to mean that the heart was the organ which reacted to sense stimuli and worked out the appropriate bodily response. Today we know that the heart merely reacts to electrical and chemical signals sent from the brain. But this was not known before the eighteenth century. This is seen in Yahveh's utterance about his people, "I shall put my law within them and write it on their hearts" (Jer. 31:33), which counsel itself comes from the Lord's heart (Ps 33:11). The following are a few references which show the importance which Judaism attaches to the heart. In Prov 4:23 we are told: "Keep thy heart with all diligence for out of it are the issues of life". Even wine and bread nourish "the heart of man" (Ps 104:15), In Gen 8:21 in the Covenant after the flood God claims that the "imagination of man's heart is evil from youth". The heart is seen as the locus of logical thought and memory: in Deut 29:4 it is claimed that God has given "an heart to perceive, and eyes to see, and ears to hear"; Moses asks that his instruction not "depart thy heart" (Deut 4:9). Of course emotions are always considered as being located in the heart: thus "Pharaoh's heart is turned against the people" (Ex 14:5) and "gladness of heart" is mentioned in Is 30:29, where it is also said "your heart shall rejoice" (Is 66:14). In the Biblical view it is not only emotion and sentiment that reside in the heart; it is in fact the seat of the mind itself.

Christianity took over this interest in the heart.

In the New Testament the Greek word kardia is used to denote the heart. There too it becomes a central term with a relative frequency not less than in the Old Testament. The early Christians are described as having "one heart and one soul" (Acts 4:32). Here we see an echo of the Upanisadic view that the heart is the abode of the soul, but it was probably arrived at independently.

In several places in the New Testament we get a clear statement of the doctrine that good and bad actions spring from the heart:

"A man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of his heart the mouth speaketh" (Lk 6:45).

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies" (Mat 15:19).

The view expressed here is quite contrary to the views expressed in Buddhism. When "Buddhist teachers" extol the importance of heart in generating karmically significant acts they are in fact propagating this Christian doctrine, not the Dhamma of the Buddha.

In Christianity the Heart is where the Holy Spirit lives (1 Cor 6:19). The beatitudes prefacing the Sermon on the Mount speak of those who are "pure in heart" (Mat 5:8). The heart is the source of speech: "out of the abundance of the heart the mouth speaks" (Mat 12:34), as well as the location for the lesser emotions: "Let not your heart be troubled" (Jn 14:1). Speaking of Simon who wanted to buy the power of healing it is said: "... thy heart is not right in the sight of God"

(Acts 8:21) and the Romans speak of the "hard and impenitent heart" (Ro 2:5).

Catholicism took the heart-business one step further when it started the cult of the Sacred Heart of Jesus in the 13th century. This grew more and more grotesque as time progressed until it was given universal recognition in the Church in the 19th Century. The hagiography of Catholicism contains almost repulsive depictions of this cult especially when the "wounded heart of Jesus" is shown.

In contrast to the overwhelming importance attached to the heart in both the Brahmanical-Hindu and the Judeo-Christian traditions Buddhism has been free of this particular delusion until misguided Bhikkhus and other Western "teachers" of Buddhism began to import it into Buddhism, mainly from Christianity.

In Buddhism mind (mano, manas) is the forerunner of everything that is spiritually and karmically significant: "mano-pubbangamaa dhammaa manose.t.taa manomayaa" (Dhammapada 1). As Nyanatiloka has shown the Buddhist texts do not identify any specific human organ as the seat of mind. In Brahmanical and Judeo-Christian thinking it was the heart; the modern scientific view is that it is the brain. Where does the Pali Canon stand in this heart-brain controversy? We can answer this question in two ways. One is to examine it in terms of the literary evidence of the Canon, and the other is to examine it in terms of the central propositions of the Dhamma interpreted in terms of modern scientific and secular knowledge.

Consider first the evidence of the texts. The Pali word for heart is hadaya. This occurs very sparingly in the Pali Canon compared to its relative abundance in Upanisadic and Judeo-Christian scriptures. There are

some references to the heart as a physical organ but this is often popular usage. In some places the mind is referred to as something different from the heart, e.g. in the Samyutta Nikaya where there is a reference to an "upset mind and a broken heart cittam vaa te khipissaami hadaya.m vaa te phaalessaami" (Yakkha-sa.myutta, S I, 207). But such usages may well be idiomatic. The mention of heart in a context that seems to imply that it is the seat of the mind occurs only in later writings like the Abhidhamma Pitaka and the Jataka. A good example of this kind of reference is the definition of citta and mano as given in the Dhamma-sangani, e,g, "cittam mano maanasa.m hadaya.m pandara.m" (Dhs 6, 17). There is a similar usage in the Nidessa (412). However the references found in the later Jataka (I.65, V.180, VI.349. VI.469) can be construed as being idiomatic rather than strictly doctrinal. The Buddha's reluctance to use the term "heart" in his actual discourses was not that he was unaware of the importance of this organ for physical existence but that he wanted to dissociate himself from the metaphysical meanings that had become attached to it in Brahminical-Upanisadic usage. But some reversion to the old usage occurs in some of the commentaries.

The brain is rarely mentioned in Brahmanical-Hindu or Judeo-Christian scriptures, but it does occur in the Pali Canon although not too frequently. The Pali words for "brain" listed by Buddhadatta Mahathera, one of the greatest Pali scholars of modern times, are: lasii, mati, matthalunga, and buddhi (English-Pali Dictionary). Of these the first appears to occur only in the commentaries and may be disregarded, but there are significant references to the other three to advance the view that the "brain" was considered by the Buddha to play an important role. The word mati comes from the same root as the English "mind" (via the Latin mens). Its usage in the Pali literature is seen in such terms

as purisamati used to denote a man's thoughts (Vin III.138), dumati (a synonym of dupa~n~na) used to indicate foolishness (J III.83) and amalamati used to denote the "pure-minded" (which may be considered as the Buddhist equivalent of the Christian "pure in heart"). There are more references to matthalunga (Skt mastulunga) but this term seems to have been used in a purely descriptive sense to denote the physical organ rather than its role in the thought process. A typical usage is that in the Vijayasutta contained in the Uravagga of the Sutta Nipaata (v. 199). This is a typical listing of bodily organs to be used in the repulsive contemplations. A more elaborate account along these lines is contained in the Visuddhimagga (260) and shows how little of the brain was known even in Buddhaghosa's time. The references to buddhi occur throughout the Canon, as it is perhaps the most fundamental term in Buddhism. If Ven Buddhadatta Mahaathera's interpretation that buddhi could refer to the brain is accepted, then many of the references to this term could be taken to mean that the brain is the physical locus of enlightenment. A detailed examination of usages of this term in this sense cannot be undertaken in this brief essay.

The textual evidence on the heart vs. brain problem is thus hardly conclusive. Because the function of the brain was poorly understood until recent times what is important in the early Buddhist position is not the unequivocal acceptance of the brain as the base but the rejection of the earlier view of heart as the base as contained in Indian religious thought. That the Buddha was reluctant to import this concept into his system, which he could easily have done given its wide acceptance of that usage in his day, indicates that the Buddha did not accept the heart as the physical basis of the mind. There is however greater justification for the adoption of the brain as the physical focus of the

mind if we are to understand the central Buddhist notions in terms of modern scientific knowledge. In the Buddhist scheme the human individual could be decomposed into five groups (pancakkhanda). The first of these the material group (rupakkhanda) need not concern us here. Three others are intimately connected with the brain. These are the group of feeling (vedana), perception (sanna) and consciousness (vinnana). The location and functioning of the remaining group (sankharakkhanda) is one of the great unknowns of Buddhism.

The interconnection of these groups can be interpreted in terms of the chain of causation (paticca-samuppada). The six bases (salayatana) play an important part in the "rebirth process". These bases are: eye, ear, nose, tongue, body (tactile sense) and "mind". To appreciate the role of the brain in this process consider how the first of these six bases, the eye or visual organ (cakkhaayatana) operates. To initiate the process there must first be contact (phassa or samphassa) with an external object. This occurs when the visual image in the form of electro-magnatic radiations strikes the retina of the eye generating electrical current. This current is then conveyed to the brain (not the heart!) via the optic nerve. These signals stimulate the visual cortex where the signals are analysed, often using pre-recorded memory (which is the input from the sixth sense organ recognised in Buddhism). It is at this stage that feeling (vedana) occurs. It is still in the brain. On the basis of this purposive actions (sankhara) can take place. Of course in almost every situation the eye-contact is accompanied by sensory input from the other sense organs where too a similar nexus is opened between the organ concerned and the brain. As we have seen the mind organ (manoindriya) plays a crucial role. This mano- indriya can only be physically located in the brain for no other candidate exists. A similar process can be postulated for the

other bases.

It is true that the texts do not explain the process involved in the way our modern understanding enables us to do. Nonetheless there is nothing in them that precludes the operation of these forces which modern science has discovered. The Buddha could not use such techniques as secular knowledge of his day was very rudimentary in scientific matters. But as could be expected from a supremely enlightened person what he does say is not incompatible with scientific discovery in these areas. Had Buddhism been based on the heart-concept as Upanisadic and Judeo-Christian religion is, it would have to resort to empty metaphysical speculation to bring some rationale to its basic beliefs.

A logical corollary of giving the heart a central place in Buddhism is the view that faith is the cornerstone of Buddhist practice. The Pali word saddha (Skt sraddaa) means "confidence" not "faith". The word faith always involves an element of blind belief while the Buddha always advocated verification of all beliefs. Even for this some confidence in the doctrine or its proponent is need, and this is only what Buddhism requires. From its inception faith is an essential component of Judeo-Christian religion, but it entered Indian religion only with the Bhagavadgita where bhakti-yoga is recognised as one of the valid paths to moksha. This is a post-Buddhist development in India, and it should not be translated into Buddhism.

In popular usage thought is attributed to brain-activity while faith is usually attributed to the heart. The latter is only metaphorically true, but it could be allowed if only to distinguish it from rational thought. In Buddhism the opposition between the brain and the heart is nothing other than the opposition

between panna and bhakti. While the former is the essence of Buddhism the latter has no place in Buddhist practice. Whatever practices Buddhists undertake should be based on panna and understanding, not blind devotion. This is particularly important when Buddhism is established in a new country in the modern age.

It is not surprising that those who advocate the primacy of the heart are also advocates of faith, and the practices that go with it such as rite and ritual, relic worship, idolatry, etc. Such practices are quite common in ethnic Buddhism as introduced to Western countries. The question of ethnic Buddhism has been explored elsewhere (see the author's Ethnic Buddhism and some Obstacles to the Dhamma in the West) and need not be considered in the present context.

It is important that the alleged primacy of heart and faith, and the denigration of the role of the brain in the cultivation of panna, and in Buddhist practice generally, should be refuted in the strongest terms. This is particularly true of the West where several other misconceptions about Buddhist theory and practice prevail. Already ethnic Buddhism, with its propagation of several Asian practices for which no sanction exists in the Buddha's discourses, and its crass commercialism, is doing considerable damage to the image of Buddhism in the West. This should not be compounded by the propagation of misrepresentations of the Dhamma itself.

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The Prajnaparamita Heart Sutra

When the Bodhisattva Avalokitesvara
was coursing in the deep Prajnaparamita,
he perceived that all five skandhas are empty,
thereby transcending all sufferings.
Sariputra, form is not other than emptiness
and emptiness not other than form.
form is precisely emptiness and emptiness precisely form.
So also are sensation, perception, volition and consciousness.
Sariputra, this voidness of all dharmas is not born, not destroyed,
not impure, not pure, does not increase or decrease.
In voidness there is not form,
and no sensation, perception, volition or consciousness:
no eye ear nose, tongue, body, mind;
no sight, sound, smell, taste, touch, thought;
there is no realm of the eye
all the way up to no realm of mental cognition.
There is no ignorance and there is no ending of ignorance
through to no aging and death and no ending of aging and death.
There is no suffering, no cause of suffering,
no cessation of suffering, and no path.
There is no wisdom or any attainment.
With nothing to attain, Bodhisattvas relying on Prajnaparamita
have no obstructions in their minds.
Having no obstructions, there is no fear
and departing far from confusion and imaginings,
they reach Ultimate Nirvana.
All past, present and future Buddhas,
relying on Prajnaparamita, attain Anuttara-Samyak-Sambodhi.
Therefore, know that Prajnaparamita is the great mantra of power,
the great mantra of wisdom, the supreme mantra
the unequaled mantra, which is able to remove all sufferings
It is real and not false.
Therefore, recite the mantra of Prajnaparamita:
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha.

INTRODUCTORY NOTES TO

HSIN HSIN MING

Verses on the Faith Mind

by

The 3rd Zen Patriarch, Sengstau

These verses were given to me as a birthday present on 29 September 1982, while I was residing at Suan Mokkh Monastery in Southern Thailand They were given to me by a westerner who had been ordained as a Buddhist monk and who had painstakingly written them down by hand. There was no reference as to where he had found them and so it is not possible to give credit to the translator or publisher or ask permission for their further dissemination beyond these few words of acknowledgment.

The desire to write lengthly notes on these verses is a sign of my own attachment to them. The fact that I do not write those notes may, perhaps, be credited to some small sliver of wisdom derived from my study of them. In any case, having made what acknowledgments as are possible, I offer these verses on the Faith Mind to you, the reader, for your welfare and spiritual profit.

Peace....

Omshanti....

HSIN HSIN MING

Verses on the Faith Mind

by

The 3rd Zen Patriarch, Sengstau

The Great Way is not difficult for those who have no preferences.

When love and hate are both absent everything becomes clear and undisguised.

Make the smallest distinction, however, and heaven and earth are set infinitely apart.

If you wish to see the truth then hold no opinions for or against anything.

To set up what you like against what you dislike is the disease of the mind.

When the deep meaning of things is not understood the mind's

essential peace is disturbed to no avail.

The Way is perfect like vast space when nothing is lacking and nothing is in excess.

Indeed, it is due to our choosing to accept or reject that we do not see the true nature of things.

Live neither in the entanglements of outer things nor in inner feelings of emptiness.

Be serene in the oneness of things and such erroneous views will disappear by themselves.

When you try to stop activity to achieve passivity your very effort fills you with activity.

As long as you remain in one extreme or the other you will never know Oneness.

Those who do not live in the single Way fail in both activity and passivity, assertion and denial.

To deny the reality of things is to miss their reality; to assert the emptiness of things is to miss their reality.

The more you talk and think about it, the further astray you wander from the truth.

Stop talking and thinking, and there is nothing you will not be able to know.

To return to the root is to find the meaning, but to pursue appearances is to miss the source.

At the moment of inner enlightenment there is a going beyond appearance and emptiness.

The changes that appear to occur in the empty world we call real only because of our ignorance.

Do not search for the truth; only cease to cherish opinions.

Do not remain in the dualistic state -- avoid such pursuits carefully.

If there is even a trace of this and that, of right and wrong, the Mind-essence will be lost in confusion.

Although all dualities come from the One, do not be attached even to this One.

When the mind exists undisturbed in the Way, nothing in the world can offend, and when such a thing can no longer offend, it ceases to exist in the old way.

When no discriminating thoughts arise, the old mind ceases to exist.

When thought objects vanish, the thinking-subject vanishes, as when the mind vanishes, objects vanish.

Things are objects because of the subject (mind); the mind (subject) is such because of things (object).

Understand the relativity of these two and the basic reality: the unity of emptiness.

In this emptiness the two are indistinguishable and each contains in itself the whole world.

If you do not discriminate between coarse and fine you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult, but those with limited views are fearful and irresolute; the faster

they hurry, the slower they go, and clinging (attachment) cannot be limited; even to be attached to the idea of enlightenment is to go astray.

Just let things be in their own way and there will be neither coming nor going.

Obey the nature of things (your own nature), and you will walk freely and undisturbed.

When thought is in bondage the truth is hidden, for everything is murky and unclear, and the burdensome practice of judging brings annoyance and weariness.

What benefits can be derived from distinctions and separations?

If you wish to move in the One Way do not dislike even the world of senses and ideas.

Indeed, to accept them fully is identical with true Enlightenment.

The wise man strives to no goals but the foolish man fetters himself.

There is one Dharma, not many; distinctions arise from the clinging needs of the ignorant.

To seek Mind with the (discriminating) mind is the greatest of all mistakes.

Rest and unrest derive from illusion; with enlightenment there is no liking and disliking.

All dualities come from ignorant inference. They are like dreams or flowers in air: foolish to try to grasp them.

Gain and loss, right and wrong: such thoughts must finally be abolished at once.

If the eye never sleeps, all dreams will naturally cease.

If the mind makes no discriminations, the ten thousand things are as they are, of single essence.

To understand the mystery of this One-essence is to be released from all entanglements.

When all things are seen equally the timeless Self-essence is reached.

No comparisons or analogies are possible in this causeless, relationless state.

Consider movement stationary and the stationary in motion, both movement and rest disappear.

When such dualities cease to exist Oneness itself cannot exist.

To this ultimate finality no law or description applies.

For the unified mind in accord with the Way all self-centered striving ceases.

Doubts and irresolutions vanish and life in true faith is possible.

With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing.

All is empty, clear, self-illuminating, with no exertion of the mind's power.

Here thought, feeling, knowledge, and imagination are of no

value.

In this world of suchness there is neither self nor other-than-self.

To come directly into harmony with this reality just simply say when doubt arises, 'Not two.'

In this 'not two' nothing is separate, nothing is excluded.

No matter when or where, enlightenment means entering this truth.

And this truth is beyond extension or diminution in time or space; in it a single thought is ten thousand years.

Emptiness here, Emptiness there, but the infinite universe stands always before your eyes.

Infinitelfy large and infinitely small; no difference, for definitions have vanished and no boundaries are seen.

So too with Being and Non-Being.

Don't waste time with doubts and arguments that have nothing to do with this.

One thing, all things: move among and intermingle, without distinction.

To live in this realization is to be without anxiety about non-perfection.

To live in this faith is the road to non-duality, because the non-dual is one with trusting mind.

Words!

The Way is beyond language, for in it there is no yesterday, no tomorrow, no today.

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1993]----------TITLE: Boddhi originally
has no treeAUTHOR: Hui-neng (J.Eno)SOURCE: The Ten Directions, Vol 2, No 3, October
poem by the Six Zen Patriarch, Hui-neng, in response to a couplet byhis senior Shen-hsiu (J
Jinshu). The Chinese text was translatedby Philip Yampolski.Boddhi originally has no tree,T
has no stand.Buddha-nature is always clean andpure(or, "from the first, there is not a single
is there room for dust?----------end of
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A HUMAN APPROACH TO WORLD PEACEby His Holiness Tenzin Gyatso, The Fourth Lama First published in 1984: 12,000 copies Second printing July 1985: 10,000 copies Third printing August 1987: 10,000 copies Fourth printing March 1988: 10:000 copies F April 1989: 7,500 copies ISBN 0 86171 027 4 Wisdom Publications361 Newbury Street, Bos 02115Copyright 1984 Tenzin Gyatso, the Fourteenth Dalai Lama DharmaNet Edition 1994 This electronic edition is offered for free distribution via DharmaNet by arrangem with the publisher. Transcribed for DharmaNet by Mark Blackstad DharmaNet International P.O. Box 4951, Berkeley CA 94704-4951Introduction~~~~~~~~~~~~~When w morning and listen to the radio or read the newspaper, we are confronted with the same sad crime, wars, and disasters. I cannot recall a single day without a report of something terrible somewhere. Even in these modern times it is clear that one's precious life is not safe. No for has had to experience so much bad news as we face today; this constant awareness of fear make any sensitive and compassionate person question seriously the progress of our mode ironic that the more serious problems emanate from the more industrially advanced societie technology have worked wonders in many fields, but the basic human problems remain. The literacy, yet this universal education does not seem to have fostered goodness, but only me and discontent instead. There is no doubt about the increase in our material progress and te somehow this is not sufficient as we have not yet succeeded in bringing about peace and ha overcoming suffering. We can only conclude that there must be something seriously wro progress and development, and if we do not check it in time there could be disastrous conse future of humanity. I am not at all against science and technology -- they have contributed in overall experience of humankind; to our material comfort and well-being and to our greater u the world we live in. But if we give too much emphasis to science and technology we are in touch with those aspects of human knowledge and understanding that aspire towards hones Science and technology, though capable of creating immeasurable material comfort, canno spiritual and humanitarian values that have largely shaped world civilization, in all its nationa we know it today. No one can deny the unprecedented material benefit of science and techr basic human problems remain; we are still faced with the same, if not more, suffering, fear, a Thus it is only logical to try to strike a balance between material development on the one ha development of spiritual, human values on the other. In order to bring about this great adjus to revive our humanitarian values. I am sure that many people share my concern about t worldwide moral crisis and will join in my appeal to all humanitarians and religious practition share this concern to help make our societies more compassionate, just, and equitable. I do Buddhist or even as a Tibetan. Nor do I speak as an expert on international politics (though comment on these matters). Rather, I speak simply as a human being, as an upholder of the values that are the bedrock not only of Mahayana Buddhism but of all the great world religio perspective I share with you my personal outlook-that1 universal humanitarianism is essenti global problems;2 compassion is the pillar of world peace;3 all world religions are already fo

peace in this way, as are all humanitarians of whatever ideology;4 each individual has a univ
responsibility to shape institutions to serve human needs.Solving Human Problems through
Human Attitudes~~~

living beings for their own selfish gains. In the end, such short-sighted actions bring suffering
as well as to others. To be born a human being is a rare event in itself, and it is wise to use t
opportunity as effectively and skillfully as possible. We must have the proper perspective, th
universal life process, so that the happiness or glory of one person or group is not sought at
of others. All this calls for a new approach to global problems. The world is becoming sm
smaller -- and more and more interdependent -- as a result of rapid technological advances
trade as well as increasing trans-national relations. We now depend very much on each othe
problems were mostly family-size, and they were naturally tackled at the family level, but the
changed. Today we are so interdependent, so closely interconnected with each other, that w
universal responsibility, a feeling of universal brotherhood and sisterhood, and an understan
that wereally are part of one big human family, we cannot hope to overcome the dangers to
-- let alone bring about peace and happiness. One nation's problems can no longer be sati
solved by itself alone; too much depends on the interest, attitude, and cooperation of other n
universal humanitarian approach to world problems seems the only sound basis for world pe
mean: We begin from the recognition mentioned previously that all beings cherish happiness
suffering. It then becomes both morally wrong and pragmatically unwise to pursue only one's
oblivious to the feelings and aspirations of all others who surround us as members of the sa
The wiser course is to think of others also when pursuing our own happiness. This will lead t
'wise self-interest,' which hopefully will transform itself into 'compromised self-interest,' or be
still, 'mutual interest.' Although the increasing interdependence among nations might be exp
generate more sympathetic cooperation, it is difficult to achieve a spirit of genuine cooperati
people remain indifferent to the feelings and happiness of others. When people are motivate
and jealousy, it is not possible for them to live in harmony. A spiritual approach may not solv
political problems that have been caused by the existing self-centered approach, but in the l
overcome the very basis of the problems that we face today. On the other hand, if humank
approach its problems considering only temporary expediency, future generations will have t
difficulties. the global population is increasing, and our resources are being rapidly depleted
trees, for example. No one knows exactly what adverse effects massive deforestation will ha
climate, the soil, and global ecology as a whole. We are facing problems because people ar
only on their short-term, selfish interests, not thinking of the entire human family. They are n
of the earth and the long-term effects on universal life as a whole. If we of the present gener
think about these now, future generations may not be able to cope with them.Compassion a
World Peace~~~~~~According to Buddhist psyc
due to our passionate desire for and attachment to things that we misapprehend as enduring
pursuit of the objects of our desire and attachment involves the use of aggression and comp
supposedly efficacious instruments. These mental processes easily translate into actions, br
belligerence as an obvious effect. Such processes have been going on in the human mind s
immemorial, but their execution has become more effective under modern conditions. What

and regulate these 'poisons' -- delusion,greed, and aggression? For it is these poisons that a
almost every trouble in the world. As one brought up in the Mahayana Buddhist tradition, I
love and compassion are the moral fabric of world peace. Let me first define what I mean by
you have pity or compassion for a very poor person, you are showing sympathy because he
compassion is based on altruistic considerations. On the other hand, love towards your wife
your children, or a close friend is usually based on attachment. When your attachment chan
also changes; it may disappear. This is not true love. Real love is not based on attachment,
In this case your compassion will remain as a humane response to suffering as long as bein
suffer. This type of compassion is what we must strive to cultivate in ourselves, and we m
it from a limited amount to the limitless. Undiscriminating, spontaneous, and unlimited comp
sentient beings is obviously not the usual love that one has for friends or family, which is allo
ignorance, desire, and attachment. The kind of love we should advocate is this wider love th
even for someone who has done harm to you: your enemy. The rationale for compassion
of us wants to avoid suffering and gain happiness. This, in turn, is based on the valid feeling
which determines the universal desire for happiness. Indeed, all beings are born with similar
should have an equal right to fulfill them. If I compare myself with others, who are countless,
others are more important because I am just one person whereas others are many. Further,
Buddhist tradition teaches us to view all sentient beings as our dear mothers and to show ou
loving them all. For, according to Buddhist theory, we are born and reborn countless numbe
it is conceivable that each being has been our parent at one time or another. In this way all b
universe share a family relationship. Whether one believes in religion or not, there is no o
does not appreciate love and compassion. Right from the moment of our birth, we are under
kindness of our parents; later in life, when facing the sufferings of disease and old age, we a
dependent on the kindness of others. If at the beginning and end of our lives we depend upo
kindness, why then in the middle should be not act kindly towards others? The developm
heart (a feeling of closeness for all human beings) does not involve the religiosity we normal
with conventional religious practice. It is not only for people who believe in religion, but is for
regardless of race, religion, or political affiliation. It is for anyone who considers himself or he
above all, a member of the human family and who sees things from this larger and longer pe
a powerful feeling that we should develop and apply; instead, we often neglect it, particularly
years when we experience a false sense of security. When we take into account a longer
the fact that all wish to gain happiness and avoid suffering, and keep in mind our relative uni
relation to countless others, we can conclude that it is worthwhile to share our possessions w
When you train in this sort of outlook, a true sense of compassion -- a true sense of love and
others -- becomes possible. Individual happiness ceases to be a conscious self-seeking effo
automatic and far superior by-product of the whole process of loving and serving others.
result of spiritual development, most useful in day-to-day life, is that it gives a calmness and
mind. Our lives are in constant flux, bringing many difficulties. When faced with a calm and c

problems can be successfully resolved. When, instead, we lose control over our minds throu
selfishness, jealousy, and anger, we lose our sense of judgment. Our minds are blinded and
moments anything can happen, including war. Thus, the practice of compassion and wisdom
especially to those responsible for running national affairs, in whose hands lie the power and
to create the structure of world peace.World Religions for World
Peace~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~The principles discussed so far are in accord
teachings of all world religions. I maintain that every major religion of the world -- Buddhism,
Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, Zoroastrian
similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the
of making their followers into better human beings. All religions teach moral precepts for per
functions of mind, body, and speech. All religions agree upon the necessity to control the un
mind that harbors selfishness and other roots of trouble, and each teaches a path leading to
state that is peaceful, disciplined, ethical, and wise. It is in this sense that I believe all religio
have essentially the same message. Differences of dogma may be ascribed to differences o
circumstance as well as cultural influences; indeed, there is no end to scholastic argument w
the purely metaphysical side of religion. However, it is much more beneficial to try to implem
life the shared precepts for goodness taught by all religions rather than to argue about minor
in approach. There are many different religions to bring comfort and happiness to human
the same way as there are particular treatments for different diseases. For, all religions ende
own way to help living beings avoid misery and gain happiness. And, although we can find c
preferring certain interpretations of religious truths, there is much greater cause for unity, ste
the human heart. Each religion works in its own way to lessen human suffering and contribu
civilization. Conversion is not the point. For instance, I do not think of converting others to Bu
merely furthering the Buddhist cause. Rather, I try to think of how I as a Buddhist humanitari
contribute to human happiness. While pointing out the fundamental similarities between v
religions, I do not advocate one particular religion at the expense of all others, nor do I seek
religion.' All the different religions of the world are needed to enrich human experience and w
civilization. Our human minds, being of different caliber and disposition, need different appro
peace and happiness. It is just like food. Certain people find Christianity more appealing, oth
Buddhism because there is no creator in it and everything depends upon your own actions.
arguments for other religions as well. Thus, the point is clear: humanity needs all the world's
suit the ways of life, diverse spiritual needs, and inherited national traditions of individual hu
beings. It is from this perspective that I welcome efforts being made in various parts of th
for better understanding among religions. The need for this is particularly urgent now. If all re
make the betterment of humanity their main concern, then they can easily work together in h
peace. Interfaith understanding will bring about the unity necessary for all religions to work t
However, although this is indeed an important step, we must remember that there are no qu
solutions. We cannot hide the doctrinal differences that exist among various faiths, nor can w

replace the existing religions by a new universal belief. Each religion has its own distinctive
to make, and each in its own way is suitable to a particular group of people as they understa
world needs them all. There are two primary tasks facing religious practitioners who are con
world peace. First, we must promote better interfaith understanding so as to create a workab
unity among all religions. This may be achieved in part by respecting each other's beliefs an
emphasizing our common concern for human well-being. Second, we must bring about a via
spiritual values that touch every human heart and enhance general human happiness. This
emphasize the common denominator of all world religions -- humanitarian ideals. These two
us to act both individually and together to create the necessary spiritual conditions for world
We practitioners of different faiths can work together for world peace when we view differen
essentially instruments to develop a good heart -- love and respect for others, a true sense
The most important thing is to look at the purpose of religion and not at the details of theolog
metaphysics, which can lead to mere intellectualism. I believe that all the major religions of t
contribute to world peace and work together for the benefit of humanity if we put aside subtle
differences, which are really the internal business of each religion. Despite the progressiv
secularization brought about by worldwide modernization and despite systematic attempts in
world to destroy spiritual values, the vast majority of humanity continues to believe in one re
another. The undying faith in religion, evident even under irreligious political systems, clearly
demonstrates the potency of religion as such. This spiritual energy and power can be purpos
bring about the spiritual conditions necessary for world peace. Religious leaders and human
the world have a special role to play in this respect. Whether we will be able to achieve w
or not, we have no choice but to work towards that goal. If our minds are dominated by ange
the best part of human intelligence -- wisdom, the ability to decide between right and wrong.
of the most serious problems facing the world today. Individual Power to Shape
Institutions~~~

children. Similarly those of the Western bloc should reduce their hatred towards of the easte
the Eastern bloc is also human beings. In such a reduction of mutual hatred, the leaders of b
powerful role to play. But first and foremost, leaders must realize their own and others' huma
this basic realization, very little effective reduction of organized hatred can be achieved. I
example, the leader of the United States of America and the leader of the Union of Soviet So
suddenly met each other in the middle of a desolate island, I am sure they would respond to
spontaneously as fellow human beings. But a wall of mutual suspicion and misunderstandin
moment they are identified as the 'President of the USA and the 'Secretary-General of the U
contact in the form of informal extended meetings, without any agenda, would improve their
understanding; they would learn to relate to each other as human beings and could then try
international problems based on this understanding. No two parties, especially those with a
antagonism, can negotiate fruitfully in an atmosphere of mutual suspicion and hatred. I su
world leaders meet about once a year in a beautiful place without any business, just to get to
other as human beings. Then, later, they could meet to discuss mutual and global problems.
others share my wish that world leaders meet at the conference table in such an atmosphere
and understanding of each other's humanness.To improve person-to-person contact in the w
would like to see greater encouragement of international tourism. Also, mass media, particu
democraticsocieties, can make a considerable contribution to world peace by giving greater
interest items that reflect the ultimate oneness of humanity. With the rise of a few big powers
international arena, the humanitarian role of international organizations is being bypassed an
hope that this will be corrected and that all international organizations, especially the United
will be more active and effective in ensuring maximum benefit to humanity and promoting int
understanding. It will indeed be tragic if the few powerful members continue to misuse world
UN for their one-sided interests. The UN must become the instrument of world peace. This w
respected by all, for the UN is the only source of hope for small oppressed nations and henc
as a whole. As all nations are economically dependent upon one another more than ever
understanding must go beyond national boundaries and embrace the international communi
unless we can create an atmosphere of genuine cooperation, gained not by threatened or ac
but by heartfelt understanding, world problems will only increase. If people in poorer countrie
the happiness they desire and deserve, they will naturally be dissatisfied and pose problems
If unwanted social, political, and cultural forms continue to be imposed upon unwilling people
attainment of world peace is doubtful. However, if we satisfy people at a heart-to-heart level
surely come. Within each nation, the individual ought to be given the right to happiness, a
nations, there must be equal concern for the welfare of even the smallest nations. I am not s
one system is better than another and all should adopt it. On the contrary, a variety of politic
and ideologies is desirable and accords with the variety of dispositions within the human con
variety enhances the ceaseless human quest for happiness. Thus each community should b
own political and socioeconomic system, based on the principle of self-determination. Th

of justice, harmony, and peace depends on many factors. We should think about them in ter
in the long run rather than the short term. I realize the enormity of the task before us, but I s
alternative than the one I am proposing -- which is based on our common humanity. Nations
to be concerned about the welfare of others, not so much because of their belief in humanity
is in the mutual and long-term interest of all concerned. An appreciation of this new reality is
by the emergence of regional or continental economic organizations such as the European
the Association of South East Asian Nations, and so forth. I hope more such trans-national
will be formed, particularly in regions where economic development and regional stability se
supply. Under present conditions, there is definitely a growing need for human understandin
of universal responsibility. In order to achieve such ideas, we must generate a good and kin
without this, we can achieve neither universal happiness nor lasting world peace. We canno
paper. While advocating universal responsibility and universal brotherhood and sisterhood,
that humanity is organized in separate entities in the form of national societies. Thus, in a re
sense, I feel it is these societies that must act as the building-blocks for world peace. Attem
been made in the past to create societies more just and equal. Institutions have been establ
charters to combat anti-social forces. Unfortunately, such ideas have been cheated by selfis
ever before, we witness today how ethics and noble principles are obscured by the shadow
particularly in the political sphere. There is a school of thought that warns us to refrain from
altogether, as politics has become synonymous with amorality. Politics devoid of ethics does
human welfare, and life without morality reduces humans to the level of beasts. However, p
axiomatically 'dirty.' Rather, the instruments of our political culture have distorted the high id
noble concepts meant to further human welfare. Naturally, spiritual people express their con
religious leaders 'messing' with politics, since they fear the contamination of religion by dirty
I question the popular assumption that religion and ethics have no place in politics and that
persons should seclude themselves as hermits. Such a view of religion is too one-sided; it la
perspective on the individual's relation to society and the role of religion in our lives. Ethics i
crucial to a politician as it is to a religious practitioner. Dangerous consequences will follow
politicians and rulers forget moral principles. Whether we believe in God or karma, ethics is
of every religion. Such human qualities as morality, compassion, decency, wisdom, and so
the foundations of all civilizations. These qualities must be cultivated and sustained through
moral education in a conductive social environment so that a more humane world may emer
required to create such a world must be inculcated right from the beginning, from childhood.
for the next generation to make this change; the present generation must attempt a renewal
values. If there is any hope, it is in the future generations, but not unless we institute major
worldwide scale in our present educational system. We need a revolution in our commitmen
universal humanitarian values. It is not enough to make noisy calls to halt moral degenerat
do something about it. Since present-day governments do not shoulder such 'religious' resp
humanitarian and religious leaders must strengthen the existing civic, social, cultural, educa

religious organizations to revive human and spiritual values. Where necessary, we must cre
organizations to achieve these goals. Only in so doing can we hope to create a more stable
peace. Living in society, we should share the sufferings of our fellow citizens and practice c
and tolerance not only towards our loved ones but also towards our enemies. This is the tes
strength. We must set an example by our own practice, for we cannot hope to convince othe
religion by mere words. We must live up to the same high standards of integrity and sacrifice
others. The ultimate purpose of all religions is to serve and benefit humanity. This is why it is
important that religion always be used to effect the happiness and peace of all beings and n
convert others. Still, in religion there are no national boundaries. A religion can and should
any people or person who finds it beneficial. What is important for each seeker is to choose
is most suitable to himself or herself. But, the embracing of a particular religion does not me
rejection of another religion or one's own community. In fact, it is important that those who e
religion should not cut themselves off from their own society; they should continue to live wit
community and in harmony with its members. By escaping from your own community, you ca
whereas benefiting others is actually the basic aim of religion. In this regard there are two t
important to keep in mind: self-examination and self-correction. We should constantly check
toward others, examining ourselves carefully, and we should correct ourselves immediately
are in the wrong.Finally, a few words about material progress. I have heard a great deal of c
against material progress from Westerners, and yet, paradoxically, it has been the very pride
world. I see nothing wrong with material progress per se, provided people are always given
my firm belief that in order to solve human problems in all their dimensions, we must combin
economic development with spiritual growth. However, we must know its limitations. Althoug
knowledge in the form of science and technology has contributed enormously to human welf
capable of creating lasting happiness. In America, for example, where technological develop
more advanced than in any other country, there is still a great deal of mental suffering. This
materialistic knowledge can only provide a type of happiness that is dependent upon physica
cannot provide happiness that springs from inner development independent of external facto
renewal of human values and attainment of lasting happiness, we need to look to the comm
heritage of all nations the world over. May this essay serve as an urgent reminder lest we fo
values that unite us all as a single family on this planet.I have written the above linesTo tell m
constant feeling.Whenever I meet even a 'foreigner,'I have always the same feeling:'I am me
member of the human family.'This attitude has deepenedMy affection and respect for all bei
natural wish beMy small contribution to world peace.I pray for a more friendly,More caring, a
understandingHuman family on this planet.To all who dislike suffering,Who cherish lasting
happiness--This is my heartfelt
appeal._____

acknowledges the kind help of the following for sponsoring the publication of this booklet:B
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501(c)(3) organization and a part of theFoundation for the Preservation of the MahayanaTra
(FPMT).Tibet House~~~~~~~~~~~~Tibet House has been founded as a non-sectarian, educa
cultural, not-for-profit institution, under the guidance of His Holiness the Dalai Lama, the spi
temporal leader of the Tibetan people. Its purpose is:* To preserve as a living tradition Tibe
cultural and religious heritage,* To present, as vital knowledge, Tibet's ancient traditions c
philosophy, art and science, and* To share with the world community Tibet's unique contrib
universal spiritual understanding and human development. Tibet House is currently see
permanent residence in New York City. Through educational programs and lectures, exhibiti
facilities, publishing enterprises, broadcast programming, concerts and special spiritual and
events, Tibet House will stir the heart of the visitor who will encounter there the mystery, pov
of Tibet.Programs~~~~~~~~~We have begun to realize Tibet House with the following progra
House has co-sponsored the North American tours of several Tibetan performing arts group
University Multiphonic Choir from October 1988 through February 1989; the Loseling Monas
Great Prayer Festival program, "Sacred Music, Sacred Dance," in February 1989; and the N
Kalachakra Dancers from July through October, of 1989. Tibet House is working with the
Institute of Buddhist Studies and the New York Open Center to present a series of seminars
history, culture and religion at the Open Center. The first, in the Fall of 1987, and the second
Fall of 1988, were both well attended. Major conferences on all aspects of Tibet will follow d
of Tibet. In 1991 Tibet House will sponsor a series of nationwide cultural events to be cal
Year of Tibet//. At the heart of this event is //Wisdom and Compassion// -- the most extensiv
Tibetan art yet seen. Organized in cooperation with the Asian Art Museum of San Francisco
include rare and extraordinary examples of Tibetan art and sculpture from museums and pri
around the world, as well as from the personal collection of His Holiness the Dalai Lama. Ma
works of art are to be displayed publicly for the first time. After its initial opening, //Wisdom a
Compassion// is scheduled to travel to major art museums in Washington, New York and Ch
plans are being made to present a show of Traditional Tibetan Folk Art to be seen in Los An
Philadelphia and New York. Catalogues and related publications focusing on Tibetan art and
developed with Harry M. Abrams, Inc. The Year of Tibet will also mark the premiere of a new

opera by Philip Glass at the Brooklyn Academy of Music, based on the life of the great Tibet
Milarepa. A world tour will follow. Additionally, audiences across the country will have the
opportunity to see authentic Tibetan Opera, as performed by the Tibetan Institute of Perform
Dharamsala, India, the capital of Tibet's government in exile. Complementing these activities
newly produced narratives and documentary films, focusing on Tibet's culture and history, w
national TV stations. //The Year of Tibet// will initiate the first annual Tibetan film festival.
help is needed and appreciated. Your contribution will make these programs possible. If you
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EDITORS FOREWORD

by Christmas Humpereys

Daisetz Teitaro Suzuki was Professor of buddhist Philosophy in Kyoto, Japan at the Otani University. He was one of the greatest authorities of Buddhist philosophy of his day. He has studied works in Sanskrit, Pali, Chinese, and Japanese. Although Professor Suzuki was not ordained a priest in any of the sects of Buddhism, he was always welcomed in any temple he visited because of his profoundness. Suzuki was among the first to write on the subject of Zen for the western world. His works include in french German and English. He was born in 1869.

This book is comprised of seven articles and lectures written by Suzuki. The articles cover a forty-seven year span of time. Here are some notes of interest about the seven articles of this text.

1.The Zen Sect Of Buddhism. This is reprinted from The Journal of the Pali Text Society in 1906. When permission was granted by Suzuki to include this article in this volume he asked that the following comment be added:

"This was written in 1906 and was the first article I have ever wrote on Zen Buddhism. It is based on traditional history of Zen as transmitted by historians. It does not include recent material later discovered in the Tung-huang MS. Few corrections have been made in light of my subsequent studies but in the main the article stands as originally written.

2. Zen Buddhism. This article is also considered an early work. It has been reprinted from Monumenta Nipponica in 1938. Suzuki says it as written before his views on Zen Buddhism were changed in the light of mature thought and recent discoveries.

3. An Interpretation of Zen Experience. This was first published for Philosophy-East and West in 1944. The paper was read in the East-West Philosophers' Conference held in the University of

Hawaii during the summer of 1939.

4. Reason And Intuition in Buddhist Philosophy. This paper was taken from the Essays in East-west philosophy. It was published by the University of Hawaii Press in 1951. It was read in person by Suzuki at the second East-West Philosophers' Conference held in Honolulu in the summer of 1949. This article is regarded as by many as one of the greatest of the authors works.

5.Zen: A Reply to Dr.Hu Shih. This article was in reply to an article written in the April 1953 issue of Philosophy East and West.

6.Mondo. This originally apperared in August 1953 issue of he Middle Way The journal for the Buddhist Society London.

7. The Role of Nature in Zen Buddhism. This paper was read at the Ascona, Switzerland in August 1953. It appeared in the Eranos Jahrbuch 1954.

The Zen Sect of Buddhism

Foreword

Buddhism in the far east has been split within the last twenty centuries into many different sects. They can all find their lineage back to the Indian founder. The people were introduced by Indian missionaries but it can be said that the present state of

development is largely contributed by the elaboration of the Chinese and Japanese geniuses.

With all the sects that have developed in Buddhism there is a unique sect that claims to be able to transmit the essence and spirit of Buddhism directly from its author. It also claims that this transmission is done without the use of the written word. Its is the sect of Buddha-Heart, more popularly known as the Zen Sect. (Dhyana in Sanskrit,.jhanain Pali,Ch'anin Chinese)

The Zen sect is unique in Buddhism but also in the history of religion generally. It is said that Zen is as different to Buddhism as buddhism is to Christianity. Its doctrines are very mystical sometimes it is only those that have gone trough proper training that can gain any understanding to some of the antidotes. Zen is most concern with the individuals spiritual enlightenment. Spiritual enlightenment is attained by the practice of concentrated contemplation. The practice is called Dyana or channa'(in China) and zenna (in Japan).

History of the Zen Sect

India

Zen scholars believe that their origination took place when the Buddha showed a nosegay of some golden colored flowers to a congregation of followers on Mount Vulture. The incident is known as the Dialogue on of the Buddha and Mahapitaka Brahmaraja. The followers asked the Buddha if it would be possible for the Buddha to preach the Dharma. Without saying a word the Buddha displayed the flowers to the crowd. No one in the crowd comprehended the meaning of this action but one man. Mahakashyapa smiled and nodded at the Buddha saying that he indeed understood the mystery of what is real and unreal. The Buddha handed down his command to Mahakashyapa knowing that his followers will be in good hands.

Mahakashyapa handed down his authority to Ananda when Ananda asked Mahakashyapa what was it that he received from the Buddha

besides the robe and the bowl. Mahakahyapa instructed Ananda to take the flag pole down from the front gate. When Ananda received this order he expiernced enlightenment. Mahakashyapa handed over his authority to his junior disciple.

The Zen sect acknowledges twenty-eight Indian patriarchs after Buddha who successfully transmitted the Mind-Seal to Bodhidharma. For future reference they are as follows: 1)Mahakashyapa; 2)Ananda; 3)Sanavasa; 4)Upagupta; 5)Dhrtaka; 6)Micchaka; 7)Vasumitra; 8)Buddhananda; 9)Buddhamitra; 10)Parsva; 11)Punyayasha; 12)Asvaghosha; 13)Kapimala; 14)Nagarjuna; 15)Kanadeva; 16)Rahurata; 17)Sanghananda; 18)Kayasata; 19)Kumarata; 20)Jnayata; 21)Vasubandhu; 22)Manura; 23)Haklena; 24)Simha; 25)Bhagasita; 26)Punyamitra; 27)Prajnatara; 28)Bodhidharma.

China

Bodhidharama was the twenty-eighth Patriarch in India as you saw in the list of patriarchs but he was also the patriarch of China. Bodhidharma (Dharma for short) became a monk after he had reached manhood. He became the leader after the death of Prajnatara and fought for some sixty years against Heterodox schools. After this he sailed away to China under the instruction he had received from Prajnatara. When he arrived the Emperor Wu invited him to Nanking. The Emperor Wu was a devote Buddhist and had spent much effort in promoting the faith in his country. He did all this however with personal considerations. He asked Dharma what he thought his reward would be for promoting the faith in the manner that he had done. Dharma replied " No merit." Emperor Wu then asked what Dharma felt was the primary principle of the "Holy Doctrine." Dharma reply was " Vast emptiness and nothing within." The emperor was unable to understand the meaning of his words. HE then asked "who is he, then, that now confronts me?" Dharma reply was "I do not know."

Dharma was convinced that the emperor was not ready to understand the faith, so he moved on. He moved on to the Sholin monastery in the state of Northern Wei. At the Sholin monastery he spent nine years sitting against a wall in deep meditation. He was

known as "the wall gazing brahmin".

Shen Kuang Second Patriarch of China

The second Patriarch of China was known as Hui-k'o originally named Shen Kuang. Shen Kuang was a Confucian scholar who was not satisfied with his teachers teachings. He sought out Dharma but Dharma would not give him any attention. Shen-kuang was so determined however that he stood out in the snow in front of the Dharma for seven days and nights. He became so desperate for instruction that he cut off his arm with his sword and presented it to Dharma, Saying "I have been seeking peace of mind these many years to no avail, Pray your reverence that my soul be pacified."

Dharma finally answered "where is your soul? Bring it out before me, and i shall have it pacified." Shen Kuang said that this was his problem. He could not find his soul. When Shen kuang said that he could not find his soul Dharma exclaimed "I have pacified your soul!" This was Shen kuang mile stone for then he understood. All his struggles vanished. Dharma finally died in 528 A.D. at the age of 150 years old according to tradition.

Patriarchal Order In China

1)Bodhidharma; 2)Hui-k'o; 3)Seng-ts'an; 4)Tao-hsin; 5)Hung-jen; 6)Hui-neng.

After Hung-jen the school broke off into two parts. One school prospered in the south while the heterodox school died in the north. The sixth Patriarch continued to lead the orthodox followers. This orthodox school is not so popular today in China but is flourishing and developing even today in Japan.

Hui-neng bought the faith back into the lime light when it was about to hide from the populous. He began his missionaries soon after the death of Hung-jen. He sent out his disciples and formed many schools. Two of the schools Soto and Rinzai developed and prospered through the T-ang (618-905) and the Sung (9690-1278) dynasties. This was the golden age of Zen.

The Transmission from Hung-jen to Hui-neng

Hung-jen once announced to his disciples that his successor would be anyone that can prove a thorough comprehension of the religion. All the disciples knew that the head monk Shen-Hsiu should be the one that succeeded after Hung-jen. Shen-Hsiu then took upon himself to write a stanza on his view of the religion. He posted outside the meditation hall this:

This body is the Bodhi-tree;
The soul is like a mirror bright:
Take heed to keep it always clean,
And let no dust collect on it.

These lines greatly impressed everyone but the following morning another message was posted alongside it:

The Bodhi is not like the tree;
The mirror bright is nowhere shining:
As there is nothing from the first,
Where can the dust itself collect?

Hui-neng wrote the latter lines and to Hung-jen they did describe the religion's view. That night Hung-jen secretly gave the robe and the bowl to Hui-neng. It did not take long however before everyone in the monastery knew what had happened. A gathering of monks assembled to try to stop Hui-neng who at this point was trying to leave the monastery. The leader of this group was a monk named Ming. Ming caught up with Hui-neng. Hui-neng said to Ming "This robe and bowl represent out patriarchal faith, it is not to be taken by force, pick it up if you desire it so." Ming then reached down to get when he found out that it was as heavy as a mountain. In awe Ming trembled and said "I come here for faith not the robe, Oh my brother monk, pray to dispel my ignorance."

After Hui-neng died the sect divided into two schools. These schools were known as the Nangaku (Nan-yuen) and the seigen (Ching-yuan). Hui-neng did not hand down the patriarchial to one of his disciples because of what happened to him. Hui-neng was the last

patriarch of the Zen sect. Hui-neng changes in the sect led to a more open system of thought. No more was there a question of being orthodox or heterodox. Both of the new schools were equally orthodox. From this time through the Tang dynasty until about the Sung dynasty Zen developed and was the main stream faith of those centuries in China. It was partiularly accepted amoung the educated. It lost a lot of the Indian garb and the faith flourished into a Chinese faith. It is interesting to learn however that the faith in China is dead.

Japan

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1993]----------TITLE:The Buddhas'
essential functioning AUTHOR: Hung-chih Cheng-chueh [T'ien-t'ung Hung-chih] (J.Tendo W
Ten Directions, Vol 2, No 2, June 1981. pp. 20NOTES: A poem by Tendo Wanshi Zenji, writ
translated by Taizan MAEZUMI, Roshi and Neal DONNER. One hundred years later it wasfo
structured and worded poem by Eihei Dogen.The Buddhas' essential functioning,the patriarc
essence,Knows without relating to thingsand illuminates without reflecting upon objects.Kno
relating to things,its knowing is subtle of itself.Illuminating without reflecting upon objects,its
illumination is mysterious of itself.Its knowing, subtle of itself,is the thought with no
discrimination.Its illumination, mysterious of itself,is the sign without the slightest mark.The t
with no discrimination,its knowing is completed without other.The sign without the slightest m
illumination is revealed without choice.The water is pure and clear to the bottom;a fish swim
sky is vast and finds no boundary;a bird flies far
away.----------end of file

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o T I G E R T E A M o
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o Oakland, CA o
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o Gary Ray & Jeffrey Macko o
o 510-658-0607 o
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Behind the technique, know that there
is the spirit (ri):
It is dawning now;
Open the screen,
And lo, the moonlight is shining in!

Every moment is sacred. It is only the individuals orientation to reality that differs. For Husker Du to make a Zen work, it requires them to be "completely in the moment" at all levels of production. To demonstrate the Zen qualities of Husker Du's Zen Arcade, it is first necessary to discuss what Zen is, followed the "Zen content" of Zen Arcade's lyrics and finally how the format of Zen Arcade is Zen influenced.

There have been numerous books and article written about the Zen of something. There is Zen Management, Zen and Computer Programming, Zen and the Art of Archery, and the list goes on forever. To write a paper on Zen punk may seem both absurd and impossible. After all, doesn't the word Zen imply some sort of spiritual or aesthetic qualities? How can one think of punk as spiritual? The answer is simple, and it makes every book or article ever written on Zen and anything else, obsolete and inane.

The purpose of Zen Buddhism is to grasp reality, as it is, in the moment. Whether one is attacking an enemy with a sword, managing employees, going to the bathroom, or playing in a punk rock band, the mind (and body) is in that moment one hundred

percent. To distinguish Zen from some sort of activity means that the individual is only in the moment when that activity is practiced. Living in the moment becomes a special thing that one does every so often, completely apart from daily life. This dualistic nature is the antithesis of Zen. "As long as you are concerned about what you do, that is dualistic. If you are not concerned about what you do, you will not say so. When you sit, you will sit. When you eat, you will eat. That is all."

Lyrically, Zen Arcade (and punk in general) takes a simple, direct experience of reality and transforms it directly into a song without any extra language or flowery speech. The song "Broken Home, Broken Heart" demonstrates this:

> I LOOK AT YOUR HOUSE, I WONDER WHAT GOES ON INSIDE, WHEN YOU HAVE TO CRY YOURSELF TO SLEEP AT NIGHT. YOUR PARENTS FIGHT, YOU DON'T KNOW WHO'S WRONG OR RIGHT, HAVE TO CRY YOURSELF TO SLEEP AT NIGHT.
>
> A BROKEN HOME, A BROKEN HEART, WHEN THE TWO OF THEM WILL HAVE TO PART.
>
> BROKEN HOME BROKEN HEART -- NOW YOU KNOW JUST HOW IT FEELS TO HAVE TO CRY YOURSELF TO SLEEP AT NIGHT.

This direct experience followed by direct action is what is desired in Zen and the Japanese arts based in Zen. According to Yagyu Tajima no Kami Munenori, an ancient master samurai, the first principle of his Zen approach to swordsmanship is:

> The mind unmoved is emptiness; when moved it works the mysterious. Emptiness is one-mind-ness, one-mind-ness is no-mind-ness, and it is no-mind-ness that achieves wonders.

It is this no-mind-ness that characterizes Zen Arcade's lyrics. Most artists would try to load an album with a Zen theme with lofty philosophical concepts and imagery, but Husker Du is above that. They have created an album closer to true Zen experience than would have been possible with a philosophical concept album.

The perspective of the lyrics is also very Buddhist. Zen Arcade, like most punk albums, is very pessimistic. Life is identified with pain and suffering, as well as alienation. This is equivalent to the first of the Buddhist Four Noble Truths. The Buddha taught: "...here are the Four Noble Truths. What are these

four? They are suffering, the source of suffering, the cessation of suffering, and the way that leads to the cessation of suffering." Although Husker Du does not provide the answers to suffering, they still honestly present reality as they see it.

The way Zen Arcade was recorded is extremely Zen. The title alone suggests a setting in which chance, excitement, and fun are experienced in a pure, raw, "in-the-moment" manner. According to D.T. Suzuki, "Zen upholds intuition against intellection, for intuition is the more direct way of reaching the Truth." That is exactly how Husker Du explain the recording of Zen Arcade. "Everything on the record is first-take, except for `Something I Learned Today' and `Newest Industry', which started too fast....The whole thing took about 85 hours, the last 40 hours straight for mixing."

This direct way of experience is a purity that the samurai, influenced by Zen, wished to achieve. "The fighter is to be always single-minded with one object in view; to fight, looking neither backward nor sidewise. To get straight forward in order to crush the enemy is all that is necessary for him." This is the kind of spirit demonstrated in such songs as "Pride" and "I'll Never Forget You". These songs are not just sung, they are lived. The anger and pain are acute, and knowing that these songs were "first-takes" makes them even more intense. It is the kind of emotion that can't be reproduced time after time. It is beyond pain and emotion, singing and playing instruments, it is a pure level of awareness that transcends action. The Chinese Zen Master, Fu Daishi (497-569) wrote of this pure level:

> I hold a spade in my hands, and yet I hold it not;
> I walk and yet I ride on the water buffalo.

Subject and object merge together as one. Eugen Herrigal writes of what his Japanese archery master told him when he had finally mastered the art:

> He who can shoot with the horn of the hare and the hair of the tortoise, and can hit the center without bow (horn) and arrow (hair), he alone is Master in the highest sense of the word -- Master of the artless art. Indeed, he is the artless art itself and thus Master and No-Master in one.

Whether or not Husker Du was really "in the moment" when they recorded these songs is known only by them. The same holds true about the intent of their lyrics. Whether they intended Zen Arcade project to be produced with a Zen influence is unimportant. There is only one reality, and only one way to truly experience it. Zen has no monopoly on pure experience. Husker Du demonstrates this pure reality on Zen Arcade, sometimes in spite of themselves, and maybe even intentionally.

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MATRCETA'S HYMN TO THE BUDDHA

An English Rendering of the Satapancasatka

by
Ven. S. Dhammika

The Wheel Publication No. 360/361

ISBN 955-24-0050-3

First Published 1989

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

* * *

DharmaNet Edition 1995

Transcription & Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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INTRODUCTION

For centuries people have stood in awe of the Buddha and his attainments and have strived to express their feelings in stone and bronze and with brush and ink. Some have been moved by what the Buddha said, its logical consistency, its scope and its humanism. Others have been inspired by the personality of the Lord himself, his manner and conduct, and even his physical form. The joyful faith and appreciation that is evoked on recollecting the Buddha's personality and singing his praise gives such people the strength they need to walk the Path. For them the Dhamma comes alive through the life and example of the Buddha.

Such a person was the poet Matrceta. He was born in India in about the first century A.D., and was converted from Hinduism to Buddhism by the great philosopher Aryadeva. He wrote about a dozen works, some of such beauty that he came to be regarded as one of India's greatest poets.[1] I-tsing, the Chinese pilgrim who traveled through India in the seventh century A.D., says of Matrceta's poems:

> These charming compositions are equal in beauty to the heavenly flowers and the high principles which they contain rival in dignity the lofty peaks of a mountain. Consequently in India all who compose hymns imitate his style, considering him the father of literature. Even men like Bodhisattvas Asanga and Vasubandhu admire him greatly. Throughout India everyone who becomes a monk is taught Matrceta's two hymns as soon as they can recite the five and ten precepts.

I-tsing also recounts a beautiful legend that was told about the poet indicating his wide popularity:

> While the Buddha was living, he was once, while instructing his followers, wandering in a wood among the people. A nightingale in the wood, seeing the Buddha, ... began to utter its melodious

> notes, as if to praise him. The Buddha, looking back at his disciples, said: "That bird transported with joy at the sight of me unconsciously utters its melodious notes. On account of this good deed, after my passing away this bird shall be born in human form, and named Matrceta, shall praise my virtues with true appreciation."

Other than these few scraps of information we know nothing of Matrceta and today his name is remembered only for its association with his greatest work, the //Satapancasatka//.

The name //Satapancasatka// literally means "Hymn in a Hundred and Fifty Verses," although there are actually a hundred and fifty-two, or in some versions, a hundred and fifty-three verses in the work. It lies very much within the //bhakti// or devotional genre of Indian literature but is refreshingly free from the florid style that so often characterizes such works. Shackleton-Bailey notes that the "style of the Hymn is simple and direct, free from swollen compounds and elaborate conceits." [2] Warder says that "the restraint of these verses is that of complete mastery of the medium, able to express rich meaning with a few carefully chosen words and without the support of outward display." He goes on to say that the verses "are handled with a kind of reticence suggestive of the poet's humility and detachment, both of which are probably sincere." [3] Certainly all who are familiar with the Hymn in its original Sanskrit acknowledge the great beauty of both its language and meaning. In ancient India numerous commentaries were written on the Hymn. It was popular with the followers of all schools of Buddhism and was translated into several different languages. Taranatha, the great Tibetan historian, says the Hymn had an important part to play in the spread of Buddhism outside India, and should it become as well known as it once was it may continue to create an interest in the Buddha and his teachings. [4]

Centuries before Matrceta, the householder Upali was so inspired by the Buddha's presence that he too composed a hymn of praise. When asked why he had done so he replied:

> "It is as if there were a great heap of different flowers which a

clever garland maker or his apprentice might string into a variegated garland. Likewise the Lord has many splendid qualities. And who would not give praise to one worthy of praise?" [5]

There can be no doubt that Matrceta's hymn likewise is an expression of a deep devotion to the Buddha and an admiration of his qualities. But quite apart from the author's motive in writing it, the value and indeed the purpose of the Hymn to the Buddha is twofold. First it is meant to awaken our faith. Matrceta recognized as did the Lord himself that faith has the power to arouse a tremendous amount of positive zeal and energy. Long before we have directly experienced it, faith keeps our eyes fixed firmly on the goal. When we stumble and fall, faith picks us up; when doubt causes us to falter, it urges us on; and when we get side-tracked, it brings us back to the Path. Without faith in the Buddha and the efficacy of his Dharma we would never even bother to try to put the teachings into practice. As Nagarjuna says:

One associates with the Dharma out of faith, but one knows truly out of understanding; understanding is the chief of the two, but faith precedes. [6]

The Buddha's qualities are worthy of respect in themselves, but when they are described so fully and so beautifully in verses like those of Matrceta, our faith can only be strengthened and grow.

The other purpose of the Hymn is to urge us into action. Matrceta highlights the Buddha's gentleness, his non-retaliation, his patience and his other qualities, knowing that when we have a deep admiration for someone it is natural to try to emulate him. One feels that he used his poetic skills to the full in the hope that we would be inspired enough to make the Buddha our model and follow his example. When we read that the Buddha extended the hand of friendship to all without exception we feel we should try to do the same. On being reminded that the Buddha endured abuse and hardship without complaint we find the strength to be a little more forbearing. When brooding over our imperfections casts us down, nothing fills us with new determination and vigor more than calling to mind the Buddha's

attainments. The receptive mind will transform admiration into action.

The Hymn may have another value as well: as an aid to meditation. In concentration meditation thoughts are silenced, in mindfulness meditation they are observed with detachment, but in recollection meditation thoughts are directed to a specific subject which is then carefully pondered upon. The Buddha says: "Monks, whatever a monk ponders on and thinks about often the mind in consequence gets a leaning in that way," and this is certainly true. [7] Any type of thought that is prominent in our mind will have an influence upon our personality and behavior. To consciously and intentionally think positive thoughts will, in time, allow such thoughts to arise quite naturally, and from that will spring deeds associated with such positive thoughts. In practicing the Recollection of the Buddha, //Buddhanussati//, one sits silently, and having made the mind receptive, thinks about the Buddha's many deeds and qualities. In time, faith and devotion, both of which are important spiritual faculties, begin to gain in strength, thus adding energy and even fervor to our practice. Those who do this meditation usually either read or recite the well-known //Iti'pi so// formula to help guide their thoughts. But they may find that reading extracts from the Hymn to the Buddha can be used together with this formula, or at times as a substitute for it, with very positive results.

D.R. Shackleton-Bailey has done a complete English translation of the Hymn to the Buddha and Edward Conze has translated parts of it. [8] Both these translations are literal and scholarly but do not give sufficient regard to the spirit of the work and the author's intention in writing it -- to inspire and to uplift. By reworking these two translations and occasionally referring to the Sanskrit text with the help of my friend, Ven. Hippola Pannakithi, I have attempted to produce a readable rendering of this beautiful and important work. Those interested in a scholarly version of the Hymn are advised to read Shackleton-Bailey's translation with its copious notes on language, manuscript variations and textual difficulties.

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HYMN TO THE BUDDHA

1. Invocation

1 No faults in any way are found in him;
All virtues in every way dwell in him.

2 To go to him for refuge, to sing his praise,
to do him honor and to abide in his Dharma
is proper for one with understanding.

3 The only Protector,
his faults are gone without residue.
The All-knowing One,
his virtues are present without fail.

4 Even the most spiteful man
cannot with justice find fault
in the thoughts, words or deeds of the Lord.

5 To be born human and encounter the great joy
of the good Dharma is a chance rarer than
a turtle thrusting its neck through a yoke
floating freely in the great ocean.

6 So how could I not put voice to good use now,
for it is impermanent and may soon be liable to change.

7 Though I know that the Sage's virtues
are beyond all human calculation,
still I will recount a portion of them,
if only for my own delight.

8 Homage to you, O Self-developed One

whose good works are many and wondrous,
whose virtues are too numerous and awesome to define.

9 Their number? They are infinite.
Their nature? Words must fail.
But to speak of them bestows great good, so I shall speak much.

* * *

2. In Praise of Causes

10 Having brushed aside doubts
about whether or not it could be done,
of your own free will you took
this helpless world under your protection.

11 You were kind without being asked,
you were loving without reason,
you were a friend to the stranger
and a kinsman to those without kin.

12 You gave even your own flesh
not to mention your wealth and possessions.
Even your own life's breath, O Kindly One,
you gave to those who wished for it. [9]

13 A hundred times you ransomed your own body and life
for the bodies and lives of living beings
in the grip of their would-be slayers.

14 It was not fear of hell or desire for heaven
but utter purity of heart
that made you practice the good.

15 By always avoiding the crooked
and adhering to the straight,
you became the highest receptacle for purity.

16 When attacked you used your fiery power
against the defilements, but in your noble heart
felt only sympathy for those who were defiled.

17 The joy beings feel on saving their lives
equals not the joy you experienced
when you gave your life for others.

18 No matter how often murderers cut you to pieces,
regardless of the pain
you felt only compassion for them.

19 That seed of perfect enlightenment,
that jewel-like mind of yours,
only you, Great Hero, know its essence.
Others are far from understanding it.

20 "Nirvana is not won without perseverance":
thinking thus you roused great energy
without a thought for yourself.

21 Your progress towards excellence never faltered
and now you have attained
the state that cannot be bettered.

22 But you did not practice in order to experience
the pleasant and fruitful results of meditation.
Always in your heart the motive was compassion.

23 For the happiness which, though sublime,
cannot be shared with others,
pains rather than pleases
those like you, O Righteous One.

24 You imbibed good speech,bad speech you shunned like poison,
from mixed speech you extracted what was sweet. [10]

25 Purchasing words of wisdom even with your own life,
in birth after birth, O Knower of Gems,
you were zealous for enlightenment.

26 Thus striving through the three incalculable aeons
accompanied only by your resolution,
you gained the highest state. [11]

* * *

3. In Praise of Incomparability

27 By not envying the superior,
despising the inferior,
or competing with equals,
you attained pre-eminence in the world.

28 You were devoted to virtues for their own sake,
not for the rewards that come from them,
and thus due to your right progress
they have all come to completion within you.

29 So much good have you gathered by your deeds
that even the dust on your feet
has become a source of merit.

30 You dissolved and uprooted your faults,
you purified and brought to completion your virtues,
and by this wise procedure
you reached the highest attainment.

31 You struck at faults with your might

so that not even their shadow
lingers in the depths of your mind. [12]

32 Step by step you nurtured the virtues
and established them in yourself, so that now
not even their likeness is found elsewhere.

33 All worldly objects of comparison
can be damaged or obstructed,
limited by time and space, easily acquired.

34 How can they be compared with your virtues --
virtues unrivaled, unapproachable,
stable, unceasing, unsurpassed?

35 When measured against the unfathomable
and boundless depth of your understanding,
the ocean becomes as if a mere puddle.

36 When matched with your calm equanimity,
the firmness of the earth
seems like the quivering of a flower petal.

37 Beside the radiance of your wisdom,
which destroys the darkness of ignorance,
the sun does not attain even the brightness of a firefly.

38 The purity of the moon, the sky or a pool in autumn
appears clouded when compared
with the purity of your words, thoughts and deeds.

39 I have compared you with all that is admired in the world,
but still how far are those miserable things
from the qualities of a Buddha.

40 For there is only one thing that resembles you,
O Kindly One, and that is the jewel of the Dharma
through which you attained the highest.

41 But if something were to be found comparable to you,
to make such comparison
would be the act of a foolish and disrespectful man.

* * *

4. In Praise of Wonders

42 Your victory over Mara evokes wonder in people
but considering your great virtues
I think this is but a minor thing. [13]

43 Even those who lash out in fury to assault you
are not a heavy burden for your patience to bear
housed as it is in such a worthy vessel.

44 What is truly wondrous is this:
after you conquered Mara, on that same night
you were able to conquer your own defilements.

45 He who is amazed at your victory over opponents,
might well be amazed at the sun for dispelling the darkness
with its garland of a thousand rays.

46 You have overcome three things with three things:
passion with passionlessness,
anger with love,
and ignorance with wisdom.

47 Good deeds you praise, bad deeds you blame,
but towards those who act thus
you are free from any "for" or "against."

48 Is any praise high enough for you
whose mind transcends

attachment to the noble and dislike for the ignoble? [14]

49 You did not cling to virtue
nor yearn for those who were virtuous.
Ah! See the purity of this most tranquil being!

50 How permanently calm your mind is can be known
by seeing how unalterably calm your senses are.

51 Even the foolish acknowledge the purity of your mind.
The goodness of your words and deeds
reflects your pure thoughts.

* * *

5. In Praise of Form

52 Lovely yet calming, bright but not blinding, gentle
yet strong. Who would not be inspired just to see you?

53 The joy one feels on beholding you for the first time
does not diminish even after seeing you a hundred times.

54 Each time it is seen, your form gives joy;
its beauty is such that one is never satisfied.

55 Your body is worthy as a receptacle
and your virtues are worthy as occupants.
Both are excellent in themselves
and both complement each other perfectly.

56 Where else could the virtues of a Tathagata
be so well housed as in your body,
shining as it does with auspicious marks and signs? [15]

57 Your body seems to say to your virtues:
"I am blessed to have you,"
and your virtues seem to respond:
"Where better could we dwell?"

* * *

6. In Praise of Compassion

58 You long bound yourself to compassion in order to free
all those in the world who were bound by defilements.

59 Which shall I praise first, you or the great compassion
by which you were long held in samsara
though well you knew its faults? [16]

60 Although you preferred the delights of solitude,
compassion led you to spend your time among the crowd.

61 Like a mighty dragon drawn from its lake by a spell,
compassion led you from forest to town
for the sake of those to be taught.

62 Though abiding in deep tranquillity, the development of
compassion made you take up even the musical art. [17]

63 Your powers, your lion's roar
and the manifestation of virtues are but glitter
rubbed off the nugget of your innate compassion. [18]

64 Your compassion was kind only towards others,
but was cruel towards her own master.
Towards you alone, O Lord, compassion was pitiless. [19]

65 That same compassion
had you cut into a hundred pieces
and cast you like an offering to the four quarters,

all for the sake of others.

66 But clearly compassion always acted in accordance
with your will. For although she oppressed you,
he did not transgress against your desires.

* * *

7. In Praise of Speech

67-8 Well worded and significant, true and sweet,
deep or plain or both together, condensed or copious.
Hearing such words of yours, would not even an opponent
be convinced that you were all-knowing?

69 Generally your speech was wholly sweet
but when necessary it would be otherwise.
But either way, every word was well spoken
because it always achieved its purpose.

70 Soft or hard or possessing both qualities,
all your words when distilled had but one taste. [20]

71 Ah! How pure, perfect and excellent your actions are,
that you employed these jewel-like words in such a way.

72 From your mouth pleasing to the eye, drop words
pleasing to the ear, like nectar from the moon. [21]

73 Your sayings are like a spring shower settling the dust of
passions, like a garuda killing the serpent of hatred. [22]

74 They are like the sun again and again
dispelling the darkness of ignorance,
like Sakra's scepter splitting the mountain of pride. [23]

75 Your speech is excellent in three ways:
based on fact it is truthful,
because its motive is pure it causes no confusion,
and being relevant it is easily understood.

76 When first heard your words excite the mind
but when their meaning is pondered over
they wash away all ignorance and passion.

77 They go to the hearts of all.
While comforting the grieving they alarm the heedless
and rouse those preoccupied with pleasures.

78 Truly your words are for all: they delight the wise,
strengthen those of middling intelligence
and illuminate the minds of the dull.

79 Your sayings coax men from false views
and draw them towards Nirvana.
They remove faults and rain down virtues.

80 Your knowledge embraces all things,
your mindfulness is ever present
and thus what you say will always come to pass.

81 Because you never speak at the wrong time
or in the wrong place or towards the wrong person,
your words, like energy rightly applied, are never wasted.

* * *

8. In Praise of Teaching

82 Your dispensation and only yours is the true path:
its methods are pleasant, its fruits good,
it is free from faults and lovely

in the beginning, the middle and the end. [24]

83 If fools, because of their attachment to deluded views,
condemn your wonderful teaching,
then deluded views are their own worst enemy.

84 Remembering the suffering which you endured
for the sake of others, it would be good
to listen to your teachings even if they were wrong.

85 But coming from one so kind in words and deeds,
how much more should your teachings be practiced
with all the vigor one would use to remove
a blazing turban from one's head .

86 Freedom, the joy of enlightenment,
praiseworthy virtues and peace:
these four benefits are all gained from your teaching.

87 O Great Hero, your teachings brought trembling to sectarians,
misery to Namuci, but rejoicing to both gods and men. [25]

88 Even the rule of Death, which extends
without impediment or obstacle over the triple world,
has been crushed by your teaching. [26]

89 For those who fathom your teachings can live an aeon
if they so desire, but freely they depart
to the realm where death cannot tread. [27]

90 Only in your dispensation is time divided
for studying the scriptures, pondering their meaning
and practicing meditation.

91 What is more distressful than this, Great Sage,
that some people do not revere your teaching,
full of goodness as it is?

* * *

9. In Praise of Benefits Conferred

92 Just to hear you brings joy;
just to look upon you calms the heart;
Your speech refreshes and your teaching frees.

93 People rejoice at your birth,
they celebrate as you grow,
they benefit from your presence
and sorrow in your absence.

94 To praise you removes faults,
to recollect you brings joy,
to follow you gives understanding,
to know you purifies the heart.

95 To approach you brings good fortune,
to serve you gives wisdom,
to worship you dispels fear,
to wait upon you bestows prosperity.

96 You are a great lake of goodness,
with waters purified by virtue,
surface calmed by meditation
and depths stilled by wisdom.

97 Your form is a jewel to see,
your speech is a jewel to hear,
your teachings are a jewel to reflect upon.
Truly, you are a mine bearing the jewels of goodness.

98 You are an island for those swept along by the flood,
a shelter for the stricken,

a refuge for those in fear of becoming,
a resort for those who aspire to liberation.

99 To all living beings
you are a useful vessel because of your virtue,
a fertile field because of your perfect fruit,
a true friend because of the benefits you confer.

100 You are admired for your altruism,
charming for your tenderness,
beloved for your gentleness
and honored for your many virtues.

101 You are cherished because of your flawlessness,
delightful because of the goodness of your form and speech,
opulent because you promote the good of all,
and blessed because you are the abode of virtues.

* * *

10. In Praise of Guidance

102-3 You admonish the stubborn,
restrain the hasty and straighten the crooked.
You encourage the slow and harness the tamed.
Truly, you are the unsurpassed guide of men.

104 You have pity for the suffering, good-will for the happy,
compassion for the distressed, benevolence for all.

105 The hostile evoke your warmth,
the immoral receive your help, the fierce find you tender.
How wonderful is your noble heart!

106 If father and mother are to be honored

because of concern for their children,
what reverence should you receive who love has no limits?

107 You are a wall of safety
for those hovering at the edge of the cliff,
those blind to their own welfare,
those who are their own worst enemy.

108 For the welfare of the two worlds
and to help beings transcend them,
you lit the lamp of wisdom
among those who dwell in darkness. [28]

109 When worldly enjoyments are at stake,
men and gods act at variance with each other.
But because they can enjoy the Dharma in harmony,
they are reconciled in you.

110 O Blessed One, you have given the comfort
of the Dharma unstintingly to all,
regardless of birth, age or caste,
regardless of time or place.

111 As if amazed and envious
the gods honor with joined palms even your disciples,
who unlike them are free from amazement and envy.

112 Ah! How brilliant is the arising of a Buddha,
that cream of samsara.
Because of him the gods envy mankind.

* * *

11. In Praise of Arduous Deeds

113 Fatigue, loss of the joy of solitude,
the company of fools, the press of the crowd
and the pairs of opposites: all these discomforts
you endure as if they were blessings. [29]

114 With mind detached, you quietly work
for the welfare of the world.
How awesome is the Buddha-nature of the Buddha! [30]

115 You ate poor food, sometimes you went hungry.
You walked rough paths and slept on the ground
trampled hard by the hooves of cattle. [31]

116 Though you are the Master, in order to serve others
you endured insults and adapted your clothes and words,
out of love for those whom you taught.

117 You are the Lord, but you never lord it over others.
All may use you as a servant to obtain the help they need.

118 No matter who provoked you,
where or how, never did you transgress
your own path of fair conduct.

119 You help those who wish you ill
more than most men
help those who wish them well.

120 To an enemy intent on evil
you are a friend intent on good.
To one who gleefully seeks faults
you respond by seeking virtues.

121 Those who sought to give you poison and fire
you approached with compassion and nectar.

122 You conquered revilers with patience,
the malicious with blessings,

slanderers with truth and the cruel with kindness.

123 You reversed in an instant
the manifold natures and evil destinies
of those depraved from beginningless time.

* * *

12. In Praise of Skill

124 Through your skill in teaching the rough became gentle,
the mean became generous and the cruel became kind.

125 A Nanda became serene, a Manastabdha humble,
an Angulimala compassionate.
Who would not be amazed? [32]

126 Delighted with the flavor of your teaching,
many wise ones left their beds of gold
to sleep on beds of straw.

127 Because you knew time and temperaments,
sometimes you remained silent when questioned,
sometimes you spoke first, and at other times you aroused
their interest and then spoke.

128 Having first scrubbed clean the garment of the mind
with talk on generosity and other virtues,
you then applied the dye of the Dharma.

129 There is no expedient or opportunity
which you did not use
in order to rescue this pitiful world
from the fearful abyss of samsara.

130 To train people in different situations,

according to their state of mind,
many and various were the words and deeds you used.

131 They were pure and friendly, honored and praised,
saluted and acclaimed by both gods and men.

132 Difficult it is to speak well and then do good.
But for you, O Truthful One, both these things come easily.

133 By your purity alone you could have cleansed the whole universe.
In the triple world no one is to be found like you.

134 You rose up for the welfare of all beings
lost in the beginningless and fearful straits of becoming.

* * *

13. In Praise of Freedom from Debt

135 I know not how to repay you
for what you have done;
even those who have attained Nirvana
are still in your debt.

136 Established in the Dharma by you,
they accomplished their own welfare only.
But you worked by yourself for the welfare of all,
so how can you be repaid for that?

137 You look upon those who slumber and gently awaken them.
You are a kind and heedful friend to those who are heedless.

138 You have declared the destruction of the defilements,
you have exposed Mara's delusions,
you have taught the evils of samsara,
you have revealed the place without fear.

139 Those who work for the welfare of the world
and those of compassionate heart, what could they do
wherein you have not already led the way?

140 If your good qualities could be given to others,
surely you would have shared them with all,
even with Devadatta. [33]

141 Out of compassion for the world
you promoted the good Dharma for so long on earth.
Many disciples have you raised
capable of working for the welfare of the world. [34]

142 Many personal converts have you trained,
Subhadra being the last.
What still remains of your debt to living beings? [35]

143 Powdering your bones into tiny pieces
with the diamond of concentration,
even in the end you continued to do what was hard to do.

144 "My Dharma body and my physical body both exist
only for the sake of others." Speaking thus
even in Nirvana you taught this reluctant world. [36]

145 Having given your entire Dharma body to the virtuous,
you broke your physical body into fragments
and attained final Nirvana.

146 What steadfastness! What conduct!
What form! What virtue!
Truly there is nothing about the Buddha's qualities
that is not wonderful.

147 Yet even to you whose speech and actions are so helpful
are some men hostile. Behold the ferocity of delusion!

148 O ocean of good, treasury of gems,
heap of merit, mine of virtues!
Those who honor you are themselves worthy of honor.

149 Your virtues are limitless
but my capacity to praise them is not.
Therefore I shall finish, not because I am satisfied
but for fear of running out of words.

150 Only you can measure your own qualities
being as they are beyond measure,
beyond number, thought and comparison.

151 I have hardly begun to sing your praise
and yet already my heart is filled with joy.
But need a lake be drained before one's thirst be quenched?

152 Through the merit arising from my good deed,
born of faith in the Sage,
may the minds of beings now tossed by evil thoughts
be free from distress and come to peace.

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NOTES

All references to the Pali Nikayas are to volume and page number of the Pali Text Society editions.

1 A. K. Warder, //Indian Kavya Literature// (Delhi, 1974), Vol. II, Chapter 7, contains a detailed and informative analysis of the style, contents and alliterations in Matrceta's works and of their

place in the Indian Kavya tradition.

2 D. R. Shackleton-Bailey, //The Satapancasatka of Matrceta// (Cambridge, 1951).

3 //Indian Kavya Literature//, Vol. II, p.234.

4 Lama Chimpa and Alaka Chattopadhayaya, //Taranatha's History of Buddhism in India// (Calcutta, 1980), Chapter 18.

5 Majjhima Nikaya, II:387.

6 Ratnavali 5.

7 Majjhima Nikaya, II:115.

8 Edward Conze, //Buddhist Texts Through the Ages// (New York, 1954).

9 Here and in verses 13, 17 and 18 reference is to the Buddha sacrificing his life in former births as recounted in the Jataka Stories.

10 A mixture of truth and falsehood, useful and useless.

11 It is said to take a bodhisattva at least three incalculable aeons to attain full enlightenment. See Har Dayal, //The Bodhisattva Doctrine in Buddhist Sanskrit Literature// (London, 1932).

12 //Atmasamtane//: literally, "the flow (of consciousness) that makes up the self." Pali, //cittasantati//.

13 //Mara//: evil personified, the Tempter in Buddhism.

14 //Arhat//: literally, a saint. //Tirthika//: an adherent of a non-Buddhist sect

15 //Tathagata//: An epithet of the Buddha meaning the "Thus Come One" or the "Thus Gone One." The thirty-two major marks and the eighty

minor signs are special features of a Buddha's physical body.

16 //Samsara//: the beginningless round of birth and death.

17 In one of his former lives the Buddha was born as a musician and used his skills to convert the gods. See Guttila Jataka.

18 On the ten psychic powers, see Nyanatiloka, //Buddhist Dictionary// (Colombo, 1972) under //Iddhi//. The "lion's roar" is the Buddha's bold and confident claim to enlightenment. The meaning of this verse is that compassion, the nugget is the most important thing while the powers, etc., "the glitter," are just a by-product of that compassion.

19 Here and in verses 65 and 66 compassion is personified as one who acts for the sake of others even to the extent of causing discomfort to the Buddha.

20 The taste of liberation (//vimuttirasa//) -- Udana 56.

21 The ancient Indians believed that nectar fell from the moon.

22 The //garuda// is a mythological bird, the natural enemy of the serpent.

23 //Sakra// is the king of the gods in Vedic mythology. He has a scepter of unbreakable hardness.

24 //Ekayanam//: literally, the one way, thus "the true path."

25 //Namuci//: another name for Mara.

26 The triple world: the world of desire, the world of form and the formless world. See //Buddhist Dictionary// under //Loka//.

27 For the notion that those who have mastered the teaching can live for an aeon, see Digha Nikaya, II: 103,118.

28 The "two worlds" are the world of gods and the world of humans.

29 The pairs of opposites are praise and blame, cold and heat, sickness and health, ease and discomfort, etc.

30 //Buddhadharmata//. See //Encyclopedia of Buddhism//, Vol. III (Colombo, 1973), p.435.

31 For a description of the hardships and simplicity of the Buddha's life similar to those mentioned here, see Anguttara Nikaya, 1:34.

32 Nanda was so distracted by sensual thoughts that he was unable to meditate -- Udana 21. Manastabdha was so proud that he would not even respect his parents -- Samyutta Nikaya, I:177. Angulimala was a terrible murderer -- Majjhima Nikaya, II: 98-103. All were skillfully transformed by the Buddha.

33 Devadatta was the Buddha's evil cousin who caused a schism in the monastic community and even tried to kill the Buddha.

34 Shackleton-Bailey includes, prior to this verse, a verse of which he notes that its grammatical peculiarities and exclusion from early texts are "sufficiently strong grounds for doubting its authenticity." I have therefore decided to omit it.

35 As he lay on his death-bed the Buddha taught and made a disciple of Subhadra. See Digha Nikaya, II:149, 153.

36 Here and in verse 145 the Buddha's teaching or Dharma body, which lasts as long as people understand and practice his teachings, is compared with his physical body which disintegrates at death. See I.B. Horner's discussion on //dhammakaya// in //Milinda's Questions// (London, 1963), p:xl

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AUTHOR'S ADDRESS: N.A.
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1989
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DATE OF DHARMANET DISTRIBUTION: August 1995
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[end]

hatthavanagallavihÄ• ra á¹ƒ0.0001 vaá¹ƒso

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> snehuttarÄ• ya hadayÄ• malamallikÄ• ya,

pajjÄ• lito matidasÄ• ya jinappadÄ«po.

mohaá¹‡dhakÄ• ramakhilaá¹ƒ mama nÄ«haranto,

niccaá¹ƒ vibhÄ• vayatu cÄ• ru padattharÄ• siá¹ƒ ||

<2> laá¹…kÄ• bhisittavasudhÄ• dhipatÄ«su rÄ• jÄ• ,

yo bodhisattaguá¹‡avÄ• sirisaá¹…ghabodhi.

tassÄ• ticÄ• ru cariyÄ• racanÄ• mukhena,

vakkÄ• mi hatthavanagallavihÄ• ra vaá¹ƒsaá¹ƒ ||

<3> brahmanvayenanugatatthamanomadassÄ«,

khyÄ• tena sabbayatirÄ• jadhuraá¹‡dharena.

vyÄ• pÄ• ritohamitibhÄ• nugataá¹ƒ kathaÃ±ca,

nissÄ• ya pubbalikhitaá¹ƒvidha vÄ• yamÄ• mi ||

<4> ará¹‡tha sugatÄ• gamasudhÄ• pagÄ• niddhotakudiá¹-á¹-hivisakalaá¹…kÄ• ya laá¹ƒkÄ• aá¹…gÄ«rasassamahÄ• nÄ• gavanuyyÄ• ne samitisamÄ• gatayakkha rakkhasalokavijayÄ• sÄ«haá¸·amahÄ«maá¹‡á¸• alamaá¹‡á¸• anÄ• ya mÄ• no vividharatanÄ• karopalakkhamÄ• nÄ• ma janapado.

<5> laddhÄ• na satthu varaá¹‡aá¹…kamanaÃ±Ã±alabbha,

mÄ• naá¹‡dinÄ• sumanakÅ«á¹-asiluccayena.

ussÄ• pitÄ• vijayaketumatallikeva,

suddhoruvÄ• lukanadÄ« yamalaá¹…karoti ||

<6> laá¹…kÄ• ya yakkhagaá¹‡anÄ«haraá¹‡e jinassa,

cammÄ• sanugganahunÄ• sanaphassadÄ• hÄ• .

saá¹ƒsÄ• rarakkhasavapubbhavabubbulaá¹ƒca,

yasmiá¹ƒ vihÄ• ti mahiyaá¹…gaá¹‡a thÅ«parÄ• jÄ• ||

<7> á¹ƒ0.0002 sadÄ• mahoghÄ• ya mahÄ• pagÄ• ya,

pÄ• nÄ«yapÄ• nÄ• ya samosaá¹-Ä• naá¹ƒ.

samuccayo sÄ• radavÄ• ridÄ• naá¹ƒ,

nÅ«naá¹ƒ gato thÄ• varathÅ«parÅ«paá¹ƒ ||

<8> tassÄ• pagÄ• ya vimalambuni dissamÄ• na,

mÄ• lolavicitaralaá¹ƒ paá¹-ibimbarÅ«paá¹ƒ.

bhogehi veá¹-hiya nijaá¹ƒ bhavanaá¹ƒ phaá¹‡Ä«hi,

pÅ«jatthikehi viya rÄ• jati nÄ«yamÄ• naá¹ƒ ||

<9> tassa mahiyaá¹…gaá¹‡a mahÄ• vihÄ• rassa pariyantagÄ• make selÄ• bhayo nÄ• ma
paá¹-ilabhitvÄ• aá¹…galakkhaá¹‡apÄ• á¹-hakÄ• naá¹ƒ dassesi te tassa kumÄ• rassa aá¹…
``ayaá¹ƒ kumÄ• ro khamakasatto nahoti. dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampanno, sakalam
ekacchattaá¹ƒ karitvÄ• mahantamahantÄ• ni acchariyabbhutÄ• ni mahÄ• vÄ«racaritÄ• ni d
vyÄ• kariá¹ƒsu.

<10> tato selÄ• bhaya khattiyo puttassa abhisekÄ• disampattiá¹ƒ sutvÄ• koá¹-ippattapamo
kÄ• le anurÄ• dhapure rajjaá¹ƒ kÄ• rayatÄ• ``vohÄ• ratissamahÄ• rÄ• jato kadÄ• ci keci up
jÄ• taparisaá¹…kotaá¹ƒ kumÄ• ramÄ• dÄ• ya mahiyaá¹…gaá¹‡amahÄ• vihÄ• re bodhi aá¹.
naá¹‡damahÄ• therapamukhassa mahÄ• bhikkhusaá¹…ghassa majjhe nipajjÄ• petvÄ• ``es
mahÄ• saá¹…ghassa ca mahÄ• bodhipÄ• dassa ca saraá¹‡aá¹ƒ gacchati taá¹ƒ sabbepi bh

saá¹…ghabodhi nÄ• mako cÄ• yaá¹ƒ hotuâ€™â€™ ti mahÄ• saá¹…ghassa ca bodhi devatÄ
paá¹-ijagganto kumÄ• rassa sattavassika kÄ• le kÄ• lamakÄ• si.

<11> atha mÄ• tulo naá¹‡damahÄ• thero kumÄ• rakaá¹ƒ vihÄ• ramÄ• netvÄ• paá¹-ijaggant
uggaá¹‡hÄ• petvÄ• bÄ• hirasatthesu ca paramakocidaá¹ƒ kÄ• resi. saá¹…ghabodhikumÄ•
tikkhapaÃ±Ã±attÄ• ca Ã±Ä• á¹‡aviÃ±Ã±Ä• á¹‡asampanno hutvÄ• vayappatto lokassa loca
rÅ«pasampattiyÄ• savaÃ±jalipuá¹-ehi assÄ• diyamÄ• nasadÄ• cÄ• raguá¹‡a sampattiyÄ•

<12> kimiha bahunÄ• :- kÄ• dambinÄ« kadambato siniddhanÄ«lÄ• yataguá¹‡aá¹ƒdhammilla
paripuá¹‡á¹‡ahariá¹‡aá¹…kamaá¹‡á¸• alato hilÄ• dakarapasÄ• dasommaguá¹‡aá¹ƒ mukha
cÄ• mÄ«karapiá¹ƒjarakambuvarato medurodÄ• rabaá¹‡dhurabhÄ• vaá¹ƒ gÄ«vÄ• vayave, k
vilÄ• saá¹ƒ uratthale, surasÄ• dhisÄ• khato á¹ƒ0.0003 pÄ«varÄ• yatalalitarÅ«paá¹ƒ kÄ• ma
bÄ• huyugaá¸·e, samadagaá¹‡dhasindhurato gamanalÄ«á¸·haá¹ƒ karÄ• kÄ• radva hatthiyu
cÄ• rutaratharucirocamÄ• nacÄ• mÄ«karamukurato tadÄ• kÄ• raá¹ƒ sajÄ• á¹‡umaá¹‡á¸• al
sÄ«nakamalÄ• kamalato rattakomaá¸·adalasiraá¹ƒ caraá¹‡ayugaá¸·e Ä• dÄ• ya yojayatÄ•
nimmitassa paramadassanÄ«yagarÅ«pavilÄ• sassa tassa attabhÄ• vassa saá¹ƒvaá¹‡á¹‡an

<13> dehe sulakkhaá¹‡ayute navayobbanaá¸• á¸• he,

tassujjale ca pasamÄ• haraá¹‡odayena.

kÄ• vaá¹‡á¹‡anÄ• kamalarÅ«pini jÄ• tarÅ«pe,

lokuttaraá¹ƒ parimalaá¹ƒ parito vahante ||

<14> dosÄ• rayo hadayaduggapure vijitvÄ• ,

tatthÄ• bhisicca suhadaá¹ƒ viya dhammabhÅ«paá¹ƒ.

atthÄ• nusÄ• sanimimassa vadaá¹ƒ girÄ• ya,

tatthappavattayi sudhÄ« nijakÄ• yakammaá¹ƒ ||

iti rÄ• jakumÄ• ruppatti paricchedo paá¹-hamo.

<15> athekadÄ• mÄ• tulamahÄ• therÄ• vayappattaá¹ƒ sirisaá¹…ghabodhi kumÄ• raá¹ƒ dh
evamÄ• ha, ``kumÄ• ra! mahÄ• bhÄ• gadheyya! idÄ• ni tvamasi adhÄ«tasugatÄ• gamo, vid

catubbidhapaá¹‡á¸• iccakoá¹-ippatto, tathÄ• pi abhimÄ• nadhane khattiyakule jÄ• ti, sabbap
yobbanavilÄ• sena samalaá¹…kataá¹ƒ sarÄ«raá¹ƒ, appaá¹-imÄ• rÅ«pasiri, amÄ• nusaá¹ƒ b
balavanaá¹‡tha paramparÄ• â€™ sabbÄ• avinayÄ• na mekekampi tesamÄ• yatanaá¹ƒ kimu
satthasalila vikkhÄ• lanÄ• ti nimmalÄ• pi kÄ• lusiyamupayÄ• ni buddhÄ«, anujjhitadhavalatÄ
navayobbanagabbitÄ• naá¹ƒ diá¹-á¹-hi, apaharati ca vÄ• tamaá¹‡á¸• ali keva sukkhapaá¹‡á
atidÅ«ramattano icchÄ• ya yobbanasamaye purisaá¹ƒ pakati. iá¹‡driyabhariá¹‡abhÄ• rinÄ«
mupabhogamigataá¹‡ahikÄ• tasmÄ• ayamevÄ• nassÄ• dita visaya rasassa te kÄ• lo guru
madanasarappabhÄ• rajajjarite hadaye jalamiva galati gurÅ«namanussÄ• naá¹ƒ akÄ• raá¹‡
kulaá¹ƒvÄ• sutaá¹ƒ vÄ• manayassa vaá¹‡danappabhavonadahati kiá¹ƒ dahano? kiá¹ƒvÄ•
nÄ• tivaá¹‡á¸• ataro bhavati vaá¸• abÄ• naá¸·o salilena, tasmÄ• gÄ• á¸·hatara manusÄ• sÄ

<16> apagatamale hi manasi elikamaá¹‡imhi viya rajanikaramayukhÄ• pavisanti, sukhamup
guruvacanamamalampi salilamiva mahantaá¹ƒ jÄ• nimupajanayati savanahataá¹ƒ sÅ«lamiv
á¹ƒ0.0004 karino viya sabbÄ• bharaá¹‡amÄ• nanasobhÄ• samudayamadhikatara mupavah
taá¹‡hÄ• kasÄ• yitiá¹‡driyÄ• nucaraÃ±hi cittaá¹ƒ nÄ• vahati kannÄ• mÄ• natthaá¹ƒ, tasmÄ•
yatÄ«naÃ±ca satibalena iá¹‡driyavijayo diá¹-á¹-hadhammikasamparÄ• yikambilaá¹ƒ kalyÄ•
iá¹‡driyavijayo ca sambhavati guruvuddhopasevÄ• ya tabbavanamavirÄ• dhetvÄ• paá¹-ipaj
Ä• pÄ• á¹‡apariyantaá¹ƒ vatthuttayasaraá¹‡aparÄ• yaá¹‡atÄ• na pahÄ• tabbÄ• .

na rÄ• gÄ• pasmÄ• ravibodhanaá¹ƒ visayadahanasalila saá¹ƒsevanaá¹ƒ kÄ• tabbaá¹ƒ, pass
cakkhÅ«á¹‡driyalÄ• á¸·ana paravasassa salabhassa samujjalita dÄ«pasikhÄ• patanaá¹ƒ so
taruá¹‡a harÄ«á¹‡assa usu pÄ• tasammukhÄ«bhavanaá¹ƒ ghÄ• á¹‡iá¹‡driya paravasassa n
madavÄ• raá¹‡akaá¹‡á¹‡atÄ• labhannaá¹ƒ rasaniá¹‡driyatappaá¹‡avyasanino puthulomass
phassÄ«á¹‡driyÄ• nubhavanalÄ• lasassamataá¹…gajassavÄ• riá¹‡i baá¹‡dhanÄ• pÄ• yaá¹
ekassa kÄ• mino sadideva paÃ±cannaá¹ƒ, visayarasÄ• namupasevÄ• ya pattabbaá¹ƒ maha
kathamupavaá¹‡á¹‡ayÄ• ma? imÄ• ni ca subhÄ• sitÄ• ni paccavekkhatu anukkhaá¹‡aá¹ƒ v

<17> nÄ• gÄ• rikaá¹ƒ sukhamudikkhati kiÃ±ci dhÄ«ro,

jÄ• nÄ• ti dehapaá¹-ijagganamatthatove.

saá¹ƒsevatopi yuvatiá¹ƒ ratimohitassa,

kaá¹‡á¸• uyane viya banassa sukhÄ• bhimÄ• no ||

<18> ko seveyya paraá¹ƒ poso avamÄ• naá¹ƒ saheyyavava,

na ve kalattanigaá¸·aá¹ƒ yadi dukkhanibaá¹‡dhanaá¹ƒ ||

<19> Ä• kaá¸• á¸• hamÄ• nÄ• cisikhÄ• smipaá¹ƒ,

parammukhÄ• yeva sadÄ• pavattÄ• .

dÅ«rampi gacchanti guá¹‡aá¹ƒ vihÄ• ya,

pavattanaá¹ƒ tÄ• disameva thÄ«na ||

<20> asanthutaá¹ƒ tÄ• purisampi anto,

karonti Ä• dÄ• yakatÄ• va bhitti.

nettiá¹ƒ savallÄ« viya haá¹‡thagÄ• pi,

dasÄ• su sabbÄ• su ca saá¹…kanÄ«yÄ• ||

<21> antoruddhÄ• bahiddhÄ• pi nissÄ• sÄ• viya nÄ• riyo,

karonti nÄ• samevassa kodhÄ«mÄ• tÄ• su vissase ||

<22> mÄ• nasa pÄ• pasaá¹ƒninnaá¹ƒ apÄ• yÄ• vivaá¹-Ä• nanÄ• ,

samantÄ• pÄ• pamittÄ• va mokkho sabbabhayÄ• kathaá¹ƒ ||

<23> á¹ƒ0.0005 api ca hadayatarukoá¹-ara kuá¹-Ä«ro kodha kuá¹‡á¸• alÄ«na kadÄ• ci bahi
titikkhÄ• mantena acipphaá¹‡dantaá¹ƒ upanetabbo.

<24> sataá¹ƒ titikkhÄ• kavace viguá¹‡á¹-hitÄ• ,

siyuá¹ƒ durÄ• lÄ• pakhagÄ• khalÄ• naá¹ƒ.

sabhÄ• pasaá¹ƒsÄ• kusumatta metÄ• ,

nibajjhare tÄ• guá¹‡a mÄ• likÄ• ya ||

<25> lokÄ• dhipaccaá¹ƒ vipuledhane ca,

manonukÅ«le tanaye ca dÄ• re.

laddhÄ• pi yÄ• yeti na jÄ• tu titatiá¹ƒ,

bÄ• dhetu sÄ• taá¹ƒ na papaÃ±ca taá¹‡hÄ• ||

<26> vaá¹‡á¹‡appasÄ• dÄ• yassÄ• sukhÄ• va,

dhanÄ• ca hÄ• yantupa jÄ«vikÄ• ca.

yenÄ• bhibhÅ«tÄ• ripuneva sattÄ• ,

dosaggi so te hadayaá¹ƒ jahÄ• tu ||

<27> khedo vipattÄ«su paá¹-ikirayÄ• na,

tasmÄ• na dÄ«nappa katiá¹ƒ bhajeyya.

paÃ±Ã±Ä• nuyÄ• taá¹ƒ vÄ«riyaá¹ƒ vadanti,

sabbattha siddhiggahaá¹‡aggahaá¹‡thaá¹ƒ ||

<28> vyÄ• pÄ• rÄ• sabbabhÅ«tÄ• naá¹ƒ sukhatthÄ• ya vidhÄ«yare.

sukhaÃ±ca na vinÄ• dhammaá¹ƒ tasmÄ• dhammaparo bhavÄ• â€™ ti ||

<29> evamÄ• dikaá¹ƒ sappurisanÄ«tipathaá¹ƒ Ä• disante mahÄ• there tena kalyÄ• á¹‡adha
asotabbatÄ• nÄ• dariyaracitabhukÅ«á¹-ika mukhena vÄ• disÄ• cikkhittacakkhunÄ• ca aha
gajanimilitamubbhÄ• vayatÄ• vÄ• attano paÃ±Ã±Ä• dhikkhepamivaca acintayatÄ•
cuá¸·Ä• vinihitakomaá¸·aÃ±jalipuá¹-ena tanninnena, tappoá¹‡ena sirasÄ• ca pÄ«ti samudita
sÄ• dhuvÄ• davikasitakapolenamukhena ca. sakalÄ• vayavacitthaá¹-aromaÃ±ca kaÃ±cukite
nipajjitvÄ• dÄ«ghappamÄ• á¹‡a pamÄ• á¹‡a mÄ• varattÄ• maggaphalalÄ• bhatoviya visiá¹
pamuditamÄ• vikatamÄ• si.

iti anusÄ• sana paricchedo dutiyo.

<30> tato paá¹-á¹-hÄ• ya yathÄ• vuttapaá¹-ipadaá¹ƒ avirÄ• dhetvÄ• samÄ• varaá¹‡ena sa
saá¹…ghabodhi samaÃ±Ã±aá¹ƒ gopetukÄ• mo mÄ• tulamahÄ• thero dhammikoti vohÄ• raá

<31> lakkhaá¹‡apÄ• á¹-hakÄ• naá¹ƒ vacanaá¹ƒ saddahanto bhÄ• gineyyaá¹ƒ pabbajitukÄ•
``idha vÄ• sato anurÄ• dhapure vÄ• soyeva kumÄ• rassa yogakkhemÄ• vaho, puÃ±Ã±Ä• n
ca á¹-hÄ• naá¹ƒ hoti, mahÄ• cetiyassa vattapaá¹-ivattasamÄ• caraá¹‡enaca mahanto puÃ±
sampajissatiâ€™â€™ ti maÃ±Ã±amÄ• no taá¹ƒ kumÄ• ramÄ• dÄ• ya gacchanto anurÄ• dh
saá¹…ghatissogoá¹-hÄ• bhayoti ca lambakaá¹‡á¹‡Ä• rÄ• ja kumÄ• rÄ• aparepi duce tassa
paá¹-á¹-hÄ• ya sahÄ• yÄ• tena kumÄ• rena saddhiá¹ƒ nikkhamiá¹ƒsu te tayo kumÄ• re Ä• c
puretarameva anurÄ• dhapuraá¹ƒ pÄ• visi. mahÄ• theramanugacchantesu tesu kumÄ• resu
majjhimo saá¹…ghabodhi kaniá¹-á¹-ho goá¹-hÄ• bhayoti te theraá¹ƒ pacchato anugacchantÄ
yÄ• tissavÄ• piyÄ• setumatthakena gacchanti.

<32> tattha setusÄ• lÄ• ya nisinno koci aá¹‡dhovicakkhaá¹‡o tesaá¹ƒ tiá¹‡á¹‡antaá¹ƒ kumÄ
padaviÃ±Ã±Ä• saddaá¹ƒ sutvÄ• lakkhaá¹‡Ä• nusÄ• rena upaparikkhipitvÄ• ``ete tayopi sÄ
bhavissantÄ«â€™â€™ ti tattha nisinnÄ• naá¹ƒ vyÄ• kÄ• si. taá¹ƒvacanaá¹ƒ pacchÄ• gacch
itaresaá¹ƒ gacchantÄ• naá¹ƒ anivedayitvÄ• paccÄ• gamma ``katamo ciraá¹ƒ rajjaá¹ƒ kÄ• re
caá¹ƒsaá¹-á¹-hitiÃ±ca karotiâ€™â€™ ti? pucchitvÄ• pacchimoti vutte haá¹-á¹-hapahaá¹-á¹-h
sÄ«ghataraá¹ƒ Ä• gamma tehi saddhiá¹ƒ gacchanto tikhiá¹‡a mantitÄ• ya gambhÄ«rabhÄ•
antopuraá¹ƒ pÄ• visi. te tayopi patirÅ«pe nivÄ• se vÄ• saá¹ƒ gaá¹‡hiá¹ƒsu.

<33> atha kaniá¹-á¹-ho ``ete dvepi appÄ• yukattÄ• rajje patiá¹-á¹-hitÄ• pi na ciraá¹ƒ jÄ«vant
tesaá¹ƒ rajjaá¹ƒ dupessÄ• miâ€™â€™ ti tadanurÅ«pena upÄ• yenapaá¹-ijjanto tesaá¹ƒ rajja
dassento abhiá¹‡haá¹ƒ matteti. jeá¹-á¹-hopi tasmiá¹ƒ atipiyÄ• samÄ• no tenopadiá¹-á¹-hame
samÄ• carantorÄ• jÄ• naá¹ƒ disvÄ• laddha sammÄ• no sabbesu rÄ• jakiccesu pubbaá¹…g
rÄ• javallabho ahosi: tasmiá¹ƒ kÄ• le rajjaá¹ƒ kÄ• rento vijaya rÄ• jÄ• nÄ• ma khattiyo tasm
rÄ• jakiccesu tamameva padhÄ• nabhÅ«taá¹ƒ katvÄ• senÄ• patiá¹ƒ akÄ• si.

<34> dhammiko pana rajjena anatthikatÄ• ya rajjalÄ• bhÄ• ya cittampi anuppÄ• detvÄ• kev
anusÄ• sanamatteneva rÄ• jupaá¹-á¹-hÄ• navelÄ• yaá¹ƒ anucaraá¹‡amattamÄ• caranto rÄ•
saddhiá¹ƒ nikkhamma sÄ• yaá¹ƒ mahÄ• therassa vihÄ• reyeva vasanto attano dhammikÄ•
mahÄ• cetiyo paá¹-á¹-hÄ• nagilÄ• nupaá¹-á¹-hÄ• nÄ• dikaá¹ƒ á¹ƒ0.0007 anavajja dhammaá
vÄ«tinÄ• meti.

tadÄ• saá¹…ghatisso sakalarajjaÃ±ca puraÃ±ca attanohatthagataá¹ƒ katvÄ• ekasmiá¹ƒ di
antobhavaneyeva goá¹-hÄ• bhayena mÄ• rÄ• petvÄ• sayaá¹ƒ rajje patiá¹-á¹-hati.

iti anurÄ• dhapurappavesapariccheda tatiyo.

<35> atha goá¹-hÄ• bhayo dhammikaá¹ƒ anicchÄ• mÄ• nampi senÄ• patiá¹-á¹-hÄ• ne á¹-ha

sayaá¹ƒ bhaá¹‡á¸• Ä• gÄ• riko ahosi. atha saá¹…ghatisso rÄ• jÄ• bahuá¹ƒ puÃ±Ã±ca apuÃ
jambuphalapÄ• kakÄ• le saseno sÄ• macco sabhorodho abhiá¹‡haá¹ƒ pÄ• cÄ«na desaá¹ƒ
raÃ±Ã±o yebhuyyena gamanÄ• gamanena upaddutÄ• raá¹-á¹-havÄ• sino rÄ• jupabhogÄ•
yojesuá¹ƒ. atha so saá¹…ghatisso rÄ• jÄ• tena visena tattheva kÄ• lamakÄ• si.

<36> atha goá¹-hÄ• bhayo aá¹‡dhavicakkhaá¹‡assa vacanaá¹ƒ anussaranto anukkamena r
ahaá¹ƒ suppatiá¹-á¹-ho bhavissÄ• miâ€™ ti maÃ±Ã±amÄ• no sÄ• macco saseno saá¹…gha
nimantesi. so temiya mahÄ• bodhisattena diá¹-á¹-hÄ• dÄ«navattÄ• rajjasukhÄ• pariccÄ• gÄ
dukkhajÄ• laá¹ƒ anussaritvÄ• punappunaá¹ƒ yÄ• ciyamÄ• nopi paá¹-ikkhipiyeva abhayo gÄ
sabbepi manusse sannipÄ• tetvÄ• tehi saddhiá¹ƒ nÄ• nÄ• ppakÄ• raá¹ƒ yÄ• camÄ• nopi sa
atha sabbepi raá¹-á¹-havÄ• sino sÄ• maccÄ• mahÄ• vihÄ• raá¹ƒ gantvÄ• mahÄ• saá¹…gh
majjhe saá¹…ghabodhikumÄ• ro mahÄ• saá¹…ghaá¹ƒ bhÅ«miyaá¹ƒ nipajja namassitvÄ• I
nisÄ«ditvÄ• evaá¹ƒ vattumÄ• rabhÄ«.

<37> ayaÃ±hi rÄ• jalakkhÄ«nÄ• ma yathÄ• yathÄ• dippate, tathÄ• tathÄ• kappuradÄ«pas
kammajÄ• taá¹ƒ kevalamubbamati. tathÄ• hi ayaá¹ƒ saá¹ƒvadhanavÄ• ridhÄ• rÄ• taá¹‡hÄ•
madhurabhÄ«tikÄ• ayaá¹ƒ iá¹‡driyamigÄ• naá¹ƒ, parÄ• mÄ• sadhumalekhÄ• sucarita citta
mohaniddÄ• naá¹ƒ timiruggati paÃ±Ã±Ä• diá¹-á¹-hÄ«naá¹ƒ, purassarapatÄ• kÄ• avinayama
kodhavega kumbhilÄ• naá¹ƒ, Ä• pÄ• nabhÅ«mi micchÄ• diá¹-á¹-hivadanaá¹ƒ. saá¹ƒgÄ«ti sÄ
vikÄ• ranÄ• á¹-akÄ• naá¹ƒ Ä• vÄ• sadarÄ«dosÄ• sivisÄ• naá¹ƒ, ussÄ• raá¹‡avettalatÄ• sa
akÄ• lajadÄ• gamo sucarita haá¹ƒsÄ• naá¹ƒ, patthÄ• vanÄ• kapaá¹-anÄ• á¹-akÄ• naá¹ƒ, ka
vajjhavÄ• lÄ• sÄ• dhubhÄ• vassa, rÄ• humukhaá¹ƒ dhammacaá¹‡da á¹ƒ0.0008 maá¹‡á¸• a
apariciti yÄ• pi etÄ• ya nibbharamupagulho na vippaladdho, apica, abhisekasamaye rÄ• ja
maá¹…galakalasajalehi viya vikkhÄ• lanamupayÄ• ti dakkhiÃ±Ã±aá¹ƒ aggihutatadhumeneva
purohita kusagga samajjatena viya apaniyate titikkhÄ• , uá¹‡hÄ«sa paá¹-á¹-a baá¹‡dhanena
jarÄ• gamadassanaá¹ƒ, Ä• tapatta maá¹‡á¸• alena viya tirokarÄ«yati paralokÄ• pekkhaá¹‡a
duramuddhuyate saccÄ• ditÄ• vettalatÄ• ppahÄ• rena viya duramapayanti sagguá¹‡Ä• ek
sakatthanipphÄ• danaparehi dhanapisitÄ• ghÄ• sagijjhehi sahÄ• nalÄ«nÄ«bakehi dÅ«taá¹ƒ
paradÄ• rÄ• bhigamanaá¹ƒ viddhatÄ• ti, mÄ«gavan parissamoti, surÄ• pÄ• naá¹ƒ vilÄ• soti,
surabhÄ• voti sadÄ• rappiccÄ• gaá¹ƒ avyasanitÄ• ni, guruvacanÄ• vadhÄ«raá¹‡aá¹ƒ apara
sukhopasevattamÄ«ti, naccagÄ«ta gaá¹‡Ä• kÄ• nusatti rasikatehi paribhavasahattaá¹ƒ khan
paá¹‡á¸• iccÄ• miti vaá¹‡dijana navacanaá¹ƒ yaseá¹ƒghosoti taralatÄ• ussÄ• hoti. avisesaÃ
apakkhapÄ• tittamiti: eva dosagaá¹‡ampi guá¹‡apakkhe ajjhÄ• ropayantehi sayampi anto ha
patÄ• raá¹‡akusalehi dhuttehi amÄ• nusocitÄ• hi thomÄ• nÄ• hi patÄ• riyamÄ• nÄ• , cittam
tÄ• ya tatheti attani ajjhÄ• ropayantÄ• alikÄ• bhimÄ• naá¹ƒ maccadhammasamÄ• nÄ• pi di
amÄ• nusamiva attÄ• na maÃ±Ã±amÄ• nÄ• Ä• radhadibbocitakirayÄ• nu bhÄ• vÄ• sabba
atta milambanaÃ±ca anu jÄ«vijanena karÄ«yamÄ• naá¹ƒ abhinaá¹‡danti.

<38> mÄ• nasÄ• devatÄ• jjhÄ• ropaá¹‡appatÄ• raá¹‡a sambhÅ«ta sambhÄ• vano pahataÄ
aparabhujayugaá¹ƒ viya attano bÄ• huyugaá¹ƒ sambhÄ• vayanti. tacantarita locanaá¹ƒsaka
alikasambhÄ• vanÄ• bhimÄ• nabharitÄ• na namassanti devatÄ• yo na pÅ«jayanti samaá¹‡
mÄ• nanÄ«ye, na upatiá¹-á¹-hanti gurudassanepi anatthakÄ• yÄ• sÄ• ntarÄ«ta, visayo pab
yatino: jarÄ• bhi bhavapalapimiti na suá¹‡anti vuddhajanupadesaá¹ƒ, attano paÃ±Ã±Ä• par
pahesassa, kuÃ±janti ekanta hitavÄ• dinaá¹ƒ evamÄ• dinÄ• kÄ• kaá¹‡ena bahunnaá¹ƒ dos
bhÅ«taá¹ƒrajjÄ«vibhavaá¹ƒ ayaá¹ƒ na icchÄ• mÄ«â€™ ti avoca.

<39> atha mahÄ• janena sÄ• dara majjhesito mahÄ• saá¹…gho kumÄ• rabhimukho hutvÄ•
laggitÄ• jaluka tikkhaá¸• asanenatattha vedanuppÄ• dayanti lohitameva Ä• kaá¸• á¸• hati, d
mukhapuá¹-enamÄ• tu sukhasaÃ±Ã±aá¹ƒ uppÄ• dayanto khÄ«rameva avheti.

<40> á¹ƒ0.0009 evameva rajjavibhavaá¹ƒ patto adhÄ«ro bÄ• lo bahuá¹ƒ apuÃ±Ã±ameva sa
dhirapuriso pana Ä• yusaá¹…khÄ• rassa dubbalattaÃ±ca dhanasaÃ±cayassa nissÄ• rattaÃ
parikkhitvÄ• dasa kusalakammÄ• ni pÅ«rento tÄ• disena mahatÄ• bhogakkhaá¹‡dhena ma
upaciá¹‡Ä• ti, tvamasikatÄ• dhi kÄ• ro mahÄ• sattadhuraá¹‡dharo, etÄ• disaá¹ƒ puÃ±Ã±Ä•
dhammena samena lokaá¹ƒ paripÄ• lento sugatasÄ• sanaá¹ƒ paggaá¹‡hanto dÄ• napÄ• ra
abhinikkhamaá¹‡aÃ±ca karonto bodhipakkhiyadhamme paripÄ• cehÄ«â€™â€™ ti anusÄ• s

<41> atha so mahajjhÄ• sayo purisavaro mahÄ• saá¹…ghassa anusÄ• saniá¹ƒ madditu ma
anantaraÃ±ca mahÄ• janakÄ• yo saá¹…ghassa anuÃ±Ã±Ä• ya sakalaá¹ƒ sÄ«ladÄ«paá¹ƒ e
dhammika sirisaá¹…ghabodhirÄ• jÄ• ti vohÄ• raá¹ƒ paá¹-á¹-hapesi goá¹-hÄ• bhayaÃ±ca se

<42> dÄ• naá¹ƒ adÄ• dhÄ• rayi niccasÄ«laá¹ƒ,

vahÄ« titikkhaá¹ƒ bhaji appamÄ• daá¹ƒ.

pajÄ• hitajjhÄ• saya sommarÅ«po,

dhammo ca so viggabhavÄ• virocÄ« ||

<43> viÃ±Ã±Ä• ya lokassa hi so sabhÄ• vaá¹ƒ,

padhÄ• navattÄ• nu gatippadhÄ• naá¹ƒ.

nidhÄ• tukÄ• mo jantÄ• su dhammaá¹ƒ,

sayampi dhammÄ• varaá¹‡amhi satto ||

iti rajjÄ• bhiseka paricchedo catuttho.

<44> so rÄ• jÄ• mahÄ• vihÄ• re mahaggha mahÄ• visÄ• laá¹ƒ salÄ• kaggaá¹ƒ kÄ• rÄ• pe
bhikkhÅ«naá¹ƒ niccaá¹ƒ salÄ• ka bhattaá¹ƒ paá¹-á¹-hapesi. mÄ• tulamahÄ• therassaá¹ƒca
mahantaá¹ƒ pariveá¹‡a vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• anekehi kappiyabhaá¹‡á¸• ehi saddhiá¹
gÄ• makkhettÄ• ni saá¹…asaparibhogÄ• rahÄ• ni katvÄ• dÄ• pesi sattameva nisÄ«thakÄ•
dukkaracaritÄ• ni sallakkhento tÄ• disÄ• padÄ• naá¹ƒ attani sampÄ• detumÄ• siá¹ƒsi. tathÄ

<45> dehÄ«ti vatthumasukaá¹ƒ gaditotthikehi,

nÄ• laá¹ƒ kathetumha natthi na demicÄ• ti.

citte mahÄ• karuá¹‡Ä• ya pahaá¹-Ä• vakÄ• sÄ• va,

duraá¹ƒjagÄ• ma viya tassa bhavatthu taá¹‡hÄ• ||

evamamhÄ• kaá¹ƒ á¹ƒ0.0010 bodhisattassa viya bÄ• hira vatthupariccÄ• gamahussavo kac

<46> Ä• nÄ«yate nisita satthanipÄ• tanena,

nikkaá¸• á¸• hate ca muhu dÄ• nhavÄ• yaratyÄ• .

evaá¹ƒ punappuna gatÄ• gatavegakhinnaá¹ƒ,

dukkhaá¹ƒ na tassa hadayaá¹ƒ vata pÄ«á¸·ayittha ||

evaá¹ƒ kirassa mahÄ• sattassa maá¹ƒsa lohitÄ• di ajjhattikavatthudÄ• nasamaye dukkhave
sambÄ• dhesi. mamÄ• pi Ä«disaá¹ƒ ajjhattika dÄ• namahÄ• maá¹…galaá¹ƒ kadÄ• bhaviss

<47> so saá¹ƒkhapÄ• labhÅ«jago visavegavÄ• pi,

sÄ«lassa bhedanabhayena akuppamÄ• no.

icchaá¹ƒ sadehaharavÄ• bhijane dayÄ• ya,

gantuá¹ƒ sayaá¹ƒ apadatÄ• ya susocanÅ«naá¹ƒ ||

evaá¹ƒ sÄ«la rakkhanÄ• padÄ• nasiriá¹ƒ kadÄ• viá¹‡dÄ• mÄ«ti ca,

<48> piveyya thaÃ±Ã±aá¹ƒ amataÃ±ca bÄ• lo,

vuddhiá¹ƒ gato sova jigucchite taá¹ƒ.

sa jÄ• tu evaá¹ƒ anubhÅ«ya rajjaá¹ƒ,

Ã±Ä• á¹‡assa pÄ• ke satataá¹ƒ jahÄ• ti ||

evaá¹ƒ mayÄ• pi acirasseva avassaá¹ƒ abhinikkhamanaá¹ƒ kÄ• tabbanti ca,

<49> so senako dvijapasibbakasÄ• yisappaá¹ƒ,

aÃ±Ã±Ä• si dosakalusÄ• ya dhiyÄ• bbhutaá¹ƒtaá¹ƒ.

kÄ• vaá¹‡á¹‡anÄ• ssa khalu dosaviniggatÄ• ya,

sabbaÃ±Ã±utÄ• ya dasapÄ• ramisÄ• dhitÄ• ya ||

evaá¹ƒvidhÄ• kalyÄ• naÃ±Ä• á¹‡asampatti kadÄ• me samijjhissatÄ«ti ca,

<50> vÄ• lena so kisakalaá¹‡dakajÄ• tiyampi,

ussiÃ±cituá¹ƒ salilamussahi sÄ• garassa.

taá¹ƒ muddhatÄ• ya na bhave matiyÄ• mahanyÄ• ,

sampÄ• danÄ• ya bhimatassa samatthatÄ• ya ||

evaá¹ƒ vidhÄ• ya vÄ«riyapÄ• ramiyÄ• kadÄ• bhÄ• janaá¹ƒ bhavissÄ• miti ca

<51> kalÄ• burÄ• jena hi khantivÄ• di,

vadhaá¹ƒ vidhÄ• yÄ• pi atittakena.

hate padenorasi khantisodhe,

so kÅ«á¹-asaá¹‡dhiggahaá¹‡aá¹ƒ bubodha ||

evaá¹ƒ vidhÄ• ya khattipÄ• ramiyÄ• attÄ• naá¹ƒ kadÄ• alaá¹ƒkarissÄ• miti ca

<52> á¹ƒ0.0011 micchÄ• bhiyogaá¹ƒ na sahiá¹ƒsu tassa,

rÄ• mÄ• bhidhÄ• nassapi pÄ• dukÄ• yo.

saccaÃ±cayÄ• nÄ• Ã±Ã±amabhÄ• sidhÄ«ro,

so saccasaá¹‡dho catusaccavÄ• dÄ« ||

ahampi Ä«disena saccapÄ• ramitÄ• balena sabbalokassa catu saccÄ• va bodhana samatth

<53> so mugapakkha vidito siribhÄ«rukÄ• ya,

mukÄ• dikaá¹ƒ vatavidhiá¹ƒ samadhiá¹-á¹-hahitvÄ• .

taá¹ƒ tÄ• disa anubhavaá¹ƒ asahampi dukkhaá¹ƒ,

yÄ• vÄ• bhinikkhammabhedi adhiá¹-á¹-hitaá¹ƒno ||

evaá¹ƒ ma mÄ• pi adhiá¹-á¹-hÄ• na pÄ• ramitÄ• ya pÄ• ripÅ«rÄ« kadÄ• bhavissatÄ«ti ca

<54> mettÄ• nubhÄ• vena sa lomahaá¹ƒso,

pemÄ• nubaddhena sabÄ«karonto.

satte samattepi ca niccaverÄ«,

saddaá¹ƒ viruddhatthamakÄ• si dhÄ«ro ||

ahampi evaá¹ƒvidhÄ• ya mettÄ• pÄ• ramitÄ• ya koá¹-ippatto kadÄ• bhavissÄ• mÄ«ti ca.

<55> so ekarÄ• jÄ• vidito samacittatÄ• ya,

mÄ• nÄ• vamÄ• na nakaresu tulÄ• sarÅ«po.

tosaÃ±ca rosamanupecca bhajÄ« upekkhaá¹ƒ,

sabbattha pÄ«tivikatÄ« hatacetanova ||

evaá¹ƒ ahappi upakkhÄ• pÄ• ramitÄ• ya kadÄ• sabbasÄ• dhÄ• raá¹‡obhavissÄ• miti ca nic

iti pÄ• ramitÄ• siá¹ƒsana paricchedo paÃ±camo.

<56> evamanavajjadhammena rajjaá¹ƒ kÄ• rente tasmiá¹ƒ kadÄ• ci kenacipajÄ• naá¹ƒ akus

jaá¹-hara piá¹-harabhÄ• rakkantavaá¹…korujÄ• á¹‡u,

sajala jalada kuá¹-Ä• kÄ• raghororukÄ• yo.

kuá¹-ilakaá¹-hinadÄ• á¹-hÄ• koá¹-isaá¹‡daá¹-á¹-hahaá¹‡á¸• o,

navadivasakarakkho rakkhasodipamÄ• ga ||

<57> so tesu tesu gÄ• mapariyantesu nisÄ«dati, ye ye manussÄ• tamÄ• gamma taá¹ƒ ratta
akkhini rattÄ• ni bhavanti. taá¹ƒ khaá¹‡eyeva rattakkhamÄ• rako nÄ• ma jararogo pÄ• tubha

<58> á¹ƒ0.0012 so yakkho matamate nirÄ• saá¹…ke khÄ• dati. taá¹ƒ yakkhaá¹ƒ adasvÄ• pi
te passanti, tepi so rogo Ä• visati. evaá¹ƒ na cironavayakkhabhayena rogena ca janapado v

<59> rÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• mayi rajjaá¹ƒ kÄ• rente pajÄ• naá¹ƒ Ä«disassa bhayas
ananucchavikanti maÃ±Ã±amÄ• no tadaheva aá¹-á¹-haá¹ƒga sÄ«laá¹ƒ svÄ• diyitvÄ• attanÄ
dasakusalakammÄ• ni anussaritvÄ• ahaá¹ƒ dhammavijayi bhavissÄ• mÄ«ti taá¹ƒrakkhasaá
uá¹-á¹-hahissÄ• mÄ«ti daá¸·hataraá¹ƒ adhiá¹-á¹-hÄ• ya vÄ• sagabbhe sayi. tassa tena Ä• cA
rÄ• jÄ• nubhÄ• vena ca so rakkhaso santatto uttasitvÄ• khaá¹‡ampi á¹-hÄ• tuá¹ƒ asahanto
balavapaccusa samaye antogabbhaá¹ƒ pavisitumasakkonto bÄ• hire á¹-hatvÄ• raÃ±Ã±o at
ca kositvanti puá¹-á¹-ho Ä• ha. rattakkho nÄ• mÄ• haá¹ƒ rakkhaso durajanapadesmiá¹-hito,
á¹-hÄ• tuá¹ƒ asakkonto tavÄ• nubhÄ• vena baddhoviyahutvÄ• idhÄ• nÄ«to: bhÄ• yÄ• mi d

<60> atha rÄ• jÄ• sayanato vuá¹-á¹-hahitvÄ• sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• oloketvÄ• are!
manusse kasmÄ• ? khÄ• dayÄ«ti. mahÄ• rÄ• ja tava visaye mayÄ• mÄ• retvÄ• ekopi khÄ•
apitumatakalebaraá¹ƒ sonasigÄ• lÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡a bhakkhabhÅ«taá¹ƒ khÄ• dA
atthi, atthi ce rÄ• jadaá¹‡á¸• o mayi vidhÄ«yatÅ«â€™ ti vatvÄ• pavedhamÄ• no niccalabhÄ

asakkonto bhayavegena jÄ• talomahaá¹ƒso sÄ• nunayameva mÄ• ha. ``devassa raá¹-á¹-ha
samiddhisampuá¹‡á¹‡aá¹ƒ devassa dhana vassena sampuá¹‡á¹‡amÄ• no rathÄ• manussÄ
na honti, aha mÄ«disaá¹ƒ raá¹-á¹-haá¹ƒ patvÄ• pi aladdhagocaro aparipuá¹‡á¹‡amanoratho
dÄ«na bhÄ• vena jÄ«vikaá¹ƒ kappemi, tathÄ• Ä«disaá¹ƒ bhayaá¹ƒ pattomhi abhayaá¹ƒ me

<61> atha rÄ• jÄ• tassa dÄ«navacanaá¹ƒ sutvÄ• karuá¹‡Ä• ya kampitahadayo ``mÄ• bhÄ
te dammi icchitaá¹ƒ tevadÄ• â€™â€™ ti Ä• ha. evaá¹ƒ raÃ±Ã±oca rakkhassaca aÃ±Ã±ama
sallapannÄ• naá¹ƒ saddaá¹ƒ sutvÄ• antogatÄ• anucarÄ• rÄ• jÄ• naá¹ƒ parivÄ• resuá¹ƒ, a
``agato raÃ±Ã±Ä• saddhiá¹ƒ sallapatÄ«â€™â€™ ti sutvÄ• sabbe amaccÄ• ca nÄ• garÄ•
rÄ• jaá¹…gaá¹‡aÃ±ca rÄ• ja bhavanaÃ±ca pÅ«retvÄ• aruá¹‡e uggacchante mahantaá¹ƒ ko

<62> á¹ƒ0.0013 atha sorakkhaso sannipatitaá¹ƒcaturaá¹…gabalaÃ±ca Ä• yudha hatthaá¹ƒ a
disvÄ• ativiyabhÄ«to á¹-hÄ• tuÃ±ca raÃ±Ã±o Ä• á¹‡attibalena gattuÃ±ca kimapi bhÄ• á¹‡itu
tadavatthaá¹ƒ taá¹ƒ disvÄ• laddhÄ• bhayosi imacchitaá¹ƒ te kathehÄ«â€™ ti Ä• ha, dhamm
bhayaá¹ƒ uppÄ• dessatiti Ã±atvÄ• rÄ• jÄ• nameva mÄ• ha ``devo jÄ• nÄ• tiyeva sabbesaá
Ä• haraá¹-á¹-hitikataá¹ƒ, tathÄ• hi uddhalokavÄ• sino deva sudhÄ• bhojanena pÄ«á¹‡itÄ• jÄ
nÄ• gÄ• bhekabhojanena suhitÄ• vasanti manussÄ• khajjakÄ• dinÄ• nÄ• vidhena Ä• hÄ•
amhÄ• disÄ• yakkha rakkhasÄ• dayo pana maá¹ƒsalohi sassÄ• dato tussanti: tesvaha maÄ
ca tÄ• disaá¹ƒ karuá¹‡Ä• parÄ• yaá¹‡aá¹ƒ mahÄ• purisaá¹ƒ disvÄ• pi aparipuá¹‡á¹‡amanor
socÄ• mÄ«â€™â€™ ti Ä• ha.

<63> tanutcamavoca ``matakalebarÄ• ni khÄ• ditvÄ• vasÄ• mi ``ti saccaá¹ƒ mahÄ• rÄ• ja!
sukkhapaá¹‡á¹‡aá¹ƒ viya nÄ«rasaá¹ƒ kiá¹ƒ metÄ• ya dujjavikÄ• ya pasÄ«da deva! varaá¹ƒ
manusso eko janapado gocaratthÄ• ya me dÄ«yatu, tattha manussÄ• naá¹ƒ anapagatuá¹‡h
jÄ«vamaá¹ƒ saÃ±ca khÄ• ditvÄ• ciraá¹ƒ sukhena jÄ«vituá¹ƒ sakkÄ• â€™ ti Ä• ha. atha rÄ•
nÄ• haá¹ƒ pÄ• á¹‡avadhaá¹ƒ anujÄ• nissÄ• mi cajetaá¹ƒ tava gÄ• havikÄ• ranti. ``tenahi dir
manussabaliá¹ƒdehiâ€™â€™ ti. jÄ«vabalimekampi na demÄ«ti vutte ``sacca menaá¹ƒ maá¹
avakesino jÄ• yantÄ«ti hÄ• hatosmi kimahaá¹ƒ karomÄ«â€™â€™ ti visÄ• da dinnayano du
appaá¹-ihÄ• no aá¹-á¹-hÄ• si.

<64> atha tassa nariá¹‡dassa karuá¹‡Ä• bhÅ«yasi tahiá¹ƒ jÄ• yamÄ• nÄ• manotassa viraty
rÄ• jÄ• evaá¹ƒ pari vitakkesi.

<65> nÄ• nussarÄ• mi vata yÄ• citu mÄ• gatÄ• naá¹ƒ,

icchÄ• vighÄ• ta paritÄ• pa hatajjutÄ«ti.

hemanta nibbahimamÄ• ruta nissirÄ«ka,

paá¹…kerubhehi sadisÄ• ni mukhÄ• ni jÄ• tu ||

<66> etassa rakkhassa paresaá¹ƒ dukkhamÄ• pÄ• dayituá¹ƒ na kadÄ• ci sakkÄ• , ahaÃ±ca
kadÄ• dassÄ• miti patthemi, tadidaá¹ƒ pattakakÄ• laá¹ƒ jÄ• taá¹ƒ, saka sarÄ«rassa ahamev
maá¹ƒsalohitena etaá¹ƒ santappayÄ• mÄ«ti kata nicchayo amacce Ä• mantetvÄ• evamÄ• h

<67> á¹ƒ0.0014á¹• 21 imaá¹ƒ sarattaá¹ƒ piyitaá¹ƒ sarÄ«raá¹ƒ,

dhÄ• remi lokassa hitattha meva.

ajjÄ• titheyyatta mupeti taÃ±ce,

ato paraá¹ƒ kiá¹ƒ piya matthi mayhaá¹ƒ ||

amaccÄ• evamÄ• haá¹ƒsu ekassa rakkhassa atthÄ• ya sakala lokaá¹ƒ anÄ• thikattu micch
devassa atha rÄ• jÄ• evamÄ• ha.

<68> nicco pahogassa dhanassa cÄ• pi,

na yÄ• cake daá¹-á¹-hu mahaá¹ƒ labhÄ• mi.

evaá¹ƒ vidhaá¹ƒ atthi janantu laddhuá¹ƒ,

na devatÄ• rÄ• dhanÄ• yapi sakkÄ• ||

<69> apetha tumhe na me dÄ• nantarÄ• yaá¹ƒ karothÄ• â€™ ti Ä• ha. atha amaccÄ• yadic
apariccajanÄ«yo amhesu ekeka meva dine dine rakkhassa balikammÄ• ya hotÅ«ti Ä• haá¹ƒ
jÄ«vanto evaá¹ƒ nÄ• nÄ• jÄ• nissÄ• miâ€™â€™ ti sallakattaá¹ƒ sÄ«ghaá¹ƒ ettha Ä• nehÄ«
samÄ• gatÄ• sabbe janÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• tassa guá¹‡e anurattÄ• sokena kampa
patiá¹-á¹-hitena paá¹-ighena ati kuddhÄ• visuá¹ƒ visuá¹ƒ evamÄ• haá¹ƒsu.

<70> eso rakkhaso sÄ«sacchedamarahatiti keci, kÄ• la megha sadisa metassa mahÄ• sar
sarÄ• naá¹ƒ tuá¹‡irabhÄ• vaá¹ƒ netumarahatÄ«ti keci, anekesaá¹ƒ khepana satthÄ• naá¹ƒ h
yuttamiti ca pare, asikadalikÄ«lÄ• ya vajjhoyamiti aÃ±Ã±Ã±o telacolena veá¹-hetvÄ• mahat
ujjÄ• letvÄ• dahitabboyamiti apare, idaá¹ƒ sabbaá¹ƒ rÄ• jÄ• nÄ• nu jÄ• nÄ• ti. imaá¹ƒ asap
gahetvÄ• rajjÅ«hi guá¸·apiá¹‡á¸• aveá¹-hanaá¹ƒ veá¹-hetvÄ• baá¹‡dhanÄ• gÄ• re pakkhip
tattha bahudhÄ• kathentÄ• naá¹ƒ kaá¹-ukataraá¹ƒ vadhavidhÄ• naá¹ƒ yakkho sutvÄ• tasito

niccalova á¹-hito, atha so rÄ• jÄ• ``ehi sakhe rakkhasa! mahopakÄ• ra karaá¹‡a bhÅ«ta!

<71> deyyaÃ±ca dÄ• nappavanaÃ±cacittaá¹ƒ,

atthi tuvaá¹ƒ lohita maá¹ƒsakÄ• mÄ«.

sametu metaá¹ƒ hitÄ• ya durÄ• paá¹ƒ,

mano ratho sijjhatu no ubhinnanti ||

vatvÄ• ``mama sarÄ«rato dÄ«yamÄ• naá¹ƒ jÄ«vamaá¹ƒsaá¹ƒ jÄ«varudhiraÃ±ca mayi anug
rakkhassa vatvÄ• sallakattÄ• bhimukhaá¹ƒ dakkhiá¹‡abÄ• huá¹ƒ pasÄ• resi maá¹ƒsakattar

<72> á¹ƒ0.0015 atha so yakkho ubho kaá¹‡á¹‡e pidhÄ• ya santaá¹ƒ pÄ• paá¹ƒ paá¹-ihatam
sotthi bhavatu, kimidamÄ• patitaá¹ƒ mahatÄ• me pÄ• pa vipÄ• kena jÄ«vatu micchato visal
Ä• tapatilantassa dÄ• vaggi parikkhepo viya ca yadi Ä«diso me saá¹ƒkappa mahÄ• rÄ• je sa
me sirasi addhÄ• patatÅ«ti, lokapÄ• lÄ• pi me sÄ«saá¹ƒ chiá¹‡danti nÄ• ha mevaá¹ƒ vidha
karissÄ• mÄ«â€™ ti na sampaá¹-icchi,

<73> atha rÄ• jÄ• tena hi yakkha! ``kiá¹ƒ te mayÄ• kÄ• tabbantÄ«â€™ ti Ä• ha. atha so ra
vadha vidhÄ• nena raÃ±Ã±o Ä• nÄ• ya ca bhÄ«to santatto ``deva! nÄ• ha maÃ±Ã±aá¹ƒ pat
rÄ• jÄ• rahena bhojanena gÄ• me gÄ• me upahÄ• rabaliá¹ƒ laddhukÄ• momhiâ€™ ti Ä• ha
raá¹-á¹-havÄ• sinoâ€™â€™ ti nagareva sakala raá¹-á¹-he ca bheriá¹ƒ carÄ• petvÄ• pÄ• nÄ
ovaditvÄ• naá¹ƒ yakkhaá¹ƒ uyyojesi.

iti rattakkhidamana paricchedo chaá¹-á¹-ho.

atha kadÄ• ci vassÄ• dhikatÄ• naá¹ƒ devatÄ• naá¹ƒ pamÄ• dena avaggaho pÄ• turahosi.

<74> nidÄ• ghavegena ravi patÄ• pi,

uá¹‡hÄ• bhitattÄ• pacano baro ca.

jarÄ• turevÄ• sisirÄ• dharÄ• ca,

piviá¹ƒsu te sabbadhi sabbima mbu ||

<75> anetÄ• bhusuá¹‡ehana vipaccamÄ• na,

sanÄ«ssanamebhÄ• hariteva vÄ• á¹-Ä«.

tibbÄ• tapakkattavanantarÄ• jÄ«,

runÄ• kulÄ• khÄ• yati vÄ«rikÄ• naá¹ƒ ||

<76> vassÄ• nakÄ• lepi pabhÄ• karassa,

patÄ• pasantÄ• pitamantalikkhaá¹ƒ.

samÄ• citaá¹ƒ paá¹‡á¸• aravÄ• ridehi,

savaá¹‡danÄ• lepamivÄ• tirocÄ« ||

<77> evaá¹ƒ mahatÄ• gimhavipphuraá¹‡ena nadÄ«taá¸·Ä• kasobbhÄ• dÄ«su sikatÄ• kadd
mata sassesu bahudhÄ• eá¸·itabhÅ«mibhÄ• gesu salilabhÄ• vena kilantesu migapakkhisu
rÄ• ja karuá¹‡Ä• ya kampitahadayo aá¹-á¹-haá¹…gasÄ«laá¹ƒ samÄ• diyitvÄ• mahÄ• cetiya
sabbattha vittha tÄ• hi saliladhÄ• rÄ• hi sakala laá¹…kÄ• dÄ«paá¹ƒ pinento vassaá¹ƒ vassit
udakappavÄ• hena maá¹ƒ na plavayissati maramÄ• nopi tÄ• va na uá¹-á¹-hahissÄ• mÄ«ti d
tattha silÄ• patthare sayi.

<78> á¹ƒ0.0016 taá¹ƒkhaá¹‡e tassa raÃ±Ã±e dhammatejena cakitÄ• naá¹ƒ guá¹‡appabaá¹
devanÄ• gayakkhÄ• naá¹ƒ Ä• nubhÄ• vena samantato vassavalÄ• hakÄ• uá¹-á¹-hahiá¹ƒsu

<79> dÄ«ghÄ• minantÄ• va disÄ• payÄ• maá¹ƒ,

vitthÄ• rayantÄ• va tamaá¹ƒ sikhÄ• hÄ«.

chÄ• yÄ• girÄ«naá¹ƒ viya kÄ• á¸·ameghÄ• ||

<80> gambhÄ«radhÄ«ratthanitÄ• payodÄ• ,

tahiá¹ƒ tahiá¹ƒ vassitumÄ• rabhiá¹ƒsu.

samunnadattÄ• sikhino kalÄ• paá¹ƒ,

saá¹‡dhÄ• rayuá¹ƒ jattamicuttamaá¹…ige ||

<81> muttÄ• kalÄ• pÄ• viya tehi muttÄ• ,

lambiá¹ƒsu dhÄ• rÄ• pasamiá¹ƒsu reá¹‡u.

gaá¹‡dho subho mediniyÄ• vacÄ• ra,

vitaÃ±Ã±amÄ• no jaladÄ• nilena ||

<82> jutÄ«hi jambunadapippharÄ• hi,

muhuá¹ƒ disante anura jayanti.

meghassanÄ• á¸·ituriyÄ• nuyÄ• tÄ• ,

vijjullatÄ• naccamivÄ• cariá¹ƒsu ||

<83> kodhena rattÄ• viya tambavaá¹‡á¹‡Ä• ,

ninÄ• davanto jayapÄ«tiyÄ• va.

gavesamÄ• nÄ• viya gimhaveriá¹ƒ,

vyÄ• piá¹ƒsu sabbattha tadÄ• mahoghÄ• ||

<84> evaá¹ƒvidhe vasse pavattesi rÄ• jÄ• namaá¹ƒ mahogho uppilÄ• padhÄ«ti na uá¹-á¹-h
cetiyaá¹…gaá¹‡e jalaniggamapaá¹‡Ä• liyo thakeseá¹ƒ anto sampuá¹‡á¹‡avÄ• ripÅ«ro rÄ• j
uá¹-á¹-hÄ• ya cetiyassa mahussavÄ• vidhÄ• ya rÄ• jabhavanameva gato.

<85> tato adaá¹‡á¸• ena asatthena rajjamanusÄ• sato raÃ±Ã±o accantamudramÄ• nasattaa
manussÄ• gÄ• mavilopÄ• dikaá¹ƒ Ä• carantÄ• corÄ• ahesuá¹ƒ taá¹ƒ sutvÄ• rÄ• jÄ• te c
baá¹‡dhanÄ• gÄ• re khipitvÄ• rahasi tesaá¹ƒ ratanahiraÃ±Ã±Ä• dikaá¹ƒ datvÄ• mÄ• evaá
palÄ• petvÄ• rattiyaá¹ƒ Ä• makasusÄ• nato chavarÅ«pe Ä• netvÄ• corahiá¹ƒsaá¹ƒkÄ• ren
uttÄ• petvÄ• nagarato bahi khipÄ• pesi evaá¹ƒ corabhayadva apanetvÄ• ekadÄ• evaá¹ƒ c

<86> kimanena rajjavibhavena, indaá¹ƒ paripuá¹‡á¹‡aá¹ƒ sakosaá¹ƒ saparajanaá¹ƒ sahoro
sakhavÄ• hanaá¹ƒ rajjaá¹ƒ kassaci dÄ• narÅ«pena datvÄ• vanaá¹ƒ pavisitvÄ• sÄ«laá¹ƒ sa
cittavivekadva sampÄ• detuá¹ƒ vaá¹-á¹-atÄ«ti abhinikkhamane ratiá¹ƒ janesi. tadÄ• goá¹-hÄ

pÄ• pavitakkaá¹ƒ uppÄ• desi. esa rÄ• jÄ• dhammiko sadÄ• cÄ• rakusalo patidivasaá¹ƒ vÄ«
dasavidhakusalakammehi Ä• yusaá¹ƒkhÄ• ropissa vaá¸• á¸• hati upapÄ«á¸·akakammÄ• nic
cirataraá¹ƒ jÄ«vissati etassa accayena kadÄ• haá¹ƒ rajjaá¹ƒ labhissÄ• mi rajjaá¹ƒ patvÄ• pi
yuvajanasevanÄ«yaá¹ƒ visayasukhaá¹ƒ kathamanubhavissÄ• mi sÄ«ghamimaá¹ƒ ito palÄ•
patiá¹-hahissÄ• mÄ«ti cintetvÄ• bahuá¹ƒ sÄ• radhanamÄ• dÄ• ya uttaradvÄ• rato nikkhami
balakÄ• yaá¹ƒ gahetvÄ• Ä• gamma nagaradvÄ• raá¹ƒ gaá¹‡hi taá¹ƒ pavattiá¹ƒ sutvÄ• rÄ•
abhinikkhamanaá¹ƒ karissÄ• miti katasanniá¹-á¹-hÄ• nassa mama ayaá¹ƒ kenaci devÄ• nub
maÃ±Ã±e amaccÄ• mayaá¹ƒ ananumatÄ• pi purÄ• yujjhitumÄ• ra bhanti evaá¹ƒ sati maá¹ƒ
mahÄ• janassa vipulaá¹ƒ dukkhaá¹ƒ ``bhavissati kimanena rajjena phalaá¹ƒ rajjaá¹ƒ tasseva
ti vatvÄ• kaá¹ƒci ajÄ• nÄ• petvÄ• parissÄ• vanamattaá¹ƒ gahetvÄ• dullakkhiyamÄ• naves
nikkhamitvÄ• malayadesaá¹ƒ gacchanto

<87> sadÄ• santuá¹-á¹-hacittÄ• naá¹ƒ sakkÄ• sabbattha jÄ«vitu.

kutra nÄ• ma na vijjanti phalamÅ«lajallÄ• yÄ• ||

<88> iti cintayanto kamena gantvÄ• hatthavanagallaá¹ƒ nÄ• ma mahantaá¹ƒ araÃ±Ã±Ä• ya
aviralapavÄ• lakusumaphalasaá¹ƒjannavisÄ• lasÄ• khÄ• maá¹‡á¸• alehi uccÄ• vacehi pana
timbarujambirajambuvibhita kÄ• malaka bharÄ«ta katirÄ«á¹-akasÄ• lasaralavakula punnÄ•
nÄ«pacampaka bhintÄ• latÄ• lappabhÅ«tihi vividhatarugaá¹‡ehi samÄ• kiá¹‡á¹‡aá¹ƒ
vipulavimalasiluccayapariyapariyantasaá¹…hatanadÄ«sambhedatitthopasaá¹ƒkanta
vividhamigayuthavihagavagganisevitaá¹ƒ mahesakkha devatÄ• dhiggahÄ«taá¹ƒ naá¹‡dana
suá¸·abhamÅ«laphalasalila sukhopabhogaramaá¹‡Ä«ya taá¹ƒ mahÄ• kÄ• nnaá¹ƒ oloketvÄ
bhavitumarahatiti katÄ• layo kÄ• yavivekacittavivekÄ• naá¹ƒ lÄ• bhena ekaggamÄ• naso
mettÄ• vihÄ• ramanuyujantovaÃ±Ã±ajÄ«vikÄ• ya saá¹ƒjanitasantosavippharaá¹‡apinÄ«takÄ

iti abhinikkhamanaparicchedo sattamo.

<89> á¹ƒ0.0018 goá¹-hÄ• bhayopi rajjaá¹ƒ patvÄ• katipÄ• haccayena ``mama caá¹‡á¸• atÄ
manaá¹ƒ paviá¹-á¹-haá¹ƒ saá¹…ghabodhiá¹ƒ Ä• netvÄ• rajjaá¹ƒ kÄ• retuá¹ƒ kadÄ• ci ussah
saá¹ƒjÄ• taparisaá¹…ko taá¹ƒ mÄ• rÄ• petuá¹ƒ vaá¹-á¹-atÄ«ti abhisaá¹‡dhÄ• ya ``saá¹…gh
Ä• nessati tassa sahassaá¹ƒ pÄ• ritosikadhananti nagare bheriá¹ƒ carÄ• pesi. tato malayad
duggatapuriso attano kaccena puá¹-abhatta Ä• dÄ• ya vana maggena gacchanto bhojana v
nisinnaá¹ƒ saá¹…ghabodhirÄ• jÄ• naá¹ƒ disvÄ• tassa Ä• kappena pasannahadayo bhatten
nasampaá¹-icchi. so purisonÄ• haá¹ƒ nihÄ«na jÄ• tiyaá¹ƒ jÄ• to na pÄ• á¹‡avadhaá¹ƒ jivikÄ
vÄ• luddako vÄ• bhavÄ• mi atha ko uttama vaá¹‡á¹‡ehi paribhogÄ• rahe vaá¹ƒse saÃ±jÄ•
bhattaá¹ƒ bhottumarabhati kallyÄ• á¹‡a dhammikoti taá¹ƒ punappuna yÄ• ci. atha rÄ• jÄ•

<90> chÄ• yaya gehaá¹ƒ sÄ• dhÄ• ya seyyaá¹ƒ vatthaá¹ƒ tacenaca.

asanaá¹ƒ thalapattehi sÄ• dhenti taravo mama ||

<91> evaá¹ƒ sampanna bhogassa na taá¹‡hÄ• parasantake.

tava jaccÄ• dimuddissa garahÄ• mama na vijjatÄ«ti ||

vatvÄ• na icchi eva.

<92> atha so puriso bhÅ«miyaá¹ƒ nipajjanamassamÄ• no nibandhitva yÄ• ci. tato tassa nib
nivÄ• retumasakkonto sagÄ• ravaá¹ƒ sopacÄ• raá¹ƒ dÄ«yamÄ• naá¹ƒ bhattaÃ±ca sakapar
paribhuÃ±jitvÄ• hatthamukhadhovanena parisamatta bhatta kicco annohaá¹ƒ katupakÄ• ro
paccupakÄ• raá¹ƒ karissÄ• miti cintayantova taá¹ƒ abhimukhÄ«kariya ``anurÄ• dhapure kÄ
atha so puriso pubbarÄ• jÄ• naá¹ƒ palÄ• petvÄ• goá¹-hÄ• bhayo nÄ• ma rÄ• jÄ• rajjepatiá
saá¹…ghabodhiraÃ±Ã±o yo sÄ«saá¹ƒ Ä• dÄ• ya dasseti tasha sahassaá¹ƒ pÄ• ritosikadhar
carÄ• pesi kirÄ• ti suyatiâ€™â€™ ti.

tassa vacana samanantarameva tuá¹-á¹-hapahaá¹-á¹-hahadayo mama sahassÄ• rahasÄ«sa
paccupakÄ• ro kato bhavissati ajjhattikadÄ• nattÄ• dÄ• napÄ• ramitÄ• va koá¹-ippattÄ• bh

<93> na puti pugÄ«phalamattakampi,

agghanti sÄ«sÄ• ni cichivitÄ• naá¹ƒ.

sÄ«santu me vattati bodhiyÄ• ca,

dhanassa lÄ• bhÄ• ya ca addhikassa ||

api á¹ƒ0.0019 ca.

<94> nÄ• á¸·ivanasseva rujÄ• karassa,

putippadhÄ• nassa kalebarassa.

dukkhannubhuta paá¹-ijagganne,

sadatthayogÄ• saphalaá¹ƒ karomÄ«ti-

cintetvÄ• kataticchayo ``bho purisa sobhaá¹ƒ pirÄ« sirisaá¹…ghabodhi rÄ• jÄ• nÄ• ma, ma
gantvÄ• raÃ±Ã±o dassehÄ«â€™â€™ ti Ä• ha. so taá¹ƒ sutvÄ• ``deva nÄ• hamevaá¹ƒ vidh
Ä• vajissÄ• ma bhÄ• yÄ• miâ€™â€™ ti Ä• ha.

<95> atha rÄ• jÄ• ``mÄ• bhÄ• yi kahÄ• paá¹‡asaggassalÄ• bhÄ• ya ahameva te upÄ• saá
mayÄ• vuttaniyÄ• meva paá¹-ipajjÄ• â€™â€™ ti vatvÄ• sahassalÄ• bhagiddhena tena pat
sÄ«sacchedÄ• ya satthaá¹ƒ alabhamÄ• no dhammÄ• dhiá¹-á¹-hÄ• nateja sÄ• sÄ«saá¹ƒ sa
dassÄ• mÄ«ti cintetvÄ• pallaá¹…kaá¹ƒ suá¹‡thiraá¹ƒ baá¹‡dhitvÄ• mamedaá¹ƒ sÄ«sadÄ•
paá¹-ilÄ• bhÄ• ya paccayo bhavatÅ«ti somanassapubbakaá¹ƒpatthanaá¹ƒ katvÄ• taá¹ƒ pur
Ä• mantesi. so adhikapuriso pubbe adiá¹-á¹-hÄ• sutapubbadukkarakamma dinnaá¹ƒ sÄ«saa
gantvÄ• dissemi kotaá¹ƒ saÃ±jÄ• nÄ• ti kotaá¹ƒ saddahissatÄ«ti, atha so goá¹-hÄ• bhayo s
ahavettha sakkhihutvÄ• sahassaá¹ƒ dÄ• pessÄ• mi tayÄ• tu tattha evaá¹ƒ kattabbaâ€™â€
karaá¹ƒ upadisitvÄ• ehisappurisa mma santike mbaá¹‡ato hutvÄ• ubhayartthalÄ• naá¹ƒ ek
aÃ±jaliá¹ƒ katvÄ• bÄ• huá¹ƒ pasÄ• rehÄ«ti vatvÄ• ubhosu passesu nÄ«lamaÃ±Ã±Ä• sama
ujubhÄ• vÄ• pÄ• danena kaá¹‡á¸• hanÄ• á¸·aá¹ƒ sammÄ• á¹-hapetvÄ• salilaparissÄ• van
paricchaá¹‡ditvÄ• sakena dakkhiá¹‡a hatthamuá¹-á¹-hinÄ• culÄ• baddhaá¹ƒ daá¸·haá¹ƒ ga
sÄ«raá¹ƒ Ä• dÄ• ya addhikaá¹ƒ purisassa hatthe samappemi tÄ• va mama cittakiriya vÄ• yo
pavattatÅ«ti adhiá¹-á¹-hÄ• ya cuá¸·Ä• baddhaá¹ƒ uddhÄ• bhimukhaá¹ƒ ukkhipi. tÄ• vadeva
hutvÄ• tena dakkhiá¹‡a hattha muá¹-á¹-hinÄ• gahitoyeva paggharantiyÄ• lohitadhÄ• rÄ• ya
addhikassahatthatÄ• le patiá¹-á¹-hÄ• si, tasmiá¹ƒyeva khaá¹‡e vanÄ• dhivatthÄ• devatÄ• s
pupphavassaá¹ƒ vassÄ• petvÄ• sÄ«sassa Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu.

<96> saá¹ƒsattaratta kalale ddhikapÄ• á¹‡ikhetteta,

nikkhitta sÄ«sa varabÄ«ja samubbhavÄ• ya.

etassa dÄ• namaya pÄ• ramitÄ• latÄ• ya,

sabbaÃ±Ã±utÄ• phalaraso janataá¹ƒ dhinotuá¹ƒ ||

<97> á¹ƒ0.0020 atha so addhikapuriso sugaá¹‡dhavana kusuma mÄ• lÄ• hi taá¹ƒ sÄ«saá¹ƒ
pugakuhulikÄ• puá¹-e pakkhipitvÄ• sÄ«ghagati vegena anurÄ• dhapuraá¹ƒ gantvÄ• goá¹-h
disvÄ• saÃ±janitu masakkonto saá¹ƒsayappatto aá¹-á¹-hÄ• si. atha addhikapuriso raÃ±Ã±Ä
taá¹ƒ sÄ«saá¹ƒ gahetvÄ• Ä• kÄ• se khipitvÄ• ``sÄ• mi! sirisaá¹…ghabodhimahÄ• rÄ• ja! tv
sakkhibhavÄ• â€™â€™ ti aÃ±jalimpaggahetvÄ• Ä• kÄ• sa muddikkhamÄ• no yÄ• ci, atha
sÄ«saá¹ƒ nirÄ• lambe ambare laddha patiá¹-á¹-haá¹ƒ goá¹-hÄ• bhayassa abhimukhaá¹ƒ hu

<98> rÄ• jÄ• hameva suhado sirisaá¹…ghabodhi,

sÄ«sappadÄ• na vidhinÄ• smi samiddhicitto.

tvaá¹ƒ cÄ• si rajja sirilÄ• bha sukhena deva,

esova hotu paá¹-ipanna sahassalÄ• bhoâ€™ ti Ä• ha ||

<99> taá¹ƒ sutvÄ• goá¹-hÄ• bhayo sÄ• macco vimbhÄ«tahadayo sÄ«hÄ• sanaá¹ƒ sajjetvÄ
kÄ• retvÄ• idha deva! otarÄ• ti yÄ• citvÄ• tattha otiá¹‡á¹‡aá¹ƒ taá¹ƒ sÄ«saá¹ƒ nÄ• nÄ• vid
Ä• rÄ• dhetvÄ• namassamÄ• no khamÄ• petvÄ• mahatÄ• mahena Ä• á¸·Ä• hanakiccaá¹ƒ
kahÄ• paá¹‡asahassena tosetvÄ• uyyojesi.

iti ajjhattikadÄ• na paricchedo aá¹-á¹-hamo.

<100> sirisaá¹…ghabodhi raÃ±Ã±o mahesÄ« pana raÃ±Ã±o palÄ• tabhÄ• vaá¹ƒ Ã±atvÄ• `
anubbajÄ• miâ€™â€™ ti aÃ±Ã±atara vesena dakkhiá¹‡advÄ• rena nikkhamitvÄ• maggaá¹
pahÄ• ya taá¹ƒ taá¹ƒ gÄ• maá¹ƒ pavisitvÄ• sÄ• mikaá¹ƒ apassantÄ« bhayena sÄ• lintÄ• ya
malaya desa meva gatoti cintetvÄ• vaá¹…kamaggena gacchantÄ« komalatÄ• ya sÄ«ghaá¹
yÄ• petvÄ• tassa araÃ±Ã±Ä• yatanassa samÄ«pagÄ• masmiá¹ƒ raÃ±Ã±osisadÄ• nappava
dassanamattampi nÄ• latthaâ€™â€™ nti soka paripuá¹‡á¹‡ahadayÄ• tameva vanasaá¹‡á¸
kalebaraá¹ƒ vicinantÄ« samÄ«pagÄ• mesu mahajanaá¹ƒ pucchanti avandinasaá¹…iketattÄ•
samÄ«pagÄ• mavÄ• sino bÄ• lakÄ• gopÄ• lakÄ• kaá¹-á¹-habhÄ• rikÄ• itthiyo ca etissÄ•
hadayÄ• tÄ• ya saddhiá¹ƒ vicarantÄ«. sÄ• evaá¹ƒ cilÅ«pamÄ• nÄ• bhÄ«miyaá¹ƒ supupph
vanagumbaá¹ƒ disvÄ• tattha nipatitvÄ• bhÅ«miyaá¹ƒ parivantamÄ• nÄ• atikaruá¹‡aá¹ƒ vil
ajjÄ• pi vidhavÄ• canaâ€™â€™ nti vohÄ• rÄ«yati.

<101> á¹ƒ0.0021 sÄ• mahatÄ• rodante rodanena taá¹ƒrattiá¹ƒta ttheva khepetvÄ• puna d
vicaranti mahatÄ• sokagginÄ• á¸• ayhamÄ• nÄ• santÄ• paá¹ƒ adhivÄ• setuá¹ƒ asakkonti
nipatitvÄ• nimuggaá¹ƒyeva mucchÄ• vegena dve tayo muhutte ativÄ• hetvÄ• upaladdhapa
nibbÄ• pesi, taá¹ƒ á¹-hÄ• nametarahi ca ``nibbÄ• á¹‡a pokkharaá¹‡Ä«â€™â€™ ti ca samaÃ

<102> tato uá¹-á¹-hahitvÄ• anubhÅ«miá¹ƒ anurukkhaá¹ƒ anusilÄ• talaá¹ƒ gavesamÄ• nÄ•
sayamÄ• naá¹ƒ devatÄ• dhiggahena sigÄ• lÄ• dÄ«haanupahataá¹ƒ sukkhaá¹ƒ kavaá¹‡dhan
phalipataneva hadayena daá¸·hataraá¹ƒ taá¹ƒ aliá¹ƒgitvÄ• sayi, tÄ• va bhone vekallena dur
tattha nipatita sarÄ«ra ghÄ• tena ca nilanta rÅ«pÄ• mucchÄ• samakÄ• lameva kÄ• lamakÄ

<103> samÄ«pagÄ• ma vÄ• sino sannipatitvÄ• muddhÄ• bhi sittassa raÃ±Ã±o ca mahesiyÄ

phusituÃ±ca na yoggaá¹ƒ, vattamÄ• nassa raÃ±Ã±o anivedayitvÄ• Ä• á¸·Ä• hana kiccaá¹ƒ
sammanetatvÄ• vassÄ• tapa nivÄ• raá¹‡Ä• ya kuá¹-iá¹ƒ katvÄ• tiracchÄ• nappavesanised
pakkamiá¹ƒsu.

<104> goá¹-hÄ• bhayo sirisaá¹…ghabodhirÄ• jassa anaÃ±Ã±a sÄ• dhÄ• raá¹‡a guá¹‡appa
daharakÄ• lato paá¹-á¹-hÄ• ya vatthuttaya saraá¹‡aparÄ• yaá¹‡ataá¹ƒ niccaá¹ƒ sÄ«larakkha
vicikkhaá¹‡attaá¹ƒ sakalakalÄ• kosallaá¹ƒ rajje anatthikataá¹ƒ dÄ• nasoá¹‡á¸• a taá¹ƒ rakkh
dukkaracaritakaÃ±ca tassa nÄ• ma sacetanassa na pitimÄ• vahati visesato ``addhikadugga
sahatthena sÄ«saá¹ƒ kaá¹‡á¹-hanÄ• lato uddharitvÄ• dÄ• naá¹ƒ sÄ«sassÄ• pi nirÄ• lambe
avaá¹-á¹-hÄ• naá¹ƒvyattatarÄ• ya girÄ• ya sÄ• dhippÄ• yaÃ±cetaá¹ƒ nivedanaÃ±ceti accha
adhiá¹-á¹-hapubbaá¹ƒ assuta pubbaÃ±ca nimmalacaritaá¹ƒ mama mahÄ• parÄ• dhakalaá¹.
cirakÄ• laá¹ƒ pavattÄ«ssati, aho ahaá¹ƒ suciraá¹-á¹-hÄ• yinÄ• Ä«disena akittÄ«saddena sÄ
bhavissÄ• mi visesato pana niccakÄ• laá¹ƒ kalyÄ• á¹‡a mittabhÅ«tassa Ä«disassa mahÄ• r
mahÄ• purisassa rajjaá¹ƒ acchiá¹‡ditvÄ• vadhaá¹ƒ kÄ• resiá¹ƒ aÃ±Ã±adatthu mittadubhika
paá¸·iveá¹-hito bhavissÄ• miâ€™â€™ ti cintettoyeva bhayasantÄ• pehi nikkhanta sedo pav
mahÄ• pÄ• pÄ• mocessÄ• mÄ«ti upa parikkhÄ«.

<105> atha tassa daá¹‡á¸• akammassa karaá¹‡avasena uá¸·Ä• raá¹ƒ taraá¹ƒ kusalakamma
atha so amacce sannipÄ• tetvÄ• tehi saddhiá¹ƒ sammantetvÄ• kata nicchayo mahÄ• saá¹
anusiá¹-á¹-ho á¹ƒ0.0022 mahatÄ• balakÄ• yena saddhiá¹ƒ gantvÄ• tassa araÃ±Ã±Ä• yata
senÄ• sannivesaá¹ƒ kÄ• retvÄ• tassa mahÄ• purisassa dukkarapadÄ• na sakkhÄ«bhÅ«taá
sayameva gantvÄ• soá¹‡á¸• ikÄ• samÄ«pe anurÅ«paá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• attan
Ä• á¸·Ä• hanaá¹-á¹-hÄ• naá¹ƒ devanagaramiva alaá¹…kÄ• rÄ• petvÄ• kevalehi mahantehi
citakaá¹ƒ kÄ• retvÄ• bhÄ• rena pamÄ• á¹‡ena ca raÃ±Ã±o sÄ«sasadisaá¹ƒ jambonadakan
sÄ«sÄ• kÄ• raá¹ƒ sippihi kÄ• retvÄ• kavaá¹‡dharÅ«pe saá¹…ghaá¹-itvÄ• vividha ratana sa
suvaá¹‡á¹‡akirÄ«á¹-aá¹ƒ pilaá¹‡dhÄ• petvÄ• mahesiÃ±ca tatheva alaá¹ƒkaritvÄ• te ubhop
mahaggha dukulehi acchÄ• detvÄ• anekaratanakhacitaá¹ƒ suvaá¹‡á¹‡asayanaá¹ƒ Ä• rope
á¹-hapetvÄ• parisuddhajoti pÄ• vakaá¹ƒ jÄ• letvÄ• aneka khattiyakumÄ• raparivÄ• rito say
anekasappighaá¹-asatehi siÃ±citvÄ• Ä• á¸·Ä• hana mahussavaá¹ƒ kÄ• resi.

<106> tatheva dÅ«tiya divasepi mahatÄ• jaá¹‡ena Ä• á¸·Ä• hanaá¹ƒ nibbÄ• petvÄ• tasmiá
vaá¹-á¹-ulÄ• kÄ• retuá¹ƒ vaá¹-á¹-atÄ«ti cintetvÄ• amacce Ä• mantetvÄ• etarahi anekabhÅ«
kanakamaya vaá¹-á¹-ulagharaá¹ƒ kÄ• retuá¹ƒ sakatÄ• Ä• yati parihÄ• rakÄ• naá¹ƒ abhÄ• v
raá¹-á¹-havilepakÄ• pi suvaá¹‡á¹‡alobhena nÄ• senti tasmÄ• alohanÄ«yaá¹ƒ sukhaparihÄ•
pamÄ• á¹‡ayuttaá¹ƒ vaá¹-á¹-ulagharaÃ±ca cetiyaÃ±ca nacirasseva kÄ• tuá¹ƒ yuttanti mante
niyojetvÄ• vuttaniyÄ• meneva dvibhumakaá¹ƒ vaá¹-á¹-ula bhavanaá¹ƒ nimmÄ• petvÄ• tass
sugatadhÄ• tunidhÄ• naá¹ƒ pÅ«janÄ«yaá¹ƒ cetiyaÃ±ca kÄ• rÄ• petvÄ• mahussadivase ma
``eso bhante sirisaá¹…ghabodhi mahÄ• rÄ• jÄ• pubbe ekacchattena laá¹…kÄ• tale rajjaá¹ƒ

tassa raÃ±Ã±o cetiyarÅ«passa kittimaya sarÄ«rassa chattÄ• dhichattaá¹ƒ viya dvibhumakaa
kÄ• retvÄ• cetiyasÄ«se kirÄ«á¹-aá¹ƒ viya kanakamayaá¹ƒ thÅ«pikaÃ±ca yojetvÄ• sabbehi
nÄ«yataá¹ƒ caá¹‡danÄ«yataá¹ƒva pÄ• pitoâ€™â€™ ti vatvÄ• cetiyagharassa anekÄ• ni gÄ
parivÄ• rajanaá¹ƒca niyÄ• detvÄ• pabbatapÄ• de anekasatapÄ• sÄ• da pariveá¹‡acaá¹…k
divÄ• á¹-á¹-hÄ• na dhammasÄ• lÄ• gopurapÄ• kÄ• rÄ• di avayavasahite vividhe saá¹…ghÄ
vasantassa anekÄ• ni sahassassa bhikkhusaá¹…ghassa niccaá¹ƒ paccayalÄ• bhÄ• ya anek
gÄ• makkhettÄ• ni datvÄ• ``mahÄ• lekharaá¹-á¹-hassa samussitadhajÄ• yamÄ• no ayaá¹ƒ
bhÅ«misÄ• mikÄ• naá¹ƒ khattiya janÄ• naá¹ƒ kuladhanabhÅ«to sabbehi khattiyehi aparihÄ•
pÄ• lanÄ«yoâ€™â€™ ti mahÄ• janakÄ• yassa majjhe khattiya kumÄ• rÄ• naá¹ƒ Ä• disitvÄ•
gatopi tasse ca pÄ• pakammassa nirÄ• karanÄ• ya tesu tesu vihÄ• resu mahantÄ• ni puÃ±Ã
tatoppabhÅ«ti laá¹…kÄ• dhipaccÄ• mupagate hi khattiyehi mahÄ• maccÄ• dÄ«hi ca so hat
antarattarÄ• paá¹-isaá¹…kharÄ«yamÄ• no aparihÄ«na parihÄ• ro pavattataki.

iti vaá¹-á¹-ulavimÄ• nuppatti paricchedo navamo.

<107> athÄ• parena samayena kadÄ• ci kasmiá¹ƒ vihÄ• re nivasato mahÄ• bhikkhusaá¹…
ambhokÄ• siko hutvÄ• antovihÄ• re ekasmiá¹ƒ padese nisiditvÄ• bhÄ• vanamanuyujanto v
mahÄ• medaniyÄ• nigghosena Ä• kÄ• saá¹ƒ pÅ«rento arahattaá¹ƒ pÄ• puá¹‡i.

<108> tadÄ• upatisso nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• rento nisÄ«thasamaye bhayÄ• vahaá¹ƒ
kiá¹ƒ vÄ• mebhavissatiti santÄ• pena niddaá¹ƒ alabhamÄ• no sokena santappeti, atha taá¹
devatÄ• ``mahÄ• yi mahÄ• rÄ• ja! ito kÄ• raá¹‡Ä• kidvite avamaá¹…galaá¹ƒ natthi hatthava
mahÄ• thero arahattaá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti Ä• ha, tassa arahattappattikÄ• le pathavi
kiá¹ƒtu vutte so thero pubbe puÃ±Ã±akammaá¹ƒ karento Ä• kÄ• sena saddhiá¹ƒ pathaviá¹ƒ
bhaveyyanti patthanaá¹ƒ á¹-hapesi tassa phalamidanti samassÄ• sesi.

<109> taá¹ƒ sutvÄ• rÄ• jÄ• avasesabhikkhÅ«naá¹ƒ arahatthappattito visiá¹-á¹-hataro tassa
pasannahadayo taá¹ƒ mahÄ• theraá¹ƒ namassitvÄ• tassa asavakkhayassa mahussave Ä•
pÄ• sÄ• dakaraá¹‡avasena sammÄ• nissÄ• mÄ«ti cintetvÄ• mahÄ• balakÄ• yamÄ• dÄ• ya
paÃ±cabhÅ«makaá¹ƒ mahÄ• pÄ• saá¹ƒ kÄ• retvÄ• vividha cittakammehi samalaá¹…kÄ• rÄ
pattharehi chÄ• detvÄ• devavimÄ• naá¹ƒ viya sajjetvÄ• taá¹ƒ khÄ«á¹‡Ä• sava mahÄ• tera
tattha vÄ• setvÄ• catÅ«hi paccayehi upaá¹-á¹-hÄ• petvÄ• saparijanÄ• ti gÄ• makkhettÄ• n
pakkÄ• mi.

<110> tato dÄ«ghassa addhuno accayena malayadesavÄ• sino keci corÄ• ekato hutvÄ• g
mahantena dhanalÄ• bhenamattÄ• dhanaá¹ƒ datvÄ• balakÄ• yaá¹ƒ uppÄ• detvÄ• yebhuy
vihÄ• reva vilumpannÄ• suvaá¹‡á¹‡apattharacchadanaá¹ƒ gaá¹‡hantÄ• mahÄ• pÄ• sÄ• d
pÄ• tayiá¹ƒsu.

<111> tadÄ• moggallÄ• no nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• rento taá¹ƒ pavattiá¹ƒ sutvÄ• tesa
dÄ• nasÄ• mabhedehi aÃ±Ã±amaÃ±Ã±aá¹ƒ á¹ƒ0.0024 bhiá¹‡di, te corÄ• bhiá¹‡dantÄ• ita
dubbalÄ• ahesuá¹ƒ, athaso rÄ• jÄ• te asamagge Ã±atvÄ• attano senaá¹ƒ gahetvÄ• tattha
gahetvÄ• niggayha raá¹-á¹-he abhayabheriá¹ƒ carÄ• petvÄ• janapadaá¹ƒ suppatiá¹-á¹-hita
apaviddhavihÄ• re pÄ• katike kÄ• retvÄ• mahÄ• pÄ• sÄ• daá¹ƒ suvaá¹‡á¹‡a gaá¹‡hanakÄ
``pubbeviya suvaá¹‡á¹‡apattharehi chÄ• dito pacchÄ• pi Ä«disi vipattijÄ• yissatÄ«â€™â€™
kÄ• retvÄ• yathÄ• pure pÄ• sÄ• daá¹ƒ nimmÄ• petvÄ• mattikÄ• pattharehi chÄ• detvÄ• v
paá¹-isaá¹ƒkhÄ• retvÄ• sabbasaá¹…ghÄ• rÄ• maÃ±ca pÄ• katikaá¹ƒ kÄ• retvÄ• pakkÄ• m

iti pÄ• sÄ• duppatti paricchedo dasamo.

<112> atha laá¹…kÄ• laá¹…kÄ• rabhÅ«tesu visÄ• lapuÃ±Ã±iddhivikkamesu ratanattayamÄ
laá¹…kÄ• nÄ• thesu kittipuÃ±jÄ• vasesesu jÄ• tesu apetanÄ«timaggesu rajjaparipÄ• nocita
mudubhÅ«kesvevÄ• maccajanesuca yebhuyyena aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhesu vattamÄ
purÄ• katena kenÄ• pi dÄ• ruá¹‡ena pÄ• pakammunÄ• nÄ• nÄ• desavÄ• sinÄ« aviditasatt
paviá¹-á¹-hamicchÄ• diá¹-higahaá¹‡Ä• paccatthisenÄ• jambudÄ«pÄ• idhÄ• gamma sakala
saá¹…kulamakÄ• si.

<113> tadÄ• tÄ• ya paccatthisenÄ• ya gÄ• lhataraá¹ƒ nippiá¸·iyamÄ• nÄ• rÄ• ja rÄ• ja mah
anekasahassajanakÄ• yÄ• ca bhayavakitahadayÄ• sakatÄ• á¹‡a gavesino jaá¸• á¸• itagÄ•
gariduggÄ• do kicchena vÄ• saá¹ƒ kappesuá¹ƒ tato sugatadasanadhÄ• turakkhÄ• dhikatÄ•
mahÄ• yatayo dantadhÄ• tudva pattadhÄ• tuvaradva gahetvÄ• kunnamalayÄ• bhidhÄ• naá
duppavesaá¹ƒjanapadamupÄ• gamma tatthÄ• pi tampaá¹-ijaggitumasamatthÄ• bhÅ«miyaá
gatÄ• .

<114> tato pubbe jayamahÄ• bodhidumiá¹‡dena saha sakalajambudÄ«pÄ• dhipatinÄ• dina
dhammÄ• sokanariá¹‡dena pesitÄ• naá¹ƒ attanÄ• samÄ• na gottÄ• naá¹ƒ rÄ• japuttÄ• naá
nattapannatÄ• diparamparÄ• gatassa vijayamallanarÄ• dhipassa orasaputto vijayabÄ• hu n
suciÃ±Ã±Ä• tabbasamayantaro sattasamÄ• ciá¹‡á¹‡a sunÄ«tipatho sampannabalavÄ• hano
puravaraá¹ƒmÄ• petvÄ• tattha vasanto mahatÄ• balakÄ• yena katasakalapaccatthivijayoku
bhagavato dantadhÄ• tubhaá¹-á¹-Ä• rakaá¹ƒ pattadhÄ• tuvaraÃ±ca Ä• harÄ• petvÄ• surasa
vimÄ• naá¹ƒ mÄ• petvÄ• tasmiá¹ƒ taá¹ƒ dhÄ• tuyugaá¸·aá¹ƒ nivesetvÄ• mahatÄ• upahÄ•
sÄ• daramupaá¹-á¹-hahanto á¹ƒ0.0025 bhagavato caturÄ• sÄ«tidhammakkhaá¹‡dhane mah
janayanto dhammikasirisaá¹…ghabodhimahÄ• rÄ• jasirodÄ• nÄ• padÄ• nasiddhak khattabh
caraá¹‡arajoparipÅ«tamanoharabhÅ«mibhÄ• ge goá¹-hÄ• bhayamahÄ• rÄ• jena kÄ• rite
hatthavanagallamahÄ• vihÄ• ramaá¹‡á¸• anÄ• yamÄ• ne vaá¹-á¹-ulavimÄ• nepurÄ• raá¹-á
raá¸·Ä• dikÄ• ya titthiyasenÄ• yamahÄ• cetiyaá¹ƒ udare bhinnamatte jÄ«vite viya dhÄ• tubh

hadayavatthumaá¹ƒsamÄ«va suvaá¹‡á¹‡arantÄ• dikama paharitvÄ• viddhastaá¹ƒ piá¹‡á¹‡
paá¹-isaá¹ƒvaronto pupphÄ• dhÄ• natta yato paá¹-á¹-hÄ• ya sakkaccaá¹ƒ vinÄ• petvÄ• ma
thÅ«pikÄ• mabhadva kÄ• retvÄ• saparijanÄ• ni gÄ• makkhettÄ• dÄ«ni ca datvÄ• tattha niv
nibaddhadÄ• navaá¹-á¹-aá¹ƒ paá¹-á¹-hapetvÄ• taá¹ƒ hatthavanagalla mahÄ• vihÄ• raá¹ƒ s

<115> atha tasmiá¹ƒ laá¹…kÄ• nÄ• the kittisarÄ«rÄ• vasese jÄ• te tassa tujavaro parakkam
amhÄ• kaá¹ƒ bhagavato arahato sammÄ• sambuddhassa bodhimÅ«le nisÄ«ditvÄ• mÄ• ral
sambodhirajjappattito paá¹-á¹-hÄ• ya aá¹-á¹-hasatÄ• dhikavassasahasse catuvÄ«satiyÄ• ca
sampattarajjÄ• bhiseko anekavidhasaá¹…gahavatthuhi saá¹…gahitamahÄ• jano catupaccay
nekasahassabhikkhusaá¹…gho bhujabalavidhutÄ• rÄ• tirÄ• jakulÄ• valepo aneka maá¹‡i
rattasamubbhÄ• sitaratanakaraá¹‡á¸• akaÃ±ca paÃ±cahi suvaá¹‡á¹‡asahassehi sovaá¹‡á¹‡
paÃ±cavÄ«satiyÄ• rajatasahassehi rajatakaá¹‡á¸• akaÃ±ca dÄ• á¹-hÄ• dhÄ• tubhadantass
pasannahadayo suhumuttena tattha sampayanto attanonagaraÃ±ca dhantadhÄ• tumaá¹‡di
samalaá¹…kÄ• rÄ• petvÄ• bahumÄ• na purassarodasanadhÄ• tuvaramÄ• dÄ• ya anekÄ• r
samanussaritvÄ• purÄ• nekabhupatayo pÄ• á¹-ihÄ«rasaá¹‡dassanena pasÄ• ditÄ• iti pav
savanayugaá¸·aá¹ƒ paripÄ«nitamadhunÄ• pi kenaci pÄ• á¹-ihÄ• riyavisesena mama cakkhu
kÄ• tabboti sÄ• daramÄ• rÄ• dhanamakÄ• si.

<116> tasmiá¹ƒ khaá¹‡e sÄ• dasanadhÄ• tu tassa karapaá¹…akaje rÄ• jahaá¹ƒsivilÄ• sam
pÄ• á¹-ihÄ«ramakÄ• si. kathanti ce? yathÄ• antimabhave mÄ• tu tucchito jÄ• tamattova bo
naravarakaratopanÄ«tadukulacumbaá¹-akato otarantova bÄ• lo samÄ• nopi soá¸·asavassu
anekavatthÄ• bharaá¹‡avibhusito viya bhÅ«miyÄ• gacchantopi Ä• kÄ• sena gacchanto viya
paá¹-ihÄ• si, tatheva tattha tadÄ• dantadhÄ• tubhaá¹-á¹-Ä• rako sugabimbÄ• kÄ• ra salakk
bhÄ• samÄ• no anekavidharaá¹ƒsinikare vikiranto tattha santipatitÄ• naá¹ƒ janÄ• naá¹ƒ mÄ
vuttaÃ±hi.

<117> á¹ƒ0.0026 ``laá¹…kÄ• dhinÄ• thakarapaá¹…kaja rÄ• jahaá¹ƒsi,

nimmÄ• ya sÄ• dasanadhÄ• tu muniá¹‡darÅ«paá¹ƒ.

nekehi raá¹ƒsivisarehi samujjalantÄ«,

sabbÄ• disÄ• ca vidisÄ• samalaá¹…karittha ||

<118> disvÄ• tamabbhÅ«tamatÄ«ca pasannacitto,

sampattacakkaratano viya cakkavatti.

seá¹-á¹-hehi nekaratanÄ• bharaá¹‡Ä• dikehi,

pÅ«jesi dhÄ• tumasamaá¹ƒ manujÄ• dhinÄ• tho ||

<119> tato jinadantadhÄ• tuvarappasÄ• dakÄ• lamhi tejobalaparakkamamahimo parakkama
pulatthipuranivÄ• siniá¹ƒ kataloka sÄ• sanavilopaá¹ƒ sarÄ• jikamanekasahassasaá¹ƒkha co
nekadesamahipÄ• lamattamÄ• taá¹…gakesarivikkamaá¹ƒ duratikkamaá¹ƒ lokasÄ• sanasaá
vacitasakalalokaá¹ƒ sampannabalavÄ• hanaá¹ƒ laá¹…kÄ• rajjagahaá¹‡atthinaá¹ƒ
tambaliá¹…gavisayÄ• gatamatisÄ• hasaá¹ƒ vaá¹‡dabhÄ• numanujÄ• dhipaá¹ƒva sasÄ• ma
laá¹…kÄ• dÄ«pamekacchattaá¹ƒvidhÄ• ya attanopitumahÄ• rÄ• jato diguá¹‡aá¹ƒlokasÄ• sa
saá¹…ghassa kaá¹-hinacÄ«varÄ• nidÄ• tukÄ• mo kappÄ• saparikammakantanÄ• dikÄ• ni s
naá¹-á¹-hapetvÄ• paccekamanekamahaggha garubhaá¹‡á¸• amaá¹‡á¸• itÄ• ni sasÄ• maá¹
kaá¹-hinacÄ«varÄ• ni dÄ• petvÄ• lokassa sÄ• dhuvÄ• dena dasadisaá¹ƒ pÅ«resi.

<120> evamaÃ±Ã±Ä• nipi bahÅ«ni lokavimbhayakarÄ• ni puÃ±Ã±apadÄ• nÄ• ni sampÄ• de
parakkamabÄ• humahÄ• nariá¹‡do hatthavanagalla vihÄ• re attano pitumahÄ• raÃ±Ã±o Ä•
mahÄ• cetiyaá¹ƒ baá¹‡dhÄ• petvÄ• tattheva aá¹‡ekakhÄ«á¹‡Ä• savasahassaparibhuttaá¹ƒ
cinaá¹-á¹-haá¹ƒ sutvÄ• dhanuketakivatthuvaá¹ƒse jÄ• taá¹ƒ saddhÄ• diguá¹‡asampatti sam
nÄ• makaá¹ƒ amaccavaraá¹ƒ pesetvÄ• tena anekasahassadhanapariccÄ• gena bhumittitay
pure piyataá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• rÄ• petvÄ• tattha nivasantÄ• naá¹ƒ anekasaá¹ƒ bhikkhu
paccayadÄ• naá¹ƒ pavattesi.

<121> tattheva vaá¹-á¹-ulavimÄ• nassa heá¹-á¹-himatale gopÄ• nasiyo á¹-hapetvÄ• saman
kÄ• retvÄ• dvibhumakaá¹ƒ vimÄ• naá¹ƒ tibhumakamakÄ• si tatthevalaá¹…kÄ• dÄ«pe abhÅ
kÄ• rÄ• petukÄ• mo vaá¹-á¹-ulavimÄ• nato uttaradisÄ• bhÄ• ge paá¹-hamaá¹ƒ porisappamÄ
khaá¹‡itvÄ• paá¹ƒsÅ«ni apanetvÄ• nadÄ«vÄ• lukÄ• hi pÅ«retvÄ• kuÃ±jararÄ• javirÄ• jitaÄ
paá¹-á¹-hÄ• ya yÄ• va phupikaá¹ƒ aá¹-á¹-haá¹ƒsavibhÄ• gena bhitticchadanÄ• ni á¹ƒ0.0027
paccekaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡avicittÄ• namaá¹-á¹-havidhÄ• naá¹ƒ bhittÄ«bhÄ• gÄ• namupa
keliparihÄ• sarasajanakanÄ• nÄ• vesavilÄ• sabhÅ«sitapahÅ«tabhÅ«takiá¹ƒkaraparigataviá¹
taá¹ƒ pamukhapariyante vividhacittarÅ«pamanoharamuccataraá¹ƒ iá¸• hikÄ• hi nivitaá¹ƒ kat
makaratoraá¹‡amaá¹‡á¸• alaÃ±ca nimminitvÄ• antoviracitÄ• ti manoharamÄ• lÄ• kammala
cittakamma samujjalaá¹ƒ suvihitasopÄ• nadvÄ• rakavÄ• á¹-aá¹ƒ samalaá¹…kataá¹-á¹-hÄ• n
sajÄ«vajinasaá¹ƒ kÄ• sapaá¹-ibimbarÅ«pavibhÅ«sitaá¹ƒ paá¹-ibimbassa dakkhiá¹‡ato ghan
sugatarÅ«papatimaá¹‡á¸• itaá¹ƒ tibhÅ«makaá¹ƒ mahÄ• vimÄ• naá¹ƒ kÄ• resi.

iti aá¹-á¹-haá¹ƒsa vimÄ• nuppattiparicchedo ekÄ• dasamo.

<122> viddhastasaá¹ƒkharaá¹‡ato navakammunÄ• vÄ• ,

khettÄ• didÄ• navidhinÄ• ca anÄ• gatepi.

ye sÄ• dhavo pariharanti imaá¹ƒ vihÄ• raá¹ƒ,

nÄ• madva kÄ• rampi tesamihÄ• likhantu ||

Hindsight (Mary Ellen is seduced into Anal sex by her loving neighbors)
byrgjohn©

Chapter 1

Mary Ellen Jakowski sat in her kitchen with her good friend Dana Carter having their usual m
two women had been friends since the Carters moved into the neighborhood five years ago.
Richard and Drew, had become buddies as well. They were "backyard" friends, as their priv
connected. In fact, they rarely went to one another's house through the front door. It was a c
around the neighborhood to get to the front door.

The two women normally shared a lively morning conversation but today for some reason, M
quiet. She had just had her 35th birthday and was feeling a little down. However, it wasn't on
that was bothering her. It seemed that her relationship with Richard was losing its spark. She
wasn't unusual for a twelve-year marriage and after two kids, but it was difficult to accept no

Suddenly, as the women sat at the kitchen table, the door from the dining room flew open an
children came running through. "Leslie and Brett, slow down," Mary Ellen yelled as they cha
the back door. "Summer vacation is getting near and they will be home all day soon," Mary E
adding, "There goes my peace and quiet."

"Why aren't they in school today?"

"Some teachers conference or something like that."

They're getting big," Dana said with a smile, remembering how fast her daughter had grown

"Brett had his tenth birthday two days ago and suddenly he thinks he is grown up," Mary Elle

"Leslie is eight now?" Dana asked.

"Yes, going on fifteen. She is quite a handful already so I don't know what I'm going to do wh
teenager."

"I know all about it. We had a tough time with Jill at that age," Dana said, speaking of her 19
daughter who was now away at college. Dana had gotten pregnant with Jill when she was e
out of high school. Sometimes she regretted having a child that early. However, the advanta
Jill was out of the house and she and Drew were still young.

Drew was in his twenties when they met and married and he had wanted children right away first but she was young and eventually gave in to his pressure. It had all worked out for them were financially well off now and life was good.

Mary Ellen sighed and gazed out the window at the children playing in the back yard. At leas happy and well adjusted, she thought.

Rockmont was a great upper-middle class community with good public schools and plenty o to play. It had been a strain when they had bought the house eight years ago but it had been struggle. Richard was making great money now with his PC support business and they had country club. She knew that she should have been very happy but, unfortunately, there was home for Richard's success. He was rarely home since he started the business. He had pro that the long hours and hard work was only temporary, until he got the business going. How years ago and he still worked eighty hours a week.

While Richard's work was a big part of Mary Ellen's problem it was not the entire issue. Som he worked just so he didn't have to be around her. It seemed they rarely even touched anym the issues in the bedroom. It had been a long time since they had been intimate. For a while maybe Richard was having an affair and even considered hiring a private detective. Howeve that there was a major gap between their desires for sex. Unfortunately, the gap was about get now. Besides that, Richard had always been hung up about sex and refused anything bu position. She had tried to talk to him about it but he refused to even discuss the subject.

On the other hand, it appeared to Mary Ellen that Dana had the perfect life. Drew seemed to the time. The fact that he worked out of the house had something to do with it, however it wa She could see how loving the two of them acted around each other. They were like newlywe and whispering little secrets to one another. They just seemed compatible. Besides that, Dre handsome and sexy. He was in his forties but looked younger, even with his slightly graying temples. He was tall and well built as well-the rugged outdoors type. He owned some kind o and appeared to make it work by the sheer power of his personality. Mary Ellen was envious so handsome, but because he was so attentive to Dana.

Dana knew that something was bothering Mary Ellen. They had been friends too long. She k to do with Mary Ellen and Richard's relationship because there had been several strong hint want to pry, she was her best friend. "What's the matter?" Dana finally asked.

"Oh nothing." Mary Ellen sighed and looked into her coffee cup.

"Sure something's the matter," Dana responded. "I've known you too long not to see it. We h
able to share our problems. Come on."

Mary Ellen took a deep breath. She was dying to tell Dana but didn't want to burden her with
problems. It was now or never she thought. "It's... it's just that... oh I don't know, something's
our... in Richard and my relationship lately. He doesn't seem to pay any attention to me anym
that she was dramatically understating the issue.

"Have you tried sexy underwear?" Dana laughed.

"I'm serious," Mary Ellen said and a little tear came to her eye.

Dana saw her eyes start to tear up and realized that she was indeed serious. "I'm sorry Mary
wasn't entirely joking when I said to try new underwear."

"It's more than that," Mary Ellen said and paused.

"What then? Don't tell me you're old. I'm older than you are. Besides, you have the body of a
older woman looked at Mary Ellen's slim form and sighed. "I would love to have your shape.
and a dynamite ass," she said with a wide grin.

"Nice sized boobs? They're too small, especially compared to your 36C's. And, my ass is mu

"Well, 36C aren't all they are made out to be. Gravity has a way of taking care of that. You w
that problem. As for your ass, Drew drools over it. And, when you wear those little pink short
yard... well, I practically get raped." The older woman laughed loudly. "I should buy all your c
you," she added with a coy smile.

"He does? Drew drools over my ass?" Mary Ellen asked and then realized that she was acti
interested in what her friend's husband thought of her. Her face turned red with embarrassm

"Yeah. Last week you were out back planting flowers and he saw you from his office window
long he was watching you but when I came in to ask him if he wanted lunch... well, I thought
heard me scream. Boom, right over the desk." Now Dana's face flushed as she remembered
day. She knew that Drew was an "ass" man from the time that they met. In fact, they had sta
sex the first year they were married. Sometimes she thought that that was all they did. Not th

bad... no she loved it... sometimes it just seemed that she couldn't satisfy his lust. She worri

"I never knew," Mary Ellen said thoughtfully. "Sure, I see his eyes on me but every guy does Mary Ellen realized what she was saying about noticing her friend's husband's admiring glar sorry."

"I'm sure every very guy 'does' look at that ass of yours," Dana laughed. "Even I'm amazed I shapely your hips are after two kids. If I was a man..." Dana paused and then said, "Now I'm myself," and she suddenly looked away from the younger woman and blushed. If she told he she had a difficult time keeping her eyes off of the younger woman. Dana had never had a t if she did, Mary Ellen would be on the list.

Mary Ellen blushed again as well. "Well, thanks for making me feel better."

After a long and somewhat uncomfortable pause, Dana took a deep breath and said, "I still t consider the underwear angle. I hate to tell you this lady, but you need to spice up your ward

"What's wrong with my wardrobe?" Mary Ellen said defensively.

Dana looked at Mary Ellen and bit her lip, trying to decide if she should go any further. This subject, especially because she was already obviously feeling depressed. Dana didn't want worse but she thought that if your own friends won't tell you the truth then who will. Finally sl said, "It has been getting a little shabby lately. I think some new things would do wonders fo life."

At first Mary Ellen looked shocked and hurt, but then her face showed resignation. "I guess y have been neglecting myself lately and I'm probably in just as much of a rut as Richard. The willing to try anything." She fell silent for a minute and then said, "Maybe you could go shopp sometime and help me pick out some sexy clothes?"

"I'd love to."

The back door suddenly opened and Drew came in. "Hi sweetie," he said as he walked over her on the lips. Then he leaned over and kissed Mary Ellen on the cheek. "How's my second said and wrapped his arm around her shoulder.

Mary Ellen got a pretty pout on her lips and said, "Second favorite?"

"Well, only when my wife is in hearing distance," he whispered and then winked at her as he
and pulled her warmly to his hip.

Mary Ellen felt a little chill run through her when her shoulder touched Drew's hip. He was w
shorts with sandals and a muscle shirt on top. His body showed the hours he spent at the gy
riding. He was everything that Richard wasn't she thought. Mary Ellen sighed quietly. She kn
wasn't a bad guy. He had provided them with a pretty good life and was never abusive to he
Then, a little flash of guilt went through her. She loved Richard very much, but he was stuck
came from a traditional Polish family and still held onto many of the old ways. Plus, he had b
himself go physically. Unfortunately, with his work, he didn't have time to work out and had l
a good bit of weight. However, she tried not to nag him about it but she worried about his he

"Hey, earth to Mary," Drew said with a laugh.

Mary Ellen shook her head and smiled up at Drew, admiring his handsome face and shining
liked Drew. He was personable and funny. They had always shared good-natured kidding, o
innuendoes. Suddenly, after what Dana had said, the innuendoes took on a new dimension.
being an "ass" man struck a chord deep inside her. She felt a sudden pulsing in that secret p
"place" that she could never mention to anyone.

Drew looked at Dana and asked, "I'm going up to Home Depot to get some things. Do you w

"Yes, I need a couple of things at the linen store next door," Dana answered and got up.

"I'll see you at the car," Drew said to Dana and then kissed Mary Ellen on the cheek again.

When he pulled away, she felt his lips still on her cheek. Stop it! she scolded herself.

Both women watched the sexy older man walk out of the kitchen door. When Mary Ellen loo
looking at her in a funny manner. Her face turned red again.

"Nice butt there huh?" Dana laughed.

Mary Ellen didn't answer. She couldn't without embarrassing herself even more.

"Tomorrow okay to go shopping?" Dana asked.

"That works as long as we do it before the kids softball practice at three."

"Let's do it at ten. I'll arrange everything and drive. See you tomorrow sweetie," Dana said a
kissed the same spot that Drew had.

Mary Ellen thought she was losing her mind as her face burned with the touch of her girlfrier
yes... yes fine," she stuttered and then watched the older woman leave.

Chapter 2

Mary Ellen cleaned up the dishes and looked out in the back yard to see where the kids wer
with a wiffle ball and bat. Do I have time? she thought as the pulsing down below continued.
decision, she hurried up to her bedroom, quickly closing the door and turning the lock. Sudd
naughty. It was the middle of the morning.

As she passed the mirror on the back of the closet door she stopped. She was wearing a pa
and old shirt. A frown crossed her pretty face as she saw herself in a different light. She rea
pulled her baggy shorts tight and turned so that her buttocks were facing the mirror. The sho
shapely rear, her panty line showing through. Maybe some new clothes would help! she thou
contours of her backside. Then she turned this way and that, bending slightly forward. She c
vagina continue to pulse with excitement. So Drew drools at this? she thought and a chill ran
On impulse, she pulled the seat of her shorts upward until the seam buried between her che
moaned when she felt the material touch her "there".

She bit her lip and she felt embarrassed as she looked at the drawer where she hid her plea
Making her decision, she rushed over and searched in the back, behind her underwear and
to find the vibrator she had bought from a mail order catalog. It was long and tapered toward
battery control device. There were rounded ridges up and down the shaft. The commercial s
anal pleasure. It was!

Mary Ellen found some lubricant and rushed over to the bed. Her hands were trembling as s
clothes. She climbed onto the bed and got onto her hands and knees. When she looked bac
she gasped. Her buttocks were pointed straight at the mirror and her tiny anal hole was almo
her cheeks. It was so obscene... but so exciting. Quickly she lubed up the shaft of the clear
Without touching her vagina, she placed the tip on her anus. A moan escaped her lips as sh
shaft into her tight hole. She pushed her hips backward and the long shaft began to slip into

"Oh Jesus," she moaned as the ridges bumped past her tight sphincter. Suddenly, she bega
and a vision of her handsome neighbor came into her mind. He was kneeling on the bed bel

long penis in his hand. It was huge with a large red head that was shining with his sex juice.
to lube it?" he asked breathlessly in her fantasy.

"No, just fuck my ass! Please!"

Another groan escaped her lips as she pressed the vibrator deep into her anal canal. She pr
that made it squirm. Suddenly, she could feel it vibrating and twisting deep inside her. Her e
tightly as she imagined Drew sliding his large penis into her virgin ass. "Ohhhhh God," she r
ran up and down her spine. She began to pump the long vibrator in and out between her spr
spread her legs even wider. The tips of her naked breasts rubbed on the cover making her r
pleasure and sent ripples though her body. Suddenly every muscle in her body went stiff as
began to consume her. It felt like she might pass out as the long tip of the vibrator brought o
inside her bowels. It started with little shock waves in her stomach like it always did. Then th
grow in strength until her entire groin was electrified and her anus pulsed, squeezing the inv
vagina pulsed as well and juice dripped to the bed. She squeezed her anal muscles on the s
and her mouth opened as if to scream. Instead of screaming though, she bit her lip hard-the
the house now. She gasped and shook as a strong climax consumed her.

Finally, the satisfied woman fell exhaustedly to the bed. The long vibrator was still humming
her. As she lay gasping for breath, the twisting device began to slip out of her rear hole. The
the kids playing in the back yard and sighed contentedly. It was always the same when she
rear. The climaxes were strong, almost earth shattering. However, in the after glow, like now
began to feel embarrassed and guilty. It was so against everything she had been taught. Aft
grown woman and for her to sneak into her room and do something like this... well, mothers
Yet, she knew that she would do it again.

Mary Ellen had been very young when she first realized that she got a special thrill from her
happened almost by accident. She was masturbating with her fingers one time when she tou
hole. It brought such a shock that she had to do it again. She felt nasty but still she pushed a
inside. The feeling was so intense that she pulled it back out right away. She did it again, lea
longer. Deep inside her, the muscles of her canal reacted, squeezing down onto the invadin
same time, chills of pleasure like she had never known began to ripple through her. She beg
finger in and out slowly, building speed until her hand was a blur. Within minutes her body b
with an incredible climax. It went on for a long, long time until she collapsed onto the bed.

Over time Mary Ellen experimented with various means of pleasuring herself vaginally, but n
times when she used her finger... or something else on her anus. She often thought that she

maybe she should see someone. However, she knew that she would be far too embarrasse stranger that she loved paying with her anus. She would have to admit all of her little secrets times that she would go to the mall with Dana and walk around with those little vibrating ball (Dana would certainly be shocked if she knew.) Or, how she fantasized about her ass being full of men in a wild bacchanalia of anal pleasure.

The guilt that started long ago was still with her today as she lay on her bed in the afterglow satisfying orgasm.

Chapter 3

"I told Mary Ellen how you drool over her ass," Dana said out of the blue as the two of them store.

"You told her what?" Drew asked incredulously.

Dana laughed. "We were talking about how depressed she was and I was trying to cheer he truth."

"Yeah, but you don't have to tell my best friend's wife that I ogle her ass," Drew said. Howev any anger in his voice and he had a smile on his face.

"She needed some cheering up. It seems that Richard isn't taking care of her."

"The man must be crazy," Drew said as the smile grew on his handsome face.

"I guess it's not unusual for sex to get stale." She reached over and took Drew's hand. "I'm g like that anymore."

"Me too sweetie. I love you."

She squeezed his hand and said, "I love you too."

"So what else did you tell her... maybe that I like anal sex?"

"No, but she did seem to get pretty excited when I told her about you looking."

"Really?"

"Don't get any ideas lover boy."

"Damn," Drew said in false disappointment. Then he looked down at his lap and said, "Look
me now."

Dana looked down and saw a tent in her husband's slacks. She took a quick look out the wi
and then reached over and caressed his penis through his pants. "Want to go back home?"

Drew practically wrecked the car as he made a "U" turn in the middle of the street.

The door of their house was barely closed before the two were in an embrace. Their lips pre
they squirmed into one another. Seconds later both of them had their shirts off and were fum
shorts.

Drew couldn't wait and pulled his topless wife into his bare chest and kissed her again.

Dana moaned as her large breasts pressed into her husband's strong chest. She could feel
against her groin. She pushed him away and slowly slid down his body until she was on her
at him as she unzipped his shorts. Then she reached inside and grasped his throbbing peni

"Oh God sweetie," he moaned as he watched her struggle to pull it from the small hole.

When she had it out in the open, a little moan escaped her lips. She loved his large penis. W
have a lot to compare it to, she was sure it was much longer and wider than average. She h
talk about their husband or lovers and she had seen plenty of porno movies. Not to mention
however she didn't want to think about that right now. Drew's penis was bigger than his was

The pretty woman stared at the pulsing tool in her hand. The slit in the head began to bubbl
juice. She moaned and opened her mouth to take the dripping crown inside.

"Oh Jesus," Drew gasped as he watched his wife suck him. He never grew tired of the sight.
move back and forth as his excitement grew. He watched her cheeks suck inward when he
bulge outward as his penis pressed toward her throat. His balls began to churn and his hips
faster with his growing excitement. However, he didn't want to cum in her mouth. He wanted
he pulled her reluctantly to her feet. Then he led her over to the sofa, pushing her over the a

Dana moaned as she was bent over with her ass in the air. She knew what was coming and

pound in her chest.

Quickly Drew pulled Dana's shorts down and off her feet. Then he slowly knelt behind her. A
lips as he stared at her panty-covered ass. The silky material barely covered her cheeks. Th
beautiful contrast of her pink panties, white cheeks and brown tan lines. He pulled the pantie
were tucked between the cheeks. He grasped the material at the top and bottom and sawed

"Mmmmm," Dana groaned as the silky material separated her cheeks and rubbed against h

Drew teased himself and Dana as he took his time, continually moving the material up and d
now squirming cheeks. Slowly he began to pull the panties down, revealing the divide betwe
buttocks inch by inch. He left the panties at her thighs and leaned forward and kissed first on
and then the other.

Dana groaned as his lips left a trail of wetness, moving slowly across her soft cheeks. She k
was heading and she trembled in anticipation. She also knew that he would take his time an
her pleasure.

Drew chuckled as he watched his beautiful wife squirm in front of he. He loved to tease her.
sometimes take an hour or more to build up to the final act. He had become a master at slow
seduction.

"Oh God, sweetie," Dana moaned. "Please!"

Drew gently bit the soft flesh, leaving teeth marks on the white skin. Then he sat back slightl
take in the view. Her firm buttocks were perfect. His hands trembled as he reached out and
skin. He saw goose bumps rise on her cheeks and then run down the back of her thighs. Slo
cheeks.

Both of them moaned as Dana's tiny rose was exposed. He stared in amazement. He loved
little hole. It was wrinkled and pink with a tiny mole just to the side. He often joked that the m
earth and her little rose was "Uranus".

Dana couldn't stop her hips from squirming as she felt her husband's adoring eyes centered
place. Suddenly, she could feel his breath on her pulsing hole. It was getting very warm in th

Drew's lips were so close that he could almost taste her. His tongue came out and he touche
He felt his excited wife tremble. Then he circled his tongue around the hole in a teasing fash

pushed back, he pulled away and chuckled teasingly again. Then he moved his tongue to th
before sliding it down one cheek and then the other, leaving a trail of his saliva.

Dana was growing impatient. "Oh please!" she moaned as she felt Drew begin to lick her ag

This time, his tongue started at the top of her crack and moved slowly downward, edging clo

The excitement in the room grew rapidly as Drew's tongue moved between the cheeks. Fina
the tiny hole.

"Ohhhhh!!!" Dana moaned and pushed her ass back toward his tongue again.

Drew stiffened his tongue and pressed forward.

"Oh Godddddddd!!!" Dana screamed and her body began to shake. Drew had done this to he
every time seemed like the first. She felt his wide tongue separating her sphincter and slippi
body. Years ago, she had thought that this act was too dirty for words. Now, it was a necess
lovemaking; it was a prelude to something much bigger and much longer. "Yes, yes, yes!" sl
his tongue begin to move in and out of her slowly stretching hole.

Saliva began to drip down Drew's chin as his tongue plunged in and out of the tight hole. Su
was buried between her cheeks, the soft silky flesh caressing his rougher skin. He could lick
wife's ass for hours, but not today because he was too excited. When he pulled his tongue f
hole, it made a little pop and snapped shut.

Suddenly, Dana felt empty. Her hole pulsed, as if it had a mind of its own, like it needed som
stretch it to the limit.

Drew stood up and looked down at his wife's gorgeous squirming ass. His hands were still tr
separated the cheeks again. He brought his now throbbing erection to the divide between he
at the top of her crack. Slowly, he let it slip downward and through the saliva he had left beh
provided the necessary lubricant and it would be all that he would use.

When the head touched the puckered rose, they both groaned.

Dana was going mad with desire now. She had to have it inside her. She pushed her hips up
desperation.

Drew pulled teasingly away. Then, he let the head touch the hole again as he pulled the che
apart. He centered the large head on her anus and pushed forward, gradually increasing the
sphincter resisted mightily for a second before it began to relax.

"Ahhhhhhh!!!" Dana moaned as the impossibly large head opened her hole. She concentrat
However, it seemed more difficult then usual in her current state of excitement. She knew th
always the toughest part. She held her breath and bit her lip. With a final push from her hips
crown slipped inside and air rushed from her lungs. The stretched muscles of her sphincter
below the crown, trapping it in a warm vise.

"Oh God baby!" Drew moaned as he felt her anal canal opening to welcome him. Slowly he
pausing occasionally to let her adjust until finally, his swollen testicles touched her dripping
stopped moving, waiting for Dana to get used to the length and width of his large tool.

The room was silent but for their heavy breathing. Drew's leg muscles trembled as he waite
eternity for both of them before he started to move.

"Fuck me! Fuck me! Fuck myyyyy assss!!!" Dana screamed.

Drew smiled at her outburst and began to move his hips faster. It always worked like this. O
he knew that he didn't have to be gentle any longer. He pulled his hips back and then pushe
grunt, sliding all the way into her with one thrust.

"Ahhhhhheeeee!!!" Dana screamed. It wasn't a scream of pain but rather incredible pleasure
every inch of his hot shaft as it slid past the sensitive nerve endings deep in her canal.

Then Drew gradually began to move more rapidly until he was pounding into his wife's tight
reservation. The sofa beneath the two squeaked under the strain and the room filled with the
skin against skin.

"Oh God baby, I'm going to cum," Drew moaned in warning.

"Yes, yes, yes, cum... cum in my asssss!!!" Dana screamed as a strong climax overtook her
anal canal pulsing and squeezing Drew's long shaft. Each of her pulses brought a return thr
shaft.

Suddenly, Drew bellowed in pleasure and began to pump his thick sperm deep into Dana's
like his balls were going to explode from the release of the building pressure.

Dana could feel it... she could actually feel the hot cum pouring into her canal. She knew tha would say that that was not possible. However, she knew what she felt and the feeling alway climax. It was almost as if a soothing balm was being pumped into her clenching hole. She g until her climax began to wane.

Finally, Drew fell across his still climaxing wife. Each convulsion made her ass muscles sque of his dwindling cum into her hole. He sighed as the last drop was pulled into her already ov Then he kissed her neck tenderly and whispered, "I love you."

She could only groan in response.

Slowly, Drew's penis lost its stiffness and slipped out of his wife. He stood up and smiled do trembling form. A trickle of his sperm dribbled from her hole and ran down her leg. Then he pulled her panties back up and smacked her buttocks lovingly. "Get up lazy bones. We have store."

Dana moaned and stood up on shaking legs. She slowly put her clothes back on. As the two the house, she could feel her little hole still pulsing and Drew's sperm trickling out. She smile little shiver run through her. What would all those people at Home Depot think if they knew t running out of my ass? she thought. Then she giggled at the thought of the times she had be Mary Ellen with Drew's sperm slowly filling her panties. She loved that feeling.

Chapter 4

The following morning, Dana was in the car waiting outside when Mary Ellen stepped out of beautiful day and the sun was shinning in a cloudless sky.

"Good morning," Dana said brightly. "Are you ready for your big adventure?"

"Big adventure? I thought we were going shopping?"

"We are. However, I have a couple of surprises planned." Dana had a strange smile on her f

"What are you up to?" Mary Ellen said in a mock worried tone. "You're not going to get me in you?"

"You'll have to just wait and see."

Dana took them to an upscale shopping mall a few miles away. It was an outside shopping c
reminiscent of malls before the multi-floor giants became popular. She led Mary Ellen to a fa
where she talked her into buying several "Victoria Secrets" style dresses. They were tight ar
her hips and buttocks like a second skin. Mary Ellen was very reluctant to buy the clothes. H
how much she protested, Dana insisted that she purchase them. Then they went to another
tight slacks, shorts and jeans. All of the clothes seemed to have a common thread; they emp
Ellen's sexy rear. Finally Dana took her to a lingerie shop.

The number and variety of underwear and sexy nightclothes astounded Mary Ellen. After bu
Wal-Mart for years, this was like a new world to her. Dana helped her pick out an arm full of
underwear and led her to the changing rooms in the back. She waited outside as Mary Ellen
some on.

The changing rooms had half doors where the person was covered from neck to knees.

Dana waited as Mary Ellen took off her clothes and put on a pair of sexy underwear. Then, s
looked over the door just as Mary Ellen bent over to try another pair on. She almost gasped
the younger woman's buttocks. She had on a pair of almost see through panties that were c
and hugged her cheeks like a glove.

"Those look great, turn around," Dana said to the suddenly startled woman.

Mary Ellen stood up quickly and gasped. She spun around, holding a flimsy pair of underwe
chest. "Dana!" she cried as her face turned red with embarrassment at the older woman see

"My, my, you'd think you were a high school girl," Dana laughed at her friend's embarrassme
glanced down at the panties. "That will never do," she said.

"What?"

"Your pubic hair! God woman, don't you ever trim it." Mary Ellen's pubic hair pushed the pan
curly hair escaping from the elastic leg band.

Mary Ellen's face turned redder. "No," she whispered, suddenly even more self-conscious.

"Well, I'm glad I got you the appointment this afternoon."

"What appointment?"

"You'll see. Now pick out a bunch of underwear just like those you have on. I'll get a couple
thongs for you."

Mary Ellen was still embarrassed as Dana turned away and went to find the sales woman. S
off and looked down at her hair growth. It had never occurred to her to cut her pubic hair. Su
summer she trimmed it back but only very sparingly.

Some time later the two women packed the trunk of Dana's car with all the new clothes-inclu
of very high-heeled shoes.

"Where are we going now?"

"To your appointment," Dana said and smiled mysteriously as she drove them to her regular
had called yesterday and was fortunate to get an appointment due to a cancellation. She sc
treatment, including a hair styling, makeup and bikini waxing. It was going to be tricky to get
go along with the waxing though.

The owner of the shop greeted Dana with a warm hug. She was a slightly heavy but pretty o
breasts and a beautiful smile. The two women had known each other for years. In fact, Drew
raise financing to open the shop.

"Is this the victim?" the woman asked, turning to Mary Ellen.

"Yes," said Dana. "Nancy, this is Mary Ellen. Be gentle with her, she is new at this."

As Nancy began to lead Mary Ellen away, Dana said, "I have an errand to run sweetie, I'll be
while."

The older woman led a suddenly nervous Mary Ellen over to a chair where several other wo
gets the full treatment ladies; hair, nails, makeup, etc."

An hour and a half later, Mary Ellen looked in the mirror and barely recognized the woman lo
The hair stylist had cut and layered her hair and added a little frosting. It fit her pretty face pe
They had applied makeup, and done her fingernails and toenails as well with bright and spa

The girls were still fussing over Mary Ellen when Dana came back. "Wow," Dana said sincer

results. "You look gorgeous."

Mary Ellen blushed and said, "Thank you." She had to agree. For the first time in years, she special.

"Are you ready Mrs. Jakowski?" a lovely young girl in a white robe asked.

"For what?"

"Your waxing."

"What?" Mary Ellen asked and looked at Dana in surprise.

"Mary Ellen, this is Jennifer. Now go with her sweetie. You definitely need it."

"But... but..." she stuttered and her face turned red. She knew about waxing but had never e

The young girl took Mary Ellen's hand and Dana pushed her to follow.

"The changing room is over there. Take off your shorts and underwear and put on this robe, said, handing Mary Ellen a white robe.

Mary Ellen had never been so embarrassed in her life. It was even worse than going to the g thought as she reluctantly took off her clothes and put on the robe. She came out of the roor Jennifer led her over to a chair that looked a lot like a dentist chair. However, it had stirrups gynecologist's examining chair.

Jennifer sat on a stool between her legs, placing her feet in the stirrups. "Don't be nervous. I a million times." The young girl adjusted the stirrups to spread Mary Ellen's closed thighs. "C need a trim," she said when she saw the bush of hair between her legs.

Mary Ellen's face flushed redder.

"I'm sorry," Jennifer apologized, "I didn't mean to embarrass you."

Mary Ellen wasn't listening. She was afraid to look down. However, all she would have seen top of Jennifer's head. She squeezed her eyes shut and tried to relax as the young girl starte Still, her body was as stiff as a board. There was no way she could relax with this girl lookin

between her legs.

The young girl worked with a pair of scissors until she had Mary Ellen's pubic hair trimmed a possible. Then she got the wax ready. "Relax for a minute. I'll be right back."

A few minutes later Mary Ellen saw Jennifer come back with something in her hand. Then sl being placed on her pubic mound. It actually felt quite good. Within a few minutes, she coulc cool.

"Now this will hurt a bit," the woman said when the wax had dried.

"Yeowwww!!!" Mary Ellen screamed at the pain in her groin. She almost jumped off the table

Jennifer quickly placed a warm towel on Mary Ellen's now smooth pubic mound and applied minutes. "The worst is over," Jennifer said as she removed the towel. She had left a small V hair above her vagina as Dana had instructed.

Mary Ellen could feel her entire pubic area throbbing. However, the warm towel had soothed somewhat.

"Very nice," Jennifer said as she held a large mirror between Mary Ellen's legs in order for h

"Oh my God," Mary Ellen gasped when she saw that her pubic hair was gone. Suddenly, it c body. She had never seen her vagina so exposed. Her fat outer lips were baby smooth and were squeezed between them and protruding. There was just a tuft of brown hair several inc beginning of her slit. Suddenly, she flushed again when she realized the obscene view the y her legs now had of her most private parts.

"Here, Dana wanted you to wear these," the young girl said to the startled woman.

Mary Ellen was in a trance as she allowed the girl to begin to slide a pair of thong underwea She closed her eyes in mortification. However, when the girl's hands stopped before the par thighs, she looked down. Her eyes opened wide as she saw the young girl staring at her vag Ellen trembled as the girl's tongue came out and she licked her dry lips. It almost looked as i kiss her between... no she couldn't even think that. However, there was definitely lust in the

Suddenly, Jennifer looked up and it was her turn to flush red. "You have a beautiful..." she s vagina but she stopped. "Sorry," she added shyly and then pulled the panties up until they w

Ellen's now sensitive pubic mound. Then she helped her out of the chair and onto shaky leg
get dressed.

Dana could see that Mary Ellen was totally flustered as she came out of the room. Her face
eyes seemed to be dazed. "Are you okay?" she asked.

"No! Let's get out of here," Mary Ellen said angrily. Then she hurried out of the shop with Da
close behind.

"Wait for me." Dana walked faster.

"I've never been so embarrassed in my life," Mary Ellen whispered in an agitated tone as Da
her.

"Come on, loosen up," Dana said in frustration.

"Dana, I thought that girl was going... going to... kiss me."

"Kiss you?"

"Kiss... me... you know... down there," Mary Ellen said as she walked rapidly ahead of her fr

"Oh! I've heard that Jennifer has a thing for women. I guess one couldn't do that job day in a
you didn't like it," she laughed hoping to lighten up Mary Ellen. "See, you even turn women o

Dana didn't bother to tell Mary Ellen that she knew very well that Jennifer had a thing for wo
main reason that she needed to have her own wax job done so often. She hadn't even share
information with Drew yet.

Mary Ellen gave Dana a dirty look. "You should see what she did to me down there. I don't h
almost hissed.

"I know sweetie. I told her to do that." Dana paused and got a pout on her face. "Please, don
love it, I know it."

Mary Ellen glared at Dana and fumed. Then she shook her head and sighed as she looked a
worried face. Suddenly, her demeanor softened. She knew that Dana was only trying to help
head at her friend.

Dana felt a little relief when she saw Mary Ellen's look. It was almost a smile. "Let's go get a
said. "You'll feel better." Dana worried that she had gone too far with the rather prudish wom
believed that she needed some strong medicine or her marriage might be in jeopardy. She c
and Richard break up.

When they reached the bar and were settled into a booth, Dana ordered them both strong d
over and touched Mary Ellen's hand. "I'm truly sorry sweetheart. I don't want you to be mad

"Dana, Richard is going to go crazy when he sees... sees what I look like down there."

"At least he'll look and from what you've said that's progress. Listen, take it from me, most m
with bare crotches. Mine has been like that for ten years. When Drew first saw it, I thought h
rape me. Actually, he did now that I think about," she laughed.

"You don't know Richard," Mary Ellen said, ignoring her attempt at humor. "He had some ve

"And you don't?"

Mary Ellen looked sharply at Dana.

"I'm sorry. That was rude. But you know that you have to do something or your marriage is i
me that yourself. I don't want to see you two guys divorce."

"This might be the reason it ends."

"No it won't," Dana stated flatly. "Besides, it will grow back if you let it." The waitress brought
drinks and they fell silent.

A couple of minutes later Mary Ellen was calling the waitress over for another round of drink

"Slow down. You have to take the kids to practice," Dana cautioned gently.

By the time the second drink was finished, Mary Ellen had settled down. The liquor was mak
spite of her harrowing experience. Suddenly out of the blue she giggled.

"What?" Dana asked with a smile of relief.

"Nothing. I was just thinking of Richard's face when he sees that my pussy is hairless," she s
into laughter again.

Dana was shocked at her use of the word "pussy" but joined her and soon they were laughin

When Mary Ellen caught her breath she looked at Dana and said, "It does feel different." Sh
in her chair. Suddenly she could feel the tight thong panties running between her outer lips a
her sensitive inner ones. A chill ran down her back.

"You don't have to tell me that!" Dana stated. "I think I masturbated ten times in the first two
got mine done. The feeling of silk on my sensitive lips was almost too much." Dana blushed

Mary Ellen giggled and squirmed again. "I'm starting to see what you mean. However, I'm ve
another area."

Dana thought she was talking about her breasts. "My breasts are pretty sensitive too."

"I don't mean my breasts," Mary Ellen said nervously. She was unaccustomed to drinking ve
liquor was starting to really loosen her tongue.

Dana looked at her funny.

"You know... back there."

Suddenly Dana's face showed surprise and she said, "Oh!"

Mary Ellen blushed. "We shouldn't be talking about this. I'm sorry."

"No, don't stop, please tell me more," Dana said excitedly.

Mary Ellen looked around to see if anyone could overhear her. She dropped her voice to a w
rear... you know... my anus has always been very sensitive."

"Oh my God!" Dana exclaimed.

Suddenly Mary Ellen thought she had said too much and dropped her head down as her fac
"I know, it's sick." It was a whisper, barely audible.

"No... no... no..." Dana exclaimed and reached over and grasped her hand. "If it's sick, Drew
major therapy."

"Huh!"

"God, Mary Ellen, Drew and I have been into anal sex for years."

"Really?"

"Really. But I'm surprised that Richard would do anything like that."

"I didn't say Richard was into it."

"Well whom do you have anal sex with?" Dana said and paused. "Oh! A do it yourselfer," Da
realizing that she was stepping on risky grounds. However, there was excitement in her voic
believe that she and Mary Ellen had known each other for so many years and didn't know th
"I told you that Drew is an "ass" man. I meant that literally. We must do it three or four times

Mary Ellen gasped at the revelation and suddenly she could feel her vagina begin to throb. T
tingling sensation in her special place. She shifted in her seat to try to relieve the tension. It
to cause the tiny string on her thong to rub against her now sensitive anus. Mary Ellen had t
you two do... do that... a lot?"

"Well, if three or four 'ass fucks' a week is a lot, then we do it a lot," Dana said, using langua
normally reserve for the bedroom. She could see the excitement that her words brought to M
"And, Drew's cock is so big that I have to be careful. It takes a while for him to get it all into r

Mary Ellen sucked in her breath and closed her eyes. She squeezed her legs together and f
swollen sex lips pulse. "Did... did it hurt much the first time."

"Boy, that was a long time ago. We were really young and I think Drew had brought some m
never had 'pot' before. It was incredible though-I remember that. I think he was trying to get
my pussy and it slipped," Dana laughed. "Then, it just kind of popped in. I don't even know if
first. When he realized where his cock was... well, I think I was sore for a week from all the p
it was a good sore."

"Oh God. I have to tell you that I am really excited right now," Mary Ellen admitted. "I'm goin
home and find my special vibrator."

Dana smiled and felt her sex lips swell. Mary Ellen wasn't the only one getting excited. A suc
the younger woman on her hands and knees with a man with a large penis forcing it into her
her mind. She could feel her panties becoming soaked.

The two women fell silent, deep in thought. Then Mary Ellen spoke. "Dana, you and Drew se
good relationship. How do you do it?"

"Truthfully, it wasn't always like that." Dana paused and thought about what she was about t
secret. But please, you can't tell anyone I told you this."

"I promise," Mary Ellen said quickly, suddenly anxious to find out what Dana's secret was.

"Well, about five years ago, I did something really stupid. Our marriage was pretty good but
restless." The older woman paused again and she stared pensively across the room. She to
swallowed hard and blurted, "I had an affair!"

Mary Ellen gasped and her eyes opened wide in shock.

"It didn't last long-only several months. But Drew found out."

"Oh my God. What happened... uh what did Drew do?"

"You're not going to believe this but Drew was great about it. Yes, he was angry and disappo
hurt him a great deal. However, he knew that we weren't communicating like we used to and
boring. Once he settled down, we had several very long and frank conversations. He was on
and I got lonely. When he confronted me, I didn't lie because it was useless... he found phot

Mary Ellen gasped.

"I immediately confessed to everything. The most amazing thing was that Drew seemed to f
did. Can you believe it? He blamed himself for not being there for me. We cried a lot and the
passionate love." Dana smiled and then added, "Basically, he fucked my brains out." Dana b
"Then we talked some more. Fortunately, we worked it out and 'the rest is history' as they sa
what? He said he threw the pictures away, but I know that he still has them."

"Wow, I can't imagine most guys being that reasonable. Certainly not Richard."

"The truth is, that's what made it so hard for me. He was almost too understanding and reas
thought that it was because he didn't really love me. Then I realized that that was self-center
stupid. A woman couldn't hope for a man that was more understanding. I resolved to keep h
took. However, it's been surprisingly easy." Dana paused and her face flushed. "The secret
my ass any time he wants. Truthfully, I've grown to love it as much as he does. He would dis
like I owe him. I try to make it up to him every day." Tears began to fill Dana's eyes.

Mary Ellen had a tear in her eye as well. She reached over and grabbed the older woman's
and warm and strangely comforting to Mary Ellen. She resolved that if Dana and Drew could
to try to get the spark back into her own marriage as well.

"I guess we had better get going if you are going to get your kids to practice," Dana said as

Mary Ellen stood up and then she swayed. "Wow, I think I had a little too much to drink."

Dana was a little better. "You can't take the kids to practice now."

"I have to."

"Wait, I'll call Drew. If he doesn't have an appointment, he can take them."

"I couldn't let him do that."

"Nonsense. He'll love it," Dana said as she dialed his number.

"Hi Hon," Dana said with a smile in her voice. "No, I'm still with Mary Ellen. Listen, we have h
uh too much to drink." She giggled. "Do you think you could take Leslie and Brett to practice
o'clock over at the school." Dana paused and listened to Drew then smiled at Mary Ellen. "Y
you one tonight. I love you." Dana hung up and said, "Drew will take them to practice."

"He is a doll," Mary Ellen said and smiled as she thought of the handsome man.

Chapter 5

"Can I get you something to drink?" Mary Ellen said as she and Dana carried her packages

"Why not, I can just stagger through the back yard," Dana laughed, still feeling the effects of
had consumed at the bar.

They piled the packages in the living room and sat down at the bar. Mary Ellen stirred up a p
Daiquiri's and poured them both a large drink.

Dana raised her glass to Mary Ellen and said, "Here's to a new beginning for you and Richa

Mary Ellen raised her glass and tapped it to Dana's. "I hope so. The truth is though, I don't r
where to start."

"Here's an idea. Since it's Memorial Day weekend, you can send the kids to your mom's and
go out to a nice dinner on Saturday night. We will get Richard relaxed, ply him with a little liq
when you get home you can seduce him. Simple!"

"I like the dinner part but I don't think I know how to seduce anyone anymore... if I ever did,"
said sadly.

"Well, if the shaved pussy and sexy underwear doesn't do it, he's probably dead anyway," D
tapped her glass on Mary Ellen's again. "Why don't you try some of the stuff on again and w
dress for Saturday night. I like the red one but let's look."

Mary Ellen was feeling pretty good after downing her second Daiquiri. She swayed just a bit
barstool. "Let me carry these," Dana laughed as she picked up their drinks and carried them
room.

After shuffling through several boxes, Mary Ellen found the dresses that she had purchased
red one and started to leave the room.

"Come on Mary Ellen, change here. We're both girls and I'm pretty sure you don't have anyt
seen," she laughed.

Mary Ellen looked at Dana and thought for a second. "Ah, what the hell," she said and bega
blouse. Underneath she had on a modest but lacy bra that was somewhat thin and showed
breasts. She turned her back to Dana and unsnapped her shorts, wiggling a little as she slid
legs. She had forgotten that she had on a pair of thong panties and that her buttocks were to
she dropped the shorts, she felt the cool air on her cheeks. It was an immediate shock to he
looked over her shoulder at a smiling Dana and her face turned red.

"Very nice," Dana giggled as she took a sip of her drink, looking over the rim of the glass at

with a naughty smile.

Again Mary Ellen blushed. She quickly picked up the red dress and slipped it over her head.
around to Dana.

"That's never going to do," Dana said when she saw her bra was showing through. "Lose th

"I can't go around without a bra! I'm 35 years old for heaven's sake."

"Come on Mary Ellen, you have great breasts. Live on the wild side a little."

Mary Ellen reluctantly slipped the dress back over her head. She turned away from Dana an
and threw it on the sofa. Quickly she put the dress back on and turned around.

"Oh my!" Dana exclaimed as she stared at the pretty woman. The dress hugged every curve
her breasts looked firm and smooth with her suddenly hard nipples poking through.

"Turn around," Dana said.

Mary Ellen turned until her back was toward Dana. Suddenly, she could feel the older woma
backside. Her face began to flush hot.

"If Richard doesn't rape you when he sees that dress... you can give Drew a call," she laugh
high heels."

Mary Ellen slipped on a pair of black high heels. The heels emphasized her legs, shaping th
way to her firm thighs. She stood tall, almost proudly, letting the older woman look at her.

"Excellent," Dana said. "Now try on the others."

All of the dresses were a good six inches above her knees. She slipped on a bright yellow s
hugged her in all the right places. Suddenly, she felt good about herself, almost sexy. It had
time since she had paid attention to her appearance. Now with her new hairstyle and profes
there was a glow about her. She used her hands to smooth the dress across her waist as sh
dinning room mirror. "Oh," she said when she saw that her nipples were poking through the
She backed up until she could see her lower half. A sudden chill ran through her when she s
legs looked. She turned around and looked over her shoulder at the mirror. I do have a prett
thought and smiled.

She tried on all of the dresses, modeling them for Dana. Each one seemed to look better on

When Mary Ellen finished trying on the dresses, Dana said, "Now the underwear."

Before Mary Ellen could protest, Dana turned and hurried to the bar saying she would fix the

The now nervous woman bit her lip with indecision, as she stood in the living room with her
However, there was a constant chill of excitement running through her. She turned and pick
and then hesitated. When she glanced over her shoulder, she could see Dana at the bar fixi
Quickly she stripped off her dress and then slipped her panties off. When she pulled the ted
realized that it only covered half of her breasts. The top half of her breasts and nipples were

"Let me see," Dana said as she walked back into the living room carrying two large drinks.

Again, Mary Ellen's face flushed as she slowly turned around.

It was Dana's turn to feel a chill rush through her as she gazed at the almost naked woman.
breasts were almost totally exposed and the tips were as hard as pencil erasers. Without thi
drifted down to her crotch. A little gasp involuntarily escaped her lips when she saw that the
nothing. She could plainly see the tuft of hair at the top of her vagina and the fat lips of her v
Suddenly, Dana's hands were trembling and in danger of spilling the drinks. She mumbled s
and set the drinks on a table. Her legs were getting weak so she sat down. Dana had never
women... well, except the several little episodes with Jennifer at the shop but that was just a
now she found herself getting very excited just looking at her nearly naked friend. "That's... u
very... sexy," she stuttered.

Mary Ellen felt like the room was suddenly charged with electricity. She hurried over and pic
and swallowed about half of it. Then she went back to her packages and pulled out a lacy br
Suddenly, she felt very bold. She turned and stripped off the teddy in front of her friend.

Dana picked up her drink again and took a big gulp as she stared at the now totally naked w
she could feel her vagina throbbing as her eyes ran up and down the sexy woman's body. S
together and tried to control her breathing as she watched her turn away from her and bend
woman sucked in her breath when she saw the pouch of Mary Ellen's sex staring back at he
that it was wet.

Amazingly, Mary Ellen felt her own thrill of excitement at exposing herself to the older woma

her eyes on her ass and exposed vagina as she bent over. It took her a lot longer than nece
panties she wanted. She picked up a pair of thongs and pulled them up her legs. Next she w
corset around her waist. It had about ten stays that hooked in the back. She held it in the ba
her friend. The front of the corset left her breast totally bare but the under-wire bra pushed th
out. "Could you hook these please." Then she turned away again, suddenly feeling shy.

Dana stood up on trembling legs and walked unsteadily over to the waiting woman. She tool
fingers and slowly hooked each stay. When the last one was done she stopped, standing clo
woman. Then she dropped her hands to Mary Ellen's waist. Almost without her control, her h
lower to cup the younger woman's soft buttocks. She caught her breath when she felt the wa
palms of her hands. She had never done anything like this in her life.

Mary Ellen moaned and began to tremble. Her chest heaved up and down with her rapid bre
was leaning backward.

Now Dana was shaking as her hands continued to caress the soft flesh of Mary Ellen's ass.
turned in Dana's arms and suddenly they were staring into each other's eyes, her bare breas
blouse. Their lips began to move together... "Rinnnngggg!!!"

The ringing telephone startled the two women and they almost jumped apart. Both of their fa
with excitement and embarrassment.

"Hel... hello!" Mary Ellen gasped into the phone. "Uh... yes... I guess it's okay," she said. She
turned to Dana. "That was the termite company. Their truck is down the street and they wan
an inspection."

"Uh... well, I have... uh get back home anyway," Dana said, clearly flustered.

"Yes... and I need to get supper on the stove," Mary Ellen stammered.

Dana turned to leave.

"Dana," Mary Ellen said as she stood bare breasted staring at the older woman. "Thanks for

"My pleasure," Dana answered, glancing at her heaving breasts. "I'm glad you're not mad at

"I could never stay mad at you," she said and opened her arms.

As Dana stepped into her embrace and they hugged warmly, she could feel Mary Ellen's sof
breasts pressing to her own chest again. A shiver went through her. Suddenly, she had to g
"We'll talk about Saturday night later okay," she said hurriedly.

"That sounds good," Mary Ellen said and kissed the older woman's cheek.

The two women parted almost reluctantly. However, there was no doubt that the events of th
major impact on them. While they were embarrassed about what had almost happened, they
excited. It was the beginning of a new direction in their friendship.

Chapter 6

"So you got to see her almost naked?" Drew asked excitedly. He had just dropped Brett and
stepped into the house.

"Completely naked! And, she is almost totally bare down below now. No hair," Dana answer

"God, I would give anything to have seen that."

"I'll bet you would. Her butt is even nicer without clothes on... and so soft," Dana said almost
Suddenly, she realized what she had said and her face turned red. The alcohol she had con
coursing though her veins.

"What? How do you know how soft her butt is?" Drew asked incredulously.

"Uh... oh damn," Dana said and her face flushed.

Drew stood staring at his wife, his eyebrows raised, waiting for an answer. "Come on Dana,
However, there was an excited smile on his face.

Dana sighed. "Let's go sit down. I have a couple of things to tell you." She figured it was as g
any to come clean about the young girl at the beauty shop.

Drew followed his wife into the living room and sat next to her on the sofa. He could feel exc
building. "So come on, tell me."

"All right, all right," she answered nervously. "I guess I should start with something that happ
months ago."

"Months ago?" he asked. Drew's heart suddenly began beating very hard.

"Well, you know that new young girl at my beauty shop? You know the one with the pretty bl

"Yeah... Jennifer," Drew said as a vision of the pretty teenager flashed into his mind. "What
do with this?"

"I said there were a couple of things I needed to tell you. I've wanted to tell you this for a whi
but... but I was... worried about... you know, your reaction because of what happened before
that she was talking about the affair.

"Come on... come on," Drew said quickly, ignoring the last comment, getting more interested

"Well, I had an appointment with Jennifer. It was right after Sara retired. I needed to get a wa
bad. Sara was really good, but not the quickest person in the world. It took her forever to get
Still, I was sorry to see her go."

Drew wanted to say, "Just get to the good parts." Instead, he bit his tongue and kept quiet. H
penis begin to twitch and wasn't even sure why.

"Anyway, I was in the chair, laying back with my legs spread. Jennifer was working on me bu
to be taking a very long time. I started to think that she wasn't any quicker than Sara was. N
but it seemed like she was touching me much more than Sara ever did." Dana paused and l
reaction. When she saw excitement on his face, she continued, "I'm embarrassed to say this
get excited. Jennifer is such a pretty girl with those beautiful blue eyes and very sexy lips. Sh
kid really."

Drew was on the edge of his seat. His breathing had increased and he could feel excitemen
him now. He wanted to scream, "What happened?" but still he waited as patiently as he cou
throbbing in his shorts.

"For some reason, I looked down at Jennifer. She... she was staring at my... my pussy. For a
wondered if something was wrong. Suddenly, she looked up at me and I saw the look in her
look. I can see it in your eyes right now." Dana laughed a little nervously as she stared at he

Drew's could feel his pulse pounding in his temples. "What happened?" he said impatiently.

"Well, I know that I should have gotten out of the chair right then but I couldn't move. It was a
was frozen in place. Instead, I watched as she began to rub her hands along the insides of m
hands were so soft and her fingertips brought goose bumps to my skin. Suddenly, my legs s
I could feel myself getting wet. I couldn't believe how excited I had become."

"Oh Jesus!" Drew gasped. His penis was now throbbing.

"I just watched her when she got up from her stool and walked over to the door. I heard the l
have been in shock because I didn't even try to get up as she came back over and sat betwe
this time, I could feel that my juice was dripping and I know my lips were swollen. I was very
knowing that she could probably even smell me."

Without thinking, Dana closed her eyes and her hand came up and began to caress one of h

Drew watched in amazement.

There was fire in Dana's eyes when she opened them again. She stared at her husband and
burning. Now, she knew that she no longer had to be concerned about his reaction. "Drew,"
"she began to kiss my thigh. I started to moan as her tongue began to work toward my puss
never done anything with a woman before and I honestly don't know what got into me. She i
cute... almost innocent. However, I found out pretty quickly that she isn't as innocent as she

Drew moaned and leaned back into the corner of the sofa. He couldn't hold back any longer
wife as he slowly unzipped his pants.

Dana gasped as he pulled his long shaft from the hole in his shorts. It looked even larger tha
head was swollen and purple and there was a stream of clear juice running from the tip. She
suspending her story and attacking him, but then she changed her mind. Instead, she quickl
stripped off her shorts and panties. She sat back in the other corner of the sofa and spread l
one bare foot on the cushion. Incredible excitement rushed through her now. She knew that
teased with stories. Often she would make them up to turn him on. However, this one was tr
was very drunk, she described an episode with her lover. Drew's reaction was immediate an
her to the floor and fucked her senseless.

Drew began to stroke his penis as he watched his wife begin to move her hands down to he
lips. "Come on, tell me," he gasped.

"I could feel her hair brushing against the insides of my thigh as she kissed the sensitive skin

spot, right here," Dana said as she gently traced her finger across the inside top of her thigh
drew closer to her swollen lips. "My hips began to move without my control when she turned
pussy. I could feel her warm breath. Oh God Drew the girl was driving me crazy. Then, I felt
my smooth lips." Dana closed her eyes as she touched her lips and moaned.

Drew's fist was moving rapidly up and down the shaft of his penis as he hung on every word

"Suddenly, she was opening me... opening my pus... pussy. God, I felt so exposed." Dana u
open herself like Jennifer had done that day. "I could feel my juice literally running from my h
now." A stream of juice began to run from her vagina. She used her finger to smear it across
"I almost jumped out of the chair when Jennifer dipped her fingers into my juice and rubbed
sex. I almost climaxed right there. Then, she opened me even wider and blew warm air on m
gently rubbed the little nub at the top of her sex. "You know how I like that."

"Oh God," Drew moaned. He had to slow down his hand movement for fear that he would cl

"I felt something touch my lips and realized that it was her tongue."

Both of them moaned.

"Suddenly, I was being eaten by a woman for the first time in my life. God, she was good. N
great at eating my pussy sweetie but she knew all of the right places. I couldn't keep my hips
more. She grabbed my thighs and her mouth went wild. It was like her mouth was a vacuum
my juice into her mouth. I was getting really close to a climax when the strangest thing happ
going to love this-she lifted me up slightly and spread my cheeks. When her tongue touched
crazy. I couldn't help it but I screamed and I started to climax like a firecracker." Dana was tr
over now and was getting close to climax.

Drew stood up from the sofa on unsteady legs. He stared down at his excited wife and then
Then he lifted her legs and laid them on his shoulders.

"Oh God, fuck me," Dana moaned and grabbed Drew's hips.

Drew held back. He used his hand to direct his penis to her now throbbing sex. However, he
right away. Instead, he rubbed the head of his shaft around her swollen lips, smearing his ju
her vagina. Then he moved it between the lips. A moan escaped both of their lips as he pus
shaft slowly into her very wet vagina. A second later he could feel the contractions deep insi
They grew stronger until she was screaming in pleasure and climaxing around his slowly mo

Drew held back his own climax. He wanted something else and waited.

Finally, Dana stopped trembling and looked at her patiently waiting husband. She smiled an
and then reached down under their joined crotches to spread her ass cheeks. She knew wh

A big smile grew on Drew's face. He slowly pulled his wet penis from her still clinching hole a
on the tiny star of her anus. He pushed firmly and felt her sphincter resist and then relax. Th
popped inside and then inch-by-inch he slid the shaft into her willing ass. When he was as d
go, he paused, enjoying the tight confines of his wife's familiar anal canal. He could feel her
heartbeat through the thin walls. Then, he started to move.

Dana loved the feeling of her ass being stretched. It was familiar and comfortable, almost lik
meant to be there. The two body parts fit like a hand in a glove. She thought briefly about cli
but decided to let Drew have his pleasure. She squeezed her ass muscles around his penis
ass hard now," she gasped, using words she knew he loved to hear.

Drew didn't have to be told twice. He began to pound in and out of his wife's ass. Every inch
caressed by her clinching hole. It felt like two fists were squeezing his shaft, working hard to
sperm from his balls.

"That's it baby, fuck me. God could that little girl eat my pussy and ass," she continued with
"Between her saliva and my pussy juice, the entire cushion of the chair got wet. When she s
my ass I went mad." She heard Drew moaning and knew what would take him over the top.
but I bet you'd love to be fucking Mary Ellen's ass right now," Dana said excitedly.

Drew tensed and felt his balls tighten. She knew all of his buttons.

"I'll bet her ass is really tight. She's never had a penis in it you know. Yours would stretch he
loves to have things up her ass. She told me how she loves to use this special vibrator on h
But I bet she has never had a vibrator as big as your cock."

"Oh Godddddd!!!" Drew bellowed and he pushed in as deeply as possible. His balls tightened
his hot sperm deep into Dana's ass.

Dana moaned as she felt the hot juice splatter against the walls of her canal. It was exciting
soothing. Somehow, she always felt so close to him when he finally released his load into he
feeling lasted longer than just the coupling, because it would drip out for hours. That was a s
wonderful affirmation of his love.

Drew's climax went on for a long time until finally there was nothing left. He grunted one last
collapsed onto his smiling wife.

The room grew quiet as Dana wrapped her arms around him and they stayed like that until t
returned to normal.

Finally, Drew felt his penis shrink and slip wetly out of his wife's still pulsing hole. He sat bac
looked down at her ravaged pubic mound. There was a little shadow growth of hair. "It looks
need to see Jennifer to have your pussy waxed again."

A broad smile crossed Dana's face. She would tell him about the other visits later. "I love yo
pulled him down for a sweet kiss.

Chapter 7

Saturday evening was pleasant enough but Mary Ellen was very nervous. The four of them
restaurant downtown.

Mary Ellen could hardly eat. She was excited and worried. Excited about initiating sex with R
worried that he would reject her. In all their years of marriage she had never been the aggre
eyes constantly met Dana's, looking for support.

In the ladies room, Dana said, "It seems to be going okay huh?"

"I don't know. I'm so nervous, I feel like I'm on my first date."

"Good. Maybe you'll get lucky later," Dana laughed.

Mary Ellen smiled nervously.

As they parted for the evening, Dana whispered, "Have fun!"

The following morning, Dana came over early for coffee. She knew that the kids were at Mar
house and that Richard got up late on Sundays, so that would afford them a little private tim
the evening had gone. Dana had her fingers crossed that things had gone well. She had har
night.

When she walked into the kitchen, she could immediately see that something was wrong. M
at the table in a house robe and eyes were red and wet with tears. Dana's heart sank. As sh
hug the distraught woman, Mary Ellen started to sob.

Dana knelt on the floor with her arms around Mary Ellen and let her cry for a long time. Fina
and got both of them a fresh cup of coffee and sat down at the table. "It didn't go well, did it?

"That's an understatement," Mary Ellen said and wiped her eyes, looking down into her coffe
look up in fear that she would start crying again.

"I'm sorry sweetie. I shouldn't have put you up to this."

"It wasn't your fault," Mary Ellen said quickly, looking up at her worried friend.

"So, what happened?"

"Nothing!" Mary Ellen said with anger in her voice.

Dana took a sip of her coffee and waited.

"I did everything just like we planned. You saw how affectionate I was all night. However, the
affection returned. After we got home, Richard went to the bedroom and I went in and put on
Then, when I came out, he was in bed snoring." Mary Ellen broke into sobs again.

"Did you wake him up?"

"Yes, but he just mumbled "Some other time," or something like that and turned over. I cried

Dana reached over and grasped Mary Ellen's hand. "I hate to say it but I think you two might
Have you thought about that?"

"Yes, I suggested it to Richard some time ago. I even thought about the pastor of our church
embarrassed to lay my problems out to him. Richard wouldn't even consider it though. He sa
any problems we could work them out ourselves."

Dana stood up and walked around the table and held her arms open to her friend.

Mary Ellen stood up and almost fell into the older woman's arms, breaking down again. She

friend's shoulder and sobbed.

In spite of Dana's maternal instincts, the closeness of the sexy woman was having an effect
feel her soft breasts under her robe pressing to her chest. Mary Ellen's nipples were centere
nipples and she could feel them almost burning into her. Incredibly, she felt her vagina quive
panties getting wet.

The warmth and comfort of her friend made Mary Ellen feel better. She had her face buried
the sweet smell of the older woman's hair surrounded her. Slowly, her sobs ceased and her
rapid. Now, she too could feel her friend's breasts against her own and her hands gently car
through her thin robe.

Dana's hands began to slide slowly down Mary Ellen's back. They paused at her waist in inc
her breath as she moved her hands lower until they reached her thinly covered buttocks. He
in her chest. She had never been so bold in all her life; at least not with another woman. Wit
had been the passive one. It was easy because she had just let the young girl do things to h
different. She was being the aggressor. She knew it was very dangerous and could end thei
she persisted and began to squeeze her hands on the soft flesh.

Mary Ellen's eyes opened in shock. Yet, she didn't pull from the woman's embrace. A little, a
imperceptible, moan escaped her lips.

Dana heard it. Her heart felt like it was going to jump out of her chest as her fingers began t
back of the short robe. She pulled the material gradually higher with just her fingertips until s
skin under her now very warm hands. A louder moan escaped her lips when she felt the soft
friend's naked buttocks. Boldly now, she cupped the cheeks of her ass and pulled her close.

Mary Ellen pulled her head back and looked into Dana's lust filled eyes. "What are you doi...
whisper but suddenly Dana's lips cut it off.

Both women's heads were spinning as they stood in the kitchen kissing. The kiss was filled
but yet it was tender. Not at all like kissing a man. Neither woman had ever kissed another w
their lives. It was a unique experience.

As their passion grew, the two women kissed like horny teenagers on the first date. Their tor
their lips pressed together.

Mary Ellen felt Dana's tongue entered her mouth and she sucked, tasting her sweet saliva. V

pulled back, Mary Ellen's followed.

One of Dana's hands slid down until it reached the back of Mary Ellen's thighs. Mary Ellen m
protest, but yet, she spread her legs slightly apart.

Dana's hand was trembling as it slipped between her legs and her fingertips found her rapid
gasp escaped her lips when she felt how wet her friend's vagina was. Her fingers were imm
her juice.

"Oh Jesus," Mary Ellen moaned when Dana's finger began to play with her swollen inner lip
as they moved over her sex, so unlike Richard's, she thought. Her breath caught in her throa
the tip of one of her fingers touch her hole. Without a conscious thought, her legs opened a
giving Dana's hand better access. "Oh Dana!" she moaned when she felt the finger began t
her pulsing hole.

It was a completely new experience for both women. Dana had felt the insides of her own va
but this felt very different. The tunnel of Mary Ellen's vagina was warmer and wetter then an
ever felt before. Her tight hole was almost sucking her finger inside. It was apparent to Dana
been a long time since she had felt a penis inside her hole. When she felt the younger woma
another moan, she added a second finger. Within seconds, the room was filled with the squi
finger moving in and out of the now sloppy hole.

Mary Ellen pulled away from Dana's mouth and buried her face in her shoulder. She was tre
"What are you doing to me," she whispered, almost to herself. Still, she gave no resistance.
last several days and the frustration of last night had made her mad with excitement. She wa
to control her actions.

Suddenly, Dana boldly removed one wet finger from her vagina and slid it back across the s
between her vagina and anus. She hesitated for only a second before she touched the tiny p

Mary Ellen tensed. "Oh my God," she gasped as she felt Dana's finger on her anus. She we
if to avoid the contact. The finger followed, pressing upward until the tip slipped into the tight

Dana couldn't believe what she was doing. Her own body began to tremble with excitement.
upward; keeping the other buried in her vagina.

"Ohhhhh!!!" Mary Ellen moaned as the finger penetrated her rectum. "Oh Jesus, oh God," sh
the digit worm its way deeply into her body. She pressed downward and took the probing fin

as it would go. Her body began to shake all over and her head was spinning out of control. S
breath. Suddenly she let out a long moan and began to climax.

Dana held on tight as Mary Ellen convulsed in her arms. She moved both fingers in and out
incredibly exciting to feel the younger woman's vagina and anus clamp down on both fingers

Mary Ellen's legs almost gave out as her climax reached a peak. Her arms squeezed the old
muffled her cries against her shoulder.

Dana felt her own vagina quiver and, incredibly, a little climax went through her. Her legs tre
knees almost buckled but she remained standing by holding onto Mary Ellen.

When their trembling stopped the two women moved apart. Both of their faces were red with

"Uh... uh... Richard... uh... will be up soon," Mary Ellen stuttered.

"Yes... uh, I have some... errands to run," Dana said. "I'll talk to you later."

Mary Ellen rushed out of the kitchen and Dana hurried through the back door.

Chapter 8

Several times during the day Mary Ellen thought of calling Dana. However, she didn't becau
embarrassed. Richard had gone into work after church and she knew that he wouldn't be ho
a pretty day so she decided to lie out by the pool and enjoy the fact that she was alone for a

She found an old single piece swimsuit and went into the bathroom to put it on. When she w
thought about masturbating. Since the incident in the kitchen this morning with Dana there w
throbbing in her vagina. Still, she restrained herself. However, as she passed her special dra
stopped. She bit her lip in indecision. With a sigh, she opened the drawer and searched thro
There was one she had bought from a mail order catalog but had never used. It was a small
vibrator and a wireless remote control. It had been very expensive.

She picked up the package and felt a naughty thrill go through her. Her hands were tremblin
The plug was tapered to a round point at one end and grew gradually larger. At the fattest p
six around. It was flesh colored and six inches long with a flange at the end.

Mary Ellen's hands were shaking so bad that she dropped the batteries several times before

the remote. When she turned it on, the little plug jumped to life in her hand. A gasp escaped
pushed the speed control until it was literally buzzing.

The excited woman hurried into the bathroom and applied some lubricant to the plug. Quickl
changed her mind, she pulled the crotch of her bathing suit aside and touched the tip to her
groan escaped her lips as she began to slide it into her ass. It took a substantial push to get
section past her sphincter. It felt as though her sphincter snapped shut like a rubber band. S
excitement as she pulled her suit back into place, hiding the flange of the plug.

She looked at the control in her trembling hand. She hesitated for a second and then she pu
turn it on. "Ohhhhh God!" she groaned and her knees almost buckled as the hidden plug ca
the first time she had had a vibrating plug up her ass but it seemed so much more naughty t
going outside and lay at the pool with her ass stuffed with a vibrating plug. God, if her neighl
thought and her face flushed.

Mary Ellen turned the still humming device off quickly and hurried to get a towel and some ta

Drew was in his office "cave", as Dana called it, when she came in to talk later that day. He
his computer and smiled at her. "Hi sweetie." He could immediately see that she was distrau
wrong?"

Dana had agonized all morning over what she was going to tell Drew about her conversatio
if she were even going to tell him. Finally, she sighed and said, "Mary Ellen didn't have a go
Richard ignored her."

"Oh, that's too bad." Drew was genuinely concerned. He liked Richard and Mary Ellen and h
problems.

Dana came over, sat on his lap and kissed him. "I'm so glad I have you," she said sincerely.

"The feeling is mutual," Drew replied as he hugged her. "So what is Mary Ellen going to do n

"I don't know."

"Has she thought about counseling?"

"Richard won't do it."

"That man's a lot crazier than I thought. She's such a sexy woman... and with a great ass I m
said and smiled. "I'd be fucking it every day if I were him."

"Would you?"

Drew looked at her and said, "Would I fuck her ass? Of course." He smiled broadly.

"No, I mean would you really do something with her?" Dana said seriously.

"Uh... well, no. I would never do anything behind your back."

Dana looked sad for a moment as she thought about his comment. She had done "somethin
guilt was just below the surface at all times. She had been so stupid. And, the guy she had t
wasn't near as good as Drew! It was only exciting because it was different-something new-th
in the first place. She had realized that doing "new" things were the only way to keep a marr

Dana paused for a minute, thinking. Suddenly, a wild thought occurred to her. "What if I said

"What was okay?"

"For you to do something with Mary Ellen."

Drew looked at his wife as if he didn't understand. Then his face showed shock. "What? You

"I'm serious. Don't you see, it's perfect," she said with a big smile.

"Now I know you've gone crazy."

"No I haven't... well, maybe," she laughed. "Think about it. Mary Ellen is ripe for an affair. If s
and finds someone it could be very dangerous-you know with all the nuts and diseases out t
sex, she likes anal sex-although she has never had it for real-and it would be relatively safe.
danger would be if Richard found out and he is basically clueless."

"I can't believe that you're saying this," Drew said, unable to believe that she could be seriou
began to feel excitement. Maybe it was because she was squirming her sexy ass on his crot

"Are you saying that you aren't interested?"

"No! Uh... I mean... uh... wouldn't you be jealous?" Suddenly, the idea was becoming very a

"Yes, probably. But it would be very exciting too."

Drew was silent for a long time. He gazed out the window. While he was looking calm, excite
coursing though him. He fought to keep his voice controlled and said, "So if I said yes, how
would go about it?"

"Well, I don't think she would be a pushover but I'm sure with your charm you could manage
could feel Drew becoming hard under her ass. "Besides, I could drop a few hints that I woul
had a wide grin on her face as she continued to move on his lap. Now Drew penis was totall
"If she sat on your lap like I'm doing right now, well..."

"This is crazy."

"But, you want to do it," Dana said and pushed her ass down on his now throbbing penis. "I
me tell you what happened this morning after Mary Ellen and I talked..."

A few minutes later Drew sat with his mouth opened in shock. "So you actually had your fing
ass?" he said in a trembling voice.

"Yep! And she almost fell to the floor as she climaxed."

"All right, all right, I'm convinced. So when do I start the big seduction?" Drew said, suddenly
impatient.

"Well, I saw her go out to the pool a little while ago, so why don't you go over and talk with h

Drew almost threw Dana off his lap in his haste. He rushed over and looked out the window
"cave" overlooked Mary Ellen's backyard. Drew often watched her at the pool or gardening.
her stomach on a lounge chair.

Dana walked up behind him and peeked over his shoulder out the window. She wrapped he
and her hands slipped to the bulge in his shorts. "She does have a nice ass. Can you imagin
was between those sweet cheeks a little while ago," she said as she slowly unzipped his sh

"Dana," Drew gasped as she fished inside his shorts for his throbbing tool.

"Oh my," she gasped as she pulled his penis out as saw the long shaft pulsing in her hand. "
split those cheeks so wide."

Drew's hips began to move in time with Dana's stroking hand. She could feel his juice coatin
she moved her hand slowly up and down the shaft. A chill ran down her spine at the thought
fat penis sliding into her friend's ass. She knew how that felt. "Well, you had better get out th
she goes inside," Dana said.

A moan of frustration escaped Drew's lips but he knew that if she kept stroking him he woul
the windowsill. He quickly put on a pair of swim trunks and headed outside.

Chapter 9

Drew stepped inside the gate to the privacy fence that circled the pool. He smiled brightly as
to the pretty woman. "Wow, who's my new neighbor?" he said when he saw her new hairsty

Mary Ellen jerked her head around and saw the good-looking man standing over her. "Uh...
well... uh... no... I was..." she stuttered. Normally she would have welcomed the company of
However, with the plug still inside of her, it was the worst possible time. Quickly, she lifted up
shut off the remote discretely. She had been very close to a climax. However, in her haste, s
little device on the cement.

"I love your new look. The hair style fits you perfectly," Drew said sincerely as he reached do
up the remote. He sat down in a chair. "What's this?"

"Uh... uh... it's a remote to one of... of Brett's toy cars. It's... uh... around here somewhere."

"I love those things. Maybe if I turn it on we can find it," he said and pressed the on/off butto
as he glanced around the yard.

Mary Ellen's eyes grew wide as the plug started to vibrate. She sucked in her breath, hoping
wouldn't notice the shocked look on her face.

"Hmm, don't see anything yet." Then he placed his thumb on the speed adjustment and turn

Mary Ellen almost gasped and bit her lip as the vibrations increased. She swallowed hard an
her hips from moving.

Drew turned it higher. "Are you okay," he asked when he saw her face.

"Uh... yes... uh... it's just a little hot out here." Now she was trying desperately not to cry out. feel the vibrations radiating through her body. Her nipples were suddenly very hard and her was swollen to twice its normal size.

"So, is Richard working today?" Drew asked casually as he toyed with the control, moving th and down.

Mary Ellen was about to go mad. She knew that if he kept it up she would climax right there. bead on her forehead. "Uh... yes, he... uh has some big presentation Tuesday so he has to Ellen started to tremble. "Jesus, I'm hot. Drew... uh... would you be a doll and get me a glass from the refrigerator."

"Sure," Drew said. He tossed the remote onto the table and walked toward the house.

The second he was inside, Mary Ellen jumped up and rushed over to grab the remote. Howe turn it off, she began to climax. Suddenly, she lost strength in her legs and she grabbed the support. Waves of pleasure rolled over her. She felt the familiar spasms in her anal canal. H were normally very strong however her attempt to prevent a climax made this one much stro groan escaped her lips and she squeezed her ass cheeks together. Her vagina quivered an fingers gripped the table as wave after wave of pleasure rushed through her.

"Are you sure you're alright?" Drew asked as he walked back out with two glasses of lemona Ellen almost weaving.

"I'm... I'm just hot," she gasped and grabbed the glass and drank half of it. Finally, when her she walked unsteadily back to her lounge. A big sigh of relief came from her lips as she sat However, she almost jumped back up as her weight forced the plug deep into her rectum.

Drew looked at Mary Ellen with a questioning look. There was something more going on her

Mary Ellen's breathing eventually returned to normal as the spasms slowed. "That's what I n as she finished the glass. She sat back and looked at her handsome neighbor. He was stari so she stole a closer look him. His bare chest and arms showed that he spent a good bit of t She had seen him at the pool often so she was pretty familiar with his physique. However, h frustration and the fact that Dana told her that he liked her ass made her look at him differen

"It's beautiful out here today huh?" Drew said, staring at a flock of birds swooping in the crys

"Yes it is," Mary Ellen said as her eyes traveled across his strong chest and rippled stomach
referring to the weather though. Her eyebrows rose when she saw the bulge in his trunks.

Drew liked to wear tight swim trunks. It was a joke between he and Dana. He would always
the advertising business so he knew that it paid to advertise.

Mary Ellen had to agree. She could feel herself becoming excited again as she stared at the
in his shorts. She could see that Dana wasn't lying when she said that Drew had large equip

"You have a great tan," Drew said.

Mary Ellen jumped and looked up. She saw Drew staring at her. Her face turned scarlet and
you!" Hoping that he hadn't noticed where her eyes had been.

He had. He slipped down lower in his chair, opening his thighs and presenting his crotch to

"Could you get me another," Mary Ellen said as she held out her empty glass. "Oh and mayb
little Southern Comfort in there this time," she added with a smile.

"Sure," Drew responded and took her glass and walked toward the kitchen.

Mary Ellen watched his butt as he walked. I'm not the only one with a sexy ass! she thought

From the upstairs window, Dana watched her friend stare at her husband's ass as he walke
spite of all of the dangers, or maybe because of them, she found the thought of Drew and M
incredibly exciting. She knew it wasn't normal but she couldn't help it. And, yes, there was a
jealously. However, somehow that felt okay. After all, she had screwed someone behind his
let her lover have her in their very own bed, not to mention the car, the kitchen and even on

As Dana continued to stare out of the window, her hand stole down and inside her shorts. A
her lips when she felt her swollen sex lips under her finger. Although she had a little climax t
with Mary Ellen, she felt excitement building again. In her mind she could see Mary Ellen on
knees with Drew behind her. The swollen head of his penis poised at her tiny hole. Dana's o
pulsed as her finger began to move in and out of her dripping vagina. Suddenly, she stoppe
the room. She needed something.

A naughty thrill ran thought her when she saw an object on Drew's desk. It was a trophy he
place in an advertising campaign. It had a heavy wooden base and a nine-inch high brass o
Dana had said that it looked like a "dildo" or a "butt plug". Drew didn't think it was funny. He
proud of the award.

Dana snatched up the trophy and walked back to the window on shaking legs. She quickly u
and let them fall to her ankles. Then she pushed her panties to her thighs. She knew that thi
she couldn't help herself. She placed the brass knob at the entrance to her wet vagina and s
inside. A moan escaped her lips and she began to move it in and out. When it was dripping
pulled it out and moved it toward her rear hole. She stared out the window at Drew and Mary
slowly slipped it into her ass. "Oh Jesus," she moaned as it went halfway in. She lifted her le
shorts and let the panties drop to the floor so that she could spread her legs wider. She push
groaned as the long tube went all the way inside her ass.

Mary Ellen's eye caught movement in their upstairs window as she and Drew talked. She loo
looking directly at them. As their eyes met, Mary Ellen felt her face flush at the remembrance
transpired between the two of this morning. Then, suddenly she jumped when she felt the vi
again.

"Do you hear that?" Drew asked as he turned up the speed on the remote control.

"Hear... what?" Mary Ellen answered, knowing perfectly well what he was talking about.

"I thought I heard a buzzing sound."

Mary Ellen clinched her ass cheeks together and pressed down into the cushion of the loung
noise.

"Oh well, I thought I'd found Brett's toy. By the way, Dana wanted me to ask you and Richard
steaks on the grill tonight." He hadn't cleared it with Dana but he knew that it would be fine.
figured that Richard wouldn't be home.

"Unfortunately, Richard won't be home until very late and since it's Memorial Day tomorrow,
kids stay with their grandmother until tomorrow night."

"Well, it's no sense in you eating alone. Come on over about six okay?"

"Uh... uh... sure," Mary Ellen said. Then she almost sighed as Drew put the remote down an

her later. As soon as he was gone, she grabbed the remote to turn it off again and hurried in

Upstairs, Dana was frantically working the fake dildo in and out of her ass. Her breath was c
gasps. Suddenly, her knees began to buckle as throbs of pleasure began to radiate from he
"Ahhhh!!!" she gasped as a strong anal climax washed through her. Within seconds, her har
much that she couldn't hold the heavy trophy and it fell to the floor with a thud, leaving her s
empty and pulsing.

Dana quickly composed herself, picked up the trophy, hastily cleaned it and put it back on D
would never look at that award the same way again.

Drew was smiling when he came back to the house. Dana was coming down the stairs. "I in
for a cook-out tonight," he said with a broad smile.

"Wonderful. How did your conversation go?" Dana asked, neglecting to tell him she had wat
window.

"I'm not sure. She seemed to be preoccupied for some reason."

Dana wanted to say, "I noticed," but caught herself. "What time is she coming over?"

"Six."

"Well, I need you to run to the store and pick up a few things."

"Sure," Drew said and kissed her. Then he looked into her eyes and asked, "Are you sure al

"Yes. Now let me get you a list."

Chapter 10

Mary Ellen was having a difficult time finding something to wear from her new clothes. She f
a white tube top and matching pair of stretch short shorts. When she pulled the shorts up he
quickly realized that she wouldn't be able to wear panties. They were far too short and much
found that she had the same problem with the top because it wasn't meant to be worn with a
either.

When she was finally dressed, she took one last look in the mirror and almost gasped. The t

almost obscene. She could plainly see her nipples through the thin material and when she tu
cheeks of her ass practically hung out of the shorts. The seam of the shorts cut between the
vagina and separated the cheeks of her buttocks. She could feel it rubbing on her sensitive p
step she took. For a second she considered changing but then a little thrill of daring ran thro
pursed her lips in determination.

Mary Ellen went through the back way to her neighbor's house. She found Drew on the patio
preparing the grill. "Hi," she said as she approached him.

Drew's eyes opened in shock when he turned and saw Mary Ellen's outfit.

Mary Ellen felt her face turn red and second-guessed her selection of clothes again.

"Wow," Drew said, almost drooling. "You... wow... you look great."

"Thank you!" she answered but her face remained hot. "Where's Dana?" she asked quickly.

"In the kitchen."

She felt Drew's eyes almost devouring her. As she turned and walked toward the kitchen sh
eyes follow her. A smile came to her lips and she suddenly felt good about herself. It had be
since a man paid that much attention to her. She couldn't help swaying her hips a little more
she headed for the kitchen and she felt a tremor of excitement run through her.

Drew stood with his mouth open as he watched the sexy woman walk away. He couldn't bel
Sure, he had seen her wear those tiny pink shorts to work in the garden but he had never se
public wearing something so tight. Drew felt his penis twitch as he watched her swing her as
head and turned back to the grill. He could feel his penis pulsing in his shorts now.

Dana was standing at the sink when Mary Ellen entered. She also had on a pair of tight shor
halter-top. She always looks so classy, Mary Ellen thought. "Hi!" she said somewhat self-con

Dana had the same look of surprise on her face as Drew had when she turned around to fac
Then her face broke into a wide smile. "My, my," she said as her eyes scanned up and down
body. "It looks like you want to get raped tonight," she laughed.

"Is it too much?" Mary Ellen asked with concern in her voice.

"Absolutely not. I'm surprised that Drew let you off the patio though." She paused as she co
the shapely woman's body. "You have an amazing shape lady," she said sincerely.

"Thank you!" Mary Ellen said and blushed at the older woman's appraising stare.

"Turn around."

Mary Ellen hesitated but then turned around. She felt Dana's eyes on her ass and her face g
remembered what had happened earlier. Then the same little chill of excitement she had fel
at her ran down her spine. Suddenly, she felt Dana step close behind her. Her heart started
chest. Then, she closed her eyes and gasped as she felt the warm hands of her friend cares
just like this morning. Without debating whether it was right or wrong, she pushed back into
and moaned.

"Oh God," Dana gasped as her hands slid down to touch the soft skin below the elastic of th
shorts. Her fingers slipped under the leg band and lifted up until she held both cheeks in the
hands. She felt Mary Ellen push her buttock back slightly and heard her moan. "We had bett
I'll rape you," she whispered in warning and quickly kissed the younger woman's bare shoul
buttocks one last squeeze.

Mary Ellen felt goose bumps form on her shoulders and she sighed and reached down to ac
attempted to pull them from between her now swelling lips but it was useless. She had neve
when she had pubic hair.

"Fix yourself a drink and then help me take things out to the patio."

Mary Ellen composed herself and walked over to the bar. She got herself a drink and stood
older woman seemed so sophisticated and sexy-everything that she wanted to be. She glan
hands as she molded the raw hamburger. Then her face flushed hot and she could almost f
manicured finger sliding up her ass again. Suddenly she felt a little remorse at how far she h
and a frown came to her face.

Dana looked up and saw her frown. "What's wrong?" she asked.

"Dana... uh... about... uh this morning..." Mary Ellen hesitated, not sure what she was going

"Don't worry sweetie, that will be our little secret. Just between us girls," she said with a brig
she tried to ease the younger woman's concern. In truth, she was just as embarrassed as M

and help me carry the food outside."

The three of them sat on the patio and ate a quiet dinner. They made small talk about the w
they finished off a pitcher of Drew's "special" punch. It was pretty much half fruit juice and ha
so it didn't talk long for all of them to feel the affects.

"Excuse me for a second." Dana said and then went inside and put on some soft music. The
the music outside through speakers around the patio. When she came back out, she reache
He got up and stepped into her arms and they danced around the patio as the sun began to
warm breeze made the wind chimes hanging from the patio roof jingle.

When the song ended, Dana looked at Mary Ellen and saw a sad look on her face. Her hear
friend. She knew that she was feeling like a third wheel. "Drew, dance with Mary Ellen," she

"Gladly," Drew said and stepped over to pull the reluctant lady into his arms.

"I'll get some more of Drew's special brew," Dana said as she picked up the empty pitcher a
house.

Drew held Mary Ellen tightly in his arms as he moved effortlessly around the patio. He and D
ballroom dancing lessons for years and he was quite adept.

As the two danced the sun disappeared over the horizon and the patio lights came on, givin
romantic glow.

The alcohol, the music and the warm breeze made Mary Ellen relax and she almost melted
arms. She barely realized that Drew's hands had slipped down to the curves of her buttocks
sucked in her breath as his hands pushed her shorts up and cupped her soft cheeks just like
earlier. "Drew," she whispered but didn't try to pull from his warm embrace. Instead, she let h
his shoulder.

"God, you have a sexy ass," he whispered.

Mary Ellen could only moan at his surprising words, as she felt his strong hands squeezing h
Suddenly she could feel his rapidly swelling penis against her leg. "Drew please," she almos
realizing that Dana could come out any second.

Dana smiled as she watched the two from the kitchen window. She could feel her excitemen
Instead of rushing back outside, she waited, giving Drew time to loosen her up. An excited s
lips when Drew turned the woman so that her back was facing the window. She could see h
kneading her soft ass cheeks. When she looked at his face, she saw him smile and wink. A
ran down her spine and she picked up the pitcher of drinks and carried it back out onto the p

The two barely noticed her as she sat back down at the table. When the next song began, D
if I cut in?"

Mary Ellen jumped in shock when she realized that Dana was standing behind her. She pull
arms.

However, instead of stepping into Drew's arms, Dana pulled Mary Ellen to her.

Mary Ellen's mouth opened as if to protest.

Dana smiled and said, "I can dance with him anytime." Then she pulled the surprised woma

Suddenly, Mary Ellen breasts were pressed to the older woman's and she could feel her wa
touching hers from breasts to thighs. A little moan escaped her lips and she again melted int
head was light as a multitude of sensations rushed over her. She could feel excitement build
her tight shorts rubbed her between the cheeks of her buttocks as they moved slowly around
Dana lead and her head drifted to her shoulder.

When the song ended, Dana and Mary Ellen continued to move without the music until anot
smiled over Mary Ellen's shoulder at Drew as he sat at the table and watched. She could se
shorts. Then, like he had done, she slipped her hands down Mary Ellen's back until they wer
buttocks again. Dana could feel her heart pounding in her chest as she slipped them lower a
younger woman's soft ass cheeks.

Drew's penis was pulsing in his shorts as he watched his wife caress Mary Ellen's ass. He w
to believe that he was actually watching his wife caress another woman.

Mary Ellen was very much aware of where Dana's hands were. She was embarrassed by th
excited. Her conservative side was telling her to stop this but the alcohol and her newly disc
was egging her on. "Dana," she whispered as she felt the older woman's fingers slip under t
until they were between her cheeks. "Oh God!" she moaned when she realized that the tips
just a fraction of an inch from her pulsing rear hole.

Dana moved her fingers that fraction of an inch and touched her little rose.

Mary Ellen pulled her head from Dana's shoulder and looked at her with her eyes wide. The
Dana had worked the two of them over to a dark section of the patio. Still, she knew that Dre
She watched, as if hypnotized, as Dana's lips moved toward her.

Drew was beside himself with excitement now. He reached down and rubbed his erection, w
but deciding to wait.

Electric shocks ran through both women as their lips touched. As Dana's fingers teased the
hole, her tongue worked inside Mary Ellen's willing mouth. A jolt of electricity went though he
younger woman began to suck on her tongue. Their bodies began to squirm against one an
excitement grew rapidly.

Finally, Dana pulled away, gasping for breath. "Let's get into the hot tub," she suggested.

At first Mary Ellen looked at her like she didn't understand. Her head was spinning wildly nov
I'll have to... uh... get my bathing suit."

"That's okay, we'll just take our tops off." With that, Dana reached down and pulled Mary Elle
and over her head.

The younger woman gasped as her breasts were suddenly bared. Then she watched as her
same thing, revealing her firm breasts. Almost hypnotized, Mary Ellen let Dana lead her ove
water of the hot tub.

The two women stepped into the tub and sunk down until their breasts were under the foam

"Ohhhhh!!!" Mary Ellen moaned in pleasure as the warmth of the water surrounded her body
of the tub made her head spin even more.

"Come on Drew, join us," Dana called.

As Drew got up, he felt the alcohol going to his head and he swayed just a bit. He stood, his
from his throbbing erection, and looked at the two women. Then, he walked over to the edge
stopped at the edge in indecision. Does she want me to get in with my shorts on? he though

Dana anticipated his question and said teasingly, "Come on Drew, take your shorts off. You'
are you?"

It was intended as a challenge and it worked. Drew reached down and unsnapped his shorts
zipper down and paused. He smiled at the two women and let them drop to the ground.

Mary Ellen sucked in her breath. Drew had on a pair of white boxer briefs that hugged his lo
second skin. She could plainly see his throbbing erection straining down one leg.

"Come on," Dana encouraged.

Drew hooked his fingers in the waistband and slowly pulled his underwear down. His hard p
slapped his stomach bringing nervous giggles from the girls. Now his shaft was pointing dire
women and there was a drop of clear juice hanging from the slit in the head. Drew intentiona
throb, causing the juice to drip from his penis to the water below.

Mary Ellen gasped and placed her hand over her mouth. She had never seen a penis so larg
Even his testicles were huge. She felt her little rear hole quiver at the thought of something s
there.

Dana moved to give Drew room between them and waved him over.

Drew slipped in between the two and placed his arms around their shoulders. He could feel
tense under his arm.

When the younger woman looked over, she saw Dana snuggled into Drew, so she relaxed a

The three of them sat quietly for a while, enjoying the warmth of the tub and the closeness o

Mary Ellen closed her eyes and leaned her head onto Drew's shoulder. She barely noticed t
draped over her shoulder move until it was at the side of her breast. Her eyes flew open and
side. Drew and Dana were kissing. She held her breath as the hand moved slowly over her
squeezing the soft flesh. Her body began to tremble and she closed her eyes again. She sup
excitement.

Dana slid her hand under the water until she wrapped it around Drew's pulsing penis. When
apart, she watched Drew turn to Mary Ellen and present his lips to her.

Mary Ellen looked at Dana and saw her nod her head up and down. "Oh God," she whispere
hers. Her mind was racing as they kissed passionately. It had been so long since Richard ha
this and she had missed it... but this was so wrong. Yet, she couldn't bring herself to push hi
her mouth opened and let his tongue enter.

The kiss went on for a long time until Dana pulled Drew's lips back to hers. Now, he had one
breast and the other on Mary Ellen's. Dana's hand continued to pump his penis under the bu
Suddenly, he felt like he might climax. "Wait," he almost screamed and pulled from between
stood up quickly and turned to sit on the edge of the tub, gasping for breath.

Dana smiled as she watched his penis throb with excitement. "Two women are almost too m
joked.

Mary Ellen's eyes were opened wide as she stared in the flickering light at Drew's throbbing
squirmed her hips under the water.

"Almost," Drew gasped as he fought to gain control of himself.

Dana slid over next to Mary Ellen and put her arm around her.

With little resistance, Mary Ellen let the older woman pull her into an embrace and bring thei
again. There was a moan from the man sitting on the side of the tub as he watched the wom
seen anything so beautiful.

When Dana pulled away, she giggled as she saw that her husband had his hand wrapped a
whispered something to Mary Ellen. Then she pulled away from her and waded her way ove
next to Drew. She pushed his hand away and took his penis into her fist. As she held his pe
at Mary Ellen and smiled. Then she dropped her head. Her tongue came out and she began
shaft.

Mary Ellen squeezed her legs together as she watched her neighbor licking her husband's p
of her. The entire night had become surreal. She watched her friend's jaws bulge with her hu
and her own mouth watered. Her hand stole under the water and drifted between her spread
her lips when her fingers found her swollen sex. Her body trembled and she felt like she cou
there.

Drew gasped when his wife sucked the large head of his penis deep inside. He could see th
watching intently. He leaned back on his hands and lifted his hips, forcing his penis deeper i

mouth. A moan escaped his lips as she used her tongue in a butterfly motion to tease the dr
head. Then she closed her lips around the head and used her teeth to gently nip the sensitiv
crown.

From years of experience, Dana knew what Drew loved. Sometimes she would tease him ur
never giving him enough pressure to get off. A smile was on her face as her hand moved up
and her tongue laved the swollen head trapped in her sucking mouth. Eventually, Dana pulle
Drew's penis with a loud pop. She smiled at Mary Ellen and motioned her over before dropp
his penis.

Mary Ellen shook her head no but her body was saying yes. She felt like some unknown forc
toward them. Her eyes stared at Dana's bobbing head as she sucked loudly. She had alway
Richard but he had refused. He said it was dirty and perverted.

Dana pulled her mouth from Drew and looked at the still seated woman. "Come here!" Dana
sounded so harsh, almost like a command.

Slowly, Mary Ellen began to wade toward the couple. If she had not been in water, she feare
wouldn't carry her. A second later, she was standing inches from the two. Her naked chest w
down in excitement. Water shimmered on her breasts, reflecting in the hanging lights. Her n
pebbles.

Drew could feel the blood pounding in his temples as he stared at the beautiful bare breasts
He looked down at this wife and then at Mary Ellen. He held his breath when he saw Dana h
Mary Ellen and then heard her say, "Come closer and suck it!"

Mary Ellen hesitantly took one more step and reached out with a trembling hand and touche
penis. It almost felt hot enough to burn her hand. She wrapped her fingers around it, marveli
it looked and felt in her tiny hand. She could feel it pulsing as the blood rushed through it. Sh
Her brain was screaming "No!" but her body was saying, "Yes!"

"Suck it Mary Ellen," Dana said again and reached up to push the woman's head down towa

A groan caught in Mary Ellen's throat as her mouth opened and she took Drew's penis into h
her swollen vagina pulse as the smooth and swollen head slid past her lips and into her mou
memories of her high school days. Specifically, the night she had given her one and only blo
Taylor. It was an exciting experience but one she had never repeated. Then, her thoughts re
present and about all the times that Drew's penis had been inside Dana's body. However ins

repulsed, she felt electric shocks rush through her. She sucked even harder. A steady strea
juice coated her tongue and she swallowed. Another moan escaped her throat.

"That's it, suck it, suck his big cock!" Dana whispered as she leaned close to her friend. "You
so hot."

Mary Ellen moaned at Dana's nasty words. Her hand began to move faster up and down the
made a sucking sound as she lost herself in the pleasurable task. She never thought oral se
exciting.

Drew was going mad with desire. His hips began to lift from the side of the tub and he felt hi
churning. "Oh God," he moaned.

Dana could tell the signs and she knew that Drew was close to climaxing. She decided to wa
Ellen, Drew is going to cum," she whispered into her ear.

Mary Ellen felt a chill go down her spine at the words and she moaned deep in her throat. H
stop her movements.

"Do you want to drink his cum?" Dana asked excitedly when she didn't pull away.

Another moan came from deep in Mary Ellen's throat. Her hand now became a blur as she b
seek her reward.

"Ohhhhh!!!" Drew moaned loudly and he lifted his hips. Suddenly, his balls pulled tight to his
penis erupted.

A second later, Mary Ellen's mouth was being filled with Drew's thick sperm. It shot out of th
cannon, splattering the back of her throat. She swallowed and moaned as his thick juice slid
Her mouth filled again and again. Each time she swallowed and then sucked for more.

Dana watched in amazement as Mary Ellen drank her husband's sperm like she had been d
knew that there was a wild women buried inside her friend. A smile came to her lips as she
continue to milk his softening penis until it fell wetly from her mouth.

Mary Ellen had lost track of where she was and what she was doing. When she looked up, s
smiling at her. Suddenly, she felt very self-conscious. With a trembling hand she wiped a dro
the corner of her mouth and her face turned red with embarrassment.

"Uh... let me get us a couple more drinks," Drew said, suddenly uncomfortable himself. He h
the house.

Dana watched his naked ass and smiled. She turned to Mary Ellen and said, "So how did yo
first blow job?"

That brought a smile to Mary Ellen's lips. "It wasn't really my first-high school dance. But this
better. It was amazing."

Chapter 11

When Drew was out of sight, Dana moved next to her still very excited friend. She smiled wh
resist as she pulled her into her arms. Their lips pressed together. It was Dana's turn to moa
tasted Drew's sperm in her mouth. When she pulled away she said, "Your mouth tastes swe
is fun isn't it?" Her hand slipped under the water and between the younger woman's legs.

"Yes," Mary Ellen answered. Suddenly, her eyes opened wide and she gasped. However, sl
for the woman's searching hand.

Dana worked her fingers under the crotch of her friend's wet shorts and into her willing vagin
life had she done something like this. It was hard for her to believe that she was being so ag

"Oh God Dana," Mary Ellen moaned in excitement.

"Hmmm... hmmmmmm!!!" Drew said, clearing his throat, as he stood over the women.

Both women jumped in surprise and they looked like kids caught with their hands in the cool

"Drinks are served," he said, standing unashamedly above them totally naked, holding a tray
still long penis hung limply between his legs and there was a tiny drop of sperm at the slit.

Both Dana and Mary Ellen's eyes were drawn to his groin. A smile came to Dana's lips as sh
grasped his penis and said, "I think Mary Ellen has already had her drink." She looked at Ma
laughed. Then she let go of Drew's stiffening penis and took Mary Ellen's hand to lead her o

Drew gasped when he saw that Mary Ellen's white shorts had become totally transparent in
were plastered to her lower half like a second skin. He could plainly see her swollen sex lips

tuft of hair at the top.

Mary Ellen saw Drew's eyes and looked down. A sudden chill of naughty excitement rushed
realized that she was practically naked.

"Oh my," Dana exclaimed and then laughed when she saw what the two were looking at. Wi
she turned the younger woman around so that they could see the rear view. Like the front, M
practically naked. The white cloth clung to her buttocks showing her pale ass cheeks. The ta
bathing suit were visible as well.

Drew felt his penis twitch and begin to growth again.

Dana turned the woman back around and gave Drew another smile. Then she led Mary Elle
sit down.

The three of them sat at the table and had another drink. Had Drew not been naked and the
it would have appeared to be three friends having a casual drink.

However, the situation was anything but casual.

Drew's eyes feasted on the two sexy women sitting across from him. It almost appeared as i
thrusting their breasts out to him. He smiled as he first caught Dana and then Mary Ellen's e

Dana smiled and Mary Ellen flushed.

Still, Mary Ellen didn't try to cover her bare breasts. She could feel water running from her br
dripping onto her thighs, sending shivers of excitement through her. Her hard nipples sudde
hot.

After a while, Dana saw that Mary Ellen was trembling and stood up, holding her hand out to
getting chilly out here. Let's go inside where we can be more comfortable."

The younger woman hesitated, suddenly looking frightened. She looked from Dana to Drew
face.

Dana knew what she was thinking. "It's okay," she whispered, as she pulled her to her feet,
do anything you don't want to do."

Mary Ellen stood uneasily and let Dana hold her hand as she was led toward the patio door close behind. However, before they went inside Dana stopped and turned to Mary Ellen. "Le wet shorts." Before Mary Ellen could stop her, she unsnapped her shorts and let them drop Then Dana looked at Mary Ellen with lust in her eyes and let her own shorts fall.

Mary Ellen gasped, as she stood naked with Dana in front of her and Drew behind. She cou her bare buttocks and Dana staring at her breasts. She almost felt like running. She sudden story of the spider and the fly. However, before she could react, Dana was pulling her into th through the kitchen to the family room. She sat her down on the sofa and quickly sat close t

"Dana, I... I should... get home... uh Richard will be home soon."

"Shhhh!" Dana whispered as she pushed the nervous woman back and brought her lips to h Ellen moan as her tongue entered her mouth. Her hand slowly came up and found one of he squeezed the heavy orb and used her finger to run across the hard nipple. She felt the wom arms and a moan escaped her lips.

"Dana... please," Mary Ellen said as she broke the kiss. Then she looked over and saw Drew across from them. She gasped. He had his hand wrapped around his now very hard penis a down slowly. The large head was swollen again and looked almost purple. There was a stea running from the split and across his fingers. While she felt scared, she found the sight none exciting. It amazed her that he was getting so excited from just looking at her body.

Dana leaned close to Mary Ellen and whispered, "Would you like Drew to fuck you?"

"Oh God... uh... I can't," she protested with excitement and fear in her voice.

"Why not? It's okay with me."

"Richard... I can't... uh... it's not... not right," she stuttered, suddenly very flustered.

"All right. I told you we wouldn't do anything that you didn't want us to do." Dana knew that s tenuous ground now. None of them had ever been here before and she didn't want to ruin h Mary Ellen. She thought for a second and then whispered, "How about you letting him eat yo continued to knead the younger woman's now heaving breast. "I know you would like it beca

Mary Ellen gasped and opened her mouth to protest. However, no words came out. She cou pulsing with excitement at Dana's words. She had never been eaten but she had dreamed a

times. Suddenly in her alcohol fogged brain, it didn't seem like such a bad idea. And, after al
really cheating was it? she thought.

When she didn't respond, Dana turned to Drew and said, "Come on Drew, show Mary Ellen
you have."

Drew was up from his chair before Dana's words were out of her mouth. A second later he w
of the trembling woman.

Mary Ellen's eyes were wide with fright as she looked at the man kneeling at her feet. Her co
to falter. She knew that this was so wrong and that she should leave. Yet, her heart was pou
and blood was rushing to her head. Again, she opened her mouth to protest but before she c
out, Dana placed her lips over hers and her fingers began to play with her breast again.

Now Drew's hands were trembling as he touched the younger woman's knees and pressed
same time, Dana's kissed down her neck and over the soft skin until she took a stiff nipple in

"Oh Jesus," Mary Ellen gasped. As if she had no control over what was happening to her, sh
to be opened wide, letting her arms fall to her sides. She thought she was going to pass out
Drew's lips on the inside of her thigh.

Dana glanced down and smiled at her husband before quickly going back to sucking Mary E

"Oh God... please... please," Mary Ellen moaned and her head began to move from side to s
wasn't sure whether she was begging for them to stop or continue.

It didn't matter to the excited couple as they worked Mary Ellen to a fervor pitch.

The soft skin of Mary Ellen's upper thighs became wet with Drew's saliva as he gently licked
kissing and sucking the tender skin as he went. He could smell her excitement as he neared
Almost forcefully he pressed her thighs wider apart. Suddenly his head dropped and he mov
swollen sex lips.

"Ohhhhh myyyyyy Godddddd!!" Mary Ellen screamed as she felt a mouth on her vagina for th
life. Her hips lifted up and one hand reached for Drew's head to grasp his hair.

Dana let the wet nipple slip from her lips and looked down at her husband. She could see hi
slipped inside the now squirming woman. She reached down and lifted one of Mary Ellen's t

give Drew better access. Her own vagina was pulsing with excitement as she watched the lo
another woman. Strangely, instead of being jealous, she felt only excitement. She turned an
woman's now gasping mouth.

Mary Ellen was going mad with desire now. At one end, Drew was pressing his tongue into h
other Dana was doing the same thing to her mouth. Waves of pleasure rippled up and down
though every nerve ending was charged with electricity.

Drew moaned when he tasted the copious juice flowing from the excited woman. Her respon
work even harder and he used every technique he knew to bring her pleasure. The crazily e
in his hair egged him on. He pulled back momentarily, his chin dripping with her juices, and t
on his face. He used his fingers to open her swollen sex lips. With an animal like moan he d
letting his tongue have access to the most sensitive places. First he pressed in as deep as h
then he pulled back, letting his tongue worry the little clit at the top before slipping his mouth
slick inner lips and sucking them inside.

Mary Ellen was moaning continuously and incoherently now. She gasped for breath and her
sofa as her excitement grew.

Drew licked and sucked the sweet vagina until he felt that Mary Ellen was close to a climax.
back, a loud moan of frustration escaped from the frantic woman. He felt her fingers tighten
she tried to pull his head back. Drew quickly lifted her other leg and placed it over his shoulc
pulled her down slightly. His mouth returned to her vagina and he began to suck her again.

Mary Ellen screamed in pleasure.

Suddenly a naughty thought came to Drew and he pulled his mouth back again. Then, his ha
of her ass, exposing the tiny rose of her anus. He saw the little hole pulsing, almost beckoni
bent down and he began to circle it with his tongue.

Mary Ellen's eyes flew open as she felt Drew's tongue on her little rear hole. "Oh Jesus... oh
Ohhhhh!!!" she gasped and pushed her hips toward the tickling tongue.

That was what Drew was waiting for and he pressed his tongue into the tight hole.

Mary Ellen's entire body suddenly shook and her mouth opened as if to scream. However, n
in her life had she experienced anything quite like this. It felt as if the nerve endings in her as
fire as Drew's tongue forced its way into her rectum. Suddenly, fireworks started to go off in

Dana could feel Mary Ellen tense and knew that she was close to climax. She pinched her n
tongue back into her mouth. Then, she pulled back and whispered, "Is Drew tonguing your a
rhetorical question designed to excite. "I love it when he does that to me. He's so talented."

"Oh lordddddd!!!" Mary Ellen screamed.

Dana held on tight as the younger woman began to convulse in her arms. She pressed her l

Mary Ellen screamed into the older woman's searching mouth and her body stiffened. Wave
and down her body and her heart pounded in her chest as a tremendous climax overtook he
and on. When one climax ended, another started until she couldn't tell when one ended and

Drew's sucking mouth was deluged with Mary Ellen's copious juices. He would have smiled
filled over and over with her squirting liquid.

Finally, Mary Ellen relaxed into Dana's comforting arms and her body fell suddenly limp. The
whimpers coming from her lips but her eyes were closed.

Drew pulled away and looked up at his wife.

She smiled at his juice soaked face and nodded to him that he should leave them alone.

He returned the smile and got up quietly and left the room.

After some time, Dana quietly asked, "Was it good?"

"Oh Jesus," Mary Ellen whispered. "I never knew that it could be like that."

Just then, the lights of a car pulling up Mary Ellen's driveway startled the two women.

"That's Richard!" Mary Ellen gasped in panic. "I have to get home." She jumped up and look
as if disoriented.

"Wait, I'll get you some dry clothes," Dana said calmly. "You can tell him that you were just v
me. That's not a lie."

A few minutes later, Mary Ellen was gone and Dana was rushing upstairs to Drew.

Chapter 12

The following morning Dana was sitting in her kitchen, wondering if she should call Mary Ell
a light tap at her door. She looked up and saw Mary Ellen open the door and come in. She c
expression on her friend's face and felt a sudden rush of dread. "Good morning," she whispe

"Good morning," Mary Ellen answered in a non-committal tone as she walked over and got l
coffee.

Dana couldn't tell her mood from her voice or her expression. She saw that she was wearing
and slippers. It was almost 9 am and she was generally an early riser.

Mary Ellen sat at the table across from Dana. Then she glanced into the older woman's eyes
and looked down into her coffee.

Dana remained silent, not knowing what to say. While she tried to look relaxed, she could fe
beating heavily in her chest and her palms were beginning to sweat.

"Dana... uh... what we did, what happened yesterday... oh God," Mary Ellen started to say a
began to flow from her eyes.

Dana felt the blood run from her face. Here it comes! she thought. She hates us now.

"I... I can't believe that I... that we..." Mary Ellen stopped again and took a deep breath. Ther
"It was... the most amazing thing... that has ever happened to me!"

At first Dana didn't think she heard her correctly. Then her face was suddenly beaming. She
grasped her friend's hand, her face full of relief. She suppressed a sudden urge to jump up a
"You're not mad at us then?" she asked tentatively, her voice almost quivering.

"Oh God no. I... I felt guilty last night... but... but then this morning... well... I had these drean
about... about us... you know sex dreams. I realized this morning what I've been missing," sl
slightly sad look on her face, and then added, "I'm thirty-five years old and never had really l
Again Mary Ellen paused as if deep in thought. Then she said, "No, I'm not mad at anyone. I
so much. I feel like... like a new world has opened to me. I don't think I can go back, but... bu
know what to do now."

Dana squeezed her hand as tears came to her own eyes. "I'm so relieved. I worried all night too far. That... that... you would hate us."

"Actually, I feel closer to you than my own family," Mary Ellen said as tears streamed down

Dana got up and quickly came around the table to her friend. She pulled her up until they we to face. Suddenly she pulled the younger woman to her and their lips met.

Both women moaned as their lips pressed together and their tongues dueled. Then, when th both breathing heavily.

"I think we can help," Dana said with a lustful smile. As she said this, she wrapped her arms younger woman and boldly grabbed her buttocks and pulled her to her body. Her hands slip short bathrobe and found that her cheeks were bare. "Your ass cheeks are so soft," she whi excitement grew when she realized that Mary Ellen was back to play. "Where's Richard?"

"He went into work as usual," Mary Ellen answered with a playful smile. "Where's Drew?" sh

"Upstairs in his 'cave'," Dana laughed and then said, "Why? Do you want to play again?"

"Well, maybe... I..." she said and paused before adding with a little stutter of embarrassment would like to... to... oh damn."

"To what?"

"This... this is going to sound... crazy... you're going to think I'm crazy but I... I want to... to w

"Watch what?"

"You and Drew... you know... uh... do it."

"You want to watch us fuck?" Dana said too loudly.

Mary Ellen's face turned another shade of red and her chin dropped. "Yes," she whispered. anal sex." There she had said it. She had dreamed about it all night long... all of her life long never even seen a porno movie but she had read stories about anal sex and seen it in her m times.

"Oh my God, Drew is going to go crazy! Wait here." With that Dana turned and left the woma
kitchen as she practically ran upstairs.

Mary Ellen began to tremble as she waited for Dana's return. "This is crazy!" she kept telling
had a sudden urge to run out of the house but she had come this far and she was pretty sur
get another chance like this. She steeled herself with determination and forced herself to sta
minutes later Dana came back down the stairs with a wide grin on her face.

"Come on, Drew's waiting for us." Dana took Mary Ellen's hand but she felt her resist. When
she could see excitement but also fear on her face. "What's the matter?"

"Uh... I'm not ready to... to go... to go all the way. I just want to... to watch."

Another smile came to Dana's face. "That's okay. Come on," she said and like last night ado
you to do anything that you don't want to do." She pulled the pretty woman up the stairs beh

When Dana brought Mary Ellen into their bedroom, they saw Drew lying in bed shirtless with
his waist. He had a big smile on his face and there was a major tent in the sheet. "Hi," Drew
sheepishly.

"Uh... hi," Mary Ellen answered self-consciously.

Dana led Mary Ellen to a comfortable chair at the end of the bed. "You can watch from here,

Mary Ellen pulled her robe closed around her and sat down, suddenly more nervous than sh
being. A little moan escaped her lips as her buttocks pressed to the seat. What no one but h
she had slipped the remote controlled vibrator up her ass before coming over. She placed h
pocket and grasped the control tightly.

In the mean time, Dana hurried to the side of the bed and unceremoniously stripped off her
later, she was in Drew's arms and they were kissing passionately. They could both feel Mary
eyes watching them.

As Dana kissed Drew, her hand slipped under the sheet and grasped his pulsing erection. S
and down and heard him moan. Finally, she broke the kiss and looked at her friend at the en
a devilish smile, she slowly pulled the sheet down to reveal the throbbing organ.

Mary Ellen gasped when she saw the large penis that Dana held in her fist. It had been fairly

when she had sucked him off so she hadn't gotten a really good look. Even later in the living
been too excited to study his equipment. But now, it looked much larger in the bright sun-lit l
squeezed her legs together and felt her vagina pulse at the thought of that large tool going i
A little spasm of pleasure went through her anus and her sphincter squeezed around the fle
deep inside her.

Dana smiled at Mary Ellen and held his dripping penis up proudly for her to see, almost wav
friend. "I don't think he needs to be sucked to get him ready but it's such fun," she said and
mouth to take his throbbing tool inside. She began to suck noisily as her hand moved slowly
shaft. She pulled it out and smiled at the fascinated woman at the end of the bed, then quick
inside her mouth again.

Drew tried to remain still as he watched Mary Ellen through half-closed eyes. He could see h
as Dana sucked him. A thrill of exhibitionist pleasure rushed through his body and he lifted h
spread his legs. His fingers twined in Dana's hair and he helped her move her mouth up and
However, when his balls began to churn, he knew that he needed to stop her or risk climaxi
With great willpower, he pulled her mouth from him, causing a loud pop. "I've got to fuck you
loud enough for Mary Ellen to hear.

Mary Ellen gasped at his words. She squirmed on the chair and then secretly turned on the
Suddenly little waves of vibration began to ripple through her anal canal, making her swoller

Drew pulled Dana to the end of the bed and had her get onto her hands and knees with her
Ellen. He knelt beside her and reached over to grasp her smooth ass cheeks. He watched M
slowly opened her cheeks, revealing her swollen sex and the tiny rose of her anus.

Mary Ellen gasped when she saw her friend so brazenly exposed in the bright room. She ha
the mirror many times but it was always difficult to get a good view. Now she could see Dana
a few feet in front of her face. Her breathing grew more rapid as she stared at the tiny pulsin
pink and wrinkled and she noted that there wasn't a hair anywhere to be found. The only wo
mind at the moment was "beautiful."

Drew wet a finger and brought it to Dana's hole. He heard two moans, one from Dana and o
he slowly slipped it inside. He watched the mesmerized woman's face as he pressed his fing
was entirely buried.

Mary Ellen was having a difficult time catching her breath. Her head was spinning with excite
was pulsing with the vibrations of the dildo. She had never seen anything so exciting or obsc

slow down the speed of the vibrator in fear that she would climax too soon.

Within seconds Drew had Dana gasping in excitement as he moved his finger in and out. W
finger he got a loud moan from her and she pushed her hips back as her little hole sucked b
He looked over at Mary Ellen as he pulled the fingers out. Then he used the index finger of b
her hole. A smile came to his lips when he saw Mary Ellen's eyes open wide. He could see h
and down under the robe that had carelessly opened to reveal the soft cleavage of her breas

The sight of her best friend squirming on the bed as her husband held her anus open was al
excited woman could take. She closed her eyes and moaned as her mouth opened to try to
she opened her eyes again, she was startled... Drew was standing next to her. His dripping
just inches from her face. She quickly looked at the bed and saw Dana staring back at her, s
and knees. Her eyes were glazed over with lust.

"Get him wet for me!" Dana gasped.

With a trembling hand, Mary Ellen reached out and wrapped her fingers around the long sha
her hand away when she felt the hot flesh. However, instead, she squeezed her fingers tight
bubble of clear juice formed at the tip. It grew larger until the bubble turned to a drip and beg
toward the floor like a silky strand of spider's silk. Quickly her tongue came out and caught th
sucked it into her mouth. Another moan escaped her lips when she tasted his sweet juice. W
she opened her mouth and sucked the head inside, bringing a moan from Drew. Her hand b
the shaft, milking more of the sweet liquid into her hungry mouth. Suddenly, she was lost in
sucking and pumping the hot shaft in her hand.

Drew reached forward and reluctantly pushed Mary Ellen back. He feared that he would squ
she kept it up. His penis popped from her lips and she looked up at him like she didn't under

Then Mary Ellen's face colored when she saw her two friends looking at her. She let go of th
reluctantly and then watched as Drew climbed back onto the bed. He straddled Dana's squir
his back facing Mary Ellen. Now she had a perfect view of both of their asses. Drew's squirm
low, almost touching Dana's buttocks. She watched as he pushed his wet penis downward u
almost touching the tiny rose of her anus. Mary Ellen gasped, wondering how the large head
the tiny hole. She held her breath as the head touched the hole. The muscles in Drew's thigh
squatted lower, pressing the head into the resisting sphincter. It took several seconds before
opened and swallowed the crown of the invading penis.

Everyone in the room moaned and the two on the bed froze. It was like a ritual for Drew and

that Dana needed a moment to adjust, so he waited, feeling her little hole pulse around the l

Finally, Drew shifted his weight forward, pressing his penis, inch by inch, into Dana's resistin his wife's ass was a familiar and comfortable place for Drew, almost natural, yet tight and ex also extremely exciting to know that Mary Ellen was watching the incredibly intimate act. He spend himself prematurely as the combined pressure of her tight rectum and the exhibitionis him. He bit his lip and pressed downward, his face showing a grimace of pleasure and conc

"Oh God, oh God, oh God," Dana moaned. She had never been so excited. She squirmed h side and relaxed her sphincter, desperately wanting all of him inside. Gradually her tight hol allowing the long shaft to slide deep into her. She could almost feel Mary Ellen's eyes on he her legs wider to make sure that she had a good view.

The room was charged with electricity as Drew's penis slowly disappeared into his wife. The escaped his lips when he felt his balls touch her swollen sex lips. He knew that he was in as go.

Mary Ellen's heart was pounding in her chest as she turned the remote control higher. She w slowly pulled his penis from the tight hole. She could see the little hole resist, almost turning When only the head was inside, he pushed forward again, bringing a groan of pleasure from He did it again and again until, soon, he was moving slowly in and out at a steady tempo.

Dana's fingers gripped the sheet as her husband began to move faster. The expression of p matched his now. She pressed her ass back at him to take him deeper with each thrust. Wit no longer concerned with Mary Ellen... she only wanted the large shaft to ravage her ass.

The bedsprings began to creek as the two thrashed on the bed like dogs in heat.

Mary Ellen was mesmerized as she watched the point where Dana's sphincter stretched to a husband. The round hole seemed impossibly stretched and the little wrinkles had turned into Suddenly, a loud moan brought her back to reality.

"Oh God, I'm going to cum," Drew hissed. The pleasure of her tight hole was just too much f

"Yes, yes, yes! Cum in me! Cum in my assssss!!!" Dana screamed as she neared her own c

Mary Ellen was nearing her peak as well. She watched in fascination as Drew's balls began heard him groan and saw the muscles between his balls and anus began to spasm and thro

that he was cumming. Her own ass pulsed as a strong climax overtook her. She pressed he
chair, forcing the dildo as deeply as it would go, and turned the remote to the highest level. '
she groaned.

As soon as Dana felt Drew's penis hit bottom and begin to pulse, her own climax began. He
collapsed around the squirting shaft, literally sucking his cum into her willing hole. It was alm
could feel his juice scalding the walls of her tunnel as it hurled from the swollen head.

Mary Ellen fought to keep her eyes open as pleasure consumed her. Deep inside her mind s
regret; she desperately wanted to feel what Dana was feeling right now; she wanted to feel a
filling her with cream, instead of the cold rubber dildo.

Dana's hole was still throbbing on Drew's shaft when his balls were empty. It felt to him like s
every ounce of his juice from his body. He held his position over her until, finally, his penis b
and slowly slipped from the clinching hole. He collapsed onto the bed with a loud moan.

The woman in the chair was approaching another climax as she watched Drew's penis slip f
sight of the older woman's stretched anus with cum dripping out took her over the top again.
over as she watched a dribble of cream run out and down her swollen sex lips before falling
Mary Ellen's groans of pleasure turned into little whimpers and her body continued to jerk as
having a seizure.

Finally, the room was silent but for the still heavy breathing of all three of them.

Drew was gasping for breath as Dana lay on her stomach next to him squirming on the dest
Ellen was slumped on the chair with her legs spread carelessly and her robe half off her boc
breasts. Her eyes were closed as she sucked air into her lungs through her mouth. A little m
lips as she found the remote control and turned off the vibrator.

Chapter 13

It was some time later when Drew quietly got off the bed and went into the bathroom for a sh
last look at the two exhausted women and sighed before he closed the door.

When Dana could finally open her eyes, she saw Mary Ellen at the foot of the bed looking lo
her and opened her arms.

Mary Ellen hesitated for just a second before she crawled onto the bed with her friend.

"Here, let's take this off," Dana said as she helped the younger woman take off her bathrobe naked, she pulled the slightly tense women into her arms. A comfortable sigh escaped her li bodies touched.

After the initial shock of the feel of her naked body pressing to another woman for the first ti relaxed and snuggled into her friend's arms.

"So was it what you expected?" Dana whispered.

"It was... it was so much more." Mary Ellen's face flushed at the memory of watching the larg Dana's little hole.

"Was yours as good as mine?"

"I don't know, but after the third one I thought I was going to die," Mary Ellen giggled, her fac shyly in Dana's shoulder.

Dana turned her friend's face toward her and looked into her still lust filled eyes. "I'm glad." S lips descended until she touched Mary Ellen's. She felt her tense and resist for a second unt her lips and she relaxed, opening her mouth to let her tongue inside.

The kiss went on for a long time before they parted breathlessly.

Dana slowly brought her hand up and cupped one of Mary Ellen's soft breasts. She began to as she asked, "So do you want to go any further?"

The room grew silent as Dana ran a fingernail around one of Mary Ellen's suddenly hard nip bumps appear on her white skin.

"I... uh... I... don't know. Uh... did it hurt?"

"No, not at all. He stretches me so good."

"Drew's penis looks so big next to... to your little hole."

"Don't worry, it's very flexible," Dana laughed.

Over the years Mary Ellen had used a variety of instruments to pleasure herself anally. How always been in control of how fast and how deep they went. She saw how violently Drew ha ass as his excitement grew and worried that it might hurt. Still, the desire to have anal sex w overpowering. "I want to... to know what it feels like to have... have a cock cum in my ass," M blurted.

"I can tell you that it's a wonderful feeling and that's there's nothing quite like it. And..." Dana and paused with a blush, "And I love to feel Drew's cum dripping out for hours." She felt Mar in her arms.

"Do... do you think... uh... that Drew could get it up... you know... get it hard again?"

Dana felt a thrill of excitement at the woman's words. "Yes, I'm positive, especially if we gave encouragement."

Mary Ellen started to ask what she meant by "a little encouragement" but stopped when Dar her neck. She was suddenly tense as the woman gently kissed across her neck and to the s "Dana... what are... are you doing?" She knew perfectly well what Dana was doing. She held Dana's lips moved slowly across the soft white flesh toward her nipple. "Oh Jesus," she moa found the hard nub.

Dana smiled at her friend's moan and opened her mouth to suck the nipple inside. She had like this in her life. But somehow, at the moment, it seemed so right. As she sucked one nipp up to caress the other breast. When she felt Mary Ellen begin to squirm under her she pulled straddled her waist. She looked down at the surprised woman for a second before she dropp to suck on her breasts again. She squeezed the two together and moved her mouth from on other, her salvia running into the space between them.

"Dana, Dana, Dana," Mary Ellen moaned as she closed her eyes in pleasure.

When both breasts were covered in her saliva she began to kiss lower. Her lips slowly trace to her stomach, stopping to worry her ticklish bellybutton.

Suddenly, Mary Ellen realized where her friend was heading. Her hands reached out to gras for some reason she didn't have the strength to stop her. Her fingers entwined in her hair an head lower. When Dana's tongue licked the little patch of pubic hair, she lifted her hips and r Unconsciously, her fingers began to push her head lower.

Dana would have smiled but she was suddenly too excited. In all her life she never imagined doing what she was about to do. Her lips moved lower and she felt Mary Ellen open her legs On her knees now, her tongue moved through the soft pubic hair until it reached the top of th woman's vagina. With a guttural like moan she moved her mouth down.

"Oh Jesssssuusss!!!" Mary Ellen screamed when she felt her swollen lips being parted by th

"Mmmmm!!!" Dana moaned as her tongue found the sweet bubbling juice between her lips. from the naughty excitement of what she was doing. The smell and taste of the excited wom senses. Suddenly she wondered why she hadn't done this before as her mouth was filled wi the younger woman.

As Dana's mouth worked on her swollen lips, her chin touched something. She pulled back l something between the woman's cheeks. However, before she could investigate, Mary Ellen tightly to her groin. Dana knew what she wanted and she began to suck her hole.

"Oh! Oh! Ohhhhh!" Mary Ellen moaned as she pushed the head tightly between her legs. Sh wrapped them around Dana's neck, her heels digging into her upper back. Suddenly, she wa

It was difficult for Dana to hold the thrashing woman on the bed as her hips bucked and her head. However, she held on, sucking and chewing the swollen flesh like a mad woman now. time before she felt the hands in her hair, and the thighs pressed to her face release her.

As soon as Mary Ellen began to relax, Dana pushed the surprised woman's legs upward unt her breasts. She looked down and almost gasped when she saw the flange of the dildo that Ellen's rectum.

Suddenly, Mary Ellen realized that she still had the dildo up her and groaned with mortificati

"What's this?" Dana asked as she reached down and touched the vibrator.

Mary Ellen groaned again and turned her head away. "It's... it's a little remote controlled toy. expect... anyone to see it."

"Very cute," Dana said with a broad smile. "Where's the remote?"

"In... in my robe."

Dana reached over and pulled the remote control device from the pocket of her bathrobe. Sl
studied the little device. Then she pressed the "on" button. A devilish smile came to her face

"Oh Jesus Dana," Mary Ellen groaned when the vibrator came to life in her ass.

Dana's smile broadened and she turned the speed up and watched the woman squirm. And
the day before, she began to move the speed control higher and then lower, watching her fri
movements. Then she reached down and placed her middle finger at the entrance to Mary E
little push she buried her finger deep.

"Dana please," Mary Ellen hissed as she felt the woman's finger moving inside her.

Dana turned the vibrator up another notch. "Oh wow!!!" Dana said when she felt the vibratio
wall separating her vagina from anus. She began to move the finger in and out and watched
excitement grow. Finally, she turned it off and said, "We'll have to explore that some other ti
other plans for your little hole now."

Mary Ellen almost sighed in relief but then she realized what Dana had said and her eyes op

With that Dana reached down and gently pulled the long penis-like object from her clenching

Mary Ellen groaned as the device slipped from her anus, leaving her suddenly feeling very e

The length and width of the dildo surprised Dana. If she can take this up her ass, she won't l
with Drew, she thought. Then she tossed the dildo aside and pushed her legs back to her ch
dropped to begin to kiss down her swollen vaginal lips again.

"Dannnnnaaaa!!!" Mary Ellen moaned as she started to suck her again.

Slowly Dana moved her tongue from the clenching hole of her vagina and moved lower. Her
in her chest at the thought of what she was about to do. It never occurred to her to try somet
at least not to another woman. Her tongue slipped across the tiny sheath of skin separating
her anus.

"Nooooo Dana!!!" Mary Ellen gasped but she didn't push her away. Instead her hands went
woman's head and her fingers dug into her scalp. She felt Dana's tongue as it began to circl
hole and she gasped for breath.

With a push, Dana's tongue penetrated her anus and slipped inside Mary Ellen's clenching a

"Ahhhhheeeee!!!" Mary Ellen screamed and began to tremble in climax.

Dana would have smiled but her mouth and tongue were busy. She kept working on the tiny
pushed her head away. She smiled up at the exhausted woman and saw her open her arms
her, their lips met.

Chapter 14

It was several minutes later when Mary Ellen began to stir. She sat up and looked lovingly d
Suddenly, she bent her head and licked one of Dana's nipples playfully.

Dana moaned and looked at her now smiling friend. She reached up and pulled her head do
almost smothering her in her flesh.

Mary Ellen went willingly, allowing the older woman to direct her mouth across her heaving b
was pounding as she suckled on another woman's breast for the first time in her life. She lic
her tongue like she loved to have done to her. Soon she moved to the other breast and did t
Dana's moans encouraged her and she began to kiss down the slope of her breast to her st

"Mary Ellen," Dana hissed, "You don't have to... to..." but her comment was interrupted wher
to kiss lower. She gasped as Mary Ellen's tongue slipped across her lower stomach and sto
her sex. Dana held her breath.

The younger woman hesitated. She knew she wanted to do this, yet she was worried that sh
to do. She gathered up her courage and began to move again. Slowly, her tongue tickled ev
found the swollen clit between the soft folds of skin.

"Ahhhhh!!!" Dana groaned and bucked her hips upward.

Mary Ellen pulled away as if she were surprised at the older woman's reaction. She thought
she had hurt her. However when she saw the pleasure on her face, she smiled and lowered
second later her tongue slipped between the swollen lips and into her warm and very wet ca

At that moment, Drew stepped out of the bathroom drying his hair, with a towel wrapped aro
half-expected Mary Ellen to be gone. Instead, what greeted his eyes was Mary Ellen's head
legs of his moaning wife. He froze and stared in amazement, his penis quickly began to tent

Excitedly he moved over and sat in the same chair that Mary Ellen had used. He opened the
waist and grasped his throbbing organ. A big smile covered his face as he watched the two
bed.

Mary Ellen lost herself in the pleasurable task of licking Dana's little hole. She hadn't heard D
because of Dana's screams.

Dana opened her eyes and saw her husband. "Wait Mary Ellen," she said to the surprised w
back."

In a daze, and without looking around, Mary Ellen went to her back with her head toward the
second later Dana was straddling her face.

Drew masturbated slowly as he watched his wife squat over the woman below. She was fac
turned and smiled over her shoulder as she lowered her crotch.

Both women moaned as Dana sat her saturated vagina on the prone woman's willing face. T
her hole deluged Mary Ellen's mouth. She swallowed and pressed her tongue in for more.

With a groan, Dana went to her hands so that she was in the "69" position with Mary Ellen. H
immediately went between her legs.

"Oh Godddddd!!!" Mary Ellen groaned as she felt a mouth on her swollen sex again. She clos
sighed then went back to licking the vagina above her mouth. Suddenly, she felt something
She opened her eyes and gasped. Drew's cum was running out of her still stretched rear ho
twice, she moved her lips higher until her tongue touched the skin between her vagina and a
upward, gathering up the running sperm.

"Jesusssss!!!" Dana screamed when she felt the tongue touch her now pulsing sphincter. Su
inside and she lost control, her body shaking with a tremendous climax. Her arms and legs s
to hold her above her lover.

Mary Ellen had surprised even herself with her nasty act. However, it had excited her beyon
continued to lick the little hole, she saw movement above her. Her eyes opened wide when
Drew was standing at the foot of the bed. His penis was rock hard and suddenly just above
dropped her head to the bed and watched as he brought the swollen head to Dana's vagina
the shaft began to disappear inside the willing hole.

The position that Mary Ellen was in gave her an unobstructed view of Drew's penis as it sep
Dana's vagina. The sight fascinated her. She watched as he began to saw it in and out, his l
her face. She could see Dana's thick juice begin to coat the shaft. With a little whimper she s
tongue and began to lick Drew's testicles.

"Oh God," Drew moaned.

When Drew groaned, Dana turned her head and saw the look of pleasure on his face. She s
"Mary Ellen has decided that she wants to feel you in her ass."

Drew's eyes opened wide in shock. "Really?" he gasped. Unceremoniously, he pulled his pe
and looked down at the blushing woman. "Are you sure?" he asked.

"Yes!" she whispered, her face as red as a beet.

Quickly, before she could change her mind, Drew pulled away and let her get up. Dana help
woman get onto her hands and knees. Then, she knelt beside her husband and reached for
"Let me get him wet," she said and bent to take his penis into her mouth.

Drew moaned and looked at Mary Ellen. He saw her head turned and that she was watching
of fear and excitement on her face. He also had his reservations about putting his large tool
ass. However, a team of wild horses couldn't stop him now.

"That should do it," Dana said when she pulled her mouth from Drew's now dripping penis. T
penis down until it was at the entrance to Mary Ellen's little hole.

The room suddenly became deadly quiet as all three of them held their breath.

Dana positioned the head on the tiny rose.

Drew fought to keep from forcing his penis into the now trembling woman. He waited and all
the head forward. With a little help from him, the swollen head opened the sphincter and slip

"Oh my Goddddd!!!" Mary Ellen screamed when she felt a real penis in her ass for the first ti
She tried desperately to hold still but her hips began to move. She wanted more.

Slowly Drew pressed forward, letting his wife's hand continue to guide him. He watched in fa
shaft began to disappear. He had done this many times with Dana and it was always incredi

this was different; this was a virgin under him. His own legs began to tremble with excitemen
pounded in his chest as he watched inch after inch of his long shaft disappear.

Mary Ellen couldn't catch her breath. Her head was spinning wildly. She could feel every inc
shaft as it stretched her and slipped ever deeper. It felt so different from the hard plastic or t
impersonal rubber dildos she had used for years. This was a real penis, she told herself.

When only her hand was between Mary Ellen and Drew, Dana let go of his penis.

A grunt came from Mary Ellen's lips as she hunched her hips back at him, taking the remain
Suddenly, she felt his balls touch her vagina. She had all of him.

"Oh my," Dana moaned when she looked down at the incredible sight. Not a fraction of Drew
seen.

It took incredible willpower for the man not to begin to pound into the tight hole. He waited pa
tiny hole of the woman below him adjusted to his width and length. It felt as though his penis
a slick, wet glove; one that was molded to his penis like it had been made for him alone. It w
supple, massaging every inch of his shaft.

Suddenly, Mary Ellen went crazy. "Fuck me! Fuck my ass!" she screamed. Her hips pressed
reached for Drew's thighs as she pulled him into her. It was like nothing she had ever felt be
had had plenty of vibrators up her ass but nothing quite this long and certainly not warm and
this. The experience was beyond her wildest dream.

Drew began to move slowly at first, taking his time in order not to hurt her. However, gradua
that she was more than ready for him. He moved faster as the hole opened and literally such
Soon, he was pounding into her, his hips a blur.

"Yes, yes, yes, oh God yes!" Mary Ellen screamed as electric pulses of pleasure rippled up a
Within seconds she was climaxing wildly for what must have been the tenth time that afterno

Drew continued to pound into her as he and Dana watched Mary Ellen climax over and over
end, another would start.

Dana reached between her own legs and began to play with her swollen sex lips as she wat
convulse in pleasure.

When Mary Ellen's legs started to give out, Drew moved to his side, taking her with him, his
leaving her still clenching ass. He kept turning until he was on his back and Mary Ellen was
There was an almost crazed look on her face and her eyes glowing with lust as she immedia
and down on his shaft, hardly missing a beat in the transition. This position forced Drew's pe
into her. She began to lift up until almost his entire penis was out of her and then fall back d
"Fuck me! Fuck me! Fuck me!" she screamed incoherently as her thighs slapped on his.

The two continued to ravish each other as Dana watched in amazement.

Finally, Drew couldn't take anymore. "Oh God, I'm going to cum," he warned.

"Yes, yes, yes, cum in my assssss!!!" Mary Ellen screamed. Suddenly she felt the penis in h
as it would go. She thought she could actually feel the head expand. Then there was soothi
her bowels as Drew sent his sperm deep into her ass.

It felt to Drew like his head was going to explode. His balls pulled up into his body as he rele
everything he had into her warm cavern.

As the two lovers climaxed, Dana's fingers brought her to a climax as well. She watched the
collapse on the bed and she quickly followed, leaving all of them entwined on the bed in exh

Epilog

Some time later Mary Ellen and Dana slipped out of bed. They stopped at the door and look
sprawled on the bed asleep. His legs were spread and his now soft penis was dribbling a tri
thigh. The women looked at each other and smiled as they left the room.

Dana remained naked and Mary Ellen put on her robe as they stood talking quietly at the kit

"So, are you satisfied? I mean was it as good as you imagined?" Dana asked hopefully.

"It was better than anything I have ever experienced," Mary Ellen responded. Then she whis
would have never known that pleasure if you hadn't almost dragged me."

"My pleasure," Dana said as she pulled the younger woman into her arms. Their lips met in
emotional kiss. When they pulled away, Dana had a troubled look on her face.

"What's the matter?"

"Nothing, I was just wondering where we go from here?"

"Well, I have a lot of thinking to do," Mary Ellen answered. She paused as she looked into D
know I love Richard and I'm pretty sure he loves me. I think I owe it to our marriage and the
harder to work out our differences."

"Oh," Dana said in a disappointed tone. She was immediately sorry. She only wished the be
yet she couldn't deny a feeling of pending loss.

"Richard and I are going to have a long talk tonight. If he won't talk, I'm going to drag him to
One way or another we are going to work out our differences with his work hours and sex."

"I'm happy for you and you know I only want the best for you," Dana said as a little tear force
her eye.

Mary Ellen smiled and said, "Regardless of what we work out, I know that I can never go ba
you mind if I stop by from time to time... you know... in more than a... a neighborly way?"

Dana didn't understand and looked back at her curiously.

"That's only if you don't mind sharing Drew."

Suddenly Dana's face brightened. She almost yelped and hugged the surprised woman. "Ar
said excitedly.

"Watch out, or I might start sneaking over when you're away." They both laughed.

The two women parted after an emotional final kiss. As Mary Ellen walked across the backy
trickle of Drew's sperm begin to dribble from her little hole and a shiver of pleasure ran throu
she could never go back, she thought and squeezed her cheeks together.

The End

Hot Summer Night Secret (A hot wife finds unexpected relief in the neighbor's pool)
byeSecrets©

It was a hot night. It was after midnight and Rachel could not sleep. While the air conditionin constantly, it didn't seem to be helping. She looked over at her husband, Scott, who was app unaffected.

After tossing and turning a couple more times she got up and went downstairs. Maybe a gla would help. She decided to step out onto the back deck. Maybe there would be a breeze. O as dark as it was hot.

Even dressed in her usual nighttime attire, a tank top and bikini panties, she found no relief She looked around as she took a drink from her water. She wondered if the neighbors were and Dana were about the same age as she and Scott, around 30, and had been neighbors f

In the darkness, it appeared that someone was reclining in the neighbors' lounge chair next thought that maybe Dana also couldn't sleep. Rachel decided to walk over for a chat. She c grass on her bare feet.

It was so dark that Rachel was 10 feet from the lounger before she realized it was Jack sittin she said, "I thought you were Dana out here trying to catch a breeze."

"Hi Rachel," he replied. "No, she doesn't seem to have any problem sleeping in this weather

"No, he's sound asleep," she said. "You going to take a swim in the pool?"

"Well, I did have that in mind when I came out. I haven't decided. Feel free if you would like

As neighbors, they had been in the pool many times. Rachel thought a quick dip might just b break this heat. "You know, since you don't mind, I believe I would like to go in for a couple said. She turned and walked toward the steps leading into the shallow end.

"There is one thing, though," Jack said.

Rachel stopped on the pool's edge. "What's that?"

"The midnight rule is in effect," Jack responded.

Rachel hesitated. She had been in the pool many times, although never after midnight and s
of this rule. "And, just what is the midnight rule?"

In the dark, Jack was smiling even though Rachel could not see him with any detail. He repl
midnight, no clothing is allowed in the pool. It's a technical thing having to do with the pool fi
all."

Rachel smiled to herself. She knew Jack's sense of humor but she had one as well, along w
stubbornness. "OK, if that's the rule," she replied. She knew Jack could not see her well but
back to him anyway and pulled off her top and panties leaving them in a pile on the side of t

Rachel walked down the steps into the pool. The water was warm but it provided the intende
hot night air. She waded out to about the 3 feet level and then dipped down to let the water
shoulders.

Jack remained silent, still reclined on the lounge chair. After a couple minutes, Rachel said,
great. Are you going to come in?"

Jack thought for only a second. He stood up and walked to the pool steps. As soon as he pu
water he heard, "Midnight rule is in effect."

Once again, Jack smiled. "Fair enough," he thought, "she can't see me anyway." With that, h
shorts and stepped into the pool.

While Rachel floated in the shallow end, Jack waded in until he was about chest deep. Over
minutes both separately enjoyed the relative coolness of the water and still of the night.

Oblivious of each other, eyes closed, Rachel unintentionally floated away from the shallow e
dream-like state, nearly unaware that she was not alone. Jack, too, was not paying attention
location in the pool.

Not seeing each other, suddenly, Rachel's head bumped into Jack's chest. Immediately, she
balance by standing up. She did not realize she had floated into the deeper end and when h
find the bottom she swung her arms out trying to grab onto something. Anything!

What she found was Jack's body. Jack regained consciousness feeling Rachel grabbing him
around his neck and her legs around his waist, saving herself from going under. Instinctively
arms around Rachel's back.

In the next seconds, both regained awareness of their present situation. Immediately, they b
they were naked and in a delicate position. As they silently assessed their position, Rachel k
in water over her head so she did not let go.

Both realized that in the process of clamping together, Jack's penis was semi-hard and trapp
pointed up his body. With Rachel's legs wrapped around Jack's waist, her clitoris was rubbin
of Jack's penis. Still, neither made a move to separate.

Jack could feel the soft cushions of Rachel's breasts against his chest. Her body was warm
made his penis harden. Rachel squirmed while still holding tight. He took a step toward the s
resulting movement sent a sensation through her.

No words were spoken.

Jack adjusted his hands from Rachel's back to hold her under her shapely bottom. Every mo
between them. Rachel prolonged the feelings by pulling and releasing her hold around Jack
buried her face into the side of Jack's neck. They were effectively humping each other unde

Neither wanted to let go. Both knew their growing feelings were leading to a more intimate s
began as small unintentional movements had now grown into deliberate sliding and grinding

Finally, as Rachel moved upwards on a stroke, she slightly pulled away from Jack to allow h
fall forward far enough for her to capture it inside her. All pretenses aside, now she rode him
himself into her.

While still holding onto his neck, Rachel leaned back, extending her arms. Jack dropped his
breasts taking first one nipple into his mouth, and then the other. Rachel writhed under him,
let any sounds escape into the night.

For several minutes, the warmth of the air, the coolness of the water, the softness of her bod
strength of his created passion that neither had ever anticipated. Rachel contracted her pelv
herself and Jack growing pleasure. Both were approaching their finish. Jack knew he could
her. Just as Rachel came for the final time, Jack pulled out and let his seed out into the wate

For the next few minutes they remained embraced, letting their heart rates return to normal.
walked toward the shallow end, still carrying Rachel in his arms. Arriving at the waist deep le
her feet to the pool floor.

Before she released her arms from around his neck, Rachel gave Jack a gentle kiss on his l
other's way of saying "thank you." While both would consider this "an accident", neither thou
mistake."

Rachel took the steps out of the pool and picked up her clothes. By the time she walked bac
the hot night air had dried her completely. She stood on the deck and dressed back into her
She looked back toward the neighbors but it was still too dark to see anything.

They were still neighbors. Would this change anything? She hoped not. Would it ever happe
sure. Only 30 minutes had passed. She was ready to sleep.

How to Eat Pussy Like a Champ (Oh yes, you're going to be very popular)
byBatsandGlamour©

Is there anything more erotic, more satisfying, more – mere words fail me – than going dowr
hair pie, giving her head, having a box lunch, performing oral sex, eating her out, etc.? I thin

What is more the essence of sex than a woman's vagina? The source of her pleasure, home
center of her sexual universe? Nothing, in my opinion.

All roads lead to the vagina, do they not? Look at a lovely woman. On the street, in the mall,
anywhere. Her abundant hair, alluring eyes, soft full lips. Follow down the curve of her neck,
her breasts, the strength of her stomach. When you hit the center of her body, right between
legs, you've hit the center of her being.

Or start with her delicate feet. Strong enough to carry her for a lifetime, yet supple enough to
fondle. Also, by the way, often cold enough to freeze whatever they touch under the blanket
up those shapely calves to the curve of her thighs and roundness of her tush, and there it is
Bermuda Triangle, mysterious and unknown.

Well yes, as you may have noticed, I'm a man who loves vagina. Loves the way it looks, the
tastes, and most especially when treated right, the joy it gives a woman. Naturally, you don't
man to feel this way and that's cool, too – very cool, judging by the adult video and film indu

When you hold a woman's legs apart and use your tongue and talents correctly, you may be
lover indeed. Songs may be written about you. Statues erected of your likeness. College do
At the very least, you'll have very few lonely nights. As one of the lovely gals in "Sex and the
opined, "If a man can do that well, he doesn't need to do anything else." How true it is.

If there's a girl who doesn't love having her pussy showered with affection, I haven't met her
new to this form of intense pleasure, if you want to be a better lover and realize there's no m
believe I can help.

Now, for those of you of don't know a vulva from a Volvo, a clitoral hood from an oven hood,
a quick and simple anatomy lesson, so we're all on the same page when it comes to descrip
prefer to call the area the pussy, as I do in my stories. It's kind of erotic, I think, where cunt is
harsh and vagina is too clinical. Plus, gash, slit, love tunnel, etc. are too cute and can get co

The entire outside of the vagina is called the vulva. The large, soft outside lips are the labia

the inside, thinner and more delicate lips are called the labia minora. High up on top, inside t
is the clitoral hood, which when lifted reveals the clitoris itself, which can actually swell and b
somewhat erect when stimulated. The small opening right below the clitoris is the urethra, w
out. Below the urethra of course is the larger opening of the vagina. Between the vagina and
perineum, called the ‘taint’ in slang (‘taint the asshole, taint the vagina.’) Got all that? Good,
to it.

There are many forms which can work with this type of article; Q & A, Do’s and Don’ts,Pros
ruled out Q & A because I’m not sure which Qs you’d A. As for pros and cons, there are no
that’s out. Let’s try Do’s and Don’ts. If you do, however, have any Qs, just email me, I’ll be h
the best of my knowledge.

Also I must advise you, I’m not a doctor or sex practitioner. If you happen to meet a doctor th
licking pussy as much as I do, and has done as much of it, feel free to listen to their advice i
mine. Of course, it may cost you $100 for every 15 minutes, while I’m free (And here I was th
just cheap.) Plus, I’ve been to the doctor many times, never discussed eating pussy – not on
them for, anyway? And with that, away we go…

Do understand, please, that every person on the planet is different. One woman’s honey ma
poison, or something like that. Instructions are fine, but we’re not assembling a bicycle here.
than one way to do it. In fact, there are many, many ways, some of which I’m sure that I’m n
(though I do try so hard to stay current.) As they say, communication is the key, baby. If she
you’re doing, or even loves it, keep it up. If she doesn’t like your technique, all is not lost. Jus
down a notch perhaps, begin with the basics as I will explain them. If the challenge, howeve
wants you to be wilder, crazier, more intense, please call me immediately, I’ll be right over to
** 24 hour service only available in New Jersey – sorry.

Don’t rush to the vagina as soon as you’re both aroused enough to undress. Take your time
it will be worth the wait and increase her arousal tenfold. Start with her neck and shoulders.
and lick your way down her chest, lingering on her breasts. I can not overstate how sensitive
nipples are. When you circle her aureoles with your lips or fingers, then lightly (or not so ligh
depending on her) squeeze her nipples, she’ll likely feel the vibration right down to her buzzi

Not too long on those nipples, though – she may get sensitive quickly and you don’t want to
-yet. Kiss the soft insides of her thighs, her calves, even her feet. By the time you get down t
itself, she should be primed and aching for your tongue.

Do take your time and by all means, enjoy yourself down there. It’s what you’ve been dream

Savor the sight, the smell, and the glory of it all. Kiss it, caress it, rub your thumbs all over th
folds of beautiful flesh. Are you getting the picture? This is no time to rush, you're not eating
here. It's not going to melt. Be slow and thorough. Trust me - she'll appreciate it.

Don't go right for the kill by starting off licking her clit. Men are results oriented, I know, and
make her cum fast. But it's not all about the orgasm, it's about the journey. So slow down. Li
and inside pussy lips first, with broad, flat strokes of your tongue. Lick around the inside of h
and, if you like, use your stiffened tongue like a mini penis, sticking it in and out of the hole.
the bottom of her pussy and her perineum. If she's comfortable having her asshole licked, (b
which is called rimming, then by all means do so as long as you're comfortable as well. Man
find this highly erotic, and I'm one of them. Even if she's never had it done before, ask her if
give it a try. Hopefully she's open-minded and will let you. You may send her to heaven this
all this prep work (you call this work?) is done, move your tongue up to the clit and even whe
toy with it. Lick around the clit in circles, lick over the top, around the bottom – all before you
down to business, which is sucking her clit into you mouth and licking it fast with the tip of yo
until she cums.

Do play with her anus – again, providing she's cool with it, which hopefully she is. It works lil
your tongue is dancing on her clit, rub some of her juices around her little hole (cute name, h
double stimulation is very arousing to her, and she's concentrating on your tongue so much
doesn't matter, it just feels good. As she gets closer to climax, continue to rub around it until
breathing heavily…getting very close. Now – stick your finger in the little hole just a bit, as fa
first digit perhaps, no more. In my experience, there's a very good chance that this will set h
like a time bomb, bucking her hips like they were on fire. Yes, the feeling of your finger in he
make her cum much harder – you'll see.

Don't neglect her nipples either. With your tongue on her clit, reach up, over, whatever, and
breasts. As she gets closer, circle her aureoles lightly, as I mentioned earlier. But this time, a
breathing and body language announce her impending orgasm, squeeze her nipples. Believ
save you the trouble and do it themselves. They know the secret, that this extra stimulation
bank, sending them crashing into climax at warp speed. Her moans and cries will prove me

Do try different positions. They keep things from getting stale as a result of repetition. If you,
always keep her guessing what's next, what's new and what's different, you'll always be at t
list. She'll always look forward to making love to you. If you like the standard position, on you
while she lies on her back with legs spread, that's fine. I like it too. I had a girlfriend who live
position. She tensed her legs so tight when she came she nearly cracked my head like a wa
every minute of it. But try this: You're lying on your back while she straddles your face, esse

"sit on my face" position. It enables her to grind her pussy into your face as hard as she likes always a treat. It also lets you easily reach up and play with her breasts. Holding hands is ni too, if you're into that. Another favorite of mine is eating her from behind while she's on all fo doggie position. And here's a great one: she's sitting in a chair while you kneel in front of he lapping her juices. She can keep her legs spread with her feet on the floor, or place them ov shoulders. Standing up works, too, with you under her spread legs. Careful, she may go wol when she comes.

Don't think I forgot about the 69 position. I think it's fabulous, with one drawback. Certainly, t aroused you get, the more feeling and passion you'll put into your end of the bargain. But th to orgasm, either you or she will lose your concentration while you focus on how good it feel always, I've known at least one girl who would keep giving me outrageous head right throug you can be sure I'm licking like a madman when I'm cumming. It's just great to put all your e pleasing her, isn't it?

Do hum. It means more than you enjoying your efforts. When you hold her clit in your lips ar like a small vibrator, which is exactly what it is. The vibrations will spread from her clit to all a make her tingle like a tuning fork. It may seem odd at first, but not when she feels it. You hu

When she's about to cum, you know you're doing the right thing. So don't change your appr gonna blow. If you're sucking on her clit and she's squirming and shaking, her breath comin suddenly switch to licking her clit with broad strokes. You'll kill the flow. If she's just about th keep doing what you're doing until she cums. Variety is great, but when you're about to scor don't change the play. Gee, you think they discuss this in locker room pep talks?

Her clit, which you know by now is like a mini penis, is the center of her universe. So make s get the best access you can to it. How? By pulling the clitoral hood out of the way. To some clitoral hood, which protects her clit like an umbrella protects you from the rain, will move ou on its own. But not all the way. Therefore, take your thumb and from the top of the hood, pul lovely little clit is fully exposed. Do it in the light at first, so you can see what its like when yo a dark bedroom, closet, prison cell, basement…you know, the usual places.

Above all, do go for it! If you remember just one thing, it's to lick, fondle and suck your way t There's no downside to giving her oral sex. No taboo, no mystery. If you want to be conside it's got to be in your repertoire. You'll love it, believe me, just love it.

Lastly, since I largely have only my own experiences to draw from, I'd truly appreciate any fe different methods or stories of your own. Especially from women. I've often said, if I can do

little better, or try one new way that works, I’m thrilled.

I sincerely hoped you’ve gained something from my article. I write only for the love of giving enjoyment. Please read my other stories on the site, too. Good luck!

Illusion's Game
The Life and Teaching of Naropa

by

Chogyam Trungpa

(Chapters I & II of Part One)

Published by Shambala Publications, Inc.
ISBN 0-87773-857-2
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We are going to discuss the life and teachings of Naropa fully and completely, but not fully and completely in the way you would like. We are going to discuss the outlines of Naropa's life and his relationship with his guru Tilopa, and the twelve acts of repentance he had to go through. We will also discuss his Mahamudra experience. Mahamudra means "great symbol"; it is connected with seeing the phenomena of the world as they are. We will close our discussion with the six teachings of Naropa.

I find it necessary to express my negativities about presenting such potent - two hundred percent potent - teachings to the people of the continent of North America, or to the West altogether. Nobody here seems to be ready for this material at all. People are relating with the starting point of practice, and as far as we know, nobody in America has a complete understanding of even the hinayana level of Buddhism. People have hardly any understanding at all. They have a completely schizophrenic attitude: they conceive of a divine, enlightened personality that is opposed to their confused version of themselves. As a result, people regard themselves as abandoned people, completely bad people. Or else they might have some hope, but that again is based on some kind of spiritual pride that does not leave any leeway for confusion at all. So we're hopeless. I'm afraid we're hopeless.

Isn't that a terrible, grim picture? Extremely grim. We are hopeless, absolutely confused. We are so confused we do not even

know why we are here listening to this. We wonder why. We are extremely confused, bewildered. What can we do about that? Let alone talking about Naropa?

Naropa achieved something. He found his way in the end. Once he became a disciple of Tilopa, he was okay. But before he became a disciple of Tilopa, he was confused, as much as we are.

Spiritual practice is stepping out of the duality of me-ness and my-ness as opposed to otherness, of who is me and who is not me. But in addition to this we have the further confusion of gurus laying their trips on us. Or, as they are called in America, guh-ROOS. That particular species of human beings we call guh-ROOS are mysterious. They save you. They tell you they save you entirely, but on the other hand they tell you they still have to work on themselves. We are confused. They are broke. It's a hopeless situation.

If we want to write essays about that for our Ph.D., we won't be able to, because we are so confused. Even if we want to become professional gurus, we won't be able to make head or tail of it. Of course a lot of people decide to "make a journey to the East," to live with the natives: study with them, eat with them, and shit with them, whether they use toilet tissue or not. They are serious, obviously, and faithful in playing Burmese games, Japanese games, and so on. They get right into it - sit with the Orientals, eat with them, shit with them. We are getting back a lot of anthropological messages about these "primitive" societies. It seems that though they are primitive, their spiritual understanding is much higher than ours. In any case, these are the trips we have going on.

I would like to call your attention to the following passage from the Life of Naropa:

Once when *'Jig-med grags-pa (Abhayakirti)* [Naropa], with his back to the sun, was studying the books on grammar, epistemology, spiritual precepts, and logic, a terrifying shadow fell on them. Looking round he saw behind him an old woman with thirty seven ugly features: her eyes were red and deep-hollowed; her hair was fox-coloured and dishevelled; her forehead large and protruding; her face had many wrinkles and was shrivelled up; her ears were

long and lumpy; her nose was twisted and inflamed; she had a yellow beard streaked with white; her mouth was distorted and gaping; her teeth were turned in and decayed; her tongue made chewing movements and moistened her lips; she made sucking noises and licked her lips; she whistled when she yawned; she was weeping and tears ran down her cheeks; she was shivering and panting for breath; her complexion was darkish blue; her skin was rough and thick; her body bent and askew; her neck curved; she was hump-backed; and, being lame, she supported herself on a stick. She said to Naropa: "What are you looking into?"

"I study the books on grammar, epistemology, spiritual precepts, and logic," he replied.

"Do you understand them?"

"Yes."

"Do you understand the words or the sense?"

"The words."

The old woman was delighted, rocked with laughter, and began to dance, waving her stick in the air. Thinking that she might feel still happier, Naropa added: "I also understand the sense." But then the woman began to weep and tremble and she threw her stick down.

"How is it that you were happy when I said that I understood the words, but became miserable when I added that I also understood the sense?"

"I felt happy because you, a great scholar, did not lie and frankly admitted that you only understood the words. But I felt sad when you told a lie by stating that you understood the sense, which you do not."

"Who, then, understands the sense?"

"My brother."

"Introduce me to him, wherever he may be."

"Go yourself, pay your respects to him, and beg him that you may come to grasp the sense."

With these words, the old woman disappeared like a rainbow in the sky. [The Life and Teaching of Naropa, trans. Herbert V. Guenther (Boston & London:Shambala Publications, 1986), pp. 24-25]

Naropa was studying epistemology, logic, philosophy, and grammar. That's where we are at. Of course everybody is also extremely involved with art now. Everybody is trying to work out their artistic self-expression. They might hear the teachings of Naropa in connection with art; they might see it in terms of "the art of the Tibetan teachings." Then there is also logic, the question of how the teachings relate with each other, how not and how so. We are involved with logic as well. It could be said that everybody here is in the first stage of Naropa's experience, involved in philosophy and art, as well as epistemology. We are on the same level Naropa was experiencing before enlightenment. We want an answer; we want definitions. We want a fixed situation rather than something fluid. We feel that concepts are very badly needed.

In this seminar you are not going to be able to relate with concepts. You're not going to get something out of studying logic, epistemology, grammar, and philosophy - which were a failure for Naropa as well. That is why he had to go through twelve stages of punishment, because of his concepts. We are going to go through the same journey that Naropa went through; we are going to take a tour of Naropa's agony. In some ways, it is going to be like Disneyland. You go through some tunnel, and you come out; you're delivered to somewhere else. You see exciting things and you come out on the other end. But in this case, it is related with psychological problems. It is going to be more deathening, more hellish or more heavenish. We start at Naropa's starting point of searching for goodness and trying to achieve divinity.

II: Genuine Madness and Pop Art

And he proceeded onwards in an Eastern direction.

These were the visions he had:

When he had come to a narrow footpath that wound between rocks and a river, he found a leper woman without hands and feet blocking his path.

"Do not block the way, step aside."

"I cannot move. Go around if you are not in a hurry, but if you are, jump over me."

Although he was full of compassion, he closed his nose in disgust and leaped over her. The leper woman rose in the air in a rainbow and said:

Listen Abhayakirti:
The Ultimate in which all become the same
Is free of habit-forming thought and
limitations.
How, if still fettered by them,
Can you hope to find the Guru?

At this the woman, the rocks, and the path all vanished and Naropa fell into a swoon on a sandy plateau. When he recovered consciousness he thought: "I did not recognize this to be the Guru, now I shall ask anyone I meet for instruction." Then he got up and went on his way praying.

On a narrow road he met a stinking bitch crawling with vermin. He closed his nose and jumped over the animal, which then appeared in the sky in a rainbow halo and said:

All living beings by nature are one's parents.
How will you find the Guru, if
Without developing compassion
On the Mahayana path
You seek in the wrong direction?
How will you find the guru to accept you
When you look down on others?

After these words the bitch and the rocks disappeared and Naropa again swooned on a sandy plateau.

When he came to, he resumed his prayers and his journey, and met a man carrying a load.

"Have you seen the venerable Tilopa?"

"I have not seen him. However, you will find behind this mountain a man playing tricks on his parents. Ask him."

When he had crossed the mountain, he found the man, who said:

"I have seen him, but before I tell you, help me to turn my parents' head."

But Abhayakirti thought: "Even if I should not find the venerable Tilopa, I cannot associate with a scoundrel, because I am a prince, a Bhikshu, and a scholar. If I seek the Guru I will do so in a respectable way according to the dharma."

Everything happened as before, the man receded into the centre of a rainbow halo and said:

How will you find the Guru, if
In this doctrine of Great Compassion
You do not crack the skull of egotism
With the mallet of non-Pure-Egoness and
nothingness?

The man disappeared like a rainbow and Naropa fell senseless to the ground. When he woke up there was nothing and he walked on praying as he went.

Beyond another mountain he found a man who was tearing the intestines out of a human corpse and cutting them up. Asked whether he had seen Tilopa, he answered:

"Yes, but before I show him to you, help me to cut up the intestines of this decayed corpse."

Since Naropa did not do so, the man moved away into the centre of a rainbow -coloured light and said:

How will you find the Guru, if
You cut not Samsara's ties
With the unoriginatedness of the Ultimate
In its realm on non-reference?

And the man disappeared like a rainbow.

When Naropa had recovered from his swoon and gone on his way praying, he found on the bank of a river a rascal who had opened the stomach of a live man and was washing it with warm water. When he asked him whether he had seen the venerable Tilopa, he replied:

"Yes, but before I show him, help me."

Again Naropa refused, and the man appearing in a centre of light in the sky said:

How will you find the Guru, if
With the water of profound instruction
You cleanse not Samsara, which by nature [is]
free
Yet represents the dirt of habit-forming
thoughts?

And the man disappeared in the sky.

After having woken from his swoon Naropa prayed and journeyed on until he came to the city of a great king, whom he asked whether he had seen Tilopa. The king replied:

"I have seen him, but marry my daughter before I show him to you."

Having taken her, he seemed to spend a long time. Then the king, not wishing to let him go, took back the girl and the dowry and left the room. Not recognizing this as a magic spell, but thinking that he would have to employ force with the aid the *bDe-mchog rtsa-rgyud, Abhhidhana-uttaratantra*, he heard a voice say:

Are you not deceived by a magic show?
How then will you find the Guru
If through desire and dislike you fall
Into the three forms of evil life?

And the whole kingdom disappeared.

When Naropa came to, he travelled in prayer until he met a dark man with a pack of hounds, a bow and arrows.

"Have you seen Tilopa?"

"Yes."

"Show him to me."

"Take this bow and arrow and kill that deer."

When Naropa refused, the man said:

A hunter, I have drawn the arrow

Of the phantom body which from desires is
free
In the bow, of radiant light the essence:
I shall kill the fleeting deer of this and that,
On the mountain of the body believing in
an I.
Tomorrow I go fishing in the lake.

So saying, he disappeared.

When Naropa had recovered he continued prayerfully in search of the Guru and came to the shore of a lake full of fish. Nearby two old people were ploughing a field, killing and eating the insects they found in the furrows.

"Have you seen Tilopa?"

"He stayed with us, but before I show him to you - hallo, wife, come and get this Bhikshu something to eat."

The old woman took some fish and frogs from her net and cooked them alive. When she invited Naropa to eat, he said: "Since I am a Bhikshu I no longer have an evening meal, and besides that I do not eat meat." Thinking, "I must have violated the doctrine of the Buddha to be asked to dine by an old woman who cooks fish and frogs alive," he sat there miserably. Then the old man came up with an ox on his shoulders and asked his wife: "Have you prepared some food for the Bhikshu?" She replied: "He seems to be stupid; I cooked some food, but he said that he did not want to eat."

Then the old man threw the pan into the fire while fish and frogs flew up into the sky. He said:

Fettered by habit-forming thoughts, 'tis hard
to find the Guru.
How will you find the Guru if you eat not
This fish of habit-forming thoughts, but
hanker
After pleasures (which enhance the sense of
ego)?
Tomorrow I will kill my parents.

He then disappeared.

After his recovery Naropa came upon a man who had impaled his father on a stake, put his mother into a dungeon, and was about to kill them. They cried loudly: "Oh son, do not be so cruel." Although Naropa was revolted at the sight, he asked the man whether he had seen Tilopa, and was answered: "Help me to kill the parents who have brought me misfortune and I will then show you Tilopa."

But since Naropa felt compassion for the man's parents, he did not make friends with this murderer. Then with the words:

> You will find it hard to find the Guru
> If you do not kill the three poisons that derive
> From your parents, the dichotomy of this and
> that.
> Tomorrow I will go and beg.

the man disappeared.

When Naropa had recovered from his swoon and gone on in prayer, he came to a hermitage. One of the inmates recognized him as Abhayakirti and asked: "Why have you come? Is it to meet us?"

"I am merely a Ku-su-li-pa, there is no need for a reception."

The hermit, however, did not heed his words and received him with due honours. Asked for the reason for his coming, Naropa said: "I seek Tilopa. Have you seen him?"

"You will find that your search has come to an end. Inside is a beggar who claims to be Tilopa."

Naropa found him within sitting by the fire and frying live fish. When the hermits saw this, they began angrily to beat the beggar, who asked: "Don't you like what I do?"

"How can we when evil is done in a hermitage?"

The beggar snapped his fingers, said "Lohivagaja," and the fish returned to the lake. Naropa, realizing that this man must be Tilopa, folded his hands and begged for instruction. The Guru passed him a handful of lice, saying:

> If you would kill the misery of habit-forming
> thoughts

And ingrained tendencies on the endless path
To the ultimate nature of all beings,
First you must kill (these lice).

But when Naropa was unable to do so, the man disappeared with the words:

You will find it hard to find the Guru
If you kill not the louse of habit-forming
thoughts,
Self-originated and self-destructive.
Tomorrow I will visit a freak show.

Dejectedly Naropa got up and continued his search. Coming to a wide plain, he found many one-eyed people. a blind man with sight, an earless one who could hear, a man without a tongue speaking, a lame man running about, and a corpse gently fanning itself. When Naropa asked them if they had seen Tilopa, they declared:

"We haven't seen him or anyone else. If you really want to find him, do as follows:

"Out of confidence, devotion, and certainty,
become
A worthy vessel, a disciple with the courage
of conviction.
Cling to the spirituality of a Teacher in the
spiritual fold,
Wield the razor of intuitive understanding as
the viewpoint,
Ride the horse of bliss and radiance as the
method of attention,
Free yourself from the bonds of this and that
as the way of conduct.
Then shines the sun of self-lustre which
understands
One-eyedness as the quality of many,
Blindness as seeing without seeing a thing,

Deafness as hearing without hearing a thing,
Muteness as speaking without saying
something,
Lameness as moving without being hurried,
Death's immobility as the breeze of the
Unoriginated (like air moved by a fan).

In this way the symbols of Mahamudra were pointed out, whereafter everything disappeared."

[Ibid., pp. 30-36]

In the teachings proclaimed by the Kagyu lineage, we find a lot of processes that have to be gone through and understandings that have to be developed. This is by no means easy. It is extremely difficult to understand that there is some basic confusion we have created, and that within that confusion there is also some kind of madness. Strangely enough, the madness is not confused. There is sanity in the confusion and the madness. Confusion in dealing with the situation of life a fixed thing seems to be a sane approach. So what seems to be insane is enlightenment.

Naropa's approach to his successive discoveries in his visions - or whatever they are, phantoms that he sees - is connected with his seeming sanity. Because Naropa was born a prince and was educated and became a professor at Nalanda University, he regards himself as a sensible person, an educated, sensible person, someone highly respected. But this sensible quality, this sanity of his, turns out to be a very clumsy way of relating with the teachings of Tilopa - the teachings of the Kagyu lineage. Because he was not enough of a freak, because he was not insane enough, he couldn't relate with them at all.

Insanity in this case is giving up logical arguments, giving up concept. Things as they are conceptualized are not things as they are. We have to try to see within the conceptualized situation, according to which fire is hot and the sky is blue. Maybe the sky is green; maybe fire is cold. There's that possibility, always.

When we hear someone say such a thing we become extremely

perplexed and annoyed. We think: "Of course fire is hot; fire is not cold. Of course the sky is blue, not green. That's nonsense! I'm not going to have anything to do with that kind of nonsense. I'm going to stick to my sensible outlook. The sky is blue and fire is hot; that gives me a sense of security, satisfaction, and sanity. If fire is hot, I'm quite happy with it. If the sky is blue, I'm also happy with that. I don't want any interference with my regular line of thought."

On the other hand, the idea of insanity we are looking into here does not mean that you should drop your ordinary sanity and be swinging and hip, to use current conventional terms. I am not saying you should change your entire perspective around, that instead of being clean, you should be dirty because that's a more hip way to behave, or that you should adopt any of the rest of that kind of approach. That is not quite the point. People might think that Naropa's hang-up was that he was not hip enough to experience Tilopa's doctrine or teaching. That is not quite so. There is a problem in communicating this situation to late-twentieth-century-Americans. We have an enormous problem there.

One of the biggest problems we face is the popularity of Tibetan Buddhism and Tibetan Buddhist works of art. Everything is regarded as fabulous, a fantastic display. "It is so fantastic! It matches what I saw in my acid trip! It's fabulous!" Looking at it with this attitude, the style of Naropa and his hang-ups and the style of Tilopa and his teachings might be seen as pop art, with people just thinking, "It's a far-out thing." Tibetan wrathful deities in paintings and thangkas demonstrate a crazy-wisdom quality, which is pop art from the point of view of those who regard connecting with the teachings as a hip thing to do.

There are problems with that. Take the example of going into retreat in a cabin in the woods under severe conditions. That should not be regarded as an alternative form of luxury. The retreat cabin you meditate in has nothing to do with your reaction against your central-heated home or your penthouse. It has nothing to do with that at all. It just provides another life situation, and that's all. Meditating in retreat in a cabin in the remote countryside is not pop art. The same is true for visualizing all kinds of deities and mandalas as some American

students have been instructed to do. The first impact on them seems to be: "At last I am able to relate with those beautiful, colorful, groovy things that are in the Tibetan thangkas. At last I have managed to get to relate with that. At last the dream comes true, and I am able to live real pop art. I'm not only thinking of them or painting them; by visualizing, I'm becoming part of them. It's an exciting, outlandish thing to do." It's a kind of pop art.

To come back to Naropa, this seems to be precisely Naropa's hang-up. He had so much fascination about Tilopa and receiving the tantric teachings from him that he also looked at it as the next groovy thing to do. And he walked and walked and walked and went on and on. But at each point he got hit because he regarded the whole thing as pop art according to the conception of that particular age. And it is possible that we ourselves might experience the same kind of situation as well, if we impulsively regard the whole thing as pop art - as colorful, inspiring, and, at the same time, artistic. As long as we regard it as something we might tune into at any time, whenever we like, thinking that as soon as we do, it will relieve us from all our pressures and tensions - as long as we regard it as another escape, another sidetrack - being hit like Naropa could happen to us too.

All the successive situations that Naropa went through in experiencing Tilopa's different qualities - the leper woman, the decaying dog, the criminal, and so on - involve a psychological expectation that is an extremely confused one. And we try to make pictures out of that psychological confusion. And the only kind of picture we can come up with is a beautiful, colorful, artistic kind of picture with a dreamy quality connected with possibly achieving a goal, an aim and object. In other words, our picture is connected with the idea of reaching heaven. That seems to be the problem - because such an idea has nothing to do with truth or reality as the Kagyu lineage speaks of it, nothing to do with the mahamudra experience. Such ideas are not real truth. Bliss is not the real truth. Meditative absorption is not the real truth. It seems the real truth is naked and direct, uncolored, unshaded, and not manufactured - the simple existence of a solitary rock - which seems to be extremely boring to experience. We might think,

"If I'm not going to get any excitement or understanding out of experiencing such a truth, what the hell am I getting into this trip for?"

And that seems to be our problem. When we try to get into something, we expect a lot - entertainment, precision, an answer, reassurance, clarity. We expect all kinds of things. By expecting clarity, we are confusing the whole issue; we are producing confusion. By expecting reassurance, by expecting to be reassured that the trip we are getting into is right, we are creating more paranoia. Paranoia and reassurance speak the same language; they're on the same level; they're always interdependent. By looking for precise understanding, we are arousing fear of confusion, we are making more confusion constantly. When we think of bliss, we are making a reference point out of this blissful state, therefore we are arousing fear of pain; we are creating further pain under the pretense of trying to create bliss. These are the things that Naropa experienced in his search for Tilopa. And that is also what we are experiencing. That is what generally happens. We try to grasp every situation of confusion as fast as possible; we grasp it, dwell on it, make it into a mother, suck as much milk as possible out of it, dwell further on it, bounce on it.

In a sense it is beautiful that we can relate to Naropa's confusion as our confusion. It is extremely beautiful that we can relate with him. We can also relate with his understanding. We ourselves could become like Naropa, the father of the Kagyu lineage. This whole room we are in together is filled with potential Naropas, because the whole room is filled with the potentiality of Naropa's confusion. It is quite beautiful.

It seems that in relation to the whole thing we are talking about, Naropa's attainment of enlightenment is not that important. It is Naropa's confusion that is important for us as ordinary people. Connecting with that provides a basis for progress, for a step toward understanding. So let us relate with his story that way. All the hang-ups that Naropa experienced, all his imaginations - his visual mind, his auditory mind as he experienced them - are part of our makeup as well. And there are possibilities of stepping out of that confusion.

STUDENT: I am confused by some of the things Naropa was asked to do. Seemingly there shouldn't be any contradiction between a guru's teaching and the Buddha's teaching. And yet in the visions there seem to be a lot of them. For example, asking him to kill lice seems to be a direct contradiction. On the one hand, his "sane," sensible mind is saying, "Don't do this"; on the other, it is saying, "Do this." It seems either way the poor guy turns, he gets cut down. What would have happened if he had killed the lice? He still would have been in violation, so to speak.

TRUNGPA RINPOCHE: Probably at that moment there was no such thing as lice to be killed. Physically there may have been no lice at all.

S: Still, you're killing, whether it's only a projection or not. If you kill somebody in a dream, isn't that the same as actually carrying out the action?

TR: It's quite different. You're dealing with your own projections in a dream. If you dreamed that you became a millionaire, you wouldn't actually become a millionaire.

S: It still sounds suicidal. Even if the lice aren't there, something exists.

TR: Yes, something exists, which is your projections, your dogma, your resistance, which has to be killed. Of course there is something there; not only something, but *the* thing is there.

S: If it's killed, you're still left a killer, aren't you?

TR: Attaining enlightenment could be described as killing ego.

S: It sounds suicidal and hence not complete.

TR: It is complete. When you attain enlightenment, the killer of ego is so efficient and precise that ego cannot arise again at

all, not even a memory of it. It does a very fine job. When we kill somebody in the literal sense, we cannot kill them completely. We can't kill their name, we can't kill their relatives - something is left. But in killing ego in connection with the attainment of enlightenment, we do a complete job - the name and the concept are killed as well.

S: Sometimes you talk about meditation in terms of making friends with yourself. Is this what you call making friends with yourself?

TR: What self?

S: It just doesn't seem very friendly.

TR: It is the act of a friend, an act of compassion. Ego is murdered out of compassion, out of love. Usually murder takes place out of hate. It is because the murder of the ego is done out of compassion that, quite surprisingly, it is complete. The murder of ego is a complete murder, in contrast to the other kind.

S: Putting it out of its misery.

TR: Not quite. Respecting the misery.

STUDENT: Rinpoche, it sounds as though you're saying we have to go beyond, transcend ego, before we even have the right to get into tantra.

TRUNGPA RINPOCHE: Go beyond? I think we have to, yes. It seems that in the current situation in America, we are in the stage of being haunted by the lady with the thirty-seven ugly marks as Naropa was. We haven't developed to the next stages of Naropa's search for Tilopa at all yet. We have just stayed at the beginning. At the moment we seem to be just discovering the difference between the words and the sense. The discovery of the word seems to be the sense, but that is not quite the case.

Discovering the words was what Naropa was doing reading that particular book with his back to the sun. Reading a book on logic. We seem to be at that level. So we have a long way to go.

STUDENT: Is each one of these situations that Naropa goes through a step in developing out of his confusion?

TRUNGPA RINPOCHE: Each situation has a different symbolism related with that, yes.

STUDENT: Who is arranging all these visions?

TRUNGPA RINPOCHE: Nobody. It just seems to happen that way.

STUDENT: Rinpoche, could you say more about the madness of insanity you were talking about?

TRUNGPA RINPOCHE: It is madness beyond the conceptualized point of view of ego. For example, if you are in an outrageous state of hatred and trying to relate with somebody as an object of that hatred, if that person doesn't communicate back to you in terms of hate, you might think he is a mad person. You think he is mad because he doesn't fight you back. As far as you are concerned, that person his mad, because he has lost his perspective of aggression and passion as it should be from the point of view ...

S: From the point of view of samsara?

TR: Yes. From the point of view of samsara, Buddha is mad. There's a story in the Indian scriptures that in a particular country, a soothsayer predicted to the king that there would be seven days of rain containing a substance that would make people mad. Whoever drank the water would go mad. So his whole kingdom was going to go mad. Hearing this prediction, the king collected gallons and gallons of water for his private use to keep himself from going mad. Then the rain fell and everyone else went mad. Then they all began accusing the king of being mad. Finally he gave in and decided to drink the water of madness in order to fit

in with the rest of the kingdom. He couldn't be bothered keeping himself "insane."

STUDENT: In the different visions that Naropa has, he doesn't want to do the things he's asked to do, presumably because he thinks they're immoral. So are we to conclude from this that morality and the moral law are purely something that operates in the ego realm, and that an enlightened person in the position of Tilopa follows no moral law?

TRUNGPA RINPOCHE: Tilopa does follow the moral law in its absolute perfection.

S: What does that mean?

TR: The conventional moral law purely has to do with relating with you conscience rather than dealing with situations. Dealing with situations, with what is right and what is wrong in situations, is Tilopa's fashion. If you relate with a situation in terms of your conscience or your perceptions, it means you don't even have any idea of understanding the situation. This seems to be what happens in general in life. You have to try to understand situations as precisely as possible, but there are situations that you regard as bad to understand. For example, if you had to investigate a murder case, you might want to dissociate yourself from the case altogether, thinking, "I don't want to be involved with murder at all." Then you have no way at all of understanding how and why one person murdered the other. You could let yourself become involved with that murder case and try to understand the rightness and wrongness of what was done as scientifically as possible. You could look into the situation in terms of cause and effect and gain some understanding of it. But on the other hand, if you think, "Becoming involved with murder will just get me in contact with bad vibrations, so I'll have nothing to do with that," then you seal yourself off completely.

That is exactly the same thing that seems to be happening in present-day society. Particularly the young generation doesn't want to have anything to do with society - let alone understand

it - because it's something ugly, something terrible. This creates tremendous confusion and conflict. Whereas if people were to get into society and try to understand what is wrong, there might be some intelligence coming out of that. Complete rejection without discrimination seems to be the problem.

STUDENT: So should we register to vote?

TRUNGPA RINPOCHE: Why not? Add your energies to the country's.

STUDENT: Don't you think there have been some things we've all learned from that rejection you were just talking about?

TRUNGPA RINPOCHE: Yes and no - both. A lot of people have rejected Christianity and gone to Hinduism or Buddhism. They feel that they no longer have any associations with Christianity at all. Then later - from the point of view of aliens - they begin to realize that Christianity speaks some kind of profound truth. They only see that from the point of view of aliens, having gone away. They begin to appreciate the culture they were brought up in. Finally they become the best Christians, people with much more understanding of Christianity than ordinary Christians.

You can't reject your history. You can't say that your hair is black if it is blond. You have to accept your history. Those wanting to imitate Oriental culture might go so far as to become 100 percent Hindu or 100 percent Japanese, even to the point of undergoing plastic surgery. But somehow denying your existence - your body, your makeup, your psychological approach - does not help. In fact, it brings more problems. You have to be what you are. You have to relate to your country, its politics, its culture. That is extremely important, since you cannot become someone else. And it is such a blessing.

If we could become someone else, or halfway someone else, that would provide us with a tremendous number of sidetracks and possibilities for escape. We should be thankful that we have a body, a culture, a race, and a country that is honestly ours, and we should relate with those. We can't reject all that. That represents our relationship to the earth as a whole, our national

karma, and all the rest of it. That seems to be the starting point for attaining enlightenment, becoming a buddha, an American buddha.

STUDENT: Rinpoche, Naropa's experiences seem to be all symbols. Can't we go too far in taking everything as a symbol? How do we prevent ourselves from going too far in that sense?

TRUNGPA RINPOCHE: Naropa in a sense failed in this way because he didn't have the chance of relating with Tilopa immediately. For that very reason, he got too much involved in symbolism. The same could apply to us as well. It's not so much a matter of too much symbolism as of too much fascination with the context. For example, you could be completely fooled by a salesman if you're in a shop. The salesman might say, "This is such beautiful material. This is such a functional item. It's of good quality, yet cheap. It's so beautiful; you'll be getting your money's worth." At that point, you can't deny that what the salesman is telling you is the truth. He's absolutely telling the truth. The thing he's trying to sell you does have those good qualities. But if you ended up buying it on the basis of fascination, you might be disappointed afterward, because somehow afterward you're not relating with it on the same level of fascination anymore. You might find at that point that your fascination is rejected by the experience you had in your first glimpse before the salesman began to fascinate you. The whole thing is based on fascination.

S: What I was asking about was if there was a point where one has gone too far in taking experiences as symbolic, a point where the whole thing's a projection.

TR: Yes, that is related with fascination, not being able to relate with yourself. One has to relate to one's whole being rather than just purely dealing with accuracy and beautiful display.

STUDENT: In the Buddhist tradition, after the death of the ego, is there any self left? Does self exist?

TRUNGPA RINPOCHE: That's a very old question. You see, in order to have the continuity of something, you have to have somebody constantly watching this continuity happening. If you have ego continuing, you also have to have the observer observing that ego is continuing. This is because the whole thing is based on a mirage. If there's no watcher, there's no mirage. If there's a watcher to acknowledge that the mirage exists, there will be a mirage. After enlightenment, there's no watcher anymore; therefore the watcher's object does not exist anymore.

S: Does the being exist after that?

TR: The being is self-consciousness, making sure you are there. And you don't watch yourself being there anymore. It's not a question of whether being exists or does not exist. If you see being as not existing, then you have to watch that, make sure that being does not exist anymore, which is continuing the being anyhow.

S: So in other words, there is a death or an identity after ego death, and the death of ego is the death of confusion about it?

TR: Well, the watcher dissolves so we cannot say yes or no either. It's beyond remark.

STUDENT: Regarding relating with our culture, Alan Watts says that one thing that has given our culture a great neurosis is seeing things in terms of the conflict between good and evil rather than just seeing them as they are. This makes me want to ask you about the Buddhist view of what the devil is or the black magician. A lot of our cultural history that is still going on has to do with black magic.

TRUNGPA RINPOCHE: Defining good and evil or the devil and black magic is very much related to our topic of sanity and insanity, and the whole subject of meditation is related with that as well. The result of any situation that is connected with self-

enrichment, or an attempt at self-perpetuation, either in an ego-centered way or a very innocent and kind way - the result of anything aimed at enriching the ego - is destruction, complete confusion, perpetual confusion. There is no killing of ego here. From a black magician's point of view, you don't kill somebody's ego, you kill somebody's non-ego.

S: How can you do that?

TR: You just do it out of conviction, belief. In other words you can't destroy it completely, but you put a smear of ink over it, and you don't look again; you just hope for the best - that you killed it. The whole thing is connected with spiritual materialism, which I talk so much about. Spiritual materialism means enriching the ego. Anything related with spiritual materialism is a step toward the black magician, if I may say so. It could be a step toward the black magician or the white magician actually, but in any case toward the magician, toward gaining power. If you want to help your friend, you just do it. If you want to destroy your enemy, you just do it. In that way, you have the potential of the black magician, even if you are regarded as a kind person who is at the same time a powerful person.

The whole question is how much the relationship with ego becomes a central theme in spiritual practice. When it does, you get good and bad, what is and what is not, which is called duality in Buddhist terminology. The whole thing of who you are is purely related with the watcher. You can't measure anything without a starting point. And you can't count unless you can start from zero. So zero is you, ego. You start from there and you build your number series, you build your measurement system, you build your relationships. Once you do that, you get an overwhelming sense of good and kind or bad and destructive. You build all kinds of things based on that basic reference point. It seems that the whole thing is based on how much you are involved with ego. That seems to be the basis for defining goodness or wickedness.

STUDENT: What are the methods in your way for killing the ego? What methods would you use in our society?

TRUNGPA RINPOCHE: It has nothing to do wit society at all. It is purely a matter of dealing with one's psychological state of being. Sociological styles don't make any difference in this regard. Sociological approaches or styles are just a photograph. The direct way of dealing with ourselves here is getting into the nitty gritty of our whole existence and dealing with excruciating pain and excruciating pleasure as directly as possible. That way we begin to realize that pain and pleasure exist in an expansive, joyful way. So we don't have to nurse anything.

STUDENT: Rinpoche, you spoke of compassion as being bad medicine for ego. Yet Naropa violates our definition of compassion in a number of ways.

TRUNGPA RINPOCHE: There are two different types of compassion. There is actual compassion, direct compassion, absolute compassion. Then there is the other kind of compassion that Mr. Gurdjieff calls idiot compassion, which is compassion with neurosis, a slimy way of trying to fulfill your desire secretly. This is your aim, but you give the appearance of being generous and impersonal.

S: What is absolute compassion?

TR: Absolute compassion is seeing the situation as it is, directly and thoroughly. If you have to be tough, you just do it. In other words, idiot compassion contains a sort of opium - constantly trying to be good and kind - and absolute compassion is more literal, more discriminating, and more definite. You are willing to hurt somebody, even though you do not want to hurt that person; but in order to wake that person up, you might have to hurt him or her, you might have to inflict pain.

That is precisely why, in the Buddhist tradition, we don't start with the teaching of compassion, the mahayana, but we start with teaching of the lesser vehicle, the hinayana. In the

hinayana you try to get yourself together. Then you start applying your compassion after that, having gotten yourself together, having built the foundation. You can't just work on the level of absolute compassion right from the beginning. You have to develop toward it.

STUDENT: I think you said earlier that one of the obstacles to developing in this way is the need for reassurance. How does one get away from the need for reassurance?

TRUNGPA RINPOCHE: Acknowledge needing reassurance, acknowledge it as an effigy that looks in only one direction and does not look around. An effigy with one face, possibly only one eye. Doesn't see around, doesn't see the whole situation. Do you see what I mean?

S: The effigy only looks one way. Is this the person who needs reassurance?

TR: Yes, because that reassurance has to be attached to that one situation. Whenever you need reassurance, that means you have a fixed idea of what ought to be. And because of that you fix your vision on one situation, one particular thing. And those situations that are not being observed because of the point of view of needing reassurance, that we are not looking at, are a source of paranoia. We wish we could cover the whole ground, but since we can't to that physiologically, we have to try to stick to that one thing as much as we can. So the need for reassurance has only one eye.

S: And the way to get beyond that one-eyed vision?

TR: Develop more eyes, rather than just a unidirectional radar system. You don't have to fix your eye on one thing. You can have panoramic vision, vision all around at once.

STUDENT: Something like a fish-eye lens,

TRUNGPA RINPOCHE: Something like that, but even that has a camera behind it.

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[Transcriber's note: The preceding is a digital transcription of Chapters I and II of Part One of *Illusion's Game - The Life and Teaching of Naropa* (Boston: Shambala Publications, Inc., 1994), pp. 3-31. It was prepared for the Tiger Team Buddhist Information Network by Oliver Seeler, who takes responsibility for any errors and who dedicates any benefit arising from this transcription to the welfare of all sentient beings.]

Date: 07 Jul 94 14:03:01 EDT
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This is an information sheet about the International Meditation Centres in the Tradition of Sayagyi U Ba Khin
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There are five Centres all with the same course structure in this Tradition. IMC-UK, IMC-WA, IMC-NSW, IMC-USA and IMC-Austria.

The International Meditation Centres were founded to provide for the instruction and practice of Theravada Buddhist Meditation. The Centres in the West are direct offsprings of the International Meditation Centres of Yangon, Myanmar (former Burma), which was founded by Sayagyi U Ba Khin. In addition to being a highly respected meditation teacher, Sayagyi U Ba Khin was the first Accountant General of Burma after Independence in 1948.

All Centres are guided by Mother Sayamagyi and Sayagyi U Chit Tin, two of Sayagyi U Ba Khin's closest disciples, who have practised and taught meditation for more than forty years and have carried on the tradition since Sayagyi's demise in 1971.

Ten-day residential courses are held usually once a month at IMC-UK and regularly at other Centres, beginning on Friday evening and ending early on Monday morning. They are led by Mother Sayamagyi and Sayagyi U Chit Tin or by a regional teacher.

The students who come to do courses at the Centres are from all walks of life, professions, religions, cultural backgrounds, races and countries. Anyone who comes with an open mind can gain the necessary confidence in the technique and in himself or herself. Thus, all can attain benefits which will be proportionate to the amount of balanced effort they make.

Buddhist meditation is the practice of the Eightfold Noble Path, as taught

by the Buddha, which can be divided into three parts. These are: higher training in 1) morality, 2) concentration and 3)wisdom.

1. Morality is the common denominator of all religions. At our Centres, students observe the five precepts of refraining from killing, stealing, sexual misconduct, lying and the use of drugs or intoxicants. By diligently observing this morality, we develop purity of physical and verbal actions.

2. Beginning with this base, training in concentration is taught (Anapana meditation-mindfulness of breathing). Through learning to calm and control the mind during the first four days, the student quickly appreciates the advantages of a steady and balanced mind.

3. The third training in wisdom or insight is introduced through Vipassana meditation, which is practised throughout the remainder of the period.

Vipassana is a process which enables the student to develop concentration and awareness and, through personal experience, to gain an understanding of the truths of impermanence, suffering and non-self. Practised with diligence the gradual process of mental purification will lead to the end of suffering and to full Enlightenment or Nibbana.

The emphasis is on experiencing directly the truth for oneself by practising the technique. Noble Silence (no unnecessary talk) provides a conducive atmosphere, and discourses given in the morning and evening by the Teachers help to clarify the practice. There are also daily interviews with the Teachers.

There has never been any charge for the Buddha's Teachings. The Teachings have always been passed down from the Buddha, through the Teachers to the students, without any expectation of payment, however, the Trusts/ Associations who are responsible for running the Centre ask each student to contribute towards food and accommodation for a ten-day course (the expected contribution varies according to the standards of each country, for example in the UK it is 140 currently).

Wholesome and tasty vegetarian food in ample quantity is provided, and those who follow a diet for medical reasons will be accomodated as far as possible.

For a person who is genuinely interested, meditation (including Noble Silence) is not difficult. The results of patient practice can be quite astonishing. The day's schedule is neither too servere nor too relaxed but follows the Middle Path. Sayagyi U Ba Khin taught his students to work with "zestful ease".

People from many religions have found the meditation courses helpful and beneficial in their day-today lives.

Please note that the course lasts for ten days. Students should plan to remain for the full ten days without leaving the Centre.

INTERNATIONAL MEDITATION CENTRE

The International Meditation Centres were founded by the Sayagyi U Ba Khin Memorial Trust to promote the practice of Buddhist Meditation according to the Teachings of the BUDDHA.

Ten-day residential courses are conducted regularly in the practice of the Eight-Fold Noble Path as taught by the Buddha, which comprises three stages of training: morality (sila), concentration or control over the mind (samadhi), and wisdom or insight (panna). Instruction in mindfulness of the breath (anapana meditation) is then given for five days, with the aim of quieting and concentrating the mind. The remaining days are devoted to insight meditation (vipassana), whereby students can experience at first hand the essential elements of Buddha's Teaching: the impermanence of all physical and mental phenomena (anicca), the unsatisfactory nature of all conditioned phenomena (dukkha), the absence of a permanent enduring self or ego in beings (anatta).

One should come with the understanding and intention to enter a ten-day retreat. The training, if followed diligently, will result in a calmer mind

through the gradual eradication of impurities, and ultimately in the realisation of the `Nibbanic Peace within'.

To achieve a state of mind perfectly attuned and in balance, it is essential to start with a stable and sound base of conduct. For the duration of the training therefore, each student is asked to observe the five precepts as follows:

1. To refrain from killing
2. To refrain from stealing
3. To refrain from sexual misconduct (here total celibacy)
4. To refrain from lying
5. To refrain from the use of intoxicants and drugs

All these instructions are framed in accordance with those of the International Meditation Centre, Yangon(Rangoon) Myanmar(Burma), as established by Sayagyi U Ba Khin.

During the period of training students will have to give up their previous practices, and all spiritual activities including those concerning pseudo-sciences. Students should not wear or bring with them spiritual objects or reading material of any kind.

Observance of noble silence throughout the training period will be very beneficial and conducive to a better appreciation of the teaching. This means that the students should not talk amongst themselves, but they may of course speak to the teachers and managers at any time.

During the daily interview with the teachers students should give a true and accurate account of their experiences.

TIMETABLE

4:00 AM WAKE UP

4:30 - 6:30MEDITATION IN HALL

6:30 - 8:00BREAKFAST AND REST

8:00 - 9:00GROUP MEDITATION IN HALL

9:30 - 11:00INTERVIEWS AND MEDITATION

11:00 - 1:00LUNCH & REST

1:00 - 1:45MEDITATION

2:00 - 3:00GROUP MEDITATION IN HALL

3:30 - 5:00MEDITATION

5:00 - 6:00TEA AND REST

6:00 PM DISCOURSE

7:30 - 8:30GROUP MEDITATION IN HALL

9:00 PM TAKE REST

For a course schedule for the forth coming courses in our Centres, and an application form please request for infos in USA at CIS: IMC-USA, 74163,2452 or any other country at CIS: IMC-UK, 100330,3304

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

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Published by The International Meditation Centres
In the Tradition of Sayagyi U Ba Khin
Dhammadana Series 13

1992 -- The International Meditation Centre E.A.

THE IMPORTANCE OF TRUE BUDDHIST MEDITATION TODAY

by
Saya U Chit Tin

We prepared the answers to the questions in this booklet in August 1986. Since then, we have revised the text so it can be printed and distributed to our students around the world -- especially new students who are just getting interested in the Buddha Dhamma (the Doctrine taught by the Buddha). They are interested in both the theory and the practice of the Buddha-Dhamma and want to know the most effective approach.

We do not want to mislead people, and we do not want to misrepresent the Buddha-Dhamma, because that would be very harmful both to us and to them. We are true Buddhists. We teach the true Buddha-Dhamma and no other Dhamma (doctrine). We want this to be clear to all prospective students. If they decide not to come because of this -- even if no one comes -- we will be happy. We are happy, of course, if people do come, for, as our teacher Sayagyi U Ba Khin said, we are givers. Students who work under our guidance are taught the true Buddha-Dhamma. They benefit from these Teachings, and we are able to accumulate good (kusala) actions.

We have never been interested in trying to attract large numbers of students. We follow Sayagyi's example in never distorting the Buddha's Teachings and in never catering to what the students would like to do or like to hear. Seeking popularity and fame are against the principles we follow. It may be that some of the answers we give here do not fully satisfy some people. We have made very effort to keep what we say in line with the Buddha's Teachings as preserved in the Pali texts (the canon, commentaries, and sub-commentaries). As we work to keep the Buddha-Dhamma alive in all its pristine purity, we have never knowingly compromised the Buddha's Teachings in order to appeal to the latest fad or the most up-to-date trend in modern thought. To be precise, our motto is, "We preach what we practise."

We approached Venerable Bhikkhu Bodhi, the editor of the Buddhist Publication Society, Sri Lanka, for his advice, and we are very grateful to him for pointing out certain passages that were perhaps not in line with the spirit and the letter of the Pali texts. We have rephrased those passages. We thank him for his wise and instructive suggestions. We, of course, are entirely responsible for the final version published here.

We only have limited time available for writing Dhamma talks, Dhamma essays, etc., for we have travelled extensively around the world, teaching Buddhist meditation courses and setting up Buddhist meditation centres. We are still travelling today. As in the past, we often find some time even while teaching to work on talks and publications. These answers to questions raised by Mr Flavio Pelliconi were first written at a course-site in the Netherlands (August 26, 1986, Kastel "De Wijchert," Oude Kleefsebaan 119, 6572 AK: Berg en Dal). An Italian translation of that first version was published in Paramita: (Quaderni di buddhismo). Revisions were made exactly five years later on another course in the Netherlands (August 29, 1991, t Zonnehuis, Beekbergerweg 23-25, 7371 EV: Loenen [Gld.]).

Our aim is to share the true Buddha-Dhamma with others. We know from experience that it will bring real benefits and instil true objective values in people's hearts and minds (see our answer to question 6). We do not go around the world trying to convert people of other religions, cultures, etc., to Buddhism. We have something to offer that can help

bring the peace and prosperity that the world so desperately needs. We want to share this with everyone who is open to receive it.

Greed or lust (lobha), ill will or anger (dosa), and delusion or ignorance (moha) are more prevalent in the world today than ever before. If they can be reduced somewhat through the practice of the Buddha-Dhamma -- even if only by a tiny fraction -- then we will be happy. We will feel our efforts have been worthwhile and amply rewarded.

Last but not least, we thank Dr William Pruitt for the untiring assistance he has given us throughout all these years in all our efforts of preparing this and other publications in the Dhammadana series and the Dhamma Text series of the International Meditation Centres in the Tradition of Sayagyi U Ba Khin.

May Peace Prevail in the World!
May the Pure Buddha-Dhamma Long Endure!
Truth Will Prevail!

Saya U Chit Tin
Loenen, the Netherlands
August 29, 1991

1. What kind of meditation do you teach?

We teach Theravada Buddhist Meditation. I say "we" because my wife, who is popularly known as "Mother Sayamagyi" among the students, also teaches with me.

2. Who was your teacher?

Our teacher was a layman named Sayagyi U Ba Khin. He was the first Accountant General of independent Myanmar (Burma) when the country regained independence from the British in January 1948. He was able to fulfil his responsibilities with distinction as well as discharge his duties towards his family and teach meditation. At one time, he was able to work simultaneously at four full-time posts as head of four

departments. Few people will ever be able to live up to such an example, but meditators do find that, thanks to their practice, they are able to function to the best of their ability.

3. How did you come to teach meditation?

My wife and I were privileged to be closely associated with Sayagyi U Ba Khin at the International Meditation Centre in Yangon, Myanmar (Rangoon, Burma). I worked under him in the Accountant General's Office as an accountant, and he started teaching Vipassana in his office in 1951. I was fortunate to learn this practice under his guidance. Many others meditated under him also and in that same year he formed the Vipassana Association. I was one of the ten founding members of this Association, which still functions today. In 1952, the Association founded the International Meditation Centre, Yangon, and began holding ten-day meditation courses each month at the Centre.

My wife and I helped Sayagyi during the ten-day courses -- especially my wife, who, unlike the rest of us, was free without official duties. She was able to assist Sayagyi by taking charge when he went to work at his office. The Burmese students were so appreciative of her teachings that they called her Mother teacher ("Sayamagyi" in Burmese), and Western students have continued to use this name for her.

After Sayagyi's demise in January 1971, we continued to teach at the Centre in Yangon together with the other members of the Vipassana Research Association. The Association is responsible for the Centre as well as for the training.

4. Why have you come to the West?

When our teacher Sayagyi U Ba Khin was teaching at the Centre, many people from around the world came to do meditation courses under his instruction. After his death in January 1971, many foreigners continued to come to IMC-Yangon to work under our guidance. They were mostly Westerners and of the younger generation rather than more mature people, as had been the case during our teacher's time. Each year they would visit the Centre three to six times, staying seven days in Yangon and travelling back and

forth to Bangkok, Thailand. This was because they could only get seven-day tourist visas at that time. They seemed to be competing with each other to see who could meditate the most, and they would spend everything that they managed to save each year in coming to the Centre. Finally, they requested that Mother Sayamagyi and I come out of Burma to teach abroad. "We could easily support you," they said, "and take care of your living expenses and any expenses involved in teaching courses. In this way, we will be able to save some of our earnings and meditate more as well." They were very eager to put forth as much effort as possible in their practice of meditation.

In October 1978, having taught for eight years at IMC-Yangon after Sayagyi's death, we came to the West. When we came out, I was properly accommodated with an appropriate job for my right livelihood. Today, we are based at the International Meditation Centre in the United Kingdom, and we travel to many countries to give courses. [Since this article was written, other bases have been established at the International Meditation Centre in Western Australia, and the International Meditation Center-U.S.A. in Maryland. International Meditation Centres are also being set up in Eastern Australia and Austria.] We have dedicated our lives to passing on the Teachings of the Buddha (the Buddha-Dhamma), and it is very satisfying to see how many people all over the world are benefiting from these Teachings. Sayagyi U Ba Khin saw how important the Buddha-Dhamma is in the world today, and he was anxious that the technique he taught and which proved to be of so much use to lay people, be available to all who were sincere students.

5. How was the International Meditation Centre, U.K., set up?

When we came out of Myanmar in 1978, we conducted ten-day meditation courses, which were organized by the students, at places like the Buddhist Centre in Oxford. Although this site was very good, some of the other places that served for various summer courses were not ideal for our use. So in 1979, the International Meditation Centre, U.K., was founded when the Sayagyi U Ba Khin Memorial Trust (registered in Britain under the Charities Act of 1960) acquired a piece of land with an eighteenth-century country house known as Splatts House. This is located on the edge of a quiet Wiltshire village. It has become a centre for people from all over the world who are seeking enlightenment, awakening, that is to say,

"Nibbanic Peace Within."

The purpose of the Centre is to promote the practice of true Buddhist meditation according to the Teachings of the Lord Buddha. The Centre operates under our guidance with the assistance of a number of our regional teachers who were trained at the Centre under us.

There are many volunteer students who come from various countries of the world to meditate and serve by helping with the various types of work at the Centre. They do everything from cooking, gardening, painting, etc., to managing and secretarial jobs. We are both resident teachers, and we conduct ten-day residential courses which run from Friday evening through Monday morning and which begin on the first and third Friday of each month.

The students and Regional Teachers are from all walks of life, professions, religious backgrounds, races, countries, and cultures. When we are away, teaching courses abroad, one of the volunteer regional teachers will lead the ten-day course. In this way, the Centre can give two ten-day courses each month. There is no fee for the teaching, but students are asked to contribute towards food and accommodation for the ten days. Wholesome and tasty vegetarian food in ample quantity is provided, and those who follow a diet for medical reasons will be accommodated as far as possible. IMC-UK is a direct off-spring of IMC-Yangon, Maymar.

6. What benefits can be derived from this practice?

I will answer this question is two parts: (A) what Theravada Meditation is about, and (B) the benefits to be derived from this meditation.

(A) Theravada Buddhist Meditation has as its goal gaining insight into the true nature of existence. It should be preceded by a readiness to place trust in the Buddha's formulated teachings on the true nature of existence in terms of the Four Noble Truths, Dependent Origination, and the three characteristics of existence (impermanence, suffering, non-self).(1) It means practising the Noble Eightfold Path as it was taught

by Buddha Gotama over twenty-five centuries ago in his very first sermon, the Dhamma-cakka-pavattana-sutta: "Setting in Motion of the Wheel of the Dhamma." This Eightfold Path can be divided into three parts: (1) the higher training in Morality (sila), (2) the higher training in Concentration (samadhi), and (3) the higher training in Wisdom (panna).

(1) Morality is the common denominator of all religions. At the Centre, everyone observes the five precepts which all meditation students must follow during ten-day courses. These five precepts are the basic morality for all sincere Buddhists. They include refraining from the five major sorts of wrong actions. We refrain from killing, from stealing, from sexual misconduct (at the Centre and on courses, complete celibacy), from lying, and from the use of drugs or intoxicants. By diligently observing this morality, we develop purity of physical and verbal actions. This is the base and without it there cannot be good concentration. A person who lives a moral life will find that he is not distracted by feelings of guilt or worries that his misdeeds will be discovered. A moral person will be able to work effectively at gaining control over his mind.

(2) Concentration: After beginning with this base of morality, training in concentration is taught. The method used is Anapana Meditation-mindfulness of breathing. Through learning to calm and control the mind during the first four days, the student quickly appreciates the advantages of a steady and balanced mind. If your concentration is not good, you can never obtain insight or wisdom (panna).

(3) Wisdom, Insight: The third part of the training is acquiring wisdom or insight through Vipassana Meditation, and this is practised throughout the remainder of the ten days. Once the mind is concentrated, the meditator can use his mind to develop wisdom. Vipassana is a process which enables the student to develop concentration and awareness, and, through personal experience, to gain an understanding of the truths of impermanence (anicca), suffering (dukkha), and non-self (anatta). Practised with diligence, the gradual process of material and mental purification will lead to the end of suffering and to full awakening or Nibbana. This is, in brief, what Buddhist Meditation is about.

The emphasis is on experiencing directly the truth for oneself by

practising the technique. Noble Silence (no unnecessary talk) provides an atmosphere conducive to working correctly, and discourses given in the early morning and evening by the teachers help to clarify the practice. There are also daily interviews with the teachers for more instructions and explanations to clarify the technique.

(B) The benefits to be derived from this meditation: My wife and I have been in this tradition for over thirty years and our many years of experience in teaching meditation, both in Myanmar and abroad, have shown us that true Buddhist meditation can bring innumerable benefits to one and all. In order to explain the benefits or the fruits of meditation, I can best do so by quoting from our teacher Sayagyi U Ba Khin. In his text, The Real Values of True Buddhist Meditation,(2) he says:

"The fruits of meditation are innumerable. They are embodied in the discourse on the advantages of a Samanera's life, the Samannaphala Sutta. The very object of becoming a Samanera or monk is to follow strictly and diligently the Noble Eightfold Path and enjoy not only the Fruition (phala) of Sotapatti (the first fruition stage), Sakadagami (second fruition stage), Anagami (third fruition stage) and Arahatta (fourth fruition stage), but also to develop many kinds of faculties. A layman who takes to meditation to gain insight into the Ultimate Truth also has to work in the same way, and if his potentials are good, he may also enjoy a share of those fruits and faculties.... With the development of the purity and power of the mind, backed by insight into the Ultimate Truth of nature, one might be able to do a lot of things in the right direction for the benefit of mankind. There are, therefore, definitely many advantages that accrue to a person who undergoes a successful course of training in meditation, whether he be a religious man, an administrator, a politician, a businessman or a student."

My own case may be cited as an example. If I have to say something here about myself, it is with a sincere desire to illustrate just what practical benefits can accrue to a person practising Buddhist meditation, and with no other motive whatsoever. The events are factual and, of course, one cannot deny the facts. I took up Buddhist meditation seriously in January 1937. My life sketch in "Who Is Who" of the Guardian Magazine [Myanmar], December 1961, gives an account of the duties and

responsibilities of government which I have been discharging from time to time. I retired from the service of the government on March 26, 1953, on attaining the age of 55, but was re-employed from that date till now(3) in various capacities, most of the time holding two or more separate sanctioned appointments of the status of Head of Department for nearly three years, and on another occasion, four such sanctioned posts simultaneously for about a year.

In addition, there were also a good number of special assignments either as a member of Standing Committees in the Department of the Prime Minister and National Planning or as chairman or member of ad hoc committees. [Then Sayagyi gives a statement showing all the posts held by him. Also appended are the statements showing the facts and figures of his success in various undertakings. He continues:] The results of these undertakings will surely illustrate what "a reservoir of calm and energy" one can create with Buddhist meditation to be used for the building of a "welfare state."

7. Can Buddhist meditation be practised without having Nibbana as the goal?

Sayagyi U Ba Khin taught meditation to people of many different religions. He did not insist that anyone renounce his own creed. The Buddha also taught people according to their capabilities and understanding, and he always suited his discourse to his listeners.

Some of our students come to their first course with rather exotic ideas about meditation -- expecting some mystic visions or unusual emotional experiences. They find that the technique is very down-to-earth and simple. If they have unusual experiences, with the help of the teachers, they soon discover that these are distractions rather than the goal.

Sayagyi U Ba Khin pointed out that Hindus, Muslims, and Christians work to see the Divine Light through developing their concentration (samadhi). In Buddhism, this is known as a mental sign of a concentrated mind. Most people consider this to be very difficult. Sayagyi wrote, "Our experiments, however, show that under the proper guide, the inner peace

and purity of mind with light can be secured by one and all, irrespective of their religion or creed. All that is needed is sincerity and a willingness to follow the instructions of the teacher during the period of training."

Here, I wish to quote from the letters of two non-Buddhist students of Sayagyi: (1) Mr A.N. David, Deputy Accountant General, Burma, a leader of the Christian community, wrote in his letter to Sayagyi, dated Sept. 24, 1954:

"The Peace which the world now seeks can be realized to a great extent if each man, woman, and child would seek and achieve peace of mind within themselves. This will contribute to the general peace of mankind. Your supreme desire to teach us the method of attaining purity of mind and to secure inward peace through your system of meditation, which does not affect my religious beliefs, enabled me (i) to realize also the Truth of ever-changing existence; (ii) to constantly secure inward peace through meditation when contaminated in my daily life by the evil forces of this world. For all these invaluable benefits, more precious than gold, I am deeply indebted to you, and also for the guidance you have given me."

(2) Mr A. Muthia, Deputy Accountant General, Burma, a leader of the Hindu community, wrote in his letter to Sayagyi, dated May 30, 1949:

"I pen you these few lines with grateful thanks for your guidance in the matter of spiritual life by showing me the 'Divine Light.' I must confess at the outset that despite all the knowledge (of course not very vast) I may claim to possess in the spiritual field, I was never aware that one could see the light before one's very eyes as I did under your spiritual powers. I was always aware of one fact, viz., that when the spiritual knowledge is translated into practice, mankind can see before the mind's eye the 'Divine Light.' This, I would say, was always theoretical and no one has yet told me that light was seen and that the same could be shown to others.
"Wherever I went, right from Hardwar (near the Himalayas which I visited in October 1942) to Cape Comorin (which I visited in January 1949, while on pilgrimage), I have heard only harangues on philosophy, divinity and metaphysics, but never a word about showing the 'Divine Light.'

"Before approaching you for enlightenment [i.e., to see the light], I questioned myself so many times, whether I was really worthy of it and whether I would succeed. But I was emboldened when I learnt from you that you have succeeded for your disciples, men even of lesser attainments than myself. I therefore took courage to apply to you and I was shown the light...
"Let me conclude by saying that you are doing very useful service for humanity at large -- a contrast with the rest of the human race which is after materialism and self-aggrandizement."

8. What kind of people are your students?

Our students at IMC-Yangon, IMC-UK, IMC-Perth, IMC-USA, and on courses all around the world come from all races, creeds, and many different walks of life. In Yangon, the students ranged from the president of the country to an ordinary office boy, and they were all treated equally and given equal attention in the training. Just as a high-ranking official who has the potential to reach the highest stage in spiritual attainments will reach that state, so too, an office boy with the same potential will reach that stage. In fact, one of Sayagyi's outstanding students was an office boy.

We follow in the footsteps of our teacher, who adhered to the principles discovered by the Buddha, followed by him, and taught by him. Our Western students range from senior citizens to school children, and they are from all walks of life: professors, lecturers, doctors, nurses, teachers, students, businessmen, politicians, administrators, and religious men, etc. As I mentioned already, they are from various religions, races, countries, and cultures. They all come with an open mind and the necessary sincerity and willingness to follow the instructions of the teacher during the period of training. As a result, they all respond well.

9. Do you teach to Eastern and Western people in the same way?

Our ten-day training course is the same everywhere, for the Path to Happiness is the same today as in the time of the Buddha. As I said earlier, students on our courses come from all races, creeds, and many

different walks of life. The Buddha taught over 2500 years ago, but his detailed analysis of Ultimate Reality and how to attain it are very modern. We can see from the Buddhist texts in the Pali language that human nature is still the same. People then and now, people from East or West are caught up in the net of suffering because of their ignorance, desires, and aversions. They are looking for happiness. And the Path to Happiness is the same today as in the days of old.

10. Do you think that this technique is apt for the Western mind?

As I said, the technique is the same for Eastern and Western minds. No modifications are needed to adapt the technique to the Western mind. The fundamentals of human nature are the same for people all over the world. The Buddha pointed out that some people could live anywhere from one year to a hundred years free of physical illness. But the person who is free of mental illness even for a moment is rare indeed. It is only through learning to control the mind and then using that control to discover the true nature of our own existence that we can come out of our mental illness.

11. What kind of difficulties do Westerners usually encounter during the practice?

Taking refuge in the Triple Gem is an essential preliminary to practising the Buddha's Teachings. This is the aspect that can be the most difficult one to accept by Western students. As Sayagyi said to a Westerner who wished to come meditate under his guidance:(4) taking refuge is "a prelude to the goal of meditation. It is here that the setback comes for not a few. A strong determination is therefore necessary to discard the religious elements which are rooted in him, if he means to go the whole way in Buddhist Meditation, and you should be prepared for this." Many students are willing to give Buddhist meditation a fair trail, and they repeat the words for taking refuge when they are asked to do so at the beginning of a ten-day course, but this does not mean that they are fully committed and have placed complete trust in the Triple Gem. Many of them, however, go on to do several courses. Gradually, their attitude changes and they become true Buddhists. We can see the change, for example, when they give their religion as Buddhist on their registration

forms. A number of the men among our students have also ordained in Yangon and in the West as Bhikkhus (monks) for short periods, as is the custom for Buddhist men in Yangon.

I have said that the practice is the training in Morality, Concentration and Insight or Wisdom. To get good concentration, morality has to be perfect, since concentration is built upon morality. For good insight, through appreciating the changing nature in the body and the mind, concentration must be good. If concentration is excellent, awareness of the changing nature (anicca) of all conditioned phenomena will also be excellent. That is how our teacher Sayagyi explains the practice in one of his talks.

From this, we can see how morality plays an important role, as it lays the foundation for building up good concentration. The background of many of the Western students is weak in morality. They do not know the importance of observing the five precepts. Just as it is impossible to construct a huge building without a proper strong foundation -- for without the proper foundation, the building will not stand -- so too concentration cannot be developed without strong morality. The first part of the training is working on mindfulness of breathing (anapana-bhavana), and for this the students find they have difficulties.

To begin with, they have problems with the sitting posture. They cannot sit cross-legged. We provide them with cushions to sit on, and if they are sick or elderly, we allow them to sit on a chair at the back of the room to avoid disturbing the other students. But after a few days' training, they are able to overcome these difficulties.

Secondly, people in the West find it difficult to refrain from communicating with each other through conversations. So when they are told to observe Noble Silence, some are against it. At one time, we were teaching in a country like Italy and the students came to us and said, "How can we live without talking! It is impossible; we can't observe this rule." After saying this, they tried talking quietly behind our backs, and we pretended not to see them. And that worked, though they found their meditation was not good. They complained at our checking time that their minds were always wandering and that there was a lot of chattering in

their minds all the time. When you talk too much and think too much, your talk and thoughts will come back when you meditate. The students understood through their own experience and stopped talking and thinking and thus got good concentration after much struggle.

During Vipassana meditation, most students find it easy to work, unlike Anapana, because the technique used in this tradition is to concentrate on each part of the body in a systematic fashion and to note whatever sensation, if any, is occurring in that part of the body. At the same time, you must be aware that the sensation is impermanent (anicca). We move the attention through the body, being aware of the sensations from head to foot.

Under the guidance of a qualified teacher, it is possible that the student will learn the technique quickly and feel the sensations throughout the whole body together with the appreciation of their inherent changing nature (anicca). For the average, normal person, the technique works very well, and there will be no difficulty. But those who have previously followed other practices, spiritual or otherwise-especially those concerning pseudo-sciences, low arts, wearing or adorning themselves with special amulets such as beads and strings, etc. -- can find the technique difficult. If they can give up their previous practices and surrender or leave at home any special amulets, then they can enjoy the fruits of the practice. These instructions, like all our instructions, apply for the period of training when the students put themselves under our guidance. After that, it is up to each individual to decide how much of what they have learned they will put into practice in their day-to-day lives. All we ask is that the students come with an open mind and give a fair trial to the technique. This means having a certain amount of confidence and working without entertaining doubts; otherwise, the students will not benefit from the training.

Success depends on these four qualities: (1) Concentration of Intention (chanda-samadhi), (2) Concentration of Energy (viriya-samadhi), (3) Concentration of Consciousness (citta-samadhi), and (4) Concentration of Investigation (vimamsa-samadhi). We need strong intention, zeal, to reach the goal. It takes a great deal of energy, good concentration, and we must use our concentration to discover the truth for ourselves.

For progress in meditation, the following are the essential requirements: (1) Confidence in the teacher, (2) Strict adherence to the instructions and the rules of discipline at the meditation camp, (3) The ability to work hard in a balanced way, and (4) The capacity to appreciate and understand the Teachings in practice. When these qualities are present there will be no difficulty and you will obtain the benefits of the practice.

12. Do Eastern students encounter similar difficulties?

In answer to question number ten I told you that the fundamentals of human nature are the same for people all over the world -- so most of the difficulties are the same. People in the East are used to getting up early in the morning, so they will find it easy to get up at 4 A.M. each day on the course. Westerners may have a little difficulty with this at the beginning, but they soon adapt to the training. A Westerner may find it a little difficult to sit cross-legged on the floor at the start, but we have found that for this too adjustment is quick. Sometimes vegetarian food can be a problem for students with stomach troubles, but this problem is common to both those in the East and in the West. Adjustments in the diet to accommodate the students can be made. So you can see that the differences are very few -- not enough to say that they are of any real importance.

13. There is a certain tendency to separate the practice of meditation from the practice of morality. What do you think about this?

What we are practising is the Noble Eightfold Path, which I have already pointed out is divided into three parts: Morality, Concentration, and Wisdom or Insight. Sayagyi U Ba Khin wrote, "Sila or virtuous living is the base for samadhi, control of the mind to one-pointedness. It is only when Samadhi is good that one can develop panna. So, sila and samadhi are the prerequisites for panna ..." Now, how could this Noble Path be separated?

The Buddha taught the Middle Path. This Middle Path is clearly laid out in his first sermon. If we are to walk along the Middle Path, which

leads to true happiness, we must find the correct path. The Buddha taught that the Middle Path avoids two extremes that must be given up by anyone who has gone forth in search of Awakening or Enlightenment: (1) There is the extreme that is connected with sensual desire, including sensual pleasures such as taking intoxicants, sexual misconduct, etc. (2) The other extreme is subjecting oneself to rigorous austerities. So we can see that the Middle Path does not mean we can indulge in unwholesome actions in moderation -- only drinking intoxicants from time to time, for example. Nor should we fall into the trap of thinking that the more difficult and painful our practices are the better they are. We must correctly identify the two extremes and find the balanced approach in the middle.

If a person tries to separate the practice of meditation from the practice of morality, that person is distorting the Teachings and misrepresenting the Buddha. This is very serious indeed. Such a person will earn great demerit and will come to ruin.

The Buddha said:

"There are some foolish men who study the teachings but do not examine the purpose of the teachings wisely. In such cases, these teachings will not give insight. Such people study the teachings only to use them for criticizing or for refuting others in disputation. They do not experience the true purpose for which they ought to study the teachings. For those who wrongly grasp the teachings there will be harm and suffering for a long time."

And then the Buddha taught the Snake Simile:

"Suppose a man who wants a snake goes in search of a snake. And then when he sees a big snake he grasps it by its body or by the tail. The snake will turn back on him and bite him. Because of that, he will suffer death or deadly pain. All because he grasped the snake incorrectly. In the same manner those who wrongly grasp the teachings will suffer for a long time due to their wrong understanding of the teachings.
"But there are those of good families who study the teaching and having studied it, they examine wisely the purpose of the teachings. To them the

teachings will bring insight. To them the teachings will bring welfare and happiness for a long time because they grasp them correctly."

The Buddha goes on with the example of the man who catches the snake correctly by the neck. It may coil around his arm or hand, but he will not suffer death or deadly pain -- all because he grasps the snake correctly. Those who grasp the Teachings correctly are like that man. Then the Buddha concluded this example by saying, "Therefore, monks, if you understand what I have said, you should keep it in mind. But if you do not understand, you should ask me about it or ask those monks who are wise." So, this is a very good question, and we should let ourselves be guided by the words of the Buddha.

14. Can one practise Vipassana Meditation and maintain one's own creed?

In your seventh question you asked whether it is possible to practise Buddhist Meditation without having Nibbana as the goal. As you know, Nibbana is the goal of every Buddhist, so those who do not have Nibbana as their goal are not Buddhists, of course, and they can maintain their own creed. The answer given to question seven is relevant to this question. As you can see from the two letters that two of Sayagyi's disciples sent him, they clearly stated that they benefited through this practice (especially Anapana meditation), even though they still maintained their own creeds. As the Christian leader said, he was able to practice Buddhist meditation as taught by Sayagyi, working for purity of mind and inward peace without it affecting his religious beliefs. He was able to obtain a certain degree of appreciation of the truth of "ever-changing existence" and "to secure inward peace, constantly (meditating) when contaminated in (his) daily life by the evil forces of this world." This positive statement is a good testimony to the confidence a member of another religion can have in Buddhist Meditation, and it shows it is possible to practise it without giving up one's own creed.

A person from another religion will especially be able to practise in order to attain good concentration (samadhi). When a person begins to develop an appreciation of the true nature of conditioned existence through insight (vipassana), progress will be limited by any beliefs they may hold that go against what they are experiencing. Sayagyi's approach,

which is in accord with the way the Buddha taught, was to explain to students of meditation that they would only be able to make limited progress if they did not take unconditional refuge in the Triple Gem.

Some of Sayagyi's students from other religions were happy with limited success. But some students gained good insight into the three characteristics of conditioned existence. Such people understood for themselves that they needed to take refuge only in the Triple Gem. When you see for yourself why taking refuge is essential, you will do so. Only then will a person be able to realize his or her full potential. We saw such cases ourselves at IMC-Yangon working under Sayagyi's guidance.

15. What is your advice to Italian readers?

In answer to your question, let me quote from an article which I contributed to the Guardian, a Burmese magazine, in the issue dated January 19, 1972, the first anniversary of the demise day of our teacher Sayagyi U Ba Khin. The title of the article was "Can Buddhism Provide the Answer?"

In my article, I said that everyone in the world is looking for ways and means to be happy -- they are in quest of happiness. I said that affluence and the attainment of success in life are not the real answer, nor can drugs and alcohol provide a panacea for aching hearts.

Young minds in the Western world are now probing for a satisfactory answer. Disillusioned with war, tired of the hypocrisy of politicians, dissatisfied with the weakness of the conventional forms of worshipping, some young people have experimented with Zen, some have toyed with Yoga, some simply turned into angry young men, and others just fell by the wayside, hugging their pot and pep pills. Quite a few turned into hippies, yippies, pseudo-philosophers, barefooted nomads-unshaved, unbathed, and sometimes unclothed. And they have picked up hashish, which only the down-and-out coolies (manual labourers) used to smoke in pre-war days in Burma, and imagined themselves to be "groovy people doing their own thing."

Burma does not need pot and pep pills to face the vicissitudes of life. For centuries we have had our religion -- Theravada Buddhism -- to

give us equilibrium, equanimity, and endurance in life .... So, isn't it about time that our country should give to those unhappy people in the West some of our tranquillity and the peace which our religion has bestowed upon us?

This reminds us of the efforts of champions among the Burmese Sangha and laymen who were pioneers in spreading the light of the Dhamma to other countries. Among these "missionaries," the late Sayagyi U Ba Khin, founder of IMC-Rangoon, who died on Jan. 19, 1971, really blazed the trail when he trained a chosen handful of Westerners and Easterners in Vipassana and sent them out to disseminate Buddhist Meditation.

One of Sayagyi's disciples, who was a professor of philosophy and religion at Grinnell College in the U.S.A., and who took a meditation course under Sayagyi in 1958, put it in a nutshell when he described U Ba Khin thus: "He was thoroughly Burmese and truly Buddhist. As to his Burmeseness -- he loved Burma and felt at home there. In his love of Burma there was no disparagement or disdain for other countries, peoples, or cultures, only a joyful and willing acceptance of his own karmic destiny- he was thankful to have been born in a country where one could encounter the Buddha Dhamma."

I concluded my article by saying that most Burmese people think as Sayagyi U Ba Khin did. Like him, once they have enjoyed the experience of Vipassana, as Burmese Buddhists, they would dearly love to share that experience with those in other parts of the world who are seeking true happiness.

The best advice I can give to Italian readers is from a text written by Sayagyi U Ba Khin himself. In his booklet, The Real Values of True Buddhist Meditation, Sayagyi wrote about the by-products of meditation:

"What I am going to state here concerns the very minor by-products of meditation relating to physical and mental ills. This is not the age for showing miracles, such as rising into the air and walking on the surface of the water which would be of no direct benefit to people in general. But if the physical and mental ills of men could be removed through meditation, it should be something for one to ponder."

He goes on to explain that according to the Teachings of the Buddha, each action -- by thought, word, or deed -- leaves behind a force of action that goes to one's credit or debit account, depending on whether the actions are good or bad. Through Buddhist Meditation, we can develop the "sparkling illumination of Nibbana Dhatu" which is a power that dispels all impurities or poisons.

Among those who have taken courses of meditation at the Centre [in Yangon], there were some who were suffering from complaints such as hypertension, T.B., migraine, thrombosis, etc. They became relieved of these even in the initial course of ten days. If they maintain the awareness of Anicca [impermanence] and take longer courses of meditation at this Centre, there is every likelihood of the diseases being rooted out in the course of time.

And Sayagyi says that Nibbana Dhatu removes the root cause of suffering. Thus, he made no distinction between this or that disease.

Mankind today is facing the danger of radioactive poisons. If such poisons absorbed by a man exceed the maximum permissible concentration (m.p.c.), he enters the danger zone. I have a firm belief that the Nibbana Dhatu which a person in true Buddhist Meditation develops is Power that will be strong enough to eradicate the radioactive poison, if any, in him.

In conclusion, I may state here that the ultimate goal of our practice is Nibbana. The Teaching is a gradual practice, a gradual training, a gradual doing, step by step, or, a gradual Path (anupubbi patipada) that is progressive in nature (opanayiko). As you walk along the Path, you will come to enjoy the fruits of Liberation. It is to be experienced and not to be taken for granted. And it is this dynamic aspect of the Teaching that invites one to come and see (ehi-passiko) its immediate results (akaliko). My Dhamma partner and I are privileged to be able to help people all over the world to work to overcome their suffering, and thus we carry on the mission of our teacher Sayagyi U Ba Khin.

We join him in the following wish:

May All Beings Be Happy!
May Peace Prevail in the World!
Truth Will Prevail!

See also the following files in this library:
IMCINF.TXT Information about the International Meditation Centres and the course structure there.
WEBUS.ZIP Selected Discourses of Webu Sayadaw, 17 discourses of a highly respected Burmese Bhikkhu.
WHBUIS.TXT What Buddhism is, a talk outlining Buddhism and it's concept by Sayagyi U Ba Khin, given in 1951 in a Methodist church in Rangoon.

and there are more publications to come from the International Meditation Centres.

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FOOTNOTES:

(1)These remarks are adapted from a letter by Ven. Bhikkhu Bodhi.
(2)Sayagyi U Ba Khin Memorial Trust, U.K., Dhamma Text Series 1.
(3)This paper was read on Dec. 12, 1961 -- he finally resigned in August 1967, due to old age and poor health.
(4)Dhamma Texts, p. xv.

Saya U Chit Tin

The Importance of True Buddhist Meditation Today

[end]

INCENSE OFFERING

Incense offering, or Sang-sol, is a ceremony performed by Tibetans from all walks of life to mark important events in their lives. A widespread national custom, it can be preformed individually or in groups, on occasions such as the Dalai Lama's birthday, marriages, third day of the Tibetan New Year, or preceding other important events.

Origins

It is not clear whether the Tibetan custom of offering incense originated in India or not, as only two references to such practice can be found in the Indian texts. It is mentioned in the Guhyasamaja Tantra that one should know about the three kinds of fragrance. The other reference is to be found in the story of Bhadri of Magadha, which tells of how she invited the Buddha to her house and made offerings of smoke to him from the roof.

According to the writings of various scholars, it seems that incense offering was carried out in Tibet from the very early times when the teacher Tonpa Sherab, founder of the Bon religion, first came from Zhang Zhung (Afghanistan/Tadzhikistan?) to spread his doctrine in Tibet.

The oldest extant text on incense offering, dates back to the eight century, when the Indian master Padmasambhava came to Tibet and built Samye monastery. This manual, containing detailed instructions on how to preform the ritual, was then hidden by him to await discovery at some appropriate juncture in the future. Several centuries later, two Treasure masters (tertons), one from northern Tibet and another from the south, discovered and revealed it. based on this Treasure (terma) text many Nyingma, Kagyu and Sakya lamas composed the incense offering. Later at the time of the third Dalai Lama, Sonam Gyatso, a lama by the name of Yeshe Wangpo, wrote a text on the incense offering from the Gelugpa point of view. Subsequently, three works were written on the subject by Panchen Lobsang Chogyen (1570-1662) and another by the fifth Dalai Lama.

The Ritual

The Incense offering should be done in the morning on a clean and elevated outdoor site, free of insects., either on a hill or the top of a house and inhabited by many local gods and nagas.

If performed during a festival, all the inhabitants of a locality may assemble and, at the end of the offering, stand in a row and throw a handful of tsampa (roasted barley flour) in the air. As this is usually a happy occasion, a dance often follows. In the summer, incense offering is often associated with picnics on top of mountains. It is closely linked with the hanging of prayer flags from trees or tall poles, especially on the third day of the new year, but also on other auspicious days.

The incense should be burned in a large urn-shaped burner (sang-khun) and should not have been trampled by people or animals. Wood, not coal, should be used as fuel and the substance to be burned as incense should be fragrant, such as the leaves of fern or juniper, or the branches of coniferous tree, rhododendron, and red or white sandalwood. In addition, tsampa, butter, sugar, and medicinal plants, and other substances free from the taint of alcohol, onion or garlic are burned.

When offering incense, people should examine their motivation and reflect that by making this offering to lamas, meditational deities and religious protectors, they will accumulate merit, which they should dedicate to the benefit of all sentient beings. If they have any specific requests, such as prayers for longevity or the removal of obstacles to religious practice, they should be made at this point. Next the practitioners take refuge, meditate on the four immeasurable wishes, love, compassion, joy, equanimity, and visualize themselves as deities. The objects to be offered are then blessed, rid of their ordinary appearances and transformed by meditation, gestures, and mantras into an inexhaustible source of great bliss which will please those to whom they are offered.

The offering ends with the practitioners asking the deities to forgive them for any mistakes in the performance of the ritual, such as improperly or incompletely reciting the words of the text. the deities are then asked to return to their abodes and auspicious verses are recited.

Incense offering can thus be preformed as an elaborate religious

ritual, an offering of a fragrant purified of its ordinary qnalities and appearance to lamas, meditational deities, religious protectors, nagas and local worldly gods. The offering is intended to please the deities, who rejoice at the merit of those making the offering. However, incense offering can also be preformed simply because it is an ancient custom, and a traditional means of purifying the atmosphere. Incense offering is also done to mark the passing away of important people, lamas or officials and in these ways it is a practice common to both Buddhists and Bonpos.

(transcribed from "ME-LONG, The Newsletter of the council for Religious and Cultural Affairsof H.H. the Dalai Lama", N0.6, April 1990)

[This document can be acquired from a sub-directory coombspapers via anonymous FTP on the node COOMBS.ANU.EDU.AU]

[Last updated: 30 March 1992]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

SESSHIN LEADERSHIP: INO ROLE

4.25 a.m. Strike inkin to signal time to drink tea. When all have finished, hit inkin again to signal return of wrapped teacups to place behind zabutons.

6.30 a.m. Ino leads meal chants (after Jiki has responded to umpan with inkin). After the 2 on clappers, Jiki on inkin)
which end meals and which are followed by a standing bow, bowls at eye level, participants replace bowl sets, straighten places, turn and stand with hands in kinhin position until Ino rings final inkin to dismiss sangha.

8.30 a.m. Morning sutra ceremony. All sutras are done in order, except Hakuin Zenji's Song of Zazen and the dedication which follows it.

(Note: there are 2 dedications following Sho Sai Myo Kichijo Dharani. We use the First Sutra Dedication during sesshin, the other one during daily practice at Annandale. There are 3 dedications following Kanzeon, "In the purity and clarity of the Dharmakaya" is used at the closing ceremony on the last day of sesshin. "Infinite realms of light and dark" is the daily dedication and "The Buddha and his teachers" is the right one to use during sutra service.)

ll.30 am Ino again leads meal sutras.

l.55 pm Teisho is announced. When Jiki hits drum 3 times at 2.00 p.m.

Ino says, "Please stand" and hits clappers full sound, length-to-length, then muted sound, length-to-end, at 5 second intervals, ideally arriving on a full hit to coincide with arrival of teacher in dojo. As he bows, Ino bows, teacher reaches for incense (Tanto will offer it), Ino puts down clappers and picks up inkin. Hits inkin as teacher bows and begins accelerando for 3 bows, 4th standing bow when teacher is at his seat. He will come to a gassho to signal "On Opening the dharma". Then, after teisho, teacher's gassho signals "Great Vows".

4.25 pm Approx. Jiki will say "Sit facing in for the reading" and Ino will lead the Shodoka. If it is a large sesshin, the Ino should go early to dokusan to be sure to be back in time for this.

5.00 pm Supper. No sutras. Clappers are used to signal the beginning of meal and seconds. Meal ends with the usual clap-dings.

8.50 pm Closing ceremony. Once again, the Ino initiates the 3 bows, timing the inkin to coincide with the teacher's personal bow following his incense offering. When all are seated and sutra books have been passed out, Ino leads Hakuin Zenji's Song of Zazen, followed by "The sky of samadhi" dedication, then Great Vows. The ceremony ends with the Jiki on han and Jisha on densho and Ino on inkin (Bok, Bong, Ding- accelerando) initiating final 3 prostrations. Teacher says his final words, departs, Ino hits inkin, cushions are straightened, then final Inkin to dismiss for the night is hit by Jiki.

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Transmission of the Light Case #38 "Teachings of the Insentient"

The Pointer: Followers of the Way, understand clealy that it cannot be given nor can it be received. Yet everywhere I go, I encounter it. Teaching, preaching. It is now me. I now am not it. To see it in this way is to realize being just as it is.

Master Tozan called on Ungon and asked, ÒWho can hear the teaching of insentient beings?Ó Ungon said, ÒIt can be heard by the insentient.Ó Tozan asked, ÒDo you hear it?Ó Ungon said, ÒIf I heard it, you wouldnÕt hear my teaching.Ó Tozan said, ÒIf so, then I donÕt hear your teaching.Ó Ungon said, ÒIf you donÕt even hear my teaching, how much less the teaching of the insentient?Ó Tozan was greatly enlightened at this. He spoke a verse to Ungon: ÒWondrous, marvelous. The teaching of the insentient is inconceivable. If you listen with your ears, you wonÕt understand. When you hear the sound with your eyes, then youÕll know.Ó Ungon approved.

Kazan ZenjiÕs Poem: Extremely subtle mystic consciousness. It is not mental attachment. All the time it causes that to teach in great profusion.

This account of TozanÕs enlightenment experience, and most of the koans Ñ you know, you read that a monk asks the question and then the teacher either answered or shouted, or hit him, or pointed, and the monk was enlightened, and then went on to be a teacher in his own right. It all seems very, very simple, very direct, and why isnÕt it constantly happening? A point, or a shout. Ñ Well, whatÕs not evident in the koans is the years of training that preceded the actual experience. And when that experience happens, itÕs usually at a very critical time, what Maslow called Ôpeak experience,Õ a very ripe time, like the time when the fruit falls from the tree by itself. ItÕs not green and itÕs not overipe Ñ itÕs just the right time. And if you happen to shake the tree right around the right time, the fruit will fall. But if itÕs not ready, no matter how much you shake it, the green fruit still clings. And if itÕs too late, itÕs already fallen to the ground and rotted. ItÕs got to be right at the right moment.

With Tozan, his training goes way back. If you look into the record of Master Tozan, it goes back to when he was a child. Once as a child, reading the Heart Sutra with his tutor (it doesnÕt say how old he was), he came to the line, Òno eye, ear, nose, tongue, body, mind,Ó and immediately he felt his face with his hand and said to his tutor, ÒI have eyes, ears, nose, tongue, and so on; why does the sutra say they donÕt exist?Ó And this took the tutor by surprise and, recognizing that this was an unusual youngster, he said, ÒIÕm not your teacher,Ó and sent him off to the Zen master of one of the nearby mountains. There he took the robe and shaved his head. And then when he was twenty-one, he went to Sung Mountain and took the complete precepts. Probably the first time was when he became a novice monk. And that first master was Master Gosetsu, who was a second-generation teacher in the line of Basso, the great Master Basso.

Then after that taking of the precepts, he set out on a pilgrimage. First he went to visit Master Nansen. Now, this was the golden age of Zen. It was very, very visible in China at the time. Many of the very powerful people of China were supporters of the dharma and the monasteries were the seats of learning. I mentioned once before I had asked my teacher isnÕt it unusual for someone like Basso to have eighty-seven enlightened disciples? Nowadays, if a teacher finds one or two, he considers himself lucky. Basso had eighty-seven. He said you need to understand that at that time in China, there was nothing competing with the monasteries. If you were bright and intelligent and success-oriented, or whatever the things are that draw people into the different professions, the only place to really go . . . there were a handful of places, and one was the monastery. So a lot of the finest minds of the period found themselves in BassoÕs monastery studying with Basso. So that his succession of transmission was enormous, among them some of the greatest masters that every lived, such as Nansen and Yakujo and Mayoku, Bonzan, Daibai. And those resulted in four of the five major lines that emerged in China.

And what was going on is a lot of communication between these two

different lineages. There was the Soto lineage on one side, and then there was what later became the Rinzai lineage on the other side, and these two main lineages the monks were visiting back and forth. So there was a lot of cross-fertilization going on. In fact, much in the same way that happens today. I think I counted maybe ten or twelve people in this sesshin who have or are studying with other teachers. So thereÕs like a cross- ? thatÕs happening here too.

So Tozan set out on a pilgrimage and the first place he went was to visit Nansen. Nansen was one of the successors of Basso. So was Master Gosetsu that he took the precepts with. And chances are Gosetsu said why donÕt you go see Nansen, or mentioned Nansen in one of his talks or something. So Tozan went off to see Nansen and when he arrived, preparations were underway for BassoÕs memorial. Basso evidently had died. Basso was NansenÕs teacher.

So Nansen Ñ and I mentioned before that always, everything that we do is the teaching, has to do with the teaching; all of the liturgy that we do has to do with the teaching; everything that we do has one point and one point only and that is to realize the self; so whether weÕre doing an ordination ceremony, a birth ceremony or a death ceremony, or a marriage ceremony, or regular service, or renewal of vows . . . always within it is the teaching; always itÕs pointing; always itÕs, itÕs almost like a koan. Even the sutras that we chant Ñ And so at BassoÕs memorial, Nansen posed the following question to the assembly. He said, ÒTomorrow weÕll pay homage to Master Basso. Do you think he will return or not?Ó

No one offered a reply. So Tozan came forward and said, ÒHe will come, as soon as his companion is present.Ó Nansen said, ÒThis fellow, though young, is suitable for being cut and polished,Ó referring to the diamond ability that he had. Tozan said, ÒTeacher, donÕt crush whatÕs good into something awful.Ó And with that he left.

He next visited Issan, another great master of that period of time. Issan was a successor, I believe, to Master Ubaku, who was also a teacher of Rinzai. No, Issan was a successor of Yakujo, so the same dharma uncle of Master Mo that he took the precepts with. And when

he got to Issan, he said to him, ÒI recently heard that the national teacher maintains the doctrine that nonsentient beings expound the dharma. I have not yet comprehended the subtleties of this teaching.Ó

Now, nonsentient beings means rocks and mountains and rivers and trees and buildings and bridges and all things. ÒI have not yet comprehended the subtleties of this teaching.Ó Issan said, ÒCan you remember the details of what you heard?Ó ÒYes I can,Ó said Tozan. ÒThen why donÕt you try to repeat it for me,Ó said Issan.

Tozan began, ÒA monk asked ?-chung, ÔWhat sort of thing is the mind of the ancient buddhas?Õ The national teacher replied, ÔItÕs wall and tile, rubble.Õ ÔWall, tile, rubble? IsnÕt that something thatÕs nonsentient?Õ asked the monk. ÔIt is,Õ replied the national teacher. The monk said, ÔAnd yet it can expound the dharma?Õ ÔItÕs constantly expounding it, radiantly expounding it, expounding it without ceasing,Õ replied the national teacher. The monk asked, ÔThen why havenÕt I heard it?Õ The national teacher said, ÔYou yourself havenÕt heard it, but this canÕt hinder those who are able to hear it.Õ ÔWhat sort of person acquires such hearing?Õ asked the monk. ÔAll the sages have acquired such hearing,Õ replied the national teacher. The monk said, ÔCan you hear it, teacher?Õ ÔNo I canÕt,Õ replied the national teacher. The monk said, ÔIf you havenÕt heard it, how do you know that nonsentient beings expound the dharma?Õ The national teacher said, ÔFortunately, I havenÕt heard it. If I had, I would be the same as the sages and you, therefore, would not hear the dharma that I teach.Õ ÔIn that case, ordinary people would have no part in it,Õ said the monk. ÔI teach for ordinary people, not sages,Õ replied the national teacher. ÔWhat happens after ordinary people hear you?Õ asked the monk. ÔThen they are no longer ordinary people,Õ said the national teacher. The monk asked, ÔAccording to which sutra does it say that nonsentient beings expound the dharma?Õ ÔClearly, you shouldnÕt suggest that itÕs not part of the sutras. HavenÕt you seen it in the Avokatamsa Sutra, where it says the earth expounds the dharma, living beings expound it, throughout the three times everything expounds it.ÕÓ Thus the master completed his narration.

Issan said, ÒThat teaching also exists here; however, one seldom encounters someone capable of understanding it.Ó Tozan said, ÒI still donÕt understand it clearly. Will the master please comment?Ó Issan raised his fly whisk, saying, ÒDo you understand?Ó ÒNo I donÕt. Please, teacher, explain,Ó replied Tozan. Issan said, ÒIt can never be explained to you by means of the mouth of one born of mother and father.Ó Tozan asked, ÒDoes the master have any contemporaries in the Way who may clarify this for me?Ó ÒFrom here, go on to Ungon, a monk who is living in the caves. If you are able to push aside the grass and gaze into the wind, then you will find him worthy of your respect,Ó said Issan.

ÒJust what sort of man is he?Ó asked Tozan. Issan replied, ÒOnce he said to this old monk, ÔWhat should I do if I wish to follow the master?Õ This old monk replied, ÔYou must immediately cut off your defilements.Õ He said, ÔThen will I come up to the masterÕs expectation?Õ This old monk replied, ÔYouÕll get absolutely no answer as long as IÕm here.ÕÓ

So then Tozan left Issan and proceeded directly to Ungon and found him, as he expected, living in a cave in one of the mountains. Making reference to his previous encounter with Issan, he immediately asked, ÒWhat sort of person was able to hear the dharma expounded by nonsentient beings?Ó Ungon said, ÒNonsentient beings are able to hear it.Ó ÒCan you hear it, teacher?Ó asked Tozan. Ungon replied, ÒIf I hear it, then you would not be able to hear the dharma that I teach.Ó ÒWhy canÕt I hear it?Ó asked Tozan. Ungon raised his fly whisk and said, ÒCan you hear it yet?Ó Tozan replied, ÒNo I canÕt.Ó Ungon said, ÒYou canÕt even hear when I expound the dharma; how do you expect to hear when nonsentient beings expound the dharma?Ó And then Tozan asked, ÒIn which sutra is it taught that nonsentient beings expound the dharma?Ó Ungon replied, ÒHavenÕt you seen in the Avokatamsa Sutra, it says water, birds, trees, groves, all without exception recite the BuddhaÕs name, recite the dharma.Ó Reflecting on this, Tozan composed the following gatha. ÔHow amazing. How amazing. Hard to comprehend that nonsentient beings expound the dharma. It simply cannot be heard with the ear. But when the sound is heard with the eye, then itÕs understood.Õ

Two different masters, two completely different lineages, separated by many, many miles Ñ these werenÕt monasteries next door to each other; they were in the northern and souther, almost as if they had gotten it from the same source. ThatÕs the true dharma. It doesnÕt change, the teaching doesnÕt change. The methods of presenting it may be different. There are things that Buddha had to do, in accord with the circumstances that existed in India 2,500 years ago, that definitely wouldnÕt work here, today, in America. Other things had to happen in China because of the circumstances that existed there, again in Japan, and again here. And even though on the surface it may seem different, when you really see whatÕs being said, itÕs exactly the same: that truth, that principle, that great matter thatÕs been realized by all the buddhas and ancestors, the men and women who have preceded us, remains the same, the same truth. And that truth is each of our own lives. ItÕs not something that comes from the outside. ItÕs not something that can be given.

ThatÕs what makes it so difficult to teach, because you actually canÕt teach it. To teach implies some sort of giving and receiving, some sort of communication, and thatÕs not the case. We already have it. It needs to be uncovered, it needs to be realized. And so these extraordinary methods are resorted to in order to get the student to turn it around themselves. Anything less than that would make the student some sort of a prisoner of the teaching or the teacher. And thatÕs not what the teaching is about; itÕs about liberation, your liberation.

It didnÕt end here for Tozan. It continued. Because after this conversation, he said, ÒI still have some habits that are not yet eradicated.Ó Ungon said, ÒWhat have you been doing?Ó Tozan said, ÒI have not concerned myself even with the four noble truths.Ó Ungon said, ÒAre you joyful yet?Ó Tozan said, ÒIt would be untrue to say I am not joyful; itÕs as though I have grasped a bright pearl in a pile of shit.Ó Tozan asked Ungon, ÒWhen I wish to meet you, what shall I do?Ó Ungon answered, ÒMake an inquiry with the official,Ó replied Ungon. The official interpreter Ñ itÕs kind of like the secretary of state. Tozan said, ÒIÕm inquiring right now.Ó ÒWhat

does he say to you?Ó asked Ungon.

And it goes on. He stayed with Ungon for quite awhile and then, just before leaving him - taking his leave, going off on his own Ñ Tozan asked, ÒIf after many years someone should ask if IÕm able to portray the masterÕs likeness, how shall I respond?Ó To portray the masterÕs likeness means to have developed an intimacy with the teacher; in other words, to have received the transmission from the teacher. ItÕs said that only a person who has received from the teacher his likeness, is able to transmit that teacherÕs dharma. After remaining quiet for awhile, Ungon said, ÒJust this person.Ó

And that word Ôjust this personÕ Ñ thereÕs an interesting footnote that has to do with the Chinese word Ôjust this person.Õ The characters for it means Ôjust this man of Han,Õ and according to medieval Chinese legal custom, this is the phrase by which a criminal formally confessed his guilt in court. If you wanted to say you were guilty, you didnÕt say Ôguilty,Õ you said Ôjust this man of Han.Õ So what he was saying, in a sense, is: ÒAfter many years, if someone should ask me if IÕm able to portray the masterÕs likeness, how shall I respond?Ó and after remaining quiet for awhile, Ungon said, ÒGuilty.Ó

Tozan was lost in thought. Ungon said, ÒHaving assumed the burden of this great matter [and again, the word that was used was the ÔguiltÕ of this great matter], you must be very cautious.Ó Tozan remained dubious about what Ungon had said and later, as he was crossing the river, he saw his reflected image and experienced a great awakening to the meaning of the previous exchange, and he composed the following gatha.

ÒErnestly avoid seeking without, lest it recede far from you. Today I am walking alone, yet everywhere I meet him. He is now no other than myself, but I am now not him. It must be understood in this way in order to merge with suchness.Ó

And that happens a lot: usually a breakthrough will happen either in a sesshin or within a few days following a sesshin. ItÕs kind of

interesting that thereÕs a kind of a lag in the samadhi that was going on in the sesshin and, after you kind of step back from it in a couple of days, thereÕs suddenly a clarity. And thatÕs what happened with Tozan. ÒErnestly avoid seeking without, lest it recede far from you. Today I am walking alone, yet everywhere I meet him [him: the teacher, the teachings, the Buddha, the lineage, all beings . . .]. He is now no other than myself, but I am now not him. Ó You and I are the same thing, yet I am not you and you are not me.

And thatÕs very difficult to grasp intellectually. It seems contradictory, just like form is emptiness/emptiness is form seems contradictory, just like all the dualities seem contradictory, because our minds are dualistic. ThatÕs the way they function: they separate things into this and that. And yet this and that are mutually arising; one canÕt exist without the other. They derive their meaning from each other: good needs bad in order to be good and bad needs good in order to be bad; up needs down; heaven needs earth; heads and tails are two parts of the same coin. You canÕt have one without the other. So, that mutual arising is also a mutual dependency, or interpenetration. And, in fact, that was the teachings of the Avokatamsa Sutra. When you begin to look at the universe in terms of that interpenetration of the dualities, and the mutual non-hindrance of the dualities Ñ that is, they function freely within each other, with no hindrance Ñ then you realize that all of the dualities function that way. All of the things that we have difficulties with; I mean, look at the dharma itself: whatÕs better, monkÕs practice, lay practice? Monk practice, lay practice interpenetrate; theyÕre mutually interdependent and mutually non-hindering. Monastery and the world, mundane and sacred, wholly and profane, good and bad, man and woman, up and down, in and out, all of these dualities mutually interpenetrate. They donÕt hinder each other when you really see how it works. But the problem is, is that we attach to one or the other. Either weÕre attached to the profane and the whole universe sucks or weÕre attached to the holy and everything is wonderful, nothingÕs wrong Ñ you know, the house is on fire and weÕre killing each other and polluting the earth and declaring war . . . well, thatÕs okay. So those two extremes, neither of them hold the truth any more than form holds the truth or

emptiness holds the truth. The truth can be found in neither of those extremes. ThatÕs why so many koans deal with those dualities. They create, in the koan, the conflict of the duality. Like the question of the stick: what is it? If you call it a stick, you miss it, youÕre caught up in the words. If you say itÕs not a stick, you miss it, you deny itÕs existence. What is it?

So somewhere other than those two extremes is where the truth can be found. What is that truth?

When we go through the actual training itself, the beginning part of it deals with the dharmakaya Ñ the absolute, because we go into training completely taken with the phenomenal world. WeÕve spent a lifetime, up to the point that weÕve entered practice, learning how to take advantage of the phenomenal world. We get caught up in it and get completely tossed about by circumstances, completely at the mercy of circumstances, and after awhile a lot of pain, confusion happens. And we somehow say to ourselves, Ôthis doesnÕt seem right; there must be a way of doing this.Õ

And the fact is that IÕm constantly confronted with the fact that weÕre so incredibly lucky to have the opportunity to practice the dharma. And it may be that because a long period of time in my life, the dharma wasnÕt accessible. ItÕs only recently Ñ you walk into a little bookstore in Woodstock and you can find fifty books on Zen, to say nothing of Buddhism. Well, thirty-five years ago . . . one book, if you could find it. You had to go to New York Public Library to find it; no local library would ever have Sermons of a Buddhist Abbot, for example, by Soen Shaku. Or a little paragraph in the Encyclopaedia Britannica about Zen. I was teaching a course in the fifties on world religions and I was desperately looking for more information on Buddhism, particularly because what little I found sounded interesting.

And when I was facing the questions of life and saw that Science didnÕt have the answers to it Ñ I already rejected Christianity and Catholicism; I looked to Judaism and that didnÕt seem too much different than Christianity Ñ and I began looking at these other

religions, Buddhism wasnÕt even there to look at. Philosophers didnÕt have the answers to my questions. So I came to the conclusion that nobody knows what the hell is going on. EverybodyÕs talking about it, but nobody really knows whatÕs going on. ItÕs like, you know, like being on an intercontinental flight and finding out thereÕs no pilot, itÕs on automatic pilot somehow.

And then one day, much later, in the fifties Ñ late fifties Ñ I discovered yes, indeed, people had figured this out. And it wasnÕt some modern figuring out; itÕs been around for 2,500 years. Thousands of people knew about it; thousands of people had experienced this enlightenment. And there were books written about it; there were people practicing it. And then in a short period of time, here it was in this country and finally available. And itÕs an extraordinary practice, particularly when you realize that there was a time not too long ago that it was totally unknown in this country, practically totally unknown.

So we start off with the dharmakaya, the absolute basis of reality. And once a student has a good grounding in that, we then again look at phenomenal existence and see how that absolute reality functions in the phenomenal world. But it doesnÕt end there. After looking at differentiation and the absolute basis of things, we then look at the words and the ideas that are used to describe reality, words and phrases. There are many koans that deal with that, and how that catches us up and confuses us. And then we look at koans that are particularly difficult to pass through. And then finally we look at the five ranks of Master Tozan, where the absolute and the relative are integrated.

We look at the absolute itself, we look at the relative within the absolute, we look at the absolute within the relative, and the mutual integration and non-hindrance of both. Only then are we able to appreciate the precepts. Because following that are 120 koans on the precepts to see if the student really, truly understands the moral and ethical teachings of their own accord. Not some rules passed down or some commandments that somebody gave us to follow, but their own life. And itÕs only at that point that the

transmission occurs. ThatÕs been our tradition since the sixth ancestor, in China.

ÒDonÕt seek it from others or youÕll be a stranger from yourself. I now go on alone. Everywhere I encounter it. It now is me; I now am not it. One must understand it in this way to merge with being as it is.Ó As for the story of the teaching of the insentient, someone asked the teacher, ÒIÕve heard that you say the inanimates teach. I donÕt understand this and ask for your instruction.Ó The teacher said, ÒIf you would ask about the teaching of the inanimate, you should realize the inanimate. Only then will you be able to hear my teaching. Just ask after the teaching of the inanimate.Ó Fen/? said, ÒAt the moment IÕm just going by expedience for animate beings; what is the relationship of inanimate beings?Ó Again that duality: animate/inanimate; mundane/sacred. The teacher said, ÒAll present activities, as long as the twin currents of profane and holy do not appear and disappear; this, then, is mystic consciousness which is not in the realm of being or non-being, yet it is fully perceptive and aware. ItÕs just that it has no attachment to feelings.Ó

Now we have to be careful of the way some of these words are translated. Someone reading this thinks that Zen practitioners should walk around like robots. In fact, many of them do, many of us do walk around like robots or zombies, totally without feeling. ThatÕs not what it means, without attachment to feelings. Without attachment to feelings could also be interpreted no bondage of emotion. It doesnÕt mean no emotion; it doesnÕt mean not feeling or caring. It means no bondage; it means no attachment.

So how do you interpret no bondage to emotion? No bondage to emotion means when you cry, just cry. ItÕs neither being nor non-being. And thatÕs why the sixth patriarch said, ÒThe senses discerning objects is not consciousness.Ó ThatÕs why Master Wan-shi said, ÒThere is a wisdom apart from intellectual assessment and discrimination. There is a body which is not the four elements and the five clusters. In other words, it is this mystic consciousness. Always teaching clearly means itÕs always manifest. This is called teaching. It has one raise the eyebrows and blink the eyes. It makes one walk, stand,

sit, recline, rushing, hurrying, dying here, being born there, eating when hungry, sleeping when tired, all this is teaching. Speaking, working, all activities are also teaching. ItÕs not just spoken or unspoken teaching, there is something which appears obviously and is clearly never hidden. Everything, down to the chirpping of insects, is all revealed; therefore, everything is always teaching, clearly, unceasingly. If you can discern minutely Ñ at that moment, you make yourself free. At that moment, you merge with Master Tozan, Bodhidharma, Buddha.

They had the same equipment that each of us has. ThereÕs nothing standing in our way of realizing that same freedom, other than the way we use our mind. ItÕs just a turn, like that. WeÕre habitually looking at things in terms of separation. We habitually separate ourselves from it. ThatÕs why itÕs important, in this sesshin, to be the barrier; because if you can be the barrier, sometimes just once you get the idea of it. ThatÕs what the breakthrough is, thatÕs what the glimpse is: be the pain for a second, a minute; be the koan; be the breath; body and mind fall away and you experience reality in a different way long enough to know that it does happen, that, indeed, itÕs possible to experience no eye, ear, nose, tongue, body and mind.

And when you come back from that, your way of seeing things is transformed, itÕs different. And even though you lose it again very quickly, youÕre able to return to it; and each time you return to it, it becomes stronger and stronger. And at first, itÕs almost like learning to walk all over again, because itÕs hard to deal with the world from that point of view, until you begin to see that the world functions according to that point of view, that itÕs not what you thought it was. And soon it becomes easy, and that non-hindrance, that interpenetration and non-hindrance of all things becomes part of your normal, spontaneous way of relating, of living.

ItÕs your heritage. ItÕs the heritage of all beings. It would be a shame, once having the opportunity, to go to our graves Ñ eventually Ñ not having realized it. So please, letÕs use the few days that remain of this sesshin. Take advantage of it every moment. Use this incredible zazen, gateway, to make ourselves free. When you liberate

yourself, you liberate all sentient beings, you liberate all sentient and insentient beings. ThatÕs what it means to give life to the Buddha. So letÕs do it.

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Buddha is nearer to us
Most Noble of Mankind
Buddha's Method
A Lunatic and a Sane Man
Homage to Buddha
Buddha's Message
Negative Answer of The Buddha
We are impressed by His spirit of reason
Cool head and loving heart
Philosophic genius
He does not speak of sin
Buddha is like a physician
Buddha is for whole mankind
A wise father
Buddha is the way
A Radiant Sun
Greatest Man Ever Born

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ABOUT THIS PUBLICATION

Buddhism is a great religion which enlightened humanity twenty-five centuries ago and released from all bondages, superstitious practices. It is a scientific religion. Gotama the Buddha is honoured today by every cultured and intellectual man irrespective of whatever religion he may profess, while the founders of most of the other religions are honoured only by their followers. Not only those who belong to some religions but also so-called free thinkers respect this world honoured Supreme Enlightened One. From the historical point of view there never lived any other Teacher who has ever given so much religious freedom as well as due credit to humanity. Before the advent of the Buddha, religion had been owned and monopolised only by a certain section of the society. The Buddha was the Teacher in history who indiscriminately opened the gate of religion to each and every man in society.

The Buddha has advised his followers to cultivate and develop the latent power of man and showed him how to make the best use of his will-power and intelligence without being a slave to an unknown being to find

eternal happiness which He proclaimed to the world through His own experience but not through theories, mere beliefs and traditional practices. His teaching is such that any one can practise it without having any religious brand.

To compile this book I have selected various statements made by eminent philosophers, scholars, historians, scientists, writers, religious dignitaries, social reformers and politicians who are well known to the modern world as most intellectual people. Among them many are non-Buddhists and free thinkers. According to them, Buddhism is the most practical and rational religion which will appeal to scientific knowledge and which really can do a better service to mankind if the followers practise this religion properly.

It therefore gives me great pleasure to present these valuable quotations extracted from various books and articles. Whatever may be the opinion of those who have given Buddhism the topmost place in the religious field, the compiler by quoting them, does not mean to belittle other religious beliefs, for the idea of publishing this book is not to show the superiority of Buddhism over other religions but on the contrary to reflect the unbiased views expressed by various intellectuals.

All the captions to the statements in this book were given by the compiler.

K. Sri Dhammananda
25.11.1992 - B. E. 2536

THE BUDDHA

The Buddha's Greatness

I cannot myself feel that either in the matter of wisdom or in the matter of virtue Christ stands quite as high as some other people known to history - I think I should put Buddha above him in those respects.

-- Bertrand Russell, "Why I am not a Christian"

Embodiment of Virtues

Buddha was the embodiment of all the virtues he preached. During his successful and eventful ministry of 45 years he translated all his words into action; and in no place did he give vent to any human frailty, or any base passion. The Buddha's moral code is the most perfect which the world has ever known.

-- Prof. Max Muller, German Scholar

Blossom of the Human Tree

This is the blossom on our human tree Which opens in many a myriad years But opened, fills the world with wisdom's scent And love's dropped honey.

-- Sir Edwin Arnold, "Light of Asia"

Buddha is nearer to us

You see clearly a man, simple, devout, lonely, battling for light, a vivid human personality, not a myth. Beneath a mass of miraculous fable I feel that there also was a man. He too, gave a message to mankind

universal in its character. Many of our best modern ideas are in closest harmony with it. All the miseries and discontents of life are due, he taught, to selfishness. Selfishness takes three forms - one, the desire to satisfy the senses; second, the craving for immortality; and the third the desire for prosperity and worldliness. Before a man can become serene he must cease to live for his senses or himself.

Then he merges into a great being. Buddha in a different language called men to self-forgetfulness five hundred years before Christ. In some ways he was near to us and our needs. Buddha was more lucid upon our individual importance in service than Christ, and less ambiguous upon the question of personal immortality.

-- H.G. Wells

Most Noble of Mankind

If you desire to see the most noble of mankind, look at the king in beggar's clothing; it is he whose sanctity is great among men.

-- Abdul Atahiya, A Muslim Poet

Buddha's Method

If any question has to be considered, it has to be considered peacefully and democratically in the way taught by the Buddha.

-- Nehru

A Lunatic and a Sane Man

The difference between the Buddha and an ordinary man is like the difference between a sane man and a lunatic.

-- A writer

Homage to Buddha

Lord Buddha could be very easily singled out as the one person known to man who received homage from the greatest number of mankind.

-- Prof. Saunders, Literary Secretory Y.M.C.A.
India, Burma, Ceylon

Buddha's Message

The Buddha has been something greater than all doctrine and dogma, and his eternal message has thrilled humanity through the ages. Perhaps at no time in past history was his message of peace more needed for a suffering and distracted humanity than it is today.

-- Nehru

Negative Answer of The Buddha

If we ask, for instance, whether the position of the electron remains the same, we must say 'no'; if we ask whether the electron's position changes with time, we must say 'no' ; if we ask whether it is in motion, we must say 'no'. The Buddha has given such answers when interrogated as to the conditions of a man's self after his death; but they are not familiar answers for the tradition of seventeenth and eighteenth century

science.

-- J. Robert Oppenheimer

We are impressed by His spirit of reason

When we read Buddha's discourses, we are impressed by his spirit of reason. His ethical path has for its first step right views, a rational outlook. He endeavours to brush aside all cobwebs that interfere with mankind's vision of itself and its destiny.

-- Dr. S Radhakrishnan, "Gautama The Buddha"

Cool bead and loving heart

The most striking thing about the Buddha is almost a unique combination of a cool scientific head and profound sympathy of a warm and loving heart. The world today turns more and more towards the Buddha, for he alone represents the conscience of humanity.

-- Moni Bagghee, "Our Buddha"

Philosophic genius

The Buddha was a pioneer as a lover of men, and a philosophic genius rolled into a single vigorous and radiant personality. He had things to say that no man or woman, after 2500 years of bustling and hustling and chattering round the fountain of knowledge, can afford to ignore. Greater perhaps than his wisdom was the example he set.

-- Moni Bagghee, "Our Buddha"

He does not speak of sin

Serenity of spirit and love for all sentient creation are enjoined by the Buddha. He does not speak of sin, but only of ignorance and foolishness which could be cured by enlightenment and sympathy.

-- Dr. S Radhakrishnan, "Gautama The Buddha" .

Buddha is like a physician

The Buddha is like a physician. Just as a doctor must know the diagnosis of the different kinds of illness, their causes, the antidotes and remedies, and must be able to apply them, so also the Buddha has taught the Four Holy Truths which indicate the range of suffering, its origin, its cessation, and the way which lead to its cessation.

-- Dr. Edward Conze, "Buddhism"

Buddha is for whole mankind

The Buddha is not a property of Buddhists only. He is the property of whole mankind. His teaching is common to everybody. Every religion, which came into existence after the Buddha, has borrowed many good ideas from the Buddha.

-- A Muslim Scholar

A wise father

Buddha is one who sees his children playing in the consuming fire of worldliness and employs different expedients to bring them out of this burning house and lead them to the safe asylum of Nirvana.

-- Prof. Lakshimi Narasu, "The Essence of Buddhism"

Buddha is the way

I feel more and more that Sakyamuni is the nearest in character and effect to Him who is the Way, the Truth, and the Life.

-- Bishop Milman

A Radiant Sun

In this world of storm and strife, hatred and violence, the message of the Buddha shines like a radiant sun. Perhaps at no time was that message more needed than in the world of the atomic and hydrogen bombs. Two thousand five hundred years have only added to the vitality and truth of that message. Let us remember that immortal message and try to fashion our thoughts and actions in the light of that teaching. We may face with equanimity even the tenors of the atomic bomb age and help a little in promoting right thinking and right action.

-- Nehru

Greatest man ever born

Here is a teaching we can follow with confidence. Where in the world of religions, cults and creeds, can we find a master of such brilliance? In a pagent of stars he

was a giant of the greatest magnitude. Little wonder that scientists, philosophers, and men of literature have proclaimed Him `the Greatest man ever born.' The radiance of this great teacher goes through a world of suffering and darkness, like a beacon light to guide and illuminate mankind.

-- A European Writer

2
BUDDHISM

Fundamental Teachings of The Buddha

Gentleness, serenity, compassion, through liberation from selfish-craving - these are the fundamental teachings of the great Oriental religion of Buddhism.

-- E. A. Burtt, "The Compassionate Buddha"

Well Built Bridge

Buddha Dharma is like a bridge well built of flexible steel, it gives a little to wind and water, it adapts itself to changing circumstances, but at the same time it has secured foundations and offers a safe way to the Deathless, to Nirvana.

-- Phra K Khantipalo, "Tolerance"

To Awake the Human Heart

Surely the mysterious East, that fertile mother of religions, has given us in Buddhism a true revelation,

since it makes known to us the moral beauty and purity that lies in the deep of human nature needing no other divinity than that which abides in the human heart to awake them into living glory.

-- Charles T. Gorham

Nothing to surpass Buddhism

Buddhist or not Buddhist, I have examined every one of the great religious systems of the world, and in none of them have I found anything to surpass, in beauty and comprehensiveness, the Noble Eightfold Path and the Four Noble Truths of the Buddha. I am content to shape my life according to that path.

-- Prof. Rhys Davids

Buddhism does not lead us to a Fool's Paradise

Buddhism is realistic, for it takes a realistic view of life and of the world. It does not falsely pull us into living in a fool's paradise, nor does it frighten and agonize us with all kinds of imaginary fears and guilt-feelings. It calls us exactly and objectively what we are and what the world around us is, and shows us the way to perfect freedom, peace, tranquility and happiness.

-- Ven. Dr. W. Rahula

The Buddha's Mission

The mission of the Buddha was quite unique in its character, and therefore it stands quite apart from the

many other religions of the world. His mission was to bring the birds of idealism flying in the air nearer to the earth, because the food for their bodies belonged to the earth.

-- Hazrat Inayat Khan. "The Sufi Message"

A cosmic religion

The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all . things, natural and spiritual, as a meaningful unity. Buddhism answers this description.

-- Albert Einstein

Buddhism will remain unaffected

The doctrines of Buddha Dhamma stand today, as unaffected by the march of time and the expansion of knowledge as when they were first enunciated. No matter to what lengths increased scientific knowledge can extend man's mental horizon, within the framework of the Dhamma there is room for the acceptance and assimilation of further discovery. It does not rely for its appeal upon limited concepts of primitive minds nor for its power upon the negation of thought.

-- Francis Story, "Buddhism as World Religion"

Joyful religion

Buddhism is quite opposed to the melancholic, sorrowful,

penitent and gloomy attitude of mind which is considered a hindrance to the realisation of Truth. On the other hand, it is interesting to remember here that joy is one of the seven 'Factors of Illumination', the essential qualities to be cultivated for the realisation of Nirvana.

-- Ven. Dr. W. Rahula, 'What the Buddha Taught'

Challenge to other religions

It is Buddhism as we find it actually recorded, not a hypothetical primitive system, which still forms a challenge to other religions.

-- Bishop Gore, "Buddha and the Christ."

No assumption in Buddhism

It is a glory of Buddhism that it makes intellectual enlightenment an essential condition of salvation. In Buddhism morality and intellectual enlightenment are inseparable from one another. While morality forms the basis of the highest life, knowledge and wisdom complete it. Without a perfect understanding of the law of causality and transformation (Pratityasamutpada), no one can even be said to be truly moral if he does not possess the necessary insight and knowledge. In this respect Buddhism differs from all other religions. All monotheistic religions start with certain assumptions, and when these assumptions are contradicted by the growth of knowledge it increase sorrow. But Buddhism starts with no assumptions. It stands on the firm rock of facts, and can therefore never shun the dry light of knowledge.

-- Prof. Lakshimi Narasu, "The Essence of Buddhism"

Buddha has seen deeper than modern idealists

Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical tour de force of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument. It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists. The tendency of enlightened thought of all today all the world over is not towards theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful.

-- Prof. Huxley. "Evolution And Ethics"

Religious Revolution

Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism, priestly selfishness, and the establishment of a synthetic religion, a system of light and thought which was appropriately called Dhamma - Philosophical Religion.

-- Anagarika Dharmapala, "The World's Debt to Buddha"

A Plan for Living

Buddhism is a plan for living in such a way as to derive highest benefit from life. It is a religion of wisdom

where knowledge and intelligence predominate. The Buddha did not preach to win converts but to enlighten listeners.

-- A Western writer

Come and See

Buddhism is always a question of knowing and seeing, and not that of believing. The teaching of the Buddha is qualified as Ehi-Passiko, inviting you to come and see, but not to come and believe.

-- Ven. Dr. W. Rahula, "What the Buddha Taught"

Religion of Man

Buddhism will last as long as the sun and moon last and the human race exists upon the earth, for it is the religion of man, of humanity as a whole.

-- Bandaranaike, Former Prime Minister of Sri Lanka

Buddhist is not a slave to anybody

A Buddhist is not a slave to a book or to any person. Nor does he sacrifice his freedom of thought by becoming a follower of the Buddha. He can exercise his own free will and develop his knowledge even to the extent of attaining Buddhahood himself, for all are potential Buddhas.

-- Ven. Narada Maha Thera "What is Buddhism"

Life by principle

Buddhism taught a life not by rule, but by principle, a life of beauty; and as a consequence, it was a religion of tolerance. It was the most charitable system under the sun.

-- Rev. Joseph Wain

Buddhism would remain

Buddhism would remain what it is even if it were proved that the Buddha never lived.

-- Christmas Humphreys, "Buddhism"

Modern Problems

To read a little Buddhism is to realize that the Buddhists knew, two thousand five hundred years ago, far more about our modern problems of psychology than they have yet been given credit for. They studied these problems long ago and found their answers too.

-- Dr. Graham Howe

Mind Training

We hear much nowadays of thought-power, but Buddhism is the most complete and effective system of mind-training yet placed before the world.

-- Dudley Wright

New Race

The Buddha created a new race of men, a race of moral heroes, a race of salvation-workers, a race of Buddhas.

-- Manmatha Nath Sastri

First Missionary

Buddhism is the first missionary religion in the history of humanity with a universal message of salvation for all mankind. The Buddha after his Enlightenment sent out sixty-one disciples in different directions asking them to preach the doctrine for the weal and welfare of mankind.

-- Dr. K.N. Jayatilleke, "Buddhism and Peace"

No forced conversion

It was never, however, the Buddhist way to proselytise - in the sense of forcing ideas and beliefs upon an unwilling audience, much less to exert pressure of any kind, or any kind of flattery, deceit or cajolery, to win adherence to one's own point of view. Buddhist missionaries have never competed for converts in the marketplace.

-- Dr. G.P. Malalasekara

Ultimate fact of reality

Here it is necessary to draw attention to another unique

feature of the religion of the Buddha, namely, that it is the only religion of any religious teacher, which is the outcome of a consistent philosophy, which claims to tell us about the ultimate facts of existence and reality. The religion of the Buddha is a way of life resulting from the acceptance of a view of life, which is said to be factual. His philosophy is not without an account of the nature of knowledge.

-- Dr. K.N. Jayatilleke, "Buddhism and Peace"

No fanaticism

Of Buddhism alone can it be affirmed it is free from all fanaticism. Its aim being to produce in every man a thorough internal transforming by self-conquest, how can it have recourse to might or money or even persuasion for effecting conversion? The Buddha has only shown the way to salvation, and it is left to each individual to decide for himself if he would follow it.

-- Prof. Lakshimi Narasu, "The Essence of Buddhism"

Buddhism and other faiths

Buddhism is like the palm of the hand, the other religions being the fingers.

-- The great Khan Mongka

Buddhism is not a melancholy religion

Some people think that Buddhism is a dark and melancholy religion. It is not so; it will make its followers bright and cheerful. When we read the birth

stories of Bodhisattva, the future Buddha we learn how He cultivated the Perfection of patience and forbearance. It will help us to be cheerful even in the midst of great troubles and to take delight in others' welfare.

-- Ven. Gnanatitoka, A German Buddhist Scholar

Buddhism and social welfare

Those who think that Buddhism is interested only in lofty ideals, high moral and philosophical thought, and ignores any social and economic welfare of people, are wrong. The Buddha was interested in the happiness of men. To him happiness was not possible without leading a pure life based on moral and spiritual principles. But he knew that leading such a life was hard in unfavourable material and social conditions.

Buddhism does not consider material welfare as an end in itself; it is only a means to an end - a higher and nobler end. But it is a means which is indispensable, indispensable in achieving a higher purpose for man's happiness. So Buddhism recognizes the need of certain minimum material conditions favourable to spiritual success - even that of a monk engaged in meditation in some solitary place.

-- Ven. Dr. W. Rahula, "What the Buddha Taught"

Example from Asoka

Turn to Buddhism, and you will read that Asoka not only preached a lofty morality but exercised the power of kingship in a manner that shames our modern sovereigns of other faiths.

-- Geoffrey Mortimer, A Writer in the West

Fixed Principles

It will not be possible even today in regard to Buddhism that it is worn out because it is rooted upon certain fixed principles that can never be altered.

-- Gertrude Garatt

Dhamma is the Law

All the teachings of the Buddha can be summed up in one word: "Dhamma". This law of righteousness, exists not only in a man's heart but it exists in the universe also. All the universe is an embodiment or revelation of Dhamma. The laws of nature which modern science have discovered are revelations of Dhamma.

If the Moon rises and sets, it is because of Dhamma, for Dhamma is that law residing in the universe that makes matter act in the ways studied in physics, chemistry, zoology, botany and astronomy. Dhamma exists in the universe just as Dhamma exists in the heart of man. If man will live by Dhamma, he will escape misery and attain Nibbana.

-- Ven. A. Mahinda

Persecution

Of the great religions of history I prefer Buddhism, especially in its earliest forms, because it has had the smallest element of persecution.

-- Bertrand Russell

Appreciation of Buddhism

Although one may originally be attracted by its remoteness, one can appreciate the real value of Buddhism only when one judges it by the result it produces in one's own life from day to day.

-- Dr. Edward Conze, A Western Buddhist Scholar

Knowledge is the key to higher path

Without sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a God can man advance towards righteousness? Yes, replies the Buddha, these ends can be attained by knowledge; knowledge alone is the key to the higher path, the one worth pursuing in life; knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world.

-- Prof. Karl Pearson

Fortunate Buddhist

How fortunate are the humble followers of the Buddha who have not inherited the fallacy of infallibility of any revealed book from the very beginning.

-- Ven. Prof. Ananda Kaushalyayana

Buddhism and Rites

Buddhism is thus a personal religion, and there is little room in it for ritual and ceremony. An act done with an idea of one's own conditioning ceases to be a rite. Much of the seemingly ritual of present-day Buddhism, when seen thus are really not rites.

-- Dr. W.F. Jayasuriya
"The Psychology and Philosophy of Buddhism"

Saviour

If the Buddha is to be called a 'saviour' at all, it is only in the sense that he discovered and showed the Path to Liberation, Nirvana. But we must tread the Path ourselves.

-- Ven. Dr W. Rahula, "What the Buddha Taught"

No force

To force oneself to believe and to accept a thing without understanding is political, and not spiritual or intellectual.

-- Ven. Dr. W. Rahula, "What the Buddha Taught"

Respect other religions

One should not honour only one's own religion and condemn the religions of others, but one should honour others' religions for this or that reason. So doing, one helps one's own religion to grow and renders service to the religions of others too. In acting otherwise one digs the grave of one's own religion and also does harm

to other religions. Whosoever honours his own religion and condemns other religions, does so indeed through devotion to his own religion, thinking "I will glorify my own religion". But on the contrary, in so doing he injures his own religion more gravely. So concord is good: Let all listen, and be willing to listen to the doctrines professed by others.

-- Emperor Asoka

A genuine pride

A religion or a way of life is judged not merely by the truths it proclaims but also by the change that it brings about in the life of its followers. So far as this test is concerned Buddhism has a record of achievements in which we can take a genuine pride.

-- D. Valisinha, General Secretary, Maha Bodhi Society, "Buddhist way of life"

Unconsciousness

It can also be said that India discovered the unconsciousness earlier than the Western psychologists. For them the unconscious consists in the totality of the impressions which slumber in the individual as the inheritance from his previous existence. The Buddhist technique of meditation, which is concerned with the latent forces, is thus a fore-runner of modern psychoanalysis, of autogenic mental training etc.

-- Prof. Von Glasenapp, A German Scholar

Rational analysis

Buddhism is the only great religion of the world that is consciously and frankly based on a systematic rational analysis of the problems of life and of the way to its solution.

-- Moni Bagghee, "Our Buddha"

Enemy of religion

There is little of what we call dogma in the Buddha's teaching. With a breadth of view rare in that age and not common in ours he refuses to stifle criticism. Intolerance seemed to him the greatest enemy of religion.

-- Dr. S. Radhakrishnan, "Gautama The Buddha"

Sectarianism

Most neophytes of some other religions are controlled by their Guru and are forbidden to read the scriptures, doctrines, magazines, booklets and tracts of other religions. This very rarely happens within Buddhism.

-- Phra Khantipalo, "Tolerance"

The Five precepts

These five precepts, indicate five arterial directions in which the Buddhist self-control is to be exercised. Thus, the first rule calls upon him to control the passion of anger, the second, the desire for material possessions, the third, the lust of the flesh, the fourth, cowardice and malevolence (the causes of

untruthfulness), the fifth, the craving for unwholesome excitement.

-- Edmond Holmes, "The creed of Buddha"

Man who achieved a great victory

One of the first scholars to begin the work of translating the Pali Literature into English, was the son of a well-known clergyman. His object in undertaking the work was to prove the superiority of Christianity Over Buddhism. He failed in this task but he achieved a greater victory than he expected. He became a Buddhist. We must never forget the happy chance which prompted him to undertake this work and thereby make the precious Dhamma available to thousands in the West. The name of this great scholar was Dr. Rhys Davids.

-- Ven. A. Mahinda, "Blue Print of happiness"

Human destiny

Over great areas of the world it still survives. It is possible that in contact with Western science, and inspired by the spirit of history, the original teaching of Gotama, revived and purified, may yet play a large part in the direction of human destiny.

-- H.G. Wells

Parliamentary system borrowed from Buddhism

It is probable that the tendency towards self-government evidenced by these various forms of corporate activity

received fresh impetus from the Buddhist rejection of the authority of the priesthood and further but its doctrine of equality as exemplified by its repudiation of caste. It is indeed to the Buddhist books that we have to turn for an account of the manner in which the affairs of the early examples of representative self-governing institutions were conducted. It may come as a surprise to many to learn that in the assemblies of Buddhists in India 2500 years and more ago are to be found the rudiments of our own parliamentary practice of the present day.

The dignity of the assembly was preserved by the appointment of a special officer - the embryo of "Mr. Speaker" in our house of commons. A second officer was appointed to see that when necessary a quorum was secured - the prototype of the Parliamentary Chief Whip, in our own system. A member initiating business did so in the form of a motion which was then open to discussion. In some cases, this was done once only, in others three times, thus anticipating the practice of Parliament in requiring that a bill be read a third time before it becomes law. If discussion disclosed a difference of opinion the matter was decided by the vote of the majority, the voting being by ballot.

-- Marquess of Zetland, a former Viceroy of India,
"Legacy of India "

3
MORALITY

Democracy

Buddhism was a democratic movement, which upheld

democracy in religion, democracy in society, and democracy in politics.

-- Dr Ambedkar

Ethical man of genius

In this sphere He gave expression to truths of everlasting value and advanced the ethics not of India alone but of humanity. Buddha was one of the greatest ethical men of genius ever bestowed upon the world.

-- Albert Schweitzer, a leading Western philosopher

World culture

Buddhism has done more for the advance of world civilization and true culture than any other influence in the chronicles of mankind.

-- H. G. Wells

4
TOLERANCE-PEACE-LOVE

To win peace

The question that inevitably suggests itself is, how far can the great message of the Buddha apply to the present-day world? Perhaps it may apply, perhaps it may not; but if we follow the principles enunciated by the

Buddha, we will ultimately win peace and tranquility for the world.

-- Nehru

Wisdom is the sword and ignorance is the enemy

Not a single page of Buddhist history has ever been lurid with the light of inquisitorial fires, or darkened with the smoke of heretic or heathen cities ablaze, or red with blood of the guiltless victims of religious hatred. Buddhism wields only one sword, the sword of Wisdom, and recognizes only one enemy - ignorance. This is the testimony of history, and is not to be gain-said.

-- Prof. Bapat "2500 years of Buddhism"

No unkind word

There was never an occasion when the Buddha flamed forth in anger, never an incident when an unkind word escaped his lips.

-- Dr. S. Radhakrishnan

Practise of wisdom and compassion

It seemed that the kindly ascetic, eternally young, seated cross-legged on the lotus of purity with his right hand raised in admonition, answered in these two words: "If you wish to escape from suffering and from fear, practise wisdom and compassion."

-- Anatole France

No Persecution

There is no record known to me in the whole of the long history of Buddhism throughout the many centuries where its followers have been for such lengthened periods supreme, of any persecution by the Buddhists of the followers of any other faith.

-- Prof. Rhys Davids

5
MAN'S POSITION IN BUDDHISM

Man gives law to nature

Law in the scientific sense is essentially a product of the human mind and has no meaning apart from man. There is more meaning in the statement that man gives law to nature than in its converse that nature gives laws to man.

-- Prof. Karl Pearson

Man is not ready made

Man today is the result of millions of repetitions of thoughts and acts. He is not ready made; he becomes, and is still becoming. His character is predetermined by his own choice, the thought, the act, which he chooses, that by habit, he becomes.

-- Ven. Piyadassi

Man can stand on his own feet

Buddhism makes man stand on his own feet and rouses self-confidence and energy.

-- Ven. Narada Thera, "Buddhism in a nutshell"

Man can cease to be crushed

Man is greater than the blind forces of nature because even though he is crushed by them he remains superior by virtue of his understanding of them. Again, Buddhism carries the truth further: it shows that by means of understanding man can also control his circumstances. He can cease to be crushed by them, and use their laws to raise himself.

-- Pascal

6
SOUL

Belief in soul is the cause of all the trouble

Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self, or Atman. According to the teaching of the Buddha, the idea of self is an imaginary, false belief which has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities and problems. It is the source

of all the troubles in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evils in the world.

-- Ven. Dr. W. Rahula, "What the Buddha Taught "

Life after death is not a mystery

The difference between death and birth is only a thought-moment: the last thought-moment in the so-called next life, which in fact is the continuity of the same series. During this life itself, too, one thought-moment conditions the next thought-moment. So, from the Buddhist point of view, the question of life after death is not a great mystery, and a Buddhist is never worried about this problem.

-- Ven. Dr. W. Rahula, "What the Buddha Taught"

7
BUDDHISM AND SCIENCE

Buddhism and Modern Science

'I have often said, and I shall say again and again, that between Buddhism and modern Science there exists a close intellectual bond.'

-- Sir Edwin Arnold

Buddhism copes with Science

If there is any religion that would cope with modern

scientific needs it would be Buddhism.

-- Albert Einstein

A Spiritual Science

Buddhism is, on the contrary, a system of thought, a religion, a spiritual science and a way of life, which is reasonable, practical and all-embracing. For 2500 years it has satisfied the spiritual needs of nearly one-third of mankind. It appeals to the West, insists on self-reliance coupled with tolerance for the other's points of view, embraces science, religion, philosophy, psychology, ethics and art, and points to man alone as the creator of his present life and sole designer of his destiny.

-- Christmas Humphreys

Buddhism begins where science ends

Science can give no assurance herein. But Buddhism can meet the Atomic Challenge, because the supramundane knowledge of Buddhism begins where science leaves off. And this is clear enough to anyone who has made a study of Buddhism. For, through Buddhist Meditation, the atomic constituents making up matter have been seen and felt, and the sorrow, or unsatisfactoriness (or Dukkha), of their 'arising and passing away' (dependent on causes) has made itself with what we call a `soul' or 'atma' - the illusion of Sakkayaditthi, as it is called in the Buddha's teaching.

-- Egerton C. Baptist, "Supreme Science of the Buddha"

Cause and Effect instead of rewards and punishments

According to the Buddha the world is not so constituted. Buddhists believe in a just rational of Kamma that operates automatically and speak in terms of cause and effect instead of rewards and punishments.

-- A writer

8

WHAT IS NIBBANA

Salvation without God

For the first time in the history of the world, Buddha proclaimed a salvation, which each man could gain for himself and by himself in this world during this life, without the least help from a personal God or gods. He strongly inculcated the doctrine of self-reliance, of purity, of courtesy, of enlightenment, of peace and of universal love. He strongly urged the necessity of knowledge, for without wisdom psychic insight could not be got in his life.

-- Prof. Eliot, "Buddhism and Hinduism"

Buddha and the salvation

It is not the Buddha who delivers men, but he teaches them to deliver themselves, even as he has delivered himself. They accept his teaching of the truth, not because it comes from him, but, because of personal conviction, aroused by his words, arises by the light of their own spirit.

-- Dr. Oldenburg, A German Buddhist scholar

9
BELIEF

Buddha does not demand belief

The Buddha has not merely awakened to the supreme reality: he also presents his higher knowledge that is superior to that of "all gods and men" most clearly and free from all mythological disguise and mythical clothing. Here, however, it is given in so cogent a form that it presents itself as positively and self-evident to the person who is able to follow him. For this reason the Buddha does not demand any belief, but promises knowledge.

-- George Grimm, "The doctrine of the Buddha"

10
BUDDHISM AND OTHER RELIGIONS

Post-Buddhistic Hinduism

The various ways in which Buddhism influenced, modified, transformed and revitalised Hindu religion among all the philosophical Sutras of the Hindus, are admittedly post-Buddhistic. The presupposition of Indian philosophy in the doctrine of Karma and rebirth and other pre-Buddhistic system have attained fullest development from Buddhistic literature and been established on

philosophical basis.

-- Dr. S. N. Dasgupta

Universal Ethics

None of the pre-Buddhistic religions of India may be said to have been able to formulate a code of ethics and religion that was universally and compulsorily valid for all.

-- Dr. S.N. Dasgupta

Buddhism is Buddhism

Buddhism and Jainism were certainly not Hinduism or even the Vedic Dharma. Yet they arose in India and were integral parts of Indian life, culture and philosophy. Buddhist or Jaina in India is a hundred per cent product of Indian thought and culture, yet neither is a Hindu by faith. It is entirely misleading to refer to Indian culture as Hindu culture.

-- Nehru, "Discovery of India"

Eternal Debt to the Buddha

It is my deliberate opinion that the essential part of the teachings of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation, and by the immaculate purity of his life he left an indelible impression upon Hinduism, and Hinduism owes an eternal

debt of gratitude to that great teacher.

-- Mahatma Gandhi, "Maha Bodhi"

Dominant creed

A system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bides men to look to nothing but their own efforts for salvation, which in its original purity knew nothing of vows of obedience and never sought the aid of the secular arm, yet spread over a considerable motley of the old world with marvellous rapidity and is still, which whatever base admixture of forcing superstitions, the dominant creed of a large fraction of mankind.

-- T.H. Huxley

Buddhist Idea of sin

Its idea of sin differs somewhat from the Christian idea. Sin to the Buddhist is mere ignorance or stupidity. The wicked man is an ignorant man. He doesn't need punishment and condemnation so much as he needs instruction. He is not regarded as 'violating God's commands' or as one who must beg for divine mercy and forgiveness. Rather it is necessary for the sinner's friends to make him reason in the human way. The Buddhist does not believe the sinner can escape the consequences in prayerful attempts to bargain with God.

-- John Walters. "Mind unshaken"

Gods need salvation

For the first time in human history the Buddha admonished, entreated and appealed to people not to hurt a living being, not to offer prayer or praise or sacrifice to gods. With all the eloquence at his command the exalted one vehemently proclaimed that gods are also in dire need of salvation themselves.

-- Prof. Rhys Davids

11
THE WORLD AND THE UNIVERSE

Unsatisfactory world

Buddha was not angry with the world. He thought of it as unsatisfactory and transitory rather than wicked, as ignorant rather than rebellious. He troubled little about people who would not listen to him and showed no nervous irritability.

-- Prof. Eliot, "Buddhism and Hinduism"

A great battle

The whole universe is a vast field of battle. Everywhere there is fighting. Existence is nothing but a vain struggle against germs of dreadful diseases, molecules against molecules, atoms against atoms, and electrons against electrons. Mind is still more a scene of battle. Forms, sounds, tastes etc. are resultants of counteracting and belligerent forces. The very existence of war proves that there is a state of Perfect Peace.

It is what we call Nibbana.

-- Ven. Narada Thera. "The Bodhisatta Ideal"

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HOW LONG DOES IT TAKE TO GO NOWHERE?

ZEN IN AMERICAN POP CULTURE -- a perspective from Stephen Echard Musgrave Roshi, Zen Master with the Zen Institute of San Diego.

Echard Musgrave Roshi is a Zen Master in the Soto tradition of Japan, the largest Zen tradition in the world. He received transmission and the title Roshi in 1988 from Reverend Doctor Soyu Matsuoka, bishop of the Soto tradition, one of Japan's most respected Zen masters and patriarch of American Zen. Roshi Echard has been a Zen student for twenty-eight years and has studied under masters of the Rinzai, Korean, Vietnamese and Chinese traditions. In the following interview, Roshi Echard clarifies some of the issues surrounding the stereotypes of Zen in American pop culture. This interview was conducted by Linnea Lamar.

Lamar: When I hear the words "emptiness" or "nothingness," I get the impression that Zen is antithetical to a "belief in something" that characterizes much religious thought. Even within the Zen tradition, to say that one believes in emptiness seems like a contradiction in logic.

Echard: In Zen, emptiness is a translation of the Sanskrit term "shunyata" or "voidness," but that does not imply vacuity. When we talk about "emptiness" or "nothingness" in Zen, that term really comes from the fact that the essence of Zen is Buddhism, which is grounded in the doctrine of interdependent origination. That is to say that all phenomenon exists in conjunction with all other phenomenon. Consequently, when you try to look at something's

ontological structure, that is when you try to define it as an absolute thing in and of itself, it is "empty" in that what you're seeing is merely the result of your own sensual limitations or epistemological processes. It's not a matter of the thing's real being; it's a matter of the way you perceive it. So, in that respect, we use the term "emptiness" because nothing has a real validity solely in and of itself, but it is entirely relational.

That a thing's reality is relational, however, does not mean that things are not significant in and of themselves. Things are expressions of reality; they are the manifestations of reality as "thing," just as trees are the expression of the forest. The forest in turn is not manifested where there are no trees. Trouble lies in an absolute identification with either the forest or its expression as trees.

Lamar: It seems as though in American pop culture, this emptiness is often misconstrued as the absence of clear-cut moral principles associated with other religions.

Echard: The misconception concerning morality comes when you take this idea of emptiness and therefore decide, "Since nothing has an individual or separate being, all things must therefore have no value." People with this sort of attitude mistakenly try to circumvent real moral principles.

Lamar: Do you attribute this mistake to a superficial understanding of Zen, one that intrigues the intellect, but does not bring the teachings into actual practice?

Echard: First of all, you notice that Western popularizers of Zen hardly ever mention "Buddhism" in the same breath with "Zen." That's because in the popular culture there's the notion that you can somehow extrapolate the essence of Zen from Zen Buddhism and have something that's meaningful.

In a way, it's sort of a homeopathic understanding of spiritual practice: Such people think that you can extract the essence out of Zen Buddhism, dilute it to infinitesimal levels, and still possess the same thing. I'm not saying that doesn't work in regards to homeopathic medicine, but it doesn't work in regards to spiritual practice.

Lamar: Would you say that an intellectual understanding, such as that gained from reading scholarly books on the subject, has any value for people who sincerely wish to understand Zen?

Echard: Of course, an intellectual understanding is necessary. After all, the word "Zen" means meditation and is the eighth path of the Eightfold Path which includes right views, right action, right effort, right speech, and so on. But unless you are involved in actively integrating all of these factors together into your spiritual life, intellectual understanding simply will not suffice to bring about any meaningful self-transformation, which of course is the intent of Zen Buddhism. Reading scholarly books on the subject without making an attempt to fully integrate your practice into the entirety of your life is like the alcoholic who goes to an A.A. meeting in the morning and a cocktail lounge in the afternoon!

Lamar: But still, even if we hope to apply the precepts of Buddhism in any real way, it is necessary to remove our sense of self and all accompanying delusions. Therefore, as this process unfolds, are we losing something or gaining it?

Echard: Yes, basically most people thing of spiritual growth as gaining wisdom or adding something. But actually it's the other way around: It's getting rid of ignorance. In Buddhism there is the inherent belief that wisdom or truth is the constituent part of our nature and that ignorance is clouding it over. And so what we are trying to do is to get rid of ignorant views. As ignorant

views disappear and we live a life that is more authentic and real, then we become wise and suffering seems to disappear. So it's not an additive process; it's a subtractive process.

Lamar: What role does meditation play in this process?

Echard: Meditation or "zazen," which we call sitting meditation, involves calming the mind, not by forceful effort but by simply seeing the kinds of thoughts and emotions which we possess and which possess us in a very real sense due to our identification with them. Therefore, when thoughts and emotions arise from the stream of consciousness, we will need to disassociate from them, without repressing. This same practice then carries over into our daily lives, and we begin to see the thoughts for just what they are -- usually something learned or experienced in the past. These have become identified with certain emotions and eventually with ourselves.

Lamar: It seems that many non-Buddhist Zen pop-culture organizations advocate the practice of meditation, also. What is the difference between these forms of meditation and that of zazen?

Echard: Most meditations are directed towards enhancing one's life in some way, and there's nothing wrong with that. The premise of most of these pop meditations, however, is that one can develop some kind of psychological attitude that defends oneself against reality. In Zen Buddhism, meditation is not directed towards defending oneself against the stresses of reality but rather towards confronting reality as it is and becoming one with it. This requires a world view and a way of being in the world that reinforces it.

In this way, the practice of meditation is contained within a meaningful context. The context of many New Age groups stays in flux. Or sometimes a disgruntled Zen student, due to a failure to resolve a dysfunctional relationship with their teacher, will want

to trash the tradition with the teacher, thus taking the meditation out of context or inventing his or her own context. This is inviting a dangerous alchemy. Practicing Zen meditation without the context of the Eightfold Path would be like carrying water in a leaky bucket.

Lamar: "Enlightenment" seems to be a big word in Zen circles. Is this a definitive experience or merely another phase of the spiritual-transformation process?

Echard: Several books written by Western authors emphasize "satori" or "kensho," a kind of peak experience arising out of meditation in which we intensely experience the reality or ground of our being. But ENLIGHTENMENT IS REALLY A WAY OF BEING IN THE WORLD WHICH CORRESPONDS WITH THE GROUND OF OUR BEING AND THEREFOI IS AN EXPRESSION OF IT. As such, the goal of spiritual practice should be intrinsic to itself -- like any practice which has meaning. That is to say, when we practice zazen, we should be just practicing without any idea about what we're going to gain or not gain.

Lamar: Do special experiences such as "satori" serve any purpose?

Echard: Special experiences are fine; they are expressions of our practice, just like the periods of suffering that result from our ignorance. And if we use "satori" as a springboard to throw us into our practice and particularly if we use it as a springboard for compassion, that is, if we want to share this deep feeling of freedom and joy with other beings, then it's positive.

But if we allow it to insulate ourselves, and we try to get stuck in the moment, then we end up being a kind of Zen psychopath, and there's more than a few of those running around, some of which are "roshis," as a matter of fact.

Lamar: Sometimes I see short courses to a state of enlightenment offered, ranging from six weeks to two years. I really wonder how effective they can possibly be.

Echard: (Laughing) I love some of these things, too. I think my favorite was an ad in one of these New Age magazines which said, "Achieve in twenty minutes what it takes a Zen priest to achieve in twenty years." The only thing I know of that's consistent with Zen priests after twenty years is hemorrhoids. Since this thing attached to the head, it definitely was a mystical operation.

It would be wonderful if reality could be divided up into little sound bytes, but it doesn't work that way. When you're finished with your two week's short course and you have to go back into the big bad world, you feel calm and peaceful for the first forty minutes on the way home. And then somebody runs you off the road, and you've lost your entire practice. That's usually the way it works.

Lamar: How does a student of Zen recognize the enlightenment stage?

Echard: (Laughing) Well, you have to be like a Hollywood vampire. That is, when you look in the mirror, you can't see yourself. Instead, enlightenment is like two mirrors facing one another with all things reflected within them. Both mirrors are of the same substance, and there is nothing in either of them that is independent of their mutual reality.

When the mirror becomes perfectly clean, when you no longer feel a tension with the world, when your heart is so full of wisdom and compassion that little or nothing disturbs it, then you can say that you are abiding, at least for that time, in enlightenment.

Lamar: How long does this process take?

Echard: The deeper and the more you practice, the more you realize that parts of your being still require work, so you just practice. That's all. Spiritual practice is something that has no final goal, so there's no end to it. How long does it take to go nowhere? Forever, or you're already there.

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You may reach Stephen Echard Roshi at the Zen Institute of San Diego (619) 582-9888. He is available for retreats, sesshins, and lectures.

Introduction

The philosophy of Buddhism is contained in the Four Noble Truths. [1]

The //truth of suffering// reveals that all forms of becoming, all the various elements of existence comprised in the "five aggregates" or groups of existence -- also called the "five categories which are the objects of clinging" (//panc'upadana-kkhandha//) -- are inseparable from suffering as long as they remain objects of grasping or clinging. All corporeality, all feelings and sensations, all perceptions, all mental formations and consciousness, being impermanent, are a source of suffering, are conditioned phenomena and hence not-self (//anicca, dukkha, anatta//). Ceaseless origination and dissolution best characterize the process of existence called life, for all elements of this flux of becoming continually arise from conditions created by us and then pass away, giving rise to new elements of being according to one's actions or kamma.

All suffering originates from craving, and our very existence is conditioned by craving, which is threefold: the craving for sense pleasures (//kama-tanha//), craving for continued and renewed existence (//bhava-tanha//), and craving for annihilation after death (//vibhava-tanha//). This is the //truth of the origin of suffering//.

The attainment of perfect happiness, the breaking of the chain of rebirths and suffering through the realization of Nibbana, is possible only through the utter extirpation of that threefold craving. This is the //truth of suffering's cessation//.

The methods of training for the liberation from all suffering are applied by following the Noble Eightfold Path of Right Understanding, Right Thought, Right Speech, Right Action, Right Living, Right Exertion, Right Mindfulness and Right Concentration of Mind. The Noble Eightfold Path consists of three types of training summed up in: virtuous conduct (//sila//), concentration (//samadhi//) and wisdom

(//panna//). This is the //truth of the way that leads to the cessation of suffering//.

The prevalence of suffering and absence of freedom and happiness is due to man's subjection to the three roots of all unskill and evil, and all unwholesome actions (//akusalakamma//), viz. lust, hatred and delusion (//lobha, dosa, moha//).

Virtuous conduct casts out lust. The calm of true concentration and mental culture conquers hatred. Wisdom or right understanding, also called direct knowledge resulting from meditation, dispels all delusion. All these three types of training are possible only through the cultivation of constant //mindfulness// (//sati//), which forms the seventh link of the Noble Eightfold Path. Mindfulness is called a controlling faculty (//indriya//) and a spiritual power (//bala//), and is also the first of the seven factors of enlightenment (satta //bojjhanga//).[2] Right Mindfulness (samma-sati) has to be present in every skilful or karmically wholesome thought moment (kusalacitta). It is the basis of all earnest endeavour (appamada) for liberation, and maintains in us the sense of urgency to strive for enlightenment or Nibbana.

The Discourse on the Foundations of Mindfulness, the //Satipatthana Sutta//, is the tenth discourse of the Middle Length Collection (Majjhima Nikaya) of the Discourses of the Enlightened One. It is this version which is translated in the present publication. There is another version of it, in the Collection of Long Discourses (Digha Nikaya No.22), which differs only by a detailed explanation of the Four Noble Truths.

The great importance of the Discourse on Mindfulness has never been lost to the Buddhists of the Theravada tradition. In Sri Lanka, even when the knowledge and practice of the Dhamma was at its lowest ebb through centuries of foreign domination, the Sinhala Buddhists never forgot the Satipatthana Sutta. Memorizing the Sutta has been an unfailing practice among the Buddhists, and even today in Sri Lanka there are large numbers who can recite the Sutta from memory. It is a common sight to see on full-moon days devotees who are observing the

Eight Precepts, engaged in community recital of the Sutta. Buddhists are intent on hearing this Discourse even in the last moments of their lives; and at the bedside of a dying Buddhist either monks or laymen recite this venerated text.

In the private shrine room of a Buddhist home, the book of the Satipatthana Sutta is displayed prominently as an object of reverence. Monastery libraries of palm-leaf manuscripts have the Sutta bound in highly ornamented covers.

One such book with this Discourse written in Sinhala script on palm-leaf, has found its way from Sri Lanka as far as the State University Library of Bucharest in Rumania. This was disclosed while collecting material for the Encyclopaedia of Buddhism, when an Esperantist correspondent gave us a list of a hundred books on Buddhism found in the Rumanian University Libraries.

Mindfulness of Breathing
(//Anapana-sati//)

The subjects dealt with in the Satipatthana Sutta are corporeality, feeling, mind and mind objects, being the universe of right Buddhist contemplation for deliverance. A very prominent place in the Discourse is occupied by the discussion on mindfulness of breathing (//anapana-sati//). To make the present publication of greater practical value to the reader, an introductory exposition of the methods of practising that particular meditation will now be given.

Mindfulness of breathing takes the highest place among the various subjects of Buddhist meditation. It has been recommended and praised by the Enlightened One thus: "This concentration through mindfulness of breathing, when developed and practised much, is both peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise."

Though of such a high order, the initial stages of this meditation are well within the reach of a beginner though he be only a lay student of the Buddha-Dhamma. Both in the Discourse here translated, and in the 118th Discourse of the same Collection (the Majjhima Nikaya), which specifically deals with that meditation, the initial instructions for the practice are clearly laid down:

> Herein, monks, a monk, having gone to the forest or the root of a tree or to an empty place, sits down with his legs crossed, keeps his body erect and his mindfulness alert. Ever mindful he breathes in, mindful he breathes out. Breathing in a long breath, he knows, "I am breathing in a long breath"; breathing out a long breath, he knows, "I am breathing out a long breath." Breathing in a short breath, he knows, "I am breathing in a short breath"; breathing out a short breath, he knows, "I am breathing out a short breath." "Experiencing the whole (breath) body, I shall breathe in," thus he trains himself. "Experiencing the whole (breath-) body, I shall breathe out," thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe in," thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe out," thus he trains himself.

These are instructions given by the Enlightened One to the monks who, after their alms round, had the whole remaining day free for meditation. But what about the lay Buddhist who has a limited time to devote to this practice? Among the places described as fit for the practice of meditation, one is available to all: //sunnagara//, lit. "empty house," may mean any room in the house that has no occupant at that moment, and one may in the course of the twenty-four hours of the day find a room in one's house that is empty and undisturbed. Those who work all day and feel too tired in the evening for meditation may devote the early hours of the morning to the practice of mindfulness of breathing.

The other problem is the right posture for meditation. The full "lotus posture" of the yogi, the //padmasana//, as we see it in the Buddha statues, proves nowadays rather difficult to many, even to easterners. A youthful meditator, however, or even a middle-aged one, can well train himself in that posture in stages. He may, for instance, start with sitting on a low, broad chair or bed, bending only one leg and resting the other on the floor; and so, in gradual approximation, he may finally master that posture. There are also other easier postures of sitting with legs bent, for instance the half-lotus posture. It will be worth one's effort to train oneself in such postures; but if one finds them difficult and uncomfortable at the outset it will not be advisable to delay or disturb one's start with meditation proper on that account. One may allow a special time for sitting-practice, using it as best as one can for contemplation and reflection; but for the time being, the practice of meditation aiming at higher degrees of concentration may better be done in a posture that is comfortable. One may sit on a straight backed chair of a height that allows the legs to rest comfortably on the floor without strain. As soon however, as a cross-legged posture has become more comfortable, one should assume it for the practice of mindfulness of breathing, since it will allow one to sit in meditation for a longer time than is possible on a chair.

The meditator's body and mind should be alert but not tense. A place with a dimmed light will be profitable since it will help to exclude diverting attention to visible objects.

The right place, time and posture are very important and often essential for a successful meditative effort.

Though we have been breathing throughout our life, we have done so devoid of mindfulness, and hence, when we try to follow each breath attentively, we find that the Buddhist teachers of old were right when they compared the natural state of an uncontrolled mind to an untamed calf. Our minds have long been dissipated among visible data and other objects of the senses and of thought, and hence do not yield easily to attempts at mind-control.

Suppose a cowherd wanted to tame a wild calf: he would take it away from the cow and tie it up apart with a rope to a stout post. Then the calf might dash to and fro, but being unable to get away and tired after its effort, it would eventually lie down by the post. So too, when the meditator wants to tame his own mind that has long been reared on the enjoyment of sense objects, he should take it away from places where these sense objects abound, and tie the mind to the post of in-breaths and out-breaths with the rope of mindfulness. And though his mind may then dash to and fro when deprived of its liberty to roam among the sense objects, it will ultimately settle down when mindfulness is persistent and strong.

When practising mindfulness of breathing, attention should be focused at the tip of the nose or at the point of the upper lip immediately below where the current of air can be felt. The meditator's attention should not leave this "focusing point" from where the in-coming and out-going breaths can be easily felt and observed. The meditator may become aware of the breath's route through the body but he should not pay attention to it. At the beginning of the practice, the meditator should concentrate only on the in-breaths and out-breaths, and should not fall into any reflections about them. It is only at a later stage that he should apply himself to the arousing of knowledge and other states connected with the concentration.

In this brief introduction, only the first steps of the beginner can be discussed. For more information the student may refer to the English translation of the //Visuddhimagga// (//The Path of Purification//, chap. VIII) by Bhikkhu Nanamoli, or to //Mindfulness of Breathing// by Bhikkhu Nanamoli, and to //The Heart of Buddhist Meditation// by Nyanaponika Thera. [3]

The lay Buddhist who undertakes this practice will first take the Three Refuges and the Five Precepts; he will review the reflections on the Buddha, Dhamma, and Sangha, transmit thoughts of lovingkindness (//metta//) in all directions, recollect that this meditation will help him to reach the goal of deliverance through direct knowledge and

mental calm; and only then should he start with the mindfulness of breathing proper, first by way of counting.4

Counting

The Buddhist teachers of old recommend that a beginner should start the practice by counting the breaths mentally. In doing so he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five breaths his mind has not enough room for contemplation, and by going beyond ten his mind takes the number rather than the breaths for its objects, and any break in the series would upset the meditation.

When counting, the meditator should first count when the in-breath or the out-breath is completed, not when it begins. So taking the in-breath first, he counts mentally 'one' when that in-breath is complete, then he counts 'two' when the out-breath is complete, 'three' after the next in-breath, and so on up to ten, and then again from one to ten, and so he should continue.

After some practice in counting at the completion of a breath, breathing may becoming faster. The breaths, however, should not be made longer or shorter intentionally. The meditator has to be just mindful of their occurrence as they come and go. Now he may try counting 'one' when he //begins// to breathe in or breathe out, counting up to five or ten, and then again from one to five or ten. If one takes both the in-breath and out-breath as 'one', it is better to count only up to five.

Counting should be employed until one can dispense with it in following the sequence of breaths successively. Counting is merely a device to assist in excluding stray thoughts. It is, as it were, a guideline or railing for supporting mindfulness until it can do without such help. There may be those who will feel the counting more as a complication than a help, and they may well omit it, attending directly to the flow of the respiration by way of "connecting the

successive breaths."

Connecting

After the counting has been discarded, the meditator should now continue his practice by way of connecting (//anubandhana//); that is, by following mindfully the in and out breaths without recourse to counting, and yet without a break in attentiveness. Here too, the breaths should not be followed beyond the nostrils where the respiratory air enters and leaves. The meditator must strive to be aware of the whole breath, in its entire duration and without missing one single phase, but his attention must not leave the place of contact, the nostrils, or that point of the upper lip where the current of air touches.

While following the in-breaths and out-breaths thus, they become fainter and fainter, and at times it is not easy to remain aware of that subtle sensation of touch caused by the respiration. Keener mindfulness is required to keep track of the breaths then. But if the meditator perseveres, one day he will feel a different sensation, a feeling of ease and happiness, and occasionally there appears before his mental eye something like a luminous star or a similar sign, which indicates that one approaches the stage of access concentration. Steadying the newly acquired sign, one may cultivate full mental absorption (//jhana//) or at least the preliminary concentration as a basis for practising insight.

The practice of mindfulness of breathing is meant for both mental calm and insight (//samatha// and //vipassana//). Direct knowledge being the object of Buddhist meditation, the concentration gained by the meditative practice should be used for the clear understanding of reality as manifest in oneself and in the entire range of one's experience.

Though penetrative insight leading to Nibbana is the ultimate object, progress in mindfulness and concentration will also bring many

benefits in our daily lives. If we have become habituated to follow our breaths for a longer period of time and can exclude all (or almost all) intruding irrelevant thoughts, mindfulness, self-control and efficiency are sure to increase in all our activities. Just as our breathing, so also other processes of body and mind, will become clearer to us, and we shall come to know more of ourselves.

It has been said by the Buddha: "Mindfulness of breathing, developed and repeatedly practised, is of great fruit, of great advantage, for it fulfils the four foundations of mindfulness; the four foundations of mindfulness, developed and repeatedly practised, fulfil the seven enlightenment factors; the seven enlightenment factors, developed and repeatedly practised, fulfil clear-vision and deliverance." Clear vision and deliverance, or direct knowledge and the bliss of liberation, are the highest fruit of the application of mindfulness.

Footnotes from the Introduction

[1] An exhaustive exposition of the Four Noble Truths is found in //The Word of The Buddha// by Nyanatiloka Mahathera. See also //Three Cardinal Discourses of the Buddha//, transl. by Nanamoli Thera (BPS Wheel No. 17) and //The Four Noble Truths// by Francis Story (BPS Wheel No. 34/35).

[2] See Piyadassi Thera, //The Seven Factors of Enlightenment// (BPS Wheel No. 1).

[3] All published by the Buddhist Publication Society.

[4] On the Refuges and Precepts, see //The Mirror of the Dhamma// (BPS Wheel No. 54).

INTRODUCTION

The Ven. Acariya Maha Boowa (Bhikkhu Nanasampanno) accepted an invitation to go to England in June 1974 together with two other Bhikkhus, Ven. Pannavaddho and Ven. Abhiceto, originally from the U.K. and Canada respectively. All three had the good fortune to be able to stay at the Dhammapadipa Vihara in Haverstock Hill which was run by the English Sangha Trust. [*] It was there that Acariya Maha Boowa gave the talks recorded in this book, the only exception to this being the discussion on 13th June in the morning at Cambridge, when the Bhikkhus went to receive food at Mr. Benedic Wint's house.

[*] The Vihara in Haverstock Hill Road is now no longer there. The property was disposed of when the Sangha moved to Chithurst in Sussex.

The talks given by Acariya Maha Boowa were tape recorded, but the questions and answers were mostly taken down in shorthand by M.R. Sermsri Kasemsri. It is mainly due to her efforts, not only in taking down the questions and answers, but also in subsequently transcribing all the talks and her shorthand notes and typing out the manuscript, that the Thai book was produced from which this translation was made.

Translation from Thai into English does not normally present any special problems. But in the case of this book the origin of it was the spoken word, and in addition the subject matter is Dhamma which involves many concepts and technicalities for which English has a rather poor vocabulary and often a lack of the necessary fundamental concepts.

The teachings of Buddhism may in fact be compared to a technical subject such as chemistry or electronics in that many technical terms and phrases are necessary, and also special concepts and ways of thinking are needed in order to understand and appreciate the reasoning and truth of Buddhism.

When it comes to a question of whether to translate a technical word (nearly always from the Pali language into English, the reasoning that has been used is approximately as follows: If a word in Pali (or Thai) has a well-known and accurate equivalent in English, then the English word is used (e.g., Sati -- Mindfulness; Panna -- Wisdom). But if there is no well-known or accurate equivalent or if the use of an English word leads to more confusion or misunderstanding than the original Pali word then the Pali word is used (e.g., Samadhi, Jhana).

I must apologise to those people who are not familiar with Pali terms and who find difficulty in reading a book such as this which has many Pali terms, but I feel sure that it is far better for readers to not understand rather than to misunderstand. In any case, following on this introduction is a short list of those Pali words which occur frequently in the book, together with a brief assessment of their meaning so that the reader who is not familiar with those words can have a ready reference. There is also a more complete glossary at the end of the book.

I should like to thank all those who have helped to produce this book, including M.R. Sermsri Kasemsri for her work on the original book in Thai; Mr. Michael Shameklis for his help in translation of the first thirty or so pages; Tan Suchard (Bhikkhu Abhijato) for helping to correct many many translation mistakes, and to Tan Chris (Bhikkhu Cittobhaso) for typing out the manuscript.

Bhikkhu Pannavaddho
Wat Pah Ban Tard
Udorn Thani
Thailand

* * *

Brief list of words that are usually

left untranslated in the text

1. Citta The heart (in the emotional sense, but not the physical heart), the "one who knows" (but often knows wrongly). The nearest English equivalent is the word "mind," except that "mind" is usually understood as being the thinking, reasoning apparatus located in the head, which is too narrow a meaning for the word "Citta".

2. Dhamma (i) the ultimate meaning is that basis which is behind all phenomena and is thus the truth. It is unchanging and is thus not knowable by that which is impermanent.
(ii) in the sense of Buddha Dhamma, meaning those practices and ways of behaviour that conforms to Dhamma and lead one towards Dhamma.

3. Dukkha Discontent, Dissatisfaction, Suffering, Pain, Anguish. Dukkha is a very broad and general term covering all those things that are unpleasant, irritating and disturbing.

4. Kilesas Those defiling states arising from greed, hate, and delusion which constantly tend to lead us against Dhamma.

5. Nibbana That state of the Citta in which all the Kilesas and Dukkha have been eradicated.

6. Samadhi Absorption of the mind when concentrating one pointedly on an object. It has many levels and few people know more than the initial stages of it.

7. Tan Acharn Tan is a Thai word meaning Venerable. Acharn is also Thai and derived from Acariya -- teacher.

8. Vimutti Freedom, Liberation, in the sense of freedom from the Kilesas, Dukkha, and attachment to the mundane relative world (Sammuti).

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INTRODUCTION ==========

The sixteen talks translated here are actually reconstructions of Ajaan Lee's talks made by one of his followers--a nun, Arun Abhivanna--based on notes she made whil teach. With a few exceptions--the talks dated 1958 and 1959, which were printed after Aj death--all were checked and approved by Ajaan Lee and printed in a volume entitled, The Insight Meditation, Collected from Four Years' Sermons, or Four Years' Sermons for shor volume runs to more than 600 pages in the Thai original, the first half consisting of aphoris passages, the second half of reconstructions, some fairly fragmentary, others more comp selection here consists of all the reconstructions in Four Years' Sermons that deal directly techniques of breath meditation, plus a number of passages dealing with the values unde practice. To read these talks is, in effect, to eavesdrop on Ajaan Lee while he is tea other people. This point is worth bearing in mind. Ajaan Lee's remarks are directed at pec background, preconceptions and experiences in the practice may or may not coincide wit this reason, his comments should be read selectively. In particular, his descriptior the breath sensations in the body and how to deal with them touch on a matter very subjec subject to change. The way these sensations are experienced varies widely from person t with the same person can change radically with time. For a someone with a Western back Lee's explanations of these sensations will sound strange. They are based partly on Thai unlike Western physiology describes physical processes as they feel from the inside, in ter four basic properties (see dhatu in the Glossary), rather than as they can be measured fror Since in meditation we are exploring the body and mind from the inside, we would do well t ourselves with this approach, and not dismiss it for its strangeness. In any event, Lee's comments are best read as food for thought--pointing out an area to be explored, sug ways to understand and deal with it--and not as hard and fast rules. Meditation is an art a to be mastered by using one's own powers of discernment, sensitivity and observation whil it, and not by adhering blindly to any set system of instructions. Another aspect of th talks that deserves comment is the frequent use of Pali words and phrases. For many rea be unfamiliar; for Ajaan Lee's listeners, though, they were not. They are drawn mostly fron many Thai Buddhists--lay and ordained--repeat daily, or that monks chant at ceremonies ir and homes. For many Thai Buddhists, the chants and the terms are Buddhism, and thus A reference to them to show that they reveal their true meanings only when related to the ex the practice. For the reader unfamiliar with these terms, I have provided a glossary explair important ones at the end of the collection. The remaining terms can be adequately unde their context or, if not, passed over as stylistic devices--of interest to people already acqua them, but by no means necessary for understanding the meaning of what is being said. that these obstacles to eavesdropping on Ajaan Lee will not be deterrent, for the talks inclu among those that I personally have found most useful and inspiring my own practice, and others will find them useful in theirs. Thanissaro Bhikkhu

(Geoffrey DeGraff) Metta Forest Monastery Valley Center, CA October. 1993

INTRODUCTION

Dhamma-Vinaya

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Dhamma-Vinaya was the Buddha's own name for the religion he founded. Dhamma -- the
discovered and pointed out as advice for all who want to gain release from suffering. Vinay
discipline -- is what he formulated as rules, ideals and standards of behavior for those of h
who went forth from home life to take up the quest for release in greater earnestness. Alth
book deals primarily with discipline, we should note at the outset that Dhamma and Vinaya
function only together. Neither without the other can attain the desired goal. In theory the
separate, but in the person who practices them they merge as qualities developed in the m
character. "Gotami, the qualities of which you may know, 'These qualities lead to di
not to passion; to being unfettered and not to being fettered; to self-effacement and not t
self-aggrandizement; to modesty and not to ambition; to contentment and not to disconte
seclusion, and not to entanglement; to energy and not to idleness; to being unburden
to being burdensome': You may definitely hold, 'This is the Dhamma, this is the Vinaya,
Teacher's instruction.'" (Cv.X.5) Ultimately, the Buddha said, just as the sea has a sin
that of salt, so too the Dhamma and Vinaya have a single taste: that of release. The con
between discipline and release is spelled out in a passage that recurs at several points in
"Discipline is for the sake of restraint, restraint for the sake of freedom from remorse
freedom from remorse for the sake of joy, joy for the sake of rapture, rapture for the sake
tranquility, tranquility for the sake of pleasure, pleasure for the sake of concentration,
concentration for the sake of knowledge and vision of things as they are, knowledge and
of things as they are for the sake of disenchantment, disenchantment for the sake of dis
dispassion for the sake of release, release for the sake of knowledge and vision of re
knowledge and vision of release for the sake of total unbinding without clinging." (Pv.XII.
In establishing his religion of release, though, the Buddha did not simply set out a body of
recommendations and rules. He also founded a company (//parisa//) of followers. This con
four main groups: bhikkhus (monks), bhikkhunis (nuns), lay men, and lay women. Althoug
need to organize the laity in any manner, he arranged for the bhikkhus and bhikkhunis -- w
up the entanglements of the household life to devote themselves more fully to the goal of
develop into communities; and saw that they needed, as all communities do, ideals and
and customs to ensure their stability. This need is what gave rise to the Vinaya. In the
years of the Buddha's career, the texts tell us, there was no need to formulate disciplinary
the bhikkhus in his following -- the Community of bhikkhunis had not yet been started --
high personal attainments who had succeeded in subduing many or all of the defilements
They knew his teachings well and behaved accordingly. The Canon tells of how Ven. Sari
Buddha's foremost disciples, asked the Buddha at an early date to formulate a Patimokkh
rules, to ensure that the holy life the Buddha had founded would last long, just as a thread
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together a floral arrangement ensures that the flowers are not scattered by the wind. The B
replied that the time for such a code had not yet come, for even the most backward of the
Community at that time had already had their first glimpse of the goal. Only when mental e
(//asava//) made themselves felt in the Community would there be a need for a Patimokkh
passed, the conditions that provided an opening for the effluents within the Community eve
appear. The Bhaddali Sutta (M.65) presents the Buddha at a later point in his career listi
conditions as five: Ven. Bhaddali: "Why is it, venerable sir, that there used to be few
training rules and more bhikkhus established in the knowledge of Awakening? And why
are now more training rules and fewer bhikkhus established in the knowledge of Awa
[Bhaddali, who has been unwilling to abide by the training rules, seems to be suggesting
in the number of training rules is itself the cause for fewer bhikkhus' attaining Awaken
Buddha, however, offers a different explanation.] The Buddha: "So it is, Bhaddali.
beings have begun to degenerate, and the true Dhamma has begun to disappear, there
training rules and fewer bhikkhus established in the knowledge of Awakening. The Teac
down a training rule for his disciples as long as there are no cases where the conditi
offer a foothold for the effluents have arisen in the Community. But when there //are// ca
where the conditions that offer a foothold for the effluents have arisen in the Community
Teacher lays down a training rule for his disciples so as to counteract those very con
"There are no cases where the conditions that offer a foothold for the effluents hav
in the Community as long as the Community has not become large. But when the Comm
become large, then there are cases where the conditions that offer a foothold for the effl
in the Community, and the Teacher then lays down a training rule for his disciples so
counteract those very conditions....When the Community possesses great material gains
status...a large body of learning... when the Community is long-standing, then there are
where the conditions that offer a foothold for the effluents in the Community, and the Tea
lays down a training rule for his disciples so as to counteract those very conditions."
Thus the rules themselves were not the cause for degeneracy in the Community, and the
provided a foothold for the effluents were not themselves effluents. Rather, the growing
the Community provided the opportunity for bhikkhus to act on the basis of their defilemen
variety of ways, and the rules -- although they could not prevent any of the five condition
become correspondingly complex to counteract the opportunities those conditions provide
behavior. Even when these conditions did arise, though, the Buddha did not set out
code at once. Instead, he formulated rules one at a time, in response to events. The consi
went into formulating each rule are best illustrated by the events surrounding the formula
first. Ven. Sudinna, the story goes, had strong faith in the Buddha and had ordained a
receiving his parents' grudging consent. He was their only child and, though married, was
parents, fearing that the government would confiscate their property at their death if it ha
devised various schemes to lure Ven. Sudinna back to the lay life, but to no avail. Finally,

realized that he was firm in his intention to stay a bhikkhu and so asked him at least to ha intercourse with his former wife so that their property would have an heir. Ven. Sudinna co his wife into the forest, and had intercourse three times. Immediately he felt remorse eventually confessed his deed to his fellow bhikkhus. Word reached the Buddha, who call the Community, questioned Ven. Sudinna, and gave him a rebuke. The rebuke fell into tw the first part, the Buddha reminded Ven. Sudinna of his position as a //samana// -- a con and that his behavior was unworthy of his position. Also, the Buddha pointed out to him of teaching and noted that his behavior ran counter to them. The implication here was that had not only acted inconsistently with the content of the teaching, but had also shown call for the Buddha's compassionate aims in making the Dhamma known. "'Misguided r unseemly, unbecoming, unsuitable, and unworthy of a contemplative; improper and not done....Have I not taught the Dhamma in many ways for the sake of dispassion and not unfettering and not for fettering; for letting go and not for clinging? Yet here, while I h taught the Dhamma for dispassion, you set your heart on passion; while I have taught th unfettering, you set your heart on being fettered; while I have taught the Dhamma fo go, you set your heart on clinging. "'Misguided man, haven't I taught the Dhamma in for the fading of passion, the sobering of pride, the subduing of thirst, the destruction attachment, the severing of the round, the depletion of craving, dispassion, stopping, unbinding? Haven't I advocated abandoning sensual pleasures, understanding sensual subduing sensual thirst, destroying sensual preoccupations, calming sensual fevers? man, this neither inspires faith in the faithless nor increases the faithful. Rather, it inspire of faith in the faithless and wavering in some of the faithful.'" The second part of the rebuke dealt in terms of personal qualities: those that a bhikkhu practicing discipline is and those he is to develop. "Then the Blessed One, having in various ways rebuked Sudinna, having spoken in dispraise of being burdensome, demanding, arrogant, discon and indolent; in various ways having spoken in praise of being unburdensome, unde modest, content, austere, scrupulous, gracious, self-effacing, and energetic; having give talk on what is seemly and becoming for bhikkhus, addressed the bhikkhus." Th where the Buddha formulated the training rule, after first stating his reasons for doing so. "'In that case, bhikkhus, I will formulate a training rule for the bhikkhus with ten aims in m excellence of the Community, the peace of the Community, the curbing of the shame comfort of well-behaved bhikkhus, the restraint of effluents related to the present life, the prevention of effluents related to the next life, the arousing of faith in the faithless, th increase of the faithful, the establishment of the true Dhamma, and the fostering of disci These reasons fall into three main types. The first two are external: 1) to ensure peace well-being within the Community itself, and 2) to foster and protect faith among the laity, o the bhikkhus depend for their support. (The origin stories of the various rules depict the lai very quick to generalize. One bhikkhu misbehaves, and they complain, "How can these bh

that?") The third type of reason, though, is internal: The rule is to help restrain and preven
effluents within the individual bhikkhus. Thus the rules aim not only at the external well-b
the Community, but also at the internal well-being of the individual. This latter point soon b
apparent to anyone who seriously tries to keep to the rules, for they foster mindfulness a
circumspection in one's actions, qualities that carry over into the training of the mind.
the course of time the Buddha formulated more than 200 major and minor rules, forming th
was recited fortnightly in each Community of bhikkhus. In addition, he formulated many oth
rules that were memorized by those of his followers who specialized in the subject of disci
nothing is known for sure of what format they used to organize this body of knowledge d
lifetime. After his total nibbana, though, his followers made a concerted effort to esta
a standard canon of Dhamma and Vinaya, and the Pali Canon as we know it began to tak
was organized into two main parts: 1) the Sutta Vibhanga, the 'Exposition of the Text' (w
here on we will refer to simply as the Vibhanga), containing almost all the material dealing
Patimokkha rules; and 2) the Khandhakas, or Groupings, which contain the remaining mat
loosely according to subject matter. The Khandhakas themselves are divided into two pa
Mahavagga, or Greater Chapter, and the Cullavagga, or Lesser Chapter. Historians estima
Vibhanga and Khandhakas reached their present form no later than the 2nd century B.C.E
Parivara, or Addenda -- a summary and study guide -- was added a few centuries later, cl
Pitaka, the part of the Canon dealing with discipline. Since the purpose of this book is
translate and explain the Patimokkha, we are most directly concerned with the Vibhanga.
organized as follows: The rules in the Patimokkha are presented one by one, each rule pr
origin story telling the events that led up to its formulation. In some instances a rule went
one or more reformulations, in which case an additional story is provided for each amendm
prompted it. After the final statement of the rule is a word-commentary, which explai
detail most of the important terms in the rule. For many of the rules this commentary inclu
"wheels," or tables, giving the contingencies connected with the rule, working out all thei
permutations and passing judgment as to what penalty, if any, each permutation entails. F
discussion of the first rule contains a wheel that gives all the objects with which a person
sexual intercourse, lists them against the variables of the sort of intercourse and whether
bhikkhu involved gives his consent, and announces the penalty for each possible combina
Following the word-commentary for each rule is a section of no-offense clauses, listin
extenuating circumstances under which a bhikkhu would be exempted from the penalty im
Finally, for the major rules, there is the Vinita Vatthu, or List of Precedents, which doc
various cases related to the rule and gives verdicts as to what penalty, if any, they entail.
The Vibhanga forms the basis for most of the explanations of the training rules given in thi
However, there are occasional questions on which the Vibhanga is unclear or silent. To ar
questions, I have turned either to the Khandhakas or to the commentarial literature that ha
around the Vinaya over the course of the centuries. The primary works I have consulted a

1) The //Samanta-pasadika// -- "The Thoroughly Inspiring" -- (from here on referred to a
Commentary), a commentary on the Vinaya Pitaka compiled in the 5th century C.E. by Bh
Buddhaghosa, who based his work on ancient commentaries brought to Sri Lanka from In
and translated into Sinhalese. From internal evidence in Buddhaghosa's writings -- he co
commentaries on a major portion of the Canon -- historians have estimated that the ancien
were collected over a span of several centuries and closed in approximately the 2nd cen
Buddhaghosa's work thus contains material much older than his date would indicate.
Buddhaghosa's time a belief had grown up that the ancient commentaries were the work o
immediate disciples and thus indisputably conveyed the true intent of the Canon. Howeve
see below, the ancient commentaries themselves did not make such exalted claims for the
Still, the existence of this belief in the 5th century placed certain constraints on Buddhagh
At points where the ancient commentaries conflicted with the Canon, he had to write the
off as copier's mistakes or else side with the commentaries against the Canon. At a few po
his explanation of Pacittiya 9, he provides arguments against the ancient commentaries'
but then backs off, saying that the ancient commentaries must be right because their auth
Buddha's intentions. Perhaps pressure from the elder bhikkhus at the Mahavihara in Anura
place where the ancient commentaries had been preserved and where Buddhaghosa was
work -- was what made him back off in this way. At any rate, only on points where the diffe
commentaries were silent or gave divergent opinions did he feel free to express his opinio
2) The //Kankha-vitarani// -- "The Subjugator of Uncertainty" -- (the K/Commentary), a com
Patimokkha also compiled by Bhadantacariya Buddhaghosa. Although this work is largely
material in the Commentary, it contains some independent material, in particular a system
the offenses under each training rule into their component factors. It also contradicts the
from time to time. 3) The //Sarattha-dipani// -- "The Essence-Meaning Illustrator" -- (
Sub-commentary), a sub-commentary on the Commentary, written in Sri Lanka in the 12th
Ven. Sariputta, the first Mahasami, or head of the Sri Lankan Sangha, after that Sangha w
and unified under the patronage of King Parakrama Bahu I. This work not only explains th
also deals with points in the Canon itself, sometimes indicating passages where the Com
deviated from the Canon. It also quotes as authoritative the judgments of three ancient tex
Ganthipadesa, which are no longer extant, and of Ven. Buddhadatta, a scholar of the 4th c
wrote two extant Vinaya guides. 4) The //Vimati-vinodani// -- "The Remover of Perplex
V/Sub-commentary), another 12th-century sub-commentary, written in southern India by
who also wrote the //Mohavicchedani//, a synopsis of the Abhidhamma Pitaka and Budd
commentaries on it. 5) The //Attha-yojana// -- "The Interpretation of the Meaning" -- (
A/Sub-commentary), a sub-commentary that, unlike the works of Vens. Sariputta and Kass
more than analyze the language of the Commentary. This was written in the 18th century
Burmese scholar named Ven. Nanakitti From here on "the ancient commentaries" will
original commentaries that Buddhaghosa had to work with, and "the commentaries" all fi

above. In addition to the Canon and the commentaries, I have referred to the texts lis
Bibliography. Two of these deserve special mention here. 1) The //Vinaya Mukha//, a
Vinaya written in Thai in the early 20th century by Prince Vajiranana-varorasa, a son of Ki
who ordained as a bhikkhu and eventually held the position of Supreme Patriarch of the T
many years. This work he wrote as part of his attempt to unite the two major sects of the
The attempt failed, but the book is still used as the official textbook on Vinaya for the exam
by the Thai Ecclesiastical Board. Prince Vajiranana in his interpretations often disagrees
only with the commentaries, but also with the Vibhanga itself. Some of his disagreements
commentaries are well-taken, some not. I include the book here both for the valuable
it makes for dealing with unclear points in the older texts and because it is taken as auth
through much of Thailand. It has been translated into English, as //The Entrance to the Vi
have chosen to translate anew all the passages I quote from it. 2) //The Book of Disci
translation of the entire Vinaya Pitaka into English by Miss I. B. Horner. Although I have le
much from Miss Horner's work, there are points where my translations and conclusions di
Since many readers will want to check the information in this book against hers, I have ma
points with a "(%)." Anyone curious as to which interpretation is correct should check the p
question against the Royal Thai edition of the Pali Canon, my major source throughout this
Disagreements among the texts. One of the difficulties in trying to collate all these various
that there are points on which the Vibhanga is at variance with the wording of the Patimok
and the commentaries are at variance with the Canon. This forces us to decide which stra
take as authoritative. As far as discrepancies between the Vibhanga and the rules are co
following passage in the Cullavagga (X.4) suggests that the Buddha himself gave preferen
bhikkhus worked out the rules in the Vibhanga: "As she was standing at a respectful
Maha-pajapati Gotami spoke thus to the Blessed One: 'Lord, those rules of training f
bhikkhunis that are in common with those for the bhikkhus: What line of conduct should
regard to them?' "'Those rules of training for the bhikkhunis, Gotami, that are
common with those for the bhikkhus: //As the bhikkhus train themselves, so should you t
yourselves//'.... (emphasis added). "'And those rules of training for bhikkhunis tha
not in common with those for bhikkhus: What line of conduct should we follow in rega
them?' "'Those rules of training for the bhikkhunis, Gotami, that are not in commo
those for the bhikkhus: Train yourselves in them as they are formulated.'" This pass
implies that already in the time of the Buddha the bhikkhus had begun working out a way t
rules that in some cases was not exactly in line with the way the Buddha had originally f
them. Some people have read this passage as suggesting that the Buddha, though resign
development, was displeased with it, but this would contradict the many passages in the
the Buddha speaks in high praise of Ven. Upali, the foremost of his bhikkhu disciples in te
knowledge of Vinaya, who was responsible for teaching the rules to the other bhikkhus a
largely responsible for the shape of the Vinaya as we now have it. It seems more likely tha

this passage is simply saying that, to avoid unnecessary controversy, the way the bhikkh
out the implications of the rules was to be accepted as is. Because this developmen
eventually led to the Vibhanga, we can be confident that in adhering to the Vibhanga we a
Buddha would have us do. And when we check the few places where the Vibhanga devi
of the rules, we find that almost invariably it has tried to reconcile contradictions among the
themselves, and between the rules and the Khandhakas, so as to make the Vinaya a more
is particularly true with rules that touch on formal acts of the Community. Apparently many
rules were formulated before the general patterns for formal acts were finalized in the Kha
after the patterns were established, the compilers of the Vibhanga were sometimes forced
from the wording of the rules to bring them into line with the patterns. As for contradi
between the Commentary and the Vibhanga, this is a more controversial area, with two ex
One is to reject the Commentary entirely, as it is not the Buddha's word, for modern histo
scholarship has shown decisively that it contains material dating many hundreds of years a
Buddha's passing away. This position assumes, though, that in the areas where the Can
unclear we have nothing to learn from the accumulated wisdom and experience of those w
bhikkhu's life before us. The other extreme is to accept the Commentary as superseding t
entirely, in line with the traditional belief that grew up around it: that it was composed at t
First Council to express the true intent of those who composed the Vibhanga and yet some
put what they really meant to say into the Canon itself. Neither of these extremes is i
with the Great Standards for judging Dhamma and Vinaya that -- as the Mahaparinibbana
reports -- the Buddha formulated at Bhoganagara shortly before his passing away: "T
case where a bhikkhu says this: 'In the Blessed One's presence have I heard this, in the
presence have I received this: This is the Dhamma, this is the Vinaya, this is the Tea
instruction.' His statement is neither to be approved nor scorned. Without approval or sc
careful note of his words and make them stand against the Suttas and tally them again
If, on making them stand against the Suttas and tallying them against the Vinaya, yo
they don't stand with the Suttas or tally with the Vinaya, you may conclude: 'This is not th
the Blessed One; this bhikkhu has misunderstood it' -- and you should reject it. But if
stand with the Suttas and tally with the Vinaya, you may conclude: 'This is the word of th
Blessed One; this bhikkhu has understood it rightly.'" [The same criteria are to be used
bhikkhu cites as his authority a Community with well-known leading elders; a monastery
learned elders who know the tradition, who have memorized the Dhamma, the Vinaya, an
precursor to the Abhidhamma as we know it); or a single elder who knows the tradition.]
other words, the question is not one of the authority on whose word a claim is based, but o
consistency: Only if a statement stands up under comparison with the Canon should it be
true Dhamma or Vinaya. The same principle holds for statements that are said to be not th
Buddha, but the opinion of respected teachers. This point is borne out by two impor
passages in the texts. One is the narrative of the Second Council, during which the bhikl

defended ten practices on the grounds that they had learned them from their teachers. Th
judged the case, though, insisted on evaluating the practices in terms of whether or not t
to the Canon. The primary point of controversy -- the question of whose authority was grea
Canon's or the teachers' -- was point six: "'The practice of what is habitual, sir -- is it
allowable?' "'What is the practice of what is habitual, my friend?' "'To practice
(thinking), this is the way my preceptor habitually practiced; this is the way my teacher h
practiced -- is this allowable?' "'The practice of what is habitual is sometimes allow
sometimes not.'" (CV.XII.2.8) What this means, as the elders showed in the way th
the meeting, is that one's teacher's and preceptor's practices are to be followed only whe
in accordance with the Canon. The second passage is the discussion of the Great Sta
Commentary to the Mahaparinibbana Sutta, which concludes that the commentaries are t
where they are in agreement with the Canon. Apparently the teachers who compiled the a
commentaries took a more modest view of their authority than did the elders of the Mahav
of Buddhaghosa and did not pretend to supersede the Canon as the final word on what is
Dhamma and Vinaya. Some may object that to pass judgment on the Commentary is t
for the tradition, but actually it is because of respect for the compilers of the Vibhanga that
following assumptions in checking the Commentary against the Vibhanga: 1) The co
Vibhanga were intelligent enough to be consistent within the discussion of each rule. Any
based on the premise that they were not consistent should give way to an explanation sl
were. 2) The compilers were well enough acquainted with the contingencies surroun
that they knew which factors were and were not crucial in determining what is and is not a
Any explanation that adds or subtracts factors from those mentioned in the Vibhanga shou
that follows the Vibhanga's analysis. 3) The compilers, in reporting the precedents in
Vinita Vatthu -- the cases the Buddha judged against an existing rule -- were careful eno
include all the important factors bearing on the judgment. Any explanation that requires rev
precedents, adding extra details extraneous to the Vibhanga to account for the judgmen
way to an explanation that can make sense out of the precedents as they are reported and
analyses presented elsewhere in the Vibhanga. It's not that I take any joy in arguing
Commentary. In fact, wherever possible, I have been happy to give it the benefit of the d
many points I am very much in its debt. Still, now that Buddhism is coming to the West, I fe
to stop and take stock of the tradition, and to check the later traditions against the earlies
sources. This is especially important in a way of thought and life that, from the very beginn
appealed to reason and investigation rather than to blindly accepted authority. In doing t
simply following a pattern that has repeated itself through the history of the Theravadin tra
of returning to the original principles whenever the religion reaches an historic turning po
There is, of course, a danger in being too independent in interpreting the tradition, in th
strongly held opinions can lead to disharmony in the Community. Thus in evaluating the C
against the Canon, I do not want to imply that my conclusions are the only ones possible.

may have slipped my attention or escaped my grasp. For this reason, even in instances that the Commentary does not do justice to the Vibhanga, I have tried to give a faithful acc important points from the Commentary so that those who wish to take it as their authority use this book as a guide. If there are any points on which I am mistaken, I would be please knowledgeable people would correct me. At the same time, I hope that this book will there are many areas on which the Vibhanga is unclear and lends itself to a variety of ec interpretations. For proof of this, we need only look at the various traditions that have deve different Theravadin countries, and even within each country. For some reason, althougl be very tolerant of different interpretations of the Dhamma, they can be very intolerant of interpretations of the Vinaya and can get into heated arguments over minor issues having with the training of the mind. I have tried to make the point throughout this book that interpretation based on a sound reading of the Canon should be respected: that each bhi the interpretations of the Community in which he is living, as long as they do not conflict Canon, so as to avoid conflict over minor matters in daily life; and that he should also show the differing interpretations of other Communities where they too do not conflict with the as to avoid the pitfalls of pride and narrow-mindedness. This is especially true now t monasteries of different nationalities are taking root in close proximity to one another in t In the past, Thais, Burmese, and Sri Lankans could look down on one another's traditions causing friction, as they lived in separate countries and spoke different languages. Now, have become neighbors and have begun to speak common languages, so it is best that w writings of the Chinese pilgrims who visited India centuries ago. They reported that even early Buddhists had split into 18 schools, each with its own Tripitaka and Patimokkha, and Mahayanists had added //their// texts to the tradition, bhikkhus belonging to different scho found living together in the same monastery, practicing and conducting communal busines harmony. Theirs is a worthy example. We should not let our minor differences become stu our way. My aim throughout this book has been practical. I have avoided dealing wi issues concerning the authenticity and reliability of the tradition, and instead have tried sim report and explain what the tradition has to say. Of course, I have had to be selective. Wha unconscious factors that have influenced my choice of material, the conscious considerati this book are briefly as follows: We are dealing primarily with rules, but rules are not th way to express disciplinary norms, and the texts we are surveying express their norms in forms: as rules, principles, models, and virtues. The different forms are best suited for di purposes. Principles, models, and virtues are meant as personal, subjective standards an loosely defined. Their interpretation and application are left to the judgment of the indivi Rules are meant to serve as more objective standards. To work, they must be precisely de acceptable to the Community at large. The compilers of the Canon, recognizing this nee definitions for most of the terms in the rules, and the authors of the commentaries continue carrying it out with even greater thoroughness. Thus much of this book, in reporting thes

concerned with the definition of terms. This need for precision, though, accounts for th of rules in general as universal guides to behavior. First, there is the question of where t line between what is and is not an infraction of the rule. A clear break-off point is needed b rules -- unlike principles -- deal in two colors: black and white. In some cases, it is difficult a clear break-off point that corresponds exactly to one's sense of what is right and wrong, is necessary to include the areas of gray either with the white or the black. In general, but the Vibhanga's position is to include the gray with the white, and to rely on the principles Dhamma to encourage the individual bhikkhu to stay away from the gray. Take, for i rule against masturbation. The Vibhanga limits this rule to forbidding only those forms of m that aim at ejaculation, for if it had drawn the line anywhere else, it would have become a for a bhikkhu simply to scratch himself. Thus self-stimulation that does not aim at ejaculati an offense, although in many cases it is clearly against the spirit of the Dhamma. The Vina disapprovingly, a number of older Vinaya guides that like to dwell on these areas of gray delight in figuring out ways to avoid an offense by working around the letter of the rules. In am taking a different tack: Under those rules that include large areas of grey with the wh noted a few relevant principles from the Dhamma to spell out a wise policy with regard to t -- not to reformulate the rule, but simply as a reminder that, as noted above, the Vinaya Dhamma does not suffice as a guide to the goal. Another drawback resulting from th precision in rules is that the more precisely a rule is defined to suit a particular time and the less well it may fit other times and places. The compilers of the Canon, in order to mak weakness, thus provided the origin stories and precedents to show the type of situation intended to prevent, providing principles and models that indicate the spirit of the rule and applying it to differing contexts. In writing this book I have often made reference to these to give this added dimension. Admittedly, the stories do not make for inspiring reading example, instead of reading about bhikkhus accepting a meal at a donor's house and then donor with a talk on Dhamma, we read about Ven. Udayin accepting a meal at the dwellin who was his former wife, and the two of them sitting there exposing their genitals to each the stories do remind us that the more inspiring stories we read in the discourses took p very real human world, and they also reveal the insight and understated wit of those who f interpreted the rules. The element of wit here is especially important, for without it there true understanding of human nature, and no intelligent system of discipline. Finally, compiling this book, I have tried to include whatever seems most worth knowing for the bh fostering the qualities of discipline in his life -- so as to help train his mind and live in pea with his fellow bhikkhus -- and for anyone who wants to support and encourage the bhikkh

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Part II: THE ESSAY

Very well then, my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is being said.

M 24

Introduction

"The wise, they go out like this flame."

The discourses of the Pali Canon make a frequent analogy between the workings of fire and those of the mind: The mind unawakened to the supreme goal is like a burning fire; the awakened mind, like a fire gone out. The analogy is made both indirectly & directly: indirectly in the use of terminology borrowed from the physics of fire to describe mental events (the word nibbana being the best-known example); directly in any number of metaphors:

I have heard that on one occasion, when the Master was newly Awakened--living at Uruvela by the banks of the Neranjara River in the shade of the Bodhi tree, the tree of

Awakening--he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, he surveyed the world with the eye of an Awakened One. As he did so, he saw living beings burning with the many fevers and aflame with the many fires born of passion, aversion, & delusion....

Ud iii.10

The All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual cognition is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain or neither pleasure nor pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, griefs, & despairs.
The ear is aflame. Sounds are aflame...
The nose is aflame. Odors are aflame...
The tongue is aflame. Flavors are aflame...
The body is aflame. Tactile sensations are aflame...
The intellect is aflame. Ideas are aflame. Mental cognition is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain or neither pleasure nor pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, griefs, & despairs.

S xxxv.28

The fire of passion burns in a man
    excited with sensual desires;
The fire of aversion, in an angry man
    taking life;
The fire of delusion, in a bewildered man
    ignorant of the Noble Teaching.

Not understanding these fires, people
--fond of self-identity--
unreleased from the shackles of death,
Swell the ranks of purgatory,
the wombs of common animals, demons,
the realm of the hungry shades.
While those who, day & night, follow the teachings
of the rightly self-awakened one,
Put out the fire of passion,
constantly focusing on the repulsive.
They, the highest men, put out the fire of aversion
with mercy,
And the fire of delusion
with the insight leading to penetration.
They, the masterful, by night & day,
having put out (the fires),
Go totally out,
without remainder,
having totally comprehended stress,
without remainder.

They, the expert, with an attainer-of-wisdom's
noble vision
with regard to right knowing,
Fully knowing the passing away of birth,
return to no further becoming.*
Iti 93

Not only is the extinguishing of passion, aversion & delusion compared to the extinguishing of a fire, but so is the passing away of a person in whom they are extinguished.

Ended the old,
there is no new taking birth:
Dispassioned their minds
towards future becoming,
they, without seed,
inclined to no-growth,

the wise, they go out
like this flame.
Khp 6

Sister Sumedha:
This, without ageing,
this without death,
this, the unageing, undying state
with no sorrow
rivalry
bonds
with no burning....
Thig xvi.1

When the Master was totally gone out--simultaneously with the total going out--Ven. Anuruddha uttered these stanzas:

He had no in-&-out breathing,
The one who was Such*, the firm-minded one.
Free from want, evincing peace,
the sage completing his span.
With heart unbowed
he endured the pain.
Like a flame's going out
was the liberation
of awareness.
D 16

The aim of this essay is to explore the implications of this imagery--to give a sense of what it was & was not intended to convey--by first making reference to the views concerning the physics of fire current in the Buddha's time. This, short of an actual experience of Awakening--something no book can provide--seems the most natural approach for drawing the proper inferences from this imagery. Otherwise, we are bound to interpret it in terms of our own views of how fire works, a mistake as misleading & anachronistic as that of painting a picture of the Buddha dressed as Albert Einstein or Isaac Newton.

The presentation here is more like a photomosaic than an exposition. Quotations have been aligned & overlapped so as to reflect & expand on one another. Comments have intentionally been kept to a bare minimum, so as to allow the quotations to speak for themselves. The weakness of this approach is that it covers several fronts at once, and can make its points only incrementally. Its strength lies in its cumulative effect: revealing--beneath apparently disparate teachings--unifying patterns that might go unnoticed in a more linear narrative, much as satellite pictures can reveal buried archeological remains that would go unnoticed by a person standing on the ground.

One of the noteworthy features of the Pali Canon is that common patterns of thought & imagery shape the extemporaneous words of a wide variety of people reported within it. Here we will hear the voices not only of the Buddha--the speaker in all passages from the Canon where none is unidentified--but also of lay people such as Citta, monks such as Vens. Ananda & Maha Kaccana, and nuns such as Sisters Nanda, Sumedha, & Patacara. Each has his or her own style of expression, both in poetry & in prose, but they all speak from a similarity of background & experience that makes it possible to view their message as a single whole, in structure as well as content.

The structure we are most concerned with here centers around the image of extinguished fire and its implications for the word 'nibbana' (nirvana) & related concepts. Used with reference to fire, nibbana means 'being out' or 'going out.' Used with reference to the mind, it refers to the final goal and to the goal's attainment. Our essay into the cluster of meanings surrounding this word is meant to read like a journey of exploration, but a brief preview will help us keep track both of where we are in relation to the map provided by the Abstract and of where we are going.

The first chapter surveys ancient Vedic ideas of fire as subsisting in a diffused state even when extinguished, and it then shows how the Buddha took an original approach to those ideas to illustrate the concept of nibbana after death as referring not to eternal existence,

but rather to absolute freedom from all constraints of time, space, & being.

The remaining three chapters deal with the concept of nibbana in the present life. Chapter II introduces a cluster of Buddhist ideas concerning the nature of burning fire--as agitated, clinging, bound, & dependent--and draws out the implications that these ideas have for what happens when a fire goes out and, in parallel fashion, when the mind attains nibbana. In particular, it concludes that of all the etymologies traditionally offered for nibbana, Buddhaghosa's 'unbinding' is probably closest to the original connotations of the term.

Chapter III takes up the notion of clinging as it applies to the mind--as sensuality, views, precepts & practices, and doctrines of the self--to show in detail what is loosened in the mind's unbinding, whereas Chapter IV shows how, by detailing the way in which the practice of virtue, concentration & discernment frees the mind from its fetters. This final chapter culminates in an array of passages from the texts that recapitulate the pattern of fire-&-freedom imagery covered in the preceding discussion. If read reflectively, they also serve as reminders that their perspectives on the concept of nibbana can best be connected only in light of that pattern.

We should note at the outset, though, that nibbana is only one of the Buddhist goal's many names. One section of the Canon lists 33, and the composite impression they convey is worth bearing in mind:

The unfashioned, the end,
the effluentless*, the true, the beyond,
the subtle, the very-hard-to-see,
the ageless, permanence, the undecaying,
the featureless, non-differentiation,
peace, the deathless,
the exquisite, bliss, solace,
the exhaustion of craving,

the wonderful, the marvelous,
the secure, security,
nibbana,
the unafflicted, the passionless, the pure,
release, non-attachment,
the island, shelter, harbor, refuge,
the ultimate.

S xliii.1-4

Introduction

Unshakable deliverance of the mind is the highest goal in the Buddha's doctrine. Here, deliverance means: the freeing of the mind from all limitations, fetters, and bonds that tie it to the Wheel of Suffering, to the Circle of Rebirth. It means: the cleansing of the mind of all defilements that mar its purity; the removing of all obstacles that bar its progress from the mundane (lokiya) to the supramundane consciousness (lokuttara-citta), that is, to Arahatship.

Many are the obstacles which block the road to spiritual progress, but there are five in particular which, under the name of hindrances (nivarana), are often mentioned in the Buddhist scriptures:

1. Sensual desire (kamacchanda),

2. Ill-will (byapada),

3. Sloth and torpor (thina-middha),

4. Restlessness and remorse (uddhacca-kukkucca),

5. Sceptical doubt (vicikiccha).

They are called "hindrances" because they hinder and envelop the mind in many ways, obstructing its development (bhavana). According to the Buddhist teachings, spiritual development is twofold: through tranquillity (samatha-bhavana) and through insight (vipassana-bhavana). Tranquillity is gained by complete concentration of the mind during the meditative absorptions (jhana). For achieving these absorptions, the overcoming of the five hindrances, at least temporarily, is a preliminary condition. It is especially in the context of achieving the absorptions that the Buddha often mentions the five hindrances in his discourses.

There are five mental constituents which are chiefly representative of the first meditative absorption, and are therefore called the factors of absorption (jhananga). For each of these there is, according to Buddhist commentarial tradition, one of the five hindrances that is specifically harmful for it and excludes its higher development and refinement to the degree required for jhana; and on the other hand, the cultivation of these five factors beyond their average level will be an antidote against the hindrances, preparing the road to jhana. The relationship between these two groups of five is indicated in this anthology, under the heading of the respective hindrance.

Not only the meditative absorptions but also lesser degrees of mental concentration are impeded by these five hindrances. So is the "neighbourhood" (or "access") concentration (upacarasamadhi), being the preliminary stage for the fully absorbed concentration (appana) reached in jhana. Likewise excluded by the presence of the hindrances is the momentary concentration (khanikasamadhi) which has the strength of neighbourhood concentration and is required for mature insight (vipassana). But apart from these higher stages of mental development, any earnest attempt at clear thinking and pure living will be seriously affected by the presence of these five hindrances.

This widespread harmful influence of the five hindrances shows the urgent necessity of breaking down their power by constant effort. One should not believe it sufficient to turn one's attention to the hindrances only at the moment when one sits down for meditation. Such last-minute effort in suppressing the hindrances will rarely be successful unless helped by previous endeavour during one's ordinary life.

One who earnestly aspires to the unshakable deliverance of the mind should, therefore, select a definite "working-ground" of a direct and practical import: a kammatthana [1] in its widest sense, on which the structure of his entire life should be based. Holding fast to that "working-ground," never losing sight of it for long, even this alone will be a considerable and encouraging progress in the control and development of the mind, because in that way the directive and

purposive energies of mind will be strengthened considerably. One who has chosen the conquest of the five hindrances for a "working-ground" should examine which of the five are strongest in one's personal case. Then one should carefully observe how, and on which occasions, they usually appear. One should further know the positive forces within one's own mind by which each of these hindrances can best be countered and, finally, conquered; and one should also examine one's life for any opportunity of developing these qualities which, in the following pages, have been indicated under the headings of the spiritual faculties (indriya), the factors of absorption (jhananga), and the factors of enlightenment (bojjhanga). In some cases, subjects of meditation have been added which will be helpful in overcoming the respective hindrances.

By the "worldling" (puthujjana),[2] however, only a temporary suspension and partial weakening of the hindrances can be attained. Their final and complete eradication takes place on the stages of sanctity (ariyamagga):

Doubt is eliminated on the first stage, the path of stream-entry (sotapatti-magga).

Sensual desire, ill will and remorse are eliminated on the third stage, the path of non-returner (anagami-magga)

Sloth and torpor and restlessness are eradicated on the path of Arahatship (arahatta-magga).

Hence the reward of the fight against the hindrances is not only the limited one of making possible a shorter or longer spell of meditation, but every step in weakening these hindrances takes us nearer to the stages of sanctity where deliverance from these hindrances is unshakable.

Though most of the following texts, translated from the Discourses of the Buddha and the commentaries, are addressed to monks, they are likewise valid for those living the worldly life. As the Old Masters say: "The monk (bhikkhu) is mentioned here as an example of those

dedicated to the practice of the Teaching. Whosoever undertakes that practice is here included in the term 'monk.' "

Notes
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[1] I.e., subject of meditation: literally "working-ground."

[2] A "worldling," or puthujjana, who may be a monk or layman, is one who has not yet attained to the first stage of sanctity, the Path of Stream-entry (sotapatti-magga).
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AWARENESS ITSELF: THE TEACHING OF AJAAN FUANG JOTIKO

Compile
Thanissaro Bhikkhu (Geoffrey DeGraff)

IntroductionAjaan Fuang Jotiko, my te

was born in 1915 to a small farming family in the province of Chanthaburi, near the Cambod southeastern Thailand. Orphaned at the age of eleven, he was raised in a series of monast ordination as a monk when he turned twenty. As he began to study the monastic discipline, realized that the monks of his monastery were not really serious about practicing the Buddh and he longed to find a teacher who would give him a training more in line with what he had chance came during his second year as a monk, when Ajaan Lee Dhammadharo, a membe tradition founded by Ajaan Mun Bhuridatto, came to set up a meditation monastery in an old outside of Chanthaburi. Taken with Ajaan Lee's teachings, Ajaan Fuang reordained in the s Ajaan Lee belonged, and joined him at his new monastery.From that point onward, with few spent every Rains Retreat under Ajaan Lee's guidance until the latter's death in 1961. One exceptions was a five-year period he spent during World War II, meditating alone in the fore Thailand. Another was a six-year period in the early fifties when Ajaan Lee left Ajaan Fuang the Chanthaburi monastery and wandered about various parts of Thailand in preparation for settle down near Bangkok. When in 1957 Ajaan Lee founded Wat Asokaram, his new mona Ajaan Fuang joined him there, to help in what was to be the last major project of Ajaan Lee's Ajaan Lee's death, Ajaan Fuang was generally expected to become abbot at Wat Asokaram that time, though, had grown into such a large, unwieldy community that he did not want the 1965, when the Supreme Patriarch of Thailand, in residence at Wat Makut Kasatriyaram (Th King's Crown) in Bangkok, asked him to spend the Rains Retreat at his temple, to teach me to any of the other monks at the temple who were interested, Ajaan Fuang jumped at the ch total of three Rains Retreats at Wat Makut, wander-ing about the countryside looking for soli dry seasons. Although he had immense respect for the Supreme Patriarch as an individual, the politicking he saw at the higher ecclesiastical levels, and so began looking for a way out 1968, when a woman named Khun Nai Sombuun Ryangrit donated land to the Patriarch for mountainous region near the coast of Rayong province, not far from Chanthaburi. Ajaan Fu spend time at the new monastery, Wat Dhammasathit, until a permanent abbot could be fou though, was in a very poor area where the local people were not enthusiastic about the idea meditation monastery in their midst, so no one could be found to take on the position of abb shortly before the Supreme Patriarch's death in a car accident in 1971, Ajaan Fuang accept abbot at Wat Dhammasathit himself.It was soon after this that I first met him, in April of 1974 Dhammasathit had the look of a summer camp down on its luck: three monks living in three lean-to where they would eat their meals, a kitchen with room for a couple of nuns, and a sm structure on top of the hill--where I stayed--which had a view of the sea off to the south. The been donated shortly after a fire had stripped it of all its vegetation, and the hillsides were co mostly with cogon grass. Yearly fires still swept through the area, preventing trees from taki although the area on the mountain above the monastery was covered with a thick, malarial f

the poor conditions, Ajaan Fuang seemed to have a clear-eyed, down-to-earth wisdom that
transcend his surroundings--an inner peace, happiness and stability that I envied and admir
spending a few months practicing meditation under his guidance, I returned to America, and
back to Thailand in the fall of 1976 to be ordained as a monk and to begin training under hin
earnest.In my absence, he had begun to develop a small but devoted following of lay medita
1976 the new abbot of Wat Makut had invited him back to teach there on a regular basis, an
his life--until his death in 1986--he split his time evenly between Bangkok and Rayong. Mos
students came from the professional classes of Bangkok, people who were turning to medita
strength and solace in the face of the fast-changing pressures of modern Thai urban society
first years back in Rayong, the monastery was an incredibly quiet and secluded place, with c
monks and almost no visitors. Fire lanes had begun to hold the fires in check, and a new fo
developing. The quiet atmosphere began to change, though, in the fall of 1979, when const
chedi at the top of the hill. Because the chedi was being built almost entirely with volunteer
everyone was involved--monks, laypeople from Bangkok, and local villagers.At first I resente
disruption of the monastery's quiet routine, but I began to notice something interesting: Peo
would have thought of meditating were happy to help with the weekend construction brigade
in the work, when the regulars would go practice meditation with Ajaan Fuang, the newcome
and soon they too would become regular meditators as well. In the meantime, I began learn
lesson of how to meditate in the midst of less than ideal conditions. Ajaan Fuang himself tol
although he personally disliked construction work, there were people he had to help, and thi
way he could get to them. Soon after the chedi was finished in 1982, work began on a large
which was to have an ordination hall in its base, and again, as work progressed on the imag
people who came to help with the work were drawn to meditation.Ajaan Fuang's health dete
in his later years. A mild skin condition he had developed during his stay at Wat Makut grew
full-blown case of psoriasis, and no medicine--Western, Thai or Chinese--could offer a cure.
maintained an exhausting teaching schedule, although he rarely gave sermons to large grou
Instead, he preferred to teach on an individual basis. His favorite way of getting people star
meditation was to meditate together with them, guiding them through the initial rough spots,
them meditate more and more on their own, making way for new beginners. Even during his
psoriasis, he would have time to instruct people on a personal basis. As a result, his followi
relatively small compared to that of Ajaan Lee and other famous meditation teachers--was in
loyal.In May, 1986, a few days after the Buddha image was com-pleted, but before the ordin
base was finished, Ajaan Fuang flew to Hong Kong to visit a student who had set up a medi
there. Suddenly, on the morning of May 14, while he was sitting in meditation, he suffered a
The student called an ambulance as soon as he realized what had happened, but Ajaan Fua
dead on arrival at the hospital.Since he had requested a few years earlier that his body not b
plans began immediately to build him a mausoleum. I was given the task of assembling his
tape-recorded talks that might be transcribed and published as a commemorative volume. I

amazement, that I knew more about his life than anyone else. The people with whom he ha
younger had either died or grown so old that their memories were failing them. All of a sudd
anecdotes he had told me during my first years back with him--of his youth and his years wit
Lee--became the substance of his biography. How much I probably missed, given the fact t
Thai and familiarity with Thai culture were still developing, was disconcerting to think about.B
disconcerting was to discover how little of his teachings were left for posterity. Ordinarily, he
to let people tape-record his instructions, as he maintained that his teachings were intended
listening to put into practice right then and there, and might be wrong for other people at oth
their practice. The few tapes that were made came from simple, introductory talks that he g
first-time visitors who had come to give a group donation to the monastery, or to people who
getting started in meditation. Nothing of a more advanced nature was on tape.So after we p
commemorative volume, I started a project of my own, writing down what I could remember
and interviewing his other students for similar material. The interviewing took more than two
involved a fair amount of editing to extract teachings that would be helpful for people in gene
work in a written format. The result was a small book entitled, The Language of the Heart.
before I returned to the States to help start a monastery in California, another Ajaan Fuang t
a sermon in which he was giving more advanced instructions to one of his students. I transc
had it printed as a small booklet named, Transcendent Discernment.The book you are holdi
drawn from these three books. Most of the material comes from The Language of the Heart
that book had to be cut either because they referred to incidents peculiar to Thai culture, or
puns and wordplay made them untranslatable. Ajaan Fuang loved playing with language--h
one of the first things that attracted him to me--and many of his memorable sayings were me
that reason. Unfortunately, most of these passages lose their impact on translation, and the
they would require might quickly become tedious, so I have omitted nearly all of them, leavin
few--such as the "litter" story--to give a taste of his way with words.In addition to the passag
Language of the Heart, I have included almost all of Transcendent Discernment and highligh
commemorative volume. Not everything is a straight translation from these books, for in sor
had to retell the anecdotes to make them more accessible to a Western reader. I have been
throughout, though, to translate the message of Ajaan Fuang's own words as exactly as pos
this book together, I have had the opportunity to reflect on the student/teacher relationship a
in Thailand, and in Ajaan Fuang's dealings with his disciples, both lay and ordained. He pro
atmosphere of warmth and respect, in which his students could discuss with him the particul
their lives and minds, without being made to feel like patients or clients, but simply as fellow
beings to whom he was offering a solid reference point for their lives. Since coming to the W
that this sort of relationship is sadly lacking among us, and I hope that as Buddhism become
here, this sort of relationship will become established as well, for the sake of the mental and
health of our society as a whole.A group of Thai people once asked me what was the most a
had ever encountered in Ajaan Fuang, hoping that I would mention his mind-reading abilities

super-natural powers. Although there were those--his knowledge of my mind seemed unca
what I found most amazing was his kindness and humanity: In all our years together, he ha
feel that I was a Westerner or that he was a Thai. Our communication was always on a dire
person-to-person level that bypassed cultural differences. I know that many of his other stu
although they would not have phrased the issue quite this way, sensed the same quality in h
book as a way of sharing some of what I learned from Ajaan Fuang, and dedicate it, with de
his memory. He once told me that if it hadn't been for Ajaan Lee, he would never have know
of life. I owe the same debt to him. Thanissaro Bhikkhu

(Geoffrey DeGraff)==========

GlossaryAbhidhamma: The third of the three collections forming the Pali Canon, compos
treatises based on lists of categories drawn from the Buddha's teachings.Ajaan: Teacher; m
A Worthy One or Pure One, i.e. a person whose heart is freed from the effluents of mental c
who is thus not destined for further rebirth. An epithet for the Buddha and the highest level o
Disciples.Brahma: An inhabitant of the higher heavens of form and formlessness, a position
not forever--through the cultivation of virtue and meditative absorption (jhana), along with the
of limitless love, compassion, appreciation and equanimity.Buddho: Awake--an epithet of th
Buddha.Chedi: A spired monument, containing relics of the Buddha or his disciples, objects
them, or copies of Buddhist scriptures.Dhamma: The teachings of the Buddha; the practice
teachings; the release from suffering attained as a result of that practice.Jataka: Tales reco
Buddhist Canon, said to deal with the Buddha's previous lives.Jhana: Meditative absorption
sensation or mental notion.Karma (kamma): Intentional act--in thought, word or deed--holdi
for the doer of the act based on the quality of the intention.Khandha: Heap or aggregate. T
khandhas are the component parts of sensory experience, the basis for one's sense of "self"
physical form or sense data; feelings; perceptions and mental labels; thought-constructs; an
consciousness (the mind being counted as the sixth sense).Nibbana (nirvana): Liberation.
extinguishing of passion, aversion and delusion in the mind, resulting in complete freedom fr
and stress.Pali: The oldest recension of the Buddhist Canon; also, the language of that
recension.Sangha: The community of the Buddha's followers. On the conventional level, th
Buddhist monkhood. On the ideal level, it refers to those of the Buddha's followers--whether
ordained--who have practiced to the point of gaining at least of the first of the transcendent c
culminating in Liberation. The Buddha, Dhamma and Sangha together are called the Triple
in the Triple Gem--taking them as the ultimate guides in one's life--is what makes one a Bud
A mythical mountain, tremendously tall, said to lie at the center of the universe, north of the
Himalayas.Than Phaw: Reverend father. A term of respect and affection used for senior m
southeastern Thailand.Vessantara: The Buddha in his next-to-last lifetime, in which he perfe
virtue of generosity by giving up his kingdom, together with the things he loved most: his ch
wife.Wat: Monastery; temple.

INVESTIGATION FOR INSIGHT

by
Susan Elbaum Jootla

The Wheel Publication No. 301/302

SL ISSN 0049-7541

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Joe Crea
Proofreading: Joe Crea, John Bullitt
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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* * * * * * * *

PREFACE

We have come into this world at a remarkable time, one of those brief periods when the teachings of a Buddha are readily available. There is his Noble Eightfold Path of wisdom, morality and concentration and specifically the technique of vipassana meditation by means of which we can train our minds to see the ultimate nature of all phenomena of the world, their transience, unsatisfactoriness and essencelessness. With the development of this detached wisdom, our minds gradually lose their tensions, anguish and lust, and so real peace and happiness can develop.

This article is written in all humility by one who has just begun to walk on the Path, in the spirit of "ehipassiko," the characteristic of the Dhamma that invites all to come and see and try it. There is yet a long way to travel, but there is no doubt whatsoever that the Path leads to the Goal and so this article is an expression of the mind's wish to encourage and urge others to undertake for themselves this profoundly beneficial task of eliminating ignorance and craving and so end all suffering.

Susan Elbaum Jootla
Dalhousie

* * *

INTRODUCTION

All the teachings of the Buddha had one goal -- the elimination of all suffering, all grief, misery, pain and anguish. All the kinds of meditation he explained were designed to train the mind of the student to become detached from all the phenomena of the world, within and outside of himself. This is the aim of Buddhist meditation because detachment is the opposite of //tanha// or craving and it is this //tanha// that is the source of all the sorts of suffering experienced by sentient beings. This desire is very deeply ingrained in our minds because of our ignorance about the real nature of the phenomena of the world. So, vipassana, insight-meditation techniques of the Buddha, are designed to enable us to penetrate our illusions about the nature of reality which are perpetuated by our inaccurate perception of the world and ourselves. Insight has to be gained into the impermanent, unsatisfactory and essenceless nature of all conditioned phenomena, of everything mental and physical, all of which is the effect of certain causes. Insight is often conceived of as a magical experience suddenly just happening and instantly making all things clear. But, by and large, insight develops slowly and gradually through the careful process of observation, investigation and analysis of phenomena until the ultimate nature that lies behind their apparent, conventional truth is distinctly and indubitably perceived. It is this process known in Pali as //dhammavicaya// (Investigation of Dhamma) and also the closely related one of //yoniso-manasikara// (systematic attention) which will be examined here. Ledi Sayadaw in this //Bodhipakkhiya Dipani// [*] defines //dhammavicaya// as identical with //panna// (wisdom) and //Samma Ditthi// (Right Understanding of View) and then describes the

investigative process with the simile: "Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five khandhas (our personal aggregates of body, perception, feeling, volitions and consciousness) with the functions of //insight knowledge (vipassana nana)// is called //dhammavicaya//." First the subjects to be investigated, or the contents of the investigation for insight leading to liberation, will be examined. Then the role of //dhammavicaya// specifically as a part of vipassana meditation will be discussed. Then will come the role of systematic attention in preventing the arising of the mental hindrances which can block progress in meditation and as one of the basic factors conducive to the growth of wisdom. Finally the way to use investigation of Dhamma with the other Factors of Enlightenment and then with the elements of the Noble Eightfold Path are shown. A well-trained, well-controlled mind is a powerful tool capable of rationally thinking through and continually comprehending the ultimate truths of existence. By developing the mind's ability to penetratingly and objectively investigate, we are working to free ourselves of all ignorance, and thus of all craving and its resultant suffering.

[*] Translated as //Requisites of Enlightenment// in The Wheel No. 171/174.

* * *

Contents of Investigation

Investigation of Dhamma is one of the key factors, the development of which can lead us to liberation from all suffering. The Buddha defines this //dhammavicaya// as "searching, investigation, scrutinizing, for insight into one's own personal conditions ... and ... externals." //dhammavicaya// is one of the Seven Bojjhangas or Factors of Enlightenment and usually translated [*] as "Investigation of Dhamma." The word "Dhamma" has two quite distinct uses and so investigation of it implies both analysis of //the Dhamma// -- the essential truths of

existence as taught by the Buddha, and analysis of //dhammas// -- all things whatsoever. Investigation of the Dhamma must include careful thought leading to a thorough understanding of at least these teachings: the Four Noble Truths, the Three Salient Characteristics of Existence, and the Doctrine of Dependent Origination, and some idea of the workings of kamma. When we study the dhammas, we are primarily concerned with determining for ourselves the ultimate nature of our own Five Aggregates, the mind-and-matter phenomenon, with its six sense organs and of the six respective classes of sense objects which are the basis of all consciousness, contact, feeling, perception and mental activities.

[*] //Kindred Sayings//. (Translation of //Samyutta Nikaya//). 5 vols. Pali Text Society, London. (Quoted as:) K.S., V, p.93.

When we investigate the Dhamma, we are trying to thoroughly understand and grasp the significance of the Teachings of the Buddha. These truths are things which he discovered for himself and therefore knew with total certainty. For us to just accept them on faith alone will not be of too much benefit. In the well-known discourse the Buddha gave to the Kalamas, he said, "Be ye not misled by report or tradition or hearsay ... Nor out of respect of the recluse (who holds it). But Kalamas, when you know for yourselves: 'These things are unprofitable, these things are blameworthy,' ... then indeed do ye reject them ... But if at any time ye know for yourselves: 'These things ... when performed and undertaken conduce to profit and happiness,' -- then Kalamas, do ye, having undertaken them, abide therein." [*] And he intended that the Kalamas treat his words just like those of any other teacher. We must explore the teachings of the Buddha thoroughly, carefully and rationally for ourselves by taking the Four Noble Truths, the Three Salient Characteristics, and the Doctrine of Dependent Origination (including Kamma) as working hypotheses which are to be understood and demonstrated to the satisfaction of our own minds. Even if on first contact with these ideas we cannot understand them, we must not for that reason alone reject them out of hand -- this kind of attitude will block and prevent all our progress on the Path. After all, it is quite reasonable to assume that there have been people

in the world wiser than ourselves and that the Buddha was one of them. Once we have worked even a little on the Path and gained some benefit from it, we know that the Buddha was far wiser than we are as it was he who first taught this means of liberation. So we willingly keep our minds open to explore what he says even if it does not initially make much sense to our limited way of thinking. On the basis of full comprehension of these Truths gained by this balance between an open mind and confidence, liberating wisdom automatically must grow.

[*] //Gradual Sayings//. (Translation of //Anguttara Nikaya//). 5 Vols. Pali Text Society, London. I, p. 173.

* * *

1. The Four Noble Truths

The first aspect of the Dhamma to deal with is the Four Noble Truths: Suffering, its Origin, its Cessation and the way leading to the Cessation of Suffering, the central teaching of the Buddha, because "It is through not understanding, not penetrating the Four Ariyan truths that we have run on, wandered on, this long, long road" of Samsara, (K.S., V, p. 365).

We must carefully consider the nature of life to determine for ourselves whether it is essentially happy or unhappy, satisfactory or unsatisfactory, full of joy or woe. No matter what we look at -- our body, our mind, the external world -- if we penetrate the apparent superficial truth of it, we are bound to find that //dukkha// (suffering) predominates vastly over //sukha// (happiness) because all the seemingly pleasant experiences and aspects of life are doomed to fade away and leave behind them the same state of unsatisfiedness that was there before the momentary respite given by the sensual pleasure. If we think about the nature of the body, obviously it //has// to grow old, get sick and ultimately die and at almost no moment from the time of birth do we find ourselves in perfect health; and from then on it is all a downhill battle since death is the only possible outcome of

life. If we keep this in mind, how can we say there is lasting satisfaction or happiness in life? Ledi Sayadaw puts it this way in the //magganga Dipanii// [*] "From the time of conception there is not a single moment ... when there is no liability to destruction. When actual destruction comes, manifold is the suffering that is experienced." If we examine our minds, there, too, we see that the vast majority of the time they are in some unhappy state -- ranging from mild dissatisfaction through anxiety to downright despair. Only rarely are there moments of joy and to these we react by attempting to cling to them, and that state of desiring, too, is //dukkha//. If we look to the external world that we learn about through our senses and realize how many people are in agony with dread disease, how many sentient beings are preying on one another for food, for sport, for power, how many are dying lonely and helpless -- at this very moment -- we cannot doubt that //dukkha// predominates. The Buddha summarizes the First Noble Truth saying, "Birth is suffering, death is suffering, sorrow is suffering; not to get what one desires is suffering; in short all the Five groups of existence are suffering." (Digha Nikaya 22). We have to investigate and see just how it is that all existence is //dukkha//, and one way to do this is to ponder over the "sights" of suffering seen by the Buddha before his Enlightenment, which caused him to leave home and seek the ultimate liberation for Suffering. We would do well to consider an old being, a seriously ill person, and a corpse. Such attention to these will teach us a great deal about both internal and external //dukkha//.

[*] Translated as //The Noble Eightfold Path and its Factors Explained// in The Wheel No. 245/247.

In order to find our way out of all this suffering, we have to be very clear about its cause, and as the Buddha saw it, //tanha// (clinging, craving, desire, lust, etc.) is the basic cause of dukkha. "From craving springs grief, from craving springs fear," from all kinds of craving unhappiness comes; from endearment, affection, attachment, lust (as well as from the negative side of it: hatred, aversion, ill-will) (Dhp. v. 216). Craving is in itself //dukkha//, and it inevitably leads to more ill in this and in future existences. To

realize how this is true, so that we are convinced of the necessity of giving up absolutely all craving, we have to examine the workings of our own mind thoroughly. We must observe how our mind is virtually always engaged in some form of craving or desire -- either positively reaching out for some object or obversely trying to push something away -- whether the object is gross or subtle. While we are actually craving for some object -- be it something as mundane as food or as lofty as rebirth among the Brahma gods -- we are in a state of mind that is unsatisfied, that is incomplete and longing for completion -- this lack of satisfaction, of completionness, is //dukkha//. Then, if we should attain the object, our //tanha// does not disappear; it is actually reinforced and more //dukkha// results. Getting what we want may lead to a new object for desire, or to modify the original one to avoid boredom. But satisfying //one// craving does nothing to eliminate the basic mental process of //tanha//; in fact more fuel is simply added to its fires when we obtain what is wanted. If the desired state, experience or thing is unobtainable, then a more acute form of //dukkha// results -- frustration. And if we consider the feelings associated with the negative form of //tanha//, aversion, they are always clearly unhappy, //dukkha//. Thus we can determine for ourselves how //tanha// causes all our suffering in this lifetime.

Craving (//tanha//) is also the cause of rebirth, and once there is a new life the whole chain of //dukkha// inevitably culminating in death automatically comes into play. Most of us, cannot know the phenomenon of rebirth directly for ourselves as the Buddha did, but we certainly see the logic in it. All kinds of craving, if looked at carefully, turn out to be just different forms or manifestations of the underlying desire to perpetuate our existence. The great power of this force pushing for life does not just vanish at the time of death, but these urgings for renewed existence (//bhava sankharas//) become the cause of rebirth in the appropriate place. Most of these forces in sentient beings are not wholesome, so when most beings die and the life continua take a new form, it is in the Realms of Woe. Thus we can see how //tanha// produces a new life with all the //dukkha// that comes along with it. Seeing how much suffering is experienced, all because of craving, surely is strong motivation for us to figure out how to eliminate this //tanha//.

The Third Noble Truth says that there //is// a cessation of suffering; and suffering will and must cease when the cause (//tanha//) is eliminated. "For who is wholly free from craving there is no grief, whence fear?" (Dhp. v. 216). Any phenomena which arise due to causes and conditions have to pass away when those causes cease to operate. So, if we ponder on it, we must conclude that the vital task for us is to root out all our tendencies to crave; all our desires and aversions irrespective of their objects must be given up if we are to be liberated of //dukkha//. To become utterly detached from every thing, state of mind or experience on any plane of existence, to see that absolutely nothing is worth clinging to: this is the wisdom that must be cultivated by investigating all such phenomena. The insight thus gained will necessarily eliminate all desires and so all //dukkha//.

The Noble Eightfold Path was the means given by the Buddha to gain this liberating wisdom. It is by clearly understanding and following the steps of the Path that we gain the insight that there is nothing worth craving for. As this insight deepens through more and more thought on the subject, //tanha// decreases and eventually must disappear, and so we free ourselves of all suffering. The Path is divided into three sections: morality (//sila//), concentration (//samadhi//), and wisdom (//panna//). It is through the practice of //sila// that //samadhi// can develop and through //samadhi//, //panna//. The eight steps of the Path are all actually to be developed, not consecutively, but at any opportune time as they feed into one another at every stage. (For a detailed discussion of the Path, please see the final section of this paper.) There is a well-known analogy which describes the respective roles of morality, concentration and wisdom, and if we examine the simile carefully, we will come to understand how we must proceed in order to eliminate our //tanha//. A thirsty man comes to a pond overgrown with weeds and he wishes to drink the water in the pool. If he pushes the weeds aside with his hands and quickly gets a sip or two from in between them, it is like practicing virtue (//sila//), restraining the gross verbal and bodily actions by very temporary means. If the man somehow fences off a small area of the pond keeping all the weeds outsides the fence, this

is like meditative concentration //samadhi// where even unwholesome thoughts disappear for a time, but they are only suppressed and can reappear if the fence breaks down. But if the man uproots every single weed in the pond leaving the water really pure and potable, this is like wisdom (//panna//). It actually only through wisdom, through constantly seeing things as they really are -- changing, unsatisfactory, essenceless -- that the subconscious, latent tendencies to craving are totally rooted out, never again to return. By means of careful investigation we can thus understand how the Fourth Noble Truth, the Noble Eight-Fold Path operates, how "Right View, Right Aim, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration if cultivated and made much of, end in the restraint of lust, ends in the restraint of hatred, ends in the restraint of illusion" (K.S., V, p. 5). Having thoroughly investigated, understood and penetrated these Four Noble Truths, we are bound to eventually put an end to our wanderings in //Samsara// and to all our suffering.

* * *

2. The Three Signata (//Ti-lakkhana//)

Investigation of Dhamma for full liberation also must include, in addition to the Four Noble Truths, a study of the Three Universal Characteristics or Signata of existence, (//ti-lakkhana//): //anicca// -- impermanence, //dukkha// -- suffering, and //anatta// -- essencelessness. Everything in the universe, mental or physical, inside or outside of us, real or imaginary, that comes into being due to causes and conditions, has these three traits as its nature. And since there is nothing that exists without depending on other things, there is absolutely nothing which we can determine to be permanent, full of happiness only, or having any real substance. We must examine these three truths very carefully to know how thoroughly and totally they apply in all cases. Once there is this deep insight into the nature of reality, detachment and thereby liberation follow.

The first of these to be investigated and in some ways the characteristic that underlies the other two is //anicca// -- the utterly transitory, ephemeral, unstable nature off all mental and physical phenomena. On the level of the apparent truth, we know quite well that things change but we have to train ourselves to see how the process of change is going on continually at every instant in everything. How else could the gross conventional alterations like maturing and aging actually come about? We have to carefully examine all the evidence we can find to comprehend the profundity of the //anicca//-nature of existence. There is nothing which we can think of that would be as we know it conventionally if things were permanently stable. Change is synonymous with life -- our bodies could not exist, let alone function, if the elements of which they are made remained constant or unchanged for even a brief time. Our minds could neither feel nor think nor perceive nor be conscious, if the mind were unalterable in nature. Likewise in inanimate objects, change is essential although sometimes less apparent. We must thoroughly investigate this universal trait so that we can get beyond the limited scope of our usual perception which mistakenly takes apparent form for ultimate reality. Because of the incredible rapidity with which both mind and matter alter, we can only occasionally notice that a particular change has come about; we are never able to perceive the continual ongoing process of change which actually makes up existence. Everything is just in a state of flux, always becoming something else, never, really stopping to //be// something; all //nama// (mind) and all //rupa// (matter) are just a continual series of risings and vanishings following very rapidly one after the other. The ultimate reality of everything is just these vibrations. The importance of really knowing //anicca// is described by the Buddha with the simile of a farmer ploughing his field. "In the autumn season a ploughman ploughing with a great ploughshare, cuts through the spreading roots as he ploughs, even so, brethren, the perceiving of impermanence, if practiced and enlarged, wears out all sensual lust, wears out all ignorance, wears out, tears out all conceit of 'I am'... Just as, brethren, in the autumn season (after the monsoon rains) when the sky is opened up and cleared of clouds, the sun, leaping forth up into the firmament, drives away all darkness from the heavens, and shines and

burns and flashes forth; even so, brethren, the perceiving of impermanence, if practices and enlarged, wears out all sensual lust, wears out all lust for the body, all desire for rebirth all ignorance, wears out, tears out all conceit of 'I am'" (K.S., III, p. 132-33).

The characteristic of //dukkha// has been dealt with on the grosser level as the First Noble Truth, in which the suffering of illness, age, of separation from the desired and association with the undesired, in our own minds and bodies and in the external world and in the external world were considered. but there are many subtle ways in which we can see how life is -- and must be -- unsatisfying. It has been seen how life is inseparable from change, how without the perpetual process of development and disintegration there would and could be no existence at all. And yet there is the very profound contradiction between this //anicca//-nature of life and our constant desire and wish for stability, for security, for lasting happiness. If a situation is pleasant, we always hope that it will last and try our utmost to make it do so; but all experiences of life are doomed to pass away as everything on which they are based is completely impermanent, changing at every moment. So all our desires (and we are almost never without some form of //tanha// in our minds) are bound to be frustrated in the long run; we can never find the durable satisfaction we seek in this world of mind and matter. There is nothing in this universe of //anicca// that has even the potential capability of giving any real happiness because each and every things is so completely unstable. We have to give careful attention to all the apparently pleasant and happy experiences that come in through the six sense doors (five physical ones and the mind as the sixth), to see whether they really can bring us satisfaction. The Buddha warns: "In him, brethren, who contemplates the enjoyment that there is in all that makes for grasping, (in all the sense pleasures) craving grows ... Such is the uprising of this entire mass of ill." If we analyze how we ourselves develop strong //tanha// -- and in inevitable consequence //dukkha// -- when we think about and dwell on our pleasurable experiences, we can come to see how this fearful irony of pain caused by considering pleasure unwisely is all too true. With this understanding, then, we will instead contemplate //dukkha// in these same phenomena because, "In him, brethren, who contemplates the misery that there is in all

that makes for grasping, craving ceases ... Such is the ceasing of this entire mass of ill." (K.S., II, p. 59). As we are able to comprehend this //dukkha//-nature of everything more and more, naturally the mind will cease to long for that which it knows cannot bring happiness. And so the mind grows detached and moves toward liberation.

The third universal characteristic, //anatta// -- essencelessness, soullessness, egolessness -- is the teaching unique to the Buddhas; it does not appear in any other religious or philosophical tradition. A complete understanding of //anatta// for and in oneself must be developed before liberation is possible. The Buddha explained this doctrine, so alien to our conventional way of thinking, in many discourses beginning with the second discourse after his Enlightenment.

> "Body ... feeling ... perception, the activities and consciousness (the five aggregates that make up everything there is in a 'being') are not self. If consciousness etc., brethren, were self the consciousness would not be involved in sickness and one could say of consciousness, etc.: 'thus let my consciousness be, thus let my consciousness not be'; but inasmuch as consciousness is not the self, that is why consciousness is involved in sickness. That is why one cannot (so) say of consciousness.
>
> "Now what think ye brethren. Is body permanent or impermanent?"
>
> "Impermanent, Lord."
>
> "And what is impermanent, is that weal or woe?"
>
> "Woe, Lord."
>
> "Then what is impermanent, woeful, unstable by nature, is it fitting to regard it thus: 'This is mine; I am this; this is the self of me'?"
>
> "Surely not, Lord."

"... Therefore, brethren, ... every consciousness, etc., what-ever it be, past, future or present, be it inward or outward, gross or subtle, low or high, far or near, -- every consciousness, I say, must be regarded as it really is by right insight: 'this is not mine; this I am not; this is not the self of me.'

"So seeing, brethren, the well-taught Ariyan disciple feels disgust for body, etc. So feeling disgust he is repelled, being repelled he is freed ... so that he knows 'destroyed is rebirth ... done is my task.'"

-- K.S., III, p. 56-60

To develop insight in order to fully comprehend the implications of //anatta// takes a great deal of careful, systematic thought in combination with direct meditative experience. We must try and see that this thing we have habitually for an immeasurably long time called "I" actually has no real existence. This word can only be accurately used as a term of reference for the Five Aggregates -- each of which is constantly changing -- that go to make up this so-called "being." Only by investigating all the Five Khandhas in depth and finding them to be void of any essence or substance at all which might correctly be called one's "self" can we come to fully understand //anatta//.

There are two main ways to come to grips with this doctrine: via //anicca// and via //dukkha//. These two signata are to some extent manifest as apparent truths as well as being ultimate realities, while //anatta// is the complete opposite of the apparent truth. When we think of ourselves and use "I" or "me" or "man" etc., there is the inherent implication that these words refer to some constant, ongoing being. But we have previously seen that if we carefully investigate -- intellectually and by direct observation in vipassana meditation -- all the Five Groups that comprise what we customarily consider "I" and all the physical and mental sense organs that are taken as "mine," that there is no trace of anything even slightly durable in any of them. Ledi Sayadaw explains the relationship between //anicca// and //anatta// by showing how people with untrained minds assume that there

is some on-going core or stable essence somewhere in the Five Khandhas (and take this substance to be their //atta//, their self or soul. "Those beings who are not able to discern the momentary arisings and dissolutions of the physical and mental phenomena of the five constituent groups of existence and thus are not able to realize the characteristic of //anicca// maintain: 'the corporeality-group (or sensation, perception, activities or consciousness-group) is the essence and therefore the atta of beings.'" [*] If we wish to take any of these groups as our substance, then we must admit that "I" "decay, die and am reborn every moment"; but such an ephemeral "I" is very far from our usual conception of ourselves. If we have carefully considered //anicca// as it exists in everything internal that could be considered "I," then we must come to the conclusion that this "I" is nothing but a mistaken idea that has grown from inaccurate perception which has been habitually reinforced for a long, long time. As the truth of //anatta// becomes clearer, we gradually let go of this "I" and so are closer and closer to Enlightenment, where not the slightest shadow of a trace of this misconception can remain.

[*] //Manuals of Buddhism//. Ledi Sayadaw. Union of Burma Buddha Sasana Council, Rangoon. '//Samma-Ditthi Dipani//', p. 91.

If we discern all the mental and physical //dukkha// we have to undergo in life, we learn about //anatta// from a different angle. This //nama-rupa// phenomenon is constantly subject to this pain and that anguish, and yet we foolishly insist on calling the body and mind "mine" and assuming that they belong to "me." But the very idea of possession means that the owner has control of the property; so "I" should be able to keep my body and mind as I want them to be, naturally healthy and happy. As the Buddha stated in the quotation at the start of this section, "Let my body be thus; let it not be thus." But obviously and undeniably, suffering is felt and cannot be prevented by mere exertion of will or wishing. So, in reality, we have to come to the conclusion that there is no "I" who controls this //nama-rupa//; mind and body are in no way fit to be called "mine." "The arising of the five constituent groups do not yield to the wishes of anyone." (SDD, p. 93). Phenomena which are dependent upon specific causes which operate strictly according to their nature from moment to moment cannot

be subject to control by any "being" and as we explore it thoroughly, we come to understand how this Five Aggregate phenomenon which we wrongly tend to consider "I" is just such a conditioned and dependent process. And suffering (or pleasure, for that matter) likewise comes about because of certain conditions, chief amongst them being //tanha//. There is no "being" who controls what ultimately happens to these five aggregates.

Being caught in personality belief, (//sakkaya ditthi//) -- the inability to comprehend //anatta// -- causes tremendous //dukkha// to creatures on all the planes of existence from the lowest hell to the highest brahma worlds. This great source of suffering must be carefully examined and its workings understood if we are to escape from its powerful, deep-rooted grasp. "Ego-delusion is the foremost of the unwholesome Kamma of old and accompanies beings incessantly. As long as personality belief exists these old unwholesome actions are fiery and full of strength ... those beings who harbor within themselves this personality-belief are continually under pressure to descend or directly fall towards the worlds of woe." [*] (A of A, p. 50). By thoroughly rooting out, seeing through and letting go of this mistaken conception that there is a real substantial "I," "all wrong views, evil mental factors and evil Kammas which would lead ... to the Lower Worlds will disappear." (SDD, p. 87). Thus if we can really know our //Anatta//-nature totally, there is no longer any possibility of the extreme //dukkha// of rebirth in the lower realms of existence and the life continuum will "always remain within the fold of the Buddha's Dispensation wherever ... reborn." (A of A, p. 52). But if one does not understand the impersonal nature of this five aggregate phenomenon, he will "undoubtedly have to preserve his soul (or self) by entertaining evil thoughts and evil actions as the occasion arises." (SDD, p. 50) We can see that if we act on the assumption that there is an "I" we are always in the position of attempting to protect and preserve this 'self' and thus very much prone to commit unwholesome thoughts, words and deeds in relation to other "beings." "People are generally concerned with what they consider to be themselves or their own ... and their bodily, verbal and mental acts are based on and are conditioned by that concern. So the root of all vice for the foolish concern is 'self' and one's 'own.'" Ledi Sayadaw explains how the

belief that there is an "I" causes this continual rebirth with a strong downward tendency with the analogy of a string of beads:

> In a string of beads where a great number of beads are strung together by a strong silk thread, if one bead is pulled all the others will follow the one that is pulled. But if the silk thread is cut of removed, pulling one of the beads will not disturb the other beads because there is no longer any attachment between them.
>
> Similarly, a being that possesses personality-belief harbors a strong attachment to the series of Aggregates arisen during past existences ... and transforms them into an ego ... It is thus that the innumerable unwholesome karmic actions of the past existences which have not yet produced resultants, will accompany that being wherever he may be reborn. These unwholesome actions of the past resemble beads that are strung and bound together by a strong thread.
>
> Beings, however, who clearly perceive the characteristic of Not-self and have rid themselves of personality-belief, will perceive that the bodily and mental Aggregates that arise and disappear even within the short period of one sitting, do so as separate phenomena and not as a closely interlinked continuum. The concept of 'my self' which is like the thread, is not longer present. Those bodily and mental processes appear to them like the beads from which the thread has been removed."
>
> -- A of A, pp. 53-54

[*] "The Advantages of Realising the Doctrine of Anatta" by Ledi Sayadaw in //The Three Facts of Existence: III Egolessness//, The Wheel No. 202/204, p. 50. Henceforth: A of A.

Thus the dispelling of personality belief removes all the mental factors which might cause one to behave in such a way that would lead

to rebirth in the realms of woe as well as cutting off the link of attachment to an "ego" that has kept us connected to all our evil deeds of the past. Even in this present life it is clear if we think about it that //Sakkaya Ditthi// (personality-belief) causes us great suffering and its elimination would be of great benefit. For example, "When external or internal dangers are encountered or disease and ailments occur, beings attach themselves to them through such thoughts as, 'I feel pain, I feel hurt,' thus take a possessive attitude towards them. This becomes an act of bondage that later may obstruct beings from ridding themselves of those diseases ... though they are so greatly oppressive" (A of A, p. 56).

However, understanding that it is this erroneous personality-belief that keeps us thinking that there is some ongoing essence or substance in this five aggregate phenomena that can rightly be called "I" will not immediately or automatically prevent the thought of "I" from coming up in the mind as it is a very deeply rooted //Sankhara// that has been built up over a long period of time. Whenever a thought related to "I" does appear, we must mindfully apply the wisdom of //anatta// we have already gained and realize that "I" is nothing but an idea originating form an incorrect perception of reality. Whenever we notice ourselves thinking of an "I" as one of the aggregates or as related to one of them, we have to consider carefully the thought and reinforce our understanding that "Whatsoever material object ... whatsoever feeling, whatsoever perception, whatsoever activities, whatsoever consciousness ... (must be rightly regarded as) 'This is not mine, this I am not; this is not the self of me.'" This process of seeing the ignorance arise and repeatedly applying the Right View to it, gradually wears away even the thoughts of "I," "myself" and "mine." This total elimination of "I"-consciousness which is nothing but a subtle form of conceit, and of this concept of "mine" which is subtle form of //tanha//, does not happen until Arhantship is reached. But our task is to deepen the comprehension and investigation of //anatta// to greater and greater depths of insight by means of Vipassana meditation.

A group of monks once questioned the Venerable Khemaka about //anatta// and inquired whether he had attained Arhantship. He replied that he was not yet fully liberated because he still had subtle

remnants of "I am" in his mind. He said to them:

> I see that in these five grasping groups I have got the idea of "I am" yet I do not think that I am this "I am." Though (one is a Non-returner) ... yet there remains in him a subtle remnant of the I-conceit, of the I am-desire, of the lurking tendency to think "I am" still not removed from him. Later on he lives contemplating the rise and fall of the five grasping groups seeing thus: "Such is the body, such is the arising of body, such is the ceasing of it. Such is feeling ... perception ... the activities ... consciousness."
>
> In this way ... the subtle remnant of the I am-conceit, of the I am-desire, that lurking tendency to think "I am" which was still not removed from him -- that is now removed.
>
> -- K.S., III, p. 110

This explanation of Khemaka's was so clear and profound that as a direct result of his discourse, all the monks who listened to it and Khemaka himself as well, were fully liberated -- with no remnants of "I am" remaining. So we would do well to carefully study what this wise monk said about the development of //anatta// so that we can come to understand how by means of this process of carefully observing, clearly experiencing, and thoroughly investigating the rise and fall of the five khandhas we gradually eliminate the gross layers of //Sakkaya Ditthi// and by the same means, more and more refined, ultimately root out even the latent, subconscious tendency to think "I am."

Investigation into the Three Universal Characteristics -- //anicca//, //dukkha//, and //anatta// -- is a fundamental requirement for the growth of liberating insight. Once we have thoroughly analyzed our own //nama-rupa// and also the phenomena of the external world, and completely understood how everything we can conceive of -- real or imaginary, mental or physical, internal or external -- is totally unstable, incapable of bringing real durable happiness and without any actual substance, detachment must follow and with it freedom from the

//dukkha// of existence. The process of gradually overcoming ignorance with wisdom comes through the direct bodily experience of the unsatisfactoriness and essencelessness of this //nama-rupa// in vipassana meditation, combined with careful thought, so that these "experiences" have their full impact on the mind. Once again, it is by investigation in meditation that detachment from the "all" is won -- and so too the ultimate peace free from all desire.

* * *

3. Dependent Origination (//Paticcasamuppada//)

The doctrine of Dependent Origination (Paticcasamuppada) is one of the most profound and far-reaching teachings of the Buddha and as such this law of causality requires very thorough investigation and comprehension by anyone seeking liberation. Without clearly knowing the causal law, the Three Signata and the Four Noble Truths cannot be fully understood with the full insight that leads to dispassion, to Nibbana. All of these are included within //Paticcasamuppada// which demonstrates their relation with each other. The Buddha himself pointed out the great significance of this teaching to Ananda when Ananda said that he found the causal law quite plain. The Buddha admonished him saying, "Say not so, Ananda, say not so! Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string ... unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on." (K.S., II, p.64) And elsewhere Sariputta quotes the Exalted One as saying, " Whoever sees conditional genesis sees the Dhamma, whoever see the Dhamma sees conditioned genesis." (M., I, p. 237)

The general all-encompassing form of the law of Dependent Origination is a very simple statement of cause and effect but is

something to which the meditator must give "his mind thoroughly and systematically"; succinctly it states "this being that comes to be; from the arising of this, that arises; from the ceasing of this that ceases." (K.S., II, p.45) This is really just another more abstract formulation of the Second and Third Noble Truths -- the cause of and the cessation of suffering. The full twelve-link formula of the //Paticcasamuppada// is an expansion of these two middle Truths, a full explanation of the process by which suffering is generated and how by the removal of the causes, suffering also comes to cease. Thus in order to understand completely the Four Noble Truths, one must have contemplated on and gained insight into dependent origination as well. Another very important aspect of this doctrine to be understood is how its description of the process of life, the process of becoming, clearly demonstrates how it is totally impersonal manifestation of certain causes, with no "I" or 'being' in any way involved in or related to it, //anatta//. Finally, this doctrine enables us to discern just how kamma operates in generating the causes of rebirth.

The list of twelve links in direct order explaining the arising of suffering, is usually described as beginning with the past life, going on to the present life and then to future life (or potential lives.) //Avijja-paccaya sankhara// -- ignorance conditions mental volitions. It is due to the root cause of ignorance (about the ultimate nature of reality) that the mind generates desires, //sankharas//, kamma. //Sankhara-paccaya vinnanam// -- these mental volitions, this kamma of the past, gives rise to the rebirth-linking consciousness which is the first mind moment of the new (present) birth. Note there is no "thing" transmigrating from one life to another, only a process of cause and effect goes on: //Vinnana-paccaya nama-rupam// -- the mind and matter phenomenon (five aggregates) of the present life come to be due to the existence of this rebirth-linking consciousness. Conception has taken place and this //nama-rupa// phenomenon continues its processes until death intervenes. //Nama-rupa-paccaya salayatanam// -- through mind and matter, the six sense bases are conditioned; with this very start of the new life the five physical sense organs and mind as the sixth come into being. //Salayatana-paccaya phasso// -- throughout the life these six senses are the condition for the arising of contact (with their appropriate objects) which occur from moment to moment.

//Phassa-paccaya vedana// -- feeling (pleasant, unpleasant or neutral) is conditioned by sense impression and this feeling rises in relation to contacts at first through one then another sense door, ad infinitum. //Vedana-paccaya tanha// -- craving arises based on feeling. In terms of practice, this is the most important step of the //Paticcasamuppada// as it is at this point that we can learn to turn around the whole process and make it lead to the cessation of suffering. The other (unnamed) factor which conditions craving along with feeling is ignorance (the same as the first factor) -- the inability to see that in reality there is nothing worth craving for, nothing that can actually be held, and no ongoing being truly capable of having its desires satisfied. At this link volition can alter the old habitual sequences and the feeling part of the mind by means of training in the Noble Eightfold Path can be made to condition the arising of wisdom, and //panna// will forestall the arising of //tanha// (and the whole mass of suffering that is conditioned by this craving). //Tanha-paccaya upadanam// -- craving gives rise to clinging, tenacious desire. Actually, for most of us, the application of wisdom and mindfulness is very rarely such that it can totally prevent the deep habits of //tanha// from surfacing after feeling, but what we can do is prevent either of the next two links -- //upadana// and //bhava// -- from developing out of the initial spurt of desire. //Upadana-paccaya bhavo// -- conditioned by clinging, becoming arises. Due to the power of the accumulation of //sankharas//, of kamma (//tanha//, //upadana// and //bhava being simply mental volitions of increasing strength), the very strong kamma which is responsible for the process of becoming arises and it is these //bhava-sankharas// that generate the momentum for a new birth at the appropriate moment. //Bhava-paccaya jati// -- becoming conditions birth in a future life at the dissolution of this present five aggregate phenomenon. If we seriously consider the matter, we can perceive that all desires are just particular manifestations of the will to exist or to continue; and all such craving and clinging are future directed energies whose function is the seeking of fulfillment. This force of kammic energy does not cease with death. Becoming is just the very strong form of desire and it contains sufficient momentum behind it that at the time of death it is the force that makes for a new birth. This energy manifests and a new //nama-rupa// begins. Thus once again the start of life is shown to be

a completely impersonal, conditioned process working totally irrespective of anyone's wishes, hopes or desires, leading to a phenomena with no essence of "I." This link repeats the second one in the series just in different words. //Jati-paccaya jaramaranam// -- once there is birth there automatically comes to be old age and death and all the other manifold forms of suffering encountered in life -- the First Noble Truth. And thus the cycle beginning with our inherited ignorance leads inexorably towards more and more suffering in the future.

The inverse form of the cycle is stated alongside the form above. It is the inverse that demonstrates the Third Noble Truth, how with the cessation of the cause, the effect must cease; so //avijja nirodha, sankhara nirodho// etc., -- when ignorance ceases, no more sankharas are generated and carried through all the intervening links, the way of ending all suffering is thus shown.

This is but a very rough sketch of the workings of the //Paticcasamuppada// that must be wisely considered and thoroughly elaborated on and then incorporated into the meditator's own thought processes for it to serve him as a means to liberation. Each link has to be investigated in terms of the Four Noble Truths -- to understand the factor itself, its arising, its ceasing and the way leading to its cessation (always the Fourth Noble Truth -- the Path). The Buddha has Sariputta explain to him the way the meditator in training who is still a learner, considers things. Sariputta states: "'This has come to be,' Lord -- thus by right insight he sees as it really is; and seeing it in this way he practices revulsion from it, and that it may fade away and cease. From the ceasing of a certain sustenance that which has come to be is liable to cease -- so he sees by right insight as it really is. And seeing that in this way he practices revulsion from that which is liable to cease that it may fade away and cease." The revulsion to be practiced in relation to //all// conditioned phenomena, to all things that have arisen dependent on causes, is closely akin to detachment and dispassion. Unlike aversion, revulsion is based on wisdom and developed in relation to all pleasant, unpleasant or neutral experiences. The Arahant makes the same observations about the unstable nature of conditioned phenomena, but for him the stage of

practicing has passed, and when by right insight, the fully liberated one sees "This has come to be," then "because of revulsion at that which has come to be, because of its fading away and ceasing he becomes free, grasping at nothing ...." (K.S., II, p. 36-37) So the lesson to be learned from the Doctrine of Dependent Origination -- as from all the Dhamma -- is that nothing that arises due to causes and conditions can possibly provide secure happiness due to its inherent changeability and instability; so there is absolutely nothing on any plane of existence worth developing the slightest interest in or attachment to as all such involvement can only lead to suffering. So detachment and revulsion are the result of a complete understanding of the workings of the causal law -- and this is liberation.

In one place, the Buddha actually describes the series of causes leading to liberation itself, beginning with suffering, thus: "What is that which is the cause of liberation? Passionlessness is the answer ... and repulsion is causally related to passionlessness ... knowledge-and-vision of things as they really are is causally associated with repulsion ... concentration is causally associated with knowledge-and-vision ... happiness is causally associated with concentration ... serenity is causally associated with happiness ... rapture is causally associated with serenity ... joy is causally associated with rapture ... faith is causally associated with joy ... And what is the cause of faith? Suffering is the answer. Suffering is causally related with faith." (K.S., II, p. 25-26) The Buddha then continues with the origins of suffering back to ignorance following the usual //Paticcasamuppada// formulation backwards, thus showing the whole length of the route -- the Path, the Fourth Noble Truth -- out of the causal cycle. It is because of the experience of suffering that beings seek a way out and put their faith in the Buddha as a guide and in his teachings as the true method to attain freedom from all ill. Thus the causal cycle proceeds from //dukkha//, the end of the usual twelve-link Dependent Origination formula, through //saddha// (faith) and all the steps here named to final and total emancipation.

Kamma is one of the basic causes in the cycle of Dependent Origination (in the past life it goes under name //sankhara// and in the present life it encompasses //tanha//, //upadana//, and //bhava//)

and a deep investigation of its significance and operation must be made, as, after all, it is through our own wholesome and unwholesome kamma that we are tied down to the infinite cycle of rebirths and it is by means of good kamma that we are able to transcend this universe of kamma, rebirth and //dukkha//.

It is important to remind ourselves and to discover how in our own minds, at every moment we are creating new kammas. When we investigate the thinking process carefully in our meditation, we come to observe that all our thoughts are related to some //tanha//, some desire or aversion, some volition. And each moment the kamma we are creating is either beneficial or harmful to us both in the immediate and far distant future; there is not an instant when we are molding our future fate. And no matter how good an act of body or speech may seem, it is only a gross manifestation of a mental volition, and if the thought behind it is impure, the kammic effects are in the long run bound to be painful. Hence it is vital to analyze our own minds and then cultivate the beneficial volitions that aid us on the Path to Liberation, otherwise the old habitual tendencies rooted in ignorance are bound to take us to the unhappy realms for rebirth, and once reborn there it is almost impossible to be reborn on the human plane for an extremely long period of time.

But we must also consider that in the ultimate analysis, even good volitions must be given up, as "That which we will, brethren, and that which we intend to do, that wherewithal we are occupied -- this becomes an object for the persistence of consciousness," and so anything we think about will become nourishment for a new birth either in the lower or higher realms, depending on the purity of the willing, the intention or the occupation (K.S., II, p. 45). And ultimately in order to totally eradicate all suffering (even the very subtle //dukkha// that is inherent in the fact that the life span of even the most long-lived Brahma is limited, finite), rebirth must be eliminated -- and this means rooting out its causes as explained in the cycle of Dependent Origination.

Particularly for the Western mind this infinite Samsaric cycle of rebirth has to be thought about quite thoroughly before our

understanding of it can influence our behavior, making us act on the basis of a very long-term view. "Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied to craving ... For many a long day, brethren, have ye experienced death of mother, of son, of daughter, have ye experienced the ruin of kinfolk, the calamity of disease. Greater is the flood of tears shed by you crying and weeping of one and all these as ye fare on, run on this many a long day, united with the undesirable, sundered from the desirable, than are the waters in the four seas. (Because) incalculable is the beginning, brethren, of this faring on." (K.S., II, p. 120)

Ledi Sayadaw reminds us that, "Lack of wholesome kamma will lead to the lower worlds where one has to suffer grievously. Fearing such suffering, one has to perform wholesome kamma which can lead one to be reborn as man or deva in the existences to come." (//Manuals of Buddhism//, p. 227, Magganga Dipani). One important aspect of Right View which as to be investigated relates to kamma. We have to know for ourselves that "Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world cycle"; and that only these actions "are their real refuge wherever they may wander" (Magganga Dipani, p. 221). There is nothing very strange in this idea of kamma being the one thing that endures (while always being influenced and altered by present mental volitions), carrying over from one life to the next. If we ponder over the matter, we see that just as a moral cause and effect works within this life to only some extent, the effects of many kammas can only show up in future lives; so over an infinite span of lives //kusala// (wholesome) kammas ultimately must bring good results and //akusala// (unwholesome) kammas bring unhappy states. As we study the cycle of Dependent Origination it clearly shows that there is no entity or ongoing being involved anywhere in all these births, deaths and rebirths, but only past kamma manifesting in a five aggregate phenomenon which changes every moment and which in turn continues to generate new kamma leading to new births, in a process that evolves endlessly from moment to moment.

As seen above, it is of vital importance to investigate thoroughly the causal law and kamma in order for full insight into the nature of

existence to develop, for some causes lie behind the arising of absolutely everything. "Whether any ... mental or physical phenomena arises, the arising of any thing whatsoever is dependent on conditions, and without condition, nothing can ever arise or enter into existence." [*] It is only through giving systematic thought to the twelve factors and the connections between them in the //Paticcasamuppada// cycle that we can introduce the appropriate causes to make this law cease operating. And only thus can we bring to an end the process of rebirth and its attendant suffering, by substituting wisdom for ignorance when feeling arises -- and so prevent the development of //tanha// which would inexorably lead to rebirth. Most important of all to train the mind in wisdom is to understand clearly how completely impersonally and automatically moment to moment every link in the cycle operates; the sequence goes on strictly as a matter of cause and effect with no room for, no need for, any "I" to explain the continual rise and fall of //nama-rupa//.

[*] //Buddhist Dictionary, Manual of Buddhist Terms and Doctrines// Nyanatiloka. Buddhist Publication Society, Kandy. p. 135.

> In this religion, brethren, a pondering brother ponders: 'This diverse and manifold ill that arises in the world as old age and death -- what is this ill based on, how comes it to pass? ... What being there does old age-and-death come to be? What not being there does old age-and-death not come to be?' He pondering comes to know that this ... is based on birth ... He comes to know old age-and-death, he comes to know its arising, he comes to know its ceasing and he comes to know the way going to its ceasing.
>
> -- K.S., II, p. 56-57

He ponders similarly on all the other factors in the Dependent Origination and thus he is called a "brother who has wholly practiced for the complete destroying of ill." Full comprehension through very careful analysis of the //Paticcasamuppada// must make us detached, must make us see that there is nothing which really corresponds to the

word "I," and must make us learn to cease creating sankharas by willing actions. Once we cease to create any more kamma of any kind, the other links in the cycle must automatically fall away. And the Buddha ends this discourse emphatically referring to this process of breaking the causal chain saying, "Believe me, brethren, be convinced of this, be ye without doubt herein, without hesitation just this is the end of Dukkha!"

* * *

4. The Five Aggregates (//khandha//)

//Dhammavicaya// in addition to the definition used in the previous three sections of investigation of the Dhamma, may also be interpreted as meaning investigation of dhammas, of all things, all phenomena, mental or physical, real or imaginary, conditioned or unconditioned. In this connection the most important things to be examined are perhaps, first the five khandhas or aggregates that make one life continuum, one //nama-rupa//, a "person": and second the six sense doors -- five physical ones and the mind, and their corresponding six categories of sense objects.

We have to examine the aggregate of body and four of the mind -- perception, feeling, mental volitions and consciousness -- that in combination make up this thing we have been calling "I," very thoroughly and deeply in order to see how ultimately there is nothing lasting, satisfying or which deserves to be considered "myself" in any of them; to know how all that we associate with "me" is just //anicca//, //dukkha// and //anatta//, and to understand how these aggregates arise to pass away. The khandhas are the basic components which make up what we perceive of as an individual. But each of these aggregates in itself has no essence; each is merely a process of continual minute momentary risings and fallings.

//Vinnana// is consciousness, just the process or faculty of

knowing, or awareness, that arises immediately upon the coming together of any sense organ and its respective object. //Sanna// is perception or recognition of the object, defining it by associating it with past memories. //Vedana// is the feeling that arises as an immediate result of contact when the internal and external sense bases get together and the appropriate consciousness comes into being. //Vedana// can be pleasant, unpleasant or neutral feeling of body or of mind. //Sankhara// is mental volitions or activities; the thinking process of the mind is the facet of //nama// governed by this khandha. The past mind-moment with its consciousness, feeling, perception and volition is the condition for the arising of the next, but there is nothing of any of those four mental components (nor anything outside of them) that continues over from one instant to the next. The body aggregate, too, is utterly impermanent and insubstantial, just like any form of matter, living or inorganic. All matter is made up of the infinitely small //kalapas// (sub-atomic particles or vibrations) which come to be and vanish at only a slightly slower rate than the mind, but still so extremely quickly that we get the illusion of continuity, unity and substance where these do not actually exist.

The Buddha tells the monks the importance of such examination of the aggregates thus: "So soon, brethren, as beings thoroughly understand, as they really are the satisfaction as such, the misery as such, the way of escape as such in these five factors of grasping (the aggregates) then, brethren, beings do remain aloof, detached ... with barriers of the mind done away with." (K.S., III, p. 30) Once we intellectually realize that none of the khandhas can rightly be called "mine," then we are faced with the urgent task of rooting out, eliminating this aspect of personality belief from our minds, of becoming truly aloof and detached. The Buddha described this work thus: "What is not of you, brethren, put it away. Putting it away will be for your profit and welfare. And what, brethren, is not of you? Body ... feeling ... perception ... the activities, consciousness is not of you. Put it away." (K.S., III, p. 231-2). Putting away or giving up or letting go of what we incorrectly think of as "mine" is a gradual and long term process. In fact, not only is this process of investigating and giving systematic attention to the //anicca//, //dukkha//, //anatta// nature of the aggregates the work of the

beginner, the same thing is done by beings at any stage along the way, even by the fully-liberated ones. "The grasping groups, friend Kotthita," says the great disciple of the Buddha, Sariputta, "are the conditions which should be pondered with method by a virtuous brother, as being impermanent, sick, as a boil, as a dart, as pain, as ill-health, as alien, as transitory, empty and soulless ... It is possible for a virtuous brother so pondering with method ... to realize the fruits of stream winning ... of once returning ... of never returning ... of arahantship ... For the Arahant, friend, there is nothing further to be done ... Nevertheless, these things, if practiced and enlarged conduce to a happy existence and self-possession even in this present life" for him. (K.S., III, p. 143)

Very frequently the Buddha refers to the five aggregates or groups of existence as the //upadanakkhandha// or grasped-at groups, aggregates (as objects) of clinging, etc. It is worthwhile to contemplate why he considered these components of life so inseparable from //tanha// and //upadana// that he actually called them clinging-aggregates. First of all, these aggregates only come into being because of //tanha//; through craving and clinging the past sankharas gave rise to the present birth, the current //namarupa// which is precisely the same as these five grasped-at groups. What has its cause in clinging must have clinging as its very core. Secondly, these aggregates are the means by which we are //conscious// of and //perceive// through the six sense doors; an impression is then //felt// and as a result of this process the input leads to mental //volitions// as well as to actions of //body// directed by some //tanha// to gain, grasp at, cling to something. Thirdly, and most important, it is just these five constituent groups that we tend to cling to most tenaciously, convinced that they are "I" and "mine." We have already looked into this misperception of reality and by means of a strong simile the Buddha illustrated the danger in such clinging to any of the aggregates or seeing in them any security:

> Suppose ... a mountain torrent ... rising from afar, swift-flowing, and on both its banks are growing grasses overhanging the stream; ... and a man is swept away by that stream and clutches at the grasses, but they might break away

and owing to that he might come by his destruction.

Even so, brethren, the untaught manyfolk ... regard the body as the self, or the self as having body, or the body as being in the self, or the self as being in the body. Then the body breaks away, and owing to that they come by their destruction.

And so with feeling, perception, the activities ... consciousness.

-- K.S., III, p. 116

We also subject ourselves to tremendous suffering because we "are possessed by this idea" that the body belongs to "me" for, when the body or any of the aggregates "alters and changes, owing to the unstable nature of the body, then sorrow and grief, woe, lamentation and despair arise" if these changes are not what we wanted (K.S., III, p. 3).

Only by completely investigating the ultimate reality of these five aggregates will we see that they are incapable of giving satisfaction and so not worth grasping at, that actually they are so unstable that holding onto them is impossible, and there is no one who can cling anyhow (as the 'self' arises and vanishes every moment and so cannot possibly continue to possess anything for any period of time). So, in order to attain liberation, one must attain insight into these five aggregates so that the necessary dispassion arises, for "by not thoroughly knowing, by not understanding, by not being detached from, by not renouncing body (and the other khandhas) one is unfit for the destruction of suffering ... But, brethren, by thoroughly knowing (them) ... one is fit for the destruction of suffering" (K.S., III, p. 26).

* * *

5. The Sense Bases

(//Ayatana//)

The investigative process also must be applied to the internal and external sense bases (//ayatana//), so that the pleasure and misery in them, their cause and cessation, and their //anicca//, //dukkha// and //anatta// nature is fully comprehended. Only with this insight are we able to let go of our attachments to, desire for, and clinging to, the eye and visible objects, the ear and sounds, the nose and smells, the tongue and tastes, the body and things tangible, the mind and mental objects. One must especially learn how the mind operates as just another sense organ, whose field is all the perceptions and thoughts that have occurred in the past, in order to dissociate the workings of the mind from the "I" notion. In his third sermon, the Buddha stated, "The all is on fire" and the nature of this conflagration must be seen and understood before it can be extinguished and freedom gained from it. "The eye, brethren, is on fire, objects are on fire, eye-consciousness ... eye contact ... that weal or woe or neutral state experienced, which arises owing to eye-contact (//vedana//, feeling); ... that also is on fire ... On fire with the blaze of lust, the blaze of ill-will, the blaze of infatuation, the blaze of birth, decay and death, sorrow ... ," (K.S., IV, p. 10) and so are tongue and mind-related phenomena -- and by extrapolation those coming from the other senses as well.

The six internal sense organs (//salayatana//) and their corresponding objects have a crucial role in the present lifetime phase of the //Paticcasamuppada//. Consciousness, //vinnana//, is not permanent or abiding; instead it arises and ceases every moment, and it is the coming together of one of the sense organs and its respective object that causes the arising of a moment of consciousness. Thus every consciousness is eye-consciousness, or ear-consciousness, or nose- or tongue- or body- or mind-consciousness, depending on which sense organ at that instant has met its object. The cycle of causality continues on from there: "Owing to eye and objects arises eye-consciousness. The coming together of the three is contact. Dependent on contact is feeling. Dependent on feeling is craving ...

grasping ... becoming. Dependent on becoming is rebirth, decay and death, sorrow and grief ... This is the arising of the world." (K.S., IV, p. 53) From thus analyzing the genesis of existence (the "world") and of //dukkha// (as it is more often formulated) we can understand the absolutely impersonal nature of the arising of consciousness, as well as the germinal role in creating sankharas played by the internal and external sense bases.

Consciousness, or mind, is analogous to the proverbial monkey constantly on the move high up in the trees in the jungle, always grasping at something or the other. Similarly with the mind, at each and every mind-moment when awake, consciousness must be connected with one or another of the sense doors; there is no underlying substratum of consciousness that endures through time, but only momentary clutching after sights, grabbing for sounds, clinging to smells, holding on to tastes, attachment to tangibles or (and often most predominantly) hanging onto mind objects. It is because the sense organs and their objects inherently contain the danger of tempting us to create craving (//tanha//) and an urge to renewed existence (//bhava-sankhara//) that the Buddha frequently warned the monks about keeping the sense doors well guarded, since the external objects cannot be eliminated. By means of ongoing mindfulness, rooted in insight into the true nature of all the phenomena that appear at the sense doors, it is necessary to observe how craving starts to rear its head (as it inevitably will, due to the old completely automatic mental conditioning) once contact and feeling have taken place, and not allow the desire to take over the mind and becomes a strong rebirth producing force. If we do not keep watch over our senses and reactions attentively, we are like the fish attracted by the well-baited hook on the line held by the fisherman. "Just as a fisherman, brethren, casts a baited hook in some deep pool of water, and some fish greedy for the bait, gulps it down and thus ... comes to destruction, -- even so, brethren, there are these six hooks in the world, to the sorrow of beings ... objects cognizable by the eye inciting to lust ... If a brother delights therein, persists in clinging to them, such a one is called 'hook-swallower' ... is come to destruction." (K.S., IV, p. 99) And of course the other hooks to be wary of in the world are alluring sounds, smells, tastes, tangibles and mental objects. If we

give careful, systematic attention to these external sense objects as we meet them, we cannot help but realize that the pain of swallowing the hooks by clinging to the sense objects far outweighs the possible momentary pleasure of tasting the bait.

The basic aim of investigating the sense organs is the same as for the aggregates -- to see how thoroughly they are //anicca// and // Dukkha// and so to cease to cling to them as "I" and "mine." "A brother beholds no trace of the self nor what pertains to the self in the six-fold sense sphere. so beholding, he is attached to nothing in the world. Unattached he is not troubled. Untroubled he is of himself utterly set free" (K.S., IV, p. 104).

The specific subjects in the Dhamma that must be investigated for insight have in this section been given initial exploration. The task is to turn these thoughts and ideas into real wisdom, so that the whole course of the life becomes oriented to and aimed at liberation. We must learn to keep before us at all the time the ultimate nature of all dhammas -- all phenomena of any conceivable kind that can enter consciousness -- so that the gross perceptual illusion or hallucination of the apparent truth loses its strength and the ignorance it fosters vanishes and with it all craving. We have to analyze completely this body-and-mind and all the external phenomena that appear from time to time at the six sense doors until the pleasure and misery in them are understood, until the causes of their arising and ceasing are comprehended, until their ultimately impermanent, unsatisfactory, conditioned and essenceless nature is clearly known. This is done by means of careful investigation in meditation of the Three Signata of Existence, and the Doctrine of Dependent Origination. With this insight fully developed there can be no clinging or craving, no ill-will or aversion, and ultimately one becomes "independent, unattached to anything in the world," and so with all its causes uprooted, liberation from all suffering is achieved.

* * *

Investigation in Meditation

There are a number of other aspects of Dhamma Investigation that have to be examined now that the contents of such exploration have been discussed. The very basic and essential relationship between investigative thinking and insight meditation, how the two are required to support each other and send the meditator's mind to its goal of ending all possibility of dukkha, is the appropriate one to deal with first.

For investigation of Dhamma to lead to liberating insight it must be combined with and done in the course of insight meditation. It is just through investigation and wise consideration of phenomena that insight into their ultimate nature develops. At the time of the Buddha there were people who became fully Enlightened in just a few moments of time, but even for them some sort of thought process had to go on. But these individuals had accumulated such a vast store of //paramis// -- accumulated good acts and mental dispositions of the past -- that the liberating wisdom came with nearly instantaneous impact. While just a Bodhisatta, the Buddha went back to the first jhana, a deep absorption (after having mastered seven still deeper, more profound concentrative states) -- which includes thinking -- when he sat under the Bodhi Tree with the final and total determination to become fully liberated. "Before my enlightenment, while I was still only an unenlightened Bodhisatta, I thought: This world has fallen into a slough for it is born, ages and dies, it passes away and reappears, and yet knows no escape from this suffering. When will an escape from this suffering be described? I thought: what is there when aging and death come to be? What is their necessary condition? Then with ordered attention I came to understand ... birth is a necessary condition for them." And so as he exerted the utmost effort to become a Buddha, a fully self-liberated being, he proceeded carefully thinking through all the links of the cycle of Dependent Origination in both directions. "I thought: This is the path to enlightenment that I have now reached ... that is how there is a cessation to this whole aggregate mass of suffering. 'The

cessation, the cessation' such was the insight, the knowledge, the understanding, the vision, the light, that arose in me about ideas no heard of before." [*]

[*] "The Life of the Buddha," Nanamoli, Buddhist Publication Society, pp. 25, 27 quoting from //Samyutta Nikaya, XII, 65.

Also to gain the full understanding of the khandhas at this crucial juncture of this life, the Bodhisatta used careful intellectual consideration. "I thought: in the case of material form, of feeling, of perception, of formations, of consciousness what is the gratification, what is the danger, what the escape? Then I thought: In the case of each the bodily pleasure and mental joy that arise in dependence on these things (the five categories) are the gratification; the fact that these things are all impermanent, painful and subject to change is the danger; the disciplining and abandoning of desire and lust for them is the escape." [*]

[*] //Ibid//. p. 28

These quotations show how vital wise investigative thinking was to the Buddha himself in his meditations while moving towards his Enlightenment and so must we, too, carefully combine the thought process and meditation to liberate ourselves from suffering.

The long quotation given in the section on investigating the khandhas shows how it is the process of pondering deeply on things that brings us dispassion towards them all, and so to the stages of Enlightenment. So insight, clarity of vision into the ultimate nature of reality, //bhavana-maya-panna//, (wisdom born of meditation) the personal direct knowledge that bears concrete fruit in our behavior in life, is really based on careful thinking so that the apparent truths are seen through and no longer allowed to delude us by coloring and covering up the real nature of our minds and bodies and of the external world.

This liberating insight can, however, only develop if the investigating is done by a person who meditates regularly. Meditation provides us with the relatively concrete evidence of personal experience to guarantee the validity of our more abstract thinking. There are times when meditation consists of just observing, in a very one-pointed manner, the rise and fall of the sensations (//vedana//) caused by the subtle biochemical changes going on in the body. But there are other occasions either when thinking is going on quite strongly or when there is a tendency to sloth and torpor, and at these times it is very beneficial to do Dhamma investigation. When the mind is busy thinking, it is always involved in ignorance, always full of clinging or aversion, always dwelling in the past or future because this is the nature of the conditioning that it has gotten from the past. By this kind of thinking we are creating "heaps and heaps" of unwholesome mental volitions, //sankharas//, //akusala kamma//, which are bound to bear fruit in some sort of //dukkha// in the future. If instead we apply the mind in a systematic way to thinking about Dhamma, trying to eliminate craving, trying to see through to the ultimate realities of phenomena, we are creating very powerful good kamma for ourselves which has to lead us toward liberation. At the same time, this kind of consideration clarifies in our minds the fundamental truths of Buddha Dhamma that we have read or heard previously so that they become fully comprehensible and meaningful. Thus carefully directed thought, while sitting in vipassana meditation, is a vital tool for the rooting out of all our ignorance and for contrasting the path to emancipation.

Also investigation is important to practice strenuously when there is a tendency to a daydreaming, lazy kind of meditation, when the hindrances of sloth and torpor are attacking. The Buddha told the monks, "... at such time, monks, as the mind is sluggish, then is the season for cultivating the limb of wisdom that is Norm-investigation, the season for cultivating the limb of wisdom that is energy, the season for cultivating the limb of wisdom that is zest. Why so? Because, monks, the sluggish mind is easily raised up by such conditions." (K.S., V, p. 96) By energetically applying the mind to trying to understand more thoroughly than before the Four Noble Truths or another important aspect of Dhamma, the mind will be directed

and stimulated. When this happens, the tendency of the mind to drift must disappear and zest for meditation and the clarity of mind which is crucial to real understanding return.

Thus to use investigation in meditation is to apply Right Thought, one of the factors of the Noble Eightfold Path. Obviously, analytical thinking takes places in relation to Dhamma outside of meditation as well -- when listening to discourses or when doing Dhamma reading, for example. But for the information gained from outside to become truly meaningful to us, for it to become our own "wisdom-born-of-meditation" (//bhavana-maya-panna//), for this information to influence how we live our lives, it must be thoroughly thought through while we are actually sitting in meditation. At such times the mind is much more concentrated and subtle than usual and as the hindrances to concentration and insight (i.e.: doubt, excitement and restlessness, sloth and torpor, greed, and ill-will) are at a fairly low level, the mind is much more pliable and fit to assimilate pure Dhamma thoughts. As we increase our understanding and wisdom through meditative investigation, we decrease our ignorance, and as ignorance diminishes we are loosening the bondage of our suffering and becoming more and more free of craving (//tanha//).

* * *

Systematic Attention and Control of the Hindrances

Another important role played by investigation is in preventing the arising of all the hindrances that tend to block our progress now and again. It is by means of analytical thought, systematic attention, //yoniso-manasikara//, that we can keep the hindrances under control. In this process the two Enlightenment Factors of investigation and mindfulness are employed, as it takes careful thought in combination with continuous awareness to keep control of the mind. "And what,

monks, is no food for the arising of sensual lust not yet arisen?" The Buddha answers his own question saying that sensual lust is kept from growing by "systematic attention" to "the repulsive feature of things." To counter the hindrance of ill will, systematic attention must be given to metta, the quality of unbounded loving kindness. To deal with sloth and torpor, systematic attention must be applied to "the element of putting forth effort, the element of exertion, the element of striving." Against excitement, one must apply systematic attention to tranquility of mind. To still doubt, one must give systematic attention to Dhamma, or in the Buddha's words, to "things good and things bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light" (K.S. V, p. 88).

These five great hindrances to concentration, to meditation, to living the Dhamma life are all quite familiar habits to us. But we can develop the tools to prevent their arising and to control them when they do come up. And chief amongst these is the application of systematic attention to the external situations that stimulate the sensual lust, the ill will, the sloth and torpor, the excitement and the doubt that lie latent in our minds, and to the internal negative tendencies themselves. Thus when it is seen that with wisdom these inappropriate deep-rooted, habitual mental reactions to impermanent, unsatisfactory and essenceless phenomena, the hindrances must lose strength and gradually disappear, leaving behind a pure mind.

* * *

Investigation Conduces to Insight

Investigation of Dhamma is one of the four factors which the Buddha frequently describes as conducing "to growth in wisdom, to acquiring insight, to growth of insight, the increase of insight." The four

elements involved are: "Association with good men (following after the good), hearing //Saddhamma// (the Good Norm), thorough work of mind (systematic attention to Dhamma), and behavior in accordance with Dhamma (living in accordance with the precepts of the Norm)." When the Buddha spoke, of course, the good man to associate oneself with was specifically the Tathagata himself and his Arahant disciples, all fully liberated beings. Today we do not have this opportunity, but we certainly can choose our associates from amongst those who are on the Path and who are striving to gain wisdom. If we associate with the foolish, we are wasting our time and tempting ourselves unnecessarily, making our task of self-purification all the more difficult. But if we spend time with other strivers, we will reinforce our own motivation and also perhaps get some direct help or encouragement in times of need. As for the second factor, only rarely do we get the opportunity to actually "hear" the Dhamma and then of course not directly from the Fully Enlightened One. But when we take a meditation course, this purpose is served by the teacher's discourses which are designed to inform us of and elucidate to us the fundamentals of the Dhamma. Naturally this opportunity, too, is limited, and to supplement live Dhamma teachings regularly, we have to do some reading both of the direct words of the Buddha as preserved in the translated Pali texts, and also of what later meditators have written about him and his teachings. Without this beneficial material for our minds to thoroughly think about, to consider wisely, to give systematic attention to, we are apt to find our meditation getting into ruts which become so habitual as to lose their impact on our minds -- and on how we live our lives as well. On the other hand, reading Dhamma as an intellectual pastime without combining it with meditation and trying to make what we read our own wisdom which can influence our life patterns, is a complete waste of time. But if we are associating with a Sangha (the community of those walking on the Noble Eightfold Path), if we are learning the basics of Dhamma and carefully and persistently applying our minds to it, then our behavior cannot help but reflect the wisdom we are so gaining. Thus these four factors must "if cultivated and made much of, conduce to realising the fruits of stream-winning ... of once-returning, of non-returning and of Arahantship" (K.S. V, p. 351).

* * *

The Seven Factors of Enlightenment

Investigation of Dhamma, //dhammavicaya//, usually the second in the list of the seven Factors of Enlightenment, has a unique place amongst these limbs of wisdom whose function is to purify and train the mind and to "conduce to downright revulsion, to dispassion, to cessation, to calm, to full comprehension, to wisdom, to Nibbana." (K.S., V, p. 69) Thinking over the Buddha's teachings is the very basis for the development of these seven factors, as described in the following quotation:

> When a monk ... remembers and turns over in his mind that teaching of the Norm, it is then that the limb of wisdom which is mindfulness is established in that monk; ... Thus, he, dwelling mindful, with full recognition investigates and applies insight to that teaching of the Norm and comes to close scrutiny of it.
>
> Now, monks, at such a time as a monk, dwelling thus mindful, with full recognition investigates and applies insight to that teaching of the Norm, then it is that limb of wisdom which is Norm-investigation that, as he comes to close scrutiny of it, by his culture of it, it comes to perfection.
>
> -- K.S., V, p. 55

Clearly, from the Buddha's description of the cultivation of the two limbs of wisdom of mindfulness and investigation, they are closely tied up with each other; certainly neither can be perfected without the help of the other. But thinking about the Norm is the most basic feature involved in the development of these seven Bojjhangas because it is the original motivator behind their development. That is why the

Buddha placed it at the very beginning of his description of the seven as well as in its regular spot as the second factor, //dhammavicaya//.

Mindfulness is a vital skill to develop, for without mindfully observing one's mind and body to see the defilements as they tend to creep in, it is impossible to purify oneself. But without some degree of understanding of the ultimate facts of existence (//anicca//, //dukkha// and //anatta// and the relationship between //tanha// and //dukkha// particularly), the practice of "bare attention" (//sati//) would probably be futile. Just watching what is going on at the gross level of bodily action is unlikely in and of itself to take us to that deep insight that automatically begins to rid our minds of greed, hatred and delusion, the roots of //tanha// and hence of //dukkha//. Only if our minds are also carefully at work to try and delve into the ultimate realities is mindfulness, constant watchfulness, guaranteed to bear fruit. The Buddha describes this when he defines "the cultivation of a station of mindfulness. Herein a monk dwells contemplating the rise of things in body. He so dwells contemplating the fall of things in body, ... and also in feeling, mind and mind-states." (K.S. V, p. 160) In other words, it is by the consideration of the //anicca// (and by extrapolation, the //dukkha// and //anatta// nature as well) of the body, the feelings, the mind and the mind-states that mindfulness is actually developed.

On the other hand, investigation alone also tends to be sterile, a merely intellectual knowledge. Only by continuing meditative mindfulness and observation of whatever comes into the mind via any of the six sense doors, can we put into practice our understanding of Dhamma. The Pali phrase "//yoniso manasikara//" combines the two factors of mindfulness and investigation in itself, although the stress seems to be on the latter. //Yoniso manasikara// is translated as systematic attention or wise consideration. Systematically, mindfully, with full awareness, one considers the Dhamma; one thinks about the matter at hand until its apparent nature has been penetrated and the ultimate truth is clear. Once the wisdom is gained and the mindfulness of the ultimate reality of the body, feelings, mind and mental states (the Four Stations of Mindfulness) is constant, then it is only a matter of effort, of energy (the third Enlightenment Factor) of just

patiently and persistently doing the work -- the results of these conditions (detachment leading to liberation) must come about automatically.

This energy is the Enlightenment Factor which follows //dhammavicaya//. "As with full recognition he investigates and applies insight to that Norm-teaching, then unshaken energy is established in him" (K.S., V, p. 56). On the basis of understanding the utter suffering of existence we become so convinced of the need to escape from the perpetual rounds of Samsara, that we are completely willing to put out all the effort needed to do so. Knowing that we are doing what has to be done brings us //piti//, the next limb of wisdom. //Piti// is pure joy or pleasurable interest or zest -- it is the positive feeling that arises from knowing we have the technique for eliminating our suffering which sustains us further, encouraging us to continue to apply that method wholeheartedly. Tranquillity of mind and body, the next limb, develops, with //piti//; with the elimination of doubt a deep sense of peace of mind based on wisdom comes about. When one has thought about life very carefully and knows that there is nothing in the world worth getting the least bit involved with or attached to, then the mind runs after objects less and less and tends to settle down and get well concentrated (the sixth factor), as no possible phenomena at any of the six sense doors appear worthwhile for it to try and grasp onto. This pure concentration as it is rooted in insight and allows insight to grow more and more, makes the mind balanced and calm, and so equanimity (the final limb of wisdom) grows. This is not bored, mundane callousness, but an equanimity that is rooted in clear thought and deep understanding which has made it apparent that there can be absolutely nothing, mental or physical, anywhere on any plane of existence, past, present or future, worth reacting to or getting involved with.

Thus it is that the Buddha declared, "As a matter concerning one's own self, monks, I see no other single factor so potent for the arising of the seven limbs of wisdom as systematic attention. Of a monk who is possessed of systematic attention we may expect that he will cultivate, that he will make much of the seven limbs of wisdom," and developing these seven Enlightenment Factors is precisely developing liberation

from suffering (K.S., V, pp. 84-5). Hence, careful investigation, persistently pursued is the root cause of, as well as the route to, wisdom in all its facets.

* * *

The Noble Eightfold Path

The Buddha states that it is this same factor of systematic attention (//yoniso manasikara//) that brings one onto the Noble Eightfold Path, the Fourth Noble Truth, which leads to the cessation of all suffering.

> Just as the dawn, monks, is the forerunner, the harbinger of the sun, even so possession of systematic thought, monks, is, the forerunner, the harbinger, of the arising of the Ariyan Eightfold Way.
>
> Of a monk who is possessed of systematic thought, it may be expected that he will cultivate, that he will make much of the Ariyan Eightfold Way. And how monks, does a monk so possessed make much of the Ariyan Eightfold Way?
>
> Herein a monk cultivates right view, that is based on seclusion, that is based on dispassion, on cessation, that ends in self-surrender, and he makes much of it ... He cultivates right aim (thought), right speech, right action, right living (livelihood), right effort, right mindfulness, he cultivates and makes much of right concentration that is based on seclusion, on dispassion, on cessation, that ends in self-surrender.
>
> -- K.S., V, p. 27)

The Noble Eightfold Path is divided into three sections: the first

is //Panna// (wisdom) and includes the first two factors of //samma-ditthi// (Right View or Understanding) and //samma-sankappa// (Right Thought); second is //sila// (morality) which includes //samma-vaca// (Right Speech), //samma-kammanta// (Right Action) and //samma-ajiva// (Right Livelihood); the third division is //samadhi// (concentration) including the final three elements of the Path -- //samma-vayama// (Right Effort), //samma-sati// (Right Mindfulness) and //samma-samadhi// (Right Concentration). Investigation is important to each group. Although it is virtually identical with the //panna// section of the Path, the faculty of reasoned contemplation has significant role to play in the development of both //sila// and //samadhi//, and //samadhi// and //sila// in turn both support investigation.

Careful investigation of the apparent truth must enable to break through the barriers of our conditioned, colored and unclear perception of things until we thoroughly penetrate and clearly comprehend their ultimate truth. This is vipassana -- insight; this is //panna// -- Right Understanding and Right Thought, wisdom. As the Buddha shows us in a simile, all perception is as unsubstantial and essenceless as a mirage. "Just as if, brethren, in the last month of the dry season at high noontide there should be a mirage and a keen-sighted man should observe it and look close into the nature of it, so observing it he would find it to be without essence." (K.S., III, p. 119) If we accept the information we get about the world both internal and external from our sense organs automatically without carefully examining it, we are bound to act on the basis of the mirage of ignorance as all the past thinking that influences the perception -- and so the feeling and reaction which come along with it -- was based on the inaccurate assumptions of permanence, beauty, happiness and self. But once we begin to develop Right View, we come to see gradually how in actual fact nothing lasts, nothing can really be called beautiful (since everything is always changing, undergoing corruption and decay), nothing can really bring us satisfaction and there is no essence in any of the apparently solid objects, beings or mental phenomena of the universe. And we come to understand that there can only be the conditioned processes of becoming that arise and cease strictly and solely in accordance with the appropriate conditions.

Right Thought is a vital means to the attainment of this Right Understanding or View; and investigation of truth is one and the same with Right Thought.

"Whatsoever there is of thinking, considering, reasoning, thought, ratiocination, application ... the mind being holy, being turned away from the world, and conjoined with the path, the holy path being pursued" is called Right Thought (Majjhima Nikaya, 117) [see errata]. Right Thought is also specifically, and on the more mundane level, thinking that is free from ill-will or cruelty and thinking relating to renunciation of greed and lust. Right Understanding grows deeper and deeper the more thoroughly we investigate the essentials of Buddha Dhamma. As we apply our minds to them, the Three Salient Characteristics of Existence, the nature of wholesome and unwholesome Kamma, the Doctrine of Dependent Origination and the Four Noble Truths all become more meaningful to us and we comprehend more clearly how they explain the phenomena of existence and the way out of all suffering. "He understands what is worthy of consideration ... He considers the worthy ... What suffering is he wisely considers; what the extinction of suffering is he wisely considers, what the path that leads to the extinction of suffering is, he wisely considers." (Majjhima Nikaya, 2) And thus wisely considering, we come to act on the basis of such thought; with such purified deeds of body, speech and mind we are bringing ourselves nearer and nearer to the cessation of all suffering.

//Sila// is morality; in the context of the Noble Eightfold Path it refers specifically to Right Speech, Action and Mode of Livelihood. However, there are many broader kinds of //sila// -- from the Five Precepts every lay disciple tries to live by to the 227 rules for monks. The culmination of //sila// is the culmination of the Path -- perfect purity of bodily and verbal action rooted in similarly cleansed mental volition; when the mind can no longer develop //tanha// for any object whatsoever, then it is completely pure and totally free from all suffering. We may keep the //sila// precepts rather mechanically, by tradition, or automatically reciting the Five Precepts at the start of a meditation course and this may for a time seem to serve our purpose. But if such morality is not based on Right Understanding, it will be

very weak when put under duress by adverse conditions. Unless we have thought through and understood the drastic kammic results, in future lives as well as in this one, that we must expect from breaking //sila//, we may well be tempted to lie for our own gain, to earn our livelihood by some means involving subterfuge or dishonesty, or to take something that actually belongs to someone else. An understanding of the fact that "Only the wholesome and unwholesome volitional actions (//kamma//) done by beings are their own properties that always accompany them, wherever they may wander in many a becoming," (//Subha-sutta// quoted in Ledi Sayadaw, //Manuals of Buddhism// p. 75, //Samma-ditthi Dipani//) will greatly strengthen one's resolve to abstain from doing unwholesome deeds, of body, speech and most importantly mind. Clearly understanding the Path and how //sila// relates to the other sections is also a great support for keeping the moral code. //Sila// makes up the preliminary steps in self-purification. If we indulge in intoxicants or sexual misconduct (e.g., adultery) or break the other three precepts, we cannot hope to gain concentration or wisdom. This is because it is the nature of such behavior that it keeps the mind distracted, either over-excited or very dull. But if we keep our morality pure on this gross level of bodily and verbal actions, then we are able to undertake the task of mental concentration and purification which is the work of //samadhi// and //panna//. Right View and Understanding, roots out the causes of all our unwholesome mental volitions. With ignorance thus eliminated, free from //tanha//-related thoughts, we automatically keep perfect //sila// of body and speech. Working on these principles of Dhamma in our minds so that we really comprehend both the results of our immoral actions and the importance of keeping //sila// as the basis for progress on the Path will make our //sila// much stronger and less likely to break no matter what provocative situation may crop up.

The three final elements of the Path make up the concentration group. They are effort, mindfulness and concentration. Strenuous, tireless effort is required if we are to be able to apply our minds sufficiently to penetrate through the apparent truths of life and really understand the ultimate realities. Without some understanding and careful thinking we will not be able to clearly distinguish those unwholesome states of mind that effort must be put forth in order to

eliminate from the wholesome ones which must be cultivated with similarly great energy. Unless these distinctions are known, the effort cannot be Right Effort which is the Path factor. "A monk puts forth desire, makes an effort, begins to strive, applies his mind, lays hold of his mind to prevent the arising of ill unprofitable states not yet arisen. As to all unprofitable states that have arisen, he puts forth desire to destroy them. [As to profitable states that have not yet arisen, he puts forth desire for their arising.] As to the profitable states that have already arisen, he puts forth desire, makes an effort, begins to strive, applies his mind, lays hold of his mind for their continuance, for the non-confusion, for their more-becoming, increase, culture and fulfillment. That, monks, is called 'right effort'" (K.S., V, p. 8). Hence effort strengthens and supports thorough, deep investigation, and conversely, investigation leads to the understanding of how effort is to be correctly applied.

As has already been discussed at some length, there is a very close link between mindfulness and investigation; they are totally interdependent and it is often impossible in practice to distinguish them from each other at any given moment. The four stations of mindfulness -- of body, of feelings, of mind, and of mental objects -- are to be cultivated by means of contemplating on, thinking through their //anicca// (and also //dukkha// and //anatta//) nature. "A monk dwells contemplating the rise of things in body. He dwells contemplating the fall of things in body; he dwells contemplating both the rise and fall of things in body; and in feelings, in mind, in mind-objects, ardent, composed and mindful by having restrained coveting and dejection with regard to the world ... This, monks, is called 'the cultivation of a station of mindfulness'" (K.S., V, p. 160). Mindfulness of the body must include a well thought out understanding of its transient nature, of the inevitability of its decay and death -- //anicca//; of its unsatisfactoriness as, ultimately, we cannot control its fate as it brings with it the myriad forms of physical suffering -- //dukkha//; and of the fact that it cannot rightly be considered "I" or "mine" since we cannot control its changes or make it remain as we wish to -- //anatta//. The specific exercises in mindfulness of the body (such as on the breath or the thirty-two parts of the body) if practiced for insight not just for

concentration, must include such contemplation on the essential nature of the body.

The same kind of thought is required for the proper cultivation of (//vedananupassana//) contemplation of feelings, contemplation of mind (//cittanupassana//) and contemplation of mind-objects (//dhammanupassana//). The Buddha told a group of elder monks to instruct the novices in this fashion: "In feelings do ye abide contemplating feelings (as transient) ardent, composed, one-pointed, of tranquil mind, calmed down, of concentrated mind, for insight into feelings as they really are. In mind ... for insight into mind as it really is. In mind-states ... for insight into mind-states as they really are" (K.S., V, p. 123). This means that feelings, mind and mind objects are to be observed and considered most carefully, concentratedly and objectively in order to gain true insight into their ultimately unstable nature. In //vedananupassana// (the particular technique taught by S. N. Goenka //et al//), it is the combination of the meditative experience of //feeling//, the subtle changing sensations, produced in the body by its bio-chemical processes which reflect the changing //mind-states//, with Right Thought about the ultimate nature of all the five aggregates that can free us of all our ignorance and so of our //tanha// and //dukkha//. The experience of free flow -- feeling the sensations throughout the body in one sweep or all at one time (the sensations which are continually being produced by the changing kalapas, the subatomic particles of which the whole mass of the body is composed) -- alone, without understanding the far-reaching significance of these sensations, can be just like any other experience, a thing of passing interest that has no substantive effect on our lives. Similarly infertile will be mere intellectualizing about ultimate realities without any direct way of knowing them within our own five aggregate phenomena through mindful meditation. Careful analysis and rational thinking must also be applied mindfully, in an ongoing way, to the activity of the //mind// and to the objects of thought. Thus in order to carry the four stations of mindfulness to their goal, the transiency, unsatisfactoriness and essencelessness of these phenomena must be comprehended.

On the other hand, without one-pointed concentration investigation will be shallow and unable to penetrate through the conventions of the apparent truths we perceive because the mind will not be able to remain on one subject long enough. Concentration cannot be powerful if the mind is constantly intrigued by and grasps at the thoughts that come and go; and only when we understand how useless and //dukkha//-ridden is everything in the mind, will it become detached and disinterested and so naturally tend to stay put on the chosen salutary object.

Thus we see how investigative Dhamma thinking is an integral part of the development of Right Thought and Right Understanding, how careful contemplation strengthens morality, how //sila// allows //dhammavicaya// to deepen, how careful consideration shows where effort is to be applied, the ultimate significance of the objects of mindfulness, which enables concentration to grow, and conversely how the development of these three elements of the //samadhi// section of the Path contributes to the deepening and widening scope of Dhamma investigation. So, once we begin to develop systematic attention, we are starting to walk on the Path, the Fourth Noble Truth set out by the Buddha, the Way which enables us to develop minds which are totally detached and at peace, free from ignorance, from craving, and so from suffering. //dhammavicaya// -- Right Thought -- supports us at all stages and all aspects of the Path and developments of the other Path factors similarly contributes to the growth of investigation of Dhamma.

* * *

Conclusion

//Dhammavicaya// -- investigation of reality -- is one of the most important tools to be used by the meditator seeking liberating insight and freedom from //dukkha//, suffering, as has here been shown. By means of careful investigation in meditation we are able to penetrate the apparent truths and come to full realization of the ultimate nature

of the phenomena of existence. So by keen thinking in the course of Vipassana meditation we come to understand thoroughly how our own five aggregates and all the external mental and material universe (nama-rupa) perceived by the senses, are utterly transient, arising and passing away at every moment as the causes that produced them do likewise. Because every dhamma is so unstable, the five aggregates can never bring true happiness but only //dukkha//, as such changing and unsatisfactory phenomena are utterly essenceless and not worth clinging to, not to be taken as "I" or "mine." As we seriously consider all this and also investigate the cause-and-effect nature of all life processes and contemplate the Noble Truths of Dukkha, its Cause, its Cessation and the Way leading to its Cessation, while persevering in our meditation, craving (//tanha//) must weaken and detachment, liberation must develop. And as the other Enlightenment and Path Factors are also brought to perfection with the support of //dhammavicaya// -- complete freedom from all future birth and so of future suffering is attained.

Our good tendencies from the past have put us in the exceedingly fortunate position of being born as human beings during the time of a Buddha's dispensation, and they have brought us into contact with this incomparable jewel, the Dhamma. So now is the time to exert and strengthen our present mental volition towards liberation. To free ourselves from //dukkha//, we must strive to experience and investigate, to realize and understand, the ultimate truths of existence. With this insight, this wisdom, the mind becomes utterly detached, and since it is completely independent of all the world's changing, unsatisfactory and essenceless phenomena, there is absolute Peace and Freedom.

May all beings be Happy!
May all beings be Peaceful!
May all beings be Liberated!

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FILENAME: WHEEL301.ZIP
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AUTHOR: Susan Elbaum Jootla
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1983)
DATE OF PUBLICATION: 1983
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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LOOKING INWARD

Observations on the Art of Meditation

by K. Khao-suan-luang

Translated from the Thai by Thanissaro Bhikkhu

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The Pure Present The Deceits of Knowing //Sabbe Dhamma Anatta// Going Out Cold Reading the Heart

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INTRODUCTION K. Khao-suan-luang is the penname of Upasika Kee Nanayor one of the foremost women teachers of Dhamma in modern Thailand. Following Thai tradit penname from the name of the place where she lived: the forested hill in Rajburi province established a women's center for practicing Dhamma. Although she did not allow men to re both men and women were welcome to visit on the weekly Observance days and listen to for the simplicity of her way of life and the direct, uncompromising style of her teaching, she with words evident not only in her talks but also in her poetry, which was widely published Many of her talks were transcribed and printed for free distribution. This present collection brief outline of the practice that she wrote as an introduction to one of her early books of t excerpts from her later talks that help flesh out the outline. Although this collection is t brief to serve as a complete guide to the practice, my hope is that it will provide insight and inspiration for all those who, in their search for freedom and happiness, have begun lookin subtleties of their own minds. The translator

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THE PRACTICE IN BRIEF Those who practice the Dhamma should train themselve in the following stages: The training that is easy to learn, gives immediate results, and suitable for every time, every place, for people of every age and either sex, is to study in th of this body// -- a fathom long, a cubit wide, and a span thick -- with its perceiving mind in This body has many things, ranging from the crude to the subtle, that are well worth knowin

steps of the training: 1. To begin with, know that the body is composed of various phy properties, the major ones being the properties of earth, water, fire, and wind; the minor on aspects that adhere to the major ones: things like color, smell, shape, etc. These prop unstable (inconstant), stressful, and full of filth. If you look into them deeply, you will see th there's no substance to them at all. They are simply impersonal conditions, with nothing w "me" or "mine." When you can clearly perceive the body in these terms, you will be able to clinging or attachment to it as an entity, your self, someone else, this or that. 2. The s step is to deal with mental phenomena (feelings, perceptions, thought-formations, and con on keeping track of the truth that these are characterized by arising, persisting, and then In other words, their nature is to arise and disband, arise and disband, repeatedly. When y to see this truth, you will be able to let go of your attachments to mental phenomena as en self, someone else, this or that. 3. Training on the level of practice doesn't simply mea studying, listening, or reading. You have to practice so as to see clearly with your own min following steps: a. Start out by brushing aside all external concerns and turn to look i your own mind until you can know in what ways it is clear or murky, calm or unsettled. The is to have mindfulness and self-awareness in charge as you keep aware of the body and trained the mind to stay firmly in a state of normalcy. b. Once the mind can stay in a s normalcy, you will see mental formations or preoccupations in their natural state of arising disbanding. The mind will be empty, neutral, and still -- neither pleased nor displeased -- a physical and mental phenomena as they arise and disband naturally, of their own accord. the knowledge that there is no self to any of these things becomes thoroughly clear, you w something that lies further inside, beyond all suffering and stress, free from the cycles of deathless -- free from birth as well as death, since all things that take birth must by nature ill, and die. d. When you see this truth clearly, the mind will be empty, not holding on anything. It won't even assume itself to be a mind or anything at all. I.e., it won't latch onto being anything of any sort. All that remains is a pure condition of Dhamma. e. Those pure condition of Dhamma in full clarity are bound to grow disenchanted with the repeated life. When they know the truth of the world and the Dhamma throughout, they will see the clearly, right in the present, that //there exists that which lies beyond all suffering//. They w this without having to ask or take it on faith from anyone, for the Dhamma is //paccattam,/ something really to be known for oneself. Those who have see this truth within themselves always. K. Khao-suan-luang

March 17, 1954 * * *

AN HOUR'S MEDITATION For those of you who've never sat in meditation, here is h Fold your legs, one on top of the other, but don't cut off the nerves or the blood flow, or el energy in your legs will stagnate and cause you pain. Sit straight and place your hands on the other on your lap. Hold your head up straight and keep your back straight, too -- as you

yardstick sticking down your spine. You have to work at keeping it straight, you know. Don'
time slouching down and then stretching up again, or else the mind won't be able to settle
still.... Keep the body straight and your mindfulness firm -- firmly with the breath. How
coarse or refined your breath may be, simply breathe in naturally. You don't have to force t
tense your body. Simply breathe in and out in a relaxed way. Only then will the mind begi
down. As soon as the breath grows normally refined and the mind has begun to settle dow
attention on the mind itself. If it slips off elsewhere, or any thoughts come in to intrude, sin
right there at the mind. Know the mind right at the mind with every in-and-out breath for the
hour.... When you focus on the breath, using the breath as a leash to tie the mind in p
that it doesn't go wandering off, you have to use your endurance. That is, you have to endu
example, when you sit for a long time there's going to be pain, because you've never sat
before. So first make sure that you keep the mind normal and neutral. When pain arises, d
pain. Let go of it as much as you can. Let go of it and focus on your mind....For those of y
never done this before, it may take a while. Whenever any pain or anything arises, if the m
by craving or defilement, it'll struggle because it doesn't want the pain. All it wants is pleas
This is where you have to be patient and endure the pain, //because pain is something
occur//. If there's pleasure, don't get enthralled with it. If there's pain don't push it away. S
out by keeping the mind neutral as your basic stance. Then whenever pleasure or pain aris
pleased or upset. Keep the mind continuously neutral and figure out how to let go. If there's
pain, you first have to endure it and then relax your attachments. Don't think of the pain as
//your// pain. Let it be the pain of the body, the pain of nature. If the mind latches tight
anything, it really suffers. It struggles. So here we patiently endure and let go. You have to
so that you're really good at handling pain. If you can let go of physical pain, you'll be able
of all sorts of other suffering and pain as well....Keep watching the pain, knowing the pain
go. Once you can let it go, you don't have to use a lot of endurance. It takes a lot of endura
the beginning. Once the pain arises, separate the mind from it. Let it be the pain of the bo
let the mind be pained, too.... This is something that requires equanimity. If you can ma
equanimity in the face of pleasure or pain, it can make the mind peaceful -- peaceful even
is still pain. The mind keeps knowing, enduring the pain so as to let it go. After you've
at this a good while, you'll come to see how important the ways of the mind are. The mind
train, but if you keep training it -- if you have the time, you can practice at home, at night
in the morning, keeping watch on your mind -- you'll gain the understanding that comes fro
discernment. Those who don't train the mind like this go through life -- birth, ageing, illnes
death -- not knowing a thing about the mind at all. When you know your own mind, the
really heavy illness comes along, the fact that you know your mind will make the pain less
this is something you have to work at doing correctly. It's not easy, yet once the mind is we
there's no match for it. It can do away with pain and suffering, and doesn't get restless an
It grows still and cool -- refreshed and blooming right there within itself. So try to experienc

still, quiet mind.... This is a really important skill to develop, because it will make cravi
defilement, and attachment grow weaker and weaker. All of us have defilements, you know
delusion cloud all of our hearts. If we haven't trained ourselves in meditation, our hearts a
constantly burning with suffering and stress. Even the pleasure we feel over external things
only in half-measures, because there's suffering and stress in the delusion that thinks it's
As for the pleasure that comes from the practice, it's a cool pleasure that lets go of everyth
free from any sense of me or mine. I ask you reach the Dhamma that is the real meat insid
undisturbed by defilement, undisturbed by pain or anything else. Even though there's
body, you have to figure out how to let it go. The body's simply the four elements -- earth, w
wind, and fire. It has to keep showing its inconstancy and stressfulness, so keep your mind
at equanimity. Let the mind be above its feelings -- above pleasure, above pain, above ev
All it really takes is endurance -- endurance and relinquishment, letting things go, seein
they're not us, not ours. This is a point you have to hammer at, over and over again. When
to endure, you //really// have to endure. Don't be willing to surrender. Craving is going to k
up and whispering -- telling you to change things, to try for this or that kind of pleasure -- b
you listen to it. You have to listen to the Buddha -- the Buddha who tells you to let go of cra
Otherwise craving will plaster and paint things over; the mind will struggle and won't be ab
down. So you have to give it your all. Look at this hour as a special hour -- special in that y
special endurance //to keep watch on your own heart and mind//. March 3

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A BASIC ORDER IN LIFE The most important thing in the daily life of a pe
who practices the Dhamma is to keep to the precepts and to care for them more than you
life -- to maintain them in a way that the Noble Ones would praise. If you don't have this so
for the precepts, then the vices that run counter to them will become your everyday habits
Meditators who see that the breaking of a precept is something trifling and insignificant spo
entire practice. If you can't practice even these basic, beginning levels of the Dhamma, it w
all the qualities you'll be trying to develop in the later stages of the practice. This is why you
stick to the precepts as your basic foundation and to keep a lookout for anything in your be
falls short of them. Only then will you be able to benefit from your practice for the sake of e
your sufferings with greater and greater precision. If you simply act in line with the
cravings and desires swelling out of the sense of self that has no fear of the fires of defilem
you'll have to suffer both in this life and in lives to come. If you don't have a sense of consc
sense of shame at the thought of doing shoddy actions, and a fear of their consequences -
can only deteriorate day by day... When people live without any order to their lives -
even the basic order that comes with the precepts -- there's no way they can attain purity.
examine ourselves: In what ways at present are we breaking our precepts in thought, word
simply let things pass and aren't intent on examining ourselves to see the harm that comes

the precepts and following the defilements, our practice can only sink lower and lower. Inst
extinguishing defilements and suffering, it will simply succumb to the power of craving. If th
case, what damage is done? How much freedom does the mind lose? These are things we
ourselves. When we do, our practice of self-inspection in higher matters will get solid result
go straying off into nonsense. For this reason, whenever craving or defilement shows itself
in any of our actions, we have to catch hold of it and examine what's going on inside the m
Once we are aware with real mindfulness and discernment, we'll see the poison and power
We'll feel disgust for them and want to extinguish them as much as we can. But if we use c
to examine things, they'll say everything is fine. The same as when we're predisposed to lik
person: Even if he acts badly, we say he's good. If he acts wrongly, we say he's right. This
the defilements are. They say that everything we do is right and throw all the blame on othe
things. So we can't trust it -- this sense of "self" in which craving and defilement lord it ove
heart. We can't trust it at all.... The violence of defilement, or this sense of self, is lik
that of a fire burning a forest or burning a house. It won't listen to anyone, but simply keep
away, burning away inside of you. And that's not all. It's always out to set fire to other peop

The fires of suffering, the fires of defilement consume all those who don't contemplate t
who don't have any means of practice for putting them out. People of this sort can't withsta
of the defilements, can't help but follow along wherever their cravings lead them. The mom
provoked, they follow in line with these things. This is why the sensations in the mind when
defilement are very important, for they can lead you to do things with no sense of shame, n
consequences of doing evil at all -- which means that you're sure to break your precepts.
Once you've followed the defilements, they feel really satisfied -- like arsonists who feel gle
they've set other people's places on fire. As soon as you've called somebody something vil
some malicious gossip, the defilements really like it. Your sense of self really likes it, becau
in line with defilement like that gives it real satisfaction. As a consequence, it keeps filling
with the vices that run counter to the precepts, falling into hell in this very lifetime without re
it. So take a good look at the violence the defilements do to you, to see whether you shou
socializing with them, to see whether you should regard them as your friends or your enem
As soon as any wrong views or ideas come out of the mind, we have to analyze them and
catch sight of the facts within us. No matter what issues the defilements raise, focusing on
of others, we have to turn around and look within. //When we realize our own faults and ca
senses:// That's where our study of the Dhamma, our practice of the Dhamma shows its re

January 29, 1964 * * *

CONTINUOUS PRACTICE The passage for reflection on the four requisites (cl
food, shelter, and medicine) is a fine pattern for contemplation, but we never actually get d
it to use. We're taught to memorize it in the beginning not simply to pass the time of day or
can talk about it every now and then, but so that we can use it to contemplate the requisite
really know them with our own mindfulness and discernment. If we actually get down to c

line with the established pattern, our minds will become much less influenced by unwise th
the rare person who genuinely makes this a continuous practice....For the most part we're
interested. We don't feel like contemplating this sort of thing. We'd much rather contemplat
or that food will taste good or not, and if it doesn't taste good, how to fix it so that it will. Th
the sort of thing we like to contemplate. Try to see the filthiness of food and of the phys
properties in general, to see their emptiness of any real entity or self. There's nothing of a
substance to the physical properties of the body, which are all rotten and decomposing. Th
restroom over a cesspool. We can decorate it on the outside to make it pretty and attracti
inside it's full of the most horrible, filthy things. Whenever we excrete anything, we ourselve
repelled by it; yet even though we're repelled by it, it's there inside us, in our intestines --
decomposing, full of worms, awful smelling. There's just the flimsiest membrane covering it
for it and hold tight to it. We don't see the constant decomposition of this body, in spite of
and smells it sends out.... The reason we're taught to memorize the passage for reflect
requisites, and to use it to contemplate, is so that we'll see the inconstancy of the body, to
there's no "self" to any of it or to any of the mental phenomena we sense with every mome
* * * We contemplate mental phenomena to see clearly that they're not-s
to see this with every moment. The moments of the mind -- the arising, persisting, and disb
sensations -- are very subtle and fast. To see them, the mind has to be quiet. If the mind i
in distractions, thoughts, and imaginings, we won't be able to penetrate in to see its charac
it deals with its objects, to see what the arising and disbanding within it is like. This is
we have to practice concentration: to make the mind quiet, to provide a foundation for our c
For instance, you can focus on the breath, or be aware of the mind as it focuses on the br
Actually, when you focus on the breath, you're also aware of the mind. And again, the minc
the breath. So you focus exclusively on the breath together with the mind. Don't think of a
and the mind will settle down and grow still. Once it attains stillness on this level, you've go
chance to contemplate. Making the mind still so that you can contemplate it is someth
have to keep working at in the beginning. The same holds true with training yourself to be r
fully aware in all your activities. This is something you really have to work at continuously
stage, something you have to do all the time. At the same time, you have to arrange the ex
of your life so that you won't have any concerns to distract you.... Now, of course, the
is something you can do in any set of circumstances -- for example, when you come home
sit and meditate for a while -- but when you're trying seriously to make it continuous, to ma
habitual, it's much more difficult than that. " Making it habitual" means being fully mindful a
with each in-and-out breath, wherever you go, whatever you do, whether you're healthy, s
whatever, and regardless of what happens inside or out. //The mind has to be in a state of
awareness while keeping track of the arising and disbanding of mental phenomena at all
point where you can stop the mind from forming thoughts under the power of craving and c
way it used to before you began the practice. January 14, 1964

* * * EVERY IN-AND-OUT BREATH Try keeping your awareness with the breath to see what the still mind is like. It's very simple, all the rule been laid out, but when you actually try to do it, something resists. It's hard. But when you mind think 108 or 1009 things, no matter what, it's all easy. it's not hard at all. //Try and see can engage your mind with the breath in the same way it's been engaged with the defilem engaging it with the breath and see what happens. See if you can disperse the defilements in-and-out breath. Why is it that the mind can stay engaged with the defilements all day lo go for entire days without knowing how heavy or subtle the breath is at all? So try and observant. The bright, clear awareness that stems from staying focused on the mind at all t a strong sensory contact comes and can make it blur and fade away with no trouble at all keep hold of the breath as a reference point, that state of mind can be more stable and sur It has two fences around it. If there's only one fence, it can easily break.

January 29, 1964 * * * TAKING A STANCE Normally the mind isn't willing to stop and look, to stop and know itself, wh we have to keep training it continually so that it will settle down from its restlessness and gr Let your desires and thought-processes settle down. Let the mind take its stance in a stat not liking or disliking anything. To reach a basic level of emptiness and freedom, you first h stance. If you don't have a stance against which to measure things, progress will be very your practice is hit-or-miss -- a bit of that, a little of this -- you won't get any results. So the mind first has to take a stance. When you take a stance that the mind can maintain of normalcy, don't go slipping off into the future. Have the mind know itself in the stance o present: "Right now it's in a state of normalcy. No likes or dislikes have arisen yet. It hasn't any issues. It's not being disturbed by a desire for this or that." Then look on in to the level of the mind to see if it's as normal and empty as it should be. If you're really looking in really aware inside, then //that which is looking and knowing is mindfulness and discernme itself//. You don't need to search for anything anywhere else to come and do your looking f soon as you stop to look, stop to know whether or not the mind is in a state of normalcy, th normal, you'll know immediately that it's normal. If it's not, you'll know immediately that it's n Take care to keep this awareness going. If you can keep knowing like this continuously, be able to keep its stance continuously as well. As soon as the thought occurs to you to ch out, you'll immediately stop to look, stop to know, without any need to go searching for kno anywhere else. You look, you know, right there at the mind, and can tell whether or not it's still. Once you see that it is, then you investigate to see //how// it's empty, //how// it's still. It not the case that once it's empty, that's the end of the matter; once it's still, that's the end matter. //That's not the case at all//. You have to keep watch of things, you have to investig times. Only then will you see the changing -- the arising and disbanding -- occurring in tha that stillness, that state of normalcy. January 14, 1964

* * * THE DETAILS OF PAIN To lead your daily life

by keeping constant supervision over the mind is a way of learning what life is for. It's a wa
how we can act so as to rid ourselves more and more of suffering and stress -- because t
stress caused by defilement, attachment, and craving are sure to take all sorts of forms. Or
aware with true mindfulness and discernment can we comprehend them for what they are.
simply live obliviously, going wherever events will lead us. This is why mindfulness and dis
tools for reading yourself, for testing yourself within so that you won't be careless or compla
oblivious to the fact that suffering is basically what life is all about. This point is someth
we really have to comprehend so that we can live without being oblivious. The pains and d
fill our bodies and minds all show us the truths of inconstancy, stress, and not-selfness wi
you contemplate what's going on inside until you can get down to the details, you'll see the
appear within and without, all of which come down to inconstancy, stress, and not-selfness
delusion basic to our nature will see everything wrongly -- as constant, easeful, and self --
make us live obliviously, even though there is nothing to guarantee how long our lives will l
Our dreams and delusions make us forget that we live in the midst of a mass of pain and s
stress of defilements, the pain of birth. Birth, ageing, illness, and death: All of these are pai
stressful, in the midst of instability and change. They're things we have no control over, for
circle around in line with the laws of //kamma// and the defilements we've been amassing a
that floats along in the round of rebirth is thus nothing but stress and pain. If we can fi
way to develop our mindfulness and discernment, they'll be able to cut the round of rebirth
won't have to keep wandering on. They'll help us know that birth is painful, ageing is paint
is painful, death is painful, and that these are all things that defilement, attachment, and cra
driving through the cycles of change. So as long as we have the opportunity, we shou
truths appearing throughout our body and mind -- and we'll come to know that the elimina
and pain, the elimination of defilement, is a function of our practice of the Dhamma. If we d
the Dhamma, we'll keep floating along in the round of rebirth that is so drearily repetitious
repetitious in its birth, ageing, illness, and death, driven on by defilement, attachment, and
causing us repeated stress and pain. Living beings for the most part don't know where the
pains come from or what they come from, because they've never studied them, never cont
they stay stupid and deluded, wandering on and on without end.... If we can stop and
the mind will have a chance to be free, to contemplate its sufferings and let them go. This w
a measure of peace, because it will no longer want anything out of the round of rebirth sinc
there's nothing lasting to it, that it's simply stress over and over again. Whatever you grab h
stress. This is why you need mindfulness and discernment to know and see things for your
can supervise the mind and keep it calm, without letting it fall victim to temptation.
practice is something of the highest importance. People who don't study or practice the Dh
their birth as human beings, because they're born deluded and simply stay deluded. But if
Dhamma, we'll become wise to suffering and know the path of practice for freeing ourselve
Once we follow the right path, the defilements won't be able to drag us around, won't l

burn us, because //we're// the ones burning //them// away. We'll come to realize that the m
them away, the more strength of mind we'll gain. If we let the defilements burn us, the mi
sapped of its strength, which is why this is something you have to be very careful about. K
burn away the defilements in your every activity, and you'll be storing up strength for your
and discernment so that they'll be brave in dealing with all sorts of suffering and pain.
must come to see the world as nothing but stress. There's no real ease to it at all. The awa
from mindfulness and discernment will make us disenchanted with life in the world becaus
things for what they are in every way, both within us and without. The entire world is
but an affair of delusion, an affair of suffering. People who don't know the Dhamma, don't
Dhamma -- no matter what their status or position in life -- lead deluded, oblivious lives. W
ill or are about to die, they're bound to suffer enormously because they haven't taken the t
understand the defilements that burn their hearts and minds in everyday life. Yet if we ma
practice of studying and contemplating ourselves as our everyday activity, it will help free
sorts of suffering and distress. And when this is the case, how can we //not// want to practi
Only intelligent people, though, will be able to stick with the practice. Foolish people won't
bother. They'd much rather follow the defilements than burn them away. To practice the D
certain basic level of intelligence -- enough to have seen at least //some//thing of the stress
sufferings that come from defilement. Only then can your practice progress. And no matter
it gets, you'll have to keep practicing on to the end. This practice isn't something you d
time to time, you know. You have to keep at it continuously throughout life. Even if it invo
physical pain or mental anguish that tears are bathing your cheeks, you have to keep with
because you're playing for real. If you don't follow the chaste life, you'll get mired in heaps
suffering and flame. So you have to learn your lessons from pain. Try to contemplate it unt
understand it and let it go, and you'll gain one of life's greatest rewards. Don't think t
you were born to gain this or that level of comfort. You were born to study pain and the ca
and to follow the practice that frees you from pain. This is the most important thing there
Everything else is trivial and unimportant. What's important all lies with the practice.

* * * Don't think that the defilements will go away easily. When they don't c
in blatant forms, they come in subtle ones -- and the dangers of the subtle ones are hard t
contemplation will have to be subtle, too, if you want to get rid of them. You'll come to re
this practice of the Dhamma, in which we contemplate to get to the details inside us, is lik
our tools so that when stress and suffering arise we can weaken them and cut them away.
mindfulness and discernment are brave, the defilements will have to lose out to them. But
train your mindfulness and discernment to be brave, the defilements will crush you to piec
//We were born to do battle with the defilements and to strengthen our mindfulness and d
We'll find that the worth of our practice will grow higher and higher because in our everyd
done continuous battle with the stresses and pains caused by defilement, craving, and te
-- so that the defilements will grow thin and our mindfulness and discernment stronger. W

within ourselves that the mind isn't as troubled and restless as it used to be. It's grown pea calm. The stresses and sufferings of defilement, attachment, and craving have grown wea we haven't yet wiped them out completely, they've grown continually weaker -- because we We don't give them shelter. We do what we can to weaken them so that they grow thinne time. And we have to be brave in contemplating stress and pain, because when we do great suffering we tend to get complacent. But when the pains and sufferings in our body a sharp and biting, we have to use our mindfulness and discernment to be strong. //Don't le be weak//. Only then will you be able to do away with your sufferings and pains. W learn our lessons from pain so that ultimately the mind can gain its freedom from it, instead and losing out to it all of the time. We have to be brave in doing battle with it to the ultimat extreme -- until we reach the point where we can let it go. Pain is something that's always p conglomerate of body and mind. It's here for us to see with every moment. If we contempl know all its details, we can then make it our sport: seeing that the pain is the pain of natura and not //our// pain. This is something we have to research so as to get to the details: //th our pain,// it's the pain of the aggregates [form, feeling, perception, thought-formations, and consciousness]. Knowing in this way means that we can separate out the properties -- the matter and those of the mind -- to see how they interact with one another, how they change really fascinating....Watching pain is a way of building up lots of mindfulness and discern But if you focus on pleasure and ease, you'll simply stay deluded like people in general. T carried away with the pleasure that comes from watching or listening to the things they like when pain comes to their bodies and minds to the point where tears are bathing their chee much they suffer! And then they have to be parted from their loved ones, which makes it ev those of us who practice the Dhamma don't need to be deluded like that, because we know moment that only stress arises, only stress persists, only stress passes away. Aside from nothing arises; aside from stress, nothing passes away. This is there for us to perceive with If we contemplate it, we'll see it. So we can't let ourselves be oblivious. This is what th truth is, and we have to study it so as to know it -- especially in our life of the practice. We contemplate stress all the time to see its every manifestation. The arahants live without bei because they know the truth at all times, and their hearts are clean and pure. As for us wi defilements, we have to keep trying, because if we continually supervise our mind with min discernment, we'll be able to keep the defilements from making it dirty and obscured. Eve become obscured in any way, we'll be able to remove that obscurity and make the mind en This is the practice that weakens all the defilements, attachments, and cravings within us of this practice of the Dhamma that our lives will become free. So I ask you to keep worki practice without being complacent, because if in whatever span of life is left to you, you ke the full extent of your abilities, you'll gain the mindfulness and discernment to see the fact yourself, and be able to let go -- free from any sense of self, free from any sense of self -- continuously. December 28, 1972 * * *

AWARE RIGHT AT AWARENESS The mind, if mindfulness and awa
watching over it, won't meet with any suffering as the result of its actions. If suffering //doe
arise, we'll immediately be aware of it and able to put it out. This is one point of the practice
work at constantly. And we can test ourselves by seeing how refined and subtle our all-ar
is inside the mind. Whenever the mind slips away and goes out to receive external sensory
maintain its basic stance of mindfulness or internal awareness? The practice we need to
everyday life is to have constant mindfulness, constant all-around present awareness like t
something we work at in every posture: sitting, standing, walking, and lying down. Make s
mindfulness stays continuous. Living in this world -- the mental and physical phenomen
five aggregates -- gives us plenty to contemplate. We must try to watch them, to contempla
we can understand them -- because the truths we must learn how to read in this body and
be read with every moment. We don't have to get wrapped up with any other extraneous th
the themes we need are right here in the body and mind. As long as we can keep the mind
all around, we can contemplate them. If you contemplate mental and physical events
they arise and disband right in the here and now, and don't get involved with external thin
sights making contact with the eyes, or sounds with the ears -- then there really aren't a lot
The mind can be at normalcy, at equilibrium -- calm and undisturbed by defilement or the
come from sensory contact. It can look after itself and maintain its balance. You'll come to
you're aware right at awareness in and of itself, without going out to get involved in extern
like the mental labels and thoughts that will tend to arise, the mind will see their constant a
disbanding -- and won't be embroiled in anything. This way it can be disengaged, empty, a
it goes out to label things as good or evil, as me or mine, or gets attached to anything, it'll
unsettled and disturbed. You have to know that if the mind can be still, totally and pr
aware, and capable of contemplating with every activity, then blatant forms of suffering and
dissolve away. Even if they start to form, you can be alert to them and disperse them imm
you see this actually happening -- even in only the beginning stages -- it can disperse a lot
confusion and turmoil in your heart. In other words, don't let yourself dwell on the past or
thoughts of the future. As for the events arising and passing away in the present, you have
alone. Whatever your duties, simply do them as you have to -- and the mind won't get wo
anything. It will be able, to at least some extent, to be empty and still. This one thing is
something you have to be very careful about. You have to see this for yourself: //that if you
and discernment are constantly in charge, the truths of the arising and disbanding of men
physical phenomena are always there for you to see,// always there for you to know. If you
body, you'll have to see it simply as physical properties. If you look at feelings, you'll have
them as changing and inconstant: pleasure, pain, neither pleasure nor pain. To see these t
see the truth within yourself. Don't let yourself get caught up with your external duties. Simp
watch in this way inside. If your awareness is the sort that lets you read yourself correctly,
will be able to stay at normalcy, at equilibrium, at stillness, without any resistance. If th

mind can stay with itself and not go out looking for things to criticize or latch onto, it can ma
natural form of stillness. So this is something we have to try for in our every activity. Keep
conversations to a minimum, and there won't be a whole lot of issues. Keep watch right at
you keep watch at the mind and your mindfulness is continuous, your senses can stay res
Being mindful to keep watch in this way is something you have to work at. Try it and see: C
this sort of awareness continuous? What sort of things can still get the mind engaged? Wh
thoughts and labels of good and bad, me and mine does it think up? Then look to see if the
and disband. The sensations that arise from external contact and internal contact all h
same sorts of characteristics. You have to look till you can see this. If you know how to look
it -- and the mind will grow calm. So the point we have to practice in this latter stage d
have a whole lot of issues. There's nothing you have to do, nothing you have to label, not
to think a whole lot about. Simply look carefully and contemplate, and in this very lifetime y
a chance to be calm and at peace, to know yourself more profoundly within. You'll come to
Dhamma is amazing //right here in your own heart//. Don't go searching for the Dhamma ou
lies within. Peace lies within, but we have to contemplate so that we're aware all around --
down. If you look just on the surface, you won't understand anything. Even if the mind is at
the ordinary, everyday level, you won't understand much of anything at all. You have t
contemplate so that you're aware all around in a skillful way. The word "skillful" is somethin
explain with words, but you can know for yourself when you see the way in which awaren
heart becomes special, when you see what this special awareness is about. This is someth
for yourself. And there's not really much to it: simply arising, persisting, disbanding.
until this becomes plain -- really, really plain -- and everything disappears. All suppositions,
conventional formulations, all those aggregates and properties get swept away, leaving n
awareness pure and simple, not involved with anything at all -- and there's nothing you hav
Simply stay still and watch, be aware, letting go with every moment. Simply watching
thing is enough to do away with all sorts of defilements, all sorts of suffering and stress. If y
know how to watch it, the mind is sure to get disturbed. It's sure to label things and concoc
As soon as there's contact at the senses, it'll go looking for things to latch onto, liking and
disliking the objects it meets in the present and then getting involved with the past and futu
a web to entangle itself. If you truly look at each moment in the present, there's really
at all. You'll see with every mental moment that things disband, disband, disband -- really r
The important point is that you don't go forming issues out of nothing. The physical eleme
their duties in line with their elementary physical nature. The mental elements keep sensing
their own affairs. But our stupidity is what goes looking for issues to cook up, to label, to th
about. It goes looking for things to latch onto and then gets the mind into a turmoil. This po
really have to see for ourselves. This is the problem we have to solve for ourselves. If thin
to their nature, pure and simple, there's no "us," no "them." This is a singular truth that will
us to know and see. There's nothing else we can know or see that can match it in any wa

and see this one thing, it extinguishes all suffering and stress. The mind will be empty and meanings, no attachments, for anything at all. This is why looking inward is so special many ways. Whatever arises, simply stop still to look at it. Don't get excited by it. If you be excited when any special intuitions arise when the mind is still, you'll get the mind worked u turmoil. If you become afraid that this or that will happen, that too will get you in a turmoil. have to stop and look, stop and know. The first thing is simply to look. The first thing is sim And don't latch onto what you know -- because whatever it is, it's simply a phenomenon th disbands, arises and disbands, changing as part of its nature. So your awareness has firm stance right at the mind in and of itself. In the beginning stages you have to know that mindfulness is standing firm, the mind won't be affected by the objects of sensory contact. maintaining this stance, holding firm to this stance. If you gain a sense of this for yourself, knowing and seeing for yourself, your mindfulness will become even more firm. If anything at all, you'll be able to let it go -- and all the many troubles and turmoils of the mind will dis away. If mindfulness slips and the mind goes out giving meanings to anything, latchin anything, troubles will arise, so you have to keep checking on this with every moment. The that's so worth checking on. You have to keep check on the mind in and of itself, contemp in and of itself. Or else you can contemplate the body in and of itself, feelings in and of ther or the phenomenon of arising and disbanding -- i.e., the Dhamma -- in and of itself. All of th are themes you can keep track of entirely within yourself. You don't have to keep track of a themes, because having a lot of themes is what will make you restless and distracted. First this theme, then you'll practice that, then you'll make comparisons, all of which will keep the from growing still. If you can take your stance at awareness, if you're skilled at looking mind can be at peace. You'll know how things arise and disband. First practice keeping aw within yourself so that your mindfulness can be firm, without being affected by the objects contact, so that it won't label things as good or bad, pleasing or displeasing. You have to k to see that when the mind can be at normalcy, centered and neutral as its primary stance whatever it knows or sees -- it will be able to contemplate and let go. The sensations i mind that we explain at such length are still on the level of labels. Only when there can be right at awareness// will you really be able to know that the mind that is aware of awarene way doesn't send its knowing outside of this awareness. There are no issues. Nothing can the mind when it knows in this way. In other words, An inward-staying unentan knowing, All outward-going knowing cast aside. The only thing you have to w maintaining is the state of mind at normalcy -- knowing, seeing, and still in the present. If y maintain it, if you don't keep looking after it, then when sensory contact comes it will have a The mind will go out with labels of good and bad, liking and disliking. So make sure you m basic awareness that's aware right at yourself. And don't let there be any labeling. No matt sensory contact comes, you have to make sure that this awareness comes first. If you yourself correctly in this way, everything will stop. You won't go straying out through your s

sight, hearing, etc. The mind will stop and look, stop and be aware right at awareness, so the truth that all things arise and disband. There's no real truth to anything. Only our stupid latches onto things, giving them meanings and then suffering for it -- suffering because of ignorance, suffering because of its unacquaintance with the five aggregates -- form, feeling perceptions, thought-formations, and consciousness-- all of which are inconstant, stressful.

Use mindfulness to gather your awareness together, and the mind will stop getting un running after things. It will be able to stop and be still. Then make it know in this way, see i way //constantly// -- at every moment, with every activity. Work at watching and knowing th itself: That will be enough to cut away all sorts of issues. You won't have to concern yourse them. If the body is in pain, simply keep watch of it. You can simply keep watch of fee the body because the mind that's aware of itself in this way can keep watch of anything wit Or it can simply be aware of itself to the point where it lets go of things outside, lets go of contact, and keeps constant watch on the mind in and of itself. That's when you'll know tha the mind is like when it's at peace: It doesn't give meanings to anything. It's the emptiness mind unattached, uninvolved, unconcerned with anything at all. These words - unattac uninvolved, and unconcerned -- are things you have to consider carefully, because what th subtle and deep. "Uninvolved" means uninvolved with sensory contact, undisturbed by the "Unconcerned" means not worried about past, future, or present. You have to contemplate until you know them skillfully. Even though they're subtle, you have to contemplate them ur them thoroughly. And don't go concerning yourself with external things, because they'll kee unsettled, keep you running, keep you distracted with labels and thoughts of good and bad of thing. You have to put a stop to these things. If you don't, your practice won't accomplish because these things keep playing up to you and deceiving you -- i.e., once you see anythi you into seeing it as right, wrong, good, bad, and so forth. Eventually you have to com the awareness that everything simply arises, persists, and then disbands. //Make sure stay the disbanding//. If you watch just the arising, you may get carried off on a tangent, but if yo the disbanding you'll see emptiness: Everything is disbanding every instant. No matter wha no matter what you see, it's there for just an instant and then disbands. Then it arises again disbands. There's simply arising, knowing, disbanding. So let's watch what happens o accord -- because the arising and disbanding that occurs by way of the senses is somethin of its own accord. You can't prevent it. You can't force it. If you look and know it without atta there will be none of the harm that comes from joy or sorrow. The mind will stay in relative and neutrality. But if you're forgetful and start latching on, labeling things in pairs in any wa -- good and bad, happy and sad, pleasing and displeasing -- the mind will become unsettle empty, no longer still. When this happens you have to probe on in to know why. All worthless issues that arise in the mind have to be cut away. Then you'll find that you have to say, less and less to talk about, less and less to think about. These things grow less an their own. They stop on their own. But if you get involved in a lot of issues, the mind won't

stay still. //So we have to keep watching things that are completely worthless and without
to see that they're not-self. Keep watching them repeatedly, because your awareness, cou
mindfulness and discernment that will know the truth, has to see that, "This isn't my self. T
substance or worth to it at all. It simply arises and disbands right here. It's here for just an i
and then it disbands." All we have to do is stop and look, stop and know clearly in this
and we'll be able to do away with many, many kinds of suffering and stress. The normal str
aggregates will still occur -- we can't prevent it -- but we'll know that it's the stress of nature
won't latch onto it as ours. So we keep watch of things that happen on their own. If we
to watch, we keep watching things that happen on their own. Don't latch onto them as bein
Keep this awareness firmly established in itself, as much as you can, and there won't be m
you'll have to remember or think about. When you keep looking, keep knowing like this
you'll come to see that there are no big issues going on. There's just the issue of arising,
and disbanding. You don't have to label anything as good or bad. If you simply look in this
great weight on the heart. But if you go dragging in issues of good and bad, self and all tha
suffering starts in a big way. The defilements start in a big way and weigh on the heart, ma
troubled and upset. So you have to stop and look, stop and investigate really deep down in
water covered with duckweed: Only when we take our hand to part the duckweed and take
that the water beneath it is crystal clear. As you look into the mind, you have to part it,
to stop: stop thinking, stop labeling things as good or bad, stop everything. You can't go b
anything. Simply keep looking, keep knowing. When the mind is quiet you'll see that there's
Everything is all still. Everything has all stopped inside. But as soon as there's labeling, ev
stillness, the stopping, the quiet, it will set things in motion. And as soon as things get set
motion, and you don't know how to let go right from the start, issues will arise, waves will a
there are issues and waves, they strike the mind and it goes splashing all out of control. Th
splashing of the mind includes craving and defilement as well, because //avijja// -- ignoranc
its root.... Our major obstacle is this aggregate of perceptions, of labels. If we aren't a
of the arising and disbanding of perceptions, these labels will take hold. Perceptions are th
instigators that label things within and without, so we have to be aware of their arising and
disbanding. Once we're aware in this way, perceptions will no longer function as a cause o
other words, they won't give rise to any further thought-formations. The mind will be aware
and able to extinguish these things in itself. So we have to stop things at the level of pe
If we don't, thought-formations will fashion things into issues and then cause consciousne
and waver in all sorts of ways. But these are things we can stop and look at, things we can
every mental moment....If we aren't yet really acquainted with the arising and disbanding in
won't be able to let go. We can talk about letting go, but we can't do it because we don't ye
soon as anything arises we grab hold of it -- even when actually it's already disbanded, but
really see, we don't know.... So I ask that you understand this basic principle. Don't go
grasping after this thing or that, or else you'll get yourself all unsettled. The basic theme is

look on in, keep knowing on in until you penetrate everything. The mind will then be free fro
Empty. Quiet. Aware. So keep continuous watch of the mind in and of itself, and you'll com
where you simply run out of things to say. Everything will stop on its own, grow still on its
//because the underlying condition that has stopped and is still is already there,// simply tha
aware of it yet. November 3, 1975 * * *

THE PURE PRESENT

We have to catch sight of the sensation of knowing when the mind gains knowledge of an
isn't aware of itself, to see how it latches onto things -- physical form, feeling, perceptions,
thought-formations, and consciousness. We have to probe on in and look on our own. We
teachings we've memorized to catch sight of these things. That won't get us anywhere at a
remember, "The body is inconstant," but even though we can say it, we can't see it.
focus on in to see exactly //how// the body is inconstant, to see how it changes. And we ha
feelings -- pleasant, painful, and neutral -- to see how they change. The same holds true
perceptions, thought-formations, and so forth: We have to focus on them, investigate them
to see their characteristics //as they actually are//. Even if you can see these things for on
moment, it'll do you a world of good. You'll be able to catch yourself: The things you though
you didn't really know at all....This is why the knowledge we gain in the practice has to ke
through many, many levels. It doesn't stay on just one level. So even when you're abl
arising and disbanding with every moment right in the present: If your contemplation isn't
it won't be very clear. You have to know how to contemplate the bare sensation of arisi
disbanding, simply arising and disbanding, without any labels of "good" or "bad." Just keep
sensation of arising and disbanding. When you do this, other things will come to intrude --
matter how they intrude, it's still a matter of arising and disbanding, so you can keep your s
arising and disbanding in this way. If you start labeling things, it gets confusing. All yo
to do is keep looking at the right spot: the bare sensation of arising and disbanding. Simpl
you really keep watch of it. Whether there's awareness of sights, sounds, smells, tastes, or
sensations, just stay with the sensation of arising and disbanding. Don't go labeling the sig
smell, taste, or tactile sensation. If you can keep watch in this way, you're with the pure p
and there won't be any issues. When you keep watch in this way, you're keeping watch
inconstancy, on change, as it actually occurs -- because even the arising and disbanding c
the same thing arising and disbanding all the time. First this sort of sensation arises and
then that sort arises and disbands. If you keep watch on bare arising and disbanding like th
to arrive at insight. But if you keep watch with labels -- "That's the sound of a cow," "That's
of a dog" -- you won't be watching the bare sensation of sound, the bare sensation of arisin
disbanding. As soon as there's labeling, thought-formations come along with it. Your sens
sight, hearing, and so forth will continue their bare arising and disbanding, but you won't kn
Instead, you'll label everything: sights, sounds, etc., and then there will be attachments, fe

pleasure and displeasure, and you won't know the truth. The truth keeps going along o
Sensations keep arising and then disbanding. If we focus right here -- at the consciousness
sensation of sights, sounds, smells, tastes, and tactile sensations, then we'll be able to gai
quickly.... If we know how to observe things in this way, we'll be able to see easily whe
mind is provoked by passion or greed, and even more easily when it's provoked by anger.
that's something more subtle...something you have to take a great interest in and investig
You'll come to see all sorts of hidden things -- how the mind is covered with many, many la
It's really fascinating. But then that's what insight meditation is for -- to open our eyes so t
can know and see, so that we can destroy our delusion and ignorance. J
1964 * * * THE DECEITS OF KNOWING

You have to find approaches for contemplating and probing at all times so as to catch
flickerings of awareness, to see in what ways it streams out to know things. Be careful to ca
it both when its knowing is right and when it's wrong. Don't mix things up, taking wrong kno
right, or right knowledge for wrong. This is something extremely important for the practice,
question of right and wrong knowing, for these things can play tricks on you. When yo
new insights, don't go getting excited. You can't let yourself get excited by them at all, beca
doesn't take long for your insight to change -- to change right now, before your very eyes.
going to change at some other time or place. It's changing right now. You have to know how
to acquaint yourself with the deceits of knowledge. //Even when it's correct knowledge, yo
onto it//. Even though we may have standards for judging what sort of knowledge is co
course of our practice, don't go latching onto correct knowledge -- because correct knowled
inconstant. It changes. It can turn into false knowledge, or into knowledge that is even mo
You have to contemplate things very carefully, very, very carefully so that you won't fall for
knowledge, thinking, "I've gained right insight; I know better than other people" -- so that y
start assuming yourself to be special. The moment you assume yourself, your knowledge i
wrong. Even if you don't let things show outwardly, the mere mental event in which the mi
itself is a form of wrong knowing that obscures the mind from itself in an insidious way.
why meditators who tend not to contemplate things, who don't catch sight of the deceits of
knowledge -- right and wrong, good and bad -- tend to get bogged down in their knowledge
that deceives them into thinking, "What I know is right," gives rise to strong pride and conce
them, without their even realizing it. This is because the defilements are always gettin
the act without our realizing it. They're insidious, and in their insidious way they keep getti
the act as a matter of course, for the defilements and mental effluents are still there in our
Our practice is basically a probing deep inside, from the outer levels of the mind to the inn
This is an approach that requires a great deal of subtlety and precision....//The mind has to
mindfulness and discernment to dig everything out of itself, leaving just the mind in and of
body in and of itself, and then keep watch of them//. * * * The basic challenge in the
practice is this one point and nothing else: //this problem of how to look inward so that you

through//. If the mind hasn't been trained to look inward, it tends to look outward, simply wa
receive its objects from outside -- and all it gets is the confusion of its sensations going in a
in and out. And even though this confusion is one aspect of change and inconstancy, we d
way. Instead, we see it as issues, good and bad, pertaining to the self. When this is the cas
back right where we started, not knowing what's what. This is why the mind's sensations, w
acquainted with itself, are so secretive and hard to perceive. If you want to find out about th
reading a lot of books, you end up piling more defilements onto the mind, making it even m
covered than before. So when you turn to look inward, you shouldn't use concepts and
your looking for you. If you use concepts and labels to do your looking, there will be nothing
arising, changing, and disbanding. Everything will get all concocted into thoughts -- and th
you be able to watch in utter silence? The more you take what you've learned from books t
yourself, the less you'll see. So whatever you've learned, when you come to the practi
have to put all the labels and concepts you've gained from your learning to one side. You h
yourself an innocent beginner once more. Only then will you be able to penetrate in to reac
within you. If you carry all the paraphernalia of the concepts and standards you've gained f
learning to gauge things inside you, you can search to your dying day and yet won't meet w
truths at all. This is why you have to hold to only one theme in your practice. If the mind ha
themes to concern itself with, it's still just wandering around -- wandering around to know th
going out of bounds without realizing it and not really wanting to know itself. This is why th
lot of learning like to teach others, to show off their level of understanding. And this is pre
how the desire to stand out keeps the mind obscured. Of all the various kinds of decep
//there's none as bad as deceiving yourself//. When you haven't yet really seen the truth, w
do you have making assumptions about yourself, that you've attained this or that sort of kn
you know enough to teach others correctly? The Buddha is quite critical of teachers of this
calls them "people in vain." Even if you can teach large numbers of people to become arah
yourself haven't tasted the flavor of the Dhamma, the Buddha says that you're a person in
have to keep examining yourself. If you haven't yet really trained yourself in the things you
others, how will you be able to extinguish your own suffering? Think about this for a m
Extinguishing suffering, gaining release from suffering: Aren't these subtle matters? Aren't
completely personal within us? If you question yourself in this way, you'll be on the right tra
then you have to be careful. If you start taking sides with yourself, the mind will cover itself
wrong insights and wrong opinions. If you don't observe really carefully, you can get carried
tangent -- because the awareness with which the mind reads itself and actually sees throug
something really extraordinary, really worth developing -- and it really eliminates suffering a
defilement. This is the real, honest truth, not a lot of propaganda or lies. It's something you
have to practice, and then you'll really have to see clearly in this way. When this is the case
you //not// want to practice? If you examine yourself correctly in this way, you'll be able
know what's real. But you have to be careful to examine yourself correctly. If you start latch

sense of self, thinking that you're better than other people, then you've failed the examina
matter how correct your knowledge, you have to keep humble and respectful above all else
there be any pride or conceit at all, or it will destroy everything. This is why the awaren
that eliminates the sense of self depends more than anything else on your powers of obser
check and see if there's still anything in your knowledge or opinions that comes from the fo
any sense of self....You have to use the full power of your mindfulness and discernment to
things away. It's nothing you can play around at. If you gain a few insights or let go of thing
don't go thinking you're anything special. The defilements don't hold a truce with anyone. T
coming right out as they like. So you have to be circumspect and examine things on all side
will you be able to benefit in ways that make your defilements and sufferings lighter and lig
When we probe in to find the instigator -- the mind, or this property of consciousness -- tha
we're on the right rack, and our probing will keep getting results, will keep weakening the g
craving and wiping them out. In whatever way craving streams out, for "being" or "having" i
all, we'll be able to catch sight of it every time. To catch hold and examine this "being" and
in this way, though, requires a lot of subtlety. If you aren't really mindful and discerning, you
able to catch sight of these things at all, because the mind is continually wanting to be an
The germs of defilement lie hidden deep in the seed of the mind, in this property of conscio
to be aware of them skillfully is no mean feat -- so we shouldn't even //think// of trying to w
out with our mere opinions. We have to keep contemplating, probing on in, until things com
right, in a single moment, and then it's like reaching the basic level of knowing that exists
own, with no willing or intention at all. //This is something that requires careful observat
difference between willed and unwilled knowing//. Sometimes there's the intention to look
within, but there come times when there's no intention to look within, and yet knowledge ar
own. If you don't yet know, look at the intention to look inward: What is it like? What is it loo
What does it see? This is a basic approach you have to hold to. This is a level you have to
one in which you have to make use of intention -- the intention to look inward in this way....
reach the basic level of knowing, then as soon as you happen to focus down and look withi
knowledge will occur on its own. January 29, 1964

* * *

SABBE DHAMMA

ANATTA One night I was sitting in meditation outside in the open air -- my back straig
arrow -- firmly determined to make the mind quiet, but even after a long time it wouldn't set
thought, "I've been working at this for many days now, and yet my mind won't settle down
time to stop being so determined and to simply be aware of the mind." I started to take my
out of the meditation posture, but at the moment I had unfolded one leg but had yet to unf
I could see that my mind was like a pendulum swinging more and more slowly, more and m
it stopped. Then there arose an awareness that was sustained by itself. Slowly I put
and hands back into position. At the same time, the mind was in a state of awareness absc

still, seeing clearly into the elementary phenomena of existence as they arose and disban
in line with their nature -- and also seeing a separate condition inside, with no arising, disba
changing, a condition beyond birth and death: something very difficult to put clearly into wo
it was a realization of the elementary phenomena of nature, completely internal and individ
After a while I slowly got up and lay down to rest. This state of mind remained there as a st
sustained itself deep down inside. Eventually the mind came out of this state and gradually
normal. From this I was able to observe how practice consisting of nothing but fierce c
simply upsets the mind and keeps it from being still. But when one's awareness of the mind
an inner awareness will arise naturally of its own accord. Because of this clear inner awar
able to continue knowing the facts of what's true and false, right and wrong from that point
enabled me to know that the moment when the mind let go of everything was a clear aware
elementary phenomena of nature, because it was an awareness that knew within and saw
accord -- not something you can know or see by wanting. For this reason the Buddha'
//"Sabbe dhamma anatta// -- All phenomena are not-self," tells us not to latch onto //any// o
phenomena of nature, whether conditioned or unconditioned. From that point on I was able
things and let go of attachments step by step. July 9, 1971

* * *

GOING OUT COLD It's
important to realize how to focus on events in order to get special benefits from your practic
to focus so as to observe and contemplate, not simply to make the mind still//. Focus on //
arise, how they disband. Make your focus subtle and deep. When you're aware of the
characteristics of your sensations, then -- if it's a physical sensation -- contemplate that phy
sensation. There will have to be a feeling of stress. Once there's a feeling of stress, how wi
aware of it simply as a feeling so that it won't lead to anything further? Once you can be aw
simply as a feeling, it stops right there without producing any taste in terms of a desire for a
The mind will disengaged right there -- right there at the feeling. If you don't focus on it in th
way, craving will arise on top of the feeling -- craving to attain ease and be rid of the stress
If you don't focus on the feeling in the proper way right from the start, craving will arise be
you're aware of it, and if you then try to let go of it, it'll be very tiring.... The way in
which preoccupations take shape, the sensations of the mind as it's aware of things coming
moment, the way these things change and disband: These are all things you have to focus
clearly. This is why we make the mind disengaged. We don't disengage it so that it doesn't
to anything. That's not the kind of disengagement we want. //The more the mind is truly di
more it sees clearly into the characteristics of the arising and disbanding within itself//. All I
that you observe things carefully, that your awareness be all-around at all times. Work at
as you can. If you can keep this sort of awareness going, you'll find that the mind or consci
the supervision of mindfulness and discernment in this way is different from -- is opposite
unsupervised consciousness. It will be the opposite sort of thing continually. If you kee

mind well supervised so that it's sensitive in the proper way, it will yield enormous benefits, small ones. If you don't make it properly sensitive and aware, what can you expect to gain

When we say that we gain from the practice, we're not talking about anything else: We'r gaining disengagement. Freedom. Emptiness. Before, the mind was embroiled. Defilement attacked and robbed it, leaving it completely entangled. Now it's disengaged, freed from the that used to gang up to burn it. Its desires for this or that thing, its concocting of this or tha thought, have all fallen away. So now it's empty and disengaged. It can be empty in this wa your very eyes. Try to see it right now, before your eyes, right now as I'm speaking and you listening. Probe on in so as to know. If you can be constantly aware in this way, you're in the footsteps or taking within you the quality called //"buddho,"// which means one who awake, who has blossomed in the Dhamma. Even if you haven't fully blossomed -- if you've to the extent of disengaging from the blatant levels of craving and defilement -- you still ben deal, for when the mind really knows the defilements and can let them go, it feels cool and and of itself. This is the exact opposite of the defilements which, as soon as they arise, ma smoulder inside. If we don't have the mindfulness and discernment to help us know, the d burn us. But as soon as mindfulness and discernment know, the fires go out -- and they go

Observe how the defilements arise and take shape -- they also disband in quick successi disband on their own in this way, go out on their own in this way, they go out hot. If we hav mindfulness and discernment watching over them, they go out cold. Look so that you can s knowledge of mindfulness and discernment is like: It goes out; it goes out cold. As for the even when they arise and disband in line with their nature, they go out hot -- hot because w them, hot because of attachment. When they go out cold, look again -- it's because there' attachment. They've been let go, put out. This is something really worth looking into: th

there's something very special like this in the mind -- //special in that when it really knows truth, it isn't attached//. It's unentangled, empty, and free. This is how it's special. It can gro empty of greed, anger, and delusion, step after step. It can be empty of desire, empty of m The important thing is that you really see for yourself that the true nature of the mind is that be empty....This is why I said this morning that //nibbana// doesn't lie anywhere else. It lies right where things go out and are cool, go out and are cool. It's staring us right in the face

May 26, 1964

* * * READING THE HEART The Buddha taught that we are to know with our own hearts and minds. Even though there are many, many words and phras the Dhamma, we need focus only on the things we can know and see, extinguish and let g moment of the immediate present -- better than taking on a load of other things. Once we c comprehend our inner awareness, we'll be struck deep within us that the Buddha awakene here in the heart. His truth is truly the language of the heart. When they translate the D in all sorts of ways, it becomes something ordinary. But if you keep close and careful watch the heart and mind, you'll be able to see clearly, to let go, to put down your burdens. If you

right here, your knowledge will send out all sorts of branches, turning into thought-formatio
sorts of meanings in line with conventional labels -- and all of them way off the mark. I
know right at your inner awareness and make it your constant stance, there's nothing at all
take hold of anything, no need to label anything, no need to give anything names. Right w
arises, right where it disbands: That's where you'll know what //nibbana// is like...."//Nibban
simply this disbanding of craving." That's what the Buddha stressed over and over again.

March 15, 1974 [end]

The Blue Cliff Record Case 24
Isan and Iron Grindstone Lu

Master EngoÕs Pointer
Stand on the summit of the highest peak and demons and outsiders cannot know you. Walk on the bottom of the deepest sea and even the BuddhaÕs eye cannot catch sight of you. Even if your eyes are like shooting stars and your intellect is like flashing lightning, still you wonÕt avoid being like the spirit tortoise dragging his tail leaving traces. At this point, what is proper? To test I site this old case. Listen.

The Main Case
Iron Grindstone Lu arrived at IsanÕs, Isan said, ÒOld cow, so youÕve come.Ó The Grindstone said, ÒTomorrow thereÕs a great communal feast on Taizan, are you going to go teacher?Ó Isan relaxed his body and lay down. The Grindstone immediately left.

Master SetchoÕs Verse
Once riding an iron horse she entered the fortress.
The edict comes down reporting that the six nations are cleared.
Still holding the golden whip she questions the returning traveler.
In the depths of the night, who will go along to walk the royal road?

In yesterdayÕs koan, we made reference to Iron Grindstone Lu doing dharma combat with Shiko. Today I picked one of the koans from the Blue Cliff Record that has to do specifically with Iron Grindstone Lu. Her name in Japanese is pronounced Ryu Ketsuma. Ryu was her family name, in Chinese thatÕs pronounced Lu. So we translate Iron Grindstone and left the Chinese name Lu, Iron Grindstone Lu. Ketsu means iron, and ma means mill. So itÔs a mill that grinds iron instead of grinding wheat or rice. She earned this nickname because of her ability in dharma combat. She was known throughout that part of China during that period of time as being a terrible opponent in dharma combat, that would just grind up any of the monks that came to challenge her. She was a successor of Master Isan, and Isan was part of the lineage of Yakujo. Yakujo received the transmission from Baso. So Yakujo was one of the 84 enlightened disciples of Baso, and

Yakujo transmitted to several people. He also transmitted to Obaku, who became the teacher of Rinzai and the beginning of the Rinzai line. He also transmitted to Isan who along with his dharma successor Kyogen, began another line that continued for many generations. They were both part of what we call the five houses of Zen in China at that period of time. Another one of those houses was the Tozan school, or the Soto school. Both the Rinzai and Soto lineages are part of our monastery here. Those are the only two that continued through time and are still alive and well to this day.

Isan was also probably, one of the best known teachers of that period of time, he had some fifty four people that he transmitted to. It was a period of time that Zen was in itÕs golden age. IÔve often wondered why. Other times in the history of Zen if a teacher could find only one succesor would feel very fortunate. Down to the present day usually teachers have only two or three successors at the most. Some of them, but itÕs very unusual may have as many as six or seven. But during that time, fifty or a hundred were not unusual. Isan had fifteen hundred monks living at his monastery. The monastery that he had was on Isan mountain, thatÕs how most of these masters got their names, they took the name of the mountain that they lived on. The year was 848, so it was the ninth century, and by imperial decree Buddhism was reestablished after eight years of fierce prosecution. That used to go on a lot. The years that Buddhism was in China. ItÕs even happened just recently, I think I mentioned it just recently, so one period of time if the emperor happened to be a Buddhist, then Buddhism was in and everyone was a Buddhist. Buddhism flourished, and the emperor would build monasteries and some Zen master would become the National Teacher and have the ear of the emperor, and train the emperor's children and that's about as close they got to right action, being able to influence the Emperor's decisions. And then that emperor would leave and a new emperor would come in who was a Taoist, and all of the Buddhist monasteries would be destroyed and all the Buddhist monks chased out back into lay practice or beheaded in some cases and the Taoist's would be back in, back and forth it would go. But somehow that continuity remained. And the reason it remained was that what was transmitted was not what's in the text. So you can burn

monasteries, you can burn the sutras, you can burn the records of the masters. What's transmitted is alive and goes from mind to mind so you can't see it. It goes from generation to generation, from person to person. In fact everything else is it's context, a matrix that's created so that the mind to mind transmission can happen. Every teacher has a teacher, and although we realize it ourselves, there's nothing that the teacher can give you, it's already there that which is to be realized, still in the Zen lineage, the approval of the teacher is a requirement so that you determine the authenticity of a lineage by tracing it back. And it's all documented. It's not that it's not documented, it is documented after the fact, after the mind to mind transmission, when transmission has already occurred, when the documents verifying it have already been passed on. That's what's kept it alive, that's what's kept it very vital. Each generation each teacher has the burden of responsibility to manifest the dharma according to the circumstances they encounter. So the dharma always fills the vessel that contains it. It's not like trying to take something that was written 2000 years ago and getting it to fit in the 20th century. It fits because it was transmitted to a 20th century person.

This koan takes place about five years before Isan's death at age 83, so he was in his late seventies at the time of this encounter. He had built a temple on Isan mountain with his own hands. He was part of what was known as Denhai monks, monks who cultivated the fields and raised cattle. That was a tremendous departure from the original teachings in India. In India, the Vinaya for monks, which is still mantained in the Hinayana tradition, was that a monk doesn't work. It's very much the same in Hasidism where the devout Hasidic Jew studies the scriptures, and devote themselves completely to them, it's almost a form of monasticism, and doesn't work. So it was in Buddhism, and to this day Theravadan monks don't work. The lay practitioners do the work and gain merit by doing the work for them. So they're not allowed to grow their own food, they beg for their food, so to be a mendicant is an important part of the process. In Hinayana Buddhsim that remains true, but in Mahayana Buddhism, particularly when it went to China. At first the Mahayana Buddhists also did the same thing, they didn't work, so long as

there was a way to support them. But as the monasteries started to be located in the very far reaching regions of China in the mountain ranges, there were no villages to go to to beg. The winters were very very severe so in order to survive, they needed to grow their own food, they needed to cultivate and work in the fields, and that began with Yakujo, Isan's teacher. Yakujo's very famouns for saying, "A day of no work, a day of no food." That was the basic rule of his temple. If you didn't work, you didn't eat, because these monks didn't want to work. You know that was breaking the rules of the Vinaya. But of course the Vinaya was also transmitted mind to mind. In each generation the teacher needs to be able to respond to that Vinaya in a way that's appropriate to the circumstances. There's a lot more to the Vinaya than the surface that appears as the rules, the same with the precepts. People looking at the precepts, reading the sixteen precepts think that what you read is what they are, but it goes much beyond that. And in fact how far beyond that is not even possible to understand until one's training is virtually completed, it's at the end of formal training, after, fifteen or twenty years of training, that we take up the precepts as koans. One hundred and twenty koans to test one's understanding of the precepts. The precepts are also transmitted as well as given in the ceremony. Given as an act of faith in the beginning of one's training. They're actually transmitted as part of the transmision of the dharma at the end of training. So Yakujo made that rule, and in fact when he became to old to work, his monks felt sorry for him because he was such an old man, they didn't want him to work. They begged him to stop working. He said, "No, the rule is, a day of no work, a day of no food." So they took his tools and they hid them, and he stopped eating. So finally they had to give him the tools back, and he kept working until the day he died.

And Isan being a part of that lineage went off and started a temple on Isan Mountain, and they cultivated the fields and also raised cattle. I guess the cattle were raised for food, for milk, for food, whatever, as well as the cultivation of the fields. So all of their sustenance came from the mountain, whatever they could get from working with that.

Now Isan, because I guess cattle were very dominant; if you went to his monastery you probably stepped over tons of buffalo dung to get to the main gate, there were grazing cattle all over the place. Buffalo were very much up front in his way of teaching, I'm sure it came up again and again, just like when we had a gourmet deli, that would always come up in dharma talks here. It was always being related to the circimstances the students find themselves in. So one of his favorite koans that he would say to his monks was that in many years from now, in two hundred years, at the front gate of this monastery I will be reborn as a buffalo. And on the side of the buffalo will be written, 'This is monk Isan.' If you call it a buffalo, it's monk Isan. If you call it monk Isan, it's a buffalo. What will you call it. It's one of the two hundred koans that students need to work with here at Doshinji. Now obviously, old Iron Grindstone Lu, who was his successor must have passed through that old koan of the buffalo, and I think that's why he personally called her 'old buffalo cow.' In some of the translations they say 'old female buffalo.' For obvious reasons in English, calling someone an old cow is derogatory. Calling someone an old bull is not, so some of the translations say 'old female buffalo.' But you should understand the point of it, in Chinese that wouldn't be a derogatory statement. And that's what the word means in Chinese, it means cow. It's a different character for cow than it is for the male buffalo.

So Iron Grindstone Lu who had now succeeded Isan and had built a hermitage on an adjoining peak of Isan Mountain came to visit him. Master Engo, in speaking of the nun, Iron Grindstone said that she was like, "Stone struck spark, like a lightning flash. Hesitate and you lose your body and your life. In the path of meditation if you get to the most essential place, where are there so many things? This meeting of adepts is like seeing horns on the other side of the wall and knowing immediately that there's an ox. Or seeing smoke on the other side of the mountain and immediately knowing there's a fire. When pushed, they move. When pressed they turn about." That is they fuction freely, both of them. Both of them are adepts, that's the thing to see. That the complete merging of parent and child, child and parent had been complete with these two.

Iron Grindstone Lu had studied for a long time, her active edge was sharp and dangerous. She built a hut a few miles from Isan Mountain and one day went to call on Isan. When he saw her coming, he said, "Old cow, so you've come." The Grindstone said, "Tomorrow there's a great communal feast on Mount Tai. Are you going to go teacher?" Isan relaxed his body and lay down whereupon Grindstone left. Engo said, "All of you look! Throughout they seem to be conversing, but this is not Zen neither is it Taoism. Can it be understood by calling it unconcerned?" Is that what his reaction was. In one of the first translations of this koan, one that was produced many, many years ago, that's what the translator said, that he was unconcerned. That's not what the point of this koan is. There's a lot more to be seen.

Now Isan Mountain was over six hundred miles from Mount Tai. How then did Iron Grindstone Lu want Isan to go to the feast. They didn't have planes in those days. It's like one of the students from here coming to me and saying, "Daido, in a half hour there's going to be a party at ZCLA in Los Angeles, are you going to go?" So what was the meaning? Engo says, "This old lady understands Isan's conversation. Fibre coming, thread going. One letting go, one gathering in. They answer back to each other like two mirrors reflecting each other, without any reflecting image to be seen. Action to action they complement each other, phrase to phrase they accord." This is a perfect example, this dialog, of that completion between teacher and disciple. Two mirrors face to face, reflecting with no image in between. Why is there no image in between? Why is it that they can't be seen by the Buddha's and ancestors? Why is it that the eye cannot see itself? When you are the thing itself, there's no separation. You need to be outside of something in order to see it. You need to separated in order to see it. In true intimacy, there's no knowing. There's no seeing. There's no eye, ear, nose, tongue, body, or mind. These two are one reality, they function freely. The fibre coming, the thread going, in sewing. One letting go, rolling out, one gathering in. Letting go and gathering in. Letting go is where the teacher or the adept is positive, nourishing, giving, manifesting in the phenomenal world, in the relative. Holding back, they're not there, they take away. One rolls

out, the other gathers in, the other rolls out, the other gathers in. It's in complete harmony. It's like a beautiful dance, a beautiful dharma dance. They complement each other. Phrase to phrase they accord. Then Engo says, "People these days can be poked three times and not turn their heads. But this old lady couldn't be fooled one little bit. No means is this an emotional view based on mundane truth. Like a bright mirror on a stand. Like a bright jewel in the palm of the hand. When a foreigner comes, the foreigners reflect it. When a native comes, the native relects it. It's that she knows there's something transcendent, that's why she acts like this." That bright mirror on its stand is the mirror of samadhi. So whatever is there, it reflects it. Doesn't interpret it, analyze it, judge it, characterize it, understand it, file it, store it, manipulate it, love it or hate it. It reflects it perfectly. The perfect mirror of samadhi.

This kind of dharma combat constantly went on during China's golden age of Zen. There were these constant pilgrimmages that monks would make, from monastery to monastery. Testing, sharpening their understanding. Perfecting, going further. What's the limit? How far can you go? There's no edge, there's no boundary. Where's the edge of the universe? If you think there's an edge, then what is it that's just beyond the edge? You too are just like that.

Engo said, "Right now you're content to understand this is unconcern. " This is Isan's lying down. Another master said, "Don't take having concerns as not having concerns. Time and time again, concern is born of unconcern. If you can immerse yourself into this and penetrate through, you'll see that Isan and Iron Grindstone Lu acting in this way is the same sort as ordinary people's conversation. People are often hindered by words, that's why they don't understand. Only an intimate acquaintance can understand them thoroughly." Intimate acquaintance means, realizing that Buddha mind. "Time and time again, concern is born of unconcern." A nice way of understanding compassion. We think of compassion as doing good, but that's not what compassion is. Doing good is doing good. Compassion is quite different. It functions freely with no sense of separation between the doer and the thing that the doer is doing. It

happens like the way you grow your hair, it just happens. If someone falls, you pick them up. It's the same intimacy in which their is no knowing. There's no separation. It comes out of wisdom. Wisdom is the realization of no separation. Compassion is the activity that comes out of that realization. So it's very different from doing good. Tokusan's sixty blows was an act of grandmotherly compassion. Not a punishment. Rinzai's fist, an act of compassion. Desperately these teachers wanted their disciples to realize themselves, make themselves free. To realize the inherent freedom that's their very life just as it is. So can this be understood by calling it unconcerned? "When letting go they both let go. When rolling in they both roll in." We call this in Zen training the merging of perspectives.

In the footnote to this Main Case when Iron Grindstone said, "Tomorrow there's a great communal feast on Taizan, are you going to go teacher." The footnote says, 'The arrow is sharp to no purpose. In China they beat the drum. In Korea they dance. The letting go was too fast, the gathering in was too slow.' 'In China they beat the drum. In Korea they dance.' Daido drinks sake, Kyodo gets drunk. No separation.

Master Setcho's Verse

Once riding an iron horse she enters the fortress.
The edict comes down reporting that the six nations are cleared.
Still holding the golden whip she questions the returning traveler.
In the depths of the night who will go along to walk the royal road.

This is a very very clear verse, some of them are difficult to follow. 'Once riding an iron horse she enters the fortress.' This is praising Iron Grindstone Lu, coming as she did to Isan. 'The edict comes down reporting that the six nations are cleared.' This is praising the way Isan questioned her. 'Still holding the golden whip she questions the returning traveler.' This is praising Grindstone saying "Tomorrow there's a great communal feast on Taizan, are you going to go teacher?" In the depths of the night, who will go along to walk the royal road?' This praises Isan relaxing his body and

Iron Grindstone immediately turning and leaving.

Once Seppo commented on this case with verse. He said:

Standing on the summit of the highest peak, unknown to demons and outsiders.

Walking on the bottom of the deepest sea unseen even by the Buddha's eyes.

That's referring to one of the ranks of Master Tozan, the five ranks of Tozan. It refers to a very highly developed state of understanding. While on the mountain peak manifesting in the market place. While in the market place, alone on the mountain peak. The merging of absolute and relative.

A monk once asked Seppo, "When Isan said, 'Old cow, so you've come.' What was his inner meaning?" Seppo said, "In the depths of the white clouds the golden dragon leaps." The golden dragon of course is Iron Grindstone, an enlightened being. The dragon always functions in the clouds, flies with the clouds. The monk said, "When Iron Grindstone Lu said, 'Tomorrow there's a great communal feast on Taizan, are you going to go teacher?' What was her inner meaning?" Seppo said, "In the heart of the blue waves the jade rabbit bolts." The monk said, "When Isan immediately lay down, what was his inner meaning?" Seppo said, "Old and worn out, decrepit and lazy. Days without concern, lying idly deep in sleep facing the blue mountains." Is this unconcerned?

It's said that Iron Grindstone was fully equipped with the seven items of a warrior. The seven items of a warrior are also the seven items of a teacher. What those seven items are: One is great capacity and great function. The second is swiftness of wit and eloquent mind. The third is wonderous spirituality of speech and movement, that is being able to manifest live words not dead words. Fourth an active edge to kill or to give life. To kill is to have someone understand the absolute basis of reality. To give life is to show it, manifest it in the ten thousand things. Fifth, wide

learning and broad experience. The sixth, clarity of mirroring awareness, that perfect great mirror of samadhi. And seven the freedom to appear or disappear. That is to let go or to hold fast. That is to give and nourish or to take away and disappear.

The question; 'what did Isan mean when he said, "Old buffalo cow so you've come.'" The footnote to that statement says, 'Check a probing pole, a reed shade, where should you look to see the obscurity.' Probing pole, what was Iron Grindstone's purpose in asking tfeh question, "There's a great communal feast on Taizan, are you going to go teacher?" The footnote said, 'In China they beat the drum, in Korea they dance.' "Isan relaxed his body and laid down." The footnote says, 'The arrow got him. Where will you see Isan.' The Grindstone immediately left. The footnote says, 'She's gone. She saw the opportunity and acted. How will you understand this?'

We tend to look at our practice in a very abstract way. We tend to equate the practice with the monastery. Some kind of a sanctuary that's removed from the world. We come to the monastery, we're quiet, we're gentle. We bow to each other, we go back out into the world and we push and we shove. So on the left hand we have the monastery, and the left hand we have the world. We live in a period of time where self-centerdness is the key. Overwhelming self-centeredness. The "me" generation. I'm worth it. It's kind of interesting, there's an ad that appears on television now continually for the lottery, it shows people responding to the obvious question, "What would you do if you won, several million dollars, ten million dollars in a lottery?" And it's very interesting the responses. One person's going to buy the company they work for and fire the boss. Somebody else is going to buy his and her's Maseratis. Somebody else is going to buy and island and on and on. It's kind of interesting, they're all self-centered answers. It's not so much that, this is not a sampling of the public. Becuase they're all actors that are responding, it's obvious. But the thing that's interesting to me is that these companies don't advertize things unless a lot of research is done. And what that research indicated, what people wanted to do with their lottery money is self-centered. Nobody talked about helping the poor, of housing the

homeless, or donating some of it to AIDS research, or any of the ten thousand needs that exist out there. And the reason, they didn't talk about it is that that doesn't appeal to the public. The research indicated that if you want people to take a chance on the lottery, then you're going to have to give them very self-centered motivations in order to do it. It's just like all the other advertizing it's self-centered. And the reason the advertizing is self-centered, is it's a perfect mirror of what's going on. If you want to understand a country or a society, look at the advertizing. Having worked in that field for many years I know. A lot of research goes into it. They know their customers. And they know them well. What does it say about this time and place that we exist in? What does it say to us when we realize that seven people running for public office in New York City are under indictment, two of them convicted felons. They're about to take public office, about to be given public trust. What's wrong when we realize that in business there's incredible corruption, in politics incredible corruption, in religion incredible corruption. Where have we failed? And as I've mentioned before when you really look at it, what it's about is power. And the illusion that what power is, is money, the ability to manipulate and control people, things, and in a sense from a mundane point of view that's what power is. But real power, spiritual power, is the realization of the self, is the freedom that comes out of that realization. The freedom that was manifested with these two adepts, when you see the point of what this dialog was between the two of them. It's a period of time that the relationship's disintergrating, family is slowly becoming obselete, compassion is almost non-existent. What can we do?

It's really important to keep asking, to keep questioning. But ask yourself, and answer yourself. That's what zazan is about. Be master of yourself. It's the same with this koan, where do you see the point of this koan? The answer is within the questions themselves. Don't separate yourself from Iron Grindstone or Isan. The answer is within yourself, in your life. Not some abstraction or some esoteric doctrine, but this very life itself.

Please use the remainder of this sesshin as if your life depended on

it. Don't waste a moment of it, because your life does depend on it. To enter this incredible way is probably the most imortant thing that any one of us will ever do with our lives. It goes far beyond mundane power, position, authority, money. It has to do with very stuff that life itself is made of. So throw yourself into it, totally. Into your zazen, into the chanting, into the bowing, into the work, into sesshin and unify the mind. Don't hold back. Take a chance. Let go. Let go of whatever you're holding on to. That's the way you practice the edge. Life is a precious gift. It doesn't need to be consumed in pain and suffering. It's perfect and it's complete, lacking nothing, just as it is. And if you haven't realized that truth yet, this is the time to do it. Each one of us are fully equipped Buddhas. Fully equipped human beings. There's nothing that you need that you don't have there. You have it. It needs to be realized.

In The Night (Boyfriend fulfills her rough sex fantasy)
byycherry©

She had this fantasy before and tonight Andrew was going to fulfill it for her. The room was v
security light from the backyard caused a sliver of illumination in her room, but just barely. H
attire was a satin pajama top (no pants) and a pair of socks; Andrew knew this.

He was wearing all black: ski mask, t-shirt, running pants, running shoes. He did not wear u
Andrew came through the backyard gate toward her bedroom, which accessed her window,
the morning. She left the window unlocked and ajar before she went to sleep about midnigh
be coming tonight.

The thoughts he had about her began to arouse him, thinking of her silky smooth skin, unde
and below that top, below her navel lay that smooth, plump, juicy access of love that Andrew
more during their talks on the telephone. As she slept, he slid open the bedroom window ve
quietly, not to wake her. Hopping up on the window opening and climbing in the window, he
behind him.

Standing above her at the right side of her bed, Andrew watched her sleep. She was lying o
pajama top slightly covered her exposed smooth round ass. Andrew smiled as he thought o
would occur, since she agreed to let him do as he wished.

Andrew roughly pulled the sheet away from her, startling her awake. He suddenly pulled her
and placed his hand over her mouth. "Do as I tell you and I will not hurt you. Do not scream
hand. Just lay still for now and hold onto the headboard spindles, as I tie you here." Andrew
from her mouth and she said nothing and lay perfectly still, when he tied her to the headboa
shadows, she saw him remove his clothing and his mask. His profile was familiar; she secre
herself, knowing it was he, seeing his mouth-watering body in the shadows. Then he blindfo

Andrew climbed in bed over her, straddling her tummy and unbuttoned her shirt with haste.
for her. She had not realized how wet she had become as a result of this forceful fantasy an
the man who had previously brought her to orgasm time and time again in the past, so gentl

Inching his cock closer to her lips, Andrew told her to make him harder. "Open your mouth,
right hand, Andrew pushed his stiff cock against her lips and opening them, she opened her
slid his cock inside her, leaning further sliding his entire cock deep inside her hot wet mouth
completely inside her, Andrew was pumping, roughly, pounding his cock inside her mouth, a
headboard for support. She was enjoying this naughty side of him. His cock was swelling an

in her as she sucked him harder and harder. Feeling as if Andrew would cum any minute, he
from her mouth. He leaned over her and placed his slippery wet cock between her breasts. I
together as he throbbed, Andrew began to slide himself slowly back and forth between her b
this is good, he thought to himself. Suddenly, he stopped, got up from the bed.

Andrew left her in the bedroom and went to the kitchen. She could hear clicking and glass, b
clearly determine what the noises were, exactly. She heard his footsteps returning down the
bedroom.

She heard him place a glass container on the nightstand. The he climbed on the bed and he
few seconds and sat there looking at her. It seemed like an eternity. Moving his body to lean
felt his hardness on her breast and then his ice-cold hands grabbed her breast and squeeze
sensation was invigorating the combination of the cold and the aching between her legs. He
been so sensitive and this was excruciating, but good in a weird way. As he previously instru
continued stay quiet, but she wanted to scream in pleasure as he continued to make her yea

Andrew had an ice cube in each hand. On his knees, he moved backward toward her ankles
her to open her legs as he restricted her ankles. Using the ice cube, she felt him place a cub
her legs rubbing them agonizingly slow, upward. She felt the coldness of the ice melting aga
skin. He teased her at the inside and under her knees, up to her inner thighs. He ordered, "O
wider. I want to see my wet pussy, taste you, and lick my clit!" She heard his breathing beco
ice cubes were becoming pebbles in his hands as he approached the inner creases at the to
the delicate paradise. Andrew held the ice there, melting, as she felt the ice dripping its cold
ass. He swiftly slid an ice-cold index finger into her hot wet pussy and she loved it. Squeezin
muscles of her pussy as he fucked her, it was difficult not to cry out, how good that felt. She
long deep breaths of air through her nose as she felt him add more cold fingers in her pussy
harder. The faster and harder he fucked her the sooner she was about to reached an orgasm
Damn him!

She craved that he would fuck her to oblivion with that rock hard cock; like an "intruder" wou
Andrew teased her, rubbing it against her legs and stomach. She felt him return to his knees
body; that ached for his cock. Her pussy wanted him, but he leaned over for more ice. This t
one cube and she felt its coldness rising up her stomach to her breasts. Andrew rubbed the
nipple as he sucked on the left nipple, consuming her breast as he swirled the ice around th
hardened. Then he reversed the process devouring the right breast and nipple as it now felt
reached her neck and she felt the ice water running down her neck, then he licked the wetne
neck, sucking it, knowing that marks would be remain, long after he left. He kissed her not a
tender as always, but rougher, probing the inside of her mouth with his tongue, rubbing his h

Feeling his cock rubbing over her pussy, and her not being able to put him inside her, made
even more. She tried to move her body in such a way to ease him inside her, but he had her
with his body that, the idea of hers was not possible.

Andrew could not last much longer, watching her body squirm as he teased her with the ice.
thick and hard. He needed to be inside her now. Wanting to taste her, Andrew moved down
throat, sucking her breasts, biting her nipples, squeezing her breasts. Andrew devoured her
Continuing to move down her body, he nibbled and gently bit her skin. She was in total lust f
who was taking her to another galaxy.

Not being able to put off being inside her, he took her legs and placed them on his shoulders
hardness inside her all at once. He moaned in pleasure feeling her body reach up to meet h
himself inside her. She tensed up for a moment and made a noise he never heard from her
her and pounded her repeatedly.

His hardness throbbed inside her and it felt so good as Andrew moved in and out, in and ou
as they pushed against each other. He placed his body against her and untied her arms fron

Opening her legs, she wrapped them around him and held him to her. Holding him to her, sh
throbbing inside her; then she began to squeeze his cock with her inner muscles. Their bodi
yet their genitals moved in harmony. As if, there was a synchronized little dance. As she agg
climaxed, Andrew knew he was going to cum. quickly, he pulled away from her and came ov
after load. She was drenched. Andrew then lay over her and suckled her neck, nibbling, kiss
Listening to his breath, she began to rotate her hips and this made Andrew's cock which was
become hard again, she held him to her with her arms as she caressed his back with her fin
strokes and continued to move her hips suggestively.; Making Andrew harder, stiffer as he la

She felt the impressive erection coming to life again and managed to move from beneath hir
against him. Andrew felt her wiggle her bottom against him. His arms embraced her from be
kisses on her shoulders and back, his hands massaged her breasts and pulled her nipples.
against him and feeling him growing harder against her back made her aware of his need. It
before.

With Andrew's knee from behind her, he moved her legs apart; taking her left thigh over his;
fingers could slip over her swollen wet pussy lips. She gasped when he slipped two inside to

In one swift movement, Andrew entered her from behind, like only her dream had allowed, u

His cock seemed to grow even more than before, filling her more than the first time; like she filled. Their bodies moved into each other in deep passion. She came around his cock in a g and spasms. Her whole body quivered, as her pussy clamped tightly around Andrew's thrust orgasm sent him over the edge. He violently rammed into her as he erupted inside her puss and moaning as some of this load streamed out of her pussy. He held her tight as he pushe load inside her, seemingly out of breathe. Her eyes flew open, when he plunged into her the she could see was darkness. Holding her tightly, she listened to his rapid shallow breathing. from her and lay over on his back. She continued to lie on her side, turned away from him, li breathing.

"That was great, baby God, you are so tight," a familiar voice said. "I could tell you liked it. Y have come forever. Are you happy? I hope I managed to complete your fantasy."

"Mmmmmmmmm yes, baby," was all she could say. That was incredible. He was so intense thinking how much this fantasy was exactly what she wanted. Andrew felt what she was thin she wanted, he gave himself up to.

"I'm thirsty, come on", he said as he took her hand and went to the kitchen; walking naked d hand in hand.

Taking glasses from the cabinet, he handed them to her. Andrew removed a bottle of apple refrigerator and filled the glasses and handed one of the glasses to her. She rubbed his arm stood up and glistened from the light outside. Andrew drank all of his juice and removed the from her hand.

Their lips never parted as he leaned her against the counter. She felt his rigid cock standing abdomen, as she wrapped her arms around him, urging him closer to her.

He turned her facing the counter; kissing her neck, shoulders and sucking her ears. As she on the counter, he filled her, finding pleasure spots that she didn't know existed. Her ass cus plunging into her; deeper, luscious strokes in her pussy. His kisses never stopped. They dra as the desire to explode as one. His thrusting moved her to delicious places unknown. She build-up of an orgasm that without warning caused her back to arch and she came. Her hea receive his lips that kept hers captive, as he muffled my orgasmic whimpers. She could feel pulse. With one hard thrust, he came. Sweat dripped down our bodies. However, his lips ne her turn to muffle his cries. He held her, kissing her back and tasting her skin. Finally, Andre standing upright.

She turned around to face him, kissing the corners of his mouth, licking his lips, slowly enter
into his mouth. His tongue danced inside his mouth. This time was infinity to her before relea

"Andrew, sweetheart no one makes me cum like you do. Thank you so much for this…I look
fantasy of yours."

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Innocence (Kathy crosses boundaries while on vacation)
bystephen55©

Innocence

The sun, its warmth, the sound of ocean waves, the sand and the breeze all let me know I w
home. As I laid out in the heat and let my skin feel alive once again, I kept my eyes closed a
how much I needed this vacation. It was overdue and I mentally made a note not to let it hap
let myself get so deep into work and career that I had come close to burning out.

My life at forty was going well by some standards, but it was also a bit of a mess. On the exe
track at the company, my MBA finally paying off, I was putting in long hours and had paid the
prices actually. My marriage had flamed out when I found my husband cheating two years e
was bitter and costly. Making a lot more money than he did turned out to not be such an adv
Paying him alimony was a constant thorn. I had tried to make time for him, but he never cou
success and had taken to playing around with my money, while I was away on business. Wh
around the neighbourhood, I was taken aside by an irate husband down the street and the ji
thought that my ex was still having a rollicking good time off of my support, was something I
go. It never seemed to let go. Never having time for children as I worked my way up the ladd
price I had paid. Well, at least I wasn't paying child support as well.

At forty, I was still a "fine figure of a woman" as my last boyfriend had said. I had managed t
slim figure with my still firm A-cup breasts. I had a conventionally pretty face and kept my ha
neatly styled. My last boyfriend thought I was more like thirty in appearance, but he also wou
with a girlfriend who was gone half the time and tired the other half. Why did the men seem
the world, have a life and still have energy? Because, I thought, they ran the world but the w
work. At least it seemed that way at the company. All of my business ideas were taken into
passed up and then came back as some guy's idea that I had to implement. It was one of th
business. I paid the costs. I did try to work out at least twice a week, and always did so when
as it kept me out of the bars and lounges, with their ever present lounge lizards ready to fee
on the road, I had on a few occasions let some guy seduce me, pretending to not know how
But that was only after the separation. The sex was all right, and on one very special occasi
gentleman showed me what a truly skilled lover can do for a woman.

Slow, rhythmic and sultry thrusts, steady and continuous, for what seemed like hours had gi
orgasms than I had believed possible. He had played me like I was a fine violin, effortlessly
position to position, his older, poorly muscled body doing what no young lover had ever don
man cock", thick and not all that hard, was massaging in me, not unlike a large and soft toy.

applying more lube, as I couldn't possibly stay wet for that amount of time, he masterfully ga
sexual feast, complete with hor's deurves, several entrées and dessert. And when he finally
stiffened, his penis in to the hilt, his face a grimace almost of pain, he came in me and came
thought he was faking but it was real. As he finally withdrew his condom covered penis I cou
in it than I might normally see in a month. Ever the gentleman, he took care of it himself, dis
covering it with some tissue, a quick toss in the waste basket and then kissed and caressed
pleasant things and cuddled as we both drifted off to sleep. Where did the men like this hide

I lay on the beach, my large towel under me, a bottle of water and sunscreen beside me and
was in a two piece suit, but appropriate for my age. The older women at the resort, who liked
Weasels, seemed a bit, well, like they were trolling. It wasn't specifically a "clothing optional"
several women were tanning with their tops off. Apparently no one made a fuss. Maybe tom
Today, I would just tan and chill. Footsteps in the sand and I came back. I opened my eyes
sun and with my sunglasses helping I could see a couple walking by just below my feet. He
like a man who lived in the sun. About mid fifties, grey hair, an enormous diamond on one ha
sun, and not all that fit, flabby actually. The woman was similarly tanned, her skin premature
had several sparklers flashing. She also had a tiny G string bottom, and no top. Her hips loo
large for her choice of bikini bottom and her large floppy pendulous breasts moved from side
walked. She was not very attractive, even with the diamonds. The man gave me a long and
his gait as he went by. He raised his eye brows a bit and tilted his head. He obviously liked
closed my eyes and waited while he walked away, feeling like I was on display. I was, but I
his leer.

I had been at the resort for three days. The first day I was tired from travel and just rested by
The resort nightlife didn't appeal at all that night and I went to sleep early and alone. The se
rested and ready, I had walked the beach in the morning letting my life slow to the rhythm of
the afternoon I went horseback riding at the resort stables and took in a guided ocean ride, I
walk and trot in the water until I was soaked and laughing. Riding bareback in the waves, I c
power of the horse, its rigid spine working against my labia and clitoris. Without trying to attr
I purposely let my body rock as the horse trotted through the ocean, and after several minut
starting. Trying to maintain facial composure I let it take me and the continued motion of the
brought on another, then a third. God, what was I doing? Thankfully the ocean water had alr
shorts so at least my gush of fluids was not apparent. The guide gave me a special smile an
he must have noticed. Then I also realized he had probably seen this daily. No wonder the
popular with women. I wondered how many riders of my gender all hot and bothered from th
to ride with the guide. None of my business, I thought. What happens on vacation...

That evening, I dressed in a casual sun dress, low heeled sandals and went to the nightclub

down. I danced, checked out the guys and let several bring me a complimentary drink and c
casual sex session. Most of the people there were couples but there were also enough singl
marketplace. I enjoyed the posturing, the flirting and the music. Several times I watched as a
flash a breast and the flashing got better as the night and the free alcohol progressed. It see
everyone there was in a sexy mood, and I felt myself get caught in it. A couple of young wor
of playing a game of truth or dare. As the night went on, the dares became more and more r
breasts gave way to serious dirty dancing and flashes of panties. Most of the men were glue
if some of the women were unhappy that they were. A young man asked me to dance. As so
floor, his hands went to my ass and he held me tight to grind his bulging tented pants to my
several drinks on board and with the location, I actually ground back. He beamed at me thin
have a score for the night. I wasn't sure so I just let it continue. He had noticed I was by mys
me to sit at his table. I thought, why not, it was part of the entertainment. There were severa
all younger than me and he seemed the only one unattached. We chatted, laughed, danced
dare show continued and it became obvious that the two young women had removed their p
getting less and less inhibited and were clutching themselves and rubbing each other, laugh
as if this was routine. The guys at the table were wide eyed and thoroughly enjoying the per
girls made a few catty comments, then got into it and got up and did some dirty dancing as v
like fun and even I tried a bit of it, giving the guy a quick drop of my sundress top to expose
breast, and giving him an "oops" childlike look. He smiled and danced behind me, rubbing u
holding one arm around my middle, let the other run up and down my thigh, finally lifting the
flash my lacy ice blue panties.

Back at the table I let him put his hand on my knee and wondered how long he would take to
the object of his affection. It wasn't long. As one of the now very drunk truth or dare girls was
exposed vulva and the other dropped down to give her some quick oral, he moved up my th
dress, to run his fingers up and down my pussy. I let him, even to the point of putting my ow
move aside the panties. He tried to pretend we weren't making out at the table and did reaso
all eyes on the girl-girl oral show, he put a finger to my now very moist vagina and massage
hand, pushing it to me firmly and just watched the show. As the crowd cheered on the girls,
as he could and I felt a thrill and a chill go up my spine. His palm was massaging my harden
sure that only a few minutes would produce an orgasm. Unfortunately, the oral show ended
both girls just raised their arms and danced around each other. As faces turned back, he qu
hand to my knee. Yes, I was going to get laid tonight and felt very good about it. It was only
asked him his name. "Phil," he said.

"Kathy. Pleased to meet you, Phil."

Another drink, a few more dances, each one more sexual than the last and the guy was alm

turned on. "My room or yours?" he asked his voice husky and urgent. "Mine" I answered. I w
he had condoms, but I knew I did and my favourite lube was there as well.

He wasn't able to keep his hands off me as we went up to my suite. I knew everyone at the r
aware of our intentions. So what? I was on vacation. The sex was a disaster. The guy, abou
much taller than me, not very fit and with little knowledge of how to pleasure a woman, seem
after the older gentleman lover. His idea of oral was to stick his tongue out and shake his he
forth over my clit. Where did he learn that? He ignored my breasts, didn't pay any attention t
caressing and seemed bent on getting his rocks off and then getting out. His penis was aver
guessed but slim. It felt okay but nothing like the thicker penis that had pleasured me so wel
having a rock hard erection, he felt.....inadequate in me. He came quickly, long before I felt r
his back, panting. After a few minutes, during which I felt cheated, he said, "Give me a few r
fuck you some more." So romantic, this one, I thought. I realized he wanted me to deal with
tried to remove it sensually but he just slipped it off and tossed it aside.

"Suck me hard and I'll really fuck you."

'As if' was all I thought, but I got up, went to the bathroom and returned with a warm damp c
semen from his penis. Somehow, I just couldn't bring myself to suck it off of him.

I gave him oral, slowly and sensuously, as best I could, hoping that maybe he would learn s
about ten minutes of this, he seemed impatient. His penis was almost fully erect and he obv
get back to fucking. I put a second condom on him and he asked me to "assume the position
meant but irritated at his attitude, I did get on all fours and offered him my back way, after qu
applying a bit of lube to my vagina opening. He quickly started thrusting into me, slapping hi
my cheeks. After about one half of a minute he was bucking at me like a high school kid.

"Fuck, this is good. Fuck, you have an ass!" With that he withdrew and put the head of his p
pushed roughly. Damn, but this guy was a jerk! My ass didn't take him of course, and it hurt.

"Stop, not like that", was all I said and turned over. I was okay with anal, but not like this.

I was about to tell him how to do it properly when he said, "I thought all you older women lov
ass. What's wrong with you?"

That was it. "Get out, right now." I got up, went to the closet and put on my robe. He was stil

"Cock teasing bitch," he muttered and got up, put on his pants and glared at me. "Fuck! My

of ass and you turn out to be a fucking cock teasing cunt!" After several more outbursts of cr
he left, leaving the door open. I closed and locked it, leaned back against it and tilted my hea
the door and let my breathing slow. It was absolutely the worst sexual experience I had ever
and paying particular attention to washing away any trace of him from my unfulfilled pussy, I

"Fucking little shit head" I muttered and got out of the shower. Masturbating was out of the q
too angry. I poured a drink from my supply and sat in the easy chair, wearing only the robe,
and picked up the TV remote.

I turned on the set, went to movies, adult movies and then the selection. It was extensive. I s
porn but it seemed like a release. I picked a title and watched the usual array of porn offering
amazing cock, blow, fuck and the requisite cream on her face. Gangbang with the girl drenc
guys, one girl and the inevitable double entry scene. Two massive cocks, stretching both pu
girl moaning in ecstatic pleasure. Two girls, one guy, who fucks like a machine on overdrive.
girl-girl scene with two women, in make up, serious hair and loads of jewellery, skanky cloth
heels, who never seem to take off the heels. At least the women seem to be okay at giving e
finally, the two ended dildo scene with both women having endless orgasms.

Porn made, produced and directed by men, for the male audience. No wonder the guy I had
so bad.

Two drinks, more porn and I was finally ready to sleep. Almost mechanically I massaged my
and fell asleep. I awoke in the morning with a headache, vague memories of disturbing drea
appreciation for decent lovers. Another quick shower, breakfast by the pool and now I was o

Knowing I was likely to run into the guy who was such a disappointment, I considered how to
negative comments. "You're an immature jerk" seemed to work.

In the afternoon, I decided to get out of the resort and explore. The surrounding area was co
you weren't looking for trouble and didn't stay past sundown. I walked through a market, adr
made crafts. A beautiful wrap caught my eye. I put it on and admired myself in a mirror. Only
so as to not look too stupid and it was mine. The older teen girl at the table smiled and said,
for you, Senorita." I smiled back. Instead of putting it in a bag, I decided to wear it as a sash
away. Some more looking at jewellery, clothing, leather goods and I was ready to walk back
my surprise, the table where I purchased the wrap was now being looked after by an older w
one was not there. As I walked out of the market, a hand took mine. It was the girl.

"My aunt was pleased at how much you paid, Senorita. She let me go early." She smiled ag

touched by her child like innocence. She walked with me and chatted about her aunt, how sl
table sometimes and what school was like. She looked to be about late teens but acted your
like manner that made me think she might just be handicapped in some way. She was treati
friends, instead of strangers who just met. I chatted with her, wondering if it was appropriate
her away from her aunt.

"You are a very nice girl, but don't you think you should be getting back to your aunt?"

"No, Senorita, I can play now until I want to go home." She had yet to let go of my hand and
walking with a child of eight, not an older teenager.

"You are from the resort, Senorita? I have never been. It is for," she paused, thinking of the
away..."

"Tourists?" I offered.

"Si... you know." She was really not mentally a teenager. That was obvious. "Can you show
eyes beamed like a child on Christmas morning.

"Don't you think we should ask your aunt? She will worry."

"No, I come back later. She will know." I thought 'what harm then' and we walked the distanc
chatting like school girls. She was very pretty, big bright eyes and a wonder about the world
would never go away. Her hand was still clutching mine.

"What is your name," I asked.

"Isabella, "she said.

"I'm Kathy."

We walked around the resort and her eyes grew bigger. She had obviously never seen swim
lawns, gleaming bright buildings and resort staff in crisp white and red uniforms. "Your room
one is it?"

"Would you like to see it"' I asked, enjoying her banter and happiness.

"Oh...please, yes." And we went to the room, her eyes registering a bit of confusion at the el

door opened and we were on a different floor, she clapped her hands. I opened my door and
immaculate after the housekeeping staff had been through. She walked around, wide eyed a
large bed, comfortable furniture and carpeting. "Senorita, you must be a princess."

"No," I laughed, "just another tourist." There was bottled water on the desk and I opened a b
her a glass. She took it and sipped hesitantly, then smiled when she recognized water. Ther
here new to her. We continued to chat and I found it hard to picture an older teenager when
younger inside. Her body was slim. Her hips were narrow but not childish. Her breasts were
than mine and plainly not surrounded by a bra. They were firm and self-supporting, as if they
swelling. She was wearing a simple skirt and a tee shirt that was partially covered by a tradit
vest. Her long black hair shone in the sunlight. She really was a beautiful young woman, an
on eight. I wondered what her life would be like.

"Are you hungry at all," I asked.

She looked around and said, "yes, but there is no kitchen."

I gave a little laugh and said," That isn't a problem. We can just call for some food." She look
but nodded. I got out the room service menu and asked, "How about some dinner." It was al
afternoon.

"But what is there here?" she asked. I gave her the menu but it was quickly apparent she co

"How about some pizza?" I asked, thinking that would be a safe bet.

"What is pizza?" was the reply.

I smiled again and said, "You will like it." I called and ordered the pizza, some salad and a b
chilled white wine for me and milk for her. When the food arrived she was ecstatic. She liked
was hungry, eating most of it while I had some salad and sipped the wine.

When she was done she simply said, "Pizza...I like it".

Taking the wine and my glass, I sat in the chair, put my feet up and without a word, she sat
curled up like a child. She was slim, so her weight wasn't uncomfortable, but she was taller t
had to pull up her knees. She settled in and closed her eyes. In minutes her breathing was s
She was asleep. I held her in my arms and stroked her hair. The teen child adjusted her pos
resettled. I felt almost like a mother. Not quite, but close. I felt warmth from her and it was pe

body. Her hip was right over my vulva and I could feel her warmth penetrate to that as well.
drawn up tight, I could see her panties, thin and washed out, a bit small for her now. The fab
stretched tight over her labia and I could see a definite slit between the lips. 'Camel toe' I tho
myself and inwardly blushed at my desire to gaze.

Almost unconsciously I moved my pelvis to feel her against me. It felt like heaven and I caug
getting wet! The teen child was turning me on! I sat and slowly rocked my pelvis, enjoying th
sensations. The girl was sound asleep as I rocked slowly for several minutes. I put one hand
massaged my nipple. The combination of sensation took me closer to release and I closed m
her giving me oral sex, her mouth and tongue delighting me. The orgasm built and I tried not
but my pelvic gyration increased as I sought out my climax. Pursing my lips to not make a so
wash of pleasure flood up from my pelvis to sweep over me. God, it was good! I involuntarily
times and she stirred.

Her eyes opened and there was a moment of confusion and fear as she didn't recognize the
squeezed her hand and said, "It's all right. You are safe with me".

She was more awake now and her fear was gone, replaced by contentment. Her eyes were
away. She slowly came back and looked up at me, smiling. "I think it's time to take you back
and got up. We walked back to the market, her hand in mine. This time there was less chat,
better that way. As I walk away from her at the market I was hoping to be with her again.

That evening, I gave the nightclub a pass and walked along the beach, thinking about what I
no shame or remorse. The girl was unaware and not harmed in any way. I was at peace with
I had felt. There was a certain concern over my fantasy to have the girl participate, but I real
anything that untoward, so I passed it off to hidden desire and put the concern aside.

Back in my room, I thought about how to fill the rest of the evening. The thought of my orgas
got me thinking about porn and I turned on the TV and went through the adult movie selectio
that seemed to be all girls. Sitting back with another glass of wine, I watched as the movie u
most porn, this one actually seemed to have a plot. A woman, recently divorced, finding hers
sex affairs. I smiled. It could have been me. After a scene in which she is seduced by a co-w
in which she goes to a women's gym and seduces someone else, it switched to her home. A
door and the woman invites her in and seduces her. The actress portraying the teen didn't lo
age to be in a porn film, but that just added to my excitement. The scene was long, tender a
high heels or skanky outfits, just tender sweet exploring, kissing and caressing, with gentle p
and when the teen started to give the woman oral sex, I was taken. I imagined it was my sel
child. I massaged my self and timed it so the older actress and my self came together. I clos

imagined the girl between my legs, looking up and smiling.

That night, I tossed and turned as I dreamt of sex. Sex with guys, sex with the girl, tender ar
dreamed of anal sex with the older gentleman. Somehow he got his thick penis into me, givi
incredibly sexual anal sensations I had never experienced and I shuddered and came in my
realized that I had come. I hadn't climaxed during a dream for at least a decade. This vacati
good for me. With a hand between my legs, softly massaging myself, I drifted back to sleep.

In the morning, after breakfast, I went to the resort gym and did a workout. There were seve
there and I found my self eying the women, checking out bodies and mentally undressing th
the porn scene at a gym, but I knew I didn't have the courage to try and get it on with any of
women. Maybe tomorrow, I thought. I showered at the gym and gave myself a quickie as I fa
the women I had seen there. As I started to climax, my fantasy switched to the teen girl and
came hard, my mind seeing her spread for me, my mouth devouring her young femininity. B
changed into my two piece and wearing my new wrap, went to the beach. As I applied the su
just a few seconds, then took off the top, applied some screen to my breasts and lay down.
breeze on my breasts felt wonderful. I thought about what the breeze would feel like if I took
as well. Maybe tomorrow, I thought. With my eyes closed, I just let my mind drift, relaxing an
heat of the sand under me and the sunshine on my breasts. I lay like that for some time and
nap.

I awoke to the sound of someone sitting down beside me. It was Mr. Disappointment. Instinc
across my breasts and sat up. I reached for the wrap and covered up. "You don't have to do
seen everything." He was smiling and seemed to be unaware of how badly he had treated m
for the other night. I'm sorry about the names. I was drunk".

So he did remember. And he wasn't that drunk, just rude and immature. "I really don't want t
were horrible to me and if you think we're going to try it again, you're dreaming. So please ju
alone."

He scowled and got up, muttering, "Cock teasing bitch", he walked off.

"Fuck you" I muttered to myself, not wanting him to hear me and carry on with more vile insu
relax again but it was hard. The jerk had really ruined my day. Deciding not to give him the s
applied screen to my back and legs and lay on my stomach, forcing myself to mentally slow
the sound of the waves and my breathing got deeper and more even. I relaxed and thought
in life. Like older gentlemen and young girls. The warmth on my back felt sublime and I drifte

That afternoon I avoided the market, not wanting to appear too interested in the girl. I took a
just played tourist for that day. At dinner I was seated with a man who looked a bit older than
his name was Kurt. We chatted and the conversation was free and easy. I told him I had bee
years and that this was my first vacation in a long time. He told me he was recovering from t
wife, who six months earlier had succumbed to cancer. I had no way of deciding if he was be
looking for a woman to be sympathetic and offer sexual condolences. He was wearing a wed
about that and instead of answering, he took out his wallet, got out a picture and showed it t
emaciated woman, with tubes all around her sat in a hospital bed, the man by her side and s
the camera.

"Unless I ever get married again, this ring stays put." He smiled at me, but a calm, determine
saying, 'Don't ever doubt me again.' I didn't feel guilty about asking after the ring, but I did fe
of sorrow for the man. He obviously had loved his wife and now she was gone. We continue
something was missing. It wasn't the same.

Finally I said, "You must be very lonely." I wasn't trying to pick him up. I just felt that he was
and I wanted him to know I cared.

"It has been hard, but I'm doing okay. Thank you for being my dinner companion. Perhaps w

I smiled and said, "Yes, I'd like that." He got up, excused himself and put out his hand. I took
gave each other a squeeze, then he walked away. He looked misty eyed and I was sure he

That evening was Polynesian night at the club. Hawaiian shirts, leis, grass skirts and even c
were available to be worn, if desired. I considered it and thought it might be fun, as long as N
Disappointment stayed away from me. I took a grass skirt and then after a moments hesitati
Back in my room, I took off everything but my panties and put on the outfit. After fiddling with
adjusting the strings, I got it to fit reasonably well and went to the club.

Mai Tais, chi-chis and beer flowed like water. Nearly everyone there was dressed in some va
Polynesian theme. The coconut bra was uncomfortable but I smiled and danced with the var
The grass skirt was itchy and hot, but I liked the way it swayed with my movements. I was si
with several unattached women and we laughed, drank and watched the crowd. Several of t
out for a bed partner that evening and made their plays to nab them.

"Who do you want to take to bed tonight?" asked one of the women, her eyes large with anti

"I really haven't got a guy in mind. Maybe someone will catch my eye." She was dressed like

breasts a little confined in the coconut shells. Her name was Sarah. She appeared to be abo
rather good looking. I was hoping to see my dinner companion. Not so much to sleep with hi
continue talking and maybe dance with him.

The woman smiled and said, "Well, if you can't find a guy you like, I'll keep you company." I
some surprise, even with my thoughts about checking out the women at the gym. She put he
said, "I'm not a lesbian. But I don't like sleeping alone."

Her hand felt good. I put my hand on hers and gave it a very slight squeeze. Not really being
accept her offer right then, I said, "There's a guy I met that I don't see here. "

She smiled again, gave my thigh a firmer squeeze and said, "I understand. I'm in the market
But I meant what I said." Just then a couple of guys came up and asked us both to dance. T
younger than us. While I danced with one, he looked me over very thoroughly, like he was d
buy me. I felt annoyed at his attitude. He was reminding me of Mr. Disappointment.

"Got a question for you" He raised his eyebrows as if he were about to offer me a sweet dea
have been looking you two over. Care to have a foursome with us? We'd love to have you tw
tonight."

The thought of being the two guy's sex toy for the night was revolting. "Well actually, I have
arrangements. Thanks, anyway."

"Well, if it doesn't work out, let me know. You look pretty good in that outfit," and he walked a
that the other woman, if she'd been asked, had said no. She had been asked and she had s

"Getting double fucked by those two? I don't think so," and laughed. After a few more drinks
one with my new friend Sarah, I was almost hoping my dinner companion wouldn't appear. I
forward to having sex with another woman. I hadn't done that since college.

At the table we chatted like old friends, touching each other and laughing together as we wa
hook up attempts play out. "Watch this," she said. "That girl with the long blonde hair over th
after that body builder type all night." We had watched earlier as the two of them had checke
"She's going to make a move soon. I can just feel it." She was right. Blonde and builder were
the dance floor.

"Dirty dancing time," I said.

Sarah just nodded and then added, "The guy must be on steroids. Maybe his nuts have shru
laughing. Blonde didn't waste too much time. She got behind builder and wrapping her arms
up and down his ass. He let her carry on and she moved a hand down to go for his package
up and down openly masturbating him. When she stopped, he turned around. She did as we
and went for her vulva. He had to get his hand through the grass skirt first. He must have lik
because his eyes lit up and he beamed. Sarah and I looked at each other and said in unison
again burst into laughter.

I was feeling warm inside and the thought of sleeping with Sarah was making me moist. I wa
to her and leaned over and whispered in her ear. "I'd love to keep you company tonight."

She shivered, not from cold and whispered back, "I was hoping you would." The other wome
oblivious to our plans. Two had already left with guys and the other two were still flirting and
their prospects. Mr. Disappointment walked up and asked me to dance. I looked at him and
to dance with an immature jerk like you. I told you to leave me alone. Now get lost."

He scowled again and looked at Sarah. "How about you, care to show a young guy a thing o

She burst out laughing and said with a false politeness, "No thanks, but come back when yo

He went red with anger and almost lost it. "I wouldn't want to fuc.." He stopped in mid insult.
guys that had been chatted up by one of the remaining women had walked over and hearing
a warning hand on his shoulder. Disappointment spun around and looked up at the guy, sev
much bigger than he was.

"Just apologize and walk away," said the guy, in a voice that wasn't going to take no for an a
Disappointment tried to go around but the guy just put his hand to his neck and squeezed. H
into the now frightened smaller man, who turned and mumbled, "Sorry, I've been drinking. It
again."

The bigger guy released his neck and Mr. Disappointment got out of the nightclub, without lo
woman that had been after the bigger man looked at him like he was Superman and said, "Y
Her eyes were wide open and she got up, took his hand and led him out the door.

"You know that prick?" asked Sarah. I just looked at her and said, "I'll tell you later." Now the
one unattached woman at the table. She didn't know that Sarah and I were hooking up. The
eying came over and asked, "What was that all about?"

"I'm not sure. Want to dance?" He grinned and took her hand, leading her to the dance floor

"That's our cue," said Sarah and stood up. I got up and together we walked out. "Want to co
asked. "Yes, but let me get out of this ridiculous outfit."

"Okay," I said, "Room 412. I'll be waiting." Sarah gave me a quick kiss and her hand went to
shells.

"I won't be long," she said and walked away. I went to my room, got out of the grass skirt an
'What should I wear' I asked myself. I quickly ran through my choices and picked out my sex
set, put on a simple skirt that flattered my butt and a blouse that was slightly see through. I g
myself. 'She's only going to take it all off'. I checked my hair, applied another hint of my perfu
ready. At the knock on the door, I felt myself getting a chill of excitement. My moist vagina w
opened the door.

Sarah had put on an outfit remarkably similar to my own. We looked at each other and laugh
both a bit nervous and Sarah asked if I had anything to drink. I had a bottle of red wine in the
took it out. Sarah said, "Lovely," and stepped forward to take me in her arms and kiss me.

The bottle didn't get opened. We stood there, kissing, lip locking and running hands over ea
pressure of her breasts against mine was heaven. I had forgotten how good it was to feel a
attraction for another woman. My hands ran down her back, over her butt and her thighs. Sh
my hand moved under her skirt, between her legs and up to her panty covered ass. It felt so
so sensual. She did the same to me and I did gasp as her hand went to my ass and a finger
shifted my feet to give her better access and she got her finger under my panty and went for
so wet that she had no problem getting a finger tip in. Curling the finger, pulled a bit and I ga
We started undressing each other, still kissing and fondling. We were like over sexed teenag
buttons, fumbling with bra closures and in a minute we were both nude. We made a dive for
serious exploration of each other. Her breasts were full and soft, her hair smelled of apples a
was intoxicating. We rolled around, hands to the other's vulvas, breasts, butts and we kissed
other all over our overheated bodies.

We settled into a sixty-nine position and gave each other several orgasms, she on top for a
rolling over so I was on top. Her mouth and tongue played my clit like it was her profession.
vagina with her fingers and sought out my G Spot. I did the same and we gave each other s
twisting deep vaginal orgasms. I was clutching her, my arms holding her tight as she made
until I was moaning and groaning in sheer ecstasy. I got her on her back, spread her legs an
give the same pleasures.

My mouth and tongue kissed and sucked her clit, her labia and her thighs as I worked her G
fingers. It was an orgy for two. No toys, no condoms, no male participation, just pure lust bet
who really wanted to fuck each other silly. For about an hour we fucked each other and didn
except for the words of passion as we each came and let our hearts say what we really wan

After she had given me my umpteenth orgasm, I rolled onto my back and said, "Stop. I need
She lay beside me, a hand over my vulva, massaging gently.

"Yes. Me too." And we lay there, exhausted and spent. After I caught my breath, I rolled ove
her sweat covered body, her womanly breasts and I put an arm over her and sighed. She sn
just lay in each others arms, occasionally kissing, and looking in each others eyes. I hadn't h
that since....I had never had sex like that. Sarah was the most skilled lover I had ever had. T
gentleman had fucked me beautifully, but Sarah had fucked me until I couldn't take any more
passion. This was lust at its finest. I smelled of perfume, mine and hers, and of sweat and se
fluids and my sweat were all over her. And hers were all over me. The sheets were damp wi
tingling and my clit was warm and a bit tender. I was never so happy in all my life.

After what seemed like an hour of gentle holding, I felt the urge to pee. I got up, stretched lik
asleep for days and walked to the bathroom. I looked at myself in the mirror. My hair was a n
was streaked and my skin was still glistening with sweat and her fluids. I peed and thought a
happened. 'It was wonderful,' was all I could come up with. Sarah came in, sat on the toilet a
She looked at me, smiled and said, " We need a shower."

We showered together, soaping each other, washing each others hair, running the wash clo
body, rinsed off the suds and got out. We towelled each other's hair, wrapped ourselves in th
the closet and sat in the room. We both had a towel around our heads and we both stretche
and looked like two cats that had each caught a canary.

Sarah put one leg over the armrest, exposing herself without a trace of embarrassment. Her
pubic hair, trimmed and neat was eye candy. "I'm hungry," she said. I giggled and put a han
I mean I'm hungry for food, you little nymphomaniac." I smiled and got out the room service
momentary thought that it was the teen child sitting exposed and I remembered the climax I
my lap.

I handed Sarah the card and asked, "What would you like?" She looked it over.

"I'm really hungry. How about steak sandwiches?" I nodded and picked up the phone and or

sandwiches, Caesar salad and some veggies.

"Shall I open the wine?"

While sipping the wine and waiting for the food, I told her about my disaster with Mr. Disapp
told her about his attempt to fuck me in the ass and his words of derision, Sarah said, "He a
that? Christ...what a little peckerhead."

Then I told her about meeting him on the beach and his comments as he walked away. "Litt
his nuts removed," Sarah commented. "Take his genes out of the pool."

The food arrived and we both attacked it. I was truly famished. Sarah had depleted a lot of e
each other our life's stories as we ate and drank. She was divorced, like me, lived in a state
and was working at a hospital as a social worker. She had one daughter, who lived with her
mother's, while she took this vacation. She admitted that as much as she didn't like to sleep
the way she slept almost every night. She had gone through several boyfriends since her m
none of them seemed like husband and father material.

I asked her if she had a special girlfriend. She said she did, and that the two of them had an
They got together for sex but would end it the minute a decent guy came along. "No you wo
she laughed.

"You're probably right. As much as I want a guy in my bed, there is something about women

"No bullshit," I offered and she burst out laughing.

"I think you nailed it. No bullshit."

After we finished the midnight snack, we got ready for bed, gave each other one more slow
massage orgasm and fell asleep in each others arms.

I slept soundly, and woke up in the morning, one hand cupping her breast and the other bet
wasn't wet but I knew that wouldn't last very long. I gave myself a few strokes and moved a
self to some calm masturbation. Sarah was sleeping soundly. I gently played with my labia a
sexual freedom that I hadn't felt for a long time. A finger tip probed my now moist vagina an
fucked myself. My hand at Sarah's breast caressed and she stirred.

I took my hand away, not wanting to wake her. She moved a bit, resettled and was again de

the free hand to play with my own nipple and stroked and teased my clit. In no hurry, I playe about ten wonderful minutes, letting the sensations fill me and delighting in masturbating ne lover. As the climax approached, I had to control myself, trying to hold still. It was hard, but a to come I was able to not move. The orgasm felt so smooth and warm, lasting several secon clit massage it grew again, building and I rocked my hips, gritting my teeth and melted. I lay soaking wet hand over myself and Sarah stirred again.

She opened her eyes, looked at me with a puzzled frown and then she must have remembe she was there. She stretched like a cat and went to kiss me. Her hand went for my vulva an wetness, smiled and said, "Good morning. I see you're off to a good start. Let me pee and I'

I laughed. "I need to pee as well. I haven't been up yet." We both got up and holding hands bathroom.

"You first," said Sarah.

"Thanks," I said. My bladder ready to burst after the double orgasm. As I sat and peed, Sara she was sizing up her next meal, which was fine with me. I got up, she sat down and sighed bladder empty.

"How did you sleep," I asked.

"Like a baby," she relied. "I woke up in the middle of the night, saw you sleeping like an ang to come. So I did."

I laughed. "I know exactly how you felt."

Back in the bed, she laid me down and made slow, luxurious love to me. I was lost in the pl again and again. With very expert fingers, she massaged my G spot to three multi orgasmic and hip grinding climaxes. After the third, I had to pull her hand away.

"No more. I'm dying here. Fuck, but do you do that well." I lay back panting, my legs splaye vagina one last tongue probe and a wet, sucking kiss. "Don't leave me. Stay here and love meaning it.

She moved up to cuddle and said, "Share and share alike," then lay back, put a pillow unde spread her legs, awaiting my efforts to please her.

"Oh yes," I said. "Thank you for asking," and moved down to her heavenly scented pussy. A
not fresh but not unpleasant at all. Very intoxicating, actually. I gazed at her femininity, open
licking my lips, moved in to feed on her.

She was a bit bigger than me. About the same height but more padded. I was on the slim si
and almost adolescent labia. She was more womanly. Her labia were bigger, her clit more p
breasts were easily three times the size of mine. C-cup to my A-cup. I started slow, sucking
pulling them with my mouth, stroking her clit shaft with my tongue. I ran my hands up and do
thighs. I kissed her clit, her thighs and teased her with the tip of my tongue. I wanted her to f
treasured as she had made me feel. When I felt she was almost getting frustrated, I started
earnest.

Her vagina was dripping. She was really, really turned on. I gave her two clit climaxes and th
vagina. Toying with it, moving a finger around, exploring but avoiding her G spot, I sensed h
deep, deep orgasm. I then did my best on her G and in a few minutes her pelvis was rocking
louder and I pressed into her G a bit harder.

She was moaning louder now. After a few wonderful deep groans she started talking. "Oh m
thing. Fuck that thing...shit...shit....," and I did. With two fingers in her vagina and both on he
massaged it the way I loved to have my own massaged. She was gasping now and her skin
hips started to do the G spot dance and in a few more seconds she started to come. Her thig
herself. My hand, still there, was squeezed and I struggled to keep up the G pressure.

"Fuck, fuck, yes, fuck....JEZZASSSS..., JESUS...H...CHRIST!!," and she collapsed back on
stiff for a few seconds, then spasmed, jerked and was coming. Her pelvic muscles rippled ar
she was hissing out air in a long primal growl. She gasped in air and growled again. Then sh
gasping for breath, covered in sweat. I pressed against her G and she clamped down to forc
later, spasms shook her body again.

I waited until I was sure she was ready and I pressed in again, massaging firmly. My mouth
clitoris and my tongue was pushing and stroking. Sarah was arching her back and her pelvis
Tahitian. "Oh God...oh God...oh God..." and she was coming yet again. Out came my finger
her vagina with my mouth, my tongue in as deep as I could force it. God, but did that woman

She was flushed from head to toe. She was mumbling, "Oh my God, oh my God...Oh my fuc
was amazed at the power of her orgasm and surprised that it was me who had been able to

Her eyes stayed closed for a moment. Her hand was caressing her vulva, as if to comfort he

overloaded vagina. With her eyes still closed, she sank into the bed, her body relaxed and c
you been all my life," she asked. "That was the best fucking orgasm I've ever had. It almost
hard. I thought I was going to explode. Fuck, I think I did".

I felt fluid dripping off my hand. I had never experienced another woman's ejaculation. The s
showed a wet spot that was truly impressive. I put my hand to her face and she saw her fluid
explode. Doesn't happen very often, but it just did. Fuck, you're good for me."

I leaned down and locked my lips to hers. Our sweat covered bodies slid over each other as
my small firmer breasts sliding over he larger soft ones. Our legs intertwined and we pushed
each other, trying to massage clit against clit. A little position adjustment and we were. Hum
I felt a climax start. It was so primal...so good...so Goddamned awesome. Woman against w
clit. Sucking faces and breasts, we revelled in the raw sexual lust. I came and then she did.
together again, humped like there was no tomorrow and we both came again. With lips still l
and a final shuddering joint climax, we held each other and panted.

"Christ but you're a little nympho, Kathy," she said, her eyes wide with appreciation.

"Look who's talking," I shot back and we both giggled and then were laughing. We looked at
kissed again, full and passionate. "We should have breakfast," I said. "We'll need the energy

She looked doubtful. "If we live that long," she said and we both burst out laughing again.

We order room service breakfasts and then showered together. As the sweat and the sex w
felt reinvigorated. As Sarah shampooed my hair, I felt that having this woman as my lover w
come true. I held her from behind and we slowly rocked together. I put one hand to her vulva
it and held it there. I wasn't thinking more orgasms, just tender and comforting touch.

I did her hair and she did mine. We rinsed off and then towelled while smiling at each other l
conspiratorial schoolgirls. Sarah used the blow drier and waved it at me playfully. She ran th
my nipples and then my vulva. I turned around and bent over the counter, my back arched a
"Hummm..." I murmured as she directed the air to my ass. I had never before done somethin
of either man or woman but with Sarah, it just felt right. 'This woman is good for me,' I thoug

We waited for breakfast to arrive. Sarah was in a robe. I had a towel around my body and ar
hair. There was a knock at the door and Sarah let in the young lady with the breakfast cart. S
trays on the table and looked at us. She must have known I was in the room as a single, so
and I had slept together. Sarah figured out the young lady's thoughts and opened her robe.

said." She couldn't resist my big tits." The young lady blushed and momentarily stared at Sa

"Go for it," was all she said and walked out of the room.

I shot a wide eyed glare at Sarah, who laughed and said, "Well, you couldn't resist, could yo
to laugh and we started in on the food.

"Have you got anything planned today," I asked.

"I'm booked for horse back riding. Trail ride, then a trot in the ocean," she replied.

"I did that," I said. "I came three times."

"No shit," she said. "So it really works?"

"God yes! No wonder real ladies are supposed to ride side saddle."

"To hell with that. I'm going to straddle that horse bareback and come four times."

We giggled and I said, "Want me to book it as well?"

Her eyes lit up. "Yes," she said. "We can have a coming contest. No cheating. Only count th
that we both burst into gales of laughter. God, this woman was really good for me.

We finished breakfast, sat and chatted for a while. I called the booking clerk and signed up f
ride and ocean show. There were several hours before we were to be at the stable. "Hit the
asked.

Sunshine and relaxing sounded good. "Lovely," I said. "I'll meet you at the beach, then." Sar
kissed me fully on the lips, gave my exposed vulva a quick treat and walked out the door.

I got into my two-piece and thought about getting something more revealing. I got my new w
and a bottle of water. Putting on my sunglasses, I left the room and went to the beach shop.
young lady at the counter smiled at me. "Good morning," she said.

"Yes it is a good morning," I replied. "Time for me to get with the program. I need a bikini. A
I took off my wrap to show her the conservative two-piece.

"A really hot one? " she asked.

"As hot as you can give me." The girl raised her eyebrows, a bit sceptical but said, "Well, wit
what you want is something like this." She took a wisp of a Wicked Weasel and showed it to
mostly string and had cups only a little larger than the size of postage stamps. "When it's we

"Transparent?" I finished.

She nodded. "Pretty much." She eyed my body again, took one that she thought would fit ar
I went into the fitting room and feeling like a schoolgirl on prom night, took off my now seemi
two-piece and slipped on the Wicked Weasel. The bottom was basically a G string and the t
half my breasts. My ass was going to be on full display. I went out and the girl looked at me

She pulled at the bottom."Just making sure it's tight enough. I think you need one size small
fit well, but she was the expert. She pulled at the top, adjusted the spaghetti straps and said
top." She handed me a second bottom.

Instead of going into the fitting room, I just impulsively slipped off the first and stepped into th
The mesh cloth over my vulva hugged me and I saw a distinct camel toe. Thank God I was n
hair would have been visible. It held me tight and I was sure that walking in it was going to s
The girl was right. This bottom was perfect. The girl showed no reaction to my display. She s
open eyes. "Does it feel good on you?"

"God yes. It feels like sex on the beach." I paid for it and went looking for Sarah.

She was on the beach, looking for me. "Sorry I'm late," I said in apology. "I stopped at the be
a new bikini." I took off the wrap and pirouetted.

"Lordy, lordy, look who's a beach nympho. Are you sure it's legal?"

I giggled and said, "It seemed like a good idea. With this thing, I can almost get an all over ta

"Kathy, with that thing, you're going to get more than an all over tan. You're going to get gan
here on the beach."

"Promises, promises," I said and blushed a bit.

Sarah was in a more traditional bikini, which did flatter her larger breasts and womanly curve

most of her ass and gave her a beautiful cleavage. There was no camel toe. The thicker fab
She looked at me in the skimpy Wicked Weasel and said, "Maybe I should have a look arou
went back to get Sarah a new bikini.

The young lady looked at the two of us entering the shop. "I want to keep up with Kathy, littl
Bunny here. What have you got that will make the guys look at me instead of her?"

The girl smiled and said," That depends on how brave you are."

"Braver than Little Miss Sunday School, and with my tits, you should be able to have them d
must have been used to women talking like that in her shop. She looked at Sarah carefully.

"Turn around," she said. Sarah did. The girl eyed Sarah's back, her butt and said, "Okay, tur
Bra size?"

"I wear 36C but only to make them stand out. I'm actually closer to D." The girl looked at her
breasts and said, "Step into the back. I'll need to see you out of the bikini." Sarah gave me a
and said, "Only if she is there to keep me safe." We all laughed and went into the back.

Sarah slipped out of her bikini and stood nude. The girl eyed her now unsupported breasts a
hips and legs, then motioning Sarah to turn, she appraised her ass and thighs. "I know just t
have a bit of asymmetry. Your breasts are a bit larger than what you might normally see for
hips."

"Tell me about it," I said.

"Keep out of this, you nasty little nympho," Sarah said with a serious leer. "Let the woman do
yet, leave us alone and I'll catch up with you in an hour or so."

"Don't mind her," I said to the girl. "Sarah is a little out of sorts. She hasn't been laid since br

The girl blushed at that one and Sarah just said, "Well get out of here and let the woman do
job." I winked at the girl and went out front. The girl followed me and was flushed.

"She doesn't really...I mean....would she....?"

"Yes," I said looking serious. "She would." I was only half joking.

The girl seemed a bit rattled. "Does she really want me to...I mean...to give her....like....sex?

"Well, if you do, she'll be very grateful. But only if you want to. A quickie would be all she's lo
I'll help if you want." I had no idea where this type of attitude and language was coming from
lust with Sarah that it just came out. I was half joking and half serious. No, I was hoping the
would fuck Sarah together.

The girl looked at me in my Wicked Weasel that she had fitted and her breathing quickened.
thinking of Sarah, nude and available. She seemed torn between propriety and lust. Then sh
She went to the front door, locked it and put up a sign. 'Back at noon.' She looked at me with
anticipation. I took her hand. "Let's go and fuck Sarah."

The girl was about twenty. She was in tight fitting short shorts, a golf shirt and sandals. She
delicious. She was attractive, had long blonde hair in a pony tail and her breasts pressed ag
We walked into the back. Sarah was still nude and her eyes opened a bit.

"She's here to do you. I'll help." Sarah looked the girl like she was lunch. I did as well. I had
all girl threesome in college. It was after a lot of alcohol. It was also fantastic.

The back room was full of boxes. It doubled as a store room. There was a small lunch table,
beat up old sofa. Sarah sat on the sofa, one foot up over the back, one foot on the floor. She
femininity. "Right here would be a good start."

The girl moved forward and got on her knees, gazed at the offered vulva and went straight f
a deep sigh escaped from her lips, Sarah held the girl's head to herself tightly, then looked a
'What the fuck?' expression.

I silently mouthed, 'Enjoy.' She silently mouthed back, "I will." And she did.

The girl was seriously eating Sarah. No warm up. No foreplay, just get at it. Sarah leaned he
moved to her and kissed her, then kissed and sucked each nipple. The girl looked up at me
encouragement. I played with Sarah's breasts for a minute and then looked at the girl, feelin
moist.

I kneeled beside her and kissed her neck. She left Sarah for a second to kiss me fully and g
I sucked on it and then let go. She returned to eating Sarah. I ran my hand down her back a
nice ass. She murmured. I ran my hand around her ass and between her legs. She murmure
legs. She was okay with me touching her. I massaged her ass and her clothing covered pus

"Yes...more..."

I applied firmer pressure and she tilted her pelvis to let me go farther under her. I was now r
area and she reached for her shorts and undid the button and undid the zipper. I pulled and
shorts came down revealing delicious green panties. I worked the shorts down and over her
helping and then they were off. I gazed at her incredible tight, firm ass and reached under h
feel a very wet vagina. I worked a finger in and she squeezed on it and then relaxed. No nee
thought and pulled the panties down and she helped me get them off. Her legs were well pa
the site of her thick luscious lips and her tight pink asshole. I put two fingers in her vagina ar
around with my other hand to massage her clit. She wiggled like a puppy and then settled, a
working on Sarah.

I stayed like that, finger fucking her and looked at Sarah who was looking back at me. She g
thumbs up, then closed her eyes again. I wanted to see and fondle the girl's breasts. I pulled
and she quickly helped me get it over her head and off. A matching bra held two gorgeous y
breasts. I undid the closure and off it came as well. The only thing she now had on was her
Sarah and the girl nude, I slipped off my new bikini and there we were, three naked and very

I put two fingers back in the girl's vagina and fondled her breasts. They were firm, ripe and s
nipples were erect and pointed like eraser ends. Sarah was moving her hips now, and the gi
Sarah's vagina, then two. I worked the girl's G spot and alternated my other hand between b
The girl was moving on me now. Her pelvis was grinding and she was moaning, "Mmmmm..

With her mouth glued to Sarah, there wasn't much else she could say. Sarah was talking no
like that...yes." She was gently humping into the girl's face. "I'm going to come...I'm going to
stop...fuck..."

The girl was close herself. Somehow she managed to keep going on Sarah as she started t
magic. They were coming together. Sarah was groaning and gyrating. "Fuck, fuck, oh my go
fuck...shit...coming...coming..." and she melted.

The girl was a few seconds behind. I worked her G and her clit firmly and she was coming. "
oh....yes, yes.....SHITT!!.....FUCK!!.... " And then she melted. Sarah just lay there panting. T
her legs, wrapped her arms around herself, lowered her head and rocked on her knees. She
Then she relaxed and looked at Sarah, then turned to look at me. As her breathing settled s
never done this before. Fucked with customers, I mean. Don't tell my boss. Please."

"Don't worry," I said. "No one will ever know." She looked relieved.

"A guy got fired last month, for fucking a guest. We're not supposed to do that."

"This is our little secret," I said, meaning it.

Sarah sighed and sat up. "You were fantastic. What's your name?"

Her name was Vivienne. "Come here, Vivienne," said Sarah. She got up and sat on the sofa
put an arm around her and said," What I would give to have a body like yours."

The girl blushed and said, "Thanks. You're pretty hot yourself."

"So tell me," continued Sarah, "what do you think of Little Miss Beach Bunny?" Now it was n
was still on my knees, in front of Vivienne and Sarah. Vivienne smiled at me and put her har
then said, "She's hot too." She paused and then said, "I love your small breasts. They look p
And when you walked away, wearing your Wicked Weasel, your ass was so round and tight

No wonder she was seduced so easily. She already had the hots for me. She smiled at me,
said, "Since she made me come, I really think I should do that for her." Then she looked at r

I got up, Sarah and Vivienne got up and I sat down on the sofa and put my legs the way Sar
started in on me just the way she did on Sarah.

I was seriously turned on by the sex that had already happened. Vivienne wasn't as skilled a
was young, seriously hot and she was eating me. A girl who only half an hour ago was a stra
It was heaven. Sarah was doing to Vivienne just what I had been doing. I closed my eyes ar
Vivienne worked on my pussy, I caressed my breasts and rolled my nipples. Soft murmurs le
settled into the sofa and let Vivienne's mouth and fingers make love to me. For a moment I i
Sarah between my legs. Then I had a fantasy that it was the teen child. That sent a thrilling
clit to my brain and I murmured louder. I imagined her mouth at my clit. I imagined her finger
I let the fantasy take me and I moaned with the imagined pleasures. I caught myself. I was in
abuse! I opened my eyes. Sarah was finger fucking Vivienne and masturbating. Vivienne wa
pelvis against the hand that pleased her. I really wanted to come. I let my fantasy continue.

The teen child was magically as skilled as Sarah. Her mouth and tongue were dancing with
nothing. Her slim adolescent body was tan and glistening. Her long black hair hung over her
partly covered her small budding breasts. Her back was curved and ended at her hard, youn
child, part woman and she was making me come. 'Do you like this, Senorita? Do I please yo

was pleasing me very much.

'Yes, Isabella, you are pleasing me. And when I have had enough pleasure, I will please you
Isabella smiled and carried on.

Vivienne was now working my G and her oral efforts were getting more vigorous. Sarah was
Vivienne's vagina. My god! Was she fisting her? She was. Vivienne's was trembling, moanin
on me. Sarah had a look of pure lust and was sweating as she furiously masturbated. They
coming. I returned to my fantasy.

'Yes Isabella, like that. Just like that. It feels so good. It feels so very, very good'. I was drifti
into orgasm and Isabella was so happy for me. 'Come for me, senorita. Come.' I felt it build.
going to be good. I felt like I was being taken along by a huge ocean wave.

"Oh fuck, oh fuck...oh my fucking God....coming....coming... "I was gyrating and shuddering.
sweet Jesus.... "And I came. I came for Isabella. I came and gushed over her teen child face
kept rolling and I screamed. "SHHIITTTT....SHIT, SHIT, SHIT..." It was so hard and long, it h
my uterus was coming out of my vagina. The pelvic contractions were that strong. I was tota
I moved my legs up, bent my knees and curled up like a ball. I was unaware of the room or
a few seconds. When I opened my eyes, Sarah was staring at me. Vivienne was wide eyed.

"Wow," she said. "Did I do that? Holy shit." I couldn't tell them what was going on in my minc
that.

"Oh my God, Vivienne, you were amazing." Sarah looked puzzled but didn't question me.

"I came in here for something," she said. "Oh yeah, I need a bikini."

Vivienne looked at Sarah and remembered she worked at a beach shop. She blushed and r
got back into my bikini and Sarah asked, "Do you still need me naked?" At that, I laughed, n
but to break the ice.

Vivienne giggled and said, "Maybe you should put your old bikini back on. Strange things ha
naked."

"Yeah," Sarah said, looking at me, "very strange things." Vivienne didn't catch the hidden me
sending me.

"Stay here," Vivienne said, "I'll bring you what I had in mind." When Vivienne was out in the
store, Sarah whispered to me, "What happened? You looked like you were in seventh heave

I had to say something so I told her most of the truth. "I haven't been in a three girl situation
college. It really turned me on. And when Vivienne was between my legs, I was imagining it
but without the mention of Isabella, it was really a lie. Vivienne came back with her choice.

The bottom was similar to mine. It was mostly string with a very small bit to cover Sarah's pu
pink colour was obviously to advertise the 'pink' underneath. The top was part cloth, part me
part was stiff enough to support and lift Sarah's full breasts and gave her a decided cleavag
didn't even cover up to her nipples and the rest was mesh, giving anyone looking a good vie
breasts. "Does it get transparent when it's wet?" I asked.

"The bottom does," was the reply. Sarah laughed at that and said, "Then it's going to be tran
We all laughed and Sarah said, "I'll take it."

Vivienne gave us a sly wink and said, "It's on the house."

Sarah looked at me and said, "Want to get new bikinis again tomorrow?" We both kissed Viv
and headed for the beach.

"Kathy, you really are a nasty little nympho. I was joking for Christ's sake. But I must admit t
incredible. God...the body that girl has. She could pose for Playboy."

I wasn't ready to tell Sarah about Isabella. I likely never would. "She's a hot little thing, isn't s
said. "Honest to God, I wasn't sure if you were just kidding or not. And besides, seeing you n
me. And I'll admit the girl was gorgeous. A bit dumb, but gorgeous."

"Dumb? God, if she isn't a bimbo, they don't exist."

We found a spot on the beach, close to a few couples and some single guys. We applied su
a bit of a show while doing that, and lay on the beach towels. We had two hours before the h
We chatted a bit, mostly about our time together and with Vivienne, then just chilled and enj
was the first to remove my top. Sarah just smiled. "Got to keep up with the Beach Bunny," a
That gave her an excuse to put on another show, applying sunscreen to her breasts. She to
applied some to my breasts. Her warm hands on my breasts, the heat of the sun and the rec
orgasm made me feel like I was really in seventh heaven. I drifted off, the sound of the ocea
fell asleep and dreamed of Isabella.

She was nude. She was on my bed. I was giving her oral and was being fingered by someon
Isabella was murmuring, then moaning, then crying out. 'Aunty, aunty!' I woke and felt awful.
to fuck the teen child? What was becoming of me? Sarah was either asleep or very relaxed.
lay still and tried to think of adult sex. Vivienne and her luscious young body. I felt myself fee
peace and drifted off again.

I woke up and blinked at the sun. Sarah was sitting up, her breasts still uncovered. I sat up.
uncovered. I felt a little uncomfortable. The single guys were casually giving us a look. One
than casually. His eyes seemed to be focused on me. Why not Sarah? She had the lovely b
seemed a bit disappointed. "Those guys have been looking, but so far, no real attention. Ho
up a notch?" She slipped off her bottom and sat cross legged.

"Sarah! What are you thinking? Do you see any other people nude on this beach? And do y
way?"

Sarah just smiled at me. "You're the one who started this with that dental floss bikini. You're
got Vivienne to fuck with us. Are you going to chicken out now?" I hesitated.

"Come on, Kathy, live a little," Sarah urged. I didn't want to say that I had lived more in the p
than in the past few years. I slipped off my bottom and sat with my legs together. "Uh, uh, uh
I sat cross legged. The guys were looking and talking up a storm. Then they came over. The
them. I noticed two bulges, and one semi bulge. The fourth was just smiling in a very knowin

"Hi," said Sarah. "I'm Sarah and this is Kathy." The guys introduced themselves and stood,
to do. "Sit down," said Sarah. They did. There was a bit of jostling to sit with the best view. I
urge to cover myself with my hands. "How are you guys doing?" Sarah asked.

"Great. Fantastic. Cool." The guy without any bulge just said, "Nice day, isn't it" Sarah chatte
in a supermarket. There was friendly banter back and forth. I finally got used to the idea of d
myself, nude and cross legged in front of four guys and joined in. It was amazing. In minutes
nude and just chatted. Even the guy who wasn't impressed joined in. After about ten minute
said, "You two look so comfortable like that."

He didn't expand on 'like that'. He then slipped off his beach shorts, and sat cross legged as
was only slightly erect by my estimation. One by one, the other guys took off their shorts as
were. Four guys, two women and not a stitch of clothing between us. The couples around us
The people walking by looked and looked again. I was wondering if one of the guys was goi

erection. It didn't happen. At first, I was a bit miffed, but then I felt glad. What was a guy sup
with an erection on the beach? For the first while, the guys would give quick glances to the b
pussies on full display. I gave a few glances to the penises also on display. Then, it was alm
were fully clothed. The nudity simply didn't matter. We chatted, joked and laughed for about

Then Sarah looked at her watch. She casually put her bikini back on and said, "Well guys, w
been nice talking to you." I put back on my skimpy Wicked Weasel and the guys got back in
shorts. We said good byes and walked back to the resort. "Wasn't that fun?" asked Sarah. It
We went back to our rooms to change for the ride. We met for a quick lunch and then walke

On the trail ride, the horses were saddled. The movement of the horse underneath me was
going to bring me to orgasm, unless I helped myself. I decided not to and just enjoyed the ri
scenery. There were about eight riders. With the horses walking in single file, there really wa
opportunity to chat. The trail ride lasted about an hour and when we got back to the stables,
very relaxed and peaceful. The gentle rocking under me was calming and I felt good. The th
upcoming ocean ride also made me feel good. Sarah looked at me and grinned. She walked
"Ready for the coming contest?" After the orgasm I'd had, fantasizing about Isabella, I was s
a horse bring me to climax would be a letdown. But I gave Sarah an evil grin and said, "No c
count the real thing." She laughed and said, "Imagine it's me under you. You'll win easily."

The guide was not the same one who had taken me out earlier. This one was a woman, abo
like she had been around horses all her life. Her skin was deeply darkened by the sun. She
be genuine horsewomen clothing. Her hands were calloused and she wore a hat that looked
and very old. She was obviously a serious rider. It was only Sarah and myself she would be
followed her as she rode out of the stables. She rode farther up the beach than where I had
the time we were ready to enter the water, there was no one else in sight. "Ready to get wet
asked. I felt she wasn't referring to the ocean. We both nodded and into the ocean we went.

At first she had her horse simply walk in the water. Our horse followed dutifully. Then she pi
and the horses were trotting. Sarah was in front of me. I saw her moving with the horse and
be moving against the horse. She was trying for her first orgasm. I decided to just watch her
for one myself. Whenever the guide looked back, Sarah would move with the horse. It took s
before I saw her shudder and tense. One for Sarah.

The guide moved into slightly deeper water. The horses had to work against the resistance a
were lifting us up and down as they tried to lift themselves out of the water. Sarah looked ba
beamed. She was holding the bridle and working herself against the horses back. About one
her shudder again, a little more forcefully this time. The guide saw it as well. She turned to lo

I thought I saw her chuckle and shake her head a little.

My pussy was feeling fine but I was more interested in watching Sarah's orgasms than in ma
guide moved into slightly deeper water yet. The horses really had to work now and the sens
were tantalizing. I watched Sarah and she was almost humping the poor horse. The guide lo
time Sarah ignored it. She was humping away and I saw her contract her arms and legs as a
her. The guide didn't seem so amused this time. Instead, she simply looked like she was exp
she felt Sarah was entitled to her climaxes. I moved against my horses back and felt a mild
really into this. But Sarah was.

The guide moved towards the beach and when she was on dry sand, she dismounted. "Sen
rest." I wasn't sure if I could get back on if I got off and the guide must have seen my doubt.
right, Senorita. If you have trouble getting back on the horse, I can help you." Sarah and I go
horses were slightly winded but I wondered if the rest was really necessary. The guide looke
she was about to interrogate her. "Are you enjoying your ride?"

Sarah, knowing that the woman guide knew exactly what she had been doing, didn't flinch. "
three orgasms already." The guide didn't flinch either.

"Only three, Senorita? You must try harder. The horse is working hard. You should do the sa
surprised at the open talk about horseback orgasms. The guide looked at me and said, "And
you?"

"I couldn't see any reason to lie and said. "Only one." Then deciding to put her on the spot, I
you? How many orgasms have you had?"

The guide laughed an easy and friendly laugh. "Senorita, I spend more hours on a horse tha
How many orgasms can one woman take in a day?"

"Well," I said, 'how many?"

She looked thoughtful and said, "When I was a young girl, I lost count. So many in one day.
less. Ten maybe, Twelve, It doesn't matter. My horse gives more pleasure than my husband
ask me to bend over." She laughed and then, so did we. The woman told us the many ways
a husband.

We laughed and laughed until our sides ached. Sarah entertained us with the many ways a
than a man. The woman howled with laughter. I thought about telling the many ways a wom

but hesitated. Then I gave one example. "A woman won't say, 'Of course I won't come in you

The guide howled and said, "A woman never says,' If I use a condom, you'll still be a virgin'."

Sarah added, "A man likes to come in your mouth. A woman likes to come in your face." It w
three women talking about the many shortcomings of men. After a while the guide said, "It's
She helped us onto our horse by holding her hands together for a foot up. She got onto her
jump and a twist of a leg. She smiled at us and said, "Remember, work hard."

And back we went, in the ocean and working hard, I thought of Isabella and came four times
At the stables, both Sarah and I were flushed and happy. "Better this time, Senoritas?" The
in a knowing way.

"God yes," said Sarah, giving her still tingling pussy a quick massage. "I haven't had so muc
school." Along the deserted stretches of beach, she had howled and cried out as she let the
bring her to climax again and again. "Ride 'em cowgirl! Save a cowboy, ride a horse!"

I had let myself get a little vocal a few times, but not like Sarah. The guide had laughed and
was doing some coming, she hid it well, but then, she would have the experience to do so. V
generous tip and Sarah even gave her a quick kiss.

We walked back to the rooms. "You know," began Sarah, "between you, myself, the bimbo a
I've come more times already today than Kellogg's has corn flakes. All I need is a hunk or tw
be perfect."

It was about two in the afternoon. The thought of getting away to look for Isabella was overp
don't you hit the beach again in your complimentary bikini? If you don't get any takers, you c
it off."

Sarah thought for a few seconds and said, "Are you going to join me? The guys sure gather
morning."

"No, I think I'll take a bit of a break. You keep calling me the nympho but guess what?"

Sarah chuckled and smiled. "I hear you girl. I hear you."

I just gave her butt a little squeeze and said, "If I don't see you for a while, I won't come look
looked at me with an evil grin.

"Heck, no. If you don't see me for a while, I'll be my room with a guy or two. Maybe even thre
help out." We both laughed, Sarah because she was serious, and me, because I had other i
to my room, showered and changed into street clothes, stopped at the dining room for a quic
headed for the market. I was on the prowl for the teen child, knew it was wrong but the thoug
her in my room was like a narcotic.

Pretending to be looking at various tables and stalls, I headed for her aunt's stall. She was th
to a couple while her aunt was helping a woman learn to wear one of the wraps. The couple
and I casually walked over, avoiding eye contact until the last second.

"Oh. Isabella. How are you?" I did my best to look surprised and Isabella beamed at me.

"Auntie, auntie, look! The senorita that gave me pizza!" Her aunt, still busy with her custome
and smiled.

"Yes child. One moment." And she turned to complete the advice and the sale. Isabella just
was her very best friend and I felt a twinge of guilt and shame. I also felt a stirring in me, dee
delicious. The stirring won out. The teen child and I chatted and smiled at each other. Her au
looked at me again, smiling in a friendly way and said, "Isabella has told me about you. Than
sure she had some dinner. Sometimes she forgets."

"Oh, auntie, it was so good!" She looked at me expectantly and asked, "Can I have some m

My heart skipped a beat. "No, child, you mustn't impose on the Senorita." She looked at me,
and said, "Forgive the child. She is....is..."

"I understand," I said smiling. "And if she wants some more pizza, I would be happy to do th

"Are you sure, Senorita? Isabella can be....like a little one. She is now eighteen but..."

I smiled my best reassurance smile. "I wouldn't mind at all. She is a delightful little friend." Is
looked at her aunt and pleaded with her eyes.

"Yes child, you may go with the Senorita." Isabella immediately took my hand. Her aunt aga
pensively. "Please. Do not let her wander too far. She might get lost."

I gave the woman another reassuring smile and said, "I'll keep her close. And I will make su

here safely." Her aunt now smiled.

"Go now, child. I have work to do." Isabella and I walked away. I had to consciously keep my
stroll.

She was again in a simple skirt, a thin, worn white blouse this time and her sandals. Back ho
breasts would certainly be in a bra. As it was, they were tantalizingly covered only by the blo
was excited to be with me again. We chatted about many things as we walked to the resort.
at all the unfamiliar surroundings, so different from her world, but after only a few minutes he
pizza won out. "Can we have the pizza now, Senorita?"

I smiled and thought of her curled up on my lap, her thin panties over her young and tender
you should call me Kathy. We are friends now."

The elevator again delighted her. On entering the room she gazed around again, pleased to
surroundings. Then she looked a bit uncomfortable. "Sen....Kathy, where do you...where is..

"The bathroom is through that door." After a few minutes she came out with a puzzled look o

"What is it?" I asked.

"There are holes in your bathtub. How does the water stay in?"

I smiled and said, "It's a jetted tub. I'll show you how it works.

I filled the tub with warm water. Isabella again looked sceptical. When the water level was ov
I turned on the pump. The girl startled at the sound but was amazed at what was happening
I suggested.

She did and cautiously moved it over one of the jets. Her eyes lit up and she said, "It tickles.

"Watch this," I said and added a little bath foaming gel. After a few moments, the room filled
of the bath gel and creamy white bubbles started to cover the water. I felt a stirring in my vag
of hesitation, then I asked, "Do you want to take a bath, Isabella?" The thought of being in su
overpowering. She looked at me wide eyes. "Oh yes Se...Kathy. I do. Thank you so much."
her clothes, as unconcerned with my presence as if I was her own aunt.

Trying not to show any sexual excitement, I looked at he teen child stripping in front of me. S

the skirt and casually stepped out of it. Looking at me with a childish excited smile, she start
buttons. As she pulled the blouse back and off, her gorgeous, adolescent swelling breasts, t
adolescent nipples were pushed forward as her arms went backwards. She looked exquisite
her thin, washed out cotton panties, and lifted each foot in front of her to slip off her sandals
foot came up, parting her thighs, I saw her thinly haired young bush above her well develope
stepped into the tub, her eighteen year old bum, not thin, not wide, just adolescent, looked li
gracefully shaped tight, round, firm melons. She sat down in the scented, swirling bubbly wa
"Oh Kathy, this is so wonderful."

She was sitting up and the bubbles were just below her breasts. Even though I could have v
for an hour, I said, "Lay back, relax and let the water surround you. She lay back with her he
convenient head rest and again sighed. I was sure she had never been in such a luxurious s
leave you here for a while, Isabella. Enjoy yourself."

I was afraid to stay. I was sure that if I did, I would be all over her. As much as that thought t
I somehow felt it would frighten her. Best to go slow and bring her along to the point where s
sexually please her. The dark thought just made my moist vagina get wetter. I thought about
mental age, how I ached to touch another girl, laying beside me at a sleepover. I remembere
forbidden fruit as we finally kissed, fondled and then slowly, cautiously lowered our hands, to
each other's young and willing lips, and thrilling to the flood of pleasures. I remembered how
friend touched me, just as I wanted her to, my young clit so eager to be caressed and my yo
aching to have her finger enter. And how I felt as the first orgasm I ever received from some
body so tense and rigid as the orgasm got close. And how I bit my hand to keep from crying
mother to what was going on as the orgasm overcame me.

I caught myself as I realized my hand was under my panties, massaging my clit as the mem
carried on and imagined it was Isabella touching me. I slowed my hand to prolong the pleasu
several minutes, my hand now very wet, went to my vagina. With Isabella safely in the tub, I
panties, lay on the couch and putting a leg over the back, exposed myself to no one and con
delightful masturbation.

I could hear Isabella singing to herself and as the climax approached, I had three fingers in m
the other hand on my firm clit. I pushed in the fingers, stretching myself, feeling the fullness
and let the orgasm build. Again I had to bite a hand as the orgasm swept over me. Three, th
body convulsions shook me as the climax seemed to go on and on. Then I relaxed back into
still splayed, my vagina open to whoever wanted it. Isabella, perhaps?

I lay there, panting, my breasts lifting with the movements of my chest. My sexual desire onl

satiated, I thought of how to seduce Isabella. I poured a soda into a glass, poured some win
went into the bathroom.

I handed the soda to the girl who accepted it with a smile. "Thank you, Kathy. I like this." I sm
in a simple friendly way and said, "You're welcome." The room smelled of the bath gel, a lov
The hum of the Jacuzzi motor and the sound of the water jetting into the tub and the sight of
sitting up to drink her soda, her young breasts again displayed, was all so very enticing.

"Isabella, you look like you're having so much fun. I think I'll join you." The girl smiled, showi
of alarm. I casually started removing my clothes, as if it was an every day occurrence to strip
her. As I remover my bra, Isabella seemed to look with some interest. As I slipped my skirt d
Isabella was still watching. The fact that I had no panties on escaped her. I got into the tub, t
smiled.

"Oh my, this water is good." The jets at my back did feel good but I was too focused on Isab
care. She had a very slightly nervous expression now. I wasn't sure if it was because my bei
uncomfortable to her or because she was feeling aroused and didn't understand why. I gave
smile and moved to lean forward to give her slight kiss to her cheek. "Doesn't this feel good,

She seemed to relax and smiled back. "Yes Kathy, it feels so good to feel this water moving
she had already tried to place herself up against a jet to let the water massage her clit.

"Kathy, the moving water, it makes me feel...it makes me feel so good inside." That seemed
question. "The boys, they touch me, but this feels better."

"I know it does, sweetheart, it makes me feel so good inside too." It was now or never.

I moved and knelt in the tub, to let one of the side jets come up against my clit. I sipped the w
this was the natural thing to do when a young girl was bathing with me. I smiled at Isabella w
back, but her eyes were a bit wide as she thought of what was happening. Letting the jet ca
clit, I sighed and put a hand to my breast and held it tight, sighing some more. Giving Isabell
smile every now and then, I let the pleasure build.

The presence of the teen child, the thoughts of watching her do the same, the jet pulsing into
overall sexually charged vacation soon had me on my way. Giving the girl one last look, my
excitement, she was looking at me with interest, not alarm. I returned to my pleasures and w
holding the edge of the tub and the other my own breasts, I let the orgasm quickly build and
gasped, shook a few times and gasped again, all in the pleasure and not just for show.

As I came down, I sat back on my own legs and with my eyes closed, just massaged myself
sexual pleasures and letting my breathing slow. I opened my eyes and smiling at Isabella, I
wine, sat back where I was and again pretended this was normal for me. Isabella was smilin
and it took a second to realize that under the carpet of bubbles, her hand was at her vulva. "
sweetheart."

She came over and I arranged her to lie back against me, facing away and with us both sem
her hand and put it to her vulva, again as if this was normal and proper. She was a bit hesita
top of her head and gave her a hug, as if to say, 'Its okay. Touch yourself.' Her hand started

I luxuriated in the sensations, her young, slim, wet, soapy body against mine. Her hard roun
vulva and the slight movement I felt as her hand moving over herself. Her upper back was a
and my nipples, fully erect were thrilling to the slight movement. I let Isabella stroke herself v
help from me. Then I moved one of her legs apart a bit, inviting her to continue. She moved
touch and she sighed. After about another minute I put one hand over one of her wet, slippe
were incredibly firm and her puffy nipple went full. I massaged her breast and then also held
body was making little movements now, her ass muscles contacting and her little pelvis mov
movement against my vulva was heavenly.

If she was concerned about masturbating on my lap, she didn't show it. I moved a leg and pu
giving her more room for her hand. She went with that and her hand seemed to move farthe
faster. I was amazed that she was so overtly sexual with me. I hugged her tight and she kep

Isabella was now giving out little girl moans and murmurs. By her movements she was close
hand from her breasts to her hand, pressing it and encouraging her. She seemed to take tha
I felt her hand rubbing her clit harder and faster. She took several gasping breathes, paused
then came. Her slim body shook and she cried out with a gasp. She gave another shake as
orgasm and she lay tense against me. I held her tight, hugging and caressing, letting her kn
to come with me there. "Shush, sweetheart, shush."

She relaxed and her body melted against mine. We lay like that for a minute and then she s

"Yes, sweetheart. Time for pizza."

I moved to get up and she did as well. Her long hair was wet, her lithe young body was gliste
looked very happy. Orgasm and now pizza was my guess. I helped her towel and I partially
put it up in a towel. Smiling at her, I said, "We can wear bathrobes." She looked puzzled and

show you." We went out to the room, both nude except for hair towels and I too a robe from
helped her put it on. I closed the robe and tied the sash. I didn't want her to feel uncomfortab
putting on my robe, I phoned room service and ordered dinner.

We chatted about simple things and I gave Isabella another soda, and then poured some m
determined not to bring up the sex we shared. If she wanted to, that was fine. After several
"Kathy, please do not tell my auntie what we did. She caught me with two boys who were to
there, and she was very angry. She said...only bad girls did that."

I gave yet another reassuring smile. "I won't sweetheart. I promise. And you're not a bad girl
tell auntie I said so," and I smiled again. She smiled back, happy to conspire with me. When
she was even happier.

As she ate her dinner and I nibbled at my salad, I looked at her and felt a tinge of remorse. E
of her body against mine as she climaxed soon put that aside. She chatted as she ate. "At fi
the boys touching me but later I did. Sometimes a boy wants me to kiss his...."

"Penis?" I offered.

"Yes, that's it. But if I do that he has to kiss my..."

"Special place?" I offered.

She smiled. "Yes, that's it. My special place. Hector said he wanted to put his...penis in my s
But I said no."

"That's good, sweetheart. Don't do that. That's how babies are made."

She giggled. "Yes, Maria told me that. Her sister had a baby and she is only fifteen. So I just
kiss me there. It feels good but not as good as the water. When I did...what you did, it felt so
better than Hector."

I smiled at her and said, "Yes sweetheart, it really does feel good. And that's not a bad thing
tell your auntie."

She nodded her head in agreement. "I won't even tell Maria, or Hector."

I felt slightly ashamed as I said, "It will be our little secret." But again, the memories of how s

against me had me getting moist.

Isabella, having ate her fill, said, "I like that," and looked satisfied.

As much as I wanted to return to the Jacuzzi, I wanted her hair to be dry. Standing up and w
took off her towel and felt her hair. It was still damp. "Come with me, sweetheart. I want to d
Again she looked puzzled. "You'll see," I said as I took her hand and led her to the bathroom

I was sure she had never seen a hair dryer, so I used it on my hair first. She looked amazed
warm air current flick over her face. She giggled again. Then, taking my brush, I started to d
stood still as I used the brush and dryer. She was looking at herself in the large mirror. I "acc
let my robe open. I could see her looking at me and I moved a bit to the side to give her a be

I kept my attention on her hair and let her gaze at my reflection. "You have beautiful hair, sw
kept silent and her hand went to her sash. After only a few seconds of hesitation she let it op
at her own body, just swelling into full, young womanhood and she smiled. I glanced at her i
said, " You are beautiful all over, Isabella, You will soon be a beautiful young woman."

She just smiled. I don't think she had ever seen herself this way. I ached to put down the bru
run my hands over her but resisted. It was time to take her home, unless her aunt got overly
"Isabella, it's time to go back. Your hair is now dry and your auntie might be getting worried."

"Can I come back, Kathy?"

"Yes, sweetheart, perhaps in a day or two." I didn't want to let her know how much I wanted

We both got dressed and then walked back to the market. Isabella was acting a little uncerta
"If I don't tell auntie, can I have another bath with you?"

My heart skipped a beat. "Yes, sweetheart, you can, if you don't tell auntie."

On my way back to the resort I felt like I had definitely crossed a line, but it felt so good antic
having the girl back in my room that I let that go. I wondered what Sarah was up to.

It was still fairly early in the evening. I checked the nightclub, hoping to see either Sarah or r
companion. Both were nowhere to be seen. I went back to my room and called Sarah's room
five or six rings.

"Hello...this had better be good."

"Sarah, it's me. What are you up to?"

"Oh my God Kathy, get over here and help me out! And bring condoms! Lots!" With that she

So she had a guy or three in her room. I debated whether or not I should go over for what w
sexual endurance test. I smiled and said, "Why not, I'm on vacation." Gathering up condoms
applying a bit of make up I pondered getting into my sexier clothes. "Why bother," I thought
Sarah's room.

At my knock, the door was opened by a guy who was nude and flushed. I smiled at him, wal
on the couch with one cock in her vagina and one in her ass. "Hi Kathy, join the party."

I had never been double fucked and the thought was darkly delicious. The third guy walked
hands went for my breast and my pussy. He was well into the party and wasn't going to wait
He started removing my clothes and I helped him. Watching Sarah, her eyes rolling in ecsta
lovers panting as they pumped into her, I felt a wash of deep, dark sexual desire well up and
vagina was wet already as the guy behind me pushed me gently to a chair and I got onto it
guiding him to me from behind and checking to make sure he had on a condom. He did, and
without a word. He just wanted to fuck something and I was it.

I had no problem with that and let him. He stroked firmly and deliciously in me as I smiled at
smiled back. "Good to see you, honey," she said, "wouldn't want my Kathy to miss out on th
eyes and enjoyed the pleasures of two cocks fucking her. I enjoyed the pleasures of one, kn
come. The thought of being double fucked for the first time filled me with a lust that was ove

"Come on, fuck me...fuck me hard," I said. He did.

"Fuck that girl," Sarah shouted. "Fuck her like you paid for her. I want to hear her scream!" S
encouragement, while being double fucked herself, lifted my desires higher. The guy behind
told. His hips were slapping against my ass as his cock pummelled my vagina.

"Oh fuck," He said, "Fucking Christ. Shit, this is good!" He really was good. His generous co
exquisite delight and I let myself go.

"Fuck me! Fuck me! Harder. Fuck my pussy. Fuck my pussy and make it hurt!"

He couldn't make it hurt but he tried. I received a pussy pounding like none before. I revelled have already had an orgasm or two already because he kept it up without relenting. The prin sight of two guys in Sarah was almost too much. I sat up a bit to get his cock working agains up the pace and the sensation of a cock, pressing hard into my G was sending me. I felt the was amazed at how fast it overcame me.

"Oh, fuck! I'm coming," I shouted. "I'm coming," and I did. I gyrated and shook with the orgas barely noticed, or at least paid no attention. He kept up the fucking as if his life depended on

My god, but I was in sexual nirvana. I bent over to get his cock away from my G and caught thirty seconds, the guy said, "Ready for another one, baby?"

"God yes," I said, sitting up again, "Fuck that pussy!" and I meant it. He didn't miss a stride a my G a thorough work over.

"Like that, baby? Want to come again, you little sweet thing? Want me to fuck your brains ou

I did and said so. "Make me come. Make me come again. Make it hurt." Again, there was no sex and lust as I felt it happen again. Harder this time, I really shuddered and started to scre Fuck! Fuck!.....Oh my god.....SHIIIITTTTTT!!!" and I melted as I came as hard as I ever have

My body spasmed and arched as waves of orgasm flooded my very soul. It was so hard it al incredible, hard and long deep, deep orgasm. I couldn't take his cock any more and I spun a the condom and greedily took him in my mouth and sucked and massaged him like my life d him to come in my mouth. I wanted his cum in my throat. I deep sucked him and put a finger He shuddered and parted his legs. I wet my finger with saliva and put it back and eased into

He started shouting. "Fuck yes! Do it baby, make me come!" I tried to give him the blowjob c kept my finger working in his ass. "Don't stop, baby, don't stop. Going to cream your mouth, comes...here it comes.....AAHHHHH" and he spurted hot sticky cum into my mouth. I swallo deep as he spurted again, then again.

"SSHHIIITTTTTTT!" And he bucked his cock into my mouth, getting the last little spurt out an there, panting and sweating. He held my head tight to his package and I gave him more suc passionately. "Oh my fucking god! Do you know how to suck cock!" He moved back and I lo wicked smile on my face. I wiped my lips and licked them clean. He staggered back and sat still panting. I had totally forgotten Sarah and the other two guys were in the room.

I got up, walked over to have a close look and Sarah, face up on the guy under her, was dro
murmuring, almost babbling, as she was lost in the sex. The guy under her with his cock in h
gripping her large breasts, the guy on top was concentrating on his cock, going in and out of
vagina. I looked closer. The moisture was a mix of sweat, lube and Sarah. The guy under sr
smile one of pleasant exertion and reached for my pussy. I moved it to him and he thumbed
fingered me. I enjoyed the pleasure, the scene and then walked over to the guy who had jus
and sat in his lap, locked lips and necked for a while. Then I resettled, and watched the Sara

The guy put his hand to my thighs and I parted a bit to let him cup me, then closed on his ha
amazing," he said, not whispering. "We've all come in her at least twice and she's still going
the way, my name is Dan."

I had to giggle at that, an introduction after a serious fucking. "Kathy", I said, "Pleased to me

With one of Dan's hands against my pussy and the other fondling my breasts, we watched a
more and more vocal, and starting to move with the intense double fucking she was receivin
asked Dan.

"No," I said honestly. I had seen it live a few times in college but never had experienced it.

"Want to try," he asked casually.

"Of course," I said. "I'm on vacation."

Dan just laughed a bit and said, "I'm looking forward to it. Do you want me in your vagina or
giggled. "You've already been in my vagina." He laughed again. "Well, your ass did look awe
bent over."

"Just take it easy, okay? Anal is not my usual," which was true.

"Okay. Easy it is."

Sarah was now climbing up Mount Orgasm. She was talking, almost to herself. "Fuck, I love
so good. Both holes fucked and I love it." The guys were going steady, letting her climb. The
worked together before. Sarah was starting to gyrate, her pelvis rotating and rocking. She w
starting to speak louder. "Fuck my ass. Fuck my cunt. Fucking do me. Do me."

Her casual obscenities were so natural to the situation. "Do me, guys. Fuck me silly. Fuck m

off!" The two guys stepped it up a bit. Having a couple of orgasms already, they didn't seem
coming too soon. Sarah, feeling the increase in her pleasures, responded appropriately.

"God, yes. That's it. Fuck me and don't stop!" I felt my self getting aroused again. I parted m
and guided Dan's hand lower. He took the hint and tried to enter a fingertip into my ass.. It w
comfortable.

I said, "Wait a second." And I got up, got my lube and applied some to my ass and some mo
finger, then sat on his lap again. This time, Dan easily and comfortably slipped the finger tip
a little shudder and gasp of pleasure and returned to the Sarah show.

She was close. Her hips were moving in that unmistakable way. Her head was rolling and he
out past clenched teeth. "Shit, shit, shit....Oh my god....fuck me, fuck me" and the two guys r
hearts and their cocks into it and into her. I was amazed at her sexual capacity. The guy fuc
going harder than the guy fucking her vagina. I wondered how she could take it.

"Don't do that to me," I said to Dan and meant it.

"Don't worry, Kathy, I will be careful. Because it's going to be your first time, it'll be easier for
you lay face down on the other guy and let me take you in the ass from behind. That way, I l

'If you say so', I thought.

Sarah was now crying out, spurting sexual obscenity with deep, deep sexual power. I wonde
much longer. The sweat on her body was running. She stopped moving and let the two guys
stiffened, gasped a few times and she came, and came, then came some more.

The two guys slowed right down, letting her absorb the climax. As she relaxed a bit, they sta
and Sarah muttered, "Oh my god, you're going to kill me," and it went on. In only twenty sec
howling. "Fuck me, fuck me harder....Shit!... Fuck that ass!....Fuck that ass and fuck that cur
Christ, coming....coming..." and she did again, this time almost jerking herself up and off the

He held her tight and got his cock back into her, deep and tight. The guy in her vagina just c
giving her more pounding pussy fucking. Sarah was beyond talking. Her face was pure pain
there was a red hot metal dildo in her vagina. She stopped breathing and just stayed there, t

The guy fucking her vagina was bellowing now. "Take it! Take it, bitch, take it!" Sarah opene
seemed to see nothing. She started to shake, then shake harder. I thought she was about to

came again with a scream of primal lust, primal pain, that went on for several seconds.

She gasped deeply and screamed again. No word, just a scream. I was stunned. I had totall
finger in my ass. I was staring at Sarah as she seemed to convulse with pleasure or was it p
tell. The guy in her vagina came with a massive convulsion of his own, ramming into Sarah,
battered vagina. The guy under her seemed satisfied not to come. He knew there would be

Sarah was spent. She collapsed back panting, both her holes still full. "Told you she was am

"Fuck, yeah," was all I could say, "amazing." I had never imagined a woman, outside a porn
the amount of fucking that Sarah just had taken. I gave myself a wicked little grin. 'Fucking li
I thought.

The guy on top stepped back, holding his still thick cock in his hand and looked at me. "Wha
been smoking, don't let her run out of it." I giggled and now felt Dan's finger in my ass again
been this sexual in my life. But I was far from home and my normal life. I squirmed a bit, for
and said, "Sarah isn't smoking anything. It's just her little nympho nature."

The guy sat on the bed and took off the condom. "Pardon me for a second. One more dead
of," and went into the bathroom. Sarah just groaned and rolled off the guy under her, leaving
and the guy's cock still fully erect and wrapped. She took off his condom and said, "Not quite
needs a replacement. Battle fatigue." I laughed and leaned back to kiss Dan, still fingering m
Everything seemed so normal. Sarah leaned down and gave the erect cock a few seconds c
Pete, we'll take care of you," and she went to the bathroom.

Pete sat up and said, "Fuck, what a woman. She still wants more." Dan chuckled and said, "
have someone else to introduce to the joys of double entry." Pete looked at me with slightly
"Never had a DP session before?"

I smiled back and said in a sexy tone, "No, but if you and Dan take it easy on me, I'll be even
Sarah, I'm not."

Pete looked at me and smiled. "After Sarah, taking it easy sounds like a great idea. That wo
the death of me, not the other way around." We all laughed and I got up. I thought it would b
go to the bathroom and empty my bladder and see if I could empty my rectum as well. I felt
but shuddered at the thought of Dan being in my ass if there was anything else there. "Don't

In the bathroom, the guy was finishing peeing. He looked at me and said, "We haven't been

Walt. Pleased to meet you." I almost collapsed with laughter and said, "And I'm Kathy and I'
meet you." Walt went to rinse his hands and Sarah took a wet facecloth and gave his penis
he said and walked out, leaving Sarah and myself alone.

"God, Sarah, how were you able to take that? I would have died!"

She laughed and said, "I almost couldn't. I've never been DP'd that hard before. When Walt
I thought I was going to pass out. But I didn't. Ready for your turn?"

I wasn't and said so. "Sarah, I've already told Dan and Pete to take it easy. And I'm not sure
to...you know.."

"Take it up the ass?" she asked.

"Yes," I replied, "I don't know if I'm...you know....empty." Sarah smiled and reached into a cu
removing an enema kit.

"It's clean. Do your thing," and she winked, then walked out, closing the door. As much as I
forward to a gentle double entry session, I really was concerned about my readiness. The e
the ticket. Filling the bag with warm water and sitting on the counter, I eased the nozzle into
lubed asshole. Holding the bag up, I opened the valve and felt the warmth enter me. When I
enough, I closed the valve, removed the nozzle and felt the water in me. Holding it for a min
an urge to empty, I sat on the toilet and let it go. I flushed and then refilled the bag. I repeate
process, taking more water this time and then let it go. I peeked into the bowl. Clear. I was r

Pete was sitting on the couch. He smiled and said, "Dan has explained the rules. We take it
the anal thing." I giggled a bit, both with nervous energy and with mirth. Pete still was unwra
oral, I was okay with that. I moved over to him and without any further chatter, knelt down a
penis in my mouth, started slow. I really wanted them to go easy and was happy to do the s
with a sigh and enjoyed the blow job.

Dan sat down beside me and I gave him a kiss, then returned to Pete. Dan ran his hands ov
fondling. Sarah and Walt were cuddled in a chair and watched. As I gave Pete the oral to wa
fondled Dan's penis as well. It was a serious step up for me to have two guys at once. I won
me so long. After several minutes of giving Pete fellatio, I glanced back at Sarah.

'Condom', I mouthed. She got up and brought me one, as well as some lube, then returned
and covered Pete's now fully erect penis. Not too big, not too thick, just right for me, I though

fact. I applied some lube, massaging his penis as I did and let Dan take some and work it int
got up, straddled Pete and guided his cock into my now very ready vagina, settled on him an
him.

I looked down at him, looking back at me and said, "Just lie down, lover, and let me do it all.
up and moved on him as best I could, slow and sensuously screwing on him. My pelvis was
rub against my clit and Pete seemed to be enjoying it. After all the hard and crazy pounding
Sarah, this was something he seemed to really want. His cock was moving in me effortlessly
amount of lube making it feel like warm, wet velvet. I was supple and used it to move my ass
while sitting otherwise still. As my back arched I could feel his cock almost coming out. Then
the other way and bury it in my vagina, tightening on him as I did.

He was really into that and I kept it up for several minutes. Dan was looking at my ass as I d
murmured his approval. "Keep going, Kathy. You are doing awesome."

"God damn right, she is," sighed Pete. "Feels like an angel is fucking me." I smiled at the co
carried on. Dan, not yet ready to enter my ass, stood up and moved to offer his cock to my m
and tried not to lose my rhythm on Pete as I gave him my best, slow and sensually wet oral.
looking up at Dan and I closed them, a look of rapture on my face. The cock in my mouth ca
and I let it go and leaned down onto Pete, inviting Dan to fuck my ass.

There was a pause while he put on a condom, applied a generous amount of lube to my wai
first one finger in, then two. I shuddered at the sensation of both my vagina and ass being p
felt so powerfully sexual. Dan was steadily working me, making sure my ass was ready for h
behind and I felt his cock touching my lower hole. I paused in my rhythm, made a conscious
muscles and Dan gently pressed. He waited for several seconds and then pressed a bit hard
was doing. I let my self relax fully and pressed back a bit, feeling my muscles start to open a
He was ever so gentle and just pressed steady until he started to slip in. I gasped in pleasur
murmured. "Just go slow." Dan didn't answer. He just went slow. It felt incredible. Pete was i
Dan was in my ass. I was being double fucked and I loved it.

I just lay on Pete, my head to the side and felt Dan gently stroking in my ass. With the lube,
and forth effortlessly. The sensation of having Dan in my ass was awesome. Pete wasn't mo
get used to being ass fucked with a cock already in my vagina. "Okay so far?" Pete asked. H
and I felt he was really concerned that I was enjoying it. I was.

"Oh yes," I said dreamily. "Feels good. Feels fine." We stayed like that for a few minutes, Pe
but his erect cock deep in my vagina, while Dan kept up the slow gentle rhythm in my ass. H

and I appreciated that. "God Dan, that feels so good. Just like that. Exactly like that."

"Glad you like it, Kathy. I'm loving it." I sighed and just went with it. Anal had never felt this g
sure that with some time I would have my first anal orgasm. I was always sceptical they eve
I was certain they did. And I wanted one.

Pete just hugged me and made me feel wanted. God, but these guys were good! Dan allow
and gently re-enter a few times, then continued in his slow anal fucking. I murmured approva
really did feel incredible to have Dan smoothly enter my ass again and again. He did that a f
this time I moaned at the anal pleasure. It had never felt like this. Dan's cock was massaging
my ass and it was incredible. No pain, no shame, just anal desire being fulfilled. I started to
still lying on him. I rocked back and forth slow and gentle, feeling my clit rub against his pubi
cock moving in my vagina as Dan's cock moved in my ass. Pete lay still, letting me decide o
These two guys were amazing as well. All they seemed to want was for me to get off on my
getting closer.

Dan and I worked out a rhythm. As I moved forward, he moved back just a bit. As I moved b
me. It was still slow and easy. I was in seventh heaven. The luscious sensations from my as
up so much I had to squeeze down on Dan, which also meant I squeezed down on Pete. I h
my ass and vagina both thrilled to the tightness. I settled again and it went on.

As I felt myself climbing, I murmured, "It's going to happen. I'm going to come. My first doubl
going to come. God, it feels so good." My eyes were closed, but I felt a presence. I opened
was right there, smiling. She put her hand on my hip and said, "Stop moving. Let it all come
smiled and closed my eyes, happy to do just that.

Dan was very slightly moving a bit faster and ever so slightly deeper. It still felt wonderful, in
better. I again murmured approval and settled on Pete's chest. Dan was breathing a bit hard
getting off on the easy, gentle ass fucking as well. Pete was still very hard in me, even with
stimulate him. He was breathing easy and steady, and holding me like a lover would. As Da
me the best anal fucking of my life, I felt the sensations build.

The orgasm seemed to slowly build in my ass, spread to my vagina and clit, then with an inc
rush, I was rising up on a volcano of heat and pressure. I tensed and felt my ass clamp dow
held and moved slightly. The heat and pressure was almost unbearable, then was unbearab
screamed like I had never screamed with sex before.

I erupted, melted and almost passed out. Every muscle in me clamped down and the screar

went on and I wanted it to stop. I was on the verge of snapping teeth, I was clenched so har
subsided and I was crying. I was sobbing on Pete's chest and Sarah was holding my head a
"It's okay, Kathy, it's okay."

Dan was out of me, Pete was still in me and I just wanted to curl up and sleep. The sobbing
lifted up off of Pete. I rolled over and onto my side, curled up and rocking. My whole body ha
it felt like it. The sensations passed and I was back.

I sat up and looked at Dan who was still standing, and at his fully erect penis, which had ser
beautiful. I motioned him to come to me, got him to lie on the bed, and pulled off the condom
and sucked his cock like it was my lifeline. He sensed the gratitude and let me suck and fon

"Kathy, I'm coming, I'm coming." I swallowed his cum and it was like nectar. Pete was still th
off his condom and gave him the same. I really wanted to thank these guys. Pete watched m
cock.

"You're right, Dan, Kathy really knows how to suck cock." I smiled at the somewhat vulgar bu
compliment and carried on. As Pete came in my mouth, I felt like I had at least partially repa
orgasmic explosion they had given me. I swallowed his cum and when he was drained I look

She smiled. "Who's the nympho now?" she murmured in a sultry voice and I burst out laughi

We all took a break and had something to drink. The guys had brought a bottle of scotch. Sa
and some vodka. I drank some fruit juice and then added some vodka to some more. We sa
had happened and what a show Sarah had put on.

"Are you guys professionals?" I asked. They laughed. "Well, you should be," I added.

"You're not doing too bad yourself, Kathy," said Dan. "You came like a porn star...twice!"

"And you did it to me," I shot back.

"It was my pleasure," he said. I looked at Pete.

"And you too, Pete. It was wonderful. I can't believe I just got double fucked. And I loved it."

Pete smiled. "I did get that impression." We all burst into laughter again. There we were, nak
giving each other sexual compliments. Then we looked at Sarah.

"What?" she said and we burst out again. Walt was grinning and he shook his head.

"Sarah, if you ever want a new career, I know a guy in the porn business."

"No you don't," said Pete.

"Doesn't matter," said Dan. "We can start our own production company. We'll be millionaires
laughed so hard I almost peed.

We sat around and drank another round, five people naked and happy. Walt said, "Anyone v
went to his pants for a small leather wrapped package. He got out a small plastic bag of gras
rolling paper. I seldom smoked pot but thought it might be good to do that tonight. Sarah loo
"What is it?' she asked.

Walt smiled. "Nothing but the very best B.C. bud, grown in far off British Columbia, organic a
fresh glacier water."

"Actually," said Pete, " it comes from a B.C. hydroponic grow-op, but it is the best." Walt rolle
and inhaled deeply, passing it on. When it came to me, I inhaled, kept it in and let it out. It sm
and I soon felt a warm and relaxing feeling taking me. Wow. It was good! When it came arou
deeper and held it longer. As I exhaled, I felt even calmer. A minute later, one more toke and
new it was enough and I just let it slow me down and I felt wonderful.

"Good stuff," I said and giggled. I poured another vodka and fruit juice. Sex, drugs and alcoh
evening.

Dan was sitting in a chair. I went over and curled up in his lap. Pete and Walt were sitting on
Sarah. I gave Dan a long languid kiss, then another. Pot did that to me. I looked at him looki
"You're cute," he said.

"You're a really good ass fucker," I said and meant it.

"You're a great ass to fuck," he said back.

"Really?" I asked, seriously.

"Yes, Kathy," he said. "Your ass is perfect. Perfect shape, perfect size and perfect fit." I thou

half way stoned already.

"Okay," I said. "I trust you," and giggled again. My real life was far, far away.

We got hungry and ordered food. As we waited for it, Sarah said to me, "Want to give the gu

I grinned wickedly and said, "Take me Sarah, do what you want with me. I'm yours."

She scooted the guys off the bed saying, " Give us some room, gentlemen, we want to play.

They laughed and made encouraging comments. "On with the show, ladies."

"It's girl time."

"Show her something, Kathy."

I walked over to Sarah, exaggerating the swing of my hips, ran a hand down my breasts to r
a sultry voice, "Hey Sarah, try me on for size." She pulled me to herself and I fell onto her, g
no thought of inhibition, Sarah and I gave ourselves the pleasures of feminine company and
show. With the alcohol and the pot onboard, we kissed, fondled, fingered and sucked each o
schoolgirls. We settled into a sixty-nine and concentrated on each other. I was on top, with r
and Dan came over and planted a wet kiss right on my pink and welcoming asshole.

"Back off, Dan," said Sarah. "Just because you gave her ass it's first orgasm doesn't mean y
mine until I say so." I giggled again, the pot still making me mellow.

"Yes Dan," I added. "Wait your turn," and I went back to Sarah's very delicious pussy. The g
knowing that the night was far from over. As Sarah and I got each other off, sucking pussy a
we heard the guys continuing comments and picked up a little. Soon we were writhing and r
obscenity as we alternated between sucking and talking. I came first.

" Suck me Sarah, fuck me....shit that's good..."

She came a moment later. " Jesus, Jesus, ... Holy fuck...." Then, "Bite me...bite that clit.." I c
She howled in pleasure and came again. We collapsed and the guys applauded.

The food came as we were getting up. Sarah went to the door, nude, and opened it. The roo
eighteen, looked at her and then around the room. "Just put it on the table", Sarah said. He

stumbling with the large tray as he surveyed the scene. I giggled and he blushed.

He did get the tray to the table, looked at us and said, "Enjoy yourselves." I burst out laughir
said, "Don't worry, we will."

Not able to stop myself, I said, "What's the matter, never seen an orgy before." The young m
for the door.

Dan pointed a finger at me. "No more doobie for that girl."

We attacked the food. As usual, the pot had given me serious munchies. Washing it down w
fruit juice, I felt myself getting buzzed as well. I looked at Dan with bedroom eyes, wanting h
of the man fucking my ass again was making me moist. Dan didn't miss my gaze and he got
took my hand. I stood up and started to walk with him to the second bedroom, then turned. "
I reached for my clutch with the condoms and my lube. "We'll be back in a while," I said and
Sarah, quite happy to have two guys to herself, just waved at us. Pete and Walt, eager for m
action, were also okay with the situation.

With the bedroom door closed, Dan took me in his arms and kissed me passionately. He laid
and went first to my mouth, then my breasts and then down to heaven. He gave me oral exp
head gently, not forcing him to me. He put a lubed finger in my vagina and moved it around,
second finger entered me and I shuddered. He played with my G, not firmly, letting the pleas
He then moved up and we locked lips, holding each other tight, our bodies rubbing each oth
pussy and the clit sucking and finger massage to my G. I was moaning now, as my pelvis m
massaged his face.

I felt the sensations build and I was coming again. No words this time, just moaning and gro
my pussy up and down his face, coming on his face, my fluids washing his face. I relaxed in
passion only starting. Dan now had a condom on and he moved up and entered me. I sprea
him in. Deep, deeper and then I felt him pushing up on my cervix. I groaned at the sensation
knees up. I really wanted this man to fuck my vagina.

Dan started to move in me and I just took it. I stayed there, legs high as he moved his cock i
firm, steady strokes. With my pelvis tilted, he was working my G with his cock. In a minute, I
building. I had never come this fast with vaginal fucking. Dan was magic. Or maybe it was th
and the orgy we were all having. It didn't matter. Dan was making me come again. With my
moaned the moan of orgasm and came. Dan kept it up and the orgasm kept coming. I pulled
could get and held him there. A few last spasms and I relaxed, the warmth of Dan in me feel

sex. Dan gently turned me over.

I got up on my knees, lowered my breasts to the bed and waited the anal fucking I so despe
applied lube to my ass and I felt his cock pressing to my asshole. I relaxed and let my breath
pressed, I pressed back and as my ass muscles loosened, Dan was in me. I groaned as his
"Easy," I murmured. Dan said nothing. I knew he would be good to me. I sighed and let my b

I was up a bit on my elbows now, my head lowered in submission. Dan was stroking in my a
a fragile porcelain figurine. I murmured a soft approval and let Dan fuck my ass. I was sure I
cock thickening. He was trying to breathe easy but I felt he was struggling to maintain contro
liked what he was seeing, feeling and doing. I lay there, not moving, just drinking in the heav
of having Dan in my ass. He was grunting a bit now, and his strokes were losing their rhythm
was getting off. My ass was doing it to him and I loved it.

Dan was not hurting me, but he was moving in me harder and deeper. His hips were making
sound against my cheeks. I squeezed down on him and he let out a moan. I squeezed again
as if I had given him an electric shock. I squeezed again and held it. Dan groaned and I felt
ass, impaling his cock into my tight, lubed and oh so willing ass. The sensation washed over
wanted Dan to really fuck my ass. I was ready for it. I squeezed yet again and said, "Go for i
Fuck it and make me come for you." Dan, ever the gentleman, did just that.

He was good. He didn't just ram into me, but instead, took it up in stages. I thrilled as my ass
more fucking and I felt no pain. The lube was working and his cock was sliding without any f
more," I said. Dan was breathing hard now, struggling to maintain control. I was ecstatic at h
man was having to hold back while he fucked my ass. He wanted my ass in a serious way. I
fucking my ass. He picked it up slightly and groaned some more. "Oh, God, Kathy. I can't las
This is so fucking awesome. I really want to come in your ass. Your tight, tight ass."

I just murmured and squeezed some more. "Shit Kathy, that feels good." The thought of his
my ass drove me higher. The sensations were flooding me and I felt the climax starting.

"Fuck me, Dan. Fuck my ass like you mean it." He did. Forgetting the niceties of anal sex, he
I was thrilled to be able to take it. His cock was now ramming into my asshole, his hips loudl
me.

'Fuck me, I'm a porn star' I thought. As the climax grew, I felt Dan bucking and heaving. He
ass. As my own anal orgasm blossomed and filled, I squeezed down on Dan like there was
then shouted, then bellowed. "FUCK....FUCK... HOLY FUCKING SHIT...." and he jerked and

into the condom.

I was melting, dissolving and the pleasure was borderline pain. I bit my hand to keep from sc
took my hand away and let it out. "JESUS, JESUS....JESUS CHRIST..... YOU"RE KILLING
me, forcing me flat on the bed. He writhed on top of me, his cock still in my ass. We both lay
and struggling to breathe. Then he fell off of me and lay flat on his back, spent and quiet. I m
him and felt his arms take me. We lay there for several minutes. As my breathing slowed to
quietly, "I don't think I can take any more."

Dan sighed. "That's okay. I can't either." I wiggled like a puppy on his body.

"Then take me home." We lay still for a few minutes, then got up and went out to the room. F
Walt were sandwiched in a threesome. Dan and I got dressed, waved to the other three, qui
went to my room. We used the bathroom, shared my toothbrush, got naked again and crawl
beside him with my head on his chest. In minutes we were asleep.

I slept through the night, awakening later then my usual. Dan was still soundly sleeping, his
On his back, I could look at him closely. His body was fit but not buff. Reasonably well musc
to be a bit younger than me, I thought that with his love making skills, he was a real catch fo
His penis was only part way into a morning erection and I was tempted to wake him up by co
Instead, I quietly slipped out of bed, put on some coffee and went to the bathroom.

After peeing I rinsed my hands and face, ran a brush through my hair and thought about a to
Instead, I just applied a little lotion to moisten my face and left it at that. I went out, put on my
poured some coffee and sat on an easy chair with my feet under me and picked up a novel
Half reading and half looking at Dan, I sipped the coffee.

When I got up for a second cup, Dan stirred and resettled. His penis, still exposed was fuller
thinking that I had never seen a guy develop a morning erection, not even my ex. I watch in
to readiness while Dan was asleep. His breathing was steady and even. He rolled over and
object of my affection. My ass was not bothering me, even after the two anal fucking session
tingle there as I thought about how Dan had brought me to my only anal orgasms. I also felt
vagina and I put a hand to my lips, parted them and felt my vaginal opening. It was wet and
ready self-lubrication. I considered using my dildo I had in the bedroom, masturbating while
thought was delicious but Dan was stirring now.

His breathing got deeper and he moved onto his back again. Perhaps partially conscious of
went to his penis and he gave himself a few squeezes. That seemed to wake him up and his

immediately uncertain of his whereabouts. He sat up with a startle and looked around and fo
looking back at him. "Good morning," I said.

He rubbed his eyes, blinked a few times and said, "Good morn...," and became aware of his
openly displayed. He quickly pulled the sheets over it and blushed.

I got up smiling, walked to him and said, "Don't do that. It's too beautiful to hide," and I unco
penis and leaned down to give it a kiss and a quick suck, drawing it in deep and then kissing
"Coffee's on," I said.

Looking more at ease, Dan got up and went to the bathroom. After a few minutes he came o
and took the robe I handed him. Then he took a cup of black coffee, looked at the coffee tray
creamer and sugar. When his coffee was ready he sat on the bed and took a sip. He was sil
as he drank half the cup and then looked at me and said, "I'm glad we got together last night
much as I like the group sex stuff, I really had a better time with just you."

I felt the same way and said so, adding, "Group sex was never my thing. My ex and I never
exciting and I'm glad I was there, but being with you was wonderful. Thank you."

Dan smiled. "You don't have to thank me, Kathy. It wasn't as if it was a burden on me or any
chuckled and added, "Walt and Pete are really into the wild stuff. Sarah is a dream come tru
fun to watch and I'm not knocking them at all, but too much of that and I think I'd get worn ou

I looked very concerned. "Don't do that! I need you in top shape. You're the only guy who ha
feel really good about..." Somehow I had trouble saying the word 'anal'.

Dan just smiled again. "It was never my forte, but with you, it was just so natural, so good, s
you."

Now it was my turn to chuckle. "You don't have to thank me Dan. It's not like it was a burden
both burst out laughing and I went to him, opening my robe and taking his coffee, I put it on
Then I pushed him down and got on top.

We made love in a conventional way. No anal but I was happy just to put a condom on his s
skipping the lube as my vagina was very wet, I got on and settled down as his penis filled m
for a while, looking at him and smiling. I did my supple thing and he closed his eyes to feel n
with exquisite movements. I was working his cock against my G and again, I felt a climax bu
minutes. Usually it took much longer for me to come vaginally and sometimes it didn't happe

his pleasures and not guilty about that at all, I moved on him until I was coming. No words, r
just murmurs of pleasure. As I recovered, still moving on him, I smiled and said, "Your turn. I
want."

He moved me over and positioned me on the edge of the bed on all fours. Pulling my robe u
he got off the bed to stand behind me. A slight adjustment of my legs to give him the perfect
my vagina and he entered and forgot about my pleasures. I lowered my head, closed my ey
he did. Slow to start, with several with drawls to see his cock penetrating me again and agai
picked it up and was lost in my vagina. I squeezed a bit to feel tighter for him and he respon
and doing his multi-penetration thing.

It felt so good to feel his cock going in deep, and then out, over and over. He wasn't paying p
attention to my G and I couldn't have cared less. I just wanted Dan to fuck me as he wanted
wasn't long before he was slapping my ass with his hips as he went for his climax. He was w
deep, and he was on his way.

"Fuck me Dan. Fuck me hard." He did.

With wild abandon he pounded my vagina and in another thirty seconds he was bucking, he
cock to try to impale me. I gasped a bit at that but stayed still, taking his cock pounding until
might falter. I was gritting my teeth and tensing when he started to moan loudly and pushed
and held it there, his body jerking and pumping into me. Even with his condom on I felt the s
against my vaginal tissue, his cock in me to my very depth. He held himself tight to my ass,
spurts and jerks hit me and then he sighed deeply. After a moment to catch his breath, he sa
keep this up, I'm going to need a semen transfusion."

Dan and his two buddies had a tee off time booked for that morning. So we kissed and Dan
I wondered how Sarah was doing. If things had gone her way, which was likely, there was lit
calling her. She would still be asleep. So I showered and put on my new Wicked Weasel and

I went down to have breakfast by the pool. I sat at an umbrella covered table on the deck an
fruit and cereal, I thought about the way this vacation was going. Except for Mr. Disappointm
very well. Then I thought about Isabella. Why was I so attracted to her? Why was I playing a
child? She must have reminded me of myself at thirteen, with my budding sexuality and attra
girls my age, before I discovered boys. But I was now forty and a grown woman and Isabella
thirteen, at least in her emotional age. I went for a walk on the beach.

The day was beautiful, the ocean breeze was fresh and I was rationalizing my behaviour wit

dealing with her own adolescent sexuality and I was sure that she was safer with me than w
though I knew deep down that I was rationalizing, I let that go. What I craved from Isabella w
her innocence and her purity. Purity. I paused at that one, and then let it go as well.

I walked down the beach, towards the village where Isabella lived and worked with her aunt.
see her on the beach but she wasn't on vacation. She was probably working at the market. A
way, I turned and headed back to the resort. After getting my sunscreen, a beach towel and
I went back to the warm sand for some chill time. I removed my top without a hint of hesitati
the sunscreen. I lay on the towel and closed my eyes. I must have been still a bit tired as I d
quickly. Strange dreams slipped in and out of my subconscious mind. At the image of Isabel
Dan, I awoke.

My front was getting toasty, so I put sunscreen on my back. I took several sips of water and
tried not to drift off but failed. More images slipped in and out. Childhood images, my first gir
partners and sex in the back seat of my high school boyfriend's car. Then I must have gone
as the images faded.

When I woke again, it was close to noon. Thank God for sunscreen. I was pleasantly toaste
My bladder was full. I thought about walking back to my room but the ocean was right there.
and walked into the water. When I was up to my waist I let it go. Then I swam a bit and went
I glanced down at my suit. It was now quite see through. My nipples were erect and visible.
visible as well and my lips showed clearly. Instead of feeling overly exposed I thought that I
get a Brazilian.

I showered off the salt by the pool and walked over to the spa. My wrap was around my wais
leaving the now wet again suit show off my feminine charms. Several guys tried hard not to
failed. I was definitely getting the attention I wanted. At the spa reception desk I asked for th
and added a manicure and a pedicure. They weren't busy and I was taken into a room wher
pubic hair away. Then I enjoyed getting all of my nails done and the sensual joy of the woma
feet, getting them soft and smooth. I signed for the charges, added a tip and went for lunch,
suit. I spotted my widower dinner companion. Covering up with the wrap, I walked over. "He
you?"

He looked up and smiled. "Kathy, yes, please sit down."

We chatted over lunch and again, it was free and easy, as if we were old friends. I avoided a
sexual encounters, thinking that Kurt would not be interested and possibly offended. I did tal
horse back riding without mentioning the real reason for the ride in the ocean. He had been

usual tourist stuff, including a bus trip to see the surrounding area. If he had had any sexual
kept it to himself. I considered the possibility of Kurt and myself having sex that evening but
Dan would likely be looking for me, and besides, I wasn't at all sure that Kurt would be recep
idea.

I began to wonder why he had chosen this particular resort for his vacation. It was geared to
families and was well know as a place to go for vacation sex. "Kurt, if I may, why did you cho
resort?" There, I had asked.

He looked at me and gave me a slightly bewildered look. "It wasn't my idea. A friend sugges
I might feel better if....I got...., you know." He looked very uncomfortable.

"Kurt, its okay to talk. I will never judge you." I thought that might help. He paused and then

"I married my high school sweetheart. We were both....virgins on our wedding night. She spe
months of her life at the hospital. We were married for thirty wonderful years. I'm not the eas
guy. Frankly, I can't wait to get back home. This place is nice enough but it's not my kind of
looked at me and I could tell he was wondering what kind of a woman I was. He already kne
told him a bit of the truth.

"I allowed myself to get picked up a few nights ago at the nightclub. It was awful. He was you
a complete jerk. It wasn't one of my better decisions."

Kurt just gave me an understanding smile. "A woman who I'm sure is married, propositioned
I was tempted."

I looked at him and asked in all seriousness, "Why didn't you just go for it?"

He paused, thinking, and then said, "I just couldn't have sex with a married woman. It would
been....wrong. I thought about what I would have felt like if I was her husband, cheated on, a
couldn't do it."

I put out my hand and he held it. "You did the right thing Kurt." Who was I to judge, I thought
like the right thing to say.

"Thank you," he said.

I smiled and looked at him with my eye brows up. "Want to have dinner again tonight?"

He seemed to perk up and said, "That would be lovely. Meet you here at seven."

I thought a second and asked, "What room are you in?" He gave me the number and I said,
over about six? We can have a drink and then go down to dinner."

He smiled in anticipation and said, "Okay, I'll be waiting for you." I thought, 'Dan might just h

"Anything planned for the afternoon?" I asked.

"Uh...no," he said.

"You could use some sun," I suggested.

"Sounds good," he replied. "I'll get my trunks and be right back."

I still had my sunscreen and I filled my water bottle. Kurt was only a few minutes and then w
beach. I wanted to avoid Sarah and Dan so I suggested walking up the beach for a while. W
away from the resort we stopped and put down our beach towels. Kurt had sunglasses but n
sunscreen?" I asked.

His pale skin looked like it would burn without it. He looked a bit embarrassed and I handed
"Thanks," he said and started to put some on. I took off my wrap and Kurt's eyes lit up. "Wov
"that's some bikini you have on."

It was my turn to feel a bit embarrassed. "I bought it here," I said. "The one I came with seem
tame."

"Well," he said, not bothering to hide his admiration, "it sure looks good on you." I resisted th
pour some water over the bottom to show him what would happen. Instead I just thought we
and he would figure it out. We both laid down, face up and settled into the warm sand. We c
and then the talking got sparser as we both just enjoyed the sun. I was sure that Kurt was ha
about me. With my new bikini, he really didn't have to imagine what my body looked like. I w
liked what he saw.

The ocean breeze and the sound of the waves soon had me relaxed and half asleep. After a
In a moment Kurt did as well. "Want me to get your back?" I asked.

"Please," he answered and I applied the sunscreen. I took my time working it over his back a
more like a back rub. I could feel that he was tense at my touching him like that.

"Kurt," I said, "you're at the beach. Relax." He took a few deep breaths and did so. I pretend
sunscreen was massage oil and continued. The muscles around his shoulders and neck we
and anguish was my thought. I again felt for the man.

"You really haven't been doing well, have you Kurt. I can feel it in your tensed up muscles."
his head in agreement. I carried on and gave him a lengthy massage of his back and neck.
before he made a sound, then I heard a slight sigh. I wasn't sure if it was from pleasure or p
It didn't matter. I tried to work out some of the tension in his muscles.

After several more minutes he said, "I really appreciate this, Kathy. I really do."

"I'm happy to do this for you, Kurt. After all you've been through, you need it." Again, he just
head.

After a few more minutes I said, "Okay. Just soak up some sun. Drift off if you want. I'll be ri
Another sigh and another nod, then he resettled on his towel and went calm.

As I lay beside him, I thought that it would be both a pleasure and a giving thing, to see to it
laid. Then I allowed myself to drift off. Simple and pleasant dreams came and went.

When I woke, Kurt was sitting up. I was sure he had been looking at me. Why not, I thought.
the bikini. I turned and sat up, reaching for my water. I offered it to Kurt who took it and dran
"Thanks," he said, handing it back. I had some and sat gazing at the ocean, the sky and the
were around us. Time to let Kurt know what the rest of me looked like.

"Care for a swim," I asked. He smiled and said, "Sounds good." We headed into the water.

I wanted to hold him in the warm salt water and have him hold me, but thought I should go s
around, splashed each other and laughed like kids. My top was completely wet and now see
and his eyes widened. My nipples, which had been poking at the fabric, were now plainly se
manoeuvred into shallower water and stood up facing Kurt. This time he actually stared for a

"Wow," was all he said. I smiled like a scheming school girl.

"I did ask for the hottest bikini in the beach shop."

"And you got it," he replied. "I don't think I've ever seen one quite like it. You look good in it. leave much to the imagination, but you really look good in it." I was certain he was being hon the beach for a while longer, chatting and laughing. He told me about his son and daughter, out of the house. I told him about my marriage failure and how my career was taking over m long time friends catching up on each others lives.

Kurt was starting to look a bit pink despite the sunscreen. "Time to head back, Kurt, or you'r sunburned." Kurt nodded.

"I haven't been out in the sun much lately. In fact, I haven't been out much at all." We walked resort, still chatting. There were still a few hours until dinner.

"Care for a drink by the pool?" I asked.

"You bet," he replied, "as long as I sit under an umbrella." A pool attendant took our drink or in the shade. I was still in my bikini without the wrap. It was dry, but still very revealing. I thou might be uncomfortable, but he seemed pleased to be with me. I caught him getting a few e guys walking by. It made me feel fine as well. At forty, I was still turning heads. At least my u bikini was.

The one drink, after a few hours in the sun, went to my head quickly. I made a note to not ge my desire to have sex with Kurt. But after a second drink, my determination was waning. Bu it. At least I thought he did.

"You know," he started, "it's getting kind of hot out here. Maybe it's the lying out at the beach I should get inside into a cooler place. Want to have another up in my room?"

'Maybe it's my bikini,' I thought, but it worked for me. "Yes," I said. "I'd love to." We went up t

Inside, he offered me my choice of white wine, beer or bourbon. "The wine would be lovely," to fumble with the cork screw. The sun had him a little addled as well. Or maybe it was my b handed me the glass and got himself a shot of bourbon. "Cheers," he said, smiling.

He was doing a pretty good job of only looking at my eyes but with my breasts only half cove my bottom showing off my camel toe, his eyes did stray. Not that I minded at all.

"And cheers to you," I replied, and sat down in a chair, one foot up and the other leg stretche

my thinly covered labia on display. I ran a hand through my hair and then adjusted my bikini
look as sultry as possible. I wanted to give him the opportunity to make the first move, but w
do it if he seemed unwilling.

He took a large sip of his drink and sighed. "You know, Kathy, its hard not to....well....look at

I smiled my encouraging smile. "Kurt, look all you want. I didn't buy the bikini to be ignored,"
true.

He shook his head a little and said, "No, I guess you didn't. And when it was wet....it... you d
know...didn't you?"

I smiled like the scheming school girl again. "I knew it got more see-through. But I didn't kno
see-through."

Now it was Kurt's turn to smile. "Very see-through," he said, "as in almost not being there. I
but notice."

I decided to go for it and poured a bit of the wine over the material covering my labia. "You n
I asked, my face in a 'take me' expression. Kurt seemed to be visually locked on my now ver
cleanly waxed pussy. He sat frozen, as if unable to move. I pulled the now transparent fabric
"I'm wet. Come and do something about that."

He got up, a look of hunger in his eyes. I gave him a 'come here' with my hand and he did. H
knees and started to lick off the wine. Still holding the fabric aside, I moaned softly and held
me. Kurt didn't seem very good at oral but perhaps he wasn't used to giving it. I was happy j
trying. He gave me a few kisses and a bit of sucking, then his hands went to remove my biki

I lifted up to help him and when it was off he went for my clit and even with his inexperience
felt wonderful. I was very wet and he had no trouble getting a finger in my vagina. I caressed
moaned a bit more, in part from the pleasure and in part to encourage him. He then used a s
gasped and squeezed down on them. I was seriously turned on with the seduction of Kurt an
the alcohol and the sensations from my pussy, I wasn't long in coming.

"Oh god yes, don't stop, don't stop." My hips were rolling and Kurt took that as more encoura
seem to know about the G spot, but it didn't matter.

"Ummm....yes....yes...." and I came. It was a serious climax, and I writhed and groaned, not

but because Kurt had made me come hard. After the last pelvic shudders, I looked at him, lo
leaned down and locked onto his lips. Then I moved forward, pushing him to the floor and go
kissed him passionately and moved my pelvis in my supple way. He moaned and I moved d
and pulled them off. His penis was fully erect and I took it into my mouth and gave him my b
He groaned at the sensation and his hands were all over my neck and back. He undid my to
I lifted a bit to let his hands go for my breasts. He fondled them as I continued to give him th

I was working his shaft with my hand and making oral love to his head. Now it was his turn t
Kathy....Oh my god....Kathy," I could feel his orgasm starting and sucked harder. His body te
shaking with the excitement. "Oh yes, oh yes...yes....yes....," and he came.

With a loud groan he spurted cum into my mouth, then again and a third time. I kept sucking
shook and gave me another spurt. Keeping my mouth over his pulsing cock, I swallowed an
to bottom and swallowed again. He lay back, softly sighing and panting. I gave his softening
loving kiss, another 'deep throat' and then moved up and lay on him.

His sweat was hot against my skin. I settled onto him, my breasts tickled by his hairy chest.
head with one hand while the other wandered over my low back and ass. After a minute he s
haven't had....,"

"Shush," I said, cutting him off. He was silent for a moment, still caressing me with both hand

"Thank you," he said and I was sure he was being very sincere.

"And thank you," I murmured. We lay like that for a while and I felt very, very good about it. T
and took his hand, leading him to the bed. I pulled down the covers and we got in. With just
he lay on his back and I lay beside with one leg over him and my head resting on his chest.
bit to get fully comfortable and after a few moments we were both drifting off.

I awoke with a bit of a startle, and for a second I didn't know who was beside me. Then it all
relaxed. Kurt was awake. "Okay?" he asked. I just nodded yes and snuggled closer.

He smelled of cologne, sunscreen, sweat and sex. It went straight to my head. I ran a hand
down his tummy, then over his pubic hair to discover that he was partially erect. I took his pe
and massaged it. He sighed and his breathing picked up. His penis was soon thick and hard
started with my tongue, going over his shaft, licking it like it was an ice cream cone. Then I to
in my mouth, running my tongue around it and starting to suck, gently at first.

"Lord, that feels good," he murmured and I swung up and put a leg over him, settling into a s
of adjusting to get my pussy close to him and I felt him taking my lips into his mouth. I shudd
moaned, letting the sensations fill me. As his mouth went to my clit I gasped. It was like gent
Arching my back to allow him comfortable access to me I retuned to doing my part.

Soon we were deep into giving and receiving the pleasures of mutual oral sex. I didn't work
vigorously as I wanted him to have extended pleasure. He seemed alright with that and did
end, giving my pussy deliciously wet delights. Soon, we were both moaning and sucking, wit
supple routine to his face. That really got him excited and he wrapped his arms around me,
closer to him and barely able to breathe, he worked on my pleasures.

I tried hard to judge his pending orgasm, wanting us to come at the same time. After a few m
sexual minutes, I felt he was close. I was as well. I almost got it perfect, but started to come
I was gyrating on his face, lost in the exquisite pleasure when I felt my climax overtaking me
for him, I sucked and stroked his cock like I was a fifty dollar whore. My body was still tensin
shuddering when he started to gasp and stiffen. He was trying to say something but my puss
mouth. He took a breath and then came in my mouth. As he started to spurt his hot cum, I p
ass and wiggled it around. He bucked with the added sensation and thrust his cock deep int
almost into my throat.

Normally I might have reacted badly but this time it felt wonderful. I let his cock stay there as
could, and let his cum go straight into me. My throat muscles were trying to gag, but the hea
there and it felt like I was giving him some serious head. He grunted and a last spurt hit my t
off just enough to get a deep breath and then lowered onto him again, this time ending up w
against his body. I had never been able to do that before. I held it and felt the gag muscles g
then eased back and slowly sucked my way off of his still hard cock. We were both panting
in the sixty-nine for a minute, just recovering and feeling our sweat covered bodies so close
Then I got off of him, turned and cuddled up close, again with one leg over him and my head

After several minutes during which his hands again were caressing all over me he said, "Oh
can't begin to..."

"Shush," I said again. "We can talk later, over dinner." I looked at the clock beside the bed. I
eat in the dining room, we only had about an hour left before it closed. "Don't fall asleep," I s
starving."

He chuckled. "Go figure that," was his answer. It was time to get going.

"Up we get, lover boy. It's time to wash away the evidence."

He seemed to hesitate, so I took him by the hand and led him into the bathroom and turned
gave me a 'why fight it' smile and we got in. I shampooed his slightly greying hair and taking
lathered and washed his body, taking his penis in my hand like it was an everyday thing. Ku
bit older than me with a body that could use more exercise but it felt good to run my soapy h
His face, which had looked so care worn at our first meeting was now relaxed. He wasn't ha
Hollywood fashion but was no slouch in that department either. I felt myself thinking he migh
material. But then, I had no idea were he lived. I made a note to find out over dinner.

When he was squeaky clean, Kurt started to return the favour. His fingers felt good, working
my scalp. And when he applied the bar of soap, all over me, I felt goose bumps. He spent a
on my breasts, which felt wonderful. He washed my legs and worked up to my pussy and as
the ledge to give him clear access and he washed my pussy like it was also an everyday oc
to but moaned anyway. He held his hand there and I put my own over his and pressed in. I s
trying to and said, "If I wasn't so hungry, we wouldn't be going anywhere."

He kissed me and whispered in my ear, "A loaf of bread, a jug of wine and thou."

I giggled and said, "As long as it's not in that order."

Kurt gave my pussy a rub and said, "Food for the body, wine for the soul and you for the nig

I giggled again and asked, "Just one?"

Now he chuckled. "Only for starters, Kathy, only for starters."

We got out, towelled each other off and I used the hair dryer for a minute. With my arms up,
out and Kurt stood behind me, cupping them. "Not now, lover boy, get dressed." He gave hi
of his men's cologne, a touch of his deodorant and got on a pair of dress slacks, a good look
expensive looking slip on shoes. I got my bikini back on and covered up with the wrap.

"Come with me," I said and we went to my room where I got out my strapless bra, sexy pant
strapped black party dress. With Kurt there to watch, I slipped off the bikini and standing nu
touch of make up and some lip stick. I ran my deodorant stick over my pits, mentally thankin
were shaved and smooth. Then, after a slight spray of my Chanel No. 5, I put on the panties

Kurt groaned and said, "Kathy, do you know what you're doing to me?"

I smiled my wicked smile and said, "If it was nothing, I'd be very upset." Then I slipped on th had been custom tailored to flatter my figure and picked up my clutch. I didn't mention that it and my lube in it. Kurt would find that out later. I gave my hair a quick brush and I was ready the hand, Kurt escorted me to the dining room.

We were seated off in a corner which suited me just fine. The sommelier came over with the looked at me and asked, "White or red?"

"Well," I answered, "I'd really like a steak tonight, so how about red."

Kurt just nodded and said, "Chateaubriand for two, it is." Then glancing at the wine list, he p a few seconds and looking up at he sommelier, said," I don't see it here on your list, but do y bottle of Chateau Margaux?"

The man gave Kurt a practiced frown and said, "Perhaps. I don't have any of the ninety-nine bottle or two of the ninety-four left in the cellar."

"That would be excellent," said Kurt, as if he had just ordered a cheeseburger.

As the wine steward walked away, I looked at Kurt with a serious face."What is Chateau Ma going to cost?" Dinners in the formal dining room were not included in the resort package.

"Shush," was all he said.

"Okay," I replied, knowing that if a wine wasn't on the list and the wine steward was making it was likely something usually ordered only by the rich and famous.

A stunningly beautiful and impeccably dressed young woman came over and offered us men said Kurt, and he glanced at me. "May I?"

I nodded 'yes' and he turned to the server and said, "Chateaubriand for two, medium rare an order of escargot and, do you have some smoked salmon?"

"Yes," the young lady said.

"Excellent," and again looking at me asked, "Salad?" I nodded yes, happy to let Kurt do his t smiling and said to the server, "Caesar salad for two, and don't forget the anchovies."

She smiled back and said, "We never forget the anchovies." Then she turned and walked av
sway to her hips. Kurt's eyes followed her for a few seconds.

"Cute, isn't she?" he asked. "Almost as good looking as you." He smiled at me. This was def
improved Kurt.

The sommelier came back with a bottle and made the requisite fuss over showing the label.
that has been standing. Shall I decant it for you?"

"Please do," said Kurt and the wine steward stepped away.

I looked at him, puzzled. "What was wrong with that bottle?" I asked, displaying my ignoranc

"It's a fifteen year old Bordeaux and likely has thrown a sediment, which is a good thing. It n
carefully decanted after standing, to get the wine off and leave the sediment behind." I vagu
something about this process but had never seemed to need it.

"So it's the good stuff?" I asked.

Kurt gave a nod and a grin. "Let's just say it fits the occasion."

A few minutes of chat later, the wine steward returned with a decanter of wine and an empty
examined the bottle and was satisfied it was just poured. Then the sommelier poured a bit in
glass and Kurt made a quick visual assessment, tasted the wine, holding it in his mouth and
with his tongue. Then he partly opened his mouth and inhaled over the wine. His eyes close
swallowed the wine and looking at his glass, said, "It's been a long time, old friend. A long ti
looking up at the very appreciative sommelier, he just nodded 'yes'.

My glass was one third filled and then Kurt's glass was topped up as well. With a sincere sm
sommelier said, "Very good, sir. An excellent choice," and leaving the decanter, walked awa

Kurt held his glass up to me and said, "Nothing less would do after what you have done for m
misty again. I held up my glass, touched it to his and then took a sip. It was like no other red
ever tasted. I lacked the vocabulary to praise it properly, so I just said, "Wow."

Kurt laughed, then laughed some more. His eyes were moist but now he seemed genuinely
would like it. It'll get better as it opens up."

The escargot and the salmon arrived, brought by the young and gorgeous server. As we sha
asked, "Do you really think I look as good as her?" Normally, I wouldn't ask such a stupid qu
somehow with Kurt, I knew I would get an honest answer.

"Kathy...she's young, has a bathing suit model's body and a make up model's face. She's st
to sleep with you tonight. May I?"

I blushed. Then I blushed some more. I looked down at my food and then at Kurt's even face
want to sleep with me tonight, I would be very, very upset." And I meant it.

Kurt laughed and beamed at me. "So you see, Kathy, not only are you the most beautiful wo
the luckiest guy in the room."

I raised my glass. "Here's to the luckiest guy and the luckiest woman at the resort. Make tha
planet." We tapped the glasses together and sipped the wine. It was like liquid orgasm.

The incredibly beautiful young woman, who wasn't lucky enough to have the future sexual a
came to the table with a cart bearing the makings of the Caesar salad. She rubbed the wood
of garlic and added the anchovies, ground them to a paste, then added the rest of the dress
whisked the dressing together. She was very good at her job.

Kurt watched and paid more attention to the salad bowl than to the woman. That impressed
blouse was done up conservatively, she did have larger breasts and they jiggled a bit as she
bowl and stirred. I got a better look than Kurt. She added the romaine, the bacon, the parme
croutons, then mixed it. She took two salad bowls and served us both her creation. "Enjoy,"

Sometimes I got a little annoyed at that overused word, but this time I was ready to enjoy. "T
said and meant it.

Kurt raised his glass to her and said, "If you ever want a job in Boulder Colorado, it's yours f
asking." She smiled and said, "I'll think about it," and walked away with the cart, again with a
to her hips.

Kurt only looked for a second this time. So now I knew where he lived, or did I? I took a mou
salad. It was delicious. I looked at Kurt who was also pleased with the salad. "Tell me," I sta
a real job offer or were you just letting me know where you live?"

He looked at me and gave a wink. "Both. I own a restaurant in Boulder and yes, that's where is at the university. I'm a professor of astronomy. I get paid well enough but my dad started t When he passed away, I inherited it. My wife did most of the business end of it...the books, t and such. My head chef does all the food and liquor ordering and the maitre de does the hiri I really do is go there every now and then...for quality control purposes."

I laughed at that. "I don't think I have ever had dinner with a professor of astronomy before," I'm not really sure what an astronomer does."

Kurt smiled at that one. "There's times I wonder myself. But for now, we're on vacation. No s

In a while, the gorgeous young woman returned with another cart, bearing the chateaubriand She expertly prepared the plates and served them. Then she topped up the wine glasses an smile said, "I ran away to this island to escape the big city life I had in New York. Maybe it's to consider another run."

Kurt just took out his wallet and handed her a card. "If and when you are serious, give me a what I said about a job." She thanked him, and said, "Please enjoy your meals," and walked

Kurt didn't look this time. Instead he said, "After listening to my dad about the restaurant bus having it for the past eight years, I know an employee asset when I see one. It's true that se only for so long if it's incompetent. A beautiful young server who really knows the job would of customers. It's all a matter of cash flow."

The dinner was wonderful, the filet done to perfection, the potatoes and vegetables also per a conspiratorial smile. "Maybe you should give your card to the chef as well."

"Not a chance," he said, "chefs are mercurial and the ones I've got are good. Any hint that I' hiring another and they all disappear. Running a single family owned restaurant is like herdi let the cats think that they are in charge."

We made it through most of the meal before feeling pleasantly full. The wine was truly incred sorry when Kurt poured the last of it into our glasses. "Don't worry," he said, noting my expre four cases of this at home. My dad didn't know squat about the good stuff but the head chef Now I understood the 'old friend' comment.

The young woman appeared to clear the table. Knowing enough to let us take our time, she else, but left us to ourselves. Kurt looked at me and smiled. "Kathy, besides my wife, you are

I have ever been with, sexually I mean. I have never asked another woman to sleep with me
ask you about your past but I suspect it has been more.....varied than mine. All I really know
have brought me farther back to the land of the living than nine months of professional help.
disrespect, when my friend suggested that I needed to....get laid, I had no idea he was so rig
don't know how to put it any other way. When I said I wanted to go home, I was being hones
happy to stay another month. I had forgotten just how good it felt to have an orgasm that inv
other than myself."

Now it was my turn to get a bit misty eyed. "Kurt, it would be an honour and a pleasure to sle
tonight."

After an appropriate interval, the young woman appeared with a dessert menu and the list o
drinks. Kurt looked at me again. "Do you like chocolate?"

I nodded 'yes' and smiled. "Okay," he said to the young lady. "Two orders of 'Death By Choc
looked at me again. "Cognac?" Again I nodded yes. "Two glasses of the Louis the Thirteenth

The young lady said, "My pleasure," and walked away, still with the sensuous sway.

"More of the good stuff?" I asked. Kurt just smiled.

Over the delicious dessert and the cognac, I was thinking as we chatted. My past certainly w
especially since coming here. It was only last night that I had had my first double fuck and m
orgasms. Isabella came to mind, as well as the horse back riding and the young girl at the b
with Kurt, enjoying the fine food and liquor, I felt almost sleazy, recalling the two incredible a
I had just experienced. All I wanted to do now was avoid Sarah and get back to Kurt's room.
lube in my clutch and that meant going back to my room was unnecessary. I silently prayed
lovers of the past few days had seen us enter the dining room. I was sure Kurt didn't know o
exploits and hoped it stayed that way.

I finished the dessert and sat back, very content, except for the anxiety of someone like Sara
blowing it for me. I didn't know enough about cognac to appreciate the one I was sipping but
like...cognac. I felt a certain appreciation for Kurt's knowledge of finer things.

"I must say," I began, "you certainly know a thing or two about the good life, Kurt. A girl coul
this."

He smiled in a knowing way. "Kathy, it's only food and booze. They make this stuff every da

that. As good as the dinner had been, it really was just food and booze. It was the company that really counted. I had forgotten that somewhere along the line. The young woman appea moment. "Is there anything else I can bring you?"

Kurt looked at me and I said, "I'm just fine."

He then looked at the server and said, "Thank you, but no. It was wonderful. Just the check woman had anticipated that. She produced the bill from behind her back and Kurt didn't give glance. He added a tip and signed for it. The woman didn't look at the amount of the tip.

"Thank you," she said.

"And thank you," replied Kurt. We walked out hand in hand. I gave Kurt a quick kiss.

"Take me to your room." He did.

We had been trying not to be overtly excited on the way to his room. On stepping in, he shut door, then took me in his arms and kissed me hungrily. I returned it and my hands went to h his butt, pulling him in. His pelvis was moving into mine as we kissed. Then he pulled me to we went, kissing, fondling and taking off clothes. As my bra came off, Kurt's mouth sought o took my nipple in, sucking and running his tongue around, making me moan with real pleasu Deciding to let him have the lead I just went with his wants and he continued with his mouth while his hand sought and found my already wet vagina. With two fingers in he moved them clit, then back in and massaged my clit with his palm as he fingered me.

I still had my panties on and went to pull them off. He helped and with better access, went b pussy. I had one hand down his shorts, massaging his stiffening cock. I was so turned on; I quickly with Kurt's attention to my clit. "God, Kurt, yes...yes...don't stop..."

I was working my pussy into his hand and he was pressing back. His mouth went from my b and we locked lips as I started to tense, shudder and then come. I kept kissing Kurt as the c hand was still around his fully ready cock. Even before the climax finished I went for my clut a condom. I opened the wrapper and had it on Kurt in seconds. I lay on my back, spread my said, "Take me. Take me now."

Kurt moved in, guided his cock to my wet vaginal entrance and eased in. I groaned and Kurt fucking mode. Nothing gentle, which suited me just fine. He wasn't pounding, but was stroki fast but not frantic. He looked at me with lustful eyes and I just pulled my knees back further

to keep his cock aimed at my G but he wasn't co-operating. No problem. It felt like molten lu

Kurt was lost in his fucking, likely the first fucking he had done in a long time. Her wasn't goi very long by the facial expressions and his rapid breathing. He wasn't vocal and I wanted hi good about his efforts. "Yes, Kurt....yes....don't stop...just like that....oh my God.....oh my G with that, he started to fuck me in earnest.

His strokes were pounding me now. The bed was rocking and his hips were slapping into m legs back as far as I could. He was grunting now, "Ughh, ughh, ughh," with each stroke. His of effort and lust. His skin glistened with sweat. He was very close.

"Come in me, Kurt. Come for me. Come for me now." And he did. He was bucking into me a as if he was being electrocuted. Still, he didn't cry out. Just a series of gasps, passed over c He pushed into me and held as his cock spurted and he jerked. It was if a lifetime of sexual being shot into me. He pounded into my vagina a few more times and went still.

His cock deep into me, he held my thighs as if letting go would make him drown. Then he se reality and looking at my eyes, he collapsed onto me and was panting. He lay on me for a m and I held him tight. His weight was heavy but I took it. I wrapped my legs around him and ju close. When his breathing settled, he sighed deeply. Then again.

He lay on me, my arms and legs holding him and he started to talk. "My wife told me...her na ..before she died....she said...'Live for me. Live for me and don't stop living.'.....It's taken a while....but I'm living again....thank you.....thank you...."

I held on and my tears mixed with his. After several minutes, he rolled off me and lay on his up to him and putting a leg over his, I settled into him and he held my head. "What ever you "don't leave without saying goodbye."

I ran a hand over his chest. "I will say goodbye. In the morning. Now, let's get ready for bed. did the bathroom thing, brushed our teeth with his one toothbrush and got back into the bed on my side and he was spooned up to me, a hand cupping a breast. We lay there, relaxed a Kurt."

"Good night Kathy." I was as content as I had ever been. In a minute I was asleep.

At first I slept soundly, like a woman at peace. In the middle of the night I woke up. Kurt was murmuring and moving his head side to side. I couldn't make out the words but he was obvi

dream. I moved close and ran my hand over his chest. With my lips close to his ear, I said, "Shush...shush...It's all right...." He continued to toss but after a minute of my hand on his bo quieting voice, he seemed to relax. I listened as his breathing slowed and his body went cal close and went back to sleep.

I had vague and uncomfortable dreams. I was with Isabella and Sarah burst in. She was lau sarcastic and hurtful. "Aren't I good enough for you? Guys not good enough? Have to get it girls?" In my dream I felt so ashamed. Kurt was looking at me, shocked. I felt abandoned an He pointed at me. "Slut. Whore. Kiddie fucking ass fucker." I felt like I was falling. Falling an wouldn't stop. I felt a pressure build up, smothering me, cutting off my breathing....I waited t but just kept falling, suffocating...dying...

"Kathy, wake up! Wake up!" I felt myself being shaken. I struggled to come back. With a sud sitting up, I was awake. The bedside lamp was on. I was cold with sweat. Kurt was looking a I was in his bed, in his room. I was back. I collapsed back on the bed, panting.

The bed sheets were a mess. Kurt got up and straightened them out, covering me. He went came back with a glass of water. I sat up and taking the glass, emptied it. Then I fell back o pulling up the covers. Kurt said, "Are you okay now?"

I paused and then said, "Yes. Thank you, I'm okay. Bad dream. Bad." Kurt got back into the the lamp. He pulled me to him and held me tight.

"Go back to sleep. Every things all right." With his hand massaging my neck and back, I slo resettled. Forcing my breathing to slow and to fill my tummy, I felt the calm return. With Kurt kissing my forehead, I fell asleep.

When I woke, Kurt was not there. A fleeting panic was stilled by the sound of the shower ru smelled coffee. I got up, still nude, poured my self a cup and went into the bathroom. Kurt w half humming to himself. It was a happy song, Neil Diamond's 'Sweet Caroline'. I sat and pe the toilet to let him know I was there, I said," My name is Kathy, not Caroline, and I'm comin

"Works for me," was the invitation and he pulled back the shower curtain.

We showered together and it was like we had done this many times before. As he ran a soa freshly shaved pussy, he said, "I like that. It feels different but it feels so sexy." I didn't have his wife ever shaved. Then he looked at his own pubic hair and ran his hand over his scrotu with a questioning face.

"No," I said, "You don't have to."

He looked relieved. "Thank God." After doing each others hair, we stepped out and towelled
at me, his eyes going up me and down. "Kathy, you sure are an incredibly beautiful woman.
of any other way to put it."

I smiled and felt warm. Dropping my towel, I walked up and my mouth went for his. Then I lo
eyes and asked, "Breakfast now or later?"

He took me to the bed and we made love slowly, passionately and with lots of stops for long
entered me first when I was on my back and he stroked slow and steady. His breathing slow
I thought he was getting close I held his hips and he stopped. He stayed in me for a momen
he backed away. I gently pushed him down and straddling him, I guided his cock back into m
worked on him very gently, doing the supple thing in slow motion.

Pausing every minute with him deep inside I screwed on him, working my clit against his pul
to the supple thing. We said nothing to each other with only sighs and feint moans breaking
wanted to feel him pumping up into me but kept up the gentle fucking. I slowly and steadily p
and Kurt was now looking like he was in heaven. Judging his pending climax again, I stoppe
getting close and I got off of him, and got on my knees beside him. He got up and seemed to
a hand down between my legs and parted my labia, inviting him to again fuck my vagina. He
hesitant and it occurred to me that he might not have ever had sex in this position. I curled a
gave him a 'come here' gesture. He moved in behind me and I took his cock in my hand and
target. He entered with a deep groan and started to move in me. He quickly lost any rhythm
entering shallow, as if afraid to do more.

"It's okay Kurt. I want you to come in me this way." That was the reassurance he needed. He
back and was stroking deeper, his hips rocking into my ass. I wanted him to feel it was okay
said, "God, that feels good. A little harder."

He responded with an increased speed and force, his hips now slapping me. "Oh yes....yes.
excited now, his breath coming in short gasps and he was starting to buck into me. "God, ye
me, Kurt....fuck me ...."

I had never used that word with him, uncertain how he might take it. In his sexually driven m
well. He started to fuck me from behind like there was no tomorrow. I braced myself against
hips were giving me as his cock pummelled my vagina. "Oh my God....yes....yes...come for

me..." A few more power strokes and he did.

He cried out, "Fuck....fuck...Ahhhh..." and I could feel his cock throb with each spurt of cum. pulling me back to him and he was pushing into me, his cock buried in my vagina. It took me recognize that I had come as well. My pelvic muscles were gripping Kurt and I was shaking. making Kurt come that I had missed my own build up and peak. As he came down, my vagi pulled out and collapsed on the bed.

I rolled him onto his back and got on top, my legs around his and I locked lips, kissing him. H back every few seconds to breath but came back and ran his tongue around mine. Slowly w lay on him, our sweat letting me slid on him and felt my breasts against his chest. After a mi us over and he was on top. He slid down and planted his mouth over my vagina and kissed. tummy to my breasts, and finished at my mouth. We necked like teenagers for a minute and his back. I snuggled in, one leg over his hips and my face against his wet chest. With my fre played with his condom covered penis, softening and thinning. The cum in the condom felt li the condom around, playing with the results of his passion. "Look what you've done," I said. shower again."

He chuckled softly. "Works for me."

After showering again, this time taking longer with lots of hugs, kissing and caresses, I got d evening clothes. "How about if I get changed and meet you by the pool for breakfast?" I ask

"I'll be there," he relied and with one more kiss, I walked out the door.

Back in my room I wondered what I was getting myself into. After all the sex with Sarah and the girl at the beach store as well as the three guys, Dan especially, I wasn't sure if I was a g woman for Kurt. I had been acting like a sex starved woman in a room full of willing partners that. It was exactly what I had been doing. Then I thought of Isabella, the teen child who, tw watching me masturbate with the Jacuzzi jets and then was herself masturbating in my lap w certain if Kurt knew about that, he would be shocked and put off me forever.

I called Sarah's room. She was in."Well hello, Kathy. Where have you been? Dan was lookin

I decided to be honest. "That man I sat at dinner with? The one I was hoping would come to We got together yesterday. I'm going down to have a late breakfast with him now."

Sarah laughed. "Well you don't have to worry about Dan. He hooked up last night and broug

was another night of three on two. The guys left this morning. They had an early flight back

I silently said 'Thank God' and told Sarah I would catch up with her later. I got into my bikini, with a daytime outfit and went to meet Kurt.

On the pool deck we had brunch. It was served with champagne and orange juice. I felt relie the guys were going to walk up and spoil things. Kurt and I decided to catch some sun at the to go into town later in the afternoon and meet with a local professional astronomer to discus project. "It's going to be a joint project between my university and the one here. And this way pays for my airfare and two night's accommodation. I don't get a lot of perks but this one is g

My mind immediately went to Isabella. Damn, I thought. Why? I tried to put her out of my mi Kurt's room for his trunks, sunscreen and water. We picked up beach towels and hit the san

At the beach there were a few women topless and as I took off my day outfit I simply remove well. Kurt tried to look nonchalant and said, "It's my turn to do you with the sunscreen, front

'Why not?' I thought and lay down on the towel, face up. Kurt ran sunscreen over me, and pa attention to my breasts than the rest.

As he was rubbing it over my lower tummy he said, "You know, that bottom piece of yours p out the sun," and I just lifted it up a bit and he slid his hand under to get my minimally covere there as well. He let his hand linger and gave my clit a quick tickle.

"You're terrible!" I said and gave him a cute pout.

He removed his hand and as I let the bottom fall back, he cupped my pussy and said, "It rea shame to have this part of you sunburned. I'm only doing it for your comfort and safety."

I laughed. "You're doing it for your future comfort and happiness." Kurt gave me a slight pat, his hand away.

"Works for me."

We laid in the sun, occasionally talking, mostly just relaxing and let the heat melt away the s life. When I turned over, Kurt was right there to do my back. He didn't have to move any part bottom as it was only string on that side. I was proud of my butt, still firm and smooth, with n cellulite. He stayed there for a wonderful extra amount of time.

As his hands went up my inner thighs, I parted my legs, knowing it would give him a perfect my camel toed labia. He didn't move for a moment, and then said, "Yes Kathy, you truly are beautiful woman." He lay down on his stomach and I got up and did his back. As I was leani breasts free to move a bit, a man and woman walked by. I glanced up. The man was beamir scowling at me and then caught the man's expression. She gave him a look that would freez his head to look forward. I smiled. I was still a dish at forty.

After a while, we both turned to face the sun again. We found each other's hands and held t peace than I had in the past twenty years. After about two hours in the sun, it was time to go the pool deck, had a light lunch and as I ate, I looked at Kurt. He looked at me and we both other was thinking. Sex. But Kurt glanced at his watch and gave me a wistful look. "As much to, I do have to get to my meeting. I should be back around seven. Dinner at eight?" he aske

smiled. "Eight it is. My treat this time." I knew what was coming.

"Works for me."

Back in my room, I showered off the sunscreen and dried sweat. Isabella. She came back in cringed. With all that was going so well for me, I still wanted to see her again. I wanted to be the Jacuzzi. I wanted to feel her body against me as it climaxed. I wanted to feel the jets aga pulsing me to orgasm as she watched. I wanted to hold her young and innocent body as we to kiss and fondle her breasts, her thighs and then her budding pussy. I cringed again. Witho hand was on my pussy, massaging as I fantasized. I could taste her vagina. I could feel it tig finger. I could feel her body moving as I massaged her young G spot. I felt her climax startin as I climaxed and then I was alone again, the water my only companion.

I towelled off, sat in a chair in my robe and thought. Stay away from the market. Don't go the as I was talking myself out of it, I was up and getting dressed. Summer blouse, calf length pa sandals and the wrap as a sash. I headed for the market.

On the way I thought of what I was trying to do. I could be thrown in jail for this, I thought. I w At the market, I walked around, again pretending to be out shopping. I worked my way over stall. She wasn't there. My heart sank and I thanked God, all at the same time. Before her au walked away. Towards the end of the market I stopped at a coffee vendor's stall. I sat and si local coffee and ate a sweet pastry. I was trying to pretend I wasn't looking for Isabella.

To gain time I bought a second cup of coffee. I laughed inwardly. Well, at least I wasn't goin

trouble staying awake for Kurt, I thought. I got up, gave the vendor some coins and walked a
the market and was about to start walking back when a hand took mine. I froze. My heart se
"Kathy! Can we have another special bath? I didn't tell my auntie anything!"

I looked at Isabella's shining eyes and tried not to look like my life had just been spared. "Ye
we can. But you must promise again, not to tell anyone. It's our special secret."

The girl clapped her hands in delight. "I promise. And can we have pizza?" She looked like s
hop up and down. Today, she was dressed in a pair of shorts, worn and slightly tattered. He
add for a local brand of beer. Again, she was braless.

"Of course you can have pizza. Come with me." Then I paused. "Will your auntie miss you?"

She smiled. "No, today I only play." We walked back to the resort. I wondered if anyone wou
with the girl for the third time. The moisture in my vagina convinced me to take the chance.

As we entered my room, Isabella went straight to the bathroom. "You're in a hurry," I said, tr
like I wasn't. I started the water flowing and sat on the edge of the tub. Isabella got onto my
up at my face. "Thank you so much, Kathy, thank you." I smiled and kissed the top of her he
and I felt her braless breasts press into me. I held her to me and felt the hardness of her littl
on me. It sent a wave of pleasure into my clit and I sighed. "Get up for me, Isabella, and I wi
bubbles."

I added the lovely, scented bath gel and the fragrance filled the room. "Wait just a minute m
went into the room and poured myself a glass of wine. Back in the bathroom the water level
jets and I turned on the pump. The water was soon covered in a layer of foam and Isabella l
'yes' and she started to remove her clothes.

First she slipped of her sandals and pulled down her shorts. This time she was wearing flora
girl panties which were again a bit too small. Her labia showed a perfectly formed camel toe
flush of desire. As she lifted up her tee shirt, her little butt was as round as a ball, and her th
tan brown were slightly parted. She gave me a shy smile as she slipped off the shirt and one
cover a breast. I gave her my 'it's okay smile' and she leaned over to slip off the panties.

I sipped the wine as she lifted a leg to step into the tub, still facing me. Her perfect labia part
glimpsed her tiny inner lips. Then she was in the tub. She let her head go back and sighed a
moving, scented water flow around her. I sat on the edge of the tub and smiled at her simple
doesn't it?" I asked. She nodded her head. I started to unbutton my own blouse. Isabella wa

of uncertain anticipation.

Again, I gave her my 'it's okay' smile. "May I come in too?" I asked.

"Oh yes, Kathy, yes." I continued to remove my blouse and as it came off, Isabella looked at
breasts and I saw her hand go between her legs.

I stood up, and undid my skirt, letting it fall to the floor. Then holding the wall, I lifted a foot to
sandal. I was facing Isabella and she gazed at my panty covered pussy. Her hand was movi
was soft, her mouth partly open. She wanted me. She wanted to do what we had done befor
other sandal and stood up straight. Making an effort to thrust out my breasts, I reached behi
bra. As it fell away, Isabella moved a hand to her own firm and swelling breast. I made a slo
show of slipping off my panties and taking the wine glass with me, I stepped into the tub, slo
leg over the edge. Isabella's eyes were glued to my pussy.

Settling in at the other end, I smiled at her and said, "This is so wonderful." I made a show o
one knee and letting it rest against the tub. My pussy was hidden under the bubbles but the
was what I was hoping for. Her hand was still at her own pussy and I saw her legs part a bit.
masturbating, perhaps thinking I didn't notice with the curtain of bubbles.

I closed my eyes, sighed and let my head go back, giving her the opportunity to masturbate
gaze. To encourage her, I put my free hand to my own pussy and gave myself a few rubs. T
electric. I sighed and let my body go as loose and relaxed as I could, then lay still. Occasion
the wine, keeping my eyes closed, I imagined what was happening between Isabella's legs.
her fingers rubbing her clit and stroking her vaginal entrance. Perhaps she was rolling a puff
her other fingers. I forced my eyes to remain closed. Her breathing was getting shallow and
extended leg to put it over one of her legs and slid a little deeper in the water. I let my free h
to my shaven pussy and started to slowly stroke myself, running two fingers up and down m
Isabella, this is wonderful."

I opened my eyes and saw Isabella's hand stop suddenly and her face flush as she was cau
in a slightly knowing and understanding way and sat up and put down the wine glass. "It's al
There's nothing wrong," and I moved towards her and leaning in, I gave her a slight kiss on
me help you. This will be wonderful for both of us."

I gently put my hands on her sides and moved to turn her around. She turned and I pulled h
hugged her from behind. Moving back, she followed and I was now leaning against the back
out and Isabella in my lap. I let her settle against me and just stroked her head and wrappe

her, just under her breasts. Her body relaxed and we lay like that, feeling the swirling water. my hand up to her breast and she showed no concern. I cupped it and gave it a gentle rub. settled in closer.

I moved my other hand from her head and ran it down her body to her lower tummy and her lower and felt my fingers glide down to her young pussy. I softly moved them over her clit an again and her head turned to the side and rested against my breasts. As if this was a daily r and massaged her clit while cupping her breasts. One of her legs moved and she brought u on the edge of the tub, leaving her adolescent femininity open and receptive. For several mi caressed her clit and then moved a finger tip to her small labia and down to her vagina. She shudder and settled again.

Her hand went to mine, holding it to her she moved her leg a bit more, inviting me to enter a carefully worked it in and she just readjusted her self, melting into my body and pushed my firmly. My other hand was now playing with her firmly erect nipple. It was long and thin, in yo fashion. With a finger tip in her small vagina and my palm rubbing her clit she was well on h I kept the stimulation at a steady pace, wanting her to have a slow and gradual climb to ecst breathing deeper, slowly and rhythmically. Her hips were moving ever so slightly. I tried to g wanting to keep her there without letting her peak. It was working.

She was moving more now, almost like an older woman might move, her hips rocking side t went to her other breasts and held it, then moved to my hand, holding it against her tightly. I down to kiss her head and tightened on her, hugging her at her breast and vulva. She wiggl resettled again. I gave her slightly more pressure with both hands and she sighed her conse fall back and concentrated on giving her what I hoped would be her very best orgasm ever. curled back into her vagina and she gave a slight gasp and she tightened on me.

I tried to press up into her G and she started to squirm in deep sexual pleasure. The teen ch immature mind, I thought, but her sexuality was advanced beyond her age. I worked up at h her way. She started to cry out, softly at first as the climax built. Her vaginal muscles were c finger with surprising power. I pushed my palm against her vulva and she pushed back. Her pressed hard and she worked to make it harder. She was pressing my hand against her and it. Her legs came together and she squeezed on my hand as her climax reached the point o pelvis was gyrating and the pressure from her legs was incredible.

She gasped, then again and an orgasm overwhelmed her. She cried out, saying something was obviously something deeply primal. Her body convulsed, then once more. A slight paus total body shuddering spasm and she was over the peak and was coming back down. I felt

like I had been the first to give her a proper woman to woman orgasm. I held her tight and ke
where they were, just let her calm down, listened to her panting and feeling her body sink ag
I moved my arms around her and just held her tight. Her slim body was rocking as she came
down and then she let her head fall against me and lay still.

I was certain that I had never had an orgasm like that when I was eighteen. But then, I had n
by an older woman at that age. I felt no shame or guilt at what we had done. I knew it was m
even at the age of eighteen, Isabella was not mentally old enough to give proper consent bu
peace with the situation. I kissed her head and asked, "Are you okay, honey?" She just nodd
lat still.

While we had been the tub, the water had cooled and I wanted to refill it with warmer water.
and Isabella did so as well. We stood up and stepped out. I handed her a robe and she look
smiled and said," It's meant to go on when you are wet." It was big on her but she didn't noti
towel around my upper body and pulled the plug. "We need some warmer water, Isabella an
in."

She smiled at that and gave me a hug. We stood there, hugging as the water drained. I agai
and she turned it up, eyes closed and lips together. I gave her a quick kiss on her lips and sl
back. I paused, then kissed again, slower and deeper. She was not at all concerned and we
and I put a hand to her small round butt and pulled her in. Our lips parted and she put her he
breast and held me tight. After a moment we let go and I went to replace the water. Then I p
starting the water, took her by the hand and went out into the room. She followed willingly an
the couch. I lay back against one arm rest and Isabella just moved on top and curled up. I m
let it rest against the back of the couch. Isabella readjusted and lying on me sideways, her h
my vulva. My towel was riding up and the only thing between my tingling pussy and her was
resettled and I felt sparks deep in my vagina as her hard hip moved on me. She seemed like
a nap and I let her. Her robe was partly open and a deliciously young, adolescent breast wa
upper arm around her and my hand went to it and held it. She just gave a feint sigh and wen

Soon her breathing was slowing. After a minute she was asleep. I didn't want to sleep but ju
feeling the warmth from her body and the pressure of her face, resting against my breast. So
hips, almost imperceptively, and realized it was not a conscious movement. I was letting Isa
into my vulva and the sensation was so sensual, so erotic that I was wet before I knew it.

With my eyes closed, I lay there gently and quietly moving just enough to feel her press and
wasn't quite directly over my clit and I moved a bit under her, parting my leg a bit more and g
to sit directly on my tingling and rubbery firm pleasure point. She stirred a bit and I passed. S

bit and resettled directly in the position that suited me best. I was still for a minute as her bre
slowed and she fell deeper into sleep. Then my hips started to slightly move again and the s
clit was amplified by my memory of her orgasm, which was like a mental aphrodisiac. With c
perceptible movement, my body was being flooded with warm and delightful pleasure. All I w
there and feel her against me, her hard and warm hip pressing down on me and slowly bring
a soft and melting climax. It was happening. I knew it would be wonderful.

I lay there, making no effort to move any more than I was. Isabella slept soundly; unaware o
was getting from her. Not wanting to come too quickly, I paused every minute for a while and
pressure of her on my clit carry me. My hand, cupping her firm breast didn't make any move
relished the sensation of holding her like that, her nipple relaxed, and her breast filling my cu
Her face was on my right breast and my left hand went to my left breast, my towel now open
firmly erect. I pulled at my nipple, stretching it out to the point where it almost hurt. I kept my
partly open and stifled the urge to moan.

With my hips still and Isabella firmly on my clit, I gave my nipple another pull, this time to the
pain and held it out. The sensation went straight to my clit and it felt like white hot molten me
gasped but stayed quiet and still. Easing off my nipple stretch, I paused and then pulled aga
almost cried out and my body tensed. Isabella was too deeply asleep to notice and I pressed
clit and feeling the pressure build. I was coming. As the climax built and I felt the pressure in
rise, I eased off the nipple stretch and relaxed my hips. I wanted to stay close to melting as l
possible. The pressure in my pelvis and the desire to come coursing through my head, was
but somehow I held it off. I stayed there, as close as damn to swearing and loved it. I heard
head and by just pressing up into Isabella slightly, the rushing got louder and I edged closer
sex. If I had been alone, I would have been rocking and screaming, but I lay as still as possi
it happen. A slight more pull on my aching nipple, a slight more pressure up against the slee
and I was ready to fall into sexual paradise. I took a very deep breathe and plunged.

The orgasm was like warm scented water, swirling around me, melting me and I let out a lon
sigh as the waves of pleasure washed up and down. I somehow managed not to move very
impossible to remain still. My pelvis went into a slow rolling rocking and the sensation of Isal
clit, swept me into a second climax, then a third. Or was it one long flowing orgasm?

Isabella was stirring as I moved under her, against her and my clit just kept me coming. It las
I thought possible. Isabella was now moving her head up and looking at me, uncertain abou
was still coming when I said, my voice soft and reassuring, "It's all right. You're with me."

She relaxed and then must have realized I was having an orgasm. I was instantly worried sh

she was just still, feeling me move and get the last wonderful washes of pleasure from my cl
hip. As I slowed and sighed, she put a hand to my hand covering her breast and gave it a sq
say, 'it's all right'. I lay there, a last few washes of less intense pleasure spreading out like rip
pond.

Isabella was silent, relaxed and calm. I let my breathing slow and felt better than I had in ma
My arms went around the girl on me on I held her. She was still quiet and calm, as if she wa
with me. We lay and gave each other the simple joy of closeness. It was several minutes be
up at me and smiled. I smiled back and asked, "Are you ready for pizza?" She nodded yes a

She got up and as I swung my legs over to stand, my towel fell away. I ignored that and stoo
Isabella a firm hug, which she returned. I walked to the closet and put on the second robe. Is
was open and her slim body, succulent firm breasts and her down covered pubic area was n
just smiled as I drank in the beauty and then I walked over and standing behind her, closed
the sash. I held her tight from behind, one arm over her breasts and one hand pressing in on
letting her know how much I enjoyed her body. Then I kissed her head.

Letting go, I walked to the phone, sat on the chair and called room service. After ordering the
up my wine glass and thinking that Isabella might want some, said, "Are you allowed to have
smiled and nodded 'yes'. I wasn't sure if this was really the case but poured her a small glas
took it and sipped a slight amount. Her facial expression showed no surprise and I realized t
wine before. I put out my hand and she took it. I led her to the bedroom and we sat on it, talk
everyday girl things and sipped the wine. I glanced at the bedside clock. It was two in the aft
thought of Kurt and his return around seven. I thought about what he would feel if he knew I
with this teen girl, wearing only robes after we both had had an orgasm and plotting how to s
more. Bu Kurt was gone for the day and Isabella was sitting on my bed. I put some pillows a
headboard and taking her wine glass, I got Isabella to sit back against them. I handed back
doing the same, I was half sitting, half lying beside her. I put my arm around her and she lea
We continued to talk girl talk and sipped the wine. One of her legs moved and she brought a
it against her inner thigh. It was an innocent and adolescent posture. Her large robe still cov
and I imagined it uncovered and available. I just gave her a squeeze with my arm and we ke

When a knock was heard at the door, I said, "Stay here, honey. I'll get the pizza." She nodde
and making sure my robe was closed I answered the door. A young man, also about eightee
stepped in with a tray. He looked around and I simply said, "Just put it on the table by the ch
and stepped back. I didn't have a tip ready for him. My clutch was in the bedroom and I didn
and have Isabella say something. With nothing else to offer the young man, I just let my robe
looked at me in a puzzled way and I stepped up to him and taking his hand, guided it to my

stiffened and he blushed deeply. I moved his hand against me and then turned him around a
door. He left without looking back and I closed and locked the door. Smiling to myself, I pick
the bottle of wine and went into the bedroom.

Isabella's eyes lit up "Pizza!" I put the tray on the bed, took the top off of the pizza plate and
herself. She sat cross legged and this time I could see her naked, young vulva. She was unc
beamed as she ate. I also sat cross legged, making sure I was similarly exposed. I settled in
did my best not to stare at Isabella's smooth, labia and her fine, sparse, downy pubic hair. S
and for a minute, ate in silence. Then she looked at me and said, "Kathy, why do you not ha
at her own sparse pubic hair and I realized what she meant.

I smiled another 'its okay smile'. "I had it removed, Honey. Some women like it that way." Sh
accepting that and continued with her pizza.

Then she said, "My auntie has lots of....down there. I see it when she has a bath. But we do

I smiled again. "I understand, Isabella. Remember, what we do is our special secret."

She nodded yes and said, "I like it when we...can we do it some more? Sometimes Maria...s
like it...down there... and...I kiss her."

I smiled again, thinking about the first times I felt a girl's mouth on my willing young pleasure
thought of Isabella's mouth on me was intoxicating and I inwardly felt a thrill of anticipation. "
to, Honey, we can...after we have our lunch."

I had a wicked thought of Isabella's young pussy being my lunch and felt the moisture deep
build. The teen child was now a bit flushed at the thoughts running through her head. I felt w
wasn't just the wine. I caught her gazing at my exposed labia and she seemed to be a bit em
I gave her my best reassuring smile and said, "Its okay to look at me, Honey. I like to look at

I continued to eat my salad, sipped my wine and 'accidentally' let my robe open a bit, giving
view of my breasts. She looked and a hand went to her own breast, still covered. I saw her g
she returned to her pizza but her mind was not on the food.

"You have very beautiful breasts, Isabella. You are going to be a very beautiful woman soon
and her hand went back to her breast. She shyly opened her robe a bit and offered me the v
breast, topped by an erect and inviting nipple. With a false appearance of calm, I took her w
hers and mine on the bedside table. I put the plates back on the tray, put the tray on the tabl

were both free to make love. I kissed her on her mouth. She kissed back and I gently pushe
kissing.

Her robe was now completely open. I gazed at her lithe, slim body. She had already moved
herself to me. I put a hand to her vulva and gently pressed. She laid still and calm, acceptin
Her eyes were closed. I move down a bit and took a breast in my mouth. It felt so firm, almo
was velvet and I kissed and then sucked down on her nipple. She just breathed deeply and
and calm. I kept up the gentle pressure to her vulva and felt her press back. I moved down,
caressing her tummy, steadily approaching her young, sweet pussy. Then I got up, moved b
spread her legs for me, wanting me, wanting my mouth on her, I gave it to her.

Her scent was like the scent of the water, and I started slow. I wanted her to feel completely
gently kissed and touched her inner thighs, her skin above and then carefully came to her lo
clit. I put the tip of my tongue to it and she sighed, spread her legs a bit more and relaxed. S
like a girl many years older and I wondered why, but let it pass and made gentle oral love to

I parted her thin labia with my fingertips and felt a wonderful wetness at her vaginal opening
the finest liquid lube, slippery and scented like adolescent desire. I tasted it and it was my tu
She moved her legs wide and pulled up her knees, letting them fall and gave me open and
sweet, sweet young self. I wanted to take it easy, to let her have the slow building pleasure
she was asleep. Her hands remained at her sides and she was very content to let me give h
wanted.

I was amazed at how turned on I was. I wanted to put my tongue deep into her, to put finger
stayed in touch with her youth and just gently played on her outside. I moved back a bit to g
her labia slightly parted I could see her pink vaginal opening, wet and glistening. Her clit was
swollen now. Her tight, tiny asshole was pink, surrounded by her tan skin. As much as I wan
finger it and enter it, I knew that might not be welcome. I lowered my mouth to her offered tr
sucked, kissed and touched.

Isabella was very calm. Her breathing was still steady but a bit deeper. I moistened a finger
saliva and touched it to her vaginal entrance, her young but willing portal to bliss. She just si
finger slowly slipped in. The luscious girl wetness felt like the finest oil and there was no frict
my finger. Her tight vagina was all around my finger and her muscles squeezed a bit as she
responded to her vagina being penetrated. I gently and slowly moved my finger, in and out a
rubbery wet clit. My tongue lapped at her shaft which was small and hard. When I moved a
and took her clit bud in my mouth, she gave a little girl moan and tilted her pelvis, pushing u
I sucked gently on her now firm bud and my vaginally surrounded finger pressed up and sta

responsive G. Making a mental note to give her a long and succulent build up, I started her t

It was hard to remember that Isabella was still a teen. Even though her body was well into p more like a young woman. She was so comfortable with me between her legs I wondered w there. I imagined other women, staying at the resort and seducing the innocent looking Isab care. She was here. She was on my bed. My mouth was on her and loving it. And she was h there. She was making little girl noises now. Not open and vocal sounds, but soft sighs, sligh incredibly enticing mewling sounds. I remembered hearing them from my first teen girl lovers hear them and happy to make Isabella give them to me. Again, I checked my level of stimula Isabella to feel the pressure, feel the burn and feel the overwhelming desire to come. But on thrilled at keeping her at the edge was I willing to give her the release she would be aching f her to have an orgasm even stronger, longer and deeper than the one she had had in the tu I was certain she could take it.

It took a minute more but her hands went to my head, pulling me into her. I let her hold me ti control of my mouth and tongue. I was in control of the finger in her vagina. I backed off a bi kept her hands on my head, holding my face to her wet and slippery girl pussy. She was mo self against my face, just like an older girl would. I let her please herself that way for a minut sucked on her bud and pressed up on her G. She responded by moaning a bit louder and he more rhythmically. I worked my tongue over her more than responsive clit and she was getti

Determined to make her next orgasm volcanic, I again held back and let my finger relax. She wanting the G pressure to continue but I was not going to let her climax soon. I wasn't trying make her frustrated, although she may have been thinking I was. I only wanted her to feel th tension mount and then hold, to make her feel as good as I had. I wanted her to feel the org close enough. I wanted her to beg for release. I wanted the teen child woman to feel like her and vagina were about to explode. I carefully brought her closer and backed off again.

Isabella was now at least fifteen minutes into this. Her young and sweet vagina was still putt delicious and enticing wetness. I removed my finger and went for the fluid, lapping at her va with my tongue. Putting my mouth over it, I sucked and she started to whimper. The fluid wa It tasted of youth and life. I shuddered as I felt it go down my throat. Isabella was talking nov know the words but she seemed to be pleading. I listened and let her pull my head tight to h wet girl woman vulva. I fingered her vagina and pressed up. She shuddered. I went for her c gently bit. She likely had never felt that before but she wanted it. In her babbling words I hea several times. And then she was speaking English. "Please, Kathy, please...please." It was a make her wait a minute more.

She was pumping herself into my face, and I held back, letting her clit go untouched, except
efforts. My finger was relaxed. She was whimpering louder and I felt that making her wait an
going to be sadistic. I made her wait. She was humping into my face and by pulling my head
helpless, unable to achieve release from her sexual bondage. "Kathy...Kathy....Kathy..." It w

My finger curled up to her eighteen year old G and massaged. My mouth went to her now ve
with my lips holding it, I sucked and tongued like a baby at its mother's breast. Isabella knew
to happen now. She was gasping and her body started to writhe. Her vagina was clamping o
pelvis was arched to put more finger pressure on her most pleasurable asset. I wasn't holdin
seemed like the orgasm was just eluding her. She was on the very edge, on the knife blade
called out in words I didn't know but the meaning was clear. Then she was over the edge an

Her head was pounding back against the bed. Her body was one complete seizure of ecstas
face, a grimace of contorted, releasing lust and she convulsed once, then twice and then a t
gasped in a breath and convulsed again, this time unable to move, her body locked in a spa
steel. A few more shuddering spasms and she fell back. And then she arched up in one last
release and went over onto her side, curling up into a ball and her hand was over her vulva,
from any more attention.

I was stunned. I had hoped for a serious orgasm from her but this was so powerful, so prolo
physical I was uncertain if she would want to even look at me. She lay there, panting and ev
closed, tears were on her cheeks. I moved to lay behind her and pulled up the bedspread to
into her curled and sweat covered body, putting an arm around her and whispered to her. "It
Isabella, it's all right."

It took a minute but she slowly seemed to relax and her body tension softened. I kissed her
her hair. "Hush....hush, Isabella, I'm here....its all right." After another minute she turned to fa
cuddled up tight. My arm went around her and held her to me. I caressed up and down her b
was back to normal now. I was content to stay like that and so was she. We both were silent
caresses she was letting her body go softer and softer. I thought she might drift off. Then sh

"Thank you Kathy...thank you....I liked that.." I was mildly surprised at her words of apprecia
sighed happily and continued to softly stroke her hair and back. I felt her move her upper leg
instinctively lifted it a bit. She moved her leg over my lower one and cuddled even closer. He
against mine and it felt like pure sex touching my heart. She moved a bit, settling in as close
and relaxed again. My hand went down to her moist round butt and held her to me even clos

We lay like that for several minutes. My fingers massaged her ass cheeks and she was still

Every moment or so, she seemed to move herself against me, our labia moving over each o
"Sometimes..Maria and me...we....do this...but you feel better." I smiled and felt good, knowi
happy to have my body against hers rather than Maria's. Her head was against my breast ar
to it and kissed it. She held the kiss, then turned her head back and settled it against my bre
have smaller...smaller than Maria....I like them...they are very nice..."

I smiled and suppressed a slight laugh. I held her closer and rolled with her a bit. "Oh, Isabe
such a sweet young girl." I was so relaxed that I lay on my back and sighed. I glanced at the
the afternoon. Isabella just got on me and snuggled on top. I continued to run my hands up a
Her head was lying between my breasts. She straightened her head and kissed one again. T
up, just like she must have been doing with Maria. It felt incredible and then she took my nip
on it. I almost gasped at the sensation. I hoped that she had given Maria oral sex. I wanted t
down but didn't. I didn't need to.

Isabella switched breasts and took my other nipple. My hands were on her butt, massaging
to continue. Her legs were now straddling me and I could reach her labia easily. She arched
girl was good! I mentally thanked Maria and stroked her labia, gently parting them. Isabella k
nipples and kissing over each breast. I felt her vagina and it was again wet and warm, almos

A finger slipped in and she shuddered only slightly. She was happy to kiss and suck on my b
for several minutes. I kept my finger working in and out and she seemed to move up me just
enter her now very wet vagina even further. On a sudden whim, I reached for my bedside ta
drawer. I took my slim travel vibrator and debated turning it on. Deciding not to, I just moved
vagina and touched the smooth tip to her entrance. She just arched again, inviting the penet
in and even though it was a slim vibrator for a woman, it must have felt thick for her. She did
just held still as I slowly moved it in deeper. She sighed and relaxed a bit, her back now less
still completely okay with the adult toy in her young, adolescent vagina. She turned her head
lie between my breasts again. She was ready for me to play with her.

I wondered if she and Maria had played like this. Perhaps Maria's sister had a toy or two. It c
Isabella knew what was going on and was content to let it happen. I worked the toy in and o
slowly. She sighed and settled closer. I held her head tenderly as I toyed with her, not conce
age. She wanted me to do this and I was more than happy to oblige. She started to rock a b
me. Her firm adolescent breasts were like love apples, moving against me. Her small hard a
same under my hand. I moved the toy in rhythm with her, so it was going almost out and the
dared. She was making soft sounds now and I could feel the toy being clamped on by her va
to the stroking. I wasn't going to tease her this time. I wanted her to come for me and hopefu
favour. I said, "Isabella, you're going to feel a wonderful thing. Don't be afraid," and I turned

vibrator, keeping it at its lowest setting, not knowing if she had ever experienced this before.

She gasped and went taught. 'No', I thought. She was only uncertain for a moment, then she drinking in the vibrations in her vagina. "Kathy....Kathy....its ...it's.....special.... I like it...don't...don't stop..."

She did like it. She held herself still for a moment then resumed her rocking. As I moved my the vibrator pointing down and to her G, she arched again and helped. With the tip on her G a few seconds and then moved it away. Alternating like that, she was soon on her way again head to look at me. I was looking at an expression of pure sexual adventure, at a young girl experiencing something wonderfully new. Her eyes were wide open and her mouth was ope amazed that anything could feel that good. I could feel her vagina clamping and releasing, a keep the tip at her most sexually delicious vaginal place.

Her eyes closed as I put the tip on her magic spot and kept it there. Her mouth was clenche arched completely. She stopped rocking and just held position. She was climbing fast, faster climbed before. Her face was now a picture of intense sexual sensation and she held still, he contorted with her arching.

A few quick gasps, a deeper gasp and then she shook, and shook some more. No words bu coming from her mouth and she exploded. She almost went off me as her body shuddered a kept the vibrator working at her for as long as I dared, slipped it out and just held her. She w out with foreign but well understood words. She bit her hand to stop and she fell against me she was still falling. I moved her face to mine and kissed her like I would kiss Sarah after she

Isabella kissed me like that right back. If she had never done that with Maria, she was a quic locked lips and moved sweaty, slippery bodies over each other. She was still straddling me. body and a hand went for my vulva. I felt her hold me and her hand was rubbing me passion spread out over me and her hand glided over my shaved pussy like I was covered in oil. She time and moved down quickly to get between my legs. I opened then wide, and moved a kn Isabella went straight for me, her mouth open and over my clit. She then showed me she ha

What she lacked in skill, she more than made up for in youthful enthusiasm and her sexual a she wasn't doing this for the first time but I felt like I was the one, her first sexual conquest. H kissed and sucked, with no apparent pattern but it felt heavenly. It felt like innocence and lus depravity, and I relished the child woman's mouth at my open and offered forty year old puss vagina, my aching to come cunt.

'My cunt.' I mentally said it again. 'Cunt'. My wet and almost flowing cunt. Isabella, the virgin lapping at my cunt. Never had I thought of my vagina as my cunt but now it seemed appropr me intercourse in my vagina. But now, Isabella was lapping at my cunt.

'Cunt.' I mentally said it once more. "Girl...I want you to fuck my cunt!'

I pulled both of my nipples, hard, and felt the pain flow to my child kissed clit. It rebounded a brain and burst into lights. I couldn't remember thinking these thoughts before. My vagina ha cunt. Yet I was exalting in the image of my vagina being a cunt hole to be pleasured, abused was Isabella, the innocent child slut, lapping at the entrance to my fuck hole, my upper fuck immediately thought of Kurt, and saw him pounding into my lower fuck hole and heard him c the anal lust I had driven him to. I was descending into a sexual pit of dark desires, forbidde loved it. I wanted more. I wanted Isabella to see me degrade myself and I wanted her to be reached for the still buzzing vibrator.

I shifted a bit onto my side, still letting Isabella have ample access to my wet and swollen se out of reach without getting up so I just put it in my mouth, delighted in Isabella's taste, ran m the wetness Isabella had created and moistened the vibe. It put it to my lower fuck hole and if Isabella would be scared off. She just kept her mouth and tongue to my vagina, my wet an fuck hole and I eased the vibe into my ass. It was moist enough that it slipped in as if it was lube. I moved it in and out gently and delighted in the sensation of pleasures coming from bo tingling, exposed and willing fuck places. Isabella paused and then spoke.

"Kathy....sometimes when Hector....he wants to...you know....put his....his penis....in ...I say puts it....well.....where you...." I had to stifle a surprised laugh. Isabella, the little child teen, v getting anal sex from Hector! The image of a young boy with his adolescent cock up Isabella delicious. I could almost see him bucking and heaving as his adolescent cock spurted cum i lower hole.

Where this was coming from, I did not know. Why I now thought of Isabella, the teen child as whore, was beyond me. I just wanted to be fucked by this teen whore. I turned the vibrator u

It wasn't going to take a lot of time to get what I wanted. Between the attention from Isabella her on her knees as Hector got off in her ass and my own ass getting vibe fucked, I was soo writhing. I forced myself to imagine it was Kurt giving me the anal dilation and I felt the famili pressure coming from my well stimulated centre of sex. I could almost feel Kurt's throbbing c ass, as it gushed cum.

I started to vibrate myself and then, with several hard body spasms, I came. Almost involunt
Isabella away, closed my legs and squeezed them together. Leaving the anal buzz to carry
then pulled it out and bit my lip to keep from screaming. I lay there, gasping and heaving, th
onto my back and stared at the ceiling.

I was afraid to look at Isabella, not wanting to see the expression on her face for fear it was
I was immediately put at ease as she moved up and lay on top of me. My skin was dripping
slid easily as she settled on me and put her head between my rising and falling breasts. I wr
around hers and held her. I wasn't sure who I was anymore but Isabella recognized me. "Ka
never...never made me to do...feel the...what you..."

I gave her a firm hug and said, "Don't worry, Honey, don't worry. In time....when you're a wo
get better." I meant it.

After several minutes of lying and recovering, I glanced at the clock. It was now five-thirty. It
get going in case Kurt got back early. "Isabella, we need to shower and get you back." She
got up. We went back to the bathroom and we got into the shower stall, which was convenie
I washed the sweat and sex from her body, I realized what I had really been doing. Now tha
spent, Isabella was again an eighteen year old girl and emotionally challenged at that. Desp
explorations with Maria and Hector, she was emotionally a child. I felt like a child molester.
Isabella was at ease with our sexual relationship, I was now very ill at ease. I knew I must sa
her at the market and never look for her again.

As we towelled off and I dried her hair, she now looked like the innocent young girl I first sav
How I had come to see her as an object of my passion and darker lust, was beyond me. Per
sexually charged atmosphere of this vacation. Perhaps meeting Sarah and all the sex she h
both masculine and feminine, had led me to go where I never would have gone otherwise.

Even as I tried to rationalize my behaviour, I knew I was only fooling myself. I was the only
seduced Isabella. Even if she had, in her own way, seduced me, I was the adult. She was th
hair was dry, she casually got on her clothes as I got on mine and we went out into the room
uneaten pizza and Isabella just looked at me with her eyes asking the question. "Yes, Hone
She did, all the while chatting as if we had just come back from a long walk, instead of havin
sex. I tried to keep up with her little girl chat but my heart was no longer in it. I felt ashamed
feeling, but all I wanted to do was see Isabella walk away.

We held hands on the way back to the market. When we were close, Isabella said, "Please,
tell auntie. Please!"

Feeling like a criminal conspiring to hide my guilt, I said, "Don't worry, I won't tell anyone. An
not tell anyone either. Not even Maria....or Hector."

She smiled and said, "I won't," and she was off. I watched her happily walking along and felt
remorse. I walked back to the resort feeling like I had betrayed my very soul.

Back at my room, I removed all of the evidence. The room service tray got put outside a doo
cleaned and put away my vibrator, wondering if I would ever want to use it again. I called ho
they came with fresh towels and straightened out the bed and made up the room. It was sev
back any minute. I thought about my life, how I had let work consume me to the point my ma
two boyfriends had walked and I was so emotionally burned out I had allowed myself to get
sexually charged holiday resort. I took stock of my behaviour, starting with Mr. Disappointme
beach shop girl and through to the group sex and most of all Isabella. The only sexual conne
happy with was Kurt. The phone rang.

It was Kurt. "Kathy, I'm sorry but this joint research proposal meeting is going into overtime.
finish a draft proposal tonight as a few key players are gone tomorrow. I doubt I'll be back be
or so. I really do apologize but it can't be helped. There are budget and inter country politica
I wasn't really expecting."

I was actually relieved to have more time before he got back, but managed to sound just a li
"Well, as long as you don't make a habit of it, I'll accept it this time."

He laughed. "Don't worry. If there is another meeting like this, I'll bring along an accountant,
an expert in Foreign Affairs. Better yet, I'll let someone else handle it."

"You do that, Kurt, and we'll both be happy."

"Okay, I get the message. And I'll give you a call as soon as I get back."

I wasn't hungry, didn't want to drink anything alcoholic and didn't want to meet up with Sarah
a walk on the beach. The tropical evening breeze felt like it was washing away my many sin
during this vacation was a wake up call. My life was completely out of balance. My job was n
any more. The money didn't make up for the cost it was taking out of my happiness. I knew
I also knew that if Kurt would have me, I would move to Boulder in a heartbeat. Even if it did
between us, living in a place like that was far better than carrying on in L.A.

I began to realize that deep down, I hated my job. The thrill of success had long since vanisl was left was the constant struggle to perform, make money for the company and put up with glass ceiling. I knew that if I stayed with the company I would make senior management but levels, and I would stay there. I was sure I would rather move to Boulder, live with Kurt and else, as long as it didn't consume my life. I wanted Kurt to do that.

I walked along, deep in my thoughts and almost stepped on Mr. Disappointment. He was lyi catching the last of the evening sun. He looked up at me and his face was a mix of anticipati "Still by yourself, Kathy? Tired of sleeping alone?"

Inwardly, I laughed, thinking of the deluge of orgasms I had experienced since his pathetic e Outwardly, I smiled wistfully. "Yes, Phil, I'm tired of sleeping alone. If I don't hook up with so nightclub tonight, I can always remember your Casanova skills and let the memory of them night long."

Phil may have been a hopelessly incompetent lover but he recognized sarcasm when he he miserable.." I cut him off with a deft kick of sand into his face. With several couples nearby, enough doing it.

Back in my room, I called room service and ordered some dinner, wanting to be alone for a the TV and went to the selection of regular movies, chose what looked to be an upbeat com By the time my dinner arrived, the movie seemed boring and I called Sarah.

"Hi nympho, I've missed you," she said. "What you got going tonight?" I told her that Kurt wa wouldn't be back for another hour or two.

"Things working out between you two?" she asked.

"So far, yes. I really have a good feeling about this one."

She laughed. "Well, don't forget you are both on vacation. Lots of guys seem great on vacat they will want to talk to you next week, though."

I smiled. Sarah likely had been ignored next week a lot. But for a reason I couldn't quite pin that Kurt and I might have a chance. "Well, Sarah, if he doesn't call in an hour or so, you mig knocking on your door."

Sarah laughed again. "If I'm there," she said. "If I'm there."

"I hear you, nympho," I replied. "I hear you." We said goodbye and I ate some dinner and wa
hadn't waited for a guy for a long time. They were always waiting for me. Now I knew how th
boring movie was better than pacing and I forced myself to watch.

It was almost midnight when Kurt called. "Sorry, Kathy, I tried to get the meeting wrapped up
just too many unexpected problems. I almost wish I hadn't agreed to attend in the first place
wasn't here, I wouldn't be talking to you right now."

I giggled. "Kurt, stop talking and pour me a drink. I'll be right there." And yes, he said, 'Works

I added a few condoms to my clutch, touched up my make up and brushed my hair. A small
was walking to Kurt's room. I felt I had to open up to him, be honest and tell him of how deep
into the free and casual sex that the resort offered. Not right now, I decided. Tomorrow mayb

Kurt had a glass of white wine ready for me. He looked beat. He had a shot of bourbon on th
at me and said, " Honest to God, I couldn't wait to get out of there and back to you. Researc
are great but a woman like you isn't something I come across every day."

He looked sincere and I gave him my best wicked smile. "I'd rather you come in me than acr

He shook his head in amazement. Without a word, he got up, took my hand and we went to

"Promise me one thing," I said. "Don't leave without saying goodbye."

He looked at me and in a sure and certain voice said, " I think it's going to be au revoir, until
again." My heart felt like it was living again. He took me in his arms and we gently fell onto th
tired," he said. "So take it easy on me." I did.

We kissed and fondled, slowly rolling around and then I went to remove his pants. His penis
I slipped off his shorts and settled down to give him a reason to get fully erect. Still in all of m
I took his penis in my mouth and started to work my tongue around him and gently cupped h
deeply and relaxed into the bed, happy to have his manhood in my mouth and hands. As he
kept up the slow pace. "This is all for you, Kurt. Just go with it and enjoy."

I gave him slow, sensuous deep throats and as I pulled back, my mouth tight around him, he
the exquisite pleasure. He was now fully erect and his cock felt hard and thick in my mouth.
balls around, I licked his shaft up and down, then settled over his head and slowly lowered u

to gagging. I could feel his cock twitching as he groaned and took my head in his hands. He
any way, just held me gently and moved his fingers through my hair.

I backed up to get some deep breathes then descended, hoping to go all the way over him.
my throat accepted his cock head and I was down to his body. He just sighed and said, "You

I was able to do that several times and he was close to coming. His hips were rolling and his
short gasps. I took a deep breathe and took him in all the way, trying to swallow him. The re
perfect. He started to jerk and then he stiffened. I felt pulses in his cock and then spurts of c
my throat. I swallowed and he gasped again. I was able to stay there until the spurts ended
for air.

Still swallowing I inhaled deeply and looked at Kurt. He was staring at me and slowly moving
side. 'Incredible' was the message. I gave his still thick cock one last slow, deep suck and m
him. I settled on his chest and lay still.

He was still panting and recovering from his orgasm. After a minute he said, "I don't know w
you. All I want to do is hold you."

I just slowly moved on him, resettling and said, "It was your turn to be pampered. In a minute
for bed." We lay like that and when I heard his breathing slow and he was almost asleep, I s
and got up.

He slowly got up and I removed the rest of his clothes. With his help, I got undressed and we
bathroom. Teeth were brushed, bladders emptied and we were ready. We got into bed and
minute he was fast asleep. I soon followed and apart from a few dreams about Sarah, I pass
peacefully.

One dream had me almost awake. She was giving me oral and I was coming. Then I felt Ku
head. He was murmuring something in my ear. I couldn't make out the words. Sarah was fin
I could hear Kurt saying, 'My wife would never do that.' I wondered if he meant his late wife
that, or was he telling me that we would never marry. I was about to ask him when I partially
was lying on his back and my hand went to his tummy. Half wanting to stroke his penis, I set
drifted off.

When I woke up, Kurt was snoring softly. I quietly crept out of bed and looked at him. 'Could
man?' I asked myself. Would I come to love him and want to marry him? Or was this all just
soon to be over holiday fling? I knew that if I asked Kurt if he wanted to continue after we bo

home, he would give me an honest answer. I just wasn't sure I wanted to hear it. I went to th
my morning thing and took a robe from a hook. I put on some coffee and settled in a chair to
It was a long conversation.

Kurt had said he wasn't going to ask me about my past. I wondered if he deserved to know a
immediate past. I felt he did but I knew I couldn't tell him about Isabella. Why I had gone with
character desire to seduce or be seduced by her was something I didn't understand. It was t
about the only thing I had ever done sexually that definitely crossed a line. The group sex, th
contest with Sarah and all the rest was all adult participation. Why I had those urges to have
young girl was something I felt deeply disturbed about. While I felt that Isabella had enjoyed
as me and had already been doing some very sexually advanced things with Maria and espe
that it was wrong for me to take advantage of a girl who was that young and even younger e

I decided to put it aside and never tell a soul about my transgressions. It would be my secret
knew I could tell Kurt about Sarah and Dan, the sexual sandwich and even the beach shop I
from me in fright or accepted my holiday sexual extravaganza, was his choice. But he did de
opportunity to make that choice. I poured a cup of coffee and felt at peace.

I was leaving the resort in one more day. That gave me time to have a serious talk with Kurt
sleeping and felt the warmth of closeness, a wonderful feeling of intimacy and a longing to k
had had my sexual blow-out and unless Kurt turned out to have some deep and unfulfilled d
same, I was ready to settle for his sexual attention alone. He started to stir.

I was sitting with my feet under me and my robe closed. With a wicked grin, I opened the rob
legs to have one knee up and resting against the armrest, giving Kurt the opportunity to awa
me, completely exposed. "Wake up, sleepy head. The coffee is on and it's time to greet the

He blinked a few times and then turned to look at me. I gave him my innocent and pure smil
on me. He stared at me, his eyes taking in my breasts and vulva. Then he just sighed and sa
get used to this, coffee and sugar to start the day."

I grinned and looked down at my self, and patted my pussy. "This kind of sugar is good for y
just smiled. Then he stood up and stretched, gave his semi-erect penis a slight squeeze and
about it. I haven't had any kind of morning erections for a long time. You're good for me all o
to pee before it gets impossible." I grinned again and felt very happy.

He came out of the bathroom and went to the closet to get the other robe. I handed him his
smiled. "Thanks."

"You're welcome." He sat down in a chair and sipped.

"I'm not a morning person," he said. "Let me wake up some more." We sat in silence, a com
Kurt finished his cup. I took it, refilled it and handed it to him. He smiled appreciatively and s
looked like he had something to say but wasn't sure where to start.

"How about if we talk after breakfast," I suggested. He just nodded 'yes' and looked at me, th

"Shower time," he said and held out his hand.

"Works for me," I replied, taking it.

We showered together casually with no sexual touching. He was awake now and we talked
avoiding getting into what was on both of our minds. As we towelled off, he said, "Breakfast

"Lovely," I replied. "Just let me go and change and I'll meet you there. Hit the beach after?"

He grinned. "Only if you wear you know what." I dressed in yesterday's clothes, kissed him a
door.

"I haven't got the slightest idea what you're talking about."

Back in my room, I put on what he was talking about and covered it with a summer blouse a
touch of Chanel, my sunglasses and sunscreen and I was out the door. On the pool deck, K
glasses of orange juice already there. "I smell something wonderful," he said. "I'm not sure if
or sugar. Both would be my guess."

I gave him a playful slap on his hand. "You're incorrigible," I said.

"Look who's talking. When a guy my age wakes up to a sight like the one you gave me, I tho
gone to heaven."

I smiled and squeezed his hand. "When a girl my age still wants to do things like that, she ha

Now Kurt smiled. I knew it was coming. "Works for me."

We chatted our way through breakfast, and headed for the beach. Stopping to pick up beach

glanced at the beach shop. I blushed a bit at the memories and hoped Kurt didn't notice. Ou
settled the towels and got out of our outer clothes. He glanced at me as the blouse and shor
You did understand."

I smiled and felt very good about my self and my bikini. What a difference from my first day a
thought. We applied the sunscreen to each other and without a thought, I slipped off my top.
and Kurt took his time lying down. "You know Kathy, a guy could get used to this."

I gave a gentle laugh. "Lie down Kurt. Someone might think you're staring." He did lie down
mine. We lay silent and let the warmth of the sun, the sound of the waves and the breeze or
to a very peaceful place. I was feeling very good about getting into the serious talk. But first,
to just chill.

After a while I switched to lying face down and felt myself drifting off. I came back a bit as Ku
rubbing sunscreen over my back, my legs and my string covered butt. He seemed to like my
thank you to my personal trainer who had showed me how to keep it firmly muscled. I eased
slightly and Kurt put two fingers to my easily seen labia. He gave a gentle squeeze and I trie
But a gentle sigh escaped and I said, "Later, big guy, I'm not quite ready for sex on the beac

He gave me a gentle laugh and one last squeeze. "Let me know when you are. I'm ready rig
believed him and as I drifted off again, I had a delicious fantasy of Kurt, on top of me with m
slowly stroking in my vagina as I rode wave after wave of soft, sensual orgasms. I could get
thought and smiled as I fell asleep. Wonderful dreams of Kurt and me, coming with each oth
through my mind. Sarah was there and she smiled at me. 'I'm happy for you,' she said and s
entered me again and took me to a place I had only dreamed about.

I woke and came back to the beach and Kurt. He was sitting, and it looked like he had been
talking to himself. I sat up and sipped some water. The bright sun made it difficult to see his
but he looked a bit uncertain. I smiled at him with my reassuring smile and said, "It's time to
Kurt. I leave tomorrow and I'd like to know if you want to try and make it work between us."

He paused and then started talking. "Kathy, you have been like an angel sent from heaven.
go on living and with you, I have lived more in the past few days than I have in the six month
she...left. I know that you are very, very good for me, but I have to ask if I'm going to be goo
seem so much more...worldly than I am. Nancy and I were very much in love, right up until...
had a much....simpler....sex life than what I think you may have had. I feel like I just might no
you...is this making any sense?"

I took a deep breath and paused. Then another deep breath followed by a large swallow of v
in his eyes and said, "There's some things you need to know." Then, after a short moment to
I started talking. I told him how my life was burning out before I booked the vacation. I told h
this resort because I wanted to let myself go and have a fling or two. I told him about how I h
with Sarah. I watched his expression as I told him about the sex I had shared with her. He d
I told him about why I really enjoyed the ocean horseback riding. Without giving too many de
about the evening with Sarah and the three guys, and how I slept that night with one of them
Kurt now had enough to think about, I didn't mention the beach shop incident and I totally sta
Isabella.

"Kurt, I came here to let go and I did. I let go a lot farther than I had ever thought I would, bu
going to pretend I didn't enjoy it all. Even having sex with two guys at once was a thrill I neve
would have. It was if I had stepped away from reality and had entered a fantasy come true. I
explain it other than to say I was so emotionally burned and dulled when I got here that I just
those suppressed....desires...come out. To me, this place seemed to be a place to live out a
until you and I...got together. You're not a fantasy, Kurt. You're the only thing here that is rea
don't expect you to understand, much less accept what I've been doing. I just hope that you
I'm....I'm....."

"Kathy, you don't have to worry about me. Considering that my life was...well....rather tame I
and I have been doing...it's like a fantasy come true for me. Don't even think of apologizing f
you've been doing. It's not my place to judge and I never will. But Kathy, you live in L.A. and
Colorado. I can easily accept that you have had a more...active sex life than me and if it wou
could...well.....expand my horizons, so to speak. I've had all the fantasies that every other gu
It's just that Nancy was...very conservative and I had no problem with that. I don't think she w
unhappy if I...Damn this is hard!"

He took a drink and swallowed, unable to get the right words out. "Kurt, you don't have to ke
anyone," I said. "What makes you happy is what makes you happy. Don't think you have to d
for my sake, or anyone else. And as for me living in L.A., I have already decided to quit the c
to have a life, not just a job. My career was killing me and I didn't even know it. I'm tired of ch
almighty dollar and finding it only buys unhappiness. I'm sick of it. I'm sick of it!"

I was pounding my fist into the sand, as if I was hitting my boss and making him pay for my y
"That...that...fucking company was eating me alive. And I was letting them do it. The whole f
burn to the ground for all I care." I paused, shocked at my outburst of anger and obscenity. I
and quickly said, "I'm sorry. I'm sorry. I .."

He put out his hand and I took it. He pulled me to him and his arms went around me. "Kathy
messed up myself, I might think you're more messed up than I am." I gave a short laugh, the
and was crying before I could stop myself. Kurt just held me tight, rocked me a bit and said r
was, topless on the beach, sobbing in his arms and hating everything about L.A.

I cried for several minutes, then slowly came back. Kurt just held me and gave me time to re
last sobs had passed, I just held him tight. "Kurt, I'm a lot more messed up than you. At leas
flashing very wet tits and wondering why."

He chuckled and looked down. "Kathy, with all those tears, your...tits aren't the only thing on
you should have a good cry on the beach more often." I looked down and saw my tear wet a
clearly showing my labia. I had to smile. Then I chuckled and soon we were both rolling toge
laughing as if we were watching the world's funniest comedian.

I ended up on top. I made a show of pinning his arms to the sand, and straddled him like I ha
wrestling match. "I'm moving to Boulder and you're going to say 'yes'."

He looked up at me with his calm and even look. "Yes."

Instant Nympho (Brother tries aphrodisiac on sister)
byBrodosis©

Well. Today was the day. I'd find out if it really worked. If the little old Asian man at the spice
right, my life was about to change forever. And he had better be right; I paid a ridiculous sum
particular item. 'Put in food or drink...you see action quick, yes!' he had said. 'Watch out not
Now the only question other than 'does it work' was 'when' to try it...

I planned the whole thing down to the last detail. Dad worked overnight every thursday and
I usually ate dinner alone together that night. Perfect. Dad worked the third shift and wouldn
around dawn. Once again: perfect. I picked up the pizzas and sodas as usual and while still
sprinkled the recommended dose of the tasteless, odorless stuff on to her pie. Once the stuf
the pizza, it virtually disappeared, just as the Asian dude had said it would. My heart rate inc
closed the lid on her pizza box. We ate and chatted, the usual, half watching tv and half cato
smalltalk. I tried to look discreetly for signs that the stuff was working. The Ancient One didn
long it might take...

About an hour passed since we finished eating; no sign of anything. Wendy was sitting at th
doing some homework and glancing over at the tv. I grabbed the remote and started channe
something that Wendy wanted to see, apparently; she asked me to back up a few channels.
here. Let's watch this. What do you think?' It was one of those MTV spring break shows with
clothed college kids dancing and blabbing on the beach. I told her it was fine with me. Didn't
stuff was going to work. I was ripped off. While I plotted my revenge against the little guy wh
useless crap, at least I'd get a rise out of the action on the tv screen.

I watched the hardbodies and babes strutting there stuff for a bit, fuming at how stupid and
been. I had just thrown ALOT of money away. I turned to get up to take a leak and was a litt
see Wendy staring at the tv screen intently. She had closed her books, put her pencil down,
the half naked bodies parading across the screen as if she were hypnotized. She didn't ever
she just stared, eyes focused like lasers. I couldn't help but notice that her nipples were poki
fabric of her bra and shirt. And it wasn't the least bit chilly in here. Hmmm...

I walked past her and said 'I'm gonna take a shower, so if anyone calls, tell them I'll call bac
response from my sister. 'Wendy? OK?' I broke her concentration and she shook herself out
in a trance.

'Yeah, yes...OK...' she said and returned her gaze to the tv.

My cock was hardening as I entered the bathroom and closed the door. This could be it! The
me what to look for, but either I was crazy or my sister was getting seriously turned on by a t
a quick shower and decided to up the ante a little. I emerged from the bathroom wrapped on
my cock was still hard. I'm in pretty good shape; I work out regularly. That and the fact that r
about 9 and one half inches long when erect should get some reaction from her. As soon as
room, I saw Wendy, sitting on the couch in front of the tv, quickly removing her hand from un
sister Wendy had smallish, but very cute breasts that seemed to be all nipple at their tips. Th
weren't huge, they were my favorite part of her anatomy. She looked at me and blushed, ob
hadn't seen it. I played dumb. 'Hey. You still watching this?' I asked. She recovered from the
almost catching her feeling herself up, and she looked back to answer and her eyes stopped
groin. 'Uh...oh...I...' she stammered, trying to pry her eyes of the shape of my hard-on throug
'You can watch what you want...I gotta go to bed now, ' she said as she quickly got up from
walked past me to her room.

'Wha...? It's early! Wendy! Something wrong?' I tried to sound concerned, but I was psyched
this stuff work? I had to know. I walked quietly down the hall to Wendy's bedroom. Pressing
door, I could hear that she had the same MTV show on in her room...and I could hear somet
It was the high-pitched buzz of her shiny metallic vibrator, changing it's tone as it slid in and
young pussy. She was trying to muffle the sound of her sexual pleasure by oohing and ahhin
pillows on her big bed. I had known about the vibrator for a year or so; I had searched throug
times since I was a kid, looking through her undies, reading her diary, fantasizing; that kind o
thought I may have finally found the means of making a life-long dream come true: I wanted
bad. She came with an intense yell barely muffled by her pillow, but still clearly audible to me
hear her panting in the afterglow of her orgasm. I snuck back toward the living room.

I trotted to my room and slipped on a pair of boxers. I went into the kitchen to grab a drink an
returned, there was Wendy. Wearing a short nightshirt that I remembered her outgroing yea
next to the dining room table, glancing at the homework she had disregarded earlier. Her nip
her little boobs like spikes. 'Couldn't sleep. Don't know what it is!' Then, eyeing me up and d
approached, 'Hey, muscleman! Look at you! All that time at the gym is really paying off!' She
me and reached up and put her hands right on my bare chest and started feeling around, big
'Bet the ladies at the gym are all after you.' I pulled back a bit; no matter how badly I had wa
sister, this was so out of character that it flustered me a bit. 'Hey! What's up with you? Loose
just me, your sister!' She had sort of a wild look in her eye, as if she had alot of energy and d
how to use it. My dick was growing again. It would be tough to hide in these shorts. So I wou

I told her I was going to see what was on tv and walked away. I could feel her eyes on my bu
toward the couch. I sat down and began surfing and she sat next to me. Closer than usual, f

flick,' she asked, hand out reaching for the remote. It was inches away from my pecker; the
my boxers perfectly accentuating the shape of my stiff dick. As Wendy took the remote, I ca
right at it. Then she re-focused on the tv. 'What's on pay per view?' She watched as the sch
down the screen; I think I know what she was looking for. She asked me about some action
seen; I said sure, whatever. I didn't care what was on, as long as I could sit next to my horny
inhitions-inhibited sister. She picked up the phone and punched in the numbers for the movi
so I thought... In a minute or two we were presented with an extreme close-up of a blonde g
cock!! The logo in the corner of the screen said 'Extreme Heat'. Oops! Apparently the cable
mistake...Yeah right.

'Whoah!! Guess they screwed that up! Jesus...' Her voice quickly trailed off. She was staring
than life blowjob taking place on the screen in that trance-like state again...This guy's cock w
the blonde was having a difficult time getting her jaw around it... I acted upset and asked for
she said, 'Oh, um, can't we watch a little of it? I've never really seen a real porno movie befo
curious! Hm? C'mon, Mark, it'll be fun!'

'Are you sure, Wendy? This is kind of strange, I mean--' she stopped me there.

'This makes you uncomfortable? Oh, man, you really do need to loosen up! Just sit back an
this stuff anyway, right?' She slid even closer to me on the couch to where our hips were tou

'Yeah, sure we do, but...well if you're ok with it, Wendy, then I'm up for it.' She looked down
its head almost popping up from under the waistband of my shorts.

'Yes, you are...' she said, smiling at the tv.

We watched the sex unfold silently for a while, though I did notice Wendy's breathing becom
more urgent. Each of us tried to make jokes here and there, to kill the tension, but soon Wen
concentrating on the action to an extreme degree. I think if the smoke alarm over our heads
wouldn't have flinched. A scene began featuring a very well built guy and a small, petite girl
doggy-style for what seemed like a half hour; Wendy was obviously unaware that she had b
side for a while, her tit pressing into my ribs. I could feel how and when the rate and intensity
breathing increased as she scrunched herself up to me; we were practically 'cuddling'! After
couple had moved into the missionary position and Wendy reached across her stomach and
pulled it over her head and put it behind her neck, my hand falling on her shoulder. 'I'm cold,
said, rather curtly. She clasped a hand over the top of my thigh. She moved up even further
hand was now hanging just in front of her breast. She put one foot up on the couch, leg bent
legs were generously spread. I could see the crotch of her panties with minimal effort. A few

hairs showed on either side of the crotch of her white cotton panties. She was lost in the mo
intense sex action on the screen, oblivious to the fact that she was really 'letting it all hang o
was throbbing as my fantasy came to life slowly before me. God bless that wonderful Asian
the guy on tv blew his load onto the girl's stomach and Wendy was practically panting as sh
of my thigh, that the next move was mine. There would be no resistance. But I would move s

The next part of the movie developed into a girl-girl scene. A wide smile appeared on Wendy
gotta see!' she said, seemingly to herself. As one girl went down on the other, I checked out
again and saw a small dark, shiny wet spot. She was ready. As soon as I saw that ultra-focu
state on her face again, I slowly reached a few inches down and ever-so-gently ran my inde
areola surrounding Wendy's bullet-hard nipple. I pinched the tip lightly through her nightshirt
'Hhhhhhhh.....' Her eyes were still locked on the tv, where the two girls were working into th
but she made no effort to stop me. I couldn't beleive it: since I was 10 years old I had wante
sister's tits...and thanks to that stuff, whatever it was, she was loving it. Wendy's hand move
toward the leg opening of my shorts and slipped under. She moved her hand up as far as sh
touching my balls, but not quite. She slid her hand back down and moved it up to my groin,
thin meterial. There. On the outside of my shorts, her hand was palming my balls and the bo
I was almost breathing as heavily as her now.

The scene on-screen had evelved into a threesome; another well built man had entered the
getting blown by both chicks at once. Wendy giggled like a little girl and reached up with her
pull up her undersized nightshirt, wich had already ridden up around her belly. She pulled it
up under her chin to expose her boobs to my hand as it continued lightly pulling, pinching, s
nips stuck out almost a full inch from her areolas. As if from a far off place, Wendy whispere
'Yeah...Mmmmmmmm, Marky...' She had finally found the hole in the front of my shorts and
inside, grasping my 9 and 3/4" inch cock in her delicate fist. She pulled it out and began stro
length. I threw my head back in ecstacy. When I lifted my head back up, I looked down to wa
sister Wendy giving me a hand job, alternating her gaze between the tv and my dick. I glanc
crotch and saw that the small wet spot had grown into a large, rather messy puddle. I remov
behind her head, releasing her tit, and brought it directly into her lap. Welcoming it, she spre
even more as I slid my fingers over the soaking wet center of her pussy. 'Ahhhhh, god, yes,
yyyyyes....Oooooh....' I pulled the crotch of her panties over to the side and started rubbing
cunt. 'Mmmmmm!' She was jerking me fairly hard now; and paying less and less attention to
her hole and worked her clit until Wendy was almost in tears; suddenly she bent over and th
my cock. My god, she was blowing me! She devoured my cock ravenously, sucking and lick
in her mouth. She had clearly lost control; thank god Dad was out because the noises she w
sucked my long cock would have been impossible to hide. I repositioned a little bit so I could
fingering her dripping pussy. She was now basically an all fours on the couch sucking me so

her back, and found her mound underneath her asshole. 2 fingers slid in and out effortlessly
back to meet my hand and increase penetration of my fingers. I stopped finger fucking to pa
hard, swollen clit, at wich point her increasing noise level rose even more. Her head was bo
in a blur and I was going to come soon. As I wondered breifly if she would swallow my cum,
head up off of my cock and looked me in the eye. 'Ohhhhh, Mark! OHHHH, MARKY!! OHHH
an intense, quaking orgasm, spasming and shaking in ecstacy. As the tremors subsided, sh
again, this time at a feverish pitch. She started moving back and forth on my fingers again, e
continue fingering. I felt it build and suddenly it was shooting into my sister's mouth and thro
lowdly as I let go. She sucked and swallowed and licked my hot, thick cum off her lips. 'Oh,
said, a pained expression on her face.

I was terrified for a second that she was instantly regretting what we had just done...How dic
afterwards, anyway? Was there a hangover or something? But then she made herself perfe
that was fucking intense!! Mark! I don't know what's come over us...but that was awesome...
under the influence, no doubt. As she snuggled up against me and fell asleep, I wondered h
go...I carried her off to her room and put her to bed.

The next day I saw Wendy in the late afternoon when I returned from classes. She cornered
room, out of Dad's earshot; she looked very concerned. 'About yesterday...I...I really don't kr
over me...us...I mean, we...I apologize if I freaked you out, I guess I came on pretty strong...
little confused, like she was still trying to figure this out. 'Can we just forget it ever happened
we'd both be better off if we just...kind of...forgot about it. Y'know?'

'Sure, Wendy, I hear you. It was pretty wild, and...I don't know, it just sart of...happened. Co
forgotten.'

'OK...we're cool.' It's forgotten.'

Bullshit. I guessed that she'd be trying to figure out what had happened for a lifetime and I'd
out how to make it happen again! I got to work almost immediately.

The following Sunday, 3 days later, Dad was away on a golfing day-trip. I'm not sure what W
for the day, but I would sure try to change them. When I woke up that morning, I asked her
day and she said that she was going to lunch with a friend and then shopping. We bickered
about who would get the bathroom first. she won. 'Fine,' I said, 'I'll make coffee'. Of course,
contained an additional ingredient; and a slightly higher doseage, at that. While I showered,
morning coffee on the sunporch in her robe. I emerged from the bath, dressed in a tshirt and

'What's your hurry?'she asked, holding up her hand to stop me. I told her I was going to the

'Going to work on the bod some more, eh?' she asked.

'Every chance I get,' I replied.

'You know. I really should join a gym. I've thought about it for years, but never do it. What do
Her robe had slipped open just a bit, revealing a fair amount of one breast. She sat cross-leg
chair and the robe rode pretty high up her thigh, as well. Was it starting again? Already? Wo
against my leg...I knew how to find out.

I quickly looked her over. 'No way, Wendy. You're a hottie! A perfect ten! You don't need a g

She beamed at me. 'Really? You really think so?' She started bouncing her leg up and down

'Yes I do.' I tried to look casual as I stirred the pot. 'But what about me?' I asked not so innoc
'Scale of 1 to 10. Go ahead; I can take it....'

Wendy looked at me coyly as she stood up. 'You...You're a definate 10...inches, I mean!' Sh
hysterical laughter; I laughed along but I knew what I needed to know. 'Oh, sorry!' She grabb
robe opened up even further, revealing an entire boob, nipple and all. 'We're not supposed t
Oh, my...oops...' She looked down at her fully exposed tit, and then up at me. 'Shame on yo
you sister! You're a bad boy...you should be spanked.' She closed her robe and reached ove
smiling at me suggestively. 'Hey, I know...why don't you show me some workout routines on
have in your room? Then I could see if I'd like to go to a gym or not! Huh? Great idea!'

Playing along, I said, 'But I thought you were going to lunch with Judy! What about that?'

'Oh, fuck her! Judy doesn't need me to go shopping with her. I'll call her later. We can go so
Don't worry about her! I'd rather be here with you. Er, as my personal trainer,' she hastily ad

'Well, it's not really much of gym in my room, but I guess I could show you some stuff...' Play
sister 'seduced me' was half the fun...

Her robe was open again; this time all the way down the front. I could see the small flowered
wearing, barely covering her pussy. 'Yeah. Maybe we can show each other some stuff...' Sh
at her barely covered bush and looked at me seductively. 'Let's do it.'

We walked into my room, me first. She shut the door behind her. 'OK--over here. Let me get organized...It's been a while...' I cleared years worth of stuff off of the weight bench and star collecting the weights from the closet.

'Take your time, Marky. I'm in no hurry.' she made no attempt to keep covered. Both titties w exposed, pushing out from the opening in her robe. She was watching me, waiting for me to

'Ok, I can go through the basic...Jeez, Wendy, cover yourself!' I held up a hand in front of my embarassed for her. 'And you're gonna have to change into something more...comfortable if out.' I dropped my hand, pretending to expect her to have closed her robe hastily. She smile again fell on her beautiful exposed boobies. My little sister was very proud of them.

She took a few steps over to the weight bench and said, 'But what could be more comfortab fell to the floor. 'This?' She stood before me in just her panties with a devilish gleam in her e don't mind, do you Marky?' God she was hot. Her hair was still a little damp and she looked standing in my room wearing only her tiny panties. She sat down on the bench next to where 'I want you to show me some 'special' excercises. I'd like to show you some, too. For instanc one...' She took both my hands and brought them to her chest. She squeezed my hands, in titties. Her voice became darker, more breathy. 'You like that one?' She leaned over close to whispered as I kneaded her tits, 'I know we talked about this a few days ago, Mark, but I car need to be with you. I feel like I'll die if I don't see it again...touch it again...right now...Do you it, too?' Her breath in my ear was finishing the job of stiffening my dick. It shone through my like a beacon.

I felt like saying that I'd felt it way ever since I was 10, but I didn't. I feigned confusion. I stoo letting go of her tits and looking down at her beautiful upturned face. 'But Wendy...I think ma right the other day...I'm not sure we should be doing this sort of thing. Are you...' I stopped in mid-sentence; Wendy had pulled my sweats down to expose my huge erection. She immedi over it.

'You do feel it, Mark. Look how big and hard your cock is...Mmmmm.' She stroked it slowly a 'Don't deny it; you want it just as much as me. Oooooh....' Then once again she popped it in started giving me a slow, luxurious blowjob. Man, my sister could suck dick. She kept lookin wanted to watch her suck my cock. After a minute or two of sucking, she let go and stood up heavy and her look intense. 'It's too late to stop now, Marky. Let's do it again. Just once mor She looked down at my pecker, standing at full attention and slick with her saliva. 'Please he so bad!' She pulled me over to my bed and slipped off her undies. 'Lay down.' I anxiously co appear reticent, wich was tough with my hard on raging like it was. I decided to remain comp

watch the show. I lay flat on my back in the middle of my bed. Wendy leaned over and kisse
tongue into my mouth and wrestling with my own. She ran her hands over almost the entire
muscular body, lingering at my cock and balls. 'God, you're so beautiful...' Then she climbed
maneuvered herself up over hy head, and said, 'Eat my pussy...I know it's wrong, Marky but
me...lick my cunt....Ohhhhhhhhh, yeah, just like that.' She tasted and smelled delicious. She
hot and she looked down into my eyes as she directed me. 'Put you tongue inside...Ohhh, b
Haahhh...Lick it; lick the top...OH, YEAH RIGHT THERE!!' I pulled her knob between my lips
gently. 'OH GOD! OOOHHHH GOD!! She couldn't wait for my cock anymore. She slid down
with one foot on either side of my waist, and squatted down until her dripping pussy was dire
hard dick. 'I'm gonna fuck you Mark. Let me show you. You'll love it. It's gonna be soooooo g
babbling as she concentrated intently, grabbing my cock and pointing it at the opening of he
it, I thought. I'm going to fuck my sister. Dreams do come true.

She sat down onto the tip. Her vagina actually felt hot. She was so wet it only took a couple
my 9"-plus as far in as it would go. She groaned in ecstacy as I met her downward motion w
thrust. Wendy left her feet where they were; squatting over me she put her hands on my che
fuck me. She was immediately going at it like a real pro, sliding up and down on my pole fas
have imagined that she could. 'Aghhhhh...Ahhhhh...MMM!' It was almost as if I wasn't there;
could get off on. That was fine with me, because I WAS there and was I getting off, too...Her
heaven. I watched her bob up and down on my cock like a machine, her little titties bouncing
diamond hard. I reached up and grabbed them and began pinching them. Not gently; not ha
fffuck ffffuck fffffuck....' She was babbling again; lost in the powerful feelings of her artificially
arousal. My sister raised one hand off of my chest and brought it over to her messy puss; wh
like a maniac she massaged her clit with her fingertips. My balls, completely slick with her ju
actually starting to hurt a little as she slammed the hell out of them. Her machine-like bobbin
erratic, spastic bucking as she brought herself off to a record breaking climax. She came wh
weight of her body was resting on my groin; the entire length of my cock was pushed up insi
wasn't finished with me yet. Oh no.

Wendy climbed off, knelt beside me on the bed and looked at my still-hard dick, throbbing fo
slid it between her luscious lips and started blowing me again. I had been close to climax for
my cock in her warm, moist mouth again, I was ready to shoot. I came in a little less than a m
again my sister swallowed it all. After milking the last drops of cum from my receeding dick,
with her head on my chest and fell asleep.

I slept for a while myself. When I awoke, Wendy was gone...I guess the Asian guy knew wha
when he said not to use too much; she was really on another planet for a bit...Facing her aft
surely going to be difficult.

Wendy was avoiding me like the plague. She was probably beating herself up over what 'sh
last few days, of course never realizing it was all engineered by me and the secret stuff I'd b
her. One time could maybe be explained as a fluke; but after the second time...I think I may
much of it the second time, though. If I was going to continue, I'd have to be more careful. I
off and size her up before making any more plans.

We bumped into each other a couple of times around the house during the week but she wa
uncomfortable. I tried my best to show her that I was still there for her, still her brother, her p
didn't' work. If she was this upset, I guess I'd have to stop. I didn't want to hurt her. I decided
directly if she wanted to talk. Thankfully, she did.

'Well...I can't really explain it,' she said. 'I think I might be a nymphomaniac.' She said it like
didn't beleive it.

'Can I ask you a personal question?' I gently asked.

'Sure..why the hell not?' The implication in her tone was, 'why not; we've been 'round the wo
personal?'

'Have you felt like this with any one else? Have you 'lost control' with other guys?' I knew da
hadn't.

'No! damn it! That's what is making this so hard for me to understand! It's just you! And you'
We can't do this! I can't do this to you!' She was clearly conflicted.

'Look, Wendy. So you've had these 'urges' around me lately; I must admit I was a little weird
whole thing, but I'd be lying if I told you I didn't enjoy it. You know that. So if it's hurting me y
worried about, don't! I can handle what happened! If you needed something that bad from m
there for you. No matter what it was!And I'm happy it was your brother that you 'lost it' with i
pick-up or something.' I lifted her chin to look into her eyes; she smiled weakly at me. 'So if I
it, then what's really bothering you about it?'

'I don't know...You make alot of sense, Mark. I guess, after thinking about it some more, that
like it was wrong because society says it is. But if I didn't hurt you or myself, and these thing
between us willingly, I guess there's nothing to be upset over. I'll be OK.'

'Good.' I felt a little guilty about how confused she was, so I was glad I had made her feel be

I would lay off the stuff for a while, hoping that next time, she'd feel ok about it afterwards.

Well, 'next time' came the very next Saturday. I'm bad, I know. But I couldn't help myself...W
hot to ignore for long, if you've got the secret to getting into her pants. And I did. It was in the
afternoon; Dad was away on a long weekend opening up our vacation home for the season,
opportunity presented itself and I succumbed to temptation. The night before would have wo
went out with friends. Today she was out with Judy, making up the lunch date she had blown
before. I gambled, not knowing if she had plans for the evening or not, and stayed in to see.
fridge, seeing that, as usual, Wendy had a half-empty bottle of diet pepsi to finish...would thi
place to put it? Or should I wait to see what happens if and when she comes home? If I put i
definately wouldn't make plans for the night with anyone but me...I was just sprinkling some
the bottle when I heard her car pull up. She was here. She entered the house wearing a flow
half shirt, cut off shorts and open-toed shoes. Her bare legs were breathtaking. 'Big plans fo

'Nope; no plans...you?'

I lied and said, 'I might go out with the guys, I'm just waiting for a call. If not, maybe the gym.
couldn't make it sound like I had conspired to be home tonight with her. I had to make it sou
home was the last thing on my mind. Then I noticed: she had walked in with a cup of fast-foo
hand! Damn! Now I had to try to get to that before she killed it. We small-talked about the ma
boyfriend; then Wendy headed to the bathroom. Bingo! I sprinted over to her cup and added
less than last time. I replaced the lid just in time...She came back into the kitchen and drank
lemonade. Score. She asked me if I wanted dinner and I said I didn't. I told her I was going t
ride to the store for some beers and a scratch ticket; I figured that when I returned the action
about ready to start. What I didn't figure was, while I was gone, Wendy would also finish off
pepsi...with the initial dose in it. She had almost doubled the previous session's dose. Mercy

When I returned, I didn't see Wendy anywhere. But I did see her big shiny vibrator sitting rig
couch, next to one of my porn magazines...let the games begin! I opened the fridge door to
OH MY GOD!! That's when I noticed the diet pepsi was empty. Before I could consider the i
Wendy calling me from the bathroom. 'Marky? Mark, can you come here and help me with s
what to expect. I walked to the bathroom, opened the door...

There was Wendy, completely nude except for the flowered hat, sitting on the edge of the si
her legs spread wide open. There was thick white shaving cream spread over her entire pub
disposeable razor in one hand, and the water in the sink was running. She smiled sensually
very slowly. 'Hi, Mark. Could you give me a hand with this? I've never shaved myself before
you should do it for me.' Oh, boy...She held out the razor to me and I walked zombie-like tow

'Uh, Wendy...Do you feel OK?' I took the razor from her. She had gotten a good bit of work d
her crotch was shaven, still smeared with shave cream.

'Why do you ask, Mark? I feel fine! I feel fucking great. I'll feel even better if you'll help me sh
cunt...I'm shaving it for you, you know...'

Satisfied for the moment that she was OK, just super-sexed-up, I sat down on the toilet seat
shaving my sister's cunt. She brought both feet up to the countertop, giving me full access to
the way down past her asshole. Wendy reached down occaisionally and wiped the shaving d
away with a towel. I had never seen her pussy this close-up before, and it was a beauty. Big
pinkish-brown lips hung down from the sides; her clit was bigger than average and already s
from the dildo session on the couch. While I shaved, she talked. 'Do think my cunt is pretty,
can see my pussy-hole better than ever. And it's gonna feel soooo goood when we fuck...Th
everything...my asshole too...mmmmmm.....' She reached down now and again to give her p
rub. 'See that, Mark? That's my clitoris. That's what makes me come.' She pulled it's pink co
exposed the whole thing; it was easily as big as a pencil eraser. I was sweating. I maneuver
around her delicate areas as carefully as I could. In a couple of minutes I had her completely
She stroked the newly-shaved skin surrounding her pussy lips. 'Oooooh, yeah, this feels so
look, Mark? Look good to you?' She rinsed herself off and showed me the entire package, o
pulling on the lips, rubbing it. I nodded, intimidated totally by the sheer sexual power that wa
her in waves. I was her helpless slave. She looked me up and down. 'Why do you still have
You need to be naked like me. Let me see that big sweet cock. Take them off.' I stripped na
pressed up against my belly. 'Ahhhh...There it is...my beautiful big cock...Oh, Mark...Do you
need it in my cunt...my mouth..?' I felt like a little boy in front of this lusty, powerful woman. A
my sister...She was in complete control of me.

She hopped of the sink. 'Let's go into my room and make each other come.' She led me by t
and turned on the light. 'Do you want me to suck it?' I stood there like a doofus. 'What do you
baby? Tell your little sister and she'll make it happen.' It was like being in a surreal porno mo
she awaited my answer, she pulled on the hard tips of her nipples. Her hips were very slowly
stood before me, her bald mound incredibly inviting.

'Uh...I don't know...' My mind just wasn't working. Truth is, I did know. It was always a fantas
took a deep breath, gathered my thoughts, and said it. 'Uh, I'd like to watch you...ah...play w
sounded like a complete idiot!

She laughed with that cute little girl giggle. 'You wanna watch your sister play with her pussy

watch this...' Wendy lay down on her bed and spread her legs, revealing her clean-shaven c
rubbing her clit in a wide circular motion, closing her eyes and breathing loudly. I reached do
cock and squeezed it. She caressed her slick, hairless mound and inserted 2 fingers. I could
in and out of her super-wet hole. I watched her titties moving around on her chest as her wh
rocked. Before I knew it, I was standing at the edge of the bed, between her open legs, strok
my hard dick, my eyes focused on her cunt. Wendy's crotch was quickly becoming a wet, sli
breathing became moaning. 'Stick it in me, honey, stick that big hot cock in my cunt...fuck m
me Mark...' She held her big, wet pussy lips apart inviting me in. I bent down at the edge of t
her ass and pulled her hips slightly over the edge. I threw her legs up over my shoulders and
fucking her bald pussy. The lack of hair felt great on my balls. 'Uhhhhhhh...You were so righ
could there be anything wrong with this...it's so good...I would die without your cock in me...
I wasn't going fast enough for Wendy...'Faster! Do it Faster! Fuck me harder...hhhhhhooooh
next 5 minutes I did my very best. I fucked her harder than I ever fucked before. Wendy reac
grabbed my ass and guided me in and out, trying to get me to go even faster; I couldn't! Cou
reached around and tried to find my asshole, feeling around with her finger; that gave me an
started to massage her cunt some more, I pulled my dick out. I was going for broke. Wendy
if she were in pain. 'No! Don't stop! Put it back!' She looked up at me, pouting like a small ch

'Turn over. Show me your asshole.'

Her face lit up like a christmas tree. 'Oh, Yes! Marky! Do it! Fuck my ass! Ohhh yeah...' She
over onto all fours. Her brown puckering butthole was already slick with her own natural lubr
positioned myself behind her and put the head inside her tight little hole. She really freaked
'OHHHH! MARKY..PUSH IT IN! PUSH IT! YEAHHHH!' I slipped my big cock in further, and
buttfucked anyone before and now I was fuckung my sexy sister's beautiful round ass. Her a
hot and tight; its grip around the length of my dick was tighter than any pussy I'd ever had. I
watching my enormous cock disappearing into Wendy's impossibly tight butthole and she wa
it. 'FUCK MY ASS! YES! FUCK MY ASSHOLE! MMMMMM! HHHM! OHHMM! HHMMM! FU
her pussy mound moving around; then I felt someting moving inside her, near my cock. She
as I rode her ass. She was screaming; I was afraid the neighbors might hear! 'FUCK MY AS
COCK, MARK! SHOVE IT IN ME! SHOVE IT IN MY ASSHOLE, BABY!' After a few more mi
came again, the muscles inside her pelvic region squeezing and spasming like crazy. 'Ahh,
sounded as if she were weeping. But an angelic smile showed clearly on her face.

I couldn't take much more. I was thrusting into her ass almost as hard and fast as I had fuck
started moaning, louder and louder with each thrust, and Wendy knew I would be coming so
Give me that cum, Marky! Cum on my ass! Yeah, cum on my asshole!' I did just that. I pulled
hole and in 3 quick eruptions, I spurted thick white goo all over Wendy's beautiful butt. She f

and drip down the crack of her ass. She wheeled around, grabbed my dick and slipped it int
out whatever was left and swallowing loudly. 'Mmmmmm, that's good...' Now she was lookin
adoringly, running her fingers over every bump, every vein reverently, almost worshiping it; s
showering it with kisses. 'I love you, sweety..mmmmm...I love you so much...' A second later
she was talking to my dick!! She was slipping it in and out of her mouth, licking it like a lolipo
and smooching it lovingly. 'You're so good, honey...so big and long; I love the way you fuck
big fat cock...' I stared down, fascinated, and not a little worried. Now she was rubbing the h
over her lips, her cheeks, her forehead, kissing and licking my balls. 'I need you in me all the
you in my pussy forever...fucking me...fucking me in the ass...making me wet...making me c
my mouth, squirting your hot cum down my throat...' She had been babbling before, but now
sounded...deranged. She continued fondling and sucking my now flaccid meat until she lay
lap...and fell asleep with my dick in her mouth!

We woke up together the next morning in her bed, arms around each other. We smiled at ea
good morning. I had the usual morning stiffy; Wendy felt it against her thigh and reached do
Surely that stuff had worn off by now... 'I'm not going to fight it anymore, Mark; I can't win. Th
beautiful thing. I won't try to stop it ever again.' Wendy moved her hips over to mine. She lift
and over my side, pulling my hard dick towards her cunt. She was doing this of her own free
just meant to be...' I had broken her, with the help of the stuff. We fucked slowly and lovingly
the last time.

ADOBE INDESIGN PRINTING INSTRUCTIONS FOR SERVICE PROVIDER REPORT

PUBLICATION NAME: The Path to Arahantship.indd

PACKAGE DATE: 5/5/2005 11:57 PM
Creation Date: 5/3/2005
Modification Date: 5/5/2005

CONTACT INFORMATION

Company Name:
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SPECIAL INSTRUCTIONS AND OTHER NOTES

External Plug-ins 1

INBOOKLET SE.PLN

Non Opaque Objects :On PagePB, 1, 2, 3, 4, 6, 7, 8, 68, 84, 99, 101, 114

FONTS
10 Fonts Used; 0 Missing, 0 Embedded, 0 Incomplete, 0 Protected

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- Name: Perpetua-BoldItalic; Type: TrueType, Status: OK
- Name: PerpetuaTitlingMT-Bold; Type: TrueType, Status: OK
- Name: PerpetuaTitlingMT-Light; Type: TrueType, Status: OK
Roman Fonts
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COLORS AND INKS
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CMS is OFF

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- Name and Type: Process Magenta; Angle: 0.000; Lines/Inch: 0.000
- Name and Type: Process Yellow; Angle: 0.000; Lines/Inch: 0.000
- Name and Type: Process Black; Angle: 0.000; Lines/Inch: 0.000
- Name and Type: Auto; Angle: 0.000; Lines/Inch: 0.000

LINKS AND IMAGES
(Missing & Embedded Links Only)
Links and Images: 19 Links Found; 0 Modified, 0 Missing
Images: 0 Embedded, 2 use RGB color space

PRINT SETTINGS
PPD: N/A, (HP Photosmart 2600 series)
Printing To: Printer
Number of Copies: 1
Reader Spreads: No
Even/Odd Pages: Both

Pages: 84
Proof: No
Tiling: None
Scale: 100%, 100%
Page Position: Upper Left
Printer's Marks: None
Bleed: 0 in, 0 in, 0 in, 0 in
Color: Composite RGB
Trapping Mode: None
Send Image Data: Optimized Subsampling
OPI/DCS Image Replacement: No
Page Size: Custom: 153 mm x 227 mm
Paper Dimensions: 215.9 mm x 279.4 mm
Orientation: Portrait
Negative: No
Flip Mode: Off

FILE PACKAGE LIST

1. The Path to Arahantship.indd; type: Adobe InDesign publication; size: 4752K
2. COLONNA.TTF; type: Font file; size: 53K
3. P_Goudyn.PFB; type: Font file; size: 40K
4. P_Goudyn.pfm; type: Font file; size: 0K
5. P_Goudyb.PFB; type: Font file; size: 41K
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INTRODUCTION
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TO THE
BRAHMA-GA‰LA SUTA.

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THE phase of beliefs which this Suttanta is intended to
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meet, into which its argument fits, has been set out in some
detail in the opening chapter of my ' American Lectures.'
As there pointed out
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, the discussion which thus opens this
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series of dialogues forms also the first question in the Katha‰
Vatthu, and the first question in the Milinds. We cannot be
far wrongif, in our endeavours to understand the real meaning
of the original Buddhism, we attach as much weitht to this
question as did the author or authors of these ancient and
authoritatinve Buddhist books.
The Suttanta sets out in sixty-two divisions
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various specu
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lations or theories in which the theorisers, going out always
from various forms of the ancient view of a ' soul ' ---a sort of
subtle manikin inside the body but separate from it, and
continuing, after it leaves the body, as a separate entity---
attempt to reconstruct the past, or to arrange the future.

All such speculation is condemned. And necessarily so, since the Buddhist philosophy is put together without this ancient idea of ' soul.'

The Buddhist scheme endeavours, in other words, to include all the truth which previous thinkers had grafted on to the old savage theories of a semi-material, subtle, permanent entity inside the body, while rejecting those theories themselves ; it endeavours to retain all the philosophic truth which previous thinkers had grafted on to the theosophies---the corollaries of the soul theories---while rejecting those theosophies themselves. The reasons given for this position are threefold : firstly, that such speculators about ultimate things,

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' American Lectures on Buddhism.' London, 1896, pp. 38-43.
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Summed up below, pp. 52, 53 ; and set out more fully in the list
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in the ' American Lectrues,' pp. 31-33.
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either in the past or the future, have insufficient evidence.
see only one side of the shield
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 ; secondly, that such specula-
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tions do not lead to emancipation, to Arahatship
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 ; and
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thirdly, that such theories are really derived from the hopes,
the feelings, and the sensations arising from evanescent
phenomena
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---they belong, in other words, to the realm of
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hastily formes, empirical opinion (ditthi), not to that of the
higher wisdom (panŠnŠa‰). So that Buddhism, in the first place,
holds a position some shat similar to the modern Agnostic
position. Secondly, while acknowledging the importance of
feeling and of intellect, it lays special stress upon the regulation,
the cultivation, of the will
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. And thirdly, it distinguishes
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between a lower and a higher wisdom
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Several scholars, and especially---with more knowledge and detail---Dr. Karl Neumann, have maintained that the position of Buddhism in the history of Indian philosophy is analogous to that of Schopenhauer in European philosophy. On the other hand, it is maintained by Professor Deussen that Schopenhauer's position is analogous to that of the Upanishads. The reconciliation will probably be found to be that what Buddhism took over, with more or less of modification, from the Upanishads, is about the same as that part of the what Buddhism took over, with more or less of phraseology, in Schopenhauer ; and what Buddhism rejected altogether is not to be found in Schopenhauer. He himself, who however knew both systens only from second-hand and inaccurate authouities, says, ' If I am to take the results of my own philosophy as the standard of truth, I should be obliged to concede to Buddhism the pre-eminence over other (systems of philosophy).'

However this question may be decided---and its discussion, at the necessary length, by a competent student of philosophy, is a very aressing want---it is certain from the details given in our Suttanta that there were then current in Northern India many other philosophic and theosophic speculations besides those the priests found it expedient to adopt, and have preserved for us in the Upanishads. And who can doubt but that some, if not all of them, may slso have had their influence on the new doctrine ? There was also have had philosophising in India outside the narrow and inexact limits

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See the fable quoted below, pp. 187, 188.
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See below, pp. 44, 188.
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See for instance below, pp. 53, 54.
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See the paper on ' The will in Buddhism,' J.R.A.S., 1898.
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See below, p. 42, &c., of this Suttanta.

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of the so-called six Darsanas ; and we have to thank Buddhist
scholars for preserving, in their Pa‰li and Sanskrit works, the
evidences of such philosophy as the priests wished to exclude
from notice
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Professor Cowell has been good enough to inform me that, in
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his opinion, the attempted restriction of all philosophy to the six
Darsanas, and the very use of the term, is late mediaevel. The
six are of course not mutually exclusive ; and this, and the omissions
in the classification of philosophy under these six heads, render it
rather like a classification of animals into men, horses, birds, ghosts,
beetles, and sparrows.

It's Just a Game! (A game of seduction that goes awry)
byfriskycharlene©

Chapter One - The Beginning

My name is Megan. My first marriage went bad because our sexual appetites conflicted; I wa
of his ever increasing need for kinky sex.

"Don't I excite you anymore?" I'd ask. I never understood my husband's need for variety.

After the divorce I started dating Trent, It wasn't long and we were married. I suppose everyo
banal existence of married life if they don't find a way to introduce some excitement into thei
were no different.

A couple years into our marriage Trent started bringing these men's magazines into our hom
ones, Penthouse, Gallery and others. At first I was upset about these magazines. I felt he lik
other women over me. But Trent assured me that the stories were what titillated him most, h
girls in these magazines but pictures of naked girls weren't nearly as erotic as the stories.

Trent said he couldn't believe all the things that guys got their wives to do. I told him they we
stories, just some pervert writing them. In any case Trent would read the stories for hours or

One day I was home alone and picked up one of his magazines to see what had him so eng
The first one I read was about some guy that liked for his wife to go out and screw other guy
and have sex with him with the other man's sperm still inside her. I was thinking how sick thi
wondering how any guy could enjoy something like this?

I went on to the next story. It was along the same lines, wife getting fucked and her husbanc
it. The way some of the stories were worded was starting to get to me. I don't know why but
shorts and started rubbing my pussy right through my little red bikini panties.

I've haven't masturbated a lot in my 28 years but this story was getting to me big time. I got t
my little panties super wet. Without even thinking about it I slipped my hand under the waistl
panties, my fingers ran down over my clean shaven mound to my wet slit. I ran my middle fi
pussy slit a few times making it very wet. I then started rubbing my hard clitoris with my inde
fingers. I put the magazine down, closed my eyes and made up my own story in my head.

I imagined I was having sex with my brother in his bedroom (I had been raised with my moth

my brother and father; I had always admired my brother Bobby romantically). It was hot and
both came he left the room leaving me flat on my back in the middle of his rumpled bed with
out of me. Then Trent came into the room and climbed between my legs. He slipped his roc
slimy pussy and moaned how good it felt with my brother's cum inside me.

As I played this out in my head I had this great orgasm. Well, I was hooked now. I would rea
stories over and over again. I didn't let Trent know that his sweet little wife was reading his e
and getting herself off sometimes three times a day. I was now happy when I would see him
home with him.

One night we were laying in bed reading. I was reading People magazine, and Trent one of
I looked down and saw he was sporting a big hard-on in his boxers. I wrapped my fingers ar
and asked him if the story he was reading was that good?

"Yes." He moaned.

"What's it about?" I asked.

He said, "It's about some guy's wife taking turns fucking her husband and then his friend in t

As I stroked his cock I said, "Oh, so that stuff really turns you on does it?"

Trent moaned, "Mmmm, yes."

Stroking his cock faster and keeping the game going I then said, "Would you like to watch m
friends?"

Closing his eyes and laying his head back on the pillow Trent moaned, "Mmmm, oh yes, tha

On the one hand I was angry, but on the other, turned on to hear my husband say that he fa
Then I asked him, "So would you like to feel another man's sperm inside my pussy?"

Trent moaned out, "oh god yes!" His hard cock jerked in my hand and sperm came flying ou
landed on his belly and I milked more out, it drooled over my fingers as I kept jacking him of

Once I had him milked dry, I asked him in a moderately annoyed tone, "So who would you li
He knew that from the tone of my voice I wasn't pleased.

Trent said, "Oh honey, I would never let some guy fuck you. And I wouldn't like to see that. I
fantasy thing. You know a guy thing."

I looked at him and said, "A guy thing? What's that? I don't have a fantasy of seeing you fuc

He tried to hug me but I pushed him away and told him to go clean up his fantasy cum and l
him go to sleep that night thinking I was mad at him. I for sure didn't let him know that I was
on about the idea as he was.

The next morning I woke up dreaming about having illicit sex. My hips were moving up to me
I moaned out that I was cumming. As my orgasm flashed through my body I opened my eye
the crotch of my little black lace panties pulled to the side and was sucking on my hard clit. I
in my hands, rolled my hips up to his mouth and groaned, "oh god yes I'm cumming!"

Finally my orgasm came to an end as Trent kept licking my pussy from top to bottom. When
he said, "What were you dreaming about baby?"

I lied and said nothing, that it was his wonderful tongue that had done the work and that it ju
good.

Trent laughed and said, "Bullshit. Is that why you moaned out, 'oh god fuck me Bobby' befor
Bobby who? Who's the Bobby were you dreaming about?"

Well it was time for the truth so I said in a subdued voice, "My brother. I was dreaming that h
me. Don't ask me why, it just came to me in my sleep."

Trent smiled and said, "See, you're just like me. Is it so bad to have a fantasy?" he asked as
up over the top of me.

I said, "Well, maybe not, as long as it's just a fantasy. I would never really want to have sex
brother."

"I would hope not! But you can always pretend like you're having sex with Bobby if you want
eyes and think that Bobby is sliding his hard cock in you right now."

Trent lined his cock up to the entrance of my very wet pussy and pushed just the head inside

I moaned, "Mmm, yes."

Trent then said, "Why don't you tell Bobby what you would like him to do to you?"

I closed my eyes and played right into his fantasy. I moaned, "Oh god Bobby, fuck me, pleas

Trent pushed is hard cock deep inside me and said, "Does Bobby's cock feel good in your p

"Oh god yes!" I moaned out as I pushed up to meet his thrusts.

Trent started to pump his hard cock in my wet pussy hard and fast. He then whispered in my
like Bobby to cum in you?"

Pumping up to him I moaned, "Yes, YES! Cum with me, cum in me. Yes! YES! Give me you

Trent was now pumping in and out of me at full speed. He was fucking me like he had when
formulating my own fantasy while as I tried to keep in time with him. All the while my orgasm
deep inside me.

Then Trent pushed deep into me and moaned out, "Oh God! I'm fucking my sister!"

That did it for me as I pushed up to Trent's jerking cock. His sperm was squirting deep into m
loudly, "Oh Bobby! Fill me with your hot cum!" My orgasm took over as I milked Trent's cock
pussy, imagining that it was my brother, Bobby, cumming deep inside of me.

Suddenly, the realization that this is what was missing from my first marriage made clear tha
the spice that made it new and exciting again. Belatedly, I had learned a lesson from the del
marriage.

Well, that was the real start of our role playing. From that morning on we would read sexy st
then play them out in the bedroom. Trent even went so far as to get some sex toys to add to
our favorites is this vibrating-rubber dildo. It's over a foot long and a little bigger around than
battery. It is dark brown and looks just like a real black man's penis – not that I've seen any i
Trent used that thing on me and we acted like I was getting fucked by a black man then Tren
turn with me. Our sex lives just kept getting better and better.

It was right around this time that we started thinking about having children. With me being 28
time to start a family. So the birth control pills went in the trash. Each time we made love I w
this would be the time his little sperms would make their way to my eggs. And you know wha

first you don't succeed try and try again. We tried, and tried, and tried again.

But after a year or so of no luck in the baby department I started thinking that something wa
After a few trips to the Doctor and a ton of tests she told me that I was fine. She said to have
and have some tests done. I told Trent this and he got mad and said "bullshit", he was fine,
just keep trying.

Chapter Two - Let the Games Begin

Our sex lives were soon to become a little wilder. We were having a cookout pool party in ou
afternoon. Being the hostess I usually don't have time to play in the pool so I didn't dress in
just slipped on a pair of shorts and a tee shirt. After getting dressed, Trent stopped me as I
of the bedroom.

"Why don't we tease the guys at the party a little today?" he said.

"Tease them like how?" I asked.

"I don't know, maybe you could wear a mini skirt with no panties and flash our male guests f

I looked at him and said, "Yeah, keep dreaming big boy. That's not going to happen."

Trent started playing with my left breast and said, "Well then, how about you go braless toda
really turn me on to see the guys checking out your great set of tits. You have nice tits, what
to tease them a little?"

"Are you kidding me?" I said, "It would turn you on to see guys checking out my boobs?"

"Hell yes it would," Trent replied. "Will you do it for me baby?"

I smiled at him and said, "Okay, if it'll make you happy."

I went back in the bedroom and removed my shirt and bra. With the bra gone I put the white
The air conditioning in the house was really low and the cool air had my nipples sticking out
breasts stand up real nice without a bra – just a little sag. They just bounce all around like w
when I walk. Plus I had to be careful when I bent over. My V neck tee shirt would give anybo
view of my breasts down the front of my shirt.

I went in the kitchen and started getting things together for our guests that were due anytime

Trent came in and said, "Now that's what I'm talking about." He came over to me and started breasts right through my shirt. He had been out cleaning the grill.

I pushed him away and said, "Stop it, you're all dirty."

As he was walking back outside he said, "The guys are going to love your hard nipples. The could get their hands on you."

I just hoped the wives and girls didn't think I was acting too sluttish by letting my boobs bour front of their husbands and boyfriends.

Our party was in full swing by early evening. Everybody seemed to be having fun and the be water. Trent and I are not big drinkers so we had to pace ourselves. Just three beers and I'm always says I'm a cheap date. But then, all he can do is a six pack and he passes out, drunk drinking the stuff like it was the last day they were going to get any.

So after two beers I started drinking the punch. I wasn't sure how many Trent had had. Ther kitchen getting more buns out when one of Trent's friends named Mark came in.

"Shit Megan, is it cold in here or are you just happy to see me?"

I looked at him and said, "What are you talking about?" Thinking he was drunk and just not r

Mark laughed and pointed at my chest and said, "Your nipples are really sticking out. Not tha thing. I like it. I was just asking if you're horny or cold, that's all?"

I turned a real dark shade of red as I turned way from him and said, "Mark you're crazy."

Mark moved up behind me and said, "Don't be mad at me. I was just hoping that I turned yo was making your nipples so hard."

I knew I shouldn't be talking to Mark about the state of my nipples so I just said, "Mark I think little too much to drink. Maybe you should go back out by the pool."

He put his hands on my shoulders and turned me around facing him, "Would you mind if I gi nipples a kiss first?"

I was just about to go running for Trent, when he came in the door and said, "Where's those
opportunity to follow Trent back outside with the buns in my hand, leaving Mark in the kitche

As we walked back out I thanked him, "You just saved me from being raped in the kitchen."

"How's that?" He asked.

"I'll tell you later," I told him.

So after the party was over and things were all cleaned up I headed for bed. I had just taken
when Trent walked in the bedroom. He walked up behind me and cupped my breasts in his

As he was rolling my hard nipples around he said, "Your tits were a big hit today."

"A big hit in what way?" I asked.

He said he was in the pool floating around and a group of guys standing next to the pool we
how nice my tits looked. He said hearing them talk like that gave him an instant hard on.

"They were hoping that you would get pushed in the pool so they could get a good look at yo
explained.

When I told him what had happened in the kitchen with Mark, Trent went nuts. He picked me
the bed. "Why didn't you let Mark kiss your nipples?"

I hit him on the arm and said, "Yeah, right! If I did that do you think he'd stop there?"

Trent had my shorts and panties off in record time. And just as fast he was on top of me and
As he was slipping his hard cock inside me he asked, "Do you think you would like Mark suc
nipples?"

As Trent shoved into me I just moaned, "Mmm, maybe."

"Next time, will you let him kiss them?"

As I hooked my legs around Trent's hips and pushed up to him I moaned out, "Mmm yes, ne

That admission turned Trent into a wild man. He started pumping into me hard and fast. I do screwing me as hard and as fast as he was right then. And feel good? Wow! It felt great.

I had no idea that this little boob show that I put on that day would make us both so horny. W sex that night; we just fucked. In fact, we fucked almost all night. Trent just kept going foreve I'm not sure how many orgasms I ended up having. Our game playing had been taken to a r reaping the rewards.

The next morning after a long slow wake up screw, Trent told me that the incident with Mark idea for our next party. It didn't have to be a party as such it could be any get-together. He w dress a little sexier and do a little teasing. He would have a few drinks and act like he was re fall asleep in a chair near me. I could lead some guy on as he watched though slits in his ey started getting too out of control Trent could wake up and look around like he didn't know wh putting a stop to anything going on.

I said, "You're asking me to act like a slut with one of your friends?"

"It could be anybody," Trent replied. "It doesn't have to be one of my friends. It could be just you find attractive, it doesn't matter who. After all, you're not going to be doing anything but t

"And just how far would I go with this person?" I asked.

"Just as far as you want, if he starts thinking that he's going to get into your panties, I'll wake save you. Then I'll be the one getting in your panties."

I told Trent that he was mean and that it was a cruel thing to do to some poor guy.

He laughed and said, "Fuck him, he'll have to jack himself off later. Besides, guys like being after we're done with him we can go take care of each other. What do you think?"

I smiled and said, "I think I'll need a few drinks to do this, but what the hell, sounds like it mig fun."

Trent hugged me and said, "Maybe we could try something next weekend."

I gave him a hug and kiss back and said, "I'm sure you'll think of something."

Well the following Saturday Trent came in from doing his yard work and asked if I would like

later on and then stop by Mo-Joes for a drink?

Mo-Joes is a dive bar that a lot of his friends hang out at on the weekends.

"Why that shit hole?" I asked.

Trent came up to me and took me in his arms. Squeezing my ass with both hands he said, "
could try teasing someone tonight, if you're up to it? And that would be a good place to find s
know."

"You want me to tease someone we know, out in public like that?"

"Oh no," Trent said. "We'll get whoever it is to come back to the house with us. That way we
over what happens. And other people won't get the wrong idea about you."

I felt a little better after hearing that, but I still wasn't sure about what we were getting into. T
going to be a first for me playing a slut housewife with some other man. But the idea of doing
nipples hard and I was soaking wet.

A few hours later, after a shower, I asked Trent what he would like me to wear?

Trent just smiled and said, "You pick out your outfit, just make it a skirt or dress, okay?"

I said, "Okay, but it's not going to be too dressy, seeing how we are going to Mo-Joes."

Trent laughed, "You're right, you might get your clothes dirty just sitting on the barstools in th

As I was fixing my hair Trent dressed in some nice jeans and a dress shirt. After he was dre
bedroom leaving me alone to get dressed.

First I slipped on a little pair of powder blue French-cut bikini panties. They are very sheer an
both front and back. Next I put on my Victoria's Secret matching push-up bra. It is also very
see-through. You could see my dark nipples right through the lace front. Next I rolled on a pa
topped suntan colored thigh-high stockings. They came up just an inch or so below my croto
wear a shorter skirt or dress that I knew Trent would like. I wasn't sure what skirt or dress I s

As I was looking through my closet I came across my little blue plaid catholic schoolgirl skirt
about mid-thigh with pleats that flare out making it look shorter than it is. I'm thinking this will

loves me in this skirt. I stepped in the skirt and pulled it up my legs. I zipped up the back the
myself out in the mirror. Oh my goodness this skirt looks really short – oh well...

I then picked out this white long-sleeved front button shirt. I buttoned up the middle of the sh
tied the bottom of it in a knot right below my breasts. This left my tanned midriff fully expose
to see. And the fact that my push up bra was pushing my breasts up and out I was showing

I slipped on a pair of sexy 4-inch heel ankle strap sandals. I was happy with what I saw in th
checked myself out one more time. I did my make-up and went to meet Trent in the living ro

When I walked into the living room Trent's mouth fell open as he saw me. "Holy shit! You loo
and let me see all of you."

I did a full turn as Trent walked up to me. Standing right in front of me he ran his hands up th
legs. Right on up under my short skirt until he had my panty cover ass cheeks in his hands.
squeezing my ass cheeks he said, "Do you have to wear these panties?"

I gave him a kiss and said, "Yes I do, sorry but this girl wears panties when she goes out."

Trent said, "Okay if you have to." He then stepped back and took hold of the hem of my little
it way up, totally exposing my sexy little powder blue panties and lace stocking tops to him. '
going to have some fun tonight."

I pushed my skirt down and said, "Don't wrinkle me up," as I stepped away from him. Picking
asked, "So, are we ready to go?"

After dinner we walked into Mo-Joes and we just about fell over from the stink of old cigarett
and body odor. Through the haze in the thick atmosphere of the bar we saw the only place t
stools at the bar so we made our way to the empty seats. I felt like a hooker on display the w
in the place were checking me out.

We ordered a drink and sat talking to each other. Then about ten minutes later one of Trent'
came up to us slapping him on the back.

Paul said, "Shit man, did you pick up this sexy young thing in here tonight?" Laughing he the
how are you? You look nice tonight."

I could see his eyes roaming from my breasts to my legs, never quite looking me in the eyes

Trent and I both turned around to face Paul as we continued our conversation. Not only were on my legs and breasts. The guy sitting next to me at the bar was eyeing me from top to bot his eyes undressing me.

Paul talked to us for a half-hour or so before he said he had to get going. We said our good- When he'd left Trent asked, "What did you think about Paul?"

I smiled and said, "Not my type."

About that time the guy sitting next to me asked if he could buy my boyfriend and me a drink

Surprised by this I smiled and said, "Sure, thank you and he's my husband."

He introduced himself as Steve. We shook hands and did the cheers thing with our drinks. S from California. He was just in town for the night and was headed back to the west coast on meeting in the morning.

He was pretty good-looking in a rough sort of way, maybe ten years older than Trent. I could band on his left hand. I asked if he was married.

"Yep, 15 years with the same old girl," he replied.

Trent asked him, "Were do you stay, when you're on the road?"

Steve said, "I got into town late and the two motels here about are booked solid, so I'll have place down the road."

Trent saw this as a big opening to his plan. I could see the light go on over his head. After o was starting to feel tipsy. Then Trent said, "Hell Steve, you seem like a nice guy. We have a at our house. You're welcome to it if you would like."

The three drinks that I had were making Steve look pretty good. As I saw him eyeing me up sure you wouldn't mind?"

Trent answered for both of us, "Hell no, we don't mind. I'm getting a little sleepy myself and to get out of here. How about you honey?"

I looked at him and knew right where this was going and said, "Yes I'm getting tired myself, p
a little drunk."

We all laughed and Trent said, "Okay it's a deal let's get out of here."

As we were leaving Steve said, "I'll follow you in my car."

Trent said, "Okay, no problem."

Once at home we showed Steve the extra bedroom and where the bathroom was. Then Tre
watch a little TV and have another beer if you would like to join us in the living room."

We went into the kitchen for the beers and Trent asked me if I was still okay with the plan.

I grabbed his cock through his jeans and said, "I am if you are."

"Then don't forget to wait until it looks like I've fallen asleep before you do anything. He'll thi
going to get lucky." He said.

I laughed and said, "After I have this beer, he may get lucky."

Trent slapped me on the ass and said, "We're just teasing him. It's just a game Megan. I'm t
going to be getting into these sexy little panties," as he rubbed my ass under my skirt.

We made our way into the living room. A few minutes later Steve joined us. Trent had floppe
Lazy-Boy. Steve sat next to me on the couch as we watched the TV sipping our beers. I hac
under me. I made sure that Steve had a good view of my lace stocking tops and just a hint c
panties. I felt so sexy showing off for this man and acting like I was unaware.

After five minutes or so Steve said, "It looks like Trent's out for the night."

I looked at Trent and said to Steve, "Great. Once he passes out it takes a bomb to wake him

Steve asked, "Do you need help getting him to bed?"

I laughed and said, "No, he can just sleep in the chair tonight."

Steve had moved up closer to me and asked if he could ask me something personal.

Not sure where this was going I said, "Like what?"

"I would like to get my wife a pair of stockings like you're wearing, were did you get them?"

I looked down at my legs and said, "I'm not sure, K-Mart or Penney's, no place special."

Steve said, "Oh okay. You know you have on some of the sexiest little panties that I have ev
you get them?"

I gave him a funny look and said, "You've been looking at my panties, shame on you looking
skirt."

Steve smiled and said he was sorry but he couldn't help looking. He then added, "I must say
nicest little ass that I've ever seen."

I smiled back at him and said, "Well thank you. I got my panties from Victoria's Secret. I get
underwear there. They cost a little more but they seem to be of better quality."

"Well they sure are sexy and they look good on you."

I thanked him again.

Then he asked, "If it would be okay, could I see the front of them?"

I looked at Trent and said, "Steve, I don't think my husband would like me showing you my p

Steve was now right next to me and he started rubbing my stocking clad thigh right above m
"I won't tell him if you don't."

I looked at Trent, then back at Steve and said, "Promise?"

He got a big smile on his face and said, "Not a word, I'll never tell him anything."

"You better not," I said as I took a hold of the hem of my short skirt and started pulling it up.
thinking that Trent would stop me any minute now.

Trent never moved as I continued raising my little skirt. I got it up to my waist fully exposing

blue panties to Steve.

Steve moaned softly, "Mmm, god those are sexy little panties you've got there Megan." He w
at my crotch when he said, "Oh, you're shaved. Are you totally shaved?"

I took a deep breath and said, "Yes, I'm totally shaved down there, my husband likes me tha

"Shit, I can see your cute little pussy slit right through your panties. Can I touch your panties

I looked at Trent then Steve and said, "I don't think you better."

Right then Steve put a hot lip lock on my mouth. I didn't stop him. I dropped my skirt down a
around him as we kissed. Then I felt Steve's hand moving up the inside of my thigh. I still did

Once his hand got up to my stocking top I moaned in his mouth and opened my legs a little,
Trent would stop this before anything serious happened so I might as well enjoy the momen

Steve's fingers started playing with the bare skin on my thigh between my stocking top and t
little panties.

Then it happened, I felt Steve's fingers run right up and down my slit through my panties. I m
his mouth again and opened my legs even wider to give him more access to do his thing.

Just then Trent let out a yawn and started moving. Steve pulled his hand out from under my
down to the end of the couch away from me. I straighten my skirt and looked at Trent. He str
again. He looked at Steve and then me and said, "Shit I can't keep my eyes open, are you g
hay?"

I stood up and said, "Yes, that's a good idea."

Steve stood up and said, "Yes I better get to bed too, it's getting pretty late."

Trent was now up on his feet and replied to Steve, "Sweet dreams."

Trent then went into the kitchen to turn off the lights.

Walking down the hall to the bedrooms Steve said, "Hey Megan, if you can't sleep come to m
goes to sleep."

I smiled at him as Trent walked up. We said our good nights and went into our bedroom.

Once in our room Trent took me in his arms kissing me. "Shit! Was that hot or what? Did you

I kissed him back and said it was "a little scary." I now felt Trent's hand moving up under my
start up my leg.

Once his fingers made their way up to my crotch Trent moaned, "Fuck Megan, it was fantas
you." Then he pulled the crotch of my little panties to the side and started running his finger
wet slit.

I moaned quietly in Trent's ear, "Oh god Trent, fuck me... I need you in me now."

That was all I had to say. Trent had me stripped down to just my sexy little panties and stock
time. He had me flat on my back in the middle of our mattress and was taking turns sucking
nipples when he said, "Close your eyes and imagine I'm Steve kissing your nipples."

He didn't have to tell me this. I couldn't get Steve out of my mind. I was thinking what he wou
I had the nerve to go to his room after Trent fell asleep.

By now Trent had my little panties off and was licking my wet pussy slit. I held his head in pl
out loud, "Oh god Steve!" That feels so good!" My hips were working up and down in time w
When he gave my rock-hard clit a little suck and bite my orgasm went right through the roof.
face tight to my pussy and moaned out loud, "Yes! Oh god YES! I'm cumming!"

As my orgasm wound down Trent got over on top of me and lined his hard cock up to my pu
talk now started as he asked me if Steve got to feel my pussy.

I moaned, "Yes," as Trent slowly sank his hard cock into me.

He then pushed deep inside me and asked, "Did you like him playing with your pussy?"

I moaned in his ear, "Oh god yes, I loved it."

That was all Trent could take. Hearing me tell him that I loved another man playing with my
over the edge. He pushed in hard and deep and moaned, "Aahhhhh! I'm cumming!"

I worked my pussy lips on his cumming cock and milked all his sperm out. Then Trent kisse
sorry that he'd come so fast, to give him a little while and he'll be ready to go again.

I kissed him back and said, "That's fine honey, I love you so much."

But the beer and good sex had taken its toll. It wasn't more than three minutes before Trent
light for the night.

I'm bad! I started thinking that maybe I should go down to Steve's room for a second round.
that I better not screw up my marriage over something as trivial as sex with Steve. I was sur
understand if he woke up to find me screwing Steve.

So I just settled for a slippery middle finger in my cum slick pussy and started masturbating
through my head. In no time at all I was cumming hard again and after a while I passed out
very contented woman.

The next morning Trent woke me up after he had seen Steve off. I was disappointed that I h
good bye.

Trent said, "I have his address and he said if we are ever in L.A. he has a place for us to sta

I was still dressed in just my thigh high stockings as Trent got in bed and asked me to tell hi
had felt having another man play with my pussy.

I told him again how hot and horny Steve had made me last night.

Trent was disappointed when I told him that Steve never really fingered me. He said the way
moving when Steve had his hand between my legs he was thinking he had his fingers inside
cum.

I laughed and said, "Oh I was about to cum alright, but it wasn't from finger fucking, he was
pussy through my panties."

"Were you close to letting him fuck you?" he asked.

"I'm not sure...I did think about it." I mumbled.

This really sent Trent into orbit we ended up screwing like teenagers again. And for the rest

relived our game with Steve over and over. I was always horny and couldn't seem to get Ste
Each time we had sex I would superimpose Steve's face over Trent's and screw him like I w
to show him how good I was in bed. Trent was really eating up this change in our sex life. H
had turned into a wild woman. I think that was a good thing coming from him.

Chapter Three - You can't be Serious

Two weeks later Trent asked if I would like to do some teasing again that Friday night.

This time I was all up for it and said, "Sure, I was hoping you'd want to do it again."

Trent said, "Fuck yes, but let's go to a nice place for drinks this time. Mo-Joes is really a dun

I smiled and said, "That's a great idea. How about we go to the Zone? It's a big dance club t
code, no jeans, tee shirts and stuff like that. Everybody has to look nice to get in."

Trent said that it sounded good to him; some of the guys from work went there and had told
had people with some class. So we had a date for Friday night.

Friday night Trent showered and dressed in some black dress pants and a nice blue dress s
he was going to run to the liquor store for some beer while I got showered and dressed.

I did the shower thing and then fixed my hair. I wasn't sure what to wear tonight. I knew it ha
something sexy to keep Trent happy. I picked this cute little black dress out, its mid-thigh, no
The bottom half is glossy black satin. And the top half is this black velvet bodice with a row o
right under my breasts. It is fitted just right to show off all my curves but is not super tight.

Having my dress picked out I now had to pick my underwear. I was thinking Trent loves me
why not go all black tonight. I put on one of my Victoria's Secret push up black lace bras. Th
made my boobs stand up and out. Next on was the black lace matching garter belt. I don't re
garter belts but they drive Trent nuts. So I put it on for him.

Next I rolled a pair of black stockings up my legs. These are some real sexy one's that have
right up the back of the leg. A guy thing, guys like them. I hooked my stockings to the garter
looking for my matching little lace panties. I started thinking oh hell I'll go with out panties bu
bring myself to do it.

I stepped into my little panties and pulled them up my legs. The small v-shaped back was sh

the small front was v-shaped see-through lace. Then I slipped on a sexy little black half-slip. underwear in place I got up and stepped into my sexy little dress. I pulled it up in place and z back. Looking at myself in the mirror I knew I was going to be lucky if I got out of the house l tried to fuck me. With my make-up done just right I went to the living room and waited on Tre

When Trent walked in and saw me he about fell over. The first thing he did was drop to his k hem of my dress and pull it up to check out what I was wearing under it. His one hand went feeling my pussy through my panties and the other went to feeling up my sheer panty covere

He moaned, "Oh god, I've got to have some of this before we go."

I laughed and said, "Hold on, you'll get some later."

Reluctantly, he dropped my dress back down and got up. He then said, "God Megan, some crazy trying to get into you tonight."

I gave him a kiss and said, "He can try all he likes but you're the one that's going to get it."

We had a nice dinner then took off for the Zone. We got there and, of course, there was a lir got in line and were told it could take up to an hour to get in the door. After a long time we st about going to some other place.

Just then some guy that Trent works with came out of the bar and walked right past us. Tren Jack!"

Jack stopped and turn around then came back to talk to us in line. He said, "Hey what's up T doing here? Does your wife know you have some hot little thing out on a date tonight?"

We all laughed and Trent introduced me to Jack. Jack then told us that he and a friend had a two extra seats. He knew the doorman, and maybe he could get him to let us slip in the side to his car to get his phone and he would be right back.

About five minutes later the doorman let us in the side-door along with Jack. We made our w Jack's friend was waiting. Trent and I were astounded as his friend turned out to be my own for fun and games tonight I thought.

The place had a DJ that was playing some great dance tunes. Both Dad and Jack asked Tre dance with me. Trent laughed and said I had a mind of my own, and if I wanted to dance wit

with him.

I ended up taking turns dancing with all three of them. They kept buying me drinks and I was
a real buzz.

After Jack got a call from his girlfriend, he told us it was nice spending time with us, but that
go. He told Dad that he would talk to him in the morning and left.

We sat at the table talking and soon the conversation turned to football of all things. Dad and
talking about last week's game. Who did this and who did that. It was just boring to me.

Then Trent said, "I have the game on tape if you would like to see it."

Dad said, "No-way! Maybe I'll come over tomorrow and watch it."

Dad and Trent had both been doing shots. I told Trent once to take it easy on the booze bec
driving.

He said he was fine and did another shot.

At this point I said to myself fuck it, if he's going to get drunk I might as well order another dr
sat and sipped my dirty martini I realized how horny I was and hoped that Trent could get it u
someone to tease the night had become anti-climatic, a disappointment.

The guys kept going on about this football game until Trent said, "I'll bet you 50 bucks that's
We can go to my house and watch it right now."

Dad killed his drink and said, "Okay, fine let's go."

We all got up and walked out to the parking lot together. Trent said, "Why don't you just follo
house."

Dad said, "Okay, will-do," as we got in our cars and started home.

I asked Trent, "Why are you fighting with him over this stupid game?"

Trent smiled and said, "I didn't know any other way to get him to the house tonight."

The alcohol had me thinking a little slow, and then it hit me. "Oh god no! My Dad is our victi

"Duh, yes! Why else would I have him over at this time of night?" Trent replied.

"You can't be serious? Not my father?"

"It's just teasing, Megan." Trent stated matter-of-factly.

Then I realized how agitated Trent had become. He seemed to be genuinely turned on by th
Dad like we had done to Steve. I thought about teasing my own father and realized it might
squirm a little bit, besides, it was just for fun. I was raised by my mother so he was not very
like a distant uncle to me anyhow. Seeing an opportunity to incite Trent I moved over next to
a kiss and told him a little fib, "You know Dad was feeling my ass when we were slow dancin

Trent said, "Really? Did you like it?"

As I sat there I opened my legs wide and let Trent rub my clit through my panties and said, "
hard-on."

"Your Dad got a hard-on?" Trent asked. "How do you know that?"

"Because he was rubbing it against my leg as we danced, I could feel it through his pants."

As we drove, Trent pulled the crotch of my little panties to the side and sank his finger deep
wet pussy. He moaned, "Mmm, feels like your Dad got you a little worked up."

"He really did," I continued the white-lie as I moved my hips to Trent's slow finger-fucking. It
at all before Trent had me cumming right in the front seat as we drove down the street.

As we pulled in our driveway I asked if this was the same plan as last time.

Trent said, "Yeah, I'll act like I'm sleeping and wake up to save the day if your Dad goes too

He paused, pondering something significant, then continued, "But Megan, you may need to
to get things going, I doubt if he will initiate anything with his own daughter."

I gave him a kiss before we got out of the car. I was really anxious.

Once in the house Trent put on this football video and asked if anybody wanted a beer.

I said, "No thanks, I'm way over my limit." And I was. I could feel things spinning around whe
eyes. I knew Trent was well over his limit too. As he got Dad and himself a beer, I gave him
looks that only a wife can.

He looked at me with a "what?" expression as he sat down in his Lazy-Boy.

Dad and I were sitting on opposite ends of the couch. I curled my legs under me as I sat the
dress ride up over my stocking top on the side giving Dad what I hoped was a good view of

Dad looked over at me and said, "You don't like football very much do you?"

"No I don't," I replied, "but Trent loves it. My problem is I don't understand what's going on."

Dad then said, "Well, it doesn't look like Trent likes it much either."

I looked over at Trent and he looked like he was passed out with his beer still in his hand. I l
said, "Well he didn't last long tonight."

I moved over a little closer to Dad and said, "It looks like I won't be getting any tonight; when
out he's dead to the world."

He smiled and said, "I think you're right."

Moving even closer to Dad, I said, "That's a shame; I got all dressed up – all hot and sexy –
passes out on me."

By now I was right next to Dad. I picked up Dad's hand and placed it on my knee and leaned
shoulder. I was thinking we would just cuddle, nothing more.

Dad fidgeted as he seemed to adjust his position next to me. I looked at him without removin
shoulder, smiled and nuzzled his neck.

Dad said, "Megan, you look wonderful tonight."

I thanked him and told him how much it meant to be appreciated. I gently kissed his cheek, v
closed, but as I moved back to his shoulder, I opened my eyes to see him staring directly int

searching for an answer to my behavior.

That's when things began to change. Dad quietly said, "Megan, it would be a shame for all t
may I kiss you?"

My teasing was having an effect. I glanced over at Trent in his chair and said, "We really sho
know if Trent would understand."

I'd just gotten the words out of my mouth when Dad leaned over and kissed me right on my
a fight – I actually kissed him back. As we kissed, I closed my eyes reveling in his embrace.
full swing.

We were into our hot kiss for a while when I felt Dad's hand moving up between my legs, un
opened my eyes wide in surprise; my father was feeling me up! I moaned against his mouth
just a little to give him a little more freedom to work. My eyes searched my father's face for a
that he realized what he was doing. He opened his eyes and looked directly into mine, and I
that Trent would see this and stop it.

Dad broke the kiss and asked me if I would like to go somewhere more comfortable.

I hit him on the arm in jest and said, "No, I can't do that. You're my father."

"How about we take a ride over to my house? Trent will never know and I'll bring you back b

Again I told him no, that I wasn't going anyplace.

Dad said, "Fine I like it here on the couch anyway," and went back to kissing me.

By now one hand was playing with my left breast and the other made it up under my dress t
my stockings. As his hand was rubbing my leg just inches from my crotch he came across th
belt that was holding my stockings up.

He broke the kiss again and asked me if I was wearing a garter belt.

All the alcohol I had consumed, along with his fingers had me feeling pretty aroused by this
moaned, "Mm hmm, do you like it?"

Dad gave the strap a little snap and said, "God yes I like. There's nothing sexier than a girl w

garter belt and stockings."

I felt so excited I closed my eyes and swooned in his embrace.

Just then Dad moved his finger right up to the wet crotch of my little panties.

I moaned, "Mmm," in his mouth as we started kissing again.

He was running his fingers up and down my wet pussy slit right through my little lace panties
was still on my breast and was now rolling my hard nipple around right through my dress an

Then Dad said that he needed to get me out of my sexy dress.

Before I knew what was happening he had the zipper down on the back of my dress. He the
shoulders fully exposing my bra. As he grabbed my breasts and started feeling them up he r
your bra, very sexy."

I looked over at Trent thinking he must be tormenting me for some sinister reason. Why had
I wasn't planning on my Dad undressing me right there on the couch, but he had let go of my
now pulling on the hem of my dress. "Raise your butt up a second baby," he said as he tugg

Don't ask me why but I raised myself up and let Dad remove my dress and slip. He then mov
more or less laid out on the couch flat on my back with him next to me. Again I looked over a
He had a stupid smile on his face, and his eyes were closed.

Dad leaned over me and started kissing me again as his hand slid down my belly. Once his
down to my garter belt and panties it slipped right inside the waistband. His hot fingers made
over my mound and came in contact with my hard clitoris. I moaned and rocked my hips up

Dad moaned too, as he sank his fingers inside my wet pussy. He moaned, "Mmm god Mega
clean, I love a bare pussy."

He was running his fingers deep inside of me and then pulling them out, rubbing my juices a
looked over at Trent again and knew what he was doing. He was waiting to see if Dad was g
And I knew that I couldn't take much more of Dad's expert fingering. He was going to have m
short time.

All at once I felt a blast of cold air on my breasts. Dad had unhooked my little bra and my bre

free for him to view. I tried to cover my breasts but Dad quickly moved my arms out of the w
of my hard nipples right into his mouth. He then started taking turns sucking and kissing one
the other.

I moaned out, "Oh god!" and looked over at Trent again. I knew that my husband was about
another man's manipulations. Things had really gotten out of hand now as I held Dad's head
was working my pussy up and down in time with his finger fucking.

Dad broke his nipple kiss and said, "Go ahead Megan, go ahead and cum for me." As his fir
me his thumb was working my clit.

I was now bucking my hips up off the couch as I moaned out, "Oh yes! YES! Don't stop! Oh
good!" I took one more, fast look at Trent as I yelled, "Oh god YES! I'm cumming!" I pushed
air as I started cumming on Dad's fingers. Dad kept playing with my clit as I kept cumming a

I looked at Trent with a tear running out of my eye. I think I had just made his dream come tr
see another man make me cum. I was still surprised that he hadn't acted like he was waking
felt Dad kissing my belly.

He looked up from between my legs and asked if I enjoyed the orgasm? I moaned, "Oh, yes

"I enjoyed it too," he replied before he went back to kissing my belly.

I felt his finger hook around the waistband of my little black lace panties. Slowly, he started p
down. Again just like the dress, I raised my hips up off the couch to help him remove my pan
panties went down both legs, he guided one foot out of my panties and left them hanging ar
other foot.

I about went through the roof when I felt Dad's hot tongue run up the full length of my wet pu

I moaned, "Oh god!" as I looked over at Trent. I couldn't believe he was letting Dad go this fa
with all the alcohol I had consumed I sure wasn't going to be the one to put a stop to these w
feelings going through my body.

The guilt of committing incest with my father just hadn't registered in my conscious mind; I w
the thought that this was still just a game.

Dad was now finger fucking me as he licked my pussy lips and sucked on my clit. I was slow

I held his head tight to my wet pussy. I was pumping up to him and knew that he was going
again very soon.

It didn't take very long at all before I yelled, "Oh fuck yes! Yes! YES! I'm cumming again!"

Dad sucked very hard on my clit as this orgasm raced through my body. I don't think I had e
I was right then.

Finally, as my orgasm wound down, Dad kissed my wet pussy lips and asked me how I'd lik

I looked at Trent then back at Dad and said, "Oh my god that was so great."

Dad kissed my pussy one more time and said, "Well then, you're going to love this," as he p
and up in the air.

My calves were now on his shoulders and my knees pressing into my breasts. I looked dow
naked from the waist down. His cock was hard as a rock and sticking straight out from his b
right where he planned on putting it.

I looked over at Trent again and then back at Dad and pleaded, "No! No we can't do that, Da
my father!"

Dad smiled and said, "Sure we can," as he held his hard cock in his hand a few inches from
my pussy.

I tried to get away from him but couldn't with my legs being up over my head the way they w
urgently now, "No Dad we can't do this, I'm your daughter."

Dad said, "Oh come on Megan, I'm so fucking hard, I have to fuck you."

I pleaded, "No, please no, maybe I can do something to get you off... but please don't fuck m

I looked at Trent one more time for help. He was still just sitting there with that big smile on h
his eyes closed. He didn't seem to care that his wife was about to have another man's hard
her unprotected pussy.

"Come on Megan, nobody will know. Trent's passed out, please let me fuck you. I need it so

I looked at him and said, "Please don't Dad; I've never cheated on Trent before."

Dad then said, "Okay, how about I just rub my cock up and down your pussy and not stick it until I come, is that okay?"

Thinking this was a way out, I shook my head yes and said, "Okay if you have to, that's fine but please, nothing more."

I just about exploded when Dad laid the bottom of his hard cock right down on my wet pussy his cock could slide up and down my slit very easily.

Very slowly Dad began rocking his hips; sliding his cock up and down my pussy lips. With ea the bottom of his cock was rubbing my clit. Oh god it felt SO good! His cock sank in between they wrapped about half way around his cock as he slid his penis through the crevice of my head of his cock moved up deep in my pussy lips and would pop out right below my clit. The on up rubbing my clit that felt so wonderful.

Dad moaned, "Oh Megan your pussy is so hot and wet."

The way his hot hard cock was rubbing on my clit I knew he was going to have me cumming one had ever assaulted me sexually the way Dad was now doing. Wow, did it feel good.

I soon felt yet another orgasm starting deep inside my body. I was moaning, "Oh yes!" as I s pumping in time with Dad's hot cock, Dad picked up the tempo accordingly.

As my orgasm was building, I was rocking my hips and pussy faster and faster on Dad's coc I felt myself cumming for a third time. I pulled my hips down and rolled them up to get his ha my clit really hard as I was cumming.

But then something I hadn't planned on happened. As I pushed up I felt Dad's hot cock sink I pulled away to get it out, he pushed in deeper. Then my orgasm hit me and I was helpless out a loud, "Dad!" as I pushed up to his hard cock and it sank deep inside me again – I start

Dad was enjoying this slip up too as he groaned, "Mmm yeah, my tight little girl," and he pus as his cock would go while looking straight into my eyes.

Right then I had totally forgotten my husband. All I knew was that I was cumming with my fa buried deep inside of me. Dad was now holding my legs straight up in the air as he was driv

hard and fast, right in front of my husband. I was getting fucked like a bride on her wedding

A few moments later Dad pushed deep inside me and his body shuddered, moaning, "Oh, M
filling me with his hot sperm. I did my best to milk every last drop of his cum out with my pus
else could I do?

After a few more jerks Dad had emptied all his hot seed deep inside me, then panting and o
down on top of me. We looked over at Trent and saw he was still just sleeping there; acting
going on. Dad had let my legs fall back down as we locked in a hot hard kiss.

Dad broke the kiss and said, "Megan that was the best pussy I've ever had."

Thinking that that was a compliment, I panted, "Thank you Dad. You were very good yourse

Dad got up from between my legs, his cock made that wet suction sound as it popped out of
stood next to the couch. I felt his warm cum leak out of me and run down between my legs c
was just standing there looking down at me flat on my back, dressed in only my black lace g
stockings.

This was the first time that I got a good look at him naked. His penis appeared frightening; it
hanging there in front of me. Now I knew why it felt so good when he was screwing me. I've
that deep in me before.

All at once Dad picked me up off the couch in his arms and said, "Are you ready for round tw
down the hallway toward the master bedroom.

"Wait! What are you doing!?" I asked as we entered my bedroom.

"Screw that couch," Dad said. "I've got to have you in a bed now." He then dropped me right
my bed. I tried to squirm off of the bed but Dad held me down saying, "Where are you going

I said, "No Dad not here, not in our bed, that's just not right, plus Trent can't see us in here."
terrified that Trent was aware of what was happening and would not approve of our dalliance

Dad laughed and said, "You're right he can't see us in here. That was so weird, fucking you
there in the chair. I kept thinking he was going to wake up and knock me in the back of the h
we're alone and it's more personal. And I love the fact that I'm going to fuck my daughter in

Wow! The shock of that reality brought me to my senses; I had committed incestuous adulte
front of my husband, what a turn on that was, as incredible as it may seem I was aroused.

He grabbed me with both hands and had me turn around on my hands and knees in the mid
started to protest what was happening I felt his hard cock slipping back inside me from behir
holding onto my hips as he pushed more and more of his red-hot cock inside me.

Once he was fully in me he took my breasts into his hands and started playing with my nippl
slow short in and out humps as he asked me, "Do you like your father's cock in your tight litt

Why had I had so much to drink? My mind just wasn't working right as I moaned, "We shoul

Dad's fingers were playing with one of my hard nipples as his other hand went right between
clit. It was all slick and wet from our orgasms. He was rolling my wet clit around ever so soft
up speed humping his cock into me. It wasn't long until Dad was pumping in and out of me v
strokes. His cock would come all the way out of me then sink back in me as deep as it could

I knew it wasn't going to be long before I would have another orgasm with Dad. I started pus
cock and Dad moaned, "Hmmm, looks like my little girl is starting to like it."

Dad was right; I liked it, way too much! Trent was now totally out of my mind as I pushed ba
cock and moaned, "Mmm, god that feels so good Dad. Please don't stop."

Dad was now fucking me at full speed. My sloppy pussy was making wet suction sounds as
even deeper into me. I was now Dad's fuck toy; he could have me any way he wanted. I mo
yes!" His hard cock felt like it was poking a hole through my cervix as I now begged him not

Faster and faster Dad was pumping into me. I looked down between my swinging breasts ar
fingers playing with my clit and his balls banging into me.

My orgasm came hard and fast as I pushed back on his cock and screamed, "Yes! I'm cumr
YES!"

My orgasm must have set Dad's off too because he grabbed hold of the back of my little lac
pulled me tight onto his hard cock and moaned, "Here it comes baby, Aahhhhhh!!" And he s
hot sperm deep into me again.

When I felt his cock start jerking deep inside me I knew I was getting filled with more of his h

my best to hold his hard cock with my slippery pussy lips as still another orgasm rushed thro
he gave a few more short hard pushes as he unloaded inside me.

As my orgasm subsided I fell right down on my belly. Dad's cock popped out of me and it fel
cum was running out of my swollen pink pussy lips. Before I knew what was going on Dad h
flipped me over onto my back.

Looking down at me he said, "You sure do like cock don't you?"

Looking back up at him I shook my head "yes" as I was thinking, what in the hell was Trent d
Why is he letting this man have his way with me? Then looking down at Dad's cock I couldn'
was still hard! Unlike Trent who once he cums we have to wait a while before he's up and ha
still hard and ready to go again.

He moved between my wide spread legs again and lined his hard cock back up to my now s
Again I moaned helplessly, "No Dad, please no, no more."

But Dad just smiled and said, "Just one more sweet fuck for the road baby doll." And he slow
his big hard cock back inside my wide open wet pussy.

It only took maybe 5 or 6 pumps before I had my legs locked around Dad's backside, fuckin
eagerly as if we'd been lovers all along. We were face to face now and this time it was me th
sensually, holding him tightly.

Dad was picking up speed, I don't know exactly what happened but I more or less just passe
me. I don't know if I fell asleep or just passed out from all the alcohol and sex. All I do know
totally out of it after screwing my father for what seemed like hours.

The next thing I knew I woke up in my bed thinking, "God, was that a wild dream or what?" T
shining through my window as I turned over to give Trent a good morning hug and kiss. As I
him I got the shock of my life when I saw Dad lying next to me – naked. I looked down to see
dressed in my garter belt and stockings. My pussy was really sore and I knew right then that
up from a dream.

I woke Dad up and told him he needed to leave quietly.

Dad kissed me on the forehead saying, "I'll see you soon baby," and left.

I grabbed my robe and went down the hall looking for Trent. When I walked into the living ro
still sitting in his Lazy-Boy right were he was last night. Just then the light went off in my hea
passed out! He passed out when Dad was screwing me. Oh my God! That's why he never s
waiting for him to stop Dad and I didn't know I was on my own. Shit I let Dad fuck me and di
stop him! Now I was really angry. I was angry at Trent for talking me into this. Angry at Dad
and just plain angry at myself for enjoying everything Dad had done to me.

I kicked Trent in the leg and said, "Wake up you motherfucker!"

His eyes popped open and he said, "W-what!?" as he was rubbing his leg.

"Thank you very much. You fucking pass out and..."

Just as I was about to tell him that I had let Dad fuck me last night, I realized that I didn't wa
know.

Trent asked, "Where's your Dad? Did you let him touch you? Where is he?"

"I didn't let him, you went to sleep and Dad went home."

Trent got up and said, "You didn't let him?"

I started crying and said, "Yes... no... I don't know."

Trent took me in his arms and asked again if Dad had touched me.

Crying I said, "I couldn't go through with it. I didn't know you were really passed out. I was p
you know."

"Where is your Dad now?" Trent asked.

I sat down on the couch crying. "He went home." I cried. Trent sat down next to me and I sa

He looked at me and said, "No, I'm the one who's sorry. I'm sorry I talked you into doing this
you when I asked you to do it. I just hope we can work past this. He didn't get mad at you di

I shook my head no and said, "No he isn't mad."

Trent then gave me one of those looks and asked, "Did you actually try to seduce him?"

"It doesn't matter, all that matters is that we still love each other." I insisted.

"I've got to know, did you try to seduce your Dad?"

Thinking for a second before I answered, I lied and said, "Of course not! Why is it so importa

Trent gave me a hug and said, "Well... I was worried we went too far. We were really drunk

I realized then and there that the truth would have really fucked up our relationship.

Chapter Four - Keeping Secrets

Well my story doesn't end there. As it turns out, about six weeks after my wild night with Dad to my doctor. The news I got from her floored me, I was pregnant. And the date of conceptio was in the ballpark of my night with Dad. I knew right then that I had Dad's baby growing ins didn't know was what I was going to tell Trent.

So the next day I told Trent that I was only three weeks pregnant. Eight months later when t up I told Trent that the birth was premature.

Trent just loves the baby and as far as I know he thinks it's his. I can see Dad's eyes in the b it was Dad's sperm that made its way to my egg.

Our baby was three months old now and we hadn't played our game since the night Dad imp had begun to drop hints about starting up again. I wasn't so sure after the outcome from our and told him it was just too soon to begin again.

I was relaxing at home one morning when a text message popped up on my cell phone, Dad message. I don't know why, but my heart suddenly started racing. I read the text with some

"What's up?"

"Just relaxing. How're you?"

"Fine," he replied.

And then I froze. I didn't know what to say. Even though we weren't exactly face-to-face, it d
awkward. I tried to think of something to say. We hadn't spoken much since the incident and
might think of me.

"How's work?"

"Just fine," he said.

I can't say for sure, but he seemed to be having the same sense of unease, as I was.

Typically, we never talked on the phone or texted; it was usually just email between us. But
obvious that something was different now.

Dad asked, "How's your sex life?"

I couldn't believe he was so bold, "That's none of your business!" I replied. But then, as a tau
"Are you horny or something?"

There was a brief pause, and then Dad replied, "Why, you interested?"

That was a good question. In a way, yes, I yearned for him a little. I shivered, we hadn't mer
night together, we had steered clear of it when we did talk.

"You wish!" I typed.

There was a pause, and then Dad asked, "Do you have a camera phone?"

"Yeah, of course."

Dad paused, and then texted. "Send me a picture of you."

My heart began racing again as I replied, "Ok."

I turned my camera phone around and with a shaking hand, and angled the camera lens tow
the black eye of the camera and tried to smile, giving him a quick wave, and snapped the pic
looked to see if the camera had captured a favorable picture; it hadn't, half of my face was n

"Still there?" he asked.

"Having problems with the camera." I responded.

"Use a mirror." He texted.

"Huh?" I sent, confused as to what he was getting at.

"Take a picture in front of the mirror." He explained.

Oh, now I understood, and went to my bedroom and stood in front of the full-length mirror. I
in front of me and adjusted my position, and snapped the picture. Seconds later the picture
my father.

In the moments that followed, I wondered if he thought of me as often as I thought of him. I
my eyes and it was as if it were that night all over again.

As I thought of what to say next Dad typed, "You heard of sexting?"

"I know what it is."

Dad typed back quickly, "Want to play?"

I chuckled as I typed, "Is this clothing optional?" I took a deep breath and waited, and thoug
think of me. And just as important, and perhaps more so, was why I couldn't get it out of my
keep dwelling on it, replaying it in my mind? Before I could put too much thought into it, I cli
send button.

I waited for what seemed like forever, but was probably only a few seconds. "Sure," came h

I swallowed and took a deep breath. Still nervously shaking, my hands went to the hem of m
pulled it over my head in one quick movement. I dropped it to the side on the floor and stan
white bra facing the mirror, trying to avoid eye contact with the camera. My chest rose sharp
knowing Dad was waiting.

I reached up and angled the camera more to take in a shot of my entire torso. I smiled nerv
staring back at me, but quickly looked away. It wasn't just a random observer viewing me. It
That camera lens was his eyes looking directly at me; looking at my body. I snapped the pic
lost my nerve, sent it to Dad.

"You're beautiful." He typed.

I grinned and sent him a quick text, "Thanks!" "Have you done this with other guys?" he ask

I thumbed the keypad again. "No."

"I'd like to see more!"

I could feel my heart pounding in my chest, as I typed an answer.

"Ok," I said, typing clumsily.

I didn't hesitate. I knew if I did, I wouldn't follow through on it. I reached back behind me and bra, letting it fall from my shoulders. I pulled it off my arms and dropped it to the floor with m sweatshirt. Then I stood staring back at the mirror.

Dad didn't say anything for a long time. He just waited.

I built up my courage, and then slowly brought one hand up to my breast and began caressi ember that had been lit before was now being rekindled. I made myself forget who it was on the texts. I raised the phone and posed for the camera, snapped the picture, and sent it to m

Dad must have lingered over the picture as his response was slow in coming. Finally my ph tale tone that a text was received. My hands shook as I slowly read the message from Dad, it read.

I paused before my response, took my hand and placed it at the top of my shorts. Then I slo the waistband. When my fingers made contact with my vagina, my jaw dropped slightly and eyes. I didn't care who it was now on the other end of the phone.

I began gently massaging my clit, while simultaneously caressing my erect nipple. And very fall back and lost myself in the brief moment of self-pleasure. When I felt the first twinge of a approaching, I suddenly remembered Dad. I quickly lifted my head to see if he had sent me

I began typing. "Still there?" I asked. I waited for a reply, and when it finally arrived, I sighed

"Yes," he said.

I pushed one hand back down my shorts and very awkwardly typed with the other. "You exc

"Yes," came a quick reply.

"Want me to see me naked?" I asked.

There was a pause, and then he said "Yes."

Had it been any other guy, I would never tease like this, instead I hurriedly pushed my short
down my legs. When they were pooled around my ankles, I stepped out of them and kicked
Then I turned the mirror so that it faced the corner of the bed. I then sat down on the edge o
spreading my legs and pushing my ass forward a bit so the mirror could show more.

Now my body had gone into autopilot. It wasn't my father, any longer, but simply a fantasy g
me. I snapped the picture with one hand and held myself open with the other. I hesitated for
before sending this one, this wasn't just a pose; it was a pretense to something more. I pres

"Nice," he replied, followed up rapidly with, "Just as I remember you".

A devilish grin grew across my face and I leaned back, pushing my knees apart and lewdly p
vagina, working my way to an orgasm. After a few minutes, just on the brink of erupting, I sh
keypad and asked if he was still hard.

"Yes!" he replied.

I glanced up at the mirror and smiled. Then he asked if I was going to cum soon.

"YES" I said.

"Me too," He typed.

Then I leaned back and brought myself to orgasm, writhing in my bed, groaning loudly and h
high and far apart. And as it slowly ebbed, I paused to gently pinch my nipples and pull outw

When I had finally caught my breath, I smiled up at the mirror and winked at myself, wiping a
brow. I picked up my phone and asked Dad if he had cum.

"Hell yes!" came his speedy reply.

I laughed, typing back, "That was fun!"

He started typing, but then I realized it was going to get creepy if I didn't do something. "I be
cleaned up," I said.

"You going to be around tomorrow?" He asked.

I typed back saying probably the same time, and he said that would work for him, too. "See

God, I couldn't believe I'd just masturbated with my father. Then I chuckled and shook my he
wasn't exactly the first time for that. But I also felt a sense of relief. It wasn't so bad, what we
wasn't as though we didn't know what we were doing. In fact, in a way, it made me feel a littl
what we had done before, as though our relationship had been modified. Not so much altere
expanded. I felt refreshed, elated.

The next morning, I rushed around the bedroom, trying to find something a bit sexier to wea
a lacey push-up bra and a pair of pink thongs with only a tiny triangular patch of fabric cover
Over this I wore my usual shorts and t-shirt.

I had snapped several pictures with the camera while I waited for him, and then he sent the
heart began racing and my knees wobbled. We chatted briefly, but we both knew why we we
was ready to have fun again, to which he replied with an enthusiastic "Hell yes!" This time, h
more deliberate in removing my clothing. I'd take off my shirt and take a picture, the image c
the nipples just poking up over the edge of the bra, just to get him excited. Then I had him b
it, as well as my shorts and panties. To be honest, I was just as eager to get naked as he wa
so. And when I was completely nude on my bed, we chatted for a few minutes.

"Can you lick your nipples?" he asked.

"What?" I sent back to him, but then I chuckled and looked up at the mirror, sat back and sc
breasts and leaned down and licked it. I'm a decent B cup usually, but with me lactating fron
closer to a C, so there wasn't much problem for such carnal acrobatics, I pushed a nipple int
sucked it stiff, snapped a picture and sent it to him.

"Wow!" he responded.

I laughed, replying, "Well, I'm still lactating!"

Dad laughed once again and said he thought they were sexy.

"That's better," I typed with a chuckle. I let one hand drop between my legs, and then asked
hard.

"Been hard for a while!" he said.

"Mmm," I replied. "Wish I could see that!"

Just then, my stomach fluttered. The words simply came out on their own, but now that I tho
really wasn't opposed to the idea. My fingers slipped across my wet clit, sending a gentle sp
body. I closed my eyes and sighed. When I opened them, Dad had sent me a message.

When my phone chirped this time a picture of my Dad's erect penis filled the screen, with a t
your pussy wet?"

I looked up at the camera and nodded, smiling dreamily. Then I brought my hand to my mou
fingers, snapping the picture as I did.

"How's it taste?" he asked.

"Mmm," I replied. "Delicious!"

"You like tasting yourself?"

Once more, I looked at the mirror and grinned, licking my fingers seductively for him, snappi
camera. As I continued to play with myself, his next message nearly made me erupt into an

"I'd love to taste you," he said.

I slumped back in my chair and groaned loudly, spreading my legs wide. I was getting close
my delirium, asked if he would jack off for me?

"YES!" he exclaimed.

Teetering on the brink of orgasm and barely capable of typing, I hastily replied, "I'd love to fe

my mouth." Then, just before it struck home, I added, "I'd swallow for you."

That's when my orgasm took over. I managed to have a moment of clarity in thought, and qu
mirror. I moaned loudly, humping against both my hands, one fingering myself deeply while
my clit. "Oh fuck," I cried to the empty room. "...oh fuck, I'm cumming!"

I smiled and threw my head back, holding my legs out wide. When my orgasm finally subsid
with my arms hanging down to the side limp and my legs straight out.

My phone was chiming incessantly from the received texts.

"Fuck!" The first message from him said.

"That was great!" was another.

I managed a weak grin and tried to raise my hand to text. Just as I started typing, Dad sent
your pussy wet?"

I chuckled and typed, "Want to see for yourself?" I asked.

"YES!" he replied eagerly.

I leaned back, and then angled the camera, trying to hold it steady, as I brought it down. I pu
the bed, slowly bringing the camera down and angling it up so he could get a good view betw
my free hand, I spread myself open for him, and snapped.

"Megan you're beautiful."

With the camera still down there, I slipped my index finger inside me and snapped a picture

"Yummy," he said.

I carefully raised the camera, pointing it at the mirror, and then looked directly at it and smile
my index finger in my mouth and took a picture.

Then, once again without any forethought, I typed, "Wish your hot cock was inside me?" I hi
remembered to whom I had said that. "... oh damn..." I mumbled.

To my relief, Dad just sent an emoticon winking in reply. Still, I felt like perhaps I'd gone a bi
saying that in our little texting game.

We chatted for a few more minutes, and once in a while, I'd let one of my hands slide across
pausing for a moment to pull on the nipple, touching myself while I texted with my father.

Before our little session of erotic fun ended, he once again complimented me on my looks. I
blush and thanked him.

For the next two weeks, we'd make it a habit of sexting during the day. And our conversation
progressively more explicit, until we were finally talking about what we wanted to do with eac
almost always reached its crescendo once we hit orgasm. After that, it diminished quite a bit
became the unwritten rule of our game: leading up to and during orgasm, you could say wha
afterwards, we toned it down; things went back to normal. And it got to the point where, in a
it may seem, I really wasn't thinking of him as my father, just this really sexy guy I knew.

And another strange benefit was that it made me much more sexually aroused by the time T
work. I already had quite a libido, but doing this with Dad seemed to amplify it. Trent and I ha
active sex life as it was, but this was like giving it a shot of adrenaline. There were times whe
wait for Trent to come to bed and fuck me. And there were also times when I didn't wait. One
inside the house, and I dragged him to the bedroom and threw myself at him. He never caug

Soon Trent began pressing me to start our game of teasing again. I told him that I was happ
were, but he insisted that the game made it so much more intense. I couldn't disagree, but I
what might happen next time he didn't wake up. I realized then that my sexting with Dad kep
Trent had no such stimulus. I finally acquiesced.

We got a sitter for the baby and went to dinner. We hadn't really made plans, other than that
"do it". After dinner, instead of going to a bar somewhere, we stayed at the restaurant and d
table. As the evening wore on we began chatting up our waitress, Marsha, a wonderfully attr
early twenties.

Trent suggested that she come over after work for a nightcap. I shot him a terse look, but the
that he was suggesting she was the victim. I smiled and encouraged her to accept. She did,
would be for just one drink, as she had had a long day.

"Great," Trent exclaimed, and we went to wait for her in the parking lot.

"How's this going to work?" I asked Trent.

"Just see where it goes." He said

Then I got the impression that maybe he thought he was going to get lucky too. "Are you exp
piece of her too?"

"The thought hadn't crossed my mind." He replied.

She followed us home and we were soon drinking and chatting in our living room. Right on c
to sleep in his lazy-boy. Marsha and I ignored him and talked girl talk until we were both very
with one-another.

I walked into the kitchen and she followed. I placed my drink on the counter, took a seat at th
turned to see Marsha as she approached and stared down at me from her stance, not unlike
her subject. She was so close that I could feel her warm breath on my face, heating my skin
I wanted to touch her. Really touch her. I thought about reaching out and resting my palm on
but opted to silently admire the slope of her chest and the curve of her tiny waist.

"I'm attracted to you, Megan." Marsha whispered, reaching her hand to the back of my head
that held my hair back. Marsha's presence was intoxicating. I felt a drop of moisture drip ont
my panties. Never had I felt so ripe for someone's touch.

"I'm attracted to you, too." I replied dreamily.

Is this really happening? I couldn't help musing. I felt my heart thump rapidly behind my rib c
prisoner pounding for release from a confined cell. I was feeling like a timid schoolgirl, but I n
want to explore this situation thoroughly. I begged myself to make a move, to let this bewitch
was hot and ready. I was hard-pressed to summon up the courage to seduce her. Luckily, th
improvisation wasn't required on my part.

Marsha reached for me slowly. Her well-manicured fingernails glided on my shoulder throug
Goosebumps quickly formed in the trail of her touch. I licked my lips and closed my eyes, re
softness that only a woman's fingers could offer. I concentrated on the gentle glide of Marsh
it trailed up to my neck and slowly down my chest. Then I felt the eager fingers caress the de
my bra at the top of my breasts, I was unable to restrain my desire. I had to touch Marsha. G
slightly-parted eyelids, I placed both hands on Marsha's shoulders, wanting to explore the sa
body.

I massaged the firm flesh of Marsha's shoulders with my thumbs, becoming acquainted with
sexual manner. Why had I never noticed how soft-yet so strong-a woman's skin is? How cou
attractive women everyday of my life and not seen them as I was now seeing Marsha? The
about-to-be lover and I were experiencing identical explorations made my knees weak. She
way I am seeing her. I mused to myself, so unlike sex with a guy.

I moved my hands downward, palming the full weight of my partner's breasts. Marsha's quic
the possessive action made me so hot I thought my clitoris would burst with the sudden rush
prodded and squeezed Marsha's fleshy globes, as if touching breasts for the first time in my
mirrored my actions and our eyes locked.

Without breaking the electric current which flowed between our two sets of eager eyes, Mars
unbutton my blouse. When I was left leaning against the table, clad only in my white lacy bra
back to study me. My flesh felt cold and lonely where Marsha's knowing hands were caressi
and I longed for more contact.

I reached out and grabbed Marsha's satin lapels and pulled her into me. Marsha gasped at t
followed with a wicked smile. She arched her neck to kiss the soft swells of my breast, grazi
along the delicate fabric which encased them. With Marsha's concentration solely on my che
reach down and run my fingers along the firm softness of her neck.

We simply caressed each other for a long while, taking the time to acquaint ourselves with th
Marsha paused from her exploration of my chest long enough to reach back and unclasp my
weight of my breasts fall free. My skin tingled where my lover's fingers glided across the skin
felt the wet heat of Marsha's mouth on my nipple, I moaned softly. I felt the pink nodule peak
spike as Marsha's tongue flicked the sensitive flesh back and forth. I tangled the fingers of m
further into her heavenly tresses as my right focused on the removal of her tight blazer. Whe
unfastened the top button, it was as if I could not remove the rest fast enough. I wanted to se
beauty of this sexy woman's body.

When Marsha's top finally slid off her form and onto the floor, I opened my eyes to drink in th
black satin bra. She was as dark and sleek as I was fair and soft. I reached down to Marsha
pulled the nipple out through the top of the bra. Her skin was flawless. I longed to suckle the
Marsha's body language was making it clear that I was not the one orchestrating the lovema
my head aim towards her own chest, Marsha moved herself away, teasing me mercilessly.

"Don't move." Marsha commanded sternly, but with tenderness in her voice. "I want to pleas

I surrendered to Marsha, as if finally receiving permission to just lay back and enjoy the ride. my ass clenched tightly as Marsha's hot breath brushed my knees and thighs. Without awar I gently guided Marsha's head slowly between my legs. I felt my pussy lather up as Marsha's and closer to my core, maddeningly slow.

Marsha's commanding hands clasped the hem of my silk skirt and began to inch it slowly up subservient I arched my back and raised my hips slightly off the edge of the table to facilitate undressing. I smiled at Marsha's sudden intake of breath when she saw the white lacy garte tan hose. I always made sure I wore the sexiest undergarments I could find. It made me feel especially pleased that my lover was appreciating the delicate lace as well.

"You are so beautiful." Marsha murmured as she leaned in to sprinkle wispy butterfly kisses thighs. I lay back against the cold table and leaned into the pleasure that was slowly overtak my pelvis towards Marsha's face, eager to feel her tongue inside my most intimate folds. Bu prolong the seduction. She nuzzled my buttocks and thighs with her nose, alternately licking from my knees to my ass. After what seemed like hours, she ran her index finger under the G-string, and proceeded to pull the flimsy material down the length of my legs.

"Oh, God....." I moaned when I felt the first contact of Marsha's tongue against my pussy. Th of her mouth suckling my lips and clit was almost more than I could take. I could not rememb pleasure with such intensity. At first I thought I would climax just seconds after Marsha's first thorough lick, but then I relaxed a bit, realizing I was just experiencing the tip of the iceberg. seemed to melt into the table as I wound my fingers through Marsha's hair once more, easin further into my cunt, as if to swallow the woman whole.

A weak tingling wave swirled around my pelvis like a hurricane, gathering strength before re the rest of me, from the top of my head to the tips of my toes. I struggled to relax my thighs a them around Marsha's head, suffocating her as she worked.

Marsha ate me like a gourmet, enjoying every flavor, every fold of my pink pussy. The stroke varied, some long and intense, like painting a fence, some short and precise. It was as if Ma my mind, knowing exactly what I liked the most, knowing when to go faster, knowing when t began to beat with my own internal rhythm, pumping up and down, taking Marsha's occupie

After Marsha's tongue memorized every square inch of my silken folds, she focused her atte bud of my clitoris. She sucked it like a straw, drawing her head away from my center, stretch her. The tiny bud seemed to expand in Marsha's mouth, filling it with my swollen heat. Marsh

buried inside my core as I gave birth to the first slight tremors of my orgasm. My back arche
hips inches off the table as I began to slowly, slowly go over the edge.

"Oh God," I gasped, writhing back and forth around Marsha's busy mouth, "Oh Jesus!" My i
burst into flames as the intense tidal wave of blood gushed into my cunt, making me see sta
to leave my body as I shook with the violent climax, conquering my body like a fearless war
how long my orgasm had possessed my body, mind, and soul. I felt like I had traveled to the
few spastic moments. My muscles were conditioned from the orgasm, but not ready to relax
don't want this to be over yet.'

As Marsha sat back, licking my juices off of her pouting lips, I slid off the table and faced the
had just given me a taste of heaven. I guided Marsha's streamlined form into a reclining pos
floor, dying to taste her. I wasted no time raising the woman's tight skirt above her hips, mak
more accessible to my starving lips. After a hasty removal of her stockings, I placed my han
inside of her thighs. Our eyes locked once more as I slowly and seductively spread Marsha's
connection was like lightning, strong and direct, each wanting to fully drink in the other's ess

I was like a child in a candy shop. I was trembling with anticipation as I kissed the inside of M
thighs, wanting only to feel the heat of the woman's body on my lips. Marsha lay perfectly st
seduction of her skin, gasping slightly when the first caresses of my breath blew through her
like a soft wind. I wanted to prolong the kisses as long as possible, but I was so anxious to t
juices I lingered only moments.

Holding the fabric of Marsha's black panties to the side, I dove into her center. The smells, t
warmth were intoxicating to me. I wanted to bury myself inside the enticing folds, becoming
glorious lover. The sweet nectars of Marsha's cunt dripped onto my lips like an overripe apri
the tangy lotion of my lover and I licked her pussy passionately. My tongue became an auto
seeming to disconnect itself from my body as it thrust itself in and out of the moist cavern.

Marsha rolled her head from side to side, moaning, as she allowed the movement of her hip
rhythmic dance of my tongue. She peered down at me as I lay between her legs, drinking in
of her essence.

"Oh, I...I." Marsha cried, grabbing my ears. Our souls were one, each melting into the other
of perfect passion.

And then she lost it. Marsha's orgasm was more violent than mine had been. It shook her bo
pulling a barn door from its hinges. Her spinal cord seemed to gel and her knees trembled a

her into a blind fury of intense physical joy. Marsha cried out to the ceiling, letting the waves
her body, first one, and then another. By the time the storm in her subsided, she lay deliriou
me resting on top of her.

Time stood still at that moment. We lay entwined in the kitchen, aware of only each other, a
thumping of our hearts. I wasn't sure how long we lay together, it wasn't clear to me if I fell a
simply lost time, but when I regained composure, I realized that Marsha was no where to be

Was this a dream? I wondered. Looking down at my silk skirt gathered around my waist, I pu
I slowly got to my knees and lifted myself into a standing position, grabbing the table to supp
wobbly frame. The radio hummed a beautifully sad jazz tune which made me momentarily lo
was inside me a little while earlier. But contentment won me over.

Just as I had resigned myself, I heard a low moaning sound coming from the living room. I p
corner and saw Marsha bent over Trent's body, sucking his penis. Jealousy surged through

I could feel the perspiration flowing freely on my body. Below, I could feel my hotly throbbing
tingling, and I pressed my pelvis out against the doorframe and began rubbing it against the
But the sensation was not enough. The thought of satisfying myself while Marsha was doing
just a few feet away crossed my mind. He had said that he didn't want this from her, but here
they concocted this entire episode just so they could be together?

As though in a dream, my hands began to massage my breasts, trapping the warmly trembli
fingers and kneading and pulling them. My left hand began to slide slowly along my quiverin
stomach to rest on my throbbing clitoris. God, it felt good! I began to rub back and forth, and
over the tender bud. I could feel the wetness trickle warmly down the insides of my thighs, fl
from my inflamed pussy.

The moaning from within the living room was almost incoherent now as Marsha's head bobb
husband in wild throes of pleasure.

For the first time I watched as my husband was pleasured by another woman, the salacious
through my head, and as she sucked Trent, I masturbated, thinking it should be me with Tre
was like to have him. The dual sensations of jealousy and sexual agitation spurred a tremen
in me.

I moved my feet farther apart on the ground and pressed my fingers harder, the middle finge
teasingly into the moist open slit, and I could feel the vaginal passage expanding.

The obscene thought struck me that perhaps Trent knew what I was up to, and I felt the drea
into the living room and throw myself onto the embraced bodies a few feet away and fuck wi

The fire burned more intensely, demanding more to feed its lewd hunger. I inserted another
vagina and began squirming back and forth as though they were the wild plunging of my hus
throbbing prick.

The sucking sound of the lovers in the living room became louder, and I thrust my fingers m
into the moistness of my vagina in time to the maddening rhythm of the couple sucking near

The thought that, no, this was horrible, I should stop them, again floated through my conscio
been this that I had suggested earlier to Trent, but he had denied any desire to have Marsha
delight coursed through me that Marsha was doing to Trent what she had just done to me, a
my fingers even harder into my moistly flowering vagina.

"Yes, oh yes!" Trent panted.

I could see Trent's glistening penis ramming its way into Marsha's hotly sucking mouth, sink
softly waving lips like a greased telephone pole.

I realized that this was a moment to be shared with my lover and my husband, so I strutted i
room. I realized that Trent deserved his too. I knelt beside Marsha and leaned over to share
with my lover.

After Marsha had gone, Trent and I made long languorous love as we recalled the wonderfu
evening. Trent had quietly watched as Marsha and I made love in the kitchen. He said it was
thing he had ever seen.

I asked if he liked the blow job she had given him.

"Oh, baby, that was her idea." He said pleading his case.

I laughed and told him, "It's alright baby, you deserved a little loving."

"A little loving?"

"Well, maybe we can work up to something more, if you think you can handle it." I said, teas

Chapter Six - Who's Your Daddy

Over the next few weeks we fantasized about Marsha and had some real great sex. Trent st
maybe we should have another child and I kept up my sexting with Dad. My love life was rea

A few weeks went by and Trent asked me if I wanted another child. I had been thinking of it
brought it up earlier. I told him I thought it might be nice to have another child.

"It's settled then, we'll start tonight!" He exclaimed.

Two months later we were still trying. I recalled how Trent was unable to impregnate me the
wondered if he was able to have children at all. I also recalled how he had reacted when I as
checked.

After masturbating with Dad one day, I mentioned that we were trying to get pregnant and w
mentioned that Trent hadn't impregnated me the first time, and probably wouldn't this time.

"Who's the father of your child?" he typed.

Oh shit, I thought, now I've done it. I thought of what to say, but the long pause raised Dad's

"Is the child mine?" He typed.

My mind reeled. I felt a cold sweat on my brow, and my thumbs trembled as they hovered al
wanted to deny the truth, but I typed "Yes." My heart pounded in my chest, every sinew of m
my thumb slowly pressed send.

The silence was deafening, the phone rested in my sweaty palm, but no response came. Tir
he mad? Glad? Or had he passed out?

Suddenly the phone chirped, a message had been received: "Oh Megan." Was all it said.

Oh Megan. I repeated to myself, over and over again. I had done it now the cat was out of th
grotesque thought occurred to me; Trent still didn't know, and I didn't want him to.

I typed quickly, "Dad, Trent doesn't know, and we mustn't tell him."

"I understand, but won't he figure it out eventually? He's bound to wonder if he can't make y
typed.

He was right. What were we to do?

When my husband and I had sex that night, I couldn't help but think of it as a form of penanc
the sins I had committed. But even though I knew I should feel more regret, a deeper sense
guilt, as strange as it may seem, I didn't. The truth is, not only did I enjoy what I was doing w
but I also felt a greater bond with him, as a result. But I also felt no less love or devotion for
is how I excused my actions, and the more often I repeated it, the more I came to believe it.

When Trent was on top of me that night, I closed my eyes, wrapping my arms and legs arou
wonderful cock filled me. My body needed this. I needed him to take me; to remind me of wh
home and why I loved him so very much. And therein lay my problem: I had also been involv
another man, my father, but part of me felt as though there should be more guilt. And when
wasn't quite sure what to make of it. I loved Dad, as much as Trent and I wanted to spend th
as well. That's the only reason I could think of for this lack of remorse and shame.

Monday morning, after Trent had left for work, I stood in the shower staring down at the floor
spraying against me, running down over my neck and shoulders and cascading over my bre
myself feel guilty. I kept asking myself if I could ever become pregnant again.

I closed my eyes and very soon a hand drifted between my legs, as my mind meandered ba
Dad.

I was on my back, when Dad slipped his cock into me. And the cause of my utter shock was
my Dad was fucking me, but also in that I found myself enjoying it. I remembered how I felt
me, and later as I was begging him to fuck me harder and empty himself in my body. And I r
wonderful it felt; the intense tingling between my legs and throbbing inside my vagina, as his
exploded within. A wonderful euphoria filled my mind, as Dad took me.

When I finally stepped out of the shower, I quickly dried myself and walked to the bedroom a
bed, the bed I shared with my husband; the same bed that my father and I had spent so ma
together. I stepped inside and shut the door behind me, locking it. Then I slowly walked over
dropped the towel from around my body and lay down. I pulled the pillow under my head an
bending my knees upward and out. And for the next half hour, I masturbated thinking of my

For the remainder of the day, I fought a losing battle. Every now and then, my mind would ru

with thoughts of him, and I'd hurry to the bedroom to relieve myself, quickly shedding myself
thoughts. But the more I did this, the more I wanted him; the more my mind wandered to tho
together and the anticipation of someday being with him once again.

For the next two days, I didn't text with Dad. I was too afraid to talk to him. Thoughts of him
over, and I felt as though I couldn't get anything done, as a result. I didn't need or want to ex
problem by texting with him. But I was like an addict, hooked on a drug that I once thought I
but which was now controlling me. I thought I could keep a handle on my desires; that I coul
and keep them in check. And when I finally convinced myself I could, the home phone rang.

"It's for you."

I was in the kitchen washing dishes, having just finished dinner, when Trent called to me. I w
a dishtowel and walked out to the living room. Trent was sitting on the couch, reading the ne
holding the phone up in one hand. As I stepped around the couch, he looked up at me and I
it was. He smiled, replying it was "your dad". I felt the blood suddenly rush from my face and
feet.

"I'll, uh... take it in the den," I said.

Trent grinned and nodded.

A minute later, I picked up the extension phone in the den and, covering the mouthpiece, ca
living room, letting him know I had it. I held the phone to my ear and heard a click, as Trent
heart was pounding and I cleared my throat.

"You there?" he said.

"Yeah," I squeaked softly. "I'm here."

There was a brief pause and he asked how I was.

"Um... fine. I'm fine. How're you?"

Dad chuckled. "I'm alright. You don't sound fine," he replied. "You haven't replied to my texts
if you were okay."

"Yeah... yeah, I'm fine. I'm okay."

There was another pause, and then we both went to speak at the same time.

"Sorry, you go first," I said timidly.

"Nah, go on," he replied.

I smiled, turning to sit in my chair, and held the phone close to my ear with both hands.

"I'm okay," I whispered.

"You sure?"

"Yeah."

We were both silent for a moment, and then Dad spoke.

"I miss you," he said softly.

I closed my eyes and gripped the phone tightly, as my heart began throbbing again. Then I s
phone.

"Are you upset?" he asked.

I smiled. "No," I said. "Not at all... I miss you, too."

Then I heard Dad breathing heavily, the same sound I heard when he was on top of me. I be
breathing hard on my own.

"I really miss our time together," he mumbled almost seductively.

I sucked in deeply through my nose and sighed.

"God, I miss you, too," I whispered.

We were both quiet and breathing hard, and, though separated by distance, our hormones b
at just the sound of each other's voices.

"Fuck," he sighed. "I'm so hard for you right now."

I put a hand between my legs and closed my knees tightly, breathing heavily.

"... wish you were here," he mumbled softly.

I pressed a finger against my vagina and moaned.

"... you want me?" he asked.

My jaw hung open, as I envisioned him stroking his long hard cock for me; visions of my boc
his mind; visions of me fucking him.

"... yeah..." I stuttered.

"God, I miss our little game..."

"... Oh yeah," I sighed, scraping a finger between my legs against the fabric of my shorts, se
vibration to my vagina buried below.

"When can we play again?" he whispered.

"... God, I want to so badly..."

"When?"

Then it came to me, I realized just what I needed to do, why I had been so obsessed all alor
"Dad you have to help me. You have to make me pregnant again."

There was a pause, then, "Are you sure?"

"Absolutely!" I replied. Without waiting for his response, I instructed him, "Come over tomorr
Trent has a tee time for golf and will be gone in the afternoon."

"If you're sure about this, I'm in." Dad responded.

Neither of us spoke as I let Dad in. We knew why he was there and the tension was thick as
his hand and led him to the bedroom. In the back of my mind, I was hoping he wasn't thinkin

daughter, just somebody that needed him sexually.

Need and lust were driving me; the thought of committing incest with my father began to wei
The first time I was intoxicated and, at least initially, only teasing. But this time we were mee
purpose of impregnating me – the significance was overwhelming. I didn't want to turn arour
quickly went to my bureau. Dad quietly sat down on the edge of the bed, while I fumbled aro
doing nothing in particular, simply trying to keep my hands otherwise occupied while I tried t
to do next. I hadn't bathed and I wanted to be clean and fresh for this. Or perhaps I was just
inevitable.

Dad leaned forward, resting his elbows on his knees and clasping his hands together, as he
are we doing'?" he asked.

My hands began trembling, but thankfully they were busy with my things, so he couldn't see
take a quick shower," I mumbled, my voice cracking. God, even though we had been togeth
terrified of having sex with my father again. Sexting was one thing, this was something entire
My father was here to impregnate me.

I forced my hands to search for my bath items. That's when I felt something against my leg.
my hands had now ascended to my arms. Without making it obvious, I glanced to the side a
extended. It was him. He was touching me. He slowly ran his hand up and down my leg.

"Are you alright?" he whispered very softly.

My eyes quickly darted back to the bureau, and my head jerked up and down. "Yes," I squea
his hand slowly rise up the back of my leg under my short skirt. Higher it went until he was g
the cheek of my ass. And when I felt his fingers squeeze softly, an involuntary sigh slipped p
quickly fished my bath stuff from the bureau and glanced down at him. "I'll be right back," I s
made my way to the bathroom.

Inside, I set my things on the bathroom counter and began undressing. I looked up and saw
Should I close it? I didn't bother. I was in a hurry to get in the shower and hide. I unzipped m
let them fall to the floor, and then pushed my panties down also. As I held my chin against m
my hands fumble with the buttons of my blouse, I noticed a movement behind me. I looked u
reflection in the mirror; how odd I thought, seeing him in the mirror instead of me. He was sta
in the doorway. I quickly grinned sheepishly and looked down at my hands, still working the

"Can I come in?" he asked. I could only nod. I felt him come up behind me and, when my blo

loosened, he helped me take it off, laying it on the counter. "Thanks," I mumbled.

Then I reached back to unclasp my bra, but felt Dad's hands already there.

"I'll get it," he said softly.

I dropped my hands, placing them on the counter in front of me, and tried not to watch his re
mirror as he removed my bra. He pushed the straps over my shoulders and it fell down my a
came into view, I saw his eyes in the mirror staring at them. I blushed and quickly turned and
the shower.

Dad moved up behind me and pulled me back to the counter. We looked at each other's refl
He took another step closer so that he was standing right behind me and I could tell he was

Dad reached his hands to the skin of my shoulders and began gently but firmly rubbing them
get to my neck and then coming back down to my breasts. My shoulders slumped slightly in

Dad let his hands trace down my arms till they gripped my hands as he squeezed lightly.

He moved his hands to my back and when he did, I did something he didn't expect. I moved
crotch and gripped the hardness that was protruding there. He pushed into my grip.

As he pulled his shirt off, and began to lower his jeans, I closed my eyes and tried to gather
struggling to get rational about what was happening.

My eyes opened wide when I felt his hard cock press against my bare, exposed ass as he h

"Dad..."

He was naked and pressed to my back and I leaned back to him as his hands pulled me. I lo
there in the mirror as he glanced at me.

We both looked at my breasts as they jutted forward, excited. The pinkish nipples were exte
and I gasped when he brought his hands to them and caressed them, gently squeezing and

We watched the reflection as his hands moved down my stomach toward my pubic area.

"Dad, no..." I faintly moaned as a flood of emotion wafted through me; I was not drunk this ti

feeling the pressure of the endeavor overwhelm me.

Not certain of my reason for doing so, Dad's hand stopped, poised right at the top of my vag
of his fingers brushing the scant tuft of hair. He looked into my eyes in the mirror. I looked ba
responded by raising my arms to reach back for his face.

He moved his hand fully into my crotch and let his middle finger slip into me and I grunted lo
wet and shivered as Dad pushed his finger further and pressed his palm against my mound.
and I made a crying sound as I started humping against his hand.

"Yes," I urged him.

After a few strokes, I had made up my mind, and quickly pulled his hand from me. He took a
uncertain of what I was doing. I pushed the clothes on the floor to my left away from our feet
spread my legs further apart, looking again to him in the mirror.

"C'mon," My voice crackled and then I bent over the counter leaving my ass up and directly

He gripped his cock and traced its head against my vaginal lips. He traced it up and down, b

"Dad!" I urged him, "Fuck me."

He pushed inside me about halfway before I felt him stick to my labia, seizing him like a vice

Again I grunted.

Then without letting me get adjusted he pushed deep, fully inside me, my arms sliding with r
counter top as I screamed. "Ouch."

He pulled back but not completely out of me and before he could move again I slammed bac
causing him to yelp.

With that, we started moving against each other, easily finding a rhythm back and forth – my
he thrust forward. I loved the way he moved and got so into it, and I relished how he felt and
pushed up inside me.

The sound of flesh slapping flesh was soon drowned out by our moaning.

I started my orgasm first, I started to shake and chanted, "Oh, yes, yes, yes... "

Dad joined with one of his own, as he rammed himself inside me.

"Yes, yes, yes," I could feel him growing larger.

"Ah," he groaned as he came, holding himself tightly against my butt and fully inside me. We
for what seemed like forever, but really just moments, still joined at our sex. When I finally m
slightly, Dad eased back and his wet, limp cock slipped out of me, his sperm snaking down r

I had held my head between my arms facing the counter top since we had come. Now, as he
rose up to look into the mirror and saw my father looking back into my eyes.

I stood up, reached into the shower stall and turned on the water.

I could sense more movement behind me, but was too anxious to look. I stood there with my
chest still oddly anxious waiting for the water to warm, but I couldn't keep standing there with
me, so I pulled back the curtain and stepped inside, closing it quickly. The water was still a b
so I stood there holding my hands under the spray waiting for it to heat up. I looked at the cu
see Dad's dark image. A lump formed in my throat and I swallowed hard. His murky gray ima
this time toward the shower. I stepped under the shower and held my head up in the water,
hands over my face.

Suddenly, I felt a pair of hands on my waist. I jumped, still hiding my face in the water.

"Sorry," he chuckled.

"It's alright," I replied.

His hands began to move around to the front of my body and, in a quivering voice, I asked if
the soap. He released me and turned back to reach down for it on the edge of the tub. I glan
shoulder and saw him behind me, completely naked. And when he rose up, I quickly turned
Instead of handing the bar to me, Dad reached his hands around in front and rolled it betwee
water, building up a heavy lather. Then he placed his soapy hands on my shoulders and beg

He moved across my shoulders to my neck, and I held my chin down, allowing him greater a
eyes, and felt his warm hands moving around my back, over my shoulder blades, down furth
finally to cup my ass in his hands.

He started gently kneading my cheeks, and I felt myself begin to relax. And when he slipped between my legs, pulling his fingers up between my cheeks, I sighed and pushed back agai to let him do whatever he liked.

He lathered up his hands again and this time reached around to the front of my body. I lifted allowing his hands unimpeded access. I turned my eyes downward and watched as he gent breasts, massaging them and carefully teasing the nipples. God, it felt heavenly. After a few he let one hand slowly drift down my body. I laid my head back against him, knowing full we destination. And when his fingers curled around my vagina, my mouth opened and I sighed

"Do you like this?" he whispered in my ear.

I nodded happily, as his fingers gently slipped through my folds.

"How's it feel?" he asked.

"...Wonderful..." I sighed.

His hands reached for my waist, pulling me closer. My fingers dug into the muscles of his ch tempted to kiss and bite him. Instead, I let my hands leave his chest and slowly make their w they reached his groin, I brought them together and found his amazingly hard cock sticking s his body. He groaned, as I gripped the length of his cock with one hand and the other cuppe testicles, cinched up into a tight ball. I worked my hand up and down his full length. In the fo mind, I wanted to feel his powerful tool in my body again; in my mouth. I wanted to orally ple loved oral sex and was equally passionate about having such a wonderful cock erupt in my remembered why we were here – to impregnate me. I needed to have this source of sexual legs.

My fingers squeezed the head of his cock, and Dad moaned. That brought me back to my s were here to have intercourse. I simply had to do it with him.

I released his body and he slowly turned to face me. I grinned up at him and he smiled back hands blindly reached out for his wonderfully erect cock. He closed his eyes and began slow through my fingers. I looked down and saw it. My heart skipped a beat. It was beautiful. Lon pulsing veins and an angry, engorged purple head. I wrapped both hands around him and b sighed and placed his hands on my breasts. As he squeezed and pulled on them, I did likew

"God, I'm going to cum, if you keep doing that," he moaned. He opened his eyes and looked pleadingly.

I giggled nervously and stopped the movement of my hands. "You like that?" I asked.

His eyebrows rose and he nodded. "God, yeah."

"Then you'll love this." I then perched one leg up on the inside ledge of the shower, and guid once again. Dad dipped at the knees and began thrusting up into me, gently at first, then pic until he rammed into me to the point that I began to worry that I might slip and fall. I clung te his neck as he continued his assault. He placed one arm under my raised leg and I felt my s off the floor as he rammed upwards. I was a rag doll in his embrace.

Dad became animated as he began ejaculating into me for the second time in less than five

"Better hurry up," I said, releasing him. "Water's going to get cold." And very soon it did.

I watched as he brought his towel to his head and rubbed his hair vigorously. My eyes drifte cock. It was still long and semi-hard, curving far out from his body. He was standing not two me, and I reached out and took him in my hand. He paused briefly from drying his hair, as I stroking him. Then he brought the towel down and dropped it to the floor, stepping closer to eyes on his cock, as he reached for my towel and pulled it from my body. When it was on th went between my legs and I spread my knees. He slipped a finger deep into me and I grit m fingers hard around the throbbing cock in my hand. Dad took another step closer. Another fi body and he began twisting them around inside me. I grunted and felt a warm tingling sensa between my legs – the orgasm I didn't have in the shower.

When his breathing came harder, I knew it was time to stop. I turned and, guiding him by his out to the bed.

We stood by the side of the bed momentarily and placed our hands on each other's chests, wondered if I had already become pregnant. With that thought my knees began shaking and nervousness in him. I turned and climbed onto the bed. Dad came up behind me, as I began to the opposite side, and then I felt his hands on my hips, stopping me and pulling me back over my shoulder and he smiled. Slowly I scooted back and watched as he ran his hand bet my soaking vagina. I closed my eyes and purred, lowering my head and chest to the mattres stick straight up for him.

His fingers continued to manipulate me and soon I felt them enter my body. With my eyes st
opened and I sighed. Another finger followed the first, and Dad started swirling them around
up a rhythmic in and out motion. I rocked my body onto his hand, fucking it gently, as my mi
fog.

I felt him moving through my folds, and when he found my clit, a spark shot up my spine.

"...awww, yeah..." I whimpered softly. Then I felt him position his penis at my throbbing cente
forward as he entered me once more, and soon I was rocking back against him. "...god, that
whispered hoarsely.

I lifted my head and looked over my shoulder. Dad was kneeling behind me on the bed, his
toward the full length mirror nearby. He was watching us as he stroked his cock into me, grin
entire body began shaking violently; the reluctance that loomed darkly in the back of my min
He must have sensed this and began thrusting into me harder, the sound of our heavy breat
slapping together filling the quiet room. I watched intently, as my father and I committed ince

"Oh shit!" I hissed.

Dad heard me and held his cock deep inside me, grinding his hips against my ass. Then he
and his jaw dropped. He started pounding harder. Dad's hold on me was strong. I could feel
on my chest.

"Oh my God." I thought, "Dad's impregnating me!" Just then, Dad's hands went to my shoulc
loudly, as he pounded against me.

"Fuck, I'm going to cum!" he exclaimed.

A sudden whirlwind of emotions swept over me. While one hand clenched the sheets tightly
back and held my father tightly to me. If anything I was enjoying this more than the first time
good. I felt like crying, but instead joined in Dad's cries of passion. My body started convulsi
felt it. He suddenly stopped thrusting, holding his cock deep in my body and I felt a tremor al
He cried out, and a hot spurt shot far inside my vagina, followed up quickly by another and a
as he ejaculated into my womb. My body had a will of its own and pushed back onto him, de
impale itself onto his throbbing cock. Several more strong spurts entered me. We were both
now.

"Dad!" I gasped. "Fuck me!"

I whipped my head around and looked at my father, clenching his teeth as he filled me with l
me!" I cried again. "Cum inside me!"

Dad growled and pulled hard on my hips. I could still feel the tip of his cock pulsing. And the
quickly, it stopped. He released me and slumped back, his cock sliding out of me with a wet
breathing hard, as I dropped my head to the mattress, shaking it from side to side. "...oh fuc

Dad rolled over and lay on the bed. As I continued to kneel there on my hands and knees, tr
breath, I felt his hand on my arm. I slowly turned my face to him.

"You're wonderful!" he whispered, still breathing hard.

I closed my eyes and turned away, nodding.

He rubbed his fingers up and down my arm, trying to comfort me. But the truth is, as I lay the
my father, my body felt amazingly good. I rose up and crawled over, lying down next to him
ceiling. We were both silent for a long time, long after our breathing had calmed down.

"Wow," I groaned, as a fleeting thought occurred to me; was I supposed to have enjoyed it s
we were here to get pregnant, not take pleasure in the act. But what if we enjoyed it while w
wouldn't be wrong, would it? I decided that if pleasure came from our mating then there was
it; we simply enjoyed one-another intimately.

I parted my knees and looked down. A white glob dribbled down onto the sheets. I spread m
craning my neck to get a better view between them. Using my fingers to spread myself open
white glob drip onto them. It was Dad's semen. I smiled and thought of the possibility that I m
pregnant. I began to doze off, completely sated.

When I awoke, Dad was sitting next to me on the bed. Dad then glanced toward the mirror,
smiled. I stood up, moved to the mirror and adjusted it to where Dad was on the bed, then re

His hands moved up to my shoulders, and then down to my breasts. I simply let him do as h
his lips began kissing my breasts, I watched his cock slowly rise between his legs.

I placed my hands on his shoulders and carefully pushed him back. Dad leaned back on the
looked up at me quizzically. "Move back," I whispered. Dad complied and scooted his body
care to stay within view of the mirror. Then I climbed atop him, straddling his legs until my va

hovering above his erect cock. I reached down and gripped it, holding it straight up, and low
the head was rubbing against my clit. Dad moaned and I asked if he liked fucking his daugh

"...yes..." he replied sheepishly.

I pressed his cock back and gently lowered myself onto him. We both moaned softly, and Da
toward the mirror as he entered me. While I rocked up and down on him, I kept my eyes on
mirror, noting the subtle look of ecstasy, as the tip of his sensitive cock was stimulated inside
cock that gave birth to me. I put my hands on his chest and started grinding my hips down o

"...ohhhh God...." he whispered.

A slight smile crept across my lips. "Cum inside your baby girl," I whispered.

"...oh, fuck yeah..."

I closed my eyes, reveling in the intense sensations. "Cum inside me," I whispered. "Do it, D
pregnant again..." A low moan emanated from his lips, building to a loud growl. "Oh, that's it
moaned. "Gimme your cum."

My body began undulating and Dad's hands squeezed my breasts tightly. I cried out, and th
erupt inside me. I began bouncing up and down quickly, my head held far back and quietly s
mated.

"Aw fuck!" he cried out, violently thrusting his cock up into me, driving his semen deeper.

As our mutual orgasms subsided, I collapsed onto his chest, our faces side-by-side. We wer
Dad wrapped his arms around me and started licking my ear. I sighed happily and did the sa
soon, we were running our tongues all over each other's face, moaning and giggling, his coc
still buried deep inside me. Our lips met and I briefly parted mine, our tongues gently poking
laughed.

I giggled and fondled his penis, watching it twitch in my hand. Dad thrust his hips upward an
"Want me to suck you off?" I asked, letting my tongue trace around his warm lips.

"Mm hmm..." he replied, smiling.

I scooted down his body until my head was next to his hips. I took his cock in both hands an

letting my tongue slide up the underside. And when my lips reached the head, I opened my
it inside. I gave no further thought to why we were together like this, or that sucking him off h
do with getting pregnant. I simply wanted to give him pleasure, just as he had given to me.

Chapter Seven - It's Just a Game

We continued like this for eight weeks before I was confirmed pregnant again. But I didn't im
Dad. I had decided that I wanted to continue our affair for awhile longer.

One day Trent had talked to Dad and he had told him the news. I was sure Dad would still c
wanted to have a reason, I didn't want to appear needy.

Dad did stop by as usual, and I was thankful for his love making.

Months later, Trent had become distant because of my size, it excited him during the first pr
time he was put off.

Dad had stopped by one day and wondered if we might catch a quickie before Trent came h
happy; I stepped out of his way and followed him into the bedroom. I was huge and wondere
by my size. If he was he never let on that he was.

I climbed onto the bed on all fours and dad pulled my spandex pants down to my knees. He
pussy lips with one hand as he freed his penis with the other. He pulled me to the edge of th
his stiff meat up with my vagina, rubbing it slowly and teasing me terribly. He then pressed f
felt every inch of him as he continued to slide forward, incessantly.

Dad began to gently stroke in and out. He was like that now that I was with child; tender and

My arms ached from holding myself up so I lowered to my elbows and let dad do all the worl
and reveled in the gentle penetrations of my father.

I was cooing and moaning as Dad continued to fuck me from behind. I opened my eyes and
reflection in the mirror and for a moment I thought I saw movement in the doorway behind hi
Dad, I craned my neck so as to see the doorway better and saw Trent standing there with hi
his eyes riveted on Dad fucking me.

I jerked my head back around and pressed my face into the mattress. The sight of my husba
make love to me was burned into every synapse of my conscious mind. I saw him standing t

just as if I was still looking at him. Suddenly the perverted reality of the situation erupted in m
wave of emotion; I began an orgasm that was so intense that I lost bladder control and pisse
father as he fucked me.

"Oh. God!" I yelled as the waves of intense pleasure exploded in me.

I looked back to see if Trent was still watching, but he was gone. Had he ever been there? C
imagination? Did I secretly want to be caught with my father?

My questions abated as Dad started to cum inside my sopping pussy, his sperm mixing with
juices. He held himself into me deeply as shot after shot spewed forth into my already pregn

Dad cleaned up and I kissed him goodbye, saying that I would call later in the week.

Once he had gone I tried to clean up as quickly as I could before I had to deal with Trent. I w
the toilet, letting Dad's sperm drip into the water when Trent, framed by the doorway, peered

I wanted to cry, I wanted to tell him the whole sordid story. But before I could get a word out
was your day dear?"

How was my day? That's what he wanted to know? I had expected him to explode, to screar
was dumbfounding.

"Okay." I replied as I looked at him through tear soaked eyes.

"I see your Dad was here." He said matter-of-factly.

I was astonished; I didn't know what to say.

Trent moved in front of me and loosened his trousers and let them fall around his ankles, he
several times and then offered it to me.

Tentatively I reached for the meaty prize, the whole while looking into his eyes, watching for
of his true agenda. I brought his penis to my mouth and began to fellate him. He closed his e
moaning. I stepped up my ministrations, concentrating on the underside of the head of his p

He moaned out loudly, "Oh yea, do your Daddy proud baby."

Ok, now I was stunned; he was fantasizing about me fucking my father!

Again he moaned, "Suck daddy's cock baby, come on now."

I redoubled my efforts; he was now thrusting his hips forward into my mouth, his pubic hair p
nose as his cock slid down my throat. Never had I taken a man as deeply as I was now takin

Then it began, he ejaculated onto the back of my tongue and the slimy sperm oozed down n
reflex finally emerged and I began to pull off his prick. Trent grabbed my head and forced his
into my gagging throat, spewing shot after shot into my belly.

As he finished he released me, and left me to clean up.

That night as we lay in bed, I asked how long he had known.

"I knew all along." He said.

"But that night, you were asleep..."

He didn't let me finish.

"That night I watched you fuck your father. And you liked it as much as he did."

"But why did you let it happen? Why did you let it continue?" I cried.

He stated as innocently as any child might if they were discussing hop-scotch, "Honey, it's ju
remember?"

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

itivuttaka-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Be 1/ \Ne 1/ \Ee I 1/ __nÄ• thaá¹ƒ, _ Ã±eyyasÄ• garapÄ• raguá¹ƒ.

vande nipuá¹‡agambhÄ«ra-vicitranayadesanaá¹ƒ ||

vijjÄ• caraá¹‡asampannÄ• , yena niyyanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

ekakÄ• dippabhedena \Ne 2/, desitÄ• ni mahesinÄ• .

lobhÄ• dÄ«naá¹ƒ pahÄ• nÄ• ni, dÄ«panÄ• ni visesato ||

suttÄ• ni ekato katvÄ• , itivuttapadakkharaá¹ƒ.

dhammasaá¹…gÄ• hakÄ• therÄ• , saá¹…gÄ• yiá¹ƒsu mahesayo ||

__itivuttaka_micceva, nÄ• mena vasino pure.

yaá¹ƒ khuddakanikÄ• yasmiá¹ƒ, gambhÄ«ratthapadakkamaá¹ƒ ||

tassa gambhÄ«raÃ±Ä• á¹‡ehi, ogÄ• hetabbabhÄ• vato.

kiÃ±cÄ• pi dukkarÄ• kÄ• tuá¹ƒ, atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

sahasaá¹ƒvaá¹‡á¹‡anaá¹ƒ \Be 2/ \Ee I 2/ yasmÄ• , dharate satthu sÄ• sanaá¹ƒ.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, tiá¹-á¹-hateva vinicchayo ||

tasmÄ• taá¹ƒ avalambitvÄ• , ogÄ• hetvÄ• na paÃ±capi.

nikÄ• ye upanissÄ• ya, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ ||

nissitaá¹ƒ vÄ• canÄ• maggaá¹ƒ, suvisuddhaá¹ƒ anÄ• kulaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ ||

punappunÄ• gataá¹ƒ atthaá¹ƒ, vajjayitvÄ• na sÄ• dhukaá¹ƒ.

yathÄ• balaá¹ƒ karissÄ• mi, __itivuttakavaá¹‡á¹‡anaá¹ƒ_ ||

iti Ä• kaá¹…khamÄ• nassa, saddhammassa ciraá¹-á¹-hitiá¹ƒ.

vibhajantassa tassatthaá¹ƒ, nisÄ• mayatha sÄ• dhavoti ||

tattha __itivuttakaá¹ƒ_ nÄ• ma ekakanipÄ• to, dukanipÄ• to, tikanipÄ• to, catukkanipÄ• toti
catunipÄ• tasaá¹…gahaá¹ƒ. tampi vinayapiá¹-akaá¹ƒ, suttantapiá¹-akaá¹ƒ, abhidhammapiá¹
suttantapiá¹-akapariyÄ• pannaá¹ƒ; dÄ«ghanikÄ• yo majjhimanikÄ• yo, saá¹ƒyuttanikÄ• yo, a
khuddakanikÄ• yoti \Ne 3/ paÃ±casu nikÄ• yesu khuddakanikÄ• yapariyÄ• pannaá¹ƒ; suttaá
veyyÄ• karaá¹‡aá¹ƒ, gÄ• thÄ• , udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ,
sÄ• sanaá¹…gesu itivuttakaá¹…gabhÅ«taá¹ƒ.

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dvesahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

evaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikena paá¹-iÃ±Ã±Ä• tesu caturÄ• sÄ«tiyÄ• dhammakkh
katipayadhammakkhandhasaá¹…gahaá¹ƒ. suttato ekakanipÄ• te tÄ• va sattavÄ«sati suttÄ•
tikanipÄ• te paÃ±Ã±Ä• sa, catukkanipÄ• te terasÄ• ti dvÄ• dasÄ• dhikasuttasatasaá¹…gaha
ekakanipÄ• to Ä• di, vaggesu pÄ• á¹-ibhogavaggo, suttesu lobhasuttaá¹ƒ. tassÄ• pi ``vuttaÃ
bhagavatÄ• â€™â€™ tiÄ• dikaá¹ƒ Ä• yasmatÄ• Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«t

I 3/ panÄ• yaá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«ti vinayapiá¹-ake tantimÄ• ruá¸·hÄ• eva. yo p
nidÄ• nakosallatthaá¹ƒ vattabbo kathÄ• maggo \Be 3/, sopi sumaá¹…galavilÄ• siniyÄ•
__dÄ«ghanikÄ• ya-aá¹-á¹-hakathÄ• ya_ vitthÄ• rato vuttoyevÄ• ti tattha vuttanayeneva vedi

nidÄ• navaá¹‡á¹‡anÄ•

 yaá¹ƒ \Ne 4/ \Ee I 4/ panetaá¹ƒ vuttaÃ±hetaá¹ƒ bhagavatÄ• tiÄ• dikaá¹ƒ nidÄ• naá¹ƒ. ekadh
pajahathÄ• tiÄ• dikaá¹ƒ suttaá¹ƒ. tattha __vuttaá¹ƒ bhagavatÄ• ti_Ä• dÄ«ni nÄ• mapadÄ• n
__pajahathÄ• _ti ettha pa-iti upasaggapadaá¹ƒ, jahathÄ• -ti Ä• khyÄ• tapadaá¹ƒ. iminÄ• na
padavibhÄ• go veditabbo.

 atthato pana __vuttasaddo_ tÄ• va saupasaggo anupasaggo ca vapane vÄ• pasamakaraá¹
jÄ«vitavuttiyaá¹ƒ pavuttabhÄ• ve pÄ• vacanabhÄ• vena pavattite ajjhesane kathaneti evam
hesa ---

``gÄ• vo tassa pajÄ• yanti, khette vuttaá¹ƒ virÅ«hati.

vuttÄ• naá¹ƒ phalamasnÄ• ti, yo mittÄ• naá¹ƒ na dubbhatÄ«â€™â€™ ti || ---

Ä• dÄ«su (J II 22.19) vapane Ä• gato. ``no ca kho paá¹-ivuttaâ€™â€™ ntiÄ• dÄ«su (Vin III 2
aá¹-á¹-hadantakÄ• dÄ«hi vÄ• pasamakaraá¹‡e. ``kÄ• paá¹-iko mÄ• á¹‡avo daharo vuttasiro
kesohÄ• raá¹‡e. ``pannalomo paradattavutto migabhÅ«tena cetasÄ• viharatÄ«â€™â€™ tiÄ
jÄ«vitavuttiyaá¹ƒ. ``seyyathÄ• pi nÄ• ma paá¹‡á¸• upalÄ• so bandhanÄ• pavutto abhabbo h
tiÄ• dÄ«su (Vin III 92; Vin IV 666; Vin I 129) bandhanato pavuttabhÄ• ve. ``yesamidaá¹ƒ eta
porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaâ€™â€™ ntiÄ• dÄ«su pÄ• vaca
--- ``vutto gaá¹‡o vutto pÄ• rÄ• yanoâ€™â€™ tiÄ• dÄ«su ajjhene. ``vuttaá¹ƒ kho panetaá¹ƒ
dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€™â€™ tiÄ• d
kathane daá¹-á¹-habbo. tasmÄ• __vuttaá¹ƒ_ kathitaá¹ƒ bhÄ• sitanti attho.

 dutiyo \Be 4/ pana __vutta_saddo vacane ciá¹‡á¹‡abhÄ• ve ca veditabbo. __hi_-iti jÄ• tu vi
\Ne 5/ atthe nipÄ• to. so idÄ• ni vuccamÄ• nasuttassa \Ee I 5/ bhagavato vibyattaá¹ƒ bhÄ• s
vÄ• cakasaddasannidhÄ• ne hi payuttÄ• nipÄ• tÄ• . tehi vattabbamatthaá¹ƒ jotenti. __eta_n

``yo ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 190-192) ---

Ä• dÄ«su yathÄ• vutte Ä• sannapaccakkhe Ä• gato. ``appamattakaá¹ƒ kho panetaá¹ƒ, bhik
sÄ«lamattakaá¹ƒ, yena puthujjano tathÄ• gatassa vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyyÄ• â€™
vakkhamÄ• ne Ä• sannapaccakkhe. idhÄ• pi vakkhamÄ• neyeva daá¹-á¹-habbo. saá¹…gÄ•
suttaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikena buddhiyaá¹ƒ á¹-hapetvÄ• tadÄ• ``etaâ€™â€™ r

__bhagavatÄ• _ti ettha bhagavÄ• ti garuvacanaá¹ƒ. garuá¹ƒ hi loke bhagavÄ• ti vadanti. ta
sabbaguá¹‡avisiá¹-á¹-hatÄ• ya sattÄ• naá¹ƒ garu, tasmÄ• bhagavÄ• ti veditabbo. porÄ• á¹±

``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

seá¹-á¹-havÄ• cakaÃ±hi vacanaá¹ƒ seá¹-á¹-haguá¹‡asahacaraá¹‡ato seá¹-á¹-hanti vuttaá¹ƒ
vacanaá¹ƒ, attho. tasmÄ• __bhagavÄ• ti_ __vacanaá¹ƒ seá¹-á¹-ha_nti bhagavÄ• ti iminÄ•
6/ yo attho, so seá¹-á¹-hoti attho. __bhagavÄ• ti vacanamuttama_nti etthÄ• pi eseva nayo. _
garubhÄ• vayutto garuguá¹‡ayogato, garukaraá¹‡aá¹ƒ vÄ• sÄ• tisayaá¹ƒ arahatÄ«ti gÄ• ra
attho. evaá¹ƒ guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dhivacanametaá¹ƒ yadidaá¹ƒ bha

``bhagÄ« \Be 5/ \Ne 6/ bhajÄ« bhÄ• gÄ« vibhattavÄ• iti,

akÄ• si bhagganti garÅ«ti bhÄ• gyavÄ• .

bahÅ«hi Ã±Ä• yehi subhÄ• vitattano,

bhavantago so bhagavÄ• ti vuccatÄ«â€™â€™ ti || ---

niddese Ä• gatanayena ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti ||

imissÄ• gÄ• thÄ• ya ca vasena bhagavÄ• ti padassa attho vattabbo. so panÄ• yaá¹ƒ attho
__visuddhimagge_ buddhÄ• nussatiniddese vuttoti. tattha vuttanayeneva veditabbo.

aparo nayo --- bhÄ• gavÄ• ti bhagavÄ• , bhatavÄ• ti bhagavÄ• , bhÄ• ge vanÄ«ti bhagavÄ•
bhattavÄ• ti bhagavÄ• , bhage vamÄ«ti bhagavÄ• , bhÄ• ge vamÄ«ti bhagavÄ• .

``bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ||

tattha kathaá¹ƒ __bhÄ• gavÄ• ti bhagavÄ• ? _ ye te sÄ«lÄ• dayo dhammakkhandhÄ• guá¹
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• tathÄ• gatassa atthi upalabbhanti. tathÄ• hissa sÄ
paÃ±Ã±Ä• , vimutti, vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, hirÄ«, ottappaá¹ƒ, saddhÄ• , vÄ«riyaá¹ƒ,
sÄ«lavisuddhi, cittavisuddhi, diá¹-á¹-hivisuddhi, samatho, vipassanÄ• , tÄ«á¹‡i kusalamÅ«lÄ
sucaritÄ• ni, tayo sammÄ• vitakkÄ• , tisso anavajjasaÃ±Ã±Ä• , tisso dhÄ• tuyo, cattÄ• ro sa
cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , cattÄ• ro ariyamaggÄ• , cattÄ• ri ar
paá¹-isambhidÄ• , catuyoniparicchedakaÃ±Ä• á¹‡Ä• ni, cattÄ• ro ariyavaá¹ƒsÄ• , cattÄ• ri v
paÃ±ca padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…giko sammÄ• samÄ• dhi, paÃ±caÃ±Ä• á¹‡iko s
paÃ±ca balÄ• ni, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, paÃ±ca vimuttÄ• yatanaÃ±Ä• á¹‡Ä
vimuttiparipÄ• canÄ«yÄ• saÃ±Ã±Ä• , cha anussatiá¹-á¹-hÄ• nÄ• ni, cha gÄ• ravÄ• , cha nis
satatavihÄ• rÄ• , cha anuttariyÄ• ni, cha nibbedhabhÄ• giyÄ• \Be 6/ saÃ±Ã±Ä• , cha \Ne 7/
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni, satta aparihÄ• niyÄ• dhammÄ• , satta ariyadhanÄ• ni, sat
sappurisadhammÄ• , satta nijjaravatthÅ«ni, satta saÃ±Ã±Ä• , satta dakkhiá¹‡eyyapuggalade
khÄ«á¹‡Ä• savabaladesanÄ• , aá¹-á¹-ha paÃ±Ã±Ä• paá¹-ilÄ• bhahetudesanÄ• , aá¹-á¹-hasa
lokadhammÄ• tikkamo, aá¹-á¹-ha Ä• rambhavatthÅ«ni, aá¹-á¹-ha akkhaá¹‡adesanÄ• , aá¹-á
aá¹-á¹-ha abhibhÄ• yatanadesanÄ• , aá¹-á¹-ha vimokkhÄ• , nava yonisomanasikÄ• ramÅ«la
pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, nava sattÄ• vÄ• sadesanÄ• , nava Ä• ghÄ• tappaá¹-ivi
nÄ• nattÄ• , nava anupubbavihÄ• rÄ• , dasa nÄ• thakaraá¹‡Ä• dhammÄ• , dasa kasiá¹‡Ä•
kusalakammapathÄ• , dasa sammattÄ• ni, dasa ariyavÄ• sÄ• , dasa asekkhÄ• dhammÄ• ,
mettÄ• nisaá¹ƒsÄ• , dvÄ• dasa dhammacakkÄ• kÄ• rÄ• , terasa dhutaguá¹‡Ä• , cuddasa bu
vimuttiparipÄ• canÄ«yÄ• dhammÄ• , soá¸·asavidhÄ• Ä• nÄ• pÄ• nassati, soá¸·asa aparan
aá¹-á¹-hÄ• rasa buddhadhammÄ• , ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catucat
paÃ±Ã±Ä• sa udayabbayaÃ±Ä• á¹‡Ä• ni, paropaá¹‡á¹‡Ä• sa kusaladhammÄ• , sattasattati
catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ,
anantanayasamantapaá¹-á¹-hÄ• napavicayapaccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni, tathÄ
anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti, evamÄ• dayo ana
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• guá¹‡abhÄ• gÄ• guá¹‡akoá¹-á¹-hÄ• sÄ• vijjanti u

yathÄ• vuttavibhÄ• gÄ• guá¹‡abhÄ• gÄ• assa atthÄ«ti \Ee I 8/ bhÄ• gavÄ• ti vattabbe. Ä•
``bhagavÄ• â€™â€™ ti vutto. evaá¹ƒ tÄ• va bhÄ• gavÄ• ti bhagavÄ• .

``yasmÄ• sÄ«lÄ• dayo sabbe, guá¹‡abhÄ• gÄ• asesato.

vijjanti sugate tasmÄ• , bhagavÄ• ti pavuccatiâ€™â€™ ||

kathaá¹ƒ __bhatavÄ• ti bhagavÄ• ? _ ye te sabbalokahitÄ• ya ussukkamÄ• pannehi manus
samodhÄ• netvÄ• sammÄ• sambodhiyÄ• katamahÄ• bhinÄ«hÄ• rehi mahÄ• bodhisattehi
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ram
upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa \Be 7/ pÄ• ramiyo, dÄ• nÄ• dÄ«r
saá¹…gahavatthÅ«ni, cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, attapariccÄ• go, nayanadhanarajjaputta
mahÄ• pariccÄ• gÄ• , pubbayogo, pubbacariyÄ• , dhammakkhÄ• naá¹ƒ, lokatthacariyÄ• , Ã
buddhatthacariyÄ• ti evamÄ• dayo saá¹…khepato vÄ• puÃ±Ã±asambhÄ• raÃ±Ä• á¹‡asam
mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya kappÄ• naá¹ƒ satasahassÄ• dhikÄ• ni cattÄ• ri asaá
hÄ• nabhÄ• giyÄ• , saá¹ƒkilesabhÄ• giyÄ• \Ne 8/, á¹-hitibhÄ• giyÄ• , vÄ• na honti; atha kh
visesabhÄ• giyÄ• va honti; evaá¹ƒ sakkaccaá¹ƒ nirantaraá¹ƒ anavasesato bhatÄ• sambhat
bhagavÄ• ; niruttinayena takÄ• rassa gakÄ• raá¹ƒ katvÄ• . atha vÄ• bhatavÄ• ti teyeva yat
vuttanayena bhari sambhari paripÅ«resÄ«ti attho. evampi bhatavÄ• ti bhagavÄ• .

``yasmÄ• sambodhiyÄ• sabbe, dÄ• napÄ• ramiÄ• dike.

sambhÄ• re bhatavÄ• nÄ• tho, tasmÄ• pi bhagavÄ• matoâ€™â€™ ||

kathaá¹ƒ __bhÄ• ge vanÄ«ti bhagavÄ• ? _ ye te catuvÄ«satikoá¹-isatasahassasaá¹…khÄ•
vaá¸·aÃ±janakasamÄ• pattibhÄ• gÄ• , te anavasesato lokahitatthaá¹ƒ attano diá¹-á¹-hadhar
niccakappaá¹ƒ vani bhaji sevi bahulamakÄ• sÄ«ti bhÄ• ge vanÄ«ti bhagavÄ• . atha vÄ• ab
kusalÄ• dÄ«su khandhÄ• dÄ«su ca ye te pariÃ±Ã±eyyÄ• divasena saá¹…khepato vÄ• catu
vitthÄ• rato pana ``cakkhu pariÃ±Ã±eyyaá¹ƒ \Ee I 9/ ... pe ... jarÄ• maraá¹‡aá¹ƒ pariÃ±Ã±ey
(Paá¹-is I 21) aneke pariÃ±Ã±eyyabhÄ• gÄ• , ``cakkhussa samudayo pahÄ• tabbo ... pe ... j
pahÄ• tabboâ€™â€™ tiÄ• dinÄ• pahÄ• tabbabhÄ• gÄ• , ``cakkhussa nirodho sacchikÄ• ta
nirodho sacchikÄ• tabboâ€™â€™ tiÄ• dinÄ• sacchikÄ• tabbabhÄ• gÄ• , ``cakkhunirodhag
... pe ... cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ tiÄ• dinÄ• ca anekabhedÄ
dhammÄ• , te sabbe vani bhaji yathÄ• rahaá¹ƒ gocarabhÄ• vanÄ• sevanÄ• naá¹ƒ vasena s
bhagavÄ• . atha vÄ• ye ime sÄ«lÄ• dayo dhammakkhandhÄ• sÄ• vakehi sÄ• dhÄ• raá¹‡Ä
guá¹‡abhÄ• gÄ• , kinti nu kho te veneyyasantÄ• nesu patiá¹-á¹-hapeyyanti mahÄ• karuá¹‡Ä
\Be 8/ cassa abhipatthanÄ• yathÄ• dhippetaphalÄ• vahÄ• ahosi. evampi bhÄ• ge vanÄ«ti

``yasmÄ• Ã±eyyasamÄ• patti-guá¹‡abhÄ• ge tathÄ• gato.

bhaji patthayi sattÄ• naá¹ƒ, hitÄ• ya bhagavÄ• tatoâ€™â€™ ||

kathaá¹ƒ __bhage vanÄ«ti bhagavÄ• ? _ samÄ• sato tÄ• va katapuÃ±Ã±ehi payogasampa
bhajÄ«yantÄ«ti bhagÄ• , lokiyalokuttarÄ• sampattiyo. tattha lokiye tÄ• va tathÄ• gato samb
bodhisattabhÅ«to paramukkaá¹ƒsagate vani bhaji sevi, yattha patiá¹-á¹-hÄ• ya niravasesato
samannÄ• nento buddhadhamme paripÄ• cesi. buddhabhÅ«to pana te niravajjasukhÅ«pasa
lokuttarepi \Ne 9/ vani bhaji sevi. vitthÄ• rato pana
padesarajjaissariyacakkavattisampattidevarajjasampattiÄ• divasena
jhÄ• navimokkhasamÄ• dhisamÄ• pattiÃ±Ä• á¹‡adassanamaggabhÄ• vanÄ• phala- sacchi
ca anekavihite anaÃ±Ã±asÄ• dhÄ• raá¹‡e bhage vani bhaji sevi. evaá¹ƒ bhage vanÄ«ti bha

``yÄ• tÄ• sampattiyo loke, yÄ• ca lokuttarÄ• puthÅ«.

sabbÄ• tÄ• bhaji sambuddho, tasmÄ• pi bhagavÄ• matoâ€™â€™ ||

kathaá¹ƒ \Ee I 10/ __bhattavÄ• ti bhagavÄ• ? _ bhattÄ• daá¸·habhattikÄ• assa bahÅ« atth
hi mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimitanirupamappabhÄ• vaguá¹‡avi
sabbasattuttamo, sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ•
payogasampattiyÄ• sadevamanussÄ• ya pajÄ• ya accantÅ«pakÄ• ritÄ• ya
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• di-
anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡avisesapaá¹-imaá¹‡á¸• itarÅ«pakÄ• yatÄ• ya, yathÄ• bhuc
bhagavÄ• â€™â€™ tiÄ• dinayappavattena lokattayabyÄ• pinÄ• suvipulena suvisuddhena
samannÄ• gatattÄ• ukkaá¹ƒsapÄ• ramippattÄ• su appicchatÄ• santuá¹-á¹-hitÄ• dÄ«su sup
dasabalacatuvesÄ• rajjÄ• diniratisayaguá¹‡avisesasamaá¹…gibhÄ• vato ca rÅ«pappamÄ•
ghosappamÄ• á¹‡o ghosappasanno, lÅ«khappamÄ• á¹‡o lÅ«khappasanno, dhammappam
evaá¹ƒ catuppamÄ• á¹‡ike lokasannivÄ• se sabbathÄ• pi pasÄ• dÄ• vahabhÄ• vena saman
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ sadevamanussÄ• naá¹ƒ Ä• darabahumÄ• nagÄ• ravÄ•
paramapemasambhattiá¹-á¹-hÄ• naá¹ƒ. ye ca tassa ovÄ• de patiá¹-á¹-hitÄ• aveccappasÄ•
kenaci asaá¹ƒhÄ• riyÄ• tesaá¹ƒ sambhatti samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena
tathÄ• hi te attano jÄ«vitapariccÄ• gepi tattha pasÄ• daá¹ƒ na pariccajanti, tassa vÄ• Ä• á¹
daá¸·habhattibhÄ• vato. tenevÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro.

kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«â€™â€™ ti || (J II 17.78).

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati; evameva mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ«vitah (AN c 8.20; Ud 45; Vin II 385) ca.

evaá¹ƒ \Ne 10/ bhattavÄ• ti bhagavÄ• niruttinayena ekassa takÄ• rassa lopaá¹ƒ katvÄ• ita katvÄ• .

``guá¹‡Ä• tisayayuttassa, yasmÄ• lokahitesino.

sambhattÄ• bahavo satthu, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

kathaá¹ƒ \Ee I 11/ __bhage vamÄ«ti bhagavÄ• ? _ yasmÄ• tathÄ• gato bodhisattabhÅ«top pÄ• ramiyo pÅ«rento bhagasaá¹…khÄ• taá¹ƒ siriá¹ƒ issariyaá¹ƒ yasaÃ±ca vami uggiri kheá¸ anapekkho chaá¸• á¸• ayi. tathÄ• hissa somanassakumÄ• rakÄ• le, hatthipÄ• lakumÄ• rak mÅ«gapakkhapaá¹‡á¸• itakÄ• le, cÅ«á¸·asutasomakÄ• leti evamÄ• dÄ«su nekkhammapÄ• devarajjasadisÄ• ya rajjasiriyÄ• pariccattattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ natthi. carima hatthagataá¹ƒ cakkavattisiriá¹ƒ devalokÄ• dhipaccasadisaá¹ƒ catuddÄ«pissariyaá¹ƒ cakkavattisampattisannissayaá¹ƒ sattaratanasamujjalaá¹ƒ yasaÃ±ca tiá¹‡Ä• yapi amaÃ±Ã± abhinikkhamitvÄ• sammÄ• sambodhiá¹ƒ abhisambuddho. tasmÄ• ime siriÄ• dike bhage va bhÄ• ni nÄ• ma nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«ti bhagÄ• \Be 10/, sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokavisesasannissayÄ• sobhÄ• kappa bhagavÄ• vami taá¹ƒnivÄ• sisattÄ• vÄ• sasamatikkamanatotappaá¹-ibaddhachandarÄ• gap bhage vamÄ«ti bhagavÄ• .

``cakkavattisiriá¹ƒ yasmÄ• , yasaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

pahÄ• si lokacittaÃ±ca, sugato bhagavÄ• tatoâ€™â€™ ||

kathaá¹ƒ __bhÄ• ge vamÄ«ti bhagavÄ• ? _ bhÄ• gÄ• nÄ• ma koá¹-á¹-hÄ• sÄ• . te khandh tatthÄ• pi rÅ«pavedanÄ• divasena, atÄ«tÄ• divasena ca anekavidhÄ• . te ca bhagavÄ• sab yogaá¹ƒ, sabbaá¹ƒ ganthaá¹ƒ, sabbaá¹ƒ saá¹ƒyojanaá¹ƒ, samucchinditvÄ• amatadhÄ• tuá¹ uggiri anapekkho chaá¸• á¸• ayi, na paccÄ• gami. tathÄ• hesa sabbatthakameva pathaviá¹ vÄ• yaá¹ƒ, cakkhuá¹ƒ, sotaá¹ƒ, ghÄ• naá¹ƒ, jÄ«vhaá¹ƒ, kÄ• yaá¹ƒ, manaá¹ƒ, rÅ«pe, sadde, phoá¹-á¹-habbe, dhamme, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ, cakkh pe ... manosamphassaá¹ƒ, cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... pe ... manosamphassajaá cakkhusamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... pe ... manosamphassajaá¹ƒ saÃ±Ã±aá¹ƒ; cakkhusa pe ... manosamphassajaá¹ƒ cetanaá¹ƒ; rÅ«pataá¹‡haá¹ƒ \Ne 11/ ... pe ... dhammataá¹‡haá pe ... dhammavitakkaá¹ƒ; rÅ«pavicÄ• raá¹ƒ ... pe ... dhammavicÄ• rantiÄ• dinÄ• anupadad

sabbeva dhammakoá¹-á¹-hÄ• se anavasesato vami uggiri anapekkhapariccÄ• gena chaá¸•

``yaá¹ƒ taá¹ƒ, Ä• nanda, cattaá¹ƒ vantaá¹ƒ muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, taa
paccÄ• gamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti. (DN II 183) ---

evampi bhÄ• ge vamÄ«ti bhagavÄ• . atha vÄ• bhÄ• ge vamÄ«ti sabbepi kusalÄ• kusale sÄ
kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme ariyamaggaÃ±Ä• á¹‡amukhena vami uggiri anape
paresaÃ±ca tathattÄ• ya dhammaá¹ƒ desesi. vuttampi cetaá¹ƒ ---

``dhammÄ• pi vo, bhikkhave, pahÄ• tabbÄ• pageva adhammÄ• , kullÅ«pamaá¹ƒ, vo bhikkh
nittharaá¹‡atthÄ• ya no gahaá¹‡atthÄ• yÄ• â€™â€™ tiÄ• di. (MN I 240) ---

evampi \Be 11/ bhÄ• ge vamÄ«ti bhagavÄ• .

``khandhÄ• yatanadhÄ• tÄ• di-dhammabhedÄ• mahesinÄ• .

kaá¹‡hasukkÄ• yato vantÄ• , tatopi bhagavÄ• matoâ€™â€™ ||

tena vuttaá¹ƒ ---

``bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ti ||

tena bhagavatÄ• . __arahatÄ• _ti kilesehi Ä• rakattÄ• , anavasesÄ• naá¹ƒ vÄ• kilesÄ• rÄ«
saá¹ƒsÄ• racakkassa vÄ• arÄ• naá¹ƒ hatattÄ• , paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakara
kÄ• raá¹‡ehi arahatÄ• . ayamettha saá¹…khepo. vitthÄ• ro pana visuddhimagge vuttanayen

ettha \Ee I 13/ ca __bhagavatÄ• _ti iminÄ• ssa bhÄ• gyavantatÄ• dÄ«panena kappÄ• naá¹
upacitapuÃ±Ã±asambhÄ• rabhÄ• vato satapuÃ±Ã±alakkhaá¹‡adharassa
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±jana- byÄ• mappabhÄ• ketumÄ• lÄ• dip
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• rÅ«pakÄ• yasampattidÄ«pitÄ• hoti. __arahatÄ• _ti iminÄ• ssa
anavasesakilesappahÄ• nadÄ«panena Ä• savakkhayapadaá¹-á¹-hÄ• nasabbaÃ±Ã±utaÃ±Ã
dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddhad
acinteyyÄ• parimeyyadhammakÄ• yasampatti dÄ«pitÄ• hoti. tadubhayenapi lokiyasarikkha
gahaá¹-á¹-hapabbajitehi abhigamanÄ«yatÄ• , tathÄ• abhigatÄ• naÃ±ca tesaá¹ƒ kÄ• yikace
paá¹-ibalabhÄ• vo, Ä• misadÄ• nadhammadÄ• nehi upakÄ• ritÄ• , lokiyalokuttarehi guá¹‡eh
pakÄ• sitÄ• hoti.

tathÄ• __bhagavatÄ• _ti iminÄ• caraá¹‡adhammesu muddhabhÅ«tadibbavihÄ• rÄ• divihÄ
caraá¹‡asampadÄ• dÄ«pitÄ• hoti. __arahatÄ• _ti iminÄ• sabbavijjÄ• su
sikhÄ• ppattaÄ• savakkhayaÃ±Ä• á¹‡Ä• dhigamaparidÄ«panena vijjÄ• sampadÄ• dÄ«pitÄ
antarÄ• yikaniyyÄ• nikadhammÄ• naá¹ƒ aviparÄ«tavibhattabhÄ• vadÄ«panena pacchimave
pacchimena savÄ• sananiravasesakilesappahÄ• nadÄ«panena \Be 12/ purimavesÄ• rajjadv

tathÄ• purimena tathÄ• gatassa paá¹-iÃ±Ã±Ä• saccavacÄ«saccaÃ±Ä• á¹‡asaccaparidÄ«p
kÄ• maguá¹‡alokiyÄ• dhipaccayasalÄ• bhasakkÄ• rÄ• dipariccÄ• gaparidÄ«panena,
anavasesakilesÄ• bhisaá¹…khÄ• rapariccÄ• gaparidÄ«panena, ca saccÄ• dhiá¹-á¹-hÄ• nac
pakÄ• sitÄ• hoti; dutiyena sabbasaá¹…khÄ• rÅ«pasamasamadhigamaparidÄ«panena, sam
upasamÄ• dhiá¹-á¹-hÄ• napaÃ±Ã±Ä• dhiá¹-á¹-hÄ• napÄ• ripÅ«ri pakÄ• sitÄ• hoti. tathÄ• h
bodhisattabhÅ«tassa lokuttaraguá¹‡e katÄ• bhinÄ«hÄ• rassa mahÄ• karuá¹‡Ä• yogena yat
sabbapÄ• ramitÄ• nuá¹-á¹-hÄ• nena saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, pÄ• ramitÄ• paá¹-ipakkhap
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, pÄ• ramitÄ• guá¹‡ehi cittavÅ«pasamena upasamÄ• dhiá¹-á¹-hÄ
parahitÅ«pÄ• yakosallato paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ pÄ• ripÅ«rigataá¹ƒ.

tathÄ• `yÄ• cakajanaá¹ƒ avisaá¹ƒvÄ• detvÄ• \Ee I 14/ dassÄ• mÄ«â€™ ti paá¹-ijÄ• nanen
avisaá¹ƒvÄ• detvÄ• dÄ• nena ca saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, deyyapariccÄ• gato cÄ• gÄ• c
deyyapaá¹-iggÄ• hakadÄ• nadeyyaparikkhayesu lobhadosamohabhayavÅ«pasamena upas
yathÄ• rahaá¹ƒ yathÄ• kÄ• laá¹ƒ yathÄ• vidhi ca dÄ• nena paÃ±Ã±uttaratÄ• ya ca paÃ±Ã±Ä
pÄ• ripÅ«rigataá¹ƒ. iminÄ• nayena sesapÄ• ramÄ«supi caturÄ• dhiá¹-á¹-hÄ• napÄ• ripÅ«ri
pÄ• ramiyo saccappabhÄ• vitÄ• cÄ• gÄ• bhibyaÃ±jitÄ• upasamÄ• nubrÅ«hitÄ• paÃ±Ã±Ä
caturÄ• dhiá¹-á¹-hÄ• nasamudÄ• gatassa tathÄ• gatassa saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccÄ
sÄ«lavisuddhi, cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena \Ne 13/ Ä• jÄ«vavisuddhi, upasam
cittavisuddhi, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena diá¹-á¹-hivisuddhi. tathÄ•
saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamenassa saá¹ƒvÄ• sena sÄ«laá¹ƒ veditabbaá¹ƒ, cÄ• gÄ
saá¹ƒvohÄ• rena soceyyaá¹ƒ veditabbaá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena Ä•
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena sÄ• kacchÄ• ya paÃ±Ã±Ä• veditabbÄ• .

tathÄ• saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena aduá¹-á¹-ho adhivÄ• seti, cÄ• gÄ• dhiá¹-á
paá¹-isevati, upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena abhÄ«to parivajjeti, paÃ±Ã±Ä• dh
amÅ«á¸·ho vinodeti. tathÄ• \Be 13/ saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena cassa nekkha
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena pavivekasukhappatti, upasamÄ• dhiá¹-á¹-hÄ• na
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena sambodhisukhappatti dÄ«pitÄ• hoti. saccÄ• d
vivekajapÄ«tisukhappatti, cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena samÄ• dhijapÄ«tisukh
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena apÄ«tijakÄ• yasukhappatti, paÃ±Ã±Ä• dhiá¹-á
satipÄ• risuddhijaupekkhÄ• sukhappatti. tathÄ• saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena

parivÄ• rasampattilakkhaá¹‡apaccayasukhasamÄ• yogo paridÄ«pito hoti avisaá¹ƒvÄ• danat
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena santuá¹-á¹-hilakkhaá¹‡asabhÄ• vasukhasamÄ• y
upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena \Ee I 15/ katapuÃ±Ã±atÄ• lakkhaá¹‡ahetusukh
anabhibhÅ«tabhÄ• vato, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nasamudÄ• gamena vimuttisampattilakkha
paridÄ«pito hoti, Ã±Ä• á¹‡asampattiyÄ• nibbÄ• nÄ• dhigamanato.

tathÄ• saccÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena ariyassa sÄ«lakkhandhassa anubodhapp
cÄ• gÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena ariyassa samÄ• dhikkhandhassa, paÃ±Ã±Ä• dhi
paÃ±Ã±Ä• kkhandhassa, upasamÄ• dhiá¹-á¹-hÄ• nasamudÄ• gamena ariyassa vimuttikkha
anubodhappaá¹-ivedhasiddhi dÄ«pitÄ• hoti. saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena ca tap
cÄ• gÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena sabbanissaggasiddhi, upasamÄ• dhiá¹-á¹-hÄ• nap
indriyasaá¹ƒvarasiddhi, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena buddhisiddhi, tena ca ni
saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena catuariyasaccÄ• bhisamayappaá¹-ilÄ• bho, cÄ• gÄ
catuariyavaá¹ƒsappaá¹-ilÄ• bho, 0.upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena catuariyavihÄ
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena catuariyavohÄ• rappaá¹-ilÄ• bho dÄ«pito hoti.

aparo nayo --- __bhagavatÄ• _ti etena sattÄ• naá¹ƒ lokiyalokuttarasampattiabhikaá¹…khÄ•
mahÄ• karuá¹‡Ä• pakÄ• sitÄ• hoti. __arahatÄ• _ti etena pahÄ• nasampattidÄ«panena pah
14/ hoti. tattha paÃ±Ã±Ä• yassa dhammarajjapatti, karuá¹‡Ä• ya dhammasaá¹ƒvibhÄ• go; p
saá¹ƒsÄ• radukkhanibbidÄ• , karuá¹‡Ä• ya saá¹ƒsÄ• radukkhasahanaá¹ƒ; paÃ±Ã±Ä• ya pa
karuá¹‡Ä• ya paradukkhappaá¹-ikÄ• rÄ• rambho. paÃ±Ã±Ä• ya parinibbÄ• nÄ• bhimukhabh
tadadhigamo; paÃ±Ã±Ä• ya sayaá¹ƒ taraá¹‡aá¹ƒ, karuá¹‡Ä• ya paresaá¹ƒ tÄ• raá¹‡aá¹ƒ; pa
buddhabhÄ• vasiddhi, karuá¹‡Ä• ya buddhakiccasiddhi. karuá¹‡Ä• ya vÄ• bodhisattabhÅ«r
saá¹ƒsÄ• rÄ• bhimukhabhÄ• vo, paÃ±Ã±Ä• ya tattha anabhirati. tathÄ• karuá¹‡Ä• ya pares
paÃ±Ã±Ä• ya sayaá¹ƒ parehi abhÄ• yanaá¹ƒ; karuá¹‡Ä• ya paraá¹ƒ rakkhanto attÄ• naá¹ƒ r
attÄ• naá¹ƒ rakkhanto paraá¹ƒ rakkhati. tathÄ• karuá¹‡Ä• ya aparantapo, paÃ±Ã±Ä• ya ana
paá¹-ipannÄ• dÄ«su catutthapuggalabhÄ• vo siddho hoti \Ee I 16/.

tathÄ• karuá¹‡Ä• ya lokanÄ• thatÄ• , paÃ±Ã±Ä• ya attanÄ• thatÄ• ; karuá¹‡Ä• ya cassa ni
unnatÄ• bhÄ• vo. tathÄ• karuá¹‡Ä• ya sabbasattesu janitÄ• nuggaho, paÃ±Ã±Ä• nugatattÄ
virattacitto; paÃ±Ã±Ä• ya sabbadhammesu virattacitto, karuá¹‡Ä• nugatattÄ• na ca na sabb
pavatto. yathÄ• hi karuá¹‡Ä• tathÄ• gatassa sinehasokavirahitÄ• , evaá¹ƒ paÃ±Ã±Ä•
ahaá¹ƒkÄ• ramamaá¹ƒkÄ• ravinimuttÄ• ti aÃ±Ã±amaÃ±Ã±aá¹ƒ visodhitÄ• paramavisuddhÄ
paÃ±Ã±Ä• khettaá¹ƒ balÄ• ni, karuá¹‡Ä• khettaá¹ƒ vesÄ• rajjÄ• ni. tesu balasamÄ• yogena
vesÄ• rajjasamÄ• yogena pare abhibhavati. balehi satthusampadÄ• siddhi, vesÄ• rajjehi sÄ
tathÄ• balehi buddharatanasiddhi, vesÄ• rajjehi dhammaratanasiddhÄ«ti ayamettha ``bhag
padadvayassa atthayojanÄ• ya mukhamattadassanaá¹ƒ.

kasmÄ• panettha ``vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™â€™ ti vatvÄ• puna ``vuttaâ€™â€™
anussavapaá¹-ikkhepena niyamadassanatthaá¹ƒ. yathÄ• hi kenaci parato sutvÄ• vuttaá¹ƒ
vuttaá¹ƒ, na teneva vuttaá¹ƒ parenapi vuttattÄ• . na ca taá¹ƒ tena vuttameva, apica kho suta
bhagavatÄ• hi parato asutvÄ• sayambhuÃ±Ä• á¹‡ena attanÄ• adhigatameva vuttanti imas
dvikkhattuá¹ƒ ``vuttaâ€™â€™ nti vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``vuttaÃ±hetaá¹ƒ bhagava
kho bhagavatÄ• va vuttaá¹ƒ, na aÃ±Ã±ena, vuttameva ca, na sutanti. adhikavacanaÃ±hi aÃ
na punaruttidoso. esa nayo ito paresupi.

tathÄ• \Be 15/ pubbaracanÄ• bhÄ• vadassanatthaá¹ƒ dvikkhattuá¹ƒ ``vuttaâ€™â€™ nti vu
sammÄ• sambuddhatÄ• ya á¹-hÄ• nuppattikappaá¹-ibhÄ• nena sampattaparisÄ• ya ajjhÄ• s
na tassa kÄ• raá¹‡Ä• dÄ• nÄ• dÄ«naá¹ƒ viya pubbaracanÄ• kiccaá¹ƒ atthi. tenetaá¹ƒ dass
bhagavatÄ• , taÃ±ca kho na \Ne 15/ pubbaracanÄ• vasena takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒ
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ á¹-hÄ• naso vuttamevÄ• â€™â€™ ti.

appaá¹-ivattiyavacanabhÄ• vadassanatthaá¹ƒ vÄ• dvikkhattuá¹ƒ ``vuttaâ€™â€™ nti vuttaá
vuttaá¹ƒ, vuttameva \Ee I 17/ taá¹ƒ, na kenaci paá¹-ikkhipituá¹ƒ sakkÄ• akkharasampattiyÄ
ca. vuttaá¹ƒ hetaá¹ƒ ---

``etaá¹ƒ bhagavatÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacakka
appaá¹-ivattiyaá¹ƒ kenaci samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• â€™â€™ tiÄ• di (SN c V 1

aparampi vuttaá¹ƒ ---

``idha, bhikkhave, Ä• gaccheyya samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• `na yidaá¹ƒ dukkhaá¹ƒ
samaá¹‡ena gotamena paÃ±Ã±attaá¹ƒ, ahamidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ á¹-hapetvÄ•
ariyasaccaá¹ƒ paÃ±Ã±Ä• pessÄ• mÄ«â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ tiÄ• di

tasmÄ• appaá¹-ivattiyavacanabhÄ• vadassanatthampi dvikkhattuá¹ƒ ``vuttaâ€™â€™ nti vu

atha vÄ• sotÅ«naá¹ƒ atthanipphÄ• dakabhÄ• vadassanatthaá¹ƒ dvikkhattuá¹ƒ ``vuttaâ€™â
paresaá¹ƒ Ä• sayÄ• diá¹ƒ ajÄ• nantena asabbaÃ±Ã±unÄ• adese akÄ• le vÄ• vuttaá¹ƒ, taá
sotÅ«naá¹ƒ atthanipphÄ• dane asamatthatÄ• ya avuttaá¹ƒ nÄ• ma siyÄ• , pageva asaccaá¹
sammÄ• sambuddhabhÄ• vato sammadeva paresaá¹ƒ Ä• sayÄ• diá¹ƒ desakÄ• laá¹ƒ atthas
ekantena sotÅ«naá¹ƒ yathÄ• dhippetatthanipphÄ• danato vuttameva, natthi tassa avuttatÄ•
sotÅ«naá¹ƒ atthanipphÄ• dakabhÄ• vadassanatthampi dvikkhattuá¹ƒ ``vuttaâ€™â€™ nti vu
taá¹ƒ sutaá¹ƒ nÄ• ma, yaá¹ƒ na viÃ±Ã±Ä• tatthaá¹ƒ yaÃ±ca na tathattÄ• ya paá¹-ipannaá¹ƒ
nÄ• ma, yaá¹ƒ na sammÄ• paá¹-iggahitaá¹ƒ. bhagavato pana vacanaá¹ƒ catassopi parisÄ•
\Be 16/ tathattÄ• ya paá¹-ipajjanti. tasmÄ• sammadeva paá¹-iggahitabhÄ• vadassanattham

``vuttaâ€™â€™ nti vuttaá¹ƒ.

atha vÄ• ariyehi aviruddhavacanabhÄ• vadassanatthaá¹ƒ dvikkhattuá¹ƒ ``vuttaâ€™â€™ n
bhagavÄ• \Ne 16/ kusalÄ• kusalasÄ• vajjÄ• navajjabhede dhamme pavattinivattiyo sammu
avisaá¹ƒvÄ• dento vadati, evaá¹ƒ dhammasenÄ• patippabhutayo ariyÄ• pi bhagavati dhara
desanaá¹ƒ anugantvÄ• vadanti, na tattha nÄ• nÄ• vÄ• datÄ• . tasmÄ• __vuttamarahatÄ• _
arahatÄ• ariyasaá¹…ghenÄ• pÄ«ti evaá¹ƒ ariyehi aviruddhavacanabhÄ• vadassanatthamp

atha vÄ• purimehi sammÄ• sambuddhehi vuttanayabhÄ• vadassanatthaá¹ƒ dvikkhattuá¹ƒ
satipi hi jÄ• tigottÄ• yuppamÄ• á¹‡Ä• divisese dasabalÄ• diguá¹‡ehi viya dhammadesanÄ•
natthi, aÃ±Ã±amaÃ±Ã±aá¹ƒ attanÄ• ca te pubbenÄ• paraá¹ƒ aviruddhameva vadanti. tasm
buddhehi attanÄ• ca pubbe, idÄ• nipi amhÄ• kaá¹ƒ bhagavatÄ• tatheva vuttaá¹ƒ arahatÄ•
attanÄ• ca suttantaresu vuttanayabhÄ• vadassanatthampi dvikkhattuá¹ƒ ``vuttaâ€™â€™ n
buddhÄ• naá¹ƒ desanÄ• ya sabbattha avirodho dÄ«pito hoti.

atha vÄ• ``vuttaâ€™â€™ nti yadetaá¹ƒ dutiyaá¹ƒ padaá¹ƒ, taá¹ƒ arahantavuttabhÄ• vavac
idaá¹ƒ vuttaá¹ƒ hoti --- vuttaÃ±hetaá¹ƒ bhagavatÄ• arahatÄ• pi vuttaá¹ƒ --- ``ekadhammaá
tiÄ• dikaá¹ƒ idÄ• ni vuccamÄ• naá¹ƒ vacananti. atha vÄ• ``vuttaâ€™â€™ nti yadetaá¹ƒ dut
vacanatthaá¹ƒ, atha kho vapanatthaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenetaá¹ƒ dasseti --- ``vuttaÃ±he
taÃ±ca kho na vuttamattaá¹ƒ, na kathitamattaá¹ƒ; atha kho veneyyÄ• naá¹ƒ kusalamÅ«laá¹
atha vÄ• yadetaá¹ƒ vuttanti dutiyaá¹ƒ padaá¹ƒ, taá¹ƒ vattanatthaá¹ƒ. ayaá¹ƒ hissa attho ---
bhagavatÄ• arahatÄ• , taÃ±ca kho na vuttamattaá¹ƒ, apica tadatthajÄ• taá¹ƒ vuttaá¹ƒ carita
vÄ• dÄ« bhagavÄ• tathÄ• kÄ• rÄ«â€™â€™ ti dasseti. atha vÄ• vuttaá¹ƒ bhagavatÄ• , vut
yuttenÄ• ti attho.

atha \Be 17/ vÄ• ``vuttaâ€™â€™ nti saá¹…khepakathÄ• uddisanaá¹ƒ sandhÄ• yÄ• ha, pu
vitthÄ• rakathÄ• nidassanaá¹ƒ. bhagavÄ• hi saá¹…khepato vitthÄ• rato ca dhammaá¹ƒ des
duruttavacanÄ• bhÄ• vadassanatthaá¹ƒ ``vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™â€™ ti vatvÄ• p
vuttaá¹ƒ. sabbadÄ• Ã±Ä• á¹‡Ä• nugatavacÄ«kammatÄ• ya hi bhagavato savÄ• sanapahÄ«
akkhalitabyappathassa kadÄ• cipi duruttaá¹ƒ nÄ• ma natthi. yathÄ• keci loke satisammose
vÄ• kiÃ±ci vatvÄ• atha paá¹-iladdhasaÃ±Ã±Ä• pubbe vuttaá¹ƒ \Ee I 19/ avuttaá¹ƒ vÄ• kar
vÄ• , na evaá¹ƒ bhagavÄ• . bhagavÄ• pana niccakÄ• laá¹ƒ samÄ• hito. asammosadhamm
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamupabyÅ«á¸·hÄ• ya paá¹-ibhÄ• napaá¹-isambhidÄ• ya upanÄ
sambhatapuÃ±Ã±asambhÄ• rasamudÄ• gatehi anaÃ±Ã±asÄ• dhÄ• raá¹‡ehi visadavisuddh
sotÄ• yatanarasÄ• yanabhÅ«taá¹ƒ \Ne 17/ suá¹‡antÄ• naá¹ƒ amatavassaá¹ƒ vassanto viya
savanÄ• nuttariyaá¹ƒ catusaccaá¹ƒ pakÄ• sento karavÄ«karutamaÃ±junÄ• sarena sabhÄ•
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vacanaá¹ƒ vadati, natthi tattha vÄ• laggamattampi avakkha
duruttÄ• vakÄ• so. tasmÄ• ``yaá¹ƒ bhagavatÄ• vuttaá¹ƒ, taá¹ƒ vuttameva, na avuttaá¹ƒ du

hotÄ«â€™â€™ ti dassanatthaá¹ƒ --- ``vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™â€™ ti vatvÄ• puna
ti vuttanti na ettha punaruttidosoti. evamettha punaruttasaddassa sÄ• tthakatÄ• veditabbÄ•

__iti me suta_nti ettha __itÄ«_ti ayaá¹ƒ itisaddo
hetuparisamÄ• panÄ• dipadatthavipariyÄ• yapakÄ• ranidassanÄ• vadhÄ• raá¹‡Ä• dianekat
``ruppatÄ«ti kho, bhikkhave, tasmÄ• rÅ«panti vuccatÄ«â€™â€™ tiÄ• dÄ«su (SN b III 79) h
``tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• . a
kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• â€™â€™
``iti vÄ• iti evarÅ«pÄ• visÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (DN I 10) Ä• diat
vÄ• tassa brÄ• hmaá¹‡assa saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ
byaÃ±janaá¹ƒ abhilÄ• poâ€™â€™ tiÄ• dÄ«su (Nidd I 75) padatthavipariyÄ• ye. ``iti kho, bhi
bÄ• lo, appaá¹-ibhayo paá¹‡á¸• ito; saupaddavo bÄ• lo, anupaddavo paá¹‡á¸• ito; saupasag
anupasaggo paá¹‡á¸• itoâ€™â€™ tiÄ• dÄ«su (AN a III 1) pakÄ• re. ``sabbamatthÄ«ti kho, k
sabbaá¹ƒ natthÄ«ti kho, kaccÄ• na, ayaá¹ƒ dutiyo antoâ€™â€™ tiÄ• dÄ«su (SN a II 15) nid
idappaccayÄ• jarÄ• maraá¹‡anti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacanÄ«yaâ
jarÄ• maraá¹‡anti iti ce vadeyya, jÄ• tipaccayÄ• jarÄ• maraá¹‡anti iccassa vacanÄ«yaâ€™
avadhÄ• raá¹‡e, sanniá¹-á¹-hÄ• neti attho. svÄ• yamidha pakÄ• ranidassanÄ• vadhÄ• raá¹‡

tattha pakÄ• ratthena itisaddena etamatthaá¹ƒ dÄ«peti --- nÄ• nÄ• nayanipuá¹‡amanekajjh
atthabyaÃ±janasampannaá¹ƒ vividhapÄ• á¹-ihÄ• riyaá¹ƒ dhammatthadesanÄ• paá¹-ivedhag
sakasakabhÄ• sÄ• nurÅ«pato sotapathamÄ• gacchantaá¹ƒ tassa bhagavato vacanaá¹ƒ sab
viÃ±Ã±Ä• tuá¹ƒ, sabbathÄ• mena pana sotukÄ• mataá¹ƒ janetvÄ• pi iti me sutaá¹ƒ, mayÄ•

ettha \Ne 18/ ca ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹…khÄ• tÄ•
nandiyÄ• vattatipukkhalasÄ«havikkÄ«á¸·itadisÄ• locanaaá¹…kusasaá¹…khÄ• tÄ• ca visayÄ
nÄ• nÄ• nayÄ• . nayÄ• vÄ• pÄ• á¸·igatiyo, tÄ• ca paÃ±Ã±attianupaÃ±Ã±attiÄ• divasena
saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomissatÄ• divasena, kusalÄ• divasena, khand
saá¹…gahÄ• divasena, samayavimuttÄ• divasena, á¹-hapanÄ• divasena, kusalamÅ«lÄ• div
tikapaá¹-á¹-hÄ• nÄ• divasena ca nÄ• nappakÄ• rÄ• ti nÄ• nÄ• nayÄ• . tehi nipuá¹‡aá¹ƒ saá
__nÄ• nÄ• nayanipuá¹‡aá¹ƒ_.

Ä• sayova ajjhÄ• sayo, so ca sassatÄ• dibhedena apparajakkhatÄ• dibhedena ca anekavid
vÄ• aneko ajjhÄ• sayo anekajjhÄ• sayo. so samuá¹-á¹-hÄ• naá¹ƒ uppattihetu etassÄ• ti
__anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ_.

kusalÄ• diatthasampattiyÄ• tabbibhÄ• vanabyaÃ±janasampattiyÄ•
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•

__atthabyaÃ±janasampannaá¹ƒ_.

iddhiÄ• desanÄ• nusÄ• sanÄ«bhedena \Be 19/ tesu ca ekekassa visayÄ• dibhedena vividh
pÄ• á¹-ihÄ• riyaá¹ƒ \Ee I 21/ etassÄ• ti __vividhapÄ• á¹-ihÄ• riyaá¹ƒ_. tattha paá¹-ipakkhaha
rÄ• gÄ• dikilesÄ• panayanato paá¹-ihÄ• riyanti atthe sati bhagavato paá¹-ipakkhÄ• rÄ• gÄ•
haritabbÄ• , puthujjanÄ• nampi vigatÅ«pakkilese aá¹-á¹-haguá¹‡asamannÄ• gate citte hata
pavattati. tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• idha pÄ• á¹-ihÄ• riyanti vattuá¹ƒ.
mahÄ• kÄ• ruá¹‡ikassa bhagavato veneyyagatÄ• ca kilesÄ• paá¹-ipakkhÄ• , tasmÄ• tesa
pÄ• á¹-ihÄ• riyaá¹ƒ. atha vÄ• bhagavato sÄ• sanassa ca paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ
pÄ• á¹-ihÄ• riyaá¹ƒ. te hi diá¹-á¹-hiharaá¹‡avasena diá¹-á¹-hippakÄ• sane asamatthabhÄ• v
iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apanÄ«tÄ• honti. paá¹-Ä«ti vÄ• pacchÄ• ti attho.
vigatÅ«pakkilese katakiccena pacchÄ• haritabbaá¹ƒ pavattetabbanti paá¹-ihÄ• riyaá¹ƒ. atta
catutthajjhÄ• namaggehi haritesu pacchÄ• haraá¹‡aá¹ƒ paá¹-ihÄ• riyaá¹ƒ. iddhiÄ• desanÄ•
vigatÅ«pakkilesena katakiccena sattahitatthaá¹ƒ puna pavattetabbÄ• , haritesu ca attano up
parasantÄ• ne upakkilesaharaá¹‡Ä• ni hontÄ«ti paá¹-ihÄ• riyÄ• ni bhavanti. paá¹-ihÄ• riyam
paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ• sanisamudÄ• ye bhavaá¹ƒ ekekaá¹ƒ \Ne 19/ pÄ
paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo ca paá¹-ipakkhaharaá¹‡ato, tattha jÄ• taá
nimittabhÅ«te, tato vÄ• Ä• gatanti pÄ• á¹-ihÄ• riyaá¹ƒ.

yasmÄ• pana tantiatthadesanÄ• tabbohÄ• rÄ• bhisamayasaá¹…khÄ• tÄ•
hetuhetuphalatadubhayapaÃ±Ã±attipaá¹-ivedhasaá¹…khÄ• tÄ• vÄ• dhammatthadesanÄ•
anupacitasambhÄ• rehi sasÄ• dÄ«hi viya mahÄ• samuddo dukkhogÄ• á¸·hÄ• alabbhaneyy
catÅ«hi gambhÄ«rabhÄ• vehi yuttanti __dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ_.

eko eva bhagavato dhammadesanÄ• ghoso ekasmiá¹ƒ khaá¹‡e pavattamÄ• no nÄ• nÄ• bh
attano bhÄ• sÄ• vasena apubbaá¹ƒ acarimaá¹ƒ gahaá¹‡Å«pago hutvÄ• atthÄ• dhigamÄ• y
buddhÄ• naá¹ƒ buddhÄ• nubhÄ• voti sabbasattÄ• naá¹ƒ \Ee I 22/ sakasakabhÄ• sÄ• nurÅ«
veditabbaá¹ƒ.

nidassanatthena --- ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ
``iti me sutaá¹ƒ, mayÄ• pi evaá¹ƒ sutaâ€™â€™ nti idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ suttaá¹ƒ n

avadhÄ• raá¹‡atthena --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹
Ä• nando, gatimantÄ• naá¹ƒ, satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
(AN a I 219-223) evaá¹ƒ bhagavatÄ• , ``Ä• yasmÄ• Ä• nando atthakusalo dhammakusalo b
pubbÄ• parakusaloâ€™â€™ ti (AN b V 169) evaá¹ƒ dhammasenÄ• patinÄ• ca pasatthabhÄ
dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá¹ƒ sotukamyataá¹ƒ janeti --- ``iti me sutaá¹ƒ, taÃ±ca
byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva, na aÃ±Ã±athÄ• , daá¹-á¹-habbaâ€™â€™

sammukhÄ• sutÄ• kÄ• rato aÃ±Ã±athÄ• , na pana bhagavatÄ• desitÄ• kÄ• rato. acinteyyÄ
desanÄ• , sÄ• na sabbÄ• kÄ• rena sakkÄ• viÃ±Ã±Ä• tunti vuttovÄ• yamattho. sutÄ• kÄ• rÄ
dhÄ• raá¹‡abalaá¹ƒ. na hettha atthantaratÄ• parihÄ• ro dvinnampi atthÄ• naá¹ƒ ekavisayatt
bhagavato desanÄ• ya sabbathÄ• paá¹-iggahaá¹‡e samattho asamatthoti vÄ• Ä• pajjeyyÄ

__me_-saddo tÄ«su atthesu dissati. tathÄ• hissa --- ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaney
a I 194; Sn 81) mayÄ• ti attho. ``sÄ• dhu me, bhante, bhagavÄ• \Ne 20/ saá¹ƒkhittena dhar
tiÄ• dÄ«su (SN b IV 88; c V 381; AN a IV 257) mayhanti attho. ``dhammadÄ• yÄ• dÄ• me,
tiÄ• dÄ«su (MN I 29) mamÄ• ti attho. idha pana ``mayÄ• sutaâ€™â€™ nti ca ``mama sutaâ
yujjati.

ettha ca yo paro na hoti, so attÄ• ti evaá¹ƒ vattabbe niyakajjhattasaá¹…khÄ• te sakasantÄ•
tividhopi __me_-saddo yadipi ekasmiá¹ƒyeva atthe dissati, karaá¹‡asampadÄ• nÄ• divisesa
vijjatevÄ• yaá¹ƒ atthabhedoti Ä• ha --- ``me-saddo tÄ«su atthesu dissatÄ«â€™â€™ ti.

__suta_nti \Be 21/ \Ee I 23/ ayaá¹ƒ __suta_-saddo saupasaggo anupasaggo ca
gamanavissutakilinnÅ«pacitÄ• nuyogasotaviÃ±Ã±eyyasotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tÄ•
kiriyÄ• visesako upasaggo, jotakabhÄ• vato pana satipi tasmiá¹ƒ suta-saddo eva taá¹ƒ taá¹ƒ
anupasaggassa sutasaddassa atthuddhÄ• re saupasaggopi udÄ• harÄ«yati.

tattha ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa passato
vissutadhammassÄ• ti attho. ``avassutÄ• avassutassÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 657) k
``tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ ntiÄ• dÄ«su (Khp 7.12) upacitanti atth
dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su (Dhp 181) jhÄ• nÄ• nuyuttÄ• ti attho. ``diá¹-á¹-haá¹ƒ sutaá¹ƒ
241) sotaviÃ±Ã±eyyanti attho. ``sutadharo sutasannicayoâ€™â€™ tiÄ• dÄ«su (MN I 339)
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharoti attho. idha panassa ``sotadvÄ• rÄ• nusÄ• rena up
``upadhÄ• raá¹‡aâ€™â€™ nti vÄ• attho. me-saddassa hi mayÄ• ti atthe sati ``iti me sutaá¹
sotadvÄ• rÄ• nusÄ• rena upadhÄ• ritaâ€™â€™ nti attho. mamÄ• ti atthe sati ``iti mama sut
upadhÄ• raá¹‡aâ€™â€™ nti attho.

evametesu tÄ«su padesu yasmÄ• sutasaddasannidhÄ• ne payuttena __iti_saddena savan
bhavitabbaá¹ƒ. tasmÄ• __itÄ«_ti sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaá¹ƒ.
vuttaviÃ±Ã±Ä• á¹‡asamaá¹…gipuggalanidassanaá¹ƒ. sabbÄ• nipi vÄ• kyÄ• ni evakÄ• ratth
avadhÄ• raá¹‡aphalattÄ• . tena __suta_nti assavanabhÄ• vappaá¹-ikkhepato anÅ«nÄ• vipa
yathÄ• hi sutaá¹ƒ sutamevÄ• ti vattabbataá¹ƒ \Ne 21/ arahati, taá¹ƒ sammÄ• sutaá¹ƒ anÅ«
aviparÄ«taggahaá¹‡aÃ±ca hotÄ«ti. atha vÄ• saddantaratthÄ• pohanavasena saddo atthaá¹
etassa asutaá¹ƒ na hotÄ«ti ayamattho, tasmÄ• sutanti assavanabhÄ• vappaá¹-ikkhepato
anÅ«nÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- iti me sutaá¹ƒ, na diá¹-á

sayambhuÃ±Ä• á¹‡ena sacchikataá¹ƒ, na aÃ±Ã±athÄ• vÄ• upaladdhaá¹ƒ, apica sutaá¹ƒva
avadhÄ• raá¹‡atthe \Ee I 24/ vÄ• itisadde ayamatthayojanÄ• ti tadapekkhassa suta-saddas
sambhavatÄ«ti assavanabhÄ• vappaá¹-ikkhepo, anÅ«nÄ• viparÄ«taggahaá¹‡anidassanatÄ
savanahetusavanavisesavasena padattayassa atthayojanÄ• katÄ• ti daá¹-á¹-habbaá¹ƒ.

tathÄ• __itÄ«_ti sotadvÄ• rÄ• nusÄ• rena pavattÄ• ya viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ• natth
nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattibhÄ• vappakÄ• sanaá¹ƒ Ä• kÄ• rattho itisaddoti k
attappakÄ• sanaá¹ƒ. __suta_nti dhammappakÄ• sanaá¹ƒ yathÄ• vuttÄ• ya viÃ±Ã±Ä• á¹‡av
pariyattidhammÄ• rammaá¹‡attÄ• . ayaÃ±hettha saá¹…khepo --- nÄ• nappakÄ• rena Ä• ran
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• kÄ• raá¹‡abhÅ«tÄ• ya mayÄ• na aÃ±Ã±aá¹ƒ kataá¹ƒ, idaá¹ƒ pan
sutoti.

tathÄ• __itÄ«_ti nidassitabbappakÄ• sanaá¹ƒ nidassanattho iti-saddoti katvÄ• nidassetabb
nidassitabbattÄ• bhÄ• vÄ• bhÄ• vato. tasmÄ• itisaddena sakalampi sutaá¹ƒ paccÄ• maá¹-â
puggalappakÄ• sanaá¹ƒ. __suta_nti puggalakiccappakÄ• sanaá¹ƒ. suta-saddena hi labbhan
savanaviÃ±Ã±Ä• á¹‡appabandhappaá¹-ibaddhÄ• , tattha ca puggalavohÄ• ro. na hi puggala
dhammappabandhe savanakiriyÄ• labbhati. tassÄ• yaá¹ƒ saá¹…khepattho --- yaá¹ƒ suttaá¹
mayÄ• iti sutanti.

tathÄ• __itÄ«_ti yassa cittasantÄ• nassa nÄ• nÄ• rammaá¹‡appavattiyÄ• nÄ• natthabyaÃ
nÄ• nÄ• kÄ• raniddeso Ä• kÄ• rattho itisaddoti katvÄ• . __itÄ«_ti hi ayaá¹ƒ Ä• kÄ• rapaÃ±Ã
taá¹ƒ pavattiÄ• kÄ• raá¹ƒ upÄ• dÄ• ya paÃ±Ã±Ä• petabbasabhÄ• vattÄ• . __me_ti kattunid
sotabbo hi dhammo savanakiriyÄ• kattupuggalassa savanakiriyÄ• vasena pavattiá¹-á¹-hÄ• n
nÄ• nappakÄ• rappavattena cittasantÄ• nena taá¹ƒsamaá¹…gino kattu visaye gahaá¹‡asan
hoti.

atha vÄ• __itÄ«_ti puggalakiccaniddeso. sutÄ• naÃ±hi dhammÄ• naá¹ƒ gahitÄ• kÄ• rassa
avadhÄ• raá¹‡assa vÄ• pakÄ• sanabhÄ• vena itisaddena tadÄ• kÄ• rÄ• didhÄ• raá¹‡assa
puggalavohÄ• rÅ«pÄ• dÄ• nadhammabyÄ• pÄ• rabhÄ• vato \Ne 22/ puggalakiccaá¹ƒ \Be 2
__suta_nti viÃ±Ã±Ä• á¹‡akiccaniddeso. puggalavÄ• dinopi hi savanakiriyÄ• viÃ±Ã±Ä• á¹‡a
__me_ti ubhayakiccayuttapuggalaniddeso \Ee I 25/. __me_ti hi saddappavatti ekanteneva s
viÃ±Ã±Ä• á¹‡akiccaÃ±ca tattheva samodahitabbanti. ayaá¹ƒ panettha saá¹…khepo --- mayÄ
savanakiccaviÃ±Ã±Ä• á¹‡asamaá¹…ginÄ• puggalena viÃ±Ã±Ä• á¹‡avasena laddhassavan

tathÄ• __itÄ«_ti ca __me_ti ca saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±atti.
saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipajjitabbattÄ• sabbapaÃ±
vijjamÄ• nÄ• dÄ«su chasveva paÃ±Ã±attÄ«su avarodho, tasmÄ• yo mÄ• yÄ• marÄ«ciÄ• d
anussavÄ• dÄ«hi gahetabbo viya anuttamattho ca na hoti. so rÅ«pasaddÄ• diko ruppanÄ• n

paramatthasabhÄ• vo saccikaá¹-á¹-haparamatthavasena vijjati. yo pana itÄ«ti ca meti ca vu
Ä• kÄ• rÄ• diaparamatthasabhÄ• vo saccikaá¹-á¹-haparamatthavasena anupalabbhamÄ• n
kimettha taá¹ƒ paramatthato atthi, yaá¹ƒ itÄ«ti vÄ• meti vÄ• niddesaá¹ƒ labhetha. __suta_n
vijjamÄ• napaÃ±Ã±atti. yaÃ±hi taá¹ƒ sotena upaladdhaá¹ƒ, taá¹ƒ paramatthato vijjamÄ• nar

tathÄ• __itÄ«_ti sotapathamÄ• gate dhamme upÄ• dÄ• ya tesaá¹ƒ upadhÄ• ritÄ• kÄ• rÄ•
__me_ti sasantatipariyÄ• panne khandhe karaá¹‡Ä• divisesavisiá¹-á¹-he upÄ• dÄ• ya vattab
__suta_nti diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbato upanidhÄ• paÃ±Ã±atti. diá¹-á¹-hÄ• di
saddÄ• yatane pavattamÄ• nopi sutavohÄ• ro dutiyaá¹ƒ, tatiyanti Ä• diko viya paá¹-hamÄ•
diá¹-á¹-hamutaviÃ±Ã±Ä• tanirapekkhaá¹ƒ, taá¹ƒ sutaâ€™â€™ nti viÃ±Ã±eyyattÄ• diá¹-á¹-h
vattabbo hoti. asutaá¹ƒ na hotÄ«ti hi sutanti pakÄ• sitoyamatthoti.

ettha \Ee I 26/ ca __itÄ«_ti vacanena asammohaá¹ƒ dÄ«peti. paá¹-ividdhÄ• hi atthassa pa
idha Ä• yasmatÄ• Ä• nandena paccÄ• maá¹-á¹-hÄ• , tenassa asammoho dÄ«pito. na hi sa
nÄ• nappakÄ• rappaá¹-ivedhasamattho hoti, lobhappahÄ• nÄ• divasena nÄ• nappakÄ• rÄ•
niddisÄ«yanti \Be 24/. __suta_nti vacanena asammosaá¹ƒ dÄ«peti sutÄ• kÄ• rassa yÄ• thÄ
yassa hi sutaá¹ƒ sammuá¹-á¹-haá¹ƒ hoti, na so kÄ• lantare mayÄ• sutanti paá¹-ijÄ• nÄ• ti. i
sammohÄ• bhÄ• vena paÃ±Ã±Ä• ya eva vÄ• savanakÄ• lasambhÅ«tÄ• ya taduttarikÄ• lap
satisiddhi. tattha paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• byaÃ±janÄ• vadhÄ• raá¹‡asamatt
paá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambhÄ«ro, yathÄ• sutadhÄ• raá¹‡ameva tattha karaá¹‡Ä«
byÄ• pÄ• ro adhiko, paÃ±Ã±Ä• tattha guá¹‡Ä«bhÅ«tÄ• hoti paÃ±Ã±Ä• ya pubbaá¹…gamÄ
paÃ±Ã±Ä• ya atthappaá¹-ivedhasamatthatÄ• . atthassa hi paá¹-ivijjhitabbo Ä• kÄ• ro gambh
byÄ• pÄ• ro adhiko, sati tattha guá¹‡Ä«bhÅ«tÄ• hoti satiyÄ• pubbaá¹…gamÄ• ti katvÄ• . ta
atthabyaÃ±janasampannassa dhammakosassa anupÄ• lanasamatthatÄ• ya dhammabhaá¹

aparo nayo --- __itÄ«_ti vacanena yonisomanasikÄ• raá¹ƒ dÄ«peti. tena vuccamÄ• nÄ• naá
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthÄ• naá¹ƒ upari vakkhamÄ• nÄ• naá¹ƒ nÄ• nappakÄ•
aviparÄ«tasaddhammavisayattÄ• . na hi ayoniso manasikaroto nÄ• nappakÄ• rappaá¹-ivedh
vacanena avikkhepaá¹ƒ dÄ«peti, nidÄ• napucchÄ• vasena pakaraá¹‡appattassa vakkhamÄ
samÄ• dhÄ• namantarena sambhavati vikkhittacittassa savanÄ• bhÄ• vato. tathÄ• hi vikkhi
sabbasampattiyÄ• vuccamÄ• nopi ``na mayÄ• sutaá¹ƒ, puna bhaá¹‡athÄ• â€™â€™ ti vad
attasammÄ• paá¹‡idhiá¹ƒ pubbekatapuÃ±Ã±ataÃ±ca sÄ• dheti, sammÄ• appaá¹‡ihitattass
tadabhÄ• vato. avikkhepena saddhammassavanaá¹ƒ sappurisÅ«panissayaÃ±ca sÄ• dheti,
sappurisÅ«panissayarahitassa \Ee I 27/ ca tadabhÄ• vato. na hi vikkhittacitto saddhammaá¹
ca sappurise anupassayamÄ• nassa savanaá¹ƒ atthi.

aparo nayo --- ``yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ• natthabyaÃ±janaÃ
nÄ• nÄ• kÄ• raniddesoâ€™â€™ ti vuttaá¹ƒ. yasmÄ• ca so bhagavato vacanassa atthabyaÃ

sakalasÄ• sanasampatiogÄ• hanena niravasesaparahitapÄ• ripÅ«rikÄ• raá¹‡abhÅ«to evaá¹
sammÄ• appaá¹‡ihitattano pubbe akatapuÃ±Ã±assa vÄ• hoti, tasmÄ• __itÄ«_ti iminÄ• bh
pacchimacakkadvayasampattimattano dÄ«peti, __suta_nti savanayogena purimacakkadvay
appatirÅ«pe dese vasato sappurisÅ«panissayarahitassa vÄ• savanaá¹ƒ atthi. iccassa pacc
Ä• sayasuddhi siddhÄ• hoti, sammÄ• paá¹‡ihitatto pubbe ca katapuÃ±Ã±o visuddhÄ• sayo
tadavisuddhihetÅ«naá¹ƒ kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vato. tathÄ• hi vuttaá¹ƒ --- ``sammÄ• p
seyyaso naá¹ƒ tato kareâ€™â€™ ti (Dhp 43) ``katapuÃ±Ã±osi tvaá¹ƒ, Ä• nanda, padhÄ• na
hohisi anÄ• savoâ€™â€™ ti (DN II 207) ca. purimacakkadvayasiddhiyÄ• payogasuddhi. pa
sappurisÅ«panissayena ca sÄ• dhÅ«naá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanenapi visuddhappayo
Ä• sayasuddhiyÄ• adhigamabyattisiddhi, pubbe eva taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesÄ• naá¹ƒ
payogasuddhiyÄ• \Ne 24/ Ä• gamabyattisiddhi. suparisuddhakÄ• yavacÄ«payogo hi vippaá
avikkhittacitto pariyattiyaá¹ƒ visÄ• rado hoti. iti payogÄ• sayasuddhassa Ä• gamÄ• dhigama
aruá¹‡uggamanaá¹ƒ viya sÅ«riyassa udayato, yonisomanasikÄ• ro viya ca kusaladhammas
vacanassa pubbaá¹…gamaá¹ƒ bhavitunti á¹-hÄ• ne nidÄ• naá¹ƒ á¹-hapento __iti me suta_n

aparo nayo --- __itÄ«_ti iminÄ• pubbe vuttanayena nÄ• nappakÄ• rappaá¹-ivedhadÄ«pake
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ \Ee I 28/ dÄ«peti. __suta_nti im
itisaddasannidhÄ• nato vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sotabbabhedappaá¹-ivedhadÄ«pa
dhammaniruttipaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. __itÄ«_ti ca idaá¹ƒ vuttana
yonisomanasikÄ• radÄ«pakaá¹ƒ vacanaá¹ƒ bhÄ• samÄ• no ``ete mayÄ• dhammÄ• manas
suppaá¹-ividdhÄ• â€™â€™ ti dÄ«peti. pariyattidhammÄ• hi ``idha sÄ«laá¹ƒ kathitaá¹ƒ, idha
paÃ±Ã±Ä• , ettakÄ• ettha anusandhiyoâ€™â€™ tiÄ• dinÄ• nayena manasÄ• anupekkhitÄ
anussavÄ• kÄ• raparivitakkasahitÄ• ya dhammanijjhÄ• nakkhantibhÅ«tÄ• ya Ã±Ä• tapariÃ±
diá¹-á¹-hiyÄ• tattha tattha vuttarÅ«pÄ• rÅ«padhamme ``iti rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â€™
suá¹-á¹-hu vavatthapetvÄ• paá¹-ividdhÄ• attano paresaÃ±ca hitasukhÄ• vahÄ• hontÄ«ti. __
savanayogaparidÄ«pakavacanaá¹ƒ bhÄ• samÄ• no ``bahÅ« \Be 26/ mayÄ• dhammÄ• suta
ti dÄ«peti. sotÄ• vadhÄ• nappaá¹-ibaddhÄ• hi pariyattidhammassa savanadhÄ• raá¹‡apari
dhammassa svÄ• kkhÄ• tabhÄ• vena atthabyaÃ±janapÄ• ripÅ«riá¹ƒ dÄ«pento savane Ä• d
atthabyaÃ±janaparipuá¹‡á¹‡aÃ±hi dhammaá¹ƒ Ä• darena assuá¹‡anto mahatÄ• hitÄ• pari
janetvÄ• sakkaccaá¹ƒ dhammo sotabbo.

__iti me suta_nti iminÄ• pana sakalena vacanena Ä• yasmÄ• Ä• nando tathÄ• gatappave
attano adahanto asappurisabhÅ«miá¹ƒ atikkamati, sÄ• vakattaá¹ƒ paá¹-ijÄ• nanto sappurisa
tathÄ• asaddhammÄ• cittaá¹ƒ vuá¹-á¹-hÄ• peti, saddhamme cittaá¹ƒ patiá¹-á¹-hÄ• peti. ``k
mayÄ• , tasseva pana bhagavato vacanaâ€™â€™ nti dÄ«pento attÄ• naá¹ƒ parimoceti, sat
jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá¹-á¹-hÄ• peti.

apica __iti me suta_nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purimassavanaá¹ƒ

paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa dasabaladhara
Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa \Ne 25/ dhammasaraá¹‡assa saddhammavaracakka
ettha atthe vÄ• dhamme vÄ• pade vÄ• \Ee I 29/ byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati v
sabbadevamanussÄ• naá¹ƒ imasmiá¹ƒ dhammavinaye assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• s
vuccati ---

``vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

iti me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

 etthÄ• ha --- ``kasmÄ• panettha yathÄ• aÃ±Ã±esu suttesu `evaá¹ƒ me sutaá¹ƒ, ekaá¹ƒ sa
tiÄ• dinÄ• kÄ• ladese apadisitvÄ• va nidÄ• naá¹ƒ bhÄ• sitaá¹ƒ, evaá¹ƒ na bhÄ• sitaâ€™â€
na pana therena bhÄ• sitattÄ• . idaÃ±hi nidÄ• naá¹ƒ na Ä• yasmatÄ• Ä• nandena paá¹-han
khujjuttarÄ• ya pana bhagavatÄ• upÄ• sikÄ• su bahussutabhÄ• vena etadagge á¹-hapitÄ•
sekkhappaá¹-isambhidÄ• ppattÄ• ya ariyasÄ• vikÄ• ya sÄ• mÄ• vatippamukhÄ• naá¹ƒ paÃ±
paá¹-hamaá¹ƒ bhÄ• sitaá¹ƒ.

 tatrÄ• yaá¹ƒ \Be 27/ anupubbÄ«kathÄ• --- ito kira kappasatasahassamatthake padumuttar
loke uppajjitvÄ• pavattitavaradhammacakko haá¹ƒsavatiyaá¹ƒ viharati. athekadivasaá¹ƒ ha
kuladhÄ«tÄ• satthu dhammadesanaá¹ƒ sotuá¹ƒ gacchantÄ«hi upÄ• sikÄ• hi saddhiá¹ƒ Ä•
ekaá¹ƒ upÄ• sikaá¹ƒ bahussutÄ• naá¹ƒ etadagge á¹-hapentaá¹ƒ disvÄ• adhikÄ• raá¹ƒ katv
patthesi. satthÄ• pi naá¹ƒ byÄ• kÄ• si ``anÄ• gate gotamassa nÄ• ma sammÄ• sambuddha
bahussutÄ• naá¹ƒ aggÄ• bhavissatÄ«â€™â€™ ti. tassÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ
manussesÅ«ti evaá¹ƒ devamanussesu saá¹ƒsarantiyÄ• kappasatasahassaá¹ƒ atikkantaá¹ƒ
amhÄ• kaá¹ƒ bhagavato kÄ• le sÄ• devalokato cavitvÄ• ghosakaseá¹-á¹-hissa gehe dÄ• s
paá¹-isandhiá¹ƒ gaá¹‡hi, __uttarÄ• _tissÄ• nÄ• maá¹ƒ akaá¹ƒsu. sÄ• jÄ• takÄ• le khujjÄ•
__khujjuttarÄ• _tveva paÃ±Ã±Ä• yittha. sÄ• aparabhÄ• ge ghosakaseá¹-á¹-hinÄ• raÃ±Ã±o
dinnakÄ• le tassÄ• paricÄ• rikabhÄ• vena dinnÄ• raÃ±Ã±o utenassa antepure vasati.

 tena ca samayena kosambiyaá¹ƒ ghosakaseá¹-á¹-hikukkuá¹-aseá¹-á¹-hipÄ• vÄ• rikaseá¹-á¹
bhagavantaá¹ƒ uddissa tayo vihÄ• re kÄ• retvÄ• janapadacÄ• rikaá¹ƒ carante tathÄ• gate k
buddhappamukhassa bhikkhusaá¹…ghassa vihÄ• re niyyÄ• detvÄ• mahÄ• dÄ• nÄ• ni pava
atha nesaá¹ƒ etadahosi --- ``buddhÄ• nÄ• ma sabbalokÄ• nukampakÄ• , aÃ±Ã±esampi okA
kosambinagaravÄ• sinopi \Ne 26/ janassa okÄ• saá¹ƒ akaá¹ƒsu. tato paá¹-á¹-hÄ• ya nÄ• ga
gaá¹‡asabhÄ• gena mahÄ• dÄ• naá¹ƒ denti. athekadivasaá¹ƒ satthÄ• bhikkhusaá¹…ghapa
mÄ• lÄ• kÄ• rajeá¹-á¹-hakassa gehe nisÄ«di. tasmiá¹ƒ khaá¹‡e khujjuttarÄ• sÄ• mÄ• vatiyÄ
aá¹-á¹-ha kahÄ• paá¹‡e Ä• dÄ• ya taá¹ƒ gehaá¹ƒ agamÄ• si. mÄ• lÄ• kÄ• rajeá¹-á¹-hako ta

tuyhaá¹ƒ pupphÄ• ni dÄ• tuá¹ƒ khaá¹‡o natthi, ahaá¹ƒ buddhappamukhaá¹ƒ bhikkhusaá¹…
parivesanÄ• ya sahÄ• yikÄ• hohi, evaá¹ƒ ito paresaá¹ƒ veyyÄ• vaccakaraá¹‡ato muccissas
khujjuttarÄ• buddhÄ• naá¹ƒ bhattagge veyyÄ• vaccaá¹ƒ akÄ• si. sÄ• satthÄ• rÄ• upanisin
sabbameva dhammaá¹ƒ uggaá¹‡hi, anumodanaá¹ƒ pana sutvÄ• sotÄ• pattiphale patiá¹-á¹-

sÄ• \Be 28/ aÃ±Ã±esu divasesu cattÄ• rova kahÄ• paá¹‡e datvÄ• pupphÄ• ni gahetvÄ• g
diá¹-á¹-hasaccabhÄ• vena parasantake cittaá¹ƒ anuppÄ• detvÄ• aá¹-á¹-hapi kahÄ• paá¹‡e
pupphÄ• ni gahetvÄ• sÄ• mÄ• vatiyÄ• santikaá¹ƒ agamÄ• si. atha naá¹ƒ sÄ• pucchi ``am
divasesu na bahÅ«ni pupphÄ• ni Ä• harasi, ajja pana bahukÄ• ni, kiá¹ƒ no rÄ• jÄ• uttaritara
sÄ• musÄ• vattuá¹ƒ abhabbatÄ• ya atÄ«te attanÄ• kataá¹ƒ anigÅ«hitvÄ• sabbaá¹ƒ kathe
bahÅ«ni Ä• harasÄ«â€™â€™ ti ca vuttÄ• ``ajjÄ• haá¹ƒ sammÄ• sambuddhassa dhammaá
sacchÄ• kÄ• siá¹ƒ, tasmÄ• tumhe na vaÃ±cemÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• ``are dua
kÄ• laá¹ƒ tayÄ• gahite kahÄ• paá¹‡e dehÄ«â€™â€™ ti atajjetvÄ• pubbahetunÄ• codiyam
amataá¹ƒ, amhepi pÄ• yehÄ«â€™â€™ ti vatvÄ• ``tena hi maá¹ƒ nhÄ• pehÄ«â€™â€™ ti \E
gandhodakaghaá¹-ehi nhÄ• petvÄ• dve maá¹-á¹-hasÄ• á¹-ake dÄ• pesi. sÄ• ekaá¹ƒ nivÄ•
Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• Ä• sane nisÄ«ditvÄ• vicitrabÄ«janiá¹ƒ Ä• dÄ• ya nÄ«cÄ• sa
mÄ• tugÄ• masatÄ• ni Ä• mantetvÄ• sekhappaá¹-isambhidÄ• su á¹-hatvÄ• satthÄ• rÄ• de
dhammaá¹ƒ desesi. desanÄ• vasÄ• ne tÄ• sabbÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. tÄ
vanditvÄ• ``amma, ajja paá¹-á¹-hÄ• ya tvaá¹ƒ kiliá¹-á¹-hakammaá¹ƒ mÄ• kari, amhÄ• kaá¹
Ä• cariyaá¹-á¹-hÄ• ne ca patiá¹-á¹-hÄ• hÄ«â€™â€™ ti garuá¹-á¹-hÄ• ne á¹-hapayiá¹ƒsu.

kasmÄ• panesÄ• dÄ• sÄ« hutvÄ• nibbattÄ• ti? sÄ• kira kassapasammÄ• sambuddhakÄ
seá¹-á¹-hidhÄ«tÄ• hutvÄ• nibbattÄ• . ekÄ• ya khÄ«á¹‡Ä• savattheriyÄ• upaá¹-á¹-hÄ• kaku
ayye, pasÄ• dhanapeá¸·ikaá¹ƒ dethÄ• â€™â€™ ti veyyÄ• vaccaá¹ƒ kÄ• resi. therÄ«pi ``ade
uppÄ• detvÄ• niraye nibbattissati, dentiyÄ• paresaá¹ƒ dÄ• sÄ« hutvÄ• nibbattissati, niraya
\Ne 27/ seyyoâ€™â€™ ti anuddayaá¹ƒ paá¹-icca tassÄ• vacanaá¹ƒ akÄ• si. sÄ• tena kam
paresaá¹ƒ dÄ• sÄ«yeva hutvÄ• nibbatti.

kasmÄ• pana khujjÄ• ahosi? anuppanne kira buddhe ayaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±o gehe
rÄ• jakulÅ«pakaá¹ƒ paccekabuddhaá¹ƒ thokaá¹ƒ khujjadhÄ• tukaá¹ƒ disvÄ• attanÄ• \Be 2
mÄ• tugÄ• mÄ• naá¹ƒ purato parihÄ• saá¹ƒ karontÄ« yathÄ• vajjaá¹ƒ keá¸·ivasena khujjÄ•
khujjÄ• hutvÄ• nibbatti.

kiá¹ƒ pana katvÄ• paÃ±Ã±avantÄ« jÄ• tÄ• ti? anuppanne kira buddhe ayaá¹ƒ bÄ• rÄ• á¹‡a
aá¹-á¹-ha paccekabuddhe rÄ• jagehato uá¹‡hapÄ• yÄ• sassa pÅ«rite patte parivattitvÄ• pa
disvÄ• attano santakÄ• ni aá¹-á¹-ha dantavalayÄ• ni ``idha á¹-hapetvÄ• gaá¹‡hathÄ• â€™
katvÄ• olokesuá¹ƒ. ``tumhÄ• kaÃ±Ã±eva tÄ• ni pariccattÄ• ni, gahetvÄ• gacchathÄ• â€™â
nandamÅ«lakapabbhÄ• raá¹ƒ agamaá¹ƒsu. ajjÄ• pi tÄ• ni valayÄ• ni arogÄ• neva. sÄ• tass

jÄ• tÄ• .

atha naá¹ƒ sÄ• mÄ• vatippamukhÄ• ni paÃ±ca itthisatÄ• ni ``amma, tvaá¹ƒ divase divase s
bhagavatÄ• desitaá¹ƒ dhammaá¹ƒ sutvÄ• amhÄ• kaá¹ƒ desehÄ«â€™â€™ ti vadiá¹ƒsu. sÄ
tipiá¹-akadharÄ• jÄ• tÄ• . tasmÄ• naá¹ƒ \Ee I 32/ satthÄ• --- ``etadaggaá¹ƒ, bhikkhave, ma
bahussutÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ yadidaá¹ƒ khujjuttarÄ• â€™â€™ ti etadagge á¹-hapesi.
bahussutabhÄ• vena satthÄ• rÄ• etadagge á¹-hapitÄ• paá¹-isambhidÄ• ppattÄ• khujjuttar
kosambiyaá¹ƒ viharante kÄ• lena kÄ• laá¹ƒ satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ•
sÄ• mÄ• vatippamukhÄ• naá¹ƒ paÃ±cannaá¹ƒ itthisatÄ• naá¹ƒ ariyasÄ• vikÄ• naá¹ƒ satthÄ
yathÄ• sutaá¹ƒ dhammaá¹ƒ kathentÄ« attÄ• naá¹ƒ parimocetvÄ• satthu santike sutabhÄ• v
``vuttaÃ±hetaá¹ƒ bhagavatÄ• vuttamarahatÄ• ti me sutaâ€™â€™ _nti nidÄ• naá¹ƒ Ä• rope

yasmÄ• pana tasmiá¹ƒyeva nagare bhagavato sammukhÄ• sutvÄ• tadaheva tÄ• ya tÄ• s
``ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharatÄ«â€™â€™ ti kÄ• ladesaá¹ƒ apadisitu
natthi supÄ• kaá¹-abhÄ• vato. bhikkhuniyo cassÄ• santike imÄ• ni suttÄ• ni gaá¹‡hiá¹ƒsu. e
bhikkhÅ«supi tÄ• ya Ä• ropitaá¹ƒ nidÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ ahosi. atha Ä• yasmÄ• Ä• nar
parinibbÄ• nato aparabhÄ• ge sattapaá¹‡á¹‡iguhÄ• yaá¹ƒ ajÄ• tasattunÄ• kÄ• rÄ• pite sad
mahÄ• kassapappamukhassa \Ne 28/ vasÄ«gaá¹‡assa majjhe nisÄ«ditvÄ• dhammaá¹ƒ sa
nidÄ• nassa \Be 30/ dveá¸·hakaá¹ƒ pariharanto tÄ• ya Ä• ropitaniyÄ• meneva nidÄ• naá¹ƒ Ä

keci panettha bahuppakÄ• re papaÃ±centi. kiá¹ƒ tehi? apica nÄ• nÄ• nayehi saá¹…gÄ«tikÄ
saá¹…gÄ• yiá¹ƒsu. anubuddhÄ• hi dhammasaá¹…gÄ• hakamahÄ• therÄ• , te sammadeva
saá¹…gÄ• yanÄ• kÄ• raá¹ƒ jÄ• nantÄ• katthaci ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dinÄ• , kat
tiÄ• dinÄ• , katthaci gÄ• thÄ• bandhavasena nidÄ• naá¹ƒ á¹-hapentÄ• , katthaci sabbena sa
aá¹-á¹-hapentÄ• vaggasaá¹…gahÄ• divasena dhammavinayaá¹ƒ saá¹…gÄ• yiá¹ƒsu. tattha
nidÄ• naá¹ƒ á¹-hapetvÄ• saá¹…gÄ• yiá¹ƒsu, kiÃ±ci suttageyyÄ• divasena navaá¹…gamida
cetaá¹ƒ, evaá¹ƒ sabbesampi sammÄ• sambuddhÄ• naá¹ƒ. vuttaÃ±hetaá¹ƒ ``appakaÃ±ca ne
geyyaâ€™â€™ ntiÄ• di. tattha itivuttakaá¹…gassa \Ee I 33/ aÃ±Ã±aá¹ƒ kiÃ±ci na paÃ±Ã±Ä
á¹-hapetvÄ• ``vuttaÃ±hetaá¹ƒ ... pe ... me sutaâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ. tenÄ• hu aá¹
``vuttaÃ±hetaá¹ƒ bhagavatÄ• ti Ä• dinayappavattÄ• dvÄ• dasuttarasatasuttantÄ• itivuttaka
adhippÄ• yaá¹ƒ jÄ• nantehi dhammasaá¹…gÄ• hakehi ariyasÄ• vikÄ• ya vÄ• imesaá¹ƒ sutt
itivuttakaá¹…gabhÄ• vaÃ±Ä• panatthaá¹ƒ iminÄ• va nayena nidÄ• naá¹ƒ á¹-hapitanti vedita

kimatthaá¹ƒ pana dhammavinayasaá¹…gahe kayiramÄ• ne nidÄ• navacanaá¹ƒ? nanu bhag
saá¹…gaho kÄ• tabboti? vuccate --- __desanÄ• ya á¹-hitiasammosasaddheyyabhÄ• vasam
kÄ• ladesadesakaparisÄ• padesehi upanibandhitvÄ• á¹-hapitÄ• hi desanÄ• ciraá¹-á¹-hitik
saddheyyÄ• ca desakÄ• lakattuhetunimittehi upanibaddho viya vohÄ• ravinicchayo. teneva
mahÄ• kassapena brahmajÄ• lamÅ«lapariyÄ• yasuttÄ• dÄ«naá¹ƒ desÄ• dipucchÄ• su katÄ

karontena dhammabhaá¹‡á¸• Ä• gÄ• rikena ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dinÄ• nidÄ• n
desakÄ• lassa aggahaá¹‡e kÄ• raá¹‡aá¹ƒ vuttameva.

apica __satthu sampattippakÄ• sanatthaá¹ƒ_ nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagav
pubbaracanÄ• numÄ• nÄ• gamatakkÄ• bhÄ• vato sammÄ• sambuddhabhÄ• vasiddhi. na h
pubbaracanÄ• dÄ«hi attho atthi sabbattha appaá¹-ihataÃ±Ä• á¹‡Ä• cÄ• ratÄ• ya ekappamÄ
tathÄ• Ä• cariyamuá¹-á¹-hidhammamacchariyasÄ• sanasÄ• vakÄ• nurÄ• gÄ• bhÄ• vato kh
sabbaso khÄ«á¹‡Ä• savassa te sambhavantÄ«ti suvisuddhassa parÄ• nuggahapavatti. eva
desakasaá¹ƒkilesabhÅ«tÄ• naá¹ƒ diá¹-á¹-hisÄ«lasampadÄ• dÅ«sakÄ• naá¹ƒ avijjÄ• taá¹‡hÄ
accantÄ• bhÄ• vasaá¹ƒsÅ«cakehi Ã±Ä• á¹‡asampadÄ• pahÄ• nasampadÄ• bhibyaÃ±jakeh
sambuddhavisuddhabhÄ• vehi purimavesÄ• rajjadvayasiddhi, tato ca antarÄ• yikaniyyÄ• nil
asammohabhÄ• vasiddhito pacchimavesÄ• rajjadvayasiddhÄ«ti bhagavato catuvesÄ• rajjas
attahitaparahitapaá¹-ipatti ca nidÄ• navacanena \Ee I 34/ pakÄ• sitÄ• hoti, tattha tattha sam
ajjhÄ• sayÄ• nurÅ«paá¹ƒ á¹-hÄ• nuppattikappaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panato.
kÄ• madosappahÄ• naá¹ƒ vidhÄ• ya desanÄ• dÄ«panato cÄ• ti yojetabbaá¹ƒ. tena vuttaá¹ƒ
sampattippakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti. ettha ca ``bhagavatÄ• arahatÄ•
yathÄ• vuttaatthavibhÄ• vanatÄ• heá¹-á¹-hÄ• dassitÄ• eva.

tathÄ• __sÄ• sanasampattippakÄ• sanatthaá¹ƒ_ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹‡Ä•
bhagavato natthi niratthakÄ• paá¹-ipatti attahitÄ• vÄ• . tasmÄ• paresaá¹ƒyevatthÄ• ya pav
sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ yathÄ• pavattaá¹ƒ vuccan
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ anusÄ• sanat
kabbaracanÄ• . tayidaá¹ƒ satthu caritaá¹ƒ kÄ• ladesadesakaparisÄ• padesehi tattha tattha n
yathÄ• rahaá¹ƒ pakÄ• siyati. idha pana desakaparisÄ• padesehÄ«ti yojetabbaá¹ƒ. tena vutta
``sÄ• sanasampattippakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti.

apica __satthuno pamÄ• á¹‡abhÄ• vappakÄ• sanena sÄ• sanassa pamÄ• á¹‡abhÄ• vadas
taÃ±cassa pamÄ• á¹‡abhÄ• vadassanaá¹ƒ heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena ``bhagavat
padehi vibhÄ• vitanti veditabbaá¹ƒ. idamettha nidÄ• navacanappayojanassa mukhamattanid

nidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. ekakanipÄ• to

1. paá¹-hamavaggo

1. lobhasuttavaá¹‡á¹‡anÄ•

<1> idÄ• ni \Be 32/ \Ne 30/ \Ee I 35/ __ekadhammaá¹ƒ, bhikkhave, pajahathÄ• _tiÄ• dinÄ•
nikkhittassa suttassa vaá¹‡á¹‡anÄ• ya okÄ• so anuppatto. sÄ• panesÄ• atthavaá¹‡á¹‡anÄ
vicÄ• retvÄ• vuccamÄ• nÄ• pÄ• kaá¹-Ä• hoti, tasmÄ• suttanikkhepaá¹ƒ tÄ• va vicÄ• ress
suttanikkhepÄ• --- attajjhÄ• sayo, parajjhÄ• sayo, pucchÄ• vasiko, aá¹-á¹-huppattikoti. yath
anekasataanekasahassabhedÄ• nipi suttantÄ• ni saá¹ƒkilesabhÄ• giyÄ• dipaá¹-á¹-hÄ• nana
nÄ• tivattanti, evaá¹ƒ attajjhÄ• sayÄ• disuttanikkhepavasena catubbidhataá¹ƒ nÄ• tivattantÄ
attajjhÄ• sayassa aá¹-á¹-huppattiyÄ• ca parajjhÄ• sayapucchÄ• vasikehi saddhiá¹ƒ saá¹ƒsa
attajjhÄ• sayo ca parajjhÄ• sayo ca, attajjhÄ• sayo ca pucchÄ• vasiko ca, aá¹-á¹-huppattiko
aá¹-á¹-huppattiko ca pucchÄ• vasiko cÄ• ti ajjhÄ• sayapucchÄ• nusandhisambhavato; evaá
attajjhÄ• sayenapi saá¹ƒsaggabhedo sambhavati, attajjhÄ• sayÄ• dÄ«hi pana purato á¹-hite
saá¹ƒsaggo natthÄ«ti niravaseso paá¹-á¹-hÄ• nanayo na sambhavati. tadantogadhattÄ• vÄ
sesanikkhepÄ• naá¹ƒ mÅ«lanikkhepavasena cattÄ• ro suttanikkhepÄ• vuttÄ• ti veditabbaá¹

tatrÄ• yaá¹ƒ vacanattho --- nikkhipÄ«yatÄ«ti nikkhepo, suttaá¹ƒ eva nikkhepo __suttanikkhe
nikkhipanaá¹ƒ nikkhepo, suttassa nikkhepo suttanikkhepo, suttadesanÄ• ti attho. attano ajjh
attajjhÄ• sayo, so assa atthi kÄ• raá¹‡abhÅ«toti __attajjhÄ• sayo, _ attano ajjhÄ• sayo etass
attajjhÄ• sayo. __parajjhÄ• saye_pi eseva nayo. pucchÄ• ya vasoti pucchÄ• vaso. so etass
__pucchÄ• vasiko_. suttadesanÄ• ya vatthubhÅ«tassa atthassa uppatti atthuppatti \Ne 31/,
aá¹-á¹-huppatti tha-kÄ• rassa á¹-ha-kÄ• raá¹ƒ katvÄ• , sÄ• etassa atthÄ«ti __aá¹-á¹-huppat
36/. atha vÄ• nikkhipÄ«yati suttaá¹ƒ etenÄ• ti nikkhepo, attajjhÄ• sayÄ• di eva. etasmiá¹ƒ p
attano ajjhÄ• sayo attajjhÄ• sayo. paresaá¹ƒ ajjhÄ• sayo parajjhÄ• sayo. pucchÄ«yatÄ«ti pu
attho, pucchÄ• vasena pavattaá¹ƒ dhammappaá¹-iggÄ• hakÄ• naá¹ƒ vacanaá¹ƒ pucchÄ• va
nikkhepasaddÄ• pekkhÄ• ya pucchÄ• vasikoti pulliá¹…gavasena vuttaá¹ƒ. tathÄ• aá¹-á¹-hu
aá¹-á¹-huppattikoti evamettha attho veditabbo.

apica paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡anirapekkhattÄ• attajjhÄ• sayassa visuá¹ƒ
yutto, kevalaá¹ƒ attano ajjhÄ• sayeneva dhammatantiá¹-hapanatthaá¹ƒ pavattitadesanattÄ•
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ pana paresaá¹ƒ ajjhÄ• sayapucchÄ• naá¹ƒ desanÄ•
uppattiyaá¹ƒ pavattitÄ• naá¹ƒ kathaá¹ƒ aá¹-á¹-huppattiyaá¹ƒ anavarodho, pucchÄ• vasikaá¹
parajjhÄ• sayÄ• nurodhena pavattitÄ• naá¹ƒ kathaá¹ƒ parajjhÄ• saye anavarodhoti? na cod
abhinÄ«hÄ• raparipucchÄ• divinimuttasseva suttadesanÄ• kÄ• raá¹‡uppÄ• dassa aá¹-á¹-hu
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tathÄ• hi brahmajÄ• ladhamm
na0 I 1 Ä• dayo) vaá¹‡á¹‡Ä• vaá¹‡á¹‡aÄ• misuppÄ• dÄ• didesanÄ• nimittaá¹ƒ aá¹-á¹-huppa
pucchaá¹ƒ vinÄ• ajjhÄ• sayameva nimittaá¹ƒ katvÄ• desito parajjhÄ• sayo, pucchÄ• vasen
pÄ• kaá¹-oyamatthoti.

yÄ• ni bhagavÄ• parehi anajjhiá¹-á¹-ho kevalaá¹ƒ attano ajjhÄ• sayeneva katheti, seyyathi
Ä• kaá¹…kheyyasuttaá¹ƒ, tuvaá¹-á¹-akasuttantievamÄ• dÄ«ni (Sn 921 Ä• dayo; MN I 64 Ä•

nikkhepo.

yÄ• ni pana ``paripakkÄ• kho rÄ• hulassa vimuttiparipÄ• canÄ«yÄ• dhammÄ• , yaá¹ƒnÅ«
Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti evaá¹ƒ paresaá¹ƒ ajjhÄ• sayaá¹ƒ khantiá¹ƒ abhi
bujjhanabhÄ• vaÃ±ca oloketvÄ• parajjhÄ• sayavasena kathitÄ• ni, seyyathidaá¹ƒ --- rÄ• hu
dhammacakkappavattanasuttantievamÄ• dÄ«ni (MN II 107 Ä• dayo; III 416 Ä• dayo; SN b I
parajjhÄ• sayo nikkhepo.

bhagavantaá¹ƒ pana \Ee I 37/ upasaá¹…kamitvÄ• devÄ• manussÄ• catasso parisÄ• catt
tathÄ• paÃ±haá¹ƒ pucchanti ``bojjhaá¹…gÄ• bojjhaá¹…gÄ• ti, bhante, vuccanti, nÄ«varaá¹
nÄ«varaá¹‡Ä• ti vuccantÄ«â€™â€™ tiÄ• dinÄ• \Ne 32/, evaá¹ƒ puá¹-á¹-hena bhagavatÄ•
bojjhaá¹…gasaá¹ƒyuttÄ• dÄ«ni (SN c V 186) tesaá¹ƒ pucchÄ• vasiko nikkhepo.

yÄ• ni pana tÄ• ni uppannaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca kathitÄ• ni, seyyathidaá¹ƒ --- dham
puttamaá¹ƒsÅ«pamaá¹ƒ, dÄ• rukkhandhÅ«pamantievamÄ• dÄ«ni (MN I 29; SN a II 63), tes
nikkhepo.

evamimesu catÅ«su suttanikkhepesu imassa suttassa parajjhÄ• sayo nikkhepo. parajjhÄ• s
nikkhittaá¹ƒ. kesaá¹ƒ ajjhÄ• sayena? lobhe Ä• dÄ«navadassÄ«naá¹ƒ puggalÄ• naá¹ƒ. keci
ti vadanti.

tattha __ekadhammaá¹ƒ, bhikkhave_tiÄ• dÄ«su __eka_saddo attheva aÃ±Ã±atthe ``sassat
saccaá¹ƒ moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27). atthi se
ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su (DN I 228; Vin III 11). atthi asahÄ• ye ``eko vÅ«pakaá¹-
I 405). atthi saá¹…khÄ• yaá¹ƒ ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariya
tiÄ• dÄ«su (AN c 8.29). idhÄ• pi saá¹…khÄ• yameva daá¹-á¹-habbo.

__dhamma_-saddo pariyattisaccasamÄ• dhipaÃ±Ã±Ä• pakatipuÃ±Ã±Ä• pattisuÃ±Ã±atÄ• Ã
tathÄ• hissa ``idha bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ• dÄ«su (AN b V
``diá¹-á¹-hadhammoâ€™â€™ tiÄ• dÄ«su (DN I 299) saccÄ• ni. ``evaá¹ƒdhammÄ• te bhaga
(DN II 13; III 142) samÄ• dhi. ``saccaá¹ƒ dhammo dhiti cÄ• go, save pecca na socatÄ«â€™
paÃ±Ã±Ä• . ``jÄ• tidhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjatÄ«â€™
pakati. ``dhammo have rakkhati dhammacÄ• riâ€™â€™ ntiÄ• dÄ«su \Ee I 38/ (J I 10.102) p
dhammÄ• naá¹ƒ aÃ±Ã±atarena vadeyya pÄ• rÄ• jikena vÄ• saá¹…ghÄ• disesena vÄ• pÄ•
III 444) Ä• patti. ``tasmiá¹ƒ kho pana samaye dhammÄ• hontÄ«â€™â€™ tiÄ• dÄ«su (Dhs 1
dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gac
Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) Ã±eyyo. ``kusalÄ• dhammÄ• akusalÄ
tikamÄ• tikÄ• 1) sabhÄ• vo attho \Be 35/. idhÄ• pi sabhÄ• vo. tasmÄ• \Ne 33/ __ekadham

saá¹ƒkilesasabhÄ• vanti adhippÄ• yo. eko ca so dhammo cÄ• ti ekadhammo, taá¹ƒ ekadha

__bhikkhave_ti bhikkhÅ« Ä• lapati. kimatthaá¹ƒ pana bhagavÄ• dhammaá¹ƒ desento bhikk
dhammameva desetÄ«ti? satijananatthaá¹ƒ. bhikkhÅ« hi aÃ±Ã±aá¹ƒ cintentÄ• pi dhammaá
kammaá¹-á¹-hÄ• naá¹ƒ manasi karontÄ• pi nisinnÄ• honti. te paá¹-hamaá¹ƒ anÄ• lapitvÄ•
desanÄ• kiá¹ƒnidÄ• nÄ• , kiá¹ƒpaccayÄ• â€™â€™ ti sallakkhetuá¹ƒ na sakkonti. Ä• lapite
upaá¹-á¹-hapetvÄ• sallakkhetuá¹ƒ sakkonti, tasmÄ• satijananatthaá¹ƒ ``bhikkhaveâ€™â€™
tesaá¹ƒ bhikkhanasÄ«latÄ• diguá¹‡ayogasiddhena vacanena hÄ«nÄ• dhikajanasevitaá¹ƒ vu
uddhatadÄ«nabhÄ• vaniggahaá¹ƒ karoti. ``bhikkhaveâ€™â€™ ti iminÄ•
karuá¹‡Ä• vipphÄ• rasommahadayanayananipÄ• tapubbaá¹…gamena vacanena te attano
kathetukamyatÄ• dÄ«pakena vacanena nesaá¹ƒ sotukamyataá¹ƒ janeti. teneva ca sambodh
savanamanasikÄ• repi niyojeti. sÄ• dhukaá¹ƒ savanamanasikÄ• rÄ• yattÄ• hi sÄ• sanasam

aÃ±Ã±esupi devamanussesu parisapariyÄ• pannesu vijjamÄ• nesu kasmÄ• bhikkhÅ« eva
jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• vato. sabbaparisasÄ• dhÄ• raá¹‡Ä• hi bh
parisÄ• ya ca jeá¹-á¹-hÄ• bhikkhÅ« paá¹-hamuppannattÄ• , seá¹-á¹-hÄ• anagÄ• riyabhÄ•
cariyÄ• nuvidhÄ• yakattÄ• sakalasÄ• sanapaá¹-iggÄ• hakattÄ• ca, Ä• sannÄ• tattha nisin
sadÄ• sannihitÄ• satthusantikÄ• vacarattÄ• . apica te dhammadesanÄ• ya bhÄ• janaá¹ƒ \E
paá¹-ipattisabbhÄ• vato, visesato ca ekacce bhikkhÅ« sandhÄ• ya ayaá¹ƒ desanÄ• ti te eva

__pajahathÄ• _ti ettha __pahÄ• naá¹ƒ_ nÄ• ma tadaá¹…gappahÄ• naá¹ƒ, vikkhambhanap
samucchedappahÄ• naá¹ƒ, paá¹-ippassaddhippahÄ• naá¹ƒ, nissaraá¹‡appahÄ• nanti paÃ±
dÄ«pÄ• lokeneva tamassa paá¹-ipakkhabhÄ• vato alobhÄ• dÄ«hi lobhÄ• dikassa,
nÄ• marÅ«paparicchedÄ• divipassanÄ• Ã±Ä• á¹‡ehi tassa tassa anatthassa pahÄ• naá¹ƒ.
lobhÄ• dimalassa, sÄ«lena pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyassa, saddhÄ• dÄ«hi assaddhiy
nÄ• marÅ«pavavatthÄ• nena sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena ahetuvisamahe
aparabhÄ• gena kaá¹…khÄ• vitaraá¹‡ena kathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasammasane
ti gÄ• hassa, maggÄ• maggavavatthÄ• nena amagge maggasaÃ±Ã±Ä• ya, udayadassanen
vayadassanena sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhayesu abhayasaÃ±Ã±Ä• ya, Ä
assÄ• dasaÃ±Ã±Ä• ya, nibbidÄ• nupassanena abhiratisaÃ±Ã±Ä• ya, muccitukamyatÄ• Ã±Ä
amuccitukamyatÄ• ya upekkhÄ• Ã±Ä• á¹‡ena anupekkhÄ• ya, anulomena dhammaá¹-á¹-hit
paá¹-ilomabhÄ• vassa, gotrabhunÄ• saá¹…khÄ• ranimittaggÄ• hassa pahÄ• naá¹ƒ, etaá¹ƒ

yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹‡ato ghaá¹
sevÄ• lassa tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ, etaá¹ƒ __vikkh
yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒtaá¹ƒmaggavato attano santÄ• ne
pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277; Vibh 628) nayena vuttassa samudayapakkh

appavattibhÄ• vena samucchindanaá¹ƒ, idaá¹ƒ __samucchedappahÄ• naá¹ƒ_ nÄ• ma. yaá
paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, etaá¹ƒ __paá¹-ippassaddhippahÄ• naá¹ƒ_ nÄ• ma. y
sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹ƒ __niss
evaá¹ƒ paÃ±cavidhe pahÄ• ne anÄ• gÄ• mikabhÄ• vakarassa pahÄ• nassa adhippetattÄ•
veditabbaá¹ƒ. tasmÄ• __pajahathÄ• _ti pariccajatha, samucchindathÄ• ti attho.

__aha_nti bhagavÄ• attÄ• naá¹ƒ niddisati. __vo_ti ayaá¹ƒ __vo_saddo
paccattaupayogakaraá¹‡asÄ• mivacanapadapÅ«raá¹‡asampadÄ• nesu \Ee I 40/ dissati. tat
anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• â€™â€™ tiÄ• dÄ«su (MN I 326) paccatte Ä• g
paá¹‡Ä• memi voâ€™â€™ tiÄ• dÄ«su (MN II 157) upayoge. ``na vo mama santike vatthabb
157) karaá¹‡e. ``sabbesaá¹ƒ vo, sÄ• riputta, subhÄ• sitaâ€™â€™ ntiÄ• dÄ«su (MN I 345) s
ariyÄ• parisuddhakÄ• yakammantÄ• â€™â€™ tiÄ• dÄ«su (MN I 35) padapÅ«raá¹‡e. ``van
bhikkhave, desessÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 190) sampadÄ• ne. idhÄ• pi sampadÄ

__pÄ• á¹-ibhogo_ti paá¹-ibhÅ«. so hi dhÄ• raá¹‡akaá¹ƒ paá¹-icca dhanikassa, dhanikaá¹ƒ p
dhÄ• raá¹‡akassa paá¹-inidhibhÅ«to dhanikasantakassa tato haraá¹‡Ä• disaá¹…khÄ• tena
paá¹-ibhogo, paá¹-ibhogo eva pÄ• á¹-ibhogo. __anÄ• gÄ• mitÄ• yÄ• _ti anÄ• gÄ• mibhÄ• va
paá¹-isandhiggahaá¹‡avasena hi kÄ• mabhavassa anÄ• gamanato anÄ• gÄ• mÄ«. yo yass
anÄ• gÄ• mÄ«ti vuccati, saphalo so tatiyamaggo anÄ• gÄ• mitÄ• nÄ• ma. iti bhagavÄ• ver
veneyyajjhÄ• sayÄ• nukÅ«laá¹ƒ tatiyamaggÄ• dhigamaá¹ƒ lahunÄ• upÄ• yena ekadhamma
katvÄ• dassesi \Ne 35/ yathÄ• taá¹ƒ sammÄ• sambuddho. bhinnabhÅ«mikÄ• pi hi paá¹-igh
tatiyamaggavajjhÄ• kilesÄ• kÄ• marÄ• gappahÄ• naá¹ƒ nÄ• tivattantÄ«ti.

kasmÄ• panettha bhagavÄ• attÄ• naá¹ƒ pÄ• á¹-ibhogabhÄ• ve á¹-hapesi? tesaá¹ƒ bhikkh
anÄ• gÄ• mimaggÄ• dhigamÄ• ya ussÄ• hajananatthaá¹ƒ. passati hi bhagavÄ• ``mayÄ• `e
pajahatha, ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• yÄ• â€™ ti vutte ime bhikkhÅ« addhÄ•
sakkÄ• tatiyabhÅ«miá¹ƒ samadhigantuá¹ƒ, yato dhammassÄ• mi paá¹-hamamÄ• ha `ahaá¹
ussÄ• hajÄ• tÄ• tadatthÄ• ya paá¹-ipajjitabbaá¹ƒ maÃ±Ã±issantÄ«â€™â€™ ti. tasmÄ• uss
anÄ• gÄ• mitÄ• ya tesaá¹ƒ bhikkhÅ«naá¹ƒ attÄ• naá¹ƒ pÄ• á¹-ibhogabhÄ• ve á¹-hapesi.

__katamaá¹ƒ ekadhamma_nti ettha __katama_nti pucchÄ• vacanaá¹ƒ. pucchÄ• ca nÄ• m
adiá¹-á¹-hajotanÄ• pucchÄ• , diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ
kathetukamyatÄ• pucchÄ• ti. tattha pakatiyÄ• lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti adiá¹-á¹-h
atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÄ• vitaá¹ƒ, tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya tulanÄ• ya tÄ«
vibhÄ• vanatthÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ __adiá¹-á¹-hajotanÄ• pucchÄ• _. pakatiyÄ
hoti diá¹-á¹-haá¹ƒ tulitaá¹ƒ tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ. so aÃ±Ã±ehi paá¹‡á¸• iteh
saá¹ƒsandanatthÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ __diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• _.
hoti vimatipakkhando dveá¸·hakajÄ• to --- ``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kathaá¹

so vimaticchedanatthÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ __vimaticchedanÄ• pucchÄ• _. bha
anumatiggahaá¹‡atthaá¹ƒ paÃ±haá¹ƒ pucchati --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«
aniccaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• (SN b III 59; Vin I 21), ayaá¹ƒ __anumatipucchÄ• _. bha
kathetukamyatÄ• ya paÃ±haá¹ƒ pucchati --- ``cattÄ• rome, bhikkhave, Ä• hÄ• rÄ• bhÅ«tÄ•
sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya. katame cattÄ• roâ€™â€™
__kathetukamyatÄ• pucchÄ• _.

tattha purimÄ• tisso pucchÄ• buddhÄ• naá¹ƒ natthi. kasmÄ• ? tÄ«su hi addhÄ• su kiÃ±ci
addhÄ• vimuttaá¹ƒ vÄ• asaá¹…khataá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ adiá¹-á¹-haá¹ƒ atulita
avibhÄ• vitaá¹ƒ nÄ• ma natthi. tena nesaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• natthi. yaá¹ƒ pana
paá¹-ividdhaá¹ƒ, tassa aÃ±Ã±ena samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ•
saddhiá¹ƒ saá¹ƒsandanakiccaá¹ƒ natthi, tena nesaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• pi
buddhÄ• bhagavanto akathaá¹ƒkathÄ« \Ne 36/ tiá¹‡á¹‡avicikicchÄ• sabbadhammesu viga
vimaticchedanÄ• pucchÄ• pi natthi. itarÄ• pana dve pucchÄ• atthi, tÄ• su ayaá¹ƒ kathetuk
veditabbÄ• .

idÄ• ni tÄ• ya pucchÄ• ya puá¹-á¹-hamatthaá¹ƒ sarÅ«pato dassento __ ``lobhaá¹ƒ, bhikkha
_ntiÄ• dimÄ• ha. tattha lubbhanti tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• tant
Ä• rammaá¹‡aggahaá¹‡alakkhaá¹‡o makkaá¹-Ä• lepo viya, abhisaá¹…garaso tattakapÄ• le
42/ viya, apariccÄ• gapaccupaá¹-á¹-hÄ• no telaÃ±janarÄ• go viya, saá¹ƒyojaniyesu dhamm
assÄ• dadassanapadaá¹-á¹-hÄ• no, taá¹‡hÄ• nadibhÄ• vena vaá¸• á¸• hamÄ• no yattha sa
mahÄ• samuddaá¹ƒ apÄ• yameva taá¹ƒ sattaá¹ƒ gahetvÄ• gacchatÄ«ti daá¹-á¹-habbo. kiÃ
sabbalobhasÄ• maÃ±Ã±avacano, idha pana kÄ• marÄ• gavacanoti veditabbo. so hi anÄ• g

puna __bhikkhave_ti Ä• lapanaá¹ƒ dhammassa paá¹-iggÄ• hakabhÄ• vena abhimukhÄ«bh
Ä• darajananatthaá¹ƒ. __pajahathÄ• _ti iminÄ• pahÄ• nÄ• bhisamayo vihito, so ca
pariÃ±Ã±Ä• sacchikiriyÄ• bhÄ• vanÄ• bhisamayehi saddhiá¹ƒ eva pavattati, na visunti catus
cattÄ• ripi sammÄ• diá¹-á¹-hiyÄ• kiccÄ• ni vihitÄ• neva honti. yathÄ• ca ``lobhaá¹ƒ pajahat
pahÄ• nekaá¹-á¹-habhÄ• vato dosÄ• dÄ«nampi pahÄ• naá¹ƒ atthato vuttameva hoti, evaá¹ƒ
sammÄ• diá¹-á¹-hikicce pahÄ• nÄ• bhisamaye vutte tassÄ• sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tÄ
sesamaggaá¹…gÄ• nampi samudayasaccavisayakiccaá¹ƒ atthato vuttameva hotÄ«ti paripu
idha \Be 39/ kathitoti daá¹-á¹-habbo. iminÄ• nayena satipaá¹-á¹-hÄ• nÄ• dÄ«nampi bodhipa
byÄ• pÄ• rassa idha vuttabhÄ• vo yathÄ• rahaá¹ƒ vitthÄ• retabbo.

apicettha __lobhaá¹ƒ pajahathÄ• _ti etena pahÄ• napariÃ±Ã±Ä• vuttÄ• . sÄ• ca tÄ«raá¹‡a
tÄ«raá¹‡apariÃ±Ã±Ä• ca Ã±Ä• tapariÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ti avinÄ• bhÄ• vena tissopi
evamettha saha phalena catusaccakammaá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• pakÄ•
atha vÄ• __lobhaá¹ƒ pajahathÄ• _ti saha phalena Ã±Ä• á¹‡adassanavisuddhi desitÄ• . sÄ•

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhisannissayÄ• ... pe ... cittavisuddhisÄ«lavisuddhisan
nÄ• nantarikabhÄ• vena saha phalena sabbÄ• pi satta visuddhiyo vibhÄ• vitÄ• ti veditabbaá

evametÄ• ya visuddhikkamabhÄ• vanÄ• ya pariÃ±Ã±Ä• ttayasampÄ• danena lobhaá¹ƒ paj

``anatthajanano \Ne 37/ lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒâ€™â€™ || (It 88).

ratto \Ee I 43/ kho, Ä• vuso, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto pÄ• á¹‡ampi hanati, ad
sandhimpi chindati, nillopampi harati, ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati, para
gacchati, musÄ• pi bhaá¹‡ati. tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ aj
avedayataá¹ƒ taá¹‡hÄ• nugatÄ• naá¹ƒ paritassitaá¹ƒ vipphanditameva (AN a III 54).

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattatiâ€™â€™ || (It 15, 105).

``natthi rÄ• gasamo aggi, natthi dosasamo kaliâ€™â€™ || (Dhp 202, 251).

``kÄ• marÄ• gena á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhatiâ€™â€™ || (SN a I 212).

``ye rÄ• garattÄ• nupatanti sotaá¹ƒ, sayaá¹ƒkataá¹ƒ makkaá¹-akova jÄ• laâ€™â€™ nti || (D

evamÄ• disuttapadÄ• nusÄ• rena \Be 40/ nÄ• nÄ• nayehi lobhassa Ä• dÄ«navaá¹ƒ paccave
paá¹-ipajjitabbaá¹ƒ.

apica cha dhammÄ• kÄ• marÄ• gassa pahÄ• nÄ• ya saá¹ƒvattanti, asubhanimittassa ugga
indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ
asubhanimittaá¹ƒ uggaá¹‡hantassÄ• pi kÄ• marÄ• go pahÄ«yati, kÄ• yagatÄ• satibhÄ• van
uddhumÄ• takÄ• divasena aviÃ±Ã±Ä• á¹‡ake asubhe asubhabhÄ• vanÄ• nuyogamanuyutta
indriyesu saá¹ƒvaraá¹‡avasena satikavÄ• á¹-ena pihitadvÄ• rassÄ• pi \Ne 38/, catunnaá¹ƒ p
Ä• lopÄ• naá¹ƒ okÄ• se sati udakaá¹ƒ pivitvÄ• yÄ• panasÄ«latÄ• ya bhojane mattaÃ±Ã±un

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

asubhakammaá¹-á¹-hÄ• nabhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi, á¹-hÄ• nanis
dasaasubhanissitasappÄ• yakathÄ• yapi pahÄ«yati. tenevÄ• ha ---

``atthi, bhikkhave, asubhanimittaá¹ƒ, tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ•
kÄ• macchandassa anuppÄ• dÄ• ya uppannassa vÄ• kÄ• macchandassa pahÄ• nÄ• yÄ• â

evaá¹ƒ pubbabhÄ• ge kÄ• marÄ• gasaá¹…khÄ• tassa \Ee I 44/ lobhassa pahÄ• nÄ• ya pa
ussukkÄ• petvÄ• tatiyamaggena taá¹ƒ anavasesato samucchindati. tena vuttaá¹ƒ ``lobhaá¹
ekadhammaá¹ƒ pajahatha, ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• yÄ• â€™â€™ ti.

etthÄ• ha ``ko panettha lobho pahÄ«yati, kiá¹ƒ atÄ«to, atha anÄ• gato, udÄ• hu paccuppan
--- na tÄ• va atÄ«to lobho pahÄ«yeyya, na anÄ• gato vÄ• tesaá¹ƒ abhÄ• vato. na hi niruddh
atthÄ«ti vuccati, vÄ• yÄ• mo ca aphalo Ä• pajjati. atha paccuppanno, evampi aphalo vÄ• yÄ
sarasabhaá¹…gattÄ• , saá¹ƒkiliá¹-á¹-hÄ• ca maggabhÄ• vanÄ• \Be 41/ Ä• pajjati, cittavipp
na cÄ• yaá¹ƒ nayo icchitoti. vuccate --- na vuttanayena atÄ«tÄ• nÄ• gatapaccuppanno lobh
idha taruá¹‡arukkho asaÃ±jÄ• taphalo, taá¹ƒ puriso kuá¹-hÄ• riyÄ• mÅ«le chindeyya, tassa
yÄ• ni phalÄ• ni nibbatteyyuá¹ƒ, tÄ• ni rukkhassa chinnattÄ• ajÄ• tÄ• ni eva na jÄ• yeyyuá¹
ariyamaggÄ• dhigame asati uppajjanÄ• raho lobho ariyamaggÄ• dhigamena paccayaghÄ• t
ayaÃ±hi aá¹-á¹-hakathÄ• su ``bhÅ«miladdhuppannoâ€™â€™ ti vuccati. vipassanÄ• ya hi Ä
paÃ±cakkhandhÄ• tassa uppajjanaá¹-á¹-hÄ• natÄ• ya bhÅ«mi nÄ• ma. sÄ• bhÅ«mi tena la
bhÅ«miladdhuppanno. Ä• rammaá¹‡Ä• dhiggahituppanno avikkhambhituppanno asamÅ«ha

__tatthÄ• _ti \Ne 39/ tasmiá¹ƒ sutte. __eta_nti etaá¹ƒ atthajÄ• taá¹ƒ. idÄ• ni gÄ• thÄ• bandh
vuccamÄ• naá¹ƒ. __iti vuccatÄ«_ti kena pana vuccati? bhagavatÄ• va. aÃ±Ã±esu hi tÄ• dis
saá¹…gÄ«tikÄ• rehi upanibandhagÄ• thÄ• honti, idha pana bhagavatÄ• va gÄ• thÄ• rucikÄ
ajjhÄ• sayavasena vuttamevatthaá¹ƒ saá¹…gahetvÄ• gÄ• thÄ• bhÄ• sitÄ• .

tattha __yena lobhena luddhÄ• se, sattÄ• gacchanti duggati_nti yena Ä• rammaá¹‡aggaha
abhisaá¹…garasena lobhena luddhÄ• ajjhattikabÄ• hiresu Ä• yatanesu giddhÄ• gadhitÄ• .
akkharacintakÄ• pana Ä«disesu á¹-hÄ• nesu se-kÄ• rÄ• gamaá¹ƒ icchanti. tathÄ• luddhatt
kiÃ±ci sucaritaá¹ƒ akatvÄ• kÄ• yaduccaritÄ• dÄ«ni ca upacinitvÄ• \Ee I 45/ rÅ«pÄ• dÄ«su
sattÄ• ti laddhanÄ• mÄ• pÄ• á¹‡ino dukkhassa nibbattiá¹-á¹-hÄ• natÄ• ya duggatÄ«ti saá¹
tiracchÄ• nayoniá¹ƒ pettivisayaÃ±ca paá¹-isandhiggahaá¹‡avasena gacchanti upapajjanti.

__taá¹ƒ lobhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino_ti taá¹ƒ yathÄ• vuttaá¹ƒ lobhaá
atthaá¹…gamato assÄ• dato Ä• dÄ«navato nissaraá¹‡atoti imehi Ä• kÄ• rehi sammÄ• avip
aÃ±Ã±Ä• ya Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya jÄ• nitvÄ• rÅ«
aniccÄ• dÄ«hi vividhehi Ä• kÄ• rehi passanato vipassino avasiá¹-á¹-hakilese vipassanÄ• pa
maggapaÃ±Ã±Ä• ya samucchedappahÄ• navasena pajahanti, na puna attano santÄ• ne up
42/ __na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• cana_nti evaá¹ƒ sahajekaá¹-á¹-hapahÄ• nekaá
avasiá¹-á¹-hakilesehi saddhiá¹ƒ taá¹ƒ lobhaá¹ƒ anÄ• gÄ• mimaggena pajahitvÄ• puna pacc
kÄ• madhÄ• tusaá¹…khÄ• taá¹ƒ lokaá¹ƒ paá¹-isandhiggahaá¹‡avasena kadÄ• cipi na Ä• ga
saá¹ƒyojanÄ• naá¹ƒ suppahÄ«nattÄ• . iti bhagavÄ• anÄ• gÄ• miphalena desanaá¹ƒ niá¹-á¹

__ayampi attho_ti nidÄ• nÄ• vasÄ• nato pabhuti yÄ• va gÄ• thÄ• pariyosÄ• nÄ• iminÄ• su
__api_-saddo idÄ• ni vakkhamÄ• nasuttatthasampiá¹‡á¸• ano. sesaá¹ƒ vuttanayameva. ima
samudayasaccaá¹ƒ sarÅ«peneva Ä• gataá¹ƒ, pahÄ• nÄ• padesena maggasaccaá¹ƒ. itaraá
tadubhayahetutÄ• ya niddhÄ• retabbaá¹ƒ. gÄ• thÄ• ya pana dukkhasamudayamaggasaccÄ
itaraá¹ƒ niddhÄ• retabbaá¹ƒ. eseva nayo ito paresupi suttesu.

paramatthadÄ«paniyÄ• khuddakanikÄ• ya-aá¹-á¹-hakathÄ• ya

itivuttakavaá¹‡á¹‡anÄ• ya paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dosasuttavaá¹‡á¹‡anÄ•

<2> __vuttaÃ±hetaá¹ƒ_ \Ne 40/ __ ... pe ... dosa_nti dutiyasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapa
yathÄ• ettha, evaá¹ƒ ito paresupi sabbattha apubbapadavaá¹‡á¹‡anaá¹ƒyeva karissÄ• ma.
dosabahulÄ• naá¹ƒ puggalÄ• naá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• \Ee I 46/ dosavÅ«pasamanat
``dosaá¹ƒ, bhikkhave, ekadhammaá¹ƒ pajahathÄ• â€™â€™ _ti Ä• gataá¹ƒ. tattha __dosa_n
Ä• ghÄ• to jÄ• yatÄ«â€™â€™ tiÄ• dinÄ• (Vibh 960) nayena sutte vuttÄ• naá¹ƒ navannaá¹ƒ
tiÄ• dÄ«naÃ±ca tappaá¹-ipakkhato siddhÄ• naá¹ƒ navannamevÄ• ti aá¹-á¹-hÄ• rasannaá¹ƒ
aá¹-á¹-hÄ• nena saddhiá¹ƒ ekÅ«navÄ«satiyÄ• aÃ±Ã±atarÄ• ghÄ• tavatthusambhavaá¹ƒ Ä•
sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti dosoti vuccati. so caá¹‡á¸• ikkalakkhaá
viya, visappanaraso visanipÄ• to viya, attano nissayadahanaraso vÄ• dÄ• vaggi viya, dussa
\Be 43/ laddhokÄ• so viya sapatto, yathÄ• vuttaÄ• ghÄ• tavatthupadaá¹-á¹-hÄ• no visasaá¹
viya daá¹-á¹-habbo. __pajahathÄ• _ti samucchindatha. tattha ye ime ---

``paÃ±cime, bhikkhave, Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• to sa
katame paÃ±ca? yasmiá¹ƒ, bhikkhave, puggale Ä• ghÄ• to jÄ• yetha, mettÄ• tasmiá¹ƒ pugg
karuá¹‡Ä• ... pe ... upekkhÄ• , asatiamanasikÄ• ro tasmiá¹ƒ puggale Ä• pajjitabbo, evaá¹ƒ
Ä• ghÄ• to paá¹-ivinetabbo. yasmiá¹ƒ, bhikkhave, puggale Ä• ghÄ• to jÄ• yetha, kammassa

adhiá¹-á¹-hÄ• tabbÄ• `kammassako ayamÄ• yasmÄ• kammadÄ• yÄ• do ... pe ... bhavissa

evaá¹ƒ paÃ±ca Ä• ghÄ• tappaá¹-ivinayÄ• vuttÄ• yeva.

``paÃ±cime, Ä• vuso, Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• to sabb
paÃ±ca? idhÄ• vuso, ekacco puggalo aparisuddhakÄ• yasamÄ• cÄ• ro hoti parisuddhavacÄ
Ä• vuso, puggale Ä• ghÄ• to paá¹-ivinetabboâ€™â€™ ti (AN b V 162) ---

evamÄ• dinÄ• pi \Ne 41/ nayena paÃ±ca Ä• ghÄ• tapaá¹-ivinayÄ• vuttÄ• , tesu yena kenac
Ä• ghÄ• tapaá¹-ivinayavidhinÄ• paccavekkhitvÄ• . apica yo ---

``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ• ni
padÅ«seyya, na me so tena sÄ• sanakaroâ€™â€™ ti (MN I 232) satthu ovÄ• do.

``tasseva \Ee I 47/ tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati || (SN a I 188).

``sattime \Be 44/, bhikkhave, dhammÄ• sapattakantÄ• sapattakaraá¹‡Ä• kodhanaá¹ƒ Ä• g
purisaá¹ƒ vÄ• . katame satta? idha, bhikkhave, sapatto sapattassa evaá¹ƒ icchati, `aho vatÄ
assÄ• â€™ ti. taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa vaá¹‡á¹‡avatÄ• ya nand
bhikkhave, purisapuggalo kodhÄ• bhibhÅ«to kodhapareto kiÃ±cÄ• pi so hoti sunhÄ• to suvi
odÄ• tavatthavasano, atha kho so dubbaá¹‡á¹‡ova hoti kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkha
sapattakanto sapattakaraá¹‡o kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• .

``puna caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati `aho vatÄ• yaá¹ƒ dukkhaá¹
... na pacurattho assÄ• ti ... pe ... na bhogavÄ• assÄ• ti ... pe ... na yasavÄ• assÄ• ti ... pe
assÄ• ti ... pe ... kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá
upapajjeyyÄ• ti. taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa sugatigamane nandati
bhikkhave, purisapuggalo kodhÄ• bhibhÅ«to kodhapareto kÄ• yena duccaritaá¹ƒ carati, vÄ•
carati, manasÄ• duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya duccari
duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• ... pe ... nirayaá¹ƒ upapajjati
ti (AN b 7.64).

``kuddho \Ne 42/ atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati ... pe ... || (AN b 7.64

``kodhaá¹ƒ jahe vippajaheyya mÄ• naá¹ƒ, saá¹ƒyojanaá¹ƒ sabbamatikkameyya || (Dhp 221)

``anatthajanano kodho, kodho cittappakopano ... pe ... || (AN b 7.64).

``kodhaá¹ƒ \Ee I 48/ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa brÄ• hmaá¹‡Ä• â€™â€™ ti || (SN a I 187).

``ekÄ• parÄ• dhaá¹ƒ \Be 45/ khama bhÅ«ripaÃ±Ã±a,

na paá¹‡á¸• itÄ• kodhabalÄ• bhavantÄ«â€™â€™ ti || ---

evamÄ• dinÄ• nayena dose Ä• dÄ«nave vuttappaá¹-ipakkhato dosappahÄ• ne Ä• nisaá¹ƒs
dosaá¹ƒ tadaá¹…gappahÄ• nÄ• divasena pajahitvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• tatiya
samucchindatha, pajahathÄ• ti tesaá¹ƒ bhikkhÅ«naá¹ƒ tattha niyojanaá¹ƒ. tena vuttaá¹ƒ ``do
ekadhammaá¹ƒ pajahathÄ• â€™â€™ ti. __duá¹-á¹-hÄ• se_ti Ä• ghÄ• tena dÅ«sitacittatÄ• y
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paá¹-hamasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayameva.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mohasuttavaá¹‡á¹‡anÄ•

<3> tatiye __moha_nti aÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamuda
dukkhanirodhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡
anekappabhedampi muyhanti. tena sayaá¹ƒ vÄ• muyhati muyhanamattameva vÄ• tanti mo
andhabhÄ• valakkhaá¹‡o, aÃ±Ã±Ä• á¹‡alakkhaá¹‡o vÄ• , asampaá¹-ivedharaso, Ä• ramma
43/ vÄ• , asammÄ• ppaá¹-ipattipaccupaá¹-á¹-hÄ• no, andhakÄ• rapaccupaá¹-á¹-hÄ• no vÄ•
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• no, sabbÄ• kusalÄ• naá¹ƒ mÅ«lanti daá¹-á¹-habbo. idhÅ

``mÅ«á¸·ho atthaá¹ƒ na jÄ• nÄ• ti, mÅ«á¸·ho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahate naraá¹ƒâ€™â€™ || (It 88).

``anatthajanano moho ... pe ... || (It 88).

``avijjÄ• , bhikkhave, pubbaá¹…gamÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• â€

``mohasambandhano \Ee I 49/ loko, bhabbarÅ«pova dissatiâ€™â€™. (Ud 70).

``moho \Be 46/ nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• yaâ€™â€™ (AN a III 34).

``mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena abhibhÅ«to pariyÄ• dinnacitto diá¹-á¹-hadhammika
pasavati, samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavatÄ«â€™â€™ ti ca ---

Ä• dinÄ• nayena ``yo koci dhammo kÄ• macchandÄ• disaá¹ƒkilesadhammehi nibbattetabb
mohahetukoâ€™â€™ ti ca mohe Ä• dÄ«navaá¹ƒ tappaá¹-ipakkhato mohappahÄ• ne Ä• nis
kÄ• macchandÄ• dippahÄ• nakkameneva pubbabhÄ• ge tadaá¹…gÄ• divasena mohaá¹ƒ p
yathÄ• vuttalobhadosekaá¹-á¹-haá¹ƒ mohaá¹ƒ samucchedavasena pajahathÄ• ti attho daá¹-
anÄ• gÄ• mimaggavajjho eva hi moho idhÄ• dhippetoti. __mÅ«á¸·hÄ• se_ti kusalÄ• kusalas
attano hitÄ• hite sammÅ«á¸·hÄ• . sesaá¹ƒ vuttanayameva.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kodhasuttavaá¹‡á¹‡anÄ•

<4> catutthe __kodha_nti dosaá¹ƒ. doso eva hi kodhapariyÄ• yena bujjhanakÄ• naá¹ƒ pugg
ajjhÄ• sayavasena \Ne 44/ evaá¹ƒ vutto. tasmÄ• dutiyasutte vuttanayenevettha attho vedita
kujjhanalakkhaá¹‡o kodho, Ä• ghÄ• takaraá¹‡araso, cittassa byÄ• pattibhÄ• vapaccupaá¹-á
pÅ«tibhÄ• voti daá¹-á¹-habboti ayampi viseso veditabbo.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. makkhasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came __makkha_nti paraguá¹‡amakkhanaá¹ƒ. yadipi hi so gÅ«thaá¹ƒ gahetvÄ•
attano karaá¹ƒ paá¹-hamataraá¹ƒ makkhatiyeva, tathÄ• pi paresaá¹ƒ guá¹‡amakkhanÄ• dhi
``paraguá¹‡amakkhanoâ€™â€™ ti vuccati. tathÄ• hi \Be 47/ so udakapuÃ±chanamiva nhÄ
udakaá¹ƒ paresaá¹ƒ guá¹‡e makkheti puÃ±chati vinÄ• seti \Ee I 50/, parehi vÄ• katÄ• naá¹
kÄ• rÄ• naá¹ƒ khepanato dhaá¹ƒsanato makkhoti vuccati. so paraguá¹‡amakkhanalakkhaá¹
tadavacchÄ• danapaccupaá¹-á¹-hÄ• no. atthato pana paresaá¹ƒ guá¹‡amakkhanÄ• kÄ• ren
domanassasahagatacittuppÄ• doti daá¹-á¹-habbaá¹ƒ. __pajahathÄ• _ti tattha vuttappabheda
vuttanayaá¹ƒ Ä• dÄ«navaá¹ƒ, pahÄ• ne cassa Ä• nisaá¹ƒsaá¹ƒ paccavekkhitvÄ• pubbabhÄ
pajahantÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• tatiyamaggena anavasesaá¹ƒ samucchindathÄ

makkhitÄ• makkhitaparaguá¹‡Ä• , paresaá¹ƒ guá¹‡Ä• naá¹ƒ makkhitÄ• ro, tato eva attanop
attho. sesaá¹ƒ vuttanayameva.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mÄ• nasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __mÄ• na_nti jÄ• tiÄ• divatthukaá¹ƒ cetaso unnamanaá¹ƒ. so hi ``seyyoha
nayena maÃ±Ã±anti tena, sayaá¹ƒ vÄ• maÃ±Ã±ati, mÄ• nanaá¹ƒ sampaggahoti vÄ• mÄ•
seyyohamasmÄ«ti mÄ• no, sadisohamasmÄ«ti mÄ• no, hÄ«nohamasmÄ«ti mÄ• noti evaá¹
seyyohamasmÄ«ti mÄ• no, seyyassa sadiso, seyyassa hÄ«no; sadisassa seyyo, sadisassa
hÄ«nassa seyyo, hÄ«nassa sadiso, hÄ«nassa hÄ«nohamasmÄ«ti mÄ• noti evaá¹ƒ navavid
ahaá¹ƒkÄ• raraso, sampaggaharaso \Ne 45/ vÄ• , uddhumÄ• tabhÄ• vapaccupaá¹-á¹-hÄ• n
ketukamyatÄ• paccupaá¹-á¹-hÄ• no vÄ• , diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• no ummÄ
__pajahathÄ• _ti tassa sabbassapi attukkaá¹ƒsanaparavambhananimittatÄ• , garuá¹-á¹-hÄ•
abhivÄ• danapaccupaá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammÄ• dÄ«naá¹ƒ akaraá¹‡e kA
jÄ• timadapurisamadÄ• dibhÄ• vena pamÄ• dÄ• pattihetubhÄ• voti evamÄ• dibhedaá¹ƒ Ä•
niratimÄ• natÄ• ya Ä• nisaá¹ƒsaÃ±ca paccavekkhitvÄ• rÄ• jasabhaá¹ƒ anuppatto caá¹‡á¸•
nÄ«cacittataá¹ƒ paccupaá¹-á¹-hapetvÄ• pubbabhÄ• ge tadaá¹…gÄ• divasena taá¹ƒ \Ee I 5
vaá¸• á¸• hetvÄ• anÄ• gÄ• mimaggena samucchindathÄ• ti \Be 48/ attho. anÄ• gÄ• mimag
idhÄ• dhippeto. __mattÄ• se_ti jÄ• timadapurisamadÄ• divasena mÄ• nena pamÄ• dÄ• pat
paggahetvÄ• carantÄ• . sesaá¹ƒ vuttanayameva.

imesu pana paá¹-ipÄ• á¹-iyÄ• chasu suttesu gÄ• thÄ• su vÄ• anÄ• gÄ• miphalaá¹ƒ pÄ• pe
tattha ye ime avihÄ• atappÄ• sudassÄ• sudassÄ« akaniá¹-á¹-hÄ• ti upapattibhavavasena
avihesu upapannÄ• avihÄ• nÄ• ma. te antarÄ• parinibbÄ• yÄ«, upahaccaparinibbÄ• yÄ«,
sasaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti paÃ±cavidhÄ• , tath
sudassino. akaniá¹-á¹-hesu pana uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« parihÄ• yati. tattha y
uppajjitvÄ• Ä• yuvemajjhaá¹ƒ anatikkamitvÄ• arahattappattiyÄ• kilesaparinibbÄ• nena par
__antarÄ• parinibbÄ• yÄ«_ nÄ• ma. yo pana avihÄ• dÄ«su Ä• dito paÃ±cakappasatÄ• dibh
atikkamitvÄ• parinibbÄ• yati, ayaá¹ƒ __upahaccaparinibbÄ• yÄ«_ nÄ• ma. yo asaá¹…khÄ•
akatvÄ• appadukkhena akasirena parinibbÄ• yati, ayaá¹ƒ __asaá¹…khÄ• raparinibbÄ• yÄ«
sasaá¹…khÄ• rena adhimattappayogaá¹ƒ katvÄ• dukkhena kicchena kasirena parinibbÄ• y
__sasaá¹…khÄ• raparinibbÄ• yÄ«_ nÄ• ma. itaro pana avihÄ• dÄ«su uddhaá¹ƒvÄ• hitabhÄ
taá¹‡hÄ• sotaá¹ƒ, vaá¹-á¹-asotaá¹ƒ, maggasotameva vÄ• ti uddhaá¹ƒsoto. avihÄ• dÄ«su up
pattuá¹ƒ asakkonto tattha tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• paá¹-isandhiggahaá¹‡avasen
gacchatÄ«ti akaniá¹-á¹-hagÄ• mÄ«.

ettha ca uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«, uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«, na
akaniá¹-á¹-hagÄ• mÄ«, na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«ti catukkaá¹ƒ veditabbaá
paá¹-á¹-hÄ• ya cattÄ• ro devaloke sodhetvÄ• akaniá¹-á¹-haá¹ƒ gantvÄ• parinibbÄ• yati, ay
akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo pana heá¹-á¹-hÄ• tayo devaloke sodhetvÄ• sudassÄ«d
parinibbÄ• yati, ayaá¹ƒ uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo ito akaniá¹-á¹-h
parinibbÄ• yati \Ne 46/ \Ee I 52/, ayaá¹ƒ na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. y
catÅ«su devalokesu tattha tattheva parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto, na akaniá¹-á¹-

tattha \Be 49/ avihesu uppajjitvÄ• kappasatato uddhaá¹ƒ parinibbÄ• yiko, dvinnaá¹ƒ kappa
parinibbÄ• yiko, paÃ±cakappasate asampatte parinibbÄ• yikoti tayo antarÄ• parinibbÄ• yin
``upapannaá¹ƒ vÄ• samanantarÄ• appattaá¹ƒ vÄ• vemajjhaâ€™â€™ nti (Pp 36). vÄ• -sa
saá¹…gahitoti. evaá¹ƒ tayo antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• yÄ« eko uddh
asaá¹…khÄ• raparinibbÄ• yino paÃ±ca, sasaá¹…khÄ• raparinibbÄ• yino paÃ±cÄ• ti dasa h
atappÄ• sudassÄ• sudassÄ«sÅ«ti cattÄ• ro dasakÄ• cattÄ• rÄ«saá¹ƒ akaniá¹-á¹-he pana u
antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• yÄ«ti asaá¹…khÄ• raparinibbÄ• yino catt
sasaá¹…khÄ• raparinibbÄ• yino cattÄ• roti aá¹-á¹-ha, evamete aá¹-á¹-hacattÄ• rÄ«saá¹ƒ an
imesu suttesu avisesavacanena gahitÄ• ti daá¹-á¹-habbaá¹ƒ.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sabbapariÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<7> sattame __sabba_nti anavasesaá¹ƒ. anavasesavÄ• cako hi ayaá¹ƒ sabba-saddo. so y
gacchati, tassa tassa anavasesataá¹ƒ dÄ«peti; yathÄ• ``sabbaá¹ƒ rÅ«paá¹ƒ, sabbÄ• veda
sabbasakkÄ• yapariyÄ• pannesu dhammesÅ«â€™â€™ ti. so panÄ• yaá¹ƒ sabba-saddo sa
duvidho. tathÄ• hesa sabbasabbaá¹ƒ, padesasabbaá¹ƒ, Ä• yatanasabbaá¹ƒ, sakkÄ• yasab
diá¹-á¹-happayogo. tattha ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä•
Ä• pÄ• thamÄ• gacchantÄ«â€™â€™ tiÄ• dÄ«su (Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• n
``sabbesaá¹ƒ vo, sÄ• riputtÄ• , subhÄ• sitaá¹ƒ pariyÄ• yenÄ• â€™â€™ tiÄ• dÄ«su (MN I 34
``sabbaá¹ƒ vo, bhikkhave, desessÄ• mi, cakkhuÃ±ceva rÅ«paÃ±ca ... pe .... manaÃ±ceva d
IV 23-25) ettha \Ee I 53/ Ä• yatanasabbasmiá¹ƒ. ``sabbadhammamÅ«lapariyÄ• yaá¹ƒ vo, bh
tiÄ• dÄ«su (MN I 1) sakkÄ• yasabbasmiá¹ƒ. tattha sabbasabbasmiá¹ƒ Ä• gato nippadesavis
sappadesavisayo \Be 50/. idha pana sakkÄ• yasabbasmiá¹ƒ veditabbo. vipassanÄ• ya Ä• ra
tebhÅ«makadhammÄ• hi idha ``sabbaâ€™â€™ nti anavasesato gahitÄ• .

__anabhijÄ• na_nti \Ne 47/ ``ime dhammÄ• kusalÄ• , ime akusalÄ• , ime sÄ• vajjÄ• , ime a
``ime paÃ±cakkhandhÄ• , imÄ• ni dvÄ• dasÄ• yatanÄ• ni, imÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo,
ariyasaccaá¹ƒ, ayaá¹ƒ dukkhasamudayo ariyasaccaâ€™â€™ nti ca Ä• dinÄ• sabbe abhiÃ±

aviparÄ«tasabhÄ• vato anabhijÄ• nanto abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena na jÄ• nanto. __ap
parijÄ• nanto. yo hi sabbaá¹ƒ tebhÅ«makadhammajÄ• taá¹ƒ parijÄ• nÄ• ti, so tÄ«hi pariÃ±Ã
Ã±Ä• tapariÃ±Ã±Ä• ya, tÄ«raá¹‡apariÃ±Ã±Ä• ya, pahÄ• napariÃ±Ã±Ä• ya. tattha katamÄ•
tebhÅ«makaá¹ƒ nÄ• marÅ«paá¹ƒ --- ``idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá¹ƒ, na ito bhiyyo. id
ettakaá¹ƒ nÄ• maá¹ƒ, na ito bhiyyoâ€™â€™ ti bhÅ«tappasÄ• dÄ• dippabhedaá¹ƒ rÅ«paá¹ƒ
nÄ• maÃ±ca, lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nato vavatthapeti. tassa av
pariggaá¹‡hÄ• ti. ayaá¹ƒ Ã±Ä• tapariÃ±Ã±Ä• . katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±
tÄ«reti aniccato dukkhato rogatoti dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi. ayaá¹ƒ tÄ«raá¹‡apari
pahÄ• napariÃ±Ã±Ä• ? evaá¹ƒ tÄ«rayitvÄ• aggamaggena sabbasmiá¹ƒ chandarÄ• gaá¹ƒ p
pahÄ• napariÃ±Ã±Ä• .

diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhiyopi Ã±Ä• tapariÃ±Ã±Ä• .
maggÄ• maggapaá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiyo kalÄ• pasammasanÄ• dianuloma
tÄ«raá¹‡apariÃ±Ã±Ä• . ariyamaggena pajahanaá¹ƒ pahÄ• napariÃ±Ã±Ä• . yo sabbaá¹ƒ pari
pariÃ±Ã±Ä• hi parijÄ• nÄ• ti. idha pana virÄ• gappahÄ• nÄ• naá¹ƒ paá¹-ikkhepavasena visu
Ã±Ä• tapariÃ±Ã±Ä• ya tÄ«raá¹‡apariÃ±Ã±Ä• ya ca vasena parijÄ• nanÄ• veditabbÄ• . yo p
taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``aparijÄ• naâ€™â€™ nti.

__tattha cittaá¹ƒ avirÄ• jaya_nti tasmiá¹ƒ abhiÃ±Ã±eyyavisese pariÃ±Ã±eyye \Ee I 54/ attan
na virÄ• jayaá¹ƒ, na virajjanto; yathÄ• tattha rÄ• go na hoti, evaá¹ƒ virÄ• gÄ• nupassanaá¹ƒ
attho. __appajaha_nti vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya tattha pahÄ• t
kilesavaá¹-á¹-aá¹ƒ anavasesato \Be 51/ na pajahanto. yathÄ• cetaá¹ƒ, evaá¹ƒ abhijÄ• nanÄ
missakamaggavasena veditabbÄ• . pubbabhÄ• ge hi nÄ• nÄ• cittavasena Ã±Ä• tatÄ«raá¹‡a
abhijÄ• nanÄ• dÄ«ni sampÄ• detvÄ• maggakÄ• le ekakkhaá¹‡eneva kiccavasena taá¹ƒ sa
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti. __abhabbo dukkhakkhayÄ• yÄ• _ti nibbÄ• nÄ• ya sakalassa vaa
bhabbo, nÄ• laá¹ƒ na samatthoti attho.

__sabbaÃ±ca kho_ti ettha __ca_-saddo byatireke, __kho_-saddo avadhÄ• raá¹‡e. tadubha
48/ laddhabbaá¹ƒ visesaá¹ƒ dukkhakkhayassa ca ekantakÄ• raá¹‡aá¹ƒ dÄ«peti. abhijÄ• nan
taá¹ƒ vuttameva. tattha pana paá¹-ikkhepavasena vuttaá¹ƒ, idha vidhÄ• navasena veditabba
apica __abhijÄ• na_nti upÄ• dÄ• nakkhandhapaÃ±cakasaá¹…khÄ• taá¹ƒ sakkÄ• yasabbaá
Ã±Ä• á¹‡assa abhimukhÄ«karaá¹‡avasena abhijÄ• nanto hutvÄ• abhÄ• vÄ• kÄ• rÄ• dipari
aniccÄ• dilakkhaá¹‡ehi paricchijjamÄ• navasena parijÄ• nanto. __virÄ• jaya_nti sammadeva
uppannabhayÄ• dÄ«navanibbidÄ• diÃ±Ä• á¹‡Ä• nubhÄ• vena attano cittaá¹ƒ virattaá¹ƒ karo
rÄ• gaá¹ƒ anuppÄ• dento. __pajaha_nti vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• sahitÄ• ya magg
samudayapakkhiyaá¹ƒ kilesavaá¹-á¹-aá¹ƒ pajahanto samucchindanto. __bhabbo dukkhakkh
kilesamalappahÄ• neneva sabbassa kammavaá¹-á¹-assa parikkhÄ«á¹‡attÄ• anavasesavip
sakalasaá¹ƒsÄ• ravaá¹-á¹-adukkhaparikkhayabhÅ«tÄ• ya vÄ• anupÄ• disesÄ• ya nibbÄ• n

pÄ• puá¹‡itunti evamettha attho daá¹-á¹-habbo.

__yo sabbaá¹ƒ sabbato Ã±atvÄ• _ti yo yuttayogo Ä• raddhavipassako sabbaá¹ƒ tebhÅ«ma
sabbabhÄ• gena kusalÄ• dikkhandhÄ• divibhÄ• gato dukkhÄ• dipÄ«á¸·anÄ• divibhÄ• gato
sabbasmÄ• kakkhaá¸·aphusanÄ• dilakkhaá¹‡Ä• dito aniccÄ• dito cÄ• ti sabbÄ• kÄ• rato jÄ
vipassanÄ• pubbaá¹…gamena \Ee I 55/ maggaÃ±Ä• á¹‡ena paá¹-ivijjhitvÄ• , vipassanÄ• Ã±
__sabbatthesu na rajjatÄ«_ti sabbesu atÄ«tÄ• divasena anekabhedabhinnesu sakkÄ• yadh
ariyamaggÄ• dhigamena rÄ• gaá¹ƒ na janeti. iminÄ• ssa taá¹‡hÄ• gÄ• hassa abhÄ• vaá¹ƒ
diá¹-á¹-hamÄ• naggÄ• hÄ• naá¹ƒ ``etaá¹ƒ mama esohamasmi, eso me attÄ• â€™â€™ ti im
52/ abhÄ• vaá¹ƒ dasseti. __sa ve_ti ettha __sa_-iti nipÄ• tamattaá¹ƒ. __ve_-ti byattaá¹ƒ, ek
etasmiá¹ƒ atthe nipÄ• to. __sabbapariÃ±Ã±Ä• _ti sabbaparijÄ• nanato, yathÄ• vuttassa sab
parijÄ• nanato. __so_ti yathÄ• vutto yogÄ• vacaro, ariyo eva vÄ• . __sabbadukkhamupacca
vaá¹-á¹-adukkhaá¹ƒ accagÄ• atikkami, samatikkamÄ«ti attho.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mÄ• napariÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame apubbaá¹ƒ natthi, kevalaá¹ƒ mÄ• navasena desanÄ• pavattÄ• . gÄ• thÄ•
pajÄ• _ti kammakilesehi pajÄ• yatÄ«ti __pajÄ• _ti laddhanÄ• mÄ• ime sattÄ• maÃ±Ã±ana
upetÄ• upagatÄ• . __mÄ• naganthÄ• bhave ratÄ• _ti kimikÄ«á¹-apaá¹-aá¹…gÄ• diattabhÄ
mÄ• nasaá¹ƒyojanena saá¹ƒyuttÄ• . tato eva dÄ«gharattaá¹ƒ paribhÄ• vitÄ• haá¹ƒkÄ• ravas
saá¹…khÄ• resu ajjhosÄ• nabahulattÄ• tattha niccasukhaattÄ• divipallÄ• savasena ca kÄ•
aparijÄ• nantÄ• _ti mÄ• naá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi na parijÄ• nantÄ• . arahattamaggaÃ±Ä•
``mÄ• naá¹ƒ apariÃ±Ã±Ä• yÄ• â€™â€™ ti keci paá¹-hanti. __Ä• gantÄ• ro punabbhava_nti
upapattibhavaá¹ƒ. punappunaá¹ƒ bhavanato vÄ• punabbhavasaá¹…khÄ• taá¹ƒ saá¹ƒsÄ• r
parivattanavasena gantÄ• ro upagantÄ• ro honti, bhavato na parimuccantÄ«ti attho. __ye ca
vimuttÄ• mÄ• nasaá¹…khaye_ti ye pana arahattamaggena sabbaso mÄ• naá¹ƒ pajahitvÄ•
accantasaá¹…khayabhÅ«te arahattaphale nibbÄ• ne vÄ• tadekaá¹-á¹-hasabbakilesavimutti
muttÄ• . __te mÄ• naganthÄ• bhibhuno, sabbadukkhamupaccagu_nti \Ee I 56/ te parikkhÄ«
arahanto sabbaso mÄ• naganthaá¹ƒ mÄ• nasaá¹ƒyojanaá¹ƒ samucchedappahÄ• nena abh
vaá¹-á¹-adukkhaá¹ƒ atikkamiá¹ƒsÅ«ti attho. evametasmiá¹ƒ sattamasutte ca arahattaá¹ƒ kat

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. lobhadosapariÃ±Ã±Ä• suttadvayavaá¹‡á¹‡anÄ•

9-10__._ navamadasamesu \Be 53/ apubbaá¹ƒ natthi. desanÄ• vilÄ• savasena tathÄ• bujjh

ajjhÄ• sayavasena vÄ• tathÄ• desitÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

navamadasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1-3. mohapariÃ±Ã±Ä• disuttavaá¹‡á¹‡anÄ•

11-13__._ dutiyavaggepi \Ne 50/ paá¹-hamÄ• dÄ«ni tÄ«á¹‡i suttÄ• ni vuttanayÄ• neva, tath
vuttameva.

4. avijjÄ• nÄ«varaá¹‡asuttavaá¹‡á¹‡anÄ•

<14> catutthe --- __ ``nÄ• haá¹ƒ, bhikkhaveâ€™â€™ _tiÄ• dÄ«su __na_-kÄ• ro paá¹-isedh
attÄ• naá¹ƒ niddisati. __aÃ±Ã±a_nti idÄ• ni vattabbaavijjÄ• nÄ«varaá¹‡ato aÃ±Ã±aá¹ƒ. __e
ekanÄ«varaá¹‡adhammampi. __samanupassÄ• mÄ«_ti dve samanupassanÄ• --- diá¹-á¹-hi
Ã±Ä• á¹‡asamanupassanÄ• ca. tattha ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dir
130) Ä• gatÄ• ayaá¹ƒ diá¹-á¹-hisamanupassanÄ• nÄ• ma. ``aniccato samanupassati, no ni
(Paá¹-is III 35) pana Ä• gatÄ• ayaá¹ƒ Ã±Ä• á¹‡asamanupassanÄ• nÄ• ma. idhÄ• pi Ã±Ä•
adhippetÄ• . ``samanupassÄ• mÄ«â€™â€™ ti ca padassa na-kÄ• rena sambandho. idaá¹ƒ
bhikkhave, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• tena samantacakkhunÄ• sabbadhamm
aÃ±Ã±aá¹ƒ ekanÄ«varaá¹‡ampi na samanupassÄ• mÄ«â€™â€™ ti.

__yena nÄ«varaá¹‡ena nivutÄ• pajÄ• dÄ«gharattaá¹ƒ sandhÄ• vanti saá¹ƒsarantÄ«_ti yen
nÄ«varaá¹‡ena dhammasabhÄ• vaá¹ƒ jÄ• nituá¹ƒ passituá¹ƒ paá¹-ivijjhituá¹ƒ adatvÄ• \Be 5
pariyonandhitvÄ• \Ee I 57/ á¹-hÄ• nena andhakÄ• rena nivutÄ• sattÄ• anÄ• dimatasaá¹ƒs
mahantesu ceva khuddakesu ca bhavÄ• dÄ«su aparÄ• paruppattivasena sabbato dhÄ• van
Ä• rammaá¹‡antarasaá¹…kamanavasena vÄ• sandhÄ• vanaá¹ƒ, bhavantarasaá¹…kamana
kilesÄ• naá¹ƒ balavabhÄ• vena vÄ• sandhÄ• vanaá¹ƒ, dubbalabhÄ• vena saá¹ƒsaraá¹‡aá¹
ekajÄ• tiyaá¹ƒ sandhÄ• vanaá¹ƒ, vohÄ• ramaraá¹‡avasena anekÄ• su jÄ• tÄ«su saá¹ƒsara
sandhÄ• vanaá¹ƒ, ``cittamassa vidhÄ• vatÄ«â€™â€™ ti hi vuttaá¹ƒ, kammavasena saá¹ƒsa
sandhÄ• vanasaá¹ƒsaraá¹‡Ä• naá¹ƒ viseso veditabbo.

__yathayida_nti \Ne 51/ yathÄ• idaá¹ƒ. ya-kÄ• ro padasandhikaro, sandhivasena rassattaá
__avijjÄ• nÄ«varaá¹‡a_nti ettha pÅ«retuá¹ƒ ayuttaá¹-á¹-hena kÄ• yaduccaritÄ• di avindiyaá
attho. taá¹ƒ avindiyaá¹ƒ vindatÄ«ti avijjÄ• . viparÄ«tato kÄ• yasucaritÄ• di vindiyaá¹ƒ nÄ• m

na vindatÄ«ti avijjÄ• . khandhÄ• naá¹ƒ rÄ• saá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-
suÃ±Ã±aá¹-á¹-haá¹ƒ, indriyÄ• naá¹ƒ Ä• dhipateyyaá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ tathaá¹-á¹-haá
pÄ«á¸·anÄ• divasena vuttaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ aviditaá¹ƒ karotÄ«tipi avijjÄ• . antavir
satte javÄ• petÄ«ti vÄ• avijjÄ• , paramatthato vÄ• avijjamÄ• nesu itthipurisÄ• dÄ«su javati
vijjamÄ• nesu khandhÄ• dÄ«su na javati, na pavattatÄ«ti avijjÄ• . apica cakkhuviÃ±Ã±Ä• á¹
vatthÄ• rammaá¹‡Ä• naá¹ƒ paá¹-iccasamuppÄ• dapaá¹-iccasamuppannÄ• naÃ±ca dhamm
avijjÄ• va nÄ«varaá¹‡anti avijjÄ• nÄ«varaá¹‡aá¹ƒ.

__avijjÄ• nÄ«varaá¹‡ena hi, bhikkhave, nivutÄ• pajÄ• dÄ«gharattaá¹ƒ sandhÄ• vanti saá¹
purimasseva daá¸·hÄ«karaá¹‡atthaá¹ƒ vuttaá¹ƒ. purimaá¹ƒ vÄ• --- ``yathayidaá¹ƒ, bhikkhav
avijjÄ• nÄ«varaá¹‡aâ€™â€™ nti evaá¹ƒ opammadassanavasena vuttaá¹ƒ, idaá¹ƒ nÄ«varaá
kasmÄ• panettha avijjÄ• va evaá¹ƒ vuttÄ• , na aÃ±Ã±e dhammÄ• ti? Ä• dÄ«navapaá¹-icch
visesappaccayabhÄ• vato. tathÄ• hi tÄ• ya paá¹-icchÄ• ditÄ• dÄ«nave visaye kÄ• macchar

__natthaÃ±Ã±o_ti \Ee I 58/ Ä• dikÄ• gÄ• thÄ• vuttassa avuttassa ca atthassa saá¹…gaá¹
tattha __nivutÄ• _ti nivÄ• ritÄ• paliguá¹‡á¹-hitÄ• , paá¹-icchÄ• ditÄ• ti attho. __ahoratta_nti
rattiÃ±ca, sabbakÄ• lanti vuttaá¹ƒ hoti. __yathÄ• _ \Be 55/ __mohena Ä• vutÄ• _ti yena pak
avijjÄ• nÄ«varaá¹‡asaá¹…khÄ• tena mohena Ä• vutÄ• paá¹-icchÄ• ditÄ• suviÃ±Ã±eyyamp
saá¹ƒsaranti, tathÄ• rÅ«po aÃ±Ã±o ekadhammopi ekanÄ«varaá¹‡ampi natthÄ«ti yojetabbaá
pahantvÄ• na, tamokhandhaá¹ƒ padÄ• layu_nti ye pana ariyasÄ• vakÄ• pubbabhÄ• ge tad
heá¹-á¹-himamaggehi vÄ• taá¹ƒtaá¹ƒmaggavajjhaá¹ƒ mohaá¹ƒ pajahitvÄ• aggamaggena v
mohasaá¹…khÄ• tameva tamorÄ• siá¹ƒ padÄ• layiá¹ƒsu, anavasesato samucchindiá¹ƒsu. _
te arahanto ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || ---

evaá¹ƒ vutte imasmiá¹ƒ saá¹ƒsÄ• re na saá¹ƒsaranti na paribbhamanti. kiá¹ƒ kÄ• raá¹‡Ä• ?
vijjati_ \Ne 52/, yasmÄ• saá¹ƒsÄ• rassa hetu mÅ«lakÄ• raá¹‡aá¹ƒ avijjÄ• , sÄ• tesaá¹ƒ na
samucchinnattÄ• ti.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. á¸• taá¹‡hÄ• saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came yassa vijjati, taá¹ƒ puggalaá¹ƒ dukkhehi, kammaá¹ƒ vÄ• vipÄ• kehi,
bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• se vÄ• bhavantarÄ• dÄ«hi saá¹ƒyojetÄ«ti _

taá¹‡hÄ• yanaá¹-á¹-hena __taá¹‡hÄ• , _ tasati sayaá¹ƒ paritasati, tasanti vÄ• etÄ• yÄ• ti ta
__saÃ±Ã±uttÄ• _ti cakkhÄ• dÄ«su abhinivesavatthÅ«su baddhÄ• . sesaá¹ƒ vuttanayameva
saá¹ƒyojanabhÄ• vo taá¹‡hÄ• ya ca nÄ«varaá¹‡abhÄ• vo atthiyeva, tathÄ• pi avijjÄ• ya paá
bhavehi taá¹‡hÄ• satte saá¹ƒyojetÄ«ti imassa visesassa dassanatthaá¹ƒ purimasutte avijjÄ
idha ca taá¹‡hÄ• saá¹ƒyojanabhÄ• veneva vuttÄ• . kiÃ±ca nÄ«varaá¹‡asaá¹ƒyojanappadh
dassanatthaá¹ƒ. yathÄ• hi nÄ«varaá¹‡abhÄ• vena avijjÄ• saá¹ƒkilesadhammÄ• naá¹ƒ pad
ca, evaá¹ƒ saá¹ƒyojanabhÄ• vena nesaá¹ƒ taá¹‡hÄ• ti tadadhÄ«nappadhÄ• nabhÄ• vaá¹ƒ
dhammÄ• vuttÄ• . apica visesena avijjÄ• nibbÄ• nasukhaá¹ƒ nivÄ• retÄ«ti \Be 56/ ``nÄ«va
taá¹‡hÄ• saá¹ƒsÄ• radukkhena satte saá¹ƒyojetÄ«ti ``saá¹ƒyojanaâ€™â€™ nti.

dassanagamanantarÄ• yakaraá¹‡ato vÄ• vijjÄ• caraá¹‡avipakkhato dvayaá¹ƒ dvidhÄ• vut
ujuvipaccanÄ«kabhÅ«tÄ• avijjÄ• nibbÄ• nadassanassa aviparÄ«tadassanassa ca visesato
caraá¹‡adhammÄ• naá¹ƒ ujuvipaccanÄ«kabhÅ«tÄ• taá¹‡hÄ• gamanassa sammÄ• paá¹-ip
evamayaá¹ƒ avijjÄ• ya nivuto andhÄ«kato taá¹‡hÄ• ya saá¹ƒvuto baddho assutavÄ• puthuj
mahÄ• kantÄ• raá¹ƒ, saá¹ƒsÄ• rakantÄ• raá¹ƒ nÄ• tivattati. anatthuppattihetudvayadassana
vuttaá¹ƒ. avijjÄ• gato hi puggalo bÄ• labhÄ• vena atthaá¹ƒ parihÄ• peti, anatthaÃ±ca attano
Ä• turo asappÄ• yakiriyÄ• ya. jÄ• nantopi bÄ• lo bÄ• labhÄ• vena atthaá¹ƒ parihÄ• peti, ana
viya rogÄ« asappÄ• yasevÄ«. makkaá¹-Ä• lepopamasuttaá¹ƒ cetassa atthassa sÄ• dhakaá

paá¹-iccasamuppÄ• dassa mÅ«lakÄ• raá¹‡adassanatthampettha dvayaá¹ƒ dvidhÄ• vuttaá
balavabhÄ• vato \Ne 53/ avijjÄ• khettaá¹ƒ atÄ«to addhÄ• , patthanÄ• ya balavabhÄ• vato ta
addhÄ• . tathÄ• hi bÄ• lajano sammohabahulo atÄ«tamanusocati, tassa avijjÄ• paccayÄ•
netabbaá¹ƒ. patthanÄ• bahulo anÄ• gataá¹ƒ pajappati, tassa taá¹‡hÄ• paccayÄ• upÄ• dÄ•
netabbaá¹ƒ. teneva tÄ• saá¹ƒ pubbantÄ• haraá¹‡ena aparantapaá¹-isandhÄ• nena cassa ya
mÅ«lakÄ• raá¹‡atÄ• dassitÄ• ti veditabbanti.

gÄ• thÄ• su __taá¹‡hÄ• dutiyo_ti taá¹‡hÄ• sahÄ• yo. taá¹‡hÄ• hi nirudakakantÄ• re marÄ
pipÄ• sÄ• bhibhÅ«taá¹ƒ appaá¹-ikÄ• radukkhÄ• bhibhÅ«tampi sattaá¹ƒ assÄ• dasandassan
karontÄ« bhavÄ• dÄ«su anibbindaá¹ƒ katvÄ• paribbhamÄ• peti, tasmÄ• taá¹‡hÄ• purisas
ti vuttÄ• . nanu ca aÃ±Ã±epi kilesÄ• dayo bhavÄ• bhinibbattiyÄ• paccayÄ• va? saccametaa
visesappaccayo yathÄ• taá¹‡hÄ• . tathÄ• hi sÄ• kusalehi vinÄ• \Be 57/ akusalehi, kÄ• mÅ
vinÄ• rÅ«pÄ• vacarÄ• dikusalehi bhavanibbattiyÄ• visesappaccayo, yato samudayasaccan
__itthabhÄ• vaÃ±Ã±athÄ• bhÄ• va_nti itthabhÄ• vo ca aÃ±Ã±athÄ• bhÄ• vo ca itthabhÄ• va
atthÄ«ti itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vo saá¹ƒsÄ• ro, taá¹ƒ tattha itthabhÄ• vo manussattaa
avasiá¹-á¹-hasattÄ• vÄ• sÄ• . itthabhÄ• vo vÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ paccuppanno
aÃ±Ã±athÄ• bhÄ• vo anÄ• gatattabhÄ• vo. evarÅ«po vÄ• aÃ±Ã±opi attabhÄ• vo itthabhÄ•
aÃ±Ã±athÄ• bhÄ• vo. taá¹ƒ itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ saá¹ƒsÄ• raá¹ƒ khandhadh
nÄ• tivattati, na atikkamati.

__etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhava_nti etaá¹ƒ sakalavaá¹-á
samudayaá¹ƒ taá¹‡haá¹ƒ Ä• dÄ«navaá¹ƒ Ä• dÄ«navato Ã±atvÄ• ti attho. atha vÄ• __etamÄ
yathÄ• vuttaá¹ƒ saá¹ƒsÄ• ranÄ• tivattanaá¹ƒ Ä• dÄ«navaá¹ƒ dosaá¹ƒ Ã±atvÄ• . __taá¹‡haá
taá¹‡haÃ±ca vuttanayena vaá¹-á¹-adukkhassa padhÄ• nakÄ• raá¹‡anti Ã±atvÄ• . __vÄ«tata
bhikkhu, paribbaje_ti evaá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ
taá¹‡haá¹ƒ vigamento aggamaggena sabbaso vÄ«tataá¹‡ho vigatataá¹‡ho, tato eva catÅ«s
abhÄ• vena Ä• yatiá¹ƒ paá¹-isandhisaá¹…khÄ• tassa vÄ• Ä• dÄ• nassa abhÄ• vena anÄ• d
sabbattha satokÄ• ritÄ• ya sato bhinnakileso bhikkhu paribbaje careyya, khandhaparinibbÄ•
saá¹…khÄ• rappavattito apagaccheyyÄ• ti attho.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-hamasekhasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he \Ne 54/ __sekhassÄ• _ti ettha kenaá¹-á¹-hena sekho? sekkhadhammapa
vuttaÃ±hetaá¹ƒ ---

``kittÄ• vatÄ• \Ee I 61/ nu kho, bhante, sekho hotÄ«ti? idha, bhikkhu, sekhÄ• ya sammÄ• d
samannÄ• gato hoti ... pe ... sekhena sammÄ• samÄ• dhinÄ• \Be 58/ samannÄ• gato hoti.
sekho hotÄ«â€™â€™ ti (SN c V 13).

apica sikkhatÄ«ti sekho. vuttampi cetaá¹ƒ ---

``sikkhatÄ«ti kho, bhikkhu, tasmÄ• sekhoti vuccati. kiÃ±ca sikkhati? adhisÄ«lampi sikkhati,
sikkhati, adhipaÃ±Ã±ampi sikkhati. sikkhatÄ«ti kho, bhikkhu, tasmÄ• sekhoti vuccatÄ«â€™

yopi kalyÄ• á¹‡aputhujjano anulomappaá¹-ipadÄ• ya paripÅ«rakÄ• rÄ« sÄ«lasampanno ind
mattaÃ±Ã±Å« jÄ• gariyÄ• nuyogamanuyutto pubbarattÄ• pararattaá¹ƒ bodhipakkhiyÄ• naá¹
bhÄ• vanÄ• nuyogamanuyutto viharati --- ``ajja vÄ• sve vÄ• aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±a
adhigamissÄ• mÄ«â€™â€™ ti, sopi vuccati sikkhatÄ«ti sekhoti. imasmiá¹ƒ atthe na paá¹-ivi
adhippeto, atha kho kalyÄ• á¹‡aputhujjanopi. appattaá¹ƒ mÄ• nasaá¹ƒ etenÄ• ti __appattam
``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• nasoâ€™â€™ ti (SN a I 151; Vin I 33) ettha
``cittaá¹ƒ mano mÄ• nasaâ€™â€™ nti (Dhs 63, 65) ettha cittaá¹ƒ. ``appattamÄ• naso sekho
sutÄ• â€™â€™ ti (SN a I 159) ettha arahattaá¹ƒ. idhÄ• pi arahattameva adhippetaá¹ƒ. tena
vuttaá¹ƒ hoti.

__anuttara_nti seá¹-á¹-haá¹ƒ, asadisanti attho. catÅ«hi yogehi khemaá¹ƒ anupaddutanti __

arahattameva adhippetaá¹ƒ. __patthayamÄ• nassÄ• _ti dve patthanÄ• taá¹‡hÄ• patthanÄ•
``patthayamÄ• nassa hi jappitÄ• ni, pavedhitaá¹ƒ vÄ• pi pakappitesÅ«â€™â€™ ti (Sn 908;
taá¹‡hÄ• patthanÄ• .

``chinnaá¹ƒ \Ne 55/ \Ee I 62/ pÄ• pimato sotaá¹ƒ, viddhastaá¹ƒ vinaá¸·Ä«kataá¹ƒ.

pÄ• mojjabahulÄ• hotha, khemaá¹ƒ patthetha bhikkhavoâ€™â€™ ti || (MN I 352).

ettha kattukamyatÄ• kusalacchandapatthanÄ• , ayameva idhÄ• dhippetÄ• . tena patthayam
yogakkhemaá¹ƒ gantukÄ• massa tanninnassa tappoá¹‡assa tappabbhÄ• rassÄ• ti attho. __
iriyÄ• pathadukkhaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ• va
``sabbe \Be 59/ saá¹…khÄ• rÄ• aniccÄ• ti adhimuccanto saddhÄ• ya viharatÄ«â€™â€™ ti
attho daá¹-á¹-habbo. __ajjhattika_nti niyakajjhattasaá¹…khÄ• te ajjhatte bhavaá¹ƒ ajjhattikaa
kÄ• raá¹‡aá¹ƒ. __iti karitvÄ• _ti evaá¹ƒ katvÄ• . __na aÃ±Ã±aá¹ƒ ekaá¹…gampi samanupas
saá¹…khepattho --- bhikkhave, ajjhattaá¹ƒ attano santÄ• ne samuá¹-á¹-hitaá¹ƒ kÄ• raá¹‡ant
ekakÄ• raá¹‡ampi na samanupassÄ• mi yaá¹ƒ evaá¹ƒ bahÅ«pakÄ• raá¹ƒ, __yathayidaá¹ƒ y
upÄ• yamanasikÄ• ro, pathamanasikÄ• ro, aniccÄ• dÄ«su aniccÄ• dinayeneva manasikÄ•
cittassa Ä• vaá¹-á¹-anÄ• anvÄ• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro. a

idÄ• ni yoniso manasikÄ• rassa Ä• nubhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yoniso, bhikkhave, bhikk
akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• vetÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __yoniso manasi ka
dukkhaá¹ƒ ariyasaccaá¹ƒ, ayaá¹ƒ dukkhasamudayo ariyasaccaá¹ƒ, ayaá¹ƒ dukkhanirodho a
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™â€™ nti catÅ«su ariyasaccesu yonis

tatrÄ• yaá¹ƒ atthavibhÄ• vanÄ• --- yadipi idaá¹ƒ suttaá¹ƒ avisesena sekkhapuggalavasena
catumaggasÄ• dhÄ• raá¹‡avasena pana saá¹…khepeneva kammaá¹-á¹-hÄ• naá¹ƒ kathayis
catusaccakammaá¹-á¹-hÄ• niko yogÄ• vacaro ``taá¹‡hÄ• vajjÄ• \Ee I 63/ tebhÅ«makÄ• kh
samudayo, ubhinnaá¹ƒ appavatti nirodho, nirodhasampÄ• pako maggoâ€™â€™ ti evaá¹ƒ p
uggahitacatusaccakammaá¹-á¹-hÄ• no. so aparena samayena vipassanÄ• maggaá¹ƒ samÄ
khandhe ``idaá¹ƒ dukkhaâ€™â€™ nti yoniso manasi karoti, upÄ• yena pathena samannÄ•
vipassanÄ• hi idha manasikÄ• rasÄ«sena vuttÄ• . yÄ• panÄ• yaá¹ƒ tassa dukkhassa samu
taá¹‡hÄ• , ayaá¹ƒ dukkhasamudayoti yoniso manasi karoti. yasmÄ• pana idaá¹ƒ dukkhaá¹ƒ
á¹-hÄ• naá¹ƒ patvÄ• nirujjhanti na pavattanti, tasmÄ• yadidaá¹ƒ nibbÄ• naá¹ƒ nÄ• ma \Ne
dukkhanirodhoti yoniso manasi karoti. nirodhasampÄ• pakaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ magga
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yoniso manasi karoti, upÄ• yena pathena
vipassati ca.

tatrÄ• yaá¹ƒ \Be 60/ upÄ• yo --- abhiniveso nÄ• ma khandhe hoti, na vivaá¹-á¹-e, tasmÄ• a

``imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu, Ä• podhÄ• tÅ«â€™â€™ tiÄ• dinÄ• (DN II 378) nayen
tadanusÄ• rena upÄ• dÄ• rÅ«pÄ• ni ca pariggahetvÄ• ``ayaá¹ƒ rÅ«pakkhandhoâ€™â€™ ti
vavatthÄ• payato uppanne tadÄ• rammaá¹‡e cittacetasikadhamme ``ime cattÄ• ro arÅ«pak
vavatthapeti. tato ``ime paÃ±cakkhandhÄ• dukkhaâ€™â€™ nti vavatthapeti. te pana saá¹…
rÅ«paÃ±cÄ• ti dve bhÄ• gÄ• honti. idaÃ±ca nÄ• marÅ«paá¹ƒ sahetu sappaccayaá¹ƒ uppajj
avijjÄ• bhavataá¹‡hÄ• diko hetu, ayaá¹ƒ Ä• hÄ• rÄ• diko paccayoti hetuppaccaye vavatthap
paccayÄ• naÃ±ca paccayuppannÄ• naÃ±ca yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ vavatthapetvÄ
bhavanti, hutvÄ• nirujjhanti, tasmÄ• aniccÄ• â€™â€™ ti aniccalakkhaá¹‡aá¹ƒ Ä• ropeti,
``udayabbayapaá¹-ipÄ«á¸·itattÄ• dukkhÄ• â€™â€™ ti dukkhalakkhaá¹‡aá¹ƒ Ä• ropeti, ``ava
ti anattalakkhaá¹‡aá¹ƒ Ä• ropeti.

evaá¹ƒ tilakkhaá¹‡Ä• ni Ä• ropetvÄ• vipassanto udayabbayaÃ±Ä• á¹‡uppattiyÄ• uppanne
vipassanupakkilese `amaggoâ€™ ti udayabbayaÃ±Ä• á¹‡ameva ``ariyamaggassa upÄ• yab
maggÄ• maggaá¹ƒ vavatthapetvÄ• \Ee I 64/ puna udayabbayaÃ±Ä• á¹‡aá¹ƒ paá¹-ipÄ• á¹-iy
uppÄ• dento sotÄ• pattimaggÄ• dayo pÄ• puá¹‡Ä• ti. tasmiá¹ƒ khaá¹‡e cattÄ• ri saccÄ• ni e
paá¹-ivijjhati, ekÄ• bhisamayena abhisameti. tattha dukkhaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhena p
samudayaá¹ƒ pahÄ• nappaá¹-ivedhena paá¹-ivijjhanto sabbaá¹ƒ akusalaá¹ƒ pajahati, nirodh
sacchikiriyÄ• paá¹-ivedhena paá¹-ivijjhanto maggaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjh
bhÄ• veti. ariyamaggo hi nippariyÄ• yato kucchitasalanÄ• diatthena kusalo, tasmiÃ±ca bhÄ•
anavajjabodhipakkhiyadhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«ti. evaá¹ƒ yoniso m
pajahati, kusalaá¹ƒ bhÄ• veti. tathÄ• hi vuttaá¹ƒ --- ``idaá¹ƒ dukkhanti yoniso manasi karoti,
dukkhasamudayoti yoniso manasi karotÄ«â€™â€™ tiÄ• di (MN I 21). aparampi vuttaá¹ƒ ``y
manasikÄ• rasampannassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ a
bhÄ• vessati, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissatÄ«â€™â€™ ti (SN c

__yoniso_ \Ne 57/ \Be 61/ __manasikÄ• ro_ti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- sikkh
atthi, sikkhanasÄ«loti vÄ• __sekho_. saá¹ƒsÄ• re bhayaá¹ƒ ikkhatÄ«ti __bhikkhu_. tassa se
__uttamatthassa_ arahattassa __pattiyÄ• _ adhigamÄ• ya yathÄ• yoniso manasikÄ• ro, ev
bahÅ«pakÄ• ro aÃ±Ã±o koci dhammo natthi. kasmÄ• ? yasmÄ• yoniso upÄ• yena manasik
__padahaá¹ƒ_ catubbidhasammappadhÄ• navasena padahanto, __khayaá¹ƒ dukkhassa pÄ
saá¹ƒkilesavaá¹-á¹-adukkhassa parikkhayaá¹ƒ pariyosÄ• naá¹ƒ nibbÄ• naá¹ƒ pÄ• puá¹‡e ac
manasikÄ• ro bahukÄ• roti.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyasekhasuttavaá¹‡á¹‡anÄ•

<17> sattame __bÄ• hira_nti ajjhattasantÄ• nato bahi bhavaá¹ƒ. __kalyÄ• á¹‡amittatÄ• _ti

sÄ«lÄ• diguá¹‡asampanno aghassa ghÄ• tÄ• \Ee I 65/, hitassa vidhÄ• tÄ• sabbÄ• kÄ• ren
puggalo kalyÄ• á¹‡amitto, tassa bhÄ• vo kalyÄ• á¹‡amittatÄ• . tatrÄ• yaá¹ƒ kalyÄ• á¹‡amitto
saddhÄ• sampanno hoti sÄ«lasampanno sutasampanno cÄ• gasampanno vÄ«riyasampann
paÃ±Ã±Ä• sampanno. tattha saddhÄ• sampattiyÄ• saddahati tathÄ• gatassa bodhiá¹ƒ, tena
sattesu hitasukhesitaá¹ƒ na pariccajati, sÄ«lasampattiyÄ• sabrahmacÄ• rÄ«naá¹ƒ piyo hoti
codako pÄ• pagarahÄ« vattÄ• vacanakkhamo, sutasampattiyÄ• khandhÄ• yatanasaccapa
gambhÄ«rÄ• naá¹ƒ kathÄ• naá¹ƒ kattÄ• hoti, cÄ• gasampattiyÄ• appiccho hoti santuá¹-á¹-
asaá¹ƒsaá¹-á¹-ho, vÄ«riyasampattiyÄ• attano paresaÃ±ca hitappaá¹-ipattiyaá¹ƒ Ä• raddhav
satisampattiyÄ• upaá¹-á¹-hitassati hoti paramena satinepakkena samannÄ• gato cirakatam
saritÄ• anussaritÄ• , samÄ• dhisampattiyÄ• avikkhitto hoti samÄ• hito ekaggacitto, paÃ±Ã
aviparÄ«taá¹ƒ pajÄ• nÄ• ti. so \Be 62/ satiyÄ• kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ gati
sattÄ• naá¹ƒ hitasukhaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nitvÄ• samÄ• dhinÄ• tattha abyaggacitto
ahitato nisedhetvÄ• ekantahite niyojeti. tenevÄ• ha ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no cÄ• á¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (Nett 113).

__kalyÄ• á¹‡amitto_ \Ne 58/, __bhikkhave, bhikkhu akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• ve
puggalo kalyÄ• á¹‡amittaá¹ƒ nissÄ• ya kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ uppÄ• deti, uppanna
saddhÄ• jÄ• to upasaá¹…kamati upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡Ä• ti. taá¹ƒ dhamma
paá¹-ilabhati, tena saddhÄ• paá¹-ilÄ• bhena gharÄ• vÄ• saá¹ƒ pahÄ• ya pabbajjaá¹ƒ anutiá
catupÄ• risuddhisÄ«laá¹ƒ sampÄ• deti, yathÄ• balaá¹ƒ dhutadhamme samÄ• dÄ• ya vattati
hoti, Ä• raddhavÄ«riyo viharati upaá¹-á¹-hitassati sampajÄ• no pubbarattÄ• pararattaá¹ƒ bo
dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanuyutto, nacirasseva vipassanaá¹ƒ ussukkÄ• petvÄ
sabbaá¹ƒ akusalaá¹ƒ samucchindati, sabbaÃ±ca kusalaá¹ƒ bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gam
vuttaÃ±hetaá¹ƒ ---

``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• ya
kalyÄ• á¹‡asampavaá¹…kassa `yaá¹ƒ sÄ«lavÄ• bhavissati, pÄ• timokkhasaá¹ƒvarasaá¹ƒvu
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu, bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhis

``kalyÄ• á¹‡amittassetaá¹ƒ ... pe ... kalyÄ• á¹‡asampavaá¹…kassa `yaá¹ƒ yÄ• yaá¹ƒ kathÄ•
cetovivaraá¹‡asappÄ• yÄ• ekantanibbidÄ• ya ... pe ... nibbÄ• nÄ• ya saá¹ƒvattati. seyyathi
appicchakathÄ• , santuá¹-á¹-hikathÄ• , pavivekakathÄ• , asaá¹ƒsaggakathÄ• , vÄ«riyÄ• ram
samÄ• dhikathÄ• ... pe ... vimuttiÃ±Ä• á¹‡adassanakathÄ• . evarÅ«pÄ• ya kathÄ• ya nikÄ•
akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™.

``kalyÄ• á¹‡amittassetaá¹ƒ \Be 63/ ... pe ... kalyÄ• á¹‡asampavaá¹…kassa `yaá¹ƒ Ä• raddha
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesuâ€™.

``kalyÄ• á¹‡amittassetaá¹ƒ ... pe ... kalyÄ• á¹‡asampavaá¹…kassa `yaá¹ƒ paÃ±Ã±avÄ• bha
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
(Ud 31).

evaá¹ƒ sakalavaá¹-á¹-adukkhaparimuccananimittaá¹ƒ kalyÄ• á¹‡amittatÄ• ti veditabbaá¹ƒ. t

``mamaÃ±hi \Ne 59/, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ•
jarÄ• dhammÄ• sattÄ• jarÄ• ya parimuccantÄ«â€™â€™ tiÄ• di (SN a I 129).

tena vuttaá¹ƒ --- ``kalyÄ• á¹‡amitto, bhikkhave, bhikkhu akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ

gÄ• thÄ• ya __sappatisso_ti patissavasaá¹…khÄ• tena saha patissenÄ• ti sappatisso, kaly
sirasÄ• sampaá¹-icchako subbacoti attho. atha vÄ• hitasukhe patiá¹-á¹-hÄ• panena pati ise
ovÄ• dadÄ• yako. garuÄ• darayogena tena patissena saha vattatÄ«ti sappatisso, garÅ«su g
__sagÄ• ravo_ti chabbidhenapi gÄ• ravena yutto. __karaá¹ƒ mittÄ• naá¹ƒ vacana_nti kalyÄ
karonto yathovÄ• daá¹ƒ paá¹-ipajjanto. __sampajÄ• no_ti sattaá¹-á¹-hÄ• niyena sampajaÃ±
__patissato_ti kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ \Ee I 67/, gametuá¹ƒ samatthÄ• ya satiyÄ•
__anupubbenÄ• _ti sÄ«lÄ• divisuddhipaá¹-ipÄ• á¹-iyÄ• , tattha ca vipassanÄ• paá¹-ipÄ• á¹-i
maggapaá¹-ipÄ• á¹-iyÄ• ca. __sabbasaá¹ƒyojanakkhaya_nti kÄ• marÄ• gasaá¹ƒyojanÄ• dÄ
saá¹ƒyojanÄ• naá¹ƒ khepanato sabbasaá¹ƒyojanakkhayasaá¹…khÄ• tassa ariyamaggassa
arahattaá¹ƒ, tassa Ä• rammaá¹‡abhÅ«taá¹ƒ nibbÄ• nameva vÄ• . __pÄ• puá¹‡e_ adhigacc
dvÄ«su suttesu ariyamaggÄ• dhigamassa satthÄ• rÄ• padhÄ• naá¹…gaá¹ƒ nÄ• ma gahitan

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saá¹…ghabhedasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame \Be 64/ __ekadhammo_ti kataroyaá¹ƒ suttanikkhepo? aá¹-á¹-huppattiko.
saá¹…khepakathÄ• --- devadatto hi ajÄ• tasattuá¹ƒ duggahaá¹‡aá¹ƒ gÄ• hÄ• petvÄ• tassa
bimbisÄ• raá¹ƒ tena mÄ• rÄ• petvÄ• pi abhimÄ• re payojetvÄ• pi silÄ• pavijjhanena lohitupp
tÄ• vatÄ• pÄ• kaá¹-o jÄ• to, nÄ• á¸·Ä• giriá¹ƒ vissajjetvÄ• pana pÄ• kaá¹-o jÄ• to. atha ma
nÄ• ma pÄ• paá¹ƒ gahetvÄ• rÄ• jÄ• vicaratÄ«â€™â€™ ti kolÄ• halaá¹ƒ akÄ• si, mahÄ• gh
attanÄ• dÄ«yamÄ• nÄ• ni paÃ±ca thÄ• lipÄ• kasatÄ• ni pacchindÄ• pesi, upaá¹-á¹-hÄ• nan
kulaá¹ƒ upagatassa kaá¹-acchubhattampissa nÄ• daá¹ƒsu. so parihÄ«nalÄ• bhasakkÄ• ro k

satthÄ• raá¹ƒ upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni yÄ• citvÄ• ``alaá¹ƒ, devadatta, yo icch
Ä• raÃ±Ã±iko hotÅ«â€™â€™ tiÄ• dinÄ• (Vin III 409; Vin II 343) bhagavatÄ• paá¹-ikkhitto t
bÄ• laá¹ƒ lÅ«khappasannaá¹ƒ janaá¹ƒ saÃ±Ã±Ä• pento paÃ±casate vajjiputtake salÄ• kaá¹
bhinditvÄ• va te Ä• dÄ• ya gayÄ• sÄ«saá¹ƒ agamÄ• si. atha dve aggasÄ• vakÄ• satthu Ä•
dhammaá¹ƒ desetvÄ• te ariyaphale patiá¹-á¹-hÄ• petvÄ• Ä• nayiá¹ƒsu. ye panassa saá¹…
laddhiá¹ƒ rocetvÄ• tatheva paggayha á¹-hitÄ• saá¹…ghe bhijjante bhinne ca samanuÃ±Ã±
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya ahosi \Ee I 68/.

devadattopi na cirasseva rogÄ• bhibhÅ«to bÄ• á¸·hagilÄ• no maraá¹‡akÄ• le ``satthÄ• raá¹
maÃ±cakasivikÄ• ya nÄ«yamÄ• no jetavanapokkharaá¹‡itÄ«re á¹-hapito pathaviyÄ• vivare
nibbatti, yojanasatiko cassa attabhÄ• vo ahosi kappaá¹-á¹-hiyo tÄ• lakkhandhaparimÄ• á¹‡e
vinividdho. devadattapakkhikÄ• ni ca paÃ±camattÄ• ni kulasatÄ• ni tassa laddhiyaá¹ƒ á¹-hit
niraye nibbattÄ• ni. ekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ•
devadattena saá¹…ghaá¹ƒ bhindantena bhÄ• riyaá¹ƒ kammaá¹ƒ kataâ€™â€™ nti. atha satt
upagantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
ti vutte saá¹…ghabhede Ä• dÄ«navaá¹ƒ dassento \Be 65/ imaá¹ƒ suttaá¹ƒ abhÄ• si. keci pa
``devadattassa tappakkhikÄ• naÃ±ca tathÄ• niraye nibbattabhÄ• vaá¹ƒ disvÄ• saá¹…ghab
bhagavÄ• attano ajjhÄ• sayeneva imaá¹ƒ suttaá¹ƒ desesÄ«â€™â€™ ti.

tattha __ekadhammo_ti eko akusalo mahÄ• sÄ• vajjadhammo. __loke_ti sattaloke. __uppa
ettha bhedasaá¹ƒvattanikesu bhaá¹‡á¸• anÄ• dÄ«su saá¹…ghe uppannesupi ``dhammo adh
aá¹-á¹-hÄ• rasabhedakaravatthÅ«su yassa kassaci dÄ«panavasena voharantesupi tattha ru
anussÄ• ventesupi anussÄ• vetvÄ• salÄ• kÄ• ya gÄ• hitÄ• yapi saá¹…ghabhedo uppajjam
gÄ• hitÄ• ya cattÄ• ro vÄ• atirekÄ• vÄ• yadÄ• Ä• veá¹‡ikaá¹ƒ uddesaá¹ƒ vÄ• saá¹…gha
saá¹…ghabhedo uppajjati nÄ• ma. kate pana tasmiá¹ƒ saá¹…ghabhedo uppanno nÄ• ma? I
anussÄ• vanÄ• , salÄ• kaggÄ• hoti imesu hi paÃ±casu saá¹…ghassa bhedakÄ• raá¹‡esu k
pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hÄ• pana pubbabhÄ• gÄ• ti.

__bahujanÄ• hitÄ• yÄ• _tiÄ• dÄ«su 0.mahÄ• janassa jhÄ• namaggÄ• disampattinivÄ• raá¹
saggasampattinivÄ• raá¹‡ena asukhÄ• ya, apÄ• yÅ«papattihetubhÄ• vena anatthÄ• ya. aku
hitamattassapi abhÄ• vÄ• sugatiyampi nibbattanakakÄ• yikacetasikadukkhÄ• ya uppajjatÄ«
69/. __devamanussÄ• na_nti idaá¹ƒ ``bahuno janassÄ• â€™â€™ ti vuttesu ukkaá¹-á¹-hapu
__bahujanÄ• hitÄ• yÄ• _ti bahujanassa mahato sattakÄ• yassa ahitatthÄ• ya,
diá¹-á¹-hadhammikasamparÄ• yikaanatthÄ• yÄ• ti attho. __asukhÄ• yÄ• _ti
diá¹-á¹-hadhammikasamparÄ• yikaasukhatthÄ• ya, duvidhadukkhatthÄ• yÄ• ti attho. __anat
paramatthapaá¹-ikkhepÄ• ya. nibbÄ• naÃ±hi paramattho, tato uttariá¹ƒ attho natthi. __ahitÄ•
maggapaá¹-ikkhepÄ• ya. nibbÄ• nasampÄ• pakamaggato hi uttariá¹ƒ hitaá¹ƒ nÄ• ma natthi.
ariyasukhavirÄ• dhanena vaá¹-á¹-adukkhatÄ• ya. ye hi ariyasukhato viraddhÄ• taá¹ƒ adhiga

vaá¹-á¹-adukkhe paribbhamanti, ariyasukhato ca uttariá¹ƒ sukhaá¹ƒ nÄ• ma natthi. vuttaÃ±h
samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• koâ€™â€™ ti (DN III 355; AN

idÄ• ni \Be 66/ ``saá¹…ghabhedoâ€™â€™ ti sarÅ«pato dassetvÄ• tassa ahitÄ• dÄ«naá¹ƒ
pakÄ• setuá¹ƒ __ ``saá¹…ghe kho pana, bhikkhave, bhinneâ€™â€™ _tiÄ• dimÄ• ha. tattha
bhummaá¹ƒ yathÄ• ``adhanÄ• naá¹ƒ dhane ananuppadÄ«yamÄ• neâ€™â€™ ti (DN III 91)
__aÃ±Ã±amaÃ±Ã±aá¹ƒ bhaá¹‡á¸• anÄ• nÄ«_ti catunnaá¹ƒ parisÄ• naá¹ƒ tappakkhikÄ• naÃ
dhammoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ vivadanÄ• ni. bhaá¹‡á¸• anaÃ±hi kalahassa pubb
``idaÃ±cidaÃ±ca vo anatthaá¹ƒ karissÄ• mÄ• â€™â€™ ti bhayuppÄ• danavasena tajjanÄ• .
jÄ• tiÄ• divasena parito khepÄ• , dasahi akkosavatthÅ«hi khuá¹ƒsanavambhanÄ• . __paricc
ukkhepaniyakammakaraá¹‡Ä• divasena nissÄ• raá¹‡Ä• . __tatthÄ• _ti tasmiá¹ƒ saá¹…ghab
bhaá¹‡á¸• anÄ• dike. __appasannÄ• _ti ratanattayaguá¹‡Ä• naá¹ƒ anabhiÃ±Ã±Ä• . __na pa
samacÄ• rinoâ€™â€™ tiÄ• dinÄ• yvÄ• yaá¹ƒ bhikkhÅ«su pasÄ• danÄ• kÄ• ro, tathÄ• na
saddhÄ• tabbaá¹ƒ na maÃ±Ã±anti. tathÄ• ca dhamme satthari ca appasannÄ• va honti. __
aÃ±Ã±athatta_nti puthujjanÄ• naá¹ƒ aviruá¸·hasaddhÄ• naá¹ƒ pasÄ• daÃ±Ã±athattaá¹ƒ.

gÄ• thÄ• yaá¹ƒ \Ee I 70/ __Ä• pÄ• yiko_tiÄ• dÄ«su apÄ• ye nibbattanÄ• rahatÄ• ya Ä• pÄ•
avÄ«cisaá¹…khÄ• te mahÄ• niraye uppajjatÄ«ti __nerayiko_. ekaá¹ƒ antarakappaá¹ƒ paripu
tiá¹-á¹-hatÄ«ti __kappaá¹-á¹-ho_. saá¹…ghabhedasaá¹…khÄ• te vagge ratoti __vaggarato_
__adhammo_. bhedakaravatthÅ«hi saá¹…ghabhedasaá¹…khÄ• te eva ca adhamme á¹-hito
yogakkhemÄ• padhaá¹ƒsatÄ«_ti yogakkhemato hitato padhaá¹ƒsati parihÄ• yati, catÅ«hi vÄ
yogakkhemaá¹ƒ nÄ• ma arahattaá¹ƒ nibbÄ• naÃ±ca, tato panassa dhaá¹ƒsane vattabbame
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ato saá¹ƒhataá¹-á¹-hena __saá¹…ghaá¹ƒ, _ tato eva ekakammÄ
__samaggaá¹ƒ_ sahitaá¹ƒ. __bhetvÄ• nÄ• _ti pubbe vuttalakkhaá¹‡ena saá¹…ghabhedena
__kappa_nti Ä• yukappaá¹ƒ. so panettha antarakappova. __nirayamhÄ«_ti avÄ«cimahÄ• ni

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. saá¹…ghasÄ• maggÄ«suttavaá¹‡á¹‡anÄ•

<19> navame \Be 67/ __ekadhammo_ti eko kusaladhammo anavajjadhammo. ``ayaá¹ƒ dha
tiÄ• dinÄ• sace saá¹…ghe vivÄ• do uppajjeyya, tattha dhammakÄ• mena viÃ±Ã±unÄ• iti p
``á¹-hÄ• naá¹ƒ kho, panetaá¹ƒ vijjati, yadidaá¹ƒ vivÄ• do vaá¸• á¸• hamÄ• no saá¹…gharÄ•
vÄ• saá¹ƒvatteyyÄ• â€™â€™ ti. sace taá¹ƒ adhikaraá¹‡aá¹ƒ attanÄ• paggahetvÄ• á¹-hito
sahasÄ• tato oramitabbaá¹ƒ. atha parehi taá¹ƒ paggahitaá¹ƒ sayaÃ±cetaá¹ƒ sakkoti vÅ«pa
hutvÄ• dÅ«rampi gantvÄ• tathÄ• paá¹-ipajjitabbaá¹ƒ, yathÄ• taá¹ƒ vÅ«pasammati. sace p
so ca vivÄ• do uparÅ«pari vaá¸• á¸• hateva, na vÅ«pasammati. ye tattha patirÅ«pÄ• sikkhÄ
te ussÄ• hetvÄ• yena dhammena yena vinayena yena satthusÄ• sanena taá¹ƒ adhikaraá¹‡

tathÄ• vÅ«pasametabbaá¹ƒ. evaá¹ƒ vÅ«pasamentassa yo saá¹…ghasÄ• maggikaro kusalo
adhippeto. so hi ubhatopakkhiyÄ• naá¹ƒ dveá¸·hakajÄ• tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, tesaá¹ƒ a
á¹-hitÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ \Ee I 71/ tesaá¹ƒ Ä• ra
brahmÄ• nampi uppajjanÄ• rahaá¹ƒ ahitaá¹ƒ dukkhÄ• vahaá¹ƒ saá¹ƒkilesadhammaá¹ƒ apan
kusalÄ• bhisandassa hetubhÄ• vato sadevakassa lokassa hitasukhÄ• vaho hoti. tena vuttaá
bhikkhave, loke uppajjamÄ• no uppajjati bahujanahitÄ• yÄ• â€™â€™ _tiÄ• di. tassattho ana
vuttavipariyÄ• yena veditabbo. __saá¹…ghasÄ• maggÄ«_ti saá¹…ghassa samaggabhÄ• vo
ekuddesatÄ• ca.

gÄ• thÄ• yaá¹ƒ __sukhÄ• saá¹…ghassa sÄ• maggÄ«_ti sukhassa paccayabhÄ• vato sÄ•
``sukho buddhÄ• namuppÄ• doâ€™â€™ ti (Dhp 194). __samaggÄ• naÃ±canuggaho_ti sam
anuggaá¹‡hanaá¹ƒ sÄ• maggianurÅ«paá¹ƒ, yathÄ• te sÄ• maggiá¹ƒ na vijahanti, tathÄ• ga
anubalappadÄ• nanti attho. __saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• nÄ• _ti bhinnaá¹ƒ saá¹…g
samaggaá¹ƒ sahitaá¹ƒ katvÄ• . __kappa_nti Ä• yukappameva. __saggamhi modatÄ«_ti kÄ•
68/ deve \Ne 63/ dasahi á¹-hÄ• nehi abhibhavitvÄ• dibbasukhaá¹ƒ anubhavanto icchitanipp
pamodati lalati kÄ«á¸·atÄ«ti.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paduá¹-á¹-hacittasuttavaá¹‡á¹‡anÄ•

<20> dasamassa kÄ• uppatti? aá¹-á¹-huppattiyeva. ekadivasaá¹ƒ kira bhikkhÅ« dhammasa
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, idhekacco bahuá¹ƒ puÃ±Ã±akammaá¹ƒ karo
pÄ• pakammaá¹ƒ, ekacco ubhayavomissakaá¹ƒ karoti. tattha vomissakÄ• rino kÄ«diso abhi
satthÄ• dhammasabhaá¹ƒ upaganvÄ• paÃ±Ã±attavarabuddhÄ• sane nisinno taá¹ƒ kathaá
maraá¹‡Ä• sannakÄ• le saá¹ƒkiliá¹-á¹-hacittassa duggati pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti da
aá¹-á¹-huppattiyÄ• idaá¹ƒ suttaá¹ƒ desesi.

tattha __idhÄ• _ti desÄ• padese nipÄ• to. svÄ• yaá¹ƒ katthaci padesaá¹ƒ upÄ• dÄ• ya vucc
tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me satoâ€™â€™ tiÄ• dÄ«su (DN II 369). katthaci sÄ•
bhikkhave, samaá¹‡o idha \Ee I 72/ dutiyo samaá¹‡oâ€™â€™ tiÄ• dÄ«su (MN I 139; AN a I
padapÅ«raá¹‡amatte ``idhÄ• haá¹ƒ, bhikkhave, bhuttÄ• vÄ« assaá¹ƒ pavÄ• ritoâ€™â€™ tiÄ
lokaá¹ƒ upÄ• dÄ• ya vuccati ``idha tathÄ• gato loke uppajjatÄ«â€™â€™ tiÄ• dÄ«su (AN a I
daá¹-á¹-habbo. __ekacca_nti ekaá¹ƒ, aÃ±Ã±ataranti attho. __puggala_nti sattaá¹ƒ. so hi yat
kusalÄ• kusalÄ• naá¹ƒ tabbipÄ• kÄ• naÃ±ca pÅ«raá¹‡ato maraá¹‡avasena galanato ca pug
__paduá¹-á¹-hacitta_nti padosena Ä• ghÄ• tena duá¹-á¹-hacittaá¹ƒ. atha vÄ• __paduá¹-á¹-h
rÄ• gÄ• dinÄ• padÅ«sitacittaá¹ƒ. ettha ca __ekacca_nti idaá¹ƒ paduá¹-á¹-hacittassa puggal
hi paá¹-isandhidÄ• yakakammaá¹ƒ okÄ• samakÄ• si, so tathÄ• vutto. yassa ca akusalappa

kusalavasena otÄ• retuá¹ƒ na sakkÄ• , evaá¹ƒ Ä• sannamaraá¹‡o. __eva_nti idÄ• ni vattab
__cetasÄ• _ti attano cittena cetopariyaÃ±Ä• á¹‡ena. __ceto_ti tassa puggalassa cittaá¹ƒ. __
paricchinditvÄ• __pajÄ• nÄ• mi_ \Be 69/. nanu ca yathÄ• kammupagaÃ±Ä• á¹‡assÄ• yaá¹
pavattamÄ• naakusalacittavasena panetaá¹ƒ vuttaá¹ƒ.

__imamhi_ \Ne 64/ __cÄ• yaá¹ƒ samaye_ti imasmiá¹ƒ kÄ• le, imÄ• yaá¹ƒ vÄ• paccayasÄ•
javanavÄ«thiyÄ• aparabhÄ• ge kÄ• laá¹ƒ kareyya ceti attho. na hi javanakkhaá¹‡e kÄ• laá¹
__yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye_ti yathÄ• Ä• bhataá¹ƒ kiÃ±ci Ä• haritvÄ• á¹-hap
kammunÄ• nikkhitto niraye á¹-hapito evÄ• ti attho. __kÄ• yassa bhedÄ• _ti upÄ• dinnakkha
maraá¹‡Ä• _ti tadanantaraá¹ƒ abhinibbattakkhandhaggahaá¹‡e. atha vÄ• __kÄ• yassa bhe
upacchedÄ• . __paraá¹ƒ maraá¹‡Ä• _ti cutito uddhaá¹ƒ.

__apÄ• ya_ntiÄ• di sabbaá¹ƒ nirayasseva vevacanaá¹ƒ. nirayo hi ayasaá¹…khÄ• tÄ• sukh
saggamokkhahetubhÅ«tÄ• vÄ• puÃ±Ã±asammatÄ• ayÄ• apetotipi apÄ• yo. dukkhassa g
_ dosabahulattÄ• vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• gatÄ«tipi duggati. vivasÄ• nipa
dukkaá¹-akammakÄ• rino, vinassantÄ• vÄ• ettha nipatanti sambhijjamÄ• naá¹…gapaccaá¹
ettha assÄ• dasaÃ±Ã±ito ayoti nirassÄ• daá¹-á¹-hena __nirayo_. atha vÄ• apÄ• yaggahaá¹
tiracchÄ• nayoni vuccati. tiracchÄ• nayoni hi apÄ• yo sugatito apetattÄ• , na duggati mahes
nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatiggahaá¹‡ena pettivisayo. so hi apÄ• yo ceva
apetattÄ• dukkhassa ca gatibhÅ«tattÄ• , na vinipÄ• to asurasadisaá¹ƒ avinipÄ• tattÄ• . vini
asurakÄ• yo. so hi yathÄ• vuttena atthena apÄ• yo ceva duggati ca, sabbasampattisamussa
vinipÄ• toti ca vuccati. nirayaggahaá¹‡ena avÄ«ciÄ• dianekappakÄ• ro nirayova vuccati. idh
nirayova vutto. __upapajjantÄ«_ti paá¹-isandhiá¹ƒ gaá¹‡hanti.

gÄ• thÄ• su paá¹-hamagÄ• thÄ• saá¹…gÄ«tikÄ• le dhammasaá¹…gÄ• hakattherehi á¹-hap
pubbakÄ• lakiriyÄ• . Ã±Ä• á¹‡apubbakaÃ±hi byÄ• karaá¹‡aá¹ƒ. hetuattho vÄ• tvÄ• -saddo
bhayaá¹ƒ hotÄ«â€™â€™ ti, jÄ• nanahetÅ«ti attho \Be 70/. __buddho, bhikkhÅ«naá¹ƒ santik
attano santike bhikkhÅ«naá¹ƒ etaá¹ƒ parato dvÄ«hi gÄ• thÄ• hi vuccamÄ• naá¹ƒ atthaá¹ƒ b
vuttanayameva.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. pasannacittasuttavaá¹‡á¹‡anÄ•

<21> tatiyavaggassa \Ne 65/ paá¹-hame __pasannacitta_nti ratanattayasaddhÄ• ya kamma
pasannamÄ• nasaá¹ƒ. __sugati_nti sundaraá¹ƒ gatiá¹ƒ, sukhassa vÄ• gatinti sugatiá¹ƒ. __s
rÅ«pÄ• disampattÄ«hi suá¹-á¹-hu agganti __saggaá¹ƒ. loka_nti lokiyanti ettha puÃ±Ã±apÄ•
lujjanaá¹-á¹-heneva vÄ• lokaá¹ƒ. ettha ca sugatiggahaá¹‡ena manussagatipi saá¹…gayhati
devagati eva. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mettasuttavaá¹‡á¹‡anÄ•

<22> dutiye __mÄ• , bhikkhave, puÃ±Ã±Ä• na_nti ettha __mÄ• _ti paá¹-isedhe nipÄ• to. __
``kusalÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ p
\Ee I 74/ (DN III 380) puÃ±Ã±aphale Ä• gato. ``avijjÄ• gatoyaá¹ƒ, bhikkhave, purisapuggalo
saá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«â€™â€™ tiÄ• dÄ«su (SN a II 51) kÄ• marÅ«pÄ• vaca
bhavati viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su sugativisesabhÅ«te upapattibhave. ``tÄ«á¹‡im
puÃ±Ã±akiriyavatthÅ«ni --- dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu, sÄ«lamayaá¹ƒ puÃ±Ã±aki
bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthÅ«â€™â€™ tiÄ• dÄ«su (It 60; AN c 8.36) kusalace
tebhÅ«makakusaladhamme veditabbo. __bhÄ• yitthÄ• _ti ettha duvidhaá¹ƒ bhayaá¹ƒ Ã±Ä•
sÄ• rajjabhayanti. tattha ``yepi te, bhikkhave, devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukha
ciraá¹-á¹-hitikÄ• \Be 71/, tepi tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• yebhuyyena bhaya
santÄ• saá¹ƒ Ä• pajjantÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 33) Ä• gataá¹ƒ Ã±Ä• á¹‡abhayaá¹ƒ
chambhitattaá¹ƒ, ahu lomahaá¹ƒsoâ€™â€™ tiÄ• dÄ«su (DN II 318) Ä• gataá¹ƒ sÄ• rajjabha
sÄ• rajjabhayameva. ayaÃ±hettha \Ne 66/ attho --- bhikkhave, dÄ«gharattaá¹ƒ kÄ• yavacÄ«
vattapaá¹-ivattapÅ«raá¹‡aá¹ƒ ekÄ• sanaá¹ƒ, ekaseyyaá¹ƒ, indriyadamo, dhutadhammehi cit
satisampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• nuyogavasena vÄ«riyÄ• rambhoti evamÄ• dÄ«
pavattetabbÄ• ni puÃ±Ã±Ä• ni, tehi mÄ• bhÄ• yittha, mÄ• bhayaá¹ƒ santÄ• saá¹ƒ Ä• pajjit
diá¹-á¹-hadhammasukhassa uparodhabhayena samparÄ• yikanibbÄ• nasukhadÄ• yakehi pu
nissakke hi idaá¹ƒ sÄ• mivacanaá¹ƒ.

idÄ• ni tato abhÄ• yitabbabhÄ• ve kÄ• raá¹‡aá¹ƒ dassento __ ``sukhassetaâ€™â€™ _ntiÄ•
__sukha_saddo ``sukho buddhÄ• naá¹ƒ uppÄ• do, sukhÄ• virÄ• gatÄ• lokeâ€™â€™ tiÄ• d
Ä• gato. ``yasmÄ• ca kho, mahÄ• li, rÅ«paá¹ƒ sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ sukhÄ• vakkan
III 60) sukhÄ• rammaá¹‡e. ``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, na sukaraá¹ƒ akkhÄ• nena pÄ• p
saggÄ• â€™â€™ tiÄ• dÄ«su (MN III 255) sukhapaccayaá¹-á¹-hÄ• ne. ``sukho puÃ±Ã±assa
118) sukhahetumhi. ``diá¹-á¹-hadhammasukhavihÄ• rÄ• ete dhammÄ• â€™â€™ tiÄ• dÄ«s
``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ ntiÄ• dÄ«su (Dhp 204; MN II 215) nibbÄ• ne. ``su
tiÄ• dÄ«su (Nidd II khaggavisÄ• á¹‡asuttaniddesa 125) sukhavedanÄ• yaá¹ƒ. ``adukkhamas
sukhamicceva bhÄ• sitaâ€™â€™ ntiÄ• dÄ«su (SN b IV 253; It 53) upekkhÄ• vedanÄ• yaá¹ƒ

vedanÄ• vuttÄ• pariyÄ• yena sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• â€™â€™ tiÄ• dÄ«su (
vipÄ• ko puÃ±Ã±Ä• naâ€™â€™ ntiÄ• dÄ«su (Peá¹- 23) sukhavipÄ• ke. idhÄ• pi iá¹-á¹-havip
__iá¹-á¹-hassÄ• _tiÄ• dÄ«su esitabbato aniá¹-á¹-hapaá¹-ikkhepato ca iá¹-á¹-hassa, kamanÄ
kamanato pavisanato __kantassa, _ piyÄ• yitabbato santappanato ca __piyassa, _ mÄ• nan
pavaá¸• á¸• hanato ca __manÄ• passÄ• _ti attho veditabbo. __yadidaá¹ƒ puÃ±Ã±Ä• nÄ«_ti
yadidaá¹ƒ vacanaá¹ƒ, etaá¹ƒ sukhassa iá¹-á¹-hassa vipÄ• kassa adhivacanaá¹ƒ nÄ• maá¹ƒ,
yadidaá¹ƒ puÃ±Ã±anti phalena kÄ• raá¹‡assa abhedÅ«pacÄ• raá¹ƒ vadati. tena katÅ«pacit
avassaá¹ƒbhÄ• viphalaá¹ƒ sutvÄ• appamattena sakkaccaá¹ƒ puÃ±Ã±Ä• ni kÄ• tabbÄ• nÄ«
Ä• daraÃ±ca nesaá¹ƒ tattha uppÄ• deti.

idÄ• ni attanÄ• sunettakÄ• le katena puÃ±Ã±akammena dÄ«gharattaá¹ƒ paccanubhÅ«taá
uá¸·Ä• ratamaá¹ƒ puÃ±Ã±avipÄ• kaá¹ƒ udÄ• haritvÄ• tamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto _
panÄ• haâ€™â€™ _ntiÄ• dimÄ• ha. tattha __abhijÄ• nÄ• mÄ«_ti abhivisiá¹-á¹-hena Ã±Ä• á
bujjhÄ• mi. __dÄ«gharatta_nti cirakÄ• laá¹ƒ. __puÃ±Ã±Ä• na_nti dÄ• nÄ• dikusaladhammÄ
satta saá¹ƒvaccharÄ• ni \Ne 67/. __mettacitta_nti mijjatÄ«ti mettÄ• , siniyhatÄ«ti attho. mitte
vÄ• esÄ• pavattÄ«tipi mettÄ• . lakkhaá¹‡Ä• dito pana hitÄ• kÄ• rappavattilakkhaá¹‡Ä• , hit
Ä• ghÄ• tavinayapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ manÄ• pabhÄ• vadassanapadaá¹-á¹
sampatti, sinehÄ• sambhavo vipatti. sÄ• etassa atthÄ«ti mettacittaá¹ƒ. __bhÄ• vetvÄ• _ti m
cittaá¹ƒ, cittasÄ«sena samÄ• dhi vuttoti mettÄ• samÄ• dhiá¹ƒ \Ee I 76/ mettÄ• brahmavihÄ•
vaá¸• á¸• hetvÄ• ca. __satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe_ti satta mahÄ• kappe.
saá¹ƒvaá¹-á¹-a-vivaá¹-á¹-aggahaá¹‡eneva hi saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yi-vivaá¹-á¹-aá¹-á¹-hÄ
__imaá¹ƒ loka_nti kÄ• malokaá¹ƒ. __saá¹ƒvaá¹-á¹-amÄ• ne suda_nti saá¹ƒvaá¹-á¹-amÄ• ne
vinassamÄ• neti attho. ``saá¹ƒvattamÄ• ne sudaâ€™â€™ nti ca paá¹-hanti. __kappe_ti kÄ•
vutto. kÄ• le khÄ«yamÄ• ne kappopi khÄ«yateva. yathÄ• ha ---

``kÄ• lo ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• â€™â€™ ti || (J I 2.190).

``Ä• bhassarÅ«pago homÄ«â€™â€™ ti vuttattÄ• tejosaá¹ƒvaá¹-á¹-avasenettha kappavuá
__Ä• bhassarÅ«pago_ti tattha paá¹-isandhiggahaá¹‡avasena Ä• bhassarabrahmalokaá¹ƒ u
Ä• bhassarÅ«pago homi. __vivaá¹-á¹-amÄ• ne_ti saá¹‡á¹-hahamÄ• ne, jÄ• yamÄ• neti atth
brahmavimÄ• naá¹ƒ upapajjÄ• mÄ«_ti kassaci sattassa tattha nibbattassa abhÄ• vato suÃ±
paá¹-hamajjhÄ• nabhÅ«misaá¹…khÄ• taá¹ƒ brahmavimÄ• naá¹ƒ Ä• dito nibbattaá¹ƒ, taá¹ƒ
upapajjÄ• mi upemi. __brahmÄ• _ti kÄ• mÄ• vacarasattehi seá¹-á¹-haá¹-á¹-hena tathÄ• tat
brahmavihÄ• rato nibbattaá¹-á¹-hena ca brahmÄ• . brahmapÄ• risajjabrahmapurohitehi mah
__mahÄ• brahmÄ• _. tato eva te abhibhavitvÄ• á¹-hitattÄ• \Be 73/ __abhibhÅ«_. tehi kena
abhibhÅ«toti __anabhibhÅ«to_. __aÃ±Ã±adatthÅ«_ti ekaá¹ƒsavacane nipÄ• to. __daso_ti d
atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dassanasamattho, abhiÃ±Ã±Ä• á¹‡ena passitabbaá
sesabrahmÄ• naá¹ƒ iddhipÄ• dabhÄ• vanÄ• balena attano cittaÃ±ca mama vase vattemÄ«t

yojetabbaá¹ƒ. tadÄ• kira bodhisatto aá¹-á¹-hasamÄ• pattilÄ• bhÄ«pi samÄ• no tathÄ• satta
pÄ• ramiparipÅ«raá¹‡aÃ±ca olokento tÄ• su eva dvÄ«su jhÄ• nabhÅ«mÄ«su nikantiá¹ƒ upp
mettÄ• brahmavihÄ• ravasena aparÄ• paraá¹ƒ saá¹ƒsari. tena vuttaá¹ƒ __ ``sattavassÄ• ni
vasavattÄ«â€™â€™ _ti.

evaá¹ƒ bhagavÄ• rÅ«pÄ• vacarapuÃ±Ã±assa vipÄ• kamahantataá¹ƒ pakÄ• setvÄ• idÄ• n
dassento __ ``chattiá¹ƒsakkhattuâ€™â€™ _ntiÄ• dimÄ• ha. tattha __sakko ahosi_nti chattiá
anupapajjitvÄ• \Ee I 77/ nirantaraá¹ƒ sakko devÄ• namindo tÄ• vatiá¹ƒsadevarÄ• jÄ• ahos
ahosi_ntiÄ• dÄ«su \Ne 68/ catÅ«hi acchariyadhammehi catÅ«hi ca saá¹…gahavatthÅ«hi lok
__rÄ• jÄ• _. cakkaratanaá¹ƒ vatteti, catÅ«hi sampatticakkehi vattati, tehi ca paraá¹ƒ vatteti,
iriyÄ• pathacakkÄ• naá¹ƒ vatto etasmiá¹ƒ atthÄ«ti __cakkavattÄ«. rÄ• jÄ• _ti cettha sÄ• ma
__cakkavattÄ«_ti visesaá¹ƒ. dhammena caratÄ«ti __dhammiko_. Ã±Ä• yena samena vattat
rajjaá¹ƒ labhitvÄ• rÄ• jÄ• jÄ• toti __dhammarÄ• jÄ• _. parahitadhammacaraá¹‡ena vÄ• __
attahitadhammacaraá¹‡ena __dhammarÄ• jÄ• _, caturantÄ• ya issaroti __cÄ• turanto, _ cat
catubbidhadÄ«pavibhÅ«sitÄ• ya ca pathaviyÄ• issaroti attho. ajjhattaá¹ƒ kopÄ• dipaccatthik
sabbarÄ• jÄ• no adaá¹‡á¸• ena asatthena vijesÄ«ti __vijitÄ• vÄ«_. janapade thÄ• varabhÄ•
na sakkÄ• kenaci tato cÄ• letuá¹ƒ janapado vÄ• tamhi thÄ• variyappatto anuyutto sakamm
asampavedhÄ«ti __janapadatthÄ• variyappatto_.

cakkaratanaá¹ƒ, hatthiratanaá¹ƒ, assaratanaá¹ƒ, maá¹‡iratanaá¹ƒ, itthiratanaá¹ƒ, gahapatir
pariá¹‡Ä• yakaratananti imehi sattahi ratanehi samupetoti __sattaratanasamannÄ• gato_. te
cakkaratanena ajitaá¹ƒ jinÄ• ti, hatthiassaratanehi vijite sukheneva anuvicarati, pariá¹‡Ä• ya
vijitamanurakkhati, sesehi upabhogasukhamanubhavati. paá¹-hamena cassa ussÄ• hasattiy
mantasattiyogo, hatthiassagahapatiratanehi pabhÅ«sattiyogo suparipuá¹‡á¹‡o hoti, itthimaá
tividhasattiyogaphalaá¹ƒ. so itthimaá¹‡iratanehi paribhogasukhamanubhavati, sesehi upabh
cassa purimÄ• ni tÄ«á¹‡i adosakusalamÅ«lajanitakammÄ• nubhÄ• vena sampajjanti, majjhi
alobhakusalamÅ«lajanitakammÄ• nubhÄ• vena, pacchimamekaá¹ƒ amohakusalamÅ«lajanit
veditabbaá¹ƒ __padesarajjassÄ• _ti \Ee I 78/ khuddakarajjassa.

__etadahosÄ«_ti attano sampattiyo paccavekkhantassa pacchime cakkavattikÄ• le etaá¹ƒ
kammassa phalaâ€™â€™ ntiÄ• dikaá¹ƒ ahosi. sabbatthakameva tasmiá¹ƒ tasmimpi bhave
cakkavattikÄ• lavasena yojanÄ• . __evaá¹ƒmahiddhiko_ti maá¹‡iratanahatthiratanÄ• dippan
kosavÄ• hanasampattiyÄ• janapadatthÄ• variyappattiyÄ• ca evaá¹ƒmahiddhiko. __evaá¹ƒ
cakkaratanÄ• disamannÄ• gamena kassacipi pÄ«á¸·aá¹ƒ akarontova sabbarÄ• jÅ«hi sirasÄ
sampaá¹-icchitasÄ• sanavehÄ• sagamanÄ• dÄ«hi evaá¹ƒ mahÄ• nubhÄ• vo. __dÄ• nassÄ•
annÄ• dideyyadhammapariccÄ• gassa. __damassÄ• _ti cakkhÄ• diindriyadamanassa ceva
rÄ• gÄ• dikilesadamanassa ca. __saá¹ƒyamassÄ• _ti kÄ• yavacÄ«saá¹ƒyamassa. tattha ya
kilesadamanaá¹ƒ, taá¹ƒ bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ \Ne 69/, taÃ±ca kho mettÄ• brah

idhÄ• dhippetaá¹ƒ. tasmiÃ±ca upacÄ• rappanÄ• bhedena duvidhe yaá¹ƒ appanÄ• ppattaá¹ƒ
dvÄ«su jhÄ• nabhÅ«mÄ«su upapatti ahosi. itarena tividhenÄ• pi yathÄ• rahaá¹ƒ pattacakka
veditabbaá¹ƒ.

iti bhagavÄ• attÄ• naá¹ƒ kÄ• yasakkhi katvÄ• puÃ±Ã±Ä• naá¹ƒ vipÄ• kamahantataá¹ƒ pal
gÄ• thÄ• bandhena dassento __ ``puÃ±Ã±amevÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __puÃ±
atthakÄ• mo kulaputto, so puÃ±Ã±aphalanibbattanato, attano santÄ• naá¹ƒ punanato ca ``p
laddhanÄ• maá¹ƒ tividhaá¹ƒ kusalameva sikkheyya niveseyya upacineyya pasaveyyÄ• ti att
vipulaphalatÄ• ya uá¸·Ä• raphalatÄ• ya Ä• yataggaá¹ƒ, piyamanÄ• paphalatÄ• ya vÄ• Ä• y
Ä• yena vÄ• yonisomanasikÄ• rÄ• dippaccayena uá¸·Ä• ratamena agganti Ä• yataggaá¹ƒ \
atha vÄ• Ä• yena puÃ±Ã±aphalena aggaá¹ƒ padhÄ• nanti Ä• yataggaá¹ƒ. tato eva __sukhu
attho.

katamaá¹ƒ pana taá¹ƒ puÃ±Ã±aá¹ƒ, kathaÃ±ca naá¹ƒ sikkheyyÄ• ti Ä• ha __ ``dÄ• naÃ±ca
mettacittaÃ±ca bhÄ• vayeâ€™â€™ _ti. tattha __samacariya_nti kÄ• yavisamÄ• dÄ«ni vajje
\Ee I 79/, suvisuddhaá¹ƒ sÄ«lanti attho. __bhÄ• vaye_ti attano santÄ• ne uppÄ• deyya vaá¸
dhamme_ti ete dÄ• nÄ• dike sucaritadhamme. __sukhasamuddaye_ti sukhÄ• nisaá¹ƒse, Ä•
sukhamevÄ• ti dasseti. __abyÄ• pajjaá¹ƒ sukhaá¹ƒ loka_nti kÄ• macchandÄ• dibyÄ• pÄ• da
niddukkhaá¹ƒ, parapÄ«á¸·Ä• bhÄ• ve pana vattabbaá¹ƒ natthi. jhÄ• nasamÄ• pattivasena s
ekantasukhaÃ±ca brahmalokaá¹ƒ jhÄ• napuÃ±Ã±Ä• naá¹ƒ, itarapuÃ±Ã±Ä• naá¹ƒ pana tada
sampattibhavasaá¹…khÄ• taá¹ƒ sukhaá¹ƒ lokaá¹ƒ __paá¹‡á¸• ito_ sappaÃ±Ã±o __upapajja
sutte gÄ• thÄ• su ca vaá¹-á¹-asampatti eva kathitÄ• .

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ubhayatthasuttavaá¹‡á¹‡anÄ•

<23> tatiye __bhÄ• vito_ti uppÄ• dito ca vaá¸• á¸• hito ca. __bahulÄ«kato_ti punappunaá¹ƒ
hitaá¹ƒ. taÃ±hi araá¹‡Ä«yato upagantabbato atthoti vuccati. __samadhigayha tiá¹-á¹-hatÄ«_
pariggahetvÄ• avijahitvÄ• vattati. __diá¹-á¹-hadhammika_nti diá¹-á¹-hadhammo vuccati pa
attabhÄ• vo, diá¹-á¹-hadhamme bhavaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ, idhalokapariyÄ• pannant
dhammavasena samparetabbato \Ne 70/ samparÄ• yo, paraloko, samparÄ• ye bhavaá¹ƒ sa
paralokapariyÄ• pannanti vuttaá¹ƒ hoti.

ko panesa diá¹-á¹-hadhammiko nÄ• ma attho, ko vÄ• samparÄ• yikoti? saá¹…khepena tÄ•
yaÃ±cetarahi idhalokasukhÄ• vahaá¹ƒ, ayaá¹ƒ diá¹-á¹-hadhammiko attho. seyyathidaá¹ƒ ---
tÄ• va idha yaá¹ƒ kiÃ±ci vittÅ«pakaraá¹‡aá¹ƒ, anÄ• kulakammantatÄ• , Ä• rogyasaá¹ƒvidhÄ
vatthuvisadakiriyÄ• yogavihitÄ• ni sippÄ• yatanavijjÄ• á¹-á¹-hÄ• nÄ• ni saá¹…gahitaparijana

pabbajitÄ• naá¹ƒ pana ye ime jÄ«vitaparikkhÄ• rÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• . tesaá¹ƒ akicc
saá¹…khÄ• ya paá¹-isevanÄ• \Be 76/, saá¹…khÄ• ya parivajjanÄ• , vatthuvisadakiriyÄ• , ap
paviveko, asaá¹ƒsaggoti evamÄ• di. patirÅ«padesavÄ• sasappurisÅ«panissayasaddhamma
\Ee I 80/ pana ubhayesaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ubhayÄ• nurÅ«pÄ• cÄ• ti veditabbÄ• .

__appamÄ• do_ti ettha appamÄ• do pamÄ• dappaá¹-ipakkhato veditabbo. ko panesa pam
vuttaá¹ƒ hetaá¹ƒ ---

``tattha katamo pamÄ• do? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite vÄ• p
cittassa vossaggo vossaggÄ• nuppÄ• danaá¹ƒ kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ bhÄ• va
asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittachandatÄ• nikkhittadhur
abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogopamÄ• do. yo evarÅ«p
pamajjitattaá¹ƒ. ayaá¹ƒ vuccati pamÄ• doâ€™â€™ ti (Vibh 846).

tasmÄ• vuttappaá¹-ipakkhato appamÄ• do veditabbo. atthato hi so satiyÄ• avippavÄ• so,
upaá¹-á¹-hitassatiyÄ• etaá¹ƒ nÄ• maá¹ƒ. apare pana ``satisampajaÃ±Ã±ayogena pavattÄ•
appamÄ• doâ€™â€™ ti vadanti.

``bhÄ• vito bahÅ«lÄ«katoâ€™â€™ ti vuttaá¹ƒ, kathaá¹ƒ panÄ• yaá¹ƒ appamÄ• do bhÄ• ve
nÄ• ma visuá¹ƒ ekabhÄ• vanÄ• atthi. yÄ• hi kÄ• ci puÃ±Ã±akiriyÄ• kusalakiriyÄ• , sabbÄ•
appamÄ• dabhÄ• vanÄ• tveva veditabbÄ• . visesato pana vivaá¹-á¹-Å«panissayaá¹ƒ saraá¹
kÄ• yikavÄ• casikasaá¹ƒvaraÃ±ca \Ne 71/ upÄ• dÄ• ya sabbÄ• sÄ«labhÄ• vanÄ• , sabbÄ•
paÃ±Ã±Ä• bhÄ• vanÄ• , sabbÄ• kusalabhÄ• vanÄ• , anavajjabhÄ• vanÄ• , appamÄ• dabh
``appamÄ• doâ€™â€™ ti hi idaá¹ƒ mahantaá¹ƒ atthaá¹ƒ dÄ«peti, mahantaá¹ƒ atthaá¹ƒ pari
sakalampi tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• haritvÄ• appamÄ• dapadassa atthaá¹ƒ katvÄ
``atitthena pakkhandoâ€™â€™ ti na vattabbo. kasmÄ• ? appamÄ• dapadassa mahantabhÄ
sammÄ• sambuddho kusinÄ• rÄ• yaá¹ƒ yamakasÄ• lÄ• namantare parinibbÄ• nasamaye n
paÃ±cacattÄ• lÄ«sÄ• ya vassesu attanÄ• bhÄ• sitaá¹ƒ dhammaá¹ƒ \Be 77/ ekena padena
``appamÄ• dena sampÄ• dethÄ• â€™â€™ ti bhikkhÅ«naá¹ƒ ovÄ• damadÄ• si. tathÄ• ca v

``seyyathÄ• pi, bhikkhave \Ee I 81/, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ pada
hatthipade samodhÄ• naá¹ƒ gacchanti, hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati yadidaá¹ƒ
kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabbete appamÄ• damÅ«lakÄ• appamÄ• das
dhammÄ• naá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (MN I 300).

gÄ• thÄ• su __appamÄ• daá¹ƒ pasaá¹ƒsantÄ«_ti dÄ• nÄ• dipuÃ±Ã±akiriyÄ• su appamÄ• d
sappaÃ±Ã±Ä• buddhÄ• dayo pasaá¹ƒsanti, vaá¹‡á¹‡enti thomenti. kasmÄ• ? yasmÄ• __a

adhigaá¹‡hÄ• ti paá¹‡á¸• ito_. ke pana te ubho atthÄ• ti Ä• ha --- ``diá¹-á¹-he dhamme ca yo
samparÄ• yikoâ€™â€™ ti, evamettha padayojanÄ• veditabbÄ• . idhÄ• pi __diá¹-á¹-he dhar
gahaá¹-á¹-hassa tÄ• va ``anavajjÄ• ni kammÄ• ni, anÄ• kulÄ• ca kammantÄ• â€™â€™ tiÄ
kasigorakkhÄ• dividhinÄ• laddhabbo attho, pabbajitassa pana avippaá¹-isÄ• rÄ• diattho ved
samparÄ• yiko_ti pana ubhayesampi dhammacariyÄ• va vuttÄ• ti veditabbÄ• . __atthÄ• bhi
atthassa hitassa paá¹-ilÄ• bhÄ• , laddhabbena samiti saá¹…gati samodhÄ• nanti samayo, lÄ
__abhisamayo, _ abhimukhabhÄ• vena vÄ• samayo abhisamayoti evamettha abhisamayo
__dhÄ«ro_. tatiyena cettha attha-saddena paramatthassa nibbÄ• nassÄ• pi saá¹…gaho ved
suviÃ±Ã±eyyameva. iti imasmiá¹ƒ sutte vaá¹-á¹-asampatti eva kathitÄ• . gÄ• thÄ• yaá¹ƒ par
saá¹…gaho daá¹-á¹-habbo. tathÄ• hi vuttaá¹ƒ ---

``appamÄ• do amatapadaá¹ƒ, pamÄ• do maccuno padaá¹ƒ.

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• ||

``evaá¹ƒ \Ne 72/ visesato Ã±atvÄ• , appamÄ• damhi paá¹‡á¸• itÄ• .

appamÄ• de pamodanti, ariyÄ• naá¹ƒ gocare ratÄ• ||

``te \Be 78/ jhÄ• yino sÄ• tatikÄ• , niccaá¹ƒ daá¸·haparakkamÄ• .

phusanti dhÄ«rÄ• nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraâ€™â€™ nti || (Dhp 21-23).

tasmÄ• \Ee I 82/ ``atthÄ• bhisamayÄ• â€™â€™ ti ettha lokuttaratthavasenapi attho veditab

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aá¹-á¹-hipuÃ±jasuttavaá¹‡á¹‡anÄ•

<24> catutthe __ekapuggalassÄ• _ti ettha __puggalo_ti ayaá¹ƒ vohÄ• rakathÄ• . buddhass
desanÄ• sammutidesanÄ• ca paramatthadesanÄ• cÄ• ti. tattha ``puggalo, satto, itthÄ«, pu
brÄ• hmaá¹‡o, devo, mÄ• roâ€™â€™ ti evarÅ«pÄ• __sammutidesanÄ• _. ``aniccaá¹ƒ, duk
dhÄ• tu, Ä• yatanÄ• , satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti evarÅ«pÄ• __paramatthadesanÄ• _
sammutivasena desanaá¹ƒ sutvÄ• visesamadhigantuá¹ƒ samatthÄ• , nesaá¹ƒ sammutides
paramatthavasena desanaá¹ƒ sutvÄ• visesamadhigantuá¹ƒ samatthÄ• , tesaá¹ƒ paramatth

tatthÄ• yaá¹ƒ upamÄ• --- yathÄ• hi desabhÄ• sÄ• kusalo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ atthas
ye damiá¸·abhÄ• sÄ• ya vutte atthaá¹ƒ jÄ• nanti, tesaá¹ƒ damiá¸·abhÄ• sÄ• ya Ä• cikkhati.

aÃ±Ã±atarÄ• ya, tesaá¹ƒ tÄ• ya tÄ• ya bhÄ• sÄ• ya. evaá¹ƒ te mÄ• á¹‡avakÄ• chekaá¹ƒ by
khippameva sippaá¹ƒ uggaá¹‡hanti. tattha Ä• cariyo viya buddho bhagavÄ• , tayo vedÄ• vi
á¹-hitÄ• ni tÄ«á¹‡i piá¹-akÄ• ni, desabhÄ• sÄ• kosallamiva sammutiparamatthakosallaá¹ƒ, n
mÄ• á¹‡avakÄ• viya sammutiparamatthavasena paá¹-ivijjhanasamatthÄ• veneyyÄ• , Ä• ca
damiá¸·abhÄ• sÄ• diÄ• cikkhanaá¹ƒ viya bhagavato sammutiparamatthavasena desanÄ• v

``duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhati ||

``saá¹…ketavacanaá¹ƒ \Be 79/ \Ne 73/ saccaá¹ƒ, lokasammutikÄ• raá¹‡Ä• .

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«takÄ• raá¹‡Ä• ||

``tasmÄ• vohÄ• rakusalassa, lokanÄ• thassa satthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«â€™â€™ ti ||

apica aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• puggalakathaá¹ƒ katheti --- hirottappadÄ«panatth
kammassakatÄ• dÄ«panatthaá¹ƒ, paccattapurisakÄ• radÄ«panatthaá¹ƒ, \Ee I 83/, Ä• nanta
brahmavihÄ• radÄ«panatthaá¹ƒ, pubbenivÄ• sadÄ«panatthaá¹ƒ, dakkhiá¹‡Ä• visuddhidÄ«p
appahÄ• natthaá¹ƒ, cÄ• ti. ``khandhadhÄ• tuÄ• yatanÄ• ni hiriyanti ottappantÄ«â€™â€™ ti
jÄ• nÄ• ti, sammohaá¹ƒ Ä• pajjati, paá¹-isattu vÄ• hoti --- ``kimidaá¹ƒ khandhadhÄ• tuÄ• ya
ottappanti nÄ• mÄ• â€™â€™ ti? ``itthÄ« hiriyati ottappati, puriso, khattiyo, brÄ• hmaá¹‡o, d
pana vutte jÄ• nÄ• ti, na sammohaá¹ƒ Ä• pajjati, na paá¹-isattu vÄ• hoti. tasmÄ• bhagavÄ•
__hirottappadÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

``khandhÄ• kammassakÄ• , dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nayo. tas
__kammassakatÄ• dÄ«panatthampi_ puggalakathaá¹ƒ katheti.

``veá¸·uvanÄ• dayo mahÄ• vihÄ• rÄ• khandhehi kÄ• rÄ• pitÄ• , dhÄ• tÅ«hi Ä• yatanehÄ«â
tathÄ• ``khandhÄ• mÄ• taraá¹ƒ jÄ«vitÄ• voropenti, pitaraá¹ƒ, arahantaá¹ƒ, ruhiruppÄ• dak
saá¹…ghabhedakammaá¹ƒ karonti, dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nay
dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nayo. ``khandhÄ• pubbenivÄ• saá¹ƒ a
Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nayo. tasmÄ• bhagavÄ• __paccattapurisakÄ• ra
Ä• nantariyadÄ«panatthaá¹ƒ brahmavihÄ• radÄ«panatthaá¹ƒ pubbenivÄ• sadÄ«panatthaÃ±

``khandhÄ• dÄ• naá¹ƒ paá¹-iggaá¹‡hanti, dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi ma

sammohaá¹ƒ Ä• pajjati, paá¹-isattu vÄ• hoti ``kimidaá¹ƒ khandhÄ• dhÄ• tuyo Ä• yatanÄ• n
nÄ• mÄ• â€™â€™ ti? ``puggalÄ• paá¹-iggaá¹‡hantÄ«â€™â€™ ti pana vutte jÄ• nÄ• ti, na
paá¹-isattu vÄ• hoti. tasmÄ• bhagavÄ• __dakkhiá¹‡Ä• visuddhidÄ«panatthaá¹ƒ_ puggalak

lokasammutiÃ±ca \Be 80/ \Ne 74/ buddhÄ• bhagavanto na pajahanti, lokasamaÃ±Ã±Ä• ya
lokÄ• bhilÄ• pe á¹-hitÄ• yeva dhammaá¹ƒ desenti. tasmÄ• bhagavÄ• __lokasammutiyÄ• a
puggalakathaá¹ƒ katheti. so idhÄ• pi lokavohÄ• ravasena desetabbamatthaá¹ƒ dassento ``e
tiÄ• dimÄ• ha.

tattha __ekapuggalassÄ• _ti ekasattassa. __kappa_nti mahÄ• kappaá¹ƒ. yadipi accantasaá
upayogavacanaá¹ƒ, yattha pana sattÄ• naá¹ƒ sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ sambhav
gahetabbaá¹ƒ. __aá¹-á¹-hikaá¹…kalo_ti aá¹-á¹-hibhÄ• go. ``aá¹-á¹-hikhaloâ€™â€™ tipi \Ee I
aá¹-á¹-hisaÃ±cayoti attho. __aá¹-á¹-hipuÃ±jo_ti aá¹-á¹-hisamÅ«ho. __aá¹-á¹-hirÄ• sÄ«_ti tas
keci pana ``kaá¹-ippamÄ• á¹‡ato heá¹-á¹-hÄ• samÅ«ho kaá¹…kalo nÄ• ma, tato upari yÄ• v
puÃ±jo, tato upari rÄ• sÄ«â€™â€™ ti vadanti. taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. sabbametaá¹ƒ sa
pariyÄ• yavacanaá¹ƒ vepullasseva upamÄ• bhÄ• vena Ä• haá¹-attÄ• .

__sace saá¹ƒhÄ• rako assÄ• _ti avippakiraá¹‡avasena saá¹ƒharitvÄ• á¹-hapetÄ• koci yad
parikappanavasena vadati. __sambhataÃ±ca na vinasseyyÄ• _ti tathÄ• kenaci sambhataÃ±
aá¹-á¹-hikaá¹…kalaá¹ƒ antaradhÄ• nÄ• bhÄ• vena pÅ«tibhÅ«taá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡aÃ±
vinasseyyÄ• ti parikappanavaseneva vadati. ayaÃ±hettha attho --- bhikkhave, ekassa sattas
aparÄ• paruppattivasena ekaá¹ƒ mahÄ• kappaá¹ƒ sandhÄ• vantassa saá¹ƒsarantassa evaá
bhaveyya, Ä• rohapariá¹‡Ä• hehi yattakoyaá¹ƒ vepullapabbato. sace panassa koci saá¹ƒha
bhaveyya, sambhataÃ±ca taá¹ƒ sace avinassantaá¹ƒ tiá¹-á¹-heyyÄ• ti. ayaÃ±ca nayo nibbut
bhijjanasabhÄ• ve kaá¸·evaranikkheparahite opapÄ• tikattabhÄ• ve sabbena sabbaá¹ƒ anaá
khuddakattabhÄ• ve vajjetvÄ• vutto. keci pana ``parikappanavasena imassa nayassa Ä• ha
siyÄ• aá¹-á¹-hikaá¹…kalo, tenÄ• pi saheva ayaá¹ƒ aá¹-á¹-hipuÃ±japarimÄ• á¹‡o vuttoâ€™â
``nayidamevaá¹ƒ labbhamÄ• nasseva aá¹-á¹-hipuÃ±jassa vasena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
parimÄ• á¹‡assa vuttatÄ• . tasmÄ• vuttanayeneva attho gahetabboâ€™â€™ ti.

gÄ• thÄ• su \Be 81/ __mahesinÄ• _ti mahante sÄ«lakkhandhÄ• dayo esati gavesatÄ«ti ma
vuttaá¹ƒ mahesinÄ• â€™â€™ ti ca bhagavÄ• ``dasabalasamannÄ• gato, bhikkhave, tathÄ•
attÄ• naá¹ƒ aÃ±Ã±aá¹ƒ viya katvÄ• dasseti. __vepullo_ti rÄ• jagahaá¹ƒ parivÄ• retvÄ• á¹-h
vipulabhÄ• vato vepulloti laddhanÄ• mo. tato eva __mahÄ• , _ á¹-hitadisÄ• bhÄ• gavasena
giribbaje_ti giribbajapuranÄ• makassa rÄ• jagahassa samÄ«pe.

ettÄ• vatÄ• \Ne 75/ \Ee I 85/ bhagavÄ• ``ettakenÄ• pi kÄ• lena anupacchinnabhavamÅ«la
apariÃ±Ã±Ä• tavatthukassa puthujjanassa ayamÄ«disÄ« kaá¹-asivaá¸• á¸• hanÄ• â€™â€™

dassetvÄ• idÄ• ni yesaá¹ƒ ariyasaccÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• andhaputhuj
kaá¹-asivaá¸• á¸• hanÄ• , tÄ• ni ariyasaccÄ• ni diá¹-á¹-havato ariyapuggalassa ayaá¹ƒ natth
ca ariyasaccÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __yato_ti yadÄ• . __ariyasaccÄ• nÄ«_ti araá¹‡Ä«yato ariyÄ• ni, avitathabhÄ• vena s
ariyasaccÄ• ni, ariyabhÄ• vakarÄ• ni vÄ• saccÄ• ni ariyasaccÄ• ni, ariyehi vÄ• buddhÄ• d
saccÄ• ni ariyasaccÄ• ni. atha vÄ• ariyassa saccÄ• ni ariyasaccÄ• ni. sadevakena hi loken
araá¹‡Ä«yato ariyo bhagavÄ• , tena sayambhuÃ±Ä• á¹‡ena diá¹-á¹-hattÄ• tassa saccÄ• nÄ
__sammappaÃ±Ã±Ä• ya passatÄ«_ti sammÄ• hetunÄ• Ã±Ä• yena vipassanÄ• paÃ±Ã±Ä•
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasena passati. __dukkha_ntiÄ•
sarÅ«padassanaá¹ƒ. tattha anekÅ«paddavÄ• dhiá¹-á¹-hÄ• natÄ• ya kucchitabhÄ• vato
bÄ• lajanaparikappitadhuvasubhasukhattavirahena tucchabhÄ• vato ca __dukkhaá¹ƒ_. dukk
__dukkhasamuppÄ• do, _ dukkhasamudayo. dukkhaá¹ƒ atikkamati etena Ä• rammaá¹‡appa
__dukkhassa atikkamo, _ nibbÄ• naá¹ƒ. Ä• rakattÄ• kilesehi araá¹‡Ä«yato ca __ariyo_. sam
aá¹-á¹-hannaá¹ƒ aá¹…gÄ• naá¹ƒ vasena __aá¹-á¹-haá¹…giko_. mÄ• rento kilese gacchati, m
maggÄ«yati, sayaá¹ƒ vÄ• nibbÄ• naá¹ƒ maggatÄ«ti __maggo_. tato eva dukkhassa upasam
__dukkhÅ«pasamagÄ• mÄ«_. yato sammappaÃ±Ã±Ä• ya passatÄ«ti sambandho.

__sa_ \Be 82/ __sattakkhattuá¹ƒ paramaá¹ƒ, sandhÄ• vitvÄ• na puggalo_ti so evaá¹ƒ catus
ariyapuggalo sotÄ• panno sabbamudindriyo samÄ• no sattavÄ• raparamaá¹ƒyeva bhavÄ• c
sandhÄ• vitvÄ• saá¹ƒsaritvÄ• . ekabÄ«jÄ«, kolaá¹ƒkolo, sattakkhattuparamoti indriyÄ• naá¹
tikkhamajjhimamudubhÄ• vena tayo hi sotÄ• pannÄ• . tesu sabbamudindriyassa vasenidaá¹
sattakkhattuá¹ƒ paramaá¹ƒ, sandhÄ• vitvÄ• nÄ• â€™â€™ ti \Ee I 86/. __dukkhassantakaro
antakaro pariyosÄ• nakaro hoti. kathaá¹ƒ? __sabbasaá¹ƒyojanakkhayÄ• _ anupubbena agg
niravasesÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ khepanÄ• ti arahattaphaleneva desanÄ• ya kÅ«á¹-a

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. musÄ• vÄ• dasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Ne 76/ __ekadhammaá¹ƒ atÄ«tassÄ• _ti kÄ• uppatti? bhagavato bhikkhu
mahÄ• lÄ• bhasakkÄ• ro uppajji, titthiyÄ• naá¹ƒ parihÄ• yi. te hatalÄ• bhasakkÄ• rÄ• nippa
ciÃ±camÄ• á¹‡avikaá¹ƒ nÄ• ma paribbÄ• jikaá¹ƒ uyyojesuá¹ƒ --- ``ehi, tvaá¹ƒ bhagini, sama
abhÅ«tena abbhÄ• cikkhassÅ«â€™â€™ ti. sÄ• bhagavantaá¹ƒ catuparisamajjhe dhammaá
abhÅ«tena abbhÄ• cikkhitvÄ• sakkenassÄ• abhÅ«tabhÄ• ve pakÄ• site mahÄ• janena ``d
vihÄ• rato nikkaá¸• á¸• hÄ• pitÄ• pathaviyÄ• vivare dinne avÄ«cijÄ• lÄ• naá¹ƒ indhanaá¹ƒ
nibbatti, bhiyyosomattÄ• ya titthiyÄ• naá¹ƒ lÄ• bhasakkÄ• ro parihÄ• yi. bhikkhÅ« dhammas
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, ciÃ±camÄ• á¹‡avikÄ• evaá¹ƒ uá¸·Ä• raguá¹‡aá¹ƒ aggac

sammÄ• sambuddhaá¹ƒ abhÅ«tena akkositvÄ• mahÄ• vinÄ• saá¹ƒ pattÄ• â€™â€™ ti. satt
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepi sÄ• maá¹ƒ abhÅ«tena akkositvÄ• mahÄ• vinÄ• saá¹ƒ pattÄ• yevÄ• â€
vitthÄ• retvÄ• upari dhammaá¹ƒ desento imissÄ• aá¹-á¹-huppattiyÄ• ``ekadhammaá¹ƒ atÄ
suttaá¹ƒ desesi.

tattha __ekadhamma_nti ekaá¹ƒ vacÄ«saccasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ. __atÄ«tassÄ• _
anariyavohÄ• re vajjetvÄ• aá¹-á¹-hasu ariyavohÄ• resu patiá¹-á¹-hÄ• panatthaá¹ƒ ``saccaá
nÄ• likaâ€™â€™ nti ariyehi á¹-hapitÄ• mariyÄ• dÄ• , taá¹ƒ atikkamitvÄ• á¹-hitassa. puriso
__purisapuggalo, _ tassa. __akaraá¹‡Ä«ya_nti kÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ. sampajÄ• nam
kiÃ±ci pÄ• pakammaá¹ƒ katvÄ• ``idaá¹ƒ nÄ• ma tayÄ• kataâ€™â€™ nti vutte ``na mayÄ•
musÄ• vÄ• deneva pariharissati. evaÃ±ca paá¹-ipajjanto kiÃ±ci pÄ• pakammaá¹ƒ karotiyeva
saccamariyÄ• dÄ• ya samatikkantattÄ• . tena vuttaá¹ƒ ``katamaá¹ƒ ekadhammaá¹ƒ, yadida
sampajÄ• namusÄ• vÄ• doâ€™â€™ ti.

gÄ• thÄ• yaá¹ƒ __musÄ• vÄ• dissÄ• _ti musÄ• abhÅ«taá¹ƒ atacchaá¹ƒ paresaá¹ƒ viÃ±Ã±
yassa dasasu vacanesu ekampi saccaá¹ƒ natthi, evarÅ«pe vattabbameva natthi. __jantuno_
jÄ• yanaá¹-á¹-hena ``jantÅ«â€™â€™ ti vuccati. __vitiá¹‡á¹‡aparalokassÄ• _ti vissaá¹-á¹-ha
manussasampatti devalokasampatti avasÄ• ne nibbÄ• nasampattÄ«ti imÄ• tissopi sampatt
pÄ• pa_nti tassa tÄ• disassa idaá¹ƒ nÄ• ma pÄ• paá¹ƒ na kattabbanti natthÄ«ti.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dÄ• nasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he \Ne 77/ __evaÃ±ce_ti ettha __eva_nti upamÄ• kÄ• re nipÄ• to, __ce_ti p
rÅ«pÄ• dÄ«su sattÄ• visattÄ• . __jÄ• neyyu_nti bujjheyyuá¹ƒ. __dÄ• nasaá¹ƒvibhÄ• gassÄ
annÄ• dideyyadhammaá¹ƒ saá¹ƒharitvÄ• anukampÄ• pÅ«jÄ• su aÃ±Ã±ataravasena paresa
yÄ• ya pana attanÄ• paribhuÃ±jitabbabhÄ• vena gahitavatthussa ekadeso saá¹ƒvibhajitvÄ•
saá¹ƒvibhÄ• go. __vipÄ• ka_nti phalaá¹ƒ. __yathÄ• haá¹ƒ jÄ• nÄ• mÄ«_ti yathÄ• ahaá¹ƒ jÄ
--- tiracchÄ• nagatassapi dÄ• naá¹ƒ datvÄ• attabhÄ• vasate pavattasukhavipaccanavasena
hotÄ«ti evamÄ• dinÄ• , bhikkhave, yena pakÄ• rena ahaá¹ƒ dÄ• nassa saá¹ƒvibhÄ• gassa
Ã±Ä• á¹‡abalena paccakkhato jÄ• nÄ• mi, evaá¹ƒ ime sattÄ• yadi jÄ• neyyunti. __na adatv
bhuÃ±jitabbayuttakaá¹ƒ attano atthi, \Be 84/ tato paresaá¹ƒ na adatvÄ• macchariyacittena
taá¹‡hÄ• lobhavasena ca bhuÃ±jeyyuá¹ƒ, datvÄ• va bhuÃ±jeyyuá¹ƒ. __na ca nesaá¹ƒ macc
pariyÄ• dÄ• ya tiá¹-á¹-heyyÄ• _ti attano sampattÄ«naá¹ƒ parehi sÄ• dhÄ• raá¹‡abhÄ• vÄ• s
pabhassarabhÄ• vadÅ«sakÄ• naá¹ƒ upakkilesabhÅ«tÄ• naá¹ƒ kaá¹‡hadhammÄ• naá¹ƒ aÃ±
vÄ• yathÄ• vuttamaccheraÃ±ceva aÃ±Ã±ampi dÄ• nantarÄ• yakaraá¹ƒ issÄ• lobhadosÄ• c

cittaá¹ƒ yathÄ• dÄ• nacetanÄ• \Ee I 88/ na pavattati, na vÄ• suparisuddhÄ• hoti, evaá¹ƒ p
gahetvÄ• abhibhavitvÄ• na tiá¹-á¹-heyya. ko hi sammadeva dÄ• naphalaá¹ƒ jÄ• nanto atta
okÄ• saá¹ƒ dadeyya.

__yopi nesaá¹ƒ assa carimo Ä• lopo_ti nesaá¹ƒ sattÄ• naá¹ƒ yo sabbapacchimako Ä• lopo
kabaá¸·a_nti tasseva vevacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ime sattÄ• pakatiyÄ• yattakehi Ä
yÄ• peyyuá¹ƒ, tesu ekameva Ä• lopaá¹ƒ attano atthÄ• ya á¹-hapetvÄ• tadaÃ±Ã±e sabbe Ä•
atthikÄ• naá¹ƒ datvÄ• yo á¹-hapito Ä• lopo assa, so idha carimo Ä• lopo nÄ• ma. __tatopi n
bhuÃ±jeyyuá¹ƒ, sace nesaá¹ƒ paá¹-iggÄ• hakÄ• assÅ«_ti nesaá¹ƒ sattÄ• naá¹ƒ paá¹-iggÄ•
yathÄ• vuttacarimÄ• lopatopi saá¹ƒvibhajitvÄ• va ekadesaá¹ƒ datvÄ• va bhuÃ±jeyyuá¹ƒ, yat
dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaá¹ƒ paccakkhato jÄ• nÄ• mi, evaá¹ƒ yadi jÄ• neyyunti. __
kammaphalassa appaccakkhabhÄ• vato evamete sattÄ• dÄ• nasaá¹ƒvibhÄ• gesu na pavat
kÄ• raá¹‡ena sampaá¹-ipÄ• deti. eteneva tesaá¹ƒ tadaÃ±Ã±apuÃ±Ã±esu ca appaá¹-ipattiyÄ
paá¹-ipattiyÄ• kÄ• raá¹‡aá¹ƒ dassitanti daá¹-á¹-habbaá¹ƒ.

gÄ• thÄ• su __yathÄ• vuttaá¹ƒ mahesinÄ• _ti mahesinÄ• bhagavatÄ• ``tiracchÄ• nagate d
dakkhiá¹‡Ä• \Ne 78/ pÄ• á¹-ikaá¹…khitabbÄ• â€™ tiÄ• dinÄ• , idheva vÄ• ``evaá¹ƒ ce satt
ntiÄ• dinÄ• yathÄ• vuttaá¹ƒ, Ã±Ä• á¹‡acÄ• rena taá¹ƒ yathÄ• vuttaá¹ƒ cittaá¹ƒ Ã±Ä• tanti a
saá¹ƒvibhÄ• gassÄ• _ti saá¹ƒvibhÄ• gassapi vipÄ• kaá¹ƒ, ko pana vÄ• do dÄ• nassa. __yat
yathÄ• so vipÄ• ko mahantaá¹ƒ phalaá¹ƒ hoti, evaá¹ƒ ime sattÄ• yadi jÄ• neyyunti sambar
maccheramala_nti macchariyamalaá¹ƒ apanetvÄ• kammaphalasaddhÄ• ya ratanattayasad
pasannena cittena yesu kilesehi Ä• rakattÄ• ariyesu sÄ«lÄ• diguá¹‡asampannesu dinnaá¹ƒ
mahapphalaá¹ƒ hoti, tesu yuttakÄ• lena __dajjuá¹ƒ_ dadeyyuá¹ƒ.

mahapphalabhÄ• vakaraá¹‡ato dakkhiá¹‡aá¹ƒ arahantÄ«ti dakkhiá¹‡eyyÄ• , sammÄ• paá¹-
__dakkhiá¹‡eyyesu. dakkhiá¹‡aá¹ƒ_ paralokaá¹ƒ saddahitvÄ• dÄ• tabbaá¹ƒ deyyadhamma
dÄ• naá¹ƒ hoti mahÄ• dÄ• naá¹ƒ, evaá¹ƒ datvÄ• . atha vÄ• bahuno annaá¹ƒ datvÄ• , katha
Ä• ha ``dakkhiá¹‡eyyesu dakkhiá¹‡aâ€™â€™ nti. __ito manussattÄ• _ manussattabhÄ• vat
__saggaá¹ƒ gacchanti dÄ• yakÄ• . kÄ• makÄ• mino_ti kÄ• metabbÄ• naá¹ƒ uá¸·Ä• rÄ• naá
paá¹-iladdharÅ«pavibhavena kammunÄ• upagamane sÄ• dhukÄ• ritÄ• ya kÄ• makÄ• mino
yathÄ• ruci paricÄ• rentÄ«ti attho.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mettÄ• bhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<27> sattame __yÄ• ni kÄ• nicÄ«_ti anavasesapariyÄ• dÄ• naá¹ƒ. __opadhikÄ• ni puÃ±Ã±

tesaá¹ƒ niyamanaá¹ƒ. tattha upadhi vuccanti khandhÄ• , upadhissa karaá¹‡aá¹ƒ sÄ«laá¹ƒ e
upadhippayojanÄ• ni vÄ• __opadhikÄ• ni_. sampattibhave attabhÄ• vajanakÄ• ni paá¹-isan
__puÃ±Ã±akiriyavatthÅ«nÄ«_ti puÃ±Ã±akiriyÄ• ca tÄ• tesaá¹ƒ tesaá¹ƒ phalÄ• nisaá¹ƒsÄ•
puÃ±Ã±akiriyavatthÅ«ni. tÄ• ni pana saá¹…khepato dÄ• namayaá¹ƒ, sÄ«lamayaá¹ƒ, bhÄ• v
tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato tikanipÄ• tavaá¹‡á¹‡anÄ• yaá¹ƒ Ä• vi bhavissati. __m
cetovimuttiyÄ• _ti mettÄ• bhÄ• vanÄ• vasena paá¹-iladdhatikacatukkajjhÄ• nasamÄ• pattiyÄ
vutte upacÄ• ropi labbhati appanÄ• pi, ``cetovimuttÄ«â€™â€™ ti pana vutte appanÄ• jhÄ• n
nÄ«varaá¹‡Ä• dipaccanÄ«kadhammato cittassa suá¹-á¹-hu vimuttibhÄ• vena cetovimuttÄ«ti
nÄ• gghanti soá¸·asi_nti mettÄ• brahmavihÄ• rassa soá¸·asabhÄ• gaá¹ƒ opadhikÄ• ni puÃ±
agghanti. idaá¹ƒ vuttaá¹ƒ hoti --- mettÄ• ya cetovimuttiyÄ• yo vipÄ• ko, taá¹ƒ soá¸·asa koá¹
79/ tato \Be 86/ ekaá¹ƒ puna soá¸·asa koá¹-á¹-hÄ• se katvÄ• tattha yo ekakoá¹-á¹-hÄ• so, n
opadhikÄ• ni puÃ±Ã±akiriyavatthÅ«ni agghantÄ«ti. __adhiggahetvÄ• _ti abhibhavitvÄ• . __b
upakkilesavisuddhiyÄ• dippati. __tapate_ti tato eva anavasese paá¹-ipakkhadhamme santa
ubhayasampattiyÄ• virocati. mettÄ• hi cetovimutti candÄ• lokasaá¹…khÄ• tÄ• vigatÅ«pak
dippati, Ä• tapo viya andhakÄ• raá¹ƒ paccanÄ«kadhamme vidhamantÄ« \Ee I 90/ tapati, osa
vijjotamÄ• nÄ• virocati ca.

__seyyathÄ• pÄ«_ti opammadassanatthe nipÄ• to. __tÄ• rakarÅ«pÄ• na_nti jotÄ«naá¹ƒ. __
candÄ«, tassÄ• candiyÄ• , pabhÄ• ya juá¹‡hÄ• yÄ• ti attho. __vassÄ• na_nti vassÄ• naá¹ƒ
utuno. __pacchime mÄ• se_ti kattikamÄ• se. __saradasamaye_ti saradakÄ• le. assayujakat
``saradautÅ«â€™â€™ ti vuccanti. __viddhe_ti ubbiddhe, meghavigamena dÅ«rÄ«bhÅ«teti a
``vigatavalÄ• hakeâ€™â€™ _ti. __deve_ti Ä• kÄ• se. __nabhaá¹ƒ abbhussakkamÄ• no_ti u
ullaá¹…ghanto. __tamagata_nti tamaá¹ƒ. __abhivihaccÄ• _ti abhihantvÄ• vidhamitvÄ• . __
pabhÄ• etÄ• ya dhÄ«yati, osadhÄ«naá¹ƒ vÄ• anubalappadÄ• yikattÄ• osadhÄ«ti laddhan

etthÄ• ha --- kasmÄ• pana bhagavatÄ• samÄ• nepi opadhikabhÄ• ve mettÄ• itarehi opad
vuttÄ• ti? vuccate --- seá¹-á¹-haá¹-á¹-hena niddosabhÄ• vena ca sattesu suppaá¹-ipattibhÄ•
ete vihÄ• rÄ• , sabbasattesu sammÄ• paá¹-ipattibhÅ«tÄ• ni yadidaá¹ƒ mettÄ• jhÄ• nÄ• ni. y
niddosacittÄ• viharanti, evaá¹ƒ etehi samannÄ• gatÄ• yogino brahmasamÄ• va hutvÄ• vih
``brahmavihÄ• rÄ• â€™â€™ ti vuccanti. iti seá¹-á¹-haá¹-á¹-hena niddosabhÄ• vena ca satte
mettÄ• va itarehi opadhikapuÃ±Ã±ehi visesetvÄ• vuttÄ• .

evampi kasmÄ• mettÄ• va evaá¹ƒ visesetvÄ• vuttÄ• ? itaresaá¹ƒ brahmavihÄ• rÄ• naá¹ƒ
dÄ• nÄ• dÄ«naá¹ƒ sabbesaá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ paripÅ«rikattÄ• ca. ayaÃ±hi \B
hitÄ• kÄ• rappavattilakkhaá¹‡Ä• mettÄ• , hitÅ«pasaá¹ƒhÄ• rasÄ• , Ä• ghÄ• tavinayapaccup
bhÄ• vitÄ• bahulÄ«katÄ• , atha sukheneva karuá¹‡Ä• dibhÄ• vanÄ• sampajjantÄ«ti mettÄ•
brahmavihÄ• rÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ. tathÄ• hi sattesu hitajjhÄ• sayatÄ• ya sati nes
sampattivisesÄ• naá¹ƒ ciraá¹-á¹-hitikÄ• matÄ• , pakkhapÄ• tÄ• bhÄ• vena sabbattha samap

ijjhanti. evaÃ±ca sakalalokahitasukhavidhÄ• nÄ• dhimuttÄ• \Ee I 91/ mahÄ• bodhisattÄ• ``
imassa na dÄ• tabbaâ€™â€™ nti uttamavicayavasena \Ne 80/ vibhÄ• gaá¹ƒ akatvÄ• sabba
niravasesasukhanidÄ• naá¹ƒ dÄ• naá¹ƒ denti, hitasukhatthameva nesaá¹ƒ sÄ«laá¹ƒ samÄ•
sÄ«laparipÅ«raá¹‡atthaá¹ƒ nekkhammaá¹ƒ bhajanti, tesaá¹ƒ hitasukhesu asammohatthÄ• y
hitasukhÄ• bhivaá¸• á¸• hanatthameva daá¸·haá¹ƒ vÄ«riyamÄ• rabhanti, uttamavÄ«riyavase
sattÄ• naá¹ƒ nÄ• nappakÄ• raá¹ƒ hitajjhÄ• sayeneva aparÄ• dhaá¹ƒ khamanti, ``idaá¹ƒ vo c
tiÄ• dinÄ• kataá¹ƒ paá¹-iÃ±Ã±Ä• taá¹ƒ na visaá¹ƒvÄ• denti, tesaá¹ƒ hitasukhÄ• yeva acalÄ
tesu acalÄ• ya mettÄ• ya pubbakÄ• rino hitajjhÄ• sayeneva nesaá¹ƒ vippakÄ• re udÄ• sÄ«r
na paccupakÄ• ramÄ• sisantÄ«ti. evaá¹ƒ te pÄ• ramiyo pÅ«retvÄ• yÄ• va
dasabalacatu-vesÄ• rajja-chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡a-aá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddha
kalyÄ• á¹‡adhamme paripÅ«renti. evaá¹ƒ dÄ• nÄ• dÄ«naá¹ƒ sabbesaá¹ƒ kalyÄ• á¹‡adhamm
ca imassa visesassa dassanatthaá¹ƒ sÄ• itarehi visesetvÄ• vuttÄ• .

apica mettÄ• ya itarehi opadhikapuÃ±Ã±ehi mahÄ• nubhÄ• vatÄ• velÄ• masuttena dÄ«pe
mahatÄ• velÄ• massa dÄ• nato ekassa sotÄ• pannassa dÄ• naá¹ƒ mahapphalataraá¹ƒ vut
ekassa sakadÄ• gÄ• missa dÄ• naá¹ƒ ... pe ... paccekabuddhasatato bhagavato, tatopi bud
dÄ• naá¹ƒ, tatopi cÄ• tuddisassa saá¹…ghassa vihÄ• radÄ• naá¹ƒ, tatopi saraá¹‡agamanaá
sÄ«lasamÄ• dÄ• naá¹ƒ, tatopi gaddÅ«hanamattaá¹ƒ kÄ• laá¹ƒ mettÄ• bhÄ• vanÄ• mahapp

``yaá¹ƒ \Be 88/ gahapati velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ. yo c
bhojeyya, idaá¹ƒ tato mahapphalataraá¹ƒ. yo ca sataá¹ƒ diá¹-á¹-hisampannaá¹ƒ bhojeyya ...
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iá¹ƒ. yo ca antamaso gaddÅ«hanam
idaá¹ƒ tato mahapphalataraâ€™â€™ nti (AN c 9.20).

mahaggatapuÃ±Ã±abhÄ• vena panassÄ• parittapuÃ±Ã±ato \Ee I 92/ sÄ• tisayatÄ• ya vatt
vuttaÃ±hetaá¹ƒ ``yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ, na taá¹ƒ tatrÄ• vasissati, na taá¹ƒ
tatrÄ• vatiá¹-á¹-hatÄ«â€™â€™ ti (DN I 556; SN b IV 360). kÄ• mÄ• vacarakammaÃ±hi pam
mahaggatakammaá¹ƒ pana pamÄ• á¹‡aá¹ƒ atikkamitvÄ• odhisakÄ• nodhisakapharaá¹‡ava
appamÄ• á¹‡akataá¹ƒ nÄ• ma. kÄ• mÄ• vacarakammaá¹ƒ tassa mahaggatakammassa anta
abhibhavitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ gahetvÄ• á¹-hÄ• tuá¹ƒ vÄ• na sakkoti, atha
taá¹ƒ parittakammaá¹ƒ mahogho viya parittaá¹ƒ udakaá¹ƒ abhibhavitvÄ• attano okÄ• saá¹ƒ
tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• sayameva brahmasahabyataá¹ƒ upanetÄ«ti ayaÃ±hi tas

gÄ• thÄ• su \Ne 81/ __yo_ti yo koci gahaá¹-á¹-ho vÄ• pabbajito vÄ• . __metta_nti mettÄ• jh
__appamÄ• á¹‡a_nti bhÄ• vanÄ• vasena Ä• rammaá¹‡avasena ca appamÄ• á¹‡aá¹ƒ. asub
ekadesaggahaá¹‡aá¹ƒ akatvÄ• anavasesapharaá¹‡avasena anodhisopharaá¹‡avasena ca
paguá¹‡abhÄ• vanÄ• vasena appamÄ• á¹‡aá¹ƒ. __tanÅ« saá¹ƒyojanÄ• hontÄ«_ti mettÄ• j
sammasitvÄ• heá¹-á¹-hime ariyamagge adhigacchantassa sukheneva paá¹-ighasaá¹ƒyojan

honti. tenÄ• ha ``passato upadhikkhayaâ€™â€™ nti. ``upadhikkhayoâ€™â€™ ti hi nibbÄ• n
sacchikiriyÄ• bhisamayavasena maggaÃ±Ä• á¹‡ena passati. atha vÄ• __tanÅ« saá¹ƒyojan
mettÄ• jhÄ• napadaá¹-á¹-hÄ• nÄ• ya vipassanÄ• ya anukkamena upadhikkhayasaá¹…khÄ•
passato pageva dasapi saá¹ƒyojanÄ• tanÅ« honti, pahÄ«yantÄ«ti attho. atha vÄ• __tanÅ«
paá¹-igho ceva paá¹-ighasampayuttasaá¹ƒyojanÄ• ca tanukÄ• honti. __passato upadhikkh
kilesÅ«padhÄ«naá¹ƒ khayasaá¹…khÄ• taá¹ƒ \Be 89/ mettaá¹ƒ adhigamavasena passanta s
daá¹-á¹-habbo.

evaá¹ƒ kilesappahÄ• naá¹ƒ nibbÄ• nÄ• dhigamaÃ±ca mettÄ• bhÄ• vanÄ• ya sikhÄ• ppatta
aÃ±Ã±e Ä• nisaá¹ƒse dassetuá¹ƒ __ ``ekampi ceâ€™â€™ _tiÄ• dimÄ• ha. tattha \Ee I 93/ _
mettÄ• balena suá¹-á¹-hu vikkhambhitabyÄ• pÄ• datÄ• ya byÄ• pÄ• dena adÅ«sitacitto. __n
hitapharaá¹‡avasena mettaá¹ƒ karoti. __kusalo_ti atisayena kusalavÄ• mahÄ• puÃ±Ã±o, p
vo. khemÄ« __tenÄ• _ti tena mettÄ• yitena. __sabbe ca pÄ• á¹‡e_ti casaddo byatireke. __n
anukampanto. idaá¹ƒ vuttaá¹ƒ hoti --- ekasattavisayÄ• pi tÄ• va mettÄ• mahÄ• kusalarÄ• s
attano piyaputtaá¹ƒ viya hitapharaá¹‡ena manasÄ• anukampanto pahÅ«taá¹ƒ bahuá¹ƒ ana
catusaá¹-á¹-himahÄ• kappepi attano vipÄ• kappabandhaá¹ƒ pavattetuá¹ƒ samatthaá¹ƒ uá¸·Ä
parisuddhacitto puggalo pakaroti nipphÄ• deti.

__sattasaá¹‡á¸• a_nti sattasaá¹…khÄ• tena saá¹‡á¸• ena samannÄ• gataá¹ƒ bharitaá¹ƒ, sa
Ä• kiá¹‡á¹‡amanussanti attho. __vijitvÄ• _ti adaá¹‡á¸• ena asatthena dhammeneva vijinitvÄ
isisadisÄ• dhammikarÄ• jÄ• no. __yajamÄ• nÄ• _ti dÄ• nÄ• ni dadamÄ• nÄ• . __anupariya

__assamedha_ntiÄ• dÄ«su porÄ• á¹‡akarÄ• jakÄ• le kira sassamedhaá¹ƒ, purisamedhaá¹
vÄ• cÄ• peyyanti cattÄ• ri saá¹…gahavatthÅ«ni ahesuá¹ƒ, yehi rÄ• jÄ• no lokaá¹ƒ saá¹…ga
nipphannasassato dasamabhÄ• gaggahaá¹‡aá¹ƒ __sassamedhaá¹ƒ_ nÄ• ma, sassasampÄ
mahÄ• yodhÄ• naá¹ƒ chamÄ• sikaá¹ƒ bhattavetanÄ• nuppadÄ• naá¹ƒ __purisamedhaá¹ƒ_
medhÄ• vitÄ• ti attho. daliddamanussÄ• naá¹ƒ \Ne 82/ potthake lekhaá¹ƒ gahetvÄ• tÄ«á¹‡i
vaá¸• á¸• hiyÄ• sahassadvisahassamattadhanÄ• nuppadÄ• naá¹ƒ __sammÄ• pÄ• saá¹ƒ_ n
hadaye bandhitvÄ• viya á¹-hapeti, tasmÄ• ``sammÄ• pÄ• saâ€™â€™ nti vuccati. ``tÄ• ta n
pana saá¹‡havÄ• cÄ• ya saá¹…gahaá¹‡aá¹ƒ __vÄ• cÄ• peyyaá¹ƒ_ nÄ• ma, peyyavajjaá¹ƒ
catÅ«hi saá¹…gahavatthÅ«hi saá¹…gahitaá¹ƒ raá¹-á¹-haá¹ƒ iddhaÃ±ceva hoti phÄ«taÃ±ca
khemaá¹ƒ \Ee I 94/ nirabbudaá¹ƒ. manussÄ• mudÄ• modamÄ• nÄ• ure putte naccentÄ•
90/. idaá¹ƒ gharadvÄ• resu aggaá¸·Ä• naá¹ƒ abhÄ• vato __ ``niraggaá¸·aâ€™â€™ _nti vucc
paveá¹‡i, ayaá¹ƒ porÄ• á¹‡ikÄ• pakati.

aparabhÄ• ge pana okkÄ• karÄ• jakÄ• le brÄ• hmaá¹‡Ä• imÄ• ni cattÄ• ri saá¹…gahavatth
raá¹-á¹-hasampattiá¹ƒ parivattentÄ• uddhammÅ«laá¹ƒ katvÄ• assamedhaá¹ƒ purisamedha
nÄ• ma akaá¹ƒsu. vuttaÃ±hetaá¹ƒ bhagavatÄ• brÄ• hmaá¹‡adhammiyasutte ---

``tesaá¹ƒ Ä• si vipallÄ• so, disvÄ• na aá¹‡uto aá¹‡uá¹ƒ ... pe ... ||

``te tattha mante ganthetvÄ• , okkÄ• kaá¹ƒ tadupÄ• gamuâ€™â€™ nti || (Sn 301-304).

tattha assamettha medhanti bÄ• dhentÄ«ti __assamedho_. dvÄ«hi pariyaÃ±Ã±ehi yajitabba
ekasmiá¹ƒ pacchimadivase eva sattanavutipaÃ±capasusataghÄ• tabhÄ«sanassa á¹-hapetv
avasesasabbavibhavadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. purisamettha medh
__purisamedho_. catÅ«hi pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒbhÅ«miyÄ• assamedhe vu
yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. sammamettha pÄ• santi khipantÄ«ti __sammÄ• pÄ• so_.
pavesanadaá¹‡á¸• akasaá¹…khÄ• taá¹ƒ sammaá¹ƒ khipitvÄ• tassa patitokÄ• se vediá¹ƒ ka
yÅ«pÄ• dÄ«hi sarassatinadiyÄ• nimuggokÄ• sato pabhuti paá¹-ilomaá¹ƒ gacchantena yajita
adhivacanaá¹ƒ vÄ• jamettha pivantÄ«ti __vÄ• japeyyo_. ekena pariyaÃ±Ã±ena sattarasahi
beá¸·uvayÅ«passa sattarasakadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. natthi ettha
__niraggaá¸·o_. navahi pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒ bhÅ«miyÄ• purisehi ca assa
vuttavibhavadakkhiá¹‡assa sabbamedhapariyÄ• yanÄ• massa assamedhavikappassetaá¹ƒ

__candappabhÄ• _ti candappabhÄ• ya. __tÄ• ragaá¹‡Ä• va sabbe_ti yathÄ• sabbepi tÄ• n
soá¸·asimpi \Ne 83/ kalaá¹ƒ nÄ• gghanti, evaá¹ƒ te assamedhÄ• dayo \Ee I 95/ yaÃ±Ã±Ä• n
vuttalakkhaá¹‡ena subhÄ• vitassa soá¸·asimpi kalaá¹ƒ nÄ• nubhavanti, na pÄ• puá¹‡anti, n

idÄ• ni \Be 91/ aparepi diá¹-á¹-hadhammikasamparÄ• yike mettÄ• bhÄ• vanÄ• ya Ä• nisaá¹
hantÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yo_ti mettÄ• brahmavihÄ• rabhÄ• vanÄ• nuyutto
teneva mettÄ• bhÄ• vanÄ• nubhÄ• vena dÅ«ravikkhambhitabyÄ• pÄ• datÄ• ya na kaÃ±ci s
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi na vibÄ• dhati vÄ• . __na ghÄ• tetÄ«_ti paraá¹ƒ samÄ• dapetv
vibÄ• dhÄ• peti ca. __na jinÄ• tÄ«_ti sÄ• rambhaviggÄ• hikakathÄ• divasena na kaÃ±ci jinÄ
abhÄ• vato, jÄ• nikaraá¹‡avasena vÄ• aá¸• á¸• akaraá¹‡Ä• dinÄ• na kaÃ±ci jinÄ• ti. __na
paresaá¹ƒ dhanajÄ• niá¹ƒ na kÄ• rÄ• peyya. __mettaá¹ƒso_ti mettÄ• mayacittakoá¹-á¹-hÄ•
avijahanaá¹-á¹-hena avayavabhÅ«toti mettaá¹ƒso. __sabbabhÅ«tesÅ«_ti sabbasattesu. tato
kenacÄ«_ti akusalaveraá¹ƒ tassa kenacipi kÄ• raá¹‡ena natthi, puggalaverasaá¹…khÄ• to v
saddhiá¹ƒ tassa mettÄ• vihÄ• rissa natthÄ«ti.

evametasmiá¹ƒ ekakanipÄ• te paá¹-ipÄ• á¹-iyÄ• terasasu suttesu sikkhÄ• suttadvaye cÄ• t
vivaá¹-á¹-aá¹ƒ kathitaá¹ƒ, nÄ«varaá¹‡asuttaá¹ƒ saá¹ƒyojanasuttaá¹ƒ appamÄ• dasuttaá¹ƒ a
etesu catÅ«su suttesu vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ. itaresu pana vaá¹-á¹-ameva kathit

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paramatthadÄ«paniyÄ•

khuddakanikÄ• ya-aá¹-á¹-hakathÄ• ya

itivuttakassa ekakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dukanipÄ• to

1. paá¹-hamavaggo

1. dukkhavihÄ• rasuttavaá¹‡á¹‡anÄ•

<28> dukanipÄ• tassa \Be 92/ \Ne 84/ \Ee I 96/ paá¹-hame __dvÄ«hÄ«_ti gaá¹‡anaparicch paricchinnadhammanidassanaá¹ƒ. __dvÄ«hi dhammehÄ«_ti dvÄ«hi akusaladhammehi. __s __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __dukkhaá¹ƒ viharatÄ«_ti catÅ«sup kilesadukkhena ceva kÄ• yikacetasikadukkhena ca dukkhaá¹ƒ viharati. __savighÄ• ta_nti ci kÄ• yÅ«paghÄ• tena ca savighÄ• taá¹ƒ. __saupÄ• yÄ• sa_nti kilesÅ«pÄ• yÄ• sena ceva sa balavaÄ• yÄ• savasena saupÄ• yÄ• saá¹ƒ. __sapariá¸·Ä• ha_nti kilesapariá¸·Ä• hena ceva sapariá¸·Ä• haá¹ƒ. __kÄ• yassa bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ n abhinibbattakkhandhaggahaá¹‡e. atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyupacchedÄ• cutito uddhaá¹ƒ. __duggati pÄ• á¹-ikaá¹…khÄ• _ti duggatisaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ gati icchitabbÄ• , avassaá¹ƒbhÄ• vinÄ«ti attho.

__aguttadvÄ• ro_ti apihitadvÄ• ro. kattha pana aguttadvÄ• roti Ä• ha __ ``indriyesÅ«â€™â€ manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ asaá¹ƒvaramÄ• ha. paá¹-iggahaá¹‡aparibhogavas jÄ• nÄ• tÄ«ti __bhojane amattaÃ±Ã±Å«_. ``indriyesu aguttadvÄ• ratÄ• ya bhojane amattaÃ± paá¹-hanti.

kathaá¹ƒ \Ee I 97/ indriyesu aguttadvÄ• ratÄ• , kathaá¹ƒ vÄ• guttadvÄ• ratÄ• ti? kiÃ±cÄ• p saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• natthi. na hi cakkhupasÄ• daá¹ƒ nissÄ• ya sati vÄ• muá¹-á uppajjati. apica yadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchati, tadÄ• uppajjitvÄ• niruddhe kiriyÄ• manodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccaá¹ƒ, tato vipÄ• kamanodhÄ• tu sampaá¹-icchanakicc vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ, tato kiriyÄ• hetukaman voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ• nirujjhati, tadanantaraá¹ƒ javanaá bhavaá¹…gasamaye, na Ä• vajjanÄ• dÄ«naá¹ƒ aÃ±Ã±atarasamaye \Be 93/ saá¹ƒvaro vÄ• javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ vÄ• muá¹-á¹-hassaccaá¹ƒ vÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• uppajjati, asaá¹ƒvaro hoti. evaá¹ƒ hontopi so ``cakkhudvÄ• re asaá¹ƒvaroâ€™â€™ ti v

tasmiá¹ƒ sati dvÄ• rampi aguttaá¹ƒ hoti bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipi
nagare catÅ«su dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• pi antogharadvÄ• rakoá¹-á¹-hakagabbhÄ•
antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ arakkhitaá¹ƒ agopitameva hoti. nagaradvÄ• rehi pavis
taá¹ƒ hareyyuá¹ƒ. evameva javane dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati
bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipi. tasmiá¹ƒ pana asati javane sÄ«lÄ• dÄ«
guttaá¹ƒ hoti bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipi. yathÄ• kiá¹ƒ? yathÄ• na
kiÃ±cÄ• pi antogharadvÄ• rÄ• dayo asaá¹ƒvutÄ• , tathÄ• pi antonagare sabbaá¹ƒ bhaá¹‡á¸•
sugopitameva hoti. nagaradvÄ• resu hi pihitesu corÄ• naá¹ƒ paveso natthi. evameva javane
dvÄ• rampi guttaá¹ƒ hoti, bhavaá¹…gampi, Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipi. tasmÄ• java
``cakkhudvÄ• re saá¹ƒvaroâ€™â€™ ti vuccati. sesadvÄ• resupi eseva nayo. evaá¹ƒ indriyes
guttadvÄ• ratÄ• ca veditabbÄ• .

kathaá¹ƒ pana bhojane amattaÃ±Ã±Å«, kathaá¹ƒ vÄ• mattaÃ±Ã±Å«ti \Ee I 98/? yo hi pugg
paá¹-iggahaá¹‡e mattaá¹ƒ na jÄ• nÄ• ti. mahicchapuggalo hi yathÄ• nÄ• ma kacchapuá¹-av
piá¸·andhanabhaá¹‡á¸• akaá¹ƒ hatthena gahetvÄ• ucchaá¹…gepi pakkhipitabbayuttakaá¹ƒ
passantasseva ``asukaá¹ƒ gaá¹‡hatha, asukaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti mukhena uggho
attano sÄ«laá¹ƒ vÄ• ganthaá¹ƒ vÄ• dhutaá¹…gaguá¹‡aá¹ƒ vÄ• antamaso araÃ±Ã±avÄ• s
jÄ• nantasseva sambhÄ• veti, sambhÄ• vetvÄ• ca pana sakaá¹-ehipi upanÄ«te paccaye ``a
paá¹-iggaá¹‡hÄ• ti. tayo hi pÅ«retuá¹ƒ na sakkÄ• aggi upÄ• dÄ• nena, samuddo udakena,

``aggikkhandho samuddo ca, mahiccho cÄ• pi puggalo.

bahuke paccaye dinne, tayopete na pÅ«rayetiâ€™â€™ ||

mahicchapuggalo \Be 94/ \Ne 86/ hi vijÄ• tamÄ• tuyÄ• pi manaá¹ƒ gaá¹‡hituá¹ƒ na sakkoti.
anuppannaá¹ƒ lÄ• bhaá¹ƒ na uppÄ• deti, uppannalÄ• bhato ca parihÄ• yati. evaá¹ƒ tÄ• va p
hoti. yo pana dhammena samena laddhampi Ä• hÄ• raá¹ƒ gadhito mucchito ajjhopanno anÄ
anissaraá¹‡apaÃ±Ã±o Ä• harahatthakaalaá¹ƒsÄ• á¹-akatatthavaá¹-á¹-akakÄ• kamÄ• sakab
aÃ±Ã±ataro viya ayoniso anupÄ• yena yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ paribhuÃ±jitvÄ
passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati. ayaá¹ƒ paribhoge amattaÃ±Ã±Å« nÄ• m

yo pana ``yadipi deyyadhammo bahu hoti, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, dÄ• yakassa v
deyyadhammo appo, dÄ• yako bahuá¹ƒ dÄ• tukÄ• mo, deyyadhammassa vasena appaá¹ƒ
dÄ• yakopi bahuá¹ƒ dÄ• tukÄ• mo, attano thÄ• maá¹ƒ Ã±atvÄ• pamÄ• á¹‡ayuttameva gaá¹
paá¹-iggahaá¹‡e pamÄ• á¹‡ajÄ• nanassa ceva, ``paá¹-isaá¹…khÄ• \Ee I 99/ yoniso Ä• hÄ•
davÄ• ya, na madÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1355) ``laddhaÃ±ca piá¹‡á¸• apÄ• taá¹
Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jatÄ«â€™â€™ ti ca Ä• dinÄ• naye
paá¹-isaá¹…khÄ• napaÃ±Ã±Ä• ya jÄ• nitvÄ• Ä• hÄ• raparibhuÃ±janasaá¹…khÄ• tassa par

vasena bhojane mattaÃ±Ã±Å« hoti, ayaá¹ƒ bhojane mattaÃ±Ã±Å« nÄ• ma. evaá¹ƒ bhojane
ca hotÄ«ti veditabbaá¹ƒ.

gÄ• thÄ• su pana __cakkhu_ntiÄ• dÄ«su cakkhatÄ«ti cakkhu, rÅ«paá¹ƒ assÄ• deti, samavi
hotÄ«ti vÄ• attho. suá¹‡Ä• tÄ«ti __sotaá¹ƒ_. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ_. jÄ«vitanimittaá¹ƒ
jÄ«vitaá¹ƒ, taá¹ƒ avhÄ• yatÄ«ti __jivhÄ• _. kucchitÄ• naá¹ƒ Ä• yoti __kÄ• yo_. manate vijÄ•
porÄ• á¹‡Ä• panÄ• hu munÄ• tÄ«ti __mano, _ nÄ• á¸·iyÄ• minamÄ• no viya mahÄ• tulÄ•
Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• tÄ«ti attho. evaá¹ƒ tÄ• vettha padattho veditabbo.

bhÄ• vatthato pana duvidhaá¹ƒ cakkhu --- maá¹ƒsacakkhu ca paÃ±Ã±Ä• cakkhu ca. tesu b
Ã±Ä• á¹‡acakkhu, dibbacakkhu, dhammacakkhÅ«ti paÃ±cavidhaá¹ƒ __paÃ±Ã±Ä• cakkhu_.
ahaá¹ƒ, bhikkhave, buddhacakkhunÄ• lokaá¹ƒ volokentoâ€™â€™ ti (MN I 283) idaá¹ƒ budd
``samantacakkhu vuccati sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Vin II dhotakamÄ• á¹‡av
samantacakkhu nÄ• ma. ``cakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (SN c V 1081; Vin I 15) idaá¹ƒ
``addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, dibbena cakkhunÄ• visuddhenÄ• â€™â€™ ti (MN I 28
``virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti \Ne 87/ (MN II 395; Vin
heá¹-á¹-himamaggattayasaá¹…khÄ• taá¹ƒ dhammacakkhu nÄ• ma.

__maá¹ƒsacakkhu_pi duvidhaá¹ƒ --- sasambhÄ• racakkhu, pasÄ• dacakkhÅ«ti. tattha yvÄ•
patiá¹-á¹-hito heá¹-á¹-hÄ• akkhikÅ«pakaá¹-á¹-hikena, upari bhamukaá¹-á¹-hikena \Ee I 100/
akkhikÅ«á¹-ehi, anto matthaluá¹…gena, bahiddhÄ• akkhilomehi paricchinno maá¹ƒsapiá¹‡á
dhÄ• tuyo --- vaá¹‡á¹‡o, gandho, raso, ojÄ• sambhavo saá¹‡á¹-hÄ• naá¹ƒ jÄ«vitaá¹ƒ bhÄ• v
cakkhupasÄ• doti cuddasa sambhÄ• rÄ• . vitthÄ• rato catasso dhÄ• tuyo taá¹ƒnissitÄ•
vaá¹‡á¹‡agandharasaojÄ• saá¹‡á¹-hÄ• nasambhavÄ• ti imÄ• ni dasa catusamuá¹-á¹-hÄ• ni
jÄ«vitaá¹ƒ bhÄ• vo kÄ• yapasÄ• do cakkhupasÄ• doti cattÄ• ri ekantakammasamuá¹-á¹-hÄ•
catucattÄ• lÄ«sÄ• ya rÅ«pÄ• naá¹ƒ vasena catucattÄ• lÄ«sa sambhÄ• rÄ• . yaá¹ƒ loke ``se
visaá¹-aá¹ƒ vipulaá¹ƒ cakkhÅ«â€™â€™ ti saÃ±jÄ• nanto na cakkhuá¹ƒ saÃ±jÄ• nÄ• ti, vatth
saÃ±jÄ• nÄ• ti, yo maá¹ƒsapiá¹‡á¸• o akkhikÅ«pake patiá¹-á¹-hito nhÄ• rusuttakena matthal
setampi atthi kaá¹‡hampi lohitakampi pathavÄ«pi Ä• popi tejopi vÄ• yopi. yaá¹ƒ semhussad
pittussadattÄ• kaá¹‡haá¹ƒ, ruhirussadattÄ• lohitakaá¹ƒ, pathavussadattÄ• patthaddhaá¹ƒ,
paggharati, tejussadattÄ• pariá¸• ayhati, vÄ• yussadattÄ• sambhamati, idaá¹ƒ sasambhÄ•
ettha sito ettha paá¹-ibaddho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do, idaá
idaÃ±hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vena pavattat

sotÄ• dÄ«supi sotaá¹ƒ dibbasotaá¹ƒ, maá¹ƒsasotanti duvidhaá¹ƒ. ettha ``dibbÄ• ya sotadhÄ
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• tÄ«â€™â€™ ti idaá¹ƒ dibbasotaá¹ƒ nÄ• ma.
sasambhÄ• rasotaá¹ƒ pasÄ• dasotanti duvidhantiÄ• di sabbaá¹ƒ cakkhumhi vuttanayeneva
ghÄ• najivhÄ• . kÄ• yo pana copanakÄ• yo, karajakÄ• yo, samÅ«hakÄ• yo, pasÄ• dakÄ• yo

``kÄ• yena \Be 96/ saá¹ƒvutÄ• dhÄ«rÄ• , atho vÄ• cÄ• ya saá¹ƒvutÄ• â€™â€™ ti || (Dhp 2

ayaá¹ƒ copanakÄ• yo nÄ• ma. ``imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• tÄ
14) ayaá¹ƒ karajakÄ• yo nÄ• ma. samÅ«hakÄ• yo pana viÃ±Ã±Ä• á¹‡Ä• disamÅ«havasena
``cha ime, Ä• vuso, viÃ±Ã±Ä• á¹‡akÄ• yÄ• â€™â€™ tiÄ• dÄ«su \Ee I 101/ (MN I 101) viÃ±Ã
phassakÄ• yÄ• â€™â€™ tiÄ• dÄ«su (DN III 323; MN I 98) phassÄ• disamÅ«ho \Ne 88/. tat
kÄ• yalahutÄ• â€™â€™ tiÄ• dÄ«su (Dhs 114) vedanÄ• kkhandhÄ• dayo. ``idhekacco patha
Ä• pokÄ• yaá¹ƒ tejokÄ• yaá¹ƒ vÄ• yokÄ• yaá¹ƒ kesakÄ• yaá¹ƒ lomakÄ• yaâ€™â€™ ntiÄ• c
pathavÄ• disamÅ«ho. ``kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• â€™â€™ ti (AN a III 16) aya
pasÄ• dakÄ• yo veditabbo. so hi kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudv
pana kiÃ±cÄ• pi sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vuccati, tathÄ• pi dvÄ• rabhÄ• vassa idhÄ• dh
sÄ• vajjanaá¹ƒ bhavaá¹…gaá¹ƒ veditabbaá¹ƒ.

__etÄ• ni yassa dvÄ• rÄ• ni aguttÄ• ni ca bhikkhuno_ti yassa bhikkhuno etÄ• ni manaccha
sativossaggena pamÄ• daá¹ƒ Ä• pannattÄ• satikavÄ• á¹-ena apihitÄ• ni. __bhojanamhi ... p
bhikkhu vuttanayena bhojane amattaÃ±Ã±Å« indriyesu ca saá¹ƒvararahito diá¹-á¹-hadhamm
samparÄ• yikaÃ±ca duggatipariyÄ• pannaá¹ƒ kÄ• yadukkhaá¹ƒ rÄ• gÄ• dikilesasantÄ• pava
cetodukkhanti sabbathÄ• pi dukkhameva adhigacchati pÄ• puá¹‡Ä• ti. yasmÄ• cetadevaá¹
dukkhagginÄ• idhaloke ca paraloke ca á¸• ayhamÄ• nena kÄ• yena á¸• ayhamÄ• nena ceta
niccakÄ• lameva tÄ• diso puggalo dukkhameva viharati, na tassa sukhavihÄ• rassa sambha
vaá¹-á¹-adukkhÄ• natikkame pana vattabbameva natthÄ«ti.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sukhavihÄ• rasuttavaá¹‡á¹‡anÄ•

<29> dutiye \Be 97/ vuttavipariyÄ• yena attho veditabbo.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tapanÄ«yasuttavaá¹‡á¹‡anÄ•

<30> tatiye __tapanÄ«yÄ• _ti idha ceva samparÄ• ye ca tapanti vibÄ• dhenti viheá¹-hentÄ«
vÄ• dukkhaá¹ƒ diá¹-á¹-he ceva dhamme abhisamparÄ• ye ca tassa uppÄ• danena ceva an
hitÄ• ti tapanÄ«yÄ• . atha vÄ• tapanti \Ee I 102/ tenÄ• ti tapanaá¹ƒ, pacchÄ• nutÄ• po, vipp
tassa hetubhÄ• vato hitÄ• ti tapanÄ«yÄ• . __akatakalyÄ• á¹‡o_ti akataá¹ƒ kalyÄ• á¹‡aá¹ƒ b
etenÄ• ti akatakalyÄ• á¹‡o. sesapadadvayaá¹ƒ tasseva vevacanaá¹ƒ. puÃ±Ã±aÃ±hi pavattil

Ä• yatiá¹ƒsukhatÄ• ya ca bhaddakaá¹-á¹-hena __kalyÄ• á¹‡a_nti ca kucchitasalanÄ• diatthe
dukkhabhÄ«rÅ«naá¹ƒ saá¹ƒsÄ• rabhÄ«rÅ«naÃ±ca rakkhanaá¹-á¹-hena __bhÄ«ruttÄ• á¹‡a_
kataá¹ƒ upacitaá¹ƒ pÄ• paá¹ƒ etenÄ• ti katapÄ• po. sesapadadvayaá¹ƒ tasseva vevacanaá¹
lÄ• makaá¹-á¹-hena __pÄ• pa_nti ca attano pavattikkhaá¹‡e vipÄ• kakkhaá¹‡e ca ghorasab
kilesehi dÅ«sitabhÄ• vena __kibbisa_nti ca vuccati. iti bhagavÄ• ``dve dhammÄ• tapanÄ«y
dhammÄ• dhiá¹-á¹-hÄ• nena uddisitvÄ• akataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ kataÃ±ca akusalaá
puggalÄ• dhiá¹-á¹-hÄ• nena niddisi. idÄ• ni tesaá¹ƒ tapanÄ«yabhÄ• vaá¹ƒ dassento __ ``so
kalyÄ• á¹‡antipi tappati, kataá¹ƒ me pÄ• pantipi tappatÄ«_â€™â€™ ti Ä• ha. cittasantÄ• se
anusocatÄ«ti attho.

gÄ• thÄ• su duá¹-á¹-hu caritaá¹ƒ, kilesapÅ«tikattÄ• vÄ• duá¹-á¹-haá¹ƒ caritanti __duccarita
duccaritaá¹ƒ, kÄ• yato vÄ• pavattaá¹ƒ duccaritaá¹ƒ __kÄ• yaduccaritaá¹ƒ_. evaá¹ƒ __vacÄ
daá¹-á¹-habbÄ• ni. imÄ• ni ca kÄ• yaduccaritÄ• dÄ«ni kammapathappattÄ• ni adhippetÄ• nA
kammapathappattaá¹ƒ akusalajÄ• taá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha __ ``yaÃ±caÃ±Ã±aá¹ƒ dosa
--- yampi ca aÃ±Ã±aá¹ƒ kammapathabhÄ• vaá¹ƒ appattattÄ• nippariyÄ• yena kÄ• yakamm
rÄ• gÄ• dikilesasaá¹ƒsaá¹-á¹-hattÄ• dosasahitaá¹ƒ akusalaá¹ƒ tampi katvÄ• ti attho. __niray
nirassÄ• daá¹-á¹-hena vÄ• nirayanti laddhanÄ• maá¹ƒ sabbampi duggatiá¹ƒ, ayasaá¹…khÄ
98/ vÄ• sabbattha sugatiduggatÄ«su nirayadukkhaá¹ƒ. __so_ tÄ• diso puggalo upagacchat
daá¹-á¹-habbo.

ettha ca kÄ• yaduccaritassa tapanÄ«yabhÄ• ve nando yakkho nando \Ee I 103/ mÄ• á¹‡av
bhÄ• tikÄ• ti etesaá¹ƒ vatthÅ«ni kathetabbÄ• ni. te kira gÄ• viá¹ƒ vadhitvÄ• maá¹ƒsaá¹ƒ dv
akaá¹ƒsu. tato kaniá¹-á¹-ho jeá¹-á¹-haá¹ƒ Ä• ha --- ``mayhaá¹ƒ dÄ• rakÄ• bahÅ«, imÄ• ni m
ti. atha naá¹ƒ jeá¹-á¹-ho --- ``sabbaá¹ƒ maá¹ƒsaá¹ƒ dvedhÄ• vibhattaá¹ƒ, puna kimaggahes
jÄ«vitakkhayaá¹ƒ pÄ• pesi. nivattitvÄ• ca naá¹ƒ olokento mataá¹ƒ disvÄ• ``bhÄ• riyaá¹ƒ va
svÄ• haá¹ƒ akÄ• raá¹‡eneva naá¹ƒ mÄ• resiâ€™â€™ nti cittaá¹ƒ uppÄ• desi. athassa balav
á¹-hitaá¹-á¹-hÄ• nepi nisinnaá¹-á¹-hÄ• nepi tadeva kammaá¹ƒ Ä• vajjeti, cittassÄ• daá¹ƒ na
asitapÄ«takhÄ• yitampissa sarÄ«re ojaá¹ƒ na pharati, aá¹-á¹-hicammamattameva ahosi. ath
``upÄ• saka, tvaá¹ƒ ativiya kiso aá¹-á¹-hicammamatto jÄ• to, kÄ«diso te rogo, udÄ• hu \Ne 9
tapanÄ«yaá¹ƒ kammaá¹ƒ kataâ€™â€™ nti? so ``Ä• ma, bhanteâ€™â€™ ti sabbaá¹ƒ Ä• roc
te, upÄ• saka, kammaá¹ƒ kataá¹ƒ, anaparÄ• dhaá¹-á¹-hÄ• ne aparaddhaâ€™â€™ nti Ä• ha
katvÄ• niraye nibbatti. vacÄ«duccaritassa pana suppabuddhasakkakokÄ• likaciÃ±camÄ• á¹
kathetabbÄ• ni, manoduccaritassa ukkalajayabhaÃ±Ã±Ä• dÄ«naá¹ƒ.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. atapanÄ«yasuttavaá¹‡á¹‡anÄ•

<31> catutthe tatiye vuttavipariyÄ• yena attho veditabbo.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamasÄ«lasuttavaá¹‡á¹‡anÄ•

<32> paÃ±came __pÄ• pakena ca sÄ«lenÄ• _ti pÄ• pakaá¹ƒ nÄ• ma sÄ«laá¹ƒ sÄ«labheda
tattha yadi asaá¹ƒvaro asÄ«lameva taá¹ƒdussÄ«lyabhÄ• vato, kathaá¹ƒ sÄ«lanti vuccati? ta
siyÄ• \Be 99/ --- yathÄ• nÄ• ma loke adiá¹-á¹-haá¹ƒ ``diá¹-á¹-haâ€™â€™ nti vuccati, asÄ«l
ti, evamidhÄ• pi asÄ«lampi asaá¹ƒvaropi \Ee I 104/ ``sÄ«laâ€™â€™ nti voharÄ«yati. atha v
thapati, akusalÄ• sÄ«lÄ• ? akusalaá¹ƒ kÄ• yakammaá¹ƒ, akusalaá¹ƒ vacÄ«kammaá¹ƒ, pÄ•
264) vacanato akusaladhammesupi attheva sÄ«lasamaÃ±Ã±Ä• , tasmÄ• paricayavasena s
pakatibhÅ«to sabbo samÄ• cÄ• ro ``sÄ«laâ€™â€™ nti vuccati. tattha yaá¹ƒ akosallasambh
lÄ• makaá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha ``pÄ• pakena ca sÄ«lenÄ• â€™â€™ ti. __pÄ• pikÄ• ya
micchÄ• diá¹-á¹-hiyo pÄ• pikÄ• va. visesato pana ahetukadiá¹-á¹-hi, akiriyadiá¹-á¹-hi, natthik
tividhÄ• diá¹-á¹-hiyo pÄ• pikatarÄ• . tattha pÄ• pakena sÄ«lena samannÄ• gato puggalo pa
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato Ä• sayavipanno hoti, evaá¹ƒ payogÄ• sayavipan
hotiyeva. tena vuttaá¹ƒ ``imehi kho, bhikkhave, dvÄ«hi dhammehi samannÄ• gato puggalo y
evaá¹ƒ nirayeâ€™â€™ ti. ettha ca ``dvÄ«hi dhammehi samannÄ• gatoâ€™â€™ ti idaá¹ƒ la
daá¹-á¹-habbaá¹ƒ, na tantiniddeso. yathÄ• taá¹ƒ loke ``yadime byÄ• dhitÄ• \Ne 91/ siyuá¹ƒ
bhesajjaá¹ƒ dÄ• tabbaâ€™â€™ nti. aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu eseva nayo. __dupp

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasÄ«lasuttavaá¹‡á¹‡anÄ•

<33> chaá¹-á¹-he __bhaddakena ca sÄ«lenÄ• _ti kÄ• yasucaritÄ• dicatupÄ• risuddhisÄ«le
akhaá¹‡á¸• Ä• disÄ«labhÄ• vena sayaÃ±ca kalyÄ• á¹‡aá¹ƒ, samathavipassanÄ• dikalyÄ• á
``bhaddakaâ€™â€™ nti vuccati. __bhaddikÄ• ya ca diá¹-á¹-hiyÄ• _ti kammassakatÄ• Ã±Ä•
kammapathasammÄ• diá¹-á¹-hiyÄ• ca. tattha bhaddakena sÄ«lena payogasampanno hoti,
Ä• sayasampanno. iti payogÄ• sayasampanno puggalo saggÅ«pago hoti. tena vuttaá¹ƒ --- `
dvÄ«hi dhammehi samannÄ• gato puggalo yathÄ• bhataá¹ƒ nikkhitto, evaá¹ƒ saggeâ€™â€™
paÃ±Ã±avÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• tÄ• pÄ«suttavaá¹‡á¹‡anÄ•

<34> sattame \Be 100/ \Ee I 105/ __anÄ• tÄ• pÄ«_ti kilesÄ• naá¹ƒ Ä• tÄ• panaá¹-á¹-hena Ä
etassa atthÄ«ti Ä• tÄ• pÄ«, na Ä• tÄ• pÄ« anÄ• tÄ• pÄ«, sammappadhÄ• navirahito kusÄ«t
vuccati pÄ• putrÄ• so, so etassa atthÄ«ti ottÄ• pÄ«, na ottÄ• pÄ« __anottÄ• pÄ«, _ ottÄ• pa
Ä• tÄ• pappaá¹-ipakkho anÄ• tÄ• po, kosajjaá¹ƒ so assa atthÄ«ti anÄ• tÄ• pÄ«. yaá¹ƒ ``na
ottapati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• â€™â€™ ti evaá
anottÄ• po. so assa atthÄ«ti anottÄ• pÄ«ti evamettha attho veditabbo.

__abhabbo_ti anaraho. __sambodhÄ• yÄ• _ti ariyamaggatthÄ• ya. __nibbÄ• nÄ• yÄ• _ti ki
amatamahÄ• nibbÄ• nÄ• ya. __anuttarassa yogakkhemassÄ• _ti arahattaphalassa. taÃ±hi
anuttaraá¹ƒ, catÅ«hi yogehi anupaddutattÄ• khemaá¹ƒ nibbhayanti yogakkhemanti ca \Ne 9
__adhigamÄ• yÄ• _ti pattiyÄ• . __Ä• tÄ• pÄ«_ti vÄ«riyavÄ• . so hi ``Ä• raddhavÄ«riyo vihar
dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mav
kusalesu dhammesÅ«â€™â€™ ti (DN III 345) evaá¹ƒ vuttena vÄ«riyÄ• rambhena samannÄ
Ä• tÄ• panasÄ«loti Ä• tÄ• pÄ«. __ottÄ• pÄ«_ti ``yaá¹ƒ ottapati ottappitabbena, ottapati pÄ•
dhammÄ• naá¹ƒ samÄ• pattiyÄ• â€™â€™ ti (Dhs 31) evaá¹ƒ vuttena ottappena samannÄ•
ottappÄ«. ayaÃ±hi ottÄ• pÄ«ti vutto. tadavinÄ• bhÄ• vato hiriyÄ• ca samannÄ• gato eva ho
aá¹‡umattepi vajje bhayadassÄ• vÄ« sÄ«lesu paripÅ«rakÄ• rÄ« hoti. iccassa sÄ«lasampad
I 106/ iminÄ• nayenassa kilesaparitÄ• pitÄ• dÄ«panena samathavipassanÄ• bhÄ• vanÄ• n
yathÄ• vuttaÃ±ca vÄ«riyaá¹ƒ saddhÄ• satisamÄ• dhipaÃ±Ã±Ä• hi vinÄ• na hotÄ«ti vimuttip
saddhÄ• paÃ±camÄ• ni indriyÄ• ni atthato vuttÄ• neva honti. tesu ca siddhesu anicce anicc
dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• , nirc
nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• siddhÄ• evÄ• ti. evaá¹ƒ imehi dvÄ«hi dhammehi samannÄ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• naá¹ƒ sijjhanato maggaphalanibbÄ• nÄ• dhigamassa bhabbataá
... pe ... adhigamÄ• yÄ• â€™â€™ _ti Ä• ha.

gÄ• thÄ• su __kusÄ«to_ti micchÄ• vitakkabahulatÄ• ya kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• vital
pÄ• padhammehi sito sambandho yuttoti kusÄ«to. kucchitaá¹ƒ vÄ• sÄ«dati sammÄ• paá¹-ip
kusÄ«to, da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . __hÄ«navÄ«riyo_ti nibbÄ«riyo, catÅ«supi iriyÄ•
vÄ«riyakaraá¹‡arahito. anussÄ• hasaá¹ƒhananasabhÄ• vassa cittÄ• lasiyassa thinassa, asa
kÄ• yÄ• lasiyassa middhassa ca abhiá¹‡happavattiyÄ• __thinamiddhabahulo_. pÄ• pajiguc
abhÄ• vena tappaá¹-ipakkhena ahirikena samannÄ• gatattÄ• ca __ahiriko_. hirottappavÄ«r
sammÄ• paá¹-ipattiyaá¹ƒ natthi etassa Ä• daroti __anÄ• daro_. ubhayathÄ• pi tathÄ• dham
duvidhakiriyÄ• karaá¹‡ena anÄ• daro. __phuá¹-á¹-hu_nti phusituá¹ƒ. __sambodhimuttama_
uttamaá¹ƒ arahattaá¹ƒ adhigantuá¹ƒ abhabboti attho.

__satimÄ• _ti cirakatacirabhÄ• sitÄ• naá¹ƒ anussaraá¹‡e samatthassa satinepakkassa bhÄ
catusatipaá¹-á¹-hÄ• nayogena satimÄ• . __nipako_ti sattaá¹-á¹-hÄ• niyasampajaÃ±Ã±asaá¹
kammaá¹-á¹-hÄ• napariharaá¹‡apaÃ±Ã±Ä• saá¹…khÄ• tena ca nepakkena samannÄ• gata

Ä• rammaá¹‡Å«panijjhÄ• nena lakkhaá¹‡Å«panijjhÄ• nena cÄ• ti dvÄ«hipi jhÄ• nehi jhÄ• yÄ
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡iyehi \Ne 93/ dhammehi \Ee I 107/ cittaá¹ƒ parisodhetÄ
kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya appamatto. __saá¹ƒyojanaá¹ƒ jÄ• tijarÄ• ya chetvÄ• _ti j
saá¹ƒyojetÄ«ti saá¹ƒyojananti laddhanÄ• maá¹ƒ kÄ• marÄ• gÄ• dikaá¹ƒ dasavidhampi kiles
anusayasamugghÄ• tavasena mÅ«lato chinditvÄ• . atha vÄ• __saá¹ƒyojanaá¹ƒ jÄ• tijarÄ• y
saá¹ƒyojanaá¹ƒ chinditvÄ• . yassa hi saá¹ƒyojanÄ• ni acchinnÄ• ni, tassa jÄ• tijarÄ• ya acch
yassa pana tÄ• ni chinnÄ• ni, tassa jÄ• tijarÄ• pi chinnÄ• va kÄ• raá¹‡assa samugghÄ• titat
chindanto eva jÄ• tijarÄ• pi chindati. tena vuttaá¹ƒ ``saá¹ƒyojanaá¹ƒ jÄ• tijarÄ• ya \Be 102/ c
__idheva sambodhimanuttaraá¹ƒ phuse_ti imasmiá¹ƒyeva attabhÄ• ve aggamaggaá¹ƒ arah
pÄ• puá¹‡eyya.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamanakuhanasuttavaá¹‡á¹‡anÄ•

<35> aá¹-á¹-hame __nayida_nti ettha __na_iti paá¹-isedhe nipÄ• to, tassa ``vussatÄ«â€™â
__ya_kÄ• ro padasandhikaro. __idaá¹ƒ_-saddo ``ekamidÄ• haá¹ƒ, bhikkhave, samayaá¹ƒ u
subhagavane sÄ• larÄ• jamÅ«leâ€™â€™ tiÄ• dÄ«su (MN I 501) nipÄ• tamattaá¹ƒ. ``idaá¹ƒ
appamattakaá¹ƒ oramattakaá¹ƒ sÄ«lamattakaâ€™â€™ ntiÄ• dÄ«su (DN I 27) yathÄ• vutte

``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mamÄ• â€™â€™ ti || ---

Ä• dÄ«su (SN a I 48) vakkhamÄ• ne Ä• sannapaccakkhe. idhÄ• pi vakkhamÄ• neyeva Ä• s

__brahmacariya_-saddo ---

``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« \Ne 94/ jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca te nÄ• ga mahÄ• vimÄ• naá¹ƒ ||

``ahaÃ±ca \Ee I 108/ bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumhÄ• .

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti || (J II 22.1592-1593, 1595) ---

imasmiá¹ƒ \Be 103/ puá¹‡á¹‡akajÄ• take dÄ• ne Ä• gato.

``kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

``tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti || (Pv 275, 277) ---

imasmiá¹ƒ aá¹…kurapetavatthusmiá¹ƒ veyyÄ• vacce. ``idaá¹ƒ kho taá¹ƒ, bhikkhave, tittiriyaá
brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti (Vin II 311) imasmiá¹ƒ tittirajÄ• take paÃ±casikkhÄ• pa
pana, paÃ±casikha, brahmacariyaá¹ƒ neva nibbidÄ• ya na virÄ• gÄ• ya ... pe ... yÄ• vadeva
brahmalokÅ«papattiyÄ• â€™â€™ ti (DN II 329) imasmiá¹ƒ mahÄ• govindasutte brahmavihÄ
bhavissanti, mayamettha brahmacÄ• rino bhavissÄ• mÄ• â€™â€™ ti (MN I 83) sallekhasutt

``mayaÃ±ca \Ne 95/ bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti || (J I 10.97) ---

mahÄ• dhammapÄ• lajÄ• take sadÄ• rasantose. ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• rip
brahmacariyaá¹ƒ \Ee I 109/ caritÄ• --- tapassÄ« sudaá¹ƒ homÄ«â€™â€™ ti (MN I 155) lom

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J I 8.75) ---

nimijÄ• take attadamanavasena kate aá¹-á¹-haá¹…gikauposathe. ``idaá¹ƒ kho pana, paÃ±ca
ekantanibbidÄ• ya virÄ• gÄ• ya ... pe ... ayameva ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ t
mahÄ• govindasutteyeva ariyamagge. ``tayidaá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±
bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaâ€™â€™ nti (DN
sikkhattayasaá¹…gahe sakalasmiá¹ƒ sÄ• sane. idhÄ• pi ariyamagge sÄ• sane ca vattati.

__vussatÄ«_ti \Be 104/ vasÄ«yati, carÄ«yatÄ«ti attho. __janakuhanattha_nti ``aho ayyo sÄ
appiccho santuá¹-á¹-ho mahiddhiko mahÄ• nubhÄ• voâ€™â€™ tiÄ• dinÄ• janassa sattalok
__janalapanattha_nti ``evarÅ«passa nÄ• ma ayyassa dinnaá¹ƒ mahapphalaá¹ƒ bhavissatÄ«
``kenattho, kiá¹ƒ Ä• harÄ«yatÅ«â€™â€™ ti manussehi vadÄ• panatthaá¹ƒ. __lÄ• bhasakkÄ
yvÄ• yaá¹ƒ ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu `lÄ• bhÄ« assaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti, sÄ«
paripÅ«rakÄ• rÄ«â€™â€™ ti (MN I 65) sÄ«lÄ• nisaá¹ƒsabhÄ• vena vutto catupaccayalÄ• b
paccayÄ• naá¹ƒ sakkaccadÄ• nasaá¹…khÄ• to Ä• darabahumÄ• nagarukaraá¹‡asaá¹…khÄ
``sÄ«lasampanno bahussuto sutadharo Ä• raddhavÄ«riyoâ€™â€™ tiÄ• dinÄ• nayena ugga
brahmacariyaá¹ƒ carantÄ• naá¹ƒ diá¹-á¹-hadhammiko Ä• nisaá¹ƒso, tadatthaá¹ƒ. __iti maá¹
``evaá¹ƒ brahmacariyavÄ• se sati `ayaá¹ƒ sÄ«lavÄ• kalyÄ• á¹‡adhammoâ€™ tiÄ• dinÄ• m
sambhÄ• vetÅ«â€™â€™ ti \Ee I 110/ attano santaguá¹‡avasena sambhÄ• vanatthampi na
vussatÄ«ti sambandho.

keci \Ne 96/ pana __ ``janakuhanattha_nti pÄ• picchassa icchÄ• pakatassa sato
sÄ• mantajappanairiyÄ• pathanissitapaccayapaá¹-isevanasaá¹…khÄ• tena tividhena kuhan
janassa vimhÄ• panatthaá¹ƒ. __janalapanattha_nti pÄ• picchasseva sato paccayatthaá¹ƒ pa
lapanabhÄ• vena upalÄ• panabhÄ• vena vÄ• janassa lapanatthaá¹ƒ. __lÄ• bhasakkÄ• rasi
pÄ• picchasseva sato lÄ• bhÄ• digarutÄ• ya lÄ• bhasakkÄ• rasilokasaá¹…khÄ• tassa Ä• ni
nipphÄ• danatthaá¹ƒ. __iti maá¹ƒ jano jÄ• nÄ• tÅ«_ti pÄ• picchasseva sato asantaguá¹‡asa
evaá¹ƒ maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti na idaá¹ƒ brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti evan
purimoyeva pana attho sÄ• rataro.

__atha kho_ti ettha __athÄ• _ti aÃ±Ã±adatthe nipÄ• to, __kho_ti avadhÄ• raá¹‡e. tena kuh
aÃ±Ã±adatthÄ• yeva pana idaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussatÄ«ti dasseti. idÄ• ni t

dassento __ ``saá¹ƒvaratthaÃ±ceva pahÄ• natthaÃ±cÄ• â€™â€™ _ti \Be 105/ Ä• ha. tattha
pÄ• timokkhasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro, vÄ«riyasaá¹ƒ

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) hi Ä•
ayaá¹ƒ __pÄ• timokkhasaá¹ƒvaro_ nÄ• ma, yo sÄ«lasaá¹ƒvaroti ca pavuccati. ``rakkhati cak
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (DN I 213; MN I 295; SN b IV 239; AN a
__satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ (ajitÄ• ti bhagavÄ•),

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi,

paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041) ---

Ä• gato \Ee I 111/ ayaá¹ƒ __Ã±Ä• á¹‡asaá¹ƒvaro_. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™
IV 114; b VI 58) nayena Ä• gato ayaá¹ƒ __khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá
tiÄ• dinÄ• (MN I 26; AN a IV 114; b VI 58) nayena Ä• gato ayaá¹ƒ __vÄ«riyasaá¹ƒvaro_. at
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pajahanavasena, vattapaá¹-ivattÄ• naá¹ƒ karaá¹‡avasena ca
ca. saá¹…khepato sabbo kÄ• yavacÄ«saá¹ƒyamo, vitthÄ• rato sattannaá¹ƒ Ä• pattikkhandh
sÄ«lasaá¹ƒvaro. sati eva satisaá¹ƒvaro, satippadhÄ• nÄ• vÄ• kusalÄ• khandhÄ• . Ã±Ä• á
adhivÄ• sanavasena adoso, adosappadhÄ• nÄ• vÄ• tathÄ• pavattÄ• \Ne 97/ kusalÄ• kh
paÃ±Ã±Ä• ti eke. kÄ• mavitakkÄ• dÄ«naá¹ƒ anadhivÄ• sanavasena pavattaá¹ƒ vÄ«riyamev
paá¹-hamo kÄ• yaduccaritÄ• didussÄ«lyassa saá¹ƒvaraá¹‡ato saá¹ƒvaro, dutiyo muá¹-á¹-ha
aÃ±Ã±Ä• á¹‡assa, catuttho akkhantiyÄ• , paÃ±camo kosajjassa saá¹ƒvaraá¹‡ato pidahanat
evametassa saá¹ƒvarassa atthÄ• ya saá¹ƒvaratthaá¹ƒ, saá¹ƒvaranipphÄ• danatthanti attho.

pahÄ• nampi paÃ±cavidhaá¹ƒ --- tadaá¹…gappahÄ• naá¹ƒ, vikkhambhanappahÄ• naá¹ƒ, s
paá¹-ippassaddhippahÄ• naá¹ƒ, nissaraá¹‡appahÄ• nanti. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ h
paá¹-hamasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva. tassa pana paÃ±cavidhassapi tathÄ• tathÄ
106/ paá¹-inissajjanaá¹-á¹-hena samatikkamanaá¹-á¹-hena vÄ• pahÄ• nassa atthÄ• ya pah
pahÄ• nasÄ• dhanatthanti attho. tattha saá¹ƒvarena kilesÄ• naá¹ƒ cittasantÄ• ne pavesana
pavesananivÄ• raá¹‡aÃ±ceva samugghÄ• to cÄ• ti vadanti. ubhayenÄ• pi pana yathÄ• raha
daá¹-á¹-habbaá¹ƒ. sÄ«lÄ• didhammÄ• eva hi saá¹ƒvaraá¹‡ato saá¹ƒvaro, pajahanato pahÄ

gÄ• thÄ• su __anÄ«tiha_nti Ä«tiyo vuccanti upaddavÄ• --- diá¹-á¹-hadhammikÄ• ca samp
vinÄ• seti pajahatÄ«ti Ä«tihaá¹ƒ, anu Ä«tihanti __anÄ«tihaá¹ƒ, _ sÄ• sanabrahmacariyaá¹ƒ

atha vÄ• Ä«tÄ«hi anatthehi \Ee I 112/ saddhiá¹ƒ hananti gacchanti pavattantÄ«ti Ä«tihÄ• ,
taá¹‡hÄ• diupakkilesÄ• . natthi ettha Ä«tihÄ• ti __anÄ«tihaá¹ƒ_. Ä«tihÄ• vÄ• yathÄ• vutten
titthiyasamayÄ• , tappaá¹-ipakkhato idaá¹ƒ anÄ«tihaá¹ƒ. ``anitihaâ€™â€™ ntipi pÄ• á¹-ho. t
``itihÄ• yaâ€™â€™ nti dhammesu anekaá¹ƒsaggÄ• habhÄ• vato vicikicchÄ• itihaá¹ƒ nÄ• m
sammÄ• sambuddhappaveditattÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjantÄ• naá¹ƒ nikkaá¹…
ettha itihanti __anitihaá¹ƒ, _ aparappaccayanti attho. vuttaÃ±hetaá¹ƒ ``paccattaá¹ƒ veditabb
viÃ±Ã±Å«hÄ«â€™â€™ ti ``atakkÄ• vacaroâ€™â€™ ti ca. gÄ• thÄ• sukhatthaá¹ƒ pana ``an
katvÄ• paá¹-hanti.

nibbÄ• nasaá¹…khÄ• taá¹ƒ ogadhaá¹ƒ patiá¹-á¹-haá¹ƒ pÄ• raá¹ƒ gacchatÄ«ti __nibbÄ• nog
vimuttirasattÄ• ekanteneva nibbÄ• nasampÄ• pakoti attho. taá¹ƒ nibbÄ• nogadhagÄ• mina
yo so samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakilese bhinditvÄ• anuttaraá¹ƒ sammÄ• sam
bhagavÄ• __adesayi_ desesi. nibbÄ• nogadhoti vÄ• ariyamaggo vuccati. tena vinÄ• nibb
tassa ca nibbÄ• naá¹ƒ anÄ• lambitvÄ• appavattanato, taÃ±ca taá¹ƒ ekantaá¹ƒ gacchatÄ«ti
vÄ• __nibbÄ• nogadhagÄ• mina_nti nibbÄ• nassa antogÄ• minaá¹ƒ maggabrahmacariyaá¹
Ä• rammaá¹‡aá¹ƒ karitvÄ• tassa anto eva vattati pavattatÄ«ti. __mahattehÄ«_ti mahÄ• Ä•
uá¸·Ä• rajjhÄ• sayehi. mahantaá¹ƒ nibbÄ• naá¹ƒ, mahante vÄ• sÄ«lakkhandhÄ• dike esant
buddhÄ• dayo ariyÄ• . tehi __anuyÄ• to_ paá¹-ipanno. __yathÄ• buddhena desita_nti yath
abhiÃ±Ã±eyyÄ• dibhÄ• veneva sammÄ• sambuddhena mayÄ• desitaá¹ƒ, evaá¹ƒ ye etaá¹ƒ
tadatthaá¹ƒ sÄ• sanabrahmacariyaÃ±ca paá¹-ipajjanti. te diá¹-á¹-hadhammikasamparÄ• yika
yathÄ• rahaá¹ƒ anusÄ• santassa satthu mayhaá¹ƒ sÄ• sanakÄ• rino ovÄ• dappaá¹-ikarÄ• s
antaá¹ƒ pariyantaá¹ƒ appavattiá¹ƒ karissanti, dukkhassa vÄ• antaá¹ƒ nibbÄ• naá¹ƒ sacchik

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyanakuhanasuttavaá¹‡á¹‡anÄ•

<36> navame __abhiÃ±Ã±attha_nti kusalÄ• divibhÄ• gena khandhÄ• divibhÄ• gena ca sab
Ã±Ä• á¹‡ena aviparÄ«tato jÄ• nanatthaá¹ƒ. __pariÃ±Ã±attha_nti tebhÅ«makadhamme ``ida
parijÄ• nanatthaá¹ƒ samatikkamanatthaÃ±ca. tattha abhiÃ±Ã±eyyaabhijÄ• nanÄ• catusacc
pariÃ±Ã±eyyaparijÄ• nanÄ• pana yadipi dukkhasaccavisayÄ• , pahÄ• nasacchikiriyÄ• bhÄ
na pavattatÄ«ti pahÄ• nÄ• dayopi idha gahitÄ• ti veditabbaá¹ƒ. sesaá¹ƒ anantarasutte vutta

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. somanassasuttavaá¹‡á¹‡anÄ•

<37> dasame __sukhasomanassabahulo_ti ettha __sukha_nti kÄ• yikaá¹ƒ sukhaá¹ƒ, __so

tasmÄ• yassa kÄ• yikaá¹ƒ cetasikaÃ±ca sukhaá¹ƒ abhiá¹‡haá¹ƒ pavattati, so sukhasomana
__yonÄ«_ti ``catasso kho imÄ• , sÄ• riputta, yoniyoâ€™â€™ tiÄ• dÄ«su (MN I 152) khandh
Ä• gato. ``yoni hesÄ• , bhÅ«mija, phalassa adhigamÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN III 22

``na \Ne 99/ cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaâ€™â€™ nti ca |
625).

``tamenaá¹ƒ kammajÄ• vÄ• tÄ• nibbattitvÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ samparivatt
sampaá¹-ipÄ• dentÄ«â€™â€™ ti ca Ä• dÄ«su passÄ• vamaggo. idha pana kÄ• raá¹‡aá¹ƒ \
anena. __Ä• raddhÄ• _ti paá¹-á¹-hapitÄ• paggahitÄ• paripuá¹‡á¹‡Ä• sampÄ• ditÄ• vÄ• .

__Ä• savÄ• naá¹ƒ_ \Ee I 114/ __khayÄ• yÄ• _ti ettha Ä• savantÄ«ti Ä• savÄ• , cakkhutopi
pavattantÄ«ti vuttaá¹ƒ hoti. dhammato yÄ• va gotrabhÅ«, okÄ• sato yÄ• va bhavaggÄ• sav
dhamme etaÃ±ca okÄ• saá¹ƒ anto karitvÄ• pavattantÄ«ti attho. antokaraá¹‡attho hi ayaá¹ƒ
cirapÄ• rivÄ• siyaá¹-á¹-hena madirÄ• dayo Ä• savÄ• viyÄ• tipi Ä• savÄ• . loke hi cirapÄ• riv
Ä• savÄ• ti vuccanti. yadi ca cirapÄ• rivÄ• siyaá¹-á¹-hena Ä• savÄ• , ete eva bhavituá¹ƒ ara
--- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, ito pubbe avijjÄ• nÄ• hosÄ«â€
10.61). Ä• yataá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ savanti pasavantÄ«tipi Ä• savÄ• . purimÄ• ni cett
kilesÄ• Ä• savÄ• ti Ä• gatÄ• , tattha yujjanti; pacchimaá¹ƒ kammepi. na kevalaÃ±ca kamma
kho nÄ• nappakÄ• rÄ• upaddavÄ• pi. abhidhamme hi ``cattÄ• ro Ä• savÄ• --- kÄ• mÄ• sav
avijjÄ• savoâ€™â€™ ti (Dhs 1102) kÄ• marÄ• gÄ• dayo kilesÄ• Ä• savÄ• ti Ä• gatÄ• . sutt
diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dhammaá¹ƒ desemÄ«â€™
vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ• .

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyya, manussattaÃ±ca abbaje.

te mayhaá¹ƒ, Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36)

ettha tebhÅ«makaá¹ƒ kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• . ``diá¹-á¹-hadhammikÄ
saá¹ƒvarÄ• ya samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti (Vin I
parÅ«paghÄ• tavippaá¹-isÄ• ravadhabandhÄ• dayo ceva apÄ• yadukkhabhÅ«tÄ• nÄ• napp

te \Ne 100/ panete Ä• savÄ• vinaye ``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒva
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti dvedhÄ• Ä• gatÄ• . saá¸·Ä• yatane ``tayom
kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savoâ€™â€™ ti \Be 109/ \Ee I 115/ (SN b IV 321) tidhÄ
suttantesu. abhidhamme teyeva diá¹-á¹-hÄ• savena saddhiá¹ƒ catudhÄ• Ä• gatÄ• . nibbedh

bhikkhave, Ä• savÄ• nirayagamanÄ«yÄ• , atthi Ä• savÄ• tiracchÄ• nayonigamanÄ«yÄ• , a
pettivisayagamanÄ«yÄ• , atthi Ä• savÄ• manussalokagamanÄ«yÄ• , atthi Ä• savÄ• devalo
63) paÃ±cadhÄ• Ä• gatÄ• . kammameva cettha Ä• savÄ• ti adhippetaá¹ƒ. chakkanipÄ• te `
saá¹ƒvarÄ• pahÄ• tabbÄ• â€™â€™ tiÄ• dinÄ• (AN b VI 58) nayena chadhÄ• Ä• gatÄ• . s
dassanapahÄ• tabbehi dhammehi saddhiá¹ƒ sattadhÄ• Ä• gatÄ• . idha pana abhidhammap
adhippetÄ• ti veditabbÄ• .

__khayÄ• yÄ• _ti ettha pana ``yo Ä• savÄ• naá¹ƒ khayo vayo bhedo paribhedo aniccatÄ• a
Ä• savÄ• naá¹ƒ sarasabhedo Ä• savÄ• naá¹ƒ khayoti vutto. ``jÄ• nato ahaá¹ƒ, bhikkhave, p
khayaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN I 15) ettha Ä• savÄ• naá¹ƒ khÄ«á¹‡Ä• kÄ• ro natthibh
Ä• savakkhayoti vutto.

``sekhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• â€™â€™ ti || (It 62) ---

ettha ariyamaggo Ä• savakkhayoti vutto. ``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«â€™â€
phalaá¹ƒ.

``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti || (Dhp 253) ---

ettha nibbÄ• naá¹ƒ. idha pana phalaá¹ƒ sandhÄ• ya ``Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™
arahattaphalatthÄ• yÄ• ti attho.

__saá¹ƒvejanÄ«yesu á¹-hÄ• nesÅ«_ti saá¹ƒvegajanakesu jÄ• tiÄ• dÄ«su saá¹ƒvegavatthÅ«
maraá¹‡aá¹ƒ, apÄ• yadukkhaá¹ƒ, atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á
I 116/, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ \Ne 101/ dukkhanti imÄ• ni hi saá¹ƒ
saá¹ƒvejanÄ«yaá¹-á¹-hÄ• nÄ• ni nÄ• ma. apica ``Ä• ditto lokasannivÄ• so uyyutto payÄ• to
upanÄ«yati loko addhuvo, atÄ• á¹‡o loko anabhissaro, assako \Be 110/ loko, sabbaá¹ƒ pah
loko atitto taá¹‡hÄ• dÄ• soâ€™â€™ tievamÄ• dÄ«ni (Paá¹-is I 117) cettha saá¹ƒvejanÄ«yaá
veditabbÄ• ni. __saá¹ƒvejanenÄ• _ti jÄ• tiÄ• disaá¹ƒvegavatthÅ«ni paá¹-icca uppannabhaya
saá¹ƒvejanena. atthato pana sahottappaÃ±Ä• á¹‡aá¹ƒ saá¹ƒvego nÄ• ma.

__saá¹ƒviggassÄ• _ti gabbhokkantikÄ• divasena anekavidhehi jÄ• tiÄ• didukkhehi saá¹ƒve
``saá¹ƒvejitvÄ• â€™â€™ ti ca paá¹-hanti. __yoniso padhÄ• nenÄ• _ti upÄ• yapadhÄ• nena,
so hi yathÄ• akusalÄ• dhammÄ• pahÄ«yanti, kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«ri

uttamabhÄ• vasÄ• dhanato ca ``padhÄ• naâ€™â€™ nti vuccati. tattha saá¹ƒvegena bhavÄ•
leá¹‡aá¹ƒ paá¹-isaraá¹‡aá¹ƒ apassanto tattha anolÄ«yanto alaggamÄ• naso tappaá¹-ipakkh
vinivattitavisaÃ±Ã±ito aÃ±Ã±adatthu nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbh
kalyÄ• á¹‡amittasannissayena yonisomanasikÄ• rabahulo visuddhÄ• sayappayogo samatha
sabbasmimpi saá¹…khÄ• ragate nibbindati virajjati, vipassanaá¹ƒ ussukkÄ• peti. tattha yadi
yonisomanasikÄ• rabahulo visuddhÄ• sayappayogo samathavipassanÄ• su yuttappayutto, t
sukhasomanassabahulatÄ• veditabbÄ• . yaá¹ƒ panÄ• yaá¹ƒ samathe patiá¹-á¹-hito vipassa
sabbasmimpi saá¹…khÄ• ragate nibbindati virajjati, vipassanaá¹ƒ ussukkÄ• peti, tenassa yo
Ä• savÄ• naá¹ƒ khayÄ• yÄ• ti veditabbaá¹ƒ.

gÄ• thÄ• su __saá¹ƒvijjethevÄ• _ti saá¹ƒvijjeyya eva saá¹ƒvegaá¹ƒ kareyya eva. ``saá¹ƒvijj
paá¹-hanti. vuttanayena saá¹ƒviggo hutvÄ• ti attho. __paá¹‡á¸• ito_ti \Ee I 117/ sappaÃ±Ã±o
tihetukapaá¹-isandhÄ«ti vuttaá¹ƒ hoti. __paÃ±Ã±Ä• ya samavekkhiyÄ• _ti saá¹ƒvegavatthÅ«
paÃ±Ã±Ä• ya sammÄ• avekkhiya. atha vÄ• paÃ±Ã±Ä• ya sammÄ• avekkhitvÄ• ti. sesaá¹

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• itivuttaka-aá¹-á¹-hakathÄ• ya

dukanipÄ• te paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. vitakkasuttavaá¹‡á¹‡anÄ•

<38> dutiyavaggassa \Be 111/ \Ne 102/ paá¹-hame __tathÄ• gataá¹ƒ, bhikkhave_ti ettha __
sattavohÄ• rasammÄ• sambuddhÄ• dÄ«su dissati. tathÄ• hesa ``hoti tathÄ• gato paraá¹ƒ n
I 65) sattavohÄ• re.

``tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ,

buddhaá¹ƒ namassÄ• ma suvatthi hotÅ«â€™â€™ ti || (Khp 6.16) ---

Ä• dÄ«su sammÄ• sambuddhe.

``tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ,

dhammaá¹ƒ namassÄ• ma suvatthi hotÅ«â€™â€™ ti || (Khp 6.17) ---

Ä• dÄ«su dhamme.

``tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ,

saá¹…ghaá¹ƒ namassÄ• ma suvatthi hotÅ«â€™â€™ ti || (Khp 6.18) ---

Ä• dÄ«su saá¹…ghe. idha pana sammÄ• sambuddhe. tasmÄ• tathÄ• gatanti ettha aá¹-á¹-h
tathÄ• gatoti vuccati. katamehi aá¹-á¹-hahi? tathÄ• Ä• gatoti tathÄ• gato, tathÄ• gatoti tath
tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisambuddhoti tat
tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato, abhibhavanaá¹-

kathaá¹ƒ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato? _ yathÄ• yena abhinÄ«hÄ• rena dÄ•
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ram
dasa upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• aá¹
attapariccÄ• gaá¹ƒ, dhanapariccÄ• gaá¹ƒ, dÄ• rapariccÄ• gaá¹ƒ, rajjapariccÄ• ganti imÄ• ni
\Ne 103/ pariccajitvÄ• yathÄ• \Ee I 118/ vipassiÄ• dayo sammÄ• sambuddhÄ• Ä• gatÄ• \
bhagavÄ• pi Ä• gatoti tathÄ• gato. yathÄ• ha ---

``yatheva lokamhi vipassiÄ• dayo,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato,

tathÄ• gato vuccati tena cakkhumÄ• â€™â€™ ti || ---

evaá¹ƒ tathÄ• Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato? _ yathÄ• sampatijÄ• tÄ• va vipassiÄ• dayo samehi
patiá¹-á¹-hÄ• ya uttarÄ• bhimukhÄ• sattapadavÄ«tihÄ• rena gatÄ• , tathÄ• amhÄ• kaá¹ƒ b
yathÄ• hu ---

``muhuttajÄ• tova gavaá¹ƒpatÄ« yathÄ• ,

samehi pÄ• dehi phusÄ« vasundharaá¹ƒ.

so vikkamÄ« satta padÄ• ni gotamo,

setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

``gantvÄ• na so satta padÄ• ni gotamo,

disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayi,

sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hitoâ€™â€™ ti || ---

evaá¹ƒ tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato? _ sabbesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ, tathaá¹ƒ, avitathaá¹ƒ, Ã±Ä• á¹‡agatiyÄ• Ä• gato, avirajjhitvÄ•
tathÄ• gato. yathÄ• ha ---

``sabbesaá¹ƒ \Ne 104/ pana dhammÄ• naá¹ƒ, sakasÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ.

tathamevÄ• gato yasmÄ• , tasmÄ• nÄ• tho tathÄ• gatoâ€™â€™ ti || ---

evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato? _ tathadhammÄ• n
yathÄ• ha ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni \Be 113/ avitathÄ• ni anaÃ±Ã±athÄ• ni. kat
dukkhaá¹ƒ ariyasaccanti \Ee I 119/, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±atha
1090) vitthÄ• ro. tÄ• ni ca bhagavÄ• abhisambuddho, tasmÄ• pi tathÄ• naá¹ƒ abhisambudd
abhisambuddhattho hi ettha gata-saddo. evaá¹ƒ tathadhamme yÄ• thÄ• vato abhisambuddh

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato? _ yaá¹ƒ sadevake loke ... pe ... sadevamanussÄ•
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• p
rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹ƒ bhagavÄ• sabbÄ• kÄ• rato jÄ• nÄ• ti passati. ev
cÄ• nena taá¹ƒ iá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• napa
taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ•
sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ• (Dhs 616) nayena
vÄ• rehi dvepaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti, vitathaá¹ƒ natthi. e
Ä• pÄ• thamÄ• gacchantesu saddÄ• dÄ«su. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yaá¹ƒ, bhikkhave, sadevakassa lokassa ... pe ... sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi ... pe
abbhaÃ±Ã±Ä• siá¹ƒ, taá¹ƒ tathÄ• gatassa viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â

evaá¹ƒ tathadassitÄ• ya tathÄ• gato. ettha tathadassiatthe tathÄ• gatoti padassa sambhavo

kathaá¹ƒ __tathavÄ• ditÄ• ya tathÄ• gato? _ yaá¹ƒ rattiá¹ƒ bhagavÄ• anuttaraá¹ƒ sammÄ•
yaÃ±ca \Ne 105/ rattiá¹ƒ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi, etthantare
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡akÄ• le yaá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ suttageyyÄ•
parisuddhaá¹ƒ paripuá¹‡á¹‡aá¹ƒ rÄ• gamadÄ• dinimmadanaá¹ƒ ekasadisaá¹ƒ tathaá¹ƒ avita

``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, ya
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ \Be 114/ etasmiá¹ƒ antare l
sabbaá¹ƒ taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• . tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™
23).

gadaattho hi ettha \Ee I 120/ gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato. apica Ä• ga
vacananti attho. tatho aviparÄ«to Ä• gado assÄ• ti dakÄ• rassa takÄ• raá¹ƒ katvÄ• tathÄ• g
padasiddhi veditabbÄ• .

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato? _ bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi, k
yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒbhÅ«tassa c
tathÄ• gato pavatto. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• ti tathÄ• gato. tenÄ• ha ``y
tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. iti yathÄ• vÄ• dÄ« tathÄ• kÄ• r
tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti. evaá¹ƒ tathÄ• kÄ• ritÄ• ya tathÄ• gato.

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato? _ yasmÄ• bhagavÄ• upari bhavaggaá¹ƒ
pariyantaá¹ƒ karitvÄ• tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati s
paÃ±Ã±Ä• yapi vimuttiyÄ• pi vimuttiÃ±Ä• á¹‡adassanenapi, na tassa tulÄ• vÄ• pamÄ• á¹‡
atulo appameyyo anuttaro devÄ• naá¹ƒ atidevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibr
tasmÄ• tathÄ• gato. tenÄ• ha ---

``sadevake, bhikkhave, loke ... pe ... manussÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±
vasavattÄ«, tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (DN III 188; AN a IV 23).

tatrÄ• yaá¹ƒ \Ne 106/ padasiddhi --- agado viya agado, desanÄ• vilÄ• so ceva puÃ±Ã±ussa
mahÄ• nubhÄ• vo bhisakko viya dibbÄ• gadena sappe, sabbaparappavÄ• dino sadevakaÃ±
sabbalokÄ• bhibhavane tatho aviparÄ«to yathÄ• vutto agado etassÄ• ti dakÄ• rassa takÄ• r

veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

apica \Be 115/ tathÄ• ya gatoti tathÄ• gato, tathaá¹ƒ gatoti tathÄ• gato. tattha sakalalokaá¹
tÄ«raá¹‡apariÃ±Ã±Ä• ya tathÄ• ya gato avagatoti tathÄ• gato, lokasamudayaá¹ƒ pahÄ• nap
atÄ«toti tathÄ• gato, lokanirodhaá¹ƒ sacchikiriyÄ• ya tathÄ• ya gato adhigatoti tathÄ• gato. l
paá¹-ipadaá¹ƒ tathaá¹ƒ \Ee I 121/ gato paá¹-ipannoti tathÄ• gato. vuttaÃ±hetaá¹ƒ bhagavatÄ

``loko, bhikkhave, tathÄ• gatena abhisambuddho. lokasmÄ• tathÄ• gato visaá¹ƒyutto. lokas
tathÄ• gatena abhisambuddho, lokasamudayo tathÄ• gatassa pahÄ«no. lokanirodho, bhikkh
abhisambuddho, lokanirodho tathÄ• gatassa sacchikato. lokanirodhagÄ• minÄ« paá¹-ipadÄ
abhisambuddhÄ• , lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gatassa bhÄ• vitÄ• . yaá¹ƒ, b
... sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ. tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â

aparehipi aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato. tathÄ• ya Ä• gatoti tathÄ• gato, t
tathÄ• gato, tathÄ• ni Ä• gatoti tathÄ• gato, tathÄ• gatoti tathÄ• gato, tathÄ• vidhoti tathÄ•
tathÄ• pavattikoti tathÄ• gato, tathehi Ä• gatoti tathÄ• gato, tathÄ• gatabhÄ• vena tathÄ• ga

kathaá¹ƒ __tathÄ• ya Ä• gatoti tathÄ• gato? _ yÄ• sÄ• bhagavatÄ• sumedhabhÅ«tena dÄ
pÄ• damÅ«le ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

evaá¹ƒ vuttaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ abhinÄ«hÄ• raá¹ƒ sampÄ• dentena ``ah
tiá¹‡á¹‡o tÄ• ressÄ• mi, mutto mocessÄ• mi, danto damessÄ• mi, assattho assÄ• sessÄ• m
parinibbÄ• pessÄ• mi \Ne 107/, suddho sodhessÄ• mi \Be 116/, buddho bodhessÄ• mÄ«â€
pavattitÄ• . vuttaá¹ƒ hetaá¹ƒ ---

``kiá¹ƒ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

``iminÄ• me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

``saá¹ƒsÄ• rasotaá¹ƒ \Ee I 122/ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevakeâ€™â€™ ti || (Bv 55-58).

taá¹ƒ panetaá¹ƒ mahÄ• paá¹-iÃ±Ã±aá¹ƒ sakalassapi buddhakaradhammasamudÄ• yassa pavicayapaccavekkhaá¹‡asamÄ• dÄ• nÄ• naá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ avisaá¹ƒvÄ• dento lo satasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni sakkaccaá¹ƒ nirantaraá¹ƒ niravasesato samatiá¹ƒsapÄ• ramiyo pÅ«retvÄ• , aá¹…gapariccÄ• gÄ• dayo paÃ±ca mahÄ• pariccÄ• ge saccÄ• dhiá¹-á¹-hÄ• nÄ• dÄ«ni cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni paribrÅ«hetvÄ• , puÃ±Ã±aÃ±Ä pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo ukkaá¹ƒsÄ• petvÄ• , bud pÄ• petvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhi; tasmÄ• tasseva sÄ• mahÄ• anaÃ±Ã±athÄ• , na tassa vÄ• laggamattampi vitathaá¹ƒ atthi. tathÄ• hi dÄ«paá¹…karo dasa maá¹…galo ... pe ... kassapo bhagavÄ• ti ime catuvÄ«sati sammÄ• sambuddhÄ• paá¹-ipÄ• bhavissatÄ«â€™â€™ ti naá¹ƒ byÄ• kariá¹ƒsu. evaá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ santi katÄ• bhinÄ«hÄ• rehi bodhisattehi laddhabbÄ• Ä• nisaá¹ƒsÄ• , te labhitvÄ• va Ä• gatoti tÄ• mahÄ• paá¹-iÃ±Ã±Ä• ya tathÄ• ya abhisambuddhabhÄ• vaá¹ƒ Ä• gato adhigatoti tathÄ• gat tathÄ• gato.

kathaá¹ƒ __tathÄ• ya gatoti tathÄ• gato? _ yÄ• yaá¹ƒ mahÄ• karuá¹‡Ä• lokanÄ• thassa, yA mahÄ• dukkhasambÄ• dhappaá¹-ipannaá¹ƒ sattanikÄ• yaá¹ƒ disvÄ• ``tassa \Be 117/ natth paá¹-isaraá¹‡aá¹ƒ, ahameva naá¹ƒ ito \Ne 108/ saá¹ƒsÄ• radukkhato mutto mocessÄ• mÄ« samussÄ• hitamÄ• naso mahÄ• bhinÄ«hÄ• raá¹ƒ akÄ• si. katvÄ• ca yathÄ• paá¹‡idhÄ• na ussukkamÄ• panno attano kÄ• yajÄ«vitanirapekkho paresaá¹ƒ sotapathagamanamattenapi cittutrÄ• sasamuppÄ• dikÄ• atidukkarÄ• dukkaracariyÄ• samÄ• caranto yathÄ• mahÄ• b hÄ• nabhÄ• giyÄ• saá¹ƒkilesabhÄ• giyÄ• á¹-hitibhÄ• giyÄ• vÄ• na hoti, atha kho uttari vis tathÄ• paá¹-ipajjamÄ• no anupubbena niravasese bodhisambhÄ• re samÄ• netvÄ• abhisa paraÃ±ca tÄ• yeva mahÄ• karuá¹‡Ä• ya saÃ±coditamÄ• naso pavivekaratiá¹ƒ paramaÃ±ca pahÄ• ya bÄ• lajanabahule loke tehi samuppÄ• ditaá¹ƒ sammÄ• nÄ• vamÄ• navippakÄ• ra veneyyajanavinayanena niravasesaá¹ƒ buddhakiccaá¹ƒ niá¹-á¹-hapesi. tatra yo bhagavato s samokkamanÄ• kÄ• ro, so parato Ä• vi bhavissati. yathÄ• buddhabhÅ«tassa lokanÄ• thass evaá¹ƒ bodhisattabhÅ«tassapi mahÄ• bhinÄ«hÄ• rakÄ• lÄ• dÄ«sÅ«ti sabbattha sabbadÄ• avitathÄ• anaÃ±Ã±athÄ• . tasmÄ• tÄ«supi avatthÄ• su sabbasattesu samÄ• narasÄ• ya ta sakalalokahitÄ• ya gato paá¹-ipannoti tathÄ• gato. evaá¹ƒ tathÄ• ya gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• ni Ä• gatoti tathÄ• gato? _ tathÄ• ni nÄ• ma cattÄ• ri ariyamaggaÃ±Ä• á
dukkhaá¹ƒ, ayaá¹ƒ dukkhasamudayo, ayaá¹ƒ dukkhanirodho, ayaá¹ƒ dukkhanirodhagÄ• mi
evaá¹ƒ sabbaÃ±eyyasaá¹…gÄ• hakÄ• naá¹ƒ pavattinivattitadubhayahetubhÅ«tÄ• naá¹ƒ cat
dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹-h
Ä• yÅ«hanaá¹-á¹-ho nidÄ• naá¹-á¹-ho saá¹ƒyogaá¹-á¹-ho palibodhaá¹-á¹-ho, nirodhassa niss
vivekaá¹-á¹-ho asaá¹…khataá¹-á¹-ho amataá¹-á¹-ho, maggassa niyyÄ• naá¹-á¹-ho hetvaá¹-á
adhipateyyaá¹-á¹-hotiÄ• dÄ«naá¹ƒ tabbibhÄ• gÄ• naÃ±ca yathÄ• bhÅ«tasabhÄ• vÄ• vabod
saá¹ƒkilesapakkhassa samucchindanena paá¹-iladdhÄ• ya tattha asammohÄ• bhisamayasa
aviparÄ«tÄ• kÄ• rappavattiyÄ• dhammÄ• naá¹ƒ sabhÄ• vasarasalakkhaá¹‡assa avisaá¹ƒvÄ
anaÃ±Ã±athÄ• ni, tÄ• ni \Be 118/ bhagavÄ• \Ee I 124/ anaÃ±Ã±aneyyo sayameva Ä• gato
Ä• gatoti tathÄ• gato.

yathÄ• ca maggaÃ±Ä• á¹‡Ä• ni, evaá¹ƒ bhagavato tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡Ä
catupaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni catuvesÄ• rajjaÃ±Ä• á¹‡Ä• ni paÃ±cagatipariccheda Ã±
chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni sattabojjhaá¹…gavibhÄ• vanaÃ±Ä• á¹‡Ä• ni aá¹-á¹-ham
navÄ• nupubbavihÄ• rasamÄ• pattiÃ±Ä• á¹‡Ä• ni dasabalaÃ±Ä• á¹‡Ä• ni ca vibhÄ• vetabb

tatrÄ• yaá¹ƒ \Ne 109/ vibhÄ• vanÄ• --- yaÃ±hi kiÃ±ci aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su a
sattÄ• naá¹ƒ hÄ«nÄ• dibhedabhinnÄ• naá¹ƒ hÄ«nÄ• dibhedabhinnÄ• su atÄ«tÄ• su khandh
sabhÄ• vakiccÄ• di avatthÄ• visesÄ• di khandhapaá¹-ibaddhanÄ• magottÄ• di ca jÄ• nitabb
atisukhumatirohitavidÅ«radesesu rÅ«padhammesu yo taá¹ƒtaá¹ƒpaccayavisesehi saddhiá¹ƒ
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandharasaphassÄ• diviseso, tattha sabbattheva hatthatale á¹-ha
paccakkhato asaá¹…gamappaá¹-ihataá¹ƒ bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati, tathÄ• anÄ• g
imÄ• ni tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡Ä• ni nÄ• ma. yathÄ• ha ---

``atÄ«taá¹ƒse buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gataá¹ƒse buddh
appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, paccuppannaá¹ƒse buddhassa bhagavato appaá¹-ihataá¹ƒ Ã
III 5).

tÄ• ni panetÄ• ni tattha tattha dhammÄ• naá¹ƒ sabhÄ• vasarasalakkhaá¹‡assa avisaá¹ƒvÄ
anaÃ±Ã±athÄ• ni, tÄ• ni bhagavÄ• sayambhuÃ±Ä• á¹‡ena adhigaÃ±chi. evaá¹ƒ tathÄ• ni Ä

tathÄ• atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibh
catasso paá¹-isambhidÄ• . tattha atthapabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nak
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . dhammapabhedassa
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ dhamme pabhedagataá¹ƒ Ã±Ä
niruttipabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ niruttÄ• bhil

Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . paá¹-ibhÄ• napabhedassa \Be 119/
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ \Ee I 125/ paá¹-ibhÄ• ne pabh
paá¹-ibhÄ• napaá¹-isambhidÄ• . vuttaÃ±hetaá¹ƒ ---

``atthe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dhamme Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhi
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™ ti (Vibh 718).

ettha ca hetuanusÄ• rena araá¹‡Ä«yato adhigantabbato ca saá¹…khepato hetuphalaá¹ƒ at
yaá¹ƒkiÃ±ci paccayuppannaá¹ƒ, nibbÄ• naá¹ƒ, bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti ime paÃ±ca
atthaá¹ƒ paccavekkhantassa tasmiá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isamb
saá¹…khepato paccayo. so hi yasmÄ• taá¹ƒ taá¹ƒ atthaá¹ƒ vidahati pavatteti ceva pÄ• peti
vuccati. pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhÄ• sitaá¹ƒ, kusalaá¹ƒ
paÃ±ca dhammÄ• dhammo, taá¹ƒ dhammaá¹ƒ paccavekkhantassa tasmiá¹ƒ dhamme pabh
dhammapaá¹-isambhidÄ• . vuttampi cetaá¹ƒ ---

``dukkhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ dhammapa
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡
dhammapaá¹-isambhidÄ• â€™â€™ ti (Vibh 719).

atha vÄ• hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , hetuphale Ã±Ä• á¹‡aá¹ƒ attha
jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ«tÄ• , imesu dhammesu
atthapaá¹-isambhidÄ• . yamhÄ• dhammÄ• te dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• ni
pÄ• tubhÅ«tÄ• , tesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . jarÄ• maraá¹‡e
jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . jarÄ• maraá¹‡anirodhe
atthapaá¹-isambhidÄ• , jarÄ• maraá¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ d
jÄ• tiyÄ• , bhave, upÄ• dÄ• ne, taá¹‡hÄ• ya, vedanÄ• ya, phasse, saá¸·Ä• yatane, nÄ• mar
saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , saá¹…khÄ• rasamudaye Ã±Ä• á¹‡a
saá¹…khÄ• ranirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• \Ee I 126/, saá¹…khÄ• ranirodh
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• .

``idha \Be 120/ bhikkhu dhammaá¹ƒ jÄ• nÄ• ti --- suttaá¹ƒ, geyyaá¹ƒ ... pe ... vedallaá¹ƒ. aya
dhammapaá¹-isambhidÄ• . so tassa tasseva bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• ti --- `ayaá¹ƒ ima
ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™ ti, ayaá¹ƒ vuccati atthapaá¹-isambhidÄ• (Vibh 724).

``katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ upp
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dha
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhamm

dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthap
vitthÄ• ro (Vibh 725).

tasmiá¹ƒ \Ne 111/ atthe ca dhamme ca sabhÄ• vanirutti abyabhicÄ• ravohÄ• ro abhilÄ• po,
sabhÄ• vaniruttÄ• bhilÄ• pe mÄ• gadhikÄ• ya sabbasattÄ• naá¹ƒ mÅ«labhÄ• sÄ• ya ``ayaá
sabhÄ• vaniruttÄ«â€™â€™ ti pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yathÄ
gocarakiccÄ• divasena vitthÄ• rato pavattaá¹ƒ sabbampi Ã±Ä• á¹‡amÄ• rammaá¹‡aá¹ƒ kat
Ã±Ä• á¹‡e pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• . iti imÄ• ni cattÄ•
paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni sayameva bhagavatÄ• adhigatÄ• ni atthadhammÄ• dike ta
avisaá¹ƒvÄ• danavasena aviparÄ«tÄ• kÄ• rappavattiyÄ• tathÄ• ni avitathÄ• ni anaÃ±Ã±ath
tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• yaá¹ƒ kiÃ±ci Ã±eyyaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ bhagavatÄ• sabbÄ• kÄ• rena Ã±Ä
adhigataá¹ƒ abhisambuddhaá¹ƒ. tathÄ• hissa abhiÃ±Ã±eyyÄ• dhammÄ• abhiÃ±Ã±eyyato
pariÃ±Ã±eyyato buddhÄ• , pahÄ• tabbÄ• dhammÄ• pahÄ• tabbato buddhÄ• , sacchikÄ• ta
buddhÄ• , bhÄ• vetabbÄ• dhammÄ• bhÄ• vetabbato buddhÄ• , yato naá¹ƒ koci samaá¹‡o
mÄ• ro vÄ• brahmÄ• vÄ• ``ime nÄ• ma te dhammÄ• anabhisambuddhÄ• â€™â€™ ti sah
natthi.

yaá¹ƒ \Ee I 127/ kiÃ±ci pahÄ• tabbaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ bhagavatÄ• anavasesato
anuppattidhammaá¹ƒ, na tassa pahÄ• nÄ• ya uttari karaá¹‡Ä«yaá¹ƒ atthi \Be 121/. tathÄ• h
lobhadosamohaviparÄ«tamanasikÄ• raahirikÄ• nottappathinamiddha- kodhÅ«panÄ• hamak
mÄ• yÄ• sÄ• á¹-heyyathambhasÄ• rambhamÄ• nÄ• timÄ• namadapamÄ• dativdhÄ• kusala
visamasaÃ±Ã±Ä• malavitakkapapaÃ±caesanÄ• taá¹‡hÄ• catubbidhavipariyesaÄ• sava-
ganthaoghayogÄ• gatitaá¹‡hupÄ• dÄ• napaÃ±cÄ• bhinandananÄ«varaá¹‡a-
cetokhilacetasovinibandhachavivÄ• damÅ«lasattÄ• nusaya-
aá¹-á¹-hamicchattanavaÄ• ghÄ• tavatthutaá¹‡hÄ• mÅ«lakadasaakusala-
kammapathaekavÄ«satianesanadvÄ• saá¹-á¹-hidiá¹-á¹-higataaá¹-á¹-hasatataá¹‡hÄ• vicaritÄ
diyaá¸• á¸• hakilesasahassaá¹ƒ saha vÄ• sanÄ• ya pahÄ«naá¹ƒ samucchinnaá¹ƒ samÅ«ha
vÄ• ... pe ... brahmÄ• vÄ• ``ime nÄ• ma te kilesÄ• appahÄ«nÄ• â€™â€™ ti saha dhamm
natthi.

ye cime bhagavatÄ• kammavipÄ• kakilesÅ«pavÄ• daÄ• á¹‡Ä• vÄ«tikkamappabhedÄ• ant
te ekantena antarÄ• yÄ• ya, yato naá¹ƒ koci samaá¹‡o vÄ• ... pe ... brahmÄ• vÄ• ``nÄ• la
antarÄ• yÄ• yÄ• â€™â€™ ti saha dhammena anuyuÃ±jituá¹ƒ samattho natthi.

yo \Ne 112/ ca bhagavatÄ• niravasesavaá¹-á¹-adukkhanissaraá¹‡Ä• ya sÄ«lasamÄ• dhipa
sattakoá¹-á¹-hÄ• siko sattatiá¹ƒsappabhedo ariyamaggapubbaá¹…gamo anuttaro niyyÄ• na

niyyÄ• ti paá¹-ipannassa vaá¹-á¹-adukkhato, yato naá¹ƒ koci samaá¹‡o vÄ• ... pe ... brahmÄ
``niyyÄ• nadhammo tayÄ• desito na niyyÄ• tÄ«â€™â€™ ti saha dhammena anuyuÃ±jituá¹ƒ
vuttaÃ±hetaá¹ƒ --- ``sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dhammÄ• anabhisambu
vitthÄ• ro. evametÄ• ni attano Ã±Ä• á¹‡appahÄ• nadesanÄ• visesÄ• naá¹ƒ avitathabhÄ• vÄ
aviparÄ«tÄ• kÄ• rappavattÄ• ni bhagavato catuvesÄ• rajjaÃ±Ä• á¹‡Ä• ni tathÄ• ni avitathÄ•
bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• nirayagati, tiracchÄ• nagati, petagati, manussagati, devagatÄ«ti paÃ±ca gatiyo. tÄ•
aá¹-á¹-ha mahÄ• nirayÄ• \Ee I 128/, kukkuá¸·Ä• dayo soá¸·asa ussadanirayÄ• , lokantarika
ekantadukkhatÄ• ya nirassÄ• daá¹-á¹-hena nirayÄ• ca, sakakammunÄ• gantabbato gati cÄ
tibbandhakÄ• rasÄ«tanarakÄ• pi etesveva antogadhÄ• kimikÄ«á¹-apaá¹-aá¹…gasarÄ«sapa
tiriyaá¹ƒ aÃ±chitabhÄ• vena tiracchÄ• nÄ• nÄ• ma. te eva gatÄ«ti __tiracchÄ• nagati_.
khuppipÄ• sitaparadattÅ«pajÄ«vinijjhÄ• mataá¹‡hikÄ• dayo dukkhabahulatÄ• ya pakaá¹-á¹-
petÄ• , te eva gatÄ«ti __petagati_. kÄ• lakaÃ±cikÄ• diasurÄ• pi etesveva antogadhÄ• . pari
saddhiá¹ƒ jambudÄ«pÄ• dicatumahÄ• dÄ«pavÄ• sino manaso ussannatÄ• ya manussÄ• , t
cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ
dibbanti attano iddhÄ• nubhÄ• vena kÄ«á¸·anti jotenti cÄ• ti devÄ• , te eva gatÄ«ti __devag

tÄ• panetÄ• gatiyo yasmÄ• taá¹ƒtaá¹ƒkammanibbatto upapattibhavaviseso, tasmÄ• atth
kaá¹-attÄ• ca rÅ«paá¹ƒ. tattha ``ayaá¹ƒ nÄ• ma gati nÄ• ma iminÄ• kammunÄ• jÄ• yati, ta
paccayavisesehi evaá¹ƒ vibhÄ• gabhinnattÄ• visuá¹ƒ ete sattanikÄ• yÄ• evaá¹ƒ vibhÄ• ga
yathÄ• sakaá¹ƒhetuphalavibhÄ• gaparicchindanavasena á¹-hÄ• naso hetuso bhagavato Ã±
bhagavÄ• ---

``paÃ±ca kho imÄ• , sÄ• riputta, gatiyo. katamÄ• paÃ±ca? nirayo, tiracchÄ• nayoni, pettivis
nirayaÃ±cÄ• haá¹ƒ, sÄ• riputta, pajÄ• nÄ• mi, nirayagÄ• miÃ±ca maggaá¹ƒ, nirayagÄ• mini
paá¹-ipanno ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• \Ne 113/ apÄ• yaá¹ƒ duggatiá¹ƒ vin
upapajjati, taÃ±ca pajÄ• nÄ• mÄ«â€™â€™ tiÄ• di (MN I 153).

tÄ• ni panetÄ• ni bhagavato Ã±Ä• á¹‡Ä• ni tasmiá¹ƒ tasmiá¹ƒ visaye aviparÄ«tÄ• kÄ• rappa
tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• yaá¹ƒ sattÄ• naá¹ƒ saddhÄ• diyogavikalabhÄ• vÄ• vabodhena
apparajakkhamahÄ• rajakkhatÄ• divisesavibhÄ• vanaá¹ƒ paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi pav
indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ. vuttaÃ±hetaá¹ƒ \Ee I 129/ --- ``saddho puggalo apparajak
mahÄ• rajakkhoâ€™â€™ ti (Paá¹-is I 111) vitthÄ• ro.

yaÃ±ca \Be 123/ ``ayaá¹ƒ puggalo apparajakkho, ayaá¹ƒ sassatadiá¹-á¹-hiko, ayaá¹ƒ ucche

anulomikÄ• yaá¹ƒ khantiyaá¹ƒ á¹-hito, ayaá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡e á¹-hito, ayaá¹ƒ kÄ• n
nekkhammÄ• diÄ• sayo, ayaá¹ƒ nekkhammÄ• sayo, na kÄ• mÄ• diÄ• sayoâ€™â€™ tiÄ• di
thÄ• magato, na paá¹-ighÄ• diko, imassa paá¹-igho ativiya thÄ• magato, na kÄ• marÄ• gÄ•
``imassa puÃ±Ã±Ä• bhisaá¹…khÄ• ro adhiko, na apuÃ±Ã±Ä• bhisaá¹…khÄ• ro na Ä• neÃ±
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro adhiko, na puÃ±Ã±Ä• bhisaá¹…khÄ• ro na Ä• neÃ±jÄ• bhisa
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro adhiko, na puÃ±Ã±Ä• bhisaá¹…khÄ• ro na apuÃ±Ã±Ä• bhisa
adhikaá¹ƒ, imassa vacÄ«sucaritaá¹ƒ, imassa manosucaritaá¹ƒ. ayaá¹ƒ hÄ«nÄ• dhimuttiko, a
paá¹‡Ä«tÄ• dhimuttiko, ayaá¹ƒ kammÄ• varaá¹‡ena samannÄ• gato, ayaá¹ƒ kilesÄ• varaá¹
vipÄ• kÄ• varaá¹‡ena samannÄ• gato, ayaá¹ƒ na kammÄ• varaá¹‡ena samannÄ• gato, na
vipÄ• kÄ• varaá¹‡ena samannÄ• gatoâ€™â€™ tiÄ• dinÄ• ca sattÄ• naá¹ƒ Ä• sayÄ• dÄ«na
vibhÄ• vanÄ• kÄ• rappavattaá¹ƒ bhagavato Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ. yaá¹ƒ sandhÄ•

``idha tathÄ• gato sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, caritaá¹ƒ jÄ• n
jÄ• nÄ• ti, bhabbÄ• bhabbe satte jÄ• nÄ• tÄ«â€™â€™ tiÄ• di (Paá¹-is I 113).

yaÃ±ca uparimaheá¹-á¹-himapuratthimapacchimakÄ• yehi
dakkhiá¹‡avÄ• maakkhikaá¹‡á¹‡asotanÄ• sikÄ• sotaaá¹ƒsakÅ«á¹-apassahatthapÄ• dehi aá
lomalomakÅ«pehi ca aggikkhandhÅ«dakadhÄ• rÄ• pavattanaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡
vividhavikubbaniddhinimmÄ• panakaá¹ƒ bhagavato yamakapÄ• á¹-ihÄ• riyaÃ±Ä• á¹‡aá¹ƒ. y

``idha tathÄ• gato yamakapÄ• á¹-ihÄ• riyaá¹ƒ karoti asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vakehi. upari
pavattati, heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• pavattati. heá¹-á¹-himakÄ• yato aggikkhand
uparimakÄ• yato udakadhÄ• rÄ• pavattatÄ«â€™â€™ tiÄ• di (Paá¹-is I 116).

yaÃ±ca \Be 124/ rÄ• gÄ• dÄ«hi jÄ• tiÄ• dÄ«hi ca anekehi dukkhadhammehi \Ee I 130/ upa
tato nÄ«haritukÄ• matÄ• vasena nÄ• nÄ• nayehi pavattassa bhagavato mahÄ• karuá¹‡okka
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡aá¹ƒ. yathÄ• ha ---

``katamaá¹ƒ tathÄ• gatassa mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡aá¹ƒ? bahukehi Ä• kÄ•
bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati, Ä• ditto lokasannivÄ• soti passant
bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamatÄ«â€™â€™ ti. ---

Ä• dinÄ• (Paá¹-is I 117) ekÅ«nanavutiyÄ• Ä• kÄ• rehi vibhajanaá¹ƒ kataá¹ƒ.

yaá¹ƒ pana yÄ• vatÄ• dhammadhÄ• tu, yattakaá¹ƒ Ã±Ä• tabbaá¹ƒ saá¹…khatÄ• saá¹…kha
paropadesena vinÄ• sabbÄ• kÄ• rato paá¹-ijÄ• nanasamatthaá¹ƒ Ä• kaá¹…khÄ• mattappa
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ bhagavato Ã±Ä• á¹‡aá¹ƒ sabbathÄ• anavasesasaá¹…khatÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tatthÄ• varaá¹‡Ä• bhÄ• vatova nissaá¹…gappavattiá¹ƒ upÄ

ca vuccati. ayamettha saá¹…khepo, vitthÄ• ro pana parato Ä• vi bhavissati.

evametÄ• ni bhagavato cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni aviparÄ«tÄ• kÄ• rappavattiyÄ
avisaá¹ƒvÄ• danato tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. evampi bhagavÄ• tathÄ• ni Ä•

tathÄ• ``sattime, bhikkhave, bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambo
vÄ«riyasambojjhaá¹…go, pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisam
upekkhÄ• sambojjhaá¹…goâ€™â€™ ti (Paá¹-is II 17; SN c V 185) evaá¹ƒ sarÅ«pato yÄ• ya
\Ne 115/ uppajjamÄ• nÄ•
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• satiÄ• dibhedÄ• dhammasÄ• maggÄ«, yÄ• ya ariy
uá¹-á¹-hahati, cattÄ• ri vÄ• saccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikaroti, sÄ• c
``bodhÄ«â€™â€™ ti vuccati, tassÄ• bodhiyÄ• aá¹…gÄ• ti bojjhaá¹…gÄ• . ariyasÄ• vako v
dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ``bodhÄ«â€™â€™ ti vuccati. tassa bodhissa aá¹
\Ee I 131/ __sÄ• maÃ±Ã±alakkhaá¹‡ato_ \Be 125/, upaá¹-á¹-hÄ• nalakkhaá¹‡o satisambojjh
dhammavicayasambojjhaá¹…go, paggahalakkhaá¹‡o vÄ«riyasambojjhaá¹…go, pharaá¹‡ala
upasamalakkhaá¹‡o passaddhisambojjhaá¹…go, avikkhepalakkhaá¹‡o samÄ• dhisambojjha
paá¹-isaá¹…khÄ• nalakkhaá¹‡o upekkhÄ• sambojjhaá¹…goti evaá¹ƒ __visesalakkhaá¹‡ato_

``tattha katamo satisambojjhaá¹…go? idha bhikkhu satimÄ• hoti paramena satinepakkena
cirakatampi cirabhÄ• sitampi saritÄ• hoti anussaritÄ• â€™â€™ tiÄ• dinÄ• (Vibh 467) satta
aÃ±Ã±amaÃ±Ã±Å«pakÄ• ravasena __ekakkhaá¹‡e pavattidassanato_. ``tattha katamo sati
ajjhattaá¹ƒ dhammesu sati, atthi bahiddhÄ• dhammesu satÄ«â€™â€™ tiÄ• dinÄ• (Vibh 46
__visayavibhÄ• vanÄ• pavattidassanato_. ``tattha katamo satisambojjhaá¹…go? idha, bhikk
satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ, virÄ• ganissitaá¹ƒ, nirodhanissitaá¹ƒ,
vosaggapariá¹‡Ä• miâ€™â€™ ntiÄ• dinÄ• (Vibh 471) __bhÄ• vanÄ• vidhidassanato_. ``tat
idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ... pe ... tasmiá¹ƒ samaye
honti, satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go. tattha katamo satisambojjh
anussatÄ«â€™â€™ tiÄ• dinÄ• (Vibh 478) __chanavutiyÄ• nayasahassavibhÄ• gehÄ«_ti e
bhagavato bojjhaá¹…gavibhÄ• vanaÃ±Ä• á¹‡Ä• ni tassa tassa atthassa avisaá¹ƒvÄ• danato
anaÃ±Ã±athÄ• ni. evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• ``tattha katamaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayameva
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti (Vibh
sabbakilesehi Ä• rakattÄ• ariyabhÄ• vakarattÄ• ariyaphalapaá¹-ilÄ• bhakarattÄ• ca ariyo.
aá¹-á¹-havidhattÄ• nibbÄ• nÄ• dhigamÄ• ya ekantakÄ• raá¹‡attÄ• ca aá¹-á¹-haá¹…giko. ki
atthikehi maggÄ«yati, sayaá¹ƒ vÄ• nibbÄ• naá¹ƒ maggayatÄ«ti maggoti evaá¹ƒ __sÄ• maÃ
``sammÄ• dassanalakkhaá¹‡Ä• sammÄ• diá¹-á¹-hi, sammÄ• abhiniropanalakkhaá¹‡o samm

sammÄ• pariggahaá¹‡alakkhaá¹‡Ä• sammÄ• vÄ• cÄ• \Ee I 132/, sammÄ• samuá¹-á¹-hÄ•
sammÄ• vodÄ• nalakkhaá¹‡o sammÄ• Ä• jÄ«vo, sammÄ• paggahalakkhaá¹‡o sammÄ• vÄ
sammÄ• sati \Be 126/, sammÄ• avikkhepalakkhaá¹‡o sammÄ• samÄ• dhÄ«â€™â€™ ti eva
sammÄ• diá¹-á¹-hi tÄ• va aÃ±Ã±ehipi attano paccanÄ«kakilesehi saddhiá¹ƒ micchÄ• diá¹-á¹
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, tappaá¹-icchÄ• dakamohavidhamanena asammohat
tathÄ• sammÄ• saá¹…kappÄ• dayopi micchÄ• saá¹…kappÄ• dÄ«ni pajahanti, nirodhaÃ±ca
sahajÄ• tadhammÄ• naá¹ƒ
sammÄ• abhiniropanapariggahaá¹‡asamuá¹-á¹-hÄ• panavodÄ• napaggahaupaá¹-á¹-hÄ• na
evaá¹ƒ __kiccavibhÄ• gato_. sammÄ• diá¹-á¹-hi pubbabhÄ• ge nÄ• nakkhaá¹‡Ä• visuá¹ƒ d
maggakÄ• le ekakkhaá¹‡Ä• nibbÄ• nameva Ä• rammaá¹‡aá¹ƒ katvÄ• kiccato ``dukkhe Ã±
nÄ• mÄ• ni labhati. sammÄ• saá¹…kappÄ• dayopi pubbabhÄ• ge nÄ• nakkhaá¹‡Ä• nÄ• nÄ
ekÄ• rammaá¹‡Ä• , tesu sammÄ• saá¹…kappo kiccato ``nekkhammasaá¹…kappoâ€™â€™
sammÄ• vÄ• cÄ• dayo tayo pubbabhÄ• ge ``musÄ• vÄ• dÄ• veramaá¹‡Ä«â€™â€™ tiÄ• di
hutvÄ• maggakkhaá¹‡e viratiyova, sammÄ• vÄ• yÄ• masatiyo kiccato sammappadhÄ• nas
nÄ• mÄ• ni labhanti. sammÄ• samÄ• dhi pana maggakkhaá¹‡epi paá¹-hamajjhÄ• nÄ• divas
pubbabhÄ• gÄ• parabhÄ• gesu __pavattivibhÄ• gato_. ``idha, bhikkhave, bhikkhu sammÄ•
vivekanissitaâ€™â€™ ntiÄ• dinÄ• (Vibh 489) __bhÄ• vanÄ• vidhito_. ``tattha katamo aá¹-á
bhikkhu, yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ... pe ... dukkhapaá¹-ipadaá¹ƒ
tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo
__caturÄ• sÄ«tiyÄ• nayasahassavibhÄ• gehÄ«_ti evaá¹ƒ anekÄ• kÄ• rato pavattÄ• ni bhag
ariyamaggavibhÄ• vanaÃ±Ä• á¹‡Ä• ni atthassa avisaá¹ƒvÄ• danato sabbÄ• nipi tathÄ• ni a
evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• paá¹-hamajjhÄ• nasamÄ• pattiyÄ• ca nirodhasamÄ• pattÄ«ti etÄ• su anupaá¹-ipÄ•
samÄ• pajjitabbaá¹-á¹-hena ca anupubbavihÄ• rasamÄ• pattÄ«su sampÄ• danapaccavekkh
sampayogavasena ca pavattÄ• ni bhagavato Ã±Ä• á¹‡Ä• ni tadatthasiddhiyÄ• tathÄ• ni avi
evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato. tathÄ• ``idaá¹ƒ imassa á¹-hÄ• naá¹ƒ \Be
aá¹-á¹-hÄ• naâ€™â€™ nti aviparÄ«taá¹ƒ tassa tassa phalassa kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• n
sattÄ• naá¹ƒ atÄ«tÄ• dibhedabhinnassa kammasamÄ• dÄ• nassa anavasesato yathÄ• bhÅ
Ä• yÅ«hanakkhaá¹‡eyeva tassa tassa sattassa ``ayaá¹ƒ nirayagÄ• minÄ« paá¹-ipadÄ• ... p
nibbÄ• nagÄ• minÄ« \Ne 117/ paá¹-ipadÄ• â€™â€™ ti yÄ• thÄ• vato sÄ• savÄ• nÄ• savaka
khandhÄ• yatanÄ• naá¹ƒ upÄ• dinnÄ• nupÄ• dinnÄ• dianekasabhÄ• vaá¹ƒ nÄ• nÄ• sabhÄ•
dhÄ• tuyÄ• ussannattÄ• imasmiá¹ƒ dhammappabandhe ayaá¹ƒ viseso jÄ• yatÄ«â€™â€™
dhÄ• tunÄ• nattajÄ• nanaá¹ƒ, saddhÄ• diindriyÄ• naá¹ƒ tikkhamudutÄ• jÄ• nanaá¹ƒ saá¹ƒki
jhÄ• navimokkhÄ• dijÄ• nanaá¹ƒ, sattÄ• naá¹ƒ aparimÄ• á¹‡Ä• su jÄ• tÄ«su tappaá¹-ibandh
pubbenivutthakkhandhasantatijÄ• nanaá¹ƒ hÄ«nÄ• divibhÄ• gehi saddhiá¹ƒ cutipaá¹-isandh
dukkhaâ€™â€™ ntiÄ• dinÄ• heá¹-á¹-hÄ• vuttanayeneva catusaccajÄ• nananti imÄ• ni bha
avirajjhitvÄ• yathÄ• sakaá¹ƒvisayÄ• vagÄ• hanato yathÄ• dhippetatthasÄ• dhanato ca yath

avitathÄ• ni anaÃ±Ã±athÄ• ni. vuttaÃ±hetaá¹ƒ ---

``idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bh
tiÄ• di (Vibh 809; AN c 10.21).

evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

yathÄ• cetesampi Ã±Ä• á¹‡Ä• naá¹ƒ vasena, evaá¹ƒ yathÄ• vuttÄ• naá¹ƒ
satipaá¹-á¹-hÄ• nasammappadhÄ• nÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• dianantÄ• parimeyyabhe
paÃ±Ã±Ä• visesÄ• naá¹ƒ vasena bhagavÄ• tathÄ• ni Ã±Ä• á¹‡Ä• ni Ä• gato adhigatoti tath
Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato? _ yÄ• tÄ• bhagavato
abhijÄ• tiabhisambodhidhammavinayapaÃ±Ã±Ä• panaanupÄ• disesanibbÄ• nadhÄ• tuyo, t
yadatthaá¹ƒ tÄ• lokanÄ• thena abhipatthitÄ• pavattitÄ• ca, tadatthassa ekantasiddhiyÄ• a
aviparÄ«tatthavuttiyÄ• tathÄ• avitathÄ• \Ee I 133/ anaÃ±Ã±athÄ• . tathÄ• hi ayaá¹ƒ bhag
samatiá¹ƒsapÄ• ramiparipÅ«raá¹‡Ä• dikaá¹ƒ vuttappakÄ• raá¹ƒ sabbabuddhattahetuá¹ƒ sa
tusitapure á¹-hito buddhakolÄ• halaá¹ƒ sutvÄ• dasasahassacakkavÄ• á¸·adevatÄ• hi ekato
upasaá¹…kamitvÄ• ---

``kÄ• lo kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67) ---

Ä• yÄ• cito uppannapubbanimitto paÃ±ca mahÄ• vilokanÄ• ni viloketvÄ• ``idÄ• ni ahaá¹ƒ m
uppajjitvÄ• abhisambujjhissÄ• mÄ«â€™â€™ ti Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ sakyarÄ•
kucchiyaá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• dasa mÄ• se devamanussehi mahatÄ• parihÄ• rena
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ paccÅ«sasamaye abhijÄ• tiá¹ƒ pÄ• puá¹‡i.

abhijÄ• tikkhaá¹‡e panassa paá¹-isandhiggahaá¹‡akkhaá¹‡e viya __dvattiá¹ƒsa pubbanimit
ayaá¹ƒ dasasahassilokadhÄ• tu saá¹ƒkampi sampakampi sampavedhi, dasasu cakkavÄ• á¸
obhÄ• so phari, tassa, taá¹ƒ siriá¹ƒ daá¹-á¹-hukÄ• mÄ• viya andhÄ• cakkhÅ«ni paá¹-ilabhia
suá¹‡iá¹ƒsu, mÅ«gÄ• samÄ• lapiá¹ƒsu, khujjÄ• ujugattÄ• ahesuá¹ƒ, paá¹…gulÄ• padasÄ
bandhanagatÄ• sabbasattÄ• andubandhanÄ• dÄ«hi mucciá¹ƒsu, sabbanarakesu aggi nibb
vÅ«pasami, tiracchÄ• nÄ• naá¹ƒ bhayaá¹ƒ nÄ• hosi, sabbasattÄ• naá¹ƒ rogo vÅ«pasami, sa
ahesuá¹ƒ, madhurenÄ• kÄ• rena assÄ• hasiá¹ƒsu, vÄ• raá¹‡Ä• gajjiá¹ƒsu, sabbatÅ«riyÄ•
muÃ±ciá¹ƒsu, aghaá¹-á¹-itÄ• ni eva manussÄ• naá¹ƒ hatthÅ«pagÄ• dÄ«ni Ä• bharaá¹‡Ä• n
muÃ±ciá¹ƒsu, sabbadisÄ• vippasannÄ• ahesuá¹ƒ, sattÄ• naá¹ƒ sukhaá¹ƒ uppÄ• dayamÄ•

akÄ• lamegho vassi, pathavitopi udakaá¹ƒ ubbhijjitvÄ• vissandi, pakkhino Ä• kÄ• sagaman
asandamÄ• nÄ• aá¹-á¹-haá¹ƒsu, mahÄ• samudde madhuraá¹ƒ udakaá¹ƒ ahosi, upakkilesa
eva Ä• kÄ• sagatÄ• sabbÄ• jotiyo jotiá¹ƒsu, á¹-hapetvÄ• arÅ«pÄ• vacare deve avasesÄ•
nerayikÄ• dissamÄ• narÅ«pÄ• ahesuá¹ƒ, tarukuá¹-á¹-akavÄ• á¹-aselÄ• dayo \Ee I 134/ an
sattÄ• naá¹ƒ cutÅ«papÄ• tÄ• nÄ• hesuá¹ƒ, sabbaá¹ƒ aniá¹-á¹-hagandhaá¹ƒ abhibhavitvÄ•
phalÅ«pagÄ• rukkhÄ• phaladharÄ• sampajjiá¹ƒsu, mahÄ• samuddo sabbatthakameva pa
saÃ±channatalo ahosi, thalajajalajÄ• dÄ«ni \Be 129/ sabbapupphÄ• ni pupphiá¹ƒsu, rukkhÄ
khandhapadumÄ• ni, sÄ• khÄ• su sÄ• khÄ• padumÄ• ni, latÄ• su latÄ• padumÄ• ni, pupph
bhinditvÄ• uparÅ«pari satta satta hutvÄ• daá¹‡á¸• apadumÄ• ni nÄ• ma nikkhamiá¹ƒsu, Ä
nibbattiá¹ƒsu, samantato pupphavassaá¹ƒ vassi Ä• kÄ• se dibbatÅ«riyÄ• ni vajjiá¹ƒsu, saka
vaá¹-á¹-etvÄ• vissaá¹-á¹-hamÄ• lÄ• guá¸·aá¹ƒ viya, uppÄ«á¸·etvÄ• pavattamÄ• lÄ• kalÄ• p
alaá¹…katapaá¹-iyattaá¹ƒ mÄ• lÄ• sanaá¹ƒ viya ca ekamÄ• lÄ• mÄ• linÄ« vipphurantavÄ• á
pupphadhÅ«pagandhaparivÄ• sitÄ• paramasobhaggappattÄ• ahosi, tÄ• ni ca pubbanimittÄ
anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ nimittabhÅ«tÄ• ni eva ahesuá¹ƒ. evaá¹ƒ anekacchariy
abhijÄ• ti yadatthaá¹ƒ tena abhipatthitÄ• , tassÄ• abhisambodhiyÄ• ekantasiddhiyÄ• tathÄ
anaÃ±Ã±athÄ• .

tathÄ• \Ne 119/ ye buddhaveneyyÄ• bodhaneyyabandhavÄ• , te sabbepi anavasesato say
ye ca sÄ• vakaveneyyÄ• dhammaveneyyÄ• ca, tepi sÄ• vakÄ• dÄ«hi vinÄ«tÄ• vinayaá¹ƒ
yadatthaá¹ƒ bhagavatÄ• abhisambodhi abhipatthitÄ• , tadatthassa ekantasiddhiyÄ• abhisa
anaÃ±Ã±athÄ• .

apica yassa yassa Ã±eyyadhammassa yo yo sabhÄ• vo bujjhitabbo, so so hatthatale á¹-ha
Ä• vajjanamattapaá¹-ibaddhena attano Ã±Ä• á¹‡ena aviparÄ«taá¹ƒ anavasesato bhagavatÄ
abhisambodhi tathÄ• avitathÄ• anaÃ±Ã±athÄ• .

tathÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ tathÄ• tathÄ• desetabbappakÄ• raá¹ƒ, tesaá¹ƒ te
Ä• sayÄ• nusayacariyÄ• dhimuttiá¹ƒ sammadeva oloketvÄ• dhammataá¹ƒ avijahanteneva
vohÄ• ramattaá¹ƒ anatidhÄ• vanteneva ca dhammataá¹ƒ vibhÄ• ventena yathÄ• parÄ• dha
yathÄ• dhammaÃ±ca \Ee I 135/ anusÄ• santena bhagavatÄ• veneyyÄ• vinÄ«tÄ• ariyabhÅ
dhammavinayapaÃ±Ã±Ä• panÄ• pissa tadatthasiddhiyÄ• yathÄ• bhÅ«tavuttiyÄ• ca tathÄ•

tathÄ• \Be 130/ yÄ• sÄ• bhagavatÄ• anuppattÄ• pathaviyÄ• diphassavedanÄ• dirÅ«pÄ•
lujjanapalujjanabhÄ• vÄ• bhÄ• vato lokasabhÄ• vÄ• tÄ«tÄ• tamasÄ• visaá¹ƒsaá¹-á¹-hattÄ•
lokasabhÄ• vÄ• bhÄ• vato eva gatiÄ• dibhÄ• varahitÄ• appatiá¹-á¹-hÄ• anÄ• rammaá¹‡Ä•
khandhasaá¹…khÄ• tÄ• naá¹ƒ upÄ• dÄ«naá¹ƒ lesamattassÄ• pi abhÄ• vato ``anupÄ• dises
sandhÄ• ya vuttaá¹ƒ ---

``atthi, bhikkhave, tadÄ• yatanaá¹ƒ, yattha neva pathavÄ« na Ä• po na tejo na vÄ• yo na Ä•
na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ na Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ na nevasaÃ±Ã±Ä• nÄ•
paro loko na ca ubho candimasÅ«riyÄ• . tamahaá¹ƒ, bhikkhave, neva Ä• gatiá¹ƒ vadÄ• mi n
cutiá¹ƒ na upapattiá¹ƒ; appatiá¹-á¹-haá¹ƒ appavattaá¹ƒ anÄ• rammaá¹‡amevetaá¹ƒ esevant
71).

sÄ• sabbesampi upÄ• dÄ• nakkhandhÄ• naá¹ƒ atthaá¹…gamo sabbasaá¹…khÄ• rÄ• naá¹
paá¹-inissaggo, sabbadukkhÄ• naá¹ƒ vÅ«pasamo, sabbÄ• layÄ• naá¹ƒ samugghÄ• to, sabb
accantasantilakkhaá¹‡Ä• ti yathÄ• vuttasabhÄ• vassa kadÄ• cipi avisaá¹ƒvÄ• danato tathÄ•
120/. evametÄ• abhijÄ• tiÄ• dikÄ• tathÄ• gato upagato adhigato paá¹-ipanno pattoti tathÄ•
tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• vidhoti tathÄ• gato? _ yathÄ• vidhÄ• purimakÄ• sammÄ• sambuddhÄ•
kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• vidhÄ• te bhagavanto maggasÄ«lena, phalasÄ«lena, sabbenap
maggasamÄ• dhinÄ• , phalasamÄ• dhinÄ• , sabbenapi lokiyalokuttarasamÄ• dhinÄ• , magg
sabbÄ• yapi lokiyalokuttarapaÃ±Ã±Ä• ya, devasikaá¹ƒ vaá¸·aÃ±jitabbehi
catuvÄ«satikoá¹-isatasahassasamÄ• pattivihÄ• rehi, tadaá¹…gavimuttiyÄ• vikkhambhanavi
samucchedavimuttiyÄ• paá¹-ippassaddhivimuttiyÄ• \Ee I 136/ nissaraá¹‡avimuttiyÄ• ti saá
pana anantÄ• parimÄ• á¹‡abhedehi acinteyyÄ• nubhÄ• vehi sakalasabbaÃ±Ã±uguá¹‡ehi, a
bhagavÄ• tathÄ• vidho. sabbesaÃ±hi sammÄ• sambuddhÄ• naá¹ƒ Ä• yuvemattaá¹ƒ, sarÄ«
kulavemattaá¹ƒ, dukkaracariyÄ• vemattaá¹ƒ, rasmivemattanti imehi paÃ±cahi vemattehi siyÄ
sÄ«lavisuddhiÄ• dÄ«su visuddhÄ«su samathavipassanÄ• paá¹-ipattiyaá¹ƒ attanÄ• paá¹-ivi
nÄ• nÄ• karaá¹‡aá¹ƒ atthi, atha kho majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya aÃ±Ã±aá¹ƒmaÃ±Ã±
bhagavanto. tasmÄ• yathÄ• vidhÄ• purimakÄ• sammÄ• sambuddhÄ• , ayampi bhagavÄ•
tathÄ• gato. vidhattho cettha gatasaddo. tathÄ• hi lokiyÄ• vidhayuttagatasadde pakÄ• ratth

kathaá¹ƒ __tathÄ• pavattikoti tathÄ• gato? _ anaÃ±Ã±asÄ• dhÄ• raá¹‡ena iddhÄ• nubhÄ•
atthapaá¹-isambhidÄ• dÄ«naá¹ƒ ukkaá¹ƒsapÄ• ramippattiyÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡apaá
kÄ• yappavattiyÄ• dÄ«naá¹ƒ katthaci paá¹-ighÄ• tÄ• bhÄ• vato yathÄ• ruci tathÄ• gataá¹ƒ
kÄ• yavacÄ«cittappavatti etassÄ• ti tathÄ• gato. evaá¹ƒ tathÄ• pavattikoti tathÄ• gato.

kathaá¹ƒ __tathehi agatoti tathÄ• gato? _ bodhisambhÄ• rasambharaá¹‡e tappaá¹-ipakkha
natthi etassa gatanti agato. so panassa agatabhÄ• vo maccheradÄ• napÄ• ramiÄ• dÄ«su a
Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• dinayappavattehi Ã±Ä• á¹‡ehÄ«ti tathehi Ã±Ä• á

atha vÄ• kilesÄ• bhisaá¹…khÄ• rappavattisaá¹…khÄ• taá¹ƒ khandhappavattisaá¹…khÄ• ta
gataá¹ƒ gamanaá¹ƒ etassa natthÄ«ti agato. saupÄ• disesaanupÄ• disesanibbÄ• nappattiyÄ
tathehi ariyamaggaÃ±Ä• á¹‡ehÄ«ti evampi bhagavÄ• tathehi Ä• gatoti tathÄ• gato.

kathaá¹ƒ \Ne 121/ __tathÄ• gatabhÄ• vena tathÄ• gato? _ tathÄ• gatabhÄ• venÄ• ti ca tath
atthitÄ• yÄ• ti attho. ko panesa tathÄ• gato, yassa atthitÄ• ya bhagavÄ• tathÄ• gatoti vucca
saddhammo hi ariyamaggo tÄ• va yathÄ• \Ee I 137/ yuganaddhasamathavipassanÄ• balen
samÅ«hanantena samucchedappahÄ• navasena gantabbaá¹ƒ, tathÄ• \Be 132/ gato. phala
maggÄ• nurÅ«paá¹ƒ paá¹-ippassaddhippahÄ• navasena gantabbaá¹ƒ, tathÄ• gato pavatto.
gato paÃ±Ã±Ä• ya paá¹-ividdho sakalavaá¹-á¹-adukkhavÅ«pasamÄ• ya sampajjati, buddhÄ
sacchikatoti tathÄ• gato. pariyattidhammopi yathÄ• purimabuddhehi suttageyyÄ• divasena
pavattiÄ• dippakÄ• sanavasena ca veneyyÄ• naá¹ƒ Ä• sayÄ• dianurÅ«paá¹ƒ pavattito, amh
gadito pavattitoti vÄ• tathÄ• gato. yathÄ• bhagavatÄ• desito, tathÄ• bhagavato sÄ• vakeh
tathÄ• gato. evaá¹ƒ sabbopi saddhammo tathÄ• gato. tenÄ• ha sakko devÄ• namindo ``tath
devamanussapÅ«jitaá¹ƒ, dhammaá¹ƒ namassÄ• ma suvatthi hotÅ«â€™â€™ ti (Khp 6.17; S
bhagavÄ• tathÄ• gato.

yathÄ• ca dhammo, evaá¹ƒ ariyasaá¹…ghopi, yathÄ• attahitÄ• ya parahitÄ• ya ca paá¹-ipa
pubbabhÄ• gasamathavipassanÄ• paá¹-ipadaá¹ƒ purakkhatvÄ• tena tena maggena gantab
gatoti tathÄ• gato. yathÄ• vÄ• bhagavatÄ• saccapaá¹-iccasamuppÄ• dÄ• dinayo desito, ta
gadanato ca tathÄ• gato. tenÄ• ha sakko devarÄ• jÄ• --- ``tathÄ• gataá¹ƒ devamanussapÅ«
namassÄ• ma suvatthi hotÅ«â€™â€™ ti (Khp 6.18; Sn 241), svÄ• ssa sÄ• vakabhÅ«to atth
evaá¹ƒ tathÄ• gatabhÄ• vena tathÄ• gato.

idampi tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«pane mukhamattakameva, sabbÄ• kÄ• rena
tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya. idaÃ±hi tathÄ• gatapadaá¹ƒ mahatthaá¹ƒ, mahÄ• gat
appamÄ• dapadassa viya tepiá¹-akampi buddhavacanaá¹ƒ yuttito atthabhÄ• vena Ä• haran
dhammakathiko pakkhandoâ€™â€™ ti na vattabboti.

tatthetaá¹ƒ vuccati ---

``yatheva loke purimÄ• mahesino,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• \Ne 122/ ayaá¹ƒ sakyamunÄ«pi Ä• gato,

tathÄ• gato vuccati tena cakkhumÄ• ||

``pahÄ• ya \Be 133/ kÄ• mÄ• dimale asesato,

samÄ• dhiÃ±Ä• á¹‡ehi yathÄ• gatÄ• jinÄ• .

purÄ• tanÄ• sakyamunÄ« jutindharo,

tathÄ• gato tena tathÄ• gato mato ||

``tathaÃ±ca dhÄ• tÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena jinoyamÄ• gato,

tathÄ• gato vuccati sakyapuá¹…gavo ||

``tathÄ• ni saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aneyyÄ• nayato vibhÄ• vitÄ• ,

tathÄ• gato tena jino tathÄ• gato ||

``anekabhedÄ• supi lokadhÄ• tusu,

jinassa rÅ«pÄ• yatanÄ• digocare.

vicittabhede tathameva dassanaá¹ƒ,

tathÄ• gato tena samantalocano ||

``yato ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• yanurÅ«pamattano.

guá¹‡ehi lokaá¹ƒ abhibhuyyirÄ«yati,

tathÄ• gato tenapi lokanÄ• yako ||

``tathÄ• pariÃ±Ã±Ä• ya tathÄ• ya sabbaso,

avedi lokaá¹ƒ pabhavaá¹ƒ atikkami.

gato ca paccakkhakiriyÄ• ya nibbutiá¹ƒ,

ariyamaggaÃ±ca gato tathÄ• gato ||

``tathÄ• \Ne 123/ \Ee I 139/ paá¹-iÃ±Ã±Ä• ya tathÄ• ya sabbaso,

hitÄ• ya lokassa yatoyamÄ• gato.

tathÄ• ya nÄ• tho karuá¹‡Ä• ya sabbadÄ• ,

gato ca tenÄ• pi jino tathÄ• gato ||

``tathÄ• ni \Be 134/ Ã±Ä• á¹‡Ä• ni yatoyamÄ• gato,

yathÄ• sabhÄ• vaá¹ƒ visayÄ• vabodhato.

tathÄ• bhijÄ• tippabhutÄ« tathÄ• gato,

tadatthasampÄ• danato tathÄ• gato ||

``yathÄ• vidhÄ• te purimÄ• mahesino,

tathÄ• vidhoyampi tathÄ• yathÄ• ruci.

pavattavÄ• cÄ• tanucittabhÄ• vato,

tathÄ• gato vuccati aggapuggalo ||

``sambodhisambhÄ• ravipakkhato pure,

gataá¹ƒ na saá¹ƒsÄ• ragatampi tassa vÄ• .

na catthi nÄ• thassa bhavantadassino,

tathehi tasmÄ• agato tathÄ• gato ||

``tathÄ• gato dhammavaro mahesinÄ• ,

yathÄ• pahÄ• tabbamalaá¹ƒ pahÄ«yati.

tathÄ• gato ariyagaá¹‡o vinÄ• yako,

tathÄ• gato tena samaá¹…gibhÄ• vatoâ€™â€™ ti ||

__arahantaá¹ƒ sammÄ• sambuddha_nti ettha __arahÄ• _ti padassa attho heá¹-á¹-hÄ• vutt
sabbadhammÄ• naá¹ƒ buddhattÄ• __sammÄ• sambuddhaá¹ƒ_. yaá¹ƒkiÃ±ci Ã±eyyaá¹ƒ nÄ
sabbÄ• kÄ• rato aviparÄ«tato sayameva abhisambuddhattÄ• ti vuttaá¹ƒ hoti. iminÄ• ssa par
sabbÄ• kÄ• rena sabbadhammÄ• vabodhanasamatthassa Ä• kaá¹…khÄ• paá¹-ibaddhavutt
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa adhigamo dassi

nanu \Ne 124/ ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±aá¹ƒ anÄ• varaá¹‡aá¹ƒ, aÃ±Ã±athÄ
Ã±Ä• á¹‡Ä• ni buddhaÃ±Ä• á¹‡Ä• nÄ«ti vacanaá¹ƒ virujjheyyÄ• ti? na virujjhati, visayappava
asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ ekasseva Ã±Ä• á¹‡assa dvidhÄ• vuttattÄ• . ekam
anavasesasaá¹…khatÄ• saá¹…khatasammutidhammavisayatÄ• ya sabbaÃ±Ã±utaÃ±Ã±Ä• a
Ä• varaá¹‡Ä• bhÄ• vato nissaá¹…gacÄ• ramupÄ• dÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti vuttaa
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``sabbaá¹ƒ \Be 135/ saá¹…khatÄ• saá¹…khataá¹ƒ anavasesaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±u
Ä• varaá¹‡aá¹ƒ natthÄ«ti anÄ• varaá¹‡aÃ±Ä• á¹‡aâ€™â€™ ntiÄ• di (Paá¹-is I 119).

tasmÄ• natthi nesaá¹ƒ atthato bhedo, ekantenevetaá¹ƒ evamicchitabbaá¹ƒ. aÃ±Ã±athÄ•
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• asabbadhammÄ• ram
bhagavato Ã±Ä• á¹‡assa aá¹‡umattampi Ä• varaá¹‡aá¹ƒ atthi, anÄ• varaá¹‡aÃ±Ä• á¹‡assa
asabbadhammÄ• rammaá¹‡abhÄ• ve yattha taá¹ƒ na pavattati tatthÄ• varaá¹‡asabbhÄ• va
siyÄ• . atha vÄ• pana hotu aÃ±Ã±ameva anÄ• varaá¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato,
appaá¹-ihatavuttitÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva adhip
bhagavÄ• sabbaÃ±Ã±Å« sabbavidÅ« sammÄ• sambuddhoti vuccati, na sakiá¹ƒyeva sabba
vuttaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ ---

``vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ
paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ buddhoâ€™â€™ ti.

sabbadhammÄ• vabodhanasamatthaÃ±Ä• á¹‡asamadhigamena hi bhagavato santÄ• ne a
samatthatÄ• ahosÄ«ti.

etthÄ• ha --- kiá¹ƒ panidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattamÄ• naá¹ƒ sakiá¹ƒyeva sabbasmiá¹ƒ vis
kamenÄ• ti? kiÃ±cettha --- yadi tÄ• va sakiá¹ƒyeva sabbasmiá¹ƒ visaye pavattati,
atÄ«tÄ• nÄ• gatappaccupannaajjhattabahiddhÄ• dibhedabhinnÄ• naá¹ƒ saá¹…khatadhamm
asaá¹…khatasammutidhammÄ• naÃ±ca ekajjhaá¹ƒ upaá¹-á¹-hÄ• ne dÅ«rato cittapaá¹-aá¹ƒ
visayavibhÄ• genÄ• vabodho na siyÄ• , tathÄ• ca sati ``sabbe dhammÄ• anattÄ• â€™â€™
anattÄ• kÄ• rena viya sabbadhammÄ• anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡assa visayÄ
``sabbaÃ±eyyadhammÄ• naá¹ƒ á¹-hitalakkhaá¹‡avisayaá¹ƒ \Ne 125/ vikapparahitaá¹ƒ sabb
Ã±Ä• á¹‡aá¹ƒ pavattati, tena te sabbavidÅ«ti vuccanti. evaÃ±ca katvÄ• ---

``caraá¹ƒ samÄ• hito nÄ• go, tiá¹-á¹-hantopi samÄ• hitoâ€™â€™ ti || ---

``idampi vacanaá¹ƒ suvuttaá¹ƒ hotÄ«â€™â€™ ti vadanti, tesampi vuttadosÄ• nÄ• tivatti,
á¹-hitalakkhaá¹‡Ä• rammaá¹‡atÄ• ya ca atÄ«tÄ• nÄ• gatasammutidhammÄ• naá¹ƒ tadabhÄ
bhagavato Ã±Ä• á¹‡aá¹ƒ siyÄ• . tasmÄ• sakiá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti na yujjati.

atha kamena sabbasmiá¹ƒ visaye Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? evampi na yujjati. na hi
jÄ• tibhÅ«misabhÄ• vÄ• divasena disÄ• desakÄ• lÄ• divasena ca anekabhedabhinne Ã±ey
anavasesapaá¹-ivedho sambhavati apariyantabhÄ• vato Ã±eyyassa. ye pana ``atthassa avi
ekadesaá¹ƒ paccakkhaá¹ƒ katvÄ• sesepi evanti adhimuccitvÄ• vavatthÄ• panena sabbaÃ±
Ã±Ä• á¹‡aá¹ƒ na anumÄ• nikaá¹ƒ saá¹ƒsayÄ• bhÄ• vato. saá¹ƒsayÄ• nubaddhaÃ±hi loke a
vadanti, tesampi na yuttaá¹ƒ. sabbassa hi apaccakkhabhÄ• ve atthassa avisaá¹ƒvÄ• danen
paccakkhaá¹ƒ katvÄ• sesepi evanti adhimuccitvÄ• vavatthÄ• panassa asambhavato. yaÃ±
apaccakkhanti. atha tampi paccakkhaá¹ƒ, tassa sesabhÄ• vo pana na siyÄ• ti sabbametaá¹
avisayavicÄ• rabhÄ• vato. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``buddhavisayo, bhikkhave, acinteyyo, na cintetabbo; yo cinteyya, ummÄ• dassa vighÄ• tas
ti (AN a IV 77).

idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ --- yaá¹ƒkiÃ±ci bhagavatÄ• Ã±Ä• tuá¹ƒ icchitaá¹ƒ sa
tattha appaá¹-ihatavuttitÄ• ya paccakkhato Ã±Ä• á¹‡aá¹ƒ pavattati, niccasamÄ• dhÄ• naÃ±c
vikkhepÄ• bhÄ• vato, Ã±Ä• tuá¹ƒ icchitassa sakalassa avisayabhÄ• vato tassa Ä• kaá¹…kh
siyÄ• , ekanteneva sÄ• icchitabbÄ• ``sabbe dhammÄ• buddhassa bhagavato Ä• vajjanap
Ä• kaá¹…khÄ• paá¹-ibaddhÄ• , manasikÄ• rapaá¹-ibaddhÄ• , cittuppÄ• dapaá¹-ibaddhÄ• â€
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) vacanato. atÄ«tÄ• nÄ• gatavisayampi bhagav
anumÄ• nÄ• gamanatakkaggahaá¹‡avirahitattÄ• paccakkhameva.

nanu \Ne 126/ ca etasmimpi pakkhe yadÄ• sakalaá¹ƒ Ã±Ä• tuá¹ƒ icchitaá¹ƒ, tadÄ• sakime
anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡aá¹ƒ pavatteyyÄ• ti vuttadosÄ• nÄ• tivattiyevÄ• ti? n
visodhito hi so buddhavisayo acinteyyoti. aÃ±Ã±athÄ• pacurajanaÃ±Ä• á¹‡asamavuttitÄ• y
bhagavantÄ• naá¹ƒ Ã±Ä• á¹‡assa acinteyyatÄ• na siyÄ• , tasmÄ• sakaladhammÄ• ramma
ekadhammÄ• rammaá¹‡aá¹ƒ viya suvavatthÄ• piteyeva te dhamme katvÄ• pavattatÄ«ti ida
yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• va
Ã±eyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyanti evamekajjhaá¹ƒ vi
kamena ca icchÄ• nurÅ«paá¹ƒ sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• s
sammÄ• sambuddhaá¹ƒ.

__dve vitakkÄ• _ti dve sammÄ• vitakkÄ• . tattha vitakkenti etena, sayaá¹ƒ vÄ• vitakketi, vi
vÄ• ti vitakko. svÄ• yaá¹ƒ Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡o, Ä• hananapariyÄ• hanar
Ä• nayanapaccupaá¹-á¹-hÄ• no. visayabhedena pana taá¹ƒ dvidhÄ• katvÄ• vuttaá¹ƒ ``dve
__samudÄ• carantÄ«_ti samaá¹ƒ sammÄ• ca uddhamuddhaá¹ƒ mariyÄ• dÄ• ya caranti. m
ca yogena ``tathÄ• gataá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti idaá¹ƒ sÄ• miatth
vuttaá¹ƒ hoti --- tathÄ• gatassa arahato sammÄ• sambuddhassa attano visaye samaá¹ƒ sar
mariyÄ• daá¹ƒ anatikkamantÄ• uddhamuddhaá¹ƒ bahulaá¹ƒ abhiá¹‡haá¹ƒ caranti pavattan

ko \Ee I 143/ pana nesaá¹ƒ visayo, kÄ• vÄ• mariyÄ• dÄ• , kathaÃ±ca taá¹ƒ anatikkamitvÄ
bahulaá¹ƒ abhiá¹‡haá¹ƒ niccaá¹ƒ pavattantÄ«ti? vuccate --- khemavitakko, pavivekavitakkot
vitakkÄ• yeva. tesu __khemavitakko_ tÄ• va bhagavato visesena karuá¹‡Ä• sampayutto, m
labbhateva, tasmÄ• so mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• mettÄ• disamÄ• pattiyÄ• ca pub
veditabbo. __pavivekavitakko_ pana phalasamÄ• pattiyÄ• pubbaá¹…gamo sampayutto ca,
labbhateva. iti nesaá¹ƒ vitakko visayo, tasmÄ• ekasmiá¹ƒ santÄ• ne bahulaá¹ƒ pavattamÄ•
kÄ• laá¹ƒ savisayasmiá¹ƒyeva caraá¹‡ato natthi mariyÄ• dÄ• , na saá¹…karena vutti.

tattha khemavitakko bhagavato karuá¹‡okkamanÄ• dinÄ• vibhÄ• vetabbo, pavivekavitakko
vibhÄ• vanÄ• --- ``ayaá¹ƒ loko santÄ• pajÄ• to dukkhaparetoâ€™â€™ tiÄ• dinÄ• rÄ• gagg
Ä• dittatÄ• diÄ• kÄ• radassanehi mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• pubbabhÄ• ge \Ne 127
paá¹-hamajjhÄ• navasena vattabbo. vuttaÃ±hetaá¹ƒ (Paá¹-is I 117-118) ---

``bahÅ«hi \Be 138/ Ä• kÄ• rehi passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu
Ä• ditto lokasannivÄ• soti passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mah
uyyutto, payÄ• to, kummaggapaá¹-ipanno, upanÄ«yati loko addhuvo, atÄ• á¹‡o loko anabhi
sabbaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ, Å«no loko atitto taá¹‡hÄ• dÄ• so.

``atÄ• yano lokasannivÄ• so, aleá¹‡o, asaraá¹‡o, asaraá¹‡Ä«bhÅ«to, uddhato loko avÅ«pas

lokasannivÄ• so viddho puthusallehi, avijjandhakÄ• rÄ• varaá¹‡o kilesapaÃ±jaraparikkhitto,
lokasannivÄ• so aá¹‡á¸• abhÅ«to pariyonaddho tantÄ• kulakajÄ• to kulÄ• guá¹‡á¹-hikajÄ• t
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«ti passantÄ• naá¹ƒ, avijjÄ
kilesakalalÄ«bhÅ«to, rÄ• gadosamohajaá¹-Ä• jaá¹-ito.

``taá¹‡hÄ• saá¹…ghÄ• á¹-apaá¹-imukko, taá¹‡hÄ• jÄ• lena otthaá¹-o, taá¹‡hÄ• sotena vuyh
saá¹ƒyutto, taá¹‡hÄ• nusayena anusaá¹-o, taá¹‡hÄ• santÄ• pena \Ee I 144/ santappati, taá
pariá¸• ayhati.

``diá¹-á¹-hisaá¹…ghÄ• á¹-apaá¹-imukko, diá¹-á¹-hijÄ• lena otthaá¹-o, diá¹-á¹-hisotena vuyhat
diá¹-á¹-hisaá¹ƒyojanena saá¹ƒyutto, diá¹-á¹-hÄ• nusayena anusaá¹-o, diá¹-á¹-hisantÄ• pena
diá¹-á¹-hipariá¸·Ä• hena pariá¸• ayhati.

``jÄ• tiyÄ• anugato, jarÄ• ya anusaá¹-o, byÄ• dhinÄ• abhibhÅ«to, maraá¹‡ena abbhÄ• hat

``taá¹‡hÄ• ya oá¸• á¸• ito, jarÄ• pÄ• kÄ• raparikkhitto, maccupÄ• saparikkhitto, mahÄ• band
rÄ• gabandhanena, dosamohabandhanena, mÄ• nadiá¹-á¹-hikilesaduccaritabandhanena ba
mahÄ• sambÄ• dhapaá¹-ipanno, mahÄ• palibodhena palibuddho, mahÄ• papÄ• te \Ne 128/
mahÄ• kantÄ• rapaá¹-ipanno, mahÄ• saá¹ƒsÄ• rapaá¹-ipanno, mahÄ• vidugge samparivatta

``abbhÄ• hato \Be 139/ lokasannivÄ• so, Ä• ditto lokasannivÄ• so rÄ• gagginÄ• , dosagginÄ
pe ... upÄ• yÄ• sehi, unnÄ«tako lokasannivÄ• so haÃ±Ã±ati niccamatÄ• á¹‡o pattadaá¹‡á¸•
vajjabandhanabaddho Ä• ghÄ• tanapaccupaá¹-á¹-hito, anÄ• tho lokasannivÄ• so paramakÄ
dukkhÄ• bhitunno cirarattapÄ«á¸·ito, niccagadhito niccapipÄ• sito.

``andho, acakkhuko, hatanetto, apariá¹‡Ä• yako, vipathapakkhando, aÃ±jasÄ• paraddho, m

``dvÄ«hi diá¹-á¹-higatehi pariyuá¹-á¹-hito, tÄ«hi duccaritehi vippaá¹-ipanno, catÅ«hi yogehi y
ganthehi ganthito, catÅ«hi upÄ• dÄ• nehi upÄ• dÄ«yati, paÃ±cagatisamÄ• ruá¸·ho, paÃ±cal
paÃ±cahi nÄ«varaá¹‡ehi otthaá¹-o, chahi vivÄ• damÅ«lehi vivadati, chahi taá¹‡hÄ• kÄ• yeh
diá¹-á¹-higatehi pariyuá¹-á¹-hito, sattahi anusayehi anusaá¹-o, sattahi saá¹ƒyojanehi saá¹ƒyu
mÄ• nehi unnato, aá¹-á¹-hahi lokadhammehi samparivattati, aá¹-á¹-hahi micchattehi niyato,
purisadosehi dussati, navahi Ä• ghÄ• tavatthÅ«hi Ä• ghÄ• tito, navahi mÄ• nehi unnato, nav
dhammehi rajjati, dasahi kilesavatthÅ«hi \Ee I 145/ kilissati, dasahi Ä• ghÄ• tavatthÅ«hi Ä• g
akusalakammapathehi samannÄ• gato, dasahi saá¹ƒyojanehi saá¹ƒyutto, dasahi micchatteh
diá¹-á¹-hiyÄ• samannÄ• gato, dasavatthukÄ• ya antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ
aá¹-á¹-hasatataá¹‡hÄ• papaÃ±cehi papaÃ±cito, dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatehi pariyuá
lokasannivÄ• soti sampassantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ•

``ahaÃ±camhi tiá¹‡á¹‡o, loko ca atiá¹‡á¹‡o. ahaÃ±camhi mutto, loko ca amutto. ahaÃ±camh
140/ adanto. ahaÃ±camhi santo, loko ca asanto. ahaÃ±camhi assattho, loko ca anassattho.
parinibbuto, loko ca aparinibbuto. pahomi khvÄ• haá¹ƒ tiá¹‡á¹‡o tÄ• retuá¹ƒ, mutto mocetuá
santo sametuá¹ƒ \Ne 129/, assattho assÄ• setuá¹ƒ, parinibbuto pare ca parinibbÄ• petunti p
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamatÄ«â€™â€™ ti (Paá

iminÄ• va nayena bhagavato sattesu mettÄ• okkamanaÃ±ca vibhÄ• vetabbaá¹ƒ. karuá¹‡Ä•
paá¹-ipakkhabhÅ«taá¹ƒ sukhaá¹ƒ sattesu upasaá¹ƒharantÄ« mettÄ• pi pavattatÄ«ti idha
abyÄ• pÄ• daavihiá¹ƒsÄ• vitakkÄ• khemavitakko. pavivekavitakko pana nekkhammavitakk
dibbavihÄ• raariyavihÄ• resu pubbabhÄ• gassa paá¹-hamajjhÄ• nassa paccavekkhaá¹‡Ä• y
tattha ye te bhagavato devasikaá¹ƒ vaá¸·aÃ±janakavasena catuvÄ«satikoá¹-isatasahassasa
samÄ• pattivihÄ• rÄ• , yesaá¹ƒ purecaraá¹‡abhÄ• vena pavattaá¹ƒ samÄ• dhicariyÄ• nugat
Ã±Ä• á¹‡aá¹ƒ catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡an
bhagavato pavivekavitakkassa bahulaá¹ƒ pavatti veditabbÄ• . ayaÃ±ca attho mahÄ• saccak
vuttaÃ±hi tattha bhagavatÄ• ---

``so kho ahaá¹ƒ, aggivessana, tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva c
sannisÄ• demi, yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ ti (MN I 387).

idaÃ±hi bhagavÄ• ``samaá¹‡o gotamo \Ee I 146/ abhirÅ«po pÄ• sÄ• diko suphusitaá¹ƒ da
tanukÄ• , madhuraá¹ƒ vacanaá¹ƒ, tena parisaá¹ƒ raÃ±jento maÃ±Ã±e vicarati, citte panassa
evaá¹ƒ saÃ±Ã±attibahulo caratÄ«â€™â€™ ti saccakena nigaá¹‡á¹-haputtena vitakkite avas
coraá¹ƒ gaá¹‡hanto viya ``na aggivessana tathÄ• gato parisaá¹ƒ raÃ±jento saÃ±Ã±attibahul
cakkavÄ• á¸·apariyantÄ• yapi parisÄ• ya dhammaá¹ƒ deseti, asallÄ«no anupalitto ekattaá¹ƒ
ekavihÄ• risuÃ±Ã±atÄ• phalasamÄ• pattiphalaá¹ƒ anuyuttoâ€™â€™ ti dassetuá¹ƒ Ä• hari.

bhagavÄ• \Be 141/ hi yasmiá¹ƒ khaá¹‡e parisÄ• sÄ• dhukÄ• raá¹ƒ deti, dhammaá¹ƒ vÄ•
khaá¹‡e pubbabhÄ• gena kÄ• laá¹ƒ paricchinditvÄ• phalasamÄ• pattiá¹ƒ assÄ• savÄ• re pa
sÄ• dhukÄ• rasaddanigghose avicchinneyeva dhammapaccavekkhaá¹‡Ä• ya ca pariyosÄ•
á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dhammaá¹ƒ deseti. buddhÄ• naÃ±hi bhavaá¹…gapariv
passÄ• savÄ• re samÄ• pattiyo samÄ• pajjanti. evaá¹ƒ yathÄ• vuttasamÄ• pattÄ«naá¹ƒ sap
bhagavato khemavitakkassa pavivekavitakkassa ca bahulappavatti veditabbÄ• .

tattha \Ne 130/ yassa byÄ• pÄ• davihiá¹ƒsÄ• vitakkÄ• disaá¹ƒkilesappahÄ• nassa abyÄ• pÄ
avihiá¹ƒsÄ• vitakkassa ca Ä• nubhÄ• vena kutocipi bhayÄ• bhÄ• vato taá¹ƒsamaá¹…gÄ« kh
sabbassapi sabbadÄ• pi khemameva hoti abhayameva. tasmÄ• duvidhopi ubhayesaá¹ƒ kh
yassa pana kÄ• mavitakkÄ• disaá¹ƒkilesapahÄ• nassa nekkhammavitakkassa Ä• nubhÄ• v

upadhivivekoti tividho; tadaá¹…gaviveko, vikkhambhanaviveko, samucchedaviveko, paá¹-ip
nissaraá¹‡avivekoti paÃ±cavidho ca viveko pÄ• ripÅ«riá¹ƒ gacchati. so yathÄ• rahaá¹ƒ Ä• ra
ca pavivekasahagato vitakkoti __pavivekavitakko_. ete ca dve vitakkÄ• evaá¹ƒ vibhattavisa
Ä• dikammikÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Å«pakÄ• rÄ• ya \Ee I 147/ sambhavanti. yathÄ• hi k
anuppannassa uppÄ• dÄ• ya uppannassa bhiyyobhÄ• vÄ• ya vepullÄ• ya hoti, evaá¹ƒ pavi
na hi vÅ«pakaá¹-á¹-hakÄ• yacittÄ• namantarena mettÄ• vihÄ• rÄ• dayo sambhavanti byÄ•
cittavivekÄ• dÄ«naá¹ƒ asambhavoyevÄ• ti aÃ±Ã±amaÃ±Ã±assa bahÅ«pakÄ• rÄ• ete dhan
pana sabbaso pahÄ«nasaá¹ƒkilesassa lokahitatthÄ• ya evaá¹ƒ khemavitakko ca pavivekavi
assÄ• savÄ• ramattepi hitasukhamÄ• vahantiyevÄ• ti. khemo ca vitakko paviveko ca vitakk

evaá¹ƒ uddiá¹-á¹-he dve vitakke niddisituá¹ƒ __ ``abyÄ• pajjhÄ• rÄ• moâ€™â€™ _tiÄ• dim
abyÄ• pajjhanaá¹ƒ kassaci adukkhanaá¹ƒ abyÄ• pajjho, so Ä• ramitabbato Ä• rÄ• mo \Be 1
abyÄ• pajjhÄ• rÄ• mo. abyÄ• pajjhe rato sevanavasena niratoti __abyÄ• pajjharato. esevÄ•
kiriyÄ• ya, kÄ• yavacÄ«payogenÄ• ti attho. __na kaÃ±ci byÄ• bÄ• dhemÄ«_ti hÄ«nÄ• dÄ«s
taá¹‡hÄ• tasÄ• diyogato tasaá¹ƒ vÄ• tadabhÄ• vato pahÄ«nasabbakilesavipphanditattÄ• t
na dukkhÄ• pemi. karuá¹‡ajjhÄ• sayo bhagavÄ• mahÄ• karuá¹‡Ä• samÄ• pattibahulo attan
paramarucitakaruá¹‡ajjhÄ• sayÄ• nurÅ«pamevamÄ• ha. tena avihiá¹ƒsÄ• vitakkaá¹ƒ abyÄ•
idaá¹ƒ vuttaá¹ƒ hoti --- `ahaá¹ƒ imÄ• ya iriyÄ• ya imÄ• ya paá¹-ipattiyÄ• evaá¹ƒ sammÄ• p
samÄ• pattivihÄ• rehi viharanto evaá¹ƒ puÃ±Ã±atthikehi katÄ• ni sakkÄ• ragarukÄ• ramÄ• r
adhivÄ• sento sattesu na kaÃ±ci byÄ• bÄ• dhemi, apica kho diá¹-á¹-hadhammikasamparÄ•
hitasukhameva nesaá¹ƒ paribrÅ«hemÄ«â€™ ti.

__yaá¹ƒ akusalaá¹ƒ, taá¹ƒ pahÄ«na_nti yaá¹ƒ diyaá¸• á¸• hakilesasahassabhedaá¹ƒ aÃ±Ã±
anantappabhedaá¹ƒ akusalaá¹ƒ, taá¹ƒ sabbaá¹ƒ bodhimÅ«leyeva mayhaá¹ƒ pahÄ«naá¹ƒ sa
pavivekesu muddhabhÅ«tena \Ne 131/ saddhiá¹ƒ nissaraá¹‡avivekena samucchedappaá¹-i
keci panettha tadaá¹…gavikkhambhanavivekepi uddharanti \Ee I 148/. Ä• gamanÄ«yapaá¹-
bhagavatÄ• attano kilesakkhayo idha vuttoti.

iti bhagavÄ• aparimitakappaparicittaá¹ƒ attano pavivekajjhÄ• sayaá¹ƒ saddhiá¹ƒ nissaraá¹‡
matthakaá¹ƒ pÄ• petvÄ• á¹-hito tamajjhÄ• sayaá¹ƒ phalasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• a
kilesappahÄ• napaccavekkhaá¹‡amukhena vibhÄ• veti. yadatthaá¹ƒ panettha satthÄ• ime
tamatthaá¹ƒ dassento __ ``tasmÄ• tiha, bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. bhagavÄ• hi in
bahulasamudÄ• cÄ• radassanamukheneva tattha bhikkhÅ« nivesetuá¹ƒ imaá¹ƒ desanaá¹ƒ

tattha __tasmÄ• _ti yasmÄ• abyÄ• pajjhapavivekÄ• bhiratassa me khemapavivekavitakkÄ•
tasmÄ• . __tihÄ• _ti nipÄ• tamattaá¹ƒ. __abyÄ• pajjhÄ• rÄ• mÄ• _ \Be 143/ __viharathÄ• _t
mettÄ• vihÄ• rena karuá¹‡Ä• vihÄ• re na ca abhiramantÄ• viharatha. tena byÄ• pÄ• dassa
dÅ«rÄ«karaá¹‡amÄ• ha. __tesaá¹ƒ vo_ti ettha __vo_ti nipÄ• tamattaá¹ƒ. __pavivekÄ• rÄ• m

kÄ• yÄ• divivekaÃ±ceva tadaá¹…gÄ• divivekaÃ±cÄ• ti sabbaviveke Ä• ramitabbaá¹-á¹-hÄ•
__imÄ• ya maya_ntiÄ• di yathÄ• nesaá¹ƒ khemavitakkassa pavattanÄ• kÄ• radassanaá¹ƒ,
pavivekavitakkassa pavattanÄ• kÄ• radassanaá¹ƒ. tattha yathÄ• anavajjadhamme paripÅ«
kiá¹ƒkusalagavesinÄ• hutvÄ• kusaladhammapariyesanÄ• kÄ• tabbÄ• va, sÄ• vajjadhamm
akusalapariyesanÄ• kÄ• tabbÄ• ti Ä• ha __ ``kiá¹ƒ akusalaâ€™â€™ _ntiÄ• di. abhiÃ±Ã±Ä•
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• . tattha __kiá¹ƒ akusala_nti akusalaá¹ƒ nÄ•
lakkhaá¹‡aá¹ƒ, kÄ• ni vÄ• rasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«ti akusalassa sa
paccavekkhaá¹‡avidhiá¹ƒ dasseti. Ä• dikammikavasena cesa vitakko Ä• gato, __kiá¹ƒ appa
pajahÄ• mÄ• _ti idaá¹ƒ padadvayaá¹ƒ sekkhavasena. tasmÄ• __kiá¹ƒ appahÄ«na_nti kÄ•
akusalesu kiá¹ƒ akusalaá¹ƒ amhÄ• kaá¹ƒ maggena asamucchinnaá¹ƒ? __kiá¹ƒ_ \Ee I 149/
akusalaá¹ƒ samugghÄ• tema? atha vÄ• __kiá¹ƒ pajahÄ• mÄ• _ti vÄ«tikkamapariyuá¹-á¹-hÄ
vibhÄ• gaá¹ƒ akusalaá¹ƒ idÄ• ni mayaá¹ƒ pajahÄ• mÄ• ti attho. keci pana ``kiá¹ƒ appahÄ«n
tesaá¹ƒ diá¹-á¹-hisaá¹ƒyojanÄ• divasena anekabhedesu akusalesu kiá¹ƒ katamaá¹ƒ akusala
pakÄ• rena, katamena vÄ• maggena amhÄ• kaá¹ƒ appahÄ«nanti vuttaá¹ƒ hoti. sesaá¹ƒ vu

gÄ• thÄ• su \Ne 132/ __buddha_nti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ aviparÄ«taá¹ƒ sayambh
paá¹-ividdhattÄ• buddhaá¹ƒ saccavinimuttassa Ã±eyyassa abhÄ• vato. tathÄ• hi vuttaá¹ƒ -

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (Sn 563

á¹-hapetvÄ• mahÄ• bodhisattaá¹ƒ aÃ±Ã±ehi sahituá¹ƒ vahituá¹ƒ asakkuá¹‡eyyattÄ• asayh
bodhisambhÄ• rassa mahÄ• karuá¹‡Ä• dhikÄ• rassa ca sahanato vahanato, tathÄ• aÃ±Ã±
dukkarattÄ• asayhÄ• naá¹ƒ \Be 144/ paÃ±cannaá¹ƒ mÄ• rÄ• naá¹ƒ sahanato abhibhavana
Ä• sayÄ• nusayacariyÄ• dhimuttiÄ• divibhÄ• gÄ• vabodhena yathÄ• rahaá¹ƒ veneyyÄ• naá
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi anusÄ• sanasaá¹…khÄ• tassa aÃ±Ã±ehi a
vahanato, tattha vÄ• sÄ• dhukÄ• ribhÄ• vato __asayhasÄ• hinaá¹ƒ. samudÄ• caranti na_n
nipÄ• tamattaá¹ƒ, naá¹ƒ tathÄ• gatanti vÄ• attho.

sakaparasantÄ• nesu tamasaá¹…khÄ• taá¹ƒ mohandhakÄ• raá¹ƒ nudi khipÄ«ti __tamonud
__pÄ• ragato_. atha vÄ• ``mutto moceyyaâ€™â€™ ntiÄ• dinÄ• nayena pavattitassa mahÄ
saá¹ƒsÄ• radukkhassa sabbaÃ±Ã±uguá¹‡Ä• naá¹ƒ pÄ• raá¹ƒ pariyantaá¹ƒ gatoti __pÄ• rag
pÄ• ragataá¹ƒ. tato eva __pattipattaá¹ƒ_ buddhaá¹ƒ, sÄ«lÄ• diá¹ƒ dasabalaÃ±Ä• á¹‡Ä• diÃ±
pattabbaá¹ƒ sabbaá¹ƒ pattanti attho. __vasima_nti \Ee I 150/ jhÄ• nÄ• dÄ«su Ä• kaá¹…khÄ
Ä• vajjanÄ• divasibhÄ• vo, ariyiddhisaá¹…khÄ• to anaÃ±Ã±asÄ• dhÄ• raá¹‡o cittavasibhÄ•
_ taá¹ƒ vasimaá¹ƒ, vasinanti attho. sabbesaá¹ƒ kÄ• mÄ• savÄ• dÄ«naá¹ƒ abhÄ• vena __an
kÄ• yavisamÄ• dikassa visamassa vantattÄ• vÄ• visasaá¹…khÄ• taá¹ƒ sabbaá¹ƒ kilesama

sakalavaá¹-á¹-adukkhaá¹ƒ sayaá¹ƒ taritvÄ• tÄ• raá¹‡ato __visantaro_ taá¹ƒ visantaraá¹ƒ. ta
arahattaphale nibbÄ• ne vÄ• __vimuttaá¹ƒ, _ ubhayamhi gamanato monasaá¹…khÄ• tena
vÄ• sÄ• tisayaá¹ƒ samannÄ• gatattÄ• __muniá¹ƒ. munÄ«_ti hi agÄ• riyamuni, anagÄ• riya
asekkhamuni, paccekamuni, munimunÄ«ti anekavidhÄ• munayo. tattha gihÄ« Ä• gataphalo
agÄ• riyamuni, tathÄ• rÅ«po pabbajito anagÄ• riyamuni, satta sekkhÄ• sekkhamuni, khÄ«á
paccekabuddho paccekamuni, sammÄ• sambuddho munimunÄ«ti. ayameva idhÄ• dhippeto
antimaá¹ƒ, pacchimaá¹ƒ dehaá¹ƒ kÄ• yaá¹ƒ dhÄ• retÄ«ti __antimadehadhÄ• rÄ«_, taá¹ƒ an
kilesamÄ• rÄ• dÄ«naá¹ƒ sammadeva pariccattattÄ• __mÄ• raÃ±jahaá¹ƒ_. tato eva jarÄ• he
anupÄ• disesanibbÄ• nappattivasena pÄ• kaá¹-ajarÄ• disabbajarÄ• ya \Ne 133/ __pÄ• ragu
jÄ• timaraá¹‡asokÄ• dÄ«naá¹ƒ pÄ• ragamanaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. taá¹ƒ evaá¹ƒbh
vitakkÄ• samudÄ• carantÄ«ti brÅ«mÄ«ti sambandho.

iti \Be 145/ bhagavÄ• paá¹-hamagÄ• thÄ• ya vitakkadvayaá¹ƒ uddisitvÄ• tato dutiyagÄ• th
dassetvÄ• idÄ• ni khemavitakkaá¹ƒ dassetuá¹ƒ __ ``sele yathÄ• â€™â€™ _ti tatiyagÄ• tha
pabbatamuddhaniá¹-á¹-hito_ti sele silÄ• maye ekagghanapabbatamuddhani yathÄ• á¹-hito.
uddhaá¹ƒ gÄ«vukkhipanapasÄ• raá¹‡Ä• dikiccaá¹ƒ atthi. __tathÅ«pama_nti tappaá¹-ibhÄ• g
ayaá¹ƒ panettha saá¹…khepattho --- yathÄ• selapabbatamuddhani á¹-hito \Ee I 151/ cakkhu
janataá¹ƒ passeyya, evameva sumedho, sundarapaÃ±Ã±o sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena s
dhammamayaá¹ƒ paÃ±Ã±Ä• mayaá¹ƒ pÄ• sÄ• damÄ• ruyha sayaá¹ƒ apetasoko sokÄ• vati
janataá¹ƒ sattakÄ• yaá¹ƒ avekkhati upadhÄ• rayati upaparikkhati. ayaá¹ƒ panettha adhippÄ
pabbatapÄ• de samantÄ• mahantaá¹ƒ khettaá¹ƒ katvÄ• tattha kedÄ• rapÄ• á¸·Ä«su kuá¹-i
jÄ• leyya, caturaá¹…gasamannÄ• gataÃ±ca andhakÄ• raá¹ƒ bhaveyya, athassa pabbatassa
purisassa bhÅ«mippadesaá¹ƒ olokayato neva khettaá¹ƒ, na kedÄ• rapÄ• á¸·iyo, na kuá¹-iyo
sayitamanussÄ• paÃ±Ã±Ä• yeyyuá¹ƒ, kuá¹-Ä«su pana aggijÄ• lamattameva paÃ±Ã±Ä• yey
pÄ• sÄ• damÄ• ruyha sattakÄ• yaá¹ƒ olokayato tathÄ• gatassa ye te akatakalyÄ• á¹‡Ä• sa
dakkhiá¹‡apasse nisinnÄ• pi buddhaÃ±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ nÄ• gacchanti, rattiá¹ƒ kh
pana katakalyÄ• á¹‡Ä• veneyyapuggalÄ• , te evassa dÅ«repi á¹-hitÄ• Ä• pÄ• thaá¹ƒ Ä• ga
himavantapabbato viya ca vuttampi cetaá¹ƒ ---

``dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti || (Dhp 304; Nett 11).

evametasmiá¹ƒ sutte gÄ• thÄ• su ca bhagavÄ• attÄ• naá¹ƒ paraá¹ƒ viya katvÄ• dassesi.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. desanÄ• suttavaá¹‡á¹‡anÄ•

<39> dutiye \Ne 134/ __pariyÄ• yenÄ• _ti ettha __pariyÄ• ya_-saddo ``madhupiá¹‡á¸• ikap
dhÄ• rehÄ«â€™â€™ tiÄ• dÄ«su (MN I 205) desanÄ• yaá¹ƒ Ä• gato. ``atthi khvesa \Be 146/
yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- akiriyavÄ• do samaá¹‡o gotam
AN c 8.11) kÄ• raá¹‡e. ``kassa nu kho, Ä• nanda, ajja pariyÄ• yo bhikkhuniyo ovadituâ€™â
398) vÄ• re. idha pana vÄ• repi kÄ• raá¹‡epi vaá¹-á¹-ati, tasmÄ• , bhikkhave, tathÄ• gatassa
dhammadesanÄ• yathÄ• rahaá¹ƒ kÄ• raá¹‡ena bhavanti, vÄ• rena vÄ• ti ayamettha attho.
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ kadÄ• ci ``ime dhammÄ• kusalÄ• , ime, dhammÄ• akusal
dhammÄ• anavajjÄ• . ime sevitabbÄ• , ime na sevitabbÄ• â€™â€™ tiÄ• dinÄ• kusalÄ• ku
kusaladhammehi akusaladhamme asaá¹…karato paÃ±Ã±Ä• pento __ ``pÄ• paá¹ƒ pÄ• paka
deseti. kadÄ• ci ``pÄ• á¹‡Ä• tipÄ• to, bhikkhave, Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá
tiracchÄ• nayonisaá¹ƒvattaniko pettivisayasaá¹ƒvattaniko, yo sabbalahuko pÄ• á¹‡Ä• tipÄ•
appÄ• yukasaá¹ƒvattanikoâ€™â€™ tiÄ• dinÄ• (AN c 8.40) Ä• dÄ«navaá¹ƒ pakÄ• sento pÄ
``nibbindatha virajjathÄ• â€™â€™ _ti dhammaá¹ƒ deseti.

__bhavantÄ«_ti honti pavattanti. __pÄ• paá¹ƒ pÄ• pakato passathÄ• _ti sabbaá¹ƒ pÄ• padh
dhamme Ä• yatiÃ±ca ahitadukkhÄ• vahato lÄ• makato passatha. __tattha nibbindathÄ• _ti t
``accantahÄ«nabhÄ• vato lÄ• makaá¹-á¹-hena pÄ• paá¹ƒ, akosallasambhÅ«taá¹-á¹-hena ak
pasannassa ca cittassa pabhassarÄ• dibhÄ• vavinÄ• sanato saá¹ƒkilesikaá¹ƒ, punappunaá
ponobbhavikaá¹ƒ, saheva darathehi pariá¸·Ä• hehi vattanato sadarathaá¹ƒ, dukkhasseva vip
dukkhavipÄ• kaá¹ƒ, aparimÄ• á¹‡ampi kÄ• laá¹ƒ anÄ• gate jÄ• tijarÄ• maraá¹‡anibbattanato
jÄ• tijarÄ• maraá¹‡iyaá¹ƒ, sabbahitasukhaviddhaá¹ƒsanasamatthaâ€™â€™ ntiÄ• dinÄ• na
tassa ca pahÄ• ne Ä• nisaá¹ƒse sammapaÃ±Ã±Ä• ya passantÄ• nibbindatha nibbedaá¹ƒ Ä
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyamaggÄ• dhigamena pÄ• pato virajjatha ceva vimuccath
samucchedavirÄ• gavasena virajjatha, tato phalena paá¹-ippassaddhivimuttivasena vimucca
__pÄ• pa_nti lÄ• makato pÄ• paá¹ƒ. kiá¹ƒ vuttaá¹ƒ hoti? yaá¹ƒ aniccadukkhÄ• dibhÄ• vena
jigucchanÄ«yaá¹ƒ \Be 147/ vaá¹-á¹-adukkhaá¹ƒ pÄ• petÄ«ti pÄ• paá¹ƒ. kiá¹ƒ pana taá¹ƒ? te
\Ee I 153/. yathÄ• vuttena atthena pÄ• pakato disvÄ• tattha aniccato, dukkhato, rogato, gaá
aghato, Ä• bÄ• dhatotiÄ• dinÄ• \Ne 135/ vipassanaá¹ƒ vaá¸• á¸• hentÄ• nibbindatha. __ay
ahitÄ• natthavibhÄ• vanaá¹ƒ paá¹-hamaá¹ƒ upÄ• dÄ• ya tato vivecanaá¹ƒ ayaá¹ƒ dutiyÄ• d

gÄ• thÄ• su __buddhassÄ• _ti sabbaÃ±Ã±ubuddhassa. __sabbabhÅ«tÄ• nukampino_ti sab
anukampanasabhÄ• vassa. __pariyÄ• yavacana_nti pariyÄ• yena kathanaá¹ƒ desanaá¹ƒ. _
parisajeá¹-á¹-hakaá¹ƒ vÄ• sandhÄ• ya vuttaá¹ƒ. keci panÄ• hu ``attÄ• nameva sandhÄ• ya
avocÄ• â€™â€™ ti. __tatthÄ• _ti tasmiá¹ƒ pÄ• pake __virajjatha_ rÄ• gaá¹ƒ pajahathÄ• ti a
vuttanayameva.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vijjÄ• suttavaá¹‡á¹‡anÄ•

<40> tatiye __pubbaá¹…gamÄ• _ti sahajÄ• tavasena, upanissayavasena cÄ• ti dvÄ«hi Ä•
purassarÄ• padhÄ• nakÄ• raá¹‡aá¹ƒ. na hi avijjÄ• ya vinÄ• akusaluppatti atthi. __samÄ• p
sabhÄ• vapaá¹-ilÄ• bhÄ• ya, pavattiyÄ• ti attho. tattha akusalappavattiyÄ• Ä• dÄ«navappa
ayonisomanasikÄ• rassa paccayabhÄ• vena appahÄ«nabhÄ• vena ca akusaladhammÄ• na

evaá¹ƒ byÄ• dhimaraá¹‡Ä• didukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato sabbÄ• pi gatiyo idha _
rÄ• gÄ• dikilesehi dÅ«sitÄ• gatiyo kÄ• yavacÄ«cittÄ• naá¹ƒ pavattiyoti duggatiyo, kÄ• yava
__asmiá¹ƒ loke_ti idha loke manussagatiyaá¹ƒ vÄ• . __paramhi cÄ• _ti tato aÃ±Ã±Ä• su gat
sabbÄ• _ti tÄ• sabbÄ• pi duccaritassa vipattiyo vuttanayena avijjÄ• pubbaá¹…gamattÄ• av
__icchÄ• lobhasamussayÄ• _ti \Ee I 154/ asampattavisayapariyesanalakkhaá¹‡Ä• ya icchÄ
sampattavisayalubbhanalakkhaá¹‡ena lobhena ca samussitÄ• upacitÄ• ti icchÄ• lobhasam

__yato_ti \Be 148/ yasmÄ• avijjÄ• hetu avijjÄ• ya nivuto hutvÄ• . __pÄ• piccho_ti avijjÄ• ya
pÄ• picchatÄ• ya Ä• dÄ«nave apassanto asantaguá¹‡asambhÄ• vanavasena kohaÃ±Ã±Ä•
atricchatÄ• pi gahitÄ• ti daá¹-á¹-habbÄ• . __anÄ• daro_ti lokÄ• dhipatino ottappassa abhÄ•
Ä• dararahito. __tato_ti tasmÄ• avijjÄ• pÄ• picchatÄ• ahirikÄ• nottappahetu \Ne 136/. __pa
kÄ• yaduccaritÄ• dibhedaá¹ƒ pÄ• paá¹ƒ upacinati. __apÄ• yaá¹ƒ tena gacchatÄ«_ti tena tat
nirayÄ• dibhedaá¹ƒ apÄ• yaá¹ƒ gacchati upapajjati.

__tasmÄ• _ti yasmÄ• ete evaá¹ƒ sabbaduccaritamÅ«labhÅ«tÄ• sabbaduggatiparikkilesah
tasmÄ• icchaÃ±ca, lobhaÃ±ca, avijjaÃ±ca, casaddena ahirikÄ• nottappaÃ±ca __virÄ• jayaá
pajahaá¹ƒ. kathaá¹ƒ virÄ• jetÄ«ti Ä• ha? __vijjaá¹ƒ uppÄ• daya_nti, vipassanÄ• paá¹-ipÄ• á
maggapaá¹-ipÄ• á¹-iyÄ• ca, ussakkitvÄ• arahattamaggavijjaá¹ƒ attano santÄ• ne uppÄ• da
duggatiyo_ti sabbÄ• pi duccaritasaá¹…khÄ• tÄ• duggatiyo, vaá¹-á¹-adukkhassa vÄ• adhiá
sabbÄ• paÃ±capi gatiyo __jahe_ pajaheyya samatikkameyya. kilesavaá¹-á¹-appahÄ• nene
vipÄ• kavaá¹-á¹-aÃ±ca pahÄ«naá¹ƒ hotÄ«ti.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paÃ±Ã±Ä• parihÄ«nasuttavaá¹‡á¹‡anÄ•

<41> catutthe __suparihÄ«nÄ• _ti suá¹-á¹-hu parihÄ«nÄ• . __ye ariyÄ• ya paÃ±Ã±Ä• ya pa
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbayapaá¹-ivijjhanena catusaccapaá¹-ivijjhanena ca k

á¹-hitattÄ• ariyÄ• ya parisuddhÄ• ya vipassanÄ• paÃ±Ã±Ä• ya ca maggapaÃ±Ã±Ä• ya ca p
lokiyalokuttarÄ• hi sampattÄ«hi ativiya parihÄ«nÄ• mahÄ• jÄ• nikÄ• . ke pana teti? ye kam
samannÄ• gatÄ• . te hi \Ee I 155/ micchattaniyatabhÄ• vato ekantena parihÄ«nÄ• aparipuá
tenÄ• ha __ ``duggati pÄ• á¹-ikaá¹…khÄ• â€™â€™ _ti. vipÄ• kÄ• varaá¹‡asamaá¹…ginopi
sukkapakkhe aparihÄ«nÄ• nÄ• ma tividhÄ• varaá¹‡avirahitÄ• \Be 149/ sammÄ• diá¹-á¹-hik
samannÄ• gatÄ• . sesaá¹ƒ vuttanayÄ• nusÄ• rena veditabbaá¹ƒ.

gÄ• thÄ• su __paÃ±Ã±Ä• yÄ• _ti nissakkavacanaá¹ƒ, vipassanÄ• Ã±Ä• á¹‡ato maggaÃ±Ä•
sÄ• mivacanaá¹ƒ vÄ• etaá¹ƒ, yathÄ• vuttaÃ±Ä• á¹‡assa parihÄ• nenÄ• ti, uppÄ• detabbas
parihÄ• naá¹ƒ. __niviá¹-á¹-haá¹ƒ nÄ• marÅ«pasmi_nti nÄ• marÅ«pe upÄ• dÄ• nakkhandhap
tiÄ• dinÄ• taá¹‡hÄ• diá¹-á¹-hivasena abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ, tato eva __idaá¹ƒ sac
``idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti maÃ±Ã±ati. ``sadevake lokeâ€™â€™ ti v

evaá¹ƒ \Ne 137/ paá¹-hamagÄ• thÄ• ya saá¹ƒkilesapakkhaá¹ƒ dassetvÄ• idÄ• ni yassÄ• a
maÃ±Ã±anÄ• bhinivesehi kilesavaá¹-á¹-aá¹ƒ vattati, tassÄ• uppattiyÄ• vaá¹-á¹-assa upacc
Ä• nubhÄ• vaá¹ƒ pakÄ• sento __ ``paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasmiâ€™â€™ _nti gÄ• tha

tattha __lokasmi_nti saá¹…khÄ• ralokasmiá¹ƒ. sammÄ• sambuddho viya sattesu, saá¹…kh
natthi. paÃ±Ã±uttarÄ• hi kusalÄ• dhammÄ• , paÃ±Ã±Ä• ya ca siddhÄ• ya sabbe anavajjac
tathÄ• hi vuttaá¹ƒ ``sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kappo pahotÄ«â€™â€™ tiÄ• di (
panettha paÃ±Ã±Ä• adhippetÄ• , sÄ• seá¹-á¹-hÄ• ti thomitÄ• . yathÄ• ca sÄ• pavattati, ta
``yÄ• yaá¹ƒ nibbedhagÄ• minÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- yÄ• ayaá¹ƒ paÃ±Ã
apadÄ• litapubbaá¹ƒ lobhakkhandhÄ• diá¹ƒ nibbijjhantÄ« padÄ• lentÄ« gacchati pavattatÄ«
ca tasmiá¹ƒ tasmiá¹ƒ bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu sattanikÄ• yesu
paá¹-hamÄ• bhinibbattisaá¹…khÄ• tÄ• ya jÄ• tiyÄ• taá¹ƒnimittassa ca kammabhavassa pa
nibbÄ• naá¹ƒ \Ee I 156/ arahattaÃ±ca sammÄ• aviparÄ«taá¹ƒ jÄ• nÄ• ti sacchikaroti, ayaá¹
maggapaÃ±Ã±Ä• seá¹-á¹-hÄ• lokasminti.

idÄ• ni yathÄ• vuttapaÃ±Ã±Ä• nubhÄ• vasampanne khÄ«á¹‡Ä• save abhitthavanto __ ``tes
_ti osÄ• nagÄ• thamÄ• ha. tassattho --- tesaá¹ƒ catÅ«su ariyasaccesu pariÃ±Ã±Ä• dÄ«naá
kiccÄ• naá¹ƒ niá¹-á¹-hitattÄ• catusaccasambodhena __sambuddhÄ• naá¹ƒ, _ sativepullapp
vuttanayena samugghÄ• titasammohattÄ• paÃ±Ã±Ä• vepullappattiyÄ• __hÄ• sapaÃ±Ã±Ä
sÄ«lÄ• dipÄ• ripÅ«rito \Be 150/ paá¹-á¹-hÄ• ya yÄ• va nibbÄ• nasacchikiriyÄ• ya
hÄ• savedatuá¹-á¹-hipÄ• mojjabahulatÄ• ya __hÄ• sapaÃ±Ã±Ä• naá¹ƒ_, sabbaso parikkhÄ
__antimasarÄ«radhÄ• rÄ«naá¹ƒ_ khÄ«á¹‡Ä• savÄ• naá¹ƒ devÄ• manussÄ• ca __pihayan
adhigantuá¹ƒ icchanti ``aho paÃ±Ã±Ä• nubhÄ• vo, aho vata mayampi edisÄ• evaá¹ƒ nittiá¹
bhaveyyÄ• mÄ• â€™â€™ ti.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sukkadhammasuttavaá¹‡á¹‡anÄ•

<42> paÃ±came __sukkÄ• _ti na vaá¹‡á¹‡asukkatÄ• ya sukkÄ• , sukkabhÄ• vÄ• ya pana p
saá¹ƒvattantÄ«ti nipphattisukkatÄ• ya sukkÄ• . sarasenapi sabbe kusalÄ• dhammÄ• sukkÄ
kaá¹‡habhÄ• vapaá¹-ipakkhato \Ne 138/. tesaÃ±hi uppattiyÄ• cittaá¹ƒ pabhassaraá¹ƒ hoti p
__dhammÄ• _ti kusalÄ• dhammÄ• . __loka_nti sattalokaá¹ƒ. __pÄ• lentÄ«_ti Ä• dhÄ• rasa
á¹-hapentÄ• rakkhanti. __hirÄ« ca ottappaÃ±cÄ• _ti ettha hiriyati hiriyitabbena, hiriyanti ete
vuttampi cetaá¹ƒ ``yaá¹ƒ hiriyati hiriyitabbena, hiriyati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhar
samÄ• pattiyÄ• , ayaá¹ƒ vuccati hirÄ«â€™â€™ ti (Dhs 30). ottappati ottappitabbena, ottapp
ottappaá¹ƒ. vuttampicetaá¹ƒ ``yaá¹ƒ ottappati ottappitabbena, ottappati pÄ• pakÄ• naá¹ƒ ak
dhammÄ• naá¹ƒ samÄ• pattiyÄ• , idaá¹ƒ vuccati ottappaâ€™â€™ nti (Dhs 31).

tattha ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ«, bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ. attÄ•
lokÄ• dhipateyyaá¹ƒ ottappaá¹ƒ. lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹
sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappaá¹ƒ.

tattha ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti --- jÄ• t
vayaá¹ƒ paccavekkhitvÄ• , sÅ«rabhÄ• vaá¹ƒ paccavekkhitvÄ• , bÄ• husaccaá¹ƒ paccavekkh
``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ na jÄ• tisampannÄ• naá¹ƒ kammaá¹ƒ, hÄ«najaccÄ• naá¹
mÄ• disassa jÄ• tisampannassa idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ tÄ
pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• pakammaá¹ƒ akaronto hiriá¹ƒ \Be 151/ samuá¹-á¹-hÄ• peti. tathÄ
nÄ• metaá¹ƒ daharehi kattabbakammaá¹ƒ, mÄ• disassa vaye á¹-hitassa idaá¹ƒ kammaá¹ƒ k
evaá¹ƒ vayaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• pakammaá¹ƒ akaronto hiriá¹ƒ s
``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ dubbalajÄ• tikÄ• naá¹ƒ kammaá¹ƒ, mÄ• disassa sÅ«rabh
kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ sÅ«rabhÄ• vaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• t
hiriá¹ƒ samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ andhabÄ• lÄ• naá¹ƒ k
paá¹‡á¸• itÄ• naá¹ƒ, mÄ• disassa paá¹‡á¸• itassa bahussutassa idaá¹ƒ kammaá¹ƒ kÄ• tuá¹
bÄ• husaccaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• pakammaá¹ƒ akaronto hiriá¹ƒ
ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti. samuá¹-á¹-hÄ
citte hiriá¹ƒ pavesetvÄ• pÄ• pakammaá¹ƒ na karoti. evaá¹ƒ hirÄ« ajjhattasamuá¹-á¹-hÄ• nÄ

kathaá¹ƒ ottappaá¹ƒ bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ nÄ• ma? ``sace tvaá¹ƒ pÄ• pakamma
parisÄ• su garahappatto bhavissasi.

``garahissanti \Ne 139/ taá¹ƒ viÃ±Ã±Å«, asuciá¹ƒ nÄ• gariko yathÄ• .

vajjito sÄ«lavantehi, kathaá¹ƒ bhikkhu karissasÄ«â€™â€™ ti || ---

paccavekkhanto \Ee I 158/ hi bahiddhÄ• samuá¹-á¹-hitena ottappena pÄ• pakammaá¹ƒ na
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ nÄ• ma hoti.

kathaá¹ƒ hirÄ« attÄ• dhipateyyÄ• nÄ• ma? idhekacco kulaputto attÄ• naá¹ƒ adhipatiá¹ƒ jeá
``mÄ• disassa saddhÄ• pabbajitassa bahussutassa dhutavÄ• dissa na yuttaá¹ƒ pÄ• pakam
pÄ• pakammaá¹ƒ na karoti. evaá¹ƒ hirÄ« attÄ• dhipateyyÄ• nÄ• ma hoti. tenÄ• ha bhagavÄ

``so attÄ• naá¹ƒyeva adhipatiá¹ƒ karitvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vaj
anavajjaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN a III 40).

kathaá¹ƒ ottappaá¹ƒ lokÄ• dhipateyyaá¹ƒ nÄ• ma? idhekacco kulaputto lokaá¹ƒ adhipatiá¹ƒ
pÄ• pakammaá¹ƒ na karoti. yathÄ• ha ---

``mahÄ• kho panÄ• yaá¹ƒ lokasannivÄ• so. mahantasmiá¹ƒ kho pana lokasannivÄ• se san
iddhimanto dibbacakkhukÄ• paracittaviduno \Be 152/, te dÅ«ratopi passanti, Ä• sannÄ• pi n
cittaá¹ƒ pajÄ• nanti, tepi maá¹ƒ evaá¹ƒ jÄ• nissanti `passatha bho imaá¹ƒ kulaputtaá¹ƒ, sad
anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusalehi dhammehÄ«
iddhimantiniyo dibbacakkhukÄ• paracittaviduniyo, tÄ• dÅ«ratopi passanti, Ä• sannÄ• pi na
cittaá¹ƒ pajÄ• nanti, tÄ• pi maá¹ƒ evaá¹ƒ jÄ• nissanti `passatha bho imaá¹ƒ, kulaputtaá¹ƒ, sa
anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusalehi dhammehÄ«
adhipatiá¹ƒ katvÄ• akusalaá¹ƒ pajahatÄ«â€™â€™ ti (AN a III 40).

evaá¹ƒ lokÄ• dhipateyyaá¹ƒ ottappaá¹ƒ.

lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• ti \Ne 140/ ettha lajjÄ• ti lajjanÄ• kÄ• ro, tena sabhÄ• vena sa
bhayanti apÄ• yabhayaá¹ƒ, tena sabhÄ• vena saá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. tadubhayaá¹ƒ pÄ
pÄ• kaá¹-aá¹ƒ hoti. tattha yathÄ• dvÄ«su ayoguá¸esu eko sÄ«talo bhaveyya gÅ«thamakkh
tesu yathÄ• sÄ«talaá¹ƒ gÅ«thamakkhitattÄ• jigucchanto viÃ±Ã±ujÄ• tiko \Ee I 159/ na gaá¹
dÄ• habhayena, evaá¹ƒ paá¹‡á¸• ito lajjÄ• ya jigucchanto pÄ• paá¹ƒ na karoti, ottappena ap
karoti. evaá¹ƒ lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappa

kathaá¹ƒ sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ otta
jÄ• timahattapaccavekkhaá¹‡Ä• , satthumahattapaccavekkhaá¹‡Ä• , dÄ• yajjamahattapacca
sabrahmacÄ• rimahattapaccavekkhaá¹‡Ä• ti catÅ«hi kÄ• raá¹‡ehi tattha gÄ• ravena sappat
samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ na karoti, ekacco attÄ• nuvÄ• dabhayaá¹ƒ, parÄ• nuvÄ•
duggatibhayanti catÅ«hi kÄ• raá¹‡ehi vajjato bhÄ• yanto vajjabhÄ«rukabhayadassÄ• vilakk

samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ na karoti. ettha ca ajjhattasamuá¹-á¹-hÄ• nÄ• ditÄ• hirott
pÄ• kaá¹-abhÄ• vena vuttÄ• , na pana nesaá¹ƒ kadÄ• ci aÃ±Ã±amaÃ±Ã±avippayogo. na hi
pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ atthÄ«ti.

__ime_ \Be 153/ __ce, bhikkhave, dve sukkÄ• dhammÄ• lokaá¹ƒ na pÄ• leyyu_nti bhikkha
anavajjadhammÄ• yadi lokaá¹ƒ na rakkheyyuá¹ƒ, lokapÄ• lakÄ• yadi na bhaveyyuá¹ƒ. __n
mÄ• tÄ• _ti idha imasmiá¹ƒ loke janikÄ• mÄ• tÄ• ``ayaá¹ƒ me mÄ• tÄ• â€™â€™ ti garucitt
paÃ±Ã±Ä• yetha, ``ayaá¹ƒ mÄ• tÄ• â€™â€™ ti na labbheyya. sesapadesupi eseva nayo. __
__mÄ• tulÄ• nÄ«_ti mÄ• tulabhariyÄ• . __garÅ«na_nti mahÄ• pitucÅ«á¸·apitujeá¹-á¹-habhÄ
garuá¹-á¹-hÄ• niyÄ• naá¹ƒ. __sambheda_nti saá¹…karaá¹ƒ, mariyÄ• dabhedaá¹ƒ vÄ• . __ya
upamaá¹ƒ dasseti. ete hi sattÄ• ``ayaá¹ƒ me mÄ• tÄ• â€™â€™ ti vÄ• ``mÄ• tucchÄ• â€™
garucittÄ«kÄ• ravasena na jÄ• nanti, yaá¹ƒ vatthuá¹ƒ nissÄ• ya uppannÄ• , tatthapi vippaá¹
upamaá¹ƒ Ä• haranto ajeá¸·akÄ• dayo Ä• hari. ayaÃ±hettha saá¹…khepattho --- yathÄ• aje
hirottapparahitÄ• mÄ• tÄ• disaÃ±Ã±aá¹ƒ akatvÄ• bhinnamariyÄ• dÄ• sabbattha sambhed
160/ manussaloko yadi lokapÄ• lakadhammÄ• na bhaveyyuá¹ƒ, sabbattha sambhedena va
lokapÄ• lakadhammÄ• lokaá¹ƒ pÄ• lenti, tasmÄ• natthi sambhedoti.

gÄ• thÄ• su __yesaá¹ƒ ce hiriottappa_nti __ce_ti nipÄ• tamattaá¹ƒ. yesaá¹ƒ sattÄ• naá¹ƒ h
sabbadÄ• va \Ne 141/ sabbakÄ• lameva na vijjati na upalabbhati. __vokkantÄ• sukkamÅ«l
kusalamÅ«lapacchedÄ• vahassÄ• pi kammassa karaá¹‡ato kusalakammÄ• naá¹ƒ patiá¹-á¹-
hirottappÄ• nameva vÄ• abhÄ• vato kusalato vokkamitvÄ• , apasakkitvÄ• , á¹-hitattÄ• vokl
punappunaá¹ƒ jÄ• yanamÄ«yanasabhÄ• vattÄ• jÄ• timaraá¹‡agÄ• mino saá¹ƒsÄ• raá¹ƒ nÄ

__yesaÃ±ca hiriottappa_nti yesaá¹ƒ pana parisuddhamatÄ«naá¹ƒ sattÄ• naá¹ƒ hirÄ« ca ott
sadÄ• sabbakÄ• laá¹ƒ rattindivaá¹ƒ navamajjhimattherakÄ• lesu sammÄ• upagamma á¹-h
bhÄ• yantÄ• tadaá¹…gÄ• divasena pÄ• paá¹ƒ pajahantÄ• . __virÅ«á¸·habrahmacariyÄ• _ti
maggabrahmacariye ca virÅ«á¸·haá¹ƒ Ä• pannÄ• , aggamaggÄ• dhigamena sabbaso santa
__santo, _ punabbhavassa khepitattÄ• __khÄ«á¹‡apunabbhavÄ• _ hontÄ«ti.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. ajÄ• tasuttavaá¹‡á¹‡anÄ•

<43> chaá¹-á¹-he \Be 154/ __atthi, bhikkhave_ti kÄ• uppatti? ekadivasaá¹ƒ kira bhagavatÄ
saá¹ƒsÄ• re Ä• dÄ«navaá¹ƒ pakÄ• setvÄ• tadupasamanÄ• divasena nibbÄ• napaá¹-isaá¹ƒ
bhikkhÅ«naá¹ƒ etadahosi ``ayaá¹ƒ saá¹ƒsÄ• ro bhagavatÄ• avijjÄ• dÄ«hi kÄ• raá¹‡ehi sah
pana tadupasamassa na kiÃ±ci kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, tayidaá¹ƒ ahetukaá¹ƒ kathaá¹ƒ sacc
upalabbhatÄ«â€™â€™ ti. atha \Ee I 161/ bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ vimatividhama

samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ `nibbÄ• naá¹ƒ nibbÄ• naâ€™ nti vÄ• cÄ• vatthumattameva
nibbÄ• naá¹ƒ nÄ• ma anupalabbhamÄ• nasabhÄ• vattÄ• â€™â€™ ti lokÄ• yatikÄ• dayo viy
ca puthudiá¹-á¹-higatikÄ• naá¹ƒ micchÄ• vÄ• dabhaÃ±janatthaÃ±ca, amatamahÄ• nibbÄ• n
atthibhÄ• vadÄ«panatthaá¹ƒ tassa ca nissaraá¹‡abhÄ• vÄ• diÄ• nubhÄ• vavantatÄ• dÄ«pa
udÄ• navasena idaá¹ƒ suttaá¹ƒ abhÄ• si. tathÄ• hi idaá¹ƒ suttaá¹ƒ udÄ• nepi (Ud 72-74) sa

tattha __atthÄ«_ti vijjati paramatthato upalabbhati. __ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá
sabbÄ• nipi padÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. atha vÄ• vedanÄ• dayo viya hetupac
kÄ• raá¹‡asÄ• maggiyÄ• na jÄ• taá¹ƒ na nibbattanti __ajÄ• taá¹ƒ_. kÄ• raá¹‡ena vinÄ• sa
pÄ• tubhÅ«taá¹ƒ na uppannanti __abhÅ«taá¹ƒ_. evaá¹ƒ ajÄ• tattÄ• abhÅ«tattÄ• ca yena k
na katanti __akataá¹ƒ_. jÄ• tabhÅ«takatasabhÄ• vo ca nÄ• marÅ«pÄ• dÄ«naá¹ƒ saá¹…kha
asaá¹…khatasabhÄ• vassa nibbÄ• nassÄ• ti dassanatthaá¹ƒ __asaá¹…khata_nti vuttaá¹ƒ. p
sambhuyya paccayehi katanti saá¹…khataá¹ƒ, tathÄ• na saá¹…khataá¹ƒ, saá¹…khatalakkh
__asaá¹…khata_nti evaá¹ƒ anekehi kÄ• raá¹‡ehi nibbattitabhÄ• ve paá¹-isiddhe ``siyÄ• nu
kataâ€™â€™ nti Ä• saá¹…kÄ• yaá¹ƒ ``na kenaci kataâ€™â€™ nti dassanatthaá¹ƒ __ ``aka
evaá¹ƒ appaccayampi samÄ• naá¹ƒ ``sayameva nu kho idaá¹ƒ bhÅ«taá¹ƒ pÄ• tubhÅ«taâ€™
tannivattanatthaá¹ƒ __ ``abhÅ«taâ€™â€™ _nti vuttaá¹ƒ. ayaÃ±ca etassa asaá¹…khatÄ• ka
sabbaá¹ƒ ajÄ• tidhammattÄ• ti dassetuá¹ƒ __ ``ajÄ• taâ€™â€™ _nti vuttanti. evametesaá¹ƒ
sÄ• tthakabhÄ• vo veditabbo.

iti \Be 155/ bhagavÄ• ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™
nibbÄ• nassa atthibhÄ• vaá¹ƒ vatvÄ• tattha hetuá¹ƒ dassento __ ``no cetaá¹ƒ, bhikkhaveâ€
tassÄ• yaá¹ƒ \Ee I 162/ saá¹…khepo --- bhikkhave, yadi ajÄ• tÄ• disabhÄ• vÄ• asaá¹…kha
siyÄ• , idha loke jÄ• tÄ• disabhÄ• vassa rÅ«pÄ• dikkhandhapaÃ±cakasaá¹…khÄ• tassa saa
anavasesavaá¹-á¹-upasamo na paÃ±Ã±Ä• yeyya na upalabbheyya na sambhaveyya. nibbÄ
pavattamÄ• nÄ• sammÄ• diá¹-á¹-hiÄ• dayo ariyamaggadhammÄ• anavasesato kilese sam
vaá¹-á¹-adukkhassa appavatti apagamo nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati.

evaá¹ƒ byatirekavasena nibbÄ• nassa atthibhÄ• vaá¹ƒ dassetvÄ• idÄ• ni anvayavasenapi
``yasmÄ• ca khoâ€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ vuttatthameva. ettha ca yasmÄ• ``apacc
dhammÄ• (Dhs dukamÄ• tikÄ• 7, 8). atthi, bhikkhave, tadÄ• yatanaá¹ƒ, yattha neva pathav
á¹-hÄ• naá¹ƒ duddasaá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissag
asaá¹…khataÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi asaá¹…khatagÄ• miniÃ±ca paá
IV 366) anekehi suttapadehi ``atthi, bhikkhave, ajÄ• taâ€™â€™ nti iminÄ• pi suttena nibbÄ•
paramatthato sabbhÄ• vo sabbalokaá¹ƒ anukampamÄ• nena sammÄ• sambuddhena desito
tattha appaccakkhakÄ• rÄ«nampi viÃ±Ã±Å«naá¹ƒ kaá¹…khÄ• vÄ• vimati vÄ• natthi eva. y
tesaá¹ƒ vimativinodanatthaá¹ƒ ayamettha adhippÄ• yaniddhÄ• raá¹‡amukhena yuttivicÄ• ra
pariÃ±Ã±eyyatÄ• ya sauttarÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ rÅ«pÄ• naÃ±ca paá¹-ipakkhabhÅ«taá¹

nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ taá¹ƒsabhÄ• vÄ• naá¹ƒ sabbesaá¹ƒ saá¹…khatadha
tabbidhurasabhÄ• vena nissaraá¹‡ena bhavitabbaá¹ƒ. yaÃ±cetaá¹ƒ nissaraá¹‡aá¹ƒ, sÄ• as
bhiyyo, saá¹…khatadhammÄ• rammaá¹‡aá¹ƒ \Ne 143/ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ api anulor
samucchedavasena pajahituá¹ƒ na sakkoti, tathÄ• sammutisaccÄ• rammaá¹‡aá¹ƒ paá¹-har
vikkhambhanavaseneva kilese pajahati, na samucchedavasena. iti saá¹…khatadhammÄ• ra
sammutisaccÄ• rammaá¹‡assa ca Ã±Ä• á¹‡assa kilesÄ• naá¹ƒ samucchedappahÄ• ne asa
samucchedappahÄ• nakarassa ariyamaggaÃ±Ä• á¹‡assa tadubhayaviparÄ«tasabhÄ• vena
156/, sÄ• asaá¹…khatÄ• dhÄ• tu. tathÄ• ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá
idaá¹ƒ nibbÄ• nassa paramatthato atthibhÄ• vajotakavacanaá¹ƒ aviparÄ«tathaá¹ƒ bhagava
bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ aviparÄ«tathaá¹ƒ paramatthanti yathÄ• taá¹ƒ ``sabbe saá
saá¹…khÄ• rÄ• dukkhÄ• , sabbe dhammÄ• anattÄ• â€™â€™ ti (Dhp 277-279; Nidd II hem
tathÄ• nibbÄ• nasaddo katthaci visaye yathÄ• bhÅ«taparamatthavisayo upacÄ• ravuttisabb
sÄ«hasaddo. atha vÄ• attheva paramatthato asaá¹…khatÄ• dhÄ• tu itaratabbiparÄ«tavinim
seyyathÄ• pi pathavÄ«dhÄ• tu vedanÄ• ti. evamÄ• dÄ«hi nayehi yuttitopi asaá¹…khatÄ• ya
atthibhÄ• vo veditabbo.

gÄ• thÄ• su __jÄ• ta_nti jÄ• yanaá¹-á¹-hena jÄ• taá¹ƒ, jÄ• tilakkhaá¹‡appattanti attho. __bh
bhavanaá¹-á¹-hena bhÅ«taá¹ƒ, ahutvÄ• sambhÅ«tanti attho. __samuppanna_nti sahitabhÄ
dhammehi ca uppannanti attho. __kata_nti kÄ• raá¹‡abhÅ«tehi paccayehi nibbattitaá¹ƒ. __s
samecca sambhuyya katanti saá¹…khataá¹ƒ, sabbametaá¹ƒ paccayanibbattassa adhivacan
niccasÄ• rÄ• divirahitato __addhuvaá¹ƒ_. jarÄ• ya maraá¹‡ena ca ekanteneva saá¹…ghaá¹
__jarÄ• maraá¹‡asaá¹…ghÄ• taá¹ƒ_. ``jarÄ• maraá¹‡asaá¹…ghaá¹-á¹-aâ€™â€™ ntipi paá¹
upaddutaá¹ƒ pÄ«á¸·itanti attho. akkhirogÄ• dÄ«naá¹ƒ anekesaá¹ƒ rogÄ• naá¹ƒ nÄ«á¸·aá¹ƒ
__roganÄ«á¸·aá¹ƒ_. sarasato \Ee I 164/ upakkamato ca pabhaá¹…guparamasÄ«latÄ• ya __

catubbidho Ä• hÄ• ro ca taá¹‡hÄ• saá¹…khÄ• tÄ• netti ca pabhavo samuá¹-á¹-hÄ• naá¹ƒ e
__Ä• hÄ• ranettippabhavaá¹ƒ_. sabbopi vÄ• paccayo Ä• hÄ• ro. idha pana taá¹‡hÄ• ya net
taá¹‡hÄ• vajjÄ• veditabbÄ• . tasmÄ• Ä• hÄ• ro ca netti ca pabhavo etassÄ• ti Ä• hÄ• rane
vÄ• nayanaá¹-á¹-hena pavattanaá¹-á¹-hena nettÄ«ti evampi Ä• hÄ• ranettippabhavaá¹ƒ. __
tadabhinanditu_nti taá¹ƒ upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ evaá¹ƒ paccayÄ• dhÄ«navuttik
dukkhaÃ±ca taá¹‡hÄ• diá¹-á¹-hÄ«hi abhinandituá¹ƒ assÄ• detuá¹ƒ na yuttaá¹ƒ.

__tassa_ \Be 157/ __nissaraá¹‡a_nti ``jÄ• taá¹ƒ bhÅ«taâ€™â€™ ntiÄ• dinÄ• vuttassa tass
nissaraá¹‡aá¹ƒ nikkamo \Ne 144/ anupasantasabhÄ• vassa rÄ• gÄ• dikilesassa sabbasaá¹.
tadupasamabhÄ• vena pasatthabhÄ• vena ca __santaá¹ƒ, _ takkaÃ±Ä• á¹‡assa agocarabh
niccaá¹-á¹-hena __dhuvaá¹ƒ, _ tato eva __ajÄ• taá¹ƒ asamuppannaá¹ƒ, _ sokahetÅ«naá¹ƒ a
vigatarÄ• gÄ• dirajattÄ• __virajaá¹ƒ, _ saá¹ƒsÄ• radukkhaá¹-á¹-itehi paá¹-ipajjitabbattÄ• __
jÄ• tiÄ• didukkhadhammÄ• naá¹ƒ nirodhahetutÄ• ya __nirodho dukkhadhammÄ• naá¹ƒ, _ s

upasamahetutÄ• ya __saá¹…khÄ• rÅ«pasamo, _ tato eva accantasukhatÄ• ya __sukho_ti s
amatamahÄ• nibbÄ• nameva thometi. evaá¹ƒ bhagavÄ• paá¹-hamagÄ• thÄ• ya byatirekava
anvayavasena ca nibbÄ• naá¹ƒ vibhÄ• vesi.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nibbÄ• nadhÄ• tusuttavaá¹‡á¹‡anÄ•

<44> sattame __dvemÄ• _ti dve imÄ• . __vÄ• naá¹ƒ_ vuccati taá¹‡hÄ• , nikkhantaá¹ƒ vÄ• n
vÄ• naá¹ƒ, imasmiá¹ƒ vÄ• adhigate vÄ• nassa abhÄ• voti nibbÄ• naá¹ƒ, tadeva nissattanijj
sabhÄ• vadhÄ• raá¹‡aá¹-á¹-hena ca dhÄ• tÅ«ti __nibbÄ• nadhÄ• tu_. yadipi tassÄ• parama
165/, pariyÄ• yena pana paÃ±Ã±Ä• yatÄ«ti taá¹ƒ pariyÄ• yabhedaá¹ƒ sandhÄ• ya ``dvemÄ•
nibbÄ• nadhÄ• tuyoâ€™â€™ ti vatvÄ• yathÄ• dhippetappabhedaá¹ƒ dassetuá¹ƒ __ ``saupA
vuttaá¹ƒ. tattha taá¹‡hÄ• dÄ«hi phalabhÄ• vena upÄ• dÄ«yatÄ«ti upÄ• di, khandhapaÃ±cak
upÄ• diseso, saha upÄ• disesenÄ• ti __saupÄ• disesÄ• _, tadabhÄ• vato __anupÄ• disesÄ

__araha_nti Ä• rakakileso, dÅ«rakilesoti attho. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``kathaÃ±ca, bhikkhave, bhikkhu arahaá¹ƒ hoti, Ä• rakÄ• ssa honti pÄ• pakÄ• akusalÄ• dh
ponobbhavikÄ• , sadarÄ• \Be 158/ dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• . e
bhikkhu arahaá¹ƒ hotÄ«â€™â€™ ti (MN I 434).

__khÄ«á¹‡Ä• savo_ti kÄ• mÄ• savÄ• dayo cattÄ• ropi Ä• savÄ• arahato khÄ«á¹‡Ä• samu
paá¹-ippassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti khÄ«á¹‡Ä• savo.
ariyamaggepi dasasu ariyavÄ• sesupi vasi parivasi parivuá¹-á¹-ho vuá¹-á¹-havÄ• so ciá¹‡á¹
__katakaraá¹‡Ä«yo_ti puthujjanakalyÄ• á¹‡akaá¹ƒ upÄ• dÄ• ya satta sekhÄ• catÅ«hi magg
\Ne 145/ nÄ• ma, khÄ«á¹‡Ä• savassa sabbakaraá¹‡Ä«yÄ• ni katÄ• ni pariyositÄ• ni, natthi
dukkhakkhayÄ• dhigamÄ• yÄ• ti __katakaraá¹‡Ä«yo_. vuttampi cetaá¹ƒ ---

``tassa sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paá¹-icayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjatÄ«â€™â€™ ti || (AN b VI 55; Vin I 244).

__ohitabhÄ• ro_ti tayo bhÄ• rÄ• --- khandhabhÄ• ro, kilesabhÄ• ro, abhisaá¹…khÄ• rabhÄ
bhÄ• rÄ• ohitÄ• oropitÄ• nikkhittÄ• pÄ• titÄ• ti ohitabhÄ• ro. __anuppattasadattho_ti anu
sakatthanti vuttaá¹ƒ hoti, kakÄ• rassa dakÄ• ro kato. anuppatto sadattho etenÄ• ti anuppatta
ca arahattaá¹ƒ veditabbaá¹ƒ. taÃ±hi attupanibandhaá¹-á¹-hena attano avijahanaá¹-á¹-hena
paramatthena ca attano atthattÄ• sakattho hoti. __parikkhÄ«á¹‡abhavasaá¹ƒyojano_ti kÄ•

paá¹-ighasaá¹ƒyojanaá¹ƒ,
mÄ• nadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sabhavarÄ• gaissÄ• macchariyaavijjÄ• s
bhavesu. bhavaá¹ƒ vÄ• bhavena saá¹ƒyojenti upanibandhantÄ«ti bhavasaá¹ƒyojanÄ• ni nÄ
parikkhÄ«á¹‡Ä• ni, pahÄ«nÄ• ni, Ã±Ä• á¹‡agginÄ• , daá¸• á¸• hÄ• nÄ«ti parikkhÄ«á¹‡abhav
vimutto_ti ettha __sammadaÃ±Ã±Ä• _ti sammÄ• aÃ±Ã±Ä• ya, idaá¹ƒ vuttaá¹ƒ hoti --- khan
khandhaá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ, dhÄ• tÅ«naá¹ƒ suÃ±Ã±aá¹-á¹
pÄ«á¸·anaá¹-á¹-haá¹ƒ, samudayassa pabhavaá¹-á¹-haá¹ƒ, nirodhassa santaá¹-á¹-haá¹ƒ, ma
``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti evamÄ• dibhedaá¹ƒ vÄ• sammÄ• yathÄ• bhA
tÄ«rayitvÄ• tulayitvÄ• vibhÄ• vetvÄ• vibhÅ«taá¹ƒ katvÄ• . __vimutto_ti dve vimuttiyo \Be 1
vimutti nibbÄ• naÃ±ca. arahÄ• hi sabbakilesehi vimuttattÄ• cittavimuttiyÄ• pi vimutto, nibbA
tena vuttaá¹ƒ ``sammadaÃ±Ã±Ä• vimuttoâ€™â€™ ti.

__tassa tiá¹-á¹-hanteva paÃ±cindriyÄ• nÄ«_ti tassa arahato carimabhavahetubhÅ«taá¹ƒ ka
khÄ«yati, tÄ• va tiá¹-á¹-hantiyeva cakkhÄ• dÄ«ni paÃ±cindriyÄ• ni. __avighÄ• tattÄ• _ti anu
aniruddhattÄ• . __manÄ• pÄ• manÄ• pa_nti iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ rÅ«pÄ• digocaraá¹ƒ. _
paá¹-ilabhati. __sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedetÄ«_ti vipÄ• kabhÅ«taá¹ƒ sukhaÃ±ca dukk
tehi dvÄ• rehi paá¹-ilabhati.

ettÄ• vatÄ• upÄ• disesaá¹ƒ dassetvÄ• idÄ• ni saupÄ• disesaá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ das
_tiÄ• di \Ne 146/ vuttaá¹ƒ. tattha __tassÄ• _ti tassa saupÄ• disesassa sato arahato. __yo rÄ
khayo khÄ«á¹‡Ä• kÄ• ro abhÄ• vo accantamanuppÄ• do. esa nayo sesesupi. ettÄ• vatÄ• n
nibbÄ• nadhÄ• tÅ«ti dassitaá¹ƒ hoti.

__idhevÄ• _ti \Ee I 167/ imasmiá¹ƒyeva attabhÄ• ve. __sabbavedayitÄ• nÄ«_ti sukhÄ• day
kusalÄ• kusalavedanÄ• pana pubbeyeva pahÄ«nÄ• ti. __anabhinanditÄ• nÄ«_ti taá¹‡hÄ• d
__sÄ«tibhavissantÄ«_ti accantavÅ«pasamena saá¹…khÄ• radarathapaá¹-ippassaddhiyÄ• s
appaá¹-isandhikanirodhena nirujjhissantÄ«ti attho. na kevalaá¹ƒ vedayitÄ• niyeva, sabbepi p
khÄ«á¹‡Ä• savasantÄ• ne paÃ±cakkhandhÄ• nirujjhissanti, vedayitasÄ«sena desanÄ• kat

gÄ• thÄ• su __cakkhumatÄ• _ti buddhacakkhu, dhammacakkhu, dibbacakkhu, paÃ±Ã±Ä• c
cakkhÅ«hi cakkhumatÄ• . __anissitenÄ• _ti taá¹‡hÄ• diá¹-á¹-hinissayavasena kaÃ±ci dham
rÄ• gabandhanÄ• dÄ«hi vÄ• abandhena. __tÄ• dinÄ• _ti chaá¸·aá¹…gupekkhÄ• vasena sa
ekasabhÄ• vatÄ• saá¹…khÄ• tena tÄ• dilakkhaá¹‡ena tÄ• dinÄ• . __diá¹-á¹-hadhammikÄ• _
vattamÄ• nÄ• . __bhavanettisaá¹…khayÄ• _ti bhavanettiyÄ• taá¹‡hÄ• ya parikkhayÄ• . __s
khandhabhedato parabhÄ• ge bhavÄ• . __yamhÄ«_ti yasmiá¹ƒ anupÄ• disesanibbÄ• ne. __
liá¹…gavipallÄ• sena vuttaá¹ƒ, upapattibhavÄ• sabbaso anavasesÄ• nirujjhanti, na pavatta

__te_ti \Be 160/ te evaá¹ƒ vimuttacittÄ• . __dhammasÄ• rÄ• dhigamÄ• _ti vimuttisÄ• rattÄ•

dhammesu sÄ• rabhÅ«tassa arahattassa adhigamanato. __khaye_ti rÄ• gÄ• dikkhayabhÅ«
atha vÄ• niccabhÄ• vato seá¹-á¹-habhÄ• vato ca dhammesu sÄ• ranti dhammasÄ• raá¹ƒ, r
``virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ (Dhp 273), virÄ• go tesaá¹ƒ aggamakkhÄ• yatÄ«â€™
tassa dhammasÄ• rassa adhigamahetu khaye sabbasaá¹…khÄ• raparikkhaye anupÄ• dises
pajahiá¹ƒsu. __te_ti nipÄ• tamattaá¹ƒ. sesaá¹ƒ vuttanayameva.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-isallÄ• nasuttavaá¹‡á¹‡anÄ•

<45> aá¹-á¹-hame \Ne 147/ \Ee I 168/ __paá¹-isallÄ• narÄ• mÄ• _ti tehi tehi sattasaá¹…khÄ
sallÄ• naá¹ƒ paá¹-isallÄ• naá¹ƒ, ekavihÄ• ro ekamantasevitÄ• , kÄ• yavivekoti attho. taá¹ƒ p
ramanti rocantÄ«ti paá¹-isallÄ• narÄ• mÄ• . ``paá¹-isallÄ• nÄ• rÄ• mÄ• â€™â€™ tipi pÄ• á¹
paá¹-isallÄ• naá¹ƒ Ä• ramitabbato Ä• rÄ• mo etesanti paá¹-isallÄ• nÄ• rÄ• mÄ• . __viharath
viharathÄ• ti attho. paá¹-isallÄ• ne ratÄ• niratÄ• sammuditÄ• ti __paá¹-isallÄ• naratÄ• _. et
jÄ• gariyÄ• nuyogo, tassa nimittabhÅ«tÄ• vÅ«pakaá¹-á¹-hakÄ• yatÄ• ca dassitÄ• . jÄ• gari
indriyesu, guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , satisampajaÃ±Ã±anti imehi dhammeh
idha atthato vuttÄ• evÄ• ti veditabbÄ• .

__ajjhattaá¹ƒ cetosamathamanuyuttÄ• _ti attano cittasamathe anuyuttÄ• . ajjhattaá¹ƒ attano
ekatthaá¹ƒ, byaÃ±janameva nÄ• naá¹ƒ. bhummatthe cetaá¹ƒ samathanti anusaddayogena u
__anirÄ• katajjhÄ• nÄ• _ti bahi anÄ«hatajjhÄ• nÄ• avinÄ• sitajjhÄ• nÄ• vÄ• . nÄ«haraá¹‡a
nirÄ• kataá¹ƒ nÄ• ma ``thambhaá¹ƒ niraá¹ƒkatvÄ• nivÄ• tavuttÄ«â€™â€™ tiÄ• dÄ«su (Sn
samannÄ• gatÄ• _ti sattavidhÄ• ya anupassanÄ• ya yuttÄ• . sattavidhÄ• anupassanÄ• nÄ
dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• , nibbidÄ• nupassanÄ• , virÄ• gÄ• nupassanÄ•
paá¹-inissaggÄ• nupassanÄ• ca, tÄ• visuddhimagge vitthÄ• ritÄ• va.

__brÅ«hetÄ• ro suÃ±Ã±Ä• gÄ• rÄ• na_nti vaá¸• á¸• hetÄ• ro suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ. etth
yaá¹ƒkiÃ±ci vivittaá¹ƒ bhÄ• vanÄ• nuyogassa anucchavikaá¹-á¹-hÄ• naá¹ƒ. samathavipassa
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• rattindivaá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ pavisitvÄ• bhÄ• vanÄ•
bhikkhÅ« ``brÅ«hetÄ• ro suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti veditabbÄ• . ekabhÅ«mikÄ• dip
kurumÄ• nÄ• jhÄ• yino suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ brÅ«hetÄ• rotveva veditabbÄ• .

ettha ca yÄ• ``paá¹-isallÄ• narÄ• mÄ• , bhikkhave, viharatha paá¹-isallÄ• naratÄ• â€™â€™
vÅ«pakaá¹-á¹-hakÄ• yatÄ• vihitÄ• , sÄ• parisuddhasÄ«lassa, na asÄ«lassa avisuddhasÄ«
rÅ«pÄ• rammaá¹‡Ä• dito cittavinivattanasseva \Ee I 169/ abhÄ• vatoti atthato sÄ«lavisuddh
vuttovÄ• yamattho. ``ajjhattaá¹ƒ cetosamathamanuyuttÄ• anirÄ• katajjhÄ• nÄ• â€™â€™ ti
samÄ• dhibhÄ• vanÄ• , ``vipassanÄ• ya samannÄ• gatÄ• â€™â€™ ti iminÄ• paÃ±Ã±Ä• bh

sikkhÄ• dassitÄ• .

idÄ• ni \Ne 148/ tÄ• su patiá¹-á¹-hitassa avassaá¹ƒbhÄ• viphalaá¹ƒ dassetuá¹ƒ __ ``paá¹-is
_ntiÄ• di vuttaá¹ƒ. tattha __brÅ«hetÄ• na_nti vaá¸• á¸• hetÄ• naá¹ƒ. __dvinnaá¹ƒ phalÄ• na
tatiyacatutthaphalÄ• naá¹ƒ. __pÄ• á¹-ikaá¹…kha_nti icchitabbaá¹ƒ avassaá¹ƒbhÄ• vÄ«. __a
taÃ±hi heá¹-á¹-himamaggaÃ±Ä• á¹‡ehi Ã±Ä• tamariyÄ• daá¹ƒ anatikkamitvÄ• jÄ• nanato p
jÄ• nanakiccÄ• bhÄ• vato ca ``aÃ±Ã±Ä• â€™â€™ ti vuccati. __sati vÄ• upÄ• disese_ti sati
pahÄ• tuá¹ƒ asakkuá¹‡eyye sati. Ã±Ä• á¹‡e hi aparipakke ye tena paripakkena pahÄ• tabba
taá¹ƒ sandhÄ• yÄ• ha ``sati vÄ• upÄ• diseseâ€™â€™ ti. sati ca kilese khandhÄ• bhisaá¹…
iti imasmiá¹ƒ sutte anÄ• gÄ• miphalaá¹ƒ arahattanti dve dhammÄ• dassitÄ• . yathÄ• cettha
dvÄ«su suttesu.

gÄ• thÄ• su __ye santacittÄ• _ti ye yogÄ• vacarÄ• tadaá¹…gavasena vikkhambhanavasev
santacittÄ• . nepakkaá¹ƒ vuccati paÃ±Ã±Ä• , tÄ• ya samannÄ• gatattÄ• __nipakÄ• _. iminÄ
kammaá¹-á¹-hÄ• napariharaá¹‡aÃ±Ä• á¹‡aá¹ƒ dasseti. __satimanto_ \Be 162/ __ca jhÄ• yin
kammaá¹-á¹-hÄ• nÄ• vijahanahetubhÅ«tÄ• ya satiyÄ• satimanto, Ä• rammaá¹‡Å«panijjhÄ•
jhÄ• yino. __sammÄ• dhammaá¹ƒ vipassanti, kÄ• mesu anapekkhino_ti pubbeyeva ``aá¹-á
kÄ• mÄ• â€™â€™ tiÄ• dinÄ• (MN I 234; Vin IV 417) vatthukÄ• mesu kilesakÄ• mesu ca Ä•
anapekkhino anatthikÄ• te pahÄ• ya adhigataá¹ƒ upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ•
nÄ• marÅ«paá¹ƒ tassa paccaye ca pariggahetvÄ• kalÄ• pasammasanÄ• dikkamena samm
paÃ±cakkhandhadhammaá¹ƒ aniccÄ• dito vipassanti.

__appamÄ• daratÄ• _ti \Ee I 170/ vuttappakÄ• rÄ• ya samathavipassanÄ• bhÄ• vanÄ• ya
tattha appamÄ• deneva rattindivaá¹ƒ vÄ«tinÄ• mentÄ• . __santÄ• _ti samÄ• nÄ• . ``sattÄ• â
puggalÄ• ti attho. __pamÄ• de bhayadassino_ti nirayÅ«papattiÄ• dikaá¹ƒ pamÄ• de bhayaá
parihÄ• nÄ• yÄ• _ti te evarÅ«pÄ• samathavipassanÄ• dhammehi maggaphalehi vÄ• parih
samathavipassanÄ• to hi sampattato na parihÄ• yanti, itarÄ• ni ca appattÄ• ni pÄ• puá¹‡ant
santike_ti nibbÄ• nassa ca anupÄ• dÄ• parinibbÄ• nassa ca santike eva, na cirasseva naá¹

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sikkhÄ• nisaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<46> navame \Ne 149/ __sikkhÄ• nisaá¹ƒsÄ• _ti ettha sikkhitabbÄ• ti sikkhÄ• , sÄ• tividhÄ
adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• ti. tividhÄ• pi cesÄ• sikkhÄ• Ä• nisaá¹ƒsÄ• etesa
lÄ• bhasakkÄ• rasilokÄ• ti sikkhÄ• nisaá¹ƒsÄ• . __viharathÄ• _ti sikkhÄ• nisaá¹ƒsÄ• hutvÄ
Ä• nisaá¹ƒsadassÄ• vino hutvÄ• tÄ• hi sikkhÄ• hi laddhabbaá¹ƒ Ä• nisaá¹ƒsameva sampas
__paÃ±Ã±uttarÄ• _ti tÄ• su sikkhÄ• su yÄ• adhipaÃ±Ã±Ä• sikkhÄ• saá¹…khÄ• tÄ• paÃ±Ã

visiá¹-á¹-hÄ• etesanti paÃ±Ã±uttarÄ• . ye hi sikkhÄ• nisaá¹ƒsÄ• viharanti, te paÃ±Ã±uttarÄ
__vimuttisÄ• rÄ• _ti \Be 163/ arahattaphalasaá¹…khÄ• tÄ• vimutti sÄ• raá¹ƒ etesanti vimutt
vimuttiá¹ƒyeva sÄ• rato gahetvÄ• á¹-hitÄ• ti attho. ye hi sikkhÄ• nisaá¹ƒsÄ• paÃ±Ã±uttarÄ•
bhavavisesaá¹ƒ patthenti, apica kho vibhavaá¹ƒ Ä• kaá¹…khantÄ• vimuttiá¹ƒyeva sÄ• rato
__satÄ• dhipateyyÄ• _ti jeá¹-á¹-hakakaraá¹‡aá¹-á¹-hena sati adhipateyyaá¹ƒ etesanti satÄ•
eva adhipateyyanti katvÄ• , catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• kÄ• yÄ• n
samathavipassanÄ• bhÄ• vanÄ• nuyuttÄ• ti attho.

atha vÄ• __sikkhÄ• nisaá¹ƒsÄ• _ti bhikkhave, evarÅ«pe dullabhakkhaá¹‡apaá¹-ilÄ• bhe \E
tividhasikkhÄ• sikkhanameva Ä• nisaá¹ƒsaá¹ƒ katvÄ• viharatha, evaá¹ƒ viharantÄ• ca __p
uttarÄ• lokuttarapaÃ±Ã±Ä• ya samannÄ• gatÄ• hutvÄ• viharatha, evaá¹ƒbhÅ«tÄ• ca __v
anaÃ±Ã±asÄ• rÄ• viharatha. tathÄ• bhÄ• vassa cÄ• yaá¹ƒ upÄ• yo, yaá¹ƒ __satÄ• dhipate
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya yuttappayuttÄ• hotha, sabbattha vÄ• satÄ• rakkhena cet
attho veditabbo. iti bhagavÄ• tÄ«su sikkhÄ• su bhikkhÅ« niyojento yathÄ• tÄ• sikkhitabbÄ
pÄ• ripÅ«riá¹ƒ gacchanti, taá¹ƒ saá¹…khepeneva dassetvÄ• idÄ• ni yathÄ• nusiá¹-á¹-haá¹ƒ
phalavisesadassanena tassÄ• paá¹-ipattiyÄ• amoghabhÄ• vaá¹ƒ pakÄ• sento __ ``sikkhÄ•
_ntiÄ• dimÄ• ha. taá¹ƒ vuttatthameva.

gÄ• thÄ• su __paripuá¹‡á¹‡asikkha_nti aggaphalappattiyÄ• parisuddhasikkhaá¹ƒ, asekkha
__apahÄ• nadhamma_nti ettha pahÄ• nadhammÄ• vuccanti kuppÄ• vimuttiyo. pahÄ• nad
kuppadhammo. na pahÄ• nadhammoti apahÄ• nadhammo, akuppadhammo. ``appahÄ• na
attho. khayo eva antoti khayanto, jÄ• tiyÄ• khayanto jÄ• tikhayanto, nibbÄ• naá¹ƒ. khayo vÄ
jÄ• tikhayanto nibbÄ• nameva, tassa diá¹-á¹-hattÄ• __jÄ• tikhayantadassÄ«_.

__tasmÄ• _ti \Ne 150/ yasmÄ• sikkhÄ• pÄ• ripÅ«riyÄ• ayaá¹ƒ jarÄ• pÄ• raá¹…gamanapa
__sadÄ• _ti sabbakÄ• laá¹ƒ. __jhÄ• naratÄ• _ti lakkhaá¹‡Å«panijjhÄ• ne, Ä• rammaá¹‡Å«p
ratÄ• , tato eva \Be 164/ __samÄ• hitÄ• . mÄ• raá¹ƒ sasenaá¹ƒ abhibhuyyÄ• _ti kilesasenÄ•
sasenaá¹ƒ anavasiá¹-á¹-haá¹ƒ catubbidhampi mÄ• raá¹ƒ abhibhavitvÄ• . devaputtamÄ• rass
sahÄ• yabhÄ• vÅ«pagamanato kilesÄ• ``senÄ• â€™â€™ ti vuccanti. tathÄ• rogÄ• dayo an
yathÄ• ha ---

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

``paÃ±camÄ« \Ee I 172/ thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho ca aá¹-á¹-hamo ||

``lÄ• bho siloko sakkÄ• ro, micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca avajÄ• nati ||

``esÄ• namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«.

na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukhaâ€™â€™ nti || (Sn 438-441; Nidd I 28).

yathÄ• cÄ• ha ---

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• â€™â€™ ti || (MN III 280; J II 22.12

__bhavatha jÄ• timaraá¹‡assa pÄ• ragÄ• _ti jÄ• tiyÄ• maraá¹‡assa ca pÄ• ragÄ• mino nib

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. jÄ• gariyasuttavaá¹‡á¹‡anÄ•

<47> dasame \Ne 151/ __jÄ• garo_ti jÄ• garako vigataniddo jÄ• gariyaá¹ƒ anuyutto, rattind
kammaá¹-á¹-hÄ• namanasikÄ• re yuttappayuttoti attho. vuttaÃ±hetaá¹ƒ ---

``kathaÃ±ca, bhikkhave, bhikkhu pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto ho
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• paá¹-h
caá¹…kamena \Be 165/ nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappeti pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato samp
manasi karitvÄ• , rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ
dhammehi cittaá¹ƒ parisodheti. evaá¹ƒ bhikkhu pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyoga
(Vibh 519).

casaddo sampiá¹‡á¸• anattho, tena vakkhamÄ• ne satÄ• dibhÄ• ve sampiá¹‡á¸• eti. __ass
attho. ``jÄ• garo ca bhikkhu vihareyyÄ• â€™â€™ ti ca paá¹-hanti. sabbattha \Ee I 173/ sabb
kammaá¹-á¹-hÄ• nÄ• vijahanavasena satiavippavÄ• sena __sato sampajÄ• no_ti sattaá¹-á¹
sampajaÃ±Ã±assa vasena sampajÄ• no. __samÄ• hito_ti upacÄ• rasamÄ• dhinÄ• appanÄ
ekaggacitto. __pamudito_ti paá¹-ipattiyÄ• Ä• nisaá¹ƒsadassanena uttaruttari visesÄ• dhiga
ca amoghabhÄ• vadassanena pamudito pÄ• mojjabahulo. __vippasanno_ti tato eva paá¹-ip

sikkhÄ• su paá¹-ipattidesake ca satthari saddhÄ• bahulatÄ• ya suá¹-á¹-hu pasanno. sabbatt
vihareyyÄ• ti vÄ• .

__tattha kÄ• lavipassÄ« ca kusalesu dhammesÅ«_ti tasmiá¹ƒ kÄ• le vipassako, tattha vÄ•
kÄ• lavipassÄ« kÄ• lÄ• nurÅ«paá¹ƒ vipassako. kiá¹ƒ vuttaá¹ƒ hoti? vipassanaá¹ƒ paá¹-á¹-ha
kalÄ• pasammasanÄ• divasena sammasanto Ä• vÄ• sÄ• dike satta asappÄ• ye vajjetvÄ• s
vosÄ• naá¹ƒ anÄ• pajjitvÄ• pahitatto cittassa samÄ• hitÄ• kÄ• raá¹ƒ sallakkhento sakkacca
aniccÄ• nupassanÄ• diá¹ƒ pavattento yasmiá¹ƒ kÄ• le vipassanÄ• cittaá¹ƒ lÄ«naá¹ƒ hoti, ta
dhammavicayavÄ«riyapÄ«tisaá¹…khÄ• tesu, yasmiá¹ƒ pana kÄ• le cittaá¹ƒ uddhataá¹ƒ hoti
passaddhisamÄ• dhiupekkhÄ• saá¹…khÄ• tesu kusalesu anavajjesu bojjhaá¹…gadhammes
tasmiá¹ƒ kÄ• le, tasmiá¹ƒ vÄ• kammaá¹-á¹-hÄ• nÄ• nuyoge kÄ• lÄ• nurÅ«paá¹ƒ vipassako
pana sabbattheva icchitabbo \Ne 152/. vuttaÃ±hetaá¹ƒ ``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, s
vadÄ• mÄ«â€™â€™ ti (SN c V 234; Mil II 1.13). ettÄ• vatÄ• puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya
dassetvÄ• yehi dhammehi jÄ• gariyÄ• nuyogo sampajjati, te pakÄ• seti.

evaá¹ƒ \Be 166/ bhagavÄ• Ä• raddhavipassakassa bhikkhuno saá¹…khepeneva saddhiá¹ƒ
sammasanacÄ• raá¹ƒ dassetvÄ• idÄ• ni tathÄ• paá¹-ipajjantassa paá¹-ipattiyÄ• avaÃ±jhal
``jÄ• garassa, bhikkhave, bhikkhunoâ€™â€™ _tiÄ• dimÄ• ha. tattha \Ee I 174/ jÄ• gariyÄ• n
satisampajaÃ±Ã±asamÄ• dÄ• nÄ• ni sabbatthakÄ• ni sammodapasÄ• dÄ• vahÄ• ni, tattha
gabbhaggahaá¹‡aá¹ƒ paripÄ• kagataá¹ƒ. upakkilesavimutte hi vÄ«thipaá¹-ipanne vipassanÄ
vahante yogino uá¸·Ä• raá¹ƒ pÄ• mojjaá¹ƒ pasÄ• do ca hoti, tehi ca visesÄ• dhigamassa sa
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``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ ||

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 374, 3

gÄ• thÄ• su __jÄ• garantÄ• suá¹‡Ä• theta_nti etaá¹ƒ mama vacanaá¹ƒ ekanteneva pamÄ•
pabodhanatthaá¹ƒ jÄ• garantÄ• satisampajaÃ±Ã±Ä• didhammasamÄ• yogena jÄ• gariyaá¹
suttÄ• te pabujjhathÄ• _ti ye yathÄ• vuttaniddÄ• ya suttÄ• supanaá¹ƒ upagatÄ• , te tumhe
indriyabalabojjhaá¹…ge saá¹…kaá¸• á¸• hitvÄ• vipassanaá¹ƒ ussukkÄ• pentÄ• appamÄ• d
pabujjhatha atha vÄ• __jÄ• garantÄ• _ti jÄ• garanimittÄ• . ``suá¹‡Ä• thetaâ€™â€™ nti etth
vuttaá¹ƒ, kiá¹ƒ taá¹ƒ vacananti Ä• ha ``ye suttÄ• te pabujjhathÄ• â€™â€™ tiÄ• di. tattha __
kilesaniddÄ• ya suttÄ• , te tumhe ariyamaggapaá¹-ibodhena pabujjhatha. __suttÄ• jÄ• garit

pabodhassa kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• yathÄ• vuttasupato vuttappakÄ• raá¹ƒ jÄ• garit
atthakÄ• massa kulaputtassa seyyo pÄ• saá¹ƒsataro hitasukhÄ• vaho, tasmÄ• pabujjhatha
bhaya_nti idaá¹ƒ tattha Ä• nisaá¹ƒsadassanaá¹ƒ. yo hi saddhÄ• dÄ«hi jÄ• garaá¹‡adhamme
jaggati, pamÄ• daniddaá¹ƒ na upagacchati, tassa attÄ• nuvÄ• dabhayaá¹ƒ parÄ• nuvÄ• dab
duggatibhayaá¹ƒ jÄ• tiÄ• dinimittaá¹ƒ sabbampi vaá¹-á¹-abhayaá¹ƒ natthi.

__kÄ• lenÄ• _ti \Be 167/ \Ne 153/ Ä• vÄ• sasappÄ• yÄ• dÄ«naá¹ƒ laddhakÄ• lena. __so_ti
\Ee I 175/ __dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no_ti vipassanÄ• ya Ä• rammaá¹‡abhÅ«taá¹
Ã±Ä• yena yathÄ• nibbindanavirajjanÄ• dayo sambhavanti, evaá¹ƒ parito vÄ«maá¹ƒsanto,
attho. __ekodibhÅ«to_ti eko seá¹-á¹-ho hutvÄ• udetÄ«ti ekodi, samÄ• dhi. so ekodi bhÅ«to
etassÄ• ti ekodibhÅ«to. aggiÄ• hitÄ• disaddÄ• naá¹ƒ viya ettha bhÅ«tasaddassa paravacan
ekodiá¹ƒ vÄ• bhÅ«to pattoti ekodibhÅ«to. ettha ca ekodÄ«ti maggasamÄ• dhi adhippeto, ``
pana pÄ• dakajjhÄ• nasamÄ• dhinÄ• saddhiá¹ƒ vipassanÄ• samÄ• dhi. atha vÄ• __kÄ• le
__sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no_ti sammadeva catusaccadhammaá¹ƒ pari
vÄ«maá¹ƒsanto, ekÄ• bhisamayena abhisamento. __ekodibhÅ«to_ti eko seá¹-á¹-ho asahÄ•
ekodi, catukiccasÄ• dhako sammappadhÄ• no. so ekodi bhÅ«to jÄ• toti sabbaá¹ƒ purimasa
so_ti so evaá¹ƒbhÅ«to ariyasÄ• vako arahattamaggena avijjÄ• tamaá¹ƒ anavasesato vihane

iti bhagavÄ• paá¹-ipattiyÄ• amoghabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni tattha daá¸·haá¹ƒ niyoje
have_â€™â€™ ti osÄ• nagÄ• thamÄ• ha. tattha __tasmÄ• _ti yasmÄ• jÄ• garato satiavipp
samathavipassanÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, anukkamena ariyamaggo pÄ• tub
vaá¹-á¹-abhayaá¹ƒ natthi, tasmÄ• . __have_ti ekaá¹ƒsena daá¸·haá¹ƒ vÄ• . __bhajethÄ• _ti
jÄ• gariyaá¹ƒ bhajanto ca Ä• tÄ• pibhÄ• vÄ• diguá¹‡ayutto bhikkhu saá¹ƒyojanÄ• ni bhinditv
aggaphalaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ __anuttaraá¹ƒ_ uttararahitaá¹ƒ __sambodhiá¹ƒ phus
vuttanayameva.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. Ä• pÄ• yikasuttavaá¹‡á¹‡anÄ•

<48> ekÄ• dasame __Ä• pÄ• yikÄ• _ti apÄ• ye nibbattissantÄ«ti Ä• pÄ• yikÄ• . tatthÄ• pi n
__nerayikÄ• . idamappahÄ• yÄ• _ti \Ee I 176/ idaá¹ƒ idÄ• ni vakkhamÄ• naá¹ƒ duvidhaá¹ƒ p
appajahitvÄ• , tathÄ• paá¹-ipattitathÄ• paggahaá¹‡avasena pavattaá¹ƒ vÄ• caá¹ƒ cittaá¹ƒ di
appaá¹-inissajjitvÄ• ti attho. __abrahmacÄ• rÄ«_ti \Be 168/ brahmaseá¹-á¹-haá¹ƒ caratÄ«ti b
vÄ• seá¹-á¹-ho Ä• cÄ• ro etassa atthÄ«ti brahmacÄ• rÄ«, na brahmacÄ• rÄ«ti abrahmacÄ•
dussÄ«loti attho. __brahmacÄ• ripaá¹-iÃ±Ã±o_ti ``brahmacÄ• rÄ« ahaâ€™â€™ nti evaá¹ƒp
__paripuá¹‡á¹‡a_nti akhaá¹‡á¸• Ä• dibhÄ• vena \Ne 154/ avikalaá¹ƒ. __parisuddha_nti upa
parisuddhaá¹ƒ. __amÅ«lakenÄ• _ti diá¹-á¹-hÄ• dimÅ«lavirahitena, diá¹-á¹-haá¹ƒ sutaá¹ƒ par

codanÄ• mÅ«lehi vajjitena. __abrahmacariyena_ aseá¹-á¹-hacariyena. __anuddhaá¹ƒsetÄ«
nti jÄ• nantova pÄ• rÄ• jikavatthunÄ• dhaá¹ƒseti padhaá¹ƒseti, codeti akkosati vÄ• .

gÄ• thÄ• su __abhÅ«tavÄ• dÄ«_ti parassa dosaá¹ƒ adisvÄ• va abhÅ«tena tucchena musÄ
abbhÄ• cikkhanto. __katvÄ• _ti yo vÄ• pana pÄ• pakammaá¹ƒ katvÄ• ``nÄ• haá¹ƒ etaá¹ƒ
__ubhopi te pecca samÄ• bhavantÄ«_ti te ubhopi janÄ• ito paralokaá¹ƒ gantvÄ• nirayaá¹ƒ
samÄ• nÄ• bhavanti. tattha gatiyeva nesaá¹ƒ paricchinnÄ• , na pana Ä• yu. bahuÃ±hi pÄ•
paccati, parittaá¹ƒ katvÄ• appamattakameva kÄ• laá¹ƒ. yasmÄ• pana tesaá¹ƒ ubhinnampi
vuttaá¹ƒ __ ``nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™ _ti. ``paratthÄ• â€™â€™ ti pa
``peccÄ• â€™â€™ ti padena sambandho --- parattha pecca ito gantvÄ• te nihÄ«nakammÄ

evaá¹ƒ bhagavÄ• abhÅ«tabbhakkhÄ• navasena bhÅ«tadosapaá¹-icchÄ• danavasena ca p
vipÄ• kaá¹ƒ dassetvÄ• idÄ• ni tasmiá¹ƒ á¹-hÄ• ne nisinnÄ• naá¹ƒ bahÅ«naá¹ƒ pÄ• pabhikk
\Ee I 177/ vipÄ• kadassanena saá¹ƒvejanatthaá¹ƒ dve gÄ• thÄ• abhÄ• si. tattha __kÄ• sÄ•
kasÄ• varasapÄ«tattÄ• kÄ• sÄ• vena vatthena paliveá¹-hitakaá¹‡á¹-hÄ• . __pÄ• padhamm
__asaÃ±Ã±atÄ• _ti kÄ• yÄ• dÄ«hi saÃ±Ã±amarahitÄ• . __pÄ• pÄ• _ti tathÄ• rÅ«pÄ• pÄ• p
upapajjitvÄ• ``tassa kÄ• yopi Ä• ditto sampajjalito sajotibhÅ«to, saá¹…ghÄ• á¹-ipi Ä• dittÄ•
II 218-219; Vin III 230) lakkhaá¹‡asaá¹ƒyutte vuttanayena mahÄ• dukkhaá¹ƒ anubhavantiye

tatiyagÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- __yaÃ±ce bhuÃ±jeyya dussÄ«lo_ nissÄ«lapu
asaÃ±Ã±ato raá¹-á¹-havÄ• sÄ«hi saddhÄ• ya dinnaá¹ƒ yaá¹ƒ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ ``sam
paá¹-ijÄ• nanto gahetvÄ• bhuÃ±jeyya, tato Ä• ditto aggivaá¹‡á¹‡o ayoguá¸·ova bhutto seyy
kiá¹ƒkÄ• raá¹‡Ä• ? tappaccayÄ• \Be 169/ hissa ekova attabhÄ• vo jhÄ• yeyya, dussÄ«lo pa
bhuÃ±jitvÄ• anekÄ• nipi jÄ• tisatÄ• ni niraye uppajjeyyÄ• ti.

ekÄ• dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. diá¹-á¹-higatasuttavaá¹‡á¹‡anÄ•

<49> dvÄ• dasame \Ne 155/ __dvÄ«hi diá¹-á¹-higatehÄ«_ti ettha diá¹-á¹-hiyova diá¹-á¹-higa
muttagataâ€™â€™ ntiÄ• dÄ«su (AN c 9.11) viya. gahitÄ• kÄ• rasuÃ±Ã±atÄ• ya vÄ• diá¹-á
diá¹-á¹-higatÄ• ni, tehi diá¹-á¹-higatehi. __pariyuá¹-á¹-hitÄ• _ti abhibhÅ«tÄ• palibuddhÄ• vÄ
vÄ• pi hi pariyuá¹-á¹-hÄ• nasaddo ``corÄ• magge pariyuá¹-á¹-hiá¹ƒsÅ«â€™â€™ tiÄ• dÄ«su
__devÄ• _ti upapattidevÄ• . te hi dibbanti uá¸·Ä• ratamehi kÄ• maguá¹‡ehi jhÄ• nÄ• dÄ«hi
iddhÄ• nubhÄ• vena vÄ• yathicchitamatthaá¹ƒ gacchanti adhigacchantÄ«ti ca devÄ• ti vuc
manussÄ• , ukkaá¹-á¹-haniddesavasena cetaá¹ƒ vuttaá¹ƒ yathÄ• ``satthÄ• devamanussÄ•
eke_ti ``sassato attÄ• ca loko cÄ• â€™â€™ ti bhavesu olÄ«yanÄ• bhinivesabhÅ«tena sass
manussÄ• \Ee I 178/ ca avalÄ«yanti allÄ«yanti saá¹…kocaá¹ƒ Ä• pajjanti, na tato nissarant

paramatthato bhinnasabhÄ• vÄ• nampi sabhÄ• vadhammÄ• naá¹ƒ yvÄ• yaá¹ƒ hetuphalabh
nÄ• nattanayassapi gahaá¹‡ena tattha tattheva dhÄ• vanti, tasmÄ• ``ucchijjati attÄ• ca lok
maraá¹‡Ä• â€™â€™ ti ucchede vÄ• bhavanirodhapaá¹-ipattiyÄ• paá¹-ikkhepadhammataá
__cakkhumanto ca passantÄ«_ti casaddo byatireke. pubbayogasampattiyÄ• Ã±Ä• á¹‡apari
pana devamanussÄ• teneva paÃ±Ã±Ä• cakkhunÄ• sassataá¹ƒ ucchedaÃ±ca antadvayaá¹
majjhimapaá¹-ipattidassanena paccakkhaá¹ƒ karonti. te hi ``nÄ• marÅ«pamattamidaá¹ƒ paá
tasmÄ• na sassataá¹ƒ, nÄ• pi ucchijjatÄ«â€™â€™ ti aviparÄ«tato passanti.

evaá¹ƒ olÄ«yanÄ• dike puggalÄ• dhiá¹-á¹-hÄ• nena uddisituá¹ƒ __ ``kathaÃ±ca, bhikkhave
tattha __bhavÄ• _ti kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo. aparepi tayo \Be 170/ bhavÄ
asaÃ±Ã±Ä«bhavo, nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bhavo. aparepi tayo bhavÄ• ekavokÄ• ra
paÃ±cavokÄ• rabhavoti. etehi bhavehi Ä• ramanti abhinandantÄ«ti __bhavÄ• rÄ• mÄ• _. bh
__bhavaratÄ• _. bhavesu suá¹-á¹-hu muditÄ• ti __bhavasammuditÄ• . bhavanirodhÄ• yÄ• _
accantanirodhÄ• ya anuppÄ• danatthÄ• ya. __dhamme desiyamÄ• ne_ti tathÄ• gatappaved
__na pakkhandatÄ«_ti sassatÄ• bhiniviá¹-á¹-hattÄ• saá¹ƒkhittadhammattÄ• na pavisati na
pasÄ«datÄ«_ti pasÄ• daá¹ƒ nÄ• pajjati na taá¹ƒ saddahati. __na santiá¹-á¹-hatÄ«_ti tassaá¹
tiá¹-á¹-hati nÄ• dhimuccati. evaá¹ƒ sassatato abhinivisanena bhavesu olÄ«yanti.

__aá¹-á¹-Ä«yamÄ• nÄ• _ti \Ne 156/ bhave jarÄ• rogamaraá¹‡Ä• dÄ«ni vadhabandhanacch
disvÄ• saá¹ƒvijjanena tehi samaá¹…gibhÄ• vena bhavena pÄ«á¸·iyamÄ• nÄ• dukkhÄ• piy
lajjamÄ• nÄ• __jigucchamÄ• nÄ• _ti paá¹-ikÅ«lato dahantÄ• . __vibhava_nti ucchedaá¹ƒ. _
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanÄ• hi ajjhosÄ• ya nandanti. __yato_ __kira_ __bho_tiÄ• di te
abhinandanÄ• kÄ• radassanaá¹ƒ. tattha __yato_ti yadÄ• . __bho_ti Ä• lapanaá¹ƒ. __ayaá¹ƒ
kÄ• rakÄ• dibhÄ• vena attanÄ• parikappitaá¹ƒ sandhÄ• ya vadati. __ucchijjatÄ«_ti upacchi
dissati, vinÄ• saá¹ƒ abhÄ• vaá¹ƒ gacchati. __na hoti paraá¹ƒ maraá¹‡Ä• _ti maraá¹‡ena ud
__etaá¹ƒ santa_nti yadetaá¹ƒ attano ucchedÄ• di, etaá¹ƒ sabbabhavavÅ«pasamato sabbas
__santaá¹ƒ, _ santattÄ• eva __paá¹‡Ä«taá¹ƒ, _ tacchÄ• viparÄ«tabhÄ• vato __yÄ• thÄ• va
paá¹‡Ä«taâ€™â€™ nti idaá¹ƒ dvayaá¹ƒ taá¹‡hÄ• bhinandanÄ• ya vadanti, ``yÄ• thÄ• vaâ€™
diá¹-á¹-hÄ• bhinandanÄ• ya. __eva_nti evaá¹ƒ yathÄ• vuttaucchedÄ• bhinivesanena.

__bhÅ«ta_nti khandhapaÃ±cakaá¹ƒ. taÃ±hi paccayasambhÅ«tattÄ• paramatthato vijjamÄ•
vuccati. tenÄ• ha ``bhÅ«tamidaá¹ƒ, bhikkhave, samanupassathÄ• â€™â€™ ti (MN I 401). _
aviparÄ«tasabhÄ• vato salakkhaá¹‡ato sÄ• maÃ±Ã±alakkhaá¹‡ato ca passati. idaÃ±hi khan
nÄ• marÅ«pamattaá¹ƒ. tattha ``ime pathavÄ«Ä• dayo dhammÄ• rÅ«paá¹ƒ, ime phassÄ• da
nesaá¹ƒ lakkhaá¹‡Ä• dÄ«ni, ime nesaá¹ƒ avijjÄ• dayo paccayÄ• â€™â€™ ti evaá¹ƒ sapacc
ceva, ``sabbepime dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventi, tasmÄ• aniccÄ• , an
dukkhattÄ• anattÄ• â€™â€™ ti evaá¹ƒ aniccÄ• nupassanÄ• divasena ca passatÄ«ti \Be 17
taruá¹‡avipassanÄ• pariyosÄ• nÄ• vipassanÄ• bhÅ«mi dassitÄ• . __nibbidÄ• yÄ• _ti \Ee I

tebhÅ«makadhammajÄ• tassa nibbindanatthÄ• ya, etena balavavipassanaá¹ƒ dasseti. __vi
virajjanatthaá¹ƒ, iminÄ• maggaá¹ƒ dasseti. __nirodhÄ• yÄ• _ti nirujjhanatthaá¹ƒ, iminÄ• pi
__nirodhÄ• yÄ• _ti vÄ• paá¹-ippassaddhinirodhena saddhiá¹ƒ anupÄ• disesanibbÄ• naá¹ƒ
bhikkhave, cakkhumanto passantÄ«_ti evaá¹ƒ paÃ±Ã±Ä• cakkhumanto sapubbabhÄ• gena
catusaccadhammaá¹ƒ passanti.

gÄ• thÄ• su __ye bhÅ«taá¹ƒ bhÅ«tato disvÄ• _ti ye ariyasÄ• vakÄ• bhÅ«taá¹ƒ khandhapa
aviparÄ«tasabhÄ• vato vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya disvÄ• . eter
__bhÅ«tassa ca atikkama_nti bhÄ• vanÄ• bhisamayaá¹ƒ. ariyamaggo hi bhÅ«taá¹ƒ atikkam
atikkamoâ€™â€™ ti vutto. __yathÄ• bhÅ«te_ti aviparÄ«tasaccasabhÄ• ve nibbÄ• ne. __vin
adhimuccanti, etena sacchikiriyÄ• bhisamayaá¹ƒ dasseti. __bhavataá¹‡hÄ• parikkhayÄ• _ti
khepanÄ• samucchindanato, etena samudayappahÄ• naá¹ƒ dasseti.

__save bhÅ«tapariÃ±Ã±o so_ti ettha pana saveti nipÄ• tamattaá¹ƒ. so bhÅ«tapariÃ±Ã±o bh
atikkamanÅ«pÄ• yena maggena bhavataá¹‡hÄ• parikkhayÄ• pariÃ±Ã±Ä• takkhandho tato
adhimutto. __bhavÄ• bhave_ti khuddake ceva mahante ca, ucchedÄ• didassane vÄ• __vÄ
__bhikkhu bhÅ«tassa_ upÄ• dÄ• nakkhandhasaá¹…khÄ• tassa attabhÄ• vassa __vibhavÄ•
__punabbhavaá¹ƒ nÄ• gacchati, _ apaÃ±Ã±attikabhÄ• vameva gacchatÄ«ti anupÄ• disesÄ
niá¹-á¹-hÄ• pesi.

iti imasmiá¹ƒ vagge ekÄ• dasame vaá¹-á¹-aá¹ƒ kathitaá¹ƒ, tatiyacatutthapaÃ±camesu pariy
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ, sesesu vivaá¹-á¹-amevÄ• ti veditabbaá¹ƒ.

dvÄ• dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paramatthadÄ«paniyÄ• khuddakanikÄ• ya-aá¹-á¹-hakathÄ• ya

itivuttakassa dukanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikanipÄ• to

1. paá¹-hamavaggo

1. mÅ«lasuttavaá¹‡á¹‡anÄ•

<50> tikanipÄ• tassa \Be 172/ \Ne 158/ \Ee II 1/ paá¹-hame __tÄ«á¹‡Ä«_ti gaá¹‡anaparicch
abhimukhÄ«karaá¹‡aá¹ƒ. __akusalamÅ«lÄ• nÄ«_ti paricchinnadhammanidassanaá¹ƒ. tatth
mÅ«lÄ• ni cÄ• ti akusalamÅ«lÄ• ni. atha vÄ• akusalÄ• naá¹ƒ

hetupaccayapabhavajanakasamuá¹-á¹-hÄ• pakanibbattakaá¹-á¹-hena mÅ«lÄ• ni cÄ• ti akus
akusaladhammÄ• naá¹ƒ kÄ• raá¹‡Ä• nÄ«ti attho. kÄ• raá¹‡aÃ±hi yathÄ• hinoti etasmÄ• pl
paá¹-icca etasmÄ• etÄ«ti paccayo, pabhavati etasmÄ• ti pabhavo, attano phalaá¹ƒ janetÄ«
samuá¹-á¹-hÄ• petÄ«ti samuá¹-á¹-hÄ• pakaá¹ƒ, nibbattetÄ«ti nibbattakanti ca vuccati. evaá¹
patiá¹-á¹-haá¹-á¹-hena mÅ«lanti, tasmÄ• __akusalamÅ«lÄ• nÄ«_ti akusalÄ• naá¹ƒ
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanÄ• ni, kÄ• raá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti.

keci pana ``sÄ• liÄ• dÄ«naá¹ƒ sÄ• libÄ«jÄ• dÄ«ni viya maá¹‡ippabhÄ• dÄ«naá¹ƒ maá¹‡iva
akusalÄ• naá¹ƒ akusalabhÄ• vasÄ• dhako lobhÄ• dÄ«naá¹ƒ mÅ«laá¹-á¹-hoâ€™â€™ ti vada
akusalacittasamuá¹-á¹-hÄ• narÅ«pesu tesaá¹ƒ hetupaccayabhÄ• vo na siyÄ• . na hi tÄ• ni t
sÄ• dhenti, na ca paccayÄ• na honti. vuttaÃ±hetaá¹ƒ ---

``hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ
paccayoâ€™â€™ ti (Paá¹-á¹-h I paccayaniddesa.1).

ahetukassa \Ne 159/ ca mohassa akusalabhÄ• vo na siyÄ• akusalabhÄ• vasÄ• dhakassa
athÄ• pi siyÄ• lobhÄ• dÄ«naá¹ƒ sabhÄ• vasiddho \Ee II 2/ akusalÄ• dibhÄ• vo, taá¹ƒsampa
lobhÄ• dipaá¹-ibaddhoti. evampi yathÄ• lobhÄ• dÄ«naá¹ƒ, evaá¹ƒ alobhÄ• dÄ«nampi sabh
alobhÄ• dayo kusalÄ• eva siyuá¹ƒ, na abyÄ• katÄ• , na ca honti. tasmÄ• yathÄ• sampayu
kusalÄ• dibhÄ• vo pariyesitabbo. yonisomanasikÄ• rÄ• diko viya hi kusalabhÄ• vassa, ayon
173/ akusalabhÄ• vassa kÄ• raá¹‡anti gahetabbaá¹ƒ. evaá¹ƒ akusalabhÄ• vasÄ• dhanavas
mÅ«laá¹-á¹-haá¹ƒ aggahetvÄ• suppatiá¹-á¹-hitabhÄ• vasÄ• dhanavasena gayhamÄ• ne na
hi dhammÄ• virÅ«á¸·hamÅ«lÄ• viya pÄ• dapÄ• thirÄ• honti suppatiá¹-á¹-hitÄ• , heturahitÄ
tilabÄ«jakÄ• disevÄ• lÄ• viya na suppatiá¹-á¹-hitÄ• ti hetuÄ• diatthena akusalÄ• naá¹ƒ upal
akusalamÅ«lÄ• ni. yasmÄ• pana mÅ«lena mutto akusalacittuppÄ• do natthi, tasmÄ• tÄ«hi
pariyÄ• diyitvÄ• dassitoti daá¹-á¹-habbaá¹ƒ.

tÄ• ni akusalamÅ«lÄ• ni sarÅ«pato dassetuá¹ƒ __ ``lobho akusalamÅ«laâ€™â€™ _ntiÄ• d
lobhÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. tattha pana tatiyamaggavaj
idha pana anavasesÄ• ti ayameva viseso.

gÄ• thÄ• yaá¹ƒ __pÄ• pacetasa_nti akusaladhammasamÄ• yogato lÄ• makacittaá¹ƒ. __hiá
pavattikkhaá¹‡e Ä• yatiá¹ƒ vipÄ• kakkhaá¹‡e ca vibÄ• dhenti. __attasambhÅ«tÄ• _ti attani j
gaá¹‡á¹-hitaá¹ƒ, veá¸·unti attho. __samphala_nti attano phalaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- kha
viya antosÄ• ro ahutvÄ• bahisÄ• ratÄ• ya tacasÄ• ranti laddhanÄ• maá¹ƒ veá¸·uÄ• diá¹ƒ ya
phalaá¹ƒ hiá¹ƒsati vinÄ• seti, evameva anto sÄ«lÄ• disÄ• rarahitaá¹ƒ lÄ• makacittaá¹ƒ pugg
attasambhÅ«tÄ• yeva lobhÄ• dayo vinÄ• sentÄ«ti.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dhÄ• tusuttavaá¹‡á¹‡anÄ•

<51> dutiye \Ee II 3/ __dhÄ• tuyo_ti attano phalassa sabhÄ• vassa ca dhÄ• raá¹‡aá¹-á¹-he
phalanibbattakaá¹ƒ, taá¹ƒ attano phalassa sabhÄ• vassa ca, itaraá¹ƒ sabhÄ• vasseva dhÄ•
__rÅ«padhÄ• tÅ«_ti \Ne 160/ rÅ«pabhavo. dhÄ• tuyÄ• Ä• gataá¹-á¹-hÄ• ne bhavena paricc
Ä• gataá¹-á¹-hÄ• ne dhÄ• tuyÄ• paricchinditabbanti idha bhavena paricchedo kathito. tasm

``katame \Be 174/ dhammÄ• rÅ«pÄ• vacarÄ• ? heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ k
akaniá¹-á¹-he deve anto karitvÄ• etthÄ• vacarÄ• ettha pariyÄ• pannÄ• khandhadhÄ• tuÄ•
rÅ«pÄ• vacarÄ• â€™â€™ ti (Dhs 1289) ---

evaá¹ƒ vuttÄ• rÅ«pÄ• vacaradhammÄ• rÅ«padhÄ• tu. __arÅ«padhÄ• tÅ«_ti arÅ«pabhavo
kathitoti ---

``katame dhammÄ• arÅ«pÄ• vacarÄ• ? heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«page de
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«page deve anto karitvÄ• , etthÄ• vacarÄ• ettha pari
khandhadhÄ• tuÄ• yatanÄ• , ime dhammÄ• arÅ«pÄ• vacarÄ• â€™â€™ ti (Dhs 1291) ---

evaá¹ƒ vuttÄ• arÅ«pÄ• vacaradhammÄ• arÅ«padhÄ• tu. __nirodhadhÄ• tÅ«_ti nibbÄ• naá

aparo nayo --- rÅ«pasahitÄ• , rÅ«papaá¹-ibaddhÄ• , dhammappavatti __rÅ«padhÄ• tu, _ pa
ekavokÄ• rabhavo ca, tena sakalo kÄ• mabhavo rÅ«pabhavo ca saá¹…gahito. rÅ«parahitÄ•
__arÅ«padhÄ• tu, _ catuvokÄ• rabhavo, tena arÅ«pabhavo saá¹…gahito. iti dvÄ«hi padehi
saá¹ƒsÄ• rappavatti dassitÄ• . tatiyapadena pana asaá¹…khatadhÄ• tuyeva saá¹…gahitÄ•
tikavinimuttadhammÄ• nÄ• ma jÄ• tÄ• . keci pana ``rÅ«padhÄ• tÅ«ti rÅ«pasabhÄ• vÄ• dha
arÅ«pasabhÄ• vÄ• dhammÄ• ti padadvayena anavasesato paÃ±cakkhandhÄ• gahitÄ• â€
visayabhÅ«tÄ• dhammÄ• rÅ«padhÄ• tu, arÅ«pataá¹‡hÄ• ya visayabhÅ«tÄ• arÅ«padhÄ•
sabbaá¹ƒ idha nÄ• dhippetaá¹ƒ. tasmÄ• vuttanayeneva attho veditabbo.

gÄ• thÄ• su \Ee II 4/ __rÅ«padhÄ• tuá¹ƒ pariÃ±Ã±Ä• yÄ• _ti rÅ«papaá¹-ibaddhadhammapa
tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __Ä• ruppesu asaá¹‡á¹-hitÄ• _ti arÅ«pÄ• vacaradhamm
bhavadiá¹-á¹-hivasena ca na patiá¹-á¹-hitÄ• anallÄ«nÄ• . ``arÅ«pesu asaá¹‡á¹-hitÄ• â€™â€
eva attho. ettÄ• vatÄ• tebhÅ«makadhammÄ• naá¹ƒ pariÃ±Ã±Ä• vuttÄ• . __nirodhe ye vim
Ä• rammaá¹‡abhÅ«te \Ne 161/ aggamaggaphalavasena \Be 175/ samucchedapaá¹-ippassa
vimuccanti. __te janÄ• maccuhÄ• yino_ti te khÄ«á¹‡Ä• savajanÄ• maraá¹‡aá¹ƒ samatÄ«tÄ

evaá¹ƒ dhÄ• tuttayasamatikkamena amatÄ• dhigamaá¹ƒ dassetvÄ• ``ayaÃ±ca paá¹-ipadÄ
tumhÄ• kaá¹ƒ dassitoâ€™â€™ ti tattha nesaá¹ƒ ussÄ• haá¹ƒ janento dutiyaá¹ƒ gÄ• thamÄ•
nÄ• makÄ• yena maggaphalehi. __phusayitvÄ• _ti patvÄ• . __nirÅ«padhi_nti khandhÄ• disa
__upadhippaá¹-inissagga_nti tesaá¹ƒyeva ca upadhÄ«naá¹ƒ paá¹-inissajjanakÄ• raá¹‡aá¹ƒ.
maggaÃ±Ä• á¹‡ena sacchikiriyÄ• ya sabbe upadhayo paá¹-inissaá¹-á¹-hÄ• hontÄ«ti taá¹ƒ t
paá¹-inissajjanakÄ• raá¹‡aá¹ƒ. __sacchikatvÄ• _ti kÄ• lena kÄ• laá¹ƒ phalasamÄ• pattisam
attapaccakkhaá¹ƒ katvÄ• __anÄ• savo sammÄ• sambuddho_ tameva __asokaá¹ƒ virajaá¹
tasmÄ• tadadhigamÄ• ya ussukkaá¹ƒ kÄ• tabbanti.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamavedanÄ• suttavaá¹‡á¹‡anÄ•

<52> tatiye __vedanÄ• _ti Ä• rammaá¹‡arasaá¹ƒ vediyanti anubhavantÄ«ti vedanÄ• . tÄ•
``sukhÄ• vedanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sukha_-saddo atthuddhÄ• ravasena
__dukkha_-saddo \Ee II 5/ pana ``jÄ• tipi dukkhÄ• â€™â€™ tiÄ• dÄ«su (DN II 387; Vibh 19
Ä• gato. ``yasmÄ• ca kho, mahÄ• li, rÅ«paá¹ƒ dukkhaá¹ƒ dukkhÄ• nupatitaá¹ƒ dukkhÄ• val
III 60) dukkhÄ• rammaá¹‡e. ``dukkho pÄ• passa uccayoâ€™â€™ tiÄ• dÄ«su (Dhp 117) duk
bhikkhave, na sukarÄ• akkhÄ• nena pÄ• puá¹‡ituá¹ƒ, yÄ• va dukkhÄ• nirayÄ• â€™â€™ ti
dukkhapaccayaá¹-á¹-hÄ• ne. ``sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• â€™â€™
dukkhavedanÄ• yaá¹ƒ. idhÄ• pi dukkhavedanÄ• yameva.

vacanatthato pana sukhayatÄ«ti __sukhÄ• _. dukkhayatÄ«ti __dukkhÄ• _. na dukkhÄ• na
_ makÄ• ro padasandhivasena vutto. tÄ• su iá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä• sukhÄ• ,
aniá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä• dukkhÄ• , ubhayaviparÄ«tÄ• nubhavanalakkhaá¹‡Ä•
sukhadukkhavedanÄ• naá¹ƒ uppatti pÄ• kaá¹-Ä• , \Be 176/ na adukkhamasukhÄ• ya. yadÄ•
sakalasarÄ«raá¹ƒ \Ne 162/ bhentaá¹ƒ maddantaá¹ƒ pharamÄ• naá¹ƒ satadhotasappiá¹ƒ kh
satapÄ• katelaá¹ƒ makkhentaá¹ƒ viya, ghaá¹-asahassena pariá¸·Ä• haá¹ƒ nibbÄ• payamÄ•
aho sukhaâ€™â€™ nti vÄ• caá¹ƒ nicchÄ• rayamÄ• nameva uppajjati. yadÄ• dukkhaá¹ƒ up
khobhentaá¹ƒ maddantaá¹ƒ pharamÄ• naá¹ƒ tattaphÄ• laá¹ƒ pavesentaá¹ƒ viya vilÄ«natam
viya ca ``aho dukkhaá¹ƒ, aho dukkhaâ€™â€™ nti vippalÄ• pentameva uppajjati. iti sukhadu
pÄ• kaá¹-Ä• .

adukkhamasukhÄ• pana dubbijÄ• nÄ• duddÄ«panÄ• andhakÄ• rÄ• avibhÅ«tÄ• . sÄ• su
sÄ• tÄ• sÄ• tapaá¹-ipakkhavasena majjhattÄ• kÄ• rabhÅ«tÄ• nayato gaá¹‡hantasseva pÄ•
yathÄ• pubbÄ• paraá¹ƒ sapaá¹ƒsuke padese upacaritamaggavasena piá¹-á¹-hipÄ• sÄ• á¹‡
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡esu sukhadukkhÄ• nubhavanenapi majjhattÄ• rammaá¹‡Ä•
majjhattÄ• rammaá¹‡aggahaá¹‡aá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡agamanaá¹ƒ viya

iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aggahaá¹‡Ä• bhÄ• vato \Ee II 6/. yaÃ±ca tatrÄ• nubhavana

evamettha sukhadukkhaadukkhamasukhabhÄ• vena tidhÄ• vuttÄ• pi katthaci sukhadukkha
yathÄ• ha --- ``dvepi mayÄ• , Ä• nanda, vedanÄ• vuttÄ• , pariyÄ• yena sukhÄ• vedanÄ• ,
II 89). katthaci tissopi visuá¹ƒ visuá¹ƒ sukhadukkhaadukkhamasukhabhÄ• vena ``sukhÄ• ve
vipariá¹‡Ä• madukkhÄ• , dukkhÄ• vedanÄ• á¹-hitidukkhÄ• vipariá¹‡Ä• masukhÄ• , adukkh
Ã±Ä• á¹‡asukhÄ• aÃ±Ã±Ä• á¹‡adukkhÄ• â€™â€™ ti (MN I 465). katthaci sabbÄ• pi dukkh
``yaá¹ƒ kiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhasminti vadÄ• mÄ«â€™â€™ ti (SN b IV 25

tattha siyÄ• --- yadi tisso vedanÄ• yathÄ• idha vuttÄ• , aÃ±Ã±esu ca edisesu suttesu abh
avatvÄ• kasmÄ• evaá¹ƒ vuttaá¹ƒ ``yaá¹ƒ kiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhasminti
``dvepi mayÄ• , Ä• nanda, vedanÄ• vuttÄ• â€™â€™ ti ca? sandhÄ• yabhÄ• sitametaá¹ƒ, ta
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``saá¹…khÄ• rÄ• niccataá¹ƒ, Ä• nanda, mayÄ• sandhÄ• ya bhÄ• sitaá¹ƒ saá¹…khÄ• ravipa
vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhasmiâ€™â€™ â€™ nti (SN b IV 259).

``dvepi \Be 177/ \Ne 163/ mayÄ• , Ä• nanda, vedanÄ• vuttÄ• pariyÄ• yenÄ• â€™â€™ ti ca

ettha hi sukhÄ• adukkhamasukhÄ• ti imÄ• saá¹ƒ dvinnaá¹ƒ vedanÄ• naá¹ƒ nippariyÄ• yen
veneyyajjhÄ• sayena pana tattha nicchandadassanatthaá¹ƒ pariyÄ• yena dukkhabhÄ• vo vu
pariyÄ• yadesanÄ• . ayaá¹ƒ pana vedanattayadesanÄ• sabhÄ• vakathÄ• ti katvÄ• nippariy
Ä• cariyÄ• naá¹ƒ samÄ• nakathÄ• .

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha ``dukkhatÄ• dvayavacanato pariyÄ• yadesanÄ• va vedanatt
hevaâ€™â€™ ntissa vacanÄ«yo, yasmÄ• bhagavatÄ• sabbÄ• saá¹ƒ vedanÄ• naá¹ƒ dukk
``saá¹…khÄ• rÄ• niccataá¹ƒ, Ä• nanda, mayÄ• sandhÄ• ya bhÄ• sitaá¹ƒ saá¹…khÄ• ravipa
vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhasmiâ€™â€™ â€™ nti. yadi panettha vedanattayadesan
``idaá¹ƒ mayÄ• sandhÄ• ya bhÄ• sitaá¹ƒ \Ee II 7/ tisso vedanÄ• â€™â€™ ti vattabbaá¹ƒ si
vuttaá¹ƒ.

apicÄ• yameva vattabbo ``ko, panÄ• vuso, vedanattayadesanÄ• ya adhippÄ• yoâ€™â€™ t
dukkhÄ• vedanÄ• sukhÄ• , adhimattÄ• dukkhÄ• , majjhimÄ• adukkhamasukhÄ• ti veney
sattÄ• naá¹ƒ sukhÄ• divaá¸• á¸• hÄ«â€™â€™ ti. so vattabbo --- ko panÄ• vuso dukkhaveda
vedanÄ• dukkhÄ• â€™â€™ ti vucceyyuá¹ƒ? yadi yÄ• ya uppannÄ• ya sattÄ• viyogameva
sabhÄ• vo. yÄ• ya ca pana uppannÄ• ya sattÄ• aviyogameva icchanti, yÄ• ya na ubhayaá¹
dukkhavedanÄ• siyÄ• ? atha yÄ• attano nissayassa upaghÄ• takÄ• rÄ«, sÄ• dukkhÄ• . yÄ
dukkhÄ• siyÄ• . atha pana yadariyÄ• dukkhato passanti, so dukkhavedanÄ• ya sabhÄ• vo

vedanaá¹ƒ ariyÄ• dukkhato passanti, sÄ• ca abhiá¹‡hasabhÄ• vÄ• ti kathaá¹ƒ tÄ• saá¹ƒ ve
mudumajjhimÄ• dhimattadukkhabhÄ• vo siyÄ• ? yadi ca saá¹…khÄ• radukkhatÄ• ya eva ve
``tisso imÄ• , bhikkhave, dukkhatÄ• yo dukkhadukkhatÄ• , vipariá¹‡Ä• madukkhatÄ• , saá¹.
(DN III 305) ayaá¹ƒ dukkhatÄ• naá¹ƒ vibhÄ• gadesanÄ• nippayojanÄ• siyÄ• . tathÄ• ca sa
paá¹-ibÄ• hitaá¹ƒ siyÄ• , purimesu ca tÄ«su rÅ«pÄ• vacarajjhÄ• nesu \Be 178/ mudukÄ• du
sukhavedanÄ• vacanato. catutthajjhÄ• ne arÅ«pajjhÄ• nesu ca majjhimÄ• , adukkhamasukh
sante purimÄ• tisso rÅ«pÄ• vacarasamÄ• pattiyo catutthajjhÄ• nasamÄ• pattiyÄ• arÅ«pas
\Ne 164/ Ä• pajjati. kathaá¹ƒ vÄ• santatarappaá¹‡Ä«tatarÄ• su samÄ• pattÄ«su dukkhaved
yujjati? tasmÄ• vedanattayadesanÄ• ya pariyÄ• yadesanÄ• bhÄ• vo na yuttoti.

yaá¹ƒ pana vuttaá¹ƒ ``dukkhe sukhanti saÃ±Ã±Ä• vipallÄ• soâ€™â€™ ti (AN a IV 49; Paá¹
kathanti? vipariá¹‡Ä• madukkhatÄ• ya saá¹…khÄ• radukkhatÄ• ya ca yathÄ• bhÅ«tÄ• nava
sukhasaÃ±Ã±Ä• , yÄ• ca dukkhanimitte sukhanimittasaÃ±Ã±Ä• , taá¹ƒ sandhÄ• ya vuttaá¹ƒ
bhikkhave, vedanÄ• dukkhato daá¹-á¹-habbÄ• â€™â€™ ti (It 53) idaá¹ƒ pana kathanti? idaá
vipariá¹‡Ä• madassane sanniyojanatthaá¹ƒ vuttaá¹ƒ tassa tattha virÄ• guppattiyÄ• upÄ• ya
bahudukkhÄ• nugatabhÄ• vato ca. tathÄ• hi dukkhassa hetubhÄ• vato anekehi dukkhadha
paá¹‡á¸• itÄ• sukhampi dukkhamicceva paá¹-ipannÄ• .

evampi nattheva sukhÄ• vedanÄ• , sukhahetÅ«naá¹ƒ niyamÄ• bhÄ• vato. ye hi sukhaveda
ghÄ• sacchÄ• danÄ• dayo, te eva adhimattaá¹ƒ akÄ• le ca paá¹-iseviyamÄ• nÄ• dukkhave
na ca yeneva hetunÄ• sukhaá¹ƒ, teneva dukkhanti yuttaá¹ƒ vattuá¹ƒ. tasmÄ• na te sukhah
pana aviÃ±Ã±Å«naá¹ƒ sukhasaÃ±Ã±Ä• yathÄ• cirataraá¹ƒ á¹-hÄ• nÄ• diiriyÄ• pathasamaá
tadaÃ±Ã±airiyÄ• pathasamÄ• yoge mahantaÃ±ca bhÄ• raá¹ƒ vahato bhÄ• ranikkhepe ceva
sukhanti? tayidaá¹ƒ sammadeva sukhahetuá¹ƒ apariÃ±Ã±Ä• ya tassa niyamÄ• bhÄ• vapari
Ä• rammaá¹‡amattameva hi kevalaá¹ƒ sukhahetuá¹ƒ manasikatvÄ• evaá¹ƒ vuttaá¹ƒ, ajjhatt
avatthÄ• visesaá¹ƒ samuditaá¹ƒ pana ekajjhaá¹ƒ tadubhayaá¹ƒ sukhÄ• dihetÅ«ti veditabbaá
tadubhayaá¹ƒ sukhavedanÄ• ya hetu, tÄ• disaá¹ƒ na kadÄ• cipi dukkhavedanÄ• ya hetu ho
sukhÄ• dihetu. yathÄ• nÄ• ma tejodhÄ• tu sÄ• liyavaá¸• Ä• kasassÄ• dÄ«naá¹ƒ yÄ• disam
sÄ• tamadhurabhÄ• vahetu hoti, na tÄ• disameva patvÄ• kadÄ• cipi asÄ• taamadhurabhÄ•
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

dukkhÄ• pagameva \Be 179/ kadÄ• ci sukhavedanantaraá¹ƒ upalabbhati. tattha sukheyeva
dukkhÄ• pagamamatte yathÄ• addhÄ• nagamanaparissamakilantassa sambÄ• hane iriyÄ•
kÄ• lantarepi parissamÄ• pagame tÄ• disÄ« sukhasaÃ±Ã±Ä• siyÄ• . dukkhÄ• pagamamatt
vedanÄ• visesassa anupalabbhamÄ• nattÄ• . ekanteneva cetaá¹ƒ evaá¹ƒ sampaá¹-icchitab
paá¹‡Ä«tappaá¹‡Ä«tÄ• niyeva Ä• rammaá¹‡Ä• ni mahatÄ• Ä• yÄ• sena sattÄ• abhipattha
yathÄ• laddhamattena paccayena patikÄ• raá¹ƒ kÄ• tuá¹ƒ sakkÄ• taá¹‡huppÄ• denÄ• ti \N
II 9/ taá¹‡hÄ• upÄ• di, tathÄ• bhÄ• ve ca sugandhamadhurasukhasamphassÄ• divatthÅ«na

sukhavisesasaÃ±Ã±Ä• jÄ• yamÄ• nÄ• katamassa dukkhavisesassa apagamane ghÄ• naji
dibbasaá¹…gÄ«tasadisapaÃ±caá¹…gikatÅ«riyasaddÄ• vadhÄ• raá¹‡e. tasmÄ• na dukkhav
sukhasaÃ±Ã±Ä• , nÄ• pi kevale dukkhÄ• pagamamatteti Ä• gamato yuttitopi vavatthitÄ• tis
vedanattayadesanÄ• nÄ«tatthÄ• yeva, na neyyatthÄ• ti saÃ±Ã±Ä• petabbaá¹ƒ. evaÃ±cetaá
kusalaá¹ƒ, no ce, kammaá¹ƒ katvÄ• uyyojetabbo ``gaccha yathÄ• sukhaâ€™â€™ nti.

evametÄ• aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhasabhÄ• vavavatthitalakkhaá¹‡Ä• eva tisso vedan
kho vipassanÄ• kammikÄ• naá¹ƒ yogÄ• vacarÄ• naá¹ƒ vedanÄ• mukhena arÅ«pakammaá¹
kammaá¹-á¹-hÄ• naá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ, arÅ«pakammaá¹-á¹-hÄ• nanti. tattha
rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento saá¹…khepamanasikÄ• ravasena vÄ• vitthÄ• raman
catudhÄ• tuvavatthÄ• nÄ• divasena vÄ• katheti. arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ pana kathe
vedanÄ• vasena vÄ• cittavasena vÄ• katheti. ekaccassa hi Ä• pÄ• thagate Ä• rammaá¹‡e
cittacetasikÄ• naá¹ƒ paá¹-hamÄ• bhinipÄ• to phasso taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusanto upp
ekaccassa taá¹ƒ Ä• rammaá¹‡aá¹ƒ anubhavantÄ« uppajjamÄ• nÄ• vedanÄ• pÄ• kaá¹-Ä•
Ä• rammaá¹‡aá¹ƒ vijÄ• nantaá¹ƒ uppajjamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. it
puggalÄ• naá¹ƒ ajjhÄ• sayena yathÄ• pÄ• kaá¹-aá¹ƒ phassÄ• dimukhena tidhÄ• arÅ«paka

tattha \Be 180/ yassa phasso pÄ• kaá¹-o hoti, sopi ``na kevalaá¹ƒ phassova uppajjati, tena
Ä• rammaá¹‡aá¹ƒ anubhavamÄ• nÄ• vedanÄ• pi uppajjati, saÃ±jÄ• namÄ• nÄ• saÃ±Ã±Ä•
vijÄ• namÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡ampi uppajjatÄ«â€™â€™ ti phassapaÃ±camakeyeva parig
pÄ• kaá¹-Ä• hoti, sopi ``na kevalaá¹ƒ vedanÄ• va uppajjati, tÄ• ya saddhiá¹ƒ phusamÄ• no
saÃ±jÄ• namÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi \Ee II 10/, vijÄ• namÄ• naá¹
uppajjatÄ«â€™â€™ ti phassapaÃ±camakeyeva pariggaá¹‡hÄ• ti. yassa viÃ±Ã±Ä• á¹‡aá¹ƒ
kevalaá¹ƒ viÃ±Ã±Ä• á¹‡ameva uppajjati, tena saddhiá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ phusamÄ•
anubhavamÄ• nÄ• vedanÄ• pi, saÃ±jÄ• namÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ
phassapaÃ±camakeyeva pariggaá¹‡hÄ• ti.

so ``ime phassapaÃ±camakÄ• dhammÄ• kiá¹ƒnissitÄ• â€™â€™ ti upadhÄ• rento ``vatthu
vatthu nÄ• ma karajakÄ• yo. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``idaÃ±ca pana me viÃ±Ã±Ä• á¹‡aá
etthapaá¹-ibaddhaâ€™â€™ nti \Ne 166/ (DN I 235; MN II 252). so atthato bhÅ«tÄ• ceva up
evamettha vatthu rÅ«paá¹ƒ, phassapaÃ±camakÄ• nÄ• manti nÄ• marÅ«pamattameva pass
rÅ«pakkhandho, nÄ• maá¹ƒ cattÄ• ro arÅ«pino khandhÄ• ti paÃ±cakkhandhamattaá¹ƒ hoti.
paÃ±cakkhandhÄ• , paÃ±cakkhandhavinimuttaá¹ƒ vÄ• nÄ• marÅ«paá¹ƒ natthi. so ``ime pa
kiá¹ƒhetukÄ• â€™â€™ ti upaparikkhanto ``avijjÄ• dihetukÄ• â€™â€™ ti, tato ``paccayo cev
idaá¹ƒ, aÃ±Ã±o satto vÄ• puggalo vÄ• natthi, suddhasaá¹…khÄ• rapuÃ±jamattamevÄ• â€
sappaccayanÄ• marÅ«pavasena tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vipassanÄ• paá¹-ipÄ• á¹-iyÄ
dukkhamanattÄ• â€™â€™ ti sammasanto vicarati. so ``ajja ajjÄ• â€™â€™ ti paá¹-ivedhaá¹
tathÄ• rÅ«pe samaye utusappÄ• yaá¹ƒ, puggalasappÄ• yaá¹ƒ, bhojanasappÄ• yaá¹ƒ, dham

labhitvÄ• ekapallaá¹…kena nisinnova vipassanaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• arahatte patiá
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ.
vedanÄ• vasena bujjhanakÄ• naá¹ƒ ajjhÄ• sayena arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento
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``lakkhaá¹‡aÃ±ca adhiá¹-á¹-hÄ• naá¹ƒ, uppatti anusayo tathÄ• .

á¹-hÄ• naá¹ƒ pavattikÄ• lo ca, indriyaÃ±ca dvidhÄ• ditÄ• â€™â€™ ti || ---

idaá¹ƒ \Be 181/ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ --- tattha __lakkhaá¹‡aá¹ƒ_ heá¹-á¹-hÄ• vut
__adhiá¹-á¹-hÄ• na_nti phasso. ``phassapaccayÄ• vedanÄ• â€™â€™ ti hi vacanato phass
adhiá¹-á¹-hÄ• naá¹ƒ. tathÄ• hi so vedanÄ• dhiá¹-á¹-hÄ• nabhÄ• vato niccammagÄ• vÄ«upa
tattha sukhavedanÄ«yo phasso sukhÄ• ya vedanÄ• ya adhiá¹-á¹-hÄ• naá¹ƒ, dukkhavedanÄ
vedanÄ• ya, adukkhamasukhavedanÄ«yo phasso adukkhamasukhÄ• ya vedanÄ• ya adhiá
attho. vedanÄ• kassa padaá¹-á¹-hÄ• naá¹ƒ? ``vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ ti va
padaá¹-á¹-hÄ• naá¹ƒ abhipatthanÄ«yabhÄ• vato. sukhÄ• vedanÄ• tÄ• va taá¹‡hÄ• ya pad
pana kathanti? vuccate sukhasamaá¹…gÄ«pi tÄ• va taá¹ƒsadisaá¹ƒ tato vÄ• uttaritaraá¹ƒ s
kimaá¹…ga pana dukkhasamaá¹…gÄ«bhÅ«to. adukkhamasukhÄ• ca santabhÄ• vena sukh
vedanÄ• taá¹‡hÄ• ya padaá¹-á¹-hÄ• naá¹ƒ.

__uppattÄ«_ti uppattikÄ• raá¹‡aá¹ƒ. iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• hi sattasaá¹…khÄ• rÄ•
uppattikÄ• raá¹‡aá¹ƒ, te eva aniá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• dukkhavedanÄ• ya, majjhatt
adukkhamasukhÄ• ya. vipÄ• kato tadÄ• kÄ• raggahaá¹‡ato cettha iá¹-á¹-hÄ• niá¹-á¹-hatÄ•

__anusayo_ti \Ne 167/ imÄ• su tÄ«su vedanÄ• su sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo a
paá¹-ighÄ• nusayo, adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo anuseti. vuttaÃ±hetaá

``sukhÄ• ya kho, Ä• vuso visÄ• kha, vedanÄ• ya rÄ• gÄ• nusayo anusetÄ«â€™â€™ tiÄ• di

diá¹-á¹-himÄ• nÄ• nusayÄ• cettha rÄ• gapakkhiyÄ• kÄ• tabbÄ• . sukhÄ• bhinandanena hi
``sassataâ€™â€™ ntiÄ• dinÄ• sakkÄ• ye abhinivisanti, mÄ• najÄ• tikÄ• ca mÄ• naá¹ƒ jap
tiÄ• dinÄ• . vicikicchÄ• nusayo pana avijjÄ• pakkhiko kÄ• tabbo. tathÄ• hi vuttaá¹ƒ paá¹-icc
(Vibh 288-289) ``vedanÄ• paccayÄ• vicikicchÄ• â€™â€™ ti. anusayÄ• naÃ±ca tattha tattha
thÄ• magamanaá¹ƒ. tasmÄ• ``sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anusetÄ«â€™â€™ ti
anurÅ«pakÄ• raá¹‡alÄ• bhe uppajjanÄ• raho rÄ• go, tattha sayito viya hotÄ«ti attho. esa na

__á¹-hÄ• na_nti \Be 182/ kÄ• yo cittaÃ±ca vedanÄ• ya á¹-hÄ• naá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``y
kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yasamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ (Dhs 449). ya

cetasikaá¹ƒ \Ee II 12/ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaâ€™â€™

__pavattikÄ• lo_ti pavattikkhaá¹‡o, pavattanÄ• kalanaÃ±ca. pavattikkhaá¹‡ena hi sukhaduk
sukhadukkhabhÄ• vo vavatthito. yathÄ• ha ---

``sukhÄ• kho, Ä• vuso visÄ• kha, vedanÄ• á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• , dukkhÄ
vedanÄ• á¹-hitidukkhÄ• vipariá¹‡Ä• masukhÄ• â€™â€™ ti (MN I 465).

sukhÄ• ya vedanÄ• ya atthibhÄ• vo sukhaá¹ƒ, natthibhÄ• vo dukkhaá¹ƒ. dukkhÄ• ya vedan
natthibhÄ• vo sukhanti attho. adukkhamasukhÄ• ya vedanÄ• ya pavattanÄ• kalanaá¹ƒ pava
anÄ• kalanaÃ±ca jÄ• nanaá¹ƒ ajÄ• nanaÃ±ca sukhadukkhabhÄ• vavavatthÄ• naá¹ƒ. vuttam

``adukkhamasukhÄ• \Ne 168/ kho, Ä• vuso visÄ• kha, vedanÄ• Ã±Ä• á¹‡asukhÄ• aÃ±Ã±

__indriya_nti etÄ• hi sukhÄ• dayo tisso vedanÄ• sukhindriyaá¹ƒ, dukkhindriyaá¹ƒ, somana
domanassindriyaá¹ƒ, upekkhindriyanti adhipateyyaá¹-á¹-hena indriyato paÃ±cadhÄ• vibhatt
sÄ• taá¹ƒ sukhindriyanti vuttaá¹ƒ, asÄ• taá¹ƒ dukkhindriyanti. mÄ• nasaá¹ƒ pana sÄ• taá¹ƒ
vuttaá¹ƒ, asÄ• taá¹ƒ domanassindriyanti. duvidhampi neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ upekkhi
kÄ• raá¹‡aá¹ƒ --- yathÄ• kÄ• yikacetasikÄ• sukhadukkhavedanÄ• ``sukhindriyaá¹ƒ soman
dukkhindriyaá¹ƒ domanassindriyaâ€™â€™ nti vibhajitvÄ• vuttÄ• , na evaá¹ƒ adukkhamasu
yatheva hi anuggahasabhÄ• vÄ• bÄ• dhakasabhÄ• vÄ• ca sukhadukkhavedanÄ• aÃ±Ã±a
bÄ• dhakaÃ±ca karonti, cittassa ca aÃ±Ã±athÄ• , na evaá¹ƒ adukkhamasukhÄ• , tasmÄ• b
vuttÄ• .

__dvidhÄ• ditÄ• _ti sabbÄ• pi hi vedanÄ• vedayitaá¹-á¹-hena ekavidhÄ• pi nissayabheden
cetasikÄ• ti, sukhÄ• , dukkhÄ• , adukkhamasukhÄ• ti tividhÄ• , catuyonivasena \Be 183/ cat
gativasena ca paÃ±cavidhÄ• , dvÄ• ravasena ca Ä• rammaá¹‡avasena ca chabbidhÄ• , sat
sattavidhÄ• , aá¹-á¹-halokadhammapaccayatÄ• ya aá¹-á¹-havidhÄ• , sukhÄ• dÄ«naá¹ƒ pacc
navavidhÄ• , tÄ• eva ajjhattabahiddhÄ• bhedena aá¹-á¹-hÄ• rasavidhÄ• , tathÄ• rÅ«pÄ• dÄ
Ä• rammaá¹‡esu ekekasmiá¹ƒ sukhÄ• divasena tisso tisso katvÄ• . rÅ«pÄ• rammaá¹‡asmiÄ
dukkhÄ• pi, adukkhamasukhÄ• pi, evaá¹ƒ itaresupi. atha vÄ• aá¹-á¹-hÄ• rasamanopavicÄ•
vuttaÃ±hi ---

``cakkhunÄ• rÅ«paá¹ƒ disvÄ• somanassaá¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ upavicarati, domanas
upekkhÄ• á¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ upavicarati, sotena saddaá¹ƒ ... pe ... manasÄ• dhan
somanassaá¹-á¹-hÄ• niyaá¹ƒ dhammaá¹ƒ upavicarati, domanassaá¹-á¹-hÄ• niyaá¹ƒ, upekkh
upavicaratÄ«â€™â€™ ti (AN a III 62).

evaá¹ƒ aá¹-á¹-hÄ• rasavidhÄ• honti. tathÄ• cha gehassitÄ• ni somanassÄ• ni, cha gehass
gehassitÄ• upekkhÄ• , tathÄ• nekkhammassitÄ• somanassÄ• dayoti evaá¹ƒ chattiá¹ƒsavi
chattiá¹ƒsa, anÄ• gate chattiá¹ƒsa, paccuppanne chattiá¹ƒsÄ• ti aá¹-á¹-huttarasatampi bhav
dvidhÄ• ditÄ• veditabbÄ• ti.

pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

gÄ• thÄ• su __samÄ• hito_ti upacÄ• rappanÄ• bhedena samÄ• dhinÄ• samÄ• hito. tena s
__sampajÄ• no_ti sÄ• tthakasampajaÃ±Ã±Ä• dinÄ• catubbidhena sampajaÃ±Ã±ena sampa
dasseti. __sato_ti satokÄ• rÄ«. tena samathavipassanÄ• nayena dhammÄ• bhÄ• vanÄ• pÄ
samannÄ• gatattaá¹ƒ dasseti. __vedanÄ• ca pajÄ• nÄ• tÄ«_ti ``imÄ• vedanÄ• , ettakÄ• v
vibhÄ• gato ``aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti aniccÄ• dilakkhaá¹‡a
pariÃ±Ã±Ä• hi parijÄ• nanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyamaggena pariÃ±Ã±Ä• paá
__vedanÄ• naÃ±ca sambhava_nti samudayasaccaá¹ƒ. __yattha cetÄ• nirujjhantÄ«_ti ettÄ•
nirujjhanti, taá¹ƒ nirodhasaccaá¹ƒ. __khayagÄ• mina_nti vedanÄ• naá¹ƒ khayagÄ• minaá¹ƒ
pajÄ• nÄ• tÄ«ti sambandho. __vedanÄ• naá¹ƒ_ \Ee II 14/ __khayÄ• _ti evaá¹ƒ cattÄ• ri sac
paá¹-ivijjhantena ariyamaggena vedanÄ• naá¹ƒ anuppÄ• danirodhÄ• . __nicchÄ• to parinibb
pahÄ«nataá¹‡ho, kilesaparinibbÄ• nena, khandhaparinibbÄ• nena ca parinibbuto hoti.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyavedanÄ• suttavaá¹‡á¹‡anÄ•

<53> catutthe __dukkhato daá¹-á¹-habbÄ• _ti sukhavedanÄ• vipariá¹‡Ä• madukkhavasena
passitabbÄ• . __sallato daá¹-á¹-habbÄ• _ti dunnÄ«haraá¹‡aá¹-á¹-hena antotudanaá¹-á¹-hen
dukkhadukkhabhÄ• vena dukkhavedanÄ• sallanti passitabbÄ• . __aniccato_ti hutvÄ• abhÄ
tÄ• vakÄ• likato niccapaá¹-ipakkhato ca adukkhamasukhÄ• vedanÄ• aniccÄ• ti passitabbÄ
vedanÄ• aniccato passitabbÄ• , aniccadassanato pana sÄ• tisayaá¹ƒ virÄ• ganimittaá¹ƒ du
imamatthaá¹ƒ dassento satthÄ• ``sukhÄ• , bhikkhave, vedanÄ• dukkhato daá¹-á¹-habbÄ• ,
daá¹-á¹-habbÄ• â€™â€™ ti Ä• ha. atha vÄ• yattha puthujjanÄ• sukhÄ• bhinivesino, tattha
tathÄ• vuttaá¹ƒ. tenassÄ• saá¹…khÄ• radukkhatÄ• ya dukkhabhÄ• vo dassito. yadaniccaá
vipariá¹‡Ä• madukkhatÄ• ya ``sukhÄ• , bhikkhave, vedanÄ• dukkhato daá¹-á¹-habbÄ• â€™
``sukhÄ• pi tÄ• va edisÄ«, dukkhÄ• nu kho kÄ«disÄ«â€™â€™ ti cintentÄ• naá¹ƒ dukkhadu
sallato daá¹-á¹-habbÄ• â€™â€™ ti Ä• ha, itarÄ• pana saá¹…khÄ• radukkhatÄ• ya eva dukk
``adukkhamasukhÄ• vedanÄ• aniccato daá¹-á¹-habbÄ• â€™â€™ ti avoca.

ettha ca ``sukhÄ• vedanÄ• dukkhato daá¹-á¹-habbÄ• â€™â€™ ti etena rÄ• gassa samugg
sukhavedanÄ• ya hi rÄ• gÄ• nusayo anuseti. ``dukkhÄ• vedanÄ• sallato daá¹-á¹-habbÄ• â

samugghÄ• tanÅ«pÄ• yo dassito. dukkhavedanÄ• ya hi paá¹-ighÄ• nusayo anuseti. ``adukk
daá¹-á¹-habbÄ• â€™â€™ ti etena mohassa samugghÄ• tanÅ«pÄ• yo dassito. adukkhamas
anuseti.

tathÄ• \Be 185/ paá¹-hamena taá¹‡hÄ• saá¹ƒkilesassa \Ee II 15/ pahÄ• naá¹ƒ dassitaá¹ƒ t
sukhassÄ• dahetukattÄ• , dutiyena duccaritasaá¹ƒkilesassa pahÄ• naá¹ƒ. yathÄ• bhÅ«taÃ±
tassa pariharaá¹‡atthaá¹ƒ duccaritaá¹ƒ caranti. tatiyena diá¹-á¹-hisaá¹ƒkilesassa pahÄ• naá
passantassa diá¹-á¹-hisaá¹ƒkilesÄ• bhÄ• vato avijjÄ• nimittattÄ• diá¹-á¹-hisaá¹ƒkilesassa, a
adukkhamasukhÄ• vedanÄ• . paá¹-hamena vÄ• vipariá¹‡Ä• madukkhapariÃ±Ã±Ä• , dutiye
tatiyena saá¹…khÄ• radukkhapariÃ±Ã±Ä• . paá¹-hamena vÄ• iá¹-á¹-hÄ• rammaá¹‡apariÃ±
aniá¹-á¹-hÄ• rammaá¹‡apariÃ±Ã±Ä• , tatiyena majjhattÄ• rammaá¹‡apariÃ±Ã±Ä• . virattesu
Ä• rammaá¹‡Ä• nipi virattÄ• neva hontÄ«ti. paá¹-hamena vÄ• rÄ• gappahÄ• naparikittaner
appaá¹‡ihitavimokkho dÄ«pito hoti, dutiyena dosappahÄ• naparikittanena aniccÄ• nupassan
tatiyena mohappahÄ• naparikittanena anattÄ• nupassanÄ• ya suÃ±Ã±atavimokkho dÄ«pito

__yato_ti yadÄ• , yasmÄ• vÄ• . __ariyo_ti kilesehi Ä• rakÄ• á¹-hito parisuddho. __samma
vedanÄ• naá¹ƒ catunnampi vÄ• saccÄ• naá¹ƒ aviparÄ«tadassÄ• vÄ«. __acchecchi taá¹‡ha
taá¹‡haá¹ƒ aggamaggena chindi, anavasesato samucchindi. __vivattayi saá¹ƒyojana_nti da
saá¹ƒyojanaá¹ƒ parivattayi, nimmÅ«lamakÄ• si. __sammÄ• _ti hetunÄ• kÄ• raá¹‡ena. __m
dassanÄ• bhisamayÄ• , pahÄ• nÄ• bhisamayÄ• vÄ• . arahattamaggo hi kiccavasena mÄ•
dassanÄ• bhisamayo. tena diá¹-á¹-ho pana so tÄ• vadeva pahÄ«yati diá¹-á¹-havisena diá¹-á
jÄ«vitaá¹ƒ viya, ayamassa pahÄ• nÄ• bhisamayo. __antamakÄ• si dukkhassÄ• _ti evaá¹ƒ a
diá¹-á¹-hattÄ• pahÄ«nattÄ• ca sabbasseva vaá¹-á¹-adukkhassa koá¹-isaá¹…khÄ• taá¹ƒ an
parivaá¹-umaá¹ƒ akÄ• si, antimasamussayamattÄ• vasesaá¹ƒ dukkhamakÄ• sÄ«ti vuttaá¹ƒ

gÄ• thÄ• su \Ne 171/ __yo_ti yo ariyasÄ• vako. __addÄ• _ti addasa, sukhavedanaá¹ƒ dukk
sukhavedanÄ• \Ee II 16/ hi visamissaá¹ƒ viya bhojanaá¹ƒ paribhogakÄ• le assÄ• daá¹ƒ dad
vipariá¹‡Ä• makÄ• le dukkhÄ• yevÄ• ti. __dukkhamaddakkhi sallato_ti yathÄ• sallaá¹ƒ sarÄ
paviá¹-á¹-hampi uddhariyamÄ• nampi pÄ«á¸·ameva janeti, evaá¹ƒ dukkhavedanÄ• uppajjan
bhijjamÄ• nÄ• pi vibÄ• dhatiyevÄ• ti taá¹ƒ sallato vipassÄ«ti vuttaá¹ƒ. __addakkhi_ \Be 186/
sukhadukkhato santasabhÄ• vatÄ• ya santatarajÄ• tikampi naá¹ƒ adukkhamasukhaá¹ƒ anic

__sa ve sammaddaso_ti so evaá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ sammadeva dukkhÄ• dito d
__tatthÄ• _ti vedanÄ• yaá¹ƒ. __vimuccatÄ«_ti samucchedavimuttivasena vimuccati. idaá¹ƒ
sukhÄ• dÄ«ni dukkhÄ• dito addasa, tasmÄ• tattha vedanÄ• ya tappaá¹-ibaddhachandarÄ•
vimuccati. yaá¹ƒsadde hi vutte taá¹ƒsaddo Ä• haritvÄ• vattabbo. atha vÄ• __yato_ti kÄ• ya
yatatto, yatati padahatÄ«ti vÄ• yato, Ä• yatatÄ«ti attho. __abhiÃ±Ã±Ä• vosito_ti vedanÄ• m
catusaccakammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• ya pariyosito katak

rÄ• gÄ• dikilesavÅ«pasamena santo. __yogÄ• tigo_ti kÄ• mayogÄ• diá¹ƒ catubbidhampi yo
ubhayahitamunanato __munÄ«_ti.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamaesanÄ• suttavaá¹‡á¹‡anÄ•

<54> paÃ±came __esanÄ• _ti gavesanÄ• pariyesanÄ• magganÄ• . tÄ• vibhÄ• gato dass
_tiÄ• di vuttaá¹ƒ. tattha __kÄ• mesanÄ• _ti kÄ• mÄ• naá¹ƒ esanÄ• , kÄ• masaá¹…khÄ• tÄ•
vuttaÃ±hetaá¹ƒ ---

``tattha katamÄ• kÄ• mesanÄ• ? yo kÄ• mesu kÄ• macchando, kÄ• marÄ• go, kÄ• manan
kÄ• mapipÄ• sÄ• , kÄ• mamucchÄ• , kÄ• majjhosÄ• naá¹ƒ, ayaá¹ƒ vuccati kÄ• mesanÄ• â€

tasmÄ• kÄ• marÄ• go kÄ• mesanÄ• ti veditabbo. __bhavesanÄ• yapi_ eseva nayo. vuttam

``tattha \Ne 172/ katamÄ• bhavesanÄ• ? yo bhavesu bhavacchando ... pe ... bhavajjhosÄ•
bhavesanÄ• â€™â€™ ti (Vibh 919).

tasmÄ• bhavesanarÄ• go rÅ«pÄ• rÅ«pabhavapatthanÄ• bhavesanÄ• ti veditabbÄ• . brah
__brahmacariyesanÄ• _. yathÄ• ha ---

``tattha \Be 187/ katamÄ• brahmacariyesanÄ• ? sassato lokoti vÄ• , asassato lokoti vÄ• , a
anantavÄ• lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti c
paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , yÄ•
diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-h
diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ gÄ• ho patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo mic
titthÄ• yatanaá¹ƒ vipariyesaggÄ• ho, ayaá¹ƒ vuccati brahmacariyesanÄ• â€™â€™ ti (Vibh 9

tasmÄ• diá¹-á¹-higatasammatassa brahmacariyassa esanÄ• diá¹-á¹-hibrahmacariyesanÄ•
rÄ• gadiá¹-á¹-hiyo esanÄ• ti dassitÄ• honti. na kevalaÃ±ca rÄ• gadiá¹-á¹-hiyova esanÄ• , ta
kammampi. vuttampi cetaá¹ƒ ---

``tattha katamÄ• kÄ• mesanÄ• ? kÄ• marÄ• go tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakamm
ayaá¹ƒ vuccati kÄ• mesanÄ• . tattha katamÄ• bhavesanÄ• ? bhavarÄ• go tadekaá¹-á¹-haá
vacÄ«kammaá¹ƒ manokammaá¹ƒ, ayaá¹ƒ vuccati bhavesanÄ• . tattha katamÄ• brahmacar
diá¹-á¹-hi tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaá

brahmacariyesanÄ• â€™â€™ ti (Vibh 919) ---

evametÄ• tisso esanÄ• veditabbÄ• .

gÄ• thÄ• su sambhavanti ettha esanÄ• naá¹ƒ uppattihetubhÅ«tÄ• avijjÄ• dayo taá¹‡hÄ• c
samudayoti attho. __yattha_ \Ee II 18/ __cetÄ• nirujjhantÄ«_ti brahmacariyesanÄ• paá¹-ha
kÄ• mesanÄ• \Ne 173/ anÄ• gÄ• mimaggena, bhavesanÄ• arahattamaggena nirujjhatÄ«ti
vuttanayameva.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyaesanÄ• suttavaá¹‡á¹‡anÄ•

<55> chaá¹-á¹-he \Be 188/ __brahmacariyesanÄ• sahÄ• _ti brahmacariyesanÄ• ya saddhi
ayaá¹ƒ niddeso, karaá¹‡atthe vÄ• etaá¹ƒ paccattavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti ``brahma
saddhiá¹ƒ kÄ• mesanÄ• , bhavesanÄ• ti tisso esanÄ• â€™â€™ ti. tÄ• su brahmacariyesana
``itisaccaparÄ• mÄ• so, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samussayÄ• â€™â€™ _ti vuttaá¹ƒ. tassatth
parÄ• mÄ• so __itisaccaparÄ• mÄ• so_. idameva saccaá¹ƒ, moghamaÃ±Ã±anti diá¹-á¹-hiyÄ
diá¹-á¹-hiyo eva sabbÄ• natthahetubhÄ• vato __diá¹-á¹-hiá¹-á¹-hÄ• nÄ• _. vuttaÃ±hetaá¹ƒ --
``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ, bhikkhave, vajjaá¹ƒ vadÄ• mÄ«â€™â€™ ti (AN a I 310)
vaá¸• á¸• hamÄ• nÄ• lobhÄ• dikilesasamussayena ca __samussayÄ• , _ ``idameva saccaá
micchÄ• bhinivisamÄ• nÄ• sabbÄ• natthahetubhÅ«tÄ• kilesadukkhÅ«pacayahetubhÅ«tÄ•
brahmacariyesanÄ• ti vuttaá¹ƒ hoti. etena pavattiÄ• kÄ• rato nibbattito ca brahmacariyesanÄ
veditabbÄ• .

__sabbarÄ• gavirattassÄ• _ti sabbehi kÄ• marÄ• gabhavarÄ• gehi virattassa. tato eva taá¹
nibbÄ• ne vimuttattÄ• __taá¹‡hakkhayavimuttino_ arahato. __esanÄ• paá¹-inissaá¹-á¹-hÄ•
bhavesanÄ• ca sabbaso nissaá¹-á¹-hÄ• pahÄ«nÄ• . __diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samÅ«hatÄ
brahmacariyesanÄ• saá¹…khÄ• tÄ• diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ca paá¹-hamamaggeneva sam
khayÄ• _ti evametÄ• saá¹ƒ tissannaá¹ƒ esanÄ• naá¹ƒ khayÄ• anuppÄ• danirodhÄ• bhinna
sabbaso Ä• sÄ• bhÄ• vÄ• . __nirÄ• so_ti ca diá¹-á¹-hekaá¹-á¹-hassa vicikicchÄ• kathaá¹ƒka
__akathaá¹ƒkathÄ«_ti ca vuccatÄ«ti.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. Ä• savasuttadvayavaá¹‡á¹‡anÄ•

56-57__._ sattame \Ee II 19/ __kÄ• mÄ• savo_ti kÄ• mesu Ä• savo, kÄ• masaá¹…khÄ• to v

atthato pana kÄ• marÄ• go rÅ«pÄ• diabhirati ca kÄ• mÄ• savo. rÅ«pÄ• rÅ«pabhavesu char
sassatadiá¹-á¹-hisahagato \Be 189/ rÄ• go bhavapatthanÄ• ca __bhavÄ• savo_. avijjÄ• va

__Ä• savÄ• naÃ±ca sambhava_nti ettha ayonisomanasikÄ• ro avijjÄ• dayo ca kilesÄ• Ä• s
vuttaÃ±hetaá¹ƒ ---

``ayoniso, bhikkhave, manasikaroto anuppannÄ• ceva Ä• savÄ• uppajjanti, uppannÄ• ca
pavaá¸• á¸• hantÄ«â€™â€™ ti (MN I 15).

``avijjÄ• , bhikkhave, pubbaá¹…gamÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• a
anottappaâ€™â€™ nti (It 40) ca.

__maggaÃ±ca khayagÄ• mina_nti Ä• savÄ• naá¹ƒ khayagÄ• minaá¹ƒ ariyamaggaÃ±ca. tat
pahÄ«yati, bhavÄ• savo avijjÄ• savo ca arahattamaggena. kÄ• mupÄ• dÄ• naá¹ƒ viya kÄ• r
vadanti. sesaá¹ƒ vuttanayameva. aá¹-á¹-hame apubbaá¹ƒ natthi.

sattamaaá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. taá¹‡hÄ• suttavaá¹‡á¹‡anÄ•

<58> navame taá¹‡hÄ• yanaá¹-á¹-hena __taá¹‡hÄ• , _ rÅ«pÄ• divisayaá¹ƒ tasatÄ«ti vÄ• _
vibhajitvÄ• dassetuá¹ƒ __ ``kÄ• mataá¹‡hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha paÃ±cakÄ• r
__kÄ• mataá¹‡hÄ• _. rÅ«pÄ• rÅ«pabhavesu chandarÄ• go jhÄ• nanikanti sassatadiá¹-á¹-his
patthanÄ• ca __bhavataá¹‡hÄ• _. ucchedadiá¹-á¹-hisahagato rÄ• go __vibhavataá¹‡hÄ• _.
pacchimataá¹‡hÄ• dvayaá¹ƒ á¹-hapetvÄ• sesÄ• sabbÄ• pi taá¹‡hÄ• kÄ• mataá¹‡hÄ• eva

``tattha katamÄ• bhavataá¹‡hÄ• ? sassatadiá¹-á¹-hisahagato rÄ• go sÄ• rÄ• go cittassa sÄ
bhavataá¹‡hÄ• . tattha katamÄ• vibhavataá¹‡hÄ• ? ucchedadiá¹-á¹-hisahagato rÄ• go sÄ•
ayaá¹ƒ vuccati vibhavataá¹‡hÄ• \Ee II 20/. avasesÄ• taá¹‡hÄ• kÄ• mataá¹‡hÄ• â€™â€™

imÄ• \Be 190/ \Ne 175/ ca tisso taá¹‡hÄ• rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• ti visa
chabbidhÄ• ti katvÄ• aá¹-á¹-hÄ• rasa honti. tÄ• ajjhattarÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasa, bah
aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa, iti atÄ«tÄ• chattiá¹ƒsa, anÄ• gatÄ• chattiá¹ƒsa, paccuppan
vibhÄ• gato aá¹-á¹-hasataá¹ƒ honti. puna saá¹…gahe kariyamÄ• ne kÄ• labhedaá¹ƒ anÄ• m
chattiá¹ƒseva honti, rÅ«pÄ• dÄ«naá¹ƒ ajjhattikabÄ• hiravibhÄ• ge akariyamÄ• ne aá¹-á¹-hÄ
rÅ«pÄ• diÄ• rammaá¹‡avibhÄ• gamatte gayhamÄ• ne chaá¸·eva, Ä• rammaá¹‡avibhÄ• gar
hontÄ«ti.

gÄ• thÄ• su __taá¹‡hÄ• yogenÄ• _ti taá¹‡hÄ• saá¹…khÄ• tena yogena, kÄ• mayogena, bh
sambandhÄ• , bhavÄ• dÄ«su saá¹ƒyojitÄ• vÄ• . tenevÄ• ha __ ``rattacittÄ• bhavÄ• bhavea
mahante ca bhave laggacittÄ• ti attho. atha vÄ• __bhavo_ti sassatadiá¹-á¹-hi, __abhavo_ti
tasmÄ• bhavÄ• bhave sassatucchedadiá¹-á¹-hÄ«su sattavisattacittÄ• ti. etena bhavataá¹‡h
dassitÄ• . imasmiá¹ƒ pakkhe ``taá¹‡hÄ• yogenÄ• â€™â€™ ti iminÄ• kÄ• mataá¹‡hÄ• va da
yogayuttÄ• mÄ• rassÄ• _ti te evaá¹ƒbhÅ«tÄ• puggalÄ• mÄ• rassa pÄ• sasaá¹…khÄ• tena
mÄ• rayogo mÄ• rapÄ• soti vuccati. yathÄ• ha ---

``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• naso.

tena taá¹ƒ bÄ• dhayissÄ• mi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti || (SN a I 151; Vin I 3

catÅ«hi yogehi anupaddutattÄ• yogakkhemaá¹ƒ, nibbÄ• naá¹ƒ arahattaÃ±ca, tassa anadhi
uparÅ«pari kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ jananato __janÄ• , _ pÄ• á¹‡ino. rÅ«pÄ• dÄ«su

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || ---

evaá¹ƒ vuttaá¹ƒ khandhÄ• dÄ«naá¹ƒ aparÄ• paruppattisaá¹…khÄ• taá¹ƒ __saá¹ƒsÄ• raá¹ƒ
kasmÄ• ? taá¹‡hÄ• yogayuttattÄ• \Ee II 21/. __jÄ• timaraá¹‡agÄ• mino_ punappunaá¹ƒ jan
upagamanasÄ«lÄ• ti. ettÄ• vatÄ• vaá¹-á¹-aá¹ƒ \Ne 176/ dassetvÄ• idÄ• ni vivaá¹-á¹-aá¹ƒ d
``ye ca taá¹‡haá¹ƒ pahantvÄ• nÄ• â€™â€™ _ti gÄ• thamÄ• ha. sÄ• heá¹-á¹-hÄ• vuttanaya

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. mÄ• radheyyasuttavaá¹‡á¹‡anÄ•

<59> dasamassa kÄ• uppatti? ekadivasaá¹ƒ kira satthÄ• sekkhabahulÄ• ya parisÄ• ya pa
ajjhÄ• sayaá¹ƒ oloketvÄ• upari visesÄ• dhigamÄ• ya ussÄ• haá¹ƒ janetuá¹ƒ asekkhabhÅ«m
abhÄ• si. tattha __atikkammÄ• _tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- __atikkamma_ atikk
__mÄ• radheyyaá¹ƒ_ mÄ• rassa visayaá¹ƒ issariyaá¹-á¹-hÄ• naá¹ƒ. __Ä• diccova_ yathÄ•
abbhÄ• diupakkilesavimutto attano iddhiyÄ• Ä• nubhÄ• vena tejasÄ• ti tÄ«hi guá¹‡ehi sam
abbhussakkamÄ• no sabbaá¹ƒ Ä• kÄ• sagataá¹ƒ tamaá¹ƒ atikkamma atikkamitvÄ• abhibha
_ obhÄ• sati, tapati; evameva khÄ«á¹‡Ä• savo bhikkhu tÄ«hi dhammehi samannÄ• gato sal
mÄ• radheyyasaá¹…khÄ• taá¹ƒ tebhÅ«makadhammappavattaá¹ƒ abhibhavitvÄ• virocatÄ«t

__asekkhenÄ• _ti ettha sikkhÄ• su jÄ• tÄ• ti sekkhÄ• , sattannaá¹ƒ sekkhÄ• naá¹ƒ eteti vÄ•
apariyositasikkhattÄ• sayameva sikkhantÄ«ti vÄ• sekkhÄ• maggadhammÄ• heá¹-á¹-hima
aggaphaladhammÄ• pana upari sikkhitabbÄ• bhÄ• vena na sekkhÄ• ti __asekkhÄ• _. yatth
atthi, tatthÄ• yaá¹ƒ paá¹-isedhoti lokiyadhammesu nibbÄ• ne ca asekkhabhÄ• vÄ• nÄ• patti
sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• hi sikkhÄ• attano paá¹-ipakkhakilesehi vippayut
upakkilesÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vampi anupagamanato sÄ• tisayaá¹ƒ sikkhÄ• ti vattu
maggaphalesu vijjanti; tasmÄ• catumaggaheá¹-á¹-himaphalattayadhammÄ• viya arahattap
sikkhÄ• su jÄ• tÄ• â€™â€™ ti ca, taá¹ƒsikkhÄ• samaá¹…gino arahato itaresaá¹ƒ viya sekkh
``sekkhassa eteâ€™â€™ ti ca ``sikkhÄ• sÄ«laá¹ƒ etesaâ€™â€™ nti ca sekkhÄ• ti Ä• saá¹.
tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ asekkhÄ• ti yathÄ• vuttasekkhabhÄ• vappaá¹-isedhaá¹ƒ k
pavattamÄ• nÄ• hi sikkhÄ• pariniá¹-á¹-hitakiccattÄ• \Be 192/ na sikkhÄ• kiccaá¹ƒ karonti,
sikkhÄ• phalabhÄ• vena pavattanti. tasmÄ• tÄ• na sikkhÄ• vacanaá¹ƒ arahanti, nÄ• pi taá
sekkhavacanaá¹ƒ, na ca taá¹ƒsampayuttadhammÄ• sikkhanasÄ«lÄ• . ``sikkhÄ• su jÄ• tÄ•
aggaphaladhammÄ• \Ne 177/ sekkhÄ• na honti. heá¹-á¹-himaphalesu pana sikkhÄ•
sakadÄ• gÄ• mimaggavipassanÄ• dÄ«naá¹ƒ upanissayabhÄ• vato sikkhÄ• kiccaá¹ƒ karont
taá¹ƒsamaá¹…gino ca sekkhavacanaá¹ƒ, taá¹ƒsampayuttÄ• dhammÄ• ca sikkhanasÄ«lÄ•
atthehi sekkhÄ• hontiyeva.

atha vÄ• sekkhÄ• ti apariyositasikkhÄ• naá¹ƒ vacananti, asekkhÄ• ti padaá¹ƒ pariyositasik
lokiyadhammanibbÄ• nÄ• naá¹ƒ asekkhabhÄ• vÄ• patti. vuá¸• á¸• hippattÄ• sekkhÄ• asek
kesaÃ±ci vuá¸• á¸• hippattÄ• naá¹ƒ asekkhatÄ• Ä• pajjatÄ«ti arahattamaggadhammÄ• vuá
ca atthehi sekkhÄ• ti katvÄ• asekkhÄ• Ä• pannÄ• ti ce? taá¹ƒ na, sadisesu tabbohÄ• rato.
ninnÄ• nÄ• karaá¹‡aá¹ƒ arahattaphalaá¹ƒ á¹-hapetvÄ• pariÃ±Ã±Ä• dikiccakaraá¹‡aá¹ƒ vipÄ
eva sekkhÄ• dhammÄ• arahattaphalabhÄ• vaá¹ƒ Ä• pannÄ• ti sakkÄ• vattuá¹ƒ. kusalasul
santataratÄ• ya paá¹‡Ä«tataranti vuá¸• á¸• hippattÄ• va te dhammÄ• hontÄ«ti ``asekkhÄ• â

te pana asekkhadhamme khandhavasena idha tidhÄ• vibhajitvÄ• tehi samannÄ• gamena
Ä• nubhÄ• vaá¹ƒ vibhÄ• vento bhagavÄ• __ ``asekkhena sÄ«lakkhandhenÄ• â€™â€™ _tiÄ
attho heá¹-á¹-hÄ• vutto. __khandha_saddo pana rÄ• simhi paÃ±Ã±attiyaá¹ƒ ruá¸·hiyaá¹ƒ gu
diá¹-á¹-happayogo. tathÄ• hi ``asaá¹…kheyyo appameyyo mahÄ• udakakkhandhotveva saá
tiÄ• dÄ«su (AN a IV 51; b VI 37) rÄ• simhi Ä• gato. ``addasÄ• kho bhagavÄ• mahantaá¹ƒ
nadiyÄ• sotena vuyhamÄ• naâ€™â€™ ntiÄ• dÄ«su (SN b IV 241) paÃ±Ã±attiyaá¹ƒ. ``cittaâ
paá¹‡á¸• araá¹ƒ \Ee II 23/ mano manÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhand
65) ruá¸·hiyaá¹ƒ. ``na kho, Ä• vuso visÄ• kha, ariyena aá¹-á¹-haá¹…gikena maggena tayo kh
tÄ«hi ca kho, Ä• vuso \Be 193/ visÄ• kha, khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…
I 462) guá¹‡e. idhÄ• pi guá¹‡eyeva daá¹-á¹-habbo. tasmÄ• asekkhena sÄ«lasaá¹…khÄ• te
__samannÄ• gato_ti sampayutto samaá¹…gÄ«bhÅ«to. samÄ• dahati etena, sayaá¹ƒ vÄ• s
vÄ• ti __samÄ• dhi_. pakÄ• rehi jÄ• nÄ• ti yathÄ• sabhÄ• vaá¹ƒ paá¹-ivijjhatÄ«ti __paÃ±Ã±

__sÄ«lakkhandho_. sesesupi eseva nayo.

tattha aggaphalabhÅ«tÄ• sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ• Ä• jÄ«vo ca sa
178/ nÄ• ma, tathÄ• sammÄ• samÄ• dhi asekkho samÄ• dhikkhandho. tadupakÄ• rakato p
samÄ• dhikkhandhe saá¹…gahaá¹ƒ gacchanti. tathÄ• sammÄ• diá¹-á¹-hi asekkho paÃ±Ã±
sammÄ• saá¹…kappo paÃ±Ã±Ä• kkhandhe saá¹…gahaá¹ƒ gacchatÄ«ti evamettha aá¹-á¹-h
khandhehi saá¹…gahetvÄ• dassitÄ• ti veditabbaá¹ƒ.

__yassa ete subhÄ• vitÄ• _ti yena arahatÄ• ete sÄ«lÄ• dayo asekkhadhammakkhandhÄ•
vaá¸• á¸• hitÄ• , so Ä• diccova virocatÄ«ti sambandho. ``yassa ceteâ€™â€™ tipi paá¹-hanti
nipÄ• tamattaá¹ƒ. evametasmiá¹ƒ vagge paá¹-hamasutte vaá¹-á¹-aá¹ƒ, pariyosÄ• nasutte vi
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. puÃ±Ã±akiriyavatthusuttavaá¹‡á¹‡anÄ•

<60> dutiyavaggassa \Ne 179/ paá¹-hame __puÃ±Ã±akiriyavatthÅ«nÄ«_ti pujjabhavaphala
santÄ• naá¹ƒ punantÄ«ti vÄ• puÃ±Ã±Ä• ni, puÃ±Ã±Ä• ni ca tÄ• ni hetupaccayehi kattabbat
puÃ±Ã±akiriyÄ• . tÄ• eva ca tesaá¹ƒ tesaá¹ƒ Ä• nisaá¹ƒsÄ• naá¹ƒ \Be 194/ vatthubhÄ• vat
__dÄ• namaya_nti \Ee II 24/ anupacchinnabhavamÅ«lassa anuggahavasena pÅ«jÄ• vasen
paresaá¹ƒ pariccÄ• gacetanÄ• dÄ«yati etÄ• yÄ• ti dÄ• naá¹ƒ, dÄ• nameva dÄ• namayaá¹ƒ
paccayesu annÄ• dÄ«su vÄ• dasasu dÄ• navatthÅ«su rÅ«pÄ• dÄ«su vÄ• chasu Ä• ramm
tesaá¹ƒ uppÄ• danato paá¹-á¹-hÄ• ya pubbabhÄ• ge pariccÄ• gakÄ• le pacchÄ• somanass
tÄ«su kÄ• lesu vuttanayena pavattacetanÄ• dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu nÄ• ma.

__sÄ«lamaya_nti niccasÄ«lauposathaniyamÄ• divasena paÃ±ca, aá¹-á¹-ha, dasa vÄ• sÄ«
sÄ«lapÅ«raá¹‡atthaá¹ƒ pabbajissÄ• mÄ«ti vihÄ• raá¹ƒ gacchantassa pabbajantassa manor
pÄ• petvÄ• ``pabbajito vatamhi sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti Ä• vajjentassa saddhÄ• ya
paripÅ«rentassa paÃ±Ã±Ä• ya cÄ«varÄ• dike paccavekkhantassa satiyÄ• Ä• pÄ• thagates
cakkhudvÄ• rÄ• dÄ«ni saá¹ƒvarantassa vÄ«riyena Ä• jÄ«vaá¹ƒ sodhentassa ca pavattÄ• c
sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu nÄ• ma.

tathÄ• paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 48) vuttena vipassanÄ• maggena cakkhuá¹ƒ anic

vipassantassa sotaá¹ƒ, ghÄ• naá¹ƒ, jivhaá¹ƒ, kÄ• yaá¹ƒ, manaá¹ƒ. rÅ«pe ... pe ... dhamme,
... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhusamphassaá¹ƒ ... pe ... manosamphassaá¹ƒ, cakkh
... pe ... manosamphassajaá¹ƒ vedanaá¹ƒ. rÅ«pasaÃ±Ã±aá¹ƒ ... pe ... dhammasaÃ±Ã±aá¹ƒ
aniccato dukkhato anattato vipassantassa yÄ• cetanÄ• , yÄ• ca pathavÄ«kasiá¹‡Ä• dÄ«su
Ä• rammaá¹‡esu pavattÄ• jhÄ• nacetanÄ• , yÄ• ca anavajjesu kammÄ• yatanasippÄ• yata
paricayamanasikÄ• rÄ• divasena \Ne 180/ pavattÄ• cetanÄ• , sabbÄ• bhÄ• veti etÄ• yÄ• t
vuttanayena puÃ±Ã±akiriyavatthu cÄ• ti.

ekamekaÃ±cettha yathÄ• rahaá¹ƒ pubbabhÄ• gato paá¹-á¹-hÄ• ya kÄ• yena karontassa kÄ
vÄ• caá¹ƒ nicchÄ• rentassa vacÄ«kammaá¹ƒ, kÄ• yaá¹…gaá¹ƒ vÄ• caá¹…gaÃ±ca acopetvÄ
manokammaá¹ƒ. annÄ• dÄ«ni dentassa \Ee II 25/ cÄ• pi ``annadÄ• nÄ• dÄ«ni demÄ«â€™â
Ä• vajjetvÄ• vÄ• dÄ• nakÄ• le dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu hoti. vattasÄ«se á¹-ha
khayato \Be 195/ vayato kammato sammasanaá¹ƒ paá¹-á¹-hapetvÄ• dadato bhÄ• vanÄ• m
hoti.

aparÄ• nipi satta puÃ±Ã±akiriyavatthÅ«ni --- apacitisahagataá¹ƒ puÃ±Ã±akiriyavatthu veyyÄ
pattianuppadÄ• naá¹ƒ abbhanumodanaá¹ƒ desanÄ• mayaá¹ƒ savanamayaá¹ƒ diá¹-á¹-hijuga
saraá¹‡agamanampi hi diá¹-á¹-hijugateneva saá¹…gayhati. yaá¹ƒ panettha vattabbaá¹ƒ, taá
bhavissati.

tattha vuá¸• á¸• hataraá¹ƒ disvÄ• paccuggamanapattacÄ«varapaá¹-iggahaá¹‡Ä• bhivÄ• da
__apacÄ• yanasahagataá¹ƒ_ veditabbaá¹ƒ. vuá¸• á¸• hatarÄ• naá¹ƒ vattapaá¹-ipattikaraá¹‡
piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ bhikkhuá¹ƒ disvÄ• pattaá¹ƒ gahetvÄ• gÄ• me bhikkhaá¹ƒ sa
upasaá¹ƒharaá¹‡avasena ``gaccha bhikkhÅ«naá¹ƒ pattaá¹ƒ Ä• harÄ• â€™â€™ ti sutvÄ• ve
pattÄ• haraá¹‡Ä• divasena ca __veyyÄ• vaccasahagataá¹ƒ_ veditabbaá¹ƒ. cattÄ• ro paccay
ratanattayassa pÅ«jaá¹ƒ katvÄ• aÃ±Ã±aá¹ƒ vÄ• tÄ• disaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• ``sabbas
ti pariá¹‡Ä• mavasena __pattianuppadÄ• naá¹ƒ_ veditabbaá¹ƒ. tathÄ• parehi dinnÄ• ya pat
kataá¹ƒ puÃ±Ã±aá¹ƒ ``sÄ• dhu, suá¹-á¹-hÅ«â€™â€™ ti anumodanavasena __abbhanumod
paguá¹‡adhammaá¹ƒ apaccÄ• sÄ«santo hitajjhÄ• sayena paresaá¹ƒ deseti --- idaá¹ƒ __des
puÃ±Ã±akiriyavatthu nÄ• ma. yaá¹ƒ pana eko ``evaá¹ƒ maá¹ƒ dhammakathikoti jÄ• nissantÄ
á¹-hatvÄ• lÄ• bhasakkÄ• rasilokasannissito dhammaá¹ƒ deseti, taá¹ƒ na mahapphalaá¹ƒ ho
attahitaparahitÄ• naá¹ƒ paá¹-ipajjanÅ«pÄ• yoâ€™â€™ ti yonisomanasikÄ• rapurecÄ• rikahi
dhammaá¹ƒ suá¹‡Ä• ti, idaá¹ƒ __savanamayaá¹ƒ_ puÃ±Ã±akiriyavatthu hoti. yaá¹ƒ paneko
jÄ• nissantÄ«â€™â€™ ti suá¹‡Ä• ti, taá¹ƒ na mahapphalaá¹ƒ hoti. diá¹-á¹-hiyÄ• ujugamana
__diá¹-á¹-hijugataá¹ƒ, _ ``atthi dinnaâ€™â€™ ntiÄ• dinayappavattassa sammÄ• dassanass
idaÃ±hi pubbabhÄ• ge \Ee II 26/ vÄ• pacchÄ• bhÄ• ge vÄ• Ã±Ä• á¹‡avippayuttampi ujuka
Ã±Ä• á¹‡asampayuttameva hoti. apare panÄ• hu ``vijÄ• nanapajÄ• nanavasena dassanaá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ kammassakatÄ• Ã±Ä• á¹‡Ä• di ca sammÄ• dassanaâ€™â€™ nti \Ne 18

Ã±Ä• á¹‡assa anuppÄ• depi attanÄ• katapuÃ±Ã±Ä• nussaraá¹‡avaá¹‡á¹‡Ä• rahavaá¹‡á¹‡
kammassakatÄ• Ã±Ä• á¹‡ena kammapathasammÄ• diá¹-á¹-hiyÄ• \Be 196/. itaraá¹ƒ pana c
niyamalakkhaá¹‡aá¹ƒ. yaÃ±hi kiÃ±ci puÃ±Ã±aá¹ƒ karontassa diá¹-á¹-hiyÄ• ujubhÄ• veneva

imesaá¹ƒ pana sattannaá¹ƒ puÃ±Ã±akiriyavatthÅ«naá¹ƒ purimehi tÄ«hi dÄ• namayÄ• dÄ«h
saá¹…gaho. tattha hi apacÄ• yanaveyyÄ• vaccÄ• ni sÄ«lamaye, pattianuppadÄ• naabbhan
dhammadesanÄ• savanÄ• ni bhÄ• vanÄ• maye, diá¹-á¹-hijugataá¹ƒ tÄ«supi. tenÄ• ha bhag

``tÄ«á¹‡imÄ• ni, bhikkhave, puÃ±Ã±akiriyavatthÅ«ni. katamÄ• ni tÄ«á¹‡i? dÄ• namayaá¹ƒ ..
puÃ±Ã±akiriyavatthÅ«â€™â€™ ti (AN c 8.36).

ettha ca aá¹-á¹-hannaá¹ƒ kÄ• mÄ• vacarakusalacetanÄ• naá¹ƒ vasena tiá¹‡á¹‡ampi puÃ±Ã
hoti. yathÄ• hi paguá¹‡aá¹ƒ dhammaá¹ƒ parivattentassa ekacce anusandhiá¹ƒ asallakkhen
paguá¹‡aá¹ƒ samathavipassanÄ• bhÄ• vanaá¹ƒ anuyuÃ±jantassa antarantarÄ• Ã±Ä• á¹‡av
pavattati. sabbaá¹ƒ taá¹ƒ pana mahaggatakusalacetanÄ• naá¹ƒ vasena bhÄ• vanÄ• mayam
na itarÄ• ni. gÄ• thÄ• ya attho heá¹-á¹-hÄ• vuttoyeva.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cakkhusuttavaá¹‡á¹‡anÄ•

<61> dutiye __cakkhÅ«nÄ«_ti cakkhantÄ«ti cakkhÅ«ni, samavisamaá¹ƒ Ä• cikkhantÄ• ni vi
atha vÄ• cakkhanaá¹-á¹-hena cakkhÅ«ni. kimidaá¹ƒ cakkhanaá¹ƒ nÄ• ma? assÄ• danaá¹ƒ,
cakkhati byaÃ±janaá¹ƒ cakkhatÄ«â€™â€™ ti imÄ• ni ca Ä• rammaá¹‡arasaá¹ƒ anubhavant
viya hontÄ«ti cakkhanaá¹-á¹-hena cakkhÅ«ni. tÄ• ni pana saá¹…khepato dve cakkhÅ«ni ---
maá¹ƒsacakkhu cÄ• ti. tesu __maá¹ƒsacakkhu_ heá¹-á¹-hÄ• vuttameva. __Ã±Ä• á¹‡acakkh
paÃ±Ã±Ä• cakkhÅ«ti idha dvidhÄ• katvÄ• vuttaá¹ƒ.

tattha \Be 197/ __dibbacakkhÅ«_ti dibbasadisattÄ• dibbaá¹ƒ. devatÄ• naÃ±hi sucaritakam
pittasemharuhirÄ• dÄ«hi \Ne 182/ apalibuddhaá¹ƒ upakkilesavimuttatÄ• ya dÅ«repi Ä• ramm
dibbaá¹ƒ pasÄ• dacakkhu hoti. idaÃ±cÄ• pi vÄ«riyabhÄ• vanÄ• balanibbattaá¹ƒ Ã±Ä• á¹‡ac
dibbasadisattÄ• dibbaá¹ƒ, dibbavihÄ• ravasena paá¹-iladdhattÄ• attano ca dibbavihÄ• rasa
Ä• lokapariggahena mahÄ• jutikattÄ• . tirokuá¹-á¹-Ä• digatarÅ«padassanena mahÄ• gatikat
sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaá¹ƒ. dassanaá¹-á¹-hena cakkhukiccakaraá¹‡e
dibbaÃ±ca taá¹ƒ cakkhu cÄ• ti dibbacakkhu.

pajÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• _. kiá¹ƒ pajÄ• nÄ• ti? cattÄ• ri ariyasaccÄ• ni ``idaá¹ƒ dukkha

vuttaÃ±hetaá¹ƒ ---

``pajÄ• nÄ• tÄ«ti kho, Ä• vuso, tasmÄ• paÃ±Ã±Ä• ti vuccati. kiÃ±ca pajÄ• nÄ• ti? idaá¹ƒ du
449).

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``paÃ±Ã±Ä• panavasena paÃ±Ã±Ä• . kinti paÃ±Ã±Ä• peti? ani
dukkhanti paÃ±Ã±Ä• peti, anattÄ• ti paÃ±Ã±Ä• petÄ«â€™â€™ ti vuttaá¹ƒ. sÄ• panÄ• yaá¹
yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• , akkhalitapaá¹-ivedhalakkhaá¹‡Ä• vÄ• kusaliss
viya, visayobhÄ• sanarasÄ• padÄ«po viya, asammohapaccupaá¹-á¹-hÄ• nÄ• araÃ±Ã±aga
panettha Ä• savakkhayaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• paÃ±Ã±Ä• catusaccadassanaá¹-á¹-hen
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• uda
Ä• loko udapÄ• dÄ«â€™â€™ ti (SN c V 1081; Vin I 15).

etesu ca maá¹ƒsacakkhu parittaá¹ƒ, dibbacakkhu mahaggataá¹ƒ, itaraá¹ƒ appamÄ• á¹‡aá¹
itarÄ• ni arÅ«pÄ• ni. maá¹ƒsacakkhu dibbacakkhu ca lokiyÄ• ni sÄ• savÄ• ni rÅ«pavisayÄ•
anÄ• savaá¹ƒ catusaccavisayaá¹ƒ. maá¹ƒsacakkhu abyÄ• kataá¹ƒ, dibbacakkhu siyÄ• kusa
abyÄ• kataá¹ƒ, tathÄ• paÃ±Ã±Ä• cakkhu. maá¹ƒsacakkhu kÄ• mÄ• vacaraá¹ƒ, dibbacakkh
lokuttaranti evamÄ• di vibhÄ• gÄ• veditabbÄ• .

gÄ• thÄ• su __anuttara_nti paÃ±Ã±Ä• cakkhuá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi Ä• savakkha
anuttaraá¹ƒ. __akkhÄ• si purisuttamo_ti purisÄ• naá¹ƒ uttamo aggo \Be 198/ sammÄ• samb
maá¹ƒsacakkhussa pavatti. __maggo_ti upÄ• yo, dibbacakkhussa kÄ• raá¹‡aá¹ƒ. pakaticak
\Ne 183/ uppajjati, yasmÄ• kasiá¹‡Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkhuÃ±Ä• á¹‡assa
kasiá¹‡amaá¹‡á¸• ale uggahanimittena vinÄ• natthÄ«ti. __yato_ti yadÄ• . __Ã±Ä• á¹‡a_nti
tenevÄ• ha __ ``paÃ±Ã±Ä• cakkhu anuttaraâ€™â€™ _nti. __yassa cakkhussa paá¹-ilÄ• bh
paÃ±Ã±Ä• cakkhussa uppattiyÄ• bhÄ• vanÄ• ya sabbasmÄ• vaá¹-á¹-adukkhato pamuccat

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. indriyasuttavaá¹‡á¹‡anÄ•

<62> tatiye __indriyÄ• nÄ«_ti adhipateyyaá¹-á¹-hena indriyÄ• ni. yÄ• ni hi sahajÄ• tadhamm
tehi anuvattitabbÄ• ni, tÄ• ni indriyÄ• ni nÄ• ma. apica indo bhagavÄ• dhammissaro param
samannÄ• gato. tena indena sabbapaá¹-hamaá¹ƒ diá¹-á¹-hattÄ• adhigatattÄ• paresaÃ±ca
vihitattÄ• gocarabhÄ• vanÄ• sevanÄ• hi diá¹-á¹-hattÄ• ca indriyÄ• ni. indaá¹ƒ vÄ• maggÄ
upanissayabhÅ«taá¹ƒ puÃ±Ã±akammaá¹ƒ, tassa liá¹…gÄ• nÄ«tipi indriyÄ• ni. __anaÃ±Ã±Ä
``anamatagge saá¹ƒsÄ• re anaÃ±Ã±Ä• taá¹ƒ anadhigataá¹ƒ amatapadaá¹ƒ catusaccadham
jÄ• nissÄ• mÄ«â€™â€™ ti paá¹-ipannassa iminÄ• pubbabhÄ• gena uppannaá¹ƒ indriyaá¹ƒ

sotÄ• pattimaggapaÃ±Ã±Ä• yetaá¹ƒ adhivacanaá¹ƒ. __aÃ±Ã±indriya_nti Ä• jÄ• nanaindriya
--- Ä• jÄ• nÄ• ti paá¹-hamamaggaÃ±Ä• á¹‡ena diá¹-á¹-hamariyÄ• daá¹ƒ anatikkamitvÄ• va j
hi paá¹-hamamaggapaÃ±Ã±Ä• dukkhÄ• dÄ«su pariÃ±Ã±Ä• bhisamayÄ• divasena pavattati
aÃ±Ã±Ä• ca sÄ• yathÄ• vuttenaá¹-á¹-hena indriyaá¹ƒ cÄ• ti aÃ±Ã±indriyaá¹ƒ. Ä• jÄ• nanaa
ariyapuggalassa indriyanti aÃ±Ã±indriyaá¹ƒ, sotÄ• pattiphalato paá¹-á¹-hÄ• ya chasu á¹-hÄ•
adhivacanaá¹ƒ. __aÃ±Ã±Ä• tÄ• vindriya_nti aÃ±Ã±Ä• tÄ• vino catÅ«su saccesu niá¹-á¹-hita
khÄ«á¹‡Ä• savassa uppajjanato indriyaá¹-á¹-hasambhavato ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. et
paá¹-hamamaggacatutthaphalavasena ekaá¹-á¹-hÄ• nikÄ• ni, itaraá¹ƒ itaramaggaphalavase
veditabbaá¹ƒ.

gÄ• thÄ• su \Be 199/ __sikkhamÄ• nassÄ• _ti adhisÄ«lasikkhÄ• dayo sikkhamÄ• nassa bh
__ujumaggÄ• nusÄ• rino_ti ujumaggo vuccati ariyamaggo, antadvayavivajjitattÄ• tassa anu
ujumaggÄ• nusÄ• rino, paá¹-ipÄ• á¹-iyÄ• magge uppÄ• dentassÄ• ti attho. __khayasmi_nti
khepanato khayasaá¹…khÄ• te aggamagge Ã±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ pureyeva uppajjat
tato maggaÃ±Ä• á¹‡ato anantarÄ• arahattaá¹ƒ uppajjati. atha vÄ• __ujumaggÄ• nusÄ• rin
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• dike vajjetvÄ• samathavipassanaá¹ƒ yuganaddh
pavattaá¹ƒ pubbabhÄ• gamaggaá¹ƒ anussarantassa anugacchantassa paá¹-ipajjantassa go
diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ kilesÄ• naá¹ƒ khepanato khayasmiá¹ƒ sotÄ• pattimagge paá¹-h
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ uppajjati. __tato aÃ±Ã±Ä• anantarÄ• _ti tato paá
anantarato paá¹-á¹-hÄ• ya yÄ• va aggamaggÄ• aÃ±Ã±Ä• aÃ±Ã±indriyaá¹ƒ uppajjati.

__tato_ \Ee II 30/ __aÃ±Ã±Ä• vimuttassÄ• _ti tato aÃ±Ã±Ä• aÃ±Ã±indriyato pacchÄ•
arahattamaggaÃ±Ä• á¹‡Ä• nantarÄ• arahattaphalena paÃ±Ã±Ä• vimuttiyÄ• aÃ±Ã±Ä• tÄ• v
__Ã±Ä• á¹‡aá¹ƒ ve hoti tÄ• dino_ti arahattaphaluppattito uttarakÄ• le iá¹-á¹-hÄ• niá¹-á¹-hÄ•
tÄ• dilakkhaá¹‡appattassa khÄ«á¹‡Ä• savassa paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ uppajjati. ka
``akuppÄ• me vimuttÄ«â€™â€™ _ti. tassa akuppabhÄ• vassa kÄ• raá¹‡aá¹ƒ dasseti __ ``b
_ti.

idÄ• ni tÄ• disaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ thomento __ ``sa ve indriyasampannoâ€™â€™ _ti t
tattha __indriyasampanno_ti yathÄ• vuttehi tÄ«hi lokuttarindriyehi samannÄ• gato, suddheh
paá¹-ippassaddhiladdhehi saddhÄ• dÄ«hi indriyehi samannÄ• gato paripuá¹‡á¹‡o, tato eva
vÅ«pasantehi nibbisevanehi indriyehi samannÄ• gato. tenÄ• ha __ ``santoâ€™â€™ _ti,
sabbakilesapariá¸·Ä• havÅ«pasamena upasantoti attho. __santipade rato_ti nibbÄ• ne abhi
``indriyasampannoâ€™â€™ ti etena bhÄ• vitamaggatÄ• , pariÃ±Ã±Ä• takkhandhatÄ• cass
etena pahÄ«nakilesatÄ• , ``santipade ratoâ€™â€™ ti etena sacchikatanirodhatÄ• ti. sesaá¹

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. addhÄ• suttavaá¹‡á¹‡anÄ•

<63> catutthe \Be 200/ __addhÄ• _ti kÄ• lÄ• . __atÄ«to addhÄ• _tiÄ• dÄ«su dve pariyÄ• y
abhidhammapariyÄ• yo ca. tattha suttantapariyÄ• yena paá¹-isandhito pubbe atÄ«to addhÄ
anÄ• gato addhÄ• nÄ• ma, saha cutipaá¹-isandhÄ«hi tadanantaraá¹ƒ paccuppanno addhÄ
uppÄ• do, á¹-hiti, bhaá¹…goti ime tayo khaá¹‡e patvÄ• niruddhadhammÄ• atÄ«to addhÄ•
II 31/ asampattÄ• anÄ• gato addhÄ• nÄ• ma, khaá¹‡attayasamaá¹…gino paccuppanno ad

aparo \Ne 185/ nayo --- ayaÃ±hi atÄ«tÄ• divibhÄ• go addhÄ• santatisamayakhaá¹‡avasena
addhÄ• vibhÄ• go vutto. santativasena sabhÄ• gÄ• ekautusamuá¹-á¹-hÄ• nÄ• , ekÄ• hÄ• r
pubbÄ• pariyavasena vattamÄ• nÄ• pi paccuppannÄ• . tato pubbe visabhÄ• gautuÄ• hÄ• ra
anÄ• gatÄ• . cittajÄ• ekavÄ«thiekajavanaekasamÄ• pattisamuá¹-á¹-hÄ• nÄ• paccuppannÄ
pacchÄ• anÄ• gatÄ• . kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ pÄ• á¹-iyekkaá¹ƒ santativasena atÄ
pana utuÄ• hÄ• racittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ upatthambhakavasena tassa atÄ«tÄ• dibh
ekamuhuttapubbaá¹‡hasÄ• yanharattidivÄ• dÄ«su samayesu santÄ• navasena pavattamÄ•
paccuppannÄ• nÄ• ma, tato pubbe atÄ«tÄ• , pacchÄ• anÄ• gatÄ• . ayaá¹ƒ tÄ• va rÅ«padh
pana khaá¹‡avasena uppÄ• dÄ• dikkhaá¹‡attayapariyÄ• pannÄ• paccuppannÄ• , tato pubb
apica atikkantahetupaccayakiccÄ• atÄ«tÄ• , niá¹-á¹-hitahetukiccÄ• aniá¹-á¹-hitapaccayakic
ubhayakiccaá¹ƒ asampattÄ• anÄ• gatÄ• . attano vÄ• kiccakkhaá¹‡e paccuppannÄ• , tato p
anÄ• gatÄ• . ettha ca khaá¹‡Ä• dikathÄ• va nippariyÄ• yÄ• , sesÄ• pariyÄ• yÄ• . ayaÃ±hi a
dhammÄ• naá¹ƒ hoti, na kÄ• lassa. atÄ«tÄ• dibhede pana dhamme upÄ• dÄ• ya paramatth
teneva vohÄ• rena atÄ«totiÄ• dinÄ• vuttoti veditabbo.

gÄ• thÄ• su \Be 201/ __akkheyyasaÃ±Ã±ino_ti ettha akkhÄ• yati, kathÄ«yati, paÃ±Ã±Ä• pÄ
kathÄ• vatthu, atthato rÅ«pÄ• dayo paÃ±cakkhandhÄ• . vuttaÃ±hetaá¹ƒ ---

``atÄ«taá¹ƒ vÄ• addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒ katheyya, anÄ• gataá¹ƒ vÄ• ... pe ... pa
addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒ katheyyÄ• â€™â€™ ti (DN III 305).

tathÄ• ---

``yaá¹ƒ, bhikkhave \Ee II 32/, rÅ«paá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ, `ahosÄ«â€™
`ahosÄ«â€™ ti tassa samaÃ±Ã±Ä• , `ahosÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ•
saá¹…khÄ• bhavissatÄ«â€™â€™ ti (SN b III 62) ---

evaá¹ƒ vuttena niruttipathasuttenapi ettha attho dÄ«petabbo. evaá¹ƒ kathÄ• vatthubhÄ• ven
khandhapaÃ±cake ahanti ca mamanti ca devoti ca manussoti ca itthÄ«ti ca purisoti ca Ä• di
pavattasaÃ±Ã±Ä• vasena akkheyyasaÃ±Ã±ino, paÃ±casu upÄ• dÄ• nakkhandhesu sattapu

__akkheyyasmiá¹ƒ_ taá¹‡hÄ• diá¹-á¹-higgÄ• havasena __patiá¹-á¹-hitÄ• , _ rÄ• gÄ• divasen
patiá¹-á¹-hitÄ• . ratto hi rÄ• gavasena patiá¹-á¹-hito hoti, duá¹-á¹-ho dosavasena, mÅ«á¸·ho
parÄ• maá¹-á¹-ho diá¹-á¹-hivasena, thÄ• magato anusayavasena, vinibaddho mÄ• navasena
vicikicchÄ• vasena, vikkhepagato uddhaccavasena patiá¹-á¹-hito hotÄ«ti.

__akkheyyaá¹ƒ apariÃ±Ã±Ä• yÄ• _ti taá¹ƒ akkheyyaá¹ƒ tebhÅ«makadhamme tÄ«hi pariÃ±Ã
aparijÄ• nanahetu. __yogamÄ• yanti maccuno_ti maraá¹‡assa yogaá¹ƒ tena saá¹ƒyogaá¹ƒ
visaá¹ƒyoganti attho.

atha vÄ• __yoga_nti upÄ• yaá¹ƒ, tena yojitaá¹ƒ pasÄ• ritaá¹ƒ mÄ• rasenaá¹-á¹-hÄ• niyaá¹ƒ
kilesajÄ• laÃ±ca upagacchantÄ«ti vuttaá¹ƒ hoti. tathÄ• hi vuttaá¹ƒ ---

``na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• â€™â€™ ti || (MN III 272; J II 22.1

ettÄ• vatÄ• vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni vivaá¹-á¹-aá¹ƒ dassetuá¹ƒ __ ``akkheyyaÃ±ca
_tiÄ• di vuttaá¹ƒ. tattha __ca_-saddo byatireke, tena akkheyyaparijÄ• nanena laddhabbaá¹ƒ
visesaá¹ƒ joteti. __pariÃ±Ã±Ä• yÄ• _ti vipassanÄ• sahitÄ• ya \Be 202/ maggapaÃ±Ã±Ä• ya
jÄ• nitvÄ• , tappaá¹-ibaddhakilesappahÄ• nena vÄ• taá¹ƒ samatikkamitvÄ• tissannampi pa
matthakaá¹ƒ pÄ• petvÄ• . __akkhÄ• tÄ• raá¹ƒ na maÃ±Ã±atÄ«_ti sabbaso maÃ±Ã±anÄ• na
akkhÄ• tÄ• raá¹ƒ na maÃ±Ã±ati, kÄ• rakÄ• disabhÄ• vaá¹ƒ kiÃ±ci attÄ• naá¹ƒ na paccetÄ«t
II 33/ __vimokkho manasÄ• , santipadamanuttara_nti yasmÄ• sabbasaá¹…khatavimuttattÄ«
sabbakilesasantÄ• pavÅ«pasamanaá¹-á¹-hÄ• natÄ• ya ``santipadaâ€™â€™ nti laddhanÄ•
phusito patto, tasmÄ• akkhÄ• tÄ• raá¹ƒ na maÃ±Ã±atÄ«ti. atha vÄ• ``pariÃ±Ã±Ä• yÄ• â€™
pariÃ±Ã±Ä• bhisamayaá¹ƒ samudayasaccassa pahÄ• nÄ• bhisamayaÃ±ca vatvÄ• idÄ• ni `
santipadamanuttaraâ€™â€™ nti iminÄ• magganirodhÄ• naá¹ƒ bhÄ• vanÄ• sacchikiriyÄ• bh
--- samucchedavasena sabbakilesehi vimuccatÄ«ti __vimokkho, _ ariyamaggo. so panassa
phusito bhÄ• vito, teneva anuttaraá¹ƒ santipadaá¹ƒ nibbÄ• naá¹ƒ phuá¹-á¹-haá¹ƒ phusitaá¹ƒ

__akkheyyasampanno_ti \Ne 187/ akkheyyanimittaá¹ƒ vividhÄ• hi vipattÄ«hi upaddute loke
tato suparimutto akkheyyapariÃ±Ã±Ä• bhinibbattÄ• hi sampattÄ«hi sampanno samannÄ• ga
paÃ±Ã±Ä• vepullappattiyÄ• cÄ«varÄ• dipaccaye saá¹…khÄ• ya parituletvÄ• va sevanasÄ«
Ä• pÄ• thagataá¹ƒ sabbampi visayaá¹ƒ chaá¸·aá¹…gupekkhÄ• vasena saá¹…khÄ• ya seva
asekkhadhammesu nibbÄ• nadhamme eva vÄ• á¹-hito. __vedagÅ«_ti veditabbassa catusa
vedagÅ«. evaá¹ƒguá¹‡o arahÄ• bhavÄ• dÄ«su katthaci Ä• yatiá¹ƒ punabbhavÄ• bhÄ• vato
upeti, apaÃ±Ã±attikabhÄ• vameva gacchatÄ«ti anupÄ• dÄ• parinibbÄ• nena desanaá¹ƒ niá

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. duccaritasuttavaá¹‡á¹‡anÄ•

<64> paÃ±came duá¹-á¹-hu caritÄ• ni, duá¹-á¹-hÄ• ni vÄ• caritÄ• ni __duccaritÄ• ni_. kÄ• y
kÄ• yato vÄ• pavattaá¹ƒ duccaritaá¹ƒ __kÄ• yaduccaritaá¹ƒ_. sesesupi eseva nayo \Be 203
duccaritÄ• ni paÃ±Ã±attiyÄ• vÄ• kathetabbÄ• ni kammapathehi vÄ• . tattha paÃ±Ã±attiyÄ•
paÃ±Ã±attasikkhÄ• padassa vÄ«tikkamo kÄ• yaduccaritaá¹ƒ, vacÄ«dvÄ• re paÃ±Ã±attasikk
vacÄ«duccaritaá¹ƒ, ubhayattha paÃ±Ã±attassa vÄ«tikkamo manoduccaritanti ayaá¹ƒ paÃ±Ã
pÄ• á¹‡Ä• tipÄ• tÄ• dayo pana tisso cetanÄ• kÄ• yadvÄ• repi, vacÄ«dvÄ• repi, uppannÄ•
catasso musÄ• vÄ• dÄ• dicetanÄ• vacÄ«duccaritaá¹ƒ, abhijjhÄ• , byÄ• pÄ• do, micchÄ• di
cetanÄ• sampayuttadhammÄ• manoduccaritanti ayaá¹ƒ kammapathakathÄ• .

gÄ• thÄ• yaá¹ƒ kammapathappattoyeva pÄ• padhammo kÄ• yaduccaritÄ• dibhÄ• vena vut
saá¹…gaá¹‡hituá¹ƒ __ ``yaÃ±caÃ±Ã±aá¹ƒ dosasaÃ±hitaâ€™â€™ _nti vuttaá¹ƒ. tattha __do
rÄ• gÄ• dikilesasaá¹ƒhitaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sucaritasuttavaá¹‡á¹‡anÄ•

<65> chaá¹-á¹-he \Ne 188/ suá¹-á¹-hu caritÄ• ni, sundarÄ• ni vÄ• caritÄ• ni __sucaritÄ• ni_
kÄ• yato vÄ• pavattaá¹ƒ sucaritaá¹ƒ __kÄ• yasucaritaá¹ƒ_. sesesupi eseva nayo. idhÄ• pi p
kammapathavasena cÄ• ti duvidhÄ• kathÄ• . tattha kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• pad
kÄ• yasucaritaá¹ƒ, vacÄ«dvÄ• re paÃ±Ã±attasikkhÄ• padassa avÄ«tikkamo vacÄ«sucaritaá
avÄ«tikkamo manosucaritanti ayaá¹ƒ paÃ±Ã±attikathÄ• . pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi pana vi
cetanÄ• pi viratiyopi kÄ• yasucaritaá¹ƒ, musÄ• vÄ• dÄ• dÄ«hi viramantassa catasso cetanÄ
vacÄ«sucaritaá¹ƒ, anabhijjhÄ• , abyÄ• pÄ• do, sammÄ• diá¹-á¹-hÄ«ti tayo cetanÄ• sampayu
ayaá¹ƒ kammapathakathÄ• . sesaá¹ƒ vuttanayameva.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. soceyyasuttavaá¹‡á¹‡anÄ•

<66> sattame \Be 204/ \Ee II 35/ __soceyyÄ• nÄ«_ti sucibhÄ• vÄ• . __kÄ• yasoceyya_nti k
vacÄ«manosoceyyÄ• nipi vacÄ«manosucaritÄ• neva. tathÄ• hi vuttaá¹ƒ ``tattha katamaá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ tiÄ• di (AN a III 121-122).

gÄ• thÄ• yaá¹ƒ samucchedavasena pahÄ«nasabbakÄ• yaduccaritattÄ• kÄ• yena sucÄ«ti _
paá¹-ippassaddhakilesattÄ• suparisuddhÄ• ya soceyyasampattiyÄ• upetaá¹ƒ. sesaá¹ƒ vutt

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. moneyyasuttavaá¹‡á¹‡anÄ•

<67> aá¹-á¹-hame __moneyyÄ• nÄ«_ti ettha idhalokaparalokaá¹ƒ attahitaparahitaÃ±ca mu
kalyÄ• á¹‡aputhujjanena saddhiá¹ƒ satta sekkhÄ• arahÄ• ca. idha pana arahÄ• va adhipp
__moneyyÄ• ni, _ arahato kÄ• yavacÄ«manosamÄ• cÄ• rÄ• .

atha \Ne 189/ vÄ• munibhÄ• vakarÄ• moneyyapaá¹-ipadÄ• dhammÄ• moneyyÄ• ni. tesa

``tattha katamaá¹ƒ kÄ• yamoneyyaá¹ƒ? tividhakÄ• yaduccaritassa pahÄ• naá¹ƒ kÄ• yamon
kÄ• yasucaritaá¹ƒ kÄ• yamoneyyaá¹ƒ, kÄ• yÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ kÄ• yamoneyyaá
kÄ• yamoneyyaá¹ƒ, pariÃ±Ã±Ä• sahagato maggo kÄ• yamoneyyaá¹ƒ, kÄ• yasmiá¹ƒ chand
kÄ• yasaá¹…khÄ• ranirodhÄ• catutthajjhÄ• nasamÄ• patti kÄ• yamoneyyaá¹ƒ.

``tattha katamaá¹ƒ vacÄ«moneyyaá¹ƒ? catubbidhavacÄ«duccaritassa pahÄ• naá¹ƒ vacÄ«m
vacÄ«sucaritaá¹ƒ, vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ, vÄ• cÄ• pariÃ±Ã±Ä• , pariÃ±Ã±Ä• sa
chandarÄ• gappahÄ• naá¹ƒ, vacÄ«saá¹…khÄ• ranirodhÄ• dutiyajjhÄ• nasamÄ• patti vacÄ

``tattha \Be 205/ katamaá¹ƒ manomoneyyaá¹ƒ? tividhamanoduccaritassa pahÄ• naá¹ƒ man
manosucaritaá¹ƒ, manÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ, manopariÃ±Ã±Ä• , pariÃ±Ã±Ä• sahaga
chandarÄ• gappahÄ• naá¹ƒ, cittasaá¹…khÄ• ranirodhÄ• \Ee II 36/ saÃ±Ã±Ä• vedayitanirod
manomoneyyaâ€™â€™ nti (Nidd I 14; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 21).

__ninhÄ• tapÄ• paka_nti aggamaggajalena suá¹-á¹-hu vikkhÄ• litapÄ• pamalaá¹ƒ.

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamarÄ• gasuttavaá¹‡á¹‡anÄ•

<68> navame __yassa kassacÄ«_ti aniyamitavacanaá¹ƒ, tasmÄ• yassa kassaci puggalass
pabbajitassa vÄ• . __rÄ• go appahÄ«no_ti raÃ±janaá¹-á¹-hena rÄ• go samucchedavasena
anuppattidhammataá¹ƒ na Ä• pÄ• dito. dosamohesupi eseva nayo. tattha apÄ• yagamanÄ«
paá¹-hamamaggena, oá¸·Ä• rikÄ• kÄ• marÄ• gadosÄ• dutiyamaggena, teyeva anavasesÄ
avasiá¹-á¹-hamoho ca catutthamaggena pahÄ«yanti. evametesu pahÄ«yantesu tadekaá¹-á¹
pahÄ«yanteva. evamete rÄ• gÄ• dayo yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• u
maggena appahÄ«nÄ• . __baddho mÄ• rassÄ• _ti kilesamÄ• rena baddhoti vuccati. yadagg

tadaggena abhisaá¹…khÄ• ramÄ• rÄ• dÄ«hipi \Ne 190/ baddhoyeva hoti. __paá¹-imukkassa
assa anena appahÄ«nakilesena puggalena tÄ• yeva appahÄ«nakilesatÄ• ya mÄ• rapÄ• sas
cittasantÄ• ne paá¹-imukko pavesito, tena sayaá¹ƒ bandhÄ• pitoti attho. atha vÄ• paá¹-imuk
mÄ• rapÄ• so. sukkapakkhe __omukkassÄ• _ti avamukko mocito apanÄ«to assa. sesaá¹ƒ v
veditabbaá¹ƒ.

idha gÄ• thÄ• sukkapakkhavaseneva Ä• gatÄ• . tatrÄ• yaá¹ƒ saá¹…khepattho --- __yassa_
rÄ• gadosÄ• vijjÄ• __virÄ• jitÄ• _ aggamaggena nirodhitÄ• , taá¹ƒ bhÄ• vitakÄ• yasÄ«lacitt
bhÄ• vitattesu arahantesu __aÃ±Ã±ataraá¹ƒ_ abbhantaraá¹ƒ ekaá¹ƒ __brahmabhÅ«taá¹ƒ_
arahattaphalaá¹ƒ \Ee II 37/ pattaá¹ƒ. yathÄ• aÃ±Ã±e khÄ«á¹‡Ä• savÄ• pubbÅ«panissayas
Ä• gatÄ• , yathÄ• ca te antadvayarahitÄ• ya sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhasahagatÄ
nibbÄ• naá¹ƒ gatÄ• adhigatÄ• . yathÄ• vÄ• te khandhÄ• dÄ«naá¹ƒ tathalakkhaá¹‡aá¹ƒ yÄ
yathÄ• ca te tathadhamme dukkhÄ• dayo aviparÄ«tato abbhaÃ±Ã±iá¹ƒsu, rÅ«pÄ• dike ca v
diá¹-á¹-hamattÄ• divaseneva passiá¹ƒsu, yathÄ• vÄ• pana te aá¹-á¹-ha anariyavohÄ• re va
ariyavohÄ• ravaseneva pavattavÄ• cÄ• , vÄ• cÄ• nurÅ«paÃ±ca pavattakÄ• yÄ• , kÄ• yÄ• n
ayampi ariyapuggaloti __tathÄ• gataá¹ƒ_, catusaccabuddhatÄ• ya __buddhaá¹ƒ_, puggalav
attÄ• nuvÄ• dÄ• dibhayaÃ±ca atikkantanti __verabhayÄ• tÄ«taá¹ƒ_. sabbesaá¹ƒ kilesÄ• bh
pahÄ«nattÄ• __sabbappahÄ• yinaá¹ƒ_ buddhÄ• dayo ariyÄ• __Ä• hu_ kathenti kittentÄ«ti

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyarÄ• gasuttavaá¹‡á¹‡anÄ•

<69> dasame atarÄ«ti tiá¹‡á¹‡o, na tiá¹‡á¹‡o __atiá¹‡á¹‡o_. __samudda_nti saá¹ƒsÄ• rasa
cakkhÄ• yatanÄ• disamuddaá¹ƒ vÄ• . tadubhayampi duppÅ«raá¹‡aá¹-á¹-hena samuddo viy
samuddanaá¹-á¹-hena samuddaá¹ƒ, kilesavassanena sattasantÄ• nassa kilesasadanatoti at
kodhÅ«pÄ• yÄ• savÄ«cÄ«hi savÄ«ciá¹ƒ. vuttaÃ±hetaá¹ƒ ``vÄ«cibhayanti kho, bhikkhu, kodh
adhivacanaâ€™â€™ nti (It 109; MN II 162). __sÄ• vaá¹-á¹-a_nti paÃ±cakÄ• maguá¹‡Ä• vaá
Ä• vaá¹-á¹-aá¹ƒ. vuttampi cetaá¹ƒ ``Ä• vaá¹-á¹-abhayanti kho, bhikkhu, paÃ±cannetaá¹ƒ kÄ•
adhivacanaâ€™â€™ nti (It 109; MN II 164; AN a IV 122). __sagahaá¹ƒ sarakkhasa_nti attan
191/ anatthajananato caá¹‡á¸• amakaramacchakacchaparakkhasasadisehi visabhÄ• gapug
``sagahaá¹ƒ sarakkhasanti \Ee II 38/ kho, bhikkhu, mÄ• tugÄ• massetaá¹ƒ adhivacanaâ€™â
__atarÄ«_ti maggapaÃ±Ã±Ä• nÄ• vÄ• ya yathÄ• vuttaá¹ƒ samuddaá¹ƒ uttari. __tiá¹‡á¹‡o_ti
__pÄ• raá¹…gato_ti \Be 207/ tassa samuddassa pÄ• raá¹ƒ paratÄ«raá¹ƒ nirodhaá¹ƒ upagat
tato eva saá¹ƒsÄ• ramahoghaá¹ƒ kÄ• mÄ• dimahoghaÃ±ca atikkamitvÄ• thale paratÄ«re n
bÄ• hitapÄ• pabrÄ• hmaá¹‡o tiá¹-á¹-hatÄ«ti vuccati.

idhÄ• pi gÄ• thÄ• sukkapakkhavaseneva Ä• gatÄ• . tattha __Å«mibhaya_nti yathÄ• vuttaÅ

etasmÄ• ti taá¹ƒ Å«mi bhayaá¹ƒ. __duttara_nti duratikkamaá¹ƒ. __accatÄ• rÄ«_ti atikkami.

__saá¹…gÄ• tigo_ti rÄ• gÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ saá¹…gÄ• naá¹ƒ atikkantattÄ• pahÄ
__atthaá¹…gato so na pamÄ• á¹‡ametÄ«_ti so evaá¹ƒbhÅ«to arahÄ• rÄ• gÄ• dÄ«naá¹ƒ pa
accantameva atthaá¹ƒ gatattÄ• atthaá¹…gato, tato eva sÄ«lÄ• didhammakkhandhapÄ• ripÄ
samÄ• dhinÄ• paÃ±Ã±Ä• yÄ• â€™â€™ ti kenaci pamiá¹‡ituá¹ƒ asakkuá¹‡eyyo pamÄ• á¹‡
anupÄ• disesanibbÄ• nasaá¹…khÄ• taá¹ƒ atthaá¹ƒ gato so arahÄ• ``imÄ• ya nÄ• ma gatiyÄ
nÄ• magottenÄ• â€™â€™ ti pamiá¹‡ituá¹ƒ asakkuá¹‡eyyatÄ• ya pamÄ• á¹‡aá¹ƒ na eti na u
maccurÄ• jaá¹ƒ, _ tena anubandhituá¹ƒ asakkuá¹‡eyyoti vadÄ• mÄ«ti anupÄ• disesanibbÄ•
niá¹-á¹-hÄ• pesi. iti imasmiá¹ƒ vagge paá¹-hamapaÃ±camachaá¹-á¹-hesu vaá¹-á¹-aá¹ƒ kathi
dutiyasattamaaá¹-á¹-hamesu vivaá¹-á¹-aá¹ƒ, sesesu vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti vedita

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. micchÄ• diá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<70> tatiyavaggassa \Ne 192/ \Ee II 39/ paá¹-hame __diá¹-á¹-hÄ• mayÄ• _ti mayÄ• diá¹-á
samantacakkhunÄ• dibbacakkhunÄ• cÄ• ti dvÄ«hipi cakkhÅ«hi diá¹-á¹-hÄ• paccakkhato v
paá¹-ikkhipati, ayaÃ±ca attho idÄ• neva pÄ• á¸·iyaá¹ƒ Ä• gamissati. __kÄ• yaduccaritena sa
kÄ• yaduccaritena samaá¹…gÄ«bhÅ«tÄ• . __ariyÄ• naá¹ƒ upavÄ• dakÄ• _ti buddhÄ• dÄ«n
gihisotÄ• pannÄ• nampi guá¹‡aparidhaá¹ƒsanena abhÅ«tabbhakkhÄ• nena upavÄ• dakÄ•
__micchÄ• diá¹-á¹-hikÄ• _ti \Be 208/ viparÄ«tadassanÄ• . __micchÄ• diá¹-á¹-hikammasamÄ
micchÄ• dassanahetu samÄ• dinnanÄ• nÄ• vidhakammÄ• ye ca, micchÄ• diá¹-á¹-himÅ«lak
samÄ• dapenti. ettha ca vacÄ«manoduccaritaggahaá¹‡eneva ariyÅ«pavÄ• damicchÄ• diá¹-
punavacanaá¹ƒ mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ nesaá¹ƒ. mahÄ• sÄ• vajjo hi ariyÅ«
yathÄ• ha ---

``seyyathÄ• pi, sÄ• riputta, bhikkhu sÄ«lasampanno, samÄ• dhisampanno, paÃ±Ã±Ä• samp
aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya; evaá¹ƒsampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi taá¹ƒ vÄ• caá¹ƒ
appahÄ• ya, taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye
149).

micchÄ• diá¹-á¹-hito ca mahÄ• sÄ• vajjataraá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ natthi. yathÄ• ha ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahÄ
bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, vajjÄ• nÄ«â€™â€™

__taá¹ƒ_ \Ne 193/ __kho panÄ• _tiÄ• di yathÄ• vuttassa atthassa attapaccakkhabhÄ• vaá¹
dassetuá¹ƒ Ä• raddhaá¹ƒ. tampi suviÃ±Ã±eyyameva.

gÄ• thÄ• su __micchÄ• manaá¹ƒ paá¹‡idhÄ• yÄ• _ti abhijjhÄ• dÄ«naá¹ƒ vasena cittaá¹ƒ a
__micchÄ• _ \Ee II 40/ __vÄ• caÃ±ca bhÄ• siyÄ• _ti micchÄ• musÄ• vÄ• dÄ• divasena vÄ•
kammÄ• ni katvÄ• nÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• divasena kÄ• yakammÄ• ni katvÄ• . atha vÄ•
paá¹‡idhÄ• yÄ• _ti micchÄ• diá¹-á¹-hivasena cittaá¹ƒ viparÄ«taá¹ƒ á¹-hapetvÄ• . sesapadac
idÄ• nissa tathÄ• duccaritacaraá¹‡e kÄ• raá¹‡aá¹ƒ dasseti __appassuto_ti, attano paresaÃ
virahitoti attho. __apuÃ±Ã±akaro_ti tato eva ariyadhammassa akovidatÄ• ya kibbisakÄ• rÄ«
__appasmiá¹ƒ idha jÄ«vite_ti idha manussaloke jÄ«vite atiparitte. tathÄ• cÄ• ha ``yo ciraá¹ƒ
vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyoâ€™â€™ ti (DN II 93; SN a I 145), ``appamÄ• yu manuss
Nidd I 10) ca. tasmÄ• bahussuto sappaÃ±Ã±o sÄ«ghaá¹ƒ puÃ±Ã±Ä• ni katvÄ• saggÅ«pag
209/ vÄ• hoti. yo pana appassuto apuÃ±Ã±akaro, kÄ• yassa bhedÄ• duppaÃ±Ã±o nirayaá

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sammÄ• diá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<71> dutiye paá¹-hamasutte vuttavipariyÄ• yena attho veditabbo.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nissaraá¹‡iyasuttavaá¹‡á¹‡anÄ•

<72> tatiye __nissaraá¹‡iyÄ• _ti nissaraá¹‡apaá¹-isaá¹ƒyuttÄ• . __dhÄ• tuyo_ti sattasuÃ±Ã
__kÄ• mÄ• na_nti kilesakÄ• mÄ• naÃ±ceva vatthukÄ• mÄ• naÃ±ca. atha vÄ• __kÄ• mÄ• n
kilesakÄ• mato hi nissaraá¹‡Ä• vatthukÄ• mehipi nissaraá¹‡aá¹ƒyeva hoti, na aÃ±Ã±athÄ•

``na \Ne 194/ \Ee II 41/ te kÄ• mÄ• yÄ• ni citrÄ• ni loke,

saá¹…kapparÄ• go purisassa kÄ• mo.

tiá¹-á¹-hanti citrÄ• ni tatheva loke,

athettha dhÄ«rÄ• vinayanti chandaâ€™â€™ nti || (AN b VI 63).

__nissaraá¹‡a_nti apagamo. __nekkhamma_nti paá¹-hamajjhÄ• naá¹ƒ, visesato taá¹ƒ asub
daá¹-á¹-habbaá¹ƒ. yo pana taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasitv
anÄ• gÄ• mimaggena nibbÄ• naá¹ƒ sacchikaroti, tassa cittaá¹ƒ accantameva kÄ• mehi niss
ukkaá¹-á¹-hato kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ veditabbaá¹ƒ. __rÅ«pÄ• na_nti rÅ«padhamm
Ä• rammaá¹‡ehi kusalavipÄ• kakiriyÄ• bhedato sabbesaá¹ƒ rÅ«pÄ• vacaradhammÄ• naá¹ƒ
arÅ«pÄ• vacarajjhÄ• naá¹ƒ. keci pana ``kÄ• mÄ• naâ€™â€™ nti padassa ``sabbesaá¹ƒ kÄ•
atthaá¹ƒ vadanti. ``nekkhammaâ€™â€™ nti ca ``paÃ±ca rÅ«pÄ• vacarajjhÄ• nÄ• nÄ«â€™â
\Be 210/ natthi, na yujjati ca. __bhÅ«ta_nti jÄ• taá¹ƒ. __saá¹…khata_nti samecca sambhuyy
__paá¹-iccasamuppanna_nti kÄ• raá¹‡ato nibbattaá¹ƒ. tÄ«hipi padehi tebhÅ«make dhamme
__nirodho_ti nibbÄ• naá¹ƒ. ettha ca paá¹-hamÄ• ya dhÄ• tuyÄ• kÄ• mapariÃ±Ã±Ä• vuttÄ•
tatiyÄ• ya sabbasaá¹…khatapariÃ±Ã±Ä• sabbabhavasamatikkamo vutto.

gÄ• thÄ• su __kÄ• manissaraá¹‡aá¹ƒ Ã±atvÄ• _ti ``idaá¹ƒ kÄ• manissaraá¹‡aá¹ƒ --- evaÃ±
nti jÄ• nitvÄ• . atikkamati etenÄ• ti atikkamo, atikkamanÅ«pÄ• yo, taá¹ƒ __atikkamaá¹ƒ_ Ä•
saá¹…khÄ• rÄ• samanti vÅ«pasamanti etthÄ• ti __sabbasaá¹…khÄ• rasamatho, _ nibbÄ• n
phusanto. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. santatarasuttavaá¹‡á¹‡anÄ•

<73> catutthe \Ee II 42/ __rÅ«pehÄ«_ti rÅ«pÄ• vacaradhammehi. __santatarÄ• _ti atisayen
rÅ«pÄ• vacaradhammÄ• hi kilesavikkhambhanato vitakkÄ• dioá¸·Ä• rikaá¹…gappahÄ• nato
santÄ• nÄ• ma, Ä• ruppÄ• pana tehipi aá¹…gasantatÄ• ya ceva Ä• rammaá¹‡asantatÄ• ya
tena santatarÄ• ti vuttÄ• . __nirodho_ti nibbÄ• naá¹ƒ. saá¹…khÄ• rÄ• vasesasukhumabhÄ•
catutthÄ• ruppato phalasamÄ• pattiyova santatarÄ• kilesadarathapaá¹-ipassaddhito nibbÄ•
kimaá¹…gaá¹ƒ pana sabbasaá¹…khÄ• rasamatho nibbÄ• naá¹ƒ. tena vuttaá¹ƒ ``Ä• ruppehi

gÄ• thÄ• su __rÅ«pÅ«pagÄ• _ti rÅ«pabhavÅ«pagÄ• . rÅ«pabhavo hi idha rÅ«panti vutto, ``
bhÄ• vetÄ«â€™â€™ tiÄ• dÄ«su viya. __arÅ«paá¹-á¹-hÄ• yino_ti arÅ«pÄ• vacarÄ• . __nirod
Ä• gantÄ• ro punabbhava_nti etena rÅ«pÄ• rÅ«pÄ• vacaradhammehi nirodhassa santabhÄ
asaá¹‡á¹-hitÄ• _ti arÅ«parÄ• gena arÅ«pabhavesu appatiá¹-á¹-hahantÄ• , tepi parijÄ• nantÄ
vimuccantÄ«_ti ettha __ye_ti nipÄ• tamattaá¹ƒ. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. puttasuttavaá¹‡á¹‡anÄ•

<74> paÃ±came \Be 211/ __puttÄ• _ti atrajÄ• orasaputtÄ• , dinnakÄ• dayopi vÄ• . __santo
__saá¹ƒvijjamÄ• nÄ• lokasmi_nti imasmiá¹ƒ loke upalabbhamÄ• nÄ• . atthibhÄ• vena santo
vijjamÄ• nÄ• . __atijÄ• to_ti attano guá¹‡ehi mÄ• tÄ• pitaro atikkamitvÄ• jÄ• to, tehi adhika
__anujÄ• to_ti \Ee II 43/ guá¹‡ehi mÄ• tÄ• pitÅ«naá¹ƒ anurÅ«po hutvÄ• jÄ• to, tehi samÄ•
__avajÄ• to_ti guá¹‡ehi mÄ• tÄ• pitÅ«naá¹ƒ adhamo hutvÄ• jÄ• to, tehi hÄ«naguá¹‡oti atth
yutto mÄ• tÄ• pitÅ«naá¹ƒ adhiko samo hÄ«noti ca adhippeto, te vibhajitvÄ• dassetuá¹ƒ __
putto atijÄ• to hotÄ«â€™â€™ _ti kathetukamyatÄ• ya pucchaá¹ƒ katvÄ• __ ``idha, bhikkha
_tiÄ• dinÄ• niddeso Ä• raddho.

tattha __na buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• _tiÄ• dÄ«su __buddho_ti sabbadhammesu
appaá¹-ihataÃ±Ä• á¹‡animittÄ• nuttaravimokkhÄ• dhigamaparibhÄ• vitaá¹ƒ khandhasantÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ vÄ• saccÄ• bhisambodhiá¹ƒ upÄ• dÄ• ya
yathÄ• ha ---

``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ
tattha ca sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd II pÄ• rÄ• yan
Paá¹-is I 161) ---

ayaá¹ƒ \Ne 196/ tÄ• va atthato buddhavibhÄ• vanÄ• .

byaÃ±janato pana savÄ• sanÄ• ya kilesaniddÄ• ya accantavigamena buddhavÄ• paá¹-ibu
vÄ• vikasitabhÄ• vena buddhavÄ• vibuddhavÄ• ti buddho, bujjhitÄ• ti buddho, bodhetÄ• ti
nayena veditabbo. yathÄ• ha ---

``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti buddho, sabbaÃ±Ã±utÄ• ya buddh
anaÃ±Ã±aneyyatÄ• ya buddho, visavitÄ• ya buddho, khÄ«á¹‡Ä• savasaá¹…khÄ• tena budd
buddho, ekantavÄ«tarÄ• goti buddho, ekantavÄ«tadosoti \Be 212/ buddho, ekantavÄ«tamoh
ekantanikkilesoti buddho, ekÄ• yanamaggaá¹ƒ gatoti buddho, eko anuttaraá¹ƒ sammÄ• sam
buddho, abuddhivihatattÄ• buddhipaá¹-ilÄ• bhÄ• ti buddho, buddhoti cetaá¹ƒ nÄ• maá¹ƒ na
pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá¹ƒ, na bhaginiyÄ• kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ
kataá¹ƒ, na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ, na devatÄ• hi kataá¹ƒ, atha kho vimokkhanti
bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• s
buddhoâ€™â€™ ti (Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 162).

hiá¹ƒsatÄ«ti \Ee II 44/ __saraá¹‡aá¹ƒ, _ sabbaá¹ƒ anatthaá¹ƒ apÄ• yadukkhaá¹ƒ sabbaá¹ƒ
hiá¹ƒsati vinÄ• seti viddhaá¹ƒsetÄ«ti attho. __saraá¹‡aá¹ƒ gatÄ• _ti ``buddho bhagavÄ• am
gati parÄ• yaá¹‡aá¹ƒ paá¹-isaraá¹‡aá¹ƒ aghassa hantÄ• hitassa vidhÄ• tÄ• â€™â€™ ti imi

bhagavantaá¹ƒ gacchÄ• ma bhajÄ• ma sevÄ• ma payirupÄ• sÄ• ma. evaá¹ƒ vÄ• jÄ• nÄ• m
upagatÄ• buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• . tappaá¹-ikkhepena na buddhaá¹ƒ saraá¹‡aá¹ƒ ga

__dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• _ti adhigatamagge sacchikatanirodhe yathÄ• nusiá¹-á¹-h
catÅ«su apÄ• yesu apatamÄ• ne katvÄ• dhÄ• retÄ«ti dhammo. so atthato ariyamaggo ceva
---

``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…giko maggo tesaá¹ƒ a
vitthÄ• ro (AN a IV 34).

na \Ne 197/ kevalaÃ±ca ariyamagganibbÄ• nÄ• ni eva, apica kho ariyaphalehi saddhiá¹ƒ pa
vuttaÃ±hetaá¹ƒ chattamÄ• á¹‡avakavimÄ• ne ---

``rÄ• gavirÄ• gamanejamasokaá¹ƒ,

dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ,

dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™ ti || (Vv 887).

tattha hi __rÄ• gavirÄ• go_ti maggo kathito, __anejamasoka_nti phalaá¹ƒ, __dhammasaá¹.
__appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhatta_nti piá¹-akattayena vibhattÄ•
sabbadhammakkhandhÄ• kathitÄ• . taá¹ƒ dhammaá¹ƒ vuttanayena saraá¹‡anti gatÄ• dha
tappaá¹-ikkhepena na dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• .

diá¹-á¹-hisÄ«lasaá¹…ghÄ• tena saá¹ƒhatoti saá¹…gho. so atthato aá¹-á¹-haariyapuggalasa
tasmiá¹ƒ eva vimÄ• ne ---

``yattha ca dinna mahapphalamÄ• hu,

catÅ«su sucÄ«su purisayugesu.

aá¹-á¹-ha ca puggala dhammadasÄ• te,

saá¹…ghamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™ ti || (Vv 888).

taá¹ƒ \Ee II 45/ saá¹…ghaá¹ƒ vuttanayena saraá¹‡anti gatÄ• saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ ga

na saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• ti.

ettha ca saraá¹‡agamanakosallatthaá¹ƒ saraá¹‡aá¹ƒ saraá¹‡agamanaá¹ƒ, yo ca saraá¹‡aá
saraá¹‡agamanappabhedo, phalaá¹ƒ, saá¹ƒkileso, bhedo, vodÄ• nanti ayaá¹ƒ vidhi veditabl

tattha padatthato tÄ• va hiá¹ƒsatÄ«ti __saraá¹‡aá¹ƒ, _ saraá¹‡agatÄ• naá¹ƒ teneva saraá¹‡
santÄ• saá¹ƒ dukkhaá¹ƒ duggatiá¹ƒ parikilesaá¹ƒ hanati vinÄ• setÄ«ti attho, ratanattayasset
atha vÄ• hite pavattanena ahitÄ• nivattanena ca sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti buddh
bhavakantÄ• rato uttÄ• raá¹‡ena assÄ• sadÄ• nena ca dhammo, appakÄ• nampi kÄ• rÄ• n
vipulaphalapaá¹-ilÄ• bhakaraá¹‡ena saá¹…gho. tasmÄ• \Ne 198/ iminÄ• pi pariyÄ• yena ra
tappasÄ• dataggarutÄ• hi vihatakileso tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ• do __s
taá¹ƒsamaá¹…gisatto __saraá¹‡aá¹ƒ gacchati, _ vuttappakÄ• rena cittuppÄ• dena ``etÄ• ni
saraá¹‡aá¹ƒ, etÄ• ni parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ upetÄ«ti attho. evaá¹ƒ tÄ• va saraá¹‡
yo ca saraá¹‡aá¹ƒ gacchatÄ«ti idaá¹ƒ tayaá¹ƒ veditabbaá¹ƒ.

pabhedato pana duvidhaá¹ƒ saraá¹‡agamanaá¹ƒ --- lokiyaá¹ƒ, lokuttaraÃ±ca. tattha lokutta
diá¹-á¹-hasaccÄ• naá¹ƒ maggakkhaá¹‡e saraá¹‡agamanupakkilesasamucchedena Ä• ramm
hutvÄ• kiccato sakalepi ratanattaye ijjhati, lokiyaá¹ƒ puthujjanÄ• naá¹ƒ saraá¹‡agamanupak
Ä• rammaá¹‡ato buddhÄ• diguá¹‡Ä• rammaá¹‡aá¹ƒ hutvÄ• ijjhati. taá¹ƒ atthato buddhÄ• d
saddhÄ• paá¹-ilÄ• bho \Be 214/, saddhÄ• mÅ«likÄ• ca sammÄ• diá¹-á¹-hi dasasu puÃ±Ã±a
diá¹-á¹-hijukammanti vuccati.

tayidaá¹ƒ catudhÄ• pavattati --- attasanniyyÄ• tanena, tapparÄ• yaá¹‡atÄ• ya, sissabhÄ• v
paá¹‡ipÄ• tenÄ• ti. tattha __attasanniyyÄ• tanaá¹ƒ_ nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ahaá¹ƒ a
niyyÄ• temi, dhammassa, saá¹…ghassÄ• â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«naá¹ƒ attaparicc
nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ahaá¹ƒ buddhaparÄ• yaá¹‡o, dhammaparÄ• yaá¹‡o, saá¹…g
dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ tappaá¹-isaraá¹‡abhÄ• vo \Ee II 46/ tapparÄ• yaá¹‡atÄ• . __
nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ahaá¹ƒ buddhassa antevÄ• siko, dhammassa, saá¹…ghassa
evaá¹ƒ sissabhÄ• vassa upagamanaá¹ƒ. __paá¹‡ipÄ• to_ nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ah
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammaá¹ƒ buddhÄ• dÄ«naá¹ƒ eva
iti maá¹ƒ dhÄ• retÅ«â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«su paramanipaccakÄ• ro. imesaÃ±hi c
aÃ±Ã±ataraá¹ƒ karontena gahitaá¹ƒ eva hoti saraá¹‡agamanaá¹ƒ.

apica ``bhagavato attÄ• naá¹ƒ pariccajÄ• mi, dhammassa, saá¹…ghassa attÄ• naá¹ƒ paric
pariccajÄ• mi, pariccatto eva me attÄ• jÄ«vitaÃ±ca, jÄ«vitapariyantikaá¹ƒ buddhaá¹ƒ saraá
buddho me saraá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aâ€™â€™ nti evampi attasanniyyÄ• tanaá¹ƒ vedi
vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavantameva passeyyaá¹ƒ; sugataÃ±ca vatÄ• haá¹ƒ passey
passeyyaá¹ƒ; sammÄ• sambuddhaÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ; bhagavantameva passe

evaá¹ƒ mahÄ• kassapattherassa saraá¹‡agamanaá¹ƒ viya sissabhÄ• vÅ«pagamanaá¹ƒ daá

``so \Ne 199/ ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti || (SN a I 246; S

evaá¹ƒ Ä• á¸·avakÄ• dÄ«naá¹ƒ saraá¹‡agamanaá¹ƒ viya tapparÄ• yaá¹‡atÄ• veditabbÄ• . brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhagavato bhagavato pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati, nÄ• maÃ± bho gotama, brÄ• hmaá¹‡o, brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hmaá¹‡oâ€™â€™ â€™ daá¹-á¹-habbo.

so \Be 215/ panesa Ã±Ä• tibhayÄ• cariyadakkhiá¹‡eyyavasena catubbidho hoti. tattha dakk saraá¹‡agamanaá¹ƒ hoti, na itarehi. seá¹-á¹-havaseneva hi saraá¹‡aá¹ƒ gayhati, seá¹-á¹-hav bhijjati. tasmÄ• yo ``ayameva loke sabbasattuttamo aggadakkhiá¹‡eyyoâ€™â€™ ti vandati gahitaá¹ƒ hoti, na Ã±Ä• tibhayÄ• cariyasaÃ±Ã±Ä• ya vandantena. evaá¹ƒ gahitasaraá¹‡ass upÄ• sikÄ• ya vÄ• aÃ±Ã±atitthiyesu pabbajitampi ``Ã±Ä• tako me ayaâ€™â€™ nti vandato pageva apabbajitaá¹ƒ. tathÄ• rÄ• jÄ• naá¹ƒ bhayena vandato. so hi raá¹-á¹-hapÅ«jitattÄ• a kareyyÄ• ti. tathÄ• yaá¹ƒkiÃ±ci sippaá¹ƒ sikkhÄ• pakaá¹ƒ titthiyampi ``Ä• cariyo me ayaâ€™ bhijjati. evaá¹ƒ saraá¹‡agamanassa pabhedo veditabbo.

ettha ca lokuttarassa saraá¹‡agamanassa cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vipÄ• kaphalaá Ä• nisaá¹ƒsaphalaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yo ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 190-192).

apica \Ne 200/ niccato anupagamanÄ• dÄ«nipi etassa Ä• nisaá¹ƒsaphalaá¹ƒ veditabbaá¹ƒ.

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±c
upagaccheyya, sukhato upagaccheyya, kaÃ±ci dhammaá¹ƒ attato upagaccheyya, mÄ• tara
pitaraá¹ƒ jÄ«vitÄ• voropeyya, arahantaá¹ƒ jÄ«vitÄ• voropeyya, duá¹-á¹-hacitto tathÄ• gata
uppÄ• deyya, saá¹…ghaá¹ƒ bhindeyya, aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyya netaá¹ƒ á¹-hÄ•
III 127-128; AN a I 268-276; Vibh 809).

lokiyassa \Be 216/ pana saraá¹‡agamanassa bhavasampadÄ• pi bhogasampadÄ• pi phala

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se,

na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ,

devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (SN a I 37).

aparampi \Ee II 48/ vuttaá¹ƒ ---

``atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• yasmÄ• n
tenupasaá¹…kami ... pe ... ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yas
etadavoca --- `sÄ• dhu kho, devÄ• naminda, buddhaá¹ƒ saraá¹‡agamanaá¹ƒ hoti. buddhaá
devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehi ... pe ... dhammaá¹ƒ, saá¹…ghaá¹ƒ ... pe ... phoá¹-á¹-habbehÄ«â€
341).

velÄ• masuttÄ• divasenapi (AN c 9.20) saraá¹‡agamanassa phalaviseso veditabbo. evaá¹ƒ
phalaá¹ƒ veditabbaá¹ƒ.

lokiyasaraá¹‡agamanaÃ±cettha \Ne 201/ tÄ«su vatthÅ«su aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ
saá¹ƒkilissati, na mahÄ• jutikaá¹ƒ hoti na mahÄ• vipphÄ• raá¹ƒ. lokuttarassa pana saá¹ƒkile
ca saraá¹‡agamanassa duvidho bhedo --- sÄ• vajjo, anavajjo ca. tattha sÄ• vajjo aÃ±Ã±asa
attasanniyyÄ• tanÄ• dÄ«hi hoti, so aniá¹-á¹-haphalo. anavajjo kÄ• lakiriyÄ• ya, so avipÄ• ka
lokuttarassa pana nevatthi bhedo. bhavantarepi hi ariyasÄ• vako aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ n
saraá¹‡agamanassa saá¹ƒkileso ca bhedo ca veditabbo.

vodÄ• nampi \Be 217/ ca lokiyasseva yassa hi saá¹ƒkileso, tasseva tato vodÄ• nena bhavit

pana niccavodÄ• namevÄ• ti.

__pÄ• á¹‡Ä• tipÄ• tÄ• _ti ettha pÄ• á¹‡assa saraseneva patanasabhÄ• vassa antarÄ• eva saá¹‡ikaá¹ƒ patituá¹ƒ adatvÄ• sÄ«ghaá¹ƒ pÄ• tananti attho. atikkamma vÄ• satthÄ• dÄ«hi atipÄ• to, pÄ• á¹‡aghÄ• toti vuttaá¹ƒ hoti. __pÄ• á¹‡o_ti cettha khandhasantÄ• no, yo sattot paramatthato rÅ«pÄ• rÅ«pajÄ«vitindriyaá¹ƒ. rÅ«pajÄ«vitindriye hi vikopite itarampi taá¹ƒsam vinassatÄ«ti. tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino jÄ«vitindriyupacchedakaupakkam 49/ kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã±ataradvÄ• rappavattÄ• vadhakacetanÄ• __pÄ• á¹‡ pavattamÄ• nassa jÄ«vitindriyassa nissayabhÅ«tesu upakkamakaraá¹‡ahetukamahÄ• bhÅ« uppajjanakamahÄ• bhÅ«tÄ• purimasadisÄ• na uppajjanti, visadisÄ• eva uppajjanti, sÄ• tÄ• disappayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pÄ• á¹‡Ä• tipÄ• to. laddhÅ«pakkamÄ• ni hi na visadÄ• nÄ«ti samÄ• najÄ• tiyÄ• naá¹ƒ kÄ• raá¹‡Ä• ni na hontÄ«ti. ``kÄ• yavacÄ«dvÄ• r aÃ±Ã±ataradvÄ• rappavattÄ• â€™â€™ ti idaá¹ƒ manodvÄ• re pavattÄ• ya vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• tatÄ• sambhavadassanaá¹ƒ. kulumbasuttepi hi ``idhekacco samaá¹‡o vÄ• vasippatto aÃ±Ã±issÄ• kucchigataá¹ƒ gabbhaá¹ƒ pÄ• pakena manasÄ• anupekkhitÄ• hot adhippetÄ• . sÄ• ca vacÄ«dvÄ• raá¹ƒ muÃ±citvÄ• na sakkÄ• nibbattetunti vacÄ«dvÄ• rav ``bhÄ• vanÄ• mayiddhi tattha adhippetÄ• â€™â€™ ti vadanti, tesaá¹ƒ vÄ• do kusalattikavedanattikavitakkattikabhÅ«mantarehi virujjhati.

svÄ• yaá¹ƒ pÄ• á¹‡Ä• tipÄ• to guá¹‡arahitesu tiracchÄ• nagatÄ• dÄ«su khuddake pÄ• á¹‡e mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya. payogasamattepi vatthumahantatÄ• dÄ manussÄ• dÄ«su appaguá¹‡e pÄ• á¹‡e appasÄ• vajjo, mahÄ• guá¹‡e mahÄ• sÄ• vajjo \Ne samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• vajjo, tibbatÄ• ya

ettha ca payogavatthumahantatÄ• dÄ«hi mahÄ• sÄ• vajjatÄ• tehi paccayehi uppajjamÄ• n veditabbÄ• . yathÄ• dhippetassa payogassa \Be 218/ sahasÄ• nipphÄ• danavasena sakicc pavattajavanehi laddhÄ• sevanÄ• ya ca sanniá¹-á¹-hÄ• pakacetanÄ• ya payogassa mahant khuddake ceva mahante ca pÄ• á¹‡e payogassa samabhÄ• ve mahantaá¹ƒ hanantassa cet vatthumahantatÄ• pi cetanÄ• ya balavabhÄ• vassa kÄ• raá¹‡aá¹ƒ. iti ubhayampetaá¹ƒ ceta mahÄ• sÄ• vajjatÄ• ya hetu hoti. tathÄ• hantabbassa mahÄ• guá¹‡abhÄ• ve tattha pavatta khettavisesanipphattiyÄ• apakÄ• racetanÄ• pi balavatÄ« tibbatarÄ• uppajjatÄ«ti tassa mah daá¹-á¹-habbÄ• . tasmÄ• payogavatthuÄ• dipaccayÄ• naá¹ƒ amahattepi guá¹‡amahantatÄ balavabhÄ• vavaseneva mahÄ• sÄ• vajjatÄ• veditabbÄ• .

tassa pÄ• á¹‡o, pÄ• á¹‡asaÃ±Ã±itÄ• , vadhakacittaá¹ƒ, upakkamo, tena maraá¹‡anti paÃ±c paÃ±casambhÄ• rayutto pÄ• á¹‡Ä• tipÄ• toti paÃ±casambhÄ• rÄ• vinimutto daá¹-á¹-habbo. pÄ• á¹‡asaÃ±Ã±itÄ• vadhakacittÄ• ni pubbabhÄ• giyÄ• nipi honti, upakkamo vadhakacetan payogÄ• --- sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• varo, vijjÄ• mayo, iddhimayoti. tesu

sÄ• hatthiko. paresaá¹ƒ Ä• á¹‡Ä• panavasena pavatto Ä• á¹‡attiko. ususattiÄ• dÄ«naá¹ƒ nis
nissaggiyo. opÄ• takhaá¹‡anÄ• divasena pavatto thÄ• varo. Ä• thabbaá¹‡ikÄ• dÄ«naá¹ƒ viy
vijjÄ• mayo. dÄ• á¹-hÄ• koá¹-á¹-anÄ• dÄ«naá¹ƒ viya kammavipÄ• kajiddhimayo.

etthÄ• ha --- khaá¹‡e khaá¹‡e nirujjhanasabhÄ• vesu saá¹…khÄ• resu, ko hantÄ• , ko vÄ•
cittacetasikasantÄ• no, so arÅ«pitÄ• ya na chedanabhedanÄ• divasena vikopanasamattho,
rÅ«pasantÄ• no, so acetanatÄ• ya kaá¹-á¹-hakaliá¹…garÅ«pamoti na tattha chedanÄ• dinÄ
yathÄ• matasarÄ«re. payogopi pÄ• á¹‡Ä• tipÄ• tassa yathÄ• vutto paharaá¹‡appahÄ• rÄ•
bhaveyya anÄ• gatesu paccuppannesu vÄ• . tattha na tÄ• va atÄ«tesu anÄ• gatesu ca sam
avijjamÄ• nasabhÄ• vattÄ• , paccuppannesu \Be 219/ ca saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikatt
nirujjhanasabhÄ• vatÄ• ya vinÄ• sÄ• bhimukhesu nippayojano payogo siyÄ• , vinÄ• sassa
paharaá¹‡appahÄ• rÄ• dippayogahetukaá¹ƒ maraá¹‡aá¹ƒ, nirÄ«hattÄ• ca saá¹…khÄ• rÄ•
khaá¹‡ikabhÄ• vena vadhÄ• dhippÄ• yasamakÄ• lameva bhijjanakassa yÄ• va kiriyÄ• pariy
kassa vÄ• pÄ• á¹‡Ä• tipÄ• to kammabandhoti?

vuccate --- yathÄ• vuttavadhakacetanÄ• samaá¹…gÄ« saá¹…khÄ• rÄ• naá¹ƒ puÃ±jo sattas
pavattitavadhappayoganimittaá¹ƒ apagatusmÄ• viÃ±Ã±Ä• á¹‡ajÄ«vitindriyo matoti vohÄ• ra
yathÄ• vuttavadhappayogÄ• karaá¹‡e pubbe viya uddhaá¹ƒ pavattanÄ• raho rÅ«pÄ• rÅ«pa
cittacetasikasantÄ• no \Ee II 51/ eva vÄ• . vadhappayogÄ• visayabhÄ• vepi tassa paÃ±cavo
rÅ«pasantÄ• nÄ• dhÄ«navuttitÄ• ya bhÅ«tarÅ«pesu katappayogavasena jÄ«vitindriyavicche
pÄ• á¹‡Ä• tipÄ• tassa asambhavo, nÄ• pi ahetuko, na ca payogo nippayojano. paccuppann
katappayogavasena tadanantaraá¹ƒ uppajjanÄ• rahassa saá¹…khÄ• rakalÄ• passa tathÄ•
saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikamaraá¹‡assa idha maraá¹‡abhÄ• vena anadhippetattÄ• sa
yathÄ• vuttanayena sahetukabhÄ• vato na ahetukaá¹ƒ maraá¹‡aá¹ƒ, nirÄ«hakesupi saá¹…k
uppajjitvÄ• atthibhÄ• vamatteneva attano attano anurÅ«paphaluppÄ• dananiyatÄ• ni kÄ• ra
vuccati, yathÄ• padÄ«po pakÄ• setÄ«ti, tatheva ghÄ• takavohÄ• ro. na ca kevalassa vadhÄ
cittacetasikakalÄ• passa pÄ• á¹‡Ä• tipÄ• to icchito, santÄ• navasena vattamÄ• nasseva pa
pÄ• á¹‡Ä• tipÄ• tena kammabandho. santÄ• navasena vattamÄ• nÄ• naÃ±ca padÄ«pÄ• dÄ
dissatÄ«ti. ayaÃ±ca vicÄ• raá¹‡Ä• adinnÄ• dÄ• nÄ• dÄ«supi yathÄ• sambhavaá¹ƒ vibhÄ• v
__pÄ• á¹‡Ä• tipÄ• tÄ• _. na paá¹-iviratÄ• ti __appaá¹-iviratÄ• _.

adinnassa Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ parassa haraá¹‡aá¹ƒ theyyaá¹ƒ corikÄ• ti
__adinna_nti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto adaá¹‡á
hoti. tasmiá¹ƒ parapariggahite \Be 220/ parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupakkam
theyyacetanÄ• adinnÄ• dÄ• naá¹ƒ. taá¹ƒ hÄ«ne parasantake appasÄ• vajjaá¹ƒ, paá¹‡Ä«te
vatthupaá¹‡Ä«tatÄ• ya. tathÄ• khuddake parasantake appasÄ• vajjaá¹ƒ, mahante mahÄ• s
vatthumahantatÄ• ya payogamahantatÄ• ya ca. vatthusamatte pana sati guá¹‡Ä• dhikÄ• na
mahÄ• sÄ• vajjaá¹ƒ, taá¹ƒtaá¹ƒguá¹‡Ä• dhikaá¹ƒ upÄ• dÄ• ya tato tato hÄ«naguá¹‡assa sa

appasÄ• vajjaá¹ƒ. vatthuguá¹‡Ä• naá¹ƒ pana samabhÄ• ve sati kilesÄ• naá¹ƒ payogassa ca
tibbabhÄ• ve mahÄ• sÄ• vajjaá¹ƒ.

tassa paÃ±ca sambhÄ• rÄ• --- parapariggahitaá¹ƒ, parapariggahitasaÃ±Ã±itÄ• , theyyacitta
204/ haraá¹‡anti. cha payogÄ• \Ee II 52/ sÄ• hatthikÄ• dayova. te ca kho yathÄ• nurÅ«paá
pasayhÄ• vahÄ• ro, parikappÄ• vahÄ• ro, paá¹-icchannÄ• vahÄ• ro, kusÄ• vahÄ• roti imesa
pavattÄ• . ettha ca mantaparijappanena parasantakaharaá¹‡aá¹ƒ vijjÄ• mayo payogo. vinÄ•
iddhÄ• nubhÄ• vasiddhena kÄ• yavacÄ«payogena parasantakassa Ä• kaá¸• á¸• hanaá¹ƒ id

__kÄ• mesÅ«_ti methunasamÄ• cÄ• resu. __micchÄ• cÄ• ro_ti ekantanindito lÄ• makÄ• cA
asaddhammÄ• dhippÄ• yena kÄ• yadvÄ• rappavattÄ• agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkam
tattha agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• dayo das
vÄ«sati itthiyo, itthÄ«su pana dvinnaá¹ƒ sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ, dasannaÃ±ca
dvÄ• dasannaá¹ƒ itthÄ«naá¹ƒ aÃ±Ã±apurisÄ• . svÄ• yaá¹ƒ micchÄ• cÄ• ro sÄ«lÄ• diguá¹‡a
appasÄ• vajjo, sÄ«lÄ• diguá¹‡asampanne mahÄ• sÄ• vajjo. guá¹‡arahitepi ca abhibhavitvÄ
mahÄ• sÄ• vajjo, ubhinnaá¹ƒ samÄ• nacchandatÄ• ya appasÄ• vajjo. samÄ• nacchandabh
upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• vajjo, tibbatÄ• ya mahÄ• sÄ• vajjo. tassa cattÄ• r
agamanÄ«yavatthu, tasmiá¹ƒ sevanacittaá¹ƒ, sevanapayogo, maggenamaggappaá¹-ipattiac
ruciyÄ• pavattitassa tayo, balakkÄ• rena pavattitassa tayoti anavasesaggahaá¹‡ena cattÄ•
atthasiddhi pana tÄ«heva. eko payogo sÄ• hatthikova.

__musÄ• _ti \Be 221/ visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±jako kÄ• yavacÄ«payog
panassa paravisaá¹ƒvÄ• dakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __musÄ•
abhÅ«taá¹ƒ vatthu, __vÄ• do_ti tassa bhÅ«tato tacchato viÃ±Ã±Ä• panaá¹ƒ. tasmÄ• atatha
paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ±Ã±Ä• panapayogasamuá¹-á¹-hÄ• pikÄ• cetan

so yamatthaá¹ƒ bhaÃ±jati, tassa appatÄ• ya appasÄ• vajjo, mahantatÄ• ya mahÄ• sÄ• vajj
attano santakaá¹ƒ adÄ• tukÄ• matÄ• ya natthÄ«ti Ä• dinayappavatto appasÄ• vajjo, sakkhin
atthabhaÃ±janavasena vutto mahÄ• sÄ• vajjo. pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sap
hasÄ• dhippÄ• yena ``ajja gÄ• me telaá¹ƒ nadÄ« maÃ±Ã±e sandatÄ«â€™â€™ ti pÅ«raá¹‡a
appasÄ• vajjo, adiá¹-á¹-haá¹ƒyeva pana ``diá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• nayena vadantÄ•
yassa atthaá¹ƒ bhaÃ±jati, tassa appaguá¹‡atÄ• ya appasÄ• vajjo, mahÄ• guá¹‡atÄ• ya mah
mudutibbatÄ• vasena ca appasÄ• vajjamahÄ• sÄ• vajjatÄ• labbhateva.

tassa \Ne 205/ cattÄ• ro sambhÄ• rÄ• --- atathaá¹ƒ vatthu, visaá¹ƒvÄ• danacittaá¹ƒ, tajjo v
tadatthavijÄ• nananti. visaá¹ƒvÄ• danÄ• dhippÄ• yena hi payoge katepi parena tasmiá¹ƒ att
visaá¹ƒvÄ• danassa asijjhanato parassa tadatthavijÄ• nanampi eko sambhÄ• ro veditabbo.
``abhÅ«tavacanaá¹ƒ, visaá¹ƒvÄ• danacittaá¹ƒ, parassa tadatthavijÄ• nananti tayo sambhÄ•

sace pana paro dandhatÄ• ya vicÄ• retvÄ• tamatthaá¹ƒ jÄ• nÄ• ti, sanniá¹-á¹-hÄ• pakaceta
kiriyÄ• samuá¹-á¹-hÄ• pakacetanÄ• kkhaá¹‡eyeva musÄ• vÄ• dakammunÄ• bajjhati.

__surÄ• _ti piá¹-á¹-hasurÄ• , pÅ«vasurÄ• , odanasurÄ• , kiá¹‡á¹‡apakkhittÄ• , sambhÄ• ra
__meraya_nti pupphÄ• savo, phalÄ• savo, madhvÄ• savo, guá¸·Ä• savo sambhÄ• rasaá¹ƒy
tadubhayampi madanÄ«yaá¹-á¹-hena __majjaá¹ƒ_. yÄ• ya cetanÄ• ya taá¹ƒ pivati, sÄ• pan
__pamÄ• daá¹-á¹-hÄ• naá¹ƒ_. lakkhaá¹‡ato pana yathÄ• vuttassa surÄ• merayasaá¹…khÄ•
paá¹-á¹-hÄ• ya madavasena kÄ• yadvÄ• rappavattÄ• pamÄ• dacetanÄ• __surÄ• merayan
majjabhÄ• vo, pÄ• tukamyatÄ• cittaá¹ƒ, tajjo vÄ• yÄ• mo, ajjhoharaá¹‡anti cattÄ• ro sambhA
cassa pÄ• tabbato ekantena sÄ• vajjabhÄ• vo \Be 222/. ariyasÄ• vakÄ• naá¹ƒ pana vatthuá
na pavisati, pageva jÄ• nantÄ• naá¹ƒ. aá¸• á¸• hapasatamattassa pÄ• naá¹ƒ appasÄ• vajjaa
pÄ• naá¹ƒ tato mahantaá¹ƒ mahÄ• sÄ• vajjaá¹ƒ, kÄ• yasaÃ±cÄ• lanasamatthaá¹ƒ bahuá¹ƒ
gÄ• maghÄ• takÄ• dikammaá¹ƒ karontassa mahÄ• sÄ• vajjameva. pÄ• pakammaÃ±hi \Ee I
khÄ«á¹‡Ä• save mahÄ• sÄ• vajjaá¹ƒ, adinnÄ• dÄ• naá¹ƒ patvÄ• khÄ«á¹‡Ä• savassa santa
micchÄ• cÄ• raá¹ƒ patvÄ• khÄ«á¹‡Ä• savÄ• ya bhikkhuniyÄ• vÄ«tikkame, musÄ• vÄ• daá
saá¹…ghabhede, surÄ• pÄ• naá¹ƒ patvÄ• kÄ• yasaÃ±cÄ• lanasamatthaá¹ƒ bahuá¹ƒ pivitvÄ
mahÄ• sÄ• vajjaá¹ƒ. sabbehipi cetehi musÄ• vÄ• dena saá¹…ghabhedova mahÄ• sÄ• vajjo
paccati.

idÄ• ni etesu sabhÄ• vato, Ä• rammaá¹‡ato, vedanato, mÅ«lato, kammato, phalatoti chahi
veditabbo. tattha __sabhÄ• vato_ pÄ• á¹‡Ä• tipÄ• tÄ• dayo sabbepi cetanÄ• sabhÄ• vÄ• va
pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡ato saá¹…khÄ• rÄ• rammaá¹‡o, adinnÄ• dÄ• na
saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• , micchÄ• cÄ• ro phoá¹-á¹-habbavasena saá¹…khÄ• rÄ•
musÄ• vÄ• do sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ• rammaá¹‡o vÄ• , surÄ• pÄ• naá¹ƒ sa
pÄ• á¹‡Ä• tipÄ• to dukkhavedano, adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ, micchÄ• cÄ• ro sukham
surÄ• pÄ• naá¹ƒ. sanniá¹-á¹-hÄ• pakacittena pana ubhayampi majjhattavedanaá¹ƒ na hoti.
__mÅ«lato_ pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako, adinnÄ• dÄ• naá¹ƒ musÄ• vÄ
lobhamohavasena \Ne 206/ vÄ• , micchÄ• cÄ• ro surÄ• pÄ• naÃ±ca lobhamohavasena dvim
musÄ• vÄ• doyevettha vacÄ«kammaá¹ƒ, sesaá¹ƒ catubbidhampi kÄ• yakammameva. __ph
apÄ• yÅ«papattiphalÄ• ceva sugatiyampi appÄ• yukatÄ• dinÄ• nÄ• vidhaaniá¹-á¹-haphalÄ•
vinicchayo veditabbo.

__appaá¹-iviratÄ• _ti samÄ• dÄ• naviratiyÄ• sampattaviratiyÄ• ca abhÄ• vena na paá¹-ivir
eva paÃ±casÄ«lamattassÄ• pi abhÄ• vena nissÄ«lÄ• . __pÄ• padhammÄ• _ti lÄ• makadha
__pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato_ti \Be 223/ sikkhÄ• padasamÄ• dÄ• nena pÄ• á¹‡Ä• tipÄ
esa nayo sesesupi.

idhÄ• pi pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«naá¹ƒ sabhÄ• vato Ä• rammaá¹‡ato \Ee II 5

samÄ• dÄ• nato, bhedato, phalato ca viÃ±Ã±Ä• tabbo vinicchayo. tattha __sabhÄ• vato_ pa
viratiyopi, virativasena pana desanÄ• Ä• gatÄ• . yÄ• pÄ• á¹‡Ä• tipÄ• tÄ• viramantassa ``y
pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati viratÄ«â€™â€™ ti evaá¹ƒ vuttÄ• kusalacittasampayuttÄ• virati
--- sampattavirati, samÄ• dÄ• navirati, samucchedaviratÄ«ti. tattha asamÄ• dinnasikkhÄ• pa
jÄ• tivayabÄ• husaccÄ• dÄ«ni paccavekkhitvÄ• ``ayuttametaá¹ƒ amhÄ• kaá¹ƒ kÄ• tuâ€™â
avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __sampattavirati_ nÄ• ma. samÄ• dinnasikk
sikkhÄ• padasamÄ• dÄ• ne taduttari ca attano jÄ«vitampi pariccajitvÄ• vatthuá¹ƒ avÄ«tikka
uppajjamÄ• nÄ• virati __samÄ• dÄ• navirati_ nÄ• ma. ariyamaggasampayuttÄ• pana virati
yassÄ• uppattito paá¹-á¹-hÄ• ya ariyapuggalÄ• naá¹ƒ ``pÄ• á¹‡aá¹ƒ ghÄ• tessÄ• mÄ• â€™
tÄ• su samÄ• dÄ• navirati idhÄ• dhippetÄ• .

__Ä• rammaá¹‡ato_ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• neva etesaá¹ƒ Ä• ram
virati nÄ• ma hoti. yathÄ• pana nibbÄ• nÄ• rammaá¹‡o ariyamaggo kilese pajahati, evaá¹ƒ
jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• yeva ete kusaladhammÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni duss
sabbÄ• pi sukhavedanÄ• va.

__mÅ«lato_ Ã±Ä• á¹‡asampayuttacittena viramantassa alobhaadosaamohavasena timÅ«lÄ
Ã±Ä• á¹‡avippayuttacittena viramantassa alobhaadosavasena dvimÅ«lÄ• . __kammato_ mu
vacÄ«kammaá¹ƒ \Ne 207/, sesÄ• kÄ• yakammaá¹ƒ. __samÄ• dÄ• nato_ aÃ±Ã±assa garuá
alabhantena sayameva vÄ• paÃ±ca sÄ«lÄ• ni ekajjhaá¹ƒ pÄ• á¹-iyekkaá¹ƒ vÄ• samÄ• diya
__bhedato_ gahaá¹-á¹-hÄ• naá¹ƒ yaá¹ƒ yaá¹ƒ vÄ«tikkantaá¹ƒ, taá¹ƒ tadeva bhijjati, itaraá¹ƒ
gahaá¹-á¹-hÄ• hi anibaddhasÄ«lÄ• honti, yaá¹ƒ yaá¹ƒ sakkonti, taá¹ƒ tadeva rakkhanti. pal
ekasmiá¹ƒ vÄ«tikkante sabbÄ• ni bhijjantÄ«ti.

__phalato_ti \Be 224/ \Ee II 56/ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• cettha aá¹…gapaccaá
Ä• rohapariá¹‡Ä• hasampatti, javanasampatti, suppatiá¹-á¹-hitapÄ• datÄ• , cÄ• rutÄ• , mudu
mahabbalatÄ• , vissaá¹-á¹-havacanatÄ• , sattÄ• naá¹ƒ piyamanÄ• patÄ• , abhijjaparisatÄ• ,
duppadhaá¹ƒsiyatÄ• , parÅ«pakkamena amaraá¹‡atÄ• , mahÄ• parivÄ• ratÄ• , suvaá¹‡á¹‡a
appÄ• bÄ• dhatÄ• , asokatÄ• , piyamanÄ• pehi avippayogo, dÄ«ghÄ• yukatÄ• ti evamÄ• dÄ

adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• mahÄ• dhanadhaÃ±Ã±atÄ• , anantabhogatÄ• , thirabhog
khippaá¹ƒ paá¹-ilÄ• bho, rÄ• jÄ• dÄ«hi asÄ• dhÄ• raá¹‡abhogatÄ• , uá¸·Ä• rabhogatÄ• , tat
jeá¹-á¹-hakabhÄ• vo, natthibhÄ• vassa ajÄ• nanatÄ• , sukhavihÄ• ritÄ• ti evamÄ• dÄ«ni.

abrahmacariyÄ• veramaá¹‡iyÄ• vigatapaccatthikatÄ• , sabbasattÄ• naá¹ƒ piyamanÄ• pat
annapÄ• navatthacchÄ• danÄ• dÄ«naá¹ƒ lÄ• bhitÄ• , sukhasupanatÄ• , sukhapaá¹-ibujjhan
itthibhÄ• vanapuá¹ƒsakabhÄ• vÄ• naá¹ƒ abhabbatÄ• , akkodhanatÄ• , saccakÄ• ritÄ• , ama
paripuá¹‡á¹‡indriyatÄ• , paripuá¹‡á¹‡alakkhaá¹‡atÄ• , nirÄ• saá¹…katÄ• , appossukkatÄ• ,

akutobhayatÄ• , piyavippayogÄ• bhÄ• voti evamÄ• dÄ«ni. yasmÄ• pana micchÄ• cÄ• rÄ• v
antogadhÄ• ni, tasmÄ• (abrahmacariyÄ• veramaá¹‡iyÄ•).

musÄ• vÄ• dÄ• veramaá¹‡iyÄ• vippasannindriyatÄ• , vissaá¹-á¹-hamadhurabhÄ• á¹‡itÄ• ,
nÄ• tithÅ«latÄ• , nÄ• tikisatÄ• , nÄ• tirassatÄ• , nÄ• tidÄ«ghatÄ• , sukhasamphassatÄ• , up
sussÅ«sakaparisatÄ• , Ä• deyyavacanatÄ• , kamaladalasadisamudulohitatanujivhatÄ• , alÄ
evamÄ• dÄ«ni.

surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iyÄ• atÄ«tÄ• nÄ• gatapaccuppanne
appamÄ• datÄ• , Ã±Ä• á¹‡avantatÄ• , sadÄ• upaá¹-á¹-hitassatitÄ• , uppannesu kiccakaraá
á¹-hÄ• nuppattikapaá¹-ibhÄ• navantatÄ• \Ne 208/, analasatÄ• , ajaá¸·atÄ• , anummattatÄ•
asÄ• rambhitÄ• , anissukitÄ• , amaccharitÄ• , saccavÄ• ditÄ• , apisuá¹‡aapharusaasampha
kataÃ±Ã±utÄ• \Ee II 57/, kataveditÄ• , cÄ• gavantatÄ• , sÄ«lavantatÄ• , ujukatÄ• , akkodha
hirottappasampannatÄ• \Be 225/, ujudiá¹-á¹-hitÄ• , mahantatÄ• , paá¹‡á¸• itatÄ• , atthÄ• na
evamÄ• dÄ«ni phalÄ• ni. evamettha pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«nampi sabhÄ• v

__sÄ«lavÄ• _ti yathÄ• vuttapaÃ±casÄ«lavasena sÄ«lavÄ• . __kalyÄ• á¹‡adhammo_ti sunc
saraá¹‡agamanaparidÄ«pitÄ• ya diá¹-á¹-hisampattiyÄ• sampannapaÃ±Ã±oti attho. yo pana
assaddhesu dussÄ«lesu ca sayampi tÄ• diso, sopi avajÄ• toyevÄ• ti veditabbo. assaddhiyÄ
avajÄ• tabhÄ• vassa lakkhaá¹‡aá¹ƒ vuttÄ• , te ca tasmiá¹ƒ saá¹ƒvijjanti. mÄ• tÄ• pitaro pan
atijÄ• tÄ• dibhÄ• vo vuccatÄ«ti.

__yo hoti kulagandhano_ti kulacchedako kulavinÄ• sako. chedanattho hi idha gandhasadd
``uppalagandhapaccatthikÄ• â€™â€™ tiÄ• dÄ«su (Vin III 65) viya. keci pana ``kuladhaá¹ƒsa
so evattho.

__ete kho puttÄ• lokasmi_nti ete atijÄ• tÄ• dayo tayo puttÄ• eva imasmiá¹ƒ sattaloke putt
vinimuttÄ• atthi. imesu pana __ye bhavanti upÄ• sakÄ• _ ye saraá¹‡agamanasampattiyÄ•
kammassakatÄ• Ã±Ä• á¹‡ena kammassa kovidÄ• , te ca paá¹‡á¸• itÄ• paÃ±Ã±avanto, paÃ
paripuá¹‡á¹‡Ä• . yÄ• cakÄ• naá¹ƒ vacanaá¹ƒ jÄ• nanti, tesaá¹ƒ mukhÄ• kÄ• radassaneneva
__vadaÃ±Ã±Å«, _ tesaá¹ƒ vÄ• ``dehÄ«â€™â€™ ti vacanaá¹ƒ sutvÄ• ``ime pubbe dÄ• naá
mayÄ• pana evaá¹ƒ na bhavitabbaâ€™â€™ nti tesaá¹ƒ pariccÄ• gena tadatthaá¹ƒ jÄ• nant
paá¹‡á¸• itÄ• naá¹ƒ vÄ• kammassakatÄ• didÄ«pakaá¹ƒ vacanaá¹ƒ jÄ• nantÄ«ti vadaÃ±Ã±
paá¹-hanti, padÄ• niyÄ• pariccÄ• gasÄ«lÄ• ti attho. tato eva vigatamaccheramalattÄ• __vÄ
abbhaghanÄ• _ti abbhasaá¹…khÄ• tÄ• ghanÄ• , ghanameghapaá¹-alÄ• vÄ• __mutto can
khattiyÄ• diparisÄ• su ca virocare virocanti, sobhantÄ«ti attho.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. avuá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<75> chaá¹-á¹-he \Be 226/ \Ne 209/ \Ee II 58/ __avuá¹-á¹-hikasamo_ti avuá¹-á¹-hikamegha
satapaá¹-alasahassapaá¹-alo hutvÄ• uá¹-á¹-hahitvÄ• thananto gajjanto vijjotanto ekaá¹ƒ u
apÄ• tetvÄ• vigacchati, tathÅ«pamo ekacco puggaloti dassento Ä• ha ``avuá¹-á¹-hikasamo
__padesavassÄ«_ti ekadesavassimeghasamo. padesavassÄ« viyÄ• ti hi padesavassÄ«. ek
á¹-hitesu manussesu yathÄ• ekacce tementi, ekacce na tementi, evaá¹ƒ mandaá¹ƒ vassati,
puggalaá¹ƒ dasseti ``padesavassÄ«â€™â€™ ti. __sabbatthÄ• bhivassÄ«_ti sabbasmiá¹ƒ p
jagatippadese abhivassimeghasamo. ekacco hi sakalacakkavÄ• á¸·agabbhaá¹ƒ pattharitvÄ•
abhivassati, taá¹ƒ cÄ• tuddÄ«pikamahÄ• meghaá¹ƒ ekaccassa puggalassa upamaá¹ƒ katvÄ
``sabbatthÄ• bhivassÄ«â€™â€™ ti.

__sabbesÄ• na_nti sabbesaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __na dÄ• tÄ• hotÄ«_ti adÄ• nas
thaddhamaccharitÄ• ya na kassaci kiÃ±ci detÄ«ti attho. idÄ• ni dÄ• nassa khettaá¹ƒ deyyad
dassetuá¹ƒ __ ``samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha. tattha samitapÄ• pasan
pabbajjamattasamaá¹‡Ä• ca bÄ• hitapÄ• pabrÄ• hmaá¹‡Ä• ceva jÄ• timattabrÄ• hmaá¹‡Ä
``samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ ti adhippetÄ• . __kapaá¹‡Ä• _ nÄ• ma duggatÄ• dalid
pathÄ• vino paribbayavihÄ«nÄ• . __vanibbakÄ• _ nÄ• ma ye ``iá¹-á¹-haá¹ƒ detha kantaá¹ƒ n
anavajjaá¹ƒ udaggacittÄ• pasannacittÄ• , evaá¹ƒ dentÄ• gacchatha sugatiá¹ƒ, gacchatha b
ntiÄ• dinÄ• nayena dÄ• ne niyojentÄ• dÄ• nassa vaá¹‡á¹‡aá¹ƒ thomentÄ• vicaranti. __yÄ
``muá¹-á¹-himattaá¹ƒ detha, pasatamattaá¹ƒ detha, sarÄ• vamattaá¹ƒ dethÄ• â€™â€™ ti ap
vicaranti. tattha samaá¹‡abrÄ• hmaá¹‡aggahaá¹‡ena guá¹‡akhettaá¹ƒ upakÄ• rikhettaÃ±ca
kapaá¹‡Ä• diggahaá¹‡ena karuá¹‡Ä• khettaá¹ƒ. __anna_nti yaá¹ƒkiÃ±ci khÄ• danÄ«yaá¹ƒ k
\Ee II 59/ ambapÄ• nÄ• dipÄ• nakaá¹ƒ. __vattha_nti nivÄ• sanapÄ• rupanÄ• diacchÄ• dana
antamaso upÄ• hanaá¹ƒ upÄ• dÄ• ya gamanasÄ• dhanaá¹ƒ. __mÄ• lÄ• _ti ganthitÄ• ganth
__gandha_nti yaá¹ƒkiÃ±ci gandhajÄ• taá¹ƒ pisitaá¹ƒ apisitaá¹ƒ gandhÅ«pakaraá¹‡aÃ±ca. __
chavirÄ• gakaraá¹‡aá¹ƒ. __seyyÄ• _ti maÃ±capÄ«á¹-hÄ• di ceva pÄ• vÄ• rakojavÄ• di ca s
seyyaggahaá¹‡ena cettha Ä• sanampi gahitanti daá¹-á¹-habbaá¹ƒ. __Ä• vasatha_nti
vÄ• tÄ• tapÄ• diparissayavinodanaá¹ƒ patissayaá¹ƒ. __padÄ«peyya_nti dÄ«pakapallikÄ• di

__evaá¹ƒ_ \Be 227/ __kho, bhikkhave_ti vijjamÄ• nepi deyyadhamme paá¹-iggÄ• hakÄ• na
sabbena sabbaá¹ƒ \Ne 210/ adento puggalo avassikameghasadiso hoti. idaá¹ƒ vuttaá¹ƒ hoti
so megho satapaá¹-alasahassapaá¹-alo hutvÄ• uá¹-á¹-hahitvÄ• na kiÃ±ci vassi vigacchati,
vipulaÃ±ca bhogaá¹ƒ saá¹ƒharitvÄ• gehaá¹ƒ Ä• vasanto kassaci kaá¹-acchumattaá¹ƒ bhikk
uá¸·uá¹…kamattaá¹ƒ yÄ• guá¹ƒ vÄ• adatvÄ• vigacchati, vivaso maccuvasaá¹ƒ gacchati, so
hotÄ«ti. iminÄ• nayena sesesupi nigamanaá¹ƒ veditabbaá¹ƒ. imesu ca tÄ«su puggalesu pa
garahitabbo, dutiyo pasaá¹ƒsanÄ«yo, tatiyo, pasaá¹ƒsanÄ«yataro. paá¹-hamo vÄ• ekanten

majjhimo, tatiyo uttamoti veditabbo.

gÄ• thÄ• su __samaá¹‡e_ti upayogavasena bahuvacanaá¹ƒ tathÄ• sesesupi. __laddhÄ• n
dakkhiá¹‡eyye pavÄ• retvÄ• puá¹-á¹-ho na saá¹ƒvibhajati. __annaá¹ƒ pÄ• naÃ±ca bhojana
vÄ• aÃ±Ã±aá¹ƒ vÄ• bhuÃ±jitabbayuttakaá¹ƒ bhojanaá¹ƒ, taá¹ƒ na saá¹ƒvibhajati. ayaÃ±he
yo atthikabhÄ• vena upagate sampaá¹-iggÄ• hake labhitvÄ• annÄ• dinÄ• saá¹ƒvibhÄ• gan
aÃ±Ã±aá¹ƒ dÄ• naá¹ƒ dassati, __taá¹ƒ_ evarÅ«paá¹ƒ thaddhamacchariyaá¹ƒ __purisÄ• dha
paá¹‡á¸• itÄ• __avuá¹-á¹-hikasamoti Ä• hu_ kathayantÄ«ti.

__ekaccÄ• naá¹ƒ_ \Ee II 60/ __na dadÄ• tÄ«_ti vijjamÄ• nepi mahati dÄ• tabbadhamme ek
kodhavasena vÄ• , deyyadhamme lobhavasena vÄ• na dadÄ• ti. __ekaccÄ• naá¹ƒ pavecch
dadÄ• ti. __medhÄ• vino_ti paÃ±Ã±avanto paá¹‡á¸• itÄ• janÄ• .

__subhikkhavÄ• co_ti yo upagatÄ• naá¹ƒ yÄ• cakÄ• naá¹ƒ ``annaá¹ƒ detha, pÄ• naá¹ƒ det
taá¹ƒ dÄ• peti, so sulabhabhikkhatÄ• ya subhikkhÄ• vÄ• cÄ• etassÄ• ti subhikkhavÄ• co. `
paá¹-hanti. yathÄ• loko subhikkho hoti, evaá¹ƒ sabbatthÄ• bhivassitamahÄ• megho subhikk
evamayampi mahÄ• dÄ• nehi sabbatthÄ• bhivassÄ« subhikkhavassÄ«ti. __Ä• modamÄ• no
tuá¹-á¹-hahaá¹-á¹-hamÄ• naso sahatthena dÄ• naá¹ƒ dento paá¹-iggÄ• hakakhette deyyadh
vÄ• cÄ• yapi __ ``detha dethÄ• â€™â€™ ti bhÄ• sati_.

idÄ• ni \Be 228/ naá¹ƒ subhikkhavassitabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yathÄ• pi meghoâ€™â
tatrÄ• yaá¹ƒ saá¹…khepattho --- yathÄ• mahÄ• megho paá¹-hamaá¹ƒ mandanigghosena th
sakalanadÄ«kandarÄ• ni ekaninnÄ• daá¹ƒ karonto gajjayitvÄ• pavassati, sabbatthakameva
ninnaÃ±ca abhisandanto pÅ«reti ekoghaá¹ƒ karoti, __evameva_ idha imasmiá¹ƒ sattaloke e
sabbasamatÄ• ya \Ne 211/ so mahÄ• megho viya vassitabbattÄ• __tÄ• diso_ yathÄ• dhan
__uá¹-á¹-hÄ• nÄ• dhigataá¹ƒ_ attano uá¹-á¹-hÄ• navÄ«riyÄ• bhinibbattaá¹ƒ hoti, evaá¹ƒ ana
__dhammena_ Ã±Ä• yena __saá¹ƒharitvÄ• _ tannibbattena annena pÄ• nena aÃ±Ã±ena ca
__vanibbake sammÄ• _ sammadeva desakÄ• lÄ• nurÅ«paÃ±ceva icchÄ• nurÅ«paÃ±ca __

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sukhapatthanÄ• suttavaá¹‡á¹‡anÄ•

<76> sattame __sukhÄ• nÄ«_ti sukhanimittÄ• ni. __patthayamÄ• no_ti icchamÄ• no Ä• kaa
gahaá¹-á¹-hasÄ«laá¹ƒ pabbajitasÄ«laÃ±ca. gahaá¹-á¹-ho ce gahaá¹-á¹-hasÄ«laá¹ƒ, pabbajit
catupÄ• risuddhisÄ«lanti adhippÄ• yo. __rakkheyyÄ• _ti \Ee II 61/ samÄ• diyitvÄ• avÄ«tikk
__pasaá¹ƒsÄ• me Ä• gacchatÅ«_ti ``mama kalyÄ• á¹‡o kittisaddo Ä• gacchatÅ«â€™â€™ t
sappaÃ±Ã±o sÄ«laá¹ƒ rakkheyya. sÄ«lavato hi gahaá¹-á¹-hassa tÄ• va ``asuko asukakulass

kalyÄ• á¹‡adhammo saddho pasanno dÄ• yako kÄ• rakoâ€™â€™ tiÄ• dinÄ• parisamajjhe
abbhuggacchati, pabbajitassa ``asuko nÄ• ma bhikkhu sÄ«lavÄ• vattasampanno sorato su
sappatissoâ€™â€™ tiÄ• dinÄ• ... pe ... abbhuggacchatÄ«ti. vuttaÃ±hetaá¹ƒ ---

``puna caparaá¹ƒ, gahapatayo, sÄ«lavato sÄ«lasampannassa kalyÄ• á¹‡o kittisaddo abbhu
V 213; Ud 76; Vin I 285).

tathÄ• \Be 229/ ---

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ manÄ•
cÄ• â€™ ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ«â€™â€™ tiÄ• di (MN I 65).

__bhogÄ• me uppajjantÅ«_ti ettha gahaá¹-á¹-hassa tÄ• va sÄ«lavato kalyÄ• á¹‡adhamma
sippaá¹-á¹-hÄ• nena jÄ«vikaá¹ƒ kappeti --- yadi kasiyÄ• , yadi vaá¹‡ijjÄ• ya, yadi rÄ• japoris
yathÄ• kÄ• laá¹ƒ yathÄ• vidhiÃ±ca ativiya appamattabhÄ• vato athassa anuppannÄ• ceva
ca bhogÄ• phÄ• tiá¹ƒ gamissanti. pabbajitassa pana sÄ«lÄ• cÄ• rasampannassa appamÄ•
sÄ«lasampannassa sÄ«lasampadÄ• ya appicchatÄ• diguá¹‡esu ca pasannÄ• manussÄ• u
abhiharanti, evamassa anuppannÄ• ceva bhogÄ• uppajjanti, uppannÄ• ca thirÄ• honti. ta

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno appamÄ• dÄ• dhikaraá¹‡aá¹ƒ m
adhigacchatÄ«â€™â€™ ti (AN b V 213; Ud 76; Vin I 285).

tathÄ• ---

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `lÄ• bhÄ« assa
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti, sÄ«l
ti (MN I 65) ca ---

sesaá¹ƒ vuttanayameva.

gÄ• thÄ• su __patthayÄ• no_ti patthayanto. __tayo sukhe_ti tÄ«á¹‡i sukhÄ• ni. __vittalÄ• b
bhoguppattinti attho. visesato \Ee II 62/ cettha pasaá¹ƒsÄ• ya cetasikasukhaá¹ƒ, bhogehi kÄ
itarena upapattisukhaá¹ƒ; tathÄ• paá¹-hamena diá¹-á¹-hadhammasukhaá¹ƒ, tatiyena sampa
ubhayasukhaá¹ƒ gahitanti veditabbaá¹ƒ.

idÄ• ni pasaá¹ƒsÄ• dikÄ• raá¹‡assa sÄ«lassa viya pasaá¹ƒsÄ• dÄ«nampi visesakÄ• raá¹‡a
kalyÄ• á¹‡amittasevanaÃ±ca Ä• dÄ«navÄ• nisaá¹ƒsehi saddhiá¹ƒ dassento __ ``akarontoâ€
__saá¹…kiyo_ti pÄ• pasmiá¹ƒ parisaá¹…kitabbo ``addhÄ• iminÄ• pÄ• paá¹ƒ kataá¹ƒ vÄ• l

\Be 230/ pÄ• papurisehi saddhiá¹ƒ saÃ±caratÄ«â€™â€™ ti. __assÄ• _ti imassa pÄ• pajana
assa vÄ• puggalassa __avaá¹‡á¹‡o_ abhÅ«topi pÄ• pajanasevitÄ• ya __ruhati_ virÅ«á¸·hi
pattharati. __assÄ• _ti vÄ• bhummatthe sÄ• mivacanaá¹ƒ, tasmiá¹ƒ puggaleti attho. __sa v
yÄ• disaá¹ƒ pÄ• pamittaá¹ƒ vÄ• kalyÄ• á¹‡amittaá¹ƒ vÄ• bhajati upasevati ca, so puggalo
udakaá¹ƒ viya tÄ• disova hoti, pÄ• padhammo kalyÄ• á¹‡adhammo vÄ• hoti. kasmÄ• ? __s
sahavÄ• so saá¹ƒsaggo uparÄ• go viya phalikamaá¹‡Ä«su purisaupanissayabhÅ«taá¹ƒ \Ne
gÄ• hÄ• peti, tasmÄ• pÄ• papuggalena saha vÄ• so na kÄ• tabboti adhippÄ• yo.

__sevamÄ• no sevamÄ• na_nti paraá¹ƒ pakatisuddhaá¹ƒ puggalaá¹ƒ kÄ• lena kÄ• laá¹ƒ at
sevamÄ• no bhajamÄ• no pÄ• papuggalo, tena vÄ• seviyamÄ• no. __samphuá¹-á¹-ho sam
puggalena sahavÄ• sena saá¹ƒsaggena samphuá¹-á¹-ho pÄ• papuggalo sayampi, tathÄ• ta
kalÄ• paá¹ƒ vÄ• _ti yathÄ• nÄ• ma saro visena diddho litto sarakalÄ• pagato sarasamÅ«ha
sarakalÄ• paá¹ƒ attanÄ• phuá¹-á¹-haá¹ƒ alittampi upalimpati, evaá¹ƒ pÄ• pena __upalepab
dhitisampannattÄ• dhÄ«ro paá¹‡á¸• itapuriso pÄ• pasahÄ• yo na bhaveyya.

__pÅ«timacchaá¹ƒ kusaggenÄ• _ti yathÄ• kucchitabhÄ• vena pÅ«tibhÅ«taá¹ƒ macchaá¹ƒ
__upanayhati_ puá¹-abandhavasena \Ee II 63/ bandhati, tassa te kusÄ• apÅ«tikÄ• pi pÅ«ti
duggandhameva vÄ• yanti. __evaá¹ƒ bÄ• lÅ«pasevanÄ• _ti evaá¹ƒsampadÄ• bÄ• lajanÅ«p
__evaá¹ƒ dhÄ«rÅ«pasevanÄ• _ti yathÄ• asurabhinopi pattÄ• tagarasambandhena surabhi
paá¹‡á¸• itÅ«pasevanÄ• pakatiyÄ• asÄ«lavato sÄ«lasamÄ• dÄ• nÄ• divasena sÄ«lagandh

__tasmÄ• _ti yasmÄ• akalyÄ• á¹‡amittasevanÄ• ya kalyÄ• á¹‡amittasevanÄ• ya ca ayaá¹ƒ
ca, tasmÄ• __pattapuá¹-asseva_ palÄ• sapuá¹-assa viya duggandhasugandhavatthusaá¹ƒs
asÄ• dhusÄ• dhujanasannissayena ca. __Ã±atvÄ• sampÄ• kamattano_ti attano dukkhudra
phalanipphattiá¹ƒ \Be 231/ Ã±atvÄ• jÄ• nitvÄ• __asante_ pÄ• pamitte na upaseveyya, __s
pasatthe vÄ• paá¹‡á¸• ite seveyya. tathÄ• hi __asanto nirayaá¹ƒ nenti, santo pÄ• penti sug
paá¹-hamagÄ• thÄ• ya yathÄ• vuttÄ• ni tÄ«á¹‡i sukhanimittÄ• ni dassetvÄ• tato parÄ• hi pa
paá¹-ipakkhaparivajjanena saddhiá¹ƒ pasaá¹ƒsÄ• sukhassa Ä• gamanaá¹ƒ dassetvÄ• osÄ•
sukhÄ• naá¹ƒ Ä• gamanakÄ• raá¹‡ena saddhiá¹ƒ osÄ• nasukhaá¹ƒ dasseti.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhidurasuttavaá¹‡á¹‡anÄ•

<77> aá¹-á¹-hame __bhidurÄ• ya_nti bhiduro ayaá¹ƒ. __kÄ• yo_ti rÅ«pakÄ• yo. so hi aá¹…
kesÄ• dÄ«naÃ±ca \Ne 214/ samÅ«haá¹-á¹-hena, evaá¹ƒ kucchitÄ• naá¹ƒ jegucchÄ• naá¹ƒ A
tatrÄ• yaá¹ƒ vacanattho --- Ä• yanti etthÄ• ti Ä• yo. ke Ä• yanti? kucchitÄ• kesÄ• dayo. iti k
kÄ• yo \Ee II 64/. atthato pana catusantativasena pavattamÄ• nÄ• naá¹ƒ bhÅ«tupÄ• dÄ• ya

vuttaá¹ƒ hoti --- bhikkhave, ayaá¹ƒ catumahÄ• bhÅ«tamayo rÅ«pakÄ• yo bhiduro bhedanas
khaá¹‡e khaá¹‡e viddhaá¹ƒsanasabhÄ• voti. ``bhindarÄ• yaâ€™â€™ ntipi pÄ• á¹-ho, so eva
tebhÅ«makaá¹ƒ kusalÄ• dicittaá¹ƒ. vacanattho pana --- taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ vijÄ• r
yaÃ±hi saÃ±jÄ• nanapajÄ• nanavidhuraá¹ƒ Ä• rammaá¹‡avijÄ• nanaá¹ƒ upaladdhi, taá¹ƒ vi
__virÄ• gadhamma_nti virajjanadhammaá¹ƒ, palujjanasabhÄ• vanti attho. __sabbe upadhÄ«
kilesÅ«padhi, abhisaá¹…khÄ• rÅ«padhi, paÃ±cakÄ• maguá¹‡Å«padhÄ«ti ete ``upadhÄ«yat
upadhisaÃ±Ã±itÄ• sabbepi upÄ• dÄ• nakkhandhakilesÄ• bhisaá¹…khÄ• rapaÃ±cakÄ• mag
abhÄ• vaá¹-á¹-hena __aniccÄ• , _ udayabbayappaá¹-ipÄ«á¸·anaá¹-á¹-hena __dukkhÄ• , _ ja
dvidhÄ• vipariá¹‡Ä• metabbasabhÄ• vatÄ• ya pakativijahanaá¹-á¹-hena __vipariá¹‡Ä• mad
aniccadassanasukhatÄ• ya rÅ«padhamme viÃ±Ã±Ä• á¹‡aÃ±ca visuá¹ƒ gahetvÄ• puna upa
tebhÅ«makadhamme ekajjhaá¹ƒ gahetvÄ• aniccadukkhÄ• nupassanÄ• mukhena tathÄ• bu
ajjhÄ• sayena sammasanacÄ• ro.kathito. kÄ• maÃ±cettha \Be 232/ lakkhaá¹‡advayameva p
``yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti (SN b III 15) pana vacanato dukkhalakkhaá¹‡ene
dassitamevÄ• ti veditabbaá¹ƒ.

gÄ• thÄ• yaá¹ƒ __upadhÄ«su bhayaá¹ƒ disvÄ• _ti upadhÄ«su bhayatupaá¹-á¹-hÄ• naÃ±Ä•
tesaá¹ƒ bhÄ• yitabbataá¹ƒ passitvÄ• . iminÄ• balavavipassanaá¹ƒ dasseti. bhayatupaá¹-á¹-
vibhajitvÄ• visesavasena Ä• dÄ«navÄ• nupassanÄ• nibbidÄ• nupassanÄ• ti ca vuccati. __
evaá¹ƒ sammasanto vipassanÄ• Ã±Ä• á¹‡aá¹ƒ maggena ghaá¹-etvÄ• maggaparamparÄ• y
jÄ• timaraá¹‡aá¹ƒ atÄ«to nÄ• ma hoti. kathaá¹ƒ? __sampatvÄ• _ \Ee II 65/ __paramaá¹ƒ sa
uttamaá¹ƒ anuttaraá¹ƒ santiá¹ƒ sabbasaá¹…khÄ• rÅ«pasamaá¹ƒ nibbÄ• naá¹ƒ adhigantvÄ•
kaá¹…khati bhÄ• vitatto_ti catunnaá¹ƒ ariyamaggÄ• naá¹ƒ vasena bhÄ• vanÄ• bhisamayan
bhÄ• vitakÄ• yasÄ«lacittapaÃ±Ã±attÄ• bhÄ• vitatto maraá¹‡aá¹ƒ jÄ«vitaÃ±ca anabhinanda
khandhaparinibbÄ• nakÄ• laá¹ƒ kaá¹…khati udikkhati, na tassa katthaci patthanÄ• hotÄ«ti.

``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 606).

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhÄ• tusosaá¹ƒsandanasuttavaá¹‡á¹‡anÄ•

<78> navame \Ne 215/ __dhÄ• tuso_ti dhÄ• tuto. dhÄ• tÅ«ti ca ajjhÄ• sayadhÄ• tu ajjhÄ• s
adhimuttÄ«tipi vuccati. __saá¹ƒsandantÄ«_ti tÄ• ya dhÄ• tusabhÄ• gatÄ• ya yathÄ• dhÄ• tu
allÄ«yanti ekato honti. __samentÄ«_ti tÄ• ya eva samÄ• najjhÄ• sayatÄ• ya ekacittÄ• hutv
aÃ±Ã±amaÃ±Ã±aá¹ƒ bhajanti upasaá¹…kamanti, attano rucibhÄ• vakhantidiá¹-á¹-hiyo vÄ•
pavattanti. __hÄ«nÄ• dhimuttikÄ• _ti hÄ«ne kÄ• maguá¹‡Ä• dike adhimutti etesanti hÄ«nÄ•

hÄ«najjhÄ• sayÄ• . __kalyÄ• á¹‡Ä• dhimuttikÄ• _ti kalyÄ• á¹‡e nekkhammÄ• dike adhimutt
kalyÄ• á¹‡Ä• dhimuttikÄ• , paá¹‡Ä«tajjhÄ• sayÄ• . sace hi Ä• cariyupajjhÄ• yÄ• na sÄ«lava
antevÄ• sikasaddhivihÄ• rikÄ• ca sÄ«lavanto, te Ä• cariyupajjhÄ• yepi na upasaá¹…kaman
sÄ• ruppabhikkhÅ«yeva upasaá¹…kamanti. sace pana Ä• cariyupajjhÄ• yÄ• sÄ«lavanto, ita
Ä• cariyupajjhÄ• ye upasaá¹…kamanti, attano sadise hÄ«nÄ• dhimuttikeyeva upasaá¹…kan
upasaá¹…kamanaá¹ƒ pana na kevalaá¹ƒ etarahi eva, atha kho atÄ«tÄ• nÄ• gatepÄ«ti dasse
bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. saá¹…khepato saá¹ƒkilesadhammesu abhiniviá¹-á¹-hÄ•
vodÄ• nadhammesu abhiniviá¹-á¹-hÄ• kalyÄ• á¹‡Ä• dhimuttikÄ• .

idaá¹ƒ pana dussÄ«lÄ• naá¹ƒ dussÄ«lasevanameva, sÄ«lavantÄ• naá¹ƒ sÄ«lavantasevana
duppaÃ±Ã±asevanameva, paÃ±Ã±avantÄ• naá¹ƒ paÃ±Ã±avantasevanameva ko niyÄ• met
sambahulÄ• kira bhikkhÅ« ekasmiá¹ƒ gÄ• me bhikkhÄ• cÄ• raá¹ƒ caranti. te manussÄ• ba
pattÄ• ni pÅ«retvÄ• ``yathÄ• sabhÄ• gaá¹ƒ paribhuÃ±jathÄ• â€™â€™ ti vatvÄ• uyyojesuá
``Ä• vuso, manussÄ• dhÄ• tusaá¹ƒyuttakamme payojentÄ«â€™â€™ ti. evaá¹ƒ ajjhÄ• saya
dhÄ• tusaá¹ƒyuttena ayamattho dÄ«petabbo --- gijjhakÅ«á¹-apabbatasmiÃ±hi gilÄ• naseyyÄ
Ä• rakkhatthÄ• ya parivÄ• retvÄ• vasantesu sÄ• riputtamoggallÄ• nÄ• dÄ«su ekamekaá¹ƒ
caá¹…kamantaá¹ƒ oloketvÄ• bhikkhÅ« Ä• mantesi ``passatha no tumhe, bhikkhave, sÄ• rip
bhikkhÅ«hi saddhiá¹ƒ caá¹…kamantanti. evaá¹ƒ, bhante. sabbe kho ete, bhikkhave, bhikkhÅ
ti (SN a II 99) sabbaá¹ƒ vitthÄ• retabbaá¹ƒ.

gÄ• thÄ• su __saá¹ƒsaggÄ• _ti saá¹ƒkilesato sahavÄ• sÄ• divasena samÄ• yogato, atha vÄ
savanasaá¹ƒsaggo, samullÄ• pasaá¹ƒsaggo, sambhogasaá¹ƒsaggo, kÄ• yasaá¹ƒsaggoti ev
yato kutoci \Ne 216/ saá¹ƒsaggato. __vanatho jÄ• to_ti kileso uppanno maggena asamÅ«ha
chijjatÄ«_ti saá¹ƒsaggapaá¹-ikkhepena kÄ• yavivekÄ• dinÄ• pubbabhÄ• ge chijjitvÄ• puna
samucchedavivekena chijjati pahÄ«yati. ettÄ• vatÄ• saá¹…khepato hÄ«nÄ• dhimuttiyÄ• sa
dassito hoti.

yasmÄ• \Be 234/ pana te saá¹ƒsaggÄ• te ca kilesÄ• kosajjavasena uppajjanti ceva vaá¸•
vÄ«riyÄ• rambhavasena, tasmÄ• hÄ«nÄ• dhimuttike kusÄ«tapuggale vajjetvÄ• kalyÄ• á¹‡Ä
sevantena asaá¹ƒsaggena saá¹ƒsaggajo vanatho chinditabboti yathÄ• vuttamatthaá¹ƒ vitthÄ
kusÄ«tasevanÄ• ya tÄ• va Ä• dÄ«navaá¹ƒ pakÄ• setuá¹ƒ __ ``parittaá¹ƒ dÄ• ruâ€™â€™ _n

tattha __parittaá¹ƒ dÄ• ru_nti khuddakaá¹ƒ kaá¹-á¹-hamayaá¹ƒ kullaá¹ƒ. __yathÄ• sÄ«de n
khuddakaá¹ƒ kullaá¹ƒ Ä• ruhitvÄ• mahÄ• samuddaá¹ƒ taritukÄ• mo tÄ«raá¹ƒ appatvÄ• sam
sÄ«deyya, patitvÄ• macchakacchapabhakkho bhaveyya. __evaá¹ƒ kusÄ«taá¹ƒ Ä• gamma,
evameva kusÄ«taá¹ƒ vÄ«riyÄ• rambharahitaá¹ƒ kilesavasikaá¹ƒ puggalaá¹ƒ nissÄ• ya tena
sÄ• dhujÄ«vÄ«pi parisuddhÄ• jÄ«vo parisuddhasÄ«lopi samÄ• no hÄ«nasaá¹ƒsaggato upp
khajjamÄ• no pÄ• raá¹ƒ gantuá¹ƒ asamattho saá¹ƒsÄ• raá¹‡á¹‡aveyeva sÄ«dati. __tasmÄ•

anatthÄ• vaho kusÄ«tasaá¹ƒsaggo, tasmÄ• taá¹ƒ Ä• gamma Ä• lasiyÄ• nuyogena kucchita
tato eva __hÄ«navÄ«riyaá¹ƒ_ nibbÄ«riyaá¹ƒ akalyÄ• á¹‡amittaá¹ƒ __parivajjeyya_. ekanten
kÄ• yavivekÄ• dÄ«naÃ±ceva tadaá¹…gavivekÄ• dÄ«naÃ±ca vasena __pavivittehi, _ tato ev
__ariyehi_ parisuddhehi nibbÄ• naá¹ƒ paá¹-ipesitattabhÄ• vato __pahitattehi_
Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• nÄ• naá¹ƒ vasena jhÄ• yanato __jhÄ• yÄ«hi_ sabbakÄ
__Ä• raddhavÄ«riyehi paá¹‡á¸• itehi_ sappaÃ±Ã±ehiyeva saha Ä• vaseyya saá¹ƒvaseyyÄ•

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. parihÄ• nasuttavaá¹‡á¹‡anÄ•

<79> dasame __parihÄ• nÄ• ya saá¹ƒvattantÄ«_ti avuddhiyÄ• bhavanti, maggÄ• dhigama
adhigatassa pana maggassa parihÄ• ni nÄ• ma natthi. ``tayo dhammÄ• â€™â€™ ti dhamm
uddiá¹-á¹-hadhamme puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya vibhajanto __ ``idha, bhikkh
_tiÄ• dimÄ• ha.

tattha \Ne 217/ kammaá¹ƒ Ä• ramitabbato Ä• rÄ• mo etassÄ• ti __kammÄ• rÄ• mo_. kamm
kammÄ• rÄ• mataá¹ƒ kammÄ• bhiratiá¹ƒ anuyutto payuttoti \Be 235/ __kammÄ• rÄ• matam
itikattabbaá¹ƒ kammaá¹ƒ, seyyathidaá¹ƒ --- cÄ«varavicÄ• raá¹‡aá¹ƒ, cÄ«varakaraá¹‡aá¹ƒ, u
pattatthavikaá¹ƒ, aá¹ƒsabandhanaá¹ƒ, kÄ• yabandhanaá¹ƒ, dhamakaraá¹‡aá¹ƒ, Ä• dhÄ• ra
sammajjanÄ«ti evamÄ• dÄ«naá¹ƒ upakaraá¹‡Ä• naá¹ƒ karaá¹‡aá¹ƒ, yaÃ±ca vihÄ• re
khaá¹‡á¸• aphullÄ• dipaá¹-isaá¹…kharaá¹‡aá¹ƒ \Ee II 68/. ekacco hi etÄ• ni karonto sakalac
karoti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yo pana etesaá¹ƒ karaá¹‡avelÄ• yameva etÄ• ni kar
uddesaá¹ƒ gaá¹‡hÄ• ti, sajjhÄ• yavelÄ• yaá¹ƒ sajjhÄ• yati, cetiyaá¹…gaá¹‡avattÄ• dikaraá¹
cetiyaá¹…gaá¹‡avattÄ• dÄ«ni karoti, manasikÄ• ravelÄ• yaá¹ƒ manasikÄ• raá¹ƒ karoti sabb
pÄ• rihÄ• riyakammaá¹-á¹-hÄ• ne vÄ• , na so kammÄ• rÄ• mo nÄ• ma. tassa taá¹ƒ ---

``yÄ• ni kho pana tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒkaraá¹‡Ä«yÄ• ni, tatth
tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹ƒvidhÄ• tuâ€
10.18) ---

Ä• dinÄ• satthÄ• rÄ• anuÃ±Ã±Ä• takaraá¹‡ameva hoti.

__bhassÄ• rÄ• mo_ti yo bhagavatÄ• paá¹-ikkhittarÄ• jakathÄ• divasena rattindivaá¹ƒ vÄ«ti
pariyantakÄ• rÄ« na hotÄ«ti bhassÄ• rÄ• mo nÄ• ma. yo pana rattimpi divÄ• pi dhammaá¹ƒ
vissajjeti, ayaá¹ƒ appabhasso bhasse pariyantakÄ• rÄ«yeva. kasmÄ• ? ``sannipatitÄ• naá¹ƒ
karaá¹‡Ä«yaá¹ƒ --- dhammÄ« vÄ• kathÄ• , ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti (MN I 2
paá¹-ipannoti.

__niddÄ• rÄ• mo_ti yo yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ,
anuyuÃ±jati, yo ca gacchantopi nisinnopi á¹-hitopi thinamiddhÄ• bhibhÅ«to niddÄ• yati, ayaá
yassa pana karajakÄ• yagelaÃ±Ã±ena cittaá¹ƒ bhavaá¹…gaá¹ƒ otarati, nÄ• yaá¹ƒ niddÄ• rÄ

``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, aggivessana, gimhÄ• naá¹ƒ pacchime mÄ• se pacchÄ• l
piá¹‡á¸• apÄ• tappaá¹-ikkanto catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• dakkh
sampajÄ• no niddaá¹ƒ okkamitÄ• â€™â€™ ti (MN I 387).

ettha \Be 236/ \Ne 218/ ca puthujjanakalyÄ• á¹‡akopi sekhotveva veditabbo. tasmÄ• tassa
visesÄ• dhigamassa itaresaá¹ƒ upari visesÄ• dhigamassa ca parihÄ• nÄ• ya vattantÄ«ti ved
vuttavipariyÄ• yena atthavibhÄ• vanÄ• veditabbÄ• .

gÄ• thÄ• su __uddhato_ti cittavikkhepakarena uddhaccena uddhato avÅ«pasanto. __appal
anuÃ±Ã±Ä• tassapi vuttappakÄ• rassa kiccassa yuttappayuttakÄ• leyeva karaá¹‡ato appaki
__appamiddho_ti \Ee II 69/ ``divasaá¹ƒ caá¹…kamena nisajjÄ• yÄ• â€™â€™ tiÄ• dinÄ• vut
niddÄ• rahito assa. __anuddhato_ti bhassÄ• rÄ• matÄ• ya uppajjanakacittavikkhepassa abh
parivajjanena na uddhato vÅ«pasantacitto, samÄ• hitoti attho. sesaá¹ƒ pubbe vuttanayattÄ•
imasmiá¹ƒ vagge paá¹-hamadutiyapaÃ±camachaá¹-á¹-hasattamaaá¹-á¹-hamanavamesu sut
itaresu vaá¹-á¹-avivaá¹-á¹-aá¹ƒ.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1. vitakkasuttavaá¹‡á¹‡anÄ•

<80> catutthavaggassa \Ne 219/ paá¹-hame __akusalavitakkÄ• _ti akosallasambhÅ«tÄ• vi
attho. __anavaÃ±Ã±attipaá¹-isaá¹ƒyutto_ti ettha __anavaÃ±Ã±attÄ«_ti anavaÃ±Ã±Ä• pareh
aparibhÅ«tatÄ• , ``aho vata maá¹ƒ pare na avajÄ• neyyuâ€™â€™ nti evaá¹ƒ pavatto icchÄ•
anavaÃ±Ã±attiyÄ• paá¹-isaá¹ƒyutto saá¹ƒsaá¹-á¹-ho, taá¹ƒ vÄ• Ä• rabbha pavatto anavaÃ±
vitakko. tasmÄ• ``kathaá¹ƒ nu kho maá¹ƒ pare gahaá¹-á¹-hÄ• ceva pabbajitÄ• ca na oraka
sambhÄ• vanakamyatÄ• ya icchÄ• cÄ• re, á¹-hatvÄ• pavattitavitakkassetaá¹ƒ adhivacanaá
__lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto_ti cÄ«varÄ• dilÄ• bhena ceva sakkÄ• rena ca kitt
Ä• rammaá¹‡akaraá¹‡avasena paá¹-isaá¹ƒyutto. __parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto_ti pa
anuddayatÄ• patirÅ«pakena gehasitapemena paá¹-isaá¹ƒyutto. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ

``saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hi rÄ• jamahÄ• mattehi brÄ• hmaá¹‡ehi gahapatikehi titthiy
sahanandÄ« sahasokÄ«, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraá¹‡Ä
Ä• pajjatÄ«â€™â€™ ti (SN b III 3; b IV 241; Vibh 888).

gÄ• thÄ• su anavaÃ±Ã±attiyÄ• paá¹-isaá¹ƒyutto puggalo __anavaÃ±Ã±attisaá¹ƒyutto_. lÄ•
gÄ• ravo etassa, na dhammeti __lÄ• bhasakkÄ• ragÄ• ravo_. sukhadukkhesu amÄ• saha b
upaá¹-á¹-hÄ• kÄ• . tehi gehasitapemavasena saha nandanasÄ«lo __sahanandÄ« amaccehi
parÄ• nuddayatÄ• paá¹-isaá¹ƒyuttaá¹ƒ vitakkaá¹ƒ dasseti. __Ä• rÄ• saá¹ƒyojanakkhayÄ• _
abhibhÅ«to puggalo saá¹ƒyojanakkhayato arahattato dÅ«re, tassa taá¹ƒ dullabhanti attho.

__puttapasu_nti putte ca pasavo ca. puttasaddena cettha dÄ• rÄ• dayo; pasusaddena
assamahiá¹ƒsakhettavatthÄ• dayo \Ne 220/ ca saá¹…gahitÄ• . __vivÄ• he_ti vivÄ• hakÄ• rÄ
saá¹…gahito. __saá¹ƒharÄ• nÄ«_ti pariggahÄ• ni, parikkhÄ• rasaá¹…gahÄ• nÄ«ti attho. ``s
paá¹-hanti, mittasanthavÄ• nÄ«ti attho. sabbattha hitvÄ• ti sambandho. __bhabbo so tÄ• dis
yathÄ• vuttaá¹ƒ sabbaá¹ƒ papaÃ±caá¹ƒ pariccajitvÄ• yathÄ• satthÄ• rÄ• vuttÄ• ya sammÄ
passitabbato tÄ• diso saá¹ƒsÄ• re bhayaá¹ƒ ikkhatÄ«ti __bhikkhu uttamaá¹ƒ sambodhiá¹ƒ_
arahati.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sakkÄ• rasuttavaá¹‡á¹‡anÄ•

<81> dutiye __sakkÄ• renÄ• _ti sakkÄ• rena hetubhÅ«tena, atha vÄ• __sakkÄ• renÄ• _ti s
sakkÄ• rahetukena vÄ• . sakkÄ• raÃ±hi nissÄ• ya \Be 238/ idhekacce puggalÄ• pÄ• picchÄ
á¹-hatvÄ• ``sakkÄ• raá¹ƒ nibbattessÄ• mÄ• â€™â€™ ti anekavihitaá¹ƒ anesanaá¹ƒ appatir
cutÄ• apÄ• yesu nibbattanti, apare yathÄ• sakkÄ• raá¹ƒ labhitvÄ• tannimittaá¹ƒ mÄ• nama
pamÄ• daá¹ƒ Ä• pajjitvÄ• ito cutÄ• apÄ• yesu nibbattanti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``s
pariyÄ• dinnacittÄ• â€™â€™ ti. tattha __abhibhÅ«tÄ• _ti ajjhotthaá¹-Ä• . __pariyÄ• dinnacit
icchÄ• cÄ• rena mÄ• namadÄ• dinÄ• ca khayaá¹ƒ pÄ• pitakusalacittÄ• . atha vÄ• __pariyÄ
parito Ä• dinnacittÄ• , vuttappakÄ• rena akusalakoá¹-á¹-hÄ• sena yathÄ• kusalacittassa up
evaá¹ƒ samantato gahitacittasantÄ• nÄ• ti attho. __asakkÄ• renÄ• _ti hÄ«á¸·etvÄ• paribhav
pavattitena asakkÄ• rena hetunÄ• , asakkÄ• rahetukena vÄ• mÄ• nÄ• dinÄ• . __sakkÄ• re
pavattitena sakkÄ• rena kehici pavattitena asakkÄ• rena ca. ye hi kehici paá¹-hamaá¹ƒ sakk
asÄ• rabhÄ• vaá¹ƒ Ã±atvÄ• pacchÄ• asakkatÄ• honti, tÄ• dise sandhÄ• ya vuttaá¹ƒ ``sak
cÄ• â€™â€™ ti.

ettha sakkÄ• rena abhibhÅ«tÄ• devadattÄ• dayo nidassetabbÄ• . vuttampi cetaá¹ƒ ---

``phalaá¹ƒ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti || (SN a I 183; AN a I

sÄ• dhÅ«naá¹ƒ \Ne 221/ upari katena asakkÄ• rena abhibhÅ«tÄ• daá¹‡á¸• akÄ«rÄ• jakÄ• nidassetabbÄ• . vuttampi cetaá¹ƒ ---

``kisaÃ±hi vacchaá¹ƒ avakiriya daá¹‡á¸• akÄ«,

ucchinnamÅ«lo sajano saraá¹-á¹-ho.

kukkuá¸·anÄ• me nirayamhi paccati,

tassa phuliá¹…gÄ• ni patanti kÄ• ye ||

``yo \Be 239/ saÃ±Ã±ate pabbajite avaÃ±cayi,

dhammaá¹ƒ bhaá¹‡ante samaá¹‡e adÅ«sake.

taá¹ƒ nÄ• á¸·ikeraá¹ƒ sunakhÄ• parattha,

saá¹…gamma khÄ• danti viphandamÄ• naá¹ƒâ€™â€™ || (J II 17.70-71).

``upahacca manaá¹ƒ majjho, mÄ• taá¹…gasmiá¹ƒ yasassine.

sapÄ• risajjo ucchinno, majjhÄ• raÃ±Ã±aá¹ƒ tadÄ• ahÅ«â€™â€™ ti || (J II 19.96).

sakkÄ• rena ca asakkÄ• rena ca abhibhÅ«tÄ• aÃ±Ã±atitthiyÄ• nÄ• á¹-aputtÄ• dayo nidas

gÄ• thÄ• su \Ee II 72/ __ubhaya_nti ubhayena sakkÄ• rena ca asakkÄ• rena ca. __samÄ• calati, ekaggabhÄ• vena tiá¹-á¹-hati. kassa pana na calatÄ«ti Ä• ha ``appamÄ• davihÄ• rino pamÄ• dakaradhammÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ suá¹-á¹-hu pahÄ«nattÄ• appamÄ• davih lokadhammehi na vikampati. __sukhumadiá¹-á¹-hivipassaka_nti phalasamÄ• pattiatthaá¹ƒ s paÃ±Ã±Ä• ya abhiá¹‡haá¹ƒ pavattavipassanattÄ• sukhumadiá¹-á¹-hivipassakaá¹ƒ. __upÄ• catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ khayaá¹ƒ pariyosÄ• nabhÅ«taá¹ƒ arahattaphalaá¹ƒ Ä• ram upÄ• dÄ• nakkhayÄ• rÄ• maá¹ƒ. sesaá¹ƒ vuttanayameva.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. devasaddasuttavaá¹‡á¹‡anÄ•

<82> tatiye \Ne 222/ __devesÅ«_ti á¹-hapetvÄ• arÅ«pÄ• vacaradeve ceva asaÃ±Ã±adeve
upapattidevesu. __devasaddÄ• _ti devÄ• naá¹ƒ pÄ«tisamudÄ• hÄ• rasaddÄ• . __niccharan
Ä• lÄ• pasallÄ• pavasena pavattanti. __samayÄ• samayaá¹ƒ upÄ• dÄ• yÄ• _ti samayato s
vuttaá¹ƒ hoti --- yasmiá¹ƒ kÄ• le á¹-hitÄ• te devÄ• taá¹ƒ kÄ• laá¹ƒ Ä• gamma naá¹ƒ passis
samayaá¹ƒ sampattaá¹ƒ Ä• gammÄ• ti. ``samayaá¹ƒ samayaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti
240/ taá¹ƒ taá¹ƒ samayaá¹ƒ paá¹-iccÄ• ti attho. __yasmiá¹ƒ samaye_ti yadÄ• ``aá¹-á¹-hikaá
kÄ• mÄ• â€™â€™ tiÄ• dinÄ• (MN I 234; Vin IV 417), ``sambÄ• dho gharÄ• vÄ• soâ€™â€™
ca kÄ• mesu gharÄ• vÄ• se ca Ä• dÄ«navÄ• , tappaá¹-ipakkhato nekkhamme Ä• nisaá¹ƒsÄ
tasmiá¹ƒ samaye. tadÄ• hissa ekantena pabbajjÄ• ya cittaá¹ƒ namati. __ariyasÄ• vako_ti a
bhagavato sÄ• vako, sÄ• vakabhÄ• vaá¹ƒ upagantukÄ• mo, ariyasÄ• vako vÄ• avassaá¹ƒb
antimabhavikaá¹ƒ sÄ• vakabodhisattaá¹ƒ sandhÄ• ya ayamÄ• rambho. __kesamassuá¹ƒ oh
ohÄ• retvÄ• apanetvÄ• . __kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• _ti kasÄ• yena rattatÄ
carantÄ• naá¹ƒ anucchavikÄ• ni vatthÄ• ni nivÄ• setvÄ• ceva pÄ• rupitvÄ• ca. __agÄ• ras
cetetÄ«_ti agÄ• rasmÄ• gharÄ• nikkhamitvÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ pabbajeyyanti p
pakappeti, pabbajatÄ«ti attho. ettha ca yasmÄ• agÄ• rassa hitaá¹ƒ kasivaá¹‡ijjÄ• dikamma
taÃ±ca pabbajjÄ• ya natthi, tasmÄ• pabbajjÄ• anagÄ• riyanti Ã±Ä• tabbÄ• .

__mÄ• renÄ• _ti kilesamÄ• rena. __saá¹…gÄ• mÄ• ya cetetÄ«_ti yujjhanatthÄ• ya cittaá¹ƒ
abhivijetuá¹ƒ sannayhati. yasmÄ• pana evarÅ«passa paá¹-ipajjanakapuggalassa devaputta
upakkamati, tasmÄ• tassapi vasena mÄ• renÄ• ti ettha devaputtamÄ• renÄ• tipi attho vedit
icchÄ• vighÄ• taá¹ƒ karissatevÄ• ti. yasmÄ• pana pabbajitadivasato paá¹-á¹-hÄ• ya khurag
sÄ«lÄ• ni samÄ• diyanto parisodhento samathavipassanÄ• su kammaá¹ƒ karonto yathÄ• ra
tadaá¹…gappahÄ• navikkhambhanappahÄ• nÄ• naá¹ƒ vasena kilesamÄ• raá¹ƒ paripÄ• teti
sampahÄ• rassa abhÄ• vato, tasmÄ• vuttaá¹ƒ ``mÄ• rena saddhiá¹ƒ saá¹…gÄ• mÄ• ya cet

__sattanna_nti koá¹-á¹-hÄ• sato sattannaá¹ƒ, pabhedato pana te sattatiá¹ƒsa honti. kathaá
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• \Ne 223/, ariyo aá¹-á¹-haá¹…giko maggoti. evaá¹ƒ pabhedato sattatiá¹ƒsavid
satipaá¹-á¹-hÄ• nÄ• dikoá¹-á¹-hÄ• sato satteva hontÄ«ti vuttaá¹ƒ ``sattannaâ€™â€™ nti. __
bujjhanaá¹-á¹-hena bodhÄ«ti laddhanÄ• massa ariyapuggalassa maggaÃ±Ä• á¹‡asseva vÄ
74/ bodhipakkhiyÄ• naá¹ƒ \Be 241/, bodhikoá¹-á¹-hÄ• siyÄ• nanti attho. ``bodhipakkhikÄ• na
bodhipakkhavantÄ• naá¹ƒ, bodhipakkhe vÄ• niyuttÄ• nanti attho. __bhÄ• vanÄ• nuyogama
ussukkÄ• petvÄ• ariyamaggabhÄ• vanÄ• nuyogamanuyutto. vipassanÄ• kkhaá¹‡e hi satipa
bodhipakkhiyÄ• nÄ• ma, maggakkhaá¹‡eyeva pana te nippariyÄ• yena bodhipakkhiyÄ• nÄ

__Ä• savÄ• naá¹ƒ khayÄ• _ti kÄ• mÄ• savÄ• dÄ«naá¹ƒ sabbesaá¹ƒ Ä• savÄ• naá¹ƒ khayÄ
kilesÄ• khÄ«á¹‡Ä• yeva honti. tena arahattamaggo vutto hoti. __anÄ• sava_nti Ä• savavira
paÃ±Ã±Ä• vimutti_nti ettha cetovacanena arahattaphalasamÄ• dhi, paÃ±Ã±Ä• vacanena ta
vuttÄ• . tattha samÄ• dhi rÄ• gato vimuttattÄ• cetovimutti, paÃ±Ã±Ä• avijjÄ• ya vimuttattÄ•
veditabbÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yo hissa, bhikkhave, samÄ• dhi, tadassa samÄ• dhindriyaá¹ƒ. yÄ• hissa, bhikkhave, paÃ±
paÃ±Ã±indriyaá¹ƒ. iti kho, bhikkhave, rÄ• gavirÄ• gÄ• cetovimutti, avijjÄ• virÄ• gÄ• paÃ±Ã
c V 516).

apicettha samathaphalaá¹ƒ cetovimutti, vipassanÄ• phalaá¹ƒ paÃ±Ã±Ä• vimuttÄ«ti veditabb
dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• _ti attanÄ• y
paÃ±Ã±Ä• ya paccakkhaá¹ƒ katvÄ• aparappaccayena Ã±atvÄ• . __upasampajja viharatÄ«
viharati. __tameva saá¹…gÄ• masÄ«saá¹ƒ abhivijiya ajjhÄ• vasatÄ«_ti mÄ• raá¹ƒ abhivijinit
tena katasaá¹…gÄ• masaá¹…khÄ• tassa ariyamaggassa sÄ«sabhÅ«taá¹ƒ arahattaphalasa
abhibhavanto Ä• vasati, samÄ• pajjati icceva attho. ime ca devasaddÄ• diá¹-á¹-hasaccesu
visesato suddhÄ• vÄ• sadevesÅ«ti veditabbaá¹ƒ.

gÄ• thÄ• su __mahanta_nti sÄ«lÄ• diguá¹‡amahattena mahantaá¹ƒ. __vÄ«tasÄ• rada_nti
kilesÄ• naá¹ƒ abhÄ• vena vigatasÄ• rajjaá¹ƒ apagatamaá¹…kubhÄ• vaá¹ƒ. __purisÄ• jaÃ±
assÄ• jÄ• nÄ«yÄ• dayo viya purisesu Ä• jÄ• nÄ«yabhÅ«tÄ• \Be 242/ uttamapurisÄ• . __du
jetuá¹ƒ asakkuá¹‡eyyaá¹ƒ kilesavÄ• hiniá¹ƒ abhibhavi ajjhotthari. ``ajjayÄ«â€™â€™ tipi paá
attho. __jetvÄ• na maccuno_ \Ne 224/ __senaá¹ƒ, vimokkhena anÄ• vara_nti lokattayÄ• bh
diyaá¸• á¸• hasahassÄ• divibhÄ• gato ca vipulattÄ• aÃ±Ã±ehi Ä• varituá¹ƒ paá¹-isedhetuá¹
anÄ• varaá¹ƒ, maccuno mÄ• rassa senaá¹ƒ vimokkhena ariyamaggena jetvÄ• yo tvaá¹ƒ du
te purisÄ• jaÃ±Ã±Ä• ti sambandho.

__itÄ«_ti vuttappakÄ• rena. __hi_-iti nipÄ• tamattaá¹ƒ. etaá¹ƒ __pattamÄ• nasaá¹ƒ_ adhiga
khÄ«á¹‡Ä• savaá¹ƒ __devatÄ• _ __namassantÄ«_ti vuttamevatthaá¹ƒ nigamanavasena das
iminÄ• kÄ• raá¹‡ena. kiá¹ƒ pana etaá¹ƒ kÄ• raá¹‡aá¹ƒ? namucisenÄ• vijayena pattamÄ• na
taá¹ƒ devatÄ• namassantÄ«ti attho. idÄ• ni taá¹ƒ kÄ• raá¹‡aá¹ƒ phalato dassetuá¹ƒ __ ``ta
yena maccuvasaá¹ƒ vajeâ€™â€™ _ti vuttaá¹ƒ. tassattho --- yasmÄ• tassa purisÄ• jaÃ±Ã±a
gavesantÄ• pi devÄ• aá¹‡umattampi taá¹ƒ kÄ• raá¹‡aá¹ƒ na passanti, yena so maccuno m
upagaccheyya. tasmÄ• taá¹ƒ visuddhidevÄ• namassantÄ«ti.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paÃ±capubbanimittasuttavaá¹‡á¹‡anÄ•

<83> catutthe __yadÄ• _ti yasmiá¹ƒ kÄ• le. __devo_ti upapattidevo. tayo hi devÄ• --- samm
upapattidevÄ• , visuddhidevÄ• ti. tesu __sammutidevÄ• _ nÄ• ma rÄ• jÄ• no khattiyÄ• . __u
cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya taduparidevÄ• . __visuddhidevÄ• _ nÄ• ma khÄ«á¹‡
kÄ• mÄ• vacaradevo adhippeto. tena vuttaá¹ƒ ``devoti upapattidevoâ€™â€™ ti. __devakÄ•
devaá¹-á¹-hÄ• nato vÄ• , devalokatoti attho. samÅ«hanivÄ• savÄ• cako hi ayaá¹ƒ kÄ• yasa
II 76/ maraá¹‡adhammo, Ä• yukkhayena vÄ• puÃ±Ã±akkhayena vÄ• upaá¹-á¹-hitamaraá¹‡

__paÃ±cassa_ \Be 243/ __pubbanimittÄ• ni pÄ• tubhavantÄ«_ti assa upaá¹-á¹-hitamaraá¹‡
maraá¹‡assa pubbanimittÄ• ni uppajjanti, pakÄ• sÄ• ni vÄ• honti. __mÄ• lÄ• milÄ• yantÄ«
majjhanhikasamaye Ä• tape khittÄ• viya milÄ• tÄ• vihatasobhÄ• honti.

__vatthÄ• ni kilissantÄ«_ti saradasamaye vigatavalÄ• hake Ä• kÄ• se abbhussakkamÄ• na
\Ne 225/ nÄ• nÄ• virÄ• gavaá¹‡á¹‡Ä• ni tena nivatthapÄ• rutavatthÄ• ni taá¹ƒ khaá¹‡aá¹ƒye
madditÄ• ni viya vihatappabhÄ• ni malinÄ• ni honti.

__kacchehi sedÄ• muccantÄ«_ti suparisuddhajÄ• timaá¹‡i viya susikkhitasippÄ• cariyarac
viya ca pubbe sedamalajallikÄ• rahitasarÄ«rassa tasmiá¹ƒ khaá¹‡e ubhohi kacchehi sedadh
paggharanti. na kevalaÃ±ca kacchehiyeva, sakalasarÄ«ratopi panassa sedajalakaá¹‡á¹‡ikÄ
Ä• muttamuttÄ• jÄ• lagavacchito viya tassa kÄ• yo hoti.

__kÄ• ye dubbaá¹‡á¹‡iyaá¹ƒ okkamatÄ«_ti pubbe paá¹-isandhito paá¹-á¹-hÄ• ya yathÄ• nu
dviyojanaá¹ƒ yÄ• va dvÄ• dasayojanamattampi padesaá¹ƒ Ä• bhÄ• ya pharitvÄ• vijjotamÄ•
khaá¹‡á¸• iccapÄ• liccÄ• divirahito, na sÄ«taá¹ƒ na uá¹‡haá¹ƒ upaghÄ• takaá¹ƒ, devadhÄ«t
viya hoti, devaputto vÄ«sativassuddesiko viya, taá¹ƒ khaá¹‡aá¹ƒyeva nippabhe nitteje kÄ• y
anupavisati saá¹‡á¹-hÄ• ti.

__sake devo devÄ• sane nÄ• bhiramatÄ«_ti attano accharÄ• gaá¹‡ehi saddhiá¹ƒ kÄ«á¸·an
ramati, na cittassÄ• daá¹ƒ labhati. tassa kira manussagaá¹‡anÄ• ya sattahi divasehi maraá¹
imÄ• ni pubbanimittÄ• ni pÄ• tubhavanti. so tesaá¹ƒ uppattiyÄ• ``evarÅ«pÄ• ya nÄ• ma sar
bhavissÄ• mÄ«â€™â€™ ti balavasokÄ• bhibhÅ«to hoti. tenassa kÄ• ye mahÄ• pariá¸·Ä• ho
sabbato gattehi sedÄ• muccanti. cirataraá¹ƒ kÄ• laá¹ƒ aparicitadukkho taá¹ƒ adhivÄ• setuá
``dayhÄ• mi dayhÄ• mÄ«â€™â€™ ti kandanto paridevanto katthaci assÄ• daá¹ƒ alabhanto
tahiá¹ƒ Ä• hiá¹‡á¸• ati. ekacco satiá¹ƒ upaá¹-á¹-hapetvÄ• \Be 244/ kÄ• yavÄ• cÄ• hi vikÄ• n
piyavippayogadukkhaá¹ƒ asahanto vihaÃ±Ã±amÄ• no vicarati.

imÄ• ni pana pubbanimittÄ• ni yathÄ• loke mahÄ• puÃ±Ã±Ä• naá¹ƒ rÄ• jarÄ• jamahÄ• ma

ukkÄ• pÄ• tabhÅ«micÄ• lacandaggÄ• hÄ• dÄ«ni nimittÄ• ni paÃ±Ã±Ä• yanti, na sabbesaá¹
mahesakkhadevÄ• naá¹ƒyeva paÃ±Ã±Ä• yati. uppannÄ• ni ca tÄ• ni ``imÄ• ni maraá¹‡assa
ti keci devÄ• jÄ• nanti, na sabbe. tattha yo mandena kusalakammena nibbatto, so ``idÄ• ni
nibbattissÄ• mÄ«â€™â€™ â€™ ti bhÄ• yati. yo pana mahÄ• puÃ±Ã±o, so ``bahuá¹ƒ mayÄ•
rakkhitaá¹ƒ, puÃ±Ã±aá¹ƒ upacitaá¹ƒ, ito cutassa me sugatiyeva pÄ• á¹-ikaá¹…khÄ• â€™â€™
na vikampati. evaá¹ƒ upaá¹-á¹-hitapubbanimittaá¹ƒ pana taá¹ƒ gahetvÄ• devatÄ• nandana
sabbadevalokesu nandanavanaá¹ƒ atthiyeva.

__tÄ«hi vÄ• cÄ• hi anumodentÄ«_ti idÄ• ni vuccamÄ• nehi tÄ«hi vacanehi anumodenti, mo
assÄ• senti, abhivadanavasena vÄ• taá¹ƒkhaá¹‡Ä• nurÅ«paá¹ƒ pamodaá¹ƒ karonti. keci pa
padassa ``ovadantÄ«â€™â€™ ti vadanti. __ito_ti devalokato. __bho_ti Ä• lapanaá¹ƒ. __sug
manussalokaá¹ƒ sandhÄ• ya vadanti. __gacchÄ• _ti paá¹-isandhiggahaá¹‡avasena upehi.

__evaá¹ƒ vutte_ti evaá¹ƒ tadÄ• tehi devehi tassa ``ito bho sugatiá¹ƒ gacchÄ• â€™â€™ tiÄ
bhagavatÄ• vutte __aÃ±Ã±ataro_ nÄ• magottena apÄ• kaá¹-o tassaá¹ƒ parisÄ• yaá¹ƒ nisin
bhikkhu ``ete sugatiÄ• dayo bhagavatÄ• avisesato vuttÄ• avibhÅ«tÄ• , handa te vibhÅ«tat
ti etaá¹ƒ ``kiá¹ƒnu kho, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca. saddhÄ• diguá¹‡avisesapa
devÅ«papattihetuto ca manussattaá¹ƒ devÄ• naá¹ƒ \Ee II 78/ abhisammatanti Ä• ha __ ``ma
devÄ• naá¹ƒ sugatigamanasaá¹…khÄ• taâ€™â€™ _nti.

__sugatigamanasaá¹…khÄ• ta_nti ``sugatigamanaâ€™â€™ nti sammÄ• kathitaá¹ƒ, vaá¹‡
__yaá¹ƒ manussabhÅ«to_ti ettha __ya_nti kiriyÄ• parÄ• masanaá¹ƒ, tena __paá¹-ilabhatÄ«
paá¹-ilabhanakiriyÄ• Ä• masÄ«yati, yo saddhÄ• paá¹-ilÄ• bhoti attho. __manussabhÅ«to_ti
manussabhÄ• vaá¹ƒ vÄ• \Be 245/ patto. yasmÄ• devaloke uppannÄ• naá¹ƒ tathÄ• gatassa
dullabhÄ• savanÄ• ya, na tathÄ• manussÄ• naá¹ƒ, tasmÄ• vuttaá¹ƒ ``manussabhÅ«toâ€™
dhammavinaye_ti tathÄ• gatena bhagavatÄ• desite sikkhattayasaá¹…gahe sÄ• sane. taÃ±
dhammo ca, Ä• sayÄ• nurÅ«paá¹ƒ vineyyÄ• naá¹ƒ vinayanato vinayo cÄ• ti dhammavinayo
dhammato anapetattÄ• dhammaá¹ƒ apparajakkhajÄ• tikaá¹ƒ vinetÄ«ti dhammavinayo. dha
daá¹‡á¸• asatthehÄ«ti dhammavinayo, dhammayutto vÄ• vinayoti dhammavinayo, dhammÄ
maggaphalanibbÄ• nÄ• ya vinayoti dhammavinayo, mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä
vinayoti dhammavinayo. dhammo vÄ• bhagavÄ• dhammabhÅ«to dhammakÄ• yo dhamma
takkiyÄ• nanti dhammavinayo, dhamme vÄ• maggaphale nipphÄ• detabbavisayabhÅ«te vÄ
dhammavinayoti vuccati. tasmiá¹ƒ dhammavinaye.

__saddhaá¹ƒ_ \Ne 227/ __paá¹-ilabhatÄ«_ti ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™
uppÄ• deti. saddho hi imasmiá¹ƒ dhammavinaye yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• no
diá¹-á¹-hadhammikasamparÄ• yikaparamatthe Ä• rÄ• dhessati. __suladdhalÄ• bhasaá¹…kh
hiraÃ±Ã±asuvaá¹‡á¹‡akhettavatthÄ• dilÄ• bho sattÄ• naá¹ƒ upabhogasukhaá¹ƒ Ä• vahati, k

paá¹-ibÄ• hati, dhanadÄ• liddiyaá¹ƒ vÅ«pasameti, muttÄ• diratanapaá¹-ilÄ• bhahetu hoti, lok
evaá¹ƒ lokiyalokuttarÄ• saddhÄ• pi yathÄ• sambhavaá¹ƒ lokiyalokuttaraá¹ƒ vipÄ• kasukhan
paá¹-ipannÄ• naá¹ƒ \Ee II 79/ jÄ• tijarÄ• didukkhaá¹ƒ paá¹-ibÄ• hati, guá¹‡adÄ• liddiyaá¹ƒ v
satisambojjhaá¹…gÄ• diratanapaá¹-ilÄ• bhahetu hoti, lokasantatiÃ±ca Ä• vahati. vuttaÃ±het

``saddho sÄ«lena sampanno, yaso bhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jitoâ€™â€™ ti || (Dhp 303).

evaá¹ƒ saddhÄ• paá¹-ilÄ• bhassa suladdhalÄ• bhatÄ• veditabbÄ• . yasmÄ• panÄ• yaá¹ƒ
anaÃ±Ã±asÄ• dhÄ• raá¹‡o sabbasampattihetu, lokiyassa ca hiraÃ±Ã±asuvaá¹‡á¹‡Ä• didha
saddhoyeva hi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• uá¸·Ä• ruá¸·Ä• ravittÅ«pakaraá¹‡Ä• ni a
\Be 246/ paresaÃ±ca atthameva sampÄ• deti. assaddhassa pana tÄ• ni anatthÄ• vahÄ• ni h
cÄ• ti, evampi saddhÄ• ya suladdhalÄ• bhatÄ• veditabbÄ• . tathÄ• hi ---

``saddhÄ• bandhati pÄ• theyyaá¹ƒâ€™â€™. (SN a I 79).

``saddhÄ• dutiyÄ• purisassa hotÄ«â€™â€™ ti ca. (SN a I 36, 59).

``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€™ nti ca. (SN a I 73; Sn 184).

``saddhÄ• hattho mahÄ• nÄ• goâ€™â€™ ti ca. (AN b VI 43; Th 694).

``saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hÄ«â€™â€™ ti ca. (SN a I 197; Sn 77).

``saddhesiko, bhikkhave, ariyasÄ• vakoâ€™â€™ ti (AN b 7.67) ca.

``saddhÄ• ya tarati oghaâ€™â€™ nti ca. (SN a I 246) ---

anekesu á¹-hÄ• nesu anekehi kÄ• raá¹‡ehi saddhÄ• saá¹ƒvaá¹‡á¹‡itÄ• .

idÄ• ni yÄ• ya saddhÄ• ya sÄ• sane kusaladhammesu suppatiá¹-á¹-hito nÄ• ma hoti niyÄ•
dassetuá¹ƒ __ ``sÄ• kho panassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __assÄ• _ti imassa bh
__niviá¹-á¹-hÄ• _ti abhiniviá¹-á¹-hÄ• cittasantÄ• naá¹ƒ anupaviá¹-á¹-hÄ• . __mÅ«lajÄ• tÄ• _
pana saddhÄ• ya mÅ«laá¹ƒ \Ne 228/ nÄ• ma? saddheyyavatthusmiá¹ƒ okappanahetubhÅ«t
sappurisasevanÄ• saddhammassavanaá¹ƒ yonisomanasikÄ• ro dhammÄ• nudhammappaá
sotÄ• pattiyaá¹…gÄ• ni mÅ«lÄ• ni veditabbÄ• ni. __patiá¹-á¹-hitÄ• _ti ariyamaggÄ• dhigame
akampanÄ«yabhÄ• vena avaá¹-á¹-hitÄ• . tenevÄ• ha ``daá¸·hÄ• asaá¹ƒhÄ• riyÄ• â€™â€™

__asaá¹ƒhÄ• riyÄ• _ti kenaci saá¹ƒharituá¹ƒ vÄ• hÄ• petuá¹ƒ vÄ• apanetuá¹ƒ vÄ• asakku
sotÄ• pattimaggasamadhigamaá¹ƒ Ä• sÄ«santÄ• evaá¹ƒ vadanti. attano devaloke kÄ• mas
ariyapuggalaá¹ƒ te icchanti. tenÄ• ha \Ee II 80/ ``ehi, deva, punappunaâ€™â€™ nti.

gÄ• thÄ• su puÃ±Ã±akkhayamaraá¹‡ampi jÄ«vitindriyupacchedeneva hotÄ«ti Ä• ha __ ``ca
_ti. __anumodata_nti anumodantÄ• naá¹ƒ. __manussÄ• naá¹ƒ sahabyata_nti \Be 247/ man
byetÄ«ti sahabyo, sahapavattanako, tassa bhÄ• vo sahabyatÄ• . __niviá¹-á¹-hassÄ• _ti nivi
__yÄ• vajÄ«va_nti yÄ• va jÄ«vitappavattiyÄ• , yÄ• va parinibbÄ• nÄ• ti attho.

__appamÄ• á¹‡a_nti sakkaccaá¹ƒ bahuá¹ƒ uá¸·Ä• raá¹ƒ bahukkhattuÃ±ca karaá¹‡avasena
__nirÅ«padhi_nti kilesÅ«padhirahitaá¹ƒ, suvisuddhaá¹ƒ nimmalanti attho. yasmÄ• pana te
mahaggatakusalaá¹ƒ na icchanti kÄ• malokasamatikkamanato, kÄ• mÄ• vacarapuÃ±Ã±ame
attho veditabbo --- ``ito devalokato cuto manussesu uppajjitvÄ• viÃ±Ã±utaá¹ƒ patto kÄ• yad
sabbaá¹ƒ duccaritaá¹ƒ pahÄ• ya kÄ• yasucaritÄ• diá¹ƒ sabbaá¹ƒ sucaritaá¹ƒ uá¸·Ä• raá¹ƒ v
ariyamaggena Ä• gatasaddho bhavÄ• hÄ«â€™â€™ ti. yasmÄ• pana lokuttaresu paá¹-ham
icchanti attano devalokÅ«papattiyÄ• anativattanato, tasmÄ• tesampi vasena ``appamÄ• á¹
ntipadÄ• naá¹ƒ attho veditabbo --- pamÄ• á¹‡akarÄ• naá¹ƒ diá¹-á¹-hekaá¹-á¹-haoá¸·Ä• rikak
upacchedena __appamÄ• á¹‡aá¹ƒ, _ sattamabhavato vÄ• uppajjanÄ• rahassa khandhÅ«pa
taá¹ƒnibbattakaabhisaá¹…khÄ• rÅ«padhissa taá¹ƒtaá¹ƒmaggavajjhakilesÅ«padhissa ca pah
anibbattanato nirupadhisaá¹…khÄ• tanibbÄ• nasannissitattÄ• ca __nirupadhÄ«_ti.

evaá¹ƒ accantameva apÄ• yadvÄ• rapidhÄ• yakaá¹ƒ kammaá¹ƒ dassetvÄ• idÄ• ni saggas
dassetuá¹ƒ __ ``tato opadhikaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __opadhika_nti upadhivep
attabhÄ• vasampattiyÄ• ceva bhogasampattiyÄ• ca nibbattakanti attho. __upadhÄ«_ti hi a
yathÄ• ha ``santekaccÄ• ni pÄ• pakÄ• ni kammasamÄ• dÄ• nÄ• ni upadhisampattipaá¹-ibÄ
\Ee II 81/ (Vibh 810). kÄ• maguá¹‡Ä• pi. yathÄ• ha ``upadhÄ«hi narassa socanÄ• â€™â€™
tatrÄ• yaá¹ƒ \Ne 229/ vacanattho --- upadhÄ«yati ettha sukhadukkhanti upadhi, attabhÄ• vo
upadhikaraá¹‡aá¹ƒ sÄ«laá¹ƒ etassa, upadhiá¹ƒ vÄ• arahatÄ«ti opadhikaá¹ƒ, puÃ±Ã±aá¹ƒ, t
katvÄ• . kathaá¹ƒ? __dÄ• nena_. dÄ• naÃ±hi itarehi sukaranti evaá¹ƒ vuttaá¹ƒ. dÄ• nenÄ• t
abhayadÄ• nampi vuttaá¹ƒ, na Ä• misadÄ• namevÄ• ti sÄ«lassÄ• pi saá¹…gaho daá¹-á¹-ha
asurakÄ• yahÄ• niá¹ƒ ekanteneva devakÄ• yapÄ• ripÅ«riÃ±ca icchanti, tasmÄ• tassa upÄ•
``aÃ±Ã±epi macce saddhamme, brahmacariye nivesayÄ• â€™â€™ _ti dhammadÄ• ne niyo
kÄ• le devÄ• devaá¹ƒ cavantaá¹ƒ vidÅ« vijÄ• neyyuá¹ƒ, tadÄ• imÄ• ya yathÄ• vuttÄ• ya an
dukkhÄ• panayanakamyatÄ• ya ``deva, ime devakÄ• ye punappunaá¹ƒ uppajjanavasena __
anumodentÄ«ti.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bahujanahitasuttavaá¹‡á¹‡anÄ•

<84> paÃ±came __loke_ti ettha tayo lokÄ• --- sattaloko, saá¹…khÄ• raloko, okÄ• salokoti.
indriyabaddhÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ rÅ«pÄ• rÅ«padhamm
vattamÄ• nÄ• naá¹ƒ samÅ«ho sattaloko, pathavÄ«pabbatÄ• dibhedo okÄ• saloko, ubhayep
tesu sattaloko idha adhippeto. tasmÄ• __loke_ti sattaloke. tatthÄ• pi na devaloke, na brahm
manussalokepi na aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e, imasmiá¹ƒyeva cakkavÄ• á¸·e. tatrÄ• pi na
``puratthimÄ• ya disÄ• ya gajaá¹…galaá¹ƒ nÄ• ma nigamo, tassa aparena mahÄ• sÄ• lÄ• ,
janapadÄ• , orato majjhe; puratthimadakkhiá¹‡Ä• ya disÄ• ya sallavatÄ« nÄ• ma nadÄ«, tat
janapadÄ• , orato majjhe; dakkhiá¹‡Ä• ya disÄ• ya setakaá¹‡á¹‡ikaá¹ƒ nÄ• ma nigamo, tato
janapadÄ• \Ee II 82/, orato majjhe; pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• hmaá
paccantimÄ• janapadÄ• , orato majjhe; uttarÄ• ya disÄ• ya usiraddhajo nÄ• ma pabbato, ta
janapadÄ• , orato majjheâ€™â€™ ti (Vin I 259) evaá¹ƒ paricchinne Ä• yÄ• mato tiyojanasat
aá¸• á¸• hateyyayojanasate parikkhepato navayojanasate majjhimadese uppajjati tathÄ• gat
tathÄ• gatova paccekabuddhÄ• aggasÄ• vakÄ• asÄ«timahÄ• therÄ• buddhamÄ• tÄ• buc
sÄ• rappattÄ• brÄ• hmaá¹‡agahapatikÄ• ettheva uppajjanti. idha pana tathÄ• gatavÄ• rey
nayo labbhati, itaresu ekadesavasena.

__uppajjamÄ• nÄ• _ \Be 249/ \Ne 230/ __uppajjantÄ«_ti idaá¹ƒ pana ubhayampi vippakata
bahujanahitatthÄ• ya uppajjanti, na aÃ±Ã±ena kÄ• raá¹‡enÄ• ti evamettha attho veditabbo.
saddalakkhaá¹‡aá¹ƒ na sakkÄ• aÃ±Ã±ena saddalakkhaá¹‡ena paá¹-ibÄ• hituá¹ƒ.

apica uppajjamÄ• no nÄ• ma uppajjati nÄ• ma uppanno nÄ• mÄ• ti ayaá¹ƒ pabhedo vedital
mahÄ• bhinÄ«hÄ• raá¹ƒ karonto, buddhakare dhamme pariyesanto, pÄ• ramiyo pÅ«rento, p
pariccajanto, Ã±Ä• tatthacariyaá¹ƒ caranto, lokatthacariyaá¹ƒ, buddhatthacariyaá¹ƒ koá¹-iá¹
pÄ• ramiyo pÅ«retvÄ• tusitabhavane tiá¹-á¹-hanto, tato otaritvÄ• carimabhave paá¹-isandh
agÄ• ramajjhe vasanto, abhinikkhamanto, mahÄ• padhÄ• naá¹ƒ padahanto, paripakkaÃ±Ä•
mÄ• rabalaá¹ƒ vidhamento paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaranto, majjhimayÄ•
pacchimayÄ• me paá¹-iccasamuppÄ• de Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• anekÄ• kÄ• raá¹ƒ sabb
sotÄ• pattimaggaá¹ƒ paá¹-ivijjhanto yÄ• va anÄ• gÄ• miphalaá¹ƒ sacchikarontopi __uppajja
arahattamaggakkhaá¹‡e __uppajjati_ nÄ• ma, arahattaphalakkhaá¹‡e pana __uppanno_ nÄ
sÄ• vakÄ• naá¹ƒ viya na paá¹-ipÄ• á¹-iyÄ• iddhividhaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ uppÄ• danakic
arahattamaggena sakalopi buddhaguá¹‡arÄ• si Ä• gatova nÄ• ma hoti. tasmÄ• \Ee II 83/ te
arahattaphalakkhaá¹‡e uppannÄ• nÄ• ma honti. idha arahattaphalakkhaá¹‡aá¹ƒ sandhÄ• y
vutto. uppanno hotÄ«ti ayaÃ±hettha attho.

sÄ• vakopi khÄ«á¹‡Ä• savo sÄ• vakabodhiyÄ• hetubhÅ«te puÃ±Ã±asambhÄ• re sambhar
gatapaccÄ• gatavattaá¹ƒ pÅ«rento carimabhave nibbattanto anukkamena viÃ±Ã±utaá¹ƒ pat

disvÄ• pabbajjÄ• ya cetayamÄ• no pabbajjaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• sÄ«lÄ• dÄ«ni par
samÄ• dÄ• ya vattamÄ• no jÄ• gariyaá¹ƒ anuyuÃ±janto Ã±Ä• á¹‡Ä• ni nibbattento vipassan
heá¹-á¹-himamagge adhigacchantopi __uppajjamÄ• no_ eva nÄ• ma, arahattamaggakkhaá¹
arahattaphalakkhaá¹‡e pana __uppanno_ nÄ• ma. sekkho pana pubbÅ«panissayato paá¹-á
gotrabhuÃ±Ä• á¹‡Ä• __uppajjamÄ• no_ nÄ• ma, paá¹-hamamaggakkhaá¹‡e __uppajjati_ n
paá¹-á¹-hÄ• ya __uppanno_ nÄ• ma. ettÄ• vatÄ• ``tayome, bhikkhave, puggalÄ• loke uppa
ti padÄ• naá¹ƒ attho vutto hoti.

idÄ• ni \Be 250/ __bahujanahitÄ• yÄ• _tiÄ• dÄ«su __bahujanahitÄ• yÄ• _ti mahÄ• janassa
__bahujanasukhÄ• yÄ• _ti mahÄ• janassa sukhatthÄ• ya. __lokÄ• nukampÄ• yÄ• _ti sattalo
katarasattalokassÄ• ti \Ne 231/? yo tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• dhammaá¹ƒ
amatapÄ• naá¹ƒ pivati, tassa. bhagavato hi dhammacakkappavattanasuttantadesanÄ• ya
aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±appamukhÄ• aá¹-á¹-hÄ• rasa brahmakoá¹-iyo dhammaá¹ƒ paá
subhaddaparibbÄ• jakavinayanÄ• dhammaá¹ƒ paá¹-ividdhasattÄ• naá¹ƒ gaá¹‡anÄ• natthi,
mahÄ• samayasuttantadesanÄ• yaá¹ƒ maá¹…galasuttaá¹ƒ, cÅ«á¸·arÄ• hulovÄ• daá¹ƒ, sam
á¹-hÄ• nesu abhisamayaá¹ƒ pattasattÄ• naá¹ƒ paricchedo natthi. evametassa aparimÄ• á¹‡
anukampÄ• ya. sÄ• vakassa pana arahato sekkhassa ca lokÄ• nukampÄ• ya uppatti dhamm
dhammabhaá¹‡á¸• Ä• gÄ• rikÄ• dÄ«hi ca desitadesanÄ• ya paá¹-ivedhappattasattÄ• naá¹ƒ
ca mahÄ• mahindattherÄ• dÄ«hi desitadesanÄ• ya paá¹-ividdhasaccÄ• naá¹ƒ vasena, yÄ•
ca sÄ• sanaá¹ƒ nissÄ• ya saggamokkhamaggesu patiá¹-á¹-hahantÄ• naá¹ƒ vasenapi ayama

apica __bahujanahitÄ• yÄ• _ti bahujanassa hitatthÄ• ya, nesaá¹ƒ paÃ±Ã±Ä• sampattiyÄ•
diá¹-á¹-hadhammikasamparÄ• yikahitÅ«padesakoti. __bahujanasukhÄ• yÄ• _ti bahujanassa
cÄ• gasampattiyÄ• upakaraá¹‡asukhasampadÄ• yakoti. __lokÄ• nukampÄ• yÄ• _ti lokassa
mettÄ• karuá¹‡Ä• sampattiyÄ• mÄ• tÄ• pitaro viya lokassa rakkhitÄ• gopitÄ• ti. __atthÄ• y
devamanussÄ• na_nti idha devamanussaggahaá¹‡ena bhabbapuggale veneyyasatte eva g
nibbÄ• namaggaphalÄ• dhigamÄ• ya tathÄ• gatassa uppatti dassitÄ• paá¹-hamavÄ• re, du
sekkhassa ca vasena yojetabbaá¹ƒ. tattha __atthÄ• yÄ• _ti iminÄ• paramatthÄ• ya, nibbÄ•
__hitÄ• yÄ• _ti taá¹ƒsampÄ• pakamaggatthÄ• yÄ• ti vuttaá¹ƒ hoti. nibbÄ• nasampÄ• pakam
nÄ• ma natthi. __sukhÄ• yÄ• _ti phalasamÄ• pattisukhatthÄ• yÄ• ti vuttaá¹ƒ hoti, tato uttari
vuttaÃ±hetaá¹ƒ ``ayaá¹ƒ samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• koâ€
27; Vibh 804).

__tathÄ• gato_tiÄ• dÄ«naá¹ƒ \Be 251/ padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vutto. __vijjÄ• caraá
tissopi vijjÄ• bhayabherave (MN I 34 Ä• dayo) Ä• gatanayena, chapi vijjÄ• chaá¸·abhiÃ±Ã±
vijjÄ• ambaá¹-á¹-hasutte Ä• gatÄ• ti vijjÄ• hi, sÄ«lasaá¹ƒvarÄ• dÄ«hi, pannarasahi caraá¹‡a
anaÃ±Ã±asÄ• dhÄ• raá¹‡ehi sampanno samannÄ• gatoti __vijjÄ• caraá¹‡asampanno_. sob
á¹-hÄ• naá¹ƒ gatattÄ• , sammÄ• gatattÄ• , sammÄ• gadattÄ• ca __sugato_. sabbathÄ• v

natthi etassa uttaroti __anuttaro_. purisadamme \Ee II 85/ purisaveneyye sÄ• reti vinetÄ«ti
__purisadammasÄ• rathi_. diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ
sabbassÄ• pi neyyassa sabbappakÄ• rena \Ne 232/ sayambhuÃ±Ä• á¹‡ena buddhattÄ• __
vitthÄ• ro pana visuddhimaggato (Vism I 132-133) gahetabbo.

__so dhammaá¹ƒ deseti Ä• di ... pe ... pariyosÄ• nakalyÄ• á¹‡a_nti so bhagavÄ• sattesu k
hitvÄ• pi anuttaraá¹ƒ vivekasukhaá¹ƒ dhammaá¹ƒ deseti. taÃ±ca kho appaá¹ƒ vÄ• bahuá¹ƒ
Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva deseti. kathaá¹ƒ? ekagÄ• thÄ• pi hi samantabhaddakat
Ä• dikalyÄ• á¹‡Ä• , dutiyatatiyehi majjhekalyÄ• á¹‡Ä• , pacchimena pariyosÄ• nakalyÄ• á¹‡
suttaá¹ƒ nidÄ• nena Ä• dikalyÄ• á¹‡aá¹ƒ, nigamanena pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sesena
nÄ• nÄ• nusandhikaá¹ƒ suttaá¹ƒ paá¹-hamena anusandhinÄ• Ä• dikalyÄ• á¹‡aá¹ƒ, pacchin
sesehi majjhekalyÄ• á¹‡aá¹ƒ. sakalopi vÄ• sÄ• sanadhammo attano atthabhÅ«tena sÄ«len
samathavipassanÄ• maggaphalehi majjhekalyÄ• á¹‡o, nibbÄ• nena pariyosÄ• nakalyÄ• á¹‡
Ä• dikalyÄ• á¹‡o, vipassanÄ• maggehi majjhekalyÄ• á¹‡o, phalanibbÄ• nehi pariyosÄ• naka
vÄ• Ä• dikalyÄ• á¹‡o, dhammasudhammatÄ• ya majjhekalyÄ• á¹‡o, saá¹…ghasuppaá¹-ipa
taá¹ƒ sutvÄ• tathattÄ• ya paá¹-ipannena adhigantabbÄ• ya abhisambodhiyÄ• vÄ• Ä• dika
majjhekalyÄ• á¹‡o, sÄ• vakabodhiyÄ• pariyosÄ• nakalyÄ• á¹‡o. suyyamÄ• no cesa nÄ«var
kalyÄ• á¹‡ameva Ä• vahatÄ«ti Ä• dikalyÄ• á¹‡o, paá¹-ipajjiyamÄ• no samathavipassanÄ• s
\Be 252/ sukhameva Ä• vahatÄ«ti majjhekalyÄ• á¹‡o, tathÄ• paá¹-ipanno ca paá¹-ipattiphale
tÄ• dibhÄ• vÄ• vahanato paá¹-ipattiphalenapi kalyÄ• á¹‡ameva Ä• vahatÄ«ti pariyosÄ• naka
ca pabhavasuddhiyÄ• Ä• dikalyÄ• á¹‡o, atthasuddhiyÄ• majjhekalyÄ• á¹‡o, kiccasuddhiyÄ
tena \Ee II 86/ vuttaá¹ƒ ``so dhammaá¹ƒ deseti Ä• di ... pe ... pariyosÄ• nakalyÄ• á¹‡aâ€™â

yaá¹ƒ pana bhagavÄ• dhammaá¹ƒ desento sÄ• sanabrahmacariyaá¹ƒ maggabrahmacariya
dÄ«peti, taá¹ƒ yathÄ• nurÅ«paá¹ƒ atthasampattiyÄ• __sÄ• tthaá¹ƒ, _ byaÃ±janasampattiyÄ
saá¹…kÄ• sana, pakÄ• sana, vivaraá¹‡a, vibhajana, uttÄ• nÄ«karaá¹‡a paÃ±Ã±attiatthapad
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• sabyaÃ±janaá¹ƒ, atthagambhÄ«r
vÄ• sÄ• tthaá¹ƒ, dhammagambhÄ«ratÄ• desanÄ• gambhÄ«ratÄ• hi sabyaÃ±janaá¹ƒ.
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• visayato vÄ• sÄ• tthaá¹ƒ, dhammaniruttipaá¹-isambhid
paá¹‡á¸• itavedanÄ«yato parikkhakajanappasÄ• dakanti sÄ• tthaá¹ƒ, saddheyyato lokiyajan
sabyaÃ±janaá¹ƒ. gambhÄ«rÄ• dhippÄ• yato sÄ• tthaá¹ƒ, uttÄ• napadato sabyaÃ±janaá¹ƒ. u
sakalaparipuá¹‡á¹‡abhÄ• vena __kevalaparipuá¹‡á¹‡aá¹ƒ, _ apanetabbassa abhÄ• vato \N
__parisuddhaá¹ƒ, _ apica paá¹-ipattiyÄ• adhigamabyattito __sÄ• tthaá¹ƒ, _ pariyattiyÄ• Ä•
__sabyaÃ±janaá¹ƒ, _ sÄ«lÄ• dipaÃ±cadhammakkhandhapÄ• ripÅ«riyÄ• __paripuá¹‡á¹‡aá¹
nittharaá¹‡atthÄ• ya pavattito lokÄ• misanirapekkhato ca __parisuddhaá¹ƒ, _ sikkhattayapar
brahmabhÅ«tehi seá¹-á¹-hehi caritabbato tesaá¹ƒ cariyabhÄ• vato ca__ brahmacariyaá¹ƒ_.
sabyaÃ±janaá¹ƒ ... pe ... pakÄ• setÄ«â€™â€™ ti vuccati. __paá¹-hamo_ti gaá¹‡anÄ• nupub
sabbalokuttamabhÄ• vato ca paá¹-hamo puggalo.

__tasseva satthu sÄ• vako_ti tasseva yathÄ• vuttaguá¹‡assa satthu sammÄ• sambuddhas
jÄ• to dhammasenÄ• patisadiso sÄ• vako, na pÅ«raá¹‡Ä• di viya paá¹-iÃ±Ã±Ä• mattena sa
paá¹-ipadÄ• saá¹…khÄ• tena ariyamaggena ariyÄ• ya jÄ• tiyÄ• jÄ• to bhavoti pÄ• á¹-ipado
aniá¹-á¹-hitapaá¹-ipattikicco paá¹-ipajjamÄ• noti attho. suttageyyÄ• di pariyattidhammo bahu
__bahussuto_. pÄ• timokkhasaá¹ƒvarÄ• disÄ«lena \Be 253/ ceva Ä• raÃ±Ã±ikaá¹…gÄ• didl
upapanno sampanno samannÄ• gatoti __sÄ«lavatÅ«papanno_. iti bhagavÄ• ``lokÄ• nukan
dhammadesanÄ• , sÄ• ca imesu eva tÄ«su puggalesu paá¹-ibaddhÄ• â€™â€™ ti dasseti.

gÄ• thÄ• su __tassanvayo_ti tasseva satthu paá¹-ipattiyÄ• dhammadesanÄ• ya ca anugan
avijjandhakÄ• raá¹ƒ vidhamitvÄ• saparasantÄ• nesu dhammÄ• lokasaá¹…khÄ• tÄ• ya pab
dhammamudÄ«rayantÄ• _ti catusaccadhammaá¹ƒ kathentÄ• . __apÄ• purantÄ«_ti ugghÄ•
__dvÄ• raá¹ƒ_ ariyamaggaá¹ƒ. __yogÄ• _ti kÄ• mayogÄ• dito. __satthavÄ• henÄ• _ti veney
bhavakantÄ• ranittharaá¹‡ato satthavÄ• ho, bhagavÄ• , tena satthavÄ• hena. __sudesitaá¹ƒ
tena sammÄ• desitaá¹ƒ ariyamaggaá¹ƒ tassa desanÄ• nusÄ• rena anugacchanti paá¹-ipajj
imasmiá¹ƒyeva attabhÄ• ve. sesaá¹ƒ uttÄ• nameva.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. asubhÄ• nupassÄ«suttavaá¹‡á¹‡anÄ•

<85> chaá¹-á¹-he __asubhÄ• nupassÄ«_ti asubhaá¹ƒ anupassantÄ• dvattiá¹ƒsÄ• kÄ• rava
gahitanimittassa upasaá¹ƒharaá¹‡avasena ca kÄ• yasmiá¹ƒ asubhaá¹ƒ asubhÄ• kÄ• raá¹ƒ
__Ä• nÄ• pÄ• nassatÄ«_ti Ä• nÄ• pÄ• ne sati, taá¹ƒ Ä• rabbha pavattÄ• sati, assÄ• sapass
satÄ«ti attho. vuttaÃ±hetaá¹ƒ ``Ä• nanti assÄ• so, no passÄ• so. pÄ• nanti passÄ• so, no as
(Paá¹-is I 160).

__vo_ti tumhÄ• kaá¹ƒ. __ajjhatta_nti idha gocarajjhattaá¹ƒ adhippetaá¹ƒ. __parimukha_nti
__sÅ«paá¹-á¹-hitÄ• _ti suá¹-á¹-hu upaá¹-á¹-hitÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- Ä• nÄ• pÄ• nassat
kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ suá¹-á¹-hu upaá¹-á¹-hitÄ• \Ee II 88/ hotÅ«ti. atha vÄ• __
pariggahitaniyyÄ• naá¹ƒ. vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ --- ``parÄ«ti pariggahaá¹-á
niyyÄ• naá¹-á¹-ho \Be 254/, satÄ«ti upaá¹-á¹-hÄ• naá¹-á¹-ho, tena vuccati parimukhaá¹ƒ sati
164). iminÄ• catusatipaá¹-á¹-hÄ• nasoá¸·asappabhedÄ• Ä• nÄ• pÄ• nassatikammaá¹-á¹-h
daá¹-á¹-habbÄ• .

evaá¹ƒ saá¹…khepeneva rÄ• gacaritavitakkacaritÄ• naá¹ƒ sappÄ• yaá¹ƒ paá¹-ikÅ«lamanas
samathakammaá¹-á¹-hÄ• naá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• naÃ±ca upadisitvÄ• idÄ• ni
suddhavipassanÄ• kammaá¹-á¹-hÄ• nameva dassento __ ``sabbasaá¹…khÄ• resu aniccÄ•

Ä• ha. tattha aniccaá¹ƒ, aniccalakkhaá¹‡aá¹ƒ, aniccÄ• nupassanÄ• , aniccÄ• nupassÄ«ti ida
veditabbaá¹ƒ. hutvÄ• , abhÄ• vato, udayabbayayogato, tÄ• vakÄ• likato, niccapaá¹-ikkhepa
__aniccaá¹ƒ_ nÄ• ma. tassa yo hutvÄ• abhÄ• vÄ• kÄ• ro, taá¹ƒ __aniccalakkhaá¹‡aá¹ƒ_ n
vipassanÄ• __aniccÄ• nupassanÄ• _. taá¹ƒ aniccanti vipassako __aniccÄ• nupassÄ«_. ett
asubhakathÄ• paá¹-hamajjhÄ• naá¹ƒ pÄ• petvÄ• , soá¸·asavatthukÄ• ca Ä• nÄ• pÄ• naka
pÄ• petvÄ• , vipassanÄ• kathÄ• ca vitthÄ• rato vattabbÄ• , sÄ• pana sabbÄ• kÄ• rato visu
kathitÄ• ti tattha vuttanayeneva veditabbÄ• .

idÄ• ni asubhÄ• nupassanÄ• dÄ«hi nipphÄ• detabbaá¹ƒ phalavisesaá¹ƒ dassetuá¹ƒ __ ``as
_ntiÄ• dimÄ• ha. tattha __subhÄ• ya dhÄ• tuyÄ• _ti subhabhÄ• ve, subhanimitteti attho. __
subhÄ• rammaá¹‡e uppajjanÄ• raho kÄ• marÄ• gÄ• nusayo. so kesÄ• dÄ«su uddhumÄ• ta
asubhanimittaá¹ƒ gahetvÄ• tattha paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ pÄ• dakaá¹ƒ k
paá¹-á¹-hapetvÄ• adhigatena anÄ• gÄ• mimaggena __pahÄ«yati, _ sabbaso samucchindÄ
``asubhÄ• bhÄ• vetabbÄ• kÄ• marÄ• gassa pahÄ• nÄ• yÄ• â€™â€™ ti (AN c 9.3; Ud 31).
bahiddhÄ• vatthukattÄ• anatthÄ• vahattÄ• ca bÄ• hirÄ• bahibhÅ«tÄ• . __vitakkÄ• sayÄ• _
kÄ• masaá¹…kappÄ• dimicchÄ• vitakkÄ• . te \Ee II 89/ hi appahÄ«nÄ• Ä• sayÄ• nugatÄ•
uppajjanato vitakkÄ• sayÄ• ti vuttÄ• . kÄ• mavitakko cettha kÄ• marÄ• gaggahaá¹‡ena gah
235/ vitakkÄ• eva vuttÄ• ti veditabbÄ• . __vighÄ• tapakkhikÄ• _ti dukkhabhÄ• giyÄ• , icchÄ
vÄ• . __te na hontÄ«_ti \Be 255/ te pahÄ«yanti. byÄ• pÄ• davitakko, vihiá¹ƒsÄ• vitakko, Ã±Ã
janapadavitakko, amarÄ• vitakko, anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko, lÄ• bhasakkÄ• ra
vitakko, parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakkoti aá¹-á¹-ha, kÄ• mavitakkena saddhiá¹ƒ
mahÄ• vitakkÄ• Ä• nÄ• pÄ• nassatisamÄ• dhinÄ• tannissitÄ• ya ca vipassanÄ• ya pubbab
pÄ• dakaá¹ƒ katvÄ• adhigatena ariyamaggena yathÄ• rahaá¹ƒ anavasesato pahÄ«yanti. vu
``Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• yÄ• â€™â€™ ti (AN c 9.3; Ud 31).

__yÄ• avijjÄ• , sÄ• pahÄ«yatÄ«_ti yÄ• saccasabhÄ• vapaá¹-icchÄ• dinÄ« sabbÄ• natthal
vaá¹-á¹-adukkhassa mÅ«labhÅ«tÄ• avijjÄ• , sÄ• aniccÄ• nupassÄ«naá¹ƒ viharataá¹ƒ samu
bhagavatÄ• aniccÄ• kÄ• rato vuá¹-á¹-hitassa sukkhavipassakakhÄ«á¹‡Ä• savassa vasena
saá¹…khepattho --- tebhÅ«makesu sabbasaá¹…khÄ• resu aniccÄ• dito sammasanaá¹ƒ paá
yadÄ• aniccanti pavattamÄ• nÄ• vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• maggena ghaá¹-Ä
uppajjati, tesaá¹ƒ aniccÄ• nupassÄ«naá¹ƒ viharataá¹ƒ avijjÄ• anavasesato pahÄ«yati, arah
uppajjatÄ«ti. __aniccÄ• nupassÄ«naá¹ƒ viharata_nti idaá¹ƒ aniccalakkhaá¹‡assa tesaá¹ƒ pÄ
itarassa lakkhaá¹‡advayassa gahaá¹‡e upÄ• yabhÄ• vato vÄ• vuttaá¹ƒ, na pana ekasseva
anupassitabbato. vuttaÃ±hetaá¹ƒ ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanat
15). aparampi vuttaá¹ƒ ``aniccasaÃ±Ã±ino hi, meghiya, anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti, an
asmimÄ• nasamugghÄ• taá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

gÄ• thÄ• su __Ä• nÄ• pÄ• ne paá¹-issato_ti Ä• nÄ• pÄ• nanimittasmiá¹ƒ paá¹-i paá¹-i sato,

attho. __passa_nti \Ee II 90/ Ä• savakkhayaÃ±Ä• á¹‡acakkhunÄ• saá¹…khÄ• rÅ«pasamaá
__Ä• tÄ• pÄ« sabbadÄ• _ti antarÄ• vosÄ• naá¹ƒ anÄ• pajjitvÄ• asubhÄ• nupassanÄ• dÄ«s
yuttappayutto, tato eva __yato_ vÄ• yamamÄ• no, niyato vÄ• sammattaniyÄ• mena __tatth
nibbÄ• ne arahattaphalavimuttiyÄ• vimuccati. sesaá¹ƒ vuttanayameva.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammÄ• nudhammapaá¹-ipannasuttavaá¹‡á¹‡anÄ•

<86> sattame \Be 256/ \Ne 236/ __dhammÄ• nudhammapaá¹-ipannassÄ• _ti ettha dhamm
lokuttaradhammo, tassa dhammassa anudhammo sÄ«lavisuddhiÄ• di pubbabhÄ• gapaá¹-ip
dhammÄ• nudhammaá¹ƒ paá¹-ipannassa adhigantuá¹ƒ paá¹-ipajjamÄ• nassa. __ayamanuc
anucchavikasabhÄ• vo patirÅ«pasabhÄ• vo hoti. __veyyÄ• karaá¹‡Ä• yÄ• _ti kathanÄ• ya.
__dhammÄ• nudhammapaá¹-ipannoya_nti __ya_nti karaá¹‡atthe paccattavacanaá¹ƒ. idaá¹ƒ
anudhammena taá¹ƒ dhammÄ• nudhammaá¹ƒ paá¹-ipannoti byÄ• karamÄ• no sammadeva
tatonidÄ• naá¹ƒ viÃ±Ã±Å«hi garahitabbo siyÄ• ti. __ya_nti vÄ• kiriyÄ• parÄ• masanaá¹ƒ, te
``yadidaá¹ƒ dhammasseva bhÄ• sanaá¹ƒ, dhammavitakkasseva ca vitakkanaá¹ƒ tadubhayÄ
ayaá¹ƒ dhammÄ• nudhammapaá¹-ipannassa bhikkhuno tathÄ• rÅ«po ayanti kathanÄ• yÄ• r
anucchavikakÄ• raá¹‡aá¹ƒ. __bhÄ• samÄ• no dhammaá¹ƒyeva bhÄ• seyyÄ• _ti kathento c
katheyya, na tappaá¹-ipakkhamahicchatÄ• diadhammaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asappÄ• yÄ• ekantanibbidÄ• ya virÄ• gÄ
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. seyyathidaá¹ƒ --- appicchakathÄ
pavivekakathÄ• , asaá¹ƒsaggakathÄ• , vÄ«riyÄ• rambhakathÄ• , sÄ«lakathÄ• , samÄ• dhik
vimuttikathÄ• , vimuttiÃ±Ä• á¹‡adassanakathÄ• \Ee II 91/, evarÅ«pÄ• ya kathÄ• ya nikÄ• m
akicchalÄ• bhÄ« akasiralÄ• bhÄ«â€™â€™ ti (AN c 9.3; Ud 31).

abhisallekhikÄ• ya kathÄ• ya lÄ• bhÄ« eva hi taá¹ƒ bhÄ• seyya. etena kalyÄ• á¹‡amittasan

__dhammavitakka_nti nekkhammavitakkÄ• diá¹ƒ dhammato anapetaá¹ƒ vitakkayato ``sÄ«l
paripÅ«ressÄ• mÄ«â€™â€™ ti uparÅ«pari ussÄ• ho abhivaá¸• á¸• hissati. so pana vitakko
anupakÄ• radhamme vajjetvÄ• upakÄ• radhamme anubrÅ«hanavasena hÄ• nabhÄ• giyab
á¹-hitibhÄ• giyabhÄ• vepi aá¹-á¹-hatvÄ• visesabhÄ• giyataá¹ƒ nibbedhabhÄ• giyataÃ±ca pÄ
anekappabhedo veditabbo. __no adhammavitakka_nti kÄ• mavitakkaá¹ƒ no vitakkeyyÄ• ti \
__tadubhayaá¹ƒ vÄ• panÄ• _ti yadetaá¹ƒ paresaá¹ƒ anuggahaá¹‡atthaá¹ƒ dhammabhÄ• sa
anuggahaá¹‡atthaá¹ƒ dhammavitakkanaÃ±ca vuttaá¹ƒ. atha vÄ• pana taá¹ƒ ubhayaá¹ƒ __a
appaá¹-ipajjitvÄ• akatvÄ• . __upekkhako_ti \Ne 237/ tathÄ• paá¹-ipattiyaá¹ƒ udÄ• sÄ«no
samathavipassanÄ• bhÄ• vanameva anubrÅ«hanto vihareyya, samathapaá¹-ipattiyaá¹ƒ upe

vipassanÄ• yameva kammaá¹ƒ karonto vihareyya. vipassanampi ussukkÄ• petvÄ• tatthapi
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡avasena upekkhako yÄ• va vipassanÄ• Ã±Ä• á¹‡aá¹ƒ mag
taá¹ƒ tikkhaá¹ƒ sÅ«raá¹ƒ pasannaá¹ƒ hutvÄ• vahati, tathÄ• vihareyya sato sampajÄ• noti.

gÄ• thÄ• su samathavipassanÄ• dhammo Ä• ramitabbaá¹-á¹-hena Ä• rÄ• mo etassÄ• ti __
dhamme ratoti __dhammarato_. tasseva dhammassa punappunaá¹ƒ vicintanato __dhamma
dhammaá¹ƒ Ä• vajjento, manasi karontoti attho. __anussara_nti tameva dhammaá¹ƒ uparÅ«
anussaranto. atha vÄ• vimuttÄ• yatanasÄ«se á¹-hatvÄ• paresaá¹ƒ desanÄ• vasena sÄ«lÄ
Ä• ramitabbaá¹-á¹-hena Ä• rÄ• mo etassÄ• ti __dhammÄ• rÄ• mo_. tatheva tasmiá¹ƒ dham
__dhammarato_. tesaá¹ƒyeva sÄ«lÄ• didhammÄ• naá¹ƒ gatiyo samanvesanto kÄ• mavitak
nekkhammasaá¹…kappÄ• didhammaá¹ƒyeva anuvicintanato __dhammaá¹ƒ anuvicintayaá¹
pana oá¸·Ä• rikato dahanto ajjhupekkhitvÄ• samathavipassanÄ• dhammameva uparÅ«pari
anubrÅ«hanavasena pavattento. __saddhammÄ• _ti sattatiá¹ƒsappabhedÄ• bodhipakkhiya
navavidhalokuttaradhammÄ• ca __na parihÄ• yati, _ na cirasseva taá¹ƒ adhigacchatÄ«ti at

idÄ• ni tassa anussaraá¹‡avidhiá¹ƒ dassento __ ``caraá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. ta
bhikkhÄ• cÄ• ravasena caá¹…kamanavasena ca caranto vÄ• . __yadi vÄ• tiá¹-á¹-ha_nti tiá
vÄ• , __uda vÄ• saya_nti sayanto vÄ• . evaá¹ƒ catÅ«supi iriyÄ• pathesu. __ajjhattaá¹ƒ sam
yathÄ• vutte kammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocarajjhatte attano cittaá¹ƒ rÄ• gÄ• dikilesÄ
pajahanavasena samayaá¹ƒ samento. __santimevÄ• dhigacchatÄ«_ti accantasantiá¹ƒ nibbÄ

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. andhakaraá¹‡asuttavaá¹‡á¹‡anÄ•

<87> aá¹-á¹-hame \Be 258/ __akusalavitakkÄ• _ti akosallasambhÅ«tÄ• vitakkÄ• . __andha
sayaá¹ƒ uppajjanti, taá¹ƒ yathÄ• bhÅ«tadassananivÄ• raá¹‡ena andhaá¹ƒ karontÄ«ti __and
paÃ±Ã±Ä• cakkhuá¹ƒ karontÄ«ti __acakkhukaraá¹‡Ä• _. aÃ±Ã±Ä• á¹‡aá¹ƒ karontÄ«ti __aÃ
paÃ±Ã±Ä• nirodhikÄ• _ti \Ne 238/ kammassakatÄ• paÃ±Ã±Ä• , jhÄ• napaÃ±Ã±Ä• , vipassa
appavattikaraá¹‡ena nirodhentÄ«ti paÃ±Ã±Ä• nirodhikÄ• . aniá¹-á¹-haphaladÄ• yakattÄ• du
vighÄ• tassa pakkhe vattantÄ«ti __vighÄ• tapakkhikÄ• _. kilesanibbÄ• naá¹ƒ na saá¹ƒvattay
__anibbÄ• nasaá¹ƒvattanikÄ• _.

__kÄ• mavitakko_ti kÄ• mapaá¹-isaá¹ƒyutto vitakko. so hi kilesakÄ• masahito hutvÄ• vatth
byÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko __byÄ• pÄ• davitakko_. vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto \E
__vihiá¹ƒsÄ• vitakko_. ime dve ca sattesupi saá¹…khÄ• resupi uppajjanti. kÄ• mavitakko hi
saá¹…khÄ• re vÄ• vitakkentassa uppajjati, byÄ• pÄ• davitakko appiye amanÄ• pe satte vÄ
olokanakÄ• lato paá¹-á¹-hÄ• ya yÄ• va nÄ• sanÄ• uppajjati, vihiá¹ƒsÄ• vitakko saá¹…khÄ•

saá¹…khÄ• rÄ• dukkhÄ• petabbÄ• nÄ• ma natthi, ``ime sattÄ• haÃ±Ã±antu vÄ• bajjhantu
vinassantu vÄ• mÄ• vÄ• ahesuâ€™â€™ nti cintanakÄ• le pana sattesu uppajjati.

imeyeva pana kÄ• masaá¹…kappÄ• dayo. atthato hi kÄ• mavitakkÄ• dÄ«naá¹ƒ kÄ• masaá¹
nÄ• nÄ• karaá¹‡aá¹ƒ natthi, taá¹ƒsampayuttÄ• pana saÃ±Ã±Ä• dayo kÄ• masaÃ±Ã±Ä• day
yasmÄ• pÄ• á¸·iyaá¹ƒ ---

``kÄ• mapaá¹-isaá¹ƒyutto takko vitakko ... pe ... micchÄ• saá¹…kappo, ayaá¹ƒ vuccati kÄ• m
akusalÄ• dhammÄ• kÄ• madhÄ• tu. byÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitakko ... pe ... mi
vuccati byÄ• pÄ• dadhÄ• tu. dasasu Ä• ghÄ• tavatthÅ«su cittassa Ä• ghÄ• to paá¹-ighÄ• to
cittassa, ayaá¹ƒ vuccati byÄ• pÄ• dadhÄ• tu. vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko micc
ayaá¹ƒ vuccati vihiá¹ƒsÄ• dhÄ• tu. idhekacco pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á
rajjuyÄ• vÄ• aÃ±Ã±ataraÃ±Ã±atarena satte viheá¹-heti, ayaá¹ƒ vihiá¹ƒsÄ• dhÄ• tÅ«â€™â€

Ä• gatattÄ• viseso labbhati.

tattha dve kathÄ• sabbasaá¹…gÄ• hikÄ• ca asambhinnÄ• ca. tattha kÄ• madhÄ• tuyÄ• g
nÄ• ma honti. tato pana nÄ«haritvÄ• ayaá¹ƒ byÄ• pÄ• dadhÄ• tu, ayaá¹ƒ vihiá¹ƒsÄ• dhÄ• t
sabbasaá¹…gÄ• hikÄ• nÄ• ma. kÄ• madhÄ• tuá¹ƒ kathento pana bhagavÄ• byÄ• pÄ• dad
\Ne 239/, vihiá¹ƒsÄ• dhÄ• tuá¹ƒ vihiá¹ƒsÄ• dhÄ• tuá¹-á¹-hÄ• ne á¹-hapetvÄ• va avasesaá¹ƒ
kathesÄ«ti ayaá¹ƒ asambhinnakathÄ• nÄ• ma.

sukkapakkhe vuttavipariyÄ• yena attho veditabbo. nekkhammapaá¹-isaá¹ƒyutto vitakko __n
asubhapubbabhÄ• ge kÄ• mÄ• vacaro hoti, asubhajjhÄ• ne rÅ«pÄ• vacaro, taá¹ƒ jhÄ• naá¹
uppannamaggaphalakÄ• le lokuttaro. abyÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko __abyÄ• pÄ• da
mettÄ• pubbabhÄ• ge \Ee II 94/ kÄ• mÄ• vacaro hoti, mettÄ• jhÄ• ne rÅ«pÄ• vacaro, taá¹ƒ
uppannamaggaphalakÄ• le lokuttaro. avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko __avihiá¹ƒsÄ• vit
karuá¹‡Ä• pubbabhÄ• ge kÄ• mÄ• vacaro, karuá¹‡Ä• jjhÄ• ne rÅ«pÄ• vacaro, taá¹ƒ jhÄ• na
uppannamaggaphalakÄ• le lokuttaro. yadÄ• pana alobho sÄ«saá¹ƒ hoti, tadÄ• itare dve ta
mettÄ• sÄ«saá¹ƒ hoti, tadÄ• itare dve tadanvÄ• yikÄ• honti. yadÄ• karuá¹‡Ä• sÄ«saá¹ƒ
tadanvÄ• yikÄ• honti.

imeyeva pana nekkhammasaá¹…kappÄ• dayo. atthato hi nekkhammavitakkÄ• dÄ«naá¹ƒ n
nÄ• nÄ• karaá¹‡aá¹ƒ natthi, taá¹ƒsampayuttÄ• pana saÃ±Ã±Ä• dayo nekkhammasaÃ±Ã±Ä
pana yasmÄ• pÄ• á¸·iyaá¹ƒ ---

``nekkhammapaá¹-isaá¹ƒyutto takko vitakko saá¹…kappo, ayaá¹ƒ vuccati nekkhammadhÄ•
nekkhammadhÄ• tu. abyÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitakko saá¹…kappo, ayaá¹ƒ vucc

sattesu metti mettÄ• yanÄ• mettÄ• cetovimutti \Be 260/, ayaá¹ƒ vuccati abyÄ• pÄ• dadhÄ• avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko saá¹…kappo --- ayaá¹ƒ vuccati avihiá¹ƒsÄ• dhÄ• karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati avihiá¹ƒsÄ• dhÄ• tÅ«

Ä• gatattÄ• viseso labbhati. idhÄ• pi sabbasaá¹…gÄ• hikÄ• , asambhinnÄ• ti dve kathÄ• v sesaá¹ƒ suviÃ±Ã±eyyameva.

gÄ• thÄ• su __vitakkaye_ti vitakkeyya. __nirÄ• kare_ti attano santÄ• nato nÄ«hareyya vino attho. __save vitakkÄ• ni vicÄ• ritÄ• ni, sameti vuá¹-á¹-hÄ«va rajaá¹ƒ samÅ«hata_nti yathÄ• pacchime mÄ• se pathaviyaá¹ƒ samÅ«hataá¹ƒ samantato uá¹-á¹-hitaá¹ƒ rajaá¹ƒ mahato akÅ vuá¹-á¹-hi \Ne 240/ á¹-hÄ• naso vÅ«pasameti, evameva so yogÄ• vacaro vitakkÄ• ni micchÄ taá¹ƒsampayuttavicÄ• re ca sameti vÅ«pasameti samucchindati. tathÄ• bhÅ«to ca __vitakkÄ sabbesaá¹ƒ micchÄ• vitakkÄ• naá¹ƒ upasamanato vitakkÅ«pasamena \Ee II 95/ ariyamagga diá¹-á¹-heva dhamme, __santipadaá¹ƒ_ nibbÄ• naá¹ƒ, __samajjhagÄ• _ samadhigato hotÄ«

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. antarÄ• malasuttavaá¹‡á¹‡anÄ•

<88> navame __antarÄ• malÄ• _ti ettha __antarÄ• _saddo ---

``nadÄ«tÄ«resu saá¹‡á¹-hÄ• ne, sabhÄ• su rathiyÄ• su ca.

janÄ• saá¹…gamma mantenti, maÃ±ca taÃ±ca kimantaraâ€™â€™ nti || ---

Ä• dÄ«su (SN a I 228) kÄ• raá¹‡e Ä• gato. ``addasÄ• maá¹ƒ, bhante, aÃ±Ã±atarÄ• itthÄ« dhovantÄ«â€™â€™ tiÄ• dÄ«su (MN II 149) khaá¹‡e. ``apicÄ• yaá¹ƒ tapodÄ• dvinnaá¹ƒ ma Ä• gacchatÄ«â€™â€™ tiÄ• dÄ«su (Vin III 231) vivare.

``pÄ«tavatthe pÄ«tadhaje, pÄ«tÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tantarÄ• hi vaggÅ«hi, apiá¸·andhÄ• va sobhasÄ«â€™â€™ ti || ---

Ä• dÄ«su \Be 261/ (Vv 658) uttarisÄ• á¹-ake. ``yassantarato na santi kopÄ• â€™â€™ tiÄ• d idhÄ• pi citte eva daá¹-á¹-habbo. tasmÄ• antare citte bhavÄ• __antarÄ• _. yasmiá¹ƒ santÄ malinabhÄ• vakaraá¹‡ato __malÄ• _. tattha malaá¹ƒ nÄ• ma duvidhaá¹ƒ --- sarÄ«ramalaá¹ƒ sarÄ«ramalaá¹ƒ sedajallikÄ• di sarÄ«re nibbattaá¹ƒ, tattha laggaá¹ƒ Ä• gantukarajaÃ±ca, ta nÄ«haraá¹‡Ä«yaá¹ƒ, na tathÄ• saá¹ƒkilesikaá¹ƒ. cittamalaá¹ƒ pana rÄ• gÄ• disaá¹ƒkilesika

ariyamaggeheva nÄ«haraá¹‡Ä«yaá¹ƒ. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``rÅ«pena saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

rÅ«pe suddhe visujjhanti, anakkhÄ• taá¹ƒ mahesinÄ• ||

``cittena \Ne 241/ saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

citte suddhe visujjhanti, iti vuttaá¹ƒ mahesinÄ• â€™â€™ ti || (Sv II 373; Ps I 106).

tenÄ• ha bhagavÄ• ``cittasaá¹ƒkilesÄ• , bhikkhave, sattÄ• saá¹ƒkilissanti, cittavodÄ• nÄ• (SN b III 100). tasmÄ• bhagavÄ• idhÄ• pi \Ee II 96/ cittamalavisodhanÄ• ya paá¹-ipajjitabb ``tayome, bhikkhave, antarÄ• malÄ• â€™â€™ ti Ä• ha.

yathÄ• cete lobhÄ• dayo sattÄ• naá¹ƒ citte uppajjitvÄ• malinabhÄ• vakarÄ• nÄ• nappakÄ antarÄ• malÄ• , evaá¹ƒ ekato bhuÃ±jitvÄ• , ekato sayitvÄ• , otÄ• ragavesÄ« amittasattu viy sattÄ• naá¹ƒ nÄ• nÄ• vidhaanatthÄ• vahÄ• , nÄ• nappakÄ• radukkhanibbattakÄ• ti dassent _tiÄ• dimÄ• ha. tattha mittapaá¹-ipakkhato __amittÄ• , _ sapattakiccakaraá¹‡ato __sapattÄ• __vadhakÄ• , _ ujuvipaccanÄ«kato __paccatthikÄ• _.

tattha dvÄ«hi Ä• kÄ• rehi lobhÄ• dÄ«naá¹ƒ amittÄ• dibhÄ• vo veditabbo. verÄ«puggalo hi a verissa satthena vÄ• sÄ«saá¹ƒ pÄ• teti, upÄ• yena vÄ• mahantaá¹ƒ anatthaá¹ƒ uppÄ• det paÃ±Ã±Ä• sirapÄ• tanena yonisampaá¹-ipÄ• danena ca tÄ• disaá¹ƒ tato balavataraá¹ƒ anat kathaá¹ƒ? cakkhudvÄ• rasmiÃ±hi iá¹-á¹-hÄ• dÄ«su Ä• rammaá¹‡esu Ä• pÄ• thagatesu yath lobhÄ• dayo uppajjanti, ettÄ• vatÄ• ssa paÃ±Ã±Ä• siraá¹ƒ \Be 262/ pÄ• titaá¹ƒ nÄ• ma hoti. nayo. evaá¹ƒ tÄ• va paÃ±Ã±Ä• sirapÄ• tanato amittÄ• disadisatÄ• veditabbÄ• . lobhÄ• day aá¹‡á¸• ajÄ• dibhedÄ• catasso yoniyo upanenti. tassa yoniupagamanamÅ«lakÄ• ni paÃ±ca dvattiá¹ƒsa kammakaraá¹‡Ä• ni ca Ä• gatÄ• neva honti. evaá¹ƒ yonisampaá¹-ipÄ• danatopi veditabbÄ• . iti lobhÄ• dayo amittÄ• disadisatÄ• ya cittasambhÅ«tatÄ• ya ca ``antarÄ• amitt vuttÄ• . apica amittehi kÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ lobhÄ• dayo karonti, amittÄ• dibhÄ• vo tesaá¹ƒ amittÄ• dibhÄ• vo veditabbo. vuttaÃ±hetaá¹ƒ ---

``diso disaá¹ƒ yantaá¹ƒ kayirÄ• , verÄ« vÄ• pana verinaá¹ƒ.

micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, pÄ• piyo naá¹ƒ tato kareâ€™â€™ ti || (Dhp 42; Ud 33).

gÄ• thÄ• su \Ne 242/ attano paresaÃ±ca anatthaá¹ƒ janetÄ«ti __anatthajanano_. vuttaÃ±he

``yadapi luddho abhisaá¹…kharoti kÄ• yena vÄ• cÄ• ya manasÄ• tadapi akusalaá¹ƒ; yadap
\Ee II 97/ pariyÄ• dinnacitto parassa asatÄ• dukkhaá¹ƒ uppÄ• deti vadhena vÄ• bandhena
garahÄ• ya vÄ• pabbÄ• janÄ• ya vÄ• balavamhi balattho iti, tadapi akusalaá¹ƒ, itissame lo
lobhasamudayÄ• lobhapaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavantÄ«â

aparampi vuttaá¹ƒ ---

``ratto kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• yapi
ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒ
III 54).

__cittappakopano_ti cittasaá¹…khobhano. lobho hi lobhanÄ«ye vatthusmiá¹ƒ uppajjamÄ• n
pakopento vipariá¹‡Ä• mento vikÄ• raá¹ƒ \Be 263/ Ä• pÄ• dento uppajjati, pasÄ• dÄ• divase
__bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhatÄ«_ti taá¹ƒ lobhasaá¹…khÄ• taá¹ƒ an
citteyeva jÄ• taá¹ƒ anatthajananacittappakopanÄ• diá¹ƒ bhayaá¹ƒ bhayahetuá¹ƒ ayaá¹ƒ bÄ•
na jÄ• nÄ• tÄ«ti.

__luddho atthaá¹ƒ na jÄ• nÄ• tÄ«_ti attatthaparatthÄ• dibhedaá¹ƒ atthaá¹ƒ hitaá¹ƒ luddhap
na jÄ• nÄ• ti. __dhammaá¹ƒ na passatÄ«_ti dasakusalakammapathadhammampi luddho lo
pariyÄ• dinnacitto na passati paccakkhato na jÄ• nÄ• ti, pageva uttarimanussadhammaá¹ƒ.

``ratto kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attatthampi yathÄ• bhÅ«
paratthampi yathÄ• bhÅ«taá¹ƒ na pajÄ• nÄ• ti, ubhayatthampi yathÄ• bhÅ«taá¹ƒ na pajÄ• n
55).

__andhatama_nti andhabhÄ• vakaraá¹ƒ tamaá¹ƒ. __ya_nti yattha. bhummatthe hi etaá¹ƒ p
kÄ• le lobho sahate abhibhavati naraá¹ƒ, andhatamaá¹ƒ tadÄ• hotÄ«ti. __ya_nti vÄ• kÄ• ra
\Ne 243/ lobho uppajjamÄ• no naraá¹ƒ sahate abhibhavati, tasmÄ• andhatamaá¹ƒ tadÄ• h
ya-ta-saddÄ• naá¹ƒ ekantasambandhabhÄ• vato. atha vÄ• __ya_nti kiriyÄ• parÄ• masanaá
ettha yadetaá¹ƒ lobhassa sahanaá¹ƒ abhibhavanaá¹ƒ vuttaá¹ƒ. etaá¹ƒ andhabhÄ• vakarass
uppÄ• doti attho. atha \Ee II 98/ vÄ• yaá¹ƒ naraá¹ƒ lobho sahate abhibhavati, tassa andhata
tato ca luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passatÄ«ti evamettha attho daá

__yo ca lobhaá¹ƒ pahantvÄ• nÄ• _ti yo pubbabhÄ• ge tadaá¹…gavasena vikkhambhanava
samathavipassanÄ• hi lobhaá¹ƒ pajahitvÄ• tathÄ• pajahanahetu __lobhaneyye_ dibbepi rÅ
__na lubbhati, _ balavavipassanÄ• nubhÄ• vena __lobho pahÄ«yate tamhÄ• _ti tasmÄ• ari
lobho pahÄ«yati pajahÄ«yati, accantameva pariccajÄ«yati. yathÄ• kiá¹ƒ? __udabindÅ«va p
paduminipaá¹‡á¹‡ato udakabindu viya. sesagÄ• thÄ• nampi iminÄ• nayena attho veditabbo

tathÄ• \Be 264/ dosassa ---

``yadapi duá¹-á¹-ho abhisaá¹…kharoti kÄ• yena vÄ• cÄ• ya manasÄ• tadapi akusalaá¹ƒ; ya
abhibhÅ«to pariyÄ• dinnacitto parassa asatÄ• dukkhaá¹ƒ uppÄ• deti vadhena vÄ• bandhe
garahÄ• ya vÄ• pabbÄ• janÄ• ya vÄ• balavamhi balattho iti, tadapi akusalaá¹ƒ. itissame do
dosasamudayÄ• dosapaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavantÄ«â€

tathÄ• ---

``duá¹-á¹-ho kho, brÄ• hmaá¹‡a, dosena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• y
parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti cetasikampi dukkhaá¹ƒ do
paá¹-isaá¹ƒvedetÄ«â€™â€™ ti (AN a III 55).

tathÄ• ---

``duá¹-á¹-ho kho, brÄ• hmaá¹‡a, dosena abhibhÅ«to pariyÄ• dinnacitto attatthampi yathÄ• b
\Ne 244/, paratthampi yathÄ• bhÅ«taá¹ƒ na pajÄ• nÄ• ti, ubhayatthampi yathÄ• bhÅ«taá¹ƒ
(AN a III 55) ---

Ä• disuttapadÄ• nusÄ• rena anatthajananatÄ• atthahÄ• nihetutÄ• ca veditabbÄ• .

tathÄ• mohassa ``yadapi mÅ«á¸·ho abhisaá¹…kharoti kÄ• yena vÄ• cÄ• ya manasÄ• â€™
``mÅ«á¸·ho kho, brÄ• hmaá¹‡a, mohena abhibhÅ«to pariyÄ• dinnacitto attabyÄ• bÄ• dhÄ• y
(AN a III 55), ``attatthampi yathÄ• bhÅ«taá¹ƒ na pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (AN a II
Ä• gatasuttapadÄ• nusÄ• rena veditabbÄ• .

__tÄ• lapakkaá¹ƒva_ \Ee II 99/ __bandhanÄ• _ti tÄ• laphalaá¹ƒ viya usumuppÄ• dena vaá¹
tatiyamaggaÃ±Ä• á¹‡uppÄ• dena tassa cittato doso pahÄ«yati, pariccajÄ«yatÄ«ti attho. __m
sabba_nti so ariyapuggalo sabbaá¹ƒ \Be 265/ anavasesaá¹ƒ mohaá¹ƒ catutthamaggena vih
samucchindati. __Ä• diccovudayaá¹ƒ tama_nti Ä• dicco viya udayaá¹ƒ uggacchanto tamaá¹

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. devadattasuttavaá¹‡á¹‡anÄ•

<89> dasame __tÄ«hi, bhikkhave, asaddhammehi abhibhÅ«to_ti kÄ• uppatti? devadatte h
paviá¹-á¹-he devadattapakkhiyÄ• aÃ±Ã±atitthiyÄ• ca ``samaá¹‡ena gotamena abhisapito c

paviá¹-á¹-hoâ€™â€™ ti abbhÄ• cikkhiá¹ƒsu. taá¹ƒ sutvÄ• sÄ• sane anabhippasannÄ• mar
etadevaá¹ƒ, yathÄ• ime bhaá¹‡antÄ«â€™â€™ ti Ä• saá¹…kaá¹ƒ uppÄ• desuá¹ƒ. taá¹ƒ pav
Ä• rocesuá¹ƒ. atha bhagavÄ• ``na, bhikkhave, tathÄ• gatÄ• kassaci abhisapaá¹ƒ denti, tas
abhisapito, attano kammeneva nirayaá¹ƒ paviá¹-á¹-hoâ€™â€™ ti vatvÄ• tesaá¹ƒ micchÄ• g
imÄ• ya aá¹-á¹-huppattiyÄ• idaá¹ƒ suttaá¹ƒ abhÄ• si.

tattha __asaddhammehÄ«_ti asataá¹ƒ dhammehi, asantehi vÄ• dhammehi. __atekiccho_ti
anivattanÄ«yattÄ• avÄ«cinibbattiyÄ• tikicchÄ• bhÄ• vato atekiccho, atikicchanÄ«yoti attho
asantaguá¹‡asambhÄ• vanÄ• dhippÄ• yena pavattÄ• pÄ• pÄ• icchÄ• etassÄ• ti pÄ• picch
\Ne 245/, tÄ• ya. ``ahaá¹ƒ buddho bhavissÄ• mi, saá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ t
kokÄ• likÄ• dayo pÄ• pÄ• lÄ• makÄ• mittÄ• etassÄ• ti pÄ• pamitto, tassa bhÄ• vo __pÄ•
__uttarikaraá¹‡Ä«ye_ti jhÄ• nÄ• bhiÃ±Ã±Ä• hi uttarikaraá¹‡Ä«ye adhigantabbe maggaphale
anadhigantvÄ• ti attho. __oramattakenÄ• _ti appamattakena jhÄ• nÄ• bhiÃ±Ã±Ä• mattena.
uttarimanussadhammÄ• dhigamena. __antarÄ• _ti \Ee II 100/ vemajjhe. __vosÄ• naá¹ƒ Ä• p
samÄ• no ``katakiccomhÄ«â€™â€™ ti maÃ±Ã±amÄ• no samaá¹‡adhammato vigamaá¹ƒ Ä
visesato puthujjanabhÄ• ve Ä• dÄ«navaá¹ƒ pakÄ• sesi bhÄ• riyo puthujjanabhÄ• vo, yatra h
jhÄ• nÄ• bhiÃ±Ã±Ä• pariyosÄ• nÄ• \Be 266/ sampattiyo nibbattetvÄ• pi anekÄ• natthÄ• va
dukkhahetuá¹ƒ asantaguá¹‡asambhÄ• vanaá¹ƒ asappurisasaá¹ƒsaggaá¹ƒ Ä• lasiyÄ• nuyog
kappaá¹-á¹-hiyaá¹ƒ atekicchaá¹ƒ kibbisaá¹ƒ pasavissatÄ«ti.

gÄ• thÄ• su __mÄ• _ti paá¹-isedhe nipÄ• to. __jÄ• tÅ«_ti ekaá¹ƒsena. __kocÄ«_ti sabbasa
__lokasmi_nti sattaloke. idaá¹ƒ vuttaá¹ƒ hoti ``imasmiá¹ƒ sattaloke koci puggalo ekaá¹ƒsena
hotÅ«â€™â€™ ti. __tadaminÄ• pi jÄ• nÄ• tha, pÄ• picchÄ• naá¹ƒ yathÄ• gatÄ«_ti pÄ• picc
gati yÄ• disÄ« nipphatti, yÄ• diso abhisamparÄ• yo, taá¹ƒ iminÄ• pi kÄ• raá¹‡ena jÄ• nÄ• th
nidassento evamÄ• ha. __paá¹‡á¸• itoti samaÃ±Ã±Ä• to_ti pariyattibÄ• husaccena paá¹‡á¸•
__bhÄ• vitattoti sammato_ti jhÄ• nÄ• bhiÃ±Ã±Ä• hi bhÄ• vitacittoti sambhÄ• vito. tathÄ• hi
godhiputto, mahÄ• nubhÄ• vo godhiputtoâ€™â€™ ti dhammasenÄ• patinÄ• pi pasaá¹ƒsito
aá¹-á¹-hÄ• , devadattoti vissuto_ti attano kittiyÄ• parivÄ• rena jalanto viya obhÄ• sento viya
devadattoti evaá¹ƒ vissuto pÄ• kaá¹-o ahosi. __ ``me suttaâ€™â€™ _ntipi pÄ• á¹-ho, mayÄ•
katipÄ• heneva atathÄ• bhÅ«tattÄ• tassa taá¹ƒ paá¹‡á¸• iccÄ• di savanamattamevÄ• ti atth

__so samÄ• namanuciá¹‡á¹‡o, Ä• sajja naá¹ƒ tathÄ• gata_nti so evaá¹ƒbhÅ«to devadatto
ahampi sakyaputto, buddhopi samaá¹‡o, ahampi samaá¹‡o, buddhopi iddhimÄ• , ahampi id
dibbacakkhuko, ahampi dibbacakkhuko, buddhopi dibbasotako, ahampi dibbasotako, buddh
cetopariyaÃ±Ä• á¹‡alÄ• bhÄ«, ahampi cetopariyaÃ±Ä• á¹‡alÄ• bhÄ«, buddhopi atÄ«tÄ• nÄ
jÄ• nÄ• ti, ahampi te jÄ• nÄ• mÄ«â€™â€™ ti attano pamÄ• á¹‡aá¹ƒ ajÄ• nitvÄ• sammÄ• s
samasamaá¹-á¹-hapanena samÄ• naá¹ƒ Ä• pajjanto ``idÄ• nÄ• haá¹ƒ buddho bhavissÄ• mi
pariharissÄ• mÄ«â€™â€™ ti abhimÄ• rapayojanÄ• tathÄ• gataá¹ƒ Ä• sajja Ä• sÄ• detvÄ•

``pamÄ• damanujÄ«noâ€™â€™ tipi \Ne 246/ paá¹-hanti. tassattho ``vuttanayena pamÄ• da
pamÄ• daá¹ƒ nissÄ• ya bhagavatÄ• saddhiá¹ƒ yugaggÄ• hacittuppÄ• dena saheva jhÄ• nÄ
parihÄ«noâ€™â€™ ti. __avÄ«cinirayaá¹ƒ patto, catudvÄ• raá¹ƒ bhayÄ• naka_nti jÄ• lÄ• na
uppannasattÄ• naá¹ƒ vÄ• nirantaratÄ• ya ``avÄ«cÄ«â€™â€™ ti laddhanÄ• maá¹ƒ catÅ«su
catudvÄ• raá¹ƒ atibhayÄ• nakaá¹ƒ mahÄ• nirayaá¹ƒ paá¹-isandhiggahaá¹‡avasena patto. ta

``catukkaá¹‡á¹‡o catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• â€™â€™ ti || (MN III 250; AN a II
19.86-87).

__aduá¹-á¹-hassÄ• _ti aduá¹-á¹-hacittassa. __dubbhe_ti dÅ«seyya. __tameva pÄ• paá¹ƒ ph
aduá¹-á¹-hadubbhiá¹ƒ pÄ• papuggalaá¹ƒ pÄ• paá¹ƒ nihÄ«naá¹ƒ pÄ• paphalaá¹ƒ phusati pÄ
__bhesmÄ• _ti vipulabhÄ• vena gambhÄ«rabhÄ• vena ca bhiá¹ƒsÄ• pento viya, vipulagamb
dosena. __vihiá¹ƒsatÄ«_ti bÄ• dhati Ä• sÄ• deti. __vÄ• do tamhi na rÅ«hatÄ«_ti tasmiá¹ƒ ta
Ä• ropiyamÄ• no doso na ruhati, na tiá¹-á¹-hati, visakumbho viya samuddassa, na tassa vikÄ
attho.

evaá¹ƒ chahi gÄ• thÄ• hi pÄ• picchatÄ• disamannÄ• gatassa nirayÅ«pagabhÄ• vadassane
aparimuttataá¹ƒ dassetvÄ• idÄ• ni tappaá¹-ipakkhadhammasamannÄ• gatassa dukkhakkha
mittaâ€™â€™ _nti osÄ• nagÄ• thamÄ• ha. tassattho --- __ yassa_ sammÄ• paá¹-ipannass
paá¹-ipattimaggaá¹ƒ anugato sammÄ• paá¹-ipanno appicchatÄ• diguá¹‡asamannÄ• gamen
__khayaá¹ƒ_ pariyosÄ• naá¹ƒ pÄ• puá¹‡eyya. tÄ• disaá¹ƒ buddhaá¹ƒ vÄ• buddhasÄ• vaka
sappaÃ±Ã±o, attano __mittaá¹ƒ kubbetha_ tena mettikaá¹ƒ kareyya, __taÃ±ca seveyya_ tan

iti imasmiá¹ƒ vagge chaá¹-á¹-hasattamasuttesu vivaá¹-á¹-aá¹ƒ kathitaá¹ƒ, itaresu vaá¹-á¹-av
kathitaá¹ƒ.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

1. aggappasÄ• dasuttavaá¹‡á¹‡anÄ•

<90> paÃ±camavaggassa \Be 268/ \Ne 247/ paá¹-hame __aggappasÄ• dÄ• _ti ettha ayaá¹
Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. tathÄ• hesa ``ajjatagge, samma dovÄ• rika, A
nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naá¹ƒ (MN II 70). ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹
250; Vin III 15) ca Ä• dÄ«su Ä• dimhi dissati. ``teneva aá¹…gulaggena taá¹ƒ aá¹…gulaggaá
441). ucchaggaá¹ƒ veá¸·aggaâ€™â€™ nti ca Ä• dÄ«su koá¹-iyaá¹ƒ. ``ambilaggaá¹ƒ vÄ• ma
tittakaggaá¹ƒ vÄ• (SN c V 374). anujÄ• nÄ• mi, bhikkhave, vihÄ• raggena vÄ• pariveá¹‡ag
nti (Vin II 318) ca Ä• dÄ«su koá¹-á¹-hÄ• se. ``ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ a
uttamo ca pavaro ca (AN a IV 95). aggohamasmi lokassÄ• â€™â€™ ti ca Ä• dÄ«su (DN II 3
svÄ• yamidhÄ• pi seá¹-á¹-heyeva daá¹-á¹-habbo. tasmÄ• aggesu seá¹-á¹-hesu pasÄ• dÄ• ,
seá¹-á¹-habhÅ«tÄ• vÄ• pasÄ• dÄ• aggappasÄ• dÄ• ti attho.

purimasmiÃ±ca atthe aggasaddena buddhÄ• diratanattayaá¹ƒ vuccati. tesu bhagavÄ• tÄ•
guá¹‡avisiá¹-á¹-haá¹-á¹-hena, asamasamaá¹-á¹-hena ca aggo. so hi mahÄ• bhinÄ«hÄ• raá¹
pÄ• ramÄ«naá¹ƒ pavicayaÃ±ca Ä• diá¹ƒ katvÄ• tehi bodhisambhÄ• raguá¹‡ehi ceva buddh
asadisoti asadisaá¹-á¹-hena aggo. ye cassa guá¹‡Ä• mahÄ• karuá¹‡Ä• dayo, te sesasattÄ•
visiá¹-á¹-hÄ• ti guá¹‡avisiá¹-á¹-haá¹-á¹-henapi sabbasattuttamatÄ• ya aggo. ye pana purima
sabbasattehi asamÄ• , tehi saddhiá¹ƒ ayameva rÅ«pakÄ• yaguá¹‡ehi ceva dhammakÄ• yag
asamasamaá¹-á¹-henapi aggo. tathÄ• dullabhapÄ• tubhÄ• vato acchariyamanussabhÄ• va
adutiyaasahÄ• yÄ• dibhÄ• vato ca bhagavÄ• loke aggoti vuccati. yathÄ• ha ---

``ekapuggalassa \Ne 248/, bhikkhave, pÄ• tubhÄ• vo dullabho lokasmiá¹ƒ, katamassa ekap
arahato sammÄ• sambuddhassa.

``ekapuggalo \Be 269/, bhikkhave, loke uppajjamÄ• no uppajjati acchariyamanusso.

``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati bahujana ... pe ... sammÄ• sambudd

``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati, adutiyo asahÄ• yo appaá¹-imo appa
appaá¹-ipuggalo asamo asamasamo dvipadÄ• naá¹ƒ aggo. katamo ekapuggalo? tathÄ• gat
sammÄ• sambuddhoâ€™â€™ ti (AN a I 170-172, 174).

dhammasaá¹…ghÄ• pi aÃ±Ã±adhammasaá¹…ghehi asadisaá¹-á¹-hena visiá¹-á¹-haguá¹‡at
ca aggÄ• . tathÄ• hi tesaá¹ƒ svÄ• kkhÄ• tatÄ• disuppaá¹-ipannatÄ• diguá¹‡avisesehi aÃ±Ã
appataranihÄ«nÄ• vÄ• natthi, kuto seá¹-á¹-hÄ• . sayameva ca pana tehi visiá¹-á¹-haguá¹‡a
tathÄ• dullabhuppÄ• daacchariyabhÄ• vabahujanahitasukhÄ• vahÄ• adutiyaasahÄ• yÄ• d
bhagavÄ• dullabhapÄ• tubhÄ• vo, tadaggena dhammasaá¹…ghÄ• pÄ«ti. acchariyÄ• dibhÄ

seá¹-á¹-hesu uttamesu pavaresu guá¹‡avisiá¹-á¹-hesu pasÄ• dÄ• ti __aggappasÄ• dÄ• _.

dutiyasmiá¹ƒ pana atthe yathÄ• vuttesu aggesu buddhÄ• dÄ«su uppattiyÄ• aggabhÅ«tÄ• pana ariyamaggena Ä• gatÄ• aveccappasÄ• dÄ• , te ekanteneva aggabhÅ«tÄ• pasÄ• dÄ• \Ee II 104/, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hotÄ«â€ aggavipÄ• kattÄ• pi cete aggappasÄ• dÄ• . vuttaÃ±hi ``agge kho pana pasannÄ• naá¹ƒ agg

__yÄ• vatÄ• _ti yattakÄ• . __sattÄ• _ti pÄ• á¹‡ino. __apadÄ• _ti apÄ• dakÄ• . __dvipadÄ• sesapadadvayepi eseva nayo. vÄ• -saddo samuccayattho, na vikappattho. yathÄ• ``anuppa uppajjati, uppanno vÄ• kÄ• mÄ• savo pavaá¸• á¸• hatÄ«â€™â€™ ti (MN I 17) ettha anuppa yathÄ• ca ``bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggah 249/ (MN I 402; SN a II 12) ettha bhÅ«tÄ• naÃ±ca sambhavesÄ«naÃ±cÄ• ti attho. yathÄ• c mithubhedato vÄ• â€™â€™ ti (DN II 152; Ud 76; Vin I 286) ettha aggito ca udakato ca mithu evaá¹ƒ ``apadÄ• vÄ• ... pe ... aggamakkhÄ• yatÄ«â€™â€™ ti etthÄ• pi apadÄ• ca dvipad sampiá¹‡á¸• anavasena attho daá¹-á¹-habbo. tena vuttaá¹ƒ ``vÄ• -saddo samuccayattho, na

__rÅ«pino_ti rÅ«pavanto. na rÅ«pinoti __arÅ«pino. saÃ±Ã±ino_ti saÃ±Ã±Ä• vanto. na saÃ± nevasaÃ±Ã±inÄ• saÃ±Ã±ino_ nÄ• ma bhavaggapariyÄ• pannÄ• . ettÄ• vatÄ• ca kÄ• mabh ekavokÄ• rabhavo, catuvokÄ• rabhavo, paÃ±cavokÄ• rabhavo, saÃ±Ã±Ä«bhavo, asaÃ±Ã± nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bhavoti navavidhepi bhave satte anavasesato pariyÄ• diyitvÄ hi rÅ«piggahaá¹‡ena kÄ• mabhavo rÅ«pabhavo paÃ±cavokÄ• rabhavo ekavokÄ• rabhavo c arÅ«pabhavo catuvokÄ• rabhavo ca dassito. saÃ±Ã±Ä«bhavÄ• dayo pana sarÅ«peneva da kÄ• mabhavapaÃ±cavokÄ• rabhavasaÃ±Ã±Ä«bhavÄ• naá¹ƒ ekadeso dassitoti.

kasmÄ• \Ee II 105/ panettha yathÄ• adutiyasutte ``dvipadÄ• naá¹ƒ aggoâ€™â€™ ti dvipad akatvÄ• apadÄ• diggahaá¹‡aá¹ƒ katanti? vuccate --- adutiyasutte tÄ• va seá¹-á¹-hataravase kataá¹ƒ. imasmiÃ±hi loke seá¹-á¹-ho nÄ• ma uppajjamÄ• no apadacatuppadabahuppadesu uppajjati. kataresu dvipadesu? manussesu ceva devesu ca. manussesu uppajjamÄ• no sak samattho buddho hutvÄ• uppajjati. aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pana ``tisahassimahÄ vase vattetuá¹ƒ samatthoâ€™â€™ ti (Mp I 1.174) vuttaá¹ƒ. devesu uppajjamÄ• no dasasah vattanako mahÄ• brahmÄ• hutvÄ• uppajjati, so tassa kappiyakÄ• rako vÄ• Ä• rÄ• miko vÄ seá¹-á¹-hataravasenesa ``dvipadÄ• naá¹ƒ aggoâ€™â€™ ti tattha vutto, idha pana anavases evaá¹ƒ vuttaá¹ƒ. yÄ• vattakÄ• hi sattÄ• attabhÄ• vapariyÄ• pannÄ• apadÄ• vÄ• ... pe ... vÄ• , tathÄ• gato tesaá¹ƒ \Be 271/ aggamakkhÄ• yatÄ«ti. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivad padasandhikaro. aggo akkhÄ• yatÄ«ti padavibhÄ• go.

__aggo vipÄ• ko hotÄ«_ti agge sammÄ• sambuddhe pasannÄ• naá¹ƒ yo pasÄ• do, so agg koá¹-ibhÅ«to vÄ• , tasmÄ• tassa vipÄ• kopi aggo seá¹-á¹-ho uttamo koá¹-ibhÅ«to uá¸·Ä• ra

so pana pasÄ• do duvidho lokiyalokuttarabhedato. tesu lokiyassa tÄ• va ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressanti || (DN II 332; SN a I 37).

``buddhoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passa ||

``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ« rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa padavÄ«tihÄ• rassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒâ€™â€™ || (SN a I 242; Vin II

``sÄ• dhu \Ee II 106/ kho, devÄ• naminda, buddhaá¹ƒ saraá¹‡agamanaá¹ƒ hoti, buddhaá¹ƒ
devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) ---

evamÄ• dÄ«naá¹ƒ suttapadÄ• naá¹ƒ vasena pasÄ• dassa phalavisesayogo veditabbo. tasm
apÄ• yadukkhavinivattanena saddhiá¹ƒ sampattibhavesu sukhavipÄ• kadÄ• yakoti daá¹-á¹-
sÄ• maÃ±Ã±aphalavipÄ• kadÄ• yako vaá¹-á¹-adukkhavinivattako ca. sabbopi cÄ• yaá¹ƒ pas
vaá¹-á¹-adukkhaá¹ƒ vinivattetiyeva. vuttaÃ±hetaá¹ƒ ---

``yasmiá¹ƒ \Be 272/, bhikkhave, samaye ariyasÄ• vako attano saddhaá¹ƒ anussarati, nevas
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ, na mohapariyuá¹-á¹-hitaá
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti. ujugatacittassa pÄ• mojjaá¹ƒ jÄ• yati, pamu
jÄ• yati ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti (AN b VI 10; 26).

__dhammÄ• _ti sabhÄ• vadhammÄ• . __saá¹…khatÄ• _ti samecca sambhuyya paccayehi
sappaccayadhammÄ• . hetÅ«hi paccayehi ca na kehici katÄ• ti __asaá¹…khatÄ• _, appacc
saá¹…khatÄ• naá¹ƒ paá¹-iyogibhÄ• vena ``asaá¹…khatÄ• â€™â€™ ti puthuvacanaá¹ƒ. __v
aggamakkhÄ• yatÄ«_ti tesaá¹ƒ saá¹…khatÄ• saá¹…khatadhammÄ• naá¹ƒ yo virÄ• gasaá¹.
sabhÄ• veneva saá¹‡hasukhumabhÄ• vato santatarapaá¹‡Ä«tatarabhÄ• vato gambhÄ«rÄ•
madanimmadanÄ• dibhÄ• vato ca aggaá¹ƒ seá¹-á¹-haá¹ƒ uttamaá¹ƒ pavaranti vuccati. __ya

attho. __madanimmadano_tiÄ• dÄ«ni sabbÄ• ni nibbÄ• navevacanÄ• niyeva. tathÄ• hi taá
mÄ• namadapurisamadÄ• diko sabbo mado nimmadÄ«yati pamaddÄ«yati, kÄ• mapipÄ• sÄ
kÄ• mÄ• layÄ• dikÄ• sabbepi Ä• layÄ• samugghÄ• tÄ«yanti, sabbepi kammavaá¹-á¹-akiles
upacchijjanti, aá¹-á¹-hasatabhedÄ• \Ee II 107/ sabbÄ• pi taá¹‡hÄ• khÄ«yati, sabbepi kilesÄ
sabbaá¹ƒ dukkhaá¹ƒ nirujjhati, tasmÄ• madanimmadano ... pe ... nirodhoti vuccati. yÄ• par
bhavaá¹ƒ, phalena kammaá¹ƒ vinati saá¹ƒsibbatÄ«ti katvÄ• vÄ• nanti vuccati. taá¹ƒ vÄ• na
etasmiá¹ƒ vÄ• adhigate ariyapuggalassa na hotÄ«ti __nibbÄ• naá¹ƒ_.

__aggo vipÄ• ko hotÄ«_ti etthÄ• pi ---

``ye keci dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se ... pe ... || (DN II 332; SN a I 37).

``dhammoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti ... pe ... ||

``sÄ• dhu kho, devÄ• naminda, dhammaá¹ƒ saraá¹‡agamanaá¹ƒ hoti. dhammaá¹ƒ saraá¹‡a
evamidhekacce ... pe ... dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) ---

evamÄ• dÄ«naá¹ƒ \Be 273/ suttapadÄ• naá¹ƒ vasena dhamme pasÄ• dassa phalavisesayo
asaá¹…khatadhammavaseneva aggabhÄ• vo Ä• gato, sabbasaá¹…khatanissaraá¹‡adassan
ayamattho labbhateva. vuttaÃ±hetaá¹ƒ ---

``yÄ• vatÄ• \Ne 252/, bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…giko maggo
aggamakkhÄ• yatÄ«â€™â€™ ti (AN a IV 34).

``maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-hoâ€™â€™ ti ca. (Dhp 273).

__saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• _ti janasamÅ«hasaá¹…khÄ• tÄ• yÄ• vatÄ• loke saá¹…g
__tathÄ• gatasÄ• vakasaá¹…gho_ti aá¹-á¹-haariyapuggalasamÅ«hasaá¹…khÄ• to diá¹-á¹-h
tathÄ• gatassa sÄ• vakasaá¹…gho. __tesaá¹ƒ aggamakkhÄ• yatÄ«_ti attano
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiÄ• diguá¹‡avisesena tesaá¹ƒ saá¹…ghÄ• naá¹ƒ aggo seá
__yadida_nti yÄ• ni imÄ• ni. __cattÄ• ri purisayugÄ• nÄ«_ti yugaá¸·avasena paá¹-hamamag
paá¹-hamaphalaá¹-á¹-hoti idamekaá¹ƒ yugaá¸·aá¹ƒ, yÄ• va catutthamaggaá¹-á¹-ho \Ee II 10
catutthaphalaá¹-á¹-hoti idamekaá¹ƒ yugaá¸·anti evaá¹ƒ cattÄ• ri purisayugÄ• ni. __aá¹-á¹-ha
purisapuggalavasena eko paá¹-hamamaggaá¹-á¹-ho eko paá¹-hamaphalaá¹-á¹-hoti iminÄ• r
purisapuggalÄ• . ettha ca purisoti vÄ• puggaloti vÄ• ekatthÄ• ni etÄ• ni padÄ• ni, veneyyav
vuttaá¹ƒ. __esa bhagavato sÄ• vakasaá¹…gho_ti yÄ• nimÄ• ni yugavasena cattÄ• ri purisay
aá¹-á¹-ha purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho.

__Ä• huneyyo_tiÄ• dÄ«su Ä• netvÄ• hunitabbanti Ä• hunaá¹ƒ, dÅ«ratopi Ä• gantvÄ• sÄ«
catunnaá¹ƒ paccayÄ• nametaá¹ƒ adhivacanaá¹ƒ. mahapphalabhÄ• vakaraá¹‡ato taá¹ƒ Ä• h
yuttoti Ä• huneyyo. atha vÄ• dÅ«ratopi Ä• gantvÄ• sabbaá¹ƒ sÄ• pateyyampi ettha hunitab
Ä• havanaá¹ƒ arahatÄ«ti vÄ• Ä• havanÄ«yo. yo cÄ• yaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ Ä• havan
mahapphalanti tesaá¹ƒ laddhi, so ce hutassa mahapphalatÄ• ya Ä• havanÄ«yo, saá¹…ghov
hutaÃ±hi mahapphalaá¹ƒ hoti. yathÄ• ha ---

``yo \Be 274/ ca vassasataá¹ƒ jantu, aggiá¹ƒ paricare vane.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• eva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaâ€™â€™ nti || (Dhp 107).

tayidaá¹ƒ nikÄ• yantare ``Ä• havanÄ«yoâ€™â€™ ti padaá¹ƒ idha ``Ä• huneyyoâ€™â€™ ti
byaÃ±janato pana kiÃ±cimattameva nÄ• naá¹ƒ, tasmÄ• evamatthavaá¹‡á¹‡anÄ• katÄ• .

__pÄ• huneyyo_ti \Ne 253/ ettha pana pÄ• hunaá¹ƒ vuccati disÄ• vidisato Ä• gatÄ• naá¹ƒ p
Ã±Ä• timittÄ• naá¹ƒ atthÄ• ya sakkÄ• rena paá¹-iyattaá¹ƒ Ä• gantukadÄ• naá¹ƒ, tampi á¹-ha
pÄ• hunake saá¹…ghasseva dÄ• tuá¹ƒ yuttaá¹ƒ. tathÄ• hesa ekabuddhantarepi dissati abb
panettha padattho --- ``piyamanÄ• pattakarehi dhammehi samannÄ• gatoâ€™â€™ ti evaá¹
dÄ• tuá¹ƒ yuttaá¹ƒ, pÄ• hunaÃ±ca paá¹-iggahetuá¹ƒ yuttoti pÄ• huneyyo. yesaá¹ƒ pana pÄ•
tesaá¹ƒ yasmÄ• saá¹…gho pubbakÄ• raá¹ƒ arahati, tasmÄ• saá¹…gho sabbapaá¹-hamaá¹
pÄ• havanÄ«yo, sabbappakÄ• rena vÄ• Ä• havanaá¹ƒ arahatÄ«ti pÄ• havanÄ«yo. svÄ• ya
vuccati.

``dakkhiá¹‡Ä• â€™â€™ ti paralokaá¹ƒ saddahitvÄ• dÄ• tabbadÄ• naá¹ƒ, taá¹ƒ dakkhiá¹‡a
vÄ• hito mahapphalabhÄ• vakaraá¹‡ena visodhanatoti __dakkhiá¹‡eyyo_. ubho hatthe sira
sabbalokena kariyamÄ• naá¹ƒ aÃ±jalikammaá¹ƒ arahatÄ«ti __aÃ±jalikaraá¹‡Ä«yo_. __anut
lokassÄ• _ti sabbalokassa asadisaá¹ƒ puÃ±Ã±avirÅ«hanaá¹-á¹-hÄ• naá¹ƒ. yathÄ• hi rattas
vÄ• virÅ«hanaá¹-á¹-hÄ• naá¹ƒ ``rattasÄ• likkhettaá¹ƒ yavakkhettaâ€™â€™ nti vuccati, eva
lokassa puÃ±Ã±avirÅ«hanaá¹-á¹-hÄ• naá¹ƒ. saá¹…ghaá¹ƒ nissÄ• ya hi lokassa nÄ• nappak
puÃ±Ã±Ä• ni virÅ«hanti, tasmÄ• saá¹…gho anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. idhÄ•

``ye keci saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se ... pe ... || (DN II 332; SN a I 37).

``saá¹…ghoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti ... pe ... â€™â€™ ||

``sÄ• dhu \Be 275/ kho, devÄ• naminda, saá¹…ghaá¹ƒ saraá¹‡agamanaá¹ƒ hoti, saá¹…gha

devÄ• naminda ... pe ... dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) ---

Ä• dÄ«naá¹ƒ suttapadÄ• naá¹ƒ vasena saá¹…ghe pasÄ• dassa phalavisesayogo, tenassa a
veditabbÄ• . tathÄ• anuttariyapaá¹-ilÄ• bho sattamabhavÄ• dito paá¹-á¹-hÄ• ya vaá¹-á¹-adu
anuttarasukhÄ• dhigamoti evamÄ• diuá¸·Ä• raphalanipphÄ• danavasena aggavipÄ• katÄ•

gÄ• thÄ• su __aggato_ti agge ratanattaye, aggabhÄ• vato vÄ• pasannÄ• naá¹ƒ. __aggaá¹
buddhasubuddhataá¹ƒ dhammasudhammataá¹ƒ \Ee II 110/ saá¹…ghasuppaá¹-ipattiá¹ƒ rata
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ uttamasabhÄ• vaá¹ƒ \Ne 254/,
dasabalÄ• disvÄ• kkhÄ• tatÄ• disuppaá¹-ipannatÄ• diguá¹‡asabhÄ• vaá¹ƒ vÄ• __vijÄ• nata
sÄ• dhÄ• raá¹‡ato aggappasÄ• davatthuá¹ƒ dassetvÄ• idÄ• ni asÄ• dhÄ• raá¹‡ato taá¹ƒ vi
buddheâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pasannÄ• na_nti aveccappasÄ• dena itarappas
adhimuttÄ• naá¹ƒ. __virÄ• gÅ«pasame_ti virÄ• ge upasame ca, sabbassa rÄ• gassa sabbe
accantavirÄ• gahetubhÅ«te accantaupasamahetubhÅ«te cÄ• ti attho. __sukhe_ti vaá¹-á¹-ac
saá¹…khÄ• rÅ«pasamasukhabhÄ• vena ca sukhe.

__aggasmiá¹ƒ dÄ• naá¹ƒ dadata_nti agge ratanattaye dÄ• naá¹ƒ dentÄ• naá¹ƒ deyyadham
tattha dharamÄ• naá¹ƒ bhagavantaá¹ƒ catÅ«hi paccayehi upaá¹-á¹-hahantÄ• pÅ«jentÄ• sa
bhagavantaá¹ƒ uddissa dhÄ• tucetiyÄ• dike upaá¹-á¹-hahantÄ• pÅ«jentÄ• sakkarontÄ• bu
``dhammaá¹ƒ pÅ«jessÄ• mÄ• â€™â€™ ti dhammadhare puggale catÅ«hi paccayehi upaá¹-
sakkarontÄ• dhammaÃ±ca ciraá¹-á¹-hitikaá¹ƒ karontÄ• dhamme dÄ• naá¹ƒ dadanti nÄ• ma
catÅ«hi paccayehi upaá¹-á¹-hahantÄ• pÅ«jentÄ• sakkarontÄ• taá¹ƒ uddissa itarasmimpi ta
saá¹…ghe dÄ• naá¹ƒ dadanti nÄ• ma. __aggaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti evaá¹ƒ
uá¸·Ä• raá¹ƒ pariccÄ• gaá¹ƒ uá¸·Ä• raÃ±ca pÅ«jÄ• sakkÄ• raá¹ƒ pavattentÄ• naá¹ƒ divase
kusalaá¹ƒ upacÄ«yati. idÄ• ni tassa puÃ±Ã±assa aggavipÄ• katÄ• ya aggabhÄ• vaá¹ƒ dass
Ä• yÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __aggaá¹ƒ Ä• yÅ«_ti dibbaá¹ƒ vÄ• mÄ• nusaá¹ƒ v
Ä• yu. __pavaá¸• á¸• hatÄ«_ti uparÅ«pari brÅ«hati. __vaá¹‡á¹‡o_ti rÅ«pasampadÄ• . __yas
parivÄ• rasampadÄ• . __kittÄ«_ti thutighoso. __sukha_nti kÄ• yikaá¹ƒ cetasikaÃ±ca sukhaá
kÄ• yabalaá¹ƒ Ã±Ä• á¹‡abalaÃ±ca.

__aggassa dÄ• tÄ• _ti aggassa ratanattayassa dÄ• tÄ• , atha vÄ• aggassa deyyadhamma
katvÄ• tattha puÃ±Ã±aá¹ƒ pavattetÄ• . __aggadhammasamÄ• hito_ti aggena pasÄ• dadha
samÄ• hito samannÄ• gato acalappasÄ• dayutto, tassa vÄ• vipÄ• kabhÅ«tehi bahujanassa
yutto. __aggappatto pamodatÄ«_ti yattha yattha sattanikÄ• ye uppanno, tattha tattha aggab
seá¹-á¹-habhÄ• vaá¹ƒ adhigato, aggabhÄ• vaá¹ƒ vÄ• lokuttaramaggaphalaá¹ƒ adhigato par
paritussatÄ«ti.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. jÄ«vikasuttavaá¹‡á¹‡anÄ•

<91> dutiyaá¹ƒ \Ne 255/ aá¹-á¹-huppattivasena desitaá¹ƒ. ekasmiÃ±hi samaye bhagavati ka
nigrodhÄ• rÄ• me viharante bhikkhÅ« Ä• gantukabhikkhÅ«naá¹ƒ senÄ• sanÄ• ni paÃ±Ã±Ä•
paá¹-isÄ• mentÄ• sÄ• maá¹‡erÄ• ca lÄ• bhabhÄ• janÄ«yaá¹-á¹-hÄ• ne sampattasampattÄ
uccÄ• saddÄ• mahÄ• saddÄ• ahesuá¹ƒ. taá¹ƒ sutvÄ• bhagavÄ• bhikkhÅ« paá¹‡Ä• mesi.
adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ. taá¹ƒ Ã±atvÄ• mahÄ• brahmÄ• Ä• gantvÄ• ``a
bhikkhusaá¹…ghaâ€™â€™ nti (MN II 158) tesaá¹ƒ paá¹‡Ä• mitabhikkhÅ«naá¹ƒ anuggaá¹‡h
okÄ• saá¹ƒ akÄ• si. atha mahÄ• brahmÄ• ``katÄ• vakÄ• so khomhi bhagavatÄ• â€™â€™ t
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha bhagavÄ• ``bhikkhusaá¹…gho Ä• gacchatÅ«â€™
Ä• kÄ• raá¹ƒ dassesi. atha te bhikkhÅ« Ä• nandattherena pakkositÄ• bhagavantaá¹ƒ upasa
sÄ• rajjamÄ• narÅ«pÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. bhagavÄ• tesaá¹ƒ sappÄ• yadesanaá
Ä• misahetu paá¹‡Ä• mitÄ• , piá¹‡á¸• iyÄ• lopadhammadesanÄ• nesaá¹ƒ sappÄ• yÄ• â€™
``antamidaá¹ƒ, bhikkhaveâ€™â€™ _ti imaá¹ƒ desanaá¹ƒ desesi.

tatrÄ• yaá¹ƒ \Be 277/ __anta_saddo ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• pubb
pubbantÄ• nudiá¹-á¹-hinoâ€™â€™ tiÄ• dÄ«su (DN I 29) koá¹-á¹-hÄ• se Ä• gato. ``antamakA
ayaá¹ƒ loko parivaá¹-umoâ€™â€™ tiÄ• dÄ«su (DN I 55) paricchede. ``haritantaá¹ƒ vÄ• pat
vÄ• â€™â€™ tiÄ• dÄ«su (MN I 304) mariyÄ• dÄ• yaá¹ƒ. ``antaá¹ƒ antaguá¹‡aâ€™â€™ ntiA
3.dvattiá¹ƒsÄ• kÄ• ra) sarÄ«rÄ• vayave ``caranti loke parivÄ• rachannÄ• , anto asuddhÄ• b
tiÄ• dÄ«su (SN a I 122; Nidd I 191) citte. ``appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ•
udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni anto nimuggaposÄ«nÄ«â
I 172; Vin I 9) abbhantare.

``migÄ• naá¹ƒ koá¹-á¹-huko anto, pakkhÄ«naá¹ƒ pana vÄ• yaso.

eraá¹‡á¸• o anto rukkhÄ• naá¹ƒ, tayo antÄ• samÄ• gatÄ• â€™â€™ ti || (J I 3.135) ---

Ä• dÄ«su lÄ• make. idhÄ• pi lÄ• make eva daá¹-á¹-habbo. tasmÄ• __antamidaá¹ƒ bhikkhav
\Ne 256/ idaá¹ƒ jÄ«vikÄ• naá¹ƒ antaá¹ƒ pacchimaá¹ƒ lÄ• makaá¹ƒ, sabbanihÄ«naá¹ƒ jÄ«vita
piá¹‡á¸• olya_nti yaá¹ƒ idaá¹ƒ piá¹‡á¸• apariyesanena bhikkhÄ• cariyÄ• ya jÄ«vikaá¹ƒ kappe
ayaá¹ƒ panettha padattho --- piá¹‡á¸• Ä• ya ulatÄ«ti piá¹‡á¸• olo, tassa kammaá¹ƒ piá¹‡á¸• o
piá¹‡á¸• apariyesanena jÄ«vikÄ• ti attho.

__abhisÄ• po_ti akkoso. kupitÄ• hi manussÄ• attano paccatthikaá¹ƒ ``pilotikakhaá¹‡á¸• aa
kapÄ• lahattho piá¹‡á¸• aá¹ƒ pariyesamÄ• no careyyÄ• sÄ«â€™â€™ ti akkosanti. atha vÄ•
akÄ• tabbaá¹ƒ atthi, yo tvaá¹ƒ evaá¹ƒ balavÄ«riyÅ«papannopi hirottappaá¹ƒ pahÄ• ya kapa

pattapÄ• á¹‡Ä«â€™â€™ ti evampi akkosantiyeva. __taÃ±ca_ \Ee II 113/ __kho eta_nti taá¹
samÄ• naá¹ƒ piá¹‡á¸• olyaá¹ƒ. __kulaputtÄ• upenti atthavasikÄ• _ti mama sÄ• sane jÄ• tik
Ä• cÄ• rakulaputtÄ• ca atthavasikÄ• kÄ• raá¹‡avasikÄ• hutvÄ• kÄ• raá¹‡avasaá¹ƒ paá¹-i

__rÄ• jÄ• bhinÄ«tÄ• _tiÄ• dÄ«su ye raÃ±Ã±o santakaá¹ƒ khÄ• ditvÄ• raÃ±Ã±Ä• bandhan
pabbajanti, te raÃ±Ã±Ä• bandhanaá¹ƒ abhinÄ«tattÄ• __rÄ• jÄ• bhinÄ«tÄ• _ nÄ• ma. ye pa
gahetvÄ• ekaccesu mÄ• riyamÄ• nesu \Be 278/ ekacce ``mayaá¹ƒ sÄ• mi tumhehi vissaá¹-
anajjhÄ• vasitvÄ• pabbajissÄ• ma, tattha tattha yaá¹ƒ yaá¹ƒ buddhapÅ«jÄ• dipuÃ±Ã±aá¹ƒ
tumhÄ• kaá¹ƒ pattiá¹ƒ dassÄ• mÄ• â€™â€™ ti tehi vissaá¹-á¹-hÄ• pabbajanti, te __corÄ• b
mÄ• retabbataá¹ƒ abhinÄ«tattÄ• . ye pana iá¹‡aá¹ƒ gahetvÄ• paá¹-idÄ• tuá¹ƒ asakkontÄ•
__iá¹‡aá¹-á¹-Ä• _ nÄ• ma. taÃ±ca kho etaá¹ƒ piá¹‡á¸• olyaá¹ƒ kulaputtÄ• mama sÄ• sane
... na Ä• jÄ«vikÄ• pakatÄ• upenti, apica kho ``otiá¹‡á¹‡amhÄ• jÄ• tiyÄ• ... pe ... paÃ±Ã±Ä
upentÄ«ti padasambandho.

tattha __otiá¹‡á¹‡amhÄ• _ti otiá¹‡á¹‡Ä• amhÄ• . __jÄ• tiyÄ• _tiÄ• dÄ«su tamhi tamhi satta
paá¹-hamÄ• bhinibbatti __jÄ• ti, _ paripÄ• ko __jarÄ• , _ bhedo __maraá¹‡aá¹ƒ_.
Ã±Ä• tirogabhogasÄ«ladiá¹-á¹-hibyasanehi phuá¹-á¹-hassa santÄ• po anto nijjhÄ• naá¹ƒ __
phuá¹-á¹-hassa vacÄ«vippalÄ• po __paridevo_. aniá¹-á¹-haphoá¹-á¹-habbapaá¹-ihatakÄ• ya
__dukkhaá¹ƒ, _ Ä• ghÄ• tavatthÅ«su upahatacittassa cetopÄ«á¸·anaá¹ƒ __domanassaá¹ƒ_
phuá¹-á¹-hassa paridevenapi adhivÄ• setuá¹ƒ asamatthassa cittasantÄ• pasamuá¹-á¹-hito b
__upÄ• yÄ• so_. etehi jÄ• tiÄ• dÄ«hi otiá¹‡á¹‡Ä• __dukkhotiá¹‡á¹‡Ä• , _ tehi jÄ• tiÄ• diduk
anupaviá¹-á¹-hÄ• . __dukkhaparetÄ• _ti tehi dukkhadukkhavatthÅ«hi \Ne 257/ abhibhÅ«tÄ•
vatthubhÄ• vato dukkhÄ• , dukkhabhÄ• vato ca sokaparidevadukkhadomanassupÄ• yÄ• sÄ
pe ... paÃ±Ã±Ä• yethÄ• _ti imassa sakalassa vaá¹-á¹-adukkharÄ• sissa \Ee II 114/ paricche
osÄ• nakiriyÄ• api nÄ• ma paÃ±Ã±Ä• yeyya.

__so ca hoti abhijjhÄ• lÅ«_ti idaá¹ƒ yo kulaputto ``dukkhassantaá¹ƒ karissÄ• mÄ«â€™â€™
uppÄ• detvÄ• pabbajito aparabhÄ• ge taá¹ƒ pabbajjaá¹ƒ tathÄ• rÅ«paá¹ƒ kÄ• tuá¹ƒ na sak
vuttaá¹ƒ. tattha __abhijjhÄ• lÅ«_ti parabhaá¹‡á¸• Ä• naá¹ƒ abhijjhÄ• yitÄ• . __tibbasÄ• rÄ• g
__byÄ• pannacitto_ti byÄ• pÄ• dena pÅ«tibhÅ«tattÄ• vipannacitto. __paduá¹-á¹-hamanasa
viya caá¹‡á¸• agoá¹‡o paresaá¹ƒ upaghÄ• tavasena duá¹-á¹-hacitto. __muá¹-á¹-hassatÄ«_t
viya, maá¹ƒsanikkhittasunakho viya ca naá¹-á¹-hassati, idha kataá¹ƒ ettha na sarati. __asam
nippaÃ±Ã±o khandhÄ• dipariccheda rahito. __asamÄ• hito_ti caá¹‡á¸• asote baddhanÄ• vÄ
__vibbhantacitto_ti panthÄ• ruá¸·hamigo viya bhantamano. __pÄ• katindriyo_ti yathÄ• gihÄ
saá¹ƒvarÄ• bhÄ• vena pariggahaparijane olokenti asaá¹ƒvutindriyÄ• , evaá¹ƒ asaá¹ƒvutindr

__chavÄ• lÄ• ta_nti chavÄ• naá¹ƒ daá¸• á¸• haá¹-á¹-hÄ• ne alÄ• taá¹ƒ. __ubhatopadittaá¹ƒ
pamÄ• á¹‡ena aá¹-á¹-haá¹…gulamattaá¹ƒ ubhato dvÄ«su koá¹-Ä«su Ä• dittaá¹ƒ majjhe gÅ«

gÄ• me_ti sace hi taá¹ƒ yuganaá¹…galagopÄ• nasipakkhapÄ• sakÄ• dÄ«naá¹ƒ atthÄ• ya u
kaá¹-á¹-hatthaá¹ƒ phareyya. sace khettakuá¹-iyÄ• kaá¹-á¹-hattharamaÃ±cakÄ• dÄ«naá¹ƒ a
assa, araÃ±Ã±e kaá¹-á¹-hatthaá¹ƒ phareyya. yasmÄ• pana ubhayatthÄ• pi na sakkÄ• , tasm
__tathÅ«pamÄ• ha_nti tathÅ«pamaá¹ƒ chavÄ• lÄ• tasadisaá¹ƒ ahaá¹ƒ imaá¹ƒ yathÄ• vuttap
__gihibhogÄ• ca parihÄ«no_ti yo agÄ• re vasantehi gihÄ«hi dÄ• yajje bhÄ• jiyamÄ• ne aÃ±
assa, tato ca parihÄ«no. __sÄ• maÃ±Ã±atthaÃ±cÄ• _ti Ä• cariyupajjhÄ• yÄ• naá¹ƒ ovÄ• de
pariyattipaá¹-ivedhavasena pattabbaá¹ƒ sÄ• maÃ±Ã±atthaÃ±ca na paripÅ«reti. imaá¹ƒ pana
dussÄ«lassa vasena Ä• hari \Ee II 115/, parisuddhasÄ«lassa pana alasassa abhijjhÄ• dÄ«h
puggalassa vasena Ä• harÄ«ti veditabbaá¹ƒ.

gÄ• thÄ• su __gihibhogÄ• _ti kÄ• masukhasambhogato. __parihÄ«no_ti jÄ«no. __sÄ• maÃ
paá¹-ivedhabÄ• husaccaÃ±ceva pariyattibÄ• husaccaÃ±ca. tÄ• diso hi asutaá¹ƒ sotuá¹ƒ sut
sakkoti alasabhÄ• vato. duá¹-á¹-hu bhagoti __dubbhago, _ alakkhiko kÄ• á¸·akaá¹‡á¹‡ipuris
__paridhaá¹ƒsamÄ• no_ti vinassamÄ• no. __pakiretÄ«_ti vikireti viddhaá¹ƒseti. sabbametaá
sÄ• maÃ±Ã±atthassa \Ne 258/ anuppÄ• danameva sandhÄ• ya vuttaá¹ƒ. __chavÄ• lÄ• taá¹
puggalo yathÄ• vuttaá¹ƒ chavÄ• lÄ• taá¹ƒ viya kassaci anupayujjamÄ• no eva nassati ubha
evaá¹ƒ ``kÄ• yavÄ• cÄ• hi akatavÄ«tikkamopi cittaá¹ƒ avisodhento nassati, pageva katavÄ«
tassa apÄ• yadukkhabhÄ• gibhÄ• vadassanena dussÄ«le Ä• dÄ«navaá¹ƒ dassetvÄ• tato s
``kÄ• sÄ• vakaá¹‡á¹-hÄ• â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha. tassattho heá¹-á¹-h

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saá¹…ghÄ• á¹-ikaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<92> tatiye \Be 280/ __saá¹…ghÄ• á¹-ikaá¹‡á¹‡e_ti cÄ«varakoá¹-iyaá¹ƒ. __gahetvÄ• _ti pa
assÄ• _ti anugato bhaveyya. idaá¹ƒ vuttaá¹ƒ hoti --- ``bhikkhave, idhekacco bhikkhu attano
pÄ• rutassa sugatamahÄ• cÄ«varassa kaá¹‡á¹‡e parÄ• masanto viya maá¹ƒ anugaccheyya
hutvÄ• vihareyyÄ• â€™â€™ ti. __pÄ• de pÄ• daá¹ƒ nikkhipanto_ti gacchantassa mama pÄ
nikkhittaá¹-á¹-hÄ• ne pÄ• duddhÄ• raá¹‡Ä• nantaraá¹ƒ attano pÄ• daá¹ƒ nikkhipanto. ubhay
``á¹-hÄ• nagamanÄ• dÄ«su avijahanto sabbakÄ• laá¹ƒ mayhaá¹ƒ samÄ«pe eva vihareyya c
Ä• rakÄ• va mayhaá¹ƒ, ahaÃ±ca tassÄ• _ti so bhikkhu mayÄ• vuttaá¹ƒ paá¹-ipadaá¹ƒ apÅ«
ahaÃ±ca tassa dÅ«reyeva. etena maá¹ƒsacakkhunÄ• tathÄ• gatadassanaá¹ƒ rÅ«pakÄ• ya
akÄ• raá¹‡aá¹ƒ, Ã±Ä• á¹‡acakkhunÄ• va dassanaá¹ƒ dhammakÄ• yasamodhÄ• nameva ca
``dhammaÃ±hi so, bhikkhave, bhikkhu na passati, dhammaá¹ƒ apassanto na maá¹ƒ passatÄ
nÄ• ma navavidho lokuttaradhammo. so ca abhijjhÄ• dÄ«hi dÅ«sitacittena na sakkÄ• passi
adassanato dhammakÄ• yaÃ±ca na passatÄ«ti. tathÄ• hi vuttaá¹ƒ ---

``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena? yo kho, vakkali, dhammaá¹ƒ passati

maá¹ƒ passati, so dhammaá¹ƒ passatÄ«â€™â€™ ti (SN b III 87).

``dhammabhÅ«to brahmabhÅ«toâ€™â€™ ti (MN I 203; Paá¹-is III 5) ca.

``dhammakÄ• yo itipi, brahmakÄ• yo itipÄ«â€™â€™ ti (DN III 118) ca Ä• di.

__yojanasate_ti \Ne 259/ yojanasate padese, yojanasatamatthaketi attho. sesaá¹ƒ vuttavipa
veditabbaá¹ƒ. ariyamaggÄ• dhigamavasena cassa anabhijjhÄ• luÄ• dibhÄ• vo daá¹-á¹-habb

gÄ• thÄ• su __mahiccho_ti kÄ• mesu tibbasÄ• rÄ• gatÄ• ya mahÄ• iccho. __vighÄ• tavÄ•
paduá¹-á¹-hamanasaá¹…kappatÄ• ya sattesu Ä• ghÄ• tavasena mahicchatÄ• ya icchitÄ• lÄ
__ejÄ• nugo_ti ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya \Be 281/ dÄ• so viya hutvÄ• taá¹ƒ anug
rÄ• gÄ• dikilesapariá¸·Ä• hÄ• bhibhavena __anibbuto_. rÅ«pÄ• divisayÄ• naá¹ƒ abhikaá¹…
yÄ• vaÃ±ca Ä• rakÄ• _ti anejassa nibbutassa vÄ«tagedhassa sammÄ• sambuddhassa okÄ
mahiccho vighÄ• tavÄ• ejÄ• nugo anibbuto giddho bÄ• laputhujjano dhammasabhÄ• vato y
dÅ«rabhÄ• vo passa, vattumpi na sukaranti attho. vuttaÃ±hetaá¹ƒ ---

``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re,

pÄ• raá¹ƒ samuddassa tathÄ• hu dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti,

sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti || (AN a IV 47; J II 21.414).

__dhammamabhiÃ±Ã±Ä• yÄ• _ti \Ee II 117/ catusaccadhammaá¹ƒ abhiÃ±Ã±Ä• ya aÃ±Ã±Ä
yathÄ• rahaá¹ƒ pubbabhÄ• ge jÄ• nitvÄ• . __dhammamaÃ±Ã±Ä• yÄ• _ti tameva dhammaá¹
pariÃ±Ã±Ä• divasena yathÄ• mariyÄ• daá¹ƒ jÄ• nitvÄ• . __paá¹‡á¸• ito_ti paá¹-ivedhabÄ• h
__rahadova nivÄ• te cÄ• _ti nivÄ• taá¹-á¹-hÄ• ne rahado viya __anejo_ kilesacalanarahito u
rahado nivÄ• taá¹-á¹-hÄ• ne vÄ• tena anabbhÄ• hato sannisinnova hoti, evaá¹ƒ ayampi sab
paá¹-ippassaddhakileso kilesacalanarahito arahattaphalasamÄ• dhinÄ• vÅ«pasammati, sal
upasantasabhÄ• vova hoti. __anejo_ti so evaá¹ƒ anejÄ• disabhÄ• vo arahÄ• anejÄ• disabh
okÄ• sato dÅ«repi samÄ• no dhammasabhÄ• vato adÅ«re santike evÄ• ti.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aggisuttavaá¹‡á¹‡anÄ•

<93> catutthe \Ne 260/ anudahanaá¹-á¹-hena aggi, rÄ• go eva aggi rÄ• gaggi. rÄ• go hi upp
anudahati jhÄ• peti, tasmÄ• ``aggÄ«â€™â€™ ti vuccati. itaresupi dvÄ«su eseva nayo. tatth
indhanaá¹ƒ nissÄ• ya uppajjati, taá¹ƒ nidahati, mahÄ• pariá¸·Ä• ho ca hoti, evamimepi \Be 2
yasmiá¹ƒ santÄ• ne sayaá¹ƒ uppannÄ• , taá¹ƒ nidahanti, mahÄ• pariá¸·Ä• hÄ• ca honti dur
rÄ• gapariá¸·Ä• hena santattahadayÄ• naá¹ƒ icchitÄ• lÄ• bhadukkhena maraá¹‡appattÄ• na
natthi. ayaá¹ƒ tÄ• va rÄ• gassa anudahanatÄ• . dosassa pana anudahanatÄ• ya visesato m
anudahanatÄ• ya khiá¸• á¸• Ä• padosikÄ• devÄ• ca nidassanaá¹ƒ. mohavasena hi tesaá¹ƒ
khiá¸• á¸• Ä• vasena Ä• hÄ• ravelaá¹ƒ ativattentÄ• kÄ• laá¹ƒ karonti. ayaá¹ƒ tÄ• va rÄ• gÄ•
anudahanabhÄ• vo. samparÄ• yiko pana nirayÄ• dÄ«su nibbattÄ• panavasena ghorataro du
Ä• dittapariyÄ• yena vibhÄ• vetabbo.

gÄ• thÄ• su __kÄ• mesu mucchite_ti vatthukÄ• mesu pÄ• tabyatÄ• vasena mucchaá¹ƒ bÄ•
micchÄ• cÄ• raá¹ƒ Ä• panne. __byÄ• panne_ti \Ee II 118/ byÄ• pannacitte dahatÄ«ti samba
pÄ• á¹‡Ä• tipÄ• tino_ti idaá¹ƒ dosaggissa. __ariyadhamme akovide_ti ye khandhÄ• yatanÄ•
uggahaparipucchÄ• ya manasikÄ• rarahitÄ• ariyadhammassa akusalÄ• , te sammohena ab
nÄ• mÄ• ti vuttÄ• . __ete aggÄ« ajÄ• nantÄ• _ti ``ete rÄ• gaggiÄ• dayo idha ceva samparÄ•
ajÄ• nanttÄ• Ä• pariÃ±Ã±Ä• bhisamayavasena pahÄ• nÄ• bhisamayavasena ca appaá¹-ivi
sakkÄ• ye upÄ• dÄ• nakkhandhapaÃ±cake taá¹‡hÄ• diá¹-á¹-himÄ• nanandanÄ• bhiratÄ• . _
uppajjanena vaá¸• á¸• hayanti Ä• cinanti. __niraya_nti aá¹-á¹-havidhaá¹ƒ mahÄ• nirayaá¹ƒ,
ussadanirayanti sabbampi nirayaá¹ƒ. __tiracchÄ• naÃ±ca yoniyo_ti tiracchÄ• nayoniyo ca. _
asurakÄ• yaá¹ƒ pettivisayaÃ±ca vaá¸• á¸• hayantÄ«ti sambandho.

ettÄ• vatÄ• rÄ• gaggiÄ• dÄ«naá¹ƒ idha ceva samparÄ• ye ca anudahanabhÄ• vadassana
idÄ• ni nesaá¹ƒ nibbÄ• panena vivaá¹-á¹-aá¹ƒ dassetuá¹ƒ __ ``ye ca rattindivÄ• â€™â€™ _
__yuttÄ• _ti bhÄ• vanÄ• nuyogavasena yuttÄ• . kattha? __sammÄ• sambuddhasÄ• sane_.
rÄ• gaggiÄ• dÄ«naá¹ƒ nibbÄ• panÄ• bhÄ• vaá¹ƒ dasseti. tathÄ• hi anaÃ±Ã±asÄ• dhÄ• raá
asubhakammaá¹-á¹-hÄ• naá¹ƒ saá¹…khepeneva dassento ---

``te \Ne 261/ nibbÄ• penti rÄ• gaggiá¹ƒ, niccaá¹ƒ asubhasaÃ±Ã±ino.

dosaggiá¹ƒ pana mettÄ• ya, nibbÄ• penti naruttamÄ• .

mohaggiá¹ƒ pana paÃ±Ã±Ä• ya, yÄ• yaá¹ƒ nibbedhagÄ• minÄ«â€™â€™ ti || ---

Ä• ha \Be 283/. tattha __asubhasaÃ±Ã±ino_ti dvattiá¹ƒsÄ• kÄ• ravasena ceva uddhumÄ• ta
asubhabhÄ• vanÄ• nuyogena asubhasaÃ±Ã±ino. __mettÄ• yÄ• _ti \Ee II 119/ ``so mettÄ• s
disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ ti (AN a III 64, 66) vuttÄ• ya mettÄ• bhÄ• vanÄ• ya. e
pÄ• dakaá¹ƒ katvÄ• nibbattitaanÄ• gÄ• mimaggena rÄ• gaggidosaggÄ«naá¹ƒ nibbÄ• pana

__paÃ±Ã±Ä• yÄ• _ti vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya. tenevÄ• ha ``y
sÄ• hi kilesakkhandhaá¹ƒ vinivijjhantÄ« gacchati pavattatÄ«ti __nibbedhagÄ• minÄ«_ti vuc
parinibbantÄ«_ti arahattamaggena asesaá¹ƒ rÄ• gaggiÄ• diá¹ƒ nibbÄ• petvÄ• saupÄ• dise
á¹-hitÄ• paÃ±Ã±Ä• vepullappattiyÄ• __nipakÄ• _ pubbeva sammappadhÄ• nena sabbaso
phalasamÄ• pattisamÄ• pajjanena akilÄ• subhÄ• vena ca __rattindivamatanditÄ• _ carimak
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• asesaá¹ƒ parinibbanti. tato ca __asesaá¹ƒ_ nisse
accaguá¹ƒ_ atikkamaá¹ƒsu.

evaá¹ƒ ye rÄ• gaggiÄ• dike nibbÄ• penti, tesaá¹ƒ anupÄ• disesanibbÄ• nena nibbutiá¹ƒ da
paá¹-ividdhaguá¹‡ehi thomento osÄ• nagÄ• thamÄ• ha. tattha __ariyaddasÄ• _ti ariyehi bu
kilesehi vÄ• Ä• rakattÄ• ariyaá¹ƒ nibbÄ• naá¹ƒ, ariyaá¹ƒ catusaccameva vÄ• diá¹-á¹-hava
vedassa maggaÃ±Ä• á¹‡assa, tena vÄ• vedena saá¹ƒsÄ• rassa pariyosÄ• naá¹ƒ gatÄ• ti _
sammadeva sabbaá¹ƒ Ä• jÄ• nitabbaá¹ƒ kusalÄ• diá¹ƒ khandhÄ• diÃ±ca jÄ• nitvÄ• . sesaá

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. upaparikkhasuttavaá¹‡á¹‡anÄ•

<94> paÃ±came __tathÄ• tathÄ• _ti tena tena pakÄ• rena. __upaparikkheyyÄ• _ti vÄ«maá
sammaseyya vÄ• . __yathÄ• yathÄ• ssa upaparikkhato_ti yathÄ• yathÄ• assa bhikkhuno
__bahiddhÄ• _ \Ee II 120/ __cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-a_nti bahiddhÄ•
uppajjanakavikkhepÄ• bhÄ• vato \Ne 262/ avikkhittaá¹ƒ samÄ• hitaá¹ƒ, tato eva avisaá¹-aá
vuttaá¹ƒ hoti --- bhikkhave, yena yena pakÄ• rena imassa Ä• raddhavipassakassa bhikkhun
saá¹…khÄ• re sammasantassa pubbe samÄ• hitÄ• kÄ• rasallakkhaá¹‡avasena samathanin
nirantaraá¹ƒ sammasanaÃ±Ä• á¹‡aá¹ƒ pavattentassa attano vipassanÄ• cittaá¹ƒ kammaá¹-
rÅ«pÄ• diÄ• rammaá¹‡e uppajjanakaá¹ƒ na siyÄ• , accÄ• raddhavÄ«riyatÄ• ya uddhaccapa
pakÄ• rena bhikkhu upaparikkheyya parituleyyÄ• ti. __ajjhattaá¹ƒ asaá¹‡á¹-hita_nti yasmÄ•
vahante samÄ• dhissa balavabhÄ• vato kosajjÄ• bhibhavena ajjhattaá¹ƒ gocarajjhattasaá¹…
kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e saá¹…kocavasena á¹-hitattÄ• saá¹‡á¹-hitaá¹ƒ nÄ• ma ho
yojitÄ• ya asaá¹‡á¹-hitaá¹ƒ hoti vÄ«thiá¹ƒ paá¹-ipannaá¹ƒ. tasmÄ• yathÄ• yathÄ• ssa upap
viÃ±Ã±Ä• á¹‡aá¹ƒ ajjhattaá¹ƒ asaá¹‡á¹-hitaá¹ƒ assa, vÄ«thipaá¹-ipannaá¹ƒ siyÄ• , tathÄ• ta
__anupÄ• dÄ• ya na paritasseyyÄ• _ti yathÄ• yathÄ• ssa upaparikkhato ``etaá¹ƒ mama, es
taá¹‡hÄ• diá¹-á¹-higgÄ• havasena rÅ«pÄ• dÄ«su kaÃ±ci saá¹…khÄ• raá¹ƒ aggahetvÄ• tat
taá¹‡hÄ• diá¹-á¹-higgÄ• havasena na paritasseyya, tathÄ• tathÄ• upaparikkheyyÄ• ti samb
upaparikkhato tividhampetaá¹ƒ siyÄ• ti? uddhaccapakkhiye kosajjapakkhiye ca dhamme vaj
yojetvÄ• pubbeva vipassanupakkilesehi cittaá¹ƒ visodhetvÄ• yathÄ• sammadeva vipassan
vipassanÄ• vÄ«thiá¹ƒ paá¹-ipajjati, tathÄ• sammasato.

iti bhagavÄ• catusaccakammaá¹-á¹-hÄ• nikassa bhikkhuno anukkamena paá¹-ipadÄ• Ã±Ä
Ä• raddhÄ• ya accÄ• raddhavÄ«riyaatisithilavÄ«riyavipassanupakkilesehi cittassa visodhan
idÄ• ni tathÄ• visodhite vipassanÄ• Ã±Ä• á¹‡e na cirasseva vipassanaá¹ƒ maggena ghaá¹-
sakalavaá¹-á¹-adukkhasamatikkamÄ• ya saá¹ƒvattantÄ«ti dassento __ ``bahiddhÄ• , bhikkh
__viÃ±Ã±Ä• á¹‡eâ€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ vuttanayameva. yaá¹ƒ pana vuttaá¹ƒ --- __
jÄ• tijarÄ• maraá¹‡adukkhasamudayasambhavo na hotÄ«â€™â€™ _ti, tassattho --- evaá¹ƒ
ghaá¹-etvÄ• maggapaá¹-ipÄ• á¹-iyÄ• aggamaggena anavasesato kilesesu khÄ«á¹‡esu Ä•
jÄ• tijarÄ• maraá¹‡asakalavaá¹-á¹-adukkhasamudayasaá¹…khÄ• to sambhavo uppÄ• do ca
dukkhasamudayo jarÄ• maraá¹‡asaá¹…khÄ• to dukkhasambhavo ca na hoti.

gÄ• thÄ• yaá¹ƒ \Be 285/ __sattasaá¹…gappahÄ«nassÄ• _ti taá¹‡hÄ• saá¹…go, diá¹-á¹-hisa
kodhasaá¹…go, avijjÄ• saá¹…go, kilesasaá¹…go, duccaritasaá¹…goti imesaá¹ƒ sattannaá¹ƒ
sattasaá¹…gappahÄ«nassa. keci pana ``sattÄ• nusayÄ• eva satta saá¹…gÄ• â€™â€™ ti v
chinnabhavanettikassa \Ne 263/. __vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro_ti punappunaá¹ƒ jÄ• yana
jÄ• tihetukattÄ• ca jÄ• tibhÅ«to saá¹ƒsÄ• roti jÄ• tisaá¹ƒsÄ• ro, so bhavanettiyÄ• chinnattÄ
parikkhÄ«á¹‡o, tato eva __natthi tassa punabbhavo_ti.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kÄ• mÅ«papattisuttavaá¹‡á¹‡anÄ•

<95> chaá¹-á¹-he __kÄ• mÅ«papattiyo_ti kÄ• mapaá¹-ilÄ• bhÄ• kÄ• mapaá¹-isevanÄ• vÄ
nibaddhakÄ• mÄ• nibaddhÄ• rammaá¹‡Ä• yathÄ• taá¹ƒ manussÄ• . manussÄ• hi nibado
yattha paá¹-ibaddhacittÄ• honti, satampi sahassampi datvÄ• tameva mÄ• tugÄ• maá¹ƒ Ä•
bhuÃ±janti. ekacce ca devÄ• . cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya hi catudevalokavÄ• si
vasaá¹ƒ vattenti. paÃ±casikhavatthu cettha nidassanaá¹ƒ. tathÄ• ekacce Ä• pÄ• yike neray
sesaapÄ• yasattÄ• pi nibaddhavatthusmiá¹ƒyeva vasaá¹ƒ vattenti. macchÄ• hi attano macc
kacchapiyÄ• ti evaá¹ƒ sabbepi tiracchÄ• nÄ• petÄ• vinipÄ• tikÄ• \Ee II 122/ ca. tasmÄ• n
sesaapÄ• yasatte upÄ• dÄ• ya yÄ• va tusitakÄ• yÄ• ime sattÄ• paccupaá¹-á¹-hitakÄ• mÄ•
sayaá¹ƒ nimmite nimmÄ• ne rati etesanti nimmÄ• naratino. te hi nÄ«lapÄ«tÄ• divasena yÄ•
rÅ«paá¹ƒ icchanti, tÄ• disaá¹ƒ tÄ• disaá¹ƒ nimminitvÄ• ramanti Ä• yasmato anuruddhassa
devatÄ• viya. __paranimmitavasavattino_ti parehi nimmite kÄ• me vasaá¹ƒ vattentÄ«ti para
tesaÃ±hi manaá¹ƒ Ã±atvÄ• pare yathÄ• rucitaá¹ƒ kÄ• mabhogaá¹ƒ nimminanti, te tattha va
te parassa manaá¹ƒ jÄ• nantÄ«ti? pakatisevanÄ• vasena. yathÄ• hi kusalo sÅ«do raÃ±Ã±c
ruccati, taá¹ƒ taá¹ƒ jÄ• nÄ• ti, evaá¹ƒ pakatiyÄ• abhirucitÄ• rammaá¹‡aá¹ƒ Ã±atvÄ• tÄ• dis
tattha vasaá¹ƒ \Be 286/ vattenti, methunasevanÄ• divasena kÄ• me paribhuÃ±janti. keci par
olokitamattena Ä• liá¹…gitamattena hatthaggahaá¹‡amattena ca tesaá¹ƒ kÄ• makiccaá¹ƒ ijj
taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``etaá¹ƒ pana natthÄ«â€™â€™ ti paá¹-ikkhittaá¹ƒ. na hi kÄ• ye

phoá¹-á¹-habbaá¹ƒ kÄ• makiccaá¹ƒ sÄ• dheti. channampi kÄ• mÄ• vacaradevÄ• naá¹ƒ kÄ• vuttaÃ±hetaá¹ƒ ---

``cha ete kÄ• mÄ• vacarÄ• , sabbakÄ• masamiddhino.

sabbesaá¹ƒ ekasaá¹…khÄ• taá¹ƒ, Ä• yu bhavati kittakaâ€™â€™ nti || (Vibh 1023).

gÄ• thÄ• su \Ne 264/ __ye caÃ±Ã±e_ti ye yathÄ• vuttadevehi aÃ±Ã±e ca kÄ• mabhogino m apÄ• yÅ«pagÄ• ca sabbe te. __itthabhÄ• vaÃ±Ã±athÄ• bhÄ• va_nti imaá¹ƒ yathÄ• paá¹-ila upapattibhavantarasaá¹…khÄ• taá¹ƒ ito aÃ±Ã±athÄ• bhÄ• vaÃ±cÄ• ti dvippabhedaá¹ƒ saá¹ atikkamanti. __sabbe pariccaje kÄ• me_ti dibbÄ• dibhede sabbepi kÄ• me vatthukÄ• me ca pariccajeyya. kilesakÄ• me anÄ• gÄ• mimaggena pajahantoyeva hi vatthukÄ• me pariccajat __piyarÅ«pasÄ• tagadhita_nti \Ee II 123/ piyarÅ«pesu rÅ«pÄ• dÄ«su sukhavedanassÄ• der __chetvÄ• sotaá¹ƒ duraccaya_nti aÃ±Ã±ehi duraccayaá¹ƒ duratikkamaá¹ƒ taá¹‡hÄ• sotaá¹ samucchinditvÄ• . sesaá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kÄ• mayogasuttavaá¹‡á¹‡anÄ•

<96> sattame __kÄ• mayogayutto_ti paÃ±cakÄ• maguá¹‡iko rÄ• go kÄ• mayogo, tena yutt asamucchinnakÄ• marÄ• gassetaá¹ƒ adhivacanaá¹ƒ. rÅ«pÄ• rÅ«pabhavesu chandarÄ• go sassatadiá¹-á¹-hisahagato ca rÄ• go, tena yutto __bhavayogayutto, _ appahÄ«nabhavarÄ• brahmaloke á¹-hitopi paá¹-isandhiggahaá¹‡avasena imaá¹ƒ manussalokaá¹ƒ Ä• gamanasÄ« itthattaâ€™â€™ _nti. manussattabhÄ• vasaá¹…khÄ• taá¹ƒ itthabhÄ• vaá¹ƒ Ä• gamanadhar upapajjanasÄ«loti attho. kÄ• maÃ±cettha kÄ• mayogo itthattaá¹ƒ Ä• gamanassa kÄ• raá¹‡a so ekantena bhavayogayuttopi hotÄ«ti dassanatthaá¹ƒ ``kÄ• mayogayutto, bhikkhave, bhav ubhayampi ekajjhaá¹ƒ katvÄ• vuttaá¹ƒ.

__kÄ• mayogavisaá¹ƒyutto_ti ettha asubhajjhÄ• nampi kÄ• mayogavisaá¹ƒyogo, taá¹ƒ pÄ• anÄ• gÄ• mimaggo ekanteneva kÄ• mayogavisaá¹ƒyogo nÄ• ma, tasmÄ• tatiyamaggaphal ``kÄ• mayogavisaá¹ƒyuttoâ€™â€™ ti vutto. yasmÄ• pana rÅ«pÄ• rÅ«pabhavesu chandarÄ pahÄ«yati, tasmÄ• so appahÄ«nabhavayogattÄ• ``bhavayogayuttoâ€™â€™ ti vutto. __an paá¹-isandhiggahaá¹‡avasena anÄ• gamanato anÄ• gÄ• mÄ«. kÄ• mayogavisaá¹ƒyogavas anavasesaorambhÄ• giyasaá¹ƒyojanasamugghÄ• tena ajjhattasaá¹ƒyojanÄ• bhÄ• vasiddhi tattha parinibbÄ• yÄ« anÄ• vattidhammo. yassa pana anavasesaá¹ƒ bhavayogo pahÄ«no, t avijjÄ• yogÄ• diavasiá¹-á¹-hakilesÄ• pi tadekaá¹-á¹-habhÄ• vato pahÄ«nÄ• eva hontÄ«ti \E parikkhÄ«á¹‡abhavasaá¹ƒyojano \Ne 265/ ``arahaá¹ƒ khÄ«á¹‡Ä• savoâ€™â€™ ti vuccati. t

``kÄ• mayogavisaá¹ƒyutto, bhikkhave, bhavayogavisaá¹ƒyutto arahaá¹ƒ hoti khÄ«á¹‡Ä• sav
kÄ• mayogavisaá¹ƒyogo anÄ• gÄ• mÄ« catutthajjhÄ• nassa sukhadukkhasomanassadoma
tatiyamaggassa diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaparikkhayo viya c
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ vuttoti daá¹-á¹-habbaá¹ƒ. paá¹-hamapadena sotÄ• pannasakad
puthujjano gahito, dutiyapadena pana sabbo anÄ• gÄ• mÄ«, tatiyapadena arahÄ• ti arahatta
niá¹-á¹-hÄ• pesi.

gÄ• thÄ• su __ubhaya_nti ubhayena, kÄ• mayogena, bhavayogena ca saá¹ƒyuttÄ• ti attho.
saá¹ƒsÄ• ra_nti puthujjanÄ• sotÄ• pannÄ• sakadÄ• gÄ• minoti ime tividhÄ• sattÄ• kÄ• m
appahÄ«nattÄ• gacchanti saá¹ƒsÄ• ranti. tato eva jÄ• timaraá¹‡agÄ• mino honti. ettha ekal
sattakkhattuparamoti tÄ«su sotÄ• pannesu sabbamudu sattakkhattuparamo, so aá¹-á¹-hama
nibbatteti, attano \Be 288/ paricchinnajÄ• tivasena pana saá¹ƒsarati, tathÄ• itarepi. sakadÄ
sakadÄ• gÄ• mimaggaá¹ƒ patvÄ• devaloke uppajjitvÄ• puna idha nibbattati, so attano pari
saá¹ƒsarati. ye pana sakadÄ• gÄ• mino vomissakanayena vinÄ• tattha tattha devesuyeva n
nibbattanti, te uparimaggÄ• dhigamÄ• ya yÄ• va indriyaparipÄ• kÄ• punappunaá¹ƒ uppajja
puthujjane pana vattabbameva natthi sabbabhavasaá¹ƒyojanÄ• naá¹ƒ aparikkhÄ«á¹‡attÄ• .

``kÄ• mayogena saá¹ƒyuttÄ• , bhavayogena cÅ«bhayaá¹ƒ.

sattÄ• gacchanti saá¹ƒsÄ• raá¹ƒ, jÄ• timaraá¹‡agÄ• minoâ€™â€™ ti ||

__kÄ• me pahantvÄ• nÄ• _ti kÄ• marÄ• gasaá¹…khÄ• te kilesakÄ• me anÄ• gÄ• mimagge
samucchinnakaá¹…khÄ• , taÃ±ca kho sotÄ• pattimaggeneva. vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ p
\Ee II 125/ vuttaá¹ƒ. arahanto hi idha ``chinnasaá¹ƒsayÄ• â€™â€™ ti adhippetÄ• . tenevÄ•
``khÄ«á¹‡amÄ• napunabbhavÄ• â€™â€™ _ti. sabbaso khÄ«á¹‡o navavidhopi mÄ• no Ä• y
khÄ«á¹‡amÄ• napunabbhavÄ• . mÄ• naggahaá¹‡ena cettha tadekaá¹-á¹-hatÄ• ya lakkhaá¹
catutthamaggavajjho kileso gahitoti. khÄ«á¹‡amÄ• natÄ• ya ca saupÄ• disesÄ• nibbÄ• nac
khÄ«á¹‡apunabbhavatÄ• ya anupÄ• disesÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kalyÄ• á¹‡asÄ«lasuttavaá¹‡á¹‡anÄ•

<97> aá¹-á¹-hame \Ne 266/ __kalyÄ• á¹‡asÄ«lo_ti sundarasÄ«lo, pasatthasÄ«lo, paripuá¹‡
sÄ«lapÄ• ripÅ«rÄ« dvÄ«hi kÄ• raá¹‡ehi hoti sammadeva sÄ«lavipattiyÄ• Ä• dÄ«navadassa
Ä• nisaá¹ƒsadassanena. idha pana sabbaparibandhavippamuttassa sabbÄ• kÄ• raparipuá¹
phalasÄ«lassa ca vasena kalyÄ• á¹‡atÄ• veditabbÄ• . __kalyÄ• á¹‡adhammo_ti sabbe bod
tasmÄ• kalyÄ• á¹‡Ä• satipaá¹-á¹-hÄ• nÄ• dibodhipakkhiyadhammÄ• etassÄ• ti kalyÄ• á¹‡

ca maggaphalapaÃ±Ã±Ä• vaseneva \Be 289/ kalyÄ• á¹‡apaÃ±Ã±o. lokuttarÄ• eva hi sÄ«lÄ
nÄ• ma akuppasabhÄ• vattÄ• . keci pana ``catupÄ• risuddhisÄ«lavasena kalyÄ• á¹‡asÄ«lo,
kalyÄ• á¹‡adhammo, maggaphalapaÃ±Ã±Ä• vasena kalyÄ• á¹‡apaÃ±Ã±oâ€™â€™ ti vadan
sÄ«ladhammapaÃ±Ã±Ä• ti eke. apare pana bhaá¹‡anti --- sotÄ• pannasakadÄ• gÄ• mÄ«na
kalyÄ• á¹‡asÄ«laá¹ƒ nÄ• ma, tasmÄ• ``kalyÄ• á¹‡asÄ«loâ€™â€™ ti iminÄ• sotÄ• panno s
te hi sÄ«lesu paripÅ«rakÄ• rino nÄ• ma. anÄ• gÄ• mimaggaphaladhammÄ• aggamaggadh
tattha hi bodhipakkhiyadhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. tasmÄ• ``kalyÄ• á
tatiyamaggaá¹-á¹-hato paá¹-á¹-hÄ• ya tayo ariyÄ• gahitÄ• honti. paÃ±Ã±Ä• kiccassa matth
paÃ±Ã±Ä• kalyÄ• á¹‡apaÃ±Ã±Ä• nÄ• ma, tasmÄ• paÃ±Ã±Ä• vepullappatto arahÄ• ``kaly
evameva puggalÄ• gahitÄ• hontÄ«ti. kiá¹ƒ iminÄ• papaÃ±cena? aggamaggaphaladhamm
\Ee II 126/ vuttÄ• ti ayamamhÄ• kaá¹ƒ khanti. dhammavibhÄ• gena hi ayaá¹ƒ puggalavibhÄ

__kevalÄ«_ti ettha kevalaá¹ƒ vuccati kenaci avomissakatÄ• ya sabbasaá¹…khatavivittaá¹ƒ
adhigatattÄ• arahÄ• kevalÄ«. atha vÄ• pahÄ• nabhÄ• vanÄ• pÄ• ripÅ«riyÄ• pariyosÄ• na
kalyÄ• á¹‡akaá¹-á¹-hena abyÄ• sekasukhatÄ• ya ca kevalaá¹ƒ arahattaá¹ƒ, tadadhigamena
maggabrahmacariyavÄ• saá¹ƒ vasitvÄ• pariyosÄ• petvÄ• á¹-hitoti __vusitavÄ• _. uttamehi
asekkhadhammehi samannÄ• gatattÄ• __ ``uttamapurisoâ€™â€™ _ti vuccati.

__sÄ«lavÄ• _ti ettha kenaá¹-á¹-hena sÄ«laá¹ƒ? sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. kimidaá¹ƒ sÄ«
samÄ• dhÄ• naá¹ƒ, susÄ«lyavasena kÄ• yakammÄ• dÄ«naá¹ƒ avippakiá¹‡á¹‡atÄ• ti attho.
jhÄ• nÄ• dikusaladhammÄ• naá¹ƒ patiá¹-á¹-hÄ• navasena Ä• dhÄ• rabhÄ• voti attho. tasmÄ
sÄ«laá¹ƒ. ayaá¹ƒ tÄ• va saddalakkhaá¹‡anayena sÄ«laá¹-á¹-ho. apare pana ``siraá¹-á¹-ho s
sÄ«talaá¹-á¹-ho sÄ«laá¹-á¹-ho, sivaá¹-á¹-ho \Ne 267/ sÄ«laá¹-á¹-hoâ€™â€™ ti niruttinayena
vaá¹‡á¹‡ayanti. tayidaá¹ƒ pÄ• ripÅ«rito atisayato vÄ• sÄ«laá¹ƒ assa atthÄ«ti __sÄ«lavÄ• ,
catupÄ• risuddhisÄ«lavasena sÄ«lasampannoti attho. tattha yaá¹ƒ jeá¹-á¹-hakasÄ«laá¹ƒ \Be
vitthÄ• retvÄ• dassetuá¹ƒ __ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ _tiÄ• di vuttanti e
adhippÄ• yo.

aparena pana bhaá¹‡anti --- ubhayatthÄ• pi pÄ• timokkhasaá¹ƒvaro bhagavatÄ• vutto. pÄ•
sÄ«laá¹ƒ, itaresu indriyasaá¹ƒvaro chadvÄ• rarakkhaá¹‡amattameva, Ä• jÄ«vapÄ• risuddhi
paccayuppÄ• danamattameva, paccayasannissitaá¹ƒ paá¹-iladdhapaccaye ``idamatthaâ€™
paribhuÃ±janamattameva. nippariyÄ• yena pÄ• timokkhasaá¹ƒvarova sÄ«laá¹ƒ. yassa so bl
puriso viya hatthapÄ• de ``sesÄ• ni rakkhissatÄ«â€™â€™ ti na vattabbo. yassa pana so ar
puriso, tÄ• ni puna pÄ• katikÄ• ni katvÄ• rakkhituá¹ƒ sakkoti. tasmÄ• __sÄ«lavÄ• _ti iminÄ
uddisitvÄ• taá¹ƒ vitthÄ• retuá¹ƒ __ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ _tiÄ• di vut

tattha \Ee II 127/ __pÄ• timokkha_nti sikkhÄ• padasÄ«laá¹ƒ. taÃ±hi yo naá¹ƒ pÄ• ti rakkhat
moceti Ä• pÄ• yikÄ• dÄ«hi dukkhehÄ«ti pÄ• timokkhaá¹ƒ. saá¹ƒvaraá¹‡aá¹ƒ saá¹ƒvaro, kÄ•

pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro, tena saá¹ƒvuto pihitakÄ• yavÄ• coti
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_. idamassa tasmiá¹ƒ sÄ«le patiá¹-á¹-hitabhÄ• vaparidÄ
tadanurÅ«pavihÄ• rasamaá¹…gibhÄ• vaparidÄ«panaá¹ƒ. __Ä• cÄ• ragocarasampanno_ti h
pÄ• timokkhasaá¹ƒvarassa, upari visesÄ• nuyogassa ca upakÄ• rakadhammaparidÄ«panaá
bhayadassÄ• vÄ«_ti pÄ• timokkhasÄ«lato acavanadhammatÄ• paridÄ«panaá¹ƒ. __samÄ• c
anavasesato Ä• dÄ• naparidÄ«panaá¹ƒ. __sikkhatÄ«_ti sikkhÄ• ya samaá¹…gibhÄ• vaparid
sikkhitabbadhammaparidÄ«panaá¹ƒ.

aparo nayo --- kilesÄ• naá¹ƒ balavabhÄ• vato pÄ• pakiriyÄ• ya sukarabhÄ• vato puÃ±Ã±ak
bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti pÄ• tÄ«, puthujjano. aniccatÄ• ya vÄ• bhavÄ• dÄ
ghaá¹-iyantaá¹ƒ viya anavaá¹-á¹-hÄ• nena paribbhamanato gamanasÄ«loti pÄ• tÄ«, maraá¹
sattanikÄ• ye attabhÄ• vassa pÄ• tanasÄ«loti pÄ• tÄ«, sattasantÄ• no, cittameva vÄ• . taá¹
saá¹ƒsÄ• radukkhato mokkhetÄ«ti pÄ• timokkho. cittassa hi vimokkhena satto vimutto \Be 2
visujjhantÄ«â€™â€™ ti (SN b III 100) ``anupÄ• dÄ• ya Ä• savehi \Ne 268/ cittaá¹ƒ vimuttaâ
vuttaá¹ƒ. atha vÄ• avijjÄ• dinÄ• hetunÄ• saá¹ƒsÄ• re patati gacchati pavattatÄ«ti pÄ• ti.
``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ s
124; c V 520) hi vuttaá¹ƒ. tassa pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho ete
``kaá¹‡á¹-hekÄ• loâ€™â€™ tiÄ• dÄ«naá¹ƒ viyassa samÄ• sasiddhi veditabbÄ• .

atha \Ee II 128/ vÄ• pÄ• teti vinipÄ• teti dukkheti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ``cittena nÄ«yat
parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino mokkho etenÄ• ti pÄ• timokkho. patati v
saá¹ƒsÄ• radukkhe cÄ• ti pÄ• ti, taá¹‡hÄ• disaá¹ƒkileso. vuttaÃ±hi ``taá¹‡hÄ• janeti purisaâ
taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15, 105; Nidd II pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddes
pÄ• tito mokkhoti pÄ• timokkho. atha vÄ• patati etthÄ• ti pÄ• ti, cha ajjhattikÄ• ni bÄ• hirÄ•
vuttaÃ±hi ``chasu loko samuppanno, chasu kubbati santhavaâ€™â€™ nti (SN a I 70). tato
chaajjhattikabÄ• hirÄ• yatanasaá¹…khÄ• tato pÄ• tito mokkhoti pÄ• timokkho. atha vÄ• pÄ
pÄ• tÄ«, saá¹ƒsÄ• ro. tato mokkhoti pÄ• timokkho. atha vÄ• sabbalokÄ• dhipatibhÄ• vato c
vuccati, muccati etenÄ• ti mokkho, patino mokkho tena paÃ±Ã±attattÄ• ti patimokkho, patim
sabbaguá¹‡Ä• naá¹ƒ vÄ• mÅ«labhÄ• vato uttamaá¹-á¹-hena pati ca so yathÄ• vuttaá¹-á¹-he
patimokkho eva pÄ• timokkho. tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhanti mukhametaá¹ƒ pamukh
vitthÄ• ro.

atha vÄ• __pa_iti pakÄ• re, __atÄ«_ti accantatthe nipÄ• to. tasmÄ• pakÄ• rehi accantaá¹ƒ
pÄ• timokkho. idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ±Ã±Ä•
samucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti pÄ• timokkhaá¹ƒ. pati pati mokkhoti
tamhÄ• tamhÄ• vÄ«tikkamitabbadosato pati paccekaá¹ƒ mokkhoti attho. patimokkho eva p
nibbÄ• naá¹ƒ, tassa mokkhassa paá¹-ibimbabhÅ«tanti patimokkhaá¹ƒ. pÄ• timokkhasÄ«lasa
aruá¹‡uggamanaá¹ƒ viya nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• go viya hoti yathÄ• raha

patimokkhaá¹ƒ, patimokkhaá¹ƒ eva pÄ• timokkhaá¹ƒ. atha \Ee II 129/ vÄ• mokkhaá¹ƒ pati v
mokkhÄ• bhimukhanti patimokkhaá¹ƒ, patimokkhameva pÄ• timokkhanti evaá¹ƒ tÄ• vettha p
veditabbo.

saá¹ƒvarati \Ne 269/ pidahati etenÄ• ti __saá¹ƒvaro, _ pÄ• timokkhameva saá¹ƒvaroti __pÄ
atthato pana tato tato vÄ«tikkamitabbato viratiyo cetanÄ• vÄ• , tena pÄ• timokkhasaá¹ƒvare
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti vutto. vuttaÃ±hetaá¹ƒ vibhaá¹…ge ---

``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupeto upagato samupagato sampanno s
pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti (Vibh 511).

__viharatÄ«_ti iriyÄ• pathavihÄ• rena viharati, iriyati, vattati. __Ä• cÄ• ragocarasampanno_
veá¸·udÄ• nÄ• dimicchÄ• jÄ«vassa kÄ• yapÄ• gabbhiyÄ• dÄ«naÃ±ca akaraá¹‡ena, sabbas
avÄ«tikkamo, vÄ• casiko avÄ«tikkamoâ€™â€™ ti evaá¹ƒ vuttabhikkhusÄ• ruppaÄ• cÄ• ras
vajjetvÄ• piá¹‡á¸• apÄ• tÄ• diatthaá¹ƒ upasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• nasaá¹…khÄ• ta
Ä• cÄ• ragocarasampanno. apica yo bhikkhu satthari sagÄ• ravo sappatisso sabrahmacÄ•
hirottappasampanno sunivattho supÄ• ruto pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä•
samiÃ±jitena pasÄ• ritena okkhittacakkhu iriyÄ• pathasampanno indriyesu guttadvÄ• ro bho
jÄ• gariyÄ• nuyutto satisampajaÃ±Ã±ena samannÄ• gato appiccho santuá¹-á¹-ho pavivitto a
Ä• bhisamÄ• cÄ• rikesu sakkaccakÄ• rÄ« garucittÄ«kÄ• rabahulo viharati, ayaá¹ƒ vuccati Ä

gocaro \Be 293/ pana --- upanissayagocaro, Ä• rakkhagocaro, upanibandhagocaroti tividho
dasakathÄ• vatthuguá¹‡asamannÄ• gato vuttalakkhaá¹‡o kalyÄ• á¹‡amitto yaá¹ƒ nissÄ• ya
pariyodapeti, kaá¹…khaá¹ƒ vitarati, diá¹-á¹-hiá¹ƒ ujukaá¹ƒ karoti, cittaá¹ƒ pasÄ• deti, yassa c
saddhÄ• ya vaá¸• á¸• hati, sÄ«lena, sutena, cÄ• gena, paÃ±Ã±Ä• ya vaá¸• á¸• hati, ayaá¹ƒ
bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno okkhittacakkhu yugamattadassÄ
gacchati, na hatthiá¹ƒ \Ee II 130/ olokento, na assaá¹ƒ, na rathaá¹ƒ, na pattiá¹ƒ, na itthiá¹ƒ,
olokento, na uddhaá¹ƒ olokento, na adho olokento, na disÄ• vidisÄ• pekkhamÄ• no gaccha
__Ä• rakkhagocaro. upanibandhagocaro_ pana cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , yattha bhikk
upanibandhati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? yadidaá¹ƒ --- cattÄ• ro satipaá¹-á
(SN c V 372).

iti \Ne 270/ yathÄ• vuttÄ• ya Ä• cÄ• rasampattiyÄ• imÄ• ya ca gocarasampattiyÄ• saman
__Ä• cÄ• ragocarasampanno_.

__aá¹‡umattesu vajjesu bhayadassÄ• vÄ«_ti appamattakesu aá¹‡uppamÄ• á¹‡esu asaÃ±c

Ä• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesu vajjesu bhayadassanasÄ«lo. yo hi bhikkh
vajjaá¹ƒ aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhasinerupabbatarÄ• jasadisaá¹ƒ katvÄ•
sabbalahukaá¹ƒ dubbhÄ• sitamattaá¹ƒ pÄ• rÄ• jikasadisaá¹ƒ katvÄ• passati, ayaá¹ƒ aá¹‡u
bhayadassÄ• vÄ« nÄ• ma. __samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti yaá¹ƒ kiÃ±ci sikkh
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ anavasesaá¹ƒ samÄ• diyitvÄ• sikkhati vattati, pÅ«
kalyÄ• á¹‡asÄ«lo_ti iminÄ• pakÄ• rena kalyÄ• á¹‡asÄ«lo samÄ• no. puggalÄ• dhiá¹-á¹-hÄ•
sÄ«laá¹ƒ ``evaá¹ƒ kho, bhikkhave, bhikkhu kalyÄ• á¹‡asÄ«lo hotÄ«â€™â€™ ti vuttapuggalÄ
nigametvÄ• ``kalyÄ• á¹‡adhammoâ€™â€™ ti ettha vuttadhamme niddisitukÄ• mena ``tesa
sÄ«laá¹ƒ adhiá¹-á¹-hÄ• naâ€™â€™ nti dassetuá¹ƒ puna ``iti kalyÄ• á¹‡asÄ«loâ€™â€™ ti vu
bodhipakkhiyÄ• na_ntiÄ• di sabbaá¹ƒ heá¹-á¹-hÄ• vuttatthameva. puna __kalyÄ• á¹‡asÄ«lo

gÄ• thÄ• su \Be 294/ __dukkaá¹-a_nti duá¹-á¹-hu kataá¹ƒ, duccaritanti attho. __hirimana_nt
hirisampannaá¹ƒ, sabbaso pÄ• papavattiyÄ• jigucchanasabhÄ• vanti attho. __hirimana_nti
hiriggahaá¹‡eneva cettha ottappampi gahitanti veditabbaá¹ƒ. hirottappaggahaá¹‡ena ca sab
duccaritÄ• bhÄ• vassa hetuá¹ƒ dassento kalyÄ• á¹‡asÄ«lataá¹ƒ hetuto vibhÄ• veti. __samb
ariyaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ gacchanti bhajantÄ«ti __sambodhigÄ• mino, _ bodhipakkhikÄ• ti a
rÄ• gussadÄ• dirahitaá¹ƒ. ``tathÄ• vidhaâ€™â€™ ntipi paá¹-hanti. ``bodhipakkhikÄ• naá¹ƒ d
bhÄ• vanÄ• nuyogamanuyuttoâ€™â€™ ti yathÄ• yathÄ• pubbe vuttaá¹ƒ, tathÄ• vidhaá¹ƒ t
__dukkhassÄ• _ti vaá¹-á¹-adukkhassa, vaá¹-á¹-adukkhahetuno vÄ• . __idheva khayamattan
attano vaá¹-á¹-adukkhahetuno samudayapakkhiyassa kilesagaá¹‡assa idheva imasmiá¹ƒye
anuppÄ• daá¹ƒ pajÄ• nÄ• ti, vaá¹-á¹-adukkhasseva vÄ• idheva carimakacittanirodhena kha
pajÄ• nÄ• ti. __tehi dhammehi sampanna_nti tehi yathÄ• vuttasÄ«lÄ• didhammehi samannÄ
taá¹‡hÄ• diá¹-á¹-hinissayÄ• naá¹ƒ pahÄ«nattÄ• asitaá¹ƒ, katthaci anissitaá¹ƒ. __sabbaloka
sattaloke. sesaá¹ƒ vuttanayameva.

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dÄ• nasuttavaá¹‡á¹‡anÄ•

<98> navame \Ne 271/ __dÄ• na_nti dÄ• tabbaá¹ƒ, savatthukÄ• vÄ• cetanÄ• dÄ• naá¹ƒ,
adhivacanaá¹ƒ. __Ä• misadÄ• na_nti cattÄ• ro paccayÄ• deyyabhÄ• vavasena Ä• misadÄ•
Ä• masitabbato Ä• misanti vuccanti. tesaá¹ƒ vÄ• pariccÄ• gacetanÄ• Ä• misadÄ• naá¹ƒ. _
``ime dhammÄ• kusalÄ• , ime dhammÄ• akusalÄ• , ime dhammÄ• sÄ• vajjÄ• , ime dham
viÃ±Ã±ugarahitÄ• , ime viÃ±Ã±uppasatthÄ• ; ime samattÄ• samÄ• dinnÄ• ahitÄ• ya dukkh
hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti kusalÄ• kusalakammapathe vibhajanto kamm
paccakkhato dassento viya pÄ• kaá¹-aá¹ƒ karonto akusalehi dhammehi nivattÄ• pento, kusa
patiá¹-á¹-hÄ• pento, dhammaá¹ƒ deseti, idaá¹ƒ dhammadÄ• naá¹ƒ. yo pana ``ime dhammÄ•
pariÃ±Ã±eyyÄ• , ime pahÄ• tabbÄ• , ime sacchikÄ• tabbÄ• , ime bhÄ• vetabbÄ• â€™â€™ t

amatÄ• dhigamÄ• ya paá¹-ipattidhammaá¹ƒ \Ee II 132/ deseti, idaá¹ƒ sikhÄ• ppattaá¹ƒ dhar
__etadagga_nti etaá¹ƒ aggaá¹ƒ. __yadida_nti yaá¹ƒ idaá¹ƒ dhammadÄ• naá¹ƒ vuttaá¹ƒ, eta
aggaá¹ƒ seá¹-á¹-haá¹ƒ uttamaá¹ƒ. vivaá¹-á¹-agÄ• midhammadÄ• naÃ±hi nissÄ• ya sabbÄ•
sakalaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ atikkamati. lokiyaá¹ƒ pana dhammadÄ• naá¹ƒ sabbesaá¹ƒ dÄ
sabbasampattÄ«naá¹ƒ mÅ«laá¹ƒ. tenÄ• ha ---

``sabbadÄ• naá¹ƒ dhammadÄ• naá¹ƒ jinÄ• ti, sabbarasaá¹ƒ dhammaraso jinÄ• ti.

sabbaratiá¹ƒ dhammaratÄ« jinÄ• ti, taá¹‡hakkhayo sabbadukkhaá¹ƒ jinÄ• tÄ«â€™â€™ ti ||

abhayadÄ• namettha dhammadÄ• neneva saá¹…gahitanti daá¹-á¹-habbaá¹ƒ.

sÄ• dhÄ• raá¹‡abhogitÄ• dhippÄ• yena attanÄ• paribhuÃ±jitabbato catupaccayato sayame
saá¹ƒvibhajanaá¹ƒ __Ä• misasaá¹ƒvibhÄ• go_. sÄ• dhÄ• raá¹‡abhogitÄ• dhippÄ• yeneva a
dhammassa appossukko ahutvÄ• paresaá¹ƒ upadeso __dhammasaá¹ƒvibhÄ• go_. catÅ«h
saá¹…gahavatthÅ«hi paresaá¹ƒ anuggaá¹‡hanaá¹ƒ anukampanaá¹ƒ __Ä• misÄ• nuggaho_
paresaá¹ƒ anuggaá¹‡hanaá¹ƒ anukampanaá¹ƒ __dhammÄ• nuggaho_. sesaá¹ƒ vuttanayan

gÄ• thÄ• su __yamÄ• hu dÄ• naá¹ƒ parama_nti yaá¹ƒ dÄ• naá¹ƒ cittakhettadeyyadhammÄ•
uttamaá¹ƒ, bhogasampattiÄ• dÄ«naá¹ƒ vÄ• pÅ«raá¹‡ato phalanato, parassa vÄ• lobhama
paá¹-ipakkhassa maddanato \Ne 272/ hiá¹ƒsanato ``paramaâ€™â€™ nti buddhÄ• bhagava
yaá¹ƒ dÄ• naá¹ƒ cetanÄ• disampattiyÄ• sÄ• tisayapavattiyÄ• aggabhÄ• vena aggavipÄ• k
anuttarabhÄ• vasÄ• dhanaá¹ƒ cÄ• ti Ä• hu. __yaá¹ƒ saá¹ƒvibhÄ• ga_nti etthÄ• pi ``paramaa
padadvayaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. __avaá¹‡á¹‡ayÄ«_ti kittayi, ``bhojanaá¹ƒ, bhikkhav
paá¹-iggÄ• hakÄ• naá¹ƒ paÃ±ca á¹-hÄ• nÄ• ni detÄ«â€™â€™ tiÄ• dinÄ• (AN b V 37), ``eva
sattÄ• jÄ• neyyuá¹ƒ dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaâ€™â€™ ntiÄ• dinÄ• (It 26) ca pas
saá¹ƒvibhÄ• go ca paramaá¹ƒ anuttaraÃ±ca hoti, taá¹ƒ dassetuá¹ƒ __ ``aggamhÄ«â€™â€™
__aggamhÄ«_ti sÄ«lÄ• diguá¹‡avisesayogena seá¹-á¹-he anuttare puÃ±Ã±akkhette sammÄ
__pasannacitto_ti \Be 296/ kammaphalasaddhÄ• ya ratanattayasaddhÄ• ya ca cittaá¹ƒ pasÄ
cittasampattiyÄ• hi khettasampattiyÄ• ca parittepi deyyadhamme dÄ• naá¹ƒ mahÄ• nubhÄ
mahÄ• vipphÄ• raá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``natthi citte pasannamhi, appakÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vakeâ€™â€™ ti || (Vv 804; Nett 95).

__viÃ±Ã±Å«_ti sappaÃ±Ã±o. __pajÄ• na_nti sammadeva dÄ• naphalaá¹ƒ dÄ• nÄ• nisaá¹ƒs
kÄ• le_ti yuttappattakÄ• le ko nÄ• ma dÄ• naá¹ƒ na dadeyya? saddhÄ• , deyyadhammo, pa

tiá¹‡á¹‡aá¹ƒ sammukhibhÅ«takÄ• leyeva hi dÄ• naá¹ƒ sambhavati, na aÃ±Ã±athÄ• , paá¹-ig
yuttakÄ• le.

evaá¹ƒ paá¹-hamagÄ• thÄ• ya Ä• misadÄ• nasaá¹ƒvibhÄ• gÄ• nuggahe dassetvÄ• idÄ• ni
dassetuá¹ƒ __ ``ye ceva bhÄ• santÄ«â€™â€™ _ti dutiyagÄ• thamÄ• ha. tattha __ubhaya_n
suá¹‡antÄ«â€™â€™ ti vuttÄ• desakÄ• paá¹-iggÄ• hakÄ• ti ubhayaá¹ƒ. ayaá¹ƒ panettha sa
__sugatassa_ bhagavato __sÄ• sane_ saddhamme __pasannacittÄ• _ vimuttÄ• yatanasÄ«
paá¹-iggaá¹‡hanti ca, tesaá¹ƒ desakapaá¹-iggÄ• hakÄ• naá¹ƒ so
dhammadÄ• nadhammasaá¹ƒvibhÄ• gadhammÄ• nuggahasaá¹…khÄ• to __attho_. parama
taá¹‡hÄ• saá¹ƒkilesÄ• disabbasaá¹ƒkilesamalavisodhanena __visujjhati_. kÄ«disÄ• naá¹ƒ?
sÄ• sane_. ye ca ---

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183) ---

saá¹…khepato \Ne 273/ evaá¹ƒ pakÄ• site sammÄ• sambuddhassa sÄ• sane ovÄ• de anus
adhisÄ«lasikkhÄ• dayo sakkaccaá¹ƒ \Ee II 134/ sampÄ• denti. tesaá¹ƒ __visujjhati, _ arahat
ativiya vodÄ• yatÄ«ti.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. tevijjasuttavaá¹‡á¹‡anÄ•

<99> dasame __dhammenÄ• _ti Ã±Ä• yena, sammÄ• paá¹-ipattisaá¹…khÄ• tena hetunÄ•
paá¹-ipadÄ• ya tevijjo hoti, sÄ• paá¹-ipadÄ• idha dhammoti \Be 297/ veditabbÄ• . kÄ• pan
caraá¹‡asampadÄ• ca vijjÄ• sampadÄ• ca. __tevijja_nti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä
samannÄ• gataá¹ƒ. __brÄ• hmaá¹‡a_nti bÄ• hitapÄ• pabrÄ• hmaá¹‡aá¹ƒ. __paÃ±Ã±Ä• pem
jÄ• nÄ• pemi patiá¹-á¹-hapemi. __nÄ• Ã±Ã±aá¹ƒ lapitalÄ• panamattenÄ• _ti aÃ±Ã±aá¹ƒ jÄ•
aá¹-á¹-hakÄ• dÄ«hi lapitamattavippalapanamattena brÄ• hmaá¹‡aá¹ƒ na paÃ±Ã±Ä• pemÄ«
__lapitalÄ• panamattenÄ• _ti mantÄ• naá¹ƒ ajjhenaajjhÄ• panamattena. ubhayathÄ• pi yaá
sÄ• mavedÄ• divedattayaajjhenena tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadanti, taá¹ƒ paá¹-ikkhipati
``paramatthato atevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒyeva cete bhovÄ• dino avijjÄ• nivutÄ• `tevijjo br
vadanti, evaá¹ƒ pana tevijjo brÄ• hmaá¹‡o hotÄ«â€™â€™ ti dassanatthaá¹ƒ tathÄ• bujjhan
ajjhÄ• sayena ayaá¹ƒ desanÄ• Ä• raddhÄ• .

tattha yasmÄ• vijjÄ• sampanno caraá¹‡asampannoyeva hoti caraá¹‡asampadÄ• ya vinÄ•
tasmÄ• caraá¹‡asampadaá¹ƒ antogadhaá¹ƒ katvÄ• vijjÄ• sÄ«seneva brÄ• hmaá¹‡aá¹ƒ pa

``dhammenÄ• haá¹ƒ, bhikkhave, tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±Ä• pemÄ«â€™â€™ _ti
__ ``kathaÃ±cÄ• haá¹ƒ, bhikkhave, dhammena tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±Ä• pemÄ
pucchaá¹ƒ katvÄ• puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya vijjattayaá¹ƒ vibhajanto __ ``id
bhikkhÅ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __anekavihita_nti anekavidhaá¹ƒ, anekehi vÄ• pakÄ• rehi pavattitaá¹ƒ, saá¹ƒvaá¹‡á
__pubbenivÄ• sa_nti \Ee II 135/ samanantarÄ• tÄ«tabhavaá¹ƒ Ä• diá¹ƒ katvÄ• tattha tattha
nivutthakkhandhasantÄ• naá¹ƒ. __nivuttha_nti ajjhÄ• vutthaá¹ƒ anubhÅ«taá¹ƒ, attano santÄ
niruddhaá¹ƒ, nivutthadhammaá¹ƒ vÄ• nivutthaá¹ƒ, gocaranivÄ• sena nivutthaá¹ƒ, attano viÃ
viÃ±Ã±Ä• taá¹ƒ paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tampi vÄ• chinnavaá¹-umakÄ• nussaraá¹‡Ä•
jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ ti evaá¹ƒ jÄ• tipaá¹-ipÄ• á¹-ivasena \Ne 274/ anugantvÄ• sa
sarati, citte abhininnÄ• mite parikammasamanantaraá¹ƒ sarati.

__seyyathida_nti Ä• raddhappakÄ• radassanatthe nipÄ• to. teneva yvÄ• yaá¹ƒ pubbenivÄ•
pakÄ• raá¹ƒ dassento __ ``ekampi jÄ• tiâ€™â€™ _ntiÄ• dimÄ• ha. tattha __ekampi jÄ• ti_n
paá¹-isandhimÅ«lakaá¹ƒ cutipariyosÄ• naá¹ƒ ekabhavapariyÄ• pannaá¹ƒ khandhasantÄ• na
jÄ• tiyo_tiÄ• dÄ«su. __anekepi saá¹ƒvaá¹-á¹-akappe_tiÄ• dÄ«su pana parihÄ• yamÄ• no ka
298/, vaá¸• á¸• hamÄ• no vivaá¹-á¹-akappo. tattha saá¹ƒvaá¹-á¹-ena saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ
tammÅ«lakattÄ• , vivaá¹-á¹-ena ca vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«. evaÃ±hi sati yÄ• ni tÄ• ni ``cat
kappassa asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ• ri? saá¹ƒvaá¹-á¹-o, saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ
vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«â€™â€™ ti (AN a IV 156) vuttÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni, tÄ

tattha tayo saá¹ƒvaá¹-á¹-Ä• --- tejosaá¹ƒvaá¹-á¹-o, Ä• posaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á
saá¹ƒvaá¹-á¹-asÄ«mÄ• --- Ä• bhassarÄ• , subhakiá¹‡hÄ• , vehapphalÄ• ti. yadÄ• kappo te
Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati. yadÄ• udakena saá¹ƒvaá¹-á¹-ati, subhakiá
vilÄ«yati. yadÄ• vÄ• tena saá¹ƒvaá¹-á¹-ati, vehapphalato heá¹-á¹-hÄ• vÄ• tena viddhaá¹ƒs
koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ ekato vinassati. iti evarÅ«po ayaá¹ƒ pubbenivÄ• saá¹ƒ
anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-ak
kathaá¹ƒ? __amutrÄ• si_ntiÄ• dinÄ• nayena.

tattha __amutrÄ• si_nti amumhi saá¹ƒvaá¹-á¹-akappe amumhi bhave vÄ• yoniyÄ• vÄ• ga
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• vÄ• sattÄ• vÄ• se vÄ• sattanikÄ• ye vÄ• ahamahosiá¹ƒ. __ev
tisso vÄ• phusso vÄ• . __evaá¹ƒgotto_ti gotamo vÄ• kassapo vÄ• . __evaá¹ƒvaá¹‡á¹‡o_ti
__evamÄ• hÄ• ro_ti sÄ• limaá¹ƒsodanÄ• hÄ• ro vÄ• pavattaphalabhojano vÄ• . __evaá¹ƒs
anekappakÄ• rÄ• naá¹ƒ kÄ• yikacetasikÄ• naá¹ƒ sÄ• misanirÄ• misÄ• dippabhedÄ• naá¹ƒ
paá¹-isaá¹ƒvedÄ«. __evamÄ• yupariyanto_ti evaá¹ƒ vassasataparimÄ• á¹‡Ä• yupariyanto v
caturÄ• sÄ«tikappasatasahassaparimÄ• á¹‡Ä• yupariyanto vÄ• . __so tato cuto amutra uda

bhavato yonito gatito viÃ±Ã±Ä• á¹‡aá¹-á¹-hitito sattÄ• vÄ• sato sattanikÄ• yato vÄ• cuto pu
bhave yoniyÄ• gatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• sattÄ• vÄ• se sattanikÄ• ye vÄ• udapÄ
atha tatrapi \Ne 275/ bhave yoniyÄ• gatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• sattÄ• vÄ• se satt
ahosiá¹ƒ. __evaá¹ƒnÄ• mo_tiÄ• di vuttanayameva.

atha \Be 299/ vÄ• yasmÄ• ``amutrÄ• siâ€™â€™ nti idaá¹ƒ anupubbena Ä• rohantassa atta
yathÄ• balaá¹ƒ saraá¹‡aá¹ƒ, ``so tato cutoâ€™â€™ ti paá¹-inivattantassa paccavekkhaá¹‡a
``idhÅ«papannoâ€™â€™ ti imissÄ• idhÅ«papattiyÄ• anantaraá¹ƒ ``amutra udapÄ• diâ€™â
__tatrÄ• pÄ• si_nti tatrapi bhave ... pe ... sattanikÄ• ye vÄ• Ä• siá¹ƒ. __evaá¹ƒnÄ• mo_ti da
__evaá¹ƒgotto_ti vÄ• seá¹-á¹-ho vÄ• kassapo vÄ• . __evaá¹ƒvaá¹‡á¹‡o_ti kÄ• á¸·o vÄ• od
sudhÄ• hÄ• ro vÄ• sÄ• liodanÄ• diÄ• hÄ• ro vÄ• . __evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ
vÄ• mÄ• nusasukhadukkhappaá¹-isaá¹ƒvedÄ« vÄ• . __evamÄ• yupariyanto_ti evaá¹ƒ taá¹ƒ
tato cuto_ti sohaá¹ƒ tato bhavÄ• dito cuto. __idhÅ«papanno_ti idha imasmiá¹ƒ carimabhave
upapanno nibbatto.

__itÄ«_ti evaá¹ƒ. __sÄ• kÄ• raá¹ƒ sauddesa_nti nÄ• magottÄ• divasena sauddesaá¹ƒ, vaá
nÄ• magottena \Ee II 137/ hi sattÄ• ``tisso gotamoâ€™â€™ ti uddisÄ«yanti, vaá¹‡á¹‡Ä• dÄ
ti nÄ• nattato paÃ±Ã±Ä• yanti. tasmÄ• nÄ• magottaá¹ƒ uddeso, itare Ä• kÄ• rÄ• . __ayama
adhigatÄ• _ti ayaá¹ƒ iminÄ• bhikkhunÄ• paá¹-hamaá¹ƒ adhigamavasena paá¹-hamÄ• , vid
adhigatÄ• sacchikatÄ• hoti. kiá¹ƒ panÄ• yaá¹ƒ viditaá¹ƒ karoti? pubbenivÄ• saá¹ƒ. __avijjÄ
pubbenivÄ• sassa aviditakaraá¹‡aá¹-á¹-hena tassa paá¹-icchÄ• dakamoho vuccati. __tamo_
paá¹-icchÄ• dakaá¹-á¹-hena tamoti vuccati. __Ä• loko_ti sÄ• eva vijjÄ• obhÄ• sakaraá¹‡aá
ca vijjÄ• adhigatÄ• ti ayaá¹ƒ attho, sesaá¹ƒ pasaá¹ƒsÄ• vacanaá¹ƒ. yojanÄ• panettha --- a
bhikkhunÄ• vijjÄ• adhigatÄ• , tassa adhigatavijjassa avijjÄ• vihatÄ• , vinaá¹-á¹-hÄ• ti attho
vijjÄ• uppannÄ• ti. sesapadadvayepi eseva nayo.

__yathÄ• ta_nti ettha __yathÄ• _ti opammatthe, __ta_nti nipÄ• tamattaá¹ƒ. satiyÄ• avippa
__appamattassa_. vÄ«riyÄ• tÄ• pena __Ä• tÄ• pino_. kÄ• ye ca jÄ«vite ca anapekkhatÄ• y
pesitacittassÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• appamattassa Ä• tÄ• pino pahitattas
vihaÃ±Ã±eyya, vijjÄ• uppajjeyya, tamo vihaÃ±Ã±eyya, Ä• loko uppajjeyya; evameva tassa
vihatÄ• , vijjÄ• uppannÄ• \Be 300/, tamo vihato, Ä• loko uppanno, tassa padhÄ• nÄ• nuyo
labhitvÄ• viharatÄ«ti.

__dibbena_ \Ne 276/ __cakkhunÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamev
cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetubhÄ• vato visuddhaá¹ƒ. yo hi cutimattameva
so ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo upapÄ• tamattameva passati na cutiá¹ƒ, so
navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo pana tadubhayaá¹ƒ passati, so yasmÄ
diá¹-á¹-higataá¹ƒ ativattati, tasmÄ• ssa taá¹ƒ dassanaá¹ƒ diá¹-á¹-hivisuddhihetu hoti, tadubh

buddhaputto passati. tena vuttaá¹ƒ ``cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetubhÄ• v
visuddhaâ€™â€™ nti. ekÄ• dasaupakkilesavirahato vÄ• __visuddhaá¹ƒ_. yathÄ• ha ``vicik
upakkilesoti --- iti viditvÄ• vicikicchaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, amanasikÄ• ro ...
thinamiddhaá¹ƒ, chambhitattaá¹ƒ, uppillaá¹ƒ, duá¹-á¹-hullaá¹ƒ, accÄ• raddhavÄ«riyaá¹ƒ, atil
abhijappÄ• , nÄ• nattasaÃ±Ã±Ä• , atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• naá¹ƒ cittassa upakkilesoâ€™
evaá¹ƒ vuttehi ekÄ• dasahi upakkilesehi anupakkiliá¹-á¹-hattÄ• __visuddhaá¹ƒ_. manussÅ«
rÅ«padassanena __atikkantamÄ• nusakaá¹ƒ, _ maá¹ƒsacakkhuá¹ƒ vÄ• atikkantattÄ• atikk
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena. __satte passatÄ«_ti manussamaa
passati dakkhati Ä• loketi.

__cavamÄ• ne upapajjamÄ• ne_ti ettha cutikkhaá¹‡e upapattikkhaá¹‡e vÄ• dibbacakkhun
sakkÄ• . ye pana Ä• sannacutikÄ• idÄ• ni cavissanti, te cavamÄ• nÄ• . ye ca gahitapaá¹-isa
vÄ• , te upapajjamÄ• nÄ• ti adhippetÄ• . te evarÅ«pe cavamÄ• ne upapajjamÄ• ne ca pass
mohanissandayuttattÄ• hÄ«nÄ• naá¹ƒ jÄ• tikulabhogÄ• dÄ«naá¹ƒ vasena hÄ«á¸·ite paribh
amohanissandayuttattÄ• tabbiparÄ«te. __suvaá¹‡á¹‡e_ti adosanissandayuttattÄ•
iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. __dubbaá¹‡á¹‡e_ti dosanissandayuttattÄ•
aniá¹-á¹-haakantÄ• manÄ• pavaá¹‡á¹‡ayutte. abhirÅ«pe virÅ«petipi attho. __sugate_ti suga
alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti duggatigate, lobhanis
appannapÄ• nabhojane. __yathÄ• kammÅ«page_ti yaá¹ƒ yaá¹ƒ kammaá¹ƒ upacitaá¹ƒ, tena
purimehi ``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi dibbacakkhukiccaá¹ƒ vuttaá¹ƒ, iminÄ• pana pa
yathÄ• kammÅ«pagaÃ±Ä• á¹‡akiccaá¹ƒ.

tassa \Ee II 139/ ca Ã±Ä• á¹‡assa ayaá¹ƒ uppattikkamo --- idha bhikkhu heá¹-á¹-hÄ• niray
Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• nerayike satte passati mahantaá¹ƒ dukkhaá¹ƒ anubhavamÄ• n
dibbacakkhuÃ±Ä• á¹‡akiccameva. so ca evaá¹ƒ manasi karoti ``kiá¹ƒ nu kho kammaá¹ƒ kat
dukkhaá¹ƒ anubhavantÄ«â€™â€™ ti, athassa ``idaá¹ƒ nÄ• ma katvÄ• â€™â€™ ti taá¹ƒkam
uppajjati. tathÄ• upari \Ne 277/ devalokÄ• bhimukhaá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ•
nandanavanamissakavanaphÄ• rusakavanÄ• dÄ«su satte passati dibbasampattiá¹ƒ anubha
dibbacakkhuÃ±Ä• á¹‡akiccameva. so evaá¹ƒ manasi karoti ``kiá¹ƒ nu kho kammaá¹ƒ katvÄ•
sampattiá¹ƒ anubhavantÄ«â€™â€™ ti? athassa ``idaá¹ƒ nÄ• ma katvÄ• â€™â€™ ti taá¹ƒka
uppajjati, idaá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ nÄ• ma. imassa visuá¹ƒ parikammaá¹ƒ
evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assapi. dibbacakkhupÄ• dakÄ• neva hi imÄ• ni dibbacakkh
__kÄ• yaduccaritenÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva. id
dibbacakkhuÃ±Ä• á¹‡avijjÄ• . __avijjÄ• _ti sattÄ• naá¹ƒ cutipaá¹-isandhicchÄ• dikÄ• avijjÄ•

tatiyavÄ• re __vijjÄ• _ti arahattamaggaÃ±Ä• á¹‡avijjÄ• . __avijjÄ• _ti catusaccappaá¹-icchÄ
heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyameva. __evaá¹ƒ kho_tiÄ• di nigamanaá¹ƒ.

gÄ• thÄ• su ayaá¹ƒ saá¹…khepattho --- __yo_ yathÄ• vuttaá¹ƒ __pubbenivÄ• saá¹ƒ aveti_
pÄ• kaá¹-aá¹ƒ katvÄ• jÄ• nÄ• ti. ``yovedÄ«â€™â€™ tipi pÄ• á¹-ho, yo avedi viditaá¹ƒ katvÄ
chabbÄ«satidevalokasaá¹…khÄ• taá¹ƒ saggaá¹ƒ catubbidhaá¹ƒ apÄ• yaÃ±ca vuttanayenev
__atho_ti tato paraá¹ƒ jÄ• tikkhayasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ nibbÄ• nameva vÄ• patto
__abhiÃ±Ã±Ä• _ abhivisiá¹-á¹-hÄ• ya maggapaÃ±Ã±Ä• ya jÄ• nitabbaá¹ƒ catusaccadhamm
__vosito_ niá¹-á¹-hÄ• nappatto. moneyyadhammasamannÄ• gamena __muni, _ khÄ«á¹‡Ä•
yathÄ• vuttÄ• hi __tÄ«hi vijjÄ• hi_ samannÄ• gatattÄ• tato tatiyavijjÄ• ya sabbathÄ• bÄ• h
brÄ• hmaá¹‡o_ nÄ• ma hoti. tasmÄ• tameva ahaá¹ƒ tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ \Be 302/ v
lapitalÄ• panaá¹ƒ yajuÄ• dimantapadÄ• naá¹ƒ \Ee II 140/ ajjhÄ• panaparaá¹ƒ __tevijjaá¹ƒ_
vadÄ• mi, tevijjoti taá¹ƒ na kathemÄ«ti.

iti imasmiá¹ƒ vagge dutiyasutte vaá¹-á¹-aá¹ƒ kathitaá¹ƒ, paÃ±camaaá¹-á¹-hamadasamasutt
kathitaá¹ƒ, itaresu vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti veditabbaá¹ƒ.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paramatthadÄ«paniyÄ• khuddakanikÄ• ya-aá¹-á¹-hakathÄ• ya

itivuttakassa tikanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catukkanipÄ• to

1. brÄ• hmaá¹‡adhammayÄ• gasuttavaá¹‡á¹‡anÄ•

<100> catukkanipÄ• tassa \Be 303/ \Ne 278/ \Ee II 141/ paá¹-hame __aha_nti attaniddeso.
niyakajjhattasaá¹…khÄ• to attÄ• ``ahaâ€™â€™ nti vuccati. __asmÄ«_ti paá¹-ijÄ• nanÄ• . y
paramatthabrÄ• hmaá¹‡abhÄ• vo ``ahaâ€™â€™ nti vuccamÄ• no, tassa attani atthibhÄ• va
``asmÄ«â€™â€™ ti avoca. ``ahamasmÄ«â€™â€™ ti ca yathÄ• ``ahamasmi brahmÄ• mah
ca appahÄ«nadiá¹-á¹-himÄ• nÄ• nusayÄ• puthujjanÄ• attano diá¹-á¹-himÄ• namaÃ±Ã±anÄ
na evaá¹ƒ vuttaá¹ƒ. sabbaso pana pahÄ«nadiá¹-á¹-himÄ• nÄ• nusayo bhagavÄ• samaÃ±Ã
lokasamaÃ±Ã±Ä• nurodhena veneyyasantÄ• nesu dhammaá¹ƒ patiá¹-á¹-hapento kevalaá¹ƒ
vijjamÄ• nataá¹ƒ paá¹-ijÄ• nanto __ ``ahamasmÄ«â€™â€™ _ti Ä• ha. __brÄ• hmaá¹‡o_ti b
aá¹‡anato brÄ• hmaá¹‡o. ayaÃ±hettha attho --- bhikkhave, ahaá¹ƒ paramatthato brÄ• hmaá
sabbÄ• kÄ• raparipuá¹‡á¹‡assa dÄ• nasaá¹ƒyamÄ• divatasamÄ• dÄ• nassa niravasesÄ• y
sammadeva vusitabrahmacariyavÄ• so sakalavedantagÅ« suvisuddhavijjÄ• caraá¹‡o sabba

anuttarassa ariyamaggasaá¹…khÄ• tassa brÄ• hmaá¹‡assa vattÄ• pavattÄ• , suparisuddha
pavedetÄ• , tasmÄ• sabbaso bÄ• hitapÄ• pattÄ• brahmassa ca aá¹‡anato kathanato para
vuccati.

iti bhagavÄ• sadevake loke attano anuttaraá¹ƒ brÄ• hmaá¹‡abhÄ• vaá¹ƒ pavedetvÄ• yÄ•
brÄ• hmaá¹‡adÄ• nÄ• dÄ«ni cha kammÄ• ni brÄ• hmaá¹‡assa paÃ±Ã±Ä• penti, tesampi su
attani saá¹ƒvijjamÄ• nataá¹ƒ dassetuá¹ƒ __ ``yÄ• cayogoâ€™â€™ _tiÄ• dimÄ• ha.

tattha __yÄ• cayogo_ti yÄ• cehi yutto. yÄ• cantÄ«ti yÄ• cÄ• , yÄ• cakÄ• \Ee II 142/, te pan
veditabbÄ• . te hi ``desetu, bhante bhagavÄ• \Be 304/, dhammaá¹ƒ; desetu, sugato, dhamm
bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammadesanaá¹ƒ yÄ• canti. bhagavÄ• ca tesaá¹ƒ ico
yathÄ• ruci dhammaá¹ƒ desento \Ne 279/ dhammadÄ• naá¹ƒ detÄ«ti yÄ• cayogo, sadÄ• sa
atha vÄ• __yÄ• cayogo_ti yÄ• canayoggo, adhippÄ• yapÅ«raá¹‡ato yÄ• cituá¹ƒ yuttoti atth
pÄ• á¹-ho. tattha yÄ• jo vuccati mahÄ• dÄ• naá¹ƒ, yiá¹-á¹-hanti attho. idha pana dhammadÄ
yÄ• je niyuttoti yÄ• jayogÄ• . __sadÄ• _ti sabbadÄ• , anavaratappavattasaddhammamahÄ•
yÄ• jena yojetÄ«tipi __yÄ• jayogo_. tividhadÄ• nasaá¹…khÄ• tena yÄ• jena satte yathÄ• ra
niyojetÄ«ti attho. ``yÄ• jayogo satataâ€™â€™ ntipi paá¹-hanti. __payatapÄ• á¹‡Ä«_ti parisu
dÄ• nÄ• dhimutto Ä• misadÄ• naá¹ƒ dento sakkaccaá¹ƒ sahatthena deyyadhammaá¹ƒ dÄ•
so ``payatapÄ• á¹‡Ä«â€™â€™ ti vuccati. bhagavÄ• pi dhammadÄ• nÄ• dhimutto sakkacca
yuttappayuttoti katvÄ• vuttaá¹ƒ ``payatapÄ• á¹‡Ä«â€™â€™ ti. ``sadÄ• â€™â€™ ti ca pada
yojetabbaá¹ƒ ``sadÄ• payatapÄ• á¹‡Ä«â€™â€™ ti. avibhÄ• gena hi satthÄ• veneyyalokas
sabbakÄ• laá¹ƒ pavattento tattha yuttappayutto hutvÄ• viharati.

aparo nayo --- yogo vuccati bhÄ• vanÄ• . yathÄ• ha ``yogÄ• ve jÄ• yate bhÅ«rÄ«â€™â€™
__yÄ• jayogo_ti yÄ• jabhÄ• vanaá¹ƒ, pariccÄ• gabhÄ• vanaá¹ƒ anuyuttoti attho. bhagavÄ•
bodhisattabhÅ«topi karuá¹‡Ä• samussÄ• hito anavasesato dÄ• naá¹ƒ paribrÅ«hento tattha
hutvÄ• abhisambodhiá¹ƒ pÄ• puá¹‡i, buddho hutvÄ• pi tividhaá¹ƒ dÄ• naá¹ƒ paribrÅ«hesi v
parepi tattha niyojesi. tathÄ• hi so veneyyayÄ• cakÄ• naá¹ƒ kassaci saraá¹‡Ä• ni adÄ• si, k
kassaci dasa sÄ«lÄ• ni, kassaci catupÄ• risuddhisÄ«laá¹ƒ, kassaci dhutadhamme, kassaci
kassaci aá¹-á¹-ha samÄ• pattiyo, kassaci paÃ±cÄ• bhiÃ±Ã±Ä• yo, cattÄ• ro magge, cattÄ• r
sÄ• maÃ±Ã±aphalÄ• ni, tisso vijjÄ• , catasso paá¹-isambhidÄ• ti evamÄ• dilokiyalokuttarabh
dhammadÄ• navasena yathÄ• dhippÄ• yaá¹ƒ dento pare ca ``dethÄ• â€™â€™ ti niyojento
paribrÅ«hesi. tena vuttaá¹ƒ ``pariccÄ• gabhÄ• vanaá¹ƒ anuyuttoâ€™â€™ ti.

__payatapÄ• á¹‡Ä«_ti \Be 305/ vÄ• Ä• yatapÄ• á¹‡Ä«, hatthagataá¹ƒ kiÃ±ci dÄ• tuá¹ƒ ``eh
pasÄ• ritahattho viya Ä• cariyamuá¹-á¹-hiá¹ƒ akatvÄ• saddhammadÄ• ne yuttappayuttoti at
vÄ• ussÄ• hitahattho, Ä• misadÄ• naá¹ƒ dÄ• tuá¹ƒ ussÄ• hitahattho viya dhammadÄ• ne k
__antimadehadharo_ti brahmacariyavasena brÄ• hmaá¹‡akaraá¹‡Ä• naá¹ƒ dhammÄ• naá¹

pacchimattabhÄ• vadhÄ• rÄ«. avusitavato hi vasalakaraá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ appal
gati Ä• yatiá¹ƒ gabbhaseyyÄ• siyÄ• . tena bhagavÄ• attano accantavusitabrÄ• hmaá¹‡abh
bhisakko_ \Ne 280/ __sallakatto_ti duttikicchassa vaá¹-á¹-adukkharogassa tikicchanato uttar
aÃ±Ã±ehi anuddharaá¹‡Ä«yÄ• naá¹ƒ rÄ• gÄ• disallÄ• naá¹ƒ kantanato samucchedavasena
sallakantanavejjo. iminÄ• nippariyÄ• yato brÄ• hmaá¹‡akaraá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ a
parasantatiyaá¹ƒ patiá¹-á¹-hÄ• panena paresampi brÄ• hmaá¹‡akaraá¹‡amÄ• ha.

__tassa me tumhe puttÄ• _ti tassa evarÅ«passa mama tumhe, bhikkhave, puttÄ• atrajÄ•
sambandhÄ• . yathÄ• hi sattÄ• naá¹ƒ orasaputtÄ• atrajÄ• visesena pitusantakassa dÄ• ya
evametepi ariyapuggalÄ• sammÄ• sambuddhassa dhammassavanante ariyÄ• ya jÄ• tiyÄ•
vimuttisukhassa ariyadhammaratanassa ca ekaá¹ƒsabhÄ• giyatÄ• ya orasÄ• . atha vÄ• bha
dhammadesanÄ• nubhÄ• vena ariyabhÅ«miá¹ƒ okkamamÄ• nÄ• okkantÄ• ca ariyasÄ• va
vÄ• yÄ• majanitÄ• bhijÄ• titÄ• ya nippariyÄ• yena ``orasaputtÄ• â€™â€™ ti vattabbataá¹ƒ a
bhagavatÄ• Ä• sayÄ• nusayacariyÄ• dhimuttiÄ• divolokanena vajjÄ• nucintanena ca haday
anavajje patiá¹-á¹-hapentena sÄ«lÄ• didhammasarÄ«raposanena saá¹ƒvaá¸• á¸• hitÄ• . __n
jÄ• tÄ• ya dhammadesanÄ• ya ariyÄ• ya jÄ• tiyÄ• \Ee II 144/ jÄ• tattÄ• mukhato jÄ• tÄ• . a
anaÃ±Ã±asÄ• dhÄ• raá¹‡ato sabbassa kusaladhammassa mukhato pÄ• timokkhato
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• saá¹…khÄ• tato vimokkhamukhato vÄ• ariyamaggajÄ•
sikkhattayasaá¹…gahe sÄ• sanadhamme ariyamaggadhamme vÄ• jÄ• tÄ• ti __dhammajÄ•
mÄ• pitÄ• ti __dhammanimmitÄ• _. satidhammavicayÄ• di __dhammadÄ• yÄ• dÄ• , _ na lÄ
__Ä• misadÄ• yÄ• dÄ• , _ dhammadÄ• yÄ• dÄ• no Ä• misadÄ• yÄ• dÄ• hothÄ• ti attho.

tattha dhammo duvidho --- nippariyÄ• yadhammo, pariyÄ• yadhammoti. Ä• misampi duvidha
nippariyÄ• yÄ• misaá¹ƒ, pariyÄ• yÄ• misanti. kathaá¹ƒ? maggaphalanibbÄ• nappabhedo hi
nippariyÄ• yadhammo, nibbattitadhammoyeva, na kenaci pariyÄ• yena kÄ• raá¹‡ena vÄ• le
panidaá¹ƒ vivaá¹-á¹-Å«panissitaá¹ƒ kusalaá¹ƒ, seyyathidaá¹ƒ --- idhekacco vivaá¹-á¹-aá¹ƒ pa
deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, gandhamÄ• lÄ• dÄ«hi vatthupÅ«jaá
suá¹‡Ä• ti, deseti, jhÄ• nasamÄ• pattiyo nibbatteti, evaá¹ƒ karonto anupubbena nippariyÄ• y
nibbÄ• naá¹ƒ paá¹-ilabhati, ayaá¹ƒ pariyÄ• yadhammo. tathÄ• cÄ«varÄ• dayo cattÄ• ro pac
nippariyÄ• yÄ• misameva, na aÃ±Ã±ena pariyÄ• yena vÄ• kÄ• raá¹‡ena vÄ• lesena vÄ• A
vaá¹-á¹-agÄ• mikusalaá¹ƒ, seyyathidaá¹ƒ --- idhekacco vaá¹-á¹-aá¹ƒ patthento sampattibhav
dÄ• naá¹ƒ deti ... pe ... samÄ• pattiyo nibbatteti, evaá¹ƒ karonto anupubbena devamanussa
paá¹-ilabhati, idaá¹ƒ pariyÄ• yÄ• misaá¹ƒ nÄ• ma.

tattha \Ne 281/ nippariyÄ• yadhammopi bhagavatoyeva santako. bhagavatÄ• hi kathitattÄ•
maggaphalanibbÄ• nÄ• ni adhigacchanti. vuttaÃ±hetaá¹ƒ ---

``so, hi, brÄ• hmaá¹‡a, bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa

... maggÄ• nugÄ• ca panetarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• â€™â€™
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85).

``so, hÄ• vuso, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡al
brahmabhÅ«to, vattÄ• pavattÄ• , atthassa ninnetÄ• \Ee II 145/, amatassa dÄ• tÄ• , dhamm
ti (MN I 203; III 281) ca.

pariyÄ• yadhammopi bhagavatoyeva santako. bhagavatÄ• hi kathitattÄ• eva jÄ• nanti ``vi
dÄ• naá¹ƒ dento ... pe ... samÄ• pattiyo nibbattento anukkamena amataá¹ƒ nibbÄ• naá¹ƒ pa
nippariyÄ• yÄ• misampi bhagavatoyeva \Be 307/ santakaá¹ƒ. bhagavatÄ• hi anuÃ±Ã±Ä• ta
jÄ«vakavatthuá¹ƒ Ä• diá¹ƒ katvÄ• paá¹‡Ä«tacÄ«varaá¹ƒ laddhaá¹ƒ. yathÄ• ha ---

``anujÄ• nÄ• mi, bhikkhave, gahapaticÄ«varaá¹ƒ. yo icchati, paá¹ƒsukÅ«liko hotu. yo icchati
sÄ• diyatu. itarÄ«tarenapÄ• haá¹ƒ, bhikkhave, santuá¹-á¹-hiá¹ƒyeva vaá¹‡á¹‡emÄ«â€™â€™

evaá¹ƒ itarepi paccayÄ• bhagavatÄ• anuÃ±Ã±Ä• tattÄ• eva bhikkhÅ«hi paribhuÃ±jituá¹ƒ
bhagavatoyeva santakaá¹ƒ. bhagavatÄ• hi kathitattÄ• eva jÄ• nanti ``sampattibhavaá¹ƒ pa
sÄ«laá¹ƒ ... pe ... samÄ• pattiyo nibbattetvÄ• anukkamena pariyÄ• yÄ• misaá¹ƒ dibbasamp
manussasampattiÃ±ca paá¹-ilabhatÄ«â€™â€™ ti. yadeva yasmÄ• nippariyÄ• yadhammop
nippariyÄ• yÄ• misampi pariyÄ• yÄ• misampi bhagavatoyeva santakaá¹ƒ, tasmÄ• tattha att
tattha ca yaá¹ƒ seá¹-á¹-hataraá¹ƒ accantahitasukhÄ• vahaá¹ƒ tattheva ne niyojento evamÄ•
puttÄ• orasÄ• ... pe ... no Ä• misadÄ• yÄ• dÄ• â€™â€™ ti.

iti bhagavÄ• paripuá¹‡á¹‡avatasamÄ• dÄ• naá¹ƒ tapacariyaá¹ƒ sammadeva vusitabrahma
suvisuddhavijjÄ• caraá¹‡asampannaá¹ƒ anavasesavedantapÄ• raguá¹ƒ bÄ• hitasabbapÄ• p
sadevake loke \Ne 282/ anuttaradakkhiá¹‡eyyabhÄ• vappattaá¹ƒ attano paramatthabrÄ• hm
ariyasÄ• vakÄ• naÃ±ca attano orasaputtÄ• dibhÄ• vaá¹ƒ pavedesi. bhagavÄ• hi ``sÄ«hoti k
tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™ ti (AN b V
``puriso maggakusaloti kho, tissa, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (SN b III 84)
maggadesakapurisasadisaá¹ƒ, ``rÄ• jÄ• hamasmi \Ee II 146/ selÄ• â€™â€™ ti (MN II 399; S
rÄ• jasadisaá¹ƒ, ``bhisakko sallakattoti kho, sunakkhatta, tathÄ• gatassetaá¹ƒ adhivacanaâ€
ettha vejjasadisaá¹ƒ, ``brÄ• hmaá¹‡oti kho, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaâ€™
ettha brÄ• hmaá¹‡asadisaá¹ƒ attÄ• naá¹ƒ kathesi. idhÄ• pi brÄ• hmaá¹‡a sadisaá¹ƒ katvÄ•

idÄ• ni yehi dÄ• nÄ• dÄ«hi yuttassa ito bÄ• hirakabrÄ• hmaá¹‡assa brÄ• hmaá¹‡akiccaá¹ƒ
tehi attano dÄ• nÄ• dÄ«naá¹ƒ aggaseá¹-á¹-habhÄ• vaá¹ƒ pakÄ• setuá¹ƒ __ ``dvemÄ• ni, bh
_tiÄ• di Ä• raddhaá¹ƒ. tattha __yÄ• gÄ• _ti mahÄ• yaÃ±Ã±Ä• \Be 308/, mahÄ• dÄ• nÄ• nÄ
``yiá¹-á¹-hÄ• nÄ«â€™â€™ tipi vuccanti. tattha velÄ• madÄ• navessantaradÄ• namahÄ• vijit

__Ä• misayÄ• gÄ• _ veditabbÄ• , mahÄ• samayasuttamaá¹…galasuttacÅ«á¸·arÄ• hulovÄ•
__dhammayÄ• gÄ• _. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

gÄ• thÄ• yaá¹ƒ __ayajÄ«_ti adÄ• si. __amaccharÄ«_ti sabbamacchariyÄ• naá¹ƒ bodhimÅ«
maccherarahito. __sabbabhÅ«tÄ• nukampÄ«_ti mahÄ• karuá¹‡Ä• ya sabbasatte piyaputtaá
vuttaÃ±hetaá¹ƒ ---

``vadhake devadatte ca, core aá¹…gulimÄ• lake.

dhanapÄ• le rÄ• hule ceva, samacitto mahÄ• munÄ«â€™â€™ ti || (Mil VI 6.5) ---

sesaá¹ƒ suviÃ±Ã±eyyameva.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sulabhasuttavaá¹‡á¹‡anÄ•

<101> dutiye \Ne 283/ __appÄ• nÄ«_ti parittÄ• ni. __sulabhÄ• nÄ«_ti sukhena laddhabbÄ•
sakkÄ• hoti laddhuá¹ƒ. __anavajjÄ• nÄ«_ti vajjarahitÄ• ni niddosÄ• ni Ä• gamanasuddhito
kÄ• yamaá¹‡á¸• anÄ• dikilesavatthubhÄ• vÄ• bhÄ• vato ca. tattha sulabhatÄ• ya pariyesan
appatÄ• ya pariharaá¹‡adukkhassapi \Ee II 147/ abhÄ• vo dassito, anavajjatÄ• ya agarahita
bhikkhusÄ• ruppabhÄ• vo dassito hoti. appatÄ• ya vÄ• parittÄ• sassa avatthutÄ• , sulabha
anavajjatÄ• ya Ä• dÄ«navavasena nissaraá¹‡apaÃ±Ã±Ä• ya vatthutÄ• dassitÄ• hoti. appa
somanassaá¹ƒ janayanti, sulabhatÄ• ya alÄ• bhena na domanassaá¹ƒ janayanti, anavajjatÄ
vippaá¹-isÄ• ranimittaá¹ƒ aÃ±Ã±Ä• á¹‡upekkhaá¹ƒ na janayanti avippaá¹-isÄ• ravatthubhÄ•

__paá¹ƒsukÅ«la_nti rathikÄ• susÄ• nasaá¹…kÄ• rakÅ«á¹-Ä• dÄ«su yattha katthaci paá¹ƒsA
abbhuggataá¹-á¹-hena paá¹ƒsukÅ«laá¹ƒ viyÄ• ti paá¹ƒsukÅ«laá¹ƒ, paá¹ƒsu viya kucchitabh
paá¹ƒsukÅ«lanti evaá¹ƒ laddhanÄ• maá¹ƒ rathikÄ• dÄ«su patitanantakÄ• ni uccinitvÄ• kata
__piá¹‡á¸• iyÄ• lopo_ti jaá¹…ghapiá¹‡á¸• iyÄ• balena \Be 309/ caritvÄ• ghare ghare Ä• lop
laddhabhojanaá¹ƒ. __rukkhamÅ«la_nti vivekÄ• nurÅ«paá¹ƒ yaá¹ƒkiÃ±ci rukkhasamÄ«paá¹ƒ
yaá¹ƒkiÃ±ci gomuttaá¹ƒ. yathÄ• hi suvaá¹‡á¹‡avaá¹‡á¹‡opi kÄ• yo pÅ«tikÄ• yova evaá¹ƒ a
pÅ«timuttameva. tattha keci gomuttabhÄ• vitaá¹ƒ haritakÄ«khaá¹‡á¸• aá¹ƒ ``pÅ«timuttaâ€™
pÅ«tibhÄ• vena Ä• paá¹‡Ä• dito vissaá¹-á¹-haá¹ƒ chaá¸• á¸• itaá¹ƒ apariggahitaá¹ƒ yaá¹ƒkiÃ
pÅ«timuttanti adhippetanti apare.

__yato kho_ti paccatte nissakkavacanaá¹ƒ, yaá¹ƒ khoti vuttaá¹ƒ hoti. tena ``tuá¹-á¹-ho hotÄ
vuttakiriyaá¹ƒ parÄ• masati. __tuá¹-á¹-ho_ti santuá¹-á¹-ho. __idamassÄ• ha_nti yvÄ• yaá¹ƒ

yathÄ• vuttena paccayena appena sulabhena santoso, idaá¹ƒ imassa bhikkhuno sÄ«lasaá¹
ekaá¹ƒ sÄ• maÃ±Ã±aá¹…gaá¹ƒ samaá¹‡abhÄ• vakÄ• raá¹‡anti ahaá¹ƒ vadÄ• mi. santuá¹-á
catupÄ• risuddhisÄ«laá¹ƒ suparipuá¹‡á¹‡aá¹ƒ hoti, samathavipassanÄ• ca bhÄ• vanÄ• pÄ
vÄ• sÄ• maÃ±Ã±aá¹ƒ nÄ• ma ariyamaggo. tassa saá¹…khepato dve aá¹…gÄ• ni --- bÄ• hi
bÄ• hiraá¹ƒ sappurisÅ«panissayo saddhammassavanaÃ±ca, ajjhattikaá¹ƒ pana yoniso man
dhammÄ• nudhammapaá¹-ipatti \Ee II 148/ ca. tesu yasmÄ• yathÄ• rahaá¹ƒ dhammÄ• nud
mÅ«labhÅ«tÄ• cete dhammÄ• , yadidaá¹ƒ appicchatÄ• santuá¹-á¹-hitÄ• pavivittatÄ• asaá
Ä• raddhavÄ«riyatÄ• ti evamÄ• dayo, tasmÄ• vuttaá¹ƒ ``idamassÄ• haá¹ƒ aÃ±Ã±ataraá¹ƒ s
vadÄ• mÄ«â€™â€™ ti.

gÄ• thÄ• su \Ne 284/ __senÄ• sanamÄ• rabbhÄ• _ti vihÄ• rÄ• diá¹ƒ maÃ±capÄ«á¹-hÄ• diÃ
__cÄ«varaá¹ƒ pÄ• nabhojana_nti nivÄ• sanÄ• dicÄ«varaá¹ƒ, ambapÄ• nakÄ• dipÄ• naá¹ƒ,
khÄ• danÄ«yabhojanÄ«yÄ• dibhuÃ±jitabbavatthuÃ±ca Ä• rabbhÄ• ti sambandho. __vighÄ•
na hotÄ«ti yojanÄ• . ayaÃ±hettha saá¹…khepattho --- ``asukasmiá¹ƒ nÄ• ma Ä• vÄ• se pac
labhitabbaá¹-á¹-hÄ• nagamanena vÄ• ``mayhaá¹ƒ pÄ• puá¹‡Ä• ti na tuyhaâ€™â€™ nti viv
navakammakaraá¹‡Ä• divasena vÄ• senÄ• sanÄ• dÄ«ni pariyesantÄ• naá¹ƒ asantuá¹-á¹-h
vighÄ• to cittassa hoti, so tattha santuá¹-á¹-hassa na hotÄ«ti. __disÄ• nappaá¹-ihaÃ±Ã±atÄ
cÄ• tuddisÄ• bhÄ• vena disÄ• nappaá¹-ihanti. vuttaÃ±hetaá¹ƒ ---

``cÄ• tuddiso \Be 310/ appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarenÄ• â€™â€™ ti || (Sn 42; Nidd II khaggavisÄ• á¹‡asuttaniddesa

yassa hi ``asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma gato cÄ«varÄ• dÄ«ni labhissÄ• mÄ«â€™â€™ ti ci
paá¹-ihaÃ±Ã±ati nÄ• ma. yassa pana evaá¹ƒ na uppajjati, tassa disÄ• na paá¹-ihaÃ±Ã±ati n
paá¹-ipattidhammÄ• . __sÄ• maÃ±Ã±assÄ• nulomikÄ• _ti samaá¹‡adhammassa samathavi
ariyamaggasseva vÄ• anucchavikÄ• appicchatÄ• dayo. __adhiggahitÄ• _ti sabbe te tuá¹-á
santuá¹-á¹-hacittena bhikkhunÄ• adhiggahitÄ• paá¹-ipakkhadhamme abhibhavitvÄ• gahitÄ
na bÄ• hiragatÄ• ti.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• savakkhayasuttavaá¹‡á¹‡anÄ•

<102> tatiye \Ee II 149/ __jÄ• nato_ti jÄ• nantassa. __passato_ti passantassa. yadipi imÄ•
ekatthÄ• ni, byaÃ±janameva nÄ• naá¹ƒ, evaá¹ƒ santepi ``jÄ• natoâ€™â€™ ti Ã±Ä• á¹‡alak
puggalaá¹ƒ niddisati. jÄ• nanalakkhaá¹‡aÃ±hi Ã±Ä• á¹‡aá¹ƒ. ``passatoâ€™â€™ ti Ã±Ä• á¹‡
dassanappabhÄ• vaÃ±hi upÄ• dÄ• ya Ã±Ä• á¹‡asamaá¹…gÄ« puggalo cakkhumÄ• viya pu

Ã±Ä• á¹‡ena vivaá¹-e dhamme passati. atha vÄ• __jÄ• nato_ti anubodhaÃ±Ä• á¹‡ena jÄ• n
paá¹-ivedhaÃ±Ä• á¹‡ena passato. paá¹-ilomato vÄ• dassanamaggena passato, bhÄ• vanÄ
285/ pana ``Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• hi jÄ• nato, sikhÄ• ppattavipassanÄ• ya
atha vÄ• dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena jÄ• nato, nirodhaá¹ƒ sacchikiriyÄ• bhisamay
sati pahÄ• nabhÄ• vanÄ• bhisamayÄ• siddhÄ• eva hontÄ«ti catusaccÄ• bhisamayo vutto
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ, tadÄ• ``jÄ• nato passatoâ€™â€™ ti padÄ• naá¹ƒ
daá¹-á¹-habbÄ• . yadÄ• pana maggaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ, tadÄ• maggakiccatthadÄ

__Ä• savÄ• naá¹ƒ_ \Be 311/ __khaya_nti ``jÄ• nato, ahaá¹ƒ bhikkhave, passato Ä• savÄ• n
vadÄ• mÄ«â€™â€™ ti (MN I 15; SN b III 101; c V 1095) evamÄ• gate sabbÄ• savasaá¹ƒva
khayÄ• anÄ• savaá¹ƒ cetovimuttiâ€™â€™ ntiÄ• dÄ«su (MN I 438) ca suttapadesu Ä• savÄ
accantakkhayo asamuppÄ• do khÄ«á¹‡Ä• kÄ• ro natthibhÄ• vo ``Ä• savakkhayoâ€™â€™ t
samaá¹‡o hotÄ«â€™â€™ tiÄ• dÄ«su (MN I 438) phalaá¹ƒ.

``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti || (Dhp 253). ---

Ä• dÄ«su nibbÄ• naá¹ƒ.

``sekhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• .

tato aÃ±Ã±Ä• vimuttassa, Ã±Ä• á¹‡aá¹ƒ ve hoti tÄ• dinoâ€™â€™ ti || (AN a III 86; It 62) ---

evamÄ• gate indriyasutte idha ca maggo ``Ä• savakkhayoâ€™â€™ ti vutto. tasmÄ• yathÄ•
passantassa ahaá¹ƒ ariyamaggÄ• dhigamaá¹ƒ vadÄ• mÄ«ti vuttaá¹ƒ hoti. __no_ \Ee II 150/
yo pana na jÄ• nÄ• ti na passati, tassa no vadÄ• mÄ«ti attho. etena ye ajÄ• nato apassatop
vadanti, te paá¹-ikkhipati. purimena vÄ• padadvayena upÄ• yo vutto, iminÄ• anupÄ• yapaá
cettha Ã±Ä• á¹‡aá¹ƒ Ä• savakkhayakaraá¹ƒ, sesaá¹ƒ tassa parikkhÄ• roti dasseti.

idÄ• ni \Ne 286/ yaá¹ƒ jÄ• nato yaá¹ƒ passato Ä• savakkhayo hoti, taá¹ƒ dassetuá¹ƒ __ ``ki
jÄ• natoâ€™â€™ _ti pucchaá¹ƒ Ä• rabhi. tattha jÄ• nanÄ• bahuvidhÄ• . dabbajÄ• tiko eva
kÄ• tuá¹ƒ jÄ• nÄ• ti, koci cÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ, tassa Ä«disÄ• ni kammÄ• ni
karontassa sÄ• jÄ• nanÄ• ``maggaphalÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ na hotÄ«â€™â€™ t
pabbajitvÄ• vejjakammÄ• dÄ«ni kÄ• tuá¹ƒ jÄ• nÄ• ti, tassevaá¹ƒ jÄ• nato Ä• savÄ• vaá¸• a
jÄ• nato yaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hoti, tadeva dassento Ä• ha __ ``idaá¹ƒ dukk

yaá¹ƒ vattabbaá¹ƒ catusaccakammaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• yonisomanasikÄ• ra
vuttameva.

tattha \Be 312/ pana ``yoniso, bhikkhave, bhikkhu manasi karonto akusalaá¹ƒ pajahati, kusa
bhÄ• vetÄ«â€™â€™ ti (It 16) Ä• gatattÄ• ``idaá¹ƒ dukkhanti yoniso manasi karotÄ«â€™â€
atthavibhÄ• vanÄ• katÄ• . idha ``idaá¹ƒ dukkhanti, bhikkhave, jÄ• nato passato Ä• savÄ• n
(MN I 15; SN b III 101; c V 1095) Ä• gatattÄ• ``idaá¹ƒ dukkhanti pariÃ±Ã±Ä• paá¹-ivedhava
pariÃ±Ã±Ä• bhisamayavasena maggaÃ±Ä• á¹‡ena jÄ• nato passato Ä• savÄ• naá¹ƒ khayo
yojetabbaá¹ƒ. Ä• savesu ca paá¹-hamamaggena diá¹-á¹-hÄ• savo khÄ«yati, tatiyamaggena
bhavÄ• savo avijjÄ• savo ca khÄ«yatÄ«ti veditabbo.

gÄ• thÄ• su __vimuttiÃ±Ä• á¹‡a_nti vimuttiyaá¹ƒ nibbÄ• ne phale ca paccavekkhaá¹‡aÃ±Ä
uttamadhammÄ• rammaá¹‡attÄ• uttamaá¹ƒ. __khaye Ã±Ä• á¹‡a_nti Ä• savÄ• naá¹ƒ saá¹ƒ
ariyamagge Ã±Ä• á¹‡aá¹ƒ. ``khÄ«á¹‡Ä• saá¹ƒyojanÄ• iti Ã±Ä• á¹‡aâ€™â€™ nti idhÄ• pi Ä
tena pahÄ«nakilesapaccavekkhaá¹‡aá¹ƒ dasseti. evamettha cattÄ• ripi paccavekkhaá¹‡aÃ±
\Ee II 151/. avasiá¹-á¹-hakilesapaccavekkhaá¹‡Ä• hi idha natthi arahattaphalÄ• dhigamassa
cettha jÄ• nato passatoti nibbÄ• nÄ• dhigamena sammÄ• diá¹-á¹-hikiccaá¹ƒ adhikaá¹ƒ katvÄ
sammappadhÄ• nakiccampi adhikameva icchitabbanti dassento __ ``na tvevidaá¹ƒ kusÄ«te
osÄ• nagÄ• thamÄ• ha.

tattha __na tvevida_nti na tu eva idaá¹ƒ. __tu_saddo nipÄ• tamattaá¹ƒ. __bÄ• lenamavijÄ•
padasandhikaro. ayaÃ±hettha saá¹…khepattho --- idaá¹ƒ sekkhamaggena asekkhamaggen
abhijjhÄ• kÄ• yaganthÄ• disabbaganthÄ• naá¹ƒ pamocanaá¹ƒ pamocanassa nimittabhÅ«ta
dukkhaâ€™â€™ ntiÄ• dinÄ• cattÄ• ri saccÄ• ni yathÄ• bhÅ«taá¹ƒ __avijÄ• natÄ• _ tato ev
yathÄ• adhigantuá¹ƒ na sakkÄ• , evaá¹ƒ __kusÄ«tena_ nibbÄ«riyenÄ• pi, tasmÄ• tadadhig
bhavitabbanti. tenÄ• ha bhagavÄ• ``Ä• raddhavÄ«riyassÄ• yaá¹ƒ dhammo, no kusÄ«tassa

``Ä• rambhatha \Ne 287/ nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaroâ€™â€™ ti || (SN a I 185; Nett

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<103> catutthe \Be 313/ __ye hi kecÄ«_ti ye keci. __idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ na
``idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti aviparÄ«taá¹ƒ sabhÄ• va
vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya dukkhasaccaá¹ƒ na jÄ• nanti na paá

nayo. __na me te, bhikkhave_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- bhikkhave, catusaccak
ananuyuttÄ• pabbajjÄ• mattasamaá¹‡Ä• ceva jÄ• timattabrÄ• hmaá¹‡Ä• ca na mayÄ• te
samaá¹‡oti, bÄ• hitapÄ• pabrÄ• hmaá¹‡esu brÄ• hmaá¹‡oti ca sammatÄ• anuÃ±Ã±Ä• tÄ•
brÄ• hmaá¹‡akaraá¹‡Ä• naÃ±ca dhammÄ• naá¹ƒ abhÄ• vatoti. tenevÄ• ha ``na ca pana te
__sÄ• maÃ±Ã±attha_nti sÄ• maÃ±Ã±asaá¹…khÄ• taá¹ƒ atthaá¹ƒ, cattÄ• ri sÄ• maÃ±Ã±aph
__brahmaÃ±Ã±attha_nti tasseva vevacanaá¹ƒ. apare pana ``sÄ• maÃ±Ã±atthanti \Ee II 152
brahmaÃ±Ã±atthanti cattÄ• ri ariyaphalÄ• nÄ«â€™â€™ ti vadanti. sesaá¹ƒ vuttanayameva.
vuttavipariyÄ• yena veditabbo. gÄ• thÄ• su apubbaá¹ƒ natthi.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÄ«lasampannasuttavaá¹‡á¹‡anÄ•

<104> paÃ±came __sÄ«lasampannÄ• _ti ettha sÄ«laá¹ƒ nÄ• ma khÄ«á¹‡Ä• savÄ• naá¹ƒ l
sampannÄ• samannÄ• gatÄ• ti sÄ«lasampannÄ• . __samÄ• dhipaÃ±Ã±Ä• su_pi eseva nay
phalavimuttiyeva, __vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. evamet
lokiyalokuttarÄ• , vimutti lokuttarÄ• va, vimuttiÃ±Ä• á¹‡adassanaá¹ƒ lokiyameva.
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ pare ovadanti anusÄ• sant
viÃ±Ã±Ä• pakÄ• _ti kammÄ• ni kammaphalÄ• ni ca, viÃ±Ã±Ä• pakÄ• , tattha ca ``ime dham
akusalÄ• . ime \Ne 288/ dhammÄ• sÄ• vajjÄ• , ime dhammÄ• anavajjÄ• â€™â€™ tiÄ• din
khandhÄ• divibhÄ• gato salakkhaá¹‡ato sÄ• maÃ±Ã±alakkhaá¹‡atoti vividhehi nayehi dham
avabodhakÄ• \Be 314/. __sandassakÄ• _ti teyeva dhamme hatthena gahetvÄ• viya parass
__samÄ• dapakÄ• _ti yaá¹ƒ sÄ«lÄ• di yehi asamÄ• dinnaá¹ƒ, tassa samÄ• dÄ• petÄ• ro, ta
__samuttejakÄ• _ti evaá¹ƒ kusaladhammesu patiá¹-á¹-hitÄ• naá¹ƒ upari adhicittÄ• nuyoge n
sammÄ• uttejakÄ• , yathÄ• visesÄ• dhigamo hoti, evaá¹ƒ nisÄ• manavasena tejakÄ• . __s
yathÄ• laddhehi upariladdhabbehi ca guá¹‡avisesehi cittassa sammÄ• pahaá¹ƒsakÄ• , lado
tosakÄ• . __alaá¹ƒsamakkhÄ• tÄ• ro_ti alaá¹ƒ pariyattaá¹ƒ yathÄ• vuttaá¹ƒ aparihÄ• petvÄ•
anuggahÄ• dhippÄ• yena akkhÄ• tÄ• ro.

atha vÄ• __sandassakÄ• _ti dhammaá¹ƒ desentÄ• pavattinivattiyo sabhÄ• vasarasalakkh
dassetÄ• ro. __samÄ• dapakÄ• _ti citte patiá¹-á¹-hÄ• panavasena tasseva atthassa gÄ• hÄ
\Ee II 153/ tadatthaggahaá¹‡e ussÄ• hajananena sammadeva vodapakÄ• jotakÄ• vÄ• . __
tadatthapaá¹-ipattiyaá¹ƒ Ä• nisaá¹ƒsadassanena sammadeva pahaá¹ƒsakÄ• tosakÄ• . __a
samatthÄ• hutvÄ• vuttanayena samakkhÄ• tÄ• ro. __saddhammassÄ• _ti paá¹-ivedhasad
saddhammassa desetÄ• ro.

__dassanampaha_nti dassanampi ahaá¹ƒ. taá¹ƒ panetaá¹ƒ cakkhudassanaá¹ƒ Ã±Ä• á¹‡ad
pasannehi cakkhÅ«hi ariyÄ• naá¹ƒ olokanaá¹ƒ cakkhudassanaá¹ƒ nÄ• ma. ariyabhÄ• vakar

ariyabhÄ• vassa ca vipassanÄ• maggaphalehi adhigamo Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma. im
cakkhudassanaá¹ƒ adhippetaá¹ƒ. ariyÄ• naÃ±hi pasannehi cakkhÅ«hi olokanampi sattÄ• na
__savana_nti ``asuko nÄ• ma khÄ«á¹‡Ä• savo asukasmiá¹ƒ nÄ• ma raá¹-á¹-he vÄ• janapa
vihÄ• re vÄ• leá¹‡e vÄ• vasatÄ«â€™â€™ ti kathentÄ• naá¹ƒ sotena savanaá¹ƒ, etampi ba
__upasaá¹…kamana_nti ``dÄ• naá¹ƒ vÄ• dassÄ• mi, paÃ±haá¹ƒ vÄ• pucchissÄ• mi, dham
vÄ• karissÄ• mÄ«â€™â€™ ti evarÅ«pena cittena ariyÄ• naá¹ƒ upasaá¹…kamanaá¹ƒ. __pa
paÃ±hapayirupÄ• sanaá¹ƒ, ariyÄ• naá¹ƒ guá¹‡e sutvÄ• te upasaá¹…kamitvÄ• nimantetvÄ
vattaá¹ƒ vÄ• katvÄ• ``kiá¹ƒ, bhante, kusalaâ€™â€™ ntiÄ• dinÄ• nayena paÃ±hapucchana
veyyÄ• vaccÄ• dikaraá¹‡aá¹ƒ payirupÄ• sanaá¹ƒyeva. __anussaraá¹‡a_nti rattiá¹-á¹-hÄ• na
nisinnassa ``idÄ• ni ariyÄ• gumbaleá¹‡amaá¹‡á¸• apÄ• dÄ«su jhÄ• navipassanÄ• maggap
ti tesaá¹ƒ dibbavihÄ• rÄ• diguá¹‡avisesÄ• rammaá¹‡aá¹ƒ anussaraá¹‡aá¹ƒ. yo vÄ• tesaá¹ƒ
hoti, taá¹ƒ Ä• vajjitvÄ• ``imasmiá¹ƒ \Ne 289/ á¹-hÄ• ne sÄ«laá¹ƒ kathitaá¹ƒ, imasmiá¹ƒ sam
vipassanÄ• , imasmiá¹ƒ maggo, imasmiá¹ƒ phalaâ€™â€™ nti evaá¹ƒ anussaraá¹‡aá¹ƒ.

__anupabbajja_nti ariyesu cittaá¹ƒ pasÄ• detvÄ• gharÄ• nikkhamma tesaá¹ƒ santike pabb
154/ hi cittaá¹ƒ pasÄ• detvÄ• tesaá¹ƒyeva santike pabbajitvÄ• tesaá¹ƒyeva ovÄ• dÄ• nusÄ
paccÄ• sÄ«samÄ• nassa caratopi pabbajjÄ• anupabbajjÄ• nÄ• ma, aÃ±Ã±esaá¹ƒ santike
paccÄ• sÄ«samÄ• nassa caratopi pabbajjÄ• anupabbajjÄ• nÄ• ma, ariyesu pasÄ• dena a
ariyÄ• naá¹ƒ santike ovÄ• dÄ• nusÄ• saniá¹ƒ paccÄ• sÄ«samÄ• nassa caratopi pabbajjÄ•
pasÄ• dena aÃ±Ã±esaá¹ƒyeva santike pabbajitvÄ• aÃ±Ã±esaá¹ƒyeva ovÄ• dÄ• nusÄ• san
pabbajjÄ• anupabbajjÄ• nÄ• ma na hoti. vuttanayena pabbajitesu pana mahÄ• kassapatth
pabbajitÄ• satasahassamattÄ• ahesuá¹ƒ, tathÄ• therasseva saddhivihÄ• rikassa candagu
saddhivihÄ• rikassa sÅ«riyaguttattherassa, tassÄ• pi saddhivihÄ• rikassa assaguttatteras
saddhivihÄ• rikassa yonakadhammarakkhitattherassa. tassa pana saddhivihÄ• riko asokara
tissatthero nÄ• ma ahosi. tassa anupabbajjaá¹ƒ pabbajitÄ• aá¸• á¸• hateyyakoá¹-isaá¹…kh
dÄ«pappasÄ• dakamahÄ• mahindattherassa pana anupabbajitÄ• naá¹ƒ gaá¹‡anaparicched
laá¹…kÄ• dÄ«pe satthari pasÄ• dena pabbajantÄ• mahÄ• mahindattherasseva anupabbajj

idÄ• ni yena kÄ• raá¹‡ena tesaá¹ƒ ariyÄ• naá¹ƒ dassanÄ• di bahÅ«pakÄ• ranti vuttaá¹ƒ, ta
``tathÄ• rÅ«peâ€™â€™ _tiÄ• dimÄ• ha. tattha __tathÄ• rÅ«pe_ti tÄ• dise sÄ«lÄ• diguá¹‡as
dassanasavanÄ• nussaraá¹‡Ä• ni upasaá¹…kamanapayirupÄ• sanaá¹-á¹-hÄ• nÄ• ni, tasmÄ
upasaá¹…kamanapayirupÄ• sanÄ• niyeva dassetuá¹ƒ __ ``sevato bhajato payirupÄ• satoâ€
dassanasavanÄ• nussaraá¹‡ato hi ariyesu uppannasaddho te upasaá¹…kamitvÄ• payirupÄ
laddhasavanÄ• nuttariyo aparipÅ«re sÄ«lÄ• diguá¹‡e paripÅ«ressatÄ«ti. tathÄ• hi vuttaá¹ƒ
upasaá¹…kamati, upasaá¹…kamanto payirupÄ• satÄ«â€™â€™ tiÄ• di (MN II 183).

tattha __sevato_ti vattapaá¹-ivattakaraá¹‡avasena kÄ• lena kÄ• laá¹ƒ upasaá¹…kamato. __
sampiyÄ• yanabhattivasena bhajato. __payirupÄ• sato_ti paÃ±hapucchanena paá¹-ipattianu

payirupÄ• satoti tiá¹‡á¹‡aá¹ƒ padÄ• naá¹ƒ atthavibhÄ• go dÄ«petabbo. vimuttiÃ±Ä• á¹‡adas
ekÅ«navÄ«satimassa paccavekkhaá¹‡aÃ±Ä• á¹‡assa uppattiyÄ• veditabbÄ• .

__evarÅ«pÄ• _ \Ne 290/ __ca te, bhikkhave, bhikkhÅ«_tiÄ• dÄ«su ye yathÄ• vuttaguá¹‡as
edisÄ• bhinnasabbakilesÄ• bhikkhÅ«, te diá¹-á¹-hadhammikÄ• dihitesu sattÄ• naá¹ƒ niyoja
__satthÄ• ro_tipi vuccanti. jÄ• tikantÄ• rÄ• dinittharaá¹‡ato __satthavÄ• hÄ• _tipi, rÄ• gÄ• c
jahÄ• panato ca __raá¹‡aÃ±jahÄ• _tipi, avijjÄ• tamassa vinodanato vinodÄ• panato ca __ta
saparasantÄ• nesu paÃ±Ã±Ä• Ä• lokapaÃ±Ã±Ä• obhÄ• sapaÃ±Ã±Ä• pajjotÄ• naá¹ƒ karaá¹
__Ä• lokÄ• dikarÄ• _tipi, tathÄ• Ã±Ä• á¹‡ukkÄ• Ã±Ä• á¹‡appabhÄ• dhammukkÄ• dhamma
ca __ukkÄ• dhÄ• rÄ• _tipi, __pabhaá¹…karÄ• _tipi, Ä• rakattÄ• kilesehi, anaye na iriyanato
paresaá¹ƒ tathÄ• bhÄ• vahetubhÄ• vato, sadevakena lokena araá¹‡Ä«yato __ariyÄ• _tipi,
paÃ±Ã±Ä• cakkhudhammacakkhÅ«naá¹ƒ sÄ• tisayapaá¹-ilÄ• bhena __cakkhumanto_tipi vu

gÄ• thÄ• su __pÄ• mojjakaraá¹‡aá¹ƒ á¹-hÄ• na_nti nirÄ• misassa pamodassa nibbattakaá¹
__eta_nti idÄ• ni vattabbanidassanaá¹ƒ sandhÄ• ya vadati. __vijÄ• nata_nti saá¹ƒkilesavod
jÄ• nantÄ• naá¹ƒ. __bhÄ• vitattÄ• na_nti bhÄ• vitasabhÄ• vÄ• naá¹ƒ, kÄ• yabhÄ• vanÄ• dÄ
__dhammajÄ«vina_nti micchÄ• jÄ«vaá¹ƒ pahÄ• ya dhammena Ã±Ä• yena jÄ«vikakappanat
attabhÄ• vassa pavattanato, samÄ• pattibahulatÄ• ya vÄ• aggaphaladhammena jÄ«vanato
saá¹…khepattho --- yadidaá¹ƒ bhÄ• vitattÄ• naá¹ƒ pariniá¹-á¹-hitasamÄ• dhipaÃ±Ã±Ä• bhÄ•
dhammajÄ«vinaá¹ƒ ariyÄ• naá¹ƒ dassanaá¹ƒ \Be 317/. etaá¹ƒ avippaá¹-isÄ• ranimittÄ• naá¹
pÄ• ripÅ«rihetubhÄ• vato vijÄ• nataá¹ƒ sappaÃ±Ã±ajÄ• tikÄ• naá¹ƒ \Ee II 156/ ekanteneva

idÄ• ni taá¹ƒ tassa kÄ• raá¹‡abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``te jotayantÄ«â€™â€™ _ti osÄ• n
__te_ti te bhÄ• vitattÄ• dhammajÄ«vino ariyÄ• . __jotayantÄ«_ti pakÄ• sayanti. __bhÄ• say
saddhammobhÄ• sena lokaá¹ƒ pabhÄ• sayanti, dhammaá¹ƒ desentÄ«ti attho. __yesa_nti y
__sÄ• sana_nti ovÄ• daá¹ƒ. __sammadaÃ±Ã±Ä• yÄ• _ti pubbabhÄ• gaÃ±Ä• á¹‡ehi samma
vuttanayameva.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. taá¹‡huppÄ• dasuttavaá¹‡á¹‡anÄ•

<105> chaá¹-á¹-he __taá¹‡huppÄ• dÄ• _ti ettha uppajjati etesÅ«ti uppÄ• dÄ• . kÄ• uppajja
uppÄ• dÄ• taá¹‡huppÄ• dÄ• , taá¹‡hÄ• vatthÅ«ni taá¹‡hÄ• kÄ• raá¹‡Ä• nÄ«ti attho. __yatt
\Ne 291/. __uppajjamÄ• nÄ• _ti uppajjanasÄ«lÄ• . __cÄ«varahetÅ«_ti ``kattha manÄ• paá¹ƒ
labhissÄ• mÄ«â€™â€™ ti cÄ«varakÄ• raá¹‡Ä• uppajjati. sesapadesupi eseva nayo. __itibh
pana __itÄ«_ti nidassanatthe nipÄ• to. yathÄ• cÄ«varÄ• dihetu, evaá¹ƒ bhavÄ• bhavahetup
__bhavÄ• bhavÄ• _ti cettha paá¹‡Ä«tappaá¹‡Ä«tÄ• ni sappinavanÄ«tÄ• dÄ«ni adhippetÄ•

katvÄ• . ``sampattibhavesu paá¹‡Ä«tappaá¹‡Ä«tataro bhavÄ• bhavoâ€™â€™ tipi vadanti. b
abhavoti vipatti. bhavoti vuá¸• á¸• hi, abhavoti hÄ• ni. taá¹ƒ nimittaÃ±ca taá¹‡hÄ• uppajjatÄ
``bhavÄ• bhavahetu vÄ• â€™â€™ ti.

gÄ• thÄ• heá¹-á¹-hÄ• vuttatthÄ• eva. apica __taá¹‡hÄ• dutiyo_ti taá¹‡hÄ• sahÄ• yo. ayaÄ
saá¹ƒsÄ• ravaá¹-á¹-e saá¹ƒsaranto na ekakova saá¹ƒsarati, taá¹‡haá¹ƒ pana dutiyikaá¹ƒ sa
saá¹ƒsarati. tathÄ• hi taá¹ƒ papÄ• tapÄ• taá¹ƒ acintetvÄ• madhugaá¹‡hanakaluddakaá¹ƒ v
anekÄ• dÄ«navÄ• kulesupi bhavesu Ä• nisaá¹ƒsameva dassentÄ« anatthajÄ• le sÄ• paribh
Ã±atvÄ• _ti etaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannesu khandhesu \Be 318/ itthabhÄ• vaÃ±Ã±
Ä• dÄ«navaá¹ƒ jÄ• nitvÄ• . __taá¹‡haá¹ƒ dukkhassa sambhava_nti ``taá¹‡hÄ• cÄ• yaá¹ƒ v
pabhavo kÄ• raá¹‡aâ€™â€™ nti jÄ• nitvÄ• . ettÄ• vatÄ• ca ekassa bhikkhuno vipassanaá¹
arahattuppatti dassitÄ• . idÄ• ni taá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ thomento __ ``vÄ«tataá¹‡hoâ€™â
panettha avuttaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sabrahmakasuttavaá¹‡á¹‡anÄ•

<106> sattame __sabrahmakÄ• nÄ«_ti saseá¹-á¹-hakÄ• ni. __yesa_nti yesaá¹ƒ kulÄ• naá¹
pÅ«jitasaddayogena hi idaá¹ƒ karaá¹‡atthe sÄ• mivacanaá¹ƒ. __ajjhÄ• gÄ• re_ti sake ghare
yaá¹ƒ ghare atthi, tena paá¹-ijaggitÄ• manÄ• pena ceva kÄ• yikavÄ• casikena ca paccupaá
mÄ• tÄ• pitupÅ«jakÄ• ni kulÄ• ni ``sabrahmakÄ• nÄ«â€™â€™ ti pasaá¹ƒsitvÄ• uparipi nes
dassento __ ``sapubbadevatÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __brahmÄ• _tiÄ• dÄ«ni tesaá¹ƒ brahmÄ• dibhÄ• vasÄ• dhanatthaá¹ƒ vuttÄ• ni. tatrÄ
__brahmÄ• _ti seá¹-á¹-hÄ• dhivacanaá¹ƒ. yathÄ• hi brahmuno catasso bhÄ• vanÄ• avijahi
muditÄ• , upekkhÄ• ti, evaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ puttesu catasso bhÄ• vanÄ• avijahitÄ•
kÄ• le \Ne 292/ veditabbÄ• --- kucchigatasmiÃ±hi dÄ• rake ``kadÄ• na kho puttakaá¹ƒ arog
paripuá¹‡á¹‡aá¹…gapaccaá¹…gaá¹ƒ passissÄ• mÄ• â€™â€™ ti mÄ• tÄ• pitÅ«naá¹ƒ metta
mando uttÄ• naseyyako Å«kÄ• hi vÄ• maá¹…kulehi vÄ• daá¹-á¹-ho dukkhaseyyÄ• ya vÄ•
tadÄ• ssa saddaá¹ƒ sutvÄ• mÄ• tÄ• pitÅ«naá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ uppajjati. Ä• dhÄ• vitvÄ•
pana lobhanÄ«yavayasmiá¹ƒ vÄ• á¹-hitakÄ• le dÄ• rakaá¹ƒ \Ee II 158/ oloketvÄ• mÄ• tÄ•
sappimaá¹‡á¸• e pakkhittasatavihatakappÄ• sapicupaá¹-alaá¹ƒ viya mudukaá¹ƒ Ä• moditaá
nesaá¹ƒ muditÄ• labbhati. yadÄ• pana tesaá¹ƒ putto dÄ• rabharaá¹‡aá¹ƒ paccupaá¹-á¹-ha
agÄ• raá¹ƒ ajjhÄ• vasati, tadÄ• mÄ• tÄ• pitÅ«naá¹ƒ ``sakkoti dÄ• ni no puttako attano dhar
majjhattabhÄ• vo \Be 319/ uppajjati. evaá¹ƒ tasmiá¹ƒ kÄ• le upekkhÄ• labbhati. evaá¹ƒ mÄ
yathÄ• kÄ• laá¹ƒ catubbidhassapi brahmavihÄ• rassa labbhanato brahmasadisavuttitÄ• ya
bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaâ€™â€™ nti.

__pubbadevatÄ• _ti ettha devÄ• nÄ• ma tividhÄ• --- sammutidevÄ• , upapattidevÄ• , visu
sammutidevÄ• nÄ• ma rÄ• jÄ• no khattiyÄ• . te hi ``devo, devÄ«â€™â€™ ti loke voharÄ«ya
niggahÄ• nuggahasamatthÄ• ca honti. upapattidevÄ• nÄ• ma cÄ• tumahÄ• rÄ• jikato paá¹
uppannÄ• sattÄ• . visuddhidevÄ• nÄ• ma khÄ«á¹‡Ä• savÄ• sabbakilesavisuddhito. tatrÄ•
dibbanti, kÄ«á¸·anti, laá¸·anti, jotanti paá¹-ipakkhaá¹ƒ jayanti vÄ• ti devÄ• . tesu sabbaseá¹-
visuddhidevÄ• . yathÄ• te bÄ• lajanehi kataá¹ƒ aparÄ• dhaá¹ƒ agaá¹‡etvÄ• ekanteneva te
atthuppattiÃ±ca Ä• kaá¹…khantÄ• va yathÄ• vuttabrahmavihÄ• rayogena atthÄ• ya hitÄ• ya
dakkhiá¹‡eyyatÄ• ya ca tesaá¹ƒ kÄ• rÄ• naá¹ƒ mahapphalataá¹ƒ mahÄ• nisaá¹ƒsataÃ±ca Ä
mÄ• tÄ• pitaropi puttÄ• naá¹ƒ aparÄ• dhaá¹ƒ agaá¹‡etvÄ• ekanteneva tesaá¹ƒ anatthahÄ•
Ä• kaá¹…khantÄ• vuttanayeneva catubbidhassapi brahmavihÄ• rassa labbhanato atthÄ• ya
paá¹-ipajjantÄ• paramadakkhiá¹‡eyyÄ• hutvÄ• attani katÄ• naá¹ƒ kÄ• rÄ• naá¹ƒ mahapph
Ä• vahanti. sabbadevehi ca paá¹-hamaá¹ƒ tesaá¹ƒ upakÄ• ravantatÄ• ya te Ä• ditoyeva dev
paá¹-hamaá¹ƒ aÃ±Ã±e deve ``devÄ• â€™â€™ ti jÄ• nanti Ä• rÄ• dhenti payirupÄ• santi, Ä•
tathÄ• paá¹-ipajjantÄ• tassÄ• paá¹-ipattiyÄ• phalaá¹ƒ adhigacchanti, tasmÄ• te \Ee II 159
tena vuttaá¹ƒ ``pubbadevatÄ• ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaâ€™â€™

__pubbÄ• cariyÄ• _ti paá¹-hamaÄ• cariyÄ• . mÄ• tÄ• pitaro hi putte sikkhÄ• pentÄ• atitaru
``evaá¹ƒ nisÄ«da, evaá¹ƒ gaccha, evaá¹ƒ tiá¹-á¹-ha, evaá¹ƒ saya, evaá¹ƒ khÄ• da, evaá¹ƒ b
293/ `tÄ• tÄ• â€™ ti vattabbo, ayaá¹ƒ `bhÄ• tikÄ• â€™ ti, ayaá¹ƒ `bhaginÄ«â€™ ti, idaá¹ƒ n
vaá¹-á¹-ati, idaá¹ƒ na vaá¹-á¹-ati, asukaá¹ƒ nÄ• ma upasaá¹…kamituá¹ƒ vaá¹-á¹-ati, asukaá¹
vaá¹-á¹-atÄ«â€™â€™ ti gÄ• henti sikkhÄ• penti. aparabhÄ• ge aÃ±Ã±e Ä• cariyÄ• pi sippaá
evamÄ• diá¹ƒ sikkhÄ• penti, aÃ±Ã±e saraá¹‡Ä• ni denti, sÄ«lesu patiá¹-á¹-hÄ• penti, pabbÄ
dhammaá¹ƒ uggaá¹‡hÄ• penti, upasampÄ• denti, sotÄ• pattimaggÄ• dÄ«ni pÄ• penti. iti sal
nÄ• ma. mÄ• tÄ• pitaro pana sabbapaá¹-hamaá¹ƒ. tenÄ• ha ``pubbÄ• cariyÄ• ti, bhikkhave,
adhivacanaâ€™â€™ nti.

__Ä• huneyyÄ• _ti Ä• netvÄ• hunitabbanti Ä• hunaá¹ƒ, dÅ«ratopi Ä• netvÄ• phalavisesaá
guá¹‡avantesu dÄ• tabbÄ• naá¹ƒ annapÄ• navatthacchÄ• danÄ• dÄ«naá¹ƒ etaá¹ƒ nÄ• maá
Ä• hunaá¹ƒ arahantÄ«ti Ä• huneyyÄ• . tena vuttaá¹ƒ ``Ä• huneyyÄ• ti, bhikkhave, mÄ• tÄ• p
adhivacanaâ€™â€™ nti.

idÄ• ni tesaá¹ƒ brahmÄ• dibhÄ• ve kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ kissa hetu? bahuk
vuttaá¹ƒ. __taá¹ƒ kissa hetÅ«_ti taá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ brahmÄ• diadhivacanaá¹ƒ kena k
__bahukÄ• rÄ• _ti bahÅ«pakÄ• rÄ• . __Ä• pÄ• dakÄ• _ti jÄ«vitassa Ä• pÄ• dakÄ• , pÄ• lak
jÄ«vitaá¹ƒ Ä• pÄ• ditaá¹ƒ pÄ• litaá¹ƒ ghaá¹-itaá¹ƒ anuppabandhena pavattitaá¹ƒ sampÄ• dit
hatthapÄ• de vaá¸• á¸• hetvÄ• hadayalohitaá¹ƒ pÄ• yetvÄ• posetÄ• ro. __imassa lokassa
imasmiá¹ƒ loke iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡adassanaá¹ƒ nÄ• ma mÄ• tÄ• pitaro nissÄ•

lokassa dassetÄ• ro nÄ• ma. iti tesaá¹ƒ bahukÄ• rattaá¹ƒ brahmÄ• dibhÄ• vassa kÄ• raá¹‡a
mÄ• tÄ• pitÅ«naá¹ƒ \Ee II 160/ lokiyena upakÄ• rena kenaci pariyÄ• yena pariyantaá¹ƒ paá
samatthoyeva. sace hi putto ``mÄ• tÄ• pitÅ«naá¹ƒ upakÄ• rassa paccupakÄ• raá¹ƒ karissÄ
samuá¹-á¹-hÄ• ya vÄ• yamanto dakkhiá¹‡e aá¹ƒsakÅ«á¹-e mÄ• taraá¹ƒ, itarasmiá¹ƒ pitaraá
vassasatÄ• yuko sakalaá¹ƒ vassasatampi parihareyya catÅ«hi paccayehi
ucchÄ• danaparimaddananhÄ• panasambÄ• hanÄ• dÄ«hi ca yathÄ• ruci upaá¹-á¹-hahanto
ajigucchanto, na ettÄ• vatÄ• puttena mÄ• tÄ• pitÅ«naá¹ƒ paá¹-ikÄ• ro kato hoti aÃ±Ã±atra
patiá¹-á¹-hÄ• panÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``dvinnÄ• haá¹ƒ, bhikkhave, na suppaá¹-ikÄ• raá¹ƒ vadÄ• mi. katamesaá¹ƒ dvinnaá¹ƒ? mÄ•
bhikkhave, aá¹ƒsena mÄ• taraá¹ƒ parihareyya, ekena aá¹ƒsena pitaraá¹ƒ parihareyya vassa
vassasatajÄ«vÄ«, so ca nesaá¹ƒ ucchÄ• danaparimaddananhÄ• panasambÄ• hanena, te c
cajeyyuá¹ƒ, na tveva, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ kataá¹ƒ \Be 321/ vÄ• hoti paá¹-ikataá
imissÄ• ca, bhikkhave, mahÄ• pathaviyÄ• pahÅ«tarattaratanÄ• ya mÄ• tÄ• pitaro issariyÄ
patiá¹-á¹-hÄ• peyya, na tveva, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ kataá¹ƒ vÄ• hoti paá¹-ikataá
hetu? bahukÄ• rÄ• , bhikkhave, mÄ• tÄ• pitaro puttÄ• naá¹ƒ Ä• pÄ• dakÄ• posakÄ• imass

``yo ca kho, bhikkhave, mÄ• tÄ• pitaro assaddhe saddhÄ• sampadÄ• ya samÄ• dapeti nive
dussÄ«le sÄ«lasampadÄ• ya, maccharino cÄ• gasampadÄ• ya, duppaÃ±Ã±e paÃ±Ã±Ä• sa
patiá¹-á¹-hÄ• peti. ettÄ• vatÄ• kho, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ kataÃ±ca hoti paá¹-ikata
34).

tathÄ• ---

``mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ, puttadÄ• rassa saá¹…gahoâ€™â€™ ti. (Khp 5.6).

``mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ, bhikkhave, paá¹‡á¸• itapaÃ±Ã±attaâ€™â€™ nti ca ---

evamÄ• dÄ«ni mÄ• tÄ• pitÅ«naá¹ƒ puttassa bahÅ«pakÄ• rabhÄ• vasÄ• dhakÄ• ni suttÄ• ni

gÄ• thÄ• su __vuccare_ti vuccanti kathÄ«yanti. __pajÄ• ya anukampakÄ• _ti paresaá¹ƒ pÄ
attano santakaá¹ƒ yaá¹ƒkiÃ±ci cajitvÄ• pi attano pajaá¹ƒ paá¹-ijagganti gopayanti, tasmÄ• p
puttÄ• naá¹ƒ anukampakÄ• anuggÄ• hakÄ• .

__namasseyyÄ• _ti \Ee II 161/ sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``idaá¹ƒ n
puÃ±Ã±akkhettaâ€™â€™ nti namakkÄ• raá¹ƒ kareyya. __sakkareyyÄ• _ti sakkÄ• rena paá
sakkÄ• raá¹ƒ dassento __ ``annenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __annenÄ• _ti yÄ• gu
__pÄ• nenÄ• _ti aá¹-á¹-havidhapÄ• nena. __vatthenÄ• _ti nivÄ• sanapÄ• rupanena. __saya

maÃ±capÄ«á¹-habhisibimbohanÄ• dinÄ• sayanena. __ucchÄ• danenÄ• _ti duggandhaá¹ƒ sugandhakaraá¹‡ucchÄ• danena. __nhÄ• nenÄ• _ti sÄ«takÄ• le uá¹‡hodakena, uá¹‡hakÄ• parisiÃ±citvÄ• nhÄ• panena. __pÄ• dÄ• naá¹ƒ dhovanena cÄ• _ti uá¹‡hodakasÄ«todakehi telamakkhanena ca.

__tÄ• ya_ \Be 322/ \Ne 295/ __naá¹ƒ pÄ• ricariyÄ• yÄ• _ti ettha __na_nti nipÄ• tamattaá¹ƒ yathÄ• vuttaparicaraá¹‡ena. atha vÄ• __pÄ• ricariyÄ• yÄ• _ti bharaá¹‡akiccakaraá¹‡akulavaá¹ƒsapatiá¹-á¹-hÄ• panÄ• dinÄ• paÃ±cavidhaupaá¹-á¹-hÄ• n

``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro pacc ne bharissÄ• mi, kiccaá¹ƒ nesaá¹ƒ karissÄ• mi, kulavaá¹ƒsaá¹ƒ á¹-hapessÄ• mi, dÄ• yajjaá vÄ• pana nesaá¹ƒ petÄ• naá¹ƒ kÄ• lakatÄ• naá¹ƒ dakkhiá¹‡amanuppadassÄ• mÄ«â€™ ti. paÃ±cahi á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro paccupaá¹-á¹-hitÄ• paÃ±c anukampanti --- pÄ• pÄ• nivÄ• renti, kalyÄ• á¹‡e nivesenti, sippaá¹ƒ sikkhÄ• penti, patirÅ«p saá¹ƒyojenti, samaye dÄ• yajjaá¹ƒ niyyÄ• dentÄ«â€™â€™ ti (DN III 267).

apica yo mÄ• tÄ• pitaro tÄ«su vatthÅ«su abhippasanne katvÄ• sÄ«lesu vÄ• patiá¹-á¹-hÄ• niyojetvÄ• upaá¹-á¹-hahati, ayaá¹ƒ mÄ• tÄ• pituupaá¹-á¹-hÄ• kÄ• naá¹ƒ aggoti veditabbo. s pÄ• ricariyÄ• puttassa ubhayalokahitasukhÄ• vahÄ• ti dassento __ ``idheva naá¹ƒ pasaá¹ƒ pamodatÄ«â€™â€™ _ti Ä• ha. tattha __idhÄ• _ti imasmiá¹ƒ loke. mÄ• tÄ• pituupaá¹-á¹-hÄ• paá¹‡á¸• itamanussÄ• tattha pÄ• ricariyÄ• ya pasaá¹ƒsanti vaá¹‡á¹‡enti \Ee II 162/ thomen diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ• sayampi attano mÄ• tÄ• pitÅ«su tathÄ• paá¹-ipajjitvÄ• pasavanti. __peccÄ• _ti paralokaá¹ƒ gantvÄ• sagge á¹-hito mÄ• tÄ• pitupaá¹-á¹-hÄ• ko dibl pamodati abhinandatÄ«ti.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bahukÄ• rasuttavaá¹‡á¹‡anÄ•

<107> aá¹-á¹-hame __brÄ• hmaá¹‡agahapatikÄ• _ti brÄ• hmaá¹‡Ä• ceva gahapatikÄ• ca keci agÄ• raá¹ƒ ajjhÄ• vasantÄ• idha gahapatikÄ• ti veditabbÄ• \Be 323/. __ye_ti aniyama niddiá¹-á¹-haparÄ• masanaá¹ƒ. __vo_ti upayogabahuvacanaá¹ƒ. ayaÃ±hettha saá¹…khepa tumhÄ• kaá¹ƒ bahÅ«pakÄ• rÄ• brÄ• hmaá¹‡agahapatikÄ• , ye brÄ• hmaá¹‡Ä• ceva sesaa puÃ±Ã±akkhettaá¹ƒ, yattha mayaá¹ƒ uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• pema sova saggasaá¹ƒvattanikaâ€™â€™ nti cÄ«varÄ• dÄ«hi paccayehi patiupaá¹-á¹-hitÄ• ti.

evaá¹ƒ \Ne 296/ ``Ä• misadÄ• nena Ä• misasaá¹ƒvibhÄ• gena Ä• misÄ• nuggahena gahaá upakÄ• ravantoâ€™â€™ ti dassetvÄ• idÄ• ni dhammadÄ• nena dhammasaá¹ƒvibhÄ• gena

tesaá¹ƒ upakÄ• ravantataá¹ƒ dassetuá¹ƒ __ ``tumhepi, bhikkhave, â€™â€™ _tiÄ• di vuttaá¹

iminÄ• kiá¹ƒ kathitaá¹ƒ? piá¹‡á¸• Ä• pacÄ• yanaá¹ƒ nÄ• ma kathitaá¹ƒ. ayaÃ±hettha adhip
yasmÄ• ime brÄ• hmaá¹‡agahapatikÄ• neva tumhÄ• kaá¹ƒ Ã±Ä• takÄ• , na mittÄ• , na iá¹
``ime samaá¹‡Ä• sammaggatÄ• sammÄ• paá¹-ipannÄ• , ettha no kÄ• rÄ• mahapphalÄ•
ti phalavisesaá¹ƒ Ä• kaá¹…khantÄ• tumhe cÄ«varÄ• dÄ«hi upaá¹-á¹-hahanti. tasmÄ• taá¹ƒ
paripÅ«rentÄ• appamÄ• dena sampÄ• detha, dhammadesanÄ• pi vo kÄ• rakÄ• naá¹ƒyeva
itaresanti evaá¹ƒ sammÄ• paá¹-ipattiyaá¹ƒ appamÄ• do karaá¹‡Ä«yoti.

__evamidaá¹ƒ, bhikkhave_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- bhikkhave, evaá¹ƒ iminÄ•
gahaá¹-á¹-hapabbajitehi Ä• misadÄ• nadhammadÄ• navasena aÃ±Ã±amaÃ±Ã±aá¹ƒ sannis
catubbidhassapi oghassa nittharaá¹‡atthÄ• ya \Ee II 163/ sakalassapi vaá¹-á¹-adukkhassa s
pariyosÄ• nakaraá¹‡Ä• ya uposathasÄ«laniyamÄ• divasena catupÄ• risuddhisÄ«lÄ• divase
sÄ• sanabrahmacariyaá¹ƒ maggabrahmacariyaÃ±ca vussati carÄ«yatÄ«ti.

gÄ• thÄ• su __sÄ• gÄ• rÄ• _ti gahaá¹-á¹-hÄ• . __anagÄ• rÄ• _ti pariccattaagÄ• rÄ• pabba
aÃ±Ã±oÃ±Ã±anissitÄ• _ti te ubhopi aÃ±Ã±amaÃ±Ã±asannissitÄ• . sÄ• gÄ• rÄ• hi anagÄ• r
anagÄ• rÄ• ca sÄ• gÄ• rÄ• naá¹ƒ paccayadÄ• nasannissitÄ• . __Ä• rÄ• dhayantÄ«_ti sÄ•
__saddhamma_nti paá¹-ipattisaddhammaá¹ƒ paá¹-ivedhasaddhammaÃ±ca. tattha yaá¹ƒ utt
__ ``yogakkhemaá¹ƒ_ \Be 324/ __anuttaraâ€™â€™ _nti arahattaá¹ƒ nibbÄ• naÃ±ca. __sÄ•
nissakke idaá¹ƒ bhummavacanaá¹ƒ, sÄ• gÄ• rÄ• naá¹ƒ vÄ• santike. __paccaya_nti vuttÄ•
paccayaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhesajjaÃ±ca. __parissayavinodana_nti utuparissayÄ• dipa
vihÄ• rÄ• diÄ• vasathaá¹ƒ. __sugata_nti sammÄ• paá¹-ipannaá¹ƒ kalyÄ• á¹‡aputhujjanena
ariyapuggalaá¹ƒ. sÄ• vako hi idha sugatoti adhippeto. __gharamesino_ti gharaá¹ƒ esino, ge
gharÄ• vÄ• saá¹ƒ vasantÄ• bhogÅ«pakaraá¹‡Ä• ni ceva gahaá¹-á¹-hasÄ«lÄ• dÄ«ni ca esa
arahata_nti arahantÄ• naá¹ƒ ariyÄ• naá¹ƒ vacanaá¹ƒ, tesaá¹ƒ vÄ• sammÄ• paá¹-ipattiá¹ƒ s
sammÄ• paá¹-ipannÄ• , yathÄ• ime kathenti, tathÄ• paá¹-ipajjantÄ• naá¹ƒ sÄ• paá¹-ipatti
saá¹ƒvattatÄ«â€™â€™ ti abhisaddahantÄ• ti attho. ``saddahantÄ• â€™â€™ tipi \Ne 297/ p
__ariyapaÃ±Ã±Ä• yÄ• _ti suvisuddhapaÃ±Ã±Ä• ya. __jhÄ• yino_ti Ä• rammaá¹‡alakkhaá¹‡
jhÄ• nena jhÄ• yino.

__idha dhammaá¹ƒ caritvÄ• nÄ• _ti imasmiá¹ƒ attabhÄ• ve, imasmiá¹ƒ vÄ• sÄ• sane lokiy
maggabhÅ«taá¹ƒ sÄ«lÄ• didhammaá¹ƒ \Ee II 164/ paá¹-ipajjitvÄ• yÄ• va parinibbÄ• naá¹ƒ
sugatigÄ• mino. __nandino_ti pÄ«tisomanassayogena nandanasÄ«lÄ• . keci pana ``dhamm
sotÄ• pattimaggaá¹ƒ pÄ• puá¹‡itvÄ• â€™â€™ ti vadanti. __devalokasmi_nti chabbidhepi kÄ
__modanti kÄ• makÄ• mino_ti yathicchitavatthunipphattito kÄ• makÄ• mino kÄ• mavanto hu

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kuhasuttavaá¹‡á¹‡anÄ•

<108> navame __kuhÄ• _ti sÄ• mantajappanÄ• dinÄ• kuhanavatthunÄ• kuhakÄ• , asanta
kohaÃ±Ã±aá¹ƒ katvÄ• paresaá¹ƒ vimhÄ• pakÄ• ti attho. __thaddhÄ• _ti kodhena ca mÄ• n
``kodhano hoti upÄ• yÄ• sabahulo, appampi vutto samÄ• no abhisajjati kuppati byÄ• pajjati
(AN a III 25; Pp 101) evaá¹ƒ vuttena kodhena ca, ``dubbaco hoti dovacassakaraá¹‡ehi \Be 3
samannÄ• gato akkhamo appadakkhiá¹‡aggÄ• hÄ« anusÄ• saniâ€™â€™ nti (MN I 181) ev
``jÄ• timado, gottamado, sippamado, Ä• rogyamado, yobbanamado, jÄ«vitamadoâ€™â€™
jÄ• timadÄ• dibhedena madena ca garukÄ• tabbesu garÅ«su paramanipaccakÄ• raá¹ƒ akat
á¹-hitÄ• viya anonatÄ• hutvÄ• vicaraá¹‡akÄ• . __lapÄ• _ti upalÄ• pakÄ• micchÄ• jÄ«vava
paccayatthaá¹ƒ payuttavÄ• cÄ• vasena nippesikatÄ• vasena ca lapakÄ• ti vÄ• attho.

__siá¹…gÄ«_ti ``tattha katamaá¹ƒ siá¹…gaá¹ƒ? yaá¹ƒ siá¹…gaá¹ƒ siá¹…gÄ• ratÄ• cÄ• tura
parikkhattatÄ• pÄ• rikkhattiyaâ€™â€™ nti (Vibh 852) evaá¹ƒ vuttehi siá¹…gasadisehi pÄ• k
samannÄ• gatÄ• . __unnaá¸·Ä• _ti uggatanaá¸·Ä• , naá¸·asadisaá¹ƒ tucchamÄ• naá¹ƒ ukkh
__asamÄ• hitÄ• _ti \Ee II 165/ cittekaggatÄ• mattassÄ• pi alÄ• bhino. __na me te, bhikkhav
te mayhaá¹ƒ bhikkhÅ« mama santakÄ• na honti. meti idaá¹ƒ padaá¹ƒ attÄ• naá¹ƒ uddissa p
vuttaá¹ƒ. yasmÄ• pana \Ne 298/ te kuhanÄ• diyogato na sammÄ• paá¹-ipannÄ• , tasmÄ•
vuttÄ• . __apagatÄ• _ti yadipi te mama sÄ• sane pabbajitÄ• , yathÄ• nusiá¹-á¹-haá¹ƒ pana a
eva imasmÄ• dhammavinayÄ• , ito te suvidÅ«ravidÅ«re á¹-hitÄ• ti dasseti. vuttaÃ±hetaá¹ƒ

``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re,

pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti,

sataÃ±ca dhammaá¹ƒ asataÃ±ca rÄ• jÄ• â€™â€™ ti || (AN a IV 47; J II 21.414).

__vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjantÄ«_ti sÄ«lÄ• diguá¹‡ehi vaá¸• á¸• hanavase
niccalabhÄ• vena virÅ«á¸·hiá¹ƒ, sabbattha patthaá¹-abhÄ• vena sÄ«lÄ• didhammakkhandha
ca te kuhÄ• disabhÄ• vÄ• bhikkhÅ« Ä• pajjanti, na ca pÄ• puá¹‡antÄ«ti attho. __te kho me
mÄ• makÄ• _ti idhÄ• pi meti attÄ• naá¹ƒ uddissa pabbajitattÄ• vadati, sammÄ• paá¹-ipann
ti Ä• ha. vuttavipariyÄ• yena sukkapakkho veditabbo. tattha yÄ• va \Be 326/ arahattamaggÄ
arahattaphale pana sampatte virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pannÄ• nÄ• ma. gÄ• thÄ• suviÃ±

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nadÄ«sotasuttavaá¹‡á¹‡anÄ•

<109> dasame __seyyathÄ• pÄ«_ti opammadassanatthe nipÄ• to, yathÄ• nÄ• mÄ• ti attho
ovuyheyyÄ• _ti sÄ«ghasotÄ• ya hÄ• rahÄ• riniyÄ• nadiyÄ• udakavegena heá¹-á¹-hato vuy
__piyarÅ«pasÄ• tarÅ«penÄ• _ti piyasabhÄ• vena sÄ• tasabhÄ• vena ca kÄ• raá¹‡abhÅ«ten
paratÄ«re maá¹‡isuvaá¹‡á¹‡Ä• di aÃ±Ã±aá¹ƒ vÄ• piyavatthu vittÅ«pakaraá¹‡aá¹ƒ atthi, taá
nadiyaá¹ƒ patitvÄ• sotena avakaá¸• á¸• heyya. __kiÃ±cÄ• pÄ«_ti \Ee II 166/ anujÄ• nanaas
kiá¹ƒ anujÄ• nÄ• ti, kiá¹ƒ na sambhÄ• veti? tena purisena adhippetassa piyavatthussa tattha
anujÄ• nÄ• ti, tathÄ• gamanaá¹ƒ pana Ä• dÄ«navavantatÄ• ya na sambhÄ• veti. idaá¹ƒ vutt
\Ne 299/, yadipi tayÄ• adhippetaá¹ƒ piyavatthu tattha upalabbhati, evaá¹ƒ gamane pana ay
tvaá¹ƒ heá¹-á¹-hÄ• rahadaá¹ƒ patvÄ• maraá¹‡aá¹ƒ maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ pÄ•

__atthi cettha heá¹-á¹-hÄ• rahado_ti etissÄ• nadiyÄ• heá¹-á¹-hÄ• anusotabhÄ• ge ativiya
mahÄ• saro atthi. so ca samantato vÄ• tÄ• bhighÄ• tasamuá¹-á¹-hitÄ• hi maá¹‡imayapabba
mahatÄ«hi Å«mÄ«hi vÄ«cÄ«hi __saÅ«mi, _ visamesu bhÅ«mippadesesu savegaá¹ƒ anupa
nadiyÄ• mahoghena tahiá¹ƒ tahiá¹ƒ Ä• vaá¹-á¹-amÄ• navipulajalatÄ• ya balavÄ• mukhasad
__sÄ• vaá¹-á¹-o_. taá¹ƒ rahadaá¹ƒ otiá¹‡á¹‡asatteyeva attano nibaddhÄ• misagocare katvÄ
bhayÄ• nakadassanena ghoracetasÄ• dakarakkhasena __sagaho sarakkhaso, _ caá¹‡á¸•
__sagaho, _ yathÄ• vuttarakkhasena __sarakkhaso_.

__ya_nti \Be 327/ evaá¹ƒ sappaá¹-ibhayaá¹ƒ yaá¹ƒ rahadaá¹ƒ. __ambho purisÄ• _ti Ä• lapa
nigacchasÄ«_ti tÄ• hi vÄ• Å«mÄ«hi ajjhotthaá¹-o, tesu vÄ• Ä• vaá¹-á¹-esu nipatito sÄ«saá
asakkonto tesaá¹ƒ vÄ• caá¹‡á¸• amacchamakarÄ• dÄ«naá¹ƒ mukhe nipatito. tassa vÄ• da
maraá¹‡aá¹ƒ vÄ• gamissasi, atha vÄ• pana Ä• yusese sati tato muccitvÄ• apagacchanto t
janitaghaá¹-á¹-itavasena maraá¹‡amattaá¹ƒ maraá¹‡appamÄ• á¹‡aá¹ƒ dukkhaá¹ƒ nigacchas
vÄ• yameyyÄ• _ti so pubbe anusotaá¹ƒ vuyhamÄ• no tassa purisassa vacanaá¹ƒ sutvÄ• ``
upaá¹-á¹-hito, maccumukhe kirÄ• haá¹ƒ parivattÄ• mÄ«â€™â€™ ti uppannabalavabhayo sa
ussÄ• haá¹ƒ hatthehi ca pÄ• dehi ca vÄ• yameyya tareyya, na cireneva tÄ«raá¹ƒ sampÄ• p

__atthassa_ \Ee II 167/ __viÃ±Ã±Ä• panÄ• yÄ• _ti catusaccapaá¹-ivedhÄ• nukÅ«lassa atth
katÄ• . __ayaÃ±cettha attho_ti ayameva idÄ• ni vuccamÄ• no idha mayÄ• adhippeto upam
viÃ±Ã±Ä• panÄ• ya upamÄ• Ä• haá¹-Ä• .

__taá¹‡hÄ• yetaá¹ƒ adhivacana_nti ettha catÅ«hi Ä• kÄ• rehi taá¹‡hÄ• ya sotasadisatÄ• v
anukkamaparivuá¸• á¸• hito anuppabandhato osÄ«dÄ• panato duruttaraá¹‡ato ca. yathÄ• h
abhippavuá¹-á¹-he udakaá¹ƒ pabbatakandarapadarasÄ• khÄ• yo pÅ«retvÄ• tato bhassitvÄ•
bhassitvÄ• kunnadiyo pÅ«retvÄ• tato mahÄ• nadiyo pakkhanditvÄ• ekoghaá¹ƒ hutvÄ• pa

``nadÄ«sotoâ€™â€™ ti vuccati, evameva ajjhattikabÄ• hirÄ• divasena anekabhedesu rÅ«pA
uppajjitvÄ• anukkamena parivuá¸• á¸• hiá¹ƒ gacchanto ``taá¹‡hÄ• sotoâ€™â€™ ti vuccati,
nadÄ«soto Ä• gamanato yÄ• va samuddappatti, tÄ• va sati vicchedapaccayÄ• bhÄ• ve avic
pavattati, evaá¹ƒ taá¹‡hÄ• sotopi Ä• gamanato paá¹-á¹-hÄ• ya asati vicchedapaccaye avicc
apÄ• yasamuddÄ• bhimukho anuppabandhena pavattati. yathÄ• pana nadÄ«soto tadantog
sÄ«saá¹ƒ ukkhipituá¹ƒ na deti, maraá¹‡aá¹ƒ vÄ• maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ pÄ• pe
attano sotantogate satte osÄ«dÄ• peti, paÃ±Ã±Ä• sÄ«saá¹ƒ \Be 328/ ukkhipituá¹ƒ na deti, k
saá¹ƒkilesadhammasamÄ• pajjanena ca maraá¹‡aá¹ƒ vÄ• maraá¹‡amattaá¹ƒ vÄ• dukkhaa

yathÄ• ca nadiyÄ• soto mahoghabhÄ• vena pavattamÄ• no uá¸·umpaá¹ƒ vÄ• nÄ• vaá¹ƒ
chekaá¹ƒ purisaá¹ƒ nissÄ• ya paratÄ«raá¹ƒ gantuá¹ƒ ajjhÄ• sayaá¹ƒ katvÄ• tajjaá¹ƒ vÄ• yÄ
taritabbo, na yena vÄ• tena vÄ• ti duruttaro, evaá¹ƒ taá¹‡hÄ• sotopi kÄ• moghabhavoghab
pÅ«retuá¹ƒ samathavipassanÄ• su kammaá¹ƒ kÄ• tuá¹ƒ ``nipakena arahattaá¹ƒ pÄ• puá¹‡is
ajjhÄ• sayaá¹ƒ samuá¹-á¹-hÄ• petvÄ• kalyÄ• á¹‡amitte nissÄ• ya samathavipassanÄ• nÄ•
sammÄ• vÄ• yÄ• maá¹ƒ karontena taritabbo, na yena vÄ• tena vÄ• ti duruttaro. evaá¹ƒ anu
anuppabandhato osÄ«dÄ• panato duruttaraá¹‡atoti catÅ«hi Ä• kÄ• rehi taá¹‡hÄ• ya nadÄ«s

__piyarÅ«paá¹ƒ_ \Ee II 168/ __sÄ• tarÅ«pa_nti piyajÄ• tikaá¹ƒ piyasabhÄ• vaá¹ƒ piyarÅ«pa
madhurasabhÄ• vaá¹ƒ sÄ• tarÅ«paá¹ƒ, iá¹-á¹-hasabhÄ• vanti attho. __channeta_nti channa
__ajjhattikÄ• na_nti ettha ``evaá¹ƒ mayaá¹ƒ attÄ• ti gahaá¹‡aá¹ƒ gamissÄ• mÄ• â€™â€™ t
attÄ• naá¹ƒ adhikÄ• raá¹ƒ katvÄ• pavattÄ• nÄ«ti ajjhattikÄ• ni. tattha gocarajjhattaá¹ƒ, niya
visayajjhattaá¹ƒ, ajjhattajjhattanti catubbidhaá¹ƒ ajjhattaá¹ƒ. tesu ``ajjhattarato samÄ• hitoâ€
evamÄ• dÄ«su (Dhp 362) vuttaá¹ƒ idaá¹ƒ __gocarajjhattaá¹ƒ_ nÄ• ma. ``ajjhattaá¹ƒ sampas
228; Dhs 161) Ä• gataá¹ƒ idaá¹ƒ __niyakajjhattaá¹ƒ_ nÄ• ma. ``sabbanimittÄ• naá¹ƒ amana
suÃ±Ã±ataá¹ƒ upasampajja viharatÄ«â€™â€™ ti (MN III 187) evamÄ• gataá¹ƒ idaá¹ƒ __vis
``ajjhattikÄ• dhammÄ• , bÄ• hirÄ• dhammÄ• â€™â€™ ti (Dhs tikamÄ• tikÄ• 20) ettha vutt
__ajjhattajjhattaá¹ƒ_ nÄ• ma. idhÄ• pi etadeva adhippetaá¹ƒ, tasmÄ• ajjhattÄ• niyeva ajjha
yathÄ• vutteneva atthena ``ajjhattÄ• dhammÄ• , bahiddhÄ• dhammÄ• â€™â€™ tiÄ• dÄ«s
ajjhattikÄ• ni, cakkhÄ• dÄ«ni. tesaá¹ƒ ajjhattikÄ• naá¹ƒ.

__Ä• yatanÄ• na_nti ettha Ä• yatanato, Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato Ä•
cakkhÄ• dÄ«su hi taá¹ƒtaá¹ƒdvÄ• ravatthukÄ• cittacetasikÄ• dhammÄ• sakena sakena ar
Ä• yatanti uá¹-á¹-hahanti ghaá¹-anti vÄ• yamanti, te ca Ä• yabhÅ«te dhamme etÄ• ni tanont
yaÃ±ca anamatagge saá¹ƒsÄ• re pavattaá¹ƒ ativiya Ä• yataá¹ƒ vaá¹-á¹-adukkhaá¹ƒ, taá¹ƒ n
sabbathÄ• pime dhammÄ• Ä• yatanato, Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato Ä•
nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena, Ä• karaá¹-á¹-hena, samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-hena, s
kÄ• raá¹‡aá¹-á¹-hena ca Ä• yatanaá¹ƒ veditabbaá¹ƒ. tathÄ• hi loke ``issarÄ• yatanaá¹ƒ dev
ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ Ä• yatananti vuccati. ``suvaá¹‡á¹‡Ä• yatanaá¹ƒ rajatÄ•

Ä• karo. sÄ• sane pana \Ee II 169/ ``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• â€
samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹‡Ä• patho gunnaá¹ƒ Ä• yatanaâ€™â€™ ntiÄ• dÄ«
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™ tiÄ• dÄ«su (MN III 15
kÄ• raá¹‡aá¹ƒ Ä• yatananti vuccati. cakkhÄ• dÄ«su ca te te cittacetasikÄ• dhammÄ• nivas
tadÄ• yattavuttitÄ• yÄ• ti cakkhÄ• dayo tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ. tattha ca te Ä• kiá
te nesaá¹ƒ Ä• karo, samosaraá¹‡aá¹-á¹-hÄ• naÃ±ca tattha vatthudvÄ• rabhÄ• vena samosa
tannissayabhÄ• vena tesaá¹ƒ tattheva uppattito, kÄ• raá¹‡aÃ±ca tadabhÄ• ve tesaá¹ƒ abhÄ
nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena, Ä• karaá¹-á¹-hena, samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-hena, s
kÄ• raá¹‡aá¹-á¹-henÄ• ti imehi kÄ• raá¹‡ehi cakkhÄ• dÄ«ni Ä• yatanÄ• nÄ«ti vuccanti. tena
ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naâ€™â€™ nti.

yadipi rÅ«pÄ• dayopi dhammÄ• ``rÅ«paá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• t
uppajjatÄ«â€™â€™ ti taá¹‡hÄ• vatthubhÄ• vato piyarÅ«pasÄ• tarÅ«pabhÄ• vena vuttÄ• . c
attabhÄ• vapaÃ±Ã±attiyÄ• abhÄ• vato ``mama cakkhu mama sotaâ€™â€™ ntiÄ• dinÄ• ac
cakkhÄ• dayo sÄ• tisayaá¹ƒ piyarÅ«paá¹ƒ sÄ• tarÅ«panti niddesaá¹ƒ arahantÄ«ti dassetuá
sÄ• tarÅ«panti kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhivacana

__orambhÄ• giyÄ• na_nti ettha oraá¹ƒ vuccati kÄ• madhÄ• tu, tappariyÄ• pannÄ• orambh
hitÄ• ti orambhÄ• giyÄ• . yassa saá¹ƒvijjanti, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒyojenti
saá¹ƒyojanÄ• ni. sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sakÄ• marÄ• gabyÄ
adhivacanaá¹ƒ. te \Be 330/ hi kÄ• mabhavÅ«pagÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paccayÄ•
heá¹-á¹-hÄ• bhÄ• vena nihÄ«nabhÄ• vena orambhÄ• gabhÅ«tena kÄ• mabhavena satte sa
heá¹-á¹-hÄ• rahadasadisatÄ• dÄ«pitÄ• ti daá¹-á¹-habbÄ• . __Å«mibhayanti_ \Ee II 170/ __k
kodhupÄ• yÄ• sassetaá¹ƒ adhivacana_nti bhÄ• yati etasmÄ• ti \Ne 302/ bhayaá¹ƒ, Å«mi ev
kujjhanaá¹-á¹-hena kodho, sveva cittassa sarÄ«rassa ca abhippamaddanapavedhanuppÄ• c
Ä• yÄ• sanaá¹-á¹-hena upÄ• yÄ• so.

ettha ca anekavÄ• raá¹ƒ pavattitvÄ• attanÄ• samavetaá¹ƒ sattaá¹ƒ ajjhottharitvÄ• sÄ«saá
anayabyasanÄ• pÄ• danena kodhupÄ• yÄ• sassa Å«misadisatÄ• daá¹-á¹-habbÄ• . tathÄ•
kilesÄ• bhibhÅ«te satte ito ca etto, etto ca itoti evaá¹ƒ manÄ• piyarÅ«pÄ• divisayasaá¹…kh
saá¹ƒsÄ• retvÄ• yathÄ• tato bahibhÅ«te nekkhamme cittampi na uppajjati evaá¹ƒ Ä• vaá¹-
Ä• vaá¹-á¹-asadisatÄ• daá¹-á¹-habbÄ• . yathÄ• pana gaharakkhasopi Ä• rakkharahitaá¹ƒ a
purisaá¹ƒ abhibhuyya gahetvÄ• agocare á¹-hitampi rakkhasamÄ• yÄ• ya gocaraá¹ƒ netvÄ•
avasaá¹ƒ attano upakÄ• raá¹ƒ kÄ• tuá¹ƒ asamatthaá¹ƒ katvÄ• anvÄ• visitvÄ• vaá¹‡á¹‡aba
viyojento mahantaá¹ƒ anayabyasanaá¹ƒ Ä• pÄ• deti, evaá¹ƒ mÄ• tugÄ• mopi yonisomanasi
itthikuttabhÅ«tehi attano hÄ• vabhÄ• vavilÄ• sehi abhibhuyya gahetvÄ• vÄ«rajÄ• tiyampi a
palobhanavasena itthimÄ• yÄ• ya anvÄ• visitvÄ• avasaá¹ƒ attano upakÄ• radhamme sÄ«lÄ
asamatthaá¹ƒ karonto guá¹‡avaá¹‡á¹‡Ä• dÄ«hi viyojetvÄ• mahantaá¹ƒ anayabyasanaá¹ƒ Ä

mÄ• tugÄ• massa gaharakkhasasadisatÄ• daá¹-á¹-habbÄ• . tena vuttaá¹ƒ ``Ä• vaá¹-á¹-anti
paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ, gaharakkhasoti kho, bhikkhave, mÄ
adhivacanaâ€™â€™ nti.

__paá¹-isototi kho bhikkhave nekkhammassetaá¹ƒ adhivacana_nti ettha pabbajjÄ• saha up
paá¹-hamajjhÄ• naá¹ƒ vipassanÄ• paÃ±Ã±Ä• ca nibbÄ• naÃ±ca nekkhammaá¹ƒ nÄ• ma. s
nekkhammaá¹ƒ nÄ• ma. vuttaÃ±hetaá¹ƒ ---

``pabbajjÄ• \Be 331/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, nibbÄ• naÃ±ca vipassanÄ• .

sabbepi kusalÄ• dhammÄ• , nekkhammanti pavuccareâ€™â€™ ti ||

imesaá¹ƒ \Ee II 171/ pana pabbajjÄ• dÄ«naá¹ƒ taá¹‡hÄ• sotassa paá¹-ilomato paá¹-isotasa
avisesena hi dhammavinayo nekkhammaá¹ƒ, tassa adhiá¹-á¹-hÄ• naá¹ƒ pabbajjÄ• ca, dhar
paá¹-isotaá¹ƒ vuccati. vuttaÃ±hetaá¹ƒ ---

``paá¹-isotagÄ• miá¹ƒ \Ne 303/ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vutÄ• â€™â€™ ti || (DN II 65; MN I 281; SN

__vÄ«riyÄ• rambhassÄ• _ti catubbidhasammappadhÄ• navÄ«riyassa. tassa kÄ• moghÄ• d
hatthehi pÄ• dehi caturaá¹…ganadÄ«sotasantaraá¹‡avÄ• yÄ• massa sadisatÄ• pÄ• kaá¹-Ä
tÄ«re á¹-hitassa cakkhumato purisassa kÄ• mÄ• diá¹ƒ catubbidhampi oghaá¹ƒ taritvÄ• tass
nibbÄ• nathale á¹-hitassa paÃ±cahi cakkhÅ«hi cakkhumato bhagavato sadisabhÄ• vo. tena
puriso ... pe ... sammÄ• sambuddhassÄ• â€™â€™ ti.

tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- nadÄ«soto viya anuppabandhavasena pavattamÄ•
vuyhamÄ• no puriso viya anamatagge saá¹ƒsÄ• ravaá¹-á¹-e paribbhamanato taá¹‡hÄ• sote
tattha piyarÅ«pasÄ• tarÅ«pavatthusmiá¹ƒ abhiniveso viya imassa cakkhÄ• dÄ«su abhinives
saÅ«misÄ• vaá¹-á¹-asagaharakkhaso heá¹-á¹-hÄ• rahado viya kodhupÄ• yÄ• sapaÃ±cakÄ•
paÃ±corambhÄ• giyasaá¹ƒyojanasamÅ«ho, tamatthaá¹ƒ yathÄ• bhÅ«taá¹ƒ viditvÄ• tassa n
cakkhumÄ• puriso viya sakalaá¹ƒ saá¹ƒsÄ• rÄ• dÄ«navaá¹ƒ sabbaÃ±ca Ã±eyyadhammaá¹
taá¹‡hÄ• sotassa paratÄ«rabhÅ«te nibbÄ• nathale á¹-hito samantacakkhu bhagavÄ• , tassa
sotena vuyhamÄ• ne purise anukampÄ• ya rahadassa rahadÄ• dÄ«navassa ca Ä• cikkhana
vuyhamÄ• nassa sattassa mahÄ• karuá¹‡Ä• ya bhagavato taá¹‡hÄ• dÄ«naá¹ƒ tadÄ• dÄ«na
vacanaá¹ƒ asaddahitvÄ• anusotagÄ• mino \Be 332/ tassa purisassa tasmiá¹ƒ rahade
maraá¹‡appattimaraá¹‡amattadukkhappattiyo viya bhagavato vacanaá¹ƒ asampaá¹-icchanta
sugatiyaá¹ƒ dukkhuppatti ca, tassa pana vacanaá¹ƒ saddahitvÄ• hatthehi ca pÄ• dehi ca vÄ

\Ee II 172/ tena ca vÄ• yÄ• mena paratÄ«raá¹ƒ patvÄ• sukhena yathicchitaá¹-á¹-hÄ• nagan
vacanaá¹ƒ sampaá¹-icchitvÄ• taá¹‡hÄ• dÄ«su Ä• dÄ«navaá¹ƒ passitvÄ• taá¹‡hÄ• sotassa
paá¹-isotapabbajjÄ• dinekkhammavasena vÄ«riyÄ• rambho, Ä• raddhavÄ«riyassa ca teneva
taá¹‡hÄ• sotÄ• tikkamanaá¹ƒ nibbÄ• natÄ«raá¹ƒ patvÄ• arahattaphalasamÄ• pattivasena y

gÄ• thÄ• su __sahÄ• pi dukkhena jaheyya kÄ• me_ti jhÄ• namaggÄ• dhigamatthaá¹ƒ sama
bhikkhu yadipi tesaá¹ƒ pubbabhÄ• gapaá¹-ipadÄ• kicchena kasirena sampajjati, na sukhen
pubbabhÄ• gabhÄ• vanÄ• ya kilesÄ• naá¹ƒ balavabhÄ• vato, indriyÄ• naá¹ƒ vÄ• atikkhabh
sahÄ• pi dukkhena jaheyya kÄ• me, paá¹-hamajjhÄ• nena vikkhambhento tatiyamaggena sa
pajaheyya. etena dukkhapaá¹-ipade jhÄ• namagge dasseti.

__yogakkhemaá¹ƒ Ä• yatiá¹ƒ patthayÄ• no_ti anÄ• gÄ• mitaá¹ƒ arahattaá¹ƒ icchanto Ä• ka
adhippÄ• yo --- yadipi etarahi kicchena kasirena jhÄ• napurimamagge adhigacchÄ• mi, ime
arahattaá¹ƒ adhigantvÄ• katakicco pahÄ«nasabbadukkho bhavissÄ• mÄ«ti sahÄ• pi dukkh
pajaheyyÄ• ti. atha vÄ• yo kÄ• mavitakkabahulo puggalo kalyÄ• á¹‡amittassa vasena pabb
jhÄ• nÄ• dÄ«naá¹ƒ pubbabhÄ• gapaá¹-ipattiá¹ƒ vÄ• paá¹-ipajjanto kicchena kasirena assur
vitakkaá¹ƒ vikkhambheti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``sahÄ• pi dukkhena jaheyya kÄ• meâ€
kÄ• me pajahanto jhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassant
patiá¹-á¹-haheyya. tena vuttaá¹ƒ ``yogakkhemaá¹ƒ Ä• yatiá¹ƒ patthayÄ• noâ€™â€™ ti.

__sammappajÄ• no_ti vipassanÄ• sahitÄ• ya maggapaÃ±Ã±Ä• ya sammadeva pajÄ• nante
ariyamaggÄ• dhigamassa anantaraá¹ƒ phalavimuttiyÄ• suá¹-á¹-hu vimuttacitto. __vimuttiyÄ
tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ maggaphalÄ• dhigamanakÄ• le \Be 333/ vimuttiá¹ƒ nibbÄ• naá
pÄ• puá¹‡eyya adhigaccheyya sacchikareyya. upayogatthe hi ``vimuttiyÄ• â€™â€™ ti idaá¹
vimuttiyÄ• \Ee II 173/ vÄ• Ä• rammaá¹‡abhÅ«tÄ• ya tattha tattha taá¹ƒtaá¹ƒphalasamÄ• pa
phalacittaá¹ƒ phassaye phuseyya pÄ• puá¹‡eyya, nibbÄ• nogadhÄ• ya phalasamÄ• pattiyÄ
vedagÅ«_ti so vedasaá¹…khÄ• tena maggaÃ±Ä• á¹‡ena catunnaá¹ƒ saccÄ• naá¹ƒ gatattÄ•
__lokantagÅ«_ti khandhalokassa pariyantaá¹ƒ gato. sesaá¹ƒ suviÃ±Ã±eyyameva.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. carasuttavaá¹‡á¹‡anÄ•

<110> ekÄ• dasame __carato_ti gacchantassa, caá¹…kamantassa vÄ• . __uppajjati kÄ• m
avÄ«tarÄ• gatÄ• ya tÄ• dise paccaye kÄ• mapaá¹-isaá¹ƒyutto vÄ• vitakko uppajjati ce, yad
__byÄ• pÄ• davitakko vÄ• vihiá¹ƒsÄ• vitakko vÄ• _ti Ä• ghÄ• tanimittabyÄ• pÄ• dapaá¹-isa
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paraviheá¹-hanavasena vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vÄ• vitak
sambandho. __adhivÄ• setÄ«_ti taá¹ƒ yathÄ• vuttaá¹ƒ kÄ• mavitakkÄ• diá¹ƒ yathÄ• paccay

``itipÄ• yaá¹ƒ vitakko pÄ• pako, itipi akusalo, itipi sÄ• vajjo, so ca kho attabyÄ• bÄ• dhÄ• ya
saá¹ƒvattatÄ«â€™â€™ tiÄ• dinÄ• nayena paccavekkhaá¹‡Ä• ya abhÄ• vato __adhivÄ• se
vÄ• seti ce. adhivÄ• sentoyeva ca __nappajahati_ tadaá¹…gÄ• dippahÄ• navasena na paá
vinodeti_ attano cittasantÄ• nato na nudati na nÄ«harati, tathÄ• avinodanato __na byantÄ«
vigatantaá¹ƒ karoti. Ä• tÄ• pÄ« pahitatto yathÄ• tesaá¹ƒ antopi nÄ• vasissati antamaso bha
karoti, ayaá¹ƒ pana tathÄ• na karotÄ«ti attho. tathÄ• bhÅ«tova __na anabhÄ• vaá¹ƒ gamet
gameti. na pajahati ce, na vinodeti cetiÄ• dinÄ• ce-saddaá¹ƒ yojetvÄ• attho veditabbo.

__cara_nti caranto. __evaá¹ƒbhÅ«to_ti evaá¹ƒ kÄ• mavitakkÄ• dipÄ• pavitakkehi samaá¹…
\Ee II 174/ __anottÄ• pÄ«_ti kilesÄ• naá¹ƒ Ä• tÄ• panassa vÄ«riyassa \Be 334/ abhÄ• vena
pÄ• putrÄ• saÄ• tÄ• panaparitÄ• panalakkhaá¹‡assa ottappassa abhÄ• vena anottÄ• pÄ«.
sabbakÄ• laá¹ƒ nirantaraá¹ƒ. __kusÄ«to hÄ«navÄ«riyo_ti kusalehi dhammehi parihÄ• yitvÄ
kucchitaá¹ƒ sÄ«danato kosajjasamannÄ• gamena ca kusÄ«to, sammappadhÄ• navÄ«riyÄ•
vÄ«riyavirahitoti vuccati kathÄ«yati. __á¹-hitassÄ• _ti gamanaá¹ƒ upacchinditvÄ• tiá¹-á¹-hat
sayanairiyÄ• pathassa visesato kosajjapakkhikattÄ• yathÄ• taá¹ƒsamaá¹…gino vitakkÄ• s
dassetuá¹ƒ __ ``jÄ• garassÄ• â€™â€™ _ti vuttaá¹ƒ.

sukkapakkhe __taÃ±ce, bhikkhave, bhikkhu nÄ• dhivÄ• setÄ«_ti Ä• raddhavÄ«riyassÄ• pi
saá¹ƒsÄ• re cirakÄ• labhÄ• vitena tathÄ• rÅ«pappaccayasamÄ• yogena satisammosena vÄ
taá¹ƒ bhikkhu attano cittaá¹ƒ Ä• ropetvÄ• na vÄ• seti ce, abbhantare na vÄ• seti ceti attho.
karotÄ«ti? __pajahati_ chaá¸• á¸• eti. kiá¹ƒ kacavaraá¹ƒ viya piá¹-akena? na hi, apica kho ta
nudati nÄ«harati. kiá¹ƒ balÄ«baddaá¹ƒ viya patodena? na hi, atha kho naá¹ƒ __byantÄ«karo
karoti. yathÄ• tesaá¹ƒ antopi nÄ• vasissati antamaso bhaá¹…gamattampi, tathÄ• te karoti.
tathÄ• karoti? __anabhÄ• vaá¹ƒ gameti_ anu anu abhÄ• vaá¹ƒ gameti, vikkhambhanappah
honti tathÄ• ne karotÄ«ti vuttaá¹ƒ hoti.

__evaá¹ƒbhÅ«to_tiÄ• dÄ«su evaá¹ƒ kÄ• mavitakkÄ• dÄ«naá¹ƒ anadhivÄ• sanena suvisudd
306/ Ä• sayasampattiyÄ• tannimittÄ• ya ca payogasampattiyÄ• parisuddhasÄ«lo indriyesu
mattaÃ±Ã±Å« satisampajaÃ±Ã±ena samannÄ• gato jÄ• gariyaá¹ƒ anuyutto tadaá¹…gÄ• div
Ä• tÄ• panalakkhaá¹‡ena vÄ«riyena samannÄ• gatattÄ• __Ä• tÄ• pÄ«_, sabbaso pÄ• putr
__ottÄ• pÄ« satataá¹ƒ_ rattindivaá¹ƒ, __samitaá¹ƒ_ nirantaraá¹ƒ samathavipassanÄ• bhÄ•
catubbidhasammappadhÄ• nasiddhiyÄ• , __Ä• raddhavÄ«riyo pahitatto_ nibbÄ• naá¹ƒ paá
kathÄ«yatÄ«ti attho. sesaá¹ƒ vuttanayameva.

gÄ• thÄ• su \Be 335/ __gehanissita_nti ettha gehavÄ• sÄ«hi apariccattattÄ• gehavÄ• sÄ«
gehadhammattÄ• vÄ• gehaá¹ƒ vuccati vatthukÄ• mo. atha vÄ• gehapaá¹-ibaddhabhÄ• va
175/ nivÄ• saá¹-á¹-hÄ• nabhÄ• vato taá¹ƒvatthukattÄ• vÄ• kÄ• mavitakkÄ• di gehanissitaá
paá¹-ipanno_ti yasmÄ• ariyamaggassa uppathabhÄ• vato abhijjhÄ• dayo tadekaá¹-á¹-hadh

kÄ• mavitakkÄ• dibahulo puggalo kummaggaá¹ƒ paá¹-ipanno nÄ• ma. __mohaneyyesu mu
rÅ«pÄ• dÄ«su mucchito sammatto ajjhopanno. __sambodhi_nti ariyamaggaÃ±Ä• á¹‡aá¹ƒ. _
pattuá¹ƒ, __so tÄ• diso_ micchÄ• saá¹…kappagocaro abhabbo, na kadÄ• ci taá¹ƒ pÄ• puá¹

__vitakkaá¹ƒ samayitvÄ• nÄ• ti_ yathÄ• vuttaá¹ƒ micchÄ• vitakkaá¹ƒ paá¹-isaá¹…khÄ• nab
vÅ«pasametvÄ• . __vitakkÅ«pasame rato_ti navannampi mahÄ• vitakkÄ• naá¹ƒ accantavÅ«
eva vÄ• ajjhÄ• sayena rato abhirato. __bhabbo so tÄ• diso_ti so yathÄ• vutto sammÄ• paá
pubbabhÄ• ge samathavipassanÄ• balena sabbavitakke yathÄ• rahaá¹ƒ tadaá¹…gÄ• divas
vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahattamaggaÃ±Ä• á¹‡asaá¹…k
anuttaraá¹ƒ sambodhiá¹ƒ phuá¹-á¹-huá¹ƒ adhigantuá¹ƒ bhabbo samatthoti.

ekÄ• dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. sampannasÄ«lasuttavaá¹‡á¹‡anÄ•

<111> dvÄ• dasame __sampannasÄ«lÄ• _ti ettha tividhaá¹ƒ sampannaá¹ƒ paripuá¹‡á¹‡as
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``sampannaá¹ƒ \Ne 307/ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na ne vÄ• retumussaheâ€™â€™ ti || (J I 14.1) ---

ettha paripuá¹‡á¹‡attho sampannasaddo. ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti sa
sampanno samannÄ• gatoâ€™â€™ ti (Vibh 511) ettha samaá¹…gibhÄ• vattho sampannas
bhante, mahÄ• pathaviyÄ• heá¹-á¹-himatalaá¹ƒ \Be 336/ sampannaá¹ƒ --- seyyathÄ• pi khu
evamassÄ• daâ€™â€™ nti (Vin III 17) ettha madhurattho sampannasaddo. idha pana parip
samaá¹…gibhÄ• vepi vaá¹-á¹-ati, tasmÄ• __sampannasÄ«lÄ• _ti paripuá¹‡á¹‡asÄ«lÄ• hut
hutvÄ• tipi evamettha attho veditabbo.

tattha ``paripuá¹‡á¹‡asÄ«lÄ• â€™â€™ ti iminÄ• atthena khettadosavigamena khettapÄ• ri
paripuá¹‡á¹‡aá¹ƒ nÄ• ma hoti. tena vuttaá¹ƒ ``khettadosavigamena khettapÄ• ripÅ«ri viya s
sÄ«lapÄ• ripÅ«ri vuttÄ• â€™â€™ ti. ``sÄ«lasamaá¹…ginoâ€™â€™ ti iminÄ• pana atthena
samodhÄ• nagatÄ• samannÄ• gatÄ• hutvÄ• viharathÄ• ti vuttaá¹ƒ hoti. tattha dvÄ«hi kÄ•
hoti sÄ«lavipattiyÄ• Ä• dÄ«navadassanena, sÄ«lasampattiyÄ• Ä• nisaá¹ƒsadassanena ca
__visuddhimagge_ (Vism I 20-21) vuttanayena veditabbaá¹ƒ. tattha ``sampannasÄ«lÄ• â€™
bhagavÄ• catupÄ• risuddhisÄ«laá¹ƒ uddisitvÄ• ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• â€™â
jeá¹-á¹-hakasÄ«laá¹ƒ dassetÄ«tiÄ• dinÄ• ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vutta
karaá¹‡Ä«ya_nti evaá¹ƒ sampannasÄ«lÄ• naá¹ƒ viharataá¹ƒ tumhÄ• kaá¹ƒ kinti siyÄ• uttar

paá¹-ipajjitabbanti ceti attho.

evaá¹ƒ ``sampannasÄ«lÄ• , bhikkhave, viharathÄ• â€™â€™ tiÄ• dinÄ• sampÄ• danÅ«pÄ
bhikkhÅ« niyojento anekapuggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• desanaá¹ƒ Ä• rabhitvÄ• idÄ
ekapuggalÄ• dhiá¹-á¹-hÄ• navasena pavattitÄ• pi bhagavato desanÄ• anekapuggalÄ• dhiá
sabbasÄ• dhÄ• raá¹‡attÄ• , tasmÄ• taá¹ƒ ekapuggalÄ• dhiá¹-á¹-hÄ• navasena dassento __
bhikkhunoâ€™â€™ _tiÄ• dimÄ• ha.

tattha abhijjhÄ• yati etÄ• yÄ• ti __abhijjhÄ• , _ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡as
adhivacanaá¹ƒ. byÄ• pajjati pÅ«tibhavati cittaá¹ƒ etenÄ• ti __byÄ• pÄ• do, _ ``anatthaá¹ƒ m
tiÄ• dinayappavattassa ekÅ«navÄ«satiÄ• ghÄ• tavatthuvisayassa dosassetaá¹ƒ adhivacana
katamo \Ne 308/ kÄ• macchando? yo kÄ• mesu kÄ• macchando kÄ• masneho kÄ• mapipÄ
kÄ• majjhosÄ• naâ€™â€™ nti \Ee II 177/ (Dhs 1159), tathÄ• ``lobho lubbhanÄ• lubbhitatta
sÄ• rajjitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laâ€™â€™ ntiÄ• dinÄ• (Dhs 391), ``doso duss
337/ byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asu
cittassÄ• â€™â€™ tiÄ• dinÄ• (Dhs 418, 1237) ca vitthÄ• ro veditabbo. __vigato hotÄ«_ti ay
byÄ• pÄ• do vigato hoti apagato, pahÄ«no hotÄ«ti attho. ettÄ• vatÄ• kÄ• macchandanÄ«va
byÄ• pÄ• danÄ«varaá¹‡assa ca pahÄ• naá¹ƒ dassitaá¹ƒ hoti.

__thinamiddha_nti thinaÃ±ceva middhaÃ±ca. tesu cittassa akammaÃ±Ã±atÄ• thinaá¹ƒ, Ä•
adhivacanaá¹ƒ, vedanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ akammaÃ±Ã±atÄ• middh
adhivacanaá¹ƒ. ubhinnampi ``tattha katamaá¹ƒ thinaá¹ƒ? yÄ• cittassa akallatÄ• akammaÃ
sallÄ«yanÄ• . tattha katamaá¹ƒ middhaá¹ƒ? yÄ• kÄ• yassa akallatÄ• akammaÃ±Ã±atÄ• o
tiÄ• dinÄ• (Dhs 1162-1163) nayena vitthÄ• ro veditabbo.

__uddhaccakukkucca_nti uddhaccaÃ±ceva kukkuccaÃ±ca. tattha uddhaccaá¹ƒ nÄ• ma citt
kukkuccaá¹ƒ nÄ• ma akatakalyÄ• á¹‡assa katapÄ• passa tappaccayÄ• vippaá¹-isÄ• ro. ubh
uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso vikkhepo bhantattaá¹ƒ citta
1165) vitthÄ• ro. ``akataá¹ƒ vata me kalyÄ• á¹‡aá¹ƒ, akataá¹ƒ kusalaá¹ƒ, akataá¹ƒ bhÄ«rutt
pÄ• paá¹ƒ, kataá¹ƒ luddaá¹ƒ, kataá¹ƒ kibbisaâ€™â€™ ntiÄ• dinÄ• (MN III 248; Nett 120) pa

__vicikicchÄ• _ti buddhÄ• dÄ«su saá¹ƒsayo. tassÄ• ``satthari kaá¹…khati vicikicchati, nÄ•
sampasÄ«datÄ«â€™â€™ tiÄ• dinÄ• (Vibh 915), ``tattha katamÄ• vicikicchÄ• ? yÄ• kaá¹…
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹ƒ
parisappanÄ• apariyogÄ• hanÄ• chambhitattaá¹ƒ cittassa manovilekhoâ€™â€™ tiÄ• dinÄ
vitthÄ• ro veditabbo.

ettha ca abhijjhÄ• byÄ• pÄ• dÄ• dÄ«naá¹ƒ vigamavasena ca pahÄ• navasena ca tesaá¹ƒ v

yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``so \Ne 309/ abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena \Ee II 178/ cetasÄ• viharati, abhij
parisodheti. byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati, byÄ• pÄ• dapados
thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato \Be 338/ sampa
cittaá¹ƒ parisodheti. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ upasant
uddhaccakukkuccÄ• cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharat
kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodhetÄ«â€™â€™ ti (Vibh 508).

tattha yathÄ• nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naá¹ƒ hoti, taá¹ƒ veditabbaá¹ƒ. kathaÃ±ca nesaá
__kÄ• macchandassa_ tÄ• va asubhanimitte yonisomanasikÄ• rena pahÄ• naá¹ƒ hoti, subh
ayonisomanasikÄ• renassa uppatti. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, subhanimittaá¹ƒ. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro ayamÄ• hÄ•
kÄ• macchandassa uppÄ• dÄ• ya, uppannassa vÄ• kÄ• macchandassa bhiyyobhÄ• vÄ• ya

evaá¹ƒ subhanimitte ayonisomanasikÄ• rena uppajjantassa kÄ• macchandassa tappaá¹-ipa
yonisomanasikÄ• rena pahÄ• naá¹ƒ hoti. tattha asubhanimittaá¹ƒ nÄ• ma asubhampi asubh
yonisomanasikÄ• ro nÄ• ma upÄ• yamanasikÄ• ro, pathamanasikÄ• ro, anicce aniccanti vÄ
anattani anattÄ• ti vÄ• , asubhe asubhanti vÄ• manasikÄ• ro. taá¹ƒ tattha bahulaá¹ƒ pavatt
pahÄ«yati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, asubhanimittaá¹ƒ. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• h
kÄ• macchandassa anuppÄ• dÄ• ya, uppannassa vÄ• kÄ• macchandassa pahÄ• nÄ• yÄ•

apica cha dhammÄ• kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattanti --- asubhanimittassa
asubhabhÄ• vanÄ• nuyogo, indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , kalyÄ• á¹
dasavidhaÃ±hi asubhanimittaá¹ƒ uggaá¹‡hantassapi kÄ• macchando pahÄ«yati, bhÄ• venta
pihitadvÄ• rassapi \Ee II 179/ catunnaá¹ƒ paÃ±cannaá¹ƒ Ä• lopÄ• naá¹ƒ okÄ• se sati udaka
yÄ• panasÄ«latÄ• ya bhojane mattaÃ±Ã±unopi. tena vuttaá¹ƒ ---

``cattÄ• ro \Be 339/ paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

asubhakammikatissattherasadise kalyÄ• á¹‡amitte sevantassapi kÄ• macchando pahÄ«yat
dasaasubhanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha dhammÄ• kÄ• ma
saá¹ƒvattantÄ«â€™â€™ ti.

paá¹-ighanimitte Ä• yonisomanasikÄ• rena __byÄ• pÄ• dassa_ uppÄ• do hoti. tattha paá¹-i
paá¹-ighÄ• rammaá¹‡ampi paá¹-ighanimittaá¹ƒ. ayonisomanasikÄ• ro sabbattha ekalakkhaá
nimitte bahulaá¹ƒ pavattayato byÄ• pÄ• do uppajjati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, paá¹-ighanimittaá¹ƒ. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ
vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya, uppannassa vÄ• byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya v

mettÄ• ya pana cetovimuttiyÄ• yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. tattha ``mettÄ
upacÄ• ropi vaá¹-á¹-ati, ``cetovimuttÄ«â€™â€™ ti pana appanÄ• va. yonisomanasikÄ• ro vu
tattha bahulaá¹ƒ pavattayato byÄ• pÄ• do pahÄ«yati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, mettÄ• cetovimutti. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro ayamÄ• hÄ
byÄ• pÄ• dassa anuppÄ• dÄ• ya uppannassa vÄ• byÄ• pÄ• dassa pahÄ• nÄ• yÄ• â€™â€

apica cha dhammÄ• byÄ• pÄ• dassa pahÄ• nÄ• ya saá¹ƒvattanti --- mettÄ• nimittassa ugg
kammassakatÄ• paccavekkhaá¹‡Ä• , paá¹-isaá¹…khÄ• nabahulatÄ• , kalyÄ• á¹‡amittatÄ• ,
odhisakÄ• nodhisakadisÄ• pharaá¹‡Ä• naÃ±hi aÃ±Ã±ataravasena mettaá¹ƒ uggaá¹‡hantas
odhiso anodhiso disÄ• pharaá¹‡avasena mettaá¹ƒ bhÄ• ventassapi byÄ• pÄ• do pahÄ«yati
311/ kiá¹ƒ karissasi, kimassa sÄ«lÄ• dÄ«ni \Be 340/ vinÄ• setuá¹ƒ sakkhissasi nanu tvaá¹ƒ
Ä• gantvÄ• attano kammeneva gamissasi, parassa kujjhanaá¹ƒ nÄ• ma vÄ«taccikaá¹…gÄ•
gahetvÄ• paraá¹ƒ \Ee II 180/ paharitukÄ• matÄ• viya hoti. esopi tava kuddho kiá¹ƒ karissat
sÄ«lÄ• dÄ«ni vinÄ• setuá¹ƒ sakkhissati esa attano kammena Ä• gantvÄ• attano kammenev
appaá¹-icchitapaheá¹‡akaá¹ƒ viya, paá¹-ivÄ• taá¹ƒ khittarajomuá¹-á¹-hi viya ca etasseva esa
patissatÄ«â€™â€™ ti evaá¹ƒ attano ca parassa cÄ• ti ubhayesaá¹ƒ kammassakataá¹ƒ pacc
paccavekkhitvÄ• paá¹-isaá¹…khÄ• ne á¹-hitassapi, assaguttattherasadise mettÄ• bhÄ• van
sevantassÄ• pi byÄ• pÄ• do pahÄ«yati, á¹-hÄ• nanisajjÄ• dÄ«su mettÄ• nissitasappÄ• yaka
vuttaá¹ƒ ``cha dhammÄ• byÄ• pÄ• dassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

aratiÄ• dÄ«su ayonisomanasikÄ• rena __thinamiddhassa_ uppÄ• do hoti. __arati_ nÄ• ma
nÄ• ma kÄ• yÄ• lasiyaá¹ƒ, __vijambhitÄ• _ nÄ• ma kÄ• yavinamanÄ• , __bhattasammado_
bhattapariá¸·Ä• ho, __cetaso lÄ«nattaá¹ƒ_ nÄ• ma cittassa lÄ«nÄ• kÄ• ro. imesu aratiÄ• dÄ
bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ uppajjati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, arati tandÄ« vijambhitÄ• bhattasammado cetaso lÄ«nattaá¹ƒ. tattha
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• thinamiddhassa
thinamiddhassa bhiyyobhÄ• vÄ• ya vepullÄ• yÄ• â€™â€™ ti (SN c V 232).

Ä• rambhadhÄ• tuÄ• dÄ«su pana yonisomanasikÄ• rena thinamiddhassa pahÄ• naá¹ƒ hoti paá¹-hamÄ• rambhavÄ«riyaá¹ƒ, __nikkamadhÄ• tu_ nÄ• ma kosajjato nikkhantatÄ• ya tato __parakkamadhÄ• tu_ nÄ• ma paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tatopi balavatara vÄ«riye yonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ pahÄ«yati. tenÄ• ha

``atthi, bhikkhave, Ä• rambhadhÄ• tu, nikkamadhÄ• tu, parakkamadhÄ• tu. tattha yonisoma ayamÄ• hÄ• ro anuppannassa \Be 341/ vÄ• thinamiddhassa anuppÄ• dÄ• ya, uppannassa pahÄ• nÄ• yÄ• â€™â€™ ti (SN c V 232).

apica cha dhammÄ• thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattanti, atibhojane nimittaggÄ• h iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä• manasikÄ• ro \Ee II 181/, abbhokÄ• savÄ sappÄ• yakathÄ• ti \Ne 312/. Ä• harahatthakabhuttavamitakatatthavaá¹-á¹-akaalaá¹ƒsÄ• á¹- bhuÃ±jitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• ne nisinnassa hi samaá¹‡adhammaá¹ƒ karoto mahÄ• hatthÄ« viya ottharantaá¹ƒ Ä• gacchati, catupaÃ±caÄ• lopaokÄ• saá¹ƒ pana á¹-hape yÄ• panasÄ«lassa bhikkhuno taá¹ƒ na hoti. evaá¹ƒ atibhojane nimittaá¹ƒ gaá¹‡hantassapi th pahÄ«yati. yasmiá¹ƒ iriyÄ• pathe thinamiddhaá¹ƒ okkamati, tato aÃ±Ã±aá¹ƒ parivattentassa candÄ• lokaá¹ƒ dÄ«pÄ• lokaá¹ƒ ukkÄ• lokaá¹ƒ divÄ• sÅ«riyÄ• lokaá¹ƒ manasikarontassapi mahÄ• kassapattherasadise vigatathinamiddhe kalyÄ• á¹‡amitte sevantassapi thinamiddha á¹-hÄ• nanisajjÄ• dÄ«su dhutaá¹…ganissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

cetaso avÅ«pasame ayonisomanasikÄ• rena __uddhaccakukkuccassa_ uppÄ• do hoti. __a avÅ«pasantÄ• kÄ• ro, atthato taá¹ƒ uddhaccakukkuccameva. tattha ayonisomanasikÄ• raá¹ uddhaccakukkuccaá¹ƒ uppajjati. tenÄ• ha ---

``atthi, bhikkhave, cetaso avÅ«pasamo. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayam uddhaccakukkuccassa uppÄ• dÄ• ya, uppannassa vÄ• uddhaccakukkuccassa bhiyyobhÄ• V 232).

samÄ• dhisaá¹…khÄ• te pana cetaso vÅ«pasame yonisomanasikÄ• renassa pahÄ• naá¹ƒ

``atthi, bhikkhave, cetaso vÅ«pasamo. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• uddhaccakukkuccassa anuppÄ• dÄ• ya, uppannassa vÄ• uddhaccakukkuccassa pahÄ• nÄ

apica \Be 342/ cha dhammÄ• uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattanti --- bahus vinaye pakataÃ±Ã±utÄ• , vuá¸• á¸• hasevitÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti. bÄ dve vÄ• tayo vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca u uddhaccakukkuccaá¹ƒ pahÄ«yati, kappiyÄ• kappiyaparipucchÄ• bahulassapi, vinayapaÃ±Ã

ciá¹‡á¹‡avasÄ«bhÄ• vatÄ• ya pakataÃ±Ã±unopi \Ee II 182/, vuá¸• á¸• he mahallakatthere u
upÄ• littherasadise vinayadhare kalyÄ• á¹‡amitte sevantassapi uddhaccakukkuccaá¹ƒ pahÄ
á¹-hÄ• nanisajjÄ• dÄ«su \Ne 313/ kappiyÄ• kappiyanissitasappÄ• yakathÄ• yapi pahÄ«yati.
uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

vicikicchÄ• á¹-á¹-hÄ• niyesu dhammesu ayonisomanasikÄ• rena __vicikicchÄ• ya_ uppÄ• d
__vicikicchÄ• á¹-á¹-hÄ• niyÄ• dhammÄ• _ nÄ• ma punappunaá¹ƒ vicikicchÄ• ya kÄ• raá¹‡a
ayonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato vicikicchÄ• uppajjati. tenÄ• ha ---

``atthi, bhikkhave, vicikicchÄ• á¹-á¹-hÄ• niyÄ• dhammÄ• . tattha ayonisomanasikÄ• rabahu
anuppannÄ• ya vÄ• vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ• ya vÄ• vicikicchÄ• ya bhiyyob
(SN c V 232).

kusalÄ• didhammesu pana yonisomanasikÄ• rena vicikicchÄ• ya pahÄ• naá¹ƒ hoti. tenÄ• h

``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• , sÄ• vajjÄ• navajjÄ• dhammÄ• , sevitabbÄ•
hÄ«napaá¹‡Ä«tÄ• dhammÄ• , kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• . tattha yoniso
ayamÄ• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya anuppÄ• dÄ• ya, uppannÄ• ya vÄ• vicil
c V 232).

apica cha dhammÄ• vicikicchÄ• ya pahÄ• nÄ• ya saá¹ƒvattanti bahussutatÄ• , paripuccha
pakataÃ±Ã±utÄ• , adhimokkhabahulatÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti \Be 343
ekaá¹ƒ vÄ• ... pe ... paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca uggaá¹‡hanta
pahÄ«yati, tÄ«á¹‡i ratanÄ• ni Ä• rabbha kusalÄ• dibhedesu dhammesu paripucchÄ• bahula
ciá¹‡á¹‡avasÄ«bhÄ• vassapi, tÄ«su ratanesu okappanÄ«ya, saddhÄ• saá¹…khÄ• ta, adhim
saddhÄ• dhimutte vakkalittherasadise kalyÄ• á¹‡amitte sevantassapi vicikicchÄ• pahÄ«yati
tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡anissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``c
pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

ettha ca yathÄ• vuttehi tehi tehi dhammehi vikkhambhanavasena pahÄ«nÄ• naá¹ƒ imesaá¹
kÄ• macchandanÄ«varaá¹‡assa tÄ• va arahattamaggena accantappahÄ• naá¹ƒ hoti, tathÄ•
uddhaccanÄ«varaá¹‡assa ca \Ne 314/. byÄ• pÄ• danÄ«varaá¹‡assa \Ee II 183/ pana kukku
anÄ• gÄ• mimaggena, vicikicchÄ• nÄ«varaá¹‡assa sotÄ• pattimaggena accantappahÄ• naá
pahÄ• nÄ• ya upakÄ• radhamme dassetuá¹ƒ __ ``Ä• raddhaá¹ƒ hoti vÄ«riyaâ€™â€™ _ntiÄ
yathÄ• vuttaá¹ƒ abhijjhÄ• dÄ«naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naá¹ƒ, yasmÄ• hÄ«navÄ«
anupaá¹-á¹-hitassatitÄ• ya muá¹-á¹-hassatinÄ• , apaá¹-ippassaddhadarathatÄ• ya sÄ• raddh
vikkhittacittena na kadÄ• cipi te sakkÄ• nibbattetuá¹ƒ, pageva itaraá¹ƒ, tasmÄ• yathÄ• paá
abhijjhÄ• dÄ«naá¹ƒ vigamo pahÄ• naá¹ƒ sambhavati, taá¹ƒ dassetuá¹ƒ __ ``Ä• raddhaá¹ƒ h

Ä• raddhaá¹ƒ. tassattho --- tesaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• nÄ• ya sabbesampi vÄ• sa
samucchindanatthÄ• ya vÄ«riyaá¹ƒ Ä• raddhaá¹ƒ hoti, paggahitaá¹ƒ asithilappavattanti vutta
eva ca antarÄ• saá¹…kocassa anÄ• pajjanato __asallÄ«naá¹ƒ_.

__upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• _ti na kevalaÃ±ca vÄ«riyameva, satipi Ä• rammaá
upaá¹-á¹-hitÄ• hoti, tathÄ• upaá¹-á¹-hitattÄ• eva ca cirakatacirabhÄ• sitÄ• naá¹ƒ saraá¹‡a
asammuá¹-á¹-hÄ• . __passaddho_ti kÄ• yacittadarathappassambhanena kÄ• yopissa passa
nÄ• makÄ• ye passaddhe rÅ«pakÄ• yopissa passaddho eva hoti, tasmÄ• ``nÄ• makÄ• yo
``passaddho kÄ• yoâ€™â€™ ti vuttaá¹ƒ. __asÄ• raddho_ti so ca passaddhattÄ• eva asÄ•
vuttaá¹ƒ hoti. __samÄ• hitaá¹ƒ cittaá¹ƒ ekagga_nti cittampissa sammÄ• Ä• hitaá¹ƒ suá¹-á¹-
appitaá¹ƒ viya hoti, samÄ• hitattÄ• eva ca ekaggaá¹ƒ acalaá¹ƒ nipphandanaá¹ƒ niriÃ±janan

ettÄ• vatÄ• \Be 344/ jhÄ• namaggÄ• naá¹ƒ pubbabhÄ• gapaá¹-ipadÄ• kathitÄ• . tenevÄ•

``carampi, bhikkhave, bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä•
vuccatÄ«â€™â€™ ti (It 110).

tassattho heá¹-á¹-hÄ• vutto eva.

gÄ• thÄ• su __yataá¹ƒ care_ti yatamÄ• no careyya, caá¹…kamanÄ• divasena gamanaá¹ƒ
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• ya
(SN c V 651-662; Vibh 390) nayena vuttasammappadhÄ• navÄ«riyavasena yatanto ghaá¹-e
akusalÄ• dhammÄ• pahÄ«yanti, kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti
kappeyyÄ• ti attho. esa nayo sesesupi. keci pana ``yataâ€™â€™ nti etassa saá¹ƒyatoti atth
__tiá¹-á¹-he_ti tiá¹-á¹-heyya á¹-hÄ• naá¹ƒ kappeyya. __acche_ti nisÄ«deyya. __saye_ti nipa
pasÄ• raye_ti etaá¹ƒ pasÄ• retabbaá¹ƒ hatthapÄ• dÄ• diá¹ƒ yataá¹ƒ yatamÄ• no yathÄ• vut
hutvÄ• pasÄ• reyya, sabbattha pamÄ• daá¹ƒ vijaheyyÄ• ti adhippÄ• yo.

idÄ• ni yathÄ• paá¹-ipajjanto yataá¹ƒ yatamÄ• no nÄ• ma hoti, taá¹ƒ paá¹-ipadaá¹ƒ dassetu
_ntiÄ• di vuttaá¹ƒ. tattha __uddha_nti upari. __tiriya_nti tiriyato, puratthimadisÄ• divasena sa
disÄ• bhÄ• gesÅ«ti attho. __apÄ• cÄ«na_nti heá¹-á¹-hÄ• . __yÄ• vatÄ• jagato gatÄ«_ti yat
sattasaá¹…khÄ• rabhedassa lokassa pavatti, tattha sabbatthÄ• ti attho. ettÄ• vatÄ• anavas
sammasanaÃ±Ä• á¹‡assa visayaá¹ƒ saá¹…gahetvÄ• dasseti. __samavekkhitÄ• _ti sammÄ
aniccÄ• divasena vipassakoti vuttaá¹ƒ hoti. __dhammÄ• na_nti sattasuÃ±Ã±Ä• naá¹ƒ. __kh
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ. __udayabbaya_nti udayaÃ±ca vayaÃ±ca. idaá¹ƒ vuttaá¹ƒ h
adhoti tisaá¹…gahe sabbasmiá¹ƒ loke atÄ«tÄ• dibhedabhinnÄ• naá¹ƒ paÃ±cupÄ• dÄ• nakk
sabbesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ aniccatÄ• disammasanÄ• dhigatena udayabbay
Ä• kÄ• rehi udayaá¹ƒ, paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi vayaÃ±ca samavekkhitÄ• samanupa

__cetosamathasÄ• mÄ«ci_nti \Be 345/ cittasaá¹ƒkilesÄ• naá¹ƒ accantavÅ«pasamanato \Ee
cetosamathasaá¹…khÄ• tassa ariyamaggassa anucchavikapaá¹-ipadaá¹ƒ Ã±Ä• á¹‡adassan
paá¹-ipajjamÄ• naá¹ƒ bhÄ• ventaá¹ƒ Ã±Ä• á¹‡aparamparaá¹ƒ nibbattentaá¹ƒ. __sadÄ• _ti s
divÄ• ca. __sata_nti catusampajaÃ±Ã±ena samannÄ• gatÄ• ya satiyÄ• satokÄ• riá¹ƒ. __sa
sabbakÄ• laá¹ƒ pahitatto nibbÄ• naá¹ƒ paá¹-ipesitattoti __tathÄ• vidhaá¹ƒ bhikkhuá¹ƒ_ budd
Ä• cikkhanti kathenti. sesaá¹ƒ vuttanayameva.

dvÄ• dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. lokasuttavaá¹‡á¹‡anÄ•

<112> terasame __loko_ti lujjanapalujjanaá¹-á¹-hena loko, atthato purimaá¹ƒ ariyasaccadva
dukkhaá¹ƒ ariyasaccaá¹ƒ veditabbaá¹ƒ. svÄ• yaá¹ƒ sattaloko, saá¹…khÄ• raloko, okÄ• salo
sarÅ«pato ca heá¹-á¹-hÄ• vuttoyeva. apica khandhalokÄ• divasena ca anekavidho loko. ya

``lokoti khandhaloko, dhÄ• tuloko, Ä• yatanaloko, vipattibhavaloko, vipattisambhavaloko, sa
sampattisambhavaloko, eko loko sabbe sattÄ• ahÄ• raá¹-á¹-hitikÄ• , dve lokÄ• nÄ• maÃ±c
tisso vedanÄ• , cattÄ• ro lokÄ• cattÄ• ro Ä• hÄ• rÄ• , paÃ±ca lokÄ• paÃ±cupÄ• dÄ• nakkh
ajjhattikÄ• ni Ä• yatanÄ• ni, satta lokÄ• satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, aá¹-á¹-ha lokÄ• aá
nava lokÄ• nava sattÄ• vÄ• sÄ• , dasa lokÄ• dasÄ• yatanÄ• ni, dvÄ• dasa lokÄ• dvÄ• das
lokÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™ ti (Nidd I 3; Nidd II ajitamÄ• á¹‡avapucchÄ• nidd

evamanekadhÄ• vibhattopi loko paÃ±casu upÄ• dÄ• nakkhandhesu eva saá¹…gahaá¹ƒ sa
upÄ• dÄ• nakkhandhÄ• ca dukkhaá¹ƒ ariyasaccaá¹ƒ jÄ• tipi dukkhÄ• \Be 346/ ... pe ... saá
paÃ±cupÄ• dÄ• nakkhandhÄ• pi dukkhÄ• ti. tena vuttaá¹ƒ ``atthato purimaá¹ƒ ariyasaccadv
ariyasaccaá¹ƒ veditabbaâ€™â€™ nti. nanu ca lujjanapalujjanaá¹-á¹-ho avisesena paÃ±casu
sambhavatÄ«ti? saccaá¹ƒ sambhavati. yaá¹ƒ pana na lujjatÄ«ti gahitaá¹ƒ, taá¹ƒ tathÄ• na h
lujjati palujjatÄ«ti \Ee II 186/ so lokoti upÄ• dÄ• nakkhandhesveva lokasaddo nirÅ«á¸·hoti ve
lokoti dukkhaá¹ƒ ariyasaccaá¹ƒ eva.

yadipi tathÄ• gata-saddassa heá¹-á¹-hÄ• tathÄ• gatasutte nÄ• nÄ• nayehi vitthÄ• rato atth
pÄ• á¸·iyÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• mukhena ayamatthavibhÄ• vanÄ• --- __abhisambudd
pariÃ±Ã±eyyatoâ€™â€™ ti pubbe vuttavibhÄ• gena vÄ• avisesato tÄ• va Ä• sayÄ• nusaya
kusalÄ• kusalÄ• divibhÄ• gato vaá¹-á¹-appamÄ• á¹‡asaá¹‡á¹-hÄ• nÄ• dibhedato, visesato v
sassatÄ• sayo, ayaá¹ƒ ucchedÄ• sayoâ€™â€™ tiÄ• dinÄ• ``kakkhaá¸·alakkhaá¹‡Ä• patha
paggharaá¹‡alakkhaá¹‡Ä• Ä• podhÄ• tÅ«â€™â€™ tiÄ• dinÄ• ca abhivisiá¹-á¹-hena sayam
aviparÄ«taá¹ƒ yo yo attho yathÄ• yathÄ• bujjhitabbo, tathÄ• tathÄ• buddho Ã±Ä• to attap

abhisambuddho.

__lokasmÄ• _ti yathÄ• vuttalokato. __visaá¹ƒyutto_ti visaá¹ƒsaá¹-á¹-ho, tappaá¹-ibaddhÄ• n
saá¹ƒyojanÄ• naá¹ƒ sammadeva samucchinnattÄ• tato vippamuttoti attho. __lokasamuday
taá¹‡hÄ• , abhidhammanayena \Ne 317/ pana abhisaá¹…khÄ• rehi saddhiá¹ƒ diyaá¸• á¸• ha
__pahÄ«no_ti bodhimaá¹‡á¸• e arahattamaggaÃ±Ä• á¹‡ena samucchedappahÄ• navasena
__lokanirodho_ti nibbÄ• naá¹ƒ. __sacchikato_ti attapaccakkho kato. __lokanirodhagÄ• minÄ
sÄ«lÄ• dikkhandhattayasaá¹…gaho ariyo aá¹-á¹-haá¹…giko maggo. so hi lokanirodhaá¹ƒ nib
adhigacchati, tadatthaá¹ƒ ariyehi paá¹-ipajjÄ«yati cÄ• ti lokanirodhagÄ• minÄ« paá¹-ipadÄ•

ettÄ• vatÄ• tathÄ• ni abhisambuddho yÄ• thÄ• vato gatoti tathÄ• gatoti ayamattho dassito
ariyasaccÄ• ni tathÄ• ni nÄ• ma. yathÄ• ha ---

``cattÄ• rimÄ• ni \Be 347/, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ• ni ca
dukkhanti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ, anaÃ±Ã±athametaâ€™â€™ nti (SN c

apica tathÄ• ya gatoti tathÄ• gato, tathaá¹ƒ gatoti tathÄ• gato \Ee II 187/, gatoti ca avagato a
paá¹-ipannoti attho. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• bhagavÄ• sakalalokaá¹ƒ tÄ«raá¹‡apari
aviparÄ«tÄ• ya gato avagato, tasmÄ• loko tathÄ• gatena abhisambuddhoti tathÄ• gato. lok
pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya gato atÄ«toti tathÄ• gato. lokanirodhaá¹ƒ sacchikiriyÄ• ya
tathÄ• gato. lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ tathaá¹ƒ aviparÄ«taá¹ƒ gato paá¹-ipanno
imissÄ• pÄ• á¸·iyÄ• bhagavato tathÄ• gatabhÄ• vadÄ«panavasena attho veditabbo.

iti bhagavÄ• catusaccÄ• bhisambodhanavasena attano tathÄ• gatabhÄ• vaá¹ƒ pakÄ• setv
diá¹-á¹-hÄ• diabhisambodhivasenapi taá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ, bhikkhaveâ€™â€™ _tiÄ•
aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ (Mp II 4.23) pana ``catÅ«hi saccehi attano buddhabhÄ• v
tiÄ• di vuttaá¹ƒ. taá¹ƒ tathÄ• gatasadda-buddhasaddÄ• naá¹ƒ atthato ninnÄ• nÄ• karaá¹‡ata
tathÄ• ceva hi pÄ• á¸·i pavattÄ• ti. tattha __diá¹-á¹-ha_nti rÅ«pÄ• yatanaá¹ƒ. __suta_nti sad
__muta_nti patvÄ• gahetabbato gandhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• ya
sukhadukkhÄ• didhammÄ• rammaá¹‡aá¹ƒ. __patta_nti pariyesitvÄ• vÄ• apariyesitvÄ• vÄ•
pattaá¹ƒ vÄ• appattaá¹ƒ vÄ• pariyesitaá¹ƒ. __anuvicaritaá¹ƒ manasÄ• _ti cittena anusaÃ±c
anuvicaritaá¹ƒ manasÄ• ti? __sadevakassa ... pe ... sadevamanussÄ• yÄ• _ti sambandhan
devehÄ«ti sadevako, tassa __sadevakassa_. sesapadesupi eseva nayo.

sadevakavacanena \Ne 318/ cettha paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ veditabbaá¹
chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, sabrahmakavacanena brahmakÄ• yikÄ• dib
sassamaá¹‡abrÄ• hmaá¹‡ivacanena sÄ• sanassa paccatthikasamaá¹‡abrÄ• hmaá¹‡aggaha
samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca, pajÄ• vacanena satta

sadevamanussavacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«hi p
saddhiá¹ƒ sattaloko, dvÄ«hi pajÄ• vasena sattaloko gahitoti veditabbo.

aparo \Ee II 188/ nayo --- sadevakaggahaá¹‡ena arÅ«pÄ• vacaradevaloko gahito, samÄ• r
chakÄ• mÄ• vacaradevaloko, sabrahmakavacanena rÅ«pÄ«brahmaloko, sassamaá¹‡abrÄ•
saha avasesasattaloko gahito. apicettha sadevakavacanena ukkaá¹-á¹-hapariccheda to sabb
abhisambuddhabhÄ• ve pakÄ• site yesamevaá¹ƒ siyÄ• ``mÄ• ro nÄ• ma mahÄ• nubhÄ• v
brahmÄ• pana tatopi mahÄ• nubhÄ• vataro dasahi aá¹…gulÄ«hi dasasu cakkavÄ• á¸·asah
uttamajjhÄ• nasamÄ• pattisukhaá¹ƒ paá¹-isaá¹ƒvedeti. puthÅ« ca samaá¹‡abrÄ• hmaá¹‡Ä•
paracittaviduno mahÄ• nubhÄ• vÄ• saá¹ƒvijjanti. ayaÃ±ca sattakÄ• yo ananto aparimÄ• á¹
sabbesaá¹ƒyeva visayo anavasesato bhagavatÄ• abhisambuddhoâ€™â€™ ti? tesaá¹ƒ vim
``sadevakassa lokassÄ• â€™â€™ _tiÄ• dimÄ• ha.

porÄ• á¹‡Ä• panÄ• hu --- ``sadevakassÄ• â€™â€™ ti devatÄ• hi saddhiá¹ƒ avasesalokaá¹
``samÄ• rakassÄ• â€™â€™ ti mÄ• rena saddhiá¹ƒ avasesalokaá¹ƒ, ``sabrahmakassÄ• â€™
avasesalokaá¹ƒ. evaá¹ƒ sabbepi tibhavÅ«page satte tÄ«su padesu pakkhipitvÄ• puna dvÄ«
``sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• yÄ• â€™â€™ ti Ä• ha. evaá¹ƒ
khandhattayapariccheda sabbasatte pariyÄ• diyati.

__yasmÄ• taá¹ƒ tathÄ• gatena abhisambuddha_nti iminÄ• idaá¹ƒ dasseti --- yaá¹ƒ aparim
imassa sadevakassa lokassa ``nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• di rÅ«pÄ• rammaá¹‡aá¹ƒ
Ä• gacchati, taá¹ƒ sabbaá¹ƒ ``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma rÅ«pÄ• ram
dummano vÄ• majjhatto vÄ• jÄ• toâ€™â€™ ti tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ.
lokadhÄ• tÅ«su imassa sadevakassa lokassa ``bherisaddo mudiá¹…gasaddoâ€™â€™ tiÄ•
sotadvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacchati, ``mÅ«lagandho tacagandhoâ€™â€™ tiÄ• di gandh
Ä• pÄ• thamÄ• gacchati, ``mÅ«laraso khandharasoâ€™â€™ tiÄ• di rasÄ• rammaá¹‡aá¹ƒ ji
\Be 349/, ``kakkhaá¸·aá¹ƒ mudukaâ€™â€™ ntiÄ• di pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yodhÄ
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ kÄ• yadvÄ• re Ä• pÄ• thamÄ• gacchati \Ne 319/, ``ayaá¹ƒ
nÄ• ma phoá¹-á¹-habbaá¹ƒ \Ee II 189/ phusitvÄ• sumano vÄ• dummano vÄ• majjhatto vÄ
taá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ.

tathÄ• yaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su imassa sadevakassa lokassa sukhÄ• dib
manodvÄ• re Ä• pÄ• thamÄ• gacchati, ``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma d
sumano vÄ• dummano vÄ• majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ taá¹ƒ tathÄ• gatass
evaá¹ƒ yaá¹ƒ imassa sadevakassa lokassa diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ,
adiá¹-á¹-haá¹ƒ vÄ• asutaá¹ƒ vÄ• amutaá¹ƒ vÄ• aviÃ±Ã±Ä• taá¹ƒ vÄ• natthi. imassa pana
appattampi atthi, apariyesitvÄ• appattampi atthi, pariyesitvÄ• pattampi atthi, apariyesitvÄ•
sabbampi tathÄ• gatassa appattaá¹ƒ nÄ• ma natthi Ã±Ä• á¹‡ena asacchikataá¹ƒ. tato eva y

lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• pÄ• thamÄ• gacchan
atthi, taá¹ƒ bhagavÄ• sabbaá¹ƒ sabbÄ• kÄ• rena jÄ• nÄ• ti passati. evaá¹ƒ jÄ• natÄ• pass
iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• napadav
rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ• (Dhs 617) nayena anekehi nÄ• me
dvepaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tatheva hoti, vitathaá¹ƒ natthi. esa nayo sot
Ä• pÄ• thamÄ• gacchantesu saddÄ• dÄ«su.

__tasmÄ• tathÄ• gatoti vuccatÄ«_ti yaá¹ƒ yathÄ• lokena gataá¹ƒ, tassa tatheva gatattÄ• t
pÄ• á¸·iyaá¹ƒ pana ``abhisambuddhaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ tathÄ• gatasaddena samÄ
tathÄ• dassibhÄ• vato tathÄ• gatoti ayamattho dassito hoti. vuttaÃ±hetaá¹ƒ dhammasenÄ•

``na tassa addiá¹-á¹-hamidhatthi kiÃ±ci,

atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ,

tathÄ• gato tena samantacakkhÅ«â€™â€™ ti || (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡ava
I 121).

suttantepi \Be 350/ vuttaá¹ƒ bhagavatÄ• ---

``yaá¹ƒ \Ne 320/, bhikkhave, sadevakassa lokassa ... pe ... sadevamanussÄ• ya pajÄ• ya di
mutaá¹ƒ \Ee II 190/ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamaha
abbhaÃ±Ã±Ä• siá¹ƒ, taá¹ƒ tathÄ• gatassa viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â

__yaÃ±ca, bhikkhave, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjh
visÄ• khapuá¹‡á¹‡amarattiyaá¹ƒ tathÄ• Ä• gatÄ• diatthena tathÄ• gato bhagavÄ• bodhima
nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• uttaritarÄ• bhÄ• vato anuttaraá
Ä• savakkhayaÃ±Ä• á¹‡ena saddhiá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ adhigacchati. __yaÃ
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yatÄ«_ti yassaÃ±ca visÄ• khapuá¹‡á¹‡amarattiyaá¹ƒyeva
mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• namantare anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ
etasmiá¹ƒ antare_ti imÄ• saá¹ƒ dvinnaá¹ƒ saupÄ• disesaanupÄ• disesanibbÄ• nadhÄ• tÅ«n
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡e kÄ• le paá¹-hamabodhiyampi, majjhimabodhiyampi,
suttageyyÄ• dippabhedaá¹ƒ dhammaá¹ƒ __bhÄ• sati_ niddisanavasena, __lapati_ uddhisan
paá¹-iniddisanavasena. __sabbaá¹ƒ taá¹ƒ tatheva hotÄ«_ti taá¹ƒ etthantare desitaá¹ƒ sabba
suttageyyÄ• dinavaá¹…gaá¹ƒ buddhavacanaá¹ƒ atthato byaÃ±janato ca anupavajjaá¹ƒ anÅ

sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ rÄ• gamadanimmadanaá¹ƒ ... pe ... mohamadanimmadana
vÄ• laggamattampi avakkhalitaá¹ƒ, ekamuddikÄ• ya laÃ±chitaá¹ƒ viya ekanÄ• á¸·iyÄ• mitaá
tulitaá¹ƒ viya ca taá¹ƒ tatheva hoti yassatthÄ• ya bhÄ• sitaá¹ƒ, ekanteneva tassa sÄ• dhana
tasmÄ• tathaá¹ƒ, avitathaá¹ƒ, anaÃ±Ã±athaá¹ƒ. etena tathÄ• vÄ• ditÄ• ya tathÄ• gatoti das
gatasaddo dakÄ• rassa takÄ• raá¹ƒ katvÄ• , tasmÄ• tathaá¹ƒ gadatÄ«ti tathÄ• gatoti attho.
Ä• gado, vacananti attho. tatho aviparÄ«to Ä• gado yassÄ• ti dakÄ• rassa takÄ• raá¹ƒ katvÄ
padasiddhi veditabbÄ• .

__yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«_ti ye dhamme bhagavÄ• ``ime dhammÄ• akusalÄ• sÄ•
samÄ• dinnÄ• \Ee II 191/ ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti \Be 351/ paresa
vadati, te dhamme ekanteneva sayaá¹ƒ pahÄ• si. ye pana dhamme bhagavÄ• ``ime dhamm
viÃ±Ã±uppasatthÄ• samattÄ• samÄ• dinnÄ• hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«â€™â€™
sayaá¹ƒ upasampajja vihÄ• si. tasmÄ• yathÄ• vÄ• dÄ« bhagavÄ• , tathÄ• kÄ• rÄ«ti veditab
tathÄ• vÄ• dÄ«_ti sammadeva sÄ«lÄ• diparipÅ«raá¹‡avasena sammÄ• paá¹-ipanno sayaá
tatheva dhammadesanÄ• ya paresaá¹ƒ tattha patiá¹-á¹-hÄ• panavasena \Ne 321/ tathÄ• vÄ
kÄ• yo anulometi, kÄ• yassapi vÄ• cÄ• . tasmÄ• yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ
evaá¹ƒbhÅ«tassa cassa yathÄ• vÄ• cÄ• , kÄ• yopi tathÄ• gato pavatto. yathÄ• ca kÄ• yo,
pavattÄ• ti attho.

__abhibhÅ« anabhibhÅ«to_ti upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«cinirayaá¹ƒ pariyantaá¹ƒ
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su bhagavÄ• sabbasatte abhibhavati sÄ«lenapi samÄ• dh
vimuttiyÄ• pi vimuttiÃ±Ä• á¹‡adassanenapi, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi, a
appaá¹-ibhÄ• go appaá¹-ipuggalo atulo appameyyo anuttaro dhammarÄ• jÄ• devÄ• naá¹ƒ a
brahmÄ• naá¹ƒ atibrahmÄ• . tato eva sayaá¹ƒ na kenaci abhibhÅ«toti anabhibhÅ«to. __aÃ±
nipÄ• to. yaÃ±hi kiÃ±ci neyyaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ hatthatale Ä• malakaá¹ƒ viya pass
aviparÄ«taá¹ƒ Ä• sayÄ• diavabodhena hitÅ«pasaá¹ƒhÄ• rÄ• dinÄ• ca satte, bhÄ• vaÃ±Ã±a
sabbÄ• kÄ• rena suciá¹‡á¹‡avasitÄ• ya samÄ• pattiyo cittaÃ±ca vase vattetÄ«ti __vasavattÄ
abhibhavanaá¹-á¹-hena bhagavÄ• attano tathÄ• gatabhÄ• vaá¹ƒ dasseti.

tatrevaá¹ƒ padasiddhi veditabbÄ• --- agado viya agado. ko panesa? desanÄ• vilÄ• so ceva
hesa mahÄ• nubhÄ• vo bhisakko viya dibbÄ• gadena sappe, sabbe parappavÄ• dino sadev
iti sabbalokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• so ceva puÃ±Ã±ussayo ca agado
takÄ• raá¹ƒ katvÄ• \Be 352/ tathÄ• gatoti veditabbo. tena vuttaá¹ƒ ``sadevake, bhikkhave, l
vasavattÄ«, tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti.

gÄ• thÄ• su \Ee II 192/ __sabbalokaá¹ƒ abhiÃ±Ã±Ä• yÄ• _ti tedhÄ• tukalokasannivÄ• saá¹
yathÄ• tatha_nti tasmiá¹ƒ tedhÄ• tukalokasannivÄ• se yaá¹ƒkiÃ±ci neyyaá¹ƒ, taá¹ƒ sabbaá¹
aviparÄ«taá¹ƒ jÄ• nitvÄ• . __sabbalokavisaá¹ƒyutto_ti catunnaá¹ƒ yogÄ• naá¹ƒ anavasesap

visaá¹ƒyutto vippamutto. __anÅ«payo_ti sabbasmimpi loke taá¹‡hÄ• diá¹-á¹-hiupayehi anÅ«
virahito.

__sabbÄ• bhibhÅ«_ti rÅ«pÄ• dÄ«ni sabbÄ• rammaá¹‡Ä• ni, sabbaá¹ƒ saá¹…khÄ• ragataá
á¹-hito. __dhÄ«ro_ti dhitisampanno. __sabbaganthappamocano_ti sabbe abhijjhÄ• kÄ• yaga
\Ne 322/ veneyyasantÄ• nepi attano desanÄ• vilÄ• sena tesaá¹ƒ pamocanato sabbagantha
__phuá¹-á¹-hÄ• ssÄ• _ti phuá¹-á¹-hÄ• assa. karaá¹‡atthe idaá¹ƒ sÄ• mivacanaá¹ƒ, phuá¹-á
__paramÄ• santÄ«_ti nibbÄ• naá¹ƒ. taÃ±hi tena Ã±Ä• á¹‡aphusanena phuá¹-á¹-haá¹ƒ. tene
akutobhayaâ€™â€™ nti. atha vÄ• __paramÄ• santÄ«_ti uttamÄ• santi. katarÄ• sÄ• ti? ni
nibbÄ• ne kutoci bhayaá¹ƒ natthi, tasmÄ• taá¹ƒ __akutobhaya_nti vuccati.

__anÄ«gho_ti niddukkho. __sabbakammakkhayaá¹ƒ patto_ti sabbesaá¹ƒ kammÄ• naá¹ƒ kl
accantÄ• bhÄ• vaá¹ƒ patto. __vimutto upadhisaá¹…khaye_ti upadhisaá¹…khayasaá¹…khÄ•
phalavimuttiyÄ• vimutto. __esa so_ti eso so. __sÄ«ho anuttaro_ti parissayÄ• naá¹ƒ sahana
kilesÄ• naá¹ƒ hananaá¹-á¹-hena ca, tathÄ• gato anuttaro sÄ«ho nÄ• ma. __brahma_nti seá
dhammacakkaá¹ƒ. __pavattayÄ«_ti tiparivaá¹-á¹-aá¹ƒ dvÄ• dasÄ• kÄ• raá¹ƒ pavattesi.

__itÄ«_ti \Be 353/ evaá¹ƒ tathÄ• gatassa guá¹‡e jÄ• nitvÄ• . __saá¹…gammÄ• _ti \Ee II 19
__namassantÄ«_ti taá¹ƒ tathÄ• gataá¹ƒ te saraá¹‡aá¹ƒ gatÄ• devamanussÄ• namassanti.
samannÄ• gatattÄ• __mahantaá¹ƒ, _ catuvesÄ• rajjayogena __vÄ«tasÄ• radaá¹ƒ_. idÄ• ni
taá¹ƒ dassetuá¹ƒ __danto_tiÄ• di vuttaá¹ƒ. taá¹ƒ uttÄ• natthameva.

iti imasmiá¹ƒ catukkanipÄ• te chaá¹-á¹-he sattame ca sutte vaá¹-á¹-aá¹ƒ kathitaá¹ƒ,
paá¹-hamadutiyatatiyadvÄ• dasamaterasamesu vivaá¹-á¹-aá¹ƒ kathitaá¹ƒ, sesesu vaá¹-á¹-av
veditabbaá¹ƒ.

terasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ•

khuddakanikÄ• ya-aá¹-á¹-hakathÄ• ya

itivuttakassa catukkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 354/ \Ne 323/ ca ---

dhammissarena jagato, dhammÄ• lokavidhÄ• yinÄ• .

dhammÄ• naá¹ƒ bodhaneyyÄ• naá¹ƒ, jÄ• natÄ• desanÄ• vidhiá¹ƒ ||

taá¹ƒ taá¹ƒ nidÄ• namÄ• gamma, sabbalokahitesinÄ• .

ekakÄ• dippabhedena, desitÄ• ni mahesinÄ• ||

dasuttarasataá¹ƒ dve ca, suttÄ• ni __itivuttakaá¹ƒ_.

itivuttappabhedena, saá¹…gÄ• yiá¹ƒsu mahesayo ||

chaá¸·abhiÃ±Ã±Ä• vasippattÄ• , pabhinnapaá¹-isambhidÄ• .

yaá¹ƒ taá¹ƒ sÄ• sanadhorayhÄ• , dhammasaá¹…gÄ• hakÄ• pure ||

tassa atthaá¹ƒ pakÄ• setuá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

nissÄ• ya yÄ• samÄ• raddhÄ• , atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

sÄ• tattha paramatthÄ• naá¹ƒ, suttantesu yathÄ• rahaá¹ƒ.

pakÄ• sanÄ• __paramattha-dÄ«panÄ«_ nÄ• ma nÄ• mato ||

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

aá¹-á¹-hattiá¹ƒsappamÄ• á¹‡Ä• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

ogÄ• hetvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi pÄ• á¹‡ino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ \Be 355/ \Ne 324/ \Ee II 194/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• vassatu kÄ• lena, devopi jagatippati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

iti badaratitthavihÄ• ravÄ• sinÄ• Ä• cariyadhammapÄ• lena katÄ•

itivuttakassa aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

itivuttakapÄ• á¸·i

1. ekakanipÄ• to

1. paá¹-hamavaggo

1. lobhasuttaá¹ƒ

<1> vuttaÃ±hetaá¹ƒ \Be 195/ \Ne 1/ \Ee 1/ \Se 229/ bhagavatÄ• , vuttamarahatÄ• ti me suta

``ekadhammaá¹ƒ, bhikkhave, pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• ya. katam
lobhaá¹ƒ, bhikkhave, ekadhammaá¹ƒ pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• y
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yena \Ne 2/ lobhena luddhÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ lobhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. dosasuttaá¹ƒ

<2> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammaá¹ƒ, bhikkhave, pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo \Se 230/ anÄ• gÄ• mitÄ•
dosaá¹ƒ, bhikkhave, ekadhammaá¹ƒ pajahatha; ahaá¹ƒ vo \Ee 2/ pÄ• á¹-ibhogo anÄ• gÄ• m
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yena \Be 196/ dosena duá¹-á¹-hÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ dosaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. mohasuttaá¹ƒ

<3> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammaá¹ƒ, bhikkhave, pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• ya. katam
bhikkhave, ekadhammaá¹ƒ pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• yÄ• â€™â€
avoca. tatthetaá¹ƒ iti vuccati ---

``yena mohena mÅ«á¸·hÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ mohaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi \Ne 3/ attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. kodhasuttaá¹ƒ

<4> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammaá¹ƒ, bhikkhave, pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• ya. katam
kodhaá¹ƒ, bhikkhave, ekadhammaá¹ƒ pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• y
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yena \Se 231/ kodhena kuddhÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ kodhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. makkhasuttaá¹ƒ

<5> vuttaÃ±hetaá¹ƒ \Be 197/ \Ee 3/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammaá¹ƒ, bhikkhave, pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• ya. katam
makkhaá¹ƒ, bhikkhave, ekadhammaá¹ƒ pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ•
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yena makkhena makkhÄ• se {makkhitÄ• se (Se) }, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ makkhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. mÄ• nasuttaá¹ƒ

<6> vuttaÃ±hetaá¹ƒ \Ne 4/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammaá¹ƒ, bhikkhave, pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• ya. katam
mÄ• naá¹ƒ, bhikkhave, ekadhammaá¹ƒ pajahatha; ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ•
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yena mÄ• nena mattÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ mÄ• naá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi \Se 232/ attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. sabbapariÃ±Ã±Ä• suttaá¹ƒ

<7> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``sabbaá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appaja
dukkhakkhayÄ• ya. sabbaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ \Ee 4/ tattha cit
pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``yo \Be 198/ sabbaá¹ƒ sabbato Ã±atvÄ• , sabbatthesu na rajjati.

sa ve sabbapariÃ±Ã±Ä• {sabbaá¹ƒ pariÃ±Ã±Ä• (Se Ee) } so, sabbadukkhamupaccagÄ• â€
upaccagÄ• ti (Se), sabbadukkhaá¹ƒ upaccagÄ• ti (Ee-a) } ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. mÄ• napariÃ±Ã±Ä• suttaá¹ƒ

<8> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``mÄ• naá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appa
dukkhakkhayÄ• ya \Ne 5/. mÄ• naÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha c
pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``mÄ• nupetÄ• ayaá¹ƒ pajÄ• , mÄ• naganthÄ• bhave ratÄ• .

mÄ• naá¹ƒ aparijÄ• nantÄ• , Ä• gantÄ• ro punabbhavaá¹ƒ ||

``ye \Ee 5/ ca mÄ• naá¹ƒ pahantvÄ• na, vimuttÄ• mÄ• nasaá¹…khaye.

te mÄ• naganthÄ• bhibhuno, sabbadukkhamupaccaguâ€™â€™ nti {sabbadukkhaá¹ƒ upacc
upaccagunti (aá¹-á¹-hakathÄ•) } ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. lobhapariÃ±Ã±Ä• suttaá¹ƒ

<9> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``lobhaá¹ƒ, bhikkhave \Se 233/, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹
abhabbo dukkhakkhayÄ• ya. lobhaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha
pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``yena lobhena luddhÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ lobhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. dosapariÃ±Ã±Ä• suttaá¹ƒ

<10> vuttaÃ±hetaá¹ƒ \Be 199/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dosaá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appajah
dukkhakkhayÄ• ya. dosaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha cittaá¹ƒ vi
bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``yena \Ne 6/ \Ee 6/ dosena duá¹-á¹-hÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ dosaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

paá¹-hamo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

rÄ• gadosÄ• atha moho, kodhamakkhÄ• \Se 234/ mÄ• naá¹ƒ sabbaá¹ƒ.

mÄ• nato rÄ• gadosÄ• puna dve, pakÄ• sitÄ• vaggamÄ• hu paá¹-hamanti ||

2. dutiyavaggo

1. mohapariÃ±Ã±Ä• suttaá¹ƒ

<11> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``mohaá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appaja
dukkhakkhayÄ• ya. mohaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha cittaá¹ƒ v
bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``yena mohena mÅ«á¸·hÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ mohaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya \Ee 7/ na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. kodhapariÃ±Ã±Ä• suttaá¹ƒ

<12> vuttaÃ±hetaá¹ƒ \Be 200/ \Ne 7/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``kodhaá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appaja
dukkhakkhayÄ• ya. kodhaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha cittaá¹ƒ v
bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``yena \Se 235/ kodhena kuddhÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ kodhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

III makkhapariÃ±Ã±Ä• suttaá¹ƒ

<13> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``makkhaá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appa
dukkhakkhayÄ• ya. makkhaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha cittaá¹ƒ
bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``yena makkhena makkhÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ makkhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino.

pahÄ• ya na punÄ• yanti, imaá¹ƒ lokaá¹ƒ kudÄ• canaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. avijjÄ• nÄ«varaá¹‡asuttaá¹ƒ

<14> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti \Ee 8/ me sutaá¹ƒ ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekanÄ«varaá¹‡ampi samanupassÄ• mi yena {yenevaá
nivutÄ• pajÄ• dÄ«gharattaá¹ƒ \Ne 8/ sandhÄ• vanti saá¹ƒsaranti yathayidaá¹ƒ, bhikkhave,
{avijjÄ• nÄ«varaá¹‡ena (?) }. avijjÄ• nÄ«varaá¹‡ena hi, bhikkhave, nivutÄ• pajÄ• dÄ«ghar
saá¹ƒsarantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``natthaÃ±Ã±o \Be 201/ ekadhammopi, yenevaá¹ƒ {yeneva (Ce Ee Katthaci) } nivutÄ• pajÄ•

saá¹ƒsaranti \Se 236/ ahorattaá¹ƒ, yathÄ• mohena Ä• vutÄ• ||

``ye ca mohaá¹ƒ pahantvÄ• na, tamokhandhaá¹ƒ {tamokkhandhaá¹ƒ (Ce Se Ee) } padÄ• lay

na te puna saá¹ƒsaranti, hetu tesaá¹ƒ na vijjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. taá¹‡hÄ• saá¹ƒyojanasuttaá¹ƒ

<15> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekasaá¹ƒyojanampi samanupassÄ• mi yena {yenevaá¹
saá¹ƒyuttÄ• sattÄ• dÄ«gharattaá¹ƒ sandhÄ• vanti saá¹ƒsaranti yathayidaá¹ƒ, bhikkhave, ta
{taá¹‡hÄ• saá¹ƒyojanena (?) }. taá¹‡hÄ• saá¹ƒyojanena hi, bhikkhave, saá¹ƒyuttÄ• sattÄ•
sandhÄ• vanti saá¹ƒsarantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``taá¹‡hÄ• dutiyo \Ee 9/ puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ {itthambhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ (Se) }, saá¹ƒsÄ•

``etamÄ• dÄ«navaá¹ƒ {evamÄ• dÄ«navaá¹ƒ (Ce Ee Katthaci) } Ã±atvÄ• , taá¹‡haá¹ƒ {taá¹‡h
dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. paá¹-hamasekhasuttaá¹ƒ

<16> vuttaÃ±hetaá¹ƒ \Ne 9/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``sekhassa, bhikkhave, bhikkhuno appattamÄ• nasassa anuttaraá¹ƒ yogakkhemaá¹ƒ pattha
ajjhattikaá¹ƒ aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanupassÄ• mi yaá¹ƒ eva
yathayidaá¹ƒ, bhikkhave, yoniso manasikÄ• ro. yoniso, bhikkhave, bhikkhu manasi karonto
202/, kusalaá¹ƒ bhÄ• vetÄ«â€™â€™ ti \Se 237/. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹

``yoniso \Ee 10/ manasikÄ• ro, dhammo sekhassa bhikkhuno.

natthaÃ±Ã±o evaá¹ƒ bahukÄ• ro, uttamatthassa pattiyÄ• .

yoniso padahaá¹ƒ bhikkhu, khayaá¹ƒ dukkhassa pÄ• puá¹‡eâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. dutiyasekhasuttaá¹ƒ

<17> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``sekhassa, bhikkhave, bhikkhuno appattamÄ• nasassa anuttaraá¹ƒ yogakkhemaá¹ƒ pattha
bÄ• hiraá¹ƒ aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanupassÄ• mi yaá¹ƒ evaá
yathayidaá¹ƒ, bhikkhave, kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amitto, bhikkhave, bhikkhu akusal
kusalaá¹ƒ bhÄ• vetÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``kalyÄ• á¹‡amitto yo bhikkhu, sappatisso sagÄ• ravo.

karaá¹ƒ mittÄ• naá¹ƒ vacanaá¹ƒ, sampajÄ• no patissato.

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. saá¹…ghabhedasuttaá¹ƒ

<18> vuttaÃ±hetaá¹ƒ \Ne 10/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammo, bhikkhave, loke uppajjamÄ• no \Ee 11/ uppajjati bahujanÄ• hitÄ• ya bahujan
anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. katamo ekadhammo? saá¹…ghab
bhikkhave, bhinne aÃ±Ã±amaÃ±Ã±aá¹ƒ bhaá¹‡á¸• anÄ• ni ceva honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ
aÃ±Ã±amaÃ±Ã±aá¹ƒ parikkhepÄ• ca honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ pariccajanÄ• ca honti. ta
nappasÄ«danti, pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ hotÄ«â€™â€™ ti. etam
tatthetaá¹ƒ iti vuccati ---

``Ä• pÄ• yiko \Be 203/ nerayiko, kappaá¹-á¹-ho saá¹…ghabhedako.

vaggÄ• rÄ• mo adhammaá¹-á¹-ho, yogakkhemÄ• padhaá¹ƒsati {yogakkhemato dhaá¹ƒsati
vimaá¹ƒsati (Ce Katthaci) }.

saá¹…ghaá¹ƒ samaggaá¹ƒ bhetvÄ• na {bhitvÄ• na (Ce Katthaci), bhinditvÄ• (Vin II 354; AN
nirayamhi paccatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. saá¹…ghasÄ• maggÄ«suttaá¹ƒ

<19> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammo, bhikkhave, loke uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasukhÄ•
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katamo ekadhammo \Ee 12/? saá¹…ghasÄ• mag
samagge na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ bhaá¹‡á¸• anÄ• ni honti, na ca aÃ±Ã±amaÃ±Ã±aá¹
aÃ±Ã±amaÃ±Ã±aá¹ƒ parikkhepÄ• honti, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ pariccajanÄ• honti. ta
pasÄ«danti, pasannÄ• naÃ±ca bhiyyobhÄ• vo hotÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• a
---

``sukhÄ• saá¹…ghassa sÄ• maggÄ«, samaggÄ• naÃ±canuggaho.

samaggarato dhammaá¹-á¹-ho, yogakkhemÄ• na dhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• na, kappaá¹ƒ saggamhi modatÄ«â€™â€™ ti ||

ayampi \Ne 11/ attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. paduá¹-á¹-hacittasuttaá¹ƒ

<20> vuttaÃ±hetaá¹ƒ \Se 239/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ paduá¹-á¹-hacittaá¹ƒ evaá¹ƒ cetasÄ• ceto
`imamhi cÄ• yaá¹ƒ samaye puggalo kÄ• laá¹…kareyya yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nir
cittaá¹ƒ hissa, bhikkhave, paduá¹-á¹-haá¹ƒ. cetopadosahetu kho pana, bhikkhave, evamidhe
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantÄ«â€
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``paduá¹-á¹-hacittaá¹ƒ \Be 204/ \Ee 13/ Ã±atvÄ• na, ekaccaá¹ƒ idha puggalaá¹ƒ.

etamatthaÃ±ca byÄ• kÄ• si, buddho bhikkhÅ«na santike ||

``imamhi cÄ• yaá¹ƒ samaye, kÄ• laá¹ƒ kayirÄ• tha puggalo.

nirayaá¹ƒ upapajjeyya, cittaá¹ƒ hissa padÅ«sitaá¹ƒ ||

``yathÄ• haritvÄ• nikkhipeyya, evameva tathÄ• vidho.

cetopadosahetu hi, sattÄ• gacchanti duggatiâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

dutiyo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

moho kodho atha makkho, vijjÄ• taá¹‡hÄ• sekhaduve ca.

bhedo sÄ• maggipuggalo {mohakodha atha makkhÄ• gato, mÅ«hÄ• kÄ• masekkhaduve. b
Katthaci) mohakodhÄ• atha makkho mohakÄ• mÄ• sekkhÄ• duve. bhedamodÄ• puggalo
dutiyanti vuccatÄ«ti ||

3. tatiyavaggo

1. pasannacittasuttaá¹ƒ

<21> vuttaÃ±hetaá¹ƒ \Ne 12/ \Se 240/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ pasannacittaá¹ƒ evaá¹ƒ cetasÄ• ceto par
--- `imamhi cÄ• yaá¹ƒ samaye puggalo kÄ• laá¹ƒ kareyya yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
hetu? cittaá¹ƒ hissa, bhikkhave, pasannaá¹ƒ. cetopasÄ• dahetu kho pana, bhikkhave, evam
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™
avoca. tatthetaá¹ƒ iti vuccati ---

``pasannacittaá¹ƒ Ã±atvÄ• na, ekaccaá¹ƒ idha puggalaá¹ƒ.

etamatthaÃ±ca byÄ• kÄ• si, buddho bhikkhÅ«na santike ||

``imamhi \Be 205/ cÄ• yaá¹ƒ samaye, kÄ• laá¹ƒ kayirÄ• tha puggalo.

sugatiá¹ƒ upapajjeyya, cittaá¹ƒ hissa pasÄ• ditaá¹ƒ ||

``yathÄ• haritvÄ• nikkhipeyya, evameva tathÄ• vidho.

cetopasÄ• dahetu hi, sattÄ• gacchanti suggatiâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. mettasuttaá¹ƒ

<22> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``mÄ• , bhikkhave, puÃ±Ã±Ä• naá¹ƒ bhÄ• yittha \Ee 15/. sukhassetaá¹ƒ, bhikkhave, adhiva
kantassa piyassa manÄ• passa yadidaá¹ƒ puÃ±Ã±Ä• ni {puÃ±Ã±Ä• nanti, (AN b 7.62) }. abl
bhikkhave, dÄ«gharattaá¹ƒ katÄ• naá¹ƒ puÃ±Ã±Ä• naá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ piyaá¹ƒ mar
paccanubhÅ«taá¹ƒ. satta vassÄ• ni mettacittaá¹ƒ bhÄ• vetvÄ• satta \Se 241/ saá¹ƒvaá¹-á¹-
13/ nayimaá¹ƒ lokaá¹ƒ punarÄ• gamÄ• siá¹ƒ. saá¹ƒvaá¹-á¹-amÄ• ne sudaá¹ƒ, bhikkhave, ka
vivaá¹-á¹-amÄ• ne kappe suÃ±Ã±aá¹ƒ brahmavimÄ• naá¹ƒ upapajjÄ• mi.

``tatra sudaá¹ƒ, bhikkhave, brahmÄ• homi mahÄ• brahmÄ• abhibhÅ« anabhibhÅ«to aÃ±Ã
chattiá¹ƒsakkhattuá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, sakko ahosiá¹ƒ devÄ• namindo; anekas
ahosiá¹ƒ cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ• var
sattaratanasamannÄ• gato. ko pana vÄ• do padesarajjassa!

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kissa nu kho me idaá¹ƒ kammassa phalaá¹ƒ, k
yenÄ• haá¹ƒ etarahi evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voâ€™ ti? tassa mayhaá¹ƒ, b
`tiá¹‡á¹‡aá¹ƒ kho me idaá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ, tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ vipÄ• ko
evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voti, seyyathidaá¹ƒ {seyyathÄ«daá¹ƒ (Ce Se Ke E
saÃ±Ã±amassÄ• â€™â€™ â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``puÃ±Ã±ameva so sikkheyya, Ä• yataggaá¹ƒ sukhudrayaá¹ƒ.

dÄ• naÃ±ca \Ee 16/ samacariyaÃ±ca, mettacittaÃ±ca bhÄ• vaye ||

``ete \Be 206/ dhamme bhÄ• vayitvÄ• , tayo sukhasamuddaye {sukhasamudraye (Ce-a) }.

abyÄ• pajjhaá¹ƒ {abyÄ• pajjaá¹ƒ (Se Katthaci), abyÄ• bajjhaá¹ƒ (?) } sukhaá¹ƒ lokaá¹ƒ, paá
upapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. ubhayatthasuttaá¹ƒ

<23> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammo \Se 242/, bhikkhave, bhÄ• vito bahulÄ«kato ubho atthe samadhigayha tiá¹-á¹
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ samparÄ• yikaÃ±ca. katamo ekadhammo? appamÄ• c
bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato ubho atthe samadhigayha tiá¹-á¹-hati --- diá¹
atthaá¹ƒ samparÄ• yikaÃ±cÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vu

``appamÄ• daá¹ƒ \Ne 14/ pasaá¹ƒsanti, puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ• .

appamatto ubho atthe, adhigaá¹‡hÄ• ti paá¹‡á¸• ito ||

``diá¹-á¹-he \Ee 17/ dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. aá¹-á¹-hipuÃ±jasuttaá¹ƒ

<24> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekapuggalassa, bhikkhave, kappaá¹ƒ sandhÄ• vato saá¹ƒsarato siyÄ• evaá¹ƒ mahÄ• aá
aá¹-á¹-hipuÃ±jo aá¹-á¹-hirÄ• si yathÄ• yaá¹ƒ vepullo pabbato: sace saá¹ƒhÄ• rako assa, sar
vinasseyyÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``ekassekena kappena, puggalassaá¹-á¹-hisaÃ±cayo.

siyÄ• pabbatasamo rÄ• si, iti vuttaá¹ƒ mahesinÄ• ||

``so kho panÄ• yaá¹ƒ akkhÄ• to, vepullo pabbato mahÄ• .

uttaro gijjhakÅ«á¹-assa, magadhÄ• naá¹ƒ giribbaje ||

``yato \Be 207/ ca ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati.

dukkhaá¹ƒ \Se 243/ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ \Ee 18/ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``sa sattakkhattuá¹ƒ paramaá¹ƒ, sandhÄ• vitvÄ• na puggalo.

dukkhassantakaro hoti, sabbasaá¹ƒyojanakkhayÄ• â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. musÄ• vÄ• dasuttaá¹ƒ

<25> vuttaÃ±hetaá¹ƒ \Ne 15/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ekadhammaá¹ƒ atÄ«tassa, bhikkhave, purisapuggalassa nÄ• haá¹ƒ tassa kiÃ±ci pÄ• paka
vadÄ• mi. katamaá¹ƒ ekadhammaá¹ƒ? yadidaá¹ƒ {yathayidaá¹ƒ (Ce Se Katthaci), yathÄ• yi
sampajÄ• namusÄ• vÄ• doâ€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vucca

``ekadhammaá¹ƒ atÄ«tassa, musÄ• vÄ• dissa jantuno.

vitiá¹‡á¹‡aparalokassa, natthi pÄ• paá¹ƒ akÄ• riyaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. dÄ• nasuttaá¹ƒ

<26> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``evaÃ±ce, bhikkhave, sattÄ• jÄ• neyyuá¹ƒ dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaá¹ƒ yathÄ• l
bhuÃ±jeyyuá¹ƒ, na ca nesaá¹ƒ maccheramalaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-heyya. yopi
Ä• lopo carimaá¹ƒ kabaá¸·aá¹ƒ, tatopi na asaá¹ƒvibhajitvÄ• bhuÃ±jeyyuá¹ƒ, sace nesaá¹ƒ p
yasmÄ• ca kho, bhikkhave, sattÄ• \Ee 19/ na evaá¹ƒ jÄ• nanti dÄ• nasaá¹ƒvibhÄ• gassa v
jÄ• nÄ• mi, tasmÄ• adatvÄ• bhuÃ±janti, maccheramalaÃ±ca nesaá¹ƒ cittaá¹ƒ \Se 244/ par
tiá¹-á¹-hatÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``evaá¹ƒ ce sattÄ• jÄ• neyyuá¹ƒ, yathÄ• vuttaá¹ƒ mahesinÄ• .

vipÄ• kaá¹ƒ saá¹ƒvibhÄ• gassa, yathÄ• hoti mahapphalaá¹ƒ ||

``vineyya \Be 208/ maccheramalaá¹ƒ, vippasannena cetasÄ• .

dajjuá¹ƒ kÄ• lena ariyesu, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

``annaÃ±ca datvÄ• {datvÄ• na (Se) } bahuno, dakkhiá¹‡eyyesu dakkhiá¹‡aá¹ƒ.

ito cutÄ• manussattÄ• , saggaá¹ƒ gacchanti dÄ• yakÄ• ||

``te \Ne 16/ ca saggagatÄ• {saggaá¹ƒ gatÄ• (Ce Ee Katthaci) } tattha, modanti kÄ• makÄ•

vipÄ• kaá¹ƒ saá¹ƒvibhÄ• gassa, anubhonti amaccharÄ• â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. mettÄ• bhÄ• vanÄ• suttaá¹ƒ

<27> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``yÄ• ni kÄ• nici, bhikkhave, opadhikÄ• ni puÃ±Ã±akiriyavatthÅ«ni sabbÄ• ni tÄ• ni mettÄ•
nÄ• gghanti soá¸·asiá¹ƒ. mettÄ• yeva tÄ• ni cetovimutti adhiggahetvÄ• bhÄ• sate ca tapate

``seyyathÄ• pi, bhikkhave, yÄ• kÄ• ci tÄ• rakarÅ«pÄ• naá¹ƒ pabhÄ• sabbÄ• tÄ• \Ee 20/
nÄ• gghanti soá¸·asiá¹ƒ, candapabhÄ• yeva tÄ• adhiggahetvÄ• bhÄ• sate ca tapate ca vir
bhikkhave, yÄ• ni kÄ• nici opadhikÄ• ni puÃ±Ã±akiriyavatthÅ«ni sabbÄ• ni tÄ• ni mettÄ• ya
nÄ• gghanti soá¸·asiá¹ƒ, mettÄ• yeva tÄ• ni cetovimutti \Se 245/ adhiggahetvÄ• bhÄ• sate

``seyyathÄ• pi, bhikkhave, vassÄ• naá¹ƒ pacchime mÄ• se saradasamaye viddhe vigataval
Ä• dicco nabhaá¹ƒ abbhussakkamÄ• no {abbhuggamamÄ• no (Katthaci-a) } sabbaá¹ƒ Ä• k
tamagataá¹ƒ abhivihacca {abhihacca (Se) } bhÄ• sate ca tapate ca virocati ca; evameva kho
kÄ• nici opadhikÄ• ni puÃ±Ã±akiriyavatthÅ«ni sabbÄ• ni tÄ• ni mettÄ• ya cetovimuttiyÄ• ka
soá¸·asiá¹ƒ, mettÄ• yeva tÄ• ni cetovimutti adhiggahetvÄ• bhÄ• sate ca tapate ca virocati c

``seyyathÄ• pi \Be 209/, bhikkhave, rattiyÄ• paccÅ«sasamayaá¹ƒ osadhitÄ• rakÄ• bhÄ• sa
ca; evameva kho, bhikkhave, yÄ• ni kÄ• nici opadhikÄ• ni puÃ±Ã±akiriyavatthÅ«ni sabbÄ• n
cetovimuttiyÄ• kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ \Ee 21/, mettÄ• yeva tÄ• ni cetovimutti adhi
tapate ca virocati cÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yo \Ne 17/ ca mettaá¹ƒ bhÄ• vayati, appamÄ• á¹‡aá¹ƒ paá¹-issato.

tanÅ« {tanu (Ce) } saá¹ƒyojanÄ• honti, passato upadhikkhayaá¹ƒ ||

``ekampi ce pÄ• á¹‡amaduá¹-á¹-hacitto, mettÄ• yati kusalo tena hoti.

sabbe ca pÄ• á¹‡e manasÄ• nukampaá¹ƒ, pahÅ«tamariyo pakaroti puÃ±Ã±aá¹ƒ ||

``ye {yo (Ce) } sattasaá¹‡á¸• aá¹ƒ pathaviá¹ƒ vijitvÄ• , rÄ• jisayo \Se 246/ {rÄ• jÄ«sayo (Ce)
yajamÄ• nÄ• nupariyagÄ• .

assamedhaá¹ƒ purisamedhaá¹ƒ, sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·aá¹ƒ ||

``mettassa cittassa subhÄ• vitassa, kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

candappabhÄ• \Ee 22/ tÄ• ragaá¹‡Ä• va sabbe ||

``yo na hanti na ghÄ• teti, na jinÄ• ti na jÄ• paye.

mettaá¹ƒso sabbabhÅ«tesu, veraá¹ƒ tassa na kenacÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

tatiyo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

cittaá¹ƒ \Be 210/ mettaá¹ƒ {jhÄ• yÄ« (Ce Se), jhÄ• yi (Ee Katthaci) } ubho atthe, puÃ±jaá¹ƒ v

sampajÄ• namusÄ• vÄ• do, dÄ• naÃ±ca mettabhÄ• vanÄ• {mettabhÄ• vaÃ±ca (Ce Se Ee)

sattimÄ• ni ca {sattimÄ• nidha (Ce Katthaci) } suttÄ• ni, purimÄ• ni ca vÄ«sati.

ekadhammesu suttantÄ• , sattavÄ«satisaá¹…gahÄ• ti ||

ekakanipÄ• to niá¹-á¹-hito.

2. dukanipÄ• to

1. paá¹-hamavaggo

1. dukkhavihÄ• rasuttaá¹ƒ

<28> (dve \Be 211/ \Ne 18/ dhamme anukkaá¹-i) { ( ) syÄ• mapotthake natthi} vuttaÃ±hetaá
bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme dukkhaá¹ƒ v
saupÄ• yÄ• saá¹ƒ \Ee 23/ sapariá¸·Ä• haá¹ƒ; kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• dugga
dvÄ«hi? indriyesu aguttadvÄ• ratÄ• ya {aguttadvÄ• ro (-a) } ca, bhojane amattaÃ±Ã±utÄ• y
ca. imehi kho, bhikkhave, dvÄ«hi dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme
savidhÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ; kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``cakkhu sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yo tathÄ• mano.

etÄ• ni yassa dvÄ• rÄ• ni, aguttÄ• nidha {aguttÄ• ni ca (Se) } bhikkhuno ||

``bhojanamhi amattaÃ±Ã±Å«, indriyesu asaá¹ƒvuto.

kÄ• yadukkhaá¹ƒ cetodukkhaá¹ƒ, dukkhaá¹ƒ so adhigacchati ||

``á¸• ayhamÄ• nena kÄ• yena, á¸• ayhamÄ• nena cetasÄ• .

divÄ• vÄ• yadi vÄ• rattiá¹ƒ, dukkhaá¹ƒ viharati tÄ• disoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. sukhavihÄ• rasuttaá¹ƒ

<29> vuttaÃ±hetaá¹ƒ \Ne 19/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme sukhaá¹ƒ vi
anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ; kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati \Ee 24/
248/. katamehi dvÄ«hi? indriyesu guttadvÄ• ratÄ• ya ca, bhojane mattaÃ±Ã±utÄ• ya ca. ime
dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme sukhaá¹ƒ viharati avighÄ• taá¹ƒ a
apariá¸·Ä• haá¹ƒ; kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati pÄ• á¹-ikaá¹…khÄ• â€™â€
avoca. tatthetaá¹ƒ iti vuccati ---

``cakkhu sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yo tathÄ• {atho (Ce Se Katthaci) } mano.

etÄ• ni yassa dvÄ• rÄ• ni, suguttÄ• nidha bhikkhuno ||

``bhojanamhi ca mattaÃ±Ã±Å«, indriyesu ca saá¹ƒvuto.

kÄ• yasukhaá¹ƒ cetosukhaá¹ƒ, sukhaá¹ƒ so adhigacchati ||

``aá¸• ayhamÄ• nena kÄ• yena, aá¸• ayhamÄ• nena cetasÄ• .

divÄ• vÄ• yadi vÄ• rattiá¹ƒ, sukhaá¹ƒ viharati tÄ• disoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. tapanÄ«yasuttaá¹ƒ

<30> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dveme, bhikkhave, dhammÄ• tapanÄ«yÄ• . katame \Ee 25/ dve? idha, bhikkhave, ekacc
akatakusalo, akatabhÄ«ruttÄ• á¹‡o, katapÄ• po, kataluddo, katakibbiso. so `akataá¹ƒ me ka
tappati, `kataá¹ƒ me pÄ• paâ€™ ntipi tappati. ime kho, bhikkhave, dve dhammÄ• tapanÄ«y
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``kÄ• yaduccaritaá¹ƒ katvÄ• , vacÄ«duccaritÄ• ni ca.

manoduccaritaá¹ƒ \Se 249/ katvÄ• , yaÃ±caÃ±Ã±aá¹ƒ dosasaÃ±hitaá¹ƒ ||

``akatvÄ• \Ne 20/ kusalaá¹ƒ kammaá¹ƒ, katvÄ• nÄ• kusalaá¹ƒ bahuá¹ƒ.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti {nirayaá¹ƒ so upapajja

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. atapanÄ«yasuttaá¹ƒ

<31> vuttaÃ±hetaá¹ƒ \Be 213/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dveme, bhikkhave, dhammÄ• atapanÄ«yÄ• . katame dve? idha, bhikkhave, ekacco katak
katabhÄ«ruttÄ• á¹‡o, akatapÄ• po, akataluddo, akatakibbiso. so `kataá¹ƒ me kalyÄ• á¹‡aâ€
`akataá¹ƒ me pÄ• paâ€™ ntipi na tappati. ime kho, bhikkhave, dve \Ee 26/ dhammÄ• atapa
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``kÄ• yaduccaritaá¹ƒ hitvÄ• , vacÄ«duccaritÄ• ni ca.

manoduccaritaá¹ƒ hitvÄ• , yaÃ±caÃ±Ã±aá¹ƒ dosasaÃ±hitaá¹ƒ ||

``akatvÄ• kusalaá¹ƒ kammaá¹ƒ, katvÄ• na kusalaá¹ƒ bahuá¹ƒ.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. paá¹-hamasÄ«lasuttaá¹ƒ

<32> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato puggalo yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
pÄ• pakena ca sÄ«lena, pÄ• pikÄ• ya ca diá¹-á¹-hiyÄ• . imehi kho, bhikkhave, dvÄ«hi dham
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta
---

``pÄ• pakena \Ne 21/ ca sÄ«lena, pÄ• pikÄ• ya ca diá¹-á¹-hiyÄ• .

etehi dvÄ«hi dhammehi, yo samannÄ• gato naro.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. dutiyasÄ«lasuttaá¹ƒ

<33> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato puggalo yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ
27/? bhaddakena ca sÄ«lena, bhaddikÄ• ya ca diá¹-á¹-hiyÄ• . imehi \Be 214/ kho, bhikkhave
samannÄ• gato puggalo yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti. etamatthaá¹ƒ b
iti vuccati ---

``bhaddakena ca sÄ«lena, bhaddikÄ• ya ca diá¹-á¹-hiyÄ• .

etehi dvÄ«hi dhammehi, yo samannÄ• gato naro.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. Ä• tÄ• pÄ«suttaá¹ƒ

<34> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``anÄ• tÄ• pÄ«, bhikkhave, bhikkhu anottÄ• pÄ« {anottappÄ« (bahÅ«su) aá¹-á¹-hakathÄ• p
sambodhÄ• ya, abhabbo nibbÄ• nÄ• ya, abhabbo anuttarassa yogakkhemassa adhigamÄ•
bhikkhu ottÄ• pÄ« {ottappÄ« (bahÅ«su) } bhabbo sambodhÄ• ya, bhabbo nibbÄ• nÄ• ya, bh
yogakkhemassa adhigamÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca \Se 251/. tatth

``anÄ• tÄ• pÄ« \Ne 22/ anottÄ• pÄ«, kusÄ«to hÄ«navÄ«riyo.

yo thÄ«namiddhabahulo, ahirÄ«ko anÄ• daro.

abhabbo tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaá¹ƒ ||

``yo \Ee 28/ ca satimÄ• nipako jhÄ• yÄ«, Ä• tÄ• pÄ« ottÄ• pÄ« ca appamatto.

saá¹ƒyojanaá¹ƒ jÄ• tijarÄ• ya chetvÄ• , idheva sambodhimanuttaraá¹ƒ phuseâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. paá¹-hamanakuhanasuttaá¹ƒ

<35> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``nayidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati janakuhanatthaá¹ƒ, na janalapanatthaá¹ƒ, lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsatthaá¹ƒ, na `iti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti. atha kho id 215/, brahmacariyaá¹ƒ vussati saá¹ƒvaratthaÃ±ceva pahÄ• natthaÃ±cÄ• â€™â€™ ti. etama tatthetaá¹ƒ iti vuccati ---

``saá¹ƒvaratthaá¹ƒ pahÄ• natthaá¹ƒ, brahmacariyaá¹ƒ anÄ«tihaá¹ƒ.

adesayi so bhagavÄ• , nibbÄ• nogadhagÄ• minaá¹ƒ ||

``esa maggo mahattehi {mahantehi (Ce Katthaci), mahatthehi (Se) }, anuyÄ• to \Ee 29/ mah Katthaci) }.

ye ye taá¹ƒ paá¹-ipajjanti, yathÄ• buddhena desitaá¹ƒ.

dukkhassantaá¹ƒ karissanti, satthusÄ• sanakÄ• rinoâ€™â€™ ti ||

ayampi \Se 252/ attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. dutiyanakuhanasuttaá¹ƒ

<36> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``nayidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati janakuhanatthaá¹ƒ, na janalapanatthaá¹ƒ,
lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsatthaá¹ƒ, na `iti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti. atha kho id
brahmacariyaá¹ƒ \Ne 23/ vussati abhiÃ±Ã±atthaÃ±ceva pariÃ±Ã±atthaÃ±cÄ• â€™â€™ ti. et
tatthetaá¹ƒ iti vuccati ---

``abhiÃ±Ã±atthaá¹ƒ pariÃ±Ã±atthaá¹ƒ, brahmacariyaá¹ƒ anÄ«tihaá¹ƒ.

adesayi so bhagavÄ• , nibbÄ• nogadhagÄ• minaá¹ƒ ||

``esa maggo mahattehi, anuyÄ• to mahesibhi.

ye ye taá¹ƒ paá¹-ipajjanti, yathÄ• buddhena desitaá¹ƒ.

dukkhassantaá¹ƒ karissanti, satthusÄ• sanakÄ• rinoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. somanassasuttaá¹ƒ

<37> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu \Ee 30/ diá¹-á¹-heva dhamme sukh
yoni cassa {yoniso (Ce Se Ee), yonissa (Katthaci) } Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ
dvÄ«hi? saá¹ƒvejanÄ«yesu á¹-hÄ• nesu saá¹ƒvejanena, saá¹ƒviggassa ca yoniso padhÄ• n
dvÄ«hi dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme sukhasomanassabahulo v
hoti Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti

``saá¹ƒvejanÄ«yaá¹-á¹-hÄ• nesu {saá¹ƒvejanÄ«yesu á¹-hÄ• nesu (Se Ee) }, saá¹ƒvijjetheva

Ä• tÄ• pÄ« \Se 253/ nipako bhikkhu, paÃ±Ã±Ä• ya samavekkhiya ||

``evaá¹ƒ vihÄ• rÄ« Ä• tÄ• pÄ«, santavutti anuddhato.

cetosamathamanuyutto, khayaá¹ƒ dukkhassa pÄ• puá¹‡eâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

paá¹-hamo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 24/ \Ee 31/ ---

dve ca bhikkhÅ« tapanÄ«yÄ• , tapanÄ«yÄ• paratthehi.

Ä• tÄ• pÄ« {dve pÄ• dÄ• (Katthaci), dve Ä• tÄ• pÄ« (Ce) } nakuhanÄ• dve {na kuhanÄ• ca
te dasÄ• ti ||

2. dutiyavaggo

1. vitakkasuttaá¹ƒ

<38> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tathÄ• gataá¹ƒ, bhikkhave, arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dve vitakkÄ• bahulaá¹ƒ
vitakko, paviveko ca {viveko ca (Se) }. abyÄ• pajjhÄ• rÄ• mo {abyÄ• pajjÄ• rÄ• mo (Katthac
}, bhikkhave, tathÄ• gato abyÄ• pajjharato. tamenaá¹ƒ, bhikkhave, tathÄ• gataá¹ƒ abyÄ• pa
abyÄ• pajjharataá¹ƒ eseva vitakko bahulaá¹ƒ samudÄ• carati --- `imÄ• yÄ• haá¹ƒ iriyÄ• ya n
tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• â€™ ti.

``pavivekÄ• rÄ• mo \Be 217/, bhikkhave, tathÄ• gato pavivekarato. tamenaá¹ƒ, bhikkhave,
pavivekÄ• rÄ• maá¹ƒ pavivekarataá¹ƒ eseva vitakko bahulaá¹ƒ samudÄ• carati --- `yaá¹ƒ ak
nti.

``tasmÄ• tiha, bhikkhave, tumhepi abyÄ• pajjhÄ• rÄ• mÄ• \Se 254/ viharatha \Ee 32/ abyÄ
bhikkhave, tumhÄ• kaá¹ƒ abyÄ• pajjhÄ• rÄ• mÄ• naá¹ƒ viharataá¹ƒ abyÄ• pajjharatÄ• naá¹
samudÄ• carissati --- `imÄ• ya mayaá¹ƒ iriyÄ• ya na kiÃ±ci byÄ• bÄ• dhema tasaá¹ƒ vÄ• th

``pavivekÄ• rÄ• mÄ• , bhikkhave, viharatha pavivekaratÄ• . tesaá¹ƒ vo, bhikkhave, tumhÄ•
viharataá¹ƒ pavivekaratÄ• naá¹ƒ eseva vitakko bahulaá¹ƒ samudÄ• carissati --- `kiá¹ƒ akusa
appahÄ«naá¹ƒ, kiá¹ƒ pajahÄ• mÄ• â€™â€™ â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthe

``tathÄ• gataá¹ƒ buddhamasayhasÄ• hinaá¹ƒ, duve vitakkÄ• samudÄ• caranti naá¹ƒ.

khemo vitakko paá¹-hamo udÄ«rito, tato viveko dutiyo pakÄ• sito ||

``tamonudaá¹ƒ \Ne 25/ pÄ• ragataá¹ƒ mahesiá¹ƒ, taá¹ƒ pattipattaá¹ƒ vasimaá¹ƒ anÄ• savaá

visantaraá¹ƒ {vesantaraá¹ƒ (Ce Katthaci), vissantaraá¹ƒ (Ee) } taá¹‡hakkhaye vimuttaá¹ƒ, ta
antimadehadhÄ• riá¹ƒ.

mÄ• raÃ±jahaá¹ƒ \Ee 33/ {mÄ• rajahaá¹ƒ (Se), mÄ• najahaá¹ƒ (Ce Katthaci), mÄ• naá¹ƒ jah
pÄ• raguá¹ƒ ||

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito, yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedho, pÄ• sÄ• damÄ• ruyha \Se 255/ samantacakkhu

sokÄ• vatiá¹‡á¹‡aá¹ƒ janatamapetasoko, avekkhati jÄ• tijarÄ• bhibhÅ«taâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. desanÄ• suttaá¹ƒ

<39> vuttaÃ±hetaá¹ƒ \Be 218/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa dve dhammadesanÄ• pariy
`pÄ• paá¹ƒ pÄ• pakato passathÄ• â€™ ti --- ayaá¹ƒ paá¹-hamÄ• dhammadesanÄ• ; `pÄ• p
nibbindatha virajjatha vimuccathÄ• â€™ ti --- ayaá¹ƒ dutiyÄ• dhammadesanÄ• . tathÄ• gata
sammÄ• sambuddhassa imÄ• dve dhammadesanÄ• pariyÄ• yena bhavantÄ«â€™â€™ ti.
tatthetaá¹ƒ iti vuccati ---

``tathÄ• gatassa buddhassa, sabbabhÅ«tÄ• nukampino.

pariyÄ• yavacanaá¹ƒ passa, dve ca dhammÄ• pakÄ• sitÄ• ||

``pÄ• pakaá¹ƒ \Ee 34/ passatha cetaá¹ƒ {cekaá¹ƒ (Ce Ee), chekÄ• (Se) }, tattha cÄ• pi viraj

tato virattacittÄ• se, dukkhassantaá¹ƒ karissathÄ• â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. vijjÄ• suttaá¹ƒ

<40> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``avijjÄ• \Ne 26/, bhikkhave, pubbaá¹…gamÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pa
anottappaá¹ƒ; vijjÄ• ca kho, bhikkhave, pubbaá¹…gamÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
anvadeva hirottappaâ€™â€™ nti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yÄ• kÄ• cimÄ• duggatiyo, asmiá¹ƒ loke paramhi ca.

avijjÄ• mÅ«likÄ• sabbÄ• , icchÄ• lobhasamussayÄ• ||

``yato ca hoti pÄ• piccho, ahirÄ«ko anÄ• daro.

tato pÄ• paá¹ƒ pasavati, apÄ• yaá¹ƒ tena gacchati ||

``tasmÄ• chandaÃ±ca lobhaÃ±ca, avijjaÃ±ca virÄ• jayaá¹ƒ.

vijjaá¹ƒ uppÄ• dayaá¹ƒ bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti ||

ayampi \Ee 35/ attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. paÃ±Ã±Ä• parihÄ«nasuttaá¹ƒ

<41> vuttaÃ±hetaá¹ƒ \Be 219/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``te, bhikkhave, sattÄ• suparihÄ«nÄ• ye ariyÄ• ya paÃ±Ã±Ä• ya parihÄ«nÄ• . te diá¹-á¹-he
viharanti savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ; kÄ• yassa bhedÄ• paraá¹ƒ n
pÄ• á¹-ikaá¹…khÄ• . te {te ca kho (?) }, bhikkhave, sattÄ• aparihÄ«nÄ• ye ariyÄ• ya paÃ±
diá¹-á¹-heva dhamme sukhaá¹ƒ viharanti avighÄ• taá¹ƒ anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹ƒ
maraá¹‡Ä• sugati pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``paÃ±Ã±Ä• ya parihÄ• nena, passa lokaá¹ƒ sadevakaá¹ƒ.

niviá¹-á¹-haá¹ƒ nÄ• marÅ«pasmiá¹ƒ, idaá¹ƒ saccanti maÃ±Ã±ati ||

``paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasmiá¹ƒ, yÄ• yaá¹ƒ nibbedhagÄ• minÄ«.

yÄ• ya \Se 257/ sammÄ• pajÄ• nÄ• ti, jÄ• tibhavaparikkhayaá¹ƒ ||

``tesaá¹ƒ \Ne 27/ devÄ• manussÄ• ca, sambuddhÄ• naá¹ƒ satÄ«mataá¹ƒ.

pihayanti \Ee 36/ hÄ• sapaÃ±Ã±Ä• naá¹ƒ {hÄ• supaÃ±Ã±Ä• naá¹ƒ (Ce-a) }, sarÄ«rantimad

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. sukkadhammasuttaá¹ƒ

<42> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dveme, bhikkhave, sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti. katame dve? hirÄ« {hiri (Ce Se K
ime ce, bhikkhave, dve sukkÄ• dhammÄ• lokaá¹ƒ na pÄ• leyyuá¹ƒ, nayidha paÃ±Ã±Ä• yet
vÄ• mÄ• tulÄ• nÄ«ti vÄ• Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• . sambhedaá
ajeá¸·akÄ• kukkuá¹-asÅ«karÄ• soá¹‡asiá¹…gÄ• lÄ• {soá¹‡asigÄ• lÄ• (Ce Se Ke Ee) }. ya
dve sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti tasmÄ• paÃ±Ã±Ä• yati mÄ• tÄ• ti vÄ• mÄ• tucch
Ä• cariyabhariyÄ• ti vÄ• garÅ«naá¹ƒ dÄ• rÄ• ti vÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• a
---

``yesaá¹ƒ \Be 220/ ce hiriottappaá¹ƒ, sabbadÄ• ca na vijjati.

vokkantÄ• sukkamÅ«lÄ• te, jÄ• timaraá¹‡agÄ• mino ||

``yesaÃ±ca hiriottappaá¹ƒ, sadÄ• sammÄ• upaá¹-á¹-hitÄ• .

virÅ«á¸·habrahmacariyÄ• \Ee 37/ te, santo khÄ«á¹‡apunabbhavÄ• â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. ajÄ• tasuttaá¹ƒ

<43> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``atthi, bhikkhave \Se 258/, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ. no cetaá¹ƒ, bh
ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ, nayidha jÄ• tassa bhÅ«tassa katassa saá
paÃ±Ã±Ä• yetha. yasmÄ• ca kho, bhikkhave, atthi ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…
bhÅ«tassa \Ne 28/ katassa saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti. eta
tatthetaá¹ƒ iti vuccati ---

``jÄ• taá¹ƒ bhÅ«taá¹ƒ samuppannaá¹ƒ, kataá¹ƒ saá¹…khatamaddhuvaá¹ƒ.

jarÄ• maraá¹‡asaá¹…ghÄ• á¹-aá¹ƒ, roganÄ«á¸·aá¹ƒ {roganiá¸• á¸• haá¹ƒ (Ce) } pabhaá¹…g
(Katthaci Ce Katthaci), pabhaá¹…guá¹‡aá¹ƒ (Se) } ||

``Ä• hÄ• ranettippabhavaá¹ƒ, nÄ• laá¹ƒ tadabhinandituá¹ƒ.

tassa nissaraá¹‡aá¹ƒ santaá¹ƒ, atakkÄ• vacaraá¹ƒ dhuvaá¹ƒ ||

``ajÄ• taá¹ƒ asamuppannaá¹ƒ, asokaá¹ƒ virajaá¹ƒ padaá¹ƒ.

nirodho \Ee 38/ dukkhadhammÄ• naá¹ƒ, saá¹…khÄ• rÅ«pasamo sukhoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. nibbÄ• nadhÄ• tusuttaá¹ƒ

<44> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvemÄ• , bhikkhave, nibbÄ• nadhÄ• tuyo. katame dve? saupÄ• disesÄ• ca nibbÄ• nadhÄ
nibbÄ• nadhÄ• tu.

``katamÄ• \Be 221/ ca, bhikkhave, saupÄ• disesÄ• nibbÄ• nadhÄ• tu? idha, bhikkhave, bh
khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡
sammadaÃ±Ã±Ä• vimutto. tassa tiá¹-á¹-hanteva paÃ±cindriyÄ• ni yesaá¹ƒ avighÄ• tattÄ• {
manÄ• pÄ• manÄ• paá¹ƒ paccanubhoti, sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedeti \Se 259/. tassa
mohakkhayo --- ayaá¹ƒ vuccati, bhikkhave, saupÄ• disesÄ• nibbÄ• nadhÄ• tu.

``katamÄ• ca, bhikkhave, anupÄ• disesÄ• nibbÄ• nadhÄ• tu? idha, bhikkhave, bhikkhu ar
vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyoja
tassa idheva, bhikkhave, sabbavedayitÄ• ni anabhinanditÄ• ni sÄ«ti bhavissanti {sÄ«tÄ«bha
vuccati, bhikkhave, anupÄ• disesÄ• nibbÄ• nadhÄ• tu. imÄ• kho, bhikkhave, dve nibbÄ• n
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``duve \Ne 29/ imÄ• cakkhumatÄ• pakÄ• sitÄ• , nibbÄ• nadhÄ• tÅ« anissitena tÄ• dinÄ• .

ekÄ• hi dhÄ• tu idha diá¹-á¹-hadhammikÄ• , saupÄ• disesÄ• bhavanettisaá¹…khayÄ• .

anupÄ• disesÄ• \Ee 39/ pana samparÄ• yikÄ• , yamhi nirujjhanti bhavÄ• ni sabbaso ||

``ye etadaÃ±Ã±Ä• ya padaá¹ƒ asaá¹…khataá¹ƒ, vimuttacittÄ• bhavanettisaá¹…khayÄ• .

te dhammasÄ• rÄ• dhigamÄ• khaye ratÄ• , pahaá¹ƒsu te sabbabhavÄ• ni tÄ• dinoâ€™â€™

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. paá¹-isallÄ• nasuttaá¹ƒ

<45> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``paá¹-isallÄ• nÄ• rÄ• mÄ• \Se 260/ {paá¹-isallÄ• nÄ• rÄ• mÄ• (Katthaci) }, bhikkhave, vih
paá¹-isallÄ• naratÄ• , ajjhattaá¹ƒ cetosamathamanuyuttÄ• , anirÄ• katajjhÄ• nÄ• , vipassan
brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ \Be 222/. paá¹-isallÄ• nÄ• rÄ• mÄ• naá¹ƒ, bhikkhave,
paá¹-isallÄ• naratÄ• naá¹ƒ ajjhattaá¹ƒ cetosamathamanuyuttÄ• naá¹ƒ anirÄ• katamajjhÄ• n
samannÄ• gatÄ• naá¹ƒ brÅ«hetÄ• naá¹ƒ suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ dvinnaá¹ƒ phalÄ• naá¹ƒ
pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• m
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``ye santacittÄ• nipakÄ• , satimanto ca {satimantova (Ce Katthaci) } jhÄ• yino.

sammÄ• \Ee 40/ dhammaá¹ƒ vipassanti, kÄ• mesu anapekkhino ||

``appamÄ• daratÄ• santÄ• , pamÄ• de bhayadassino.

abhabbÄ• parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. sikkhÄ• nisaá¹ƒsasuttaá¹ƒ

<46> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``sikkhÄ• nisaá¹ƒsÄ• \Ne 30/, bhikkhave, viharatha paÃ±Ã±uttarÄ• vimuttisÄ• rÄ• satÄ• c
sikkhÄ• nisaá¹ƒsÄ• naá¹ƒ, bhikkhave, viharataá¹ƒ paÃ±Ã±uttarÄ• naá¹ƒ vimuttisÄ• rÄ• naá
dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhar
upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``paripuá¹‡á¹‡asikkhaá¹ƒ {paripuá¹‡á¹‡asekhaá¹ƒ (Ce), paripuá¹‡á¹‡asekkhaá¹ƒ (Se) } apa
paÃ±Ã±uttaraá¹ƒ \Se 261/ jÄ• tikhayantadassiá¹ƒ.

taá¹ƒ ve muniá¹ƒ antimadehadhÄ• riá¹ƒ, mÄ• raÃ±jahaá¹ƒ brÅ«mi jarÄ• ya pÄ• raguá¹ƒ ||

``tasmÄ• sadÄ• jhÄ• naratÄ• samÄ• hitÄ• , Ä• tÄ• pino \Ee 41/ jÄ• tikhayantadassino.

mÄ• raá¹ƒ sasenaá¹ƒ abhibhuyya bhikkhavo, bhavatha jÄ• timaraá¹‡assa pÄ• ragÄ• â€™â

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. jÄ• gariyasuttaá¹ƒ

<47> vuttaÃ±hetaá¹ƒ \Be 223/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``jÄ• garo cassa, bhikkhave, bhikkhu vihareyya sato sampajÄ• no samÄ• hito pamudito vip
kÄ• lavipassÄ« ca kusalesu dhammesu. jÄ• garassa, bhikkhave, bhikkhuno viharato satass
samÄ• hitassa pamuditassa vippasannassa tattha kÄ• lavipassino kusalesu dhammesu dvi
aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ•
anÄ• gÄ• mitÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``jÄ• garantÄ• suá¹‡Ä• thetaá¹ƒ, ye suttÄ• te pabujjhatha.

suttÄ• jÄ• garitaá¹ƒ seyyo, natthi jÄ• garato bhayaá¹ƒ ||

``yo \Ee 42/ jÄ• garo ca satimÄ• sampajÄ• no, samÄ• hito mudito vippasanno ca.

kÄ• lena \Se 262/ so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no, ekodibhÅ«to vihane ta

``tasmÄ• have jÄ• gariyaá¹ƒ bhajetha, Ä• tÄ• pÄ« bhikkhu nipako jhÄ• nalÄ• bhÄ«.

saá¹ƒyojanaá¹ƒ jÄ• tijarÄ• ya chetvÄ• , idheva sambodhimanuttaraá¹ƒ phuseâ€™â€™ ti ||

ayampi \Ne 31/ attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

11. Ä• pÄ• yikasuttaá¹ƒ

<48> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dveme, bhikkhave, Ä• pÄ• yikÄ• nerayikÄ• idamappahÄ• ya. katame dve? yo ca abrahm
brahmacÄ• ripaá¹-iÃ±Ã±o, yo ca paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carantaá
abrahmacariyena anuddhaá¹ƒseti. ime kho, bhikkhave, dve Ä• pÄ• yikÄ• nerayikÄ• idamap
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``abhÅ«tavÄ• dÄ« \Be 224/ nirayaá¹ƒ upeti, yo vÄ• pi katvÄ• na karomi cÄ• ha.

ubhopi \Ee 43/ te pecca samÄ• bhavanti, nihÄ«nakammÄ• manujÄ• parattha ||

``kÄ• sÄ• vakaá¹‡á¹-hÄ• bahavo, pÄ• padhammÄ• asaÃ±Ã±atÄ• .

pÄ• pÄ• pÄ• pehi kammehi, nirayaá¹ƒ te upapajjare ||

``seyyo ayoguá¸·o bhutto, tatto aggisikhÅ«pamo.

yaÃ±ce \Se 263/ bhuÃ±jeyya dussÄ«lo, raá¹-á¹-hapiá¹‡á¸• amasaÃ±Ã±atoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. ekÄ• dasamaá¹ƒ.

12. diá¹-á¹-higatasuttaá¹ƒ

<49> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvÄ«hi, bhikkhave, diá¹-á¹-higatehi pariyuá¹-á¹-hitÄ• devamanussÄ• olÄ«yanti eke, atidh
cakkhumanto ca passanti.

``kathaÃ±ca, bhikkhave, olÄ«yanti eke? bhavÄ• rÄ• mÄ• , bhikkhave, devamanussÄ• bhav
tesaá¹ƒ bhavanirodhÄ• ya dhamme desiyamÄ• ne cittaá¹ƒ na pakkhandati na pasÄ«dati na
nÄ• dhimuccati. evaá¹ƒ kho, bhikkhave, olÄ«yanti eke.

``kathaÃ±ca \Ne 32/, bhikkhave, atidhÄ• vanti eke? bhaveneva kho paneke aá¹-á¹-Ä«yamÄ
jigucchamÄ• nÄ• vibhavaá¹ƒ abhinandanti \Ee 44/ --- yato kira, bho, ayaá¹ƒ attÄ• {satto (C
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• ucchijjati vinassati na hoti paraá¹ƒ maraá¹‡Ä• ; etaá
paá¹‡Ä«taá¹ƒ etaá¹ƒ yÄ• thÄ• vanti. evaá¹ƒ kho, bhikkhave, atidhÄ• vanti eke.

``kathaÃ±ca, bhikkhave, cakkhumanto passanti? idha bhikkhu bhÅ«taá¹ƒ bhÅ«tato passati;
disvÄ• bhÅ«tassa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti. evaá¹ƒ kho, bhikk

passantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``ye \Be 225/ {yo (Se Katthaci) } bhÅ«taá¹ƒ bhÅ«tato disvÄ• , bhÅ«tassa ca atikkamaá¹ƒ.

yathÄ• bhÅ«te vimuccanti, bhavataá¹‡hÄ• parikkhayÄ• ||

``sa ve {sace (Katthaci Ce Se Ee) } bhÅ«tapariÃ±Ã±o, so vÄ«tataá¹‡ho bhavÄ• bhave.

bhÅ«tassa \Se 264/ vibhavÄ• bhikkhu, nÄ• gacchati punabbhavaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dvÄ• dasamaá¹ƒ.

dutiyo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

dve indriyÄ• dve tapanÄ«yÄ• , sÄ«lena apare duve.

anottÄ• pÄ« kuhanÄ• dve ca, saá¹ƒvejanÄ«yena \Ee 45/ te dasa ||

vitakkÄ• desanÄ• vijjÄ• , paÃ±Ã±Ä• dhammena paÃ±camaá¹ƒ.

ajÄ• taá¹ƒ dhÄ• tusallÄ• naá¹ƒ, sikkhÄ• jÄ• gariyena ca.

apÄ• yadiá¹-á¹-hiyÄ• ceva {yeva (Ce Se) }, bÄ• vÄ«sati pakÄ• sitÄ• ti ||

dukanipÄ• to niá¹-á¹-hito.

3. tikanipÄ• to

1. paá¹-hamavaggo

1. mÅ«lasuttaá¹ƒ

<50> vuttaÃ±hetaá¹ƒ \Be 226/ \Ne 33/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, akusalamÅ«lÄ• ni. katamÄ• ni tÄ«á¹‡i? lobho akusalamÅ«laá¹ƒ moho akusalamÅ«laá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i akusalamÅ«lÄ• nÄ«â€™â€™ ti.

avoca. tatthetaá¹ƒ iti vuccati ---

``lobho doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. dhÄ• tusuttaá¹ƒ

<51> vuttaÃ±hetaá¹ƒ \Se 265/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, dhÄ• tuyo. katamÄ• tisso? rÅ«padhÄ• tu, arÅ«padhÄ• tu, nirodha
bhikkhave, tisso dhÄ• tuyoâ€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vucca

``rÅ«padhÄ• tuá¹ƒ {rÅ«padhÄ• tu (sabbattha) } pariÃ±Ã±Ä• ya, arÅ«pesu asaá¹‡á¹-hitÄ• .

nirodhe \Ee 46/ ye vimuccanti, te janÄ• maccuhÄ• yino ||

``kÄ• yena \Ne 34/ amataá¹ƒ dhÄ• tuá¹ƒ, phusayitvÄ• {phussayitvÄ• (Se), phassayitvÄ• (

upadhippaá¹-inissaggaá¹ƒ, sacchikatvÄ• anÄ• savo.

deseti sammÄ• sambuddho, asokaá¹ƒ virajaá¹ƒ padaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti || dutiyaá¹ƒ.

3. paá¹-hamavedanÄ• suttaá¹ƒ

<52> vuttaÃ±hetaá¹ƒ \Be 227/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• ,

imÄ• kho, bhikkhave, tisso vedanÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá

``samÄ• hito sampajÄ• no, sato buddhassa sÄ• vako.

vedanÄ• ca pajÄ• nÄ• ti, vedanÄ• naÃ±ca sambhavaá¹ƒ ||

``yattha cetÄ• nirujjhanti, maggaÃ±ca khayagÄ• minaá¹ƒ.

vedanÄ• naá¹ƒ khayÄ• bhikkhu, nicchÄ• to parinibbutoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. dutiyavedanÄ• suttaá¹ƒ

<53> vuttaÃ±hetaá¹ƒ \Ee 47/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• \Se 266/, bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• v
vedanÄ• . sukhÄ• , bhikkhave, vedanÄ• dukkhato daá¹-á¹-habbÄ• ; dukkhÄ• vedanÄ• sall
adukkhamasukhÄ• vedanÄ• aniccato daá¹-á¹-habbÄ• . yato kho, bhikkhave, bhikkhuno su
diá¹-á¹-hÄ• hoti, dukkhÄ• vedanÄ• sallato diá¹-á¹-hÄ• hoti, adukkhamasukhÄ• vedanÄ•
ayaá¹ƒ vuccati, bhikkhave, `bhikkhu ariyo sammaddaso acchecchi {acchejji (Ce Ee), acchijji
taá¹‡haá¹ƒ, vivattayi \Ne 35/ {vÄ• vattayi (Ce-a) } saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisa
dukkhassÄ• â€™â€™ â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yo sukhaá¹ƒ dukkhato adda {dakkhi (Ce Ee Katthaci), adakkhi (Se) }, dukkhamaddakkhi sa

adukkhamasukhaá¹ƒ santaá¹ƒ, adakkhi naá¹ƒ aniccato ||

``sa ve sammaddaso bhikkhu, yato tattha vimuccati.

abhiÃ±Ã±Ä• vosito santo, sa ve yogÄ• tigo munÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. paá¹-hamaesanÄ• suttaá¹ƒ

<54> vuttaÃ±hetaá¹ƒ \Be 228/ \Ee 48/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahmaca
bhikkhave, tisso esanÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati -

``samÄ• hito sampajÄ• no, sato buddhassa sÄ• vako.

esanÄ• \Se 267/ ca pajÄ• nÄ• ti, esanÄ• naÃ±ca sambhavaá¹ƒ ||

``yattha cetÄ• nirujjhanti, maggaÃ±ca khayagÄ• minaá¹ƒ.

esanÄ• naá¹ƒ khayÄ• bhikkhu, nicchÄ• to parinibbutoâ€™â€™ ti ||

 ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. dutiyaesanÄ• suttaá¹ƒ

 <55> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahmacar
kho, bhikkhave, tisso esanÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``kÄ• mesanÄ• bhavesanÄ• , brahmacariyesanÄ• saha.

iti saccaparÄ• mÄ• so, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samussayÄ• ||

``sabbarÄ• gavirattassa, taá¹‡hakkhayavimuttino.

esanÄ• \Ee 49/ paá¹-inissaá¹-á¹-hÄ• , diá¹-á¹-hiá¹-á¹-hÄ• nÄ• samÅ«hatÄ• .

esanÄ• naá¹ƒ khayÄ• bhikkhu, nirÄ• so akathaá¹ƒkathÄ«â€™â€™ ti ||

 ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaÄ• savasuttaá¹ƒ

 <56> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

 ``tayome, bhikkhave, Ä• savÄ• . katame tayo? kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savo ---
Ä• savÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``samÄ• hito \Be 229/ sampajÄ• no, sato buddhassa sÄ• vako.

Ä• save ca pajÄ• nÄ• ti, Ä• savÄ• naÃ±ca sambhavaá¹ƒ ||

``yattha \Se 268/ cetÄ• nirujjhanti, maggaÃ±ca khayagÄ• minaá¹ƒ.

Ä• savÄ• naá¹ƒ khayÄ• bhikkhu, nicchÄ• to parinibbutoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. dutiyaÄ• savasuttaá¹ƒ

<57> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, Ä• savÄ• . katame tayo? kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savo ---
Ä• savÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yassa \Ne 37/ kÄ• mÄ• savo khÄ«á¹‡o, avijjÄ• \Ee 50/ ca virÄ• jitÄ• .

bhavÄ• savo parikkhÄ«á¹‡o, vippamutto nirÅ«padhi.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti {savÄ• hananti (bah

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. taá¹‡hÄ• suttaá¹ƒ

<58> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, taá¹‡hÄ• . katamÄ• tisso? kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vib
bhikkhave, tisso taá¹‡hÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccat

``taá¹‡hÄ• yogena saá¹ƒyuttÄ• , rattacittÄ• bhavÄ• bhave.

te yogayuttÄ• mÄ• rassa, ayogakkhemino janÄ• .

sattÄ• gacchanti saá¹ƒsÄ• raá¹ƒ, jÄ• tÄ«maraá¹‡agÄ• mino ||

``ye ca taá¹‡haá¹ƒ pahantvÄ• na, vÄ«tataá¹‡hÄ• {nikkaá¹‡hÄ• ca (Ce Katthaci) } bhavÄ• b

te ve {te ca (Ce Ee Katthaci) } pÄ• raá¹…gatÄ• {pÄ• ragatÄ• (Katthaci Ce Se) } loke, ye pa

Ä• savakkhayaâ€™â€™ nti ||

ayampi \Se 269/ attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. mÄ• radheyyasuttaá¹ƒ

<59> vuttaÃ±hetaá¹ƒ \Be 230/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu \Ee 51/ atikkamma mÄ• radheyyaá¹
katamehi tÄ«hi? idha, bhikkhave, bhikkhu asekhena sÄ«lakkhandhena samannÄ• gato hoti,
samÄ• dhikkhandhena samannÄ• gato hoti, asekhena paÃ±Ã±Ä• kkhandhena samannÄ• g
tÄ«hi dhammehi samannÄ• gato bhikkhu atikkamma mÄ• radheyyaá¹ƒ Ä• diccova virocatÄ«
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``sÄ«laá¹ƒ \Ne 38/ samÄ• dhi paÃ±Ã±Ä• ca, yassa ete subhÄ• vitÄ• .

atikkamma mÄ• radheyyaá¹ƒ, Ä• diccova virocatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

paá¹-hamo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

mÅ«ladhÄ• tu atha vedanÄ• duve, esanÄ• ca duve Ä• savÄ• duve.

taá¹‡hÄ• to ca atha {taá¹‡hÄ• to atha (Se) } mÄ• radheyyato, vaggamÄ• hu paá¹-hamanti m

2. dutiyavaggo

1. puÃ±Ã±akiriyavatthusuttaá¹ƒ

<60> vuttaÃ±hetaá¹ƒ \Se 270/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, puÃ±Ã±akiriyavatthÅ«ni. katamÄ• ni tÄ«á¹‡i? dÄ• namayaá¹ƒ
sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu --- imÄ• ni
tÄ«á¹‡i puÃ±Ã±akiriyavatthÅ«nÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ it

``puÃ±Ã±ameva \Ee 52/ so sikkheyya, Ä• yataggaá¹ƒ sukhudrayaá¹ƒ.

dÄ• naÃ±ca samacariyaÃ±ca, mettacittaÃ±ca bhÄ• vaye ||

``ete dhamme bhÄ• vayitvÄ• , tayo sukhasamuddaye.

abyÄ• pajjhaá¹ƒ sukhaá¹ƒ lokaá¹ƒ, paá¹‡á¸• ito upapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. cakkhusuttaá¹ƒ

<61> vuttaÃ±hetaá¹ƒ \Ne 39/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, cakkhÅ«ni. katamÄ• ni tÄ«á¹‡i? maá¹ƒsacakkhu, dibbacakkhu,
imÄ• ni kho, bhikkhave, tÄ«á¹‡i cakkhÅ«nÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. ta

``maá¹ƒsacakkhu dibbacakkhu, paÃ±Ã±Ä• cakkhu anuttaraá¹ƒ.

etÄ• ni tÄ«á¹‡i cakkhÅ«ni, akkhÄ• si purisuttamo ||

``maá¹ƒsacakkhussa uppÄ• do, maggo dibbassa cakkhuno.

yato Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• cakkhu anuttaraá¹ƒ.

yassa \Se 271/ cakkhussa paá¹-ilÄ• bhÄ• , sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. indriyasuttaá¹ƒ

<62> vuttaÃ±hetaá¹ƒ \Ee 53/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni tÄ«á¹‡i? anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i indriyÄ• nÄ«â
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``sekhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• ||

``tato \Be 232/ aÃ±Ã±Ä• vimuttassa, Ã±Ä• á¹‡aá¹ƒ ve hoti tÄ• dino.

akuppÄ• me vimuttÄ«ti, bhavasaá¹ƒyojanakkhayÄ• ||

``sa \Ne 40/ ve {sace (Ce Se) } indriyasampanno, santo santipade rato.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. addhÄ• suttaá¹ƒ

<63> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, addhÄ• . katame tayo? atÄ«to addhÄ• , anÄ• gato addhÄ• , paccuppa
bhikkhave, tayo addhÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati -

``akkheyyasaÃ±Ã±ino sattÄ• , akkheyyasmiá¹ƒ patiá¹-á¹-hitÄ• .

akkheyyaá¹ƒ \Ee 54/ apariÃ±Ã±Ä• ya, yogamÄ• yanti maccuno ||

``akkheyyaÃ±ca \Se 272/ pariÃ±Ã±Ä• ya, akkhÄ• tÄ• raá¹ƒ na maÃ±Ã±ati.

phuá¹-á¹-ho vimokkho manasÄ• , santipadamanuttaraá¹ƒ ||

``sa ve {sace (Katthaci) } akkheyyasampanno, santo santipade rato.

saá¹…khÄ• yasevÄ« dhammaá¹-á¹-ho, saá¹…khyaá¹ƒ nopeti vedagÅ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. duccaritasuttaá¹ƒ

<64> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, duccaritÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yaduccaritaá¹ƒ, vacÄ«d
manoduccaritaá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i duccaritÄ• nÄ«â€™â€™ ti. etamattha
tatthetaá¹ƒ iti vuccati ---

``kÄ• yaduccaritaá¹ƒ \Ne 41/ katvÄ• , vacÄ«duccaritÄ• ni ca.

manoduccaritaá¹ƒ katvÄ• , yaÃ±caÃ±Ã±aá¹ƒ dosasaá¹ƒhitaá¹ƒ ||

``akatvÄ• \Be 233/ \Ee 55/ kusalaá¹ƒ kammaá¹ƒ, katvÄ• nÄ• kusalaá¹ƒ bahuá¹ƒ.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. sucaritasuttaá¹ƒ

<65> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, sucaritÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yasucaritaá¹ƒ, vacÄ«suc
manosucaritaá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i sucaritÄ• nÄ«â€™â€™ ti. etamatthaá¹ƒ
tatthetaá¹ƒ iti vuccati ---

``kÄ• yaduccaritaá¹ƒ hitvÄ• , vacÄ«duccaritÄ• ni ca.

manoduccaritaá¹ƒ hitvÄ• , yaÃ±caÃ±Ã±aá¹ƒ dosasaá¹ƒhitaá¹ƒ ||

``akatvÄ• kusalaá¹ƒ \Se 273/ kammaá¹ƒ, katvÄ• na kusalaá¹ƒ bahuá¹ƒ.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. soceyyasuttaá¹ƒ

<66> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, soceyyÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yasoceyyaá¹ƒ, vacÄ«soc
--- imÄ• ni kho, bhikkhave, tÄ«á¹‡i soceyyÄ• nÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoc

---

``kÄ• yasuciá¹ƒ \Ne 42/ vacÄ«suciá¹ƒ {vÄ• cÄ• suciá¹ƒ (Katthaci) }, cetosucimanÄ• savaá¹ƒ

suciá¹ƒ \Ee 56/ soceyyasampannaá¹ƒ, Ä• hu sabbappahÄ• yinaâ€™â€™ nti {Ä• hu ninhÄ• yuttataraá¹ƒ} ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. moneyyasuttaá¹ƒ

<67> vuttaÃ±hetaá¹ƒ \Be 234/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, moneyyÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yamoneyyaá¹ƒ, vacÄ«m --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i moneyyÄ• nÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avo ---

``kÄ• yamuniá¹ƒ vacÄ«muniá¹ƒ, manomunimanÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu ninhÄ• tapÄ• pakaâ€™â€™ nti {Ä• hu sabbappahÄ•

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamarÄ• gasuttaá¹ƒ

<68> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``yassa kassaci, bhikkhave, rÄ• go appahÄ«no, doso appahÄ«no, moho appahÄ«no --- aya `baddho {bando (bahÅ«su) } mÄ• rassa paá¹-imukkassa mÄ• rapÄ• so \Se 274/ yathÄ• kÄ• kÄ• makaraá¹‡Ä«yo ca (Ce Se Ee Katthaci) } pÄ• pimatoâ€™. yassa kassaci, bhikkhave, rÄ moho pahÄ«no --- ayaá¹ƒ vuccati, bhikkhave, `abaddho mÄ• rassa omukkassa mÄ• rapÄ• s {na yathÄ• kÄ• makaraá¹‡Ä«yo ca (Se) } pÄ• pimatoâ€™â€™ â€™ ti. etamatthaá¹ƒ bhagav vuccati ---

``yassa \Ee 57/ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

taá¹ƒ bhÄ• vitattaÃ±Ã±ataraá¹ƒ, brahmabhÅ«taá¹ƒ tathÄ• gataá¹ƒ.

buddhaá¹ƒ verabhayÄ• tÄ«taá¹ƒ, Ä• hu sabbappahÄ• yinaâ€™â€™ nti ||

ayampi \Ne 43/ attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. dutiyarÄ• gasuttaá¹ƒ

<69> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• rÄ• go appahÄ«no, doso a
--- ayaá¹ƒ vuccati, bhikkhave, na `atari \Be 235/ {atiá¹‡á¹‡o (Katthaci Ce Katthaci) } samudd
savÄ«ciá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sagahaá¹ƒ sarakkhasaá¹ƒâ€™. yassa kassaci, bhikkhave, bhik
vÄ• rÄ• go pahÄ«no, doso pahÄ«no, moho pahÄ«no --- ayaá¹ƒ vuccati, bhikkhave, `atari sa
savÄ«ciá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sagahaá¹ƒ sarakkhasaá¹ƒ, tiá¹‡á¹‡o pÄ• raá¹…gato {pÄ• raga
tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vu

``yassa rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

somaá¹ƒ samuddaá¹ƒ sagahaá¹ƒ sarakkhasaá¹ƒ, saÅ«mibhayaá¹ƒ duttaraá¹ƒ accatÄ• ri ||

``saá¹…gÄ• tigo \Ee 58/ maccujaho nirÅ«padhi, pahÄ• si \Se 275/ dukkhaá¹ƒ apunabbhavÄ

atthaá¹…gato so na pamÄ• á¹‡ameti, amohayi maccurÄ• janti brÅ«mÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

dutiyo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

puÃ±Ã±aá¹ƒ cakkhu atha indriyÄ• ni {atthindriyÄ• (Se) }, addhÄ• ca caritaá¹ƒ duve soci {su

muno {mune (Se) } atha rÄ• gaduve, puna vaggamÄ• hu dutiyamuttamanti ||

3. tatiyavaggo

1. micchÄ• diá¹-á¹-hikasuttaá¹ƒ

<70> vuttaÃ±hetaá¹ƒ \Ne 44/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«ducca
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up

``taá¹ƒ \Be 236/ kho panÄ• haá¹ƒ, bhikkhave, nÄ• Ã±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá
diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccarit
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
yadeva sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadevÄ• haá¹ƒ

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«ducca
\Se 276/ manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-h
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``micchÄ• manaá¹ƒ paá¹‡idhÄ• ya, micchÄ• vÄ• caÃ±ca bhÄ• siya {micÄ• vÄ• caá¹ƒ abh

micchÄ• kammÄ• ni katvÄ• na, kÄ• yena idha puggalo ||

``appassutÄ• puÃ±Ã±akaro {appassutopuÃ±Ã±akaro (Ce), appassuto apuÃ±Ã±akaro (Se E

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. sammÄ• diá¹-á¹-hikasuttaá¹ƒ

<71> vuttaÃ±hetaá¹ƒ \Ne 45/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucarite
manosucaritena \Ee 60/ samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-h
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat

``taá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, nÄ• Ã±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa v
mayÄ• \Se 277/, bhikkhave, sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena sa
samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hi

bhedÄ• paraá¹ƒ \Be 237/ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• . api ca, bhikk
Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadevÄ• haá¹ƒ vadÄ• mi.

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucarite
manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sa
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™
avoca. tatthetaá¹ƒ iti vuccati ---

``sammÄ• manaá¹ƒ paá¹‡idhÄ• ya, sammÄ• vÄ• caÃ±ca bhÄ• siya {sammÄ• vÄ• caá¹ƒ a

sammÄ• kammÄ• ni katvÄ• na, kÄ• yena idha puggalo ||

``bahussuto puÃ±Ã±akaro, appasmiá¹ƒ idha jÄ«vite.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. nissaraá¹‡iyasuttaá¹ƒ

<72> vuttaÃ±hetaá¹ƒ \Ee 61/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, nissaraá¹‡iyÄ• {nissÄ• raá¹‡Ä«yÄ• (AN b V 200) } dhÄ• tuyo. kat
kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ \Ne 46/ yadidaá¹ƒ nekkhammaá¹ƒ, rÅ«pÄ• nametaá¹ƒ n
Ä• ruppaá¹ƒ, yaá¹ƒ kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ ni
--- imÄ• kho, bhikkhave, tisso nissaraá¹‡iyÄ• dhÄ• tuyoâ€™â€™ ti. etamatthaá¹ƒ \Se 278/
tatthetaá¹ƒ iti vuccati ---

``kÄ• manissaraá¹‡aá¹ƒ Ã±atvÄ• , rÅ«pÄ• naÃ±ca atikkamaá¹ƒ.

sabbasaá¹…khÄ• rasamathaá¹ƒ, phusaá¹ƒ Ä• tÄ• pi sabbadÄ• ||

``sa ve sammaddaso bhikkhu, yato tattha vimuccati.

abhiÃ±Ã±Ä• vosito santo, sa ve yogÄ• tigo munÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. santatarasuttaá¹ƒ

<73> vuttaÃ±hetaá¹ƒ \Be 238/ bhagavatÄ• , vuttamarahatÄ• ti \Ee 62/ me sutaá¹ƒ ---

``rÅ«pehi, bhikkhave, arÅ«pÄ• {Ä• ruppÄ• (Ce) } santatarÄ• , arÅ«pehi nirodho santataroâ
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``ye ca rÅ«pÅ«pagÄ• sattÄ• , ye ca arÅ«paá¹-á¹-hÄ• yino {Ä• ruppaá¹-á¹-hÄ• yino (Ce) }.

nirodhaá¹ƒ appajÄ• nantÄ• , Ä• gantÄ• ro punabbhavaá¹ƒ ||

``ye ca rÅ«pe pariÃ±Ã±Ä• ya, arÅ«pesu asaá¹‡á¹-hitÄ• .

nirodhe ye vimuccanti, te janÄ• maccuhÄ• yino ||

``kÄ• yena amataá¹ƒ dhÄ• tuá¹ƒ, phusayitvÄ• nirÅ«padhiá¹ƒ.

upadhippaá¹-inissaggaá¹ƒ, sacchikatvÄ• anÄ• savo.

deseti sammÄ• sambuddho, asokaá¹ƒ virajaá¹ƒ padaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. puttasuttaá¹ƒ

<74> vuttaÃ±hetaá¹ƒ \Ne 47/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, puttÄ• santo saá¹ƒvijjamÄ• nÄ• \Ee 63/ lokasmiá¹ƒ. katame tayo? at
avajÄ• toti.

``kathaÃ±ca \Se 279/, bhikkhave, putto atijÄ• to hoti? idha, bhikkhave, puttassa mÄ• tÄ• pit
buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , na dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , na saá¹…ghaá¹ƒ saraá¹
pÄ• á¹‡Ä• tipÄ• tÄ• appaá¹-iviratÄ• , adinnÄ• dÄ• nÄ• appaá¹-iviratÄ• , kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• appaá¹-iviratÄ• , surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• appaá¹-iviratÄ
putto ca nesaá¹ƒ hoti buddhaá¹ƒ saraá¹‡aá¹ƒ gato, dhammaá¹ƒ saraá¹‡aá¹ƒ gato, saá¹…gh
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ•
paá¹-ivirato, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato, sÄ«lavÄ• kalyÄ• á¹‡a
bhikkhave, putto atijÄ• to hoti.

``kathaÃ±ca \Be 239/, bhikkhave, putto anujÄ• to hoti? idha, bhikkhave, puttassa mÄ• tÄ• p
saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• ; pÄ•
adinnÄ• dÄ• nÄ• paá¹-iviratÄ• , kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• , musÄ• vÄ• dÄ•
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• , sÄ«lavanto kalyÄ• á¹‡adhammÄ
buddhaá¹ƒ saraá¹‡aá¹ƒ gato, dhammaá¹ƒ saraá¹‡aá¹ƒ gato, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gat
paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato, musÄ•
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato, sÄ«lavÄ• kalyÄ• á¹‡adhammo. ev
anujÄ• to hoti.

``kathaÃ±ca \Se 280/, bhikkhave, putto avajÄ• to hoti? idha, bhikkhave, puttassa mÄ• tÄ• p
saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• ; pÄ•
adinnÄ• dÄ• nÄ• paá¹-iviratÄ• , kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• , musÄ• vÄ• dÄ•
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• , sÄ«lavanto kalyÄ• á¹‡adhammÄ
buddhaá¹ƒ saraá¹‡aá¹ƒ gato, na dhammaá¹ƒ saraá¹‡aá¹ƒ gato, na saá¹…ghaá¹ƒ saraá¹‡aá
appaá¹-ivirato, adinnÄ• dÄ• nÄ• appaá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ• \Ee 64/ appaá¹-
appaá¹-ivirato, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• appaá¹-ivirato, dussÄ«lo pÄ• pa
bhikkhave, putto avajÄ• to \Ne 48/ hoti. ime kho, bhikkhave, tayo puttÄ• santo saá¹ƒvijjamÄ
nti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``atijÄ• taá¹ƒ anujÄ• taá¹ƒ, puttamicchanti paá¹‡á¸• itÄ• .

avajÄ• taá¹ƒ na icchanti, yo hoti kulagandhano ||

``ete kho puttÄ• lokasmiá¹ƒ, ye bhavanti upÄ• sakÄ• .

saddhÄ• sÄ«lena sampannÄ• , vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

cando abbhaghanÄ• mutto, parisÄ• su virocareâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. avuá¹-á¹-hikasuttaá¹ƒ

<75> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? avuá¹-
padesavassÄ«, sabbatthÄ• bhivassÄ«.

``kathaÃ±ca \Be 240/, bhikkhave, puggalo avuá¹-á¹-hikasamo hoti? idha, bhikkhave, ekacc
sabbesaÃ±Ã±eva na dÄ• tÄ• hoti, samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• c
vaá¹‡ibbakayÄ• cakÄ• naá¹ƒ (Ce) } annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandh
seyyÄ• vasathapadÄ«peyyaá¹ƒ. evaá¹ƒ kho, bhikkhave, puggalo avuá¹-á¹-hikasamo hoti.

``kathaÃ±ca, bhikkhave, puggalo padesavassÄ« hoti? idha, bhikkhave, ekacco puggalo ek
{ ( ) natthi syÄ• mapotthake}, ekaccÄ• naá¹ƒ na dÄ• tÄ• hoti
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• naá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatt
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. evaá¹ƒ kho, bhikkhave, pugga

``kathaÃ±ca, bhikkhave, puggalo sabbatthÄ• bhivassÄ« hoti? idha, bhikkhave, ekacco pug
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• naá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatt
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ. evaá¹ƒ kho, bhikkhave, pugga
ime \Ne 49/ kho, bhikkhave, tayo puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™â€™ nti.
avoca. tatthetaá¹ƒ iti vuccati ---

``na samaá¹‡e na brÄ• hmaá¹‡e, na kapaá¹‡addhikavanibbake.

laddhÄ• na saá¹ƒvibhÄ• jeti, annaá¹ƒ \Ee 66/ pÄ• naÃ±ca bhojanaá¹ƒ.

taá¹ƒ ve avuá¹-á¹-hikasamoti, Ä• hu naá¹ƒ purisÄ• dhamaá¹ƒ ||

``ekaccÄ• naá¹ƒ \Se 282/ na dadÄ• ti, ekaccÄ• naá¹ƒ pavecchati.

taá¹ƒ ve padesavassÄ«ti, Ä• hu medhÄ• vino janÄ• ||

``subhikkhavÄ• co puriso, sabbabhÅ«tÄ• nukampako.

Ä• modamÄ• no pakireti, detha dethÄ• ti bhÄ• sati ||

``yathÄ• pi megho thanayitvÄ• , gajjayitvÄ• pavassati.

thalaá¹ƒ ninnaÃ±ca pÅ«reti, abhisandantova {abhisandentova (?) } vÄ• rinÄ• ||

``evameva \Be 241/ idhekacco, puggalo hoti tÄ• diso.

dhammena saá¹ƒharitvÄ• na, uá¹-á¹-hÄ• nÄ• dhigataá¹ƒ dhanaá¹ƒ.

tappeti \Ee 67/ annapÄ• nena, sammÄ• patte vanibbakeâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. sukhapatthanÄ• suttaá¹ƒ

<76> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«á¹‡imÄ• ni, bhikkhave, sukhÄ• ni patthayamÄ• no sÄ«laá¹ƒ rakkheyya paá¹‡á¸• ito. ka
pasaá¹ƒsÄ• me Ä• gacchatÅ«ti {Ä• gacchantÅ«ti (Se) } sÄ«laá¹ƒ rakkheyya paá¹‡á¸• ito, bl
sÄ«laá¹ƒ rakkheyya paá¹‡á¸• ito, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá
sÄ«laá¹ƒ rakkheyya paá¹‡á¸• ito. imÄ• ni kho, bhikkhave, tÄ«á¹‡i sukhÄ• ni patthayamÄ• no
paá¹‡á¸• itoâ€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``sÄ«laá¹ƒ \Ne 50/ rakkheyya medhÄ• vÄ«, patthayÄ• no tayo sukhe.

pasaá¹ƒsaá¹ƒ vittalÄ• bhaÃ±ca, pecca sagge pamodanaá¹ƒ ||

``akarontopi \Se 283/ ce pÄ• paá¹ƒ, karontamupasevati.

saá¹…kiyo hoti pÄ• pasmiá¹ƒ, avaá¹‡á¹‡o cassa rÅ«hati ||

``yÄ• disaá¹ƒ kurute mittaá¹ƒ, yÄ• disaá¹ƒ cÅ«pasevati.

sa \Ee 68/ ve tÄ• disako hoti, sahavÄ• so hi {sahavÄ• sopi (Ce Katthaci) } tÄ• diso ||

``sevamÄ• no sevamÄ• naá¹ƒ, samphuá¹-á¹-ho samphusaá¹ƒ paraá¹ƒ.

saro diddho kalÄ• paá¹ƒva, alittamupalimpati.

upalepabhayÄ• {upalimpabhayÄ• (Katthaci) } dhÄ«ro, neva pÄ• pasakhÄ• siyÄ• ||

``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«ti vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• ||

``tagaraÃ±ca palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhi vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

``tasmÄ• \Be 242/ pattapuá¹-asseva {palÄ• sapuá¹-asseva (Ee Katthaci) }, Ã±atvÄ• sampÄ

asante nupaseveyya, sante \Ee 69/ seveyya paá¹‡á¸• ito.

asanto nirayaá¹ƒ nenti, santo pÄ• penti suggatiâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. bhidurasuttaá¹ƒ

<77> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``bhidurÄ• yaá¹ƒ {bhindantÄ• yaá¹ƒ (Se Ee Katthaci) }, bhikkhave, kÄ• yo, viÃ±Ã±Ä• á¹‡aá
sabbe upadhÄ« aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti. etamatthaá¹ƒ bha
vuccati ---

``kÄ• yaÃ±ca \Ne 51/ bhiduraá¹ƒ {bhindantaá¹ƒ (Se Ee Katthaci) } Ã±atvÄ• , viÃ±Ã±Ä• á¹‡a
{virÄ• gikaá¹ƒ (Katthaci Ce), pabhaá¹…guá¹‡aá¹ƒ (Se) }.

upadhÄ«su \Se 284/ bhayaá¹ƒ disvÄ• , jÄ• timaraá¹‡amaccagÄ• .

sampatvÄ• paramaá¹ƒ santiá¹ƒ, kÄ• laá¹ƒ kaá¹…khati bhÄ• vitattoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. dhÄ• tusosaá¹ƒsandanasuttaá¹ƒ

<78> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti \Ee 70/ me sutaá¹ƒ ---

``dhÄ• tuso, bhikkhave, sattÄ• sattehi saddhiá¹ƒ saá¹ƒsandanti samenti. hÄ«nÄ• dhimuttik
hÄ«nÄ• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandanti samenti, kalyÄ• á¹‡Ä• dhimuttikÄ• sa
kalyÄ• á¹‡Ä• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandanti samenti.

``atÄ«tampi, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• sattehi saddhiá¹ƒ saá¹ƒsandiá¹ƒ
hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹

kalyÄ• á¹‡Ä• dhimuttikÄ• sattÄ• kalyÄ• á¹‡Ä• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandiá¹

``anÄ• gatampi \Be 243/, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• sattehi saddhiá¹ƒ s
samessanti. hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandi
kalyÄ• á¹‡Ä• dhimuttikÄ• sattÄ• kalyÄ• á¹‡Ä• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandiss

``etarahipi, bhikkhave, paccuppanaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• sattehi saddhiá¹ƒ
hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandanti samenti,
sattÄ• kalyÄ• á¹‡Ä• dhimuttikehi sattehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. eta
tatthetaá¹ƒ iti vuccati ---

``saá¹ƒsaggÄ• vanatho jÄ• to, asaá¹ƒsaggena chijjati.

parittaá¹ƒ \Ee 71/ \Se 285/ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave ||

``evaá¹ƒ \Ne 52/ kusÄ«tamÄ• gamma, sÄ• dhujÄ«vÄ«pi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

``pavivittehi ariyehi, pahitattehi jhÄ• yibhi.

niccaá¹ƒ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. parihÄ• nasuttaá¹ƒ

<79> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti. katame
sekho bhikkhu kammÄ• rÄ• mo hoti, kammarato, kammÄ• rÄ• matamanuyutto; bhassÄ• rÄ•
bhassÄ• rÄ• matamanuyutto; niddÄ• rÄ• mo hoti, niddÄ• rato, niddÄ• rÄ• matamanuyutto. i
dhammÄ• sekhassa bhikkhuno parihÄ• nÄ• ya saá¹ƒvattanti.

``tayome, bhikkhave, dhammÄ• sekhassa bhikkhuno aparihÄ• nÄ• ya saá¹ƒvattanti. katam
sekho bhikkhu na kammÄ• rÄ• mo hoti, na kammarato, na kammÄ• rÄ• matamanuyutto; na
bhassarato, na bhassÄ• rÄ• matamanuyutto; na niddÄ• rÄ• mo hoti, na niddÄ• rato \Be 244
niddÄ• rÄ• matamanuyutto. ime kho, bhikkhave, tayo dhammÄ• sekhassa bhikkhuno apari

ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``kammÄ• rÄ• mo bhassÄ• rÄ• mo {bhassarato (sabbatha) }, niddÄ• rÄ• mo ca uddhato.

abhabbo \Se 286/ tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaá¹ƒ ||

``tasmÄ• hi appakiccassa, appamiddho anuddhato.

bhabbo so tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaâ€™â€™ nti ||

ayampi \Ne 53/ attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

tatiyo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

dve diá¹-á¹-hÄ« nissaraá¹‡aá¹ƒ rÅ«paá¹ƒ, putto avuá¹-á¹-hikena ca.

sukhÄ• ca bhiduro {bhindanÄ• (sabbattha) } dhÄ• tu, parihÄ• nena te dasÄ• ti ||

4. catutthavaggo

1. vitakkasuttaá¹ƒ

<80> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, akusalavitakkÄ• . katame tayo? anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakk
lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitakko, parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko
tayo akusalavitakkÄ• â€™â€™ ti \Ee 73/. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``anavaÃ±Ã±attisaá¹ƒyutto, lÄ• bhasakkÄ• ragÄ• ravo.

sahanandÄ« amaccehi, Ä• rÄ• saá¹ƒyojanakkhayÄ• ||

``yo ca puttapasuá¹ƒ hitvÄ• , vivÄ• he saá¹ƒharÄ• ni {saá¹…gahÄ• ni (Katthaci Ce Se Ee) }

bhabbo so tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. sakkÄ• rasuttaá¹ƒ

<81> vuttaÃ±hetaá¹ƒ \Be 245/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``diá¹-á¹-hÄ• \Ne 54/ \Se 287/ mayÄ• , bhikkhave, sattÄ• sakkÄ• rena abhibhÅ«tÄ• , pariy bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• .

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• asakkÄ• rena abhibhÅ«tÄ• , pariyÄ• dinnacittÄ• , maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• .

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• sakkÄ• rena ca asakkÄ• rena ca tadubhayena ab pariyÄ• dinnacittÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• upapannÄ• .

``taá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, nÄ• Ã±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa v (diá¹-á¹-hÄ• mayÄ• bhikkhave sattÄ• sakkÄ• rena abhibhÅ«tÄ• . ... pe ... asakkÄ• rena ab sakkÄ• rena ca asakkÄ• rena ca tadubhayena abhibhÅ«tÄ• pariyÄ• dinnacittÄ• kÄ• yassa apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• .) (Se) purimavagge micchÄ• diá¹-á¹-hikasammÄ• diá¹-á¹-hikasuttehi pana sameti, anvayabyatirekavÄ• kyÄ• naá pÄ• saá¹ƒsatarÄ• .) } api ca, bhikkhave, yadeva me sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹- tamevÄ• haá¹ƒ vadÄ• mi.

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• sakkÄ• rena abhibhÅ«tÄ• , pariyÄ• dinnacittÄ• , k maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• .

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• asakkÄ• rena abhibhÅ«tÄ• , pariyÄ• dinnacittÄ• , maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ \Se 288/ upapannÄ• .

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, sattÄ• sakkÄ• rena ca asakkÄ• rena ca tadubhayena ab pariyÄ• dinnacittÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• upapannÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yassa sakkariyamÄ• nassa, asakkÄ• rena cÅ«bhayaá¹ƒ.

samÄ• dhi na vikampati, appamÄ• davihÄ• rino {appamÄ• á¹‡avihÄ• rino (Ce-a) } ||

``taá¹ƒ \Be 246/ jhÄ• yinaá¹ƒ sÄ• tatikaá¹ƒ, sukhumaá¹ƒ diá¹-á¹-hivipassakaá¹ƒ \Ee 75/.

upÄ• dÄ• nakkhayÄ• rÄ• maá¹ƒ, Ä• hu sappuriso itÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. devasaddasuttaá¹ƒ

<82> vuttaÃ±hetaá¹ƒ \Ne 55/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, devesu devasaddÄ• niccharanti samayÄ• samayaá¹ƒ upÄ• dÄ• ya.
bhikkhave, samaye ariyasÄ• vako kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni ac
anagÄ• riyaá¹ƒ pabbajjÄ• ya ceteti, tasmiá¹ƒ samaye {tasmiá¹ƒ bhikkhave samaye (Ee Katt
niccharati --- `eso ariyasÄ• vako mÄ• rena saddhiá¹ƒ saá¹…gÄ• mÄ• ya cetetÄ«â€™ ti. aya
devesu devasaddo niccharati samayÄ• samayaá¹ƒ upÄ• dÄ• ya.

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ samaye ariyasÄ• vako sattannaá¹ƒ bodhipakkhiyÄ•
bhÄ• vanÄ• nuyogamanuyutto viharati, tasmiá¹ƒ samaye devesu devasaddo niccharati --- `e
saddhiá¹ƒ saá¹…gÄ• metÄ«â€™ ti. ayaá¹ƒ, bhikkhave, dutiyo devesu devasaddo niccharati
upÄ• dÄ• ya.

``puna caparaá¹ƒ, bhikkhave, yasmiá¹ƒ samaye ariyasÄ• vako Ä• savÄ• naá¹ƒ khayÄ• an
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
samaye devesu devasaddo niccharati --- `eso ariyasÄ• vako vijitasaá¹…gÄ• mo tameva saá
ajjhÄ• vasatÄ«â€™ ti. ayaá¹ƒ, bhikkhave, tatiyo devesu devasaddo niccharati samayÄ• sa
kho, bhikkhave, tayo devesu devasaddÄ• niccharanti samayÄ• samayaá¹ƒ upÄ• dÄ• yÄ• â
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``disvÄ• \Ee 76/ vijitasaá¹…gÄ• maá¹ƒ, sammÄ• sambuddhasÄ• vakaá¹ƒ.

devatÄ• pi namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``namo \Be 247/ te purisÄ• jaÃ±Ã±a, yo tvaá¹ƒ dujjayamajjhabhÅ«.

jetvÄ• na maccuno senaá¹ƒ, vimokkhena anÄ• varaá¹ƒ ||

``iti hetaá¹ƒ namassanti, devatÄ• pattamÄ• nasaá¹ƒ.

taÃ±hi tassa na passanti, yena maccuvasaá¹ƒ vajeâ€™â€™ ti ||

ayampi \Ne 56/ attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. paÃ±capubbanimittasuttaá¹ƒ

<83> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``yadÄ• , bhikkhave, devo devakÄ• yÄ• cavanadhammo hoti, paÃ±cassa pubbanimittÄ• ni milÄ• yanti, vatthÄ• ni kilissanti, kacchehi sedÄ• muccanti, kÄ• ye dubbaá¹‡á¹‡iyaá¹ƒ okka devÄ• sane nÄ• bhiramatÄ«ti. tamenaá¹ƒ, bhikkhave, devÄ• `cavanadhammo ayaá¹ƒ deva vÄ• cÄ• hi anumodenti {anumodanti (Ce Se Ee) } --- `ito, bho, sugatiá¹ƒ gaccha, sugatiá¹ƒ g suladdhalÄ• bhaá¹ƒ labha, suladdhalÄ• bhaá¹ƒ labhitvÄ• suppatiá¹-á¹-hito bhavÄ• hÄ«â€™

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``kinnu kho, bhante, devÄ• sugatigamanasaá¹…khÄ• taá¹ƒ; kiÃ±ca, bhante, devÄ• naá¹ƒ suladdhalÄ• bhasaá¹…khÄ• t bhante, devÄ• naá¹ƒ suppatiá¹-á¹-hitasaá¹…khÄ• taâ€™â€™ nti?

``manussattaá¹ƒ kho, bhikkhu {bhikkhave (Se Ee) }, devÄ• naá¹ƒ sugatigamanasaá¹…khÄ• samÄ• no tathÄ• gatappavedite dhammavinaye saddhaá¹ƒ paá¹-ilabhati. idaá¹ƒ kho, bhikkh devÄ• naá¹ƒ suladdhalÄ• bhasaá¹…khÄ• taá¹ƒ; sÄ• kho panassa saddhÄ• niviá¹-á¹-hÄ• h patiá¹-á¹-hitÄ• daá¸·hÄ• asaá¹ƒhÄ• riyÄ• samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena kenaci vÄ• lokasmiá¹ƒ. idaá¹ƒ kho, bhikkhu {bhikkhave (Se Ee) }, devÄ• naá¹ƒ suppatiá¹-á¹ nti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``yadÄ• devo devakÄ• yÄ• , cavati Ä• yusaá¹…khayÄ• .

tayo saddÄ• niccharanti, devÄ• naá¹ƒ anumodataá¹ƒ ||

`` `ito \Be 248/ bho sugatiá¹ƒ gaccha, manussÄ• naá¹ƒ sahabyataá¹ƒ.

manussabhÅ«to saddhamme, labha saddhaá¹ƒ anuttaraá¹ƒ ||

`` `sÄ• te saddhÄ• niviá¹-á¹-hassa, mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• .

yÄ• vajÄ«vaá¹ƒ \Ee 78/ asaá¹ƒhÄ«rÄ• , saddhamme suppavedite ||

`` `kÄ• yaduccaritaá¹ƒ \Ne 57/ hitvÄ• , vacÄ«duccaritÄ• ni ca.

manoduccaritaá¹ƒ hitvÄ• , yaÃ±caÃ±Ã±aá¹ƒ dosasaÃ±hitaá¹ƒ ||

`` `kÄ• yena kusalaá¹ƒ katvÄ• , vÄ• cÄ• ya kusalaá¹ƒ bahuá¹ƒ.

manasÄ• kusalaá¹ƒ katvÄ• , appamÄ• á¹‡aá¹ƒ nirÅ«padhiá¹ƒ ||

`` `tato opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, katvÄ• dÄ• nena taá¹ƒ bahuá¹ƒ.

aÃ±Ã±epi macce saddhamme, brahmacariye nivesayaâ€™ {nivesaye (Ce Se) } ||

``imÄ• ya anukampÄ• ya, devÄ• devaá¹ƒ yadÄ• vidÅ«.

cavantaá¹ƒ \Se 291/ anumodenti, ehi deva punappunaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. bahujanahitasuttaá¹ƒ

<84> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome puggalÄ• loke uppajjamÄ• nÄ• uppajjanti bahujanahitÄ• ya bahujanasukhÄ• ya
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katame tayo? idha, bhikkhave, tathÄ• gato loke u
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro \Ee 79/ purisadam
devamanussÄ• naá¹ƒ buddho bhagavÄ• . so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhe
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• seti. ayaá¹ƒ, bhikkhave, paá¹-hamo puggalo loke uppajjamÄ• no uppajjati bahujanahi
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, tasseva satthu {satthuno (Se) } sÄ• vako arahaá¹ƒ hoti khÄ«á
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano \Be 249
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. ayaá¹ƒ, bhikkhave, dut
uppajjamÄ• no \Ne 58/ uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya a
devamanussÄ• naá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, tasseva satthu sÄ• vako sekho hoti pÄ• á¹-ipado bahussuto s
{so (?) } dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ•

sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. ayaá¹
puggalo loke uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ
devamanussÄ• naá¹ƒ. ime kho, bhikkhave, tayo puggalÄ• loke uppajjamÄ• nÄ• uppajjanti
bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€
avoca. tatthetaá¹ƒ iti vuccati ---

``satthÄ• hi loke paá¹-hamo mahesi, tassanvayo sÄ• vako bhÄ• vitatto.

athÄ• paro \Ee 80/ pÄ• á¹-ipadopi sekho, bahussuto sÄ«lavatÅ«papanno ||

``ete tayo devamanussaseá¹-á¹-hÄ• , pabhaá¹…karÄ• dhammamudÄ«rayantÄ• .

apÄ• puranti {apÄ• purenti (Katthaci) } amatassa dvÄ• raá¹ƒ, yogÄ• pamocenti {yÄ• gÄ• p
mocanti (Se) } hujjanaá¹ƒ te ||

``ye satthavÄ• hena anuttarena, sudesitaá¹ƒ maggamanukkamanti {maggamanuggamanti (

idheva dukkhassa karonti antaá¹ƒ, ye appamattÄ• sugatassa sÄ• saneâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. asubhÄ• nupassÄ«suttaá¹ƒ

<85> vuttaÃ±hetaá¹ƒ \Be 250/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``asubhÄ• nupassÄ«, bhikkhave, kÄ• yasmiá¹ƒ viharatha; Ä• nÄ• pÄ• nassati ca vo ajjhatta
sÅ«paá¹-á¹-hitÄ• hotu; sabbasaá¹…khÄ• resu aniccÄ• nupassino \Se 293/ viharatha. asubh
bhikkhave, kÄ• yasmiá¹ƒ viharataá¹ƒ yo subhÄ• ya dhÄ• tuyÄ• rÄ• gÄ• nusayo so pahÄ«ya
Ä• nÄ• pÄ• nassatiyÄ• ajjhattaá¹ƒ parimukhaá¹ƒ sÅ«paá¹-á¹-hititÄ• ya ye bÄ• hirÄ• \Ee 81
vighÄ• tapakkhikÄ• , te na honti. sabbasaá¹…khÄ• resu aniccÄ• nupassÄ«naá¹ƒ \Ne 59/ vih
pahÄ«yati, yÄ• vijjÄ• sÄ• uppajjatÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``asubhÄ• nupassÄ« kÄ• yasmiá¹ƒ, Ä• nÄ• pÄ• ne paá¹-issato.

sabbasaá¹…khÄ• rasamathaá¹ƒ, passaá¹ƒ Ä• tÄ• pi sabbadÄ• ||

``sa ve sammaddaso bhikkhu, yato tattha vimuccati.

abhiÃ±Ã±Ä• vosito santo, sa ve yogÄ• tigo munÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. dhammÄ• nudhammapaá¹-ipannasuttaá¹ƒ

<86> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dhammÄ• nudhammapaá¹-ipannassa bhikkhuno ayamanudhammo hoti veyyÄ• karaá¹‡Ä
dhammÄ• nudhammapaá¹-ipannoyanti bhÄ• samÄ• no dhammaÃ±Ã±eva bhÄ• sati no adha
dhammavitakkaÃ±Ã±eva vitakketi no adhammavitakkaá¹ƒ, tadubhayaá¹ƒ vÄ• pana abhinive
sato sampajÄ• noâ€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``dhammÄ• rÄ• mo \Ee 82/ dhammarato, dhammaá¹ƒ anuvicintayaá¹ƒ.

dhammaá¹ƒ anussaraá¹ƒ bhikkhu, saddhammÄ• na parihÄ• yati ||

``caraá¹ƒ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisinno uda vÄ• sayaá¹ƒ.

ajjhattaá¹ƒ samayaá¹ƒ cittaá¹ƒ, santimevÄ• dhigacchatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. andhakaraá¹‡asuttaá¹ƒ

<87> vuttaÃ±hetaá¹ƒ \Be 251/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome \Ne 60/, bhikkhave, akusalavitakkÄ• andhakaraá¹‡Ä• acakkhukaraá¹‡Ä• aÃ±Ã±
paÃ±Ã±Ä• nirodhikÄ• vighÄ• tapakkhikÄ• anibbÄ• nasaá¹ƒvattanikÄ• \Se 294/. katame ta
andhakaraá¹‡o acakkhukaraá¹‡o aÃ±Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• nirodhiko vighÄ• tapak
byÄ• pÄ• davitakko, bhikkhave, andhakaraá¹‡o acakkhukaraá¹‡o aÃ±Ã±Ä• á¹‡akaraá¹‡o pa
vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattaniko. vihiá¹ƒsÄ• vitakko, bhikkhave, andhakaraá¹‡o
aÃ±Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• nirodhiko vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattaniko. i
akusalavitakkÄ• andhakaraá¹‡Ä• acakkhukaraá¹‡Ä• aÃ±Ã±Ä• á¹‡akaraá¹‡Ä• paÃ±Ã±Ä•
anibbÄ• nasaá¹ƒvattanikÄ• .

``tayome, bhikkhave, kusalavitakkÄ• anandhakaraá¹‡Ä• cakkhukaraá¹‡Ä• Ã±Ä• á¹‡akara
avighÄ• tapakkhikÄ• nibbÄ• nasaá¹ƒvattanikÄ• . katame tayo? nekkhammavitakko, bhikkha

cakkhukaraá¹‡o Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• vuddhiko avighÄ• tapakkhiko nibbÄ• nasaá¹
bhikkhave, anandhakaraá¹‡o cakkhukaraá¹‡o Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• vuddhiko avig
nibbÄ• nasaá¹ƒvattaniko. avihiá¹ƒsÄ• vitakko, bhikkhave, anandhakaraá¹‡o cakkhukaraá¹‡o
paÃ±Ã±Ä• vuddhiko avighÄ• tapakkhiko \Ee 83/ nibbÄ• nasaá¹ƒvattaniko. ime kho, bhikkha
anandhakaraá¹‡Ä• cakkhukaraá¹‡Ä• Ã±Ä• á¹‡akaraá¹‡Ä• paÃ±Ã±Ä• vuddhikÄ• avighÄ•
nibbÄ• nasaá¹ƒvattanikÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccat

``tayo vitakke kusale vitakkaye, tayo \Se 295/ pana akusale nirÄ• kare.

sa ve vitakkÄ• ni vicÄ• ritÄ• ni, sameti vuá¹-á¹-hÄ«va rajaá¹ƒ samÅ«hataá¹ƒ.

sa ve vitakkÅ«pasamena cetasÄ• , idheva so santipadaá¹ƒ samajjhagÄ• â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. antarÄ• malasuttaá¹ƒ

<88> vuttaÃ±hetaá¹ƒ \Be 252/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, antarÄ• malÄ• antarÄ• amittÄ• antarÄ• sapattÄ• antarÄ• vadhakÄ•
tayo? lobho, bhikkhave, antarÄ• malo antarÄ• amitto antarÄ• sapatto \Ne 61/ antarÄ• vadha
doso, bhikkhave, antarÄ• malo antarÄ• amitto antarÄ• sapatto antarÄ• vadhako antarÄ• pa
antarÄ• malo antarÄ• amitto antarÄ• sapatto antarÄ• vadhako antarÄ• paccatthiko. ime kho
antarÄ• malÄ• antarÄ• amittÄ• antarÄ• sapattÄ• antarÄ• vadhakÄ• antarÄ• paccatthikÄ•
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``anatthajanano lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``luddho \Ee 84/ atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ {andhaá¹ƒ tamaá¹ƒ (Ce) } tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒ ||

``yo ca lobhaá¹ƒ pahantvÄ• na, lobhaneyye na lubbhati.

lobho pahÄ«yate tamhÄ• , udabindÅ«va pokkharÄ• ||

``anatthajanano \Se 296/ doso, doso cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``duá¹-á¹-ho atthaá¹ƒ na jÄ• nÄ• ti, duá¹-á¹-ho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ doso sahate naraá¹ƒ ||

``yo ca dosaá¹ƒ pahantvÄ• na, dosaneyye na dussati.

doso pahÄ«yate tamhÄ• , tÄ• lapakkaá¹ƒva bandhanÄ• ||

``anatthajanano moho, moho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``mÅ«á¸·ho atthaá¹ƒ na jÄ• nÄ• ti, mÅ«á¸·ho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahate naraá¹ƒ ||

``yo \Be 253/ \Ne 62/ \Ee 85/ ca mohaá¹ƒ pahantvÄ• na, mohaneyye na muyhati.

mohaá¹ƒ vihanti so sabbaá¹ƒ, Ä• diccovudayaá¹ƒ tamaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. devadattasuttaá¹ƒ

<89> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tÄ«hi, bhikkhave, asaddhammehi abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko ne
atekiccho. katamehi tÄ«hi? pÄ• picchatÄ• ya, bhikkhave, abhibhÅ«to pariyÄ• dinnacitto dev
nerayiko kappaá¹-á¹-ho atekiccho. pÄ• pamittatÄ• ya, bhikkhave, abhibhÅ«to pariyÄ• dinna
nerayiko kappaá¹-á¹-ho atekiccho. sati kho pana uttarikaraá¹‡Ä«ye {uttariá¹ƒ karaá¹‡Ä«ye (
visesÄ• dhigamena {visesÄ• dhigamena ca (Se Ee) } antarÄ• vosÄ• naá¹ƒ Ä• pÄ• di. imeh
asaddhammehi abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko \Se 297/ kap
ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``mÄ• jÄ• tu koci lokasmiá¹ƒ, pÄ• piccho udapajjatha.

tadaminÄ• pi jÄ• nÄ• tha, pÄ• picchÄ• naá¹ƒ yathÄ• gati ||

``paá¹‡á¸• itoti \Ee 86/ samaÃ±Ã±Ä• to, bhÄ• vitattoti sammato.

jalaá¹ƒva yasasÄ• aá¹-á¹-hÄ• , devadattoti vissuto {me sutaá¹ƒ (pÄ• á¸·iyaá¹ƒ) } ||

``so pamÄ• á¹‡amanuciá¹‡á¹‡o {pamÄ• damanuciá¹‡á¹‡o (Katthaci Ce Se Ee), samÄ• nam
naá¹ƒ tathÄ• gataá¹ƒ.

avÄ«cinirayaá¹ƒ patto, catudvÄ• raá¹ƒ bhayÄ• nakaá¹ƒ ||

``aduá¹-á¹-hassa hi yo dubbhe, pÄ• pakammaá¹ƒ akubbato.

tameva pÄ• paá¹ƒ phusati {phusseti (Se) }, duá¹-á¹-hacittaá¹ƒ anÄ• daraá¹ƒ ||

``samuddaá¹ƒ visakumbhena, yo maÃ±Ã±eyya padÅ«situá¹ƒ.

na so tena padÅ«seyya, bhesmÄ• hi udadhi mahÄ• ||

``evameva \Be 254/ \Ne 63/ {evametaá¹ƒ (Se) } tathÄ• gataá¹ƒ, yo vÄ• dena vihiá¹ƒsati.

sammaggataá¹ƒ \Ee 87/ {samaggataá¹ƒ (Ce Katthaci) } santacittaá¹ƒ, vÄ• do tamhi na rÅ«h

``tÄ• disaá¹ƒ mittaá¹ƒ kubbetha, taÃ±ca seveyya paá¹‡á¸• ito.

yassa maggÄ• nugo bhikkhu, khayaá¹ƒ dukkhassa pÄ• puá¹‡eâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

catuttho vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

vitakkÄ• sakkÄ• rasadda, cavanaloke asubhaá¹ƒ.

dhammaandhakÄ• ramalaá¹ƒ, devadattena te dasÄ• ti ||

5. paÃ±camavaggo

1. aggappasÄ• dasuttaá¹ƒ

<90> vuttaÃ±hetaá¹ƒ \Se 298/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, aggappasÄ• dÄ• . katame tayo? yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ
catuppadÄ• vÄ• bahuppadÄ• {bahupadÄ• (Katthaci) } vÄ• rÅ«pino vÄ• arÅ«pino vÄ• sa
nevasaÃ±Ã±inÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati arahaá¹ƒ sammÄ
bhikkhave, buddhe pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• naá¹ƒ aggo vi

``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá
madanimmadano pipÄ• savinayo Ä• layasamugghÄ• to vaá¹-á¹-upacchedo taá¹‡hakkhayo
bhikkhave, virÄ• ge dhamme pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• naá

``yÄ• vatÄ• \Ne 64/, bhikkhave, saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• , tathÄ• gatasÄ• vakasaá¹
yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• \Se 299/ esa \Be 255/ bhagava
Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá
saá¹…ghe pasannÄ• , agge te pasannÄ• . agge kho pana pasannÄ• naá¹ƒ aggo vipÄ• ko h
aggappasÄ• dÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``aggato ve pasannÄ• naá¹ƒ, aggaá¹ƒ dhammaá¹ƒ vijÄ• nataá¹ƒ.

agge buddhe pasannÄ• naá¹ƒ, dakkhiá¹‡eyye anuttare ||

``agge dhamme pasannÄ• naá¹ƒ, virÄ• gÅ«pasame sukhe.

agge saá¹…ghe pasannÄ• naá¹ƒ, puÃ±Ã±akkhette anuttare ||

``aggasmiá¹ƒ \Ee 89/ dÄ• naá¹ƒ dadataá¹ƒ, aggaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

aggaá¹ƒ Ä• yu ca vaá¹‡á¹‡o ca, yaso kitti sukhaá¹ƒ balaá¹ƒ ||

``aggassa dÄ• tÄ• medhÄ• vÄ«, aggadhammasamÄ• hito.

devabhÅ«to manusso vÄ• , aggappatto pamodatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. jÄ«vikasuttaá¹ƒ

<91> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naá¹ƒ yadidaá¹ƒ piá¹‡á¸• olyaá¹ƒ. abhisÄ• poyaá¹ƒ {ab
abhilÄ• pÄ• yaá¹ƒ (Se Ee), abhisapÄ• yaá¹ƒ (Katthaci) }, bhikkhave, lokasmiá¹ƒ --- `piá¹‡á¸•
pattapÄ• á¹‡Ä«â€™ ti. taÃ±ca kho etaá¹ƒ, bhikkhave, kulaputtÄ• upenti atthavasikÄ• , atth
neva rÄ• jÄ• bhinÄ«tÄ• , na corÄ• bhinÄ«tÄ• , na iá¹‡aá¹-á¹-Ä• , na bhayaá¹-á¹-Ä• , na Ä• j
`otiá¹‡á¹‡amhÄ• jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi
dukkhotiá¹‡á¹‡Ä• dukkhaparetÄ• \Se 300/, appeva nÄ• ma imassa kevalassa dukkhakkha
paÃ±Ã±Ä• yethÄ• â€™ ti. evaá¹ƒ pabbajito cÄ• yaá¹ƒ, bhikkhave, kulaputto so \Ee 90/ ca h
tibbasÄ• rÄ• go, byÄ• pannacitto paduá¹-á¹-hamanasaá¹…kappo, muá¹-á¹-hassati \Ne 65/ a
vibbhantacitto pÄ• katindriyo. seyyathÄ• pi, bhikkhave, chavÄ• lÄ• taá¹ƒ ubhatopadittaá¹ƒ m
neva gÄ• me kaá¹-á¹-hatthaá¹ƒ pharati \Be 256/ na araÃ±Ã±e: tathÅ«pamÄ• haá¹ƒ, bhikkha
vadÄ• mi gihibhogÄ• parihÄ«no sÄ• maÃ±Ã±atthaÃ±ca na paripÅ«retÄ«â€™â€™ ti. etama
tatthetaá¹ƒ iti vuccati ---

``gihibhogÄ• parihÄ«no, sÄ• maÃ±Ã±atthaÃ±ca dubbhago.

paridhaá¹ƒsamÄ• no pakireti, chavÄ• lÄ• taá¹ƒva nassati ||

``kÄ• sÄ• vakaá¹‡á¹-hÄ• bahavo, pÄ• padhammÄ• asaÃ±Ã±atÄ• .

pÄ• pÄ• pÄ• pehi kammehi, nirayaá¹ƒ te upapajjare ||

``seyyo ayoguá¸·o bhutto, tatto aggisikhÅ«pamo.

yaÃ±ce bhuÃ±jeyya dussÄ«lo, raá¹-á¹-hapiá¹‡á¸• amasaÃ±Ã±atoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. saá¹…ghÄ• á¹-ikaá¹‡á¹‡asuttaá¹ƒ

<92> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``saá¹…ghÄ• á¹-ikaá¹‡á¹‡e cepi, bhikkhave \Ee 91/, bhikkhu gahetvÄ• piá¹-á¹-hito piá¹-á¹-h

pÄ• de pÄ• daá¹ƒ nikkhipanto, so ca hoti abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• go byÄ• panna
paduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto p
Ä• rakÄ• va mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhammaÃ±hi so, bhikkhave, bhikk
apassanto \Se 301/ na maá¹ƒ passati {maá¹ƒ na passati (Se) }.

``yojanasate cepi so, bhikkhave, bhikkhu vihareyya. so ca hoti anabhijjhÄ• lu kÄ• mesu na
abyÄ• pannacitto apaduá¹-á¹-hamanasaá¹…kappo upaá¹-á¹-hitassati sampajÄ• no samÄ• h
saá¹ƒvutindriyo; atha kho so santikeva mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhamm
bhikkhu passati; dhammaá¹ƒ passanto maá¹ƒ passatÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ•
vuccati ---

``anubandhopi \Ne 66/ ce assa, mahiccho ca vighÄ• tavÄ• .

ejÄ• nugo anejassa, nibbutassa anibbuto.

giddho so vÄ«tagedhassa, passa yÄ• vaÃ±ca Ä• rakÄ• ||

``yo \Be 257/ ca dhammamabhiÃ±Ã±Ä• ya, dhammamaÃ±Ã±Ä• ya paá¹‡á¸• ito.

rahadova \Ee 92/ nivÄ• te ca, anejo vÅ«pasammati ||

``anejo so anejassa, nibbutassa ca nibbuto.

agiddho vÄ«tagedhassa, passa yÄ• vaÃ±ca santikeâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. aggisuttaá¹ƒ

<93> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tayome, bhikkhave, aggÄ«. katame tayo? rÄ• gaggi, dosaggi, mohaggi --- ime kho, bhikkh
ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``rÄ• gaggi dahati macce, ratte kÄ• mesu mucchite.

dosaggi pana byÄ• panne, nare pÄ• á¹‡Ä• tipÄ• tino ||

``mohaggi pana sammÅ«á¸·he, ariyadhamme akovide.

ete aggÄ« ajÄ• nantÄ• , sakkÄ• yÄ• bhiratÄ• pajÄ• ||

``te vaá¸• á¸• hayanti nirayaá¹ƒ, tiracchÄ• naÃ±ca yoniyo.

asuraá¹ƒ \Ee 93/ \Se 302/ pettivisayaá¹ƒ, amuttÄ• mÄ• rabandhanÄ• ||

``ye ca rattindivÄ• yuttÄ• , sammÄ• sambuddhasÄ• sane.

te nibbÄ• penti rÄ• gaggiá¹ƒ, niccaá¹ƒ asubhasaÃ±Ã±ino ||

``dosaggiá¹ƒ \Ne 67/ pana mettÄ• ya, nibbÄ• penti naruttamÄ• .

mohaggiá¹ƒ pana paÃ±Ã±Ä• ya, yÄ• yaá¹ƒ nibbedhagÄ• minÄ« ||

``te nibbÄ• petvÄ• nipakÄ• , rattindivamatanditÄ• .

asesaá¹ƒ parinibbanti, asesaá¹ƒ dukkhamaccaguá¹ƒ ||

``ariyaddasÄ• vedaguno, sammadaÃ±Ã±Ä• ya paá¹‡á¸• itÄ• .

jÄ• tikkhayamabhiÃ±Ã±Ä• ya, nÄ• gacchanti punabbhavaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. upaparikkhasuttaá¹ƒ

<94> vuttaÃ±hetaá¹ƒ \Be 258/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tathÄ• tathÄ• , bhikkhave, bhikkhu upaparikkheyya \Ee 94/ yathÄ• yathÄ• ssa {yathÄ• y
upaparikkhato bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá¹ƒ ajjhattaá¹ƒ as
anupÄ• dÄ• ya na paritasseyya. bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e avikkhitte avisaá¹-e
asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkhasamudayas
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``sattasaá¹…gappahÄ«nassa, netticchinnassa bhikkhuno.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi tassa punabbhavoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. kÄ• mÅ«papattisuttaá¹ƒ

<95> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``tisso imÄ• , bhikkhave, kÄ• mÅ«papattiyo {kÄ• muppattiyo (Ce) }. katamÄ• tisso? paccup
nimmÄ• naratino \Ne 68/, paranimmitavasavattino --- imÄ• kho, bhikkhave, tisso kÄ• mÅ«p
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``paccupaá¹-á¹-hitakÄ• mÄ• ca, ye devÄ• vasavattino.

nimmÄ• naratino devÄ• , ye caÃ±Ã±e kÄ• mabhogino.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ \Se 303/, saá¹ƒsÄ• raá¹ƒ nÄ• tivattare ||

``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , kÄ• mabhogesu paá¹‡á¸• ito.

sabbe pariccaje kÄ• me, ye dibbÄ• ye ca mÄ• nusÄ• ||

``piyarÅ«pasÄ• tagadhitaá¹ƒ \Ee 95/, chetvÄ• sotaá¹ƒ duraccayaá¹ƒ.

asesaá¹ƒ parinibbanti, asesaá¹ƒ dukkhamaccaguá¹ƒ ||

``ariyaddasÄ• vedaguno, sammadaÃ±Ã±Ä• ya paá¹‡á¸• itÄ• .

jÄ• tikkhayamabhiÃ±Ã±Ä• ya, nÄ• gacchanti punabbhavaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. kÄ• mayogasuttaá¹ƒ

<96> vuttaÃ±hetaá¹ƒ \Be 259/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``kÄ• mayogayutto, bhikkhave, bhavayogayutto Ä• gÄ• mÄ« hoti Ä• gantÄ• {Ä• gantvÄ• (
kÄ• mayogavisaá¹ƒyutto, bhikkhave, bhavayogayutto anÄ• gÄ• mÄ« hoti anÄ• gantÄ• ittha

kÄ• mayogavisaá¹ƒyutto, bhikkhave, bhavayogavisaá¹ƒyutto arahÄ• hoti, khÄ«á¹‡Ä• savoâ
bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``kÄ• mayogena saá¹ƒyuttÄ• , bhavayogena cÅ«bhayaá¹ƒ.

sattÄ• \Ee 96/ gacchanti saá¹ƒsÄ• raá¹ƒ, jÄ• timaraá¹‡agÄ• mino ||

``ye ca kÄ• me pahantvÄ• na, appattÄ• Ä• savakkhayaá¹ƒ.

bhavayogena saá¹ƒyuttÄ• , anÄ• gÄ• mÄ«ti vuccare ||

``ye \Ne 69/ ca kho chinnasaá¹ƒsayÄ• , khÄ«á¹‡amÄ• napunabbhavÄ• .

te ve pÄ• raá¹…gatÄ• loke, ye pattÄ• Ä• savakkhayaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

kalyÄ• á¹‡asÄ«lasuttaá¹ƒ

<97> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``kalyÄ• á¹‡asÄ«lo, bhikkhave, bhikkhu kalyÄ• á¹‡adhammo kalyÄ• á¹‡apaÃ±Ã±o imasmiá
vusitavÄ• uttamapurisoâ€™ ti vuccati ---

``kathaÃ±ca \Se 304/, bhikkhave, bhikkhu kalyÄ• á¹‡asÄ«lo hoti? idha, bhikkhave, bhikkhu
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati, Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. evaá¹ƒ kho, bhikkhave, bhikkhu kalyÄ• á¹‡asÄ«lo hoti. iti kalyÄ• á¹

``kalyÄ• á¹‡adhammo \Be 260/ ca kathaá¹ƒ hoti? idha, bhikkhave, bhikkhu sattannaá¹ƒ boo
dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanuyutto viharati. evaá¹ƒ kho, bhikkhave, bhikkhu ka
kalyÄ• á¹‡asÄ«lo, kalyÄ• á¹‡adhammo.

``kalyÄ• á¹‡apaÃ±Ã±o ca kathaá¹ƒ hoti \Ee 97/? idha, bhikkhave, bhikkhu Ä• savÄ• naá¹ƒ
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
evaá¹ƒ kho, bhikkhave, bhikkhu kalyÄ• á¹‡apaÃ±Ã±o hoti.

``iti kalyÄ• á¹‡asÄ«lo kalyÄ• á¹‡adhammo kalyÄ• á¹‡apaÃ±Ã±o imasmiá¹ƒ dhammavinaye
uttamapurisoâ€™ ti vuccatÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuc

``yassa \Ne 70/ kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

taá¹ƒ ve kalyÄ• á¹‡asÄ«loti, Ä• hu bhikkhuá¹ƒ hirÄ«manaá¹ƒ {hirÄ«mataá¹ƒ (Se Katthaci) }

``yassa dhammÄ• subhÄ• vitÄ• , satta {patta (sabbattha) } sambodhigÄ• mino.

taá¹ƒ ve kalyÄ• á¹‡adhammoti, Ä• hu bhikkhuá¹ƒ anussadaá¹ƒ ||

``yo dukkhassa pajÄ• nÄ• ti, idheva khayamattano.

taá¹ƒ ve kalyÄ• á¹‡apaÃ±Ã±oti, Ä• hu bhikkhuá¹ƒ anÄ• savaá¹ƒ ||

``tehi dhammehi sampannaá¹ƒ, anÄ«ghaá¹ƒ chinnasaá¹ƒsayaá¹ƒ.

asitaá¹ƒ \Se 305/ sabbalokassa, Ä• hu sabbapahÄ• yinaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. dÄ• nasuttaá¹ƒ

<98> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dvemÄ• ni \Ee 98/, bhikkhave, dÄ• nÄ• ni --- Ä• misadÄ• naÃ±ca dhammadÄ• naÃ±ca. et
dvinnaá¹ƒ dÄ• nÄ• naá¹ƒ yadidaá¹ƒ --- dhammadÄ• naá¹ƒ.

``dveme, bhikkhave, saá¹ƒvibhÄ• gÄ• --- Ä• misasaá¹ƒvibhÄ• go ca dhammasaá¹ƒvibhÄ•
imesaá¹ƒ dvinnaá¹ƒ saá¹ƒvibhÄ• gÄ• naá¹ƒ yadidaá¹ƒ --- dhammasaá¹ƒvibhÄ• go.

``dveme \Be 261/, bhikkhave, anuggahÄ• --- Ä• misÄ• nuggaho ca dhammÄ• nuggaho ca.
imesaá¹ƒ dvinnaá¹ƒ anuggahÄ• naá¹ƒ yadidaá¹ƒ --- dhammÄ• nuggahoâ€™â€™ ti. etamatt
tatthetaá¹ƒ iti vuccati ---

``yamÄ• hu dÄ• naá¹ƒ paramaá¹ƒ anuttaraá¹ƒ, yaá¹ƒ saá¹ƒvibhÄ• gaá¹ƒ bhagavÄ• avaá¹‡a

aggamhi khettamhi pasannacitto, viÃ±Ã±Å« pajÄ• naá¹ƒ ko na yajetha kÄ• le ||

``ye \Ne 71/ ceva bhÄ• santi suá¹‡anti cÅ«bhayaá¹ƒ, pasannacittÄ• sugatassa sÄ• sane.

tesaá¹ƒ so attho paramo visujjhati, ye appamattÄ• sugatassa sÄ• saneâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. tevijjasuttaá¹ƒ

<99> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``dhammenÄ• haá¹ƒ, bhikkhave, tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±Ä• pemi, nÄ• Ã±Ã±aá¹

``kathaÃ±cÄ• haá¹ƒ, bhikkhave, dhammena tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ paÃ±Ã±Ä• pemi, n
lapitalÄ• panamattena? idha, bhikkhave, bhikkhu anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussar
99/ --- ekampi \Se 306/ jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ
jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• t
jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akap
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto. so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti \Be 262/. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubb
ayamassa paá¹-hamÄ• vijjÄ• adhigatÄ• hoti, avijjÄ• vihatÄ• , vijjÄ• uppannÄ• , tamo viha
yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu dibbena cakkhunÄ• visuddhena atikkantamÄ• nusal
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate
pajÄ• nÄ• ti --- `ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccarit
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• \Se 3
samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hi
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cak
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti. ayamassa dutiyÄ• vijjÄ• adhigatÄ• hoti,
uppannÄ• , tamo vihato, Ä• loko uppanno, yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitatta

``puna caparaá¹ƒ, bhikkhave, bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayamassa
hoti, avijjÄ• vihatÄ• , vijjÄ• uppannÄ• , tamo vihato, Ä• loko uppanno, yathÄ• taá¹ƒ appam

pahitattassa viharato. evaá¹ƒ kho ahaá¹ƒ, bhikkhave, dhammena tevijjaá¹ƒ brÄ• hmaá¹‡aá¹
nÄ• Ã±Ã±aá¹ƒ lapitalÄ• panamattenÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``pubbenivÄ• saá¹ƒ yovedi {yovedi (sabbattha) }, saggÄ• pÄ• yaÃ±ca passati.

atho {atha (Se Katthaci) } jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni ||

``etÄ• hi \Be 263/ \Ee 101/ tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o.

tamahaá¹ƒ vadÄ• mi tevijjaá¹ƒ, nÄ• Ã±Ã±aá¹ƒ lapitalÄ• panaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

paÃ±camo vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

pasÄ• da jÄ«vita saá¹…ghÄ• á¹-i \Se 308/, aggi upaparikkhayÄ• .

upapatti {uppatti (Ce) } kÄ• ma kalyÄ• á¹‡aá¹ƒ, dÄ• naá¹ƒ dhammena te dasÄ• ti ||

tikanipÄ• to niá¹-á¹-hito.

4. catukkanipÄ• to

1. brÄ• hmaá¹‡adhammayÄ• gasuttaá¹ƒ

<100> vuttaÃ±hetaá¹ƒ \Be 264/ \Ne 73/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ahamasmi, bhikkhave, brÄ• hmaá¹‡o yÄ• cayogo sadÄ• payatapÄ• á¹‡i {payatapÄ• á¹‡Ä
anuttaro bhisakko sallakatto. tassa me tumhe puttÄ• orasÄ• mukhato jÄ• tÄ• dhammajÄ•
dhammadÄ• yÄ• dÄ• , no Ä• misadÄ• yÄ• dÄ• .

``dvemÄ• ni, bhikkhave, dÄ• nÄ• ni --- Ä• misadÄ• naÃ±ca \Ee 102/ dhammadÄ• naÃ±ca.
imesaá¹ƒ dvinnaá¹ƒ dÄ• nÄ• naá¹ƒ yadidaá¹ƒ --- dhammadÄ• naá¹ƒ.

``dveme, bhikkhave, saá¹ƒvibhÄ• gÄ• --- Ä• misasaá¹ƒvibhÄ• go ca dhammasaá¹ƒvibhÄ•
imesaá¹ƒ dvinnaá¹ƒ saá¹ƒvibhÄ• gÄ• naá¹ƒ yadidaá¹ƒ --- dhammasaá¹ƒvibhÄ• go.

``dveme, bhikkhave, anuggahÄ• --- Ä• misÄ• nuggaho ca dhammÄ• nuggaho ca. etadagg
dvinnaá¹ƒ anuggahÄ• naá¹ƒ yadidaá¹ƒ --- dhammÄ• nuggaho.

``dveme, bhikkhave, yÄ• gÄ• --- Ä• misayÄ• go ca dhammayÄ• go ca. etadaggaá¹ƒ, bhikk
yÄ• gÄ• naá¹ƒ yadidaá¹ƒ --- dhammayÄ• goâ€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tat

``yo \Se 309/ dhammayÄ• gaá¹ƒ ayajÄ« amaccharÄ«, tathÄ• gato sabbabhÅ«tÄ• nukampÄ
aá¹-á¹-hakathÄ• yampi}.

taá¹ƒ tÄ• disaá¹ƒ devamanussaseá¹-á¹-haá¹ƒ, sattÄ• namassanti bhavassa pÄ• raguâ€™â

ayampi attho vutto bhagavatÄ• , iti me sutanti. paá¹-hamaá¹ƒ.

2. sulabhasuttaá¹ƒ

<101> vuttaÃ±hetaá¹ƒ \Ne 74/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``cattÄ• rimÄ• ni, bhikkhave, appÄ• ni ceva sulabhÄ• ni ca, tÄ• ni ca anavajjÄ• ni. katamÄ•
paá¹ƒsukÅ«laá¹ƒ, bhikkhave, cÄ«varÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ.
bhikkhave, bhojanÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ. rukkhamÅ«laá¹ƒ, b
senÄ• sanÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ. pÅ«timuttaá¹ƒ, bhikkhave,
sulabhaÃ±ca taÃ±ca anavajjaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri appÄ• ni ceva sulabhÄ•
anavajjÄ• ni. yato kho, bhikkhave, bhikkhu appena ca tuá¹-á¹-ho hoti sulabhena ca (anavajje
natthi Ce Ee Katthaci potthakesu ca aá¹…guttare ca}, imassÄ• haá¹ƒ aÃ±Ã±ataraá¹ƒ sÄ• m
vadÄ• mÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``anavajjena tuá¹-á¹-hassa, appena sulabhena ca.

na senÄ• sanamÄ• rabbha, cÄ«varaá¹ƒ pÄ• nabhojanaá¹ƒ.

vighÄ• to hoti cittassa, disÄ• nappaá¹-ihaÃ±Ã±ati ||

``ye cassa {yepassa (Se) } dhammÄ• akkhÄ• tÄ• , sÄ• maÃ±Ã±assÄ• nulomikÄ• .

adhiggahitÄ• tuá¹-á¹-hassa, appamattassa bhikkhunoâ€™â€™ ti {sikkhatoti (Ce Katthaci) }

ayampi attho vutto bhagavatÄ• , iti me sutanti. dutiyaá¹ƒ.

3. Ä• savakkhayasuttaá¹ƒ

<102> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``jÄ• natohaá¹ƒ, bhikkhave, passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi \Se 310/, no ajÄ• n
bhikkhave, jÄ• nato, kiá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hoti? idaá¹ƒ dukkhanti, bhikkhave
Ä• savÄ• naá¹ƒ khayo \Ee 104/ hoti. ayaá¹ƒ dukkhasamudayoti, bhikkhave, jÄ• nato passat
ayaá¹ƒ dukkhanirodhoti, bhikkhave, jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti. ayaá¹ƒ du
paá¹-ipadÄ• ti, bhikkhave, jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti. evaá¹ƒ kho \Ne 75/,
evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. ta

``sekhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• ||

``tato \Be 266/ aÃ±Ã±Ä• vimuttassa, vimuttiÃ±Ä• á¹‡amuttamaá¹ƒ.

uppajjati khaye Ã±Ä• á¹‡aá¹ƒ, khÄ«á¹‡Ä• saá¹ƒyojanÄ• iti ||

``na tvevidaá¹ƒ kusÄ«tena, bÄ• lenamavijÄ• natÄ• .

nibbÄ• naá¹ƒ adhigantabbaá¹ƒ, sabbaganthappamocanaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. tatiyaá¹ƒ.

4. samaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<103> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• \Ee 105/ vÄ• `idaá¹ƒ dukkhaâ€™
nappajÄ• nanti; `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti; `ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti; `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti ya
--- na me te, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡a
brÄ• hmaá¹‡asammatÄ• , na ca panete Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \Se 311/ upasampajja viharanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti

`ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nanti; `ayaá¹ƒ dukkhanirodhoâ€™
pajÄ• nanti; `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• b
brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±attha
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• a
---

``ye \Ne 76/ \Ee 106/ dukkhaá¹ƒ nappajÄ• nanti, atho dukkhassa sambhavaá¹ƒ.

yattha ca sabbaso dukkhaá¹ƒ, asesaá¹ƒ uparujjhati.

taÃ±ca maggaá¹ƒ na jÄ• nanti, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``cetovimuttihÄ«nÄ• te, atho paÃ±Ã±Ä• vimuttiyÄ• .

abhabbÄ• te antakiriyÄ• ya, te ve jÄ• tijarÅ«pagÄ• ||

``ye \Be 267/ ca dukkhaá¹ƒ pajÄ• nanti, atho dukkhassa sambhavaá¹ƒ.

yattha ca sabbaso dukkhaá¹ƒ, asesaá¹ƒ uparujjhati.

taÃ±ca maggaá¹ƒ pajÄ• nanti, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``cetovimuttisampannÄ• , atho paÃ±Ã±Ä• vimuttiyÄ• .

bhabbÄ• te antakiriyÄ• ya, na te jÄ• tijarÅ«pagÄ• â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. catutthaá¹ƒ.

5. sÄ«lasampannasuttaá¹ƒ

<104> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ye te, bhikkhave, bhikkhÅ« sÄ«lasampannÄ• samÄ• dhisampannÄ• \Ee 107/ paÃ±Ã±Ä•
vimuttiÃ±Ä• á¹‡adassanasampannÄ• ovÄ• dakÄ• \Se 312/ viÃ±Ã±Ä• pakÄ• sandassakÄ•
sampahaá¹ƒsakÄ• alaá¹ƒsamakkhÄ• tÄ• ro saddhammassa dassanampahaá¹ƒ, bhikkhave
bahÅ«pakÄ• raá¹ƒ vadÄ• mi; savanampahaá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«p
upasaá¹…kamanampahaá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ•

bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ• mi; anussaraá¹‡ampahaá¹ƒ, b
bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ• mi; anupabbajjampahaá¹ƒ {anussatimpahaá¹ƒ (Se
bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ• mi. taá¹ƒ kissa hetu? tathÄ• rÅ«pe, bhikkhave, bh
payirupÄ• sato aparipÅ«ropi sÄ«lakkhandho bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, aparipÅ«
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, aparipÅ«ropi \Ee 108/ paÃ±Ã±Ä• kkhandho bhÄ• vanÄ
aparipÅ«ropi vimuttikkhandho bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, aparipÅ«ropi vimuttiÃ±Ä
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. evarÅ«pÄ• ca te, bhikkhave, bhikkhÅ« satthÄ• rotipi \E
satthavÄ• hÄ• tipi vuccanti, raá¹‡aÃ±jahÄ• tipi vuccanti, tamonudÄ• tipi vuccanti, Ä• lokaka
obhÄ• sakarÄ• tipi vuccanti, pajjotakarÄ• tipi vuccanti, ukkÄ• dhÄ• rÄ• tipi vuccanti, pabhaá
ariyÄ• tipi vuccanti, cakkhumantotipi vuccantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca.

``pÄ• mojjakaraá¹‡aá¹ƒ \Be 268/ á¹-hÄ• naá¹ƒ { ... karaá¹‡aá¹-hÄ• naá¹ƒ (Ce Se) }, etaá¹ƒ h

yadidaá¹ƒ bhÄ• vitattÄ• naá¹ƒ, ariyÄ• naá¹ƒ dhammajÄ«vinaá¹ƒ ||

``te jotayanti saddhammaá¹ƒ, bhÄ• sayanti pabhaá¹…karÄ• .

Ä• lokakaraá¹‡Ä• \Se 313/ dhÄ«rÄ• , cakkhumanto raá¹‡aÃ±jahÄ• ||

``yesaá¹ƒ ve sÄ• sanaá¹ƒ sutvÄ• , sammadaÃ±Ã±Ä• ya paá¹‡á¸• itÄ• .

jÄ• tikkhayamabhiÃ±Ã±Ä• ya \Ee 109/, nÄ• gacchanti punabbhavaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. paÃ±camaá¹ƒ.

6. taá¹‡huppÄ• dasuttaá¹ƒ

<105> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``cattÄ• rome, bhikkhave, taá¹‡huppÄ• dÄ• , yattha bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• u
cÄ«varahetu vÄ• , bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati; piá¹‡á¸• apÄ
bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati; senÄ• sanahetu vÄ• , bhikkhave, bhikkhuno
uppajjati; itibhavÄ• bhavahetu vÄ• , bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppaj
cattÄ• ro taá¹‡huppÄ• dÄ• yattha bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ«â€™â€™
avoca. tatthetaá¹ƒ iti vuccati ---

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``etamÄ• dÄ«navaá¹ƒ \Ne 78/ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. chaá¹-á¹-haá¹ƒ.

7. sabrahmakasuttaá¹ƒ

<106> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``sabrahmakÄ• ni, bhikkhave, tÄ• ni kulÄ• ni yesaá¹ƒ puttÄ• naá¹ƒ mÄ• tÄ• pitaro ajjhÄ• gÄ
sapubbadevatÄ• ni \Ee 110/, bhikkhave, tÄ• ni kulÄ• ni yesaá¹ƒ \Be 269/ puttÄ• naá¹ƒ mÄ•
pÅ«jitÄ• honti. sapubbÄ• cariyakÄ• ni, bhikkhave, tÄ• ni kulÄ• ni yesaá¹ƒ puttÄ• naá¹ƒ mÄ•
pÅ«jitÄ• honti. sÄ• huneyyakÄ• ni, bhikkhave, tÄ• ni \Se 314/ kulÄ• ni yesaá¹ƒ puttÄ• naá¹
ajjhÄ• gÄ• re pÅ«jitÄ• honti.

`` `brahmÄ• â€™ ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. `pubbadevatÄ•
mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. `pubbÄ• cariyÄ• â€™ ti, bhikkhave, mÄ• tÄ• pit
`Ä• huneyyÄ• â€™ ti, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ kissa he
mÄ• tÄ• pitaro puttÄ• naá¹ƒ Ä• pÄ• dakÄ• posakÄ• imassa lokassa dassetÄ• roâ€™â€™
tatthetaá¹ƒ iti vuccati ---

``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena \Ee 111/ atha pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena {nahÄ• panena (Ce) }, pÄ• dÄ• naá¹ƒ dhovanena ca ||

``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti ||

ayampi \Ne 79/ attho vutto bhagavatÄ• , iti me sutanti. sattamaá¹ƒ.

8. bahukÄ• rasuttaá¹ƒ

<107> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``bahukÄ• rÄ• {bahÅ«pakÄ• rÄ• (Ce Ee) }, bhikkhave, brÄ• hmaá¹‡agahapatikÄ• tumhÄ•
} paccupaá¹-á¹-hitÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ
bahukÄ• rÄ• brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ yaá¹ƒ {ye (?) } nesaá¹ƒ dhammaá¹ƒ desetha
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• setha. evamidaá¹ƒ, bhikkhave, aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya brah
nittharaá¹‡atthÄ• ya sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. etamatthaá¹ƒ bhagav
vuccati ---

``sÄ• gÄ• rÄ• \Be 270/ \Se 315/ anagÄ• rÄ• ca, ubho aÃ±Ã±oÃ±Ã±anissitÄ• .

Ä• rÄ• dhayanti saddhammaá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

``sÄ• gÄ• resu \Ee 112/ ca cÄ«varaá¹ƒ, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

anagÄ• rÄ• paá¹-icchanti, parissayavinodanaá¹ƒ ||

``sugataá¹ƒ {puggalaá¹ƒ (Ce Katthaci) } pana nissÄ• ya, gahaá¹-á¹-hÄ• gharamesino.

saddahÄ• nÄ• arahataá¹ƒ, ariyapaÃ±Ã±Ä• ya jhÄ• yino ||

``idha dhammaá¹ƒ caritvÄ• na, maggaá¹ƒ sugatigÄ• minaá¹ƒ.

nandino devalokasmiá¹ƒ, modanti kÄ• makÄ• minoâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. aá¹-á¹-hamaá¹ƒ.

9. kuhasuttaá¹ƒ

<108> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``ye keci, bhikkhave, bhikkhÅ« kuhÄ• thaddhÄ• lapÄ• siá¹…gÄ« unnaá¸·Ä• asamÄ• hitÄ

bhikkhave, bhikkhÅ« mÄ• makÄ• . apagatÄ• ca te, bhikkhave, bhikkhÅ« imasmÄ• dhamm
bhikkhave bhikkhÅ« (Ce Ee Katthaci) } imasmiá¹ƒ dhammavinaye \Ee 113/ vuddhiá¹ƒ virÅ«á
Ä• pajjanti. ye ca kho, bhikkhave, bhikkhÅ« nikkuhÄ• nillapÄ• dhÄ«rÄ• atthaddhÄ• susam
bhikkhave, bhikkhÅ« mÄ• makÄ• . anapagatÄ• ca te, bhikkhave, bhikkhÅ« imasmÄ• dham
dhammavinaye {imasmiá¹ƒ ca te dhammavinaye (Se), te bhikkhave bhikkhÅ« imasmiá¹ƒ dh
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca
---

``kuhÄ• thaddhÄ• lapÄ• siá¹…gÄ«, unnaá¸·Ä• asamÄ• hitÄ• .

na te dhamme virÅ«hanti, sammÄ• sambuddhadesite ||

``nikkuhÄ• nillapÄ• dhÄ«rÄ• , atthaddhÄ• susamÄ• hitÄ• .

te ve dhamme virÅ«hanti, sammÄ• sambuddhadesiteâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. navamaá¹ƒ.

10. nadÄ«sotasuttaá¹ƒ

<109> vuttaÃ±hetaá¹ƒ \Be 271/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``seyyathÄ• pi \Se 316/, bhikkhave, puriso nadiyÄ• sotena \Ee 114/ ovuyheyya piyarÅ«pas
cakkhumÄ• puriso tÄ«re á¹-hito disvÄ• evaá¹ƒ vadeyya --- `kiÃ±cÄ• pi kho tvaá¹ƒ, ambho
ovuyhasi piyarÅ«pasÄ• tarÅ«pena, atthi cettha heá¹-á¹-hÄ• rahado saÅ«mi sÄ• vaá¹-á¹-o s
tvaá¹ƒ, ambho purisa, rahadaá¹ƒ pÄ• puá¹‡itvÄ• maraá¹‡aá¹ƒ vÄ• nigacchasi maraá¹‡ama
atha kho so, bhikkhave, puriso tassa purisassa saddaá¹ƒ sutvÄ• hatthehi ca pÄ• dehi ca pa
vÄ• yameyya.

``upamÄ• kho me ayaá¹ƒ, bhikkhave, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayaá¹ƒ cettha {
attho --- `nadiyÄ• sotoâ€™ ti kho, bhikkhave, taá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ.

`` `piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™ nti kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yata

`` `heá¹-á¹-hÄ• \Ne 81/ rahadoâ€™ ti kho, bhikkhave, paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹
adhivacanaá¹ƒ.

`` `Å«mibhayaâ€™ nti kho {saÃ±Ä«mÄ«ti kho (bahÅ«su) }, bhikkhave, kodhupÄ• yÄ• sasse

`` `Ä• vaá¹-á¹-aâ€™ nti kho {sÄ• vaá¹-á¹-oti kho (bahÅ«su) }, bhikkhave, paÃ±cannetaá¹ƒ kÄ
adhivacanaá¹ƒ.

`` `gaharakkhasoâ€™ ti kho {sagaho sarakkhasoti kho (bahÅ«su) }, bhikkhave, mÄ• tugÄ• n

`` `paá¹-isotoâ€™ ti \Ee 115/ kho, bhikkhave, nekkhammassetaá¹ƒ adhivacanaá¹ƒ.

`` `hatthehi ca pÄ• dehi ca vÄ• yÄ• moâ€™ ti kho, bhikkhave, vÄ«riyÄ• rambhassetaá¹ƒ adh

`` `cakkhumÄ• puriso tÄ«re á¹-hitoti kho, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ an
sammÄ• sambuddhassÄ• â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccat

``sahÄ• pi \Be 272/ dukkhena jaheyya kÄ• me, yogakkhemaá¹ƒ Ä• yatiá¹ƒ patthayÄ• no.

sammappajÄ• no \Se 317/ suvimuttacitto, vimuttiyÄ• phassaye tattha tatth.

sa vedagÅ« vÅ«sitabrahmacariyo, lokantagÅ« pÄ• ragatoti vuccatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dasamaá¹ƒ.

11. carasuttaá¹ƒ

<110> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``carato cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko vÄ• v
taÃ±ce, bhikkhave, bhikkhu adhivÄ• seti nappajahati na vinodeti na byantÄ«karoti {byantika
byantaá¹ƒ karoti (Katthaci) } anabhÄ• vaá¹ƒ gameti. carampi, bhikkhave, bhikkhu evaá¹ƒbhÅ
anottÄ• pÄ« \Ee 116/ {anottappÄ« (sabbattha) dukanipÄ• te, aá¹…guttare I 4.11 passitabba
kusÄ«to hÄ«navÄ«riyoti vuccati.

``á¹-hitassa cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko vÄ
vÄ• . taÃ±ce, bhikkhave, bhikkhu adhivÄ• seti nappajahati na vinodeti na byantÄ«karoti na a
á¹-hitopi, bhikkhave, bhikkhu evaá¹ƒbhÅ«to anÄ• tÄ• pÄ« anottÄ• pÄ« satataá¹ƒ samitaá¹ƒ
vuccati.

``nisinnassa \Ne 82/ cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• dav

vihiá¹ƒsÄ• vitakko vÄ• . taÃ±ce, bhikkhave, bhikkhu adhivÄ• seti nappajahati na vinodeti na
anabhÄ• vaá¹ƒ gameti. nisinnopi, bhikkhave, bhikkhu evaá¹ƒbhÅ«to anÄ• tÄ• pÄ« anottÄ• p
kusÄ«to hÄ«navÄ«riyoti vuccati.

``sayÄ• nassa cepi, bhikkhave, bhikkhuno jÄ• garassa uppajjati kÄ• mavitakko vÄ• byÄ• p
vihiá¹ƒsÄ• vitakko vÄ• . taÃ±ce, bhikkhave, bhikkhu adhivÄ• seti \Be 273/ nappajahati \Se 3
byantÄ«karoti na anabhÄ• vaá¹ƒ gameti. sayÄ• nopi, bhikkhave, bhikkhu jÄ• garo evaá¹ƒbh
satataá¹ƒ samitaá¹ƒ kusÄ«to hÄ«navÄ«riyoti vuccati.

``carato cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko vÄ• v
taÃ±ce, bhikkhave, bhikkhu nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ g
bhikkhave, bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« {ottappÄ« (sabbattha) } satataá¹ƒ s
pahitattoti vuccati.

``á¹-hitassa cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko vÄ
vÄ• . taÃ±ce, bhikkhave, bhikkhu nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• v
bhikkhave, bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« \Ee 117/ ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• ra
vuccati.

``nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kÄ• mavitakko vÄ• byÄ• pÄ• davitakko v
vÄ• . taÃ±ce, bhikkhave, bhikkhu nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• v
bhikkhave, bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«

``sayÄ• nassa cepi, bhikkhave, bhikkhuno jÄ• garassa uppajjati kÄ• mavitakko vÄ• byÄ• p
vihiá¹ƒsÄ• vitakko vÄ• . taÃ±ce, bhikkhave, bhikkhu nÄ• dhivÄ• seti pajahati vinodeti byantÄ
gameti. sayÄ• nopi, bhikkhave, bhikkhu jÄ• garo evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« satata
Ä• raddhavÄ«riyo pahitattoti vuccatÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``caraá¹ƒ \Ne 83/ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisinno uda vÄ• sayaá¹ƒ.

yo vitakkaá¹ƒ vitakketi, pÄ• pakaá¹ƒ gehanissitaá¹ƒ ||

``kummaggaá¹ƒ paá¹-ipanno {kummaggappaá¹-ipanno (AN a IV 11) } so, mohaneyyesu muc

abhabbo tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaá¹ƒ ||

``yo \Be 274/ ca caraá¹ƒ vÄ• tiá¹-á¹-haá¹ƒ vÄ• {yo caraá¹ƒ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ (Se
tiá¹-á¹-haá¹ƒ vÄ• (Ce Katthaci) }, nisinno uda vÄ• sayaá¹ƒ.

vitakkaá¹ƒ samayitvÄ• na, vitakkÅ«pasame \Ee 118/ rato.

bhabbo so tÄ• diso bhikkhu, phuá¹-á¹-huá¹ƒ sambodhimuttamaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. ekÄ• dasamaá¹ƒ.

12. sampannasÄ«lasuttaá¹ƒ

<111> vuttaÃ±hetaá¹ƒ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``sampannasÄ«lÄ• , bhikkhave, viharatha {hotha (Se) } sampannapÄ• timokkhÄ• ; pÄ• timo
viharatha Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino; samÄ• dÄ

``sampannasÄ«lÄ• naá¹ƒ vo, bhikkhave, viharataá¹ƒ {bhavataá¹ƒ (Se) } sampannapÄ• timo
pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• naá¹ƒ viharataá¹ƒ Ä• cÄ• ragocarasampannÄ• naá¹ƒ aá
bhayadassÄ• vÄ«naá¹ƒ samÄ• dÄ• ya sikkhataá¹ƒ sikkhÄ• padesu kimassa uttari karaá¹‡Ä
uttari karaá¹‡Ä«yaá¹ƒ (sabbattha) }?

``carato cepi, bhikkhave, bhikkhuno {abhijjhÄ• byÄ• pÄ• do vigato (AN a IV 12) aá¹-á¹-haka
bhijjhÄ• vigatÄ• {abhijjhÄ• byÄ• pÄ• do vigato (AN a IV 12) aá¹-akathÄ• ya sameti} hoti, b
{thinamiddhaá¹ƒ uddhaccakukkuccaá¹ƒ vicikicchÄ• (AN a IV 12) }, thinamiddhaá¹ƒ vigataá¹
uddhaccakukkuccaá¹ƒ \Ee 119/ vigataá¹ƒ hoti, vicikicchÄ• {thinamiddhaá¹ƒ uddhaccakukku
IV 12) } pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asa
{appamuá¹-á¹-hÄ• (Se) }, passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹
bhikkhave, bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«

``á¹-hitassa cepi, bhikkhave, bhikkhuno abhijjhÄ• vigatÄ• hoti byÄ• pÄ• do ... pe ... thinam
uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti \Be 275/ vÄ«riyaá¹
upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ citta
bhikkhave, bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«

``nisinnassa cepi, bhikkhave, bhikkhuno abhijjhÄ• vigatÄ• hoti, byÄ• pÄ• do ... pe ... thina
uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«
sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ.
bhikkhu evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« satataá¹ƒ samitaá¹ƒ Ä• raddhavÄ«riyo pahitatt

``sayÄ• nassa cepi \Ee 120/, bhikkhave, bhikkhuno jÄ• garassa abhijjhÄ• vigatÄ• hoti byÄ

thinamiddhaá¹ƒ ... uddhaccakukkuccaá¹ƒ ... vicikicchÄ• pahÄ«nÄ• hoti, Ä• raddhaá¹ƒ hoti
asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samA
ekaggaá¹ƒ. sayÄ• nopi, bhikkhave, bhikkhu jÄ• garo evaá¹ƒbhÅ«to Ä• tÄ• pÄ« ottÄ• pÄ« sa
Ä• raddhavÄ«riyo pahitattoti vuccatÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca. tattheta

``yataá¹ƒ \Se 321/ care yataá¹ƒ tiá¹-á¹-he, yataá¹ƒ acche yataá¹ƒ saye.

yataá¹ƒ samiÃ±jaye {samiÃ±jaye (Ce Se) } bhikkhu, yatamenaá¹ƒ pasÄ• raye ||

``uddhaá¹ƒ tiriyaá¹ƒ apÄ• cÄ«naá¹ƒ, yÄ• vatÄ• jagato gati.

samavekkhitÄ• ca dhammÄ• naá¹ƒ, khandhÄ• naá¹ƒ udayabbayaá¹ƒ ||

``evaá¹ƒ \Ee 121/ vihÄ• rimÄ• tÄ• piá¹ƒ, santavuttimanuddhataá¹ƒ.

cetosamathasÄ• mÄ«ciá¹ƒ, sikkhamÄ• naá¹ƒ sadÄ• sataá¹ƒ.

satataá¹ƒ pahitattoti, Ä• hu bhikkhuá¹ƒ tathÄ• vidhaâ€™â€™ nti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. dvÄ• dasamaá¹ƒ.

13. lokasuttaá¹ƒ

<112> vuttaÃ±hetaá¹ƒ \Ne 85/ bhagavatÄ• , vuttamarahatÄ• ti me sutaá¹ƒ ---

``loko, bhikkhave, tathÄ• gatena abhisambuddho: lokasmÄ• tathÄ• gato visaá¹ƒyutto. loka
tathÄ• gatena abhisambuddho \Be 276/: lokasamudayo tathÄ• gatassa pahÄ«no. lokanirodh
abhisambuddho: lokanirodho tathÄ• gatassa sacchikato. lokanirodhagÄ• minÄ« paá¹-ipadÄ
abhisambuddhÄ• : lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gatassa bhÄ• vitÄ• .

``yaá¹ƒ, bhikkhave, sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ
sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ a
yasmÄ• taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ, tasmÄ• tathÄ• gatoti vuccati.

``yaÃ±ca, bhikkhave, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjha
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati
sabbaá¹ƒ taá¹ƒ tatheva hoti no aÃ±Ã±athÄ• , tasmÄ• tathÄ• gatoti \Se 322/ vuccati.

``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«, i
yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«, tasmÄ• tathÄ• gatoti vuccati.

``sadevake, bhikkhave, loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ
tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ«, tasmÄ• tathÄ• gatoti v
etamatthaá¹ƒ bhagavÄ• avoca. tatthetaá¹ƒ iti vuccati ---

``sabbalokaá¹ƒ {sabbaá¹ƒ lokaá¹ƒ (AN a IV 23) } abhiÃ±Ã±Ä• ya, sabbaloke yathÄ• tathaá¹

sabbalokavisaá¹ƒyutto, sabbaloke anÅ«payo {anusayo (Ce), anupayo (Se) } ||

``sa ve {sabbe (sabbattha) AN a IV 23 passitabbaá¹ƒ} sabbÄ• bhibhÅ« dhÄ«ro, sabbaganth

phuá¹-á¹-hÄ• ssa paramÄ• santi, nibbÄ• naá¹ƒ akutobhayaá¹ƒ ||

``esa \Ne 86/ \Ee 123/ khÄ«á¹‡Ä• savo buddho, anÄ«gho chinnasaá¹ƒsayo.

sabbakammakkhayaá¹ƒ patto, vimutto upadhisaá¹…khaye ||

``esa \Be 277/ so bhagavÄ• buddho, esa sÄ«ho anuttaro.

sadevakassa lokassa, brahmacakkaá¹ƒ pavattayi ||

``iti devÄ• manussÄ• ca, ye buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• .

saá¹…gamma taá¹ƒ namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ ||

``danto damayataá¹ƒ seá¹-á¹-ho, santo samayataá¹ƒ isi.

mutto mocayataá¹ƒ aggo, tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo ||

``iti hetaá¹ƒ namassanti, mahantaá¹ƒ vÄ«tasÄ• radaá¹ƒ.

sadevakasmiá¹ƒ \Se 323/ lokasmiá¹ƒ, natthi te paá¹-ipuggaloâ€™â€™ ti ||

ayampi attho vutto bhagavatÄ• , iti me sutanti. terasamaá¹ƒ.

catukkanipÄ• to niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ee 124/ ---

brÄ• hmaá¹‡asulabhÄ• {brÄ• hmaá¹‡acattÄ• ri (sabbattha) } jÄ• naá¹ƒ, samaá¹‡asÄ«lÄ• t

bahukÄ• rÄ• kuhapurisÄ• {kuhanÄ• (Se) }, cara sampanna lokena terasÄ• ti ||

suttasaá¹…gaho ---

sattavisekanipÄ• taá¹ƒ, dukkaá¹ƒ bÄ• vÄ«sasuttasaá¹…gahitaá¹ƒ.

samapaÃ±Ã±Ä• samathatikaá¹ƒ, terasa catukkaÃ±ca iti yamidaá¹ƒ ||

dvidasuttarasuttasate, saá¹…gÄ• yitvÄ• samÄ• dahiá¹ƒsu purÄ• .

arahanto ciraá¹-á¹-hitiyÄ• , tamÄ• hu nÄ• mena itivuttanti ||

itivuttakapÄ• á¸·i niá¹-á¹-hitÄ• .

ÉÍÍÍ

Two thousand five hundred and fifty-three years ago, the Omniscient Buddha delivered His first sermon to his five old associates in the Deer Park near Baranasi.

The essence of the sermon is found in a short stanza in the Dhammapada.

> Not to do any evil,
> To cultivate good,
> To purify one's mind,
> This is the exhortation of the Buddhas.

These virtues are prescribed by the Buddha. They are indispensable for man to live in peace and happiness. Buddhism lays stress upon virtues more than any other religion. Buddhist virtues convey much deeper sense than elsewhere.

Purification of mind based on avoiding evil and cultivating good leads not only to a good and happy life but to Nibbana. To purify one's mind is to get rid of the defilements of greed, hatred and ignorance which are the main roots of all evils. One who has perfectly purified one's mind attains ultimate peace.

The Blazing World

The world today is, however, blazing with the fires of greed, hatred, ignorance, conceit, jealousy, and so forth. Conflicts, therefore, prevail everywhere. Wars break out frequently in one or the other part of the world. Man is not at all in peace and security. He is always worrying about peace and security in his life. He finds little consolation under the circumstances. Such a situation is created by mental impurity of individuals and can never be rectified by either science or psychotherapy.

Dr. Fromm, a philosopher and psychoanalyst, says, "Our contemporary Western society, in spite of its material, intellectual and political progress, is increasingly less conducive to mental health and tends to undermine the inner security, happiness, reason and the capacity for love in the individual."

Obviously, what is true of Western society is no less true of mankind in general.

Inner Purity Needed

The individual who has no inner purity and peace with himself cannot be in peace with the world. So long as there is no purity and peace within, inner conflicts will never cease. This situation can never be done away with by science.

Inevitably, we now realize that absolute purity within is a vital need for man to achieve both inward and outward peace and security.

How, then, shall we achieve this absolute purity of mind?

The Middle Way Discovered by the Buddha

The Compassionate Buddha gave a very clear answer to that question, and briefly explained in His first sermon the Noble Eightfold Path as the Middle Way leading to Nibbana where all the defilements are purified and eternal peace attained.

To know how he discovered this Middle Way, let us have a glance into the past.

In the second half of the sixth century B.C., Prince Siddhartha, the son of King Suddhodana of Sakyan clan, renounced the household-life where he enjoyed the extreme worldly pleasure and went into voluntary exile in search of the true way out from suffering. He practised meditation under Alara and Udaka, the two foremost ascetic teachers, and reached the highest meditative attainment possible thereby. It, however, did not satisfy him as it is not enough for release from suffering.

He, then, spent almost six years in the practice of asceticism, trying every sort of self-mortification. This, too, failed.

Now, realizing the futility of the extreme self-mortification, he gave it up and practised the contemplation of breathing with balanced effort. At last he succeeded in discovering the Middle Way he had sought for so long, and attained Buddhahood.

At first it occurred to Him that the Dhamma he had discovered was profound, difficult to perceive, subtle, no mere dialectic, intelligible to the wise, and that these beings were steeped in ignorance, craving and hatred. He, therefore, hesitated to preach. However, at the second thought he realized that there were beings who have little dust in their wisdom-eyes and who could understand His Dhamma if they listened to it.

He, therefore, resolved to preach and went to the Deer Park near Baranasi where His former associates, a group of five ascetics, lived. There did he deliver His first sermon on the Full Moon Day of Asalhi or Warso as we say in Burmese.

Here is His first sermon, the Discourse on Setting in

motion the Wheel of Dhamma.

The First Sermon

Dhamma-cakkappavattana Sutta

These two extremes, Bhikkhus, are not to be practised by one who has gone forth from the household-life. What are the two?

One is indulgence in the objects of sensual desire, which is base, vulgar, worldly, ignoble and unprofitable, and the other is self-mortification, which is painful, ignoble and unprofitable.

The Middle Way discovered by the Tathagata avoids the two extremes. It gives insight, it gives knowledge; it leads to peace, higher wisdom, enlightenment and Nibbana. What is that Middle Way?

It is the Noble Eightfold Path, that is to say, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

The Four Noble Truths

Now, suffering, as a noble truth, is this: Birth is suffering, decay is suffering, sickness is suffering, death is suffering, to be in contact with things which one dislikes is suffering, to be separated from things which one likes is suffering; in short - the five aggregates of grasping are suffering.

The origin of suffering, as a noble truth, is this: It is craving that produces rebirth of beings, accompanied

by enjoyment and lust, enjoying this and that: namely, craving for sensual desire, craving for eternal existence and craving for non-existence.

The cessation of suffering, as a noble truth, is this: It is utter cessation of craving, giving up, relinquishing, releasing, and rejecting that same craving.

The way leading to the cessation of suffering, as a noble truth, is this: It is the Noble Eightfold Path, that is to say, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

The Buddha further explained the three phases of each of the Four Noble Truths as follows:-

"The Noble Truth of suffering is this:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of suffering is to be realized:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of suffering has been thoroughly realized:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Origin of suffering is this:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Origin of suffering is to be exterminated:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Origin of suffering has been exterminated:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Cessation of suffering is this:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Cessation of suffering is to be experienced:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Cessation of suffering has been experienced:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Way Leading to the Cessation of suffering is this:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Way Leading to the Cessation of suffering is to be developed:" such was the insight, the understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

"The Noble Truth of the Way Leading to the Cessation of suffering has been developed:" such was the insight, the

understanding, the knowledge, the wisdom, and the light that arose in me in regard to Dhamma unheard of before.

Thus the Buddha explained the three phases of each Noble Truth. Then, He continued as follows:-

So long as my knowing and seeing things as they really are was not quite purified in these twelve aspects - in these three phases of each of the Four Noble Truths - I did not claim to have discovered the Supreme Enlightenment in this world with the Devas, Maras, Brahmas and men including recluses and Brahmins.

Only when my knowing and seeing things as they really are was quite purified in these twelve aspects - in these three phases of each of the Four Noble Truths - I did claim to have discovered the Supreme Enlightenment in this world with the Devas, Maras, Brahmas and men including recluses and Brahmins.

Now, knowledge and insight have arisen in me. My heart's deliverance is unassailable. This is my last birth.
There is no more becoming for me.

Realization

During this sermon, there arose in the Venerable Kondanna the spotless, immaculate knowledge of the Truth: "Whatever arises is subject to cessation."

In the following nights, the Venerable Vappa, Baddiya, Mahanama and Assaji, the other four old associates, realized the Truth, having fully developed the Noble Eightfold Path.

This first sermon is the fundamental doctrine of

Buddhism from which all the teaching of the Buddha spreads out and to which all points back.

The Buddha preached many other sermons in the course of 45 years in order to meet individuals' necessity, but they all have the same essence as the first sermon. The essence is the Four Noble Truths. The relation among these Four Noble Truths is as follows:-

All component things are suffering. This suffering is caused by craving. This craving must be eradicated in order to reach the state where there is no suffering by developing the Noble Eightfold Path.

This Noble Eightfold Path is the Middle Way which purifies one's mind and leads one to eternal peace of Nibbana.

May you all be blessed with peace and bliss:

May you all realize the Truth and attain Enlightenment and Nibbana.

Sadhu! Sadhu! Sadhu!

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JATAKA TALES OF THE BUDDHA
Part I

Retold by
Ken & Visakha Kawasaki

Bodhi Leaves No. 135

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

This electronic edition is offered for free distribution
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P.O. Box 4951, Berkeley CA 94704-4951

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//Namo tassa Bhagavato Arahato Sammasambuddhassa//

Apannaka Jataka

Crossing the Wilderness

Jataka No. 1

While the Buddha was staying at Jetavana Monastery near Savatthi, the wealthy banker, Anathapindika, went one day to pay his respects. His servants carried masses of flowers, perfume, butter, oil, honey, molasses, cloths, and robes. Anathapindika paid obeisance to the Buddha, presented the offerings he had brought, and sat down respectfully. At that time, Anathapindika was accompanied by five hundred friends who were followers of heretical teachers. His friends also paid their respects to the Buddha and sat close to the banker. The Buddha's face appeared like a full moon, and his body was surrounded by a radiant aura. Seated on the red stone seat, he was like a young lion roaring with a clear, noble voice as he taught them a discourse full of sweetness and beautiful to the ear.

After hearing the Buddha's teaching, the five hundred gave up their heretical practices and took refuge in the Triple Gem: the Buddha, the Dhamma, and the Sangha. After that, they went regularly with Anathapindika to offer flowers and incense and to hear the teaching. They gave liberally, kept the precepts, and faithfully observed the Uposatha Day.[*] Soon after the Buddha left Savatthi to return to Rajagaha, however, these men abandoned their new faith and reverted to their previous beliefs.

[*] The Uposatha is the full, new, and half-moon days, when many Buddhists observe the Eight Precepts.

Seven or eight months later, the Buddha returned to Jetavana. Again, Anathapindika brought these friends to visit the Buddha. They paid their respects, but Anathapindika explained that they had forsaken their refuge and had resumed their original practices.

The Buddha asked, "Is it true that you have abandoned refuge in the Triple Gem for refuge in other doctrines?" The Buddha's voice was

incredibly clear because throughout myriad aeons He had always spoken truthfully.

When these men heard it, they were unable to conceal the truth. "Yes, Blessed One," they confessed. "It is true."

"Disciples," the Buddha said "nowhere between the lowest of hells below and the highest heaven above, nowhere in all the infinite worlds that stretch right and left, is there the equal, much less the superior, of a Buddha. Incalculable is the excellence which springs from obeying the Precepts and from other virtuous conduct."

Then he declared the virtues of the Triple Gem. "By taking refuge in the Triple Gem," He told them, "one escapes from rebirth in states of suffering." He further explained that meditation on the Triple Gem leads through the four stages to Enlightenment.

"In forsaking such a refuge as this," he admonished them, "you have certainly erred. In the past, too, men who foolishly mistook what was no refuge for a real refuge, met disaster. Actually, they fell prey to yakkhas -- evil spirits -- in the wilderness and were utterly destroyed. In contrast, men who clung to the truth not only survived, but actually prospered in that same wilderness."

Anathapindika raised his clasped hands to his forehead, praised the the Buddha, and asked him to tell that story of the past.

"In order to dispel the world's ignorance and to conquer suffering," the Buddha proclaimed, "I practised the Ten Perfections for countless aeons. Listen carefully, and I will speak."

Having their full attention, the Buddha made clear, as though he were releasing the full moon from behind clouds, what rebirth had concealed from them.

Long, long ago, when Brahmadatta was reigning in Baranasi, the

Bodhisatta was born into a merchant's family and grew up to be a wise trader. At the same time, in the same city, there was another merchant, a very stupid fellow, with no common sense whatsoever.

One day it so happened that the two merchants each loaded five hundred carts with costly wares of Baranasi and prepared to leave in the same direction at exactly the same time. The wise merchant thought, "If this silly young fool travels with me and if our thousand carts stay together, it will be too much for the road. Finding wood and water for the men will be difficult, and there won't be enough grass for the oxen. Either he or I must go first."

"Look," he said to the other merchant, "the two of us can't travel together. Would you rather go first or follow after me?"

The foolish trader thought, "There will be many advantages if I take the lead. I'll get a road which is not yet cut up. My oxen will have the pick of the grass. My men will get the choicest wild herbs for curry. The water will be undisturbed. Best of all, I'll be able to fix my own price for bartering my goods." Considering all these advantages, he said, "I will go ahead of you, my friend."

The Bodhisatta was pleased to hear this because he saw many advantages in following after. He reasoned, "Those carts going first will level the road where it is rough, and I'll be able to travel along the road they have already smoothed. Their oxen will graze off the coarse old grass, and mine will pasture on the sweet young growth which will spring up in its place. My men will find fresh sweet herbs for curry where the old ones have been picked. Where there is no water, the first caravan will have to dig to supply themselves, and we'll be able to drink at the wells they have dug. Haggling over prices is tiring work; he'll do the work, and I will be able to barter my wares at prices he has already fixed."

"Very well, my friend," he said, "please go first."

"I will," said the foolish merchant, and he yoked his carts and set out. After a while he came to the outskirts of a wilderness. He filled

all of his huge water jars with water before setting out to cross the sixty yojanas [*] of desert which lay before him.

[*] //Yojana//: a unit of distance, about seven miles.

The yakkha who haunted that wilderness had been watching the caravan. When it had reached the middle, he used his magic power to conjure up a lovely carriage drawn by pure white young bulls. With a retinue of a dozen disguised yakkhas carrying swords and shields, he rode along in his carriage like a mighty lord. His hair and clothes were wet, and he had a wreath of blue lotuses and white water lilies around his head. His attendants also were dripping wet and draped in garlands. Even the bulls' hooves and carriage wheels were muddy.

As the wind was blowing from the front, the merchant was riding at the head of his caravan to escape the dust. The yakkha drew his carriage beside the merchant's and greeted him kindly. The merchant returned the greeting and moved his own carriage to one side to allow the carts to pass while he and the yakkha chatted.

"We are on our way from Baranasi, sir," explained the merchant. "I see that your men are all wet and muddy and that you have lotuses and water lilies. Did it rain while you were on the road? Did you come across pools with lotuses and water lilies?"

"What do you mean?" the yakkha exclaimed. "Over there is the dark-green streak of a jungle. Beyond that there is plenty of water. It is always raining there, and there are many lakes with lotuses and water lilies." Then, pretending to be interested in the merchant's business, he asked, "What do you have in these carts?"

"Expensive merchandise," answered the merchant.

"What is in this cart which seems so heavily laden?" the yakkha asked as the last cart rolled by.

"That's full of water."

"You were wise to carry water with you this far, but there is no need for it now, since water is so abundant ahead. You could travel much faster and lighter without those heavy jars. You'd be better off breaking them and throwing the water away. Well, good day," he said suddenly, as he turned his carriage. "We must be on our way. We have stopped too long already." He rode away quickly with his men. As soon as they were out of sight, he turned and made his way back to his own city.

The merchant was so foolish that he followed the yakkha's advice. He broke all the jars, without saving even a single cupful of water, and ordered the men to drive on quickly. Of course, they did not find any water, and they were soon exhausted from thirst. At sunset they drew their carts into a circle and tethered the oxen to the wheels, but there was no water for the weary animals. Without water, the men could not cook any rice either. They sank to the ground and fell asleep. As soon as night came, the yakkhas attacked, killing every single man and beast. The fiends devoured the flesh, leaving only the bones, and departed. Skeletons were strewn in every direction, but the five hundred carts stood with their loads untouched. Thus the heedless young merchant was the sole cause of the destruction of the entire caravan.

Allowing six weeks to pass after the foolish trader had left, the Bodhisatta set out with his five hundred carts. When he reached the edge of the wilderness, he filled his water jars. Then he assembled his men and announced, "Let not so much as a handful of water be used without my permission. Furthermore, there are poisonous plants in this wilderness. Do not eat any leaf, flower, or fruit which you have never eaten before, without showing it to me first." Having thus carefully warned his men, he led the caravan into the wilderness.

When they had reached the middle of the wilderness, the yakkha appeared on the path just as before. The merchant noticed his red eyes and fearless manner and suspected something strange. "I know there is no water in this desert," he said to himself. "Furthermore, this stranger casts no shadow. He must be a yakkha. He probably tricked the

foolish merchant, but he doesn't realize how clever I am."

"Get out of here!" he shouted at the yakkha. "We are men of business. We do not throw away our water before we see where more is to come from!"

Without saying any more, the yakkha rode away.

As soon as the yakkhas had left, the merchant's men approached their leader and said, "Sir, those men were wearing lotuses and water lilies on their heads. Their clothes and hair were wringing wet. They told us that up ahead there is a thick forest where it is always raining. Let us throw away our water so that we can proceed quicker with lightened carts."

The merchant ordered a halt and summoned all his men. "Has any man among you ever heard before today," he asked, "that there was a lake or a pool in this wilderness?"

"No, sir," they answered. "It's known as the 'Waterless Desert.' "

"We have just been told by some strangers that it is raining in the forest just ahead. How far does a rain-wind carry?"

"A yojana, sir."

"Has any man here seen the top of even a single storm-cloud?"

"No, sir."

"How far off can you see a flash of lightning?"

"Four or five yojanas, sir."

"Has any man here seen a flash of lightning?"

"No, sir."

"How far off can a man hear a peal of thunder?"

"Two or three yojanas, sir."

"Has any man here heard a peal of thunder?"

"No, sir."

"Those were not men, but yakkhas," the wise merchant told his men. "They are hoping that we will throw away our water. Then, when we are weak and faint, they will return to devour us. Since the young merchant who went before us was not a man of good sense, most likely he was fooled by them. We may expect to find his carts standing just as they were first loaded. We will probably see them today. Press on with all possible speed, without throwing away a drop of water!"

Just as the merchant had predicted, his caravan soon came upon the five hundred carts with the skeletons of men and oxen strewn in every direction. He ordered his men to arrange his carts in a fortified circle, to take care of the oxen, and to prepare an early supper for themselves. After the animals and men had all safely bedded down, the merchant and his foremen, swords in hand, stood guard all through the night.

At daybreak the merchant replaced his own weak carts for stronger ones and exchanged his own common goods for the most costly of the abandoned merchandise. When he arrived at his destination, he was able to barter his stock of wares at two or three times their value. He returned to his own city without losing a single man out of all his company.

This story ended, the Buddha said, "Thus it was, laymen, that in times past, the foolish came to utter destruction, while those who clung to the truth escaped from the yakkhas' hands, reached their goal in safety, and returned to their homes again.

"This clinging to the truth not only endows happiness even up to rebirth in the Realm of Brahma,[*] but also leads ultimately to Arahatship. Following untruth entails rebirth either in the four states of punishment or in the lowest conditions of mankind." After the Buddha had expounded the Four Truths, those five hundred disciples were established in the Fruit of the First Path.

[*] The Realm of Brahma refers to the highest heavens, where beings enjoy radiant bliss.

The Buddha concluded his lesson by identifying the Birth as follows: "The foolish young merchant was Devadatta,[*] and his men were Devadatta's followers. The wise merchant's men were the followers of the Buddha, and I myself was that wise merchant."

[*] Devadatta was a cousin of the Buddha. He tried to kill the Master several times, but always failed. See Jataka No.3, immediately below.

* * *

Serivavanija Jataka
The Traders of Seriva

Jataka No. 3

So that a disheartened bhikkhu would have no regrets in the future, the Buddha told him this story at Savatthi to encourage him to persevere. "If you give up your practice in this sublime teaching which leads to Nibbana," the Buddha told him, "you will suffer long, like the trader of Seriva who lost a golden bowl worth a hundred thousand pieces."

When asked to explain, the Buddha told this story of the distant

past.

Five long aeons ago, the Bodhisatta was an honest trader selling fancy goods in the kingdom of Seriva. Sometimes he travelled with another trader from the same kingdom, a greedy fellow, who handled the same wares.

One day the two of them crossed the Telavaha river to do business in the bustling city of Andhapura. As usual, to avoid competing with each other, they divided the city between them and began selling their goods from door to door.

In that city there was a ramshackle mansion. Years before the family had been rich merchants, but by the time of this story their fortunes had dwindled to nothing, and all the men of the family had died. The sole survivors were a girl and her grandmother, and these two earned their living by working for hire.

That afternoon, while the greedy peddler was on his rounds, he came to the door of that very house, crying, "Beads for sale! Beads for sale!"

When the young girl heard his cry, she begged, "Please buy me a trinket, Grandmother."

"We're very poor, dear. There's not a cent in the house and I can't think of anything to offer in exchange."

The girl suddenly remembered an old bowl. "Look!" she cried. "Here's an old bowl. It's of no use to us. Let's try to trade it for something nice."

What the little girl showed her grandmother was an old bowl which had been used by the great merchant, the late head of the family. He had always eaten his curries served from this beautiful, expensive bowl. After his death it had been thrown among the pots and pans and

forgotten. Since it hadn't been used for a very long time, it was completely covered with grime. The two women had no idea it was gold.

The old woman asked the trader to come in and sit down. She showed him the bowl and said, "Sir, my granddaughter would like a trinket. Would you be so kind as to take this bowl and give her something or other in exchange?"

The peddler took the bowl in his hand and turned it over. Suspecting its value, he scratched the back of it with a needle. After just one covert look, he knew for certain the bowl was real gold.

He sat there frowning and thinking until his greed got the better of him. At last he decided to try to get the bowl without giving the woman anything whatever for it. Pretending to be angry, he growled, "Why did you bring me this stupid bowl? It isn't worth half a cent!" He threw the bowl to the floor, got up, and stalked out of the house in apparent disgust.

Since it had been agreed between the two traders that the one might try the streets which the other had already covered, the honest peddler came later into that same street and appeared at the door of the house, crying, "Beads for sale!"

Once again the young girl made the same request of her grandmother, and the old woman replied, "My dear, the first peddler threw our bowl on the ground and stormed out of the house. What have we got left to offer?"

"Oh, but that trader was nasty, Grandmother. This one looks and sounds very kind. I think he will take it."

"All right, then. Call him in."

When the peddler came into the house, the two women gave him a seat and shyly put the bowl into his hands. Immediately recognizing that the bowl was gold, he said, "Mother, this bowl is worth a hundred thousand pieces of silver. I'm sorry but I don't have that much

money."

Astonished at his words, the old woman said, "Sir, another peddler who came here a little while ago said that it was not worth half a cent. He got angry, threw it on the floor, and went away. If it wasn't valuable then, it must be because of your own goodness that the bowl has turned into gold. Please take it, and just give us something or other for it. We will be more than satisfied."

At that time the peddler had only five hundred pieces of silver and goods worth another five hundred. He gave everything to the women, asking only to keep his scales, his bag, and eight coins for his return fare. Of course, they were happy to agree. After profuse thanks on both sides, the trader hurried to the river with the golden bowl. He gave his eight coins to the boatman and got into the boat.

Not long after he had left, the greedy peddler returned to the house, giving the impression of having reluctantly reconsidered their offer. He asked them to bring out their bowl, saying he would give them something or other for it after all.

The old woman flew at him. "You scoundrel!" she cried. "You told us that our golden bowl was not worth even half a cent. Lucky for us, an honest trader came after you left and told us it was really worth a hundred thousand pieces of silver. He gave us a thousand for it and took it away, so you are too late!"

When the peddler heard this, an intense pain swept over him. "He robbed me! He robbed me!" he cried. "He got my golden bowl worth a hundred thousand!" He became hysterical and lost all control. Throwing down his money and merchandise, he tore off his shirt, grabbed the beam of his scales for a club, and ran to the riverside to catch the other trader.

By the time he got to the river, the boat was already in midstream. He shouted for the boat to return to shore, but the honest peddler, who had already paid, calmly told the ferryman to continue on.

The frustrated trader could only stand there on the river-bank and watch his rival escape with the bowl. The sight so infuriated him that a fierce hate swelled up inside him. His heart grew hot, and blood gushed from his mouth. Finally, his heart cracked like the mud at the bottom of a pond dried up by the sun. So intense was the unreasoning hatred which he developed against the other trader because of the golden bowl, that he perished then and there.

The honest trader returned to Seriva, where he lived a full life spent in charity and other good works, and passed away to fare according to his deserts.

When the Buddha finished this story, he identified himself as the honest trader, and Devadatta as the greedy trader. This was the beginning of the implacable grudge which Devadatta held against the Bodhisatta through innumerable lives.

* * *

Matakabhatta Jataka
The Goat That Laughed and Wept

Jataka No. 18

One day, while the Buddha was staying in Jetavana, some bhikkhus asked him if there was any benefit in sacrificing goats, sheep, and other animals as offerings for departed relatives.

"No, bhikkhus," replied the Buddha. "No good ever comes from taking life, not even when it is for the purpose of providing a Feast for the Dead." Then he told this story of the past.

Long, long ago, when Brahmadatta was reigning in Baranasi, a brahmin decided to offer a Feast for the Dead and bought a goat to sacrifice. "My boys," he said to his students, "take this goat down to the river, bathe it, brush it, hang a garland around its neck, give it some grain to eat, and bring it back."

"Yes, sir," they replied and led the goat to the river.

While they were grooming it, the goat started to laugh with a sound like a pot smashing. Then, just as strangely, it started to weep loudly.

The young students were amazed at this behavior. "Why did you suddenly laugh," they asked the goat, "and why do you now cry so loudly?"

"Repeat your question when we get back to your teacher," the goat answered.

The students hurriedly took the goat back to their master and told him what had happened at the river. Hearing the story, the master himself asked the goat why it had laughed and why it had wept.

"In times past, brahmin," the goat began, "I was a brahmin who taught the Vedas like you. I, too, sacrificed a goat as an offering for a Feast for the Dead. Because of killing that single goat, I have had my head cut off 499 times. I laughed aloud when I realized that this is my last birth as an animal to be sacrificed. Today I will be freed from my misery. On the other hand, I cried when I realized that, because of killing me, you, too, may be doomed to lose your head five hundred times. It was out of pity for you that I cried."

"Well, goat," said the brahmin, "in that case, I am not going to kill you."

"Brahmin!" exclaimed the goat. "Whether or not you kill me, I

cannot escape death today."

"Don't worry," the brahmin assured the goat. "I will guard you."

"You don't understand," the goat told him. "Your protection is weak. The force of my evil deed is very strong."

The brahmin untied the goat and said to his students, "Don't allow anyone to harm this goat." They obediently followed the animal to protect it.

After the goat was freed, it began to graze. It stretched out its neck to reach the leaves on a bush growing near the top of a large rock. At that very instant a lightning bolt hit the rock, breaking off a sharp piece of stone which flew through the air and neatly cut off the goat's head. A crowd of people gathered around the dead goat and began to talk excitedly about the amazing accident.

A tree deva [*] had observed everything from the goat's purchase to its dramatic death, and drawing a lesson from the incident, admonished the crowd: "If people only knew that the penalty would be rebirth into sorrow, they would cease from taking life. A horrible doom awaits one who slays." With this explanation of the law of kamma the deva instilled in his listeners the fear of hell. The people were so frightened that they completely gave up the practice of animal sacrifices. The deva further instructed the people in the Precepts and urged them to do good.

[*] Devas are celestial beings, ranging from the highest gods to simple tree spirits.

Eventually, that deva passed away to fare according to his deserts. For several generations after that, people remained faithful to the Precepts and spent their lives in charity and meritorious works, so that many were reborn in the heavens.

The Buddha ended his lesson and identified the Birth by saying, "In those days I was that deva."

* * *

Kuhaka Jataka
The Straw Worth More Than Gold

Jataka No. 89

The Buddha told this story at Jetavana about a conniving bhikkhu, who was the source of much trouble to other bhikkhus.

Long, long ago, when Brahmadatta was reigning in Baranasi, a shifty ascetic with long, matted hair, lived near a certain little village. The landowner had built a modest hermitage in the forest for him, and daily provided him with excellent food in his own house.

The landowner had a great fear of robbers and decided that the safest course to protect his money was to hide it in an unlikely place. Believing the matted-haired ascetic to be a model of sainthood, he brought a hundred pieces of gold to the hermitage, buried them there, and asked the ascetic to keep watch over the treasure.

"There's no need to say more, sir, to a man like me who has renounced the world. We hermits never covet what belongs to others."

"That's wonderful," said the landowner, who went off with complete confidence in the hermit's protestations.

As soon as the landowner was out of sight, the ascetic chuckled to himself, "Why, there's enough here to last a man his whole life!"

Allowing a few days to elapse, the hermit dug up the gold and reburied it conveniently by the road. The following morning, after a meal of rice and succulent curries at the landowner's house, the ascetic said, "My good sir, I've been staying here, supported by you, for a long time. Frankly, living so long in one place is like living in the world, which is forbidden to ascetics like me. I really cannot remain here any longer; the time has come for me to leave."

The landowner urged him to stay, but nothing could overcome the hermit's determination.

"Well, then," said the landowner, "if you must go, good luck to you." Reluctantly, he escorted the ascetic to the outskirts of the village and returned home.

After walking a short way by himself, the ascetic thought it would be a good thing to cajole the landowner. Sticking a straw in his matted hair, he hurried back to the village.

"What brings you back again?" asked the surprised landowner.

"I just noticed that a straw from your roof got stuck in my hair. We hermits must not take anything which has not been given to us, so I have brought it back to you."

"Throw it down, sir, and go your way," said the landowner. "Imagine!" he said to himself. "This ascetic is so honest he won't even take a straw which does not belong to him. What a rare person!" Thus, greatly impressed by the ascetic's honesty, the landowner bid him farewell again.

At that time the Bodhisatta, reborn as a merchant, was travelling to the border on business and happened to stop at that same little village, where he witnessed the ascetic's return with the piece of straw. Suspicion grew in his mind that the hermit must have robbed the landowner of something. He asked the rich man whether he had deposited

anything in the ascetic's care.

"Yes," the landowner answered rather hesitantly, "a hundred pieces of gold."

"Well, why don't you just go and see if it's still safe?" the merchant suggested.

The landowner went to the deserted hermitage, dug where he had left his money, and found it gone. Rushing back to the merchant, he cried, "It's not there!"

"The thief is certainly that long-haired rascal of an ascetic," said the merchant. "Let's catch him."

The two men ran after the rogue and quickly caught him. They kicked him and beat him until he showed them where he had hidden the gold. After they had gotten back the money, the merchant looked at the coins and scornfully asked the ascetic, "Why didn't this hundred pieces of gold trouble your conscience as much as that straw? Take care, you hypocrite, never to play such a trick again!"

When his life ended, the merchant passed away to fare according to his deserts.

When he had ended his lesson, the Buddha said, "Thus you see, monks, that this monk was as conniving in the past as he is today." Then he identified the Birth by saying, "This monk was the scheming ascetic of those days, and I was the wise and good merchant."

* * * * * * * *

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[Last updated: 30 March 1992]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

Additional notes for Jikijitsu during sesshin.

All periods are 25 minutes long exactly (unless the teacher specifies something different). If, due to this rule, the last period of a block is only 5 minutes long, it is 5 minutes long.

Jiki hits han before all but the early morning block. The diagram for this is with the han, but it is important to have practised it prior to sesshin.

4.00 a.m. Jiki rings wake-up bell. Don't get up more than a couple of minutes before this. Head server may ask Jiki to start the water for tea. Light candle on altar and incense. Light the lamps at Gorrick's Run.

4.l5 a.m. Jiki hits inkin once, stands with it, a second hit, bow and lead to morning exercise area (if this is somewhere other than dojo) If the group is large enough to be split in two, Jisha leads second group in exercise.

4.25 a.m. Hit inkin for fast kinhin, slow down after a couple of minutes. If out of dojo, hit inkin again as Jiki crosses threshhold. When all are at places, hit inkin again, bow and sit facing in for tea.

4.55 a.m. Following kentan, when Roshi bows on threshhold just as he is about to leave the dojo, Jiki bows and reaches for bell to end period. If Roshi has not entered dojo by 4.55, end period anyway.

6.30a.m. Head server strikes han with accelerando, Jiki answers with inkin
All stand up with bowls, Jiki hits inkin, all bow.

At the end of the meal, following last sutra, Ino hits clappers, Jiki hits inkin, Ino clappers, Jiki inkin, all rise with bowls at eye level, Jiki hits inkin, bowls put away, cushions straightened, Jiki dismisses on inkin.

l0.00 a.m. Jiki leads long kinhin, outside if Gorrick's Run.

l.55 p.m. Teisho: Jiki hits shijo once, says "Prepare for teisho" then goes out to hit han once as signal to teacher, and waits there.

2.00 p.m. Jiki hits drum 3 times (if by some mishap the Jisha is still in the dojo at this time, Jiki should delay drum until Jisha is ready outside dokusan door.)

4.30 p.m. Around this time the Shodoka reading begins. This depends on the time of kinhin. If a period began at 4.20 p.m., sit for 5 minutes. Jiki hits shijo once and says, "Prepare for reading" and hands round sutra books. Ino begins. Always sit for about 5 minutes after Shodoka reading. If kinhin ends between 4.25 and 4.35, then at the end of kinhin, Jiki says, "Sit facing in" and hands out sutra books. In this case, after reading, continue zazen for l0 minutes, then do kinhin. (Shdoka usually takes approx l5 minutes to read.) Be sure there's enough time for kinhin before meal bell

8.30 p.m. At the end of last kinhin, Jiki says, "Sit facing in". If dokusan is over, and Roshi is not in the dojo by 8.55 p.m., go ahead with evening ceremony.

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[Last updated: 30 March 1992]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

DOKUSAN/SOSAN/INTERVIEWS

The following are notes for the Jisha about interview procedure & times.

Sosan (pronounced SHOSAN), happens Day l, 4 and 7 during sesshin. It is done strictly in dojo order, Jisha tapping each person on the shoulder, taking about 6 at a time. Jisha sits at head of line, and hits bell for everybody during sosan, whereas at other times, Jisha only hits bell for first person. To start sosan, or any block of interviews, teacher rings bell, Jisha replies with an accelerando, teacher rings again, then Jisha rings 2 open bells. Jisha indicates that first in line actually waits on verandah edge with shoes on to save time crossing to hojo.

Jisha has to establish with teacher what time he wants to finish, so that Jisha can estimate when to close the line. Maintain communication.

Closing the line: to signal all have completed interviews for time being, ring 3 open bells, then l mute, l open. Jisha then returns to dojo.

Ordinary dokusan/interviews happen other days at 5.l0 a.m., 3.00 p.m. and 7.00 p.m. These are done in blocks, or as upstairs and downstairs dojos, when sitting at Gorrick's Run. Before they begin, Jisha announces "Block l for dokusan/interviews" or whatever is appropriate. When a block is coming to an end, Jisha announces "Last call for block l", then "Block 2 for dokusan."

IF YOU NEED TO MAKE ANY ANNOUNCEMENTS

It is best to make these after meals, before the break.

NOTES ON SITTING UP ON LAST NIGHT - YASA

Teacher announces "sitting up late" on the last night, and then Jisha goes into details about what the guidelines are.

Prepare beds first, so as to minimally disturb others when you decide to finish your yasa. People not sitting up have priority.

Don't use any incense, bells or candles.

Last person remember to turn off light, close doors.

Additional explanatory notes for Jisha during sesshin.

Make sure Roshi has list of sesshin participants and seating plan in dojo.
Jisha should ensure hojo altar is set up, bell, incense/candles, ready.
May need lamp on hojo steps for early morning and evening dokusan.

4.55 a.m. After Kentan, when Roshi leaves the dojo, follow him out after he has bowed. Go into dokusan room, light candle and incense, check water. Check Roshi on when to start dokusan. Set up dokusan line.

SOSAN: Tanto goes first on Day l. Except for sosan, Jisha always goes first to dokusan.

6.l5 a.m. Stop the dokusan, noting down in order those returned to dojo unseen. Jisha goes in to Roshi after last person, then returns to dojo.

8.30-ll.30 a.m. Unless otherwise mentioned by Roshi, usually no dokusan in this block.

(Dokusan is pronounced with short 'o' as DOKSAN.)

l.55 p.m. Jisha sees Teisho area (chestnut tree) is organised with Roshi zabuton/zafu water, tape recorder standing by. Tanto waits with incense. Jisha picks up incense from Tanto and goes and waits outside Roshi's door.

2.00 p.m. When Jiki beats drum 3 times, Jisha knocks fast on Roshi's door 3 times, enters, bows, picks up teisho notes, bows, then leads Roshi to dojo. Bow at dojo door, follow Roshi in. Bow to altar. Place teisho notes on mat and come down right hand side of dojo, hand over incense, and return to seat near lectern.

approx 2.30 p.m. After teisho, follow Roshi out with notes. Bow, turning book so that arrow on cloth faces Roshi, give it to him and bow. Return to dojo.

3.05 p.m. approx. (Check Roshi for dokusan time) Enter dokusan room, light candle, incense, pick up people left over from morning in correct order. Then announce BLOCK1 FOR (or whatever) after morning people have left, then go to dokusan line. Roshi rings handbell. Jisha accelerando (l0 secs). Roshi rings bell. Jisha ring twice, then go yourself. (Remember for Sosan, Jisha rings bell for people)

ends 4.45/4.50 p.m. TO FINISH OFF DOKUSAN:

3 open bells, l closed bell, l open bell
AFTER Roshi's bell. Put bell & cushions
away and return to dojo.

6.55 p.m. Kinhin Jisha sets up line, lights incense, candle,
lamp, checks Roshi's water and start time.

7.00 p.m. approx. after bells Jisha picks up any leftover people and then
announces X BLOCK FOR DOKUSAN

8.50/9.00 p.m. approx. Nobody in to dokusan after 8.45 p.m.
(check with Roshi).
Close dokusan line (bells as above) return
to dojo.

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A Critique of Kapleau's "To Cherish All Life"

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first look at them and then respond. First, Kapleau contends (p. 34), "...that even before th timethe scriptures of the various spiritual traditions in India condemned flesh eating as not c spiritual progress." Using Koshelya Walli's THE CONCEPTION OF AHIMSA IN INDIAN THO states (p. 37), "The teaching of ahimsa influenced the spiritual climate of the Buddha's day." this he quotes six passages of "ancient Hindu" texts from Walli's book.[1] The first reads Meat can never be obtained without injuring creatures, and injury to sentient beings detrimental to heavenly bliss; therefore one should shun meat eating... How then cou Buddha have allowed (defended?) meat eating, being so much against the current of spiritu time? Secondly, he states that the Mahayana sanction against meat eating flatlycontradic Theravada position. He mentions the Sanskrit Lankavatara-, Surangama-, Mahaparinirvana- Brahmajala-sutras. He quotes from the first (p. 33): It is not true that meat is proper food permissible when the animal was not killed by himself, when he did not order others it, when it was not specially meant for him...Again, there may be some people in the fut who...being under the influence of the taste for meat will string together in various ways arguments to defend meat eating... Of this Kapleau states (p. 34): ...as Conze a other scholars have pointed out, many of the Sanskrit scriptures were contemporary, or so, with the Pali [Theravada]. Isn't it reasonable to suppose that if the elders of the Mah satisfied that the Theravada suttas correctly reflected the Buddha's views as respec eating, they would have remained silent on this point? It is worth noting the above two arguments are used by Kapleau to show why (p.34) "the Mahayana teachings directly contra Theravada in the matter of meat eating." He also on the basis of these two arguments states "...commentators [who] attribute the difference [between the Mahayana and the Theravada] morality that took place in the years between the compiling of the two set of scriptures" are v Thirdly, Kapleau asks (p. 39-40), "How did those words imputed to the Buddha get into the answer is simple: Monks and scribes stillattached to meat eating put them there." There are underlining this statement. First, Kapleau states (p. 30): There has never been a genuin master either before, during, or after the Buddha's time who has defended meat ea denied that it is a bar to realization of the highest states of spirituality. Why? Because m stimulates the lower passions.... In other words, it is inconceivable that as a "genuine spiritual master' the Buddha could have "defended" meat eating. Secondly, he points out, re Davids' and Conze's work, that the Pali canon (as it is with the other canons) shows editing, prejudices or points of view" of the school it belongs to. The conclusion has to be that, using terminology of the Lankavatarasutra, that monk scribes "under the influence of the taste for edited into the Pali texts "sophistic arguments to defend meat eating." So stands Kapleau. first contention that early Indian scriptures prohibited the eating of meat can only in part be b textual evidence. Some did and some did the opposite. If Kapleau wants us to believe that m not commonplace before, during, and after the Buddha's time, the evidencemarshals strongl view. Walli states that Indians of theVedic and Upansishadic times were meat eaters, and s

supported meateating.[2] In volume two of R. C. Majumdar's THE HISTORY AND CULTURE
dealing with the time between 600 B.C. and 320 A.D., we findthis statement[3]: In spite
growing spirit of ahimsa fostered by the Jains and Buddhists, and enforced by emperors
various kinds of fish and meat, not excluding beef, were extensively taken by the peopl
the "ancient Hindu" texts that Kapleau quotes, like the one above are not without serious dif
above and three others -- that is, four out of the six that he quotes -- are quoted from page 1
book and come from the Manusmrti. On the bottom of that page Walli quotes the Manusmtr
meat and a performer of horse sacrifice, boththese get equal merit." On the next page Walli
"According to Manu,there is no sin in meat-eating, for that is the natural way of human being
abstention brings great rewards." On page 121 Walli states that accordingto the Manusmrti
created for the purpose of performingsacrifice. The texts that Kapleau quotes may argue aga
as itis a detriment to spiritual progress, but they also emphatically implore thewholesale des
animals for that end. This is something that Buddhismand Jainism strongly spoke against. T
hardly suited to be quotedin support of the first precept, for the context simply does not allov
Kapleau ignores this. The point is that despite what he wants the texts tosay, the historical fa
forth by Walli, Majumdar, and others, is thatmeat eating was commonplace before, during, a
Buddha's time. If the lack of historical considerations is a problem with the firstargument,
less bewildering with the second argument. Does Kapleaureally mean that the Sanskrit Lank
mentioned above arereally "contemporary, or nearly so, with the Pali"? The Pali canon was
first century B.C. and the main corpus of the canon was probablysettled before the third cen
Following Hajime Nakamura in hisINDIAN BUDDHISM, we find these dates for these texts:
212Mahaparinirvanasutra, 300-400 A.D., p. 231 Lankavatarasutra, 350-400A.D., p. 221 Bra
probably composed in China circa 350A.D.[5] These texts are contemporaneous with the Pa
geologictime. In protecting his position that the Buddha could not have allowed meateatin
argues, as we have seen, against the notion of a shift frommeat eating to non-meat eating, b
finds no support in theabove dates, nor does it find support from scholars who have worked
Sanskrit texts. D.T. Suzuki holds that the eighth chapter of theLankavatarasutra, which deals
prohibition against meat eating,is probably a later addition, having "no organic connection w
textproper." He goes on to say: According to this, there must have been the accepting o
among the followers of Buddhism in the time when the Lankavatara was compiled. B
Buddha did not object to their [the monks] eating it if the animal was not especially kille
them. This caused unfavourable comments among the other religions, for instance,
Lokayatas, and the Buddhists naturally did not like them, and this must have started the
to prohibit meat-eating altogether among the Mahayana advocates.[6] D. Seyfort Ru
It is therefore probable that vegetarianism became established in Buddhism, at leas
practice of very many Mahayanists, neither in the wake of some generalized tendency
derive from a primative pre-Aryan source nor as the result of the increasing influen
"heretical" Renouncers [samnyasin, inclusive of the Buddhists and Jainas], but rather in

connexion with a specific religious and philosophical teaching: the tathagatagarbha doc
It is important to note that the texts Kapleau mentions are thetathagatagarbha texts, and it
reasonable to argue that the movetoward vegetarianism arose both from internal as well as
pressures. Kapleau, for his third argument, offers neither "evidential material" nor"reasone
argument". What Kapleau offers us is the fact that the Pali canonshows evidence of editing,
that the Buddha could not allowmeat eating; therefore, allowance of meat eating in the Pali t
theresults of editing in by monks still attached to meat eating. This is notevidence or "reason
it is mere assertion. Of course, we cannotknow with certainty what the Buddha said, but we
traditionhas to say, and we can know the cultural context within which it is said. One of th
important pieces of tradition in Buddhism is the Jivakasutta in the Pali canon. For Kapleau (p
Jivakasutta makes no sense inallowing meat that has not been seen, heard, or suspected o
for oneself. He sees this as freely sanctioning "meat eating foreveryone" and by implication,
"butchering and the horrors ofthe slaughter house." Contrary to Kapleau and others this is n
ora defense of eating meat for everyone. The rules of this discourse and of thecorrespondin
directed strictly to monks who unless illare not allowed to ask for food, accepting whatever is
monk, when "among the houses," accepted regardless of caste from everyone who wished
of early Buddhism was that all people "have the right to practice giving (dana)."[9] Rueg
And it has to be remembered furthermore that as an almsman the Bhikkhu was no
dependent on the offering he received on his begging round, but that as a person to be
[dakkhineyya] and a 'field of merit'[punnakkhetta] he was morally bound to accept any
offered in good faith by a pious donor and that if he failed to do so he was interfering w
karmic fruit and just reward that the donor was entitled to expect.[10]) The problem
faced with in understanding this issue is well put byConze: Since it is impossible to eat a
without harming them, a Buddhist should be a vegetarian. But if he is a monk, who begs
food by going round a village from house to house, and if this village is inhabited by
non-vegetarians [non- Buddhists<?>, who would have been common even well after th
comes up against a serious difficulty.[11]) We must keep in mind that in discussing th
rationale of the Jivakasutta,we are not talking about Southeast Asian and Japanese societie
which are targets of Kapleau's vitriol. We are talking about a society thatwas not Buddhist, a
of the forest dwelling mendicants, of whomthe Buddhists and the Jains were a part, obtained
by goingamong the houses taking whatever food that was offered. There is no evidencethat
mendicants were exclusively, or even predominately,non-meat eating. To the contrary, Nand
states, "The JainaCanonical texts bear ample evidence to show that meat-eating or fish-eati
among the early Jaina monks."[12] He goes on to state, "...toseek out pure vegetarian food
impossibility for the early [Jaina]monks, and thirdly to eat meat or fish not prepared for their
wasnormally not regarded as violence. The Buddhists were perhaps allowednon-vegetarian
latter two reasons." He further states thata vegetarian diet became commonplace with the Ja
The Jivakasutta states that not only should a monk refuse meat that heknows or even susp

killed for him, but the donor should not killor cause an animal to be killed in order to feed a m
could add byextension: and to feed oneself). The Jivakasutta goes on to speak aboutthe atti
monks eats a meal -- meat or otherwise. Of thisWalli states: If a householder invites an
a meal and serves an excellent meal, the almsman has got no hand in the selection of t
meal, he eats his food with indifference with full knowledge that it [food] affords no refu
such a time, an almsman's thoughts are not set on hurting himself, or others, or both. T
eats food to which no blame attaches.[14]) By way of contrast Kapleau's response to
Jivakasutta is: But if they [monks] ate the more (by ordinary standards) delectable
cows, pigs, chickens, and sheep, not only are they indulging themselves in the manner
but, even worse, they are indirectly causing pain and death to other living creatures and
perpetrating morally indefensible acts.(p. 33) We shall here let Ruegg speak once more:
Finally, since in Buddhist thought it is the intention with which an act is accomplished th
determines its moral and karmic quality, the Bhikkhu's accepting and eating meat in the
conditions specified above cannot be dismissed as necessarily a mere subterfuge allow
circumvent some share of responsibility in a series of acts involving vihimsa at an e
stage.[15]) In conclusion we can see that Kapleau's effort fails. He does not give his reade
information, and the reason for this is simple: Kapleau lacks the appropriate background to d
arguing here that one needs to be an Indologist or a Buddhologist, but in an enterprise that r
claims the reader should expect at least some attempt athistorical accuracy, and not mere a
upon notions of how thingsshould be independent of what research shows. Did the Buddha
meat to be eaten? In all likelihood he did both, and we can say thisafter looking carefully at t
and cultural evidence as we have itin Jaina, Buddhist and Brahmanical texts, which is more
merelysuggestive. Kapleau comes to us stating that the Buddha could not have eatenmeat o
demonstrates an inability to handle the researchmaterial he has at hand. When he states tha
scholars havepointed out, many of the Sanskrit scriptures were contemporary, or nearly so,w
can find no verification that this statement is so.Clearly, Conze was too good a scholar to ma
assertion thatKapleau attributes to him, and Conze's own discussion of the question of meat
have seen, in one brief paragraph more to point than isKapleau in his 56 pages. Kapleau's u
equally disastrous. Heshows no sensitivity to the dating of the material, though Walli provide
More importantly, however, he ignores the evidence from Wallithat contradicts his position. E
importantly Kapleau makes nodistinction between descriptive and prescriptive in dealing with
"ancientHindu" texts, nor does he show any understanding that the "ancient Hindu"material
Walli's book is Brahmanical and therebyrepresenting an elitist body of literature. It is unfortu
Kapleau'sjourney down the garden path is complete. It was journey that could haveavoided,
upon which he served as his own guide. Notes ~~~~~[1]
Varanasi: Bharata Manisha, 1974. p. 145.[2] Walli, 113, 143, 144, 146, 150, 151.[3] London:
Unwin, 1951. p. 577. See also Vol. I p. 520. This is very strongly supported by Om Prakas
DRINKS IN ANCIENT INDIA, Delhi: Munshi Ram Manohar Lal, 1961, passim.[4] Ling, Tre

OF BUDDHISM. New York: Scribners, 1972. p. 255.[5] Tokyo: KUFS Publication, 1980.[6
LANKAVATARA SUTRA. London: Routledge & Kegan Paul, 1930. pp. 368-9[7] "Ahimsa a
History of Buddhism." In BUDDHIST STUDIES IN HONOUR OF WALPOLA RAHULA. Ed
London: Gordon Fraser, 1980. pp. 236-7.[8] The Mahayanist monks of China, Vietnam, a
the non-Mahayanist Vinayas of the Mulasarvastivada and Dharmagupta, which, as does
have the three allowances. They are a very old part of the Buddhist tradition that cannot b
aside lightly. See THE MIDDLE WAY Vol. 60, No. 2 page 69: The Dalai Lama states th
not prohibited by the Vinaya, and he states that he does not follow a vegetarian diet.[9] Bh
Khantipalo. THE BUDDHIST MONK'S DISCIPLINE. Kandy: BPS 1969. p. 7.[10] Ruegg, p. 2
BUDDHISM. New York: Harper & Row, 1959. p. 62.[12] From the Jain Acaranga Sutra (Aya
a nun on a begging-tour should not accept meat or fish containing many bones [atthi],
a part of it can be eaten and the greater part must be rejected...[if meat with many bones
mendicant's bowl] he should say, after consideration: "O long lived one! (or, O sister!)
meet for me to accept meat with many bones; if you want to give me a portion of whateve
[to] me; but not the bones!" ...But if he inadvertently accepted it, he should not say: "N
take it!" Knowing this, he should go apart...eat the meat or fish.... Hermann Jacobi (tr.)
Sutras. Vol. XXII: The Sacred Books of the East. Ed. F. Max Muller, Oxford: Clarendon P
114-5. See Prasad (below) pp. 117-8 for a discussion of the terms flesh (mamsa) and b
(atthi).[13] STUDIES IN BUDDHIST AND JAINA MONACHISM. Bihar: Research Institute of
Ahimsa, Vaishali, 1972. pp. 117-8.[14] Walli, p. 193.[15] Ruegg, p. 239.

Additional comments ~~~~~~~~~~~~~~~~~~~~ Kapleau could have strengt
argument by appealing to the fact that the Mahasamghika Vinaya contains no mention of the
In HISTORY OF RELIGIONS Aug. 76 Vol. 16 Nattier and Prebish point out that the Mahasa
oldest version (pp.267-9). It is only in the Pali, Dharmagupta, Sarvistivada, etc. vinayas that
three allowances. In addition we do not find the Jivakasutta in the Chinese version of the Ma
the Madhyama Agama. On the face of it Kapleau's argument does seem to be supported by
contentions as by the absence of the Jivakasutta. It is theoretical then that we could get a ca
mention of the three allowance. Nattier and Prebish argue that Mahasanghika vinaya is th
basis of the Pratimoksa rules, the Mahasanghikas having fewer rules. They argue since the
important for maintaining the identity of the sangha, it is not likely to be easily changed, and
assumption seems to be the fewer the rules, the least changes and therefore the older it is.
think one can generalize from the specific patimokkha rules -- if they are older or not -- to the
the vinaya. None of the different schools rules mention the three allowances, but none of the
rules of any school prohibit meat eating. The discussion of meat eating in the Pali texts can
least three places in the Pali vinaya, and these three allowances are found in the vinaya text
the Mahasanghikas. Again, it may be that the Mahasanghikas have the oldest pratimoksa, b
necessarily to say that their vinaya texts as a whole are older. Nakamura in his INDIAN BUD
comparative study of the vinayas is "a favorite subject of Japanese scholars." He is of the op

upon recent and exhaustive Japanese studies, that the Pali vinaya is the oldest, followed by Dharmaguptas, and then we have the Mahasanghikas. In a footnote in John C. Holt's DIS Canonical Buddhism of theVinayapitaka, Holt states: "Hirakawa argues that the Suttavibhan Vinaya represents the oldest version of the first part of theVinayapitaka that has survived. H assertion on the fact that thePali recension contains the least amount of apadana material w other texts. Hirakawa considers apadanas to be a genre ofliterature from a later period. See STUDY OF THE VINAYA (Tokyo:Sakibo-Busshoron, 1960), pp.12-15." This now brings u The Ven. Minh Chau is in his THECHINESE MADHYAMA AGAMA AND THE PALI MAJJHI (Saigon: The Siagon Institute of Higher Buddhist Studies, 1964) of the opinion that this disco dropped from the Chinese text: "Again the dropping from all the Chinese Agamas of the Pali 55...."(p. 31.) It can probably be argued that the Chinese canon shows far more evidence of editing then does the Pali canon. The Agamas were brought in to China after Mahayana Bu been established there, and it is far more likely that biases of the translators are reflected in Chinese texts. For example, the Chinese version of the Anguttara Nikaya, the Ekottaragama hinayana and mahayana, which signifies a very late editing, indeed. The Pali Anguttara Nika fixed about 1st century B.C., but the Chinese version can be dated about the 2nd or 3rd cen according to Nakamura.

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1993]----------TITLE: First
ZazenkaiAUTHOR: Dale JOHNSONSOURCE: Manawa : Breath-Heart-Mind. Newsletter of
NewZealand, #19, Spring 1988, pp. 5NOTES: Sesshin Poems and other Poems by Member
Societyof New ZealandGently blows the darknesslinking lake moon and sunone into the oth
grows silveredwith our effortgrass subdued petal scatteredwith each pass of our unsteady fe
seem like enligtenmentto burden this clear day of autumnwith the activity of our sittingHow b
glimers that mooncaught in the evening cupof our steadied hands
!----------end of file

A JOURNEY INTO BUDDHISM

by
Elizabeth J. Harris

Bodhi Leaves No. 134

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KANDY SRI LANKA

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

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INTRODUCTION

In November 1992, David Craig, head of Religious Broadcasting for the World Service of the BBC, and Rev. Martin Forward, Interfaith Officer

for the Methodist Church in Britain, visited Sri Lanka to gather material on Buddhism for a series of programmes to be broadcast in 1993 during a focus on South Asia. I helped to plan their programme and was also asked to prepare a few talks for the World Service's daily "Words of Faith" spot -- a four minute pre-recorded broadcast sent out three times each day. Four talks resulted, broadcast in April and May 1993. Towards the end of 1993, I was asked for more and six went out in April and May 1994. Of these ten talks, eight have been selected for the present Bodhi Leaf: four from the 1994 series (presented first) and the four from the 1993 series (slightly expanded, placed after the 1994 talks).

The themes of the talks are rooted in my journey, as a Christian, into Buddhism. In the mid-1980's I felt the need to "let go" of my own religious conditioning to enter the world of another faith. It grew from a conviction that people with an interest in religion should not remain imprisoned within one framework but should explore others. The choice of Buddhism and Sri Lanka was a natural one for me. Buddhism's emphasis on meditation and non-violence touched my own interests as a Christian, and a visit to Sri Lanka in 1984 had left me with the feeling that my link with the island was not finished.

I originally intended to be in Sri Lanka for one year. One year, however, became seven and a half, from 1986 until 1993. My aim throughout was not only to study Buddhism but to practise it. I did not consider myself involved in "interfaith dialogue" although I'm sure some perceived my actions in this way. I wanted to enter Buddhism on its own terms, as a human being rather than as a Christian. The subjects of all the talks printed here arise from the personal journey of discovery that resulted. They draw on conversations with Buddhist friends, travel to different parts of the country in times of war, the experience of meditation, and my reading of the Pali texts. Most importantly, they reflect the concerns which developed as the interests I brought from Britain encountered Buddhism and Sri Lanka: the relationship between non-attachment and outgoing compassionate action; the practical meaning of //anatta// (no soul) and its implications; the benefit of //sati// (mindfulness) for the individual and society; the resources Buddhism can offer to those working for

social justice and inter-ethnic or inter-religious harmony; the question of a woman's role in society.

My journey into Buddhism was not always an easy one and of course I could not let go of my Christian conditioning completely, but it has brought me to a stage when I can say with utter sincerity that I revere the Buddha and take refuge in his teachings. I remain a Christian, one who seeks to follow the self-sacrificial path of Jesus of Nazareth, but I also feel at home in a Buddhist meditation centre. The talks, I hope, will show that this is possible. I dedicate them to all the Sri Lankan friends who have brought me to a deeper understanding of the heart of Buddhism.

Elizabeth Harris
June 1994

* * * * * * * *

1. Mindfulness

Once I told an academic in Sri Lanka that I practised a Buddhist form of meditation. Flippantly, he asked whether I was able to levitate. That's not an uncommon reaction. It confuses meditation with self-induced trance or making the mind a blank, something that is unrelated to everyday life. But to make such a confusion is a mistake. True Buddhist meditation is a vigorous form of mind-training which can transform both thought and action.

In the Theravada Buddhist tradition, found in Burma, Sri Lanka, and Thailand, the practice of mindfulness or "bare attention" is very important. When sitting in meditation, perhaps noting the breath as it touches the inside of the nostrils, thoughts inevitably enter the mind. Usually they relate to oneself in the past or the future. Recent conversations replay themselves. Decisions yet to be made thrust

themselves forward. Reactions of dislike to bodily pains arise. And occasionally, images freed from a deeper level of our being move slowly upwards. When thoughts and feelings arise in meditation, they are to be simply observed. They are not to be repressed or pushed aside, but neither are they to be allowed complete freedom to proliferate. Their arising and passing is noted without censure or praise.

When I first began to meditate I discovered that thoughts and feelings are fluid, ever changing, often uncontrollable, frequently illogical and irrational. It was a painful realization, since I had assumed my mind was under my direct control. But it was also the beginning of self-knowledge, the beginning of knowing how my mind worked and the doorway to modifying conditioned and negative patterns of reaction in my own life.

At one meditation centre in Sri Lanka, high in the mountains, surrounded by tea estates, the first session begins at five in the morning. I had to get up by candlelight, pull on warm clothes, and cross the grass to the meditation hall, under a sky often brilliantly full of stars. One morning, I was gazing at the dark, silvered beauty of the sky when I heard steps below me. At that moment, I caught my mind saying, "Go on into the meditation hall so that they can see you were up first." Normally, I would have hurried into the hall to show my punctuality, but on that occasion I noted the thought, recognized the element of competition, and consciously refused to act on it. I stayed for several more moments wrapt in the pre-dawn stillness, feeling the cool air against my skin, and I was certainly not the first to settle my cushions before the silent, candle-lit image of the Buddha. And I know it was the practice of //sati//, of mindfulness, which made that moment of insight into my own competitive egotism possible, insight into a childish wish to impress, to be top of the class.

Meditation of this kind is hard work. It has nothing to do with making the mind a blank, though it can lead to peace and calm when the racing mind stills and there is only the present moment. One monk who taught me put it this way: "Meditation is the ultimate practice of

non-violence. Suffering, pain, and feelings of anger are not suppressed but faced, confronted, and transformed."

* * *

2. Non-Retaliation

In one sermon of the Majjhima Nikaya, one of the five sections within the collection of sermons in the Pali Canon, the Buddha says to his disciples:

> Monks, as low-down thieves might carve you limb from limb with a double-handed saw, yet even then whoever sets his mind at enmity, he, for this reason, is not a doer of my teaching. This is how you must train yourselves: neither will my mind become perverted, nor will I utter an evil speech, but kindly and compassionate will I dwell, with a mind of friendliness and devoid of hatred.

The vividness of this picture has always moved me -- a thief hacking off my arms and legs with a saw. And it isn't that far-fetched. War involves such butchery. The denial of human rights under totalitarian regimes produces similar horror, and so does the obsessional urge of a multiple murderer. Fear, terror, or violent retaliation in self-protection would seem the natural reactions to such an attack, the reaction programmed into our bodies.

Yet the challenge of Buddhism here is: do not retaliate, do not hate; show compassion to all people even if they are about to kill you. It is a challenge which reaches out from other religions also. Jesus of Palestine, suffering the agony of being nailed through his flesh to rough wooden posts, forgave his killers and felt compassion for them in their blindness.

But does this imply that Buddhism advocates that we should never protect ourselves or others from violence, that we should submit to whatever exploitation we are subjected to, that in the face of evil forces we should remain passive? To answer "yes" is to misread Buddhism and all true religion. Buddhism does not support passivity in the face of violence and evil. Rather, it encourages a mental attitude which can face and oppose violence without fear or hatred.

Nowhere in the Buddhist texts is it suggested that we should remain inactive when others are suffering. Nowhere does it say we should refrain from action if someone is murdering our son, daughter, neighbour, or colleague in front of our eyes. In such situations, suffering must be relieved, violence must be denounced, self-sacrifice might even be demanded, though the Buddhist texts also warn that to meet violence with violence brings a spiral of further violence. What the Buddhist texts do say is that to hate, to feel anger towards the doer of violence, is self-defeating. It harms the hater more than the hated.

In the ancient Buddhist texts, we come across many stories of non-hatred deflecting violence and making it powerless. One woman, because she refuses to feel hatred, is unharmed when burning oil is poured over her by a jealous co-wife. And when a monk dies of snakebite, the Buddha says he would not have died if he had radiated loving kindness to the world of snakes. This might seem utopian in a world shot through with violence. The sceptic could point to the deaths of Gandhi in India, Oscar Romero in El Salvador, and Michael Rodrigo in Sri Lanka to show that the most compassionate of beings have been unable to escape violent deaths caused by the greed and hatred of others.

But the force of these religious teachings will remain. Violence is not overcome by violence. Hatred is not defeated by hatred. Our lives are not made more secure by wishing to protect them. To face death without hatred or fear, even towards our killers, is the path of sainthood. These are eternal truths.

* * *

3. The Brahmaviharas

A professor of Theravada Buddhism once asked me, "Why is it assumed, at all the interfaith gatherings I attend, that God is the uniting factor among the religions? We should be concentrating on humanity rather than divinity."

When it is taken for granted that all people of faith worship a Supreme Creator and Sustainer God, Buddhists and Jains are excluded. Although Buddhists believe that there are gods living in heavens, they do not ascribe creative power to them, nor do they believe that these gods have any influence over ultimate human liberation.

Belief in God cannot, therefore, provide common ground between Buddhists and religions such as Christianity, Islam, and Judaism. But can common ground be found in what religions say about humanity or about how we can work for a humane society? I believe the answer is "yes." Buddhism speaks of four //brahmaviharas//, or "divine abidings," and these qualities permeate the whole of Buddhist teaching. They are //metta// -- loving kindness; //karuna// -- compassion; //mudita// -- sympathetic joy; and //upekkha// -- equanimity.

//Metta// is boundless loving kindness radiated to all beings -- to friends and enemies, the known and the unknown, the lovely and the unlovely. It is an action-changing mental orientation. //Karuna// is seen where people are so sensitive to the sufferings of others that they cannot rest until they act to relieve that suffering. To a greater degree than //metta//, //karuna// involves action. //Mudita// is a quality which challenges me greatly. To show //mudita// is to show joy in the success of others, to be free from jealousy or bitterness, to celebrate happiness and achievement in others even when

we are facing tragedy ourselves.

As for //upekkha//, equanimity, this has often been misunderstood as indifference, as apathy in the face of human pain, the very antithesis of compassion. But //upekkha// is really freedom from the self-centredness which clouds understanding and destroys true discernment. People with //upekkha// are not pulled this way and that by emotional reactions that have more to do with the ego than with true concern for others. They can see right from wrong and can act with wisdom.

The //brahmaviharas// speak to me of the ideals that should direct our lives -- the ideals that can create the kind of society any truly religious person yearns for. Such a society would be one where loving kindness and compassion triumph over greed, where the success of one person does not mean the demeaning or exploitation of others, where rulers are guided by clear principles of right and wrong rather than hunger for praise or power. These "divine abidings" give a picture of the truly good. They touch the hope of all religions and can bring unity of purpose independent of a concept of God.

So let compassion for the good of humanity be at the forefront of religious encounters. May those who come from the monotheistic traditions discover that they can share their hopes for a righteous society with their Buddhist neighbours. May Buddhists find themselves united with their Jewish, Christian, and Muslim friends in working for a world where loving kindness takes the place of greed.

* * *

4. Vesak

In May 1991 I travelled from war-torn Jaffna in northern Sri Lanka to

the South. It was at Vesak, the time when Buddhists celebrate three major events in the life of their Master: his birth, his awakening into Buddhahood, and his passing away into final Nibbana. It was like moving from one world into another. In the North, the tension was palpable -- towns gutted by fighting, vast stretches of empty roads, people with hardship in their eyes. But as we crossed over into the South, there was celebration. Groups of boys flagged down our car to thrust fruit drinks into our hands. Lanterns of wire and coloured paper hung in porches with their streamers flowing in the breeze. And nearer Colombo came the first of the pandals -- massive, temporary structures by the road, brilliantly lit, telling in pictures Buddhist stories of how self-sacrifice triumphs over violence, how compassion vanquishes hatred.

Vesak is the most important religious festival of the Buddhist year. It is marked by light, pilgrimage, and the re-telling of stories. At its heart is remembrance of the Buddha's solitary striving in meditation under a tree near Gaya in India 2500 years ago.

The serene face of the Buddha image can give the impression that this striving led to an experience of the metaphysical. But Prince Siddhattha became the Buddha not because he was lifted beyond the world but because he saw the real nature of the world. It had been his sensitivity to human suffering that had made him leave his wife and son years before. He had wanted an answer to the question: Why? Why was life shot through with the pain of illness, bereavement, and unrealized longings? At Bodhgaya, he found it. He saw that humans were bound to anguish-filled lives because their interpretation of the world was wrong. He saw that our fault was to believe that our lives, our possessions, and our hopes are centred around an unchanging self which has to be protected and promoted. He saw that only suffering was the result, fuelled by the greeds and hatreds flowing from selfish craving.

"All formations are impermanent," is what the Buddha understood. Self-centred clinging, he realized, was the fruit of delusion. With this came liberation. The prison of selfhood evaporated. //Raga// and //dosa//, greed and hatred, were destroyed. Boundless compassion was

released and he could teach the world that suffering has a cause and can be eradicated.

At Vesak Buddhists celebrate this knowledge that suffering can be ended, that within the pain of life there is hope. In 1991 and today in 1994, that celebration takes place against the backdrop of war, in Sri Lanka and elsewhere -- war caused by interlocking structures of injustice, rooted in human greed and human illusion, throwing the innocent before the barrel of a gun or under the rubble of a shelled building. My hope is that the Buddha's message will not only be heard but acted upon. All war and conflict can be traced back to some form of craving or delusion. It may be craving for power, or domination by an individual or group, or the delusion which flows from distorted history or myth. Vesak should call us to analyze the causes of our bloodletting, to see where craving and greed cloud objectivity and prevent peace.

The story goes that the Buddha was at first loathe to share with others what he had learnt because so few would understand its hard but liberating message. Our fortune is that he did share it. The health of our world depends on whether we act on that message.

* * *

5. The Self in Buddhism and Christianity

Sri Pada, in Sri Lanka, is over 7,000 feet high and has been a place of pilgrimage for centuries. At the summit is a huge footprint, claimed variously to be that of the Buddha, Adam, and Lord Shiva. From December to May is the pilgrimage season. Each night during this season, thousands of devotees climb up an illuminated, lengthy ascent of steps. From a distance, the dark shape seems to have a diamond necklace thrown down its side. Sometimes the crowd is so large that pilgrims have to pause at each step they climb. The pressure on the

leg muscles is incredible. An elderly Buddhist friend of mine climbed on such a night. She told me that the only way she could force her legs through the ordeal was to say of the pain, "This is not mine, this is not me."

She says the same in her meditation practice, and I have learnt to do so too. When sitting in absolute stillness, irritations come, mosquitoes bite, pain from the knees shoots up, the strong urge to relieve itchy skin arises. But it is possible to conquer the wish to move or scratch by seeing the pain simply as pain and not as belonging to an "I." The pain becomes an object for meditation. It becomes a process that can be observed. This snaps the thread of our usual response to irritation, which is to claim it as //ours// and to seek to be rid of it. And it can also train the mind to detect and halt negative reactions to other forms of attack on our persons in everyday life.

All this touches on //anatta//, the Buddhist concept of no-self or no-soul. //Anatta// was seized on by nineteenth century Christian missionaries to Sri Lanka as something which proved Buddhism was absolutely nihilistic. For instance, Rev. Thomas Moscrop, a Methodist missionary, claimed in 1889 that Buddhism "is too pessimistic, too cold, too antagonistic to the constitution of human nature to take the world captive" (//The Ceylon Friend//, 16 October 1889). But I have not found nihilism in what Buddhists have said to me about //anatta//. Some years ago, one friend said, "If there is no belief in self, there is no worry; there is no reason to become angry or hurt." To her, the idea was liberating. It was freedom from being tied to self-promotion and self-protection.

I can remember how deeply her words challenged me. They helped me to see that Buddhism and Christianity are not in opposition here. The frameworks are different but the practical path towards human liberation touches both. Both religions speak about a wrong concept of the self. Buddhism says: Don't think you are fixed, unchanging. You are forever flowing, shifting, interconnected with the whole cosmos. Free yourself from clinging to the idea that you are separate and have to fight against the world to keep your identity intact. Christianity

also has something radical to say. The Methodists, a Christian denomination which arose in eighteenth century England, have a Covenant Service on the first Sunday of each new year in which they pledge obedience to God. At one point they say, "I am no longer my own but thine." Saint Paul, in his letters to new churches, speaks of having lost his old self. To the Christians of Colossae in Greece, he says, "For you have died and your life is hid with Christ in God" (Colossians 3:3). All of these sayings point to a death of the egotistical self and a loss of self-sufficiency and self-worship.

Both Buddhism and Christianity say that the self which insists on its separateness from the rest of life is doomed. Buddhism says that such a self has no objective existence as an unchanging entity. Christianity says the self has to die to give way to a higher power of love. Both point to the liberation that comes when we transcend care for self, when we refuse to exert protective ownership over our lives and persons. I have certainly found that if we do not cling to pain, hurt, and fear as //ours// but accept them as part of the changing flux of existence, if we do not seek to protect our identity and safety at all costs, we will be able to climb more than Adam's Peak. We are liberated into a new way of seeing and a new openness to the ever-changing process of existence.

* * *

6. Detachment and Compassion

A Christian missionary in Sri Lanka once said to me with great sincerity, "The Buddha image speaks to me of coldness, of non-involvement, of a turning away from life. I prefer the image of Jesus Christ with his robes dirty with the sweat of the poor."

One stereotype of Buddhism is that it supports a withdrawal from

the suffering of the world, a renunciation of active involvement with society. An inter-religious conference I attended a few years ago stays in my mind because one of the western participants insisted that outward-moving compassion was not an important part of Buddhism. My encounter with Buddhism forces me to challenge this stereotype. I did so at that conference and I continue to do so. It is outsiders -- European observers and those seeking an escape from the world -- who have projected onto Buddhism the encouragement of indifference to the agony within human life. It does not rise from within. Buddhism certainly speaks of destruction, renunciation, and detachment, but it is detachment from all those things which prevent compassion from flowing -- from possessiveness, competitiveness, and selfishness. //Viraga//, one of the Pali words translated as detachment, actually means "without //raga//" -- without lust, without possessive craving -- //not// without concern for our world.

When I told a Buddhist monk here in Sri Lanka of my experience at that inter-religious conference, he simply said, "Without compassion, there can be no Buddhism." And that compassion is an active one. Buddhaghosa, the great fifth century commentator who came from India to work in Sri Lanka, gives several meanings to the Buddhist concept of compassion. He writes: "When there is suffering in others it causes good people's hearts to be moved, thus it is compassion. Or alternatively, it combats others' suffering and demolishes it, thus it is compassion. Or alternatively, it is scattered upon those who suffer, or extended to them by pervasion, thus it is compassion" (//The Path of Purification// (//Visuddhimagga//), translated by Bhikkhu ¥anamoli, BPS 1975, IX, 92). To extend compassion to others in meditation is certainly part of Buddhist practice, but so too is the effort to combat and demolish suffering. To combat suffering involves more than refraining from doing harm. It implies action to liberate others both from social forces which dehumanize and from imprisoning thought patterns which hinder wholeness and the living of a religious life. Such action is seen in the life of the Buddha and in the lives of all truly enlightened ones.

For me, the picture of Jesus Christ with his clothes marked with the suffering of the poor and the image of the Buddha do not

contradict one another. They are not in conflict or competition. Compassion unites them. Jesus stretched his hands out to the poor and those despised in his society, taking into himself the world's evil. The Buddha, out of compassion for humans caught in the pain and suffering of existence, left his wife and son to seek a path of liberation for all.

In Polonnaruwa, one of the ancient, now ruined, capitals of Sri Lanka, there is a rock temple, the Gal Vihara, where three massive images are formed out of the stone. Two are of the Buddha. Peace seems to radiate from them and has done so for over 800 years. Yet it is not the peace of indifference or apathy. It is the peace of wisdom and compassion, which arises when the heart-rending nature of human violence and human greed is fully realized. It is not an anguished, twisted scream of torture at the nature of the world's inhumanity, but a silent, gentle embodiment in stone of empathy, compassion, and strength. In front of these very images, Thomas Merton, an American Christian monk of this century whose religious journey brought him very close to Buddhism, was urged to write, "The rock, all matter, is charged with //dharmakaya// ... everything is emptiness and everything is compassion."

The Buddha image speaks to me, therefore, both of the wisdom which sees into the causes of human suffering and also of the compassion which lies at the very heart of true enlightenment. And it stirs me to try to do something to demolish some of the pain of our world.

* * *

7. Buddhism and Social Justice

Among such humans, brethren, there will arise a sword period of seven days during which they will look on each other as wild

> beasts; sharp swords will appear ready to their hands, and they thinking, "This is a wild beast," will with their swords deprive each other of life.

These words from the Pali Canon come towards the end of the //Cakkavatti// //Sihanada Sutta// of the Digha Nikaya. Here the Buddha describes the process whereby a society slides into a state of absolute anarchy and violence, reaching the point where all respect for the preciousness of human life is lost and humans kill each other without guilt or remorse. Stealing appears first, then murder; false speech and sexual promiscuity follow. Religion is undermined; respect for elders disintegrates; human life loses its worth. It is a horrifying picture of growing bestiality that is as relevant today as it was when first spoken.

When I first met Buddhism, an important question for me was what Buddhism had to say about the problems of violence and injustice, problems which affect every nation. The classic formula at the heart of Buddhism is that it is //tanha//, craving, which lies at the root of the world's misery. Often this is seen in a very individualistic way. The Buddhist path is held up as an escape route from suffering through withdrawal from society and through mental culture. I do not downplay this emphasis. The importance of mind-training was central to the Buddha's teaching. It holds the key to the liberating insight that can transform human life. Yet I have found that individual psychological factors are not the only ones emphasized in the Buddhist texts. The texts //do// give pictures for anyone concerned with justice and harmony within the body of society.

In the text I started with, the chain of causality which results in bestiality goes back to the State, the king, who forgets one of the duties ascribed to a just ruler in Buddhism. It is this: "And whosoever in thy kingdom is poor, to him let wealth be given." By overlooking this, the king denied the poor a living, and from this -- a refusal to create economic justice -- flows stealing, murder, lying, immorality, and bestiality. What I find interesting is that the accusing finger is pointed at the structures of power and not at evil qualities in the ordinary people. And the message is: violence and

social breakdown are inevitable if people are denied the means to live with dignity. To use a Christian term, the poor in the myth are "sinned against" by their ruler. They are victims of structural injustice and their urge to survive corrupts the whole fabric of society.

The story within the //Cakkavatti Sihanada Sutta//, however, does not end with the sword period. When the depths of brutality have been reached, there are some who see the enormity of their fall from humane values. They go into retreat -- into caves, jungle dens, and caverned tree trunks -- and emerge to embrace one another and to restore harmony through the recovery of moral sense. A deterioration from the state downwards is transformed into a regeneration from the bottom upwards, through the will and discernment of the people themselves.

The message of this sutta challenges all those who see religion purely in individualistic terms. It demonstrates Buddhism's very real concern for social justice and also the stress it places on analyzing the root causes of disharmony and violence. It presents society as a net of interacting, interdependent beings who are helped or hindered from living wholesome lives by the forces which flow from the state or world structures. In Sri Lanka, I have met groups seeking to find elements in Buddhism relevant to social issues. This mythological story is one of them. It can be a resource to all of us. It urges us to look at the society in which we live critically and to ask, "Is there a deterioration of human values?" If so, we must ask further, "Does our society create the conditions in which each person can live with dignity?" If it does not, then Buddhism encourages not only a path of individual mental culture but also the kind of social involvement which recognizes the ability of ordinary people to change their situation and which seeks to struggle for a more just world where none is denied resources to live.

* * *

8. Compassion

Kataragama is a place of pilgrimage in the south of Sri Lanka, holy to both Buddhists and Hindus. In 1989, I went to their annual festival. On the final night, as elephants, drummers, and dancers were slowly and gracefully moving along the path between the shrine to Lord Kataragama and the Kiri Vehera, the Buddhist temple, with its milk-white //dagoba//, two powerful grenades were lobbed into the crowd, made up mainly of poor villagers but containing one political dignitary. About fifteen people were killed and many more were injured, especially in the rush to escape the sacred area. It was the time when the JVP, the People's Liberation Front, was attempting to seize political power through the gun and the death threat.

At Kataragama, religious devotion was shattered by blood in a pattern not unfamiliar in Sri Lanka. Both Hindus and Muslims have also been attacked when worshipping. Political concerns and religion have touched. In this context, the inter-religious encounter that I began in 1986 as a student of Buddhism in Sri Lanka, also became a journey into suffering and painful political reality, which included the violent death of friends and sharing the fear of those who were threatened. An important question for me at this time was how to cope with the suffering around me without being destroyed, how to empathize with others and deal with my own fear for the safety of dear ones.

In any situation of violence or war, there is a choice to be made -- to become vulnerable to the pain involved or to raise defences against it in a refusal to recognize its existence. Many raise defences because such a path seems easier. For to become vulnerable is to let go of control -- the control we place on our feelings when we repress them or fight them. And such a loss can be frightening. I found myself choosing vulnerability in Sri Lanka. I chose to look violence in the face. I chose to see its horror and to recognize the fear and pain it brings rather than to push these things from my consciousness.

The experience would not have been bearable if not for an encounter with compassion. For it was when I became aware, in my whole being rather than only at the level of the intellect, that what I was feeling was the pain of a nation, a world, rather than simply my own pain, that I was able to cope with it. It was the realization of interconnectedness -- that we are woven one with another -- an insight central to Buddhism. I saw that there is a common core of suffering in life which links us together so that to become vulnerable is inevitably to become aware not only of one's own pain but also of that of others. When I had reached this point of insight, compassion came like a gift and I learnt that it could destroy bitterness and paralysis. Behind pain lies compassion -- compassion for all beings caught up in the violence of existence.

It was at this time that I wrote the following words, disturbed by the number of people who seemed undisturbed by the fact that Sri Lanka had become a killing field:

Our eyes no longer cloud in grief
The sword no longer twists in our own heart
Moans on the wind no longer weaken our limbs
For we have grown accustomed, tamed
Our vulnerability encased in self-erected stone.
Do we need to relearn how to feel?
How to chip away what we ourselves have built
To sense again the rising of agony,
  the breaking of control
As drops of blood become a river
And tears merge with its bitter flow.
Is this asking too much?
That we should so open our bodies to pain
To the shadowy part of our deeper selves
Where the hurt and joy of a cosmos lie
And compassion, like a fertile seed,
  awaits to grow?

I feel we must open ourselves up. We must recognize the suffering which lies at the heart of existence and then let compassion arise and

strengthen us to struggle against all that dehumanizes.

* * * * * * * *

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P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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[Last updated: 28 March 1994]

"JUKAI - A REFUGE AND A HOME"
a teisho by John Tarrant, Roshi

Originally published in: Mind Moon Circle, Autumn 1994, pp.9-10.

This text addresses some of the most fundamental and delicate
religious issues. Therefore, it should be read, quoted and analysed in
a mindful way.

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JUKAI - A REFUGE AND A HOME

John Tarrant, Roshi

The ceremony of refuge is a sort of koan that I return to every year
when we perform it. Refuge is a Zen initiation. It starts with vows
and involves taking on a robe and a Zen name. This is the closing of a

circle, the completion of a thing begun before. Disasters and joys first drew us to attend inwards and so to value our lives, then a chain of many causes led us to our companions in zazen.

Refuge comes when a certain kind of wandering is finished because now we can make out a path through the Pacific fog. Perhaps the true wandering begins then, in trust. We have become curious, we listen to the inner life and act on what we hear and follow it. Like a wedding, the ceremony closes one time and opens another that we are already becoming immersed in. And Jukai is a public ceremony -- we acknowledge that we are in a greater whole, composed of uncountable beings, of stars and plants and rivers and particular people who know us well. Our vows are taken before this big audience.

From our small point of view, refuge is intended to be helpful and practical. If we are confused we can check our experience against the vows and the spirit of the ceremony. What is this? How does it fit? Is it right? Do I love it? So we can begin to refine our question and our capacity to ask and explore. And we choose. We understand by this that we won't always make the best choice because we choose what we don't know. We choose to walk a path without a precise knowledge of the destination. It takes courage to choose and this is a good thing, close to love. And we are willing to bear the shame and guilt of choosing and erring and changing. When we decide, other possibilities go dark. There is risk. By choosing, we show that we have learned this -- that sometimes the choosing itself is as important as what is chosen, that we are on a journey not at a place of ending and it's best if we love the travelling for its own sake.

In their profound sense, the vows lead us down into the timeless centre of the world which is the core of the self. There, we walk alone in the moonlight, not remembering our names. We are not stirring things up and the lake naturally settles, the water grows translucent. This is what the vows allow and encourage. They do this by focussing on the particular and small. They draw a boundary around our acts the way ancient cities and temples were built within circular walls. They don't usually relate to heroic shifts but to the accumulative power of many small choices. If we are in doubt we need to do our one good

thing -- one thing true or genuinely of service -- and the next good thing will appear. The way is like this. Despair tells us that the good is not worth doing because it is so small. Yet it is precisely the small that is vast. It develops our integrity and with it our relation to the Tao and the source of everything sacred.

Finally through the vows, we take on the blood line of the teachings and meet the ancient men and women standing behind us. Our participation in the way has deepened and turned more towards joy because we have become conscious of it, we have said to our inmost selves, "I am walking the way."

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[Last updated: 9 March 1993]
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JUSTICE IN BUDDHISM

by Ven. Dr. M. Vajiragnana

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JUSTICE IN BUDDHISM

Ven. Dr. M. Vajiragnana

Head of the London Buddhist Vihara and Sangha Nayaka of Great Britain.

The word 'Justice' is wrongly interpreted and improperly understood today. The powerful man is regarded as just, and the weak as unjust; the victor or the winner is just, and the defeated is unjust. After a war, war criminals are all on the defeated side; those who are on the victorious side have not committed any crime. This is how justice and injustice are interpreted today. The winners decide what is right and what is wrong. Therefore, the defeated are said to be unjust and criminals. This is a fact.

The concept of justice can be considered on two levels - that of the individual and that of society.

On the individual level Buddhism teaches us that we are entirely responsible for the consequences of our own actions and indeed, that our present circumstances are the just consequences of actions which we have performed in the past. "If one speaks or acts with a defiled mind, then suffering follows on even as the wheel follows the hoof of the draught ox..... If one speaks or acts with a pure mind, happiness follows one as one's shadow that does not leave one." (Dhp. 1/2) This is the concept of Kamma, which is a Pali term more widely known by its Sanskrit equivalent - Karma. This means literally "action" and refers primarily to volition, which is then translated into acts of mind, speech and body.

Not everything that happens is the result of Kamma, but Kamma is one of the five Laws of Cosmic Order (Niyama Dhamma). It is a natural law like the force of gravity, the changing of the

seasons or the growth of a tree from a seed. These take place whether we want them to or not. Kamma operates without the intervention of any external, independent, ruling agency. Wholesome actions produce wholesome effects, unwholesome actions produce unwholesome effects. It is a natural law of justice, which has nothing to do with the idea of punishment or reward meted out by an omniscient and omnipotent law-giver, or even an all-compassionate Buddha. The cause produces the effect, the effect explains the cause. Action causes reaction. Kamma is always just, never unjust, it neither loves nor hates, is never angry with us or pleased. Kamma knows nothing about us; it is like fire - just burns.

Thus, we ourselves are entirely responsible for the state we are in. "By oneself the evil is not done, and by oneself one becomes pure. The pure and the impure come from oneself; no man can

purify another." (Dhp. 16). We are free to mould our present and our future. This is neither fatalism, nor predestination. The past influences the present, but does not determine it. We build our own heavens and we build our own hells, but justice does prevail.

Turning now to the concept of justice in its broader, social context, Buddhism gives the term an unusually wide and deep meaning when it comes to settling world issues. Buddhism never admits any means which justifies violence in any form or bloody revolution to bring about a just social order. It clearly defines as just those deeds that are free from violence and conducive to the welfare and happiness of the individual and society.

Man is responsible for society. It is he who makes it good or bad through his own actions. Buddhism, therefore, advocates a five-fold disciplinary code for man's training in order to maintain justice in society. This code is to be observed on a volun-

tary basis by individuals as the minimum moral obligations of lay Buddhists.

These are complete abstention from all acts of violence, from destruction of any form of life; abstention from all forms of breach of trust, bribery, corruption, cheating and misappropiation; abstention from sexual offences; abstention from falsehood, slander, defamation, gossip, false information; and abstention from intoxicants which cause disorderly behaviour. These five which are known as precepts are extremely important fundamental principles for promoting and perpetuating human welfare, peace and justice.

Buddhism advocates that one should always take into consideration the example to be learned from the experience of others, "Here am I, fond of my life, not wanting to die, fond of pleasure and averse to pain. Suppose someone should rob me of my life (fond of life as I am and not wanting to die, fond of pleasure and averse to pain), it would not be a thing pleasing or delightful not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must be so to him also: and a state that is not pleasing or delightful to me, - how could I inflict that upon another? As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining. Thus, as regards bodily conduct he is utterly pure." (Kindred Saying v, P. 308) So as regards conduct in speech and mental attitude he makes himself pure and encourages others to do so. Thus, Buddhist five precepts alone, if practised consciously, are capable of establishing justice and fair-play in society.

We must all abide by the rules of social obligations to maintain a just society. Each one of us has a role to play in sustaining and promoting social justice and orderliness. The Buddha explained very clearly these roles as reciprocal duties existing between parents and children; teachers and pupils; husband and wife; friends, relatives and neighbours; employer and employee; clergy and laity. (Sigala-sutta, Digha Nikaya, No. 31). No one has been left out. The duties explained here are reciprocal and are considered as sacred duties, for - if observed - they can create a just, peaceful and harmonious society.

The Buddha was very clear on political matters which concern a just government. According to him, if a country is to have peace and justice, the ruler should have a high standard of moral virtue.

There are ten qualities explained in Buddhism which make a ruler of a government just. They are called the tenfold governing-qualities (dasarajadhamma) for they make a ruler or a government just. Generosity (dana) is the first. The ruler should not crave for wealth and property, but should give it away for the welfare of his subjects. It is this quality which makes him work for the wellbeing of the people, introducing tax relief for the needy and subsidised schemes where necessary. A high moral integrity (sila) is the second quality, which means that he should not destroy life, steal and exploit others, commit adultery, utter falsehood and take intoxicants. This keeps him free from corruption. The pure moral character of a leader gives him a position of high authority and his subjects maintain full confidence in him. A sense of commitment (paaiccaga) is the third one, which makes him sacrifice his personal comfort, name and fame, even his life, in the interest of the people. Honesty and integrity (ajjava) is the fourth one. All his dealings must be carried out without any trace of fear of favour. He must be sincere in his intentions, and he must not deceive the public. Kindness and gentleness (maddava) is the fifth quality, which makes him refined in his manners and free from arrogance, so that

people can approach him. The sixth quality is self-control (tapa) which makes him lead a simple life and be considerate in making decisions. Not being easily moved by anger (akkodha) is the seventh quality. He should bear no grudge against anybody. Non-violence (avihimsa) is the eighth quality which helps him take a harmless attitude in settling all issues. Also, this quality induces him to promote peace by avoiding and preventing war, and anything which involves violence and destruction of life. Forbearance (kanti) is the ninth quality, which makes the person understanding and toleraant. He must be able to bear hardship, difficulties and insults without losing his temper. The tenth quality is non-vindictiveness (avirodhata), which makes him free from taking revenge on those who criticise him or oppose him. He should rule in harmony with his people. These are the qualities which make a ruler or a government just.

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|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• taka-aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

jÄ• tikoá¹-isahassehi \Ee I 1/ \Be I 1/ \Ne I 1/, pamÄ• á¹‡arahitaá¹ƒ hitaá¹ƒ.

lokassa __lokanÄ• thena, _ kataá¹ƒ yena mahesinÄ• ||

tassa pÄ• de namassitvÄ• , katvÄ• __dhammassa_ caÃ±jaliá¹ƒ.

__saá¹…ghaÃ±ca_ patimÄ• netvÄ• , sabbasammÄ• nabhÄ• janaá¹ƒ ||

namassanÄ• dino \Ne I 2/ assa, puÃ±Ã±assa ratanattaye.

pavattassÄ• nubhÄ• vena, chetvÄ• sabbe upaddave ||

taá¹ƒ taá¹ƒ kÄ• raá¹‡amÄ• gamma, desitÄ• ni jutÄ«matÄ• .

__apaá¹‡á¹‡akÄ• _dÄ«ni purÄ• , jÄ• takÄ• ni mahesinÄ• ||

yÄ• ni yesu ciraá¹ƒ satthÄ• , lokanittharaá¹‡atthiko.

anante bodhisambhÄ• re, paripÄ• cesi nÄ• yako ||

tÄ• ni sabbÄ• ni ekajjhaá¹ƒ, Ä• ropentehi saá¹…gahaá¹ƒ.

__jÄ• takaá¹ƒ_ nÄ• ma saá¹…gÄ«taá¹ƒ, dhammasaá¹…gÄ• hakehi yaá¹ƒ ||

buddhavaá¹ƒsassa etassa, icchantena ciraá¹-á¹-hitiá¹ƒ.

yÄ• cito abhigantvÄ• na, therena __atthadassinÄ• _ ||

asaá¹ƒsaá¹-á¹-havihÄ• re \Be I 2/, sadÄ• suddhavihÄ• rinÄ• .

tatheva __buddhamittena, _ santacittena viÃ±Ã±unÄ• ||

mahiá¹ƒsÄ• sakavaá¹ƒsamhi, sambhÅ«tena nayaÃ±Ã±unÄ• .

__buddhadevena_ ca tathÄ• , bhikkhunÄ• suddhabuddhinÄ• ||

mahÄ• purisacariyÄ• naá¹ƒ, Ä• nubhÄ• vaá¹ƒ acintiyaá¹ƒ.

tassa vijjotayantassa, jÄ• takassatthavaá¹‡á¹‡anaá¹ƒ ||

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ.

bhÄ• sissaá¹ƒ bhÄ• sato taá¹ƒ me, sÄ• dhu gaá¹‡hantu sÄ• dhavoti ||

nidÄ• nakathÄ•

sÄ• \Ne I 3/ \Ee I 2/ panÄ• yaá¹ƒ jÄ• takassa atthavaá¹‡á¹‡anÄ• dÅ«renidÄ• naá¹ƒ, avidÅ
santikenidÄ• nanti imÄ• ni tÄ«á¹‡i nidÄ• nÄ• ni dassetvÄ• vaá¹‡á¹‡iyamÄ• nÄ• ye naá¹ƒ s
paá¹-á¹-hÄ• ya viÃ±Ã±Ä• tattÄ• yasmÄ• suá¹-á¹-hu viÃ±Ã±Ä• tÄ• nÄ• ma hoti, tasmÄ• ta
vaá¹‡á¹‡ayissÄ• ma.

tattha Ä• dito tÄ• va tesaá¹ƒ nidÄ• nÄ• naá¹ƒ paricchedo veditabbo. dÄ«paá¹…karapÄ• da
katÄ• bhinÄ«hÄ• rassa mahÄ• sattassa yÄ• va vessantarattabhÄ• vÄ• cavitvÄ• tusitapure
kathÄ• maggo __dÅ«renidÄ• naá¹ƒ_ nÄ• ma. tusitabhavanato pana cavitvÄ• yÄ• va bodhi
tÄ• va pavatto kathÄ• maggo __avidÅ«renidÄ• naá¹ƒ_ nÄ• ma. __santikenidÄ• naá¹ƒ_ pan
tasmiá¹ƒ tasmiá¹ƒyeva á¹-hÄ• ne labbhatÄ«ti.

1. dÅ«renidÄ• nakathÄ•

tatridaá¹ƒ __dÅ«renidÄ• naá¹ƒ_ nÄ• ma --- ito kira kappasatasahassÄ• dhikÄ• naá¹ƒ catun
matthake __amaravatÄ«_ nÄ• ma nagaraá¹ƒ ahosi. tattha __sumedho_ nÄ• ma brÄ• hmaá
mÄ• tito \Be I 3/ ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• a
jÄ• tivÄ• dena abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya s
kammaá¹ƒ akatvÄ• brÄ• hmaá¹‡asippameva uggaá¹‡hi. tassa daharakÄ• leyeva mÄ• tÄ• p
rÄ• sivaá¸• á¸• hako amacco Ä• yapotthakaá¹ƒ Ä• haritvÄ• suvaá¹‡á¹‡arajatamaá¹‡imuttÄ•
``ettakaá¹ƒ te, kumÄ• ra, mÄ• tu santakaá¹ƒ, ettakaá¹ƒ pitu santakaá¹ƒ, ettakaá¹ƒ ayyakapa

yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• dhanaá¹ƒ Ä• cikkhitvÄ• ``etaá¹ƒ paá¹-ipajjÄ• hÄ«â€™
sumedhapaá¹‡á¸• ito cintesi --- ``imaá¹ƒ dhanaá¹ƒ saá¹ƒharitvÄ• mayhaá¹ƒ pitupitÄ• mahÄ
gacchantÄ• ekaá¹ƒ kahÄ• paá¹‡ampi gahetvÄ• na gatÄ• , mayÄ• pana gahetvÄ• gaman
vaá¹-á¹-atÄ«â€™â€™ ti. so raÃ±Ã±o Ä• rocetvÄ• nagare bheriá¹ƒ carÄ• petvÄ• mahÄ• ja
tÄ• pasapabbajjaá¹ƒ pabbaji. imassa panatthassa Ä• vibhÄ• vatthaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne
\Ne I 4/. sÄ• panesÄ• kiÃ±cÄ• pi buddhavaá¹ƒse nirantaraá¹ƒ Ä• gatÄ• yeva, gÄ• thÄ• sa
suá¹-á¹-hu pÄ• kaá¹-Ä• . tasmÄ• taá¹ƒ antarantarÄ• gÄ• thÄ• ya sambandhadÄ«pakehi va

sumedhakathÄ•

kappasatasahassÄ• dhikÄ• naÃ±hi catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake dasahi s
``amaravatÄ«â€™â€™ ti ca ``amaraâ€™â€™ nti ca laddhanÄ• maá¹ƒ nagaraá¹ƒ ahosi, ya
vuttaá¹ƒ ---

``kappe \Ee I 3/ ca satasahasse, caturo ca asaá¹…khiye.

amaraá¹ƒ nÄ• ma nagaraá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ.

dasahi saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaâ€™â€™ nti ||

tattha __dasahi saddehi avivitta_nti hatthisaddena, assasaddena, rathasaddena, bherisadd
mudiá¹…gasaddena, vÄ«á¹‡Ä• saddena, sammasaddena, tÄ• á¸·asaddena, saá¹…khasad
khÄ• dathÄ• â€™â€™ ti dasamena saddenÄ• ti imehi dasahi saddehi avivittaá¹ƒ ahosi. tes
ekadesameva gahetvÄ• ---

``hatthisaddaá¹ƒ \Be I 4/ assasaddaá¹ƒ, bherisaá¹…kharathÄ• ni ca.

khÄ• datha pivatha ceva, annapÄ• nena ghositaâ€™â€™ nti || ---

buddhavaá¹ƒse imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ---

``nagaraá¹ƒ sabbaá¹…gasampannaá¹ƒ, sabbakammamupÄ• gataá¹ƒ.

sattaratanasampannaá¹ƒ, nÄ• nÄ• janasamÄ• kulaá¹ƒ.

samiddhaá¹ƒ devanagaraá¹ƒva, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaá¹ƒ ||

``nagare amaravatiyÄ• , sumedho nÄ• ma brÄ• hmaá¹‡o.

anekakoá¹-isannicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

``ajjhÄ• yako \Ne I 5/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gatoâ€™â€™ ti || --- vuttaá¹ƒ.

athekadivasaá¹ƒ so sumedhapaá¹‡á¸• ito uparipÄ• sÄ• davaratale rahogato hutvÄ• pallaá
cintesi --- ``punabbhave, paá¹‡á¸• ita, paá¹-isandhiggahaá¹‡aá¹ƒ nÄ• ma dukkhaá¹ƒ, tathÄ•
nibbattanibbattaá¹-á¹-hÄ• ne sarÄ«rabhedanaá¹ƒ, ahaÃ±ca jÄ• tidhammo jarÄ• dhammo by
evaá¹ƒbhÅ«tena mayÄ• ajÄ• tiá¹ƒ ajaraá¹ƒ abyÄ• dhiá¹ƒ adukkhaá¹ƒ sukhaá¹ƒ sÄ«talaá¹ƒ
pariyesituá¹ƒ vaá¹-á¹-ati, avassaá¹ƒ bhavato muccitvÄ• nibbÄ• nagÄ• minÄ• ekena magge
tena vuttaá¹ƒ ---

``rahogato nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

dukkho punabbhavo nÄ• ma, sarÄ«rassa ca bhedanaá¹ƒ ||

``jÄ• tidhammo jarÄ• dhammo, byÄ• dhidhammo sahaá¹ƒ tadÄ• .

ajaraá¹ƒ amataá¹ƒ khemaá¹ƒ, pariyesissÄ• mi nibbutiá¹ƒ ||

``yaá¹ƒnÅ«nimaá¹ƒ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

``atthi \Ee I 4/ hehiti so maggo, na so sakkÄ• na hetuye.

pariyesissÄ• mi taá¹ƒ maggaá¹ƒ, bhavato parimuttiyÄ• â€™â€™ ti ||

tato \Be I 5/ uttaripi evaá¹ƒ cintesi --- yathÄ• hi loke dukkhassa paá¹-ipakkhabhÅ«taá¹ƒ suk
atthi, evaá¹ƒ bhave sati tappaá¹-ipakkhena vibhavenÄ• pi bhavitabbaá¹ƒ. yathÄ• ca uá¹‡he
vÅ«pasamabhÅ«taá¹ƒ sÄ«tampi atthi, evaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ aggÄ«naá¹ƒ vÅ«pasamena
yathÄ• ca pÄ• passa lÄ• makassa dhammassa paá¹-ipakkhabhÅ«to kalyÄ• á¹‡o anavajjad
pÄ• pikÄ• ya jÄ• tiyÄ• sati sabbajÄ• tikkhepanato ajÄ• tisaá¹…khÄ• tena nibbÄ• nenÄ• pi b
vuttaá¹ƒ ---

``yathÄ• pi \Ne I 6/ dukkhe vijjante, sukhaá¹ƒ nÄ• mapi vijjati.

evaá¹ƒ bhave vijjamÄ• ne, vibhavopi icchitabbako ||

``yathÄ• pi uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• naá¹ƒ icchitabbakaá¹ƒ ||

``yathÄ• pi pÄ• pe vijjante, kalyÄ• á¹‡amapi vijjati.

evameva jÄ• ti vijjante, ajÄ• tipicchitabbakaâ€™â€™ nti ||

aparampi cintesi --- yathÄ• nÄ• ma gÅ«tharÄ• simhi nimuggena purisena dÅ«rato paÃ±cavaá¹‡á¹‡apadumasaÃ±channaá¹ƒ mahÄ• taá¸·Ä• kaá¹ƒ disvÄ• ``katarena nu kho m taá¹ƒ taá¸·Ä• kaá¹ƒ gavesituá¹ƒ yuttaá¹ƒ. yaá¹ƒ tassa agavesanaá¹ƒ, na so taá¸·Ä• kassa d kilesamaladhovane amatamahÄ• nibbÄ• nataá¸·Ä• ke vijjante tassa agavesanaá¹ƒ na amat doso. yathÄ• ca corehi samparivÄ• rito puriso palÄ• yanamagge vijjamÄ• nepi sace na palÄ doso, purisasseva doso. evameva kilesehi parivÄ• retvÄ• gahitassa purisassa vijjamÄ• ney sive magge maggassa agavesanaá¹ƒ nÄ• ma na maggassa doso, puggalasseva doso. yath vijjamÄ• ne byÄ• dhitikicchake vejje sace taá¹ƒ vejjaá¹ƒ gavesitvÄ• byÄ• dhiá¹ƒ na tikicchÄ doso, purisasseva doso. evameva yo kilesabyÄ• dhipÄ«á¸·ito puriso kilesavÅ«pasamamagg Ä• cariyaá¹ƒ na gavesati, tasseva doso, na kilesavinÄ• sakassa Ä• cariyassÄ• ti. tena vutta

``yathÄ• gÅ«thagato puriso, taá¸·Ä• kaá¹ƒ disvÄ• na pÅ«ritaá¹ƒ.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso taá¸·Ä• kassa so ||

``evaá¹ƒ \Be I 6/ kilesamaladhove, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·e ||

``yathÄ• \Ee I 5/ arÄ«hi pariruddho, vijjante gamanampathe.

na palÄ• yati so puriso, na doso aÃ±jasassa so ||

``evaá¹ƒ \Ne I 7/ kilesapariruddho, vijjamÄ• ne sive pathe.

na gavesati taá¹ƒ maggaá¹ƒ, na doso sivamaÃ±jase ||

``yathÄ• pi byÄ• dhito puriso, vijjamÄ• ne tikicchake.

na tikicchÄ• peti taá¹ƒ byÄ• dhiá¹ƒ, na doso so tikicchake ||

``evaá¹ƒ kilesabyÄ• dhÄ«hi, dukkhito paripÄ«á¸·ito.

na gavesati taá¹ƒ Ä• cariyaá¹ƒ, na doso so vinÄ• yakeâ€™â€™ ti ||

aparampi cintesi --- yathÄ• maá¹‡á¸• anajÄ• tiko puriso kaá¹‡á¹-he Ä• sattaá¹ƒ kuá¹‡apaá
gacchati, evaá¹ƒ mayÄ• pi imaá¹ƒ pÅ«tikÄ• yaá¹ƒ chaá¸• á¸• etvÄ• anapekkhena nibbÄ• na
yathÄ• ca naranÄ• riyo ukkÄ• rabhÅ«miyaá¹ƒ uccÄ• rapassÄ• vaá¹ƒ katvÄ• na taá¹ƒ ucch
vÄ• veá¹-hetvÄ• gacchanti, jigucchamÄ• nÄ• pana anapekkhÄ• va chaá¸• á¸• etvÄ• gacc
pÅ«tikÄ• yaá¹ƒ anapekkhena chaá¸• á¸• etvÄ• amataá¹ƒ nibbÄ• nanagaraá¹ƒ pavisituá¹ƒ v
nÄ• vikÄ• nÄ• ma jajjaraá¹ƒ nÄ• vaá¹ƒ anapekkhÄ• chaá¸• á¸• etvÄ• gacchanti, evaá¹ƒ al
vaá¹‡amukhehi paggharantaá¹ƒ kÄ• yaá¹ƒ chaá¸• á¸• etvÄ• anapekkho nibbÄ• napuraá¹ƒ
nÄ• nÄ• ratanÄ• ni Ä• dÄ• ya corehi saddhiá¹ƒ maggaá¹ƒ gacchanto attano ratananÄ• sabh
khemaá¹ƒ maggaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ ayampi karajakÄ• yo ratanavilopakacorasadiso. sa
karissÄ• mi, ariyamaggakusaladhammaratanaá¹ƒ me nassissati. tasmÄ• mayÄ• imaá¹ƒ co
chaá¸• á¸• etvÄ• nibbÄ• nanagaraá¹ƒ pavisituá¹ƒ vaá¹-á¹-atÄ«ti. tena vuttaá¹ƒ ---

``yathÄ• pi kuá¹‡apaá¹ƒ puriso, kaá¹‡á¹-he baddhaá¹ƒ jigucchiya.

mocayitvÄ• na gaccheyya, sukhÄ« serÄ« sayaá¹ƒvasÄ« ||

``tathevimaá¹ƒ \Be I 7/ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apasaÃ±cayaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthiko ||

``yathÄ• uccÄ• raá¹-á¹-hÄ• namhi, karÄ«saá¹ƒ naranÄ• riyo.

chaá¸• á¸• ayitvÄ• na gacchanti, anapekkhÄ• anatthikÄ• ||

``evamevÄ• haá¹ƒ \Ne I 8/ imaá¹ƒ kÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, vaccaá¹ƒ katvÄ• yathÄ• kuá¹-iá¹ƒ ||

``yathÄ• pi jajjaraá¹ƒ nÄ• vaá¹ƒ, paluggaá¹ƒ udagÄ• hiniá¹ƒ.

sÄ• mÄ« chaá¸• á¸• etvÄ• gacchanti, anapekkhÄ• anatthikÄ• ||

``evamevÄ• haá¹ƒ \Ee I 6/ imaá¹ƒ kÄ• yaá¹ƒ, navacchiddaá¹ƒ dhuvassavaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gacchissaá¹ƒ, jiá¹‡á¹‡anÄ• vaá¹ƒva sÄ• mikÄ• ||

``yathÄ• pi puriso corehi, gacchanto bhaá¹‡á¸• amÄ• diya.

bhaá¹‡á¸• acchedabhayaá¹ƒ disvÄ• , chaá¸• á¸• ayitvÄ• na gacchati ||

``evameva ayaá¹ƒ kÄ• yo, mahÄ• corasamo viya.

pahÄ• yimaá¹ƒ gamissÄ• mi, kusalacchedanÄ• bhayÄ• â€™â€™ ti ||

evaá¹ƒ sumedhapaá¹‡á¸• ito nÄ• nÄ• vidhÄ• hi upamÄ• hi imaá¹ƒ nekkhammÅ«pasaá¹ƒhit
sakanivesane aparimitaá¹ƒ bhogakkhandhaá¹ƒ heá¹-á¹-hÄ• vuttanayena kapaá¹‡addhikÄ•
mahÄ• dÄ• naá¹ƒ datvÄ• vatthukÄ• me ca kilesakÄ• me ca pahÄ• ya amaranagarato nikkh
dhammikaá¹ƒ nÄ• ma pabbataá¹ƒ nissÄ• ya assamaá¹ƒ katvÄ• tattha paá¹‡á¹‡asÄ• laÃ±ca
paÃ±cahi nÄ«varaá¹‡adosehi vivajjitaá¹ƒ ``evaá¹ƒ samÄ• hite citteâ€™â€™ tiÄ• dinÄ• nay
kÄ• raá¹‡aguá¹‡ehi samupetaá¹ƒ abhiÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ balaá¹ƒ Ä• harituá¹ƒ tasmi
navadosasamannÄ• gataá¹ƒ sÄ• á¹-akaá¹ƒ pajahitvÄ• dvÄ• dasaguá¹‡asamannÄ• gataá¹ƒ
isipabbajjaá¹ƒ pabbaji. evaá¹ƒ pabbajito aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ taá¹ƒ paá¹‡á¹‡a
dasaguá¹‡asamannÄ• gataá¹ƒ rukkhamÅ«laá¹ƒ upagantvÄ• sabbaá¹ƒ dhaÃ±Ã±avikatiá¹ƒ
hutvÄ• nisajjaá¹-á¹-hÄ• nacaá¹…kamanavaseneva padhÄ• naá¹ƒ padahanto sattÄ• habbha
samÄ• pattÄ«naá¹ƒ paÃ±cannaÃ±ca abhiÃ±Ã±Ä• naá¹ƒ lÄ• bhÄ« ahosi. evaá¹ƒ taá¹ƒ yathÄ
pÄ• puá¹‡i. tena vuttaá¹ƒ ---

``evÄ• haá¹ƒ \Be I 8/ cintayitvÄ• na, nekakoá¹-isataá¹ƒ dhanaá¹ƒ.

nÄ• thÄ• nÄ• thÄ• naá¹ƒ datvÄ• na, himavantamupÄ• gamiá¹ƒ ||

``himavantassÄ• vidÅ«re \Ne I 9/, dhammiko nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

``caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaá¹ƒ.

aá¹-á¹-haguá¹‡asamupetaá¹ƒ, abhiÃ±Ã±Ä• balamÄ• hariá¹ƒ ||

``sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tattha, navadosamupÄ• gataá¹ƒ.

vÄ• kacÄ«raá¹ƒ nivÄ• sesiá¹ƒ, dvÄ• dasaguá¹‡amupÄ• gataá¹ƒ ||

``aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaá¹ƒ.

upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gataá¹ƒ ||

``vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

``tatthappadhÄ• naá¹ƒ \Ee I 7/ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• balapÄ• puá¹‡iâ€™â€™ nti ||

tattha ``assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• â€™â€™ ti imÄ• ya pÄ•
assamapaá¹‡á¹‡asÄ• lÄ• caá¹…kamÄ• sahatthÄ• mÄ• pitÄ• viya vuttÄ• . ayaá¹ƒ panetth
``himavantaá¹ƒ ajjhogÄ• hetvÄ• ajja dhammikaá¹ƒ pabbataá¹ƒ pavisissÄ• mÄ«â€™â€™ ti
devÄ• namindo vissakammadevaputtaá¹ƒ Ä• mantesi --- ``tÄ• ta, ayaá¹ƒ sumedhapaá¹‡á¸•
nikkhanto, etassa vasanaá¹-á¹-hÄ• naá¹ƒ mÄ• pehÄ«â€™â€™ ti. so tassa vacanaá¹ƒ samp
assamaá¹ƒ, suguttaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ, manoramaá¹ƒ caá¹…kamaÃ±ca mÄ• pesi. bha
puÃ±Ã±Ä• nubhÄ• vena nipphannaá¹ƒ taá¹ƒ assamapadaá¹ƒ sandhÄ• ya sÄ• riputta, tasmi

``assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• .

caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaâ€™â€™ nti || ---

Ä• ha \Ne I 10/. tattha __sukato mayha_nti sukato mayÄ• . __paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ
paá¹‡á¹‡acchadanasÄ• lÄ• pi me sumÄ• pitÄ• ahosi.

__paÃ±cadosavivajjita_nti \Be I 9/ paÃ±cime caá¹…kamadosÄ• nÄ• ma --- thaddhavisama
gahanacchannatÄ• , atisambÄ• dhatÄ• , ativisÄ• latÄ• ti. thaddhavisamabhÅ«mibhÄ• gasm
pÄ• dÄ• rujjanti, phoá¹-Ä• uá¹-á¹-hahanti, cittaá¹ƒ ekaggaá¹ƒ na labhati, kammaá¹-á¹-hÄ• n
mudusamatale pana phÄ• suvihÄ• raá¹ƒ Ä• gamma kammaá¹-á¹-hÄ• naá¹ƒ sampajjati. tasm
eko dosoti veditabbo. caá¹…kamassa anto vÄ• majjhe vÄ• koá¹-iyaá¹ƒ vÄ• rukkhe sati pa
caá¹…kamantassa nalÄ• á¹-aá¹ƒ vÄ• sÄ«saá¹ƒ vÄ• paá¹-ihaÃ±Ã±atÄ«ti antorukkhatÄ• du

tiá¹‡alatÄ• digahanacchanne caá¹…kame caá¹…kamanto andhakÄ• ravelÄ• yaá¹ƒ uragÄ• c
mÄ• reti, tehi vÄ• daá¹-á¹-ho dukkhaá¹ƒ Ä• pajjatÄ«ti gahanacchannatÄ• tatiyo doso. atisa
vitthÄ• rato ratanike vÄ• aá¸• á¸• haratanike vÄ• caá¹…kamantassa paricchede pakkhalitv
bhijjantÄ«ti atisambÄ• dhatÄ• catuttho doso. ativisÄ• le caá¹…kame caá¹…kamantassa citt
ekaggataá¹ƒ na labhatÄ«ti ativisÄ• latÄ• paÃ±camo doso. puthulato pana diyaá¸• á¸• harat
ratanamattaanucaá¹…kamaá¹ƒ dÄ«ghato saá¹-á¹-hihatthaá¹ƒ mudutalaá¹ƒ samavippakiá¹‡a
vaá¹-á¹-ati cetiyagirimhi dÄ«pappasÄ• dakamahindattherassa caá¹…kamanaá¹ƒ viya, tÄ• di
``caá¹…kamaá¹ƒ tattha mÄ• pesiá¹ƒ, paÃ±cadosavivajjitaâ€™â€™ nti.

__aá¹-á¹-haguá¹‡asamupeta_nti aá¹-á¹-hahi samaá¹‡asukhehi upetaá¹ƒ. aá¹-á¹-himÄ• ni sa
dhanadhaÃ±Ã±apariggahÄ• bhÄ• vo, anavajjapiá¹‡á¸• apÄ• tapariyesanabhÄ• vo, nibbutap
raá¹-á¹-haá¹ƒ pÄ«á¸·etvÄ• dhanasÄ• raá¹ƒ vÄ• sÄ«sakahÄ• paá¹‡Ä• dÄ«ni vÄ• gaá¹‡har
raá¹-á¹-hapÄ«á¸·anakilesÄ• bhÄ• vo, upakaraá¹‡esu nicchandarÄ• gabhÄ• vo, coravilope n
rÄ• jarÄ• jamahÄ• mattehi asaá¹ƒsaá¹-á¹-habhÄ• vo, catÅ«su disÄ• su appaá¹-ihatabhÄ• vo
hoti --- yathÄ• tasmiá¹ƒ assame vasantena sakkÄ• honti imÄ• ni aá¹-á¹-ha samaá¹‡asukhÄ
aá¹-á¹-haguá¹‡asamupetaá¹ƒ taá¹ƒ assamaá¹ƒ mÄ• pesinti.

__abhiÃ±Ã±Ä• balamÄ• hari_nti pacchÄ• tasmiá¹ƒ assame vasanto kasiá¹‡aparikammaá¹
samÄ• pattÄ«naÃ±ca uppÄ• danatthÄ• ya aniccato dukkhato vipassanaá¹ƒ Ä• rabhitvÄ• th
vipassanÄ• balaá¹ƒ Ä• hariá¹ƒ. yathÄ• tasmiá¹ƒ vasanto taá¹ƒ balaá¹ƒ \Be I 10/ Ä• harituá¹
assamaá¹ƒ tassa abhiÃ±Ã±atthÄ• ya vipassanÄ• balassa anucchavikaá¹ƒ katvÄ• mÄ• pesi

__sÄ• á¹-akaá¹ƒ_ \Ne I 11/ __pajahiá¹ƒ tattha, navadosamupÄ• gata_nti etthÄ• yaá¹ƒ anup
kuá¹-ileá¹‡acaá¹…kamÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ pupphÅ«pagaphalÅ«pagarukkhasaÃ±cha
madhurasalilÄ• sayaá¹ƒ apagatavÄ• á¸·amigabhiá¹ƒsanakasakuá¹‡aá¹ƒ pavivekakkhamaá¹
alaá¹…katacaá¹…kamassa ubhosu antesu Ä• lambanaphalakaá¹ƒ saá¹ƒvidhÄ• ya nisÄ«dan
samatalaá¹ƒ muggavaá¹‡á¹‡asilaá¹ƒ mÄ• petvÄ• antopaá¹‡á¹‡asÄ• lÄ• yaá¹ƒ
jaá¹-Ä• maá¹‡á¸• alavÄ• kacÄ«ratidaá¹‡á¸• akuá¹‡á¸• ikÄ• dike tÄ• pasaparikkhÄ• re, maá¹
pÄ• nÄ«yaghaá¹-apÄ• nÄ«yasaá¹…khapÄ• nÄ«yasarÄ• vÄ• ni, aggisÄ• lÄ• yaá¹ƒ aá¹…gÄ•
yaá¹ƒ yaá¹ƒ pabbajitÄ• naá¹ƒ upakÄ• rÄ• ya saá¹ƒvattati, taá¹ƒ taá¹ƒ sabbaá¹ƒ mÄ• petvÄ•
bhittiyaá¹ƒ ``ye keci pabbajitukÄ• mÄ• ime parikkhÄ• re gahetvÄ• pabbajantÅ«â€™â€™ ti
devalokameva gate vissakammadevaputte sumedhapaá¹‡á¸• ito himavantapabbatapÄ• de
nivÄ• sÄ• nurÅ«paá¹ƒ phÄ• sukaá¹-á¹-hÄ• naá¹ƒ olokento nadÄ«nivattane vissakammanim
ramaá¹‡Ä«yaá¹ƒ assamaá¹ƒ disvÄ• caá¹…kamanakoá¹-iá¹ƒ gantvÄ• padavalaÃ±jaá¹ƒ apa
dhuragÄ• me bhikkhaá¹ƒ pariyesitvÄ• kilantarÅ«pÄ• Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavis
bhavissantÄ«â€™â€™ ti cintetvÄ• thokaá¹ƒ Ä• gametvÄ• ``ativiya cirÄ• yanti, jÄ• nissÄ• n
paá¹‡á¹‡Ä• sÄ• lÄ• kuá¹-idvÄ• raá¹ƒ vivaritvÄ• anto pavisitvÄ• ito cito ca olokento mahÄ•
vÄ• cetvÄ• ``mayhaá¹ƒ kappiyaparikkhÄ• rÄ• ete, ime gahetvÄ• pabbajissÄ• mÄ«â€™â€

sÄ• á¹-akayugaá¹ƒ pajahi. tenÄ• ha ``sÄ• á¹-akaá¹ƒ pajahiá¹ƒ tatthÄ• â€™â€™ ti. evaá¹ƒ pa
sÄ• riputta, tassaá¹ƒ paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ sÄ• á¹-akaá¹ƒ pajahiá¹ƒ.

__navadosamupÄ• gata_nti sÄ• á¹-akaá¹ƒ pajahanto nava dose disvÄ• pajahinti dÄ«peti. t
pabbajitÄ• naÃ±hi sÄ• á¹-akasmiá¹ƒ nava dosÄ• upaá¹-á¹-hahanti. tesu tassa mahagghabh
parapaá¹-ibaddhatÄ• ya uppajjanabhÄ• vo eko, paribhogena lahuá¹ƒ kilissanabhÄ• vo eko.
ca rajitabbo ca hoti. paribhogena jÄ«raá¹‡abhÄ• vo eko. jiá¹‡á¹‡assa hi tunnaá¹ƒ vÄ• agga
kÄ• tabbaá¹ƒ hoti \Be I 11/. puna pariyesanÄ• ya durabhisambhavabhÄ• vo eko, tÄ• pasapa
eko, paccatthikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vo eko. yathÄ• hi naá¹ƒ paccatthikÄ• na ga
hoti. paribhuÃ±jantassa vibhÅ«sanaá¹-á¹-hÄ• nabhÄ• vo eko, gahetvÄ• vicarantassa khanc
ekoti.

__vÄ• kacÄ«raá¹ƒ nivÄ• sesi_nti tadÄ• haá¹ƒ, sÄ• riputta, ime nava dose disvÄ• sÄ• á¹-ak
nivÄ• sesiá¹ƒ, muÃ±jatiá¹‡aá¹ƒ \Ee I 9/ hÄ«raá¹ƒ hÄ«raá¹ƒ katvÄ• ganthetvÄ• katavÄ• kac
nivÄ• sanapÄ• rupanatthÄ• ya Ä• diyinti attho.

__dvÄ• dasaguá¹‡amupÄ• gata_nti \Ne I 12/ dvÄ• dasahi Ä• nisaá¹ƒsehi samannÄ• gataá¹
Ä• nisaá¹ƒsÄ• --- appagghaá¹ƒ sundaraá¹ƒ kappiyanti ayaá¹ƒ tÄ• va eko Ä• nisaá¹ƒso, sah
ayaá¹ƒ dutiyo, paribhogena saá¹‡ikaá¹ƒ kilissati, dhoviyamÄ• nepi papaÃ±co natthÄ«ti ayaá
jiá¹‡á¹‡epi sibbitabbÄ• bhÄ• vo catuttho, puna pariyesantassa sukhena karaá¹‡abhÄ• vo pa
tÄ• pasapabbajjÄ• ya sÄ• ruppabhÄ• vo chaá¹-á¹-ho, paccatthikÄ• naá¹ƒ nirupabhogabhÄ•
vibhÅ«sanaá¹-á¹-hÄ• nÄ• bhÄ• vo aá¹-á¹-hamo, dhÄ• raá¹‡e sallahukabhÄ• vo navamo, cÄ
dasamo, vÄ• kuppattiyÄ• dhammikaanavajjabhÄ• vo ekÄ• dasamo, vÄ• kacÄ«re naá¹-á¹-h
dvÄ• dasamoti.

__aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• laka_nti. kathaá¹ƒ pajahi? so
varasÄ• á¹-akayugaá¹ƒ omuÃ±citvÄ• cÄ«varavaá¹ƒse laggitaá¹ƒ anojapupphadÄ• masadis
gahetvÄ• nivÄ• setvÄ• , tassÅ«pari aparaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• kacÄ«raá¹ƒ pa
punnÄ• gapupphasantharasadisaá¹ƒ sakhuraá¹ƒ ajinacammaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• jaá¹-
paá¹-imuÃ±citvÄ• cÅ«á¸·Ä• ya saddhiá¹ƒ niccalabhÄ• vakaraá¹‡atthaá¹ƒ sÄ• rasÅ«ciá¹ƒ pa
muttajÄ• lasadisÄ• ya sikkÄ• ya pavÄ• á¸·avaá¹‡á¹‡aá¹ƒ kuá¹‡á¸• ikaá¹ƒ odahitvÄ• tÄ«su a
Ä• dÄ• ya ekissÄ• kÄ• jakoá¹-iyÄ• kuá¹‡á¸• ikaá¹ƒ, ekissÄ• aá¹…kusapacchitidaá¹‡á¸• ak
khÄ• ribhÄ• raá¹ƒ aá¹ƒse katvÄ• , dakkhiá¹‡ena hatthena kattaradaá¹‡á¸• aá¹ƒ gahetvÄ• p
nikkhamitvÄ• saá¹-á¹-hihatthe mahÄ• caá¹…kame aparÄ• paraá¹ƒ caá¹…kamanto attano v
``mayhaá¹ƒ manoratho matthakaá¹ƒ patto, sobhati vata me pabbajjÄ• , buddhapaccekabudd
dhÄ«rapurisehi vaá¹‡á¹‡itÄ• thomitÄ• \Be I 12/ ayaá¹ƒ pabbajjÄ• nÄ• ma, pahÄ«naá¹ƒ me
nikkhantosmi nekkhammaá¹ƒ, laddhÄ• me uttamapabbajjÄ• , karissÄ• mi samaá¹‡adhamm
maggaphalasukhaâ€™â€™ nti ussÄ• hajÄ• to khÄ• rikÄ• jaá¹ƒ otÄ• retvÄ• caá¹…kamaver

muggavaá¹‡á¹‡asilÄ• paá¹-á¹-e suvaá¹‡á¹‡apaá¹-imÄ• viya nisinno divasabhÄ• gaá¹ƒ vÄ«
sÄ• yanhasamayaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• , bidalamaÃ±cakapasse kaá¹-á¹-hattha
utuá¹ƒ gÄ• hÄ• petvÄ• , balavapaccÅ«se pabujjhitvÄ• attano Ä• gamanaá¹ƒ Ä• vajjesi ``ah
Ä• dÄ«navaá¹ƒ disvÄ• amitabhogaá¹ƒ anantayasaá¹ƒ pahÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• n
pabbajito, ito dÄ• ni paá¹-á¹-hÄ• ya pamÄ• dacÄ• raá¹ƒ carituá¹ƒ na vaá¹-á¹-ati.

pavivekaÃ±hi pahÄ• ya vicarantaá¹ƒ micchÄ• vitakkamakkhikÄ• khÄ• danti, idÄ• ni mayÄ•
vaá¹-á¹-ati. ahaÃ±hi gharÄ• vÄ• saá¹ƒ palibodhato disvÄ• nikkhanto, ayaÃ±ca manÄ• pÄ•
beluvapakkavaá¹‡á¹‡aparibhaá¹‡á¸• akatÄ• bhÅ«mi, rajatavaá¹‡á¹‡Ä• setabhittiyo, kapota
paá¹‡á¹‡acchadanaá¹ƒ \Ne I 13/, vicittattharaá¹‡avaá¹‡á¹‡o bidalamaÃ±cako, nivÄ• saphÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ, na etto atirekatarÄ• viya me gehasampadÄ• paÃ±Ã±Ä• yatÄ«â€™
vicinanto aá¹-á¹-ha dose passi.

paá¹‡á¹‡asÄ• lÄ• paribhogasmiÃ±hi aá¹-á¹-ha Ä• dÄ«navÄ• --- mahÄ• samÄ• rambhena c
karaá¹‡apariyesanabhÄ• vo eko Ä• dÄ«navo, tiá¹‡apaá¹‡á¹‡amattikÄ• su patitÄ• su tÄ• saá
á¹-hapetabbatÄ• ya nibandhajagganabhÄ• vo dutiyo, senÄ• sanaá¹ƒ nÄ• ma mahallakassa
vuá¹-á¹-hÄ• piyamÄ• nassa cittekaggatÄ• na hotÄ«ti uá¹-á¹-hÄ• paniyabhÄ• vo tatiyo, sÄ«t
kÄ• yassa sukhumÄ• lakaraá¹‡abhÄ• vo catuttho, gehaá¹ƒ paviá¹-á¹-hena yaá¹ƒkiÃ±ci pÄ•
garahÄ• paá¹-icchÄ• danabhÄ• vo paÃ±camo, ``mayhaâ€™â€™ nti pariggahakaraá¹‡abhÄ
atthibhÄ• vo nÄ• ma sadutiyakavÄ• soti sattamo, Å«kÄ• maá¹…gulagharagoá¸·ikÄ• dÄ«naá
bahusÄ• dhÄ• raá¹‡abhÄ• vo aá¹-á¹-hamo. iti ime aá¹-á¹-ha Ä• dÄ«nave disvÄ• mahÄ• sat
tenÄ• ha ``aá¹-á¹-hadosasamÄ• kiá¹‡á¹‡aá¹ƒ, pajahiá¹ƒ paá¹‡á¹‡asÄ• lakaâ€™â€™ nti.

__upÄ• gamiá¹ƒ rukkhamÅ«laá¹ƒ, guá¹‡e dasahupÄ• gata_nti channaá¹ƒ paá¹-ikkhipitvÄ•
rukkhamÅ«laá¹ƒ upagatosmÄ«ti vadati. tatrime dasa guá¹‡Ä• --- appasamÄ• rambhatÄ• e
upagamanamattakameva hi tattha hoti; apaá¹-ijagganatÄ• \Be I 13/ dutiyo, taÃ±hi sammaá
asammaá¹-á¹-hampi paribhogaphÄ• sukaá¹ƒ hotiyeva. anuá¹-á¹-hÄ• pariyabhÄ• vo tatiyo, g
nappaá¹-icchÄ• deti; tattha hi pÄ• paá¹ƒ karonto lajjatÄ«ti garahÄ• ya appaá¹-icchannabhÄ•
abbhokÄ• savÄ• so viya kÄ• yaá¹ƒ na santhambhetÄ«ti kÄ• yassa asanthambhanabhÄ• vo
pariggahakaraá¹‡Ä• bhÄ• vo chaá¹-á¹-ho; gehÄ• layapaá¹-ikkhepo sattamo; bahusÄ• dhÄ•
``paá¹-ijaggissÄ• mi naá¹ƒ, nikkhamathÄ• â€™â€™ ti nÄ«haraá¹‡akÄ• bhÄ• vo aá¹-á¹-ham
navamo; rukkhamÅ«lasenÄ• sanassa gatagataá¹-á¹-hÄ• ne sulabhatÄ• ya anapekkhabhÄ•
disvÄ• rukkhamÅ«laá¹ƒ upÄ• gatosmÄ«ti vadati.

imÄ• ni ettakÄ• ni kÄ• raá¹‡Ä• ni sallakkhetvÄ• mahÄ• satto punadivase bhikkhÄ• ya gÄ•
sampattagÄ• me manussÄ• mahantena ussÄ• hena bhikkhaá¹ƒ adaá¹ƒsu. so bhattakiccaá
Ä• gamma nisÄ«ditvÄ• cintesi ``nÄ• haá¹ƒ Ä• hÄ• raá¹ƒ na labhÄ• mÄ«ti pabbajito, siniddh
mÄ• namadapurisamade vaá¸• á¸• heti, Ä• hÄ• ramÅ«lakassa ca dukkhassa anto natthi. ya

vÄ• pitaropitadhaÃ±Ã±anibbattaá¹ƒ Ä• hÄ• raá¹ƒ pajahitvÄ• pavattaphalabhojano bhaveyya
14/ á¹-á¹-hÄ• ya tathÄ• katvÄ• ghaá¹-ento vÄ• yamanto sattÄ• habbhantareyeva aá¹-á¹-ha
abhiÃ±Ã±Ä• yo ca nibbattesi. tena vuttaá¹ƒ ---

``vÄ• pitaá¹ƒ ropitaá¹ƒ dhaÃ±Ã±aá¹ƒ, pajahiá¹ƒ niravasesato.

anekaguá¹‡asampannaá¹ƒ, pavattaphalamÄ• diyiá¹ƒ ||

``tatthappadhÄ• naá¹ƒ padahiá¹ƒ, nisajjaá¹-á¹-hÄ• nacaá¹…kame.

abbhantaramhi sattÄ• he, abhiÃ±Ã±Ä• balapÄ• puá¹‡iâ€™â€™ nti ||

evaá¹ƒ abhiÃ±Ã±Ä• balaá¹ƒ patvÄ• sumedhatÄ• pase samÄ• pattisukhena vÄ«tinÄ• ment
loke udapÄ• di. tassa paá¹-isandhijÄ• tisambodhidhammacakkappavattanesu sakalÄ• pi da
saá¹ƒkampi \Ee I 11/ sampakampi sampavedhi, mahÄ• viravaá¹ƒ viravi, dvattiá¹ƒsa pubban
sumedhatÄ• paso samÄ• pattisukhena vÄ«tinÄ• mento neva taá¹ƒ saddamassosi, na tÄ• ni
vuttaá¹ƒ ---

``evaá¹ƒ \Be I 14/ me siddhippattassa, vasÄ«bhÅ«tassa sÄ• sane.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako ||

``uppajjante ca jÄ• yante, bujjhante dhammadesane.

caturo nimitte nÄ• ddasaá¹ƒ, jhÄ• naratisamappitoâ€™â€™ ti ||

tasmiá¹ƒ kÄ• le dÄ«paá¹…karadasabalo catÅ«hi khÄ«á¹‡Ä• savasatasahassehi parivuto ar
caramÄ• no rammaá¹ƒ nÄ• ma nagaraá¹ƒ patvÄ• sudassanamahÄ• vihÄ• re paá¹-ivasati. r
``dÄ«paá¹…karo kira samaá¹‡issaro paramÄ• tisambodhiá¹ƒ patvÄ• pavattavaradhammaca
caramÄ• no rammanagaraá¹ƒ patvÄ• sudassanamahÄ• vihÄ• re paá¹-ivasatÄ«â€™â€™ ti
bhesajjÄ• ni vatthacchÄ• danÄ• ni ca gÄ• hÄ• petvÄ• gandhamÄ• lÄ• dihatthÄ• yena bude
tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ• hutvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditv
ekamantaá¹ƒ nisinnÄ• dhammadesanaá¹ƒ sutvÄ• svÄ• tanÄ• ya nimantetvÄ• uá¹-á¹-hÄ• y

te punadivase mahÄ• dÄ• naá¹ƒ sajjetvÄ• nagaraá¹ƒ alaá¹…karitvÄ• dasabalassa Ä• gan
\Ne I 15/ udakabhinnaá¹-á¹-hÄ• nesu paá¹ƒsuá¹ƒ pakkhipitvÄ• samaá¹ƒ bhÅ«mitalaá¹ƒ katv
rajatapaá¹-á¹-avaá¹‡á¹‡aá¹ƒ vÄ• lukaá¹ƒ Ä• kiranti, lÄ• jÄ• ni ceva pupphÄ• ni ca vikiranti, n
vatthehi dhajapaá¹-Ä• ke ussÄ• penti, kadaliyo ceva puá¹‡á¹‡aghaá¹-apantiyo ca patiá¹-á¹-h

kÄ• le sumedhatÄ• paso attano assamapadÄ• uggantvÄ• tesaá¹ƒ manussÄ• naá¹ƒ uparib
haá¹-á¹-hatuá¹-á¹-he manusse disvÄ• ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti Ä• kÄ• sato or
manusse pucchi --- ``ambho kassa tumhe imaá¹ƒ maggaá¹ƒ alaá¹…karothÄ• â€™â€™ ti? t

``paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• ||

``ahaá¹ƒ tena samayena, nikkhamitvÄ• sakassamÄ• .

dhunanto vÄ• kacÄ«rÄ• ni, gacchÄ• mi ambare tadÄ• ||

``vedajÄ• taá¹ƒ janaá¹ƒ disvÄ• , tuá¹-á¹-hahaá¹-á¹-haá¹ƒ pamoditaá¹ƒ.

orohitvÄ• na gaganÄ• , manusse pucchi tÄ• vade ||

`` `tuá¹-á¹-hahaá¹-á¹-ho \Ee I 12/ \Be I 15/ pamudito, vedajÄ• to mahÄ• jano.

kassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaâ€™â€™ â€™ nti ||

manussÄ• Ä• haá¹ƒsu ``bhante sumedha, na tvaá¹ƒ jÄ• nÄ• si, dÄ«paá¹…karadasabalo sa
pavattitavaradhammacakko cÄ• rikaá¹ƒ caramÄ• no amhÄ• kaá¹ƒ nagaraá¹ƒ patvÄ• sudas
mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ nimantayimhÄ• , tassetaá¹ƒ buddhassa bhagavato Ä• gaman
ti. sumedhatÄ• paso cintesi --- ``buddhoti kho ghosamattakampi loke dullabhaá¹ƒ, pageva b
imehi manussehi saddhiá¹ƒ dasabalassa maggaá¹ƒ alaá¹…karituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
``sace bho tumhe etaá¹ƒ maggaá¹ƒ buddhassa alaá¹…karotha, mayhampi ekaá¹ƒ okÄ• saá
saddhiá¹ƒ maggaá¹ƒ alaá¹…karissÄ• mÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-ic
iddhimÄ• â€™â€™ ti jÄ• nantÄ• udakabhinnokÄ• saá¹ƒ sallakkhetvÄ• ``tvaá¹ƒ imaá¹ƒ á¹-h
ti adaá¹ƒsu. sumedho buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• cintesi ``ahaá¹ƒ imaá¹ƒ c
alaá¹…karituá¹ƒ sakkomi, evaá¹ƒ alaá¹…kato pana mama manaá¹ƒ na paritosessati, ajja ma
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti paá¹ƒsuá¹ƒ Ä• haritvÄ• tasmiá¹ƒ padese pakkhipi.

tassa \Ne I 16/ tasmiá¹ƒ padese analaá¹…kateyeva dÄ«paá¹…karo dasabalo mahÄ• nubhÄ
chaá¸·abhiÃ±Ã±Ä• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ catÅ«hi satasahassehi parivuto devatÄ• s
pÅ«jayantÄ«su dibbasaá¹…gÄ«tesu pavattantesu manussesu mÄ• nusakagandhehi ceva m
anantÄ• ya buddhalÄ«á¸·Ä• ya manosilÄ• tale vijambhamÄ• no sÄ«ho viya taá¹ƒ alaá¹…kat
paá¹-ipajji. sumedhatÄ• paso akkhÄ«ni ummÄ«letvÄ• alaá¹…katamaggena Ä• gacchantass
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ asÄ«tiyÄ• anubyaÃ±janehi anura

samparivÄ• ritaá¹ƒ maá¹‡ivaá¹‡á¹‡agaganatale nÄ• nappakÄ• rÄ• vijjulatÄ• viya Ä• veá¸·Å
yugalayugalabhÅ«tÄ• ca chabbaá¹‡á¹‡aghanabuddharasmiyo vissajjentaá¹ƒ rÅ«paggappa
oloketvÄ• ``ajja mayÄ• dasabalassa jÄ«vitapariccÄ• gaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, mÄ• bha
maá¹‡iphalakasetuá¹ƒ pana akkamanto viya saddhiá¹ƒ catÅ«hi khÄ«á¹‡Ä• savasatasahass
maddamÄ• no gacchatu, taá¹ƒ me \Be I 16/ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ•
ajinacammajaá¹-Ä• maá¹‡á¸• alavÄ• kacÄ«rÄ• ni \Ee I 13/ kÄ• á¸·avaá¹‡á¹‡e kalale patthar
viya kalalapiá¹-á¹-he nipajji. tena vuttaá¹ƒ ---

``te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, `buddho loke anuttaro.

dÄ«paá¹…karo nÄ• ma jino, uppajji lokanÄ• yako.

tassa sodhÄ«yati maggo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒâ€™ ||

``buddhoti mama sutvÄ• na, pÄ«ti uppajji tÄ• vade.

buddho buddhoti kathayanto, somanassaá¹ƒ pavedayiá¹ƒ ||

``tattha á¹-hatvÄ• vicintesiá¹ƒ, tuá¹-á¹-ho saá¹ƒviggamÄ• naso.

`idha bÄ«jÄ• ni ropissaá¹ƒ, khaá¹‡o eva mÄ• upaccagÄ• â€™ ||

``yadi buddhassa sodhetha, ekokÄ• saá¹ƒ dadÄ• tha me.

ahampi sodhayissÄ• mi, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ ||

``adaá¹ƒsu te mamokÄ• saá¹ƒ, sodhetuá¹ƒ aÃ±jasaá¹ƒ tadÄ• .

buddho buddhoti cintento, maggaá¹ƒ sodhemahaá¹ƒ tadÄ• ||

``aniá¹-á¹-hite \Ne I 17/ mamokÄ• se, dÄ«paá¹…karo mahÄ• muni.

catÅ«hi satasahassehi, chaá¸·abhiÃ±Ã±ehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, paá¹-ipajji aÃ±jasaá¹ƒ jino ||

``paccuggamanÄ• vattanti, vajjanti bheriyo bahÅ«.

Ä• moditÄ• naramarÅ«, sÄ• dhukÄ• raá¹ƒ pavattayuá¹ƒ ||

``devÄ• manusse passanti, manussÄ• pi ca devatÄ• .

ubhopi te paÃ±jalikÄ• , anuyanti tathÄ• gataá¹ƒ ||

``devÄ• dibbehi turiyehi, manussÄ• mÄ• nusehi ca.

ubhopi te vajjayantÄ• , anuyanti tathÄ• gataá¹ƒ ||

``dibbaá¹ƒ mandÄ• ravaá¹ƒ pupphaá¹ƒ, padumaá¹ƒ pÄ• richattakaá¹ƒ.

disodisaá¹ƒ okiranti, Ä• kÄ• sanabhagatÄ• marÅ« ||

``campakaá¹ƒ \Be I 17/ salalaá¹ƒ nÄ«paá¹ƒ, nÄ• gapunnÄ• gaketakaá¹ƒ.

disodisaá¹ƒ ukkhipanti, bhÅ«mitalagatÄ• narÄ• ||

``kese muÃ±citvÄ• haá¹ƒ tattha, vÄ• kacÄ«raÃ±ca cammakaá¹ƒ.

kalale pattharitvÄ• na, avakujjo nipajjahaá¹ƒ ||

``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittho, hitÄ• ya me bhavissatÄ«â€™â€™ ti ||

so kalalapiá¹-á¹-he nipannakova puna akkhÄ«ni ummÄ«letvÄ• dÄ«paá¹…karadasabalassa
evaá¹ƒ cintesi --- ``sacÄ• haá¹ƒ iccheyyaá¹ƒ, sabbakilese jhÄ• petvÄ• saá¹…ghanavako hu
paviseyyaá¹ƒ. aÃ±Ã±Ä• takavesena \Ee I 14/ pana me kilese jhÄ• petvÄ• nibbÄ• nappattiy
yaá¹ƒnÅ«nÄ• haá¹ƒ dÄ«paá¹…karadasabalo viya paramÄ• bhisambodhiá¹ƒ patvÄ• dhamm
saá¹ƒsÄ• rasÄ• garÄ• \Ne I 18/ uttÄ• retvÄ• pacchÄ• parinibbÄ• yeyyaá¹ƒ, idaá¹ƒ mayhaa
aá¹-á¹-ha dhamme samodhÄ• netvÄ• buddhabhÄ• vÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• nipajji

``pathaviyaá¹ƒ nipannassa, evaá¹ƒ me Ä• si cetaso.

`icchamÄ• no ahaá¹ƒ ajja, kilese jhÄ• paye mama ||

`kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevake ||

`kiá¹ƒ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevake ||

`iminÄ• me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

`saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakeâ€™â€™ â€™ ti || (Bv II 54-58)

yasmÄ• pana buddhattaá¹ƒ patthentassa ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59).

manussattabhÄ• vasmiá¹ƒyeva \Be I 18/ hi á¹-hatvÄ• buddhattaá¹ƒ patthentassa patthanÄ
vÄ• supaá¹‡á¹‡assa vÄ• devatÄ• ya vÄ• patthanÄ• samijjhati. manussattabhÄ• vepi puri
patthanÄ• samijjhati, na itthiyÄ• vÄ• paá¹‡á¸• akanapuá¹ƒsakaubhatobyaÃ±janakÄ• naá¹
purisassÄ• pi tasmiá¹ƒ attabhÄ• ve arahattappattiyÄ• hetusampannasseva patthanÄ• sam
hetusampannassÄ• pi jÄ«vamÄ• nakabuddhasseva santike patthentassa patthanÄ• samijjh
cetiyasantike vÄ• bodhimÅ«le vÄ• patthentassa na samijjhati. buddhÄ• naá¹ƒ santike patth
pabbajjÄ• liá¹…ge á¹-hitasseva samijjhati, no gihiliá¹…ge á¹-hitassa. pabbajitassÄ• pi paÃ±c
aá¹-á¹-hasamÄ• pattilÄ• bhinoyeva samijjhati, na imÄ• ya guá¹‡asampattiyÄ• virahitassa. g
attano jÄ«vitaá¹ƒ buddhÄ• naá¹ƒ pariccattaá¹ƒ hoti, tassa iminÄ• adhikÄ• rena adhikÄ• ras
na itarassa. adhikÄ• rasampannassÄ• pi yassa buddhakÄ• rakadhammÄ• naá¹ƒ atthÄ• ya
vÄ• yÄ• mo ca pariyeá¹-á¹-hi ca, tasseva samijjhati, na itarassa.

tatridaá¹ƒ chandamahantatÄ• ya opammaá¹ƒ --- sace hi evamassa ``yo sakalacakkavÄ• á¸
ekodakÄ«bhÅ«taá¹ƒ attano bÄ• hubalena uttaritvÄ• pÄ• raá¹ƒ gantuá¹ƒ samattho \Ee I 15/
pÄ• puá¹‡Ä• ti. yo vÄ• pana sakalacakkavÄ• á¸·agabbhaá¹ƒ veá¸·ugumbasaÃ±channaá¹ƒ

gacchanto pÄ• raá¹ƒ gantuá¹ƒ samattho, so buddhattaá¹ƒ pÄ• puá¹‡Ä• ti. yo vÄ• pana sak
sattiyo Ä• koá¹-etvÄ• nirantaraá¹ƒ sattiphalasamÄ• kiá¹‡á¹‡aá¹ƒ padasÄ• akkamamÄ• no
so buddhattaá¹ƒ pÄ• puá¹‡Ä• ti. yo vÄ• pana sakalacakkavÄ• á¸·agabbhaá¹ƒ vÄ«taccitaá¹.
maddamÄ• no pÄ• raá¹ƒ gantuá¹ƒ samattho, so buddhattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.
dukkaraá¹ƒ na maÃ±Ã±ati, ``ahaá¹ƒ etampi taritvÄ• vÄ• gantvÄ• vÄ• pÄ• raá¹ƒ gahessÄ•
mahantena chandena ca ussÄ• hena ca vÄ• yÄ• mena ca pariyeá¹-á¹-hiyÄ• ca samannÄ•
samijjhati, na itarassa. sumedhatÄ• paso pana ime aá¹-á¹-ha dhamme samodhÄ• netvÄ• b
abhinÄ«hÄ• raá¹ƒ katvÄ• nipajji.

dÄ«paá¹…karopi \Be I 19/ bhagavÄ• Ä• gantvÄ• sumedhatÄ• pasassa sÄ«sabhÄ• ge á¹-
ugghÄ• á¹-ento viya paÃ±cavaá¹‡á¹‡appasÄ• dasampannÄ• ni akkhÄ«ni ummÄ«letvÄ• ka
sumedhatÄ• pasaá¹ƒ disvÄ• ``ayaá¹ƒ tÄ• paso buddhattÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• ni
imassa patthanÄ• , udÄ• hu noâ€™â€™ ti anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pesetvÄ• upadhÄ
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni atikkamitvÄ• gotamo nÄ• ma b
Ã±atvÄ• á¹-hitakova parisamajjhe byÄ• kÄ• si --- ``passatha no tumhe imaá¹ƒ uggatapaá¹ƒ
kalalapiá¹-á¹-he nipannaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``ayaá¹ƒ buddhattÄ• ya
nipanno, samijjhissati imassa patthanÄ• , ito kappasatasahassÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ
matthake gotamo nÄ• ma buddho bhavissati. tasmiá¹ƒ panassa attabhÄ• ve kapilavatthu nÄ
bhavissati, mÄ• yÄ• nÄ• ma devÄ« mÄ• tÄ• , suddhodano nÄ• ma rÄ• jÄ• pitÄ• , aggasÄ•
dutiyasÄ• vako kolito nÄ• ma, buddhupaá¹-á¹-hÄ• ko Ä• nando nÄ• ma, aggasÄ• vikÄ• khe
dutiyasÄ• vikÄ• uppalavaá¹‡á¹‡Ä• nÄ• ma therÄ« bhavissati, paripakkaÃ±Ä• á¹‡o mahÄ•
mahÄ• padhÄ• naá¹ƒ padahitvÄ• nigrodhamÅ«le pÄ• yÄ• saá¹ƒ paá¹-iggahetvÄ• neraÃ±ja
bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha assattharukkhamÅ«le abhisambujjhissatÄ«â€™â€™ ti. tena v

``dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

ussÄ«sake maá¹ƒ á¹-hatvÄ• na, idaá¹ƒ vacanamabravi ||

`passatha imaá¹ƒ tÄ• pasaá¹ƒ, jaá¹-ilaá¹ƒ uggatÄ• panaá¹ƒ.

aparimeyye ito kappe, buddho loke bhavissati ||

`ahu \Ee I 16/ kapilavhayÄ• rammÄ• , nikkhamitvÄ• tathÄ• gato.

padhÄ• naá¹ƒ padahitvÄ• na, katvÄ• dukkarakÄ• rikaá¹ƒ ||

`ajapÄ• larukkhamÅ«le, nisÄ«ditvÄ• tathÄ• gato.

tattha pÄ• yÄ• saá¹ƒ paggayha, neraÃ±jaramupehiti ||

`neraÃ±jarÄ• ya tÄ«ramhi, pÄ• yÄ• saá¹ƒ ada so jino.

paá¹-iyattavaramaggena, bodhimÅ«lamÅ«pehiti ||

`tato \Be I 20/ padakkhiá¹‡aá¹ƒ katvÄ• , bodhimaá¹‡á¸• aá¹ƒ anuttaro.

assattharukkhamÅ«lamhi, bujjhissati mahÄ• yaso ||

`imassa janikÄ• mÄ• tÄ• , mÄ• yÄ• nÄ• ma bhavissati.

pitÄ• suddhodano nÄ• ma, ayaá¹ƒ hessati gotamo ||

`anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

kolito upatisso ca, aggÄ• hessanti sÄ• vakÄ• .

Ä• nando nÄ• mupaá¹-á¹-hÄ• ko, upaá¹-á¹-hissati taá¹ƒ jinaá¹ƒ ||

`khemÄ• \Ne I 21/ uppalavaá¹‡á¹‡Ä• ca, aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• , santacittÄ• samÄ• hitÄ• .

bodhi tassa bhagavato, assatthoti pavuccatÄ«â€™â€™ â€™ ti ||

sumedhatÄ• paso ``mayhaá¹ƒ kira patthanÄ• samijjhissatÄ«â€™â€™ ti somanassappatto dÄ«paá¹…karadasabalassa vacanaá¹ƒ sutvÄ• ``sumedhatÄ• paso kira buddhabÄ«jaá¹ƒ bu haá¹-á¹-hatuá¹-á¹-ho ahosi. evaÃ±cassa ahosi ``yathÄ• nÄ• ma puriso nadiá¹ƒ taranto ujuk uttarituá¹ƒ asakkonto heá¹-á¹-hÄ• titthena uttarati, evameva mayampi dÄ«paá¹…karadasab maggaphalaá¹ƒ alabhamÄ• nÄ• anÄ• gate yadÄ• tvaá¹ƒ buddho bhavissasi, tadÄ• tava s sacchikÄ• tuá¹ƒ samatthÄ• bhaveyyÄ• mÄ• â€™â€™ ti patthanaá¹ƒ á¹-hapayiá¹ƒsu. dÄ«pa bodhisattaá¹ƒ pasaá¹ƒsitvÄ• aá¹-á¹-hahi pupphamuá¹-á¹-hÄ«hi pÅ«jetvÄ• padakkhiá¹‡aá¹ƒ catusatasahassasaá¹…khÄ• khÄ«á¹‡Ä• savÄ• bodhisattaá¹ƒ gandhehi ca mÄ• lehi ca pÅ« pakkamiá¹ƒsu. devamanussÄ• pana tatheva pÅ«jetvÄ• vanditvÄ• pakkantÄ• .

bodhisatto sabbesaá¹ƒ paá¹-ikkantakÄ• le sayanÄ• vuá¹-á¹-hÄ• ya ``pÄ• ramiyo vicinissÄ• puppharÄ• simatthake pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. evaá¹ƒ nisinne bodhisatte

sakaladasasahassacakkavÄ• á¸·adevatÄ• sannipatitvÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• ``ayya
porÄ• á¹‡akabodhisattÄ• naá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• `pÄ• ramiyo vicinissÄ• mÄ• â€
pubbanimittÄ• ni nÄ• ma paÃ±Ã±Ä• yanti, tÄ• ni sabbÄ• nipi ajja pÄ• tubhÅ«tÄ• ni, nissaá¹ƒ
buddho bhavissasi \Ee I 17/, mayampetaá¹ƒ jÄ• nÄ• ma `yassetÄ• ni nimittÄ• ni paÃ±Ã±Ä•
hotiâ€™, tvaá¹ƒ attano vÄ«riyaá¹ƒ daá¸·haá¹ƒ katvÄ• paggaá¹‡hÄ• â€™â€™ ti bodhisattaá
thutÄ«hi abhitthuniá¹ƒsu. tena vuttaá¹ƒ ---

``idaá¹ƒ sutvÄ• na vacanaá¹ƒ, asamassa mahesino.

Ä• moditÄ• naramarÅ«, buddhabÄ«jaá¹ƒ kira ayaá¹ƒ ||

`ukkuá¹-á¹-hisaddÄ• vattanti, apphoá¹-enti hasanti ca.

kataÃ±jalÄ« namassanti, dasasahassÄ« sadevakÄ• ||

`yadimassa \Ne I 22/ lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

`yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ibhitthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

`evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒâ€™ ||

`dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittetvÄ• , dakkhiá¹‡aá¹ƒ pÄ• damuddhari ||

`ye tatthÄ• suá¹ƒ jinaputtÄ• , sabbe padakkhiá¹‡amakaá¹ƒsu maá¹ƒ.

narÄ• nÄ• gÄ• ca gandhabbÄ• , abhivÄ• detvÄ• na pakkamuá¹ƒ ||

`dassanaá¹ƒ me atikkante, sasaá¹…ghe lokanÄ• yake.

haá¹-á¹-hatuá¹-á¹-hena cittena, Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• ||

`sukhena sukhito homi, pÄ• mojjena pamodito.

pÄ«tiyÄ• ca abhissanno, pallaá¹…kaá¹ƒ Ä• bhujiá¹ƒ tadÄ• ||

`pallaá¹…kena nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

`vasÄ«bhÅ«to ahaá¹ƒ jhÄ• ne, abhiÃ±Ã±Ä• su pÄ• ramiá¹ƒ gato ||

`sahassiyamhi lokamhi, isayo natthi me samÄ• .

asamo iddhidhammesu, alabhiá¹ƒ Ä«disaá¹ƒ sukhaá¹ƒâ€™ ||

`pallaá¹…kÄ• bhujane \Be I 22/ mayhaá¹ƒ, dasasahassÄ• dhivÄ• sino.

mahÄ• nÄ• daá¹ƒ pavattesuá¹ƒ, dhuvaá¹ƒ buddho bhavissasi ||

`yÄ• \Ne I 23/ pubbe bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje.

nimittÄ• ni padissanti, tÄ• ni ajja padissare ||

`sÄ«taá¹ƒ byapagataá¹ƒ hoti, uá¹‡haÃ±ca upasammati.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

`dasasahassÄ« lokadhÄ• tÅ«, nissaddÄ• honti nirÄ• kulÄ• .

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

`mahÄ• vÄ• tÄ• \Ee I 18/ na vÄ• yanti, na sandanti savantiyo.

tÄ• ni ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

`thalajÄ• dakajÄ• pupphÄ• , sabbe pupphanti tÄ• vade.

tepajja pupphitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

`latÄ• vÄ• yadi vÄ• rukkhÄ• , phalabhÄ• rÄ• honti tÄ• vade.

tepajja phalitÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

`Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• , ratanÄ• jotanti tÄ• vade.

tepajja ratanÄ• jotanti, dhuvaá¹ƒ buddho bhavissasi ||

`mÄ• nusakÄ• ca dibbÄ• ca, turiyÄ• vajjanti tÄ• vade.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

`vicittapupphÄ• gaganÄ• , abhivassanti tÄ• vade.

tepi ajja pavassanti, dhuvaá¹ƒ buddho bhavissasi ||

`mahÄ• samuddo Ä• bhujati, dasasahassÄ« pakampati.

tepajjubho abhiravanti, dhuvaá¹ƒ buddho bhavissasi ||

`nirayepi \Ne I 24/ dasasahasse, aggÄ« nibbanti tÄ• vade.

tepajja nibbutÄ• aggÄ«, dhuvaá¹ƒ buddho bhavissasi ||

`vimalo hoti sÅ«riyo, sabbÄ• dissanti tÄ• rakÄ• .

tepi ajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

`anovaá¹-á¹-hena \Be I 23/ udakaá¹ƒ, mahiyÄ• ubbhijji tÄ• vade.

tampajjubbhijjate mahiyÄ• , dhuvaá¹ƒ buddho bhavissasi ||

`tÄ• rÄ• gaá¹‡Ä• virocanti, nakkhattÄ• gaganamaá¹‡á¸• ale.

visÄ• khÄ• candimÄ• yuttÄ• , dhuvaá¹ƒ buddho bhavissasi ||

`bilÄ• sayÄ• darÄ«sayÄ• , nikkhamanti sakÄ• sayÄ• .

tepajja Ä• sayÄ• chuddhÄ• , dhuvaá¹ƒ buddho bhavissasi ||

`na hoti arati sattÄ• naá¹ƒ, santuá¹-á¹-hÄ• honti tÄ• vade.

tepajja sabbe santuá¹-á¹-hÄ• , dhuvaá¹ƒ buddho bhavissasi ||

`rogÄ• tadÅ«pasammanti, jighacchÄ• ca vinassati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

`rÄ• go tadÄ• tanu hoti, doso moho vinassati.

tepajja vigatÄ• sabbe, dhuvaá¹ƒ buddho bhavissasi ||

`bhayaá¹ƒ tadÄ• na bhavati, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

`rajo nuddhaá¹ƒsati uddhaá¹ƒ, ajjapetaá¹ƒ padissati.

tena liá¹…gena jÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasi ||

`aniá¹-á¹-hagandho \Ne I 25/ pakkamati, diá¹-á¹-hagandho pavÄ• yati.

sopajja vÄ• yati gandho, dhuvaá¹ƒ buddho bhavissasi ||

`sabbe \Ee I 19/ devÄ• padissanti, á¹-hapayitvÄ• arÅ«pino.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

`yÄ• vatÄ• nirayÄ• nÄ• ma, sabbe dissanti tÄ• vade.

tepajja sabbe dissanti, dhuvaá¹ƒ buddho bhavissasi ||

`kuá¹-á¹-Ä• kavÄ• á¹-Ä• selÄ• ca, na hontÄ• varaá¹‡Ä• tadÄ• .

Ä• kÄ• sabhÅ«tÄ• tepajja, dhuvaá¹ƒ buddho bhavissasi ||

`cutÄ« ca upapatti ca, khaá¹‡e tasmiá¹ƒ na vijjati.

tÄ• nipajja padissanti, dhuvaá¹ƒ buddho bhavissasi ||

`daá¸·haá¹ƒ \Be I 24/ paggaá¹‡ha vÄ«riyaá¹ƒ, mÄ• nivatta abhikkama.

mayampetaá¹ƒ vijÄ• nÄ• ma, dhuvaá¹ƒ buddho bhavissasÄ«â€™â€™ â€™ ti ||

bodhisatto dÄ«paá¹…karadasabalassa ca dasasahassacakkavÄ• á¸·adevatÄ• naÃ±ca vaca
saÃ±jÄ• tussÄ• ho hutvÄ• cintesi ``buddhÄ• nÄ• ma amoghavacanÄ• , natthi buddhÄ• naá
yathÄ• hi Ä• kÄ• se khittaleá¸• á¸• ussa patanaá¹ƒ dhuvaá¹ƒ, jÄ• tassa maraá¹‡aá¹ƒ dhuva
sÅ«riyassuá¹-á¹-hÄ• naá¹ƒ, Ä• sayÄ• nikkhantasÄ«hassa sÄ«hanÄ• danadanaá¹ƒ, garugal
bhÄ• ramoropanaá¹ƒ avassaá¹ƒbhÄ• vÄ«, evameva buddhÄ• naá¹ƒ vacanaá¹ƒ nÄ• ma dhu
buddho bhavissÄ• mÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

``buddhassa vacanaá¹ƒ sutvÄ• , dasasahassÄ«na cÅ«bhayaá¹ƒ.

tuá¹-á¹-hahaá¹-á¹-ho pamodito, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

``advejjhavacanÄ• buddhÄ• , amoghavacanÄ• jinÄ• .

vitathaá¹ƒ natthi buddhÄ• naá¹ƒ, dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ ||

``yathÄ• \Ne I 26/ khittaá¹ƒ nabhe leá¸• á¸• u, dhuvaá¹ƒ patati bhÅ«miyaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• pi sabbasattÄ• naá¹ƒ, maraá¹‡aá¹ƒ dhuvasassataá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• rattikkhaye patte, sÅ«riyuggamanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• nikkhantasayanassa, sÄ«hassa nadanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataá¹ƒ ||

``yathÄ• Ä• pannasattÄ• naá¹ƒ, bhÄ• ramoropanaá¹ƒ dhuvaá¹ƒ.

tatheva buddhaseá¹-á¹-hÄ• naá¹ƒ, vacanaá¹ƒ dhuvasassataâ€™â€™ nti ||

so ``dhuvÄ• haá¹ƒ buddho bhavissÄ• mÄ«â€™â€™ ti evaá¹ƒ katasanniá¹-á¹-hÄ• no buddh
``kahaá¹ƒ nu kho buddhakÄ• rakadhammÄ• , kiá¹ƒ \Ee I 20/ uddhaá¹ƒ, udÄ• hu adho, disÄ•
anukkamena sakalaá¹ƒ dhammadhÄ• tuá¹ƒ vicinanto porÄ• á¹‡akabodhisattehi Ä• sevitanis
dÄ• napÄ• ramiá¹ƒ disvÄ• evaá¹ƒ attÄ• naá¹ƒ ovadi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito pa
dÄ• napÄ• ramiá¹ƒ pÅ«reyyÄ• si. yathÄ• hi nikkujjito udakakumbho nissesaá¹ƒ katvÄ• uda
na paccÄ• harati, evameva dhanaá¹ƒ vÄ• yasaá¹ƒ vÄ• puttaá¹ƒ vÄ• dÄ• raá¹ƒ vÄ• aá¹…
anoloketvÄ• sampattayÄ• cakÄ• naá¹ƒ sabbaá¹ƒ icchiticchitaá¹ƒ nissesaá¹ƒ katvÄ• dadam
nisÄ«ditvÄ• buddho bhavissasÄ«â€™â€™ ti paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ daá¸·haá¹ƒ
vuttaá¹ƒ ---

``handa buddhakare dhamme, vicinÄ• mi ito cito.

uddhaá¹ƒ adho dasa disÄ• , yÄ• vatÄ• dhammadhÄ• tuyÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, anuciá¹‡á¹‡aá¹ƒ mahÄ• pathaá¹ƒ ||

``imaá¹ƒ \Ne I 27/ tvaá¹ƒ paá¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

dÄ• napÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi kumbho sampuá¹‡á¹‡o, yassa kassaci adhokato.

vamatevudakaá¹ƒ nissesaá¹ƒ, na tattha parirakkhati ||

``tatheva yÄ• cake disvÄ• , hÄ«namukkaá¹-á¹-hamajjhime.

dadÄ• hi dÄ• naá¹ƒ nissesaá¹ƒ, kumbho viya adhokatoâ€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
sÄ«lapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya sÄ
pÅ«reyyÄ• si. yathÄ• hi camarÄ«migo nÄ• ma jÄ«vitampi anoloketvÄ• attano vÄ• lameva
paá¹-á¹-hÄ• ya jÄ«vitampi anoloketvÄ• sÄ«lameva rakkhanto buddho bhavissasÄ«â€™â€™

daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, dutiyaá¹ƒ sÄ«lapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ dutiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

sÄ«lapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi camarÄ« vÄ• laá¹ƒ, kismiÃ±ci paá¹-ilaggitaá¹ƒ.

upeti maraá¹‡aá¹ƒ tattha, na vikopeti vÄ• ladhiá¹ƒ ||

``tatheva \Ee I 21/ catÅ«su \Be I 26/, bhÅ«mÄ«su, sÄ«lÄ• ni paripÅ«raya.

parirakkha sabbadÄ• sÄ«laá¹ƒ, camarÄ« viya vÄ• ladhiâ€™â€™ nti ||

athassa \Ne I 28/ ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttari
nekkhammapÄ• ramiá¹ƒ disvÄ• etadahosi ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya
pÅ«reyyÄ• si. yathÄ• hi ciraá¹ƒ bandhanÄ• gÄ• re vasamÄ• no puriso na tattha sinehaá¹ƒ
ukkaá¹‡á¹-hitoyeva avasitukÄ• mo hoti, evameva tvampi sabbabhave bandhanÄ• gÄ• rasad
ukkaá¹‡á¹-hito muccitukÄ• mo hutvÄ• nekkhammÄ• bhimukhova hohi, evaá¹ƒ buddho bhav
nekkhammapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, tatiyaá¹ƒ nekkhammapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ tatiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

nekkhammapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• andughare puriso, ciravuttho dukhaá¹-á¹-ito.

na tattha rÄ• gaá¹ƒ janeti, muttimeva gavesati ||

``tatheva tvaá¹ƒ sabbabhave, passa andughare viya.

nekkhammÄ• bhimukho hohi, bhavato parimuttiyÄ• â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
paÃ±Ã±Ä• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• p
pÅ«reyyÄ• si. hÄ«namajjhimukkaá¹-á¹-hesu kaÃ±ci avajjetvÄ• sabbepi paá¹‡á¸• ite upasaá
puccheyyÄ• si. yathÄ• hi piá¹‡á¸• acÄ• riko bhikkhu hÄ«nÄ• dikesu kulesu kiÃ±ci avajjetvÄ
piá¹‡á¸• Ä• ya caranto khippaá¹ƒ yÄ• panaá¹ƒ labhati, evaá¹ƒ tvampi sabbapaá¹‡á¸• ite upa
pucchanto buddho bhavissasÄ«â€™â€™ ti catutthaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ daá¸·haá¹ƒ
vuttaá¹ƒ ---

``na \Ne I 29/ \Be I 27/ hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, catutthaá¹ƒ paÃ±Ã±Ä• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ catutthaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi \Ee I 22/ bhikkhu bhikkhanto, hÄ«namukkaá¹-á¹-hamajjhime.

kulÄ• ni na vivajjento, evaá¹ƒ labhati yÄ• panaá¹ƒ ||

``tatheva tvaá¹ƒ sabbakÄ• laá¹ƒ, paripucchanto budhaá¹ƒ janaá¹ƒ.

paÃ±Ã±Ä• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
vÄ«riyapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya v
pÅ«reyyÄ• si. yathÄ• hi sÄ«ho migarÄ• jÄ• sabbairiyÄ• pathesu daá¸·havÄ«riyo hoti, evaá
sabbairiyÄ• pathesu daá¸·havÄ«riyo anolÄ«navÄ«riyo samÄ• no buddho bhavissasÄ«â€™â
vÄ«riyapÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, paÃ±camaá¹ƒ vÄ«riyapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ paÃ±camaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

vÄ«riyapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi \Ne I 30/ sÄ«ho migarÄ• jÄ• , nisajjaá¹-á¹-hÄ• nacaá¹…kame.

alÄ«navÄ«riyo hoti, paggahitamano sadÄ• ||

``tatheva tvaá¹ƒ sabbabhave, paggaá¹‡ha vÄ«riyaá¹ƒ daá¸·haá¹ƒ.

vÄ«riyapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
khantipÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito \Be I 28/ paá¹-á¹-h
khantipÄ• ramimpi pÅ«reyyÄ• si. sammÄ• nanepi avamÄ• nanepi khamova bhaveyyÄ• si. y
sucimpi pakkhipanti asucimpi, na tena pathavÄ« sinehaá¹ƒ, na paá¹-ighaá¹ƒ karoti, khamati
adhivÄ• setiyeva, evaá¹ƒ tvampi sammÄ• nanÄ• vamÄ• nanakkhamova samÄ• no buddho
khantipÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, chaá¹-á¹-hamaá¹ƒ khantipÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ chaá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhamÄ• naso, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi \Ee I 23/ pathavÄ« nÄ• ma, sucimpi asucimpi ca.

sabbaá¹ƒ sahati nikkhepaá¹ƒ, na karoti paá¹-ighaá¹ƒ tayÄ• ||

``tatheva tvampi sabbesaá¹ƒ, sammÄ• nÄ• vamÄ• nakkhamo.

khantipÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
saccapÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya sa
pÅ«reyyÄ• si. asaniyÄ• \Ne I 31/ matthake patamÄ• nÄ• yapi dhanÄ• dÄ«naá¹ƒ atthÄ• ya
sampajÄ• namusÄ• vÄ• daá¹ƒ nÄ• ma mÄ• kÄ• si. yathÄ• hi osadhitÄ• rakÄ• nÄ• ma sab
jahitvÄ• aÃ±Ã±Ä• ya vÄ«thiyÄ• na gacchati, sakavÄ«thiyÄ• va gacchati, evameva tvampi
musÄ• vÄ• daá¹ƒ nÄ• ma akarontoyeva buddho bhavissasÄ«â€™â€™ ti sattamaá¹ƒ sacca
adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, sattamaá¹ƒ saccapÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ \Be I 29/ tvaá¹ƒ sattamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha advejjhavacano, sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi osadhÄ« nÄ• ma, tulÄ• bhÅ«tÄ• sadevake.

samaye utuvasse vÄ• , na vokkamati vÄ«thito ||

``tatheva tvampi saccesu, mÄ• vokkamasi vÄ«thito.

saccapÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹
adhiá¹-á¹-hÄ• napÄ• ramimpi pÅ«reyyÄ• si. yaá¹ƒ adhiá¹-á¹-hÄ• si, tasmiá¹ƒ adhiá¹-á¹-hÄ• n
yathÄ• hi pabbato nÄ• ma sabbadisÄ• su vÄ• tehi pahaá¹-opi na kampati na calati, attano a
tiá¹-á¹-hati, evameva tvampi attano adhiá¹-á¹-hÄ• ne niccalo hontova buddho bhavissasÄ«â
adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto \Ne I 32/ \Ee I 24/ tadÄ• dakkhiá¹ƒ, aá¹-á¹-hamaá¹ƒ adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ aá¹-á¹-hamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tattha tvaá¹ƒ acalo hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

na kampati bhusavÄ• tehi, sakaá¹-á¹-hÄ• neva tiá¹-á¹-hati ||

``tatheva tvampi adhiá¹-á¹-hÄ• ne, sabbadÄ• acalo bhava.

adhiá¹-á¹-hÄ• napÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
mettÄ• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• ya n
mettÄ• pÄ• ramimpi pÅ«reyyÄ• si. ahitesupi hitesupi ekacitto bhaveyyÄ• si. yathÄ• hi udak
pÄ• pajanassÄ• pi kalyÄ• á¹‡ajanassÄ• pi sÄ«tibhÄ• vaá¹ƒ ekasadisaá¹ƒ katvÄ• pharati, e
\Be I 30/ mettacittena ekacittova honto buddho bhavissasÄ«â€™â€™ ti navamaá¹ƒ mettÄ•

katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, navamaá¹ƒ mettÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ navamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

mettÄ• ya asamo hohi, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• pi udakaá¹ƒ nÄ• ma, kalyÄ• á¹‡e pÄ• pake jane.

samaá¹ƒ pharati sÄ«tena, pavÄ• heti rajomalaá¹ƒ ||

``tatheva \Ne I 33/ tvampi ahitahite, samaá¹ƒ mettÄ• ya bhÄ• vaya.

mettÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

athassa ``na ettakeheva buddhakÄ• rakadhammehi bhavitabbaâ€™â€™ nti uttaripi upadhÄ
upekkhÄ• pÄ• ramiá¹ƒ disvÄ• etadahosi --- ``sumedhapaá¹‡á¸• ita, tvaá¹ƒ ito paá¹-á¹-hÄ• y
pÅ«reyyÄ• si. sukhepi dukkhepi majjhattova bhaveyyÄ• si. yathÄ• hi pathavÄ« nÄ• ma suc
pakkhippamÄ• nÄ• majjhattÄ• va hoti, evameva tvampi sukhadukkhesu majjhattova honto
dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``na \Ee I 25/ hete ettakÄ• yeva, buddhadhammÄ• bhavissare.

aÃ±Ã±epi vicinissÄ• mi, ye dhammÄ• bodhipÄ• canÄ• ||

``vicinanto tadÄ• dakkhiá¹ƒ, dasamaá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ.

pubbakehi mahesÄ«hi, Ä• sevitanisevitaá¹ƒ ||

``imaá¹ƒ tvaá¹ƒ dasamaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

tulÄ• bhÅ«to daá¸·ho hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasi ||

``yathÄ• pi pathavÄ« nÄ• ma, nikkhittaá¹ƒ asuciá¹ƒ suciá¹ƒ.

upekkhati ubhopete, kopÄ• nunayavajjitÄ• ||

``tatheva tvampi sukhadukkhe, tulÄ• bhÅ«to sadÄ• bhava.

upekkhÄ• pÄ• ramitaá¹ƒ gantvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti ||

tato \Be I 31/ cintesi --- ``imasmiá¹ƒ loke bodhisattehi pÅ«retabbÄ• bodhiparipÄ• canÄ• bu
ettakÄ• yeva, dasa pÄ• ramiyo á¹-hapetvÄ• aÃ±Ã±e natthi, imÄ• pi dasa pÄ• ramiyo uddha
heá¹-á¹-hÄ• pathaviyampi, puratthimÄ• dÄ«su disÄ• supi natthi, mayhameva pana hadayan
patiá¹-á¹-hitÄ• â€™â€™ ti. evaá¹ƒ tÄ• saá¹ƒ hadaye patiá¹-á¹-hitabhÄ• vaá¹ƒ disvÄ• sabbÄ
adhiá¹-á¹-hÄ• ya punappunaá¹ƒ sammasanto anulomapaá¹-ilomaá¹ƒ sammasati, pariyante
Ä• dimhi gahetvÄ• pariyante á¹-hapeti, majjhe gahetvÄ• ubhato osÄ• peti, ubhato koá¹-Ä«
majjhe osÄ• peti. bÄ• hirakabhaá¹‡á¸• apariccÄ• go dÄ• napÄ• ramÄ« nÄ• ma, aá¹…gapan
jÄ«vitapariccÄ• go dÄ• naparamatthapÄ• ramÄ« nÄ• mÄ• ti dasa pÄ• ramiyo dasa upapÄ•
yantatelaá¹ƒ vinivaá¹-á¹-ento viya mahÄ• meruá¹ƒ matthaá¹ƒ katvÄ• cakkavÄ• á¸·amahÄ•
ca sammasi. tassevaá¹ƒ dasa pÄ• ramiyo sammasantassa dhammatejena catunahutÄ• dhil
ayaá¹ƒ mahÄ• pathavÄ« hatthinÄ• akkantanaá¸·akalÄ• po viya, pÄ«á¸·iyamÄ• naá¹ƒ ucchu
mahÄ• viravaá¹ƒ viravamÄ• nÄ• saá¹…kampi sampakampi sampavedhi, kulÄ• lacakkaá¹ƒ
paribbhami. tena vuttaá¹ƒ ---

``ettakÄ• yeva te loke, ye dhammÄ• bodhipÄ• canÄ• .

tatuddhaá¹ƒ natthi aÃ±Ã±atra, daá¸·haá¹ƒ tattha patiá¹-á¹-haha ||

``ime dhamme sammasato, sabhÄ• vasarasalakkhaá¹‡e.

dhammatejena vasudhÄ• , dasasahassÄ« pakampatha ||

``calatÄ« ravatÄ« pathavÄ«, ucchuyantaá¹ƒva pÄ«á¸·itaá¹ƒ.

telayante yathÄ• cakkaá¹ƒ, evaá¹ƒ kampati medanÄ«â€™â€™ ti ||

mahÄ• pathaviyÄ• \Ee I 26/ kampamÄ• nÄ• ya rammanagaravÄ• sino saá¹‡á¹-hÄ• tuá¹ƒ a
mahÄ• sÄ• lÄ• viya mucchitamucchitÄ• va papatiá¹ƒsu, ghaá¹-Ä• dÄ«ni \Be I 32/ kulÄ• labl

aÃ±Ã±amaÃ±Ã±aá¹ƒ paharantÄ• ni cuá¹‡á¹‡avicuá¹‡á¹‡Ä• ni ahesuá¹ƒ. mahÄ• jano bhÄ«t
upasaá¹…kamitvÄ• ``kiá¹ƒ nu kho bhagavÄ• nÄ• gÄ• vaá¹-á¹-o ayaá¹ƒ bhÅ«tayakkhadeva
na hi mayaá¹ƒ etaá¹ƒ jÄ• nÄ• ma, apica kho sabbopi ayaá¹ƒ mahÄ• jano upadduto, kiá¹ƒ nu
pÄ• pakaá¹ƒ bhavissati, udÄ• hu kalyÄ• á¹‡aá¹ƒ, kathetha no etaá¹ƒ kÄ• raá¹‡aâ€™â€™ ni
kathaá¹ƒ sutvÄ• ``tumhe mÄ• bhÄ• yatha mÄ• cintayittha, natthi vo itonidÄ• naá¹ƒ bhayaá
sumedhapaá¹‡á¸• ito `anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«â€™ ti byÄ• kato, so
tassa dasa pÄ• ramiyo sammasantassa viloá¸·entassa dhammatejena sakaladasasahassilo
kampati, ceva, ravati cÄ• â€™â€™ ti Ä• ha. tena vuttaá¹ƒ ---

``yÄ• vatÄ• parisÄ• Ä• si, buddhassa parivesane.

pavedhamÄ• nÄ• sÄ• tattha, mucchitÄ• sesi bhÅ«miyaá¹ƒ ||

``ghaá¹-Ä• nekasahassÄ• ni \Ne I 35/, kumbhÄ«naÃ±ca satÄ• bahÅ«.

saÃ±cuá¹‡á¹‡amathitÄ• tattha, aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-itÄ• ||

``ubbiggÄ• tasitÄ• bhÄ«tÄ• , bhantÄ• byadhitamÄ• nasÄ• .

mahÄ• janÄ• samÄ• gamma, dÄ«paá¹…karamupÄ• gamuá¹ƒ ||

`kiá¹ƒ bhavissati lokassa, kalyÄ• á¹‡amatha pÄ• pakaá¹ƒ.

sabbo upadduto loko, taá¹ƒ vinodehi cakkhumaâ€™ ||

``tesaá¹ƒ tadÄ• saÃ±Ã±Ä• pesi, dÄ«paá¹…karo mahÄ• muni.

vissatthÄ• hotha mÄ• bhÄ• tha, imasmiá¹ƒ pathavikampane ||

``yamahaá¹ƒ ajja byÄ• kÄ• siá¹ƒ, buddho loke bhavissati.

eso sammasati dhammaá¹ƒ, pubbakaá¹ƒ jinasevitaá¹ƒ ||

``tassa sammasato dhammaá¹ƒ, buddhabhÅ«miá¹ƒ asesato.

tenÄ• yaá¹ƒ kampitÄ• pathavÄ«, dasasahassÄ« sadevakeâ€™â€™ ti ||

mahÄ• jano tathÄ• gatassa vacanaá¹ƒ sutvÄ• haá¹-á¹-hatuá¹-á¹-ho mÄ• lÄ• gandhavilepan

nikkhamitvÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• mÄ• lÄ• dÄ«hi pÅ«jetvÄ• \Be I 33/ vandit
rammanagarameva pÄ• visi. bodhisattopi dasa pÄ• ramiyo sammasitvÄ• vÄ«riyaá¹ƒ daá¸·h
nisinnÄ• sanÄ• vuá¹-á¹-hÄ• si. tena vuttaá¹ƒ ---

``buddhassa \Ee I 27/ vacanaá¹ƒ sutvÄ• , mano nibbÄ• yi tÄ• vade.

sabbe maá¹ƒ upasaá¹…kamma, punÄ• pi abhivandisuá¹ƒ ||

``samÄ• diyitvÄ• buddhaguá¹‡aá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

dÄ«paá¹…karaá¹ƒ namassitvÄ• , Ä• sanÄ• vuá¹-á¹-hahiá¹ƒ tadÄ• â€™â€™ ti ||

atha bodhisattaá¹ƒ Ä• sanÄ• vuá¹-á¹-hahantaá¹ƒ sakaladasasahassacakkavÄ• á¸·adevatÄ
mÄ• lÄ• gandhehi \Ne I 36/ pÅ«jetvÄ• vanditvÄ• ``ayya sumedhatÄ• pasa, tayÄ• ajja dÄ«
pÄ• damÅ«le mahatÄ« patthanÄ• patthitÄ• , sÄ• te anantarÄ• yena samijjhatu, mÄ• te bh
vÄ• ahosi, sarÄ«re appamattakopi rogo mÄ• uppajji, khippaá¹ƒ pÄ• ramiyo pÅ«retvÄ• san
paá¹-ivijjha. yathÄ• pupphÅ«pagaphalÅ«pagÄ• rukkhÄ• samaye pupphanti ceva phalanti
samayaá¹ƒ anatikkamitvÄ• khippaá¹ƒ sambodhimuttamaá¹ƒ phusassÅ«â€™â€™ tiÄ• dÄ«
payirudÄ• haá¹ƒsu, evaá¹ƒ payirudÄ• hitvÄ• attano attano devaá¹-á¹-hÄ• nameva agamaá
abhitthuto ``ahaá¹ƒ dasa pÄ• ramiyo pÅ«retvÄ• kappasatasahassÄ• dhikÄ• naá¹ƒ catunna
matthake buddho bhavissÄ• mÄ«â€™â€™ ti vÄ«riyaá¹ƒ daá¸·haá¹ƒ katvÄ• adhiá¹-á¹-hÄ• y
himavantameva agamÄ• si. tena vuttaá¹ƒ ---

``dibbaá¹ƒ mÄ• nusakaá¹ƒ pupphaá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

samokiranti pupphehi, vuá¹-á¹-hahantassa Ä• sanÄ• ||

``vedayanti ca te sotthiá¹ƒ, devÄ• mÄ• nusakÄ• ubho.

mahantaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, taá¹ƒ labhassu yathicchitaá¹ƒ ||

``sabbÄ«tiyo vivajjantu, soko rogo vinassatu.

mÄ• te bhavantvantarÄ• yÄ• , phusa khippaá¹ƒ bodhimuttamaá¹ƒ ||

``yathÄ• pi samaye patte, pupphanti pupphino dumÄ• .

tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ena pupphassu ||

``yathÄ• \Be I 34/ ye keci sambuddhÄ• , pÅ«rayuá¹ƒ dasa pÄ• ramÄ«.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, pÅ«raya dasa pÄ• ramÄ« ||

``yathÄ• ye keci sambuddhÄ• , bodhimaá¹‡á¸• amhi bujjhare.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, bujjhassu jinabodhiyaá¹ƒ ||

``yathÄ• ye keci sambuddhÄ• , dhammacakkaá¹ƒ pavattayuá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammacakkaá¹ƒ pavattaya ||

``puá¹‡á¹‡amÄ• ye \Ne I 37/ yathÄ• cando, parisuddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡amano, viroca dasasahassiyaá¹ƒ ||

``rÄ• humutto \Ee I 28/ yathÄ• sÅ«riyo, tÄ• pena atirocati.

tatheva lokÄ• muccitvÄ• , viroca siriyÄ• tuvaá¹ƒ ||

``yathÄ• yÄ• kÄ• ci nadiyo, osaranti mahodadhiá¹ƒ.

evaá¹ƒ sadevakÄ• lokÄ• , osarantu tavantike ||

``tehi thutappasattho so, dasa dhamme samÄ• diya.

te dhamme paripÅ«rento, pavanaá¹ƒ pÄ• visÄ« tadÄ• â€™â€™ ti ||

sumedhakathÄ• niá¹-á¹-hitÄ• .

rammanagaravÄ• sinopi kho nagaraá¹ƒ pavisitvÄ• buddhappamukhassa bhikkhusaá¹…gha
satthÄ• tesaá¹ƒ dhammaá¹ƒ desetvÄ• mahÄ• janaá¹ƒ saraá¹‡Ä• dÄ«su patiá¹-á¹-hÄ• petv
nikkhamitvÄ• tato uddhampi yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hanto sabbaá¹ƒ buddhakiccaá¹ƒ katv
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sab
vuttanayeneva veditabbaá¹ƒ. vuttaÃ±hi tattha ---

``tadÄ• te bhojayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

upagacchuá¹ƒ saraá¹‡aá¹ƒ tassa, dÄ«paá¹…karassa satthuno ||

``saraá¹‡Ä• gamane kaÃ±ci, niveseti tathÄ• gato.

kaÃ±ci paÃ±casu sÄ«lesu, sÄ«le dasavidhe paraá¹ƒ ||

``kassaci \Be I 35/ deti sÄ• maÃ±Ã±aá¹ƒ, caturo phalamuttame.

kassaci asame dhamme, deti so paá¹-isambhidÄ• ||

``kassaci \Ne I 38/ varasamÄ• pattiyo, aá¹-á¹-ha deti narÄ• sabho.

tisso kassaci vijjÄ• yo, chaá¸·abhiÃ±Ã±Ä• pavecchati ||

``tena yogena janakÄ• yaá¹ƒ, ovadati mahÄ• muni.

tena vitthÄ• rikaá¹ƒ Ä• si, lokanÄ• thassa sÄ• sanaá¹ƒ ||

``mahÄ• hanusabhakkhandho, dÄ«paá¹…karasanÄ• mako.

bahÅ« jane tÄ• rayati, parimoceti duggatiá¹ƒ ||

``bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• , satasahassepi yojane.

khaá¹‡ena upagantvÄ• na, bodheti taá¹ƒ mahÄ• muni ||

``paá¹-hamÄ• bhisamaye buddho, koá¹-isatamabodhayi.

dutiyÄ• bhisamaye nÄ• tho, navutikoá¹-imabodhayi ||

``yadÄ• ca devabhavanamhi, buddho dhammamadesayi.

navutikoá¹-isahassÄ• naá¹ƒ, tatiyÄ• bhisamayo ahu ||

``sannipÄ• tÄ• \Ee I 29/ tayo Ä• suá¹ƒ, dÄ«paá¹…karassa satthuno.

koá¹-isatasahassÄ• naá¹ƒ, paá¹-hamo Ä• si samÄ• gamo ||

``puna nÄ• radakÅ«á¹-amhi, pavivekagate jine.

khÄ«á¹‡Ä• savÄ• vÄ«tamalÄ• , samiá¹ƒsu satakoá¹-iyo ||

``yamhi kÄ• le mahÄ• vÄ«ro, sudassanasiluccaye.

navutikoá¹-isahassehi, pavÄ• resi mahÄ• muni ||

``ahaá¹ƒ tena samayena, jaá¹-ilo uggatÄ• pano.

antalikkhamhi caraá¹‡o, paÃ±cÄ• bhiÃ±Ã±Ä• su pÄ• ragÅ« ||

``dasavÄ«sasahassÄ• naá¹ƒ \Ne I 39/, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayÄ• , gaá¹‡anÄ• to asaá¹…khiyÄ• ||

``vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ ahu tadÄ• .

dÄ«paá¹…karassa bhagavato, sÄ• sanaá¹ƒ suvisodhitaá¹ƒ ||

``cattÄ• ri \Be I 36/ satasahassÄ• ni, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

dÄ«paá¹…karaá¹ƒ lokaviduá¹ƒ, parivÄ• renti sabbadÄ• ||

``ye keci tena samayena, jahanti mÄ• nusaá¹ƒ bhavaá¹ƒ.

apattamÄ• nasÄ• sekkhÄ• , garahitÄ• bhavanti te ||

``supupphitaá¹ƒ pÄ• vacanaá¹ƒ, arahantehi tÄ• dihi.

khÄ«á¹‡Ä• savehi vimalehi, upasobhati sadevake ||

``nagaraá¹ƒ rammavatÄ« nÄ• ma, sudevo nÄ• ma khattiyo.

sumedhÄ• nÄ• ma janikÄ• , dÄ«paá¹…karassa satthuno ||

``sumaá¹…galo ca tisso ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sÄ• gato nÄ• mupaá¹-á¹-hÄ• ko, dÄ«paá¹…karassa satthuno ||

``nandÄ• ceva sunandÄ• ca, ahesuá¹ƒ aggasÄ• vikÄ• .

bodhi tassa bhagavato, pipphalÄ«ti pavuccati ||

``asÄ«tihatthamubbedho, dÄ«paá¹…karo mahÄ• muni.

sobhati dÄ«parukkhova, sÄ• larÄ• jÄ• va phullito ||

``satasahassavassÄ• ni, Ä• yu tassa mahesino.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``jotayitvÄ• na \Ne I 40/ saddhammaá¹ƒ, santÄ• retvÄ• mahÄ• janaá¹ƒ.

jalitvÄ• aggikhandhova, nibbuto so sasÄ• vako ||

``sÄ• ca iddhi so ca yaso, tÄ• ni ca pÄ• desu cakkaratanÄ• ni.

sabbaá¹ƒ tamantarahitaá¹ƒ, nanu rittÄ• sabbasaá¹…khÄ• rÄ• â€™â€™ ti ||

dÄ«paá¹…karassa \Ee I 30/ pana bhagavato aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atik
nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasan
dutiye koá¹-isahassaá¹ƒ, tatiye navutikoá¹-iyo. tadÄ• bodhisatto vijitÄ• vÄ« nÄ• ma cakkava
koá¹-isatasahassasaá¹…khassa buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• na
``buddho bhavissasÄ«â€™â€™ ti byÄ• karitvÄ• dhammaá¹ƒ desesi. so satthu dhammakat
niyyÄ• detvÄ• pabbaji. so tÄ«á¹‡i \Be I 37/ piá¹-akÄ• ni uggahetvÄ• aá¹-á¹-ha samÄ• patti
ca uppÄ• detvÄ• aparihÄ«najjhÄ• no brahmaloke nibbatti. koá¹‡á¸• aÃ±Ã±assa buddhassa
nagaraá¹ƒ, sunando nÄ• ma khattiyo pitÄ• , sujÄ• tÄ• nÄ• ma devÄ« mÄ• tÄ• , bhaddo ca
anuruddho nÄ• mupaá¹-á¹-hÄ• ko, tissÄ• ca upatissÄ• ca dve aggasÄ• vikÄ• , sÄ• lakalyÄ
aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ«raá¹ƒ, vassasatasahassaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ

``dÄ«paá¹…karassa aparena, koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• yako.

anantatejo amitayaso, appameyyo durÄ• sadoâ€™â€™ ti ||

tassa aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒyeva kappe caturo
__maá¹…galo, sumano, revato, sobhito_ti. __maá¹…galassa_ bhagavato tayo sannipÄ• tÄ•
paá¹-hamasannipÄ• te koá¹-isatasahassaá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye koá¹-isahassaá¹ƒ,
vemÄ• tikabhÄ• tÄ• kirassa Ä• nandakumÄ• ro nÄ• ma navutikoá¹-isaá¹…khÄ• ya parisÄ•
satthu santikaá¹ƒ agamÄ• si. satthÄ• tassa anupubbiá¹ƒ kathaá¹ƒ kathesi, so saddhiá¹ƒ pa
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• tesaá¹ƒ kulaputtÄ• naá¹ƒ pubbacaritaá
iddhimayapattacÄ«varassa upanissayaá¹ƒ disvÄ• dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• ``eth
sabbe taá¹…khaá¹‡aÃ±Ã±eva iddhimayapattacÄ«varadharÄ• saá¹-á¹-hivassamahÄ• therÄ
satthÄ• raá¹ƒ vanditvÄ• parivÄ• rayiá¹ƒsu. ayamassa tatiyo sÄ• vakasannipÄ• to ahosi.

yathÄ• \Ne I 41/ pana aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ samantÄ• asÄ«tihatthappamÄ• á¹‡Ä
evaá¹ƒ tassa tassa pana bhagavato sarÄ«rappabhÄ• niccakÄ• laá¹ƒ dasasahassilokadhÄ•
aá¹-á¹-hÄ• si. rukkhapathavipabbatasamuddÄ• dayo antamaso ukkhalikÄ• dÄ«ni upÄ• dÄ•
suvaá¹‡á¹‡apaá¹-á¹-apariyonaddhÄ• viya ahesuá¹ƒ. Ä• yuppamÄ• á¹‡aá¹ƒ panassa navuti
ettakaá¹ƒ kÄ• laá¹ƒ candimasÅ«riyÄ• dayo attano pabhÄ• ya virocituá¹ƒ nÄ• sakkhiá¹ƒsu, r
paÃ±Ã±Ä• yittha. divÄ• sÅ«riyÄ• lokena viya sattÄ• niccaá¹ƒ \Ee I 31/ \Be I 38/ buddhÄ• lo
sÄ• yaá¹ƒ pupphitakusumÄ• naá¹ƒ, pÄ• to ravanakasakuá¹‡Ä• dÄ«naÃ±ca vasena loko rat
sallakkhesi.

kiá¹ƒ pana aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ ayamÄ• nubhÄ• vo natthÄ«ti? no natthi. tepi hi Ä•
dasasahassiá¹ƒ vÄ• lokadhÄ• tuá¹ƒ tato vÄ• bhiyyo Ä• bhÄ• ya phareyyuá¹ƒ. maá¹…galas
pubbapatthanÄ• vasena aÃ±Ã±esaá¹ƒ byÄ• mappabhÄ• viya sarÄ«rappabhÄ• niccakÄ• la
pharitvÄ• aá¹-á¹-hÄ• si. so kira bodhisattacariyakÄ• le vessantarasadise attabhÄ• ve á¹-hito
vaá¹…kapabbatasadise pabbate vasi. atheko kharadÄ• á¹-hiko nÄ• ma yakkho mahÄ• puris
sutvÄ• brÄ• hmaá¹‡avaá¹‡á¹‡ena upasaá¹…kamitvÄ• mahÄ• sattaá¹ƒ dve dÄ• rake yÄ• c
brÄ• hmaá¹‡assa puttakeâ€™â€™ ti haá¹-á¹-hapahaá¹-á¹-ho udakapariyantaá¹ƒ pathaviá¹ƒ
adÄ• si. yakkho caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-hatvÄ• pas
mÅ«lakalÄ• pe viya dve dÄ• rake khÄ• di. mahÄ• purisassa yakkhaá¹ƒ oloketvÄ• mukhe vi
lohitadhÄ• raá¹ƒ uggiramÄ• naá¹ƒ tassa mukhaá¹ƒ disvÄ• pi kesaggamattampi domanassa
vata me dÄ• naâ€™â€™ nti cintayato panassa sarÄ«re mahantaá¹ƒ pÄ«tisomanassa udap
nissandena anÄ• gate iminÄ• va nÄ«hÄ• rena rasmiyo nikkhamantÅ«â€™â€™ ti patthanaá
patthanaá¹ƒ nissÄ• ya buddhabhÅ«tassa sarÄ«rato rasmiyo nikkhamitvÄ• ettakaá¹ƒ á¹-hÄ•

aparampissa pubbacaritaá¹ƒ atthi. so kira bodhisattakÄ• le ekassa buddhassa cetiyaá¹ƒ dis
buddhassa mayÄ• jÄ«vitaá¹ƒ pariccajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti daá¹‡á¸• adÄ«pikÄ• ve
sakalasarÄ«raá¹ƒ veá¹-hÄ• petvÄ• ratanamattamakuá¸·aá¹ƒ satasahassagghanikaá¹ƒ suva
pÅ«rÄ• petvÄ• tattha sahassavaá¹-á¹-iyo jÄ• lÄ• petvÄ• taá¹ƒ sÄ«senÄ• dÄ• ya sakalasar
cetiyaá¹ƒ padakkhiá¹‡aá¹ƒ karonto sakalarattiá¹ƒ vÄ«tinÄ• mesi. evaá¹ƒ yÄ• va aruá¹‡ugga

vÄ• yamantassÄ• pissa lomakÅ«pamattampi usumaá¹ƒ na gaá¹‡hi. padumagabbhaá¹ƒ pav
dhammo hi nÄ• mesa attÄ• naá¹ƒ rakkhantaá¹ƒ rakkhati. tenÄ• ha bhagavÄ• ---

``dhammo \Ne I 42/ \Be I 39/ have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o sukham

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti ||
15.385).

imassÄ• pi \Ee I 32/ kammassa nissandena tassa bhagavato sarÄ«robhÄ• so dasasahassi
aá¹-á¹-hÄ• si.

tadÄ• amhÄ• kaá¹ƒ bodhisatto suruci nÄ• ma brÄ• hmaá¹‡o hutvÄ• ``satthÄ• raá¹ƒ niman
upasaá¹…kamitvÄ• madhuradhammakathaá¹ƒ sutvÄ• ``sve mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡ha
brÄ• hmaá¹‡a, kittakehi te bhikkhÅ«hi atthoti? ``kittakÄ• pana vo, bhante, parivÄ• rabhikkh
tadÄ• pana satthu paá¹-hamasannipÄ• toyeva hoti, tasmÄ• ``koá¹-isatasahassaâ€™â€™ n
saddhiá¹ƒ mayhaá¹ƒ gehe bhikkhaá¹ƒ gaá¹‡hathÄ• ti. satthÄ• adhivÄ• sesi. brÄ• hmaá¹‡o
gehaá¹ƒ gacchanto cintesi --- ``ahaá¹ƒ ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• gubhattavatthÄ• d
nisÄ«danaá¹-á¹-hÄ• naá¹ƒ pana kathaá¹ƒ bhavissatÄ«â€™â€™ ti.

tassa sÄ• cintÄ• caturÄ• sÄ«tiyojanasahassamatthake á¹-hitassa devaraÃ±Ã±o paá¹‡á¸•
uá¹‡habhÄ• vaá¹ƒ janesi. sakko ``ko nu kho maá¹ƒ imamhÄ• á¹-hÄ• nÄ• cÄ• vetukÄ• moâ
olokento mahÄ• purisaá¹ƒ disvÄ• ``suruci nÄ• ma brÄ• hmaá¹‡o buddhappamukhaá¹ƒ bhik
nisÄ«danaá¹-á¹-hÄ• natthÄ• ya cintesi, mayÄ• pi tattha gantvÄ• puÃ±Ã±akoá¹-á¹-hÄ• saá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti vaá¸• á¸• hakivaá¹‡á¹‡aá¹ƒ nimminitvÄ• vÄ• sipharasuhattho mah
pÄ• turahosi. so ``atthi nu kho kassaci bhatiyÄ• kattabbaâ€™â€™ nti Ä• ha. mahÄ• puriso
kammaá¹ƒ karissasÄ«â€™â€™ ti Ä• ha. ``mama ajÄ• nanasippaá¹ƒ nÄ• ma natthi, gehaá¹ƒ
yaá¹ƒ kÄ• reti, tassa taá¹ƒ kÄ• tuá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. ``tena hi mayhaá¹ƒ kammaá¹
ayyÄ• â€™â€™ ti? ``svÄ• tanÄ• ya me koá¹-isatasahassabhikkhÅ« nimantitÄ• , tesaá¹ƒ nis
karissasÄ«â€™â€™ ti. ``ahaá¹ƒ nÄ• ma kareyyaá¹ƒ, sace mama bhatiá¹ƒ dÄ• tuá¹ƒ sakkhis
``sakkhissÄ• mi tÄ• tÄ• â€™â€™ ti. ``sÄ• dhu karissÄ• mÄ«â€™â€™ ti gantvÄ• ekaá¹ƒ pa
dvÄ• dasaterasayojanappamÄ• á¹‡o padeso kasiá¹‡amaá¹‡á¸• alaá¹ƒ \Be I 40/ viya samata
á¹-hÄ• ne sattaratanamayo maá¹‡á¸• apo uá¹-á¹-hahatÅ«â€™â€™ ti cintetvÄ• olokesi. tÄ•
bhinditvÄ• maá¹‡á¸• apo uá¹-á¹-hahi. tassa sovaá¹‡á¹‡amayesu thambhesu rajatamayÄ• g
rajatamayesu sovaá¹‡á¹‡amayÄ• , maá¹‡itthambhesu pavÄ• á¸·amayÄ• , pavÄ• á¸·atthamb
sattaratanamayesu sattaratanamayÄ• va ghaá¹-akÄ• ahesuá¹ƒ \Ne I 43/. tato ``maá¹‡á¸• a
kiá¹…kiá¹‡ikajÄ• laá¹ƒ olambatÅ«â€™â€™ ti olokesi, saha olokaneneva kiá¹…kiá¹‡ikajÄ• la
mandavÄ• teritassa paÃ±caá¹…gikasseva tÅ«riyassa madhurasaddo niggacchati, dibbasaá
hoti. ``antarantarÄ• gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni olambantÅ«â€™â€™ ti cintesi, dÄ•

``koá¹-isatasahassasaá¹…khÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Ee I 33/ Ä• sanÄ• ni ca Ä• dhÄ• rakÄ
uá¹-á¹-hahantÅ«â€™â€™ ti cintesi, tÄ• vadeva uá¹-á¹-hahiá¹ƒsu. ``koá¹‡e koá¹‡e ekekÄ• u
uá¹-á¹-hahantÅ«â€™â€™ ti cintesi, udakacÄ• á¹-iyo uá¹-á¹-hahiá¹ƒsu.

ettakaá¹ƒ mÄ• petvÄ• brÄ• hmaá¹‡assa santikaá¹ƒ gantvÄ• ``ehi ayya, tava maá¹‡á¸• apa
bhatiá¹ƒ dehÄ«â€™â€™ ti Ä• ha. mahÄ• puriso gantvÄ• maá¹‡á¸• apaá¹ƒ olokesi, olokenta
paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-aá¹ƒ ahosi. athassa maá¹‡á¸• apaá¹ƒ o
``nÄ• yaá¹ƒ maá¹‡á¸• apo manussabhÅ«tena kato, mayhaá¹ƒ pana ajjhÄ• sayaá¹ƒ mayhaá
sakkabhavanaá¹ƒ uá¹‡haá¹ƒ ahosi, tato sakkena devaraÃ±Ã±Ä• ayaá¹ƒ maá¹‡á¸• apo kÄ•
``na kho pana me yuttaá¹ƒ evarÅ«pe maá¹‡á¸• ape ekadivasaá¹ƒyeva dÄ• naá¹ƒ dÄ• tuá¹ƒ
ti cintesi. bÄ• hirakadÄ• naÃ±hi kittakampi samÄ• naá¹ƒ bodhisattÄ• naá¹ƒ tuá¹-á¹-hiá¹ƒ kÄ
alaá¹…katasÄ«saá¹ƒ pana chinditvÄ• aÃ±jitaakkhÄ«ni uppÄ• á¹-etvÄ• hadayamaá¹ƒsaá¹ƒ
dinnakÄ• le bodhisattÄ• naá¹ƒ cÄ• gaá¹ƒ nissÄ• ya tuá¹-á¹-hi nÄ• ma hoti. amhÄ• kampi hi
devasikaá¹ƒ paÃ±ca kahÄ• paá¹‡asatasahassÄ• ni vissajjetvÄ• catÅ«su dvÄ• resu nagara
taá¹ƒ dÄ• naá¹ƒ cÄ• gatuá¹-á¹-hiá¹ƒ uppÄ• detuá¹ƒ nÄ• sakkhi. yadÄ• panassa brÄ• hmaá
devarÄ• jÄ• akkhÄ«ni yÄ• ci, tadÄ• tÄ• ni uppÄ• á¹-etvÄ• dadamÄ• nasseva hÄ• so uppa
aÃ±Ã±athattaá¹ƒ nÄ• hosi. evaá¹ƒ dÄ• naá¹ƒ nissÄ• ya bodhisattÄ• naá¹ƒ titti nÄ• ma natth
\Be I 41/ ``sattÄ• haá¹ƒ mayÄ• koá¹-isatasahassasaá¹…khÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dÄ• na
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• tasmiá¹ƒ maá¹‡á¸• ape buddhappamukhaá¹ƒ bhikkhusaá
sattÄ• haá¹ƒ gavapÄ• naá¹ƒ nÄ• ma dÄ• naá¹ƒ adÄ• si. gavapÄ• nanti mahante mahante k
uddhanesu Ä• ropetvÄ• ghanapÄ• kapakke khÄ«re thoke taá¹‡á¸• ule pakkhipitvÄ• pakkan
abhisaá¹…khataá¹ƒ bhojanaá¹ƒ vuccati. manussÄ• yeva pana parivisituá¹ƒ nÄ• sakkhiá¹ƒsu
hutvÄ• parivisiá¹ƒsu. dvÄ• dasaterasayojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• nampi bhikkhÅ« gaá¹
pana bhikkhÅ« attano attano Ä• nubhÄ• vena nisÄ«diá¹ƒsu. pariyosÄ• nadivase sabbabhikk
dhovÄ• petvÄ• bhesajjatthÄ• ya sappinavanÄ«tamadhuphÄ• á¹‡itÄ• dÄ«ni pÅ«retvÄ• ticÄ
saá¹…ghanavakabhikkhunÄ• laddhacÄ«varasÄ• á¹-akÄ• satasahassagghanakÄ• ahesuá

satthÄ• \Ne I 44/ anumodanaá¹ƒ karonto ``ayaá¹ƒ puriso evarÅ«paá¹ƒ mahÄ• dÄ• naá¹ƒ a
bhavissatÄ«â€™â€™ ti upadhÄ• rento ``anÄ• gate kappasatasahassÄ• dhikÄ• naá¹ƒ dvinn
matthake gotamo nÄ• ma buddho bhavissatÄ«â€™â€™ ti disvÄ• mahÄ• purisaá¹ƒ Ä• man
34/ nÄ• ma kÄ• laá¹ƒ atikkamitvÄ• gotamo nÄ• ma buddho bhavissasÄ«â€™â€™ ti byÄ• k
byÄ• karaá¹‡aá¹ƒ sutvÄ• ``ahaá¹ƒ kira buddho bhavissÄ• mi, ko me gharÄ• vÄ• sena attho
cintetvÄ• tathÄ• rÅ«paá¹ƒ sampattiá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viya pahÄ• ya satthu santike p
buddhavacanaá¹ƒ uggaá¹‡hitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• Ä• yupari

maá¹…galassa pana bhagavato nagaraá¹ƒ uttaraá¹ƒ nÄ• ma ahosi, pitÄ• pi uttaro nÄ• ma
nÄ• ma devÄ«, sudevo ca dhammaseno ca dve aggasÄ• vakÄ• , pÄ• lito nÄ• mupaá¹-á¹-hÄ
aggasÄ• vikÄ• , nÄ• garukkho bodhi, aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi. n

á¹-hatvÄ• parinibbute pana tasmiá¹ƒ bhagavati ekappahÄ• reneva dasa cakkavÄ• á¸·asaha
ahesuá¹ƒ. sabbacakkavÄ• á¸·esu manussÄ• naá¹ƒ mahantaá¹ƒ Ä• rodanaparidevanaá¹ƒ ah

``koá¹‡á¸• aÃ±Ã±assa \Be I 42/ aparena, maá¹…galo nÄ• ma nÄ• yako.

tamaá¹ƒ loke nihantvÄ• na, dhammokkamabhidhÄ• rayÄ«â€™â€™ ti ||

evaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ andhakÄ• raá¹ƒ katvÄ• parinibbutassa tassa bhagavat
nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasan
koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye kaÃ±canapabbatamhi navutikoá¹-isahassÄ• ni
asÄ«tikoá¹-isahassÄ• ni. tadÄ• mahÄ• satto atulo nÄ• ma nÄ• garÄ• jÄ• ahosi mahiddhiko
uppannoâ€™â€™ ti sutvÄ• Ã±Ä• tisaá¹…ghaparivuto nÄ• gabhavanÄ• nikkhamitvÄ• koá¹
tassa bhagavato dibbatÅ«riyehi upahÄ• raá¹ƒ kÄ• retvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• pa
saraá¹‡esu patiá¹-á¹-hÄ• si. sopi naá¹ƒ satthÄ• ``anÄ• gate buddho bhavissasÄ«â€™â€™
bhagavato nagaraá¹ƒ khemaá¹ƒ nÄ• ma ahosi, sudatto nÄ• ma rÄ• jÄ• pitÄ• , sirimÄ• nÄ•
bhÄ• vitatto ca dve aggasÄ• vakÄ• , udeno nÄ• mupaá¹-á¹-hÄ• ko, soá¹‡Ä• ca upasoá¹‡Ä•
nÄ• garukkho bodhi, navutihatthubbedhaá¹ƒ sarÄ«raá¹ƒ, navutiyeva vassasahassÄ• ni Ä• y

``maá¹…galassa \Ne I 45/ aparena, sumano nÄ• ma nÄ• yako.

sabbadhammehi asamo, sabbasattÄ• namuttamoâ€™â€™ ti ||

tassa \Ee I 35/ aparabhÄ• ge __revato_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vak
paá¹-hamasannipÄ• te gaá¹‡anÄ• natthi, dutiye koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, tath
bodhisatto atidevo nÄ• ma brÄ• hmaá¹‡o hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• saraá¹
sirasmiá¹ƒ aÃ±jaliá¹ƒ á¹-hapetvÄ• tassa satthuno kilesappahÄ• ne vaá¹‡á¹‡aá¹ƒ vatvÄ• ut
akÄ• si. sopi naá¹ƒ ``buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. tassa pana bhagavato na
ahosi, pitÄ• vipulo nÄ• ma khattiyo, mÄ• tÄ• pi vipulÄ• nÄ• ma devÄ«, varuá¹‡o ca brahma
sambhavo nÄ• mupaá¹-á¹-hÄ• ko, bhaddÄ• ca subhaddÄ• ca dve aggasÄ• vikÄ• , nÄ• gar
asÄ«tihatthubbedhaá¹ƒ ahosi, Ä• yu saá¹-á¹-hi vassasahassÄ• nÄ«ti.

``sumanassa \Be I 43/ aparena, revato nÄ• ma nÄ• yako.

anÅ«pamo asadiso, atulo uttamo jinoâ€™â€™ ti ||

tassa aparabhÄ• ge __sobhito_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannip
paá¹-hamasannipÄ• te koá¹-isatabhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá
bodhisatto ajito nÄ• ma brÄ• hmaá¹‡o hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• saraá¹‡es

buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si. sopi naá¹ƒ ``buddho
tassa pana bhagavato sudhammaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• pi sudhammo nÄ• ma
nÄ• ma devÄ«, asamo ca sunetto ca dve aggasÄ• vakÄ• , anomo nÄ• mupaá¹-á¹-hÄ• ko, n
aggasÄ• vikÄ• , nÄ• garukkhova bodhi, aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹
vassasahassÄ• ni Ä• yuppamÄ• á¹‡anti.

``revatassa aparena, sobhito nÄ• ma nÄ• yako.

samÄ• hito santacitto, asamo appaá¹-ipuggaloâ€™â€™ ti ||

tassa aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒyeva kappe tayo b
__anomadassÄ« padumo nÄ• rado_ti. __anomadassissa_ bhagavato tayo sÄ• vakasannipÄ
paá¹-hamasannipÄ• te bhikkhÅ« aá¹-á¹-hasatasahassÄ• ni ahesuá¹ƒ, dutiye satta, tatiye ch
I 46/ eko yakkhasenÄ• pati ahosi mahiddhiko mahÄ• nubhÄ• vo anekakoá¹-isatasahassÄ• n
adhipati. so ``buddho uppannoâ€™â€™ ti sutvÄ• Ä• gantvÄ• buddhappamukhassa bhikkh
adÄ• si. satthÄ• pi naá¹ƒ ``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. anomad
candavatÄ« nÄ• ma nagaraá¹ƒ ahosi, yasavÄ• nÄ• ma rÄ• jÄ• pitÄ• , yasodharÄ• nÄ• ma
aggasÄ• vakÄ• , varuá¹‡o nÄ• mupaá¹-á¹-hÄ• ko, sundarÄ« ca sumanÄ• ca dve aggasÄ• v
aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

``sobhitassa aparena, sambuddho dvipaduttamo.

anomadassÄ« amitayaso, tejassÄ« duratikkamoâ€™â€™ ti ||

tassa \Be I 44/ aparabhÄ• ge __padumo_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo bhÄ• t
paá¹-hamasannipÄ• te koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye tÄ«á¹‡i satasahassÄ• n
araÃ±Ã±e mahÄ• vanasaá¹‡á¸• avÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ dve satasahassÄ• ni. tadÄ•
vanasaá¹‡á¸• e vasante bodhisatto sÄ«ho hutvÄ• satthÄ• raá¹ƒ nirodhasamÄ• pattiá¹ƒ sam
pasannacitto vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pÄ«tisomanassajÄ• to tikkhattuá¹ƒ sÄ«ha
sattÄ• haá¹ƒ buddhÄ• rammaá¹‡apÄ«tiá¹ƒ avijahitvÄ• pÄ«tisukheneva gocarÄ• ya apakkam
katvÄ• payirupÄ• samÄ• no aá¹-á¹-hÄ• si. satthÄ• sattÄ• haccayena nirodhÄ• vuá¹-á¹-hito
``bhikkhusaá¹…ghepi cittaá¹ƒ pasÄ• detvÄ• saá¹…ghaá¹ƒ vandissatÄ«ti bhikkhusaá¹…gho
cintesi. bhikkhÅ« tÄ• vadeva Ä• gamiá¹ƒsu. sÄ«ho saá¹…ghe cittaá¹ƒ pasÄ• desi. satthÄ• t
``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. padumassa pana bhagavato cam
asamo nÄ• ma rÄ• jÄ• pitÄ• , asamÄ• nÄ• ma devÄ« mÄ• tÄ• , sÄ• lo ca upasÄ• lo ca dve
nÄ• mupaá¹-á¹-hÄ• ko, rÄ• mÄ• ca surÄ• mÄ• ca dve aggasÄ• vikÄ• , soá¹‡arukkho nÄ• n
aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ sarÄ«raá¹ƒ ahosi, Ä• yu vassasatasahassanti.

``anomadassissa aparena, sambuddho dvipaduttamo.

padumo nÄ• ma nÄ• mena, asamo appaá¹-ipuggaloâ€™â€™ ti ||

tassa aparabhÄ• ge __nÄ• rado_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasann
paá¹-hamasannipÄ• te koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye \Ee I 37/ navutikoá¹-isa
asÄ«tikoá¹-isahassÄ• ni \Ne I 47/. tadÄ• bodhisatto isipabbajjaá¹ƒ pabbajitvÄ• paÃ±casu a
aá¹-á¹-hasu ca samÄ• pattÄ«su ciá¹‡á¹‡avasÄ« hutvÄ• buddhappamukhassa bhikkhusaá¹
lohitacandanena pÅ«jaá¹ƒ akÄ• si. sopi naá¹ƒ ``anÄ• gate buddho bhavissasÄ«â€™â€™ ti
dhaÃ±Ã±avatÄ« nÄ• ma nagaraá¹ƒ ahosi, sudevo nÄ• ma khattiyo pitÄ• , anomÄ• nÄ• ma
ca dve aggasÄ• vakÄ• , vÄ• seá¹-á¹-ho nÄ• mupaá¹-á¹-hÄ• ko \Be I 45/, uttarÄ• ca phaggu
mahÄ• soá¹‡arukkho nÄ• ma bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ ahosi, na

``padumassa aparena, sambuddho dvipaduttamo.

nÄ• rado nÄ• ma nÄ• mena, asamo appaá¹-ipuggaloâ€™â€™ ti ||

nÄ• radabuddhassa aparabhÄ• ge ekaá¹ƒ asaá¹…khyeyyaá¹ƒ atikkamitvÄ• ito satasahass
kappe ekova __padumuttara_buddho nÄ• ma udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• t
koá¹-isatasahassabhikkhÅ« ahesuá¹ƒ, dutiye vebhÄ• rapabbate navutikoá¹-isahassÄ• ni, ta
asÄ«tikoá¹-isahassÄ• ni. tadÄ• bodhisatto jaá¹-ilo nÄ• ma mahÄ• raá¹-á¹-hiyo hutvÄ• budd
bhikkhusaá¹…ghassa sacÄ«varaá¹ƒ dÄ• naá¹ƒ adÄ• si. sopi naá¹ƒ ``anÄ• gate buddho bha
padumuttarassa pana bhagavato kÄ• le titthiyÄ• nÄ• ma nÄ• hesuá¹ƒ. sabbe devamanussÄ
agamaá¹ƒsu. tassa nagaraá¹ƒ haá¹ƒsavatÄ« nÄ• ma ahosi, pitÄ• Ä• nando nÄ• ma khattiyo
devÄ«, devalo ca sujÄ• to ca dve aggasÄ• vakÄ• , sumano nÄ• mupaá¹-á¹-hÄ• ko, amitÄ•
salalarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthubbedhaá¹ƒ ahosi, sarÄ«rappa
yojanÄ• ni gaá¹‡hi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

``nÄ• radassa aparena, sambuddho dvipaduttamo.

padumuttaro nÄ• ma jino, akkhobho sÄ• garÅ«pamoâ€™â€™ ti ||

tassa aparabhÄ• ge sattati kappasahassÄ• ni atikkamitvÄ• __sumedho sujÄ• to_ cÄ• ti ek
nibbattiá¹ƒsu. __sumedhassÄ• pi_ tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ, paá¹-hamasannip
koá¹-isatakhÄ«á¹‡Ä• savÄ• ahesuá¹ƒ, dutiye pana navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tad
nÄ• ma mÄ• á¹‡avo hutvÄ• nidahitvÄ• á¹-hapitaá¹ƒyeva asÄ«tikoá¹-idhanaá¹ƒ \Ne I 48/ \E
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• dhammaá¹ƒ sutvÄ•

46/ nikkhamitvÄ• pabbaji. sopi naá¹ƒ ``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ
sudassanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, sudatto nÄ• ma rÄ• jÄ• pitÄ• , mÄ• tÄ• pi sudattÄ•
sabbakÄ• mo ca dve aggasÄ• vakÄ• , sÄ• garo nÄ• mupaá¹-á¹-hÄ• ko, rÄ• mÄ• ca surÄ• r
mahÄ• nÄ«parukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-hÄ• sÄ«tihatthubbedhaá¹ƒ ahosi, Ä• yu navu

``padumuttarassa aparena, sumedho nÄ• ma nÄ• yako.

durÄ• sado uggatejo, sabbalokuttamo munÄ«â€™â€™ ti ||

tassa aparabhÄ• ge __sujÄ• to_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasannip
paá¹-hamasannipÄ• te saá¹-á¹-hi bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye paÃ±Ã±Ä• saá¹
tadÄ• bodhisatto cakkavattirÄ• jÄ• hutvÄ• ``buddho uppannoâ€™â€™ ti sutvÄ• upasaá¹.
buddhappamukhassa bhikkhusaá¹…ghassa saddhiá¹ƒ sattahi ratanehi catumahÄ• dÄ«para
pabbaji. sakalaraá¹-á¹-havÄ• sino raá¹-á¹-huppÄ• daá¹ƒ gahetvÄ• Ä• rÄ• mikakiccaá¹ƒ sÄ•
bhikkhusaá¹…ghassa niccaá¹ƒ mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. sopi naá¹ƒ satthÄ• ``anÄ• gate
byÄ• kÄ• si. tassa bhagavato nagaraá¹ƒ sumaá¹…galaá¹ƒ nÄ• ma ahosi, uggato nÄ• ma rÄ
mÄ• tÄ• , sudassano ca sudevo ca dve aggasÄ• vakÄ• , nÄ• rado nÄ• mupaá¹-á¹-hÄ• ko, n
aggasÄ• vikÄ• , mahÄ• veá¸·urukkho bodhi. so kira mandacchiddo ghanakkhandho upari ni
morapiÃ±chakalÄ• po viya virocittha. tassa bhagavato sarÄ«raá¹ƒ paá¹‡á¹‡Ä• sahatthubbed
vassasahassÄ• nÄ«ti.

``tattheva maá¹‡á¸• akappamhi, sujÄ• to nÄ• ma nÄ• yako.

sÄ«hahanusabhakkhandho, appameyyo durÄ• sadoâ€™â€™ ti ||

tassa aparabhÄ• ge ito aá¹-á¹-hÄ• rasakappasatamatthake ekasmiá¹ƒ kappe __piyadassÄ«
dhammadassÄ«_ti tayo buddhÄ• nibbattiá¹ƒsu. __piyadassissÄ• _pi tayo sÄ• vakasannipÄ
koá¹-isatasahassÄ• bhikkhÅ« ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ•
nÄ• ma mÄ• á¹‡avo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹ƒ gato hutvÄ• \Be I 47/ satthu dham
koá¹-isatasahassadhanapariccÄ• gena saá¹…ghÄ• rÄ• maá¹ƒ \Ee I 39/ kÄ• retvÄ• saraá¹‡
patiá¹-á¹-hÄ• si. atha naá¹ƒ \Ne I 49/ satthÄ• ``aá¹-á¹-hÄ• rasakappasataccayena buddho b
byÄ• kÄ• si. tassa bhagavato anomaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• sudinno nÄ• ma rÄ
devÄ«, pÄ• lito ca sabbadassÄ« ca dve aggasÄ• vakÄ• , sobhito nÄ• mupaá¹-á¹-hÄ• ko, su
aggasÄ• vikÄ• , kakudharukkho bodhi, sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, navuti vas

``sujÄ• tassa aparena, sayambhÅ« lokanÄ• yako.

durÄ• sado asamasamo, piyadassÄ« mahÄ• yasoâ€™â€™ ti ||

tassa aparabhÄ• ge __atthadassÄ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakas
aá¹-á¹-hanavuti bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye aá¹-á¹-hÄ• sÄ«tisatasahassÄ• ni,
bodhisatto susÄ«mo nÄ• ma mahiddhiko tÄ• paso hutvÄ• devalokato mandÄ• ravapupph
satthÄ• raá¹ƒ pÅ«jesi, sopi naá¹ƒ ``anÄ• gate buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si.
nÄ• ma nagaraá¹ƒ ahosi, sÄ• garo nÄ• ma rÄ• jÄ• pitÄ• , sudassanÄ• nÄ• ma mÄ• tÄ• , s
aggasÄ• vakÄ• , abhayo nÄ• mupaá¹-á¹-hÄ• ko, dhammÄ• ca sudhammÄ• ca dve aggasÄ
sarÄ«raá¹ƒ asÄ«tihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• samantato sabbakÄ• laá¹ƒ yoja
aá¹-á¹-hÄ• si, Ä• yu vassasatasahassanti.

``tattheva maá¹‡á¸• akappamhi, atthadassÄ« narÄ• sabho.

mahÄ• tamaá¹ƒ nihantvÄ• na, patto sambodhimuttamaâ€™â€™ nti ||

tassa aparabhÄ• ge __dhammadassÄ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• va
paá¹-hame koá¹-isataá¹ƒ bhikkhÅ« ahesuá¹ƒ, dutiye sattatikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. ta
sakko devarÄ• jÄ• hutvÄ• dibbagandhapupphehi ca dibbatÅ«riyehi ca pÅ«jaá¹ƒ akÄ• si, so
bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato saraá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ ahos
rÄ• jÄ• , mÄ• tÄ• sunandÄ• nÄ• ma, padumo ca phussadevo ca dve aggasÄ• vakÄ• , sun
khemÄ• ca sabbanÄ• mÄ• ca dve aggasÄ• vikÄ• , rattaá¹…kurarukkho bodhi, ``bimbijÄ• lo
sarÄ«raá¹ƒ panassa asÄ«tihatthubbedhaá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

``tattheva \Ne I 50/ maá¹‡á¸• akappamhi, dhammadassÄ« mahÄ• yaso.

tamandhakÄ• raá¹ƒ vidhamitvÄ• , atirocati sadevakeâ€™â€™ ti ||

tassa \Ee I 40/ aparabhÄ• ge ito catunavutikappamatthake ekasmiá¹ƒ kappe ekova __siddh
udapÄ• di. tassÄ• pi tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasannipÄ• te koá¹-isat
ahesuá¹ƒ, dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhisatto uggatejo abhiÃ±Ã±
maá¹…galo nÄ• ma tÄ• paso hutvÄ• mahÄ• jambuphalaá¹ƒ Ä• haritvÄ• tathÄ• gatassa ad
paribhuÃ±jitvÄ• ``catunavutikappamatthake buddho bhavissasÄ«â€™â€™ ti bodhisattaá¹ƒ
nagaraá¹ƒ vebhÄ• raá¹ƒ nÄ• ma ahosi, pitÄ• jayaseno nÄ• ma rÄ• jÄ• , mÄ• tÄ• suphassÄ
dve aggasÄ• vakÄ• , revato nÄ• mupaá¹-á¹-hÄ• ko, sÄ«valÄ« ca surÄ• mÄ• ca dve aggasÄ
bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, vassasatasahassaá¹ƒ Ä• yÅ«ti.

``dhammadassissa aparena, siddhattho nÄ• ma nÄ• yako.

nihanitvÄ• tamaá¹ƒ sabbaá¹ƒ, sÅ«riyo abbhuggato yathÄ• â€™â€™ ti ||

tassa aparabhÄ• ge ito dvÄ• navutikappamatthake __tisso phusso_ti ekasmiá¹ƒ kappe dve
__tissassa_ bhagavato tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasannipÄ• te bhikk
dutiye navutikoá¹-iyo, tatiye asÄ«tikoá¹-iyo. tadÄ• bodhisatto mahÄ• bhogo mahÄ• yaso su
hutvÄ• isipabbajjaá¹ƒ pabbajitvÄ• mahiddhikabhÄ• vaá¹ƒ patvÄ• ``buddho uppannoâ€™â
dibbamandÄ• ravapadumapÄ• ricchattakapupphÄ• ni Ä• dÄ• ya catuparisamajjhe gacchant
Ä• kÄ• se pupphavitÄ• naá¹ƒ akÄ• si. sopi naá¹ƒ satthÄ• ``ito dvÄ• navutikappe buddho bh
byÄ• kÄ• si. tassa bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, pitÄ• janasandho nÄ• m
nÄ• ma \Be I 49/, brahmadevo ca udayo ca dve aggasÄ• vakÄ• , samaá¹…go nÄ• mupaá¹-
dve aggasÄ• vikÄ• , asanarukkho bodhi, sarÄ«raá¹ƒ saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, vass

``siddhatthassa aparena, asamo appaá¹-ipuggalo.

anantasÄ«lo amitayaso, tisso lokagganÄ• yakoâ€™â€™ ti ||

tassa \Ne I 51/ aparabhÄ• ge __phusso_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• va
paá¹-hamasannipÄ• te saá¹-á¹-hi bhikkhusatasahassÄ• ni ahesuá¹ƒ, dutiye paá¹‡á¹‡Ä• sa,
bodhisatto vijitÄ• vÄ« nÄ• ma khattiyo hutvÄ• mahÄ• rajjaá¹ƒ pahÄ• ya satthu santike pabb
piá¹-akÄ• ni \Ee I 41/ uggahetvÄ• mahÄ• janassa dhammakathaá¹ƒ kathesi, sÄ«lapÄ• rami
``buddho bhavissasÄ«â€™â€™ ti tatheva byÄ• kÄ• si. tassa bhagavato kÄ• sÄ« nÄ• ma na
rÄ• jÄ• pitÄ• , sirimÄ• nÄ• ma mÄ• tÄ• , surakkhito ca dhammaseno ca dve aggasÄ• vakÄ
cÄ• lÄ• ca upacÄ• lÄ• ca dve aggasÄ• vikÄ• , Ä• malakarukkho bodhi, sarÄ«raá¹ƒ aá¹-á¹-
ahosi, navuti vassasahassÄ• ni Ä• yÅ«ti.

``tattheva maá¹‡á¸• akappamhi, ahu satthÄ• anuttaro.

anÅ«pamo asamasamo, phusso lokagganÄ• yakoâ€™â€™ ti ||

tassa aparabhÄ• ge ito ekanavutikappe __vipassÄ«_ nÄ• ma bhagavÄ• udapÄ• di. tassÄ•
ahesuá¹ƒ. paá¹-hamasannipÄ• te aá¹-á¹-hasaá¹-á¹-hi bhikkhusatasahassaá¹ƒ ahosi, dutiye
tatiye asÄ«tisahassÄ• ni. tadÄ• bodhisatto mahiddhiko mahÄ• nubhÄ• vo atulo nÄ• ma nÄ
sattaratanakhacitaá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ mahÄ• pÄ«á¹-haá¹ƒ bhagavato adÄ• si. sopi na
buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato bandhumatÄ« nÄ• ma nagar
rÄ• jÄ• pitÄ• , bandhumatÄ« nÄ• ma mÄ• tÄ• , khaá¹‡á¸• o ca tisso ca dve aggasÄ• vakÄ•
candÄ• ca candamittÄ• ca dve aggasÄ• vikÄ• , pÄ• á¹-alirukkho bodhi, sarÄ«raá¹ƒ asÄ«ti
ahosi, sarÄ«rappabhÄ• sadÄ• satta yojanÄ• ni pharitvÄ• aá¹-á¹-hÄ• si, asÄ«ti vassasaha

``phussassa ca aparena, sambuddho dvipaduttamo.

vipassÄ« nÄ• ma nÄ• mena, loke uppajji cakkhumÄ• â€™â€™ ti ||

tassa aparabhÄ• ge ito ekatiá¹ƒsakappe __sikhÄ«_ ca __vessabhÅ«_ cÄ• ti dve buddhÄ• bhagavato tayo sÄ• vakasannipÄ• tÄ• ahesuá¹ƒ. paá¹-hamasannipÄ• te bhikkhusatasahas asÄ«tisahassÄ• ni, tatiye sattattisahassÄ• ni. tadÄ• bodhisatto arindamo nÄ• ma rÄ• jÄ• h bhikkhusaá¹…ghassa sacÄ«varaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattaratanapaá¹-imaá¹‡ datvÄ• hatthippamÄ• á¹‡aá¹ƒ katvÄ• kappiyabhaá¹‡á¸• aá¹ƒ adÄ• si. sopi naá¹ƒ ``ito \Ne I buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. tassa bhagavato aruá¹‡avatÄ« nÄ• ma nagara khattiyo pitÄ• , pabhÄ• vatÄ« nÄ• ma mÄ• tÄ• , abhibhÅ« ca sambhavo ca dve aggasÄ• va nÄ• mupaá¹-á¹-hÄ• ko, sakhilÄ• ca padumÄ• ca dve aggasÄ• vikÄ• , puá¹‡á¸• arÄ«karukk sattatihatthubbedhaá¹ƒ ahosi, sarÄ«rappabhÄ• yojanattayaá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si, sat Ä• yÅ«ti.

``vipassissa aparena, sambuddho dvipaduttamo.

sikhivhayo nÄ• ma jino, asamo appaá¹-ipuggaloâ€™â€™ ti ||

tassa aparabhÄ• ge __vessabhÅ«_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi tayo sÄ• vakasan paá¹-hamasannipÄ• te asÄ«ti bhikkhusahassÄ• ni ahesuá¹ƒ, dutiye sattati, tatiye saá¹-á¹-hi. sudassano nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa sacÄ«vara santike pabbajitvÄ• Ä• cÄ• raguá¹‡asampanno buddharatane cittÄ«kÄ• rapÄ«tibahulo aho ekatiá¹ƒsakappe buddho bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. tassa pana bhagavato anom suppatÄ«to nÄ• ma rÄ• jÄ• pitÄ• , yasavatÄ« nÄ• ma mÄ• tÄ• \Be I 51/, soá¹‡o ca uttaro c upasanto nÄ• mupaá¹-á¹-hÄ• ko, dÄ• mÄ• ca samÄ• lÄ• ca dve aggasÄ• vikÄ• , sÄ• laruk saá¹-á¹-hihatthubbedhaá¹ƒ ahosi, saá¹-á¹-hi vassasahassÄ• ni Ä• yÅ«ti.

``tattheva maá¹‡á¸• akappamhi, asamo appaá¹-ipuggalo.

vessabhÅ« nÄ• ma nÄ• mena, loke uppajji so jinoâ€™â€™ ti ||

tassa aparabhÄ• ge imasmiá¹ƒ kappe cattÄ• ro buddhÄ• nibbattÄ• __kakusandho, koá¹‡Ä bhagavÄ• _ti. __kakusandhassa_ bhagavato ekova sÄ• vakasannipÄ• to, tattha cattÄ• lÄ«s ahesuá¹ƒ. tadÄ• bodhisatto khemo nÄ• ma rÄ• jÄ• hutvÄ• buddhappamukhassa bhikkhus mahÄ• dÄ• naÃ±ceva aÃ±janÄ• dibhesajjÄ• ni ca datvÄ• satthu dhammadesanaá¹ƒ sutvÄ• byÄ• kÄ• si. kakusandhassa pana bhagavato khemaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, aggidatto visÄ• khÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , vidhuro ca saÃ±jÄ«vo ca dve aggasÄ• vakÄ• sÄ• mÄ• ca campakÄ• ca dve aggasÄ• vikÄ• \Ne I 53/, mahÄ• sirÄ«sarukkho bodhi, sarÄ

cattÄ• lÄ«sahatthubbedhaá¹ƒ ahosi, cattÄ• lÄ«sa vassasahassÄ• ni Ä• yÅ«ti.

``vessabhussa aparena, sambuddho dvipaduttamo.

kakusandho nÄ• ma nÄ• mena, appameyyo durÄ• sadoâ€™â€™ ti ||

tassa \Ee I 43/ aparabhÄ• ge __koá¹‡Ä• gamano_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi ek
tiá¹ƒsa bhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto pabbato nÄ• ma rÄ• jÄ• hutvÄ• a
santikaá¹ƒ gantvÄ• dhammadesanaá¹ƒ sutvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ
pavattetvÄ• paá¹-á¹-uá¹‡á¹‡acÄ«napaá¹-á¹-akoseyyakambaladukÅ«lÄ• ni ceva suvaá¹‡á¹‡
santike pabbaji. sopi naá¹ƒ byÄ• kÄ• si. tassa bhagavato sobhavatÄ« nÄ• ma nagaraá¹ƒ ah
brÄ• hmaá¹‡o pitÄ• , uttarÄ• nÄ• ma brÄ• hmaá¹‡Ä« mÄ• tÄ• , bhiyyaso ca uttaro ca dve a
nÄ• mupaá¹-á¹-hÄ• ko, samuddÄ• ca uttarÄ• ca dve aggasÄ• vikÄ• , udumbararukkho bod
tiá¹ƒsahatthubbedhaá¹ƒ ahosi, tiá¹ƒsa vassasahassÄ• ni Ä• yÅ«ti.

``kakusandhassa \Be I 52/ aparena, sambuddho dvipaduttamo.

koá¹‡Ä• gamano nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabhoâ€™â€™ ti ||

tassa aparabhÄ• ge __kassapo_ nÄ• ma satthÄ• udapÄ• di. tassÄ• pi eko sÄ• vakasannip
bhikkhusahassÄ• ni ahesuá¹ƒ. tadÄ• bodhisatto jotipÄ• lo nÄ• ma mÄ• á¹‡avo hutvÄ• tiá¹
bhÅ«miyaÃ±ca antalikkhe ca pÄ• kaá¹-o ghaá¹-Ä«kÄ• rassa kumbhakÄ• rassa mitto ahosi.
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammakathaá¹ƒ sutvÄ• pabbajitvÄ• Ä• raddhavÄ«riyo
vattÄ• vattasampattiyÄ• buddhassa sÄ• sanaá¹ƒ sobhesi. sopi naá¹ƒ byÄ• kÄ• si. tassa bh
bÄ• rÄ• á¹‡asÄ« nÄ• ma ahosi, brahmadatto nÄ• ma brÄ• hmaá¹‡o pitÄ• , dhanavatÄ« nÄ•
bhÄ• radvÄ• jo ca dve aggasÄ• vakÄ• , sabbamitto nÄ• mupaá¹-á¹-hÄ• ko, anuá¸·Ä• ca uru
nigrodharukkho bodhi, sarÄ«raá¹ƒ vÄ«satihatthubbedhaá¹ƒ ahosi, vÄ«sati vassasahassÄ• n

``koá¹‡Ä• gamanassa aparena, sambuddho dvipaduttamo.

kassapo nÄ• ma gottena, dhammarÄ• jÄ• pabhaá¹…karoâ€™â€™ ti ||

yasmiá¹ƒ \Ne I 54/ pana kappe dÄ«paá¹…karo dasabalo udapÄ• di, tasmiá¹ƒ aÃ±Ã±epi tay
tesaá¹ƒ santikÄ• bodhisattassa byÄ• karaá¹‡aá¹ƒ natthi, tasmÄ• \Ee I 44/ te idha na dassit
aá¹-á¹-hakathÄ• yaá¹ƒ pana tamhÄ• kappÄ• paá¹-á¹-hÄ• ya sabbepi buddhe dassetuá¹ƒ id

``taá¹‡haá¹…karo medhaá¹…karo, athopi saraá¹‡aá¹…karo.

dÄ«paá¹…karo ca sambuddho, koá¹‡á¸• aÃ±Ã±o dvipaduttamo ||

``maá¹…galo ca sumano ca, revato sobhito muni.

anomadassÄ« padumo, nÄ• rado padumuttaro ||

``sumedho ca sujÄ• to ca, piyadassÄ« mahÄ• yaso.

atthadassÄ« dhammadassÄ«, siddhattho lokanÄ• yako ||

``tisso phusso ca sambuddho, vipassÄ« sikhi vessabhÅ«.

kakusandho koá¹‡Ä• gamano, kassapo cÄ• ti nÄ• yako ||

``ete \Be I 53/ ahesuá¹ƒ sambuddhÄ• , vÄ«tarÄ• gÄ• samÄ• hitÄ• .

sataraá¹ƒsÄ«va uppannÄ• , mahÄ• tamavinodanÄ• .

jalitvÄ• aggikhandhÄ• va, nibbutÄ• te sasÄ• vakÄ• â€™â€™ ti ||

tattha amhÄ• kaá¹ƒ bodhisatto dÄ«paá¹…karÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni Ä• gato. kassapassa pana bhag imaá¹ƒ sammÄ• sambuddhaá¹ƒ aÃ±Ã±o buddho nÄ• ma natthi. iti dÄ«paá¹…karÄ• dÄ«naá santike laddhabyÄ• karaá¹‡o pana bodhisatto yenena ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

ime aá¹-á¹-ha dhamme samodhÄ• netvÄ• dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• re vicinÄ• mi ito \Ne I 55/ citoâ€™â€™ ti ussÄ• haá¹ƒ katvÄ• ``vicinanto tadÄ• dakkhiá¹ƒ, paá dÄ• napÄ• ramiâ€™â€™ nti dÄ• napÄ• ramitÄ• dayo buddhakÄ• rakadhammÄ• diá¹-á¹-hÄ vessantarattabhÄ• vÄ• Ä• gami. Ä• gacchanto ca ye te katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ bodhisa saá¹ƒvaá¹‡á¹‡itÄ• ---

``evaá¹ƒ sabbaá¹…gasampannÄ• , bodhiyÄ• niyatÄ• narÄ• .

saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, kappakoá¹-isatehipi ||

``avÄ«cimhi nuppajjanti, tathÄ• lokantaresu ca.

nijjhÄ• mataá¹‡hÄ• khuppipÄ• sÄ• , na honti kÄ• lakaÃ±jakÄ• ||

``na honti khuddakÄ• pÄ• á¹‡Ä• , uppajjantÄ• pi duggatiá¹ƒ.

jÄ• yamÄ• nÄ• \Ee I 45/ manussesu, jaccandhÄ• na bhavanti te ||

``sotavekallatÄ• natthi, na bhavanti mÅ«gapakkhikÄ• .

itthibhÄ• vaá¹ƒ na gacchanti, ubhatobyaÃ±janapaá¹‡á¸• akÄ• ||

``na bhavanti pariyÄ• pannÄ• , bodhiyÄ• niyatÄ• narÄ• .

muttÄ• Ä• nantarikehi, sabbattha suddhagocarÄ• ||

``micchÄ• diá¹-á¹-hiá¹ƒ \Be I 54/ na sevanti, kammakiriyadassanÄ• .

vasamÄ• nÄ• pi saggesu, asaÃ±Ã±aá¹ƒ nÅ«papajjare ||

``suddhÄ• vÄ• sesu devesu, hetu nÄ• ma na vijjati.

nekkhammaninnÄ• sappurisÄ• , visaá¹ƒyuttÄ• bhavÄ• bhave.

caranti lokatthacariyÄ• yo, pÅ«renti sabbapÄ• ramÄ«â€™â€™ ti ||

te Ä• nisaá¹ƒse adhigantvÄ• va Ä• gato. pÄ• ramiyo pÅ«rentassa cassa akittibrÄ• hmaá¹‡a
saá¹…khabrÄ• hmaá¹‡akÄ• le dhanaÃ±cayarÄ• jakÄ• le mahÄ• sudassanakÄ• le mahÄ• g
candakumÄ• rakÄ• le visayhaseá¹-á¹-hikÄ• le sivirÄ• jakÄ• le vessantarakÄ• leti dÄ• napÄ•
pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekantena panassa sasapaá¹‡á¸•

``bhikkhÄ• ya \Ne I 56/ upagataá¹ƒ disvÄ• , sakattÄ• naá¹ƒ pariccajiá¹ƒ.

dÄ• nena me samo natthi, esÄ• me dÄ• napÄ• ramÄ«â€™â€™ ti || (Cp 1.tassudÄ• naá¹ƒ)

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __dÄ• napÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• m
sÄ«lavarÄ• jakÄ• le campeyyanÄ• garÄ• jakÄ• le bhÅ«ridattanÄ• garÄ• jakÄ• le chaddanta
jayaddisarÄ• japuttakÄ• le alÄ«nasattukumÄ• rakÄ• leti sÄ«lapÄ• ramitÄ• ya pÅ«ritattabhÄ
nÄ• ma natthi. ekantena panassa saá¹…khapÄ• lajÄ• take ---

``sÅ«lehi vijjhiyantopi, koá¹-á¹-iyantopi sattihi.

bhojaputte na kuppÄ• mi, esÄ• me sÄ«lapÄ• ramÄ«â€™â€™ ti || (Cp 2.91) ---

evaá¹ƒ attapariccÄ• gaá¹ƒ karontassa __sÄ«lapÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• ma
somanassakumÄ• rakÄ• le, hatthipÄ• lakumÄ• rakÄ• le, ayogharapaá¹‡á¸• itakÄ• leti mahÄ
nekkhammapÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekant
cÅ«á¸·asutasomajÄ• take ---

``mahÄ• rajjaá¹ƒ \Ee I 46/ hatthagataá¹ƒ, kheá¸·apiá¹‡á¸• aá¹ƒva chaá¸• á¸• ayiá¹ƒ.

cajato na hoti laggaá¹ƒ, esÄ• me nekkhammapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ \Be I 55/ nissaá¹…gatÄ• ya rajjaá¹ƒ chaá¸• á¸• etvÄ• nikkhamantassa __nekkhamm
paramatthapÄ• ramÄ« nÄ• ma jÄ• tÄ• . tathÄ• vidhurapaá¹‡á¸• itakÄ• le, mahÄ• govindapa
kuddÄ• lapaá¹‡á¸• itakÄ• le, arakapaá¹‡á¸• itakÄ• le, bodhiparibbÄ• jakakÄ• le, mahosadha
paÃ±Ã±Ä• pÄ• ramitÄ• ya pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ekante
senakapaá¹‡á¸• itakÄ• le ---

``paÃ±Ã±Ä• ya vicinantohaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ mocayiá¹ƒ dukhÄ• .

paÃ±Ã±Ä• ya me samo natthi, esÄ• me paÃ±Ã±Ä• pÄ• ramÄ«â€™â€™ ti || ---

antobhastagataá¹ƒ sappaá¹ƒ dassentassa __paÃ±Ã±Ä• pÄ• ramitÄ• _ paramatthapÄ• ramÄ
vÄ«riyapÄ• ramitÄ• dÄ«nampi pÅ«ritattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ nÄ• ma natthi. ek
mahÄ• janakajÄ• take ---

``atÄ«radassÄ« \Ne I 57/ jalamajjhe, hatÄ• sabbeva mÄ• nusÄ• .

cittassa aÃ±Ã±athÄ• natthi, esÄ• me vÄ«riyapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ mahÄ• samuddaá¹ƒ tarantassa pavattÄ• __vÄ«riyapÄ• ramitÄ• _ paramatthapÄ• ra
khantivÄ• dijÄ• take ---

``acetanaá¹ƒva koá¹-á¹-ente, tiá¹‡hena pharasunÄ• mamaá¹ƒ.

kÄ• sirÄ• je na kuppÄ• mi, esÄ• me khantipÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ acetanabhÄ• vena viya mahÄ• dukkhaá¹ƒ adhivÄ• sentassa __khantipÄ• ramitÄ• _
jÄ• tÄ• . mahÄ• sutasomajÄ• take ---

``saccavÄ• caá¹ƒ anurakkhanto, cajitvÄ• mama jÄ«vitaá¹ƒ.

mocesiá¹ƒ ekasataá¹ƒ khattiye, esÄ• me saccapÄ• ramÄ«â€™â€™ ti || ---

evaá¹ƒ jÄ«vitaá¹ƒ cajitvÄ• saccamanurakkhantassa __saccapÄ• ramitÄ• _ paramatthapÄ•
mÅ«gapakkhajÄ• take ---

``mÄ• tÄ• pitÄ• na me dessÄ• , napi me dessaá¹ƒ mahÄ• yasaá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vatamadhiá¹-á¹-hahiâ€™â€™ nti || (Cp 3.6 th

evaá¹ƒ \Ee I 47/ jÄ«vitampi cajitvÄ• vataá¹ƒ adhiá¹-á¹-hahantassa __adhiá¹-á¹-hÄ• napÄ• r
paramatthapÄ• ramÄ« nÄ• ma jÄ• tÄ• . ekarÄ• jajÄ• take ---

``na \Be I 56/ maá¹ƒ koci uttasati, napihaá¹ƒ bhÄ• yÄ• mi kassaci.

mettÄ• balenupatthaddho, ramÄ• mi pavane tadÄ• â€™â€™ ti || (Cp 3.113) ---

evaá¹ƒ jÄ«vitampi anoloketvÄ• mettÄ• yantassa __mettÄ• pÄ• ramitÄ• _ paramatthapÄ• ra
lomahaá¹ƒsajÄ• take ---

``susÄ• ne \Ne I 58/ seyyaá¹ƒ kappemi, chavaá¹-á¹-hikaá¹ƒ upadhÄ• yahaá¹ƒ.

gÄ• maá¹‡á¸• alÄ• upÄ• gantvÄ• , rÅ«paá¹ƒ dassentinappakaâ€™â€™ nti || (Cp 3.119) ---

evaá¹ƒ gÄ• madÄ• rakesu niá¹-á¹-hubhanÄ• dÄ«hi ceva mÄ• lÄ• gandhÅ«pahÄ• rÄ• dÄ«hi
upekkhaá¹ƒ anativattantassa __upekkhÄ• pÄ• ramitÄ• _ paramatthapÄ• ramÄ« nÄ• ma jÄ•
vitthÄ• rato panesa attho cariyÄ• piá¹-akato gahetabbo. evaá¹ƒ pÄ• ramiyo pÅ«retvÄ• vess
---

``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124) ---

evaá¹ƒ mahÄ• pathavikampanÄ• dÄ«ni mahÄ• puÃ±Ã±Ä• ni katvÄ• Ä• yupariyosÄ• ne tato
dÄ«paá¹…karapÄ• damÅ«lato paá¹-á¹-hÄ• ya yÄ• va ayaá¹ƒ tusitapure nibbatti, ettakaá¹ƒ á
__dÅ«renidÄ• naá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

dÅ«renidÄ• nakathÄ• niá¹-á¹-hitÄ• .

2. avidÅ«renidÄ• nakathÄ•

tusitapure vasanteyeva pana bodhisatte buddhakolÄ• halaá¹ƒ nÄ• ma udapÄ• di. lokasmiÃ
uppajjanti --- kappakolÄ• halaá¹ƒ, buddhakolÄ• halaá¹ƒ, cakkavattikolÄ• halanti. tattha ``vas
accayena kappuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti lokabyÅ«hÄ• nÄ• ma kÄ• mÄ• va
vikiá¹‡á¹‡akesÄ• rudamukhÄ• assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavatthanivatthÄ• at
hutvÄ• manussapathe vicarantÄ• evaá¹ƒ Ä• rocenti ``mÄ• risÄ• \Be I 57/ ito vassasatasah
kappuá¹-á¹-hÄ• naá¹ƒ bhavissati, ayaá¹ƒ loko vinassissati, mahÄ• samuddopi sussissati \Ee
mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• uá¸• á¸• ayhissanti vinassissanti, yÄ• va brahma
bhavissati, mettaá¹ƒ mÄ• risÄ• bhÄ• vetha, karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaá¹ƒ mÄ• risÄ•
upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yino hothÄ• â€™â€™
__kappakolÄ• halaá¹ƒ_ nÄ• ma. vassasahassassa accayena pana sabbaÃ±Ã±ubuddho lok
lokapÄ• ladevatÄ• ``ito \Ne I 59/ mÄ• risÄ• vassasahassassa accayena buddho loke uppa
ugghosentÄ• Ä• hiá¹‡á¸• anti. idaá¹ƒ __buddhakolÄ• halaá¹ƒ_ nÄ• ma. vassasatassa acca
uppajjissatÄ«ti devatÄ• ``ito mÄ• risÄ• vassasatassa accayena cakkavattÄ« rÄ• jÄ• loke u
ugghosentiyo Ä• hiá¹‡á¸• anti. idaá¹ƒ __cakkavattikolÄ• halaá¹ƒ_ nÄ• ma. imÄ• ni tÄ«á¹‡i k
honti.

tesu buddhakolÄ• halasaddaá¹ƒ sutvÄ• sakaladasasahassacakkavÄ• á¸·adevatÄ• ekato s
satto buddho bhavissatÄ«â€™â€™ ti Ã±atvÄ• taá¹ƒ upasaá¹…kamitvÄ• Ä• yÄ• canti. Ä• y
uppannesu Ä• yÄ• canti. tadÄ• pana sabbÄ• pi devatÄ• ekekacakkavÄ• á¸·e
catumahÄ• rÄ• jasakkasuyÄ• masantusitasunimmitavasavattimahÄ• brahmehi saddhiá¹ƒ ek
tusitabhavane bodhisattassa santikaá¹ƒ gantvÄ• ``mÄ• risÄ• tumhehi dasa pÄ• ramiyo pÅ«
sakkasampattiá¹ƒ, na mÄ• rasampattiá¹ƒ, na brahmasampattiá¹ƒ, na cakkavattisampattiá¹ƒ
lokanittharaá¹‡atthÄ• ya pana sabbaÃ±Ã±utaá¹ƒ patthentehi pÅ«ritÄ• , so vo idÄ• ni kÄ• lo
samayo, mÄ• risÄ• buddhattÄ• ya samayoâ€™â€™ ti yÄ• ciá¹ƒsu.

atha mahÄ• satto devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adatvÄ• va kÄ• ladÄ«padesakulajanettiÄ•

__paÃ±camahÄ• vilokanaá¹ƒ_ nÄ• ma vilokesi. tattha ``kÄ• lo nu kho, akÄ• lo nu khoâ€™â
vilokesi. tattha vassasatasahassato uddhaá¹ƒ vaá¸• á¸• hitaÄ• yukÄ• lo kÄ• lo nÄ• ma na h
sattÄ• naá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• ni na paÃ±Ã±Ä• yanti. buddhÄ• naÃ±ca dhammadesanÄ
natthi. tesaá¹ƒ ``aniccaá¹ƒ, dukkhaá¹ƒ, anattÄ• â€™â€™ ti kathentÄ• naá¹ƒ ``kiá¹ƒ nÄ• met
neva sotabbaá¹ƒ na saddhÄ• tabbaá¹ƒ \Be I 58/ maÃ±Ã±anti, tato abhisamayo na hoti, tasm
aniyyÄ• nikaá¹ƒ sÄ• sanaá¹ƒ hoti. tasmÄ• so akÄ• lo. vassasatato Å«naÄ• yukÄ• lopi kÄ• l
sattÄ• ussannakilesÄ• honti, ussannakilesÄ• naÃ±ca dinno ovÄ• do ovÄ• daá¹-á¹-hÄ• ne n
daá¹‡á¸• arÄ• ji viya khippaá¹ƒ vigacchati \Ee I 49/. tasmÄ• sopi akÄ• lo. vassasatasahassa
heá¹-á¹-hÄ• , vassasatato paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• yukÄ• lo kÄ• lo nÄ• ma. tadÄ• ca va
mahÄ• satto ``nibbattitabbakÄ• loâ€™â€™ ti kÄ• laá¹ƒ passi.

tato dÄ«paá¹ƒ vilokento saparivÄ• re cattÄ• ro dÄ«pe oloketvÄ• ``tÄ«su dÄ«pesu buddhÄ•
jambudÄ«peyeva nibbattantÄ«â€™â€™ ti dÄ«paá¹ƒ passi.

tato \Ne I 60/ ``jambudÄ«po nÄ• ma mahÄ• dasayojanasahassaparimÄ• á¹‡o, katarasmiá¹
nibbattantÄ«â€™â€™ ti okÄ• saá¹ƒ vilokento majjhimadesaá¹ƒ passi. majjhimadeso nÄ• ma
disÄ• ya gajaá¹…galaá¹ƒ nÄ• ma nigamo, tassa aparena mahÄ• sÄ• lo, tato paraá¹ƒ pacca
majjhe. pubbadakkhiá¹‡Ä• ya disÄ• ya sallavatÄ« nÄ• ma nadÄ«, tato paraá¹ƒ paccantimÄ•
dakkhiá¹‡Ä• ya disÄ• ya setakaá¹‡á¹‡ikaá¹ƒ nÄ• ma nigamo, tato paraá¹ƒ paccantimÄ• jan
pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• hmaá¹‡agÄ• mo, tato paraá¹ƒ paccantimÄ
uttarÄ• ya disÄ• ya usÄ«raddhajo nÄ• ma pabbato, tato paraá¹ƒ paccantimÄ• janapadÄ• ,
vinaye (Vin I 259) vutto padeso. so Ä• yÄ• mato tÄ«á¹‡i yojanasatÄ• ni, vitthÄ• rato aá¸• á¸•
parikkhepato nava yojanasatÄ• nÄ«ti etasmiá¹ƒ padese buddhÄ• , paccekabuddhÄ• , aggas
mahÄ• sÄ• vakÄ• , cakkavattirÄ• jÄ• aÃ±Ã±e ca mahesakkhÄ• khattiyabrÄ• hmaá¹‡agaha
idaÃ±cettha kapilavatthu nÄ• ma nagaraá¹ƒ, tattha mayÄ• nibbattitabbanti niá¹-á¹-haá¹ƒ ag

tato kulaá¹ƒ vilokento ``buddhÄ• nÄ• ma vessakule vÄ• suddakule vÄ• na nibbattanti, lok
khattiyakule vÄ• brÄ• hmaá¹‡akulevÄ• ti dvÄ«suyeva kulesu nibbattanti. idÄ• ni ca khattiya
\Be I 59/, tattha nibbattissÄ• mi. suddhodano nÄ• ma rÄ• jÄ• me pitÄ• bhavissatÄ«â€™â€

tato mÄ• taraá¹ƒ vilokento ``buddhamÄ• tÄ• nÄ• ma lolÄ• surÄ• dhuttÄ• na hoti, kappasa
pÅ«ritapÄ• ramÄ« jÄ• tito paá¹-á¹-hÄ• ya akhaá¹‡á¸• apaÃ±casÄ«lÄ• yeva hoti. ayaÃ±ca m
edisÄ«, ayaá¹ƒ me mÄ• tÄ• bhavissati, kittakaá¹ƒ panassÄ• Ä• yÅ«ti dasannaá¹ƒ mÄ• sÄ•
divasÄ• nÄ«â€™â€™ ti passi.

iti imaá¹ƒ paÃ±camahÄ• vilokanaá¹ƒ viloketvÄ• ``kÄ• lo me mÄ• risÄ• buddhabhÄ• vÄ• y
saá¹…gahaá¹ƒ karonto paá¹-iÃ±Ã±aá¹ƒ datvÄ• ``gacchatha, tumheâ€™â€™ ti tÄ• devatÄ•
parivuto tusitapure nandanavanaá¹ƒ pÄ• visi. sabbadevalokesu hi nandanavanaá¹ƒ atthiyev

``ito cuto sugatiá¹ƒ gaccha, ito cuto sugatiá¹ƒ gacchÄ• â€™â€™ ti pubbe katakusalakammo
\Ee I 50/ vicaranti. so evaá¹ƒ devatÄ• hi kusalaá¹ƒ sÄ• rayamÄ• nÄ• hi parivuto tattha vicara
mahÄ• mÄ• yÄ• ya deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi.

tassa \Ne I 61/ Ä• vibhÄ• vatthaá¹ƒ ayamanupubbikathÄ• --- tadÄ• kira kapilavatthunagar
saá¹…ghuá¹-á¹-haá¹ƒ ahosi, mahÄ• jano nakkhattaá¹ƒ kÄ«á¸·ati. mahÄ• mÄ• yÄ• pi devÄ«
sattamadivasato paá¹-á¹-hÄ• ya vigatasurÄ• pÄ• naá¹ƒ mÄ• lÄ• gandhavibhÅ«tisampannaá
anubhavamÄ• nÄ• sattame divase pÄ• tova uá¹-á¹-hÄ• ya gandhodakena nhÄ• yitvÄ• catt
vissajjetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• varabhojanaá¹ƒ bh
adhiá¹-á¹-hÄ• ya alaá¹…katapaá¹-iyattaá¹ƒ sirigabbhaá¹ƒ pavisitvÄ• sirisayane nipannÄ• n
imaá¹ƒ supinaá¹ƒ addasa --- `cattÄ• ro kira naá¹ƒ mahÄ• rÄ• jÄ• no sayaneneva saddhiá¹ƒ
netvÄ• saá¹-á¹-hiyojanike manosilÄ• tale sattayojanikassa mahÄ• sÄ• larukkhassa heá¹-á¹-
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ deviyo Ä• gantvÄ• deviá¹ƒ anotattadahaá¹ƒ net
manussamalaharaá¹‡atthaá¹ƒ nhÄ• petvÄ• dibbavatthaá¹ƒ nivÄ• sÄ• petvÄ• gandhehi vilim
piá¸·andhÄ• petvÄ• tato avidÅ«re eko rajatapabbato atthi, tassa anto kanakavimÄ• naá¹ƒ a
pÄ• cÄ«nasÄ«sakaá¹ƒ dibbasayanaá¹ƒ paÃ±Ã±Ä• petvÄ• nipajjÄ• pesuá¹ƒ. atha bodhisatt
tato avidÅ«re eko suvaá¹‡á¹‡apabbato atthi, tattha vicaritvÄ• tato oruyha rajatapabbataá¹ƒ
uttaradisato Ä• gamma rajatadÄ• mavaá¹‡á¹‡Ä• ya soá¹‡á¸• Ä• ya setapadumaá¹ƒ gahetvÄ
kanakavimÄ• naá¹ƒ pavisitvÄ• mÄ• tusayanaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dakk
kucchiá¹ƒ paviá¹-á¹-hasadiso ahosÄ«â€™ ti. evaá¹ƒ uttarÄ• sÄ• á¸·hanakkhattena paá¹-isan

punadivase pabuddhÄ• devÄ« taá¹ƒ supinaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• catusaá¹-á¹-hin
pakkosÄ• petvÄ• gomayaharitÅ«palittÄ• ya lÄ• jÄ• dÄ«hi katamaá¹…galasakkÄ• rÄ• ya bh
paÃ±Ã±Ä• petvÄ• tattha nisinnÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ sappimadhusakkharÄ• bhisa
suvaá¹‡á¹‡arajatapÄ• tiyo pÅ«retvÄ• suvaá¹‡á¹‡arajatapÄ• tÄ«hiyeva paá¹-ikujjitvÄ• adÄ•
ahatavatthakapilagÄ• vidÄ• nÄ• dÄ«hi te santappesi. atha nesaá¹ƒ sabbakÄ• mehi santapp
Ä• rocÄ• petvÄ• ``kiá¹ƒ bhavissatÄ«â€™â€™ ti pucchi. brÄ• hmaá¹‡Ä• Ä• haá¹ƒsu ``mÄ•
te kucchimhi gabbho patiá¹-á¹-hito, so ca \Ee I 51/ kho purisagabbho, na itthigabbho, putto t
sace agÄ• raá¹ƒ ajjhÄ• vasissati, rÄ• jÄ• bhavissati cakkavattÄ«; sace agÄ• rÄ• nikkhamm
bhavissati loke vivaá¹-á¹-acchadoâ€™â€™ ti.

bodhisattassa pana mÄ• tukucchimhi paá¹-isandhiggahaá¹‡akkhaá¹‡e ekappahÄ• reneva s
saá¹…kampi sampakampi sampavedhi. bÄ• ttiá¹ƒsapubbanimittÄ• ni pÄ• turahesuá¹ƒ --- da
appamÄ• á¹‡o obhÄ• so phari. tassa taá¹ƒ siriá¹ƒ daá¹-á¹-hukÄ• mÄ• viya andhÄ• cakkhÅ
paá¹-ilabhiá¹ƒsu, badhirÄ• saddaá¹ƒ suá¹‡iá¹ƒsu, mÅ«gÄ• samÄ• lapiá¹ƒsu, khujjÄ• ujuga
padasÄ• gamanaá¹ƒ paá¹-ilabhiá¹ƒsu, bandhanagatÄ• sabbasattÄ• andubandhanÄ• dÄ«h
aggi nibbÄ• yi, pettivisaye khuppipÄ• sÄ• vÅ«pasami, tiracchÄ• nÄ• naá¹ƒ bhayaá¹ƒ nÄ• h
vÅ«pasami, sabbasattÄ• piyaá¹ƒvadÄ• ahesuá¹ƒ, madhurenÄ• kÄ• rena assÄ• hasiá¹ƒsu

sabbatÅ«riyÄ• ni sakasakaninnÄ• daá¹ƒ muÃ±ciá¹ƒsu, aghaá¹-á¹-itÄ• niyeva manussÄ• naá
Ä• bharaá¹‡Ä• ni viraviá¹ƒsu, sabbadisÄ• vippasannÄ• ahesuá¹ƒ \Be I 61/, sattÄ• naá¹ƒ su
mudusÄ«talavÄ• to vÄ• yi, akÄ• lamegho vassi, pathavitopi udakaá¹ƒ ubbhijjitvÄ• vissandi,
Ä• kÄ• sagamanaá¹ƒ vijahiá¹ƒsu, nadiyo asandamÄ• nÄ• aá¹-á¹-haá¹ƒsu, mahÄ• samudde
sabbatthakameva paÃ±cavaá¹‡á¹‡ehi padumehi saÃ±channatalo ahosi, thalajajalajÄ• dÄ«n
pupphiá¹ƒsu, rukkhÄ• naá¹ƒ khandhesu khandhapadumÄ• ni, sÄ• khÄ• su sÄ• khÄ• padum
pupphiá¹ƒsu, thale silÄ• talÄ• ni bhinditvÄ• uparÅ«pari satta satta hutvÄ• daá¹‡á¸• apadum
nikkhamiá¹ƒsu, Ä• kÄ• se olambakapadumÄ• ni nÄ• ma nibbattiá¹ƒsu, samantato pupphava
dibbatÅ«riyÄ• ni vajjiá¹ƒsu, sakaladasasahassilokadhÄ• tu vaá¹-á¹-etvÄ• vissaá¹-á¹-hamÄ•
uppÄ«á¸·etvÄ• baddhamÄ• lÄ• kalÄ• po viya, alaá¹…katapaá¹-iyattaá¹ƒ mÄ• lÄ• sanaá¹ƒ v
vipphurantavÄ• á¸·abÄ«janÄ« pupphadhÅ«magandhaparivÄ• sitÄ• paramasobhaggappattÄ

evaá¹ƒ gahitapaá¹-isandhikassa bodhisattassa paá¹-isandhito paá¹-á¹-hÄ• ya bodhisattassa
bodhisattamÄ• tuyÄ• ca upaddavanivÄ• raá¹‡atthaá¹ƒ khaggahatthÄ• cattÄ• ro devaputtÄ
bodhisattamÄ• tu pana purisesu rÄ• gacittaá¹ƒ nuppajji, lÄ• bhaggayasaggappattÄ• ca aho
akilantakÄ• yÄ• . bodhisattaÃ±ca antokucchigataá¹ƒ \Ee I 52/ vippasanne maá¹‡iratane Ä• v
viya passati. yasmÄ• ca bodhisattena vasitakucchi nÄ• ma cetiyagabbhasadisÄ• hoti, na s
Ä• vasituá¹ƒ vÄ• paribhuÃ±jituá¹ƒ vÄ• , tasmÄ• bodhisattamÄ• tÄ• sattÄ• hajÄ• te bodhis
tusitapure nibbattati. yathÄ• ca aÃ±Ã±Ä• itthiyo dasa mÄ• se apatvÄ• pi atikkamitvÄ• pi nis
vijÄ• yanti, na evaá¹ƒ bodhisattamÄ• tÄ• . sÄ• pana bodhisattaá¹ƒ dasa mÄ• se kucchinÄ•
vijÄ• yati. ayaá¹ƒ __bodhisattamÄ• tudhammatÄ• _.

mahÄ• mÄ• yÄ• pi devÄ« pattena telaá¹ƒ viya dasa mÄ• se kucchinÄ• bodhisattaá¹ƒ parih
Ã±Ä• tigharaá¹ƒ gantukÄ• mÄ• suddhodanamahÄ• rÄ• jassa Ä• rocesi --- ``icchÄ• mahaá¹
devadahanagaraá¹ƒ gantuâ€™â€™ nti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• l
devadahanagarÄ• maggaá¹ƒ samaá¹ƒ kÄ• retvÄ• kadalipuá¹‡á¹‡aghaá¹-adhajapaá¹-Ä• kÄ
suvaá¹‡á¹‡asivikÄ• ya \Ne I 63/ nisÄ«dÄ• petvÄ• amaccasahassena ukkhipÄ• petvÄ• mah
pesesi. dvinnaá¹ƒ pana nagarÄ• naá¹ƒ antare ubhayanagaravÄ• sÄ«nampi lumbinÄ«vanaá
atthi, tasmiá¹ƒ samaye mÅ«lato paá¹-á¹-hÄ• ya yÄ• va aggasÄ• khÄ• sabbaá¹ƒ ekapÄ• liph
ceva pupphantarehi ca paÃ±cavaá¹‡á¹‡Ä• bhamaragaá¹‡Ä• nÄ• nappakÄ• rÄ• ca sakuá¹
vikÅ«jantÄ• vicaranti. sakalaá¹ƒ lumbinÄ«vanaá¹ƒ cittalatÄ• vanasadisaá¹ƒ, mahÄ• nubhÄ•
susajjitaá¹ƒ Ä• pÄ• namaá¹‡á¸• alaá¹ƒ viya ahosi. deviyÄ• taá¹ƒ disvÄ• sÄ• lavanakÄ«á¸·a
kÄ«á¸·itukÄ• matÄ• cittaá¹ƒ udapÄ• di. amaccÄ• deviá¹ƒ gahetvÄ• sÄ• lavanaá¹ƒ pavisiá¹
maá¹…galasÄ• lamÅ«laá¹ƒ gantvÄ• sÄ• lasÄ• khaá¹ƒ gaá¹‡hitukÄ• mÄ• ahosi, sÄ• lasÄ•
onamitvÄ• deviyÄ• hatthapathaá¹ƒ upagaÃ±chi. sÄ• hatthaá¹ƒ pasÄ• retvÄ• sÄ• khaá¹ƒ a
kammajavÄ• tÄ• caliá¹ƒsu. athassÄ• sÄ• á¹‡iá¹ƒ parikkhipitvÄ• mahÄ• jano paá¹-ikkami. s
tiá¹-á¹-hamÄ• nÄ• ya evassÄ• gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. taá¹…khaá¹‡aá¹ƒyeva cattÄ
mahÄ• brahmÄ• no suvaá¹‡á¹‡ajÄ• laá¹ƒ Ä• dÄ• ya sampattÄ• tena suvaá¹‡á¹‡ajÄ• lena b

mÄ• tu purato á¹-hapetvÄ• ``attamanÄ• , devi, hohi, mahesakkho te putto uppannoâ€™â€™

yathÄ• pana aÃ±Ã±e sattÄ• mÄ• tukucchito nikkhamantÄ• paá¹-ikÅ«lena asucinÄ• makk
bodhisatto. so pana \Ee I 53/ dhammÄ• sanato otaranto dhammakathiko viya, nisseá¹‡ito ot
dve ca hatthe dve ca pÄ• de pasÄ• retvÄ• á¹-hitakova mÄ• tukucchisambhavena kenaci as
visado kÄ• sikavatthe nikkhittamaá¹‡iratanaá¹ƒ viya jotayanto mÄ• tukucchito nikkhami. eva
bodhisattassa ca bodhisattamÄ• tuyÄ• ca sakkÄ• ratthaá¹ƒ Ä• kÄ• sato dve udakadhÄ• rÄ•
ca mÄ• tuyÄ• ca sarÄ«re utuá¹ƒ gÄ• hÄ• pesuá¹ƒ.

atha naá¹ƒ suvaá¹‡á¹‡ajÄ• lena paá¹-iggahetvÄ• á¹-hitÄ• naá¹ƒ brahmÄ• naá¹ƒ hatthato c
maá¹…galasammatÄ• ya sukhasamphassÄ• ya ajinappaveá¹‡iyÄ• gaá¹‡hiá¹ƒsu, tesaá¹ƒ h
dukÅ«lacumbaá¹-akena. manussÄ• naá¹ƒ hatthato muccitvÄ• pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya
anekÄ• ni cakkavÄ• á¸·asahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. tattha devamanussÄ• g
pÅ«jayamÄ• nÄ• ``mahÄ• purisa, idha tumhehi sadiso aÃ±Ã±o natthi, kutettha uttaritaroâ€™
catasso disÄ• , catasso anudisÄ• , heá¹-á¹-hÄ• , uparÄ«ti dasa disÄ• anuviloketvÄ• attanÄ
adisvÄ• ``ayaá¹ƒ uttarÄ• disÄ• â€™â€™ ti sattapadavÄ«tihÄ• rena agamÄ• si, mahÄ• brah
dhÄ• riyamÄ• no, suyÄ• mena vÄ• á¸·abÄ«janiá¹ƒ, aÃ±Ã±Ä• hi ca devatÄ• hi sesarÄ• jakak
64/ anugammamÄ• no. tato sattamapade á¹-hito ``aggohamasmiá¹ƒ lokassÄ• â€™â€™ tiÄ•
nicchÄ• rento sÄ«hanÄ• daá¹ƒ nadi.

bodhisatto hi tÄ«su attabhÄ• vesu mÄ• tukucchito nikkhantamattova vÄ• caá¹ƒ nicchÄ• res
vessantarattabhÄ• ve, imasmiá¹ƒ attabhÄ• veti. mahosadhattabhÄ• ve kirassa mÄ• tukucch
sakko devarÄ• jÄ• Ä• gantvÄ• candanasÄ• raá¹ƒ hatthe á¹-hapetvÄ• gato, so taá¹ƒ muá¹-
nikkhanto. atha naá¹ƒ mÄ• tÄ• ``tÄ• ta, kiá¹ƒ gahetvÄ• Ä• gatosÄ«â€™â€™ ti pucchi. ``os
iti osadhaá¹ƒ gahetvÄ• Ä• gatattÄ• ``osadhadÄ• rakoâ€™â€™ tvevassa nÄ• maá¹ƒ akaá¹
cÄ• á¹-iyaá¹ƒ pakkhipiá¹ƒsu, Ä• gatÄ• gatÄ• naá¹ƒ andhabadhirÄ• dÄ«naá¹ƒ tadeva sabbar
ahosi. tato ``mahantaá¹ƒ idaá¹ƒ osadhaá¹ƒ, mahantaá¹ƒ idaá¹ƒ osadhaâ€™â€™ nti uppann
``mahosadhoâ€™â€™ tvevassa nÄ• maá¹ƒ jÄ• taá¹ƒ. vessantarattabhÄ• ve pana mÄ• tuku
dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• ``atthi nu kho, amma, kiÃ±ci gehasmiá¹ƒ, dÄ• naá¹ƒ das
nikkhami. athassa mÄ• tÄ• ``sadhane kule nibbattosi, tÄ• tÄ• â€™â€™ ti puttassa hatthaá¹
hatthatale katvÄ• sahassatthavikaá¹ƒ á¹-hapesi. imasmiá¹ƒ pana attabhÄ• ve imaá¹ƒ sÄ«ha
bodhisatto tÄ«su attabhÄ• vesu mÄ• tukucchito nikkhantamattova vÄ• caá¹ƒ nicchÄ• resi. y
paá¹-isandhiggahaá¹‡akkhaá¹‡e, jÄ• takkhaá¹‡epissa dvattiá¹ƒsa pubbanimittÄ• ni pÄ• tura
samaye amhÄ• kaá¹ƒ bodhisatto lumbinÄ«vane jÄ• to, tasmiá¹ƒyeva samaye rÄ• hulamÄ• t
channo amacco, kÄ• á¸·udÄ• yÄ« amacco, kaá¹‡á¸• ako assarÄ• jÄ• , mahÄ• bodhirukkho,
ca jÄ• tÄ• . tattha ekÄ• gÄ• vutappamÄ• á¹‡Ä• , ekÄ• aá¸• á¸• hayojanappamÄ• á¹‡Ä• , e
yojanappamÄ• á¹‡Ä• ahosÄ«ti. ime __satta sahajÄ• tÄ• _ nÄ• ma.

ubhayanagaravÄ• sino bodhisattaá¹ƒ gahetvÄ• kapilavatthunagarameva agamaá¹ƒsu. taá
``kapilavatthunagare suddhodanamahÄ• rÄ• jassa putto jÄ• to, ayaá¹ƒ kumÄ• ro bodhitale r
bhavissatÄ«â€™â€™ ti tÄ• vatiá¹ƒsabhavane haá¹-á¹-hatuá¹-á¹-hÄ• devasaá¹…ghÄ• celu
kÄ«á¸·iá¹ƒsu. tasmiá¹ƒ samaye suddhodanamahÄ• rÄ• jassa kulÅ«pako aá¹-á¹-hasamÄ• pa
nÄ• ma tÄ• paso bhattakiccaá¹ƒ katvÄ• divÄ• vihÄ• ratthÄ• ya tÄ• vatiá¹ƒsabhavanaá¹ƒ ga
nisinno tÄ• devatÄ• kÄ«á¸·amÄ• nÄ• disvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• tumhe evaá¹ƒ tuá¹-á¹-ha
mayhampetaá¹ƒ kÄ• raá¹‡aá¹ƒ kathethÄ• â€™â€™ ti pucchi. devatÄ• Ä• haá¹ƒsu ``mÄ• ris
jÄ• to, so bodhitale nisÄ«ditvÄ• buddho hutvÄ• dhammacakkaá¹ƒ pavattessati, tassa anan
daá¹-á¹-huá¹ƒ dhammaÃ±ca sotuá¹ƒ lacchÄ• mÄ• ti iminÄ• kÄ• raá¹‡ena tuá¹-á¹-hÄ• mhÄ•
vacanaá¹ƒ sutvÄ• khippaá¹ƒ devalokato oruyha rÄ• janivesanaá¹ƒ \Ne I 65/ pavisitvÄ• paÃ
``putto kira te, mahÄ• rÄ• ja, jÄ• to, passissÄ• mi naâ€™â€™ nti Ä• ha. rÄ• jÄ• alaá¹…kata
Ä• harÄ• petvÄ• tÄ• pasaá¹ƒ vandÄ• petuá¹ƒ abhihari, bodhisattassa pÄ• dÄ• parivattitvÄ
patiá¹-á¹-hahiá¹ƒsu. bodhisattassa hi tenattabhÄ• vena vanditabbayuttako nÄ• ma aÃ±Ã±o n
ajÄ• nantÄ• bodhisattassa sÄ«saá¹ƒ tÄ• pasassa pÄ• damÅ«le á¹-hapeyyuá¹ƒ, sattadhÄ•
tÄ• paso ``na me attÄ• naá¹ƒ nÄ• setuá¹ƒ yuttaâ€™â€™ nti uá¹-á¹-hÄ• yÄ• sanÄ• bodhisa
rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ disvÄ• attano puttaá¹ƒ vandi.

tÄ• paso atÄ«te cattÄ• lÄ«sa kappe, anÄ• gate cattÄ• lÄ«sÄ• ti asÄ«ti kappe anussarati. bo
lakkhaá¹‡asampattiá¹ƒ disvÄ• ``bhavissati nu kho buddho, udÄ• hu noâ€™â€™ ti Ä• vajjet
``nissaá¹ƒsayaá¹ƒ buddho bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``acchariyapuriso ayaâ€™â€™
akÄ• si. tato ``ahaá¹ƒ imaá¹ƒ buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ labhissÄ• mi nu kho, noâ€™â
labhissÄ• mi, antarÄ• yeva kÄ• laá¹ƒ katvÄ• buddhasatenapi \Be I 65/ buddhasahassenapi
asakkuá¹‡eyye arÅ«pabhave nibbattissÄ• mÄ«â€™â€™ ti disvÄ• ``evarÅ«paá¹ƒ nÄ• ma a
buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ na labhissÄ• mi, mahatÄ« vata me jÄ• ni bhavissatÄ«â€™

manussÄ• disvÄ• ``amhÄ• kaá¹ƒ ayyo idÄ• neva hasitvÄ• puna parodi. kiá¹ƒ nu kho, bha
ayyaputtassa koci antarÄ• yo bhavissatÄ«â€™â€™ ti pucchiá¹ƒsu. ``natthetassa antarÄ• yo
bhavissatÄ«â€™â€™ ti. atha ``kasmÄ• paroditthÄ• â€™â€™ ti? ``evarÅ«paá¹ƒ purisaá¹ƒ b
daá¹-á¹-huá¹ƒ na labhissÄ• mi, `mahatÄ« vata me jÄ• ni bhavissatÄ«â€™ ti attÄ• naá¹ƒ anu
Ä• ha. tato so ``kiá¹ƒ nu kho me Ã±Ä• takesu koci etaá¹ƒ buddhabhÅ«taá¹ƒ daá¹-á¹-huá¹ƒ la
labhissatÄ«â€™â€™ ti upadhÄ• rento attano bhÄ• gineyyaá¹ƒ nÄ• á¸·akadÄ• rakaá¹ƒ adda
gantvÄ• ``kahaá¹ƒ te putto nÄ• á¸·akoâ€™â€™ ti? ``atthi gehe, ayyÄ• â€™â€™ ti. ``pakkos
pakkosÄ• petvÄ• attano santikaá¹ƒ Ä• gataá¹ƒ kumÄ• raá¹ƒ Ä• ha --- ``tÄ• ta, suddhodana
jÄ• to, buddhaá¹…kuro esa, paÃ±catiá¹ƒsa vassÄ• ni atikkamitvÄ• buddho bhavissati, tvaá
labhissasi, ajjeva pabbajÄ• hÄ«â€™â€™ ti. sattÄ• sÄ«tikoá¹-idhane kule nibbattadÄ• rakop
anatthe niyojessatÄ«â€™â€™ ti cintetvÄ• tÄ• vadeva antarÄ• paá¹‡ato kÄ• sÄ• yÄ• ni cev
Ä• harÄ• petvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• ``yo
uddissa mayhaá¹ƒ pabbajjÄ• â€™â€™ ti bodhisattÄ• bhimukhaá¹ƒ aÃ±jaliá¹ƒ paggayha pa

vanditvÄ• pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• aá¹ƒsakÅ«á¹-e laggetvÄ• himavantaá¹ƒ pavis
\Ne I 66/ akÄ• si. so paramÄ• bhisambodhiá¹ƒ pattaá¹ƒ tathÄ• gataá¹ƒ upasaá¹…kamitvÄ•
kathÄ• petvÄ• puna himavantaá¹ƒ pavisitvÄ• arahattaá¹ƒ patvÄ• ukkaá¹-á¹-hapaá¹-ipadaá
mÄ• se Ä• yuá¹ƒ pÄ• letvÄ• ekaá¹ƒ suvaá¹‡á¹‡apabbataá¹ƒ nissÄ• ya á¹-hitakova anupÄ•
parinibbÄ• yi.

bodhisattampi kho paÃ±came divase sÄ«saá¹ƒ nhÄ• petvÄ• ``nÄ• maggahaá¹‡aá¹ƒ gaá¹‡
rÄ• jabhavanaá¹ƒ catujjÄ• tikagandhehi vilimpitvÄ• lÄ• jÄ• paÃ±camakÄ• ni pupphÄ• ni vik
asambhinnapÄ• yÄ• saá¹ƒ pacÄ• petvÄ• tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹…gate aá¹-á¹-h
rÄ• jabhavane nisÄ«dÄ• petvÄ• subhojanaá¹ƒ \Be I 66/ bhojetvÄ• mahÄ• sakkÄ• raá¹ƒ \E
bhavissatÄ«â€™â€™ ti lakkhaá¹‡Ä• ni pariggahÄ• pesuá¹ƒ. tesu ---

``rÄ• mo dhajo lakkhaá¹‡o cÄ• pi mantÄ«, koá¹‡á¸• aÃ±Ã±o ca bhojo suyÄ• mo sudatto.

ete tadÄ• aá¹-á¹-ha ahesuá¹ƒ brÄ• hmaá¹‡Ä• , chaá¸·aá¹…gavÄ• mantaá¹ƒ viyÄ• kariá¹ƒs

ime aá¹-á¹-heva brÄ• hmaá¹‡Ä• __lakkhaá¹‡apariggÄ• hakÄ• _ ahesuá¹ƒ. paá¹-isandhigga
pariggahito. tesu satta janÄ• dve aá¹…guliyo ukkhipitvÄ• dvedhÄ• byÄ• kariá¹ƒsu --- ``ime
samannÄ• gato agÄ• raá¹ƒ ajjhÄ• vasamÄ• no rÄ• jÄ• hoti cakkavattÄ«, pabbajamÄ• no bu
cakkavattiraÃ±Ã±o sirivibhavaá¹ƒ Ä• cikkhiá¹ƒsu. tesaá¹ƒ pana sabbadaharo gottato koá¹‡á
mÄ• á¹‡avo bodhisattassa varalakkhaá¹‡anipphattiá¹ƒ oloketvÄ• --- ``imassa agÄ• ramajjh
natthi, ekantenesa vivaá¹-á¹-acchado buddho bhavissatÄ«â€™â€™ ti ekameva aá¹…guliá¹ƒ
ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ byÄ• kÄ• si. ayaÃ±hi katÄ• dhikÄ• ro pacchimabhavikasatto paÃ
abhibhavitvÄ• ``imehi lakkhaá¹‡ehi samannÄ• gatassa agÄ• ramajjhe á¹-hÄ• naá¹ƒ nÄ• ma
bhavissatÄ«â€™â€™ ti ekameva gatiá¹ƒ addasa, tasmÄ• ekaá¹ƒ aá¹…guliá¹ƒ ukkhipitvÄ•
nÄ• maá¹ƒ gaá¹‡hantÄ• sabbalokassa atthasiddhikarattÄ• ``siddhatthoâ€™â€™ ti nÄ• ma

atha te brÄ• hmaá¹‡Ä• attano gharÄ• ni gantvÄ• putte Ä• mantayiá¹ƒsu --- ``tÄ• tÄ• , amh
suddhodanamahÄ• rÄ• jassa puttaá¹ƒ sabbaÃ±Ã±utaá¹ƒ pattaá¹ƒ mayaá¹ƒ sambhaveyyÄ•
kumÄ• re sabbaÃ±Ã±utaá¹ƒ patte tassa sÄ• sane pabbajeyyÄ• thÄ• â€™â€™ ti. te sattapi j
á¹-hatvÄ• yathÄ• kammaá¹ƒ gatÄ• , koá¹‡á¸• aÃ±Ã±amÄ• á¹‡avova arogo ahosi. so mahÄ
mahÄ• bhinikkhamanaá¹ƒ \Ne I 67/ abhinikkhamitvÄ• anukkamena uruvelaá¹ƒ gantvÄ• ``ra
bhÅ«mibhÄ• go, alaá¹ƒ vatidaá¹ƒ kulaputtassa \Be I 67/ padhÄ• natthikassa padhÄ• nÄ• yÄ
uppÄ• detvÄ• tattha vÄ• saá¹ƒ upagate ``mahÄ• puriso pabbajitoâ€™â€™ ti sutvÄ• tesaá
upasaá¹…kamitvÄ• evamÄ• ha ``siddhatthakumÄ• ro kira pabbajito, so nissaá¹ƒsayaá¹ƒ bu
tumhÄ• kaá¹ƒ pitaro arogÄ• assu, ajja nikkhamitvÄ• pabbajeyyuá¹ƒ. sace tumhepi iccheyy
purisaá¹ƒ anupabbajissÄ• mÄ«â€™â€™ ti. te sabbe ekacchandÄ• bhavituá¹ƒ nÄ• sakkhiá
pabbajiá¹ƒsu. koá¹‡á¸• aÃ±Ã±abrÄ• hmaá¹‡aá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• itare cattÄ• ro pab

janÄ• paÃ±cavaggiyattherÄ• nÄ• ma jÄ• tÄ• .

tadÄ• pana rÄ• jÄ• ``kiá¹ƒ disvÄ• mayhaá¹ƒ putto pabbajissatÄ«â€™â€™ ti pucchi. ``catt
pubbanimittÄ• nÄ«â€™â€™ ti. ``kataraÃ±ca kataraÃ±cÄ• â€™â€™ ti? ``jarÄ• jiá¹‡á¹‡aá¹ƒ,
pabbajitaâ€™â€™ nti. rÄ• jÄ• ``ito paá¹-á¹-hÄ• ya evarÅ«pÄ• naá¹ƒ mama puttassa santika
adattha, mayhaá¹ƒ puttassa buddhabhÄ• vena kammaá¹ƒ natthi, ahaá¹ƒ mama puttaá¹ƒ dv
catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• rentaá¹ƒ chattiá¹ƒsayo
parisÄ• ya parivutaá¹ƒ gaganatale vicaramÄ• naá¹ƒ passitukÄ• moâ€™â€™ ti. evaÃ±ca pa
catuppakÄ• rÄ• naá¹ƒ nimittÄ• naá¹ƒ kumÄ• rassa cakkhupathe Ä• gamananivÄ• raá¹‡atth
gÄ• vute Ä• rakkhaá¹ƒ á¹-hapesi. taá¹ƒ divasaá¹ƒ pana maá¹…galaá¹-á¹-hÄ• ne sannipatite
Ã±Ä• tikulasahassesu ekeko ekamekaá¹ƒ puttaá¹ƒ paá¹-ijÄ• ni --- ``ayaá¹ƒ buddho vÄ• hot
ekamekaá¹ƒ puttaá¹ƒ dassÄ• ma. sacepi buddho bhavissati, khattiyasamaá¹‡eheva purakkh
vicarissati. sacepi rÄ• jÄ• bhavissati, khattiyakumÄ• reheva purakkhataparivÄ• rito vicarissa
rÄ• jÄ• pi bodhisattassa uttamarÅ«pasampannÄ• vigatasabbadosÄ• dhÄ• tiyo paccupaá¹-
anantena parivÄ• rena mahantena sirisobhaggena vaá¸• á¸• hati.

athekadivasaá¹ƒ raÃ±Ã±o __vappamaá¹…galaá¹ƒ_ nÄ• ma ahosi. taá¹ƒ divasaá¹ƒ sakalan
alaá¹…karonti. sabbe dÄ• sakammakarÄ• dayo ahatavatthanivatthÄ• gandhamÄ• lÄ• dipaa
sannipatanti. raÃ±Ã±o kammante naá¹…galasahassaá¹ƒ yojÄ«yati. tasmiá¹ƒ pana divase
ekenÅ«naaá¹-á¹-hasatanaá¹…galÄ• ni saddhiá¹ƒ balibaddarasmiyottehi rajataparikkhatÄ• n
Ä• lambananaá¹…galaá¹ƒ \Be I 68/ pana rattasuvaá¹‡á¹‡aparikkhataá¹ƒ hoti. balibaddÄ• na
suvaá¹‡á¹‡aparikkhatÄ• va honti. rÄ• jÄ• mahatÄ• parivÄ• rena nikkhanto puttaá¹ƒ gahetv
kammantaá¹-á¹-hÄ• ne eko jamburukkho bahalapalÄ• so sandacchÄ• yo ahosi. tassa heá¹-
\Ne I 68/ paÃ±Ã±apÄ• petvÄ• upari suvaá¹‡á¹‡atÄ• rakakhacitaá¹ƒ vitÄ• naá¹ƒ bandhÄ• pe
parikkhipÄ• petvÄ• Ä• rakkhaá¹ƒ á¹-hapÄ• petvÄ• rÄ• jÄ• sabbÄ• laá¹…kÄ• raá¹ƒ alaá¹…
naá¹…galakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ agamÄ• si. tattha rÄ• jÄ• suvaá¹‡á¹‡anaá¹…galaá¹ƒ g
ekenÅ«naá¹-á¹-hasatarajatanaá¹…galÄ• ni, kassakÄ• sesanaá¹…galÄ• ni. te tÄ• ni gahetv
rÄ• jÄ• pana orato vÄ• pÄ• raá¹ƒ gacchati, pÄ• rato vÄ• oraá¹ƒ Ä• gacchati. etasmiá¹ƒ á¹-
58/ ahosi. bodhisattaá¹ƒ parivÄ• retvÄ• nisinnÄ• dhÄ• tiyo ``raÃ±Ã±o sampattiá¹ƒ passissÄ
antosÄ• á¹‡ito bahi nikkhantÄ• . bodhisatto ito cito ca olokento kaÃ±ci adisvÄ• vegena uá¹-
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• Ä• nÄ• pÄ• ne pariggahetvÄ• paá¹-hamajjhÄ• naá¹ƒ nibbattes
vicaramÄ• nÄ• thokaá¹ƒ cirÄ• yiá¹ƒsu. sesarukkhÄ• naá¹ƒ chÄ• yÄ• nivattÄ• , tassa pana
hutvÄ• aá¹-á¹-hÄ• si. dhÄ• tiyo ``ayyaputto ekatoâ€™â€™ ti vegena sÄ• á¹‡iá¹ƒ ukkhipitvÄ
bodhisattaá¹ƒ sayane pallaá¹…kena nisinnaá¹ƒ taÃ±ca pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• gantvÄ•
``deva, kumÄ• ro evaá¹ƒ nisinno, aÃ±Ã±esaá¹ƒ rukkhÄ• naá¹ƒ chÄ• yÄ• nivattÄ• , jamburu
parimaá¹‡á¸• alÄ• á¹-hitÄ• â€™â€™ ti. rÄ• jÄ• vegenÄ• gantvÄ• pÄ• á¹-ihÄ• riyaá¹ƒ disv
dutiyaá¹ƒ vandanaâ€™â€™ nti puttaá¹ƒ vandi.

atha anukkamena bodhisatto soá¸·asavassuddesiko jÄ• to. rÄ• jÄ• bodhisattassa tiá¹‡á¹‡a
anucchavike tayo pÄ• sÄ• de kÄ• resi --- ekaá¹ƒ navabhÅ«makaá¹ƒ, ekaá¹ƒ sattabhÅ«maka
paÃ±cabhÅ«makaá¹ƒ, cattÄ• lÄ«sasahassÄ• ca nÄ• á¹-akitthiyo upaá¹-á¹-hÄ• pesi. bodhis
accharÄ• saá¹…ghaparivuto, alaá¹…katanÄ• á¹-akaparivuto, nippurisehi tÅ«riyehi paricÄ• ri
anubhavanto utuvÄ• rena tesu pÄ• sÄ• desu viharati. rÄ• hulamÄ• tÄ• panassa devÄ« agg

tassevaá¹ƒ \Be I 69/ mahÄ• sampattiá¹ƒ anubhavantassa ekadivasaá¹ƒ Ã±Ä• tisaá¹…ghas
udapÄ• di --- ``siddhattho kÄ«á¸·Ä• pasutova vicarati, kiÃ±ci sippaá¹ƒ na sikkhati, saá¹…gÄ
kiá¹ƒ karissatÄ«â€™â€™ ti. rÄ• jÄ• bodhisattaá¹ƒ pakkosÄ• petvÄ• --- ``tÄ• ta, tava Ã±Ä•
sippaá¹ƒ asikkhitvÄ• kÄ«á¸·Ä• pasutova vicaratÄ«â€™ ti vadanti, ettha kiá¹ƒ pattakÄ• le ma
deva, mama sippaá¹ƒ sikkhanakiccaá¹ƒ natthi, nagare mama sippadassanatthaá¹ƒ bheriá¹ƒ
divase Ã±Ä• takÄ• naá¹ƒ sippaá¹ƒ dassessÄ• mÄ«â€™â€™ ti. rÄ• jÄ• tathÄ• akÄ• si. bod
akkhaá¹‡avedhivÄ• lavedhidhanuggahe sannipÄ• tÄ• petvÄ• mahÄ• janassa majjhe aÃ±Ã
asÄ• dhÄ• raá¹‡aá¹ƒ \Ne I 69/ Ã±Ä• takÄ• naá¹ƒ dvÄ• dasavidhaá¹ƒ sippaá¹ƒ dassesi. taá¹
Ä• gatanayeneva veditabbaá¹ƒ. tadÄ• ssa Ã±Ä• tisaá¹…gho nikkaá¹…kho ahosi.

athekadivasaá¹ƒ bodhisatto uyyÄ• nabhÅ«miá¹ƒ gantukÄ• mo sÄ• rathiá¹ƒ Ä• mantetvÄ• `
Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• mahÄ• rahaá¹ƒ uttamarathaá¹ƒ sabbÄ•
kumudapattavaá¹‡á¹‡e cattÄ• ro \Ee I 59/ maá¹…galasindhave yojetvÄ• bodhisattassa paá
devavimÄ• nasadisaá¹ƒ rathaá¹ƒ abhiruhitvÄ• uyyÄ• nÄ• bhimukho agamÄ• si. devatÄ• `
abhisambujjhanakÄ• lo Ä• sanno, pubbanimittaá¹ƒ dassessÄ• mÄ• â€™â€™ ti ekaá¹ƒ deva
khaá¹‡á¸• adantaá¹ƒ palitakesaá¹ƒ vaá¹…kaá¹ƒ obhaggasarÄ«raá¹ƒ daá¹‡á¸• ahatthaá¹ƒ pa
dassesuá¹ƒ. taá¹ƒ bodhisatto ceva sÄ• rathi ca passanti. tato bodhisatto sÄ• rathiá¹ƒ --- ``sa
puriso, kesÄ• pissa na yathÄ• aÃ±Ã±esaâ€™â€™ nti mahÄ• padÄ• ne Ä• gatanayena puc
``dhÄ«ratthu vata bho jÄ• ti, yatra hi nÄ• ma jÄ• tassa jarÄ• paÃ±Ã±Ä• yissatÄ«â€™â€™ t
paá¹-inivattitvÄ• pÄ• sÄ• dameva abhiruhi. rÄ• jÄ• ``kiá¹ƒ kÄ• raá¹‡Ä• mama putto khippa
ti pucchi. ``jiá¹‡á¹‡akaá¹ƒ purisaá¹ƒ disvÄ• devÄ• â€™â€™ ti. ``jiá¹‡á¹‡akaá¹ƒ disvÄ• pab
Ä• haá¹ƒsu, kasmÄ• maá¹ƒ nÄ• setha, sÄ«ghaá¹ƒ puttassa nÄ• á¹-akÄ• ni sajjetha, sampa
pabbajjÄ• ya satiá¹ƒ na karissatÄ«â€™â€™ ti vatvÄ• Ä• rakkhaá¹ƒ vaá¸• á¸• hetvÄ• sabba
aá¸• á¸• hayojane á¹-hapesi.

punekadivasaá¹ƒ \Be I 70/ bodhisatto tatheva uyyÄ• naá¹ƒ gacchanto devatÄ• hi nimmitaá¹
disvÄ• purimanayeneva pucchitvÄ• saá¹ƒviggahadayo nivattitvÄ• pÄ• sÄ• daá¹ƒ abhiruhi.
heá¹-á¹-hÄ• vuttanayeneva saá¹ƒvidahitvÄ• puna vaá¸• á¸• hetvÄ• samantÄ• tigÄ• vutap
á¹-hapesi. aparaá¹ƒ ekadivasaá¹ƒ bodhisatto tatheva uyyÄ• naá¹ƒ gacchanto devatÄ• hi nim
disvÄ• purimanayeneva pucchitvÄ• saá¹ƒviggahadayo puna nivattitvÄ• pÄ• sÄ• daá¹ƒ abl
heá¹-á¹-hÄ• vuttanayeneva saá¹ƒvidahitvÄ• puna vaá¸• á¸• hetvÄ• samantÄ• yojanappan
á¹-hapesi. aparaá¹ƒ pana ekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchanto tatheva devatÄ• hi nimmita

supÄ• rutaá¹ƒ pabbajitaá¹ƒ disvÄ• ``ko nÄ• meso sammÄ• â€™â€™ ti sÄ• rathiá¹ƒ pucchi.
buddhuppÄ• dassa abhÄ• vÄ• pabbajitaá¹ƒ vÄ• pabbajitaguá¹‡e vÄ• na jÄ• nÄ• ti, devatÄ
nÄ• mÄ• yaá¹ƒ devÄ• â€™â€™ ti vatvÄ• pabbajjÄ• ya guá¹‡e vaá¹‡á¹‡esi. bodhisatto pab
taá¹ƒ divasaá¹ƒ uyyÄ• naá¹ƒ agamÄ• si. dÄ«ghabhÄ• á¹‡akÄ• panÄ• hu ``cattÄ• ri nimittÄ•
agamÄ• sÄ«â€™â€™ ti.

so \Ne I 70/ tattha divasabhÄ• gaá¹ƒ kÄ«á¸·itvÄ• maá¹…galapokkharaá¹‡iyaá¹ƒ nhÄ• yitvÄ
maá¹…galasilÄ• paá¹-á¹-e nisÄ«di attÄ• naá¹ƒ alaá¹…kÄ• rÄ• petukÄ• mo. athassa paricÄ•
nÄ• nÄ• vaá¹‡á¹‡Ä• ni dussÄ• ni nÄ• nappakÄ• rÄ• Ä• bharaá¹‡avikatiyo mÄ• lÄ• gandha
parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. tasmiá¹ƒ khaá¹‡e sakkassa nisinnÄ• sanaá¹ƒ uá¹‡haá¹ƒ ah
kho maá¹ƒ imamhÄ• á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™ ti upadhÄ• rento bodhisattassa
vissakammaá¹ƒ Ä• mantesi ``samma vissakamma, siddhatthakumÄ• ro ajja aá¸• á¸• haratta
nikkhamissati, ayamassa pacchimo alaá¹…kÄ• ro, uyyÄ• naá¹ƒ gantvÄ• mahÄ• purisaá¹ƒ
alaá¹…karohÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• devatÄ• nubhÄ• ve
upasaá¹…kamitvÄ• tasseva kappakasadiso hutvÄ• kappakassa hatthato veá¹-hanadussaá
sÄ«saá¹ƒ veá¹-hesi. bodhisatto hatthasamphasseneva ``nÄ• yaá¹ƒ manusso, devaputto esc
veá¹-hanena veá¹-hitamatte sÄ«se moá¸·iyaá¹ƒ maá¹‡iratanÄ• kÄ• rena dussasahassaá¹ƒ
veá¹-hentassa dussasahassanti dasakkhattuá¹ƒ veá¹-hentassa dasa dussasahassÄ• ni abb
``sÄ«saá¹ƒ khuddakaá¹ƒ, dussÄ• ni bahÅ«ni, kathaá¹ƒ abbhuggatÄ• nÄ«â€™â€™ ti na cint
sabbamahantaá¹ƒ Ä• malakapupphappamÄ• á¹‡aá¹ƒ, avasesÄ• ni kusumbakapupphappam
sÄ«saá¹ƒ kiÃ±jakkhagavacchitaá¹ƒ viya kuyyakapupphaá¹ƒ ahosi.

athassa sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itassa sabbatÄ• lÄ• vacaresu sakÄ• ni sakÄ•
dassayantesu, brÄ• hmaá¹‡esu ``jayanandÄ• â€™â€™ tiÄ• divacanehi, sÅ«tamÄ• gadhÄ•
maá¹…galavacanatthutighosehi sambhÄ• ventesu sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹
tasmiá¹ƒ samaye ``rÄ• hulamÄ• tÄ• puttaá¹ƒ vijÄ• tÄ• â€™â€™ ti sutvÄ• suddhodanamah
tuá¹-á¹-hiá¹ƒ nivedethÄ• â€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡i. bodhisatto taá¹ƒ sutvÄ• ``rÄ• hu
jÄ• taâ€™â€™ nti Ä• ha. rÄ• jÄ• ``kiá¹ƒ me putto avacÄ• â€™â€™ ti pucchitvÄ• taá¹ƒ vac
paá¹-á¹-hÄ• ya me nattÄ• rÄ• hulakumÄ• royeva nÄ• ma hotÅ«â€™â€™ ti Ä• ha.

bodhisattopi kho rathavaraá¹ƒ Ä• ruyha mahantena yasena atimanoramena sirisobhaggena
tasmiá¹ƒ samaye kisÄ• gotamÄ« nÄ• ma khattiyakaÃ±Ã±Ä• uparipÄ• sÄ• davaratalagatÄ•
kurumÄ• nassa bodhisattassa rÅ«pasiriá¹ƒ disvÄ• pÄ«tisomanassajÄ• tÄ• idaá¹ƒ udÄ• na

``nibbutÄ• \Ne I 71/ nÅ«na sÄ• mÄ• tÄ• , nibbuto nÅ«na so pitÄ• .

nibbutÄ• nÅ«na sÄ• nÄ• rÄ«, yassÄ• yaá¹ƒ Ä«diso patÄ«â€™â€™ ti ||

bodhisatto \Ee I 61/ taá¹ƒ sutvÄ• cintesi ``ayaá¹ƒ evamÄ• ha `evarÅ«paá¹ƒ attabhÄ• vaá¹ƒ
hadayaá¹ƒ nibbÄ• yati, pitu hadayaá¹ƒ nibbÄ• yati, pajÄ• patiyÄ• hadayaá¹ƒ nibbÄ• yatÄ«â
nibbute hadayaá¹ƒ nibbutaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti? athassa kilesesu virattamÄ• nasa
``rÄ• gaggimhi nibbute nibbutaá¹ƒ nÄ• ma hoti, dosaggimhi nibbute nibbutaá¹ƒ nÄ• ma hoti,
nibbutaá¹ƒ nÄ• ma hoti, mÄ• nadiá¹-á¹-hiÄ• dÄ«su sabbakilesadarathesu nibbutesu nibbuta
sussavanaá¹ƒ sÄ• vesi, ahaÃ±hi nibbÄ• naá¹ƒ gavesanto carÄ• mi, ajjeva mayÄ• gharÄ• v
nikkhamma pabbajitvÄ• \Be I 72/ nibbÄ• naá¹ƒ gavesituá¹ƒ vaá¹-á¹-ati, ayaá¹ƒ imissÄ• Ä•
ti kaá¹‡á¹-hato omuÃ±citvÄ• kisÄ• gotamiyÄ• satasahassagghanakaá¹ƒ muttÄ• hÄ• raá¹ƒ
``siddhatthakumÄ• ro mayi paá¹-ibaddhacitto hutvÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesÄ«â€™â€

bodhisattopi mahantena sirisobhaggena attano pÄ• sÄ• daá¹ƒ abhiruhitvÄ• sirisayane nipa
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• naccagÄ«tÄ• dÄ«su susikkhitÄ• devakaÃ±Ã±Ä• v
nÄ• nÄ• tÅ«riyÄ• ni gahetvÄ• samparivÄ• rayitvÄ• abhiramÄ• pentiyo naccagÄ«tavÄ• ditÄ
kilesesu virattacittatÄ• ya naccÄ• dÄ«su anabhirato muhuttaá¹ƒ niddaá¹ƒ okkami. tÄ• pi itthi
mayaá¹ƒ naccÄ• dÄ«ni payojema, so niddaá¹ƒ upagato, idÄ• ni kimatthaá¹ƒ kilamÄ• mÄ• â
tÅ«riyÄ• ni ajjhottharitvÄ• nipajjiá¹ƒsu, gandhatelappadÄ«pÄ• jhÄ• yanti. bodhisatto pabujj
sayanapiá¹-á¹-he pallaá¹…kena nisinno addasa tÄ• itthiyo tÅ«riyabhaá¹‡á¸• Ä• ni avattharit
ekaccÄ• paggharitakheá¸·Ä• , lÄ• lÄ• kilinnagattÄ• , ekaccÄ• dante khÄ• dantiyo, ekaccÄ•
vippalapantiyo, ekaccÄ• vivaá¹-amukhÄ• , ekaccÄ• apagatavatthÄ• , pÄ• kaá¹-abÄ«bhacc
tÄ• saá¹ƒ taá¹ƒ vippakÄ• raá¹ƒ disvÄ• bhiyyosomattÄ• ya kÄ• mesu virattacitto ahosi. tassa
alaá¹…katapaá¹-iyattaá¹ƒ sakkabhavanasadisampi taá¹ƒ mahÄ• talaá¹ƒ apaviddhanÄ• nÄ•
Ä• makasusÄ• naá¹ƒ viya upaá¹-á¹-hÄ• si, tayo bhavÄ• Ä• dittagehasadisÄ• khÄ• yiá¹ƒsu
upassaá¹-á¹-haá¹ƒ vata bhoâ€™â€™ ti udÄ• naá¹ƒ pavattesi, ativiya pabbajjÄ• ya cittaá¹ƒ n

so ``ajjeva mayÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti sayan
dvÄ• rasamÄ«paá¹ƒ \Ne I 72/ gantvÄ• ``ko etthÄ• â€™â€™ ti Ä• ha. ummÄ• re \Ee I 62/ sÄ
``ahaá¹ƒ ayyaputta channoâ€™â€™ ti Ä• ha. ``ahaá¹ƒ ajja mahÄ• bhinikkhamanaá¹ƒ nikkha
assaá¹ƒ kappehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhu devÄ• â€™â€™ ti assabhaá¹‡á¸• ikaá¹ƒ
gandhatelapadÄ«pesu jalantesu sumanapaá¹-á¹-avitÄ• nassa heá¹-á¹-hÄ• ramaá¹‡Ä«ye bh
kaá¹‡á¸• akaá¹ƒ assarÄ• jÄ• naá¹ƒ disvÄ• ``ajja mayÄ• imameva kappetuá¹ƒ vaá¹-á¹-atÄ«
kappesi. so kappiyamÄ• nova aÃ±Ã±Ä• si ``ayaá¹ƒ kappanÄ• atigÄ• á¸·hÄ• \Be I 73/, aÃ±Ã
uyyÄ• nakÄ«á¸·Ä• digamane kappanÄ• viya na hoti, mayhaá¹ƒ ayyaputto ajja mahÄ• bhinik
bhavissatÄ«â€™â€™ ti. tato tuá¹-á¹-hamÄ• naso mahÄ• hasitaá¹ƒ hasi. so saddo sakalana
gaccheyya, devatÄ• pana taá¹ƒ saddaá¹ƒ nirumbhitvÄ• na kassaci sotuá¹ƒ adaá¹ƒsu.

bodhisattopi kho channaá¹ƒ pesetvÄ• va ``puttaá¹ƒ tÄ• va passissÄ• mÄ«â€™â€™ ti cintet
uá¹-á¹-hÄ• ya rÄ• hulamÄ• tÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• gabbhadvÄ• raá¹ƒ vivari
gandhatelapadÄ«po jhÄ• yati, rÄ• hulamÄ• tÄ• sumanamallikÄ• dÄ«naá¹ƒ pupphÄ• naá¹ƒ

abhippakiá¹‡á¹‡asayane puttassa matthake hatthaá¹ƒ á¹-hapetvÄ• niddÄ• yati. bodhisatto
á¹-hapetvÄ• á¹-hitakova oloketvÄ• ``sacÄ• haá¹ƒ deviyÄ• hatthaá¹ƒ apanetvÄ• mama pu
pabujjhissati, evaá¹ƒ me gamanantarÄ• yo bhavissati, buddho hutvÄ• va Ä• gantvÄ• puttaá
pÄ• sÄ• datalato otari. yaá¹ƒ pana jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ ``tadÄ• sattÄ• hajÄ• to rÄ•
ti vuttaá¹ƒ, taá¹ƒ sesaá¹-á¹-hakathÄ• su natthi, tasmÄ• idameva gahetabbaá¹ƒ.

evaá¹ƒ bodhisatto pÄ• sÄ• datalÄ• otaritvÄ• assasamÄ«paá¹ƒ gantvÄ• evamÄ• ha --- ``t
ajja ekarattiá¹ƒ maá¹ƒ tÄ• raya, ahaá¹ƒ taá¹ƒ nissÄ• ya buddho hutvÄ• sadevakaá¹ƒ lokaá
tato ullaá¹…ghitvÄ• kaá¹‡á¸• akassa piá¹-á¹-hiá¹ƒ abhiruhi. kaá¹‡á¸• ako gÄ«vato paá¹-á¹-h
aá¹-á¹-hÄ• rasahattho hoti tadanucchavikena ubbedhena samannÄ• gato thÄ• majavasamp
dhotasaá¹…khasadiso. so sace haseyya vÄ• padasaddaá¹ƒ vÄ• kareyya, saddo sakalana
devatÄ• attano Ä• nubhÄ• vena tassa yathÄ• na koci suá¹‡Ä• ti, evaá¹ƒ hasitasaddaá¹ƒ s
akkamanaakkamanapadavÄ• re hatthatalÄ• ni upanÄ• mesuá¹ƒ. bodhisatto assavarassa pi
assassa \Ee I 63/ vÄ• ladhiá¹ƒ gÄ• hÄ• petvÄ• aá¸• á¸• harattasamaye mahÄ• dvÄ• rasam
``evaá¹ƒ bodhisatto yÄ• ya kÄ• yaci velÄ• ya nagaradvÄ• raá¹ƒ vivaritvÄ• nikkhamituá¹ƒ na
dvÄ«su dvÄ• rakavÄ• á¹-esu ekekaá¹ƒ purisasahassena vivaritabbaá¹ƒ kÄ• rÄ• pesi. bodhis
hatthigaá¹‡anÄ• ya koá¹-isahassahatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti, purisagaá¹‡anÄ• ya dasa
\Be I 74/ \Ne I 73/. so cintesi ``sace dvÄ• raá¹ƒ na vivarÄ«yati, ajja kaá¹‡á¸• akassa piá¹-á¹-
vÄ• ladhiá¹ƒ gahetvÄ• á¹-hitena channena saddhiá¹ƒyeva kaá¹‡á¸• akaá¹ƒ Å«rÅ«hi nippÄ«
aá¹-á¹-hÄ• rasahatthubbedhaá¹ƒ pÄ• kÄ• raá¹ƒ uppatitvÄ• atikkamissÄ• mÄ«â€™â€™ ti. c
dvÄ• raá¹ƒ na vivarÄ«yati, ahaá¹ƒ ayyaputtaá¹ƒ khandhe nisÄ«dÄ• petvÄ• kaá¹‡á¸• akaá¹ƒ
kucchiyaá¹ƒ parikkhipanto upakacchantare katvÄ• pÄ• kÄ• raá¹ƒ uppatitvÄ• atikkamissÄ•
cintesi ``sace dvÄ• raá¹ƒ na vivarÄ«yati, ahaá¹ƒ attano sÄ• mikaá¹ƒ piá¹-á¹-hiyaá¹ƒ yathÄ• n
vÄ• ladhiá¹ƒ gahetvÄ• á¹-hitena saddhiá¹ƒyeva ukkhipitvÄ• pÄ• kÄ• raá¹ƒ uppatitvÄ• atik
dvÄ• raá¹ƒ na avÄ• purÄ«yittha, yathÄ• cintitameva tesu tÄ«su janesu aÃ±Ã±ataro sampÄ•
devatÄ• pana dvÄ• raá¹ƒ vivari.

tasmiá¹ƒyeva khaá¹‡e mÄ• ro ``bodhisattaá¹ƒ nivattessÄ• mÄ«â€™â€™ ti Ä• gantvÄ• Ä•
``mÄ• risa, mÄ• nikkhama, ito te sattame divase cakkaratanaá¹ƒ pÄ• tubhavissati,
dvisahassaparittadÄ«paparivÄ• rÄ• naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ rajjaá¹ƒ kÄ• re
ti. ``kosi tvaâ€™â€™ nti? ``ahaá¹ƒ vasavattÄ«â€™â€™ ti. ``mÄ• ra, jÄ• nÄ• mahaá¹ƒ mayh
pÄ• tubhÄ• vaá¹ƒ, anatthikohaá¹ƒ rajjena, dasasahassilokadhÄ• tuá¹ƒ unnÄ• detvÄ• buddh
Ä• ha. mÄ• ro ``ito dÄ• ni te paá¹-á¹-hÄ• ya kÄ• mavitakkaá¹ƒ vÄ• byÄ• pÄ• davitakkaá¹ƒ v
cintitakÄ• le jÄ• nissÄ• mÄ«â€™â€™ ti otÄ• rÄ• pekkho chÄ• yÄ• viya anapagacchanto an

bodhisattopi hatthagataá¹ƒ cakkavattirajjaá¹ƒ kheá¸·apiá¹‡á¸• aá¹ƒ viya anapekkho chaá¸•
sakkÄ• rena nagarÄ• nikkhami Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• ya uttarÄ• sÄ• á¸·hanakkhatte v
nagaraá¹ƒ oloketukÄ• mo jÄ• to. evaÃ±ca panassa citte uppannamatteyeva ``mahÄ• purisa

olokanakammaá¹ƒ kataâ€™â€™ nti vadamÄ• nÄ• viya mahÄ• pathavÄ« kulÄ• lacakkaá¹ƒ
bodhisatto nagarÄ• bhimukho á¹-hatvÄ• nagaraá¹ƒ oloketvÄ• tasmiá¹ƒ pathavippadese
kaá¹‡á¸• akanivattanacetiyaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• gantabbamaggÄ• bhimukhaá¹ƒ kaá
pÄ• yÄ• si mahantena sakkÄ• rena uá¸·Ä• rena sirisobhaggena. tadÄ• kirassa devatÄ• pu
ukkÄ• sahassÄ• ni dhÄ• rayiá¹ƒsu, pacchato saá¹-á¹-hi, dakkhiá¹‡apassato saá¹-á¹-hi, vÄ•
saá¹-á¹-hi, aparÄ• devatÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ aparimÄ• á¹‡Ä• ukkÄ• dh
ca nÄ• gasupaá¹‡á¹‡Ä• dayo ca dibbehi gandhehi mÄ• lÄ• hi cuá¹‡á¹‡ehi dhÅ«mehi pÅ«ja
pÄ• ricchattakapupphehi ceva mandÄ• ravapupphehi ca ghanameghavuá¹-á¹-hikÄ• le dhÄ•
nirantaraá¹ƒ ahosi, dibbÄ• ni saá¹ƒgÄ«tÄ• ni pavattiá¹ƒsu \Ne I 74/, samantato aá¹-á¹-hasaá
tÅ«riyasatasahassÄ• ni pavajjiá¹ƒsu, samuddakucchiyaá¹ƒ meghatthanitakÄ• lo viya yugan
sÄ• garanigghosakÄ• lo viya vattati.

iminÄ• sirisobhaggena gacchanto bodhisatto ekaratteneva tÄ«á¹‡i rajjÄ• ni atikkamma tiá¹
anomÄ• nadÄ«tÄ«raá¹ƒ pÄ• puá¹‡i. ``kiá¹ƒ pana asso tato paraá¹ƒ gantuá¹ƒ na sakkotÄ«â€
sakkoâ€™â€™ ti. so hi ekaá¹ƒ cakkavÄ• á¸·agabbhaá¹ƒ nÄ• bhiyÄ• á¹-hitacakkassa nemi
antantena caritvÄ• purepÄ• tarÄ• sameva Ä• gantvÄ• attano sampÄ• ditaá¹ƒ bhattaá¹ƒ bh
pana devanÄ• gasupaá¹‡á¹‡Ä• dÄ«hi Ä• kÄ• se á¹-hatvÄ• ossaá¹-á¹-hehi gandhamÄ• lÄ•
saÃ±channaá¹ƒ sarÄ«raá¹ƒ Ä• kaá¸• á¸• hitvÄ• gandhamÄ• lÄ• jaá¹-aá¹ƒ chindantassa ati
tiá¹ƒsayojanamattameva agamÄ• si. atha bodhisatto nadÄ«tÄ«re á¹-hatvÄ• channaá¹ƒ puc
nadÄ«â€™â€™ ti? ``anomÄ• nÄ• ma, devÄ• â€™â€™ ti. ``amhÄ• kampi pabbajjÄ• anom
ghaá¹-á¹-ento assassa saÃ±Ã±aá¹ƒ adÄ• si. asso uppatitvÄ• aá¹-á¹-hÅ«sabhavitthÄ• rÄ• y
aá¹-á¹-hÄ• si.

bodhisatto assapiá¹-á¹-hito oruyha rajatapaá¹-á¹-asadise vÄ• lukÄ• puline á¹-hatvÄ• chann
``samma, channa, tvaá¹ƒ mayhaá¹ƒ Ä• bharaá¹‡Ä• ni ceva kaá¹‡á¸• akaÃ±ca Ä• dÄ• ya ga
pabbajissÄ• mÄ«â€™â€™ ti. ``ahampi, deva, pabbajissÄ• mÄ«â€™â€™ ti. bodhisatto ``na
gaccha tvaâ€™â€™ nti tikkhattuá¹ƒ paá¹-ibÄ• hitvÄ• Ä• bharaá¹‡Ä• ni ceva kaá¹‡á¸• akaÃ
cintesi ``ime mayhaá¹ƒ kesÄ• samaá¹‡asÄ• ruppÄ• na hontÄ«â€™â€™ ti. aÃ±Ã±o bodhis
yuttarÅ«po natthi, tato ``sayameva khaggena chindissÄ• mÄ«â€™â€™ ti dakkhiá¹‡ena hatt
vÄ• mahatthena moá¸·iyÄ• \Be I 76/ saddhiá¹ƒ cÅ«á¸·aá¹ƒ gahetvÄ• chindi, kesÄ• dvaá¹
dakkhiá¹‡ato Ä• vattamÄ• nÄ• sÄ«saá¹ƒ allÄ«yiá¹ƒsu. tesaá¹ƒ yÄ• vajÄ«vaá¹ƒ tadeva pam
tadanurÅ«paá¹ƒ, puna kesamassuohÄ• raá¹‡akiccaá¹ƒ nÄ• ma nÄ• hosi. bodhisatto \Ee I 6
gahetvÄ• ``sacÄ• haá¹ƒ buddho bhavissÄ• mi, Ä• kÄ• se tiá¹-á¹-hatu, no ce, bhÅ«miyaá¹ƒ
khipi. taá¹ƒ cÅ«á¸·Ä• maá¹‡iveá¹-hanaá¹ƒ yojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• Ä•
devarÄ• jÄ• dibbacakkhunÄ• oloketvÄ• yojaniyaratanacaá¹…koá¹-akena sampaá¹-icchitv
cÅ«á¸·Ä• maá¹‡icetiyaá¹ƒ nÄ• ma patiá¹-á¹-hÄ• pesi.

``chetvÄ• na moá¸·iá¹ƒ varagandhavÄ• sitaá¹ƒ, vehÄ• yasaá¹ƒ ukkhipi aggapuggalo.

sahassanetto sirasÄ• paá¹-iggahi, suvaá¹‡á¹‡acaá¹…koá¹-avarena vÄ• savoâ€™â€™ ti ||

puna \Ne I 75/ bodhisatto cintesi ``imÄ• ni kÄ• sikavatthÄ• ni mayhaá¹ƒ na samaá¹‡asÄ• ru
athassa kassapabuddhakÄ• le purÄ• á¹‡asahÄ• yako ghaá¹-Ä«kÄ• ramahÄ• brahmÄ• eka
mittabhÄ• vena cintesi --- ``ajja me sahÄ• yako mahÄ• bhinikkhamanaá¹ƒ nikkhanto, samaá
gahetvÄ• gacchissÄ• mÄ«â€™â€™ ti.

``ticÄ«varaÃ±ca patto ca, vÄ• sÄ« sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti || ---

ime aá¹-á¹-ha samaá¹‡aparikkhÄ• re Ä• haritvÄ• adÄ• si. bodhisatto arahaddhajaá¹ƒ nivÄ•
uttamapabbajjÄ• vesaá¹ƒ gaá¹‡hitvÄ• ``channa, mama vacanena mÄ• tÄ• pitÅ«naá¹ƒ Ä• r
uyyojesi. channo bodhisattaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. kaá¹‡á¸• ak
mantayamÄ• nassa bodhisattassa vacanaá¹ƒ suá¹‡anto á¹-hatvÄ• ``natthi dÄ• ni mayhaá¹
nti cakkhupathaá¹ƒ vijahanto sokaá¹ƒ adhivÄ• setuá¹ƒ asakkonto hadayena phalitena kÄ• la
tÄ• vatiá¹ƒsabhavane kaá¹‡á¸• ako nÄ• ma devaputto hutvÄ• nibbatti. channassa paá¹-han
ahosi, kaá¹‡á¸• akassa pana kÄ• lakiriyÄ• ya dutiyena sokena pÄ«á¸·ito rodanto paridevant

bodhisattopi pabbajitvÄ• tasmiá¹ƒyeva padese anupiyaá¹ƒ nÄ• ma ambavanaá¹ƒ atthi, tatt
pabbajjÄ• sukhena vÄ«tinÄ• metvÄ• ekadivaseneva \Ee I 66/ tiá¹ƒsayojanamaggaá¹ƒ pada
pÄ• visi. pavisitvÄ• sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya cari. sakalanagaraá¹ƒ bodhisattassa rÅ«
dhanapÄ• lakena paviá¹-á¹-harÄ• jagahaá¹ƒ viya asurindena paviá¹-á¹-hadevanagaraá¹ƒ viy
agamÄ• si. rÄ• japurisÄ• gantvÄ• ``deva, evarÅ«po nÄ• ma satto nagare piá¹‡á¸• Ä• ya ca
nÄ• go vÄ• supaá¹‡á¹‡o vÄ• ko nÄ• mesoâ€™ ti na jÄ• nÄ• mÄ• â€™â€™ ti Ä• rocesuá¹
mahÄ• purisaá¹ƒ disvÄ• acchariyabbhutajÄ• to purise Ä• á¹‡Ä• pesi --- ``gacchatha bhaá¹‡
amanusso bhavissati, nagarÄ• nikkhamitvÄ• antaradhÄ• yissati, sace devatÄ• bhavissati,
sace nÄ• go bhavissati, pathaviyaá¹ƒ nimujjitvÄ• gamissati, sace manusso bhavissati, yath
paribhuÃ±jissatÄ«â€™â€™ ti.

mahÄ• purisopi kho missakabhattaá¹ƒ saá¹ƒharitvÄ• ``alaá¹ƒ me ettakaá¹ƒ yÄ• panÄ• yÄ•
paviá¹-á¹-hadvÄ• reneva nagarÄ• nikkhamitvÄ• paá¹‡á¸• avapabbatacchÄ• yÄ• ya puratth
Ä• hÄ• raá¹ƒ paribhuÃ±jituá¹ƒ \Ne I 76/ Ä• raddho. athassa antÄ• ni parivattitvÄ• mukhena
nikkhamanÄ• kÄ• rappattÄ• ni viya ahesuá¹ƒ. tato tena attabhÄ• vena evarÅ«passa Ä• hÄ•
adiá¹-á¹-hapubbatÄ• ya tena paá¹-ikÅ«lÄ• hÄ• rena aá¹-á¹-iyamÄ• no evaá¹ƒ attanÄ• va att
tvaá¹ƒ sulabhannapÄ• ne kule tivassikagandhasÄ• libhojanaá¹ƒ nÄ• naggarasehi bhuÃ±jan
ekaá¹ƒ paá¹ƒsukÅ«likaá¹ƒ disvÄ• `kadÄ• nu kho ahampi evarÅ«po hutvÄ• piá¹‡á¸• Ä• ya

bhavissati nu kho me so kÄ• loâ€™ ti cintetvÄ• nikkhanto, idÄ• ni kiá¹ƒ nÄ• metaá¹ƒ karos
attanÄ• va attÄ• naá¹ƒ ovaditvÄ• nibbikÄ• ro hutvÄ• Ä• hÄ• raá¹ƒ paribhuÃ±ji.

rÄ• japurisÄ• taá¹ƒ pavattiá¹ƒ disvÄ• gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• dÅ«tavaca
nikkhamitvÄ• bodhisattassa santikaá¹ƒ gantvÄ• iriyÄ• pathasmiá¹ƒyeva pasÄ«ditvÄ• bodh
issariyaá¹ƒ niyyÄ• desi \Be I 78/. bodhisatto ``mayhaá¹ƒ, mahÄ• rÄ• ja, vatthukÄ• mehi vÄ•
natthi, ahaá¹ƒ paramÄ• bhisambodhiá¹ƒ patthayanto nikkhantoâ€™â€™ ti Ä• ha. rÄ• jÄ• a
tassa cittaá¹ƒ alabhitvÄ• ``addhÄ• tvaá¹ƒ buddho bhavissasi, buddhabhÅ«tena pana te pa
vijitaá¹ƒ Ä• gantabbaâ€™â€™ nti paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi. ayamettha saá¹…khepo, vitthÄ•
kittayissÄ• mi, yathÄ• pabbaji cakkhumÄ• â€™â€™ ti imaá¹ƒ __pabbajjÄ• suttaá¹ƒ_ (Sn 4
aá¹-á¹-hakathÄ• ya oloketvÄ• veditabbo.

bodhisattopi raÃ±Ã±o paá¹-iÃ±Ã±aá¹ƒ datvÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no Ä• á¸·Ä
udakaÃ±ca rÄ• maputtaá¹ƒ upasaá¹…kamitvÄ• samÄ• pattiyo nibbattetvÄ• ``nÄ• yaá¹ƒ ma
\Ee I 67/ samÄ• pattibhÄ• vanaá¹ƒ analaá¹…karitvÄ• sadevakassa lokassa attano thÄ• ma
mahÄ• padhÄ• naá¹ƒ padahitukÄ• mo uruvelaá¹ƒ gantvÄ• ``ramaá¹‡Ä«yo vatÄ• yaá¹ƒ bhÅ
vÄ• saá¹ƒ upagantvÄ• mahÄ• padhÄ• naá¹ƒ padahi. tepi kho koá¹‡á¸• aÃ±Ã±appamukhÄ•
gÄ• manigamarÄ• jadhÄ• nÄ«su bhikkhÄ• ya carantÄ• tattha bodhisattaá¹ƒ sampÄ• puá¹‡
mahÄ• padhÄ• naá¹ƒ padahantaá¹ƒ ``idÄ• ni buddho bhavissati, idÄ• ni buddho bhavissatÄ
pariveá¹‡asammajjanÄ• dikÄ• ya vattapaá¹-ipattiyÄ• upaá¹-á¹-hahamÄ• nÄ• santikÄ• vaca
bodhisattopi kho ``koá¹-ippattaá¹ƒ dukkarakÄ• riyaá¹ƒ karissÄ• mÄ«â€™â€™ ti ekatilataá¹‡
vÄ«tinÄ• mesi, sabbasopi Ä• hÄ• rÅ«pacchedaá¹ƒ akÄ• si, devatÄ• pi lomakÅ«pehi ojaá¹ƒ
paá¹-ikkhipi.

athassa tÄ• ya nirÄ• hÄ• ratÄ• ya paramakasimÄ• nappattakÄ• yassa suvaá¹‡á¹‡avaá¹‡á¹
ahosi. bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni paá¹-icchannÄ• ni ahesuá¹ƒ. appekadÄ• ap
jhÄ• yanto \Ne I 77/ mahÄ• vedanÄ• hi abhitunno visaÃ±Ã±Ä«bhÅ«to caá¹…kamanakoá¹-iy
ekaccÄ• devatÄ• ``kÄ• lakato samaá¹‡o gotamoâ€™â€™ ti vadanti, ekaccÄ• ``vihÄ• rove
Ä• haá¹ƒsu. tattha yÄ• saá¹ƒ ``kÄ• lakatoâ€™â€™ ti ahosi, tÄ• gantvÄ• suddhodanamahÄ
``tumhÄ• kaá¹ƒ putto kÄ• lakatoâ€™â€™ ti. mama putto buddho hutvÄ• kÄ• lakato, ahutvÄ
nÄ• sakkhi, padhÄ• nabhÅ«miyaá¹ƒyeva patitvÄ• \Be I 79/ kÄ• lakatoti. idaá¹ƒ sutvÄ• rÄ•
mama puttassa bodhiá¹ƒ appatvÄ• kÄ• lakiriyÄ• nÄ• ma natthÄ«â€™â€™ ti paá¹-ikkhipi. k
saddahatÄ«ti? kÄ• á¸·adevÄ«latÄ• pasassa vandÄ• panadivase jamburukkhamÅ«le ca pÄ•
diá¹-á¹-hattÄ• .

puna bodhisatte saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• uá¹-á¹-hite tÄ• devatÄ• gantvÄ• ``arogo te
ti Ä• rocenti. rÄ• jÄ• ``jÄ• nÄ• mahaá¹ƒ puttassa amaraá¹‡abhÄ• vaâ€™â€™ nti vadati. ma
dukkarakÄ• riyaá¹ƒ karontassa Ä• kÄ• se gaá¹‡á¹-hikaraá¹‡akÄ• lo viya ahosi. so ``ayaá¹ƒ

bodhÄ• ya maggo na hotÄ«â€™â€™ ti oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• retuá¹ƒ gÄ• mar
Ä• hÄ• raá¹ƒ Ä• hari, athassa bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni pÄ• katikÄ• ni ahesu
suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi. paÃ±cavaggiyÄ• bhikkhÅ« ``ayaá¹ƒ chabbassÄ• ni dukkarak
sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhituá¹ƒ nÄ• sakkhi, idÄ• ni gÄ• mÄ• dÄ«su \Ee I 68/ piá¹‡á¸• Ä•
Ä• hÄ• raá¹ƒ Ä• hariyamÄ• no kiá¹ƒ sakkhissati, bÄ• huliko esa padhÄ• navibbhanto, sÄ«sa
ussÄ• vabindutakkanaá¹ƒ viya amhÄ• kaá¹ƒ etassa santikÄ• visesatakkanaá¹ƒ, kiá¹ƒ no im
mahÄ• purisaá¹ƒ pahÄ• ya attano attano pattacÄ«varaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• rasayojana
isipatanaá¹ƒ pavisiá¹ƒsu.

tena kho pana samayena uruvelÄ• yaá¹ƒ senÄ• nigame senÄ• nikuá¹-umbikassa gehe nibb
vayappattÄ• ekasmiá¹ƒ nigrodharukkhe patthanaá¹ƒ akÄ• si ``sace samajÄ• tikaá¹ƒ kulagh
paá¹-hamagabbhe puttaá¹ƒ labhissÄ• mi, anusaá¹ƒvaccharaá¹ƒ te satasahassapariccÄ• ger
karissÄ• mÄ«â€™â€™ ti. tassÄ• sÄ• patthanÄ• samijjhi. sÄ• mahÄ• sattassa dukkarakÄ
chaá¹-á¹-he vasse paripuá¹‡á¹‡e visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ balikammaá¹ƒ kÄ• tukÄ• m
dhenusahassaá¹ƒ laá¹-á¹-himadhukavane carÄ• petvÄ• tÄ• saá¹ƒ khÄ«raá¹ƒ paÃ±ca dhen
khÄ«raá¹ƒ aá¸• á¸• hatiyÄ• nÄ«ti evaá¹ƒ yÄ• va soá¸·asannaá¹ƒ dhenÅ«naá¹ƒ khÄ«raá¹ƒ a
tÄ• va khÄ«rassa bahalataÃ±ca madhurataÃ±ca ojavantataÃ±ca patthayamÄ• nÄ• khÄ«ra
sÄ• visÄ• khapuá¹‡á¹‡amadivase ``pÄ• tova balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti rattiy
paccuá¹-á¹-hÄ• ya tÄ• aá¹-á¹-ha dhenuyo duhÄ• pesi. vacchakÄ• \Ne I 78/ \Be I 80/ dhenÅ
nÄ• gamiá¹ƒsu, thanamÅ«le pana navabhÄ• jane upanÄ«tamatte attano dhammatÄ• ya khÄ
acchariyaá¹ƒ disvÄ• sujÄ• tÄ• sahattheneva khÄ«raá¹ƒ gahetvÄ• navabhÄ• jane pakkhipi
katvÄ• pacituá¹ƒ Ä• rabhi.

tasmiá¹ƒ pÄ• yÄ• se paccamÄ• ne mahantamahantÄ• bubbuá¸·Ä• uá¹-á¹-hahitvÄ• dakkh
ekaphusitampi bahi na patati, uddhanato appamattakopi dhÅ«mo na uá¹-á¹-hahati. tasmiá¹ƒ
lokapÄ• lÄ• Ä• gantvÄ• uddhane Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu, mahÄ• brahmÄ• chattaá¹ƒ
samÄ• nento aggiá¹ƒ jÄ• lesi. devatÄ• dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«p
upakappanaojaá¹ƒ attano devÄ• nubhÄ• vena daá¹‡á¸• akabaddhaá¹ƒ madhupaá¹-alaá¹ƒ p
gaá¹‡hamÄ• nÄ• viya saá¹ƒharitvÄ• tattha pakkhipiá¹ƒsu. aÃ±Ã±esu hi kÄ• lesu devatÄ•
pakkhipanti, sambodhidivase ca pana parinibbÄ• nadivase ca ukkhaliyaá¹ƒyeva pakkhipanti
\Ee I 69/ tattha attano pÄ• kaá¹-Ä• ni anekÄ• ni acchariyÄ• ni disvÄ• puá¹‡á¹‡aá¹ƒ dÄ• siá¹
puá¹‡á¹‡e, ajja amhÄ• kaá¹ƒ devatÄ• ativiya pasannÄ• , mayÄ• ettake kÄ• le evarÅ«paá¹ƒ
diá¹-á¹-hapubbaá¹ƒ, vegena gantvÄ• devaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggÄ• hÄ«â€™â€™ ti. sÄ
tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• turitaturitÄ• rukkhamÅ«laá¹ƒ agamÄ• si.

bodhisattopi kho tasmiá¹ƒ rattibhÄ• ge paÃ±ca mahÄ• supine disvÄ• pariggaá¹‡hanto ``nis
buddho bhavissÄ• mÄ«â€™â€™ ti katasanniá¹-á¹-hÄ• no tassÄ• rattiyÄ• accayena katasa
bhikkhÄ• cÄ• rakÄ• laá¹ƒ Ä• gamayamÄ• no pÄ• tova Ä• gantvÄ• tasmiá¹ƒ rukkhamÅ«le n

sakalarukkhaá¹ƒ obhÄ• sayamÄ• no. atha kho sÄ• puá¹‡á¹‡Ä• Ä• gantvÄ• addasa bodhis
pÄ• cÄ«nalokadhÄ• tuá¹ƒ olokayamÄ• naá¹ƒ nisinnaá¹ƒ, sarÄ«rato cassa nikkhantÄ• hi pab
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. disvÄ• tassÄ• etadahosi --- ``ajja amhÄ• kaá¹ƒ devatÄ• rukkha
balikammaá¹ƒ sampaá¹-icchituá¹ƒ nisinnÄ• maÃ±Ã±eâ€™â€™ ti ubbegappattÄ• hutvÄ• v
etamatthaá¹ƒ Ä• rocesi.

sujÄ• tÄ• \Be I 81/ tassÄ• vacanaá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• nasÄ• hutvÄ• ``ajja dÄ• ni p
jeá¹-á¹-hadhÄ«tuá¹-á¹-hÄ• ne tiá¹-á¹-hÄ• hÄ«â€™â€™ ti dhÄ«tu anucchavikaá¹ƒ sabbÄ• la
pana buddhabhÄ• vaá¹ƒ pÄ• puá¹‡anadivase satasahassagghanikaá¹ƒ suvaá¹‡á¹‡apÄ• tiá
tasmÄ• sÄ• ``suvaá¹‡á¹‡apÄ• tiyaá¹ƒ pÄ• yÄ• saá¹ƒ pakkhipissÄ• mÄ«â€™â€™ ti cittaá¹
satasahassagghanikaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ nÄ«harÄ• petvÄ• tattha pÄ• yÄ• saá¹ƒ \Ne
pakkabhÄ• janaá¹ƒ Ä• vajjesi. `sabbo pÄ• yÄ• so padumapattÄ• udakaá¹ƒ viya vinivattitvÄ
patiá¹-á¹-hÄ• si, ekapÄ• tipÅ«ramattova ahosiâ€™. sÄ• taá¹ƒ pÄ• tiá¹ƒ aÃ±Ã±Ä• ya suvaá¹
paá¹-ikujjitvÄ• odÄ• tavatthena veá¹-hetvÄ• sabbÄ• laá¹…kÄ• rehi attabhÄ• vaá¹ƒ alaá¹…
attano sÄ«se á¹-hapetvÄ• mahantena Ä• nubhÄ• vena nigrodharukkhamÅ«laá¹ƒ gantvÄ•
balavasomanassajÄ• tÄ• ``rukkhadevatÄ• â€™â€™ ti saÃ±Ã±Ä• ya diá¹-á¹-haá¹-á¹-hÄ• na
gantvÄ• sÄ«sato pÄ• tiá¹ƒ otÄ• retvÄ• vivaritvÄ• suvaá¹‡á¹‡abhiá¹…kÄ• rena gandhapup
gahetvÄ• bodhisattaá¹ƒ upagantvÄ• aá¹-á¹-hÄ• si. ghaá¹-Ä«kÄ• ramahÄ• brahmunÄ• dinn
addhÄ• naá¹ƒ bodhisattaá¹ƒ avijahitvÄ• tasmiá¹ƒ khaá¹‡e adassanaá¹ƒ gato, bodhisatto pa
dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• udakaá¹ƒ sampaá¹-icchi. sujÄ• tÄ• saheva pÄ• tiyÄ• pA
hatthe á¹-hapesi, mahÄ• puriso sujÄ• taá¹ƒ olokesi. sÄ• Ä• kÄ• raá¹ƒ sallakkhetvÄ• ``ayya
pariccattaá¹ƒ, gaá¹‡hitvÄ• yathÄ• ruciá¹ƒ gacchathÄ• â€™â€™ ti vanditvÄ• ``yathÄ• may
\Ee I 70/, evaá¹ƒ tumhÄ• kampi nipphajjatÅ«â€™â€™ ti vatvÄ• satasahassagghanikÄ• ya s
purÄ• á¹‡apaá¹‡á¹‡e viya anapekkhÄ• hutvÄ• pakkÄ• mi.

bodhisattopi kho nisinnaá¹-á¹-hÄ• nÄ• uá¹-á¹-hÄ• ya rukkhaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• p
neraÃ±jarÄ• ya tÄ«raá¹ƒ gantvÄ• anekesaá¹ƒ bodhisattasahassÄ• naá¹ƒ abhisambujjhana
nhÄ• naá¹-á¹-hÄ• naá¹ƒ suppatiá¹-á¹-hitatitthaá¹ƒ nÄ• ma atthi, tassa tÄ«re pÄ• tiá¹ƒ á¹-hap
nhatvÄ• anekabuddhasatasahassÄ• naá¹ƒ nivÄ• sanaá¹ƒ arahaddhajaá¹ƒ nivÄ• setvÄ• pu
ekaá¹-á¹-hitÄ• lapakkappamÄ• á¹‡e ekÅ«napaÃ±Ã±Ä• sa piá¹‡á¸· e katvÄ• sabbaá¹ƒ appo
paribhuÃ±ji. so eva hissa buddhabhÅ«tassa sattasattÄ• haá¹ƒ bodhimaá¹‡á¸· e vasantassa
divasÄ• ni Ä• hÄ• ro ahosi. ettakaá¹ƒ kÄ• laá¹ƒ \Be I 82/ neva aÃ±Ã±o Ä• hÄ• ro atthi, na nl
mukhadhovanaá¹ƒ, na sarÄ«ravaá¸·aÃ±jo, jhÄ• nasukhena maggasukhena phalasukhena c
pÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• ``sacÄ• haá¹ƒ, ajja buddho
ayaá¹ƒ pÄ• ti paá¹-isotaá¹ƒ gacchatu, no ce sakkhissÄ• mi, anusotaá¹ƒ gacchatÅ«â€™â€™
pakkhipi. sÄ• sotaá¹ƒ chindamÄ• nÄ• nadÄ«majjhaá¹ƒ gantvÄ• majjhamajjhaá¹-á¹-hÄ• ne
asÄ«tihatthamattaá¹-á¹-hÄ• naá¹ƒ paá¹-isotaá¹ƒ gantvÄ• ekasmiá¹ƒ Ä• vaá¹-á¹-e nimujjitvÄ
kÄ• á¸·anÄ• garÄ• jabhavanaá¹ƒ gantvÄ• tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ paribhogapÄ• tiyo ``

kÄ• rayamÄ• nÄ• paharitvÄ• va tÄ• saá¹ƒ sabbaheá¹-á¹-himÄ• hutvÄ• aá¹-á¹-hÄ• si. kÄ•
sutvÄ• ``hiyyo eko buddho nibbatto, puna ajja eko nibbattoâ€™â€™ ti vatvÄ• anekehi pad
vadamÄ• no uá¹-á¹-hÄ• si. tassa kira \Ne I 80/ mahÄ• pathaviyÄ• ekayojanatigÄ• vutappan
pÅ«retvÄ• Ä• rohanakÄ• lo ``ajja vÄ• hiyyo vÄ• â€™â€™ ti sadiso ahosi.

bodhisattopi nadÄ«tÄ«ramhi supupphitasÄ• lavane divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• yanhasan
muccanakÄ• le devatÄ• hi alaá¹…katena aá¹-á¹-hÅ«sabhavitthÄ• rena maggena sÄ«ho viya
bodhirukkhÄ• bhimukho pÄ• yÄ• si. nÄ• gayakkhasupaá¹‡á¹‡Ä• dayo dibbehi gandhapupph
dibbasaá¹…gÄ«tÄ• dÄ«ni pavattayiá¹ƒsu, dasasahassÄ« lokadhÄ• tu ekagandhÄ• ekamÄ•
tasmiá¹ƒ samaye sotthiyo nÄ• ma tiá¹‡ahÄ• rako tiá¹‡aá¹ƒ Ä• dÄ• ya paá¹-ipathe Ä• gaccha
Ä• kÄ• raá¹ƒ Ã±atvÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo adÄ• si. bodhisatto tiá¹‡aá¹ƒ gahetvÄ•
71/ Ä• ruyha dakkhiá¹‡adisÄ• bhÄ• ge uttarÄ• bhimukho aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e da
osÄ«ditvÄ• heá¹-á¹-hÄ• avÄ«cisampattaá¹ƒ viya ahosi, uttaracakkavÄ• á¸·aá¹ƒ ullaá¹…ghi
bhavaggappattaá¹ƒ viya ahosi. bodhisatto ``idaá¹ƒ sambodhiá¹ƒ pÄ• puá¹‡anaá¹-á¹-hÄ• naá
maÃ±Ã±eâ€™â€™ ti padakkhiá¹‡aá¹ƒ karonto pacchimadisÄ• bhÄ• gaá¹ƒ gantvÄ• puratth
pacchimacakkavÄ• á¸·aá¹ƒ osÄ«ditvÄ• heá¹-á¹-hÄ• avÄ«cisampattaá¹ƒ viya ahosi, puratth
ullaá¹…ghitvÄ• upari bhavaggappattaá¹ƒ viya ahosi. á¹-hitaá¹-á¹-hitaá¹-á¹-hÄ• ne kirassa ne
akkante nÄ• bhiyÄ• patiá¹-á¹-hitamahÄ• sakaá¹-acakkaá¹ƒ viya \Be I 83/ mahÄ• pathavÄ«
bodhisatto ``idampi sambodhiá¹ƒ pÄ• puá¹‡anaá¹-á¹-hÄ• naá¹ƒ na bhavissati maÃ±Ã±eâ€™
karonto uttaradisÄ• bhÄ• gaá¹ƒ gantvÄ• dakkhiá¹‡Ä• bhimukho aá¹-á¹-hÄ• si, tato uttaraca
heá¹-á¹-hÄ• avÄ«cisampattaá¹ƒ viya ahosi, dakkhiá¹‡acakkavÄ• á¸·aá¹ƒ ullaá¹…ghitvÄ• up
viya ahosi. bodhisatto ``idampi sambodhiá¹ƒ pÄ• puá¹‡anaá¹-á¹-hÄ• naá¹ƒ na bhavissati ma
padakkhiá¹‡aá¹ƒ karonto puratthimadisÄ• bhÄ• gaá¹ƒ gantvÄ• pacchimÄ• bhimukho aá¹-á¹
pana sabbabuddhÄ• naá¹ƒ pallaá¹…kaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ neva chambhati, na kampati.
sabbabuddhÄ• naá¹ƒ avijahitaá¹ƒ acalaá¹-á¹-hÄ• naá¹ƒ kilesapaÃ±jaraviddhaá¹ƒsanaá¹-á¹-h
tÄ• ni tiá¹‡Ä• ni agge gahetvÄ• cÄ• lesi, tÄ• vadeva cuddasahattho pallaá¹…ko ahosi. tÄ• n
tathÄ• rÅ«pena saá¹‡á¹-hÄ• nena saá¹‡á¹-hahiá¹ƒsu, yathÄ• rÅ«paá¹ƒ sukusalopi cittakÄ•
Ä• likhitumpi samattho natthi. bodhisatto bodhikkhandhaá¹ƒ piá¹-á¹-hito katvÄ• puratthÄ• bh
hutvÄ• ---

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatu.

upasussatu nissesaá¹ƒ, sarÄ«re maá¹ƒsalohitaá¹ƒâ€™â€™ ||

na \Ne I 81/ tvevÄ• haá¹ƒ sammÄ• sambodhiá¹ƒ appatvÄ• imaá¹ƒ pallaá¹…kaá¹ƒ bhindiss
asanisatasannipÄ• tenapi abhejjarÅ«paá¹ƒ aparÄ• jitapallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di.

tasmiá¹ƒ samaye mÄ• ro devaputto ``siddhatthakumÄ• ro mayhaá¹ƒ vasaá¹ƒ atikkamitukÄ•

atikkamituá¹ƒ dassÄ• mÄ«â€™â€™ ti mÄ• rabalassa santikaá¹ƒ gantvÄ• etamatthaá¹ƒ Ä•
ghosÄ• petvÄ• mÄ• rabalaá¹ƒ Ä• dÄ• ya nikkhami. sÄ• mÄ• rasenÄ• mÄ• rassa purato d
ca vÄ• mato ca dvÄ• dasayojanÄ• , pacchato yÄ• va cakkavÄ• á¸·apariyantaá¹ƒ katvÄ• á¹-
navayojanubbedhÄ• , yassÄ• unnadantiyÄ• unnÄ• dasaddo yojanasahassato \Ee I 72/ paa
pathaviundriyanasaddo viya suyyati. atha mÄ• ro devaputto diyaá¸• á¸• hayojanasatikaá¹ƒ g
hatthiá¹ƒ abhiruhitvÄ• bÄ• husahassaá¹ƒ mÄ• petvÄ• nÄ• nÄ• vudhÄ• ni aggahesi. avase
janÄ• ekasadisaá¹ƒ Ä• vudhaá¹ƒ na gaá¹‡hiá¹ƒsu, nÄ• nappakÄ• ravaá¹‡á¹‡Ä• nÄ• nappa
mahÄ• sattaá¹ƒ ajjhottharamÄ• nÄ• Ä• gamiá¹ƒsu.

dasasahassacakkavÄ• á¸·adevatÄ• \Be I 84/ pana mahÄ• sattassa thutiyo vadamÄ• nÄ• a
devarÄ• jÄ• vijayuttarasaá¹…khaá¹ƒ dhamamÄ• no aá¹-á¹-hÄ• si. so kira saá¹…kho vÄ«sa
vÄ• taá¹ƒ gÄ• hÄ• petvÄ• dhamanto cattÄ• ro mÄ• se saddaá¹ƒ karitvÄ• nissaddo hoti. ma
atirekapadasatena vaá¹‡á¹‡aá¹ƒ vadanto aá¹-á¹-hÄ• si, mahÄ• brahmÄ• setacchattaá¹ƒ dh
mÄ• rabale pana bodhimaá¹‡á¸• aá¹ƒ upasaá¹…kamante tesaá¹ƒ ekopi á¹-hÄ• tuá¹ƒ nÄ• sa
sammukhasammukhaá¹-á¹-hÄ• neneva palÄ• yiá¹ƒsu. kÄ• á¸·o nÄ• garÄ• jÄ• pathaviyaá¹ƒ
paÃ±cayojanasatikaá¹ƒ maÃ±jerikanÄ• gabhavanaá¹ƒ gantvÄ• ubhohi hatthehi mukhaá¹ƒ p
vijayuttarasaá¹…khaá¹ƒ piá¹-á¹-hiyaá¹ƒ katvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ aá¹-á¹-h
setacchattaá¹ƒ cakkavÄ• á¸·akoá¹-iyaá¹ƒ á¹-hapetvÄ• brahmalokameva agamÄ• si. ekÄ• c
samatthÄ• nÄ• hosi, mahÄ• puriso ekakova nisÄ«di.

mÄ• ropi attano parisaá¹ƒ Ä• ha ``tÄ• tÄ• suddhodanaputtena siddhatthena sadiso aÃ±Ã±
mayaá¹ƒ sammukhÄ• yuddhaá¹ƒ dÄ• tuá¹ƒ na sakkhissÄ• ma, pacchÄ• bhÄ• gena dassÄ•
tÄ«á¹‡i passÄ• ni oloketvÄ• sabbadevatÄ• naá¹ƒ palÄ• tattÄ• suÃ±Ã±Ä• ni addasa. puna
ajjhottharamÄ• naá¹ƒ disvÄ• ``ayaá¹ƒ ettako jano maá¹ƒ ekakaá¹ƒ sandhÄ• ya mahantaá¹ƒ
karoti, imasmiá¹ƒ á¹-hÄ• ne mayhaá¹ƒ mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• aÃ±Ã±o vÄ•
pana dasa pÄ• ramiyova mayhaá¹ƒ dÄ«gharattaá¹ƒ puá¹-á¹-haparijanasadisÄ• , tasmÄ• pÄ
phalakaá¹ƒ katvÄ• pÄ• ramisattheneva paharitvÄ• ayaá¹ƒ balakÄ• yo mayÄ• viddhaá¹ƒse
dasa pÄ• ramiyo Ä• vajjamÄ• no nisÄ«di.

atha kho mÄ• ro devaputto ``eteneva siddhatthaá¹ƒ palÄ• pessÄ• mÄ«â€™â€™ ti __vÄ• ta
samuá¹-á¹-hÄ• pesi. taá¹…khaá¹‡aá¹ƒyeva puratthimÄ• dibhedÄ• vÄ• tÄ• samuá¹-á¹-hahit
aá¸• á¸• hayojanaekayojanadviyojanatiyojanappamÄ• á¹‡Ä• ni \Ee I 73/ pabbatakÅ«á¹-Ä• n
vanagaccharukkhÄ• dÄ«ni ummÅ«letvÄ• samantÄ• gÄ• manigame cuá¹‡á¹‡avicuá¹‡á¹‡aa
mahÄ• purisassa puÃ±Ã±atejena vihatÄ• nubhÄ• vÄ• bodhisattaá¹ƒ patvÄ• cÄ«varakaá¹‡
nÄ• sakkhiá¹ƒsu. tato ``udakena na ajjhottharitvÄ• mÄ• ressÄ• mÄ«â€™â€™ ti __mahÄ• v
samuá¹-á¹-hÄ• pesi. tassÄ• nubhÄ• vena uparÅ«pari satapaá¹-alasahassapaá¹-alÄ• dibhed
vassiá¹ƒsu. vuá¹-á¹-hidhÄ• rÄ• vegena pathavÄ« chiddÄ• ahosi. vanarukkhÄ• dÄ«naá¹ƒ up
Ä• gantvÄ• mahÄ• sattassa cÄ«vare ussÄ• vabinduá¹-á¹-hÄ• namattampi temetuá¹ƒ nÄ• s

__pÄ• sÄ• á¹‡avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. mahantÄ• ni mahantÄ• ni pabbatakÅ«á¹-Ä•
Ä• kÄ• senÄ• gantvÄ• bodhisattaá¹ƒ patvÄ• dibbamÄ• lÄ• guá¸·abhÄ• vaá¹ƒ Ä• pajjiá¹ƒsu
samuá¹-á¹-hÄ• pesi. ekatodhÄ• rÄ• ubhatodhÄ• rÄ• asisattikhurappÄ• dayo dhÅ«mÄ• yant
bodhisattaá¹ƒ patvÄ• dibbapupphÄ• ni ahesuá¹ƒ. tato __aá¹…gÄ• ravassaá¹ƒ_ samuá¹-á¹-
aá¹…gÄ• rÄ• Ä• kÄ• senÄ• gantvÄ• bodhisattassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ•
__kukkuá¸·avassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. accuá¹‡ho aggivaá¹‡á¹‡o kukkuá¸·o Ä• kÄ• se
pÄ• damÅ«le dibbacandanacuá¹‡á¹‡aá¹ƒ hutvÄ• nipati. tato __vÄ• lukÄ• vassaá¹ƒ_ samuá
atisukhumavÄ• lukÄ• dhÅ«mÄ• yantÄ• pajjalantÄ• Ä• kÄ• senÄ• gantvÄ• bodhisattassa
nipatiá¹ƒsu. tato __kalalavassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. taá¹ƒ kalalaá¹ƒ dhÅ«mÄ• yantaá¹ƒ
Ä• kÄ• senÄ• gantvÄ• bodhisattassa pÄ• damÅ«le dibbavilepanaá¹ƒ hutvÄ• nipati. tato ``i
siddhatthaá¹ƒ palÄ• pessÄ• mÄ«â€™â€™ ti __andhakÄ• raá¹ƒ_ samuá¹-á¹-hÄ• pesi. taá¹ƒ
viya mahÄ• tamaá¹ƒ hutvÄ• bodhisattaá¹ƒ patvÄ• sÅ«riyappabhÄ• vihataá¹ƒ viya andhakÄ

evaá¹ƒ mÄ• ro imÄ• hi navahi
vÄ• tavassapÄ• sÄ• á¹‡apaharaá¹‡aaá¹…gÄ• rakukkuá¸·avÄ• lukÄ• kalalaandhakÄ• ravuá
palÄ• petuá¹ƒ asakkonto ``kiá¹ƒ bhaá¹‡e, tiá¹-á¹-hatha, imaá¹ƒ siddhatthakumÄ• raá¹ƒ gaá¹
palÄ• pethÄ• â€™â€™ ti parisaá¹ƒ Ä• á¹‡Ä• petvÄ• sayampi girimekhalassa hatthino khan
Ä• dÄ• ya bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``siddhattha uá¹-á¹-hÄ• hi etasmÄ• pallaá¹…k
pÄ• puá¹‡Ä• ti, mayhaá¹ƒ eva pÄ• puá¹‡Ä• tÄ«â€™â€™ ti Ä• ha. mahÄ• satto tassa vacan
neva tayÄ• dasa pÄ• ramiyo pÅ«ritÄ• , na upapÄ• ramiyo, na paramatthapÄ• ramiyo, nÄ• p
pariccattÄ• \Ne I 83/, na Ã±Ä• tatthacariyÄ• , na lokatthacariyÄ• , na buddhicariyÄ• pÅ«ritÄ
tÄ• mayÄ• yeva pÅ«ritÄ• , tasmÄ• nÄ• yaá¹ƒ pallaá¹…ko tuyhaá¹ƒ pÄ• puá¹‡Ä• ti \Ee I 74
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

mÄ• ro kuddho kodhavegaá¹ƒ asahanto mahÄ• purisassa cakkÄ• vudhaá¹ƒ vissajjesi. taá¹ƒ
Ä• vajjentassa uparibhÄ• ge mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-hÄ• si. taá¹ƒ kira khuradhÄ
tena kuddhena vissaá¹-á¹-haá¹ƒ ekaghanapÄ• sÄ• á¹‡atthambhe vaá¹ƒsakaá¸·Ä«re viya ch
pana tasmiá¹ƒ mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• á¹-hite avasesÄ• mÄ• raparisÄ• ``idÄ• ni pallaá
palÄ• yissatÄ«â€™â€™ ti mahantamahantÄ• ni selakÅ«á¹-Ä• ni vissajjesuá¹ƒ. tÄ• nipi mah
Ä• vajjentassa mÄ• lÄ• guá¸·abhÄ• vaá¹ƒ Ä• pajjitvÄ• bhÅ«miyaá¹ƒ patiá¹ƒsu. devatÄ• ca
á¹-hitÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• sÄ«saá¹ƒ ukkhipitvÄ• ``naá¹-á¹-ho vata so siddhatthakum
attabhÄ• vo, kiá¹ƒ nu kho karissatÄ«â€™â€™ ti olokenti.

tato mahÄ• puriso ``pÅ«ritapÄ• ramÄ«naá¹ƒ bodhisattÄ• naá¹ƒ abhisambujjhanadivase pat
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• á¹-hitaá¹ƒ mÄ• raá¹ƒ Ä• ha --- ``mÄ• ra tuyhaá¹ƒ dÄ• n
sakkhÄ«â€™â€™ ti. mÄ• ro ``ime ettakÄ• janÄ• sakkhinoâ€™â€™ ti mÄ• rabalÄ• bhimuk
tasmiá¹ƒ khaá¹‡e mÄ• raparisÄ• ya ``ahaá¹ƒ sakkhÄ«, ahaá¹ƒ sakkhÄ«â€™â€™ ti pavattas
pathaviundriyanasaddasadiso ahosi. atha mÄ• ro mahÄ• purisaá¹ƒ Ä• ha ``siddhattha, tuyh

ko sakkhÄ«â€™â€™ ti. mahÄ• puriso ``tuyhaá¹ƒ tÄ• va dÄ• nassa dinnabhÄ• ve sacetanÄ•
imasmiá¹ƒ á¹-hÄ• ne sacetano koci sakkhÄ« nÄ• ma natthi, tiá¹-á¹-hatu tÄ• va me avasesat
vessantarattabhÄ• ve pana á¹-hatvÄ• mayhaá¹ƒ sattasatakamahÄ• dÄ• nassa dinnabhÄ• v
ghanamahÄ• pathavÄ« sakkhÄ«â€™â€™ ti cÄ«varagabbhantarato dakkhiá¹‡ahatthaá¹ƒ ab
``vessantarattabhÄ• ve á¹-hatvÄ• mayhaá¹ƒ sattasatakamahÄ• dÄ• nassa dinnabhÄ• ve tv
ti mahÄ• pathaviabhimukhaá¹ƒ hatthaá¹ƒ pasÄ• resi. mahÄ• pathavÄ« ``ahaá¹ƒ te tadÄ• sa
viravasahassena viravasatasahassena mÄ• rabalaá¹ƒ avattharamÄ• nÄ• viya unnadi.

tato \Be I 87/ mahÄ• purise ``dinnaá¹ƒ te siddhattha mahÄ• dÄ• naá¹ƒ uttamadÄ• naâ€™â
sammasante diyaá¸• á¸• hayojanasatiko girimekhalahatthÄ« jaá¹‡á¹‡ukehi pathaviyaá¹ƒ pat
mÄ• raparisÄ• disÄ• vidisÄ• palÄ• yi, dve ekamaggena gatÄ• nÄ• ma natthi, sÄ«sÄ• bha
nivatthavatthÄ• ni ca pahÄ• ya sammukhasammukhadisÄ• hiyeva palÄ• yiá¹ƒsu. tato devas
mÄ• rabalaá¹ƒ disvÄ• ``mÄ• rassa \Ee I 75/ parÄ• jayo jÄ• to, siddhatthakumÄ• rassa jayo,
karissÄ• mÄ• â€™â€™ ti nÄ• gÄ• nÄ• gÄ• naá¹ƒ, supaá¹‡á¹‡Ä• supaá¹‡á¹‡Ä• naá¹ƒ \Ne
brahmÄ• no brahmÄ• naá¹ƒ, ugghosetvÄ• gandhamÄ• lÄ• dihatthÄ• mahÄ• purisassa sa
agamaá¹ƒsu.

evaá¹ƒ gatesu ca pana tesu ---

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• nÄ• gagaá¹‡Ä• mahesino ||

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , supaá¹‡á¹‡asaá¹…ghÄ• pi jayaá¹ƒ mahesino |

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• devagaá¹‡Ä• mahesino ||

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• , jayaá¹ƒ tadÄ• brahmagaá¹‡Ä• pi tÄ• dinoâ€™

avasesÄ• dasasu cakkavÄ• á¸·asahassesu devatÄ• mÄ• lÄ• gandhavilepanehi ca pÅ«jay
ca vadamÄ• nÄ• aá¹-á¹-haá¹ƒsu. evaá¹ƒ anatthaá¹…gateyeva \Be I 88/ sÅ«riye mahÄ• pur
cÄ«varÅ«pari patamÄ• nehi bodhirukkhaá¹…kurehi rattapavÄ• á¸·apallavehi viya pÅ«jiyamÄ

pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ anussaritvÄ• , majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• ,
paá¹-iccasamuppÄ• de Ã±Ä• á¹‡aá¹ƒ otÄ• resi. athassa dvÄ• dasapadikaá¹ƒ paccayÄ• kÄ•
vaá¹-á¹-avivaá¹-á¹-avasena anulomapaá¹-ilomato sammasantassa dasasahassÄ« lokadhÄ•
dvÄ• dasakkhattuá¹ƒ sampakampi.

mahÄ• purise pana dasasahassilokadhÄ• tuá¹ƒ unnÄ• detvÄ• aruá¹‡uggamanavelÄ• ya s
paá¹-ivijjhante \Ee I 76/ sakaladasasahassÄ« lokadhÄ• tu alaá¹…katapaá¹-iyattÄ• ahosi.
pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ ussÄ• pitÄ• naá¹ƒ dhajÄ• naá¹ƒ paá¹-Ä• kÄ•
pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ paharanti, tathÄ• pacchimacakkavÄ• á¸·amuk
ussÄ• pitÄ• naá¹ƒ pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ, dakkhiá¹‡acakkavÄ• á¸·a
ussÄ• pitÄ• naá¹ƒ uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ, uttaracakkavÄ• á¸·amukhavaá
\Ne I 85/ dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ paharanti, pathavitale ussÄ• pitÄ• n
paá¹-Ä• kÄ• naá¹ƒ brahmalokaá¹ƒ Ä• hacca aá¹-á¹-haá¹ƒsu, brahmaloke baddhÄ• naá¹ƒ pa
dasasahassacakkavÄ• á¸·esu pupphÅ«pagarukkhÄ• pupphaá¹ƒ gaá¹‡hiá¹ƒsu, phalÅ«paga
phalapiá¹‡á¸• Ä«bhÄ• rabharitÄ• ahesuá¹ƒ. khandhesu khandhapadumÄ• ni pupphiá¹ƒsu,
latÄ• su latÄ• padumÄ• ni, Ä• kÄ• se olambakapadumÄ• ni, silÄ• talÄ• ni bhinditvÄ• uparÅ
daá¹‡á¸• akapadumÄ• ni uá¹-á¹-hahiá¹ƒsu. dasasahassÄ« lokadhÄ• tu vaá¹-á¹-etvÄ• vissa
susanthatapupphasanthÄ• ro viya ca ahosi. cakkavÄ• á¸·antaresu aá¹-á¹-hayojanasahassal
sattasÅ«riyappabhÄ• yapi anobhÄ• sitapubbÄ• ekobhÄ• sÄ• ahesuá¹ƒ, caturÄ• sÄ«tiyojan
madhurodako ahosi, nadiyo nappavattiá¹ƒsu, jaccandhÄ• rÅ«pÄ• ni passiá¹ƒsu, jÄ• tibadhi
jÄ• tipÄ«á¹-hasappino padasÄ• gacchiá¹ƒsu, andubandhanÄ• dÄ«ni chijjitvÄ• patiá¹ƒsu.

evaá¹ƒ aparimÄ• á¹‡ena sirivibhavena pÅ«jiyamÄ• no mahÄ• puriso anekappakÄ• resu ac
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• sabbabuddhÄ• naá¹ƒ avijahitaá¹ƒ udÄ• naá

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ \Be I 89/, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

iti \Ee I 77/ tusitapurato paá¹-á¹-hÄ• ya yÄ• va ayaá¹ƒ bodhimaá¹‡á¸• e sabbaÃ±Ã±utappat
á¹-hÄ• naá¹ƒ __avidÅ«renidÄ• naá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

avidÅ«renidÄ• nakathÄ• niá¹-á¹-hitÄ• .

3. santikenidÄ• nakathÄ•

__ ``santikenidÄ• naá¹ƒ_ \Ne I 86/ pana `bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaâ€™ nti evaá¹ƒ tes
tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• neyeva labbhatÄ«â€™â€™ ti vuttaá¹ƒ. kiÃ±cÄ• pi evaá¹ƒ vuttaá¹ƒ
Ä• dito paá¹-á¹-hÄ• ya evaá¹ƒ veditabbaá¹ƒ --- udÄ• naá¹ƒ udÄ• netvÄ• jayapallaá¹…ke nis
etadahosi ``ahaá¹ƒ kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni imassa palla
sandhÄ• viá¹ƒ, ettakaá¹ƒ me kÄ• laá¹ƒ imasseva pallaá¹…kassa kÄ• raá¹‡Ä• alaá¹…katas
dinnaá¹ƒ, suaÃ±jitÄ• ni akkhÄ«ni hadayamaá¹ƒsaÃ±ca ubbaá¹-á¹-etvÄ• dinnaá¹ƒ, jÄ• lÄ«ku
kaá¹‡hÄ• jinakumÄ• risadisÄ• dhÄ«taro maddÄ«devisadisÄ• bhariyÄ• yo ca paresaá¹ƒ dÄ
pallaá¹…ko jayapallaá¹…ko varapallaá¹…ko ca. ettha me nisinnassa saá¹…kappÄ• paripuá
uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti anekakoá¹-isatasahassÄ• samÄ• pattiyo samÄ• pajjanto s
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``atha kho bhagavÄ• sattÄ• haá¹ƒ ekapallaá¹…kena nisÄ«di
vimuttisukhapaá¹-isaá¹ƒvedÄ«â€™â€™ ti (Ud 1; Vin I 1).

atha ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ ``ajjÄ• pi nÅ«na siddhatthassa kattabbakiccaá¹ƒ atthi, p
Ä• layaá¹ƒ na vijahatÄ«â€™â€™ ti parivitakko udapÄ• di. satthÄ• devatÄ• naá¹ƒ \Be I 90/ p
tÄ• saá¹ƒ vitakkavÅ«pasamanatthaá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• yamakapÄ• á¹-ihÄ• riy
mahÄ• bodhimaá¹‡á¸• asmiÃ±hi katapÄ• á¹-ihÄ• riyaÃ±ca, Ã±Ä• tisamÄ• game katapÄ• á¹-
pÄ• thikaputtasamÄ• game katapÄ• á¹-ihÄ• riyaÃ±ca, sabbaá¹ƒ kaá¹‡á¸• ambarukkhamÅ«l
ahosi.

evaá¹ƒ satthÄ• iminÄ• pÄ• á¹-ihÄ• riyena devatÄ• naá¹ƒ vitakkaá¹ƒ vÅ«pasametvÄ• palla
pÄ• cÄ«nanissite uttaradisÄ• bhÄ• ge á¹-hatvÄ• ``imasmiá¹ƒ vata me pallaá¹…ke sabbaÃ±
paá¹-ividdhaâ€™â€™ nti cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÅ«ritÄ• naá
phalÄ• dhigamaá¹-á¹-hÄ• naá¹ƒ pallaá¹…kaá¹ƒ bodhirukkhaÃ±ca animisehi akkhÄ«hi oloka
vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ animisacetiyaá¹ƒ nÄ• ma jÄ• taá¹ƒ. atha pallaá¹…kassa
ca antarÄ• caá¹…kamaá¹ƒ mÄ• petvÄ• puratthimapacchimato Ä• yate ratanacaá¹…kame
sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ ratanacaá¹…kamacetiyaá¹ƒ nÄ• ma jÄ• taá

catutthe pana sattÄ• he bodhito pacchimuttaradisÄ• bhÄ• ge devatÄ• ratanagharaá¹ƒ mÄ•
pallaá¹…kena \Ne I 87/ nisÄ«ditvÄ• abhidhammapiá¹-akaá¹ƒ visesato cettha anantanayaá¹
vicinanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi. Ä• bhidhammikÄ• panÄ• hu ``ratanagharaá¹ƒ nÄ• m
gehaá¹ƒ, sattannaá¹ƒ pana pakaraá¹‡Ä• naá¹ƒ sammasitaá¹-á¹-hÄ• naá¹ƒ `ratanagharaâ€™
yasmÄ• panettha ubhopete pariyÄ• yÄ• yujjanti, tasmÄ• ubhayampetaá¹ƒ gahetabbameva
taá¹ƒ á¹-hÄ• naá¹ƒ ratanagharacetiyaá¹ƒ nÄ• ma jÄ• taá¹ƒ. evaá¹ƒ bodhisamÄ«peyeva catt

vÄ«tinÄ• metvÄ• paÃ±came sattÄ• he bodhirukkhamÅ«lÄ• yena ajapÄ• lanigrodho tenupa
vicinantoyeva vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento nisÄ«di.

tasmiá¹ƒ samaye mÄ• ro devaputto ``ettakaá¹ƒ kÄ• laá¹ƒ anubandhanto otÄ• rÄ• pekkhopi
addasaá¹ƒ, atikkantodÄ• ni esa mama vasaâ€™â€™ nti domanassappatto mahÄ• magge n
cintento bhÅ«miyaá¹ƒ soá¸·asa lekhÄ• kaá¸• á¸• hi --- ``ahaá¹ƒ eso viya dÄ• napÄ• ramiá¹ƒ
iminÄ• sadiso na jÄ• toâ€™â€™ ti ekaá¹ƒ lekhaá¹ƒ kaá¸• á¸• hi. tathÄ• ``ahaá¹ƒ eso viya s
nekkhammapÄ• ramiá¹ƒ, paÃ±Ã±Ä• pÄ• ramiá¹ƒ, vÄ«riyapÄ• ramiá¹ƒ, khantipÄ• ramiá¹ƒ, s
adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ, mettÄ• pÄ• ramiá¹ƒ, upekkhÄ• pÄ• ramiá¹ƒ na pÅ«resiá¹ƒ \Be
na jÄ• toâ€™â€™ ti dasamaá¹ƒ lekhaá¹ƒ kaá¸• á¸• hi. tathÄ• ``ahaá¹ƒ eso viya asÄ• dhÄ•
indriyaparopariyattaÃ±Ä• á¹‡assa paá¹-ivedhÄ• ya upanissayabhÅ«tÄ• dasa pÄ• ramiyo na
sadiso na jÄ• toâ€™â€™ ti ekÄ• dasamaá¹ƒ lekhaá¹ƒ kaá¸• á¸• hi. tathÄ• ``ahaá¹ƒ eso viya
Ä• sayÄ• nusayaÃ±Ä• á¹‡assa, mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa, yamakapÄ• á
anÄ• varaá¹‡aÃ±Ä• á¹‡assa, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ivedhÄ• ya upanissayab
pÅ«resiá¹ƒ, tenamhi iminÄ• sadiso na jÄ• toâ€™â€™ ti soá¸·asamaá¹ƒ lekhaá¹ƒ kaá¸• á¸•
kÄ• raá¹‡ehi mahÄ• magge soá¸·asa lekhÄ• kaá¸• á¸• hamÄ• no nisÄ«di.

tasmiá¹ƒ samaye taá¹‡hÄ• , arati, ragÄ• ti tisso mÄ• radhÄ«taro ``pitÄ• no na paÃ±Ã±Ä• y
etarahÄ«â€™â€™ ti olokayamÄ• nÄ• taá¹ƒ domanassappattaá¹ƒ bhÅ«miá¹ƒ vilekhamÄ• n
santikaá¹ƒ gantvÄ• ``kasmÄ• , tÄ• ta, dukkhÄ« dummanoâ€™â€™ ti pucchiá¹ƒsu. ammÄ•
vasaá¹ƒ atikkanto, ettakaá¹ƒ kÄ• laá¹ƒ olokento otÄ• ramassa daá¹-á¹-huá¹ƒ nÄ• sakkhiá¹ƒ,
dummanoti. yadi \Ee I 79/ evaá¹ƒ mÄ• cintayittha, mayametaá¹ƒ attano vase katvÄ• Ä• dÄ
sakkÄ• , ammÄ• , eso kenaci vase kÄ• tuá¹ƒ, acalÄ• ya saddhÄ• ya patiá¹-á¹-hito eso puris
itthiyo nÄ• ma idÄ• neva naá¹ƒ rÄ• gapÄ• sÄ• dÄ«hi bandhitvÄ• Ä• nessÄ• ma, tumhe mÄ
bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``pÄ• de te samaá¹‡a paricÄ• remÄ• â€™â€™ ti Ä• ha
tÄ• saá¹ƒ vacanaá¹ƒ manasi akÄ• si, na akkhÄ«ni ummÄ«letvÄ• olokesi, anuttare upadhisa
vivekasukhaÃ±Ã±eva anubhavanto nisÄ«di.

puna mÄ• radhÄ«taro ``uccÄ• vacÄ• kho purisÄ• naá¹ƒ adhippÄ• yÄ• , kesaÃ±ci kumÄ• ri
paá¹-hamavaye á¹-hitÄ• su, kesaÃ±ci majjhimavaye á¹-hitÄ• su, yaá¹ƒnÅ«na mayaá¹ƒ nÄ• n
palobheyyÄ• mÄ• â€™â€™ ti ekamekÄ• kumÄ• rivaá¹‡á¹‡Ä• divasena sataá¹ƒ sataá¹ƒ att
kumÄ• riyo, avijÄ• tÄ• , sakiá¹ƒvijÄ• tÄ• , duvijÄ• tÄ• , majjhimitthiyo, mahitthiyo ca hutvÄ•
bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``pÄ• de te samaá¹‡a paricÄ• remÄ• â€™â€™ ti Ä• ha
manasÄ• kÄ• si, yathÄ• taá¹ƒ anuttare upadhisaá¹…khayeva vimutto. keci panÄ• cariyÄ• v
mahitthibhÄ• vena \Be I 92/ upagatÄ• disvÄ• bhagavÄ• `evamevaá¹ƒ etÄ• khaá¹‡á¸• ada
adhiá¹-á¹-hÄ• sÄ«â€™â€™ ti, taá¹ƒ na gahetabbaá¹ƒ. na hi satthÄ• evarÅ«paá¹ƒ adhiá¹-á¹
bhagavÄ• pana ``apetha tumhe, kiá¹ƒ disvÄ• evaá¹ƒ vÄ• yamatha, evarÅ«paá¹ƒ nÄ• ma a
kÄ• tuá¹ƒ yuttaá¹ƒ, tathÄ• gatassa pana rÄ• go pahÄ«no, doso pahÄ«no, moho pahÄ«noâ€

kilesappahÄ• naá¹ƒ Ä• rabbha ---

``yassa jitaá¹ƒ nÄ• vajÄ«yati, jitamassa noyÄ• ti koci loke.

taá¹ƒ buddhamanantagocaraá¹ƒ, apadaá¹ƒ kena padena nessatha ||

``yassa jÄ• linÄ« visattikÄ• , taá¹‡hÄ• natthi kuhiÃ±ci netave.

taá¹ƒ buddhamanantagocaraá¹ƒ, apadaá¹ƒ kena padena nessathÄ• â€™â€™ ti || (Dhp 179

imÄ• dhammapade buddhavagge dve gÄ• thÄ• vadanto dhammaá¹ƒ kathesi. tÄ• ``saccaa
arahaá¹ƒ sugato loke na rÄ• gena suvÄ• nayoâ€™â€™ tiÄ• dÄ«ni \Ee I 80/ vatvÄ• pitu sar

bhagavÄ• pi tattha sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• mucalindamÅ«laá¹ƒ agamÄ• si. tattha sa
uppannÄ• ya sÄ«tÄ• dipaá¹-ibÄ• hanatthaá¹ƒ mucalindena nÄ• garÄ• jena sattakkhattuá¹ƒ
asambÄ• dhÄ• ya gandhakuá¹-iyaá¹ƒ viharanto viya vimuttisukhaá¹ƒ paá¹-isaá¹ƒvediyamÄ•
vÄ«tinÄ• metvÄ• rÄ• jÄ• yatanaá¹ƒ upasaá¹…kami, tatthÄ• pi vimuttisukhaá¹ƒ paá¹-isaá¹ƒv
ettÄ• vatÄ• satta sattÄ• hÄ• ni \Ne I 89/ paripuá¹‡á¹‡Ä• ni. etthantare neva mukhadhovana
sarÄ«rapaá¹-ijagganaá¹ƒ, na Ä• hÄ• rakiccaá¹ƒ ahosi, jhÄ• nasukhaphalasukheneva vÄ«tin

athassa tasmiá¹ƒ sattasattÄ• hamatthake ekÅ«napaÃ±Ã±Ä• satime divase tattha nisinnass
dhovissÄ• mÄ«â€™â€™ ti cittaá¹ƒ udapÄ• di. sakko devÄ• namindo agadaharÄ«á¹-akaá¹ƒ
taá¹ƒ paribhuÃ±ji, tenassa sarÄ«ravaá¸·aÃ±jaá¹ƒ ahosi. athassa sakkoyeva nÄ• galatÄ• dan
mukhadhovanaudakaÃ±ca \Be I 93/ adÄ• si. satthÄ• taá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ•
mukhaá¹ƒ dhovitvÄ• tattheva rÄ• jÄ• yatanamÅ«le nisÄ«di.

tasmiá¹ƒ samaye tapussabhallikÄ• nÄ• ma dve vÄ• á¹‡ijÄ• paÃ±cahi sakaá¹-asatehi ukka
majjhimadesaá¹ƒ gacchantÄ• attano Ã±Ä• tisÄ• lohitÄ• ya devatÄ• ya sakaá¹-Ä• ni sanniru
Ä• hÄ• rasampÄ• dane ussÄ• hitÄ• manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca Ä• dÄ• ya ``paá¹-
imaá¹ƒ Ä• hÄ• raá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti satthÄ• raá¹ƒ upasaá¹…kamit
pÄ• yÄ• sapaá¹-iggahaá¹‡adivaseyeva pattassa antarahitattÄ• ``na kho tathÄ• gatÄ• hatth
kimhi nu kho ahaá¹ƒ paá¹-iggaá¹‡heyyaâ€™â€™ nti cintesi. athassa cittaá¹ƒ Ã±atvÄ• catÅ«
mahÄ• rÄ• jÄ• no indanÄ«lamaá¹‡imaye patte upanÄ• mesuá¹ƒ, bhagavÄ• te paá¹-ikkhipi.
cattÄ• ro patte upanÄ• mesuá¹ƒ. bhagavÄ• catunnampi devaputtÄ• naá¹ƒ anukampÄ• ya c
uparÅ«pari á¹-hapetvÄ• ``eko hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si, cattÄ• ropi mukhavaá¹-á¹-
paÃ±Ã±Ä• yamÄ• nalekhÄ• hutvÄ• majjhimena pamÄ• á¹‡ena ekattaá¹ƒ upagamiá¹ƒsu. b
selamaye patte Ä• hÄ• raá¹ƒ paá¹-iggaá¹‡hitvÄ• paribhuÃ±jitvÄ• anumodanaá¹ƒ akÄ• si. c
buddhaÃ±ca dhammaÃ±ca saraá¹‡aá¹ƒ gantvÄ• \Ee I 81/ dvevÄ• cikÄ• upÄ• sakÄ• ahes

bhante, paricaritabbaá¹-á¹-hÄ• naá¹ƒ dethÄ• â€™â€™ ti vadantÄ• naá¹ƒ dakkhiá¹‡ahatther
parÄ• masitvÄ• kesadhÄ• tuyo adÄ• si. te attano nagare tÄ• dhÄ• tuyo suvaá¹‡á¹‡asamug
cetiyaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

sammÄ• sambuddhopi kho tato uá¹-á¹-hÄ• ya puna ajapÄ• lanigrodhameva gantvÄ• nigro
tattha nisinnamattasseva attanÄ• adhigatassa dhammassa gambhÄ«rataá¹ƒ paccavekkhar
Ä• ciá¹‡á¹‡o ``adhigato kho myÄ• yaá¹ƒ dhammoâ€™â€™ ti paresaá¹ƒ dhammaá¹ƒ adeset
udapÄ• di. atha __brahmÄ• sahampati_ ``nassati vata bho loko, vinassati vata bho lokoâ€™
cakkavÄ• á¸·asahassehi sakkasuyÄ• masantusitasunimmitavasavattimahÄ• brahmÄ• no \N
santikaá¹ƒ gantvÄ• ``desetu, bhante, bhagavÄ• dhammaâ€™â€™ ntiÄ• dinÄ• nayena dha

satthÄ• \Be I 94/ tassa paá¹-iÃ±Ã±aá¹ƒ datvÄ• ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhan
cintento ``Ä• á¸·Ä• ro paá¹‡á¸• ito, so imaá¹ƒ dhammaá¹ƒ khippaá¹ƒ Ä• jÄ• nissatÄ«â€™â€
puna olokento tassa sattÄ• hakÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• udakaá¹ƒ Ä• vajjesi. tassÄ• p
Ã±atvÄ• ``bahÅ«pakÄ• rÄ• kho me paÃ±cavaggiyÄ• bhikkhÅ«â€™â€™ ti paÃ±cavaggiye
``kahaá¹ƒ nu kho te etarahi viharantÄ«â€™â€™ ti Ä• vajjento ``bÄ• rÄ• á¹‡asiyaá¹ƒ isipatan
Ã±atvÄ• ``tattha gantvÄ• dhammacakkaá¹ƒ pavattessÄ• mÄ«â€™â€™ ti katipÄ• haá¹ƒ bo
piá¹‡á¸• Ä• ya caranto viharitvÄ• Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• siyaá¹ƒ ``bÄ• rÄ• á¹‡asiá¹ƒ ga
cÄ• tuddasiyaá¹ƒ paccÅ«sasamaye vibhÄ• tÄ• ya rattiyÄ• kÄ• lasseva pattacÄ«varamÄ• d
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ paá¹-ipanno antarÄ• magge upakaá¹ƒ nÄ• ma Ä• jÄ«vakaa
buddhabhÄ• vaá¹ƒ Ä• cikkhitvÄ• taá¹ƒ divasaá¹ƒyeva sÄ• yanhasamaye isipatanaá¹ƒ agan

paÃ±cavaggiyÄ• therÄ• tathÄ• gataá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• ``ayaá¹ƒ Ä• v
paccayabÄ• hullÄ• ya Ä• vattitvÄ• paripuá¹‡á¹‡akÄ• yo pÄ«á¹‡indriyo suvaá¹‡á¹‡avaá¹‡á¹
abhivÄ• danÄ• dÄ«ni na karissÄ• ma, mahÄ• kulapasuto kho panesa Ä• sanÄ• bhihÄ• raá¹
paÃ±Ã±Ä• pessÄ• mÄ• â€™â€™ ti katikaá¹ƒ akaá¹ƒsu. bhagavÄ• sadevakassa lokassa ci
Ã±Ä• á¹‡ena ``kiá¹ƒ nu kho ime cintayiá¹ƒsÅ«â€™â€™ ti Ä• vajjetvÄ• cittaá¹ƒ aÃ±Ã±Ä• si.
sabbadevamanussesu anodissakavasena pharaá¹‡asamatthaá¹ƒ \Ee I 82/ mettacittaá¹ƒ saa
mettacittena phari. te bhagavatÄ• mettacittena phuá¹-á¹-hÄ• tathÄ• gate upasaá¹…kaman
saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• abhivÄ• danapaccuá¹-á¹-hÄ• nÄ• dÄ«ni sabbakiccÄ• ni akaa
panassa ajÄ• namÄ• nÄ• kevalaá¹ƒ nÄ• mena ca Ä• vusovÄ• dena ca samudÄ• caranti.

atha ne bhagavÄ• ``mÄ• vo, bhikkhave, tathÄ• gataá¹ƒ nÄ• mena ca Ä• vusovÄ• dena ca
bhikkhave, tathÄ• gato sammÄ• sambuddhoâ€™â€™ ti attano buddhabhÄ• vaá¹ƒ saÃ±Ã±Ä
varabuddhÄ• sane nisinno uttarÄ• sÄ• á¸·hanakkhattayoge vattamÄ• ne aá¹-á¹-hÄ• rasahi b
paÃ±cavaggiye \Be I 95/ there Ä• mantetvÄ• __dhammacakkappavattanasuttantaá¹ƒ_ dese
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesento suttapariyos
brahmakoá¹-Ä«hi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. satthÄ• tattheva vassaá¹ƒ up

vappattheraá¹ƒ ovadanto vihÄ• reyeva \Ne I 91/ nisÄ«di, sesÄ• cattÄ• ro piá¹‡á¸• Ä• ya ca
pubbaá¹‡heyeva sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. eteneva upÄ• yena punadivase bhaddiyat
mahÄ• nÄ• mattheraá¹ƒ, punadivase assajittheranti sabbe sotÄ• pattiphale patiá¹-á¹-hÄ• pe
pakkhassa paÃ±capi jane sannipÄ• tetvÄ• __anattalakkhaá¹‡asuttantaá¹ƒ_ (SN b III 59; Vi
desanÄ• pariyosÄ• ne paÃ±capi therÄ• arahattaphale patiá¹-á¹-hahiá¹ƒsu. atha satthÄ• __
upanissayaá¹ƒ disvÄ• taá¹ƒ rattibhÄ• ge nibbijjitvÄ• gehaá¹ƒ pahÄ• ya nikkhantaá¹ƒ ``ehi y
pakkositvÄ• tasmiá¹ƒyeva rattibhÄ• ge sotÄ• pattiphale, punadivase arahatte patiá¹-á¹-hÄ•
sahÄ• yake __catupaá¹‡á¹‡Ä• sa jane_ ehibhikkhupabbajjÄ• ya pabbÄ• jetvÄ• arahattaá¹ƒ

evaá¹ƒ loke ekasaá¹-á¹-hiyÄ• arahantesu jÄ• tesu satthÄ• vutthavasso pavÄ• retvÄ• ``ca
cÄ• rikaâ€™â€™ nti saá¹-á¹-hi bhikkhÅ« disÄ• su pesetvÄ• sayaá¹ƒ uruvelaá¹ƒ gacchanto
kappÄ• sikavanasaá¹‡á¸• e tiá¹ƒsa jane __bhaddavaggiyakumÄ• re_ vinesi. tesu sabbapac
sabbuttamo anÄ• gÄ• mÄ« ahosi. tepi sabbe ehibhikkhubhÄ• veneva pabbÄ• jetvÄ• disÄ•
aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ• ni dassetvÄ• uruvelakassapÄ• dayo sa
__tebhÄ• tikajaá¹-ile_ vinetvÄ• ehibhikkhubhÄ• veneva pabbÄ• jetvÄ• gayÄ• sÄ«se nisÄ«
__Ä• dittapariyÄ• yadesanÄ• ya_ (Vin I 54) arahatte patiá¹-á¹-hÄ• petvÄ• tena arahantasa
``bimbisÄ• raraÃ±Ã±o dinnaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ \Ee I 83/ mocessÄ• mÄ«â€™â€™ ti rÄ• jag
laá¹-á¹-hivanuyyÄ• naá¹ƒ agamÄ• si. rÄ• jÄ• uyyÄ• napÄ• lassa santikÄ• ``satthÄ• Ä• gat
dvÄ• dasanahutehi brÄ• hmaá¹‡agahapatikehi parivuto satthÄ• raá¹ƒ upasaá¹…kamitvÄ• \
suvaá¹‡á¹‡apaá¹-á¹-avitÄ• naá¹ƒ viya pabhÄ• samudayaá¹ƒ vissajjantesu tathÄ• gatassa pA
ekamantaá¹ƒ nisÄ«di saddhiá¹ƒ parisÄ• ya.

atha kho tesaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ etadahosi ``kiá¹ƒ nu kho mahÄ• samaá¹
brahmacariyaá¹ƒ carati, udÄ• hu uruvelakassapo mahÄ• samaá¹‡eâ€™â€™ ti. bhagavÄ• t
cetoparivitakkamaÃ±Ã±Ä• ya theraá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kimeva disvÄ• uruvelavÄ• si, pahÄ• si aggiá¹ƒ kisako vadÄ• no.

pucchÄ• mi taá¹ƒ kassapa etamatthaá¹ƒ, kathaá¹ƒ pahÄ«naá¹ƒ tava aggihuttaâ€™â€™ nti

theropi \Ne I 92/ bhagavato adhippÄ• yaá¹ƒ viditvÄ• ---

``rÅ«pe ca sadde ca atho rase ca, kÄ• mitthiyo cÄ• bhivadanti yaÃ±Ã±Ä• .

etaá¹ƒ malanti upadhÄ«su Ã±atvÄ• , tasmÄ• na yiá¹-á¹-he na hute araÃ±jiâ€™â€™ nti || (V

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• attano sÄ• vakabhÄ• vapakÄ• sanatthaá¹ƒ tathÄ• gatassa pÄ• d
á¹-hapetvÄ• ``satthÄ• me, bhante, bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti vatvÄ• eka

yÄ• va sattatÄ• lappamÄ• á¹‡aá¹ƒ sattakkhattuá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• oruyha tat
ekamantaá¹ƒ nisÄ«di. taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• mahÄ• jano ``aho mahÄ• nubhÄ• v
thÄ• magatadiá¹-á¹-hiko nÄ• ma `arahÄ• â€™ ti maÃ±Ã±amÄ• no uruvelakassapopi diá¹-á¹
tathÄ• gatena damitoâ€™â€™ ti satthu guá¹‡akathaá¹ƒyeva kathesi. bhagavÄ• ``nÄ• haá¹
uruvelakassapaá¹ƒ damemi, atÄ«tepi esa mayÄ• damitoyevÄ• â€™â€™ ti vatvÄ• imissÄ•
__mahÄ• nÄ• radakassapajÄ• takaá¹ƒ_ (J II 22.545 Ä• dayo) kathetvÄ• cattÄ• ri saccÄ• ni
ekÄ• dasahi nahutehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si, ekaá¹ƒ nahutaá¹ƒ upÄ• s
rÄ• jÄ• \Ee I 84/ satthu santike nisinnoyeva paÃ±ca assÄ• sake pavedetvÄ• \Be I 97/ sara
svÄ• tanÄ• ya nimantetvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya bhagavantaá¹ƒ padakkhiá¹‡aá¹ƒ katv

punadivase yehi ca bhagavÄ• diá¹-á¹-ho, yehi ca adiá¹-á¹-ho, sabbepi rÄ• jagahavÄ• sino
aá¹-á¹-hÄ• rasakoá¹-isaá¹…khÄ• manussÄ• tathÄ• gataá¹ƒ daá¹-á¹-hukÄ• mÄ• pÄ• tova
laá¹-á¹-hivanuyyÄ• naá¹ƒ agamaá¹ƒsu. tigÄ• vuto maggo nappahosi, sakalalaá¹-á¹-hivanuy
phuá¹-aá¹ƒ ahosi. mahÄ• jano dasabalassa rÅ«pasobhaggappattaá¹ƒ attabhÄ• vaá¹ƒ passa
nÄ• sakkhi. vaá¹‡á¹‡abhÅ«mi nÄ• mesÄ• . evarÅ«pesu hi á¹-hÄ• nesu tathÄ• gatassa lakk
sabbÄ• pi rÅ«pakÄ• yasirÄ« vaá¹‡á¹‡etabbÄ• . evaá¹ƒ rÅ«pasobhaggappattaá¹ƒ dasabalas
mahÄ• janena nirantaraá¹ƒ phuá¹-e uyyÄ• ne ca magge ca ekabhikkhussapi nikkhamanokÄ
kira bhagavÄ• chinnabhatto bhaveyya, taá¹ƒ mÄ• ahosÄ«ti sakkassa nisinnÄ• sanaá¹ƒ uá
Ä• vajjamÄ• no taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ•
buddhadhammasaá¹…ghapaá¹-isaá¹ƒyuttÄ• thutiyo vadamÄ• no dasabalassa purato otarit
okÄ• saá¹ƒ katvÄ• ---

``danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``mutto \Ne I 93/ muttehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``tiá¹‡á¹‡o tiá¹‡á¹‡ehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``dasavÄ• so \Be I 98/ dasabalo, dasadhammavidÅ« dasabhi cupeto.

so dasasataparivÄ• ro, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• â€™â€™ ti || (Vin I 58) ---

imÄ• hi gÄ• thÄ• hi satthu vaá¹‡á¹‡aá¹ƒ vadamÄ• no purato pÄ• yÄ• si. tadÄ• mahÄ• jano
disvÄ• ``ativiya abhirÅ«po ayaá¹ƒ mÄ• á¹‡avako, na kho pana amhehi diá¹-á¹-hapubboâ€™
ayaá¹ƒ mÄ• á¹‡avako, kassa vÄ• yaâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• mÄ• á¹‡avo ---

``yo dhÄ«ro sabbadhi danto, suddho appaá¹-ipuggalo.

arahaá¹ƒ sugato loke, tassÄ• haá¹ƒ paricÄ• rakoâ€™â€™ ti || (Vin I 58) --- gÄ• thamÄ• ha.

satthÄ• sakkena katokÄ• saá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• bhikkhusahassaparivuto \Ee I 85
rÄ• jÄ• buddhappamukhassa saá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• ``ahaá¹ƒ, bhante, tÄ
na sakkhissÄ• mi, velÄ• ya vÄ• avelÄ• ya vÄ• bhagavato santikaá¹ƒ Ä• gamissÄ• mi, laá¹-
atidÅ«re, idaá¹ƒ pana amhÄ• kaá¹ƒ veá¸·uvanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ nÄ• tidÅ«re nÄ• cc
gamanÄ• gamanasampannaá¹ƒ buddhÄ• rahaá¹ƒ senÄ• sanaá¹ƒ. idaá¹ƒ me bhagavÄ• pa
suvaá¹‡á¹‡abhiá¹…kÄ• rena pupphagandhavÄ• sitaá¹ƒ maá¹‡ivaá¹‡á¹‡aá¹ƒ udakaá¹ƒ Ä• d
pariccajanto dasabalassa hatthe udakaá¹ƒ pÄ• tesi. tasmiá¹ƒ Ä• rÄ• mapaá¹-iggahaá¹‡e ``b
otiá¹‡á¹‡Ä• nÄ«â€™â€™ ti mahÄ• pathavÄ« kampi. jambudÄ«pasmiÃ±hi á¹-hapetvÄ• veá
mahÄ• pathaviá¹ƒ kampetvÄ• gahitasenÄ• sanaá¹ƒ nÄ• ma natthi. tambapaá¹‡á¹‡idÄ«pep
aÃ±Ã±aá¹ƒ pathaviá¹ƒ kampetvÄ• gahitasenÄ• sanaá¹ƒ nÄ• ma natthi. satthÄ• veá¸·uvanÄ
raÃ±Ã±o anumodanaá¹ƒ katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhikkhusaá¹…ghaparivuto veá¸·uva

tasmiá¹ƒ kho pana samaye sÄ• riputto ca moggallÄ• no cÄ• ti dve paribbÄ• jakÄ• rÄ• jaga
amataá¹ƒ pariyesamÄ• nÄ• . tesu sÄ• riputto assajittheraá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ
pasannacitto payirupÄ• sitvÄ• \Be I 99/ ``ye dhammÄ• hetuppabhavÄ• â€™â€™ ti gÄ• tha
patiá¹-á¹-hÄ• ya attano sahÄ• yakassa moggallÄ• naparibbÄ• jakassapi tameva gÄ• thaá¹ƒ
sotÄ• pattiphale patiá¹-á¹-hÄ• si. te ubhopi janÄ• saÃ±cayaá¹ƒ oloketvÄ• attano parisÄ• ya
santike pabbajiá¹ƒsu. tesu mahÄ• moggallÄ• no sattÄ• hena arahattaá¹ƒ pÄ• puá¹‡i, sÄ• rip
aá¸• á¸• hamÄ• sena. ubhopi ca ne satthÄ• aggasÄ• vakaá¹-á¹-hÄ• ne á¹-hapesi. sÄ• riput
arahattappattadivaseyeva sÄ• vakasannipÄ• taá¹ƒ akÄ• si.

tathÄ• gate pana tasmiá¹ƒyeva veá¸·uvanuyyÄ• ne viharante suddhodanamahÄ• rÄ• jÄ• ``
dukkarakÄ• rikaá¹ƒ caritvÄ• paramÄ• bhisambodhiá¹ƒ patvÄ• pavattavaradhammacakko r
veá¸·uvane viharatÄ«â€™â€™ ti sutvÄ• aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ Ä• mantesi ``ehi, bhaá
rÄ• jagahaá¹ƒ gantvÄ• mama vacanena `pitÄ• vo suddhodanamahÄ• rÄ• jÄ• daá¹-á¹-huk
gaá¹‡hitvÄ• ehÄ«â€™â€™ ti Ä• ha. so ``evaá¹ƒ, devÄ• â€™â€™ ti raÃ±Ã±o vacanaá¹ƒ sir
purisasahassaparivÄ• ro khippameva saá¹-á¹-hiyojanamaggaá¹ƒ gantvÄ• dasabalassa catu
dhammadesanÄ• velÄ• ya vihÄ• raá¹ƒ pÄ• visi. so ``tiá¹-á¹-hatu tÄ• va raÃ±Ã±o pahitasÄ• s
á¹-hito satthu dhammadesanaá¹ƒ sutvÄ• yathÄ• á¹-hitova saddhiá¹ƒ purisasahassena \Ee I
pabbajjaá¹ƒ yÄ• ci. bhagavÄ• ``etha bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi, sabbe taá

iddhimayapattacÄ«varadharÄ• saá¹-á¹-hivassattherÄ• viya ahesuá¹ƒ. arahattaá¹ƒ pattakÄ•
ariyÄ• nÄ• ma majjhattÄ• va hontÄ«ti so raÃ±Ã±Ä• pahitasÄ• sanaá¹ƒ dasabalassa na kat
Ä• gacchati, na sÄ• sanaá¹ƒ suyyatÄ«â€™â€™ ti ``ehi, bhaá¹‡e, tvaá¹ƒ gacchÄ• hÄ«â€™â
aÃ±Ã±aá¹ƒ amaccaá¹ƒ pesesi. sopi gantvÄ• purimanayeneva saddhiá¹ƒ parisÄ• ya arahatt
rÄ• jÄ• eteneva niyÄ• mena purisasahassaparivÄ• re nava amacce pesesi, sabbe attano ki
tuá¹‡hÄ«bhÅ«tÄ• tattheva vihariá¹ƒsu.

rÄ• jÄ• \Be I 100/ sÄ• sanamattampi Ä• haritvÄ• Ä• cikkhantaá¹ƒ alabhitvÄ• cintesi ``etta
sinehÄ• bhÄ• vena sÄ• sanamattampi na paccÄ• hariá¹ƒsu, ko nu kho mama vacanaá¹ƒ ka
rÄ• jabalaá¹ƒ olokento kÄ• á¸·udÄ• yiá¹ƒ addasa. so kira raÃ±Ã±o sabbatthasÄ• dhako ama
ativissÄ• siko bodhisattena saddhiá¹ƒ ekadivase jÄ• to sahapaá¹ƒsukÄ«á¸·ako sahÄ• yo. at
``tÄ• ta, kÄ• á¸·udÄ• yi ahaá¹ƒ mama puttaá¹ƒ passitukÄ• mo nava purisasahassÄ• ni pese
sÄ• sanamattaá¹ƒ Ä• rocentopi natthi, dujjÄ• no kho pana jÄ«vitantarÄ• yo, ahaá¹ƒ jÄ«vam
daá¹-á¹-huá¹ƒ icchÄ• mi, sakkhissasi nu kho me puttaá¹ƒ \Ne I 95/ dassetuâ€™â€™ nti. sak
pabbajituá¹ƒ labhissÄ• mÄ«ti. tÄ• ta, tvaá¹ƒ pabbajitvÄ• vÄ• apabbajitvÄ• vÄ• mayhaá¹ƒ
``sÄ• dhu, devÄ• â€™â€™ ti raÃ±Ã±o sÄ• sanaá¹ƒ Ä• dÄ• ya rÄ• jagahaá¹ƒ gantvÄ• satth
parisapariyante á¹-hito dhammaá¹ƒ sutvÄ• saparivÄ• ro arahattaphalaá¹ƒ patvÄ• ehibhikkh

satthÄ• buddho hutvÄ• paá¹-hamaá¹ƒ antovassaá¹ƒ isipatane vasitvÄ• vutthavasso pavÄ
tattha tayo mÄ• se vasanto tebhÄ• tikajaá¹-ile vinetvÄ• bhikkhusahassaparivÄ• ro phussam
rÄ• jagahaá¹ƒ gantvÄ• dve mÄ• se vasi. ettÄ• vatÄ• bÄ• rÄ• á¹‡asito nikkhantassa paÃ±c
hemanto atikkanto. kÄ• á¸·udÄ• yittherassa Ä• gatadivasato sattaá¹-á¹-ha divasÄ• vÄ«tivat
phagguá¹‡Ä«puá¹‡á¹‡amÄ• siyaá¹ƒ cintesi ``atikkanto hemanto, vasantasamayo anuppatto
uddharitvÄ• sammukhasammukhaá¹-á¹-hÄ• nehi maggÄ• dinnÄ• , haritatiá¹‡asaÃ±channÄ
vanasaá¹‡á¸• Ä• , paá¹-ipajjanakkhamÄ• maggÄ• , kÄ• lo dasabalassa Ã±Ä• tisaá¹…gahaa
bhagavantaá¹ƒ upasaá¹…kamitvÄ• ---

``aá¹…gÄ• rino \Ee I 87/ dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippahÄ• ya.

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra aá¹…gÄ«rasÄ• naá¹ƒ ... pe ... ||

``nÄ• tisÄ«taá¹ƒ \Be I 101/ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• munÄ«â€™â€™ ti || ---

saá¹-á¹-himattÄ• hi gÄ• thÄ• hi dasabalassa kulanagaraá¹ƒ gamanatthÄ• ya gamanavaá¹‡á
naá¹ƒ satthÄ• ``kiá¹ƒ nu kho udÄ• yi madhurassarena gamanavaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡esÄ«

tumhÄ• kaá¹ƒ pitÄ• suddhodanamahÄ• rÄ• jÄ• passitukÄ• mo, karotha Ã±Ä• takÄ• naá¹ƒ
karissÄ• mi Ã±Ä• takÄ• naá¹ƒ saá¹…gahaá¹ƒ, bhikkhusaá¹…ghassa Ä• rocehi, gamikavatta
bhanteâ€™â€™ ti thero tesaá¹ƒ Ä• rocesi.

bhagavÄ• aá¹…gamagadhavÄ• sÄ«naá¹ƒ kulaputtÄ• naá¹ƒ dasahi sahassehi, kapilavatthu
sahassehÄ«ti sabbeheva vÄ«satisahassehi khÄ«á¹‡Ä• savabhikkhÅ«hi parivuto rÄ• jagahÄ
yojanaá¹ƒ gacchati. ``rÄ• jagahato saá¹-á¹-hiyojanaá¹ƒ kapilavatthuá¹ƒ dvÄ«hi mÄ• sehi pÄ
aturitacÄ• rikaá¹ƒ pakkÄ• mi. theropi ``bhagavato nikkhantabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocessÄ
vehÄ• saá¹ƒ abbhuggantvÄ• raÃ±Ã±o nivesane pÄ• turahosi. rÄ• jÄ• theraá¹ƒ disvÄ• tuá¹
pallaá¹…ke nisÄ«dÄ• petvÄ• attano paá¹-iyÄ• ditassa nÄ• naggarasabhojanassa pattaá¹ƒ
uá¹-á¹-hÄ• ya gamanÄ• kÄ• raá¹ƒ dassesi. nisÄ«ditvÄ• bhuÃ±jatha, tÄ• tÄ• ti. satthu santik
bhuÃ±jissÄ• mi, mahÄ• rÄ• jÄ• ti. kahaá¹ƒ pana, tÄ• ta, satthÄ• ti? vÄ«satisahassabhikkhup
dassanatthÄ• ya cÄ• rikaá¹ƒ nikkhanto, mahÄ• rÄ• jÄ• ti. rÄ• jÄ• tuá¹-á¹-hamÄ• naso Ä• ha
paribhuÃ±jitvÄ• yÄ• va mama putto imaá¹ƒ nagaraá¹ƒ pÄ• puá¹‡Ä• ti, tÄ• vassa itova piá¹‡
harathÄ• â€™â€™ ti. thero adhivÄ• sesi. rÄ• jÄ• theraá¹ƒ parivisitvÄ• pattaá¹ƒ gandhacuá
uttamabhojanassa pÅ«retvÄ• ``tathÄ• gatassa dethÄ• â€™â€™ ti therassa hatthe patiá¹-á¹
passantÄ• naá¹ƒyeva pattaá¹ƒ Ä• kÄ• se khipitvÄ• sayampi vehÄ• saá¹ƒ abbhuggantvÄ• p
satthu hatthe á¹-hapesi. satthÄ• taá¹ƒ paribhuÃ±ji. etenupÄ• yena thero divase divase Ä• h
antarÄ• magge raÃ±Ã±oyeva piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji. theropi bhattakiccÄ• vasÄ• n
ettakaá¹ƒ bhagavÄ• Ä• gato, ajja ettakaâ€™â€™ nti \Ee I 88/ buddhaguá¹‡apaá¹-isaá¹ƒyut
rÄ• jakulaá¹ƒ satthu dassanaá¹ƒ vinÄ• yeva satthari saÃ±jÄ• tappasÄ• daá¹ƒ akÄ• si. tenev
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ \Be I 102/ bhikkhÅ«naá¹ƒ kulappasÄ• da
kÄ• á¸·udÄ• yÄ«â€™â€™ ti (AN a I 219, 225) etadagge á¹-hapesi.

sÄ• kiyÄ• pi kho ``anuppatte bhagavati amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-haá¹ƒ passissÄ• mÄ• a
bhagavato vasanaá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• ``nigrodhasakkassa Ä• rÄ• mo ran
tattha sabbaá¹ƒ paá¹-ijagganavidhiá¹ƒ kÄ• retvÄ• gandhapupphahatthÄ• paccuggamanaá¹
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ite daharadahare nÄ• garadÄ• rake ca nÄ• garadÄ• rik
pahiá¹‡iá¹ƒsu, tato rÄ• jakumÄ• re ca rÄ• jakumÄ• rikÄ• yo ca, tesaá¹ƒ anantaraá¹ƒ sÄ• ma
gandhapupphacuá¹‡á¹‡Ä• dÄ«hi pÅ«jayamÄ• nÄ• bhagavantaá¹ƒ gahetvÄ• nigrodhÄ• rÄ•
vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. sÄ• kiyÄ•
mÄ• natthaddhÄ• , te ``siddhatthakumÄ• ro amhehi daharataro, amhÄ• kaá¹ƒ kaniá¹-á¹-ho,
nattÄ• â€™â€™ ti cintetvÄ• daharadahare rÄ• jakumÄ• re Ä• haá¹ƒsu ``tumhe vandatha, n
piá¹-á¹-hito nisÄ«dissÄ• mÄ• â€™â€™ ti.

tesu evaá¹ƒ avanditvÄ• nisinnesu bhagavÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• ``na maá¹ƒ
dÄ• ni ne vandÄ• pessÄ• mÄ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ sa
Ä• kÄ• saá¹ƒ abbhuggantvÄ• tesaá¹ƒ sÄ«se pÄ• dapaá¹ƒsuá¹ƒ okiramÄ• no viya kaá¹‡á¸•

yamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ di
tumhÄ• kaá¹ƒ \Ne I 97/ jÄ• tadivase kÄ• á¸·adevalassa vandanatthaá¹ƒ upanÄ«tÄ• naá¹ƒ pA
brÄ• hmaá¹‡assa matthake patiá¹-á¹-hite disvÄ• pi ahaá¹ƒ tumhe vandiá¹ƒ, ayaá¹ƒ me paá¹
vappamaá¹…galadivase jambucchÄ• yÄ• ya sirisayane nisinnÄ• naá¹ƒ vo jambucchÄ• yÄ•
pÄ• de vandiá¹ƒ, ayaá¹ƒ me dutiyavandanÄ• . idÄ• ni imaá¹ƒ adiá¹-á¹-hapubbaá¹ƒ pÄ• á¹-ih
tumhÄ• kaá¹ƒ pÄ• de vandÄ• mi, ayaá¹ƒ me tatiyavandanÄ• â€™â€™ ti. raÃ±Ã±Ä• pana v
á¹-hÄ• tuá¹ƒ samattho nÄ• ma ekasÄ• kiyopi nÄ• hosi, sabbe vandiá¹ƒsuyeva.

iti bhagavÄ• Ã±Ä• tayo vandÄ• petvÄ• Ä• kÄ• sato otaritvÄ• paÃ±Ã±attÄ• sane nisÄ«di.
Ã±Ä• tisamÄ• gamo ahosi \Be I 103/, sabbe ekaggacittÄ• hutvÄ• nisÄ«diá¹ƒsu. tato mahÄ
vassi. tambavaá¹‡á¹‡aá¹ƒ udakaá¹ƒ heá¹-á¹-hÄ• viravantaá¹ƒ gacchati, temitukÄ• mova ter
sarÄ«re ekabindumattampi na patati. taá¹ƒ disvÄ• sabbe acchariyabbhutacittajÄ• tÄ• ``aho
abbhutaâ€™â€™ nti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• ``na idÄ• neva \Ee I 89/ ma
pokkharavassaá¹ƒ vassati, atÄ«tepi vassÄ«â€™â€™ ti imissÄ• aá¹-á¹-huppattiyÄ• __vess
dhammadesanaá¹ƒ sutvÄ• sabbe uá¹-á¹-hÄ• ya vanditvÄ• pakkamiá¹ƒsu. ekopi rÄ• jÄ• vA
amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• gato nÄ• ma natthi.

satthÄ• punadivase vÄ«satisahassabhikkhuparivuto kapilavatthuá¹ƒ piá¹‡á¸• Ä• ya pÄ• vis
nimantesi, pattaá¹ƒ vÄ• aggahosi. bhagavÄ• indakhÄ«le á¹-hitova Ä• vajjesi ``kathaá¹ƒ nu
kulanagare piá¹‡á¸• Ä• ya cariá¹ƒsu, kiá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• issarajanÄ• naá¹ƒ gharÄ• n
sapadÄ• nacÄ• rikaá¹ƒ cariá¹ƒsÅ«â€™â€™ ti. tato ekabuddhassapi uppaá¹-ipÄ• á¹-iyÄ• ga
idÄ• ni ayameva vaá¹ƒso, ayaá¹ƒ paveá¹‡Ä« paggahetabbÄ• , Ä• yatiÃ±ca me sÄ• vakÄ• p
piá¹‡á¸• acÄ• rikavattaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti koá¹-iyaá¹ƒ niviá¹-á¹-hagehato paá¹
piá¹‡á¸• Ä• ya cari. ``ayyo kira siddhatthakumÄ• ro piá¹‡á¸• Ä• ya caratÄ«â€™â€™ ti dvibh
pÄ• sÄ• desu sÄ«hapaÃ±jare vivaritvÄ• mahÄ• jano dassanabyÄ• vaá¹-o ahosi.

rÄ• hulamÄ• tÄ• pi devÄ« ``ayyaputto kira imasmiá¹ƒyeva nagare mahantena rÄ• jÄ• nubh
suvaá¹‡á¹‡asivikÄ• dÄ«hi vicaritvÄ• idÄ• ni kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yavatthav
piá¹‡á¸• Ä• ya carati, sobhati nu khoâ€™â€™ ti sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokayamÄ•
nÄ• nÄ• virÄ• gasamujjalÄ• ya sarÄ«rappabhÄ• ya nagaravÄ«thiyo obhÄ• setvÄ•
byÄ• mappabhÄ• parikkhepasamaá¹…gÄ«bhÅ«tÄ• ya asÄ«tianubyaÃ±janÄ• vabhÄ• sitÄ•
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itÄ• ya anopamÄ• ya buddhasiriyÄ• vir
uá¹‡hÄ«sato paá¹-á¹-hÄ• ya yÄ• va pÄ• datalÄ• ---

``siniddhanÄ«lamudukuÃ±citakeso \Be I 104/, sÅ«riyanimmalatalÄ• bhinalÄ• á¹-o.

yuttatuá¹…gamudukÄ• yatanÄ• so, raá¹ƒsijÄ• lavitato narasÄ«ho ||

``cakkavaraá¹…kitarattasupÄ• do, lakkhaá¹‡amaá¹‡á¸• itaÄ• yatapaá¹‡hi.

cÄ• marihatthavibhÅ«sitapaá¹‡ho, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``sakyakumÄ• ro varado sukhumÄ• lo, lakkhaá¹‡avicittapasannasarÄ«ro.

lokahitÄ• ya Ä• gato naravÄ«ro, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``Ä• yatayuttasusaá¹‡á¹-hitasoto, gopakhumo abhinÄ«lanetto.

indadhanuabhinÄ«labhamuko, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``puá¹‡á¹‡acandanibho mukhavaá¹‡á¹‡o, devanarÄ• naá¹ƒ piyo naranÄ• go.

mattagajindavilÄ• sitagÄ• mÄ«, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``siniddhasugambhÄ«ramaÃ±jusaghoso, hiá¹…gulavaá¹‡á¹‡arattasujivho.

vÄ«sativÄ«satisetasudanto, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``khattiyasambhavaaggakulindo, devamanussanamassitapÄ• do.

sÄ«lasamÄ• dhipatiá¹-á¹-hitacitto, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``vaá¹-á¹-asuvaá¹-á¹-asusaá¹‡á¹-hitagÄ«vo \Be I 105/, sÄ«hahanumigarÄ• jasarÄ«ro.

kaÃ±canasucchaviuttamavaá¹‡á¹‡o, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``aÃ±janasamavaá¹‡á¹‡asunÄ«lakeso, kaÃ±canapaá¹-á¹-avisuddhanalÄ• á¹-o.

osadhipaá¹‡á¸• arasuddhasuuá¹‡á¹‡o, esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho ||

``gacchantonilapathe \Ne I 99/ viya cando, tÄ• rÄ• gaá¹‡aparivaá¸• á¸• hitarÅ«po.

sÄ• vakamajjhagato samaá¹‡indo, esa hi tuyhaá¹ƒ pitÄ• narasÄ«hoâ€™â€™ ti || ---

evamimÄ• hi dasahi __narasÄ«hagÄ• thÄ• hi_ nÄ• ma abhitthavitvÄ• ``tumhÄ• kaá¹ƒ putto
caratÄ«â€™â€™ ti raÃ±Ã±o Ä• rocesi. rÄ• jÄ• saá¹ƒviggahadayo hatthena sÄ• á¹-akaá¹ƒ s

turitaturitaá¹ƒ nikkhamitvÄ• vegena gantvÄ• bhagavato purato á¹-hatvÄ• Ä• ha --- ``kiá¹ƒ,
lajjÄ• petha, kimatthaá¹ƒ piá¹‡á¸• Ä• ya caratha, kiá¹ƒ `ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ na sak
nti saÃ±Ã±aá¹ƒ \Ee I 90/ karitthÄ• â€™â€™ ti. vaá¹ƒsacÄ• rittametaá¹ƒ, mahÄ• rÄ• ja, amh
amhÄ• kaá¹ƒ mahÄ• sammatakhattiyavaá¹ƒso nÄ• ma vaá¹ƒso, tattha ca ekakhattiyopi bhik
``ayaá¹ƒ, mahÄ• rÄ• ja, rÄ• javaá¹ƒso nÄ• ma tava vaá¹ƒso, amhÄ• kaá¹ƒ pana dÄ«paá¹…
kassapoti ayaá¹ƒ buddhavaá¹ƒso nÄ• ma. ete ca aÃ±Ã±e ca anekasahassasaá¹…khÄ• buc
bhikkhÄ• cÄ• reneva jÄ«vikaá¹ƒ kappesuâ€™â€™ nti antaravÄ«thiyaá¹ƒ á¹-hitova ---

``uttiá¹-á¹-he nappamajjeyya, dhammaá¹ƒ sucaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti || (Dhp 168) ---

imaá¹ƒ gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne rÄ• jÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• si.

``dhammaá¹ƒ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti || (Dhp 169) ---

imaá¹ƒ \Be I 106/ pana gÄ• thaá¹ƒ sutvÄ• sakadÄ• gÄ• miphale patiá¹-á¹-hÄ• si. __mahÄ•
10.92 Ä• dayo) sutvÄ• anÄ• gÄ• miphale patiá¹-á¹-hÄ• si, maraá¹‡asamaye setacchattassa
nipannoyeva arahattaá¹ƒ pÄ• puá¹‡i. araÃ±Ã±avÄ• sena pana padhÄ• nÄ• nuyogakiccaá¹ƒ
sotÄ• pattiphalaá¹ƒ sacchikatvÄ• yeva pana bhagavato pattaá¹ƒ gahetvÄ• saparisaá¹ƒ bha
mahÄ• pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisi. b
itthÄ• gÄ• raá¹ƒ Ä• gantvÄ• bhagavantaá¹ƒ vandi á¹-hapetvÄ• rÄ• hulamÄ• taraá¹ƒ. sÄ• p
vandÄ• hÄ«â€™â€™ ti parijanena vuccamÄ• nÄ• pi ``sace mayhaá¹ƒ guá¹‡o atthi, sayame
Ä• gamissati, Ä• gatameva naá¹ƒ vandissÄ• mÄ«â€™â€™ ti vatvÄ• na agamÄ• si.

bhagavÄ• \Ne I 100/ rÄ• jÄ• naá¹ƒ pattaá¹ƒ gÄ• hÄ• petvÄ• dvÄ«hi aggasÄ• vakehi saddl
sirigabbhaá¹ƒ gantvÄ• ``rÄ• jadhÄ«tÄ• yathÄ• ruci vandamÄ• nÄ• na kiÃ±ci vattabbÄ• â€
paÃ±Ã±attÄ• sane nisÄ«di. sÄ• vegenÄ• gantvÄ• gopphakesu gahetvÄ• pÄ• dapiá¹-á¹-hiy
yathÄ• ajjhÄ• sayaá¹ƒ vandi. rÄ• jÄ• rÄ• jadhÄ«tÄ• ya bhagavati sinehabahumÄ• nÄ• digu
``bhante, mama dhÄ«tÄ• `tumhehi kÄ• sÄ• yÄ• ni vatthÄ• ni nivÄ• sitÄ• nÄ«â€™ ti \Ee I 91
kÄ• sÄ• yavatthanivatthÄ• jÄ• tÄ• , tumhÄ• kaá¹ƒ ekabhattikabhÄ• vaá¹ƒ sutvÄ• ekabhatti
mahÄ• sayanassa chaá¸• á¸• itabhÄ• vaá¹ƒ sutvÄ• paá¹-á¹-ikÄ• maÃ±cakeyeva nipannÄ•
viratabhÄ• vaá¹ƒ Ã±atvÄ• viratamÄ• lÄ• gandhÄ• va jÄ• tÄ• , attano Ã±Ä• takehi `mayaá¹ƒ
sÄ• sane pesitepi ekaÃ±Ä• takampi na olokesi, evaá¹ƒ guá¹‡asampannÄ• me dhÄ«tÄ• bh
``anacchariyaá¹ƒ, mahÄ• rÄ• ja, yaá¹ƒ idÄ• ni tayÄ• rakkhiyamÄ• nÄ• rÄ• jadhÄ«tÄ• parip
rakkheyya, esÄ• pubbe anÄ• rakkhÄ• pabbatapÄ• de vicaramÄ• nÄ• aparipakke Ã±Ä• á¹

vatvÄ• __candakinnarÄ«jÄ• takaá¹ƒ_ (J I 14.18 Ä• dayo) kathetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•

dutiyadivase pana nandassa rÄ• jakumÄ• rassa abhisekagehappavesanavivÄ• hamaá¹…g
gantvÄ• kumÄ• raá¹ƒ pattaá¹ƒ gÄ• hÄ• petvÄ• pabbÄ• jetukÄ• mo maá¹…galaá¹ƒ vatvÄ•
janapadakalyÄ• á¹‡Ä« kumÄ• raá¹ƒ gacchantaá¹ƒ disvÄ• ``tuvaá¹-aá¹ƒ kho, ayyaputta, Ä•
vatvÄ• \Be I 107/ gÄ«vaá¹ƒ pasÄ• retvÄ• olokesi. sopi bhagavantaá¹ƒ ``pattaá¹ƒ gaá¹‡hat
avisahamÄ• no vihÄ• raá¹ƒyeva agamÄ• si, taá¹ƒ anicchamÄ• naá¹ƒyeva bhagavÄ• pabbÄ
kapilavatthuá¹ƒ gantvÄ• tatiyadivase nandaá¹ƒ pabbÄ• jesi.

sattame divase rÄ• hulamÄ• tÄ• kumÄ• raá¹ƒ alaá¹…karitvÄ• bhagavato santikaá¹ƒ peses
vÄ«satisahassasamaá¹‡aparivutaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ brahmarÅ«pavaá¹‡á¹‡aá¹ƒ
pitÄ• , etassa mahantÄ• nidhayo ahesuá¹ƒ, tyÄ• ssa nikkhamanakÄ• lato paá¹-á¹-hÄ• ya n
dÄ• yajjaá¹ƒ yÄ• cÄ• hi --- `ahaá¹ƒ tÄ• ta kumÄ• ro abhisekaá¹ƒ patvÄ• cakkavattÄ« bhavis
dhanaá¹ƒ me dehi. sÄ• miko hi putto pitu santakassÄ• â€™ tiâ€™â€™. kumÄ• ro ca bhaga
sinehaá¹ƒ paá¹-ilabhitvÄ• haá¹-á¹-hatuá¹-á¹-ho ``sukhÄ• te, samaá¹‡a, chÄ• yÄ• â€™â€™
bahuá¹ƒ attano anurÅ«paá¹ƒ vadanto aá¹-á¹-hÄ• si. bhagavÄ• katabhattakicco anumodana
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. kumÄ• ropi ``dÄ• yajjaá¹ƒ me, samaá¹‡a, dehi, dÄ• yajja
ti bhagavantaá¹ƒ anubandhi. bhagavÄ• kumÄ• raá¹ƒ na nivattÄ• pesi, parijanopi bhagavatÄ
nivattetuá¹ƒ nÄ• sakkhi. iti so bhagavatÄ• saddhiá¹ƒ Ä• rÄ• mameva agamÄ• si.

tato \Ne I 101/ bhagavÄ• cintesi ``yaá¹ƒ ayaá¹ƒ pitu santakaá¹ƒ dhanaá¹ƒ icchati, taá¹ƒ vaa
savighÄ• taá¹ƒ, handassa bodhimaá¹‡á¸• e paá¹-iladdhaá¹ƒ sattavidhaá¹ƒ ariyadhanaá¹ƒ de
naá¹ƒ sÄ• mikaá¹ƒ karomÄ«â€™â€™ ti Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi ``tena hi
sÄ• riputta, rÄ• hulakumÄ• raá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. thero taá¹ƒ pabbÄ• jesi. pabbaji
adhimattaá¹ƒ dukkhaá¹ƒ uppajji. taá¹ƒ adhivÄ• setuá¹ƒ asakkonto bhagavato nivedetvÄ• ``s
mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ na pabbÄ• jeyyuâ€™â€™ nti varaá¹ƒ yÄ• ci.
datvÄ• punadivase rÄ• janivesane katapÄ• tarÄ• so ekamantaá¹ƒ nisinnena raÃ±Ã±Ä• ``b
dukkarakÄ• rikakÄ• le ekÄ• devatÄ• maá¹ƒ upasaá¹…kamitvÄ• `putto te kÄ• lakatoâ€™ t
asaddahanto `na mayhaá¹ƒ putto bodhiá¹ƒ appatvÄ• kÄ• laá¹ƒ karotÄ«â€™ ti taá¹ƒ paá¹-ik
``idÄ• ni kiá¹ƒ saddahissatha, ye tumhe pubbepi \Be I 108/ aá¹-á¹-hikÄ• ni dassetvÄ• `putto
na saddahitthÄ• â€™â€™ ti imissÄ• aá¹-á¹-huppattiyÄ• __mahÄ• dhammapÄ• lajÄ• takaá
rÄ• jÄ• anÄ• gÄ• miphale patiá¹-á¹-hÄ• si.

iti bhagavÄ• pitaraá¹ƒ tÄ«su phalesu patiá¹-á¹-hÄ• petvÄ• bhikkhusaá¹…ghaparivuto puna
gantvÄ• veá¸·uvane vihÄ• si. tasmiá¹ƒ samaye anÄ• thapiá¹‡á¸• iko gahapati paÃ±cahi sak
Ä• dÄ• ya rÄ• jagahe attano piyasahÄ• yakassa seá¹-á¹-hino gehaá¹ƒ gantvÄ• tattha buddh
uppannabhÄ• vaá¹ƒ sutvÄ• balavapaccÅ«sasamaye devatÄ• nubhÄ• vena vivaá¹-ena dvÄ
upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya dutiyadivase bud

bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• sÄ• vatthiá¹ƒ Ä• gamanatthÄ• ya satthu pa
antarÄ• magge paÃ±cacattÄ• lÄ«sayojanaá¹-á¹-hÄ• ne satasahassaá¹ƒ satasahassaá¹ƒ da
kÄ• retvÄ• jetavanaá¹ƒ koá¹-isanthÄ• rena aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-Ä«hi kiá¹‡itvÄ•
paá¹-á¹-hapesi. so majjhe dasabalassa gandhakuá¹-iá¹ƒ kÄ• resi, taá¹ƒ parivÄ• retvÄ• asÄ•
pÄ• á¹-iyekkasannivesane Ä• vÄ• se
ekakÅ«á¹-Ä• gÄ• radvikÅ«á¹-Ä• gÄ• rahaá¹ƒsavaá¹-á¹-akadÄ«ghasÄ• lÄ• maá¹‡á¸• apÄ• d
pokkharaá¹‡Ä«caá¹…kamanarattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni cÄ• ti aá¹-á¹-hÄ• rasak
bhÅ«mibhÄ• ge manoramaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• dasabalassa Ä• gamanatthÄ• ya
vacanaá¹ƒ sutvÄ• mahÄ• bhikkhusaá¹…ghaparivuto rÄ• jagahÄ• nikkhamitvÄ• anupubbe

mahÄ• seá¹-á¹-hipi kho vihÄ• ramahaá¹ƒ sajjetvÄ• tathÄ• gatassa jetavanappavisanadivas
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ katvÄ• alaá¹…katapaá¹-iyatteheva paÃ±cahi kur
so saparivÄ• ro paÃ±cavaá¹‡á¹‡avatthasamujjalÄ• ni paÃ±ca dhajasatÄ• ni gahetvÄ• dasa
ahosi. tesaá¹ƒ \Ne I 102/ pacchato mahÄ• subhaddÄ• cÅ«á¸·asubhaddÄ• ti dve seá¹-á¹-hio
kumÄ• rikÄ• satehi saddhiá¹ƒ puá¹‡á¹‡aghaá¹-e gahetvÄ• nikkhamiá¹ƒsu. tÄ• saá¹ƒ pacch
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• paÃ±cahi mÄ• tugÄ• masatehi saddhiá¹ƒ puá¹‡á¹‡
sabbesaá¹ƒ pacchato sayaá¹ƒ mahÄ• seá¹-á¹-hi ahatavatthanivattho \Be I 109/ ahatavathar
seá¹-á¹-hisatehi saddhiá¹ƒ bhagavantaá¹ƒ abbhuggaÃ±chi. bhagavÄ• imaá¹ƒ upÄ• sakapar
mahÄ• bhikkhusaá¹…ghaparivuto attano sarÄ«rappabhÄ• ya suvaá¹‡á¹‡arasasekapiÃ±jarÄ
kurumÄ• no anantÄ• ya buddhalÄ«á¸·Ä• ya apaá¹-isamÄ• ya buddhasiriyÄ• jetavanavihÄ•

atha naá¹ƒ anÄ• thapiá¹‡á¸• iko pucchi --- ``kathÄ• haá¹ƒ, bhante, imasmiá¹ƒ vihÄ• re paá¹
tena hi gahapati imaá¹ƒ vihÄ• raá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa bhikkhusaá¹…gh
bhanteâ€™â€™ ti mahÄ• seá¹-á¹-hi suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ Ä• dÄ• ya dasabalassa h
``imaá¹ƒ jetavanavihÄ• raá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa bhikkhusaá¹…ghassa d
vihÄ• raá¹ƒ paá¹-iggahetvÄ• anumodanaá¹ƒ karonto ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

``vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

``dadeyya ujubhÅ«tesu, vippasannena cetasÄ• .

te \Ee I 94/ tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295) ---

vihÄ• rÄ• nisaá¹ƒsaá¹ƒ \Ne I 103/ kathesi. anÄ• thapiá¹‡á¸• iko dutiyadivasato paá¹-á¹-hÄ• y
Ä• rabhi. visÄ• khÄ• ya pÄ• sÄ• damaho catÅ«hi mÄ• sehi niá¹-á¹-hito, anÄ• thapiá¹‡á¸• ika
mÄ• sehi niá¹-á¹-hÄ• si. vihÄ• ramahepi aá¹-á¹-hÄ• raseva koá¹-iyo pariccÄ• gaá¹ƒ agamaá
vihÄ• re catupaá¹‡á¹‡Ä• sakoá¹-isaá¹…khyaá¹ƒ dhanaá¹ƒ pariccaji.

atÄ«te \Be I 110/ pana vipassissa bhagavato kÄ• le punabbasumitto nÄ• ma seá¹-á¹-hi
suvaá¹‡á¹‡iá¹-á¹-hakÄ• santhÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne yojanappamÄ• á¹‡
kÄ• resi. sikhissa bhagavato kÄ• le sirivaá¸• á¸• ho nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡aphÄ• las
tasmiá¹ƒyeva á¹-hÄ• ne tigÄ• vutappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. vessabh
nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡ahatthipadasanthÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne
aá¸• á¸• hayojanappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. kakusandhassa bhagav
suvaá¹‡á¹‡iá¹-á¹-hakÄ• santhÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne gÄ• vutappamÄ• a
kÄ• resi. koá¹‡Ä• gamanassa bhagavato kÄ• le uggo nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡akaccha
tasmiá¹ƒyeva á¹-hÄ• ne aá¸• á¸• hagÄ• vutappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• res
sumaá¹…galo nÄ• ma seá¹-á¹-hi suvaá¹‡á¹‡akaá¹-á¹-isanthÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva
soá¸·asakarÄ«sappamÄ• á¹‡aá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. amhÄ• kaá¹ƒ pana bhag
nÄ• ma seá¹-á¹-hi kahÄ• paá¹‡akoá¹-isanthÄ• rena kiá¹‡itvÄ• tasmiá¹ƒyeva á¹-hÄ• ne aá¹-
saá¹…ghÄ• rÄ• maá¹ƒ kÄ• resi. idaá¹ƒ kira á¹-hÄ• naá¹ƒ sabbabuddhÄ• naá¹ƒ avijahitaá¹-á

iti mahÄ• bodhimaá¹‡á¸• e sabbaÃ±Ã±utappattito yÄ• va mahÄ• parinibbÄ• namaÃ±cÄ• y
bhagavÄ• vihÄ• si, idaá¹ƒ __santikenidÄ• naá¹ƒ_ nÄ• ma, tassa vasena sabbajÄ• takÄ• ni

nidÄ• nakathÄ• niá¹-á¹-hitÄ• .

1. ekakanipÄ• to

1. apaá¹‡á¹‡akavaggo

á¹• 03 1. apaá¹‡á¹‡akajÄ• takavaá¹‡á¹‡anÄ•

imaá¹ƒ \Ne I 104/ \Ee I 95/ tÄ• va \Be I 111/ apaá¹‡á¹‡akadhammadesanaá¹ƒ bhagavÄ• sA
jetavanamahÄ• vihÄ• re viharanto kathesi. kaá¹ƒ pana Ä• rabbha ayaá¹ƒ kathÄ• samuá¹-á¹
sahÄ• yake paÃ±casate titthiyasÄ• vake. ekasmiÃ±hi divase anÄ• thapiá¹‡á¸• iko seá¹-á¹-h
paÃ±casate aÃ±Ã±atitthiyasÄ• vake Ä• dÄ• ya bahuá¹ƒ mÄ• lÄ• gandhavilepanaÃ±ceva
sappitelamadhuphÄ• á¹‡itavatthacchÄ• danÄ• ni ca gÄ• hÄ• petvÄ• jetavanaá¹ƒ gantvÄ•
gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• bhesajjÄ• ni ceva vatthÄ• ni ca bhikkhusaá¹…ghassa viss
vajjetvÄ• ekamantaá¹ƒ nisÄ«di. tepi aÃ±Ã±atitthiyasÄ• vakÄ• tathÄ• gataá¹ƒ vanditvÄ• sa
puá¹‡á¹‡acandasassirikaá¹ƒ mukhaá¹ƒ, lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• itaá¹ƒ byA
brahmakÄ• yaá¹ƒ, Ä• veá¸·Ä• veá¸·Ä• yamakayamakÄ• hutvÄ• niccharantiyo ghanabuddh
anÄ• thapiá¹‡á¸• ikassa samÄ«peyeva nisÄ«diá¹ƒsu.

atha nesaá¹ƒ satthÄ• manosilÄ• tale sÄ«hanÄ• daá¹ƒ nadanto taruá¹‡asÄ«ho viya gajjant
Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento \Ee I 96/ viya ca ratanadÄ• maá¹ƒ ganthento viya ca aá¹-á
savanÄ«yena kamanÄ«yena brahmassarena nÄ• nÄ• nayavicittaá¹ƒ madhuradhammakatha
dhammadesanaá¹ƒ sutvÄ• pasannacittÄ• uá¹-á¹-hÄ• ya dasabalaá¹ƒ vanditvÄ• aÃ±Ã±atit
buddhaá¹ƒ saraá¹‡aá¹ƒ agamaá¹ƒsu. te tato paá¹-á¹-hÄ• ya niccakÄ• laá¹ƒ anÄ• thapiá¹‡á¸
gandhamÄ• lÄ• dihatthÄ• vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anti, dÄ• naá¹ƒ denti, sÄ•
uposathakammaá¹ƒ karonti.

atha bhagavÄ• sÄ• vatthito punadeva rÄ• jagahaá¹ƒ agamÄ• si. te tathÄ• gatassa gatakÄ•
bhinditvÄ• puna aÃ±Ã±atitthiyasaraá¹‡aá¹ƒ gantvÄ• attano \Be I 112/ mÅ«laá¹-á¹-hÄ• neyo
bhagavÄ• pi sattaá¹-á¹-ha mÄ• se \Ne I 105/ vÄ«tinÄ• metvÄ• puna jetavanameva agamÄ•
te Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• van
tepi bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha nesaá¹ƒ tathÄ• gate cÄ• rik
gahitasaraá¹‡aá¹ƒ bhinditvÄ• puna aÃ±Ã±atitthiyasaraá¹‡ameva gahetvÄ• mÅ«le patiá¹-á¹
Ä• rocesi.

bhagavÄ• aparimitakappakoá¹-iyo nirantaraá¹ƒ pavattitavacÄ«sucaritÄ• nubhÄ• vena dibba
nÄ• nÄ• gandhapÅ«ritaá¹ƒ ratanakaraá¹‡á¸• akaá¹ƒ vivaranto viya mukhapadumaá¹ƒ vivari
nicchÄ• rento ``saccaá¹ƒ kira tumhe upÄ• sakÄ• tÄ«á¹‡i saraá¹‡Ä• ni bhinditvÄ• aÃ±Ã±ati
gatÄ• â€™â€™ ti pucchi. atha tehi paá¹-icchÄ• detuá¹ƒ asakkontehi ``saccaá¹ƒ bhagavÄ• â
``upÄ• sakÄ• heá¹-á¹-hÄ• avÄ«ciá¹ƒ upari bhavaggaá¹ƒ paricchedaá¹ƒ katvÄ• tiriyaá¹ƒ ap
lokadhÄ• tÅ«su sÄ«lÄ• dÄ«hi guá¹‡ehi buddhena sadiso nÄ• ma natthi, kuto adhikataroâ€™
bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ• vÄ• , tathÄ•

(SN c V 139; AN a IV 34), yaá¹ƒ kiÃ±ci vittaá¹ƒ idha vÄ• huraá¹ƒ vÄ• ... pe ... (Khp 6.3; Sn
pasannÄ• naâ€™â€™ ntiÄ• dÄ«hi (AN a IV 34; It 90) suttehi pakÄ• site ratanattayaguá¹‡e
uttamaguá¹‡ehi samannÄ• gataá¹ƒ ratanattayaá¹ƒ saraá¹‡aá¹ƒ gatÄ• upÄ• sakÄ• vÄ• up
nibbattakÄ• nÄ• ma natthi, apÄ• yanibbattito pana muccitvÄ• devaloke uppajjitvÄ• mahÄ•
tasmÄ• tumhehi evarÅ«paá¹ƒ saraá¹‡aá¹ƒ bhinditvÄ• aÃ±Ã±atitthiyasaraá¹‡aá¹ƒ gacchant
nti Ä• ha.

ettha ca tÄ«á¹‡i ratanÄ• ni mokkhavasena uttamavasena saraá¹‡agatÄ• naá¹ƒ apÄ• yesu
abhÄ• vadÄ«panatthaá¹ƒ imÄ• ni suttÄ• ni dassetabbÄ• ni ---

``ye \Ee I 97/ keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressanti || (DN II 332; SN a I 37).

``ye \Be I 113/ keci dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressanti ||

``ye \Ne I 106/ keci saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressanti ||

``bahuá¹ƒ ve saraá¹‡aá¹ƒ yanti, pabbatÄ• ni vanÄ• ni ca.

Ä• rÄ• marukkhacetyÄ• ni, manussÄ• bhayatajjitÄ• ||

``netaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, netaá¹ƒ saraá¹‡amuttamaá¹ƒ.

netaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccati ||

``yo ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 188-192).

na kevalaÃ±ca nesaá¹ƒ satthÄ• ettakaá¹ƒyeva dhammaá¹ƒ desesi, apica kho ``upÄ• sakÄ
buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, dhammÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ n
saá¹…ghÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma sotÄ• pattimaggaá¹ƒ deti, sotÄ• pattipha
sakadÄ• gÄ• mimaggaá¹ƒ deti, sakadÄ• gÄ• miphalaá¹ƒ deti, anÄ• gÄ• mimaggaá¹ƒ deti, a
arahattamaggaá¹ƒ deti, arahattaphalaá¹ƒ detÄ«â€™â€™ tievamÄ• dÄ«hipi nayehi dhamma
nÄ• ma saraá¹‡aá¹ƒ bhindantehi ayuttaá¹ƒ tumhehi kataâ€™â€™ nti Ä• ha. ettha ca
buddhÄ• nussatikammaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ sotÄ• pattimaggÄ• dippadÄ• naá¹ƒ ``ekadh
bahulÄ«kato ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sam
saá¹ƒvattati. katamo ekadhammo? buddhÄ• nussatÄ«â€™â€™ tievamÄ• dÄ«hi (AN a I 296

evaá¹ƒ bhagavÄ• nÄ• nappakÄ• rehi upÄ• sake ovaditvÄ• ``upÄ• sakÄ• pubbepi manuss
takkaggÄ• hena viraddhaggÄ• hena gahetvÄ• amanussapariggahite kantÄ• re yakkhabhak
mahÄ• vinÄ• saá¹ƒ pattÄ• , apaá¹‡á¹‡akaggÄ• haá¹ƒ pana ekaá¹ƒsikaggÄ• haá¹ƒ aviraddh
tasmiá¹ƒyeva kantÄ• re sotthibhÄ• vaá¹ƒ pattÄ• â€™â€™ ti vatvÄ• tuá¹‡hÄ« ahosi. atha kh
gahapati uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ vanditvÄ• abhitthavitvÄ• sirasmiá¹ƒ aÃ±jal
evamÄ• ha ``bhante, idÄ• ni tÄ• va imesaá¹ƒ upÄ• sakÄ• naá¹ƒ uttamasaraá¹‡aá¹ƒ bhinditv
amhÄ• kaá¹ƒ pÄ• kaá¹-aá¹ƒ, pubbe pana amanussapariggahite kantÄ• re takkikÄ• naá¹ƒ vi
gahitamanussÄ• naÃ±ca sotthibhÄ• vo amhÄ• kaá¹ƒ paá¹-icchanno, tumhÄ• kameva \Ee I 9
bhagavÄ• Ä• kÄ• se puá¹‡á¹‡acandaá¹ƒ uá¹-á¹-hÄ• pento viya imaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• k
atha bhagavÄ• ``mayÄ• kho, gahapati, aparimitakÄ• laá¹ƒ dasa pÄ• ramiyo pÅ«retvÄ• lok
kaá¹…khacchedanatthameva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ividdhaá¹ƒ, sÄ«havasÄ•
pÅ«rento viya sakkaccaá¹ƒ sotaá¹ƒ odahitvÄ• suá¹‡ohÄ«â€™â€™ ti seá¹-á¹-hino satuppÄ•
himagabbhaá¹ƒ padÄ• letvÄ• puá¹‡á¹‡acandaá¹ƒ nÄ«haranto viya bhavantarena paá¹-icch
pÄ• kaá¹-aá¹ƒ akÄ• si.

atÄ«te kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asinagare brahmadatto nÄ• ma rÄ• jÄ• ahosi. tadÄ• b
paá¹-isandhiá¹ƒ gahetvÄ• dasamÄ• saccayena mÄ• tukucchito nikkhamitvÄ• anupubbena
sakaá¹-asatehi vaá¹‡ijjaá¹ƒ karonto vicarati. so kadÄ• ci pubbantato aparantaá¹ƒ gacchati, k
pubbantaá¹ƒ. bÄ• rÄ• á¹‡asiyaá¹ƒyeva aÃ±Ã±opi satthavÄ• haputto atthi bÄ• lo abyatto anu
bodhisatto bÄ• rÄ• á¹‡asito mahagghaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• paÃ±ca sakaá¹-asatÄ•
katvÄ• á¹-hapesi. sopi bÄ• lasatthavÄ• haputto tatheva paÃ±ca sakaá¹-asatÄ• ni pÅ«retvÄ•
á¹-hapesi.

tadÄ• bodhisatto cintesi ``sace ayaá¹ƒ bÄ• lasatthavÄ• haputto mayÄ• saddhiá¹ƒyeva gan

ekato maggaá¹ƒ gacchante maggopi \Be I 115/ nappahossati, manussÄ• naá¹ƒ dÄ• rudakÄ
tiá¹‡Ä• nipi dullabhÄ• ni bhavissanti, etena vÄ• mayÄ• vÄ• purato gantuá¹ƒ vaá¹-á¹-atÄ«â
pakkosÄ• petvÄ• etamatthaá¹ƒ Ä• rocetvÄ• ``dvÄ«hipi amhehi ekato gantuá¹ƒ na sakkÄ• ,
gamissasi, udÄ• hu pacchatoâ€™â€™ ti Ä• ha. so cintesi ``mayi purato gacchante bahÅ« Ä
abhinneneva gamissÄ• mi, goá¹‡Ä• anÄ• maá¹-á¹-hatiá¹‡aá¹ƒ khÄ• dissanti, manussÄ• na
sÅ«peyyapaá¹‡á¹‡aá¹ƒ bhavissati, pasannaá¹ƒ udakaá¹ƒ bhavissati, yathÄ• ruciá¹ƒ agghaá
bhaá¹‡á¸• aá¹ƒ vikkiá¹‡issÄ• mÄ«â€™â€™ ti. so ``ahaá¹ƒ, samma, purato gamissÄ• mÄ«â
bodhisattopi pacchato gamane bahÅ« Ä• nisaá¹ƒse addasa. evaá¹ƒ hissa ahosi --- ``purato
visamaá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ karissanti, ahaá¹ƒ tehi gatamaggena gamissÄ• mi, purato g
pariá¹‡atathaddhatiá¹‡e \Ne I 108/ khÄ• dite mama goá¹‡Ä• puna uá¹-á¹-hitÄ• ni madhurati
gahitapaá¹‡á¹‡aá¹-á¹-hÄ• nato uá¹-á¹-hitaá¹ƒ manussÄ• naá¹ƒ sÅ«peyyapaá¹‡á¹‡aá¹ƒ mad
á¹-hÄ• ne Ä• vÄ• á¹-aá¹ƒ khanitvÄ• ete udakaá¹ƒ uppÄ• dessanti, tehi katesu Ä• vÄ• á¹-es
pivissÄ• ma, agghaá¹-á¹-hapanaá¹ƒ nÄ• ma manussÄ• naá¹ƒ jÄ«vitÄ• voropanasadisaá¹ƒ,
á¹-hapitagghena bhaá¹‡á¸• aá¹ƒ vikkiá¹‡issÄ• mÄ«â€™â€™ ti. atha so ettake Ä• nisaá¹ƒse
purato gacchÄ• hÄ«â€™â€™ ti Ä• ha. ``sÄ• dhu, sammÄ• â€™â€™ ti bÄ• lasatthavÄ• ho s
anupubbena manussÄ• vÄ• saá¹ƒ atikkamitvÄ• kantÄ• ramukhaá¹ƒ pÄ• puá¹‡i.

kantÄ• raá¹ƒ nÄ• ma --- corakantÄ• raá¹ƒ, vÄ• á¸·akantÄ• raá¹ƒ, nirudakakantÄ• raá¹ƒ, am
appabhakkhakantÄ• ranti paÃ±cavidhaá¹ƒ. tattha corehi adhiá¹-á¹-hitamaggo __corakantÄ•
adhiá¹-á¹-hitamaggo __vÄ• á¸·akantÄ• raá¹ƒ_ nÄ• ma. yattha nhÄ• yituá¹ƒ vÄ• pÄ• tuá¹ƒ v
__nirudakakantÄ• raá¹ƒ_ nÄ• ma. amanussÄ• dhiá¹-á¹-hitaá¹ƒ __amanussakantÄ• raá¹ƒ_ n
mÅ«lakhÄ• danÄ«yÄ• divirahitaá¹ƒ __appabhakkhakantÄ• raá¹ƒ_ nÄ• ma. imasmiá¹ƒ paÃ±
kantÄ• raá¹ƒ nirudakakantÄ• raÃ±ceva amanussakantÄ• raÃ±ca. tasmÄ• so bÄ• lasatthav
mahantamahantÄ• cÄ• á¹-iyo á¹-hapetvÄ• udakassa pÅ«rÄ• petvÄ• saá¹-á¹-hiyojanikaá¹ƒ

athassa kantÄ• ramajjhaá¹ƒ gatakÄ• le kantÄ• re adhivatthayakkho ``imehi manussehi gah
chaá¸• á¸• Ä• petvÄ• dubbale katvÄ• sabbeva ne khÄ• dissÄ• mÄ«â€™â€™ ti \Be I 116/
sabbasetataruá¹‡abalibaddayuttaá¹ƒ \Ee I 100/ manoramaá¹ƒ yÄ• nakaá¹ƒ mÄ• petvÄ•
dhanukalÄ• paphalakÄ• vudhahatthehi dasahi dvÄ• dasahi amanussehi parivuto uppalakum
allakoso allavattho issarapuriso viya tasmiá¹ƒ yÄ• nake nisÄ«ditvÄ• kaddamamakkhitehi ca
agamÄ• si. parivÄ• raamanussÄ• pissa purato ca pacchato ca gacchantÄ• allakesÄ• allav
piá¸·andhitvÄ• padumapuá¹‡á¸• arÄ«kakalÄ• pe gahetvÄ• bhisamuá¸·Ä• lÄ• ni khÄ• dantÄ
ca paggharantehi agamaá¹ƒsu. satthavÄ• hÄ• ca nÄ• ma yadÄ• dhuravÄ• to vÄ• yati, tadÄ
upaá¹-á¹-hÄ• kaparivutÄ• rajaá¹ƒ pariharantÄ• purato gacchanti. yadÄ• pacchato vÄ• to v
nayena pacchato gacchanti. tadÄ• pana dhuravÄ• to ahosi, tasmÄ• so satthavÄ• haputto p

yakkho taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• attano yÄ• nakaá¹ƒ maggÄ• okkamÄ• petvÄ• ``kah
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ akÄ• si. satthavÄ• hopi attano yÄ• nakaá¹ƒ maggÄ• okkamÄ

gamanokÄ• saá¹ƒ datvÄ• ekamante á¹-hito taá¹ƒ yakkhaá¹ƒ avoca ``bho, amhe tÄ• va \Ne
Ä• gacchÄ• ma. tumhe pana uppalakumudÄ• ni piá¸·andhitvÄ• padumapuá¹‡á¸• arÄ«kaha
khÄ• dantÄ• kaddamamakkhitÄ• udakabindÅ«hi paggharantehi Ä• gacchatha. kiá¹ƒ nu kh
vassati, uppalÄ• disaÃ±channÄ• ni vÄ• sarÄ• ni atthÄ«â€™â€™ ti pucchi. yakkho tassa ka
kiá¹ƒ nÄ• metaá¹ƒ kathesi. esÄ• nÄ«lavanarÄ• ji paÃ±Ã±Ä• yati. tato paá¹-á¹-hÄ• ya sakala
ekodakaá¹ƒ, nibaddhaá¹ƒ devo vassati, kandarÄ• pÅ«rÄ• , tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne pa
sarÄ• ni atthÄ«â€™â€™ ti vatvÄ• paá¹-ipÄ• á¹-iyÄ• gacchantesu \Ee I 101/ sakaá¹-esu ``i
kahaá¹ƒ gacchathÄ• â€™â€™ ti pucchi. ``asukajanapadaá¹ƒ nÄ• mÄ• â€™â€™ ti. ``imasm
nÄ• ma bhaá¹‡á¸• aâ€™â€™ nti? ``asukaÃ±ca asukaÃ±cÄ• â€™â€™ ti. ``pacchato Ä• gac
garukaá¹ƒ hutvÄ• Ä• gacchati, etasmiá¹ƒ kiá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti? ``udakaá¹ƒ etthÄ•
udakaá¹ƒ Ä• nentehi vo manÄ• paá¹ƒ kataá¹ƒ, ito paá¹-á¹-hÄ• ya pana udakena kiccaá¹ƒ na
udakaá¹ƒ, cÄ• á¹-iyo bhinditvÄ• udakaá¹ƒ chaá¸• á¸• etvÄ• sukhena gacchathÄ• â€™â€™
``tumhe gacchatha, amhÄ• kaá¹ƒ papaÃ±co hotÄ«â€™â€™ ti thokaá¹ƒ gantvÄ• tesaá¹ƒ ac
yakkhanagarameva agamÄ• si.

sopi \Be I 117/ bÄ• lasatthavÄ• ho attano bÄ• latÄ• ya yakkhassa vacanaá¹ƒ gahetvÄ• cÄ•
pasatamattampi udakaá¹ƒ anavasesetvÄ• sabbaá¹ƒ chaá¸• á¸• Ä• petvÄ• sakaá¹-Ä• ni pÄ
udakaá¹ƒ nÄ• hosi, manussÄ• pÄ• nÄ«yaá¹ƒ alabhantÄ• kilamiá¹ƒsu. te yÄ• va sÅ«riyatth
sakaá¹-Ä• ni mocetvÄ• parivaá¹-á¹-akena á¹-hapetvÄ• goá¹‡e cakkesu bandhiá¹ƒsu. neva
ahosi, na manussÄ• naá¹ƒ yÄ• gubhattaá¹ƒ vÄ• . dubbalamanussÄ• tattha tattha nipajjitvÄ•
rattibhÄ• gasamanantare yakkhÄ• yakkhanagarato Ä• gantvÄ• sabbepi goá¹‡e ca manuss
pÄ• petvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• aá¹-á¹-hÄ«ni avasesetvÄ• agamaá¹ƒsu. evamekaá¹ƒ
nissÄ• ya sabbepi te vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsu, hatthaá¹-á¹-hikÄ• dÄ«ni disÄ• vidisÄ• su
ahesuá¹ƒ. paÃ±ca sakaá¹-asatÄ• ni yathÄ• pÅ«ritÄ• neva aá¹-á¹-haá¹ƒsu.

bodhisattopi kho bÄ• lasatthavÄ• haputtassa nikkhantadivasato mÄ• saá¸• á¸• hamÄ• saá¹
sakaá¹-asatehi nagarÄ• nikkhamma anupubbena kantÄ• ramukhaá¹ƒ pÄ• puá¹‡i. so tattha
bahuá¹ƒ udakaá¹ƒ Ä• dÄ• ya khandhÄ• vÄ• re bheriá¹ƒ carÄ• petvÄ• manusse sannipÄ• te
maá¹ƒ anÄ• pucchitvÄ• pasatamattampi udakaá¹ƒ mÄ• vaá¸·aÃ±jayittha, kantÄ• re visaruk
vÄ• pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• tumhehi pure akhÄ• ditapubbaá¹ƒ maá¹ƒ anÄ• pucchitvÄ
evaá¹ƒ manussÄ• naá¹ƒ ovÄ• daá¹ƒ datvÄ• paÃ±cahi sakaá¹-asatehi kantÄ• raá¹ƒ paá¹-ipa
kantÄ• ramajjhaá¹ƒ sampatte so \Ne I 110/ yakkho purimanayeneva bodhisattassa paá¹-ipat
bodhisatto taá¹ƒ disvÄ• va aÃ±Ã±Ä• si ``imasmiá¹ƒ kantÄ• re udakaá¹ƒ natthi, nirudakakant
nibbhayo rattanetto, chÄ• yÄ• pissa na paÃ±Ã±Ä• yati, nissaá¹ƒsayaá¹ƒ iminÄ• purato gato
sabbaá¹ƒ udakaá¹ƒ chaá¸• á¸• Ä• petvÄ• kilametvÄ• sapariso khÄ• dito bhavissati, mayha
paá¹‡á¸• itabhÄ• vaá¹ƒ upÄ• yakosallaá¹ƒ na jÄ• nÄ• ti maÃ±Ã±eâ€™â€™ ti. tato naá¹ƒ Ä•
vÄ• á¹‡ijÄ• nÄ• ma aÃ±Ã±aá¹ƒ udakaá¹ƒ adisvÄ• gahitaudakaá¹ƒ na chaá¸• á¸• ema, diá¹
chaá¸• á¸• etvÄ• sakaá¹-Ä• ni sallahukÄ• ni katvÄ• gamissÄ• mÄ• â€™â€™ ti yakkho thol

upagamma attano yakkhanagarameva gato.

yakkhe pana gate manussÄ• bodhisattaá¹ƒ Ä• haá¹ƒsu ``ayya, ete manussÄ• `esÄ• nÄ«
tato paá¹-á¹-hÄ• ya nibaddhaá¹ƒ devo vassatÄ«â€™ ti vatvÄ• \Be I 118/ uppalakumudamÄ
padumapuá¹‡á¸• arÄ«kakalÄ• pe Ä• dÄ• ya bhisamuá¸·Ä• lÄ• ni khÄ• dantÄ• allavatthÄ•
paggharantehi Ä• gatÄ• , udakaá¹ƒ chaá¸• á¸• etvÄ• sallahukehi sakaá¹-ehi khippaá¹ƒ gac
bodhisatto tesaá¹ƒ kathaá¹ƒ sutvÄ• sakaá¹-Ä• ni á¹-hapÄ• petvÄ• sabbe manusse sannipÄ
`imasmiá¹ƒ kantÄ• re saro vÄ• pokkharaá¹‡Ä« vÄ• atthÄ«â€™ ti kassaci sutapubbaâ€™â€
sutapubbaâ€™â€™ nti. nirudakakantÄ• ro nÄ• ma eso, idÄ• ni ekacce manussÄ• ``etÄ• ya
vassatÄ«â€™â€™ ti vadanti, ``vuá¹-á¹-hivÄ• to nÄ• ma kittakaá¹ƒ á¹-hÄ• naá¹ƒ \Ee I 103/ v
``yojanamattaá¹ƒ, ayyÄ• â€™â€™ ti. ``kacci pana vo ekassÄ• pi sarÄ«raá¹ƒ vuá¹-á¹-hivÄ• t
``natthi ayyÄ• â€™â€™ ti. ``meghasÄ«saá¹ƒ nÄ• ma kittake á¹-hÄ• ne paÃ±Ã±Ä• yatÄ«â€™
ayyÄ• â€™â€™ ti. ``atthi pana vo kenaci ekampi meghasÄ«saá¹ƒ diá¹-á¹-haâ€™â€™ nti? `
``vijjulatÄ• nÄ• ma kittake á¹-hÄ• ne paÃ±Ã±Ä• yatÄ«â€™â€™ ti? ``catuppaÃ±cayojanama
pana vo kenaci vijjulatobhÄ• so diá¹-á¹-hoâ€™â€™ ti? ``natthi, ayyÄ• â€™â€™ ti. ``meghas
á¹-hÄ• ne suyyatÄ«â€™â€™ ti? ``ekadviyojanamatte, ayyÄ• â€™â€™ ti. ``atthi pana vo ke
ti? ``natthi, ayyÄ• â€™â€™ ti. ``na ete manussÄ• , yakkhÄ• ete, amhe udakaá¹ƒ chaá¸• á¸•
khÄ• ditukÄ• mÄ• Ä• gatÄ• bhavissanti. purato gato bÄ• lasatthavÄ• haputto na upÄ• yak
udakaá¹ƒ chaá¸• á¸• Ä• petvÄ• kilametvÄ• khÄ• dito bhavissati, paÃ±ca sakaá¹-asatÄ• ni
á¹-hitÄ• ni bhavissanti. ajja mayaá¹ƒ tÄ• ni passissÄ• ma, pasatamattampi udakaá¹ƒ achaá¸
sÄ«ghasÄ«ghaá¹ƒ pÄ• jethÄ• â€™â€™ ti pÄ• jÄ• pesi.

so gacchanto yathÄ• pÅ«ritÄ• neva paÃ±ca sakaá¹-asatÄ• ni goá¹‡amanussÄ• naÃ±ca ha
disÄ• vidisÄ• su vippakiá¹‡á¹‡Ä• ni disvÄ• sakaá¹-Ä• ni mocÄ• petvÄ• sakaá¹-aparivaá¹-á
bandhÄ• petvÄ• \Ne I 111/ kÄ• lasseva manusse ca goá¹‡e ca sÄ• yamÄ• sabhattaá¹ƒ bh
goá¹‡e nipajjÄ• petvÄ• sayaá¹ƒ balanÄ• yako hutvÄ• khaggahattho tiyÄ• marattiá¹ƒ Ä• ra
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pesi. punadivase pana pÄ• tova \Be I 119/ sabbakiccÄ• ni niá¹-á¹-hÄ
dubbalasakaá¹-Ä• ni chaá¸• á¸• Ä• petvÄ• thirÄ• ni gÄ• hÄ• petvÄ• appagghaá¹ƒ bhaá¹‡á
mahagghaá¹ƒ bhaá¹‡á¸• aá¹ƒ Ä• ropÄ• petvÄ• yathÄ• dhippetaá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ•
bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• sabbaá¹ƒ parisaá¹ƒ Ä• dÄ• ya puna attano nagarameva agam

satthÄ• \Ee I 104/ imaá¹ƒ dhammakathaá¹ƒ kathetvÄ• ``evaá¹ƒ, gahapati, pubbe takkagg
mahÄ• vinÄ• saá¹ƒ pattÄ• , apaá¹‡á¹‡akaggÄ• hagÄ• hino pana amanussÄ• naá¹ƒ hatthat
icchitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• puna sakaá¹-á¹-hÄ• nameva paccÄ• gamiá¹ƒsÅ«â€™â€™
ghaá¹-etvÄ• imissÄ• apaá¹‡á¹‡akadhammadesanÄ• ya abhisambuddho hutvÄ• imaá¹ƒ g

1__._ á¹• 21 ``apaá¹‡á¹‡akaá¹ƒ á¹-hÄ• nameke, dutiyaá¹ƒ Ä• hu takkikÄ• .

etadaÃ±Ã±Ä• ya medhÄ• vÄ«, taá¹ƒ gaá¹‡he yadapaá¹‡á¹‡akaâ€™â€™ nti ||

tattha __apaá¹‡á¹‡aka_nti ekaá¹ƒsikaá¹ƒ aviraddhaá¹ƒ niyyÄ• nikaá¹ƒ. __á¹-hÄ• na_nti kÄ
kÄ• raá¹‡aÃ±hi yasmÄ• tadÄ• yattavuttitÄ• ya phalaá¹ƒ tiá¹-á¹-hati nÄ• ma, tasmÄ• ``á¹-hÄ
``á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• natoâ€™â€™ tiÄ• dÄ«su (Vibh
iti ``apaá¹‡á¹‡akaá¹ƒ á¹-hÄ• naâ€™â€™ nti padadvayenÄ• pi ``yaá¹ƒ ekantahitasukhÄ• vah
paá¹-ipannaá¹ƒ ekaá¹ƒsikakÄ• raá¹‡aá¹ƒ aviraddhakÄ• raá¹‡aá¹ƒ niyyÄ• nikakÄ• raá¹‡aá¹ƒ
dÄ«peti. ayamettha saá¹…khepo, pabhedato pana tÄ«á¹‡i saraá¹‡agamanÄ• ni, paÃ±ca sÄ
pÄ• timokkhasaá¹ƒvaro, indriyasaá¹ƒvaro, Ä• jÄ«vapÄ• risuddhi, paccayapaá¹-isevanaá¹ƒ,
catupÄ• risuddhisÄ«laá¹ƒ; indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , jÄ• gariyÄ•
vipassanÄ• , abhiÃ±Ã±Ä• , samÄ• patti, ariyamaggo, ariyaphalaá¹ƒ, sabbampetaá¹ƒ apaá¹‡
apaá¹‡á¹‡akapaá¹-ipadÄ• , niyyÄ• nikapaá¹-ipadÄ• ti attho.

yasmÄ• ca pana niyyÄ• nikapaá¹-ipadÄ• ya etaá¹ƒ nÄ• maá¹ƒ, tasmÄ• yeva bhagavÄ• ap
dassento imaá¹ƒ suttamÄ• ha ---

``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ paá¹-ipa
Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• ya \Be I 120/. katamehi tÄ«hi? idha, bhikkhave \Ne
guttadvÄ• ro hoti, bhojane mattaÃ±Ã±Å« hoti, jÄ• gariyaá¹ƒ anuyutto hoti. kathaÃ±ca, bhikk
indriyesu guttadvÄ• ro hoti? idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimit
... evaá¹ƒ kho, bhikkhave, bhikkhu indriyesu guttadvÄ• ro hoti.

``kathaÃ±ca, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu paá¹
Ä• hÄ• raá¹ƒ Ä• hÄ• reti neva davÄ• ya na madÄ• ya ... pe ... evaá¹ƒ kho, bhikkhave, bhikk
hoti.

``kathaÃ±ca, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti. idha, bhikkhave, bhikkhu divas
nisajjÄ• ya ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hotÄ«â€™â€™ t

imasmiÃ±cÄ• pi sutte tayova dhammÄ• vuttÄ• . ayaá¹ƒ pana apaá¹‡á¹‡akapaá¹-ipadÄ• yA
labbhateva \Ee I 105/. tattha arahattaphalampi, phalasamÄ• pattivihÄ• rassa ceva, anupÄ•
paá¹-ipadÄ• yeva nÄ• ma hoti.

__eke_ti ekacce paá¹‡á¸• itamanussÄ• . tattha kiÃ±cÄ• pi ``asukÄ• nÄ• mÄ• â€™â€™ ti n
saparisaá¹ƒ bodhisattaá¹ƒyeva sandhÄ• ya vuttanti veditabbaá¹ƒ. __dutiyaá¹ƒ Ä• hu takkikÄ
paá¹-hamato apaá¹‡á¹‡akaá¹-á¹-hÄ• nato niyyÄ• nikakÄ• raá¹‡ato dutiyaá¹ƒ takkaggÄ• hak
aniyyÄ• nikakÄ• raá¹‡aá¹ƒ. __Ä• hu takkikÄ• _ti ettha pana saddhiá¹ƒ purimapadena ayaá¹
__apaá¹‡á¹‡akaá¹-á¹-hÄ• naá¹ƒ_ ekaá¹ƒsikakÄ• raá¹‡aá¹ƒ aviraddhakÄ• raá¹‡aá¹ƒ niyyÄ•

bodhisattappamukhÄ• paá¹‡á¸• itamanussÄ• gaá¹‡hiá¹ƒsu. ye pana bÄ• lasatthavÄ• hapu
__dutiyaá¹ƒ_ sÄ• parÄ• dhaá¹ƒ anekaá¹ƒsikaá¹-á¹-hÄ• naá¹ƒ viraddhakÄ• raá¹‡aá¹ƒ aniyyÄ
aggahesuá¹ƒ. tesu ye apaá¹‡á¹‡akaá¹-á¹-hÄ• naá¹ƒ aggahesuá¹ƒ, te sukkapaá¹-ipadaá¹ƒ p
``purato bhavitabbaá¹ƒ udakenÄ• â€™â€™ ti takkaggÄ• hasaá¹…khÄ• taá¹ƒ aniyyÄ• nikak
kaá¹‡hapaá¹-ipadaá¹ƒ paá¹-ipannÄ• .

tattha \Be I 121/ sukkapaá¹-ipadÄ• aparihÄ• nipaá¹-ipadÄ• , kaá¹‡hapaá¹-ipadÄ• parihÄ•
sukkapaá¹-ipadaá¹ƒ paá¹-ipannÄ• , te aparihÄ«nÄ• sotthibhÄ• vaá¹ƒ pattÄ• . ye pana kaá¹‡
paá¹-ipannÄ• , te \Ne I 113/ parihÄ«nÄ• anayabyasanaá¹ƒ Ä• pannÄ• ti imamatthaá¹ƒ bhag
gahapatino vatvÄ• uttari idamÄ• ha __ ``etadaÃ±Ã±Ä• ya medhÄ• vÄ«, taá¹ƒ gaá¹‡he yada

tattha __etadaÃ±Ã±Ä• ya medhÄ• vÄ«_ti ``medhÄ• â€™â€™ ti laddhanÄ• mÄ• ya vipulÄ•
paÃ±Ã±Ä• ya samannÄ• gato kulaputto etaá¹ƒ apaá¹‡á¹‡ake ceva sapaá¹‡á¹‡ake cÄ• ti dv
atakkaggÄ• hatakkaggÄ• hasaá¹…khÄ• tesu á¹-hÄ• nesu guá¹‡adosaá¹ƒ vuddhihÄ• niá¹ƒ a
__taá¹ƒ gaá¹‡he yadapaá¹‡á¹‡aka_nti yaá¹ƒ apaá¹‡á¹‡akaá¹ƒ ekaá¹ƒsikaá¹ƒ
sukkapaá¹-ipadÄ• aparihÄ• niyapaá¹-ipadÄ• saá¹…khÄ• taá¹ƒ niyyÄ• nikakÄ• raá¹‡aá¹ƒ, ta
ekaá¹ƒsikÄ• dibhÄ• vatoyeva. itaraá¹ƒ pana na gaá¹‡heyya. kasmÄ• ? anekaá¹ƒsikÄ• dibhÄ
apaá¹‡á¹‡akapaá¹-ipadÄ• nÄ• ma sabbesaá¹ƒ buddhapaccekabuddhabuddhaputtÄ• naá¹ƒ
apaá¹‡á¹‡akapaá¹-ipadÄ• yameva á¹-hatvÄ• daá¸·hena vÄ«riyena pÄ• ramiyo pÅ«retvÄ• I
honti, paccekabuddhÄ• paccekabodhiá¹ƒ uppÄ• denti, buddhaputtÄ• sÄ• vakapÄ• ramiÃ±

iti bhagavÄ• tesaá¹ƒ upÄ• sakÄ• naá¹ƒ tisso kulasampattiyo ca cha kÄ• masagge brahmal
pariyosÄ• ne arahattamaggaphaladÄ• yikÄ• \Ee I 106/ apaá¹‡á¹‡akapaá¹-ipadÄ• nÄ• ma,
nÄ«cakulesu nibbattidÄ• yikÄ• sapaá¹‡á¹‡akapaá¹-ipadÄ• nÄ• mÄ• ti imaá¹ƒ apaá¹‡á¹‡ak
uttari cattÄ• ri saccÄ• ni soá¸·asahi Ä• kÄ• rehi pakÄ• sesi. catusaccapariyosÄ• ne sabbepi
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dassetvÄ• dve vatthÅ«ni kathetvÄ• anus
jÄ• takaá¹ƒ samodhÄ• netvÄ• dassesi --- ``tasmiá¹ƒ samaye bÄ• lasatthavÄ• haputto deva
devadattaparisÄ• va, paá¹‡á¸• itasatthavÄ• haputtaparisÄ• buddhaparisÄ• , paá¹‡á¸• itasa
ahosiâ€™â€™ nti desanaá¹ƒ niá¹-á¹-hÄ• pesi.

apaá¹‡á¹‡akajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 2. vaá¹‡á¹‡upathajÄ• takavaá¹‡á¹‡anÄ•

__akilÄ• suno_ti \Ne I 114/ \Be I 122/ imaá¹ƒ dhammadesanaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
pana Ä• rabbhÄ• ti? ekaá¹ƒ ossaá¹-á¹-havÄ«riyaá¹ƒ bhikkhuá¹ƒ. tathÄ• gate kira sÄ• vatthiy

sÄ• vatthivÄ• sÄ« kulaputto jetavanaá¹ƒ gantvÄ• satthu santike dhammadesanaá¹ƒ sutvÄ•
Ä• dÄ«navaá¹ƒ disvÄ• pabbajitvÄ• upasampadÄ• ya paÃ±cavassiko hutvÄ• dve mÄ• tikÄ
vipassanÄ• cÄ• raá¹ƒ sikkhitvÄ• satthu santike attano cittaruciyaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ
araÃ±Ã±aá¹ƒ pavisitvÄ• vassaá¹ƒ upagantvÄ• temÄ• saá¹ƒ vÄ• yamantopi obhÄ• samatta
uppÄ• detuá¹ƒ nÄ• sakkhi.

athassa etadahosi ``satthÄ• rÄ• cattÄ• ro puggalÄ• kathitÄ• , tesu mayÄ• padaparamena
maÃ±Ã±e mayhaá¹ƒ imasmiá¹ƒ attabhÄ• ve maggo vÄ• phalaá¹ƒ vÄ• , kiá¹ƒ karissÄ• mi an
santikaá¹ƒ gantvÄ• rÅ«pasobhaggappattaá¹ƒ buddhasarÄ«raá¹ƒ olokento madhuraá¹ƒ dha
viharissÄ• mÄ«â€™â€™ ti puna jetavanameva paccÄ• gamÄ• si. atha naá¹ƒ sandiá¹-á¹-has
``Ä• vuso, tvaá¹ƒ satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• `samaá¹‡adhammaá¹ƒ ka
pana Ä• gantvÄ• saá¹…gaá¹‡ikÄ• ya abhiramamÄ• no carasi, kiá¹ƒ nu kho te pabbajitakicc
appaá¹-isandhiko jÄ• tosÄ«â€™â€™ ti? Ä• vuso, ahaá¹ƒ maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• alab
mayÄ• bhavitabbaâ€™â€™ nti vÄ«riyaá¹ƒ ossajitvÄ• Ä• gatomhÄ«ti. ``akÄ• raá¹‡aá¹ƒ te,
daá¸·havÄ«riyassa satthu sÄ• sane pabbajitvÄ• vÄ«riyaá¹ƒ ossajantena, ayuttaá¹ƒ te kataâ
\Ee I 107/ dassemÄ• â€™â€™ ti taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ agamaá¹ƒsu.

satthÄ• taá¹ƒ disvÄ• evamÄ• ha ``bhikkhave, tumhe etaá¹ƒ bhikkhuá¹ƒ anicchamÄ• naá¹ƒ
kataá¹ƒ iminÄ• â€™â€™ ti? ``bhante, ayaá¹ƒ bhikkhu evarÅ«pe niyyÄ• nikasÄ• sane pabba
karonto vÄ«riyaá¹ƒ ossajitvÄ• Ä• gatoâ€™â€™ ti Ä• haá¹ƒsu. atha naá¹ƒ satthÄ• Ä• ha ``s
vÄ«riyaá¹ƒ ossaá¹-á¹-haâ€™â€™ nti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``kiá¹ƒ pana tvaá¹
sÄ• sane pabbajitvÄ• `appicchoâ€™ ti vÄ• `santuá¹-á¹-hoâ€™ ti vÄ• `pavivittoâ€™ ti vÄ•
vÄ• evaá¹ƒ attÄ• naá¹ƒ ajÄ• nÄ• petvÄ• `ossaá¹-á¹-havÄ«riyo bhikkhÅ«â€™ ti jÄ• nÄ• pes
vÄ«riyavÄ• ahosi, tayÄ• ekena kataá¹ƒ vÄ«riyaá¹ƒ nissÄ• ya marukantÄ• re paÃ±casu sak
goá¹‡Ä• \Be I 123/ ca pÄ• nÄ«yaá¹ƒ labhitvÄ• sukhitÄ• jÄ• tÄ• \Ne I 115/, idÄ• ni kasmÄ•
ossajasÄ«â€™â€™ ti. so bhikkhu ettakena vacanena upatthambhito ahosi.

taá¹ƒ pana kathaá¹ƒ sutvÄ• bhikkhÅ« bhagavantaá¹ƒ yÄ• ciá¹ƒsu --- ``bhante, idÄ• ni imin
vÄ«riyassa ossaá¹-á¹-habhÄ• vo amhÄ• kaá¹ƒ pÄ• kaá¹-o, pubbe panassa ekassa vÄ«riyaâ
goá¹‡amanussÄ• naá¹ƒ pÄ• nÄ«yaá¹ƒ labhitvÄ• sukhitabhÄ• vo paá¹-icchanno, tumhÄ• ka
pÄ• kaá¹-o, amhÄ• kampetaá¹ƒ kÄ• raá¹‡aá¹ƒ kathethÄ• â€™â€™ ti. ``tena hi, bhikkhave, s
bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ satuppÄ• daá¹ƒ janetvÄ• bhavantarena paá¹-icchannak

atÄ«te kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto satt
paá¹-isandhiá¹ƒ gahetvÄ• vayappatto paÃ±cahi sakaá¹-asatehi vaá¹‡ijjaá¹ƒ karonto vicarati
saá¹-á¹-hiyojanikaá¹ƒ marukantÄ• raá¹ƒ paá¹-ipajji. tasmiá¹ƒ kantÄ• re sukhumavÄ• lukÄ• r
hatthe na tiá¹-á¹-hati, sÅ«riyuggamanato paá¹-á¹-hÄ• ya aá¹…gÄ• rarÄ• si viya uá¹‡hÄ• ho

akkamituá¹ƒ. tasmÄ• taá¹ƒ paá¹-ipajjantÄ• dÄ• rudakatilataá¹‡á¸• ulÄ• dÄ«ni sakaá¹-ehi Ä
aruá¹‡uggamane sakaá¹-Ä• ni parivaá¹-á¹-aá¹ƒ katvÄ• matthake maá¹‡á¸• apaá¹ƒ kÄ• retv
Ä• hÄ• rakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• chÄ• yÄ• ya nisinnÄ• divasaá¹ƒ khepetvÄ• atthaá¹…
bhuÃ±jitvÄ• bhÅ«miyÄ• sÄ«talÄ• ya jÄ• tÄ• ya sakaá¹-Ä• ni yojetvÄ• gacchanti, samudda
hoti. thalaniyÄ• mako nÄ• ma laddhuá¹ƒ vaá¹-á¹-ati, so tÄ• rakasaÃ±Ã±Ä• \Ee I 108/ sattha

sopi satthavÄ• ho tasmiá¹ƒ kÄ• le iminÄ• va niyÄ• mena taá¹ƒ kantÄ• raá¹ƒ gacchanto ekÅ
gantvÄ• ``idÄ• ni ekaratteneva marukantÄ• rÄ• nikkhamanaá¹ƒ bhavissatÄ«â€™â€™ ti sÄ
sabbaá¹ƒ dÄ• rudakaá¹ƒ khepetvÄ• sakaá¹-Ä• ni yojetvÄ• pÄ• yÄ• si. niyÄ• mako pana pu
pattharÄ• petvÄ• Ä• kÄ• se tÄ• rakaá¹ƒ olokento ``ito pÄ• jetha, ito pÄ• jethÄ• â€™â€™ ti
dÄ«ghamaddhÄ• naá¹ƒ aniddÄ• yanabhÄ• vena kilanto niddaá¹ƒ okkami, goá¹‡e nivattitvÄ•
na \Be I 124/ aÃ±Ã±Ä• si. goá¹‡Ä• sabbarattiá¹ƒ agamaá¹ƒsu. niyÄ• mako aruá¹‡uggaman
nakkhattaá¹ƒ oloketvÄ• ``sakaá¹-Ä• ni nivattetha nivattethÄ• â€™â€™ ti Ä• ha. sakaá¹-Ä• n
paá¹-ipÄ• á¹-iá¹ƒ karontÄ• naÃ±Ã±eva aruá¹‡o uggato. manussÄ• ``hiyyo amhÄ• kaá¹ƒ
niviá¹-á¹-hakhandhÄ• vÄ• raá¹-á¹-hÄ• namevetaá¹ƒ, dÄ• rudakampi no khÄ«á¹‡aá¹ƒ, idÄ• n
sakaá¹-Ä• ni mocetvÄ• parivaá¹-á¹-akena á¹-hapetvÄ• matthake maá¹‡á¸• apaá¹ƒ katvÄ•
heá¹-á¹-hÄ• anusocantÄ• nipajjiá¹ƒsu.

bodhisatto \Ne I 116/ ``mayi vÄ«riyaá¹ƒ ossajante sabbe vinassissantÄ«â€™â€™ ti pÄ• to
Ä• hiá¹‡á¸• anto ekaá¹ƒ dabbatiá¹‡agacchaá¹ƒ disvÄ• ``imÄ• ni tiá¹‡Ä• ni heá¹-á¹-hÄ• uda
bhavissantÄ«â€™â€™ ti cintetvÄ• kuddÄ• laá¹ƒ gÄ• hÄ• petvÄ• taá¹ƒ padesaá¹ƒ khaá¹‡Ä
saá¹-á¹-hihatthaá¹-á¹-hÄ• naá¹ƒ khaá¹‡iá¹ƒsu. ettakaá¹ƒ á¹-hÄ• naá¹ƒ khaá¹‡itvÄ• paharan
heá¹-á¹-hÄ• pÄ• sÄ• á¹‡e paá¹-ihaÃ±Ã±i, pahaá¹-amatte sabbe vÄ«riyaá¹ƒ ossajiá¹ƒsu. boc
pÄ• sÄ• á¹‡assa heá¹-á¹-hÄ• udakena bhavitabbaâ€™â€™ nti otaritvÄ• pÄ• sÄ• á¹‡e á¹-h
odahitvÄ• saddaá¹ƒ Ä• vajjento heá¹-á¹-hÄ• udakassa pavattanasaddaá¹ƒ sutvÄ• uttaritvÄ
Ä• ha --- ``tÄ• ta, tayÄ• vÄ«riye ossaá¹-á¹-he sabbe vinassissÄ• ma, tvaá¹ƒ vÄ«riyaá¹ƒ ano
ayakÅ«á¹-aá¹ƒ gahetvÄ• Ä• vÄ• á¹-aá¹ƒ otaritvÄ• etasmiá¹ƒ pÄ• sÄ• á¹‡e pahÄ• raá¹ƒ del
vacanaá¹ƒ sampaá¹-icchitvÄ• sabbesu \Ee I 109/ vÄ«riyaá¹ƒ ossajitvÄ• á¹-hitesupi vÄ«riya
otaritvÄ• pÄ• sÄ• á¹‡e pahÄ• raá¹ƒ adÄ• si. pÄ• sÄ• á¹‡o majjhe bhijjitvÄ• heá¹-á¹-hÄ• pa
sannirumbhitvÄ• aá¹-á¹-hÄ• si, tÄ• lakkhandhappamÄ• á¹‡Ä• udakavaá¹-á¹-i uggaÃ±chi. s
nhÄ• yiá¹ƒsu, atirekÄ• ni akkhayugÄ• dÄ«ni phÄ• letvÄ• yÄ• gubhattaá¹ƒ pacitvÄ• bhuÃ±j
sÅ«riye atthaá¹…gate udakÄ• vÄ• á¹-asamÄ«pe dhajaá¹ƒ bandhitvÄ• icchitaá¹-á¹-hÄ• naá¹
bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• diguá¹‡aá¹ƒ tiguá¹‡aá¹ƒ catugguá¹‡aá¹ƒ lÄ• bhaá¹ƒ labhitvÄ•
vasanaá¹-á¹-hÄ• nameva agamaá¹ƒsu. te tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kamm
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammameva gato.

sammÄ• sambuddho imaá¹ƒ dhammadesanaá¹ƒ kathetvÄ• abhisambuddhova imaá¹ƒ gÄ•

2__._ á¹• 21 ``akilÄ• suno \Be I 125/ vaá¹‡á¹‡upathe khaá¹‡antÄ• , udaá¹…gaá¹‡e tattha pa

evaá¹ƒ munÄ« vÄ«riyabalÅ«papanno, akilÄ• su vinde hadayassa santiâ€™â€™ nti ||

tattha __akilÄ• suno_ti nikkosajjÄ• Ä• raddhavÄ«riyÄ• . __vaá¹‡á¹‡upathe_ti vaá¹‡á¹‡u vu
vÄ• lukÄ• maggeti attho. __khaá¹‡antÄ• _ti bhÅ«miá¹ƒ khaá¹‡amÄ• nÄ• . __udaá¹…gaá¹‡e
__aá¹…gaá¹‡e_ti manussÄ• naá¹ƒ saÃ±caraá¹‡aá¹-á¹-hÄ• ne, anÄ• vÄ• á¹-e bhÅ«mibhÄ•
vaá¹‡á¹‡upathe. __papaá¹ƒ avindu_nti udakaá¹ƒ paá¹-ilabhiá¹ƒsu. udakaÃ±hi papÄ«yanabh
vuccati. pavaddhaá¹ƒ vÄ• Ä• paá¹ƒ papaá¹ƒ, mahodakanti attho.

__eva_nti opammapaá¹-ipÄ• danaá¹ƒ. __munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, kÄ• yan
aÃ±Ã±ataraá¹ƒ, tena samannÄ• gatattÄ• puggalo ``munÄ«â€™â€™ ti vuccati. so panesa a
\Ne I 117/, sekkhamuni, asekkhamuni, paccekabuddhamuni, munimunÄ«ti anekavidho. tatth
gihÄ« Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano. __anagÄ• riyamunÄ«_ti tathÄ• rÅ«pova pabbajite
sekkhÄ• . __asekkhamunÄ«_ti khÄ«á¹‡Ä• savo. __paccekabuddhamunÄ«_ti paccekasamb
sammÄ• sambuddho. imasmiá¹ƒ panatthe sabbasaá¹…gÄ• hakavasena \Ee I 110/ moneyya
samannÄ• gato ``munÄ«â€™â€™ ti veditabbo. __vÄ«riyabalÅ«papanno_ti vÄ«riyena ceva
samannÄ• gato. __akilÄ• sÅ«_ti nikkosajjo ---

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatu.

upasussatu nissesaá¹ƒ, sarÄ«re maá¹ƒsalohitaâ€™â€™ nti || ---

evaá¹ƒ vuttena caturaá¹…gasamannÄ• gatena vÄ«riyena samannÄ• gatattÄ• analaso. __v
cittassapi hadayarÅ«passapi sÄ«talabhÄ• vakaraá¹‡ena ``santiâ€™â€™ nti saá¹…khaá¹ƒ g
jhÄ• navipassanÄ• bhiÃ±Ã±Ä• arahattamaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ ariyadhammaá¹ƒ
bhagavatÄ• hi ---

``dukkhaá¹ƒ, bhikkhave, kusÄ«to viharati vokiá¹‡á¹‡o pÄ• pakehi akusalehi dhammehi, mah
parihÄ• peti. Ä• raddhavÄ«riyo ca kho, bhikkhave, sukhaá¹ƒ viharati pavivitto pÄ• pakehi ak
dhammehi, mahantaÃ±ca sadatthaá¹ƒ paripÅ«reti, na, bhikkhave, hÄ«nena aggassa patti h
22) ---

evaá¹ƒ anekehi suttehi kusÄ«tassa dukkhavihÄ• ro, Ä• raddhavÄ«riyassa ca sukhavihÄ• ro
Ä• raddhavÄ«riyassa akatÄ• bhinivesassa vipassakassa vÄ«riyabalena adhigantabbaá¹ƒ ta
dassento ``evaá¹ƒ munÄ« vÄ«riyabalÅ«papanno, akilÄ• su vinde hadayassa santiâ€™â€™
hoti --- yathÄ• te vÄ• á¹‡ijÄ• akilÄ• suno vaá¹‡á¹‡upathe khaá¹‡antÄ• udakaá¹ƒ labhiá¹ƒs
sÄ• sane akilÄ• su hutvÄ• vÄ• yamamÄ• no paá¹‡á¸• ito bhikkhu imaá¹ƒ jhÄ• nÄ• dibheda

so tvaá¹ƒ bhikkhu pubbe udakamattassa atthÄ• ya vÄ«riyaá¹ƒ katvÄ• idÄ• ni evarÅ«pe ma
niyyÄ• nikasÄ• sane kasmÄ• vÄ«riyaá¹ƒ ossajasÄ«ti evaá¹ƒ imaá¹ƒ dhammadesanaá¹ƒ da
pakÄ• sesi, saccapariyosÄ• ne ossaá¹-á¹-havÄ«riyo bhikkhu aggaphale arahatte patiá¹-á¹-h

satthÄ• pi \Ne I 118/ dve vatthÅ«ni kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samo
``tasmiá¹ƒ samaye vÄ«riyaá¹ƒ anossajitvÄ• pÄ• sÄ• á¹‡aá¹ƒ bhinditvÄ• mahÄ• janassa uc
cÅ«á¸·upaá¹-á¹-hÄ• ko ayaá¹ƒ ossaá¹-á¹-havÄ«riyo bhikkhu ahosi, avasesaparisÄ• idÄ• ni
satthavÄ• hajeá¹-á¹-hako pana ahameva ahosiâ€™â€™ nti desanaá¹ƒ niá¹-á¹-hÄ• pesi.

vaá¹‡á¹‡upathajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 3. serivavÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ•

__idha ce naá¹ƒ virÄ• dhesÄ«_ti imampi dhammadesanaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ vih
ossaá¹-á¹-havÄ«riyameva bhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi purimanayeneva bhikkhÅ«h
satthÄ• Ä• ha --- ``tvaá¹ƒ bhikkhu, evarÅ«pe maggaphaladÄ• yake sÄ• sane \Ee I 111/ pab
ossajanto satasahassagghanikÄ• ya kaÃ±canapÄ• tiyÄ• parihÄ«no serivavÄ• á¹‡ijo viya ci
bhikkhÅ« tassatthassa \Be I 127/ Ä• vibhÄ• vatthaá¹ƒ bhagavantaá¹ƒ yÄ• ciá¹ƒsu, bhagavÄ
paá¹-icchannakÄ• raá¹‡aá¹ƒ pÄ• kaá¹-amakÄ• si.

atÄ«te ito paÃ±came kappe bodhisatto serivaraá¹-á¹-he kacchapuá¹-avÄ• á¹‡ijo ahosi. so s
lolakacchapuá¹-avÄ• á¹‡ijena saddhiá¹ƒ vohÄ• ratthÄ• ya gacchanto nÄ«lavÄ• haá¹ƒ nÄ• m
ariá¹-á¹-hapuraá¹ƒ nÄ• ma nagaraá¹ƒ pavisanto nagaravÄ«thiyo bhÄ• jetvÄ• attano pattavÄ
vikkiá¹‡anto vicari. itaropi attano pattavÄ«thiá¹ƒ gaá¹‡hi. tasmiÃ±ca nagare ekaá¹ƒ seá¹-á¹-h
parijiá¹‡á¹‡aá¹ƒ ahosi, sabbe puttabhÄ• tikÄ• ca dhanaÃ±ca parikkhayaá¹ƒ agamaá¹ƒsu, e
saddhiá¹ƒ avasesÄ• ahosi, tÄ• dvepi paresaá¹ƒ bhatiá¹ƒ katvÄ• jÄ«vanti. gehe pana tÄ• s
paribhuttapubbÄ• suvaá¹‡á¹‡apÄ• ti bhÄ• janantare nikkhittÄ• dÄ«gharattaá¹ƒ avalaÃ±jiya
ahosi, tÄ• tassÄ• suvaá¹‡á¹‡apÄ• tibhÄ• vampi na jÄ• nanti. so lolavÄ• á¹‡ijo tasmiá¹ƒ sa
gaá¹‡hatha, maá¹‡ike gaá¹‡hathÄ• â€™â€™ ti vicaranto taá¹ƒ gharadvÄ• raá¹ƒ pÄ• puá¹‡i
disvÄ• ayyikaá¹ƒ Ä• ha ``amma mayhaá¹ƒ ekaá¹ƒ piá¸·andhanaá¹ƒ gaá¹‡hÄ• â€™â€™ ti. a
datvÄ• gaá¹‡hissÄ• mÄ• ti. ayaá¹ƒ no pÄ• ti atthi, no ca amhÄ• kaá¹ƒ upakÄ• rÄ• , imaá¹ƒ
vÄ• á¹‡ijaá¹ƒ pakkosÄ• petvÄ• Ä• sane nisÄ«dÄ• petvÄ• taá¹ƒ pÄ• tiá¹ƒ datvÄ• ``ayya, im
bhaginiyÄ• kiÃ±cideva dehÄ«â€™â€™ ti Ä• ha. vÄ• á¹‡ijo pÄ• tiá¹ƒ hatthena gahetvÄ• va
bhavissatÄ«â€™â€™ ti parivattetvÄ• pÄ• tipiá¹-á¹-hiyaá¹ƒ sÅ«ciyÄ• lekhaá¹ƒ kaá¸• á¸• hit
Ã±atvÄ• \Ne I 119/ ``imÄ• saá¹ƒ kiÃ±ci adatvÄ• va imaá¹ƒ pÄ• tiá¹ƒ harissÄ• mÄ«â€™â€™
aá¸• á¸• hamÄ• sakopissÄ• mÅ«laá¹ƒ na \Ee I 112/ hotÄ«â€™â€™ ti bhÅ«miyaá¹ƒ khipitvÄ
pakkÄ• mi. ekena pavisitvÄ• nikkhantavÄ«thiá¹ƒ itaro pavisituá¹ƒ labhatÄ«ti bodhisatto taá¹
pavisitvÄ• ``maá¹‡ike gaá¹‡hatha, maá¹‡ike gaá¹‡hathÄ• â€™â€™ ti vicaranto tameva gha

puna sÄ• kumÄ• rikÄ• tatheva ayyikaá¹ƒ Ä• ha. atha naá¹ƒ ayyikÄ• ``amma, paá¹-hamaá
bhÅ«miyaá¹ƒ khipitvÄ• gato, idÄ• ni kiá¹ƒ datvÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti Ä• ha. amm
ayaá¹ƒ pana piyadassano mudusallÄ• po, appeva nÄ• ma naá¹ƒ gaá¹‡heyyÄ• ti. amma, ter
pakkosi. athassa gehaá¹ƒ pavisitvÄ• nisinnassa \Be I 128/ taá¹ƒ pÄ• tiá¹ƒ adaá¹ƒsu. so tas
suvaá¹‡á¹‡apÄ• tibhÄ• vaá¹ƒ Ã±atvÄ• ``amma, ayaá¹ƒ pÄ• ti satasahassaá¹ƒ agghati,
satasahassagghanakabhaá¹‡á¸• aá¹ƒ mayhaá¹ƒ hatthe natthÄ«â€™â€™ ti Ä• ha. ayya, pa
``ayaá¹ƒ aá¸• á¸• hamÄ• sakampi na agghatÄ«â€™â€™ ti vatvÄ• bhÅ«miyaá¹ƒ khipitvÄ• g
puÃ±Ã±ena suvaá¹‡á¹‡apÄ• ti jÄ• tÄ• bhavissati, mayaá¹ƒ imaá¹ƒ tuyhaá¹ƒ dema, kiÃ±cid
gahetvÄ• yÄ• hÄ«ti. bodhisatto tasmiá¹ƒ khaá¹‡e hatthagatÄ• ni paÃ±ca kahÄ• paá¹‡asatÄ
bhaá¹‡á¸• aá¹ƒ sabbaá¹ƒ datvÄ• ``mayhaá¹ƒ imaá¹ƒ tulaÃ±ca pasibbakaÃ±ca aá¹-á¹-ha ca
ti ettakaá¹ƒ yÄ• citvÄ• Ä• dÄ• ya pakkÄ• mi. so sÄ«ghameva nadÄ«tÄ«raá¹ƒ gantvÄ• nÄ•
datvÄ• nÄ• vaá¹ƒ abhiruhi.

tato lolavÄ• á¹‡ijopi puna taá¹ƒ gehaá¹ƒ gantvÄ• ``Ä• haratha taá¹ƒ pÄ• tiá¹ƒ, tumhÄ• kaá
dassÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• taá¹ƒ paribhÄ• sitvÄ• ``tvaá¹ƒ amhÄ• kaá¹ƒ satasahas
suvaá¹‡á¹‡apÄ• tiá¹ƒ aá¸• á¸• hamÄ• sagghanikampi na akÄ• si, tuyhaá¹ƒ pana sÄ• mikasa
amhÄ• kaá¹ƒ sahassaá¹ƒ datvÄ• taá¹ƒ Ä• dÄ• ya gatoâ€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• va ``
suvaá¹‡á¹‡apÄ• tiyÄ• parihÄ«nomhi, mahÄ• jÄ• nikaro vata me ayaâ€™â€™ nti saÃ±jÄ• t
paccupaá¹-á¹-hÄ• petuá¹ƒ asakkonto \Ee I 113/ visaÃ±Ã±Ä« hutvÄ• attano hatthagate kahÄ
bhaá¹‡á¸• ikaÃ±ca gharadvÄ• reyeva vikiritvÄ• nivÄ• sanapÄ• rupanaá¹ƒ pahÄ• ya tulÄ• d
Ä• dÄ• ya bodhisattassa anupadaá¹ƒ pakkanto nadÄ«tÄ«raá¹ƒ gantvÄ• bodhisattaá¹ƒ gacc
nÄ• vika, nÄ• vaá¹ƒ nivattehÄ«â€™â€™ ti Ä• ha. bodhisatto pana ``tÄ• ta, mÄ• nivattayÄ«
itarassapi bodhisattaá¹ƒ gacchantaá¹ƒ passantasseva balavasoko udapÄ• di, hadayaá¹ƒ uá
lohitaá¹ƒ uggaÃ±chi, vÄ• pikaddamo viya hadayaá¹ƒ phali. so bodhisatte Ä• ghÄ• taá¹ƒ ban
jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i \Ne I 120/. idaá¹ƒ paá¹-hamaá¹ƒ devadattassa bodhisatte Ä• g
bodhisatto dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

sammÄ• sambuddho imaá¹ƒ dhammadesanaá¹ƒ kathetvÄ• abhisambuddhova imaá¹ƒ gÄ•

3__._ á¹• 21 ``idha \Be I 129/ ce naá¹ƒ virÄ• dhesi, saddhammassa niyÄ• mataá¹ƒ.

ciraá¹ƒ tvaá¹ƒ anutappesi, serivÄ• yaá¹ƒva vÄ• á¹‡ijoâ€™â€™ ti ||

tattha __idha ce naá¹ƒ virÄ• dhesi, saddhammassa niyÄ• mata_nti imasmiá¹ƒ sÄ• sane eta
niyÄ• matÄ• saá¹…khÄ• taá¹ƒ sotÄ• pattimaggaá¹ƒ virÄ• dhesi. yadi virÄ• dhesi, vÄ«riyaá¹
na paá¹-ilabhasÄ«ti attho. __ciraá¹ƒ tvaá¹ƒ anutappesÄ«_ti evaá¹ƒ sante tvaá¹ƒ dÄ«ghama
paridevanto anutapessasi, atha vÄ• ossaá¹-á¹-havÄ«riyatÄ• ya ariyamaggassa virÄ• dhitat

nirayÄ• dÄ«su uppanno nÄ• nappakÄ• rÄ• ni dukkhÄ• ni anubhavanto anutappissasi kilami
kathaá¹ƒ? __serivÄ• yaá¹ƒva vÄ• á¹‡ijo_ti ``serivÄ• â€™â€™ ti evaá¹ƒnÄ• mako ayaá¹ƒ vÄ
vuttaá¹ƒ hoti --- yathÄ• pubbe serivanÄ• mako vÄ• á¹‡ijo satasahassagghanikaá¹ƒ suvaá¹‡
tassÄ• gahaá¹‡atthÄ• ya vÄ«riyaá¹ƒ akatvÄ• tato parihÄ«no anutappi, evameva tvampi im
paá¹-iyattasuvaá¹‡á¹‡apÄ• tisadisaá¹ƒ ariyamaggaá¹ƒ ossaá¹-á¹-havÄ«riyatÄ• ya anadhiga
dÄ«gharattaá¹ƒ anutappissasi. sace pana vÄ«riyaá¹ƒ na ossajissasi, paá¹‡á¸• itavÄ• á¹‡ijo
viya mama sÄ• sane navavidhampi lokuttaradhammaá¹ƒ paá¹-ilabhissasÄ«ti.

evamassa \Ee I 114/ satthÄ• arahattena kÅ«á¹-aá¹ƒ gaá¹‡hanto imaá¹ƒ dhammadesanaá¹
saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne ossaá¹-á¹-havÄ«riyo bhikkhu aggaphale arahatte

satthÄ• pi dve vatthÅ«ni kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• netv
bÄ• lavÄ• á¹‡ijo devadatto ahosi, paá¹‡á¸• itavÄ• á¹‡ijo pana ahameva ahosiâ€™â€™ nti d

serivavÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 4. cÅ«á¸·aseá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ•

__appakenapi_ \Ne I 121/ \Be I 130/ __medhÄ• vÄ«_ti imaá¹ƒ dhammadesanaá¹ƒ bhagavÄ
jÄ«vakambavane viharanto cÅ«á¸·apanthakattheraá¹ƒ Ä• rabbha kathesi.

tattha cÅ«á¸·apanthakassa tÄ• va nibbatti kathetabbÄ• . rÄ• jagahe kira dhanaseá¹-á¹-hikul
dÄ• seneva saddhiá¹ƒ santhavaá¹ƒ katvÄ• ``aÃ±Ã±epi me imaá¹ƒ kammaá¹ƒ jÄ• neyyuâ€™
``amhehi imasmiá¹ƒ á¹-hÄ• ne vasituá¹ƒ na sakkÄ• , sace me mÄ• tÄ• pitaro imaá¹ƒ dosaá¹
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karissanti, videsaá¹ƒ gantvÄ• vasissÄ• mÄ• â€™â€™ ti hatth
aggadvÄ• rena nikkhamitvÄ• ``yattha vÄ• tattha vÄ• aÃ±Ã±ehi ajÄ• nanaá¹-á¹-hÄ• naá¹ƒ
ubhopi agamaá¹ƒsu.

tesaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne vasantÄ• naá¹ƒ saá¹ƒvÄ• samanvÄ• ya tassÄ• kucchiyaá¹ƒ
gabbhaparipÄ• kaá¹ƒ Ä• gamma sÄ• mikena saddhiá¹ƒ mantesi ``gabbho me paripÄ• kaá¹ƒ
á¹-hÄ• ne gabbhavuá¹-á¹-hÄ• naá¹ƒ nÄ• ma ubhinnampi amhÄ• kaá¹ƒ dukkhameva, kulage
``sacÄ• haá¹ƒ gamissÄ• mi, jÄ«vitaá¹ƒ me natthÄ«â€™â€™ ti cintetvÄ• ``ajja gacchÄ• ma,
divase atikkÄ• mesi. sÄ• cintesi ``ayaá¹ƒ bÄ• lo attano dosamahantatÄ• ya gantuá¹ƒ na us
nÄ• ma ekantahitÄ• , ayaá¹ƒ gacchatu vÄ• mÄ• vÄ• , mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â
nikkhante gehaparikkhÄ• raá¹ƒ paá¹-isÄ• metvÄ• attano kulagharaá¹ƒ gatabhÄ• vaá¹ƒ ana
Ä• rocetvÄ• maggaá¹ƒ paá¹-ipajji.

atha so puriso gharaá¹ƒ Ä• gato taá¹ƒ adisvÄ• paá¹-ivissake pucchitvÄ• ``kulagharaá¹ƒ ga

vegena anubandhitvÄ• antarÄ• magge sampÄ• puá¹‡i. tassÄ• pi tattheva gabbhavuá¹-á¹-h
idaá¹ƒ bhaddeâ€™â€™ ti pucchi. ``sÄ• mi, eko putto jÄ• toâ€™â€™ ti. ``idÄ• ni kiá¹ƒ kariss
``yassatthÄ• ya mayaá¹ƒ kulagharaá¹ƒ gaccheyyÄ• ma, taá¹ƒ kammaá¹ƒ antarÄ• va nippha
karissÄ• ma, nivattÄ• mÄ• â€™â€™ ti dvepi ekacittÄ• hutvÄ• nivattiá¹ƒsu. tassa ca dÄ• ra
``panthakoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu \Ee I 115/. tassÄ• na cirasseva aparopi gabbho
purimanayeneva vitthÄ• retabbaá¹ƒ. tassÄ• pi dÄ• rakassa panthe jÄ• tattÄ• paá¹-hamajÄ•
ti nÄ• maá¹ƒ \Be I 131/ katvÄ• itarassa ``cÅ«á¸·apanthakoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu
attano vasanaá¹-á¹-hÄ• nameva Ä• gatÄ• .

tesaá¹ƒ \Ne I 122/ tattha vasantÄ• naá¹ƒ ayaá¹ƒ mahÄ• panthakadÄ• rako aÃ±Ã±e dÄ• rak
mahÄ• pitÄ• â€™â€™ ti, ``ayyako ayyikÄ• â€™â€™ ti ca vadante sutvÄ• mÄ• taraá¹ƒ puc
`cÅ«á¸·apitÄ• mahÄ• pitÄ• â€™ tipi vadanti, `ayyako ayyikÄ• â€™ tipi vadanti, amhÄ• kaá¹
ti. ``Ä• ma, tÄ• ta, tumhÄ• kaá¹ƒ ettha Ã±Ä• takÄ• natthi, rÄ• jagahanagare pana vo dhana
tattha tumhÄ• kaá¹ƒ bahÅ« Ã±Ä• takÄ• â€™â€™ ti. ``kasmÄ• tattha na gacchatha, ammÄ•
agamanakÄ• raá¹‡aá¹ƒ puttassa akathetvÄ• puttesu punappunaá¹ƒ kathentesu sÄ• mikaá¹
maá¹ƒ ativiya kilamenti, kiá¹ƒ no mÄ• tÄ• pitaro disvÄ• maá¹ƒsaá¹ƒ khÄ• dissanti, ehi dÄ• m
dassessÄ• mÄ• â€™â€™ ti. ``ahaá¹ƒ sammukhÄ• bhavituá¹ƒ na sakkhissÄ• mi, taá¹ƒ pana
``sÄ• dhu, ayya, yena kenaci upÄ• yena dÄ• rakÄ• naá¹ƒ ayyakakulameva daá¹-á¹-huá¹ƒ va
janÄ• dÄ• rake Ä• dÄ• ya anupubbena rÄ• jagahaá¹ƒ patvÄ• nagaradvÄ• re ekissÄ• sÄ•
dÄ• rakamÄ• tÄ• dve dÄ• rake gahetvÄ• Ä• gatabhÄ• vaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocÄ•

te taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• ``saá¹ƒsÄ• re vicarantÄ• naá¹ƒ na putto na dhÄ«tÄ• nÄ• ma
mahÄ• parÄ• dhikÄ• , na sakkÄ• tehi amhÄ• kaá¹ƒ cakkhupathe á¹-hÄ• tuá¹ƒ, ettakaá¹ƒ pa
janÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gantvÄ• jÄ«vantu, dÄ• rake pana idha pesentÅ«â€™â€™
mÄ• tÄ• pitÅ«hi pesitaá¹ƒ dhanaá¹ƒ gahetvÄ• dÄ• rake Ä• gatadÅ«tÄ• naá¹ƒyeva hatthe d
ayyakakule vaá¸• á¸• hanti. tesu cÅ«á¸·apanthako atidaharo, mahÄ• panthako pana ayyake
dhammakathaá¹ƒ sotuá¹ƒ gacchati. tassa niccaá¹ƒ satthu sammukhÄ• dhammaá¹ƒ suá¹‡an
nami. so ayyakaá¹ƒ Ä• ha ``sace tumhe sampaá¹-icchatha, ahaá¹ƒ pabbajeyyaâ€™â€™ nti
mayhaá¹ƒ sakalalokassapi pabbajjÄ• to taveva pabbajjÄ• bhaddikÄ• , sace sakkosi, pabba
sampaá¹-icchitvÄ• satthu santikaá¹ƒ gato. satthÄ• ``kiá¹ƒ mahÄ• seá¹-á¹-hi dÄ• rako te lad
bhante ayaá¹ƒ dÄ• rako mayhaá¹ƒ nattÄ• , tumhÄ• kaá¹ƒ \Ee I 116/ santike pabbajÄ• mÄ«ti
satthÄ• aÃ±Ã±ataraá¹ƒ \Be I 132/ piá¹‡á¸• acÄ• rikaá¹ƒ bhikkhuá¹ƒ ``imaá¹ƒ dÄ• rakaá¹ƒ p
Ä• á¹‡Ä• pesi. thero tassa tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ• pabbÄ• jesi.
uggaá¹‡hitvÄ• paripuá¹‡á¹‡avasso upasampadaá¹ƒ labhi. upasampanno hutvÄ• yoniso ma
arahattaá¹ƒ pÄ• puá¹‡i.

so jhÄ• nasukhena, maggasukhena, phalasukhena vÄ«tinÄ• mento cintesi ``sakkÄ• nu kho
cÅ«á¸·apanthakassa dÄ• tuâ€™â€™ nti. tato ayyakaseá¹-á¹-hissa santikaá¹ƒ gantvÄ• ``ma

sampaá¹-icchatha, ahaá¹ƒ cÅ«á¸·apanthakaá¹ƒ pabbÄ• jeyyaâ€™â€™ nti Ä• ha. ``pabbÄ• j
cÅ«á¸·apanthakadÄ• rakaá¹ƒ \Ne I 123/ pabbÄ• jetvÄ• dasasu sÄ«lesu patiá¹-á¹-hÄ• pesi.
pabbajitvÄ• va dandho ahosi.

``padumaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ, pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ, tapantamÄ• diccamivantalikkheâ€™â€™ ti || (SN

imaá¹ƒ ekagÄ• thaá¹ƒ catÅ«hi mÄ• sehi gaá¹‡hituá¹ƒ nÄ• sakkhi. so kira kassapasammÄ• s
paÃ±Ã±avÄ• hutvÄ• aÃ±Ã±atarassa dandhabhikkhuno uddesaggahaá¹‡akÄ• le parihÄ• sa
tena parihÄ• sena lajjito neva uddesaá¹ƒ gaá¹‡hi, na sajjhÄ• yamakÄ• si. tena kammena ay
jÄ• to, gahitagahitaá¹ƒ padaá¹ƒ uparÅ«pari padaá¹ƒ gaá¹‡hantassa nassati. tassa imameva
vÄ• yamantassa cattÄ• ro mÄ• sÄ• atikkantÄ• .

atha naá¹ƒ mahÄ• panthako Ä• ha ``cÅ«á¸·apanthaka, tvaá¹ƒ imasmiá¹ƒ sÄ• sane abhabb
gÄ• thaá¹ƒ gahetuá¹ƒ na sakkosi, pabbajitakiccaá¹ƒ pana tvaá¹ƒ kathaá¹ƒ matthakaá¹ƒ pÄ•
itoâ€™â€™ ti vihÄ• rÄ• nikkaá¸• á¸• hi. cÅ«á¸·apanthako buddhasÄ• sane sinehena gihibh
tasmiÃ±ca kÄ• le mahÄ• panthako bhattuddesako hoti. jÄ«vako komÄ• rabhacco bahuá¹ƒ g
ambavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• dhammaá¹ƒ sutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
mahÄ• panthakaá¹ƒ upasaá¹…kamitvÄ• ``kittakÄ• \Be I 133/, bhante, satthu santike bhikkh
``paÃ±camattÄ• ni bhikkhusatÄ• nÄ«â€™â€™ ti. ``sve, bhante, buddhappamukhÄ• ni paÃ±
amhÄ• kaá¹ƒ nivesane bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. ``upÄ• saka, cÅ«á¸·apanthako
aviruá¸·hidhammo, taá¹ƒ á¹-hapetvÄ• sesÄ• naá¹ƒ nimantanaá¹ƒ sampaá¹-icchÄ• mÄ«â€™
taá¹ƒ sutvÄ• cÅ«á¸·apanthako cintesi ``thero ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ nimantanaá¹ƒ s
bÄ• hiraá¹ƒ katvÄ• sampaá¹-icchati, nissaá¹ƒsayaá¹ƒ mayhaá¹ƒ bhÄ• tikassa mayi cittaá¹ƒ
kiá¹ƒ idÄ• ni mayhaá¹ƒ iminÄ• sÄ• sanena, gihÄ« hutvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karo

so punadivase pÄ• tova ``gihÄ« bhavissÄ• mÄ«â€™â€™ ti pÄ• yÄ• si. satthÄ• paccÅ«sak
imaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• paá¹-hamataraá¹ƒ gantvÄ• cÅ«á¸·apanthakassa gamanamag
caá¹…kamanto aá¹-á¹-hÄ• si. cÅ«á¸·apanthako gharaá¹ƒ gacchanto satthÄ• raá¹ƒ disvÄ• u
naá¹ƒ satthÄ• ``kahaá¹ƒ pana, tvaá¹ƒ cÅ«á¸·apanthaka, imÄ• ya velÄ• ya gacchasÄ«â€™â
bhante, nikkaá¸• á¸• hati \Ne I 124/, tenÄ• haá¹ƒ vibbhamituá¹ƒ gacchÄ• mÄ«ti. cÅ«á¸·apan
nÄ• ma mama santakÄ• , bhÄ• tarÄ• nikkaá¸• á¸• hito kasmÄ• mama santikaá¹ƒ nÄ• gaÃ±
mama santike bhavissasÄ«â€™â€™ ti bhagavÄ• cÅ«á¸·apanthakaá¹ƒ Ä• dÄ• ya gantvÄ•
nisÄ«dÄ• petvÄ• ``cÅ«á¸·apanthaka, tvaá¹ƒ puratthÄ• bhimukho hutvÄ• imaá¹ƒ pilotikaá¹ƒ
rajoharaá¹‡aâ€™ nti parimajjanto idheva hohÄ«â€™â€™ ti iddhiyÄ• abhisaá¹…khataá¹ƒ pa
pilotikÄ• khaá¹‡á¸• aá¹ƒ datvÄ• kÄ• le Ä• rocite bhikkhusaá¹…ghaparivuto jÄ«vakassa geh
paÃ±Ã±attÄ• sane nisÄ«di.

cÅ«á¸·apanthakopi sÅ«riyaá¹ƒ olokento taá¹ƒ pilotikÄ• khaá¹‡á¸• aá¹ƒ ``rajoharaá¹‡aá¹ƒ ra
parimajjanto nisÄ«di, tassa taá¹ƒ pilotikÄ• khaá¹‡á¸• aá¹ƒ parimajjantassa parimajjantassa k
ahosi. tato cintesi ``idaá¹ƒ pilotikÄ• khaá¹‡á¸• aá¹ƒ ativiya parisuddhaá¹ƒ, imaá¹ƒ pana attab
purimapakatiá¹ƒ vijahitvÄ• evaá¹ƒ kiliá¹-á¹-haá¹ƒ jÄ• taá¹ƒ, aniccÄ• vata saá¹…khÄ• rÄ• â€
paá¹-á¹-hapento vipassanaá¹ƒ vaá¸• á¸• hesi. satthÄ• ``cÅ«á¸·apanthakassa cittaá¹ƒ vipass
nti Ã±atvÄ• ``cÅ«á¸·apanthaka, tvaá¹ƒ etaá¹ƒ pilotikÄ• khaá¹‡á¸• ameva saá¹ƒkiliá¹-á¹-haá¹
jÄ• tanti mÄ• saÃ±Ã±aá¹ƒ kari, abbhantare pana te rÄ• garajÄ• dayo atthi, te harÄ• hÄ«â€™
vissajjetvÄ• purato nisinno viya paÃ±Ã±Ä• yamÄ• narÅ«po hutvÄ• imÄ• gÄ• thÄ• abhÄ•

``rÄ• go \Be I 134/ rajo na ca pana reá¹‡u vuccati, rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo, viharanti te vigatarajassa sÄ• sane ||

``doso \Ee I 118/ rajo na ca pana reá¹‡u vuccati, dosassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo, viharanti te vigatarajassa sÄ• sane ||

``moho rajo na ca pana reá¹‡u vuccati, mohassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo, viharanti te vigatarajassa sÄ• saneâ€™â€™ ti || (Nid
udayamÄ• á¹‡avapucchÄ• niddesa 74).

gÄ• thÄ• pariyosÄ• ne cÅ«á¸·apanthako saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i, p
tÄ«á¹‡i piá¹-akÄ• ni Ä• gamaá¹ƒsu. so kira pubbe rÄ• jÄ• hutvÄ• nagaraá¹ƒ padakkhiá¹‡aá
sede muccante parisuddhena sÄ• á¹-akena nalÄ• á¹-antaá¹ƒ puÃ±chi, sÄ• á¹-ako kiliá¹-á¹-h
sarÄ«raá¹ƒ \Ne I 125/ nissÄ• ya evarÅ«po parisuddho sÄ• á¹-ako pakatiá¹ƒ jahitvÄ• kiliá¹-á
vata saá¹…khÄ• rÄ• â€™â€™ ti aniccasaÃ±Ã±aá¹ƒ paá¹-ilabhi. tena kÄ• raá¹‡enassa rajoh

jÄ«vakopi kho komÄ• rabhacco dasabalassa dakkhiá¹‡odakaá¹ƒ upanÄ• mesi. satthÄ• ``n
bhikkhÅ« atthÄ«â€™â€™ ti hatthena pattaá¹ƒ pidahi. mahÄ• panthako ``bhante, vihÄ• re na
Ä• ha. satthÄ• ``atthi jÄ«vakÄ• â€™â€™ ti Ä• ha. jÄ«vako ``tena hi, bhaá¹‡e, gaccha, vihÄ
atthibhÄ• vaá¹ƒ vÄ• natthibhÄ• vaá¹ƒ vÄ• jÄ• nÄ• hÄ«â€™â€™ ti purisaá¹ƒ pesesi. tasmi
``mayhaá¹ƒ bhÄ• tiko `vihÄ• re bhikkhÅ« natthÄ«â€™ ti bhaá¹‡ati, vihÄ• re bhikkhÅ«naá¹ƒ
pakÄ• sessÄ• mÄ«â€™â€™ ti sakalaá¹ƒ ambavanaá¹ƒ bhikkhÅ«naá¹ƒyeva pÅ«resi. ekacc
karonti, ekacce rajanakammaá¹ƒ, ekacce sajjhÄ• yaá¹ƒ karontÄ«ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±a
bhikkhusahassaá¹ƒ mÄ• pesi. so puriso vihÄ• re bahÅ« bhikkhÅ« disvÄ• nivattitvÄ• ``ayya
ambavanaá¹ƒ bhikkhÅ«hi paripuá¹‡á¹‡aâ€™â€™ nti jÄ«vakassa Ä• rocesi. theropi kho tatth

``sahassakkhattumattÄ• naá¹ƒ, nimminitvÄ• na panthako.

nisÄ«dambavane ramme, yÄ• va kÄ• lappavedanÄ• â€™â€™ ti || (Th 563).

atha satthÄ• taá¹ƒ purisaá¹ƒ Ä• ha --- ``vihÄ• raá¹ƒ gantvÄ• `satthÄ• cÅ«á¸·apanthakaá¹ƒ
vadehÄ«â€™â€™ ti. tena gantvÄ• tathÄ• vutte ``ahaá¹ƒ cÅ«á¸·apanthako, ahaá¹ƒ cÅ«á¸·a
mukhasahassaá¹ƒ uá¹-á¹-hahi. puriso gantvÄ• ``sabbepi kira te, bhante, cÅ«á¸·apanthakÄ•
Ä• ha. tena hi tvaá¹ƒ gantvÄ• yo paá¹-hamaá¹ƒ ``ahaá¹ƒ cÅ«á¸·apanthakoâ€™â€™ ti vada
gaá¹‡ha, avasesÄ• antaradhÄ• yissantÄ«ti. so tathÄ• akÄ• si, tÄ• vadeva sahassamattÄ•
thero tena purisena saddhiá¹ƒ agamÄ• si. satthÄ• bhattakiccapariyosÄ• ne jÄ«vakaá¹ƒ Ä•
cÅ«á¸·apanthakassa pattaá¹ƒ gaá¹‡ha, ayaá¹ƒ te anumodanaá¹ƒ karissatÄ«â€™â€™ ti. jÄ«
sÄ«hanÄ• daá¹ƒ nadanto taruá¹‡asÄ«ho viya tÄ«á¹‡i piá¹-akÄ• ni saá¹ƒkhobhetvÄ• anumo

satthÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhikkhusaá¹…ghaparivÄ• ro vihÄ• raá¹ƒ gantvÄ• bhikkhÅ«
uá¹-á¹-hÄ• yÄ• sanÄ• gandhakuá¹-ippamukhe á¹-hatvÄ• bhikkhusaá¹…ghassa sugatovÄ•
kathetvÄ• bhikkhusaá¹…ghaá¹ƒ uyyojetvÄ• surabhigandhavÄ• sitaá¹ƒ gandhakuá¹-iá¹ƒ pa
passena sÄ«haseyyaá¹ƒ upagato. atha sÄ• yanhasamaye dhammasabhÄ• yaá¹ƒ bhikkhÅ«
rattakambalasÄ• á¹‡iá¹ƒ parikkhipantÄ• \Ne I 126/ viya nisÄ«ditvÄ• satthu guá¹‡akathaá¹ƒ
mahÄ• panthako cÅ«á¸·apanthakassa ajjhÄ• sayaá¹ƒ ajÄ• nanto `catÅ«hi mÄ• sehi ekagÄ•
sakkoti, dandho ayaâ€™ nti vihÄ• rÄ• nikkaá¸• á¸• hi, sammÄ• sambuddho pana attano an
ekasmiá¹ƒyevassa antarabhatte saha paá¹-isambhidÄ• hi arahattaá¹ƒ adÄ• si, tÄ«á¹‡i piá¹-
paá¹-isambhidÄ• hiyeva Ä• gatÄ• ni, aho buddhÄ• naá¹ƒ balaá¹ƒ nÄ• ma mahantaâ€™â€™

atha bhagavÄ• dhammasabhÄ• yaá¹ƒ imaá¹ƒ kathÄ• pavattiá¹ƒ Ã±atvÄ• ``ajja mayÄ• ga
buddhaseyyÄ• ya uá¹-á¹-hÄ• ya surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• vijjulataá¹ƒ viya kÄ• ya
bandhitvÄ• rattakambalasadisaá¹ƒ sugatamahÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• surabhigandhal
mattavÄ• raá¹‡o viya sÄ«havikkantavilÄ• sena vijambhamÄ• no sÄ«ho viya anantÄ• ya buc
gantvÄ• alaá¹…katamaá¹‡á¸• apamajjhe supaÃ±Ã±attavarabuddhÄ• sanaá¹ƒ abhiruyha ch
vissajjento aá¹‡á¹‡avakucchiá¹ƒ obhÄ• sayamÄ• no yugandharamatthake bÄ• lasÅ«riyo viy
sammÄ• sambuddhe pana Ä• gatamatte bhikkhusaá¹…gho kathaá¹ƒ pacchinditvÄ• tuá¹‡h

satthÄ• mudukena mettacittena parisaá¹ƒ oloketvÄ• ``ayaá¹ƒ parisÄ• ativiya sobhati, eka
hatthakukkuccaá¹ƒ vÄ• pÄ• dakukkuccaá¹ƒ vÄ• ukkÄ• sitasaddo vÄ• khipitasaddo vÄ• na
buddhagÄ• ravena sagÄ• ravÄ• buddhatejena tajjitÄ• mayi Ä• yukappampi akathetvÄ• nis
samuá¹-á¹-hÄ• petvÄ• na kathessanti, kathÄ• samuá¹-á¹-hÄ• panavattaá¹ƒ nÄ• ma mayÄ•
paá¹-hamaá¹ƒ kathessÄ• mÄ«â€™â€™ ti madhurena brahmassarena bhikkhÅ« Ä• mantetv
I 120/, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kathÄ• vippakatÄ• â€™â€™

mayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne nisinnÄ• aÃ±Ã±aá¹ƒ tiracchÄ• nakathaá¹ƒ kathema, tumhÄ•
vaá¹‡á¹‡ayamÄ• nÄ• nisinnÄ• mha ``Ä• vuso mahÄ• panthako cÅ«á¸·apanthakassa ajjhÄ•
mÄ• sehi ekaá¹ƒ gÄ• thaá¹ƒ gaá¹‡hituá¹ƒ na sakkoti, dandho ayaâ€™ nti vihÄ• rÄ• nikkaá¸
pana anuttaradhammarÄ• jatÄ• ya ekasmiá¹ƒyevassa antarabhatte saha paá¹-isambhidÄ• h
buddhÄ• naá¹ƒ balaá¹ƒ nÄ• ma mahantaâ€™â€™ nti. satthÄ• bhikkhÅ«naá¹ƒ kathaá¹ƒ sut
cÅ«á¸·apanthako maá¹ƒ nissÄ• ya idÄ• ni tÄ• va dhammesu dhammamahantataá¹ƒ patto, p
bhogesupi bhogamahantataá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti Ä• ha. bhikkhÅ« tassatthassa Ä• v
yÄ• ciá¹ƒsu. bhagavÄ• bhavantarena paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ•

atÄ«te kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá
vayappatto \Ne I 127/ seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhitvÄ• cÅ«á¸·aseá¹-á¹-hi nÄ• ma ahosi,
sabbanimittÄ• ni jÄ• nÄ• ti. so ekadivasaá¹ƒ rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchanto antaravÄ«t
disvÄ• taá¹…khaá¹‡aÃ±Ã±eva nakkhattaá¹ƒ \Be I 137/ samÄ• netvÄ• idamÄ• ha ``sakkÄ•
imaá¹ƒ undÅ«raá¹ƒ gahetvÄ• puttadÄ• rabharaá¹‡aÃ±ca kÄ• tuá¹ƒ kammante ca payojetuâ
duggatakulaputto taá¹ƒ seá¹-á¹-hissa vacanaá¹ƒ sutvÄ• ``nÄ• yaá¹ƒ ajÄ• nitvÄ• kathessatÄ
mÅ«sikaá¹ƒ gahetvÄ• ekasmiá¹ƒ Ä• paá¹‡e biá¸·Ä• lassatthÄ• ya vikkiá¹‡itvÄ• kÄ• kaá¹‡ik
kÄ• kaá¹‡ikÄ• ya phÄ• á¹‡itaá¹ƒ gahetvÄ• ekena ghaá¹-ena pÄ• nÄ«yaá¹ƒ gaá¹‡hi. so ara
mÄ• lÄ• kÄ• re disvÄ• thokaá¹ƒ thokaá¹ƒ phÄ• á¹‡itakhaá¹‡á¸• aá¹ƒ datvÄ• uá¸·uá¹…kena
ekekaá¹ƒ pupphamuá¹-á¹-hiá¹ƒ adaá¹ƒsu. so tena pupphamÅ«lena punadivasepi phÄ• á¹‡it
gahetvÄ• pupphÄ• rÄ• mameva gato. tassa taá¹ƒ divasaá¹ƒ mÄ• lÄ• kÄ• rÄ• aá¸• á¸• hoci
agamaá¹ƒsu. so na cirasseva iminÄ• upÄ• yena aá¹-á¹-ha kahÄ• paá¹‡e labhi.

puna ekasmiá¹ƒ vÄ• tavuá¹-á¹-hidivase rÄ• juyyÄ• ne bahÅ« sukkhadaá¹‡á¸• akÄ• ca sÄ•
pÄ• titaá¹ƒ hoti, uyyÄ• napÄ• lo chaá¸• á¸• etuá¹ƒ upÄ• yaá¹ƒ na passati \Ee I 121/. so tatth
dÄ• rupaá¹‡á¹‡Ä• ni mayhaá¹ƒ dassasi, ahaá¹ƒ te imÄ• ni sabbÄ• ni nÄ«harissÄ• mÄ«â€™
``gaá¹‡ha ayyÄ• â€™â€™ ti sampaá¹-icchi. cÅ«á¸·antevÄ• siko dÄ• rakÄ• naá¹ƒ kÄ«á¸·ana
phÄ• á¹‡itaá¹ƒ datvÄ• muhuttena sabbÄ• ni dÄ• rupaá¹‡á¹‡Ä• ni nÄ«harÄ• petvÄ• uyyÄ•
rÄ• jakumbhakÄ• ro rÄ• jakule bhÄ• janÄ• naá¹ƒ pacanatthÄ• ya dÄ• rÅ«ni pariyesamÄ• no
tassa hatthato kiá¹‡itvÄ• gaá¹‡hi. taá¹ƒ divasaá¹ƒ cÅ«á¸·antevÄ• siko dÄ• ruvikkayena soá
cÄ• á¹-iÄ• dÄ«ni ca paÃ±ca bhÄ• janÄ• ni labhi.

so catuvÄ«satiyÄ• kahÄ• paá¹‡esu jÄ• tesu ``atthi ayaá¹ƒ upÄ• yo mayhaâ€™â€™ nti nag
á¹-hÄ• ne ekaá¹ƒ pÄ• nÄ«yacÄ• á¹-iá¹ƒ á¹-hapetvÄ• paÃ±casate tiá¹‡ahÄ• rake pÄ• nÄ«ye
``samma, tvaá¹ƒ amhÄ• kaá¹ƒ bahÅ«pakÄ• ro, kiá¹ƒ te karomÄ• â€™â€™ ti? so ``mayhaá¹
karissathÄ• â€™â€™ ti vatvÄ• ito cito ca vicaranto thalapathakammikena ca jalapathakam
mittasanthavaá¹ƒ akÄ• si. tassa thalapathakammiko ``sve imaá¹ƒ nagaraá¹ƒ assavÄ• á¹‡ija
gahetvÄ• Ä• gamissatÄ«â€™â€™ ti Ä• cikkhi. so tassa vacanaá¹ƒ sutvÄ• tiá¹‡ahÄ• rake Ä
tiá¹‡akalÄ• paá¹ƒ detha, mayÄ• ca tiá¹‡e avikkiá¹‡ite attano tiá¹‡aá¹ƒ mÄ• vikkiá¹‡athÄ• â

``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• \Be I 138/ paÃ±ca tiá¹‡akalÄ• pasatÄ• ni Ä• harit
pÄ• payiá¹ƒsu. assavÄ• á¹‡ijo sakalanagare assÄ• naá¹ƒ gocaraá¹ƒ alabhitvÄ• tassa saha
tiá¹‡aá¹ƒ gaá¹‡hi.

tato katipÄ• haccayenassa jalapathakammiko sahÄ• yako Ä• rocesi ``paá¹-á¹-anamhi mahÄ
so ``atthi ayaá¹ƒ upÄ• yoâ€™â€™ ti aá¹-á¹-hahi kahÄ• paá¹‡ehi sabbaparivÄ• rasampanna
gahetvÄ• mahantena yasena nÄ• vÄ• paá¹-á¹-anaá¹ƒ gantvÄ• ekaá¹ƒ aá¹…gulimuddikaá¹
datvÄ• avidÅ«re á¹-hÄ• ne sÄ• á¹‡iyÄ• parikkhipÄ• petvÄ• nisinno purise Ä• á¹‡Ä• pesi ``
Ä• gatesu tatiyena paá¹-ihÄ• rena maá¹ƒ Ä• rocethÄ• â€™â€™ ti \Ee I 122/. ``nÄ• vÄ• Ä• g
bÄ• rÄ• á¹‡asito satamattÄ• vÄ• á¹‡ijÄ• ``bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• mÄ• â€™â€™ ti Ä• ga
labhissatha, asukaá¹-á¹-hÄ• ne nÄ• ma mahÄ• vÄ• á¹‡ijena saccakÄ• ro dinnoti. te taá¹ƒ su
Ä• gatÄ• . pÄ• damÅ«likapurisÄ• purimasaÃ±Ã±Ä• vasena tatiyena paá¹-ihÄ• rena tesaá¹ƒ
te satamattÄ• vÄ• á¹‡ijÄ• ekekaá¹ƒ sahassaá¹ƒ datvÄ• tena saddhiá¹ƒ nÄ• vÄ• ya pattikÄ
sahassaá¹ƒ datvÄ• pattiá¹ƒ vissajjÄ• petvÄ• bhaá¹‡á¸• aá¹ƒ attano santakamakaá¹ƒsu.

cÅ«á¸·antevÄ• siko dve satasahassÄ• ni gaá¹‡hitvÄ• bÄ• rÄ• á¹‡asiá¹ƒ Ä• gantvÄ• ``kata
vaá¹-á¹-atÄ«â€™â€™ ti ekaá¹ƒ satasahassaá¹ƒ gÄ• hÄ• petvÄ• cÅ«á¸·aseá¹-á¹-hissa sam
seá¹-á¹-hi ``kiá¹ƒ te, tÄ• ta, katvÄ• idaá¹ƒ dhanaá¹ƒ laddhaâ€™â€™ nti pucchi. so ``tumheh
á¹-hatvÄ• catumÄ• sambhantareyeva laddhaâ€™â€™ nti matamÅ«sikaá¹ƒ Ä• diá¹ƒ katvÄ•
cÅ«á¸·aseá¹-á¹-hi tassa vacanaá¹ƒ sutvÄ• ``idÄ• ni evarÅ«paá¹ƒ dÄ• rakaá¹ƒ mama santak
vaá¹-á¹-atÄ«â€™â€™ ti vayappattaá¹ƒ attano dhÄ«taraá¹ƒ datvÄ• sakalakuá¹-umbassa sÄ
seá¹-á¹-hino accayena tasmiá¹ƒ nagare seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhi. bodhisattopi yathÄ•

sammÄ• sambuddhopi imaá¹ƒ dhammadesanaá¹ƒ kathetvÄ• abhisambuddhova imaá¹ƒ gÄ

4__._ á¹• 21 ``appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti ||

tattha \Be I 139/ __appakenapÄ«_ti thokenapi parittakenapi. __medhÄ• vÄ«_ti paÃ±Ã±avÄ
bhaá¹‡á¸• amÅ«lena. __vicakkhaá¹‡o_ti vohÄ• rakusalo. __samuá¹-á¹-hÄ• peti attÄ• na_nti
yasaÃ±ca uppÄ• detvÄ• tattha attÄ• naá¹ƒ saá¹‡á¹-hÄ• peti patiá¹-á¹-hÄ• peti. yathÄ• kiá¹
sandhamaá¹ƒ, _ yathÄ• paá¹‡á¸• itapuriso \Ne I 129/ parittaá¹ƒ aggiá¹ƒ anukkamena goma
pakkhipitvÄ• mukhavÄ• tena dhamanto samuá¹-á¹-hÄ• peti vaá¸• á¸• heti mahantaá¹ƒ aggi
paá¹‡á¸• ito thokampi pÄ• bhataá¹ƒ labhitvÄ• nÄ• nÄ• upÄ• yehi payojetvÄ• dhanaÃ±ca y
123/, vaá¸• á¸• hetvÄ• ca pana tattha attÄ• naá¹ƒ patiá¹-á¹-hÄ• peti, tÄ• ya eva vÄ• pana c
attÄ• naá¹ƒ samuá¹-á¹-hÄ• peti, abhiÃ±Ã±Ä• taá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti attho.

iti bhagavÄ• ``bhikkhave, cÅ«á¸·apanthako maá¹ƒ nissÄ• ya idÄ• ni dhammesu dhammam
bhogesupi bhogamahantataá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti evaá¹ƒ imaá¹ƒ dhammadesanaá¹ƒ
kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• cÅ«á¸·antevÄ• s
cÅ«á¸·akaseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti desanaá¹ƒ niá¹-á¹-hÄ• pesi.

cÅ«á¸·aseá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 5. taá¹‡á¸• ulanÄ• á¸·ijÄ• takavaá¹‡á¹‡anÄ•

__kimagghati taá¹‡á¸• ulanÄ• á¸·ikÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto lÄ• ludÄ• yitthe
tasmiá¹ƒ samaye Ä• yasmÄ• dabbo mallaputto saá¹…ghassa bhattuddesako hoti. tasmiá¹ƒ
uddisamÄ• ne lÄ• ludÄ• yittherassa kadÄ• ci varabhattaá¹ƒ pÄ• puá¹‡Ä• ti, kadÄ• ci lÄ• ma
lÄ• makabhattassa pattadivase salÄ• kaggaá¹ƒ Ä• kulaá¹ƒ karoti, ``kiá¹ƒ dabbova salÄ• kaá
amhe na jÄ• nÄ• mÄ• â€™â€™ ti vadati. tasmiá¹ƒ salÄ• kaggaá¹ƒ Ä• kulaá¹ƒ karonte ``han
dehÄ«â€™â€™ ti salÄ• kapacchiá¹ƒ adaá¹ƒsu. tato paá¹-á¹-hÄ• ya so saá¹…ghassa salÄ•
``idaá¹ƒ varabhattaâ€™â€™ nti vÄ• ``lÄ• makabhattaâ€™â€™ nti vÄ• ``asukavassagge va
``asukavassagge lÄ• makabhattaâ€™â€™ nti vÄ• na jÄ• nÄ• ti, á¹-hitikaá¹ƒ karontopi ``asu
á¹-hitikÄ• â€™â€™ ti na \Be I 140/ sallakkheti. bhikkhÅ«naá¹ƒ á¹-hitavelÄ• ya ``imasmiá¹ƒ â
á¹-hitikÄ• á¹-hitÄ• , imasmiá¹ƒ á¹-hÄ• ne ayaâ€™â€™ nti bhÅ«miyaá¹ƒ vÄ• bhittiyaá¹ƒ vÄ•
punadivase salÄ• kagge bhikkhÅ« mandatarÄ• vÄ• honti bahutarÄ• vÄ• , tesu mandatare
bahutaresu upari. so á¹-hitikaá¹ƒ ajÄ• nanto lekhÄ• saÃ±Ã±Ä• ya salÄ• kaá¹ƒ deti.

atha naá¹ƒ bhikkhÅ« ``Ä• vuso, udÄ• yi, lekhÄ• nÄ• ma heá¹-á¹-hÄ• vÄ• hoti upari vÄ• , v
asukavassagge á¹-hitaá¹ƒ, lÄ• makabhattaá¹ƒ asukavassaggeâ€™â€™ ti Ä• haá¹ƒsu. so bl
``yadi \Ne I 130/ evaá¹ƒ ayaá¹ƒ lekhÄ• kasmÄ• evaá¹ƒ á¹-hitÄ• , kiá¹ƒ ahaá¹ƒ tumhÄ• kaá
lekhÄ• ya saddahÄ• mÄ«â€™â€™ ti vadati. atha naá¹ƒ daharÄ• ca sÄ• maá¹‡erÄ• ca ``Ä
tayi salÄ• kaá¹ƒ dente bhikkhÅ« lÄ• bhena parihÄ• yanti, na tvaá¹ƒ dÄ• tuá¹ƒ anucchaviko,
salÄ• kaggato nikkaá¸• á¸• hiá¹ƒsu. tasmiá¹ƒ khaá¹‡e salÄ• kagge mahantaá¹ƒ kolÄ• halaá
satthÄ• Ä• nandattheraá¹ƒ pucchi ``Ä• nanda, salÄ• kagge mahantaá¹ƒ kolÄ• halaá¹ƒ, kiá¹
thero tathÄ• gatassa tamatthaá¹ƒ Ä• rocesi. ``Ä• nanda, na idÄ• neva lÄ• ludÄ• yi attano bÄ
lÄ• bhahÄ• niá¹ƒ karoti, pubbepi akÄ• siyevÄ• â€™â€™ ti Ä• ha. thero tassatthassa Ä• vibh
yÄ• ci. bhagavÄ• bhavantarena paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ• si.

atÄ«te kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto rÄ• jÄ• ahosi. tadÄ• amhÄ• kaá
agghÄ• paniko ahosi. hatthiassÄ• dÄ«ni ceva maá¹‡isuvaá¹‡á¹‡Ä• dÄ«ni ca agghÄ• pesi, a
bhaá¹‡á¸• asÄ• mikÄ• naá¹ƒ bhaá¹‡á¸• Ä• nurÅ«pameva mÅ«laá¹ƒ dÄ• pesi. rÄ• jÄ• pana
evaá¹ƒ cintesi ``ayaá¹ƒ agghÄ• paniko evaá¹ƒ agghÄ• pento na cirasseva mama gehe dhan
gamessati, aÃ±Ã±aá¹ƒ agghÄ• panikaá¹ƒ karissÄ• mÄ«â€™â€™ ti. so sÄ«hapaÃ±jaraá¹ƒ u

rÄ• jaá¹…gaá¹‡aá¹ƒ olokento ekaá¹ƒ gÄ• mikamanussaá¹ƒ lolabÄ• laá¹ƒ rÄ• jaá¹…gaá¹‡en
mayhaá¹ƒ agghÄ• panikakammaá¹ƒ kÄ• tuá¹ƒ sakkhissatÄ«â€™â€™ ti taá¹ƒ pakkosÄ• pet
amhÄ• kaá¹ƒ agghÄ• panikakammaá¹ƒ kÄ• tuâ€™â€™ nti Ä• ha. sakkhissÄ• mi, devÄ• ti. n
dhanarakkhaá¹‡atthÄ• ya taá¹ƒ bÄ• laá¹ƒ agghÄ• panikakamme á¹-hapesi. tato paá¹-á¹-hÄ•
hatthiassÄ• dÄ«ni agghÄ• pento agghaá¹ƒ hÄ• petvÄ• \Be I 141/ yathÄ• ruciyÄ• katheti. ta
á¹-hitattÄ• yaá¹ƒ so katheti, tameva mÅ«laá¹ƒ hoti.

tasmiá¹ƒ kÄ• le uttarÄ• pathato eko assavÄ• á¹‡ijo paÃ±ca assasatÄ• ni Ä• nesi. rÄ• jÄ• ta
pakkosÄ• petvÄ• asse agghÄ• pesi. so paÃ±cannaá¹ƒ assasatÄ• naá¹ƒ ekaá¹ƒ taá¹‡á¸• ula
katvÄ• ca pana ``assavÄ• á¹‡ijassa ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·ikaá¹ƒ dethÄ• â€™â€™ ti va
\Ee I 125/ saá¹‡á¹-hÄ• pesi. assavÄ• á¹‡ijo porÄ• á¹‡aagghÄ• panikassa santikaá¹ƒ gantvÄ
Ä• rocetvÄ• ``idÄ• ni kiá¹ƒ kattabbaâ€™â€™ nti pucchi. so Ä• ha ``tassa purisassa laÃ±jaá
pucchatha `amhÄ• kaá¹ƒ tÄ• va assÄ• ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·ikaá¹ƒ agghantÄ«ti Ã±Ä•
nissÄ• ya taá¹‡á¸• ulanÄ• á¸·iyÄ• agghaá¹ƒ jÄ• nitukÄ• mamhÄ• , sakkhissatha no raÃ±Ã±
taá¹‡á¸• ulanÄ• á¸·ikÄ• idaá¹ƒ nÄ• ma agghatÄ«ti vattuâ€™ nti, sace sakkomÄ«ti vadati, ta
santikaá¹ƒ gacchatha, ahampi tattha Ä• gamissÄ• mÄ«â€™â€™ ti.

assavÄ• á¹‡ijo \Ne I 131/ ``sÄ• dhÅ«â€™â€™ ti bodhisattassa vacanaá¹ƒ sampaá¹-icchitvÄ
laÃ±jaá¹ƒ datvÄ• tamatthaá¹ƒ Ä• rocesi. so laÃ±jaá¹ƒ labhitvÄ• va ``sakkhissÄ• mi taá¹‡á¸•
agghÄ• petuâ€™â€™ nti. ``tena hi gacchÄ• ma rÄ• jakulaâ€™â€™ nti taá¹ƒ Ä• dÄ• ya raÃ±
bodhisattopi aÃ±Ã±epi bahÅ« amaccÄ• agamiá¹ƒsu. assavÄ• á¹‡ijo rÄ• jÄ• naá¹ƒ vanditvÄ
paÃ±cannaá¹ƒ assasatÄ• naá¹ƒ ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·iá¹ƒ agghanakabhÄ• vaá¹ƒ jÄ• n
taá¹‡á¸• ulanÄ• á¸·i kiá¹ƒ agghatÄ«ti agghÄ• panikaá¹ƒ pucchatha devÄ• â€™â€™ ti. rÄ• jÄ
ajÄ• nanto ``ambho agghÄ• panika, paÃ±ca assasatÄ• ni kiá¹ƒ agghantÄ«â€™â€™ ti pucch
devÄ• ti. ``hotu, bhaá¹‡e, assÄ• tÄ• va taá¹‡á¸• ulanÄ• á¸·iá¹ƒ agghantu. sÄ• pana kiá¹ƒ a
taá¹‡á¸• ulanÄ• á¸·ikÄ• â€™â€™ ti pucchi. so bÄ• lapuriso ``bÄ• rÄ• á¹‡asiá¹ƒ santarabÄ•
taá¹‡á¸• ulanÄ• á¸·ikÄ• â€™â€™ ti Ä• ha. so kira pubbe rÄ• jÄ• naá¹ƒ anuvattanto ekaá¹ƒ t
assÄ• naá¹ƒ agghamakÄ• si. puna vÄ• á¹‡ijassa hatthato laÃ±jaá¹ƒ labhitvÄ• tassÄ• taá¹‡
bÄ• rÄ• á¹‡asiá¹ƒ santarabÄ• hiraá¹ƒ agghamakÄ• si. tadÄ• pana bÄ• rÄ• á¹‡asiyÄ• pÄ•
hoti. idamassa antaraá¹ƒ, bÄ• hiraá¹ƒ pana tiyojanasatikaá¹ƒ raá¹-á¹-haá¹ƒ. iti so bÄ• lo \Be
mahantaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ santarabÄ• hiraá¹ƒ taá¹‡á¸• ulanÄ• á¸·ikÄ• ya agghamakÄ•

taá¹ƒ sutvÄ• amaccÄ• pÄ• á¹‡iá¹ƒ \Ee I 126/ paharitvÄ• hasamÄ• nÄ• ``mayaá¹ƒ pubbe
anagghanti saÃ±Ã±ino ahumha, evaá¹ƒ mahantaá¹ƒ kira sarÄ• jakaá¹ƒ bÄ• rÄ• á¹‡asirajjaá
taá¹‡á¸• ulanÄ• á¸·imattaá¹ƒ agghati, aho agghÄ• panikassa Ã±Ä• á¹‡asampadÄ• . kahaá¹
agghÄ• paniko vihÄ• si, amhÄ• kaá¹ƒ raÃ±Ã±o eva anucchavikoâ€™â€™ ti parihÄ• saá¹ƒ a

5__._ á¹• 21 ``kimagghati taá¹‡á¸• ulanÄ• á¸·ikÄ• yaá¹ƒ, assÄ• na mÅ«lÄ• ya vadehi rÄ• ja

bÄ• rÄ• á¹‡asiá¹ƒ santarabÄ• hiraá¹ƒ, ayamagghati taá¹‡á¸• ulanÄ• á¸·ikÄ• â€™â€™ ti ||

tasmiá¹ƒ kÄ• le rÄ• jÄ• lajjito taá¹ƒ bÄ• laá¹ƒ nikkaá¸• á¸• hÄ• petvÄ• bodhisattasseva ag
adÄ• si. bodhisattopi yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dve vatthÅ«ni kathetvÄ• anusandhiá¹ƒ gh
samodhÄ• nesi ``tadÄ• gÄ• mikabÄ• laagghÄ• paniko lÄ• ludÄ• yÄ« ahosi, paá¹‡á¸• itaag
ahosiâ€™â€™ nti desanaá¹ƒ niá¹-á¹-hÄ• pesi.

taá¹‡á¸• ulanÄ• á¸·ijÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 6. devadhammajÄ• takavaá¹‡á¹‡anÄ•

__hiriottappasampannÄ• _ti \Ne I 132/ idaá¹ƒ bhagavÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ
bhikkhuá¹ƒ Ä• rabbha kathesi. sÄ• vatthivÄ• sÄ« kireko kuá¹-umbiko bhariyÄ• ya kÄ• lakat
attano pariveá¹‡aÃ±ca aggisÄ• laÃ±ca bhaá¹‡á¸• agabbhaÃ±ca kÄ• retvÄ• bhaá¹‡á¸• aga
pÅ«retvÄ• pabbaji. pabbajitvÄ• ca pana attano dÄ• se pakkosÄ• petvÄ• yathÄ• rucitaá¹ƒ
bhuÃ±jati, bahuparikkhÄ• ro ca ahosi \Be I 143/, rattiá¹ƒ aÃ±Ã±aá¹ƒ nivÄ• sanapÄ• rupana
aÃ±Ã±aá¹ƒ. vihÄ• rapaccante vasati. tassekadivasaá¹ƒ cÄ«varapaccattharaá¹‡Ä• dÄ«ni nÄ
pattharitvÄ• sukkhÄ• pentassa sambahulÄ• jÄ• napadÄ• bhikkhÅ« senÄ• sanacÄ• rikaá¹
gantvÄ• cÄ«varÄ• dÄ«ni disvÄ• ``kassimÄ• nÄ«â€™â€™ ti pucchiá¹ƒsu. so ``mayhaá¹ƒ, Ä
``Ä• vuso, idampi cÄ«varaá¹ƒ, idampi nivÄ• sanaá¹ƒ, idampi paccattharaá¹‡aá¹ƒ, sabbaá¹ƒ
``Ä• ma mayhamevÄ• â€™â€™ ti. ``Ä• vuso bhagavatÄ• tÄ«á¹‡i cÄ«varÄ• ni anuÃ±Ã±Ä•
buddhassa sÄ• sane pabbajitvÄ• evaá¹ƒ bahuparikkhÄ• ro jÄ• to, ehi taá¹ƒ dasabalassa sa
ti taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ agamaá¹ƒsu.

satthÄ• disvÄ• va ``kiá¹ƒ nu kho, bhikkhave \Ee I 127/, anicchamÄ• nakaá¹ƒyeva bhikkhuá
Ä• gatatthÄ• â€™â€™ ti Ä• ha. ``bhante, ayaá¹ƒ bhikkhu bahubhaá¹‡á¸• o bahuparikkhÄ• r
tvaá¹ƒ bhikkhu bahubhaá¹‡á¸• oâ€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``kasmÄ•
bahubhaá¹‡á¸• o jÄ• toâ€™â€™ ? ``nanu ahaá¹ƒ appicchatÄ• ya santuá¹-á¹-hitÄ• ya pavive
vaá¹‡á¹‡aá¹ƒ vadÄ• mÄ«â€™â€™ ti. so satthu vacanaá¹ƒ sutvÄ• kupito ``iminÄ• dÄ• ni n
ti pÄ• rupanaá¹ƒ chaá¸• á¸• etvÄ• parisamajjhe ekacÄ«varo aá¹-á¹-hÄ• si.

atha naá¹ƒ satthÄ• upatthambhayamÄ• no ``nanu tvaá¹ƒ bhikkhu pubbe hirottappagavesa
hirottappaá¹ƒ gavesamÄ• no dvÄ• dasa saá¹ƒvaccharÄ• ni vihÄ• si, atha kasmÄ• idÄ• ni e
pabbajitvÄ• catuparisamajjhe pÄ• rupanaá¹ƒ chaá¸• á¸• etvÄ• hirottappaá¹ƒ pahÄ• ya á¹-h
vacanaá¹ƒ sutvÄ• hirottappaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• taá¹ƒ cÄ«varaá¹ƒ pÄ• rupitvÄ•

ekamantaá¹ƒ nisÄ«di. bhikkhÅ« tassatthassa Ä• vibhÄ• vatthaá¹ƒ bhagavantaá¹ƒ yÄ• ciá¹ƒ
paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ• si.

atÄ«te kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto nÄ• ma rÄ• jÄ• ahosi. tadÄ• bo
\Ne I 133/ kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. tassa nÄ• maggahaá¹‡adivase ``mahisÄ• sak
akaá¹ƒsu. tassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicaraá¹‡akÄ• le raÃ±Ã±o aÃ±Ã±opi putto
``candakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. tassa pana Ä• dhÄ• vitvÄ• paridhÄ• vitv
bodhisattassa mÄ• tÄ• kÄ• lamakÄ• si, rÄ• jÄ• aÃ±Ã±aá¹ƒ \Be I 144/ aggamahesiá¹-á¹-hÄ
piyÄ• ahosi manÄ• pÄ• , sÄ• pi saá¹ƒvÄ• samanvÄ• ya ekaá¹ƒ puttaá¹ƒ vijÄ• yi, ``sÅ«riyak
akaá¹ƒsu. rÄ• jÄ• puttaá¹ƒ disvÄ• tuá¹-á¹-hacitto ``bhadde, puttassa te varaá¹ƒ dammÄ«â€
varaá¹ƒ icchitakÄ• le gahetabbaá¹ƒ katvÄ• á¹-hapesi. sÄ• putte vayappatte rÄ• jÄ• naá¹ƒ Ä
mayhaá¹ƒ puttassa jÄ• takÄ• le varo dinno, puttassa me rajjaá¹ƒ dehÄ«â€™â€™ ti. rÄ• jÄ•
aggikkhandhÄ• viya jalamÄ• nÄ• vicaranti, na sakkÄ• tava puttassa rajjaá¹ƒ dÄ• tuâ€™â€
taá¹ƒ punappunaá¹ƒ yÄ• camÄ• nameva disvÄ• ``ayaá¹ƒ mayhaá¹ƒ \Ee I 128/ puttÄ• naá¹ƒ
ti putte pakkosÄ• petvÄ• Ä• ha --- ``tÄ• tÄ• , ahaá¹ƒ sÅ«riyakumÄ• rassa jÄ• takÄ• le varaá
mÄ• tÄ• rajjaá¹ƒ yÄ• cati, ahaá¹ƒ tassa na dÄ• tukÄ• mo, mÄ• tugÄ• mo nÄ• ma pÄ• po, tu
tumhe araÃ±Ã±aá¹ƒ pavisitvÄ• mama accayena kulasantake nagare rajjaá¹ƒ kareyyÄ• thÄ
kanditvÄ• sÄ«se cumbitvÄ• uyyojesi. te pitaraá¹ƒ vanditvÄ• pÄ• sÄ• dÄ• otarante rÄ• jaá
sÅ«riyakumÄ• ro disvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``ahampi bhÄ• tikehi saddhiá¹ƒ gam
saddhiá¹ƒyeva nikkhami. te himavantaá¹ƒ pavisiá¹ƒsu.

bodhisatto \Be I 145/ maggÄ• okkamma rukkhamÅ«le nisÄ«ditvÄ• sÅ«riyakumÄ• raá¹ƒ Ä
sÅ«riyakumÄ• ra, etaá¹ƒ saraá¹ƒ gantvÄ• nhatvÄ• ca pivitvÄ• ca paduminipaá¹‡á¹‡ehi am
Ä• nehÄ«â€™â€™ ti. taá¹ƒ pana saraá¹ƒ vessavaá¹‡assa santikÄ• ekena dakarakkhasena
ca taá¹ƒ Ä• ha --- ``á¹-hapetvÄ• devadhammajÄ• nanake ye aÃ±Ã±e imaá¹ƒ saraá¹ƒ otaran
anotiá¹‡á¹‡e na labhasÄ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya so rakkhaso ye taá¹ƒ saraá¹ƒ ota
pucchitvÄ• ye na jÄ• nanti, te khÄ• dati. atha kho sÅ«riyakumÄ• ro taá¹ƒ saraá¹ƒ gantvÄ•
atha naá¹ƒ so rakkhaso gahetvÄ• ``devadhamme jÄ• nÄ• sÄ«â€™â€™ ti pucchi. so ``deva
candimasÅ«riyÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ ``tvaá¹ƒ devadhamme na jÄ• nÄ• sÄ«â€™â
attano vasanaá¹-á¹-hÄ• ne á¹-hapesi. bodhisattopi taá¹ƒ aticirÄ• yantaá¹ƒ disvÄ• candakum
rakkhaso tampi gahetvÄ• ``devadhamme jÄ• nÄ• sÄ«â€™â€™ ti pucchi. ``Ä• ma jÄ• nÄ• n
disÄ• â€™â€™ ti. rakkhaso ``na tvaá¹ƒ devadhamme jÄ• nÄ• sÄ«â€™â€™ ti tampi gahetvÄ

bodhisatto \Ne I 134/ tasmimpi cirÄ• yante ``ekena antarÄ• yena bhavitabbaâ€™â€™ nti sa
dvinnampi otaraá¹‡apadavaá¸·aÃ±jaá¹ƒ \Ee I 129/ disvÄ• ``rakkhasapariggahitena iminÄ•
nti khaggaá¹ƒ sannayhitvÄ• dhanuá¹ƒ gahetvÄ• aá¹-á¹-hÄ• si. dakarakkhaso bodhisattaá¹ƒ
disvÄ• vanakammikapuriso viya hutvÄ• bodhisattaá¹ƒ Ä• ha --- ``bho, purisa, tvaá¹ƒ magga
saraá¹ƒ otaritvÄ• nhatvÄ• pivitvÄ• bhisamuá¸·Ä• laá¹ƒ khÄ• ditvÄ• pupphÄ• ni piá¸·andhi

gacchasÄ«â€™â€™ ti? bodhisatto taá¹ƒ disvÄ• ``eso yakkho bhavissatÄ«â€™â€™ ti Ã±at
gahitÄ• â€™â€™ ti Ä• ha. ``Ä• ma, gahitÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``
otiá¹‡á¹‡ake labhÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana sabbeva labhasÄ«â€™â€™ ti? ``ye deva
á¹-hapetvÄ• avasese labhÄ• mÄ«â€™â€™ ti. ``atthi pana te devadhammehi atthoâ€™â€™
``yadi evaá¹ƒ ahaá¹ƒ te devadhamme kathessÄ• mÄ«â€™â€™ ti. ``tena hi kathehi, ahaá¹ƒ
suá¹‡issÄ• mÄ«â€™â€™ ti. bodhisatto Ä• ha ``ahaá¹ƒ devadhamme katheyyaá¹ƒ, kiliá¹-á¹-
yakkho bodhisattaá¹ƒ nhÄ• petvÄ• bhojanaá¹ƒ bhojetvÄ• pÄ• nÄ«yaá¹ƒ pÄ• yetvÄ• puppl
gandhehi vilimpÄ• petvÄ• alaá¹…katamaá¹‡á¸• apamajjhe pallaá¹…kaá¹ƒ attharitvÄ• adÄ•

bodhisatto Ä• sane nisÄ«ditvÄ• yakkhaá¹ƒ pÄ• damÅ«le nisÄ«dÄ• petvÄ• ``tena hi ohitas
suá¹‡Ä• hÄ«â€™â€™ ti imaá¹ƒ gÄ• thamÄ• ha ---

6__._ á¹• 21 ``hiriottappasampannÄ• , sukkadhammasamÄ• hitÄ• .

santo sappurisÄ• loke, devadhammÄ• ti vuccareâ€™â€™ ti ||

tattha __hiriottappasampannÄ• _ti hiriyÄ• ca ottappena ca samannÄ• gatÄ• . tesu kÄ• yad
hirÄ«, lajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. tehiyeva ottappatÄ«ti ottappaá¹ƒ, pÄ• pato ubbegasset
tattha ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ«, bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ. attÄ•
lokÄ• dhipateyyaá¹ƒ ottappaá¹ƒ. lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹
sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappaá¹ƒ.

tattha ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti --- jÄ• t
vayaá¹ƒ paccavekkhitvÄ• \Ee I 130/ sÅ«rabhÄ• vaá¹ƒ paccavekkhitvÄ• bÄ• husaccaá¹ƒ pa
kathaá¹ƒ? ``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ na jÄ• tisampannÄ• naá¹ƒ kammaá¹ƒ, hÄ«naja
kammaá¹ƒ, mÄ• disassa jÄ• tisampannassa idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™
paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto \Ne I 135/ hiriá¹ƒ samuá¹-á¹-hÄ
``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ daharehi kattabbaá¹ƒ kammaá¹ƒ, mÄ• disassa vaye á¹-hi
kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ vayaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ•
samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakammaá¹ƒ nÄ• metaá¹ƒ dubbalajÄ• tikÄ• naá¹ƒ kamma
sÅ«rabhÄ• vasampannassa idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ sÅ«ra
pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakamm
andhabÄ• lÄ• naá¹ƒ kammaá¹ƒ, na paá¹‡á¸• itÄ• naá¹ƒ, mÄ• disassa paá¹‡á¸• itassa bahus
kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ bÄ• husaccaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ
samuá¹-á¹-hÄ• peti. evaá¹ƒ ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá
samuá¹-á¹-hÄ• petvÄ• ca pana attano citte hiriá¹ƒ pavesetvÄ• pÄ• pakammaá¹ƒ na karoti.
ajjhattasamuá¹-á¹-hÄ• nÄ• nÄ• ma hoti.

kathaá¹ƒ ottappaá¹ƒ bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ nÄ• ma? ``sace tvaá¹ƒ pÄ• pakamma
parisÄ• su garahappatto bhavissasi.

``garahissanti taá¹ƒ viÃ±Ã±Å«, asuciá¹ƒ nÄ• gariko yathÄ• .

vajjito sÄ«lavantehi, kathaá¹ƒ bhikkhu karissasÄ«â€™â€™ ti || (Dhs-a 1 balarÄ• sivaá¹‡á¹‡

evaá¹ƒ paccavekkhanto hi bahiddhÄ• samuá¹-á¹-hitena ottappena pÄ• pakammaá¹ƒ na kar
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ nÄ• ma hoti.

kathaá¹ƒ hirÄ« attÄ• dhipateyyÄ• nÄ• ma? idhekacco kulaputto attÄ• naá¹ƒ adhipatiá¹ƒ jeá
``mÄ• disassa saddhÄ• pabbajitassa bahussutassa dhutaá¹…gadharassa na yuttaá¹ƒ pÄ• p
pÄ• paá¹ƒ na karoti. evaá¹ƒ hirÄ« attÄ• dhipateyyÄ• nÄ• ma hoti. tenÄ• ha bhagavÄ• ---

``so attÄ• naá¹ƒyeva adhipatiá¹ƒ katvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti. sÄ• vajja
anavajjaá¹ƒ bhÄ• veti. suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN a III 40).

kathaá¹ƒ ottappaá¹ƒ lokÄ• dhipateyyaá¹ƒ nÄ• ma? idhekacco kulaputto lokaá¹ƒ adhipatiá¹ƒ
pÄ• pakammaá¹ƒ na karoti. yathÄ• ha ---

``mahÄ• \Ne I 136/ \Be I 147/ kho panÄ• yaá¹ƒ lokasannivÄ• so. mahantasmiá¹ƒ kho pana
samaá¹‡abrÄ• hmaá¹‡Ä• iddhimanto dibbacakkhukÄ• paracittaviduno, te dÅ«ratopi passa
cetasÄ• pi cittaá¹ƒ jÄ• nanti, tepi maá¹ƒ evaá¹ƒ jÄ• nissanti `passatha bho, imaá¹ƒ kulaputta
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusaleh

``santi devatÄ• iddhimantiyo dibbacakkhukÄ• paracittaviduniyo, tÄ• dÅ«ratopi passanti, Ä
cetasÄ• pi cittaá¹ƒ jÄ• nanti, tÄ• pi maá¹ƒ evaá¹ƒ jÄ• nissanti `passatha bho, imaá¹ƒ kulaput
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito \Ee I 131/ samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakeh
ti. so lokaá¹ƒyeva adhipatiá¹ƒ jeá¹-á¹-hakaá¹ƒ karitvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ•
pajahati, anavajjaá¹ƒ bhÄ• veti. suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN a III 40).

evaá¹ƒ ottappaá¹ƒ lokÄ• dhipateyyaá¹ƒ nÄ• ma hoti.

``lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappaâ€™â€™ n
lajjanÄ• kÄ• ro, tena sabhÄ• vena saá¹‡á¹-hitÄ• hirÄ«. __bhaya_nti apÄ• yabhayaá¹ƒ, tena
saá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. tadubhayampi pÄ• paparivajjane pÄ• kaá¹-aá¹ƒ hoti. ekacco hi y
kulaputto uccÄ• rapassÄ• vÄ• dÄ«ni karonto lajjitabbayuttakaá¹ƒ ekaá¹ƒ disvÄ• lajjanÄ• kÄ
hÄ«á¸·ito, evamevaá¹ƒ ajjhattaá¹ƒ lajjidhammaá¹ƒ okkamitvÄ• pÄ• pakammaá¹ƒ na karoti.

hutvÄ• pÄ• pakammaá¹ƒ na karoti. tatridaá¹ƒ opammaá¹ƒ --- yathÄ• hi dvÄ«su ayoguá¸·es
gÅ«thamakkhito, eko uá¹‡ho Ä• ditto. tattha paá¹‡á¸• ito sÄ«talaá¹ƒ gÅ«thamakkhitattÄ• jig
gaá¹‡hÄ• ti, itaraá¹ƒ á¸• Ä• habhayena. tattha sÄ«talassa gÅ«thamakkhitassa jigucchÄ• ya
ajjhattaá¹ƒ lajjidhammaá¹ƒ okkamitvÄ• pÄ• passa akaraá¹‡aá¹ƒ, uá¹‡hassa á¸• Ä• habhaye
apÄ• yabhayena pÄ• passa akaraá¹‡aá¹ƒ veditabbaá¹ƒ.

``sappatissavalakkhaá¹‡Ä• \Be I 148/ hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ c
dvayaá¹ƒ pÄ• paparivajjaneyeva pÄ• kaá¹-aá¹ƒ hoti. ekacco hi jÄ• timahattapaccavekkhaá¹‡
satthumahattapaccavekkhaá¹‡Ä• , dÄ• yajjamahattapaccavekkhaá¹‡Ä• , sabrahmacÄ• rima
kÄ• raá¹‡ehi sappatissavalakkhaá¹‡aá¹ƒ hiriá¹ƒ samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ na karoti
attÄ• nuvÄ• dabhayaá¹ƒ, parÄ• nuvÄ• dabhayaá¹ƒ \Ne I 137/, daá¹‡á¸• abhayaá¹ƒ, duggati
vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappaá¹ƒ samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ n
jÄ• timahattapaccavekkhaá¹‡Ä• dÄ«ni ceva attÄ• nuvÄ• dabhayÄ• dÄ«ni ca vitthÄ• retvÄ•
vitthÄ• ro aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ vutto.

__sukkadhammasamÄ• hitÄ• _ti idameva hirottappaá¹ƒ Ä• diá¹ƒ katvÄ• kattabbÄ• kusalÄ
te sabbasaá¹…gÄ• hakanayena catubhÅ«makalokiyalokuttaradhammÄ• . tehi samÄ• hitÄ•
sappurisÄ• loke_ti kÄ• yakammÄ• dÄ«naá¹ƒ santatÄ• ya santo, kataÃ±Ã±ukataveditÄ• ya
__loko_ pana saá¹…khÄ• raloko, sattaloko, okÄ• saloko, khandhaloko, Ä• yatanaloko, dhÄ•
tattha ``eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• ... pe ... aá¹-á¹-hÄ• rasa lokÄ• aá¹-á¹
dhÄ• tuyoâ€™â€™ ti (Paá¹-is I 112) ettha saá¹…khÄ• raloko vutto. khandhalokÄ• dayo tada
loko paraloko, devaloko manussalokoâ€™â€™ tiÄ• dÄ«su (Nidd I 3; Nidd II ajitamÄ• á¹‡ava
sattaloko vutto.

``yÄ• vatÄ• \Ee I 132/ candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocamÄ• nÄ• .

tÄ• va sahassadhÄ• loko, ettha te vattate vasoâ€™â€™ ti || (MN I 503) ---

ettha okÄ• saloko vutto. tesu idha sattaloko adhippeto. sattalokasmiÃ±hi ye evarÅ«pÄ• sap
__devadhammÄ• _ti vuccanti.

tattha \Be I 149/ __devÄ• _ti sammutidevÄ• , upapattidevÄ• , visuddhidevÄ• ti tividhÄ• . tes
paá¹-á¹-hÄ• ya lokena ``devÄ• â€™â€™ ti sammatattÄ• rÄ• jarÄ• jakumÄ• rÄ• dayo __sam
uppannÄ• __upapattidevÄ• _ nÄ• ma. khÄ«á¹‡Ä• savÄ• pana __visuddhidevÄ• _ nÄ• ma.

``sammutidevÄ• nÄ• ma rÄ• jÄ• no deviyo rÄ• jakumÄ• rÄ• . upapattidevÄ• nÄ• ma bhum
visuddhidevÄ• nÄ• ma buddhÄ• paccekabuddhÄ• khÄ«á¹‡Ä• savÄ• â€™â€™ ti (Nidd II c
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 119).

imesaá¹ƒ devÄ• naá¹ƒ dhammÄ• ti __devadhammÄ• . vuccare_ti vuccanti. hirottappamÅ«l
kulasampadÄ• ya \Ne I 138/ ceva devaloke nibbattiyÄ• ca visuddhibhÄ• vassa ca kÄ• raá¹
tividhÄ• nampi tesaá¹ƒ devÄ• naá¹ƒ dhammÄ• ti devadhammÄ• , tehi devadhammehi sama
devadhammÄ• . tasmÄ• puggalÄ• dhiá¹-á¹-hÄ• nadesanÄ• ya te dhamme dassento ``santo
vuccareâ€™â€™ ti Ä• ha.

yakkho imaá¹ƒ dhammadesanaá¹ƒ sutvÄ• pasannacitto bodhisattaá¹ƒ Ä• ha --- ``paá¹‡á¸• i
pasanno, ekaá¹ƒ bhÄ• taraá¹ƒ demi, kataraá¹ƒ Ä• nemÄ«â€™â€™ ti? ``kaniá¹-á¹-haá¹ƒ Ä•
``paá¹‡á¸• ita, tvaá¹ƒ kevalaá¹ƒ devadhamme jÄ• nÄ• siyeva, na pana tesu vattasÄ«â€™â€
kÄ• raá¹‡Ä• â€™â€™ ti? ``yaá¹ƒkÄ• raá¹‡Ä• jeá¹-á¹-hakaá¹ƒ á¹-hapetvÄ• kaniá¹-á¹-haá¹ƒ
jeá¹-á¹-hÄ• pacÄ• yikakammaá¹ƒ na karosÄ«â€™â€™ ti. devadhamme cÄ• haá¹ƒ, yakkha,
mayaÃ±hi imaá¹ƒ araÃ±Ã±aá¹ƒ etaá¹ƒ nissÄ• ya paviá¹-á¹-hÄ• . etassa hi atthÄ• ya amhÄ•
mÄ• tÄ• rajjaá¹ƒ yÄ• ci, amhÄ• kaá¹ƒ pana pitÄ• taá¹ƒ varaá¹ƒ adatvÄ• amhÄ• kaá¹ƒ anu
araÃ±Ã±avÄ• saá¹ƒ anujÄ• ni. so kumÄ• ro anuvattitvÄ• amhehi saddhiá¹ƒ Ä• gato. ``taá¹ƒ
khÄ• dÄ«â€™â€™ ti vuttepi na koci saddahissati, tenÄ• haá¹ƒ garahabhayabhÄ«to tameva
sÄ• dhu paá¹‡á¸• ita, tvaá¹ƒ devadhamme ca jÄ• nÄ• si, tesu ca vattasÄ«â€™â€™ ti \Ee I 1
bodhisattassa sÄ• dhukÄ• raá¹ƒ datvÄ• dvepi bhÄ• taro Ä• netvÄ• adÄ• si.

atha naá¹ƒ bodhisatto Ä• ha --- ``samma, tvaá¹ƒ pubbe attanÄ• katena pÄ• pakammena pa
maá¹ƒsalohitakhÄ• dako yakkho hutvÄ• nibbatto, idÄ• nipi pÄ• pameva karosi, idaá¹ƒ te pÄ
muccituá¹ƒ okÄ• saá¹ƒ na dassati \Be I 150/, tasmÄ• ito paá¹-á¹-hÄ• ya pÄ• paá¹ƒ pahÄ• y
ti. asakkhi ca pana taá¹ƒ dametuá¹ƒ. so taá¹ƒ yakkhaá¹ƒ dametvÄ• tena saá¹ƒvihitÄ• rakkh
ekadivasaá¹ƒ nakkhattaá¹ƒ oloketvÄ• pitu kÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• yakkhaá¹ƒ Ä• dÄ
rajjaá¹ƒ gahetvÄ• candakumÄ• rassa oparajjaá¹ƒ, sÅ«riyakumÄ• rassa senÄ• patiá¹-á¹-hÄ•
ramaá¹‡Ä«ye á¹-hÄ• ne Ä• yatanaá¹ƒ kÄ• retvÄ• , yathÄ• so aggamÄ• laá¹ƒ aggapupphaá
tathÄ• akÄ• si. so dhammena rajjaá¹ƒ kÄ• retvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dassetvÄ• saccÄ• ni pakÄ• sesi, saccapa
sotÄ• pattiphale patiá¹-á¹-hahi. sammÄ• sambuddhopi dve vatthÅ«ni kathetvÄ• anusandhiâ
samodhÄ• nesi --- ``tadÄ• dakarakkhaso bahubhaá¹‡á¸• ikabhikkhu ahosi, sÅ«riyakumÄ• r
sÄ• riputto, jeá¹-á¹-hakabhÄ• tÄ• mahisÄ• sakumÄ• ro pana ahameva ahosiâ€™â€™ nti.

devadhammajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 7. kaá¹-á¹-hahÄ• rijÄ• takavaá¹‡á¹‡anÄ•

__putto_ \Ne I 139/ __tyÄ• haá¹ƒ mahÄ• rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto vÄ•

kathesi. vÄ• sabhakhattiyÄ• ya vatthu dvÄ• dasakanipÄ• te bhaddasÄ• lajÄ• take Ä• vibhav
mahÄ• nÄ• massa sakkassa dhÄ«tÄ• nÄ• gamuá¹‡á¸• Ä• ya nÄ• ma dÄ• siyÄ• kucchismi
ahosi. sÄ• raÃ±Ã±o puttaá¹ƒ vijÄ• yi. rÄ• jÄ• panassÄ• pacchÄ• dÄ• sibhÄ• vaá¹ƒ Ã±atvÄ
puttassa viá¹-aá¹-Å«bhassÄ• pi á¹-hÄ• naá¹ƒ parihÄ• pesiyeva. te ubhopi antonivesaneyeva
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• pubbaá¹‡hasamaye paÃ±casatabhikkhuparivuto \Ee I 134/ raÃ±Ã±o
paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``mahÄ• rÄ• ja, kahaá¹ƒ vÄ• sabhakhattiyÄ• â€™â€™ ti Ä•
Ä• rocesi. mahÄ• rÄ• ja vÄ• sabhakhattiyÄ• kassa dhÄ«tÄ• â€™â€™ ti? ``mahÄ• nÄ• mas
``Ä• gacchamÄ• nÄ• kassa Ä• gatÄ• â€™â€™ ti? ``mayhaá¹ƒ bhanteâ€™â€™ ti. mahÄ• r
Ä• gatÄ• , rÄ• jÄ• naá¹ƒyeva paá¹-icca puttaá¹ƒ \Be I 151/ labhi, so putto kiá¹ƒkÄ• raá¹‡Ä•
rajjassa sÄ• miko na hoti, pubbe rÄ• jÄ• no muhuttikÄ• ya kaá¹-á¹-hahÄ• rikÄ• ya kucchism
puttassa rajjaá¹ƒ adaá¹ƒsÅ«ti. rÄ• jÄ• tassatthassÄ• vibhÄ• vatthÄ• ya bhagavantaá¹ƒ yÄ•
paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ• si.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto rÄ• jÄ• mahantena yasena uyyÄ• naá¹ƒ gantvÄ•
vicaranto uyyÄ• navanasaá¹‡á¸• e gÄ• yitvÄ• dÄ• rÅ«ni uddharamÄ• naá¹ƒ ekaá¹ƒ itthiá¹ƒ
saá¹ƒvÄ• saá¹ƒ kappesi. taá¹…khaá¹‡aÃ±Ã±eva bodhisatto tassÄ• kucchiyaá¹ƒ paá¹-isand
tassÄ• vajirapÅ«ritÄ• viya garukÄ• kucchi ahosi. sÄ• gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ
deva, patiá¹-á¹-hitoâ€™â€™ ti Ä• ha. rÄ• jÄ• aá¹…gulimuddikaá¹ƒ datvÄ• ``sace dhÄ«tÄ•
poseyyÄ• si, sace putto hoti, aá¹…gulimuddikÄ• ya saddhiá¹ƒ mama santikaá¹ƒ Ä• neyyÄ•
pakkÄ• mi.

sÄ• pi paripakkagabbhÄ• bodhisattaá¹ƒ vijÄ• yi. tassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vic
kÄ«á¸·Ä• maá¹‡á¸• ale kÄ«á¸·antassa evaá¹ƒ vattÄ• ro honti ``nippitikenamhÄ• pahaá¹-Ä•
bodhisatto mÄ• tu santikaá¹ƒ gantvÄ• ``amma, ko mayhaá¹ƒ pitÄ• â€™â€™ ti pucchi. ``tÄ•
bÄ• rÄ• á¹‡asiraÃ±Ã±o puttoâ€™â€™ ti. ``amma, atthi pana koci sakkhÄ«â€™â€™ ti? tÄ•
datvÄ• ``sace dhÄ«tÄ• hoti, imaá¹ƒ vissajjetvÄ• poseyyÄ• si, sace putto hoti, imÄ• ya aá¹
saddhiá¹ƒ Ä• neyyÄ• sÄ«â€™â€™ ti vatvÄ• gatoti. ``amma, evaá¹ƒ sante kasmÄ• maá¹ƒ
nesÄ«â€™â€™ ti \Ee I 135/. sÄ• puttassa ajjhÄ• sayaá¹ƒ Ã±atvÄ• rÄ• jadvÄ• raá¹ƒ gantv
raÃ±Ã±Ä• ca pakkosÄ• pitÄ• pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ``ayaá¹ƒ te, deva, puttoâ
jÄ• nantopi parisamajjhe lajjÄ• ya ``na mayhaá¹ƒ puttoâ€™â€™ ti Ä• ha. ``ayaá¹ƒ te, deva,
saÃ±jÄ• nÄ• sÄ«â€™â€™ ti. ``ayampi mayhaá¹ƒ muddikÄ• na hotÄ«â€™â€™ ti. ``deva, ic
saccakiriyaá¹ƒ aÃ±Ã±o mama sakkhi natthi, sacÄ• yaá¹ƒ dÄ• rako tumhe paá¹-icca jÄ• to, Ä
ce, bhÅ«miyaá¹ƒ patitvÄ• maratÅ«â€™â€™ ti bodhisattassa pÄ• de gahetvÄ• Ä• kÄ• se k
pallaá¹…kamÄ• bhujitvÄ• nisinno madhurassarena pitu dhammaá¹ƒ kathento imaá¹ƒ gÄ• th

7__._ á¹• 21 ``putto \Be I 152/ tyÄ• haá¹ƒ mahÄ• rÄ• ja, tvaá¹ƒ maá¹ƒ posa janÄ• dhipa.

aÃ±Ã±epi devo poseti, kiÃ±ca devo sakaá¹ƒ pajaâ€™â€™ nti ||

tattha __putto tyÄ• ha_nti putto te ahaá¹ƒ. putto ca nÄ• mesa atrajo, khettajo, antevÄ• siko
catubbidho. tattha attÄ• naá¹ƒ paá¹-icca jÄ• to __atrajo_ nÄ• ma. sayanapiá¹-á¹-he pallaá¹…
nibbatto __khettajo_ nÄ• ma. santike sippuggaá¹‡hanako __antevÄ• siko_ nÄ• ma. posÄ• v
nÄ• ma. idha pana atrajaá¹ƒ sandhÄ• ya ``puttoâ€™â€™ ti vuttaá¹ƒ. catÅ«hi saá¹…gahava
rÄ• jÄ• , mahanto rÄ• jÄ• __mahÄ• rÄ• jÄ• _. tamÄ• lapanto Ä• ha __ ``mahÄ• rÄ• jÄ• â€™
janÄ• dhipÄ• _ti janÄ• dhipa mahÄ• janajeá¹-á¹-haka tvaá¹ƒ maá¹ƒ posa bharassu vaá¸• á¸
posetÄ«_ti aÃ±Ã±epi hatthibandhÄ• dayo manusse, hatthiassÄ• dayo tiracchÄ• nagate ca b
__kiÃ±ca devo sakaá¹ƒ paja_nti ettha pana __kiÃ±cÄ• _ti garahatthe ca anuggahaá¹‡atthe
pajaá¹ƒ attano puttaá¹ƒ maá¹ƒ devo na posetÄ«â€™â€™ ti vadanto garahati nÄ• ma, ``aÃ±
ti vadanto anuggaá¹‡hati nÄ• ma. iti bodhisatto garahantopi anuggaá¹‡hantopi ``kiÃ±ca dev
nti Ä• ha.

rÄ• jÄ• bodhisattassa Ä• kÄ• se nisÄ«ditvÄ• evaá¹ƒ dhammaá¹ƒ desentassa sutvÄ• ``eh
pasÄ• resi, ``ahameva posessÄ• mi, ahameva posessÄ• mÄ«â€™â€™ ti hatthasahassaá¹ƒ
136/ aÃ±Ã±assa hatthe anotaritvÄ• raÃ±Ã±ova hatthe otaritvÄ• aá¹…ke nisÄ«di. rÄ• jÄ• t
mÄ• taraá¹ƒ aggamahesiá¹ƒ akÄ• si. so pitu accayena kaá¹-á¹-havÄ• hanarÄ• jÄ• nÄ• ma
kÄ• retvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• \Ne I 141/ kosalaraÃ±Ã±o imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dve vatthÅ«ni d
ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mÄ• tÄ• mahÄ• mÄ• yÄ• ahosi, pitÄ•
kaá¹-á¹-havÄ• hanarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

kaá¹-á¹-hahÄ• rijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 8. gÄ• maá¹‡ijÄ• takavaá¹‡á¹‡anÄ•

__api_ \Be I 153/ __ataramÄ• nÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto ossaá¹-á¹-havÄ
Ä• rabbha kathesi. imasmiá¹ƒ pana jÄ• take paccuppannavatthu ca atÄ«tavatthu ca ekÄ• da
saá¹ƒvarajÄ• take Ä• vibhavissati. vatthu hi tasmiÃ±ca imasmiÃ±ca ekasadisameva, gÄ• th
gÄ• maá¹‡ikumÄ• ro bodhisattassa ovÄ• de á¹-hatvÄ• bhÄ• tikasatassa kaniá¹-á¹-hopi hutv
setacchattassa___heá¹-á¹-hÄ• varapallaá¹…ke nisinno attano yasasampattiá¹ƒ oloketvÄ•
yasasampatti amhÄ• kaá¹ƒ Ä• cariyassa santakÄ• â€™â€™ ti tuá¹-á¹-ho imaá¹ƒ udÄ• naá¹

8__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi gÄ• maá¹‡Ä«â€™â€™ ti ||

tattha __apÄ«_ti nipÄ• tamattaá¹ƒ. __ataramÄ• nÄ• na_nti paá¹‡á¸• itÄ• naá¹ƒ ovÄ• de á¹-
avegÄ• yitvÄ• upÄ• yena kammaá¹ƒ karontÄ• naá¹ƒ. __phalÄ• sÄ• va samijjhatÄ«_ti yathÄ
phalassa nipphattiyÄ• samijjhatiyeva. atha vÄ• __phalÄ• sÄ• _ti Ä• sÄ• phalaá¹ƒ, yathÄ• p
samijjhatiyevÄ• ti attho. __vipakkabrahmacariyosmÄ«_ti ettha cattÄ• ri saá¹…gahavatthÅ«n
brahmacariyaá¹ƒ nÄ• ma, taÃ±ca tammÅ«likÄ• ya yasasampattiyÄ• paá¹-iladdhattÄ• vipak
nipphanno, sopi seá¹-á¹-haá¹-á¹-hena brahmacariyaá¹ƒ nÄ• ma. tenÄ• ha ``vipakkabrahmac
__evaá¹ƒ jÄ• nÄ• hi gÄ• maá¹‡Ä«_ti \Ee I 137/ katthaci gÄ• mikapurisopi gÄ• majeá¹-á¹-hak
sabbajanajeá¹-á¹-hakaá¹ƒ attÄ• naá¹ƒ sandhÄ• yÄ• ha. ambho gÄ• maá¹‡i, tvaá¹ƒ etaá¹ƒ kA
Ä• cariyaá¹ƒ nissÄ• ya bhÄ• tikasataá¹ƒ atikkamitvÄ• idaá¹ƒ mahÄ• rajjaá¹ƒ pattosmÄ«ti ud

tasmiá¹ƒ pana rajjaá¹ƒ patte sattaá¹-á¹-hadivasaccayena sabbepi bhÄ• taro attano attano v
gatÄ• \Ne I 142/. gÄ• maá¹‡irÄ• jÄ• dhammena rajjaá¹ƒ kÄ• retvÄ• yathÄ• kammaá¹ƒ gat
katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dassetvÄ• saccÄ• ni pakÄ• sesi, saccapa
bhikkhu arahatte patiá¹-á¹-hito. satthÄ• dve \Be I 154/ vatthÅ«ni kathetvÄ• anusandhiá¹ƒ g
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• gÄ• maá¹‡ikumÄ• ro ossaá¹-á¹-havÄ«riyo bhikkhu a
ahosiâ€™â€™ nti.

gÄ• maá¹‡ijÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 9. maghadevajÄ• takavaá¹‡á¹‡anÄ•

__uttamaá¹…garuhÄ• mayha_nti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bhinikkhamana
heá¹-á¹-hÄ• nidÄ• nakathÄ• yaá¹ƒ kathitameva. tasmiá¹ƒ pana kÄ• le bhikkhÅ« dasabalass
vaá¹‡á¹‡ayantÄ• nisÄ«diá¹ƒsu. atha satthÄ• dhammasabhaá¹ƒ Ä• gantvÄ• buddhÄ• sane
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti. ``bhante, na aÃ±Ã±Ä
tumhÄ• kaá¹ƒyeva pana nekkhammaá¹ƒ vaá¹‡á¹‡ayamÄ• nÄ• nisinnÄ• mhÄ• â€™â€™ ti v
etarahiyeva nekkhammaá¹ƒ nikkhanto, pubbepi nikkhantoyevÄ• â€™â€™ ti Ä• ha. bhikkhÅ
tassatthassÄ• vibhÄ• vatthaá¹ƒ bhagavantaá¹ƒ yÄ• ciá¹ƒsu, bhagavÄ• bhavantarena paá¹-
pÄ• kaá¹-aá¹ƒ akÄ• si.

atÄ«te videharaá¹-á¹-he mithilÄ• yaá¹ƒ maghadevo nÄ• ma rÄ• jÄ• ahosi dhammiko dham
vassasahassÄ• ni kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·i, tathÄ• oparajjaá¹ƒ, tathÄ• mahÄ• rajjaá¹ƒ
khepetvÄ• ekadivasaá¹ƒ kappakaá¹ƒ Ä• mantesi ``yadÄ• me, samma kappaka, sirasmiá¹ƒ
me Ä• roceyyÄ• sÄ«â€™â€™ ti. kappakopi dÄ«ghamaddhÄ• naá¹ƒ khepetvÄ• ekadivasaá
aÃ±janavaá¹‡á¹‡Ä• naá¹ƒ kesÄ• naá¹ƒ antare ekameva palitaá¹ƒ disvÄ• ``deva, ekaá¹ƒ te
ti Ä• rocesi. ``tena hi me, samma, taá¹ƒ palitaá¹ƒ uddharitvÄ• pÄ• á¹‡imhi á¹-hapehÄ«â€™

suvaá¹‡á¹‡asaá¹‡á¸• Ä• sena uddharitvÄ• raÃ±Ã±o pÄ• á¹‡imhi patiá¹-á¹-hÄ• pesi. tadÄ• vassasahassÄ• ni Ä• yu avasiá¹-á¹-haá¹ƒ hoti. evaá¹ƒ santepi palitaá¹ƒ disvÄ• va maccurÄ• samÄ«pe á¹-hitaá¹ƒ viya attÄ• naá¹ƒ Ä• dittapaá¹‡á¹‡asÄ• laá¹ƒ paviá¹-á¹-haá¹ƒ viya ca ma Ä• pajjitvÄ• \Ne I 143/ ``bÄ• la maghadeva, yÄ• va palitassuppÄ• dÄ• va ime kilese jahituá cintesi.

tassevaá¹ƒ \Be I 155/ palitapÄ• tubhÄ• vaá¹ƒ Ä• vajjentassa antoá¸• Ä• ho uppajji, sarÄ«rÄ sÄ• á¹-akÄ• pÄ«á¸·etvÄ• apanetabbÄ• kÄ• rappattÄ• ahesuá¹ƒ. so ``ajjeva mayÄ• nikkha vaá¹-á¹-atÄ«â€™â€™ ti kappakassa satasahassuá¹-á¹-hÄ• nakaá¹ƒ gÄ• mavaraá¹ƒ datvÄ• pakkosÄ• petvÄ• ``tÄ• ta, mama sÄ«se palitaá¹ƒ pÄ• tubhÅ«taá¹ƒ, mahallakomhi jÄ• to, bh mÄ• nusakÄ• kÄ• mÄ• , idÄ• ni dibbe kÄ• me pariyesissÄ• mi, nekkhammakÄ• lo mayhaá¹ paá¹-ipajja, ahaá¹ƒ pana pabbajitvÄ• maghadevaambavanuyyÄ• ne vasanto samaá¹‡adhar Ä• ha. taá¹ƒ evaá¹ƒ pabbajitukÄ• maá¹ƒ amaccÄ• upasaá¹…kamitvÄ• ``deva, kiá¹ƒ tumhÄ pabbajjÄ• kÄ• raá¹‡aâ€™â€™ nti pucchiá¹ƒsu. rÄ• jÄ• palitaá¹ƒ hatthena gahetvÄ• amacc
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9__._ á¹• 21 ``uttamaá¹…garuhÄ• mayhaá¹ƒ, ime jÄ• tÄ• vayoharÄ• .

pÄ• tubhÅ«tÄ• devadÅ«tÄ• , pabbajjÄ• samayo mamÄ• â€™â€™ ti ||

tattha __uttamaá¹…garuhÄ• _ti kesÄ• . kesÄ• hi sabbesaá¹ƒ hatthapÄ• dÄ• dÄ«naá¹ƒ aá¹ ruhattÄ• ``uttamaá¹…garuhÄ• â€™â€™ ti vuccanti. __ime jÄ• tÄ• vayoharÄ• _ti passatha, tiá¹‡á¹‡aá¹ƒ vayÄ• naá¹ƒ haraá¹‡ato \Ee I 139/ ime jÄ• tÄ• vayoharÄ• . __pÄ• tubhÅ«tÄ• _ __devadÅ«tÄ• _ti devo vuccati maccu, tassa dÅ«tÄ• ti devadÅ«tÄ• . sirasmiÃ±hi palitesu pÄ maccurÄ• jassa santike á¹-hito viya hoti, tasmÄ• palitÄ• ni ``maccudevassa dÅ«tÄ• â€™â€ dÅ«tÄ• tipi devadÅ«tÄ• . yathÄ• hi alaá¹…katapaá¹-iyattÄ• ya devatÄ• ya Ä• kÄ• se á¹-hat marissasÄ«â€™â€™ ti vutte taá¹ƒ tatheva hoti, evaá¹ƒ sirasmiá¹ƒ palitesu pÄ• tubhÅ«tesu byÄ• karaá¹‡asadisameva hoti, tasmÄ• palitÄ• ni ``devasadisÄ• dÅ«tÄ• â€™â€™ ti vucca dÅ«tÄ• tipi devadÅ«tÄ• . sabbabodhisattÄ• hi jiá¹‡á¹‡abyÄ• dhimatapabbajite disvÄ• va sa nikkhamma pabbajanti. yathÄ• ha ---

``jiá¹‡á¹‡aÃ±ca disvÄ• dukhitaÃ±ca byÄ• dhitaá¹ƒ, mataÃ±ca disvÄ• gatamÄ• yusaá¹…kh

kÄ• sÄ• yavatthaá¹ƒ pabbajitaÃ±ca disvÄ• , tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• jÄ• â€™â€™ visadisaá¹ƒ).

iminÄ• \Ne I 144/ \Be I 156/ pariyÄ• yena palitÄ• ni visuddhidevÄ• naá¹ƒ dÅ«tattÄ• ``deva vuccanti. __pabbajjÄ• samayo mamÄ• _ti gihibhÄ• vato nikkhantaá¹-á¹-hena ``pabbajjÄ• â€

samaá¹‡aliá¹…gagahaá¹‡assa kÄ• lo mayhanti dasseti.

so evaá¹ƒ vatvÄ• taá¹ƒ divasameva rajjaá¹ƒ pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• tasmiá¹ƒ
viharanto caturÄ• sÄ«ti vassasahassÄ• ni cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• aparihÄ«
katvÄ• brahmaloke nibbattitvÄ• puna tato cuto mithilÄ• yaá¹ƒyeva nimi nÄ• ma rÄ• jÄ• hu
vaá¹ƒsaá¹ƒ ghaá¹-etvÄ• tattheva ambavane pabbajitvÄ• brahmavihÄ• re bhÄ• vetvÄ• pun

satthÄ• pi ``na, bhikkhave, tathÄ• gato idÄ• neva mahÄ• bhinikkhamanaá¹ƒ nikkhanto, pub
ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dassetvÄ• cattÄ• ri saccÄ• ni pakÄ• sesi, saccap
ahesuá¹ƒ, keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino. iti bhagavÄ• imÄ• ni dve vatthÅ«ni
ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• kappako Ä• nando ahosi, putto rÄ• hulo, r
ahosiâ€™â€™ nti.

maghadevajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 10. sukhavihÄ• rijÄ• takavaá¹‡á¹‡anÄ•

__yaÃ±ca_ \Ee I 140/ __aÃ±Ã±e na rakkhantÄ«_ti idaá¹ƒ satthÄ• anupiyanagaraá¹ƒ nissÄ
viharanto sukhavihÄ• riá¹ƒ bhaddiyattheraá¹ƒ Ä• rabbha kathesi. sukhavihÄ• rÄ« bhaddiyat
chakhattiyasamÄ• game upÄ• lisattamo pabbajito. tesu bhaddiyatthero ca, kimilatthero ca, b
upÄ• litthero ca arahattaá¹ƒ pattÄ• , Ä• nandatthero sotÄ• panno jÄ• to, anuruddhatthero di
jhÄ• nalÄ• bhÄ« jÄ• to. channaá¹ƒ pana khattiyÄ• naá¹ƒ vatthu yÄ• va anupiyanagarÄ• kha
Ä• vibhavissati. Ä• yasmÄ• pana bhaddiyo rÄ• jakÄ• le attano rakkhasaá¹ƒvidhÄ• naÃ±cev
rakkhÄ• hi rakkhiyamÄ• nassa uparipÄ• sÄ• davaratale mahÄ• sayane samparivattamÄ• na
idÄ• ni arahattaá¹ƒ patvÄ• araÃ±Ã±Ä• dÄ«su yattha katthaci viharantopi attano vigatabhay
``aho sukhaá¹ƒ, aho sukhaâ€™â€™ nti udÄ• naá¹ƒ udÄ• nesi. taá¹ƒ sutvÄ• bhikkhÅ« ``Ä•
byÄ• karotÄ«â€™â€™ ti bhagavato Ä• rocesuá¹ƒ. bhagavÄ• ``na, bhikkhave \Ne I 145/, bh
sukhavihÄ• rÄ«, pubbepi sukhavihÄ• rÄ«yevÄ• â€™â€™ ti Ä• ha. bhikkhÅ« tassatthassÄ•
yÄ• ciá¹ƒsu. bhagavÄ• bhavantarena paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rayamÄ• ne bodhisatto udiccabrÄ• hr
kÄ• mesu Ä• dÄ«navaá¹ƒ, nekkhamme cÄ• nisaá¹ƒsaá¹ƒ disvÄ• kÄ• me pahÄ• ya himava
pabbajitvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattesi, parivÄ• ropissa mahÄ• ahosi paÃ±ca tÄ• p
himavantato nikkhamitvÄ• tÄ• pasagaá¹‡aparivuto gÄ• manigamÄ• dÄ«su cÄ• rikaá¹ƒ cara
rÄ• jÄ• naá¹ƒ nissÄ• ya rÄ• juyyÄ• ne vÄ• saá¹ƒ kappesi. tattha vassike cattÄ• ro mÄ• se v
Ä• pucchi. atha naá¹ƒ rÄ• jÄ• ``tumhe, bhante, mahallakÄ• , kiá¹ƒ vo himavantena, antevÄ•
pesetvÄ• \Ee I 141/ idheva vasathÄ• â€™â€™ ti yÄ• ci. bodhisatto jeá¹-á¹-hantevÄ• sikaá¹
paá¹-icchÄ• petvÄ• ``gaccha, tvaá¹ƒ imehi saddhiá¹ƒ himavante vasa, ahaá¹ƒ pana idheva

uyyojetvÄ• sayaá¹ƒ tattheva vÄ• saá¹ƒ kappesi.

so panassa jeá¹-á¹-hantevÄ• siko rÄ• japabbajito mahantaá¹ƒ rajjaá¹ƒ pahÄ• ya pabbajitvÄ
katvÄ• aá¹-á¹-hasamÄ• pattilÄ• bhÄ« ahosi. so tÄ• pasehi saddhiá¹ƒ himavante vasamÄ• r
daá¹-á¹-hukÄ• mo hutvÄ• te tÄ• pase Ä• mantetvÄ• ``tumhe anukkaá¹‡á¹-hamÄ• nÄ• idhe
vanditvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti Ä• cariyassa santikaá¹ƒ gantvÄ• vanditvÄ• paá¹-i
kaá¹-á¹-hattharikaá¹ƒ attharitvÄ• Ä• cariyassa santikeyeva nipajji. tasmiÃ±ca samaye rÄ• jÄ
passissÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. antevÄ•
neva vuá¹-á¹-hÄ• si, nipannoyeva pana ``aho sukhaá¹ƒ, aho sukhaâ€™â€™ nti udÄ• naá¹ƒ
tÄ• paso maá¹ƒ disvÄ• pi na uá¹-á¹-hitoâ€™â€™ ti \Be I 158/ anattamano bodhisattaá¹ƒ Ä•
tÄ• paso yadicchakaá¹ƒ bhutto bhavissati, udÄ• naá¹ƒ udÄ• nento sukhaseyyameva kappet
ayaá¹ƒ tÄ• paso pubbe tumhÄ• diso eko rÄ• jÄ• ahosi, svÄ• yaá¹ƒ ``ahaá¹ƒ pubbe gihikÄ•
Ä• vudhahatthehi bahÅ«hi rakkhiyamÄ• nopi evarÅ«paá¹ƒ sukhaá¹ƒ nÄ• ma nÄ• latthaâ€™
pabbajjÄ• sukhaá¹ƒ jhÄ• nasukhaÃ±ca Ä• rabbha imaá¹ƒ udÄ• naá¹ƒ udÄ• netÄ«ti. evaÃ±c
raÃ±Ã±o dhammakathaá¹ƒ kathetuá¹ƒ imaá¹ƒ gÄ• thamÄ• ha ---

10__._ á¹• 21 ``yaÃ±ca aÃ±Ã±e na rakkhanti, yo ca aÃ±Ã±e na rakkhati.

sa ve rÄ• ja sukhaá¹ƒ seti, kÄ• mesu anapekkhavÄ• â€™â€™ ti ||

tattha \Ne I 146/ __yaÃ±ca aÃ±Ã±e na rakkhantÄ«_ti yaá¹ƒ puggalaá¹ƒ aÃ±Ã±e bahÅ« pug
ca aÃ±Ã±e na rakkhatÄ«_ti yo ca ``ekako ahaá¹ƒ rajjaá¹ƒ kÄ• remÄ«â€™â€™ ti aÃ±Ã±e ba
ve rÄ• ja sukhaá¹ƒ setÄ«_ti mahÄ• rÄ• ja so \Ee I 142/ puggalo eko adutiyo pavivitto
kÄ• yikacetasikasukhasamaá¹…gÄ« hutvÄ• sukhaá¹ƒ seti. idaÃ±ca desanÄ• sÄ«sameva. r
evarÅ«po pana puggalo sukhaá¹ƒ gacchati tiá¹-á¹-hati nisÄ«dati sayatÄ«ti sabbiriyÄ• pathes
__kÄ• mesu anapekkhavÄ• _ti vatthu kÄ• makilesakÄ• mesu apekkhÄ• rahito vigatacchanc
puggalo sabbiriyÄ• pathesu sukhaá¹ƒ viharati mahÄ• rÄ• jÄ• ti.

rÄ• jÄ• dhammadesanaá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• naso vanditvÄ• nivesanameva gato, an
vanditvÄ• himavantameva gato. bodhisatto pana tattheva viharanto aparihÄ«najjhÄ• no kÄ
nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• dassetvÄ• dve vatthÅ«ni kathetvÄ• anus
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• antevÄ• siko bhaddiyatthero ahosi, gaá¹‡asatthÄ• p
nti.

sukhavihÄ• rijÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

apaá¹‡á¹‡akavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

apaá¹‡á¹‡akaá¹ƒ \Be I 159/ vaá¹‡á¹‡upathaá¹ƒ, serivaá¹ƒ cÅ«á¸·aseá¹-á¹-hi ca.

taá¹‡á¸• ulaá¹ƒ devadhammaÃ±ca, kaá¹-á¹-havÄ• hanagÄ• maá¹‡i.

maghadevaá¹ƒ vihÄ• rÄ«ti, piá¹‡á¸• itÄ• dasa jÄ• takÄ• ti ||

2. sÄ«lavaggo

á¹• 03 [11] 1. lakkhaá¹‡amigajÄ• takavaá¹‡á¹‡anÄ•

__hoti_ \Ne I 147/ __sÄ«lavataá¹ƒ attho_ti idaá¹ƒ satthÄ• rÄ• jagahaá¹ƒ upanissÄ• ya veá
devadattaá¹ƒ Ä• rabbha kathesi. devadattassa vatthu yÄ• va abhimÄ• rappayojanÄ• khaá¹
Ä• vibhavissati, yÄ• va dhanapÄ• lakavissajjanÄ• pana cÅ«á¸·ahaá¹ƒsajÄ• take Ä• vibhavi
pathavippavesanÄ• dvÄ• dasanipÄ• te samuddavÄ• á¹‡ijajÄ• take Ä• vibhavissati.

ekasmiÃ±hi samaye devadatto paÃ±ca vatthÅ«ni yÄ• citvÄ• alabhanto saá¹…ghaá¹ƒ bhinc
Ä• dÄ• ya gayÄ• sÄ«se viharati. atha tesaá¹ƒ bhikkhÅ«naá¹ƒ Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ a
satthÄ• dve aggasÄ• vake Ä• mantesi ``sÄ• riputtÄ• , tumhÄ• kaá¹ƒ nissitakÄ• paÃ±casat
laddhiá¹ƒ rocetvÄ• tena saddhiá¹ƒ gatÄ• , idÄ• ni pana tesaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹
bhikkhÅ«hi saddhiá¹ƒ tattha gantvÄ• tesaá¹ƒ dhammaá¹ƒ desetvÄ• te bhikkhÅ« maggapha
Ä• gacchathÄ• â€™â€™ ti. te tatheva gantvÄ• tesaá¹ƒ dhammaá¹ƒ desetvÄ• maggaphale
aruá¹‡uggamanavelÄ• ya \Ee I 143/ te bhikkhÅ« Ä• dÄ• ya veá¸·uvanameva Ä• gamaá¹ƒsu
sÄ• riputtattherassa bhagavantaá¹ƒ vanditvÄ• á¹-hitakÄ• le bhikkhÅ« theraá¹ƒ pasaá¹ƒsitvÄ
Ä• haá¹ƒsu --- ``bhante, amhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tiko dhammasenÄ• pati paÃ±cahi bhik
Ä• gacchanto ativiya sobhati, devadatto pana parihÄ«naparivÄ• ro jÄ• toâ€™â€™ ti. na, bh
idÄ• neva Ã±Ä• tisaá¹…ghaparivuto Ä• gacchanto sobhati, pubbepi sobhiyeva. devadattopi
gaá¹‡ato parihÄ«no, pubbepi parihÄ«noyevÄ• ti. bhikkhÅ« tassatthassÄ• vibhÄ• vatthÄ• ya
bhagavÄ• bhavantarena paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ• si.

atÄ«te magadharaá¹-á¹-he rÄ• jagahanagare eko magadharÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ•
paá¹-isandhiá¹ƒ gahetvÄ• vuddhippatto migasahassaparivÄ• ro araÃ±Ã±e vasati. tassa lak
dve puttÄ• ahesuá¹ƒ. so attano mahallakakÄ• le ``tÄ• tÄ• , ahaá¹ƒ idÄ• ni mahallako, tumh
pariharathÄ• â€™â€™ ti paÃ±ca paÃ±ca migasatÄ• ni ekekaá¹ƒ puttaá¹ƒ paá¹-icchÄ• pesi
paá¹-á¹-hÄ• ya te dve janÄ• migagaá¹‡aá¹ƒ pariharanti. magadharaá¹-á¹-hasmiÃ±ca sassa

kiá¹-á¹-hasambÄ• dhe araÃ±Ã±e migÄ• naá¹ƒ paripantho hoti. manussÄ• sassakhÄ• dakÄ
mÄ• raá¹‡atthÄ• ya tattha tattha opÄ• taá¹ƒ khaá¹‡anti, sÅ«lÄ• ni ropenti, pÄ• sÄ• á¹‡ayant
kÅ«á¹-apÄ• sÄ• dayo pÄ• se oá¸• á¸• enti, bahÅ« migÄ• vinÄ• saá¹ƒ Ä• pajjanti. bodhisatto
kiá¹-á¹-hasambÄ• dhasamayaá¹ƒ Ã±atvÄ• dve putte pakkosÄ• petvÄ• Ä• ha --- ``tÄ• tÄ• ,
kiá¹-á¹-hasambÄ• dhasamayo, bahÅ« migÄ• vinÄ• saá¹ƒ pÄ• puá¹‡anti, mayaá¹ƒ mahallak
ekasmiá¹ƒ á¹-hÄ• ne vÄ«tinÄ• messÄ• ma, tumhe tumhÄ• kaá¹ƒ migagaá¹‡e gahetvÄ• ara
sassÄ• naá¹ƒ uddhaá¹-akÄ• le Ä• gaccheyyÄ• thÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti p
nikkhamiá¹ƒsu. tesaá¹ƒ pana gamanamaggaá¹ƒ manussÄ• jÄ• nanti ``imasmiá¹ƒ kÄ• le mig
imasmiá¹ƒ kÄ• le orohantÄ«â€™â€™ ti. te tattha tattha paá¹-icchannaá¹-á¹-hÄ• ne \Ee I 144
vijjhitvÄ• mÄ• renti.

kÄ• á¸·amigo attano dandhatÄ• ya ``imÄ• ya nÄ• ma velÄ• ya gantabbaá¹ƒ, imÄ• ya velÄ•
ajÄ• nanto migagaá¹‡aá¹ƒ Ä• dÄ• ya pubbaá¹‡hepi sÄ• yanhepi padosepi paccÅ«sepi gÄ•
tattha tattha pakatiyÄ• á¹-hitÄ• ca nilÄ«nÄ• ca bahÅ« mige vinÄ• saá¹ƒ pÄ• penti. evaá¹ƒ
bahÅ« mige vinÄ• saá¹ƒ pÄ• petvÄ• appakeheva migehi araÃ±Ã±aá¹ƒ pÄ• visi. lakkhaá¹‡a
upÄ• yakusalo ``imÄ• ya velÄ• ya gantabbaá¹ƒ, imÄ• ya velÄ• ya na gantabbaâ€™â€™ nti
na gacchati \Be I 161/, divÄ• pi na gacchati, padosepi na gacchati, paccÅ«sepi na gacchati,
Ä• dÄ• ya aá¸• á¸• harattasamayeyeva gacchati. tasmÄ• ekampi migaá¹ƒ avinÄ• setvÄ• a
cattÄ• ro mÄ• se vasitvÄ• sassesu uddhaá¹-esu pabbatÄ• otariá¹ƒsu.

kÄ• á¸·o paccÄ• gacchantopi purimanayeneva avasesamige vinÄ• saá¹ƒ pÄ• pento ekakov
ekamigampi avinÄ• setvÄ• paÃ±cahi migasatehi parivuto mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ Ä
putte Ä• gacchante disvÄ• migagaá¹‡ena saddhiá¹ƒ mantento imaá¹ƒ gÄ• thaá¹ƒ samuá¹-á

11__._ á¹• 21 ``hoti sÄ«lavataá¹ƒ attho, paá¹-isanthÄ• ravuttinaá¹ƒ.

lakkhaá¹‡aá¹ƒ passa Ä• yantaá¹ƒ, Ã±Ä• tisaá¹…ghapurakkhataá¹ƒ.

atha passasimaá¹ƒ kÄ• á¸·aá¹ƒ, suvihÄ«naá¹ƒva Ã±Ä• tibhÄ«â€™â€™ ti ||

tattha \Ne I 149/ __sÄ«lavata_nti sukhasÄ«latÄ• ya sÄ«lavantÄ• naá¹ƒ Ä• cÄ• rasampannÄ
vuá¸• á¸• hi. __paá¹-isanthÄ• ravuttina_nti dhammapaá¹-isanthÄ• ro ca Ä• misapaá¹-isanthÄ
paá¹-isanthÄ• ravuttino, tesaá¹ƒ paá¹-isanthÄ• ravuttinaá¹ƒ. ettha ca pÄ• panivÄ• raá¹‡aovÄ
dhammapaá¹-isanthÄ• ro ca, gocaralÄ• bhÄ• panagilÄ• nupaá¹-á¹-hÄ• nadhammikarakkhÄ
veditabbo. idaá¹ƒ vuttaá¹ƒ hoti --- imesu dvÄ«su paá¹-isanthÄ• resu á¹-hitÄ• naá¹ƒ Ä• cÄ• ra
paá¹‡á¸• itÄ• naá¹ƒ vuá¸• á¸• hi nÄ• ma hotÄ«ti. idÄ• ni taá¹ƒ vuá¸• á¸• hiá¹ƒ dassetuá¹ƒ pu
viya __ ``lakkhaá¹‡aá¹ƒ passÄ• â€™â€™ _tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ saá¹…khepattho ---
Ä• cÄ• rapaá¹-isanthÄ• rasampannaá¹ƒ attano puttaá¹ƒ \Ee I 145/ ekamigampi avinÄ• setvÄ

purakkhataá¹ƒ parivÄ• ritaá¹ƒ Ä• gacchantaá¹ƒ passa. tÄ• ya pana Ä• cÄ• rapaá¹-isanthÄ•
dandhapaÃ±Ã±aá¹ƒ atha passasimaá¹ƒ kÄ• á¸·aá¹ƒ ekampi Ã±Ä• tiá¹ƒ anavasesetvÄ• suv
Ä• gacchantanti. evaá¹ƒ puttaá¹ƒ abhinanditvÄ• pana bodhisatto yÄ• vatÄ• yukaá¹ƒ á¹-hatv

satthÄ• pi ``na, bhikkhave, sÄ• riputto idÄ• neva Ã±Ä• tisaá¹…ghaparivÄ• rito sobhati, publ
devadatto etarahiyeva gaá¹‡amhÄ• parihÄ«no, pubbepi parihÄ«noyevÄ• â€™â€™ ti imaá¹
dve vatthÅ«ni kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ•
devadatto ahosi, parisÄ• pissa devadattaparisÄ• va, lakkhaá¹‡o sÄ• riputto, parisÄ• panas
rÄ• hulamÄ• tÄ• , pitÄ• pana ahameva ahosiâ€™â€™ nti.

lakkhaá¹‡amigajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [12] 2. nigrodhamigajÄ• takavaá¹‡á¹‡anÄ•

__nigrodhameva seveyyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kumÄ• rakassapattheras
kathesi. sÄ• kira rÄ• jagahanagare mahÄ• vibhavassa seá¹-á¹-hino dhÄ«tÄ• ahosi ussann
parimadditasaá¹…khÄ• rÄ• pacchimabhavikÄ• , antoghaá¹-e padÄ«po viya tassÄ• hadaye
sÄ• attÄ• naá¹ƒ jÄ• nanakÄ• lato paá¹-á¹-hÄ• ya gehe anabhiratÄ• pabbajitukÄ• mÄ• hut
``ammatÄ• tÄ• , mayhaá¹ƒ gharÄ• vÄ• se cittaá¹ƒ nÄ• bhiramati, ahaá¹ƒ niyyÄ• nike buddh
pabbÄ• jetha maâ€™â€™ nti. amma, kiá¹ƒ vadesi, idaá¹ƒ kulaá¹ƒ bahuvibhavaá¹ƒ, tvaÃ±ca
labbhÄ• tayÄ• pabbajitunti. sÄ• punappunaá¹ƒ yÄ• citvÄ• pi mÄ• tÄ• pitÅ«naá¹ƒ santikÄ•
cintesi ``hotu, patikulaá¹ƒ gatÄ• sÄ• mikaá¹ƒ Ä• rÄ• dhetvÄ• \Ne I 150/ pabbajissÄ• mÄ«â
patikulaá¹ƒ gantvÄ• patidevatÄ• hutvÄ• sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• agÄ• raá¹ƒ ajj

athassÄ• saá¹ƒvÄ• samanvÄ• ya kucchiyaá¹ƒ gabbho patiá¹-á¹-hahi. sÄ• gabbhassa patia
aÃ±Ã±Ä• si. atha tasmiá¹ƒ nagare nakkhattaá¹ƒ ghosayiá¹ƒsu, sakalanagaravÄ• sino \Ee I 1
kÄ«á¸·iá¹ƒsu, nagaraá¹ƒ devanagaraá¹ƒ viya alaá¹…katapaá¹-iyattaá¹ƒ ahosi. sÄ• pana tÄ•
nakkhattakÄ«á¸·Ä• ya vattamÄ• nÄ• ya attano sarÄ«raá¹ƒ na vilimpati nÄ• laá¹…karoti, pak

atha naá¹ƒ sÄ• miko Ä• ha --- ``bhadde, sakalanagaraá¹ƒ nakkhattanissitaá¹ƒ, tvaá¹ƒ pana
nappaá¹-ijaggasÄ«â€™â€™ ti. ayyaputta, dvattiá¹ƒsÄ• ya me kuá¹‡apehi pÅ«ritaá¹ƒ sarÄ«
alaá¹…katena, ayaÃ±hi kÄ• yo neva devanimmito, na brahmanimmito, na suvaá¹‡á¹‡amayo
haricandanamayo, na puá¹‡á¸• arÄ«kakumuduppalagabbhasambhÅ«to \Be I 163/, na amato
kuá¹‡ape jÄ• to, mÄ• tÄ• pettikasambhavo, aniccucchÄ• danaparimaddanabhedanaviddhaa
kaá¹-asivaá¸• á¸• hano, taá¹‡hÅ«pÄ• dinno, sokÄ• naá¹ƒ nidÄ• naá¹ƒ, paridevÄ• naá¹ƒ vatt
kammakaraá¹‡Ä• naá¹ƒ paá¹-iggaho, antopÅ«ti, bahi niccapaggharaá¹‡o, kimikulÄ• naá¹ƒ Ä
maraá¹‡apariyosÄ• no, sabbalokassa cakkhupathe vattamÄ• nopi ---

``aá¹-á¹-hinahÄ• rusaá¹ƒyutto, tacamaá¹ƒsÄ• valepano.

chaviyÄ• kÄ• yo paá¹-icchanno, yathÄ• bhÅ«taá¹ƒ na dissati ||

``antapÅ«ro udarapÅ«ro, yakanapeá¸·assa vatthino.

hadayassa papphÄ• sassa, vakkassa pihakassa ca ||

``siá¹…ghÄ• á¹‡ikÄ• ya kheá¸·assa, sedassa ca medassa ca.

lohitassa lasikÄ• ya, pittassa ca vasÄ• ya ca ||

``athassa navahi sotehi, asucÄ« savati sabbadÄ• .

akkhimhÄ• akkhigÅ«thako, kaá¹‡á¹‡amhÄ• kaá¹‡á¹‡agÅ«thako ||

``siá¹…ghÄ• á¹‡ikÄ• \Ne I 151/ ca nÄ• sato, mukhena vamatekadÄ• .

pittaá¹ƒ semhaÃ±ca vamati, kÄ• yamhÄ• sedajallikÄ• ||

``athassa susiraá¹ƒ sÄ«saá¹ƒ, matthaluá¹…gassa pÅ«ritaá¹ƒ.

subhato naá¹ƒ maÃ±Ã±ati bÄ• lo, avijjÄ• ya purakkhato || (Sn 196-201).

``anantÄ• dÄ«navo kÄ• yo, visarukkhasamÅ«pamo.

Ä• vÄ• so sabbarogÄ• naá¹ƒ, puÃ±jo dukkhassa kevalo || (Ap thera II 54.55).

``sace imassa kÄ• yassa, anto bÄ• hirako siyÄ• .

daá¹‡á¸• aá¹ƒ nÅ«na gahetvÄ• na, kÄ• ke soá¹‡e ca vÄ• raye ||

``duggandho asuci kÄ• yo, kuá¹‡apo ukkarÅ«pamo.

nindito cakkhubhÅ«tehi, kÄ• yo bÄ• lÄ• bhinandito ||

``allacammapaá¹-icchanno, navadvÄ• ro mahÄ• vaá¹‡o.

samantato paggharati, asucÄ« pÅ«tigandhiyoâ€™â€™ ti || (Vism I 122).

ayyaputta \Ee I 147/ \Be I 164/, imaá¹ƒ kÄ• yaá¹ƒ alaá¹…karitvÄ• kiá¹ƒ karissÄ• mi? nanu alaá¹…katakaraá¹‡aá¹ƒ gÅ«thapuá¹‡á¹‡aghaá¹-assa bahi cittakammakaraá¹‡aá¹ƒ viya hotÄ tassÄ• vacanaá¹ƒ sutvÄ• Ä• ha ``bhadde, tvaá¹ƒ imassa sarÄ«rassa ime dose passamÄ• pabbajasÄ«â€™â€™ ti? ``ayyaputta, ahaá¹ƒ pabbajjaá¹ƒ labhamÄ• nÄ• ajjeva pabbajeyya ``sÄ• dhu, ahaá¹ƒ taá¹ƒ pabbÄ• jessÄ• mÄ«â€™â€™ ti vatvÄ• mahÄ• dÄ• naá¹ƒ pavattetv mahantena parivÄ• rena bhikkhunupassayaá¹ƒ netvÄ• taá¹ƒ pabbÄ• jento devadattapakkhi santike pabbÄ• jesi. sÄ• pabbajjaá¹ƒ labhitvÄ• paripuá¹‡á¹‡asaá¹…kappÄ• attamanÄ• ah

athassÄ• gabbhe paripÄ• kaá¹ƒ gacchante indriyÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ hatthapÄ• dap udarapaá¹-alassa ca mahantataá¹ƒ disvÄ• bhikkhuniyo taá¹ƒ pucchiá¹ƒsu ``ayye, tvaá¹ƒ ga paÃ±Ã±Ä• yasi, kiá¹ƒ etaâ€™â€™ nti? ayye, ``idaá¹ƒ nÄ• ma kÄ• raá¹‡aâ€™â€™ nti na jÄ paripuá¹‡á¹‡anti \Ne I 152/. atha naá¹ƒ tÄ• bhikkhuniyo devadattassa santikaá¹ƒ netvÄ• de pucchiá¹ƒsu ``ayya, ayaá¹ƒ kuladhÄ«tÄ• kicchena sÄ• mikaá¹ƒ Ä• rÄ• dhetvÄ• pabbajjaá¹ gabbho paÃ±Ã±Ä• yati, mayaá¹ƒ imassa gabbhassa gihikÄ• le vÄ• pabbajitakÄ• le vÄ• lad kiá¹ƒdÄ• ni karomÄ• â€™â€™ ti? devadatto attano abuddhabhÄ• vena ca khantimettÄ• nud cintesi ``devadattapakkhikÄ• bhikkhunÄ« kucchinÄ• gabbhaá¹ƒ pariharati, devadatto ca ta ajjhupekkhatiyevÄ• ti mayhaá¹ƒ garahÄ• uppajjissati, mayÄ• imaá¹ƒ uppabbÄ• jetuá¹ƒ vaá avÄ«maá¹ƒsitvÄ• va selaguá¸·aá¹ƒ pavaá¹-á¹-ayamÄ• no viya pakkhanditvÄ• ``gacchatha, ti Ä• ha. tÄ• tassa vacanaá¹ƒ sutvÄ• uá¹-á¹-hÄ• ya vanditvÄ• upassayaá¹ƒ gatÄ• .

atha sÄ• daharÄ• tÄ• bhikkhuniyo Ä• ha --- ``ayye, na devadattatthero buddho, nÄ• pi ma pabbajjÄ• , loke pana aggapuggalassa sammÄ• sambuddhassa santike mayhaá¹ƒ pabbajjÄ laddhÄ• , mÄ• naá¹ƒ antaradhÄ• petha, etha maá¹ƒ gahetvÄ• satthu santikaá¹ƒ jetavanaá taá¹ƒ Ä• dÄ• ya rÄ• jagahÄ• paÃ±cacattÄ• lÄ«sayojanikaá¹ƒ maggaá¹ƒ atikkamma anupub satthÄ• raá¹ƒ vanditvÄ• tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• cintesi --- ``kiÃ±cÄ• pi gihikÄ• l patiá¹-á¹-hito, evaá¹ƒ santepi `samaá¹‡o gotamo devadattena \Ee I 148/ jahitaá¹ƒ Ä• dÄ• ya titthiyÄ• naá¹ƒ okÄ• so bhavissati. tasmÄ• imaá¹ƒ kathaá¹ƒ pacchindituá¹ƒ sarÄ• jikÄ• ya p majjhe imaá¹ƒ adhikaraá¹‡aá¹ƒ vinicchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. punadivase rÄ• jÄ• na mahÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ cÅ«á¸·aanÄ• thapiá¹‡á¸• ikaá¹ƒ visÄ• khaá¹ƒ mahÄ• upÄ• s abhiÃ±Ã±Ä• tÄ• ni mahÄ• kulÄ• ni pakkosÄ• petvÄ• sÄ• yanhasamaye catÅ«su parisÄ• su Ä• mantesi ``gaccha, tvaá¹ƒ catuparisamajjhe imissÄ• daharabhikkhuniyÄ• kammaá¹ƒ sod bhanteâ€™â€™ ti thero parisamajjhaá¹ƒ gantvÄ• attano paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ra upÄ• sikaá¹ƒ pakkosÄ• petvÄ• imaá¹ƒ adhikaraá¹‡aá¹ƒ paá¹-icchÄ• pesi ``gaccha visÄ• kh asukamÄ• se asukadivase pabbajitÄ• â€™ ti tathato Ã±atvÄ• imassa gabbhassa pure vÄ• jÄ• nÄ• hÄ«â€™â€™ ti. upÄ• sikÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sÄ• á¹‡iá¹ƒ antosÄ• á¹‡iyaá¹ƒ daharabhikkhuniyÄ• hatthapÄ• danÄ• bhiudarapariyosÄ• nÄ• dÄ«ni olol

gihibhÄ• ve gabbhassa laddhabhÄ• vaá¹ƒ tathato Ã±atvÄ• therassa santikaá¹ƒ gantvÄ• ta
catuparisamajjhe taá¹ƒ bhikkhuniá¹ƒ suddhaá¹ƒ akÄ• si. sÄ• suddhÄ• hutvÄ• bhikkhusaá
vanditvÄ• bhikkhunÄ«hi saddhiá¹ƒ upassayameva gatÄ• . sÄ• gabbhaparipÄ• kamanvÄ• y
patthitapatthanaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ puttaá¹ƒ vijÄ• yi.

athekadivasaá¹ƒ \Ne I 153/ rÄ• jÄ• bhikkhunupassayasamÄ«pena gacchanto dÄ• rakasad
amaccÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``deva, daharabhikkhunÄ« puttaá¹ƒ vijÄ• tÄ• , tass
Ä• haá¹ƒsu. ``bhikkhunÄ«naá¹ƒ, bhaá¹‡e, dÄ• rakapaá¹-ijagganaá¹ƒ nÄ• ma palibodho, ma
paá¹-ijaggissÄ• mÄ• â€™â€™ ti rÄ• jÄ• taá¹ƒ dÄ• rakaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ dÄ• petvÄ
vaá¸• á¸• hÄ• pesi. nÄ• maggahaá¹‡adivase cassa ``kassapoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒ
kumÄ• raparihÄ• rena vaá¸• á¸• hitattÄ• ``kumÄ• rakassapoâ€™â€™ ti saÃ±jÄ• niá¹ƒsu. s
santike pabbajitvÄ• paripuá¹‡á¹‡avasso upasampadaá¹ƒ labhitvÄ• gacchante gacchante k
citrakathÄ« ahosi. atha naá¹ƒ satthÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bh
cittakathikÄ• naá¹ƒ yadidaá¹ƒ kumÄ• rakassapoâ€™â€™ ti (AN a I 209, 217) etadagge á¹-h
vammikasutte (MN I 249 Ä• dayo) arahattaá¹ƒ pÄ• puá¹‡i. mÄ• tÄ• pissa bhikkhunÄ« vipass
aggaphalaá¹ƒ pattÄ• . kumÄ• rakassapatthero buddhasÄ• sane gaganamajjhe \Ee I 149/ pu
jÄ• to.

athekadivasaá¹ƒ \Be I 166/ tathÄ• gato pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto bh
datvÄ• gandhakuá¹-iá¹ƒ pÄ• visi. bhikkhÅ« ovÄ• daá¹ƒ gahetvÄ• attano attano rattiá¹-á¹-hÄ
divasabhÄ• gaá¹ƒ khepetvÄ• sÄ• yanhasamaye dhammasabhÄ• yaá¹ƒ sannipatitvÄ• ``Ä•
abuddhabhÄ• vena ceva khantimettÄ• dÄ«naÃ±ca abhÄ• vena kumÄ• rakassapatthero ca t
sammÄ• sambuddho pana attano dhammarÄ• jatÄ• ya ceva khantimettÄ• nuddayasampatt
jÄ• toâ€™â€™ ti buddhaguá¹‡e vaá¹‡á¹‡ayamÄ• nÄ• nisÄ«diá¹ƒsu. satthÄ• buddhalÄ«lÄ
paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â
tumhÄ• kameva guá¹‡akathÄ• yÄ• â€™â€™ ti sabbaá¹ƒ Ä• rocayiá¹ƒsu. na, bhikkhave, tat
ubhinnaá¹ƒ paccayo ca patiá¹-á¹-hÄ• ca jÄ• to, pubbepi ahosiyevÄ• ti. bhikkhÅ« tassatthas
bhagavantaá¹ƒ yÄ• ciá¹ƒsu. bhagavÄ• bhavantarena paá¹-icchannaá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rayamÄ• ne bodhisatto migayoniyaá
so mÄ• tukucchito nikkhanto suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi, akkhÄ«ni panassa maá¹‡iguá¸·a
siá¹…gÄ• ni rajatavaá¹‡á¹‡Ä• ni, mukhaá¹ƒ rattakambalapuÃ±javaá¹‡á¹‡aá¹ƒ, hatthapÄ• da
lÄ• khÄ• rasaparikammakatÄ• viya, vÄ• ladhi camarassa viya ahosi, sarÄ«raá¹ƒ panassa n
assapotakappamÄ• á¹‡aá¹ƒ ahosi. so paÃ±casatamigaparivÄ• ro araÃ±Ã±e vÄ• saá¹ƒ kapp
\Ne I 154/ nÄ• ma. avidÅ«re panassa aÃ±Ã±opi paÃ±casatamigaparivÄ• ro sÄ• khamigo nÄ
suvaá¹‡á¹‡avaá¹‡á¹‡ova ahosi.

tena samayena bÄ• rÄ• á¹‡asirÄ• jÄ• migavadhappasuto hoti, vinÄ• maá¹ƒsena na bhuÃ±

kammacchedaá¹ƒ katvÄ• sabbe negamajÄ• napade sannipÄ• tetvÄ• devasikaá¹ƒ migavaá
--- ``ayaá¹ƒ rÄ• jÄ• amhÄ• kaá¹ƒ kammacchedaá¹ƒ karoti, yaá¹ƒnÅ«na mayaá¹ƒ uyyÄ• ne
nivÄ• paá¹ƒ vapitvÄ• pÄ• nÄ«yaá¹ƒ sampÄ• detvÄ• bahÅ« mige uyyÄ• naá¹ƒ pavesetvÄ•
niyyÄ• deyyÄ• mÄ• â€™â€™ ti. te sabbe uyyÄ• ne migÄ• naá¹ƒ nivÄ• patiá¹‡Ä• ni ropetvÄ
dvÄ• raá¹ƒ yojetvÄ• vÄ• gurÄ• ni Ä• dÄ• ya muggarÄ• dinÄ• nÄ• vudhahatthÄ• \Be I 167/
pariyesamÄ• nÄ• ``majjhe á¹-hite mige gaá¹‡hissÄ• mÄ• â€™â€™ ti yojanamattaá¹ƒ á¹-hÄ
saá¹…khipamÄ• nÄ• nigrodhamigasÄ• khamigÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ majjhe katv
migagaá¹‡aá¹ƒ disvÄ• rukkhagumbÄ• dayo ca bhÅ«miÃ±ca muggarehi paharantÄ• migag
nÄ«haritvÄ• asisattidhanuÄ• dÄ«ni Ä• vudhÄ• ni uggiritvÄ• mahÄ• nÄ• daá¹ƒ nadantÄ• ta
pavesetvÄ• dvÄ• raá¹ƒ pidhÄ• ya rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``deva, nibaddhaá¹ƒ n
kammaá¹ƒ nÄ• setha, amhehi araÃ±Ã±ato mige Ä• netvÄ• tumhÄ• kaá¹ƒ uyyÄ• naá¹ƒ pÅ«
tesaá¹ƒ maá¹ƒsÄ• ni khÄ• dathÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• pakkamiá¹ƒsu.

rÄ• jÄ• tesaá¹ƒ vacanaá¹ƒ sutvÄ• uyyÄ• naá¹ƒ gantvÄ• mige olokento dve suvaá¹‡á¹‡am
adÄ• si. tato paá¹-á¹-hÄ• ya pana kadÄ• ci sayaá¹ƒ gantvÄ• ekaá¹ƒ migaá¹ƒ vijjhitvÄ• Ä• n
bhattakÄ• rako gantvÄ• vijjhitvÄ• Ä• harati. migÄ• dhanuá¹ƒ disvÄ• va maraá¹‡abhayena
tayo pahÄ• re labhitvÄ• kilamantipi, gilÄ• nÄ• pi honti, maraá¹‡ampi pÄ• puá¹‡anti. migaga
bodhisattassa Ä• rocesi. so sÄ• khaá¹ƒ pakkosÄ• petvÄ• Ä• ha --- ``samma, bahÅ« migÄ•
maritabbe sati ito paá¹-á¹-hÄ• ya mÄ• kaá¹‡á¸• ena mige vijjhantu, dhammagaá¹‡á¸• ikaá¹-
hotu. ekadivasaá¹ƒ mama parisÄ• ya vÄ• ro pÄ• puá¹‡Ä• tu, ekadivasaá¹ƒ tava parisÄ• ya,
dhammagaá¹‡á¸• ikÄ• ya gÄ«vaá¹ƒ á¹-hapetvÄ• nipajjatu, evaá¹ƒ sante migÄ• kilantÄ• na
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. tato paá¹-á¹-hÄ• ya vÄ• rappattova migo gantvÄ• dha
151/ gÄ«vaá¹ƒ á¹-hapetvÄ• nipajjati, bhattakÄ• rako Ä• gantvÄ• tattha nipannakameva gal

athekadivasaá¹ƒ \Ne I 155/ sÄ• khamigassa parisÄ• ya ekissÄ• gabbhinimigiyÄ• vÄ• ro pA
upasaá¹…kamitvÄ• ``sÄ• mi, ahaá¹ƒ gabbhinÄ«, puttaá¹ƒ vijÄ• yitvÄ• dve janÄ• vÄ• raá¹ƒ
vÄ• raá¹ƒ atikkÄ• mehÄ«â€™â€™ ti Ä• ha. so ``na sakkÄ• tava vÄ• raá¹ƒ aÃ±Ã±esaá¹ƒ pÅ
vÄ• raá¹ƒ jÄ• nissasi, gacchÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• tassa santikÄ• anuggahaá¹ƒ ala
upasaá¹…kamitvÄ• tamatthaá¹ƒ Ä• rocesi. so tassÄ• vacanaá¹ƒ sutvÄ• ``hotu gaccha tva
atikkÄ• messÄ• mÄ«â€™â€™ ti sayaá¹ƒ \Be I 168/ gantvÄ• dhammagaá¹‡á¸• ikÄ• ya sÄ«
bhattakÄ• rako taá¹ƒ disvÄ• ``laddhÄ• bhayo migarÄ• jÄ• dhammagaá¹‡á¸• ikÄ• ya nipann
kÄ• raá¹‡aâ€™â€™ nti vegena gantvÄ• raÃ±Ã±o Ä• rocesi.

rÄ• jÄ• tÄ• vadeva rathaá¹ƒ Ä• ruyha mahantena parivÄ• rena Ä• gantvÄ• bodhisattaá¹ƒ o
nanu mayÄ• tuyhaá¹ƒ abhayaá¹ƒ dinnaá¹ƒ, kasmÄ• tvaá¹ƒ idha nipannoâ€™â€™ ti. mahÄ
Ä• gantvÄ• ``mama vÄ• raá¹ƒ aÃ±Ã±assa pÄ• pehÄ«â€™â€™ ti Ä• ha, na sakkÄ• kho pa
aÃ±Ã±assa upari nikkhipituá¹ƒ, svÄ• haá¹ƒ attano jÄ«vitaá¹ƒ tassÄ• datvÄ• tassÄ• santak
gahetvÄ• idha nipanno, mÄ• aÃ±Ã±aá¹ƒ kiÃ±ci Ä• saá¹…kittha, mahÄ• rÄ• jÄ• ti. rÄ• jÄ•

suvaá¹‡á¹‡avaá¹‡á¹‡amigarÄ• ja, mayÄ• na tÄ• diso khantimettÄ• nuddayasampanno mar
te pasannosmi, uá¹-á¹-hehi, tuyhaÃ±ca tassÄ• ca abhayaá¹ƒ dammÄ«â€™â€™ ti. ``dvÄ«hi
kiá¹ƒ karissanti, narindÄ• â€™â€™ ti? ``avasesÄ• nampi abhayaá¹ƒ dammi, sÄ• mÄ«â€™â
uyyÄ• neyeva migÄ• abhayaá¹ƒ labhissanti, sesÄ• kiá¹ƒ karissantÄ«â€™â€™ ti? ``etesam
sÄ• mÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, migÄ• tÄ• va abhayaá¹ƒ labhantu, sesÄ• catuppadÄ•
I 152/? ``etesampi abhayaá¹ƒ dammi, sÄ• mÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, catuppadÄ• tÄ•
dijagaá¹‡Ä• kiá¹ƒ karissantÄ«â€™â€™ ti? ``etesampi abhayaá¹ƒ dammi, sÄ• mÄ«â€™â€™
tÄ• va abhayaá¹ƒ labhantu, udake vasantÄ• macchÄ• kiá¹ƒ karissantÄ«â€™â€™ ti? ``etes
sÄ• mÄ«â€™â€™ ti. evaá¹ƒ mahÄ• satto rÄ• jÄ• naá¹ƒ sabbasattÄ• naá¹ƒ abhayaá¹ƒ yÄ•
paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• ``dhammaá¹ƒ cara, mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su
brÄ• hmaá¹‡agahapatikesu negamajÄ• napadesu dhammaá¹ƒ caranto samaá¹ƒ caranto kÄ
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ gamissasÄ«â€™â€™ ti raÃ±Ã±o buddhalÄ«lÄ• ya dhammaá¹ƒ
vasitvÄ• raÃ±Ã±o ovÄ• daá¹ƒ datvÄ• migagaá¹‡aparivuto araÃ±Ã±aá¹ƒ pÄ• visi. sÄ• pi kh
pupphakaá¹‡á¹‡ikasadisaá¹ƒ puttaá¹ƒ vijÄ• yi. so kÄ«á¸·amÄ• no sÄ• khamigassa santikaá
mÄ• tÄ• tassa santikaá¹ƒ gacchantaá¹ƒ disvÄ• ``putta, ito paá¹-á¹-hÄ• ya mÄ• etassa san
nigrodhasseva santikaá¹ƒ gaccheyyÄ• sÄ«â€™â€™ ti ovadantÄ« imaá¹ƒ gÄ• thamÄ• ha ---

12__._ á¹• 21 ``nigrodhameva \Ne I 156/ \Be I 169/ seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khasmi jÄ«vitaâ€™â€™ nti ||

tattha __nigrodhameva seveyyÄ• _ti tÄ• ta tvaá¹ƒ vÄ• aÃ±Ã±o vÄ• attano hitakÄ• mo nigr
upasaá¹…kameyya, __na sÄ• khamupasaá¹ƒvase_ti sÄ• khamigaá¹ƒ pana na upasaá¹ƒvas
etaá¹ƒ nissÄ• ya jÄ«vikaá¹ƒ na kappeyya. __nigrodhasmiá¹ƒ mataá¹ƒ seyyo_ti nigrodharaÃ±
maraá¹‡ampi seyyo varaá¹ƒ uttamaá¹ƒ. __yaÃ±ce sÄ• khasmi jÄ«vita_nti yaá¹ƒ pana sÄ• k
taá¹ƒ neva seyyo na varaá¹ƒ na uttamanti attho.

tato paá¹-á¹-hÄ• ya ca pana abhayaladdhakÄ• migÄ• manussÄ• naá¹ƒ sassÄ• ni khÄ• da
ime migÄ• â€™â€™ ti mige paharituá¹ƒ vÄ• palÄ• petuá¹ƒ vÄ• na visahanti, te rÄ• jaá¹…g
tamatthaá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• ``mayÄ• pasannena nigrodhamigarÄ• jassa \Ee I 153/ v
jaheyyaá¹ƒ, na ca taá¹ƒ paá¹-iÃ±Ã±aá¹ƒ bhindÄ• mi, gacchatha na koci mama vijite mige pa
labhatÄ«â€™â€™ ti Ä• ha. nigrodhamigo taá¹ƒ pavattiá¹ƒ sutvÄ• migagaá¹‡aá¹ƒ sannipÄ•
paá¹-á¹-hÄ• ya paresaá¹ƒ sassaá¹ƒ khÄ• dituá¹ƒ na labhissathÄ• â€™â€™ ti mige ovaditvÄ
``ito paá¹-á¹-hÄ• ya sassakÄ• rakÄ• manussÄ• sassarakkhaá¹‡atthaá¹ƒ vatiá¹ƒ mÄ• karo
Ä• vijjhitvÄ• paá¹‡á¹‡asaÃ±Ã±aá¹ƒ bandhantÅ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya kira khette
paá¹‡á¹‡abandhanasaÃ±Ã±Ä• udapÄ• di. tato paá¹-á¹-hÄ• ya paá¹‡á¹‡asaÃ±Ã±aá¹ƒ atikka
kira nesaá¹ƒ bodhisattato laddhaovÄ• do. evaá¹ƒ migagaá¹‡aá¹ƒ ovaditvÄ• bodhisatto yÄ•
saddhiá¹ƒ migehi yathÄ• kammaá¹ƒ gato, rÄ• jÄ• pi bodhisattassa ovÄ• de á¹-hatvÄ• puÃ±

gato.

satthÄ• ``na, bhikkhave, idÄ• nevÄ• haá¹ƒ theriyÄ• ca kumÄ• rakassapassa ca avassayo,
evÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• catusaccadhammadesanaá¹ƒ vini
kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• sÄ• khamigo dev
devadattaparisÄ• va, migadhenu therÄ« ahosi, putto kumÄ• rakassapo, rÄ• jÄ• Ä• nando, r
ahameva ahosiâ€™â€™ nti.

nigrodhamigajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [13] 3. kaá¹‡á¸• ijÄ• takavaá¹‡á¹‡anÄ•

__dhiratthu_ \Ne I 157/ \Be I 170/ __kaá¹‡á¸• inaá¹ƒ salla_nti idaá¹ƒ satthÄ• jetavane vihar
purÄ• á¹‡adutiyikÄ• palobhanaá¹ƒ Ä• rabbha kathesi. taá¹ƒ aá¹-á¹-hakanipÄ• te indriyajÄ• t
bhagavÄ• pana taá¹ƒ bhikkhuá¹ƒ etadavoca ``bhikkhu, pubbepi tvaá¹ƒ etaá¹ƒ mÄ• tugÄ• m
jÄ«vitakkhayaá¹ƒ patvÄ• vÄ«taccitesu aá¹…gÄ• resu pakkoâ€™â€™ ti. bhikkhÅ« tassattha
bhagavantaá¹ƒ yÄ• ciá¹ƒsu, bhagavÄ• bhavantarena paá¹-icchannakÄ• raá¹‡aá¹ƒ pÄ• kaá
pana bhikkhÅ«naá¹ƒ yÄ• canaá¹ƒ \Ee I 154/ bhavantarapaá¹-icchannataÃ±ca avatvÄ• ``atÄ
ettakameva vakkhÄ• ma, ettake vuttepi yÄ• canaÃ±ca valÄ• hakagabbhato candanÄ«haraá
bhavantarapaá¹-icchannakÄ• raá¹‡abhÄ• vo cÄ• ti sabbametaá¹ƒ heá¹-á¹-hÄ• vuttanayene

atÄ«te magadharaá¹-á¹-he rÄ• jagahe magadharÄ• jÄ• rajjaá¹ƒ kÄ• resi. magadhavÄ• sikÄ
migÄ• naá¹ƒ mahÄ• paripantho hoti. te araÃ±Ã±e pabbatapÄ• daá¹ƒ pavisanti. tattha eko an
pabbateyyamigo ekÄ• ya gÄ• mantavÄ• siniyÄ• migapotikÄ• ya saddhiá¹ƒ santhavaá¹ƒ kat
pabbatapÄ• dato oruyha puna gÄ• mantaá¹ƒ otaraá¹‡akÄ• le migapotikÄ• ya paá¹-ibaddhac
otari. atha naá¹ƒ sÄ• Ä• ha --- ``tvaá¹ƒ khosi, ayya, pabbateyyo bÄ• lamigo, gÄ• manto ca n
sappaá¹-ibhayo, mÄ• amhehi saddhiá¹ƒ otarÄ«â€™â€™ ti. so tassÄ• paá¹-ibaddhacittattÄ
saddhiá¹ƒyeva agamÄ• si. magadhavÄ• sino ``idÄ• ni migÄ• naá¹ƒ pabbatapÄ• dÄ• otaraá
paá¹-icchannakoá¹-á¹-hakesu tiá¹-á¹-hanti. tesampi dvinnaá¹ƒ Ä• gamanamagge eko luddak
paá¹-icchannakoá¹-á¹-hake á¹-hito hoti. migapotikÄ• manussagandhaá¹ƒ ghÄ• yitvÄ• ``eko
bhavissatÄ«â€™â€™ ti taá¹ƒ bÄ• lamigaá¹ƒ purato katvÄ• sayaá¹ƒ pacchato ahosi. luddak
migaá¹ƒ tattheva pÄ• teti. migapotikÄ• tassa viddhabhÄ• vaá¹ƒ Ã±atvÄ• uppatitvÄ• vÄ• ta
koá¹-á¹-hakato nikkhamitvÄ• migaá¹ƒ okkantitvÄ• aggiá¹ƒ katvÄ• vÄ«taccitesu aá¹…gÄ• n
pacitvÄ• khÄ• ditvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• avasesaá¹ƒ lohitabindÅ«hi paggharantehi kÄ•
gharaá¹ƒ agamÄ• si.

tadÄ• \Be I 171/ bodhisatto tasmiá¹ƒ vanasaá¹‡á¸• e rukkhadevatÄ• hutvÄ• nibbatto hoti.
disvÄ• ``imassa bÄ• lamigassa maraá¹‡aá¹ƒ neva mÄ• taraá¹ƒ nissÄ• ya, na pitaraá¹ƒ niss

nissÄ• ya. kÄ• manimittaÃ±hi \Ee I 155/ sattÄ• sugatiyaá¹ƒ hatthacchedÄ• dikaá¹ƒ, duggati paÃ±cavidhabandhanÄ• dinÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ pÄ• puá¹‡anti, paresaá¹ƒ mara imasmiá¹ƒ loke \Ne I 158/ garahitameva. yaá¹ƒ janapadaá¹ƒ mÄ• tugÄ• mo vicÄ• reti anusÄ itthipariá¹‡Ä• yako janapadopi garahitoyeva. ye sattÄ• mÄ• tugÄ• massa vasaá¹ƒ gacchan garahitÄ• yevÄ• â€™â€™ ti ekÄ• ya gÄ• thÄ• ya tÄ«á¹‡i garahavatthÅ«ni dassetvÄ• vana gandhapupphÄ• dÄ«hi pÅ«jayamÄ• nÄ• su madhurena sarena taá¹ƒ vanasaá¹‡á¸• aá¹ƒ un dhammaá¹ƒ desesi ---

13__._ á¹• 21 ``dhiratthu kaá¹‡á¸• inaá¹ƒ sallaá¹ƒ, purisaá¹ƒ gÄ• á¸·havedhinaá¹ƒ.

dhiratthu taá¹ƒ janapadaá¹ƒ, yatthitthÄ« pariá¹‡Ä• yikÄ• .

te cÄ• pi dhikkitÄ• sattÄ• , ye itthÄ«naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ ti ||

tattha __dhiratthÅ«_ti garahaá¹‡atthe nipÄ• to, svÄ• yamidha uttÄ• subbegavasena garaha uttasitubbiggo hi honto bodhisatto evamÄ• ha. kaá¹‡á¸• amassa atthÄ«ti kaá¹‡á¸• Ä«, taá¹ƒ taá¹ƒ pana kaá¹‡á¸• aá¹ƒ anupavisanaá¹-á¹-hena ``sallaâ€™â€™ nti vuccati, tasmÄ• __kaa ettha sallakaá¹‡á¸• inanti attho. sallaá¹ƒ vÄ• assatthÄ«tipi sallo, taá¹ƒ sallaá¹ƒ. mahantaá¹ƒ katvÄ• balavappahÄ• raá¹ƒ dento gÄ• á¸·haá¹ƒ vijjhatÄ«ti gÄ• á¸·havedhÄ«, taá¹ƒ __gÄ• á nÄ• nappakÄ• rena kaá¹‡á¸• ena, kumudapattasaá¹‡á¹-hÄ• nathalena ujukagamaneneva sa gÄ• á¸·havedhinaá¹ƒ purisaá¹ƒ dhiratthÅ«ti ayamettha attho. __pariá¹‡Ä• yikÄ• _ti issarÄ• __dhikkitÄ• _ti garahitÄ• . sesamettha uttÄ• natthameva. ito paraá¹ƒ pana ettakampi avatvÄ anuttÄ• naá¹ƒ, taá¹ƒ tadeva vaá¹‡á¹‡ayissÄ• ma. evaá¹ƒ ekÄ• ya gÄ• thÄ• ya tÄ«á¹‡i garah bodhisatto vanaá¹ƒ unnÄ• detvÄ• buddhalÄ«lÄ• ya dhammaá¹ƒ desesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• dve vatthÅ«ni \Ee I 156/ kathetvÄ• anusandhiá¹ƒ g samodhÄ• nesi. ito paraá¹ƒ pana ``dve \Be I 172/ vatthÅ«ni kathetvÄ• â€™â€™ ti idaá¹ƒ av ghaá¹-etvÄ• â€™â€™ ti ettakameva vakkhÄ• ma, avuttampi pana heá¹-á¹-hÄ• vuttanayene

tadÄ• pabbateyyamigo ukkaá¹‡á¹-hitabhikkhu ahosi, migapotikÄ• purÄ• á¹‡adutiyikÄ• , kÄ dhammadesakadevatÄ• pana ahameva ahosinti.

kaá¹‡á¸• ijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [14] 4. vÄ• tamigajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ne I 159/ __kiratthi rasehi pÄ• piyo_ti idaá¹ƒ satthÄ• jetavane viharanto

cÅ«á¸·apiá¹‡á¸• apÄ• tikatissattheraá¹ƒ Ä• rabbha kathesi. satthari kira rÄ• jagahaá¹ƒ upan
viharante tissakumÄ• ro nÄ• ma mahÄ• vibhavassa seá¹-á¹-hikulassa putto ekadivasaá¹ƒ v
dhammadesanaá¹ƒ sutvÄ• pabbajitukÄ• mo pabbajjaá¹ƒ yÄ• citvÄ• mÄ• tÄ• pitÅ«hi ananu
sattÄ• haá¹ƒ bhattacchedaá¹ƒ katvÄ• raá¹-á¹-hapÄ• latthero viya mÄ• tÄ• pitaro anujÄ• nÄ
pabbaji. satthÄ• taá¹ƒ pabbÄ• jetvÄ• aá¸• á¸• hamÄ• samattaá¹ƒ veá¸·uvane viharitvÄ• je
tatrÄ• yaá¹ƒ kulaputto terasa dhutaá¹…gÄ• ni samÄ• dÄ• ya sÄ• vatthiyaá¹ƒ sapadÄ• naá¹
kÄ• laá¹ƒ vÄ«tinÄ• meti, ``cÅ«á¸·apiá¹‡á¸• apÄ• tikatissatthero nÄ• mÄ• â€™â€™ ti vutte g
viya buddhasÄ• sane pÄ• kaá¹-o paÃ±Ã±Ä• to ahosi.

tasmiá¹ƒ kÄ• le rÄ• jagahe nakkhattakÄ«á¸·Ä• ya vattamÄ• nÄ• ya therassa mÄ• tÄ• pitaro
Ä• bharaá¹‡abhaá¹‡á¸• akaá¹ƒ, taá¹ƒ ratanacaá¹…koá¹-ake nikkhipitvÄ• ure á¹-hapetvÄ• `
nakkhattakÄ«á¸·Ä• su amhÄ• kaá¹ƒ putto iminÄ• alaá¹…kÄ• rena alaá¹…kato nakkhattaá¹
ekaputtaá¹ƒ gahetvÄ• samaá¹‡o gotamo sÄ• vatthinagaraá¹ƒ gato, kahaá¹ƒ nu kho so etar
á¹-hitoâ€™â€™ ti vatvÄ• rodanti.

athekÄ• vaá¹‡á¹‡adÄ• sÄ« taá¹ƒ kulaá¹ƒ gantvÄ• seá¹-á¹-hibhariyaá¹ƒ rodantiá¹ƒ disvÄ•
ayye, rodasÄ«â€™â€™ ti? ``sÄ• tamatthaá¹ƒ Ä• rocesiâ€™â€™. ``kiá¹ƒ pana, ayye, ayyap
``asukaÃ±ca asukaÃ±cÄ• â€™â€™ ti. ``sace tumhe \Be I 173/ imasmiá¹ƒ gehe sabbaá¹ƒ is
ahaá¹ƒ vo puttaá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti. seá¹-á¹-hibhariyÄ• ``sÄ• dhÅ«â€™â€™ ti s
datvÄ• mahantena parivÄ• rena taá¹ƒ uyyojesi ``gaccha, attano balena mama puttaá¹ƒ Ä• r
paá¹-icchannayÄ• ne nisinnÄ• sÄ• vatthiá¹ƒ gantvÄ• therassa bhikkhÄ• cÄ• ravÄ«thiyaá¹ƒ
seá¹-á¹-hikulÄ• Ä• gate manusse \Ee I 157/ therassa adassetvÄ• attano parivÄ• reneva pa
piá¹‡á¸• Ä• ya paviá¹-á¹-hassa Ä• ditova uá¸·uá¹…kayÄ• guÃ±ca rasakabhikkhaÃ±ca datvÄ
anukkamena gehe nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ dadamÄ• nÄ• ca attano vasaá¹ƒ upagatab
gilÄ• nÄ• layaá¹ƒ dassetvÄ• antogabbhe nipajji. theropi bhikkhÄ• cÄ• ravelÄ• ya sapadÄ• r
agamÄ• si. parijano therassa pattaá¹ƒ gahetvÄ• theraá¹ƒ ghare nisÄ«dÄ• pesi. thero nisÄ«
upÄ• sikÄ• â€™â€™ ti pucchi. ``gilÄ• nÄ• , bhante, tumhÄ• kaá¹ƒ dassanaá¹ƒ icchatÄ«â€™
baddho attano vatasamÄ• dÄ• naá¹ƒ \Ne I 160/ bhinditvÄ• tassÄ• nipannaá¹-á¹-hÄ• naá¹ƒ
Ä• gatakÄ• raá¹‡aá¹ƒ kathetvÄ• taá¹ƒ palobhetvÄ• rasataá¹‡hÄ• ya bandhitvÄ• uppabbÄ
á¹-hapetvÄ• yÄ• ne nisÄ«dÄ• petvÄ• mahantena parivÄ• rena rÄ• jagahameva agamÄ• si

bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• ``cÅ«á¸·apiá¹‡á¸• apÄ• tikatissattheraá¹ƒ kira
rasataá¹‡hÄ• ya bandhitvÄ• Ä• dÄ• ya gatÄ• â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ
upagantvÄ• alaá¹…katadhammÄ• sane nisÄ«ditvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi ka
Ä• ha. te taá¹ƒ pavattiá¹ƒ kathayiá¹ƒsu. ``na, bhikkhave, idÄ• neva eso bhikkhu rasataá¹‡hÄ
vasaá¹ƒ gato, pubbepi tassÄ• vasaá¹ƒ gatoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ raÃ±Ã±o brahmadattassa saÃ±jayo nÄ• ma uyyÄ• napÄ• lo ah

uyyÄ• naá¹ƒ Ä• gantvÄ• saÃ±jayaá¹ƒ disvÄ• palÄ• yati, saÃ±jayopi na taá¹ƒ tajjetvÄ• nÄ«
Ä• gantvÄ• uyyÄ• neyeva carati. uyyÄ• napÄ• lo uyyÄ• ne nÄ• nappakÄ• rÄ• ni pupphaph
raÃ±Ã±o abhiharati. atha naá¹ƒ ekadivasaá¹ƒ rÄ• jÄ• pucchi ``samma uyyÄ• napÄ• la, uyy
\Be I 174/ passasÄ«â€™â€™ ti? ``deva, aÃ±Ã±aá¹ƒ na passÄ• mi, eko pana vÄ• tamigo Ä•
etaá¹ƒ passÄ• mÄ«â€™â€™ ti. ``sakkhissati pana taá¹ƒ gahetuâ€™â€™ nti. ``thokaá¹ƒ ma
rÄ• janivesanampi naá¹ƒ Ä• netuá¹ƒ sakkhissÄ• mi, devÄ• â€™â€™ ti. rÄ• jÄ• tassa madh
gahetvÄ• uyyÄ• naá¹ƒ gantvÄ• vÄ• tamigassa caraá¹‡aá¹-á¹-hÄ• ne tiá¹‡Ä• ni madhunÄ•
migo Ä• gantvÄ• madhumakkhitÄ• ni tiá¹‡Ä• ni khÄ• ditvÄ• rasataá¹‡hÄ• ya baddho aÃ±Ã
Ä• gacchati. uyyÄ• napÄ• lo tassa madhumakkhitatiá¹‡esu paluddhabhÄ• vaá¹ƒ Ã±atvÄ• a
so taá¹ƒ disvÄ• katipÄ• haá¹ƒ palÄ• yitvÄ• punappunaá¹ƒ passanto vissÄ• saá¹ƒ Ä• pajjitv
uyyÄ• napÄ• lassa hatthe á¹-hitatiá¹‡Ä• ni khÄ• dituá¹ƒ Ä• rabhi.

so tassa vissÄ• saá¹ƒ Ä• pannabhÄ• vaá¹ƒ Ã±atvÄ• yÄ• va rÄ• janivesanÄ• vÄ«thiá¹ƒ kil
tahiá¹ƒ tahiá¹ƒ sÄ• khÄ• bhaá¹…gaá¹ƒ pÄ• tetvÄ• madhulÄ• bukaá¹ƒ aá¹ƒse laggetvÄ• tiá
á¹-hapetvÄ• madhumakkhitÄ• ni tiá¹‡Ä• ni migassa purato purato vikiranto antorÄ• janives
anto paviá¹-á¹-he dvÄ• raá¹ƒ pidahiá¹ƒsu. migo manusse disvÄ• kampamÄ• no maraá¹‡ab
antonivesanaá¹…gaá¹‡e Ä• dhÄ• vati paridhÄ• vati. rÄ• jÄ• pÄ• sÄ• dÄ• oruyha taá¹ƒ kam
nÄ• ma manussÄ• naá¹ƒ diá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sattÄ• haá¹ƒ na gacchati, tajjitaá¹-á¹-hÄ
yÄ• vajÄ«vaá¹ƒ na gacchati, so evarÅ«po gahananissito vÄ• tamigo rasataá¹‡hÄ• ya baddh
á¹-hÄ• naá¹ƒ Ä• gato, natthi vata bho loke rasataá¹‡hÄ• ya pÄ• pataraá¹ƒ nÄ• mÄ• â€™â€
dhammadesanaá¹ƒ paá¹-á¹-hapesi ---

14__._ á¹• 21 ``na kiratthi rasehi pÄ• piyo, Ä• vÄ• sehiva santhavehi vÄ• .

vÄ• tamigaá¹ƒ gahananissitaá¹ƒ, vasamÄ• nesi rasehi saÃ±jayoâ€™â€™ ti ||

tattha __kirÄ• _ti anussavanatthe nipÄ• to. __rasehÄ«_ti jivhÄ• viÃ±Ã±eyyehi madhurambil
pÄ• pataro. __Ä• vÄ• sehiva santhavehi vÄ• _ti nibaddhavasanaá¹-á¹-hÄ• nasaá¹…khÄ• te
mittasanthavesupi chandarÄ• go pÄ• pakova, tehi pana sacchandarÄ• gaparibhogehi Ä• vÄ
I 175/ vÄ• sataguá¹‡ena ca sahassaguá¹‡ena ca satasahassaguá¹‡ena ca dhuvapaá¹-isev
vinÄ• jÄ«vitindriyapÄ• lanÄ• ya abhÄ• vena ca sacchandarÄ• gaparibhogarasÄ• va pÄ• pa
anussavÄ• gataá¹ƒ \Ee I 159/ viya imamatthaá¹ƒ katvÄ• ``na kiratthi rasehi pÄ• piyo, Ä• vÄ
vÄ• â€™â€™ ti Ä• ha. idÄ• ni tesaá¹ƒ pÄ• piyabhÄ• vaá¹ƒ dassento __ ``vÄ• tamigaâ€™â€
__gahananissita_nti gahanaá¹-á¹-hÄ• nanissitaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- passatha rasÄ• n
pÄ• piyabhÄ• vaá¹ƒ, idaá¹ƒ nÄ• ma araÃ±Ã±Ä• yatane gahananissitaá¹ƒ vÄ• tamigaá¹ƒ saÃ
attano vasaá¹ƒ Ä• nesi, sabbathÄ• pi sacchandarÄ• gaparibhogehi rasehi nÄ• ma aÃ±Ã±aá
lÄ• makataraá¹ƒ natthÄ«ti rasataá¹‡hÄ• ya Ä• dÄ«navaá¹ƒ kathesi. kathetvÄ• ca pana taá¹
pesesi.

satthÄ• pi ``na, bhikkhave, sÄ• vaá¹‡á¹‡adÄ• sÄ« idÄ• neva etaá¹ƒ rasataá¹‡hÄ• ya band
pubbepi akÄ• siyevÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ gh
samodhÄ• nesi. ``tadÄ• saÃ±jayo ayaá¹ƒ vaá¹‡á¹‡adÄ• sÄ« ahosi, vÄ• tamigo cÅ«á¸·apiá¹
bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

vÄ• tamigajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [15] 5. kharÄ• diyajÄ• takavaá¹‡á¹‡anÄ•

__aá¹-á¹-hakkhuraá¹ƒ_ \Ne I 162/ __kharÄ• diye_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Â
dubbacabhikkhuá¹ƒ Ä• rabbha kathesi. so kira bhikkhu dubbaco ovÄ• daá¹ƒ na gaá¹‡hÄ• ti.
``saccaá¹ƒ kira tvaá¹ƒ bhikkhu dubbaco ovÄ• daá¹ƒ na gaá¹‡hÄ• sÄ«â€™â€™ ti? ``saccaá
satthÄ• ``pubbepi tvaá¹ƒ dubbacatÄ• ya paá¹‡á¸• itÄ• naá¹ƒ ovÄ• daá¹ƒ aggahetvÄ• pÄ• s
pattoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto migo hutvÄ• migaga
vasati. athassa bhaginimigÄ« puttakaá¹ƒ dassetvÄ• ``bhÄ• tika, ayaá¹ƒ te bhÄ• gineyyo, et
uggaá¹‡hÄ• pehÄ«â€™â€™ ti paá¹-icchÄ• pesi. so taá¹ƒ bhÄ• gineyyaá¹ƒ ``asukavelÄ• ya
uggaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. so vuttavelÄ• ya nÄ• gacchati. yathÄ• \Be I 176/ ca eka
divase sattovÄ• de atikkanto so migamÄ• yaá¹ƒ anuggaá¹‡hitvÄ• va vicaranto pÄ• se bajjhi
upasaá¹…kamitvÄ• ``kiá¹ƒ te, bhÄ• tika, bhÄ• gineyyo migamÄ• yaá¹ƒ uggaá¹‡hÄ• pitoâ€™
``tassa anovÄ• dakassa mÄ• cintayi, na \Ee I 160/ te puttena migamÄ• yÄ• uggahitÄ• â€™
taá¹ƒ anovaditukÄ• mova hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

15__._ á¹• 21 ``aá¹-á¹-hakkhuraá¹ƒ kharÄ• diye, migaá¹ƒ vaá¹…kÄ• tivaá¹…kinaá¹ƒ.

sattahi kÄ• lÄ• tikkantaá¹ƒ, na naá¹ƒ ovaditussaheâ€™â€™ ti ||

tattha __aá¹-á¹-hakkhura_nti ekekasmiá¹ƒ pÄ• de dvinnaá¹ƒ dvinnaá¹ƒ vasena aá¹-á¹-hakk
taá¹ƒ nÄ• mena Ä• lapati. __miga_nti sabbasaá¹…gÄ• hikavacanaá¹ƒ. __vaá¹…kÄ• tivaá¹…
agge ativaá¹…kÄ• nÄ«ti vaá¹…kÄ• tivaá¹…kÄ• ni, tÄ• disÄ• ni siá¹…gÄ• ni assa atthÄ«ti va
vaá¹…kÄ• tivaá¹…kinaá¹ƒ. __sattahi kÄ• lÄ• tikkanta_nti sattahi ovÄ• dakÄ• lehi ovÄ• daá¹
ovaditussahe_ti etaá¹ƒ dubbacamigaá¹ƒ ahaá¹ƒ ovadituá¹ƒ na ussahÄ• mi, etassa me ovÄ•
uppajjatÄ«ti dasseti. atha naá¹ƒ dubbacamigaá¹ƒ pÄ• se baddhaá¹ƒ luddo mÄ• retvÄ• maá

satthÄ• pi \Ne I 163/ ``na tvaá¹ƒ bhikkhu idÄ• neva dubbaco, pubbepi dubbacoyevÄ• â€™â
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi. ``ta

dubbacabhikkhu ahosi, bhaginÄ« uppalavaá¹‡á¹‡Ä• , ovÄ• damigo pana ahameva ahosiâ€

kharÄ• diyajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [16] 6. tipallatthamigajÄ• takavaá¹‡á¹‡anÄ•

__migaá¹ƒ_ \Be I 177/ __tipallattha_nti idaá¹ƒ satthÄ• kosambiyaá¹ƒ badarikÄ• rÄ• me vih
rÄ• hulattheraá¹ƒ Ä• rabbha kathesi. ekasmiÃ±hi kÄ• le satthari Ä• á¸·avinagaraá¹ƒ upaniss
viharante bahÅ« upÄ• sakÄ• upÄ• sikÄ• bhikkhÅ« bhikkhuniyo ca vihÄ• raá¹ƒ dhammassa
dhammassavanaá¹ƒ hoti. gacchante pana kÄ• le upÄ• sikÄ• yo bhikkhuniyo ca na gacchiá¹
ca ahesuá¹ƒ. tato paá¹-á¹-hÄ• ya rattiá¹ƒ dhammassavanaá¹ƒ jÄ• taá¹ƒ. dhammassavanapa
attano attano vasanaá¹-á¹-hÄ• nÄ• ni gacchanti. daharÄ• sÄ• maá¹‡erÄ• ca upÄ• sakehi s
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sayanti. tesu niddaá¹ƒ upagatesu ekacce ghurughurupassÄ•
khÄ• dantÄ• nipajjiá¹ƒsu, ekacce \Ee I 161/ muhuttaá¹ƒ niddÄ• yitvÄ• uá¹-á¹-hahiá¹ƒsu. te
disvÄ• bhagavato Ä• rocesuá¹ƒ. bhagavÄ• ``yo pana bhikkhu anupasampannena sahasey
pÄ• cittiyaâ€™â€™ nti (Vin IV 49) sikkhÄ• padaá¹ƒ paÃ±Ã±apetvÄ• kosambiá¹ƒ agamÄ• s

tattha bhikkhÅ« Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• haá¹ƒsu --- ``Ä• vuso rÄ• hula, bhagavatÄ•
paÃ±Ã±attaá¹ƒ, idÄ• ni tvaá¹ƒ attano vasanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. pubbe
ca gÄ• ravaá¹ƒ tassa cÄ• yasmato sikkhÄ• kÄ• mataá¹ƒ paá¹-icca taá¹ƒ attano vasanaá¹-á¹
saá¹…gaá¹‡hanti, khuddakamaÃ±cakaá¹ƒ paÃ±Ã±apetvÄ• ussÄ«sakakaraá¹‡atthÄ• ya cÄ
pana sikkhÄ• padabhayena vasanaá¹-á¹-hÄ• nampi na adaá¹ƒsu. rÄ• hulabhaddopi ``pitÄ•
``upajjhÄ• yo meâ€™â€™ ti dhammasenÄ• patino vÄ• , ``Ä• cariyo meâ€™â€™ ti mahÄ• m
meâ€™â€™ ti Ä• nandattherassa vÄ• santikaá¹ƒ agantvÄ• dasabalassa vaá¸·aÃ±janavac
pavisanto viya pavisitvÄ• vÄ• saá¹ƒ kappesi. buddhÄ• naÃ±hi vaá¸·aÃ±janakuá¹-iyaá¹ƒ dvÄ
gandhaparibhaá¹‡á¸• akatÄ• bhÅ«mi, gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni osÄ• ritÄ• neva h
rÄ• hulabhaddo pana na tassÄ• kuá¹-iyÄ• imaá¹ƒ sampattiá¹ƒ paá¹-icca tattha vÄ• saá¹ƒ u
``vasanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti vuttattÄ• ovÄ• dagÄ• ravena sikkhÄ• kÄ•
vÄ• saá¹ƒ upagato. antarantarÄ• hi bhikkhÅ« taá¹ƒ Ä• yasmantaá¹ƒ dÅ«ratova Ä• gacchan
vÄ«maá¹ƒsanatthÄ• ya muá¹-á¹-hisammajjaniá¹ƒ vÄ• kacavarachaá¸• á¸• anakaá¹ƒ vÄ• ba
\Be I 178/ ``Ä• vuso, imaá¹ƒ kena chaá¸• á¸• itaâ€™â€™ nti vadanti. tattha kehici ``rÄ• hulo
gatoâ€™â€™ ti vutte so Ä• yasmÄ• ``nÄ• haá¹ƒ, bhante, etaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti a
``khamatha me, bhanteâ€™â€™ ti khamÄ• petvÄ• gacchati. evamesa sikkhÄ• kÄ• mo.

so taá¹ƒ sikkhÄ• kÄ• mataá¹ƒyeva paá¹-icca tattha vÄ• saá¹ƒ upagato. atha satthÄ• purea
vaccakuá¹-idvÄ• re á¹-hatvÄ• ukkÄ• si, sopÄ• yasmÄ• ukkÄ• si. ``ko esoâ€™â€™ ti? ``aha
nikkhamitvÄ• vandi. ``kasmÄ• tvaá¹ƒ rÄ• hula idha nipannosÄ«â€™â€™ ti? ``vasanaá¹-á¹
``pubbe hi, bhante, bhikkhÅ« mama saá¹…gahaá¹ƒ karonti, idÄ• ni attano Ä• pattibhayena v

I 162/ na denti, svÄ• haá¹ƒ `idaá¹ƒ aÃ±Ã±esaá¹ƒ asaá¹…ghaá¹-á¹-anaá¹-á¹-hÄ• naâ€™ nti i
nipannosmÄ«ti. atha bhagavato ``rÄ• hulaá¹ƒ tÄ• va bhikkhÅ« evaá¹ƒ pariccajanti, aÃ±Ã±e
kiá¹ƒ karissantÄ«â€™â€™ ti dhammasaá¹ƒvego udapÄ• di.

atha bhagavÄ• pÄ• tova bhikkhÅ« sannipÄ• tÄ• petvÄ• dhammasenÄ• patiá¹ƒ pucchi ``jÄ
sÄ• riputta, ajja katthaci rÄ• hulassa vutthabhÄ• vaâ€™â€™ nti? ``na jÄ• nÄ• mi, bhanteâ€
ajja rÄ• hulo vaccakuá¹-iyaá¹ƒ vasi, sÄ• riputta, tumhe rÄ• hulaá¹ƒ evaá¹ƒ pariccajantÄ• aÃ
pabbÄ• jetvÄ• kiá¹ƒ karissatha? evaÃ±hi sante imasmiá¹ƒ sÄ• sane pabbajitÄ• na patiá¹-á
dÄ• ni paá¹-á¹-hÄ• ya anupasampannena ekaá¹ƒ dve divase attano santike vasÄ• petvÄ• t
vasanaá¹-á¹-hÄ• naá¹ƒ Ã±atvÄ• bahi vÄ• sethÄ• â€™â€™ ti imaá¹ƒ anupaÃ±Ã±attiá¹ƒ katv
paÃ±Ã±apesi.

tasmiá¹ƒ samaye dhammasabhÄ• yaá¹ƒ sannisinnÄ• bhikkhÅ« rÄ• hulassa guá¹‡akathaá¹
yÄ• va sikkhÄ• kÄ• mo vatÄ• yaá¹ƒ rÄ• hulo, `tava vasanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• hÄ«â€™
dasabalassa putto, tumhÄ• kaá¹ƒ senÄ• sanasmÄ• tumheyeva nikkhamathÄ• â€™ ti ekaá¹
vaccakuá¹-iyaá¹ƒ vÄ• saá¹ƒ kappesÄ«â€™â€™ ti. evaá¹ƒ tesu kathayamÄ• nesu satthÄ• c
alaá¹…katÄ• sane nisÄ«ditvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â
rÄ• hulassa sikkhÄ• kÄ• makathÄ• ya, na aÃ±Ã±Ä• ya kathÄ• yÄ• â€™â€™ ti. satthÄ• ``na
sikkhÄ• kÄ• mo, pubbe tiracchÄ• nayoniyaá¹ƒ nibbattopi sikkhÄ• kÄ• moyevÄ• â€™â€™ ti

atÄ«te \Ne I 165/ \Be I 179/ rÄ• jagahe eko magadharÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• bodhi
nibbattitvÄ• migagaá¹‡aparivuto araÃ±Ã±e vasati. athassa bhaginÄ« attano puttakaá¹ƒ upa
imaá¹ƒ te bhÄ• gineyyaá¹ƒ migamÄ• yaá¹ƒ sikkhÄ• pehÄ«â€™â€™ ti Ä• ha. bodhisatto ``sA
paá¹-issuá¹‡itvÄ• ``gaccha, tÄ• ta, asukavelÄ• ya nÄ• ma Ä• gantvÄ• sikkheyyÄ• sÄ«â€™
vuttavelaá¹ƒ anatikkamitvÄ• taá¹ƒ upasaá¹…kamitvÄ• migamÄ• yaá¹ƒ sikkhi. so ekadivasa
baddho baddharavaá¹ƒ ravi, migagaá¹‡o palÄ• yitvÄ• ``putto te pÄ• sena baddhoâ€™â€™
sÄ• bhÄ• tu santikaá¹ƒ gantvÄ• ``bhÄ• tika, bhÄ• gineyyo te migamÄ• yaá¹ƒ sikkhÄ• pitoâ
``mÄ• tvaá¹ƒ puttassa \Ee I 163/ kiÃ±ci pÄ• pakaá¹ƒ Ä• saá¹…ki, suggahitÄ• tena migamÄ
hÄ• sayamÄ• no Ä• gacchissatÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

16__._ á¹• 21 ``migaá¹ƒ tipallatthamanekamÄ• yaá¹ƒ, aá¹-á¹-hakkhuraá¹ƒ aá¸• á¸• harattÄ•

ekena sotena chamÄ• ssasanto, chahi kalÄ• hitibhoti bhÄ• gineyyoâ€™â€™ ti ||

tattha __miga_nti bhÄ• gineyyamigaá¹ƒ. __tipallattha_nti pallatthaá¹ƒ vuccati sayanaá¹ƒ, ub
ujukameva ca nipannakavasenÄ• ti tÄ«hÄ• kÄ• rehi pallatthaá¹ƒ assa, tÄ«á¹‡i vÄ• pallatthA
taá¹ƒ tipallatthaá¹ƒ. __anekamÄ• ya_nti bahumÄ• yaá¹ƒ bahuvaÃ±canaá¹ƒ. __aá¹-á¹-hakkh
dvinnaá¹ƒ dvinnaá¹ƒ vasena aá¹-á¹-hahi khurehi samannÄ• gataá¹ƒ. __aá¸• á¸• harattÄ• pa

atikkamitvÄ• majjhimayÄ• me araÃ±Ã±ato Ä• gamma pÄ• nÄ«yassa pivanato aá¸• á¸• hara
aá¸• á¸• harattÄ• papÄ• yÄ«. taá¹ aá¸• á¸• haratte apÄ• yinti attho. mama bhÄ• gineyyaá¹
migamÄ• yaá¹ uggaá¹‡hÄ• pesiá¹. kathaá¹? yathÄ• __ekena sotena chamÄ• ssasanto,
bhÄ• gineyyo_ti. idaá¹ vuttaá¹ hoti --- ahaÃ±hi tava puttaá¹ tathÄ• uggaá¹‡hÄ• pesiá¹,
uparimanÄ• sikÄ• sote vÄ• taá¹ sannirumbhitvÄ• pathaviyÄ• allÄ«nena ekena heá¹-á¹-hi
chamÄ• yaá¹ assasanto chahi kalÄ• hi \Be I 180/ luddakaá¹ atibhoti, chahi koá¹-á¹-hÄ• se
vaÃ±cetÄ«ti attho. katamÄ• hi chahi? cattÄ• ro pÄ• de pasÄ• retvÄ• ekena passena seyyÄ
tiá¹‡apaá¹sukhaá¹‡anena, jivhÄ• ninnÄ• manena udarassa uddhumÄ• tabhÄ• vakaraá¹‡e
vÄ• tasannirumbhanenÄ• ti.

aparo \Ne I 166/ nayo --- pÄ• dena paá¹suá¹ gahetvÄ• abhimukhÄ• kaá¸• á¸• hanena, p
passesu saÃ±caraá¹‡ena, udaraá¹ uddhaá¹ pakkhipanena, adho avakkhipanenÄ• ti imÄ•
atibhoti, ``mato ayaâ€™â€™ nti saÃ±Ã±aá¹ uppÄ• detvÄ• vaÃ±ceti, evaá¹ taá¹ migamÄ
dÄ«peti.

aparo nayo --- tathÄ• naá¹ uggaá¹‡hÄ• pesiá¹, yathÄ• ekena sotena chamÄ• ssasanto
nayesu dassitehi chahi kÄ• raá¹‡ehi kalÄ• hiti kalÄ• yissati, luddaá¹ vaÃ±cessatÄ«ti \Ee I 1
__bhotÄ«_ti bhaginiá¹ Ä• lapati. __bhÄ• gineyyo_ti evaá¹ chahi kÄ• raá¹‡ehi vaÃ±canaka
niddisati. evaá¹ bodhisatto bhÄ• gineyyassa migamÄ• yÄ• ya sÄ• dhukaá¹ uggahitabhÄ•
samassÄ• seti.

sopi migapotako pÄ• se baddho avipphanditvÄ• yeva bhÅ«miyaá¹ mahÄ• phÄ• sukapass
pÄ• dÄ• naá¹ Ä• sannaá¹-á¹-hÄ• ne khureheva paharitvÄ• paá¹suÃ±ca tiá¹‡Ä• ni ca upp
vissajjetvÄ• sÄ«saá¹ pÄ• tetvÄ• jivhaá¹ ninnÄ• metvÄ• sarÄ«raá¹ kheá¸·akilinnaá¹ ka
udaraá¹ uddhumÄ• takaá¹ katvÄ• akkhÄ«ni parivattetvÄ• heá¹-á¹-hÄ• nÄ• sikÄ• sotena
uparimanÄ• sikÄ• sotena vÄ• taá¹ sannirumbhitvÄ• sakalasarÄ«raá¹ thaddhabhÄ• vaá¹
dassesi. nÄ«lamakkhikÄ• pi naá¹ samparivÄ• resuá¹, tasmiá¹ tasmiá¹ á¹-hÄ• ne kÄ• kÄ
Ä• gantvÄ• udaraá¹ hatthena paharitvÄ• ``atipÄ• tova baddho bhavissati, pÅ«tiko jÄ• toâ
bandhanarajjukaá¹ mocetvÄ• ``etthevadÄ• ni naá¹ ukkantitvÄ• maá¹saá¹ Ä• dÄ• ya ga
nirÄ• saá¹…ko hutvÄ• sÄ• khÄ• palÄ• saá¹ gahetuá¹ Ä• raddho. migapotakopi uá¹-á¹-hÄ
kÄ• yaá¹ vidhunitvÄ• gÄ«vaá¹ pasÄ• retvÄ• mahÄ• vÄ• tena chinnavalÄ• hako viya veg

satthÄ• pi \Be I 181/ ``na, bhikkhave, rÄ• hulo idÄ• neva sikkhÄ• kÄ• mo, pubbepi sikkhÄ•
imaá¹ dhammadesanaá¹ Ä• haritvÄ• anusandhiá¹ ghaá¹-etvÄ• jÄ• takaá¹ samodhÄ• r
bhÄ• gineyyamigapotako rÄ• hulo ahosi, mÄ• tÄ• uppalavaá¹‡á¹‡Ä• , mÄ• tulamigo pana a

tipallatthamigajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [17] 7. mÄ• lutajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• á¸·e_ \Ne I 167/ __vÄ• yadi vÄ• juá¹‡he_ti idaá¹ƒ satthÄ• jetavane viharanto dve v
Ä• rabbha kathesi. te kira kosalajanapade \Ee I 165/ ekasmiá¹ƒ araÃ±Ã±Ä• vÄ• se vasanti.
eko juá¹‡hatthero nÄ• ma. athekadivasaá¹ƒ juá¹‡ho kÄ• á¸·aá¹ƒ pucchi ``bhante kÄ• á¸·a, s
kÄ• le hotÄ«â€™â€™ ti. so ``kÄ• á¸·e hotÄ«â€™â€™ ti Ä• ha. athekadivasaá¹ƒ kÄ• á¸·o ju
juá¹‡ha, sÄ«taá¹ƒ nÄ• ma kasmiá¹ƒ kÄ• le hotÄ«â€™â€™ ti. so ``juá¹‡he hotÄ«â€™â€™ ti
kaá¹…khaá¹ƒ chindituá¹ƒ asakkontÄ• satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• `
kasmiá¹ƒ kÄ• le hotÄ«â€™â€™ ti pucchiá¹ƒsu. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• ``pubbepi
tumhÄ• kaá¹ƒ imaá¹ƒ paÃ±haá¹ƒ kathesiá¹ƒ, bhavasaá¹…khepagatattÄ• pana na sallakkha
atÄ«taá¹ƒ Ä• hari.

atÄ«te ekasmiá¹ƒ pabbatapÄ• de sÄ«ho ca byaggho ca dve sahÄ• yÄ• ekissÄ• yeva guhÄ
bodhisattopi isipabbajjaá¹ƒ pabbajitvÄ• tasmiá¹ƒyeva pabbatapÄ• de vasati. athekadivasaá
sahÄ• yakÄ• naá¹ƒ sÄ«taá¹ƒ nissÄ• ya vivÄ• do udapÄ• di. byaggho ``kÄ• á¸·eyeva sÄ«taá
``juá¹‡heyeva sÄ«taá¹ƒ hotÄ«â€™â€™ ti Ä• ha. te ubhopi attano kaá¹…khaá¹ƒ chindituá¹ƒ
pucchiá¹ƒsu. bodhisatto imaá¹ƒ gÄ• thamÄ• ha ---

17__._ á¹• 21 ``kÄ• á¸·e vÄ• yadi vÄ• juá¹‡he, yadÄ• vÄ• yati mÄ• luto.

vÄ• tajÄ• ni hi sÄ«tÄ• ni, ubhotthamaparÄ• jitÄ• â€™â€™ ti ||

tattha \Be I 182/ __kÄ• á¸·e vÄ• yadi vÄ• juá¹‡he_ti kÄ• á¸·apakkhe vÄ• juá¹‡hapakkhe v
mÄ• luto_ti yasmiá¹ƒ samaye puratthimÄ• dibhedo vÄ• to vÄ• yati, tasmiá¹ƒ samaye sÄ«taá
__vÄ• tajÄ• ni hi sÄ«tÄ• ni, _ yasmÄ• vÄ• te vijjanteyeva sÄ«tÄ• ni honti, kÄ• á¸·apakkho v
ettha apamÄ• á¹‡anti vuttaá¹ƒ hoti. __ubhotthamaparÄ• jitÄ• _ti ubhopi tumhe imasmiá¹ƒ pa
evaá¹ƒ bodhisatto te sahÄ• yake saÃ±Ã±Ä• pesi.

satthÄ• pi ``bhikkhave, pubbepi mayÄ• tumhÄ• kaá¹ƒ ayaá¹ƒ paÃ±ho kathitoâ€™â€™ ti im
Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne \Ee I 166/ dvepi therÄ• sotÄ• pattiph
satthÄ• anusandhiá¹ƒ \Ne I 168/ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• byaggho
juá¹‡ho, paÃ±havissajjanakatÄ• paso pana ahameva ahosiâ€™â€™ nti.

mÄ• lutajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [18] 8. matakabhattajÄ• takavaá¹‡á¹‡anÄ•

__evaá¹ƒ ce sattÄ• jÄ• neyyu_nti idaá¹ƒ satthÄ• jetavane viharanto matakabhattaá¹ƒ Ä• ra

kÄ• le manussÄ• bahÅ« ajeá¸·akÄ• dayo mÄ• retvÄ• kÄ• lakate Ã±Ä• take uddissa matak
te manusse tathÄ• karonte disvÄ• satthÄ• raá¹ƒ pucchiá¹ƒsu ``etarahi, bhante, manussÄ•
jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• matakabhattaá¹ƒ nÄ• ma denti. atthi nu kho, bhante, ettha vu
satthÄ• ``na, bhikkhave, `matakabhattaá¹ƒ dassÄ• mÄ• â€™ ti katepi pÄ• á¹‡Ä• tipÄ• te kÄ
pubbe paá¹‡á¸• itÄ• Ä• kÄ• se nisajja dhammaá¹ƒ desetvÄ• ettha Ä• dÄ«navaá¹ƒ kathetvÄ
etaá¹ƒ kammaá¹ƒ jahÄ• pesuá¹ƒ. idÄ• ni pana bhavasaá¹…khepagatattÄ• puna pÄ• tubhÅ
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ p
Ä• cariyabrÄ• hmaá¹‡o ``matakabhattaá¹ƒ dassÄ• mÄ«â€™â€™ ti ekaá¹ƒ eá¸·akaá¹ƒ gÄ• l
``tÄ• tÄ• , imaá¹ƒ eá¸·akaá¹ƒ nadiá¹ƒ \Be I 183/ netvÄ• nhÄ• petvÄ• kaá¹‡á¹-he mÄ• laá¹ƒ
paÃ±caá¹…gulikaá¹ƒ datvÄ• maá¹‡á¸• etvÄ• Ä• nethÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™
Ä• dÄ• ya nadiá¹ƒ gantvÄ• nhÄ• petvÄ• maá¹‡á¸• etvÄ• nadÄ«tÄ«re á¹-hapesuá¹ƒ. so eá
disvÄ• ``evarÅ«pÄ• nÄ• ma dukkhÄ• ajja muccissÄ• mÄ«â€™â€™ ti somanassajÄ• to m
mahÄ• hasitaá¹ƒ hasitvÄ• puna ``ayaá¹ƒ brÄ• hmaá¹‡o maá¹ƒ ghÄ• tetvÄ• mayÄ• laddha
brÄ• hmaá¹‡e kÄ• ruÃ±Ã±aá¹ƒ uppÄ• detvÄ• mahantena saddena parodi.

atha naá¹ƒ te mÄ• á¹‡avÄ• pucchiá¹ƒsu ``samma eá¸·aka \Ee I 167/, tvaá¹ƒ mahÄ• sadde
nu kho kÄ• raá¹‡ena hasi, kena kÄ• raá¹‡ena parodÄ«â€™â€™ ti? ``tumhe maá¹ƒ imaá¹ƒ k
Ä• cariyassa santike puccheyyÄ• thÄ• â€™â€™ ti. te taá¹ƒ Ä• dÄ• ya gantvÄ• idaá¹ƒ kÄ• n
Ä• rocesuá¹ƒ. Ä• cariyo tesaá¹ƒ vacanaá¹ƒ sutvÄ• eá¸·akaá¹ƒ pucchi ``kasmÄ• tvaá¹ƒ eá¸
rodÄ«â€™â€™ ti? eá¸·ako attanÄ• katakammaá¹ƒ jÄ• tissaraÃ±Ä• á¹‡ena anussaritvÄ• br
``ahaá¹ƒ, brÄ• hmaá¹‡a, pubbe tÄ• disova mantajjhÄ• yakabrÄ• hmaá¹‡o hutvÄ• `matakab
ekaá¹ƒ eá¸·akaá¹ƒ mÄ• retvÄ• matakabhattaá¹ƒ adÄ• siá¹ƒ, svÄ• haá¹ƒ ekassa eá¸·akassa
paÃ±casu attabhÄ• vasatesu sÄ«sacchedaá¹ƒ pÄ• puá¹‡iá¹ƒ, ayaá¹ƒ me \Ne I 169/ koá¹-iya
attabhÄ• vo, svÄ• haá¹ƒ `ajja evarÅ«pÄ• dukkhÄ• muccissÄ• mÄ«â€™ ti somanassajÄ• to
rodanto pana `ahaá¹ƒ tÄ• va ekaá¹ƒ eá¸·akaá¹ƒ mÄ• retvÄ• paÃ±ca jÄ• tisatÄ• ni sÄ«sacch
tamhÄ• dukkhÄ• muccissÄ• mi, ayaá¹ƒ pana brÄ• hmaá¹‡o maá¹ƒ mÄ• retvÄ• ahaá¹ƒ viy
sÄ«sacchedadukkhaá¹ƒ labhissatÄ«â€™ ti tayi kÄ• ruÃ±Ã±ena rodiâ€™â€™ nti. ``eá¸·aka,
mÄ• ressÄ• mÄ«â€™â€™ ti. ``brÄ• hmaá¹‡a, kiá¹ƒ vadesi, tayi mÄ• rentepi amÄ• rentepi n
muccituâ€™â€™ nti. ``eá¸·aka, mÄ• bhÄ• yi, ahaá¹ƒ te Ä• rakkhaá¹ƒ gahetvÄ• tayÄ• sad
vicarissÄ• mÄ«â€™â€™ ti. ``brÄ• hmaá¹‡a, appamattako tava Ä• rakkho, mayÄ• katapÄ•
balavaâ€™â€™ nti.

brÄ• hmaá¹‡o eá¸·akaá¹ƒ muÃ±citvÄ• ``imaá¹ƒ eá¸·akaá¹ƒ kassacipi mÄ• retuá¹ƒ na dass
Ä• dÄ• ya eá¸·akeneva saddhiá¹ƒ vicari. eá¸·ako vissaá¹-á¹-hamattova ekaá¹ƒ pÄ• sÄ• á¹‡a
jÄ• tagumbe gÄ«vaá¹ƒ ukkhipitvÄ• paá¹‡á¹‡Ä• ni khÄ• dituá¹ƒ Ä• raddho. taá¹…khaá¹‡aÃ±
pÄ• sÄ• á¹‡apiá¹-á¹-he asani pati, tato \Be I 184/ ekÄ• pÄ• sÄ• á¹‡asakalikÄ• chijjitvÄ• eá

pasÄ• ritagÄ«vÄ• ya patitvÄ• sÄ«saá¹ƒ chindi, mahÄ• jano sannipati. tadÄ• bodhisatto \Ee
rukkhadevatÄ• hutvÄ• nibbatto. so passantasseva tassa mahÄ• janassa devatÄ• nubhÄ• v
nisÄ«ditvÄ• ``ime sattÄ• evaá¹ƒ pÄ• passa phalaá¹ƒ jÄ• namÄ• nÄ• appevanÄ• ma pÄ• á
nti madhurassarena dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

18__._ á¹• 21 ``evaá¹ƒ ce sattÄ• jÄ• neyyuá¹ƒ, dukkhÄ• yaá¹ƒ jÄ• tisambhavo.

na pÄ• á¹‡o pÄ• á¹‡inaá¹ƒ haÃ±Ã±e, pÄ• á¹‡aghÄ• tÄ« hi socatÄ«â€™â€™ ti ||

tattha __evaá¹ƒ ce sattÄ• jÄ• neyyu_nti ime sattÄ• evaá¹ƒ ce jÄ• neyyuá¹ƒ. kathaá¹ƒ? __
jÄ• tisambhavo_ti ayaá¹ƒ tattha tattha jÄ• ti ca jÄ• tassa anukkamena vaá¸• á¸• hisaá¹…khÄ
jarÄ• byÄ• dhimaraá¹‡aappiyasampayogapiyavippayogahatthapÄ• dacchedÄ• dÄ«naá¹ƒ du
``dukkhoâ€™â€™ ti yadi jÄ• neyyuá¹ƒ. __na pÄ• á¹‡o pÄ• á¹‡inaá¹ƒ haÃ±Ã±e_ti ``paraá¹ƒ
vadhaá¹ƒ labhati, pÄ«á¸·ento pÄ«á¸·aá¹ƒ labhatÄ«â€™â€™ ti jÄ• tisambhavassa dukkhava
jÄ• nanto koci pÄ• á¹‡o aÃ±Ã±aá¹ƒ pÄ• á¹‡inaá¹ƒ na haÃ±Ã±e, satto sattaá¹ƒ na haneyyÄ•
__pÄ• á¹‡aghÄ• tÄ« hi socatÄ«_ti, yasmÄ• sÄ• hatthikÄ• dÄ«su chasu payogesu yena ker
jÄ«vitindriyupacchedanena pÄ• á¹‡aghÄ• tÄ« puggalo aá¹-á¹-hasu mahÄ• nirayesu soá¸·as
nÄ• nappakÄ• rÄ• ya tiracchÄ• nayoniyÄ• pettivisaye asurakÄ• yeti imesu catÅ«su apÄ• y
anubhavamÄ• no dÄ«gharattaá¹ƒ antonijjhÄ• yanalakkhaá¹‡ena sokena \Ne I 170/ socati. y
maraá¹‡abhayena socati, evaá¹ƒ dÄ«gharattaá¹ƒ socatÄ«tipi Ã±atvÄ• na pÄ• á¹‡o pÄ• á¹‡
pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ nÄ• ma na kareyya. mohena pana mÅ«á¸·hÄ• avijjÄ• ya andh
apassantÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontÄ«ti.

evaá¹ƒ mahÄ• satto nirayabhayena tajjetvÄ• dhammaá¹ƒ desesi. manussÄ• taá¹ƒ dhamm
nirayabhayabhÄ«tÄ• pÄ• á¹‡Ä• tipÄ• tÄ• viramiá¹ƒsu. bodhisattopi dhammaá¹ƒ desetvÄ•
patiá¹-á¹-hÄ• petvÄ• yathÄ• kammaá¹ƒ gato, mahÄ• janopi bodhisattassa ovÄ• de á¹-hatvÄ
katvÄ• \Be I 185/ devanagaraá¹ƒ pÅ«resi. satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ•
jÄ• takaá¹ƒ samodhÄ• nesi ``ahaá¹ƒ tena samayena rukkhadevatÄ• ahosiâ€™â€™ nti.

matakabhattajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [19] 9. Ä• yÄ• citabhattajÄ• takavaá¹‡á¹‡anÄ•

__sace_ \Ee I 169/ __mucce pecca mucce_ti idaá¹ƒ satthÄ• jetavane viharanto devatÄ• na
Ä• rabbha kathesi. tadÄ• kira manussÄ• vaá¹‡ijjÄ• ya gacchantÄ• pÄ• á¹‡e vadhitvÄ• de
katvÄ• ``mayaá¹ƒ anantarÄ• yena atthasiddhiá¹ƒ patvÄ• Ä• gantvÄ• puna tumhÄ• kaá¹ƒ b
ti Ä• yÄ• citvÄ• gacchanti. tatthÄ• nantarÄ• yena atthasiddhiá¹ƒ patvÄ• Ä• gatÄ• ``devatÄ
jÄ• taâ€™â€™ nti maÃ±Ã±amÄ• nÄ• bahÅ« pÄ• á¹‡e vadhitvÄ• Ä• yÄ• canato muccituá¹

disvÄ• bhikkhÅ« ``atthi nu kho, bhante, ettha atthoâ€™â€™ ti bhagavantaá¹ƒ pucchiá¹ƒsu.
Ä• hari.

atÄ«te kÄ• siraá¹-á¹-he ekasmiá¹ƒ gÄ• make kuá¹-umbiko gÄ• madvÄ• re á¹-hitanigrodharu
paá¹-ijÄ• nitvÄ• anantarÄ• yena Ä• gantvÄ• bahÅ« pÄ• á¹‡e vadhitvÄ• ``Ä• yÄ• canato m
rukkhamÅ«laá¹ƒ gato. rukkhadevatÄ• khandhaviá¹-ape á¹-hatvÄ• imaá¹ƒ gÄ• thamÄ• ha -

19__._ á¹• 21 ``sace mucce pecca mucce, muccamÄ• no hi bajjhati.

na hevaá¹ƒ dhÄ«rÄ• muccanti, mutti bÄ• lassa bandhanaâ€™â€™ nti ||

tattha __sace mucce pecca mucce_ti bho purisa, tvaá¹ƒ sace mucce yadi muccitukÄ• mosi
paraloke na bajjhasi, evaá¹ƒ muccÄ• hi. __muccamÄ• no hi bajjhatÄ«_ti yathÄ• pana tvaá¹
vadhitvÄ• muccituá¹ƒ icchasi, evaá¹ƒ muccamÄ• no hi pÄ• pakammena bajjhati. tasmÄ• _
muccantÄ«_ti ye paá¹‡á¸• itapurisÄ• , te evaá¹ƒ paá¹-issavato na muccanti. kiá¹ƒkÄ• raá¹‡Ä
bÄ• lassa bandhanaá¹ƒ, _ esÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ katvÄ• mutti nÄ• ma bÄ• lassa band
desesi. tato \Be I 186/ paá¹-á¹-hÄ• ya manussÄ• evarÅ«pÄ• pÄ• á¹‡Ä• tipÄ• takammÄ• v
devanagaraá¹ƒ pÅ«rayiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sa
samayena rukkhadevatÄ• ahosiâ€™â€™ nti.

Ä• yÄ• citabhattajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [20] 10. naá¸·apÄ• najÄ• takavaá¹‡á¹‡anÄ•

__disvÄ• _ \Ee I 170/ __padamanuttiá¹‡á¹‡a_nti idaá¹ƒ satthÄ• kosalesu cÄ• rikaá¹ƒ caran
naá¸·akapÄ• nagÄ• maá¹ƒ patvÄ• naá¸·akapÄ• napokkharaá¹‡iyaá¹ƒ ketakavane viharanto
kathesi. tadÄ• kira bhikkhÅ« naá¸·akapÄ• napokkharaá¹‡iyaá¹ƒ nhatvÄ• sÅ«cigharatthÄ• y
naá¸·adaá¹‡á¸• ake gÄ• hÄ• petvÄ• te sabbatthakameva chidde disvÄ• satthÄ• raá¹ƒ upas
mayaá¹ƒ sÅ«cigharatthÄ• ya naá¸·adaá¹‡á¸• ake gaá¹‡hÄ• pema, te mÅ«lato yÄ• va aggÄ•
kiá¹ƒ nu kho etaâ€™â€™ nti pucchiá¹ƒsu. satthÄ• ``idaá¹ƒ, bhikkhave, mayhaá¹ƒ porÄ• á¹‡
nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

pubbe kira so vanasaá¹‡á¸• o araÃ±Ã±o ahosi. tassÄ• pi pokkharaá¹‡iyÄ• eko dakarakkha
khÄ• dati. tadÄ• bodhisatto rohitamigapotakappamÄ• á¹‡o kapirÄ• jÄ• hutvÄ• asÄ«tisaha
yÅ«thaá¹ƒ pariharanto tasmiá¹ƒ araÃ±Ã±e vasati. so vÄ• naragaá¹‡assa ovÄ• daá¹ƒ adÄ• s
araÃ±Ã±e visarukkhÄ• pi amanussapariggahitapokkharaá¹‡iyopi honti, tumhe akhÄ• ditapul

khÄ• dantÄ• vÄ• apÄ«tapubbaá¹ƒ pÄ• nÄ«yaá¹ƒ pivantÄ• vÄ• maá¹ƒ paá¹-ipuccheyyÄ• t
ti paá¹-issuá¹‡itvÄ• ekadivasaá¹ƒ agatapubbaá¹-á¹-hÄ• naá¹ƒ gatÄ• tattha bahudeva divas
pÄ• nÄ«yaá¹ƒ gavesamÄ• nÄ• ekaá¹ƒ pokkharaá¹‡iá¹ƒ disvÄ• pÄ• nÄ«yaá¹ƒ apivitvÄ• va
olokayamÄ• nÄ• nisÄ«diá¹ƒsu. bodhisatto Ä• gantvÄ• ``kiá¹ƒ tÄ• tÄ• , pÄ• nÄ«yaá¹ƒ na pi
``tumhÄ• kaá¹ƒ Ä• gamanaá¹ƒ olokemÄ• â€™â€™ ti. ``suá¹-á¹-hu, tÄ• tÄ• â€™â€™ ti bodh
Ä• vijjhitvÄ• padaá¹ƒ paricchindanto otiá¹‡á¹‡ameva \Ne I 172/ passi, na uttiá¹‡á¹‡aá¹ƒ. so
esÄ• amanussapariggahitÄ• â€™â€™ ti Ã±atvÄ• ``suá¹-á¹-hu vo kataá¹ƒ, tÄ• tÄ• , pÄ• nÄ
amanussapariggahitÄ• ayaâ€™â€™ nti Ä• ha.

dakarakkhasopi \Be I 187/ tesaá¹ƒ anotaraá¹‡abhÄ• vaá¹ƒ \Ee I 171/ Ã±atvÄ• nÄ«lodaro p
surattahatthapÄ• do bÄ«bhacchadassano hutvÄ• udakaá¹ƒ dvidhÄ• katvÄ• nikkhamitvÄ•
otaritvÄ• pÄ• nÄ«yaá¹ƒ pivathÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ bodhisatto pucchi ``tvaá¹ƒ i
nibbattadakarakkhasosÄ«â€™â€™ ti? ``Ä• ma, ahaâ€™â€™ nti. ``tvaá¹ƒ pokkharaá¹‡iá¹ƒ
ti? ``Ä• ma, labhÄ• mi, ahaá¹ƒ idhotiá¹‡á¹‡aá¹ƒ antamaso sakuá¹‡ikaá¹ƒ upÄ• dÄ• ya na ki
sabbe khÄ• dissÄ• mÄ«â€™â€™ ti. ``na mayaá¹ƒ attÄ• naá¹ƒ tuyhaá¹ƒ khÄ• dituá¹ƒ dassÄ
pana pivissathÄ• â€™â€™ ti. ``Ä• ma, pÄ• nÄ«yaá¹ƒ pivissÄ• ma, na ca te vasaá¹ƒ gamiss
kathaá¹ƒ pÄ• nÄ«yaá¹ƒ pivissathÄ• â€™â€™ ti? kiá¹ƒ pana tvaá¹ƒ maÃ±Ã±asi ``otaritvÄ• p
``mayaÃ±hi anotaritvÄ• asÄ«tisahassÄ• nipi ekamekaá¹ƒ naá¸·adaá¹‡á¸• akaá¹ƒ gahetvÄ•
pivantÄ• viya tava pokkharaá¹‡iyÄ• pÄ• nÄ«yaá¹ƒ pivissÄ• ma, evaá¹ƒ no tvaá¹ƒ khÄ• ditu
ti. etamatthaá¹ƒ viditvÄ• satthÄ• abhisambuddho hutvÄ• imissÄ• gÄ• thÄ• ya purimapada

20__._ á¹• 21 ``disvÄ• padamanuttiá¹‡á¹‡aá¹ƒ, disvÄ• notaritaá¹ƒ padaâ€™â€™ nti ||

tassattho --- bhikkhave, so kapirÄ• jÄ• tassÄ• pokkharaá¹‡iyÄ• ekampi uttiá¹‡á¹‡apadaá¹
pana otiá¹‡á¹‡apadameva addasa. evaá¹ƒ __disvÄ• padaá¹ƒ anuttiá¹‡á¹‡aá¹ƒ disvÄ• na ot
``addhÄ• yaá¹ƒ pokkharaá¹‡Ä« amanussapariggahitÄ• â€™â€™ ti Ã±atvÄ• tena saddhiá¹ƒ

__ ``naá¸·ena vÄ• riá¹ƒ pissÄ• mÄ• â€™â€™ _ti.

tassattho --- mayaá¹ƒ tava pokkharaá¹‡iyaá¹ƒ naá¸·ena pÄ• nÄ«yaá¹ƒ pivissÄ• mÄ• ti. pun

__ ``neva maá¹ƒ tvaá¹ƒ vadhissasÄ«â€™â€™ _ti.

evaá¹ƒ naá¸·ena pÄ• nÄ«yaá¹ƒ pivantaá¹ƒ saparisampi maá¹ƒ tvaá¹ƒ neva vadhissasÄ«ti a

evaÃ±ca pana vatvÄ• bodhisatto ekaá¹ƒ naá¸·adaá¹‡á¸• akaá¹ƒ Ä• harÄ• petvÄ• pÄ• rami
katvÄ• mukhena dhami, naá¸·o \Ee I 172/ anto kiÃ±ci gaá¹‡á¹-hiá¹ƒ asesetvÄ• sabbatthak
173/. iminÄ• niyÄ• mena aparampi aparampi Ä• harÄ• petvÄ• mukhena dhamitvÄ• adÄ• s

niá¹-á¹-hÄ• petuá¹ƒ, tasmÄ• evaá¹ƒ na gahetabbaá¹ƒ. bodhisatto pana ``imaá¹ƒ pokkharaá
jÄ• tÄ• sabbepi naá¸·Ä• ekacchiddÄ• hontÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si \Be I 188/. bodh
hitÅ«pacÄ• rassa mahantatÄ• ya adhiá¹-á¹-hÄ• naá¹ƒ samijjhati. tato paá¹-á¹-hÄ• ya sabbe
parivÄ• retvÄ• uá¹-á¹-hitanaá¸·Ä• ekacchiddÄ• jÄ• tÄ• . imasmiÃ±hi kappe __cattÄ• ri
kappaá¹-á¹-hiyapÄ• á¹-ihÄ• riyÄ• ni_ nÄ• ma. katamÄ• ni cattÄ• ri? cande sasalakkhaá¹‡aá
á¹-hassati, vaá¹-á¹-akajÄ• take aggino nibbutaá¹-á¹-hÄ• naá¹ƒ sakalampi imaá¹ƒ kappaá¹ƒ a
ghaá¹-Ä«kÄ• ranivesanaá¹-á¹-hÄ• naá¹ƒ sakalampi imaá¹ƒ kappaá¹ƒ anovassakaá¹ƒ á¹-has
parivÄ• retvÄ• uá¹-á¹-hitanaá¸·Ä• sakalampi imaá¹ƒ kappaá¹ƒ ekacchiddÄ• bhavissantÄ«t
kappaá¹-á¹-hiyapÄ• á¹-ihÄ• riyÄ• ni nÄ• ma.

bodhisatto evaá¹ƒ adhiá¹-á¹-hahitvÄ• ekaá¹ƒ naá¸·aá¹ƒ Ä• dÄ• ya nisÄ«di. tepi asÄ«tisaha
Ä• dÄ• ya pokkharaá¹‡iá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsu. tepi bodhisattassa naá¸·ena Ä• ka
pivanakÄ• le sabbe tÄ«re nisinnÄ• va piviá¹ƒsu. evaá¹ƒ tehi pÄ• nÄ«ye pivite dakarakkhaso
anattamano sakanivesanameva gato. bodhisattopi saparivÄ• ro araÃ±Ã±ameva pÄ• visi.

satthÄ• pana ``imesaá¹ƒ, bhikkhave, naá¸·Ä• naá¹ƒ ekacchiddabhÄ• vo nÄ• ma mayhame
porÄ• á¹‡akaadhiá¹-á¹-hÄ• naâ€™â€™ nti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusanc
samodhÄ• nesi --- ``tadÄ• dakarakkhaso devadatto ahosi, asÄ«tisahassavÄ• narÄ• buddh
kapirÄ• jÄ• ahameva ahosiâ€™â€™ nti.

naá¸·apÄ• najÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

sÄ«lavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

nigrodhaá¹ƒ lakkhaá¹‡aá¹ƒ kaá¹‡á¸• i, vÄ• tamigaá¹ƒ kharÄ• diyaá¹ƒ.

tipallatthaá¹ƒ mÄ• lutaÃ±ca, matabhatta ayÄ• citaá¹ƒ.

naá¸·apÄ• nanti te dasÄ• ti ||

3. kuruá¹…gavaggo

á¹• 03 [21] 1. kuruá¹…gamigajÄ• takavaá¹‡á¹‡anÄ•

__Ã±Ä• tametaá¹ƒ_ \Ne I 174/ \Ee I 173/ \Be I 189/ __kuruá¹…gassÄ• _ti idaá¹ƒ satthÄ• ve
devadattaá¹ƒ Ä• rabbha kathesi. ekasmiÃ±hi samaye dhammasabhÄ• yaá¹ƒ sannipatitÄ• b

tathÄ• gatassa ghÄ• tanatthÄ• ya dhanuggahe payojesi, silaá¹ƒ pavijjhi, dhanapÄ• laá¹ƒ vis
dasabalassa vadhÄ• ya parisakkatÄ«â€™â€™ ti devadattassa avaá¹‡á¹‡aá¹ƒ kathentÄ• ni
Ä• gantvÄ• paÃ±Ã±attÄ• sane nisinno ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannis
bhante, devadatto tumhÄ• kaá¹ƒ vadhÄ• ya parisakkatÄ«ti tassa aguá¹‡akathÄ• ya sannisin
bhikkhave, devadatto idÄ• neva mama vadhÄ• ya parisakkati, pubbepi mama vadhÄ• ya pa
vadhituá¹ƒ asakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kuruá¹…gamigo hutv
araÃ±Ã±Ä• yatane phalÄ• ni khÄ• danto vasati. so ekasmiá¹ƒ kÄ• le phalasampanne sepaá
sepaá¹‡á¹‡iphalÄ• ni khÄ• dati. atheko gÄ• mavÄ• sÄ« aá¹-á¹-akaluddako phalarukkhamÅ«
upadhÄ• retvÄ• uparirukkhe aá¹-á¹-akaá¹ƒ bandhitvÄ• tattha nisÄ«ditvÄ• phalÄ• ni khÄ• d
sattiyÄ• vijjhitvÄ• tesaá¹ƒ maá¹ƒsaá¹ƒ vikkiá¹‡anto jÄ«vikaá¹ƒ kappeti. so ekadivasaá¹ƒ tas
bodhisattassa padavaá¸·aÃ±jaá¹ƒ disvÄ• tasmiá¹ƒ sepaá¹‡á¹‡irukkhe aá¹-á¹-akaá¹ƒ bandh
sattiá¹ƒ Ä• dÄ• ya vanaá¹ƒ pavisitvÄ• taá¹ƒ rukkhaá¹ƒ Ä• ruhitvÄ• aá¹-á¹-ake nisÄ«di. bodh
vasanaá¹-á¹-hÄ• nÄ• nikkhamitvÄ• ``sepaá¹‡á¹‡iphalÄ• ni khÄ• dissÄ• mÄ«â€™â€™ ti Ä•
sahasÄ• va apavisitvÄ• ``kadÄ• ci aá¹-á¹-akaluddakÄ• rukkhesu aá¹-á¹-akaá¹ƒ bandhanti,
upaddavoâ€™â€™ ti pariggaá¹‡hanto bÄ• hiratova aá¹-á¹-hÄ• si.

luddakopi bodhisattassa anÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• aá¹-á¹-ake nisinnova \Ee I 174/
khipitvÄ• khipitvÄ• tassa purato pÄ• tesi. bodhisatto ``imÄ• ni phalÄ• ni Ä• gantvÄ• mayha
atthi nu kho upari luddakoâ€™â€™ ti punappunaá¹ƒ ullokento luddakaá¹ƒ disvÄ• apassant
``ambho, rukkha-pubbe tvaá¹ƒ olambakaá¹ƒ cÄ• rento \Be I 190/ viya ujukameva phalÄ• ni p
rukkhadhammo pariccatto, evaá¹ƒ tayÄ• rukkhadhamme pariccatte ahampi aÃ±Ã±aá¹ƒ ruk
mayhaá¹ƒ Ä• hÄ• raá¹ƒ pariyesissÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

21__._ á¹• 21 ``Ã±Ä• tametaá¹ƒ kuruá¹…gassa, yaá¹ƒ tvaá¹ƒ sepaá¹‡á¹‡i seyyasi.

aÃ±Ã±aá¹ƒ sepaá¹‡á¹‡i gacchÄ• mi, na me te ruccate phalaâ€™â€™ nti ||

tattha __Ã±Ä• ta_nti pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. __eta_nti idaá¹ƒ. __kuruá¹…gassÄ• _ti kuruá
tvaá¹ƒ sepaá¹‡á¹‡i seyyasÄ«_ti yaá¹ƒ tvaá¹ƒ ambho sepaá¹‡á¹‡irukkha purato phalÄ• ni pÄ
viseyyasi visiá¹‡á¹‡aphalo hosi, taá¹ƒ sabbaá¹ƒ kuruá¹…gamigassa pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ
phala_nti evaá¹ƒ phalaá¹ƒ dadamÄ• nÄ• ya na me tava phalaá¹ƒ ruccati, tiá¹-á¹-ha tvaá¹ƒ, a
gacchissÄ• mÄ«ti agamÄ• si.

athassa luddako aá¹-á¹-ake nisinnova sattiá¹ƒ khipitvÄ• ``gaccha, viraddho dÄ• nimhi taâ€
bodhisatto nivattitvÄ• á¹-hito Ä• ha ``ambho purisa, idÄ• nÄ«si kiÃ±cÄ• pi maá¹ƒ viraddho,
mahÄ• niraye soá¸·asaussadaniraye paÃ±cavidhabandhanÄ• dÄ«ni ca kammakÄ• raá¹‡Ä•

evaÃ±ca pana vatvÄ• palÄ• yitvÄ• yathÄ• ruciá¹ƒ gato, luddopi otaritvÄ• yathÄ• ruciá¹ƒ ga

satthÄ• pi ``na, bhikkhave, devadatto idÄ• neva mama vadhÄ• ya parisakkati, pubbepi paris
maá¹ƒ vadhituá¹ƒ asakkhÄ«â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá
samodhÄ• nesi --- ``tadÄ• aá¹-á¹-akaluddako devadatto ahosi, kuruá¹…gamigo pana aham

kuruá¹…gamigajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [22] 2. kukkurajÄ• takavaá¹‡á¹‡anÄ•

__ye_ \Ne I 176/ \Ee I 175/ __kukkurÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ã±Ä• tatthaca
kathesi. sÄ• dvÄ• dasakanipÄ• te bhaddasÄ• lajÄ• take Ä• vibhavissati. idaá¹ƒ pana vatthu
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be I 191/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tathÄ• rÅ«
paá¹-icca kukkurayoniyaá¹ƒ nibbattitvÄ• anekasatakukkuraparivuto mahÄ• susÄ• ne vasati
setasindhavayuttaá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ rathaá¹ƒ Ä• ruyha uyyÄ• na
divasabhÄ• gaá¹ƒ kÄ«á¸·itvÄ• atthaá¹…gate sÅ«riye nagaraá¹ƒ pÄ• visi. tassa taá¹ƒ rathav
yathÄ• naddhameva rÄ• jaá¹…gaá¹‡e á¹-hapayiá¹ƒsu, so rattibhÄ• ge deve vassante tinto.
koleyyakasunakhÄ• otaritvÄ• tassa cammaÃ±ca naddhiÃ±ca khÄ• diá¹ƒsu. punadivase ra
niddhamanamukhena sunakhÄ• pavisitvÄ• rathassa cammaÃ±ca naddhiÃ±ca khÄ• diá¹ƒs
sunakhÄ• naá¹ƒ kujjhitvÄ• ``diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne sunakhe ghÄ• tethÄ• â€™â€™
paá¹-á¹-hÄ• ya sunakhÄ• naá¹ƒ mahÄ• byasanaá¹ƒ udapÄ• di. te diá¹-á¹-hidiá¹-á¹-haá¹-á¹-h
palÄ• yitvÄ• susÄ• naá¹ƒ gantvÄ• bodhisattassa santikaá¹ƒ agamaá¹ƒsu.

bodhisatto `tumhe bahÅ« sannipatitÄ• , kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti pucchi. te ``an
cammaÃ±ca naddhi ca sunakhehi khÄ• ditÄ• â€™ ti kuddho rÄ• jÄ• sunakhavadhaá¹ƒ Ä• â
vinassanti, mahÄ• bhayaá¹ƒ uppannaâ€™â€™ nti Ä• haá¹ƒsu. bodhisatto cintesi ``Ä• rakkh
sunakhÄ• naá¹ƒ okÄ• so natthi, antorÄ• janivesane koleyyakasunakhÄ• nameva taá¹ƒ kam
corÄ• naá¹ƒ kiÃ±ci bhayaá¹ƒ natthi, acorÄ• maraá¹‡aá¹ƒ labhanti, yaá¹ƒnÅ«nÄ• haá¹ƒ core
Ã±Ä• tisaá¹…ghassa jÄ«vitadÄ• naá¹ƒ dadeyyaâ€™â€™ nti. so Ã±Ä• take samassÄ• setvÄ
vo abhayaá¹ƒ Ä• harissÄ• mi, yÄ• va \Ee I 176/ rÄ• jÄ• naá¹ƒ passÄ• mi, tÄ• va idheva hoth
Ä• vajjetvÄ• mettÄ• bhÄ• vanaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• ``mayhaá¹ƒ upari leá¸• á¸• uá¹ƒ
khipituá¹ƒ ussahÄ«â€™â€™ ti adhiá¹-á¹-hÄ• ya ekakova antonagaraá¹ƒ pÄ• visi. atha naá¹
kujjhitvÄ• olokento nÄ• ma nÄ• hosi. rÄ• jÄ• pi sunakhavadhaá¹ƒ Ä• á¹‡Ä• petvÄ• sayaá¹
bodhisatto tattheva gantvÄ• pakkhanditvÄ• raÃ±Ã±o Ä• sanassa heá¹-á¹-hÄ• pÄ• visi. ath
nÄ«harituá¹ƒ Ä• raddhÄ• , rÄ• jÄ• pana vÄ• resi.

so thokaá¹ƒ vissamitvÄ• heá¹-á¹-hÄ• sanÄ• nikkhamitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ``deva
mÄ• rÄ• pethÄ• â€™â€™ ti pucchi. ``Ä• ma, mÄ• rÄ• pemahaâ€™â€™ nti \Be I 192/. ``ko
ti? ``rathassa me \Ne I 177/ parivÄ• racammaÃ±ca naddhiÃ±ca khÄ• diá¹ƒsÅ«â€™â€™ ti. `
jÄ• nÄ• thÄ• â€™â€™ ti? ``na jÄ• nÄ• mÄ• â€™â€™ ti. `` `ime nÄ• ma cammakhÄ• dakac
diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• neyeva mÄ• rÄ• panaá¹ƒ na yuttaá¹ƒ, devÄ• â€™â€™ ti. ``rat
khÄ• ditattÄ• `diá¹-á¹-hadiá¹-á¹-he sabbeva mÄ• rethÄ• â€™ ti sunakhavadhaá¹ƒ Ä• á¹‡Ä•
vo manussÄ• sabbeva kukkure mÄ• renti, udÄ• hu maraá¹‡aá¹ƒ alabhantÄ• pi atthÄ«â€™
ghare koleyyakÄ• maraá¹‡aá¹ƒ na labhantÄ«â€™â€™ ti. mahÄ• rÄ• ja idÄ• neva tumhe ``
khÄ• ditattÄ• `diá¹-á¹-hadiá¹-á¹-he sabbeva mÄ• rethÄ• â€™ ti sunakhavadhaá¹ƒ Ä• á¹‡Ä•
idÄ• ni pana ``amhÄ• kaá¹ƒ ghare koleyyakÄ• maraá¹‡aá¹ƒ na labhantÄ«â€™â€™ ti vadet
chandÄ• divasena agatigamanaá¹ƒ gacchatha, agatigamanaÃ±ca nÄ• ma na yuttaá¹ƒ, na c
kÄ• raá¹‡agavesakena tulÄ• sadisena bhavituá¹ƒ vaá¹-á¹-ati, idÄ• ni ca koleyyakÄ• maraá
dubbalasunakhÄ• va labhanti, evaá¹ƒ sante nÄ• yaá¹ƒ sabbasunakhaghaccÄ• , dubbalagh
evaÃ±ca pana vatvÄ• mahÄ• satto madhurassaraá¹ƒ nicchÄ• retvÄ• ``mahÄ• rÄ• ja, yaá¹
dhammoâ€™â€™ ti raÃ±Ã±o dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

22__._ á¹• 21 ``ye \Ee I 177/ kukkurÄ• rÄ• jakulamhi vaddhÄ• , koleyyakÄ• vaá¹‡á¹‡abalÅ

teme na vajjhÄ• mayamasma vajjhÄ• , nÄ• yaá¹ƒ saghaccÄ• dubbalaghÄ• tikÄ• yaâ€™â€

tattha __ye kukkurÄ• _ti ye sunakhÄ• . yathÄ• hi dhÄ• ruá¹‡hopi passÄ• vo ``pÅ«timuttaâ€
siá¹…gÄ• lo ``jarasiá¹…gÄ• loâ€™â€™ ti, komalÄ• pi galocilatÄ• ``pÅ«tilatÄ• â€™â€™ ti,
kÄ• yo ``pÅ«tikÄ• yoâ€™â€™ ti vuccati, evamevaá¹ƒ vassasatikopi sunakho ``kukkuroâ€™
mahallakÄ• kÄ• yabalÅ«papannÄ• pi te ``kukkurÄ• â€™â€™ tveva vuttÄ• . __vaddhÄ• _ti
rÄ• jakule jÄ• tÄ• sambhÅ«tÄ• saá¹ƒvaá¸• á¸• hÄ• . __vaá¹‡á¹‡abalÅ«papannÄ• _ti sarÄ«
ca sampannÄ• . __teme na vajjhÄ• _ti te ime sassÄ• mikÄ• sÄ• rakkhÄ• na vajjhÄ• . __m
anÄ• rakkhÄ• mayaá¹ƒ vajjhÄ• nÄ• ma jÄ• tÄ• . __nÄ• yaá¹ƒ saghaccÄ• _ti evaá¹ƒ sante
nÄ• ma na hoti. __dubbalaghÄ• tikÄ• ya_nti \Be I 193/ ayaá¹ƒ pana dubbalÄ• naá¹ƒyeva gh
nÄ• ma hoti. rÄ• jÅ«hi nÄ• ma corÄ• niggaá¹‡hitabbÄ• , no acorÄ• . idha pana corÄ• naá¹
acorÄ• maraá¹‡aá¹ƒ labhanti. aho imasmiá¹ƒ loke ayuttaá¹ƒ vattati, aho adhammo vattatÄ«

rÄ• jÄ• \Ne I 178/ bodhisattassa vacaraá¹ƒ sutvÄ• Ä• ha --- ``jÄ• nÄ• si tvaá¹ƒ, paá¹‡á¸• i
rathacammaá¹ƒ khÄ• ditaâ€™â€™ nti? ``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ ti. ``kehi khÄ• ditaâ
vasanakehi koleyyakasunakhehÄ«â€™â€™ ti. ``kathaá¹ƒ tehi khÄ• ditabhÄ• vo jÄ• nitabbo
khÄ• ditabhÄ• vaá¹ƒ dassesÄ• mÄ«â€™â€™ ti. ``dassehi paá¹‡á¸• itÄ• â€™â€™ ti. ``tumh
Ä• harÄ• petvÄ• thokaá¹ƒ takkaÃ±ca dabbatiá¹‡Ä• ni ca Ä• harÄ• pethÄ• â€™â€™ ti. rÄ•
mahÄ• satto ``imÄ• ni tiá¹‡Ä• ni takkena maddÄ• petvÄ• ete sunakhe pÄ• yethÄ• â€™â€™
pÄ• yÄ• pesi, pÄ«tÄ• pÄ«tÄ• sunakhÄ• saddhiá¹ƒ cammehi vamiá¹ƒsu. rÄ• jÄ• ``sabbaÃ

viyÄ• â€™â€™ ti tuá¹-á¹-ho bodhisattassa setacchattena pÅ«jaá¹ƒ akÄ• si. bodhisatto ``dha
mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiyÄ• â€™â€™ tiÄ• dÄ«hi (J II 17.39) tesakuá¹‡ajÄ• tak
dhammacariyagÄ• thÄ• hi raÃ±Ã±o dhammaá¹ƒ desetvÄ• ``mahÄ• rÄ• ja, ito paá¹-á¹-hÄ• y
rÄ• jÄ• naá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• setacchattaá¹ƒ raÃ±Ã±ova paá¹-iadÄ

rÄ• jÄ• mahÄ• sattassa dhammakathaá¹ƒ \Ee I 178/ sutvÄ• sabbasattÄ• naá¹ƒ abhayaá¹ƒ
katvÄ• sabbasunakhÄ• naá¹ƒ attano bhojanasadisameva niccabhattaá¹ƒ paá¹-á¹-hapetvÄ•
á¹-hito yÄ• vatÄ• yukaá¹ƒ dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• kÄ• laá¹ƒ katvÄ• devaloke u
vassasahassÄ• ni pavatti. bodhisattopi yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kammaá¹ƒ gat

satthÄ• ``na, bhikkhave, tathÄ• gato idÄ• neva Ã±Ä• takÄ• naá¹ƒ atthaá¹ƒ carati, pubbepi
imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• r
ahosi, avasesÄ• parisÄ• buddhaparisÄ• , kukkurapaá¹‡á¸• ito pana ahameva ahosiâ€™â€

kukkurajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [23] 3. bhojÄ• jÄ• nÄ«yajÄ• takavaá¹‡á¹‡anÄ•

__api_ \Be I 194/ __passena semÄ• no_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ossaá
bhikkhuá¹ƒ Ä• rabbha kathesi. tasmiÃ±hi samaye satthÄ• taá¹ƒ bhikkhuá¹ƒ Ä• mantetvÄ•
paá¹‡á¸• itÄ• anÄ• yatanepi vÄ«riyaá¹ƒ akaá¹ƒsu, pahÄ• raá¹ƒ laddhÄ• pi neva ossajiá¹ƒsÄ
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne I 179/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bhojÄ• jÄ•
nibbatto sabbÄ• laá¹…kÄ• rasampanno bÄ• rÄ• á¹‡asiraÃ±Ã±o maá¹…galasso ahosi. so sa
suvaá¹‡á¹‡apÄ• tiyaá¹ƒyeva nÄ• naggarasasampannaá¹ƒ tivassikagandhasÄ• libhojanaá¹ƒ
cÄ• tujjÄ• tikagandhÅ«palittÄ• yameva bhÅ«miyaá¹ƒ tiá¹-á¹-hati, taá¹ƒ á¹-hÄ• naá¹ƒ
rattakambalasÄ• á¹‡iparikkhittaá¹ƒ upari suvaá¹‡á¹‡atÄ• rakakhacitacelavitÄ• naá¹ƒ
samosaritagandhadÄ• mamÄ• lÄ• dÄ• maá¹ƒ avijahitagandhatelapadÄ«paá¹ƒ hoti. bÄ• rÄ•
rÄ• jÄ• no nÄ• ma natthi. ekaá¹ƒ samayaá¹ƒ satta rÄ• jÄ• no bÄ• rÄ• á¹‡asiá¹ƒ parikkhipitv
vÄ• detu, yuddhaá¹ƒ vÄ• â€™â€™ ti bÄ• rÄ• á¹‡asiraÃ±Ã±o paá¹‡á¹‡aá¹ƒ pesesuá¹ƒ. rÄ•
taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• ``idÄ• ni kiá¹ƒ karoma, tÄ• tÄ• â€™â€™ ti pucchi. ``deva, tum
yuddhÄ• ya na gantabbaá¹ƒ, asukaá¹ƒ \Ee I 179/ nÄ• ma assÄ• rohaá¹ƒ pesetvÄ• yuddhaá
asakkonte pacchÄ• jÄ• nissÄ• mÄ• â€™â€™ ti. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• ``sakkhiss
saddhiá¹ƒ yuddhaá¹ƒ kÄ• tuâ€™â€™ nti Ä• ha. ``deva, sace bhojÄ• jÄ• nÄ«yasindhavaá¹ƒ
rÄ• jÄ• no, sakalajambudÄ«pe rÄ• jÅ«hipi saddhiá¹ƒ yujjhituá¹ƒ sakkhissÄ• mÄ«â€™â€™ t
bhojÄ• jÄ• nÄ«yasindhavo vÄ• hotu aÃ±Ã±o vÄ• , yaá¹ƒ icchasi, taá¹ƒ gahetvÄ• yuddhaá

so ``sÄ• dhu, devÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ vanditvÄ• pÄ• sÄ• dÄ• oruyha bhojÄ• jÄ• r
suvammitaá¹ƒ katvÄ• attanÄ• pi sabbasannÄ• hasannaddho khaggaá¹ƒ bandhitvÄ• sindha
nikkhamma vijjulatÄ• viya caramÄ• no paá¹-hamaá¹ƒ balakoá¹-á¹-hakaá¹ƒ bhinditvÄ• ekaá
jÄ«vaggÄ• hameva gahetvÄ• Ä• gantvÄ• nagare balassa niyyÄ• detvÄ• puna gantvÄ• du
bhinditvÄ• tathÄ• tatiyanti evaá¹ƒ paÃ±ca rÄ• jÄ• no jÄ«vaggÄ• haá¹ƒ gahetvÄ• chaá¹-á¹-
\Be I 195/ bhinditvÄ• chaá¹-á¹-hassa raÃ±Ã±o gahitakÄ• le bhojÄ• jÄ• nÄ«yo pahÄ• raá¹ƒ l
paggharati, vedanÄ• balavatiyo vattanti. assÄ• roho tassa pahaá¹-abhÄ• vaá¹ƒ Ã±atvÄ• bh
rÄ• jadvÄ• re nipajjÄ• petvÄ• sannÄ• haá¹ƒ sithilaá¹ƒ katvÄ• aÃ±Ã±aá¹ƒ assaá¹ƒ sannayh
mahÄ• phÄ• sukapassena nipannova akkhÄ«ni ummiletvÄ• assÄ• rohaá¹ƒ disvÄ• ``ayaá¹
ayaÃ±ca asso sattamaá¹ƒ balakoá¹-á¹-hakaá¹ƒ bhinditvÄ• sattamaá¹ƒ rÄ• jÄ• naá¹ƒ gaá¹‡h
mayÄ• katakammaÃ±ca nassissati, appaá¹-isamo assÄ• rohopi nassissati, rÄ• jÄ• pi parah
á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o asso sattamaá¹ƒ balakoá¹-á¹-hakaá¹ƒ bhinditvÄ• sattamaá¹ƒ r
samattho nÄ• ma natthÄ«â€™â€™ ti nipannakova assÄ• rohaá¹ƒ pakkosÄ• petvÄ• ``samn
balakoá¹-á¹-hakaá¹ƒ bhinditvÄ• sattamaá¹ƒ rÄ• jÄ• naá¹ƒ gahetuá¹ƒ samattho á¹-hapetvÄ•
natthi, nÄ• haá¹ƒ mayÄ• katakammaá¹ƒ nÄ• sessÄ• mi, mamaÃ±Ã±eva uá¹-á¹-hÄ• petvÄ•
imaá¹ƒ gÄ• thamÄ• ha ---

23__._ á¹• 21 ``api \Ne I 180/ \Ee I 180/ passena semÄ• no, sallebhi sallalÄ«kato.

seyyova vaá¸·avÄ• bhojjho, yuÃ±ja maÃ±Ã±eva sÄ• rathÄ«â€™â€™ ti ||

tattha __api passena semÄ• no_ti ekena passena sayamÄ• nakopi. __sallebhi sallalÄ«kato
samÄ• no. __seyyova vaá¸·avÄ• bhojjho_ti __vaá¸·avÄ• _ti sindhavakulesu ajÄ• to khaluá¹
bhojÄ• jÄ• nÄ«yasindhavo. iti etasmÄ• vaá¸·avÄ• sallehi viddhopi bhojÄ• jÄ• nÄ«yasindha
__yuÃ±ja maÃ±Ã±eva sÄ• rathÄ«_ti yasmÄ• eva gatopi ahameva seyyo, tasmÄ• mamaÃ±
vadati.

assÄ• roho bodhisattaá¹ƒ uá¹-á¹-hÄ• petvÄ• vaá¹‡aá¹ƒ bandhitvÄ• susannaddhaá¹ƒ sann
piá¹-á¹-hiyaá¹ƒ nisÄ«ditvÄ• sattamaá¹ƒ balakoá¹-á¹-hakaá¹ƒ bhinditvÄ• sattamaá¹ƒ rÄ• jÄ•
gahetvÄ• rÄ• jabalassa niyyÄ• desi, bodhisattampi rÄ• jadvÄ• raá¹ƒ Ä• nayiá¹ƒsu. rÄ• jÄ•
nikkhami. mahÄ• satto rÄ• jÄ• naá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, satta rÄ• jÄ• no mÄ• ghÄ• ta
vissajjetha, mayhaÃ±ca assÄ• rohassa ca dÄ• tabbaá¹ƒ yasaá¹ƒ assÄ• rohasseva detha \B
gahetvÄ• dinnayodhaá¹ƒ nÄ• ma nÄ• setuá¹ƒ na vaá¹-á¹-ati. tumhepi dÄ• naá¹ƒ detha, sÄ«
samena rajjaá¹ƒ kÄ• rethÄ• â€™â€™ ti. evaá¹ƒ bodhisattena raÃ±Ã±o ovÄ• de dinne bodhi
mocayiá¹ƒsu, so sannÄ• he muttamatteyeva nirujjhi. rÄ• jÄ• tassa sarÄ«rakiccaá¹ƒ kÄ• retv
mahantaá¹ƒ yasaá¹ƒ datvÄ• satta rÄ• jÄ• no puna attanno adubbhÄ• ya sapathaá¹ƒ kÄ• re
pesetvÄ• dhammena samena rajjaá¹ƒ kÄ• retvÄ• jÄ«vitapariyosÄ• ne yathÄ• kammaá¹ƒ g

satthÄ• ``evaá¹ƒ bhikkhu pubbe paá¹‡á¸• itÄ• anÄ• yatanepi vÄ«riyaá¹ƒ akaá¹ƒsu, evarÅ«
laddhÄ• pi na ossajiá¹ƒsu, tvaá¹ƒ pana evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• kasmÄ•
ti vatvÄ• cattÄ• ri saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne ossaá¹-á¹-havÄ«riyo bhikkhu ar
patiá¹-á¹-hÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ \Ee I 181/ ghaá¹-etvÄ• jÄ• t
``tadÄ• rÄ• jÄ• Ä• nando ahosi, assÄ• roho sÄ• riputto, bhojÄ• jÄ• nÄ«yasindhavo pana a

bhojÄ• jÄ• nÄ«yajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [24] 4. Ä• jaÃ±Ã±ajÄ• takavaá¹‡á¹‡anÄ•

__yadÄ• _ \Ne I 181/ __yadÄ• _ti idampi satthÄ• jetavane viharanto ossaá¹-á¹-havÄ«riyam
kathesi. taá¹ƒ pana bhikkhuá¹ƒ satthÄ• Ä• mantetvÄ• ``bhikkhu pubbe paá¹‡á¸• itÄ• anÄ•
hutvÄ• vÄ«riyaá¹ƒ akaá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente purimanayeneva satta rÄ• jÄ• r
parivÄ• rayiá¹ƒsu. atheko rathikayodho dve bhÄ• tikasindhave rathe yojetvÄ• nagarÄ• nikk
balakoá¹-á¹-hake bhinditvÄ• cha rÄ• jÄ• no aggahesi. tasmiá¹ƒ khaá¹‡e jeá¹-á¹-hakaasso p
rathaá¹ƒ pesento rÄ• jadvÄ• raá¹ƒ Ä• gantvÄ• jeá¹-á¹-habhÄ• tikaá¹ƒ rathÄ• mocetvÄ• sa
ekeneva passena nipajjÄ• petvÄ• \Be I 197/ aÃ±Ã±aá¹ƒ assaá¹ƒ sannayhituá¹ƒ Ä• raddho.
purimanayeneva cintetvÄ• rathikaá¹ƒ pakkosÄ• petvÄ• nipannakova imaá¹ƒ gÄ• thamÄ• h

24__._ á¹• 21 ``yadÄ• yadÄ• yattha yadÄ• , yattha yattha yadÄ• yadÄ• .

Ä• jaÃ±Ã±o kurute vegaá¹ƒ, hÄ• yanti tattha vÄ• á¸·avÄ• â€™â€™ ti ||

tattha __yadÄ• yadÄ• _ti pubbaá¹‡hÄ• dÄ«su yasmiá¹ƒ yasmiá¹ƒ kÄ• le. __yatthÄ• _ti yas
saá¹…gÄ• masÄ«se vÄ• . __yadÄ• _ti yasmiá¹ƒ khaá¹‡e. __yattha yatthÄ• _ti sattannaá¹ƒ
vasena bahÅ«su yuddhamaá¹‡á¸• alesu. __yadÄ• yadÄ• _ti yasmiá¹ƒ yasmiá¹ƒ kÄ• le pah
aladdhakÄ• le vÄ• . __Ä• jaÃ±Ã±o kurute vega_nti sÄ• rathissa cittarucitaá¹ƒ kÄ• raá¹‡aá¹ƒ
Ä• jaÃ±Ã±o varasindhavo vegaá¹ƒ karoti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati. __hÄ• yanti tatt
vege kariyamÄ• ne itare vaá¸·avasaá¹…khÄ• tÄ• khaá¸·uá¹…kassÄ• hÄ• yanti parihÄ• ya
maá¹ƒyeva yojehÄ«ti Ä• ha.

sÄ• rathi bodhisattaá¹ƒ uá¹-á¹-hÄ• petvÄ• rathe yojetvÄ• sattamaá¹ƒ balakoá¹-á¹-hakaá¹ƒ
rÄ• jÄ• naá¹ƒ Ä• dÄ• ya rathaá¹ƒ pesento rÄ• jadvÄ• raá¹ƒ \Ee I 182/ Ä• gantvÄ• sindhava
passena nipanno purimanayeneva raÃ±Ã±o ovÄ• daá¹ƒ datvÄ• nirujjhi. rÄ• jÄ• tassa sarÄ

sÄ• rathissa sammÄ• naá¹ƒ katvÄ• dhammena rajjaá¹ƒ kÄ• retvÄ• yathÄ• kammaá¹ƒ gato

satthÄ• \Ne I 182/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapar
patiá¹-á¹-hÄ• si. satthÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• rÄ• jÄ• Ä• nandatthero ahosi,
sammÄ• sambuddhoâ€™â€™ ti.

Ä• jaÃ±Ã±ajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [25] 5. titthajÄ• takavaá¹‡á¹‡anÄ•

__aÃ±Ã±amaÃ±Ã±ehi_ \Be I 198/ __titthehÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto dhamma
saddhivihÄ• rikaá¹ƒ ekaá¹ƒ suvaá¹‡á¹‡akÄ• rapubbakaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi. Ä
buddhÄ• naá¹ƒyeva hoti, na aÃ±Ã±esaá¹ƒ. tasmÄ• dhammasenÄ• pati attano Ä• sayÄ• nu
saddhivihÄ• rikassa Ä• sayÄ• nusayaá¹ƒ ajÄ• nanto asubhakammaá¹-á¹-hÄ• nameva kathe
sappÄ• yamahosi. kasmÄ• ? so kira paá¹-ipÄ• á¹-iyÄ• paÃ±ca jÄ• tisatÄ• ni suvaá¹‡á¹‡akÄ
gaá¹‡hi, athassa dÄ«gharattaá¹ƒ parisuddhasuvaá¹‡á¹‡adassanavasena paricitattÄ• asubh
so tattha nimittamattampi uppÄ• detuá¹ƒ asakkonto cattÄ• ro mÄ• se khepesi.

dhammasenÄ• pati attano saddhivihÄ• rikassa arahattaá¹ƒ dÄ• tuá¹ƒ asakkonto ``addhÄ• a
bhavissati, tathÄ• gatassa santikaá¹ƒ nessÄ• mÄ«â€™â€™ ti cintetvÄ• pÄ• tova taá¹ƒ Ä• d
agamÄ• si. satthÄ• ``kiá¹ƒ nu kho, sÄ• riputta, ekaá¹ƒ bhikkhuá¹ƒ Ä• dÄ• ya Ä• gatosÄ«â€™
bhante, imassa kammaá¹-á¹-hÄ• naá¹ƒ adÄ• siá¹ƒ, ayaá¹ƒ pana catÅ«hi mÄ• sehi nimittam
svÄ• haá¹ƒ `buddhaveneyyo eso bhavissatÄ«â€™ ti cintetvÄ• tumhÄ• kaá¹ƒ santikaá¹ƒ Ä•
``sÄ• riputta, kataraá¹ƒ pana te kammaá¹-á¹-hÄ• naá¹ƒ saddhivihÄ• rikassa dinnaâ€™â€™
``asubhakammaá¹-á¹-hÄ• naá¹ƒ bhagavÄ• â€™â€™ ti. ``sÄ• riputta, natthi tava santÄ• ne Ä
gaccha, tvaá¹ƒ sÄ• yanhasamaye Ä• gantvÄ• tava saddhivihÄ• rikaá¹ƒ Ä• dÄ• ya gacchey
theraá¹ƒ uyyojetvÄ• tassa bhikkhussa manÄ• paá¹ƒ cÄ«varaÃ±ca nivÄ• sanaÃ±ca dÄ• pet
piá¹‡á¸• Ä• ya pavisitvÄ• paá¹‡Ä«taá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ dÄ• petvÄ• mahÄ• b
vihÄ• raá¹ƒ Ä• gantvÄ• gandhakuá¹-iyaá¹ƒ divasabhÄ• gaá¹ƒ khepetvÄ• \Ee I 183/ sÄ• ya
gahetvÄ• vihÄ• racÄ• rikaá¹ƒ caramÄ• no ambavane ekaá¹ƒ pokkharaá¹‡iá¹ƒ mÄ• petvÄ•
paduminigacchaá¹ƒ, tatrÄ• pi ca mahantaá¹ƒ ekaá¹ƒ padumapupphaá¹ƒ mÄ• petvÄ• ``bhik
nisÄ«dÄ• â€™â€™ ti nisÄ«dÄ• petvÄ• gandhakuá¹-iá¹ƒ pÄ• visi.

so \Ne I 183/ bhikkhu taá¹ƒ pupphaá¹ƒ punappunaá¹ƒ oloketi. bhagavÄ• taá¹ƒ pupphaá¹ƒ j
tassa passantasseva jaraá¹ƒ patvÄ• vivaá¹‡á¹‡aá¹ƒ ahosi. athassa pariyantato paá¹-á¹-hÄ•
patantÄ• ni muhuttena sabbÄ• ni patiá¹ƒsu. tato kiÃ±jakkhaá¹ƒ pati, kaá¹‡á¹‡ikÄ• va avasis
passanto cintesi ``idaá¹ƒ padumapupphaá¹ƒ idÄ• neva abhirÅ«paá¹ƒ ahosi dassanÄ«yaá¹ƒ
pariá¹‡ato, pattÄ• ni ca kiÃ±cakkhaÃ±ca patitaá¹ƒ, kaá¹‡á¹‡ikÄ• mattameva avasiá¹-á¹-haá¹

padumassa jarÄ• pattÄ• , mayhaá¹ƒ sarÄ«rassa kiá¹ƒ na pÄ• puá¹‡issati, sabbe saá¹…khÄ
vipassanaá¹ƒ paá¹-á¹-hapesi. satthÄ• ``tassa cittaá¹ƒ vipassanaá¹ƒ Ä• ruá¸·haâ€™â€™ nti
gandhakuá¹-iyaá¹ƒ nisinnova obhÄ• saá¹ƒ pharitvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``ucchinda sinehamattano, kumudaá¹ƒ sÄ• radikaá¹ƒva pÄ• á¹‡inÄ• .

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaâ€™â€™ nti || (Dhp 285).

so bhikkhu gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ patvÄ• ``mutto vatamhi sabbabhavehÄ«â€™

``so vutthavÄ• so paripuá¹‡á¹‡amÄ• naso, khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«.

visuddhasÄ«lo susamÄ• hitindriyo, cando yathÄ• rÄ• humukhÄ• pamutto ||

``samotataá¹ƒ mohamahandhakÄ• raá¹ƒ, vinodayiá¹ƒ sabbamalaá¹ƒ asesaá¹ƒ.

Ä• lokapajjotakaro pabhaá¹…karo, sahassaraá¹ƒsÄ« viya bhÄ• á¹‡umÄ• nabheâ€™â€™ ti

Ä• dÄ«hi gÄ• thÄ• hi udÄ• naá¹ƒ udÄ• nesi. udÄ• netvÄ• ca pana gantvÄ• bhagavantaá¹ƒ
satthÄ• raá¹ƒ vanditvÄ• attano saddhivihÄ• rikaá¹ƒ gahetvÄ• agamÄ• si. ayaá¹ƒ pavatti bh
pÄ• kaá¹-Ä• jÄ• tÄ• . bhikkhÅ« \Ee I 184/ dhammasabhÄ• yaá¹ƒ dasabalassa guá¹‡e vaá¹±
``Ä• vuso, sÄ• riputtatthero Ä• sayÄ• nusayaÃ±Ä• á¹‡assa abhÄ• vena attano saddhivihÄ•
satthÄ• pana Ã±atvÄ• ekadivaseneva tassa saha paá¹-isambhidÄ• hi arahattaá¹ƒ adÄ• si,
mahÄ• nubhÄ• vÄ• â€™â€™ ti.

satthÄ• \Be I 200/ Ä• gantvÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``kÄ• ya nuttha, bhikkhave,
sannisinnÄ• â€™â€™ ti pucchi. ``na bhagavÄ• aÃ±Ã±Ä• ya kathÄ• ya, tumhÄ• kaÃ±Ã±eva
saddhivihÄ• rikassa Ä• sayÄ• nusayaÃ±Ä• á¹‡akathÄ• yÄ• â€™â€™ ti. satthÄ• ``na, bhikk
svÄ• haá¹ƒ \Ne I 184/ etarahi buddho hutvÄ• tassa Ä• sayaá¹ƒ jÄ• nÄ• mi, pubbepÄ• haá¹ƒ
jÄ• nÄ• miyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto taá¹ƒ rÄ• jÄ• r
anusÄ• sati. tadÄ• raÃ±Ã±o maá¹…galaassanhÄ• natitthe aÃ±Ã±ataraá¹ƒ vaá¸·avaá¹ƒ kha
maá¹…galasso vaá¸·avena nhÄ• natitthaá¹ƒ otÄ• riyamÄ• no jigucchitvÄ• otarituá¹ƒ na icch
raÃ±Ã±o Ä• rocesi ``deva, maá¹…galasso titthaá¹ƒ otarituá¹ƒ na icchatÄ«â€™â€™ ti. rÄ• jÄ
--- ``gaccha, paá¹‡á¸• ita, jÄ• nÄ• hi kena kÄ• raá¹‡ena asso titthaá¹ƒ otÄ• riyamÄ• no na o
bodhisatto ``sÄ• dhu, devÄ• â€™â€™ ti nadÄ«tÄ«raá¹ƒ gantvÄ• assaá¹ƒ oloketvÄ• niroga
nu kho kÄ• raá¹‡ena ayaá¹ƒ imaá¹ƒ titthaá¹ƒ na otaratÄ«â€™â€™ ti upadhÄ• rento ``paá¹-h

nhÄ• pito bhavissati, tenesa jigucchamÄ• no titthaá¹ƒ na otarati maÃ±Ã±eâ€™â€™ ti cintet
``ambho, imasmiá¹ƒ titthe kaá¹ƒ paá¹-hamaá¹ƒ nhÄ• payitthÄ• â€™â€™ ti? ``aÃ±Ã±ataraá¹
sÄ• mÄ«â€™â€™ ti.

bodhisatto ``esa attano sindhavatÄ• ya jigucchanto ettha nhÄ• yituá¹ƒ na icchati, imaá¹ƒ aÃ
nhÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti tassa Ä• sayaá¹ƒ Ã±atvÄ• ``bho assagopaka,
sappimadhuphÄ• á¹‡itÄ• dibhisaá¹…khatapÄ• yÄ• sampi tÄ• va punappunaá¹ƒ bhuÃ±janta
vÄ• re idha titthe nhÄ• to, aÃ±Ã±ampi tÄ• va naá¹ƒ titthaá¹ƒ \Ee I 185/ otÄ• retvÄ• nhÄ• pe
cÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

25__._ á¹• 21 ``aÃ±Ã±amaÃ±Ã±ehi titthehi, assaá¹ƒ pÄ• yehi sÄ• rathi.

accÄ• sanassa puriso, pÄ• yÄ• sassapi tappatÄ«â€™â€™ ti ||

tattha __aÃ±Ã±amaÃ±Ã±ehÄ«_ti aÃ±Ã±ehi aÃ±Ã±ehi. __pÄ• yehÄ«_ti desanÄ• sÄ«sameta
attho. __accÄ• sanassÄ• _ti karaá¹‡atthe sÄ• mivacanaá¹ƒ \Be I 201/, atiasanena atibhutte
__pÄ• yÄ• sassapi tappatÄ«_ti sappiÄ• dÄ«hi abhisaá¹…khatena madhurapÄ• yÄ• sena ta
na puna bhuÃ±jitukÄ• mataá¹ƒ Ä• pajjati. tasmÄ• ayampi asso imasmiá¹ƒ titthe nibaddhaá¹
Ä• panno bhavissati, aÃ±Ã±attha naá¹ƒ nhÄ• pethÄ• ti.

te tassa vacanaá¹ƒ sutvÄ• assaá¹ƒ aÃ±Ã±atitthaá¹ƒ otÄ• retvÄ• pÄ• yiá¹ƒsu ceva nhÄ• pa
I 185/ assassa pÄ• nÄ«yaá¹ƒ pivitvÄ• nhÄ• nakÄ• le raÃ±Ã±o santikaá¹ƒ agamÄ• si. rÄ• jÄ
nhÄ• to ca pÄ«to cÄ• â€™â€™ ti pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``paá¹-hamaá¹ƒ kiá¹ƒ
ti? ``iminÄ• nÄ• ma kÄ• raá¹‡enÄ• â€™â€™ ti sabbaá¹ƒ Ä• cikkhi. rÄ• jÄ• ``evarÅ«passa
Ä• sayaá¹ƒ jÄ• nÄ• ti, aho paá¹‡á¸• itoâ€™â€™ ti bodhisattassa mahantaá¹ƒ yasaá¹ƒ datvÄ
yathÄ• kammaá¹ƒ gato. bodhisattopi yathÄ• kammameva gato.

satthÄ• ``na, bhikkhave, ahaá¹ƒ etassa idÄ• neva Ä• sayaá¹ƒ jÄ• nÄ• mi, pubbepi jÄ• nÄ•
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
bhikkhu ahosi, rÄ• jÄ• Ä• nando, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

titthajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [26] 6. mahiá¸·Ä• mukhajÄ• takavaá¹‡á¹‡anÄ•

__purÄ• á¹‡acorÄ• na vaco nisammÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá
devadatto ajÄ• tasattukumÄ• raá¹ƒ pasÄ• detvÄ• lÄ• bhasakkÄ• raá¹ƒ nipphÄ• desi. ajÄ• t
gayÄ• sÄ«se vihÄ• raá¹ƒ kÄ• retvÄ• nÄ• naggarasehi tivassikagandhasÄ• libhojanassa \Ee

thÄ• lipÄ• kasatÄ• ni abhihari. lÄ• bhasakkÄ• raá¹ƒ nissÄ• ya devadattassa parivÄ• ro mah
parivÄ• rena saddhiá¹ƒ vihÄ• reyeva hoti. tena samayena rÄ• jagahavÄ• sikÄ• dve sahÄ• y
pabbajito, eko devadattassa. te aÃ±Ã±amaÃ±Ã±aá¹ƒ tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• nepi passan
passantiyeva.

athekadivasaá¹ƒ \Be I 202/ devadattassa nissitako itaraá¹ƒ Ä• ha --- ``Ä• vuso, kiá¹ƒ tvaá¹ƒ
muccamÄ• nehi piá¹‡á¸• Ä• ya carasi, devadatto gayÄ• sÄ«savihÄ• re nisÄ«ditvÄ• va nÄ• n
bhuÃ±jati, evarÅ«po upÄ• yo natthi, kiá¹ƒ tvaá¹ƒ dukkhaá¹ƒ anubhosi, kiá¹ƒ te pÄ• tova gay
sauttaribhaá¹…gaá¹ƒ yÄ• guá¹ƒ pivitvÄ• aá¹-á¹-hÄ• rasavidhaá¹ƒ khajjakaá¹ƒ khÄ• ditvÄ•
subhojanaá¹ƒ bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti? so punappunaá¹ƒ vuccamÄ• no ga
paá¹-á¹-hÄ• ya gayÄ• sÄ«saá¹ƒ gantvÄ• bhuÃ±jitvÄ• kÄ• lasseva veá¸·uvanaá¹ƒ Ä• gacch
paá¹-icchÄ• detuá¹ƒ nÄ• sakkhi, ``gayÄ• sÄ«saá¹ƒ gantvÄ• devadattassa paá¹-á¹-hapitaá¹
bhuÃ±jatÄ«â€™â€™ ti na cirasseva pÄ• kaá¹-o jÄ• to \Ne I 186/. atha naá¹ƒ sahÄ• yÄ• pu
tvaá¹ƒ Ä• vuso, devadattassa paá¹-á¹-hapitaá¹ƒ bhattaá¹ƒ bhuÃ±jasÄ«â€™â€™ ti. ``ko eva
ca asuko cÄ• â€™â€™ ti. ``saccaá¹ƒ ahaá¹ƒ Ä• vuso gayÄ• sÄ«saá¹ƒ gantvÄ• bhuÃ±jÄ• n
bhattaá¹ƒ deti, aÃ±Ã±e manussÄ• dentÄ«â€™â€™ ti. ``Ä• vuso, devadatto buddhÄ• naá¹ƒ
ajÄ• tasattuá¹ƒ pasÄ• detvÄ• adhammena attano lÄ• bhasakkÄ• raá¹ƒ uppÄ• desi, tvaá¹ƒ
buddhasÄ• sane pabbajitvÄ• devadattassa adhammena uppannaá¹ƒ bhojanaá¹ƒ bhuÃ±jas
nessÄ• mÄ• â€™â€™ ti taá¹ƒ bhikkhuá¹ƒ Ä• dÄ• ya dhammasabhaá¹ƒ Ä• gamiá¹ƒsu.

satthÄ• disvÄ• va ``kiá¹ƒ, bhikkhave, etaá¹ƒ bhikkhuá¹ƒ anicchantaÃ±Ã±eva Ä• dÄ• ya Ä•
bhante, ayaá¹ƒ bhikkhu tumhÄ• kaá¹ƒ santike pabbajitvÄ• devadattassa adhammena uppa
bhuÃ±jatÄ«â€™â€™ ti. ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu devadattassa adhammena uppannaá
bhuÃ±jasÄ«â€™â€™ ti? ``na bhante, devadatto mayhaá¹ƒ deti, aÃ±Ã±e manussÄ• denti, t
ti. satthÄ• ``mÄ• bhikkhu ettha parihÄ• raá¹ƒ kari, devadatto anÄ• cÄ• ro dussÄ«lo, kathaÃ
pabbajitvÄ• mama sÄ• sanaá¹ƒ bhajantoyeva devadattassa bhattaá¹ƒ bhuÃ±jasi, niccakÄ•
tvaá¹ƒ diá¹-á¹-hadiá¹-á¹-heyeva bhajasÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa amacco ahosi.
mahiá¸·Ä• mukho nÄ• ma \Ee I 187/ maá¹…galahatthÄ« ahosi sÄ«lavÄ• Ä• cÄ• rasampann
athekadivasaá¹ƒ tassa sÄ• lÄ• ya samÄ«pe rattibhÄ• gasamanantare corÄ• Ä• gantvÄ• ta
nisinnÄ• coramantaá¹ƒ mantayiá¹ƒsu ``evaá¹ƒ ummaá¹…go bhinditabbo, evaá¹ƒ sandhicch
ummaá¹…gaÃ±ca sandhicchedaÃ±ca maggasadisaá¹ƒ titthasadisaá¹ƒ nijjaá¹-aá¹ƒ niggumb
harituá¹ƒ vaá¹-á¹-ati, harantena mÄ• retvÄ• va haritabbaá¹ƒ, evaá¹ƒ uá¹-á¹-hÄ• tuá¹ƒ samat
bhavissati, corena ca nÄ• ma sÄ«lÄ• cÄ• rayuttena na bhavitabbaá¹ƒ, kakkhaá¸·ena pharus
bhavitabbaâ€™â€™ nti. evaá¹ƒ mantetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ uggaá¹‡hÄ• petvÄ• agan
punadivasepi punadivasepÄ«ti bahÅ« divase tattha Ä• gantvÄ• mantayiá¹ƒsu. so tesaá¹ƒ v
maá¹ƒ sikkhÄ• pentÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``idÄ• ni mayÄ• kakkhaá¸·ena pharusena s

tathÄ• rÅ«pova ahosi. pÄ• tova Ä• gataá¹ƒ hatthigopakaá¹ƒ soá¹‡á¸• Ä• ya gahetvÄ• bhÅ«
aparampi tathÄ• aparampi tathÄ• ti Ä• gatÄ• gataá¹ƒ mÄ• retiyeva.

``mahiá¸·Ä• mukho \Ne I 187/ ummattako jÄ• to diá¹-á¹-hadiá¹-á¹-he mÄ• retÄ«â€™â€™ ti r
rÄ• jÄ• bodhisattaá¹ƒ pahiá¹‡i ``gaccha paá¹‡á¸• ita, jÄ• nÄ• hi kena kÄ• raá¹‡ena so duá¹
bodhisatto gantvÄ• tassa sarÄ«re arogabhÄ• vaá¹ƒ Ã±atvÄ• ``kena nu kho kÄ• raá¹‡ena e
ti upadhÄ• rento ``addhÄ• avidÅ«re kesaÃ±ci vacanaá¹ƒ sutvÄ• `maá¹ƒ ete sikkhÄ• pentÄ
duá¹-á¹-ho jÄ• toâ€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• hatthigopake pucchi ``atthi nu kho
rattibhÄ• ge kehici kiÃ±ci kathitapubbaâ€™â€™ nti? ``Ä• ma, sÄ• mi, corÄ• Ä• gantvÄ• ka
bodhisatto gantvÄ• raÃ±Ã±o Ä• rocesi ``deva, aÃ±Ã±o hatthissa sarÄ«re vikÄ• ro natthi, co
sutvÄ• duá¹-á¹-ho jÄ• toâ€™â€™ ti. ``idÄ• ni kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``sÄ
samaá¹‡abrÄ• hmaá¹‡e hatthisÄ• lÄ• yaá¹ƒ nisÄ«dÄ• petvÄ• sÄ«lÄ• cÄ• rakathaá¹ƒ kathÄ
``evaá¹ƒ kÄ• rehi, tÄ• tÄ• â€™â€™ ti.

bodhisatto gantvÄ• sÄ«lavante samaá¹‡abrÄ• hmaá¹‡e hatthisÄ• lÄ• yaá¹ƒ nisÄ«dÄ• petv
kathetha, bhanteâ€™â€™ ti Ä• ha. te hatthissa avidÅ«re nisinnÄ• ``na koci parÄ• masitabb
sÄ«lÄ• cÄ• rasampannena khantimettÄ• nuddayayuttena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
so taá¹ƒ sutvÄ• ``maá¹ƒ ime sikkhÄ• penti, ito dÄ• ni paá¹-á¹-hÄ• ya sÄ«lavantena bhavitab
ahosi. rÄ• jÄ• bodhisattaá¹ƒ pucchi ``kiá¹ƒ, tÄ• ta, sÄ«lavÄ• jÄ• toâ€™â€™ ti \Be I 204/? b
devÄ• â€™â€™ ti. ``evarÅ«po duá¹-á¹-hahatthÄ« paá¹‡á¸• ite nissÄ• ya porÄ• á¹‡akadham
ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``purÄ• á¹‡acorÄ• na vaco nisamma, mahiá¸·Ä• mukho pothayamanvacÄ• rÄ

susaÃ±Ã±atÄ• naÃ±hi vaco nisamma, gajuttamo sabbaguá¹‡esu aá¹-á¹-hÄ• â€™â€™ ti ||

tattha __purÄ• á¹‡acorÄ• na_nti porÄ• á¹‡acorÄ• naá¹ƒ. __nisammÄ• _ti sutvÄ• , paá¹-ham
sutvÄ• ti attho. __mahiá¸·Ä• mukho_ti hatthinimukhena sadisamukho. yathÄ• mahiá¸·Ä• pu
sobhati, na pacchato, tathÄ• sopi purato olokiyamÄ• no sobhati. tasmÄ• ``mahiá¸·Ä• mukh
akaá¹ƒsu. __pothayamanvacÄ• rÄ«_ti pothayanto mÄ• rento anucÄ• rÄ«. ayameva vÄ• pÄ
suá¹-á¹-hu saÃ±Ã±atÄ• naá¹ƒ sÄ«lavantÄ• naá¹ƒ. __gajuttamo_ti uttamagajo maá¹…galaha
aá¹-á¹-hÄ• _ti sabbesu porÄ• á¹‡aguá¹‡esu patiá¹-á¹-hito. rÄ• jÄ• ``tiracchÄ• nagatassÄ• p
jÄ• nÄ• tÄ«â€™â€™ ti bodhisattassa mahantaá¹ƒ yasaá¹ƒ adÄ• si. so yÄ• vatÄ• yukaá¹ƒ á
bodhisattena yathÄ• kammaá¹ƒ gato.

satthÄ• \Ne I 188/ ``pubbepi tvaá¹ƒ bhikkhu diá¹-á¹-hadiá¹-á¹-heyeva bhaji, corÄ• naá¹ƒ va
bhaji, dhammikÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• dhammike bhajÄ«â€™â€™ ti imaá¹ƒ dhammad
ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mahiá¸·Ä• mukho vipakkhasevakabhikk

amacco pana ahameva ahosiâ€™â€™ nti.

mahiá¸·Ä• mukhajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [27] 7. abhiá¹‡hajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• laá¹ƒ_ \Be I 205/ __kabaá¸·aá¹ƒ padÄ• tave_ti idaá¹ƒ satthÄ• jetavane viharanto ek
mahallakattheraÃ±ca Ä• rabbha kathesi \Ee I 189/. sÄ• vatthiyaá¹ƒ kira dve sahÄ• yakÄ• . t
devasikaá¹ƒ itarassa gharaá¹ƒ gacchati. so tassa bhikkhaá¹ƒ datvÄ• sayampi bhuÃ±jitvÄ•
vihÄ• raá¹ƒ gantvÄ• yÄ• va sÅ«riyatthaá¹…gamanÄ• Ä• lÄ• pasallÄ• pena nisÄ«ditvÄ• na
yÄ• va nagaradvÄ• rÄ• anugantvÄ• nivattati. so tesaá¹ƒ vissÄ• so bhikkhÅ«naá¹ƒ antare p
athekadivasaá¹ƒ bhikkhÅ« tesaá¹ƒ vissÄ• sakathaá¹ƒ kathentÄ• dhammasabhÄ• yaá¹ƒ nis
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchi, te ``imÄ• ya n
kathayiá¹ƒsu. satthÄ• ``na, bhikkhave, idÄ• neva ime vissÄ• sikÄ• , pubbepi vissÄ• sikÄ• y
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa amacco ahosi.
maá¹…galahatthisÄ• laá¹ƒ gantvÄ• maá¹…galahatthissa bhuÃ±janaá¹-á¹-hÄ• ne patitÄ• ni
teneva bhojanena saá¹ƒvaddhamÄ• no maá¹…galahatthissa vissÄ• siko jÄ• to hatthisseva s
vinÄ• vattituá¹ƒ na sakkonti. so hatthÄ« naá¹ƒ soá¹‡á¸• Ä• ya gahetvÄ• aparÄ• paraá¹ƒ ka
ukkhipitvÄ• kumbhe patiá¹-á¹-hÄ• peti. athekadivasaá¹ƒ eko gÄ• mikamanusso hatthigopak
kukkuraá¹ƒ Ä• dÄ• ya attano gÄ• maá¹ƒ agamÄ• si. tato paá¹-á¹-hÄ• ya so hatthÄ« kukkura
na pivati na nhÄ• yati. tamatthaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• bodhisattaá¹ƒ pahiá¹‡i ``
jÄ• nÄ• hi kiá¹ƒkÄ• raá¹‡Ä• hatthÄ« evaá¹ƒ karotÄ«â€™â€™ ti.

bodhisatto \Ne I 189/ hatthisÄ• laá¹ƒ gantvÄ• hatthissa dummanabhÄ• vaá¹ƒ Ã±atvÄ• ``im
paÃ±Ã±Ä• yati, kenaci panassa saddhiá¹ƒ mittasanthavena bhavitabbaá¹ƒ, taá¹ƒ apassanto
sokÄ• bhibhÅ«toâ€™â€™ ti hatthigopake pucchi ``atthi nu kho imassa kenaci saddhiá¹ƒ vis
atthi sÄ• mi ekena sunakhena saddhiá¹ƒ balavÄ• mettÄ«â€™â€™ ti. ``kahaá¹ƒ so etarahÄ
manussena nÄ«toâ€™â€™ ti. ``jÄ• nÄ• tha panassa nivÄ• sanaá¹-á¹-hÄ• naâ€™â€™ nti? `
bodhisatto raÃ±Ã±o santikaá¹ƒ gantvÄ• ``natthi, deva, hatthissa koci Ä• bÄ• dho \Be I 206/
sunakhena saddhiá¹ƒ balavavissÄ• so \Ee I 190/, taá¹ƒ apassanto na bhuÃ±jati maÃ±Ã±eâ€
gÄ• thamÄ• ha ---

27__._ á¹• 21 ``nÄ• laá¹ƒ kabaá¸·aá¹ƒ padÄ• tave, na ca piá¹‡á¸• aá¹ƒ na kuse na ghaá¹ƒsi

maÃ±Ã±Ä• mi abhiá¹‡hadassanÄ• , nÄ• go snehamakÄ• si kukkureâ€™â€™ ti ||

tattha __nÄ• la_nti na samattho. __kabaá¸·a_nti bhojanakÄ• le paá¹-hamameva dinnaá¹ƒ k
__padÄ• tave_ti paÄ• dÄ• tave, sandhivasena Ä• kÄ• ralopo veditabbo, gahetunti attho. __
vaá¸• á¸• hetvÄ• dÄ«yamÄ• naá¹ƒ bhattapiá¹‡á¸• ampi nÄ• laá¹ƒ gahetuá¹ƒ. __na kuse_ti
tiá¹‡Ä• nipi nÄ• laá¹ƒ gahetuá¹ƒ. __na ghaá¹ƒsitu_nti nhÄ• piyamÄ• no sarÄ«rampi ghaá¹ƒ
yaá¹ƒ yaá¹ƒ so hatthÄ« kÄ• tuá¹ƒ na samattho, taá¹ƒ taá¹ƒ sabbaá¹ƒ raÃ±Ã±o Ä• rocetvÄ•
attanÄ• sallakkhitakÄ• raá¹‡aá¹ƒ Ä• rocento __ ``maÃ±Ã±Ä• mÄ«â€™â€™ _tiÄ• dimÄ• ha

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• ``idÄ• ni kiá¹ƒ kÄ• tabbaá¹ƒ paá¹‡á¸• itÄ• â€™â€™ ti puc
maá¹…galahatthissa sahÄ• yaá¹ƒ sunakhaá¹ƒ eko manusso gahetvÄ• gato, yassa ghare ta
tassa ayaá¹ƒ nÄ• ma daá¹‡á¸• oâ€™ ti bheriá¹ƒ carÄ• petha devÄ• â€™â€™ ti. rÄ• jÄ• tat
sutvÄ• so puriso sunakhaá¹ƒ vissajjesi, sunakho vegenÄ• gantvÄ• hatthissa santikameva
soá¹‡á¸• Ä• ya gahetvÄ• kumbhe á¹-hapetvÄ• roditvÄ• paridevitvÄ• kumbhÄ• otÄ• retvÄ
attanÄ• pi bhuÃ±ji. ``tiracchÄ• nagatassa Ä• sayaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti rÄ• jÄ• bodhis
adÄ• si.

satthÄ• \Ne I 190/ ``na, bhikkhave, ime idÄ• neva vissÄ• sikÄ• , pubbepi vissÄ• sikÄ• yevÄ
dhammadesanaá¹ƒ Ä• haritvÄ• catusaccakathÄ• ya vinivaá¹-á¹-etvÄ• anusandhiá¹ƒ ghaá¹
samodhÄ• nesi. idaá¹ƒ catusaccakathÄ• ya vinivaá¹-á¹-anaá¹ƒ nÄ• ma sabbajÄ• takesupi a
yatthassa Ä• nisaá¹ƒso paÃ±Ã±Ä• yati \Be I 207/, tattheva dassayissÄ• ma.

tadÄ• sunakho upÄ• sako ahosi, hatthÄ« mahallakatthero, rÄ• jÄ• Ä• nando, amaccapaá¹
ahosinti.

abhiá¹‡hajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [28] 8. nandivisÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__manuÃ±Ã±ameva_ \Ee I 191/ __bhÄ• seyyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto chab
omasavÄ• daá¹ƒ Ä• rabbha kathesi. tasmiÃ±hi samaye chabbaggiyÄ• kalahaá¹ƒ karontÄ•
vambhenti ovijjhanti, dasahi akkosavatthÅ«hi akkosanti. bhikkhÅ« bhagavato Ä• rocesuá¹ƒ.
pakkosÄ• petvÄ• ``saccaá¹ƒ kira bhikkhavoâ€™â€™ ti pucchitvÄ• ``saccaâ€™â€™ nti vut
pharusavÄ• cÄ• nÄ• ma tiracchÄ• nagatÄ• nampi amanÄ• pÄ• , pubbepi eko tiracchÄ• nag
samudÄ• carantaá¹ƒ sahassaá¹ƒ parÄ• jesÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te gandhÄ• raraá¹-á¹-he takkasilÄ• yaá¹ƒ gandhÄ• rarÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• b
nibbatti. atha naá¹ƒ taruá¹‡avacchakakÄ• leyeva eko brÄ• hmaá¹‡o godakkhiá¹‡Ä• dÄ• yak
``nandivisÄ• loâ€™â€™ ti nÄ• maá¹ƒ katvÄ• puttaá¹-á¹-hÄ• ne á¹-hapetvÄ• sampiyÄ• yam
posesi. bodhisatto vayappatto cintesi ``ahaá¹ƒ iminÄ• brÄ• hmaá¹‡ena kicchena paá¹-ijagg

sakalajambudÄ«pe aÃ±Ã±o samadhuro goá¹‡o nÄ• ma natthi, yaá¹ƒnÅ«nÄ• haá¹ƒ attano b
brÄ• hmaá¹‡assa posÄ• vaniyaá¹ƒ dadeyyaâ€™â€™ nti so ekadivasaá¹ƒ brÄ• hmaá¹‡aá¹ƒ
ekaá¹ƒ govittakaseá¹-á¹-hiá¹ƒ upasaá¹…kamitvÄ• `mayhaá¹ƒ balibaddo atibaddhaá¹ƒ saka
pavaá¹-á¹-etÄ«â€™ ti vatvÄ• sahassena abbhutaá¹ƒ karohÄ«â€™â€™ ti. so brÄ• hmaá¹‡c
gantvÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesi ``imasmiá¹ƒ nagare kassa goá¹‡o thÄ• masampanno
seá¹-á¹-hi ``asukassa ca asukassa cÄ• â€™â€™ ti vatvÄ• ``sakalanagare pana amhÄ• kaá
natthÄ«â€™â€™ ti Ä• ha. brÄ• hmaá¹‡o \Ne I 191/ ``mayhaá¹ƒ eko \Be I 208/ goá¹‡o atiba
pavaá¹-á¹-etuá¹ƒ samattho atthÄ«â€™â€™ ti Ä• ha. seá¹-á¹-hi gahapati ``kuto evarÅ«po go
brÄ• hmaá¹‡o ``mayhaá¹ƒ gehe atthÄ«â€™â€™ ti. ``tena hi abbhutaá¹ƒ karohÄ«â€™â€™ t
sahassena abbhutaá¹ƒ \Ee I 192/ akÄ• si.

so sakaá¹-asataá¹ƒ vÄ• lukÄ• sakkharapÄ• sÄ• á¹‡Ä• naá¹ƒyeva pÅ«retvÄ• paá¹-ipÄ• á¹-i
akkhabandhanayottena ekato bandhitvÄ• nandivisÄ• laá¹ƒ nhÄ• petvÄ• gandhapaÃ±caá¹.
mÄ• laá¹ƒ piá¸·andhitvÄ• purimasakaá¹-adhure ekakameva yojetvÄ• sayaá¹ƒ dhure nisÄ«
``gaccha kÅ«á¹-a, vahassu kÅ«á¹-Ä• â€™â€™ ti Ä• ha. bodhisatto ``ayaá¹ƒ maá¹ƒ akÅ«á¹-
samudÄ• caratÄ«â€™â€™ ti cattÄ• ro pÄ• de thambhe viya niccale katvÄ• aá¹-á¹-hÄ• si. s
taá¹…khaá¹‡aÃ±Ã±eva brÄ• hmaá¹‡aá¹ƒ sahassaá¹ƒ Ä• harÄ• pesi. brÄ• hmaá¹‡o sahass
gharaá¹ƒ gantvÄ• sokÄ• bhibhÅ«to nipajji. nandivisÄ• lo caritvÄ• Ä• gato brÄ• hmaá¹‡aá¹
upasaá¹…kamitvÄ• ``kiá¹ƒ, brÄ• hmaá¹‡a, niddÄ• yasÄ«â€™â€™ ti Ä• ha. ``kuto me, nidd
brÄ• hmaá¹‡a, mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ tava gehe vasantena atthi kiÃ±ci bhÄ• janaá¹ƒ v
vÄ• madditapubbo, aá¹-á¹-hÄ• ne vÄ• pana uccÄ• rapassÄ• vo katapubboâ€™â€™ ti? ``n
tvaá¹ƒ maá¹ƒ kasmÄ• kÅ«á¹-avÄ• dena samudÄ• carasi, taveveso doso, mayhaá¹ƒ doso n
dvÄ«hi sahassehi abbhutaá¹ƒ karohi, kevalaá¹ƒ maá¹ƒ akÅ«á¹-aá¹ƒ kÅ«á¹-avÄ• dena mÄ•

brÄ• hmaá¹‡o tassa vacanaá¹ƒ sutvÄ• gantvÄ• dvÄ«hi sahassehi abbhutaá¹ƒ katvÄ• pur
atibandhitvÄ• nandivisÄ• laá¹ƒ maá¹‡á¸• etvÄ• purimasakaá¹-adhure yojesi. kathaá¹ƒ yoje
niccalaá¹ƒ bandhitvÄ• ekÄ• ya koá¹-iyÄ• nandivisÄ• laá¹ƒ yojetvÄ• ekaá¹ƒ koá¹-iá¹ƒ dhura
yugakoá¹-iÃ±ca akkhapÄ• daÃ±ca nissÄ• ya muá¹‡á¸• arukkhadaá¹‡á¸• akaá¹ƒ datvÄ• ten
á¹-hapesi. evaÃ±hi kate yugaá¹ƒ etto vÄ• ito vÄ• na gacchati, sakkÄ• hoti ekeneva goá¹‡e
athassa brÄ• hmaá¹‡o dhure nisÄ«ditvÄ• nandivisÄ• lassa piá¹-á¹-hiá¹ƒ parimajjitvÄ• ``gac
bhandrÄ• â€™â€™ ti Ä• ha. bodhisatto atibaddhaá¹ƒ sakaá¹-asataá¹ƒ ekavegeneva Ä• kaá
á¹-hitaá¹ƒ sakaá¹-aá¹ƒ purato á¹-hitassa sakaá¹-assa \Ee I 193/ á¹-hÄ• ne á¹-hapesi \Be I 20
govittakaseá¹-á¹-hi parÄ• jito brÄ• hmaá¹‡assa dve sahassÄ• ni adÄ• si. aÃ±Ã±epi manuss
dhanaá¹ƒ adaá¹ƒsu, sabbaá¹ƒ brÄ• hmaá¹‡asseva ahosi. evaá¹ƒ so bodhisattaá¹ƒ nissÄ• y

satthÄ• ``na, bhikkhave, pharusavacanaá¹ƒ nÄ• ma kassaci manÄ• paâ€™â€™ nti chabba
sikkhÄ• padaá¹ƒ paÃ±Ã±apetvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

28__._ á¹• 21 ``manuÃ±Ã±ameva \Ne I 192/ bhÄ• seyya, nÄ• manuÃ±Ã±aá¹ƒ kudÄ• canaá

manuÃ±Ã±aá¹ƒ bhÄ• samÄ• nassa, garuá¹ƒ bhÄ• raá¹ƒ udaddhari.

dhanaÃ±ca naá¹ƒ alÄ• bhesi, tena cattamano ahÅ«â€™â€™ ti ||

tattha __manuÃ±Ã±ameva bhÄ• seyyÄ• _ti parena saddhiá¹ƒ bhÄ• samÄ• no catudosavira
saá¹‡haá¹ƒ mudukaá¹ƒ piyavacanameva bhÄ• seyya. __garuá¹ƒ bhÄ• raá¹ƒ udaddharÄ«_ti
amanÄ• paá¹ƒ bhÄ• samÄ• nassa bhÄ• raá¹ƒ anuddharitvÄ• pacchÄ• manÄ• paá¹ƒ piyav
brÄ• hmaá¹‡assa garuá¹ƒ bhÄ• raá¹ƒ uddhari, uddharitvÄ• kaá¸• á¸• hitvÄ• pavaá¹-á¹-esÄ
byaÃ±janasandhivasena padasandhikaro.

iti satthÄ• ``manuÃ±Ã±ameva bhÄ• seyyÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• hari
``tadÄ• brÄ• hmaá¹‡o Ä• nando ahosi, nandivisÄ• lo pana ahameva ahosiâ€™â€™ nti.

nandivisÄ• lajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [29] 9. kaá¹‡hajÄ• takavaá¹‡á¹‡anÄ•

__yato yato garu dhura_nti idaá¹ƒ satthÄ• jetavane viharanto yamakapÄ• á¹-ihÄ• riyaá¹ƒ Ä
saddhiá¹ƒ devorohaá¹‡ena terasakanipÄ• te __sarabhamigajÄ• take_ (J I 13.134 Ä• dayo) A
sammÄ• sambuddhe pana yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• devaloke temÄ• saá¹ƒ vasitv
saá¹…kassanagaradvÄ• re oruyha mahantena parivÄ• rena jetavanaá¹ƒ paviá¹-á¹-he bhikkh
sannipatitvÄ• ``Ä• vuso, tathÄ• gato nÄ• ma asamadhuro, tathÄ• gatena vuá¸·hadhuraá¹ƒ a
nÄ• ma natthi, cha satthÄ• ro `mayameva \Be I 210/ pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• ma, maya
karissÄ• mÄ• â€™ ti vatvÄ• ekampi pÄ• á¹-ihÄ• riyaá¹ƒ na akaá¹ƒsu, aho satthÄ• asamad
guá¹‡akathaá¹ƒ kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, e
sannisinnÄ• â€™â€™ ti \Ee I 194/ pucchi. ``mayaá¹ƒ, bhante, na aÃ±Ã±Ä• ya kathÄ• ya, ev
tumhÄ• kameva guá¹‡akathÄ• yÄ• â€™â€™ ti. satthÄ• ``bhikkhave, idÄ• ni mayÄ• vuá¸·h
tiracchÄ• nayoniyaá¹ƒ nibbattopi ahaá¹ƒ attanÄ• samadhuraá¹ƒ kaÃ±ci nÄ• latthaâ€™â€™
Ä• hari.

atÄ«te \Ne I 193/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto goyoniyaá
gaá¹‡hi. atha naá¹ƒ sÄ• mikÄ• taruá¹‡avacchakakÄ• leyeva ekissÄ• mahallikÄ• ya ghare v
nivÄ• savetanato paricchinditvÄ• adaá¹ƒsu. sÄ• taá¹ƒ yÄ• gubhattÄ• dÄ«hi paá¹-ijaggamÄ
á¹-hapetvÄ• vaá¸• á¸• hesi. so ``ayyikÄ• kÄ• á¸·akoâ€™â€™ tveva nÄ• maá¹ƒ paÃ±Ã±Ä• y
aÃ±janavaá¹‡á¹‡o hutvÄ• gÄ• magoá¹‡ehi saddhiá¹ƒ carati, sÄ«lÄ• cÄ• rasampanno ahos
kaá¹‡á¹‡esupi galepi gahetvÄ• olambanti, naá¹…guá¹-á¹-hepi gahetvÄ• kÄ«á¸·anti, piá¹-á¹

ekadivasaá¹ƒ cintesi ``mayhaá¹ƒ mÄ• tÄ• duggatÄ• , maá¹ƒ puttaá¹-á¹-hÄ• ne á¹-hapetvÄ•
yaá¹ƒnÅ«nÄ• haá¹ƒ bhatiá¹ƒ katvÄ• imaá¹ƒ duggatabhÄ• vato moceyyaâ€™â€™ nti. so ta
upadhÄ• rento carati.

athekadivasaá¹ƒ eko satthavÄ• haputto paÃ±cahi sakaá¹-asatehi visamatitthaá¹ƒ sampatto
sakaá¹-Ä• ni uttÄ• retuá¹ƒ na sakkonti, paÃ±casu sakaá¹-asatesu goá¹‡Ä• yugaparamparÄ
sakaá¹-aá¹ƒ uttÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu. bodhisattopi gÄ• magoá¹‡ehi saddhiá¹ƒ tattha s
satthavÄ• haputtopi gosuttavittako, so ``atthi nu kho etesaá¹ƒ gunnaá¹ƒ antare imÄ• ni saka
samattho usabhÄ• jÄ• nÄ«yoâ€™â€™ ti upadhÄ• rayamÄ• no bodhisattaá¹ƒ disvÄ• ``ayaá
mayhaá¹ƒ sakaá¹-Ä• ni uttÄ• retuá¹ƒ, ko nu kho assa sÄ• mikoâ€™â€™ ti gopÄ• lake pucch
sÄ• miko, ahaá¹ƒ imaá¹ƒ sakaá¹-e yojetvÄ• sakaá¹-esu uttÄ• ritesu vetanaá¹ƒ dassÄ• mÄ«
``gahetvÄ• naá¹ƒ yojetha, natthi imassa imasmiá¹ƒ á¹-hÄ• ne sÄ• mikoâ€™â€™ ti. so naá¹
bandhitvÄ• \Ee I 195/ Ä• kaá¸• á¸• hento cÄ• letumpi nÄ• sakkhi. bodhisatto kira ``bhatiyÄ•
gamissÄ• mÄ«â€™â€™ ti na agamÄ• si. satthavÄ• haputto tassÄ• dhippÄ• yaá¹ƒ Ã±atvÄ•
sakaá¹-asatesu uttÄ• ritesu ekekassa sakaá¹-assa dve dve kahÄ• paá¹‡e bhatiá¹ƒ katvÄ• s
ti Ä• ha. tadÄ• bodhisatto sayameva agamÄ• si. atha naá¹ƒ purisÄ• purimasakaá¹-esu yoj
ekavegeneva ukkhipitvÄ• thale patiá¹-á¹-hÄ• pesi. etenupÄ• yena sabbasakaá¹-Ä• ni uttÄ•

satthavÄ• haputto ekekassa sakaá¹-assa ekekaá¹ƒ katvÄ• paÃ±casatÄ• ni bhaá¹‡á¸• ikaá
so ``ayaá¹ƒ mayhaá¹ƒ yathÄ• paricchinnaá¹ƒ bhatiá¹ƒ na deti, na dÄ• nissa gantuá¹ƒ dassÄ
sabbapurimasakaá¹-assa purato maggaá¹ƒ nivÄ• retvÄ• aá¹-á¹-hÄ• si. apanetuá¹ƒ vÄ• yam
nÄ• sakkhiá¹ƒsu. satthavÄ• haputto ``jÄ• nÄ• ti maÃ±Ã±e esa attano bhatiyÄ• Å«nabhÄ• v
sakaá¹-e dve dve katvÄ• sahassabhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• ``ayaá¹ƒ te sakaá¹-uttaraá¹
gÄ«vÄ• yaá¹ƒ laggesi. so sahassabhaá¹‡á¸• ikaá¹ƒ Ä• dÄ• ya mÄ• tu santikaá¹ƒ agamÄ• si
nÄ• metaá¹ƒ \Ne I 194/ ayyikÄ• kÄ• á¸·akassa galeâ€™â€™ ti bodhisattassa santikaá¹ƒ Ä•
anubandhitvÄ• dÅ«ratova palÄ• pento mÄ• tu santikaá¹ƒ gato. paÃ±cannaá¹ƒ pana sakaá¹
rattehi akkhÄ«hi kilantarÅ«po paÃ±Ã±Ä• yittha. ayyikÄ• tassa gÄ«vÄ• ya sahassatthavikaá
te kahaá¹ƒ laddhÄ• â€™â€™ ti gopÄ• lakadÄ• rake pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``tÄ• t
laddhabhatiyÄ• jÄ«vitukÄ• mÄ• , kiá¹ƒkÄ• raá¹‡Ä• evarÅ«paá¹ƒ dukkhaá¹ƒ anubhosÄ«â€™
uá¹‡hodakena nhÄ• petvÄ• sakalasarÄ«raá¹ƒ telena makkhetvÄ• pÄ• nÄ«yaá¹ƒ pÄ• yetvÄ
bhojetvÄ• jÄ«vitapariyosÄ• ne saddhiá¹ƒ bodhisattena yathÄ• kammaá¹ƒ gatÄ• .

satthÄ• ``na, bhikkhave, tathÄ• gato idÄ• neva asamadhuro, pubbepi asamadhuroyevÄ• â
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• abhisambuddho hutvÄ• imaá¹ƒ

29__._ á¹• 21 ``yato \Ee I 196/ yato garu dhuraá¹ƒ, yato gambhÄ«ravattanÄ«.

tadÄ• ssu kaá¹‡haá¹ƒ yuÃ±janti, svÄ• ssu taá¹ƒ vahate dhuraâ€™â€™ nti ||

tattha __yato yato garu dhura_nti yasmiá¹ƒ yasmiá¹ƒ á¹-hÄ• ne dhuraá¹ƒ garu bhÄ• riyaá¹ƒ
balibaddÄ• ukkhipituá¹ƒ na sakkonti. __yato gambhÄ«ravattanÄ«_ti \Be 212/ vattanti etthÄ•
maggassetaá¹ƒ nÄ• maá¹ƒ, yasmiá¹ƒ á¹-hÄ• ne udakacikkhallamahantatÄ• ya vÄ• visamac
gambhÄ«ro hotÄ«ti attho. __tadÄ• ssu kaá¹‡haá¹ƒ yuÃ±jantÄ«_ti ettha __assÅ«_ti nipÄ• ta
kaá¹‡haá¹ƒ yuÃ±jantÄ«ti attho. yadÄ• dhuraÃ±ca garu hoti maggo ca gambhÄ«ro, tadÄ• a
kaá¹‡hameva yojentÄ«ti vuttaá¹ƒ hoti. __svÄ• ssu taá¹ƒ vahate dhura_nti etthÄ• pi __assÅ«
so taá¹ƒ dhuraá¹ƒ vahatÄ«ti attho.

evaá¹ƒ bhagavÄ• ``tadÄ• , bhikkhave, kaá¹‡hova taá¹ƒ dhuraá¹ƒ vahatÄ«â€™â€™ ti dass
ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mahallikÄ• uppalavaá¹‡á¹‡Ä• ahosi, a
ahameva ahosiâ€™â€™ nti.

kaá¹‡hajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [30] 10. munikajÄ• takavaá¹‡á¹‡anÄ•

__mÄ• _ \Ne I 195/ __munikassa pihayÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto thullakumÄ
Ä• rabbha kathesi. taá¹ƒ terasakanipÄ• te __cÅ«á¸·anÄ• radakassapajÄ• take_ (J I 13.40 Ä
satthÄ• pana taá¹ƒ bhikkhuá¹ƒ ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ t
bhanteâ€™â€™ ti. ``kiá¹ƒ nissÄ• yÄ• â€™â€™ ti? ``thullakumÄ• rikÄ• palobhanaá¹ƒ bhante
esÄ• tava anatthakÄ• rikÄ• , pubbepi tvaá¹ƒ imissÄ• vivÄ• hadivase jÄ«vitakkhayaá¹ƒ patv
uttaribhaá¹…gabhÄ• vaá¹ƒ pattoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ gÄ• make
gehe goyoniyaá¹ƒ nibbatti ``mahÄ• lohitoâ€™â€™ ti nÄ• mena, kaniá¹-á¹-habhÄ• tÄ• pissa
teyeva dve bhÄ• tike nissÄ• ya tasmiá¹ƒ kule kammadhuraá¹ƒ vattati. tasmiá¹ƒ pana kule ek
taá¹ƒ eko nagaravÄ• sÄ« kulaputto attano puttassa vÄ• resi. tassÄ• mÄ• tÄ• pitaro ``kumÄ
Ä• gatÄ• naá¹ƒ pÄ• hunakÄ• naá¹ƒ \Ee I 197/ uttaribhaá¹…go bhavissatÄ«â€™â€™ ti yÄ• g
nÄ• ma sÅ«karaá¹ƒ posesuá¹ƒ. taá¹ƒ disvÄ• cÅ«á¸·alohito \Be I 213/ bhÄ• taraá¹ƒ pucchi `
kammadhuraá¹ƒ vattamÄ• naá¹ƒ amhe dve bhÄ• tike nissÄ• ya vattati, ime pana amhÄ• kaa
denti, sÅ«karaá¹ƒ yÄ• gubhattena posenti, kena nu kho kÄ• raá¹‡ena esa etaá¹ƒ labhatÄ«â
``tÄ• ta cÅ«á¸·alohita, mÄ• tvaá¹ƒ etassa bhojanaá¹ƒ pihayi, ayaá¹ƒ sÅ«karo maraá¹‡abhat
etissÄ• hi kumÄ• rikÄ• ya vivÄ• hakÄ• le Ä• gatÄ• naá¹ƒ pÄ• hunakÄ• naá¹ƒ uttaribhaá¹…
sÅ«karaá¹ƒ posenti, ito katipÄ• haccayena te manussÄ• Ä• gamissanti, atha naá¹ƒ sÅ«kara
kaá¸• á¸• hentÄ• heá¹-á¹-hÄ• maÃ±cato nÄ«haritvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• pÄ• hu
kariyamÄ• naá¹ƒ passissasÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

30__._ á¹• 21 ``mÄ• munikassa pihayi, Ä• turannÄ• ni bhuÃ±jati.

appossukko bhusaá¹ƒ khÄ• da, etaá¹ƒ dÄ«ghÄ• yulakkhaá¹‡aâ€™â€™ nti ||

 tattha __mÄ• munikassa pihayÄ«_ti munikassa bhojane pihaá¹ƒ mÄ• uppÄ• dayi, ``esa m
bhuÃ±jatÄ«â€™â€™ ti mÄ• munikassa pihayi, ``kadÄ• nu kho ahampi evaá¹ƒ sukhito bha
munikabhÄ• vaá¹ƒ patthayi. ayaÃ±hi Ä• turannÄ• ni bhuÃ±jati. __Ä• turannÄ• nÄ«_ti maraá
bhusaá¹ƒ khÄ• dÄ• _ti tassa bhojane nirussukko hutvÄ• attanÄ• laddhaá¹ƒ bhusaá¹ƒ \Ne I
dÄ«ghÄ• yulakkhaá¹‡a_nti etaá¹ƒ dÄ«ghÄ• yubhÄ• vassa kÄ• raá¹‡aá¹ƒ. tato na cirasseva
munikaá¹ƒ ghÄ• tetvÄ• nÄ• nappakÄ• rehi paciá¹ƒsu. bodhisatto cÅ«á¸·alohitaá¹ƒ Ä• ha ``c
munikoâ€™â€™ ti. diá¹-á¹-haá¹ƒ me, bhÄ• tika, munikassa bhojanaphalaá¹ƒ, etassa bhojan
sahassaguá¹‡ena amhÄ• kaá¹ƒ tiá¹‡apalÄ• labhusamattameva uttamaÃ±ca anavajjaÃ±ca c

 satthÄ• ``evaá¹ƒ kho tvaá¹ƒ bhikkhu pubbepi imaá¹ƒ kumÄ• rikaá¹ƒ nissÄ• ya jÄ«vitakkhay
uttaribhaá¹…gabhÄ• vaá¹ƒ gatoâ€™â€™ ti \Ee I 198/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ
saccapariyosÄ• ne ukkaá¹‡á¹-hito bhikkhu sotÄ• pattiphale patiá¹-á¹-hÄ• si. satthÄ• anusan
jÄ• takaá¹ƒ samodhÄ• nesi \Be I 214/ --- ``tadÄ• munikasÅ«karo ukkaá¹‡á¹-hitabhikkhu aho
esÄ• eva, cÅ«á¸·alohito Ä• nando, mahÄ• lohito pana ahameva ahosiâ€™â€™ nti.

munikajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kuruá¹…gavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

kuruá¹…gaá¹ƒ kukkuraÃ±ceva, bhojÄ• jÄ• nÄ«yaÃ±ca Ä• jaÃ±Ã±aá¹ƒ.

titthaá¹ƒ mahiá¸·Ä• mukhÄ• bhiá¹‡haá¹ƒ, nandikaá¹‡haÃ±ca munikanti ||

4. kulÄ• vakavaggo

á¹• 03 [31] 1. kulÄ• vakajÄ• takavaá¹‡á¹‡anÄ•

 __kulÄ• vakÄ• _ti \Ne I 197/ idaá¹ƒ satthÄ• jetavane viharanto aparissÄ• vetvÄ• pÄ• nÄ«y
Ä• rabbha kathesi. sÄ• vatthito kira dve sahÄ• yakÄ• daharabhikkhÅ« janapadaá¹ƒ gantvÄ
phÄ• sukaá¹-á¹-hÄ• ne yathÄ• jjhÄ• sayaá¹ƒ vasitvÄ• ``sammÄ• sambuddhaá¹ƒ passissÄ•
nikkhamitvÄ• jetavanÄ• bhimukhÄ• pÄ• yiá¹ƒsu. ekassa hatthe parissÄ• vanaá¹ƒ atthi, eka
pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• pivanti. te ekadivasaá¹ƒ vivÄ• daá¹ƒ akaá¹ƒsu. parissÄ• van

parissÄ• vanaá¹ƒ adatvÄ• sayameva pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• pivi, itaro pana pariss
pipÄ• saá¹ƒ sandhÄ• retuá¹ƒ asakkonto aparissÄ• vetvÄ• pÄ• nÄ«yaá¹ƒ pivi. te ubhopi anu
satthÄ• raá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• sammodanÄ«yaá¹ƒ kathaá¹ƒ kathetvÄ• ``k
pucchi. ``bhante, mayaá¹ƒ kosalajanapade ekasmiá¹ƒ gÄ• make vasitvÄ• tato nikkhamitvÄ
dassanatthÄ• ya Ä• gatÄ• â€™â€™ ti. ``kacci pana vo samaggÄ• Ä• gatatthÄ• â€™â€™ ti
bhante, antarÄ• magge mayÄ• saddhiá¹ƒ vivÄ• daá¹ƒ katvÄ• parissÄ• vanaá¹ƒ nÄ• dÄ• sA
``ayaá¹ƒ, bhante, aparissÄ• vetvÄ• va jÄ• naá¹ƒ sapÄ• á¹‡akaá¹ƒ udakaá¹ƒ pivÄ«â€™â€™
bhikkhu jÄ• naá¹ƒ sapÄ• á¹‡akaá¹ƒ udakaá¹ƒ pivÄ«â€™â€™ ti? ``Ä• ma, bhante, aparissÄ
I 215/. satthÄ• ``bhikkhu pubbe paá¹‡á¸• itÄ• devanagare rajjaá¹ƒ kÄ• rentÄ• yuddhaparÄ
samuddapiá¹-á¹-hena palÄ• yantÄ• `issariyaá¹ƒ nissÄ• ya pÄ• á¹‡avadhaá¹ƒ na karissÄ• m
yasaá¹ƒ pariccajitvÄ• supaá¹‡á¹‡apotakÄ• naá¹ƒ jÄ«vitaá¹ƒ datvÄ• rathaá¹ƒ nivattayiá¹ƒsÅ
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee I 199/ magadharaá¹-á¹-he rÄ• jagahe eko mÄ• gadharÄ• jÄ• rajjaá¹ƒ kÄ• resi. t
etarahi sakko purimattabhÄ• ve magadharaá¹-á¹-he macalagÄ• make nibbatti, evaá¹ƒ tasmi
mahÄ• kulassa putto hutvÄ• nibbatti. nÄ• maggahaá¹‡adivase cassa ``maghakumÄ• roâ€™
so vayappatto ``maghamÄ• á¹‡avoâ€™â€™ ti paÃ±Ã±Ä• yittha. athassa mÄ• tÄ• pitaro sar
Ä• nayiá¹ƒsu. so puttadhÄ«tÄ• hi vaá¸• á¸• hamÄ• no dÄ• napati ahosi, paÃ±ca sÄ«lÄ• ni ra
tettiá¹ƒseva kulÄ• ni honti, tepi tettiá¹ƒsa kulÄ• manussÄ• ekadivasaá¹ƒ gÄ• mamajjhe á¹-
\Ne I 198/ karonti. bodhisatto á¹-hitaá¹-á¹-hÄ• ne pÄ• dehi paá¹ƒsuá¹ƒ viyÅ«hitvÄ• taá¹ƒ pa
ramaá¹‡Ä«yaá¹ƒ katvÄ• aá¹-á¹-hÄ• si, athaÃ±Ã±o eko Ä• gantvÄ• tasmiá¹ƒ á¹-hÄ• ne á¹-h
á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yaá¹ƒ katvÄ• aá¹-á¹-hÄ• si, tatrÄ• pi aÃ±Ã±o á¹-hito. bodhisatto ap
sabbesampi á¹-hitaá¹-á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yaá¹ƒ katvÄ• aparena samayena tasmiá¹ƒ á
kÄ• resi, maá¹‡á¸• apampi apanetvÄ• sÄ• laá¹ƒ kÄ• resi, tattha phalakÄ• sanÄ• ni santhar
á¹-hapesi.

aparena samayena tepi tettiá¹ƒsajanÄ• bodhisattena samÄ• nacchandÄ• ahesuá¹ƒ. te bo
patiá¹-á¹-hÄ• petvÄ• tato paá¹-á¹-hÄ• ya tehi saddhiá¹ƒ puÃ±Ã±Ä• ni karonto vicarati. tepi t
puÃ±Ã±Ä• ni karontÄ• kÄ• lasseva vuá¹-á¹-hÄ• ya vÄ• sipharasumusalahatthÄ• catumahÄ
pÄ• sÄ• á¹‡e ubbattetvÄ• pavaá¹-á¹-enti, yÄ• nÄ• naá¹ƒ akkhapaá¹-ighÄ• tarukkhe haranti
setuá¹ƒ attharanti, pokkharaá¹‡iyo khaá¹‡anti, sÄ• laá¹ƒ karonti, dÄ• nÄ• ni denti, sÄ«lÄ• ni
yebhuyyena sakalagÄ• mavÄ• sino bodhisattassa ovÄ• de á¹-hatvÄ• sÄ«lÄ• ni rakkhiá¹ƒsu

atha \Be I 216/ nesaá¹ƒ gÄ• mabhojako cintesi ``ahaá¹ƒ pubbe etesu suraá¹ƒ pivantesu pÄ
karontesu cÄ• á¹-ikahÄ• paá¹‡Ä• divasena ceva daá¹‡á¸• abalivasena ca dhanaá¹ƒ labhÄ•
mÄ• á¹‡avo sÄ«laá¹ƒ rakkhÄ• peti, tesaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni kÄ• tuá¹ƒ \Ee I 200/ n
paÃ±ca sÄ«lÄ• ni na rakkhÄ• pessÄ• mÄ«â€™â€™ ti kuddho rÄ• jÄ• naá¹ƒ upasaá¹…kam
gÄ• maghÄ• tÄ• dÄ«ni karontÄ• vicarantÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• tassa vacanaá¹ƒ sut

ti Ä• ha. so gantvÄ• sabbepi te bandhitvÄ• Ä• netvÄ• ``Ä• nÄ«tÄ• , deva, corÄ• â€™â€™
tesaá¹ƒ kammaá¹ƒ asodhetvÄ• va ``hatthinÄ• ne maddÄ• pethÄ• â€™â€™ ti Ä• ha. tato sa
nipajjÄ• petvÄ• hatthiá¹ƒ Ä• nayiá¹ƒsu. bodhisatto tesaá¹ƒ ovÄ• daá¹ƒ adÄ• si ``tumhe sÄ«
pesuÃ±Ã±akÄ• rake ca raÃ±Ã±e ca hatthimhi ca attano sarÄ«re ca ekasadisameva mettaá¹
tathÄ• akaá¹ƒsu. atha nesaá¹ƒ maddanatthÄ• ya hatthiá¹ƒ upanesuá¹ƒ. so upanÄ«yamÄ• n
mahÄ• viravaá¹ƒ viravitvÄ• palÄ• yati. aÃ±Ã±aá¹ƒ aÃ±Ã±aá¹ƒ hatthiá¹ƒ Ä• nayiá¹ƒsu, tepi t

rÄ• jÄ• ``etesaá¹ƒ hatthe kiÃ±ci osadhaá¹ƒ bhavissatÄ«â€™â€™ ti cintetvÄ• ``vicinathÄ•
vicinantÄ• adisvÄ• ``natthi, devÄ• â€™â€™ ti Ä• haá¹ƒsu. tena hi kiÃ±ci mantaá¹ƒ parivatt
``atthi vo parivattanamantoâ€™â€™ ti? rÄ• japurisÄ• pucchiá¹ƒsu, bodhisatto ``atthÄ«â€™
rÄ• japurisÄ• ``atthi kira, devÄ• â€™â€™ ti Ä• rocayiá¹ƒsu, rÄ• jÄ• sabbepi te pakkosÄ• p
199/ jÄ• nanamantaá¹ƒ kathethÄ• â€™â€™ ti Ä• ha. bodhisatto avoca ``deva, aÃ±Ã±o amh
amhe pana tettiá¹ƒsamattÄ• janÄ• pÄ• á¹‡aá¹ƒ na hanÄ• ma, adinnaá¹ƒ nÄ• diyÄ• ma, mi
musÄ• vÄ• daá¹ƒ na bhaá¹‡Ä• ma, majjaá¹ƒ na pivÄ• ma, mettaá¹ƒ bhÄ• vema, dÄ• naá¹ƒ
pokkharaá¹‡iyo khaá¹‡Ä• ma, sÄ• laá¹ƒ karoma, ayaá¹ƒ amhÄ• kaá¹ƒ manto ca parittaÃ±ca
rÄ• jÄ• tesaá¹ƒ pasanno pesuÃ±Ã±akÄ• rakassa sabbaá¹ƒ gehavibhavaá¹ƒ taÃ±ca tesaá¹ƒ
taá¹ƒ hatthiÃ±ca gÄ• maÃ±ca tesaá¹ƒyeva adÄ• si.

te tato paá¹-á¹-hÄ• ya yathÄ• ruciyÄ• puÃ±Ã±Ä• ni karontÄ• ``catumahÄ• pathe mahanta
kÄ• ressÄ• mÄ• â€™â€™ ti vaá¹ƒ• á¹ƒ• hakiá¹ƒ pakkosÄ• petvÄ• sÄ• laá¹ƒ \Be I 217/ paá¹-á
vigatacchandatÄ• ya \Ee I 201/ tassÄ• sÄ• lÄ• ya mÄ• tugÄ• mÄ• naá¹ƒ pattiá¹ƒ nÄ• daá¹ƒ
bodhisattassa gehe sudhammÄ• , cittÄ• , nandÄ• , sujÄ• ti catasso itthiyo honti. tÄ• su sudh
saddhiá¹ƒ ekato hutvÄ• ``bhÄ• tika, imissÄ• sÄ• lÄ• ya maá¹ƒ jeá¹-á¹-hikaá¹ƒ karohÄ«â€™
adÄ• si. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• paá¹-hamameva kaá¹‡á¹‡ikÄ• rukkha
vijjhitvÄ• kaá¹‡á¹‡ikaá¹ƒ niá¹-á¹-hÄ• petvÄ• vatthena paliveá¹-hetvÄ• á¹-hapesi. atha sÄ•
niá¹-á¹-hÄ• petvÄ• kaá¹‡á¹‡ikÄ• ropanakÄ• le ``aho, ayyÄ• , ekaá¹ƒ na sarimhÄ• â€™â€™
bhoâ€™â€™ ti. ``kaá¹‡á¹‡ikÄ• laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``hotu Ä• harissÄ• mÄ•
chinnarukkhena kÄ• tuá¹ƒ na sakkÄ• , pubbeyeva chinditvÄ• tacchetvÄ• vijjhitvÄ• á¹-hapi
vaá¹-á¹-atÄ«â€™â€™ ti. ``idÄ• ni kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``sace kassaci gehe niá¹-á¹
vikkÄ• yikakaá¹‡á¹‡ikÄ• atthi, sÄ• pariyesitabbÄ• â€™â€™ ti. te pariyesantÄ• sudhammÄ
labhiá¹ƒsu. ``sace maá¹ƒ sÄ• lÄ• ya pattikaá¹ƒ karotha, dassÄ• mÄ«â€™â€™ ti vutte ``na n
pattiá¹ƒ damhÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha ne vaá¹ƒ• á¹ƒ• hakÄ« Ä• ha ``ayyÄ• , tumhe kiá¹ƒ kathetha, á¹-hapetvÄ• brahmalokaá¹
mÄ• tugÄ• marahitaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi, gaá¹‡hatha kaá¹‡á¹‡ikaá¹ƒ, evaá¹ƒ sant
niá¹-á¹-haá¹ƒ gamissatÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti kaá¹‡á¹‡ikaá¹ƒ gahetvÄ• sÄ
Ä• sanaphalakÄ• ni santharitvÄ• pÄ• nÄ«yacÄ• á¹-iyo á¹-hapetvÄ• yÄ• gubhattaá¹ƒ niban
parikkhipitvÄ• dvÄ• raá¹ƒ yojetvÄ• antopÄ• kÄ• re vÄ• lukaá¹ƒ Ä• kiritvÄ• bahipÄ• kÄ• re

cittÄ• pi tasmiá¹ƒ á¹-hÄ• ne uyyÄ• naá¹ƒ kÄ• resi, ``pupphÅ«pagaphalÅ«pagarukkho asuko
natthÄ«â€™â€™ ti nÄ• hosi. nandÄ• pi tasmiá¹ƒyeva á¹-hÄ• ne pokkharaá¹‡iá¹ƒ kÄ• resi p
saÃ±channaá¹ƒ ramaá¹‡Ä«yaá¹ƒ. sujÄ• na kiÃ±ci akÄ• si.

bodhisatto \Ne I 200/ mÄ• tu upaá¹-á¹-hÄ• naá¹ƒ pitu upaá¹-á¹-hÄ• naá¹ƒ kule jeá¹-á¹-hÄ• p
saccavÄ• caá¹ƒ apharusavÄ• caá¹ƒ \Ee I 202/ apisuá¹‡avÄ• caá¹ƒ maccheravinayanti imÄ•
pÅ«retvÄ• ---

``mÄ• tÄ• pettibharaá¹ƒ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

``maccheravinaye \Be I 218/ yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu sappuriso itÄ«â€™â€™ ti || (SN a I 257) ---

evaá¹ƒ pasaá¹ƒsiyabhÄ• vaá¹ƒ Ä• pajjitvÄ• jÄ«vitapariyosÄ• ne tÄ• vatiá¹ƒsabhavane sakk
nibbatti, tepissa sahÄ• yÄ• tattheva nibbattiá¹ƒsu. tasmiá¹ƒ kÄ• le tÄ• vatiá¹ƒsabhavane as
sakko devarÄ• jÄ• ``kiá¹ƒ no sÄ• dhÄ• raá¹‡ena rajjenÄ• â€™â€™ ti asure dibbapÄ• naá¹ƒ
pÄ• desu gÄ• hÄ• petvÄ• sinerupabbatapÄ• de khipÄ• pesi. te asurabhavanameva sampÄ

asurabhavanaá¹ƒ nÄ• ma sinerussa heá¹-á¹-himatale tÄ• vatiá¹ƒsadevalokappamÄ• á¹‡am
pÄ• ricchattako viya cittapÄ• á¹-ali nÄ• ma kappaá¹-á¹-hiyarukkho hoti. te cittapÄ• á¹-aliyÄ•
``nÄ• yaá¹ƒ amhÄ• kaá¹ƒ devaloko, devalokasmiÃ±hi pÄ• ricchattako pupphatÄ«â€™â€™ t
matte katvÄ• mahÄ• samuddapiá¹-á¹-he khipitvÄ• amhÄ• kaá¹ƒ devanagaraá¹ƒ gaá¹‡hi, te
yujjhitvÄ• amhÄ• kaá¹ƒ devanagarameva gaá¹‡hissÄ• mÄ• â€™â€™ ti kipillikÄ• viya tham
anusaÃ±caramÄ• nÄ• uá¹-á¹-hahiá¹ƒsu. sakko ``asurÄ• kira uá¹-á¹-hitÄ• â€™â€™ ti sutvÄ
abbhuggantvÄ• yujjhamÄ• no tehi parÄ• jito diyaá¸• á¸• hayojanasatikena vejayantarathena
matthakena palÄ• yituá¹ƒ Ä• raddho. athassa ratho samuddapiá¹-á¹-hena vegena gacchant
tassa gamanamagge simbalivanaá¹ƒ naá¸·avanaá¹ƒ viya chijjitvÄ• chijjitvÄ• samuddapiá¹-á
supaá¹‡á¹‡apotakÄ• samuddapiá¹-á¹-he paripatantÄ• mahÄ• viravaá¹ƒ raviá¹ƒsu. sakko m
mÄ• tali, kiá¹ƒ saddo nÄ• mesa, atikÄ• ruÃ±Ã±aravo \Ee I 203/ vattatÄ«â€™â€™ ti? ``deva
vicuá¹‡á¹‡ite simbalivane patante supaá¹‡á¹‡apotakÄ• maraá¹‡abhayatajjitÄ• ekaviravaá¹

mahÄ• satto \Ne I 201/ ``samma mÄ• tali, mÄ• amhe nissÄ• ya ete kilamantu, na mayaá¹ƒ
pÄ• á¹‡avadhakammaá¹ƒ karoma, etesaá¹ƒ pana atthÄ• ya mayaá¹ƒ jÄ«vitaá¹ƒ pariccajitvÄ
nivattayetaá¹ƒ rathaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

31__._ á¹• 21 ``kulÄ• vakÄ• \Be I 219/ mÄ• tali simbalismiá¹ƒ, Ä«sÄ• mukhena parivajjayas

kÄ• maá¹ƒ cajÄ• ma asuresu pÄ• á¹‡aá¹ƒ, mÄ• me dijÄ• vikulÄ• vÄ• ahesuâ€™â€™ nti ||

tattha __kulÄ• vakÄ• _ti supaá¹‡á¹‡apotakÄ• . __mÄ• talÄ«_ti sÄ• rathiá¹ƒ Ä• mantesi. __s
simbalirukkhe olambantÄ• á¹-hitÄ• ti dasseti. __Ä«sÄ• mukhena parivajjayassÅ«_ti ete etas
Ä«sÄ• mukhena yathÄ• na haÃ±Ã±anti, evaá¹ƒ te parivajjayassu. __kÄ• maá¹ƒ cajÄ• ma a
amhesu asurÄ• naá¹ƒ pÄ• á¹‡aá¹ƒ cajantesu etesaá¹ƒ sotthi hoti, kÄ• maá¹ƒ cajÄ• ma ekaa
amhÄ• kaá¹ƒ pÄ• á¹‡aá¹ƒ cajÄ• ma. __mÄ• me dijÄ• vikulÄ• vÄ• ahesu_nti ime pana dijÄ
viddhastavicuá¹‡á¹‡itakulÄ• vakatÄ• ya vikulÄ• vÄ• mÄ• ahesuá¹ƒ, mÄ• amhÄ• kaá¹ƒ du
nivattaya nivattaya rathanti. mÄ• talisaá¹…gÄ• hako tassa vacanaá¹ƒ sutvÄ• rathaá¹ƒ nivat
devalokÄ• bhimukhaá¹ƒ akÄ• si. asurÄ• pana taá¹ƒ nivattayamÄ• nameva disvÄ• ``addhÄ
sakkÄ• Ä• gacchanti, balaá¹ƒ labhitvÄ• ratho nivatto bhavissatÄ«â€™â€™ ti maraá¹‡abha
asurabhavanameva pavisiá¹ƒsu.

sakkopi devanagaraá¹ƒ pavisitvÄ• dvÄ«su devalokesu devagaá¹‡ena parivuto nagaramajj
khaá¹‡e pathaviá¹ƒ bhinditvÄ• yojanasahassubbedho vejayantapÄ• sÄ• do uá¹-á¹-hahi. vija
``vejayantoâ€™â€™ tveva nÄ• maá¹ƒ akaá¹ƒsu. atha sakko puna asurÄ• naá¹ƒ anÄ• gama
Ä• rakkhaá¹ƒ á¹-hapesi. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``antarÄ• \Ee I 204/ dvinnaá¹ƒ ayujjhapurÄ• naá¹ƒ, paÃ±cavidhÄ• á¹-hapitÄ• abhirakkhÄ•

uragakaroá¹-ipayassa ca hÄ• rÄ«, madanayutÄ• caturo ca mahantÄ• â€™â€™ ti || (Spk I 1

dve \Ne I 202/ nagarÄ• nipi yuddhena gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya ayujjhapurÄ• ni nÄ•
asuranagaraÃ±ca. yadÄ• hi asurÄ• balavantÄ• honti, atha devehi palÄ• yitvÄ• devanaga
pihite asurÄ• naá¹ƒ satasahassampi \Be I 220/ kiÃ±ci kÄ• tuá¹ƒ na sakkoti. yadÄ• devÄ• b
asurehi palÄ• yitvÄ• asuranagaraá¹ƒ pavisitvÄ• dvÄ• re pihite sakkÄ• naá¹ƒ satasahassan
sakkoti. iti imÄ• ni dve nagarÄ• ni ayujjhapurÄ• ni nÄ• ma. tesaá¹ƒ antarÄ• etesu uragÄ• d
sakkena Ä• rakkhÄ• á¹-hapitÄ• . tattha __uraga_-saddena nÄ• gÄ• gahitÄ• . te udake bala
sinerussa paá¹-hamÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __karoá¹-i_-saddena supaá¹‡á¹‡Ä• gahit
nÄ• ma pÄ• nabhojanaá¹ƒ, tena taá¹ƒ nÄ• maá¹ƒ labhiá¹ƒsu, dutiyÄ• linde tesaá¹ƒ Ä• rakkh
kumbhaá¹‡á¸• Ä• gahitÄ• . dÄ• navarakkhasÄ• kirete, tatiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . _
gahitÄ• . visamacÄ• rino kira te yuddhasoá¹‡á¸• Ä• , catutthÄ• linde tesaá¹ƒ Ä• rakkhÄ• . _
cattÄ• ro mahÄ• rÄ• jÄ• no vuttÄ• , paÃ±camÄ• linde tesaá¹ƒ Ä• rakkhÄ• . tasmÄ• yadi as
devapuraá¹ƒ upayanti, paÃ±cavidhesu yaá¹ƒ girino paá¹-hamaá¹ƒ paribhaá¹‡á¸• aá¹ƒ, taá¹ƒ
tiá¹-á¹-hanti. evaá¹ƒ sesesu sesÄ• .

imesu pana paÃ±casu á¹-hÄ• nesu Ä• rakkhaá¹ƒ á¹-hapetvÄ• sakke devÄ• naminde dibba
sudhammÄ• cavitvÄ• tasseva pÄ• daparicÄ• rikÄ• hutvÄ• nibbatti, kaá¹‡á¹‡ikÄ• ya dinna
paÃ±cayojanasatikÄ• sudhammÄ• nÄ• ma devasabhÄ• udapÄ• di, yattha dibbasetacchat
yojanappamÄ• á¹‡e kaÃ±canapallaá¹…ke nisinno sakko devÄ• namindo devamanussÄ• na
cittÄ• pi cavitvÄ• tasseva pÄ• daparicÄ• rikÄ• hutvÄ• nibbatti, uyyÄ• nassa karaá¹‡anissa
cittalatÄ• vanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ udapÄ• di. nandÄ• pi cavitvÄ• tasseva pÄ• daparic
pokkharaá¹‡iyÄ• nissandena cassÄ• nandÄ• nÄ• ma pokkharaá¹‡Ä« udapÄ• di.

sujÄ• pana \Ee I 205/ kusalakammassa akatattÄ• ekasmiá¹ƒ araÃ±Ã±e kandarÄ• ya baka
nibbattÄ• . sakko ``sujÄ• na paÃ±Ã±Ä• yati, kattha nu kho nibbattÄ• â€™â€™ ti Ä• vajjento
gantvÄ• taá¹ƒ Ä• dÄ• ya devalokaá¹ƒ Ä• gantvÄ• tassÄ• ramaá¹‡Ä«yaá¹ƒ devanagaraá¹ƒ
cittalatÄ• vanaá¹ƒ nandÄ• pokkharaá¹‡iÃ±ca dassetvÄ• ``etÄ• kusalaá¹ƒ katvÄ• mayhaá¹
nibbattÄ• , tvaá¹ƒ pana kusalaá¹ƒ akatvÄ• tiracchÄ• nayoniyaá¹ƒ nibbattÄ• \Be I 221/, ito p
rakkhÄ• hÄ«â€™â€™ ti taá¹ƒ ovaditvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• tattheva n
tato \Ne I 203/ paá¹-á¹-hÄ• ya sÄ«laá¹ƒ rakkhati. sakko katipÄ• haccayena ``sakkÄ• nu kho
rakkhituâ€™â€™ nti gantvÄ• maccharÅ«pena uttÄ• no hutvÄ• purato nipajji, sÄ• ``matam
sÄ«se aggahesi, maccho naá¹…guá¹-á¹-haá¹ƒ cÄ• lesi, atha naá¹ƒ ``jÄ«vati maÃ±Ã±eâ€™â
``sÄ• dhu sÄ• dhu, sakkhissasi sÄ«laá¹ƒ rakkhituâ€™â€™ nti agamÄ• si. sÄ• tato cutÄ• b
kumbhakÄ• ragehe nibbatti.

sakko ``kahaá¹ƒ nu kho nibbattÄ• â€™â€™ ti tattha nibbattabhÄ• vaá¹ƒ Ã±atvÄ• suvaá¹‡á
yÄ• nakaá¹ƒ pÅ«retvÄ• majjhe gÄ• massa mahallakavesena nisÄ«ditvÄ• ``eá¸·Ä• lukÄ• ni
gaá¹‡hathÄ• â€™â€™ ti ugghosesi. manussÄ• Ä• gantvÄ• ``dehi, tÄ• tÄ• â€™â€™ ti Ä• h
sÄ«larakkhakÄ• naá¹ƒ dammi, tumhe sÄ«laá¹ƒ rakkhathÄ• â€™â€™ ti? ``mayaá¹ƒ sÄ«laá¹
dehÄ«â€™â€™ ti. ``na mayhaá¹ƒ mÅ«lena attho, sÄ«larakkhakÄ• naÃ±Ã±evÄ• haá¹ƒ dam
cÄ• yaá¹ƒ eá¸·Ä• lukoâ€™â€™ ti pakkamiá¹ƒsu. sujÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``mayhaá¹ƒ
bhavissatÄ«â€™â€™ ti cintetvÄ• gantvÄ• taá¹ƒ ``dehi, tÄ• tÄ• â€™â€™ ti Ä• ha. ``sÄ«laá
ti? ``Ä• ma, rakkhÄ• mÄ«â€™â€™ ti. ``idaá¹ƒ mayÄ• tuyhameva atthÄ• ya Ä• bhataâ€™â€
gehadvÄ• re á¹-hapetvÄ• pakkÄ• mi.

sÄ• pi yÄ• vajÄ«vaá¹ƒ sÄ«laá¹ƒ rakkhitvÄ• tato cutÄ• vepacittissa asurindassa dhÄ«tÄ• h
sÄ«lÄ• nisaá¹ƒsena abhirÅ«pÄ• ahosi. so tassÄ• vayappattakÄ• le ``mayhaá¹ƒ dhÄ«tÄ• a
sÄ• mikaá¹ƒ gaá¹‡hatÅ«â€™â€™ ti asure sannipÄ• tesi \Ee I 206/. sakko ``kahaá¹ƒ nu kho
olokento tattha nibbattabhÄ• vaá¹ƒ Ã±atvÄ• ``sujÄ• cittarucitaá¹ƒ sÄ• mikaá¹ƒ gaá¹‡hantÄ
gaá¹‡hissatÄ«â€™â€™ ti asuravaá¹‡á¹‡aá¹ƒ mÄ• petvÄ• tattha agamÄ• si. sujaá¹ƒ alaá¹…
sannipÄ• taá¹-á¹-hÄ• naá¹ƒ Ä• netvÄ• ``cittarucitaá¹ƒ sÄ• mikaá¹ƒ gaá¹‡hÄ• â€™â€™ ti Ä•
sakkaá¹ƒ disvÄ• pubbepi sinehavasena uppannapemena mahoghena viya ajjhotthaá¹-ahac
sÄ• mikoâ€™â€™ ti vatvÄ• tassa upari pupphadÄ• maá¹ƒ khipitvÄ• aggahesi. asurÄ• ``a

kÄ• laá¹ƒ dhÄ«tu anucchavikaá¹ƒ alabhitvÄ• idÄ• ni labhati \Be I 222/, ayamevassÄ• dhÄ«
anucchavikoâ€™â€™ ti lajjamÄ• nÄ• pakkamiá¹ƒsu. so taá¹ƒ devanagaraá¹ƒ Ä• netvÄ• aa
nÄ• á¹-ikÄ• koá¹-Ä«naá¹ƒ jeá¹-á¹-hikaá¹ƒ katvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kam

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhu pubbe paá¹‡á¸• itÄ• dev
kÄ• rayamÄ• nÄ• attano jÄ«vitaá¹ƒ pariccajantÄ• pi pÄ• á¹‡Ä• tipÄ• taá¹ƒ na kariá¹ƒsu, tva
niyyÄ• nike \Ne I 204/ sÄ• sane pabbajitvÄ• aparissÄ• vitaá¹ƒ sapÄ• á¹‡akaá¹ƒ udakaá¹ƒ p
bhikkhuá¹ƒ garahitvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• m
ahosi, sakko pana ahameva ahosiâ€™â€™ nti.

kulÄ• vakajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [32] 2. naccajÄ• takavaá¹‡á¹‡anÄ•

__rudaá¹ƒ manuÃ±Ã±a_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ bahubhaá¹‡á¸• ikaá¹
kathesi. vatthu heá¹-á¹-hÄ• __devadhammajÄ• take_ (J I 1.6) vuttasadisameva. satthÄ• ta
``saccaá¹ƒ kira tvaá¹ƒ bhikkhu bahubhaá¹‡á¸• oâ€™â€™ ti pucchi. ``Ä• ma, bhanteâ€™â€™
tvaá¹ƒ bhikkhu bahubhaá¹‡á¸• o jÄ• tosÄ«â€™â€™ ti? so ettakaá¹ƒ sutvÄ• va kuddho nivÄ
chaá¸• á¸• etvÄ• ``iminÄ• dÄ• ni nÄ«hÄ• rena vicarÄ• mÄ«â€™â€™ ti satthu purato nagg
dhÄ«â€™â€™ ti Ä• haá¹ƒsu. so tato palÄ• yitvÄ• hÄ«nÄ• yÄ• vatto. bhikkhÅ« dhammasab
nÄ• ma purato evarÅ«paá¹ƒ karissatÄ«â€™â€™ ti tassa aguá¹‡akathaá¹ƒ kathesuá¹ƒ. satth
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti bhikkhÅ« pucchi. bhante, ``so
tumhÄ• kaá¹ƒ purato catuparisamajjhe hirottappaá¹ƒ pahÄ• ya gÄ• madÄ• rako viya naggo
jigucchiyamÄ• no hÄ«nÄ• yÄ• vattitvÄ• sÄ• sanÄ• parihÄ«noâ€™â€™ ti tassa aguá¹‡aka
``na, bhikkhave, idÄ• neva so bhikkhu hirottappÄ• bhÄ• vena ratanasÄ• sanÄ• parihÄ«no,
itthiratanapaá¹-ilÄ• bhatopi parihÄ«noyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee I 207/ \Be I 223/ paá¹-hamakappe catuppadÄ• sÄ«haá¹ƒ rÄ• jÄ• naá¹ƒ akaá¹ƒs
Ä• nandamacchaá¹ƒ, sakuá¹‡Ä• suvaá¹‡á¹‡ahaá¹ƒsaá¹ƒ. tassa pana suvaá¹‡á¹‡ahaá¹ƒsa
haá¹ƒsapotikÄ• abhirÅ«pÄ• ahosi. so tassÄ• varaá¹ƒ adÄ• si, sÄ• attano cittarucitaá¹ƒ sÄ
haá¹ƒsarÄ• jÄ• tassÄ• varaá¹ƒ datvÄ• himavante sabbe sakuá¹‡e sannipÄ• tÄ• pesi, nÄ•
sakuá¹‡agaá¹‡Ä• samÄ• gantvÄ• ekasmiá¹ƒ mahante pÄ• sÄ• á¹‡atale sannipatiá¹ƒsu. ha
cittarucitaá¹ƒ sÄ• mikaá¹ƒ Ä• gantvÄ• gaá¹‡hÄ• tÅ«â€™â€™ ti dhÄ«taraá¹ƒ pakkosÄ• pes
olokentÄ« maá¹‡ivaá¹‡á¹‡agÄ«vaá¹ƒ citrapekhuá¹‡aá¹ƒ moraá¹ƒ disvÄ• ``ayaá¹ƒ me sÄ• n
Ä• rocesi. sakuá¹‡asaá¹…ghÄ• moraá¹ƒ upasaá¹…kamitvÄ• Ä• haá¹ƒsu ``samma mora, a
sakuá¹‡Ä• naá¹ƒ majjhe sÄ• mikaá¹ƒ rocentÄ« tayi ruciá¹ƒ uppÄ• desÄ«â€™â€™ ti. moro `
passatÄ«â€™â€™ ti atituá¹-á¹-hiyÄ• hirottappaá¹ƒ bhinditvÄ• \Ne I 205/ tÄ• va mahato sa
pakkhe pasÄ• retvÄ• naccituá¹ƒ Ä• rabhi, naccanto appaá¹-icchanno ahosi.

suvaá¹‡á¹‡ahaá¹ƒsarÄ• jÄ• lajjito ``imassa neva ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ« atthi, na
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ, nÄ• ssa bhinnahirottappassa mama dhÄ«taraá
sakuá¹‡asaá¹…ghamajjhe imaá¹ƒ gÄ• thamÄ• ha ---

32__._ á¹• 21 ``rudaá¹ƒ manuÃ±Ã±aá¹ƒ rucirÄ• ca piá¹-á¹-hi, veá¸·uriyavaá¹‡á¹‡Å«panibhÄ

byÄ• mamattÄ• ni ca pekhuá¹‡Ä• ni, naccena te dhÄ«taraá¹ƒ no dadÄ• mÄ«â€™â€™ ti ||

tattha __rudaá¹ƒ manuÃ±Ã±a_nti ta-kÄ• rassa da-kÄ• ro kato, rutaá¹ƒ manÄ• paá¹ƒ, vassit
__rucirÄ• ca piá¹-á¹-hÄ«_ti piá¹-á¹-hipi te citrÄ• ceva sobhanÄ• ca. __veá¸·uriyavaá¹‡á¹‡Å
veá¸·uriyamaá¹‡ivaá¹‡á¹‡asadisÄ• . __byÄ• mamattÄ• nÄ«_ti ekabyÄ• mappamÄ• á¹‡Ä• n
__naccena te dhÄ«taraá¹ƒ no dadÄ• mÄ«_ti hirottappaá¹ƒ bhinditvÄ• naccitabhÄ• veneva
dhÄ«taraá¹ƒ no dadÄ• mÄ«ti vatvÄ• haá¹ƒsarÄ• jÄ• tasmiá¹ƒyeva parisamajjhe attano bhÄ
haá¹ƒsapotakassa dhÄ«taraá¹ƒ adÄ• si. moro haá¹ƒsapotikaá¹ƒ alabhitvÄ• \Ee I 208/ lajjitv
palÄ• yi. haá¹ƒsarÄ• jÄ• pi attano vasanaá¹-á¹-hÄ• nameva gato.

satthÄ• \Be I 224/ ``na, bhikkhave, idÄ• neva esa hirottappaá¹ƒ bhinditvÄ• ratanasÄ• sanÄ
itthiratanapaá¹-ilÄ• bhato parihÄ«noyevÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• moro bahubhaá¹‡á¸• iko ahosi, haá¹ƒsarÄ• jÄ• pana

naccajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [33] 3. sammodamÄ• najÄ• takavaá¹‡á¹‡anÄ•

__sammodamÄ• nÄ• _ti idaá¹ƒ satthÄ• kapilavatthuá¹ƒ upanissÄ• ya nigrodhÄ• rÄ• me vi
Ä• rabbha kathesi. so __kuá¹‡Ä• lajÄ• take_ (J II 21.kuá¹‡Ä• lajÄ• taka) Ä• vi bhavissati. ta
Ã±Ä• take Ä• mantetvÄ• ``mahÄ• rÄ• jÄ• Ã±Ä• takÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ viggaho
\Ne I 206/ hi pubbe samaggakÄ• le paccÄ• mitte abhibhavitvÄ• sotthiá¹ƒ pattÄ• yadÄ• viv
mahÄ• vinÄ• saá¹ƒ pattÄ• â€™â€™ ti vatvÄ• Ã±Ä• tirÄ• jakulehi Ä• yÄ• cito atÄ«taá¹ƒ Ä•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto vaá¹-á¹-akayoniyaá¹
anekavaá¹-á¹-akasahassaparivÄ• ro araÃ±Ã±e paá¹-ivasati. tadÄ• eko vaá¹-á¹-akaluddako
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vaá¹-á¹-akavassitaá¹ƒ katvÄ• tesaá¹ƒ sannipatitabhÄ• vaá
jÄ• laá¹ƒ khipitvÄ• pariyantesu maddanto sabbe ekato katvÄ• pacchiá¹ƒ pÅ«retvÄ• ghara
vikkiá¹‡itvÄ• tena mÅ«lena jÄ«vikaá¹ƒ kappeti. athekadivasaá¹ƒ bodhisatto te vaá¹-á¹-ake Ä
sÄ• kuá¹‡iko amhÄ• kaá¹ƒ Ã±Ä• take vinÄ• saá¹ƒ pÄ• peti, ahaá¹ƒ ekaá¹ƒ upÄ• yaá¹ƒ jÄ• n
na sakkhissati, ito dÄ• ni paá¹-á¹-hÄ• ya etena tumhÄ• kaá¹ƒ upari jÄ• le khittamatte ekeko

jÄ• lakkhike sÄ«saá¹ƒ á¹-hapetvÄ• jÄ• laá¹ƒ ukkhipitvÄ• icchitaá¹-á¹-hÄ• naá¹ƒ haritvÄ• e
kaá¹‡á¹-akagumbe pakkhipatha, evaá¹ƒ sante heá¹-á¹-hÄ• tena tena á¹-hÄ• nena palÄ• yis
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡iá¹ƒsu. dutiyadivase upari jÄ• le khitte te bodhisattena vu
ukkhipitvÄ• \Ee I 209/ ekasmiá¹ƒ \Be I 225/ kaá¹‡á¹-akagumbe khipitvÄ• sayaá¹ƒ heá¹-á¹-h
palÄ• yiá¹ƒsu. sÄ• kuá¹‡ikassa gumbato jÄ• laá¹ƒ mocentasseva vikÄ• lo jÄ• to, so tucchah

punadivasato paá¹-á¹-hÄ• yapi vaá¹-á¹-akÄ• tatheva karonti. sopi yÄ• va sÅ«riyatthaá¹…ga
kiÃ±ci alabhitvÄ• tucchahatthova gehaá¹ƒ gacchati. athassa bhariyÄ• kujjhitvÄ• ``tvaá¹ƒ d
tucchahattho Ä• gacchasi, aÃ±Ã±ampi te bahi positabbaá¹-á¹-hÄ• naá¹ƒ atthi maÃ±Ã±eâ€™
``bhadde, mama aÃ±Ã±aá¹ƒ positabbaá¹-á¹-hÄ• naá¹ƒ natthi, apica kho pana te vaá¹-á¹-akÄ
caranti, mayÄ• khittamatte jÄ• laá¹ƒ Ä• dÄ• ya kaá¹‡á¹-akagumbe khipitvÄ• gacchanti, na
sammodamÄ• nÄ• viharissanti, tvaá¹ƒ mÄ• cintayi, yadÄ• te vivÄ• damÄ• pajjissanti, tadÄ
mukhaá¹ƒ hÄ• sayamÄ• no Ä• gacchissÄ• mÄ«â€™â€™ ti vatvÄ• bhariyÄ• ya imaá¹ƒ gÄ•

33__._ á¹• 21 ``sammodamÄ• nÄ• gacchanti, jÄ• lamÄ• dÄ• ya pakkhino.

yadÄ• te vivadissanti, tadÄ• ehinti me vasaâ€™â€™ nti ||

tattha \Ne I 207/ __yadÄ• te vivadissantÄ«_ti yasmiá¹ƒ kÄ• le te vaá¹-á¹-akÄ• nÄ• nÄ• lad
hutvÄ• vivadissanti, kalahaá¹ƒ karissantÄ«ti attho. __tadÄ• ehinti me vasa_nti tasmiá¹ƒ kÄ
vasaá¹ƒ Ä• gacchissanti. athÄ• haá¹ƒ te gahetvÄ• tava mukhaá¹ƒ hÄ• sento Ä• gacchissÄ•
samassÄ• sesi.

katipÄ• hasseva pana accayena eko vaá¹-á¹-ako gocarabhÅ«miá¹ƒ otaranto asallakkhetvÄ•
akkami, itaro ``ko maá¹ƒ sÄ«se akkamÄ«â€™â€™ ti kujjhiá¹ƒ. ``ahaá¹ƒ asallakkhetvÄ• akk
kujjhÄ«â€™â€™ ti vuttepi kujjhiyeva. te punappunaá¹ƒ kathentÄ• ``tvameva maÃ±Ã±e jÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• daá¹ƒ kariá¹ƒsu. tesu vivadantesu bodhisatto cintesi ``vivÄ• dak
natthi, idÄ• neva te jÄ• laá¹ƒ na ukkhipissanti, tato mahantaá¹ƒ vinÄ• saá¹ƒ pÄ• puá¹‡issant
okÄ• saá¹ƒ labhissati, mayÄ• imasmiá¹ƒ á¹-hÄ• ne na sakkÄ• vasituâ€™â€™ nti. so attan
aÃ±Ã±attha gato. sÄ• kuá¹‡ikopi kho katipÄ• haccayena \Ee I 210/ Ä• gantvÄ• vaá¹-á¹-aka
tesaá¹ƒ sannipatitÄ• naá¹ƒ upari jÄ• laá¹ƒ \Be I 226/ khipi. atheko vaá¹-á¹-ako ``tuyhaá¹ƒ kin
ukkhipantasseva matthake lomÄ• ni patitÄ• ni, idÄ• ni ukkhipÄ• â€™â€™ ti Ä• ha. aparo ``t
ukkhipantasseva dvÄ«su pakkhesu pattÄ• ni patitÄ• ni, idÄ• ni ukkhipÄ• â€™â€™ ti Ä• ha.
ukkhipa, tvaá¹ƒ ukkhipÄ• â€™â€™ ti vadantÄ• naÃ±Ã±eva sÄ• kuá¹‡iko jÄ• laá¹ƒ ukkhipitv
pacchiá¹ƒ pÅ«retvÄ• bhariyaá¹ƒ hÄ• sayamÄ• no gehaá¹ƒ agamÄ• si.

satthÄ• ``evaá¹ƒ mahÄ• rÄ• jÄ• Ã±Ä• takÄ• naá¹ƒ kalaho nÄ• ma na yutto, kalaho vinÄ• s
imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• n

apaá¹‡á¸• itavaá¹-á¹-ako devadatto ahosi, paá¹‡á¸• itavaá¹-á¹-ako pana ahameva ahosiâ€™

sammodamÄ• najÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [34] 4. macchajÄ• takavaá¹‡á¹‡anÄ•

__na maá¹ƒ sÄ«taá¹ƒ na maá¹ƒ uá¹‡ha_nti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡ad
Ä• rabbha kathesi. tadÄ• hi satthÄ• taá¹ƒ bhikkhuá¹ƒ ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá
pucchi. ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``kenÄ• si ukkaá¹‡á¹-hÄ• pitoâ€™â€™ ti? ``purÄ
madhurahattharasÄ• , taá¹ƒ jahituá¹ƒ na sakkomÄ«â€™â€™ ti. atha naá¹ƒ satthÄ• ``bhikkh
anatthakÄ• rikÄ• \Ne I 208/, pubbepi tvaá¹ƒ etaá¹ƒ nissÄ• ya maraá¹‡aá¹ƒ pÄ• puá¹‡anto n
muttoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa purohito ahosi
nadiyaá¹ƒ jÄ• laá¹ƒ khipiá¹ƒsu. atheko mahÄ• maccho rativasena attano macchiyÄ• saddhi
Ä• gacchati. tassa sÄ• macchÄ« purato gacchamÄ• nÄ• jÄ• lagandhaá¹ƒ ghÄ• yitvÄ• jÄ•
pana kÄ• magiddho lolamaccho jÄ• lakucchimeva paviá¹-á¹-ho. kevaá¹-á¹-Ä• tassa jÄ• laá¹
Ã±atvÄ• jÄ• laá¹ƒ ukkhipitvÄ• macchaá¹ƒ gahetvÄ• amÄ• retvÄ• va vÄ• likÄ• piá¹-á¹-he k
aá¹…gÄ• resu pacitvÄ• khÄ• dissÄ• mÄ• â€™â€™ ti aá¹…gÄ• re karonti, sÅ«laá¹ƒ tacche
aá¹…gÄ• ratÄ• panaá¹ƒ vÄ• sÅ«lavijjhanaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pana dukkhaá¹ƒ na ma
panesÄ• macchÄ« `aÃ±Ã±aá¹ƒ so nÅ«na ratiyÄ• gatoâ€™ ti mayi domanassaá¹ƒ Ä• pajja
bÄ• dhatÄ«â€™â€™ ti paridevamÄ• no imaá¹ƒ gÄ• thamÄ• ha ---

34__._ á¹• 21 ``na maá¹ƒ sÄ«taá¹ƒ na maá¹ƒ uá¹‡haá¹ƒ, na maá¹ƒ jÄ• lasmi bÄ• dhanaá¹ƒ

yaÃ±ca maá¹ƒ maÃ±Ã±ate macchÄ«, aÃ±Ã±aá¹ƒ so ratiyÄ• gatoâ€™â€™ ti ||

tattha __na maá¹ƒ sÄ«taá¹ƒ na maá¹ƒ uá¹‡ha_nti macchÄ• naá¹ƒ udakÄ• nÄ«haá¹-akÄ• le
vigate uá¹‡haá¹ƒ hoti, tadubhayampi sandhÄ• ya ``na maá¹ƒ sÄ«taá¹ƒ na maá¹ƒ uá¹‡haá¹ƒ
paridevati. yampi aá¹…gÄ• resu paccanamÅ«lakaá¹ƒ dukkhaá¹ƒ bhavissati, tampi sandhÄ•
nti paridevateva. __na maá¹ƒ jÄ• lasmi bÄ• dhana_nti yampi me jÄ• lasmiá¹ƒ bÄ• dhanaá¹ƒ
bÄ• dhetÄ«ti paridevati. __ ``yaÃ±ca maâ€™â€™ _ntiÄ• dÄ«su ayaá¹ƒ piá¹‡á¸• attho --- sÄ
patitassa imehi kevaá¹-á¹-ehi gahitabhÄ• vaá¹ƒ ajÄ• nantÄ« maá¹ƒ apassamÄ• nÄ• ``so m
macchiá¹ƒ kÄ• maratiyÄ• gato bhavissatÄ«â€™â€™ ti cinteti, taá¹ƒ tassÄ• domanassappa
bÄ• dhatÄ«ti vÄ• likÄ• piá¹-á¹-he nipanno paridevati.

tasmiá¹ƒ samaye purohito dÄ• saparivuto nhÄ• natthÄ• ya nadÄ«tÄ«raá¹ƒ Ä• gato. so pana
tenassa macchaparidevanaá¹ƒ sutvÄ• etadahosi ``ayaá¹ƒ maccho kilesavasena paridevati,

panesa mÄ«yamÄ• no nirayeyeva nibbattissati, ahamassa avassayo bhavissÄ• mÄ«â€™â€
santikaá¹ƒ gantvÄ• ``ambho tumhe amhÄ• kaá¹ƒ ekadivasampi byaÃ±janatthÄ• ya maccha
kevaá¹-á¹-Ä• ``kiá¹ƒ vadetha, sÄ• mi, tumhÄ• kaá¹ƒ ruccanakamacchaá¹ƒ gaá¹‡hitvÄ• \Ne
Ä• haá¹ƒsu. ``amhÄ• kaá¹ƒ aÃ±Ã±ena kammaá¹ƒ natthi, imaÃ±Ã±eva dethÄ• â€™â€™ ti. `
bodhisatto taá¹ƒ ubhohi hatthehi gahetvÄ• nadÄ«tÄ«re nisÄ«ditvÄ• ``ambho maccha, sace
passeyyaá¹ƒ, jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡eyyÄ• si, idÄ• ni ito paá¹-á¹-hÄ• ya mÄ• kilesava
ovaditvÄ• udake vissajjetvÄ• nhatvÄ• nagaraá¹ƒ pÄ• visi.

satthÄ• \Ee I 212/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapari
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hÄ• si. satthÄ• pi anusandhiá¹ƒ ghaá¹-etvÄ
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• macchÄ« purÄ• á¹‡adutiyikÄ• ahosi, maccho ukkaá
pana ahameva ahosiâ€™â€™ nti.

macchajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [35] 5. vaá¹-á¹-akajÄ• takavaá¹‡á¹‡anÄ•

__santi pakkhÄ• apatanÄ• _ti idaá¹ƒ satthÄ• magadhesu cÄ• rikaá¹ƒ caramÄ• no dÄ• vag
kathesi. ekasmiÃ±hi samaye satthÄ• magadhesu cÄ• rikaá¹ƒ caramÄ• no aÃ±Ã±atarasmiá
caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto bhikkhugaá¹‡aparivuto maggaá¹ƒ
samaye mahÄ• á¸• Ä• ho uá¹-á¹-hahi, purato ca pacchato ca bahÅ« bhikkhÅ« dissanti, sopi
ekajÄ• lo hutvÄ• avattharamÄ• no Ä• gacchateva. tattheke puthujjanabhikkhÅ« maraá¹‡ab
dassÄ• ma, tena daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ itaro aggi na ottharissatÄ«â€™â€™ ti araá¹‡i
aggiá¹ƒ karonti. apare Ä• haá¹ƒsu ``Ä• vuso, tumhe kiá¹ƒ nÄ• ma karotha, gaganamajjhe á¹
candamaá¹‡á¸• alaá¹ƒ, pÄ• cÄ«nalokadhÄ• tuto uggacchantaá¹ƒ sahassaraá¹ƒsipaá¹-imaá¹
sÅ«riyamaá¹‡á¸• alaá¹ƒ, velÄ• ya tÄ«re á¹-hitÄ• samuddaá¹ƒ, sineruá¹ƒ nissÄ• ya á¹-hitÄ•
viya sadevake loke aggapuggalaá¹ƒ attanÄ• saddhiá¹ƒ gacchantameva sammÄ• sambuddh
demÄ• â€™ ti vadatha, buddhabalaá¹ƒ nÄ• ma na jÄ• nÄ• tha, etha satthu santikaá¹ƒ gami
ca pacchato ca gacchantÄ• sabbepi ekato hutvÄ• dasabalassa santikaá¹ƒ agamaá¹ƒsu. sa
mahÄ• bhikkhusaá¹…ghaparivÄ• ro aÃ±Ã±atarasmiá¹ƒ padese aá¹-á¹-hÄ• si. dÄ• vaggi abh
Ä• gacchati. Ä• gantvÄ• tathÄ• gatassa á¹-hitaá¹-á¹-hÄ• naá¹ƒ patvÄ• tassa padesassa sa
soá¸·asakarÄ«samattaá¹-á¹-hÄ• naá¹ƒ patto udake opilÄ• pitatiá¹‡ukkÄ• viya nibbÄ• yi, vin
dvattiá¹ƒsakarÄ«samattaá¹-á¹-hÄ• naá¹ƒ avatthariuá¹ƒ nÄ• sakkhi.

bhikkhÅ« \Ne I 210/ satthu guá¹‡akathaá¹ƒ Ä• rabhiá¹ƒsu --- ``aho buddhÄ• naá¹ƒ guá¹‡Ä•
acetano aggi buddhÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ avatthariuá¹ƒ na sakkoti, udake \Be I 2
nibbÄ• yati, aho buddhÄ• naá¹ƒ \Ee I 213/ Ä• nubhÄ• vo nÄ• mÄ• â€™â€™ ti. satthÄ• tesa
bhikkhave, etaá¹ƒ etarahi mayhaá¹ƒ balaá¹ƒ, yaá¹ƒ imaá¹ƒ bhÅ«mippadesaá¹ƒ patvÄ• esa

pana mayhaá¹ƒ porÄ• á¹‡akasaccabalaá¹ƒ. imasmiÃ±hi padese sakalampi imaá¹ƒ kappaá¹
kappaá¹-á¹-hiyapÄ• á¹-ihÄ• riyaá¹ƒ nÄ• metaâ€™â€™ nti Ä• ha. athÄ• yasmÄ• Ä• nando s
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apesi, nisÄ«di satthÄ• pallaá¹…kaá¹ƒ Ä• bhujit
tathÄ• gataá¹ƒ vanditvÄ• parivÄ• retvÄ• nisÄ«di. atha satthÄ• ``idaá¹ƒ tÄ• va, bhante, am
atÄ«taá¹ƒ paá¹-icchannaá¹ƒ, taá¹ƒ no pÄ• kaá¹-aá¹ƒ karothÄ• â€™â€™ ti bhikkhÅ«hi Ä• yÄ

atÄ«te magadharaá¹-á¹-he tasmiá¹ƒyeva padese bodhisatto vaá¹-á¹-akayoniyaá¹ƒ paá¹-isar
mÄ• tukucchito jÄ• to aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• nikkhantakÄ• le mahÄ• geá¹‡á¸• uka
ahosi. atha naá¹ƒ mÄ• tÄ• pitaro kulÄ• vake nipajjÄ• petvÄ• mukhatuá¹‡á¸• akena gocaraá
pakkhe pasÄ• retvÄ• Ä• kÄ• se gamanabalaá¹ƒ vÄ• pÄ• de ukkhipitvÄ• thale gamanabala
padesaá¹ƒ saá¹ƒvacchare saá¹ƒvacchare dÄ• vaggi gaá¹‡hÄ• ti, so tasmimpi samaye mahÄ
padesaá¹ƒ gaá¹‡hi, sakuá¹‡asaá¹…ghÄ• attano attano kulÄ• vakehi nikkhamitvÄ• maraá¹‡
palÄ• yanti, bodhisattassapi mÄ• tÄ• pitaro maraá¹‡abhayabhÄ«tÄ• bodhisattaá¹ƒ chaá¸• a
bodhisatto kulÄ• vake nipannakova gÄ«vaá¹ƒ ukkhipitvÄ• avattharitvÄ• Ä• gacchantaá¹ƒ a
``sace mayhaá¹ƒ pakkhe pasÄ• retvÄ• Ä• kÄ• sena gamanabalaá¹ƒ bhaveyya, uppatitvÄ•
pÄ• de ukkhipitvÄ• gamanabalaá¹ƒ bhaveyya, padavÄ• rena aÃ±Ã±attha gaccheyyaá¹ƒ. m
maraá¹‡abhayabhÄ«tÄ• maá¹ƒ ekakaá¹ƒ pahÄ• ya attÄ• naá¹ƒ parittÄ• yantÄ• palÄ• tÄ• .
paá¹-isaraá¹‡aá¹ƒ natthi, atÄ• á¹‡omhi asaraá¹‡o, kiá¹ƒ nu kho ajja mayÄ• kÄ• tuá¹ƒ vaá¹-a

athassa etadahosi ``imasmiá¹ƒ loke sÄ«laguá¹‡o nÄ• ma atthi, saccaguá¹‡o nÄ• ma atthi, a
pÅ«retvÄ• bodhimÅ«le nisÄ«ditvÄ• abhisambuddhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivi
\Ee I 214/ saccÄ• nuddayakÄ• ruÃ±Ã±akhantisamannÄ• gatÄ• sabbasattesu samappavatta
sabbaÃ±Ã±ubuddhÄ• \Be I 230/ nÄ• ma atthi, tehi ca paá¹-ividdhÄ• dhammaguá¹‡Ä• nÄ•
saccaá¹ƒ atthi, saá¹ƒvijjamÄ• no eko sabhÄ• vadhammo paÃ±Ã±Ä• yati, tasmÄ• atÄ«te bu
paá¹-ividdhaguá¹‡e ca Ä• vajjetvÄ• mayi vijjamÄ• naá¹ƒ saccasabhÄ• vadhammaá¹ƒ gahe
aggiá¹ƒ \Ne I 211/ paá¹-ikkamÄ• petvÄ• ajja mayÄ• attano ceva sesasakuá¹‡Ä• naÃ±ca s
vaá¹-á¹-atÄ«â€™â€™ ti. tena vuttaá¹ƒ ---

``atthi loke sÄ«laguá¹‡o, saccaá¹ƒ soceyyanuddayÄ• .

tena saccena kÄ• hÄ• mi, saccakiriyamanuttaraá¹ƒ ||

``Ä• vajjetvÄ• dhammabalaá¹ƒ, saritvÄ• pubbake jine.

saccabalamavassÄ• ya, saccakiriyamakÄ• sahaâ€™â€™ nti || (Cp 3.79-80).

atha bodhisatto atÄ«te parinibbutÄ• naá¹ƒ buddhÄ• naá¹ƒ guá¹‡e Ä• vajjetvÄ• attani vijjam
saccasabhÄ• vaá¹ƒ Ä• rabbha saccakiriyaá¹ƒ karonto imaá¹ƒ gÄ• thamÄ• ha ---

35__._ á¹• 21 ``santi pakkhÄ• apatanÄ• , santi pÄ• dÄ• avaÃ±canÄ• .

mÄ• tÄ• pitÄ• ca nikkhantÄ• , jÄ• taveda paá¹-ikkamÄ• â€™â€™ ti ||

 tattha __santi pakkhÄ• apatanÄ• _ti mayhaá¹ƒ pakkhÄ• nÄ• ma atthi upalabbhanti, no ca
uppatituá¹ƒ Ä• kÄ• sena gantunti apatanÄ• . __santi pÄ• dÄ• avaÃ±canÄ• _ti pÄ• dÄ• pi m
padavÄ• ragamanena gantuá¹ƒ na sakkÄ• ti avaÃ±canÄ• . __mÄ• tÄ• pitÄ• ca nikkhantÄ•
neyyuá¹ƒ, tepi maraá¹‡abhayena mÄ• tÄ• pitaro nikkhantÄ• . __jÄ• tavedÄ• _ti aggiá¹ƒ Ä• l
vedayati paÃ±Ã±Ä• yati, tasmÄ• ``jÄ• tavedoâ€™â€™ ti vuccati. __paá¹-ikkamÄ• _ti paá¹-i
jÄ• tavedaá¹ƒ Ä• á¹‡Ä• peti.

 iti mahÄ• satto ``sace mayhaá¹ƒ pakkhÄ• naá¹ƒ atthibhÄ• vo, te ca pasÄ• retvÄ• Ä• kÄ• s
atthibhÄ• vo, te ca ukkhipitvÄ• avaÃ±canabhÄ• vo, mÄ• tÄ• pitÅ«naá¹ƒ maá¹ƒ kulÄ• vakey
palÄ• tabhÄ• vo ca sacco sabhÄ• vabhÅ«toyeva, jÄ• taveda, etena \Be I 231/ saccena tvaá
ti kulÄ• vake nipannakova saccakiriyaá¹ƒ akÄ• si. tassa saha saccakiriyÄ• ya soá¸·asakarÄ
jÄ• tavedo paá¹-ikkami. paá¹-ikkamanto ca na jhÄ• yamÄ• nova aÃ±Ã±aá¹ƒ gato, udake pa
tattheva nibbÄ• yi. tena vuttaá¹ƒ ---

``saha \Ne I 212/ \Ee I 215/ sacce kate mayhaá¹ƒ, mahÄ• pajjalito sikhÄ«.

vajjesi soá¸·asa karÄ«sÄ• ni, udakaá¹ƒ patvÄ• yathÄ• sikhÄ«â€™â€™ ti || (Cp 3.82).

 taá¹ƒ pana á¹-hÄ• naá¹ƒ sakalepi imasmiá¹ƒ kappe agginÄ• anabhibhavanÄ«yattÄ• kappa
nÄ• ma jÄ• taá¹ƒ. evaá¹ƒ bodhisatto saccakiriyaá¹ƒ katvÄ• jÄ«vitapariyosÄ• ne yathÄ• kam

 satthÄ• ``na, bhikkhave, imassa vanassa agginÄ• anajjhottharaá¹‡aá¹ƒ etarahi mayhaá¹ƒ
panetaá¹ƒ vaá¹-á¹-apotakakÄ• le mayhameva saccabalaâ€™â€™ nti imaá¹ƒ dhammadesan
pakÄ• sesi. saccapariyosÄ• ne keci sotÄ• pannÄ• ahesuá¹ƒ, keci sakadÄ• gÄ• mino, keci a
pattÄ• ti. satthÄ• pi anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mÄ•
mÄ• tÄ• pitarova ahesuá¹ƒ, vaá¹-á¹-akarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

vaá¹-á¹-akajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [36] 6. sakuá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

 __yaá¹ƒ nissitÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto daá¸• á¸• hapaá¹‡á¹‡asÄ• laá¹ƒ bhi
kathesi. eko kira bhikkhu satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• jetavanato nikkha

paccantagÄ• maá¹ƒ nissÄ• ya ekasmiá¹ƒ araÃ±Ã±asenÄ• sane vasati. athassa paá¹-haman
á¸• ayhittha. so ``paá¹‡á¹‡asÄ• lÄ• me daá¸• á¸• hÄ• , dukkhaá¹ƒ vasÄ• mÄ«â€™â€™ ti m
``idÄ• ni no khettaá¹ƒ parisukkhaá¹ƒ, kedÄ• re pÄ• yetvÄ• karissÄ• maâ€™â€™, tasmiá¹ƒ
vapitvÄ• â€™â€™, bÄ«je vutte ``vatiá¹ƒ katvÄ• â€™â€™, vatiyÄ• katÄ• ya ``niddÄ• yitvÄ•
ti evaá¹ƒ taá¹ƒ taá¹ƒ kammaá¹ƒ apadisantÄ• yeva temÄ• saá¹ƒ vÄ«tinÄ• mesuá¹ƒ. so bhikk
dukkhaá¹ƒ vasanto \Be I 232/ kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hetvÄ• visesaá¹ƒ nibbattetu
pana satthu santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• tena saddhiá¹ƒ p
``kiá¹ƒ bhikkhu sukhena vassaá¹ƒvutthosi, kammaá¹-á¹-hÄ• naá¹ƒ te matthakaá¹ƒ pattaâ€™
pavattiá¹ƒ Ä• cikkhitvÄ• ``senÄ• sanasappÄ• yassa me abhÄ• vena kammaá¹-á¹-hÄ• naá¹ƒ
Ä• ha. satthÄ• ``pubbe bhikkhu tiracchÄ• nagatÄ• pi attano sappÄ• yÄ• sappÄ• yaá¹ƒ jÄ• n
aÃ±Ã±Ä• sÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne I 213/ \Ee I 216/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto
nibbattitvÄ• sakuá¹‡asaá¹…ghaparivuto araÃ±Ã±Ä• yatane sÄ• khÄ• viá¹-apasampannaá¹
vasati. athekadivasaá¹ƒ tassa rukkhassa sÄ• khÄ• su aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹ƒsantÄ«su
uá¹-á¹-hÄ• ti. taá¹ƒ disvÄ• bodhisatto cintesi ``imÄ• dve sÄ• khÄ• evaá¹ƒ ghaá¹ƒsamÄ• nA
so patitvÄ• purÄ• á¹‡apaá¹‡á¹‡Ä• ni gaá¹‡hissati, tato paá¹-á¹-hÄ• ya imampi rukkhaá¹ƒ jh
idha amhehi vasituá¹ƒ, ito palÄ• yitvÄ• aÃ±Ã±attha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so sa
imaá¹ƒ gÄ• thamÄ• ha ---

36__._ á¹• 21 ``yaá¹ƒ nissitÄ• jagatiruhaá¹ƒ vihaá¹…gamÄ• , svÄ• yaá¹ƒ aggiá¹ƒ pamuÃ±c

disÄ• bhajatha vakkaá¹…gÄ• , jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __jagatiruha_nti jagati vuccati pathavÄ«, tattha jÄ• tattÄ• rukkho ``jagatiruhoâ€™â€
__vihaá¹…gamÄ• _ti vihaá¹ƒ vuccati Ä• kÄ• saá¹ƒ, tattha gamanato pakkhÄ« ``vihaá¹…gam
__disÄ• bhajathÄ• _ti imaá¹ƒ rukkhaá¹ƒ muÃ±citvÄ• ito palÄ• yantÄ• catasso disÄ• bhaja
sakuá¹‡e Ä• lapati. te hi uttamaá¹…gaá¹ƒ galaá¹ƒ kadÄ• ci kadÄ• ci vaá¹…kaá¹ƒ karonti, ta
ti vuccanti. vaá¹…kÄ• vÄ• tesaá¹ƒ ubhosu passesu pakkhÄ• jÄ• tÄ• ti vakkaá¹…gÄ• . __jA
amhÄ• kaá¹ƒ avassayarukkhatoyeva bhayaá¹ƒ nibbattaá¹ƒ, etha aÃ±Ã±attha gacchÄ• mÄ•

bodhisattassa vacanakarÄ• paá¹‡á¸• itasakuá¹‡Ä• tena saddhiá¹ƒ ekappahÄ• reneva upp
pana apaá¹‡á¸• itÄ• , te ``evameva esa bindumatte udake kumbhÄ«le passatÄ«â€™â€™ ti
tattheva vasiá¹ƒsu. tato na cirasseva bodhisattena cintitÄ• kÄ• reneva aggi nibbattitvÄ• taá
aggahesi. dhÅ«mesu ca jÄ• lÄ• su ca uá¹-á¹-hitÄ• su dhÅ«mandhÄ• \Be I 233/ sakuá¹‡Ä•
nÄ• sakkhiá¹ƒsu, aggimhi patitvÄ• patitvÄ• vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsu.

satthÄ• ``evaá¹ƒ bhikkhu pubbe tiracchÄ• nagatÄ• pi rukkhagge vasantÄ• attano sappÄ•

tvaá¹ƒ kasmÄ• na aÃ±Ã±Ä• sÄ«â€™â€™ ti imaá¹ƒ \Ee I 217/ dhammadesanaá¹ƒ Ä• haritv
saccapariyosÄ• ne so bhikkhu sotÄ• pattiphale patiá¹-á¹-hito. satthÄ• pi anusandhiá¹ƒ ghaá
samodhÄ• nesi --- ``tadÄ• bodhisattassa vacanakarÄ• sakuá¹‡Ä• buddhaparisÄ• ahesuá
ahameva ahosiâ€™â€™ nti.

sakuá¹‡ajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [37] 7. tittirajÄ• takavaá¹‡á¹‡anÄ•

__ye_ \Ne I 214/ __vuá¸• á¸• hamapacÄ• yantÄ«_ti idaá¹ƒ satthÄ• sÄ• vatthiá¹ƒ gacchanto
senÄ• sanapaá¹-ibÄ• hanaá¹ƒ Ä• rabbha kathesi. anÄ• thapiá¹‡á¸• ikena hi vihÄ• raá¹ƒ kÄ•
rÄ• jagahÄ• nikkhamma vesÄ• liá¹ƒ patvÄ• tattha yathÄ• bhirantaá¹ƒ viharitvÄ• ``sÄ• vatt
maggaá¹ƒ paá¹-ipajji. tena ca samayena chabbaggiyÄ• naá¹ƒ antevÄ• sikÄ• purato purato
senÄ• sanesu aggahitesveva ``idaá¹ƒ senÄ• sanaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yassa, idaá¹ƒ
amhÄ• kameva bhavissatÄ«â€™â€™ ti senÄ• sanÄ• ni palibundhenti. pacchÄ• Ä• gatÄ• t
sÄ• riputtattherassÄ• pi antevÄ• sikÄ• therassa senÄ• sanaá¹ƒ pariyesantÄ• na labhiá¹ƒsu
alabhanto satthu senÄ• sanassa avidÅ«re ekasmiá¹ƒ rukkhamÅ«le nisajjÄ• ya ca caá¹…kam
vÄ«tinÄ• mesi. satthÄ• paccÅ«sasamaye nikkhamitvÄ• ukkÄ• si, theropi ukkÄ• si. ``ko esc
bhante, sÄ• riputtoâ€™â€™ ti. ``sÄ• riputta, imÄ• ya velÄ• ya idha kiá¹ƒ karosÄ«â€™â€™ t
Ä• rocesiâ€™â€™. satthÄ• therassa vacanaá¹ƒ sutvÄ• ``idÄ• ni tÄ• va mayi jÄ«vanteyeva
agÄ• ravÄ• apatissÄ• viharanti, parinibbute kiá¹ƒ nu kho karissantÄ«â€™â€™ ti Ä• vajjent
udapÄ• di.

so pabhÄ• tÄ• ya rattiyÄ• bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« pucchi ``sa
chabbaggiyÄ• bhikkhÅ« purato purato gantvÄ• therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Be I 234/ sen
paá¹-ibÄ• hantÄ«â€™â€™ ti. ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti? tato chabbaggiye garahitv
bhikkhÅ« Ä• mantesi ``ko nu kho, bhikkhave, aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá
``khattiyakulÄ• pabbajitoâ€™â€™ ti Ä• haá¹ƒsu, ekacce ``brÄ• hmaá¹‡akulÄ• , gahapatiku
apare ``vinayadharo, dhammakathiko, paá¹-hamassa jhÄ• nassa lÄ• bhÄ«, dutiyassa, tatiya
jhÄ• nassa lÄ• bhÄ«â€™â€™ ti. apare ``sotÄ• panno, sakadÄ• gÄ• mÄ«, anÄ• gÄ• mÄ«, a
chaá¸·abhiÃ±Ã±oâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ tehi bhikkhÅ«hi attano attano rucivasena a
kathitakÄ• le satthÄ• Ä• ha --- ``na, bhikkhave, mayhaá¹ƒ \Ee I 218/ sÄ• sane aggÄ• sanÄ•
khattiyakulÄ• pabbajito pamÄ• á¹‡aá¹ƒ, na brÄ• hmaá¹‡akulÄ• pabbajito, na gahapatikulÄ
vinayadharo, na suttantiko, na Ä• bhidhammiko, na paá¹-hamajjhÄ• nÄ• dilÄ• bhino, na sotÄ
atha kho, bhikkhave, imasmiá¹ƒ sÄ• sane yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccuá¹
sÄ• mÄ«cikammaá¹ƒ kÄ• tabbaá¹ƒ, aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• o laddhabbo
vuá¸• á¸• hataro bhikkhu etesaá¹ƒ anucchaviko. idÄ• ni kho pana, bhikkhave, sÄ• riputto ma
aggasÄ• vako anudhammacakkappavattako mamÄ• nantaraá¹ƒ senÄ• sanaá¹ƒ laddhuá¹ƒ a

senÄ• sanaá¹ƒ alabhanto rukkhamÅ«le vÄ«tinÄ• mesi, tumhe idÄ• neva evaá¹ƒ agÄ• ravÄ•
gacchante kÄ• le kinti katvÄ• viharissathÄ• â€™â€™ ti. atha nesaá¹ƒ ovÄ• dadÄ• natthÄ•
tiracchÄ• nagatÄ• pi `na kho panetaá¹ƒ amhÄ• kaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ mayaá¹ƒ aÃ±Ã±a
apatissÄ• asabhÄ• gavuttino vihareyyÄ• ma, amhesu mahallakataraá¹ƒ jÄ• nitvÄ• tassa al
karissÄ• mÄ• â€™ ti sÄ• dhukaá¹ƒ vÄ«maá¹ƒsitvÄ• `ayaá¹ƒ no mahallakoâ€™ ti Ã±atvÄ•
devapathaá¹ƒ pÅ«rayamÄ• nÄ• gatÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te himavantappadese ekaá¹ƒ mahÄ• nigrodhaá¹ƒ upanissÄ• ya tayo sahÄ• yÄ• vihari
hatthÄ«ti. te aÃ±Ã±amaÃ±Ã±aá¹ƒ agÄ• ravÄ• apatissÄ• asabhÄ• gavuttino ahesuá¹ƒ. atha
yuttaá¹ƒ amhÄ• kaá¹ƒ evaá¹ƒ viharituá¹ƒ, yaá¹ƒnÅ«na mayaá¹ƒ yo no mahallakataro, tassa
abhivÄ• danÄ• dÄ«ni karontÄ• vihareyyÄ• mÄ• â€™â€™ ti. ``ko pana no mahallakataroâ€
``attheso upÄ• yoâ€™â€™ ti tayopi janÄ• nigrodhamÅ«le nisÄ«ditvÄ• tittiro ca makkaá¹-o
``samma hatthi, tvaá¹ƒ imaá¹ƒ nigrodharukkhaá¹ƒ kÄ«vappamÄ• á¹‡akÄ• lato paá¹-á¹-hÄ• y
Ä• ha ``sammÄ• , ahaá¹ƒ taruá¹‡apotakakÄ• le imaá¹ƒ nigrodhagacchaá¹ƒ antarasatthÄ«su
avattharitvÄ• á¹-hitakÄ• le ca pana me etassa aggasÄ• khÄ• nÄ• bhiá¹ƒ ghaá¹-á¹-eti, evÄ•
gacchakÄ• lato paá¹-á¹-hÄ• ya jÄ• nÄ• mÄ«â€™â€™ ti puna ubhopi janÄ• purimanayenev
Ä• ha ``ahaá¹ƒ sammÄ• makkaá¹-acchÄ• pako samÄ• no bhÅ«miyaá¹ƒ nisÄ«ditvÄ• gÄ«va
imassa nigrodhapotakassa aggaá¹…kure khÄ• dÄ• mi, evÄ• haá¹ƒ imaá¹ƒ khuddakakÄ• lat
ti. atha itare ubhopi purimanayeneva tittiraá¹ƒ pucchiá¹ƒsu. so Ä• ha ``sammÄ• , pubbe asu
á¹-hÄ• ne mahÄ• nigrodharukkho ahosi, ahaá¹ƒ tassa phalÄ• ni khÄ• ditvÄ• imasmiá¹ƒ á¹-
tato esa rukkho jÄ• to, evÄ• haá¹ƒ imaá¹ƒ ajÄ• takÄ• lato paá¹-á¹-hÄ• ya jÄ• nÄ• mi, tasmÄ
mahallakataroâ€™â€™ ti.

evaá¹ƒ vutte makkaá¹-o ca hatthÄ« ca tittirapaá¹‡á¸• itaá¹ƒ Ä• haá¹ƒsu ``samma, tvaá¹ƒ am
ito paá¹-á¹-hÄ• ya mayaá¹ƒ tava sakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• ni ceva
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammÄ• ni ca karissÄ• ma, ovÄ• c
ito paá¹-á¹-hÄ• ya amhÄ• kaá¹ƒ ovÄ• dÄ• nusÄ• saniá¹ƒ dadeyyÄ• sÄ«â€™â€™ ti. tato paa
ovÄ• daá¹ƒ adÄ• si, sÄ«lesu patiá¹-á¹-hÄ• pesi, sayampi sÄ«lÄ• ni samÄ• diyi. te tayopi jan
patiá¹-á¹-hÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• sappatissÄ• sabhÄ• gavuttino hutvÄ•
devalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ. tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ samÄ• dÄ• naá¹ƒ tittiriyaá¹ƒ brahm

te hi nÄ• ma, bhikkhave, tiracchÄ• nagatÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• sappatissÄ
svÄ• khÄ• te dhammavinaye pabbajitvÄ• kasmÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ agÄ• ravÄ• apatis
bhikkhave, ito paá¹-á¹-hÄ• ya tumhÄ• kaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccu
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ, yathÄ• vuá¸• á¸• haá¹ƒ aggÄ• sanaá¹ƒ aggodakaá¹
paá¹-á¹-hÄ• ya ca navakatarena vuá¸• á¸• hataro \Be I 236/ senÄ• sanena paá¹-ibÄ• hitabb
Ä• pattidukkaá¹-assÄ• ti evaá¹ƒ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• abhisambu
gÄ• thamÄ• ha ---

37__._ á¹• 21 ``ye vuá¸• á¸• hamapacÄ• yanti, narÄ• dhammassa kovidÄ• .

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatÄ«â€™â€™ ti ||

tattha __ye vuá¸• á¸• hamapacÄ• yantÄ«_ti jÄ• tivuá¸• á¸• ho, vayovuá¸• á¸• ho, guá¹‡avuá
tesu jÄ• tisampanno jÄ• tivuá¸• á¸• ho nÄ• ma, vaye á¹-hito vayovuá¸• á¸• ho nÄ• ma \Ee I 2
guá¹‡avuá¸• á¸• ho nÄ• ma. tesu guá¹‡asampanno vayovuá¸• á¸• ho imasmiá¹ƒ á¹-hÄ• ne `
__apacÄ• yantÄ«_ti jeá¹-á¹-hÄ• pacÄ• yikakammena pÅ«jenti. __dhammassa kovidÄ• _ti je
kovidÄ• kusalÄ• . __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __pÄ• saá¹ƒsÄ•
__samparÄ• ye ca suggatÄ«_ti samparetabbe imaá¹ƒ lokaá¹ƒ hitvÄ• gantabbe paralokepi t
ayaá¹ƒ panettha piá¹‡á¸• attho --- bhikkhave, khattiyÄ• vÄ• hontu brÄ• hmaá¹‡Ä• vÄ• ves
gahaá¹-á¹-hÄ• vÄ• pabbajitÄ• vÄ• tiracchÄ• nagatÄ• vÄ• , ye keci sattÄ• jeá¹-á¹-hÄ• pa
guá¹‡asampannÄ• naá¹ƒ vayovuá¸• á¸• hÄ• naá¹ƒ apacitiá¹ƒ karonti, te imasmiÃ±ca attabh
jeá¹-á¹-hÄ• pacitikÄ• rakÄ• ti pasaá¹ƒsaá¹ƒ vaá¹‡á¹‡anaá¹ƒ thomanaá¹ƒ labhanti, kÄ• yassa
nibbattantÄ«ti.

evaá¹ƒ satthÄ• jeá¹-á¹-hÄ• pacitikammassa guá¹‡aá¹ƒ kathetvÄ• anusandhiá¹ƒ ghaá¹-etv
--- ``tadÄ• hatthinÄ• go moggallÄ• no ahosi, makkaá¹-o sÄ• riputto, tittirapaá¹‡á¸• ito pana
nti.

tittirajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [38] 8. bakajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• ccantaá¹ƒ_ \Ne I 217/ \Be I 237/ __nikatippaÃ±Ã±o_ti idaá¹ƒ satthÄ• jetavane vihara
cÄ«varavaá¸• á¸• hakaá¹ƒ bhikkhu Ä• rabbha kathesi. eko kira jetavanavÄ• siko bhikkhu ya
kattabbaá¹ƒ chedanaghaá¹-á¹-anavicÄ• raá¹‡asibbanÄ• dikaá¹ƒ kammaá¹ƒ, tattha sukusalo
cÄ«varaá¹ƒ vaá¸• á¸• heti, tasmÄ• ``cÄ«varavaá¸• á¸• hakoâ€™â€™ tveva paÃ±Ã±Ä• yitth
jiá¹‡á¹‡apilotikÄ• su hatthakammaá¹ƒ dassetvÄ• suphassikaá¹ƒ manÄ• paá¹ƒ cÄ«varaá¹ƒ
piá¹-á¹-hodakena rajitvÄ• saá¹…khena ghaá¹ƒsitvÄ• ujjalaá¹ƒ manuÃ±Ã±aá¹ƒ katvÄ• nikk
kÄ• tuá¹ƒ ajÄ• nantÄ• bhikkhÅ« ahate sÄ• á¹-ake gahetvÄ• tassa santikaá¹ƒ Ä• gantvÄ• `
na jÄ• nÄ• ma, cÄ«varaá¹ƒ no katvÄ• dethÄ• â€™â€™ ti vadanti. so ``cÄ«varaá¹ƒ Ä• vuso
niá¹-á¹-hÄ• ti, mayÄ• katacÄ«varameva atthi, ime sÄ• á¹-ake á¹-hapetvÄ• taá¹ƒ gaá¹‡hitvÄ
nÄ«haritvÄ• dasseti. te tassa vaá¹‡á¹‡asampattimeva disvÄ• antaraá¹ƒ ajÄ• nantÄ• ``thira
ahatasÄ• á¹-ake cÄ«varavaá¸• á¸• hakassa datvÄ• taá¹ƒ gaá¹‡hitvÄ• gacchanti. taá¹ƒ tehi
kiliá¹-á¹-hakÄ• le uá¹‡hodakena dhoviyamÄ• naá¹ƒ attano pakatiá¹ƒ dasseti, tattha tattha jiá
paÃ±Ã±Ä• yati, te vippaá¹-isÄ• rino honti. evaá¹ƒ Ä• gatÄ• gate pilotikÄ• hi vaÃ±cento so bh

pÄ• kaá¹-o jÄ• to.

yathÄ• cesa jetavane, tathÄ• aÃ±Ã±atarasmiá¹ƒ gÄ• makepi eko cÄ«varavaá¸• á¸• hako l
221/ sambhattÄ• bhikkhÅ« ``bhante, jetavane kira eko cÄ«varavaá¸• á¸• hako evaá¹ƒ lokaá
Ä• rocesuá¹ƒ. athassa etadahosi ``handÄ• haá¹ƒ, taá¹ƒ nagaravÄ• sikaá¹ƒ vaÃ±cemÄ«â€™
atimanÄ• paá¹ƒ katvÄ• surattaá¹ƒ rajitvÄ• taá¹ƒ pÄ• rupitvÄ• jetavanaá¹ƒ agamÄ• si. itaro
uppÄ• detvÄ• ``bhante, imaá¹ƒ cÄ«varaá¹ƒ tumhehi kataâ€™â€™ nti pucchi. ``Ä• mÄ• vus
cÄ«varaá¹ƒ mayhaá¹ƒ detha, tumhe aÃ±Ã±aá¹ƒ labhissathÄ• â€™â€™ ti? ``Ä• vuso, maya
dullabhapaccayÄ• , imÄ• haá¹ƒ tuyhaá¹ƒ datvÄ• attanÄ• kiá¹ƒ pÄ• rupissÄ• mÄ«â€™â€™
ahatasÄ• á¹-akÄ• atthi, te gahetvÄ• tumhÄ• kaá¹ƒ cÄ«varaá¹ƒ karothÄ• â€™â€™ ti. ``Ä• v
hatthakammaá¹ƒ dassitaá¹ƒ, tayi pana evaá¹ƒ vadante kiá¹ƒ sakkÄ• kÄ• tuá¹ƒ, gaá¹‡hÄ• h
pilotikacÄ«varaá¹ƒ datvÄ• ahatasÄ• á¹-ake Ä• dÄ• ya taá¹ƒ vaÃ±cetvÄ• pakkÄ• mi. jetava
cÄ«varaá¹ƒ pÄ• rupitvÄ• katipÄ• haccayena uá¹‡hodakena dhovanto jiá¹‡á¹‡apilotikabhÄ•
``gÄ• mavÄ• sicÄ«varavaá¸• á¸• hakena kira jetavanavÄ• siko vaÃ±citoâ€™â€™ ti tassa va
pÄ• kaá¹-o jÄ• to.

athekadivasaá¹ƒ \Ne I 218/ bhikkhÅ« dhammasabhÄ• yaá¹ƒ taá¹ƒ kathaá¹ƒ kathentÄ• nisÄ
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchi. t
satthÄ• ``na, bhikkhave, jetavanavÄ• sÄ« cÄ«varavaá¸• á¸• hako idÄ• neva aÃ±Ã±e vaÃ±c
gÄ• mavÄ• sikenÄ• pi idÄ• neva esa jetavanavÄ• sÄ« cÄ«varavaá¸• á¸• hako vaÃ±cito, pub
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te ekasmiá¹ƒ araÃ±Ã±Ä• yatane bodhisatto aÃ±Ã±ataraá¹ƒ padumasaraá¹ƒ nissÄ• ya
rukkhadevatÄ• hutvÄ• nibbatti. tadÄ• aÃ±Ã±atarasmiá¹ƒ nÄ• timahante sare nidÄ• ghasa
ahosi, bahÅ« cettha macchÄ• honti. atheko bako te macche disvÄ• ``ekena upÄ• yena ime
khÄ• dissÄ• mÄ«â€™â€™ ti gantvÄ• udakapariyante cintento nisÄ«di. atha naá¹ƒ macchÄ
cintento nisinnosÄ«â€™â€™ ti pucchiá¹ƒsu. ``tumhÄ• kaá¹ƒ cintento nisinnomhÄ«â€™â€™
cintesi, ayyÄ• â€™â€™ ti? `` `imasmiá¹ƒ sare udakaá¹ƒ parittaá¹ƒ, gocaro mando, nidÄ• gh
macchÄ• kiá¹ƒ nÄ• ma karissantÄ«â€™ ti tumhÄ• kaá¹ƒ cintento nisinnomhÄ«â€™â€™ ti.
ayyÄ• â€™â€™ ti? ``tumhe sace mayhaá¹ƒ vacanaá¹ƒ kareyyÄ• tha \Ee I 222/, ahaá¹ƒ vo e
gahetvÄ• ekaá¹ƒ paÃ±cavaá¹‡á¹‡apadumasaÃ±channaá¹ƒ mahÄ• saraá¹ƒ netvÄ• vissajje
paá¹-hamakappikato paá¹-á¹-hÄ• ya macchÄ• naá¹ƒ cintanakabako nÄ• ma natthi, tvaá¹ƒ a
khÄ• ditukÄ• mosÄ«â€™â€™ ti. ``nÄ• haá¹ƒ tumhe mayhaá¹ƒ saddahante khÄ• dissÄ• miâ
atthibhÄ• vaá¹ƒ mayhaá¹ƒ na saddahatha, ekaá¹ƒ macchaá¹ƒ mayÄ• saddhiá¹ƒ saraá¹ƒ pa
macchÄ• tassa saddahitvÄ• ``ayaá¹ƒ jalepi thalepi samatthoâ€™â€™ ti ekaá¹ƒ kÄ• á¸·ama
``imaá¹ƒ gahetvÄ• gacchathÄ• â€™â€™ ti. so taá¹ƒ gahetvÄ• netvÄ• sare vissajjetvÄ• sa
puna Ä• netvÄ• tesaá¹ƒ macchÄ• naá¹ƒ santike vissajjesi. so tesaá¹ƒ macchÄ• naá¹ƒ saras
vaá¹‡á¹‡esi. te \Be I 239/ tassa kathaá¹ƒ sutvÄ• gantukÄ• mÄ• hutvÄ• ``sÄ• dhu, ayya, a

gacchÄ• hÄ«â€™â€™ ti Ä• haá¹ƒsu.

bako paá¹-hamaá¹ƒ taá¹ƒ kÄ• á¸·amahÄ• macchameva gahetvÄ• saratÄ«raá¹ƒ netvÄ• sa
varaá¹‡arukkhe nilÄ«yitvÄ• taá¹ƒ viá¹-apantare pakkhipitvÄ• tuá¹‡á¸• ena vijjhanto jÄ«vitak
maá¹ƒsaá¹ƒ khÄ• ditvÄ• kaá¹‡á¹-ake rukkhamÅ«le pÄ• tetvÄ• puna gantvÄ• ``vissaá¹-á¹-
Ä• gacchatÅ«â€™â€™ ti etenupÄ• yena ekekaá¹ƒ gahetvÄ• sabbe macche khÄ• ditvÄ• p
nÄ• ddasa. eko panettha kakkaá¹-ako avasiá¹-á¹-ho. bako tampi khÄ• ditukÄ• mo hutvÄ• ``
sabbete macchÄ• netvÄ• padumasaÃ±channe mahÄ• sare vissajjitÄ• , ehi tampi nessÄ• n
gacchanto kathaá¹ƒ gaá¹‡hissasÄ«â€™â€™ ti? ``á¸• aá¹ƒsitvÄ• gaá¹‡hissÄ• mÄ«â€™â€™
gahetvÄ• gacchanto maá¹ƒ pÄ• tessasi, nÄ• haá¹ƒ tayÄ• saddhiá¹ƒ gamissÄ• mÄ«â€™â€
suggahitaá¹ƒ gahetvÄ• gamissÄ• mÄ«â€™â€™ ti. kakkaá¹-ako cintesi ``imassa macche ne
nÄ• ma natthi. sace pana maá¹ƒ sare vissajjessati, iccetaá¹ƒ kusalaá¹ƒ. no ce vissajjessati,
chinditvÄ• jÄ«vitaá¹ƒ harissÄ• mÄ«â€™â€™ ti.

atha naá¹ƒ evamÄ• ha ``samma baka, na kho tvaá¹ƒ suggahitaá¹ƒ gahetuá¹ƒ sakkhissasi, a
gahaá¹‡aá¹ƒ suggahaá¹‡aá¹ƒ \Ee I 223/, sacÄ• haá¹ƒ aá¸·ehi tava gÄ«vaá¹ƒ gahetuá¹ƒ labh
suggahitaá¹ƒ katvÄ• tayÄ• saddhiá¹ƒ gamissÄ• mÄ«â€™â€™ ti. so taá¹ƒ ``vaÃ±cetukÄ• n
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. kakkaá¹-ako attano aá¸·ehi kammÄ• rasaá¹‡á¸• Ä• se
suggahitaá¹ƒ katvÄ• ``idÄ• ni gacchÄ• â€™â€™ ti Ä• ha. so taá¹ƒ netvÄ• saraá¹ƒ dassetv
pÄ• yÄ• si. kakkaá¹-ako Ä• ha ``mÄ• tula, ayaá¹ƒ saro etto, tvaá¹ƒ pana ito kiá¹ƒ nesÄ«â€™
mÄ• tulo ahaá¹ƒ, na bhaginiputtosi vata me tvaâ€™â€™ nti vatvÄ• ``tvaá¹ƒ `esa maá¹ƒ ukk
mayhaá¹ƒ dÄ• soâ€™ ti saÃ±Ã±aá¹ƒ karosi maÃ±Ã±e, passetaá¹ƒ varaá¹‡arukkhassa mÅ«
me te sabbe macchÄ• khÄ• ditÄ• , tampi tatheva khÄ• dissÄ• mÄ«â€™â€™ ti Ä• ha. kakka
bÄ• latÄ• ya tayÄ• khÄ• ditÄ• , ahaá¹ƒ pana te maá¹ƒ khÄ• dituá¹ƒ na dassÄ• mi, taÃ±Ã±e
pÄ• pessÄ• mi. tvaÃ±hi \Be I 240/ bÄ• latÄ• ya mayÄ• vaÃ±citabhÄ• vaá¹ƒ na jÄ• nÄ• si, n
ahaá¹ƒ te sÄ«saá¹ƒ chinditvÄ• bhÅ«miyaá¹ƒ khipissÄ• mÄ«â€™â€™ ti vatvÄ• kammÄ• ra
tassa gÄ«vaá¹ƒ nippÄ«á¸·esi. so vivaá¹-ena mukhena akkhÄ«hi assunÄ• paggharantena m
``sÄ• mi, ahaá¹ƒ taá¹ƒ na khÄ• dissÄ• mi, jÄ«vitaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. ``yadi eva
sarasmiá¹ƒ vissajjehÄ«â€™â€™ ti. so nivattitvÄ• sarameva otaritvÄ• kakkaá¹-akaá¹ƒ sara
paá¹…kapiá¹-á¹-he á¹-hapesi, kakkaá¹-ako kattarikÄ• ya kumudanÄ• á¸·aá¹ƒ kappento viya
udakaá¹ƒ pÄ• visi.

taá¹ƒ acchariyaá¹ƒ disvÄ• varaá¹‡arukkhe adhivatthÄ• devatÄ• sÄ• dhukÄ• raá¹ƒ dadam
unnÄ• dayamÄ• nÄ• madhurassarena imaá¹ƒ gÄ• thamÄ• ha ---

38__._ á¹• 21 ``nÄ• ccantaá¹ƒ nikatippaÃ±Ã±o, nikatyÄ• sukhamedhati.

Ä• rÄ• dheti nikatippaÃ±Ã±o, bako kakkaá¹-akÄ• mivÄ• â€™â€™ ti ||

tattha __nÄ• ccantaá¹ƒ nikatippaÃ±Ã±o, nikatyÄ• sukhamedhatÄ«_ti nikati vuccati vaÃ±ca
I 220/ vaÃ±canapaÃ±Ã±o puggalo tÄ• ya nikatyÄ• nikatiyÄ• vaÃ±canÄ• ya \Ee I 224/ na a
niccakÄ• le sukhasmiá¹ƒyeva patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti, ekaá¹ƒsena pana vinÄ• saá¹ƒ
attho. __Ä• rÄ• dhetÄ«_ti paá¹-ilabhati. __nikatippaÃ±Ã±o_ti kerÄ• á¹-ikabhÄ• vaá¹ƒ sikkhit
attanÄ• katassa pÄ• passa phalaá¹ƒ Ä• rÄ• dheti paá¹-ilabhati vindatÄ«ti attho. kathaá¹ƒ? _
kakkaá¹-akÄ• miva, _ yathÄ• bako kakkaá¹-akÄ• gÄ«vacchedaá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ
katapÄ• pato diá¹-á¹-hadhamme vÄ• samparÄ• ye vÄ• bhayaá¹ƒ Ä• rÄ• dheti paá¹-ilabhat
mahÄ• satto vanaá¹ƒ unnÄ• dento dhammaá¹ƒ desesi.

satthÄ• ``na, bhikkhave, idÄ• neva gÄ• mavÄ• sicÄ«varavaá¸• á¸• hakenesa vaÃ±cito, atÄ
imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• r
jetavanavÄ• sÄ« cÄ«varavaá¸• á¸• hako ahosi, kakkaá¹-ako gÄ• mavÄ• sÄ« cÄ«varavaá¸•
ahameva ahosiâ€™â€™ nti.

bakajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [39] 9. nandajÄ• takavaá¹‡á¹‡anÄ•

__maÃ±Ã±e_ \Be I 241/ __sovaá¹‡á¹‡ayo rÄ• sÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto sÄ
saddhivihÄ• rikaá¹ƒ Ä• rabbha kathesi. so kira bhikkhu subbaco ahosi vacanakkhamo, thera
upakÄ• raá¹ƒ karoti. athekaá¹ƒ samayaá¹ƒ thero satthÄ• raá¹ƒ Ä• pucchitvÄ• cÄ• rikaá¹ƒ c
dakkhiá¹‡Ä• girijanapadaá¹ƒ agamÄ• si. so bhikkhu tattha gatakÄ• le mÄ• natthaddho hutv
karoti ``Ä• vuso, idaá¹ƒ nÄ• ma karohÄ«â€™â€™ ti vutte pana therassa paá¹-ipakkho hoti.
jÄ• nÄ• ti. so tattha cÄ• rikaá¹ƒ caritvÄ• puna jetavanaá¹ƒ Ä• gato. so bhikkhu therassa jeta
Ä• gatakÄ• lato paá¹-á¹-hÄ• ya puna tÄ• disova jÄ• to. thero tathÄ• gatassa Ä• rocesi ``bha
saddhivihÄ• riko ekasmiá¹ƒ á¹-hÄ• ne satena kÄ«tadÄ• so viya hoti, ekasmiá¹ƒ á¹-hÄ• ne m
`idaá¹ƒ nÄ• ma karohÄ«â€™ ti vutte paá¹-ipakkho hotÄ«â€™â€™ ti. satthÄ• ``nÄ• yaá¹ƒ, s
idÄ• neva evaá¹ƒsÄ«lo, pubbepesa ekaá¹ƒ á¹-hÄ• naá¹ƒ gato satena kÄ«tadÄ• so viya hoti.
paá¹-ipakkho paá¹-isattu hotÄ«â€™â€™ ti vatvÄ• therena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne I 221/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ
paá¹-isandhiá¹ƒ gaá¹‡hi. tasseko sahÄ• yako kuá¹-umbiko sayaá¹ƒ mahallako, bhariyÄ• pa
taruá¹‡Ä«. sÄ• taá¹ƒ nissÄ• ya puttaá¹ƒ paá¹-ilabhi. so cintesi ``ayaá¹ƒ itthÄ« taruá¹‡attÄ•
kaÃ±cideva purisaá¹ƒ gahetvÄ• imaá¹ƒ dhanaá¹ƒ vinÄ• seyya, puttassa me na dadeyya, ya
dhanaá¹ƒ pathavigataá¹ƒ kareyyaâ€™â€™ nti ghare nandaá¹ƒ nÄ• ma dÄ• saá¹ƒ gahetvÄ•
á¹-hÄ• ne taá¹ƒ dhanaá¹ƒ nidahitvÄ• tassa Ä• cikkhitvÄ• ``tÄ• ta, nanda, imaá¹ƒ dhanaá¹ƒ
puttassa Ä• cikkheyyÄ• si, mÄ• ca naá¹ƒ pariccajasÄ«â€™â€™ ti ovaditvÄ• kÄ• lamakÄ•

puttopissa anukkamena vayappatto jÄ• to. atha naá¹ƒ mÄ• tÄ• Ä• ha --- ``tÄ• ta, tava pitÄ•
gahetvÄ• dhanaá¹ƒ nidhesi, taá¹ƒ Ä• harÄ• petvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapehÄ«â€™â€
Ä• ha --- ``mÄ• tula, atthi kiÃ±ci mayhaá¹ƒ pitarÄ• dhanaá¹ƒ nidahitaâ€™â€™ nti. ``Ä• ma,
``kuhiá¹ƒ \Be I 242/ taá¹ƒ nidahitaâ€™â€™ nti. ``araÃ±Ã±e, sÄ• mÄ«â€™â€™ ti. ``tena hi g
kuddÄ• lapiá¹-akaá¹ƒ Ä• dÄ• ya nidhiá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``kahaá¹ƒ mÄ• tula, dhanaâ€
dhanamatthake á¹-hatvÄ• dhanaá¹ƒ nissÄ• ya mÄ• naá¹ƒ uppÄ• detvÄ• ``are dÄ• siputta
á¹-hÄ• ne dhanaâ€™â€™ nti kumÄ• raá¹ƒ akkosati. kumÄ• ro tassa pharusavacanaá¹ƒ sut
gacchÄ• mÄ• â€™â€™ ti taá¹ƒ gahetvÄ• paá¹-inivattitvÄ• puna dve tayo divase atikkamit
akkosati. kumÄ• ro tena saddhiá¹ƒ pharusavacanaá¹ƒ avatvÄ• va nivattitvÄ• ``ayaá¹ƒ dÄ• s
`dhanaá¹ƒ Ä• cikkhissÄ• mÄ«â€™ ti gacchati, gantvÄ• pana maá¹ƒ akkosati, tattha kÄ• raá
kho pana me pitu sahÄ• yo kuá¹-umbiko, taá¹ƒ paá¹-ipucchitvÄ• jÄ• nissÄ• mÄ«â€™â€™ t
gantvÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``kiá¹ƒ nu kho, tÄ• ta, kÄ• raá¹‡aâ€™â€™

bodhisatto ``yasmiá¹ƒ te, tÄ• ta, á¹-hÄ• ne á¹-hito nando akkosati, tattheva te pitu santakaá
tasmÄ• yadÄ• te nando akkosati, tadÄ• naá¹ƒ `ehi re dÄ• sa, kiá¹ƒ akkosasÄ«â€™ ti Ä• k
á¹-hÄ• naá¹ƒ bhinditvÄ• kulasantakaá¹ƒ dhanaá¹ƒ nÄ«haritvÄ• dÄ• saá¹ƒ ukkhipÄ• petvÄ•
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

39__._ á¹• 21 ``maÃ±Ã±e \Ee I 226/ sovaá¹‡á¹‡ayo rÄ• si, sovaá¹‡á¹‡amÄ• lÄ• ca nandak

yattha dÄ• so Ä• majÄ• to, á¹-hito thullÄ• ni gajjatÄ«â€™â€™ ti ||

tattha \Ne I 222/ __maÃ±Ã±e_ti evaá¹ƒ ahaá¹ƒ jÄ• nÄ• mi. __sovaá¹‡á¹‡ayo_ti sundaro va
sovaá¹‡á¹‡Ä• ni. kÄ• ni tÄ• ni? rajatamaá¹‡ikaÃ±canapavÄ• á¸·Ä• dÄ«ni ratanÄ• ni. imasm
``suvaá¹‡á¹‡Ä• nÄ«â€™â€™ ti adhippetÄ• ni, tesaá¹ƒ rÄ• si sovaá¹‡á¹‡ayo rÄ• si. __sovaá
tuyhaá¹ƒ pitusantakÄ• suvaá¹‡á¹‡amÄ• lÄ• ca etthevÄ• ti maÃ±Ã±Ä• mi. __nandako yatth
á¹-hito nandako dÄ• so. __Ä• majÄ• to_ti ``Ä• ma, ahaá¹ƒ vo dÄ• sÄ«â€™â€™ ti evaá¹ƒ dÄ
Ä• madÄ• sisaá¹…khÄ• tÄ• ya dÄ• siyÄ• putto. __á¹-hito thullÄ• ni gajjatÄ«_ti ``so yasmiá¹
thullÄ• ni pharusavacanÄ• ni vadati, tattheva te kulasantakaá¹ƒ dhanaá¹ƒ, evaá¹ƒ ahaá¹ƒ ta
ti bodhisatto kumÄ• rassa dhanaggahaá¹‡Å«pÄ• yaá¹ƒ Ä• cikkhi.

kumÄ• ro \Be I 243/ bodhisattaá¹ƒ vanditvÄ• gharaá¹ƒ gantvÄ• nandaá¹ƒ Ä• dÄ• ya nidhiá
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjitvÄ• taá¹ƒ dhanaá¹ƒ Ä• haritvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-h
ovÄ• de á¹-hito dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• jÄ«vitapariyosÄ• ne yathÄ• kammaá¹ƒ

satthÄ• ``pubbepesa evaá¹ƒsÄ«loyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä•
ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• nando sÄ• riputtassa saddhivihÄ• riko

paá¹‡á¸• itakuá¹-umbiko pana ahameva ahosiâ€™â€™ nti.

nandajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [40] 10. khadiraá¹…gÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• maá¹ƒ patÄ• mi niraya_nti idaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹‡á¸• ikaá¹
anÄ• thapiá¹‡á¸• iko hi vihÄ• rameva Ä• rabbha catupaÃ±Ã±Ä• sakoá¹-idhanaá¹ƒ buddhasÄ
á¹-hapetvÄ• tÄ«á¹‡i ratanÄ• ni aÃ±Ã±attha ratanasaÃ±Ã±ameva anuppÄ• detvÄ• satthari
devasikaá¹ƒ tÄ«á¹‡i mahÄ• upaá¹-á¹-hÄ• nÄ• ni gacchati. pÄ• tova ekavÄ• raá¹ƒ gacchati,
sÄ• yanhe ekavÄ• raá¹ƒ. aÃ±Ã±Ä• nipi antarantarupaá¹-á¹-hÄ• nÄ• ni hontiyeva. gacchanto
Ä• gatoti sÄ• maá¹‡erÄ• vÄ• daharÄ• vÄ• hatthampi me olokeyyuâ€™â€™ nti tucchahat
gacchanto yÄ• guá¹ƒ gÄ• hÄ• petvÄ• \Ee I 227/ gacchati, katapÄ• tarÄ• so sappinavanÄ«t
sÄ• yanhasamaye gandhamÄ• lÄ• vatthÄ• dihatthoti. evaá¹ƒ divase divase pariccajantassa
pamÄ• á¹‡aá¹ƒ natthi.

bahÅ« \Ne I 223/ vohÄ• rÅ«pajÄ«vinopissa hatthato paá¹‡á¹‡e Ä• ropetvÄ• aá¹-á¹-hÄ• ras
dhanaá¹ƒ iá¹‡aá¹ƒ gaá¹‡hiá¹ƒsu, te mahÄ• seá¹-á¹-hi na Ä• harÄ• peti. aÃ±Ã±Ä• panassa
koá¹-iyo nadÄ«tÄ«re nidahitvÄ• á¹-hapitÄ• aciravatodakena nadÄ«kÅ«le bhinne mahÄ• sa
yathÄ• pihitalaÃ±chi tÄ• va lohacÄ• á¹-iyo aá¹‡á¸• avakucchiyaá¹ƒ pavaá¹-á¹-antÄ• vicaran
panassa paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ niccabhattaá¹ƒ nibaddhameva hoti. seá¹-á¹-hin
bhikkhusaá¹…ghassa catumahÄ• pathe khatapokkharaá¹‡isadisaá¹ƒ, sabbabhikkhÅ«naá¹ƒ
á¹-hitaá¹ƒ. tenassa gharaá¹ƒ sammÄ• sambuddhopi gacchati, asÄ«timahÄ• therÄ• pi gacch
pana gacchantÄ• naÃ±ca Ä• gacchantÄ• naÃ±ca pamÄ• á¹‡aá¹ƒ natthi. taá¹ƒ pana gharaá
sattadvÄ• rakoá¹-á¹-hakapaá¹-imaá¹‡á¸• itaá¹ƒ, tassa catutthe dvÄ• rakoá¹-á¹-hake ekÄ• m
devatÄ• vasati, sÄ• sammÄ• sambuddhe gehaá¹ƒ pavisante attano vimÄ• ne á¹-hÄ• tuá¹ƒ
otaritvÄ• bhÅ«miyaá¹ƒ tiá¹-á¹-hati. asÄ«timahÄ• theresupi avasesattheresupi pavisantesu c
tatheva karoti. sÄ• cintesi ``samaá¹‡e gotame ca sÄ• vakesu cassa imaá¹ƒ gehaá¹ƒ pavisa
nÄ• ma natthi, niccakÄ• laá¹ƒ otaritvÄ• otaritvÄ• bhÅ«miyaá¹ƒ á¹-hÄ• tuá¹ƒ na sakkhissÄ•
gharaá¹ƒ na pavisanti, tathÄ• mayÄ• kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. athekadivasaá¹ƒ s
mahÄ• kammantikassa santikaá¹ƒ gantvÄ• obhÄ• saá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si. ``ko etthÄ
``ahaá¹ƒ catutthadvÄ• rakoá¹-á¹-hake nibbattadevatÄ• â€™â€™ ti Ä• ha. ``kasmÄ• Ä• gatÄ
seá¹-á¹-hissa kiriyaá¹ƒ na passatha, attano pacchimakÄ• laá¹ƒ anoloketvÄ• dhanaá¹ƒ nÄ«h
gotamaá¹ƒyeva pÅ«jeti, neva vaá¹‡ijjaá¹ƒ payojeti, na kammante paá¹-á¹-hapeti, tumhe seá
ovadatha, yathÄ• attano kammantaá¹ƒ karoti. yathÄ• ca samaá¹‡o gotamo sasÄ• vako ima
tathÄ• karothÄ• â€™â€™ ti. atha naá¹ƒ so Ä• ha ``bÄ• ladevate, seá¹-á¹-hi dhanaá¹ƒ vissa
buddhasÄ• sane vissajjeti, so sace maá¹ƒ cÅ«á¸·Ä• yaá¹ƒ gahetvÄ• vikkiá¹‡issati, nevÄ• h
gaccha tvaá¹ƒâ€™â€™ nti. sÄ• punekadivasaá¹ƒ seá¹-á¹-hino jeá¹-á¹-haputtaá¹ƒ upasaá¹.

sopi taá¹ƒ purimanayeneva tajjesi. seá¹-á¹-hinÄ• pana saddhiá¹ƒ kathetuá¹ƒyeva na sakkot

seá¹-á¹-hinopi nirantaraá¹ƒ dÄ• naá¹ƒ dentassa \Ee I 228/ vohÄ• re akarontassa Ä• ye man
parikkhayaá¹ƒ agamÄ• si. athassa anukkamena dÄ• liddiyappattassa paribhogasÄ• á¹-akas
purÄ• á¹‡asadisÄ• ni na bhaviá¹ƒsu. evaá¹ƒbhÅ«topi bhikkhusaá¹…ghassa dÄ• naá¹ƒ deti,
dÄ• tuá¹ƒ na sakkoti \Be I 245/. atha naá¹ƒ ekadivasaá¹ƒ vanditvÄ• nisinnaá¹ƒ satthÄ• ``dÄ
gahapati, kule dÄ• naâ€™â€™ nti pucchi. so ``dÄ«yati, bhante, taÃ±ca kho kaá¹‡Ä• jakaá¹ƒ
nti Ä• ha. atha naá¹ƒ satthÄ• ``gahapati, `lÅ«khaá¹ƒ dÄ• naá¹ƒ demÄ«â€™ ti mÄ• cittaá¹ƒ
224/. cittasmiÃ±hi paá¹‡Ä«te buddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ dinnadÄ• naá
kasmÄ• ? vipÄ• kamahantattÄ• â€™â€™ ti Ä• ha. cittaÃ±hi paá¹‡Ä«taá¹ƒ kÄ• tuá¹ƒ sakkon
natthÄ«ti cetaá¹ƒ evaá¹ƒ veditabbaá¹ƒ ---

``natthi citte pasannamhi, appakÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake || (Vv 804).

``na kiratthi anomadassisu, pÄ• ricariyÄ• buddhesu appakÄ• .

sukkhÄ• ya aloá¹‡ikÄ• ya ca, passa phalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• â€™â€™ ti ||

 aparampi naá¹ƒ Ä• ha ``gahapati, tvaá¹ƒ tÄ• va lÅ«khaá¹ƒ dÄ• naá¹ƒ dadamÄ• no aá¹-á¹-h
desi, ahaá¹ƒ velÄ• makÄ• le sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• satta ratanÄ•
mahÄ• nadiyo ekoghapuá¹‡á¹‡aá¹ƒ katvÄ• viya ca mahÄ• dÄ• naá¹ƒ pavattayamÄ• no tisa
paÃ±casÄ«larakkhanakaá¹ƒ vÄ• kaÃ±ci nÄ• latthaá¹ƒ, dakkhiá¹‡eyyapuggalÄ• nÄ• ma ev
`lÅ«khaá¹ƒ me dÄ• naâ€™ nti mÄ• cittaá¹ƒ saá¹…kocayitthÄ• â€™â€™ ti evaÃ±ca pana va
9.20) kathesi.

 atha kho sÄ• devatÄ• issarakÄ• le seá¹-á¹-hinÄ• saddhiá¹ƒ kathetumpi asakkontÄ« ``idÄ
mama vacanaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• aá¸• á¸• harattasamaye siri
pharitvÄ• Ä• kÄ• se aá¹-á¹-hÄ• si. seá¹-á¹-hi taá¹ƒ disvÄ• ``ko esoâ€™â€™ ti Ä• ha. ``aha
catutthadvÄ• rakoá¹-á¹-hake adhivatthÄ• , devatÄ• â€™â€™ ti. ``kimatthamÄ• gatÄ• sÄ«â€
kathetukÄ• mÄ• hutvÄ• Ä• gacchÄ• mÄ«â€™â€™ ti. ``tena hi kathehÄ«â€™â€™ ti. mahÄ
pacchimakÄ• laá¹ƒ na cintesi, puttadhÄ«taro na olokesi, samaá¹‡assa te gotamassa sÄ• sa
vippakiá¹‡á¹‡aá¹ƒ, so tvaá¹ƒ ativelaá¹ƒ dhanavissajjanena \Ee I 229/ vÄ• vaá¹‡ijjÄ• dikamm
vÄ• \Be I 246/ samaá¹‡aá¹ƒ gotamaá¹ƒ nissÄ• ya duggato jÄ• to, evaá¹ƒbhÅ«topi samaá¹‡
ajjapi te samaá¹‡Ä• gharaá¹ƒ pavisantiyeva. yaá¹ƒ tÄ• va tehi nÄ«taá¹ƒ, taá¹ƒ na sakkÄ• p
gahitaá¹ƒ gahitameva hotu, ito paá¹-á¹-hÄ• ya pana sayaÃ±ca samaá¹‡assa gotamassa sam
sÄ• vakÄ• naÃ±cassa imaá¹ƒ gharaá¹ƒ pavisituá¹ƒ mÄ• adÄ• si, samaá¹‡aá¹ƒ gotamaá¹ƒ

attano vohÄ• re ca vaá¹‡ijjaÃ±ca katvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapehÄ«â€™â€™ ti. atha
tayÄ• mayhaá¹ƒ dÄ• tabbaovÄ• doâ€™â€™ ti. ``Ä• ma, ayyÄ• â€™â€™ ti. tÄ• disÄ• naá¹
sahassenapi satasahassenapi \Ne I 225/ akampanÄ«yo ahaá¹ƒ dasabalena kato. mama hi
suppatiá¹-á¹-hitÄ• , mayÄ• niyyÄ• nike ratanasÄ• sane dhanaá¹ƒ vissajjitaá¹ƒ, ayuttaá¹ƒ te
buddhasÄ• sane pahÄ• ro dinno, evarÅ«pÄ• ya anÄ• cÄ• rÄ• ya dussÄ«lÄ• ya kÄ• á¸·akaá
ekagehe vasanakiccaá¹ƒ natthi, sÄ«ghaá¹ƒ mama gehÄ• nikkhamitvÄ• aÃ±Ã±attha gacch

sÄ• sotÄ• pannassa ariyasÄ• vakassa vacanaá¹ƒ sutvÄ• á¹-hÄ• tuá¹ƒ asakkontÄ« attano
dÄ• rake hatthena gahetvÄ• nikkhami. nikkhamitvÄ• ca pana aÃ±Ã±attha vasanaá¹-á¹-hÄ•
``seá¹-á¹-hiá¹ƒ khamÄ• petvÄ• tattheva vasissÄ• mÄ«â€™â€™ ti cintetvÄ• nagaraparigg
gantvÄ• taá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. ``kenaá¹-á¹-hena Ä• gatÄ• sÄ«â€™â€™ ti ca vutte
bÄ• latÄ• ya anupadhÄ• retvÄ• anÄ• thapiá¹‡á¸• ikena seá¹-á¹-hinÄ• saddhiá¹ƒ kathesiá¹
vasanaá¹-á¹-hÄ• nÄ• nikkaá¸• á¸• hi, maá¹ƒ seá¹-á¹-hissa santikaá¹ƒ netvÄ• khamÄ• petv
dethÄ• â€™â€™ ti. ``kiá¹ƒ pana tayÄ• seá¹-á¹-hi vuttoâ€™â€™ ti ``ito paá¹-á¹-hÄ• ya budd
saá¹…ghupaá¹-á¹-hÄ• naá¹ƒ mÄ• kari, samaá¹‡assa gotamassa gharappavesanaá¹ƒ mÄ•
vutto, sÄ• mÄ«â€™â€™ ti. ayuttaá¹ƒ tayÄ• vuttaá¹ƒ, sÄ• sane pahÄ• ro dinno, ``ahaá¹ƒ ta
santikaá¹ƒ gantuá¹ƒ na ussahÄ• mÄ«â€™â€™ ti. sÄ• tassa santikÄ• saá¹…gahaá¹ƒ alabh
mahÄ• rÄ• jÄ• naá¹ƒ santikaá¹ƒ agamÄ• si.

tehipi tatheva paá¹-ikkhittÄ• sakkaá¹ƒ devarÄ• jaá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ pavattiá¹ƒ
deva, vasanaá¹-á¹-hÄ• naá¹ƒ alabhamÄ• nÄ• dÄ• rake hatthena gahetvÄ• anÄ• thÄ• vica
mayhaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ dÄ• pethÄ• â€™â€™ ti suá¹-á¹-hutaraá¹ƒ \Be I 247/ yÄ•
ayuttaá¹ƒ kataá¹ƒ, jinasÄ• sane pahÄ• ro dinno, ahampi taá¹ƒ nissÄ• ya seá¹-á¹-hinÄ• sad
sakkomi, ekaá¹ƒ pana te seá¹-á¹-hissa khamanÅ«pÄ• yaá¹ƒ \Ee I 230/ kathessÄ• mÄ«â€™
kathehÄ«â€™â€™ ti. mahÄ• seá¹-á¹-hissa hatthato manussehi paá¹‡á¹‡e Ä• ropetvÄ• aá¹
dhanaá¹ƒ gahitaá¹ƒ atthi, tvaá¹ƒ tassa Ä• yuttakavesaá¹ƒ gahetvÄ• kaÃ±ci ajÄ• nÄ• petvÄ•
Ä• dÄ• ya katipayehi yakkhataruá¹‡ehi parivÄ• ritÄ• ekena hatthena paá¹‡á¹‡aá¹ƒ, ekena
tesaá¹ƒ gehaá¹ƒ gantvÄ• gehamajjhe á¹-hitÄ• attano yakkhÄ• nubhÄ• vena te uttÄ• setvÄ
iá¹‡apaá¹‡á¹‡aá¹ƒ, amhÄ• kaá¹ƒ seá¹-á¹-hi attano issarakÄ• le tumhe na kiÃ±ci Ä• ha, idÄ•
tumhehi gahitakahÄ• paá¹‡Ä• ni dethÄ• â€™â€™ ti attano yakkhÄ• nubhÄ• vaá¹ƒ dassetv
hiraÃ±Ã±akoá¹-iyo sÄ• dhetvÄ• seá¹-á¹-hissa tucchakoá¹-á¹-hake pÅ«retvÄ• aÃ±Ã±aá¹ƒ a
nidahitaá¹ƒ dhanaá¹ƒ nadÄ«kÅ«le bhinne samuddaá¹ƒ paviá¹-á¹-haá¹ƒ atthi, tampi attano Ä
tucchakoá¹-á¹-hake pÅ«retvÄ• , aÃ±Ã±ampi asukaá¹-á¹-hÄ• ne nÄ• ma assÄ• mikaá¹ƒ aá¹-
I 226/ dhanaá¹ƒ atthi, tampi Ä• haritvÄ• tucchakoá¹-á¹-hake pÅ«rehi, imÄ• hi catupaÃ±Ã±Ä
tucchakoá¹-á¹-hakapÅ«rakaá¹ƒ daá¹‡á¸• akammaá¹ƒ katvÄ• mahÄ• seá¹-á¹-hiá¹ƒ khamÄ•

sÄ• ``sÄ• dhu, devÄ• â€™â€™ ti tassa vacanaá¹ƒ sampaá¹-icchitvÄ• vuttanayeneva sabb
koá¹-á¹-hake pÅ«retvÄ• aá¸• á¸• harattasamaye seá¹-á¹-hissa sirigabbhaá¹ƒ pavisitvÄ• ob

Ä• kÄ• se aá¹-á¹-hÄ• si. ``ko esoâ€™â€™ ti vutte ``ahaá¹ƒ te mahÄ• seá¹-á¹-hi catutthadvÄ
adhivatthÄ• andhabÄ• ladevatÄ• , mayÄ• mahÄ• mohamÅ«á¸·hÄ• ya buddhaguá¹‡e ajÄ•
saddhiá¹ƒ kiÃ±ci kathitaá¹ƒ atthi, taá¹ƒ me dosaá¹ƒ khamatha. sakkassa hi me devarÄ• jass
iá¹‡aá¹ƒ sodhetvÄ• aá¹-á¹-hÄ• rasa koá¹-iyo, samuddaá¹ƒ gatÄ• aá¹-á¹-hÄ• rasa koá¹-iyo,
á¹-hÄ• ne assÄ• mikadhanassa aá¹-á¹-hÄ• rasa koá¹-iyoti catupaá¹‡á¹‡Ä• sa koá¹-iyo Ä• ha
tucchakoá¹-á¹-hakapÅ«raá¹‡ena daá¹‡á¸• akammaá¹ƒ kataá¹ƒ, jetavanavihÄ• raá¹ƒ Ä• rabb
gatadhanaá¹ƒ sabbaá¹ƒ sampiá¹‡á¸• itaá¹ƒ, vasanaá¹-á¹-hÄ• naá¹ƒ alabhamÄ• nÄ• kilamÄ
aÃ±Ã±Ä• á¹‡atÄ• ya kathitaá¹ƒ manasi akatvÄ• khamatha mahÄ• seá¹-á¹-hÄ«â€™â€™ ti Ä

anÄ• thapiá¹‡á¸• iko tassÄ• vacanaá¹ƒ sutvÄ• cintesi ``ayaá¹ƒ devatÄ• `daá¹‡á¸• akamm
vadati, attano ca dosaá¹ƒ paá¹-ijÄ• nÄ• ti, satthÄ• imaá¹ƒ vinetvÄ• attano guá¹‡e jÄ• nÄ• p
sammÄ• sambuddhassa naá¹ƒ dassessÄ• mÄ«â€™â€™ ti. atha naá¹ƒ Ä• ha ``amma, deva
satthu santike maá¹ƒ khamÄ• pehÄ«â€™â€™ ti. sÄ• dhu evaá¹ƒ karissÄ• mi, ``satthu pana
gacchÄ• hÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti vatvÄ• vibhÄ• tÄ• ya rattiyÄ• pÄ• tova
santikaá¹ƒ gantvÄ• tÄ• ya katakammaá¹ƒ sabbaá¹ƒ tathÄ• gatassa Ä• rocesi. satthÄ• tass
gahapati, pÄ• papuggalopi yÄ• va pÄ• paá¹ƒ na paccati \Ee I 231/, tÄ• va bhadrÄ• ni passa
paccati, tadÄ• pÄ• pameva passati. bhadrapuggalopi yÄ• va bhadraá¹ƒ na paccati, tÄ• va p
panassa bhadraá¹ƒ paccati, tadÄ• bhadrameva passatÄ«â€™â€™ ti vatvÄ• imÄ• dhamm

``pÄ• popi passatÄ« bhadraá¹ƒ, yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca paccatÄ« pÄ• paá¹ƒ, atha pÄ• po pÄ• pÄ• ni passati ||

``bhadropi \Ne I 227/ passatÄ« pÄ• paá¹ƒ, yÄ• va bhadraá¹ƒ na paccati.

yadÄ• ca paccatÄ« bhadraá¹ƒ, atha bhadro bhadrÄ• ni passatÄ«â€™â€™ ti || (Dhp 119-12

imÄ• saÃ±ca pana gÄ• thÄ• naá¹ƒ pariyosÄ• ne sÄ• devatÄ• sotÄ• pattiphale patiá¹-á¹-hÄ
satthu pÄ• desu nipatitvÄ• ``mayÄ• , bhante, rÄ• garattÄ• ya dosapaduá¹-á¹-hÄ• ya mohan
tumhÄ• kaá¹ƒ guá¹‡e ajÄ• nantiyÄ• pÄ• pakaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ me khamathÄ•
khamÄ• petvÄ• mahÄ• seá¹-á¹-himpi khamÄ• pesi.

tasmiá¹ƒ samaye anÄ• thapiá¹‡á¸• iko satthu purato attano guá¹‡aá¹ƒ kathesi ``bhante, aya
`buddhupaá¹-á¹-hÄ• nÄ• dÄ«ni mÄ• karohÄ«â€™ ti vÄ• rayamÄ• nÄ• pi maá¹ƒ vÄ• retuá¹ƒ
dÄ• tabbaâ€™ nti imÄ• ya vÄ• riyamÄ• nopahaá¹ƒ dÄ• naá¹ƒ adÄ• simeva, nÅ«na esa, bha
satthÄ• ``tvaá¹ƒ khosi gahapati sotÄ• panno ariyasÄ• vako acalasaddho visuddhadassano,
appesakkhadevatÄ• ya vÄ• rentiyÄ• avÄ• ritabhÄ• vo na acchariyo \Be I 249/. yaá¹ƒ pana
anuppanne buddhe aparipakkaÃ±Ä• á¹‡e á¹-hitÄ• kÄ• mÄ• vacarissarena mÄ• rena Ä• kÄ

dassasi, imasmiá¹ƒ niraye paccissasÄ«â€™ ti asÄ«tihatthagambhÄ«raá¹ƒ aá¹…gÄ• rakÄ• s
adÄ• sÄ«â€™ ti vÄ• ritÄ• pi padumakaá¹‡á¹‡ikÄ• majjhe á¹-hatvÄ• dÄ• naá¹ƒ adaá¹ƒsu, ic
vatvÄ• anÄ• thapiá¹‡á¸• ikena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiseá¹-á
nÄ• nappakÄ• rehi sukhÅ«pakaraá¹‡ehi devakumÄ• ro viya saá¹ƒvaá¸• á¸• hiyamÄ• no anu
soá¸·asavassakÄ• leyeva sabbasippesu nipphattiá¹ƒ patto. so pitu accayena seá¹-á¹-hiá¹-á¹
catÅ«su nagaradvÄ• resu catasso dÄ• nasÄ• lÄ• yo, majjhe nagarassa ekaá¹ƒ, attano nives
dÄ• nasÄ• lÄ• yo kÄ• retvÄ• mahÄ• dÄ• naá¹ƒ deti, sÄ«laá¹ƒ \Ee I 232/ rakkhati, uposatha

athekadivasaá¹ƒ pÄ• tarÄ• savelÄ• ya bodhisattassa nÄ• naggarase manuÃ±Ã±abhojane u
sattÄ• haccayena nirodhÄ• vuá¹-á¹-hÄ• ya bhikkhÄ• cÄ• ravelaá¹ƒ sallakkhetvÄ• ``ajja ma
bÄ• rÄ• á¹‡asiseá¹-á¹-hissa gehadvÄ• raá¹ƒ gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti nÄ• galatÄ•
anotattadahe mukhadhovanaá¹ƒ katvÄ• manosilÄ• tale á¹-hito nivÄ• setvÄ• vijjulatÄ• sadis
bandhitvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• iddhimayamattikÄ• pattaá¹ƒ Ä• dÄ• ya Ä• kÄ• senÄ•
upanÄ«tamatte gehadvÄ• re \Ne I 228/ aá¹-á¹-hÄ• si. bodhisatto taá¹ƒ disvÄ• va Ä• sanÄ•
nipaccakÄ• raá¹ƒ dassetvÄ• parikammakÄ• rakaá¹ƒ olokesi. ``kiá¹ƒ karomi, sÄ• mÄ«â€™â
pattaá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• ha. taá¹…khaá¹‡aÃ±Ã±eva mÄ• ro pÄ• pimÄ• vikamp
paccekabuddho ito sattame divase Ä• hÄ• raá¹ƒ labhi, ajja alabhamÄ• no vinassissati, imaÃ
seá¹-á¹-hino ca dÄ• nantarÄ• yaá¹ƒ karissÄ• mÄ«â€™â€™ ti taá¹…khaá¹‡aÃ±Ã±eva Ä• ga
asÄ«tihatthamattaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ nimmini. sÄ• khadiraá¹…gÄ• rapuá¹‡á¹‡Ä• sa
avÄ«cimahÄ• nirayo viya khÄ• yittha. taá¹ƒ pana mÄ• petvÄ• sayaá¹ƒ Ä• kÄ• se aá¹-á¹-hÄ
gacchamÄ• no puriso taá¹ƒ disvÄ• mahÄ• bhayappatto nivatti. bodhisatto ``kiá¹ƒ, tÄ• ta, niv
pucchi. ayaá¹ƒ sÄ• mi antaravatthumhi mahatÄ« aá¹…gÄ• rakÄ• su sampajjalitÄ• sajotibhÅ
athaÃ±Ã±o athaÃ±Ã±oti evaá¹ƒ Ä• gatÄ• gatÄ• sabbepi bhayappattÄ• vegena palÄ• yiá¹ƒ

bodhisatto cintesi ``ajja mayhaá¹ƒ dÄ• nantarÄ• yaá¹ƒ kÄ• tukÄ• mo vasavattÄ« mÄ• ro uy
pana jÄ• nÄ• ti mÄ• rasatena mÄ• rasahassenapi mayhaá¹ƒ akampiyabhÄ• vaá¹ƒ, ajja dÄ•
balamahantataá¹ƒ, Ä• nubhÄ• vamahantataá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti taá¹ƒ yathÄ• saj
Ä• dÄ• ya gehÄ• nikkhamma aá¹…gÄ• rakÄ• sutaá¹-e á¹-hatvÄ• Ä• kÄ• saá¹ƒ ulloketvÄ•
nti Ä• ha. ``ahaá¹ƒ, mÄ• roâ€™â€™ ti. ``ayaá¹ƒ aá¹…gÄ• rakÄ• su tayÄ• nimmitÄ• â€™â€
\Ee I 233/. ``kimatthÄ• yÄ• â€™â€™ ti. ``tava dÄ• nassa antarÄ• yakaraá¹‡atthÄ• ya ca pa
jÄ«vitanÄ• sanatthÄ• yÄ• â€™â€™ ti. bodhisatto ``neva te ahaá¹ƒ attano dÄ• nassa antarÄ
jÄ«vitantarÄ• yaá¹ƒ kÄ• tuá¹ƒ dassÄ• mi, ajja dÄ• ni mayhaá¹ƒ vÄ• tuyhaá¹ƒ vÄ• balamah
Ä• nubhÄ• vamahantataá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti aá¹…gÄ• rakÄ• sutaá¹-e á¹-hatvÄ•
imissÄ• aá¹…gÄ• rakÄ• suyÄ• adhosÄ«so patamÄ• nopi na nivattissÄ• mi, kevalaá¹ƒ tum
paá¹-iggaá¹‡hathÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

40__._ á¹• 21 ``kÄ• maá¹ƒ patÄ• mi nirayaá¹ƒ, uddhaá¹ƒpÄ• do avaá¹ƒsiro.

nÄ• nariyaá¹ƒ karissÄ• mi, handa piá¹‡á¸• aá¹ƒ paá¹-iggahÄ• â€™â€™ ti ||

tatthÄ• yaá¹ƒ piá¹‡á¸• attho --- bhante, paccekavarabuddha sacepahaá¹ƒ tumhÄ• kaá¹ƒ piá
ekaá¹ƒseneva imaá¹ƒ nirayaá¹ƒ uddhaá¹ƒpÄ• do avaá¹ƒsiro hutvÄ• patÄ• mi, tathÄ• pi yad
asÄ«laÃ±ca ariyehi akattabbattÄ• anariyehi ca kattabbattÄ• __ ``anariyaâ€™â€™ _nti vuc
anariyaá¹ƒ karissÄ• mi \Ne I 229/, handa imaá¹ƒ mayÄ• dÄ«yamÄ• naá¹ƒ piá¹‡á¸• aá¹ƒ pa
paá¹-iggaá¹‡hÄ• hÄ«â€™â€™ ti. ettha ca __handÄ• _ti vossaggatthe nipÄ• to.

evaá¹ƒ vatvÄ• bodhisatto daá¸·hasamÄ• dÄ• nena bhattapÄ• tiá¹ƒ gahetvÄ• aá¹…gÄ• rak
tÄ• vadeva asÄ«tihatthagambhÄ«rÄ• ya aá¹…gÄ• rakÄ• suyÄ• talato uparÅ«parijÄ• taá¹ƒ
mahÄ• padumaá¹ƒ uggantvÄ• bodhisattassa pÄ• de sampaá¹-icchi. tato mahÄ• tumbamatt
mahÄ• sattassa muddhani á¹-hatvÄ• sakalasarÄ«raá¹ƒ suvaá¹‡á¹‡acuá¹‡á¹‡asamokiá¹‡á¹
padumakaá¹‡á¹‡ikÄ• ya á¹-hatvÄ• nÄ• naggarasabhojanaá¹ƒ paccekabuddhassa patte pat
paá¹-iggahetvÄ• anumodanaá¹ƒ katvÄ• pattaá¹ƒ Ä• kÄ• se khipitvÄ• passantasseva mah
abbhuggantvÄ• nÄ• nappakÄ• raá¹ƒ valÄ• hakapantiá¹ƒ maddamÄ• no viya himavantamev
domanassaá¹ƒ patvÄ• attano vasanaá¹-á¹-hÄ• nameva gato. bodhisatto pana padumakaá¹
mahÄ• janassa dÄ• nasÄ«lasaá¹ƒvaá¹‡á¹‡anena \Ee I 234/ dhammaá¹ƒ desetvÄ• mahÄ• j
nivesanameva pavisitvÄ• yÄ• vajÄ«vaá¹ƒ dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kam

satthÄ• ``nayidaá¹ƒ, gahapati, acchariyaá¹ƒ, yaá¹ƒ tvaá¹ƒ evaá¹ƒ dassanasampanno etara
kampito, pubbe paá¹‡á¸• itehi katameva acchariyaâ€™â€™ nti imaá¹ƒ dhammadesanaá¹ƒ
ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• paccekabuddho tattheva parinibbÄ• yi, mÄ
padumakaá¹‡á¹‡ikÄ• ya á¹-hatvÄ• paccekabuddhassa piá¹‡á¸• apÄ• tadÄ• yako bÄ• rÄ• á
ahosiâ€™â€™ nti.

khadiraá¹…gÄ• rajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kulÄ• vakavaggo catuttho.

tassuddÄ• naá¹ƒ ---

kulÄ• vakaÃ±ca naccaÃ±ca, sammodamacchavaá¹-á¹-akaá¹ƒ.

sakuá¹‡aá¹ƒ tittiraá¹ƒ bakaá¹ƒ, nandaÃ±ca khadiraá¹…gÄ• ranti ||

5. atthakÄ• mavaggo

á¹• 03 [41] 1. losakajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ne I 230/ __atthakÄ• massÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto losakatissatther
kathesi. ko panesa losakatissatthero nÄ• mÄ• ti? kosalaraá¹-á¹-he eko attano kulanÄ• sako
I 252/ alÄ• bhÄ« bhikkhu. so kira nibbattaá¹-á¹-hÄ• netÄ• cavitvÄ• kosalaraá¹-á¹-he ekasm
kevaá¹-á¹-agÄ• me ekissÄ• kevaá¹-á¹-iyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. tassa
paá¹-isandhiggahaá¹‡adivase taá¹ƒ kulasahassaá¹ƒ jÄ• lahatthaá¹ƒ nadiyaÃ±ca taá¸·Ä• kÄ
pariyesantaá¹ƒ ekaá¹ƒ khuddakamacchampi nÄ• lattha. tato paá¹-á¹-hÄ• ya ca te kevaá¹-á¹
tasmiÃ±hi kucchigateyeva nesaá¹ƒ gÄ• mo satta vÄ• re agginÄ• daá¸• á¸• ho, satta vÄ• re
evaá¹ƒ anukkamena duggatÄ• jÄ• tÄ• . te cintayiá¹ƒsu ``pubbe amhÄ• kaá¹ƒ evarÅ«paá¹ƒ
parihÄ• yÄ• ma, amhÄ• kaá¹ƒ antare ekÄ• ya kÄ• á¸·akaá¹‡á¹‡iyÄ• bhavitabbaá¹ƒ, dve bh
paÃ±ca kulasatÄ• ni ekato ahesuá¹ƒ. tato yattha tassa mÄ• tÄ• pitaro, sova koá¹-á¹-hÄ• so
vaá¸• á¸• hati. te tampi koá¹-á¹-hÄ• saá¹ƒ dvidhÄ• , tampi dvidhÄ• ti evaá¹ƒ yÄ• va tameva
tÄ• va vibhajitvÄ• tesaá¹ƒ kÄ• á¸·akaá¹‡á¹‡ibhÄ• vaá¹ƒ Ã±atvÄ• pothetvÄ• nikkaá¸• á¸• h

athassa \Ee I 235/ mÄ• tÄ• kicchena jÄ«vamÄ• nÄ• paripakke gabbhe ekasmiá¹ƒ á¹-hÄ•
pacchimabhavikasattaá¹ƒ na sakkÄ• nÄ• setuá¹ƒ, antoghaá¹-e padÄ«po viya tassa hadaye
jalati. sÄ• taá¹ƒ dÄ• rakaá¹ƒ paá¹-ijaggitvÄ• Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicaraá¹‡akÄ
hatthe datvÄ• ``putta, etaá¹ƒ gharaá¹ƒ pavisÄ• â€™â€™ ti pesetvÄ• palÄ• tÄ• . so tato pa
hutvÄ• tattha tattha bhikkhaá¹ƒ pariyesitvÄ• ekasmiá¹ƒ á¹-hÄ• ne sayati, na nhÄ• yati, na s
paá¹-ijaggati, paá¹ƒsupisÄ• cako viya kicchena jÄ«vikaá¹ƒ kappeti. so anukkamena sattavas
gehadvÄ• re ukkhalidhovanassa chaá¸• á¸• itaá¹-á¹-hÄ• ne kÄ• ko viya ekekaá¹ƒ bhattasitth

atha naá¹ƒ dhammasenÄ• pati sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no disvÄ• ``ayaá¹ƒ
\Ne I 231/, kataragÄ• mavÄ• siko nu khoâ€™â€™ ti tasmiá¹ƒ mettacittaá¹ƒ vaá¸• á¸• hetvÄ•
so Ä• gantvÄ• theraá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ thero ``kataragÄ• mavÄ• sikos
mÄ• tÄ• pitaroâ€™â€™ ti pucchi. ``ahaá¹ƒ, bhante, nippaccayo, mayhaá¹ƒ mÄ• tÄ• pitaro n
`kilantamhÄ• â€™ ti maá¹ƒ chaá¸• á¸• etvÄ• palÄ• tÄ• â€™â€™ ti. ``api pana pabbajissasÄ
tÄ• va pabbajeyyaá¹ƒ, mÄ• disaá¹ƒ pana kapaá¹‡aá¹ƒ ko pabbÄ• jessasÄ«â€™â€™ ti? ``a
pabbÄ• jessÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, bhante, pabbÄ• jethÄ• â€™â€™ ti. thero tassa k
taá¹ƒ vihÄ• raá¹ƒ netvÄ• sahattheneva nhÄ• petvÄ• pabbÄ• jetvÄ• paripuá¹‡á¹‡avassaá¹
mahallakakÄ• le ``losakatissattheroâ€™â€™ ti paÃ±Ã±Ä• yittha appapuÃ±Ã±o appalÄ• bho
kucchipÅ«ro na laddhapubbo, jÄ«vitaghaá¹-anamattameva labhati. tassa hi patte ekasmiá¹ƒ
dinne patto samatittiko viya hutvÄ• paÃ±Ã±Ä• yati. atha manussÄ• ``imassa patto pÅ«roâ€
yÄ• guá¹ƒ denti. tassa patte yÄ• guá¹ƒ dÄ• nakÄ• le manussÄ• naá¹ƒ bhÄ• jane yÄ• gu ant
khajjakÄ• dÄ«supi eseva nayo.

so aparena samayena vipassanaá¹ƒ vaá¸• á¸• hetvÄ• aggaphale arahatte patiá¹-á¹-hitopi a
athassa anupubbena Ä• yusaá¹…khÄ• resu parihÄ«nesu parinibbÄ• nadivaso sampÄ• puá
tassa parinibbÄ• nabhÄ• vaá¹ƒ Ã±atvÄ• ``ayaá¹ƒ losakatissatthero ajja parinibbÄ• yissati, a
yÄ• vadatthaá¹ƒ Ä• hÄ• raá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya sÄ• vatthi
thero taá¹ƒ nissÄ• ya tÄ• va bahumanussÄ• ya sÄ• vatthiyÄ• hatthaá¹ƒ pasÄ• retvÄ• vanc
naá¹ƒ thero ``gacchÄ• vuso, Ä• sanasÄ• lÄ• ya nisÄ«dÄ• â€™â€™ ti uyyojetvÄ• gato. taá
Ä• gatoâ€™â€™ ti Ä• sane nisÄ«dÄ• petvÄ• bhojesi. theropi ``imaá¹ƒ losakassa dethÄ• â€
laddhÄ• hÄ• raá¹ƒ pesesi. taá¹ƒ gahetvÄ• gatÄ• losakatissattheraá¹ƒ asaritvÄ• sayameva
therassa uá¹-á¹-hÄ• ya vihÄ• raá¹ƒ gamanakÄ• le losakatissatthero Ä• gantvÄ• theraá¹ƒ va
á¹-hitakova ``laddhaá¹ƒ te, Ä• vuso, bhattaâ€™â€™ nti pucchi. labhissÄ• ma no, bhanteti. th
kÄ• laá¹ƒ olokesi, kÄ• lo atikkanto. thero ``hotÄ• vuso, idheva nisÄ«dÄ• â€™â€™ ti losakat
Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«dÄ• petvÄ• kosalaraÃ±Ã±o nivesanaá¹ƒ agamÄ• si. rÄ• jÄ• th
``bhattassa akÄ• loâ€™â€™ ti pattapÅ«raá¹ƒ catumadhuraá¹ƒ dÄ• pesi. thero taá¹ƒ Ä• dÄ•
tissa imaá¹ƒ catumadhuraá¹ƒ bhuÃ±jÄ• â€™â€™ ti vatvÄ• pattaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• s
lajjanto na paribhuÃ±jati. atha naá¹ƒ thero ``ehÄ• vuso tissa, ahaá¹ƒ imaá¹ƒ pattaá¹ƒ gahetv
tvaá¹ƒ nisÄ«ditvÄ• paribhuÃ±ja. sace ahaá¹ƒ pattaá¹ƒ hatthato \Be I 254/ muÃ±ceyyaá¹ƒ, k
bhaveyyÄ• â€™â€™ ti Ä• ha. athÄ• yasmÄ• losakatissatthero aggasÄ• vake dhammasenÄ
á¹-hite \Ne I 232/ catumadhuraá¹ƒ paribhuÃ±ji. taá¹ƒ therassa ariyiddhibalena parikkhayaá¹ƒ
losakatissatthero yÄ• vadatthaá¹ƒ udarapÅ«raá¹ƒ katvÄ• paribhuÃ±ji, taá¹ƒ divasaá¹ƒyeva
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. sammÄ• sambuddho santike á¹-hatvÄ• sarÄ«ranikkhe
gahetvÄ• cetiyaá¹ƒ kariá¹ƒsu.

tadÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannipatitvÄ• ``Ä• vuso, aho losakatissatthero app
evarÅ«pena nÄ• ma appapuÃ±Ã±ena appalÄ• bhinÄ• kathaá¹ƒ ariyadhammo laddhoâ€™â
satthÄ• dhammasabhaá¹ƒ gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinn
``imÄ• ya nÄ• ma, bhanteâ€™â€™ ti Ä• rocayiá¹ƒsu. satthÄ• ``bhikkhave, eso bhikkhu atta
ariyadhammalÄ• bhibhÄ• vaÃ±ca attanÄ• va akÄ• si. ayaÃ±hi pubbe paresaá¹ƒ lÄ• bhantan
jÄ• to, ``aniccaá¹ƒ, dukkhaá¹ƒ, anattÄ• â€™â€™ ti vipassanÄ• ya yuttabhÄ• vassa balena a
jÄ• toâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te kira kassapasammÄ• sambuddhakÄ• le aÃ±Ã±ataro bhikkhu ekaá¹ƒ kuá¹-umbikaá¹
vasati pakatatto sÄ«lavÄ• vipassanÄ• ya yuttappayutto. atheko khÄ«á¹‡Ä• savatthero sam
anupubbena tassa bhikkhuno upaá¹-á¹-hÄ• kakuá¹-umbikassa vasanagÄ• maá¹ƒ sampatto.
237/ iriyÄ• patheyeva pasÄ«ditvÄ• pattaá¹ƒ Ä• dÄ• ya gharaá¹ƒ pavesetvÄ• sakkaccaá¹ƒ
dhammakathaá¹ƒ sutvÄ• theraá¹ƒ vanditvÄ• ``bhante, amhÄ• kaá¹ƒ dhuravihÄ• rameva ga
sÄ• yanhasamaye Ä• gantvÄ• passissÄ• mÄ• â€™â€™ ti Ä• ha. thero vihÄ• raá¹ƒ gantvÄ•
Ä• pucchitvÄ• ekamantaá¹ƒ nisÄ«di. sopi tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ``ladd
bhikkhÄ• hÄ• roâ€™â€™ ti pucchi. ``Ä• ma, laddhoâ€™â€™ ti. ``kahaá¹ƒ laddhoâ€™â€™

kuá¹-umbikaghareâ€™â€™ ti. evaÃ±ca pana vatvÄ• attano senÄ• sanaá¹ƒ pucchitvÄ• paá
paá¹-isÄ• metvÄ• jhÄ• nasukhena phalasukhena ca vÄ«tinÄ• mento nisÄ«di.

sopi \Be I 255/ kuá¹-umbiko sÄ• yanhe gandhamÄ• laÃ±ceva padÄ«peyyaÃ±ca gÄ• hÄ• pe
nevÄ• sikattheraá¹ƒ vanditvÄ• ``bhante, eko Ä• gantukatthero atthi, Ä• gato nu khoâ€™â€™
Ä• gatoâ€™â€™ ti. ``idÄ• ni kahaâ€™â€™ nti. ``asukasenÄ• sane nÄ• mÄ• â€™â€™ ti. so
vanditvÄ• ekamantaá¹ƒ nisinno dhammakathaá¹ƒ sutvÄ• sÄ«talavelÄ• ya cetiyaÃ±ca bodh
jÄ• letvÄ• ubhopi jane nimantetvÄ• gato. nevÄ• sikattheropi kho ``ayaá¹ƒ kuá¹-umbiko pari
bhikkhu imasmiá¹ƒ vihÄ• re vasissati, na maá¹ƒ esa kismiÃ±ci gaá¹‡ayissatÄ«â€™â€™ ti \N
anattamanataá¹ƒ Ä• pajjitvÄ• ``imasmiá¹ƒ vihÄ• re etassa avasanÄ• kÄ• ro mayÄ• kÄ• tuá
upaá¹-á¹-hÄ• navelÄ• ya Ä• gatena saddhiá¹ƒ kiÃ±ci na kathesi. khÄ«á¹‡Ä• savatthero tass
``ayaá¹ƒ thero mama kule vÄ• gaá¹‡e vÄ• apalibuddhabhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™
gantvÄ• jhÄ• nasukhena phalasukhena vÄ«tinÄ• mesi.

nevÄ• sikopi punadivase nakhapiá¹-á¹-hena gaá¹‡á¸• iá¹ƒ paharitvÄ• nakhena dvÄ• raá¹ƒ
kuá¹-umbikassa gehaá¹ƒ agamÄ• si. so tassa pattaá¹ƒ gahetvÄ• paÃ±Ã±attÄ• sane nisÄ«d
kahaá¹ƒ, bhanteâ€™â€™ ti pucchi. ``nÄ• haá¹ƒ tava kulÅ«pakassa pavattiá¹ƒ jÄ• nÄ• mi, g
dvÄ• raá¹ƒ Ä• koá¹-entopi pabodhetuá¹ƒ nÄ• sakkhiá¹ƒ, hiyyo tava gehe paá¹‡Ä«tabhojana
jÄ«rÄ• petuá¹ƒ asakkonto idÄ• ni niddaá¹ƒ okkantoyeva bhavissati, tvaá¹ƒ pasÄ«damÄ• no
pasÄ«dasÄ«â€™â€™ ti Ä• ha --- ``khÄ«á¹‡Ä• savattheropi attano bhikkhÄ• cÄ• ravelaá¹ƒ s
paá¹-ijaggitvÄ• pattacÄ«varamÄ• dÄ• ya Ä• kÄ• se uppatitvÄ• aÃ±Ã±attha agamÄ• si. so
sappimadhusakkharÄ• bhisaá¹…khataá¹ƒ pÄ• yÄ• saá¹ƒ pÄ• yetvÄ• pattaá¹ƒ gandhacuá¹‡
pÅ«retvÄ• ``bhante, so thero maggakilanto bhavissati, idamassa harathÄ• â€™â€™ ti adÄ•
apaá¹-ikkhipitvÄ• va gahetvÄ• gacchanto ``sace so bhikkhu imaá¹ƒ pÄ• yÄ• saá¹ƒ pivissati
nikkaá¸• á¸• hiyamÄ• nopi na gamissati. sace panÄ• haá¹ƒ imaá¹ƒ pÄ• yÄ• saá¹ƒ manussÄ
me kammaá¹ƒ bhavissati. sace udake opilÄ• pessÄ• mi, udakapiá¹-á¹-he sappi paÃ±Ã±Ä• y
bhÅ«miyaá¹ƒ chaá¸• á¸• essÄ• mi, kÄ• kasannipÄ• tena paÃ±Ã±Ä• yissati. kattha nu kho im
upadhÄ• rento ekaá¹ƒ jhÄ• makkhettaá¹ƒ disvÄ• aá¹…gÄ• re viyÅ«hitvÄ• tattha pakkhipitv
paá¹-icchÄ• detvÄ• vihÄ• raá¹ƒ gato taá¹ƒ bhikkhuá¹ƒ adisvÄ• cintesi ``addhÄ• so bhikkhu
ajjhÄ• sayaá¹ƒ viditvÄ• aÃ±Ã±attha gato bhavissati, aho mayÄ• udarahetu ayuttaá¹ƒ kataâ
mahantaá¹ƒ domanassaá¹ƒ udapÄ• di. tato paá¹-á¹-hÄ• yeva ca manussapeto hutvÄ• na c
niraye nibbatti.

so bahÅ«ni vassasatasahassÄ• ni niraye paccitvÄ• pakkÄ• vasesena paá¹-ipÄ• á¹-iyÄ• pa
hutvÄ• ekadivasampi udarapÅ«raá¹ƒ Ä• hÄ• raá¹ƒ na labhi. ekadivasaá¹ƒ pana gabbhama
puna paÃ±cajÄ• tisatesu sunakho ahosi. tadÄ• pi ekadivasaá¹ƒ bhattavamanaá¹ƒ udarapÅ«
tena udarapÅ«ro Ä• hÄ• ro nÄ• ma na laddhapubbo. sunakhayonito pana cavitvÄ• kÄ• sira
duggatakule nibbatti. tassa nibbattito paá¹-á¹-hÄ• ya taá¹ƒ kulaá¹ƒ paramaduggatameva jÄ•

uddhaá¹ƒ udakakaÃ±jikÄ• mattampi na labhi. tassa pana \Ne I 234/ ``mittavindakoâ€™â€™
mÄ• tÄ• pitaro \Ee I 239/ chÄ• takadukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkontÄ• ``gaccha kÄ• á¸
pothetvÄ• nÄ«hariá¹ƒsu. so apaá¹-isaraá¹‡o vicaranto bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si. tadÄ•
bÄ• rÄ• á¹‡asiyaá¹ƒ disÄ• pÄ• mokkho Ä• cariyo hutvÄ• paÃ±ca mÄ• á¹‡avakasatÄ• ni sip
bÄ• rÄ• á¹‡asivÄ• sino duggatÄ• naá¹ƒ paribbayaá¹ƒ datvÄ• sippaá¹ƒ sikkhÄ• penti. ayam
santike sippaá¹ƒ sikkhati. so pharuso anovÄ• dakkhamo taá¹ƒ taá¹ƒ paharanto vicarati, bod
ovadiyamÄ• nopi ovÄ• daá¹ƒ na gaá¹‡hÄ• ti. taá¹ƒ nissÄ• ya Ä• yopissa mando jÄ• to.

atha so mÄ• á¹‡avakehi saddhiá¹ƒ bhaá¹‡á¸• itvÄ• ovÄ• daá¹ƒ aggaá¹‡hanto tato palÄ• yi
paccantagÄ• maá¹ƒ patvÄ• bhatiá¹ƒ katvÄ• jÄ«vati. so tattha ekÄ• ya duggatitthiyÄ• sadd
kappesi. sÄ• taá¹ƒ nissÄ• ya dve dÄ• rake vijÄ• yi. gÄ• mavÄ• sino ``amhÄ• kaá¹ƒ susÄ• s
Ä• roceyyÄ• sÄ«â€™â€™ ti mittavindakassa bhatiá¹ƒ datvÄ• taá¹ƒ gÄ• madvÄ• re kuá¹-ikÄ
taá¹ƒ pana mittavindakaá¹ƒ nissÄ• ya te paccantagÄ• mavÄ• sino sattakkhattuá¹ƒ rÄ• jadaá
sattakkhattuá¹ƒ nesaá¹ƒ gehÄ• ni jhÄ• yiá¹ƒsu, sattakkhattuá¹ƒ taá¸·Ä• kaá¹ƒ bhijji. te cintay
pubbe imassa mittavindakassa anÄ• gamanakÄ• le evarÅ«paá¹ƒ natthi, idÄ• ni panassa Ä•
parihÄ• yÄ• mÄ• â€™â€™ ti taá¹ƒ pothetvÄ• nÄ«hariá¹ƒsu.

so attano dÄ• rake gahetvÄ• aÃ±Ã±attha gacchanto ekaá¹ƒ amanussapariggahaá¹ƒ aá¹-a
amanussÄ• dÄ• rake ca bhariyaÃ±ca mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• diá¹ƒsu. so tato palÄ•
Ä• hiá¹‡á¸• anto ekaá¹ƒ gambhÄ«raá¹ƒ nÄ• ma paá¹-á¹-anagÄ• maá¹ƒ nÄ• vÄ• vissajjanad
hutvÄ• nÄ• vaá¹ƒ abhiruhi. nÄ• vÄ• samuddapiá¹-á¹-he sattÄ• haá¹ƒ gantvÄ• sattame div
Ä• koá¹-etvÄ• á¹-hapitÄ• viya aá¹-á¹-hÄ• si. te kÄ• á¸·akaá¹‡á¹‡isalÄ• kaá¹ƒ cÄ• resuá¹ƒ, s
mittavindakasseva pÄ• puá¹‡i. manussÄ• tassekaá¹ƒ veá¸·ukalÄ• paá¹ƒ datvÄ• hatthe gah
khipiá¹ƒsu, tasmiá¹ƒ khittamatte nÄ• vÄ• agamÄ• si. mittavindako \Ee I 240/ veá¸·ukalÄ• pe
samuddapiá¹-á¹-he gacchanto kassapasammÄ• sambuddhakÄ• le rakkhitasÄ«lassa phalen
phalikavimÄ• ne catasso devadhÄ«taro paá¹-ilabhitvÄ• tÄ• saá¹ƒ santike sukhaá¹ƒ anubha
tÄ• pana vimÄ• napetiyo sattÄ• haá¹ƒ sukhaá¹ƒ anubhavanti, sattÄ• haá¹ƒ dukkhaá¹ƒ. satt
anubhavituá¹ƒ gacchamÄ• nÄ• ``yÄ• va mayaá¹ƒ Ä• gacchÄ• ma, tÄ• va idheva hohÄ«â€™

mittavindako \Ne I 235/ tÄ• saá¹ƒ gatakÄ• le veá¸·ukalÄ• pe nipajjitvÄ• purato gacchanto r
devadhÄ«taro labhi. tatopi paraá¹ƒ gacchanto maá¹‡ivimÄ• ne soá¸·asa, kanakavimÄ• ne d
labhi. tÄ• sampi vacanaá¹ƒ akatvÄ• parato gacchanto antaradÄ«pake ekaá¹ƒ yakkhanagar
yakkhinÄ« ajarÅ«pena vicarati. mittavindako tassÄ• yakkhinibhÄ• vaá¹ƒ ajÄ• nanto ``ajama
khÄ• dissÄ• mÄ«â€™â€™ ti taá¹ƒ pÄ• de aggahesi, sÄ• yakkhÄ• nubhÄ• vena taá¹ƒ ukkh
samuddamatthakena gantvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ parikhÄ• piá¹-á¹-he ekasmiá¹ƒ kaá¹‡á¹-
pavaá¹-á¹-amÄ• no bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• si. tasmiÃ±ca samaye tasmiá¹ƒ parikhÄ• piá
caramÄ• nÄ• corÄ• haranti. ajikagopakÄ• ``core gaá¹‡hissÄ• mÄ• â€™â€™ ti \Be I 258/
aá¹-á¹-haá¹ƒsu. mittavindako pavaá¹-á¹-itvÄ• bhÅ«miyaá¹ƒ á¹-hito tÄ• ajikÄ• disvÄ• cinte

ekasmiá¹ƒ dÄ«pake ajikaá¹ƒ pÄ• de gahetvÄ• tÄ• ya khitto idha patito. sace idÄ• ni ekaá¹ƒ
gahessÄ• mi, sÄ• maá¹ƒ parato samuddapiá¹-á¹-he vimÄ• nadevatÄ• naá¹ƒ santike khipiss
ayoniso manasikaritvÄ• ajikaá¹ƒ pÄ• de gaá¹‡hi, sÄ• gahitamattÄ• viravi. ajikagopakÄ• it
taá¹ƒ gahetvÄ• ``ettakaá¹ƒ kÄ• laá¹ƒ rÄ• jakule ajikakhÄ• dako esa coroâ€™â€™ ti taá¹ƒ k
raÃ±Ã±o santikaá¹ƒ nenti.

tasmiá¹ƒ khaá¹‡e bodhisatto paÃ±casatamÄ• á¹‡avakaparivuto nagarÄ• nikkhamma nhÄ•
mittavindakaá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• te manusse Ä• ha --- ``tÄ• tÄ• , ayaá¹ƒ amhÄ• kaá
gaá¹‡hathÄ• â€™â€™ ti? ``ajikacorako, ayya, ekaá¹ƒ ajikaá¹ƒ pÄ• de gaá¹‡hi, tasmÄ• gah
hetaá¹ƒ \Ee I 241/ amhÄ• kaá¹ƒ dÄ• saá¹ƒ katvÄ• detha, amhe nissÄ• ya jÄ«vissatÄ«â€™â
ayyÄ• â€™â€™ ti taá¹ƒ vissajjetvÄ• agamaá¹ƒsu. atha naá¹ƒ bodhisatto ``mittavindaka, tva
kahaá¹ƒ vasÄ«â€™â€™ ti pucchi. so sabbaá¹ƒ attanÄ• katakammaá¹ƒ Ä• rocesi. bodhisatt
vacanaá¹ƒ akaronto evaá¹ƒ dukkhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thar

41__._ á¹• 21 ``yo atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ• sanaá¹ƒ.

ajiyÄ• pÄ• damolamba, mittako viya socatÄ«â€™â€™ ti ||

tattha __atthakÄ• massÄ• _ti vuá¸• á¸• hiá¹ƒ icchantassa. __hitÄ• nukampino_ti hitena anu
__ovajjamÄ• no_ti mudukena hitacittena ovadiyamÄ• no. __na karoti sÄ• sana_nti anusiá¹-
dubbaco anovÄ• dako hoti. __mittako viya socatÄ«_ti yathÄ• yaá¹ƒ mittavindako ajikÄ• ya \
gahetvÄ• socati kilamati, evaá¹ƒ niccakÄ• laá¹ƒ socatÄ«ti imÄ• ya gÄ• thÄ• ya bodhisatto

evaá¹ƒ tena therena ettake addhÄ• ne tÄ«suyeva attabhÄ• vesu kucchipÅ«ro laddhapubbo
ekadivasaá¹ƒ gabbhamalaá¹ƒ laddhaá¹ƒ, sunakhena hutvÄ• ekadivasaá¹ƒ \Be I 259/ bhatta
parinibbÄ• nadivase dhammasenÄ• patissÄ• nubhÄ• vena catumadhuraá¹ƒ laddhaá¹ƒ. eva
lÄ• bhantarÄ• yakaraá¹‡aá¹ƒ nÄ• ma mahÄ• dosanti veditabbaá¹ƒ. tasmiá¹ƒ pana kÄ• le so
yathÄ• kammaá¹ƒ gato.

satthÄ• ``evaá¹ƒ, bhikkhave, attano appalÄ• bhibhÄ• vaÃ±ca ariyadhammalÄ• bhibhÄ• va
akÄ• sÄ«â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ
``tadÄ• mittavindako losakatissatthero ahosi, disÄ• pÄ• mokkhÄ• cariyo pana ahameva ah

losakajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [42] 2. kapotajÄ• takavaá¹‡á¹‡anÄ•

__yo atthakÄ• massÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ lolabhikkhuá¹

lolabhÄ• vo navakanipÄ• te __kÄ• kajÄ• take_ Ä• vi bhavissati. tadÄ• pana taá¹ƒ bhikkhÅ«
loloâ€™â€™ ti satthu Ä• rocesuá¹ƒ. atha naá¹ƒ satthÄ• ``saccaá¹ƒ kira \Ee I 242/ tvaá¹ƒ bh
ti pucchi. ``Ä• ma, bhanteâ€™â€™ ti. satthÄ• ``pubbepi tvaá¹ƒ bhikkhu lolo lolakÄ• raá¹‡Ä•
patto, paá¹‡á¸• itÄ• pi taá¹ƒ nissÄ• ya attano vasanaá¹-á¹-hÄ• nÄ• parihÄ«nÄ• â€™â€™ ti

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto pÄ• rÄ• vatayoniyaá
bÄ• rÄ• á¹‡asivÄ• sino puÃ±Ã±akÄ• matÄ• ya tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne sakuá¹‡Ä• naá
thusapacchiyo olambenti. bÄ• rÄ• á¹‡asiseá¹-á¹-hinopi bhattakÄ• rako attano mahÄ• nase e
olambetvÄ• á¹-hapesi, bodhisatto tattha vÄ• saá¹ƒ kappesi. so pÄ• tova nikkhamitvÄ• goca
Ä• gantvÄ• tattha vasanto kÄ• laá¹ƒ khepesi. athekadivasaá¹ƒ eko kÄ• ko mahÄ• nasamat
ambilÄ• nambilamacchamaá¹ƒsÄ• naá¹ƒ dhÅ«panavÄ• saá¹ƒ ghÄ• yitvÄ• lobhaá¹ƒ uppÄ•
imaá¹ƒ macchamaá¹ƒsaá¹ƒ labhissÄ• mÄ«â€™â€™ ti avidÅ«re \Be I 260/ nisÄ«ditvÄ• pari
bodhisattaá¹ƒ Ä• gantvÄ• mahÄ• nasaá¹ƒ \Ne I 237/ pavisantaá¹ƒ disvÄ• ``imaá¹ƒ pÄ• rÄ•
macchamaá¹ƒsaá¹ƒ labhissÄ• mÄ«â€™â€™ ti punadivase pÄ• tova Ä• gantvÄ• bodhisatta
gamanakÄ• le piá¹-á¹-hito piá¹-á¹-hito agamÄ• si. atha naá¹ƒ bodhisatto ``kasmÄ• tvaá¹ƒ, s
carasÄ«â€™â€™ ti Ä• ha. ``sÄ• mi, tumhÄ• haá¹ƒ kiriyÄ• mayhaá¹ƒ ruccati, ito paá¹-á¹-hÄ
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. ``samma, tumhe aÃ±Ã±agocarÄ• , mayaá¹ƒ aÃ±Ã±ago
upaá¹-á¹-hÄ• naá¹ƒ dukkaraâ€™â€™ nti. ``sÄ• mi, tumhÄ• kaá¹ƒ gocaraggahaá¹‡akÄ• le a
tumhehi saddhiá¹ƒyeva gamissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, kevalaá¹ƒ te appamattena bh
bodhisatto kÄ• kaá¹ƒ ovaditvÄ• gocaraá¹ƒ caranto tiá¹‡abÄ«jÄ• dÄ«ni khÄ• dati. bodhisatta
gocaraggahaá¹‡akÄ• le kÄ• ko gantvÄ• gomayapiá¹‡á¸• aá¹ƒ apanetvÄ• pÄ• á¹‡ake khÄ•
bodhisattassa santikaá¹ƒ Ä• gantvÄ• ``sÄ• mi, tumhe ativelaá¹ƒ caratha, atibahubhakkhena
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• bodhisattena gocaraá¹ƒ gahetvÄ• sÄ• yaá¹ƒ Ä• gacchante
pÄ• visi. bhattakÄ• rako \Ee I 243/ ``amhÄ• kaá¹ƒ kapoto aÃ±Ã±ampi gahetvÄ• Ä• gatoâ€™
á¹-hapesi. tato paá¹-á¹-hÄ• ya dve janÄ• vasanti.

athekadivasaá¹ƒ seá¹-á¹-hissa bahuá¹ƒ macchamaá¹ƒsaá¹ƒ Ä• hariá¹ƒsu. taá¹ƒ Ä• dÄ• ya
tattha tattha olambesi. kÄ• ko taá¹ƒ disvÄ• lobhaá¹ƒ uppÄ• detvÄ• ``sve gocarabhÅ«miá¹ƒ
khÄ• ditabbaâ€™â€™ nti rattiá¹ƒ nitthunanto nipajji. punadivase bodhisatto gocarÄ• ya gac
kÄ• kÄ• â€™â€™ ti Ä• ha. ``sÄ• mi, tumhe gacchatha, mayhaá¹ƒ kucchirogo atthÄ«â€™â€
kucchirogo nÄ• ma na kadÄ• ci bhÅ«tapubbo, rattiá¹ƒ tÄ«su yÄ• mesu ekekasmiá¹ƒ yÄ• me
dÄ«pavaá¹-á¹-iá¹ƒ gilitakÄ• le pana nesaá¹ƒ muhuttaá¹ƒ titti hoti, tvaá¹ƒ imaá¹ƒ macchamaá
bhavissasi, ehi manussaparibhogo nÄ• ma tumhÄ• kaá¹ƒ dupparibhuÃ±jiyo, mÄ• evarÅ«pa
saddhiá¹ƒyeva gocarÄ• ya gacchÄ• hÄ«â€™â€™ ti. ``na sakkomi, sÄ• mÄ«â€™â€™ ti. ``te
kammena, lobhavasaá¹ƒ agantvÄ• appamatto hohÄ«â€™â€™ ti taá¹ƒ ovaditvÄ• bodhisatt

bhattakÄ• rako \Be I 261/ nÄ• nappakÄ• raá¹ƒ macchamaá¹ƒsavikatiá¹ƒ sampÄ• detvÄ• u
bhÄ• janÄ• ni thokaá¹ƒ vivaritvÄ• rasaparissÄ• vanakaroá¹-iá¹ƒ bhÄ• janamatthake á¹-hape

sedaá¹ƒ puÃ±chamÄ• no aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e kÄ• ko pacchito sÄ«saá¹ƒ ukkhipi
tassa nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• ``ayaá¹ƒdÄ• ni mayhaá¹ƒ manorathaá¹ƒ pÅ«retvÄ• m
kiá¹ƒ nu kho mahÄ• maá¹ƒsaá¹ƒ khÄ• dÄ• mi, udÄ• hu cuá¹‡á¹‡ikamaá¹ƒsaâ€™â€™ nti cin
nÄ• ma khippaá¹ƒ kucchiá¹ƒ pÅ«retuá¹ƒ na sakkÄ• , mahantaá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ Ä
nikkhipitvÄ• khÄ• damÄ• no nipajjissÄ• mÄ«â€™â€™ ti \Ne I 238/ pacchito uppatitvÄ• ras
``kirÄ«â€™â€™ ti saddamakÄ• si. bhattakÄ• rako taá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ nu kho eta
kÄ• kaá¹ƒ disvÄ• ``ayaá¹ƒ duá¹-á¹-hakÄ• ko mahÄ• seá¹-á¹-hino pakkamaá¹ƒsaá¹ƒ khÄ• di
seá¹-á¹-hiá¹ƒ nissÄ• ya jÄ«vÄ• mi, na imaá¹ƒ bÄ• laá¹ƒ, kiá¹ƒ me iminÄ• â€™â€™ ti dvÄ• ra
gahetvÄ• sakalasarÄ«re pattÄ• ni \Ee I 244/ luÃ±citvÄ• allasiá¹…gÄ«veraloá¹‡ajÄ«rakÄ• c
ambilatakkena Ä• loá¸·etvÄ• tenassa sakalasarÄ«raá¹ƒ makkhetvÄ• taá¹ƒ kÄ• kaá¹ƒ pacch
adhimattavedanÄ• bhibhÅ«to nitthunanto nipajji.

bodhisatto sÄ• yaá¹ƒ Ä• gantvÄ• taá¹ƒ byasanappattaá¹ƒ disvÄ• ``lolakÄ• ka, mama vaca
nissÄ• ya mahÄ• dukkhaá¹ƒ pattosÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``yo atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ• sanaá¹ƒ.

kapotakassa vacanaá¹ƒ akatvÄ• , amittahatthatthagatova setÄ«â€™â€™ ti ||

tattha __kapotakassa vacanaá¹ƒ akatvÄ• _ti pÄ• rÄ• vatassa hitÄ• nusÄ• sanavacanaá¹ƒ a
__amittahatthatthagatova setÄ«_ti amittÄ• naá¹ƒ anatthakÄ• rakÄ• naá¹ƒ dukkhuppÄ• daka
hatthapathaá¹ƒ gato ayaá¹ƒ kÄ• ko viya so puggalo mahantaá¹ƒ byasanaá¹ƒ patvÄ• anuso

bodhisatto \Be I 262/ imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``idÄ• ni mayÄ• ca imasmiá¹ƒ á¹-hÄ• ne n
aÃ±Ã±attha gato. kÄ• kopi tattheva jÄ«vitakkhayaá¹ƒ patto. atha naá¹ƒ bhattakÄ• rako sado
gahetvÄ• saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• esi.

satthÄ• pi ``na tvaá¹ƒ bhikkhu idÄ• neva lolo, pubbepi loloyeva, taÃ±ca pana te lolyaá¹ƒ nis
paá¹‡á¸• itÄ• pi sakÄ• vÄ• sÄ• parihÄ«nÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• harit
saccapariyosÄ• ne so bhikkhu anÄ• gÄ• miphalaá¹ƒ patto. satthÄ• anusandhiá¹ƒ ghaá¹-etv
--- ``tadÄ• kÄ• ko lolabhikkhu ahosi, pÄ• rÄ• vato pana ahameva ahosiâ€™â€™ nti.

kapotajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [43] 3. veá¸·ukajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ne I 239/ __atthakÄ• massÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ
Ä• rabbha kathesi. taÃ±hi bhagavÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu dubbacosÄ«â€™â€™ t

bhanteâ€™â€™ ti vutte ``na tvaá¹ƒ bhikkhu idÄ• neva dubbaco, pubbepi dubbacoyeva, dub
paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ akatvÄ• sappamukhe jÄ«vitakkhayaá¹ƒ pattoâ€™â€™ ti va

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he mah
viÃ±Ã±utaá¹ƒ patvÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamme cÄ• nisaá¹ƒsaá¹ƒ disvÄ• kÄ•
pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• paÃ±cÄ• bhiÃ±Ã±Ä•
uppÄ• detvÄ• jhÄ• nasukhena vÄ«tinÄ• mento aparabhÄ• ge mahÄ• parivÄ• ro paÃ±cahi t
satthÄ• hutvÄ• vihÄ• si. atheko Ä• sivisapotako attano dhammatÄ• ya caranto aÃ±Ã±atara
assamapadaá¹ƒ patto. tÄ• paso tasmiá¹ƒ puttasinehaá¹ƒ uppÄ• detvÄ• taá¹ƒ ekasmiá¹ƒ ve
paá¹-ijaggati. tassa veá¸·upabbe sayanato ``veá¸·ukoâ€™â€™ tveva nÄ• maá¹ƒ akaá¹ƒsu. t
paá¹-ijagganato tÄ• pasassa ``veá¸·ukapitÄ• â€™â€™ tveva nÄ• maá¹ƒ akaá¹ƒsu.

tadÄ• \Be I 263/ bodhisatto ``eko kira tÄ• paso Ä• sivisaá¹ƒ paá¹-ijaggatÄ«â€™â€™ ti sutv
pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ Ä• sivisaá¹ƒ paá¹-ijaggasÄ«â€™â€™ ti pucchitvÄ•
``Ä• sivisena saddhiá¹ƒ vissÄ• so nÄ• ma natthi, mÄ• evaá¹ƒ jaggÄ• hÄ«â€™â€™ ti Ä• ha
nÄ• haá¹ƒ tena vinÄ• vattituá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti. ``tena hi etasseva santikÄ• jÄ
pÄ• puá¹‡issasÄ«â€™â€™ ti. tÄ• paso bodhisattassa vacanaá¹ƒ na gaá¹‡hi, Ä• sivisampi j
katipÄ• haccayeneva sabbe tÄ• pasÄ• phalÄ• phalatthÄ• ya gantvÄ• gataá¹-á¹-hÄ• ne pha
disvÄ• dve tayo divase tattheva vasiá¹ƒsu, veá¸·ukapitÄ• pi tehi saddhiá¹ƒ gacchanto Ä• si
veá¸·upabbeyeva sayÄ• petvÄ• pidahitvÄ• gato. so puna tÄ• pasehi saddhiá¹ƒ dvÄ«hatÄ«
``veá¸·ukassa gocaraá¹ƒ dassÄ• mÄ«â€™â€™ ti veá¸·upabbaá¹ƒ ugghÄ• á¹-etvÄ• ``ehi, pu
hatthaá¹ƒ pasÄ• resi. Ä• siviso dvÄ«hatÄ«haá¹ƒ nirÄ• hÄ• ratÄ• ya kujjhitvÄ• pasÄ• ritahat
tÄ• pasaá¹ƒ tattheva jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• araÃ±Ã±aá¹ƒ pÄ• visi. tÄ• pasÄ• taá¹ƒ
Ä• rocesuá¹ƒ. bodhisatto \Ee I 246/ tassa sarÄ«rakiccaá¹ƒ kÄ• retvÄ• isigaá¹‡assa majjhe
ovÄ• davasena imaá¹ƒ gÄ• thamÄ• ha ---

43__._ á¹• 21 ``yo \Ne I 240/ atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ•

evaá¹ƒ so nihato seti, veá¸·ukassa yathÄ• pitÄ• â€™â€™ ti ||

tattha __evaá¹ƒ so nihato setÄ«_ti yo hi isÄ«naá¹ƒ ovÄ• daá¹ƒ na gaá¹‡hÄ• ti, so yathÄ• e
Ä• sivisamukhe pÅ«tibhÄ• vaá¹ƒ patvÄ• nihato seti, evaá¹ƒ mahÄ• vinÄ• saá¹ƒ patvÄ• nih
bodhisatto isigaá¹‡aá¹ƒ ovaditvÄ• cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• Ä• yupariyosÄ• n

satthÄ• ``na tvaá¹ƒ bhikkhu idÄ• neva dubbaco, pubbepi dubbacoyeva, dubbacabhÄ• vene
pÅ«tibhÄ• vaá¹ƒ pattoâ€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• \Be I 264/ anusan
samodhÄ• nesi --- ``tadÄ• veá¸·ukapitÄ• dubbacabhikkhu ahosi, sesaparisÄ• buddhaparis
ahameva ahosiâ€™â€™ nti.

veá¸·ukajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [44] 4. makasajÄ• takavaá¹‡á¹‡anÄ•

__seyyo amitto_ti idaá¹ƒ satthÄ• magadhesu cÄ• rikaá¹ƒ caramÄ• no aÃ±Ã±atarasmiá¹ƒ g
Ä• rabbha kathesi. tathÄ• gato kira ekasmiá¹ƒ samaye sÄ• vatthito magadharaá¹-á¹-haá¹ƒ g
caramÄ• no aÃ±Ã±ataraá¹ƒ gÄ• makaá¹ƒ sampÄ• puá¹‡i. so ca gÄ• mako yebhuyyena and
tatthekadivasaá¹ƒ te andhabÄ• lamanussÄ• sannipatitvÄ• ``bho, amhe araÃ±Ã±aá¹ƒ pavis
makasÄ• khÄ• danti, tappaccayÄ• amhÄ• kaá¹ƒ kammacchedo hoti, sabbeva dhanÅ«ni ce
gantvÄ• makasehi saddhiá¹ƒ yujjhitvÄ• sabbamakase vijjhitvÄ• chinditvÄ• ca mÄ• ressÄ•
araÃ±Ã±aá¹ƒ gantvÄ• ``makase vijjhissÄ• mÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ vijjhitvÄ•
Ä• gantvÄ• antogÄ• me ca gÄ• mamajjhe ca gÄ• madvÄ• re ca nipajjiá¹ƒsu.

satthÄ• bhikkhusaá¹…ghaparivuto taá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. avasesÄ• paá
bhagavantaá¹ƒ disvÄ• gÄ• madvÄ• re maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• buddhappamukhassa
mahÄ• dÄ• naá¹ƒ datvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• tasmiá¹ƒ tasmiá¹
disvÄ• te upÄ• sake pucchi \Ne I 241/ ``bahÅ« ime gilÄ• nÄ• manussÄ• , kiá¹ƒ etehi kataâ
manussÄ• `makasayuddhaá¹ƒ karissÄ• mÄ• â€™ ti gantvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vijjhitvÄ
ti. satthÄ• ``na idÄ• neva andhabÄ• lamanussÄ• `makase paharissÄ• mÄ• â€™ ti attÄ• na
`makasaá¹ƒ paharissÄ• mÄ• â€™ ti paraá¹ƒ paharaá¹‡akamanussÄ• ahesuá¹ƒyevÄ• â€™
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto vaá¹‡ijjÄ• ya jÄ«vika
kÄ• siraá¹-á¹-he ekasmiá¹ƒ paccantagÄ• me bahÅ« \Be I 265/ vaá¸• á¸• hakÄ« vasanti. tatth
rukkhaá¹ƒ tacchati, athassa eko makaso tambalohathÄ• lakapiá¹-á¹-hisadise sÄ«se nisÄ«di
viya sÄ«saá¹ƒ mukhatuá¹‡á¸• akena vijjhi. so attano santike nisinnaá¹ƒ puttaá¹ƒ Ä• ha --- ``t
sÄ«saá¹ƒ makaso sattiyÄ• paharanto viya vijjhati, vÄ• rehi naâ€™â€™ nti. ``tÄ• ta, adhivÄ•
taá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ samaye bodhisattopi attano bhaá¹‡á¸• aá¹ƒ pa
patvÄ• tassÄ• vaá¸• á¸• hakisÄ• lÄ• ya nisinno hoti. atha so vaá¸• á¸• hakÄ« puttaá¹ƒ Ä• h
makasaá¹ƒ vÄ• rehÄ«â€™â€™ ti. so ``vÄ• ressÄ• mi, tÄ• tÄ• â€™â€™ ti tikhiá¹‡aá¹ƒ mahÅ
piá¹-á¹-hipasse á¹-hatvÄ• ``makasaá¹ƒ paharissÄ• mÄ«â€™â€™ ti pitu matthakaá¹ƒ dvidhÅ
tattheva jÄ«vitakkhayaá¹ƒ patto.

bodhisatto tassa taá¹ƒ kammaá¹ƒ disvÄ• ``paccÄ• mittopi paá¹‡á¸• itova seyyo. so hi daá¹
na mÄ• ressatÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``seyyo amitto matiyÄ• upeto, na tveva mitto mativippahÄ«no.

`makasaá¹ƒ vadhissaâ€™ nti hi eá¸·amÅ«go, putto pitu abbhidÄ• uttamaá¹…gaâ€™â€™ n

 tattha \Ee I 248/ __seyyo_ti pavaro uttamo. __matiyÄ• upeto_ti paÃ±Ã±Ä• ya samannÄ• g
lÄ• lÄ• mukho bÄ• lo. __putto pitu abbhidÄ• uttamaá¹…ga_nti attano bÄ• latÄ• ya puttopi h
matthakaá¹ƒ ``makasaá¹ƒ paharissÄ• mÄ«â€™â€™ ti dvidhÄ• bhindi. tasmÄ• bÄ• lamittat
imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• bodhisatto uá¹-á¹-hÄ• ya yathÄ• kammaá¹ƒ gato. vaá¸• á¸• hakis
sarÄ«rakiccaá¹ƒ akaá¹ƒsu.

 satthÄ• \Ne I 242/ ``evaá¹ƒ upÄ• sakÄ• pubbepi `makasaá¹ƒ paharissÄ• mÄ• â€™ ti para
ahesuá¹ƒyevÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etv
``tadÄ• gÄ• thaá¹ƒ vatvÄ• pakkanto paá¹‡á¸• itavÄ• á¹‡ijo pana ahameva ahosiâ€™â€™ r

makasajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [45] 5. rohiá¹‡ijÄ• takavaá¹‡á¹‡anÄ•

 __seyyo_ \Be I 266/ __amitto_tiidaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ anÄ• thapiá¹‡á¸•
dÄ• siá¹ƒ Ä• rabbha kathesi. anÄ• thapiá¹‡á¸• ikassa kira ekÄ• rohiá¹‡Ä« nÄ• ma dÄ• sÄ«
vÄ«hipaharaá¹‡aá¹-á¹-hÄ• ne Ä• gantvÄ• mahallikÄ• mÄ• tÄ• nipajji, taá¹ƒ makkhikÄ• pa
sÅ«ciyÄ• ___vijjhamÄ• nÄ• viya khÄ• danti. sÄ• dhÄ«taraá¹ƒ Ä• ha --- ``amma, makkhikÄ
vÄ• rehÄ«â€™â€™ ti. sÄ• ``vÄ• ressÄ• mi, ammÄ• â€™â€™ ti musalaá¹ƒ ukkhipitvÄ•  ``m
vinÄ• saá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti mÄ• taraá¹ƒ musalena paharitvÄ• jÄ«vitakkhayaá
``mÄ• tÄ• me matÄ• â€™â€™ ti rodituá¹ƒ Ä• rabhi. taá¹ƒ pavattiá¹ƒ seá¹-á¹-hissa Ä• roces
sarÄ«rakiccaá¹ƒ kÄ• retvÄ• vihÄ• raá¹ƒ gantvÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ satthu Ä• roces
gahapati, esÄ• `mÄ• tu sarÄ«re makkhikÄ• mÄ• ressÄ• mÄ«â€™ ti idÄ• neva musalena p
pubbepi mÄ• resiyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

 atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hikule nibbat
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡i. tassÄ• pi rohiá¹‡Ä«yeva nÄ• ma dÄ• sÄ« ahosi. sÄ• p
vÄ«hipaharaá¹‡aá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• nipannaá¹ƒ mÄ• taraá¹ƒ ``makkhikÄ• me, am
evameva musalena paharitvÄ• mÄ• taraá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• rodituá¹ƒ Ä• rab
pavattiá¹ƒ \Ee I 249/ sutvÄ• ``amittopi hi imasmiá¹ƒ loke paá¹‡á¸• itova seyyoâ€™â€™ ti ci
gÄ• thamÄ• ha ---

45__._ á¹• 21 ``seyyo amitto medhÄ• vÄ«, yaÃ±ce bÄ• lÄ• nukampako.

passa rohiá¹‡ikaá¹ƒ jammiá¹ƒ, mÄ• taraá¹ƒ hantvÄ• na socatÄ«â€™â€™ ti ||

tattha __medhÄ• vÄ«_ti paá¹‡á¸• ito Ã±Ä• á¹‡Ä« vibhÄ• vÄ«. __yaÃ±ce bÄ• lÄ• nukampak
liá¹…gavipallÄ• so kato, __ce_ti nÄ• matthe nipÄ• to. yo nÄ• ma bÄ• lo anukampako, tato s
sahassaguá¹‡ena \Ne I 243/ paá¹‡á¸• ito amitto hontopi seyyoyevÄ• ti attho. atha vÄ• __ya
nipÄ• to, no ce bÄ• lÄ• nukampakoti attho. __jammi_nti lÄ• mikaá¹ƒ dandhaá¹ƒ. __mÄ• tara
``makkhikÄ• mÄ• ressÄ• mÄ«â€™â€™ ti mÄ• taraá¹ƒ hantvÄ• idÄ• ni ayaá¹ƒ bÄ• lÄ• say
kÄ• raá¹‡ena \Be I 267/ imasmiá¹ƒ loke amittopi paá¹‡á¸• ito seyyoti bodhisatto paá¹‡á¸• ita
imÄ• ya gÄ• thÄ• ya dhammaá¹ƒ desesi.

satthÄ• ``na kho, gahapati, esÄ• idÄ• neva `makkhikÄ• mÄ• ressÄ• mÄ«â€™ ti mÄ• tara
ghÄ• tesiyevÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etv
``tadÄ• mÄ• tÄ• yeva mÄ• tÄ• ahosi, dhÄ«tÄ• yeva dhÄ«tÄ• , mahÄ• seá¹-á¹-hi pana ahan

rohiá¹‡ijÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [46] 6. Ä• rÄ• madÅ«sakajÄ• takavaá¹‡á¹‡anÄ•

__na ve anatthakusalenÄ• _ti idaá¹ƒ satthÄ• aÃ±Ã±atarasmiá¹ƒ kosalagÄ• make viharanto
Ä• rabbha kathesi. satthÄ• kira kosalesu cÄ• rikaá¹ƒ caramÄ• no aÃ±Ã±ataraá¹ƒ gÄ• maka
kuá¹-umbiko tathÄ• gataá¹ƒ nimantetvÄ• attano uyyÄ• ne nisÄ«dÄ• petvÄ• buddhappamu
mahÄ• dÄ• naá¹ƒ datvÄ• ``bhante, yathÄ• ruciyÄ• imasmiá¹ƒ uyyÄ• ne vicarathÄ• â€™â€
uyyÄ• napÄ• laá¹ƒ gahetvÄ• uyyÄ• ne vicarantÄ• ekaá¹ƒ aá¹…gaá¹‡aá¹-á¹-hÄ• naá¹ƒ disv
``upÄ• saka, imaá¹ƒ uyyÄ• naá¹ƒ aÃ±Ã±attha sandacchÄ• yaá¹ƒ, imasmiá¹ƒ pana á¹-hÄ• n
vÄ• atthi, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti? ``bhante, imassa uyyÄ• nassa ropanakÄ• l
siÃ±canto imasmiá¹ƒ á¹-hÄ• ne rukkhapotake ummÅ«laá¹ƒ katvÄ• mÅ«lappamÄ• á¹‡ena u
rukkhapotakÄ• milÄ• yitvÄ• matÄ• . iminÄ• kÄ• raá¹‡ena idaá¹ƒ á¹-hÄ• naá¹ƒ aá¹…gaá¹‡
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``na, bhikkhave, so
Ä• rÄ• madÅ«sako, pubbepi Ä• rÄ• madÅ«sakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• har

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asiyaá¹ƒ nakkhattaá
nakkhattabherisaddasavanakÄ• lato paá¹-á¹-hÄ• ya sakalanagaravÄ• sino nakkhattanissital
raÃ±Ã±o uyyÄ• ne bahÅ« makkaá¹-Ä• vasanti. uyyÄ• napÄ• lo cintesi ``nagare nakkhattaá
vÄ• nare `udakaá¹ƒ siÃ±cathÄ• â€™ ti vatvÄ• ahaá¹ƒ nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â
upasaá¹…kamitvÄ• \Ne I 244/ \Be I 268/ ``samma vÄ• narajeá¹-á¹-haka, imaá¹ƒ uyyÄ• naá
bahÅ«pakÄ• raá¹ƒ, tumhe ettha pupphaphalapallavÄ• ni khÄ• datha, nagare nakkhattaá¹ƒ g
nakkhattaá¹ƒ kÄ«á¸·issÄ• mi. yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, tÄ• va imasmiá¹ƒ uyyÄ• ne ruk
siÃ±cituá¹ƒ sakkhissathÄ• â€™â€™ ti pucchi. ``sÄ• dhu, siÃ±cissÄ• mÄ«â€™â€™ ti. ``tena
ti udakasiÃ±canatthÄ• ya tesaá¹ƒ cammakuá¹-e ca dÄ• rukuá¹-e ca datvÄ• gato. vÄ• narÄ•

dÄ• rukuá¹-e ca gahetvÄ• rukkhapotakesu udakaá¹ƒ siÃ±canti. atha ne vÄ• narajeá¹-á¹-hak
vÄ• narÄ• , udakaá¹ƒ nÄ• ma rakkhitabbaá¹ƒ, tumhe rukkhapotakesu udakaá¹ƒ siÃ±cantÄ•
mÅ«laá¹ƒ oloketvÄ• gambhÄ«ragatesu mÅ«lesu bahuá¹ƒ udakaá¹ƒ siÃ±catha, agambhÄ«r
amhÄ• kaá¹ƒ udakaá¹ƒ dullabhaá¹ƒ bhavissatÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti samp

tasmiá¹ƒ samaye eko paá¹‡á¸• itapuriso rÄ• juyyÄ• ne te vÄ• nare tathÄ• karonte disvÄ•
vÄ• narÄ• , kasmÄ• tumhe rukkhapotake uppÄ• á¹-etvÄ• uppÄ• á¹-etvÄ• mÅ«lappamÄ• á
ti? te ``evaá¹ƒ no vÄ• narajeá¹-á¹-hako ovadatÄ«â€™â€™ ti Ä• haá¹ƒsu. so taá¹ƒ vacanaá¹
bÄ• lÄ• apaá¹‡á¸• itÄ• , `atthaá¹ƒ karissÄ• mÄ• â€™ ti anatthameva karontÄ«â€™â€™ ti c
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46__._ á¹• 21 ``na \Ee I 251/ ve anatthakusalena, atthacariyÄ• sukhÄ• vahÄ• .

hÄ• peti atthaá¹ƒ dummedho, kapi Ä• rÄ• miko yathÄ• â€™â€™ ti ||

tattha __ve_ti nipÄ• tamattaá¹ƒ. __anatthakusalenÄ• _ti anatthe anÄ• yatane kusalena, att
akusalena vÄ• ti attho. __atthacariyÄ• _ti vuá¸• á¸• hikiriyÄ• . __sukhÄ• vahÄ• _ti evarÅ«pe
kÄ• yikacetasikasukhasaá¹…khÄ• tassa atthassa cariyÄ• na sukhÄ• vahÄ• , na sakkÄ• Ä•
kiá¹ƒkÄ• raá¹‡Ä• ? ekanteneva hi __hÄ• peti atthaá¹ƒ dummedho_ti, bÄ• lapuggalo ``atthaá
atthaá¹ƒ hÄ• petvÄ• anatthameva karoti. __kapi Ä• rÄ• miko yathÄ• _ti yathÄ• Ä• rÄ• me
makkaá¹-o ``atthaá¹ƒ karissÄ• mÄ«â€™â€™ ti anatthameva karoti, evaá¹ƒ yo koci anatthak
atthacariyaá¹ƒ Ä• vahituá¹ƒ, so ekaá¹ƒsena atthaá¹ƒ hÄ• petiyevÄ• ti. evaá¹ƒ so paá¹‡á¸• it
269/ gÄ• thÄ• ya vÄ• narajeá¹-á¹-hakaá¹ƒ garahitvÄ• attano parisaá¹ƒ Ä• dÄ• ya uyyÄ• nÄ

satthÄ• pi \Ne I 245/ ``na, bhikkhave, esa gÄ• madÄ• rako idÄ• neva Ä• rÄ• madÅ«sako, p
Ä• rÄ• madÅ«sakoyevÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ
samodhÄ• nesi --- ``tadÄ• vÄ• narajeá¹-á¹-hako Ä• rÄ• madÅ«sakagÄ• madÄ• rako ahosi,
ahosiâ€™â€™ nti.

Ä• rÄ• madÅ«sakajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [47] 7. vÄ• ruá¹‡idÅ«sakajÄ• takavaá¹‡á¹‡anÄ•

__na ve anatthakusalenÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto vÄ• ruá¹‡idÅ«sakaá¹ƒ Ä•
anÄ• thapiá¹‡á¸• ikassa kira sahÄ• yo eko vÄ• ruá¹‡ivÄ• á¹‡ijo tikhiá¹‡aá¹ƒ vÄ• ruá¹‡iá¹ƒ y
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni gahetvÄ• vikkiá¹‡anto mahÄ• jane sannipatite ``tÄ• ta, tvaá
vÄ• ruá¹‡iá¹ƒ dehÄ«â€™â€™ ti antevÄ• sikaá¹ƒ Ä• á¹‡Ä• petvÄ• sayaá¹ƒ nhÄ• yituá¹ƒ aga

mahÄ• janassa vÄ• ruá¹‡iá¹ƒ dento manusse antarantarÄ• loá¹‡asakkharÄ• Ä• harÄ• petv
surÄ• aloá¹‡ikÄ• bhavissati, loá¹‡amettha pakkhipissÄ• mÄ«â€™â€™ ti surÄ• cÄ• á¹-iyaá
pakkhipitvÄ• tesaá¹ƒ suraá¹ƒ adÄ• si. te mukhaá¹ƒ pÅ«retvÄ• pÅ«retvÄ• chaá¸• á¸• etvÄ•
pucchiá¹ƒsu. ``tumhe suraá¹ƒ pivitvÄ• loá¹‡aá¹ƒ Ä• harÄ• pente disvÄ• loá¹‡ena yojesiâ€™
nÄ• ma manÄ• paá¹ƒ vÄ• ruá¹‡iá¹ƒ nÄ• sesi bÄ• lÄ• â€™â€™ ti taá¹ƒ garahitvÄ• uá¹-á¹-hÄ
vÄ• ruá¹‡ivÄ• á¹‡ijo Ä• gantvÄ• ekampi adisvÄ• \Ee I 252/ ``vÄ• ruá¹‡ipÄ• yakÄ• kahaá¹ƒ
tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ Ä• cariyo ``bÄ• la, evarÅ«pÄ• nÄ• ma te surÄ• nÄ• sitÄ
imaá¹ƒ kÄ• raá¹‡aá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rocesi. anÄ• thapiá¹‡á¸• iko ``atthidÄ• ni
kathÄ• pÄ• bhataâ€™â€™ nti jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• etamatthaá¹ƒ
gahapati, idÄ• neva vÄ• ruá¹‡idÅ«sako, pubbepi vÄ• ruá¹‡idÅ«sakoyevÄ• â€™â€™ ti vatvÄ
Ä• hari.

atÄ«te \Be I 270/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹
ahosi. taá¹ƒ upanissÄ• ya eko vÄ• ruá¹‡ivÄ• á¹‡ijo jÄ«vati. so tikhiá¹‡aá¹ƒ suraá¹ƒ yojetvÄ•
vikkiá¹‡Ä• hÄ«â€™â€™ ti antevÄ• sikaá¹ƒ vatvÄ• nhÄ• yituá¹ƒ gato. antevÄ• siko tasmiá¹ƒ
loá¹‡aá¹ƒ pakkhipitvÄ• iminÄ• va nayena suraá¹ƒ vinÄ• sesi. athassa Ä• cariyo Ä• gantvÄ•
Ã±atvÄ• seá¹-á¹-hissa Ä• rocesi. seá¹-á¹-hi ``anatthakusalÄ• nÄ• ma bÄ• lÄ• `atthaá¹ƒ ka
anatthameva karontÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``na \Ne I 246/ ve anatthakusalena, atthacariyÄ• sukhÄ• vahÄ• .

hÄ• peti atthaá¹ƒ dummedho, koá¹‡á¸• aÃ±Ã±o vÄ• ruá¹‡iá¹ƒ yathÄ• â€™â€™ ti ||

tattha __koá¹‡á¸• aÃ±Ã±o vÄ• ruá¹‡iá¹ƒ yathÄ• _ti yathÄ• ayaá¹ƒ koá¹‡á¸• aÃ±Ã±anÄ• ma
karissÄ• mÄ«â€™â€™ ti loá¹‡aá¹ƒ pakkhipitvÄ• vÄ• ruá¹‡iá¹ƒ hÄ• pesi parihÄ• pesi vinÄ•
anatthakusalo atthaá¹ƒ hÄ• petÄ«ti bodhisatto imÄ• ya gÄ• thÄ• ya dhammaá¹ƒ desesi.

satthÄ• pi ``na esa gahapati idÄ• neva vÄ• ruá¹‡idÅ«sako, pubbepi vÄ• ruá¹‡idÅ«sakoyevÄ
anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• vÄ• ruá¹‡idÅ«sako idÄ•
ahosi, bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

vÄ• ruá¹‡idÅ«sakajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [48] 8. vedabbajÄ• takavaá¹‡á¹‡anÄ•

__anupÄ• yena yo attha_nti idaá¹ƒ satthÄ• jetavane viharanto dubbacabhikkhuá¹ƒ Ä• rabb
bhikkhuá¹ƒ satthÄ• ``na tvaá¹ƒ bhikkhu idÄ• neva dubbaco, pubbepi dubbacoyeva, teneva
paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ akatvÄ• tiá¹‡hena asinÄ• dvidhÄ• katvÄ• chinno hutvÄ•

ekakaá¹ƒ nissÄ• ya purisasahassaá¹ƒ jÄ«vitakkhayaá¹ƒ pattaâ€™â€™ nti vatvÄ• atÄ«taá¹

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente ekasmiá¹ƒ gÄ• make aÃ±Ã±ata
nÄ• ma mantaá¹ƒ jÄ• nÄ• ti. so kira manto anaggho \Be I 271/ mahÄ• raho, nakkhattayoge
parivattetvÄ• Ä• kÄ• se ullokite Ä• kÄ• sato sattaratanavassaá¹ƒ vassati. tadÄ• bodhisatto
santike sippaá¹ƒ uggaá¹‡hÄ• ti. athekadivasaá¹ƒ brÄ• hmaá¹‡o bodhisattaá¹ƒ Ä• dÄ• ya ke
attano gÄ• mÄ• nikkhamitvÄ• cetaraá¹-á¹-haá¹ƒ agamÄ• si, antarÄ• magge ca ekasmiá¹ƒ
paÃ±casatÄ• pesanakacorÄ• nÄ• ma panthaghÄ• taá¹ƒ karonti. te bodhisattaÃ±ca vedabb
gaá¹‡hiá¹ƒsu. kasmÄ• panete ``pesanakacorÄ• â€™â€™ ti vuccanti? te kira dve jane gahe
dhanÄ• haraá¹‡atthÄ• ya pesenti, tasmÄ• ``pesanakacorÄ• â€™â€™ tveva vuccanti. tepi c
pitaraá¹ƒ ``tvaá¹ƒ amhÄ• kaá¹ƒ dhanaá¹ƒ Ä• haritvÄ• puttaá¹ƒ gahetvÄ• yÄ• hÄ«â€™â€™
I 247/ mÄ• tudhÄ«taro gahetvÄ• mÄ• taraá¹ƒ vissajjenti, jeá¹-á¹-hakaniá¹-á¹-he gahetvÄ• j
vissajjenti, Ä• cariyantevÄ• sike gahetvÄ• antevÄ• sikaá¹ƒ vissajjenti. te tasmiá¹ƒ kÄ• le ve
gahetvÄ• bodhisattaá¹ƒ vissajjesuá¹ƒ.

bodhisatto Ä• cariyaá¹ƒ vanditvÄ• ``ahaá¹ƒ ekÄ• hadvÄ«haccayena Ä• gamissÄ• mi, tumh
pana mama vacanaá¹ƒ karotha, ajja dhanavassÄ• panakanakkhattayogo bhavissati, mÄ• k
mantaá¹ƒ parivattetvÄ• dhanaá¹ƒ vassÄ• payittha. sace vassÄ• pessatha, tumhe ca vinÄ• s
ca paÃ±casatÄ• corÄ• â€™â€™ ti evaá¹ƒ Ä• cariyaá¹ƒ ovaditvÄ• dhanatthÄ• ya agamÄ• s
brÄ• hmaá¹‡aá¹ƒ bandhitvÄ• nipajjÄ• pesuá¹ƒ. taá¹…khaá¹‡aÃ±Ã±eva pÄ• cÄ«nalokadhÄ
paripuá¹‡á¹‡acandamaá¹‡á¸• alaá¹ƒ uá¹-á¹-hahi. brÄ• hmaá¹‡o nakkhattaá¹ƒ olokento
``dhanavassÄ• panakanakkhattayogo \Ee I 254/ laddho, kiá¹ƒ me dukkhena anubhÅ«tena, n
ratanavassaá¹ƒ vassÄ• petvÄ• corÄ• naá¹ƒ dhanaá¹ƒ datvÄ• yathÄ• sukhaá¹ƒ gamissÄ• n
Ä• mantesi ``bhonto corÄ• , tumhe maá¹ƒ kimatthÄ• ya gaá¹‡hathÄ• â€™â€™ ti? ``dhanatt
vo, dhanena attho, khippaá¹ƒ maá¹ƒ bandhanÄ• mocetvÄ• sÄ«saá¹ƒ nhÄ• petvÄ• ahatav
vilimpÄ• petvÄ• pupphÄ• ni pilandhÄ• petvÄ• á¹-hapethÄ• â€™â€™ ti. ``corÄ• tassa kath
akaá¹ƒsuâ€™â€™.

brÄ• hmaá¹‡o \Be I 272/ nakkhattayogaá¹ƒ Ã±atvÄ• mantaá¹ƒ parivattetvÄ• Ä• kÄ• saá¹ƒ
Ä• kÄ• sato ratanÄ• ni patiá¹ƒsu. corÄ• taá¹ƒ dhanaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• uttarÄ• saá
katvÄ• pÄ• yiá¹ƒsu. brÄ• hmaá¹‡opi tesaá¹ƒ pacchatova agamÄ• si. atha te core aÃ±Ã±e p
gaá¹‡hiá¹ƒsu. ``kimatthaá¹ƒ amhe gaá¹‡hathÄ• â€™â€™ ti ca vuttÄ• ``dhanatthÄ• yÄ• â€™
dhanena attho, etaá¹ƒ brÄ• hmaá¹‡aá¹ƒ gaá¹‡hatha, eso Ä• kÄ• saá¹ƒ ulloketvÄ• dhanaá¹
amhÄ• kampetaá¹ƒ eteneva dinnaâ€™â€™ nti. corÄ• core vissajjetvÄ• ``amhÄ• kampi dh
brÄ• hmaá¹‡aá¹ƒ gaá¹‡hiá¹ƒsu. brÄ• hmaá¹‡o ``ahaá¹ƒ tumhÄ• kaá¹ƒ dhanaá¹ƒ dadeyyaá¹
dhanavassÄ• panakanakkhattayogo pana ito saá¹ƒvaccharamatthake bhavissati. yadi vo dh
tadÄ• dhanavassaá¹ƒ vassÄ• pessÄ• mÄ«â€™â€™ ti Ä• ha. corÄ• kujjhitvÄ• ``ambho, du
aÃ±Ã±esaá¹ƒ idÄ• neva dhanaá¹ƒ vassÄ• petvÄ• amhe aÃ±Ã±aá¹ƒ saá¹ƒvaccharaá¹ƒ adh

asinÄ• brÄ• hmaá¹‡aá¹ƒ dvidhÄ• chinditvÄ• magge chaá¸• á¸• etvÄ• vegena anubandhit
yujjhitvÄ• te sabbepi mÄ• retvÄ• dhanaá¹ƒ Ä• dÄ• ya puna dve koá¹-á¹-hÄ• sÄ• hutvÄ• a
aá¸• á¸• hateyyÄ• ni purisasatÄ• ni ghÄ• tetvÄ• etena upÄ• yena yÄ• va dve janÄ• avasiá
aÃ±Ã±amaÃ±Ã±aá¹ƒ ghÄ• tayiá¹ƒsu. evaá¹ƒ taá¹ƒ purisasahassaá¹ƒ vinÄ• saá¹ƒ pattaá¹ƒ.

te \Ne I 248/ pana dve janÄ• upÄ• yena taá¹ƒ dhanaá¹ƒ Ä• haritvÄ• ekasmiá¹ƒ gÄ• masa
dhanaá¹ƒ paá¹-icchÄ• detvÄ• eko khaggaá¹ƒ gahetvÄ• \Ee I 255/ rakkhanto nisÄ«di, eko t
bhattaá¹ƒ pacÄ• petuá¹ƒ gÄ• maá¹ƒ pÄ• visi. lobho ca nÄ• mesa vinÄ• samÅ«lamevÄ• ti dh
``tasmiá¹ƒ Ä• gate idaá¹ƒ dhanaá¹ƒ dve koá¹-á¹-hÄ• sÄ• bhavissanti, yaá¹ƒnÅ«nÄ• haá¹ƒ t
khaggena paharitvÄ• ghÄ• teyyaâ€™â€™ nti. so khaggaá¹ƒ sannayhitvÄ• tassa Ä• gama
cintesi ``taá¹ƒ dhanaá¹ƒ dve koá¹-á¹-hÄ• sÄ• bhavissanti, yaá¹ƒnÅ«nÄ• haá¹ƒ bhatte visaá
purisaá¹ƒ bhojetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• ekakova dhanaá¹ƒ gaá¹‡heyyaâ€™â€™
sayaá¹ƒ bhuÃ±jitvÄ• sesake visaá¹ƒ pakkhipitvÄ• taá¹ƒ Ä• dÄ• ya tattha agamÄ• si. taá¹ƒ
á¹-hitamattameva itaro khaggena dvidhÄ• chinditvÄ• taá¹ƒ paá¹-icchannaá¹-á¹-hÄ• ne cha
bhattaá¹ƒ bhuÃ±jitvÄ• sayampi tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. evaÃ±ca taá¹ƒ dhana
vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsu.

bodhisattopi \Be I 273/ kho ekÄ• hadvÄ«haccayena dhanaá¹ƒ Ä• dÄ• ya Ä• gato tasmiá¹ƒ
vippakiá¹‡á¹‡aá¹ƒ pana dhanaá¹ƒ disvÄ• ``Ä• cariyena mama vacanaá¹ƒ akatvÄ• dhanaá
sabbehi vinÄ• saá¹ƒ pattehi bhavitabbaâ€™â€™ nti mahÄ• maggena pÄ• yÄ• si. gacchant
dvidhÄ• chinnaá¹ƒ disvÄ• ``mama vacanaá¹ƒ akatvÄ• matoâ€™â€™ ti dÄ• rÅ«ni uddhari
Ä• cariyaá¹ƒ jhÄ• petvÄ• vanapupphehi pÅ«jetvÄ• purato gacchanto jÄ«vitakkhayaá¹ƒ pat
aá¸• á¸• hateyyasateti anukkamena avasÄ• ne dve jane jÄ«vitakkhayaá¹ƒ patte disvÄ• cint
Å«naá¹ƒ purisasahassaá¹ƒ vinÄ• saá¹ƒ pattaá¹ƒ, aÃ±Ã±ehi dvÄ«hi corehi bhavitabbaá¹ƒ, te
sakkhissanti, kahaá¹ƒ nu kho te gatÄ• â€™â€™ ti gacchanto tesaá¹ƒ dhanaá¹ƒ Ä• dÄ• ya g
paviá¹-á¹-hamaggaá¹ƒ disvÄ• gacchanto bhaá¹‡á¸• ikabaddhassa dhanassa rÄ• siá¹ƒ disv
avattharitvÄ• mataá¹ƒ addasa. tato ``idaá¹ƒ nÄ• ma tehi kataá¹ƒ bhavissatÄ«â€™â€™ ti sa
nu kho so purisoâ€™â€™ ti vicinanto tampi paá¹-icchannaá¹-á¹-hÄ• ne apaviddhaá¹ƒ disvÄ
Ä• cariyo mama vacanaá¹ƒ akatvÄ• attano dubbacabhÄ• vena attanÄ• pi vinÄ• saá¹ƒ patto
purisasahassaá¹ƒ vinÄ• sitaá¹ƒ, anupÄ• yena vata akÄ• raá¹‡ena attano vuá¸• á¸• hiá¹ƒ pa
Ä• cariyo viya mahÄ• vinÄ• sameva pÄ• puá¹‡issantÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ gÄ• th

48__._ á¹• 21 ``anupÄ• yena yo atthaá¹ƒ, icchati so vihaÃ±Ã±ati.

cetÄ• haniá¹ƒsu vedabbaá¹ƒ, sabbe te byasanamajjhagÅ«â€™â€™ ti ||

tattha \Ne I 249/ __so vihaÃ±Ã±atÄ«_ti so anupÄ• yena ``attano atthaá¹ƒ vuá¸• á¸• hiá¹ƒ su
ti akÄ• le vÄ• yÄ• maá¹ƒ karonto puggalo vihaÃ±Ã±ati kilamati mahÄ• vinÄ• saá¹ƒ pÄ• puá

cetaraá¹-á¹-havÄ• sino corÄ• . __haniá¹ƒsu vedabba_nti vedabbamantavasena ``vedabboâ
brÄ• hmaá¹‡aá¹ƒ haniá¹ƒsu. __sabbe te byasanamajjhagÅ«_ti tepi ca anavasesÄ• aÃ±Ã±a
byasanaá¹ƒ adhigacchiá¹ƒsu paá¹-ilabhiá¹ƒsÅ«ti.

evaá¹ƒ bodhisatto ``yathÄ• amhÄ• kaá¹ƒ Ä• cariyo anupÄ• yena aá¹-á¹-hÄ• ne parakkama
vassÄ• petvÄ• attanÄ• pi jÄ«vitakkhayaá¹ƒ patto, aÃ±Ã±esaÃ±ca \Be I 274/ vinÄ• sapacca
aÃ±Ã±opi anupÄ• yena attano atthaá¹ƒ icchanto vÄ• yÄ• maá¹ƒ karissati, sabbo so attanÄ•
paresaÃ±ca vinÄ• sapaccayo bhavissatÄ«â€™â€™ ti vanaá¹ƒ unnÄ• dento devatÄ• su sÄ•
gÄ• thÄ• ya dhammaá¹ƒ desetvÄ• taá¹ƒ dhanaá¹ƒ upÄ• yena attano gehaá¹ƒ Ä• haritvÄ•
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• jÄ«vitapariyosÄ• ne saggapathaá¹ƒ pÅ«rayamÄ• no agamÄ•

satthÄ• pi ``na tvaá¹ƒ bhikkhu idÄ• neva dubbaco, pubbepi dubbacova, dubbacattÄ• pana
pattoâ€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• tak
vedabbabrÄ• hmaá¹‡o dubbacabhikkhu ahosi, antevÄ• siko pana ahameva ahosiâ€™â€™

vedabbajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [49] 9. nakkhattajÄ• takavaá¹‡á¹‡anÄ•

__nakkhattaá¹ƒ_ \Ee I 257/ __patimÄ• nenta_nti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±a
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kirekaá¹ƒ kuladhÄ«taraá¹ƒ janapade eko kulaputto attan
``asukadivase nÄ• ma gaá¹‡hissÄ• mÄ«â€™â€™ ti divasaá¹ƒ á¹-hapetvÄ• tasmiá¹ƒ divase
Ä• jÄ«vakaá¹ƒ pucchi ``bhante, ajja mayaá¹ƒ ekaá¹ƒ maá¹…galaá¹ƒ karissÄ• ma, sobhanaá
nti. so ``ayaá¹ƒ maá¹ƒ paá¹-hamaá¹ƒ apucchitvÄ• va divasaá¹ƒ á¹-hapetvÄ• idÄ• ni paá¹-ip
sikkhÄ• pessÄ• mi naâ€™â€™ nti kujjhitvÄ• ``ajja asobhanaá¹ƒ nakkhattaá¹ƒ, mÄ• ajja ma
karissatha, mahÄ• vinÄ• so bhavissatÄ«â€™â€™ ti Ä• ha. tasmiá¹ƒ kule manussÄ• tassa
na gacchiá¹ƒsu. nagaravÄ• sino sabbaá¹ƒ maá¹…galakiriyaá¹ƒ katvÄ• tesaá¹ƒ anÄ• gaman
divaso á¹-hapito, no \Ne I 250/ ca kho Ä• gatÄ• , amhÄ• kampi bahu vayakammaá¹ƒ kataá¹
amhÄ• kaá¹ƒ dhÄ«taraá¹ƒ aÃ±Ã±assa dassÄ• mÄ• â€™â€™ ti yathÄ• kateneva maá¹…gal
adaá¹ƒsu.

itare punadivase Ä• gantvÄ• ``detha no dÄ• rikaâ€™â€™ nti Ä• haá¹ƒsu. atha ne sÄ• vatt
nÄ• ma tumhe gahapatikÄ• pÄ• pamanussÄ• divasaá¹ƒ á¹-hapetvÄ• avaÃ±Ã±Ä• ya na Ä•
paá¹-igacchatha \Be I 275/, amhehi aÃ±Ã±esaá¹ƒ dÄ• rikÄ• dinnÄ• â€™â€™ ti paribhÄ• sia
kalahaá¹ƒ katvÄ• dÄ• rikaá¹ƒ alabhitvÄ• yathÄ• gatamaggeneva gatÄ• . tenapi Ä• jÄ«vake
maá¹…galantarÄ• yassa katabhÄ• vo bhikkhÅ«naá¹ƒ antare pÄ• kaá¹-o jÄ• to. te bhikkhÅ«
sannipatitÄ• ``Ä• vuso, Ä• jÄ«vakena kulassa maá¹…galantarÄ• yo katoâ€™â€™ ti kathay
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchi. t

kathayiá¹ƒsu. ``na, bhikkhave, idÄ• neva Ä• jÄ«vako tassa kulassa maá¹…galantarÄ• yaá¹ƒ
tesaá¹ƒ kujjhitvÄ• maá¹…galantarÄ• yaá¹ƒ akÄ• siyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente nagaravÄ• sino janapadavÄ• s
vÄ• retvÄ• divasaá¹ƒ á¹-hapetvÄ• attano kulÅ«pakaá¹ƒ Ä• jÄ«vakaá¹ƒ pucchiá¹ƒsu ``bhan
maá¹…galakiriyÄ• , sobhanaá¹ƒ nu kho nakkhattaâ€™â€™ nti. so ``ime attano ruciyÄ• diva
maá¹ƒ pucchantÄ«â€™â€™ ti kujjhitvÄ• ``ajja nesaá¹ƒ maá¹…galantarÄ• yaá¹ƒ karissÄ• m
asobhanaá¹ƒ \Ee I 258/ nakkhattaá¹ƒ, sace karotha, mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡issathÄ•
saddahitvÄ• na gamiá¹ƒsu. janapadavÄ• sino tesaá¹ƒ anÄ• gamanaá¹ƒ Ã±atvÄ• ``te ajja d
Ä• gatÄ• , kiá¹ƒ no tehi, aÃ±Ã±esaá¹ƒ dhÄ«taraá¹ƒ dassÄ• mÄ• â€™â€™ ti aÃ±Ã±esaá¹ƒ d
nagaravÄ• sino punadivase Ä• gantvÄ• dÄ• rikaá¹ƒ yÄ• ciá¹ƒsu. janapadavÄ• sino ``tumhe
chinnahirikÄ• gahapatikÄ• , divasaá¹ƒ á¹-hapetvÄ• dÄ• rikaá¹ƒ na gaá¹‡hittha, mayaá¹ƒ tu
anÄ• gamanabhÄ• vena aÃ±Ã±esaá¹ƒ adamhÄ• â€™â€™ ti. mayaá¹ƒ Ä• jÄ«vakaá¹ƒ paá¹-
sobhanaâ€™ nti nÄ• gatÄ• , detha no dÄ• rikaâ€™â€™ nti. ``amhehi tumhÄ• kaá¹ƒ anÄ• g
dinnÄ• , idÄ• ni dinnadÄ• rikaá¹ƒ kathaá¹ƒ puna Ä• nessÄ• mÄ• â€™â€™ ti.

evaá¹ƒ tesu aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ karontesu eko nagaravÄ• sÄ« paá¹‡á¸• itapuri
gato tesaá¹ƒ nagaravÄ• sÄ«naá¹ƒ ``mayaá¹ƒ Ä• jÄ«vakaá¹ƒ pucchitvÄ• nakkhattassa asob
ti kathentÄ• naá¹ƒ sutvÄ• ``nakkhattena ko attho, nanu dÄ• rikÄ• ya laddhabhÄ• vova nakk
imaá¹ƒ gÄ• thamÄ• ha ---

49__._ á¹• 21 ``nakkhattaá¹ƒ \Ne I 251/ \Be I 276/ patimÄ• nentaá¹ƒ, attho bÄ• laá¹ƒ upacca

attho atthassa nakkhattaá¹ƒ, kiá¹ƒ karissanti tÄ• rakÄ• â€™â€™ ti ||

tattha __patimÄ• nenta_nti olokentaá¹ƒ, ``idÄ• ni nakkhattaá¹ƒ bhavissati, idÄ• ni nakkhatta
bhavissatÄ«â€™â€™ ti Ä• gamayamÄ• naá¹ƒ. __attho bÄ• laá¹ƒ upaccagÄ• _ti etaá¹ƒ nag
dÄ• rikÄ• paá¹-ilÄ• bhasaá¹…khÄ• to attho atikkanto. __attho atthassa nakkhatta_nti yaá¹ƒ
carati, so paá¹-iladdho atthova atthassa nakkhattaá¹ƒ nÄ• ma. __kiá¹ƒ karissanti tÄ• rakÄ• _
tÄ• rakÄ• kiá¹ƒ karissanti, kataraá¹ƒ atthaá¹ƒ sÄ• dhessantÄ«ti attho. nagaravÄ• sino kalah
alabhitvÄ• va agamaá¹ƒsu.

satthÄ• ``na, bhikkhave, esa Ä• jÄ«vako idÄ• neva kulassa maá¹…galantarÄ• yaá¹ƒ karoti
akÄ• siyevÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ
``tadÄ• Ä• jÄ«vako etarahi \Ee I 259/ Ä• jÄ«vakova ahosi, tÄ• nipi kulÄ• ni etarahi kulÄ• niy
á¹-hito paá¹‡á¸• itapuriso pana ahameva ahosiâ€™â€™ nti.

nakkhattajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [50] 10. dummedhajÄ• takavaá¹‡á¹‡anÄ•

__dummedhÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto lokatthacariyaá¹ƒ Ä• rabbha kathe
__mahÄ• kaá¹‡hajÄ• take_ (J I 12.61 Ä• dayo) Ä• vi bhavissati.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa raÃ±Ã±o agga
paá¹-isandhiá¹ƒ gaá¹‡hi. tassa mÄ• tukucchito nikkhantassa nÄ• maggahaá¹‡adivase ``bra
nÄ• maá¹ƒ akaá¹ƒsu. so soá¸·asavassuddesiko hutvÄ• takkasilÄ• yaá¹ƒ sippaá¹ƒ uggaá¹‡h
vedÄ• naá¹ƒ \Be I 277/ pÄ• raá¹ƒ gantvÄ• aá¹-á¹-hÄ• rasannaá¹ƒ vijjaá¹-á¹-hÄ• nÄ• naá¹ƒ
athassa pitÄ• oparajjaá¹ƒ adÄ• si. tasmiá¹ƒ samaye bÄ• rÄ• á¹‡asivÄ• sino devatÄ• maá¹.
namassanti, bahÅ« ajeá¸·akakukkuá¹-abhÅ«karÄ• dayo vadhitvÄ• nÄ• nappakÄ• rehi pupp
maá¹ƒsalohitehi ca balikammaá¹ƒ karonti. bodhisatto cintesi ``idÄ• ni sattÄ• devatÄ• maá¹.
pÄ• á¹‡avadhaá¹ƒ karonti, mahÄ• jano yebhuyyena adhammasmiá¹ƒyeva niviá¹-á¹-ho, ahaa
\Ne I 252/ labhitvÄ• ekampi akilametvÄ• upÄ• yeneva pÄ• á¹‡avadhaá¹ƒ kÄ• tuá¹ƒ na das
ekadivasaá¹ƒ rathaá¹ƒ abhiruyha nagarÄ• nikkhanto addasa ekasmiá¹ƒ mahante vaá¹-aruk
sannipatitaá¹ƒ, tasmiá¹ƒ rukkhe nibbattadevatÄ• ya santike puttadhÄ«tuyasadhanÄ• dÄ«su
taá¹ƒ taá¹ƒ patthentaá¹ƒ. so taá¹ƒ disvÄ• rathÄ• oruyha taá¹ƒ rukkhaá¹ƒ upasaá¹…kamitvÄ
pÅ«jetvÄ• udakena abhisekaá¹ƒ katvÄ• rukkhaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• devatÄ• maá¹
namassitvÄ• rathaá¹ƒ abhiruyha nagaraá¹ƒ pÄ• visi. tato paá¹-á¹-hÄ• ya iminÄ• va niyÄ• m
gantvÄ• devatÄ• maá¹…galiko \Ee I 260/ viya pÅ«jaá¹ƒ karoti.

so aparena samayena pitu accayena rajje patiá¹-á¹-hÄ• ya catasso agatiyo vajjetvÄ• dasa
dhammena rajjaá¹ƒ kÄ• rento cintesi ``mayhaá¹ƒ manoratho matthakaá¹ƒ patto, rajje patiá¹-
panÄ• haá¹ƒ pubbe ekaá¹ƒ atthaá¹ƒ cintayiá¹ƒ, idÄ• ni taá¹ƒ matthakaá¹ƒ pÄ• pessÄ• mÄ«â
brÄ• hmaá¹‡agahapatikÄ• dayo ca sannipÄ• tÄ• petvÄ• Ä• mantesi ``jÄ• nÄ• tha bho may
pattaâ€™â€™ nti? ``na jÄ• nÄ• ma, devÄ• â€™â€™ ti. ``api vohaá¹ƒ asukaá¹ƒ nÄ• ma vaá
pÅ«jetvÄ• aÃ±jaliá¹ƒ paggahetvÄ• namassamÄ• no diá¹-á¹-hapubboâ€™â€™ ti. ``Ä• ma,
patthanaá¹ƒ akÄ• siá¹ƒ ``sace rajjaá¹ƒ pÄ• puá¹‡issÄ• mi, balikammaá¹ƒ te karissÄ• mÄ«â€
devatÄ• ya Ä• nubhÄ• vena idaá¹ƒ rajjaá¹ƒ laddhaá¹ƒ, idÄ• nissÄ• balikammaá¹ƒ karissÄ•
akatvÄ• khippaá¹ƒ devatÄ• ya balikammaá¹ƒ sajjethÄ• â€™â€™ ti. ``kiá¹ƒ kiá¹ƒ gaá¹‡hÄ•
ahaá¹ƒ devatÄ• ya Ä• yÄ• camÄ• no ``ye mayhaá¹ƒ rajje pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni paÃ±ca
akusalakammapathe samÄ• dÄ• ya vattissanti, te ghÄ• tetvÄ• antavaá¹-á¹-imaá¹ƒsalohitÄ•
karissÄ• mÄ«â€™â€™ ti Ä• yÄ• ciá¹ƒ. tasmÄ• tumhe evaá¹ƒ bheriá¹ƒ carÄ• petha ``amhÄ
evaá¹ƒ Ä• yÄ• ci `sacÄ• haá¹ƒ rajjaá¹ƒ pÄ• puá¹‡issÄ• mi, ye \Be I 278/ me rajje dussÄ«lÄ•
ghÄ• tetvÄ• balikammaá¹ƒ karissÄ• mÄ«â€™ ti, so idÄ• ni paÃ±cavidhaá¹ƒ dussÄ«lakamm
akusalakammapathaá¹ƒ samÄ• dÄ• ya vattamÄ• nÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ sahassaá¹ƒ g
hadayamaá¹ƒsÄ• dÄ«ni gÄ• hÄ• petvÄ• devatÄ• ya balikammaá¹ƒ kÄ• tukÄ• mo, evaá¹ƒ n

evaÃ±ca pana vatvÄ• ``yedÄ• ni ito paá¹-á¹-hÄ• ya dussÄ«lakamme vattissanti, tesaá¹ƒ sa
yaÃ±Ã±aá¹ƒ yajitvÄ• Ä• yÄ• canato muccissÄ• mÄ«â€™â€™ ti etamatthaá¹ƒ pakÄ• sento

50__._ á¹• 21 ``dummedhÄ• naá¹ƒ sahassena, yaÃ±Ã±o me upayÄ• cito.

idÄ• ni khohaá¹ƒ yajissÄ• mi, bahu adhammiko janoâ€™â€™ ti ||

tattha \Ne I 253/ \Ee I 261/ __dummedhÄ• naá¹ƒ sahassenÄ• _ti ``idaá¹ƒ kammaá¹ƒ kÄ• tu
vaá¹-á¹-atÄ«â€™â€™ ti ajÄ• nanabhÄ• vena, dasasu vÄ• pana akusalakammapathesu sa
duá¹-á¹-hÄ• medhÄ• etesanti dummedhÄ• , tesaá¹ƒ dummedhÄ• naá¹ƒ nippaÃ±Ã±Ä• naá
gahitena sahassena. __yaÃ±Ã±o me upayÄ• cito_ti mayÄ• devataá¹ƒ upasaá¹…kamitvÄ•
yaÃ±Ã±o yÄ• cito. __idÄ• ni khohaá¹ƒ yajissÄ• mÄ«_ti so ahaá¹ƒ iminÄ• Ä• yÄ• canena ra
idÄ• ni yajissÄ• mi. kiá¹ƒkÄ• raá¹‡Ä• ? idÄ• ni hi __bahu adhammiko jano, _ tasmÄ• idÄ• n
balikammaá¹ƒ karissÄ• mÄ«ti.

amaccÄ• bodhisattassa vacanaá¹ƒ sutvÄ• ``sÄ• dhu, devÄ• â€™â€™ ti dvÄ• dasayojanik
carÄ• pesuá¹ƒ. bheriyÄ• Ä• á¹‡aá¹ƒ sutvÄ• ekampi dussÄ«lakammaá¹ƒ samÄ• dÄ• ya á¹-
yÄ• va bodhisatto rajjaá¹ƒ kÄ• resi, tÄ• va ekapuggalopi paÃ±casu dasasu vÄ• dussÄ«laka
karonto na paÃ±Ã±Ä• yittha. evaá¹ƒ bodhisatto ekapuggalampi akilamento sakalaraá¹-á¹-ha
rakkhÄ• petvÄ• sayampi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• jÄ«vitapariyosÄ• ne attano p
pÅ«rento agamÄ• si.

satthÄ• pi ``na, bhikkhave, tathÄ• gato idÄ• neva lokassa atthaá¹ƒ carati, pubbepi cariyevÄ
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ \Be I 279/ samodhÄ
buddhaparisÄ• ahesuá¹ƒ, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

dummedhajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

atthakÄ• mavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

losakatissakapota, veá¸·ukaá¹ƒ makasampi ca.

rohiá¹‡Ä« Ä• rÄ• madÅ«saá¹ƒ, vÄ• ruá¹‡Ä«dÅ«savedabbaá¹ƒ.

nakkhattaá¹ƒ dummedhaá¹ƒ dasÄ• ti ||

paá¹-hamo paá¹‡á¹‡Ä• sako.

6. Ä• sÄ«savaggo

á¹• 03 [51] 1. mahÄ• sÄ«lavajÄ• takavaá¹‡á¹‡anÄ•

__Ä• sÄ«setheva_ \Ne I 254/ __puriso_ti idaá¹ƒ satthÄ• jetavane viharanto ossaá¹-á¹-havÄ
Ä• rabbha kathesi. taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ossaá¹-á¹-havÄ«riyosÄ«â
``Ä• ma, bhanteâ€™â€™ ti \Ee I 262/ ca vutte ``kasmÄ• tvaá¹ƒ bhikkhu evarÅ«pe niyyÄ• n
vÄ«riyaá¹ƒ ossaji, pubbe paá¹‡á¸• itÄ• rajjÄ• parihÄ• yitvÄ• pi attano vÄ«riye á¹-hatvÄ• va
puna uppÄ• dayiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto raÃ±Ã±o aggamahes
tassa nÄ• maggahaá¹‡adivase ``sÄ«lavakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. so soá¸
nipphattiá¹ƒ patvÄ• aparabhÄ• ge pitu accayena rajje patiá¹-á¹-hito mahÄ• sÄ«lavarÄ• jÄ•
dhammarÄ• jÄ• . so nagarassa catÅ«su dvÄ• resu catasso, majjhe ekaá¹ƒ, nivesanadvÄ• re
dÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• kapaá¹‡addhikÄ• naá¹ƒ dÄ• naá¹ƒ deti, sÄ«laá¹ƒ rakkhat
khantimettÄ• nuddayasampanno aá¹…ke nisinnaá¹ƒ puttaá¹ƒ paritosayamÄ• no \Be I 280/ v
paritosayamÄ• no dhammena rajjaá¹ƒ kÄ• reti. tasseko amacco antepure padubbhitvÄ• ap
amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• pariggaá¹‡hanto attanÄ• paccakkhato Ã±atvÄ•
``andhabÄ• la ayuttaá¹ƒ te kataá¹ƒ, na tvaá¹ƒ mama vijite vasituá¹ƒ arahasi, attano dhanaÃ±
gahetvÄ• aÃ±Ã±attha yÄ• hÄ«â€™â€™ ti raá¹-á¹-hÄ• pabbÄ• jesi. so nikkhamitvÄ• kÄ• s
kosalajanapadaá¹ƒ gantvÄ• kosalarÄ• jÄ• naá¹ƒ upaá¹-á¹-hahanto anukkamena raÃ±Ã±o a

so ekadivasaá¹ƒ kosalarÄ• jÄ• naá¹ƒ Ä• ha --- ``deva bÄ• rÄ• á¹‡asirajjaá¹ƒ nÄ• ma
nimmakkhikamadhupaá¹-alasadisaá¹ƒ, rÄ• jÄ• atimuduko, appeneva balavÄ• hanena sakk
gaá¹‡hituâ€™â€™ nti. rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• ``bÄ• rÄ• á¹‡asirajjaá¹ƒ nÄ• ma ma
balavÄ• hanena sakkÄ• bÄ• rÄ• á¹‡asirajjaá¹ƒ gaá¹‡hituâ€™ nti Ä• ha, kiá¹ƒ nu kho pana
ti \Ne I 255/ cintetvÄ• ``payuttakosi maÃ±Ã±eâ€™â€™ ti Ä• ha. ``nÄ• haá¹ƒ, deva, payutta
sace me na saddahatha, manusse pesetvÄ• paccantagÄ• maá¹ƒ hanÄ• petha, te manusse
nÄ«te dhanaá¹ƒ datvÄ• vissajjessatÄ«â€™â€™ ti. rÄ• jÄ• ``ayaá¹ƒ ativiya sÅ«ro hutvÄ• v
tÄ• vÄ• â€™â€™ ti \Ee I 263/ attano purise pesetvÄ• paccantagÄ• maá¹ƒ hanÄ• pesi. mar
bÄ• rÄ• á¹‡asiraÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• te disvÄ• ``tÄ• tÄ• , kasmÄ• gÄ• maá¹ƒ hana
``jÄ«vituá¹ƒ asakkontÄ• , devÄ• â€™â€™ ti vutte rÄ• jÄ• ``atha kasmÄ• mama santikaá¹ƒ
paá¹-á¹-hÄ• ya evarÅ«paá¹ƒ kammaá¹ƒ mÄ• karitthÄ• â€™â€™ ti tesaá¹ƒ dhanaá¹ƒ datvÄ
kosalaraÃ±Ã±o taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. so ettakenÄ• pi gantuá¹ƒ avisahanto puna m
hanÄ• pesi. tepi core rÄ• jÄ• tatheva dhanaá¹ƒ datvÄ• vissajjesi. so ettakenÄ• pi agantvÄ•

antaravÄ«thiyaá¹ƒ vilumpÄ• pesi, rÄ• jÄ• tesampi corÄ• naá¹ƒ dhanaá¹ƒ datvÄ• vissajjesiy
``ativiya dhammiko rÄ• jÄ• â€™â€™ ti Ã±atvÄ• ``bÄ• rÄ• á¹‡asirajjaá¹ƒ gahessÄ• mÄ«â€™
niyyÄ• si.

tadÄ• pana bÄ• rÄ• á¹‡asiraÃ±Ã±o mattavÄ• raá¹‡epi abhimukhaá¹ƒ Ä• gacchante anivat
patantiyÄ• asantasanasabhÄ• vÄ• sÄ«lavamahÄ• rÄ• jassa \Be I 281/ ruciyÄ• sati sakala
gahetuá¹ƒ samatthÄ• sahassamattÄ• abhejjavarasÅ«rÄ• mahÄ• yodhÄ• honti. te ``kosal
sutvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``deva, kosalarÄ• jÄ• kira `bÄ• rÄ• á¹‡asirajjaá¹
Ä• gacchati, gacchÄ• ma, naá¹ƒ amhÄ• kaá¹ƒ rajjasÄ«maá¹ƒ anokkantameva pothetvÄ• ga
rÄ• jÄ• ``tÄ• tÄ• , maá¹ƒ nissÄ• ya aÃ±Ã±esaá¹ƒ kilamanakiccaá¹ƒ natthi, rajjatthiko rajjaá¹
mÄ• gamitthÄ• â€™â€™ ti nivÄ• resi. kosalarÄ• jÄ• rajjasÄ«maá¹ƒ atikkamitvÄ• janapada
punapi rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• tatheva vadiá¹ƒsu, rÄ• jÄ• purimanayeneva nivÄ
bahinagare á¹-hatvÄ• ``rajjaá¹ƒ vÄ• detu yuddhaá¹ƒ vÄ• â€™â€™ ti sÄ«lavamahÄ• rÄ• ja
taá¹ƒ sutvÄ• ``natthi mayÄ• saddhiá¹ƒ yuddhaá¹ƒ, rajjaá¹ƒ gaá¹‡hÄ• tÅ«â€™â€™ ti paá¹-i
amaccÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``deva, na mayaá¹ƒ kosalaraÃ±Ã±o nagaraá¹ƒ
bahinagareyeva naá¹ƒ pothetvÄ• gaá¹‡hÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu, rÄ• jÄ• purimana
nagaradvÄ• rÄ• ni vivarÄ• petvÄ• saddhiá¹ƒ \Ee I 264/ amaccasahassena mahÄ• tale palla

kosalarÄ• jÄ• mahantena balavÄ• hanena bÄ• rÄ• á¹‡asiá¹ƒ pÄ• visi. so ekampi paá¹-isat
nivesanadvÄ• raá¹ƒ gantvÄ• amaccagaá¹‡aparivuto apÄ• rutadvÄ• re nivesane alaá¹…kat
mahÄ• talaá¹ƒ Ä• ruyha nisinnaá¹ƒ nirÄ• parÄ• dhaá¹ƒ sÄ«lavamahÄ• rÄ• jÄ• naá¹ƒ saddh
gaá¹‡hÄ• petvÄ• ``gacchatha, imaá¹ƒ rÄ• jÄ• naá¹ƒ saddhiá¹ƒ amaccehi pacchÄ• bÄ• haá
bandhitvÄ• Ä• makasusÄ• naá¹ƒ netvÄ• galappamÄ• á¹‡e Ä• vÄ• á¹-e khanitvÄ• yathÄ•
sakkoti, evaá¹ƒ paá¹ƒsuá¹ƒ pakkhipitvÄ• nikhanatha, rattiá¹ƒ siá¹…gÄ• lÄ• Ä• gantvÄ• ete
karissantÄ«â€™â€™ ti Ä• ha. manussÄ• coraraÃ±Ã±o Ä• á¹‡aá¹ƒ sutvÄ• rÄ• jÄ• naá¹ƒ sa
pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• nikkhamiá¹ƒsu. tasmimpi kÄ• le sÄ«
Ä• ghÄ• tamattampi nÄ• kÄ• si. tesupi amaccesu evaá¹ƒ bandhitvÄ• nÄ«yamÄ• nesu ekop
samattho nÄ• ma nÄ• hosi. evaá¹ƒ suvinÄ«tÄ• kirassa parisÄ• . atha te rÄ• japurisÄ• sÄ•
sÄ«lavamahÄ• rÄ• jÄ• naá¹ƒ Ä• makasusÄ• naá¹ƒ netvÄ• galappamÄ• á¹‡e Ä• vÄ• á¹-e k
majjhe \Be I 282/, ubhosu passesu sesaamacceti evaá¹ƒ sabbepi Ä• vÄ• á¹-esu otÄ• retvÄ•
ghanaá¹ƒ Ä• koá¹-etvÄ• agamaá¹ƒsu. tadÄ• sÄ«lavamahÄ• rÄ• jÄ• amacce Ä• mantetvÄ
akatvÄ• mettaá¹ƒ eva bhÄ• vetha, tÄ• tÄ• â€™â€™ ti ovadi.

atha aá¸• á¸• harattasamaye ``manussamaá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ• â€™â€™ ti siá¹…gÄ
rÄ• jÄ• ca amaccÄ• ca ekappahÄ• reneva saddamakaá¹ƒsu, siá¹…gÄ• lÄ• bhÄ«tÄ• palÄ
olokentÄ• pacchato kassaci anÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• puna paccÄ• gamiá¹ƒsu. ita
evaá¹ƒ yÄ• vatatiyaá¹ƒ palÄ• yitvÄ• puna olokentÄ• tesu ekassapi anÄ• gamanabhÄ• vaá
bhavissantÄ«â€™â€™ ti sÅ«rÄ• hutvÄ• nivattitvÄ• puna tesu saddaá¹ƒ karontesupi na pa

jeá¹-á¹-hakasiá¹…gÄ• lo rÄ• jÄ• naá¹ƒ upagaÃ±chi, sesÄ• siá¹…gÄ• lÄ• sesÄ• naá¹ƒ ama
agamaá¹ƒsu. upÄ• yakusalo \Ee I 265/ rÄ• jÄ• tassa attano santikaá¹ƒ Ä• gatabhÄ• vaá¹ƒ
okÄ• saá¹ƒ dento viya gÄ«vaá¹ƒ ukkhipitvÄ• taá¹ƒ gÄ«vÄ• ya á¸• aá¹ƒsamÄ• naá¹ƒ hanuka
yante pakkhipitvÄ• viya gÄ• á¸·haá¹ƒ gaá¹‡hi, nÄ• gabalena raÃ±Ã±Ä• hanukaá¹-á¹-hikena
gÄ• á¸·haá¹ƒ gahitasiá¹…gÄ• lo attÄ• naá¹ƒ mocetuá¹ƒ asakkonto maraá¹‡abhayatajjito ma
avasesÄ• siá¹…gÄ• lÄ• tassa taá¹ƒ aá¹-á¹-assaraá¹ƒ sutvÄ• ``ekena purisena suggahito b
amacce upasaá¹…kamituá¹ƒ asakkontÄ• maraá¹‡abhayatajjitÄ• sabbe palÄ• yiá¹ƒsu. raÃ±
daá¸·haá¹ƒ katvÄ• gahitasiá¹…gÄ• le aparÄ• paraá¹ƒ saÃ±carante paá¹ƒsu sithilÄ• ahosi.
maraá¹‡abhayabhÄ«to catÅ«hi pÄ• dehi raÃ±Ã±o uparibhÄ• ge paá¹ƒsuá¹ƒ apabyÅ«hi, rÄ•
sithilabhÄ• vaá¹ƒ Ã±atvÄ• siá¹…gÄ• laá¹ƒ vissajjetvÄ• nÄ• gabalo thÄ• masampanno apa
hatthe ukkhipitvÄ• Ä• vÄ• á¹-amukhavaá¹-á¹-iyaá¹ƒ olubbha vÄ• tacchinnavalÄ• hako viya
assÄ• setvÄ• paá¹ƒsuá¹ƒ viyÅ«hitvÄ• sabbe uddharitvÄ• amaccaparivuto Ä• makasusÄ•

tasmiá¹ƒ \Ne I 257/ samaye manussÄ• ekaá¹ƒ matamanussaá¹ƒ Ä• makasusÄ• ne chaá¸•
sÄ«mantarikÄ• ya chaá¸• á¸• esuá¹ƒ. te yakkhÄ• taá¹ƒ matamanussaá¹ƒ bhÄ• jetuá¹ƒ asak
bhÄ• jetuá¹ƒ sakkoma, ayaá¹ƒ sÄ«lavarÄ• jÄ• dhammiko, esa no bhÄ• jetvÄ• dassati, etas
gacchÄ• mÄ• â€™â€™ ti \Be I 283/ taá¹ƒ matamanussaá¹ƒ pÄ• de gahetvÄ• Ä• kaá¸• á¸•
``deva, amhÄ• kaá¹ƒ imaá¹ƒ matakaá¹ƒ bhÄ• jetvÄ• dehÄ«â€™â€™ ti Ä• haá¹ƒsu. ``bho y
tumhÄ• kaá¹ƒ bhÄ• jetvÄ• dadeyyaá¹ƒ, aparisuddho panamhi, nhÄ• yissÄ• mi tÄ• vÄ• â€™
á¹-hapitaá¹ƒ vÄ• sitaudakaá¹ƒ attano Ä• nubhÄ• vena Ä• haritvÄ• raÃ±Ã±o nhÄ• natthÄ• y
saá¹ƒharitvÄ• á¹-hapite coraraÃ±Ã±o sÄ• á¹-ake Ä• haritvÄ• adaá¹ƒsu, te nivÄ• setvÄ• á¹
catujjÄ• tiyagandhasamuggaá¹ƒ Ä• haritvÄ• adaá¹ƒsu, gandhe vilimpitvÄ• á¹-hitassa suva
maá¹‡itÄ• lavaá¹‡á¹-esu á¹-hapitÄ• ni nÄ• nÄ• pupphÄ• ni Ä• haritvÄ• adaá¹ƒsu. pupphÄ•
``aÃ±Ã±aá¹ƒ kiá¹ƒ karomÄ• â€™â€™ ti pucchiá¹ƒsu. rÄ• jÄ• attano chÄ• takÄ• kÄ• raá¹ƒ \
coraraÃ±Ã±o sampÄ• ditaá¹ƒ nÄ• naggarasabhojanaá¹ƒ Ä• haritvÄ• adaá¹ƒsu, rÄ• jÄ• nh
sumaá¹‡á¸• itappasÄ• dhito nÄ• naggarasabhojanaá¹ƒ bhuÃ±ji. yakkhÄ• coraraÃ±Ã±o á¹-h
suvaá¹‡á¹‡abhiá¹…kÄ• reneva suvaá¹‡á¹‡asarakenapi saddhiá¹ƒ Ä• hariá¹ƒsu. athassa pÄ
vikkhÄ• letvÄ• hatthe dhovitvÄ• á¹-hitakÄ• le coraraÃ±Ã±o sampÄ• ditaá¹ƒ paÃ±casugand
tambÅ«laá¹ƒ Ä• haritvÄ• adaá¹ƒsu. taá¹ƒ khÄ• ditvÄ• á¹-hitakÄ• le ``aÃ±Ã±aá¹ƒ kiá¹ƒ karo
gantvÄ• coraraÃ±Ã±o ussÄ«sake nikkhittaá¹ƒ maá¹…galakhaggaá¹ƒ Ä• harathÄ• ti. tampi
taá¹ƒ khaggaá¹ƒ gahetvÄ• taá¹ƒ matamanussaá¹ƒ ujukaá¹ƒ á¹-hapÄ• petvÄ• matthakamaj
koá¹-á¹-hÄ• se katvÄ• dvinnaá¹ƒ yakkhÄ• naá¹ƒ samavibhattameva vibhajitvÄ• adÄ• si, da
dhovitvÄ• sannayhitvÄ• aá¹-á¹-hÄ• si. atha te yakkhÄ• manussamaá¹ƒsaá¹ƒ khÄ• ditvÄ•
tuá¹-á¹-hacittÄ• ``aÃ±Ã±aá¹ƒ te, mahÄ• rÄ• ja, kiá¹ƒ karomÄ• â€™â€™ ti pucchiá¹ƒsu. tena
Ä• nubhÄ• vena maá¹ƒ coraraÃ±Ã±o sirigabbhe otÄ• retha, ime ca amacce attano attano g
te ``sÄ• dhu devÄ• â€™â€™ ti sampaá¹-icchitvÄ• tathÄ• akaá¹ƒsu.

tasmiá¹ƒ samaye corarÄ• jÄ• alaá¹…katasirigabbhe sirisayanapiá¹-á¹-he nipanno niddÄ• y

pamattassa niddÄ• yantassa khaggatalena udaraá¹ƒ pahari. so bhÄ«to pabujjhitvÄ• dÄ«pÄ
sÄ«lavamahÄ• rÄ• jÄ• naá¹ƒ saÃ±jÄ• nitvÄ• sayanÄ• uá¹-á¹-hÄ• ya satiá¹ƒ upaá¹-á¹-hape
``mahÄ• rÄ• ja, evarÅ«pÄ• ya \Be I 284/ rattiyÄ• gahitÄ• rakkhe pihitadvÄ• re bhavane Ä•
á¹-hÄ• ne khaggaá¹ƒ sannayhitvÄ• alaá¹…katapaá¹-iyatto kathaá¹ƒ nÄ• ma tvaá¹ƒ imaá¹ƒ
Ä• gatosÄ«â€™â€™ ti. rÄ• jÄ• attano Ä• gamanÄ• kÄ• raá¹ƒ sabbaá¹ƒ vitthÄ• rato kathes
saá¹ƒviggamÄ• naso ``mahÄ• rÄ• ja, ahaá¹ƒ manussabhÅ«topi samÄ• no tumhÄ• kaá¹ƒ gu
lohitamaá¹ƒsakhÄ• dakehi \Ne I 258/ pana kakkhaá¸·ehi pharusehi yakkhehi tava guá¹‡Ä•
narinda \Ee I 267/, evarÅ«pe sÄ«lasampanne tayi dubbhissÄ• mÄ«â€™â€™ ti khaggaá¹ƒ Ä
rÄ• jÄ• naá¹ƒ khamÄ• petvÄ• mahÄ• sayane nipajjÄ• petvÄ• attanÄ• khuddakamaÃ±cake
uá¹-á¹-hite sÅ«riye bheriá¹ƒ carÄ• petvÄ• sabbaseniyo ca amaccabrÄ• hmaá¹‡agahapatike
tesaá¹ƒ purato Ä• kÄ• se puá¹‡á¹‡acandaá¹ƒ ukkhipanto viya sÄ«lavaraÃ±Ã±o guá¹‡e kath
rÄ• jÄ• naá¹ƒ khamÄ• petvÄ• rajjaá¹ƒ paá¹-icchÄ• petvÄ• ``mahÄ• rÄ• ja, ito paá¹-á¹-hÄ•
corÅ«paddavo mayhaá¹ƒ bhÄ• ro, mayÄ• gahitÄ• rakkhÄ• tumhe rajjaá¹ƒ karothÄ• â€™â€
Ä• á¹‡aá¹ƒ kÄ• retvÄ• attano balavÄ• hanaá¹ƒ Ä• dÄ• ya sakaraá¹-á¹-hameva gato.

sÄ«lavarÄ• jÄ• pi kho alaá¹…katapaá¹-iyatto setacchattassa heá¹-á¹-hÄ• sarabhapÄ• dake
nisinno attano sampattiá¹ƒ oloketvÄ• ``ayaÃ±ca evarÅ«pÄ• sampatti amaccasahassassa c
vÄ«riyaá¹ƒ akaronte na kiÃ±ci abhavissa, vÄ«riyabalena panÄ• haá¹ƒ naá¹-á¹-haÃ±ca imaá
paá¹-ilabhiá¹ƒ, amaccasahassassa ca jÄ«vitadÄ• naá¹ƒ adÄ• siá¹ƒ, Ä• sacchedaá¹ƒ vata ak
kattabbaá¹ƒ. katavÄ«riyassa hi phalaá¹ƒ nÄ• ma evaá¹ƒ samijjhatÄ«â€™â€™ ti cintetvÄ• u
gÄ• thamÄ• ha ---

51__._ á¹• 21 ``Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahÅ«â€™â€™ ti ||

tattha __Ä• sÄ«sethevÄ• _ti ``evÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhanto imamhÄ• dukkhÄ• muc
vÄ«riyabalena Ä• saá¹ƒ karotheva. __na nibbindeyya paá¹‡á¸• ito_ti paá¹‡á¸• ito upÄ• yaku
vÄ«riyaá¹ƒ karonto ``ahaá¹ƒ imassa vÄ«riyassa phalaá¹ƒ na labhissÄ• mÄ«â€™â€™ ti na u
Ä• sacchedaá¹ƒ kareyyÄ• ti attho. __passÄ• mi vohaá¹ƒ attÄ• na_nti ettha __vo_ti nipÄ• tan
ahaá¹ƒ ajja attÄ• naá¹ƒ passÄ• mi. __yathÄ• icchiá¹ƒ tathÄ• ahÅ«_ti ahaÃ±hi Ä• vÄ• á¹-e
muccitvÄ• puna attano rajjasampattiá¹ƒ icchiá¹ƒ, so ahaá¹ƒ imaá¹ƒ sampattiá¹ƒ pattaá¹ƒ att
yathevÄ• haá¹ƒ pubbe icchiá¹ƒ, tatheva me attÄ• jÄ• toti. evaá¹ƒ bodhisatto ``aho vata bho
vÄ«riyaphalaá¹ƒ nÄ• ma samijjhatÄ«â€™â€™ ti imÄ• ya gÄ• thÄ• ya udÄ• naá¹ƒ udÄ• netv
katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• pi \Ne I 259/ \Ee I 268/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• se
ossaá¹-á¹-havÄ«riyo bhikkhu arahatte patiá¹-á¹-hÄ• si. satthÄ• anusandhiá¹ƒ ghaá¹-etvÄ• j

--- ``tadÄ• paduá¹-á¹-hÄ• macco devadatto ahosi, amaccasahassaá¹ƒ buddhaparisÄ• , sÄ«
ahameva ahosiâ€™â€™ nti.

mahÄ• sÄ«lavajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [52] 2. cÅ«á¸·ajanakajÄ• takavaá¹‡á¹‡anÄ•

__vÄ• yametheva puriso_ti idaá¹ƒ satthÄ• jetavane viharanto ossaá¹-á¹-havÄ«riyamevÄ• n
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ __mahÄ• janakajÄ• take_ (J II 22.123 Ä• dayo) Ä• vi bha
pana setacchattassa heá¹-á¹-hÄ• nisinno imaá¹ƒ gÄ• thamÄ• ha ---

52__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataâ€™â€™ nti ||

tattha __vÄ• yamethevÄ• _ti vÄ• yÄ• maá¹ƒ karotheva. __udakÄ• thalamubbhata_nti udak
thale patiá¹-á¹-hitaá¹ƒ attÄ• naá¹ƒ passÄ• mÄ«ti. idhÄ• pi ossaá¹-á¹-havÄ«riyo bhikkhu arah
janakarÄ• jÄ• sammÄ• sambuddhova ahosÄ«ti.

cÅ«á¸·ajanakajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [53] 3. puá¹‡á¹‡apÄ• tijÄ• takavaá¹‡á¹‡anÄ•

__tatheva_ \Be I 286/ __puá¹‡á¹‡Ä• pÄ• tiyo_ti idaá¹ƒ satthÄ• jetavane viharanto visavÄ•
kathesi. ekaá¹ƒ samayaá¹ƒ sÄ• vatthiyaá¹ƒ surÄ• dhuttÄ• sannipatitvÄ• mantayiá¹ƒsu --- `
khÄ«á¹‡aá¹ƒ, kahaá¹ƒ nu kho labhissÄ• mÄ• â€™â€™ ti. atheko kakkhaá¸·adhutto Ä• ha ``
upÄ• yoâ€™â€™ ti. ``kataro upÄ• yo nÄ• mÄ• â€™â€™ ti? ``anÄ• thapiá¹‡á¸• iko aá¹…gul
maá¹-á¹-hasÄ• á¹-akanivattho rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchati, mayaá¹ƒ surÄ• pÄ• tiyaá¹ƒ
bhesajjaá¹ƒ pakkhipitvÄ• Ä• pÄ• naá¹ƒ sajjetvÄ• nisÄ«ditvÄ• anÄ• thapiá¹‡á¸• ikassa Ä• g
mahÄ• seá¹-á¹-hÄ«â€™ ti pakkositvÄ• taá¹ƒ suraá¹ƒ pÄ• yetvÄ• visaÃ±Ã±Ä«bhÅ«tassa \N
sÄ• á¹-ake ca gahetvÄ• surÄ• mÅ«laá¹ƒ karissÄ• mÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™
katvÄ• seá¹-á¹-hissa Ä• gamanakÄ• le paá¹-imaggaá¹ƒ gantvÄ• ``sÄ• mi, ito tÄ• va Ä• gac
amhÄ• kaá¹ƒ santike atimanÄ• pÄ• surÄ• , thokaá¹ƒ pivitvÄ• gacchathÄ• â€™â€™ ti vadia
kiá¹ƒ suraá¹ƒ pivissati, anatthiko samÄ• nopi pana ``ime dhutte pariggaá¹‡hissÄ• mÄ«â€™â
Ä• pÄ• nabhÅ«miá¹ƒ gantvÄ• tesaá¹ƒ kiriyaá¹ƒ oloketvÄ• ``ayaá¹ƒ surÄ• imehi iminÄ• nÄ
yojitÄ• â€™â€™ ti Ã±atvÄ• ``ito dÄ• ni paá¹-á¹-hÄ• ya ime ito palÄ• pessÄ• mÄ«â€™â€™
duá¹-á¹-hadhuttÄ• , tumhe `surÄ• pÄ• tiyaá¹ƒ bhesajjaá¹ƒ pakkhipitvÄ• Ä• gatÄ• gate pÄ• y
vilumpissÄ• mÄ• â€™ ti Ä• pÄ• namaá¹‡á¸• alaá¹ƒ sajjetvÄ• nisinnÄ• kevalaá¹ƒ imaá¹ƒ su

taá¹ƒ ukkhipitvÄ• pivituá¹ƒ na ussahati. sace ayaá¹ƒ ayojitÄ• assa, imaá¹ƒ tumheva piveyy
dhutte tajjetvÄ• tato palÄ• petvÄ• attano gehaá¹ƒ gantvÄ• ``dhuttehi katakÄ• raá¹‡aá¹ƒ ta
Ä• rocessÄ• mÄ«â€™â€™ ti cintento jetavanaá¹ƒ gantvÄ• Ä• rocesi. satthÄ• ``idÄ• ni tÄ•
vaÃ±cetukÄ• mÄ• jÄ• tÄ• , pubbe pana paá¹‡á¸• itepi vaÃ±cetukÄ• mÄ• ahesuâ€™â€™ r
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiseá¹-á
dhuttÄ• evameva sammantetvÄ• suraá¹ƒ yojetvÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hissa Ä• gamana
evameva kathayiá¹ƒsu. seá¹-á¹-hi anatthikopi hutvÄ• te pariggaá¹‡hitukÄ• mo gantvÄ• tesa
kiriyaá¹ƒ oloketvÄ• ``idaá¹ƒ nÄ• mete kÄ• tukÄ• mÄ• , palÄ• pessÄ• mi ne itoâ€™â€™ ti ci
dhuttÄ• suraá¹ƒ pivitvÄ• rÄ• jakulaá¹ƒ gantuá¹ƒ nÄ• ma ayuttaá¹ƒ, rÄ• jÄ• naá¹ƒ disvÄ• p
jÄ• nissÄ• mi, tumhe idheva nisÄ«dathÄ• â€™â€™ ti rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gantvÄ• pac
etha, sÄ• mÄ«â€™â€™ ti. sopi tattha gantvÄ• bhesajjena saá¹ƒyojitÄ• surÄ• pÄ• tiyo olok
dhuttÄ• tumhÄ• kaá¹ƒ kiriyÄ• mayhaá¹ƒ na ruccati, tumhÄ• kaá¹ƒ surÄ• pÄ• tiyo yathÄ• pA
kevalaá¹ƒ suraá¹ƒ vaá¹‡á¹‡etha, na pana pivatha. sacÄ• yaá¹ƒ manÄ• pÄ• assa, tumhepi p
visasaá¹ƒyuttÄ• ya bhavitabbaâ€™â€™ nti tesaá¹ƒ manorathaá¹ƒ bhindanto imaá¹ƒ gÄ• tha

53__._ á¹• 21 ``tatheva puá¹‡á¹‡Ä• pÄ• tiyo, aÃ±Ã±Ä• yaá¹ƒ vattate kathÄ• .

Ä• kÄ• raá¹‡ena jÄ• nÄ• mi, na cÄ• yaá¹ƒ bhaddikÄ• surÄ• â€™â€™ ti ||

tattha \Ee I 270/ __tathevÄ• _ti yathÄ• mayÄ• gamanakÄ• le diá¹-á¹-hÄ• , idÄ• nipi imÄ•
puá¹‡á¹‡Ä• . __aÃ±Ã±Ä• yaá¹ƒ vattate kathÄ• _ti yÄ• ayaá¹ƒ tumhÄ• kaá¹ƒ surÄ• vaá¹‡á¹‡
aÃ±Ã±Ä• va abhÅ«tÄ• \Ne I 261/ atacchÄ• . yadi hi esÄ• surÄ• manÄ• pÄ• assa, tumhep
upaá¸• á¸• hapÄ• tiyo avasisseyyuá¹ƒ. tumhÄ• kaá¹ƒ pana ekenÄ• pi surÄ• na pÄ«tÄ• . __
tasmÄ• iminÄ• kÄ• raá¹‡ena jÄ• nÄ• mi. __na cÄ• yaá¹ƒ bhaddikÄ• surÄ• _ti ``nevÄ• yaá
visasaá¹ƒyojitÄ• ya etÄ• ya bhavitabbaâ€™â€™ nti dhutte niggaá¹‡hitvÄ• yathÄ• na puna
tathÄ• te tajjetvÄ• vissajjesi. so yÄ• vajÄ«vaá¹ƒ dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dhu
bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

puá¹‡á¹‡apÄ• tijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [54] 4. kiá¹ƒphalajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• yaá¹ƒ_ \Be I 288/ __rukkho durÄ• ruhÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹
upÄ• sakaá¹ƒ Ä• rabbha kathesi. eko kira sÄ• vatthivÄ• sÄ« kuá¹-umbiko buddhappamukha

nimantetvÄ• attano Ä• rÄ• me nisÄ«dÄ• petvÄ• yÄ• gukhajjakaá¹ƒ datvÄ• uyyÄ• napÄ• la
saddhiá¹ƒ uyyÄ• ne vicaritvÄ• ayyÄ• naá¹ƒ ambÄ• dÄ«ni nÄ• nÄ• phalÄ• ni dehÄ«â€™â€™
paá¹-issuá¹‡itvÄ• bhikkhÅ«saá¹…ghamÄ• dÄ• ya uyyÄ• ne vicaranto rukkhaá¹ƒ ulloketvÄ•
etaá¹ƒ na supakkaá¹ƒ, etaá¹ƒ supakkaâ€™â€™ nti jÄ• nÄ• ti. yaá¹ƒ so vadati, taá¹ƒ tatheva
tathÄ• gatassa Ä• rocesuá¹ƒ ``bhante, ayaá¹ƒ uyyÄ• napÄ• lo phalakusalo bhÅ«miyaá¹ƒ á¹
`etaá¹ƒ phalaá¹ƒ Ä• maá¹ƒ, etaá¹ƒ na supakkaá¹ƒ, etaá¹ƒ supakkaâ€™ nti jÄ• nÄ• ti. yaá¹ƒ
hotÄ«â€™â€™ ti. satthÄ• ``na, bhikkhave, ayameva uyyÄ• napÄ• lo phalakusalo, pubbe pa
phalakusalÄ• yeva ahesuâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto satthavÄ• hakule nib
paÃ±cahi sakaá¹-asatehi vaá¹‡ijjaá¹ƒ karonto ekasmiá¹ƒ kÄ• le mahÄ• vattaniaá¹-aviá¹ƒ pat
aá¹-avimukhe á¹-hatvÄ• sabbe manusse sannipÄ• tÄ• petvÄ• ``imissÄ• aá¹-aviyÄ• visaru
visapattÄ• ni, visapupphÄ• ni, visaphalÄ• ni, visamadhÅ«ni hontiyeva, pubbe tumhehi apari
pattaá¹ƒ vÄ• pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• pallavaá¹ƒ vÄ• maá¹ƒ aparipucchitvÄ• mÄ• k
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• aá¹-aviá¹ƒ otariá¹ƒsu. aá¹-avimukhe ca ekasmiá¹
kiá¹ƒphalarukkho nÄ• ma atthi, tassa khandhasÄ• khÄ• palÄ• sapupphaphalÄ• ni sabbÄ• n
kevalaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• natova, gandharasehipissa Ä• mapakkÄ• ni phalÄ• ni amb
khÄ• ditÄ• ni pana halÄ• halavisaá¹ƒ viya taá¹…khaá¹‡aÃ±Ã±eva jÄ«vitakkhayaá¹ƒ pÄ• per
lolapurisÄ• ``amburukkho ayaâ€™â€™ nti saÃ±Ã±Ä• ya phalÄ• ni khÄ• diá¹ƒsu, ekacce ``s
khÄ• dissÄ• mÄ• â€™â€™ ti hatthena gahetvÄ• aá¹-á¹-haá¹ƒsu. te satthavÄ• he Ä• gate ``
khÄ• dÄ• mÄ• â€™â€™ ti pucchiá¹ƒsu. bodhisatto ``nÄ• yaá¹ƒ \Be I 289/ ambarukkhoâ€™â
phalarukkho nÄ• mesa, nÄ• yaá¹ƒ ambarukkho, mÄ• khÄ• ditthÄ• â€™â€™ ti vÄ• retvÄ• y
catumadhuraá¹ƒ pÄ• yetvÄ• niroge akÄ• si.

pubbe pana imasmiá¹ƒ rukkhamÅ«le manussÄ• nivÄ• saá¹ƒ kappetvÄ• ``ambaphalÄ• nÄ•
visaphalÄ• ni khÄ• ditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡anti. punadivase gÄ• mavÄ• sino nik
pÄ• de gaá¹‡hitvÄ• paá¹-icchannaá¹-á¹-hÄ• ne chaá¸• á¸• etvÄ• sakaá¹-ehi saddhiá¹ƒyeva
gahetvÄ• gacchanti. te taá¹ƒ divasampi aruá¹‡uggamanakÄ• leyeva ``mayhaá¹ƒ balibaddo
sakaá¹-aá¹ƒ, mayhaá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti vegena taá¹ƒ rukkhamÅ«laá¹ƒ gantvÄ• ma
``kathaá¹ƒ tumhe imaá¹ƒ rukkhaá¹ƒ `nÄ• yaá¹ƒ ambarukkhoâ€™ ti jÄ• nitthÄ• â€™â€™ ti p
jÄ• nÄ• ma, satthavÄ• hajeá¹-á¹-hako no jÄ• nÄ• tÄ«â€™â€™ ti Ä• haá¹ƒsu. manussÄ• bo
``paá¹‡á¸• ita, kinti katvÄ• tvaá¹ƒ imassa rukkhassa anambarukkhabhÄ• vaá¹ƒ aÃ±Ã±Ä• sÄ
kÄ• raá¹‡ehi aÃ±Ã±Ä• siâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

54__._ á¹• 21 ``nÄ• yaá¹ƒ \Ee I 272/ rukkho durÄ• ruho, napi gÄ• mato Ä• rakÄ• .

Ä• kÄ• raá¹‡ena jÄ• nÄ• mi, nÄ• yaá¹ƒ sÄ• duphalo dumoâ€™â€™ ti ||

tattha __nÄ• yaá¹ƒ rukkho durÄ• ruho_ti ayaá¹ƒ visarukkho na dukkhÄ• ruho, ukkhipitvÄ• a
sukhenÄ• rohituá¹ƒ sakkÄ• ti vadati. __napi gÄ• mato Ä• rakÄ• _ti gÄ• mato dÅ«re á¹-hitop
á¹-hitoyevÄ• ti dÄ«peti. __Ä• kÄ• raá¹‡ena jÄ• nÄ• mÄ«_ti iminÄ• duvidhena kÄ• raá¹‡enÄ
jÄ• nÄ• mi. kinti? __nÄ• yaá¹ƒ sÄ• duphalo dumo_ti. sace hi ayaá¹ƒ madhuraphalo ambarul
sukhÄ• ruá¸·he avidÅ«re á¹-hite etasmiá¹ƒ ekampi phalaá¹ƒ na tiá¹-á¹-heyya, phalakhÄ• dak
parivutova assa. evaá¹ƒ ahaá¹ƒ attano Ã±Ä• á¹‡ena paricchinditvÄ• imassa visarukkhabhÄ
mahÄ• janassa dhammaá¹ƒ desetvÄ• sotthigamanaá¹ƒ gato.

satthÄ• pi \Ne I 263/ ``evaá¹ƒ, bhikkhave, pubbe paá¹‡á¸• itÄ• pi phalakusalÄ• ahesuâ€™a
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahesuá¹ƒ, satthavÄ• ho pana ahameva ahosiâ€™â€™ nti.

kiá¹ƒphalajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [55] 5. paÃ±cÄ• vudhajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Be I 290/ __alÄ«nena cittenÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ossaá¹-
bhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi bhikkhuá¹ƒ satthÄ• Ä• mantetvÄ• ``saccaá¹ƒ kira tva
ossaá¹-á¹-havÄ«riyosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti vutte ``bh
vÄ«riyaá¹ƒ kÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne vÄ«riyaá¹ƒ katvÄ• rajjasampattiá¹ƒ pÄ• puá¹‡iá¹ƒsÅ
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa raÃ±Ã±o agga
nibbatti. tassa nÄ• maggahaá¹‡adivase aá¹-á¹-hasate brÄ• hmaá¹‡e sabbakÄ• mehi santap
pucchiá¹ƒsu. lakkhaá¹‡akusalÄ• brÄ• hmaá¹‡Ä• lakkhaá¹‡asampattiá¹ƒ disvÄ• ``puÃ±Ã±a
kumÄ• ro tumhÄ• kaá¹ƒ accayena rajjaá¹ƒ pÄ• puá¹‡issati, paÃ±cÄ• vudhakamme paÃ±Ã±
aggapuriso bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu. rÄ• jÄ• brÄ• hmaá¹‡Ä• naá¹ƒ \Ee I 273
nÄ• maá¹ƒ gaá¹‡hanto ``paÃ±cÄ• vudhakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ akÄ• si. atha naá¹
soá¸·asavassuddese á¹-hitaá¹ƒ rÄ• jÄ• Ä• mantetvÄ• ``tÄ• ta, sippaá¹ƒ uggaá¹‡hÄ• hÄ«â€
santike uggaá¹‡hÄ• mi, devÄ• â€™â€™ ti? ``gaccha, tÄ• ta, gandhÄ• raraá¹-á¹-he takkasila
Ä• cariyassa santike uggaá¹‡ha, idaÃ±cassa Ä• cariyabhÄ• gaá¹ƒ dajjeyyÄ• sÄ«â€™â€™ t
so tattha gantvÄ• sippaá¹ƒ sikkhitvÄ• Ä• cariyena dinnaá¹ƒ paÃ±cÄ• vudhaá¹ƒ gahetvÄ• A
takkasilanagarato nikkhamitvÄ• sannaddhapaÃ±cÄ• vudho bÄ• rÄ• á¹‡asimaggaá¹ƒ paá¹-i

so antarÄ• magge silesalomayakkhena nÄ• ma adhiá¹-á¹-hitaá¹ƒ ekaá¹ƒ aá¹-aviá¹ƒ pÄ• pu
aá¹-avimukhe manussÄ• disvÄ• ``bho mÄ• á¹‡ava, mÄ• imaá¹ƒ aá¹-aviá¹ƒ pavisa, silesal
so diá¹-á¹-hadiá¹-á¹-he manusse jÄ«vitakkhayaá¹ƒ pÄ• petÄ«â€™â€™ ti vÄ• rayiá¹ƒsu. bod
takkento asambhÄ«takesarasÄ«ho viya aá¹-aviá¹ƒ pÄ• visiyeva. tasmiá¹ƒ aá¹-avimajjhaá¹ƒ

tÄ• lamatto hutvÄ• kÅ«á¹-Ä• gÄ• ramattaá¹ƒ sÄ«saá¹ƒ pattappamÄ• á¹‡Ä• ni akkhÄ«ni, da
dÄ• á¹-hÄ• \Ne I 264/ ca mÄ• petvÄ• setamukho kabarakucchi nÄ«lahatthapÄ• do hutvÄ•
dassetvÄ• ``kahaá¹ƒ yÄ• si, tiá¹-á¹-ha bhakkhosi meâ€™â€™ ti Ä• ha. atha naá¹ƒ bodhisat
ahaá¹ƒ attÄ• naá¹ƒ takketvÄ• idha paviá¹-á¹-ho, tvaá¹ƒ appamatto hutvÄ• maá¹ƒ upagacch
sarena taá¹ƒ vijjhitvÄ• ettheva pÄ• tessÄ• mÄ«â€™â€™ ti santajjetvÄ• halÄ• halavisapÄ«
muÃ±ci, so yakkhassa lomesuyeva allÄ«yi. tato aÃ±Ã±aá¹ƒ, tato aÃ±Ã±anti evaá¹ƒ paÃ±Ã±
tassa lomesuyeva allÄ«yiá¹ƒsu. yakkho sabbepi te sare phoá¹-etvÄ• attano pÄ• damÅ«leye
bodhisattaá¹ƒ upasaá¹…kami.

bodhisatto punapi taá¹ƒ tajjetvÄ• khaggaá¹ƒ kaá¸• á¸• hitvÄ• pahari, tettiá¹ƒsaá¹…gulÄ• y
allÄ«yi. atha naá¹ƒ kaá¹‡ayena pahari, sopi lomesuyeva allÄ«yi. tassa allÄ«nabhÄ• vaá¹ƒ Ã
pahari, sopi lomesuyeva allÄ«yi. tassa allÄ«nabhÄ• vaá¹ƒ Ã±atvÄ• kuntena pahari, sopi lor
allÄ«nabhÄ• vaá¹ƒ Ã±atvÄ• ``bho yakkhana, te ahaá¹ƒ `paÃ±cÄ• vudhakumÄ• ro \Ee I 274
ahaá¹ƒ tayÄ• adhiá¹-á¹-hitaá¹ƒ aá¹-aviá¹ƒ pavisanto na dhanuÄ• dÄ«ni takketvÄ• paviá¹-á
pana takketvÄ• paviá¹-á¹-ho, ajja taá¹ƒ pothetvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karissÄ• mÄ«â
attÄ• naá¹ƒ takketvÄ• dakkhiá¹‡ahatthena yakkhaá¹ƒ pahari, hattho lomesuyeva allÄ«yi. vÄ
sopi allÄ«yi. dakkhiá¹‡apÄ• dena pahari, sopi allÄ«yi. vÄ• mapÄ• dena pahari, sopi allÄ«yi.
pothetvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti sÄ«sena pahari, tampi lomes
paÃ±coá¸• á¸• ito paÃ±casu á¹-hÄ• nesu baddho olambantopi nibbhayo nissÄ• rajjova ahos

yakkho cintesi ``ayaá¹ƒ eko purisasÄ«ho purisÄ• jÄ• nÄ«yo, na purisamattova, mÄ• disena
gahitassa santÄ• samattampi na bhavissati, mayÄ• imaá¹ƒ maggaá¹ƒ hanantena ekopi eva
diá¹-á¹-hapubbo, kasmÄ• nu kho esa na bhÄ• yatÄ«â€™â€™ ti. so taá¹ƒ khÄ• dituá¹ƒ avis
tvaá¹ƒ mÄ• á¹‡ava, maraá¹‡abhayaá¹ƒ na bhÄ• yasÄ«â€™â€™ ti pucchi. ``kiá¹ƒkÄ• raá¹‡Ä
ekasmiÃ±hi attabhÄ• ve ekaá¹ƒ maraá¹‡aá¹ƒ niyatameva, apica mayhaá¹ƒ kucchimhi vajirÄ
maá¹ƒ khÄ• dissasi, taá¹ƒ Ä• vudhaá¹ƒ jÄ«rÄ• petuá¹ƒ na sakkhissasi, taá¹ƒ te antÄ• ni kha
chinditvÄ• jÄ«vitakkhayaá¹ƒ \Be I 292/ pÄ• pessati. iti ubhopi nassissÄ• ma, iminÄ• kÄ• ra
bhÄ• yÄ• mÄ«â€™â€™ ti. idaá¹ƒ kira bodhisatto attano abbhantare Ã±Ä• á¹‡Ä• vudhaá¹ƒ s
sutvÄ• yakkho cintesi ``ayaá¹ƒ mÄ• á¹‡avo saccameva bhaá¹‡ati, imassa purisasÄ«hassa
muggabÄ«jamattampi maá¹ƒsakhaá¹‡á¸• aá¹ƒ mayhaá¹ƒ kucchi jÄ«retuá¹ƒ na sakkhissati,
\Ne I 265/ maraá¹‡abhayatajjito bodhisattaá¹ƒ vissajjetvÄ• ``mÄ• á¹‡ava, purisasÄ«ho tvaá
maá¹ƒsaá¹ƒ khÄ• dissÄ• mi, tvaá¹ƒ ajja rÄ• humukhÄ• muttacando viya mama hatthato mu
Ã±Ä• tisuhajjamaá¹‡á¸• alaá¹ƒ tosento yÄ• hÄ«â€™â€™ ti Ä• ha.

atha naá¹ƒ bodhisatto Ä• ha --- ``yakkha, ahaá¹ƒ tÄ• va gacchissÄ• mi, tvaá¹ƒ pana pubbe
luddo lohitapÄ• á¹‡i pararuhiramaá¹ƒsabhakkho yakkho hutvÄ• nibbatto. sace idhÄ• pi \Ee
akusalameva karissasi, andhakÄ• rÄ• andhakÄ• rameva gamissasi, maá¹ƒ diá¹-á¹-hakÄ• la
sakkÄ• tayÄ• akusalaá¹ƒ kÄ• tuá¹ƒ, pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ nÄ• ma niraye tiracchÄ•

asurakÄ• ye ca nibbatteti, manussesu nibbattanibbattaá¹-á¹-hÄ• ne appÄ• yukasaá¹ƒvattan
evamÄ• dinÄ• nayena paÃ±cannaá¹ƒ dussÄ«lyakammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ, paÃ±cann
kathetvÄ• nÄ• nÄ• kÄ• raá¹‡ehi yakkhaá¹ƒ tajjetvÄ• dhammaá¹ƒ desetvÄ• dametvÄ• nib
sÄ«lesu patiá¹-á¹-hÄ• petvÄ• tassÄ• yeva naá¹ƒ aá¹-aviyÄ• balipaá¹-iggÄ• hakaá¹ƒ devata
ovaditvÄ• aá¹-avito nikkhamitvÄ• aá¹-avimukhe manussÄ• naá¹ƒ Ä• cikkhitvÄ• sannaddha
gantvÄ• mÄ• tÄ• pitaro disvÄ• aparabhÄ• ge rajje patiá¹-á¹-hÄ• ya dhammena rajjaá¹ƒ kÄ•
puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• pi imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• tha

55__._ á¹• 21 ``yo alÄ«nena cittena, alÄ«namanaso naro.

bhÄ• veti kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti ||

tatrÄ• yaá¹ƒ piá¹‡á¸• attho --- yo puriso alÄ«nena asaá¹ƒkuá¹-itena cittena pakatiyÄ• pi alÄ
alÄ«najjhÄ• sayova hutvÄ• anavajjaá¹-á¹-hena kusalaá¹ƒ sattatiá¹ƒ sabodhipakkhiyabheda
vaá¸• á¸• heti, visÄ• lena cittena vipassanaá¹ƒ \Be I 293/ anuyuÃ±jati catÅ«hi yogehi khema
pattiyÄ• , so evaá¹ƒ sabbasaá¹…khÄ• resu ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti tilak
taruá¹‡avipassanato paá¹-á¹-hÄ• ya uppanne bodhipakkhiyadhamme bhÄ• vento anupubbe
anavasesetvÄ• sabbasaá¹ƒyojanakkhayakarassa catutthamaggassa pariyosÄ• ne uppanna
``sabbasaá¹ƒyojanakkhayoâ€™â€™ ti saá¹…khyaá¹ƒ gataá¹ƒ arahattaá¹ƒ pÄ• puá¹‡eyyÄ•

evaá¹ƒ \Ne I 266/ satthÄ• arahattena dhammadesanÄ• ya kÅ«á¹-aá¹ƒ gahetvÄ• matthake
pakÄ• sesi, saccapariyosÄ• ne so bhikkhu arahattaá¹ƒ pÄ• puá¹‡i. satthÄ• anusandhiá¹ƒ g
samodhÄ• nesi --- ``tadÄ• yakkho aá¹…gulimÄ• lo ahosi, paÃ±cÄ• vudhakumÄ• ro pana ah

paÃ±cÄ• vudhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [56] 6. kaÃ±canakkhandhajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ee I 276/ __pahaá¹-á¹-hena cittenÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±at
Ä• rabbha kathesi. eko kira sÄ• vatthivÄ• sÄ« kulaputto satthu dhammadesanaá¹ƒ sutvÄ• n
pabbaji. athassa Ä• cariyupajjhÄ• yÄ• ``Ä• vuso, ekavidhena sÄ«laá¹ƒ nÄ• ma, duvidhena,
paÃ±cavidhena, chabbidhena, sattavidhena, aá¹-á¹-havidhena, navavidhena, dasavidhena,
nÄ• ma. idaá¹ƒ cÅ«á¸·asÄ«laá¹ƒ nÄ• ma, idaá¹ƒ majjhimasÄ«laá¹ƒ nÄ• ma, idaá¹ƒ mahÄ• s
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ nÄ• ma, idaá¹ƒ indriyasaá¹ƒvarasÄ«laá¹ƒ nÄ• ma, idaá¹ƒ Ä

nÄ• ma, idaá¹ƒ paccayapaá¹-isevanasÄ«laá¹ƒ nÄ• mÄ• â€™â€™ ti sÄ«laá¹ƒ Ä• cikkhanti. s
nÄ• ma atibahu, ahaá¹ƒ ettakaá¹ƒ samÄ• dÄ• ya vattituá¹ƒ na sakkhissÄ• mi, sÄ«laá¹ƒ pÅ«
nÄ• ma pabbajjÄ• ya ko attho, ahaá¹ƒ gihÄ« hutvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni ca kariss
posessÄ• mÄ«â€™â€™ ti. evaÃ±ca pana cintetvÄ• ``bhante, ahaá¹ƒ sÄ«laá¹ƒ rakkhituá¹ƒ
asakkontassa ca nÄ• ma pabbajjÄ• ya ko attho, ahaá¹ƒ hÄ«nÄ• yÄ• vattissÄ• mi, tumhÄ• k
gaá¹‡hathÄ• â€™â€™ ti Ä• ha.

atha \Be I 294/ naá¹ƒ Ä• haá¹ƒsu ``Ä• vuso evaá¹ƒ sante dasabalaá¹ƒ vanditvÄ• va yÄ• hÄ
Ä• dÄ• ya satthu santikaá¹ƒ dhammasabhaá¹ƒ agamaá¹ƒsu. satthÄ• disvÄ• va ``kiá¹ƒ, bhik
bhikkhuá¹ƒ Ä• dÄ• ya Ä• gatatthÄ• â€™â€™ ti Ä• ha. bhante, ayaá¹ƒ bhikkhu ``ahaá¹ƒ sÄ«
sakkhissÄ• mÄ«â€™â€™ ti pattacÄ«varaá¹ƒ niyyÄ• deti, atha naá¹ƒ mayaá¹ƒ gahetvÄ• Ä•
tumhe, bhikkhave, imassa bhikkhuno bahuá¹ƒ sÄ«laá¹ƒ Ä• cikkhatha. yattakaá¹ƒ esa rakkhi
tattakameva rakkhissati. ito paá¹-á¹-hÄ• ya tumhe etaá¹ƒ mÄ• kiÃ±ci avacuttha, ahamettha
jÄ• nissÄ• mi, ehi tvaá¹ƒ bhikkhu, kiá¹ƒ te bahunÄ• sÄ«lena, tÄ«á¹‡iyeva sÄ«lÄ• ni rakkhitu
ti? ``rakkhissÄ• mi, bhanteâ€™â€™ ti. tena hi tvaá¹ƒ ito paá¹-á¹-hÄ• ya kÄ• yadvÄ• raá¹ƒ va
manodvÄ• ranti tÄ«á¹‡i dvÄ• rÄ• ni \Ne I 267/ rakkha, mÄ• kÄ• yena pÄ• pakammaá¹ƒ kar
``gaccha mÄ• hÄ«nÄ• yÄ• vatti, imÄ• ni tÄ«á¹‡iyeva sÄ«lÄ• ni rakkhÄ• â€™â€™ ti. ettÄ• v
tuá¹-á¹-hamÄ• naso ``sÄ• dhu, bhante, rakkhissÄ• mi imÄ• ni tÄ«á¹‡i sÄ«lÄ• nÄ«â€™â€™
Ä• cariyupajjhÄ• yehi saddhiá¹ƒyeva agamÄ• si. so tÄ• ni tÄ«á¹‡i sÄ«lÄ• ni pÅ«rentova aÃ±
``Ä• cariyupajjhÄ• yehi mayhaá¹ƒ Ä• cikkhitaá¹ƒ sÄ«lampi ettakameva, te pana attano abud
bujjhÄ• petuá¹ƒ nÄ• sakkhiá¹ƒsu, sammÄ• sambuddho \Ee I 277/ attano buddhasubuddhat
ettakaá¹ƒ sÄ«laá¹ƒ tÄ«suyeva dvÄ• resu pakkhipitvÄ• maá¹ƒ gaá¹‡hÄ• pesi, avassayo vata
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• katipÄ• heneva arahatte patiá¹-á¹-hÄ• si.

taá¹ƒ pavattiá¹ƒ Ã±atvÄ• dhammasabhÄ• yaá¹ƒ sannipatitÄ• bhikkhÅ« ``Ä• vuso, taá¹ƒ ki
`bahusÄ«lÄ• ni rakkhituá¹ƒ na sakkomÄ«â€™ ti hÄ«nÄ• yÄ• vattantaá¹ƒ sabbÄ• ni sÄ«lÄ• n
saá¹…khipitvÄ• gÄ• hÄ• petvÄ• satthÄ• arahattaá¹ƒ pÄ• pesi, aho buddhÄ• naá¹ƒ balaá¹
buddhaguá¹‡e kathentÄ• nisÄ«diá¹ƒsu. atha satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhav
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``bhikkhave, atiga
koá¹-á¹-hÄ• savasena bhÄ• jetvÄ• dinno lahuko viya hoti, pubbepi paá¹‡á¸• itÄ• mahantaá
labhitvÄ• ukkhipituá¹ƒ asakkontÄ• vibhÄ• gaá¹ƒ katvÄ• ukkhipitvÄ• agamaá¹ƒsÅ«â€™â€

atÄ«te \Be I 295/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ
so ekadivasaá¹ƒ aÃ±Ã±atarasmiá¹ƒ chaá¸• á¸• itagÄ• make khette kasiá¹ƒ kasati. pubbe ca
vibhavasampanno seá¹-á¹-hi Å«rumattapariá¹‡Ä• haá¹ƒ catuhatthÄ• yÄ• maá¹ƒ kaÃ±canak
kÄ• lamakÄ• si. tasmiá¹ƒ bodhisattassa naá¹…galaá¹ƒ lagitvÄ• aá¹-á¹-hÄ• si. so ``mÅ«lasa
bhavissatÄ«â€™â€™ ti paá¹ƒsuá¹ƒ viyÅ«hanto taá¹ƒ disvÄ• paá¹ƒsunÄ• paá¹-icchÄ• detv

atthaá¹…gate sÅ«riye yuganaá¹…galÄ• dÄ«ni ekamante nikkhipitvÄ• ``kaÃ±canakkhandha
gacchissÄ• mÄ«â€™â€™ ti taá¹ƒ ukkhipituá¹ƒ nÄ• sakkhi. asakkonto nisÄ«ditvÄ• ``ettakaá
bhavissati, ettakaá¹ƒ nidahitvÄ• á¹-hapessÄ• mi, ettakena kammante payojessÄ• mi, ettaka
dÄ• nÄ• dipuÃ±Ã±akiriyÄ• ya bhavissatÄ«â€™â€™ ti cattÄ• ro koá¹-á¹-hÄ• se akÄ• si. tass
kaÃ±canakkhandho sallahuko viya ahosi. so taá¹ƒ ukkhipitvÄ• gharaá¹ƒ netvÄ• catudhÄ•
puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

iti \Ne I 268/ bhagavÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• im

56__._ á¹• 21 ``yo \Ee I 278/ pahaá¹-á¹-hena cittena, pahaá¹-á¹-hamanaso naro.

bhÄ• veti kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti ||

tattha __pahaá¹-á¹-henÄ• _ti vinÄ«varaá¹‡ena. __pahaá¹-á¹-hamanaso_ti tÄ• ya eva vinÄ«
pahaá¹-á¹-hamÄ• naso, suvaá¹‡á¹‡aá¹ƒ viya pahaá¹ƒsitvÄ• samujjotitasappabhÄ• sacitto h

evaá¹ƒ satthÄ• arahattakÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• petvÄ• anusandhiá¹ƒ ghaá¹-etvÄ
--- ``tadÄ• kaÃ±canakkhandhaladdhapuriso ahameva ahosiâ€™â€™ nti.

kaÃ±canakkhandhajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [57] 7. vÄ• narindajÄ• takavaá¹‡á¹‡anÄ•

__yassete_ \Be I 296/ __caturo dhammÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadat
parisakkanaá¹ƒ Ä• rabbha kathesi. tasmiÃ±hi samaye satthÄ• ``devadatto vadhÄ• ya parisa
``na, bhikkhave, idÄ• neva devadatto mayhaá¹ƒ vadhÄ• ya parisakkati, pubbepi parisakkiye
kÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kapiyoniyaá¹ƒ nibbat
vuá¸• á¸• himanvÄ• ya assapotakappamÄ• á¹‡o thÄ• masampanno ekacaro hutvÄ• nadÄ«
vemajjhe eko dÄ«pako nÄ• nappakÄ• rehi ambapanasÄ• dÄ«hi phalarukkhehi sampanno. b
thÄ• masampanno nadiyÄ• orimatÄ«rato uppatitvÄ• dÄ«pakassa orato nadÄ«majjhe eko p
tasmiá¹ƒ nipatati, tato uppatitvÄ• tasmiá¹ƒ dÄ«pake patati. tattha nÄ• nappakÄ• rÄ• ni phal
sÄ• yaá¹ƒ teneva upÄ• yena paccÄ• gantvÄ• attano vasanaá¹-á¹-hÄ• ne vasitvÄ• punadiv
niyÄ• mena tattha vÄ• saá¹ƒ kappeti.

tasmiá¹ƒ pana kÄ• le eko kumbhÄ«lo sapajÄ• patiko tassÄ• nadiyÄ• vasati. tassa bhariyÄ
aparÄ• paraá¹ƒ gacchantaá¹ƒ disvÄ• bodhisattassa hadayamaá¹ƒse dohaá¸·aá¹ƒ \Ee I 279
Ä• ha \Ne I 269/ --- ``mayhaá¹ƒ kho, ayya, imassa vÄ• narindassa hadayamaá¹ƒse dohaá¸·
kumbhÄ«lo ``sÄ• dhu, bhadde, lacchasÄ«â€™â€™ ti vatvÄ• ``ajja taá¹ƒ sÄ• yaá¹ƒ dÄ«pak
gaá¹‡hissÄ• mÄ«â€™â€™ ti gantvÄ• piá¹-á¹-hipÄ• sÄ• á¹‡e nipajji.

bodhisatto divasaá¹ƒ caritvÄ• sÄ• yanhasamaye dÄ«pake á¹-hitova pÄ• sÄ• á¹‡aá¹ƒ oloke
pÄ• sÄ• á¹‡o idÄ• ni uccataro khÄ• yati, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti cintesi. tassa
pÄ• sÄ• á¹‡appamÄ• á¹‡aÃ±ca suvavatthÄ• pitameva hoti. tenassa etadahosi ``ajja imissÄ
hÄ• yati, na ca vaá¸• á¸• hati, atha ca panÄ• yaá¹ƒ pÄ• sÄ• á¹‡o mahÄ• hutvÄ• paÃ±Ã±Ä
mayhaá¹ƒ gahaá¹‡atthÄ• ya kumbhÄ«lo nipannoâ€™â€™ ti. so ``vÄ«maá¹ƒsÄ• mi tÄ• va n
á¹-hatvÄ• pÄ• sÄ• á¹‡ena saddhiá¹ƒ kathento viya ``bho pÄ• sÄ• á¹‡Ä• â€™â€™ ti vatvÄ•
yÄ• vatatiyaá¹ƒ ``bho pÄ• sÄ• á¹‡Ä• â€™â€™ ti Ä• ha. pÄ• sÄ• á¹‡o kiá¹ƒ paá¹-ivacanaá¹ƒ
``kiá¹ƒ bho pÄ• sÄ• á¹‡a, ajja mayhaá¹ƒ paá¹-ivacanaá¹ƒ na desÄ«â€™â€™ ti Ä• ha. kumb
divasesu ayaá¹ƒ pÄ• sÄ• á¹‡o vÄ• narindassa paá¹-ivacanaá¹ƒ adÄ• si, dassÄ• mi dÄ• niss
cintetvÄ• ``kiá¹ƒ, bho vÄ• narindÄ• â€™â€™ ti Ä• ha. ``kosi tvaâ€™â€™ nti? ``ahaá¹ƒ kum
``kimatthaá¹ƒ ettha nipannosÄ«â€™â€™ ti? ``tava hadayamaá¹ƒsaá¹ƒ patthayamÄ• noâ€™
``aÃ±Ã±o me gamanamaggo natthi, ajja mayÄ• esa kumbhÄ«lo vaÃ±cetabboâ€™â€™ ti. a
kumbhÄ«la, ahaá¹ƒ attÄ• naá¹ƒ tuyhaá¹ƒ pariccajissÄ• mi, tvaá¹ƒ mukhaá¹ƒ vivaritvÄ• maá
Ä• gatakÄ• le gaá¹‡hÄ• hÄ«â€™â€™ ti. kumbhÄ«lÄ• naÃ±hi mukhe vivaá¹-e akkhÄ«ni nim
asallakkhetvÄ• mukhaá¹ƒ vivari, athassa akkhÄ«ni pithÄ«yiá¹ƒsu. so mukhaá¹ƒ vivaritvÄ•
nipajji. bodhisatto tathÄ• bhÄ• vaá¹ƒ Ã±atvÄ• dÄ«pakÄ• uppatito gantvÄ• kumbhÄ«lassa
uppatito vijjulatÄ• viya vijjotamÄ• no paratÄ«re aá¹-á¹-hÄ• si.

kumbhÄ«lo taá¹ƒ acchariyaá¹ƒ disvÄ• ``iminÄ• vÄ• narindena atiaccherakaá¹ƒ kataâ€™â
vÄ• narinda, imasmiá¹ƒ loke catÅ«hi dhammehi samannÄ• gato \Ee I 280/ puggalo paccÄ•
sabbepi tuyhaá¹ƒ abbhantare atthi maÃ±Ã±eâ€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

57__._ á¹• 21 ``yassete caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ ti ||

tattha \Ne I 270/ __yassÄ• _ti yassa kassaci puggalassa. __ete_ti idÄ• ni vattabbe paccakk
__caturo dhammÄ• _ti cattÄ• ro guá¹‡Ä• . __sacca_nti vacÄ«saccaá¹ƒ, ``mama santikaá¹ƒ
vatvÄ• musÄ• vÄ• daá¹ƒ akatvÄ• Ä• gatoyevÄ• ti etaá¹ƒ te vacÄ«saccaá¹ƒ. __dhammo_ti
kate idaá¹ƒ nÄ• ma bhavissatÄ«â€™â€™ ti esÄ• te vicÄ• raá¹‡apaÃ±Ã±Ä• atthi. __dhitÄ«
vÄ«riyaá¹ƒ vuccati, etampi te atthi. __cÄ• go_ti attapariccÄ• go, tvaá¹ƒ attÄ• naá¹ƒ pariccaji
mama santikaá¹ƒ Ä• gato. yaá¹ƒ panÄ• haá¹ƒ gaá¹‡hituá¹ƒ nÄ• sakkhiá¹ƒ, mayhamevesa d

paccÄ• mittaá¹ƒ. __so ativattatÄ«_ti yassa puggalassa yathÄ• tava, evaá¹ƒ ete cattÄ• ro dh
maá¹ƒ ajja tvaá¹ƒ atikkanto, tatheva attano paccÄ• mittaá¹ƒ atikkamati abhibhavatÄ«ti. evaá
bodhisattaá¹ƒ pasaá¹ƒsitvÄ• attano vasaá¹-á¹-hÄ• naá¹ƒ gato.

satthÄ• pi ``na, bhikkhave, devadatto idÄ• neva mayhaá¹ƒ vadhÄ• ya parisakkati, pubbepi
imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• r
devadatto ahosi, bhariyÄ• ssa ciÃ±camÄ• á¹‡avikÄ• , vÄ• narindo pana ahameva ahosiâ€™

vÄ• narindajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [58] 8. tayodhammajÄ• takavaá¹‡á¹‡anÄ•

__yassa ete tayo dhammÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattassa vadhÄ•
kathesi.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente devadatto vÄ• narayoniyaá¹ƒ ni
himavantappadese yÅ«thaá¹ƒ pariharanto attÄ• naá¹ƒ paá¹-icca jÄ• tÄ• naá¹ƒ vÄ• narapota
``vuá¸• á¸• hippattÄ• ime yÅ«thaá¹ƒ parihareyyuâ€™â€™ nti bhayena dantehi á¸• aá¹ƒsitvÄ
bÄ«jÄ• ni uppÄ• á¹-eti. tadÄ• bodhisattopi taÃ±Ã±eva paá¹-icca ekissÄ• vÄ• nariyÄ• kucc
gaá¹‡hi. atha sÄ• vÄ• narÄ« gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• attano gabbhaá
aÃ±Ã±aá¹ƒ pabbatapÄ• daá¹ƒ agamÄ• si. sÄ• paripakkagabbhÄ• bodhisattaá¹ƒ vijÄ• yi. s
viÃ±Ã±utaá¹ƒ patto thÄ• masampanno ahosi. so ekadivasaá¹ƒ mÄ• taraá¹ƒ pucchi ``amma,
nti? ``tÄ• ta, asukasmiá¹ƒ nÄ• ma pabbatapÄ• de yÅ«thaá¹ƒ pariharanto vasatÄ«â€™â€™
santikaá¹ƒ nehÄ«â€™â€™ ti. ``tÄ• ta, na sakkÄ• \Ne I 271/ tayÄ• pitu santikaá¹ƒ gantuá¹ƒ
attÄ• naá¹ƒ paá¹-icca jÄ• tÄ• naá¹ƒ vÄ• narapotakÄ• naá¹ƒ yÅ«thapariharaá¹‡abhayena da
uppÄ• á¹-etÄ«â€™â€™ ti. ``amma, nehi maá¹ƒ tattha, ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. s
santikaá¹ƒ agamÄ• si.

so \Be I 299/ vÄ• naro attano puttaá¹ƒ disvÄ• va ``ayaá¹ƒ vaá¸• á¸• hanto mayhaá¹ƒ yÅ«tha
dassati, idÄ• neva mÄ• retabboâ€™â€™ ti ``etaá¹ƒ Ä• liá¹…ganto viya gÄ• á¸·haá¹ƒ pÄ«á¸
pÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ``ehi, tÄ• ta, ettakaá¹ƒ kÄ• laá¹ƒ kahaá¹ƒ gatosÄ«â€
Ä• liá¹…ganto viya nippÄ«á¸·esi. bodhisatto pana nÄ• gabalo thÄ• masampanno, sopi naá¹
aá¹-á¹-hÄ«ni bhijjanÄ• kÄ• rappattÄ• ni ahesuá¹ƒ. athassa etadahosi ``ayaá¹ƒ vaá¸• á¸• har
nu kho upÄ• yena puretaraÃ±Ã±eva mÄ• reyyaâ€™â€™ nti. tato cintesi ``ayaá¹ƒ avidÅ«re
atthi, tattha naá¹ƒ rakkhasena khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti. atha naá¹ƒ evamÄ• ha ``t
imaá¹ƒ yÅ«thaá¹ƒ tuyhaá¹ƒ niyyÄ• demi, ajjeva taá¹ƒ rÄ• jÄ• naá¹ƒ karomi, asukasmiá¹ƒ nÄ
tattha dve kumudiniyo, tisso uppaliniyo, paÃ±ca paduminiyo ca pupphanti, gaccha, tato pup
ti. so ``sÄ• dhu, tÄ• ta, Ä• harissÄ• mÄ«â€™â€™ ti gantvÄ• sahasÄ• anotaritvÄ• samant

otiá¹‡á¹‡apadaÃ±Ã±eva addasa, na uttiá¹‡á¹‡apadaá¹ƒ. so ``iminÄ• sarena rakkhasaparig
mayhaá¹ƒ pitÄ• attanÄ• mÄ• retuá¹ƒ asakkonto rakkhasena maá¹ƒ khÄ• dÄ• petukÄ• mo
imaÃ±ca saraá¹ƒ na otarissÄ• mi, pupphÄ• ni ca gahessÄ• mÄ«â€™â€™ ti nirudakaá¹-á¹-h
gahetvÄ• uppatitvÄ• parato gacchanto nirudake okÄ• se á¹-hitÄ• neva dve pupphÄ• ni gah
paratÄ«ratopi orimatÄ«raá¹ƒ Ä• gacchanto tenevupÄ• yena dve gaá¹‡hi. evaá¹ƒ ubhosu pa
pupphÄ• ni ca gaá¹‡hi, rakkhasassa ca Ä• á¹‡aá¹-á¹-hÄ• naá¹ƒ na otari.

athassa ``ito uttari ukkhipituá¹ƒ na sakkhissÄ• mÄ«â€™â€™ ti tÄ• ni pupphÄ• ni gahetvÄ•
rÄ• siá¹ƒ karontassa so rakkhaso ``mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ evarÅ«po paÃ±Ã±avÄ• acc
diá¹-á¹-hapubbo, pupphÄ• ni ca nÄ• ma yÄ• vadicchakaá¹ƒ gahitÄ• ni, mayhaÃ±ca Ä• á¹‡a
ti udakaá¹ƒ dvidhÄ• bhindanto udakato uá¹-á¹-hÄ• ya bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``
yassa tayo dhammÄ• atthi, so paccÄ• mittaá¹ƒ abhibhavati, te sabbepi tava abbhantare att
vatvÄ• bodhisattassa thutiá¹ƒ karonto imaá¹ƒ gÄ• thamÄ• ha ---

58__._ á¹• 21 ``yassa \Ne I 272/ \Be I 300/ ete tayo dhammÄ• , vÄ• narinda yathÄ• tava.

dakkhiyaá¹ƒ sÅ«riyaá¹ƒ paÃ±Ã±Ä• , diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ ti ||

tattha __dakkhiya_nti dakkhabhÄ• vo, sampattabhayaá¹ƒ vidhamituá¹ƒ jÄ• nanapaÃ±Ã±Ä•
sampayuttauttamavÄ«riyassetaá¹ƒ nÄ• maá¹ƒ. __sÅ«riya_nti sÅ«rabhÄ• vo, nibbhayabhÄ•
__paÃ±Ã±Ä• _ti paÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• ya upÄ• yapaÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ.

evaá¹ƒ so dakarakkhaso imÄ• ya gÄ• thÄ• ya bodhisattassa thutiá¹ƒ katvÄ• ``imÄ• ni pupp
harasÄ«â€™â€™ ti pucchi. ``pitÄ• maá¹ƒ rÄ• jÄ• naá¹ƒ kÄ• tukÄ• mo, tena kÄ• raá¹‡ena h
tÄ• disena uttamapurisena pupphÄ• ni vahituá¹ƒ ahaá¹ƒ vahissÄ• mÄ«â€™â€™ ti ukkhipitv
agamÄ• si. athassa pitÄ• dÅ«ratova taá¹ƒ disvÄ• ``ahaá¹ƒ imaá¹ƒ `rakkhasabhattaá¹ƒ bha
pahiá¹‡iá¹ƒ, so dÄ• nesa rakkhasaá¹ƒ pupphÄ• ni gÄ• hÄ• pento Ä• gacchati, idÄ• nimhi na
sattadhÄ• hadayaphÄ• lanaá¹ƒ \Ee I 283/ patvÄ• tattheva jÄ«vitakkhayaá¹ƒ patto. sesavÄ•
bodhisattaá¹ƒ rÄ• jÄ• naá¹ƒ akaá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sa
yÅ«thapati devadatto ahosi, yÅ«thapatiputto pana ahameva ahosiâ€™â€™ nti.

tayodhammajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [59] 9. bherivÄ• dakajÄ• takavaá¹‡á¹‡anÄ•

__dhame dhame_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ dubbacabhikkhuá¹ƒ

bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu dubbacosÄ«â€™â€™ ti pucchitvÄ• ``sa
vutte ``na tvaá¹ƒ bhikkhu idÄ• neva dubbaco, pubbepi dubbacoyevÄ• â€™â€™ ti vatvÄ• at

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bherivÄ• dakakule n
vasati. so ``bÄ• rÄ• á¹‡asiyaá¹ƒ nakkhattaá¹ƒ \Be I 301/ ghuá¹-á¹-haâ€™â€™ nti sutvÄ• ``s
bheriá¹ƒ vÄ• detvÄ• dhanaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti puttaá¹ƒ Ä• dÄ• ya tattha gantv
bahudhanaá¹ƒ labhi. so taá¹ƒ Ä• dÄ• ya attano gÄ• maá¹ƒ gacchanto corÄ• á¹-aviá¹ƒ patvÄ
bheriá¹ƒ vÄ• dentaá¹ƒ vÄ• resi ``tÄ• ta, nirantaraá¹ƒ \Ne I 273/ avÄ• detvÄ• maggapaá¹-ipa
bheriá¹ƒ viya antarantarÄ• vÄ• dehÄ«â€™â€™ ti so pitarÄ• vÄ• riyamÄ• nopi ``bherisadde
palÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• nirantarameva vÄ• desi. corÄ• paá¹-hamaÃ±Ã±eva l
``issarabherÄ« bhavissatÄ«â€™â€™ ti palÄ• yitvÄ• ati viya ekÄ• baddhaá¹ƒ saddaá¹ƒ sutv
bhavissatÄ«â€™â€™ ti Ä• gantvÄ• upadhÄ• rentÄ• dveyeva jane disvÄ• pothetvÄ• vilum
vata no laddhaá¹ƒ dhanaá¹ƒ ekÄ• baddhaá¹ƒ katvÄ• vÄ• dento nÄ• sesÄ«â€™â€™ ti vatv

59__._ á¹• 21 ``dhame dhame nÄ• tidhame, atidhantaÃ±hi pÄ• pakaá¹ƒ.

dhantena hi sataá¹ƒ laddhaá¹ƒ, atidhantena nÄ• sitaâ€™â€™ nti ||

tattha \Ee I 284/ __dhame dhame_ti dhameyya no na dhameyya, bheriá¹ƒ vÄ• deyya no na
__nÄ• tidhame_ti atikkamitvÄ• pana nirantarameva katvÄ• na vÄ• deyya. kiá¹ƒkÄ• raá¹‡Ä
pÄ• pakaá¹ƒ, _ nirantaraá¹ƒ bherivÄ• danaá¹ƒ idÄ• ni amhÄ• kaá¹ƒ pÄ• pakaá¹ƒ lÄ• makaá
sataá¹ƒ laddha_nti nagare dhamantena bherivÄ• danena kahÄ• paá¹‡asataá¹ƒ laddhaá¹ƒ. _
idÄ• ni pana me puttena vacanaá¹ƒ akatvÄ• yadidaá¹ƒ aá¹-aviyaá¹ƒ atidhantaá¹ƒ, tena atid
nÄ• sitanti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sa
dubbacabhikkhu ahosi, pitÄ• pana ahameva ahosiâ€™â€™ nti.

bherivÄ• dakajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [60] 10. saá¹…khadhamajÄ• takavaá¹‡á¹‡anÄ•

__dhame_ \Be I 302/ __dhame_ti idaá¹ƒ satthÄ• jetavane viharanto dubbacamevÄ• rabbha

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto saá¹…khadhamakak
bÄ• rÄ• á¹‡asiyaá¹ƒ nakkhatte ghuá¹-á¹-he pitaraá¹ƒ Ä• dÄ• ya saá¹…khadhamanakammen
Ä• gamanakÄ• le corÄ• á¹-aviyaá¹ƒ pitaraá¹ƒ nirantaraá¹ƒ saá¹…khaá¹ƒ dhamantaá¹ƒ vÄ• n
core palÄ• pessÄ• mÄ«â€™â€™ ti nirantarameva dhami, corÄ• purimanayeneva Ä• gantv

purimanayeneva gÄ• thaá¹ƒ abhÄ• si ---

60__._ á¹• 21 ``dhame \Ne I 274/ dhame nÄ• tidhame, atidhantaÃ±hi pÄ• pakaá¹ƒ.

dhantenÄ• dhigatÄ• bhogÄ• , te tÄ• to vidhamÄ« dhamaâ€™â€™ nti ||

tattha __te tÄ• to vidhamÄ« dhama_nti te saá¹…khaá¹ƒ dhamitvÄ• laddhabhoge mama pit
vidhami viddhaá¹ƒsesi vinÄ• sesÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sa
dubbacabhikkhu ahosi, putto panassa ahameva ahosiâ€™â€™ nti.

saá¹…khadhamajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

Ä• sÄ«savaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

mahÄ• sÄ«lavajanakaá¹ƒ, puá¹‡á¹‡apÄ• ti ca kiá¹ƒphalaá¹ƒ.

paÃ±cÄ• vudhakaÃ±canakkhandhaá¹ƒ, vÄ• narindaá¹ƒ tayodhammaá¹ƒ.

bherivÄ• dasaá¹…khadhamanti ||

7. itthivaggo

á¹• 03 [61] 1. asÄ• tamantajÄ• takavaá¹‡á¹‡anÄ•

__asÄ• _ \Ne I 275/ \Ee I 285/ \Be I 303/ __lokitthiyo nÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane v
ukkaá¹‡á¹-hitaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi. tassa vatthu ummÄ• dantijÄ• take Ä• vi bh
bhikkhuá¹ƒ satthÄ• ``bhikkhu itthiyo nÄ• ma asÄ• tÄ• asatiyo lÄ• mikÄ• pacchimikÄ• , tva
itthiá¹ƒ nissÄ• ya kasmÄ• ukkaá¹‡á¹-hitosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gandhÄ• raraá¹-á¹-h
brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto tÄ«su vedesu sabbasippesu ca nipphatt
Ä• cariyo ahosi. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ ekasmiá¹ƒ brÄ• hmaá¹‡akule puttassa jÄ• tadiv
anibbÄ• yantaá¹ƒ á¹-hapayiá¹ƒsu. atha naá¹ƒ brÄ• hmaá¹‡akumÄ• raá¹ƒ soá¸·asavassakÄ•
``putta, mayaá¹ƒ tava jÄ• tadivase aggiá¹ƒ gahetvÄ• á¹-hapayimha. sace brahmalokaparÄ•

tvaá¹ƒ aggiá¹ƒ Ä• dÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• aggiá¹ƒ bhagavantaá¹ƒ namassamÄ• no
sace agÄ• raá¹ƒ ajjhÄ• vasitukÄ• mo, takkasilaá¹ƒ gantvÄ• disÄ• pÄ• mokkhassa Ä• cariya
uggaá¹‡hitvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapehÄ«â€™â€™ ti. mÄ• á¹‡avo ``nÄ• haá¹ƒ sakkhi
paricarituá¹ƒ, kuá¹-umbameva saá¹‡á¹-hapessÄ• mÄ«â€™â€™ ti mÄ• tÄ• pitaro vanditvÄ•
gahetvÄ• takkasilaá¹ƒ gantvÄ• sippaá¹ƒ uggaá¹‡hitvÄ• paccÄ• gamÄ• si.

mÄ• tÄ• pitaro panassa anatthikÄ• gharÄ• vÄ• sena, araÃ±Ã±e aggiá¹ƒ paricarÄ• petukÄ•
itthÄ«naá¹ƒ dosaá¹ƒ dassetvÄ• araÃ±Ã±aá¹ƒ pesetukÄ• mÄ• ``so Ä• cariyo paá¹‡á¸• ito b
puttassa itthÄ«naá¹ƒ dosaá¹ƒ kathetuâ€™â€™ nti cintetvÄ• Ä• ha --- ``uggahitaá¹ƒ te, tÄ•
``Ä• ma, ammÄ• â€™â€™ ti. ``asÄ• tamantopi \Ee I 286/ te uggahitoâ€™â€™ ti. ``na uggal
``tÄ• ta, yadi te asÄ• tamanto na uggahito, kiá¹ƒ nÄ• ma te sippaá¹ƒ uggahitaá¹ƒ, gaccha, u
ehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti puna takkasilÄ• bhimukho pÄ• yÄ• si. tassapi Ä
vÄ«sativassasatikÄ• \Be I 304/. so taá¹ƒ sahatthÄ• nhÄ• pento bhojento pÄ• yento \Ne I 2
aÃ±Ã±e manussÄ• naá¹ƒ tathÄ• karontaá¹ƒ jigucchanti. so cintesi ``yaá¹ƒnÅ«nÄ• haá¹ƒ a
tattha mÄ• taraá¹ƒ paá¹-ijagganto vihareyyaâ€™â€™ nti. athekasmiá¹ƒ vivitte araÃ±Ã±e ud
paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• sappitaá¹‡á¸• ulÄ• dÄ«ni Ä• harÄ• petvÄ• mÄ• taraá¹ƒ ukk
mÄ• taraá¹ƒ paá¹-ijagganto vÄ• saá¹ƒ kappesi.

sopi kho mÄ• á¹‡avo takkasilaá¹ƒ gantvÄ• Ä• cariyaá¹ƒ apassanto ``kahaá¹ƒ Ä• cariyoâ€™
pavattiá¹ƒ sutvÄ• tattha gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ Ä• cariyo ``kiá¹ƒ nu k
atisÄ«ghaá¹ƒ Ä• gatosÄ«â€™â€™ ti? ``nanu ahaá¹ƒ tumhehi asÄ• tamanto nÄ• ma na ugg
te asÄ• tamante uggaá¹‡hitabbe katvÄ• kathesÄ«â€™â€™ ti? ``mayhaá¹ƒ mÄ• tÄ• Ä• ca
cintesi ``asÄ• tamanto nÄ• ma koci natthi, imassa pana mÄ• tÄ• imaá¹ƒ itthidose jÄ• nÄ• p
bhavissatÄ«â€™â€™ ti. atha naá¹ƒ ``sÄ• dhu, tÄ• ta, dassÄ• mi te asÄ• tamante, tvaá¹ƒ aj
á¹-hÄ• ne á¹-hatvÄ• mama mÄ• taraá¹ƒ sahatthÄ• nhÄ• pento bhojento pÄ• yento paá¹-ija
hatthapÄ• dasÄ«sapiá¹-á¹-hisambÄ• hanÄ• dÄ«ni cassÄ• karonto `ayye jaraá¹ƒ pattakÄ• le
sarÄ«raá¹ƒ, daharakÄ• le kÄ«disaá¹ƒ ahosÄ«â€™ ti hatthapÄ• daparikammÄ• dikaraá¹‡ak
vaá¹‡á¹‡aá¹ƒ katheyyÄ• si. yaÃ±ca te mama mÄ• tÄ• katheti, taá¹ƒ alajjanto aniguhanto m
evaá¹ƒ karonto asÄ• tamante lacchasi, akaronto na lacchasÄ«â€™â€™ ti Ä• ha. so ``sÄ• d
vacanaá¹ƒ sampaá¹-icchitvÄ• tato paá¹-á¹-hÄ• ya sabbaá¹ƒ yathÄ• vuttavidhÄ• naá¹ƒ akÄ•

athassÄ• tasmiá¹ƒ mÄ• á¹‡ave punappunaá¹ƒ vaá¹‡á¹‡ayamÄ• ne ``ayaá¹ƒ mayÄ• saddh
bhavissatÄ«â€™â€™ ti andhÄ• ya jarÄ• jiá¹‡á¹‡Ä• ya abbhantare kileso uppajji \Ee I 287/.
sarÄ«ravaá¹‡á¹‡aá¹ƒ kathayamÄ• naá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• ha ``mayÄ• saddhiá¹ƒ abhiram
``ayye, ahaá¹ƒ tÄ• va iccheyyaá¹ƒ, Ä• cariyo pana garukoâ€™â€™ ti. ``sace maá¹ƒ icchasi,
mÄ• rehÄ«â€™â€™ ti. ``ahaá¹ƒ Ä• cariyassa santike ettakaá¹ƒ sippaá¹ƒ uggaá¹‡hitvÄ• kil
katvÄ• Ä• cariyaá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti. ``tena hi sace tvaá¹ƒ maá¹ƒ na pariccaja
mÄ• ressÄ• mÄ«â€™â€™ ti. evaá¹ƒ itthiyo nÄ• ma asÄ• tÄ• \Be I 305/ lÄ• mikÄ• pacchim

á¹-hitÄ• rÄ• gacittaá¹ƒ uppÄ• detvÄ• kilesaá¹ƒ anuvattamÄ• nÄ• evaá¹ƒ upakÄ• rakaá¹ƒ p
jÄ• tÄ• . mÄ• á¹‡avo sabbaá¹ƒ taá¹ƒ kathaá¹ƒ bodhisattassa Ä• rocesi.

bodhisatto \Ne I 277/ ``suá¹-á¹-hu te, mÄ• á¹‡ava, kataá¹ƒ mayhaá¹ƒ Ä• rocentenÄ• â€™â€
Ä• yusaá¹…khÄ• raá¹ƒ olokento ``ajjeva marissatÄ«â€™â€™ ti Ã±atvÄ• ``ehi, mÄ• á¹‡ava
nti ekaá¹ƒ udumbararukkhaá¹ƒ chinditvÄ• attano pamÄ• á¹‡ena kaá¹-á¹-harÅ«pakaá¹ƒ katv
attano sayanaá¹-á¹-hÄ• ne uttÄ• naá¹ƒ nipajjÄ• petvÄ• rajjukaá¹ƒ bandhitvÄ• antevÄ• sika
pharasuá¹ƒ Ä• dÄ• ya gantvÄ• mama mÄ• tu saÃ±Ã±aá¹ƒ dehÄ«â€™â€™ ti. mÄ• á¹‡avo
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ attano sayanaá¹-á¹-hÄ• ne nipanno, rajjusaÃ±Ã±Ä• me baddhÄ• ,
gantvÄ• sace sakkosi, mÄ• rehi naâ€™â€™ nti Ä• ha. ``tvaá¹ƒ pana maá¹ƒ na pariccajissa
``kiá¹ƒkÄ• raá¹‡Ä• pariccajissÄ• mÄ«â€™â€™ ti? sÄ• pharasuá¹ƒ Ä• dÄ• ya pavedhamÄ
gantvÄ• hatthena parÄ• masitvÄ• ``ayaá¹ƒ me puttoâ€™â€™ ti saÃ±Ã±Ä• ya kaá¹-á¹-harÅ
apanetvÄ• pharasuá¹ƒ Ä• dÄ• ya ``ekappahÄ• reneva mÄ• ressÄ• mÄ«â€™â€™ ti gÄ«vÄ
sadde uppanne rukkhabhÄ• vaá¹ƒ aÃ±Ã±Ä• si. atha bodhisattena ``kiá¹ƒ karosi, ammÄ• â€
``vaÃ±citÄ• mhÄ«â€™â€™ ti tattheva maritvÄ• patitÄ• . attano kira paá¹‡á¹‡asÄ• lÄ• ya ni
taá¹…khaá¹‡aÃ±Ã±eva tÄ• ya maritabbameva.

so tassÄ• matabhÄ• vaá¹ƒ Ã±atvÄ• sarÄ«rakiccaá¹ƒ katvÄ• Ä• á¸·Ä• hanaá¹ƒ nibbÄ• pet
mÄ• á¹‡avaá¹ƒ Ä• dÄ• ya paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«ditvÄ• ``tÄ• ta, pÄ• á¹-iyekko asÄ•
natthi, itthiyo asÄ• tÄ• nÄ• ma, tava mÄ• tÄ• `asÄ• tamantaá¹ƒ uggaá¹‡hÄ• â€™ ti mama
itthÄ«naá¹ƒ dosaá¹ƒ jÄ• nanatthaá¹ƒ pesesi. idÄ• ni pana te paccakkhameva mama mÄ• tu
kÄ• raá¹‡ena `itthiyo nÄ• ma asÄ• tÄ• lÄ• mikÄ• pacchimikÄ• â€™ ti jÄ• neyyÄ• sÄ«â€™
sopi Ä• cariyaá¹ƒ vanditvÄ• mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ agamÄ• si. atha naá¹ƒ mÄ• tÄ•
asÄ• tamantoâ€™â€™ ti? ``Ä• ma, ammÄ• â€™â€™ ti. ``idÄ• ni kiá¹ƒ karissasi, pabbajitvÄ
agÄ• ramajjhe vÄ• vasissasÄ«â€™â€™ ti? mÄ• á¹‡avo ``mayÄ• , amma, paccakkhato itth
306/, agÄ• rena me kiccaá¹ƒ natthi, pabbajissÄ• mahaâ€™â€™ nti attano adhippÄ• yaá¹ƒ p
gÄ• thamÄ• ha ---

61__._ á¹• 21 ``asÄ• lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• rattÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• .

tÄ• hitvÄ• pabbajissÄ• mi, vivekamanubrÅ«hayaâ€™â€™ nti ||

tattha \Ne I 278/ __asÄ• _ti asatiyo lÄ• mikÄ• . atha vÄ• sÄ• taá¹ƒ vuccati sukhaá¹ƒ, taá¹ƒ
paá¹-ibaddhacittÄ• naá¹ƒ asÄ• tameva dentÄ«tipi asÄ• , dukkhÄ• dukkhavatthubhÅ«tÄ• ti a
sÄ• dhanatthÄ• ya idaá¹ƒ suttaá¹ƒ Ä• haritabbaá¹ƒ ---

``mÄ• yÄ• cetÄ• marÄ«cÄ« ca, soko rogo cupaddavo.

kharÄ• ca bandhanÄ• cetÄ• , maccupÄ• sÄ• guhÄ• sayÄ• .

tÄ• su yo vissase poso, so naresu narÄ• dhamoâ€™â€™ ti || (J II 21.118).

__lokitthiyo_ti loke itthiyo. __velÄ• tÄ• saá¹ƒ na vijjatÄ«_ti amma, tÄ• saá¹ƒ itthÄ«naá¹ƒ kil
patvÄ• velÄ• saá¹ƒvaro mariyÄ• dÄ• pamÄ• á¹‡aá¹ƒ nÄ• ma natthi. __sÄ• rattÄ• ca paga
etÄ• saá¹ƒ natthi, paÃ±casu kÄ• maguá¹‡esu sÄ• rattÄ• allÄ«nÄ• , tathÄ• kÄ• yapÄ• gabb
manopÄ• gabbhiyenÄ• ti tividhena pÄ• gabbhiyena samannÄ• gatattÄ• pagabbhÄ• cetÄ•
kÄ• yadvÄ• rÄ• dÄ«ni patvÄ• saá¹ƒvaro nÄ• ma natthi, lolÄ• kÄ• kapaá¹-ibhÄ• gÄ• ti dass
yathÄ• _ti amma, yathÄ• jÄ• lasikhÄ• ya ``sikhÄ«â€™â€™ ti saá¹…khaá¹ƒ gato aggi nÄ• m
asucimpi, sappimadhuphÄ• á¹‡itÄ• dibhedaá¹ƒ sucimpi, iá¹-á¹-hampi aniá¹-á¹-hampi yaá¹ƒ y
ghasati khÄ• dati, tasmÄ• ``sabbaghasoâ€™â€™ ti vuccati. tatheva tÄ• itthiyopi hatthimeá
vÄ• hontu hÄ«najaccÄ• hÄ«nakammantÄ• , khattiyÄ• dayo vÄ• hontu uttamakammantÄ•
acintetvÄ• lokassÄ• davasena \Ee I 289/ kilesasanthave uppanne yaá¹ƒ yaá¹ƒ labhanti, sab
sabbaghasasikhisadisÄ• honti. tasmÄ• sikhÄ« sabbaghaso yathÄ• , tathevetÄ• ti veditabb

__tÄ• _ \Be I 307/ __hitvÄ• pabbajissÄ• mÄ«_ti ahaá¹ƒ tÄ• lÄ• mikÄ• dukkhavatthubhÅ«
araÃ±Ã±aá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajissÄ• mi. __vivekamanubrÅ«hayanti_ kÄ• ya
upadhivivekoti tayo vivekÄ• , tesu idha kÄ• yavivekopi vaá¹-á¹-ati cittavivekopi. idaá¹ƒ vuttaa
ahaá¹ƒ, amma, pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo ca paÃ
uppÄ• detvÄ• gaá¹‡ato kÄ• yaá¹ƒ, kilesehi ca cittaá¹ƒ vivecetvÄ• imaá¹ƒ vivekaá¹ƒ brÅ«he
brahmalokaparÄ• yaá¹‡o bhavissÄ• mi, alaá¹ƒ me agÄ• renÄ• ti. evaá¹ƒ itthiyo garahitvÄ•
himavantaá¹ƒ pavisitvÄ• pabbajitvÄ• vuttappakÄ• raá¹ƒ vivekaá¹ƒ brÅ«hento brahmalokap

satthÄ• pi \Ne I 279/ ``evaá¹ƒ bhikkhu itthiyo nÄ• ma asÄ• tÄ• lÄ• mikÄ• pacchimikÄ• dul
itthÄ«naá¹ƒ aguá¹‡aá¹ƒ kathetvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne so bhikkhu sot
patiá¹-á¹-hÄ• si. satthÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ•
bhaddakÄ• pilÄ• nÄ«, pitÄ• mahÄ• kassapo ahosi, antevÄ• siko Ä• nando, Ä• cariyo pana

asÄ• tamantajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [62] 2. aá¹‡á¸• abhÅ«tajÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ brÄ• hmaá¹‡o avÄ• desÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hitame
satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaâ€
itthiyo nÄ• ma arakkhiyÄ• , pubbe paá¹‡á¸• itÄ• itthiá¹ƒ gabbhato paá¹-á¹-hÄ• ya rakkhantÄ

nÄ• sakkhiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
nibbattitvÄ• vayappatto sabbasippesu nipphattiá¹ƒ patvÄ• pitu accayena rajje patiá¹-á¹-hÄ•
kÄ• resi. so purohitena saddhiá¹ƒ jÅ«taá¹ƒ kÄ«á¸·ati. kÄ«á¸·anto pana ---

``sabbÄ• \Be I 308/ nadÄ« vaá¹…kagatÄ«, sabbe kaá¹-á¹-hamayÄ• vanÄ• .

sabbitthiyo kare pÄ• paá¹ƒ, labhamÄ• ne nivÄ• takeâ€™â€™ ti || (J II 21.308) ---

imaá¹ƒ \Ee I 290/ jÅ«tagÄ«taá¹ƒ gÄ• yanto rajataphalake suvaá¹‡á¹‡apÄ• sake khipati. eva
rÄ• jÄ• niccaá¹ƒ jinÄ• ti, purohito parÄ• jÄ«yati.

so anukkamena ghare vibhave parikkhayaá¹ƒ gacchante cintesi ``evaá¹ƒ sante sabbaá¹ƒ in
khÄ«yissati, pariyesitvÄ• purisantaraá¹ƒ agataá¹ƒ ekaá¹ƒ mÄ• tugÄ• maá¹ƒ ghare karissÄ•
etadahosi ``aÃ±Ã±aá¹ƒ purisaá¹ƒ diá¹-á¹-hapubbaá¹ƒ itthiá¹ƒ rakkhituá¹ƒ na sakkhissÄ• mi,
paá¹-á¹-hÄ• yekaá¹ƒ mÄ• tugÄ• maá¹ƒ rakkhitvÄ• taá¹ƒ vayappattaá¹ƒ vase á¹-hapetvÄ• e
gÄ• á¸·haá¹ƒ Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• rÄ• jakulato dhanaá¹ƒ Ä• harissÄ• mÄ«â€™â€
cheko hoti, athekaá¹ƒ duggatitthiá¹ƒ gabbhiniá¹ƒ disvÄ• ``dhÄ«taraá¹ƒ vijÄ• yissatÄ«â€™â€
pakkosÄ• petvÄ• paribbayaá¹ƒ datvÄ• \Ne I 280/ ghareyeva vasÄ• petvÄ• vijÄ• takÄ• le d
taá¹ƒ kumÄ• rikaá¹ƒ aÃ±Ã±esaá¹ƒ purisÄ• naá¹ƒ daá¹-á¹-huá¹ƒ adatvÄ• itthÄ«naá¹ƒyeva h
vayappattakÄ• le taá¹ƒ attano vase á¹-hapesi. yÄ• va cesÄ• vaá¸• á¸• hati, tÄ• va raÃ±Ã±Ä
kÄ«á¸·i. taá¹ƒ pana vase á¹-hapetvÄ• brÄ• hmaá¹‡o ``mahÄ• rÄ• ja, jÅ«taá¹ƒ kÄ«á¸·Ä• mÄ
``sÄ• dhÅ«â€™â€™ ti purimaniyÄ• meneva kÄ«á¸·i. purohito raÃ±Ã±o gÄ• yitvÄ• pÄ• saka
mama mÄ• á¹‡avikaâ€™â€™ nti Ä• ha. tato paá¹-á¹-hÄ• ya purohito jinÄ• ti, rÄ• jÄ• parÄ•

bodhisatto ``imassa ghare ekapurisikÄ• ya ekÄ• ya itthiyÄ• bhavitabbaâ€™â€™ nti parigg
atthibhÄ• vaá¹ƒ Ã±atvÄ• ``sÄ«lamassÄ• bhindÄ• pessÄ• mÄ«â€™â€™ ti ekaá¹ƒ dhuttaá¹
purohitassa itthiyÄ• sÄ«laá¹ƒ bhindituâ€™â€™ nti Ä• ha. ``sakkomi, devÄ• â€™â€™ ti. ath
datvÄ• ``tena hi khippaá¹ƒ niá¹-á¹-hÄ• pehÄ«â€™â€™ ti taá¹ƒ pahiá¹‡i. so raÃ±Ã±o santik
gandhadhÅ«macuá¹‡á¹‡akappÅ«rÄ• dÄ«ni gahetvÄ• tassa gharato avidÅ«re sabbagandh
purohitassapi gehaá¹ƒ sattabhÅ«makaá¹ƒ sattadvÄ• rakoá¹-á¹-hakaá¹ƒ hoti, sabbesu dvÄ•
itthÄ«naá¹ƒyeva Ä• rakkhÄ• . á¹-hapetvÄ• pana brÄ• hmaá¹‡aá¹ƒ aÃ±Ã±o puriso gehaá¹ƒ
\Be I 309/ natthi, kacavarachaá¸• á¸• anapacchimpi \Ee I 291/ sodhetvÄ• yeva pavesenti. ta
purohitoyeva daá¹-á¹-huá¹ƒ labhati. tassÄ• ca ekÄ• paricÄ• rikÄ• itthÄ« atthi. athassÄ• s
gandhapupphamÅ«laá¹ƒ gahetvÄ• gacchantÄ« tassa dhuttassa Ä• paá¹‡asamÄ«pena gac
paricÄ• rikÄ• â€™â€™ ti suá¹-á¹-hu Ã±atvÄ• ekadivasaá¹ƒ taá¹ƒ Ä• gacchantiá¹ƒ disvÄ• Ä
gantvÄ• tassÄ• pÄ• damÅ«le patitvÄ• ubhohi hatthehi pÄ• de gÄ• á¸·haá¹ƒ gahetvÄ• ``a

kahaá¹ƒ gatÄ• sÄ«â€™â€™ ti paridevi, avasesÄ• pi payuttakadhuttÄ• ekamantaá¹ƒ á¹-hat
``hatthapÄ• damukhasaá¹‡á¹-hÄ• nehi ca Ä• kappena ca mÄ• tÄ• puttÄ• ekasadisÄ• yevÄ
tesu tesu kathentesu attano asaddahitvÄ• ``ayaá¹ƒ me putto bhavissatÄ«â€™â€™ ti sayan
ubhopi kanditvÄ• roditvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• liá¹…getvÄ• aá¹-á¹-haá¹ƒsu.

atha so dhutto Ä• ha ``amma, kahaá¹ƒ vasasÄ«â€™â€™ ti? ``kinnarilÄ«lÄ• ya vasamÄ• nÄ
purohitassa daharitthiyÄ• upaá¹-á¹-hÄ• naá¹ƒ kurumÄ• nÄ• vasÄ• mi, tÄ• tÄ• â€™â€™ ti.
ammÄ• â€™â€™ ti? ``tassÄ• gandhamÄ• lÄ• dÄ«naá¹ƒ atthÄ• yÄ• â€™â€™ ti. ``amma, k
paá¹-á¹-hÄ• ya mameva santikÄ• harÄ• â€™â€™ ti mÅ«laá¹ƒ aggahetvÄ• va bahÅ«ni tam
nÄ• nÄ• pupphÄ• ni ca adÄ• si. mÄ• á¹‡avikÄ• bahÅ«ni gandhapupphÄ• dÄ«ni disvÄ• ``k
brÄ• hmaá¹‡o pasannoâ€™â€™ ti Ä• ha. ``kasmÄ• evaá¹ƒ vadasÄ«â€™â€™ ti? ``imesaá
na brÄ• hmaá¹‡o bahumÅ«laá¹ƒ adÄ• si, mayÄ• panetaá¹ƒ mayhaá¹ƒ puttassa \Ne I 281/ s
paá¹-á¹-hÄ• ya sÄ• brÄ• hmaá¹‡ena dinnamÅ«laá¹ƒ attanÄ• gahetvÄ• tasseva santikÄ• g
dhutto katipÄ• haccayena gilÄ• nÄ• layaá¹ƒ katvÄ• nipajji. sÄ• tassa Ä• paá¹‡advÄ• raá¹ƒ
``kahaá¹ƒ me puttoâ€™â€™ ti pucchi. ``puttassa te aphÄ• sukaá¹ƒ jÄ• taâ€™â€™ nti? sÄ•
nipannaá¹-á¹-hÄ• naá¹ƒ gantvÄ• nisÄ«ditvÄ• piá¹-á¹-hiá¹ƒ parimajjantÄ« ``kiá¹ƒ te, tÄ• ta, a
pucchi. so tuá¹‡hÄ« ahosi. ``kiá¹ƒ na kathesi puttÄ• â€™â€™ ti? ``amma, marantenÄ• pi tu
sakkÄ• â€™â€™ ti. ``tÄ• ta, mayhaá¹ƒ akathetvÄ• \Ee I 292/ kassa katheyyÄ• si, kathehi, t
mayhaá¹ƒ aÃ±Ã±aá¹ƒ aphÄ• sukaá¹ƒ natthi, tassÄ• pana mÄ• á¹‡avikÄ• ya vaá¹‡á¹‡aá¹ƒ s
\Be I 310/, taá¹ƒ labhanto jÄ«vissÄ• mi, alabhanto idheva marissÄ• mÄ«â€™â€™ ti. ``tÄ• ta
mÄ• tvaá¹ƒ etaá¹ƒ nissÄ• ya cintayÄ«â€™â€™ ti taá¹ƒ assÄ• setvÄ• bahÅ«ni gandhapupp
mÄ• á¹‡avikÄ• ya santikaá¹ƒ gantvÄ• ``putto me, amma, mama santikÄ• tava vaá¹‡á¹‡aá
jÄ• to, kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``sace Ä• netuá¹ƒ sakkotha, mayÄ• katokÄ• soyevÄ• a

sÄ• tassÄ• vacanaá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya tassa gehassa kaá¹‡á¹‡akaá¹‡á¹‡ehi b
saá¹…kaá¸• á¸• hitvÄ• Ä• rakkhitthiyÄ• upari chaá¸• á¸• esi. sÄ• tena aá¹-á¹-Ä«yamÄ• nÄ
niyÄ• mena yÄ• yÄ• kiÃ±ci katheti, tassÄ• tassÄ• upari kacavaraá¹ƒ chaá¸• á¸• esi. tato p
yaá¹ƒ yaá¹ƒ Ä• harati vÄ• harati vÄ• , taá¹ƒ taá¹ƒ na kÄ• ci sodhetuá¹ƒ ussahati. tasmiá¹ƒ k
dhuttaá¹ƒ pupphapacchiyaá¹ƒ nipajjÄ• petvÄ• mÄ• á¹‡avikÄ• ya santikaá¹ƒ abhihari. dhutto
bhinditvÄ• ekÄ• hadvÄ«haá¹ƒ pÄ• sÄ• deyeva ahosi. purohite bahi nikkhante ubho abhiran
dhutto nilÄ«yati.

atha naá¹ƒ sÄ• ekÄ• hadvÄ«haccayena ``sÄ• mi, idÄ• ni tayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™
brÄ• hmaá¹‡aá¹ƒ paharitvÄ• gantukÄ• moâ€™â€™ ti. sÄ• ``evaá¹ƒ hotÅ«â€™â€™ ti dhut
brÄ• hmaá¹‡e Ä• gate evamÄ• ha ``ahaá¹ƒ, ayya, tumhesu vÄ«á¹‡aá¹ƒ vÄ• dentesu naccitu
``sÄ• dhu, bhadde, naccassÅ«â€™â€™ ti vÄ«á¹‡aá¹ƒ vÄ• desi. ``tumhesu olokentesu lajjÄ•
sÄ• á¹-akena bandhitvÄ• naccissÄ• mÄ«â€™â€™ ti. ``sace lajjasi, evaá¹ƒ karohÄ«â€™â€™
ghanasÄ• á¹-akaá¹ƒ gahetvÄ• tassa akkhÄ«ni pidahamÄ• nÄ• mukhaá¹ƒ bandhi. brÄ• hm

vÄ«á¹‡aá¹ƒ vÄ• desi. sÄ• muhuttaá¹ƒ naccitvÄ• ``ayya, ahaá¹ƒ te ekavÄ• raá¹ƒ sÄ«se pah
itthilolo brÄ• hmaá¹‡o kiÃ±ci kÄ• raá¹‡aá¹ƒ ajÄ• nanto ``paharÄ• hÄ«â€™â€™ ti Ä• ha, mÄ
saÃ±Ã±aá¹ƒ adÄ• si. so saá¹‡ikaá¹ƒ Ä• gantvÄ• brÄ• hmaá¹‡assa piá¹-á¹-hipasse á¹-hatvÄ
kapparena pahari, akkhÄ«ni \Ne I 282/ patanÄ• kÄ• rappattÄ• ni ahesuá¹ƒ, sÄ«se gaá¹‡á¸•
vedanÄ• á¹-á¹-o hutvÄ• ``Ä• hara te hatthaâ€™â€™ nti Ä• ha. mÄ• á¹‡avikÄ• attano hatth
hatthe á¹-hapesi. brÄ• hmaá¹‡o ``hattho muduko, pahÄ• ro pana thaddhoâ€™â€™ ti Ä• ha
brÄ• hmaá¹‡aá¹ƒ paharitvÄ• nilÄ«yi. mÄ• á¹‡avikÄ• tasmiá¹ƒ nilÄ«ne brÄ• hmaá¹‡assa m
telaá¹ƒ Ä• dÄ• ya sÄ«saá¹ƒ parisambÄ• hi. brÄ• hmaá¹‡e bahi nikkhante puna sÄ• itthÄ« c
nipajjÄ• petvÄ• nÄ«hari.

so raÃ±Ã±o santikaá¹ƒ gantvÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi. rÄ• jÄ• attano upaá¹-
brÄ• hmaá¹‡aá¹ƒ Ä• ha ``jÅ«taá¹ƒ kÄ«á¸·Ä• ma brÄ• hmaá¹‡Ä• â€™â€™ ti? ``sÄ• dhu, ma
jÅ«tamaá¹‡á¸• alaá¹ƒ sajjÄ• petvÄ• purimanayeneva jÅ«tagÄ«taá¹ƒ gÄ• yitvÄ• pÄ• sake k
mÄ• á¹‡avikÄ• ya tapassa bhinnabhÄ• vaá¹ƒ ajÄ• nanto ``á¹-hapetvÄ• mama mÄ• á¹‡avika
vadantopi parÄ• jitoyeva. rÄ• jÄ• jinitvÄ• ``brÄ• hmaá¹‡a, kiá¹ƒ vadesi, mÄ• á¹‡avikÄ• ya t
`mÄ• tugÄ• maá¹ƒ gabbhato paá¹-á¹-hÄ• ya rakkhanto sattasu á¹-hÄ• nesu Ä• rakkhaá¹ƒ ka
sakkhissÄ• mÄ«â€™ ti maÃ±Ã±asi, mÄ• tugÄ• mo nÄ• ma kucchiyaá¹ƒ pakkhipitvÄ• carar
ekapurisikÄ• itthÄ« nÄ• ma natthi, tava mÄ• á¹‡avikÄ• `naccitukÄ• mÄ• mhÄ«â€™ ti vatvÄ
tava sÄ• á¹-akena mukhaá¹ƒ bandhitvÄ• attano jÄ• raá¹ƒ tava sÄ«se kapparena paharÄ• p
kathesÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

62__._ á¹• 21 ``yaá¹ƒ brÄ• hmaá¹‡o avÄ• desi, vÄ«á¹‡aá¹ƒ samukhaveá¹-hito.

aá¹‡á¸• abhÅ«tÄ• bhatÄ• bhariyÄ• , tÄ• su ko jÄ• tu vissaseâ€™â€™ ti ||

tattha __yaá¹ƒ brÄ• hmaá¹‡o avÄ• desi, vÄ«á¹‡aá¹ƒ samukhaveá¹-hito_ti yena kÄ• raá¹‡en
ghanasÄ• á¹-akena saha mukhena veá¹-hito hutvÄ• vÄ«á¹‡aá¹ƒ vÄ• desi, taá¹ƒ kÄ• raá¹‡a
taÃ±hi sÄ• vaÃ±cetukÄ• mÄ• evamakÄ• si. brÄ• hmaá¹‡o pana taá¹ƒ itthiá¹ƒ bahumÄ• yÄ
mÄ• tugÄ• massa saddahitvÄ• ``maá¹ƒ esÄ• lajjatÄ«â€™â€™ ti evaá¹ƒsaÃ±Ã±Ä« ahosi, t
pakÄ• sento rÄ• jÄ• evamÄ• ha, ayametthÄ• dhippÄ• yo \Ee I 294/. __aá¹‡á¸• abhÅ«tÄ• bh
vuccati bÄ«jaá¹ƒ, bÄ«jabhÅ«tÄ• mÄ• tukucchito anikkhantakÄ• leyeva Ä• bhatÄ• Ä• nÄ«tÄ
puá¹-á¹-hÄ• ti attho. kÄ• sÄ• ? __bhariyÄ• _ pajÄ• pati pÄ• daparicÄ• rikÄ• . sÄ• hi bhatta
bharitabbatÄ• ya, bhinnasaá¹ƒvaratÄ• ya, lokadhammehi bharitatÄ• ya vÄ• ``bhariyÄ• â€™
jÄ• tu vissase_ti __jÄ• tÅ«_ti ekaá¹ƒsÄ• dhivacanaá¹ƒ, tÄ• su mÄ• tukucchito paá¹-á¹-hÄ• y
evaá¹ƒ vippakÄ• raá¹ƒ Ä• pajjantÄ«su bhariyÄ• su ko nÄ• ma paá¹‡á¸• ito puriso ekaá¹ƒser
esÄ• mayÄ«â€™â€™ ti ko saddaheyyÄ• ti \Ne I 283/ attho. asaddhammavasena hi Ä• mar
vijjamÄ• nesu mÄ• tugÄ• mo nÄ• ma na sakkÄ• rakkhitunti.

evaá¹ƒ bodhisatto brÄ• hmaá¹‡assa dhammaá¹ƒ desesi. brÄ• hmaá¹‡o bodhisattassa dhar
nivesanaá¹ƒ gantvÄ• taá¹ƒ mÄ• á¹‡avikaá¹ƒ Ä• ha --- ``tayÄ• kira evarÅ«paá¹ƒ pÄ• pakam
``ayya, ko evamÄ• ha, na karomi, `ahameva pahariá¹ƒ, na aÃ±Ã±o kociâ€™. sace na sadda
á¹-hapetvÄ• aÃ±Ã±assa purisassa hatthasamphassaá¹ƒ na jÄ• nÄ• mÄ«â€™ ti saccakiriya
tumhe saddahÄ• pessÄ• mÄ«â€™â€™ ti. brÄ• hmaá¹‡o ``evaá¹ƒ hotÅ«â€™â€™ ti mahant
aggiá¹ƒ katvÄ• taá¹ƒ pakkosÄ• petvÄ• ``sace attano saddahasi, aggiá¹ƒ pavisÄ• hÄ«â€™â

mÄ• á¹‡avikÄ• attano paricÄ• rikaá¹ƒ paá¹-hamameva sikkhÄ• pesi ``amma, tava puttaá¹ƒ
aggiá¹ƒ pavisanakÄ• le hatthaggahaá¹‡aá¹ƒ kÄ• tuá¹ƒ vadehÄ«â€™â€™ ti. sÄ• gantvÄ• t
parisamajjhe aá¹-á¹-hÄ• si. sÄ• mÄ• á¹‡avikÄ• brÄ• hmaá¹‡aá¹ƒ vaÃ±cetukÄ• mÄ• mahÄ
``brÄ• hmaá¹‡a, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa purisassa hatthasamphassaá¹ƒ nÄ• ma na
ayaá¹ƒ aggi mÄ• maá¹ƒ jhÄ• pesÄ«â€™â€™ ti aggiá¹ƒ pavisituá¹ƒ Ä• raddhÄ• . tasmiá¹ƒ k
purohitabrÄ• hmaá¹‡assa kammaá¹ƒ, evarÅ«paá¹ƒ mÄ• tugÄ• maá¹ƒ aggiá¹ƒ pavesÄ• petÄ
mÄ• á¹‡avikaá¹ƒ hatthe gaá¹‡hi. sÄ• hatthaá¹ƒ vissajjÄ• petvÄ• purohitaá¹ƒ Ä• ha --- ``ayy
bhinnÄ• , na sakkÄ• aggiá¹ƒ pavisituâ€™â€™ nti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``ajja ma
katÄ• `á¹-hapetvÄ• mama sÄ• mikaá¹ƒ aÃ±Ã±assa purisassa hatthasamphassaá¹ƒ na jÄ•
idÄ• ni camhi iminÄ• purisena hatthe gahitÄ• â€™â€™ ti. brÄ• hmaá¹‡o ``vaÃ±cito ahaá¹ƒ
taá¹ƒ pothetvÄ• nÄ«harÄ• pesi. evaá¹ƒ asaddhammasamannÄ• gatÄ• kiretÄ• itthiyo tÄ• v
katvÄ• attano sÄ• mikaá¹ƒ vaÃ±cetuá¹ƒ ``nÄ• haá¹ƒ evarÅ«paá¹ƒ kammaá¹ƒ karomÄ«â€™
kurumÄ• nÄ• nÄ• nÄ• cittÄ• va honti. tena vuttaá¹ƒ ---

``corÄ«naá¹ƒ \Be I 313/ bahubuddhÄ«naá¹ƒ, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gataá¹ƒ || (J II 21.347).

``musÄ• tÄ• saá¹ƒ yathÄ• saccaá¹ƒ, saccaá¹ƒ tÄ• saá¹ƒ yathÄ• musÄ• .

gÄ• vo bahi tiá¹‡asseva, omasanti varaá¹ƒ varaá¹ƒ ||

``coriyo \Ne I 284/ kathinÄ• hetÄ• , vÄ• á¸·Ä• ca lapasakkharÄ• .

na tÄ• kiÃ±ci na jÄ• nanti, yaá¹ƒ manussesu vaÃ±canaâ€™â€™ nti || (J II 21.332, 334).

satthÄ• ``evaá¹ƒ arakkhiyo mÄ• tugÄ• moâ€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritv
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• pi anusan
jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• ahameva ahosiâ€™â€™ nti.

aá¹‡á¸• abhÅ«tajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [63] 3. takkapaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ•

__kodhanÄ• akataÃ±Ã±Å« cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hitabhikkh
taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``s
``itthiyo nÄ• ma bhikkhu akataÃ±Ã±Å« mittadubbhÄ• , kasmÄ• tÄ• nissÄ• ya ukkaá¹‡á¹-hit
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto isipabbajjaá¹ƒ pabba
assamaá¹ƒ mÄ• petvÄ• samÄ• pattiyo ceva abhiÃ±Ã±Ä• yo ca nibbattetvÄ• jhÄ• nasukher
bÄ• rÄ• á¹‡asiseá¹-á¹-hino dhÄ«tÄ• duá¹-á¹-hakumÄ• rÄ« nÄ• ma caá¹‡á¸• Ä• ahosi pharu
paribhÄ• sati paharati. atha naá¹ƒ ekadivasaá¹ƒ parivÄ• ramanussÄ• gahetvÄ• ``gaá¹…gÄ
\Ee I 296/ agamaá¹ƒsu. tesaá¹ƒ kÄ«á¸·antÄ• naÃ±Ã±eva sÅ«riyatthaá¹…gamanavelÄ• jÄ•
manussÄ• meghaá¹ƒ disvÄ• \Be I 314/ ito cito ca vegena palÄ• yiá¹ƒsu. seá¹-á¹-hidhÄ«tÄ•
``ajja amhehi etissÄ• piá¹-á¹-hiá¹ƒ passituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti taá¹ƒ antoudakasmiá
uttariá¹ƒsu. devo pÄ• vassi, sÅ«riyopi atthaá¹…gato, andhakÄ• ro jÄ• to. te tÄ• ya vinÄ• va
``kahaá¹ƒ sÄ• â€™â€™ ti vutte ``gaá¹…gÄ• to tÄ• va uttiá¹‡á¹‡Ä• , atha naá¹ƒ na jÄ• nÄ• r
Ã±Ä• takÄ• vicinitvÄ• pi na passiá¹ƒsu.

sÄ• mahÄ• viravaá¹ƒ viravantÄ« udakena vuyhamÄ• nÄ• aá¸• á¸• harattasamaye bodhisa
paá¹‡á¹‡asÄ• lÄ• samÄ«paá¹ƒ pÄ• puá¹‡i. so tassÄ• saddaá¹ƒ sutvÄ• ``mÄ• tugÄ• massa
karissÄ• mÄ«â€™â€™ ti tiá¹‡ukkaá¹ƒ Ä• dÄ• ya nadÄ«tÄ«raá¹ƒ gantvÄ• taá¹ƒ disvÄ• ``m
ti assÄ• setvÄ• \Ne I 285/ nÄ• gabalo thÄ• masampanno bodhisatto nadiá¹ƒ taramÄ• no ga
assamapadaá¹ƒ Ä• netvÄ• aggiá¹ƒ katvÄ• adÄ• si. sÄ«te vigate madhurÄ• ni phalÄ• phalÄ
khÄ• ditvÄ• á¹-hitaá¹ƒ ``kattha vÄ• sikÄ• si, kathaÃ±ca gaá¹…gÄ• ya patitÄ• sÄ«â€™â€™
pavattiá¹ƒ Ä• rocesi. atha naá¹ƒ ``tvaá¹ƒ idheva vasÄ• â€™â€™ ti paá¹‡á¹‡asÄ• lÄ• ya vas
sayaá¹ƒ abbhokÄ• se vasitvÄ• ``idÄ• ni gacchÄ• â€™â€™ ti Ä• ha. sÄ• ``imaá¹ƒ tÄ• pasa
gahetvÄ• gamissÄ• mÄ«â€™â€™ ti na gacchati. atha gacchante kÄ• le itthikuttaá¹ƒ itthilÄ«
sÄ«labhedaá¹ƒ katvÄ• jhÄ• naá¹ƒ antaradhÄ• pesi. so taá¹ƒ gahetvÄ• araÃ±Ã±eyeva vasa
``ayya, kiá¹ƒ no araÃ±Ã±avÄ• sena, manussapathaá¹ƒ gamissÄ• mÄ• â€™â€™ ti? so taá¹ƒ
paccantagÄ• makaá¹ƒ gantvÄ• takkabhatiyÄ• jÄ«vikaá¹ƒ kappetvÄ• taá¹ƒ poseti. tassa ta
jÄ«vatÄ«ti ``takkapaá¹‡á¸• itoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. athassa gÄ• mavÄ• sino pa
``amhÄ• kaá¹ƒ suyuttaduyuttakaá¹ƒ Ä• cikkhanto ettha vasÄ• â€™â€™ ti gÄ• madvÄ• re ku

tena ca samayena corÄ• pabbatÄ• oruyha paccantaá¹ƒ paharanti. te ekadivasaá¹ƒ taá¹ƒ g
297/ gÄ• mavÄ• sikehiyeva bhaá¹‡á¸• ikÄ• ukkhipÄ• petvÄ• gacchantÄ• tampi seá¹-á¹-hid
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sesajane vissajjesuá¹ƒ. corajeá¹-á¹-hako pana tassÄ• rÅ«
attano bhariyaá¹ƒ akÄ• si. bodhisatto ``itthannÄ• mÄ• kahaâ€™â€™ nti pucchi. ``corajeá¹-á

attano bhariyÄ• katÄ• â€™â€™ ti ca sutvÄ• pi ``na sÄ• \Be I 315/ tattha mayÄ• vinÄ• vas
Ä• gacchissatÄ«â€™â€™ ti tassÄ• Ä• gamanaá¹ƒ olokento tattheva vasi.

seá¹-á¹-hidhÄ«tÄ• pi cintesi ``ahaá¹ƒ idha sukhaá¹ƒ vasÄ• mi, kadÄ• ci maá¹ƒ takkapaá¹‡á
nissÄ• ya Ä• gantvÄ• ito Ä• dÄ• ya gaccheyya, atha etasmÄ• sukhÄ• parihÄ• yissÄ• mi, y
viya taá¹ƒ pakkosÄ• petvÄ• ghÄ• tÄ• peyyaâ€™â€™ nti. sÄ• ekaá¹ƒ manussaá¹ƒ pakkosi
jÄ«vÄ• mi, takkapaá¹‡á¸• ito Ä• gantvÄ• maá¹ƒ Ä• dÄ• ya gacchatÅ«â€™â€™ ti sÄ• sanaá
sutvÄ• saddahitvÄ• tattha gantvÄ• gÄ• madvÄ• re á¹-hatvÄ• sÄ• sanaá¹ƒ pesesi. sÄ• ni
``ayya, sace mayaá¹ƒ idÄ• ni gacchissÄ• ma, corajeá¹-á¹-hako anubandhitvÄ• ubhopi amhe
gacchissÄ• mÄ• â€™â€™ ti taá¹ƒ Ä• netvÄ• bhojetvÄ• koá¹-á¹-hake nisÄ«dÄ• petvÄ• sÄ
Ä• gantvÄ• suraá¹ƒ pivitvÄ• mattakÄ• le ``sÄ• mi, sace imÄ• ya velÄ• ya tava sattuá¹ƒ pas
kareyyÄ• sÄ«â€™â€™ ti Ä• ha. ``idaÃ±cidaÃ±ca karissÄ• mÄ«tiâ€™â€™. ``kiá¹ƒ pana so d
nisinnoâ€™â€™ ti? corajeá¹-á¹-hako ukkaá¹ƒ Ä• dÄ• ya tattha gantvÄ• taá¹ƒ disvÄ• gahet
kapparÄ• dÄ«hi yathÄ• ruciá¹ƒ pothesi. so \Ne I 286/ pothiyamÄ• nopi aÃ±Ã±aá¹ƒ kiÃ±ci av
akataÃ±Ã±Å« ca, pisuá¹‡Ä• mittabhedikÄ• â€™â€™ ti ettakameva vadati. coro taá¹ƒ pothe
nipajjÄ• petvÄ• sÄ• yamÄ• saá¹ƒ bhuÃ±jitvÄ• sayi. pabuddho jiá¹‡á¹‡Ä• ya surÄ• ya puna
sopi tÄ• neva cattÄ• ri padÄ• ni vadati.

coro cintesi ``ayaá¹ƒ evaá¹ƒ pothiyamÄ• nopi aÃ±Ã±aá¹ƒ kiÃ±ci avatvÄ• imÄ• neva cattÄ•
pucchissÄ• mi naâ€™â€™ nti tassÄ• suttabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ pucchi ``ambho tvaá
kasmÄ• \Ee I 298/ etÄ• neva padÄ• ni vadasÄ«â€™â€™ ti? takkapaá¹‡á¸• ito ``tena hi suá
kÄ• raá¹‡aá¹ƒ Ä• dito paá¹-á¹-hÄ• ya kathesi. ``ahaá¹ƒ pubbe araÃ±Ã±avÄ• siko eko tÄ• pa
etaá¹ƒ gaá¹…gÄ• ya vuyhamÄ• naá¹ƒ uttÄ• retvÄ• paá¹-ijaggiá¹ƒ. atha maá¹ƒ esÄ• palobh
svÄ• haá¹ƒ araÃ±Ã±aá¹ƒ pahÄ• ya etaá¹ƒ posento paccantagÄ• make vasÄ• mi, athesÄ• d
dukkhaá¹ƒ vasÄ• mi, Ä• gantvÄ• maá¹ƒ netÅ«â€™ ti mayhaá¹ƒ sÄ• sanaá¹ƒ pesetvÄ• idÄ
pÄ• tesi, iminÄ• kÄ• raá¹‡enÄ• haá¹ƒ evaá¹ƒ kathemÄ«â€™â€™ ti. coro cintesi ``yÄ• esÄ
upakÄ• rake evaá¹ƒ vippaá¹-ipajji, sÄ• mayhaá¹ƒ kataraá¹ƒ nÄ• ma upaddavaá¹ƒ na kareyy
ti so takkapaá¹‡á¸• itaá¹ƒ assÄ• setvÄ• taá¹ƒ pabodhetvÄ• khaggaá¹ƒ Ä• dÄ• ya nikkhamm
gÄ• madvÄ• re ghÄ• tessÄ• mÄ«â€™â€™ ti vatvÄ• tÄ• ya saddhiá¹ƒ bahigÄ• maá¹ƒ gantv
ti taá¹ƒ tÄ• ya hatthe gÄ• hÄ• petvÄ• khaggaá¹ƒ Ä• dÄ• ya takkapaá¹‡á¸• itaá¹ƒ paharanto
chinditvÄ• sasÄ«saá¹ƒ nhÄ• petvÄ• takkapaá¹‡á¸• itaá¹ƒ katipÄ• haá¹ƒ paá¹‡Ä«tena bhoja
kahaá¹ƒ gamissasÄ«â€™â€™ ti Ä• ha. takkapaá¹‡á¸• ito ``gharÄ• vÄ• sena me kiccaá¹ƒ na
pabbajitvÄ• tattheva araÃ±Ã±e vasissÄ• mÄ«â€™â€™ ti Ä• ha. ``tena hi ahampi pabbajiss
pabbajitvÄ• taá¹ƒ araÃ±Ã±Ä• yatanaá¹ƒ gantvÄ• paÃ±ca abhiÃ±Ã±Ä• aá¹-á¹-ha ca samÄ•
jÄ«vitapariyosÄ• ne brahmalokÅ«pagÄ• ahesuá¹ƒ.

satthÄ• imÄ• ni dve vatthÅ«ni kathetvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• abhisambuddho hutv

63__._ á¹• 21 ``kodhanÄ• akataÃ±Ã±Å« ca, pisuá¹‡Ä• mittabhedikÄ• .

brahmacariyaá¹ƒ cara bhikkhu, so sukhaá¹ƒ na vihÄ• hisÄ«â€™â€™ ti ||

 tatrÄ• yaá¹ƒ piá¹‡á¸• attho --- __bhikkhu_ itthiyo nÄ• metÄ• __kodhanÄ• , _ uppannaá¹ƒ k
sakkonti. __akataÃ±Ã±Å« ca, _ atimahantampi upakÄ• raá¹ƒ na jÄ• nanti. __pisuá¹‡Ä• _ \E
piyasuÃ±Ã±abhÄ• vakaraá¹‡ameva kathaá¹ƒ kathenti. __mittabhedikÄ• , _ mitte bhindanti,
kathanasÄ«lÄ• yeva \Ne I 287/, evarÅ«pehi pÄ• padhammehi samannÄ• gatÄ• etÄ• . kiá¹ƒ
cara bhikkhu, _ ayaÃ±hi methunavirati parisuddhaá¹-á¹-hena brahmacariyaá¹ƒ nÄ• ma, taá¹
vihÄ• hisÄ«_ti so tvaá¹ƒ etaá¹ƒ brahmacariyavÄ• saá¹ƒ vasanto jhÄ• nasukhaá¹ƒ maggasu
vihÄ• hisi, etaá¹ƒ sukhaá¹ƒ na vijahissati, etasmÄ• sukhÄ• na parihÄ• yissasÄ«ti attho. ``n
tipi pÄ• á¹-ho, ayamevattho.

 satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne
sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• jÄ• takaá¹ƒ \Be I 317/ samodhÄ• nesi --- ``tadÄ• co
Ä• nando ahosi, takkapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

takkapaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [64] 4. durÄ• jÄ• najÄ• takavaá¹‡á¹‡anÄ•

 __mÄ• su nandi icchati ma_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ upÄ• sakaá¹ƒ Ä•
sÄ• vatthivÄ• sÄ« upÄ• sako tÄ«su saraá¹‡esu paÃ±casu ca sÄ«lesu patiá¹-á¹-hito buddha
saá¹…ghamÄ• mako, bhariyÄ• panassa dussÄ«lÄ• pÄ• padhammÄ• . yaá¹ƒ divasaá¹ƒ mi
divasaá¹ƒ satakÄ«tadÄ• sÄ« viya hoti, micchÄ• cÄ• rassa pana akatadivase sÄ• minÄ« viya
so tassÄ• bhÄ• vaá¹ƒ jÄ• nituá¹ƒ na sakkoti, atha tÄ• ya ubbÄ• á¸·ho buddhÅ«paá¹-á¹-hÄ•
naá¹ƒ ekadivasaá¹ƒ gandhapupphÄ• dÄ«ni Ä• dÄ• ya Ä• gantvÄ• vanditvÄ• nisinnaá¹ƒ sa
tvaá¹ƒ, upÄ• saka, sattaá¹-á¹-ha divase buddhÅ«paá¹-á¹-hÄ• naá¹ƒ nÄ• gacchasÄ«â€™â€™
ekasmiá¹ƒ divase satakÄ«tadÄ• sÄ« viya hoti, ekasmiá¹ƒ divase sÄ• minÄ« viya caá¹‡á¸• Ä
bhÄ• vaá¹ƒ jÄ• nituá¹ƒ na sakkomi, svÄ• haá¹ƒ tÄ• ya ubbÄ• á¸·ho buddhÅ«paá¹-á¹-hÄ• na
vacanaá¹ƒ sutvÄ• satthÄ• ``upÄ• saka, `mÄ• tugÄ• massa bhÄ• vo nÄ• ma dujjÄ• noâ€™
kathayiá¹ƒsu, tvaá¹ƒ pana taá¹ƒ bhavasaá¹…khepagatattÄ• sallakkhetuá¹ƒ na sakkosÄ«â€
yÄ• cito atÄ«taá¹ƒ Ä• hari.

 atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto disÄ• pÄ• mokkho Ä
mÄ• á¹‡avakasatÄ• ni \Ee I 300/ sippaá¹ƒ sikkhÄ• peti. atheko tiroraá¹-á¹-havÄ• siko brÄ• h
Ä• gantvÄ• tassa santike sippaá¹ƒ uggaá¹‡hanto ekÄ• ya itthiyÄ• paá¹-ibaddhacitto hutvÄ•
\Ne I 288/ tasmiá¹ƒyeva bÄ• rÄ• á¹‡asinagare vasanto dve tisso velÄ• yo Ä• cariyassa upaa

gacchati. sÄ• panassa bhariyÄ• dussÄ«lÄ• pÄ• padhammÄ• . micchÄ• cÄ• raá¹ƒ ciá¹‡á¹‡
aciá¹‡á¹‡adivase sÄ• minÄ« viya hoti caá¹‡á¸• Ä• pharusÄ• . so tassÄ• bhÄ• vaá¹ƒ jÄ• nit
ubbÄ• á¸·ho Ä• kulacitto Ä• cariyassa upaá¹-á¹-hÄ• naá¹ƒ na gacchati. atha naá¹ƒ sattaá¹-á
Ä• gataá¹ƒ ``kiá¹ƒ, mÄ• á¹‡ava \Be I 318/, na paÃ±Ã±Ä• yasÄ«â€™â€™ ti Ä• cariyo pucchi
Ä• cariya, ekadivasaá¹ƒ icchati pattheti, dÄ• sÄ« viya nihatamÄ• nÄ• hoti. ekadivasaá¹ƒ sÄ
caá¹‡á¸• Ä• pharusÄ• , ahaá¹ƒ tassÄ• bhÄ• vaá¹ƒ jÄ• nituá¹ƒ na sakkomi, tÄ• ya ubbÄ• á¸
upaá¹-á¹-hÄ• naá¹ƒ nÄ• gatomhÄ«â€™â€™ ti. Ä• cariyo ``evametaá¹ƒ, mÄ• á¹‡ava, itthiyo
ciá¹‡á¹‡adivase sÄ• mikaá¹ƒ anuvattanti, dÄ• sÄ« viya nihatamÄ• nÄ• honti. anÄ• ciá¹‡á¹‡
mÄ• natthaddhÄ• hutvÄ• sÄ• mikaá¹ƒ na gaá¹‡enti. evaá¹ƒ itthiyo nÄ• metÄ• anÄ• cÄ• rÄ
nÄ• ma dujjÄ• no, tÄ• su icchantÄ«supi anicchantÄ«supi majjhatteneva bhavitabbaâ€™â€™
imaá¹ƒ gÄ• thamÄ• ha ---

64__._ á¹• 21 ``mÄ• su nandi icchati maá¹ƒ, mÄ• su soci na micchati.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gataâ€™â€™ nti ||

tattha __mÄ• su nandi icchati ma_nti __su_-kÄ• ro nipÄ• tamattaá¹ƒ, ``ayaá¹ƒ itthÄ« maá¹
mayi sinehaá¹ƒ karotÄ«â€™â€™ ti mÄ• tussi. __mÄ• su soci na micchatÄ«_ti ``ayaá¹ƒ ma
mÄ• soci, tassÄ• icchamÄ• nÄ• ya nandiá¹ƒ, na icchamÄ• nÄ• ya ca sokaá¹ƒ akatvÄ• ma
__thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no_ti itthÄ«naá¹ƒ bhÄ• vo nÄ• ma itthimÄ• yÄ• ya paá¹-icch
kiá¹ƒ? __macchassevodake gata_nti yathÄ• macchassa gamanaá¹ƒ udakena paá¹-icchann
kevaá¹-á¹-e Ä• gate udakena gamanaá¹ƒ paá¹-icchÄ• detvÄ• palÄ• yati, attÄ• naá¹ƒ gaá¹‡
itthiyo mahantampi dussÄ«lakammaá¹ƒ katvÄ• ``mayaá¹ƒ evarÅ«paá¹ƒ na karomÄ• â€™â
itthimÄ• yÄ• ya paá¹-icchÄ• detvÄ• sÄ• mike vaÃ±centi \Ee I 301/. evaá¹ƒ itthiyo nÄ• metÄ
durÄ• jÄ• nÄ• , tÄ• su majjhattoyeva sukhito hotÄ«ti.

evaá¹ƒ bodhisatto antevÄ• sikassa ovÄ• daá¹ƒ adÄ• si. tato paá¹-á¹-hÄ• ya so tassÄ• upa
sÄ• pissa bhariyÄ• ``Ä• cariyena kira me dussÄ«labhÄ• vo Ã±Ä• toâ€™â€™ ti tato paá¹-á¹
sÄ• pi tassa upÄ• sakassa itthÄ« ``sammÄ• sambuddhena kira mayhaá¹ƒ durÄ• cÄ• rabhÄ
paá¹-á¹-hÄ• ya pÄ• pakammaá¹ƒ nÄ• ma na akÄ• si.

satthÄ• pi \Ne I 289/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapa
sotÄ• pattiphale patiá¹-á¹-hahi, satthÄ• anusandhiá¹ƒ ghaá¹-etvÄ• \Be I 319/ jÄ• takaá¹ƒ sa
``tadÄ• jayampatikÄ• yeva idÄ• ni jayampatikÄ• , Ä• cariyo pana ahameva ahosiâ€™â€™

durÄ• jÄ• najÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [65] 5. anabhiratijÄ• takavaá¹‡á¹‡anÄ•

__yathÄ• nadÄ« ca pantho cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto tathÄ• rÅ«paá¹ƒyeva
kathesi. so pana pariggaá¹‡hanto tassÄ• dussÄ«labhÄ• vaá¹ƒ Ã±atvÄ• bhaá¹‡á¸• ito cittab
sattaá¹-á¹-ha divase upaá¹-á¹-hÄ• naá¹ƒ nÄ• gamÄ• si. so ekadivasaá¹ƒ vihÄ• raá¹ƒ gantvÄ
nisinno ``kasmÄ• sattaá¹-á¹-ha divasÄ• ni nÄ• gatosÄ«â€™â€™ ti vutte ``bhariyÄ• me, bh
upari byÄ• kulacittatÄ• ya nÄ• gatomhÄ«â€™â€™ ti Ä• ha. satthÄ• ``upÄ• saka, itthÄ«su `
kopaá¹ƒ akatvÄ• majjhatteneva bhavituá¹ƒ vaá¹-á¹-atÄ«ti pubbepi te paá¹‡á¸• itÄ• kathayiâ
bhavantarena paá¹-icchannattÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ na sallakkhesÄ«â€™â€™ ti vatvÄ• t
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto purimanayeneva dis
ahosi. athassa antevÄ• siko bhariyÄ• ya dosaá¹ƒ disvÄ• byÄ• kulacittatÄ• ya katipÄ• haá¹ƒ
Ä• cariyena pucchito taá¹ƒ kÄ• raá¹‡aá¹ƒ nivedesi. athassa Ä• cariyo ``tÄ• ta, itthiyo nÄ• ma
\Ee I 302/, tÄ• su `dussÄ«lÄ• etÄ• â€™ ti paá¹‡á¸• itÄ• kopaá¹ƒ na karontÄ«â€™â€™ ti va
gÄ• thamÄ• ha ---

65__._ á¹• 21 ``yathÄ• nadÄ« ca panto ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, nÄ• saá¹ƒ kujjhanti paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha __yathÄ• nadÄ«_ti yathÄ• anekatitthÄ• nadÄ« nhÄ• natthÄ• ya sampattasampattÄ
khattiyÄ• dÄ«nampi sÄ• dhÄ• raá¹‡Ä• , na tattha koci nhÄ• yituá¹ƒ na labhati nÄ• ma. __ ``
yathÄ• mahÄ• maggopi sabbesaá¹ƒ sÄ• dhÄ• raá¹‡o \Be I 320/, na koci tena gantuá¹ƒ na l
surÄ• gehaá¹ƒ sabbesaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, yo yo pÄ• tukÄ• mo, sabbo tattha pavisate
tattha manussÄ• naá¹ƒ nivÄ• satthÄ• ya katÄ• __sabhÄ• _pi sÄ• dhÄ• raá¹‡Ä• , na tattha
mahÄ• magge \Ne I 290/ pÄ• nÄ«yacÄ• á¹-iyo á¹-hapetvÄ• katÄ• __papÄ• _pi sabbesaá¹ƒ
pÄ• nÄ«yaá¹ƒ pivituá¹ƒ na labhati. __evaá¹ƒ lokitthiyo nÄ• mÄ• _ti evameva tÄ• ta mÄ• á¹‡
itthiyopi sabbasÄ• dhÄ• raá¹‡Ä• va, teneva ca sÄ• dhÄ• raá¹‡aá¹-á¹-hena nadÄ«panthapÄ•
tasmÄ• __nÄ• saá¹ƒ kujjhanti paá¹‡á¸• itÄ• , _ etÄ• saá¹ƒ itthÄ«naá¹ƒ ``lÄ• mikÄ• etÄ• an
sabbasÄ• dhÄ• raá¹‡Ä• â€™â€™ ti cintetvÄ• paá¹‡á¸• itÄ• chekÄ• buddhisampannÄ• na

evaá¹ƒ bodhisatto antevÄ• sikassa ovÄ• daá¹ƒ adÄ• si, so taá¹ƒ ovÄ• daá¹ƒ sutvÄ• majjha
``Ä• cariyena kiramhi Ã±Ä• tÄ• â€™â€™ ti tato paá¹-á¹-hÄ• ya pÄ• pakammaá¹ƒ na akÄ• s
``satthÄ• rÄ• kiramhi Ã±Ä• tÄ• â€™â€™ ti tato paá¹-á¹-hÄ• ya pÄ• pakammaá¹ƒ na akÄ• s

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne
patiá¹-á¹-hahi. satthÄ• pi anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ•
jayampatikÄ• , Ä• cariyabrÄ• hmaá¹‡o pana ahameva ahosiâ€™â€™ nti.

anabhiratijÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [66] 6. mudulakkhaá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__ekÄ• icchÄ• pure Ä• sÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto saá¹ƒkilesaá¹ƒ Ä• rabbh
sÄ• vatthivÄ• sÄ« kulaputto satthu dhammadesanaá¹ƒ \Ee I 303/ sutvÄ• ratanasÄ• sane u
paá¹-ipannako yogÄ• vacaro avissaá¹-á¹-hakammaá¹-á¹-hÄ• no hutvÄ• ekadivasaá¹ƒ sÄ• v
caranto ekaá¹ƒ alaá¹…katapaá¹-iyattaá¹ƒ itthiá¹ƒ disvÄ• subhavasena indriyÄ• ni bhinditvÄ
abbhantare kileso cali, vÄ• siyÄ• Ä• koá¹-itakhÄ«rarukkho viya ahosi. so tato paá¹-á¹-hÄ• y
kilesavasiko hutvÄ• neva kÄ• yassÄ• daá¹ƒ na cittassÄ• daá¹ƒ labhati, bhantamigasappaá
anabhirato parÅ«á¸·hakesalomanakho kiliá¹-á¹-hacÄ«varo ahosi. athassa indriyavikÄ• raá¹ƒ
bhikkhÅ« ``kiá¹ƒ nu kho te, Ä• vuso, na yathÄ• porÄ• á¹‡Ä• ni indriyÄ• nÄ«â€™â€™ ti puc
Ä• vusoti.

atha \Ne I 291/ naá¹ƒ te satthu santikaá¹ƒ nayiá¹ƒsu. satthÄ• ``kiá¹ƒ, bhikkhave, anicchamA
Ä• dÄ• ya Ä• gatatthÄ• â€™â€™ ti pucchi. ``ayaá¹ƒ, bhante, bhikkhu anabhiratoâ€™â€™ t
ti. ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. ``ko taá¹ƒ ukkaá¹‡á¹-hÄ• pesÄ«â€™â€™ ti? ``ahaá¹ƒ,
caranto ekaá¹ƒ itthiá¹ƒ disvÄ• indriyÄ• ni bhinditvÄ• olokesiá¹ƒ, atha me kileso cali, tenam
ukkaá¹‡á¹-hitoâ€™â€™ ti. atha naá¹ƒ satthÄ• ``anacchariyametaá¹ƒ bhikkhu, yaá¹ƒ tvaá¹ƒ
visabhÄ• gÄ• rammaá¹‡aá¹ƒ subhavasena olokento kilesehi kampito, pubbe paÃ±cÄ• bhiÃ±
aá¹-á¹-hasamÄ• pattilÄ• bhino jhÄ• nabalena kilese vikkhambhetvÄ• visuddhacittÄ• gagan
indriyÄ• ni bhinditvÄ• visabhÄ• gÄ• rammaá¹‡aá¹ƒ olokayamÄ• nÄ• jhÄ• nÄ• parihÄ• yitv
mahÄ• dukkhaá¹ƒ anubhaviá¹ƒsu. na hi sineruuppÄ• á¹-anakavÄ• to hatthimattaá¹ƒ muá¹‡á
mahÄ• jambuummÅ«lakavÄ• to chinnataá¹-e virÅ«á¸·hagacchakaá¹ƒ, mahÄ• samuddaá¹ƒ v
khuddakataá¸·Ä• kaá¹ƒ kismiÃ±cideva gaá¹‡eti, evaá¹ƒ uttamabuddhÄ«naá¹ƒ nÄ• ma visud
bodhisattÄ• naá¹ƒ aÃ±Ã±Ä• á¹‡abhÄ• vakarÄ• kilesÄ• tayi kiá¹ƒ lajjissanti, visuddhÄ• pi s
uttamayasasamaá¹…ginopi Ä• yasakyaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he eka
brÄ• hmaá¹‡assa kule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto sabbasippÄ• naá¹ƒ pÄ• raá¹ƒ gantv
isipabbajjaá¹ƒ pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• paÃ±ca abhiÃ±Ã±Ä• ca aá¹-á¹-h
uppÄ• detvÄ• jhÄ• nasukhena vÄ«tinÄ• mento himavantappadese vÄ• saá¹ƒ kappesi. so e
loá¹‡ambilasevanatthÄ• ya \Ee I 304/ himavantÄ• otaritvÄ• bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• j
punadivase katasarÄ«rapaá¹-ijaggano rattavÄ• kamayaá¹ƒ nivÄ• sanapÄ• rupanaá¹ƒ saá¹‡
ekasmiá¹ƒ aá¹ƒse katvÄ• jaá¹-Ä• maá¹‡á¸• alaá¹ƒ bandhitvÄ• bhikkhÄ• bhÄ• janamÄ• dÄ•
caramÄ• no raÃ±Ã±o gharadvÄ• raá¹ƒ sampÄ• puá¹‡i. rÄ• jÄ• tassa iriyÄ• patheyeva pasÄ
pakkosÄ• petvÄ• mahÄ• rahe Ä• sane nisÄ«dÄ• petvÄ• paá¹‡Ä«tena khÄ• danÄ«yabhoja

katÄ• numodanaá¹ƒ uyyÄ• ne vasanatthÄ• ya yÄ• ci. so sampaá¹-icchitvÄ• rÄ• jagehe bhu
ovadamÄ• no tasmiá¹ƒ uyyÄ• ne soá¸·asa vassÄ• ni vasi.

athekadivasaá¹ƒ rÄ• jÄ• kupitaá¹ƒ paccantaá¹ƒ vÅ«pasametuá¹ƒ gacchanto mudulakkhaá
``appamattÄ• ayyassa upaá¹-á¹-hÄ• naá¹ƒ karohÄ«â€™â€™ ti vatvÄ• agamÄ• si. bodhisa
paá¹-á¹-hÄ• ya attano ruccanavelÄ• ya rÄ• jagehaá¹ƒ gacchati. athekadivasaá¹ƒ mudulakkh
Ä• hÄ• raá¹ƒ sampÄ• detvÄ• --- ``ajja ayyo cirÄ• yatÄ«â€™â€™ ti gandhodakena nhÄ• yit
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• \Ne I 292/ mahÄ• tale cÅ«á¸·asayanaá¹ƒ paÃ±Ã±Ä
Ä• gamanaá¹ƒ olokayamÄ• nÄ• nipajji. bodhisattopi attano velaá¹ƒ sallakkhetvÄ• jhÄ• nÄ•
rÄ• janivesanaá¹ƒ agamÄ• si. mudulakkhaá¹‡Ä• vÄ• kacÄ«rasaddaá¹ƒ sutvÄ• va ``ayyo, Ä
uá¹-á¹-hahi, tassÄ• vegena uá¹-á¹-hahantiyÄ• maá¹-á¹-hasÄ• á¹-ako bhassi. tÄ• pasopi sÄ
deviyÄ• visabhÄ• garÅ«pÄ• rammaá¹‡aá¹ƒ indriyÄ• ni bhinditvÄ• subhavasena olokesi. at
cali, vÄ• siyÄ• pahaá¹-akhÄ«rarukkho viya ahosi. tÄ• vadevassa jhÄ• naá¹ƒ antaradhÄ• yi,
ahosi. so á¹-hitakova Ä• hÄ• raá¹ƒ gahetvÄ• abhuÃ±jitvÄ• va kilesakampito pÄ• sÄ• dÄ• c
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• phalakattharaá¹‡asayanassa heá¹-á¹-hÄ• Ä• hÄ• raá¹ƒ á¹-h
visabhÄ• gÄ• rammaá¹‡ena baddho kilesagginÄ• á¸• ayhamÄ• no nirÄ• hÄ• ratÄ• ya suss
phalakattharaá¹‡e nipajji.

sattame divase rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato nagaraá¹ƒ padakkhiá¹‡aá¹ƒ
agantvÄ• va ``ayyaá¹ƒ \Ee I 305/ passissÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ gantvÄ• paá¹‡á¹‡
nipannakaá¹ƒ disvÄ• ``ekaá¹ƒ aphÄ• sukaá¹ƒ jÄ• taá¹ƒ maÃ±Ã±eâ€™â€™ ti paá¹‡á¹‡asÄ•
parimajjanto ``kiá¹ƒ, ayya, aphÄ• sukaâ€™â€™ nti pucchi. ``mahÄ• rÄ• ja aÃ±Ã±aá¹ƒ me a
kilesavasena panamhi paá¹-ibaddhacitto jÄ• toâ€™â€™ ti. ``kahaá¹ƒ paá¹-ibaddhaá¹ƒ te, ay
``mudulakkhaá¹‡Ä• ya, mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu ayya, ahaá¹ƒ mudulakkhaá¹‡a
\Be I 323/ tÄ• pasaá¹ƒ Ä• dÄ• ya nivesanaá¹ƒ pavisitvÄ• deviá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-
tÄ• pasassa adÄ• si. dadamÄ• noyeva ca mudulakkhaá¹‡Ä• ya saÃ±Ã±amadÄ• si ``tayÄ•
vÄ• yamitabbaâ€™â€™ nti. ``sÄ• dhu, deva, rakkhissÄ• mÄ«â€™â€™ ti. tÄ• paso deviá¹ƒ

atha naá¹ƒ mahÄ• dvÄ• rato nikkhantakÄ• le ``ayya, amhÄ• kaá¹ƒ ekaá¹ƒ gehaá¹ƒ laddhuá
rÄ• jÄ• naá¹ƒ gehaá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti Ä• ha. tÄ• paso gantvÄ• gehaá¹ƒ yÄ• ci. rÄ
vaccakuá¹-ikiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ ekaá¹ƒ chaá¸• á¸• itagehaá¹ƒ dÄ• pesi. so deviá¹
sÄ• pavisituá¹ƒ na icchati. ``kiá¹ƒkÄ• raá¹‡Ä• na pavisasÄ«â€™â€™ ti? ``asucibhÄ• venÄ
karomÄ«â€™â€™ ti. ``paá¹-ijaggÄ• hi naâ€™â€™ nti vatvÄ• raÃ±Ã±o santikaá¹ƒ pesetvÄ•
Ä• hara, pacchiá¹ƒ Ä• harÄ• â€™â€™ ti Ä• harÄ• petvÄ• asuciÃ±ca saá¹…kÄ• raÃ±ca cha
Ä• harÄ• petvÄ• limpÄ• petvÄ• punapi ``gaccha, maÃ±caá¹ƒ Ä• hara, pÄ«á¹-haá¹ƒ Ä• har
cÄ• á¹-iá¹ƒ Ä• hara, ghaá¹-aá¹ƒ Ä• harÄ• â€™â€™ ti ekamekaá¹ƒ Ä• harÄ• petvÄ• puna u
Ä• á¹‡Ä• pesi. so ghaá¹-aá¹ƒ Ä• dÄ• ya udakaá¹ƒ Ä• haritvÄ• cÄ• á¹-iá¹ƒ pÅ«retvÄ• nhÄ•

atthari. atha naá¹ƒ sayane ekato \Ne I 293/ nisinnaá¹ƒ dÄ• á¹-hikÄ• su gahetvÄ• ``tava sam
brÄ• hmaá¹‡abhÄ• vaá¹ƒ vÄ• na jÄ• nÄ• sÄ«â€™â€™ ti oá¹‡ametvÄ• attano abhimukhaá
satiá¹ƒ paá¹-ilabhi, ettakaá¹ƒ pana kÄ• laá¹ƒ aÃ±Ã±Ä• á¹‡Ä« ahosi. evaá¹ƒ aÃ±Ã±Ä• á¹‡aka
``kÄ• macchandanÄ«varaá¹‡aá¹ƒ, bhikkhave, andhakaraá¹‡aá¹ƒ \Ee I 306/ aÃ±Ã±Ä• á¹‡aka
221) cettha vattabbaá¹ƒ.

so satiá¹ƒ paá¹-ilabhitvÄ• cintesi ``ayaá¹ƒ taá¹‡hÄ• vaá¸• á¸• hamÄ• nÄ• mama catÅ«hi a
ukkhipituá¹ƒ na dassati, ajjeva mayÄ• imaá¹ƒ raÃ±Ã±o niyyÄ• detvÄ• himavantaá¹ƒ pavisi
ti. so taá¹ƒ Ä• dÄ• ya rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``mahÄ• rÄ• ja, tava deviyÄ• mayh
me imaá¹ƒ nissÄ• ya taá¹‡hÄ• vaá¸• á¸• hitÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha --

66__._ á¹• 21 ``ekÄ• icchÄ• pure Ä• si, aladdhÄ• mudulakkhaá¹‡aá¹ƒ.

yato laddhÄ• aá¸·Ä• rakkhÄ«, icchÄ• icchaá¹ƒ vijÄ• yathÄ• â€™â€™ ti ||

tatrÄ• yaá¹ƒ \Be I 324/ piá¹‡á¸• attho --- mahÄ• rÄ• ja, mayhaá¹ƒ imaá¹ƒ tava deviá¹ƒ mudu
alabhitvÄ• pure ``aho vatÄ• haá¹ƒ etaá¹ƒ labheyyaâ€™â€™ nti __ekÄ• icchÄ• Ä• si, _ ek
pana me ayaá¹ƒ __aá¸·Ä• rakkhÄ«_ visÄ• lanettÄ• sobhanalocanÄ• laddhÄ• , atha me sÄ
gehataá¹‡haá¹ƒ upakaraá¹‡ataá¹‡haá¹ƒ upabhogataá¹‡hanti uparÅ«pari aÃ±Ã±aá¹ƒ nÄ• na
vijÄ• yatha_ janesi uppÄ• desi. sÄ• kho pana me evaá¹ƒ vaá¸• á¸• hamÄ• nÄ• icchÄ• apÄ
dassati, alaá¹ƒ me imÄ• ya, tvaÃ±Ã±eva tava bhariyaá¹ƒ gaá¹‡ha, ahaá¹ƒ pana himavantaá
tÄ• vadeva naá¹-á¹-haá¹ƒ jhÄ• naá¹ƒ uppÄ• detvÄ• Ä• kÄ• se nisinno dhammaá¹ƒ desetvÄ
Ä• kÄ• seneva himavantaá¹ƒ gantvÄ• puna manussapathaá¹ƒ nÄ• ma nÄ• gamÄ• si, brahm
aparihÄ«najjhÄ• no brahmaloke nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne
patiá¹-á¹-hahi. satthÄ• pi anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ•
mudulakkhaá¹‡Ä• uppalavaá¹‡á¹‡Ä• , isi pana ahameva ahosiâ€™â€™ nti.

mudulakkhaá¹‡ajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [67] 7. ucchaá¹…gajÄ• takavaá¹‡á¹‡anÄ•

__ucchaá¹…ge_ \Ne I 294/ __deva me putto_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±at
Ä• rabbha kathesi. ekasmiÃ±hi samaye kosalaraá¹-á¹-he tayo janÄ• aÃ±Ã±atarasmiá¹ƒ aá¹
tasmiá¹ƒ samaye antoaá¹-aviyaá¹ƒ corÄ• manusse vilumpitvÄ• palÄ• yiá¹ƒsu. manussÄ• t
pariyesitvÄ• apassantÄ• taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gamma ``tumhe aá¹-aviyaá¹ƒ vilumpitvÄ• i
hothÄ• â€™â€™ ti ``te corÄ• imeâ€™â€™ ti bandhitvÄ• Ä• netvÄ• kosalaraÃ±Ã±o adaá¹

``acchÄ• danaá¹ƒ me detha, acchÄ• danaá¹ƒ me dethÄ• â€™â€™ ti paridevantÄ« punappu
pariyÄ• ti. rÄ• jÄ• tassÄ• saddaá¹ƒ sutvÄ• ``gacchatha, detha imissÄ• acchÄ• danaâ€™â
sÄ• á¹-akaá¹ƒ gahetvÄ• adaá¹ƒsu. sÄ• taá¹ƒ disvÄ• ``nÄ• haá¹ƒ etaá¹ƒ acchÄ• danaá¹ƒ y
sÄ• mikacchÄ• danaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti Ä• ha. manussÄ• gantvÄ• raÃ±Ã±o Ä• r
acchÄ• danaá¹ƒ katheti, sÄ• mikacchÄ• danaá¹ƒ kathetÄ«â€™â€™ ti. atha naá¹ƒ rÄ• jÄ• p
sÄ• mikacchÄ• danaá¹ƒ yÄ• casÄ«â€™â€™ ti pucchi. Ä• ma, deva, itthiyÄ• hi sÄ• miko ac
asati sahassamÅ«lampi sÄ• á¹-akaá¹ƒ nivatthÄ• itthÄ« naggÄ• yeva nÄ• ma. imassa panat

``naggÄ• nadÄ« anÅ«dakÄ• , naggaá¹ƒ raá¹-á¹-haá¹ƒ arÄ• jakaá¹ƒ.

itthÄ«pi vidhavÄ• naggÄ• , yassÄ• pi dasa bhÄ• taroâ€™â€™ ti || (J II 22.1840) ---

idaá¹ƒ suttaá¹ƒ Ä• haritabbaá¹ƒ.

rÄ• jÄ• tassÄ• pasanno ``ime te tayo janÄ• ke hontÄ«â€™â€™ ti pucchi. ``eko me, deva,
eko puttoâ€™â€™ ti. rÄ• jÄ• ``ahaá¹ƒ te tuá¹-á¹-ho, imesu tÄ«su ekaá¹ƒ demi, kataraá¹ƒ ic
pucchi. sÄ• Ä• ha ``ahaá¹ƒ, deva, jÄ«vamÄ• nÄ• ekaá¹ƒ sÄ• mikaá¹ƒ labhissÄ• mi, puttam
mÄ• tÄ• pitÅ«naá¹ƒ pana me matattÄ• bhÄ• tÄ• va dullabho, bhÄ• taraá¹ƒ me dehi, devÄ•
tayopi vissajjesi. evaá¹ƒ taá¹ƒ ekikaá¹ƒ nissÄ• ya te tayo janÄ• dukkhato muttÄ• . taá¹ƒ kÄ•
bhikkhusaá¹…ghe pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá
ekaá¹ƒ itthiá¹ƒ nissÄ• ya tayo janÄ• dukkhato muttÄ• â€™â€™ ti tassÄ• guá¹‡akathÄ• ya
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, esÄ• itthÄ« idÄ• neva te tayo jane dukkhÄ• mo
mocesiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tayo janÄ• aá¹-avimukhe kasan
purimasadisameva. tadÄ• pana raÃ±Ã±Ä• ``tÄ«su janesu kaá¹ƒ icchasÄ«â€™â€™ ti vutte
dÄ• tuá¹ƒ na sakkotha, devÄ• â€™â€™ ti? ``Ä• ma, na sakkomÄ«â€™â€™ ti. ``sace \Ee I 3
sakkotha, bhÄ• taraá¹ƒ me dethÄ• â€™â€™ ti. ``puttaá¹ƒ vÄ• sÄ• mikaá¹ƒ vÄ• gaá¹‡ha, k
ca vuttÄ• ``ete nÄ• ma deva sulabhÄ• , bhÄ• tÄ• pana dullabhoâ€™â€™ ti vatvÄ• imaá¹ƒ

67__._ á¹• 21 ``ucchaá¹…ge \Be I 326/ deva me putto, pathe dhÄ• vantiyÄ• pati.

taÃ±ca desaá¹ƒ na passÄ• mi, yato sodariyamÄ• nayeâ€™â€™ ti ||

tattha __ucchaá¹…ge, deva, me putto_ti deva, mayhaá¹ƒ putto ucchaá¹…geyeva. yathÄ• h
ucchaá¹…ge katvÄ• á¸• Ä• kaá¹ƒ uccinitvÄ• tattha pakkhipantiyÄ• ucchaá¹…ge á¸• Ä• ka
evaá¹ƒ itthiyÄ• puttopi sulabho ucchaá¹…ge á¸• Ä• kasadisova. tena vuttaá¹ƒ ``ucchaá¹…g

ti. __pathe dhÄ• vantiyÄ• patÄ«_ti maggaá¹ƒ Ä• ruyha ekikÄ• ya gacchamÄ• nÄ• yapi hi itt
diá¹-á¹-hadiá¹-á¹-hoyeva hoti. tena vuttaá¹ƒ ``pathe dhÄ• vantiyÄ• patÄ«â€™â€™ ti. __taÃ±
passÄ• mi, yato sodariyamÄ• naye_ti yasmÄ• pana me mÄ• tÄ• pitaro natthi, tasmÄ• idÄ•
mÄ• tukucchisaá¹…khÄ• taá¹ƒ aÃ±Ã±aá¹ƒ desaá¹ƒ na passÄ• mi. yato ahaá¹ƒ samÄ• ne u
saudariyasaá¹…khÄ• taá¹ƒ bhÄ• taraá¹ƒ Ä• neyyaá¹ƒ, tasmÄ• bhÄ• taraá¹ƒyeva me dethÄ

rÄ• jÄ• ``saccaá¹ƒ esÄ• vadatÄ«â€™â€™ ti tuá¹-á¹-hacitto tayopi jane bandhanÄ• gÄ• ra
tayopi te gahetvÄ• gatÄ• .

satthÄ• pi ``na, bhikkhave, idÄ• neva, pubbepesÄ• ime tayo jane dukkhato mocesiyevÄ• â
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
cattÄ• ro, rÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

ucchaá¹…gajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [68] 8. sÄ• ketajÄ• takavaá¹‡á¹‡anÄ•

__yasmiá¹ƒ_ \Ne I 296/ __mano nivisatÄ«_ti idaá¹ƒ satthÄ• sÄ• ketaá¹ƒ nissÄ• ya aÃ±jana
brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. bhagavato kira bhikkhusaá¹…ghaparivutassa sÄ• keta
pavisanakÄ• le eko sÄ• ketanagaravÄ• sÄ« mahallakabrÄ• hmaá¹‡o nagarato bahi gaccha
disvÄ• pÄ• desu patitvÄ• gopphakesu gÄ• á¸·haá¹ƒ gahetvÄ• ``tÄ• ta, nanu nÄ• ma putte
mÄ• tÄ• pitaro paá¹-ijaggitabbÄ• , kasmÄ• ettakaá¹ƒ \Ee I 309/ \Be I 327/ kÄ• laá¹ƒ amhÄ•
dassesi? mayÄ• tÄ• va diá¹-á¹-hosi, mÄ• taraá¹ƒ pana passituá¹ƒ ehÄ«â€™â€™ ti satthÄ•
gehaá¹ƒ agamÄ• si. satthÄ• tattha gantvÄ• nisÄ«di paÃ±Ã±atte Ä• sane saddhiá¹ƒ bhikkhu
Ä• gantvÄ• satthu pÄ• desu patitvÄ• ``tÄ• ta, ettakaá¹ƒ kÄ• laá¹ƒ kahaá¹ƒ gatosi, nanu nÄ
mahallakakÄ• le upaá¹-á¹-hÄ• tabbÄ• â€™â€™ ti paridevi. puttadhÄ«taropi ``etha, bhÄ• tar
vandÄ• pesi. ubho tuá¹-á¹-hamÄ• nasÄ• mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. satthÄ• bhattakiccaâ
dvinnampi janÄ• naá¹ƒ __jarÄ• suttaá¹ƒ_ (Sn 810 Ä• dayo) kathesi. suttapariyosÄ• ne ubho
patiá¹-á¹-hahiá¹ƒsu. satthÄ• uá¹-á¹-hÄ• yÄ• sanÄ• aÃ±janavanameva agamÄ• si.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso,
pitÄ• suddhodano, mÄ• tÄ• mahÄ• mÄ• yÄ• â€™ ti jÄ• nÄ• ti, jÄ• nantova saddhiá¹ƒ brÄ•
`amhÄ• kaá¹ƒ puttoâ€™ ti vadati, satthÄ• pi adhivÄ• seti. kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™
kathaá¹ƒ sutvÄ• ``bhikkhave, ubhopi te attano puttameva `puttoâ€™ ti vadantÄ«â€™â€™ t
Ä• hari.

bhikkhave, ayaá¹ƒ brÄ• hmaá¹‡o atÄ«te nirantaraá¹ƒ paÃ±ca jÄ• tisatÄ• ni mayhaá¹ƒ pitÄ•
jÄ• tisatÄ• ni cÅ«á¸·apitÄ• , paÃ±ca jÄ• tisatÄ• ni mahÄ• pitÄ• . esÄ• pi brÄ• hmaá¹‡Ä« nira

jÄ• tisatÄ• ni mÄ• tÄ• ahosi, paÃ±ca jÄ• tisatÄ• ni cÅ«á¸·amÄ• tÄ• , paÃ±ca jÄ• tisatÄ• ni
diyaá¸• á¸• hajÄ• tisahassaá¹ƒ brÄ• hmaá¹‡assa hatthe saá¹ƒvaá¸• á¸• ho, diyaá¸• á¸• hajÄ
hatthe saá¹ƒvaá¸• á¸• hoti tÄ«á¹‡i jÄ• tisahassÄ• ni kathetvÄ• abhisambuddho hutvÄ• ima

68__._ á¹• 21 ``yasmiá¹ƒ mano nivisati, cittaÃ±cÄ• pi pasÄ«dati.

adiá¹-á¹-hapubbake pose, kÄ• maá¹ƒ tasmimpi vissaseâ€™â€™ ti ||

tattha \Ne I 297/ __yasmiá¹ƒ mano nivisatÄ«_ti yasmiá¹ƒ puggale diá¹-á¹-hamatteyeva citta
__cittaÃ±cÄ• pi pasÄ«datÄ«_ti yasmiá¹ƒ diá¹-á¹-hamatte cittaá¹ƒ pasÄ«dati, mudukaá¹ƒ hot
pose_ti pakatiyÄ• tasmiá¹ƒ attabhÄ• ve adiá¹-á¹-hapubbepi \Be I 328/ puggale. __kÄ• maá
anubhÅ«tapubbasineheneva tasmimpi puggale ekaá¹ƒsena vissase, vissÄ• saá¹ƒ Ä• pajjati

evaá¹ƒ \Ee I 310/ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etv
--- ``tadÄ• brÄ• hmaá¹‡o ca brÄ• hmaá¹‡Ä« ca ete eva ahesuá¹ƒ, putto pana ahameva aho

sÄ• ketajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [69] 9. visavantajÄ• takavaá¹‡á¹‡anÄ•

__dhiratthu taá¹ƒ visaá¹ƒ vanta_nti idaá¹ƒ satthÄ• jetavane viharanto dhammasenÄ• patiá
therassa kira piá¹-á¹-hakhajjakakhÄ• danakÄ• le manussÄ• saá¹…ghassa bahuá¹ƒ piá¹-á¹-
vihÄ• raá¹ƒ agamaá¹ƒsu, bhikkhusaá¹…ghassa gahitÄ• vasesaá¹ƒ bahu atirittaá¹ƒ ahosi. m
antogÄ• magatÄ• nampi gaá¹‡hathÄ• â€™â€™ ti Ä• haá¹ƒsu. tasmiá¹ƒ khaá¹‡e therassa s
hoti, tassa koá¹-á¹-hÄ• saá¹ƒ gahetvÄ• tasmiá¹ƒ anÄ• gacchante ``atidivÄ• hotÄ«â€™â€™
therena tasmiá¹ƒ paribhutte daharo agamÄ• si. atha naá¹ƒ thero ``mayaá¹ƒ, Ä• vuso, tuyha
á¹-hapitakhÄ• danÄ«yaá¹ƒ paribhuÃ±jimhÄ• â€™â€™ ti Ä• ha. so ``madhuraá¹ƒ nÄ• ma, b
Ä• ha. mahÄ• therassa saá¹ƒvego uppajji. so ito paá¹-á¹-hÄ• ya ``piá¹-á¹-hakhÄ• danÄ«yaá
ti adhiá¹-á¹-hÄ• si. tato paá¹-á¹-hÄ• ya kira sÄ• riputtattherena piá¹-á¹-hakhÄ• danÄ«yaá¹ƒ
khÄ• ditapubbaá¹ƒ. tassa piá¹-á¹-hakhÄ• danÄ«yaá¹ƒ akhÄ• danabhÄ• vo bhikkhusaá¹…gh
taá¹ƒ kathaá¹ƒ kathentÄ• dhammasabhÄ• yaá¹ƒ nisÄ«diá¹ƒsu. atha satthÄ• Ä• gantvÄ• ``
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
ekavÄ• raá¹ƒ jahitakaá¹ƒ jÄ«vitaá¹ƒ pariccajantopi puna na gaá¹‡hÄ• tiyevÄ• â€™â€™ ti va

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto visavejjakule nibbatt
jÄ«vikaá¹ƒ kappesi. athekaá¹ƒ janapadamanussaá¹ƒ sappo á¸• aá¹ƒsi, tassa Ã±Ä• takÄ• p
vejjaá¹ƒ Ä• nayiá¹ƒsu \Be I 329/. vejjo Ä• ha ``kiá¹ƒ tÄ• va osadhena, paribhÄ• vetvÄ• visa
daá¹-á¹-hasappaá¹ƒ Ä• vÄ• hetvÄ• daá¹-á¹-haá¹-á¹-hÄ• nato teneva visaá¹ƒ Ä• kaá¸• á¸• h

Ä• vÄ• hetvÄ• visaá¹ƒ \Ne I 298/ Ä• kaá¸• á¸• hÄ• pehÄ«â€™â€™ ti. so sappaá¹ƒ Ä• vÄ• l
daá¹-á¹-hoâ€™â€™ ti Ä• ha. ``Ä• ma, mayÄ• â€™â€™ ti \Ee I 311/. ``tayÄ• daá¹-á¹-haá¹-á
mukhena visaá¹ƒ Ä• kaá¸• á¸• hÄ• hÄ«â€™â€™ ti. ``mayÄ• ekavÄ• raá¹ƒ jahitakaá¹ƒ puna
mayÄ• jahitavisaá¹ƒ Ä• kaá¸• á¸• hissÄ• mÄ«â€™â€™ ti. so dÄ• rÅ«ni Ä• harÄ• petvÄ• ag
visaá¹ƒ nÄ• kaá¸• á¸• hasi, imaá¹ƒ aggiá¹ƒ pavisÄ• â€™â€™ ti. sappo ``api aggiá¹ƒ pavisiss
ekavÄ• raá¹ƒ jahitavisaá¹ƒ paccÄ• harissÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha

69__._ á¹• 21 ``dhiratthu taá¹ƒ visaá¹ƒ vantaá¹ƒ, yamahaá¹ƒ jÄ«vitakÄ• raá¹‡Ä• .

vantaá¹ƒ paccÄ• harissÄ• mi, mataá¹ƒ me jÄ«vitÄ• varaâ€™â€™ nti ||

tattha __dhiratthÅ«_ti garahatthe nipÄ• to. __taá¹ƒ visa_nti yamahaá¹ƒ jÄ«vitakÄ• raá¹‡Ä•
paccÄ• harissÄ• mi, taá¹ƒ vantaá¹ƒ visaá¹ƒ dhiratthu. __mataá¹ƒ me jÄ«vitÄ• vara_nti tass
apaccÄ• haraá¹‡akÄ• raá¹‡Ä• yaá¹ƒ aggiá¹ƒ pavisitvÄ• maraá¹‡aá¹ƒ, taá¹ƒ mama jÄ«vitat

evaÃ±ca pana vatvÄ• aggiá¹ƒ pavisituá¹ƒ pÄ• yÄ• si. atha naá¹ƒ vejjo nivÄ• retvÄ• taá¹ƒ
mantehi ca nibbisaá¹ƒ arogaá¹ƒ katvÄ• sappassa sÄ«lÄ• ni datvÄ• ``ito paá¹-á¹-hÄ• ya mÄ
viheá¹-hesÄ«â€™â€™ ti vatvÄ• vissajjesi.

satthÄ• pi ``na, bhikkhave, sÄ• riputto ekavÄ• raá¹ƒ jahitakaá¹ƒ jÄ«vitampi pariccajanto pun
ti imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ•
ahosi, vejjo pana ahameva ahosiâ€™â€™ nti.

visavantajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [70] 10. kuddÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Be I 330/ __taá¹ƒ jitaá¹ƒ sÄ• dhu jita_nti idaá¹ƒ satthÄ• jetavane viharanto cittahatt
Ä• rabbha kathesi. so kira sÄ• vatthiyaá¹ƒ eko kuladÄ• rako. athekadivasaá¹ƒ kasitvÄ• Ä• g
pavisitvÄ• ekassa therassa pattato siniddhaá¹ƒ madhuraá¹ƒ paá¹‡Ä«tabhojanaá¹ƒ labhitvÄ
rattindivaá¹ƒ sahatthena nÄ• nÄ• kammÄ• ni kurumÄ• nÄ• pi evarÅ«paá¹ƒ madhurÄ• hÄ• r
samaá¹‡ena bhavitabbaâ€™â€™ nti \Ne I 299/. so pabbajitvÄ• mÄ• saá¸• á¸• hamÄ• sacc
kilesavasiko hutvÄ• vibbhamitvÄ• puna bhattena kilamanto \Ee I 312/ Ä• gantvÄ• pabbajit
uggaá¹‡hi. iminÄ• va upÄ• yena cha vÄ• re vibbhamitvÄ• pabbajito. tato sattame bhikkhubh
hutvÄ• bahÅ« bhikkhÅ« dhammaá¹ƒ vÄ• cento vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ
bhikkhÅ« ``kiá¹ƒ nu kho, Ä• vuso cittahattha, pubbe viya te etarahi kilesÄ• na vaá¸• á¸• har
parihÄ• saá¹ƒ kariá¹ƒsu. ``Ä• vuso, abhabbo dÄ• ni ahaá¹ƒ ito paá¹-á¹-hÄ• ya gihibhÄ• vÄ•

evaá¹ƒ tasmiá¹ƒ arahattaá¹ƒ patte dhammasabhÄ• yaá¹ƒ kathÄ• udapÄ• di ``Ä• vuso, eva
upanissaye sati Ä• yasmÄ• cittahatthasÄ• riputto chakkhattuá¹ƒ uppabbajito, aho mahÄ• d
ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``bhikkhave, puthujjanacittaá¹ƒ nÄ• ma lahukaá¹ƒ dunniggahaá¹
allÄ«yati, ekavÄ• raá¹ƒ allÄ«naá¹ƒ na sakkÄ• hoti khippaá¹ƒ mocetuá¹ƒ, evarÅ«passa citta
dantameva hi taá¹ƒ sukhaá¹ƒ Ä• vahati.

``dunniggahassa lahuno, yatthakÄ• manipÄ• tino.

cittassa damatho sÄ• dhu, cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaá¹ƒâ€™â€™ || (Dhp 35).

tassa pana dunniggahatÄ• ya pubbe paá¹‡á¸• itÄ• ekaá¹ƒ kuddÄ• lakaá¹ƒ nissÄ• ya taá¹ƒ
lobhavasena chakkhattuá¹ƒ uppabbajitvÄ• sattame pabbajitabhÄ• ve jhÄ• naá¹ƒ uppÄ• det
niggaá¹‡hiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be I 331/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto paá¹‡á¹‡i
viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i, ``kuddÄ• lapaá¹‡á¸• itoâ€™â€™ tissa nÄ• maá¹ƒ ahosi. so kuddÄ
katvÄ• á¸• Ä• kaÃ±ceva alÄ• bukumbhaá¹‡á¸• aeá¸·Ä• lukÄ• dÄ«ni ca vapitvÄ• tÄ• ni vikk
kappesi. taÃ±hissa ekaá¹ƒ kuddÄ• lakaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ dhanaá¹ƒ nÄ• ma natth
``kiá¹ƒ me gharÄ• vÄ• sena, nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti. athekadivasaá¹ƒ k
paá¹-icchannaá¹-á¹-hÄ• ne á¹-hapetvÄ• isipabbajjaá¹ƒ pabbajitvÄ• taá¹ƒ kuddÄ• lakaá¹ƒ a
chindituá¹ƒ asakkonto kuá¹‡á¹-hakuddÄ• lakaá¹ƒ \Ee I 313/ nissÄ• ya uppabbaji. evaá¹ƒ du
cha vÄ• re taá¹ƒ kuddÄ• lakaá¹ƒ paá¹-icchannaá¹-á¹-hÄ• ne nikkhipitvÄ• pabbajito ceva up

sattame \Ne I 300/ pana vÄ• re cintesi ``ahaá¹ƒ imaá¹ƒ kuá¹‡á¹-hakuddÄ• lakaá¹ƒ nissÄ• y
uppabbajito, idÄ• ni naá¹ƒ mahÄ• nadiyaá¹ƒ pakkhipitvÄ• pabbajissÄ• mÄ«â€™â€™ ti nad
patitaá¹-á¹-hÄ• naá¹ƒ passissÄ• mi, punÄ• gantvÄ• uddharitukÄ• matÄ• bhaveyyÄ• â€™â
daá¹‡á¸• e gahetvÄ• nÄ• gabalo thÄ• masampanno sÄ«sassa uparibhÄ• ge tikkhattuá¹ƒ Ä
nimmÄ«letvÄ• nadÄ«majjhe khipitvÄ• ``jitaá¹ƒ me jitaá¹ƒ meâ€™â€™ ti tikkhattuá¹ƒ sÄ«ha
khaá¹‡e bÄ• rÄ• á¹‡asirÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato nadiyÄ• sÄ«saá¹ƒ nh
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito hatthikkhandhena gacchamÄ• no taá¹ƒ bodhisattass
puriso `jitaá¹ƒ me jitaá¹ƒ meâ€™ ti vadati, ko nu kho etena jito, pakkosatha naâ€™â€™ nti
purisa, ahaá¹ƒ tÄ• va vijitasaá¹…gÄ• mo idÄ• ni jayaá¹ƒ gahetvÄ• Ä• gacchÄ• mi, tayÄ• p
bodhisatto ``mahÄ• rÄ• ja, tayÄ• saá¹…gÄ• masatampi saá¹…gÄ• masahassampi saá¹…g
dujjitameva kilesÄ• naá¹ƒ ajitattÄ• . ahaá¹ƒ pana mama abbhantare lobhaá¹ƒ niggaá¹‡hanto
kathentoyeva mahÄ• nadiá¹ƒ oloketvÄ• Ä• pokasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ nibbatte
nisÄ«ditvÄ• raÃ±Ã±o dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

70__._ á¹• 21 ``na taá¹ƒ jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ avajÄ«yati.

taá¹ƒ kho jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ nÄ• vajÄ«yatÄ«â€™â€™ ti ||

tattha \Be I 332/ __na taá¹ƒ jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ avajÄ«yatÄ«_ti yaá¹ƒ pacc
parÄ• jinitvÄ• raá¹-á¹-haá¹ƒ jitaá¹ƒ paá¹-iladdhaá¹ƒ punapi tehi paccÄ• mittehi avajÄ«yati, t
sÄ• dhujitaá¹ƒ nÄ• ma na hoti. kasmÄ• ? puna avajÄ«yanato. aparo nayo --- jitaá¹ƒ vuccati
saddhiá¹ƒ yujjhitvÄ• adhigato jayo puna tesu jinantesu \Ee I 314/, parÄ• jayo hoti, so na sÄ
kasmÄ• ? yasmÄ• puna parÄ• jayova hoti. __taá¹ƒ kho jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ
kho pana paccÄ• mitte nimmathetvÄ• jitaá¹ƒ puna tehi nÄ• vajÄ«yati, yo vÄ• ekavÄ• raá¹ƒ
parÄ• jayo hoti, taá¹ƒ jitaá¹ƒ sÄ• dhu jitaá¹ƒ sobhanaá¹ƒ, so jayo sÄ• dhu sobhano nÄ• ma
nÄ• vajÄ«yanato. tasmÄ• , tvaá¹ƒ mahÄ• rÄ• ja, satakkhattumpi sahassakkhattumpi satasa
saá¹…gÄ• masÄ«saá¹ƒ jinitvÄ• pi saá¹…gÄ• mayodho nÄ• ma na hosi. kiá¹ƒkÄ• raá¹‡Ä• ?
yo pana ekavÄ• rampi attano abbhantare kilese jinÄ• ti, ayaá¹ƒ uttamo saá¹…gÄ• masÄ«sa
buddhalÄ«lÄ• ya raÃ±Ã±o dhammaá¹ƒ desesi. uttamasaá¹…gÄ• mayodhabhÄ• vo panettha

``yo \Ne I 301/ sahassaá¹ƒ sahassena, saá¹…gÄ• me mÄ• nuse jine.

ekaÃ±ca jeyyamattÄ• naá¹ƒ, sa ve saá¹…gÄ• majuttamoâ€™â€™ ti || (Dhp 103) ---

idaá¹ƒ suttaá¹ƒ sÄ• dhakaá¹ƒ.

raÃ±Ã±o pana dhammaá¹ƒ suá¹‡antasseva tadaá¹…gappahÄ• navasena kilesÄ• pahÄ«nÄ
rÄ• jabalassapi tatheva kilesÄ• pahÄ«yiá¹ƒsu. rÄ• jÄ• ``idÄ• ni tumhe kahaá¹ƒ gamissathÄ
pucchi. ``himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajissÄ• mi, mahÄ• rÄ• jÄ• â€™â€™
pabbajissÄ• mÄ«â€™â€™ ti bodhisatteneva saddhiá¹ƒ nikkhami, balakÄ• yo brÄ• hmaá¹‡a
sabbopi tasmiá¹ƒ á¹-hÄ• ne sannipatito mahÄ• janakÄ• yo raÃ±Ã±Ä• saddhiá¹ƒyeva nikkha
``amhÄ• kaá¹ƒ kira rÄ• jÄ• kuddÄ• lapaá¹‡á¸• itassa dhammadesanaá¹ƒ sutvÄ• pabbajjÄ•
balakÄ• yena nikkhanto, mayaá¹ƒ idha kiá¹ƒ karissÄ• mÄ• â€™â€™ ti dvÄ• dasayojanikÄ•
sakalanagaravÄ• sino nikkhamiá¹ƒsu. dvÄ• dasayojanikÄ• parisÄ• ahosi. taá¹ƒ Ä• dÄ• ya
pÄ• visi.

tasmiá¹ƒ \Be I 333/ khaá¹‡e sakkassa devaraÃ±Ã±o nisinnÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ d
``kuddÄ• lapaá¹‡á¸• ito mahÄ• bhinikkhamanaá¹ƒ nikkhantoâ€™â€™ ti disvÄ• ``mahÄ• sa
vasanaá¹-á¹-hÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vissakammaá¹ƒ Ä• mantetvÄ• ``
mahÄ• bhinikkhamanaá¹ƒ nikkhanto \Ee I 315/, vasanaá¹-á¹-hÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-a
himavantappadesaá¹ƒ gantvÄ• same bhÅ«mibhÄ• ge dÄ«ghato tiá¹ƒsayojanaá¹ƒ vitthÄ• ra
assamapadaá¹ƒ mÄ• pehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhu, devÄ• â€™â€™ ti paá¹-issuá¹

ayamettha saá¹…khepo, vitthÄ• ro pana hatthipÄ• lajÄ• take Ä• vi bhavissati. idaÃ±ca hi taÁ
vissakammopi assamapade paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• dussadde mige ca sakuá¹‡e c
paá¹-ikkamÄ• petvÄ• tena tena disÄ• bhÄ• gena ekapadikamaggaá¹ƒ mÄ• petvÄ• attano v
kuddÄ• lapaá¹‡á¸• itopi taá¹ƒ parisaá¹ƒ Ä• dÄ• ya himavantaá¹ƒ pavisitvÄ• sakkadattiyaá¹ƒ
vissakammena mÄ• pitaá¹ƒ pabbajitaparikkhÄ• raá¹ƒ gahetvÄ• paá¹-hamaá¹ƒ attanÄ• pab
pabbÄ• jetvÄ• assamapadaá¹ƒ bhÄ• jetvÄ• adÄ• si. satta rÄ• jÄ• no satta rajjÄ• ni chaá¸•
tiá¹ƒsayojanaá¹ƒ assamapadaá¹ƒ pÅ«ri. kuddÄ• lapaá¹‡á¸• ito sesakasiá¹‡esupi parikamma
bhÄ• vetvÄ• parisÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. sabbe samÄ• pattilÄ• bhino hutvÁ
brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ. ye pana tesaá¹ƒ pÄ• ricariyaá¹ƒ akaá¹ƒsu, te devalok

satthÄ• \Ne I 302/ ``evaá¹ƒ, bhikkhave, cittaá¹ƒ nÄ• metaá¹ƒ kilesavasena allÄ«naá¹ƒ dum
uppannÄ• lobhadhammÄ• duppajahÄ• , evarÅ«pepi paá¹‡á¸• ite aÃ±Ã±Ä• á¹‡e karontÄ«â
Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne keci sotÄ• pannÄ• ahesuá¹ƒ, keci sa
anÄ• gÄ• mino, keci arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. satthÄ• pi anusandhiá¹ƒ ghaá¹-etvÄ• jÄ•
``tadÄ• rÄ• jÄ• Ä• nando ahosi, parisÄ• buddhaparisÄ• , kuddÄ• lapaá¹‡á¸• ito pana ahan

kuddÄ• lajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

itthivaggo sattamo.

tassuddÄ• naá¹ƒ ---

asÄ• tamantaá¹‡á¸• abhÅ«taá¹ƒ \Be I 334/, takkapaá¹‡á¸• i durÄ• jÄ• naá¹ƒ.

anabhirati mudulakkhaá¹‡aá¹ƒ, ucchaá¹…gampi ca sÄ• ketaá¹ƒ.

visavantaá¹ƒ kuddÄ• lakanti ||

8. varuá¹‡avaggo

á¹• 03 [71] 1. varuá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ne I 303/ \Ee I 316/ \Be I 335/ __pubbe karaá¹‡Ä«yÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavan
kuá¹-umbikaputtatissattheraá¹ƒ Ä• rabbha kathesi. ekasmiá¹ƒ kira divase sÄ• vatthivÄ• sino
aÃ±Ã±amaÃ±Ã±asahÄ• yakÄ• tiá¹ƒsamattÄ• kulaputtÄ• gandhapupphavatthÄ• dÄ«ni gah
suá¹‡issÄ• mÄ• â€™â€™ ti mahÄ• janaparivutÄ• jetavanaá¹ƒ gantvÄ• nÄ• gamÄ• á¸·akas
nisÄ«ditvÄ• sÄ• yanhasamaye satthari surabhigandhavÄ• sitÄ• ya gandhakuá¹-ito nikkham
alaá¹…katabuddhÄ• sane nisinne saparivÄ• rÄ• dhammasabhaá¹ƒ gantvÄ• satthÄ• raá¹ƒ

cakkaá¹…kitatalesu phullapadumasassirikesu pÄ• desu vanditvÄ• ekamantaá¹ƒ nisinnÄ• c

atha nesaá¹ƒ etadahosi ``yathÄ• yathÄ• kho mayaá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ
pabbajeyyÄ• mÄ• â€™â€™ ti. te tathÄ• gatassa dhammasabhÄ• to nikkhantakÄ• le tathÄ•
vanditvÄ• pabbajjaá¹ƒ yÄ• ciá¹ƒsu, satthÄ• tesaá¹ƒ pabbajjaá¹ƒ adÄ• si. te Ä• cariyupajjhÄ
upasampadaá¹ƒ labhitvÄ• paÃ±ca vassÄ• ni Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike vasitvÄ• c
katvÄ• kappiyÄ• kappiyaá¹ƒ Ã±atvÄ• tisso anumodanÄ• uggaá¹‡hitvÄ• cÄ«varÄ• ni sibbe
``samaá¹‡adhammaá¹ƒ karissÄ• mÄ• â€™â€™ ti Ä• cariyupajjhÄ• ye Ä• pucchitvÄ• satthÄ
vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• ``mayaá¹ƒ, bhante, bhavesu ukkaá¹‡á¹-hitÄ•
jÄ• tijarÄ• byÄ• dhimaraá¹‡abhayabhÄ«tÄ• , tesaá¹ƒ no saá¹ƒsÄ• raparimocanatthÄ• ya ka
kathethÄ• â€™â€™ ti yÄ• ciá¹ƒsu. satthÄ• tesaá¹ƒ aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• n
kammaá¹-á¹-hÄ• naá¹ƒ kathesi. te satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• satthÄ•
padakkhiá¹‡aá¹ƒ katvÄ• pariveá¹‡aá¹ƒ gantvÄ• Ä• cariyupajjhÄ• ye oloketvÄ• pattacÄ«va
``samaá¹‡adhammaá¹ƒ karissÄ• mÄ• â€™â€™ ti nikkhamiá¹ƒsu.

atha nesaá¹ƒ abbhantare eko bhikkhu nÄ• mena kuá¹-umbikaputtatissatthero nÄ• ma kusÄ
rasagiddho. so evaá¹ƒ cintesi ``ahaá¹ƒ neva araÃ±Ã±e vasituá¹ƒ, na padhÄ• naá¹ƒ padahitu
bhikkhÄ• cariyÄ• ya yÄ• petuá¹ƒ sakkhissÄ• mi, ko me gamanena attho, nivattissÄ• mÄ«â€
304/ ossajitvÄ• te bhikkhÅ« anugantvÄ• nivatti. tepi kho bhikkhÅ« kosalesu cÄ• rikaá¹ƒ ca
paccantagÄ• maá¹ƒ \Ee I 317/ gantvÄ• taá¹ƒ upanissÄ• ya ekasmiá¹ƒ araÃ±Ã±Ä• yatane v
antotemÄ• saá¹ƒ appamattÄ• ghaá¹-entÄ• vÄ• yamantÄ• vipassanÄ• gabbhaá¹ƒ gÄ• hÄ•
arahattaá¹ƒ patvÄ• vutthavassÄ• pavÄ• retvÄ• ``paá¹-iladdhaguá¹‡aá¹ƒ satthu Ä• rocessÅ
nikkhamitvÄ• anupubbena jetavanaá¹ƒ patvÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• Ä• cariy
tathÄ• gataá¹ƒ daá¹-á¹-hukÄ• mÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• nisÄ«diá¹ƒsu. sat
madhurapaá¹-isanthÄ• raá¹ƒ akÄ• si. te katapaá¹-isanthÄ• rÄ• attanÄ• paá¹-iladdhaguá¹‡a
Ä• rocesuá¹ƒ, satthÄ• te bhikkhÅ« pasaá¹ƒsi. kuá¹-umbikaputtatissatthero satthÄ• raá¹ƒ tes
kathentaá¹ƒ disvÄ• sayampi samaá¹‡adhammaá¹ƒ kÄ• tukÄ• mo jÄ• to. tepi kho bhikkhÅ«
araÃ±Ã±avÄ• saá¹ƒ gantvÄ• vasissÄ• mÄ• â€™â€™ ti satthÄ• raá¹ƒ Ä• pucchiá¹ƒsu. satth
te satthÄ• raá¹ƒ vanditvÄ• pariveá¹‡aá¹ƒ agamaá¹ƒsu.

atha so kuá¹-umbikaputtatissatthero rattibhÄ• gasamanantare accÄ• raddhavÄ«riyo hutvÄ•
samaá¹‡adhammaá¹ƒ karonto majjhimayÄ• masamanantare Ä• lambanaphalakaá¹ƒ nissÄ•
parivattitvÄ• pati, Å«ruá¹-á¹-hikaá¹ƒ bhijji, vedanÄ• mahantÄ• jÄ• tÄ• . tesaá¹ƒ bhikkhÅ«n
paá¹-ijaggantÄ• naá¹ƒ gamanaá¹ƒ na sampajji. atha ne upaá¹-á¹-hÄ• navelÄ• yaá¹ƒ Ä• gate
tumhe, bhikkhave, `sve gamissÄ• mÄ• â€™ ti hiyyo Ä• pucchitthÄ• â€™â€™ ti? ``Ä• ma, bh
amhÄ• kaá¹ƒ sahÄ• yako kuá¹-umbikaputtatissatthero akÄ• le ativegena samaá¹‡adhamma
parivattitvÄ• patito, Å«ruá¹-á¹-hissa bhinnaá¹ƒ, taá¹ƒ nissÄ• ya amhÄ• kaá¹ƒ gamanaá¹ƒ na
satthÄ• ``na, bhikkhave, idÄ• nevesa attano hÄ«navÄ«riyabhÄ• vena akÄ• le \Be I 336/ ativ

tumhÄ• kaá¹ƒ gamanantarÄ• yaá¹ƒ karoti, pubbepesa tumhÄ• kaá¹ƒ gamanantarÄ• yaá¹ƒ a
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te gandhÄ• raraá¹-á¹-he takkasilÄ• yaá¹ƒ bodhisatto disÄ• pÄ• mokkho Ä• cariyo hutv
mÄ• á¹‡avakasatÄ• ni sippaá¹ƒ uggaá¹‡hÄ• pesi. athassa te mÄ• á¹‡avÄ• ekadivasaá¹ƒ d
araÃ±Ã±aá¹ƒ gantvÄ• dÄ• rÅ«ni uddhariá¹ƒsu. tesaá¹ƒ antare eko kusÄ«tamÄ• á¹‡avo ma
disvÄ• ``sukkharukkho esoâ€™â€™ ti saÃ±Ã±Ä• ya ``muhuttaá¹ƒ tÄ• va nipajjitvÄ• pacch
\Ee I 318/ dÄ• rÅ«ni pÄ• tetvÄ• Ä• dÄ• ya gamissÄ• mÄ«â€™â€™ ti uttarisÄ• á¹-akaá¹ƒ pa
kÄ• kacchamÄ• no niddaá¹ƒ okkami. itare mÄ• á¹‡avakÄ• dÄ• rukalÄ• pe bandhitvÄ• Ä• d
piá¹-á¹-hiyaá¹ƒ paharitvÄ• pabodhetvÄ• agamaá¹ƒsu. kusÄ«tamÄ• á¹‡avo uá¹-á¹-hÄ• ya a
puÃ±chitvÄ• \Ne I 305/ avigataniddova varuá¹‡arukkhaá¹ƒ abhiruhitvÄ• sÄ• khaá¹ƒ gahetv
Ä• kaá¸• á¸• hitvÄ• bhaÃ±janto bhijjitvÄ• uá¹-á¹-hitakoá¹-iyÄ• attano akkhiá¹ƒ bhindÄ• pet
pidhÄ• ya ekena hatthena alladÄ• rÅ«ni bhaÃ±jitvÄ• rukkhato oruyha dÄ• rukalÄ• paá¹ƒ ba
gantvÄ• tehi pÄ• titÄ• naá¹ƒ dÄ• rÅ«naá¹ƒ upari pÄ• tesi.

taá¹ƒ divasaÃ±ca janapadagÄ• make ekaá¹ƒ kulaá¹ƒ ``sve brÄ• hmaá¹‡avÄ• canakaá¹ƒ ka
Ä• cariyaá¹ƒ nimantesi. Ä• cariyo mÄ• á¹‡avake Ä• ha ``tÄ• tÄ• , sve ekaá¹ƒ gÄ• makaá¹ƒ
nirÄ• hÄ• rÄ• na sakkhissatha gantuá¹ƒ, pÄ• tova yÄ• guá¹ƒ pacÄ• petvÄ• tattha gantvÄ•
laddhakoá¹-á¹-hÄ• saÃ±ca amhÄ• kaá¹ƒ pattakoá¹-á¹-hÄ• saÃ±ca sabbamÄ• dÄ• ya Ä• ga
yÄ• gupacanatthÄ• ya dÄ• siá¹ƒ uá¹-á¹-hÄ• petvÄ• ``khippaá¹ƒ no yÄ• guá¹ƒ pacÄ• hÄ«â€
gaá¹‡hantÄ« upari á¹-hitÄ• ni allavaruá¹‡adÄ• rÅ«ni gahetvÄ• punappunaá¹ƒ mukhavÄ• ta
ujjÄ• letuá¹ƒ asakkontÄ« sÅ«riyaá¹ƒ uá¹-á¹-hÄ• pesi. mÄ• á¹‡avakÄ• ``atidivÄ• jÄ• to, idÄ•
nti Ä• cariyassa santikaá¹ƒ agamiá¹ƒsu. Ä• cariyo ``kiá¹ƒ, tÄ• tÄ• , na gatatthÄ• â€™â€™ ti
gatamhÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``asuko nÄ• ma kusÄ«tamÄ• á¹‡avo
dÄ• rÅ«namatthÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• varuá¹‡arukkhamÅ«le niddÄ• yitvÄ• pacchÄ•
Ä• ruyha akkhiá¹ƒ bhindÄ• petvÄ• allavaruá¹‡adÄ• rÅ«ni Ä• haritvÄ• amhehi Ä• nÄ«tadÄ•
yÄ• gupÄ• cikÄ• tÄ• ni sukkhadÄ• rusaÃ±Ã±Ä• ya gahetvÄ• yÄ• va sÅ«riyuggamanÄ• ujj
kÄ• raá¹‡ena gamanantarÄ• yo jÄ• toâ€™â€™ ti. Ä• cariyo mÄ• á¹‡avena katakammaá¹ƒ s
kammaá¹ƒ nissÄ• ya evarÅ«pÄ• parihÄ• ni hotÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thaá¹ƒ sa

71__._ á¹• 21 ``yo \Ee I 319/ pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchati.

varuá¹‡akaá¹-á¹-habhaÃ±jova, sa pacchÄ• manutappatÄ«â€™â€™ ti ||

tattha __sa pacchÄ• manutappatÄ«_ti yo koci puggalo ``idaá¹ƒ pubbe kattabbaá¹ƒ, idaá¹ƒ
avÄ«maá¹ƒsitvÄ• pubbe karaá¹‡Ä«yÄ• ni paá¹-hamameva kattabbakammÄ• ni pacchÄ• k
varuá¹‡akaá¹-á¹-habhaÃ±jo amhÄ• kaá¹ƒ mÄ• á¹‡avako viya so bÄ• lapuggalo pacchÄ• a
attho.

evaá¹ƒ bodhisatto antevÄ• sikÄ• naá¹ƒ imaá¹ƒ kÄ• raá¹‡aá¹ƒ kathetvÄ• dÄ• nÄ• dÄ«ni pu
jÄ«vitapariyosÄ• ne yathÄ• kammaá¹ƒ gato.

satthÄ• \Ne I 306/ ``na, bhikkhave, idÄ• nevesa tumhÄ• kaá¹ƒ antarÄ• yaá¹ƒ karoti, pubbe
imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• n
mÄ• á¹‡avo Å«rubhedaá¹ƒ pattabhikkhu ahosi, sesamÄ• á¹‡avÄ• buddhaparisÄ• , Ä• cariy
ahosiâ€™â€™ nti.

varuá¹‡ajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [72] 2. sÄ«lavanÄ• garÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__akataÃ±Ã±ussa posassÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá¹ƒ Ä• rabb
dhammasabhÄ• yaÃ±hi bhikkhÅ« ``Ä• vuso, devadatto akataÃ±Ã±Å« tathÄ• gatassa guá¹‡
kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva devadatto \Be I
akataÃ±Ã±Å«yeva, na kadÄ• ci mayhaá¹ƒ guá¹‡aá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti vatvÄ• tehi yÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantappadese h
so mÄ• tukucchito nikkhanto sabbaseto ahosi rajatapuÃ±jasannibho, akkhÄ«ni panassa ma
paÃ±Ã±Ä• yamÄ• nÄ• ni paÃ±ca pasÄ• dÄ• ni ahesuá¹ƒ, mukhaá¹ƒ rattakambalasadisaá¹ƒ
rattasuvaá¹‡á¹‡abindupaá¹-imaá¹‡á¸• itaá¹ƒ rajatadÄ• maá¹ƒ viya, cattÄ• ro pÄ• dÄ• katalÄ
evamassa dasahi pÄ• ramÄ«hi alaá¹…kato rÅ«pasobhaggappatto attabhÄ• vo ahosi. atha n
sakalahimavante \Ee I 320/ vÄ• raá¹‡Ä• sannipatitvÄ• upaá¹-á¹-hahantÄ• vicariá¹ƒsu. eva
asÄ«tisahassavÄ• raá¹‡aparivÄ• ro himavantappadese vasamÄ• no aparabhÄ• ge gaá¹‡e
kÄ• yavivekÄ• ya ekakova araÃ±Ã±e vÄ• saá¹ƒ kappesi. sÄ«lavantatÄ• ya ca panassa ``sÄ
nÄ• maá¹ƒ ahosi.

atheko bÄ• rÄ• á¹‡asivÄ• siko vanacarako himavantaá¹ƒ pavisitvÄ• attano Ä• jÄ«vabhaá¹
vavatthÄ• petuá¹ƒ asakkonto maggamÅ«á¸·ho hutvÄ• maraá¹‡abhayabhÄ«to bÄ• hÄ• pag
bodhisatto tassa taá¹ƒ balavaparidevitaá¹ƒ sutvÄ• ``imaá¹ƒ purisaá¹ƒ dukkhÄ• mocessÄ• n
codito tassa santikaá¹ƒ agamÄ• si. so taá¹ƒ disvÄ• va bhÄ«to palÄ• yi. bodhisatto taá¹ƒ palÄ
tattheva aá¹-á¹-hÄ• si. so puriso bodhisattaá¹ƒ á¹-hitaá¹ƒ disvÄ• aá¹-á¹-hÄ• si \Ne I 307/. bo
agamÄ• si, so puna palÄ• yitvÄ• tassa á¹-hitakÄ• le á¹-hatvÄ• cintesi ``ayaá¹ƒ vÄ• raá¹‡o
tiá¹-á¹-hati, á¹-hitakÄ• le Ä• gacchati, nÄ• yaá¹ƒ mayhaá¹ƒ anatthakÄ• mo, imamhÄ• pana
bhavissatÄ«â€™â€™ ti sÅ«ro hutvÄ• aá¹-á¹-hÄ• si. bodhisatto taá¹ƒ upasaá¹…kamitvÄ• `
paridevamÄ• no vicarasÄ«â€™â€™ ti pucchi. ``sÄ• mi, disÄ• vavatthÄ• petuá¹ƒ asakkonto

maraá¹‡abhayenÄ• â€™â€™ ti. atha naá¹ƒ bodhisatto attano vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ
santappetvÄ• ``bho, purisa, mÄ• bhÄ• yi, ahaá¹ƒ taá¹ƒ manussapathaá¹ƒ \Be I 339/ nessÄ
piá¹-á¹-he nisÄ«dÄ• petvÄ• manussapathaá¹ƒ pÄ• yÄ• si.

atha kho so mittadubbhÄ« puriso ``sace koci pucchissati, Ä• cikkhitabbaá¹ƒ bhavissatÄ«â€
piá¹-á¹-he nisinnoyeva rukkhanimittaá¹ƒ pabbatanimittaá¹ƒ upadhÄ• rentova gacchati. atha
araÃ±Ã±Ä• nÄ«haritvÄ• bÄ• rÄ• á¹‡asigÄ• mimahÄ• magge á¹-hapetvÄ• ``bho purisa, im
pana vasanaá¹-á¹-hÄ• naá¹ƒ pucchitopi apucchitopi mÄ• kassaci Ä• cikkhÄ«â€™â€™ ti taá
vasanaá¹-á¹-hÄ• naá¹ƒyeva agamÄ• si. atha so puriso bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• anuvicar
patvÄ• dantakÄ• re dantavikatiyo kurumÄ• ne disvÄ• ``kiá¹ƒ pana bho, jÄ«vadantampi \Ee
gaá¹‡heyyÄ• thÄ• â€™â€™ ti? ``bho, kiá¹ƒ vadesi, jÄ«vadanto nÄ• ma matahatthidantato n
``tena hi ahaá¹ƒ vo jÄ«vadantaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti pÄ• theyyaá¹ƒ gahetvÄ• kh
bodhisattassa vasanaá¹-á¹-hÄ• naá¹ƒ agamÄ• si.

bodhisatto taá¹ƒ disvÄ• ``kimatthaá¹ƒ Ä• gatosÄ«â€™â€™ ti pucchi. ``ahaá¹ƒ, sÄ• mi, dug
asakkonto tumhe dantakhaá¹‡á¸• aá¹ƒ yÄ• citvÄ• sace dassatha, taá¹ƒ Ä• dÄ• ya gantvÄ•
jÄ«vissÄ• mÄ«â€™â€™ ti Ä• gatoti. ``hotu bho, dantaá¹ƒ te dassÄ• mi, sace dantakappana
atthÄ«â€™â€™ ti. ``kakacaá¹ƒ gahetvÄ• Ä• gatomhi sÄ• mÄ«â€™â€™ ti. ``tena hi dante k
gacchÄ• â€™â€™ ti bodhisatto pÄ• de samiÃ±jitvÄ• gonisinnakaá¹ƒ nisÄ«di. so dvepi agg
te dante soá¹‡á¸• Ä• ya gahetvÄ• ``bho purisa, nÄ• haá¹ƒ `ete dantÄ• mayhaá¹ƒ appiyÄ•
imehi pana me dantehi sataguá¹‡ena sahassaguá¹‡ena satasahassaguá¹‡ena sabbadham
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adantÄ• va piyatarÄ• , tassa me idaá¹ƒ dantadÄ• naá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ivijjhanatthÄ• ya hotÅ«â€™â€™ ti sabbaÃ±Ã±utaÃ±Ã±Ä•
dantayugalaá¹ƒ adÄ• si.

so \Ne I 308/ taá¹ƒ Ä• dÄ• ya gantvÄ• vikkiá¹‡itvÄ• tasmiá¹ƒ mÅ«le khÄ«á¹‡e puna bodhi
gantvÄ• ``sÄ• mi, tumhÄ• kaá¹ƒ dante vikkiá¹‡itvÄ• laddhamÅ«laá¹ƒ mayhaá¹ƒ \Be I 340/
jÄ• taá¹ƒ, avasesadante dethÄ• â€™â€™ ti Ä• ha. bodhisatto ``sÄ• dhÅ«â€™â€™ ti paá¹-is
kappÄ• petvÄ• avasesadante adÄ• si. so tepi vikkiá¹‡itvÄ• puna Ä• gantvÄ• ``sÄ• mi, jÄ«
mÅ«ladÄ• á¹-hÄ• me dethÄ• â€™â€™ ti Ä• ha. bodhisatto ``sÄ• dhÅ«â€™â€™ ti paá¹-issu
nisÄ«di. so pÄ• papuriso mahÄ• sattassa rajatadÄ• masadisaá¹ƒ soá¹‡á¸• aá¹ƒ maddamÄ•
kumbhaá¹ƒ abhiruhitvÄ• ubho dantakoá¹-iyo paá¹‡hiyÄ• paharanto maá¹ƒsaá¹ƒ viyÅ«hitvÄ
kharakakacena mÅ«ladÄ• á¹-hÄ• kappetvÄ• pakkÄ• mi. bodhisattassa dassanÅ«pacÄ• ra
pÄ• papurise catunahutÄ• dhikadviyojanasatasahassabahalÄ• ghanapathavÄ« \Ee I 322/ s
mahÄ• bhÄ• re duggandhajegucchÄ• ni gÅ«thamuttÄ• dÄ«ni ca dhÄ• retuá¹ƒ samatthÄ• pi
dhÄ• retuá¹ƒ asakkontÄ« viya bhijjitvÄ• vivaraá¹ƒ adÄ• si. tÄ• vadeva avÄ«cimahÄ• niraya
taá¹ƒ mittadubbhipurisaá¹ƒ kulasantakena kambalena pÄ• rupantÄ« viya parikkhipitvÄ• gaá

evaá¹ƒ tassa pÄ• papuggalassa pathaviá¹ƒ paviá¹-á¹-hakÄ• le tasmiá¹ƒ vanasaá¹‡á¸• e ad
``akataÃ±Ã±Å« mittadubbhÄ« puggalo cakkavattirajjaá¹ƒ datvÄ• pi tosetuá¹ƒ na sakkÄ• â€™
unnÄ• detvÄ• dhammaá¹ƒ desayamÄ• nÄ• imaá¹ƒ gÄ• thamÄ• ha ---

72__._ á¹• 21 ``akataÃ±Ã±ussa posassa, niccaá¹ƒ vivaradassino.

sabbaá¹ƒ ce pathaviá¹ƒ dajjÄ• , neva naá¹ƒ abhirÄ• dhayeâ€™â€™ ti ||

tattha __akataÃ±Ã±ussÄ• _ti attano kataguá¹‡aá¹ƒ ajÄ• nantassa. __posassÄ• _ti purisass
chiddameva okÄ• sameva olokentassa. __sabbaá¹ƒ ce pathaviá¹ƒ dajjÄ• _ti sacepi tÄ• disa
cakkavattirajjaá¹ƒ, imaá¹ƒ vÄ• pana mahÄ• pathaviá¹ƒ parivattetvÄ• pathavojaá¹ƒ dadeyya
abhirÄ• dhaye_ti evaá¹ƒ karontopi evarÅ«paá¹ƒ kataguá¹‡aviddhaá¹ƒsakaá¹ƒ koci paritoset
vÄ• na sakkuá¹‡eyyÄ• ti attho.

evaá¹ƒ sÄ• devatÄ• vanaá¹ƒ unnÄ• detvÄ• dhammaá¹ƒ desesi. bodhisatto yÄ• vatÄ• yuk
agamÄ• si.

satthÄ• \Ne I 309/ \Be I 341/ ``na, bhikkhave, devadatto idÄ• neva akataÃ±Ã±Å«, pubbepi
ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sa
mittadubbhÄ« puggalo devadatto ahosi, rukkhadevatÄ• sÄ• riputto, sÄ«lavanÄ• garÄ• jÄ•
nti.

sÄ«lavanÄ• garÄ• jajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [73] 3. saccaá¹ƒkirajÄ• takavaá¹‡á¹‡anÄ•

__saccaá¹ƒ kirevamÄ• haá¹ƒsÅ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattassa vad
Ä• rabbha kathesi. bhikkhusaá¹…ghasmiÃ±hi dhammasabhÄ• yaá¹ƒ nisÄ«ditvÄ• ``Ä• vuso
jÄ• nÄ• ti, vadhÄ• yayeva parisakkatÄ«â€™â€™ ti devadattassa aguá¹‡aá¹ƒ kathente satth
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti \Ee I 323/ pucchitvÄ• ``imÄ• y
``na, bhikkhave, idÄ• neva devadatto mayhaá¹ƒ vadhÄ• ya parisakkati, pubbepi parisakkiye
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa duá¹-á¹-hakumÄ• ro nÄ•
pharuso pahaá¹-Ä• sÄ«visÅ«pamo, anakkositvÄ• vÄ• apaharitvÄ• vÄ• kenaci saddhiá¹ƒ
bahijanassa ca akkhimhi patitarajaá¹ƒ viya, khÄ• dituá¹ƒ Ä• gatapisÄ• co viya ca amanÄ• p
ekadivasaá¹ƒ nadÄ«kÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mo mahantena parivÄ• rena nadÄ«tÄ«raá¹ƒ a
mahÄ• megho uá¹-á¹-hahi, disÄ• andhakÄ• rÄ• jÄ• tÄ• . so dÄ• sapessajanaá¹ƒ Ä• ha ``et

nadÄ«majjhaá¹ƒ netvÄ• nhÄ• petvÄ• Ä• nethÄ• â€™â€™ ti. te taá¹ƒ tattha netvÄ• ``kiá¹ƒ
pÄ• papurisaá¹ƒ ettheva mÄ• remÄ• â€™â€™ ti mantayitvÄ• ``ettha gaccha kÄ• á¸·akaá¹‡
opilÄ• petvÄ• paccuttaritvÄ• tÄ«re aá¹-á¹-haá¹ƒsu. ``kahaá¹ƒ kumÄ• roâ€™â€™ ti ca vutte
passÄ• ma, meghaá¹ƒ uá¹-á¹-hitaá¹ƒ disvÄ• udake nimujjitvÄ• purato Ä• gato \Be I 342/ bh
amaccÄ• raÃ±Ã±o santikaá¹ƒ agamaá¹ƒsu. rÄ• jÄ• ``kahaá¹ƒ me puttoâ€™â€™ ti pucchi.
uá¹-á¹-hite ``purato Ä• gato bhavissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya Ä• gatamhÄ• ti. rÄ• jÄ• c
``nadÄ«tÄ«raá¹ƒ gantvÄ• vicinathÄ• â€™â€™ ti tattha tattha vicinÄ• pesi, koci kumÄ• raá¹

sopi kho meghandhakÄ• re deve vassante nadiyÄ• vuyhamÄ• no ekaá¹ƒ dÄ• rukkhandhaa
\Ne I 310/ maraá¹‡abhayatajjito paridevamÄ• no gacchati. tasmiá¹ƒ pana kÄ• le bÄ• rÄ• á¹‡
nadÄ«tÄ«re cattÄ• lÄ«sakoá¹-idhanaá¹ƒ nidahitvÄ• va maranto dhanataá¹‡hÄ• ya dhanapiá
nibbatti. aparo tasmiá¹ƒyeva padese tiá¹ƒsa koá¹-iyo nidahitvÄ• dhanataá¹‡hÄ• ya tattheva
nibbatti. tesaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ pÄ• visi. te udakassa paviá¹-á¹-hamagge
sotaá¹ƒ chindantÄ• gantvÄ• taá¹ƒ rÄ• jakumÄ• rena abhinisinnaá¹ƒ \Ee I 324/ dÄ• rukkhan
koá¹-iá¹ƒ, itaro itaraá¹ƒ Ä• ruyha khandhapiá¹-á¹-heyeva nipajjiá¹ƒsu. tassÄ• yeva kho pana
simbalirukkho atthi, tattheko suvapotako vasati. sopi rukkho udakena dhotamÅ«lo nadÄ«piá
suvapotako deve vassante uppatitvÄ• gantuá¹ƒ asakkonto gantvÄ• tasseva khandhassa e
cattÄ• ro janÄ• ekato vuyhamÄ• nÄ• gacchanti.

bodhisattopi kho tasmiá¹ƒ kÄ• le kÄ• siraá¹-á¹-he udiccabrÄ• hmaá¹‡akule nibbattitvÄ• vua
isipabbajjaá¹ƒ pabbajitvÄ• ekasmiá¹ƒ nadÄ«nivattane paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• vas
aá¸• á¸• harattasamaye caá¹…kamamÄ• no tassa rÄ• jakumÄ• rassa balavaparidevanasad
nÄ• ma mettÄ• nuddayasampanne tÄ• pase passante etassa purisassa maraá¹‡aá¹ƒ ayutta
jÄ«vitadÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti. so taá¹ƒ ``mÄ• bhÄ• yi, mÄ• bhÄ• yÄ«â€™â€™
chindanto gantvÄ• taá¹ƒ dÄ• rukkhandhaá¹ƒ ekÄ• ya koá¹-iyÄ• gahetvÄ• Ä• kaá¸• á¸• han
ekavegena tÄ«raá¹ƒ patvÄ• kumÄ• raá¹ƒ ukkhipitvÄ• tÄ«re patiá¹-á¹-hÄ• pesi. tepi sappÄ•
assamapadaá¹ƒ netvÄ• aggiá¹ƒ jÄ• letvÄ• ``ime dubbalatarÄ• â€™â€™ ti paá¹-hamaá¹ƒ s
sedetvÄ• pacchÄ• rÄ• jakumÄ• rassa sarÄ«raá¹ƒ sedetvÄ• tampi arogaá¹ƒ katvÄ• Ä• hÄ
sappÄ• dÄ«naá¹ƒyeva datvÄ• pacchÄ• tassa phalÄ• phalÄ• ni upanÄ• mesi. rÄ• jakumÄ•
rÄ• jakumÄ• raá¹ƒ agaá¹‡etvÄ• tiracchÄ• nagatÄ• naá¹ƒ sammÄ• naá¹ƒ karotÄ«â€™â€™

tato \Be I 343/ katipÄ• haccayena sabbesupi tesu thÄ• mabalappattesu nadiyÄ• oghe pacc
vanditvÄ• Ä• ha ``bhante, tumhehi mayhaá¹ƒ mahÄ• upakÄ• ro kato, na kho panÄ• haá¹ƒ c
cattÄ• lÄ«sa hiraÃ±Ã±akoá¹-iyo nidahitvÄ• á¹-hapitÄ• , tumhÄ• kaá¹ƒ dhanena kicce sati sa
tumhÄ• kaá¹ƒ dÄ• tuá¹ƒ sakkomi, taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• `dÄ«ghÄ• â€™ ti pakkose
pakkÄ• mi. undÅ«ropi tatheva tÄ• pasaá¹ƒ nimantetvÄ• ``asukaá¹-á¹-hÄ• ne á¹-hatvÄ• `un
pakkoseyyÄ• thÄ• â€™â€™ ti \Ee I 325/ vatvÄ• pakkÄ• mi. suvapotako pana tÄ• pasaá¹ƒ v
dhanaá¹ƒ natthi, rattasÄ• lÄ«hi pana vo atthe sati asukaá¹ƒ nÄ• ma mayhaá¹ƒ vasanaá¹-á¹-

`suvÄ• â€™ ti pakkoseyyÄ• tha, ahaá¹ƒ Ã±Ä• takÄ• naá¹ƒ Ä• rocetvÄ• anekasakaá¹-apÅ«
Ä• harÄ• petvÄ• dÄ• tuá¹ƒ sakkomÄ«â€™â€™ ti \Ne I 311/ vatvÄ• pakkÄ• mi. itaro pana
``dhammasudhammatÄ• ya kiÃ±ci avatvÄ• gantuá¹ƒ ayuttaá¹ƒ, evaá¹ƒ taá¹ƒ attano santika
mÄ• ressÄ• mÄ«â€™â€™ ti cintetvÄ• ``bhante, mayi rajje patiá¹-á¹-hite Ä• gaccheyyÄ• tha
paccayehi upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. so gantvÄ• na cirasseva

bodhisatto ``vÄ«maá¹ƒsissÄ• mi tÄ• va neâ€™â€™ ti paá¹-hamaá¹ƒ sappassa santikaá¹ƒ
``dÄ«ghÄ• â€™â€™ ti pakkosi. so ekavacaneneva nikkhamitvÄ• bodhisattaá¹ƒ vanditvÄ•
cattÄ• lÄ«sa hiraÃ±Ã±akoá¹-iyo, tÄ• sabbÄ• pi nÄ«haritvÄ• gaá¹‡hathÄ• â€™â€™ ti Ä• ha
uppanne kicce jÄ• nissÄ• mÄ«â€™â€™ ti taá¹ƒ nivattetvÄ• undÅ«rassa santikaá¹ƒ gantvÄ
paá¹-ipajji. bodhisatto tampi nivattetvÄ• suvassa santikaá¹ƒ gantvÄ• ``suvÄ• â€™â€™ ti pa
ekavacaneneva rukkhaggato otaritvÄ• bodhisattaá¹ƒ vanditvÄ• ``kiá¹ƒ, bhante, mayhaá¹ƒ
santikaá¹ƒ gantvÄ• himavantappadesato tumhÄ• kaá¹ƒ sayaá¹ƒjÄ• tasÄ• lÄ« Ä• harÄ• pen
``atthe sati jÄ• nissÄ• mÄ«â€™â€™ ti tampi nivattetvÄ• ``idÄ• ni rÄ• jÄ• naá¹ƒ pariggaá¹‡h
rÄ• juyyÄ• ne vasitvÄ• punadivase Ä• kappasampattiá¹ƒ katvÄ• bhikkhÄ• cÄ• ravattena na
khaá¹‡e so mittadubbhÄ« rÄ• jÄ• alaá¹…katahatthikkhandhavaragato mahantena parivÄ•
padakkhiá¹‡aá¹ƒ karoti. so bodhisattaá¹ƒ dÅ«ratova disvÄ• ``ayaá¹ƒ so kÅ«á¹-atÄ• paso m
vasitukÄ• mo Ä• gato, yÄ• va parisamajjhe attano mayhaá¹ƒ kataguá¹‡aá¹ƒ nappakÄ• seti,
chindÄ• pessÄ• mÄ«â€™â€™ ti purise olokesi. ``kiá¹ƒ karoma, devÄ• â€™â€™ ti ca vutte
kiÃ±ci yÄ• citukÄ• mo Ä• gacchati maÃ±Ã±e, etassa kÄ• á¸·akaá¹‡á¹‡itÄ• pasassa maá¹ƒ
gahetvÄ• pacchÄ• bÄ• haá¹ƒ \Ee I 326/ bandhitvÄ• catukke catukke paharantÄ• nagarÄ•
sÄ«samassa chinditvÄ• sarÄ«raá¹ƒ sÅ«le uttÄ• sethÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€
gantvÄ• niraparÄ• dhaá¹ƒ mahÄ• sattaá¹ƒ bandhitvÄ• catukke catukke paharantÄ• Ä• gh
Ä• rabhiá¹ƒsu. bodhisatto pahaá¹-apahaá¹-aá¹-á¹-hÄ• ne ``amma, tÄ• tÄ• â€™â€™ ti akan
gÄ• thamÄ• ha ---

73__._ á¹• 21 ``saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo, na tvevekacciyo naroâ€™â€™ ti ||

tattha \Ne I 312/ __saccaá¹ƒ kirevamÄ• haá¹ƒsÅ«_ti avitathameva kira evaá¹ƒ vadanti. __n
idhÄ• _ti idhekacce paá¹‡á¸• itapurisÄ• . __kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo_ti nadiyÄ• vuy
sukkhadÄ• ruá¹ƒ niplavitaá¹ƒ uttÄ• retvÄ• thale á¹-hapitaá¹ƒ seyyo sundarataro. evaÃ±hi va
saccaá¹ƒ kira vadanti. kiá¹ƒkÄ• raá¹‡Ä• ? taÃ±hi yÄ• gubhattÄ• dÄ«naá¹ƒ pacanatthÄ• ya,
visibbanatthÄ• ya, aÃ±Ã±esampi ca parissayÄ• naá¹ƒ haraá¹‡atthÄ• ya upakÄ• raá¹ƒ hoti.
ekacco pana mittadubbhÄ« akataÃ±Ã±Å« pÄ• papuriso oghena vuyhamÄ• no hatthena gah
tathÄ• hi ahaá¹ƒ imaá¹ƒ pÄ• papurisaá¹ƒ uttÄ• retvÄ• imaá¹ƒ attano dukkhaá¹ƒ Ä• harinti.
pahaá¹-apahaá¹-aá¹-á¹-hÄ• ne imaá¹ƒ gÄ• thamÄ• ha.

taá¹ƒ sutvÄ• ye tattha paá¹‡á¸• itapurisÄ• , te Ä• haá¹ƒsu ``kiá¹ƒ pana, bho pabbajita, tayÄ
atthi koci guá¹‡o katoâ€™â€™ ti? bodhisatto taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``evamimaá¹ƒ m
ahameva attano dukkhaá¹ƒ akÄ• siá¹ƒ, `na vata me porÄ• á¹‡akapaá¹‡á¸• itÄ• naá¹ƒ vacar
anussaritvÄ• evaá¹ƒ vadÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ \Be I 345/ sutvÄ• khattiyabrÄ• hm
``svÄ• yaá¹ƒ mittadubbhÄ« rÄ• jÄ• evaá¹ƒ guá¹‡asampannassa attano jÄ«vitadÄ• yakassa
taá¹ƒ nissÄ• ya kuto amhÄ• kaá¹ƒ vuá¸• á¸• hi, gaá¹‡hatha naâ€™â€™ nti kupitÄ• samant
ususattipÄ• sÄ• á¹‡amuggarÄ• dippahÄ• rehi hatthikkhandhagatameva naá¹ƒ ghÄ• tetvÄ•
parikhÄ• piá¹-á¹-he chaá¸• á¸• etvÄ• bodhisattaá¹ƒ abhisiÃ±citvÄ• rajje patiá¹-á¹-hÄ• pesu

so dhammena rajjaá¹ƒ kÄ• rento puna ekadivasaá¹ƒ sappÄ• dayo \Ee I 327/ pariggaá¹‡hitu
parivÄ• rena sappassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``dÄ«ghÄ• â€™â€™ ti pakkosi. sap
``idaá¹ƒ te sÄ• mi dhanaá¹ƒ gaá¹‡hÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• cattÄ• lÄ«sahiraÃ±Ã±ako
paá¹-icchÄ• petvÄ• undÅ«rassa santikaá¹ƒ gantvÄ• ``undÅ«rÄ• â€™â€™ ti pakkosi. sopi
tiá¹ƒsakoá¹-idhanaá¹ƒ niyyÄ• desi. rÄ• jÄ• tampi amacce paá¹-icchÄ• petvÄ• suvassa vas
``suvÄ• â€™â€™ ti pakkosi. sopi Ä• gantvÄ• pÄ• de vanditvÄ• ``kiá¹ƒ, sÄ• mi, sÄ• liá¹ƒ Ä
rÄ• jÄ• ``sÄ• lÄ«hi atthe sati Ä• harissasi, ehi gacchÄ• mÄ• â€™â€™ ti sattatiyÄ• hiraÃ±Ã
tayopi jane gÄ• hÄ• petvÄ• nagaraá¹ƒ gantvÄ• pÄ• sÄ• davare mahÄ• talaá¹ƒ Ä• ruyhaá¹
sappassa vasanatthÄ• ya suvaá¹‡á¹‡anÄ• á¸·iá¹ƒ, undÅ«rassa phalikaguhaá¹ƒ, suvassa su
kÄ• rÄ• petvÄ• sappassa ca suvassa ca bhojanatthÄ• ya devasikaá¹ƒ kaÃ±canataá¹-á¹-ake
gandhasÄ• litaá¹‡á¸• ule dÄ• pesi, dÄ• nÄ• dÄ«ni ca puÃ±Ã±Ä• ni karoti. evaá¹ƒ te cattÄ• r
samaggÄ• sammodamÄ• nÄ• viharitvÄ• jÄ«vitakkhaye yathÄ• kammaá¹ƒ agamaá¹ƒsu.

satthÄ• \Ne I 313/ ``na, bhikkhave, devadatto idÄ• neva mayhaá¹ƒ vadhÄ• ya parisakkati,
parisakkiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ gl
samodhÄ• nesi --- ``tadÄ• duá¹-á¹-harÄ• jÄ• devadatto ahosi, sappo sÄ• riputto, undÅ«ro
Ä• nando, pacchÄ• rajjappatto dhammarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

saccaá¹ƒkirajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [74] 4. rukkhadhammajÄ• takavaá¹‡á¹‡anÄ•

__sÄ• dhÅ«_ \Be I 346/ __sambahulÄ• Ã±Ä• tÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto uda
Ã±Ä• takÄ• naá¹ƒ mahÄ• vinÄ• saá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ã±atvÄ• Ä• kÄ• sena gantvÄ•
pallaá¹…kena nisÄ«ditvÄ• nÄ«laraá¹ƒsiá¹ƒ vissajjetvÄ• Ã±Ä• take saá¹ƒvejetvÄ• Ä• kÄ• s
nisinno taá¹ƒ kalahaá¹ƒ Ä• rabbha kathesi. ayamettha saá¹…khepo, vitthÄ• ro pana kuá¹‡Ä
21.kuá¹‡Ä• lajÄ• taka) Ä• vi bhavissati. tadÄ• pana satthÄ• Ã±Ä• take Ä• mantetvÄ• ``ma
Ã±Ä• takÄ• , Ã±Ä• takehi nÄ• ma samaggehi sammodamÄ• nehi bhavituá¹ƒ vaá¹-á¹-ati. Ã±

paccÄ• mittÄ• okÄ• saá¹ƒ na labhanti, tiá¹-á¹-hantu tÄ• va manussabhÅ«tÄ• , acetanÄ• na
laddhuá¹ƒ vaá¹-á¹-ati. atÄ«tasmiÃ±hi himavantappadese mahÄ• vÄ• to sÄ• lavanaá¹ƒ paha
aÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhagacchagumbalatÄ• hi sambandhattÄ• ekarukkhampi pÄ• tetuá
agamÄ• si. ekaá¹ƒ pana aá¹…gaá¹‡e á¹-hitaá¹ƒ sÄ• khÄ• viá¹-apasampannampi mahÄ• ruk
asambandhattÄ• ummÅ«letvÄ• bhÅ«miyaá¹ƒ pÄ• tesi, iminÄ• kÄ• raá¹‡ena tumhehipi sa
bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente paá¹-hamaá¹ƒ uppanno vessav
sakko aÃ±Ã±aá¹ƒ vessavaá¹‡aá¹ƒ á¹-hapesi. etasmiá¹ƒ vessavaá¹‡e parivatte pacchÄ• nib
``rukkhagacchagumbalatÄ• naá¹ƒ attano attano ruccanaá¹-á¹-hÄ• ne vimÄ• naá¹ƒ gaá¹‡har
pesesi. tadÄ• bodhisatto himavantappadese ekasmiá¹ƒ sÄ• lavane rukkhadevatÄ• hutvÄ•
``tumhe vimÄ• nÄ• ni gaá¹‡hantÄ• aá¹…gaá¹‡e á¹-hitarukkhesu mÄ• gaá¹‡hatha, imasmiá
gahitavimÄ• naá¹ƒ parivÄ• retvÄ• á¹-hitavimÄ• nÄ• ni gaá¹‡hathÄ• â€™â€™ ti. tattha bodh
paá¹‡á¸• itadevatÄ• bodhisattassa vimÄ• naá¹ƒ parivÄ• retvÄ• á¹-hitavimÄ• nÄ• ni gaá¹‡h
devatÄ• ``kiá¹ƒ amhÄ• kaá¹ƒ attho araÃ±Ã±avimÄ• nehi, mayaá¹ƒ manussapathe gÄ• man
vimÄ• nÄ• ni \Ne I 314/ gaá¹‡hissÄ• ma. gÄ• mÄ• dayo hi upanissÄ• ya vasamÄ• nÄ• dev
hontÄ«â€™â€™ ti manussapathe aá¹…gaá¹‡aá¹-á¹-hÄ• ne nibbattamahÄ• rukkhesu vimÄ•

athekasmiá¹ƒ \Be I 347/ divase mahatÄ« vÄ• tavuá¹-á¹-hi uppajji. vÄ• tassa atibalavatÄ• ya
vanajeá¹-á¹-hakarukkhÄ• pi saá¹ƒbhaggasÄ• khÄ• viá¹-apÄ• samÅ«lÄ• nipatiá¹ƒsu. taá¹ƒ
sambandhanena á¹-hitaá¹ƒ sÄ• lavanaá¹ƒ patvÄ• ito cito ca paharanto ekarukkhampi pÄ• t
bhaggavimÄ• nÄ• devatÄ• nippaá¹-isaraá¹‡Ä• dÄ• rake hatthesu gahetvÄ• himavantaá¹ƒ
sÄ• lavanadevatÄ• naá¹ƒ \Ee I 329/ kathayiá¹ƒsu. tÄ• tÄ• saá¹ƒ evaá¹ƒ Ä• gatabhÄ• vaá¹ƒ
bodhisatto ``paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ aggahetvÄ• nippaccayaá¹-á¹-hÄ• naá¹ƒ gatÄ•
hontÄ«â€™â€™ ti vatvÄ• dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

74__._ á¹• 21 ``sÄ• dhÅ« sambahulÄ• Ã±Ä• tÄ«, api rukkhÄ• araÃ±Ã±ajÄ• .

vÄ• to vahati ekaá¹-á¹-haá¹ƒ, brahantampi vanappatiâ€™â€™ nti ||

tattha __sambahulÄ• Ã±Ä• tÄ«_ti cattÄ• ro upÄ• dÄ• ya tatuttari satasahassampi sambahu
sambahulÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya vasantÄ• Ã±Ä• takÄ• . __sÄ• dhÅ«_ti sobhan
appadhaá¹ƒsiyÄ• ti attho. __api rukkhÄ• araÃ±Ã±ajÄ• _ti tiá¹-á¹-hantu manussabhÅ«tÄ• , a
sambahulÄ• aÃ±Ã±amaÃ±Ã±Å«patthambhena á¹-hitÄ• sÄ• dhuyeva. rukkhÄ• nampi hi sa
vaá¹-á¹-ati. __vÄ• to vahati ekaá¹-á¹-ha_nti puratthimÄ• dibhedo vÄ• to vÄ• yanto aá¹…gaá
ekaá¹-á¹-haá¹ƒ ekakameva á¹-hitaá¹ƒ __brahantampi vanappatiá¹ƒ_ sÄ• khÄ• viá¹-apasamp
vahati, ummÅ«letvÄ• pÄ• tetÄ«ti attho. bodhisatto imaá¹ƒ kÄ• raá¹‡aá¹ƒ kathetvÄ• Ä• yuk

satthÄ• pi ``evaá¹ƒ, mahÄ• rÄ• jÄ• , Ã±Ä• takÄ• naá¹ƒ tÄ• va sÄ• maggiyeva laddhuá¹ƒ va
sammodamÄ• nÄ• piyasaá¹ƒvÄ• sameva vasathÄ• â€™â€™ ti imaá¹ƒ dhammadesanaá¹ƒ
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• devatÄ• buddhaparisÄ• ahesuá¹ƒ, paá¹‡á¸• itadeva
ahosiâ€™â€™ nti.

rukkhadhammajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [75] 5. macchajÄ• takavaá¹‡á¹‡anÄ•

__abhitthanaya_ \Ne I 315/ \Be I 348/ __pajjunnÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto att
vassÄ• pitavassaá¹ƒ Ä• rabbha kathesi. ekasmiá¹ƒ kira samaye kosalaraá¹-á¹-he devo na va
milÄ• yanti, tesu tesu á¹-hÄ• nesu taá¸·Ä• kapokkharaá¹‡isarÄ• ni sussanti. jetavanadvÄ• ra
jetavanapokkharaá¹‡iyÄ• pi udakaá¹ƒ chijji. kalalagahanaá¹ƒ pavisitvÄ• nipanne macchaka
kaá¹‡ayaggasadisehi tuá¹‡á¸• ehi koá¹-á¹-etvÄ• nÄ«haritvÄ• nÄ«haritvÄ• vipphandamÄ•

satthÄ• macchakacchapÄ• naá¹ƒ taá¹ƒ byasanaá¹ƒ disvÄ• mahÄ• karuá¹‡Ä• ya ussÄ• hi
\Ee I 330/ vassÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti pabhÄ• tÄ• ya rattiyÄ• sarÄ«rapaá¹-ijag
bhikkhÄ• cÄ• ravelaá¹ƒ sallakkhetvÄ• mahÄ• bhikkhusaá¹…ghaparivuto buddhalÄ«lÄ• ya s
pavisitvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto sÄ• vatthito vihÄ• raá¹ƒ gaccha
jetavanapokkharaá¹‡iyÄ• sopÄ• ne á¹-hatvÄ• Ä• nandattheraá¹ƒ Ä• mantesi ``Ä• nanda, u
jetavanapokkharaá¹‡iyaá¹ƒ nhÄ• yissÄ• mÄ«â€™â€™ ti. ``nanu, bhante, jetavanapokkhara
chinnaá¹ƒ, kalalamattameva avasiá¹-á¹-haâ€™â€™ nti? ``Ä• nanda, buddhabalaá¹ƒ nÄ• ma
udakasÄ• á¹-ikaâ€™â€™ nti. thero Ä• haritvÄ• adÄ• si. satthÄ• ekenantena udakasÄ• á¹-i
sarÄ«raá¹ƒ pÄ• rupitvÄ• ``jetavanapokkharaá¹‡iyaá¹ƒ nhÄ• yissÄ• mÄ«â€™â€™ ti sopÄ• n
taá¹…khaá¹‡aÃ±Ã±eva sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dass
Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• vassavalÄ• hakadevarÄ• jÄ• naá¹ƒ pakkosÄ• petv
`jetavanapokkharaá¹‡iyaá¹ƒ nhÄ• yissÄ• mÄ«â€™ ti dhurasopÄ• ne á¹-hito, khippaá¹ƒ saka
ekameghaá¹ƒ katvÄ• vassÄ• pehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ
nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• meghagÄ«taá¹ƒ gÄ• yanto pÄ• cÄ«nalokadhÄ• tuabhim
pÄ• cÄ«nadisÄ• bhÄ• ge khalamaá¹‡á¸• alamattaá¹ƒ ekaá¹ƒ meghapaá¹-alaá¹ƒ uá¹-á¹-hÄ•
sahassapaá¹-alaá¹ƒ hutvÄ• abhitthanantaá¹ƒ vijjulatÄ• nicchÄ• rentaá¹ƒ adhomukhaá¹ƒ
á¹-hapitaudakakumbhÄ• kÄ• rena vassamÄ• naá¹ƒ sakalakosalaraá¹-á¹-haá¹ƒ mahoghena
acchinnadhÄ• raá¹ƒ vassanto muhutteneva \Be I 349/ jetavanapokkharaá¹‡iá¹ƒ pÅ«resi, dhu
udakaá¹ƒ aá¹-á¹-hÄ• si.

satthÄ• pokkharaá¹‡iyaá¹ƒ nhÄ• yitvÄ• surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• kÄ• yabandha
sugatamahÄ• cÄ«varaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivuto gantvÄ• gandha

paÃ±Ã±attavarabuddhÄ• sane nisÄ«ditvÄ• bhikkhusaá¹…ghena vatte dassite uá¹-á¹-hÄ• ya
á¹-hatvÄ• bhikkhusaá¹…ghassa ovÄ• daá¹ƒ datvÄ• \Ne I 316/ uyyojetvÄ• surabhigandhak
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappetvÄ• sÄ• yanhasamaye dhammasabhÄ• yaá¹
``passathÄ• vuso, dasabalassa khantimettÄ• nuddayasampattiá¹ƒ, vividhasassesu milÄ• ya
sussantesu macchakacchapesu mahÄ• dukkhaá¹ƒ pÄ• puá¹‡antesu kÄ• ruÃ±Ã±aá¹ƒ paá¹-
mocessÄ• mÄ«â€™ ti udakasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• jetavanapokkharaá¹‡iyÄ• dhuraso
sakalakosalaraá¹-á¹-haá¹ƒ mahoghena opilÄ• pento viya devaá¹ƒ vassÄ• petvÄ• mahÄ• ja
mocetvÄ• \Ee I 331/ vihÄ• raá¹ƒ paviá¹-á¹-hoâ€™â€™ ti kathÄ• ya vattamÄ• nÄ• ya gandh
dhammasabhaá¹ƒ Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, tathÄ• gato idÄ• neva mahÄ• jane kilamante de
tiracchÄ• nayoniyaá¹ƒ nibbattitvÄ• maccharÄ• jakÄ• lepi vassÄ• pesiyevÄ• â€™â€™ ti vat

atÄ«te imasmiá¹ƒyeva kosalaraá¹-á¹-he imissÄ• sÄ• vatthiyÄ• imasmiá¹ƒyeva jetavanapo
valligahanaparikkhittÄ• kandarÄ• ahosi. tadÄ• bodhisatto macchayoniyaá¹ƒ nibbattitvÄ• n
tattha paá¹-ivasati. yathÄ• pana idÄ• ni, evameva tadÄ• pi tasmiá¹ƒ raá¹-á¹-he devo na vas
sassÄ• ni milÄ• yiá¹ƒsu, vÄ• pitaá¸·Ä• kakandarÄ• dÄ«su udakaá¹ƒ chijji, macchakacchapÄ
pavisiá¹ƒsu. imissÄ• pi kandarÄ• ya macchakacchapÄ• kalalagahanaá¹ƒ pavisitvÄ• tasmiá
nilÄ«yiá¹ƒsu. kÄ• kÄ• dayo tuá¹‡á¸• ena koá¹-á¹-etvÄ• nÄ«haritvÄ• khÄ• diá¹ƒsu.

bodhisatto Ã±Ä• tisaá¹…ghassa taá¹ƒ byasanaá¹ƒ disvÄ• ``imaá¹ƒ tesaá¹ƒ dukkhaá¹ƒ á¹-h
mocetuá¹ƒ samattho nÄ• ma natthi, saccakiriyaá¹ƒ katvÄ• devaá¹ƒ \Be I 350/ vassÄ• petvÄ
maraá¹‡adukkhÄ• mocessÄ• mÄ«â€™â€™ ti kÄ• á¸·avaá¹‡á¹‡aá¹ƒ kaddamaá¹ƒ dvidhÄ•
aÃ±janarukkhasÄ• raghaá¹-ikavaá¹‡á¹‡o mahÄ• maccho sudhotalohitaá¹…gamaá¹‡iguá¸·a
Ä• kÄ• saá¹ƒ ulloketvÄ• pajjunnadevarÄ• jassa saddaá¹ƒ datvÄ• ``bho pajjunna, ahaá¹ƒ Ã
tvaá¹ƒ mayi sÄ«lavante kilamante kasmÄ• devaá¹ƒ na vassÄ• pesi? mayÄ• samÄ• najÄ• t
nibbattitvÄ• taá¹‡á¸• ulappamÄ• á¹‡ampi macchaá¹ƒ Ä• diá¹ƒ katvÄ• khÄ• ditapubbo nÄ•
jÄ«vitÄ• na voropitapubbo, iminÄ• saccena devaá¹ƒ vassÄ• petvÄ• Ã±Ä• tisaá¹…ghaá¹ƒ n
vatvÄ• paricÄ• rakaceá¹-akaá¹ƒ Ä• á¹‡Ä• pento viya pajjunnadevarÄ• jÄ• naá¹ƒ Ä• lapanto

75__._ á¹• 21 ``abhitthanaya \Ne I 317/ \Ee I 332/ pajjunna, nidhiá¹ƒ kÄ• kassa nÄ• saya.

kÄ• kaá¹ƒ sokÄ• ya randhehi, maÃ±ca sokÄ• pamocayÄ• â€™â€™ ti ||

tattha __abhitthanaya pajjunnÄ• _ti pajjunno vuccati megho, ayaá¹ƒ pana meghavasena la
vassavalÄ• hakadevarÄ• jÄ• naá¹ƒ Ä• lapati. ayaá¹ƒ kirassa adhippÄ• yo --- devo nÄ• ma a
anicchÄ• rento vassantopi na sobhati, tasmÄ• tvaá¹ƒ abhitthananto vijjulatÄ• nicchÄ• rento
__nidhiá¹ƒ kÄ• kassa nÄ• sayÄ• _ti kÄ• kÄ• kalalaá¹ƒ pavisitvÄ• á¹-hite macche tuá¹‡á¸• e
nÄ«haritvÄ• khÄ• danti, tasmÄ• tesaá¹ƒ antokalale macchÄ• ``nidhÄ«â€™â€™ ti vuccant

nidhiá¹ƒ devaá¹ƒ vassÄ• pento udakena paá¹-icchÄ• detvÄ• nÄ• sehÄ«ti. __kÄ• kaá¹ƒ sok
kÄ• kasaá¹…gho imissÄ• kandarÄ• ya udakena puá¹‡á¹‡Ä• ya macche alabhamÄ• no soc
tvaá¹ƒ imaá¹ƒ kandaraá¹ƒ pÅ«rento sokÄ• ya randhehi, sokassatthÄ• ya macchassa assÄ•
vassÄ• pehi. yathÄ• antonijjhÄ• nalakkhaá¹‡aá¹ƒ sokaá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ karohÄ«t
pamocayÄ• _ti ettha __ca_-kÄ• ro sampiá¹‡á¸• anattho, maÃ±ca mama Ã±Ä• take ca sabb
mocehÄ«ti.

evaá¹ƒ \Be I 351/ bodhisatto paricÄ• rakaceá¹-akaá¹ƒ Ä• á¹‡Ä• pento viya pajjunnaá¹ƒ Ä• I
sakalakosalaraá¹-á¹-he mahÄ• vassaá¹ƒ vassÄ• petvÄ• mahÄ• janaá¹ƒ maraá¹‡adukkhÄ•
yathÄ• kammaá¹ƒ gato.

satthÄ• ``na, bhikkhave, tathÄ• gato idÄ• neva devaá¹ƒ vassÄ• peti, pubbe macchayoniya
vassÄ• pesiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹
samodhÄ• nesi --- ``tadÄ• macchagaá¹‡Ä• buddhaparisÄ• ahesuá¹ƒ, pajjunnadevarÄ• jÄ
ahameva ahosiâ€™â€™ nti.

macchajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [76] 6. asaá¹…kiyajÄ• takavaá¹‡á¹‡anÄ•

__asaá¹…kiyomhi_ \Ne I 318/ __gÄ• mamhÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ
upÄ• sakaá¹ƒ Ä• rabbha kathesi. so kira sotÄ• panno ariyasÄ• vako kenacideva karaá¹‡Ä«
sakaá¹-asatthavÄ• hena saddhiá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• ekasmiá¹ƒ araÃ±Ã±aá¹-á¹-hÄ•
khandhÄ• vÄ• rabandhe kate satthavÄ• hassa avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le ca
sallakkhetvÄ• paÃ±casatÄ• corÄ• ``khandhÄ• vÄ• raá¹ƒ vilumpissÄ• mÄ• â€™â€™ ti dha
á¹-hÄ• naá¹ƒ \Ee I 333/ parivÄ• rayiá¹ƒsu. upÄ• sakopi caá¹…kamatiyeva. corÄ• naá¹ƒ disv
khandhÄ• vÄ• rarakkhako bhavissati, imassa niddaá¹ƒ okkantakÄ• le vilumpissÄ• mÄ• â€™
asakkontÄ• tattha tattheva aá¹-á¹-haá¹ƒsu. sopi upÄ• sako paá¹-hamayÄ• mepi majjhimayÄ
caá¹…kamantoyeva aá¹-á¹-hÄ• si. paccÅ«sakÄ• le jÄ• te corÄ• okÄ• saá¹ƒ alabhantÄ• ga
chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu.

upÄ• sakopi attano kammaá¹ƒ niá¹-á¹-hÄ• petvÄ• puna sÄ• vatthiá¹ƒ Ä• gantvÄ• satthÄ•
``bhante, attÄ• naá¹ƒ rakkhamÄ• nÄ• pararakkhakÄ• hontÄ«â€™â€™ ti pucchi. ``Ä• ma, u
parampi rakkhati, paraá¹ƒ rakkhanto attÄ• nampi rakkhatÄ«â€™â€™ ti. so ``yÄ• va subhÄ•
bhagavatÄ• , ahaá¹ƒ ekena \Be I 352/ satthavÄ• hena saddhiá¹ƒ maggaá¹ƒ paá¹-ipanno ruk
`maá¹ƒ rakkhissÄ• mÄ«â€™ ti sakalasatthaá¹ƒ rakkhiâ€™â€™ nti Ä• ha. satthÄ• ``upÄ• sa
attÄ• naá¹ƒ rakkhantÄ• paraá¹ƒ rakkhiá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• isipabbajjaá¹ƒ pabbajitvÄ• himavante vasanto loá¹‡ambil
Ä• gantvÄ• janapadacÄ• rikaá¹ƒ caranto ekena satthavÄ• hena saddhiá¹ƒ maggaá¹ƒ paá¹-
araÃ±Ã±aá¹-á¹-hÄ• ne satthe niviá¹-á¹-he satthato avidÅ«re jhÄ• nasukhena vÄ«tinÄ• ment
rukkhamÅ«le caá¹…kamanto aá¹-á¹-hÄ• si. atha kho paÃ±casatÄ• corÄ• ``sÄ• yamÄ• sab
sakaá¹-asatthaá¹ƒ vilumpissÄ• mÄ• â€™â€™ ti Ä• gantvÄ• parivÄ• rayiá¹ƒsu. te taá¹ƒ tÄ•
amhe passissati, satthavÄ• sikÄ• naá¹ƒ Ä• rocessati, etassa niddÅ«pagatavelÄ• ya vilumpis
aá¹-á¹-haá¹ƒsu. tÄ• paso sakalampi rattiá¹ƒ caá¹…kamiyeva. corÄ• okÄ• saá¹ƒ alabhitvÄ•
muggarapÄ• sÄ• á¹‡e chaá¸• á¸• etvÄ• sakaá¹-asatthavÄ• sÄ«naá¹ƒ saddaá¹ƒ datvÄ• ``bl
sace esa rukkhamÅ«le caá¹…kamanakatÄ• paso ajja nÄ• bhavissa, sabbe mahÄ• vilopaá¹ƒ
tÄ• pasassa mahÄ• sakkÄ• raá¹ƒ kareyyÄ• thÄ• â€™â€™ ti vatvÄ• pakkamiá¹ƒsu.

te pabhÄ• tÄ• ya rattiyÄ• corehi chaá¸• á¸• ite muggarapÄ• sÄ• á¹‡Ä• dayo \Ee I 334/ disv
santikaá¹ƒ gantvÄ• vanditvÄ• ``bhante, diá¹-á¹-hÄ• vo corÄ• â€™â€™ ti pucchiá¹ƒsu. ``Ä•
diá¹-á¹-hÄ• â€™â€™ ti. ``bhante, ettakevo core disvÄ• bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• na
bodhisatto ``Ä• vuso core disvÄ• bhayaá¹ƒ nÄ• ma sadhanassa hoti, ahaá¹ƒ pana niddhan
bhÄ• yissÄ• mi. mayhaÃ±hi gÄ• mepi araÃ±Ã±epi vasantassa bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ v
tesaá¹ƒ dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

76__._ á¹• 21 ``asaá¹…kiyomhi gÄ• mamhi, araÃ±Ã±e natthi me bhayaá¹ƒ.

ujumaggaá¹ƒ samÄ• ruá¸·ho, mettÄ• ya karuá¹‡Ä• ya cÄ• â€™â€™ ti ||

tattha \Be I 353/ __asaá¹…kiyomhi gÄ• mamhÄ«_ti saá¹…kÄ• ya niyutto patiá¹-á¹-hitoti saá
asaá¹…kiyo. ahaá¹ƒ gÄ• me vasantopi saá¹…kÄ• ya appatiá¹-á¹-hitattÄ• asaá¹…kiyo nibbh
__araÃ±Ã±e_ti gÄ• magÄ• mÅ«pacÄ• ravinimutte á¹-hÄ• ne. __ujumaggaá¹ƒ samÄ• ruá¸·h
ahaá¹ƒ tikacatukkajjhÄ• nikÄ• hi mettÄ• karuá¹‡Ä• hi kÄ• yavaá¹…kÄ• divirahitaá¹ƒ ujuá¹ƒ
Ä• ruá¸·hoti vadati. atha vÄ• parisuddhasÄ«latÄ• ya kÄ• yavacÄ«manovaá¹…kavirahitaá¹ƒ
Ä• ruá¸·homhÄ«ti dassetvÄ• tato uttari mettÄ• ya karuá¹‡Ä• ya ca patiá¹-á¹-hitattÄ• ujuá¹ƒ
Ä• ruá¸·homhÄ«tipi dasseti. aparihÄ«najjhÄ• nassa hi ekantena brahmalokaparÄ• yaá¹‡attÄ
ujumaggÄ• nÄ• ma.

evaá¹ƒ bodhisatto imÄ• ya gÄ• thÄ• ya dhammaá¹ƒ desetvÄ• tuá¹-á¹-hacittehi tehi manuss
yÄ• vajÄ«vaá¹ƒ cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• brahmaloke nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sa
satthavÄ• sino buddhaparisÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

asaá¹…kiyajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [77] 7. mahÄ• supinajÄ• takavaá¹‡á¹‡anÄ•

__lÄ• bÅ«ni_ \Ne I 320/ __sÄ«dantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto soá¸·asa mahÄ
kathesi. ekadivasaá¹ƒ kira kosalamahÄ• rÄ• jÄ• rattiá¹ƒ niddÅ«pagato pacchimayÄ• me so
bhÄ«tatasito \Ee I 335/ pabujjhitvÄ• ``imesaá¹ƒ supinÄ• naá¹ƒ diá¹-á¹-hattÄ• kiá¹ƒ nu kho
ti maraá¹‡abhayatajjito sayanapiá¹-á¹-he nisinnakova rattiá¹ƒ vÄ«tinÄ• mesi.

atha naá¹ƒ pabhÄ• tÄ• ya rattiyÄ• brÄ• hmaá¹‡apurohitÄ• upasaá¹…kamitvÄ• ``sukhaá¹
ti pucchiá¹ƒsu. ``kuto me Ä• cariyÄ• sukhaá¹ƒ, ajjÄ• haá¹ƒ paccÅ«sasamaye soá¸·asa mah
tesaá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya bhayappattoâ€™â€™ ti. ``vadetha, mahÄ• rÄ• ja,
ti vuttaá¹ƒ \Be I 354/ brÄ• hmaá¹‡Ä• naá¹ƒ diá¹-á¹-hasupine kathetvÄ• ``kiá¹ƒ nu kho me im
diá¹-á¹-hakÄ• raá¹‡Ä• bhavissatÄ«â€™â€™ ti pucchi. brÄ• hmaá¹‡Ä• hatthe vidhuniá¹ƒsu
vidhunathÄ• â€™â€™ ti ca vutte ``kakkhaá¸·Ä• , mahÄ• rÄ• ja, supinÄ• â€™â€™ ti. ``kÄ•
bhavissatÄ«â€™â€™ ti? ``rajjantarÄ• yo jÄ«vitantarÄ• yo bhogantarÄ• yoti imesaá¹ƒ tiá¹‡á
aÃ±Ã±ataroâ€™â€™ ti. ``sappaá¹-ikammÄ• , appaá¹-ikammÄ• â€™â€™ ti? ``kÄ• maá¹ƒ et
appaá¹-ikammÄ• , mayaá¹ƒ pana te sappaá¹-ikamme karissÄ• ma, ete paá¹-ikkamÄ• petuá
sikkhitabhÄ• vo nÄ• ma kiá¹ƒ karissatÄ«â€™â€™ ti. ``kiá¹ƒ pana katvÄ• paá¹-ikkamÄ• pes
``sabbacatukkena yaÃ±Ã±aá¹ƒ yajissÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• bhÄ«tasi
jÄ«vitaá¹ƒ tumhÄ• kaá¹ƒ hatthe hotu, khippaá¹ƒ me sotthiá¹ƒ karothÄ• â€™â€™ ti Ä• ha. br
dhanaá¹ƒ labhissÄ• ma, bahuá¹ƒ khajjabhojjaá¹ƒ Ä• harÄ• pessÄ• mÄ• â€™â€™ ti haá¹-á
cintayittha, mahÄ• rÄ• jÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ samassÄ• setvÄ• rÄ• janivesanÄ• nik
yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ katvÄ• bahÅ« catuppadagaá¹‡e thÅ«á¹‡Å«panÄ«te katvÄ• pakkhig
``idaÃ±cidaÃ±ca laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti punappunaá¹ƒ saÃ±caranti.

atha kho mallikÄ• devÄ« taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ•
mahÄ• rÄ• ja, brÄ• hmaá¹‡Ä• punappunaá¹ƒ saÃ±carantÄ«â€™â€™ ti? ``sukhitÄ• , tvaá¹ƒ
kaá¹‡á¹‡amÅ«le Ä• sÄ«visaá¹ƒ carantaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti. ``kiá¹ƒ etaá¹ƒ, mahÄ
evarÅ«pÄ• dussupinÄ• diá¹-á¹-hÄ• , brÄ• hmaá¹‡Ä• ``tiá¹‡á¹‡aá¹ƒ antarÄ• yÄ• naá¹ƒ aÃ±
ti vatvÄ• `` `tesaá¹ƒ paá¹-ighÄ• tÄ• ya yaÃ±Ã±aá¹ƒ yajissÄ• mÄ• â€™ ti vatvÄ• punappuna
``kiá¹ƒ pana te, mahÄ• rÄ• ja, sadevake loke aggabrÄ• hmaá¹‡o supinapaá¹-ikammaá¹ƒ pu
panesa, bhadde, sadevake loke aggabrÄ• hmaá¹‡oâ€™â€™ ti. ``sadevake loke aggapugga
visuddhaá¹ƒ nikkilesaá¹ƒ mahÄ• brÄ• hmaá¹‡aá¹ƒ na \Ne I 321/ jÄ• nÄ• si. so hi bhagavÄ•
gaccha tvaá¹ƒ puccha taá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu, devÄ«â€™â€™ ti rÄ• jÄ
satthÄ• raá¹ƒ vanditvÄ• nisÄ«di.

satthÄ• madhurassaraá¹ƒ nicchÄ• retvÄ• ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, atippagova Ä• gat

bhante, paccÅ«sasamaye soá¸·asa mahÄ• supine \Ee I 336/ disvÄ• bhÄ«to brÄ• hmaá¹‡Ä
brÄ• hmaá¹‡Ä• ``kakkhaá¸·Ä• , mahÄ• rÄ• ja \Be I 355/, supinÄ• , etesaá¹ƒ paá¹-ighÄ• tatt
yaÃ±Ã±aá¹ƒ yajissÄ• mÄ• â€™â€™ ti yaÃ±Ã±aá¹ƒ sajjenti, bahÅ« pÄ• á¹‡Ä• maraá¹‡abha
loke aggapuggalÄ• , atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ upÄ• dÄ• ya natthi so Ã±eyyadham
Ä• pÄ• thaá¹ƒ nÄ• gacchati. ``etesaá¹ƒ me supinÄ• naá¹ƒ nipphattiá¹ƒ kathetha bhagavÄ• â
mahÄ• rÄ• ja, sadevake loke maá¹ƒ á¹-hapetvÄ• aÃ±Ã±o etesaá¹ƒ supinÄ• naá¹ƒ antaraá¹
jÄ• nituá¹ƒ samattho nÄ• ma natthi, ahaá¹ƒ te kathessÄ• mi, apica kho tvaá¹ƒ diá¹-á¹-hadiá¹
supine kathehÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• diá¹-á¹-haniyÄ• meneva

``usabhÄ• rukkhÄ• gÄ• viyo gavÄ• ca,

asso kaá¹ƒso siá¹…gÄ• lÄ« ca kumbho.

pokkharaá¹‡Ä« ca apÄ• kacandanaá¹ƒ ||

``lÄ• bÅ«ni sÄ«danti silÄ• plavanti, maá¹‡á¸• Å«kiyo kaá¹‡hasappe gilanti.

kÄ• kaá¹ƒ suvaá¹‡á¹‡Ä• parivÄ• rayanti, tasÄ• vakÄ• eá¸·akÄ• naá¹ƒ bhayÄ• hÄ«â€™â€

imaá¹ƒ mÄ• tikaá¹ƒ nikkhipitvÄ• kathesi.

(1) ahaá¹ƒ, bhante, ekaá¹ƒ tÄ• va supinaá¹ƒ evaá¹ƒ addasaá¹ƒ --- cattÄ• ro aÃ±janavaá¹‡á
``yujjhissÄ• mÄ• â€™â€™ ti catÅ«hi disÄ• hi rÄ• jaá¹…gaá¹‡aá¹ƒ Ä• gantvÄ• ``usabhayud
mahÄ• jane sannipatite yujjhanÄ• kÄ• raá¹ƒ dassetvÄ• naditvÄ• gajjitvÄ• ayujjhitvÄ• va p
paá¹-hamaá¹ƒ supinaá¹ƒ addasaá¹ƒ, imassa ko vipÄ• koti? ``mahÄ• rÄ• ja, imassa vipÄ• ko
bhavissati, anÄ• gate pana adhammikÄ• naá¹ƒ kapaá¹‡arÄ• jÅ«naá¹ƒ adhammikÄ• naÃ±ca
viparivattamÄ• ne kusale ossanne, akusale ussanne, lokassa parihÄ• yanakÄ• le devo na s
meghapÄ• dÄ• pacchijjissanti, sassÄ• ni milÄ• yissanti, dubbhikkhaá¹ƒ bhavissati, vassituk
disÄ• hi meghÄ• uá¹-á¹-hahitvÄ• itthikÄ• hi \Ne I 322/ Ä• tape patthaá¹-Ä• naá¹ƒ vÄ«hiÄ• d
antopavesitakÄ• le purisesu kuddÄ• lapiá¹-akahatthesu Ä• á¸·ibandhanatthÄ• ya nikkhantes
356/ dassetvÄ• gajjitvÄ• vijjulatÄ• nicchÄ• retvÄ• te usabhÄ• viya ayujjhitvÄ• avassitvÄ
ayametassa vipÄ• ko. tuyhaá¹ƒ pana tappaccayÄ• koci antarÄ• yo natthi, anÄ• gataá¹ƒ \Ee
diá¹-á¹-ho supino esa, brÄ• hmaá¹‡Ä• pana attano jÄ«vitavuttiá¹ƒ nissÄ• ya kathayiá¹ƒsÅ«â
supinassa nipphattiá¹ƒ kathetvÄ• Ä• ha ``dutiyaá¹ƒ kathehi, mahÄ• rÄ• jÄ• â€™â€™ ti.

(2) dutiyÄ• haá¹ƒ, bhante, evaá¹ƒ addasaá¹ƒ --- khuddakÄ• rukkhÄ• ceva gacchÄ• ca pa
vidatthimattampi ratanamattampi anuggantvÄ• va pupphanti ceva phalanti ca. imaá¹ƒ dutiya
ko vipÄ• koti? mahÄ• rÄ• ja, imassÄ• pi vipÄ• ko lokassa parihÄ• yanakÄ• le manussÄ• na

bhavissati. anÄ• gatasmiÃ±hi sattÄ• tibbarÄ• gÄ• bhavissanti, asampattavayÄ• va kumÄ•
utuniyo ceva gabbhiniyo ca hutvÄ• puttadhÄ«tÄ• hi vaá¸• á¸• hissanti. khuddakarukkhÄ• na
tÄ• saá¹ƒ utunibhÄ• vo, phalaá¹ƒ viya ca puttadhÄ«taro bhavissanti. itonidÄ• nampi te bhay
kathehi, mahÄ• rÄ• jÄ• ti.

(3) gÄ• viyo, bhante, tadahujÄ• tÄ• naá¹ƒ vacchakÄ• naá¹ƒ khÄ«raá¹ƒ pivantiyo addasaá¹ƒ
imassa ko vipÄ• koti? imassÄ• pi vipÄ• ko anÄ• gate eva manussÄ• naá¹ƒ jeá¹-á¹-hÄ• pacÄ
bhavissati. anÄ• gatasmiÃ±hi sattÄ• mÄ• tÄ• pitÅ«su vÄ• sassusasuresu vÄ• lajjaá¹ƒ anu
kuá¹-umbaá¹ƒ saá¹ƒvidahantÄ• va ghÄ• sacchÄ• danamattampi mahallakÄ• naá¹ƒ dÄ• tukÄ
dassanti. mahallakÄ• anÄ• thÄ• asayaá¹ƒvasÄ« dÄ• rake Ä• rÄ• dhetvÄ• jÄ«vissanti tada
khÄ«raá¹ƒ pivantiyo mahÄ• gÄ• viyo viya. itonidÄ• nampi te bhayaá¹ƒ natthi, catutthaá¹ƒ ka

(4) dhuravÄ• he, bhante, Ä• rohapariá¹‡Ä• hasampanne mahÄ• goá¹‡eyugaparamparÄ• ya
dhure yojente addasaá¹ƒ. te dhuraá¹ƒ vahituá¹ƒ asakkontÄ• chaá¸• á¸• etvÄ• aá¹-á¹-haá¹ƒ
nappavaá¹-á¹-iá¹ƒsu. ayaá¹ƒ me catuttho supino, imassa ko vipÄ• koti? imassÄ• pi vipÄ• ko
adhammikarÄ• jÅ«naá¹ƒ kÄ• le bhavissati. anÄ• gatasmiÃ±hi adhammikakapaá¹‡arÄ• jÄ• n
paveá¹‡ikusalÄ• naá¹ƒ kammaá¹ƒ nittharaá¹‡asamatthÄ• naá¹ƒ mahÄ• mattÄ• naá¹ƒ yasaá
dhammasabhÄ• yaá¹ƒ vinicchayaá¹-á¹-hÄ• nepi paá¹‡á¸• ite vohÄ• rakusale mahallake ama
tabbiparÄ«tÄ• naá¹ƒ pana taruá¹‡ataruá¹‡Ä• naá¹ƒ yasaá¹ƒ dassanti, tathÄ• rÅ«pe eva vini
á¹-hapessanti, te rÄ• jakammÄ• ni ceva yuttÄ• yuttaÃ±ca \Ne I 323/ ajÄ• nantÄ• neva taá¹ƒ
sakkhissanti, na rÄ• jakammÄ• ni nitthituá¹ƒ. te asakkontÄ• kammadhuraá¹ƒ chaá¸• á¸• e
paá¹‡á¸• itÄ• maccÄ• yasaá¹ƒ alabhantÄ• kiccÄ• ni nitthituá¹ƒ samatthÄ• pi ``kiá¹ƒ amhÄ
bÄ• hirakÄ• jÄ• tÄ• , abbhantarikÄ• taruá¹‡adÄ• rakÄ• jÄ• nissantÄ«â€™â€™ ti \Ee I 338
karissanti, evaá¹ƒ sabbathÄ• pi tesaá¹ƒ rÄ• jÅ«naá¹ƒ hÄ• niyeva bhavissati, dhuraá¹ƒ vahitu
vacchadammÄ• naá¹ƒ dhure yojitakÄ• lo viya, dhuravÄ• hÄ• naÃ±ca mahÄ• goá¹‡Ä• naá¹ƒ
viya bhavissati. itonidÄ• nampi te bhayaá¹ƒ natthi, paÃ±camaá¹ƒ kathehi, mahÄ• rÄ• jÄ• ti.

(5) bhante, ekaá¹ƒ ubhatomukhaá¹ƒ assaá¹ƒ addasaá¹ƒ, tassa dvÄ«su passesu yavasaá¹ƒ
khÄ• dati. ayaá¹ƒ me paÃ±camo supino, imassa ko vipÄ• koti? imassÄ• pi anÄ• gate adhan
bhavissati. anÄ• gatasmiÃ±hi adhammikÄ• bÄ• larÄ• jÄ• no adhammike lolamanusse vinic
pÄ• papuÃ±Ã±esu anÄ• darÄ• bÄ• lÄ• sabhÄ• yaá¹ƒ nisÄ«ditvÄ• vinicchayaá¹ƒ dentÄ• u
hatthato laÃ±jaá¹ƒ gahetvÄ• khÄ• dissanti asso viya dvÄ«hi mukhehi yavasaá¹ƒ. itonidÄ• n
chaá¹-á¹-haá¹ƒ kathehi, mahÄ• rÄ• jÄ• ti.

(6) bhante, mahÄ• jano satasahassagghanikaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ sammajjitvÄ• ``idh
karohÄ«â€™â€™ ti ekassa jarasiá¹…gÄ• lassa upanÄ• mesi, taá¹ƒ tattha passÄ• vaá¹ƒ kar
chaá¹-á¹-ho supino, imassa ko vipÄ• koti? imassÄ• pi vipÄ• ko anÄ• gateyeva bhavissati. an
adhammikÄ• vijÄ• tirÄ• jÄ• no jÄ• tisampannÄ• naá¹ƒ kulaputtÄ• naá¹ƒ Ä• saá¹…kÄ• ya ya

akulÄ«nÄ• naá¹ƒyeva dassanti. evaá¹ƒ mahÄ• kulÄ• ni duggatÄ• ni bhavissanti, lÄ• makak
kulÄ«napurisÄ• jÄ«vituá¹ƒ asakkontÄ• ``ime nissÄ• ya jÄ«vissÄ• mÄ• â€™â€™ ti akulÄ«n
iti tÄ• saá¹ƒ kuladhÄ«tÄ• naá¹ƒ akulÄ«nehi saddhiá¹ƒ saá¹ƒvÄ• so jarasiá¹…gÄ• lassa suva
passÄ• vakaraá¹‡asadiso bhavissati. itonidÄ• nampi te bhayaá¹ƒ natthi, sattamaá¹ƒ kathehÄ

(7) bhante, eko puriso rajjuá¹ƒ vaá¹-á¹-etvÄ• vaá¹-á¹-etvÄ• pÄ• damÅ«le nikkhipati, tena n
heá¹-á¹-hÄ• sayitÄ• ekÄ• chÄ• tasiá¹…gÄ• lÄ« tassa ajÄ• nantasseva taá¹ƒ khÄ• dati, evÄ
sattamo supino, imassa ko vipÄ• koti? imassÄ• pi anÄ• gateyeva vipÄ• ko bhavissati. anÄ•
purisalolÄ• surÄ• lolÄ• alaá¹…kÄ• ralolÄ• visikhÄ• lolÄ• Ä• misalolÄ• bhavissanti dussÄ
sÄ• mikehi kasigorakkhÄ• dÄ«ni kammÄ• ni katvÄ• \Ne I 324/ kicchena kasirena sambhata
saddhiá¹ƒ suraá¹ƒ pivantiyo mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayamÄ• nÄ• antogehe accÄ
gehe parikkhepassa uparibhÄ• genapi chiddaá¹-á¹-hÄ• nehipi jÄ• re upadhÄ• rayamÄ• nÄ•
bÄ«jampi koá¹-á¹-etvÄ• yÄ• gubhattakhajjakÄ• dÄ«ni sampÄ• detvÄ• khÄ• damÄ• nÄ• vi
nipannachÄ• tasiá¹…gÄ• lÄ« viya vaá¹-á¹-etvÄ• vaá¹-á¹-etvÄ• \Ee I 339/ pÄ• damÅ«le nikk
itonidÄ• nampi te bhayaá¹ƒ natthi, aá¹-á¹-hamaá¹ƒ kathehÄ«ti.

(8) bhante, rÄ• jadvÄ• re bahÅ«hi tucchakumbhehi parivÄ• retvÄ• á¹-hapitaá¹ƒ ekaá¹ƒ mal
addasaá¹ƒ. cattÄ• ropi pana vaá¹‡á¹‡Ä• catÅ«hi disÄ• hi catÅ«hi anudisÄ• hi ca ghaá¹-ehi
Ä• haritvÄ• pÅ«ritakumbhameva pÅ«renti, pÅ«ritapÅ«ritaá¹ƒ udakaá¹ƒ uttaritvÄ• palÄ• yat
tattheva udakaá¹ƒ Ä• siÃ±canti, tucchakumbhe pana olokentÄ• pi natthi. ayaá¹ƒ me aá¹-á¹-h
vipÄ• koti? imassÄ• pi anÄ• gateyeva vipÄ• ko bhavissati. anÄ• gatasmiÃ±hi loko parihÄ• y
359/ nirojaá¹ƒ bhavissati, rÄ• jÄ• no duggatÄ• kapaá¹‡Ä• bhavissanti. yo issaro bhavissati
bhaá¹‡á¸• Ä• gÄ• re satasahassamattÄ• kahÄ• paá¹‡Ä• bhavissanti, te evaá¹ƒ duggatÄ•
kÄ• ressanti, upaddutÄ• manussÄ• sake kammante chaá¸• á¸• etvÄ• rÄ• jÅ«naÃ±Ã±eva a
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• ni vapantÄ• rakkhantÄ• lÄ• yantÄ• maddantÄ• pavesentÄ•
yantÄ• ni karontÄ• yantÄ• ni vÄ• hentÄ• phÄ• á¹‡itÄ• dÄ«ni pacantÄ• pupphÄ• rÄ• me ca
tattha nipphannÄ• ni pubbaá¹‡á¹‡Ä• dÄ«ni Ä• haritvÄ• raÃ±Ã±o koá¹-á¹-hÄ• gÄ• rameva p
tucchakoá¹-á¹-he olokentÄ• pi na bhavissanti, tucchakumbhe anoloketvÄ• pÅ«ritakumbhe p
bhavissati. itonidÄ• nampi te bhayaá¹ƒ natthi, navamaá¹ƒ kathehÄ«ti.

(9) bhante, ekaá¹ƒ paÃ±cavaá¹‡á¹‡apadumasaÃ±channaá¹ƒ gambhÄ«raá¹ƒ sabbato titthaa
addasaá¹ƒ. samantato dvipadacatuppadÄ• otaritvÄ• tattha pÄ• nÄ«yaá¹ƒ pivanti. tassÄ• n
gambhÄ«raá¹-á¹-hÄ• ne udakaá¹ƒ Ä• vilaá¹ƒ, tÄ«rappadesesu dvipadacatuppadÄ• naá¹ƒ ak
vippasannaá¹ƒ anÄ• vilaá¹ƒ. evÄ• haá¹ƒ addasaá¹ƒ. ayaá¹ƒ me navamo supino, imassa ko
anÄ• gateyeva vipÄ• ko bhavissati. anÄ• gatasmiÃ±hi rÄ• jÄ• no adhammikÄ• bhavissanti,
gacchantÄ• rajjaá¹ƒ kÄ• ressanti, dhammena vinicchayaá¹ƒ nÄ• ma na dassanti, laÃ±javitta
dhanalolÄ• , raá¹-á¹-havÄ• sikesu nesaá¹ƒ khantimettÄ• nuddayÄ• nÄ• ma na bhavissanti,
ucchuyante ucchugaá¹‡á¹-hikÄ• viya manusse pÄ«á¸·entÄ• nÄ• nappakÄ• rena baliá¹ƒ up

gaá¹‡hissanti. manussÄ• balipÄ«á¸·itÄ• kiÃ±ci dÄ• tuá¹ƒ asakkontÄ• gÄ• manigamÄ• day
gantvÄ• vÄ• saá¹ƒ \Ne I 325/ kappessanti, majjhimajanapado suÃ±Ã±o bhavissati, paccant
pokkharaá¹‡iyÄ• majjhe udakaá¹ƒ Ä• vilaá¹ƒ pariyante vippasannaá¹ƒ. itonidÄ• nampi te bh
\Ee I 340/ kathehÄ«ti.

(10) bhante, ekissÄ• yeva kumbhiyÄ• paccamÄ• naá¹ƒ odanaá¹ƒ apÄ• kaá¹ƒ addasaá¹ƒ ``
vibhajitvÄ• á¹-hapitaá¹ƒ viya tÄ«hÄ• kÄ• rehi paccamÄ• naá¹ƒ, ekasmiá¹ƒ \Be I 360/ passe
ekasmiá¹ƒ uttaá¹‡á¸• ulo, ekasmiá¹ƒ supakkoti. ayaá¹ƒ me dasamo supino, imassa ko vipÄ•
anÄ• gateyeva vipÄ• ko bhavissati. anÄ• gatasmiÃ±hi rÄ• jÄ• no adhammikÄ• bhavissanti,
rÄ• jayuttÄ• pi brÄ• hmaá¹‡agahapatikÄ• pi negamajÄ• napadÄ• pÄ«ti samaá¹‡abrÄ• hma
adhammikÄ• bhavissanti, tato tesaá¹ƒ Ä• rakkhadevatÄ• , balipaá¹-iggÄ• hikÄ• devatÄ• ,
Ä• kÄ• saá¹-á¹-hadevatÄ• ti evaá¹ƒ devatÄ• pi adhammikÄ• bhavissanti. adhammikarÄ• jÅ
kharÄ• vÄ• yissanti, te Ä• kÄ• saá¹-á¹-havimÄ• nÄ• ni kampessanti, tesu kampitesu devat
vassituá¹ƒ na dassanti, vassamÄ• nopi sakalaraá¹-á¹-he ekappahÄ• rena na vassissati, vas
kasikammassa vÄ• vappakammassa vÄ• upakÄ• rako hutvÄ• na vassissati. yathÄ• ca ra
gÄ• mepi ekataá¸·Ä• kepi ekasarepi ekappahÄ• reneva na vassissati, taá¸·Ä• kassa uparib
heá¹-á¹-hÄ• bhÄ• ge na vassissati, heá¹-á¹-hÄ• vassanto upari na vassissati. ekasmiá¹ƒ bh
ativassena nassissati, ekasmiá¹ƒ avassanena milÄ• yissati, ekasmiá¹ƒ sammÄ• vassamÄ•
ekassa raÃ±Ã±o rajje vuttasassÄ• tippakÄ• rÄ• bhavissanti ekakumbhiyÄ• odano viya. ito
natthi, ekÄ• dasamaá¹ƒ kathehÄ«ti.

(11) bhante, satasahassagghanikaá¹ƒ candanasÄ• raá¹ƒ pÅ«titakkena vikkiá¹‡ante addasa
supino, imassa ko vipÄ• koti? imassÄ• pi anÄ• gateyeva mayhaá¹ƒ sÄ• sane parihÄ• yante
anÄ• gatasmiÃ±hi paccayalolÄ• alajjÄ« bhikkhÅ« bahÅ« bhavissanti, te mayÄ• paccayalol
kathitadhammadesanaá¹ƒ cÄ«varÄ• dicatupaccayahetu paresaá¹ƒ desessanti, paccayehi m
á¹-hitÄ• nibbÄ• nÄ• bhimukhaá¹ƒ katvÄ• desetuá¹ƒ na sakkhissanti, kevalaá¹ƒ ``padabyaÃ
madhurasaddaÃ±ca sutvÄ• mahagghÄ• ni cÄ«varÄ• dÄ«ni dassantiâ€™â€™ iccevaá¹ƒ de
antaravÄ«thicatukkarÄ• jadvÄ• rÄ• dÄ«su nisÄ«ditvÄ• kahÄ• paá¹‡aaá¸• á¸• hakahÄ• paá
nissÄ• ya desessanti. iti mayÄ• nibbÄ• nagghanakaá¹ƒ katvÄ• desitaá¹ƒ dhammaá¹ƒ catu
kahÄ• paá¹‡aá¸• á¸• hakahÄ• paá¹‡Ä• dÄ«naá¹ƒ atthÄ• ya ca vikkiá¹‡itvÄ• desentÄ• \Ne
candanasÄ• raá¹ƒ pÅ«titakkena vikkiá¹‡antÄ• \Ee I 341/ viya bhavissanti. itonidÄ• nampi te
dvÄ• dasamaá¹ƒ kathehÄ«ti.

(12) bhante, tucchalÄ• bÅ«ni udake sÄ«dantÄ• ni addasaá¹ƒ, imassa ko vipÄ• koti? imassa
adhammikarÄ• jakÄ• le loke viparivattanteyeva vipÄ• ko bhavissati. tadÄ• hi rÄ• jÄ• no jÄ•
kulaputtÄ• naá¹ƒ yasaá¹ƒ na dassanti, akulÄ«nÄ• naá¹ƒyeva dassanti, te issarÄ• bhavissa
rÄ• jasammukhepi rÄ• jadvÄ• repi amaccasammukhepi vinicchayaá¹-á¹-hÄ• nepi tucchalÄ•
akulÄ«nÄ• naá¹ƒyeva kathÄ• osÄ«ditvÄ• á¹-hitÄ• viya niccalÄ• suppatiá¹-á¹-hitÄ• bhavis

saá¹…ghasannipÄ• tesupi saá¹…ghakammagaá¹‡akammaá¹-á¹-hÄ• nesu ceva pattacÄ«varapariveá¹‡Ä• divinicchayaá¹-á¹-hÄ• nesu ca dussÄ«lÄ• naá¹ƒ pÄ• papuggalÄ• bhavissati, na lajjibhikkhÅ«nanti evaá¹ƒ sabbathÄ• pi tucchalÄ• busÄ«danakÄ• lo viya bhav bhayaá¹ƒ natthi, terasamaá¹ƒ kathehÄ«ti.

(13) bhante, mahantamahantÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡Ä• ghanasilÄ• nÄ• vÄ• viya imassa ko vipÄ• koti? imassapi tÄ• diseyeva kÄ• le vipÄ• ko bhavissati. tadÄ• hi adhammik yasaá¹ƒ dassanti, te issarÄ• bhavissanti, kulÄ«nÄ• duggatÄ• . tesu na keci gÄ• ravaá¹ƒ ka karissanti. rÄ• jasammukhe vÄ• amaccasammukhe vÄ• vinicchayaá¹-á¹-hÄ• ne vÄ• vinicc ghanasilÄ• sadisÄ• naá¹ƒ kulaputtÄ• naá¹ƒ kathÄ• na ogÄ• hitvÄ• patiá¹-á¹-hahissati. tesu kathentÄ«â€™â€™ ti itare parihÄ• sameva karissanti. bhikkhusannipÄ• tesupi vuttappakÄ• pesale bhikkhÅ« garukÄ• tabbe maÃ±Ã±issanti, nÄ• pi tesaá¹ƒ kathÄ• pariyogÄ• hitvÄ• pa silÄ• naá¹ƒ plavanakÄ• lo viya bhavissati. itonidÄ• nampi te bhayaá¹ƒ natthi, cuddasamaá¹ƒ

(14) bhante \Be I 362/, khuddakamadhukapupphappamÄ• á¹‡Ä• maá¹‡á¸• Å«kiyo mahant anubandhitvÄ• uppalanÄ• á¸·e viya chinditvÄ• chinditvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• gilanti vipÄ• koti? imassapi loke parihÄ• yante anÄ• gate eva vipÄ• ko bhavissati. tadÄ• hi manus kilesÄ• nuvattakÄ• hutvÄ• taruá¹‡ataruá¹‡Ä• naá¹ƒ attano bhariyÄ• naá¹ƒ vase vattissanti dÄ• sakammakarÄ• dayopi gomahiá¹ƒsÄ• dayopi hiraÃ±Ã±asuvaá¹‡á¹‡ampi sabbaá¹ƒ tÄ• ``asukaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ vÄ• paricchadÄ• dijÄ• taá¹ƒ vÄ• kahaâ€™â€™ nti v hotu, kiá¹ƒ tuyhiminÄ• byÄ• pÄ• rena, tvaá¹ƒ mayhaá¹ƒ ghare santaá¹ƒ vÄ• asantaá¹ƒ vÄ• jÄ• toâ€™â€™ ti vatvÄ• nÄ• nappakÄ• rehi akkositvÄ• mukhasattÄ«hi koá¹-á¹-etvÄ• dÄ• katvÄ• attano issariyaá¹ƒ pavattessanti. evaá¹ƒ madhukapupphappamÄ• á¹‡Ä• naá¹ƒ \Ee I maá¹‡á¸• Å«kapotikÄ• naá¹ƒ Ä• sÄ«vise kaá¹‡hasappe gilanakÄ• lo viya bhavissati. itonidÄ pannarasamaá¹ƒ kathehÄ«ti.

(15) bhante, dasahi asaddhammehi samannÄ• gataá¹ƒ gÄ• magocaraá¹ƒ kÄ• kaá¹ƒ kaÃ±c ``suvaá¹‡á¹‡Ä• â€™â€™ ti laddhanÄ• me suvaá¹‡á¹‡arÄ• jahaá¹ƒse parivÄ• rente addasa imassÄ• pi anÄ• gate dubbalarÄ• jakÄ• leyeva vipÄ• ko bhavissati. anÄ• gatasmiÃ±hi rÄ• j akusalÄ• yuddhesu avisÄ• radÄ• bhavissanti, te attano rajjavipattiá¹ƒ Ä• saá¹…kamÄ• nÄ kulaputtÄ• naá¹ƒ issariyaá¹ƒ adatvÄ• attano pÄ• damÅ«likanhÄ• pakakappakÄ• dÄ«naá¹ƒ kulaputtÄ• rÄ• jakule patiá¹-á¹-haá¹ƒ alabhamÄ• nÄ• jÄ«vikaá¹ƒ kappetuá¹ƒ asamatthÄ• h jÄ• tigottahÄ«ne akulÄ«ne upaá¹-á¹-hahantÄ• vicarissanti, suvaá¹‡á¹‡arÄ• jahaá¹ƒsehi kÄ viya bhavissati. itonidÄ• nampi te bhayaá¹ƒ natthi, soá¸·asamaá¹ƒ kathehÄ«ti.

(16) bhante, pubbe dÄ«pino eá¸·ake khÄ• danti, ahaá¹ƒ pana eá¸·ake dÄ«pino anubandhitv addasaá¹ƒ. athaÃ±Ã±e tasÄ• vakÄ• eá¸·ake dÅ«ratova disvÄ• tasitÄ• tÄ• sappattÄ• hutv bhayÄ• palÄ• yitvÄ• gumbagahanÄ• dÄ«ni \Be I 363/ pavisitvÄ• nilÄ«yiá¹ƒsu, evÄ• haá¹ƒ

vipÄ• koti? imassapi anÄ• gate adhammikarÄ• jakÄ• leyeva vipÄ• ko bhavissati. tadÄ• hi a
issarÄ• bhavissanti, kulÄ«nÄ• apaÃ±Ã±Ä• tÄ• duggatÄ• . te rÄ• javallabhÄ• rÄ• jÄ• naá¹
gÄ• hÄ• petvÄ• vinicchayaá¹-á¹-hÄ• nÄ• dÄ«su balavanto hutvÄ• kulÄ«nÄ• naá¹ƒ paveá¹±
``amhÄ• kaá¹ƒ santakÄ• ni etÄ• nÄ«â€™â€™ ti abhiyuÃ±jitvÄ• tesu ``na tumhÄ• kaá¹ƒ, an
vinicchayaá¹-á¹-hÄ• nÄ• dÄ«su vivadantesu vettalatÄ• dÄ«hi paharÄ• petvÄ• gÄ«vÄ• yaá¹
apakaá¸• á¸• hÄ• petvÄ• ``attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• tha, amhehi saddhiá¹ƒ vivada
kathetvÄ• hatthapÄ• dacchedanÄ• dÄ«ni kÄ• ressÄ• mÄ• â€™â€™ ti santajjessanti. te tes
vatthÅ«ni ``tumhÄ• kaá¹ƒyevetÄ• ni gaá¹‡hathÄ• â€™â€™ ti niyyÄ• detvÄ• attano gehÄ• n
nipajjissanti. pÄ• pabhikkhÅ«pi pesale bhikkhÅ« yathÄ• ruci viheá¹-hessanti, te pesalÄ• bh
paá¹-isaraá¹‡aá¹ƒ alabhamÄ• nÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• gahanaá¹-á¹-hÄ• nesu nilÄ«yis
ceva pÄ• pabhikkhÅ«hi ca upaddutÄ• naá¹ƒ jÄ• timantakulaputtÄ• naÃ±ceva pesalabhikkhÅ
tasavakÄ• naá¹ƒ palÄ• yanakÄ• lo viya bhavissati. itonidÄ• nampi te bhayaá¹ƒ natthi. ayam
anÄ• gataá¹ƒyeva \Ne I 328/ Ä• rabbha diá¹-á¹-ho. brÄ• hmaá¹‡Ä• pana na \Ee I 343/ dhan
sinehena kathayiá¹ƒsu, ``bahudhanaá¹ƒ labhissÄ• mÄ• â€™â€™ ti Ä• misÄ• pekkhatÄ• ya
kathayiá¹ƒsÅ«ti.

evaá¹ƒ satthÄ• soá¸·asannaá¹ƒ mahÄ• supinÄ• naá¹ƒ nipphattiá¹ƒ kathetvÄ• ``na kho, ma
tvaÃ±Ã±eva ime supine addasa, porÄ• á¹‡akarÄ• jÄ• nopi addasaá¹ƒsu. brÄ• hmaá¹‡Ä• pi
gahetvÄ• yaÃ±Ã±amatthake khipiá¹ƒsu, tato paá¹‡á¸• itehi dinnanayena gantvÄ• bodhisat
porÄ• á¹‡akÄ• paá¹‡á¸• itÄ• pi nesaá¹ƒ ime supine kathentÄ• iminÄ• va niyÄ• mena kathe
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ• hmaá¹‡a
vayappatto isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ceva \Be I 364/ samÄ• pattiyo ca nibba
jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto viharati. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto iminÄ• va n
brÄ• hmaá¹‡e pucchi. brÄ• hmaá¹‡Ä• evameva yaÃ±Ã±aá¹ƒ yajituá¹ƒ Ä• rabhiá¹ƒsu. tesu
antevÄ• sikamÄ• á¹‡avo paá¹‡á¸• ito byatto Ä• cariyaá¹ƒ Ä• ha --- ``Ä• cariya, tumhehi may
uggaá¹‡hÄ• pitÄ• , nanu tesu ekaá¹ƒ mÄ• retvÄ• ekassa sotthikammassa kÄ• raá¹‡aá¹ƒ nA
iminÄ• upÄ• yena amhÄ• kaá¹ƒ bahudhanaá¹ƒ uppajjissati, tvaá¹ƒ pana raÃ±Ã±o dhanaá¹ƒ
mÄ• á¹‡avo ``tena hi, Ä• cariya, tumhe tumhÄ• kaá¹ƒ kammaá¹ƒ karotha, ahaá¹ƒ tumhÄ• ka
karissÄ• mÄ«â€™â€™ ti vicaranto raÃ±Ã±o uyyÄ• naá¹ƒ agamÄ• si.

taá¹ƒ divasameva bodhisattopi taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``ajja mayi manussapathaá¹ƒ
bandhanÄ• mokkho bhavissatÄ«â€™â€™ ti Ä• kÄ• sena gantvÄ• uyyÄ• ne otaritvÄ• suva
maá¹…galasilÄ• tale nisÄ«di. mÄ• á¹‡avo bodhisattaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• eka
paá¹-isanthÄ• ramakÄ• si. bodhisattopi tena saddhiá¹ƒ madhurapaá¹-isanthÄ• raá¹ƒ katvÄ•
mÄ• á¹‡ava, rÄ• jÄ• dhammena rajjaá¹ƒ kÄ• retÄ«â€™â€™ ti pucchi. ``bhante, rÄ• jÄ• nÄ
brÄ• hmaá¹‡Ä• atitthe pakkhandÄ• peâ€™â€™ nti. rÄ• jÄ• soá¸·asa supine disvÄ• brÄ• h

brÄ• hmaá¹‡Ä• ``yaÃ±Ã±aá¹ƒ yajissÄ• mÄ• â€™â€™ ti \Ee I 344/ Ä• raddhÄ• . kiá¹ƒ nu kh
imesaá¹ƒ supinÄ• naá¹ƒ nipphattÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• tumhÄ• ka
na vaá¹-á¹-atÄ«ti. mayaá¹ƒ kho, mÄ• á¹‡ava, rÄ• jÄ• naá¹ƒ na jÄ• nÄ• ma, rÄ• jÄ• pi amhe
idhÄ• gantvÄ• puccheyya, katheyyÄ• massa mayanti. mÄ• á¹‡avo ``ahaá¹ƒ, bhante, taá¹ƒ
mamÄ• gamanaá¹ƒ udikkhantÄ• muhuttaá¹ƒ nisÄ«dathÄ• â€™â€™ ti bodhisattaá¹ƒ paá¹-ij
gantvÄ• ``mahÄ• rÄ• ja, eko \Ne I 329/ Ä• kÄ• sacÄ• riko tÄ• paso tumhÄ• kaá¹ƒ uyyÄ• ne
diá¹-á¹-hasupinÄ• naá¹ƒ nipphattiá¹ƒ kathessÄ• mÄ«â€™ ti tumhe pakkosatÄ«â€™â€™ ti Ä

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• tÄ• vadeva mahantena parivÄ• rena uyyÄ• naá¹ƒ gantvÄ•
ekamantaá¹ƒ nisinno pucchi ``tumhe kira, bhante, mayÄ• diá¹-á¹-hasupinÄ• naá¹ƒ nipphatti
ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi kathethÄ• â€™â€™ ti. ``kathemi, mahÄ• rÄ
supine maá¹ƒ sÄ• vehÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• ---

77__._ á¹• 21 ``usabhÄ• \Be I 365/ rukkhÄ• gÄ• viyo gavÄ• ca,

asso kaá¹ƒso siá¹…gÄ• lÄ« ca kumbho.

pokkharaá¹‡Ä« ca apÄ• kacandanaá¹ƒ ||

``lÄ• bÅ«ni sÄ«danti silÄ• plavanti, maá¹‡á¸• Å«kiyo kaá¹‡hasappe gilanti.

kÄ• kaá¹ƒ suvaá¹‡á¹‡Ä• parivÄ• rayanti, tasÄ• vakÄ• eá¸·akÄ• naá¹ƒ bhayÄ• hÄ«â€™â€

vatvÄ• pasenadiraÃ±Ã±Ä• kathitaniyÄ• meneva supine kathesi.

bodhisattopi tesaá¹ƒ idÄ• ni satthÄ• rÄ• kathitaniyÄ• meneva vitthÄ• rato nipphattiá¹ƒ kath
sayaá¹ƒ idaá¹ƒ kathesi ---

__ ``vipariyÄ• so vattati nayidha matthÄ«â€™â€™ _ti.

tatrÄ• yamattho --- ayaá¹ƒ, mahÄ• rÄ• ja, imesaá¹ƒ supinÄ• naá¹ƒ nipphatti. yaá¹ƒ panetaá
paá¹-ighÄ• tatthÄ• ya yaÃ±Ã±akammaá¹ƒ vattati, taá¹ƒ __vipariyÄ• so vattati_ viparÄ«tato v
vattatÄ«ti vuttaá¹ƒ hoti. kiá¹ƒkÄ• raá¹‡Ä• ? imesaÃ±hi nipphatti nÄ• ma lokassa viparivattan
kÄ• raá¹‡anti gahaá¹‡akÄ• le, kÄ• raá¹‡assa akÄ• raá¹‡anti chaá¸• á¸• anakÄ• le, abhÅ«ta
bhÅ«tassa abhÅ«tanti jahanakÄ• le, alajjÄ«naá¹ƒ ussannakÄ• le, lajjÄ«naÃ±ca parihÄ«nak
matthÄ«_ti idÄ• ni pana tava vÄ• mama \Ee I 345/ vÄ• kÄ• le idha imasmiá¹ƒ purisayuge v
nipphatti natthi. tasmÄ• etesaá¹ƒ paá¹-ighÄ• tÄ• ya vattamÄ• naá¹ƒ yaÃ±Ã±akammaá¹ƒ vip
tena. natthi te itonidÄ• naá¹ƒ bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• ti mahÄ• puriso rÄ• jÄ• na

mahÄ• janaá¹ƒ \Ne I 330/ bandhanÄ• mocetvÄ• puna Ä• kÄ• se á¹-hatvÄ• raÃ±Ã±o ovÄ•
patiá¹-á¹-hÄ• petvÄ• ``ito paá¹-á¹-hÄ• ya, mahÄ• rÄ• ja, brÄ• hmaá¹‡ehi saddhiá¹ƒ ekato h
mÄ• yajÄ«â€™â€™ ti dhammaá¹ƒ desetvÄ• Ä• kÄ• seneva attano vasanaá¹-á¹-hÄ• naá¹ƒ
á¹-hito dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``supinapaccayÄ• te bhayaá¹ƒ natthi, har
yaÃ±Ã±aá¹ƒ hÄ• retvÄ• mahÄ• janassa jÄ«vitadÄ• naá¹ƒ datvÄ• anusandhiá¹ƒ \Be I 366/
samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä• nando ahosi, mÄ• á¹‡avo sÄ• riputto, tÄ• paso pana

parinibbute pana bhagavati saá¹…gÄ«tikÄ• rakÄ• ``usabhÄ• â€™â€™ tiÄ• dÄ«ni tÄ«á¹‡i
Ä• ropetvÄ• ``lÄ• bÅ«nÄ«â€™â€™ tiÄ• dÄ«ni cattÄ• ri padÄ• ni ekaá¹ƒ gÄ• thaá¹ƒ katvÄ•
Ä• ropesunti.

mahÄ• supinajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [78] 8. illisajÄ• takavaá¹‡á¹‡anÄ•

__ubho khaÃ±jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto macchariyakosiyaseá¹-á¹-hiá¹ƒ Ä•
rÄ• jagahanagarassa kira avidÅ«re sakkÄ• raá¹ƒ nÄ• ma nigamo ahosi, tattheko macchariy
asÄ«tikoá¹-ivibhavo paá¹-ivasati. so tiá¹‡aggena telabindumattampi neva paresaá¹ƒ deti, na
paribhuÃ±jati. iti tassa taá¹ƒ vibhavajÄ• taá¹ƒ neva puttadÄ• rÄ• dÄ«naá¹ƒ, na samaá¹‡abr
anubhoti, rakkhasapariggahitapokkharaá¹‡Ä« viya aparibhogaá¹ƒ tiá¹-á¹-hati.

satthÄ• ekadivasaá¹ƒ paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya s
bodhaneyyabandhave olokento paÃ±cacattÄ• lÄ«sayojanamatthake vasantassa tassa seá¹
sotÄ• pattiphalassa upanissayaá¹ƒ addasa. tato purimadivase pana rÄ• jÄ• naá¹ƒ upaá¹-á¹-
gantvÄ• rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ katvÄ• Ä• gacchanto ekaá¹ƒ chÄ• tajjhattaá¹ƒ janapada
kapallapÅ«vaá¹ƒ khÄ• dantaá¹ƒ disvÄ• tattha pipÄ• saá¹ƒ uppÄ• detvÄ• attano gharaá¹ƒ \
``sacÄ• haá¹ƒ `kapallapÅ«vaá¹ƒ khÄ• ditukÄ• momhÄ«â€™ ti vakkhÄ• mi, bahÅ« mayÄ• s
bhavissanti, evaá¹ƒ me bahÅ«ni taá¹‡á¸• ulasappimadhuphÄ• á¹‡itÄ• dÄ«ni parikkhayaá¹ƒ
kathessÄ• mÄ«â€™â€™ ti \Ne I 331/ taá¹‡haá¹ƒ adhivÄ• sento vicarati. so gacchante gacc
uppaá¹‡á¸• upaá¹‡á¸• ukajÄ• to dhamanisanthatagatto jÄ• to \Be I 367/. tato taá¹‡haá¹ƒ adh
gabbhaá¹ƒ pavisitvÄ• maÃ±cakaá¹ƒ upagÅ«hitvÄ• nipajji. evaá¹ƒgatopi dhanahÄ• nibhaye
kathesi.

atha naá¹ƒ bhariyÄ• upasaá¹…kamitvÄ• piá¹-á¹-hiá¹ƒ parimajjitvÄ• ``kiá¹ƒ te sÄ• mi, aphÄ
``na me kiÃ±ci aphÄ• sukaá¹ƒ atthÄ«â€™â€™ ti. ``kiá¹ƒ nu kho te rÄ• jÄ• kupitoâ€™â€™ t
kuppatÄ«â€™â€™ ti. ``atha kiá¹ƒ te puttadhÄ«tÄ• hi vÄ• dÄ• sakammakarÄ• dÄ«hi vÄ• ki

atthÄ«â€™â€™ ti? ``evarÅ«pampi natthÄ«â€™â€™ ti. ``kismiÃ±ci pana te taá¹‡hÄ• atthÄ«
dhanahÄ• nibhayena kiÃ±ci avatvÄ• nissaddova nipajji. atha naá¹ƒ bhariyÄ• ``kathehi, sÄ•
taá¹‡hÄ• â€™â€™ ti Ä• ha. so vacanaá¹ƒ parigilanto viya ``atthi me ekÄ• taá¹‡hÄ• â€™â€
taá¹‡hÄ• , sÄ• mÄ«â€™â€™ ti? ``kapallapÅ«vaá¹ƒ khÄ• ditukÄ• momhÄ«â€™â€™ ti. ``ath
tvaá¹ƒ daliddo, idÄ• ni sakalasakkÄ• ranigamavÄ• sÄ«naá¹ƒ pahonake kapallapÅ«ve pacis
etehi, te attano kammaá¹ƒ katvÄ• khÄ• dissantÄ«â€™â€™ ti? ``tena hi ekaracchavÄ• sÄ«
pacÄ• mÄ«â€™â€™ ti. jÄ• nÄ• mahaá¹ƒ tava mahaddhanabhÄ• vanti. ``tena hi imasmiá¹ƒ
pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``jÄ• nÄ• mahaá¹ƒ tava mahajjhÄ• sayabhÄ•
puttadÄ• ramattasseva pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana te etehÄ«
tuyhaÃ±ca mayhaÃ±ca pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``tvaá¹ƒ kiá¹ƒ karissas
ekasseva te pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``imasmiá¹ƒ á¹-hÄ• ne paccamÄ•
sakalataá¹‡á¸• ule á¹-hapetvÄ• bhinnataá¹‡á¸• ule ca uddhanakapallÄ• dÄ«ni ca Ä• dÄ• ya
khÄ«rasappimadhuphÄ• á¹‡itaÃ±ca gahetvÄ• sattabhÅ«mikassa pÄ• sÄ• dassa uparimata
ekakova nisÄ«ditvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹
pÄ• sÄ• daá¹ƒ Ä• ruyha dÄ• siyo vissajjetvÄ• seá¹-á¹-hiá¹ƒ pakkosÄ• pesi. so Ä• dito paá¹-
pidahanto sabbadvÄ• resu sÅ«cighaá¹-ikÄ• ni datvÄ• sattamatalaá¹ƒ abhiruhitvÄ• tatthapi
nisÄ«di. bhariyÄ• pissa uddhane aggiá¹ƒ jÄ• letvÄ• kapallakaá¹ƒ Ä• ropetvÄ• pÅ«ve pacitu

atha \Be I 368/ satthÄ• pÄ• tova mahÄ• moggallÄ• nattheraá¹ƒ Ä• mantesi, ``eso, moggall
avidÅ«re \Ee I 347/ sakkÄ• ranigame macchariyakosiyaseá¹-á¹-hi `kapallapÅ«ve khÄ• dissÄ
dassanabhayena sattabhÅ«mike pÄ• sÄ• de kapallapÅ«ve pacÄ• peti. tvaá¹ƒ tattha gantvÄ
dametvÄ• nibbisevanaá¹ƒ katvÄ• ubhopi jayampatike pÅ«ve ca khÄ«rasappimadhuphÄ• á
\Ne I 332/ attano balena jetavanaá¹ƒ Ä• nehi. ajjÄ• haá¹ƒ paÃ±cahi bhikkhusatehi saddhiá¹ƒ
nisÄ«dissÄ• mi, pÅ«veheva bhattakiccaá¹ƒ karissÄ• mÄ«â€™â€™ ti. thero ``sÄ• dhu, bhan
sampaá¹-icchitvÄ• tÄ• vadeva iddhibalena taá¹ƒ nigamaá¹ƒ gantvÄ• tassa pÄ• sÄ• dassa
sunivattho supÄ• ruto Ä• kÄ• seyeva maá¹‡irÅ«pakaá¹ƒ viya aá¹-á¹-hÄ• si.

mahÄ• seá¹-á¹-hino theraá¹ƒ disvÄ• va hadayamaá¹ƒsaá¹ƒ kampi. so ``ahaá¹ƒ evarÅ«pÄ•
á¹-hÄ• naá¹ƒ Ä• gato, ayaÃ±ca Ä• gantvÄ• vÄ• tapÄ• nadvÄ• re á¹-hitoâ€™â€™ ti gaheta
pakkhittaloá¹‡asakkharÄ• viya dosena taá¹-ataá¹-Ä• yanto evamÄ• ha ``samaá¹‡a, Ä• kÄ•
labhissasi, Ä• kÄ• se apade padaá¹ƒ dassetvÄ• caá¹…kamantopi neva labhissasÄ«â€™â€
á¹-hÄ• ne aparÄ• paraá¹ƒ caá¹…kami. seá¹-á¹-hi ``caá¹…kamanto kiá¹ƒ labhissasi, Ä• kÄ• s
nisÄ«damÄ• nopi na labhissasiyevÄ• â€™â€™ ti Ä• ha. thero pallaá¹…kaá¹ƒ Ä• bhujitvÄ•
kiá¹ƒ labhissasi, Ä• gantvÄ• vÄ• tapÄ• naummÄ• re á¹-hitopi na labhissasÄ«â€™â€™ ti Ä•
aá¹-á¹-hÄ• si. atha naá¹ƒ ``ummÄ• re á¹-hito kiá¹ƒ labhissasi, dhÅ«mÄ• yantopi na labhissa
thero dhÅ«mÄ• yi, sakalapÄ• sÄ• do ekadhÅ«mo ahosi, seá¹-á¹-hino akkhÄ«naá¹ƒ sÅ«ciyÄ
gehajjhÄ• yanabhayena pana naá¹ƒ ``pajjalantopi na labhissasÄ«â€™â€™ ti avatvÄ• cinte
suá¹-á¹-hu laggo, aladdhÄ• na gamissati, ekamassa pÅ«vaá¹ƒ dÄ• pessÄ• mÄ«â€™â€™ t

ekaá¹ƒ khuddakapÅ«vaá¹ƒ pacitvÄ• samaá¹‡assa datvÄ• uyyojehi naâ€™â€™ nti. sÄ• th
kapallapÄ• tiyaá¹ƒ pakkhipi, mahÄ• pÅ«vo hutvÄ• sakalapÄ• tiá¹ƒ pÅ«retvÄ• uddhumÄ• to

seá¹-á¹-hi taá¹ƒ disvÄ• ``bahu tayÄ• piá¹-á¹-haá¹ƒ gahitaá¹ƒ bhavissatÄ«â€™â€™ ti sayan
thokataraá¹ƒ piá¹-á¹-haá¹ƒ gahetvÄ• pakkhipi, pÅ«vo purimapÅ«vato mahantataro \Be I 369
yaá¹ƒ pacati, so so mahantamahantova hoti. so nibbinno bhariyaá¹ƒ Ä• ha ``bhadde, imassa
dehÄ«â€™â€™ ti. tassÄ• pacchito ekaá¹ƒ pÅ«vaá¹ƒ gaá¹‡hantiyÄ• sabbe ekÄ• baddhÄ•
seá¹-á¹-hiá¹ƒ Ä• ha ``sÄ• mi, sabbe pÅ«vÄ• ekato laggÄ• , visuá¹ƒ kÄ• tuá¹ƒ na sakkomÄ«
karissÄ• mÄ«â€™â€™ ti sopi kÄ• tuá¹ƒ nÄ• sakkhi. ubho janÄ• koá¹-iyaá¹ƒ gahetvÄ• kaá¸
nÄ• sakkhiá¹ƒsuyeva. athassa pÅ«vehi saddhiá¹ƒ vÄ• yamantasseva sarÄ«rato sedÄ• muc
pacchijji. tato bhariyaá¹ƒ Ä• ha ``bhadde, na me pÅ«vehi attho \Ee I 348/, pacchiyÄ• saddh
bhikkhussa dehÄ«â€™â€™ ti. sÄ• pacchiá¹ƒ Ä• dÄ• ya theraá¹ƒ upasaá¹…kamitvÄ• sabb
\Ne I 333/ ubhinnampi dhammaá¹ƒ desesi, tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡e kathesi, ``atth
yiá¹-á¹-haâ€™â€™ nti dÄ• nÄ• dÄ«naá¹ƒ phalaá¹ƒ gaganatale puá¹‡á¹‡acandaá¹ƒ viya das

taá¹ƒ sutvÄ• pasannacitto seá¹-á¹-hi ``bhante, Ä• gantvÄ• imasmiá¹ƒ pallaá¹…ke nisÄ«dit
paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. thero ``mahÄ• seá¹-á¹-hi, sammÄ• sambuddho `pÅ«ve
bhikkhusatehi saddhiá¹ƒ vihÄ• re nisinno, tumhÄ• kaá¹ƒ ruciyÄ• sati seá¹-á¹-hibhariyaá¹ƒ p
ca gaá¹‡hÄ• petha, satthu santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti Ä• ha. ``kahaá¹ƒ pana, bh
ti? ``ito paÃ±cacattÄ• lÄ«sayojanamatthake jetavanamahÄ• vihÄ• reâ€™â€™ ti. ``bhante, k
ettakaá¹ƒ addhÄ• naá¹ƒ kathaá¹ƒ gamissÄ• mÄ• â€™â€™ ti? ``mahÄ• seá¹-á¹-hi tumhÄ• k
attano iddhibalena nessÄ• mi, tumhÄ• kaá¹ƒ pÄ• sÄ• de sopÄ• nasÄ«saá¹ƒ attano á¹-hÄ• n
sopÄ• napariyosÄ• naá¹ƒ pana jetavanadvÄ• rakoá¹-á¹-hake bhavissati, uparipÄ• sÄ• dÄ•
otaraá¹‡akÄ• lamattena vo jetavanaá¹ƒ nessÄ• mÄ«â€™â€™ ti. so ``sÄ• dhu, bhanteâ€™â
sopÄ• nasÄ«saá¹ƒ tattheva katvÄ• ``sopÄ• napÄ• damÅ«laá¹ƒ jetavanadvÄ• rakoá¹-á¹-hak
adhiá¹-á¹-hÄ• si, tathevÄ• hosi.

iti thero seá¹-á¹-hiÃ±ca seá¹-á¹-hibhariyaÃ±ca uparipÄ• sÄ• dÄ• heá¹-á¹-hÄ• otaraá¹‡akÄ•
jetavanaá¹ƒ sampÄ• pesi. te ubhopi satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• kÄ• laá¹ƒ
bhattaggaá¹ƒ pavisitvÄ• paÃ±Ã±attavarabuddhÄ• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹…gh
buddhappamukhassa bhikkhusaá¹…ghassa \Be I 370/ dakkhiá¹‡odakaá¹ƒ adÄ• si, seá¹-á¹-h
patte pÅ«ve patiá¹-á¹-hÄ• pesi. satthÄ• attano yÄ• panamattaá¹ƒ gaá¹‡hi, paÃ±casatÄ• bh
gaá¹‡hiá¹ƒsu. seá¹-á¹-hi khÄ«rasappimadhuphÄ• á¹‡itasakkharÄ• dÄ«ni dadamÄ• no agam
bhikkhusatehi saddhiá¹ƒ bhattakiccaá¹ƒ niá¹-á¹-hÄ• pesi. mahÄ• seá¹-á¹-hipi saddhiá¹ƒ bha
khÄ• di, pÅ«vÄ• naá¹ƒ pariyosÄ• nameva na paÃ±Ã±Ä• yati, sakalavihÄ• re bhikkhÅ«naÃ±
na pariyanto paÃ±Ã±Ä• yati. ``bhante, pÅ«vÄ• parikkhayaá¹ƒ na gacchantÄ«â€™â€™ ti bh
hi jetavanadvÄ• rakoá¹-á¹-hake chaá¸• á¸• ethÄ• ti. atha ne dvÄ• rakoá¹-á¹-hakassa avidÅ«
chaá¸• á¸• ayiá¹ƒsu. ajjatanÄ• pi taá¹ƒ á¹-hÄ• naá¹ƒ ``kapallapÅ«vapabbhÄ• roâ€™â€™ tve

mahÄ• seá¹-á¹-hi saddhiá¹ƒ bhariyÄ• ya bhagavantaá¹ƒ upasaá¹…kamitvÄ• ekamantaá¹ƒ a
anumodanaá¹ƒ akÄ• si. anumodanÄ• pariyosÄ• ne ubhopi sotÄ• pattiphale patiá¹-á¹-hÄ• ya
dvÄ• rakoá¹-á¹-hake sopÄ• naá¹ƒ Ä• ruyha attano pÄ• sÄ• deyeva patiá¹-á¹-hahiá¹ƒsu \Ee I
mahÄ• seá¹-á¹-hi asÄ«tikoá¹-idhanaá¹ƒ buddhasÄ• saneyeva vikiri.

punadivase \Ne I 334/ sammÄ• sambuddhe sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• jetavan
sugatovÄ• daá¹ƒ datvÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• paá¹-isallÄ«ne sÄ• yanhasamaye dha
bhikkhÅ« ``passathÄ• vuso, mahÄ• moggallÄ• nattherassÄ• nubhÄ• vaá¹ƒ, anupahacca sa
macchariyaseá¹-á¹-hiá¹ƒ muhutteneva dametvÄ• nibbisevanaá¹ƒ katvÄ• pÅ«ve gÄ• hÄ• pe
satthu sammukhaá¹ƒ katvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• pesi, aho mahÄ• nubhÄ• vo the
guá¹‡akathaá¹ƒ kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, e
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``bhikkhave, kulad
aviheá¹-hetvÄ• akilametvÄ• pupphato reá¹‡uá¹ƒ gaá¹‡hantena bhamarena viya upasaá¹…
jÄ• nÄ• petabbaâ€™â€™ nti vatvÄ• theraá¹ƒ pasaá¹ƒsanto ---

``yathÄ• pi bhamaro pupphaá¹ƒ, vaá¹‡á¹‡agandhamaheá¹-hayaá¹ƒ.

paleti rasamÄ• dÄ• ya, evaá¹ƒ gÄ• me munÄ« careâ€™â€™ ti || (Dhp 49) ---

imaá¹ƒ \Be I 371/ dhammapade gÄ• thaá¹ƒ vatvÄ• uttaripi therassa guá¹‡aá¹ƒ pakÄ• setuá
idÄ• neva moggallÄ• nena macchariyaseá¹-á¹-hi damito, pubbepi taá¹ƒ dametvÄ• kammap
jÄ• nÄ• pesiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asiyaá¹ƒ illiso nÄ• m
asÄ«tikoá¹-ivibhavo purisadosasamannÄ• gato khaÃ±jo kuá¹‡Ä« visamakkhimaá¹‡á¸• alo a
neva aÃ±Ã±esaá¹ƒ deti, na sayaá¹ƒ paribhuÃ±jati. rakkhasapariggahitapokkharaá¹‡Ä« viyas
mÄ• tÄ• pitaro panassa yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• dÄ• yakÄ• dÄ• napatino. so s
labhitvÄ• yeva kulavaá¹ƒsaá¹ƒ nÄ• setvÄ• dÄ• nasÄ• laá¹ƒ jhÄ• petvÄ• yÄ• cake pothetvÄ
saá¹‡á¹-hÄ• pesi.

so ekadivasaá¹ƒ rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• attano gharaá¹ƒ Ä• gacchanto ekaá¹ƒ
jÄ• napadamanussaá¹ƒ, ekaá¹ƒ surÄ• vÄ• rakaá¹ƒ, Ä• dÄ• ya pÄ«á¹-hake nisÄ«ditvÄ• amb
pÅ«retvÄ• pÅ«timacchakena uttaribhaá¹…gena pivantaá¹ƒ disvÄ• suraá¹ƒ pÄ• tukÄ• mo \
``sacÄ• haá¹ƒ suraá¹ƒ pivissÄ• mi, mayi pivante bahÅ« pivitukÄ• mÄ• bhavissanti, evaá¹ƒ
bhavissatÄ«â€™â€™ ti. so taá¹‡haá¹ƒ adhivÄ• sento vicaritvÄ• gacchante gacchante kÄ•
vihatakappÄ• so viya paá¹‡á¸• usarÄ«ro ahosi dhammanisanthatagatto jÄ• to. athekadivasa
pavisitvÄ• maÃ±cakaá¹ƒ upagÅ«hitvÄ• nipajji. tamenaá¹ƒ bhariyÄ• upasaá¹…kamitvÄ• p
``kiá¹ƒ te, sÄ• mi, aphÄ• sukaâ€™â€™ nti pucchi. sabbaá¹ƒ heá¹-á¹-hÄ• kathitaniyÄ• mene

ekasseva te pahonakaá¹ƒ suraá¹ƒ karomÄ«â€™â€™ ti pana vutte ``gehe surÄ• ya kÄ• riya
paccÄ• sÄ«santi, antarÄ• paá¹‡ato Ä• harÄ• petvÄ• pi na sakkÄ• idha nisinnena pivituâ€™
datvÄ• antarÄ• paá¹‡ato surÄ• vÄ• rakaá¹ƒ Ä• harÄ• petvÄ• ceá¹-akena gÄ• hÄ• petvÄ•
gantvÄ• mahÄ• maggasamÄ«pe ekaá¹ƒ gumbaá¹ƒ pavisitvÄ• surÄ• vÄ• rakaá¹ƒ á¹-hapÄ•
ceá¹-akaá¹ƒ dÅ«re nisÄ«dÄ• petvÄ• kosakaá¹ƒ pÅ«retvÄ• suraá¹ƒ pÄ• tuá¹ƒ Ä• rabhi.

pitÄ• \Be I 372/ panassa dÄ• nÄ• dÄ«naá¹ƒ puÃ±Ã±Ä• naá¹ƒ katattÄ• devaloke sakko hu
khaá¹‡e ``pavattati nu kho me dÄ• naggaá¹ƒ, udÄ• hu noâ€™â€™ ti Ä• vajjento tassa appa
kulavaá¹ƒsaá¹ƒ nÄ• setvÄ• dÄ• nasÄ• laá¹ƒ jhÄ• petvÄ• yÄ• cake nikkaá¸• á¸• hitvÄ• ma
``aÃ±Ã±esaá¹ƒ dÄ• tabbaá¹ƒ bhavissatÄ«â€™â€™ ti bhayena gumbaá¹ƒ pavisitvÄ• ekaka
disvÄ• ``gacchÄ• mi, naá¹ƒ saá¹…khobhetvÄ• dametvÄ• kammaphalasambandhaá¹ƒ jÄ•
devaloke nibbattanÄ• rahaá¹ƒ karomÄ«â€™â€™ ti manussapathaá¹ƒ otaritvÄ• illisaseá¹-á
khaÃ±jaá¹ƒ kuá¹‡iá¹ƒ visamacakkhumaá¹‡á¸• alaá¹ƒ attabhÄ• vaá¹ƒ nimminitvÄ• bÄ• rÄ• á
raÃ±Ã±o nivesanadvÄ• re á¹-hatvÄ• attano Ä• gatabhÄ• vaá¹ƒ Ä• rocÄ• petvÄ• ``pavisatÅ
rÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• ``kiá¹ƒ, mahÄ• seá¹-á¹-hi, avelÄ• ya Ä• gato
Ä• gatomhi, deva ghare me asÄ«tikoá¹-imattaá¹ƒ dhanaá¹ƒ atthi, taá¹ƒ devo Ä• harÄ• petvÄ
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ pÅ«rÄ• petÅ«â€™â€™ ti. ``alaá¹ƒ mahÄ• seá¹-á¹-hi, tava dhanato
bahutaraá¹ƒ dhanaâ€™â€™ nti. ``sace, deva, tumhÄ• kaá¹ƒ kammaá¹ƒ natthi, yathÄ• ruciy
dÄ• naá¹ƒ dammÄ«â€™â€™ ti. ``dehi, mahÄ• seá¹-á¹-hÄ«â€™â€™ ti. so ``sÄ• dhu, devÄ•
nikkhamitvÄ• illisaseá¹-á¹-hino gehaá¹ƒ agamÄ• si, sabbe upaá¹-á¹-hÄ• kamanussÄ• pariv
``nÄ• yaá¹ƒ, illisoâ€™â€™ ti jÄ• nituá¹ƒ samattho nÄ• ma natthi.

so gehaá¹ƒ pavisitvÄ• antoummÄ• re á¹-hatvÄ• dovÄ• rikaá¹ƒ pakkosÄ• petvÄ• ``yo aÃ±
Ä• gantvÄ• `mametaá¹ƒ gehaâ€™ nti pavisituá¹ƒ Ä• gacchati, taá¹ƒ piá¹-á¹-hiyaá¹ƒ paharit
nÄ«hareyyÄ• thÄ• â€™â€™ ti vatvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• rahe Ä• sane nisÄ«d
pakkosÄ• petvÄ• sitÄ• kÄ• raá¹ƒ dassetvÄ• ``bhadde, dÄ• naá¹ƒ demÄ• â€™â€™ ti Ä• ha
seá¹-á¹-hibhariyÄ• ca puttadhÄ«taro ca dÄ• sakammakarÄ• ca ``ettakaá¹ƒ kÄ• laá¹ƒ dÄ• n
natthi, ajja pana suraá¹ƒ pivitvÄ• muducitto hutvÄ• dÄ• tukÄ• mo jÄ• to bhavissatÄ«â€™â
naá¹ƒ seá¹-á¹-hibhariyÄ• ``yathÄ• ruciyÄ• \Ne I 336/ detha, sÄ• mÄ«â€™â€™ ti Ä• ha. ter
pakkosÄ• petvÄ• `` `suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• dÄ«hi atthikÄ• illisaseá¹-á¹-hissa gha
sakalanagare bheriá¹ƒ carÄ• pehÄ«â€™â€™ ti. sÄ• ca tathÄ• kÄ• resi. mahÄ• jano pacch
gehadvÄ• re sannipati. sakko sattaratanapÅ«re \Be I 373/ gabbhe vivarÄ• petvÄ• ``tumhÄ•
yÄ• vadicchakaá¹ƒ gahetvÄ• gacchathÄ• â€™â€™ ti Ä• ha. mahÄ• jano dhanaá¹ƒ nÄ«har
Ä• bhatabhÄ• janÄ• ni pÅ«retvÄ• gacchati.

aÃ±Ã±ataro janapadamanusso illisaseá¹-á¹-hino goá¹‡e tasseva rathe yojetvÄ• sattahi rata
nagarÄ• nikkhamma mahÄ• maggaá¹ƒ paá¹-ipajjitvÄ• tassa gumbassa avidÅ«rena rathaá¹
jÄ«va, sÄ• mi, illisaseá¹-á¹-hi, taá¹ƒ nissÄ• ya idÄ• ni me yÄ• vajÄ«vaá¹ƒ kammaá¹ƒ akatvÄ

jÄ• taá¹ƒ, taveva ratho, taveva goá¹‡Ä• , taveva gehe satta ratanÄ• ni, neva mÄ• tarÄ• din
nissÄ• ya laddhÄ• ni, sÄ• mÄ«â€™â€™ ti seá¹-á¹-hino guá¹‡akathaá¹ƒ kathento gacchati. s
bhÄ«tatasito cintesi ``ayaá¹ƒ mama nÄ• maá¹ƒ gahetvÄ• \Ee I 352/ idaÃ±cidaÃ±ca vadati,
dhanaá¹ƒ raÃ±Ã±Ä• lokassa dinnaâ€™â€™ nti gumbÄ• nikkhamitvÄ• goá¹‡e ca rathaÃ±c
ceá¹-aka, mayhaá¹ƒ goá¹‡Ä• , mayhaá¹ƒ rathoâ€™â€™ ti vatvÄ• gantvÄ• goá¹‡e nÄ• sÄ•
rathÄ• oruyha ``are, duá¹-á¹-haceá¹-aka, illisamahÄ• seá¹-á¹-hi sakalanagarassa dÄ• naá¹ƒ
ahosÄ«â€™â€™ ti pakkhanditvÄ• asaniá¹ƒ pÄ• tento viya khandhe paharitvÄ• rathaá¹ƒ Ä•
kampamÄ• no uá¹-á¹-hÄ• ya paá¹ƒsuá¹ƒ puÃ±chitvÄ• puÃ±chitvÄ• vegena gantvÄ• ratha
otaritvÄ• kesesu gahetvÄ• oá¹‡Ä• metvÄ• kapparapahÄ• rehi koá¹-á¹-etvÄ• gale gahetvÄ
khipitvÄ• pakkÄ• mi. ettÄ• vatÄ• ssa surÄ• mado chijji. so kampamÄ• no vegena nivesana
Ä• dÄ• ya gacchante mahÄ• jane disvÄ• ``ambho kiá¹ƒ nÄ• metaá¹ƒ, kiá¹ƒ rÄ• jÄ• mama
taá¹ƒ taá¹ƒ gantvÄ• gaá¹‡hÄ• ti, gahitagahitÄ• paharitvÄ• pÄ• damÅ«leyeva pÄ• tenti. so
pavisituá¹ƒ Ä• rabhi. dvÄ• rapÄ• lÄ• ``are, duá¹-á¹-hagahapati, kahaá¹ƒ pavisasÄ«â€™â€™
pothetvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• nÄ«hariá¹ƒsu.

so ``á¹-hapetvÄ• idÄ• ni rÄ• jÄ• naá¹ƒ natthi me aÃ±Ã±o koci paá¹-isaraá¹‡oâ€™â€™ ti ra
``deva, mama gehaá¹ƒ tumhe vilumpÄ• pethÄ• â€™â€™ ti Ä• ha. nÄ• haá¹ƒ seá¹-á¹-hi vilu
Ä• gantvÄ• ``sace tumhe na gaá¹‡hatha, ahaá¹ƒ mama dhanaá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ«â
carÄ• petvÄ• dÄ• naá¹ƒ adÄ• sÄ«ti. nÄ• haá¹ƒ \Be I 374/, deva, tumhÄ• kaá¹ƒ santikaá¹ƒ Ä
mayhaá¹ƒ macchariyabhÄ• vaá¹ƒ na jÄ• nÄ• tha, ahaá¹ƒ tiá¹‡aggena telabindumpi na kass
taá¹ƒ pakkosÄ• petvÄ• \Ne I 337/ vÄ«maá¹ƒsatha, devÄ• ti. rÄ• jÄ• sakkaá¹ƒ pakkosÄ• pe
visesaá¹ƒ neva rÄ• jÄ• jÄ• nÄ• ti, na amaccÄ• . macchariyaseá¹-á¹-hi ``kiá¹ƒ, deva, ayaá¹ƒ
seá¹-á¹-hÄ«â€™â€™ ti Ä• ha. ``mayaá¹ƒ na saÃ±jÄ• nÄ• ma, atthi te koci saÃ±jÄ• nanakoâ
devÄ• â€™â€™ ti. bhariyaá¹ƒ pakkosÄ• petvÄ• ``kataro te sÄ• mikoâ€™â€™ ti pucchiá¹ƒs
sakkasseva santike aá¹-á¹-hÄ• si. puttadhÄ«taro dÄ• sakammakare \Ee I 353/ ca pakkosÄ•
sabbepi sakkasseva santike tiá¹-á¹-hanti.

puna seá¹-á¹-hi cintesi ``mayhaá¹ƒ sÄ«se piá¸·akÄ• atthi, kesehi paá¹-icchannÄ• , taá¹ƒ kh
jÄ• nÄ• ti, taá¹ƒ pakkosÄ• pessÄ• mÄ«â€™â€™ ti. so ``kappako maá¹ƒ, deva, saÃ±jÄ• nÄ•
ti Ä• ha. tasmiá¹ƒ pana kÄ• le bodhisatto tassa kappako ahosi. rÄ• jÄ• taá¹ƒ pakkosÄ• petv
jÄ• nÄ• sÄ«â€™â€™ ti pucchi. ``sÄ«saá¹ƒ oloketvÄ• jÄ• nissÄ• mi, devÄ• â€™â€™ ti. ``te
olokehÄ«â€™â€™ ti. tasmiá¹ƒ khaá¹‡e sakko sÄ«se piá¸·akaá¹ƒ mÄ• pesi. bodhisatto dvin
piá¸·akÄ• disvÄ• ``mahÄ• rÄ• ja, dvinnampi sÄ«se piá¸·akÄ• attheva, nÄ• haá¹ƒ etesu ek
saÃ±jÄ• nituá¹ƒ sakkomÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

78__._ á¹• 21 ``ubho khaÃ±jÄ• ubho kuá¹‡Ä«, ubho visamacakkhukÄ• .

ubhinnaá¹ƒ piá¸·akÄ• jÄ• tÄ• , nÄ• haá¹ƒ passÄ• mi illisaâ€™â€™ nti ||

tattha __ubho_ti dvepi janÄ• . __khaÃ±jÄ• _ti kuá¹‡á¹-hapÄ• dÄ• . __kuá¹‡Ä«_ti kuá¹‡á¹-ha
__visamacakkhukÄ• _ti visamakkhimaá¹‡á¸• alÄ• kekarÄ• . __piá¸·akÄ• _ti dvinnampi ekas
ekasaá¹‡á¹-hÄ• nÄ• va piá¸·akÄ• jÄ• tÄ• . __nÄ• haá¹ƒ passÄ• mÄ«_ti ahaá¹ƒ ``imesu aya
passÄ• mi, ekassÄ• pi illisabhÄ• vaá¹ƒ na jÄ• nÄ• mÄ«ti avoca.

bodhisattassa vacanaá¹ƒ sutvÄ• seá¹-á¹-hi kampamÄ• no dhanasokena satiá¹ƒ paccupaá¹
tattheva pati. tasmiá¹ƒ khaá¹‡e sakko ``nÄ• haá¹ƒ, mahÄ• rÄ• ja \Be I 375/, illiso, sakkoham
mahatiyÄ• sakkalÄ«lÄ• ya Ä• kÄ• se aá¹-á¹-hÄ• si. illisassa mukhaá¹ƒ puÃ±chitvÄ• udake
uá¹-á¹-hÄ• ya sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ sakko Ä• ha
mama santakaá¹ƒ, na tava. ahaÃ±hi te pitÄ• , tvaá¹ƒ mama putto. ahaá¹ƒ dÄ• nÄ• dÄ«ni pu
sakkattaá¹ƒ patto, tvaá¹ƒ pana me vaá¹ƒsaá¹ƒ upacchinditvÄ• adÄ• nasÄ«lo hutvÄ• maccl
dÄ• nasÄ• lÄ• yo jhÄ• petvÄ• yÄ• cake nikkaá¸• á¸• hitvÄ• dhanameva saá¹‡á¹-hÄ• pesi.
na \Ne I 338/ aÃ±Ã±esaá¹ƒ desi, rakkhasapariggahitaá¹ƒ viya \Ee I 354/ tiá¹-á¹-hati. sace m
pÄ• katikÄ• katvÄ• dÄ• naá¹ƒ dassasi, iccetaá¹ƒ kusalaá¹ƒ. no ce dassasi, sabbaá¹ƒ te dh
iminÄ• indavajirena te sÄ«saá¹ƒ chinditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti.
maraá¹‡abhayena santajjito ``ito paá¹-á¹-hÄ• ya dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti paá¹-iÃ±
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• Ä• kÄ• se nisinnova dhammaá¹ƒ desetvÄ• taá¹ƒ sÄ«lesu patiá¹-
sakaá¹-á¹-hÄ• nameva agamÄ• si. illisopi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggaparÄ•

satthÄ• ``na, bhikkhave, idÄ• neva moggallÄ• no macchariyaseá¹-á¹-hiá¹ƒ dameti, pubbep
damitoyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ gha
--- ``tadÄ• illiso macchariyaseá¹-á¹-hi ahosi, sakko devarÄ• jÄ• mahÄ• moggallÄ• no, rÄ• j
ahameva ahosiâ€™â€™ nti.

illisajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [79] 9. kharassarajÄ• takavaá¹‡á¹‡anÄ•

__yato viluttÄ• ca hatÄ• ca gÄ• vo_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ a
kathesi. kosalaraÃ±Ã±o kira eko amacco rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• paccantagÄ• me rÄ
saddhiá¹ƒ ekato hutvÄ• ``ahaá¹ƒ manusse Ä• dÄ• ya araÃ±Ã±aá¹ƒ pavisissÄ• mi, tumhe g
upaá¸• á¸• haá¹ƒ mayhaá¹ƒ dadeyyÄ• thÄ• â€™â€™ ti vatvÄ• pageva manusse sannipÄ•
Ä• gantvÄ• gÄ• viyo ghÄ• tetvÄ• \Be I 376/ maá¹ƒsaá¹ƒ khÄ• ditvÄ• gÄ• maá¹ƒ vilumpitv
mahÄ• janaparivuto Ä• gacchati. tassa na cirasseva taá¹ƒ kammaá¹ƒ pÄ• kaá¹-aá¹ƒ jÄ• taá
Ä• rocesuá¹ƒ. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• dosaá¹ƒ patiá¹-á¹-hÄ• petvÄ• suniggahitaá¹
gÄ• mabhojakaá¹ƒ pesetvÄ• jetavanaá¹ƒ gantvÄ• bhagavato etamatthaá¹ƒ Ä• rocesi. bhag
idÄ• neva esa evaá¹ƒsÄ«lo, pubbepi evaá¹ƒsÄ«loyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito at

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente ekassa amaccassa paccantagÄ
purimasadisameva. tadÄ• pana bodhisatto vaá¹‡ijjÄ• ya paccante vicaranto \Ee I 355/ tasm
kappesi. so tasmiá¹ƒ gÄ• mabhojake sÄ• yanhasamaye mahÄ• janaparivÄ• rena bheriyÄ•
Ä• gacchante ``ayaá¹ƒ duá¹-á¹-hagÄ• mabhojako corehi saddhiá¹ƒ ekato hutvÄ• gÄ• maá¹
palÄ• yitvÄ• aá¹-aviá¹ƒ paviá¹-á¹-hesu idÄ• ni upasantÅ«pasanto viya bheriyÄ• vajjamÄ• n
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

79__._ á¹• 21 ``yato viluttÄ• ca hatÄ• ca gÄ• vo, daá¸• á¸• hÄ• ni gehÄ• ni jano ca nÄ«to.

athÄ• gamÄ• puttahatÄ• ya putto, kharassaraá¹ƒ á¸• iá¹‡á¸• imaá¹ƒ vÄ• dayantoâ€™â€™

tattha __yato_ti yadÄ• . __viluttÄ• ca hatÄ• cÄ• _ti vilumpitvÄ• bandhitvÄ• ca nÄ«tÄ• , m
khÄ• danatthÄ• ya ca hatÄ• . __gÄ• vo_ti gorÅ«pÄ• ni. __daá¸• á¸• hÄ• nÄ«_ti aggiá¹ƒ datv
nÄ«to_ti karamaraggÄ• haá¹ƒ gahetvÄ• nÄ«to. __puttahatÄ• ya putto_ti hataputtÄ• ya putt
chinnahirottappassa hi mÄ• tÄ• nÄ• ma natthi, iti so tassÄ• jÄ«vantopi hataputtaá¹-á¹-hÄ•
hataputtÄ• ya putto nÄ• ma hoti. __kharassara_nti thaddhasaddaá¹ƒ. __á¸• iá¹‡á¸• ima_nti

evaá¹ƒ bodhisatto imÄ• ya gÄ• thÄ• ya taá¹ƒ paribhÄ• si. na cireneva ca tassa taá¹ƒ kamm
jÄ• taá¹ƒ, athassa rÄ• jÄ• dosÄ• nurÅ«paá¹ƒ niggahaá¹ƒ akÄ• si.

satthÄ• \Be I 377/ ``na, mahÄ• rÄ• ja, idÄ• nevesa evaá¹ƒsÄ«lo, pubbepi evaá¹ƒsÄ«loyevÄ
dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
amaccoyeva, gÄ• thÄ• ya udÄ• hÄ• rakapaá¹‡á¸• itamanusso pana ahameva ahosiâ€™â€™

kharassarajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [80] 10. bhÄ«masenajÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ te pavikatthitaá¹ƒ pure_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ vikatth
Ä• rabbha kathesi. eko kira bhikkhu ``Ä• vuso, amhÄ• kaá¹ƒ jÄ• tisamÄ• jÄ• ti, gottasamaá
mayaá¹ƒ evarÅ«pe nÄ• ma mahÄ• khattiyakule jÄ• tÄ• , gottena vÄ• dhanena vÄ• kulappa
natthi, amhÄ• kaá¹ƒ suvaá¹‡á¹‡arajatÄ• dÄ«naá¹ƒ anto natthi, dÄ• sakammakarÄ• pi no sÄ
bhuÃ±janti, kÄ• sikavatthaá¹ƒ nivÄ• senti, kÄ• sikavilepanaá¹ƒ vilimpanti. mayaá¹ƒ pabbajita
I 356/ evarÅ«pÄ• ni lÅ«khÄ• ni bhojanÄ• ni bhuÃ±jÄ• ma, lÅ«khÄ• ni cÄ«varÄ• ni dhÄ• rem
theranavamajjhimÄ• naá¹ƒ bhikkhÅ«naá¹ƒ antare vikatthento jÄ• tiÄ• divasena vambhento
athassa eko bhikkhu kulappadesaá¹ƒ pariggaá¹‡hitvÄ• taá¹ƒ vikatthanabhÄ• vaá¹ƒ bhikkhÅ
dhammasabhÄ• yaá¹ƒ sannipatitÄ• ``Ä• vuso, asuko nÄ• ma bhikkhu evarÅ«pe niyyÄ• nika

vikatthento vambhento khuá¹ƒsento vicaratÄ«â€™â€™ ti etassa aguá¹‡aá¹ƒ kathayiá¹ƒsu. s
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, so bhikkhu idÄ• neva vikatthento vambhento khuá¹ƒsento vicarati, pubbepi vikat
khuá¹ƒsento vicarÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ nigamagÄ
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ disÄ• pÄ• mokkhassa Ä• cariyassa santike tayo v
vijjaá¹-á¹-hÄ• nÄ• ni uggahetvÄ• sabbasippesu nipphattiá¹ƒ patvÄ• cÅ«á¸·adhanuggahapa
ahosi. so takkasilÄ• to nikkhamitvÄ• sabbasamayasippÄ• ni pariyesamÄ• no mahiá¹ƒsakar
imasmiá¹ƒ pana jÄ• take bodhisatto thokaá¹ƒ rasso oá¹‡atÄ• kÄ• ro ahosi. so cintesi ``sacÄ
rÄ• jÄ• naá¹ƒ upasaá¹…kamissÄ• mi, so `evaá¹ƒ rassasarÄ«ro tvaá¹ƒ kiá¹ƒ amhÄ• kaá¹ƒ ka
vakkhati, yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• rohapariá¹‡Ä• hasampannaá¹ƒ abhirÅ«paá¹ƒ ekaá¹ƒ puris
piá¹-á¹-hicchÄ• yÄ• ya jÄ«vikaá¹ƒ kappeyyaâ€™â€™ nti. so tathÄ• rÅ«paá¹ƒ purisaá¹ƒ pari
nÄ• mekassa tantavÄ• yassa tantavÄ«taá¹-á¹-hÄ• naá¹ƒ gantvÄ• tena saddhiá¹ƒ paá¹-isan
tvaá¹ƒ kinnÄ• mosÄ«â€™â€™ ti pucchi. ``ahaá¹ƒ bhÄ«maseno nÄ• mÄ• â€™â€™ ti? ``kiá¹
upadhisampanno hutvÄ• imaá¹ƒ lÄ• makakammaá¹ƒ karosÄ«â€™â€™ ti? ``jÄ«vituá¹ƒ asa
etaá¹ƒ kammaá¹ƒ kari, sakalajambudÄ«pe mayÄ• sadiso dhanuggaho nÄ• ma natthi. sace
rÄ• jÄ• naá¹ƒ passeyyaá¹ƒ, so maá¹ƒ `evaá¹ƒrasso ayaá¹ƒ kiá¹ƒ amhÄ• kaá¹ƒ kammaá¹ƒ k
tvaá¹ƒ rÄ• jÄ• naá¹ƒ disvÄ• `ahaá¹ƒ dhanuggahoâ€™ ti vakkhasi. rÄ• jÄ• te paribbayaá¹ƒ
nibaddhaá¹ƒ dassati. ahaá¹ƒ te uppannakammaá¹ƒ karonto tava piá¹-á¹-hicchÄ• yÄ• ya jÄ«v
sukhitÄ• bhavissÄ• ma. karohi mama vacanaâ€™â€™ nti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti

atha naá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• sayaá¹ƒ cÅ«á¸·Å«paá¹-á¹-hÄ• ko hutvÄ•
rÄ• jadvÄ• re á¹-hatvÄ• raÃ±Ã±o Ä• rocÄ• pesi. ``Ä• gacchantÅ«â€™â€™ ti vutte ubhopi p
vanditvÄ• aá¹-á¹-haá¹ƒsu. ``kiá¹ƒkÄ• raá¹‡Ä• Ä• gatatthÄ• â€™â€™ ti ca vutte bhÄ«mase
dhanuggaho, mayÄ• sadiso sakalajambudÄ«pe dhanuggaho natthÄ«â€™â€™ ti. ``kiá¹ƒ pa
upaá¹-á¹-hahissasÄ«â€™â€™ ti? ``aá¸• á¸• hamÄ• se \Ne I 341/ sahassaá¹ƒ labhanto upaá
ti. ``ayaá¹ƒ te puriso kiá¹ƒ hotÄ«â€™â€™ ti? ``cÅ«á¸·Å«paá¹-á¹-hÄ• ko, devÄ• â€™â€™ ti.
upaá¹-á¹-hahÄ• â€™â€™ ti. tato paá¹-á¹-hÄ• ya bhÄ«maseno rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahat
bodhisattova nittharati.

tena kho pana samayena kÄ• siraá¹-á¹-he ekasmiá¹ƒ araÃ±Ã±e bahÅ«naá¹ƒ manussÄ• na
byaggho chaá¸• á¸• Ä• peti, bahÅ« manusse gahetvÄ• gahetvÄ• khÄ• dati. taá¹ƒ pavattiá¹
rÄ• jÄ• bhÄ«masenaá¹ƒ pakkosÄ• petvÄ• ``sakkhissasi, tÄ• ta, naá¹ƒ byagghaá¹ƒ gaá¹‡hi
kiá¹ƒ dhanuggaho nÄ• mÄ• haá¹ƒ \Be I 379/, yadi byagghaá¹ƒ gahetuá¹ƒ na sakkomÄ«â€™
paribbayaá¹ƒ datvÄ• uyyojesi. so gharaá¹ƒ gantvÄ• bodhisattassa kathesi. bodhisatto ``sÄ
gacchÄ• â€™â€™ ti Ä• ha. ``tvaá¹ƒ pana na gamissasÄ«â€™â€™ ti? ``Ä• ma na gamissÄ•
Ä• cikkhissÄ• mÄ«â€™â€™ ti. ``Ä• cikkha, sammÄ• â€™â€™ ti. tvaá¹ƒ byagghassa vasan

mÄ• agamÄ• si, janapadamanusse pana sannipÄ• tetvÄ• ekaá¹ƒ vÄ• dve vÄ• dhanusaha
gantvÄ• byagghassa uá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• palÄ• yitvÄ• ekaá¹ƒ gumbaá¹ƒ pavisi
jÄ• napadÄ• va byagghaá¹ƒ pothetvÄ• gaá¹‡hissanti, tehi byagghe gahite tvaá¹ƒ dantehi el
koá¹-iyaá¹ƒ gahetvÄ• matabyagghassa santikaá¹ƒ gantvÄ• ``bho, kenesa, byaggho mÄ• ri
byagghaá¹ƒ goá¹‡aá¹ƒ viya \Ee I 358/ valliyÄ• bandhitvÄ• raÃ±Ã±o santikaá¹ƒ nessÄ• mÄ
gumbaá¹ƒ paviá¹-á¹-ho, mayÄ• valliyÄ• anÄ• bhatÄ• ya eva kenesa mÄ• ritoâ€™â€™ ti ka
bhÄ«tatasitÄ• ``sÄ• mi, mÄ• raÃ±Ã±o Ä• cikkhÄ«â€™â€™ ti bahuá¹ƒ dhanaá¹ƒ dassanti,
bhavissati, raÃ±Ã±opi santikÄ• bahuá¹ƒ dhanaá¹ƒ labhissasÄ«ti. so ``sÄ• dhÅ«â€™â€™ ti
bodhisattena kathitaniyÄ• meneva byagghaá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ khemaá¹ƒ katvÄ• n
bÄ• rÄ• á¹‡asiá¹ƒ Ä• gantvÄ• rÄ• jÄ• naá¹ƒ disvÄ• ``gahito me, deva, byaggho, araÃ±Ã±a
Ä• ha. rÄ• jÄ• tuá¹-á¹-ho bahuá¹ƒ dhanaá¹ƒ adÄ• si. punekadivasaá¹ƒ ``ekamaggaá¹ƒ mah
chaá¸• á¸• Ä• petÄ«â€™â€™ ti Ä• rocesuá¹ƒ, rÄ• jÄ• tatheva bhÄ«masenaá¹ƒ pesesi. sop
byagghaá¹ƒ viya tampi gahetvÄ• Ä• gaÃ±chi, rÄ• jÄ• puna bahuá¹ƒ dhanaá¹ƒ adÄ• si, ma
jÄ• taá¹ƒ. so issariyamadamatto bodhisattaá¹ƒ avamaÃ±Ã±aá¹ƒ katvÄ• tassa vacanaá¹ƒ na
taá¹ƒ nissÄ• ya jÄ«vÄ• mi, kiá¹ƒ tvaÃ±Ã±eva purisoâ€™â€™ tiÄ• dÄ«ni pharusavacanÄ• ni

atha \Ne I 342/ katipÄ• haccayena eko sÄ• mantarÄ• jÄ• Ä• gantvÄ• bÄ• rÄ• á¹‡asiá¹ƒ up
detu, yuddhaá¹ƒ vÄ• â€™â€™ ti raÃ±Ã±o sÄ• sanaá¹ƒ pesesi. rÄ• jÄ• ``yujjhÄ• hÄ«â€™â€
sabbasannÄ• hasannaddho rÄ• javesaá¹ƒ gahetvÄ• susannaddhassa vÄ• raá¹‡assa piá¹-á
tassa maraá¹‡abhayena sabbasannÄ• hasannaddho bhÄ«masenasseva pacchimÄ• sane n
mahÄ• janaparivuto nagaradvÄ• rena nikkhamitvÄ• saá¹…gÄ• masÄ«saá¹ƒ pÄ• puá¹‡i. bh
sutvÄ• va kampituá¹ƒ Ä• raddho. bodhisatto ``idÄ• nesa \Be I 380/ hatthipiá¹-á¹-hito patitvÄ•
hatthikkhandhato apatanatthaá¹ƒ bhÄ«masenaá¹ƒ yottena parikkhipitvÄ• gaá¹‡hi, bhÄ«mas
sampahÄ• raá¹-á¹-hÄ• naá¹ƒ disvÄ• maraá¹‡abhayatajjito sarÄ«ravaá¸·aÃ±jena hatthipiá¹-á
bodhisatto ``na kho te bhÄ«masena purimena pacchimaá¹ƒ sameti, tvaá¹ƒ pubbe saá¹…gÄ•
hatthipiá¹-á¹-hiá¹ƒ dÅ«sesÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

80__._ á¹• 21 ``yaá¹ƒ \Ee I 359/ te pavikatthitaá¹ƒ pure, atha te pÅ«tisarÄ• sajanti pacchÄ•

ubhayaá¹ƒ na sameti bhÄ«masena, yuddhakathÄ• ca idaÃ±ca te vihaÃ±Ã±aâ€™â€™ nti ||

tattha __yaá¹ƒ te pavikatthitaá¹ƒ pure_ti yaá¹ƒ tayÄ• pubbe ``kiá¹ƒ tvaá¹ƒyeva puriso, nÄ•
ahampi saá¹…gÄ• mayodhoâ€™â€™ ti vikatthitaá¹ƒ vambhanavacanaá¹ƒ vuttaá¹ƒ, idaá¹ƒ t
pÅ«tisarÄ• sajanti pacchÄ• _ti atha te ime pÅ«tibhÄ• vena saraá¹‡abhÄ• vena ca ``pÅ«tisa
sarÄ«ravaá¸·aÃ±jadhÄ• rÄ• sajanti vaá¸·aÃ±janti paggharanti. __pacchÄ• _ti tato pure vika
idÄ• ni imasmiá¹ƒ saá¹…gÄ• masÄ«seti attho. __ubhayaá¹ƒ na sameti bhÄ«masenÄ• _ti ida
sameti. kataraá¹ƒ? __yuddhakathÄ• ca idaÃ±ca te vihaÃ±Ã±a_nti, yÄ• ca pure kathitÄ• yu
idÄ• ni vihaÃ±Ã±aá¹ƒ kilamatho hatthipiá¹-á¹-hidÅ«sanÄ• kÄ• rappatto vighÄ• toti attho.

evaá¹ƒ bodhisatto taá¹ƒ garahitvÄ• ``mÄ• bhÄ• yi, samma, kasmÄ• mayi á¹-hite vihaÃ±Ã
bhÄ«masenaá¹ƒ hatthipiá¹-á¹-hito otÄ• retvÄ• ``nhÄ• yitvÄ• gehameva gacchÄ• â€™â€™
pÄ• kaá¹-ena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti saá¹…gÄ• maá¹ƒ pavisitvÄ• unnaditvÄ•
bhinditvÄ• sapattarÄ• jÄ• naá¹ƒ jÄ«vaggÄ• haá¹ƒ gÄ• hÄ• petvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o
tuá¹-á¹-ho bodhisattassa mahantaá¹ƒ yasaá¹ƒ adÄ• si. tato paá¹-á¹-hÄ• ya ``cÅ«á¸·adhanug
sakalajambudÄ«pe pÄ• kaá¹-o ahosi. so bhÄ«masenassa paribbayaá¹ƒ datvÄ• sakaá¹-á¹-h
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• \Ne I 343/ \Be I 381/ ``na, bhikkhave, idÄ• nevesa bhikkhu vikattheti, pubbepi vikat
vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• anusandhiá¹ƒ ghaá¹-etvÄ• jÄ• takaá¹ƒ sam
bhÄ«maseno vikatthitabhikkhu ahosi, cÅ«á¸·adhanuggahapaá¹‡á¸• ito pana ahameva ahos

bhÄ«masenajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

varuá¹‡avaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

varuá¹‡aá¹ƒ sÄ«lavanÄ• gaá¹ƒ, saccaá¹ƒkira rukkhadhammaá¹ƒ.

maccharÄ• jÄ• asaá¹…kiyaá¹ƒ, mahÄ• supinaillisaá¹ƒ.

kharassaraá¹ƒ bhÄ«masenanti ||

9. apÄ• yimhavaggo

á¹• 03 [81] 1. surÄ• pÄ• najÄ• takavaá¹‡á¹‡anÄ•

__apÄ• yimha_ \Ne I 344/ \Ee I 360/ __anaccimhÄ• _ti idaá¹ƒ satthÄ• kosambiá¹ƒ upaniss
viharanto sÄ• gatattheraá¹ƒ Ä• rabbha kathesi. bhagavati hi sÄ• vatthiyaá¹ƒ vassaá¹ƒ vasit
bhaddavatikaá¹ƒ nÄ• ma nigamaá¹ƒ sampatte gopÄ• lakÄ• pasupÄ• lakÄ• kassakÄ• path
vanditvÄ• ``mÄ• , bhante, bhagavÄ• ambatitthaá¹ƒ agamÄ• si, ambatitthe jaá¹-ilassa assa
nÄ• go Ä• sÄ«viso ghoraviso, so bhagavantaá¹ƒ viheá¹-heyyÄ• â€™â€™ ti vÄ• rayiá¹ƒsu. b
asuá¹‡anto viya tesu yÄ• vatatiyaá¹ƒ vÄ• rayamÄ• nesupi agamÄ• siyeva.

tatra sudaá¹ƒ bhagavÄ• bhaddavatikÄ• ya avidÅ«re aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e vi
samayena buddhÅ«paá¹-á¹-hÄ• ko sÄ• gato nÄ• ma thero pothujjanikÄ• ya iddhiyÄ• sama

upasaá¹…kamitvÄ• tassa nÄ• garÄ• jassa vasanaá¹-á¹-hÄ• ne tiá¹‡asanthÄ• rakaá¹ƒ paÃ±
nisÄ«di. nÄ• go makkhaá¹ƒ asahamÄ• no dhÅ«mÄ• yi, theropi dhÅ«mÄ• yi. nÄ• go pajjali, t
tejo theraá¹ƒ na bÄ• dhati, therassa tejo nÄ• gaá¹ƒ \Be I 382/ bÄ• dhati. evaá¹ƒ so khaá¹‡en
nÄ• garÄ• jÄ• naá¹ƒ dametvÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• petvÄ• satthu sant

satthÄ• bhaddavatikÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• kosambiá¹ƒ agamÄ• si. sÄ• ga
damitabhÄ• vo sakalajanapadaá¹ƒ patthari. kosambinagaravÄ• sino satthu paccuggamanaá
vanditvÄ• sÄ• gatattherassa santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• evamÄ•
tumhÄ• kaá¹ƒ dullabhaá¹ƒ, taá¹ƒ vadeyyÄ• tha, tadeva mayaá¹ƒ paá¹-iyÄ• dessÄ• mÄ• â€™
chabbaggiyÄ• panÄ• haá¹ƒsu ``Ä• vuso, pabbajitÄ• naá¹ƒ nÄ• ma kÄ• potikÄ• surÄ• dulla
tumhe therassa pasannÄ• , kÄ• potikaá¹ƒ suraá¹ƒ paá¹-iyÄ• dethÄ• â€™â€™ ti. te ``sÄ• dh
sampaá¹-icchitvÄ• satthÄ• raá¹ƒ svÄ• tanÄ• ya nimantetvÄ• nagaraá¹ƒ pavisitvÄ• attano a
dassÄ• mÄ• â€™â€™ ti kÄ• potikaá¹ƒ suraá¹ƒ pasannaá¹ƒ paá¹-iyÄ• detvÄ• theraá¹ƒ nima
suraá¹ƒ adaá¹ƒsu. thero pivitvÄ• surÄ• madamatto nagarato nikkhamanto dvÄ• rantare pat

satthÄ• \Ne I 345/ katabhattakicco nagarÄ• nikkhamanto theraá¹ƒ tenÄ• kÄ• rena nipanna
bhikkhave, sÄ• gataâ€™â€™ nti gÄ• hÄ• petvÄ• Ä• rÄ• maá¹ƒ agamÄ• si \Ee I 361/. bhikk
tathÄ• gatassa pÄ• damÅ«le katvÄ• taá¹ƒ nipajjÄ• pesuá¹ƒ, so parivattitvÄ• pÄ• de tathÄ•
nipajji. satthÄ• bhikkhÅ« paá¹-ipucchi ``kiá¹ƒ nu kho, bhikkhave, yaá¹ƒ pubbe sÄ• gatassa n
taá¹ƒ idÄ• ni atthÄ«â€™â€™ ti? ``natthi, bhanteâ€™â€™ ti. ``bhikkhave, ambatitthakaá¹ƒ n
damesÄ«â€™â€™ ti. ``sÄ• gato, bhanteâ€™â€™ ti. ``kiá¹ƒ panetarahi, bhikkhave, sÄ• gato
dametuá¹ƒ sakkuá¹‡eyyÄ• â€™â€™ ti. ``no hetaá¹ƒ, bhanteâ€™â€™. ``api nu kho, bhikkha
yuttaá¹ƒ, yaá¹ƒ pivitvÄ• evaá¹ƒvisaÃ±Ã±Ä« hotÄ«â€™â€™ ti. ``ayuttaá¹ƒ, bhanteâ€™â€™
theraá¹ƒ garahitvÄ• bhikkhÅ« Ä• mantetvÄ• ``surÄ• merayapÄ• ne pÄ• cittiyaâ€™â€™ nti
paÃ±Ã±Ä• petvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• gandhakuá¹-iá¹ƒ pÄ• visi.

dhammasabhÄ• yaá¹ƒ sannipatitÄ• bhikkhÅ« surÄ• pÄ• nassa avaá¹‡á¹‡aá¹ƒ kathayiá¹ƒs
Ä• vuso, surÄ• pÄ• naá¹ƒ nÄ• ma, tÄ• va paÃ±Ã±Ä• sampannaá¹ƒ nÄ• ma iddhimantaá¹ƒ \
guá¹‡amattampi na jÄ• nÄ• ti, tathÄ• akÄ• sÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya n
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh
pivitvÄ• pabbajitÄ• visaÃ±Ã±ino honti, pubbepi ahesuá¹ƒyevÄ• â€™â€™ ti vatvÄ• atÄ«taa

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he udic
nibbattitvÄ• vayappatto isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca uppÄ
kÄ«á¸·anto himavantappadese vasati paÃ±cahi antevÄ• sikasatehi parivuto. atha naá¹ƒ vas
antevÄ• sikÄ• Ä• haá¹ƒsu ``Ä• cariya, manussapathaá¹ƒ gantvÄ• loá¹‡ambilaá¹ƒ sevitvÄ•
``Ä• vuso, ahaá¹ƒ idheva vasissÄ• mi, tumhe pana gantvÄ• sarÄ«raá¹ƒ santappetvÄ• vass

Ä• gacchathÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti Ä• cariyaá¹ƒ vanditvÄ• bÄ• rÄ• á¹‡as
vasitvÄ• punadivase bahidvÄ• ragÄ• meyeva bhikkhÄ• ya caritvÄ• suhitÄ• hutvÄ• punad
manussÄ• sampiyÄ• yamÄ• nÄ• bhikkhaá¹ƒ adaá¹ƒsu. katipÄ• haccayena ca raÃ±Ã±opi Ä
paÃ±casatÄ• isayo Ä• gantvÄ• uyyÄ• ne vasanti ghoratapÄ• paramadhitindriyÄ• sÄ«lava
guá¹‡e sutvÄ• uyyÄ• naá¹ƒ gantvÄ• vanditvÄ• katapaá¹-isanthÄ• ro vassÄ• naá¹ƒ \Ee I 3
vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• nimantesi, te tato paá¹-á¹-hÄ• ya rÄ• jageheyeva
vasanti.

athekadivasaá¹ƒ \Ne I 346/ nagare surÄ• nakkhattaá¹ƒ nÄ• ma ahosi. rÄ• jÄ• ``pabbajitÄ•
dullabhÄ• â€™â€™ ti bahuá¹ƒ uttamasuraá¹ƒ dÄ• pesi. tÄ• pasÄ• suraá¹ƒ pivitvÄ• uyyÄ•
hutvÄ• ekacce uá¹-á¹-hÄ• ya nacciá¹ƒsu, ekacce gÄ• yiá¹ƒsu, naccitvÄ• gÄ• yitvÄ• khÄ•
niddÄ• yitvÄ• surÄ• made chinne pabujjhitvÄ• taá¹ƒ attano vippakÄ• raá¹ƒ disvÄ• ``na am
kataâ€™â€™ nti roditvÄ• paridevitvÄ• ``mayaá¹ƒ Ä• cariyena vinÄ• bhÅ«tattÄ• evarÅ«pa
karimhÄ• â€™â€™ ti taá¹…khaá¹‡aÃ±Ã±eva uyyÄ• naá¹ƒ pahÄ• ya himavantaá¹ƒ gantvÄ•
Ä• cariyaá¹ƒ vanditvÄ• nisÄ«ditvÄ• ``kiá¹ƒ nu kho, tÄ• tÄ• , manussapathe bhikkhÄ• ya ak
vasittha, samaggavÄ• saÃ±ca pana vasitthÄ• â€™â€™ ti \Be I 384/ pucchitÄ• ``Ä• cariya,
kho pana mayaá¹ƒ apÄ• tabbayuttakaá¹ƒ pivitvÄ• visaÃ±Ã±Ä«bhÅ«tÄ• satiá¹ƒ paccupaá¹-
naccimha ceva gÄ• yimha cÄ• â€™â€™ ti etamatthaá¹ƒ Ä• rocentÄ• imaá¹ƒ gÄ• thaá¹ƒ sa

81__._ á¹• 21 ``apÄ• yimha anaccimha, agÄ• yimha rudimha ca.

visaÃ±Ã±Ä«karaá¹‡iá¹ƒ pitvÄ• , diá¹-á¹-hÄ• nÄ• humha vÄ• narÄ• â€™â€™ ti ||

tattha __apÄ• yimhÄ• _ti suraá¹ƒ pivimha. __anaccimhÄ• _ti taá¹ƒ pivitvÄ• hatthapÄ• de l
__agÄ• yimhÄ• _ti mukhaá¹ƒ vivaritvÄ• Ä• yatakena sarena gÄ• yimha. __rudimha cÄ• _ti
``evarÅ«paá¹ƒ nÄ• ma amhehi kataâ€™â€™ nti rodimha ca. __visaÃ±Ã±Ä«karaá¹‡iá¹ƒ pitv
vÄ• narÄ• _ti evarÅ«paá¹ƒ saÃ±Ã±Ä• vinÄ• sanato visaÃ±Ã±Ä«karaá¹‡iá¹ƒ suraá¹ƒ pivitvÄ•
vÄ• narÄ• nÄ• humhÄ• â€™â€™ ti. evaá¹ƒ te attano aguá¹‡aá¹ƒ kathesuá¹ƒ.

bodhisatto ``garusaá¹ƒvÄ• sarahitÄ• naá¹ƒ nÄ• ma evarÅ«paá¹ƒ hotiyevÄ• â€™â€™ ti te t
evarÅ«paá¹ƒ mÄ• karitthÄ• â€™â€™ ti tesaá¹ƒ ovÄ• daá¹ƒ datvÄ• aparihÄ«najjhÄ• no bra

satthÄ• \Ee I 363/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi. ito
``anusandhiá¹ƒ ghaá¹-etvÄ• â€™â€™ ti idampi na vakkhÄ• ma. tadÄ• isigaá¹‡o buddhapa
pana ahameva ahosinti.

surÄ• pÄ• najÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [82] 2. mittavindakajÄ• takavaá¹‡á¹‡anÄ•

__atikkamma_ \Ne I 347/ __ramaá¹‡aka_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dubl
kathesi. imassa pana jÄ• takassa kassapasammÄ• sambuddhakÄ• likaá¹ƒ vatthu, taá¹ƒ das
__mahÄ• mittavindakajÄ• take_ (J I 1.82; I 5.100 Ä• dayo) Ä• vi bhavissati. tadÄ• pana boc
gÄ• thamÄ• ha ---

82__._ á¹• 21 ``atikkamma \Be I 385/ ramaá¹‡akaá¹ƒ, sadÄ• mattaÃ±ca dÅ«bhakaá¹ƒ.

svÄ• si pÄ• sÄ• á¹‡amÄ• sÄ«no, yasmÄ• jÄ«vaá¹ƒ na mokkhasÄ«â€™â€™ ti ||

tattha __ramaá¹‡aka_nti tasmiá¹ƒ kÄ• le phalikassa nÄ• maá¹ƒ, phalikapÄ• sÄ• daÃ±ca ati
__sadÄ• mattaÃ±cÄ• _ti rajatassa nÄ• maá¹ƒ, rajatapÄ• sÄ• daÃ±ca atikkantosÄ«ti dÄ«pet
nÄ• maá¹ƒ, maá¹‡ipÄ• sÄ• daÃ±ca atikkantosÄ«ti dÄ«peti. __svÄ• sÄ«_ti so asi tvaá¹ƒ. __
khuracakkaá¹ƒ nÄ• ma pÄ• sÄ• á¹‡amayaá¹ƒ vÄ• hoti rajatamayaá¹ƒ vÄ• maá¹‡imayaá¹ƒ
pÄ• sÄ• á¹‡amayameva. so ca tena Ä• sÄ«no atiniviá¹-á¹-ho ajjhotthaá¹-o. tasmÄ• pÄ• sÄ•
``pÄ• sÄ• á¹‡Ä• sÄ«noâ€™â€™ ti vattabbe byaÃ±janasandhivasena makÄ• raá¹ƒ Ä• dÄ• y
vuttaá¹ƒ. pÄ• sÄ• á¹‡aá¹ƒ vÄ• Ä• sÄ«no, taá¹ƒ khuracakkaá¹ƒ Ä• sajja pÄ• puá¹‡itvÄ• á¹-
jÄ«vaá¹ƒ na mokkhasÄ«_ti yasmÄ• khuracakkÄ• yÄ• va te pÄ• paá¹ƒ na khÄ«yati, tÄ• va
taá¹ƒ Ä• sÄ«nosÄ«ti.

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• bodhisatto attano vasanaá¹-á¹-hÄ• naá¹ƒyeva gato. mittavindako
ukkhipitvÄ• mahÄ• dukkhaá¹ƒ anubhavamÄ• no pÄ• pakamme parikkhÄ«á¹‡e yathÄ• kam

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mit
ahosi, devarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

mittavindakajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [83] 3. kÄ• á¸·akaá¹‡á¹‡ijÄ• takavaá¹‡á¹‡anÄ•

__mitto_ \Ne I 348/ \Ee I 364/ __have sattapadena hotÄ«_ti idaá¹ƒ satthÄ• jetavane vihara
anÄ• thapiá¹‡á¸• ikassa mittaá¹ƒ Ä• rabbha kathesi. so kira anÄ• thapiá¹‡á¸• ikena saddhiá
ekÄ• cariyasseva santike uggahitasippo nÄ• mena kÄ• á¸·akaá¹‡á¹‡Ä« nÄ• ma. so gacchan
386/ jÄ«vituá¹ƒ asakkonto seá¹-á¹-hissa santikaá¹ƒ agamÄ• si. so taá¹ƒ samassÄ• setvÄ• p
attano kuá¹-umbaá¹ƒ paá¹-icchÄ• pesi. so seá¹-á¹-hino upakÄ• rako hutvÄ• sabbakiccÄ• ni
seá¹-á¹-hissa santikaá¹ƒ Ä• gatakÄ• le ``tiá¹-á¹-ha, kÄ• á¸·akaá¹‡á¹‡i, nisÄ«da, kÄ• á¸·akaá

kÄ• á¸·akaá¹‡á¹‡Ä«â€™â€™ ti vadanti. athekadivasaá¹ƒ seá¹-á¹-hino mittÄ• maccÄ• seá¹-
evamÄ• haá¹ƒsu ``mahÄ• seá¹-á¹-hi, mÄ• etaá¹ƒ tava santike kari, `tiá¹-á¹-ha, kÄ• á¸·akaá¹
kÄ• á¸·akaá¹‡á¹‡i, bhuÃ±ja kÄ• á¸·akaá¹‡á¹‡Ä«â€™ ti hi iminÄ• saddena yakkhopi palÄ• y
samÄ• no, duggato durÅ«peto, kiá¹ƒ te iminÄ• â€™â€™ ti. anÄ• thapiá¹‡á¸• iko ``nÄ• maá¹
taá¹ƒ paá¹‡á¸• itÄ• pamÄ• á¹‡aá¹ƒ karonti, sutamaá¹…galikena nÄ• ma bhavituá¹ƒ na vaá¹
nÄ• mamattaá¹ƒ nissÄ• ya sahapaá¹ƒsukÄ«á¸·ikaá¹ƒ sahÄ• yaá¹ƒ pariccajituâ€™â€™ nti te
ekadivasaá¹ƒ attano bhogagÄ• maá¹ƒ gacchanto taá¹ƒ geharakkhakaá¹ƒ katvÄ• agamÄ• s

corÄ• ``seá¹-á¹-hi kira bhogagÄ• maá¹ƒ gato, gehamassa vilumpissÄ• mÄ• â€™â€™ ti nÄ
Ä• gantvÄ• gehaá¹ƒ parivÄ• resuá¹ƒ. itaropi corÄ• naÃ±Ã±eva Ä• gamanaá¹ƒ Ä• saá¹…ka
corÄ• naá¹ƒ Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• manusse pabodhetuá¹ƒ ``tvaá¹ƒ saá¹…khaá¹ƒ dh
vÄ• dehÄ«â€™â€™ ti mahÄ• samajjaá¹ƒ karonto viya sakalanivesanaá¹ƒ ekasaddaá¹ƒ kÄ•
gehanti dussutaá¹ƒ amhehi, attheva idha mahÄ• seá¹-á¹-hÄ«â€™â€™ ti pÄ• sÄ• á¹‡amugg
chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu.

punadivase manussÄ• tattha tattha chaá¸• á¸• ite pÄ• sÄ• á¹‡amuggarÄ• dayo disvÄ• saa
ajja evarÅ«po buddhisampanno gharavicÄ• rako nÄ• bhavissa, corehi yathÄ• ruciyÄ• pavis
viluttaá¹ƒ assa, imaá¹ƒ daá¸·hamittaá¹ƒ nissÄ• ya seá¹-á¹-hino vuá¸• á¸• hi jÄ• tÄ• â€™â€™
seá¹-á¹-hissa bhogagÄ• mato Ä• gatakÄ• le sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocayiá¹ƒsu. atha
``tumhe evarÅ«paá¹ƒ mama geharakkhakaá¹ƒ mittaá¹ƒ nikkaá¸• á¸• hÄ• petha, sacÄ• yaá¹ƒ
nikkaá¸• á¸• hito assa, ajja me kuá¹-umbaá¹ƒ kiÃ±ci nÄ• bhavissa, nÄ• maá¹ƒ nÄ• ma appa
pamÄ• á¹‡aâ€™â€™ nti tassa uttaritaraá¹ƒ paribbayaá¹ƒ datvÄ• ``atthi dÄ• ni me idaá¹ƒ ka
\Ne I 349/ \Ee I 365/ satthu santikaá¹ƒ gantvÄ• Ä• dito \Be I 387/ paá¹-á¹-hÄ• ya sabbaá¹ƒ t
Ä• rocesi. satthÄ• ``na kho, gahapati, idÄ• neva kÄ• á¸·akaá¹‡á¹‡imitto attano mittassa gha
rakkhati, pubbepi rakkhiyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• yaso seá¹-á¹
kÄ• á¸·akaá¹‡á¹‡Ä« nÄ• ma mittoti sabbaá¹ƒ paccuppannavatthusadisameva. bodhisatto bh
pavattiá¹ƒ sutvÄ• ``sace mayÄ• tumhÄ• kaá¹ƒ vacanena evarÅ«po mitto nikkaá¸• á¸• hito a
kiÃ±ci nÄ• bhavissÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

83__._ á¹• 21 ``mitto have sattapadena hoti, sahÄ• yo pana dvÄ• dasakena hoti.

mÄ• saá¸• á¸• hamÄ• sena ca Ã±Ä• ti hoti, tatuttariá¹ƒ attasamopi hoti.

sohaá¹ƒ kathaá¹ƒ attasukhassa hetu, cirasanthutaá¹ƒ kÄ• á¸·akaá¹‡á¹‡iá¹ƒ jaheyyaâ€™â€™

tattha __have_ti nipÄ• tamattaá¹ƒ. mettÄ• yatÄ«ti __mitto, _ mettaá¹ƒ paccupaá¹-á¹-hÄ• pe

attho. so panesa __sattapadena hoti, _ ekato sattapadavÄ«tihÄ• ragamanamattena hotÄ«ti
dvÄ• dasakena hotÄ«_ti sabbakiccÄ• ni ekato karaá¹‡avasena sabbiriyÄ• pathesu saha ga
dvÄ• dasakena hoti, dvÄ• dasÄ• haá¹ƒ ekato nivÄ• sena hotÄ«ti attho. __mÄ• saá¸• á¸• ha
aá¸• á¸• hamÄ• sena vÄ• . __Ã±Ä• ti hotÄ«_ti Ã±Ä• tisamo hoti. __tatuttari_nti tato uttariá¹ƒ
__attasamopi hoti_yeva. __jaheyya_nti ``evarÅ«paá¹ƒ sahÄ• yaá¹ƒ kathaá¹ƒ jaheyyaâ€™â€
kathesi. tato paá¹-á¹-hÄ• ya puna koci tassa antare vattÄ• nÄ• ma nÄ• hosÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÄ
ahosi, bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

kÄ• á¸·akaá¹‡á¹‡ijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [84] 4. atthassadvÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__Ä• rogyamicche_ \Ne I 350/ \Ee I 366/ \Be I 388/ __paramaÃ±ca lÄ• bha_nti idaá¹ƒ satth
ekaá¹ƒ atthakusalaá¹ƒ kulaputtaá¹ƒ Ä• rabbha kathesi. sÄ• vatthiyaÃ±hi ekassa mahÄ• vibh
jÄ• tiyÄ• sattavasso paÃ±Ã±avÄ• atthakusalo. so ekadivasaá¹ƒ pitaraá¹ƒ upasaá¹…kamitv
dvÄ• rapaÃ±haá¹ƒ nÄ• ma pucchi, so taá¹ƒ na jÄ• nÄ• ti. athassa etadahosi ``ayaá¹ƒ paÃ±h
sabbaÃ±Ã±ubuddhaá¹ƒ aÃ±Ã±o upari bhavaggena, heá¹-á¹-hÄ• ca avÄ«cinÄ• paricchinne
paÃ±haá¹ƒ kathetuá¹ƒ samattho nÄ• ma natthÄ«â€™â€™ ti. so puttamÄ• dÄ• ya bahuá¹ƒ n
gÄ• hÄ• petvÄ• jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ nis
``ayaá¹ƒ, bhante, dÄ• rako paÃ±Ã±avÄ• atthakusalo maá¹ƒ atthassa dvÄ• rapaÃ±haá¹ƒ nÄ
paÃ±haá¹ƒ ajÄ• nanto tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gato, sÄ• dhu me, bhante, bhagavÄ• ta
ti. satthÄ• ``pubbepÄ• haá¹ƒ, upÄ• saka, iminÄ• kumÄ• rakenetaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-h
tadÄ• naá¹ƒ esa jÄ• nÄ• ti, idÄ• ni pana bhavasaá¹…khepagatattÄ• na sallakkhetÄ«â€™â
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• vibhavo seá¹
putto sattavassiko jÄ• tiyÄ• paÃ±Ã±avÄ• atthakusalo. so ekadivasaá¹ƒ pitaraá¹ƒ upasaá¹…
atthassa dvÄ• raá¹ƒ nÄ• ma kiâ€™â€™ nti atthassa dvÄ• rapaÃ±haá¹ƒ pucchi. athassa pitÄ
imaá¹ƒ gÄ• thamÄ• ha ---

84__._ á¹• 21 ``Ä• rogyamicche paramaÃ±ca lÄ• bhaá¹ƒ, sÄ«laÃ±ca vuddhÄ• numataá¹ƒ s

dhammÄ• nuvattÄ« ca alÄ«natÄ• ca, atthassa dvÄ• rÄ• pamukhÄ• chaá¸·eteâ€™â€™ ti

tattha __Ä• rogyamicche paramaÃ±ca lÄ• bha_nti ca-kÄ• ro nipÄ• tamattaá¹ƒ. tÄ• ta, paá¹-
Ä• rogyasaá¹…khÄ• taá¹ƒ paramaá¹ƒ lÄ• bhaá¹ƒ iccheyyÄ• ti imamatthaá¹ƒ dÄ«pento evan

sarÄ«rassa ceva cittassa ca arogabhÄ• vo anÄ• turatÄ• . sarÄ«re hi rogÄ• ture neva aladdh
uppÄ• detuá¹ƒ sakkoti, na \Ee 367/ laddhaá¹ƒ paribhuÃ±jituá¹ƒ, anÄ• ture pana ubhayampe
kilesÄ• ture neva aladdhaá¹ƒ jhÄ• nÄ• dibhedaá¹ƒ lÄ• bhaá¹ƒ uppÄ• detuá¹ƒ \Be I 389/ sak
samÄ• pattivasena paribhuÃ±jituá¹ƒ. etasmiá¹ƒ anÄ• rogye sati aladdhopi lÄ• bho na labbha
hoti, asati panetasmiá¹ƒ aladdhopi lÄ• bho labbhati, laddhopi sÄ• tthako hotÄ«ti Ä• rogyaá¹ƒ
lÄ• bho nÄ• ma. taá¹ƒ sabbapaá¹-hamaá¹ƒ icchitabbaá¹ƒ. idamekaá¹ƒ atthassa dvÄ• ranti a
__sÄ«laÃ±cÄ• _ti Ä• cÄ• rasÄ«laá¹ƒ. iminÄ• lokacÄ• rittaá¹ƒ dasseti. __vuddhÄ• numata_n
paá¹‡á¸• itÄ• naá¹ƒ anumataá¹ƒ. iminÄ• Ã±Ä• á¹‡asampannÄ• naá¹ƒ garÅ«naá¹ƒ ovÄ• da
kÄ• raá¹‡anissitaá¹ƒ sutaá¹ƒ. iminÄ• imasmiá¹ƒ loke atthanissitaá¹ƒ bÄ• husaccaá¹ƒ dasse
cÄ• _ti tividhassa sucaritadhammassa anuvattanaá¹ƒ. iminÄ• duccaritadhammaá¹ƒ vajjetvÄ
anuvattanabhÄ• vaá¹ƒ dasseti. __alÄ«natÄ• cÄ• _ti cittassa alÄ«natÄ• anÄ«catÄ• . iminÄ•
paá¹‡Ä«tabhÄ• vaá¹ƒ uttamabhÄ• vaá¹ƒ dasseti. __atthassa dvÄ• rÄ• pamukhÄ• chaá¸·et
tassa vuá¸• á¸• hisaá¹…khÄ• tassa lokiyalokuttarassa atthassa ete pamukhÄ• uttamÄ• cha
adhigamamukhÄ• nÄ«ti.

evaá¹ƒ bodhisatto puttassa atthassa dvÄ• rapaÃ±haá¹ƒ kathesi. so tato paá¹-á¹-hÄ• ya tesu
bodhisattopi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• put
mahÄ• seá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

atthassadvÄ• rajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [85] 5. kiá¹ƒpakkajÄ• takavaá¹‡á¹‡anÄ•

__Ä• yatiá¹ƒ dosaá¹ƒ nÄ• Ã±Ã±Ä• yÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹
Ä• rabbha kathesi. aÃ±Ã±ataro kira kulaputto buddhasÄ• sane uraá¹ƒ datvÄ• pabbajito eka
piá¹‡á¸• Ä• ya caranto ekaá¹ƒ alaá¹…kataitthiá¹ƒ disvÄ• ukkaá¹‡á¹-hi. atha naá¹ƒ Ä• cariyu
santikaá¹ƒ Ä• nayiá¹ƒsu. satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™
390/ ``saccaâ€™â€™ nti vutte ``paÃ±ca kÄ• maguá¹‡Ä• nÄ• mete bhikkhu paribhogakÄ• l
tesaá¹ƒ paribhogo nirayÄ• dÄ«su paá¹-isandhidÄ• yakattÄ• kiá¹ƒpakkaphalaparibhogasadis
nÄ• ma vaá¹‡á¹‡agandharasasampannaá¹ƒ, khÄ• ditaá¹ƒ pana antÄ• ni khaá¹‡á¸• itvÄ• jÄ
bahÅ« bÄ• lajanÄ• tassa dosaá¹ƒ adisvÄ• \Ee I 368/ vaá¹‡á¹‡agandharasesu bajjhitvÄ• ta
paribhuÃ±jitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«ta

atÄ«te \Ne I 352/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto satthavÄ•
sakaá¹-asatehi pubbantÄ• parantaá¹ƒ gacchanto aá¹-avimukhaá¹ƒ patvÄ• manusse sannip
aá¹-aviyÄ• visarukkhÄ• nÄ• ma atthi, mÄ• kho maá¹ƒ anÄ• pucchÄ• pubbe akhÄ• ditapu

khÄ• ditthÄ• â€™â€™ ti ovadi. manussÄ• aá¹-aviá¹ƒ atikkamitvÄ• aá¹-avimukhe ekaá¹ƒ ki
phalabhÄ• raoá¹‡amitasÄ• khaá¹ƒ addasaá¹ƒsu. tassa khandhasÄ• khÄ• pattaphalÄ• ni
saá¹‡á¹-hÄ• navaá¹‡á¹‡arasagandhehi ambasadisÄ• neva. tesu ekacce vaá¹‡á¹‡agandhara
ambaphalasaÃ±Ã±Ä• ya phalÄ• ni khÄ• diá¹ƒsu, ekacce ``satthavÄ• haá¹ƒ pucchitvÄ• khÄ
aá¹-á¹-haá¹ƒsu. bodhisatto taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• ye gahetvÄ• á¹-hitÄ• , te phalÄ• ni c
khÄ• damÄ• nÄ• aá¹-á¹-haá¹ƒsu, te vamanaá¹ƒ kÄ• retvÄ• tesaá¹ƒ bhesajjaá¹ƒ adÄ• si. te
paá¹-hamameva khÄ• ditvÄ• á¹-hitÄ• pana jÄ«vitakkhayaá¹ƒ pattÄ• . bodhisattopi icchitaá¹
gantvÄ• lÄ• bhaá¹ƒ labhitvÄ• puna sakaá¹-á¹-hÄ• nameva Ä• gantvÄ• dÄ• nÄ• dÄ«ni puÃ
gato.

satthÄ• taá¹ƒ vatthuá¹ƒ kathetvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

85__._ á¹• 21 ``Ä• yatiá¹ƒ dosaá¹ƒ nÄ• Ã±Ã±Ä• ya, yo kÄ• me paá¹-isevati.

vipÄ• kante hananti naá¹ƒ, kiá¹ƒpakkamiva bhakkhitaâ€™â€™ nti ||

tattha __Ä• yatiá¹ƒ dosaá¹ƒ nÄ• Ã±Ã±Ä• yÄ• _ti anÄ• gate dosaá¹ƒ na aÃ±Ã±Ä• ya, ajÄ• n
paá¹-isevatÄ«_ti yo vatthukÄ• me ca kilesakÄ• me ca paá¹-isevati. __vipÄ• kante hananti na
purisaá¹ƒ attano vipÄ• kasaá¹…khÄ• te ante nirayÄ• dÄ«su uppannaá¹ƒ nÄ• nappakÄ• rena
hananti. kathaá¹ƒ? __kiá¹ƒpakkamiva bhakkhita_nti, yathÄ• paribhogakÄ• le \Be I 391/
vaá¹‡á¹‡agandharasasampattiyÄ• manÄ• paá¹ƒ kiá¹ƒpakkaphalaá¹ƒ anÄ• gatadosaá¹ƒ ad
jÄ«vitakkhayaá¹ƒ pÄ• peti, evaá¹ƒ paribhogakÄ• le manÄ• pÄ• pi kÄ• mÄ• vipÄ• kakÄ• le
yathÄ• nusandhiá¹ƒ pÄ• petvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne ukkaá¹‡á¹-hitabh
I 369/ pÄ• puá¹‡i. sesaparisÄ• yapi keci sotÄ• pannÄ• , keci sakadÄ• gÄ• mino, keci anÄ• g
ahesuá¹ƒ.

satthÄ• pi imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pa
satthavÄ• ho pana ahameva ahosiâ€™â€™ nti.

kiá¹ƒpakkajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [86] 6. sÄ«lavÄ«maá¹ƒsakajÄ• takavaá¹‡á¹‡anÄ•

__sÄ«laá¹ƒ_ \Ne I 353/ __kireva kalyÄ• á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ
brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. so kira kosalarÄ• jÄ• naá¹ƒ nissÄ• ya jÄ«vati tisaraá¹‡
akhaá¹‡á¸• apaÃ±casÄ«lo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ«. rÄ• jÄ• ``ayaá¹ƒ sÄ«lavÄ•
atirekasammÄ• naá¹ƒ karoti. so cintesi ``ayaá¹ƒ rÄ• jÄ• mayhaá¹ƒ aÃ±Ã±ehi brÄ• hmaá¹‡e
karoti, ativiya maá¹ƒ garuá¹ƒ katvÄ• passati, kiá¹ƒ nu kho esa mama jÄ• tigottakulappadesa

nissÄ• ya imaá¹ƒ sammÄ• naá¹ƒ karoti, udÄ• hu sÄ«lasampattiá¹ƒ, vÄ«maá¹ƒsissÄ• mi tÄ•
rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• gharaá¹ƒ Ä• gacchanto ekassa heraÃ±Ã±ikassa phalaka
kahÄ• paá¹‡aá¹ƒ gahetvÄ• agamÄ• si, heraÃ±Ã±iko brÄ• hmaá¹‡e garubhÄ• vena kiÃ±ci a
kahÄ• paá¹‡e gaá¹‡hi, heraÃ±Ã±iko tatheva adhivÄ• sesi. tatiyadivase kahÄ• paá¹‡amuá¹-
naá¹ƒ heraÃ±Ã±iko ``ajja te tatiyo divaso rÄ• jakuá¹-umbaá¹ƒ vilumpantassÄ• â€™â€™ ti
``rÄ• jakuá¹-umbavilumpakacoro me gahitoâ€™â€™ ti tikkhattuá¹ƒ viravi. atha naá¹ƒ manus
Ä• gantvÄ• ``ciraá¹ƒdÄ• ni tvaá¹ƒ sÄ«lavÄ• viya vicarÄ«â€™â€™ ti dve tayo pahÄ• re dat
dassesuá¹ƒ.

rÄ• jÄ• \Be I 392/ vippaá¹-isÄ• rÄ« hutvÄ• ``kasmÄ• , brÄ• hmaá¹‡a, evarÅ«paá¹ƒ dussÄ«
vatvÄ• ``gacchatha, tassa rÄ• jÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti Ä• ha. brÄ• hmaá¹‡o ``nÄ•
ti Ä• ha. atha ``kasmÄ• rÄ• jakuá¹-umbikassa phalakato kahÄ• paá¹‡e gaá¹‡hÄ«â€™â€™
atisammÄ• naá¹ƒ karonte `kiá¹ƒ nu kho rÄ• jÄ• mama jÄ• tiÄ• dÄ«ni nissÄ• ya atisammÄ•
nissÄ• yÄ• â€™ ti vÄ«maá¹ƒsanatthÄ• ya kataá¹ƒ, idÄ• ni pana mayÄ• ekaá¹ƒsena Ã±Ä• t
tayÄ• mama sammÄ• no kato, na jÄ• tiÄ• dÄ«ni. tathÄ• hi me idÄ• ni rÄ• jÄ• á¹‡aá¹ƒ kÄ•
kÄ• raá¹‡ena `imasmiá¹ƒ loke sÄ«lameva uttamaá¹ƒ sÄ«laá¹ƒ pamukhaâ€™ nti sanniá¹-á¹-
panÄ• haá¹ƒ sÄ«lassa anucchavikaá¹ƒ \Ee I 370/ karonto gehe á¹-hito kilese paribhuÃ±jant
kÄ• tuá¹ƒ, ajjeva jetavanaá¹ƒ gantvÄ• satthu santike pabbajissÄ• mi, pabbajjaá¹ƒ me detha
rÄ• jÄ• naá¹ƒ anujÄ• nÄ• petvÄ• jetavanÄ• bhimukho pÄ• yÄ• si.

atha naá¹ƒ Ã±Ä• tisuhajjabandhavÄ• sannipatitvÄ• nivÄ• retuá¹ƒ asakkontÄ• nivattiá¹ƒsu
gantvÄ• pabbajjaá¹ƒ yÄ• citvÄ• pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• avissaá¹-á¹-ha
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``bha
matthakaá¹ƒ pattÄ• â€™â€™ ti \Ne I 354/ aÃ±Ã±aá¹ƒ byÄ• kÄ• si. tassa taá¹ƒ aÃ±Ã±abyÄ•
pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ sannipatitÄ• bhikkhÅ« ``Ä
upaá¹-á¹-hÄ• kabrÄ• hmaá¹‡o attano sÄ«laá¹ƒ vÄ«maá¹ƒsitvÄ• rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ
patiá¹-á¹-hitoâ€™â€™ ti tassa guá¹‡aá¹ƒ kathayamÄ• nÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantv
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• ni ayameva brÄ• hmaá¹‡o attano sÄ«laá¹ƒ vÄ«maá¹ƒsitvÄ• pabbajitvÄ• attano patiá¹
paá¹‡á¸• itÄ• attano sÄ«laá¹ƒ vÄ«maá¹ƒsitvÄ• pabbajitvÄ• attano patiá¹-á¹-haá¹ƒ kariá¹ƒs
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa purohito ahosi
sÄ«lajjhÄ• sayo akhaá¹‡á¸• apaÃ±casÄ«lo. rÄ• jÄ• sesabrÄ• hmaá¹‡ehi atirekaá¹ƒ tassa s
sabbaá¹ƒ purimasadisameva. bodhisatte pana bandhitvÄ• raÃ±Ã±o santikaá¹ƒ nÄ«yamÄ•
antaravÄ«thiyaá¹ƒ sappaá¹ƒ kÄ«á¸·Ä• pentÄ• naá¹…guá¹-á¹-he gaá¹‡hanti, gÄ«vÄ• ya gaá
bodhisatto te disvÄ• ``mÄ• , tÄ• tÄ• , evaá¹ƒ sappaá¹ƒ naá¹…guá¹-á¹-he gaá¹‡hatha, mÄ•
gale veá¹-hetha. ayaÃ±hi vo á¸• aá¹ƒsitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• peyyÄ• â€™â€™ ti Ä• ha

brÄ• hmaá¹‡a, sappo sÄ«lavÄ• Ä• cÄ• rasampanno tÄ• diso dussÄ«lo na hoti, tvaá¹ƒ pana
anÄ• cÄ• rena rÄ• jakuá¹-umbavilumpakacoroti bandhitvÄ• nÄ«yasÄ«â€™â€™ ti Ä• haá¹ƒ

so cintesi ``sappÄ• pi tÄ• va aá¸• aá¹ƒsantÄ• aviheá¹-hentÄ• `sÄ«lavantoâ€™ ti nÄ• maá
pana manussabhÅ«tÄ• . sÄ«lameva imasmiá¹ƒ loke uttamaá¹ƒ, natthi \Ee I 371/ tato uttarita
naá¹ƒ netvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• ``kiá¹ƒ idaá¹ƒ, tÄ• tÄ• â€™â€™ ti pucchi. ``rÄ•
coro, devÄ• â€™â€™ ti. ``tena hissa rÄ• jÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. brÄ• hmaá¹‡o ``
coroâ€™â€™ ti Ä• ha. ``atha kasmÄ• kahÄ• paá¹‡e aggahesÄ«â€™â€™ ti ca vutte purima
``svÄ• haá¹ƒ iminÄ• kÄ• raá¹‡ena `imasmiá¹ƒ loke sÄ«lameva uttamaá¹ƒ, sÄ«laá¹ƒ pÄ• mo
sanniá¹-á¹-hÄ• naá¹ƒ gatoâ€™â€™ ti vatvÄ• ``tiá¹-á¹-hatu tÄ• va idaá¹ƒ, Ä• sÄ«visopi tÄ• v
aviheá¹-hento `sÄ«lavÄ• â€™ ti vattabbataá¹ƒ labhati. iminÄ• pi kÄ• raá¹‡ena sÄ«lameva u
pavaraâ€™â€™ nti sÄ«laá¹ƒ vaá¹‡á¹‡ento imaá¹ƒ gÄ• thamÄ• ha ---

86__._ á¹• 21 ``sÄ«laá¹ƒ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

passa ghoraviso nÄ• go, sÄ«lavÄ• ti na haÃ±Ã±atÄ«â€™â€™ ti ||

tattha \Ne I 355/ __sÄ«laá¹ƒ kirevÄ• _ti kÄ• yavÄ• cÄ• cittehi avÄ«tikkamasaá¹…khÄ• taá¹
__kirÄ• _ti anussavavasena vadati. __kalyÄ• á¹‡a_nti sundarataraá¹ƒ. __anuttara_nti jeá¹-á
sabbaguá¹‡adÄ• yakaá¹ƒ. __passÄ• _ti attanÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒ abhimukhaá¹ƒ kar
na haÃ±Ã±atÄ«_ti ghoravisopi samÄ• no aá¸• aá¹ƒsanaaviheá¹-hanamattakena sÄ«lavÄ• ti
haÃ±Ã±ati na vihaÃ±Ã±atÄ«ti. iminÄ• pi kÄ• raá¹‡ena sÄ«lameva uttamanti.

evaá¹ƒ bodhisatto imÄ• ya gÄ• thÄ• ya raÃ±Ã±o dhammaá¹ƒ desetvÄ• kÄ• me pahÄ• ya i
himavantaá¹ƒ pavisitvÄ• paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• brahm

satthÄ• \Be I 394/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahosi, rÄ• japarisÄ• buddhaparisÄ• , purohito pana ahameva ahosiâ€™â€™ nti.

sÄ«lavÄ«maá¹ƒsakajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [87] 7. maá¹…galajÄ• takavaá¹‡á¹‡anÄ•

__yassa maá¹…galÄ• samÅ«hatÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto ekaá¹ƒ sÄ• á¹
Ä• rabbha kathesi. rÄ• jagahavÄ• siko \Ee I 372/ kireko brÄ• hmaá¹‡o kotuhalamaá¹…galik
micchÄ• diá¹-á¹-hiko aá¸• á¸• ho mahaddhano mahÄ• bhogo, tassa samugge á¹-hapitaá¹ƒ s
khÄ• diá¹ƒsu. athassa sÄ«saá¹ƒ nhÄ• yitvÄ• ``sÄ• á¹-ake Ä• harathÄ• â€™â€™ ti vuttakÄ•
khÄ• ditabhÄ• vaá¹ƒ Ä• rocayiá¹ƒsu. so cintesi ``sace idaá¹ƒ mÅ«sikÄ• daá¹-á¹-haá¹ƒ sÄ• á

gehe bhavissati, mahÄ• vinÄ• so bhavissati. idaÃ±hi avamaá¹…galaá¹ƒ kÄ• á¸·akaá¹‡á¹‡isa
puttadhÄ«tÄ• dÄ«naá¹ƒ vÄ• dÄ• sakammakarÄ• dÄ«naá¹ƒ vÄ• na sakkÄ• dÄ• tuá¹ƒ. yo h
mahÄ• vinÄ• so bhavissati, Ä• makasusÄ• ne taá¹ƒ chaá¸• á¸• Ä• pessÄ• mi, na kho pana s
hatthe dÄ• tuá¹ƒ. te hi ettha lobhaá¹ƒ uppÄ• detvÄ• imaá¹ƒ gahetvÄ• vinÄ• saá¹ƒ pÄ• puá
hatthe dassÄ• mÄ«â€™â€™ ti. so puttaá¹ƒ pakkosÄ• petvÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``tv
aphusitvÄ• daá¹‡á¸• akena gahetvÄ• Ä• makasusÄ• ne chaá¸• á¸• etvÄ• sÄ«saá¹ƒ nhÄ•

satthÄ• pi \Ne I 356/ kho taá¹ƒ divasaá¹ƒ paccÅ«sasamaye bodhaneyyabandhave olokento
sotÄ• pattiphalassa upanissayaá¹ƒ disvÄ• migavÄ«thiá¹ƒ gahetvÄ• migaluddako viya gant
nisÄ«di chabbaá¹‡á¹‡abuddharasmiyo vissajjento. mÄ• á¹‡avopi pitu vacanaá¹ƒ sampaá¹-i
viya taá¹ƒ yugasÄ• á¹-akaá¹ƒ yaá¹-á¹-hikoá¹-iyÄ• gahetvÄ• Ä• makasusÄ• nadvÄ• raá¹ƒ p
``kiá¹ƒ karosi mÄ• á¹‡avÄ• â€™â€™ ti Ä• ha. ``bho gotama, idaá¹ƒ sÄ• á¹-akayugaá¹ƒ mÅ«
kÄ• á¸·akaá¹‡á¹‡isadisaá¹ƒ halÄ• halavisÅ«pamaá¹ƒ, mama pitÄ• `aÃ±Ã±o etaá¹ƒ chaá¸• a
gaá¹‡heyyÄ• â€™ ti \Be I 395/ bhayena maá¹ƒ pahiá¹‡i, ahametaá¹ƒ chaá¸• á¸• etvÄ• sÄ«s
Ä• gatomhi, bho gotamÄ• â€™â€™ ti. ``tena hi chaá¸• á¸• ehÄ«â€™â€™ ti. mÄ• á¹‡avo ch
``amhÄ• kaá¹ƒ dÄ• ni vaá¹-á¹-atÄ«â€™â€™ ti tassa sammukhÄ• va gaá¹‡hi. ``avamaá¹…ga
kÄ• á¸·akaá¹‡á¹‡isadisaá¹ƒ, mÄ• gaá¹‡hi mÄ• gaá¹‡hÄ«â€™â€™ ti tasmiá¹ƒ vÄ• rayamÄ
veá¸·uvanÄ• bhimukho pÄ• yÄ• si.

mÄ• á¹‡avo vegena gantvÄ• pitu Ä• rocesi ``tÄ• ta, mayÄ• Ä• makasusÄ• ne chaá¸• á¸• it
gotamo `amhÄ• kaá¹ƒ vaá¹-á¹-atÄ«â€™ ti mayÄ• vÄ• riyamÄ• nopi gahetvÄ• veá¸·uvanaá
cintesi ``taá¹ƒ sÄ• á¹-akayugaá¹ƒ avamaá¹…galaá¹ƒ kÄ• á¸·akaá¹‡á¹‡isadisaá¹ƒ, taá¹ƒ vaá¸
gotamo nassissati, vihÄ• ropi nassissati, tato amhÄ• kaá¹ƒ garahÄ• bhavissati, samaá¹‡as
bahÅ« sÄ• á¹-ake datvÄ• taá¹ƒ chaá¸• á¸• Ä• pessÄ• mÄ«â€™â€™ ti. so bahÅ« sÄ• á¹-ak
veá¸·uvanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ disvÄ• ekamantaá¹ƒ á¹-hito evamÄ• ha ``saccaá¹ƒ k
Ä• makasusÄ• ne \Ee I 373/ sÄ• á¹-akayugaá¹ƒ gahitaâ€™â€™ nti? ``saccaá¹ƒ, brÄ• hmaá
taá¹ƒ sÄ• á¹-akayugaá¹ƒ avamaá¹…galaá¹ƒ, tumhe taá¹ƒ paribhuÃ±jamÄ• nÄ• nassissatha
sace vo nivÄ• sanaá¹ƒ vÄ• pÄ• rupanaá¹ƒ vÄ• nappahoti, ime sÄ• á¹-ake gahetvÄ• taá¹ƒ
atha naá¹ƒ satthÄ• ``mayaá¹ƒ brÄ• hmaá¹‡a pabbajitÄ• nÄ• ma, amhÄ• kaá¹ƒ Ä• makasu
saá¹…kÄ• raá¹-á¹-hÄ• ne nhÄ• natitthe mahÄ• maggeti evarÅ«pesu á¹-hÄ• nesu chaá¸• á¸•
vaá¹-á¹-ati, tvaá¹ƒ pana na idÄ• neva evaá¹ƒladdhiko, pubbepi evaá¹ƒladdhikoyevÄ• â€™â€
atÄ«taá¹ƒ Ä• hari.

atÄ«te magadharaá¹-á¹-he rÄ• jagahanagare dhammiko magadharÄ• jÄ• rajjaá¹ƒ kÄ• resi.
udiccabrÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±
nibbattetvÄ• himavante vasamÄ• no ekasmiá¹ƒ kÄ• le himavantato nikkhamitvÄ• rÄ• jagah
patvÄ• tattha vasitvÄ• dutiyadivase bhikkhÄ• cÄ• ratthÄ• ya nagaraá¹ƒ pÄ• visi. rÄ• jÄ• \N
pakkosÄ• petvÄ• pÄ• sÄ• de nisÄ«dÄ• petvÄ• bhojetvÄ• uyyÄ• neyeva vasanatthÄ• ya p

raÃ±Ã±o nivesane bhuÃ±jitvÄ• uyyÄ• ne vasati. tasmiá¹ƒ kÄ• le rÄ• jagahanagare dussala
396/ nÄ• ma ahosi. tassa samugge á¹-hapitaá¹ƒ sÄ• á¹-akayuganti sabbaá¹ƒ purimasadisan

mÄ• á¹‡ave pana susÄ• naá¹ƒ gacchante bodhisatto paá¹-hamataraá¹ƒ gantvÄ• susÄ• na
chaá¸• á¸• itaá¹ƒ sÄ• á¹-akayugaá¹ƒ gahetvÄ• uyyÄ• naá¹ƒ agamÄ• si. mÄ• á¹‡avo gantvÄ
``rÄ• jakulÅ«pako tÄ• paso nasseyyÄ• â€™â€™ ti bodhisattassa santikaá¹ƒ gantvÄ• ``tÄ•
chaá¸• á¸• ehi, mÄ• nassÄ«â€™â€™ ti Ä• ha. tÄ• paso ``amhÄ• kaá¹ƒ susÄ• ne chaá¸• á¸
mayaá¹ƒ kotuhalamaá¹…galikÄ• , kotuhalamaá¹…galaá¹ƒ nÄ• metaá¹ƒ na buddhapaccekab
vaá¹‡á¹‡itaá¹ƒ, tasmÄ• paá¹‡á¸• itena nÄ• ma kotuhalamaá¹…galikena na bhavitabbaâ€™
dhammaá¹ƒ desesi. brÄ• hmaá¹‡o dhammaá¹ƒ sutvÄ• diá¹-á¹-hiá¹ƒ bhinditvÄ• bodhisattaá
bodhisattopi aparihÄ«najjhÄ• no brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• pi \Ee I 374/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• brÄ• hmaá¹‡as
gÄ• thamÄ• ha ---

87__._ á¹• 21 ``yassa maá¹…galÄ• samÅ«hatÄ• , uppÄ• tÄ• supinÄ• ca lakkhaá¹‡Ä• ca.

so maá¹…galadosavÄ«tivatto, yugayogÄ• dhigato na jÄ• tumetÄ«â€™â€™ ti ||

tattha __yassa maá¹…galÄ• samÅ«hatÄ• _ti yassa arahato khÄ«á¹‡Ä• savassa diá¹-á¹-ha
sutamaá¹…galaá¹ƒ, mutamaá¹…galanti ete maá¹…galÄ• samucchinnÄ• . __uppÄ• tÄ• sup
``evarÅ«po candaggÄ• ho bhavissati, evarÅ«po sÅ«riyaggÄ• ho bhavissati, evarÅ«po nakk
evarÅ«po ukkÄ• pÄ• to bhavissati, evarÅ«po disÄ• á¸• Ä• ho bhavissatÄ«â€™â€™ ti ime p
nÄ• nappakÄ• rÄ• supinÄ• , subhagalakkhaá¹‡aá¹ƒ, dubbhagalakkhaá¹‡aá¹ƒ, itthilakkhaá¹
dÄ• silakkhaá¹‡aá¹ƒ, dÄ• salakkhaá¹‡aá¹ƒ, asilakkhaá¹‡aá¹ƒ, hatthilakkhaá¹‡aá¹ƒ, assalak
usabhalakkhaá¹‡aá¹ƒ, Ä• vudhalakkhaá¹‡aá¹ƒ, vatthalakkhaá¹‡anti evamÄ• dikÄ• ni lakkha
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• yassa samÅ«hatÄ• , na etehi uppÄ• tÄ• dÄ«hi attano maá¹…galaá¹
pacceti. __so maá¹…galadosavÄ«tivatto_ti \Be I 397/ so khÄ«á¹‡Ä• savo sabbamaá¹…gala
pajahitvÄ• á¹-hito. __yugayogÄ• dhigato_ti ``kodho ca upanÄ• ho ca, makkho ca paá¸·Ä• s
I 358/ (Vibh 833) nayena dve dve ekato Ä• gatakilesÄ• yugÄ• nÄ• ma. kÄ• mayogo, bhava
avijjÄ• yogoti ime saá¹ƒsÄ• re yojanabhÄ• vato cattÄ• ro yogÄ• nÄ• ma. te yuge ca yoge c
abhibhavitvÄ• gato vÄ«tivatto samatikkanto khÄ«á¹‡Ä• savo bhikkhu. __na jÄ• tumetÄ«_ti
ekaá¹ƒseneva imaá¹ƒ lokaá¹ƒ na eti nÄ• gacchatÄ«ti.

evaá¹ƒ satthÄ• imÄ• ya gÄ• thÄ• ya brÄ• hmaá¹‡assa dhammaá¹ƒ desetvÄ• saccÄ• ni pa
brÄ• hmaá¹‡o saddhiá¹ƒ puttena sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• jÄ• takaá¹ƒ samoc
eteva pitÄ• puttÄ• idÄ• ni pitÄ• puttÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™ n

maá¹…galajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [88] 8. sÄ• rambhajÄ• takavaá¹‡á¹‡anÄ•

__kalyÄ• á¹‡imeva muÃ±ceyyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto omasavÄ• dasikkhÄ
Ä• rabbha kathesi. dvepi vatthÅ«ni heá¹-á¹-hÄ• nandivisÄ• lajÄ• take vuttasadisÄ• neva. im
bodhisatto \Ee I 375/ gandhÄ• raraá¹-á¹-he takkasilÄ• yaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡as
balibaddo ahosi. satthÄ• idaá¹ƒ atÄ«tavatthuá¹ƒ kathetvÄ• abhisambuddho hutvÄ• imaá¹ƒ

88__._ á¹• 21 ``kalyÄ• á¹‡imeva muÃ±ceyya, na hi muÃ±ceyya pÄ• pikaá¹ƒ.

mokkho kalyÄ• á¹‡iyÄ• sÄ• dhu, mutvÄ• tappati pÄ• pikaâ€™â€™ nti ||

tattha __kalyÄ• á¹‡imeva muÃ±ceyyÄ• _ti catudosavinimuttaá¹ƒ kalyÄ• á¹‡iá¹ƒ sundaraá¹ƒ
muÃ±ceyya vissajjeyya katheyya. __na hi muÃ±ceyya pÄ• pika_nti pÄ• pikaá¹ƒ lÄ• mikaá¹ƒ
amanÄ• paá¹ƒ na muÃ±ceyya na katheyya. __mokkho_ \Be I 398/ __kalyÄ• á¹‡iyÄ• sÄ• dh
vissajjanameva imasmiá¹ƒ loke sÄ• dhu sundaraá¹ƒ bhaddakaá¹ƒ. __mutvÄ• tappati pÄ• p
pharusavÄ• caá¹ƒ muÃ±citvÄ• vissajjetvÄ• kathetvÄ• so puggalo tappati socati kilamatÄ«

evaá¹ƒ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tad
ahosi, brÄ• hmaá¹‡Ä« uppalavaá¹‡á¹‡Ä• , sÄ• rambho pana ahameva ahosiâ€™â€™ nti.

sÄ• rambhajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [89] 9. kuhakajÄ• takavaá¹‡á¹‡anÄ•

__vÄ• cÄ• va_ \Ne I 359/ __kira te Ä• sÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuh
kathesi. kuhakavatthu uddÄ• lakajÄ• take Ä• vi bhavissati.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente ekaá¹ƒ gÄ• makaá¹ƒ upanissÄ•
kuhakatÄ• paso vasati. eko kuá¹-umbiko tassa araÃ±Ã±e paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• ta
gehe paá¹‡Ä«tÄ• hÄ• rena paá¹-ijaggati. so taá¹ƒ kÅ«á¹-ajaá¹-ilaá¹ƒ ``sÄ«lavÄ• esoâ€™â€
corabhayena suvaá¹‡á¹‡anikkhasataá¹ƒ tassa paá¹‡á¹‡asÄ• laá¹ƒ netvÄ• bhÅ«migataá¹ƒ
bhanteâ€™â€™ ti Ä• ha. atha naá¹ƒ tÄ• paso ``pabbajitÄ• naá¹ƒ nÄ• ma, Ä• vuso, evarÅ«p
vaá¹-á¹-ati, amhÄ• kaá¹ƒ pana parasantake lobho nÄ• ma natthÄ«â€™â€™ ti Ä• ha. so ``sÄ
vacanaá¹ƒ saddahitvÄ• pakkÄ• mi. duá¹-á¹-hatÄ• paso ``sakkÄ• ettakena jÄ«vituâ€™â€™
atikkamitvÄ• taá¹ƒ suvaá¹‡á¹‡aá¹ƒ gahetvÄ• antarÄ• magge ekasmiá¹ƒ á¹-hÄ• ne á¹-hape
paá¹‡á¹‡asÄ• lÄ• yameva vasitvÄ• punadivase tassa gehe bhattakiccaá¹ƒ katvÄ• evamÄ•

nissÄ• ya ciraá¹ƒ vasimha, aticiraá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne vasantÄ• naá¹ƒ manussehi sadd
saá¹ƒsaggo ca nÄ• ma pabbajitÄ• naá¹ƒ malaá¹ƒ, tasmÄ• gacchÄ• mahaâ€™â€™ nti vatv
yÄ• ciyamÄ• nopi nivattituá¹ƒ na icchi. atha naá¹ƒ so ``evaá¹ƒ sante gacchatha, bhanteâ€™
gÄ• madvÄ• raá¹ƒ anugantvÄ• nivatti. tÄ• pasopi thokaá¹ƒ gantvÄ• va ``imaá¹ƒ kuá¹-umbik
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• \Be I 399/ jaá¹-Ä• naá¹ƒ antare tiá¹‡aá¹ƒ á¹-hapetvÄ• pa
kuá¹-umbiko ``kiá¹ƒ, bhante, nivattitthÄ• â€™â€™ ti pucchi. Ä• vuso tumhÄ• kaá¹ƒ gehacch
ekatiá¹‡aá¹ƒ laggaá¹ƒ, adinnÄ• dÄ• naÃ±ca nÄ• ma pabbajitÄ• naá¹ƒ na vaá¹-á¹-ati, taá¹ƒ Ä
kuá¹-umbiko ``chaá¸• á¸• etvÄ• gacchatha, bhanteâ€™â€™ ti vatvÄ• ``tiá¹‡asalÄ• kampi n
gaá¹‡hÄ• ti, aho kukkuccako me ayyoâ€™â€™ ti pasÄ«ditvÄ• vanditvÄ• uyyojesi.

tadÄ• pana bodhisattena bhaá¹‡á¸• atthÄ• ya paccantaá¹ƒ gacchantena tasmiá¹ƒ nivesane
tÄ• pasassa vacanaá¹ƒ sutvÄ• va ``addhÄ• iminÄ• duá¹-á¹-hatÄ• pasena imassa kiÃ±ci ga
kuá¹-umbikaá¹ƒ pucchi ``atthi pana te, samma, kiÃ±ci etassa tÄ• pasassa santike nikkhittaâ
samma, suvaá¹‡á¹‡anikkhasataâ€™â€™ nti. ``tena hi gaccha, taá¹ƒ upadhÄ• rehÄ«â€™â€
paá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• taá¹ƒ adisvÄ• vegenÄ• gantvÄ• ``natthi, sammÄ• â€™â€™ t
aÃ±Ã±ena gahitaá¹ƒ, teneva kuhakatÄ• pasena gahitaá¹ƒ, ehi, taá¹ƒ anubandhitvÄ• gaá¹‡h
gantvÄ• kÅ«á¹-atÄ• pasaá¹ƒ gaá¹‡hitvÄ• hatthehi ca pÄ• dehi ca pothetvÄ• suvaá¹‡á¹‡aá
gaá¹‡hiá¹ƒsu. bodhisatto suvaá¹‡á¹‡aá¹ƒ disvÄ• ``nikkhasataá¹ƒ haramÄ• no asajjitvÄ• tiá
ti vatvÄ• taá¹ƒ garahanto imaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``vÄ• cÄ• va kira te Ä• si, saá¹‡hÄ• sakhilabhÄ• á¹‡ino.

tiá¹‡amatte asajjittho, no ca nikkhasataá¹ƒ haraâ€™â€™ nti ||

tattha \Ee I 377/ __vÄ• cÄ• va kira te Ä• si, saá¹‡hÄ• sakhilabhÄ• á¹‡ino_ti ``pabbajitÄ• na
adinnaá¹ƒ Ä• dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ sakhilaá¹ƒ muduvacanaá¹ƒ vada
saá¹‡hÄ• Ä• si, vacanamattameva maá¹-á¹-haá¹ƒ ahosÄ«ti attho. __tiá¹‡amatte asajjittho_t
ekissÄ• tiá¹‡asalÄ• kÄ• ya kukkuccaá¹ƒ kurumÄ• no tvaá¹ƒ satto Ä• satto laggo ahosi. __n
hara_nti imaá¹ƒ pana nikkhasataá¹ƒ haranto asatto nillaggova jÄ• tosÄ«ti.

evaá¹ƒ bodhisatto taá¹ƒ garahitvÄ• ``mÄ• puna, kÅ«á¹-ajaá¹-ila, evarÅ«pamakÄ• sÄ«â€™
yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• nevesa bhikkhu kuha
kuhakoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• \Be I 400/ kÅ«á¹-a
paá¹‡á¸• itapuriso pana ahameva ahosiâ€™â€™ nti.

kuhakajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [90] 10. akataÃ±Ã±ujÄ• takavaá¹‡á¹‡anÄ•

__yo pubbe katakalyÄ• á¹‡o_ti idaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹‡á¸• ikaá¹ƒ
kireko paccantavÄ• siko seá¹-á¹-hi adiá¹-á¹-hasahÄ• yo ahosi. so ekadÄ• paccante uá¹-á¹-h
paÃ±ca sakaá¹-asatÄ• ni pÅ«retvÄ• kammantikamanusse Ä• ha --- ``gacchatha, bho, imaá
sÄ• vatthiá¹ƒ netvÄ• amhÄ• kaá¹ƒ sahÄ• yakassa anÄ• thapiá¹‡á¸• ikamahÄ• seá¹-á¹-hiss
paá¹-ibhaá¹‡á¸• aá¹ƒ \Ne I 361/ Ä• harathÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti tassa va
sÄ• vatthiá¹ƒ gantvÄ• mahÄ• seá¹-á¹-hiá¹ƒ disvÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• taá¹ƒ pav
mahÄ• seá¹-á¹-hi ``svÄ• gataá¹ƒ voâ€™â€™ ti tesaá¹ƒ Ä• vÄ• saÃ±ca paribbayaÃ±ca dÄ•
pucchitvÄ• bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• paá¹-ibhaá¹‡á¸• aá¹ƒ dÄ• pesi. te paccantaá¹ƒ ga
seá¹-á¹-hissa Ä• rocesuá¹ƒ.

aparabhÄ• ge anÄ• thapiá¹‡á¸• ikopi tatheva paÃ±ca sakaá¹-asatÄ• ni tattha pesesi. manu
paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya paccantavÄ• sikaseá¹-á¹-hiá¹ƒ passiá¹ƒsu. so ``kuto Ä• ga
``sÄ• vatthito tumhÄ• kaá¹ƒ sahÄ• yakassa anÄ• thapiá¹‡á¸• ikassa santikÄ• â€™â€™ ti vu
kassaci purisassa nÄ• maá¹ƒ bhavissatÄ«â€™â€™ ti parihÄ• saá¹ƒ katvÄ• paá¹‡á¹‡Ä• kÄ
tumheâ€™â€™ ti uyyojesi, neva nivÄ• saá¹ƒ, na paribbayaá¹ƒ dÄ• pesi. te sayameva bhaá
paá¹-ibhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya sÄ• vatthiá¹ƒ Ä• gantvÄ• seá¹-á¹-hissa taá¹ƒ pavattiá¹ƒ Ä•

atha so paccantavÄ• sÄ« \Ee I 378/ punapi ekavÄ• raá¹ƒ tatheva paÃ±ca sakaá¹-asatÄ• ni
manussÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya mahÄ• seá¹-á¹-hiá¹ƒ passiá¹ƒsu. te \Be I 401/ p
anÄ• thapiá¹‡á¸• ikassa manussÄ• ``mayaá¹ƒ, sÄ• mi, etesaá¹ƒ nivÄ• saÃ±ca bhattaÃ±ca
jÄ• nissÄ• mÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ sakaá¹-Ä• ni bahinagare tathÄ• rÅ«pe á¹-hÄ• n
vasatha, amhÄ• kaá¹ƒ vo ghare yÄ• gubhattaÃ±ca paribbayo ca bhavissatÄ«â€™â€™ ti ga
sannipÄ• tetvÄ• majjhimayÄ• masamanantare paÃ±ca sakaá¹-asatÄ• ni vilumpitvÄ• nivÄ•
acchinditvÄ• goá¹‡e palÄ• petvÄ• sakaá¹-Ä• ni vicakkÄ• ni katvÄ• bhÅ«miyaá¹ƒ á¹-hapet
agamaá¹ƒsu. paccantavÄ• sino nivÄ• sanamattassapi sÄ• mikÄ• ahutvÄ• bhÄ«tÄ• vegen
gatÄ• . seá¹-á¹-himanussÄ• pi tamatthaá¹ƒ mahÄ• seá¹-á¹-hino Ä• rocesuá¹ƒ. so ``atthi dÄ•
kathÄ• pÄ• bhataâ€™â€™ nti satthu santikaá¹ƒ gantvÄ• Ä• dito paá¹-á¹-hÄ• ya sabbaá¹ƒ t
satthÄ• ``na kho, gahapati, so paccantavÄ• sÄ« idÄ• neva evaá¹ƒsÄ«lo, pubbepi evaá¹ƒsÄ
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ
ahosi. tasseko paccantavÄ• siko seá¹-á¹-hi adiá¹-á¹-hasahÄ• yo ahosi. sabbaá¹ƒ atÄ«tavatt
paccuppannavatthusadisameva bodhisatto pana attano manussehi ``ajja amhehi idaá¹ƒ nÄ•
Ä• rocite ``paá¹-hamaá¹ƒ attano kataá¹ƒ upakÄ• raá¹ƒ ajÄ• nantÄ• pacchÄ• evarÅ«paá¹ƒ
vatvÄ• sampattaparisÄ• ya dhammaá¹ƒ desento imaá¹ƒ gÄ• thamÄ• ha ---

90__._ á¹• 21 ``yo \Ne I 362/ pubbe katakalyÄ• á¹‡o, katattho nÄ• vabujjhati.

pacchÄ• kicce samuppanne, kattÄ• raá¹ƒ nÄ• dhigacchatÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ piá¹‡á¸• attho --- khattiyÄ• dÄ«su __yo_ koci puriso __pubbe_ paá¹-hamataraá
__katakalyÄ• á¹‡o_ katÅ«pakÄ• ro __katattho_ nipphÄ• ditakicco hutvÄ• taá¹ƒ parena atta
kalyÄ• á¹‡aÃ±ceva atthaÃ±ca na jÄ• nÄ• ti, so __pacchÄ• _ attano __kicce samuppanne_ t
nÄ• dhigacchati_ na labhatÄ«ti.

evaá¹ƒ bodhisatto imÄ• ya gÄ• thÄ• ya dhammaá¹ƒ desetvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni

satthÄ• \Ee I 379/ \Be I 402/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ
paccantavÄ• sÄ« idÄ• nÄ«pi paccantavÄ• sÄ«yeva, bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva

akataÃ±Ã±ujÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

apÄ• yimhavaggo navamo.

tassuddÄ• naá¹ƒ ---

surÄ• pÄ• naá¹ƒ mittavindaá¹ƒ, kÄ• á¸·akaá¹‡á¹‡Ä« atthadvÄ• raá¹ƒ.

kiá¹ƒpakkasÄ«lavÄ«maá¹ƒsaá¹ƒ, maá¹…galaÃ±cÄ• pi sÄ• rambhaá¹ƒ.

kuhakaá¹ƒ akataÃ±Ã±Å« cÄ• ti ||

10. littavaggo

á¹• 03 [91] 1. littajÄ• takavaá¹‡á¹‡anÄ•

__littaá¹ƒ_ \Ne I 363/ __paramena tejasÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto apaccavek
Ä• rabbha kathesi. tasmiá¹ƒ kira kÄ• le bhikkhÅ« cÄ«varÄ• dÄ«ni labhitvÄ• yebhuyyena ap
paribhuÃ±janti. te cattÄ• ro paccaye apaccavekkhitvÄ• paribhuÃ±jamÄ• nÄ• yebhuyyena n
muccanti. satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• bhikkhÅ«naá¹ƒ anekapariyÄ• yena dhamm
apaccavekkhitaparibhoge Ä• dÄ«navaá¹ƒ dassetvÄ• ``bhikkhave, bhikkhunÄ• nÄ• ma catt
apaccavekkhitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati, tasmÄ• ito paá¹-á¹-hÄ• ya cattÄ• ro pac
paribhuÃ±jeyyÄ• thÄ• â€™â€™ ti paccavekkhanavidhiá¹ƒ dassento ``idha pana, bhikkhave

yoniso cÄ«varaá¹ƒ paá¹-isevati sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€™ tiÄ• dinÄ• (MN I 23;
á¹-hapetvÄ• ``bhikkhave, cattÄ• ro paccaye evaá¹ƒ paccavekkhitvÄ• paribhuÃ±jituá¹ƒ vaá¹
apaccavekkhitvÄ• paribhogo nÄ• ma halÄ• halavisaparibhogasadiso. porÄ• á¹‡akÄ• hi apa
ajÄ• nitvÄ• visaá¹ƒ paribhuÃ±jitvÄ• vipÄ• kante mahÄ• dukkhaá¹ƒ anubhaviá¹ƒsÅ«â€™â€

atÄ«te \Be I 403/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto aÃ±Ã±ata
nibbattitvÄ• vayappatto akkhadhutto ahosi. athÄ• paro kÅ«á¹-akkhadhutto bodhisattena sa
attano jaye vattamÄ• ne keá¸·imaá¹‡á¸• alaá¹ƒ na bhindati, parÄ• jayakÄ• le pana akkhaá¹ƒ
``akkho naá¹-á¹-hoâ€™â€™ ti keá¸·imaá¹‡á¸• alaá¹ƒ bhinditvÄ• pakkamati. bodhisatto \Ee
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``hotu, jÄ• nissÄ• mettha patirÅ«pakÄ• raá¹‡aâ€™â€™ nti akkhe Ä
halÄ• halavisena raÃ±jitvÄ• punappunaá¹ƒ sukkhÄ• petvÄ• te Ä• dÄ• ya tassa santikaá¹ƒ
akkhehi kÄ«á¸·Ä• mÄ• â€™â€™ ti Ä• ha. so ``sÄ• dhu, sammÄ• â€™â€™ ti keá¸·imaá¹‡á¸
kÄ«á¸·anto attano parÄ• jayakÄ• le ekaá¹ƒ akkhaá¹ƒ mukhe pakkhipi. atha naá¹ƒ bodhisatto
disvÄ• ``gilÄ• hi tÄ• va, pacchÄ• idaá¹ƒ nÄ• metanti jÄ• nissasÄ«â€™â€™ ti codetuá¹ƒ im

91__._ á¹• 21 ``littaá¹ƒ \Ne I 364/ paramena tejasÄ• , gilamakkhaá¹ƒ puriso na bujjhati.

gila re gila pÄ• padhuttaka, pacchÄ• te kaá¹-ukaá¹ƒ bhavissatÄ«â€™â€™ ti ||

tattha __litta_nti makkhitaá¹ƒ raÃ±jitaá¹ƒ. __paramena tejasÄ• _ti uttamatejasampannena h
__gila_nti gilanto. __akkha_nti guá¸·akaá¹ƒ. __na bujjhatÄ«_ti ``ayaá¹ƒ me gilato idaá¹ƒ nÄ•
karissatÄ«â€™â€™ ti na jÄ• nÄ• ti. __gila re_ti gilÄ• hi are. __gilÄ• _ti punapi codento vada
kaá¹-ukaá¹ƒ bhavissatÄ«_ti imasmiá¹ƒ te akkhe gilite pacchÄ• etaá¹ƒ visaá¹ƒ tikhiá¹‡aá¹ƒ b

so bodhisattassa kathentasseva visavegena mucchito akkhÄ«ni parivattetvÄ• khandhaá¹ƒ
bodhisatto ``idÄ• nissa jÄ«vitadÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti osadhaparibhÄ•
datvÄ• vametvÄ• sappiphÄ• á¹‡itamadhusakkarÄ• dayo khÄ• dÄ• petvÄ• arogaá¹ƒ katvÄ
akÄ• sÄ«â€™â€™ ti ovaditvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gat

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``bhikkhave, apaccavekkhitaparibhogo nÄ
katavisaparibhogasadiso hotÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• p
ahosiá¹ƒ, kÅ«á¹-adhutto \Be I 404/ panettha na kathÄ«yati, yathÄ• ca ettha, evaá¹ƒ sabbatt
imasmiá¹ƒ kÄ• le na paÃ±Ã±Ä• yati, so na kathÄ«yatevÄ• â€™â€™ ti.

littajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [92] 2. mahÄ• sÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__ukkaá¹-á¹-he_ \Ee I 381/ __sÅ«ramicchantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto Ä• yas
Ä• nandattheraá¹ƒ Ä• rabbha kathesi. ekasmiÃ±hi samaye kosalaraÃ±Ã±o itthiyo cintayiá¹ƒ
dullabho, tathÄ• manussapaá¹-ilÄ• bho, paripuá¹‡á¹‡Ä• yatanatÄ• ca. mayaÃ±ca imaá¹ƒ c
khaá¹‡asamavÄ• yaá¹ƒ labhitvÄ• pi attano ruciyÄ• vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ vÄ• s
kÄ• tuá¹ƒ dÄ• naá¹ƒ vÄ• dÄ• tuá¹ƒ na labhÄ• ma, maÃ±jÅ«sÄ• ya pakkhittÄ• viya vasÄ• m
dhammaá¹ƒ desetuá¹ƒ anucchavikaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• tassa santike
yaá¹ƒ sakkhissÄ• ma, taá¹ƒ uggaá¹‡hissÄ• ma, dÄ• nÄ• dÄ«ni ca puÃ±Ã±Ä• ni karissÄ• ma
khaá¹‡apaá¹-ilÄ• bho saphalo bhavissatÄ«â€™â€™ ti. tÄ• sabbÄ• pi rÄ• jÄ• naá¹ƒ upasaá
cintitakÄ• raá¹‡aá¹ƒ kathayiá¹ƒsu. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

athekadivasaá¹ƒ \Ne I 365/ rÄ• jÄ• uyyÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mo uyyÄ• napÄ• laá
``uyyÄ• naá¹ƒ sodhehÄ«â€™â€™ ti Ä• ha. uyyÄ• napÄ• lo uyyÄ• naá¹ƒ sodhento satthÄ• r
rukkhamÅ«le nisinnaá¹ƒ disvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``suddhaá¹ƒ, deva, uyyÄ• na
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le bhagavÄ• nisinnoâ€™â€™ ti Ä• ha. rÄ• jÄ• ``sÄ• dhu, sa
sossÄ• mÄ• â€™â€™ ti alaá¹…katarathaá¹ƒ abhiruhitvÄ• uyyÄ• naá¹ƒ gantvÄ• satthu sar

tasmiÃ±ca samaye chattapÄ• á¹‡i nÄ• meko anÄ• gÄ• mÄ« upÄ• sako satthu santike dhar
rÄ• jÄ• taá¹ƒ disvÄ• Ä• saá¹…kamÄ• no muhuttaá¹ƒ á¹-hatvÄ• puna ``sacÄ• yaá¹ƒ pÄ• pa
nisÄ«ditvÄ• dhammaá¹ƒ suá¹‡eyya, apÄ• pakena iminÄ• bhavitabbaâ€™â€™ nti cintetvÄ
upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. upÄ• sako buddhagÄ• ravena raÃ±Ã±
paccuá¹-á¹-hÄ• naá¹ƒ vÄ• vandanaá¹ƒ vÄ• na akÄ• si, tenassa rÄ• jÄ• anattamano ahosi
anattamanabhÄ• vaá¹ƒ Ã±atvÄ• upÄ• sakassa guá¹‡aá¹ƒ kathesi ``ayaá¹ƒ, mahÄ• rÄ• ja, u
kÄ• mesu vÄ«tarÄ• goâ€™â€™ ti rÄ• jÄ• ``na iminÄ• orakena bhavitabbaá¹ƒ, yassa satth
vaá¹‡á¹‡etÄ«â€™â€™ ti cintetvÄ• ``upÄ• saka, vadeyyÄ• si yena te atthoâ€™â€™ ti Ä• ha
ti sampaá¹-icchi. rÄ• jÄ• satthu santike dhammaá¹ƒ sutvÄ• satthÄ• raá¹ƒ padakkhiá¹‡aá¹ƒ

so ekadivasaá¹ƒ uparipÄ• sÄ• de mahÄ• vÄ• tapÄ• naá¹ƒ vivaritvÄ• á¹-hito taá¹ƒ upÄ• sak
chattamÄ• dÄ• ya jetavanaá¹ƒ gacchantaá¹ƒ disvÄ• pakkosÄ• petvÄ• evamÄ• ha ``tvaá¹ƒ
amhÄ• kaÃ±ca itthiyo dhammaá¹ƒ sotukÄ• mÄ• ceva uggahetukÄ• mÄ• ca, sÄ• dhu vatas
vÄ• ceyyÄ• sÄ«â€™â€™ ti. ``deva, gihÄ«naá¹ƒ nÄ• ma rÄ• jantepure \Ee I 382/ dhammaá¹
nappatirÅ«paá¹ƒ, ayyÄ• naá¹ƒ eva patirÅ«paâ€™â€™ nti. rÄ• jÄ• ``saccaá¹ƒ esa vadatÄ«â
pakkosÄ• petvÄ• ``bhadde, ahaá¹ƒ tumhÄ• kaá¹ƒ dhammadesanatthÄ• ya ca dhammavÄ•
gantvÄ• ekaá¹ƒ bhikkhuá¹ƒ yÄ• cÄ• mi, asÄ«tiyÄ• mahÄ• sÄ• vakesu kataraá¹ƒ yÄ• cÄ• m
mantetvÄ• dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ Ä• nandattherameva Ä• rocesuá¹ƒ. rÄ• jÄ• s
vanditvÄ• ekamantaá¹ƒ nisinno evamÄ• ha ``bhante, amhÄ• kaá¹ƒ gehe itthiyo Ä• nandatth
sotuÃ±ca uggaá¹‡hituÃ±ca icchanti, sÄ• dhu vata sace thero amhÄ• kaá¹ƒ gehe dhammaá¹
cÄ• â€™â€™ ti. satthÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• theraá¹ƒ Ä• á¹‡Ä• pesi.
itthiyo therassa santike dhammaá¹ƒ suá¹‡anti ceva uggaá¹‡hanti ca.

athekadivasaá¹ƒ raÃ±Ã±o cÅ«á¸·Ä• maá¹‡i naá¹-á¹-ho. rÄ• jÄ• tassa naá¹-á¹-habhÄ• vaá¹
``sabbe \Ne I 366/ antovaá¸·aÃ±janake manusse gahetvÄ• cÅ«á¸·Ä• maá¹‡iá¹ƒ Ä• harÄ• p
mÄ• tugÄ• me Ä• diá¹ƒ katvÄ• cÅ«á¸·Ä• maá¹‡iá¹ƒ paripucchantÄ• adisvÄ• mahÄ• janaá
Ä• nandatthero rÄ• janivesanaá¹ƒ paviá¹-á¹-ho. yathÄ• tÄ• itthiyo pubbe theraá¹ƒ disvÄ• v
dhammaá¹ƒ suá¹‡anti ceva uggaá¹‡hanti ca, tathÄ• akatvÄ• sabbÄ• domanassappattÄ• v
``kasmÄ• tumhe ajja evarÅ«pÄ• \Be I 406/ jÄ• tÄ• â€™â€™ ti pucchitÄ• evamÄ• haá¹ƒsu
cÅ«á¸·Ä• maá¹‡iá¹ƒ pariyesÄ• mÄ• ti amaccÄ• mÄ• tugÄ• me upÄ• dÄ• ya antovaá¸·aÃ±ja
`kiá¹ƒ bhavissatÄ«â€™ ti, tenamha domanassappattÄ• â€™â€™ ti. thero ``mÄ• cintayitthÄ
samassÄ• setvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``maá¹‡i ki
naá¹-á¹-hoâ€™â€™ ti pucchi. ``Ä• ma, bhanteâ€™â€™ ti. ``asakkhi pana taá¹ƒ Ä• harÄ• pe
sabbaá¹ƒ antojanaá¹ƒ gahetvÄ• kilamentopi na sakkomi Ä• harÄ• petuâ€™â€™ nti. ``mahÄ
akilametvÄ• va Ä• haraá¹‡Å«pÄ• yo atthÄ«â€™â€™ ti. ``kataro, bhanteâ€™â€™ ti? ``piá¹‡
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kataraá¹ƒ piá¹‡á¸• adÄ• naá¹ƒ, bhanteâ€™â€™ ti? ``mahÄ• rÄ
atthi, te gahetvÄ• ekekassa ekekaá¹ƒ palÄ• lapiá¹‡á¸• aá¹ƒ vÄ• mattikÄ• piá¹‡á¸• aá¹ƒ vÄ
paccÅ«sakÄ• le Ä• haritvÄ• asukaá¹-á¹-hÄ• ne nÄ• ma pÄ• tethÄ• â€™ ti vattabbaá¹ƒ. yen
tasmiá¹ƒ pakkhipitvÄ• Ä• harissati. sace paá¹-hamadivaseyeva pÄ• tenti, iccetaá¹ƒ kusalaá
dutiyadivasepi tatiyadivasepi tatheva kÄ• tabbaá¹ƒ. evaá¹ƒ mahÄ• jano ca na kilamissati, m
labhissasÄ«â€™â€™ ti evaá¹ƒ vatvÄ• thero agamÄ• si.

rÄ• jÄ• vuttanayeneva tayo divase dÄ• pesi, neva maá¹‡iá¹ƒ Ä• hariá¹ƒsu. thero \Ee I 383/
``kiá¹ƒ, mahÄ• rÄ• ja, pÄ• tito maá¹‡Ä«â€™â€™ ti pucchi. ``na pÄ• tenti, bhanteâ€™â€™ t
mahÄ• talasmiá¹ƒyeva paá¹-icchannaá¹-á¹-hÄ• ne mahÄ• cÄ• á¹-iá¹ƒ á¹-hapÄ• petvÄ• uda
parikkhipÄ• petvÄ• `sabbe antovaá¸·aÃ±janakamanussÄ• ca itthiyo ca uttarÄ• saá¹…gaá¹
antosÄ• á¹‡iá¹ƒ pavisitvÄ• hatthaá¹ƒ dhovitvÄ• Ä• gacchantÅ«â€™ ti vadehÄ«â€™â€™ ti
Ä• cikkhitvÄ• pakkÄ• mi. rÄ• jÄ• tathÄ• kÄ• resi. maá¹‡icoro cintesi ``dhammabhaá¹‡á¸• A
adhikaraá¹‡aá¹ƒ Ä• dÄ• ya maá¹‡iá¹ƒ adassetvÄ• osakkissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ, pA
vaá¹-á¹-atÄ«â€™â€™ ti maá¹‡iá¹ƒ paá¹-icchannaá¹ƒ katvÄ• Ä• dÄ• ya antosÄ• á¹‡iá¹ƒ pav
pÄ• tetvÄ• nikkhami. sabbesaá¹ƒ nikkhantakÄ• le udakaá¹ƒ chaá¸• á¸• etvÄ• maá¹‡iá¹ƒ ad
nissÄ• ya mahÄ• janaá¹ƒ akilametvÄ• va me maá¹‡i laddhoâ€™â€™ ti tussi, antovaá¸·aÃ±j
nissÄ• ya mahÄ• dukkhato muttamhÄ• â€™â€™ ti tussiá¹ƒsu. ``therassÄ• nubhÄ• vena raÃ
laddhoâ€™â€™ ti therassÄ• nubhÄ• vo sakalanagare ceva bhikkhusaá¹…ghe ca pÄ• kaá¹-

dhammasabhÄ• yaá¹ƒ \Ne I 367/ sannisinnÄ• bhikkhÅ« therassa guá¹‡aá¹ƒ vaá¹‡á¹‡ayiá¹
attano bahussutatÄ• ya paá¹‡á¸• iccena upÄ• yakusalatÄ• ya mahÄ• janaá¹ƒ akilametvÄ•
dassesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sa
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• ni Ä• nandeneva par
dassitaá¹ƒ, pubbepi paá¹‡á¸• itÄ• mahÄ• janaá¹ƒ akilametvÄ• upÄ• yeneva tiracchÄ• naha

dassayiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sabbasippesu nippha
amacco ahosi. athekadivasaá¹ƒ rÄ• jÄ• mahantena parivÄ• rena uyyÄ• naá¹ƒ gantvÄ• var
udakakÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mo maá¹…galapokkharaá¹‡iá¹ƒ otaritvÄ• itthÄ• gÄ• rampi p
attano sÄ«sÅ«pagagÄ«vÅ«pagÄ• dÄ«ni Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• uttarÄ• saá¹…gesu
á¹-hapetvÄ• dÄ• siyo paá¹-icchÄ• petvÄ• pokkharaá¹‡iá¹ƒ otariá¹ƒsu. athekÄ• uyyÄ• nam
nisinnÄ• deviá¹ƒ piá¸·andhanÄ• ni omuÃ±citvÄ• uttarÄ• saá¹…ge pakkhipitvÄ• samuggap
disvÄ• tassÄ• muttÄ• hÄ• raá¹ƒ piá¸·andhitukÄ• mÄ• hutvÄ• dÄ• siyÄ• \Ee I 384/ pamÄ•
dÄ• sÄ«pi taá¹ƒ rakkhamÄ• nÄ• tahaá¹ƒ tahaá¹ƒ oloketvÄ• nisinnÄ• yeva niddÄ• yituá¹ƒ Ä
pamÄ• dabhÄ• vaá¹ƒ Ã±atvÄ• vÄ• tavegena otaritvÄ• mahÄ• muttÄ• hÄ• raá¹ƒ gÄ«vÄ• ya
uppatitvÄ• sÄ• khantare nisÄ«ditvÄ• aÃ±Ã±Ä• saá¹ƒ makkaá¹-Ä«naá¹ƒ dassanabhayena
rukkhasusiraá¹-á¹-hÄ• ne á¹-hapetvÄ• upasantÅ«pasantÄ• viya taá¹ƒ rakkhamÄ• nÄ• nisÅ

sÄ• pi kho dÄ• sÄ« paá¹-ibujjhitvÄ• muttÄ• hÄ• raá¹ƒ apassantÄ« kampamÄ• nÄ• aÃ±Ã±
deviyÄ• muttÄ• hÄ• raá¹ƒ gahetvÄ• palÄ• toâ€™â€™ ti mahÄ• viravaá¹ƒ viravi. Ä• rakkha
sannipatitvÄ• tassÄ• vacanaá¹ƒ sutvÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• ``coraá¹ƒ gaá¹‡h
purisÄ• uyyÄ• nÄ• \Be I 408/ nikkhamitvÄ• ``coraá¹ƒ gaá¹‡hatha, coraá¹ƒ gaá¹‡hathÄ• â€
olokenti. atheko jÄ• napado balikÄ• rakapuriso taá¹ƒ saddaá¹ƒ sutvÄ• kampamÄ• no palÄ•
rÄ• japurisÄ• ``ayaá¹ƒ coro bhavissatÄ«â€™â€™ ti anubandhitvÄ• taá¹ƒ gahetvÄ• pothet
evaá¹ƒ mahÄ• sÄ• raá¹ƒ nÄ• ma piá¸·andhanaá¹ƒ avaharissasÄ«â€™â€™ ti paribhÄ• siá¹ƒ
gaá¹‡hÄ• mÄ«â€™ ti vakkhÄ• mi, ajja me jÄ«vitaá¹ƒ natthi, pothentÄ• yeva maá¹ƒ mÄ• res
naâ€™â€™ nti. so ``Ä• ma, sÄ• mi, gahitaá¹ƒ meâ€™â€™ ti Ä• ha. atha naá¹ƒ bandhitvÄ•
Ä• nayiá¹ƒsu. rÄ• jÄ• pi naá¹ƒ pucchi ``gahitaá¹ƒ te mahÄ• sÄ• rapiá¸·andhanaâ€™â€™ nti
I 368/. ``idÄ• ni taá¹ƒ kahaâ€™â€™ nti. ``deva, mayÄ• mahÄ• sÄ• raá¹ƒ nÄ• ma maÃ±cap
diá¹-á¹-hapubbaá¹ƒ, seá¹-á¹-hi pana maá¹ƒ mahÄ• sÄ• rapiá¸·andhanaá¹ƒ gaá¹‡hÄ• pesi, s
tassa adÄ• siá¹ƒ, so naá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti.

rÄ• jÄ• seá¹-á¹-hiá¹ƒ pakkosÄ• petvÄ• ``gahitaá¹ƒ te imassa hatthato mahÄ• sÄ• rapiá¸·an
``Ä• ma, devÄ• â€™â€™ ti. ``kahaá¹ƒ taâ€™â€™ nti. ``purohitassa me dinnaâ€™â€™ nti.
tatheva pucchi, sopi sampaá¹-icchitvÄ• ``gandhabbassa me dinnaâ€™â€™ nti Ä• ha. tamp
``purohitassa hatthato te mahÄ• sÄ• rapiá¸·andhanaá¹ƒ gahitaâ€™â€™ nti pucchi. ``Ä• ma,
taâ€™â€™ nti. ``kilesavasena me vaá¹‡á¹‡adÄ• siyÄ• \Ee I 385/ dinnaâ€™â€™ nti. tampi
``na gaá¹‡hÄ• mÄ«â€™â€™ ti Ä• ha. te paÃ±ca jane pucchantÄ• naÃ±Ã±eva sÅ«riyo attha
vikÄ• lo jÄ• to, sve jÄ• nissÄ• mÄ• â€™â€™ ti te paÃ±ca jane amaccÄ• naá¹ƒ datvÄ• naga

bodhisatto cintesi --- ``idaá¹ƒ piá¸·andhanaá¹ƒ antovaá¸·aÃ±je naá¹-á¹-haá¹ƒ, ayaÃ±ca gah
bahivaá¸·aÃ±jo, dvÄ• repi balavÄ• rakkho, tasmÄ• antovaá¸·aÃ±janakÄ• nampi taá¹ƒ gahe

evaá¹ƒ neva bahivaá¸·aÃ±janakÄ• naá¹ƒ, na anto, uyyÄ• ne vaá¸·aÃ±janakÄ• naá¹ƒ gahaá
duggatamanussena `seá¹-á¹-hissa me dinnaâ€™ nti kathentena attano mokkhatthÄ• ya kat
seá¹-á¹-hinÄ• pi `purohitassa me dinnaâ€™ nti kathentena `ekato hutvÄ• nittharissÄ• mÄ«â
kathitaá¹ƒ bhavissati, purohitenÄ• pi `gandhabbassa me dinnaâ€™ nti kathentena `bandhar
nissÄ• ya sukhena vasissÄ• mÄ• â€™ ti cintetvÄ• \Be I 409/ kathitaá¹ƒ bhavissati, gandhal
`vaá¹‡á¹‡adÄ• siyÄ• me dinnaâ€™ nti kathentena `ekantena anukkaá¹‡á¹-hitÄ• bhavissÄ•
kathitaá¹ƒ bhavissati, imehi paÃ±cahipi corehi na bhavitabbaá¹ƒ, uyyÄ• ne makkaá¹-Ä• bah
ekissÄ• makkaá¹-iyÄ• hatthe Ä• ruá¸·hena bhavitabbaâ€™â€™ nti. so rÄ• jÄ• naá¹ƒ upas
core amhÄ• kaá¹ƒ niyyÄ• detha, mayaá¹ƒ taá¹ƒ kiccaá¹ƒ sodhessÄ• mÄ• â€™â€™ ti Ä• ha
sodhehÄ«â€™â€™ ti tassa niyyÄ• desi.

bodhisatto attano dÄ• sapurise pakkosÄ• petvÄ• te paÃ±ca jane ekasmiá¹ƒyeva á¹-hÄ• ne
Ä• rakkhaá¹ƒ katvÄ• kaá¹‡á¹‡aá¹ƒ datvÄ• ``yaá¹ƒ te aÃ±Ã±amaÃ±Ã±aá¹ƒ kathenti, taá¹ƒ
ti vatvÄ• pakkÄ• mi. te tathÄ• akaá¹ƒsu. tato manussÄ• naá¹ƒ sannisinnavelÄ• ya seá¹-á¹-
Ä• ha --- ``are, duá¹-á¹-hagahapati, tayÄ• ahaá¹ƒ, mayÄ• vÄ• tvaá¹ƒ kahaá¹ƒ diá¹-á¹-hapu
\Ne I 369/ piá¸·andhanaá¹ƒ dinnaâ€™â€™ nti Ä• ha. so ``sÄ• mi mahÄ• seá¹-á¹-hi, ahaá¹ƒ
rukkhasÄ• rapÄ• dakaá¹ƒ maÃ±capÄ«á¹-hampi na jÄ• nÄ• mi, `taá¹ƒ nissÄ• ya pana mokkh
avacaá¹ƒ, mÄ• me kujjha, sÄ• mÄ«â€™â€™ ti Ä• ha. purohitopi \Ee I 386/ seá¹-á¹-hiá¹ƒ Ä•
tvaá¹ƒ iminÄ• attano adinnakameva mayhaá¹ƒ kathaá¹ƒ adÄ• sÄ«â€™â€™ ti? ``mayampi
hutvÄ• á¹-hitakÄ• le kammaá¹ƒ khippaá¹ƒ nipphajjissatÄ«â€™â€™ ti kathesinti. gandhabb
``brÄ• hmaá¹‡a, kadÄ• tayÄ• mayhaá¹ƒ piá¸·andhanaá¹ƒ dinnaâ€™â€™ nti? ``ahaá¹ƒ taá
sukhaá¹ƒ vasissÄ• mÄ«â€™â€™ ti kathesinti. vaá¹‡á¹‡adÄ• sÄ«pi gandhabbaá¹ƒ Ä• ha ``a
ahaá¹ƒ kadÄ• tava santikaá¹ƒ gatapubbÄ• , tvaá¹ƒ vÄ• mama santikaá¹ƒ Ä• gatapubbo, ka
piá¸·andhanaá¹ƒ dinnaâ€™â€™ nti? bhagini kiá¹ƒkÄ• raá¹‡Ä• kujjhasi, ``amhesu paÃ±casu
gharÄ• vÄ• so bhavissati, anukkaá¹‡á¹-hamÄ• nÄ• sukhaá¹ƒ vasissÄ• mÄ• â€™â€™ ti kat
payojitamanussÄ• naá¹ƒ santikÄ• taá¹ƒ kathaá¹ƒ sutvÄ• tesaá¹ƒ tathato acorabhÄ• vaá¹ƒ
gahitapiá¸·andhanaá¹ƒ upÄ• yeneva pÄ• tessÄ• mÄ«â€™â€™ ti geá¹‡á¸• umayÄ• ni bahÅ
uyyÄ• ne makkaá¹-iyo gÄ• hÄ• petvÄ• hatthapÄ• dagÄ«vÄ• su geá¹‡á¸• upiá¸·andhanÄ• n
itarÄ• makkaá¹-Ä« piá¸·andhanaá¹ƒ rakkhamÄ• nÄ• uyyÄ• ne eva nisÄ«di.

bodhisatto manusse Ä• á¹‡Ä• pesi ``gacchatha tumhe, uyyÄ• ne sabbÄ• makkaá¹-iyo upa
piá¸·andhanaá¹ƒ passatha, taá¹ƒ uttÄ• setvÄ• piá¸·andhanaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. tÄ
``piá¸·andhanaá¹ƒ no laddhaâ€™â€™ nti tuá¹-á¹-hapahaá¹-á¹-hÄ• \Be I 410/ uyyÄ• ne vica
gantvÄ• ``passa amhÄ• kaá¹ƒ piá¸·andhanaâ€™â€™ nti Ä• haá¹ƒsu. sÄ• makkaá¹-Ä« asa
geá¹‡á¸• upiá¸·andhanenÄ• â€™â€™ ti muttÄ• hÄ• raá¹ƒ piá¸·andhitvÄ• nikkhami. atha na
piá¸·andhanaá¹ƒ chaá¸• á¸• Ä• petvÄ• Ä• haritvÄ• bodhisattassa adaá¹ƒsu. so taá¹ƒ Ä• dÄ
``idaá¹ƒ te deva piá¸·andhanaá¹ƒ, te paÃ±capi acorÄ• , idaá¹ƒ pana uyyÄ• ne makkaá¹-iyÄ•
``kathaá¹ƒ pana te, paá¹‡á¸• ita, makkaá¹-iyÄ• hatthaá¹ƒ Ä• ruá¸·habhÄ• vo Ã±Ä• to, katha

so sabbaá¹ƒ Ä• cikkhi. rÄ• jÄ• tuá¹-á¹-hamÄ• naso ``saá¹…gÄ• masÄ«sÄ• dÄ«su \Ee I 387
hontÄ«â€™â€™ ti bodhisattassa thutiá¹ƒ karonto imaá¹ƒ gÄ• thamÄ• ha ---

92__._ á¹• 21 ``ukkaá¹-á¹-he sÅ«ramicchanti, mantÄ«su akutÅ«halaá¹ƒ.

piyaÃ±ca annapÄ• namhi, atthe jÄ• te ca paá¹‡á¸• itaâ€™â€™ nti ||

tattha __ukkaá¹-á¹-he_ti upakaá¹-á¹-he, ubhatobyÅ«á¸·he saá¹…gÄ• me sampahÄ• re vatta
__sÅ«ramicchantÄ«_ti \Ne I 370/ asaniyÄ• pi matthake patamÄ• nÄ• ya apalÄ• yinaá¹ƒ sÅ«
khaá¹‡e evarÅ«po saá¹…gÄ• mayodho patthetabbo hoti. __mantÄ«su akutÅ«hala_nti kattab
sammantanakÄ• le uppanne mantÄ«su yo akutÅ«halo avikiá¹‡á¹‡avÄ• co mantaá¹ƒ na bhin
tesu á¹-hÄ• nesu patthetabbo hoti. __piyaÃ±ca annapÄ• namhÄ«_ti madhure annapÄ• ne p
sahaparibhuÃ±janatthÄ• ya piyapuggalaá¹ƒ patthenti, tÄ• diso tasmiá¹ƒ kÄ• le patthetabbo
paá¹‡á¸• ita_nti atthagambhÄ«re dhammagambhÄ«re kismiÃ±cideva kÄ• raá¹‡e vÄ• paÃ±
vicakkhaá¹‡aá¹ƒ icchanti. tathÄ• rÅ«po hi tasmiá¹ƒ samaye patthetabbo hotÄ«ti.

evaá¹ƒ rÄ• jÄ• bodhisattaá¹ƒ vaá¹‡á¹‡etvÄ• thometvÄ• ghanavassaá¹ƒ vassento mahÄ•
pÅ«jetvÄ• tassovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ g
gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• therassa guá¹‡aá¹ƒ kathetvÄ• jÄ• takaá¹ƒ
rÄ• jÄ• Ä• nando ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

mahÄ• sÄ• rajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [93] 3. vissÄ• sabhojanajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Be I 411/ __vissase avissatthe_ti idaá¹ƒ satthÄ• jetavane viharanto vissÄ• sabhojan
kathesi. tasmiá¹ƒ kira samaye yebhuyyena bhikkhÅ« ``mÄ• tarÄ• no dinnaá¹ƒ, pitarÄ• no d
bhaginiyÄ• , cÅ«á¸·amÄ• tarÄ• , cÅ«á¸·apitarÄ• , mÄ• tulena, mÄ• tulÄ• niyÄ• dinnaá¹ƒ. an
bhikkhukÄ• lepi ete dÄ• tuá¹ƒ yuttarÅ«pÄ• vÄ• â€™â€™ ti Ã±Ä• tÄ«hi dinne cattÄ• ro pacc
apaccavekkhitvÄ• paribhuÃ±janti. satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``bhikkhÅ«naá¹ƒ n
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti bhikkhÅ« sannipÄ• tÄ• petvÄ• ``bhikkhave, bhikkhunÄ•
aÃ±Ã±Ä• tÄ«hipi \Ee I 388/ dinnake cattÄ• ro paccaye paccavekkhitvÄ• va paribhogo kÄ• ta
paribhogaá¹ƒ katvÄ• hi kÄ• laá¹ƒ kurumÄ• no bhikkhu yakkhapetaattabhÄ• vato na muccat
nÄ• mesa visaparibhogasadiso. visaÃ±hi vissÄ• sikena dinnakampi avissÄ• sikena dinnaka
vissÄ• sena dinnaá¹ƒ visaá¹ƒ paribhuÃ±jitvÄ• jÄ«vitakkhayaá¹ƒ pattÄ• â€™â€™ ti vatvÄ•

atÄ«te \Ne I 371/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• vib
tasseko gopÄ• lako kiá¹-á¹-hasambÄ• dhasamaye gÄ• vo gahetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ
rakkhanto vasati. seá¹-á¹-hino ca kÄ• lena kÄ• laá¹ƒ gorasaá¹ƒ Ä• harati. athassa gosÄ• lÄ•
nivÄ• saá¹ƒ gaá¹‡hi. gÄ• vÄ«naá¹ƒ sÄ«hasantÄ• sena milÄ• tÄ• naá¹ƒ khÄ«raá¹ƒ mandaá¹
ekadivasaá¹ƒ sappiá¹ƒ Ä• dÄ• ya Ä• gataá¹ƒ seá¹-á¹-hi pucchi ``kiá¹ƒ nu kho, samma gopÄ•
sappÄ«â€™â€™ ti? so taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• cikkhi. ``atthi pana, samma, tassa sÄ«hassa
paá¹-ibandhoâ€™â€™ ti? ``atthissa sÄ• mi, ekÄ• ya migamÄ• tukÄ• ya saddhiá¹ƒ saá¹ƒsag
taá¹ƒ gÄ• hÄ• petuâ€™â€™ nti? ``sakkÄ• , sÄ• mÄ«â€™â€™ ti. ``tena hi taá¹ƒ gahetvÄ• t
paá¹-á¹-hÄ• ya sarÄ«re lomÄ• ni visena punappunaá¹ƒ rajitvÄ• sukkhÄ• petvÄ• dve tayo d
migamÄ• tukaá¹ƒ vissajjehi, so tassÄ• sinehena sarÄ«raá¹ƒ lehitvÄ• jÄ«vitakkhayaá¹ƒ pÄ•
cammanakhadÄ• á¹-hÄ• ceva vasaÃ±ca maá¹ƒsaÃ±ca gahetvÄ• Ä• gaccheyyÄ• sÄ«â€™
uyyojesi.

so \Be I 412/ gopÄ• lako jÄ• laá¹ƒ khipitvÄ• upÄ• yena taá¹ƒ migamÄ• tukaá¹ƒ gaá¹‡hitvÄ•
taá¹ƒ disvÄ• va balavasinehena tassÄ• sarÄ«raá¹ƒ lehitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. g
gahetvÄ• bodhisattassa santikaá¹ƒ agamÄ• si. bodhisatto taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``p
kÄ• tabbo, evaá¹ƒ balasampannopi sÄ«ho migarÄ• jÄ• kilesavasena saá¹ƒsaggaá¹ƒ nissÄ•
lehanto visaparibhogaá¹ƒ katvÄ• jÄ«vitakkhayaá¹ƒ pattoâ€™â€™ ti vatvÄ• sampattaparisÄ
imaá¹ƒ gÄ• thamÄ• ha ---

93__._ á¹• 21 ``na \Ee I 389/ vissase avissatthe, vissatthepi na vissase.

vissÄ• sÄ• bhayamanveti, sÄ«haá¹ƒva migamÄ• tukÄ• â€™â€™ ti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- yo pubbe sabhayo attani avissattho ahosi, tasmiá¹ƒ __avis
nibbhayo attani vissÄ• sikoyeva, tasmiá¹ƒ __vissatthepi na vissase, _ neva vissÄ• saá¹ƒ ka
kiá¹ƒkÄ• raá¹‡Ä• ? __vissÄ• sÄ• bhayamanveti, _ yo hi mittepi amittepi vissÄ• so, tato bha
kathaá¹ƒ? __sÄ«haá¹ƒva migamÄ• tukÄ• , _ yathÄ• mittasanthavavasena katavissÄ• sÄ• y
sÄ«hassa bhayaá¹ƒ anveti, upagataá¹ƒ sampattanti attho. yathÄ• vÄ• vissÄ• savasena sÄ
anvetÄ• upagatÄ• tipi attho.

evaá¹ƒ \Ne I 372/ bodhisatto sampattaparisÄ• ya dhammaá¹ƒ desetvÄ• dÄ• nÄ• dÄ«ni puÄ
yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma
ahosiâ€™â€™ nti.

vissÄ• sabhojanajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [94] 4. lomahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__sotatto_ \Be I 413/ __sosinno cevÄ• _ti idaá¹ƒ satthÄ• vesÄ• liá¹ƒ upanissÄ• ya pÄ• á¹-i
sunakkhattaá¹ƒ Ä• rabbha kathesi. ekasmiÃ±hi samaye sunakkhatto satthu upaá¹-á¹-hÄ• ko
pattacÄ«varamÄ• dÄ• ya vicaramÄ• no korakkhattiyassa dhammaá¹ƒ rocento dasabalassa
korakkhattiyaá¹ƒ nissÄ• ya vasati. tassa kÄ• lakaÃ±jikaasurayoniyaá¹ƒ nibbattakÄ• le gihi h
samaá¹‡assa gotamassa uttari manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso, tak
gotamo dhammaá¹ƒ deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ. yassa ca kl
desito, na so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™â€™ ti (MN I 146) ves
pÄ• kÄ• rÄ• naá¹ƒ antare vicaranto satthu avaá¹‡á¹‡aá¹ƒ bhÄ• sati.

athÄ• yasmÄ• sÄ• riputto piá¹‡á¸• Ä• ya caranto tassevaá¹ƒ avaá¹‡á¹‡aá¹ƒ bhÄ• santassa
piá¹‡á¸• apÄ• tapaá¹-ikkanto tamatthaá¹ƒ bhagavato Ä• rocesi. bhagavÄ• ``kodhano, sÄ• r
moghapuriso, kodhavasenevamÄ• ha, kodhavasenÄ• pi pana `na so niyyÄ• ti takkarassa sa
vadanto ajÄ• nitvÄ• pi mayhaá¹ƒ guá¹‡ameva bhÄ• sati. na kho pana so moghapuriso mayh
jÄ• nÄ• ti. mayhaÃ±hi, sÄ• riputta, cha abhiÃ±Ã±Ä• nÄ• ma atthi, ayampi me uttarimanussa
dasabalaÃ±Ä• á¹‡Ä• ni atthi, catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ atthi, catuyoniparicchedakaÃ±Ä•
paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ atthi, ayampi me uttarimanussadhammova. evaá¹ƒ
uttarimanussadhammasamannÄ• gataá¹ƒ pana maá¹ƒ yo evaá¹ƒ vadeyya `natthi samaá¹‡a
uttarimanussadhammoâ€™ ti, so taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá
appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™â€™ ti evaá¹ƒ attano vijjan
uttarimanussadhammassa guá¹‡aá¹ƒ kathetvÄ• ``sunakkhatto kira, sÄ• riputta, korakkhatti
\Ne I 373/ micchÄ• tape pasanno, micchÄ• tape pasÄ«dantena pana mayi eva pasÄ«dituá¹
ekanavutikappamatthake `atthi nu kho ettha sÄ• roâ€™ ti bÄ• hirakaá¹ƒ micchÄ• tapaá¹ƒ vÄ
caturaá¹…gasamannÄ• gataá¹ƒ brahmacariyavÄ• saá¹ƒ vasiá¹ƒ, tapassÄ« sudaá¹ƒ homi pa
414/ sudaá¹ƒ homi paramalÅ«kho, jegucchÄ« sudaá¹ƒ homi paramajegucchÄ«, pavivitto su
paramapavivittoâ€™â€™ ti vatvÄ• therena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te ekanavutikappamatthake bodhisatto ``bÄ• hirakatapaá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€™
pabbajitvÄ• acelako ahosi rajojalliko, pavivitto ahosi ekavihÄ• rÄ«. manusse disvÄ• migo v
mahÄ• vikatibhojano ahosi, vacchakagomayÄ• dÄ«ni paribhuÃ±ji, appamÄ• davihÄ• ratthÄ
bhiá¹ƒsanake vanasaá¹‡á¸• e vihÄ• si. tasmimpi viharanto himapÄ• tasamaye antaraá¹-á¹-h
vanasaá¹‡á¸• Ä• nikkhamitvÄ• abbhokÄ• se viharitvÄ• sÅ«riye uggate vanasaá¹‡á¸• aá¹ƒ
abbhokÄ• se himodakena tinto, tatheva divÄ• vanasaá¹‡á¸• ato paggharantehi udakabindÅ
ahorattaá¹ƒ sÄ«tadukkhaá¹ƒ anubhoti. gimhÄ• naá¹ƒ pana pacchime mÄ• se divÄ• abbhok
vanasaá¹‡á¸• aá¹ƒ pavisati. so yathÄ• divÄ• abbhokÄ• se Ä• tapena pariá¸·Ä• happatto, ta
vanasaá¹‡á¸• e pariá¸·Ä• haá¹ƒ pÄ• puá¹‡Ä• ti, sarÄ«rÄ• sedadhÄ• rÄ• muccanti. athassa

gÄ• thÄ• paá¹-ibhÄ• si ---

94__._ á¹• 21 ``sotatto sosinno ceva, eko bhiá¹ƒsanake vane.

naggo na caggimÄ• sÄ«no, esanÄ• pasuto munÄ«â€™â€™ ti ||

 tattha \Ee I 391/ __sotatto_ti sÅ«riyasantÄ• pena suá¹-á¹-hu tatto. __sosinno_ti himodakena
tinto. __eko bhiá¹ƒsanake vane_ti yattha paviá¹-á¹-hÄ• naá¹ƒ yebhuyyena lomÄ• ni haá¹ƒsa
bhiá¹ƒsanakevanasaá¹‡á¸• e eko adutiyova ahosinti dÄ«peti. __naggo na caggimÄ• sÄ«no_
aggimÄ• sÄ«no. tathÄ• sÄ«tena pÄ«á¸·iyamÄ• nopi neva nivÄ• sanapÄ• rupanaá¹ƒ vÄ• Ä
nisÄ«dinti dÄ«peti. __esanÄ• pasuto_ti abrahmacariyepi tasmiá¹ƒ brahmacariyasaÃ±Ã±Ä«
``brahmacariyamevetaá¹ƒ esanÄ• gavesanÄ• upÄ• yo brahmalokassÄ• â€™â€™ ti evaá¹
pasuto anuyutto ussukkaá¹ƒ Ä• panno ahosinti dasseti. __munÄ«_ti \Be I 415/ ``muni kho es
paá¹-ipannoâ€™â€™ ti evaá¹ƒ lokena sambhÄ• vito ahosinti dÄ«peti.

 evaá¹ƒ \Ne I 374/ caturaá¹…gasamannÄ• gataá¹ƒ brahmacariyaá¹ƒ caritvÄ• bodhisatto ma
upaá¹-á¹-hitaá¹ƒ nirayanimittaá¹ƒ disvÄ• ``idaá¹ƒ vatasamÄ• dÄ• naá¹ƒ niratthakaâ€™â€™
taá¹…khaá¹‡aÃ±Ã±eva taá¹ƒ laddhiá¹ƒ bhinditvÄ• sammÄ• diá¹-á¹-hiá¹ƒ gahetvÄ• devalok

 satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``ahaá¹ƒ te
ahosiâ€™â€™ nti.

lomahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [95] 5. mahÄ• sudassanajÄ• takavaá¹‡á¹‡anÄ•

 __aniccÄ• vata saá¹…khÄ• rÄ• _ti idaá¹ƒ satthÄ• parinibbÄ• namaÃ±ce nipanno Ä• nand
bhagavÄ• imasmiá¹ƒ khuddakanagarakeâ€™â€™ tyÄ• divacanaá¹ƒ (DN II 210) Ä• rabbha
viharante sÄ• riputtatthero kattikapuá¹‡á¹‡amÄ• yaá¹ƒ nÄ• á¸·akagÄ• make jÄ• tovarake pa
mahÄ• moggallÄ• no kattikamÄ• sasseva kÄ• á¸·apakkhaamÄ• vasiyaá¹ƒ. evaá¹ƒ parinibbu
kusinÄ• rÄ• yaá¹ƒ parinibbÄ• yissÄ• mÄ«â€™â€™ ti anupubbena cÄ• rikaá¹ƒ caramÄ• no t
yamakasÄ• lÄ• namantare uttarasÄ«sake maÃ±cake anuá¹-á¹-hÄ• naseyyÄ• ya nipajji. atha
``mÄ• , bhante, bhagavÄ• imasmiá¹ƒ khuddakanagarake visame ujjaá¹…galanagarake, sÄ•
aÃ±Ã±esaá¹ƒ campÄ• rÄ• jagahÄ• dÄ«naá¹ƒ mahÄ• nagarÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ bha
yÄ• ci. satthÄ• ``mÄ• , Ä• nanda, imaá¹ƒ `khuddakanagarakaá¹ƒ, ujjaá¹…galanagarakaá¹ƒ
vadehi, ahaÃ±hi pubbe sudassanacakkavattirÄ• jakÄ• le imasmiá¹ƒ nagare vasiá¹ƒ, tadÄ• i
ratanapÄ• kÄ• rena parikkhittaá¹ƒ \Ee I 392/ mahÄ• nagaraá¹ƒ ahosÄ«â€™â€™ ti vatvÄ• t
Ä• haranto __mahÄ• sudassanasuttaá¹ƒ_ (DN II 241 Ä• dayo) kathesi.

tadÄ• pana mahÄ• sudassanaá¹ƒ sudhammapÄ• sÄ• dÄ• otaritvÄ• avidÅ«re sattaratana
kappiyamaÃ±cake dakkhiá¹‡ena passena \Be I 416/ anuá¹-á¹-hÄ• naseyyÄ• ya nipannaá¹ƒ
caturÄ• sÄ«ti nagarasahassÄ• ni kusÄ• vatirÄ• jadhÄ• nippamukhÄ• ni, ettha chandaá¹ƒ ka
deviyÄ• vutte mahÄ• sudassano ``mÄ• devi evaá¹ƒ avaca, atha kho `ettha chandaá¹ƒ vine
akÄ• sÄ«â€™ ti evaá¹ƒ maá¹ƒ ovadÄ• â€™â€™ ti vatvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• , devÄ• â€™
kÄ• lakiriyaá¹ƒ karissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ devÄ« rodamÄ• nÄ• akkhÄ«ni puÃ±ch
kasirena tathÄ• vatvÄ• rodi paridevi. sesÄ• pi caturÄ• sÄ«tisahassaitthiyo rodiá¹ƒsu paride
amaccÄ• dÄ«supi ekopi adhivÄ• setuá¹ƒ nÄ• sakkhi, sabbepi rodiá¹ƒsu. bodhisatto ``alaá¹ƒ
saddamakatthÄ• â€™â€™ ti sabbe nivÄ• retvÄ• deviá¹ƒ Ä• mantetvÄ• ``mÄ• tvaá¹ƒ devi
tilaphalamattopi hi saá¹…khÄ• ro nicco nÄ• ma natthi, sabbepi aniccÄ• bhedanadhammÄ•
deviá¹ƒ ovadanto imaá¹ƒ gÄ• thamÄ• ha ---

95__._ á¹• 21 ``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

tattha __aniccÄ• vata saá¹…khÄ• rÄ• _ti bhadde subhaddÄ• devi, yattakÄ• kehici paccay
khandhÄ• yatanÄ• dayo saá¹…khÄ• rÄ• , sabbe te aniccÄ• yeva nÄ• ma. etesu hi rÅ«paá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. cakkhu aniccaá¹ƒ ... pe ... dhammÄ• aniccÄ• . yaá¹ƒkiÃ±ci sa
aviÃ±Ã±Ä• á¹‡akaá¹ƒ ratanaá¹ƒ, sabbaá¹ƒ taá¹ƒ aniccameva. iti ``aniccÄ• vata saá¹…khÄ•
kasmÄ• ? __uppÄ• davayadhammino_ti, sabbe hete uppÄ• dadhammino ceva vayadhamm
uppajjanabhijjanasabhÄ• vÄ• yeva, tasmÄ• ``aniccÄ• â€™â€™ ti veditabbÄ• . yasmÄ• ca
nirujjhanti, _ uppajjitvÄ• á¹-hitiá¹ƒ patvÄ• pi nirujjhantiyeva. sabbeva hete nibbattamÄ• nÄ•
bhijjamÄ• nÄ• nirujjhanti nÄ• ma. tesaá¹ƒ uppÄ• de satiyeva ca á¹-hiti nÄ• ma hoti, á¹-hitiy
nÄ• ma hoti, na hi anuppannassa á¹-hiti nÄ• ma \Ee I 393/, nÄ• pi á¹-hitaá¹ƒ abhijjanakaá¹ƒ
sabbepi saá¹…khÄ• rÄ• tÄ«á¹‡i lakkhaá¹‡Ä• ni patvÄ• tattha tattheva nirujjhanti, tasmÄ•
khaá¹‡ikÄ• ittarÄ• adhuvÄ• pabhaá¹…guno calitÄ• samÄ«ritÄ• anaddhaniyÄ• payÄ• tÄ
tÄ• vakÄ• likaá¹-á¹-hena mÄ• yÄ• marÄ«cipheá¹‡asadisÄ• . tesu bhadde subhaddÄ• devi,
uppÄ• desi, evaá¹ƒ pana gaá¹‡ha __tesaá¹ƒ vÅ«pasamo sukho_ti, sabbavaá¹-á¹-avÅ«pasa
nÄ• ma nibbÄ• naá¹ƒ, tadevekaá¹ƒ ekantato sukhaá¹ƒ, tato aÃ±Ã±aá¹ƒ sukhaá¹ƒ nÄ• ma n

evaá¹ƒ \Be I 417/ mahÄ• sudassano amatamahÄ• nibbÄ• nena desanÄ• ya kÅ«á¹-aá¹ƒ ga
``dÄ• naá¹ƒ detha, sÄ«laá¹ƒ rakkhatha, uposathakammaá¹ƒ karothÄ• â€™â€™ ti ovÄ• daá
ahosi.

satthÄ• \Ne I 376/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
rÄ• hulamÄ• tÄ• ahosi, pariá¹‡Ä• yakaratanaá¹ƒ rÄ• hulo, sesaparisÄ• buddhaparisÄ• , m

ahosiâ€™â€™ nti.

mahÄ• sudassanajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [96] 6. telapattajÄ• takavaá¹‡á¹‡anÄ•

__samatittikaá¹ƒ anavasesaka_nti idaá¹ƒ satthÄ• sumbharaá¹-á¹-he sedakaá¹ƒ nÄ• ma nig
aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e viharanto janapadakalyÄ• á¹‡isuttaá¹ƒ Ä• rabbha kathes

``seyyathÄ• pi, bhikkhave, `janapadakalyÄ• á¹‡Ä« janapadakalyÄ• á¹‡Ä«â€™ ti kho, bhikkh
sannipateyya, sÄ• kho panassa janapadakalyÄ• á¹‡Ä« paramapÄ• sÄ• vinÄ« nacce, paran
`janapadakalyÄ• á¹‡Ä« naccati gÄ• yatÄ«â€™ ti kho, bhikkhave, bhiyyosomattÄ• ya mahÄ•
puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkhapaá¹-ikÅ«lo. tamen
te, ambho purisa, samatittiko telapatto antarena ca mahÄ• janakÄ• yassa antarena ca janap
pariharitabbo, puriso ca taá¹ƒ ukkhittÄ• siko piá¹-á¹-hito piá¹-á¹-hito anubandhissati `yatthev
chaá¸• á¸• essasi, tattheva te sÄ«saá¹ƒ pÄ• tessÄ• mÄ«â€™â€™ â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ
so puriso amuá¹ƒ telapattaá¹ƒ amanasikaritvÄ• bahiddhÄ• pamÄ• daá¹ƒ Ä• hareyyÄ• â€™
bhanteâ€™â€™. upamÄ• kho myÄ• yaá¹ƒ, bhikkhave, \Ee I 394/ katÄ• atthassa viÃ±Ã±Ä•
--- `samatittiko telapattoâ€™ ti kho, bhikkhave, kÄ• yagatÄ• yetaá¹ƒ satiyÄ• adhivacanaá¹ƒ
418/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ `kÄ• yagatÄ• no sati bhÄ• vitÄ• bhavissati susamÄ
vo, bhikkhave, sikkhitabbaâ€™â€™ nti (SN c V 386) ---

idaá¹ƒ janapadakalyÄ• á¹‡isuttaá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kathesi.

tatrÄ• yaá¹ƒ \Ne I 377/ saá¹…khepattho --- __janapadakalyÄ• á¹‡Ä«_ti janapadamhi kalyÄ•
chasarÄ«radosarahitÄ• paÃ±cakalyÄ• á¹‡asamannÄ• gatÄ• . sÄ• hi yasmÄ• nÄ• tidÄ«gh
nÄ• tithÅ«lÄ• , nÄ• tikÄ• á¸·Ä• , nÄ• ccodÄ• tÄ• , atikkantÄ• mÄ• nusakavaá¹‡á¹‡aá¹ƒ, apa
chasarÄ«radosarahitÄ• . chavikalyÄ• á¹‡aá¹ƒ, maá¹ƒsakalyÄ• á¹‡aá¹ƒ, nhÄ• rukalyÄ• á¹‡a
vayokalyÄ• á¹‡anti imehi pana paÃ±cahi kalyÄ• á¹‡ehi samannÄ• gatattÄ• paÃ±cakalyÄ• â
tassÄ• hi Ä• gantukobhÄ• sakiccaá¹ƒ nÄ• ma natthi, attano sarÄ«robhÄ• seneva dvÄ• das
karoti, piyaá¹…gusÄ• mÄ• vÄ• hoti suvaá¹‡á¹‡asÄ• mÄ• vÄ• . ayamassÄ• __chavikalyÄ•
hatthapÄ• dÄ• mukhapariyosÄ• naÃ±ca lÄ• khÄ• rasaparikammakataá¹ƒ viya rattapavÄ• á
ayamassÄ• __maá¹ƒsakalyÄ• á¹‡atÄ• _. vÄ«sati nakhapattÄ• ni maá¹ƒsato amuttaá¹-á¹-hÄ
viya, muttaá¹-á¹-hÄ• ne khÄ«radhÄ• rÄ• sadisÄ• ni. ayamassÄ• __nhÄ• rukalyÄ• á¹‡atÄ• _
sudhotavajirapanti viya khÄ• yanti. ayamassÄ• __aá¹-á¹-hikalyÄ• á¹‡atÄ• _. vÄ«sativassas
soá¸·asavassuddesikÄ• viya hoti nibbalipalitÄ• . ayamassÄ• __vayokalyÄ• á¹‡atÄ• _.

__paramapÄ• sÄ• vinÄ«_ti ettha pana pasavanaá¹ƒ pasavo, pavattÄ«ti attho. pasavo eva p

paramapÄ• sÄ• vo, so assÄ• atthÄ«ti paramapÄ• sÄ• vinÄ«. nacce ca gÄ«te ca uttamappa
uttamameva naccaá¹ƒ naccati, gÄ«taÃ±ca gÄ• yatÄ«ti vuttaá¹ƒ hoti.

__atha puriso Ä• gaccheyyÄ• _ti na attano ruciyÄ• Ä• gaccheyya, ayaá¹ƒ panettha adhipp
mahÄ• janamajjhe janapadakalyÄ• á¹‡iyÄ• naccamÄ• nÄ• ya ``sÄ• dhu sÄ• dhÅ«â€™â€™
aá¹…guliphoá¹-anesu celukkhepesu ca pavattamÄ• nesu taá¹ƒ pavattiá¹ƒ sutvÄ• rÄ• jÄ• b
corapurisaá¹ƒ pakkosÄ• petvÄ• \Be I 419/ nigaá¸·Ä• ni chinditvÄ• samatittikaá¹ƒ suparipuá
tassa hatthe datvÄ• ubhohi hatthehi daá¸·haá¹ƒ gÄ• hÄ• petvÄ• ekaá¹ƒ asihatthaá¹ƒ puris
gahetvÄ• janapadakalyÄ• á¹‡iyÄ• samajjaá¹-á¹-hÄ• naá¹ƒ gaccha. yattheva cesa pamÄ• c
telabinduá¹ƒ chaá¸• á¸• eti, tatthevassa sÄ«saá¹ƒ chindÄ• â€™â€™ ti. so puriso asiá¹ƒ ukk
tattha nesi. so maraá¹‡abhayatajjito jÄ«vitukÄ• matÄ• ya pamÄ• davasena taá¹ƒ amanasika
ummÄ«letvÄ• taá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ na olokesi. evaá¹ƒ bhÅ«tapubbamevetaá¹ƒ vat
parikappavasenetaá¹ƒ vuttanti veditabbaá¹ƒ.

__upamÄ• _ \Ne I 378/ __kho myÄ• ya_nti ettha pana telapattassa tÄ• va kÄ• yagatÄ• sati
katameva. ettha pana rÄ• jÄ• viya kammaá¹ƒ daá¹-á¹-habbaá¹ƒ, asi viya kilesÄ• , ukkhittÄ•
telapattahattho puriso viya kÄ• yagatÄ• satibhÄ• vako vipassakayogÄ• vacaro. iti \Ee I 395/
``kÄ• yagatÄ• satiá¹ƒ bhÄ• vetukÄ• mena bhikkhunÄ• telapattahatthena tena purisena viya
appamattena kÄ• yagatÄ• sati bhÄ• vetabbÄ• â€™â€™ ti imaá¹ƒ suttaá¹ƒ Ä• haritvÄ• dass

bhikkhÅ« imaá¹ƒ suttaÃ±ca atthaÃ±ca sutvÄ• evamÄ• haá¹ƒsu --- ``dukkaraá¹ƒ, bhante, te
tathÄ• rÅ«piá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ anoloketvÄ• telapattaá¹ƒ Ä• dÄ• ya gacchantenÄ•
bhikkhave, tena dukkaraá¹ƒ kataá¹ƒ, sukarameveta á¹ƒ. kasmÄ• ? ukkhittÄ• sikena purisena
nÄ«yamÄ• natÄ• ya. yaá¹ƒ pana pubbe paá¹‡á¸• itÄ• appamÄ• dena satiá¹ƒ avissajjetvÄ•
dibbarÅ«pampi indriyÄ• ni bhinditvÄ• anoloketvÄ• va gantvÄ• rajjaá¹ƒ pÄ• puá¹‡iá¹ƒsu, et
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa raÃ±Ã±o putta
sabbakaniá¹-á¹-ho hutvÄ• nibbatti, so anupubbena viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. tadÄ• ca raÃ
bhuÃ±janti, bodhisatto tesaá¹ƒ veyyÄ• vaccaá¹ƒ karoti. so ekadivasaá¹ƒ cintesi ``mama bah
nu kho ahaá¹ƒ imasmiá¹ƒ nagare kulasantakaá¹ƒ rajjaá¹ƒ, udÄ• hu noâ€™â€™ ti? athassa
pucchitvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti. so dutiyadivase paccekabuddhesu Ä• gatesu dham
pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• pÄ• de dhovitvÄ• telena makkhetvÄ• tesaá¹ƒ antarakhajjal
nisinnakÄ• le vanditvÄ• ekamantaá¹ƒ nisinno tamatthaá¹ƒ pucchi. atha naá¹ƒ te avocuá¹ƒ -
imasmiá¹ƒ nagare rajjaá¹ƒ labhissasi, ito pana vÄ«sayojanasatamatthake gandhÄ• raraá¹-á
nÄ• ma atthi, tattha gantuá¹ƒ sakkonto ito sattame divase rajjaá¹ƒ lacchasi. antarÄ• magge
mahÄ• vattaniaá¹-aviyaá¹ƒ paripantho atthi, taá¹ƒ aá¹-aviá¹ƒ pariharitvÄ• gacchantassa yoj
ujukaá¹ƒ gacchantassa paÃ±Ã±Ä• sa yojanÄ• ni honti. so hi amanussakantÄ• ro nÄ• ma. ta

gÄ• me ca sÄ• lÄ• yo ca mÄ• petvÄ• upari suvaá¹‡á¹‡atÄ• rakavicittavitÄ• naá¹ƒ mahÄ• ra
nÄ• nÄ• virÄ• gapaá¹-asÄ• á¹‡iyo parikkhipitvÄ• dibbÄ• laá¹…kÄ• rehi attabhÄ• vaá¹ƒ maá
nisÄ«ditvÄ• Ä• gacchante purise madhurÄ• hi vÄ• cÄ• hi \Ee I 396/ saá¹…gaá¹‡hitvÄ• ``ki
paÃ±Ã±Ä• yatha, idhÄ• gantvÄ• nisÄ«ditvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• gacchathÄ• â€™â€™
Ä• sanÄ• ni datvÄ• attano rÅ«palÄ«lÄ• vilÄ• sehi palobhetvÄ• kilesavasike katvÄ• attanÄ
kate tattheva \Ne I 379/ ne lohitena paggharantena khÄ• ditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• penti
sattaá¹ƒ rÅ«peneva gaá¹‡hanti, saddagocaraá¹ƒ madhurena gÄ«tavÄ• ditasaddena, gandh
rasagocaraá¹ƒ dibbena nÄ• naggarasabhojanena, phoá¹-á¹-habbagocaraá¹ƒ ubhatolohitakÅ
gaá¹‡hanti. sace indriyÄ• ni bhinditvÄ• tÄ• anoloketvÄ• satiá¹ƒ paccupaá¹-á¹-hÄ• petvÄ•
divase tattha rajjaá¹ƒ lacchasÄ«ti.

bodhisatto ``hotu, bhante, tumhÄ• kaá¹ƒ ovÄ• daá¹ƒ gahetvÄ• kiá¹ƒ tÄ• olokessÄ• mÄ«â€
parittaá¹ƒ kÄ• rÄ• petvÄ• parittavÄ• lukaÃ±ceva parittasuttaÃ±ca Ä• dÄ• ya paccekabuddh
vanditvÄ• nivesanaá¹ƒ gantvÄ• attano purise Ä• ha --- ``ahaá¹ƒ takkasilÄ• yaá¹ƒ rajjaá¹ƒ g
tumhe idheva tiá¹-á¹-hathÄ• â€™â€™ ti. atha naá¹ƒ paÃ±ca janÄ• Ä• haá¹ƒsu ``mayampi a
sakkÄ• tumhehi anugantuá¹ƒ, antarÄ• magge kira yakkhiniyo rÅ«pÄ• digocare manusse ev
palobhetvÄ• gaá¹‡hanti, mahÄ• paripantho, ahaá¹ƒ pana attÄ• naá¹ƒ takketvÄ• gacchÄ•
deva, mayaá¹ƒ tumhehi saddhiá¹ƒ gacchantÄ• attano piyÄ• ni rÅ«pÄ• dÄ«ni olokessÄ• ma
gamissÄ• mÄ• â€™â€™ ti. bodhisatto ``tena hi appamattÄ• hothÄ• â€™â€™ ti te paÃ±ca
paá¹-ipajji.

yakkhiniyo gÄ• mÄ• dÄ«ni mÄ• petvÄ• nisÄ«diá¹ƒsu. tesu rÅ«pagocaro puriso tÄ• yakkhi
rÅ«pÄ• rammaá¹‡e paá¹-ibaddhacitto thokaá¹ƒ ohÄ«yi. bodhisatto ``kiá¹ƒ bho, thokaá¹ƒ ohÄ
``deva, pÄ• dÄ• me rujjanti, thokaá¹ƒ sÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• gacchÄ• mÄ«â€™â€™
mÄ• kho patthesÄ«â€™â€™ ti. ``yaá¹ƒ hoti, taá¹ƒ hotu, na sakkomi, devÄ• â€™â€™ ti. ``te
paÃ±Ã±Ä• yissasÄ«â€™â€™ ti itare cattÄ• ro Ä• dÄ• ya agamÄ• si. sopi rÅ«pagocarako tÄ
tÄ• attanÄ• saddhiá¹ƒ \Ee I 397/ ajjhÄ• cÄ• re kate taá¹ƒ tattheva jÄ«vitakkhayaá¹ƒ pÄ• pe
aÃ±Ã±aá¹ƒ sÄ• laá¹ƒ mÄ• petvÄ• nÄ• nÄ• tÅ«riyÄ• ni gahetvÄ• gÄ• yamÄ• nÄ• nisÄ«diá
purimanayeneva tampi khÄ• ditvÄ• purato gantvÄ• nÄ• nappakÄ• re gandhakaraá¹‡á¸• ak
pasÄ• retvÄ• nisÄ«diá¹ƒsu, tattha gandhagocarako ohÄ«yi. tampi khÄ• ditvÄ• purato gantv
dibbabhojanÄ• naá¹ƒ bhÄ• janÄ• ni pÅ«retvÄ• odanikÄ• paá¹‡aá¹ƒ pasÄ• retvÄ• nisÄ«diá
ohÄ«yi. tampi khÄ• ditvÄ• purato gantvÄ• dibbasayanÄ• ni paÃ±Ã±Ä• petvÄ• nisÄ«diá¹ƒs
phoá¹-á¹-habbagocarako ohÄ«yi. tampi khÄ• diá¹ƒsu, bodhisatto ekakova ahosi.

athekÄ• \Ne I 380/ yakkhinÄ« ``atikharamanto vatÄ• yaá¹ƒ, ahaá¹ƒ taá¹ƒ khÄ• ditvÄ• va ni
bodhisattassa pacchato pacchato agamÄ• si. aá¹-aviyÄ• parabhÄ• ge vanakammikÄ• dayo
te purato gacchanto puriso kiá¹ƒ hotÄ«â€™â€™ ti pucchiá¹ƒsu. ``komÄ• rasÄ• miko me, ay
ayaá¹ƒ evaá¹ƒ sukumÄ• lÄ• pupphadÄ• masadisÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kumÄ• rikÄ•

bhavantaá¹ƒ takketvÄ• nikkhantÄ• , kasmÄ• etaá¹ƒ akilametvÄ• Ä• dÄ• ya na gacchasÄ«
mayhaá¹ƒ pajÄ• pati, yakkhinÄ« esÄ• , etÄ• ya me paÃ±ca manussÄ• khÄ• ditÄ• â€™â€™
kuddhakÄ• le attano pajÄ• patiyo yakkhiniyopi karonti petiniyopÄ«â€™â€™ ti. sÄ• gacchan
gabbhinivaá¹‡á¹‡aá¹ƒ dassetvÄ• puna sakiá¹ƒ vijÄ• tavaá¹‡á¹‡aá¹ƒ katvÄ• puttaá¹ƒ aá¹…
anubandhi, diá¹-á¹-hadiá¹-á¹-hÄ• \Be I 422/ purimanayeneva pucchanti. bodhisattopi tathev
takkasilaá¹ƒ pÄ• puá¹‡i. sÄ• puttaá¹ƒ antaradhÄ• petvÄ• ekikÄ• va anubandhi. bodhisatto
ekissÄ• sÄ• lÄ• ya nisÄ«di. sÄ• bodhisattassa tejena pavisituá¹ƒ asakkontÄ« dibbarÅ«paá
aá¹-á¹-hÄ• si.

tasmiá¹ƒ samaye takkasilarÄ• jÄ• uyyÄ• naá¹ƒ gacchanto taá¹ƒ disvÄ• paá¹-ibaddhacitto
sassÄ• mikaassÄ• mikabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti \Ee I 398/ manussaá¹ƒ pesesi.
``sassÄ• mikÄ• sÄ«â€™â€™ ti pucchi. ``Ä• ma, ayya, ayaá¹ƒ me sÄ• lÄ• ya nisinno sÄ• mi
``nesÄ• mayhaá¹ƒ pajÄ• pati, yakkhinÄ« esÄ• , etÄ• ya me paÃ±ca manussÄ• khÄ• ditÄ•
nÄ• ma ayyÄ• kuddhakÄ• le yaá¹ƒ icchanti, taá¹ƒ vadantÄ«â€™â€™ ti Ä• ha. so ubhinnam
Ä• rocesi. rÄ• jÄ• ``assÄ• mikabhaá¹‡á¸• aá¹ƒ nÄ• ma rÄ• jasantakaá¹ƒ hotÄ«â€™â€™ ti
ekahatthipiá¹-á¹-he nisÄ«dÄ• petvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pÄ• sÄ• daá¹ƒ ab
aggamahesiá¹-á¹-hÄ• ne á¹-hapesi.

so nhÄ• tavilitto sÄ• yamÄ• saá¹ƒ bhuÃ±jitvÄ• sirÄ«sayanaá¹ƒ abhiruhi. sÄ• pi yakkhinÄ«
Ä• hÄ• raá¹ƒ Ä• haritvÄ• alaá¹…katapaá¹-iyattÄ• sirisayane raÃ±Ã±Ä• saddhiá¹ƒ nipajjitv
sukhaá¹ƒ samappitassa nipannakÄ• le ekena passena parivattitvÄ• parodi. atha naá¹ƒ rÄ•
rodasÄ«â€™â€™ ti pucchi. ``deva, ahaá¹ƒ tumhehi magge disvÄ• Ä• nÄ«tÄ• , tumhÄ• kaÃ
sapattÄ«naá¹ƒ antare vasamÄ• nÄ• kathÄ• ya uppannÄ• ya `ko tuyhaá¹ƒ mÄ• taraá¹ƒ vÄ•
jÄ• tiá¹ƒ vÄ• jÄ• nÄ• ti, tvaá¹ƒ antarÄ• magge disvÄ• Ä• nÄ«tÄ• nÄ• mÄ• â€™ ti sÄ«se g
maá¹…ku bhavissÄ• mi. sace tumhe sakalarajje issariyaÃ±ca Ä• á¹‡aÃ±ca mayhaá¹ƒ dadey
cittaá¹ƒ kopetvÄ• kathetuá¹ƒ na sakkhissatÄ«â€™â€™ ti \Ne I 381/. ``bhadde, mayhaá¹ƒ s
na kiÃ±ci honti, nÄ• haá¹ƒ etesaá¹ƒ sÄ• miko. ye pana rÄ• jÄ• á¹‡aá¹ƒ kopetvÄ• akattabba
tesaÃ±Ã±evÄ• haá¹ƒ sÄ• miko. iminÄ• kÄ• raá¹‡ena na sakkÄ• tuyhaá¹ƒ sakalaraá¹-á¹-he
Ä• á¹‡aÃ±ca dÄ• tuâ€™â€™ nti. ``tena hi, deva, sace raá¹-á¹-he vÄ• nagare vÄ• Ä• á¹‡aá
antonivesane \Be I 423/ antovaá¸·aÃ±janakÄ• naá¹ƒ upari mama vasaá¹ƒ vattanatthÄ• ya Ä
rÄ• jÄ• dibbaphoá¹-á¹-habbena baddho tassÄ• vacanaá¹ƒ atikkamituá¹ƒ asakkonto ``sÄ• d
antovaá¸·aÃ±janakesu tuyhaá¹ƒ Ä• á¹‡aá¹ƒ dammi, tvaá¹ƒ ete attano vase vattÄ• pehÄ«â€™
sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• raÃ±Ã±o niddaá¹ƒ okkantakÄ• le yakkhanag
pakkositvÄ• attanÄ• rÄ• jÄ• naá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• aá¹-á¹-himattaá¹ƒ sesetv
nhÄ• rucammamaá¹ƒsalohitaá¹ƒ khÄ• di, avasesÄ• yakkhÄ• mahÄ• dvÄ• rato paá¹-á¹-hÄ•
Ä• diá¹ƒ katvÄ• sabbe khÄ• ditvÄ• aá¹-á¹-himattasese akaá¹ƒsu.

punadivase dvÄ• raá¹ƒ yathÄ• pihitameva disvÄ• manussÄ• pharasÅ«hi kavÄ• á¹-Ä• ni k

sabbaá¹ƒ nivesanaá¹ƒ aá¹-á¹-hikaparikiá¹‡á¹‡aá¹ƒ disvÄ• ``saccaá¹ƒ vata so puriso Ä• ha `
pajÄ• pati, yakkhinÄ« esÄ• â€™ ti. rÄ• jÄ• pana kiÃ±ci ajÄ• nitvÄ• taá¹ƒ gahetvÄ• attano
yakkhe pakkositvÄ• sabbaá¹ƒ janaá¹ƒ khÄ• ditvÄ• gatÄ• bhavissatÄ«â€™â€™ ti Ä• haá¹
divasaá¹ƒ tassÄ• yeva sÄ• lÄ• yaá¹ƒ parittavÄ• lukaá¹ƒ sÄ«se katvÄ• parittasuttaÃ±ca pari
gahetvÄ• á¹-hitakova aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pesi. manussÄ• sakalarÄ• janivesanaá¹ƒ sodh
katvÄ• upari gandhehi vilimpitvÄ• pupphÄ• ni vikiritvÄ• pupphadÄ• mÄ• ni osÄ• retvÄ• d
bandhitvÄ• sammantayiá¹ƒsu ``ambho, yo puriso dibbarÅ«paá¹ƒ mÄ• petvÄ• pacchato Ä•
indriyÄ• ni bhinditvÄ• olokanamattampi na akÄ• si, so ativiya uá¸·Ä• rasatto dhitimÄ• Ã±Ä•
purise rajjaá¹ƒ anusÄ• sante sabbaraá¹-á¹-haá¹ƒ sukhitaá¹ƒ bhavissati, taá¹ƒ rÄ• jÄ• naá¹ƒ
sabbe amaccÄ• ca nÄ• garÄ• ca ekacchandÄ• hutvÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ•
kÄ• rethÄ• â€™â€™ ti nagaraá¹ƒ pavesetvÄ• ratanarÄ• simhi á¹-hapetvÄ• abhisiÃ±citvÄ•
akaá¹ƒsu. so cattÄ• ri agatigamanÄ• ni vajjetvÄ• dasa rÄ• jadhamme akopetvÄ• dhammen
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

96__._ á¹• 21 ``samatittikaá¹ƒ \Ne I 382/ \Ee I 400/ \Be I 424/ anavasesakaá¹ƒ, telapattaá¹ƒ
parihareyya.

evaá¹ƒ sacittamanurakkhe, patthayÄ• no disaá¹ƒ agatapubbaâ€™â€™ nti ||

tattha __samatittika_nti antomukhavaá¹-á¹-ilekhaá¹ƒ pÄ• petvÄ• samabharitaá¹ƒ. __anava
anavasiÃ±canakaá¹ƒ aparissÄ• vanakaá¹ƒ katvÄ• . __telapatta_nti pakkhittatilatelapattaá¹ƒ
hareyya, Ä• dÄ• ya gaccheyya. __evaá¹ƒ sacittamanurakkhe_ti taá¹ƒ telabharitaá¹ƒ pattaá¹
kÄ• yagatÄ• satiyÄ• gocare ceva sampayuttasatiyÄ• cÄ• ti ubhinnaá¹ƒ antare pakkhipitvÄ•
bahiddhÄ• gocare na vikkhipati, tathÄ• paá¹‡á¸• ito yogÄ• vacaro rakkheyya gopeyya. kiá¹

``dunniggahassa lahuno, yatthakÄ• manipÄ• tino.

cittassa damatho sÄ• dhu, cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaâ€™â€™ nti || (Dhp 35).

tasmÄ• ---

``sududdasaá¹ƒ sunipuá¹‡aá¹ƒ, yatthakÄ• manipÄ• tinaá¹ƒ.

cittaá¹ƒ rakkhetha medhÄ• vÄ«, cittaá¹ƒ guttaá¹ƒ sukhÄ• vahaá¹ƒâ€™â€™ || (Dhp 36).

idaÃ±hi ---

``dÅ«raá¹…gamaá¹ƒ ekacaraá¹ƒ, asarÄ«raá¹ƒ guhÄ• sayaá¹ƒ.

ye cittaá¹ƒ saá¹ƒyamessanti, mokkhanti mÄ• rabandhanÄ• â€™â€™ || (Dhp 37).

itarassa pana ---

``anavaá¹-á¹-hitacittassa, saddhammaá¹ƒ avijÄ• nato.

pariplavapasÄ• dassa, paÃ±Ã±Ä• na paripÅ«ratiâ€™â€™ || (Dhp 38).

thirakammaá¹-á¹-hÄ• nasahÄ• yassa pana ---

``anavassutacittassa \Ne I 383/, ananvÄ• hatacetaso.

puÃ±Ã±apÄ• papahÄ«nassa, natthi jÄ• garato bhayaá¹ƒâ€™â€™ || (Dhp 39).

tasmÄ• etaá¹ƒ ---

``phandanaá¹ƒ capalaá¹ƒ cittaá¹ƒ, dÅ«rakkhaá¹ƒ dunnivÄ• rayaá¹ƒ.

ujuá¹ƒ karoti medhÄ• vÄ«, usukÄ• rova tejanaá¹ƒâ€™â€™ || (Dhp 33).

evaá¹ƒ \Ee I 401/ ujuá¹ƒ karonto sacittamanurakkhe.

__patthayÄ• no_ \Be I 425/ __disaá¹ƒ agatapubba_nti imasmiá¹ƒ kÄ• yagatÄ• satikammaá Ä• rabhitvÄ• anamatagge saá¹ƒsÄ• re agatapubbaá¹ƒ disaá¹ƒ patthento pihento vuttanaye rakkheyyÄ• ti attho. kÄ• panesÄ• disÄ• nÄ• ma? ---

``mÄ• tÄ• pitÄ• disÄ• pubbÄ• , Ä• cariyÄ• dakkhiá¹‡Ä• disÄ• .

puttadÄ• rÄ• disÄ• pacchÄ• , mittÄ• maccÄ• ca uttarÄ• ||

``dÄ• sakammakarÄ• heá¹-á¹-hÄ• , uddhaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

etÄ• disÄ• namasseyya, alamatto kule gihÄ«â€™â€™ ti || (DN III 273) ---

ettha tÄ• va puttadÄ• rÄ• dayo ``disÄ• â€™â€™ ti vuttÄ• .

``disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo.

katamaá¹ƒ disaá¹ƒ tiá¹-á¹-hati nÄ• garÄ• jÄ• , yamaddasÄ• supine chabbisÄ• á¹‡aâ€™â€™

ettha puratthimÄ• dibhedÄ• disÄ• va ``disÄ• â€™â€™ ti vuttÄ• .

``agÄ• rino \Ne I 384/ annadapÄ• navatthadÄ• , avhÄ• yikÄ• tampi disaá¹ƒ vadanti.

esÄ• disÄ• paramÄ• setaketu, yaá¹ƒ patvÄ• dukkhÄ« sukhino bhavantÄ«â€™â€™ ti || (J

ettha pana nibbÄ• naá¹ƒ ``disÄ• â€™â€™ ti vuttaá¹ƒ. idhÄ• pi tadeva adhippetaá¹ƒ. taÃ±hi
ntiÄ• dÄ«hi dissati apadissati, tasmÄ• ``disÄ• â€™â€™ ti vuccati. anamatagge pana saá¹ƒ
bÄ• laputhujjanena supinenapi agatapubbatÄ• ya agatapubbÄ• disÄ• nÄ• mÄ• ti vuttaá¹ƒ.
kÄ• yagatÄ• satiyÄ• yogo karaá¹‡Ä«yoti.

evaá¹ƒ satthÄ• nibbÄ• nena desanÄ• ya kÅ«á¹-aá¹ƒ gahetvÄ• jÄ• takaá¹ƒ samodhÄ• nes
buddhaparisÄ• ahosi, rajjappattakumÄ• ro pana ahameva ahosiâ€™â€™ nti.

telapattajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [97] 7. nÄ• masiddhijÄ• takavaá¹‡á¹‡anÄ•

__jÄ«vakaÃ±ca_ \Be I 426/ __mataá¹ƒ disvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ
bhikkhuá¹ƒ Ä• rabbha kathesi. eko kira kulaputto nÄ• mena pÄ• pako nÄ• ma. so sÄ• sane
bhikkhÅ«hi \Ee I 402/ ``ehÄ• vuso, pÄ• paka, tiá¹-á¹-hÄ• vuso, pÄ• pakÄ• â€™â€™ ti vucca
pÄ• pakaá¹ƒ nÄ• ma lÄ• makaá¹ƒ kÄ• á¸·akaá¹‡á¹‡ibhÅ«taá¹ƒ vuccati, aÃ±Ã±aá¹ƒ maá¹…g
Ä• harÄ• pessÄ• mÄ«â€™â€™ ti. so Ä• cariyupajjhÄ• ye upasaá¹…kamitvÄ• ``bhante, ma
aÃ±Ã±aá¹ƒ me nÄ• maá¹ƒ karothÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ te evamÄ• haá¹ƒsu --- ``
paá¹‡á¹‡attimattaá¹ƒ, nÄ• mena kÄ• ci atthasiddhi nÄ• ma natthi, attano nÄ• meneva santu
so punappunaá¹ƒ yÄ• ciyeva. tassÄ• yaá¹ƒ nÄ• masiddhikabhÄ• vo bhikkhusaá¹…ghe pÄ•
dhammasabhÄ• yaá¹ƒ sannisinnÄ• bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, a
nÄ• masiddhiko maá¹…galaá¹ƒ nÄ• maá¹ƒ Ä• harÄ• petÄ«â€™â€™ ti. atha satthÄ• dhamm
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, so idÄ• neva, pubbepi nÄ• masiddhikoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• h

atÄ«te \Ne I 385/ takkasilÄ• yaá¹ƒ bodhisatto disÄ• pÄ• mokkho Ä• cariyo hutvÄ• paÃ±ca

vÄ• cesi. tasseko mÄ• á¹‡avo pÄ• pako nÄ• ma nÄ• mena. so ``ehi, pÄ• paka, yÄ• hi, pÄ•
cintesi ``mayhaá¹ƒ nÄ• maá¹ƒ avamaá¹…galaá¹ƒ, aÃ±Ã±aá¹ƒ nÄ• maá¹ƒ Ä• harÄ• pessÄ•
upasaá¹…kamitvÄ• ``Ä• cariya, mayhaá¹ƒ nÄ• maá¹ƒ avamaá¹…galaá¹ƒ, aÃ±Ã±aá¹ƒ me n
atha naá¹ƒ Ä• cariyo avoca ``gaccha, tÄ• ta, janapadacÄ• rikaá¹ƒ caritvÄ• attano abhirucita
maá¹…galanÄ• maá¹ƒ gahetvÄ• ehi, Ä• gatassa te nÄ• maá¹ƒ parivattetvÄ• aÃ±Ã±aá¹ƒ n
so ``sÄ• dhÅ«â€™â€™ ti pÄ• theyyaá¹ƒ gahetvÄ• nikkhanto gÄ• mena gÄ• maá¹ƒ caranto
tattha ceko puriso kÄ• lakato jÄ«vako nÄ• ma nÄ• mena. so taá¹ƒ Ã±Ä• tijanena Ä• á¸·Ä• h
``kiá¹ƒ nÄ• mako esa purisoâ€™â€™ ti pucchi. ``jÄ«vako nÄ• mesoâ€™â€™ ti. ``jÄ«vakopi
``jÄ«vakopi marati, ajÄ«vakopi marati, nÄ• maá¹ƒ nÄ• ma paá¹‡á¹‡attimattaá¹ƒ, tvaá¹ƒ bÄ•
taá¹ƒ kathaá¹ƒ sutvÄ• nÄ• me majjhatto hutvÄ• antonagaraá¹ƒ pÄ• visi.

athekaá¹ƒ \Be I 427/ dÄ• siá¹ƒ bhatiá¹ƒ adadamÄ• naá¹ƒ sÄ• mikÄ• dvÄ• re nisÄ«dÄ• pet
tassÄ• ca ``dhanapÄ• lÄ«â€™â€™ ti nÄ• maá¹ƒ hoti. so antaravÄ«thiyÄ• \Ee I 403/ gacch
disvÄ• ``kasmÄ• imaá¹ƒ pothethÄ• â€™â€™ ti pucchi. ``bhatiá¹ƒ dÄ• tuá¹ƒ na sakkotÄ«â€
nÄ• maâ€™â€™ nti? ``dhanapÄ• lÄ« nÄ• mÄ• â€™â€™ ti. nÄ• mena dhanapÄ• lÄ« samÄ
sakkotÄ«ti dhanapÄ• liyopi adhanapÄ• liyopi duggatÄ• honti, nÄ• maá¹ƒ nÄ• ma paá¹‡á¹‡a
maÃ±Ã±eti. so nÄ• me majjhattataro hutvÄ• nagarÄ• nikkhamma maggaá¹ƒ paá¹-ipanno a
maggamÅ«á¸·hapurisaá¹ƒ disvÄ• ``ambho kiá¹ƒ karonto vicarasÄ«â€™â€™ ti pucchi. ``ma
sÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana te nÄ• maâ€™â€™ nti? ``panthako nÄ• mÄ• â€™â€™ ti.
hotÄ«â€™â€™ ti? ``panthakopi apanthakopi maggamÅ«á¸·ho hoti, nÄ• maá¹ƒ nÄ• ma paá¹
bÄ• lo maÃ±Ã±etiâ€™â€™. so nÄ• me atimajjhatto hutvÄ• bodhisattassa santikaá¹ƒ gantv
rocetvÄ• Ä• gatosÄ«â€™â€™ ti vutte ``Ä• cariya, jÄ«vakÄ• pi nÄ• ma maranti ajÄ«vakÄ• p
honti adhanapÄ• liyopi, panthakÄ• pi maggamÅ«á¸·hÄ• honti apanthakÄ• pi, nÄ• maá¹ƒ nÄ
nÄ• mena siddhi natthi, kammeneva siddhi. alaá¹ƒ mayhaá¹ƒ aÃ±Ã±ena nÄ• mena, tadeva
Ä• ha. bodhisatto tena diá¹-á¹-haÃ±ca kataÃ±ca saá¹ƒsandetvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

97__._ á¹• 21 ``jÄ«vakaÃ±ca \Ne I 386/ mataá¹ƒ disvÄ• , dhanapÄ• liÃ±ca duggataá¹ƒ.

panthakaÃ±ca vane mÅ«á¸·haá¹ƒ, pÄ• pako punarÄ• gatoâ€™â€™ ti ||

tattha __punarÄ• gato_ti imÄ• ni tÄ«á¹‡i kÄ• raá¹‡Ä• ni disvÄ• puna Ä• gato, ra-kÄ• ro sa

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepesa nÄ
vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• nÄ• masiddhiko idÄ• nipi nÄ• masiddhikoyev
buddhaparisÄ• , Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

nÄ• masiddhijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [98] 8. kÅ«á¹-avÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ•

__sÄ• dhu_ \Ee I 404/ \Be I 428/ __kho paá¹‡á¸• ito nÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane vi
kÅ«á¹-avÄ• á¹‡ijaá¹ƒ Ä• rabbha kathesi. sÄ• vatthiyaÃ±hi dve janÄ• ekato vaá¹‡ijjaá¹ƒ karo
sakaá¹-enÄ• dÄ• ya janapadaá¹ƒ gantvÄ• laddhalÄ• bhÄ• paccÄ• gamiá¹ƒsu. tesu kÅ«á¹-
bahÅ« divase dubbhojanena dukkhaseyyÄ• ya kilanto, idÄ• ni attano ghare nÄ• naggaraseh
subhojanaá¹ƒ bhuÃ±jitvÄ• ajÄ«rakena marissati. athÄ• haá¹ƒ imaá¹ƒ bhaá¹‡á¸• aá¹ƒ tayo k
ekaá¹ƒ tassa dÄ• rakÄ• naá¹ƒ dassÄ• mi, dve koá¹-á¹-hÄ• se attanÄ• gahessÄ• mÄ«â€™â
sve bhÄ• jessÄ• mÄ• â€™â€™ ti bhaá¹‡á¸• aá¹ƒ bhÄ• jetuá¹ƒ na icchi. atha naá¹ƒ paá¹‡á¸
nippÄ«á¸·etvÄ• bhÄ• jÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• katapaá¹-is
kato, idhÄ• gantvÄ• pi cirena buddhupaá¹-á¹-hÄ• naá¹ƒ Ä• gatosÄ«â€™â€™ ti vutte taá¹ƒ p
Ä• rocesi. satthÄ• ``na kho so, upÄ• saka, idÄ• neva kÅ«á¹-avÄ• á¹‡ijo, pubbepi kÅ«á¹-avÄ
taá¹ƒ vaÃ±cetukÄ• mo jÄ• to, pubbe paá¹‡á¸• itepi vaÃ±cetuá¹ƒ ussahÄ«â€™â€™ ti vatvÄ•
Ä• hari.

atÄ«te \Ne I 387/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á
nibbatti, nÄ• maggahaá¹‡adivase cassa ``paá¹‡á¸• itoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. so v
vÄ• á¹‡ijena saddhiá¹ƒ ekato hutvÄ• vaá¹‡ijjaá¹ƒ karoti, tassa ``atipaá¹‡á¸• itoâ€™â€™ ti n
bÄ• rÄ• á¹‡asito paÃ±cahi sakaá¹-asatehi bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya janapadaá¹ƒ gantvÄ•
laddhalÄ• bhÄ• puna bÄ• rÄ• á¹‡asiá¹ƒ Ä• gamiá¹ƒsu. atha nesaá¹ƒ bhaá¹‡á¸• abhÄ• jana
``mayÄ• dve koá¹-á¹-hÄ• sÄ• laddhabbÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``tv
atipaá¹‡á¸• ito. paá¹‡á¸• ito ekaá¹ƒ laddhuá¹ƒ arahati, atipaá¹‡á¸• ito dveâ€™â€™ ti. ``nanu
bhaá¹‡á¸• amÅ«lakampi goá¹‡Ä• dayopi samasamÄ• yeva, tvaá¹ƒ kasmÄ• dve koá¹-á¹-hÄ
``atipaá¹‡á¸• itabhÄ• venÄ• â€™â€™ ti. evaá¹ƒ te kathaá¹ƒ vaá¸• á¸• hetvÄ• kalahaá¹ƒ aka

tato atipaá¹‡á¸• ito ``attheko upÄ• yoâ€™â€™ ti cintetvÄ• attano pitaraá¹ƒ ekasmiá¹ƒ susi
pavesetvÄ• ``tvaá¹ƒ amhesu Ä• gatesu \Be I 429/ `atipaá¹‡á¸• ito dve koá¹-á¹-hÄ• se laddh
vadeyyÄ• sÄ«â€™â€™ ti vatvÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``samma, mayhaá¹ƒ d
yuttabhÄ• vaá¹ƒ vÄ• ayuttabhÄ• vaá¹ƒ vÄ• esÄ• rukkhadevatÄ• jÄ• nÄ• ti, ehi, taá¹ƒ puc
tattha netvÄ• ``ayye rukkhadevate, amhÄ• kaá¹ƒ aá¹-á¹-aá¹ƒ pacchindÄ• â€™â€™ ti Ä• ha
parivattetvÄ• ``tena hi kathethÄ• â€™â€™ ti Ä• ha. ``ayye, ayaá¹ƒ paá¹‡á¸• ito, ahaá¹ƒ atip
ekato vohÄ• ro kato, tattha kena kiá¹ƒ laddhabbanti. paá¹‡á¸• itena eko koá¹-á¹-hÄ• so, atip
koá¹-á¹-hÄ• sÄ• laddhabbÄ• â€™â€™ ti. bodhisatto evaá¹ƒ vinicchitaá¹ƒ aá¹-á¹-aá¹ƒ sutvÄ
devatÄ• bhÄ• vaá¹ƒ vÄ• adevatÄ• bhÄ• vaá¹ƒ vÄ• jÄ• nissÄ• mÄ«â€™â€™ ti palÄ• laá¹ƒ
aggiá¹ƒ adÄ• si, atipaá¹‡á¸• itassa pitÄ• jÄ• lÄ• ya phuá¹-á¹-hakÄ• le aá¸• á¸• hajjhÄ• mena
sÄ• khaá¹ƒ gahetvÄ• olambanto bhÅ«miyaá¹ƒ patitvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

98__._ á¹• 21 ``sÄ• dhu kho paá¹‡á¸• ito nÄ• ma, na tveva atipaá¹‡á¸• ito.

atipaá¹‡á¸• itena puttena, manamhi upakÅ«á¸·itoâ€™â€™ ti ||

tattha __sÄ• dhu kho paá¹‡á¸• ito nÄ• mÄ• _ti imasmiá¹ƒ loke paá¹‡á¸• iccena samannÄ• g
kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±Ã±Å« puggalo sÄ• dhu sobhano. __atipaá¹‡á¸• ito_ti nÄ• mamatt
kÅ«á¹-apuriso na tveva varaá¹ƒ. __manamhi upakÅ«á¸·ito_ti thokenamhi jhÄ• mo, aá¸• á¸• l
attho. te ubhopi majjhe bhinditvÄ• samaÃ±Ã±eva koá¹-á¹-hÄ• saá¹ƒ gaá¹‡hitvÄ• yathÄ• ka

satthÄ• \Ne I 388/ ``pubbepi esa kÅ«á¹-avÄ• á¹‡ijoyevÄ• â€™â€™ ti imaá¹ƒ atÄ«taá¹ƒ Ä•
samodhÄ• nesi --- ``tadÄ• kÅ«á¹-avÄ• á¹‡ijo paccuppannepi kÅ«á¹-avÄ• á¹‡ijoyeva, paá¹‡á
ahameva ahosiâ€™â€™ nti.

kÅ«á¹-avÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [99] 9. parosahassajÄ• takavaá¹‡á¹‡anÄ•

__parosahassampi_ \Be I 430/ __samÄ• gatÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto
puthujjanapucchÄ• paÃ±cakaá¹ƒ Ä• rabbha kathesi \Ee I 406/. vatthu __sarabhajÄ• take_ (
bhavissati. ekasmiá¹ƒ pana samaye bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannipatitvÄ• ``Ä• vu
kathitaá¹ƒ dhammasenÄ• pati sÄ• riputto vitthÄ• rena byÄ• kÄ• sÄ«â€™â€™ ti therassa gu
nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, sÄ• riputto idÄ• neva mayÄ• saá¹ƒkh
vitthÄ• rena byÄ• karoti, pubbepi byÄ• kÄ• siyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ• hmaá¹‡a
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• kÄ• me pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ
aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• himavante vihÄ• si. parivÄ• ropissa paÃ±ca tÄ• pasas
jeá¹-á¹-hantevÄ• siko vassÄ• rattasamaye upaá¸• á¸• haá¹ƒ isigaá¹‡aá¹ƒ Ä• dÄ• ya loá¹‡am
manussapathaá¹ƒ agamÄ• si. tadÄ• bodhisattassa kÄ• lakiriyÄ• samayo jÄ• to. atha naá¹ƒ
kataro vo guá¹‡o laddhoâ€™â€™ ti adhigamaá¹ƒ pucchiá¹ƒsu. so ``natthi kiÃ±cÄ«â€™â€™
Ä• bhassarabrahmaloke nibbatti. bodhisattÄ• hi arÅ«pasamÄ• pattilÄ• bhino hutvÄ• pi abh
na nibbattanti. antevÄ• sikÄ• ``Ä• cariyassa adhigamo natthÄ«â€™â€™ ti Ä• á¸·Ä• hane sa

jeá¹-á¹-hantevÄ• siko Ä• gantvÄ• ``kahaá¹ƒ Ä• cariyoâ€™â€™ ti pucchitvÄ• ``kÄ• lakatoâ
Ä• cariyaá¹ƒ adhigamaá¹ƒ pucchitthÄ• â€™â€™ ti Ä• ha. ``Ä• ma, pucchimhÄ• â€™â€™ ti
``natthi kiÃ±cÄ«ti tena vuttaá¹ƒ, athassa amhehi sakkÄ• ro na katoâ€™â€™ ti Ä• haá¹ƒsu. j
``tumhe Ä• cariyassa vacanatthaá¹ƒ na jÄ• nÄ• tha, Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattilÄ
389/ Ä• ha. te tasmiá¹ƒ punappunaá¹ƒ kathentepi na saddahiá¹ƒsu. bodhisatto taá¹ƒ kÄ• raa

``andhabÄ• lÄ• mama jeá¹-á¹-hantevÄ• sikassa vacanaá¹ƒ na saddahanti. imaá¹ƒ \Be I 431
pÄ• kaá¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti brahmalokÄ• Ä• gantvÄ• assamapadamatthake m
á¹-hatvÄ• jeá¹-á¹-hantevÄ• sikassa paÃ±Ã±Ä• nubhÄ• vaá¹ƒ vaá¹‡á¹‡ento imaá¹ƒ gÄ• thar

99__._ á¹• 21 ``parosahassampi \Ee I 407/ samÄ• gatÄ• naá¹ƒ, kandeyyuá¹ƒ te vassasataá

ekova seyyo puriso sapaÃ±Ã±o, yo bhÄ• sitassa vijÄ• nÄ• ti atthaâ€™â€™ nti ||

tattha __parosahassampÄ«_ti atirekasahassampi. __samÄ• gatÄ• na_nti sannipatitÄ• naá¹
jÄ• nituá¹ƒ asakkontÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ. __kandeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä• _
apaÃ±Ã±Ä• ime bÄ• latÄ• pasÄ• viya vassasatampi vassasahassampi rodeyyuá¹ƒ paridev
atthaá¹ƒ vÄ• kÄ• raá¹‡aá¹ƒ vÄ• neva jÄ• neyyunti dÄ«peti. __ekova seyyo puriso sapaÃ±Ã
bÄ• lÄ• naá¹ƒ parosahassatopi eko paá¹‡á¸• itapurisova seyyo varataroti attho. kÄ«diso sap
bhÄ• sitassa vijÄ• nÄ• ti atthaá¹ƒ_ ayaá¹ƒ jeá¹-á¹-hantevÄ• siko viyÄ• ti.

evaá¹ƒ mahÄ• satto Ä• kÄ• se á¹-hitova dhammaá¹ƒ desetvÄ• tÄ• pasagaá¹‡aá¹ƒ bujjhÄ•
tepi tÄ• pasÄ• jÄ«vitapariyosÄ• ne brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• jeá
ahosi, mahÄ• brahmÄ• pana ahameva ahosiâ€™â€™ nti.

parosahassajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [100] 10. asÄ• tarÅ«pajÄ• takavaá¹‡á¹‡anÄ•

__asÄ• taá¹ƒ sÄ• tarÅ«penÄ• _ti idaá¹ƒ satthÄ• kuá¹‡á¸• iyanagaraá¹ƒ upanissÄ• ya kuá¹
koliyarÄ• jadhÄ«taraá¹ƒ suppavÄ• saá¹ƒ upÄ• sikaá¹ƒ Ä• rabbha kathesi. sÄ• hi tasmiá¹ƒ s
kucchinÄ• gabbhaá¹ƒ pariharitvÄ• sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• ahosi, adhimattÄ• ved
432/ evaá¹ƒ adhimattavedanÄ• bhibhÅ«tÄ• pi ``sammÄ• sambuddho vata so bhagavÄ• , yo
pahÄ• nÄ• ya dhammaá¹ƒ deseti. suppaá¹-ipanno vata tassa bhagavato sÄ• vakasaá¹…gho
I 390/ pahÄ• nÄ• ya paá¹-ipanno. susukhaá¹ƒ vata nibbÄ• naá¹ƒ, yattheva rÅ«paá¹ƒ dukkha
18) imehi tÄ«hi vitakkehi adhivÄ• sesi. sÄ• sÄ• mikaá¹ƒ pakkosetvÄ• taÃ±ca attano pavatt
Ä• rocetuá¹ƒ satthu santikaá¹ƒ pesesi. satthÄ• vandanasÄ• sanaá¹ƒ sutvÄ• va ``sukhinÄ« V
suppavÄ• sÄ• koliyadhÄ«tÄ• , sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«â€™â€™ ti
bhagavato suppavÄ• sÄ• koliyadhÄ«tÄ• sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yi. atha
gantvÄ• taá¹ƒ vijÄ• taá¹ƒ disvÄ• ``acchariyaá¹ƒ vata, bhoâ€™â€™ ti ativiya tathÄ• gatassa
acchariyabbhutacittajÄ• to ahosi.

suppavÄ• sÄ• pi puttaá¹ƒ vijÄ• yitvÄ• sattÄ• haá¹ƒ buddhappamukhassa saá¹…ghassa dÄ
nimantanatthÄ• ya taá¹ƒ pesesi. tena kho pana samayena mahÄ• moggallÄ• nassa upaá¹-á
saá¹…gho nimantito hoti. satthÄ• suppavÄ• sÄ• ya dÄ• nassa okÄ• sadÄ• natthÄ• ya thera
taá¹ƒ saÃ±Ã±Ä• petvÄ• sattÄ• haá¹ƒ tassÄ• dÄ• naá¹ƒ paá¹-iggahesi saddhiá¹ƒ bhikkhusa
divase suppavÄ• sÄ• puttaá¹ƒ sÄ«valikumÄ• raá¹ƒ maá¹‡á¸• etvÄ• satthÄ• raÃ±ceva bhik
tasmiá¹ƒ paá¹-ipÄ• á¹-iyÄ• sÄ• riputtattherassa santikaá¹ƒ nÄ«te thero tena saddhiá¹ƒ ``kac
khamanÄ«yaâ€™â€™ nti paá¹-isanthÄ• ramakÄ• si. so ``kuto me, bhante, sukhaá¹ƒ, svÄ• l
lohitakumbhiyaá¹ƒ vasiâ€™â€™ nti therena saddhiá¹ƒ evarÅ«paá¹ƒ kathaá¹ƒ kathesi. suppA
sutvÄ• ``sattÄ• hajÄ• to me putto anubuddhena dhammasenÄ• patinÄ• saddhiá¹ƒ mantetÄ
ahosi. satthÄ• ``api nu suppavÄ• se aÃ±Ã±epi evarÅ«pe putte icchasÄ«â€™â€™ ti Ä• ha.
aÃ±Ã±e satta putte labheyyaá¹ƒ, iccheyyamevÄ• haâ€™â€™ nti. satthÄ• udÄ• naá¹ƒ udÄ•
pakkÄ• mi. sÄ«valikumÄ• ropi kho sattavassikakÄ• leyeva sÄ• sane uraá¹ƒ datvÄ• pabbajit
upasampadaá¹ƒ labhitvÄ• puÃ±Ã±avÄ• lÄ• bhaggappatto hutvÄ• pathaviá¹ƒ unnÄ• detvÄ
puÃ±Ã±avantÄ• naá¹ƒ antare etadaggaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡i.

athekadivasaá¹ƒ \Be I 433/ bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannipatitvÄ• ``Ä• vuso, sÄ«va
mahÄ• puÃ±Ã±o patthitapatthano pacchimabhavikasatto satta vassÄ• ni lohitakumbhiyaá¹ƒ
mÅ«á¸·hagabbhabhÄ• vaá¹ƒ Ä• pajji, aho mÄ• tÄ• puttÄ• mahantaá¹ƒ dukkhaá¹ƒ anubhav
akaá¹ƒsÅ«â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• tatthÄ• gantvÄ• ``kÄ• ya
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``bhikkh
mahÄ• puÃ±Ã±atova satta vassÄ• ni \Ee I 409/ lohitakumbhiyaá¹ƒ nivÄ• so ca sattÄ• haá¹ƒ
ca attanÄ• katakammamÅ«lakÄ• va, suppavÄ• sÄ• yapi satta vassÄ• ni kucchinÄ• gabbha
sattÄ• haá¹ƒ \Ne I 391/ mÅ«á¸·hagabbhadukkhaÃ±ca attanÄ• katakammamÅ«lakamevÄ• â
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• pi
patvÄ• dhammena rajjaá¹ƒ kÄ• resi. tasmiá¹ƒ samaye kosalamahÄ• rÄ• jÄ• mahantena ba
gahetvÄ• rÄ• jÄ• naá¹ƒ mÄ• retvÄ• tasseva aggamahesiá¹ƒ attano aggamahesiá¹ƒ akÄ• s
putto pitu maraá¹‡akÄ• le niddhamanadvÄ• rena palÄ• yitvÄ• balaá¹ƒ saá¹ƒharitvÄ• bÄ• rÄ
avidÅ«re nisÄ«ditvÄ• tassa raÃ±Ã±o paá¹‡á¹‡aá¹ƒ pesesi ``rajjaá¹ƒ vÄ• detu yuddhaá¹ƒ vÄ
``yuddhaá¹ƒ demÄ«â€™â€™ ti paá¹-ipaá¹‡á¹‡aá¹ƒ pesesi. rÄ• jakumÄ• rassa pana mÄ• tÄ
``yuddhena kammaá¹ƒ natthi, sabbadisÄ• su saÃ±cÄ• raá¹ƒ pacchinditvÄ• bÄ• rÄ• á¹‡asin
dÄ• rÅ«dakabhattaparikkhayena kilantamanussaá¹ƒ nagaraá¹ƒ vinÄ• va yuddhena gaá¹‡his
pesesi. so mÄ• tu sÄ• sanaá¹ƒ sutvÄ• satta divasÄ• ni saÃ±cÄ• raá¹ƒ pacchinditvÄ• naga
saÃ±cÄ• raá¹ƒ alabhamÄ• nÄ• sattame divase tassa raÃ±Ã±o sÄ«saá¹ƒ gahetvÄ• kumÄ•
nagaraá¹ƒ pavisitvÄ• rajjaá¹ƒ gahetvÄ• jÄ«vitapariyosÄ• ne yathÄ• kammaá¹ƒ gato.

so etarahi satta divasÄ• ni saÃ±cÄ• raá¹ƒ pacchinditvÄ• nagaraá¹ƒ rundhitvÄ• gahitakam
vassÄ• ni lohitakumbhiyaá¹ƒ vasitvÄ• sattÄ• haá¹ƒ mÅ«á¸·hagabbhabhÄ• vaá¹ƒ Ä• pajji. ya
bhagavato pÄ• damÅ«le ``lÄ• bhÄ«naá¹ƒ aggo bhaveyyaâ€™â€™ nti mahÄ• dÄ• naá¹ƒ da
vipassibuddhakÄ• le \Be I 434/ nÄ• garehi saddhiá¹ƒ sahassagghanakaá¹ƒ guá¸·adadhiá¹ƒ
patthanamakÄ• si, tassÄ• nubhÄ• vena lÄ• bhÄ«naá¹ƒ aggo jÄ• to. suppavÄ• sÄ• pi ``naga
tÄ• tÄ• â€™â€™ ti pesitabhÄ• vena satta vassÄ• ni kucchinÄ• gabbhaá¹ƒ pariharitvÄ• sat
jÄ• tÄ• .

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

100__._ á¹• 21 ``asÄ• taá¹ƒ sÄ• tarÅ«pena, piyarÅ«pena appiyaá¹ƒ.

dukkhaá¹ƒ sukhassa rÅ«pena, pamattamativattatÄ«â€™â€™ ti ||

tattha __asÄ• taá¹ƒ sÄ• tarÅ«penÄ• _ti amadhurameva madhurapatirÅ«pakena. __pamatta
appiyaá¹ƒ dukkhanti etaá¹ƒ tividhampi etena sÄ• tarÅ«pÄ• dinÄ• Ä• kÄ• rena sativippavÄ•
puggalaá¹ƒ \Ne I 392/ ativattati abhibhavati ajjhottharatÄ«ti attho. idaá¹ƒ bhagavatÄ• yaÃ±c
iminÄ• gabbhapariharaá¹‡agabbhavÄ• sasaá¹…khÄ• tena asÄ• tÄ• dinÄ• pubbe nagararu
ajjhotthaá¹-Ä• , yaÃ±ca idÄ• ni sÄ• upÄ• sikÄ• punapi sattakkhattuá¹ƒ evarÅ«paá¹ƒ asÄ• t
pemavatthubhÅ«tena puttasaá¹…khÄ• tena sÄ• tÄ• dipatirÅ«pakena ajjhotthaá¹-Ä• hutvÄ•
sandhÄ• ya vuttanti veditabbaá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• na
rajjappattakumÄ• ro sÄ«vali ahosi, mÄ• tÄ• suppavÄ• sÄ• , pitÄ• pana bÄ• rÄ• á¹‡asirÄ• j

asÄ• tarÅ«pajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

littavaggo dasamo.

tassuddÄ• naá¹ƒ ---

littatejaá¹ƒ mahÄ• sÄ• raá¹ƒ, vissÄ• sa lomahaá¹ƒsanaá¹ƒ.

sudassana telapattaá¹ƒ, nÄ• masiddhi kÅ«á¹-avÄ• á¹‡ijaá¹ƒ.

parosahassa asÄ• tarÅ«panti ||

majjhimapaá¹‡á¹‡Ä• sako niá¹-á¹-hito.

11. parosatavaggo

á¹• 03 [101] 1. parosatajÄ• takavaá¹‡á¹‡anÄ•

101__._ á¹• 21 ``parosataÃ±cepi \Ne I 393/ \Be I 435/ samÄ• gatÄ• naá¹ƒ, jhÄ• yeyyuá¹ƒ te

ekova seyyo puriso sapaÃ±Ã±o, yo bhÄ• sitassa vijÄ• nÄ• ti atthaâ€™â€™ nti || ---

idaá¹ƒ \Ee I 411/ jÄ• takaá¹ƒ vatthuto ca veyyÄ• karaá¹‡ato ca samodhÄ• nato ca parosaha
kevalaÃ±hettha ``jhÄ• yeyyuâ€™â€™ nti padamattameva viseso. tassattho --- vassasatamp
olokeyyuá¹ƒ upadhÄ• reyyuá¹ƒ, evaá¹ƒ olokentÄ• pi pana atthaá¹ƒ vÄ• kÄ• raá¹‡aá¹ƒ vÄ•
bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• ti, so ekova sapaÃ±Ã±o seyyoti.

parosatajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [102] 2. paá¹‡á¹‡ikajÄ• takavaá¹‡á¹‡anÄ•

__yo dukkhaphuá¹-á¹-hÄ• ya bhaveyya tÄ• á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto eka
upÄ• sakaá¹ƒ Ä• rabbha kathesi. so kira sÄ• vatthivÄ• sÄ« upÄ• sako nÄ• nappakÄ• rÄ• ni
lÄ• bukumbhaá¹‡á¸• Ä• dÄ«ni ca vikkiá¹‡itvÄ• jÄ«vikaá¹ƒ kappeti. tassekÄ• dhÄ«tÄ• abhi
Ä• cÄ• rasÄ«lasampannÄ• hirottappasamannÄ• gatÄ• kevalaá¹ƒ niccappahasitamukhÄ• .
vÄ• reyyatthÄ• ya Ä• gatesu so cintesi ``imissÄ• vÄ• reyyaá¹ƒ vattati, ayaÃ±ca niccappaha
kumÄ• rikÄ• dhamme pana asati kumÄ• rikÄ• ya parakulaá¹ƒ gatÄ• ya mÄ• tÄ• pitÅ«naá¹ƒ
imissÄ• kumÄ• rikÄ• dhammo, natthÄ«â€™ ti vÄ«maá¹ƒsissÄ• mi naâ€™â€™ nti. so ekad
gÄ• hÄ• petvÄ• paá¹‡á¹‡atthÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• vÄ«maá¹ƒsanavasena kilesasan
rahassakathaá¹ƒ kathetvÄ• taá¹ƒ hatthe gaá¹‡hi. sÄ• gahitamattÄ• va rodantÄ« kandantÄ«
udakato aggipÄ• tubhÄ• vasadisaá¹ƒ, mÄ• evarÅ«paá¹ƒ karothÄ• â€™â€™ ti Ä• ha. ``amn
\Be I 436/ tvaá¹ƒ hatthe gahitÄ• , na ca kilesavasena. vadehi, atthi dÄ• ni te kumÄ• rikÄ• dh
``Ä• ma, tÄ• ta, atthi \Ne I 394/. mayÄ• hi lobhavasena na koci puriso olokitapubboâ€™â€™
assÄ• setvÄ• gharaá¹ƒ netvÄ• maá¹…galaá¹ƒ katvÄ• parakulaá¹ƒ pesetvÄ• ``satthÄ• raá
gandhamÄ• lÄ• dihattho jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• pÅ«jetvÄ• ekamant
``cirassamÄ• gatosÄ«â€™â€™ ti ca vutte tamatthaá¹ƒ bhagavato Ä• rocesi. satthÄ• ``upÄ•
paá¹-á¹-hÄ• ya Ä• cÄ• rasÄ«lasampannÄ• va, tvaá¹ƒ pana na idÄ• neva evaá¹ƒ vÄ«maá¹ƒs
vÄ«maá¹ƒsiyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto \Ee I 412/ araÃ±Ã±e
nibbatti. atheko bÄ• rÄ• á¹‡asiyaá¹ƒ paá¹‡á¹‡ikaupÄ• sakoti atÄ«tavatthu paccuppannasad

vÄ«maá¹ƒsanatthÄ• ya hatthe gahitamattÄ• paridevamÄ• nÄ• imaá¹ƒ gÄ• thamÄ• ha ---

102__._ á¹• 21 ``yo dukkhaphuá¹-á¹-hÄ• ya bhaveyya tÄ• á¹‡aá¹ƒ, so me pitÄ• dubbhi van

sÄ• kassa kandÄ• mi vanassa majjhe, yo tÄ• yitÄ• so sahasaá¹ƒ karotÄ«â€™â€™ ti ||

tattha __yo dukkhaphuá¹-á¹-hÄ• ya bhaveyya tÄ• á¹‡a_nti kÄ• yikacetasikehi dukkhehi phu paritÄ• yitÄ• patiá¹-á¹-hÄ• bhaveyya. __so me pitÄ• dubbhi vane karotÄ«_ti so mayhaá¹ƒ pitÄ• va imasmiá¹ƒ vane evarÅ«paá¹ƒ mittadubbhi kammaá¹ƒ karoti, attano jÄ• tÄ• ya dhÄ« kÄ• tuá¹ƒ maÃ±Ã±atÄ«ti attho. __sÄ• kassa kandÄ• mÄ«_ti kassa rodÄ• mi, ko me patiá¹-á dÄ«peti. __yo tÄ• yitÄ• so sahasaá¹ƒ karotÄ«_ti yo mayhaá¹ƒ tÄ• yitÄ• rakkhitÄ• avassay pitÄ• yeva sÄ• hasikakammaá¹ƒ karotÄ«ti attho.

atha naá¹ƒ pitÄ• assÄ• setvÄ• ``amma, rakkhitattÄ• sÄ«â€™â€™ ti pucchi. ``Ä• ma, tÄ• t ti. so taá¹ƒ gharaá¹ƒ netvÄ• maá¹‡á¸• etvÄ• maá¹…galaá¹ƒ katvÄ• parakulaá¹ƒ pesesi.

satthÄ• \Be I 437/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak saccapariyosÄ• ne upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• \Ne I 395/ pitÄ• etarahi pitÄ• va, dhÄ«tÄ• ca etarahi dhÄ«tÄ• va, taá¹ƒ kÄ• raá¹‡aá diá¹-á¹-harukkhadevatÄ• pana ahameva ahosinti.

paá¹‡á¹‡ikajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [103] 3. verijÄ• takavaá¹‡á¹‡anÄ•

__yattha verÄ« nivisatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹‡á¸• ikaá¹ƒ Ä• r anÄ• thapiá¹‡á¸• iko kira bhogagÄ• maá¹ƒ gantvÄ• Ä• gacchanto antarÄ• magge core disv yuttaá¹ƒ, sÄ• vatthimeva gamissÄ• mÄ«â€™â€™ ti vegena goá¹‡e pÄ• jetvÄ• sÄ• vatthim punadivase vihÄ• raá¹ƒ gato satthu etamatthaá¹ƒ Ä• rocesi. satthÄ• ``pubbepi gahapati paa core disvÄ• antarÄ• avilambamÄ• nÄ• attano vasanaá¹-á¹-hÄ• nameva gamiá¹ƒsÅ«â€™â atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• vibhavo seá¹ gÄ• makaá¹ƒ nimantanaá¹ƒ bhuÃ±janatthÄ• ya gantvÄ• paccÄ• gacchanto antarÄ• magge avasitvÄ• va vegena goá¹‡e pÄ• jento attano gehameva Ä• gantvÄ• nÄ• naggarasehi bhuÃ ``corÄ• naá¹ƒ hatthato muccitvÄ• nibbhayaá¹-á¹-hÄ• naá¹ƒ attano gehaá¹ƒ Ä• gatomhÄ«â€ gÄ• thamÄ• ha ---

103__._ á¹• 21 ``yattha verÄ« nivisati, na vase tattha paá¹‡á¸• ito.

ekarattaá¹ƒ dirattaá¹ƒ vÄ• , dukkhaá¹ƒ vasati verisÅ«â€™â€™ ti ||

tattha __verÄ«_ti veracetanÄ• samaá¹…gipuggalo. __nivisatÄ«_ti patiá¹-á¹-hÄ• ti. __na vas
paá¹‡á¸• ito_ti so verÄ«puggalo yasmiá¹ƒ á¹-hÄ• ne patiá¹-á¹-hito hutvÄ• vasati, tattha paá
paá¹‡á¸• iccena samannÄ• gato na vaseyya. kiá¹ƒkÄ• raá¹‡Ä• ? __ekarattaá¹ƒ dirattaá¹ƒ vÄ
verisÅ«_ti, verÄ«naÃ±hi antare vasanto ekÄ• hampi dvÄ«hampi dukkhameva vasatÄ«ti atth

evaá¹ƒ \Be I 438/ mahÄ• satto udÄ• naá¹ƒ udÄ• netvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ

satthÄ• \Ne I 396/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
bÄ• rÄ• á¹‡asiseá¹-á¹-hi ahosiâ€™â€™ nti.

verijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [104] 4. mittavindakajÄ• takavaá¹‡á¹‡anÄ•

__catubbhi aá¹-á¹-hajjhagamÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dubbacabhikk
vatthu heá¹-á¹-hÄ• mittavindakajÄ• take vuttanayena vitthÄ• retabbaá¹ƒ. idaá¹ƒ pana jÄ• ta
kassapabuddhakÄ• likaá¹ƒ. tasmiÃ±hi \Ee I 414/ kÄ• le uracakkaá¹ƒ ukkhipitvÄ• niraye pac
nerayikasatto ``bhante, kiá¹ƒ nu kho pÄ• pakammaá¹ƒ akÄ• siâ€™â€™ nti bodhisattaá¹ƒ pu
idaÃ±cidaÃ±ca pÄ• pakammaá¹ƒ kataâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

104__._ á¹• 21 ``catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti ||

tattha __catubbhi aá¹-á¹-hajjhagamÄ• _ti samuddantare catasso vimÄ• napetiyo labhitvÄ• t
atricchatÄ• ya parato gantvÄ• aparÄ• aá¹-á¹-ha adhigatosÄ«ti attho. sesapadadvayepi ese
cakkamÄ• sado_ti evaá¹ƒ sakalÄ• bhena asantuá¹-á¹-ho atra atra icchanto parato parato lÄ
cakkamÄ• sado idaá¹ƒ uracakkaá¹ƒ pattosi. tassa te evaá¹ƒ __icchÄ• hatassa posassa_ taá
upahatassa tava __cakkaá¹ƒ bhamati matthake_. pÄ• sÄ• á¹‡acakkaá¹ƒ, ayacakkanti imesu
ayacakkaá¹ƒ tassa matthake punappunaá¹ƒ patanavasena bhamantaá¹ƒ disvÄ• evamÄ• ha
devalokameva gato. sopi nerayikasatto attano pÄ• pe khÄ«á¹‡e yathÄ• kammaá¹ƒ gato.

satthÄ• \Be I 439/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
dubbacabhikkhu ahosi, devaputto pana ahameva ahosiâ€™â€™ nti.

mittavindakajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [105] 5. dubbalakaá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__bahumpetaá¹ƒ_ \Ne I 397/ __vane kaá¹-á¹-ha_nti idaá¹ƒ satthÄ• jetavane viharanto ekaa
Ä• rabbha kathesi. so kira sÄ• vatthivÄ• sÄ« eko kulaputto satthu dhammadesanaá¹ƒ sutvÄ
maraá¹‡abhÄ«ruko ahosi, rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu vÄ• tassa vÄ• vÄ«jantassa
patantassa pakkhicatuppadÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• maraá¹‡abhayatajjito mahÄ• ra
tassa hi ``maritabbaá¹ƒ mayÄ• â€™â€™ ti satimattampi natthi. sace hi so ``ahaá¹ƒ marissÄ
na maraá¹‡aá¹ƒ bhÄ• yeyya. maraá¹‡assatikammaá¹-á¹-hÄ• nassa pana tassa abhÄ• vitatt
tassa so maraá¹‡abhÄ«rukabhÄ• vo bhikkhusaá¹…ghe pÄ• kaá¹-o jÄ• to.

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vu
maraá¹‡abhÄ«ruko maraá¹‡aá¹ƒ bhÄ• yati, bhikkhunÄ• nÄ• ma `avassaá¹ƒ mayÄ• marital
maraá¹‡assatikammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. satthÄ• Ä• ga
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ maraá¹‡abhÄ«rukoâ€™â€™ ti pucchitvÄ• ``sacca
``bhikkhave, mÄ• etassa bhikkhuno anattamanÄ• hotha, nÄ• yaá¹ƒ idÄ• neva maraá¹‡abh
maraá¹‡abhÄ«rukoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavante rukkhade
tasmiá¹ƒ kÄ• le bÄ• rÄ• á¹‡asirÄ• jÄ• attano maá¹…galahatthiá¹ƒ Ä• neÃ±jakÄ• raá¹‡aá¹ƒ
hatthÄ• cariyÄ• naá¹ƒ adÄ• si. taá¹ƒ Ä• á¸·Ä• ne niccalaá¹ƒ bandhitvÄ• tomarahatthÄ• ma
Ä• neÃ±jakÄ• raá¹‡aá¹ƒ kÄ• renti. so taá¹ƒ kÄ• raá¹‡aá¹ƒ kÄ• riyamÄ• no vedanaá¹ƒ adhiv
Ä• á¸·Ä• naá¹ƒ bhinditvÄ• manusse palÄ• petvÄ• himavantaá¹ƒ \Be I 440/ pÄ• visi. manus
asakkontÄ• nivattiá¹ƒsu. so tattha maraá¹‡abhÄ«ruko ahosi, vÄ• tasaddÄ• ni sutvÄ• kamp
maraá¹‡abhayatajjito soá¹‡á¸• aá¹ƒ vidhunitvÄ• vegena palÄ• yati, Ä• á¸·Ä• ne bandhitvÄ•
karaá¹‡akÄ• lo viyassa hoti, kÄ• yassÄ• daá¹ƒ vÄ• cittassÄ• daá¹ƒ vÄ• alabhanto kampan

rukkhadevatÄ• taá¹ƒ disvÄ• khandhaviá¹-ape á¹-hatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``bahumpetaá¹ƒ \Ne I 398/ vane kaá¹-á¹-haá¹ƒ, vÄ• to bhaÃ±jati dubbalaá¹ƒ

tassa ce bhÄ• yasi nÄ• ga, kiso nÅ«na bhavissasÄ«â€™â€™ ti ||

tatthÄ• yaá¹ƒ piá¹‡á¸• attho --- yaá¹ƒ etaá¹ƒ dubbalaá¹ƒ kaá¹-á¹-haá¹ƒ puratthimÄ• dibhedo
taá¹ƒ imasmiá¹ƒ vane bahuá¹ƒ sulabhaá¹ƒ, tattha tattha saá¹ƒvijjati. sace tvaá¹ƒ tassa bhÄ•
niccaá¹ƒ bhÄ«to maá¹ƒsalohitakkhayaá¹ƒ patvÄ• kiso nÅ«na bhavissasi, imasmiá¹ƒ pana v
natthi, tasmÄ• ito paá¹-á¹-hÄ• ya mÄ• bhÄ• yÄ«ti.

evaá¹ƒ \Ee I 416/ devatÄ• tassa ovÄ• daá¹ƒ adÄ• si, sopi tato paá¹-á¹-hÄ• ya nibbhayo ah

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• nÄ• go ayaá¹ƒ bhikkhu ahosi, rukkhadevatÄ
ahosiâ€™â€™ nti.

dubbalakaá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [106] 6. udaÃ±canÄ«jÄ• takavaá¹‡á¹‡anÄ•

__sukhaá¹ƒ vata maá¹ƒ jÄ«vanta_nti idaá¹ƒ satthÄ• jetavane viharanto thullakumÄ• rikÄ• p
kathesi. vatthu terasakanipÄ• te __cÅ«á¸·anÄ• radakassapajÄ• take_ (J I 13.40 Ä• dayo) Ä•
bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ•
bhagavÄ• â€™â€™ ti vutte ``kattha te cittaá¹ƒ paá¹-ibaddhaâ€™â€™ nti pucchi. so ``ekissÄ
thullakumÄ• rikÄ• yÄ• â€™â€™ ti Ä• ha. atha \Be I 441/ naá¹ƒ satthÄ• ``ayaá¹ƒ te bhikkhu
tvaá¹ƒ etaá¹ƒ nissÄ• ya sÄ«labyasanaá¹ƒ patvÄ• kampanto vicaramÄ• no paá¹‡á¸• ite niss
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• renteti atÄ«tavatthupi cÅ«á¸·anÄ• rac
bhavissati. tadÄ• pana bodhisatto sÄ• yaá¹ƒ phalÄ• phale Ä• dÄ• ya Ä• gantvÄ• paá¹‡á¹‡
pavisitvÄ• puttaá¹ƒ cÅ«á¸·atÄ• pasaá¹ƒ etadavoca ``tÄ• ta, tvaá¹ƒ aÃ±Ã±esu divasesu dÄ•
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ Ä• harasi, aggiá¹ƒ karosi, ajja pana ekampi akatvÄ• kasm
pajjhÄ• yanto nipannosÄ«â€™â€™ ti? ``tÄ• ta, tumhesu phalÄ• phalatthÄ• ya gatesu ekÄ•
palobhetvÄ• Ä• dÄ• ya gantuá¹ƒ Ä• rabhi, ahaá¹ƒ pana `tumhehi vissajjito gamissÄ• mÄ«â
asukaá¹-á¹-hÄ• ne pana naá¹ƒ nisÄ«dÄ• petvÄ• Ä• gatomhi, idÄ• ni gacchÄ• mahaá¹ƒ tÄ•
sakkÄ• etaá¹ƒ nivattetuâ€™â€™ nti Ã±atvÄ• ``tena hi, tÄ• ta, gaccha, esÄ• pana taá¹ƒ ne
macchamaá¹ƒsÄ• dÄ«ni \Ee I 417/ vÄ• khÄ• ditukÄ• mÄ• bhavissati, sappiloá¹‡ataá¹‡á¸•
bhavissati, tadÄ• `idaÃ±cidaÃ±cÄ• harÄ• â€™ ti taá¹ƒ kilamessati. tadÄ• mayhaá¹ƒ guá¹‡á
idheva Ä• gaccheyyÄ• sÄ«â€™â€™ ti vissajjesi. so tÄ• ya saddhiá¹ƒ manussapathaá¹ƒ aga
vasaá¹ƒ gametvÄ• ``maá¹ƒsaá¹ƒ Ä• hara, macchaá¹ƒ Ä• harÄ• â€™â€™ ti yena yena atthi
Ä• harÄ• peti. tadÄ• so ``ayaá¹ƒ maá¹ƒ attano dÄ• saá¹ƒ viya kammakÄ• raá¹ƒ viya ca katv
palÄ• yitvÄ• pitu santikaá¹ƒ Ä• gantvÄ• pitaraá¹ƒ vanditvÄ• á¹-hitakova imaá¹ƒ gÄ• thamÄ

106__._ á¹• 21 ``sukhaá¹ƒ vata maá¹ƒ jÄ«vantaá¹ƒ, pacamÄ• nÄ• udaÃ±canÄ«.

corÄ« jÄ• yappavÄ• dena, telaá¹ƒ loá¹‡aÃ±ca yÄ• catÄ«â€™â€™ ti ||

tattha __sukhaá¹ƒ vata maá¹ƒ jÄ«vanta_nti tÄ• ta, tumhÄ• kaá¹ƒ santike maá¹ƒ sukhaá¹ƒ j
__pacamÄ• nÄ• _ti tÄ• payamÄ• nÄ• pÄ«á¸·ayamÄ• nÄ• , yaá¹ƒ yaá¹ƒ vÄ• khÄ• ditukÄ• n
udakaá¹ƒ aÃ±canti etÄ• yÄ• ti __udaÃ±canÄ«, _ cÄ• á¹-ito vÄ• kÅ«pato vÄ• udakaussiÃ±c
nÄ• maá¹ƒ. sÄ• pana udaÃ±canÄ« viya, udakaá¹ƒ viya ghaá¹-ikÄ• , yena yenatthikÄ• hoti,
Ä• kaá¸• á¸• hatiyevÄ• ti attho \Be I 442/. __corÄ« jÄ• yappavÄ• denÄ• _ti ``bhariyÄ• â€™â
maá¹ƒ madhuravacanena upalÄ• petvÄ• tattha netvÄ• __telaá¹ƒ loá¹‡aÃ±ca_ yaÃ±ca aÃ±
sabbaá¹ƒ __yÄ• cati, _ dÄ• saá¹ƒ viya kammakÄ• raá¹ƒ viya ca katvÄ• Ä• harÄ• petÄ«ti ta

atha naá¹ƒ bodhisatto assÄ• setvÄ• ``hotu, tÄ• ta, ehi tvaá¹ƒ mettaá¹ƒ bhÄ• vehi, karuá¹‡a
cattÄ• ro brahmavihÄ• re Ä• cikkhi, Ä• cikkhitvÄ• kasiá¹‡aparikammaá¹ƒ Ä• cikkhi. so na c
samÄ• pattiyo ca uppÄ• detvÄ• brahmavihÄ• re bhÄ• vetvÄ• saddhiá¹ƒ pitarÄ• brahmalok

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

``tadÄ• \Ne I 400/ thullakumÄ• rikÄ• va etarahi thullakumÄ• rikÄ• . cÅ«á¸·atÄ• paso ukkaá
pitÄ• pana ahameva ahosiâ€™â€™ nti.

udaÃ±canÄ«jÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [107] 7. sÄ• littakajÄ• takavaá¹‡á¹‡anÄ•

__sÄ• dhÅ«_ \Ee I 418/ __kho sippakaá¹ƒ nÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto e
haá¹ƒsapaharanakaá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi. so kireko sÄ• vatthivÄ• sÄ« kulaputto
nipphattiá¹ƒ patto. ``sÄ• littakasippaâ€™â€™ nti sakkharÄ• khipanasippaá¹ƒ vuccati. so eka
sutvÄ• sÄ• sane uraá¹ƒ datvÄ• pabbajitvÄ• upasampadaá¹ƒ labhi, na pana sikkhÄ• kÄ• m
ahosi. so ekadivasaá¹ƒ ekaá¹ƒ daharabhikkhuá¹ƒ Ä• dÄ• ya aciravatiá¹ƒ gantvÄ• nhÄ• yitv
aá¹-á¹-hÄ• si. tasmiá¹ƒ samaye dve setahaá¹ƒsÄ• Ä• kÄ• sena gacchanti. so taá¹ƒ daharaa
pacchimahaá¹ƒsaá¹ƒ sakkharÄ• ya akkhimhi paharitvÄ• pÄ• damÅ«le pÄ• temÄ«â€™â€™
na sakkhissasi paharituâ€™â€™ nti Ä• ha. itaro ``tiá¹-á¹-hatu tÄ• vassa orato akkhi, parato
paharÄ• mÄ«â€™â€™ ti. idÄ• ni pana tvaá¹ƒ asantaá¹ƒ kathesÄ«ti. ``tena hi upadhÄ• rehÄ
tikhiá¹‡asakkharaá¹ƒ gahetvÄ• aá¹…guliyÄ• pariyante katvÄ• tassa \Be I 443/ haá¹ƒsassa
``ruâ€™â€™ nti saddaá¹ƒ akÄ• si, haá¹ƒso ``parissayena bhavitabbaâ€™â€™ nti nivattitvÄ

Ä• rabhi. itaro tasmiá¹ƒ khaá¹‡e ekaá¹ƒ vaá¹-á¹-asakkharaá¹ƒ gahetvÄ• tassa nivattitvÄ• o
akkhiá¹ƒ pahari. sakkharÄ• itarampi akkhiá¹ƒ vinivijjhitvÄ• gatÄ• . haá¹ƒso mahÄ• ravaá¹ƒ
pati. tato tato bhikkhÅ« Ä• gantvÄ• garahitvÄ• ``ananucchavikaá¹ƒ te kataâ€™â€™ nti sat
``bhante, iminÄ• idaá¹ƒ nÄ• ma kataâ€™â€™ nti tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• taá¹ƒ
``na, bhikkhave, idÄ• nevesa etasmiá¹ƒ sippe kusalo, pubbepi kusaloyeva ahosÄ«â€™â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa amacco ahosi.
purohito atimukharo hoti bahubhÄ• á¹‡Ä«, tasmiá¹ƒ kathetuá¹ƒ Ä• raddhe aÃ±Ã±e okÄ• sar
cintesi ``kadÄ• nu kho etassa vacanupacchedakaá¹ƒ kaÃ±ci labhissÄ• mÄ«â€™â€™ ti. so
tathÄ• rÅ«paá¹ƒ ekaá¹ƒ upadhÄ• rento vicarati. tasmiá¹ƒ kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ eko pÄ
sakkharÄ• khipanasippe nipphattiá¹ƒ patto hoti. gÄ• madÄ• rakÄ• taá¹ƒ rathakaá¹ƒ Ä• rope
Ä• kaá¸• á¸• hamÄ• nÄ• bÄ• rÄ• á¹‡asinagaradvÄ• ramÅ«le \Ee I 419/ eko viá¹-apasampa
Ä• netvÄ• samparivÄ• retvÄ• kÄ• kaá¹‡ikÄ• dÄ«ni datvÄ• ``hatthirÅ«pakaá¹ƒ kara, assar
vadanti. so sakkharÄ• khipitvÄ• khipitvÄ• nigrodhapaá¹‡á¹‡esu nÄ• nÄ• rÅ«pÄ• ni dasset
chiddÄ• vachiddÄ• neva ahesuá¹ƒ.

atha bÄ• rÄ• á¹‡asirÄ• jÄ• uyyÄ• naá¹ƒ gacchanto taá¹ƒ á¹-hÄ• naá¹ƒ pÄ• puá¹‡i. ussÄ• r
palÄ• yiá¹ƒsu, pÄ«á¹-hasappÄ« tattheva nipajji. rÄ• jÄ• nigrodhamÅ«laá¹ƒ patvÄ• rathe nis
chiddatÄ• ya chÄ• yaá¹ƒ kabarakabaraá¹ƒ disvÄ• olokento sabbesaá¹ƒ pattÄ• naá¹ƒ chidd
``kenetÄ• ni evaá¹ƒ katÄ• nÄ«â€™â€™ ti pucchi. ``pÄ«á¹-hasappinÄ• , devÄ• â€™â€™ ti.
brÄ• hmaá¹‡assa vacanupacchedaá¹ƒ kÄ• tuá¹ƒ sakkÄ• bhavissatÄ«â€™â€™ ti cintetvÄ•
pÄ«á¹-hasappÄ«â€™â€™ ti pucchi. vicinantÄ• mÅ«lantare nipannaá¹ƒ disvÄ• ``ayaá¹ƒ, de
rÄ• jÄ• naá¹ƒ pakkosÄ• petvÄ• parisaá¹ƒ ussÄ• retvÄ• pucchi ``amhÄ• kaá¹ƒ santike eko
sakkhissasi taá¹ƒ nissaddaá¹ƒ kÄ• tuâ€™â€™ nti. nÄ• á¸·imattÄ• ajalaá¹‡á¸• ikÄ• labhant
rÄ• jÄ• pÄ«á¹-hasappiá¹ƒ gharaá¹ƒ netvÄ• antosÄ• á¹‡iyaá¹ƒ nisÄ«dÄ• petvÄ• sÄ• á¹‡iya
brÄ• hmaá¹‡assa chiddÄ• bhimukhaá¹ƒ \Be I 444/ Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• nÄ• á¸·imat
pÄ«á¹-hasappissa santike á¹-hapÄ• petvÄ• brÄ• hmaá¹‡aá¹ƒ upaá¹-á¹-hÄ• nakÄ• le Ä• gat
nisÄ«dÄ• petvÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesi. brÄ• hmaá¹‡o aÃ±Ã±esaá¹ƒ okÄ• saá¹ƒ ac
kathetuá¹ƒ Ä• rabhi. athassa so pÄ«á¹-hasappÄ« sÄ• á¹‡icchiddena ekekaá¹ƒ ajalaá¹‡á¸• ik
pavesento viya tÄ• lutalamhiyeva pÄ• teti, brÄ• hmaá¹‡o Ä• gatÄ• gataá¹ƒ nÄ• á¸·iyaá¹ƒ tel
gilati, sabbÄ• parikkhayaá¹ƒ gamiá¹ƒsu. tassetÄ• nÄ• á¸·imattÄ• ajalaá¹‡á¸• ikÄ• kucchiá
aá¸• á¸• hÄ• á¸·hakamattÄ• ahesuá¹ƒ.

rÄ• jÄ• tÄ• saá¹ƒ parikkhÄ«á¹‡abhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha --- ``Ä• cariya, tumhe atimukha
ajalaá¹‡á¸• ikÄ• gilantÄ• kiÃ±ci na jÄ• nittha, ito dÄ• ni uttari jÄ«rÄ• petuá¹ƒ na sakkhissat
piyaá¹…gudakaá¹ƒ pivitvÄ• chaá¸• á¸• etvÄ• attÄ• naá¹ƒ arogaá¹ƒ karothÄ• â€™â€™ ti br
\Ee I 420/ pihitamukho viya hutvÄ• kathentenÄ• pi saddhiá¹ƒ akathanasÄ«lo ahosi. rÄ• jÄ•

kaá¹‡á¹‡asukhaá¹ƒ kataâ€™â€™ nti pÄ«á¹-hasappissa satasahassuá¹-á¹-hÄ• nake catÅ«s
adÄ• si. bodhisatto rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``deva, sippaá¹ƒ nÄ• ma loke paá¹‡á
pÄ«á¹-hasappinÄ• sÄ• littakamattenÄ• pi ayaá¹ƒ sampatti laddhÄ• â€™â€™ ti vatvÄ• ima

107__._ á¹• 21 ``sÄ• dhuá¹ƒ \Ne I 402/ kho sippakaá¹ƒ nÄ• ma, api yÄ• disa kÄ«disaá¹ƒ.

passa khaÃ±jappahÄ• rena, laddhÄ• gÄ• mÄ• catuddisÄ• â€™â€™ ti ||

tattha __passa khaÃ±jappahÄ• renÄ• _ti passa, mahÄ• rÄ• ja, iminÄ• khaÃ±japÄ«á¹-hasa
ajalaá¹‡á¸• ikÄ• pahÄ• rena catuddisÄ• cattÄ• ro gÄ• mÄ• laddhÄ• , aÃ±Ã±esaá¹ƒ sippÄ•
Ä• nisaá¹ƒsapariccheddoti sippaguá¹‡aá¹ƒ kathesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pÄ
ahosi, rÄ• jÄ• Ä• nando, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

sÄ• littakajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [108] 8. bÄ• hiyajÄ• takavaá¹‡á¹‡anÄ•

__sikkheyya_ \Be I 445/ __sikkhitabbÄ• nÄ«_ti idaá¹ƒ satthÄ• vesÄ• liá¹ƒ upanissÄ• ya ma
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ viharanto ekaá¹ƒ licchaviá¹ƒ Ä• rabbha kathesi. so kira liccha
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• attano nivesane mahÄ• dÄ• naá¹ƒ
thÅ«laá¹…gapaccaá¹…gÄ• uddhumÄ• takanimittasadisÄ• anÄ• kappasampannÄ• ahosi.
anumodanaá¹ƒ katvÄ• vihÄ• raá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ datvÄ• gandhakuá
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, tassa nÄ• ma licchavira
tÄ• disÄ• bhariyÄ• thÅ«laá¹…gapaccaá¹…gÄ• anÄ• kappasampannÄ• , kathaá¹ƒ so tÄ• y
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, esa idÄ• neva, pubbepi thÅ«lasarÄ«rÄ• ya eva i
abhiramÄ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee I 421/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa ama
janapaditthÄ« thÅ«lasarÄ«rÄ• anÄ• kappasampannÄ• bhatiá¹ƒ kurumÄ• nÄ• rÄ• jaá¹…ga
sarÄ«ravaá¸·aÃ±japÄ«á¸·itÄ• hutvÄ• nivatthasÄ• á¹-akena sarÄ«raá¹ƒ paá¹-icchÄ• detvÄ•
sarÄ«ravaá¸·aÃ±jaá¹ƒ muÃ±citvÄ• khippameva uá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e bÄ• rÄ• á¹
rÄ• jaá¹…gaá¹‡aá¹ƒ olokento taá¹ƒ disvÄ• cintesi ``ayaá¹ƒ evarÅ«pe aá¹…gaá¹‡aá¹-á¹-hÄ•
muÃ±camÄ• nÄ• hirottappaá¹ƒ \Ne I 403/ appahÄ• ya nivÄ• saneneva paá¹-icchannÄ• hut
mocetvÄ• khippaá¹ƒ uá¹-á¹-hitÄ• , imÄ• ya nirogÄ• ya bhavitabbaá¹ƒ, etissÄ• vatthu visada
pana vatthusmiá¹ƒ eko putto labbhamÄ• no visado puÃ±Ã±avÄ• bhavissati, imaá¹ƒ mayÄ•

vaá¹-á¹-atÄ«â€™â€™ ti. so tassÄ• apariggahitabhÄ• vaá¹ƒ Ã±atvÄ• Ä• harÄ• petvÄ• agg
sÄ• tassa piyÄ• ahosi manÄ• pÄ• , na cirasseva ekaá¹ƒ puttaá¹ƒ vijÄ• yi. so panassÄ• pu
ahosi.

bodhisatto tassÄ• sampattiá¹ƒ disvÄ• tathÄ• rÅ«paá¹ƒ vacanokÄ• saá¹ƒ labhitvÄ• ``deva
nÄ• ma sippaá¹ƒ kasmÄ• na sikkhitabbaá¹ƒ, yatra hi nÄ• mÄ• yaá¹ƒ mahÄ• puÃ±Ã±Ä• hir
paá¹-icchannÄ• kÄ• rena sarÄ«ravaá¸·aÃ±jaá¹ƒ kurumÄ• nÄ• tumhe \Be I 446/ Ä• rÄ• dhet
pattÄ• â€™â€™ ti vatvÄ• sikkhitabbayuttakÄ• naá¹ƒ sippÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathento i

108__._ á¹• 21 ``sikkheyya sikkhitabbÄ• ni, santi sacchandino janÄ• .

bÄ• hiyÄ• hi suhannena, rÄ• jÄ• namabhirÄ• dhayÄ«â€™â€™ ti ||

tattha __santi sacchandino janÄ• _ti tesu tesu sippesu sacchandÄ• janÄ• atthiyeva. __bÄ
jÄ• tÄ• saá¹ƒvaá¸• á¸• hÄ• itthÄ«. __suhannenÄ• _ti hirottappaá¹ƒ appahÄ• ya paá¹-iccha
suhannaá¹ƒ nÄ• ma, tena suhannena. __rÄ• jÄ• namabhirÄ• dhayÄ«_ti devaá¹ƒ abhirÄ• dh
pattÄ• ti. evaá¹ƒ mahÄ• satto sikkhitabbayuttakÄ• naá¹ƒ sippÄ• naá¹ƒ guá¹‡aá¹ƒ kathesi.

satthÄ• \Ee I 422/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
etarahipi jayampatikÄ• va, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

bÄ• hiyajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [109] 9. kuá¹‡á¸• akapÅ«vajÄ• takavaá¹‡á¹‡anÄ•

__yathanno puriso hotÄ«_ti idaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto mahÄ• duggataá¹ƒ Ä
sÄ• vatthiyaÃ±hi kadÄ• ci ekameva kulaá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa dÄ
cattÄ• ri ekato hutvÄ• , kadÄ• ci gaá¹‡abandhanena, kadÄ• ci vÄ«thisabhÄ• gena, kadÄ• ci
\Ne I 404/ saá¹ƒharitvÄ• . tadÄ• pana vÄ«thibhattaá¹ƒ nÄ• ma ahosi. atha manussÄ• budd
bhikkhusaá¹…ghassa yÄ• guá¹ƒ datvÄ• ``khajjakaá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• haá¹ƒsu.
bhatikÄ• rako duggatamanusso tassaá¹ƒ vÄ«thiyaá¹ƒ vasamÄ• no cintesi ``ahaá¹ƒ yÄ• guá
khajjakaá¹ƒ pana dassÄ• mÄ«â€™â€™ ti saá¹‡hasaá¹‡haá¹ƒ kuá¹‡á¸• akaá¹ƒ vaá¸• á¸• hÄ
akkapaá¹‡á¹‡ena veá¹-hetvÄ• kukkuá¸·e pacitvÄ• ``idaá¹ƒ buddhassa dassÄ• mÄ«â€™â€
satthu santike á¹-hito ``khajjakaá¹ƒ Ä• harathÄ• â€™â€™ ti ekasmiá¹ƒ vacane vuttamatte s
taá¹ƒ pÅ«vaá¹ƒ satthu patte patiá¹-á¹-hÄ• pesi, satthÄ• aÃ±Ã±ehi dÄ«yamÄ• naá¹ƒ khajjak
pÅ«vakhajjakaá¹ƒ paribhuÃ±ji.

tasmiá¹ƒyeva \Be I 447/ pana khaá¹‡e ``sammÄ• sambuddhena kira mahÄ• duggatassa ku

ajigucchitvÄ• amataá¹ƒ viya paribhuttaâ€™â€™ nti sakalanagaraá¹ƒ ekakolÄ• halaá¹ƒ aho
rÄ• jarÄ• jamahÄ• mattÄ• dayo antamaso dovÄ• rike upÄ• dÄ• ya sabbeva sannipatitvÄ• s
mahÄ• duggataá¹ƒ upasaá¹…kamitvÄ• ``handa bho, sataá¹ƒ gahetvÄ• , dve satÄ• ni gahet
amhÄ• kaá¹ƒ pattiá¹ƒ dehÄ«â€™â€™ ti vadiá¹ƒsu. so ``satthÄ• raá¹ƒ paá¹-ipucchitvÄ• jÄ•
santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocesi. satthÄ• ``dhanaá¹ƒ gahetvÄ• vÄ• aggahetvÄ•
pattiá¹ƒ dehÄ«â€™â€™ ti Ä• ha. so dhanaá¹ƒ gahetuá¹ƒ Ä• rabhi. manussÄ•
diguá¹‡acatugguá¹‡aaá¹-á¹-haguá¹‡Ä• divasena dadantÄ• nava hiraÃ±Ã±akoá¹-iyo adaá¹ƒ
katvÄ• vihÄ• raá¹ƒ gantvÄ• bhikkhÅ«hi vatte dassite sugatovÄ• daá¹ƒ datvÄ• gandhakuá¹
sÄ• yanhasamaye mahÄ• duggataá¹ƒ pakkosÄ• petvÄ• seá¹-á¹-hiá¹-á¹-hÄ• nena pÅ«jesi.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, satthÄ• mah
kuá¹‡á¸• akapÅ«vaá¹ƒ ajigucchanto amataá¹ƒ viya paribhuÃ±ji, mahÄ• duggatopi bahudhar
seá¹-á¹-hiá¹-á¹-hÄ• naÃ±ca \Ee I 423/ labhitvÄ• mahÄ• sampattiá¹ƒ pattoâ€™â€™ ti. satth
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, idÄ• neva mayÄ• ajigucchantena tassa kuá¹‡á¸• akapÅ«vo paribhutto, pubbepi
paribhuttoyeva, tadÄ• pi cesa maá¹ƒ nissÄ• ya seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ alatthevÄ• â€™â€
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ á¹-hÄ• ne
rukkhadevatÄ• hutvÄ• nibbatti. tadÄ• tasmiá¹ƒ gÄ• make manussÄ• devatÄ• maá¹…galik
sampatte manussÄ• attano attano rukkhadevatÄ• naá¹ƒ balikammaá¹ƒ akaá¹ƒsu. atheko d
rukkhadevatÄ• paá¹-ijaggante disvÄ• ekaá¹ƒ eraá¹‡á¸• arukkhaá¹ƒ paá¹-ijaggi. te manussÄ
attano devatÄ• naá¹ƒ nÄ• nappakÄ• rÄ• ni mÄ• lÄ• gandhavilepanÄ• dÄ«ni ceva khajjabho
so pana kuá¹‡á¸• akapÅ«vaÃ±ceva uá¸·uá¹…kena ca udakaá¹ƒ Ä• dÄ• ya gantvÄ• eraá¹‡á
cintesi ``devatÄ• nÄ• ma dibbakhajjakÄ• ni khÄ• danti, mayhaá¹ƒ devatÄ• imaá¹ƒ \Be I 44
khÄ• dissati, kiá¹ƒ imaá¹ƒ akÄ• raá¹‡ena nÄ• semi, ahameva naá¹ƒ khÄ• dissÄ• mÄ«â€™â
bodhisatto khandhaviá¹-ape á¹-hatvÄ• ``bho purisa, sace tvaá¹ƒ issaro bhaveyyÄ• si, mayh
dadeyyÄ• si. tvaá¹ƒ pana duggato, ahaá¹ƒ tava pÅ«vaá¹ƒ na khÄ• ditvÄ• aÃ±Ã±aá¹ƒ kiá¹ƒ
koá¹-á¹-hÄ• saá¹ƒ nÄ• sehÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

109__._ á¹• 21 ``yathanno puriso hoti, tathannÄ• tassa devatÄ• .

Ä• haretaá¹ƒ kuá¹‡á¸• apÅ«vaá¹ƒ, mÄ• me bhÄ• gaá¹ƒ vinÄ• sayÄ• â€™â€™ ti ||

tattha __yathanno_ti yathÄ• rÅ«pabhojano hoti. __tathannÄ• _ti tassa purisassa devatÄ• p
hoti. __Ä• haretaá¹ƒ kuá¹‡á¸• apÅ«va_nti etaá¹ƒ kuá¹‡á¸• akena pakkapÅ«vaá¹ƒ Ä• nehi, m
vinÄ• sehÄ«ti.

so nivattitvÄ• bodhisattaá¹ƒ oloketvÄ• balikammamakÄ• si. bodhisatto tato ojaá¹ƒ paribhu
tvaá¹ƒ kimatthaá¹ƒ maá¹ƒ paá¹-ijaggasÄ«â€™â€™ ti Ä• ha. ``duggatomhi, sÄ• mi, taá¹ƒ nis
muccitukÄ• matÄ• ya paá¹-ijaggÄ• mÄ«â€™â€™ ti. ``bho purisa, mÄ• \Ee I 424/ cintayi, ta
katavedino pÅ«jÄ• katÄ• , imaá¹ƒ eraá¹‡á¸• aá¹ƒ parikkhipitvÄ• nidhikumbhiyo gÄ«vÄ• ya
tvaá¹ƒ raÃ±Ã±o Ä• cikkhitvÄ• sakaá¹-ehi dhanaá¹ƒ Ä• harÄ• petvÄ• rÄ• jaá¹…gaá¹‡e rÄ•
tussitvÄ• seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ dassatÄ«â€™â€™ ti vatvÄ• bodhisatto antaradhÄ• yi.
rÄ• jÄ• pi tassa seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si. iti so bodhisattaá¹ƒ nissÄ• ya mahÄ• sam
yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• du
eraá¹‡á¸• arukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

kuá¹‡á¸• akapÅ«vajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [110] 10. sabbasaá¹ƒhÄ• rakapaÃ±hajÄ• takavaá¹‡á¹‡anÄ•

__sabbasaá¹ƒhÄ• rako_ \Ne I 406/ __natthÄ«_ti \Be I 449/ ayaá¹ƒ sabbasaá¹ƒhÄ• rakapaÃ
umaá¹…gajÄ• take Ä• vi bhavissatÄ«ti.

sabbasaá¹ƒhÄ• rakapaÃ±hajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

parosatavaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

parosatampi paá¹‡á¹‡ikaá¹ƒ, verÄ« ca mittavindakaá¹ƒ.

dubbalaÃ±ca udaÃ±canÄ«, sÄ• littampi ca bÄ• hiyaá¹ƒ.

kuá¹‡á¸• akapÅ«vasabbasaá¹ƒhÄ• rakanti ||

12. haá¹ƒcivaggo

[111] 1. gadrabhapaÃ±hajÄ• takavaá¹‡á¹‡anÄ•

__haá¹ƒci_ \Ne I 407/ __tuvaá¹ƒ evamaÃ±Ã±asÄ«_ti ayampi gadrabhapaÃ±ho __mahÄ• u
22.590 Ä• dayo) Ä• vi bhavissati.

gadrabhapaÃ±hajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

[112] 2. amarÄ• devÄ«paÃ±hajÄ• takavaá¹‡á¹‡anÄ•

__yena sattubilaá¹…gÄ• cÄ• _ti ayampi amarÄ• devipaÃ±ho nÄ• ma tattheva Ä• vi bhavis

amarÄ• devÄ«paÃ±hajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

[113] 3. siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__saddahÄ• si_ \Be I 450/ __siá¹…gÄ• lassÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto dev
kathesi. tasmiÃ±hi samaye bhikkhÅ« dhammasabhÄ• yaá¹ƒ \Ee I 425/ sannipatitvÄ• ``Ä• v
bhikkhusatÄ• ni Ä• dÄ• ya gayÄ• sÄ«saá¹ƒ gantvÄ• `yaá¹ƒ samaá¹‡o gotamo karoti, na so
ayameva dhammoâ€™ ti te bhikkhÅ« attano laddhiá¹ƒ gÄ• hÄ• petvÄ• á¹-hÄ• nappattaá¹ƒ
saá¹…ghaá¹ƒ bhinditvÄ• ekasÄ«mÄ• ya dve uposathÄ• katÄ• â€™â€™ ti devadattassa a
nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinn
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, devadatto idÄ• neva musÄ• vÄ• dÄ«,
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne I 408/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto susÄ• nav
nibbatti. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ nakkhattaá¹ƒ ghuá¹-á¹-haá¹ƒ ahosi. manussÄ• ``yakkh
karomÄ• â€™â€™ ti tesu tesu caccararacchÄ• diá¹-á¹-hÄ• nesu macchamaá¹ƒsÄ• dÄ«ni vi
suraá¹ƒ á¹-hapayiá¹ƒsu. atheko siá¹…gÄ• lo aá¸• á¸• harattasamaye niddhamanena nagara
macchamaá¹ƒsaá¹ƒ khÄ• ditvÄ• suraá¹ƒ pivitvÄ• punnÄ• gagacchantaraá¹ƒ pavisitvÄ• yÄ
okkami. so pabujjhitvÄ• Ä• lokaá¹ƒ disvÄ• ``idÄ• ni nikkhamituá¹ƒ na sakkÄ• â€™â€™ ti m
adissamÄ• no nipajjitvÄ• aÃ±Ã±e manusse disvÄ• pi kiÃ±ci avatvÄ• ekaá¹ƒ brÄ• hmaá¹‡a
gacchantaá¹ƒ disvÄ• cintesi ``brÄ• hmaá¹‡Ä• nÄ• ma dhanalolÄ• honti, imaá¹ƒ dhanena p
upakacchakantare katvÄ• uttarÄ• saá¹…gena paá¹-icchÄ• detvÄ• nagarÄ• nÄ«harati, tath
manussabhÄ• sÄ• ya ``brÄ• hmaá¹‡Ä• â€™â€™ ti Ä• ha. so nivattitvÄ• ``ko maá¹ƒ pakkos
brÄ• hmaá¹‡Ä• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti. ``brÄ• hmaá¹‡a, mayhaá¹ƒ dve
maá¹ƒ upakacchakantare katvÄ• uttarÄ• saá¹…gena paá¹-icchÄ• detvÄ• yathÄ• na koci p
nikkhÄ• metuá¹ƒ sakkosi, tuyhaá¹ƒ te kahÄ• paá¹‡e dassÄ• mÄ«â€™â€™ ti. brÄ• hmaá¹‡c
ti sampaá¹-icchitvÄ• taá¹ƒ tathÄ• katvÄ• Ä• dÄ• ya nagarÄ• nikkhamitvÄ• thokaá¹ƒ agar
pucchi ``kataraá¹-á¹-hÄ• naá¹ƒ, brÄ• hmaá¹‡Ä• â€™â€™ ti? ``asukaá¹ƒ nÄ• mÄ• â€™â€™
á¹-hÄ• naá¹ƒ gacchÄ• â€™â€™ ti. evaá¹ƒ punappunaá¹ƒ vadanto mahÄ• susÄ• naá¹ƒ patv
otÄ• rehÄ«â€™â€™ ti \Be I 451/ Ä• ha. tattha naá¹ƒ otÄ• resi. atha siá¹…gÄ• lo ``tena hi, b
uttarisÄ• á¹-akaá¹ƒ pattharÄ• â€™â€™ ti Ä• ha. so dhanalobhena ``sÄ• dhÅ«â€™â€™ ti pa
rukkhamÅ«laá¹ƒ khaá¹‡Ä• hÄ«â€™â€™ ti pathavikhaá¹‡ane yojetvÄ• brÄ• hmaá¹‡assa ut

catÅ«su kaá¹‡á¹‡esu ca majjhe cÄ• ti paÃ±casu á¹-hÄ• nesu sarÄ«ranissandaá¹ƒ pÄ• tetvÄ
ca susÄ• navanaá¹ƒ pÄ• visi. bodhisatto rukkhaviá¹-ape á¹-hatvÄ• imaá¹ƒ gÄ• thamÄ• ha -

113__._ á¹• 21 ``saddahÄ• si siá¹…gÄ• lassa, surÄ• pÄ«tassa brÄ• hmaá¹‡a.

sippikÄ• naá¹ƒ sataá¹ƒ natthi, kuto kaá¹ƒsasatÄ• duveâ€™â€™ ti ||

tattha __saddahÄ• sÄ«_ti saddahasi, ayameva vÄ• pÄ• á¹-ho, pattiyÄ• yasÄ«ti attho. __si
natthÄ«_ti etassa hi sippikÄ• satampi natthi. __kuto kaá¹ƒsasatÄ• duve_ti dve kahÄ• paá¹‡
evÄ• ti.

bodhisatto \Ne I 409/ imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``gaccha, brÄ• hmaá¹‡a, tava sÄ• á¹-akaá
attano kammaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• antaradhÄ• yi. brÄ• hmaá¹‡o tathÄ• katvÄ•
domanassappatto pakkÄ• mi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá
rukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [114] 4. mitacintÄ«jÄ• takavaá¹‡á¹‡anÄ•

__bahucintÄ« appacintÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto dve mahallakatthere Ä• rab
janapade ekasmiá¹ƒ araÃ±Ã±Ä• vÄ• se vassaá¹ƒ vasitvÄ• ``satthu dassanatthÄ• ya gacchi
pÄ• theyyaá¹ƒ sajjetvÄ• ``ajja gacchÄ• ma, sve gacchÄ• mÄ• â€™â€™ ti mÄ• saá¹ƒ atikkÄ
sajjetvÄ• tatheva mÄ• saá¹ƒ, puna mÄ• santi evaá¹ƒ attano kusÄ«tabhÄ• vena ceva nivÄ•
tayo mÄ• se atikkÄ• metvÄ• \Be I 452/ tato nikkhamma jetavanaá¹ƒ gantvÄ• sabhÄ• gaá¹-
paá¹-isÄ• metvÄ• satthÄ• raá¹ƒ passiá¹ƒsu. atha ne bhikkhÅ« pucchiá¹ƒsu ``ciraá¹ƒ vo, Ä•
buddhupaá¹-á¹-hÄ• naá¹ƒ akarontÄ• naá¹ƒ, kasmÄ• evaá¹ƒ cirÄ• yitthÄ• â€™â€™ ti? te ta
nesaá¹ƒ so Ä• lasiyakusÄ«tabhÄ• vo \Ee I 427/ bhikkhusaá¹…ghe pÄ• kaá¹-o jÄ• to. dhamr
bhikkhÅ«nameva Ä• lasiyabhÄ• vaá¹ƒ nissÄ• ya kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
``saccaá¹ƒ kira tumhe, bhikkhave, alasÄ• kusÄ«tÄ• â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bha
bhikkhave, idÄ• nevete alasÄ• , pubbepi alasÄ• ceva nivÄ• saá¹-á¹-hÄ• ne ca sÄ• layÄ• s
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asinadiyaá¹ƒ tayo m
bahucintÄ«, appacintÄ«, mitacintÄ«ti tesaá¹ƒ nÄ• mÄ• ni. te araÃ±Ã±ato manussapathaá¹ƒ

mitacintÄ« itare dve evamÄ• ha ``ayaá¹ƒ manussapatho nÄ• ma sÄ• saá¹…ko sappaá¹-ibha
nÄ• nappakÄ• rÄ• ni jÄ• lakuminÄ• dÄ«ni khipitvÄ• macche gaá¹‡hanti, mayaá¹ƒ araÃ±Ã±
itare dve janÄ• alasatÄ• ya ceva Ä• misagiddhatÄ• ya ca ``ajja gacchÄ• ma, sve gacchÄ• n
mÄ• se atikkÄ• mesuá¹ƒ. atha kevaá¹-á¹-Ä• nadiyaá¹ƒ jÄ• laá¹ƒ khipiá¹ƒsu. bahucintÄ« ca
gaá¹‡hantÄ• purato gacchanti. te attano andhabÄ• latÄ• ya jÄ• lagandhaá¹ƒ asallakkhetvÄ
pavisiá¹ƒsu. mitacintÄ« pacchato Ä• gacchanto jÄ• lagandhaá¹ƒ sallakkhetvÄ• tesaÃ±ca jÄ
paviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• ``imesaá¹ƒ kusÄ«tÄ• naá¹ƒ andhabÄ• lÄ• naá¹ƒ jÄ«vitadÄ
cintetvÄ• bahipassena jÄ• lakucchiá¹-á¹-hÄ• naá¹ƒ gantvÄ• jÄ• lakucchiá¹ƒ phÄ• letvÄ• n
udakaá¹ƒ Ä• luá¸·ento jÄ• lassa purato patitvÄ• puna jÄ• lakucchiá¹ƒ pavisitvÄ• pacchimab
nikkhantasadiso udakaá¹ƒ Ä• luá¸·ento pacchimabhÄ• ge pati. kevaá¹-á¹-Ä• ``macchÄ• jÄ•
gatÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• jÄ• lakoá¹-iyaá¹ƒ gahetvÄ• ukkhipiá¹ƒsu. te dvepi ma
patiá¹ƒsu. iti tehi mitacintiá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ laddhaá¹ƒ.

satthÄ• \Be I 453/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• tham

114__._ á¹• 21 ``bahucintÄ« \Ee I 428/ appacintÄ«, ubho jÄ• le abajjhare.

mitacintÄ« pamocesi, ubho tattha samÄ• gatÄ• â€™â€™ ti ||

tattha __bahucintÄ«_ti bahucintanatÄ• ya vitakkabahulatÄ• ya evaá¹ƒladdhanÄ• mo. itares
__ubho tattha samÄ• gatÄ• _ti mitacintiá¹ƒ nissÄ• ya laddhajÄ«vitÄ• tattha udake puna ubh
saddhiá¹ƒ samÄ• gatÄ• ti attho.

evaá¹ƒ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá
saccapariyosÄ• ne mahallakÄ• bhikkhÅ« sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. tadÄ• bahu
ime dve ahesuá¹ƒ, mitacintÄ« pana ahameva ahosinti.

mitacintÄ«jÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [115] 5. anusÄ• sikajÄ• takavaá¹‡á¹‡anÄ•

__yÄ• yaÃ±Ã±e manusÄ• satÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ anusÄ• sikaá
kathesi. sÄ• kira sÄ• vatthivÄ• sinÄ« ekÄ• kuladhÄ«tÄ• pabbajitvÄ• upasampannakÄ• la
samaá¹‡adhamme ananuyuttÄ• Ä• misagiddhÄ• hutvÄ• yattha aÃ±Ã±Ä• bhikkhuniyo na
nagarassa ekadese piá¹‡á¸• Ä• ya carati. athassÄ• manussÄ• paá¹‡Ä«tapiá¹‡á¸• apÄ• taa
bajjhitvÄ• ``sace imasmiá¹ƒ padese aÃ±Ã±Ä• pi bhikkhuniyo piá¹‡á¸• Ä• ya carissanti, may
parihÄ• yissati. yathÄ• etaá¹ƒ padesaá¹ƒ aÃ±Ã±Ä• nÄ• gacchanti, evaá¹ƒ mayÄ• kÄ• tuá
cintetvÄ• bhikkhunÅ«passayaá¹ƒ gantvÄ• ``ayye, asukaá¹-á¹-hÄ• ne caá¹‡á¸• o hatthÄ«, c

meá¹‡á¸• o, caá¹‡á¸• o kukkuro carati, saparissayaá¹-á¹-hÄ• naá¹ƒ, mÄ• tattha piá¹‡á¸• Ä•
bhikkhuniyo anusÄ• sati. tassÄ• vacanaá¹ƒ sutvÄ• ekÄ• bhikkhunÄ«pi taá¹ƒ padesaá¹ƒ gA
olokesi. tassÄ• ekasmiá¹ƒ divase tasmiá¹ƒ padese piá¹‡á¸• Ä• ya carantiyÄ• vegenekaá¹ƒ
pavisantiyÄ• caá¹‡á¸• o meá¹‡á¸• ako paharitvÄ• Å«ruá¹-á¹-hikaá¹ƒ bhindi. manussÄ• veg
bhinnaá¹ƒ Å«ruá¹-á¹-hikaá¹ƒ ekato bandhitvÄ• taá¹ƒ bhikkhuniá¹ƒ maÃ±cenÄ• dÄ• ya bhikk
bhikkhuniyo ``ayaá¹ƒ aÃ±Ã±Ä• bhikkhuniyo anusÄ• sitvÄ• sayaá¹ƒ tasmiá¹ƒ padese caran
bhindÄ• petvÄ• Ä• gatÄ• â€™â€™ ti parihÄ• saá¹ƒ akaá¹ƒsu. tampi tÄ• ya katakÄ• raá¹‡a
bhikkhusaá¹…ghe pÄ• kaá¹-aá¹ƒ ahosi.

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« \Ee I 429/ ``Ä• vuso, asukÄ• anusÄ• sik
anusÄ• sitvÄ• sayaá¹ƒ tasmiá¹ƒ padese caramÄ• nÄ• caá¹‡á¸• ena meá¹‡á¸• akena Å«ru
aguá¹‡akathaá¹ƒ kathesuá¹ƒ. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathA
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesÄ• a
pana na vattati, niccakÄ• laá¹ƒ dukkhameva anubhotÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• ha

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±e sakuá¹‡ay
vayappatto sakuá¹‡ajeá¹-á¹-hako hutvÄ• anekasakuá¹‡asahassaparivÄ• ro himavantaá¹ƒ p
vasanakÄ• le ekÄ• caá¹‡á¸• asakuá¹‡ikÄ• mahÄ• vattanimaggaá¹ƒ gantvÄ• gocaraá¹ƒ ga
patitÄ• ni vÄ«himuggabÄ«jÄ• dÄ«ni labhitvÄ• ``yathÄ• idÄ• ni imaá¹ƒ padesaá¹ƒ aÃ±Ã±e s
tathÄ• karissÄ• mÄ«â€™â€™ ti cintetvÄ• sakuá¹‡asaá¹…ghassa ovÄ• daá¹ƒ deti ``vattan
sappaá¹-ibhayo, hatthiassÄ• dayo ceva caá¹‡á¸• agoá¹‡ayuttayÄ• nÄ• dÄ«ni ca saÃ±caran
sakkÄ• hoti, na tattha gantabbaâ€™â€™ nti. sakuá¹‡asaá¹…gho tassÄ• ``anusÄ• sikÄ• â€

sÄ• ekadivasaá¹ƒ vattanimahÄ• magge carantÄ« atimahÄ• vegena Ä• gacchantassa yÄ• n
nivattitvÄ• oloketvÄ• ``dÅ«re tÄ• vÄ• â€™â€™ ti caratiyeva. atha naá¹ƒ yÄ• naá¹ƒ vÄ• tav
sampÄ• puá¹‡i, sÄ• uá¹-á¹-hÄ• tuá¹ƒ nÄ• sakkhi, cakkena dvidhÄ• chinditvÄ• gatÄ• . saku
samÄ• nento taá¹ƒ adisvÄ• ``anusÄ• sikÄ• na dissati, upadhÄ• retha naâ€™â€™ nti Ä• ha
taá¹ƒ mahÄ• magge dvidhÄ• chinnaá¹ƒ disvÄ• sakuá¹‡ajeá¹-á¹-hakassa Ä• rocesuá¹ƒ. sak
aÃ±Ã±Ä• sakuá¹‡ikÄ• vÄ• retvÄ• sayaá¹ƒ tattha caramÄ• nÄ• dvidhÄ• chinnÄ• â€™â€™

115__._ á¹• 21 ``yÄ• yaÃ±Ã±e \Be I 455/ manusÄ• sati, sayaá¹ƒ loluppacÄ• rinÄ«.

sÄ• yaá¹ƒ vipakkhikÄ• seti, hatÄ• cakkena sÄ• sikÄ• â€™â€™ ti ||

tattha \Ee I 430/ __yÄ• yaÃ±Ã±e manusÄ• satÄ«_ti yakÄ• ro padasandhikaro, yÄ• aÃ±Ã±e
__sayaá¹ƒ loluppacÄ• rinÄ«_ti attanÄ• loluppacÄ• rinÄ« samÄ• nÄ• . __sÄ• yaá¹ƒ vipakkh
vihatapakkhÄ• hutvÄ• mahÄ• magge sayati. __hatÄ• cakkena sÄ• sikÄ• _ti yÄ• nacakker

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• an
anusÄ• sikÄ• bhikkhunÄ« ahosi, sakuá¹‡ajeá¹-á¹-hako pana ahameva ahosiâ€™â€™ nti.

anusÄ• sikajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [116] 6. dubbacajÄ• takavaá¹‡á¹‡anÄ•

__atikaramakarÄ• cariyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dubbacabhikkhuá¹
vatthu navakanipÄ• te __gijjhajÄ• take_ (J I 9.1 Ä• dayo) Ä• vi bhavissati. satthÄ• pana taá
Ä• mantetvÄ• ``bhikkhu na tvaá¹ƒ idÄ• neva dubbaco, pubbepi dubbacoyeva. dubbacabhÄ
ovÄ• daá¹ƒ akaronto sattippahÄ• rena jÄ«vitakkhayaá¹ƒ pattosÄ«â€™â€™ ti vatvÄ• atÄ«ta

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto laá¹…ghanaá¹-akayo
gahetvÄ• vayappatto paÃ±Ã±avÄ• upÄ• yakusalo ahosi. so ekassa laá¹…ghanakassa san
sikkhitvÄ• Ä• cariyena saddhiá¹ƒ sippaá¹ƒ dassento vicarati. Ä• cariyo panassa catunnaá¹ƒ
sattÄ«naá¹ƒ laá¹…ghanasippaá¹ƒ jÄ• nÄ• ti, na paÃ±cannaá¹ƒ. so ekadivasaá¹ƒ ekasmiá¹ƒ
surÄ• madamatto ``paÃ±ca sattiyo laá¹…ghissÄ• mÄ«â€™â€™ ti paá¹-ipÄ• á¹-iyÄ• á¹-hapo
Ä• ha ``Ä• cariya, tvaá¹ƒ paÃ±casattilaá¹…ghanasippaá¹ƒ na jÄ• nÄ• si, ekaá¹ƒ sattiá¹ƒ har
paÃ±camÄ• ya sattiyÄ• viddho marissasÄ«â€™â€™ ti. so suá¹-á¹-hu mattatÄ• ya ``tvaÃ±h
jÄ• nÄ• sÄ«â€™â€™ ti tassa vacanaá¹ƒ anÄ• diyitvÄ• catasso laá¹…ghitvÄ• paÃ±camÄ•
daá¹‡á¸• ake madhukapupphaá¹ƒ viya Ä• vuto paridevamÄ• no nipajji. atha naá¹ƒ bodhisatt
vacanaá¹ƒ akatvÄ• imaá¹ƒ byasanaá¹ƒ pattosÄ«â€™â€™ ti imaá¹ƒ gÄ• thamÄ• ha ---

116__._ á¹• 21 ``atikaramakarÄ• cariya \Ee I 431/, mayhampetaá¹ƒ na ruccati.

catutthe laá¹…ghayitvÄ• na, paÃ±camÄ• yasi Ä• vutoâ€™â€™ ti ||

tattha __atikaramakarÄ• cariyÄ• _ti Ä• cariya ajja tvaá¹ƒ atikaraá¹ƒ akari, attano karaá¹‡ato
karaá¹‡aá¹ƒ akarÄ«ti attho. __mayhampetaá¹ƒ na ruccatÄ«_ti mayhaá¹ƒ antevÄ• sikassapi
karaá¹‡aá¹ƒ na ruccati, tena te ahaá¹ƒ paá¹-hamameva kathesinti dÄ«peti. __catutthe laá¹…
catutthe sattithale apatitvÄ• attÄ• naá¹ƒ laá¹…ghayitvÄ• . __paÃ±camÄ• yasi Ä• vuto_ti pa
aggaá¹‡hanto idÄ• ni paÃ±camÄ• ya sattiyÄ• Ä• vutosÄ«ti. idaá¹ƒ vatvÄ• Ä• cariyaá¹ƒ sat
kattabbayuttakaá¹ƒ akÄ• si.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• Ä• cariyo ay
antevÄ• siko pana ahameva ahosiâ€™â€™ nti.

dubbacajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [117] 7. tittirajÄ• takavaá¹‡á¹‡anÄ•

__accuggatÄ• tibalatÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• likaá¹ƒ Ä• rabbha kath
terasakanipÄ• te __takkÄ• riyajÄ• take_ (J I 13.104 Ä• dayo) Ä• vi bhavissati. satthÄ• pana
kokÄ• liko idÄ• neva attano vÄ• caá¹ƒ nissÄ• ya naá¹-á¹-ho, pubbepi naá¹-á¹-hoyevÄ• â€™
Ä• hari.

atÄ«te \Ne I 414/ \Be I 457/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• kÄ• me pahÄ• ya i
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattesi. himavantappadese sabbo isigaá¹‡
ovÄ• dÄ• cariyaá¹ƒ katvÄ• parivÄ• resi. so paÃ±cannaá¹ƒ isisatÄ• naá¹ƒ ovÄ• dÄ• cariyo h
kÄ«á¸·anto himavante vasati. tadÄ• eko cettha paá¹‡á¸• urogÄ« tÄ• paso kuá¹-hÄ• riá¹ƒ ga
phÄ• leti. atheko mukharatÄ• paso tassa santike nisÄ«ditvÄ• ``idha pahÄ• raá¹ƒ dehi, idha
ti \Ee I 432/ taá¹ƒ tÄ• pasaá¹ƒ rosesi. so kujjhitvÄ• ``na dÄ• ni me tvaá¹ƒ dÄ• ruphÄ• lanasi
sikkhÄ• panakÄ• cariyoâ€™â€™ ti tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ ukkhipitvÄ• naá¹ƒ ekappahÄ•
pÄ• pesi. bodhisatto tassa sarÄ«rakiccaá¹ƒ kÄ• resi. tadÄ• assamato avidÅ«re ekasmiá¹ƒ v
vasati. so sÄ• yaá¹ƒ pÄ• taá¹ƒ tasmiá¹ƒ vammikamatthake á¹-hatvÄ• mahÄ• vassitaá¹ƒ vas
luddako ``tittirena bhavitabbaâ€™â€™ nti cintetvÄ• saddasaÃ±Ã±Ä• ya tattha gantvÄ• taá
gato.

bodhisatto tassa saddaá¹ƒ asuá¹‡anto ``asukaá¹-á¹-hÄ• ne tittiro vasati, kiá¹ƒ nu kho tassa
sÅ«yatÄ«â€™â€™ ti tÄ• pase pucchi. te tassa tamatthaá¹ƒ Ä• rocesuá¹ƒ. so ubhopi tÄ• ni k
saá¹ƒsandetvÄ• isigaá¹‡amajjhe imaá¹ƒ gÄ• thamÄ• ha ---

117__._ á¹• 21 ``accuggatÄ• tibalatÄ• , ativelaá¹ƒ pabhÄ• sitÄ• .

vÄ• cÄ• hanati dummedhaá¹ƒ, tittiraá¹ƒ vÄ• tivassitaâ€™â€™ nti ||

tattha __accuggatÄ• _ti atiuggatÄ• . __atibalatÄ• _ti punappunaá¹ƒ bhÄ• sanena atibalasal
pabhÄ• sitÄ• _ti atikkantavelÄ• pamÄ• á¹‡Ä• tikkamena bhÄ• sitÄ• . __tittiraá¹ƒ vÄ• tivassi
ativassitaá¹ƒ hanati, tathÄ• evarÅ«pÄ• vÄ• cÄ• dummedhaá¹ƒ bÄ• lapuggalaá¹ƒ hanatÄ«

evaá¹ƒ bodhisatto isigaá¹‡assa ovÄ• daá¹ƒ datvÄ• cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ•

satthÄ• \Be I 458/ ``na, bhikkhave, kokÄ• liko idÄ• neva attano vacanaá¹ƒ nissÄ• ya naá¹-á
naá¹-á¹-hoyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ sa
mukharatÄ• paso kokÄ• liko ahosi, isigaá¹‡o buddhaparisÄ• , gaá¹‡asatthÄ• pana ahamev

tittirajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [118] 8. vaá¹-á¹-ajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• cintayanto_ \Ne I 415/ __puriso_ti idaá¹ƒ satthÄ• jetavane viharanto uttaraseá¹-á¹-h
kathesi. sÄ• vatthiyaá¹ƒ kira uttaraseá¹-á¹-hi nÄ• ma ahosi mahÄ• vibhavo. tassa bhariyÄ• y
puÃ±Ã±avÄ• satto brahmalokÄ• cavitvÄ• paá¹-isandhiá¹ƒ gahetvÄ• vayappatto abhirÅ«p
433/ brahmavaá¹‡á¹‡Ä«. atha ekadivasaá¹ƒ sÄ• vatthiyaá¹ƒ kattikachaá¹‡e nakkhatte ghuá
nakkhattanissito ahosi. tassa sahÄ• yakÄ• aÃ±Ã±e seá¹-á¹-hiputtÄ• sapajÄ• patikÄ• ahes
uttaraseá¹-á¹-hiputtassa pana dÄ«gharattaá¹ƒ brahmaloke vasitattÄ• kilesesu cittaá¹ƒ na al
sahÄ• yakÄ• ``uttaraseá¹-á¹-hiputtassapi ekaá¹ƒ itthiá¹ƒ Ä• netvÄ• nakkhattaá¹ƒ kÄ«á¸·iss
sammantayitvÄ• taá¹ƒ upasaá¹…kamitvÄ• ``samma, imasmiá¹ƒ nagare kattikachaá¹‡o ghu
itthiá¹ƒ Ä• netvÄ• nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. ``na me attho itth
punappunaá¹ƒ nibandhitvÄ• sampaá¹-icchÄ• petvÄ• ekaá¹ƒ vaá¹‡á¹‡adÄ• siá¹ƒ sabbÄ• la
katvÄ• tassa gharaá¹ƒ netvÄ• ``tvaá¹ƒ seá¹-á¹-hiputtassa santikaá¹ƒ gacchÄ• â€™â€™ ti s
nikkhamiá¹ƒsu. taá¹ƒ sayanigharaá¹ƒ paviá¹-á¹-hampi seá¹-á¹-hiputto neva oloketi, nÄ• lapa
``ayaá¹ƒ evaá¹ƒ rÅ«pasobhaggappattaá¹ƒ uttamavilÄ• sasampannaá¹ƒ maá¹ƒ neva oloketi,
attano itthikuttalÄ«lÄ• ya olokÄ• pessÄ• mÄ«â€™â€™ ti itthilÄ«laá¹ƒ dassentÄ« pahaá¹-á¹-
vivaritvÄ• hasitaá¹ƒ akÄ• si. seá¹-á¹-hiputto oloketvÄ• dantaá¹-á¹-hike nimittaá¹ƒ gaá¹‡hi. a
aá¹-á¹-hikasaÃ±Ã±Ä• uppajji, sakalampi taá¹ƒ sarÄ«raá¹ƒ aá¹-á¹-hikasaá¹…khalikÄ• viya p
paribbayaá¹ƒ datvÄ• ``gacchÄ• â€™â€™ ti uyyojesi.

taá¹ƒ tassa gharÄ• otiá¹‡á¹‡aá¹ƒ eko issaro antaravÄ«thiyaá¹ƒ disvÄ• paribbayaá¹ƒ datvÄ
nesi, sattÄ• he vÄ«tivatte nakkhattaá¹ƒ ositaá¹ƒ. vaá¹‡á¹‡adÄ• siyÄ• \Be I 459/ mÄ• tÄ• d
adisvÄ• seá¹-á¹-hiputtÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``kahaá¹ƒ sÄ• â€™â€™ ti pucchi. te ut
gharaá¹ƒ gantvÄ• ``kahaá¹ƒ sÄ• â€™â€™ ti pucchiá¹ƒsu. ``taá¹…khaá¹‡aÃ±Ã±eva tassÄ•
uyyojesiâ€™â€™ nti. athassÄ• mÄ• tÄ• rodantÄ« ``dhÄ«taraá¹ƒ me na passÄ• mi, dhÄ«ta
uttaraseá¹-á¹-hiputtaá¹ƒ Ä• dÄ• ya raÃ±Ã±o santikaá¹ƒ agamÄ• si. rÄ• jÄ• aá¹-á¹-aá¹ƒ vinic
seá¹-á¹-hiputtÄ• vaá¹‡á¹‡adÄ• siá¹ƒ Ä• netvÄ• tuyhaá¹ƒ adaá¹ƒsÅ«â€™â€™ ti pucchi. ``Ä
``idÄ• ni sÄ• kahaâ€™â€™ nti? ``na jÄ• nÄ• mi, taá¹…khaá¹‡aÃ±Ã±eva naá¹ƒ uyyojesiâ€™
samÄ• netuá¹ƒ sakkosÄ«â€™â€™ ti? ``na sakkomi, devÄ• â€™â€™ ti. rÄ• jÄ• ``sace sam
rÄ• jÄ• á¹‡amassa karothÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ pacchÄ• bÄ• haá¹ƒ bandhitvÄ•
karissÄ• mÄ• â€™â€™ ti gahetvÄ• pakkamiá¹ƒsu. ``seá¹-á¹-hiputtaá¹ƒ kira vaá¹‡á¹‡adÄ• s
samÄ• netuá¹ƒ asakkontaá¹ƒ rÄ• jÄ• rÄ• jÄ• á¹‡aá¹ƒ kÄ• retÄ«â€™â€™ ti sakalanagaraá¹

mahÄ• jano ure hatthe á¹-hapetvÄ• ``kiá¹ƒ nÄ• metaá¹ƒ, sÄ• mi, attano te ananucchavikaá
paridevati. seá¹-á¹-hipi puttassa pacchato pacchato paridevanto gacchati.

seá¹-á¹-hiputto cintesi ``idaá¹ƒ mayhaá¹ƒ evarÅ«paá¹ƒ \Ee I 434/ dukkhaá¹ƒ agÄ• re vasan
sace ito muccissÄ• mi, mahÄ• gotamasammÄ• sambuddhassa santike pabbajissÄ• mÄ«â€
taá¹ƒ kolÄ• halasaddaá¹ƒ sutvÄ• ``kiá¹ƒsaddo nÄ• mesoâ€™â€™ ti pucchitvÄ• taá¹ƒ pava
otaritvÄ• ``ussaratha, ussaratha, sÄ• mÄ«, maá¹ƒ rÄ• japurisÄ• naá¹ƒ daá¹-á¹-huá¹ƒ dethÄ
dassesi. rÄ• japurisÄ• taá¹ƒ disvÄ• mÄ• taraá¹ƒ paá¹-icchÄ• petvÄ• seá¹-á¹-hiputtaá¹ƒ mu
sahÄ• yakaparivutova nadiá¹ƒ gantvÄ• sasÄ«saá¹ƒ nhÄ• yitvÄ• gehaá¹ƒ gantvÄ• bhuttap
vanditvÄ• pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• cÄ«varasÄ• á¹-ake Ä• dÄ• ya mahantena parivÄ
vanditvÄ• pabbajjaá¹ƒ yÄ• citvÄ• pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• avissaá¹-á¹-h
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• na cirasseva arahatte patiá¹-á¹-hÄ• si.

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ sannipatitÄ• bhikkhÅ« ``Ä• vuso, uttaraseá¹-á¹-hip
sÄ• sanassa guá¹‡aá¹ƒ jÄ• nitvÄ• `imamhÄ• dukkhÄ• muccamÄ• no pabbajissÄ• mÄ«â€
maraá¹‡amutto ceva, pabbajito ca aggaphale patiá¹-á¹-hitoâ€™â€™ ti tassa guá¹‡akathaá¹
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti \Be I 460
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, uttaraseá¹-á¹-hiputtova attano bhaye uppanne `i
dukkhÄ• muccissÄ• mÄ«â€™ ti cintetvÄ• maraá¹‡abhayÄ• mutto, atÄ«te paá¹‡á¸• itÄ• pi
upÄ• yena imamhÄ• dukkhÄ• muccissÄ• mÄ• â€™ ti cintetvÄ• maraá¹‡abhayato mucciá¹
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto cutipaá¹-isandhivase
vaá¹-á¹-akayoniyaá¹ƒ nibbatti. tadÄ• eko vaá¹-á¹-akaluddako araÃ±Ã±Ä• bahÅ« vaá¹-á¹-ak
á¹-hapetvÄ• gocaraá¹ƒ datvÄ• mÅ«laá¹ƒ gahetvÄ• Ä• gatÄ• gatÄ• naá¹ƒ hatthe vaá¹-á¹-a
kappeti. so ekadivasaá¹ƒ bahÅ«hi vaá¹-á¹-akehi saddhiá¹ƒ bodhisattampi gahetvÄ• Ä• nesi
``sacÄ• haá¹ƒ iminÄ• dinnaá¹ƒ gocaraÃ±ca pÄ• nÄ«yaÃ±ca paribhuÃ±jissÄ• mi, ayaá¹ƒ ma
manussÄ• naá¹ƒ dassati. sace pana na paribhuÃ±jissÄ• mi, ahaá¹ƒ milÄ• yissÄ• mi, atha m
manussÄ• na gaá¹‡hissanti. evaá¹ƒ me sotthi bhavissati, imaá¹ƒ upÄ• yaá¹ƒ karissÄ• mÄ«
tathÄ• karonto milÄ• yitvÄ• aá¹-á¹-hicammamatto ahosi. manussÄ• taá¹ƒ disvÄ• na gaá¹‡
bodhisattaá¹ƒ á¹-hapetvÄ• \Ee I 435/ sesesu vaá¹-á¹-akesu parikkhÄ«á¹‡esu pacchiá¹ƒ nÄ«
á¹-hapetvÄ• bodhisattaá¹ƒ hatthatale katvÄ• ``kiá¹ƒ nu kho ayaá¹ƒ vaá¹-á¹-akoâ€™â€™ ti
Ä• raddho. athassa pamattabhÄ• vaá¹ƒ Ã±atvÄ• bodhisatto pakkhe pasÄ• retvÄ• uppatitv
vaá¹-á¹-akÄ• taá¹ƒ disvÄ• ``kiá¹ƒ nu kho na paÃ±Ã±Ä• yasi, kahaá¹ƒ gatosÄ«â€™â€™ ti p
gahitomhÄ«â€™â€™ ti vutte ``kinti katvÄ• muttosÄ«â€™â€™ ti pucchiá¹ƒsu. bodhisatto ``a
gocaraá¹ƒ aggahetvÄ• pÄ• nÄ«yaá¹ƒ apivitvÄ• upÄ• yacintÄ• ya muttoâ€™â€™ ti vatvÄ•

118__._ á¹• 21 ``nÄ• cintayanto puriso, visesamadhigacchati.

cintitassa phalaá¹ƒ passa, muttosmi vadhabandhanÄ• â€™â€™ ti ||

tatthÄ• yaá¹ƒ piá¹‡á¸• attho --- __puriso_ dukkhaá¹ƒ patvÄ• ``iminÄ• nÄ• ma upÄ• yena i
muccissÄ• mÄ«â€™â€™ ti __acintayanto_ attano dukkhÄ• mokkhasaá¹…khÄ• taá¹ƒ vises
pana mayÄ• __cintita_kammassa __phalaá¹ƒ passa_. teneva upÄ• yena \Be I 461/ __mutt
maraá¹‡ato ca bandhanato ca muttosmi ahanti. evaá¹ƒ bodhisatto attanÄ• katakÄ• raá¹‡aá

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma
ahameva ahosiâ€™â€™ nti.

vaá¹-á¹-ajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [119] 9. akÄ• larÄ• vijÄ• takavaá¹‡á¹‡anÄ•

__amÄ• tÄ• pitarasaá¹ƒvaddho_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ akÄ• larÄ• viá
kathesi. so kira sÄ• vatthivÄ• sÄ« kulaputto sÄ• sane pabbajitvÄ• vattaá¹ƒ vÄ• sikkhaá¹ƒ v
``imasmiá¹ƒ kÄ• le mayÄ• vattaá¹ƒ kÄ• tabbaá¹ƒ, imasmiá¹ƒ kÄ• le upaá¹-á¹-hÄ• tabbaá¹ƒ,
uggahetabbaá¹ƒ, imasmiá¹ƒ kÄ• le sajjhÄ• yitabbaâ€™â€™ nti na jÄ• nÄ• ti, paá¹-hamayÄ•
pacchimayÄ• mepi pabuddhapabuddhakkhaá¹‡eyeva mahÄ• saddaá¹ƒ karoti, bhikkhÅ« nid
dhammasabhÄ• yaá¹ƒ bhikkhÅ« ``Ä• vuso, asuko nÄ• ma bhikkhu evarÅ«pe ratanasÄ• san
sikkhaá¹ƒ vÄ• kÄ• laá¹ƒ vÄ• akÄ• laá¹ƒ vÄ• na jÄ• nÄ• tÄ«â€™â€™ ti tassa aguá¹‡akath
Ä• gantvÄ• ``kÄ• ya nuttha \Ne I 418/, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• nevesa akÄ• larÄ• vÄ«, pubbepi akÄ• larÄ
ajÄ• nanabhÄ• vena ca gÄ«vÄ• ya vaá¹-á¹-itÄ• ya jÄ«vitakkhayaá¹ƒ pattoâ€™â€™ ti vatvÄ

atÄ«te \Ee I 436/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ
nibbattitvÄ• vayappatto sabbasippesu pÄ• raá¹ƒ gantvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ disÄ• pÄ• m
paÃ±casate mÄ• á¹‡ave sippaá¹ƒ vÄ• ceti. tesaá¹ƒ mÄ• á¹‡avÄ• naá¹ƒ eko kÄ• larÄ• vÄ« k
vassitasaddena uá¹-á¹-hÄ• ya sippaá¹ƒ sikkhanti. so kÄ• lamakÄ• si. te aÃ±Ã±aá¹ƒ kukkuá¹
caranti. atheko mÄ• á¹‡avako susÄ• navane dÄ• rÅ«ni uddharanto ekaá¹ƒ kukkuá¹-aá¹ƒ dis
á¹-hapetvÄ• paá¹-ijaggati. so susÄ• ne vaá¸• á¸• hitattÄ• ``asukavelÄ• ya nÄ• ma vassitab
kadÄ• ci atirattiá¹ƒ vassati, kadÄ• ci aruá¹‡uggamane. mÄ• á¹‡avÄ• \Be I 462/ tassa atiratt
sippaá¹ƒ sikkhantÄ• yÄ• va aruá¹‡uggamanÄ• sikkhituá¹ƒ na sakkonti, niddÄ• yamÄ• nÄ•
passanti. atipabhÄ• te vassitakÄ• le sajjhÄ• yassa okÄ• sameva na labhanti. mÄ• á¹‡avÄ•
vassati atipabhÄ• te vÄ• , imaá¹ƒ nissÄ• ya amhÄ• kaá¹ƒ sippaá¹ƒ na niá¹-á¹-hÄ• yissatÄ«â
gÄ«vaá¹ƒ vaá¹-á¹-etvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• ``akÄ• larÄ• vÄ« kukkuá¹-o amhehi
Ä• cariyassa kathesuá¹ƒ. Ä• cariyo ``ovÄ• daá¹ƒ aggahetvÄ• saá¹ƒvaá¸• á¸• hitabhÄ• vena

vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

119__._ á¹• 21 ``amÄ• tÄ• pitara-saá¹ƒvaddho, anÄ• cerakule vasaá¹ƒ.

nÄ• yaá¹ƒ kÄ• laá¹ƒ akÄ• laá¹ƒ vÄ• , abhijÄ• nÄ• ti kukkuá¹-oâ€™â€™ ti ||

tattha __amÄ• tÄ• pitarasaá¹ƒvaddho_ti mÄ• tÄ• pitaro nissÄ• ya tesaá¹ƒ ovÄ• daá¹ƒ agga
__anÄ• cerakule vasa_nti Ä• cariyakulepi avasamÄ• no, Ä• cÄ• rasikkhÄ• pakaá¹ƒ kaÃ±ci
__nÄ• yaá¹ƒ kÄ• laá¹ƒ akÄ• laá¹ƒ vÄ• _ti ``imasmiá¹ƒ kÄ• le vassitabbaá¹ƒ, imasmiá¹ƒ na v
vassitabbayuttakaá¹ƒ kÄ• laá¹ƒ vÄ• akÄ• laá¹ƒ vÄ• esa kukkuá¹-o na jÄ• nÄ• ti, ajÄ• nana
pattoti. idaá¹ƒ kÄ• raá¹‡aá¹ƒ dassetvÄ• bodhisatto yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• ka

satthÄ• \Ne I 419/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
kukkuá¹-o ayaá¹ƒ bhikkhu ahosi, antevÄ• sikÄ• buddhaparisÄ• , Ä• cariyo pana ahameva a

akÄ• larÄ• vijÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [120] 10. bandhanamokkhajÄ• takavaá¹‡á¹‡anÄ•

__abaddhÄ• _ \Ee I 437/ __tattha bajjhantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ciÃ±cam
kathesi. tassÄ• vatthu dvÄ• dasakanipÄ• te __mahÄ• padumajÄ• take_ (J I 12.106 Ä• dayo
satthÄ• ``na, bhikkhave, ciÃ±camÄ• á¹‡avikÄ• idÄ• neva maá¹ƒ abhÅ«tena abbhÄ• cikkha
abbhÄ• cikkhiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be I 463/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto purohitass
vayappatto pitu accayena tasseva purohito ahosi. tena aggamahesiyÄ• varo dinno hoti ``bh
taá¹ƒ vadeyyÄ• sÄ«â€™â€™ ti. sÄ• evamÄ• ha ``na mayhaá¹ƒ aÃ±Ã±o varo nÄ• ma dulla
aÃ±Ã±Ä• itthÄ« kilesavasena na oloketabbÄ• â€™â€™ ti. so paá¹-ikkhipitvÄ• punappunaá
vacanaá¹ƒ atikkamituá¹ƒ asakkonto sampaá¹-icchitvÄ• tato paá¹-á¹-hÄ• ya soá¸·asasu nÄ•
kilesavasena ekitthimpi na olokesi.

athassa paccanto kuppi, paccante á¹-hitÄ• yodhÄ• corehi saddhiá¹ƒ dve tayo saá¹…gÄ• n
mayaá¹ƒ na sakkomÄ• â€™â€™ ti raÃ±Ã±o paá¹‡á¹‡aá¹ƒ pesesuá¹ƒ. rÄ• jÄ• tattha gantuk
saá¹ƒharitvÄ• taá¹ƒ pakkosÄ• petvÄ• ``bhadde, ahaá¹ƒ paccantaá¹ƒ gacchÄ• mi, tattha nÄ
honti, jayaparÄ• jayopi anibaddho, tÄ• disesu á¹-hÄ• nesu mÄ• tugÄ• mo dupparihÄ• ro, tva
nivattÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• ``na sakkÄ• , deva, mayÄ• nivattituâ€™â€™ nti punap
paá¹-ikkhittÄ• Ä• ha ``tena hi ekekaá¹ƒ yojanaá¹ƒ gantvÄ• mayhaá¹ƒ sukhadukkhajÄ• nan
manussaá¹ƒ peseyyÄ• thÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•

mahantena balakÄ• yena nikkhamitvÄ• gacchanto yojane yojane ekekaá¹ƒ purisaá¹ƒ ``amh
Ä• rocetvÄ• deviyÄ• sukhadukkhaá¹ƒ jÄ• nitvÄ• Ä• gacchÄ• â€™â€™ ti pesesi. sÄ• Ä• g
kimatthaá¹ƒ taá¹ƒ pesetÄ«â€™â€™ ti pucchitvÄ• ``tumhÄ• kaá¹ƒ sukhadukkhajÄ• nanatth
hi ehÄ«â€™â€™ ti tena saddhiá¹ƒ \Ne I 420/ asaddhammaá¹ƒ paá¹-isevati. rÄ• jÄ• dvattiá
gacchanto dvattiá¹ƒsa jane pesesi, sÄ• \Ee I 438/ sabbehipi tehi saddhiá¹ƒ tatheva akÄ• si.

rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• janapadaá¹ƒ samassÄ• setvÄ• puna Ä• gacchantop
pesesi, sÄ• tehipi saddhiá¹ƒ tatheva vippaá¹-ipajjiyeva. rÄ• jÄ• Ä• gantvÄ• jayakkhandhÄ•
á¹-hatvÄ• ``nagaraá¹ƒ paá¹-ijaggÄ• petÅ«â€™â€™ ti bodhisattassa paá¹‡á¹‡aá¹ƒ pesesi. b
paá¹-ijaggÄ• petvÄ• rÄ• janivesanaá¹ƒ paá¹-ijaggÄ• pento deviyÄ• vasanaá¹-á¹-hÄ• naá¹ƒ
rÅ«pasobhaggappattaá¹ƒ kÄ• yaá¹ƒ disvÄ• saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ« ``ehi \Be I 464/,
abhiruhÄ• â€™â€™ ti Ä• ha. bodhisatto ``mÄ• evaá¹ƒ avaca, rÄ• jÄ• pi garu, akusalampi b
evaá¹ƒ kÄ• tuâ€™â€™ nti Ä• ha. ``catusaá¹-á¹-hiyÄ• pÄ• damÅ«likÄ• naá¹ƒ neva rÄ• jÄ•
taveva rÄ• jÄ• garu, tvaá¹ƒyeva ca akusalaá¹ƒ bhÄ• yasÄ«â€™â€™ ti. ``Ä• ma, devi, sace
na evarÅ«paá¹ƒ kareyyuá¹ƒâ€™â€™. ``ahaá¹ƒ pana jÄ• namÄ• no evarÅ«paá¹ƒ sÄ• hasiya
ti. ``kiá¹ƒ bahuá¹ƒ vippalapasi, sace me vacanaá¹ƒ na karosi, sÄ«saá¹ƒ te chindÄ• pessÄ• n
``tiá¹-á¹-hatu tÄ• va ekasmiá¹ƒ attabhÄ• ve sÄ«saá¹ƒ, attabhÄ• vasahassepi sÄ«se chijjante
evarÅ«paá¹ƒ kÄ• tuâ€™â€™ nti. sÄ• ``hotu, jÄ• nissÄ• mÄ«â€™â€™ ti bodhisattaá¹ƒ tajje
pavisitvÄ• sarÄ«re nakhavaá¸·aÃ±jaá¹ƒ dassetvÄ• telena gattÄ• ni abbhaÃ±jitvÄ• kiliá¹-á¹
nivÄ• setvÄ• gilÄ• nÄ• layaá¹ƒ katvÄ• dÄ• siyo Ä• á¹‡Ä• pesi `raÃ±Ã±Ä• kahaá¹ƒ devÄ«â
katheyyÄ• thÄ• â€™â€™ ti.

bodhisattopi raÃ±Ã±o paá¹-ipathaá¹ƒ agamÄ• si. rÄ• jÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ
deviá¹ƒ apassanto ``kahaá¹ƒ, devÄ«â€™â€™ ti pucchi. ``gilÄ• nÄ• , devÄ• â€™â€™ ti. sop
tassÄ• piá¹-á¹-hiá¹ƒ parimajjanto ``kiá¹ƒ te, bhadde, aphÄ• sukaâ€™â€™ nti pucchi. sÄ• tu
tatiyavÄ• re rÄ• jÄ• naá¹ƒ oloketvÄ• ``tvampi, mahÄ• rÄ• ja, jÄ«vasi nÄ• ma, mÄ• disÄ• pi
nÄ• mÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒ etaá¹ƒ, bhaddeâ€™â€™ ti? tumhehi nagaraá¹ƒ rakkhan
``tumhÄ• kaá¹ƒ nivesanaá¹ƒ paá¹-ijaggÄ• mÄ«â€™â€™ ti idhÄ• gantvÄ• attano vacanaá¹ƒ
paharitvÄ• attano manaá¹ƒ pÅ«retvÄ• gatoti. rÄ• jÄ• aggimhi pakkhittaloá¹‡asakkharÄ• v
taá¹-ataá¹-Ä• yanto sirigabbhÄ• nikkhamitvÄ• dovÄ• rikapÄ• damÅ«likÄ• dayo pakkosÄ• p
purohitaá¹ƒ pacchÄ• bÄ• haá¹ƒ bandhitvÄ• vajjhabhÄ• vappattaá¹ƒ katvÄ• nagarÄ• nÄ«h
sÄ«samassa chindathÄ• â€™â€™ ti Ä• ha. te vegena gantvÄ• taá¹ƒ pacchÄ• bÄ• haá¹ƒ ba
carÄ• pesuá¹ƒ.

bodhisatto \Ne I 421/ cintesi --- ``addhÄ• tÄ• ya duá¹-á¹-hadeviyÄ• rÄ• jÄ• puretarameva
dÄ• nÄ• haá¹ƒ attano baleneva attÄ• naá¹ƒ mocessÄ• mÄ«â€™â€™ ti. so te purise Ä• ha `
raÃ±Ã±o dassetvÄ• va mÄ• rethÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``ahaá¹ƒ rÄ
kataá¹ƒ, bahÅ«ni mahÄ• nidhiá¹-á¹-hÄ• nÄ• ni jÄ• nÄ• mi, rÄ• jakuá¹-umbaá¹ƒ mayÄ• vicÄ

\Be I 465/ na dassessatha, bahudhanaá¹ƒ nassissati, mayÄ• raÃ±Ã±o sÄ• pateyye Ä• cikkh
karothÄ• â€™â€™ ti. te taá¹ƒ raÃ±Ã±o dassayiá¹ƒsu. rÄ• jÄ• taá¹ƒ disvÄ• va ``kasmÄ• bh
lajjaá¹ƒ na akÄ• si, kasmÄ• te evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ kataâ€™â€™ nti Ä• ha. ``ma
jÄ• to, mayÄ• kunthakipillikamattopi pÄ• á¹‡Ä• tipÄ• to na katapubbo, tiá¹‡asalÄ• kamattar
nÄ• dinnapubbaá¹ƒ, lobhavasena paresaá¹ƒ itthÄ« akkhÄ«ni ummÄ«letvÄ• pi na olokitapub
na bhÄ• sitapubbÄ• , kusaggenÄ• pi majjaá¹ƒ na pÄ«tapubbaá¹ƒ, ahaá¹ƒ tumhesu niraparÄ
lobhavasena maá¹ƒ hatthe gahetvÄ• mayÄ• paá¹-ikkhittÄ• maá¹ƒ tajjetvÄ• attanÄ• kataá
katvÄ• mama Ä• cikkhitvÄ• antogabbhaá¹ƒ paviá¹-á¹-hÄ• . ahaá¹ƒ niraparÄ• dho, paá¹‡á¹
catusaá¹-á¹-hi janÄ• sÄ• parÄ• dhÄ• , te pakkosÄ• petvÄ• ``tÄ• ya vo vacanaá¹ƒ kataá¹ƒ,
devÄ• ti. rÄ• jÄ• te catusaá¹-á¹-hi jane bandhÄ• petvÄ• deviá¹ƒ pakkosÄ• petvÄ• ``tayÄ•
kataá¹ƒ, na kataâ€™â€™ nti pucchi. ``kataá¹ƒ, devÄ• â€™â€™ ti vutte te pacchÄ• bÄ• haá
catusaá¹-á¹-hijanÄ• naá¹ƒ sÄ«sÄ• ni chindathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi.

atha naá¹ƒ \Ee I 440/ bodhisatto Ä• ha --- ``natthi, mahÄ• rÄ• ja, etesaá¹ƒ doso, devÄ« atta
kÄ• rÄ• pesi. niraparÄ• dhÄ• ete, tasmÄ• nesaá¹ƒ khamatha. tassÄ• pi doso natthi, itthiyo
atittÄ• . jÄ• tisabhÄ• vo hi esa. etÄ• saá¹ƒ khamitabbayuttameva hoti. tasmÄ• etissÄ• pi kh
nÄ• nappakÄ• rena rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• te catusaá¹-á¹-hipi jane taÃ±ca bÄ• laa
yathÄ• sakÄ• ni á¹-hÄ• nÄ• ni dÄ• pesi. evaá¹ƒ te sabbe mocetvÄ• sakaá¹-á¹-hÄ• ne patiá¹
rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``mahÄ• rÄ• ja, andhabÄ• lÄ• naá¹ƒ nÄ• ma avatthukena
paá¹‡á¸• itÄ• pacchÄ• bÄ• haá¹ƒ baddhÄ• , paá¹‡á¸• itÄ• naá¹ƒ kÄ• raá¹‡ayuttena vacane
muttÄ• . evaá¹ƒ bÄ• lÄ• nÄ• ma abandhitabbayuttakepi bandhÄ• penti, paá¹‡á¸• itÄ• badd
imaá¹ƒ gÄ• thamÄ• ha ---

120__._ á¹• 21 ``abaddhÄ• tattha bajjhanti, yattha bÄ• lÄ• pabhÄ• sare.

baddhÄ• pi tattha muccanti, yattha dhÄ«rÄ• pabhÄ• sareâ€™â€™ ti ||

tattha \Ne I 422/ \Be I 466/ __abaddhÄ• _ti abandhitabbayuttÄ• . __pabhÄ• sare_ti pabhÄ•

evaá¹ƒ mahÄ• satto imÄ• ya gÄ• thÄ• ya raÃ±Ã±o dhammaá¹ƒ desetvÄ• ``mayÄ• imaá¹ƒ
laddhaá¹ƒ, idÄ• ni me agÄ• rena kiccaá¹ƒ natthi, pabbajjaá¹ƒ me anujÄ• na, devÄ• â€™â€™
anujÄ• nÄ• petvÄ• assumukhaá¹ƒ Ã±Ä• tijanaá¹ƒ mahantaÃ±ca vibhavaá¹ƒ pahÄ• ya isipa
vasanto abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• du
ciÃ±camÄ• á¹‡avikÄ• ahosi, rÄ• jÄ• Ä• nando, purohito pana ahameva ahosiâ€™â€™ nti.

bandhanamokkhajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

haá¹ƒcivaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

gadrabhapaÃ±hÄ• amarÄ• , siá¹…gÄ• laá¹ƒ mitacinti ca.

anusÄ• sikadubbacaá¹ƒ, tittiraá¹ƒ vaá¹-á¹-akaá¹ƒ puna.

akÄ• larÄ• vi bandhananti ||

13. kusanÄ• á¸·ivaggo

á¹• 03 [121] 1. kusanÄ• á¸·ijÄ• takavaá¹‡á¹‡anÄ•

__kare_ \Ne I 423/ \Ee I 441/ __sarikkho_ti idaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹
Ä• rabbha kathesi. anÄ• thapiá¹‡á¸• ikassa hi mittasuhajjaÃ±Ä• tibandhavÄ• ekato hutvÄ•
tayÄ• jÄ• tigottadhanadhaÃ±Ã±Ä• dÄ«hi neva sadiso, na uttaritaro, kasmÄ• etena saddhiá
karohÄ«â€™â€™ ti punappunaá¹ƒ nivÄ• resuá¹ƒ. anÄ• thapiá¹‡á¸• iko pana ``mittasanthav
atirekehipi kattabboyevÄ• â€™â€™ ti tesaá¹ƒ \Be I 467/ vacanaá¹ƒ aggahetvÄ• bhogagÄ•
kuá¹-umbarakkhakaá¹ƒ katvÄ• agamÄ• sÄ«ti sabbaá¹ƒ kÄ• á¸·akaá¹‡á¹‡ivatthusmiá¹ƒ vutt
pana anÄ• thapiá¹‡á¸• ikena attano ghare pavattiyÄ• Ä• rocitÄ• ya satthÄ• ``gahapati, mitt
mittadhammaá¹ƒ rakkhituá¹ƒ samatthabhÄ• vovettha pamÄ• á¹‡aá¹ƒ, mitto nÄ• ma attanÄ•
gahetabbo. sabbepi hete attano pattabhÄ• raá¹ƒ nittharantiyeva, idÄ• ni tÄ• va tvaá¹ƒ attano
nissÄ• ya kuá¹-umbassa sÄ• miko jÄ• to, porÄ• á¹‡Ä• pana nÄ«camittaá¹ƒ nissÄ• ya vimÄ
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto raÃ±Ã±o uyyÄ• ne k
hutvÄ• nibbatti. tasmiá¹ƒyeva ca uyyÄ• ne maá¹…galasilaá¹ƒ nissÄ• ya ujugatakkhandho
parimaá¹‡á¸• alasÄ• khÄ• viá¹-apasampanno raÃ±Ã±o santikÄ• laddhasammÄ• no rucama
``mukhakoâ€™â€™ tipi vuccati. tasmiá¹ƒ eko mahesakkho devarÄ• jÄ• nibbatti. bodhisatta
mittasanthavo ahosi. tadÄ• rÄ• jÄ• ekasmiá¹ƒ ekatthambhake pÄ• sÄ• de vasati, tassa so
calitabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• vaá¸• á¸• hakÄ« pakkosÄ• petvÄ• ``tÄ• tÄ
maá¹…galapÄ• sÄ• dassa thambho calito, ekaá¹ƒ sÄ• ratthambhaá¹ƒ Ä• haritvÄ• taá¹ƒ nic
Ä• ha. te ``sÄ• dhu, devÄ• â€™â€™ ti raÃ±Ã±o vacanaá¹ƒ sampaá¹-icchitvÄ• tadanucchav
pariyesamÄ• nÄ• aÃ±Ã±attha adisvÄ• uyyÄ• naá¹ƒ pavisitvÄ• taá¹ƒ mukhakarukkhaá¹ƒ d
gantvÄ• ``kiá¹ƒ, tÄ• tÄ• , diá¹-á¹-ho vo tadanucchaviko rukkhoâ€™â€™ ti vutte ``diá¹-á¹-ho,
chindituá¹ƒ na visahÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? mayaÃ

apassantÄ• uyyÄ• naá¹ƒ \Ne I 424/ pavisimha, tatrapi á¹-hapetvÄ• maá¹…galarukkhaá¹ƒ a
naá¹ƒ maá¹…galarukkhatÄ• ya chindituá¹ƒ na visahÄ• mÄ• ti. gacchatha, taá¹ƒ chinditvÄ•
karotha, mayaá¹ƒ aÃ±Ã±aá¹ƒ maá¹…galarukkhaá¹ƒ karissÄ• mÄ• ti. te ``sÄ• dhÅ«â€™â€™
uyyÄ• naá¹ƒ gantvÄ• ``sve chindissÄ• mÄ• â€™â€™ ti rukkhassa balikammaá¹ƒ katvÄ• n

rukkhadevatÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``sve mayhaá¹ƒ vimÄ• naá¹ƒ nÄ• sessanti, d
gamissÄ• mÄ«â€™â€™ ti gantabbaá¹-á¹-hÄ• naá¹ƒ apassantÄ« puttake gÄ«vÄ• ya \Be I 4
sandiá¹-á¹-hasambhattÄ• rukkhadevatÄ• Ä• gantvÄ• ``kiá¹ƒ etaâ€™â€™ nti pucchitvÄ• t
sayampi vaá¸• á¸• hakÄ«naá¹ƒ paá¹-ikkamanÅ«pÄ• yaá¹ƒ apassantiyo taá¹ƒ parissajitvÄ• r
tasmiá¹ƒ samaye bodhisatto ``rukkhadevataá¹ƒ passissÄ• mÄ«â€™â€™ ti tattha gantvÄ• t
``hotu, mÄ• cintayittha, ahaá¹ƒ rukkhaá¹ƒ chindituá¹ƒ na dassÄ• mi, sve vaá¸• á¸• hakÄ«na
kÄ• raá¹‡aá¹ƒ passathÄ• â€™â€™ ti tÄ• devatÄ• samassÄ• setvÄ• punadivase vaá¸• á¸•
kakaá¹‡á¹-akavesaá¹ƒ gahetvÄ• vaá¸• á¸• hakÄ«naá¹ƒ purato gantvÄ• maá¹…galarukkhas
taá¹ƒ rukkhaá¹ƒ susiraá¹ƒ viya katvÄ• rukkhamajjhena abhiruhitvÄ• khandhamatthakena n
kampayamÄ• no nipajji. mahÄ• vaá¸• á¸• hakÄ« taá¹ƒ kakaá¹‡á¹-akaá¹ƒ disvÄ• rukkhaá¹ƒ
``susirarukkho eso nissÄ• ro, hiyyo anupadhÄ• retvÄ• va balikammaá¹ƒ karimhÄ• â€™â€™
garahitvÄ• pakkÄ• mi. rukkhadevatÄ• bodhisattaá¹ƒ nissÄ• ya vimÄ• nassa sÄ• minÄ« jÄ•

tassÄ• paá¹-isanthÄ• ratthÄ• ya sandiá¹-á¹-hasambhattÄ• \Ee I 443/ bahÅ« devatÄ• sann
``vimÄ• naá¹ƒ me laddhaâ€™â€™ nti tuá¹-á¹-hacittÄ• tÄ• saá¹ƒ devatÄ• naá¹ƒ majjhe bodh
kathayamÄ• nÄ• ``bho, devatÄ• , mayaá¹ƒ mahesakkhÄ• hutvÄ• pi dandhapaÃ±Ã±atÄ• ya
kusanÄ• á¸·idevatÄ• pana attano Ã±Ä• á¹‡asampattiyÄ• amhe vimÄ• nasÄ• mike akÄ• si,
hÄ«nopi kattabbova. sabbepi hi attano thÄ• mena sahÄ• yakÄ• naá¹ƒ uppannaá¹ƒ dukkhaá
patiá¹-á¹-hÄ• pentiyevÄ• â€™â€™ ti mittadhammaá¹ƒ vaá¹‡á¹‡etvÄ• imaá¹ƒ gÄ• thamÄ• h

121__._ á¹• 21 ``kare sarikkho atha vÄ• pi seá¹-á¹-ho, nihÄ«nako vÄ• pi kareyya eko.

kareyyumete byasane uttamatthaá¹ƒ, yathÄ• ahaá¹ƒ kusanÄ• á¸·i rucÄ• yaâ€™â€™ nti ||

tattha \Ne I 425/ __kare sarikkho_ti jÄ• tiÄ• dÄ«hi sadisopi mittadhammaá¹ƒ kareyya. __ath
jÄ• tiÄ• dÄ«hi adhikopi kareyya. __nihÄ«nako vÄ• pi kareyya eko_ti eko jÄ• tiÄ• dÄ«hi hÄ«n
kareyya. tasmÄ• sabbepi ete mittÄ• kÄ• tabbÄ• yevÄ• ti dÄ«peti. kiá¹ƒkÄ• raá¹‡Ä• ? __ka
__byasane uttamattha_nti sabbepete sahÄ• yassa byasane uppanne attano attano pattabh
uttamatthaá¹ƒ kareyyuá¹ƒ, kÄ• yikacetasikadukkhato taá¹ƒ sahÄ• yakaá¹ƒ moceyyumevÄ• t
mitto kÄ• tabboyeva, pageva itare. tatridaá¹ƒ opammaá¹ƒ --- __yathÄ• ahaá¹ƒ kusanÄ• á¸·i
ahaá¹ƒ rucÄ• yaá¹ƒ nibbattadevatÄ• ayaÃ±ca kusanÄ• á¸·idevatÄ• , appesakkhÄ• pi mittas
tatrapÄ• haá¹ƒ mahesakkhÄ• pi samÄ• nÄ• attano uppannadukkhaá¹ƒ bÄ• latÄ• ya anupÄ
nÄ• sakkhiá¹ƒ, imaá¹ƒ pana appesakkhampi samÄ• naá¹ƒ paá¹‡á¸• itadevataá¹ƒ nissÄ• ya

aÃ±Ã±ehipi dukkhÄ• muccitukÄ• mehi samavisiá¹-á¹-habhÄ• vaá¹ƒ anoloketvÄ• hÄ«nopi p

rucÄ• devatÄ• imÄ• ya gÄ• thÄ• ya devasaá¹…ghassa dhammaá¹ƒ desetvÄ• yÄ• vatÄ• y
kusanÄ• á¸·idevatÄ• ya yathÄ• kammaá¹ƒ gatÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ruc
kusanÄ• á¸·idevatÄ• pana ahameva ahosiâ€™â€™ nti.

kusanÄ• á¸·ijÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [122] 2. dummedhajÄ• takavaá¹‡á¹‡anÄ•

__yasaá¹ƒ_ \Ee I 444/ __laddhÄ• na dummedho_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto de
kathesi. dhammasabhÄ• yaÃ±hi bhikkhÅ« ``Ä• vuso devadatto, tathÄ• gatassa puá¹‡á¹‡aca
asÄ«tÄ• nubyaÃ±janadvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ byÄ• mapp
Ä• veá¸·Ä• veá¸·Ä• bhÅ«tÄ• yamakayamakabhÅ«tÄ• ghanabuddharasmiyo vissajjentaá¹ƒ
attabhÄ• vaÃ±ca oloketvÄ• cittaá¹ƒ pasÄ• detuá¹ƒ na sakkoti, usÅ«yameva karoti. `buddhÄ
sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• ya vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena samannÄ• ga
sahituá¹ƒ na sakkoti, usÅ«yameva karotÄ«â€™â€™ ti devadattassa aguá¹‡akathaá¹ƒ katha
\Be I 470/ ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ•
ti vutte ``na, bhikkhave \Ne I 426/, idÄ• neva devadatto mama vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne
akÄ• siyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te magadharaá¹-á¹-he rÄ• jagahanagare ekasmiá¹ƒ magadharÄ• je rajjaá¹ƒ kÄ• rente
nibbattitvÄ• sabbaseto ahosi heá¹-á¹-hÄ• vaá¹‡á¹‡itasadisÄ• ya rÅ«pasampattiyÄ• saman
``lakkhaá¹‡asampanno ayaâ€™â€™ nti so rÄ• jÄ• maá¹…galahatthiá¹ƒ akÄ• si. athekasmi
sakalanagaraá¹ƒ devanagaraá¹ƒ viya alaá¹…kÄ• rÄ• petvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá
abhiruhitvÄ• mahantena rÄ• jÄ• nubhÄ• vena nagaraá¹ƒ padakkhiá¹‡aá¹ƒ akÄ• si. mahÄ•
maá¹…galahatthino rÅ«pasobhaggappattaá¹ƒ sarÄ«raá¹ƒ disvÄ• ``aho rÅ«paá¹ƒ, aho gati,
lakkhaá¹‡asampatti, evarÅ«po nÄ• ma sabbasetavaravÄ• raá¹‡o cakkavattiraÃ±Ã±o anucch
maá¹…galahatthimeva vaá¹‡á¹‡esi.

rÄ• jÄ• maá¹…galahatthissa vaá¹‡á¹‡aá¹ƒ sutvÄ• sahituá¹ƒ asakkonto usÅ«yaá¹ƒ uppÄ•
pabbatapÄ• de pÄ• tetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti hatthÄ• cariyaá¹ƒ
tayÄ• ayaá¹ƒ nÄ• go sikkhÄ• pitoâ€™â€™ ti Ä• ha. ``susikkhÄ• pito, devÄ• â€™â€™ ti. ``n
dusikkhitoâ€™â€™ ti. ``susikkhito, devÄ• â€™â€™ ti. ``yadi susikkhito \Ee I 445/, sakkhissa
vepullapabbatamatthakaá¹ƒ Ä• ropetuâ€™â€™ nti. ``Ä• ma, devÄ• â€™â€™ ti. ``tena hi eh
otaritvÄ• hatthÄ• cariyaá¹ƒ Ä• ropetvÄ• pabbatapÄ• daá¹ƒ gantvÄ• hatthÄ• cariyena hatth

nisÄ«ditvÄ• va hatthimhi vepullapabbatamatthakaá¹ƒ Ä• ropite sayampi amaccagaá¹‡apariv
abhiruhitvÄ• hatthiá¹ƒ papÄ• tÄ• bhimukhaá¹ƒ kÄ• retvÄ• ``tvaá¹ƒ `mayÄ• esa susikkhÄ•
tÄ• va naá¹ƒ pÄ• dehi á¹-hapehÄ«â€™â€™ ti Ä• ha. hatthÄ• cariyo piá¹-á¹-hiyaá¹ƒ nisÄ«dit
tiá¹-á¹-hÄ• â€™â€™ ti hatthissa paá¹‡hikÄ• ya saÃ±Ã±aá¹ƒ adÄ• si, mahÄ• satto tathÄ• al
purimapÄ• dehiyeva á¹-hapehÄ«â€™â€™ ti Ä• ha, mahÄ• satto dve pacchimapÄ• de ukkhi
aá¹-á¹-hÄ• si. ``pacchimapÄ• dehiyevÄ• â€™â€™ ti vuttepi dve purimapÄ• de ukkhipitvÄ•
aá¹-á¹-hÄ• si, ``ekenÄ• â€™â€™ ti vuttepi tayo pÄ• de ukkhipitvÄ• ekeneva \Be I 471/ aá¹-
apatanabhÄ• vaá¹ƒ Ã±atvÄ• ``sace pahosi, Ä• kÄ• se naá¹ƒ á¹-hapehÄ«â€™â€™ ti Ä• ha.

Ä• cariyo cintesi --- ``sakalajambudÄ«pe iminÄ• sadiso susikkhito hatthÄ« nÄ• ma natthi, n
panetaá¹ƒ esa papÄ• te pÄ• tetvÄ• mÄ• retukÄ• mo bhavissatÄ«â€™â€™ ti. so tassa kaá¹
ayaá¹ƒ rÄ• jÄ• taá¹ƒ papÄ• te pÄ• tetvÄ• mÄ• retukÄ• mo, na tvaá¹ƒ etassa anucchaviko.
balaá¹ƒ atthi, maá¹ƒ yathÄ• nisinnaá¹ƒyeva Ä• dÄ• ya vehÄ• saá¹ƒ abbhuggantvÄ• bÄ• rÄ
gacchÄ• â€™â€™ ti. puÃ±Ã±iddhiyÄ• samannÄ• gato mahÄ• satto taá¹…khaá¹‡aÃ±Ã±eva
hatthÄ• cariyo ``mahÄ• rÄ• ja, ayaá¹ƒ hatthÄ« puÃ±Ã±iddhiyÄ• samannÄ• gato, na tÄ• dis
dubbuddhino anucchaviko, paá¹‡á¸• itassa puÃ±Ã±asampannassa raÃ±Ã±o anucchaviko, t
evarÅ«paá¹ƒ vÄ• hanaá¹ƒ labhitvÄ• tassa guá¹‡aá¹ƒ ajÄ• nantÄ• taÃ±ceva vÄ• hanaá¹ƒ a
nÄ• sentiyevÄ• â€™â€™ ti vatvÄ• hatthikkhandhe nisinnova imaá¹ƒ gÄ• thamÄ• ha ---

122__._ á¹• 21 ``yasaá¹ƒ laddhÄ• na dummedho, anatthaá¹ƒ carati attano.

attano ca paresaÃ±ca, hiá¹ƒsÄ• ya paá¹-ipajjatÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ \Ee I 446/ saá¹…khepattho --- mahÄ• rÄ• ja, tÄ• diso dummedho nippaÃ±Ã±o
parivÄ• rasampattiá¹ƒ labhitvÄ• attano anatthaá¹ƒ carati. kiá¹ƒkÄ• raá¹‡Ä• ? so hi yasamad
kattabbÄ• kattabbaá¹ƒ ajÄ• nanto attano ca paresaÃ±ca hiá¹ƒsÄ• ya paá¹-ipajjati. hiá¹ƒsÄ•
dukkhuppÄ• danaá¹ƒ, tadatthÄ• ya eva paá¹-ipajjatÄ«ti.

evaá¹ƒ imÄ• ya gÄ• thÄ• ya raÃ±Ã±o dhammaá¹ƒ desetvÄ• ``tiá¹-á¹-ha dÄ• ni tvaâ€™â€™
bÄ• rÄ• á¹‡asinagaraá¹ƒ gantvÄ• rÄ• jaá¹…gaá¹‡e Ä• kÄ• se aá¹-á¹-hÄ• si. sakalanagaraá
``amhÄ• kaá¹ƒ raÃ±Ã±o Ä• kÄ• sena setavaravÄ• raá¹‡o Ä• gantvÄ• rÄ• jaá¹…gaá¹‡e á¹-h
ahosi. vegena raÃ±Ã±opi Ä• rocesuá¹ƒ. rÄ• jÄ• nikkhamitvÄ• ``sace mayhaá¹ƒ upabhogat
patiá¹-á¹-hÄ• hÄ«â€™â€™ ti Ä• ha. bodhisatto bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• si, Ä• cariyo otar
vanditvÄ• ``kuto Ä• gatosi, tÄ• tÄ• â€™â€™ ti vutte ``rÄ• jagahatoâ€™â€™ ti vatvÄ• sabb
rÄ• jÄ• ``manÄ• paá¹ƒ te, tÄ• ta, kataá¹ƒ idhÄ• gacchantenÄ• â€™â€™ ti tuá¹-á¹-hahaá¹-á
sajjÄ• petvÄ• vÄ• raá¹‡aá¹ƒ maá¹…galahatthiá¹-á¹-hÄ• ne á¹-hapetvÄ• sakalarajjaá¹ƒ tayo
ekaá¹ƒ bodhisattassa adÄ• si, ekaá¹ƒ Ä• cariyassa, ekaá¹ƒ attanÄ• aggahesi. bodhisattass
paá¹-á¹-hÄ• yeva pana raÃ±Ã±o sakalajambudÄ«pe rajjaá¹ƒ hatthagatameva jÄ• taá¹ƒ. so j

hutvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma
bÄ• rÄ• á¹‡asirÄ• jÄ• sÄ• riputto, hatthÄ• cariyo Ä• nando, hatthÄ« pana ahameva ahosiâ€

dummedhajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [123] 3. naá¹…galÄ«sajÄ• takavaá¹‡á¹‡anÄ•

__asabbatthagÄ• miá¹ƒ_ \Ne I 428/ __vÄ• ca_nti idaá¹ƒ satthÄ• jetavane viharanto lÄ• á¸·
kathesi. so kira dhammaá¹ƒ kathento ``imasmiá¹ƒ á¹-hÄ• ne idaá¹ƒ kathetabbaá¹ƒ, imasmiá
kathetabbaâ€™â€™ nti yuttÄ• yuttaá¹ƒ na jÄ• nÄ• ti, maá¹…gale avamaá¹…galaá¹ƒ vadant
tiá¹-á¹-hanti, sandhisiá¹…ghÄ• á¹-akesu cÄ• â€™â€™ ti idaá¹ƒ avamaá¹…galaá¹ƒ maá¹…g
katheti. avamaá¹…galesu anumodanaá¹ƒ karonto ``bahÅ« devÄ• manussÄ• ca, maá¹…ga
``evarÅ«pÄ• naá¹ƒ maá¹…galÄ• naá¹ƒ satampi \Ee I 447/ sahassampi kÄ• tuá¹ƒ samatthÄ•
athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« ``Ä• vuso, lÄ• á¸·udÄ• yÄ« yuttÄ• yuttaá¹
abhÄ• sitabbavÄ• caá¹ƒ bhÄ• satÄ«â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
lÄ• á¸·udÄ• yÄ« idÄ• neva dandhaparisakkano yuttÄ• yuttaá¹ƒ na jÄ• nÄ• ti, pubbepi evarÅ
lÄ• á¸·akoyeva esoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡amahÄ
vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ disÄ• pÄ•
\Be I 473/ mÄ• á¹‡avakasatÄ• ni sippaá¹ƒ vÄ• cesi. tadÄ• tesu mÄ• á¹‡avesu eko dandhap
mÄ• á¹‡avo dhammantevÄ• siko hutvÄ• sippaá¹ƒ uggaá¹‡hÄ• ti, dandhabhÄ• vena pana u
bodhisattassa pana upakÄ• ro hoti, dÄ• so viya sabbakiccÄ• ni karoti. athekadivasaá¹ƒ bod
bhuÃ±jitvÄ• sayane nipanno taá¹ƒ mÄ• á¹‡avaá¹ƒ hatthapÄ• dapiá¹-á¹-hiparikammÄ• ni ka
``tÄ• ta, maÃ±capÄ• de upatthambhetvÄ• yÄ• hÄ«â€™â€™ ti. mÄ• á¹‡avo ekaá¹ƒ pÄ• daá
upatthambhakaá¹ƒ alabhanto attano Å«rumhi á¹-hapetvÄ• rattiá¹ƒ khepesi.

bodhisatto paccÅ«sasamaye uá¹-á¹-hÄ• ya taá¹ƒ disvÄ• ``kiá¹ƒ, tÄ• ta, nisinnosÄ«â€™â€™
ekassa maÃ±capÄ• dassa upatthambhakaá¹ƒ alabhanto Å«rumhi á¹-hapetvÄ• nisinnomhÄ
saá¹ƒviggamÄ• naso hutvÄ• ``ayaá¹ƒ ati viya mayhaá¹ƒ upakÄ• ro, ettakÄ• naá¹ƒ pana mÄ
ayameva dandho sippaá¹ƒ sikkhituá¹ƒ na sakkoti, kathaá¹ƒ nu kho ahaá¹ƒ imaá¹ƒ paá¹‡á¸•
cintesi. athassa etadahosi ``attheko upÄ• yo, ahaá¹ƒ imaá¹ƒ mÄ• á¹‡avaá¹ƒ dÄ• ruatthÄ• ya
vanaá¹ƒ gantvÄ• Ä• gataá¹ƒ `ajja te kiá¹ƒ diá¹-á¹-haá¹ƒ, kiá¹ƒ kataâ€™ nti pucchissÄ• mi. a
ajja mayÄ• diá¹-á¹-haá¹ƒ, idaá¹ƒ kataâ€™ nti Ä• cikkhissati. atha naá¹ƒ \Ne I 429/ `tayÄ• d
kataÃ±ca kÄ«disaâ€™ nti pucchissÄ• mi, so `evarÅ«paá¹ƒ nÄ• mÄ• â€™ ti \Ee I 448/ upam

kathessati. iti naá¹ƒ navaá¹ƒ navaá¹ƒ upamaÃ±ca kÄ• raá¹‡aÃ±ca kathÄ• petvÄ• iminÄ• u
karissÄ• mÄ«â€™â€™ ti. so taá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta mÄ• á¹‡ava, ito paá¹-á¹-hÄ• y
paá¹‡á¹‡atthÄ• ya vÄ• gataá¹-á¹-hÄ• ne yaá¹ƒ te tattha diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• bhu
khÄ• ditaá¹ƒ vÄ• hoti, taá¹ƒ Ä• gantvÄ• mayhaá¹ƒ Ä• roceyyÄ• sÄ«â€™â€™ ti Ä• ha.

so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• ekadivasaá¹ƒ mÄ• á¹‡avehi saddhiá¹ƒ dÄ• rua
tattha sappaá¹ƒ disvÄ• Ä• gantvÄ• ``Ä• cariya, sappo me diá¹-á¹-hoâ€™â€™ ti Ä• rocesi.
kÄ«diso hotÄ«â€™â€™ ti? ``seyyathÄ• pi naá¹…galÄ«sÄ• â€™â€™ ti. ``sÄ• dhu, tÄ• ta, m
sappÄ• nÄ• ma naá¹…galÄ«sasadisÄ• va hontÄ«â€™â€™ ti. atha bodhisatto ``mÄ• á¹‡av
sakkhissÄ• mi naá¹ƒ paá¹‡á¸• itaá¹ƒ kÄ• tuâ€™â€™ nti cintesi. mÄ• á¹‡avo puna ekadivas
disvÄ• ``hatthÄ« me Ä• cariya diá¹-á¹-hoâ€™â€™ ti Ä• ha. ``hatthÄ« nÄ• ma, tÄ• ta, kÄ«di
``seyyathÄ• pi, naá¹…galÄ«sÄ• â€™â€™ ti. bodhisatto ``hatthissa \Be I 474/ soá¹‡á¸• Ä• n
dantÄ• dayo evarÅ«pÄ• ca evarÅ«pÄ• ca. ayaá¹ƒ pana bÄ• latÄ• ya vibhajitvÄ• kathetuá
sandhÄ• ya kathesi maÃ±Ã±eâ€™â€™ ti tuá¹‡hÄ« ahosi. athekadivasaá¹ƒ nimantane ucch
ajja mayaá¹ƒ ucchu khÄ• dimhÄ• â€™â€™ ti Ä• ha. ``ucchu nÄ• ma kÄ«disoâ€™â€™ ti vu
naá¹…galÄ«sÄ• â€™â€™ ti Ä• ha. Ä• cariyo ``thokaá¹ƒ patirÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ kathes

punekadivasaá¹ƒ nimantane ekacce mÄ• á¹‡avÄ• guá¸·aá¹ƒ dadhinÄ• bhuÃ±jiá¹ƒsu, ekac
``Ä• cariya, ajja mayaá¹ƒ dadhinÄ• khÄ«rena ca bhuÃ±jimhÄ• â€™â€™ ti vatvÄ• ``dadhik
hotÄ«â€™â€™ ti vutte ``seyyathÄ• pi naá¹…galÄ«sÄ• â€™â€™ ti Ä• ha. Ä• cariyo ``ayaá¹ƒ
naá¹…galÄ«sasadisoâ€™ ti kathento tÄ• va sukathitaá¹ƒ kathesi, `hatthÄ« naá¹…galÄ«sas
soá¹‡á¸• aá¹ƒ sandhÄ• ya lesena kathitaá¹ƒ. `ucchu naá¹…galÄ«sasadisaâ€™ nti kathanep
`dadhikhÄ«rÄ• ni pana niccaá¹ƒ paá¹‡á¸• arÄ• ni pakkhittabhÄ• janasaá¹‡á¹-hÄ• nÄ• nÄ«â
sabbaá¹ƒ upamaá¹ƒ na kathesi, na sakkÄ• imaá¹ƒ lÄ• á¸·akaá¹ƒ sikkhÄ• petuâ€™â€™ nti
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123__._ á¹• 21 ``asabbatthagÄ• miá¹ƒ vÄ• caá¹ƒ, bÄ• lo sabbattha bhÄ• sati.

nÄ• yaá¹ƒ dadhiá¹ƒ vedi na naá¹…galÄ«saá¹ƒ, dadhippayaá¹ƒ maÃ±Ã±ati naá¹…galÄ«saâ€

tatrÄ• yaá¹ƒ \Ne I 430/ saá¹…khepattho --- yÄ• vÄ• cÄ• opammavasena sabbattha na gac
__asabbatthagÄ• miá¹ƒ vÄ• caá¹ƒ bÄ• lo_ dandhapuggalo __sabbattha bhÄ• sati, _ ``dadhi
puá¹-á¹-hopi ``seyyathÄ• pi, naá¹…galÄ«sÄ• â€™â€™ ti vadateva. evaá¹ƒ vadanto __nÄ• y
naá¹…galÄ«saá¹ƒ_. kiá¹ƒkÄ• raá¹‡Ä• ? __dadhippayaá¹ƒ maÃ±Ã±ati naá¹…galÄ«saá¹ƒ, _
naá¹…galÄ«sameva maÃ±Ã±ati. atha vÄ• __dadhÄ«_ti dadhimeva, __paya_nti khÄ«raá¹ƒ,
dadhippayaá¹ƒ. yasmÄ• dadhikhÄ«rÄ• nipi ayaá¹ƒ naá¹…galÄ«sameva maÃ±Ã±ati, ediso
antevÄ• sikÄ• naá¹ƒ dhammakathaá¹ƒ kathetvÄ• paribbayaá¹ƒ datvÄ• taá¹ƒ uyyojesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• lÄ•
lÄ• á¸·udÄ• yÄ« ahosi, disÄ• pÄ• mokkho Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

naá¹…galÄ«sajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [124] 4. ambajÄ• takavaá¹‡á¹‡anÄ•

__vÄ• yametheva_ \Be I 475/ __puriso_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ vattasa
Ä• rabbha kathesi. so kira sÄ• vatthivÄ• sÄ« kulaputto sÄ• sane uraá¹ƒ datvÄ• pabbajito va
Ä• cariyupajjhÄ• yavattÄ• ni pÄ• nÄ«yaparibhojanÄ«yauposathÄ• gÄ• rajantÄ• gharÄ• diva
cuddasasu mahÄ• vattesu asÄ«tikhandhakavattesu ca paripÅ«rakÄ• rÄ«yeva hoti, vihÄ• ra
pariveá¹‡aá¹ƒ vitakkamÄ• á¸·akaá¹ƒ vihÄ• ramaggaá¹ƒ sammajjati, manussÄ• naá¹ƒ pÄ• n
vattasampattiyaá¹ƒ pasÄ«ditvÄ• paÃ±casatamattÄ• ni dhuvabhattÄ• ni adaá¹ƒsu, mahÄ• l
nissÄ• ya bahÅ«naá¹ƒ phÄ• suvihÄ• ro jÄ• to. athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhik
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asuko nÄ• ma bhikkhu attano vattasampattiyÄ• mahanta
nibbattesi, etaá¹ƒ ekaá¹ƒ nissÄ• ya bahÅ«naá¹ƒ phÄ• suvihÄ• ro jÄ• toâ€™â€™ ti. satthÄ•
bhikkhave \Ee I 450/, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• n
bhikkhave, idÄ• neva, pubbepÄ• yaá¹ƒ bhikkhu vattasampanno, pubbepetaá¹ƒ ekaá¹ƒ nissÄ
phalÄ• phalatthÄ• ya araÃ±Ã±aá¹ƒ agantvÄ• eteneva Ä• nÄ«taphalÄ• phalehi yÄ• pesuâ€™
Ä• hari.

atÄ«te \Ne I 431/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ
nibbattitvÄ• vayappatto isipabbajjaá¹ƒ pabbajitvÄ• paÃ±casataisiparivÄ• ro pabbatapÄ• de
himavante caá¹‡á¸• o nidÄ• gho ahosi, tattha tattha pÄ• nÄ«yÄ• ni chijjiá¹ƒsu, tiracchÄ• nÄ
alabhamÄ• nÄ• kilamanti. atha tesu tÄ• pasesu eko tÄ• paso tesaá¹ƒ pipÄ• sadukkhaá¹ƒ d
chinditvÄ• doá¹‡iá¹ƒ katvÄ• pÄ• nÄ«yaá¹ƒ ussiÃ±citvÄ• doá¹‡iá¹ƒ pÅ«retvÄ• tesaá¹ƒ pÄ
sannipatitvÄ• pÄ• nÄ«yaá¹ƒ pivantesu tÄ• pasassa phalÄ• phalatthÄ• ya gamanokÄ• so n
pÄ• nÄ«yaá¹ƒ detiyeva. migagaá¹‡Ä• cintesuá¹ƒ ``ayaá¹ƒ amhÄ• kaá¹ƒ pÄ• nÄ«yaá¹ƒ den
okÄ• saá¹ƒ na labhati, nirÄ• hÄ• ratÄ• ya ativiya kilamati, handamayaá¹ƒ katikaá¹ƒ karomÄ
akaá¹ƒsu ``ito paá¹-á¹-hÄ• ya pÄ• nÄ«yaá¹ƒ pivanatthÄ• ya Ä• gacchantena attano balÄ• n
gahetvÄ• va Ä• gantabbaâ€™â€™ nti. te tato paá¹-á¹-hÄ• ya ekeko tiracchÄ• no \Be I 476/
balÄ• nurÅ«pena madhuramadhurÄ• ni ambajambupanasÄ• dÄ«nigahetvÄ• va Ä• gacchati
phalÄ• phalaá¹ƒ aá¸• á¸• hateyyasakaá¹-abhÄ• rappamÄ• á¹‡aá¹ƒ ahosi. paÃ±casatatÄ• pa
atirekaá¹ƒ chaá¸• á¸• iyittha.

bodhisatto taá¹ƒ disvÄ• ``ekaá¹ƒ nÄ• ma vattasampannaá¹ƒ nissÄ• ya ettakÄ• naá¹ƒ tÄ• p
phalÄ• phalatthÄ• ya agantvÄ• yÄ• panaá¹ƒ uppannaá¹ƒ, vÄ«riyaá¹ƒ nÄ• ma kÄ• tabbame
gÄ• thamÄ• ha ---

124__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

vÄ• yÄ• massa phalaá¹ƒ passa, bhuttÄ• ambÄ• anÄ«tihaâ€™â€™ nti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- paá¹‡á¸• ito attano vattapÅ«raá¹‡Ä• dike kammasmiá¹ƒ vÄ
ukkaá¹‡á¹-heyya. kiá¹ƒkÄ• raá¹‡Ä• ? vÄ• yÄ• massa nipphalatÄ• ya abhÄ• vato. iti mahÄ• s
nÄ• mesa saphalova hotÄ«â€™â€™ ti isigaá¹‡aá¹ƒ Ä• lapanto __ ``vÄ• yÄ• massa phalaá¹
kÄ«disaá¹ƒ? __bhuttÄ• ambÄ• anÄ«tihaá¹ƒ_. tattha __ambÄ• _ti desanÄ• mattaá¹ƒ, tehi p
phalÄ• phalÄ• ni Ä• bhatÄ• ni. tesu sampannatarÄ• naá¹ƒ ussannatarÄ• naá¹ƒ vÄ• vasena
imehi paÃ±cahi isisatehi sayaá¹ƒ araÃ±Ã±aá¹ƒ agantvÄ• ekassa atthÄ• ya Ä• nÄ«tÄ• amb
vÄ• yÄ• massa phalaá¹ƒ. taÃ±ca kho pana anÄ«tihaá¹ƒ, ``iti Ä• ha iti Ä• hÄ• â€™â€™ ti eva
gahetabbaá¹ƒ na hoti, paccakkhameva taá¹ƒ phalaá¹ƒ passÄ• ti. evaá¹ƒ mahÄ• satto isigaá

satthÄ• \Ne I 432/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
tÄ• paso ayaá¹ƒ bhikkhu ahosi, gaá¹‡asatthÄ• pana ahameva ahosiâ€™â€™ nti.

ambajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [125] 5. kaá¹-Ä• hakajÄ• takavaá¹‡á¹‡anÄ•

__bahumpi_ \Be I 477/ __so vikattheyyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ vika
Ä• rabbha kathesi. tassa vatthu heá¹-á¹-hÄ• kathitasadisameva.

atÄ«te pana bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• vibhavo
bhariyÄ• puttaá¹ƒ vijÄ• yi, dÄ• sÄ«pissa taá¹ƒ divasaÃ±Ã±eva puttaá¹ƒ vijÄ• yi. te ekatova
seá¹-á¹-hiputte lekhaá¹ƒ sikkhante dÄ• sopissa phalakaá¹ƒ vahamÄ• no gantvÄ• teneva sa
gaá¹‡anaá¹ƒ sikkhi, dve tayo vohÄ• re akÄ• si. so anukkamena vacanakusalo vohÄ• rakusa
nÄ• mena kaá¹-Ä• heko nÄ• ma. so seá¹-á¹-highare bhaá¹‡á¸• Ä• gÄ• rikakammaá¹ƒ karon
sabbakÄ• laá¹ƒ bhaá¹‡á¸• Ä• gÄ• rikakammaá¹ƒ kÄ• ressanti, kiÃ±cideva dosaá¹ƒ disvÄ• t
lakkhaá¹‡ena aá¹…ketvÄ• dÄ• saparibhogenapi paribhuÃ±jissanti. paccante kho pana seá¹
seá¹-á¹-hi atthi, yaá¹ƒnÅ«nÄ• haá¹ƒ seá¹-á¹-hissa vacanena lekhaá¹ƒ Ä• dÄ• ya tattha gantv
seá¹-á¹-hiputtoâ€™ ti vatvÄ• taá¹ƒ seá¹-á¹-hiá¹ƒ vaÃ±cetvÄ• tassa dhÄ«taraá¹ƒ gahetvÄ•
nti. so sayameva paá¹‡á¹‡aá¹ƒ gahetvÄ• \Ee I 452/ ``ahaá¹ƒ asukaá¹ƒ nÄ• ma mama putta
pahiá¹‡iá¹ƒ, Ä• vÄ• havivÄ• hasambandho nÄ• ma mayhaÃ±ca tayÄ• , tuyhaÃ±ca mayÄ• s
imassa dÄ• rakassa attano dhÄ«taraá¹ƒ datvÄ• etaá¹ƒ tattheva vasÄ• pehi, ahampi okÄ• s
Ä• gamissÄ• mÄ«â€™â€™ ti likhitvÄ• seá¹-á¹-hisseva muddikÄ• ya laÃ±jetvÄ• yathÄ• ruc
gandhavatthÄ• dÄ«ni ca gahetvÄ• paccantaá¹ƒ gantvÄ• seá¹-á¹-hiá¹ƒ disvÄ• vanditvÄ• a

atha naá¹ƒ seá¹-á¹-hi ``kuto Ä• gatosi, tÄ• tÄ• â€™â€™ ti pucchi. ``bÄ• rÄ• á¹‡asitoâ€™â€
puttosÄ«â€™â€™ ti? ``bÄ• rÄ• á¹‡asiseá¹-á¹-hissÄ• â€™â€™ ti. ``kenatthenÄ• gatosÄ«â€
kaá¹-Ä• hako ``idaá¹ƒ disvÄ• jÄ• nissathÄ• â€™â€™ ti paá¹‡á¹‡aá¹ƒ adÄ• si. seá¹-á¹-hi pa
``idÄ• nÄ• haá¹ƒ jÄ«vÄ• mi nÄ• mÄ• â€™â€™ ti tuá¹-á¹-hacitto dhÄ«taraá¹ƒ datvÄ• patiá¹-
mahanto ahosi. so yÄ• gukhajjakÄ• dÄ«su vÄ• vatthagandhÄ• dÄ«su \Ne I 433/ vÄ• upan
\Be I 478/ pacanti, evaá¹ƒ khajjakaá¹ƒ, evaá¹ƒ bhattaá¹ƒ, aho paccantavÄ• sikÄ• nÄ• mÄ•
garahati. ``ime paccantavÄ• sibhÄ• veneva ahatasÄ• á¹-ake vaá¸·aÃ±jituá¹ƒ na jÄ• nanti, g
pupphÄ• ni ganthituá¹ƒ na jÄ• nantÄ«â€™â€™ ti vatthakammantikÄ• dayo garahati.

bodhisattopi dÄ• saá¹ƒ apassanto ``kaá¹-Ä• hako na dissati, kahaá¹ƒ gato, pariyesatha naâ
manusse payojesi. tesu eko tattha gantvÄ• taá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• attÄ• naá¹ƒ ajÄ• n
bodhisattassa Ä• rocesi. bodhisatto taá¹ƒ pavattiá¹ƒ sutvÄ• ``ayuttaá¹ƒ tena kataá¹ƒ, gantv
Ä• gacchissÄ• mÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• mahantena parivÄ• rena nikkh
paccantaá¹ƒ gacchatÄ«â€™â€™ ti sabbattha pÄ• kaá¹-o jÄ• to. kaá¹-Ä• hako ``seá¹-á¹-hi k
sutvÄ• cintesi ``na so aÃ±Ã±ena kÄ• raá¹‡ena Ä• gacchissati, maá¹ƒ nissÄ• yevassa Ä• ga
panÄ• haá¹ƒ palÄ• yissÄ• mi, puna Ä• gantuá¹ƒ na sakkÄ• bhavissati. atthi panesa upÄ• y
paá¹-ipathaá¹ƒ gantvÄ• dÄ• sakammaá¹ƒ katvÄ• tameva Ä• rÄ• dhessÄ• mÄ«â€™â€™ ti.
parisamajjhe evaá¹ƒ bhÄ• sati ``aÃ±Ã±e bÄ• lamanussÄ• attano bÄ• labhÄ• vena mÄ• tÄ•
ajÄ• nantÄ• tesaá¹ƒ bhojanavelÄ• ya apacitikammaá¹ƒ akatvÄ• tehi saddhiá¹ƒyeva bhuÃ±
mÄ• tÄ• pitÅ«naá¹ƒ bhojanakÄ• le paá¹-iggahaá¹ƒ upanema, kheá¸·amallakaá¹ƒ upanema,
pÄ• nÄ«yampi bÄ«janimpi gahetvÄ• upatiá¹-á¹-hÄ• mÄ• â€™â€™ ti yÄ• va sarÄ«ravaá¸·a
Ä• dÄ• ya paá¹-icchannaá¹-á¹-hÄ• nagamanÄ• sabbaá¹ƒ dÄ• sehi sÄ• mikÄ• naá¹ƒ kattab

so evaá¹ƒ parisaá¹ƒ uggaá¹‡hÄ• petvÄ• bodhisattassa paccantasamÄ«paá¹ƒ Ä• gatakÄ• I
mama kira pitÄ• tumhÄ• kaá¹ƒ dassanatthÄ• ya Ä• gacchati, tumhe khÄ• danÄ«yabhojanÄ
ahaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• paá¹-ipathaá¹ƒ gamissÄ• mÄ«â€™â€™ ti. so ``sÄ•
sampaá¹-icchi. kaá¹-Ä• hako bahuá¹ƒ paá¹‡á¹‡Ä• kÄ• ramÄ• dÄ• ya mahantena parivÄ• re
vanditvÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ adÄ• si. bodhisattopi paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• tena
paá¹-isanthÄ• raá¹ƒ katvÄ• pÄ• tarÄ• sakÄ• le khandhÄ• vÄ• raá¹ƒ nivÄ• setvÄ• sarÄ«rav
paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ pÄ• visi. kaá¹-Ä• hako attano parivÄ• raá¹ƒ \Be I 479/ nivatte
bodhisattassa santikaá¹ƒ gantvÄ• udakakiccapariyosÄ• ne pÄ• desu patitvÄ• ``sÄ• mi, aha
icchatha, tattakaá¹ƒ dhanaá¹ƒ dassÄ• mi, mÄ• me yasaá¹ƒ antaradhÄ• payitthÄ• â€™â€™
vattasampadÄ• ya pasÄ«ditvÄ• ``mÄ• bhÄ• yi, natthi te mama santikÄ• antarÄ• yoâ€™â€
paccantanagaraá¹ƒ pÄ• visi. mahanto \Ne I 434/ sakkÄ• ro ahosi, kaá¹-Ä• hakopissa niranta
kattabbakiccaá¹ƒ karoti. atha naá¹ƒ ekÄ• ya velÄ• ya sukhanisinnaá¹ƒ paccantaseá¹-á¹-hi Ä
mayÄ• tumhÄ• kaá¹ƒ paá¹‡á¹‡aá¹ƒ disvÄ• va tumhÄ• kaá¹ƒ puttassa dÄ• rikÄ• dinnÄ• â€
kaá¹-Ä• hakaá¹ƒ puttameva katvÄ• tadanucchavikaá¹ƒ piyavacanaá¹ƒ vatvÄ• seá¹-á¹-hiá¹ƒ

paá¹-á¹-hÄ• ya kaá¹-Ä• hakassa mukhaá¹ƒ ulloketuá¹ƒ samattho nÄ• ma nÄ• hosi.

athekadivasaá¹ƒ mahÄ• satto seá¹-á¹-hidhÄ«taraá¹ƒ pakkositvÄ• ``ehi, amma, sÄ«se me Å
vatvÄ• taá¹ƒ Ä• gantvÄ• Å«kÄ• gahetvÄ• á¹-hitaá¹ƒ piyavacanaá¹ƒ vatvÄ• ``kathehi, am
sukhadukkhesu appamatto \Ee I 454/, ubho janÄ• sammodamÄ• nÄ• samaggavÄ• saá¹ƒ v
``tÄ• ta, mahÄ• seá¹-á¹-hi tumhÄ• kaá¹ƒ puttassa aÃ±Ã±o doso natthi, kevalaá¹ƒ Ä• hÄ• raa
``amma, niccakÄ• lamesa dukkhasÄ«lova, apica te ahaá¹ƒ tassa mukhabandhanamantaá¹ƒ
sÄ• dhukaá¹ƒ uggaá¹‡hitvÄ• mama puttassa bhojanakÄ• le garahantassa uggahitaniyÄ• m
vadeyyÄ• sÄ«â€™â€™ ti gÄ• thaá¹ƒ uggaá¹‡hÄ• petvÄ• katipÄ• haá¹ƒ vasitvÄ• bÄ• rÄ• â
bahuá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ Ä• dÄ• ya anumaggaá¹ƒ gantvÄ• bahudhanaá¹ƒ da
bodhisattassa gatakÄ• lato paá¹-á¹-hÄ• ya atirekamÄ• nÄ« ahosi. so ekadivasaá¹ƒ seá¹-á¹-h
nÄ• naggarasabhojanaá¹ƒ upanetvÄ• kaá¹-acchuá¹ƒ Ä• dÄ• ya parivisantiyÄ• bhattaá¹ƒ ga
seá¹-á¹-hidhÄ«tÄ• bodhisattassa santike uggahitaniyÄ• meneva imaá¹ƒ gÄ• thamÄ• ha ---

125__._ á¹• 21 ``bahumpi so vikattheyya, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato.

anvÄ• gantvÄ• na dÅ«seyya, bhuÃ±ja bhoge kaá¹-Ä• hakÄ• â€™â€™ ti ||

tattha __bahumpi so vikattheyya, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato_ti yo attano jÄ• tibhÅ«mito
gato hoti, yatthassa jÄ• tiá¹ƒ na jÄ• nanti, so \Be I 480/ bahumpi vikattheyya, vambhanavaca
vaÃ±canavacanaá¹ƒ vadeyya. __anvÄ• gantvÄ• na dÅ«seyyÄ• _ti imaá¹ƒ tÄ• va vÄ• raá¹ƒ
gantvÄ• dÄ• sakiccassa katattÄ• kasÄ• hi paharitvÄ• piá¹-á¹-hicammuppÄ• á¹-anato ca la
muttosi. sace anÄ• cÄ• raá¹ƒ karosi, puna aÃ±Ã±asmiá¹ƒ Ä• gamanavÄ• re tava sÄ• miko a
imaá¹ƒ gehaá¹ƒ anuÄ• gantvÄ• kasÄ• bhighÄ• tehi ceva lakkhaá¹‡Ä• hananena ca jÄ• tipp
upahaneyya. tasmÄ• imaá¹ƒ anÄ• cÄ• raá¹ƒ pahÄ• ya __bhuÃ±ja bhoge kaá¹-Ä• haka, _ m
dÄ• sabhÄ• vaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• retvÄ• vippaá¹-isÄ• rÄ« ahosÄ«ti ayamettha seá¹-á¹-h

seá¹-á¹-hidhÄ«tÄ• \Ne I 435/ pana etamatthaá¹ƒ ajÄ• nantÄ« uggahitaniyÄ• mena byaÃ±ja
kaá¹-Ä• hako ``addhÄ• seá¹-á¹-hinÄ• mama kulaá¹ƒ Ä• cikkhitvÄ• etissÄ• sabbaá¹ƒ kathi
tato paá¹-á¹-hÄ• ya puna bhattaá¹ƒ garahituá¹ƒ na visahi, nihatamÄ• no yathÄ• laddhaá¹ƒ b
yathÄ• kammaá¹ƒ gato.

satthÄ• \Ee I 455/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tad
vikatthakabhikkhu ahosi, bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

kaá¹-Ä• hakajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [126] 6. asilakkhaá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__tathevekassa kalyÄ• á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ±Ã±o asilakkh
brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. so kira kammÄ• rehi raÃ±Ã±o asÄ«naá¹ƒ Ä• haá¹-akÄ
asilakkhaá¹‡aá¹ƒ udÄ• harati. so yesaá¹ƒ hatthato lÄ• bhaá¹ƒ labhati, tesaá¹ƒ asiá¹ƒ ``lakkh
maá¹…galasaá¹ƒyuttoâ€™â€™ ti vadati. yesaá¹ƒ hatthato lÄ• bhaá¹ƒ na labhati, tesaá¹ƒ as
``avalakkhaá¹‡oâ€™â€™ ti garahati. atheko kammÄ• ro asiá¹ƒ katvÄ• kosiyaá¹ƒ sukhumaa
pakkhipitvÄ• raÃ±Ã±o asiá¹ƒ Ä• hari. rÄ• jÄ• brÄ• hmaá¹‡aá¹ƒ pakkosÄ• petvÄ• ``asiá¹ƒ
brÄ• hmaá¹‡assa asiá¹ƒ Ä• kaá¸• á¸• hitvÄ• upasiá¹…ghantassa maricacuá¹‡á¹‡Ä• ni nÄ•
khipitukÄ• mataá¹ƒ uppÄ• desuá¹ƒ. tassa khipantassa nÄ• sikÄ• asidhÄ• rÄ• ya paá¹-ihatÄ
nÄ• sikÄ• ya chinnabhÄ• vo bhikkhusaá¹…ghe pÄ• kaá¹-o jÄ• to. athekadivasaá¹ƒ dhamma
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, raÃ±Ã±o kira asilakkhaá¹‡apÄ• á¹-hako asiá¹ƒ upasiá¹…
chindÄ• pesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ•
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva so brÄ• hmaá¹
nÄ• sikÄ• chedaá¹ƒ patto, pubbepi pattoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa asilakkhaá¹‡apÄ• á¹-hako
sabbaá¹ƒ paccuppannavatthusadisameva. rÄ• jÄ• pana tassa vejje datvÄ• nÄ• sikÄ• koá¹
kÄ• rÄ• petvÄ• lÄ• khÄ• ya paá¹-inÄ• sikaá¹ƒ kÄ• retvÄ• puna taá¹ƒ upaá¹-á¹-hÄ• kameva
pana putto natthi, ekÄ• dhÄ«tÄ• ceva bhÄ• gineyyo ca ahesuá¹ƒ. so ubhopi te attano sant
te ekato vaá¸• á¸• hantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ibaddhacittÄ• ahesuá¹ƒ. rÄ• jÄ• pi \N
pakkosÄ• petvÄ• ``mayhaá¹ƒ bhÄ• gineyyopi imassa rajjassa sÄ• mikova, dhÄ«taraá¹ƒ eta
karomÄ«â€™â€™ ti vatvÄ• puna cintesi \Ee I 456/ ``mayhaá¹ƒ bhÄ• gineyyo sabbathÄ• pi
aÃ±Ã±aá¹ƒ rÄ• jadhÄ«taraá¹ƒ Ä• netvÄ• abhisekaá¹ƒ katvÄ• dhÄ«taraá¹ƒ aÃ±Ã±assa raÃ
Ã±Ä• takÄ• bahÅ« bhavissanti, dvinnampi rajjÄ• naá¹ƒ mayameva sÄ• mikÄ• bhavissÄ• m
saddhiá¹ƒ sammantetvÄ• ``ubhopete visuá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti bhÄ• giney
dhÄ«taraá¹ƒ aÃ±Ã±asmiá¹ƒ vÄ• sesi.

te soá¸·asavassuddesikabhÄ• vaá¹ƒ pattÄ• ativiya paá¹-ibaddhacittÄ• ahesuá¹ƒ. rÄ• jakun
upÄ• yena mÄ• tuladhÄ«taraá¹ƒ rÄ• jagehÄ• nÄ«harÄ• petuá¹ƒ sakkÄ• bhaveyyÄ• â€™â€
upÄ• yoâ€™â€™ ti mahÄ• ikkhaá¹‡ikaá¹ƒ pakkosÄ• petvÄ• tassÄ• sahassabhaá¹‡á¸• ika
kattabbaâ€™â€™ nti vutte ``amma, tayi karontiyÄ• anipphatti nÄ• ma natthi, kiÃ±cideva kÄ
yathÄ• mama mÄ• tulo rÄ• jÄ• dhÄ«taraá¹ƒ antogehÄ• nÄ«harÄ• peti, tathÄ• karohÄ«â€
ahaá¹ƒ rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vakkhÄ• mi ``deva, rÄ• jadhÄ«tÄ• ya upa
ettakaá¹ƒ kÄ• laá¹ƒ nivattitvÄ• olokentopi natthi, ahaá¹ƒ rÄ• jadhÄ«taraá¹ƒ asukadivase \Be
rathaá¹ƒ Ä• ropetvÄ• bahuÄ• vudhahatthe purise Ä• dÄ• ya mahantena parivÄ• rena susÄ
maá¹‡á¸• alapÄ«á¹-hikÄ• ya heá¹-á¹-hÄ• maÃ±ce matamanussaá¹ƒ nipajjÄ• petvÄ• uparim
á¹-hapetvÄ• gandhodakaghaá¹-Ä• naá¹ƒ aá¹-á¹-huttarasatena nhÄ• petvÄ• kÄ• á¸·akaá¹‡â
ti evaá¹ƒ vatvÄ• rÄ• jadhÄ«taraá¹ƒ susÄ• naá¹ƒ nessÄ• mi, tvaá¹ƒ amhÄ• kaá¹ƒ tattha gam

puretarameva thokaá¹ƒ maricacuá¹‡á¹‡aá¹ƒ Ä• dÄ• ya Ä• vudhahatthehi attano manussehi
susÄ• naá¹ƒ gantvÄ• rathaá¹ƒ susÄ• nadvÄ• re ekapadese á¹-hapetvÄ• Ä• vudhahatthe m
sayaá¹ƒ susÄ• ne maá¹‡á¸• alapÄ«á¹-hikaá¹ƒ pasÄ• retvÄ• matako viya paá¹-ikujjo hutvÄ•
Ä• gantvÄ• tava upari maÃ±cakaá¹ƒ attharitvÄ• rÄ• jadhÄ«taraá¹ƒ ukkhipitvÄ• maÃ±ce sa
tasmiá¹ƒ khaá¹‡e maricacuá¹‡á¹‡aá¹ƒ nÄ• sikÄ• ya pakkhipitvÄ• dve tayo vÄ• re khipeyyÄ
I 457/ mayaá¹ƒ rÄ• jadhÄ«taraá¹ƒ pahÄ• ya palÄ• yissÄ• ma. atha tvaá¹ƒ rÄ• jadhÄ«taraá¹
sayampi sÄ«saá¹ƒ nhÄ• yitvÄ• taá¹ƒ Ä• dÄ• ya attano nivesanaá¹ƒ gaccheyyÄ• sÄ«ti. so ``
ti sampaá¹-icchi.

sÄ• pi gantvÄ• raÃ±Ã±o tamatthaá¹ƒ Ä• rocesi, rÄ• jÄ• pi sampaá¹-icchi. rÄ• jadhÄ«tÄ• ya
Ä• cikkhi, sÄ• pi sampaá¹-icchi. sÄ• nikkhamanadivase kumÄ• rassa saÃ±Ã±aá¹ƒ datvÄ• r
susÄ• naá¹ƒ gacchantÄ« Ä• rakkhamanussÄ• naá¹ƒ bhayajananatthaá¹ƒ Ä• ha --- ``mayÄ•
á¹-hapitakÄ• le heá¹-á¹-hÄ• maÃ±ce matapuriso khipissati, khipitvÄ• ca heá¹-á¹-hÄ• maÃ±c
paá¹-hamaá¹ƒ passissati \Ne I 437/, tameva gahessati, appamattÄ• bhaveyyÄ• thÄ• â€™â
puretaraá¹ƒ gantvÄ• vuttanayeneva tattha nipajji. mahÄ• ikkhaá¹‡ikÄ• rÄ• jadhÄ«taraá¹ƒ u
maá¹‡á¸• alapÄ«á¹-hikÄ• á¹-hÄ• naá¹ƒ gacchantÄ« ``mÄ• bhÄ• yÄ«â€™â€™ ti saÃ±Ã±Ä•
khaá¹‡e kumÄ• ro maricacuá¹‡á¹‡aá¹ƒ nÄ• sÄ• ya pakkhipitvÄ• khipi. tena khipitamatteyev
rÄ• jadhÄ«taraá¹ƒ pahÄ• ya mahÄ• ravaá¹ƒ ravamÄ• nÄ• sabbapaá¹-hamaá¹ƒ palÄ• yi, tas
paá¹-á¹-hÄ• ya ekopi á¹-hÄ• tuá¹ƒ samattho nÄ• ma nÄ• hosi, gahitagahitÄ• ni Ä• vudhÄ• n
palÄ• yiá¹ƒsu. kumÄ• ro yathÄ• sammantitaá¹ƒ sabbaá¹ƒ katvÄ• rÄ• jadhÄ«taraá¹ƒ Ä• dÄ•
agamÄ• si.

ikkhaá¹‡ikÄ• \Be I 483/ gantvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``pakatiy
tassevatthÄ• ya puá¹-á¹-hÄ• , pÄ• yÄ• se chaá¸• á¸• itasappi viya jÄ• taâ€™â€™ nti sampa
bhÄ• gineyyassa rajjaá¹ƒ datvÄ• dhÄ«taraá¹ƒ mahÄ• deviá¹ƒ kÄ• resi. so tÄ• ya saddhiá¹ƒ
dhammena rajjaá¹ƒ kÄ• resi. sopi asilakkhaá¹‡apÄ• á¹-hako tasseva upaá¹-á¹-hÄ• ko ahosi
rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• paá¹-isÅ«riyaá¹ƒ á¹-hatvÄ• upaá¹-á¹-hahantassa lÄ•
paá¹-inÄ• sikÄ• bhÅ«miyaá¹ƒ pati. so lajjÄ• ya adhomukho aá¹-á¹-hÄ• si. atha naá¹ƒ rÄ• jÄ
mÄ• cintayittha, khipitaá¹ƒ nÄ• ma ekassa kalyÄ• á¹‡aá¹ƒ hoti, ekassa pÄ• pakaá¹ƒ. tumhe
I 458/ chijjÄ«yittha, mayaá¹ƒ pana khipantÄ• mÄ• tuladhÄ«taraá¹ƒ labhitvÄ• rajjaá¹ƒ pÄ• p
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

126__._ á¹• 21 ``tathevekassa kalyÄ• á¹‡aá¹ƒ, tathevekassa pÄ• pakaá¹ƒ.

tasmÄ• sabbaá¹ƒ na kalyÄ• á¹‡aá¹ƒ, sabbaá¹ƒ vÄ• pi na pÄ• pakaâ€™â€™ nti ||

tattha __tathevekassÄ• _ti tadevekassa. ayameva vÄ• pÄ• á¹-ho. dutiyapadepi eseva nayo

iti so imÄ• ya gÄ• thÄ• ya taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• haritvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni ka

satthÄ• imÄ• ya desanÄ• ya lokasammatÄ• naá¹ƒ kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ anekaá¹ƒ s
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• asilakkhaá¹‡apÄ• á¹-hakova etarahi asilakkhaá¹‡apÄ
bhÄ• gineyyarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

asilakkhaá¹‡ajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [127] 7. kalaá¹‡á¸• ukajÄ• takavaá¹‡á¹‡anÄ•

__te_ \Ne I 438/ __desÄ• tÄ• ni vatthÅ«nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ v
Ä• rabbha kathesi. tattha dvepi vatthÅ«ni kaá¹-Ä• hakajÄ• takasadisÄ• neva.

idha \Be I 484/ panesa bÄ• rÄ• á¹‡asiseá¹-á¹-hino dÄ• so kalaá¹‡á¸• uko nÄ• ma ahosi. tas
paccantavÄ• siseá¹-á¹-hino dhÄ«taraá¹ƒ gahetvÄ• mahantena parivÄ• rena vasanakÄ• le b
pariyesÄ• petvÄ• pi tassa gataá¹-á¹-hÄ• naá¹ƒ ajÄ• nanto ``gaccha, kalaá¹‡á¸• ukaá¹ƒ pariy
puá¹-á¹-haá¹ƒ sukapotakaá¹ƒ pesesi. sukapotako ito cito ca vicaranto taá¹ƒ nagaraá¹ƒ pÄ• p
kÄ• le kalaá¹‡á¸• uko nadÄ«kÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mo bahuá¹ƒ mÄ• lÄ• gandhavilepana
ca gÄ• hÄ• petvÄ• nadiá¹ƒ gantvÄ• seá¹-á¹-hidhÄ«tÄ• ya saddhiá¹ƒ nÄ• vaá¹ƒ Ä• ruyha u
padese nadÄ«kÄ«á¸·aá¹ƒ kÄ«á¸·antÄ• issarajÄ• tikÄ• tikhiá¹‡abhesajjaparibhÄ• vitaá¹ƒ kh
tesaá¹ƒ divasabhÄ• gampi udake kÄ«á¸·antÄ• naá¹ƒ sÄ«taá¹ƒ na \Ee I 459/ bÄ• dhati. ayaá
khÄ«ragaá¹‡á¸• Å«saá¹ƒ gahetvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• taá¹ƒ khÄ«raá¹ƒ nuá¹-á¹-hub
udake anuá¹-á¹-hubhitvÄ• seá¹-á¹-hidhÄ«tÄ• ya sÄ«se nuá¹-á¹-hubhati. sukapotakopi nadÄ
udumbarasÄ• khÄ• ya nisÄ«ditvÄ• oloketvÄ• kalaá¹‡á¸• ukaá¹ƒ saÃ±jÄ• nitvÄ• seá¹-á¹-hi
nuá¹-á¹-hubhantaá¹ƒ disvÄ• ``are, kalaá¹‡á¸• uka dÄ• sa, attano jÄ• tiÃ±ca vasanaá¹-á¹-hÄ
khÄ«ragaá¹‡á¸• Å«saá¹ƒ gahetvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• jÄ• tisampannÄ• ya sukhasa
seá¹-á¹-hidhÄ«tÄ• ya sÄ«se mÄ• nuá¹-á¹-hubhi, attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• sÄ«â€™
gÄ• thamÄ• ha ---

127__._ á¹• 21 ``te desÄ• tÄ• ni vatthÅ«ni, ahaÃ±ca vanagocaro.

anuvicca kho taá¹ƒ gaá¹‡heyyuá¹ƒ, piva khÄ«raá¹ƒ kalaá¹‡á¸• ukÄ• â€™â€™ ti ||

tattha __te desÄ• tÄ• ni vatthÅ«nÄ«_ti mÄ• tukucchiá¹ƒ sandhÄ• ya vadati. ayametthÄ• dh
vasitaá¹ƒ, na te khattiyadhÄ«tÄ• dÄ«naá¹ƒ kucchidesÄ• . yattha vÄ• si patiá¹-á¹-hito, na tÄ•
khattiyadhÄ«tÄ• dÄ«naá¹ƒ kucchivatthÅ«ni. atha kho dÄ• sikucchiyaá¹ƒ tvaá¹ƒ vasi ceva pa
__ahaÃ±ca vanagocaro_ti tiracchÄ• nabhÅ«topi etamatthaá¹ƒ jÄ• nÄ• mÄ«ti dÄ«peti. __an
gaá¹‡heyyu_nti evaá¹ƒ anÄ• cÄ• raá¹ƒ caramÄ• naá¹ƒ mayÄ• gantvÄ• Ä• rocite anuvicca

tÄ• á¸·etvÄ• ceva lakkhaá¹‡Ä• hataÃ±ca katvÄ• taá¹ƒ gaá¹‡heyyuá¹ƒ, gahetvÄ• gamissan
pamÄ• á¹‡aá¹ƒ Ã±atvÄ• seá¹-á¹-hidhÄ«tÄ• ya sÄ«se anuá¹-á¹-hubhitvÄ• piva khÄ«raá¹ƒ. _
nÄ• menÄ• lapati.

kalaá¹‡á¸• ukopi \Ne I 439/ \Be I 485/ suvapotakaá¹ƒ saÃ±jÄ• nitvÄ• ``maá¹ƒ pÄ• kaá¹-aá¹
bhayena ``ehi, sÄ• mi, kadÄ• Ä• gatosÄ«â€™â€™ ti Ä• ha. suko ``na esa maá¹ƒ hitakÄ• m
pana me vaá¹-á¹-etvÄ• mÄ• retukÄ• moâ€™â€™ ti Ã±atvÄ• va ``na me tayÄ• atthoâ€™â€
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• yathÄ• diá¹-á¹-haá¹ƒ seá¹-á¹-hino vitthÄ• rena kathesi. seá¹-á¹-h
kataâ€™â€™ nti vatvÄ• gantvÄ• tassa Ä• á¹‡aá¹ƒ kÄ• retvÄ• bÄ• rÄ• á¹‡asimeva naá¹ƒ
paribhuÃ±ji.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kal
ahosi, bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

kalaá¹‡á¸• ukajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [128] 8. biá¸·Ä• ravatajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ee I 460/ __ve dhammaá¹ƒ dhajaá¹ƒ katvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto e
Ä• rabbha kathesi. tadÄ• hi satthÄ• tassa kuhakabhÄ• ve Ä• rocite ``na, bhikkhave, idÄ• n
kuhakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mÅ«sikayoniyaá¹ƒ p
vuá¸• á¸• himanvÄ• ya mahÄ• sarÄ«ro sÅ«karacchÄ• pakasadiso hutvÄ• anekasatamÅ«si
atheko siá¹…gÄ• lo ito cito ca vicaranto taá¹ƒ mÅ«sikayÅ«thaá¹ƒ disvÄ• ``imÄ• mÅ«sikÄ•
khÄ• dissÄ• mÄ«â€™â€™ ti cintetvÄ• mÅ«sikÄ• naá¹ƒ Ä• sayassa avidÅ«re sÅ«riyÄ• bhi
pÄ• dena aá¹-á¹-hÄ• si. bodhisatto gocarÄ• ya caramÄ• no taá¹ƒ disvÄ• ``sÄ«lavÄ• eso bh
santikaá¹ƒ gantvÄ• ``bhante, tvaá¹ƒ ko nÄ• moâ€™â€™ ti pucchi. ``dhammiko nÄ• mÄ• â€
bhÅ«miyaá¹ƒ aá¹-hapetvÄ• kasmÄ• ekeneva á¹-hitosÄ«â€™â€™ ti. ``mayi cattÄ• ro pÄ• c
pathavÄ« vahituá¹ƒ na sakkoti, tasmÄ• ekeneva tiá¹-á¹-hÄ• mÄ«â€™â€™ ti. ``mukhaá¹ƒ vi
á¹-hitosÄ«â€™â€™ ti? ``mayaá¹ƒ aÃ±Ã±aá¹ƒ na bhakkhayÄ• ma, vÄ• tameva bhakkhayÄ•
sÅ«riyÄ• bhimukho \Be I 486/ tiá¹-á¹-hasÄ«â€™â€™ ti? ``sÅ«riyaá¹ƒ namassÄ• mÄ«â€™â€
vacanaá¹ƒ sutvÄ• ``sÄ«lavÄ• eso bhavissatÄ«â€™â€™ ti tato paá¹-á¹-hÄ• ya mÅ«sikagaá
pÄ• taá¹ƒ tassa upaá¹-á¹-hÄ• naá¹ƒ gacchati.

athassa \Ne I 440/ upaá¹-á¹-hÄ• naá¹ƒ katvÄ• gamanakÄ• le siá¹…gÄ• lo sabbapacchimaa
maá¹ƒsaá¹ƒ khÄ• ditvÄ• ajjhoharitvÄ• mukhaá¹ƒ puÃ±chitvÄ• tiá¹-á¹-hati. anupubbena mÅ
mÅ«sikÄ• ``pubbe amhÄ• kaá¹ƒ ayaá¹ƒ Ä• sayo nappahoti, nirantarÄ• tiá¹-á¹-hÄ• ma. idÄ•

na pÅ«rateva, kiá¹ƒ nu kho etaâ€™â€™ nti bodhisattassa taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. bo
kÄ• raá¹‡ena musikÄ• tanuttaá¹ƒ gatÄ• â€™â€™ ti cintento siá¹…gÄ• le Ä• saá¹…kaá¹ƒ á
\Ee I 461/ naâ€™â€™ nti upaá¹-á¹-hÄ• nakÄ• le sesamÅ«sikÄ• purato katvÄ• sayaá¹ƒ pa
tassa upari pakkhandi, bodhisatto attano gahaá¹‡atthÄ• ya taá¹ƒ pakkhandantaá¹ƒ disvÄ• n
siá¹…gÄ• la, idaá¹ƒ te vatasamÄ• dÄ• naá¹ƒ na dhammasudhammatÄ• ya, paresaá¹ƒ pana
dhajaá¹ƒ katvÄ• carasÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

128__._ á¹• 21 ``yo ve dhammaá¹ƒ dhajaá¹ƒ katvÄ• , nigÅ«á¸·ho pÄ• pamÄ• care.

vissÄ• sayitvÄ• bhÅ«tÄ• ni, biá¸·Ä• raá¹ƒ nÄ• ma taá¹ƒ vataâ€™â€™ nti ||

tattha __yo ve_ti khattiyÄ• dÄ«su yo kocideva. __dhammaá¹ƒ dhajaá¹ƒ katvÄ• _ti dasakusa
dhajaá¹ƒ karitvÄ• , kÅ«á¹-aá¹ƒ karonto viya ussÄ• petvÄ• dassentoti attho. __vissÄ• sayitv
ayaâ€™â€™ nti saÃ±Ã±Ä• ya saÃ±jÄ• tavissÄ• sÄ• ni katvÄ• . __biá¸·Ä• raá¹ƒ nÄ• ma taá
dhammaá¹ƒ dhajaá¹ƒ katvÄ• raho pÄ• pÄ• ni karontassa vataá¹ƒ kerÄ• á¹-ikavataá¹ƒ nÄ• n

mÅ«sikarÄ• jÄ• kathentova uppatitvÄ• tassa gÄ«vÄ• yaá¹ƒ patitvÄ• hanukassa heá¹-á¹-h
á¸• aá¹ƒsitvÄ• galanÄ• á¸·iá¹ƒ phÄ• letvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. mÅ«sikagaá¹‡o niva
``muru murÅ«â€™â€™ ti khÄ• ditvÄ• agamÄ• si. paá¹-hamÄ• gatÄ• va kirassa maá¹ƒsaá¹
labhiá¹ƒsu. tato paá¹-á¹-hÄ• ya mÅ«sikagaá¹‡o nibbhayo jÄ• to.

satthÄ• \Be I 487/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
kuhakabhikkhu ahosi, mÅ«sikarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

biá¸·Ä• ravatajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [129] 9. aggikabhÄ• radvÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• yaá¹ƒ_ \Ne I 441/ __sikhÄ• puÃ±Ã±ahetÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto kul
Ä• rabbha kathesi.

atÄ«tasmiÃ±hi bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mÅ«sikarÄ•
vasati. atheko siá¹…gÄ• lo davaá¸• Ä• he uá¹-á¹-hite palÄ• yituá¹ƒ asakkonto ekasmiá¹ƒ ruk
Ä• hacca aá¹-á¹-hÄ• si. tassa sakalasarÄ«re lomÄ• ni jhÄ• yiá¹ƒsu, rukkhaá¹ƒ Ä• hacca á¹-h
matthake cÅ«á¸·Ä• viya thokÄ• ni lomÄ• ni aá¹-á¹-haá¹ƒsu. so ekadivasaá¹ƒ soá¹‡á¸• iyaá¹
chÄ• yaá¹ƒ olokento cÅ«á¸·aá¹ƒ disvÄ• ``uppannaá¹ƒ dÄ• ni me bhaá¹‡á¸• amÅ«laâ€™â€™
mÅ«sikÄ• dariá¹ƒ disvÄ• ``imÄ• mÅ«sikÄ• vaÃ±cetvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti heá¹
aá¹-á¹-hÄ• si. atha naá¹ƒ bodhisatto gocarÄ• ya caranto disvÄ• ``sÄ«lavÄ• ayaâ€™â€™ n

upasaá¹…kamitvÄ• ``tvaá¹ƒ kinnÄ• mosÄ«â€™â€™ ti pucchi. ``ahaá¹ƒ aggikabhÄ• radvÄ•
kasmÄ• Ä• gatosÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ rakkhanatthÄ• yÄ• â€™â€™ ti. ``kinti katv
``ahaá¹ƒ aá¹…guá¹-á¹-hagaá¹‡anaá¹ƒ nÄ• ma jÄ• nÄ• mi, tumhÄ• kaá¹ƒ pÄ• tova nikkhami
`ettakÄ• â€™ ti gaá¹‡etvÄ• paccÄ• gamanakÄ• lepi gaá¹‡essÄ• mi, evaá¹ƒ sÄ• yaá¹ƒ pÄ•
rakkhissÄ• mÄ«â€™â€™ ti. ``tena hi rakkha mÄ• tulÄ• â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™
nikkhamanakÄ• le ``eko dve tayoâ€™â€™ ti gaá¹‡etvÄ• paccÄ• gamanakÄ• lepi tatheva g
gahetvÄ• khÄ• dati. sesaá¹ƒ purimasadisameva.

idha pana mÅ«sikarÄ• jÄ• nivattitvÄ• á¹-hito ``bho aggikabhÄ• radvÄ• ja, nÄ• yaá¹ƒ tava
matthake cÅ«á¸·Ä• á¹-hapitÄ• , kucchikÄ• raá¹‡Ä• pana á¹-hapitÄ• â€™â€™ ti vatvÄ• ima

129__._ á¹• 21 ``nÄ• yaá¹ƒ \Be I 488/ sikhÄ• puÃ±Ã±ahetu, ghÄ• sahetu ayaá¹ƒ sikhÄ• .

nÄ• guá¹-á¹-higaá¹‡anaá¹ƒ yÄ• ti, alaá¹ƒ te hotu aggikÄ• â€™â€™ ti ||

tattha __nÄ• guá¹-á¹-higaá¹‡anaá¹ƒ yÄ• tÄ«_ti ``aá¹…guá¹-á¹-higaá¹‡anÄ• â€™â€™ ti aá¹
vuccati, ayaá¹ƒ mÅ«sikagaá¹‡o aá¹…guá¹-á¹-hagaá¹‡anaá¹ƒ na gacchati na upeti na pÅ«re
gacchatÄ«ti attho. __alaá¹ƒ te hotu aggikÄ• _ti siá¹…gÄ• laá¹ƒ nÄ• mena Ä• lapanto Ä• ha.
hotu, na ito paraá¹ƒ mÅ«sike khÄ• dissasi \Ne I 442/. amhehi vÄ• tayÄ• saddhiá¹ƒ saá¹ƒvÄ
mayaá¹ƒ idÄ• ni tayÄ• saddhiá¹ƒ vasissÄ• mÄ• tipi attho. sesaá¹ƒ purimasadisameva.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• siá¹…
mÅ«sikarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

aggikabhÄ• radvÄ• jajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [130] 10. kosiyajÄ• takavaá¹‡á¹‡anÄ•

__yathÄ• _ \Ee I 463/ __vÄ• cÄ• ca bhuÃ±jassÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto eka
mÄ• tugÄ• maá¹ƒ Ä• rabbha kathesi. sÄ• kirekassa saddhÄ• sampannassa upÄ• sakabrÄ•
pÄ• padhammÄ• rattiá¹ƒ aticaritvÄ• divÄ• kiÃ±ci kammaá¹ƒ akatvÄ• gilÄ• nÄ• layaá¹ƒ da
nipajjati. atha naá¹ƒ brÄ• hmaá¹‡o ``kiá¹ƒ te bhadde aphÄ• sukaâ€™â€™ nti pucchi. ``vÄ•
ti. ``atha kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``siniddhamadhurÄ• ni paá¹‡Ä«tapaá¹‡Ä
yÄ• gubhattatelÄ• dÄ«nÄ«â€™â€™ ti. brÄ• hmaá¹‡o yaá¹ƒ yaá¹ƒ sÄ• icchati, taá¹ƒ taá¹ƒ Ä
sabbakiccÄ• ni karoti. sÄ• pana brÄ• hmaá¹‡assa gehaá¹ƒ paviá¹-á¹-hakÄ• le nipajjati, bah
saddhiá¹ƒ vÄ«tinÄ• meti.

atha brÄ• hmaá¹‡o ``imissÄ• sarÄ«re vijjhanavÄ• tÄ• naá¹ƒ pariyanto na paÃ±Ã±Ä• yatÄ«

gandhamÄ• lÄ• dÄ«ni Ä• dÄ• ya jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ• ``kiá¹ƒ, brÄ• hmaá¹‡a, na paÃ±Ã±Ä• yasÄ«â€™â€™ ti vutte ``bhante, brÄ• hmaá¹‡iyÄ• kir vijjhanti, svÄ• haá¹ƒ tassÄ• \Be I 489/ sappitelÄ• dÄ«ni ceva paá¹‡Ä«tapaá¹‡Ä«tabhojanÄ• sarÄ«ramassÄ• ghanaá¹ƒ vippasannacchavivaá¹‡á¹‡aá¹ƒ jÄ• taá¹ƒ, vÄ• tarogassa pana pa ahaá¹ƒ taá¹ƒ paá¹-ijaggantova idhÄ• gamanassa okÄ• saá¹ƒ na labhÄ• mÄ«â€™â€™ ti Ä• pÄ• pabhÄ• vaá¹ƒ Ã±atvÄ• ``brÄ• hmaá¹‡a, `evaá¹ƒ nipannassa mÄ• tugÄ• massa roge av bhesajjaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™ ti pubbepi te paá¹‡á¸• itehi kathitaá¹ƒ, bhavasaá¹… sallakkhesÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡amahÄ vayappatto \Ne I 443/ takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ ahosi. ekasatarÄ• jadhÄ• nÄ«su khattiyakumÄ• rÄ• ca brÄ• hmaá¹‡akumÄ• rÄ• ca yebhu uggaá¹‡hanti. atheko janapadavÄ• sÄ« brÄ• hmaá¹‡amÄ• á¹‡avo bodhisattassa santike ta vijjÄ• á¹-á¹-hÄ• nÄ• ni uggaá¹‡hitvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒyeva kuá¹-umbaá¹ƒ saá¹‡á¹-hape dvattikkhattuá¹ƒ bodhisattassa santikaá¹ƒ Ä• gacchati \Ee I 464/. tassa brÄ• hmaá¹‡Ä« dus pÄ• padhammÄ• ti sabbaá¹ƒ paccuppannavatthusadisameva.

bodhisatto pana ``iminÄ• kÄ• raá¹‡ena ovÄ• dagahaá¹‡Ä• ya okÄ• saá¹ƒ na labhÄ• mÄ«â mÄ• á¹‡avikÄ• imaá¹ƒ vaÃ±cetvÄ• nipajjatÄ«â€™â€™ ti Ã±atvÄ• ``tassÄ• rogÄ• nuccha Ä• cikkhissÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ``tÄ• ta, tvaá¹ƒ ito paá¹-á¹-hÄ• ya tassÄ• sa adÄ• si, gomutte pana paÃ±capaá¹‡á¹‡Ä• ni phalÄ• dÄ«ni ca pakkhipitvÄ• koá¹-á¹-etvÄ• pakkhipitvÄ• lohagandhaá¹ƒ gÄ• hÄ• petvÄ• rajjuá¹ƒ vÄ• yottaá¹ƒ vÄ• rukkhaá¹ƒ vÄ• lat te rogassa anucchavikabhesajjaá¹ƒ, idaá¹ƒ vÄ• piva, uá¹-á¹-hÄ• ya vÄ• tayÄ• bhuttabhatt kammaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thaá¹ƒ vadeyyÄ• si. ``sace bhesajjaá¹ƒ rajjuyÄ• vÄ• yottena vÄ• rukkhena vÄ• latÄ• ya vÄ• katici pahÄ• re paharitvÄ• kesesu g kapparena potheyyÄ• si, sÄ• taá¹…khaá¹‡aÃ±Ã±eva uá¹-á¹-hÄ• ya kammaá¹ƒ karissatÄ«â ti sampaá¹-icchitvÄ• vuttaniyÄ• meneva bhesajjaá¹ƒ katvÄ• ``bhadde, imaá¹ƒ bhesajjaá¹ƒ ``kena te idaá¹ƒ Ä• cikkhitaâ€™â€™ nti? \Be I 490/ ``Ä• cariyena, bhaddeâ€™â€™ ti. ``apa pivissÄ• mÄ«â€™â€™ ti. mÄ• á¹‡avo ``na tvaá¹ƒ attano ruciyÄ• pivissasÄ«â€™â€™ ti raj rogassa anucchavikaá¹ƒ bhesajjaá¹ƒ vÄ• piva, yÄ• gubhattÄ• nucchavikaá¹ƒ kammaá¹ƒ vÄ imaá¹ƒ gÄ• thamÄ• ha ---

130__._ á¹• 21 ``yathÄ• vÄ• cÄ• ca bhuÃ±jassu, yathÄ• bhuttaÃ±ca byÄ• hara.

ubhayaá¹ƒ te na sameti, vÄ• cÄ• bhuttaÃ±ca kosiyeâ€™â€™ ti ||

tattha __yathÄ• vÄ• cÄ• ca bhuÃ±jassÅ«_ti yathÄ• te vÄ• cÄ• , tathÄ• bhuÃ±jassu, ``vÄ• vÄ• cÄ• ya anucchavikameva katvÄ• bhuÃ±jassÅ«ti attho. ``yathÄ• vÄ• caá¹ƒ vÄ• â€™â€™

``yathÄ• vÄ• cÄ• yÄ• â€™â€™ tipi paá¹-hanti, sabbattha ayameva attho. __yathÄ• bhuttaÃ
te bhuttaá¹ƒ, tassa anucchavikameva \Ee I 465/ byÄ• hara, ``arogamhÄ«â€™â€™ ti vatvÄ•
karosÄ«ti attho. ``yathÄ• bhÅ«taÃ±cÄ• â€™â€™ tipi pÄ• á¹-ho, atha vÄ• arogamhÄ«ti yath
kammaá¹ƒ karohÄ«ti \Ne I 444/ attho. __ubhayaá¹ƒ te na sameti, vÄ• cÄ• bhuttaÃ±ca kosiy
vÄ• cÄ• ``vÄ• tÄ• maá¹ƒ vijjhantÄ«â€™â€™ ti yaÃ±ca te idaá¹ƒ paá¹‡Ä«tabhojanaá¹ƒ bhu
tuyhaá¹ƒ na sameti, tasmÄ• uá¹-á¹-hÄ• ya kammaá¹ƒ karohi. ``kosiyeâ€™â€™ ti taá¹ƒ gott

evaá¹ƒ vutte kosiyabrÄ• hmaá¹‡adhÄ«tÄ• ``Ä• cariyena ussukkaá¹ƒ Ä• pannakÄ• lato paá
esa vaÃ±cetuá¹ƒ, uá¹-á¹-hÄ• ya kammaá¹ƒ karissÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• ya kammaa
dussÄ«labhÄ• vo Ã±Ä• to, idÄ• ni na sakkÄ• ito paá¹-á¹-hÄ• ya puna evarÅ«paá¹ƒ kÄ• tuâ
pÄ• pakammatopi viramitvÄ• sÄ«lavatÄ« ahosi. sÄ• pi brÄ• hmaá¹‡Ä« ``sammÄ• sambudd
sattharipi gÄ• ravena na puna anÄ• cÄ• raá¹ƒ akÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• jay
jayampatikÄ• va, Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

kosiyajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kusanÄ• á¸·ivaggo terasamo.

tassuddÄ• naá¹ƒ ---

kusanÄ• á¸·i \Be I 491/ ca dummedhaá¹ƒ, naá¹…galÄ«sambakaá¹-Ä• haá¹ƒ.

asilakkhaá¹‡akalaá¹‡á¸• ukaá¹ƒ, biá¸·Ä• raggikakosiyanti ||

14. asampadÄ• navaggo

á¹• 03 [131] 1. asampadÄ• najÄ• takavaá¹‡á¹‡anÄ•

__asampadÄ• nenitarÄ«tarassÄ• _ti \Ne I 445/ idaá¹ƒ satthÄ• veá¸·uvane viharanto devad
tasmiÃ±hi kÄ• le bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vus
tathÄ• gatassa guá¹‡aá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha,
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, id
akataÃ±Ã±Å«, pubbepi akataÃ±Ã±Å«yevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee I 466/ magadharaá¹-á¹-he rÄ• jagahe ekasmiá¹ƒ magadharaÃ±Ã±e rajjaá¹ƒ kÄ•
seá¹-á¹-hi ahosi asÄ«tikoá¹-ivibhavo saá¹…khaseá¹-á¹-hÄ«ti nÄ• mena. bÄ• rÄ• á¹‡asiyaá¹

nÄ• ma asÄ«tikoá¹-ivibhavova ahosi. te aÃ±Ã±amaÃ±Ã±aá¹ƒ sahÄ• yakÄ• ahesuá¹ƒ. tesu
pÄ«á¸·iyaseá¹-á¹-hissa kenacideva kÄ• raá¹‡ena mahantaá¹ƒ bhayaá¹ƒ uppajji, sabbaá¹ƒ s
so daliddo appaá¹-isaraá¹‡o hutvÄ• bhariyaá¹ƒ Ä• dÄ• ya saá¹…khaseá¹-á¹-hiá¹ƒ paccaya
nikkhamitvÄ• padasÄ• va rÄ• jagahaá¹ƒ patvÄ• saá¹…khaseá¹-á¹-hissa nivesanaá¹ƒ agam
``sahÄ• yo me Ä• gatoâ€™â€™ ti parissajitvÄ• sakkÄ• rasammÄ• naá¹ƒ katvÄ• katipÄ• h
``samma, kenaá¹-á¹-hena Ä• gatosÄ«â€™â€™ ti pucchi. ``bhayaá¹ƒ me, samma, uppannaá
parikkhÄ«á¹‡aá¹ƒ, upatthambho me hohÄ«â€™â€™ ti. ``sÄ• dhu samma, mÄ• bhÄ• yÄ«â
vivarÄ• petvÄ• cattÄ• lÄ«sa hiraÃ±Ã±akoá¹-iyo dÄ• petvÄ• sesampi paricchadaparivÄ• ra
santakaá¹ƒ saviÃ±Ã±Ä• á¹‡akaá¹ƒ aviÃ±Ã±Ä• á¹‡akaá¹ƒ majjhe bhinditvÄ• upaá¸• á¸• ham
vibhavaá¹ƒ Ä• dÄ• ya puna bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• nivÄ• saá¹ƒ kappesi.

aparabhÄ• ge \Be I 492/ saá¹…khaseá¹-á¹-hissapi tÄ• disameva bhayaá¹ƒ uppajji. so attan
upadhÄ• rento ``sahÄ• yassa me mahÄ• upakÄ• ro kato, upaá¸• á¸• havibhavo dinno. na s
tassa santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti cintetvÄ• bhariyaá¹ƒ Ä• dÄ• ya padasÄ• va bÄ
bhariyaá¹ƒ Ä• ha ``bhadde, tava mayÄ• saddhiá¹ƒ antaravÄ«thiyÄ• gamanaá¹ƒ nÄ• ma na
pesitayÄ• namÄ• ruyha \Ne I 446/ mahantena parivÄ• rena pacchÄ• Ä• gamissasi. yÄ• va
hohÄ«â€™â€™ ti vatvÄ• taá¹ƒ sÄ• lÄ• ya á¹-hapetvÄ• sayaá¹ƒ nagaraá¹ƒ pavisitvÄ• seá
``rÄ• jagahanagarato tumhÄ• kaá¹ƒ sahÄ• yo saá¹…khaseá¹-á¹-hi nÄ• ma Ä• gatoâ€™â€™
``Ä• gacchatÅ«â€™â€™ ti pakkosÄ• petvÄ• taá¹ƒ disvÄ• neva Ä• sanÄ• vuá¹-á¹-hÄ• si, n
kevalaá¹ƒ ``kimatthaá¹ƒ Ä• gatosÄ«â€™â€™ ti pucchi. ``tumhÄ• kaá¹ƒ dassanatthaá¹ƒ Ä• g
\Ee I 467/ te kahaá¹ƒ gahitoâ€™â€™ ti? ``na tÄ• va nivÄ• saá¹-á¹-hÄ• naá¹ƒ atthi, seá¹-á¹-h
á¹-hapetvÄ• va Ä• gatomhÄ«â€™â€™ ti. ``tumhÄ• kaá¹ƒ idha nivÄ• saá¹-á¹-hÄ• naá¹ƒ natt
ekasmiá¹ƒ á¹-hÄ• ne pacÄ• petvÄ• bhuÃ±jitvÄ• gacchatha, puna amhÄ• kaá¹ƒ gharaá¹ƒ m
``mayhaá¹ƒ sahÄ• yassa dussante bandhitvÄ• ekaá¹ƒ bahalapalÄ• patumbaá¹ƒ dehÄ«â€™
taá¹ƒ divasaá¹ƒ kira so rattasÄ• lÄ«naá¹ƒ sakaá¹-asahassamattaá¹ƒ ophunÄ• petvÄ• koá¹-
cattÄ• lÄ«sakoá¹-idhanaá¹ƒ gahetvÄ• Ä• gato akataÃ±Ã±Å« mahÄ• coro sahÄ• yakassa tu
pacchiyaá¹ƒ ekaá¹ƒ palÄ• patumbaá¹ƒ pakkhipitvÄ• bodhisattassa santikaá¹ƒ agamÄ• si.

bodhisatto cintesi --- ``ayaá¹ƒ asappuriso mama santikÄ• cattÄ• lÄ«sakoá¹-idhanaá¹ƒ labh
palÄ• patumbaá¹ƒ dÄ• pesi, gaá¹‡hÄ• mi nu kho, na gaá¹‡hÄ• mÄ«â€™â€™ ti? athassa et
akataÃ±Ã±Å« mittadubbhÄ« katavinÄ• sakabhÄ• vena mayÄ• saddhiá¹ƒ mittabhÄ• vaá¹ƒ b
dinnaá¹ƒ palÄ• patumbaá¹ƒ lÄ• makattÄ• na gaá¹‡hissÄ• mi, ahampi mittabhÄ• vaá¹ƒ bhin
parittakaá¹ƒ laddhaá¹ƒ aggaá¹‡hantÄ• mittabhÄ• vaá¹ƒ vinÄ• senti, ahaá¹ƒ pana etena din
gahetvÄ• mama vasena mittabhÄ• vaá¹ƒ patiá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti. so palÄ• p
pÄ• sÄ• dÄ• oruyha sÄ• laá¹ƒ agamÄ• si. atha naá¹ƒ bhariyÄ• ``kiá¹ƒ te, ayya, laddhaâ€™
amhÄ• kaá¹ƒ sahÄ• yo pÄ«á¸·iyaseá¹-á¹-hi palÄ• patumbaá¹ƒ datvÄ• amhe ajjeva \Be I 49
``ayya, kimatthaá¹ƒ aggahesi, kiá¹ƒ etaá¹ƒ cattÄ• lÄ«sakoá¹-idhanassa anucchavikaâ€™â€™
bodhisattopi ``bhadde, mÄ• rodi, ahaá¹ƒ tena saddhiá¹ƒ mittabhÄ• vabhedanabhayena ma

patiá¹-á¹-hÄ• petuá¹ƒ gaá¹‡hiá¹ƒ, tvaá¹ƒ kiá¹ƒkÄ• raá¹‡Ä• rodasÄ«â€™â€™ ti vatvÄ• imaá

131__._ á¹• 21 ``asampadÄ• nenitarÄ«tarassa, bÄ• lassa mittÄ• ni kalÄ«bhavanti.

tasmÄ• \Ee I 468/ harÄ• mi bhusaá¹ƒ aá¸• á¸• hamÄ• naá¹ƒ, mÄ• me mitti jÄ«yittha sassat

tattha \Ne I 447/ __asampadÄ• nenÄ• _ti asampÄ• dÄ• nena. akÄ• ralope sandhi, aggahaá
__itarÄ«tarassÄ• _ti yassa kassaci lÄ• makÄ• lÄ• makassa. __bÄ• lassa mittÄ• ni kalÄ«bha
apaÃ±Ã±assa mittÄ• ni kalÄ«ni kÄ• á¸·akaá¹‡á¹‡isadisÄ• ni honti, bhijjantÄ«ti attho. __tasm
aá¸• á¸• hamÄ• na_nti tena kÄ• raá¹‡ena ahaá¹ƒ sahÄ• yena dinnaá¹ƒ ekapalÄ• patumbaá
dasseti. ``mÄ• naâ€™â€™ nti hi aá¹-á¹-hannaá¹ƒ nÄ• á¸·Ä«naá¹ƒ nÄ• maá¹ƒ, catunnaá¹ƒ a
nÄ• á¸·iyo tumbo nÄ• ma. tena vuttaá¹ƒ ``palÄ• patumbaâ€™â€™ nti. __mÄ• me mitti jÄ«y
sahÄ• yena saddhiá¹ƒ mitti mÄ• bhijjittha, sassatÄ• va ayaá¹ƒ hotÅ«ti attho.

evaá¹ƒ vuttepi seá¹-á¹-hibhariyÄ• rodateva. tasmiá¹ƒ khaá¹‡e saá¹…khaseá¹-á¹-hinÄ• pÄ«
dinno kammantadÄ• so sÄ• lÄ• dvÄ• rena Ä• gacchanto seá¹-á¹-hibhariyÄ• ya rodanasadda
attano sÄ• mike disvÄ• pÄ• desu nipatitvÄ• roditvÄ• kanditvÄ• ``kimatthaá¹ƒ idhÄ• gatatt
pucchi. seá¹-á¹-hi sabbaá¹ƒ Ä• rocesi. kammantadÄ• so ``hotu, sÄ• mi, mÄ• cintayitthÄ• â€
assÄ• setvÄ• attano gehaá¹ƒ netvÄ• gandhodakena nhÄ• petvÄ• bhojetvÄ• ``sÄ• mikÄ•
sannipÄ• tetvÄ• dassetvÄ• katipÄ• haá¹ƒ vÄ«tinÄ• metvÄ• sabbe dÄ• se gahetvÄ• rÄ• ja
akÄ• si. rÄ• jÄ• pakkosÄ• petvÄ• ``kiá¹ƒ etaâ€™â€™ nti pucchi, te sabbaá¹ƒ taá¹ƒ pavatti

rÄ• jÄ• \Be I 494/ tesaá¹ƒ vacanaá¹ƒ sutvÄ• ubhopi seá¹-á¹-hÄ« pakkosÄ• petvÄ• saá¹…
``saccaá¹ƒ kira tayÄ• mahÄ• seá¹-á¹-hi pÄ«á¸·iyaseá¹-á¹-hissa cattÄ• lÄ«sakoá¹-idhanaá¹ƒ
``Ä• ma, mahÄ• rÄ• ja, mama sahÄ• yassa maá¹ƒ takketvÄ• rÄ• jagahaá¹ƒ Ä• gatassa na
vibhavajÄ• taá¹ƒ saviÃ±Ã±Ä• á¹‡akaá¹ƒ aviÃ±Ã±Ä• á¹‡akaá¹ƒ dve koá¹-á¹-hÄ• se katvÄ• s
``saccametaâ€™â€™ nti pÄ«á¸·iyaseá¹-á¹-hiá¹ƒ pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``tayÄ•
takketvÄ• Ä• gatassa atthi koci sakkÄ• ro vÄ• sammÄ• no vÄ• katoâ€™â€™ ti. so tuá¹‡h
palÄ• patumbamattaá¹ƒ dussante pakkhipÄ• petvÄ• dÄ• pitaá¹ƒ \Ee I 469/ atthÄ«ti. tampi s
rÄ• jÄ• ``kiá¹ƒ kÄ• tabbaâ€™â€™ nti amaccehi saddhiá¹ƒ mantetvÄ• taá¹ƒ paribhÄ• sitvÄ
pÄ«á¸·iyaseá¹-á¹-hissa ghare sabbaá¹ƒ vibhavaá¹ƒ saá¹…khaseá¹-á¹-hissa dethÄ• â€™â€™
``mahÄ• rÄ• ja, mayhaá¹ƒ parasantakena attho natthi, mayÄ• dinnamattameva pana dÄ• p
bodhisattassa santakaá¹ƒ dÄ• pesi. bodhisatto sabbaá¹ƒ attano dinnavibhavaá¹ƒ paá¹-ilabh
rÄ• jagahameva gantvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni kat

satthÄ• \Ne I 448/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
devadatto ahosi, saá¹…khaseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

asampadÄ• najÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [132] 2. bhÄ«rukajÄ• takavaá¹‡á¹‡anÄ•

__kusalÅ«padese dhitiyÄ• daá¸·hÄ• ya cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ajapÄ• la
mÄ• radhÄ«tÄ• naá¹ƒ palobhanasuttantaá¹ƒ Ä• rabbha kathesi. bhagavatÄ• hi Ä• dito paá¹

``daddallamÄ• nÄ• Ä• gaÃ±chuá¹ƒ, taá¹‡hÄ• ca aratÄ« ragÄ• .

tÄ• tattha panudÄ« satthÄ• , tÅ«laá¹ƒ bhaá¹-á¹-haá¹ƒva mÄ• lutoâ€™â€™ ti || (SN a I 161)

evaá¹ƒ yÄ• va pariyosÄ• nÄ• tassa suttantassa kathitakÄ• le dhammasabhÄ• yaá¹ƒ sannip
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, sammÄ• sambuddho mÄ• radhÄ«taro \Be I 495/ anekasa
palobhanatthÄ• ya upasaá¹…kamantiyo akkhÄ«nipi ummÄ«letvÄ• na olokesi, aho buddhab
nti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva mayhaá¹ƒ sabbÄ• save khepetvÄ• sa
mÄ• radhÄ«tÄ• naá¹ƒ anolokanaá¹ƒ nÄ• ma acchariyaá¹ƒ, ahaÃ±hi pubbe bodhiÃ±Ä• á¹‡aa
sakilesakÄ• lepi abhisaá¹…khataá¹ƒ dibbarÅ«paá¹ƒ indriyÄ• ni bhinditvÄ• kilesavasena an
mahÄ• rajjaá¹ƒ pÄ• puá¹‡iâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bhÄ• tikasatassa ka
sabbaá¹ƒ heá¹-á¹-hÄ• takkasilÄ• jÄ• take \Ee I 470/ vuttanayeneva vitthÄ• retabbaá¹ƒ. tadÄ
takkasilÄ• nagaravÄ• sÄ«hi bahinagare sÄ• lÄ• yaá¹ƒ bodhisattaá¹ƒ upasaá¹…kamitvÄ• yÄ
paá¹-icchÄ• petvÄ• abhiseke kate takkasilÄ• nagaravÄ• sino nagaraá¹ƒ devanagaraá¹ƒ viy
indabhavanaá¹ƒ viya alaá¹…kariá¹ƒsu. tadÄ• bodhisatto nagaraá¹ƒ pavisitvÄ• rÄ• jabhava
samussitasetacchattaá¹ƒ ratanavarapallaá¹…kaá¹ƒ abhiruyha devarÄ• jalÄ«lÄ• ya nisÄ«di,
brÄ• hmaá¹‡agahapatikÄ• dayo ca khattiyakumÄ• rÄ• ca sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡a
aá¹-á¹-haá¹ƒsu, devaccharÄ• paá¹-ibhÄ• gÄ• soá¸·asasahassanÄ• á¹-akitthiyo naccagÄ«ta
uttamavilÄ• sasampannÄ• naccagÄ«tavÄ• ditÄ• ni \Ne I 449/ payojesuá¹ƒ. gÄ«tavÄ• ditasa
meghatthanitapÅ«ritÄ• mahÄ• samuddakucchi viya ekaninnÄ• daá¹ƒ ahosi. bodhisatto taá¹
olokayamÄ• nova cintesi ``sacÄ• haá¹ƒ tÄ• saá¹ƒ yakkhinÄ«naá¹ƒ abhisaá¹…khataá¹ƒ dibb
jÄ«vitakkhayaá¹ƒ patto abhavissaá¹ƒ, imaá¹ƒ sirisobhaggaá¹ƒ na olokessaá¹ƒ. paccekabudd
á¹-hitabhÄ• vena idaá¹ƒ mayÄ• sampattaâ€™â€™ nti. evaÃ±ca pana cintetvÄ• udÄ• naá¹

132__._ á¹• 21 ``kusalÅ«padese dhitiyÄ• daá¸·hÄ• ya ca, anivattitattÄ• bhayabhÄ«rutÄ• ya

na rakkhasÄ«naá¹ƒ vasamÄ• gamimhase, sa sotthibhÄ• vo mahatÄ• bhayena meâ€™â€™

tattha \Be I 496/ __kusalÅ«padese_ti kusalÄ• naá¹ƒ upadese, paccekabuddhÄ• naá¹ƒ ovÄ•
daá¸·hÄ• ya cÄ• _ti daá¸·hÄ• ya dhitiyÄ• ca, thirena abbocchinnanirantaravÄ«riyena cÄ• ti
bhayabhÄ«rutÄ• ya cÄ• _ti bhayabhÄ«rutÄ• ya anivattitatÄ• ya ca. tattha __bhaya_nti cittut
parittabhayaá¹ƒ. __bhÄ«rutÄ• _ti sarÄ«rakampanappattaá¹ƒ mahÄ• bhayaá¹ƒ. idaá¹ƒ ubhay
``yakkhiniyo nÄ• metÄ• manussakhÄ• dikÄ• â€™â€™ ti bheravÄ• rammaá¹‡aá¹ƒ disvÄ• p
``anivattitattÄ• bhayabhÄ«rutÄ• ya cÄ• â€™â€™ ti. bhayabhÄ«rutÄ• ya abhÄ• veneva bhe
anivattanabhÄ• venÄ• ti attho. __na rakkhasÄ«naá¹ƒ vasamÄ• gamimhase_ti yakkhakantÄ•
vasaá¹ƒ na agamimha. yasmÄ• amhÄ• kaá¹ƒ kusalÅ«padese dhiti ca daá¸·hÄ• ahosi, bhay
anivattanasabhÄ• vÄ• ahumhÄ• , tasmÄ• rakkhasÄ«naá¹ƒ vasaá¹ƒ \Ee I 471/ na agamimh
sotthibhÄ• vo mahatÄ• bhayena me_ti so mayhaá¹ƒ ayaá¹ƒ ajja mahatÄ• bhayena rakkhas
dukkhadomanassena sotthibhÄ• vo khemabhÄ• vo pÄ«tisomanassabhÄ• voyeva jÄ• toti.

evaá¹ƒ mahÄ• satto imÄ• ya gÄ• thÄ• ya dhammaá¹ƒ desetvÄ• dhammena rajjaá¹ƒ kÄ• re
katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``ahaá¹ƒ te
gantvÄ• rajjappattakumÄ• ro ahosiâ€™â€™ nti.

bhÄ«rukajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [133] 3. ghatÄ• sanajÄ• takavaá¹‡á¹‡anÄ•

__khemaá¹ƒ_ \Ne I 450/ __yahi_nti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ bhikk
kathesi. so hi bhikkhu satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• paccantaá¹ƒ gantvÄ•
upanissÄ• ya araÃ±Ã±asenÄ• sane vassaá¹ƒ upagaÃ±chi. tassa paá¹-hamamÄ• seyeva piá
paá¹‡á¹‡asÄ• lÄ• jhÄ• yittha. so vasanaá¹-á¹-hÄ• nÄ• bhÄ• vena kilamanto upaá¹-á¹-hÄ• k
bhante, paá¹‡á¹‡asÄ• laá¹ƒ karissÄ• ma, kasÄ• ma tÄ• va, vapÄ• ma tÄ• vÄ• â€™â€™ tiÄ
temÄ• saá¹ƒ vÄ«tinÄ• mesuá¹ƒ. so senÄ• sanasappÄ• yÄ• bhÄ• vena kammaá¹-á¹-hÄ• naá
nÄ• sakkhi. so nimittamattampi anuppÄ• detvÄ• vutthavasso jetavanaá¹ƒ gantvÄ• satthÄ•
nisÄ«di. satthÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ``kiá¹ƒ nu kho te, bhikkhu, kam
sappÄ• yaá¹ƒ jÄ• taâ€™â€™ nti pucchi. so Ä• dito paá¹-á¹-hÄ• ya asappÄ• yabhÄ• vaá¹ƒ k
bhikkhu, tiracchÄ• nÄ• pi attano sappÄ• yÄ• sappÄ• yaá¹ƒ Ã±atvÄ• sappÄ• yakÄ• le vasitv
vasanaá¹-á¹-hÄ• naá¹ƒ pahÄ• ya aÃ±Ã±attha agamaá¹ƒsu, tvaá¹ƒ kasmÄ• attano sappÄ• y
aÃ±Ã±Ä• sÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakuá¹‡ayoniyaá¹ƒ r
patvÄ• sobhaggappatto sakuá¹‡arÄ• jÄ• hutvÄ• ekasmiá¹ƒ araÃ±Ã±Ä• yatane jÄ• tassara

sÄ• khÄ• viá¹-apasampannaá¹ƒ bahalapattapalÄ• saá¹ƒ mahÄ• rukkhaá¹ƒ upanissÄ• ya sa
bahÅ« sakuá¹‡Ä• tassa rukkhassa \Ee I 472/ udakamatthake patthaá¹-asÄ• khÄ• su vasan
udake pÄ• tenti. tasmiÃ±ca jÄ• tassare caá¹‡á¸• o nÄ• garÄ• jÄ• vasati. tassa etadahosi ``i
nivÄ• se jÄ• tassare sarÄ«ravaá¸·aÃ±jaá¹ƒ pÄ• tenti, yaá¹ƒnÅ«nÄ• haá¹ƒ udakato aggiá¹ƒ u
jhÄ• petvÄ• ete palÄ• peyyaâ€™â€™ nti. so kuddhamÄ• naso rattibhÄ• ge sabbesaá¹ƒ sa
rukkhasÄ• khÄ• su nipannakÄ• le paá¹-hamaá¹ƒ tÄ• va uddhanÄ• ropitaá¹ƒ viya udakaá¹ƒ p
dhÅ«maá¹ƒ uá¹-á¹-hÄ• petvÄ• tatiyavÄ• re tÄ• lakkhandhappamÄ• á¹‡aá¹ƒ jÄ• laá¹ƒ uá¹-á
jÄ• laá¹ƒ uá¹-á¹-hahamÄ• naá¹ƒ disvÄ• ``bho, sakuá¹‡Ä• , agginÄ• Ä• dittaá¹ƒ nÄ• ma uda
pana udakameva Ä• dittaá¹ƒ. na sakkÄ• amhehi idha vasituá¹ƒ, aÃ±Ã±attha gamissÄ• mÄ•
gÄ• thamÄ• ha ---

133__._ á¹• 21 ``khemaá¹ƒ yahiá¹ƒ tattha arÄ« udÄ«rito, dakassa majjhe jalate ghatÄ• sano

na ajja vÄ• so mahiyÄ• mahÄ«ruhe, disÄ• bhajavho saraá¹‡Ä• jja nobhayaâ€™â€™ nti ||

tattha \Ne I 451/ __khemaá¹ƒ yahiá¹ƒ tattha arÄ« udÄ«rito_ti yasmiá¹ƒ udakapiá¹-á¹-he khe
nibbhayabhÄ• vo, tasmiá¹ƒ attapaccatthiko sapatto uá¹-á¹-hito. __dakassÄ• _ti udakassa. _
hi ghataá¹ƒ asnÄ• ti, tasmÄ• ``ghatÄ• sanoâ€™â€™ ti \Be I 498/ vuccati. __na ajja vÄ• so_
__mahiyÄ• mahÄ«ruhe_ti mahiruho vuccati rukkho, tasmiá¹ƒ imissÄ• mahiyÄ• jÄ• te rukk
bhajavho_ti disÄ• bhajatha gacchatha. __saraá¹‡Ä• jja no bhaya_nti ajja amhÄ• kaá¹ƒ sara
jÄ• taá¹ƒ, paá¹-isaraá¹‡aá¹-á¹-hÄ• nato bhayaá¹ƒ uppannanti attho.

evaá¹ƒ vatvÄ• bodhisatto attano vacanakare sakuá¹‡e Ä• dÄ• ya uppatitvÄ• aÃ±Ã±attha g
vacanaá¹ƒ aggahetvÄ• á¹-hitasakuá¹‡Ä• jÄ«vitakkhayaá¹ƒ pattÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu arahatte patiá¹-á¹-hÄ• si.

tadÄ• bodhisattassa vacanakarÄ• sakuá¹‡Ä• buddhaparisÄ• ahesuá¹ƒ, sakuá¹‡arÄ• jÄ•

ghatÄ• sanajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [134] 4. jhÄ• nasodhanajÄ• takavaá¹‡á¹‡anÄ•

__ye_ \Ee I 473/ __saÃ±Ã±ino_ti idaá¹ƒ satthÄ• jetavane viharanto saá¹…kassanagaradvÄ
saá¹ƒkhittena pucchitapaÃ±hassa dhammasenÄ• patino vitthÄ• rabyÄ• karaá¹‡aá¹ƒ Ä• rabh
atÄ«tavatthu --- atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto a
kÄ• laá¹ƒ karonto antevÄ• sikehi pucchito ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti Ä• ha

jeá¹-á¹-hantevÄ• sikassa kathaá¹ƒ na gaá¹‡hiá¹ƒsu. bodhisatto Ä• bhassarato Ä• gantvÄ• Å
gÄ• thamÄ• ha ---

134__._ á¹• 21 ``ye saÃ±Ã±ino tepi duggatÄ• , yepi asaÃ±Ã±ino tepi duggatÄ• .

etaá¹ƒ ubhayaá¹ƒ vivajjaya, taá¹ƒ samÄ• pattisukhaá¹ƒ anaá¹…gaá¹‡aâ€™â€™ nti ||

tattha \Ne I 452/ __ye saÃ±Ã±ino_ti á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanalÄ•
dasseti. __tepi duggatÄ• _ti tassÄ• samÄ• pattiyÄ• alÄ• bhato tepi duggatÄ• nÄ• ma. __y
asaÃ±Ã±abhave \Be I 499/ nibbatte acittakasatte dasseti. __tepi duggatÄ• _ti tepi imissÄ• y
alÄ• bhato duggatÄ• yeva nÄ• ma. __etaá¹ƒ ubhayaá¹ƒ vivajjayÄ• _ti etaá¹ƒ ubhayampi sa
asaÃ±Ã±ibhavaÃ±ca vivajjaya pajahÄ• ti antevÄ• sikaá¹ƒ ovadati. __taá¹ƒ samÄ• pattisukh
taá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattilÄ• bhino santaá¹-á¹-hena ``sukhaâ
jhÄ• nasukhaá¹ƒ anaá¹…gaá¹‡aá¹ƒ niddosaá¹ƒ balavacittekaggatÄ• sabhÄ• venapi taá¹ƒ a
jÄ• taá¹ƒ.

evaá¹ƒ bodhisatto dhammaá¹ƒ desetvÄ• antevÄ• sikassa guá¹‡aá¹ƒ kathetvÄ• brahmalok
sesatÄ• pasÄ• jeá¹-á¹-hantevÄ• sikassa saddahiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• jeá
sÄ• riputto, mahÄ• brahmÄ• pana ahameva ahosiâ€™â€™ nti.

jhÄ• nasodhanajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [135] 5. candÄ• bhajÄ• takavaá¹‡á¹‡anÄ•

__candÄ• bha_nti \Ee I 474/ idaá¹ƒ satthÄ• jetavane viharanto saá¹…kassanagaradvÄ• re
paÃ±habyÄ• karaá¹‡aá¹ƒ Ä• rabbha kathesi. atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte r
araÃ±Ã±Ä• yatane kÄ• laá¹ƒ karonto antevÄ• sikehi pucchito ``candÄ• bhaá¹ƒ sÅ«riyÄ• bha
nibbatto. tÄ• pasÄ• jeá¹-á¹-hantevÄ• sikassa na saddahiá¹ƒsu. bodhisatto Ä• bhassarato Ä
imaá¹ƒ gÄ• thamÄ• ha ---

135__._ á¹• 21 ``candÄ• bhaá¹ƒ sÅ«riyÄ• bhaÃ±ca, yodha paÃ±Ã±Ä• ya gÄ• dhati.

avitakkena jhÄ• nena, hoti Ä• bhassarÅ«pagoâ€™â€™ ti ||

tattha __candÄ• bha_nti odÄ• takasiá¹‡aá¹ƒ dasseti. __sÅ«riyÄ• bha_nti pÄ«takasiá¹‡aá¹ƒ
gÄ• dhatÄ«_ti yo puggalo idha sattaloke idaá¹ƒ kasiá¹‡advayaá¹ƒ paÃ±Ã±Ä• ya gÄ• dhati, Å

anupavisati, tattheva patiá¹-á¹-hahati \Be I 500/. atha vÄ• __candÄ• bhaá¹ƒ sÅ«riyÄ• bhaÃ±
gÄ• dhatÄ«_ti yattakaá¹ƒ \Ne I 453/ á¹-hÄ• naá¹ƒ candÄ• bhÄ• ca sÅ«riyÄ• bhÄ• ca patth
paá¹-ibhÄ• gakasiá¹‡aá¹ƒ vaá¸• á¸• hetvÄ• taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• jhÄ• naá¹ƒ nib
Ä• bhaá¹ƒ paÃ±Ã±Ä• ya gÄ• dhati nÄ• ma. tasmÄ• ayampettha atthoyeva. __avitakkena jh
Ä• bhassarÅ«pago_ti so puggalo tathÄ• katvÄ• paá¹-iladdhena dutiyena jhÄ• nena Ä• bha
hotÄ«ti.

evaá¹ƒ bodhisatto tÄ• pase bodhetvÄ• jeá¹-á¹-hantevÄ• sikassa guá¹‡aá¹ƒ kathetvÄ• bra

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• jeá
sÄ• riputto, mahÄ• brahmÄ• pana ahameva ahosiâ€™â€™ nti.

candÄ• bhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [136] 6. suvaá¹‡á¹‡ahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ laddhaá¹ƒ tena tuá¹-á¹-habba_nti idaá¹ƒ satthÄ• jetavane viharanto thullanandaá¹
Ä• rabbha kathesi. sÄ• vatthiyaÃ±hi aÃ±Ã±ataro upÄ• sako bhikkhunisaá¹…ghaá¹ƒ lasuá¹‡
khettapÄ• laá¹ƒ Ä• á¹‡Ä• pesi ``sace bhikkhuniyo Ä• gacchanti, ekekÄ• ya bhikkhuniyÄ• dv
dehÄ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya bhikkhuniyo tassa gehampi \Ee I 475/ khettampi lasu
athekasmiá¹ƒ ussavadivase tassa gehe lasuá¹‡aá¹ƒ parikkhayaá¹ƒ agamÄ• si. thullanandÄ
gehaá¹ƒ gantvÄ• ``lasuá¹‡enÄ• vuso atthoâ€™â€™ ti vatvÄ• ``natthayye, yathÄ• bhataá¹
parikkhÄ«á¹‡aá¹ƒ, khettaá¹ƒ gacchathÄ• â€™â€™ ti vuttÄ• khettaá¹ƒ gantvÄ• na mattaá¹
Ä• harÄ• pesi. khettapÄ• lo ujjhÄ• yi ``kathaÃ±hi nÄ• ma bhikkhuniyo na mattaá¹ƒ jÄ• nitvÄ
harÄ• pessantÄ«â€™â€™ ti? tassa kathaá¹ƒ sutvÄ• yÄ• tÄ• bhikkhuniyo appicchÄ• , tÄ•
bhikkhÅ«pi, ujjhÄ• yiá¹ƒsu. ujjhÄ• yitvÄ• ca pana bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. bh
bhikkhaniá¹ƒ garahitvÄ• ``bhikkhave, mahiccho puggalo nÄ• ma vijÄ• tamÄ• tuyÄ• pi appiy
pasÄ• detuá¹ƒ, pasannÄ• naá¹ƒ vÄ• bhiyyosomattÄ• ya pasÄ• daá¹ƒ janetuá¹ƒ, anuppann
uppÄ• detuá¹ƒ, uppannaá¹ƒ vÄ• \Be I 501/ pana lÄ• bhaá¹ƒ thiraá¹ƒ kÄ• tuá¹ƒ na sakkoti. a
appasanne pasÄ• detuá¹ƒ, pasannÄ• naá¹ƒ vÄ• bhiyyosomattÄ• ya pasÄ• daá¹ƒ janetuá¹ƒ
uppÄ• detuá¹ƒ, uppannaá¹ƒ vÄ• pana lÄ• bhaá¹ƒ thiraá¹ƒ kÄ• tuá¹ƒ sakkotÄ«â€™â€™ tiÄ
tadanucchavikaá¹ƒ \Ne I 454/ dhammaá¹ƒ kathetvÄ• ``na, bhikkhave, thullanandÄ• idÄ• ne
mahicchÄ• yevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto aÃ±Ã±atarasmiá¹ƒ b
tassa vayappattassa samÄ• najÄ• tikÄ• kulÄ• pajÄ• patiá¹ƒ Ä• hariá¹ƒsu. tassÄ• nandÄ•
tisso dhÄ«taro ahesuá¹ƒ. tÄ• su patikulaá¹ƒ agatÄ• suyeva bodhisatto kÄ• laá¹ƒ katvÄ• suv
nibbatti, jÄ• tissaraÃ±Ä• á¹‡aÃ±cassa uppajji. so vayappatto suvaá¹‡á¹‡asaÃ±channaá¹ƒ s

mahantaá¹ƒ attabhÄ• vaá¹ƒ disvÄ• ``kuto nu kho cavitvÄ• ahaá¹ƒ idhÅ«papannoâ€™â€™
``manussalokatoâ€™â€™ ti Ã±atvÄ• puna ``kathaá¹ƒ nu kho me brÄ• hmaá¹‡Ä« ca dhÄ«ta
upadhÄ• rento ``paresaá¹ƒ bhatiá¹ƒ katvÄ• kicchena jÄ«vantÄ«â€™â€™ ti Ã±atvÄ• cintes
sovaá¹‡á¹‡amayÄ• ni pattÄ• ni koá¹-á¹-anaghaá¹-á¹-anakhamÄ• ni, ito tÄ• saá¹ƒ ekekaá¹ƒ
pajÄ• pati ca dhÄ«taro ca sukhaá¹ƒ jÄ«vissantÄ«â€™â€™ ti. so tattha gantvÄ• piá¹-á¹-hiva
nilÄ«yi, brÄ• hmaá¹‡Ä« ca dhÄ«taro ca bodhisattaá¹ƒ disvÄ• ``kuto \Ee I 476/ Ä• gatosi, sÄ
pucchiá¹ƒsu. ``ahaá¹ƒ tumhÄ• kaá¹ƒ pitÄ• kÄ• laá¹ƒ katvÄ• suvaá¹‡á¹‡ahaá¹ƒsayoniyaá¹ƒ
daá¹-á¹-huá¹ƒ Ä• gato. ito paá¹-á¹-hÄ• ya tumhÄ• kaá¹ƒ paresaá¹ƒ bhatiá¹ƒ katvÄ• dukkhaj
natthi, ahaá¹ƒ vo ekekaá¹ƒ pattaá¹ƒ dassÄ• mi, taá¹ƒ vikkiá¹‡itvÄ• sukhena jÄ«vathÄ• â€™
datvÄ• agamÄ• si. so eteneva niyÄ• mena antarantarÄ• Ä• gantvÄ• ekekaá¹ƒ pattaá¹ƒ de
ca aá¸• á¸• hÄ• sukhitÄ• ahesuá¹ƒ.

athekadivasaá¹ƒ sÄ• brÄ• hmaá¹‡Ä« dhÄ«taro Ä• mantesi ``ammÄ• , tiracchÄ• nÄ• naá¹ƒ
kadÄ• ci vo pitÄ• idha nÄ• gaccheyya, idÄ• nissa Ä• gatakÄ• le sabbÄ• ni pattÄ• nipi luÃ±c
tÄ• ``evaá¹ƒ no pitÄ• kilamissatÄ«â€™â€™ ti na sampaá¹-icchiá¹ƒsu. brÄ• hmaá¹‡Ä« pan
ekadivasaá¹ƒ suvaá¹‡á¹‡ahaá¹ƒsarÄ• jassa Ä• gatakÄ• le ``ehi tÄ• va, sÄ• mÄ«â€™â€™ t
santikaá¹ƒ upagataá¹ƒ ubhohi hatthehi gahetvÄ• \Be I 502/ sabbapattÄ• ni luÃ±ci. tÄ• ni pa
ruciá¹ƒ vinÄ• balakkÄ• rena gahitattÄ• sabbÄ• ni bakapattasadisÄ• ni ahesuá¹ƒ. bodhisatt
gantuá¹ƒ nÄ• sakkhi. atha naá¹ƒ sÄ• mahÄ• cÄ• á¹-iyaá¹ƒ pakkhipitvÄ• posesi. tassa puna
pattÄ• ni setÄ• ni sampajjiá¹ƒsu. so saÃ±jÄ• tapatto uppatitvÄ• attano vasanaá¹-á¹-hÄ• nan
Ä• gamÄ• si.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• ``na, bhikkhave, thullanandÄ• idÄ• neva mahicchÄ
\Ne I 455/, mahicchatÄ• ya ca pana suvaá¹‡á¹‡amhÄ• parihÄ«nÄ• . idÄ• ni pana attano ma
lasuá¹‡amhÄ• pi parihÄ• yissati, tasmÄ• ito paá¹-á¹-hÄ• ya lasuá¹‡aá¹ƒ khÄ• dituá¹ƒ na lab
thullanandÄ• , evaá¹ƒ taá¹ƒ nissÄ• ya sesabhikkhuniyopi. tasmÄ• bahuá¹ƒ labhitvÄ• pi pam
appaá¹ƒ labhitvÄ• pana yathÄ• laddheneva santoso kÄ• tabbo, uttari na patthetabbaâ€™â€
gÄ• thamÄ• ha ---

136__._ á¹• 21 ``yaá¹ƒ laddhaá¹ƒ tena tuá¹-á¹-habbaá¹ƒ, atilobho hi pÄ• pako.

haá¹ƒsarÄ• jaá¹ƒ gahetvÄ• na, suvaá¹‡á¹‡Ä• parihÄ• yathÄ• â€™â€™ ti ||

tattha __tuá¹-á¹-habba_nti tussitabbaá¹ƒ.

idaá¹ƒ pana vatvÄ• satthÄ• anekapariyÄ• yena garahitvÄ• ``yÄ• pana bhikkhunÄ« lasuá
pÄ• cittiyaâ€™â€™ nti (Vin IV 794) sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• petvÄ• jÄ• takaá¹ƒ \Ee I 47
brÄ• hmaá¹‡Ä« ayaá¹ƒ thullanandÄ• ahosi, tisso dhÄ«taro idÄ• ni tissoyeva bhaginiyo, suv

pana ahameva ahosiâ€™â€™ nti.

suvaá¹‡á¹‡ahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [137] 7. babbujÄ• takavaá¹‡á¹‡anÄ•

__yattheko labhate babbÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto kÄ• á¹‡amÄ• tusikkhÄ• pa
Ä• rabbha kathesi. sÄ• vatthiyaÃ±hi kÄ• á¹‡amÄ• tÄ• nÄ• ma \Be I 503/ dhÄ«tuvasena pÄ
sotÄ• pannÄ• ariyasÄ• vikÄ• . sÄ• dhÄ«taraá¹ƒ kÄ• á¹‡aá¹ƒ aÃ±Ã±atarasmiá¹ƒ gÄ• make
adÄ• si. kÄ• á¹‡Ä• kenacideva karaá¹‡Ä«yena mÄ• tu gharaá¹ƒ agamÄ• si. athassÄ• sÄ•
pÄ• hesi ``Ä• gacchatu kÄ• á¹‡Ä• , icchÄ• mi kÄ• á¹‡Ä• ya Ä• gamanaâ€™â€™ nti. kÄ• á¹
``amma, gamissÄ• mÄ«â€™â€™ ti mÄ• taraá¹ƒ Ä• pucchi. kÄ• á¹‡amÄ• tÄ• ``ettakaá¹ƒ kÄ
tucchahatthÄ• va gamissasÄ«â€™â€™ ti pÅ«vaá¹ƒ paci. tasmiá¹ƒyeva khaá¹‡e eko piá¹‡á¸
nivesanaá¹ƒ agamÄ• si, upÄ• sikÄ• taá¹ƒ nisÄ«dÄ• petvÄ• pattapÅ«raá¹ƒ pÅ«vaá¹ƒ dÄ• p
aÃ±Ã±assa Ä• cikkhi, tassapi tatheva dÄ• pesi. sopi nikkhamitvÄ• aÃ±Ã±assa Ä• cikkhi, ta
catunnaá¹ƒ janÄ• naá¹ƒ dÄ• pesi \Ne I 456/. yathÄ• paá¹-iyattaá¹ƒ pÅ«vaá¹ƒ parikkhayaá¹ƒ
gamanaá¹ƒ na sampajji. athassÄ• sÄ• miko dutiyampi, tatiyampi dÅ«taá¹ƒ pÄ• hesi. tatiyaá
kÄ• á¹‡Ä• nÄ• gacchissati, ahaá¹ƒ aÃ±Ã±aá¹ƒ pajÄ• patiá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti pÄ
upÄ• yena gamanaá¹ƒ na sampajji, kÄ• á¹‡Ä• ya sÄ• miko aÃ±Ã±aá¹ƒ pajÄ• patiá¹ƒ Ä• nes
sutvÄ• rodamÄ• nÄ• aá¹-á¹-hÄ• si.

satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varan
nivesanaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• kÄ• á¹‡amÄ• taraá¹ƒ pucchi ``kissÄ•
ti? ``iminÄ• nÄ• ma kÄ• raá¹‡enÄ• â€™â€™ ti ca sutvÄ• kÄ• á¹‡amÄ• taraá¹ƒ samassÄ•
kathetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ agamÄ• si. atha tesaá¹ƒ catunnaá¹ƒ bhikkhÅ«
yathÄ• paá¹-iyattapÅ«vaá¹ƒ gahetvÄ• kÄ• á¹‡Ä• ya gamanassa upacchinnabhÄ• vo bhikkh
athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vus
tayo vÄ• re kÄ• á¹‡amÄ• tÄ• ya pakkapÅ«vaá¹ƒ khÄ• ditvÄ• kÄ• á¹‡Ä• ya gamanantarÄ• y
pariccattaá¹ƒ dhÄ«taraá¹ƒ nissÄ• ya mahÄ• upÄ• sikÄ• ya domanassaá¹ƒ uppÄ• ditaâ€™â
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya \Ee I 478/ sannisinnÄ• â€™â€™ ti pucchitvÄ•
ti vutte ``na, bhikkhave, idÄ• neva te cattÄ• ro bhikkhÅ« kÄ• á¹‡amÄ• tÄ• ya santakaá¹ƒ kh
domanassaá¹ƒ uppÄ• desuá¹ƒ, pubbepi uppÄ• desuá¹ƒyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te \Be I 504/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto pÄ• sÄ• á
nibbattitvÄ• vayappatto pariyodÄ• tasippo ahosi. kÄ• siraá¹-á¹-he ekasmiá¹ƒ nigame eko m
ahosi, tassa nidhÄ• nagatÄ• yeva cattÄ• lÄ«sa hiraÃ±Ã±akoá¹-iyo ahesuá¹ƒ. athassa bhariy
dhanasinehena gantvÄ• dhanapiá¹-á¹-hiyaá¹ƒ mÅ«sikÄ• hutvÄ• nibbatti. evaá¹ƒ anukkam
abbhatthaá¹ƒ agamÄ• si, vaá¹ƒso upacchijji. so gÄ• mopi chaá¸• á¸• ito apaá¹‡á¹‡attikabhÄ

bodhisatto tasmiá¹ƒ purÄ• á¹‡agÄ• maá¹-á¹-hÄ• ne pÄ• sÄ• á¹‡e uppÄ• á¹-etvÄ• koá¹-á¹-e
gocarÄ• ya caramÄ• nÄ• bodhisattaá¹ƒ punappunaá¹ƒ passantÄ« uppannasinehÄ• hutvÄ•
bahu nikkÄ• raá¹‡ena nassissati, iminÄ• saddhiá¹ƒ ekato hutvÄ• idaá¹ƒ dhanaá¹ƒ datvÄ•
vikkiá¹‡Ä• petvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti. sÄ• ekadivasaá¹ƒ ekaá¹ƒ kahÄ• paá¹‡aá¹
bodhisattassa santikaá¹ƒ agamÄ• si. so taá¹ƒ disvÄ• piyavÄ• cÄ• ya samÄ• lapanto ``kiá¹ƒ
kahÄ• paá¹‡aá¹ƒ gahetvÄ• Ä• gatÄ• sÄ«â€™â€™ ti Ä• ha. tÄ• ta, imaá¹ƒ gahetvÄ• attanÄ
maá¹ƒsaá¹ƒ Ä• harÄ• ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• kahÄ• paá¹‡aá¹ƒ Ä•
mÄ• sakena maá¹ƒsaá¹ƒ \Ne I 457/ kiá¹‡itvÄ• Ä• haritvÄ• tassÄ• adÄ• si. sÄ• taá¹ƒ gahe
nivÄ• saá¹-á¹-hÄ• naá¹ƒ gantvÄ• yathÄ• ruciyÄ• khÄ• di. tato paá¹-á¹-hÄ• ya iminÄ• va niy
bodhisattassa kahÄ• paá¹‡aá¹ƒ deti, sopissÄ• maá¹ƒsaá¹ƒ Ä• harati.

athekadivasaá¹ƒ taá¹ƒ mÅ«sikaá¹ƒ biá¸·Ä• ro aggahesi. atha naá¹ƒ sÄ• evamÄ• ha ``mÄ•
mÄ• resÄ«â€™â€™ ti. kiá¹ƒkÄ• raá¹‡Ä• na mÄ• ressÄ• mi? ahaÃ±hi chÄ• to maá¹ƒsaá¹ƒ
mÄ• retunti. kiá¹ƒ pana ekadivasameva maá¹ƒsaá¹ƒ khÄ• ditukÄ• mosi, udÄ• hu niccakÄ• l
niccakÄ• lampi khÄ• ditukÄ• momhÄ«â€™â€™ ti. ``yadi evaá¹ƒ ahaá¹ƒ te niccakÄ• laá¹ƒ m
vissajjehi \Ee I 479/ maâ€™â€™ nti. atha naá¹ƒ biá¸·Ä• ro ``tena hi appamattÄ• hohÄ«â€™
paá¹-á¹-hÄ• ya sÄ• attano Ä• bhataá¹ƒ maá¹ƒsaá¹ƒ dve koá¹-á¹-hÄ• se katvÄ• ekaá¹ƒ biá¸
sayaá¹ƒ khÄ• dati. atha naá¹ƒ ekadivasaá¹ƒ aÃ±Ã±opi biá¸·Ä• ro aggahesi, tampi tatheva sa
vissajjÄ• pesi. tato paá¹-á¹-hÄ• ya tayo koá¹-á¹-hÄ• se katvÄ• khÄ• danti. puna aÃ±Ã±o ag
saÃ±Ã±Ä• petvÄ• \Be I 505/ attÄ• naá¹ƒ mocÄ• pesi. tato paá¹-á¹-hÄ• ya cattÄ• ro koá¹-á¹-
puna aÃ±Ã±o aggahesi, tampi tatheva saÃ±Ã±Ä• petvÄ• attÄ• naá¹ƒ mocÄ• pesi. tato paá¹
koá¹-á¹-hÄ• se katvÄ• khÄ• danti. sÄ• paÃ±camaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ khÄ• damÄ• nÄ•
ahosi appamaá¹ƒsalohitÄ•

bodhisatto taá¹ƒ disvÄ• ``amma, kasmÄ• milÄ• tÄ• sÄ«â€™â€™ ti vatvÄ• ``iminÄ• nÄ• n
``tvaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ kasmÄ• mayhaá¹ƒ nÄ• cikkhi, ahamettha kÄ• tabbaá¹ƒ jÄ• nis
samassÄ• setvÄ• suddhaphalikapÄ• sÄ• á¹‡ena guhaá¹ƒ katvÄ• Ä• haritvÄ• ``amma, tva
nipajjitvÄ• Ä• gatÄ• gatÄ• naá¹ƒ pharusÄ• hi vÄ• cÄ• hi santajjeyyÄ• sÄ«â€™â€™ ti Ä• ha
nipajji. atheko biá¸·Ä• ro Ä• gantvÄ• ``dehi, ajja me maá¹ƒsaâ€™â€™ nti Ä• ha. atha naá¹ƒ
duá¹-á¹-habiá¸·Ä• ra, kiá¹ƒ te ahaá¹ƒ maá¹ƒsahÄ• rikÄ• , attano puttÄ• naá¹ƒ maá¹ƒsaá¹ƒ k
biá¸·Ä• ro phalikaguhÄ• ya nipannabhÄ• vaá¹ƒ ajÄ• nanto kodhavasena mÅ«sikaá¹ƒ gaá¹‡k
pakkhanditvÄ• hadayena phalikaguhÄ• yaá¹ƒ pahari. tÄ• vadevassa hadayaá¹ƒ bhijji, akkh
nikkhamanÄ• kÄ• rappattÄ• ni jÄ• tÄ• ni. so tattheva jÄ«vitakkhayaá¹ƒ patvÄ• ekamantaá¹
pati. etenÅ«pÄ• yena aparopi aparopÄ«ti cattÄ• ropi janÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡iá¹ƒ
mÅ«sikÄ• nibbhayÄ• hutvÄ• bodhisattassa devasikaá¹ƒ dve tayo kahÄ• paá¹‡e deti. evaá
dhanaá¹ƒ bodhisattasseva adÄ• si. te ubhopi yÄ• vajÄ«vaá¹ƒ mettiá¹ƒ abhinditvÄ• yathÄ• k

satthÄ• \Ne I 458/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• tham

137__._ á¹• 21 ``yattheko \Ee I 480/ labhate babbu, dutiyo tattha jÄ• yati.

tatiyo ca catuttho ca, idaá¹ƒ te babbukÄ• bilaâ€™â€™ nti ||

tattha __yatthÄ• _ti yasmiá¹ƒ á¹-hÄ• ne. __babbÅ«_ti biá¸·Ä• ro. __dutiyo tattha jÄ• yatÄ«_
mÅ«sikaá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• labhati, dutiyopi tattha biá¸·Ä• ro jÄ• yati uppajjati, tathÄ•
ca. evaá¹ƒ te tadÄ• cattÄ• ro biá¸·Ä• rÄ• ahesuá¹ƒ. hutvÄ• ca pana divase divase maá¹ƒs
babbukÄ• idaá¹ƒ phalikamayaá¹ƒ bilaá¹ƒ urena paharitvÄ• sabbepi jÄ«vitakkhayaá¹ƒ pattÄ

evaá¹ƒ \Be I 506/ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• n
biá¸·Ä• rÄ• cattÄ• ro bhikkhÅ« ahesuá¹ƒ, mÅ«sikÄ• kÄ• á¹‡amÄ• tÄ• , pÄ• sÄ• á¹‡akoá¹-
ahosiâ€™â€™ nti.

babbujÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [138] 8. godhÄ• jÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒ te jaá¹-Ä• hi dummedhÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuhakabhik
paccuppannavatthu heá¹-á¹-hÄ• kathitasadisameva.

atÄ«te pana bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto godhÄ• yoniya
gaá¹‡hi. tadÄ• eko paÃ±cÄ• bhiÃ±Ã±o uggatapo tÄ• paso ekaá¹ƒ paccantagÄ• maá¹ƒ niss
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasati, gÄ• mavÄ• sino tÄ• pasaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahanti.
caá¹…kamanakoá¹-iyaá¹ƒ ekasmiá¹ƒ vammike vasati, vasanto ca pana divase divase dve ta
upasaá¹…kamitvÄ• dhammÅ«pasaá¹ƒhitaá¹ƒ atthÅ«pasaá¹ƒhitaÃ±ca vacanaá¹ƒ sutvÄ• tÄ
vasanaá¹-á¹-hÄ• nameva gacchati. aparabhÄ• ge tÄ• paso gÄ• mavÄ• sino Ä• pucchitvÄ•
tasmiá¹ƒ sÄ«lavatasampanne tÄ• pase aÃ±Ã±o kÅ«á¹-atÄ• paso Ä• gantvÄ• tasmiá¹ƒ assa
bodhisatto ``ayampi sÄ«lavÄ• â€™â€™ ti sallakkhetvÄ• purimanayeneva tassa santikaá¹ƒ

athekadivasaá¹ƒ \Ne I 459/ nidÄ• ghasamaye akÄ• lameghe vuá¹-á¹-he vammikehi makkhi
khÄ• danatthaá¹ƒ godhÄ• Ä• hiá¹‡á¸• iá¹ƒsu. gÄ• mavÄ• sino nikkhamitvÄ• makkhikÄ• kh
gahetvÄ• siniddhasambhÄ• rasaá¹ƒyuttaá¹ƒ ambilÄ• nambilaá¹ƒ godhÄ• maá¹ƒsaá¹ƒ samp
tÄ• paso godhÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• rasataá¹‡hÄ• ya baddho ``idaá¹ƒ maá¹ƒsaá¹ƒ at
nÄ• metaâ€™â€™ nti pucchitvÄ• ``godhÄ• maá¹ƒsaâ€™â€™ nti sutvÄ• ``mama santikaá
mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti cintesi. cintetvÄ• ca pana bhÄ• jana
Ä• harÄ• petvÄ• ekamante á¹-hapetvÄ• muggaramÄ• dÄ• ya kÄ• sÄ• vena paá¹-icchÄ• de
bodhisattassa Ä• gamanaá¹ƒ olokayamÄ• no upasantÅ«pasanto viya hutvÄ• nisÄ«di \Be I

sÄ• yanhasamaye ``tÄ• pasassa santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• upasa
indriyavippakÄ• raá¹ƒ disvÄ• cintesi ``nÄ• yaá¹ƒ tÄ• paso aÃ±Ã±esu divasesu nisÄ«danÄ•
maá¹ƒ olokentopi duá¹-á¹-hindriyo hutvÄ• oloketi, pariggaá¹‡hissÄ• mi naâ€™â€™ nti. so t
heá¹-á¹-hÄ• vÄ• te á¹-hatvÄ• godhÄ• maá¹ƒsagandhaá¹ƒ ghÄ• yitvÄ• ``iminÄ• kÅ«á¹-atÄ•
khÄ• ditaá¹ƒ bhavissati, tenesa rasataá¹‡hÄ• ya baddho ajja maá¹ƒ attano santikaá¹ƒ upasa
paharitvÄ• maá¹ƒsaá¹ƒ pacitvÄ• khÄ• ditukÄ• mo bhavissatÄ«â€™â€™ ti tassa santikaá¹
paá¹-ikkamitvÄ• vicarati.

tÄ• paso bodhisattassa anÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• ``iminÄ• `ayaá¹ƒ maá¹ƒ paharit
bhavissati, tena kÄ• raá¹‡ena nÄ• gacchati, anÄ• gacchantassÄ• pissa kuto muttÄ«â€™â€
khipi. so tassa agganaá¹…guá¹-á¹-hameva Ä• sÄ• desi. bodhisatto vegena vammikaá¹ƒ pav
sÄ«saá¹ƒ ukkhipitvÄ• ``ambho kÅ«á¹-ajaá¹-ila, ahaá¹ƒ tava santikaá¹ƒ upasaá¹…kamanto
saÃ±Ã±Ä• ya upasaá¹…kamiá¹ƒ, idÄ• ni pana te mayÄ• kÅ«á¹-abhÄ• vo Ã±Ä• to, tÄ• disas
pabbajjÄ• liá¹…genÄ• â€™â€™ ti vatvÄ• taá¹ƒ garahanto imaá¹ƒ gÄ• thamÄ• ha ---

138__._ á¹• 21 ``kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasÄ«â€™â€™ ti ||

tattha \Ee I 482/ __kiá¹ƒ te jaá¹-Ä• hi dummedhÄ• _ti ambho dummedha, nippaÃ±Ã±a etÄ•
jaá¹-Ä• , pabbajjÄ• guá¹‡arahitassa kiá¹ƒ te tÄ• hi jaá¹-Ä• hÄ«ti attho. __kiá¹ƒ te ajinasÄ• á¹
ajinasÄ• á¹-iyÄ• anucchavikassa saá¹ƒvarassa abhÄ• vakÄ• lato paá¹-á¹-hÄ• ya kiá¹ƒ te aj
__abbhantaraá¹ƒ te gahana_nti tava abbhantaraá¹ƒ hadayaá¹ƒ rÄ• gadosamohagahanena
__bÄ• hiraá¹ƒ parimajjasÄ«_ti so tvaá¹ƒ abbhantare gahane nhÄ• nÄ• dÄ«hi ceva liá¹…gag
parimajjasi, taá¹ƒ \Ne I 460/ parimajjanto kaÃ±jikapÅ«ritalÄ• bu viya visapÅ«ritacÄ• á¹-i viya
Ä• sÄ«visapÅ«ritavammiko viya gÅ«thapÅ«ritacittaghaá¹-o viya ca bahimaá¹-á¹-hova hosi, k
vasantena, sÄ«ghaá¹ƒ ito palÄ• yÄ• hi, no \Be I 508/ ce palÄ• yasi, gÄ• mavÄ• sÄ«naá¹ƒ te
kÄ• rÄ• pessÄ• mÄ«ti.

evaá¹ƒ bodhisatto kÅ«á¹-atÄ• pasaá¹ƒ tajjetvÄ• vammikameva pÄ• visi, kÅ«á¹-atÄ• pasopi

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÅ«
ahosi, purimo sÄ«lavantatÄ• paso sÄ• riputto, godhÄ• paá¹‡á¸• ito pana ahameva ahosiâ€™

godhÄ• jÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [139] 9. ubhatobhaá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__akkhÄ« bhinnÄ• paá¹-o naá¹-á¹-ho_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá¹ƒ
tadÄ• kira dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, sey
ubhatopadittaá¹ƒ majjhe gÅ«thagataá¹ƒ nevÄ• raÃ±Ã±e kaá¹-á¹-hatthaá¹ƒ pharati, na gÄ• m
pharati, evameva devadatto evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• ubhato bhaá¹-á¹-ho
gihiparibhogÄ• ca parihÄ«no, sÄ• maÃ±Ã±atthaÃ±ca na paripÅ«retÄ«â€™â€™ ti. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
devadatto idÄ• neva ubhato bhaá¹-á¹-ho hoti, atÄ«tepi ubhato bhaá¹-á¹-ho ahosiyevÄ• â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto rukkhadevatÄ• hutv
ekasmiá¹ƒ gÄ• make bÄ• á¸·isikÄ• vasanti. atheko bÄ• á¸·isiko baá¸·isaá¹ƒ Ä• dÄ• ya daha
yasmiá¹ƒ sobbhe pakatiyÄ• pi bÄ• á¸·isikÄ• macche gaá¹‡hanti, tattha gantvÄ• baá¸·isaá¹
udakapaá¹-icchanne \Ee I 483/ ekasmiá¹ƒ khÄ• á¹‡uke laggi. bÄ• á¸·isiko taá¹ƒ Ä• kaá¸• á¸•
cintesi ``ayaá¹ƒ baá¸·iso mahÄ• macche laggo bhavissati, puttakaá¹ƒ mÄ• tu santikaá¹ƒ pes
saddhiá¹ƒ kalahaá¹ƒ kÄ• rÄ• pemi, evaá¹ƒ ito na koci koá¹-á¹-hÄ• saá¹ƒ paccÄ• sÄ«sissatÄ
Ä• ha ``gaccha, tÄ• ta, amhehi mahÄ• macchassa laddhabhÄ• vaá¹ƒ mÄ• tu Ä• cikkhÄ• hi,
kira saddhiá¹ƒ kalahaá¹ƒ karohÄ«â€™ ti vadehÄ«â€™â€™ ti. so puttaá¹ƒ pesetvÄ• baá¸·is
Ä• kaá¸• á¸• hituá¹ƒ asakkonto rajjucchedanabhayena uttarisÄ• á¹-akaá¹ƒ thale á¹-hapetvÄ•
macchalobhena macchaá¹ƒ upadhÄ• rento khÄ• á¹‡ukehi paharitvÄ• dvepi akkhÄ«ni bhino
á¹-hapitasÄ• á¹-akaá¹ƒpissa coro hari. so vedanÄ• ppatto hutvÄ• hatthena akkhÄ«ni uppÄ«
udakÄ• uttaritvÄ• kampamÄ• no sÄ• á¹-akaá¹ƒ pariyesati.

sÄ• pissa bhariyÄ• ``kalahaá¹ƒ katvÄ• kassaci apaccÄ• sÄ«sanabhÄ• vaá¹ƒ karissÄ• mÄ
kaá¹‡á¹‡e tÄ• lapaá¹‡á¹‡aá¹ƒ piá¸·andhitvÄ• ekaá¹ƒ akkhiá¹ƒ ukkhalimasiyÄ• aÃ±jetvÄ• k
paá¹-ivissakagharaá¹ƒ agamÄ• si. atha naá¹ƒ ekÄ• sahÄ• yikÄ• evamÄ• ha ``ekasmiá¹ƒye
tÄ• lapaá¹‡á¹‡aá¹ƒ piá¸·andhitaá¹ƒ, ekaá¹ƒ akkhi aÃ±jitaá¹ƒ, piyaputtaá¹ƒ viya kukkuraá¹ƒ a
gharato gharaá¹ƒ gacchasi, kiá¹ƒ ummattikÄ• si jÄ• tÄ• â€™â€™ ti. ``nÄ• haá¹ƒ ummattikÄ
akÄ• raá¹‡ena akkosasi paribhÄ• sasi, idÄ• ni taá¹ƒ gÄ• mabhojakassa santikaá¹ƒ gantvÄ•
daá¹‡á¸• Ä• pessÄ• mÄ«â€™â€™ ti evaá¹ƒ kalahaá¹ƒ katvÄ• ubhopi gÄ• mabhojakassa s
visodhiyamÄ• ne tassÄ• yeva matthake daá¹‡á¸• o pati. atha naá¹ƒ bandhitvÄ• ``daá¹‡á¸•
pothetuá¹ƒ Ä• rabhiá¹ƒsu.

rukkhadevatÄ• gÄ• me tassÄ• imaá¹ƒ pavattiá¹ƒ, araÃ±Ã±e cassÄ• patino taá¹ƒ byasana
á¹-hitÄ• ``bho purisa, tuyhaá¹ƒ udakepi kammanto paduá¹-á¹-ho thalepi, ubhatobhaá¹-á¹-ho
imaá¹ƒ gÄ• thamÄ• ha ---

139__._ á¹• 21 ``akkhÄ« bhinnÄ• paá¹-o naá¹-á¹-ho, sakhigehe ca bhaá¹‡á¸• anaá¹ƒ.

ubhato paduá¹-á¹-hÄ• kammantÄ• , udakamhi thalamhi cÄ• â€™â€™ ti ||

tattha \Ee I 484/ __sakhigehe ca bhaá¹‡á¸• ana_nti sakhÄ« nÄ• ma sahÄ• yikÄ• , tassÄ• c
bhaá¹‡á¸• anaá¹ƒ kataá¹ƒ, bhaá¹‡á¸• anaá¹ƒ katvÄ• bandhitvÄ• pothetvÄ• daá¹‡á¸• aá¹ƒ
paduá¹-á¹-hÄ• kammantÄ• _ti evaá¹ƒ tava dvÄ«supi á¹-hÄ• nesu kammantÄ• paduá¹-á¹-hÄ
dvÄ«su? __udakamhi thalamhi cÄ• _ti, akkhibhedena paá¹-anÄ• sena ca udake kammantÄ•
bhaá¹‡á¸• anena thale kammantÄ• paduá¹-á¹-hÄ• ti.

satthÄ• \Ne I 462/ \Be I 510/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ
devadatto ahosi, rukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

ubhatobhaá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [140] 10. kÄ• kajÄ• takavaá¹‡á¹‡anÄ•

__niccaá¹ƒ ubbiggahadayÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ã±Ä• tatthacariyaá¹ƒ Ä•
paccuppannavatthu dvÄ• dasakanipÄ• te __bhaddasÄ• lajÄ• take_ (J I 12.13 Ä• dayo) Ä• v

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• kayoniyaá¹ƒ nib
raÃ±Ã±o purohito bahinagare nadiyaá¹ƒ nhÄ• yitvÄ• gandhe vilimpitvÄ• mÄ• laá¹ƒ piá¸·an
nagaraá¹ƒ pÄ• visi. nagaradvÄ• ratoraá¹‡e dve kÄ• kÄ• nisinnÄ• honti. tesu eko ekaá¹ƒ Ä•
imassa brÄ• hmaá¹‡assa matthake sarÄ«ravaá¸·aÃ±jaá¹ƒ pÄ• tessÄ• mÄ«â€™â€™ ti. itaro
brÄ• hmaá¹‡o issaro, issarajanena ca saddhiá¹ƒ veraá¹ƒ nÄ• ma pÄ• pakaá¹ƒ. ayaÃ±hi kud
vinÄ• seyyÄ• â€™â€™ ti. ``na sakkÄ• mayÄ• na kÄ• tuâ€™â€™ nti. ``tena hi paÃ±Ã±Ä• y
kÄ• ko palÄ• yi. so toraá¹‡assa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ sampatte brÄ• hmaá¹‡e olambakaa
matthake vaccaá¹ƒ pÄ• tesi. brÄ• hmaá¹‡o kujjhitvÄ• kÄ• kesu veraá¹ƒ bandhi.

tasmiá¹ƒ kÄ• le ekÄ• bhatiyÄ• vÄ«hikoá¹-á¹-ikadÄ• sÄ« vÄ«hiá¹ƒ gehadvÄ• re Ä• tape pa
nisinnÄ• va niddaá¹ƒ okkami. tassÄ• pamÄ• daá¹ƒ Ã±atvÄ• eko dÄ«ghalomako eá¸·ako Ä•
pabujjhitvÄ• taá¹ƒ disvÄ• palÄ• pesi. eá¸·ako dutiyampi, tatiyampi tassÄ• tatheva niddÄ• y
vÄ«hiá¹ƒ khÄ• di. sÄ• pi \Ee I 485/ taá¹ƒ tikkhattuá¹ƒ palÄ• petvÄ• cintesi ``ayaá¹ƒ punappu
upaá¸• á¸• havÄ«hiá¹ƒ khÄ• dissati, bahu me chedo bhavissati, idÄ• nissa puna anÄ• gama
karissÄ• mÄ«â€™â€™ ti. sÄ• alÄ• taá¹ƒ gahetvÄ• niddÄ• yamÄ• nÄ• viya nisÄ«ditvÄ• v
sampatte uá¹-á¹-hÄ• ya alÄ• tena \Be I 511/ eá¸·akaá¹ƒ pahari, lomÄ• ni aggiá¹ƒ gaá¹‡hiá¹ƒ
jhÄ• yante ``aggiá¹ƒ nibbÄ• pessÄ• mÄ«â€™â€™ ti vegena gantvÄ• hatthisÄ• lÄ• ya samA
sarÄ«raá¹ƒ ghaá¹ƒsi, sÄ• pajjali. tato uá¹-á¹-hitÄ• jÄ• lÄ• hatthisÄ• laá¹ƒ gaá¹‡hi. hatthisÄ
hatthipiá¹-á¹-hÄ• ni jhÄ• yiá¹ƒsu, bahÅ« hatthÄ« vaá¹‡itasarÄ«rÄ• ahesuá¹ƒ. vejjÄ• hatthÄ
asakkontÄ• \Ne I 463/ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• purohitaá¹ƒ Ä• ha ``Ä• cariya, hatthi

tikicchituá¹ƒ na sakkonti, api kiÃ±ci bhesajjaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti. ``jÄ• nÄ• mi, mahÄ
``kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``kÄ• kavasÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• j
vasaá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• ha. tato paá¹-á¹-hÄ• ya kÄ• ke mÄ• retvÄ• vasaá¹ƒ ala
rÄ• siá¹ƒ karonti, kÄ• kÄ• naá¹ƒ mahÄ• bhayaá¹ƒ uppajji.

tadÄ• bodhisatto asÄ«tikÄ• kasahassaparivÄ• ro mahÄ• susÄ• ne vasati. atheko kÄ• ko g
uppannabhayaá¹ƒ bodhisattassa Ä• rocesi. so cintesi ``á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o mayhaa
uppannabhayaá¹ƒ harituá¹ƒ samattho nÄ• ma natthi, harissÄ• mi naâ€™â€™ nti dasa pÄ• m
mettÄ• pÄ• ramiá¹ƒ purecÄ• rikaá¹ƒ katvÄ• ekavegena pakkhanditvÄ• vivaá¹-amahÄ• vÄ•
Ä• sanassa heá¹-á¹-hÄ• pÄ• visi. atha naá¹ƒ eko manusso gahitukÄ• mo ahosi. rÄ• jÄ• ``s
mÄ• gaá¹‡hÄ«â€™â€™ ti vÄ• resi. mahÄ• satto thokaá¹ƒ vissamitvÄ• mettÄ• pÄ• ramiá¹ƒ
nikkhamitvÄ• rÄ• jÄ• naá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma chandÄ• divasena
vaá¹-á¹-ati. yaá¹ƒ yaá¹ƒ kammaá¹ƒ kattabbaá¹ƒ hoti, sabbaá¹ƒ nisamma upadhÄ• retvÄ• kÄ
yaÃ±ca kayiramÄ• naá¹ƒ nipphajjati, tadeva kÄ• tuá¹ƒ vaá¹-á¹-ati, na itaraá¹ƒ. sace hi rÄ• jÄ
kayiramÄ• naá¹ƒ na nipphajjati, taá¹ƒ karonti, mahÄ• janassa maraá¹‡abhayapariyosÄ• naâ
\Ee I 486/. purohito veravasiko hutvÄ• musÄ• vÄ• daá¹ƒ abhÄ• si, kÄ• kÄ• naá¹ƒ vasÄ• nÄ
sutvÄ• rÄ• jÄ• pasannacitto bodhisattassa kaÃ±canabhaddapÄ«á¹-haá¹ƒ dÄ• petvÄ• tatth
satapÄ• kasahassapÄ• katelehi makkhÄ• petvÄ• kaÃ±canataá¹-á¹-ake rÄ• jÄ• rahaá¹ƒ sub
pÄ• nÄ«yaá¹ƒ pÄ• yetvÄ• suhitaá¹ƒ vigatadarathaá¹ƒ mahÄ• sattaá¹ƒ etadavoca ``paá¹‡á¸
vasÄ• nÄ• ma natthÄ«â€™ ti vadesi, kena kÄ• raá¹‡ena nesaá¹ƒ vasÄ• na hotÄ«â€™â€™
512/ ca iminÄ• ca kÄ• raá¹‡enÄ• â€™â€™ ti sakalanivesanaá¹ƒ ekaravaá¹ƒ katvÄ• dham
gÄ• thamÄ• ha ---

140__._ á¹• 21 ``niccaá¹ƒ ubbiggahadayÄ• , sabbalokavihesakÄ• .

tasmÄ• nesaá¹ƒ vasÄ• natthi, kÄ• kÄ• namhÄ• ka Ã±Ä• tinaâ€™â€™ nti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- mahÄ• rÄ• ja, kÄ• kÄ• nÄ• ma __niccaá¹ƒ_ ubbiggamÄ•
__sabbalokassa_ ca __vihesakÄ• , _ khattiyÄ• dayo manussepi itthipurisepi kumÄ• rakumÄ
kilamentÄ• va vicaranti, __tasmÄ• _ imehi dvÄ«hi kÄ• raá¹‡ehi __nesaá¹ƒ_ \Ne I 464/ __am
kÄ• kÄ• naá¹ƒ vasÄ• _ nÄ• ma __natthi_. atÄ«tepi na bhÅ«tapubbÄ• , anÄ• gatepi na bhav

evaá¹ƒ mahÄ• satto imaá¹ƒ kÄ• raá¹‡aá¹ƒ uttÄ• naá¹ƒ katvÄ• ``mahÄ• rÄ• ja, raÃ±Ã±Ä• n
kammaá¹ƒ na kattabbaâ€™â€™ nti rÄ• jÄ• naá¹ƒ bodhesi. rÄ• jÄ• tussitvÄ• bodhisattaá¹ƒ
rajjaá¹ƒ raÃ±Ã±oyeva paá¹-idatvÄ• rÄ• jÄ• naá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• s
yÄ• ci. rÄ• jÄ• tassa dhammadesanaá¹ƒ sutvÄ• sabbasattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• kÄ•
paá¹-á¹-hapesi. divase divase taá¹‡á¸• ulambaá¹‡assa bhattaá¹ƒ pacitvÄ• nÄ• naggaraseh
dÄ«yati, mahÄ• sattassa pana rÄ• jabhojanameva dÄ«yittha.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bÄ
ahosi, kÄ• karÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

kÄ• kajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

asampadÄ• navaggo cuddasamo.

tassuddÄ• naá¹ƒ ---

asampadÄ• nabhÄ«rukaá¹ƒ, ghatÄ• sanajhÄ• nasodhaá¹ƒ.

candÄ• bhaá¹ƒ suvaá¹‡á¹‡ahaá¹ƒsaá¹ƒ, babbugodhubhatobhaá¹-á¹-haá¹ƒ.

kÄ• karÄ• jÄ• ti te dasÄ• ti ||

15. kakaá¹‡á¹-akavaggo

á¹• 03 [141] 1. godhÄ• jÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ne I 465/ \Ee I 487/ \Be I 513/ __pÄ• pajanasaá¹ƒsevÄ«_ti idaá¹ƒ satthÄ• veá¸·uva
vipakkhaseviá¹ƒ bhikkhuá¹ƒ Ä• rabbha kathesi. paccuppannavatthu mahiá¸·Ä• mukhajÄ• ta

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto godhÄ• yoniyaá¹ƒ pa
vayappatto nadÄ«tÄ«re mahÄ• bile anekagodhÄ• sataparivÄ• ro vÄ• saá¹ƒ kappesi. tassa p
kakaá¹‡á¹-akena saddhiá¹ƒ santhavaá¹ƒ katvÄ• tena saddhiá¹ƒ sammodamÄ• no viharanto
parissajissÄ• mÄ«â€™â€™ ti avattharati. tassa tena saddhiá¹ƒ vissÄ• saá¹ƒ godhÄ• rÄ• jas
godhÄ• rÄ• jÄ• puttaá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, tvaá¹ƒ aá¹-á¹-hÄ• ne vissÄ• saá¹ƒ karo
nÄ«cajÄ• tikÄ• , tehi saddhiá¹ƒ vissÄ• so na kattabbo. sace tvaá¹ƒ tena saddhiá¹ƒ vissÄ• sa
kakaá¹‡á¹-akaá¹ƒ nissÄ• ya sabbampetaá¹ƒ godhÄ• kulaá¹ƒ vinÄ• saá¹ƒ pÄ• puá¹‡issati, it
saddhiá¹ƒ vissÄ• saá¹ƒ mÄ• akÄ• sÄ«â€™â€™ ti Ä• ha. so karotiyeva. bodhisatto punappu
saddhiá¹ƒ vissÄ• saá¹ƒ vÄ• retuá¹ƒ asakkonto ``avassaá¹ƒ amhÄ• kaá¹ƒ etaá¹ƒ kakaá¹‡á¹-
uppajjissati, tasmiá¹ƒ uppanne palÄ• yanamaggaá¹ƒ sampÄ• detuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
vÄ• tabilaá¹ƒ kÄ• rÄ• pesi.

puttopissa anukkamena mahÄ• sarÄ«ro ahosi, kakaá¹‡á¹-ako pana purimappamÄ• á¹‡oyev
parissajissÄ• mÄ«â€™â€™ ti antarantarÄ• avattharatiyeva, kakaá¹‡á¹-akassa pabbatakÅ«
viya hoti. so kilamanto cintesi ``sace ayaá¹ƒ aÃ±Ã±Ä• ni katipayÄ• ni divasÄ• ni maá¹ƒ evaá

jÄ«vitaá¹ƒ me natthi, ekena luddakena saddhiá¹ƒ ekato hutvÄ• imaá¹ƒ godhÄ• kulaá¹ƒ vinÄ
athekadivasaá¹ƒ nidÄ• ghasamaye meghe vuá¹-á¹-he vammikamakkhikÄ• uá¹-á¹-hahiá¹ƒsu
nikkhamitvÄ• makkhikÄ• yo khÄ• danti. eko godhÄ• luddako godhÄ• bilaá¹ƒ bhindanatthÄ•
sunakhehi saddhiá¹ƒ araÃ±Ã±aá¹ƒ pÄ• visi. kakaá¹‡á¹-ako taá¹ƒ disvÄ• ``ajja attano manor
pÅ«ressÄ• mÄ«â€™â€™ ti taá¹ƒ upasaá¹…kamitvÄ• avidÅ«re nipajjitvÄ• ``bho purisa \Ne
vicarasÄ«â€™â€™ ti pucchi. so ``godhÄ• naá¹ƒ \Be I 514/ atthÄ• yÄ• â€™â€™ ti Ä• ha. ``a
godhÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• mi, aggiÃ±ca palÄ• laÃ±ca Ä• dÄ• ya ehÄ«â€™â€™ ti ta
á¹-hÄ• ne palÄ• laá¹ƒ pakkhipitvÄ• aggiá¹ƒ datvÄ• dhÅ«maá¹ƒ katvÄ• samantÄ• sunakhe
mahÄ• muggaraá¹ƒ gahetvÄ• nikkhantÄ• nikkhantÄ• godhÄ• paharitvÄ• mÄ• retvÄ• rÄ•
evaÃ±ca pana vatvÄ• ``ajja paccÄ• mittassa piá¹-á¹-hiá¹ƒ passissÄ• mÄ«â€™â€™ ti ekasm
ukkhipitvÄ• nipajji. luddakopi palÄ• ladhÅ«maá¹ƒ akÄ• si, dhÅ«mo bilaá¹ƒ pÄ• visi, godhÄ•
maraá¹‡abhayatajjitÄ• nikkhamitvÄ• palÄ• yituá¹ƒ Ä• raddhÄ• . luddako nikkhantaá¹ƒ nikk
mÄ• resi, tassa hatthato muttÄ• sunakhÄ• gaá¹‡hiá¹ƒsu. godhÄ• naá¹ƒ mahÄ• vinÄ• so up

bodhisatto ``kakaá¹‡á¹-akaá¹ƒ nissÄ• ya bhayaá¹ƒ uppannaâ€™â€™ nti Ã±atvÄ• ``pÄ• pa
kattabbo, pÄ• pe nissÄ• ya hitasukhaá¹ƒ nÄ• ma natthi, ekassa pÄ• pakakaá¹‡á¹-akassa va
godhÄ• naá¹ƒ vinÄ• so jÄ• toâ€™â€™ ti vÄ• tabilena palÄ• yanto imaá¹ƒ gÄ• thamÄ• ha ---

141__._ á¹• 21 ``na pÄ• pajanasaá¹ƒsevÄ«, accantasukhamedhati.

godhÄ• kulaá¹ƒ kakaá¹‡á¹-Ä• va, kaliá¹ƒ pÄ• peti attÄ• naâ€™â€™ nti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- __pÄ• pajanasaá¹ƒsevÄ«_ puggalo __accantasukhaá¹ƒ_
nirantarasukhaá¹ƒ nÄ• ma na edhati na vindati na paá¹-ilabhati. yathÄ• kiá¹ƒ? __godhÄ• ku
yathÄ• kakaá¹‡á¹-akato godhÄ• kulaá¹ƒ sukhaá¹ƒ na labhati, evaá¹ƒ pÄ• pajanasaá¹ƒsevÄ
labhati. pÄ• pajanaá¹ƒ pana sevanto ekanteneva __kaliá¹ƒ pÄ• peti attÄ• naá¹ƒ, _ kali vucc
pÄ• pasevÄ« attÄ• naÃ±ca aÃ±Ã±e ca attanÄ• saddhiá¹ƒ vasante vinÄ• saá¹ƒ pÄ• peti. pÄ
pÄ• peyyÄ• â€™â€™ ti likhanti. taá¹ƒ byaÃ±janaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ natthi, atthopiss
yathÄ• vuttameva gahetabbaá¹ƒ.

satthÄ• \Ee I 489/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
devadatto ahosi, bodhisattassa putto anovÄ• dako godhÄ• pillako vipakkhasevÄ« bhikkhu,
ahosiâ€™â€™ nti.

godhÄ• jÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [142] 2. siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__etaÃ±hi_ \Ne I 467/ \Be I 515/ __te durÄ• jÄ• na_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto
vadhÄ• ya parisakkanaá¹ƒ Ä• rabbha kathesi. dhammasabhÄ• yaÃ±hi bhikkhÅ«naá¹ƒ katha
bhikkhave, devadatto idÄ• neva mayhaá¹ƒ vadhÄ• ya parisakkati, pubbepi parisakkiyeva, na
asakkhi, sayameva pana kilantoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto siá¹…gÄ• layoniyaá¹
siá¹…gÄ• larÄ• jÄ• hutvÄ• siá¹…gÄ• lagaá¹‡aparivuto susÄ• navane vihÄ• si. tena samay
yebhuyyena manussÄ• suraá¹ƒ pivanti, surÄ• chaá¹‡oyeva kireso. athettha sambahulÄ• d
maá¹ƒsaÃ±ca Ä• harÄ• petvÄ• maá¹‡á¸• itapasÄ• dhitÄ• gÄ• yitvÄ• gÄ• yitvÄ• suraÃ±ca
tesaá¹ƒ paá¹-hamayÄ• mÄ• vasÄ• ne maá¹ƒsaá¹ƒ khÄ«yi, surÄ• pana bahukÄ• va. atheko
dehÄ«â€™â€™ ti Ä• ha. ``maá¹ƒsaá¹ƒ khÄ«á¹‡aâ€™â€™ nti ca vutte ``mayi á¹-hite maá¹ƒ
ti vatvÄ• ``Ä• makasusÄ• ne matamanussamaá¹ƒsaá¹ƒ khÄ• danatthÄ• ya Ä• gate siá¹…g
Ä• harissÄ• mÄ«â€™â€™ ti muggaraá¹ƒ gahetvÄ• niddhamanamaggena nagarÄ• nikkhar
muggaraá¹ƒ gahetvÄ• matako viya uttÄ• no nipajji. tasmiá¹ƒ khaá¹‡e bodhisatto siá¹…gÄ•
gato taá¹ƒ disvÄ• ``nÄ• yaá¹ƒ matakoâ€™â€™ ti Ã±atvÄ• pi ``suá¹-á¹-hutaraá¹ƒ upaparikkh
adhovÄ• tena gantvÄ• sarÄ«ragandhaá¹ƒ ghÄ• yitvÄ• tathatovassa amatakabhÄ• vaá¹ƒ Ã
uyyojessÄ• mÄ«â€™â€™ ti gantvÄ• muggarakoá¹-iyaá¹ƒ á¸• aá¹ƒsitvÄ• Ä• kaá¸• á¸• hi, d
upasaá¹…kamantampi na \Ee I 490/ olokento naá¹ƒ gÄ• á¸·hataraá¹ƒ aggahesi. bodhisatto
purisa, sace tvaá¹ƒ matako bhaveyyÄ• si, na mayi muggaraá¹ƒ Ä• kaá¸• á¸• hante gÄ• á¸·h
iminÄ• kÄ• raá¹‡ena tava matakabhÄ• vo vÄ• amatakabhÄ• vo vÄ• dujjÄ• noâ€™â€™ ti

142__._ á¹• 21 ``etaÃ±hi te durÄ• jÄ• naá¹ƒ, yaá¹ƒ sesi matasÄ• yikaá¹ƒ.

yassa te kaá¸• á¸• hamÄ• nassa, hatthÄ• daá¹‡á¸• o na muccatÄ«â€™â€™ ti ||

tattha \Be I 516/ __etaÃ±hi te durÄ• jÄ• na_nti etaá¹ƒ kÄ• raá¹‡aá¹ƒ tava duviÃ±Ã±eyyaá¹ƒ
matasÄ• yika_nti yena kÄ• raá¹‡ena tvaá¹ƒ matasÄ• yikaá¹ƒ sesi, matako viya hutvÄ• saya
kaá¸• á¸• hamÄ• nassÄ• _ti yassa tava daá¹‡á¸• akoá¹-iyaá¹ƒ gahetvÄ• kaá¸• á¸• hiyamÄ•
muccati, so tvaá¹ƒ tathato matako nÄ• ma na hosÄ«ti.

evaá¹ƒ \Ne I 468/ vutte so dhutto ``ayaá¹ƒ mama amatakabhÄ• vaá¹ƒ jÄ• nÄ• tÄ«â€™â€™
khipi, daá¹‡á¸• o virajjhi. dhutto ``gaccha, viraddho dÄ• nisi mayÄ• â€™â€™ ti Ä• ha. bodhi
purisa, maá¹ƒ virajjhantopi tvaá¹ƒ aá¹-á¹-ha mahÄ• niraye soá¸·asa ca ussadaniraye avirad
vatvÄ• pakkÄ• mi. dhutto kiÃ±ci alabhitvÄ• susÄ• nÄ• nikkhamitvÄ• parikhÄ• yaá¹ƒ nhÄ•
nagaraá¹ƒ pÄ• visi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dh
siá¹…gÄ• larÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [143] 3. virocajÄ• takavaá¹‡á¹‡anÄ•

__lasÄ« ca te nipphalitÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattassa gayÄ• sÄ«s
dassitabhÄ• vaá¹ƒ Ä• rabbha kathesi. devadatto hi parihÄ«najjhÄ• no lÄ• bhasakkÄ• rapari
upÄ• yoâ€™â€™ ti cintetvÄ• satthÄ• raá¹ƒ paÃ±ca vatthÅ«ni yÄ• citvÄ• alabhamÄ• no dv
saddhivihÄ• rike adhunÄ• pabbajite dhammavinayamhi akovide paÃ±casate bhikkhÅ« gahe
saá¹…ghaá¹ƒ bhinditvÄ• ekasÄ«mÄ• yaá¹ƒ Ä• veá¹‡ikaá¹ƒ saá¹…ghakammaá¹ƒ akÄ• si. s
Ã±Ä• á¹‡aparipÄ• kakÄ• laá¹ƒ Ã±atvÄ• dve aggasÄ• vake pesesi. te disvÄ• devadatto \Ee
rattiá¹ƒ dhammaá¹ƒ desayamÄ• no ``buddhalÄ«laá¹ƒ karissÄ• mÄ«â€™â€™ ti sugatÄ• laya
``vigatathinamiddho kho, Ä• vuso sÄ• riputta, bhikkhusaá¹…gho, paá¹-ibhÄ• tu taá¹ƒ bhikkh
piá¹-á¹-hi me Ä• gilÄ• yati, tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ ti vatvÄ• niddaá¹ƒ upaga
aggasÄ• vakÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ desetvÄ• maggaphalehi pabodhetvÄ•
paccÄ• gamiá¹ƒsu.

kokÄ• liko vihÄ• raá¹ƒ tucchaá¹ƒ disvÄ• devadattassa santikaá¹ƒ gantvÄ• ``Ä• vuso deva
bhinditvÄ• dve aggasÄ• vakÄ• vihÄ• raá¹ƒ tucchaá¹ƒ katvÄ• gatÄ• , tvaá¹ƒ pana niddÄ• y
uttarÄ• saá¹…gamassa apanetvÄ• bhittiyaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ phusanto viya paá¹
pahari. tÄ• vadevassa mukhato lohitaá¹ƒ uggaÃ±chi. so tato paá¹-á¹-hÄ• ya gilÄ• no ahosi.
``sÄ• riputta, tumhÄ• kaá¹ƒ gatakÄ• le devadatto kiá¹ƒ akÄ• sÄ«â€™â€™ ti? bhante, devad
``buddhalÄ«laá¹ƒ karissÄ• mÄ«â€™â€™ ti sugatÄ• layaá¹ƒ dassetvÄ• mahÄ• vinÄ• saá¹ƒ
sÄ• riputta, devadatto idÄ• neva mama anukaronto vinÄ• saá¹ƒ patto, pubbepi pattoyevÄ• â
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kesarasÄ«ho hutvÄ•
kaÃ±canaguhÄ• yaá¹ƒ vÄ• saá¹ƒ kappesi. so ekadivasaá¹ƒ kaÃ±canaguhÄ• ya nikkhamitvÄ
oloketvÄ• sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkanto mahÄ• mahiá¹ƒsaá¹ƒ vadhitvÄ•
ekaá¹ƒ saraá¹ƒ otaritvÄ• maá¹‡ivaá¹‡á¹‡assa udakassa kucchiá¹ƒ pÅ«retvÄ• guhaá¹ƒ san
siá¹…gÄ• lo gocarappasuto sahasÄ• va sÄ«haá¹ƒ disvÄ• palÄ• yituá¹ƒ asakkonto sÄ«hass
nipajji. ``kiá¹ƒ, jambukÄ• â€™â€™ ti ca vutte ``ahaá¹ƒ te, sÄ• mi, pÄ• de upaá¹-á¹-hÄ• tukÄ
sÄ«ho ``sÄ• dhu ehi, maá¹ƒ upaá¹-á¹-haha, varamaá¹ƒsÄ• ni taá¹ƒ khÄ• dÄ• pessÄ• mÄ«â
Ä• dÄ• ya kaÃ±canaguhaá¹ƒ agamÄ• si. siá¹…gÄ• lo tato paá¹-á¹-hÄ• ya sÄ«havighÄ• saá
katipÄ• haccayeneva thÅ«lasarÄ«ro ahosi.

atha naá¹ƒ ekadivasaá¹ƒ guhÄ• ya nipannakova sÄ«ho Ä• ha ``gaccha jambuka, pabbatas
pabbatapÄ• de saÃ±carantesu hatthiassamahiá¹ƒsÄ• dÄ«su yassa \Ee I 492/ maá¹ƒsaá¹ƒ k

oloketvÄ• Ä• gantvÄ• `asukamaá¹ƒsaá¹ƒ khÄ• ditukÄ• momhÄ«â€™ ti vatvÄ• maá¹ƒ van
vadÄ• hi, ahaá¹ƒ taá¹ƒ vadhitvÄ• madhuramaá¹ƒsaá¹ƒ khÄ• ditvÄ• tuyhampi dassÄ• mÄ«
pabbatasikharaá¹ƒ abhiruhitvÄ• nÄ• nappakÄ• re mige oloketvÄ• yasseva maá¹ƒsaá¹ƒ kh
kaÃ±canaguhaá¹ƒ pavisitvÄ• tameva sÄ«hassa \Be I 518/ Ä• rocetvÄ• pÄ• desu patitvÄ•
vadati. sÄ«ho vegena pakkhanditvÄ• sacepi mattavaravÄ• raá¹‡o hoti, tattheva naá¹ƒ jÄ«v
sayampi varamaá¹ƒsaá¹ƒ khÄ• dati, siá¹…gÄ• lassapi deti. siá¹…gÄ• lo kucchipÅ«raá¹ƒ ma
pavisitvÄ• niddÄ• yati. so gacchante gacchante kÄ• le mÄ• naá¹ƒ vaá¸• á¸• hesi ``ahampi
kiá¹ƒkÄ• raá¹‡Ä• divase divase parehi posiyamÄ• no viharÄ• mi, ito paá¹-á¹-hÄ• ya ahamp
maá¹ƒsaá¹ƒ khÄ• dissÄ• mi, sÄ«hopi migarÄ• jÄ• `viroca, sÄ• mÄ«â€™ ti vuttameva pada
vadheti, ahampi sÄ«hena `viroca, jambukÄ• â€™ ti maá¹ƒ vadÄ• petvÄ• ekaá¹ƒ varavÄ• ra
khÄ• dissÄ• mÄ«â€™â€™ ti.

so sÄ«haá¹ƒ upasaá¹…kamitvÄ• etadavoca ``sÄ• mi, mayÄ• dÄ«gharattaá¹ƒ tumhehi vad
maá¹ƒsaá¹ƒ khÄ• ditaá¹ƒ, ahampi ekaá¹ƒ varavÄ• raá¹‡aá¹ƒ mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ•
nipannaá¹-á¹-hÄ• ne kaÃ±canaguhÄ• yaá¹ƒ \Ne I 470/ nipajjissÄ• mi, tumhe pabbatapÄ• de
varavÄ• raá¹‡aá¹ƒ oloketvÄ• mama santikaá¹ƒ Ä• gantvÄ• `viroca, jambukÄ• â€™ ti vadet
maccheraá¹ƒ mÄ• karitthÄ• â€™â€™ ti. atha naá¹ƒ sÄ«ho Ä• ha ``na, tvaá¹ƒ jambuka, vÄ•
sÄ«hakule uppanno, vÄ• raá¹‡aá¹ƒ vadhitvÄ• maá¹ƒsaá¹ƒ khÄ• danasamattho siá¹…gÄ• lo
etaá¹ƒ rucci, mayÄ• vadhitavaravÄ• raá¹‡Ä• naÃ±Ã±eva maá¹ƒsaá¹ƒ khÄ• ditvÄ• vasÄ• â
viramituá¹ƒ na icchi, punappunaá¹ƒ yÄ• ciyeva. sÄ«ho taá¹ƒ vÄ• retuá¹ƒ asakkonto sampaá
mama vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• nipajjÄ• â€™â€™ ti jambukaá¹ƒ kaÃ±canaguhÄ•
pabbatapÄ• de mattavaravÄ• raá¹‡aá¹ƒ oloketvÄ• guhÄ• dvÄ• raá¹ƒ gantvÄ• ``viroca, jam
siá¹…gÄ• lo kaÃ±canaguhÄ• ya nikkhamitvÄ• \Ee I 493/ vijambhitvÄ• catuddisaá¹ƒ oloketv
``mattavaravÄ• raá¹‡assa kumbhe patissÄ• mÄ«â€™â€™ ti pakkhanditvÄ• virajjhitvÄ• pÄ
dakkhiá¹‡apÄ• daá¹ƒ ukkhipitvÄ• tassa sÄ«saá¹ƒ akkami, sÄ«saá¹-á¹-hÄ«ni cuá¹‡á¹‡avicu
athassa sarÄ«raá¹ƒ vÄ• raá¹‡o pÄ• dena saá¹…gharitvÄ• rÄ• siá¹ƒ katvÄ• upari laá¹‡á¸• a
koÃ±canÄ• daá¹ƒ nadanto araÃ±Ã±aá¹ƒ pÄ• visi.

bodhisatto imaá¹ƒ pavattiá¹ƒ disvÄ• ``idÄ• ni viroca, jambukÄ• â€™â€™ ti vatvÄ• imaá¹ƒ

143__._ á¹• 21 ``lasÄ« \Be I 519/ ca te nipphalitÄ• , matthako ca padÄ• lito.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , ajja kho tvaá¹ƒ virocasÄ«â€™â€™ ti ||

tattha __lasÄ«_ti matthaluá¹…gaá¹ƒ. __nipphalitÄ• _ti nikkhantÄ• . evaá¹ƒ bodhisatto imaá
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá

sÄ«ho pana ahameva ahosiâ€™â€™ nti.

virocajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [144] 4. naá¹…guá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__bahumpetaá¹ƒ asabbhi jÄ• tavedÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ä• jÄ«vakÄ• n
Ä• rabbha kathesi. tadÄ• kira Ä• jÄ«vakÄ• jetavanapiá¹-á¹-hiyaá¹ƒ nÄ• nappakÄ• raá¹ƒ mi
sambahulÄ• \Ne I 471/ bhikkhÅ« tesaá¹ƒ
ukkuá¹-ikappadhÄ• navaggulivatakaá¹‡á¹-akÄ• passayapaÃ±cÄ• tapatapanÄ• dibhedaá¹ƒ n
bhagavantaá¹ƒ pucchiá¹ƒsu ``atthi nu kho, bhante, imaá¹ƒ micchÄ• tapaá¹ƒ nissÄ• ya kusal
vÄ• â€™â€™ ti. satthÄ• ``na, bhikkhave, evarÅ«paá¹ƒ micchÄ• tapaá¹ƒ nissÄ• ya kusalaá
pubbe paá¹‡á¸• itÄ• `evarÅ«paá¹ƒ tapaá¹ƒ nissÄ• ya kusalaá¹ƒ vÄ• vuá¸• á¸• hi vÄ• bhav
jÄ• taggiá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• aggijuhanÄ• divasena kiÃ±ci vuá¸• á¸• hiá¹
udakena nibbÄ• petvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca n
brahmalokaparÄ• yaá¹‡Ä• ahesuâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee I 494/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ
tassa jÄ• tadivase mÄ• tÄ• pitaro jÄ• taggiá¹ƒ gahetvÄ• á¹-hapesuá¹ƒ. atha naá¹ƒ soá¸·asa
``mayaá¹ƒ te, putta, jÄ• tadivase aggiá¹ƒ gaá¹‡himha. sacesi agÄ• raá¹ƒ ajjhÄ• vasitukÄ• m
atha brahmalokaá¹ƒ gantukÄ• mo, aggiá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• aggiá¹ƒ pari
Ä• rÄ• dhetvÄ• brahmalokaparÄ• yaá¹‡o hohÄ«â€™â€™ ti. so ``na mayhaá¹ƒ agÄ• rena a
araÃ±Ã±aá¹ƒ pavisitvÄ• assamapadaá¹ƒ mÄ• petvÄ• aggiá¹ƒ paricaranto araÃ±Ã±e vihÄ•
paccantagÄ• make godakkhiá¹‡aá¹ƒ labhitvÄ• taá¹ƒ goá¹‡aá¹ƒ \Be I 520/ assamapadaá¹ƒ
``aggibhagavantaá¹ƒ gomaá¹ƒsaá¹ƒ khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti. athassa etadahosi `
aggibhagavÄ• aloá¹‡aá¹ƒ khÄ• dituá¹ƒ na sakkhissati, gÄ• mato loá¹‡aá¹ƒ Ä• haritvÄ• agg
saloá¹‡akaá¹ƒ khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti. so taá¹ƒ tattheva bandhitvÄ• loá¹‡atthÄ•
tasmiá¹ƒ gate sambahulÄ• luddakÄ• taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gatÄ• . goá¹‡aá¹ƒ disvÄ• vadh
khÄ• ditvÄ• naá¹…guá¹-á¹-haÃ±ca jaá¹…ghaÃ±ca cammaÃ±ca tattheva chaá¸• á¸• etvÄ• a
agamaá¹ƒsu.

brÄ• hmaá¹‡o Ä• gantvÄ• naá¹…guá¹-á¹-hÄ• dimattameva disvÄ• cintesi ``ayaá¹ƒ aggibh
rakkhituá¹ƒ na sakkoti, maá¹ƒ pana kadÄ• rakkhissati. iminÄ• aggiparicaraá¹‡ena niratthak
natthi itonidÄ• naá¹ƒ kusalaá¹ƒ vÄ• vuá¸• á¸• hi vÄ• â€™â€™ ti. so aggiparicariyÄ• ya viga
aggibhagavÄ• , tvaá¹ƒ attanopi santakaá¹ƒ rakkhituá¹ƒ asakkonto maá¹ƒ kadÄ• rakkhissas
ettakenapi tussÄ• hÄ«â€™â€™ ti naá¹…guá¹-á¹-hÄ• dÄ«ni aggimhi pakkhipanto imaá¹ƒ gÄ

144__._ á¹• 21 ``bahumpetaá¹ƒ asabbhi jÄ• taveda, yaá¹ƒ taá¹ƒ vÄ• ladhinÄ• bhipÅ«jayÄ•

maá¹ƒsÄ• rahassa \Ee I 495/ natthajja maá¹ƒsaá¹ƒ, naá¹…guá¹-á¹-hampi bhavaá¹ƒ paá¹-igg

tattha \Ne I 472/ __bahumpeta_nti ettakampi bahuá¹ƒ. __asabbhÄ«_ti asappurisa asÄ• dhu
aggiá¹ƒ Ä• lapati. aggi hi jÄ• tamattova vediyati paÃ±Ã±Ä• yati pÄ• kaá¹-o hoti, tasmÄ• ``jÄ
vuccati. __yaá¹ƒ taá¹ƒ vÄ• ladhinÄ• bhipÅ«jayÄ• mÄ• _ti yaá¹ƒ ajja mayaá¹ƒ attanopi santa
asamatthaá¹ƒ bhagavantaá¹ƒ vÄ• ladhinÄ• abhipÅ«jayÄ• ma, etampi tava bahumevÄ• ti da
maá¹ƒsaá¹ƒ arahassa tuyhaá¹ƒ natthi ajja maá¹ƒsaá¹ƒ. __naá¹…guá¹-á¹-hampi bhavaá¹ƒ pa
santakaá¹ƒ rakkhituá¹ƒ asakkonto bhavaá¹ƒ imaá¹ƒ sajaá¹…ghacammaá¹ƒ naá¹…guá¹-á¹-h

evaá¹ƒ vatvÄ• mahÄ• satto aggiá¹ƒ udakena nibbÄ• petvÄ• isipabbajjaá¹ƒ pabbajitvÄ• ab
ca nibbattetvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• \Be I 521/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
tena samayenÄ• â€™â€™ ti.

naá¹…guá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [145] 5. rÄ• dhajÄ• takavaá¹‡á¹‡anÄ•

__na tvaá¹ƒ rÄ• dha vijÄ• nÄ• sÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ
kathesi. paccuppannavatthu indriyajÄ• take Ä• vi bhavissati. satthÄ• pana taá¹ƒ bhikkhuá¹ƒ
mÄ• tugÄ• mo nÄ• ma arakkhiyo, Ä• rakkhaá¹ƒ á¹-hapetvÄ• rakkhantÄ• pi rakkhituá¹ƒ na s
Ä• rakkhaá¹ƒ á¹-hapetvÄ• rakkhantopi rakkhituá¹ƒ nÄ• sakkhi, idÄ• ni kathaá¹ƒ rakkhissasÄ
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sukayoniyaá¹ƒ nibba
brÄ• hmaá¹‡o bodhisattaÃ±ca kaniá¹-á¹-habhÄ• taraÃ±cassa puttaá¹-á¹-hÄ• ne á¹-hapetvÄ•
``poá¹-á¹-hapÄ• doâ€™â€™ ti nÄ• maá¹ƒ ahosi, itarassa ``rÄ• dhoâ€™â€™ ti. tassa pana b
anÄ• cÄ• rÄ• hoti dussÄ«lÄ• . so vohÄ• ratthÄ• ya gacchanto ubhopi bhÄ• taro Ä• ha --- ``
brÄ• hmaá¹‡Ä« anÄ• cÄ• raá¹ƒ Ä• carati, vÄ• reyyÄ• tha naâ€™â€™ nti. bodhisatto Ä• ha
sakkontÄ• vÄ• reyyÄ• ma, asakkontÄ• \Ee I 496/ tuá¹‡hÄ« bhavissÄ• mÄ• â€™â€™ ti. ev
sukÄ• naá¹ƒ niyyÄ• detvÄ• vohÄ• ratthÄ• ya gato.

tassa \Ne I 473/ pana gatadivasato paá¹-á¹-hÄ• ya brÄ• hmaá¹‡Ä« aticarituá¹ƒ Ä• raddhÄ•
nikkhamantÄ• naÃ±ca anto natthi, tassÄ• kiriyaá¹ƒ disvÄ• rÄ• dho bodhisattaá¹ƒ Ä• ha ---
pitÄ• `sace vo mÄ• tÄ• anÄ• cÄ• raá¹ƒ Ä• carati, vÄ• reyyÄ• thÄ• â€™ ti vatvÄ• gato, idÄ
Ä• carati, vÄ• rema naâ€™â€™ nti. bodhisatto ``tÄ• ta, tvaá¹ƒ attano abyattatÄ• ya bÄ• lab

mÄ• tugÄ• maá¹ƒ nÄ• ma ukkhipitvÄ• carantÄ• pi rakkhituá¹ƒ na sakkonti. yaá¹ƒ kammaá¹
taá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

145__._ á¹• 21 ``na \Be I 522/ tvaá¹ƒ rÄ• dha vijÄ• nÄ• si, aá¸• á¸• haratte anÄ• gate.

abyayataá¹ƒ vilapasi, virattÄ• kosiyÄ• yaneâ€™â€™ ti ||

tattha __na tvaá¹ƒ rÄ• dha vijÄ• nÄ• si, aá¸• á¸• haratte anÄ• gate_ti tÄ• ta rÄ• dha, tvaá¹ƒ
aá¸• á¸• haratte anÄ• gate paá¹-hamayÄ• meyeva ettakÄ• janÄ• Ä• gatÄ• , idÄ• ni ko jÄ•
__abyayataá¹ƒ vilapasÄ«_ti tvaá¹ƒ abyattavilÄ• paá¹ƒ vilapasi. __virattÄ• kosiyÄ• yane_ti
brÄ• hmaá¹‡Ä« virattÄ• amhÄ• kaá¹ƒ pitari nippemÄ• jÄ• tÄ• . sacassÄ• tasmiá¹ƒ sineho
evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ kareyyÄ• ti imamatthaá¹ƒ etehi byaÃ±janehi pakÄ• sesi.

evaá¹ƒ pakÄ• setvÄ• ca pana brÄ• hmaá¹‡iyÄ• saddhiá¹ƒ rÄ• dhassa vattuá¹ƒ na adÄ• si
anÄ• gamanÄ• yathÄ• ruciyÄ• vicari. brÄ• hmaá¹‡o Ä• gantvÄ• poá¹-á¹-hapÄ• daá¹ƒ puc
mÄ• tÄ• â€™â€™ ti. bodhisatto brÄ• hmaá¹‡assa sabbaá¹ƒ yathÄ• bhÅ«taá¹ƒ kathetvÄ• ``
dussÄ«lÄ• yÄ• â€™â€™ ti vatvÄ• ``tÄ• ta, amhehi mÄ• tuyÄ• dosassa kathitakÄ• lato paá
vasituâ€™â€™ nti brÄ• hmaá¹‡assa pÄ• de vanditvÄ• saddhiá¹ƒ rÄ• dhena uppatitvÄ• ara

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne
sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• brÄ• hmaá¹‡o ca brÄ• hmaá¹‡Ä« ca eteyeva dve ja
Ä• nando, poá¹-á¹-hapÄ• do pana ahameva ahosiâ€™â€™ nti.

rÄ• dhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [146] 6. samuddakÄ• kajÄ• takavaá¹‡á¹‡anÄ•

__api_ \Ne I 474/ \Ee I 497/ __nu hanukÄ• santÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto sa
bhikkhÅ« Ä• rabbha kathesi. te kira gihikÄ• le sÄ• vatthiyaá¹ƒ kuá¹-umbikÄ• aá¸• á¸• hÄ•
aÃ±Ã±amaÃ±Ã±asahÄ• yakÄ• ekato hutvÄ• puÃ±Ã±Ä• ni karontÄ• satthu dhammadesan
kiá¹ƒ no gharÄ• vÄ• sena, satthu santike ramaá¹‡Ä«ye buddhasÄ• sane pabbajitvÄ• dukkh
ti \Be I 523/ sabbaá¹ƒ sÄ• pateyyaá¹ƒ puttadhÄ«tÄ• dÄ«naá¹ƒ datvÄ• assumukhaá¹ƒ Ã±Ä•
satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ• pabbajiá¹ƒsu. pabbajitvÄ• pana pabbajjÄ• nurÅ«paá¹
kariá¹ƒsu, mahallakabhÄ• vena dhammampi na pariyÄ• puá¹‡iá¹ƒsu, gihikÄ• le viya pabbaji
paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• ekatova vasiá¹ƒsu. piá¹‡á¸• Ä• ya carantÄ• pi aÃ±Ã±attha a
puttadÄ• rasseva gehaá¹ƒ gantvÄ• bhuÃ±jiá¹ƒsu. tesu ekassa purÄ• á¹‡adutiyikÄ• sabbes
upakÄ• rÄ• ahosi, tasmÄ• sesÄ• pi attanÄ• laddhaá¹ƒ Ä• hÄ• raá¹ƒ gahetvÄ• tassÄ• yev
sÄ• pi tesaá¹ƒ yathÄ• sannihitaá¹ƒ sÅ«pabyaÃ±janaá¹ƒ deti. sÄ• aÃ±Ã±atarena rogena ph

atha te mahallakattherÄ• vihÄ• raá¹ƒ gantvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ gÄ«vÄ• su gahetvÄ•
kÄ• lakatÄ• â€™â€™ ti vihÄ• rapaccante rodantÄ• vicariá¹ƒsu. tesaá¹ƒ saddaá¹ƒ sutvÄ• it
sannipatitvÄ• ``Ä• vuso, kasmÄ• rodathÄ• â€™â€™ ti pucchiá¹ƒsu. te ``amhÄ• kaá¹ƒ sah
madhurahattharasÄ• kÄ• lakatÄ• amhÄ• kaá¹ƒ ativiya upakÄ• rÄ• , `idÄ• ni kuto tathÄ• rÅ
iminÄ• kÄ• raá¹‡ena rodimhÄ• â€™â€™ ti Ä• haá¹ƒsu.

tesaá¹ƒ taá¹ƒ vippakÄ• raá¹ƒ disvÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-
nÄ• ma kÄ• raá¹‡ena mahallakattherÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ gÄ«vÄ• su gahetvÄ• vihÄ• r
vicarantÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya s
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• nevete tassÄ• kÄ• la
vicaranti, pubbepete imaá¹ƒ kÄ• kayoniyaá¹ƒ nibbattitvÄ• samudde mataá¹ƒ nissÄ• ya `sam
etaá¹ƒ nÄ«harissÄ• mÄ• â€™ ti vÄ• yamantÄ• paá¹‡á¸• ite nissÄ• ya jÄ«vitaá¹ƒ labhiá¹ƒsÅ
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto samuddadevatÄ• hu
attano bhariyaá¹ƒ kÄ• kiá¹ƒ Ä• dÄ• ya gocaraá¹ƒ pariyesamÄ• no samuddatÄ«raá¹ƒ agamÄ
manussÄ• samuddatÄ«re khÄ«rapÄ• yÄ• samacchamaá¹ƒsasurÄ• dÄ«hi nÄ• gabalikamm
kÄ• ko balikammaá¹-á¹-hÄ• naá¹ƒ gantvÄ• khÄ«rÄ• dÄ«ni disvÄ• saddhiá¹ƒ kÄ• kiyÄ• kh
\Ne I 475/ bhuÃ±jitvÄ• bahuá¹ƒ suraá¹ƒ pivi. te ubhopi surÄ• madamattÄ• ``samuddakÄ«á
kÄ«á¸·issÄ• mÄ• â€™â€™ ti velante nisÄ«ditvÄ• nhÄ• yituá¹ƒ Ä• rabhiá¹ƒsu \Be I 524/ ath
kÄ• kiá¹ƒ gahetvÄ• samuddaá¹ƒ pavesesi. tameko maccho maá¹ƒsaá¹ƒ khÄ• ditvÄ• ajjhoh
matÄ• â€™â€™ ti rodi paridevi. athassa paridevanasaddaá¹ƒ sutvÄ• bahÅ« kÄ• kÄ• sann
rodasÄ«â€™â€™ ti pucchiá¹ƒsu. ``sahÄ• yikÄ• vo velante nhÄ• yamÄ• nÄ• Å«miyÄ• haá
ekaravaá¹ƒ ravantÄ• rodiá¹ƒsu. atha nesaá¹ƒ etadahosi ``idaá¹ƒ samuddaudakaá¹ƒ nÄ• ma
udakaá¹ƒ ussiÃ±citvÄ• samuddaá¹ƒ tucchaá¹ƒ katvÄ• sahÄ• yikaá¹ƒ nÄ«harissÄ• mÄ• â€
pÅ«retvÄ• udakaá¹ƒ bahi chaá¸• á¸• enti, loá¹‡Å«dakena ca gale sussamÄ• ne uá¹-á¹-hÄ•
gantvÄ• vissamanti.

te hanÅ«su kilantesu mukhesu sukkhantesu akkhÄ«su rattesu dÄ«nÄ• kilantÄ• hutvÄ• aÅ
``ambho, mayaá¹ƒ samuddaudakaá¹ƒ gahetvÄ• bahi pÄ• tema, gahitagahitaá¹-á¹-hÄ• naá¹
samuddaá¹ƒ tucchaá¹ƒ kÄ• tuá¹ƒ na sakkhissÄ• mÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ

146__._ á¹• 21 ``api nu hanukÄ• santÄ• , mukhaÃ±ca parisussati.

oramÄ• ma na pÄ• rema, pÅ«rateva mahodadhÄ«â€™â€™ ti ||

tattha __api nu hanukÄ• santÄ• _ti api no hanukÄ• santÄ• , api amhÄ• kaá¹ƒ hanukÄ• ki
pÄ• remÄ• _ti mayaá¹ƒ attano balena mahÄ• samuddaudakaá¹ƒ Ä• kaá¸• á¸• hÄ• ma osÄ•

na sakkoma. ayaÃ±hi __pÅ«rateva mahodadhÄ«_ti.

evaÃ±ca pana vatvÄ• sabbepi te kÄ• kÄ• ``tassÄ• kÄ• kiyÄ• evarÅ«paá¹ƒ nÄ• ma tuá¹‡á
vaá¹-á¹-akkhÄ«ni, evarÅ«paá¹ƒ chavisaá¹‡á¹-hÄ• naá¹ƒ, evarÅ«po madhurasaddo. sÄ• no
nissÄ• ya naá¹-á¹-hÄ• â€™â€™ ti bahuá¹ƒ vippalapiá¹ƒsu. te evaá¹ƒ vippalapamÄ• ne \Ee
bheravarÅ«paá¹ƒ dassetvÄ• palÄ• pesi, evaá¹ƒ tesaá¹ƒ sotthi ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÄ
purÄ• á¹‡adutiyikÄ• ahosi, kÄ• ko mahallakatthero, sesakÄ• kÄ• sesamahallakattherÄ• , s
ahosiâ€™â€™ nti.

samuddakÄ• kajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [147] 7. puppharattajÄ• takavaá¹‡á¹‡anÄ•

__nayidaá¹ƒ_ \Ne I 476/ \Be I 525/ __dukkhaá¹ƒ aduá¹ƒ dukkha_nti idaá¹ƒ satthÄ• jetavan
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. so hi bhagavatÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikk
ukkaá¹‡á¹-hitoâ€™â€™ ti vutte ``saccaâ€™â€™ nti vatvÄ• ``kena ukkaá¹‡á¹-hÄ• pitosÄ«â
``purÄ• á¹‡adutiyikÄ• yÄ• â€™â€™ ti vatvÄ• ``madhurahattharasÄ• , bhante, sÄ• itthÄ«, n
vasituâ€™â€™ nti Ä• ha. atha naá¹ƒ satthÄ• ``esÄ• te bhikkhu anatthakÄ• rikÄ• , pubbepi
sÅ«le uttÄ• sito etaÃ±Ã±eva patthayamÄ• no kÄ• laá¹ƒ katvÄ• niraye nibbatto, idÄ• ni naá¹
patthesÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto Ä• kÄ• saá¹-á¹-hade
bÄ• rÄ• á¹‡asiyaá¹ƒ kattikarattivÄ• rachaá¹‡o sampatto hoti, nagaraá¹ƒ devanagaraá¹ƒ viya
jano khaá¹‡akÄ«á¸·Ä• nissito ahosi. ekassa pana duggatamanussassa ekameva ghanasÄ•
sudhotaá¹ƒ dhovÄ• petvÄ• obhaÃ±jÄ• petvÄ• satavalikaá¹ƒ sahassavalikaá¹ƒ kÄ• retvÄ•
bhariyÄ• evamÄ• ha ``icchÄ• mahaá¹ƒ, sÄ• mi, ekaá¹ƒ kusumbharattaá¹ƒ nivÄ• setvÄ• ek
kaá¹‡á¹-he laggÄ• kattikarattivÄ• raá¹ƒ carituâ€™â€™ nti. ``bhadde, kuto amhÄ• kaá¹ƒ dal
suddhavatthaá¹ƒ nivÄ• setvÄ• kÄ«á¸·Ä• hÄ«â€™â€™ ti? ``kusumbharattaá¹ƒ alabhamÄ• n
kÄ«á¸·issÄ• mi, tvaá¹ƒ aÃ±Ã±aá¹ƒ itthiá¹ƒ gahetvÄ• kÄ«á¸·assÅ«â€™â€™ ti. ``bhadde, kiá
amhÄ• kaá¹ƒ kusumbhaâ€™â€™ nti? ``sÄ• mi, purisassa icchÄ• ya sati kiá¹ƒ nÄ• ma natth
kusumbhavatthusmiá¹ƒ bahu kusumbhaâ€™â€™ nti. ``bhadde \Ee I 500/, taá¹ƒ á¹-hÄ• naá¹
rakkhasapariggahitapokkharaá¹‡isadisaá¹ƒ, balavÄ• rakkhÄ• , na sakkÄ• upasaá¹…kamitu
yathÄ• laddheneva tussassÅ«â€™â€™ ti. ``sÄ• mi, rattibhÄ• ge andhakÄ• re sati purisassa
nÄ• ma natthÄ«â€™â€™ ti. iti so tÄ• ya punappunaá¹ƒ kathentiyÄ• kilesavasena tassÄ• v
bhadde, mÄ• cintayitthÄ• â€™â€™ ti taá¹ƒ samassÄ• setvÄ• rattibhÄ• ge jÄ«vitaá¹ƒ paric
nikkhamitvÄ• raÃ±Ã±o kusumbhavatthuá¹ƒ gantvÄ• vatiá¹ƒ madditvÄ• antovatthuá¹ƒ pÄ•

vatisaddaá¹ƒ sutvÄ• ``coro coroâ€™â€™ ti parivÄ• retvÄ• gahetvÄ• paribhÄ• sitvÄ• koá¹
pabhÄ• tÄ• ya rattiyÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• \Be I 526/ ``gacchatha, naá¹ƒ sÅ«le u
atha naá¹ƒ pacchÄ• bÄ• haá¹ƒ bandhitvÄ• vajjhabheriyÄ• vajjamÄ• nÄ• ya nagarÄ• nikkh
balavavedanÄ• pavattanti, kÄ• kÄ• sÄ«se nilÄ«yitvÄ• kaá¹‡ayaggasadisehi tuá¹‡hehi akk

so \Ne I 477/ tathÄ• rÅ«pampi dukkhaá¹ƒ amanasikaritvÄ• tameva itthiá¹ƒ anussaritvÄ• ``
ghanapuppharattavatthanivatthÄ• ya kaá¹‡á¹-he Ä• sattabÄ• huyugaá¸·Ä• ya saddhiá¹ƒ kat
parihÄ«noâ€™â€™ ti cintetvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

147__._ á¹• 21 ``nayidaá¹ƒ dukkhaá¹ƒ aduá¹ƒ dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ tudati vÄ• yaso.

yaá¹ƒ sÄ• mÄ• puppharattena, kattikaá¹ƒ nÄ• nubhossatÄ«â€™â€™ ti ||

tattha __nayidaá¹ƒ dukkhaá¹ƒ aduá¹ƒ dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ tudati vÄ• yaso_ti yaÃ±ca id
lagganapaccayaá¹ƒ kÄ• yikacetasikadukkhaá¹ƒ, yaÃ±ca lohamayehi viya tuá¹‡á¸• ehi vÄ• y
mayhaá¹ƒ na dukkhaá¹ƒ, aduá¹ƒ dukkhaá¹ƒ etaá¹ƒyeva pana me dukkhanti attho. kataraá¹ƒ
puppharattena, kattikaá¹ƒ nÄ• nubhossatÄ«_ti, yaá¹ƒ sÄ• piyaá¹…gusÄ• mÄ• mama bhari
nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• evaá¹ƒ ghanapuppharattena vatthayugena acchannÄ• n
kattikarattivÄ• raá¹ƒ nÄ• nubhavissati, idaá¹ƒ mayhaá¹ƒ dukkhaá¹ƒ, etadeva hi maá¹ƒ bÄ• d
mÄ• tugÄ• maá¹ƒ Ä• rabbha vippalapantoyeva kÄ• laá¹ƒ katvÄ• niraye nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• jay
jayampatikÄ• , taá¹ƒ kÄ• raá¹‡aá¹ƒ paccakkhaá¹ƒ katvÄ• á¹-hitÄ• Ä• kÄ• saá¹-á¹-hadevatÄ
nti.

puppharattajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [148] 8. siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• haá¹ƒ_ \Ee I 501/ __punaá¹ƒ na ca puna_nti idaá¹ƒ satthÄ• jetavane viharanto kiles
kathesi. sÄ• vatthiyaá¹ƒ kira paÃ±casatamattÄ• sahÄ• yakÄ• mahÄ• vibhavÄ• seá¹-á¹-hip
sutvÄ• sÄ• sane uraá¹ƒ datvÄ• pabbajitvÄ• jetavane antokoá¹-isanthÄ• re vihariá¹ƒsu. ath
aá¸• á¸• harattasamaye kilesanissito saá¹…kappo uppajji. te ukkaá¹‡á¹-hitvÄ• \Be I 527/ att
puna gaá¹‡hituá¹ƒ cittaá¹ƒ uppÄ• dayiá¹ƒsu. atha satthÄ• aá¸• á¸• harattasamanantare
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adaá¹‡á¸• adÄ«pakaá¹ƒ ukkhipitvÄ• ``katarÄ• ya nu kho ratiyÄ•
viharantÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ ajjhÄ• sayaá¹ƒ olokento tesaá¹ƒ bhikkhÅ«naá¹ƒ abbh
kÄ• marÄ• gasaá¹…kappassa uppannabhÄ• vaá¹ƒ aÃ±Ã±Ä• si. satthÄ• ca nÄ• ma ekaputt
ekacakkhuko puriso cakkhuá¹ƒ viya attano sÄ• vake \Ne I 478/ rakkhati. pubbaá¹‡hÄ• dÄ«s

samaye tesaá¹ƒ kilesÄ• uppajjanti, te tesaá¹ƒ kilese tato paraá¹ƒ vaá¸• á¸• hituá¹ƒ adatvÄ•
tasmiá¹ƒyeva samaye niggaá¹‡hÄ• ti. tenassa etadahosi ``ayaá¹ƒ cakkavattiraÃ±Ã±o anton
uppannakÄ• lo viya vattati, idÄ• neva tesaá¹ƒ dhammadesanaá¹ƒ katvÄ• te kilese niggaá¹‡
dassÄ• mÄ«â€™â€™ ti. so surabhigandhakuá¹-ito nikkhamitvÄ• madhurassarena ``Ä• nan
dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ Ä• nandattheraá¹ƒ Ä• mantesi. thero ``kiá¹ƒ, bhanteâ€™
aá¹-á¹-hÄ• si. ``Ä• nanda, yattakÄ• bhikkhÅ« antokoá¹-isanthÄ• re viharanti, sabbeva gand
sannipÄ• tehÄ«â€™â€™ ti. evaá¹ƒ kirassa ahosi ``sacÄ• haá¹ƒ teyeva paÃ±casate bhikkhÅ
`satthÄ• rÄ• no abbhantare kilesÄ• naá¹ƒ uppannabhÄ• vo Ã±Ä• toâ€™ ti saá¹ƒviggamÄ•
sampaá¹-icchituá¹ƒ na sakkhissantÄ«â€™â€™ ti. tasmÄ• ``sabbe sannipÄ• tehÄ«â€™â€™
bhanteâ€™â€™ ti avÄ• puraá¹‡aá¹ƒ Ä• dÄ• ya pariveá¹‡ena pariveá¹‡aá¹ƒ Ä• hiá¹‡á¸• itvÄ
gandhakuá¹-ipariveá¹‡e sannipÄ• tetvÄ• buddhÄ• sanaá¹ƒ paÃ±Ã±apesi.

satthÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya silÄ• pathaviyaá¹ƒ pa
viya paÃ±Ã±atte buddhÄ• sane nisÄ«di Ä• veá¸·Ä• veá¸·Ä• yamakayamakÄ• chabbaá¹‡á¹
vissajjento. tÄ• pi rasmiyo pÄ• timattÄ• chattamattÄ• kÅ«á¹-Ä• gÄ• rakucchimattÄ• chijjitv
vijjulatÄ• viya saÃ±cariá¹ƒsu, aá¹‡á¹‡avakucchiá¹ƒ khobhetvÄ• bÄ• lasÅ«riyuggamanakÄ•
bhikkhusaá¹…ghopi satthÄ• raá¹ƒ vanditvÄ• garucittaá¹ƒ paccupaá¹-á¹-hapetvÄ• rattakam
parikkhipanto viya parivÄ• retvÄ• nisÄ«di. satthÄ• brahmassaraá¹ƒ nicchÄ• rento bhikkhÅ«
``na, bhikkhave, bhikkhunÄ• nÄ• ma kÄ• mavitakkaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ vihiá¹ƒsÄ• v
akusalavitakke vitakketuá¹ƒ vaá¹-á¹-ati. anto uppannakileso hi `parittakoâ€™ ti avamaÃ±Ã±i
vaá¹-á¹-ati, kileso nÄ• ma paccÄ• mittasadiso. paccÄ• mitto ca khuddako nÄ• ma natthi, okÅ
vinÄ• sameva pÄ• peti, evameva appamattakopi kileso uppajjitvÄ• vaá¸• á¸• hituá¹ƒ labhan
pÄ• peti. kileso nÄ• mesa halÄ• halavisÅ«pamo uppÄ• á¹-itacchavigaá¹‡á¸• asadiso Ä• sÄ«
asaniaggisadiso allÄ«yituá¹ƒ na yutto Ä• saá¹…kitabbo. uppannuppannakkhaá¹‡eyeva paá¹
bhÄ• vanÄ• balena yathÄ• muhuttampi hadaye aá¹-á¹-hatvÄ• paduminipattÄ• udakabindu
pajahitabbo. porÄ• á¹‡akapaá¹‡á¸• i tÄ• pi appamattakampi kilesaá¹ƒ garahitvÄ• yathÄ• p
evaá¹ƒ niggaá¹‡hiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto siá¹…gÄ• layoniyaá¹
gahetvÄ• araÃ±Ã±e \Ne I 479/ nadÄ«tÄ«re nivÄ• saá¹ƒ kappesi. atheko jarahatthÄ« gaá¹…
siá¹…gÄ• lo gocarappasuto taá¹ƒ matahatthisarÄ«raá¹ƒ disvÄ• ``mahÄ• me gocaro uppan
soá¹‡á¸• e á¸• aá¹ƒsi, naá¹…galÄ«sÄ• ya daá¹-á¹-hakÄ• lo viya ahosi. so ``natthettha khÄ•
dantesu á¸• aá¹ƒsi, thambhe daá¹-á¹-hakÄ• lo viya ahosi. kaá¹‡á¹‡e á¸• aá¹ƒsi, suppakoá¹-i
viya ahosi. udare á¸• aá¹ƒsi, kusÅ«le daá¹-á¹-hakÄ• lo viya ahosi. pÄ• de á¸• aá¹ƒsi, udukkh
viya ahosi. naá¹…guá¹-á¹-he á¸• aá¹ƒsi, musale daá¹-á¹-hakÄ• lo viya ahosi. so ``etthÄ• pi n
khÄ• ditabbayuttakaâ€™â€™ nti sabbattha assÄ• daá¹ƒ alabhanto vaccamagge á¸• aá¹ƒsi,
viya ahosi. so ``laddhaá¹ƒ dÄ• ni me imasmiá¹ƒ sarÄ«re mudu khÄ• ditabbayuttakaá¹-á¹-hÄ
paá¹-á¹-hÄ• ya khÄ• danto antokucchiá¹ƒ pavisitvÄ• vakkahadayÄ• dÄ«ni khÄ• ditvÄ• pipÅ

pivitvÄ• nipajjitukÄ• makÄ• le udaraá¹ƒ pattharitvÄ• nipajjati.

athassa etadahosi --- ``idaá¹ƒ hatthisarÄ«raá¹ƒ mayhaá¹ƒ nivÄ• sasukhatÄ• ya gehasadisa
sati pahÅ«tamaá¹ƒsaá¹ƒ, kiá¹ƒ dÄ• ni me aÃ±Ã±attha kammaâ€™â€™ nti \Be I 529/ so aÃ±
hatthikucchiyaá¹ƒyeva maá¹ƒsaá¹ƒ khÄ• ditvÄ• vasati. gacchante gacchante kÄ• le nidÄ• g
sÅ«riyarasmisantÄ• pena ca taá¹ƒ kuá¹‡apaá¹ƒ sussitvÄ• \Ee I 503/ valiyo gaá¹‡hi, siá¹…g
paviá¹-á¹-hadvÄ• raá¹ƒ pihitaá¹ƒ, antokucchiyaá¹ƒ andhakÄ• ro ahosi. siá¹…gÄ• lassa lokan
jÄ• to. kuá¹‡ape sussante maá¹ƒsampi sussi, lohitampi pacchijji. so nikkhamanadvÄ• raá¹ƒ
hutvÄ• sandhÄ• vanto ito cito ca paharitvÄ• nikkhamanadvÄ• raá¹ƒ pariyesamÄ• no vicara
ukkhaliyaá¹ƒ piá¹-á¹-hapiá¹‡á¸• i viya antokucchiyaá¹ƒ paccamÄ• ne katipÄ• haccayena ma
naá¹ƒ kuá¹‡apaá¹ƒ temetvÄ• uá¹-á¹-hÄ• ya pakatisaá¹‡á¹-hÄ• nena aá¹-á¹-hÄ• si. vaccama
tÄ• rakÄ• viya paÃ±Ã±Ä• yi. siá¹…gÄ• lo taá¹ƒ chiddaá¹ƒ disvÄ• ``idÄ• ni me jÄ«vitaá¹ƒ la
hatthisÄ«sÄ• paá¹-ikkamitvÄ• vegena pakkhanditvÄ• vaccamaggaá¹ƒ sÄ«sena paharitvÄ•
saÃ±channasarÄ«rattÄ• sabbalomÄ• ni vaccamagge allÄ«yiá¹ƒsu. so tÄ• lakkhandhasadis
ubbiggacitto muhuttaá¹ƒ dhÄ• vitvÄ• nivattitvÄ• nisinno sarÄ«raá¹ƒ oloketvÄ• ``idaá¹ƒ duk
aÃ±Ã±ena kataá¹ƒ, lobhahetu pana lobhakÄ• raá¹‡Ä• lobhaá¹ƒ nissÄ• ya mayÄ• etaá¹ƒ ka
paá¹-á¹-hÄ• ya na lobhavasiko bhavissÄ• mi, puna hatthisarÄ«raá¹ƒ nÄ• ma na pavisissÄ• n
saá¹ƒviggahadayo hutvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

148__._ á¹• 21 ``nÄ• haá¹ƒ punaá¹ƒ na ca punaá¹ƒ, na cÄ• pi apunappunaá¹ƒ.

hatthibondiá¹ƒ pavekkhÄ• mi, tathÄ• hi bhayatajjitoâ€™â€™ ti ||

tattha \Ne I 480/ __na cÄ• pi apunappuna_nti a-kÄ• ro nipÄ• tamatto. ayaá¹ƒ panetissÄ• s
attho --- ahaÃ±hi ito puna, tato ca punÄ• ti vuttavÄ• rato puna tatopi ca punappunaá¹ƒ
vÄ• raá¹‡asarÄ«rasaá¹…khÄ• taá¹ƒ __hatthibondiá¹ƒ na pavekkhÄ• mi_. kiá¹ƒkÄ• raá¹‡Ä•
tathÄ• hi ahaá¹ƒ imasmiÃ±Ã±eva pavesane bhayatajjito maraá¹‡abhayena santÄ• saá¹ƒ sa

evaÃ±ca \Be I 530/ pana vatvÄ• tatova palÄ• yitvÄ• puna taá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• hatth
na olokesi. tato paá¹-á¹-hÄ• ya na lobhavasiko ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``bhikkhave, anto uppannakilesassa nÄ• n
tattha tattheva naá¹ƒ niggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Ee I 504/ vatvÄ• saccÄ• ni p
samodhÄ• nesi. saccapariyosÄ• ne paÃ±casatÄ• pi te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒs
sotÄ• pannÄ• , keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino ahesuá¹ƒ. tadÄ• siá¹…gÄ• lo a

siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [149] 9. ekapaá¹‡á¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__ekapaá¹‡á¹‡o ayaá¹ƒ rukkho_ti idaá¹ƒ satthÄ• vesÄ• liá¹ƒ upanissÄ• ya mahÄ• vane kÅ
viharanto vesÄ• likaá¹ƒ duá¹-á¹-halicchavikumÄ• raá¹ƒ Ä• rabbha kathesi. tasmiÃ±hi kÄ• le
gÄ• vutagÄ• vutantare tÄ«hi pÄ• kÄ• rehi parikkhittaá¹ƒ tÄ«su á¹-hÄ• nesu gopuraá¹-á¹-Ä•
paramasobhaggappattaá¹ƒ. tattha niccakÄ• laá¹ƒ rajjaá¹ƒ kÄ• retvÄ• vasantÄ• naÃ±Ã±eva
sahassÄ• ni satta satÄ• ni satta ca rÄ• jÄ• no honti, tattakÄ• yeva uparÄ• jÄ• no, tattakÄ•
bhaá¹‡á¸• Ä• gÄ• rikÄ• . tesaá¹ƒ rÄ• jakumÄ• rÄ• naá¹ƒ antare eko duá¹-á¹-halicchavikumÄ
caá¹‡á¸• o pharuso sÄ• hasiko, daá¹‡á¸• ena ghaá¹-á¹-itaÄ• sÄ«viso viya niccaá¹ƒ pajjalito
dve tÄ«á¹‡i vacanÄ• ni kathetuá¹ƒ samattho nÄ• ma natthi. taá¹ƒ neva mÄ• tÄ• pitaro, na Ã
sikkhÄ• petuá¹ƒ sakkhiá¹ƒsu. athassa mÄ• tÄ• pitÅ«naá¹ƒ etadahosi ``ayaá¹ƒ kumÄ• ro atip
á¹-hapetvÄ• sammÄ• sambuddhaá¹ƒ aÃ±Ã±o imaá¹ƒ vinetuá¹ƒ samattho nÄ• ma natthi, bu
nti. te taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• vanditvÄ• Ä• haá¹ƒsu ``bhante, ayaá¹ƒ ku
kodhena pajjalati, imassa ovÄ• daá¹ƒ dethÄ• â€™â€™ ti.

satthÄ• \Ne I 481/ \Be I 531/ taá¹ƒ kumÄ• raá¹ƒ ovadi --- ``kumÄ• ra, imesu nÄ• ma sattesu
sÄ• hasikena viheá¹-hakajÄ• tikena na bhavitabbaá¹ƒ, pharusavÄ• co ca nÄ• ma vijÄ• tamÄ
puttadÄ• rassapi bhÄ• tibhaginÄ«nampi pajÄ• patiyÄ• pi mittabandhavÄ• nampi appiyo hoti
Ä• gacchanto sappo viya, aá¹-aviyaá¹ƒ uá¹-á¹-hitacoro viya, khÄ• dituá¹ƒ Ä• gacchanto yakk
hutvÄ• dutiyacittavÄ• re nirayÄ• dÄ«su nibbattati. diá¹-á¹-heyeva ca dhamme kodhano pug
maá¹‡á¸• itapasÄ• dhitopi dubbaá¹‡á¹‡ova hoti, puá¹‡á¹‡acandasassirikampissa mukhaá¹ƒ
viya malaggahitakaÃ±canÄ• dÄ• samaá¹‡á¸• alaá¹ƒ viya ca virÅ«paá¹ƒ hoti duddasikaá¹ƒ. k
satthaá¹ƒ Ä• dÄ• ya attanÄ• va attÄ• naá¹ƒ paharanti, visaá¹ƒ khÄ• danti, rajjuyÄ• ubbandh
evaá¹ƒ kodhavasena kÄ• laá¹ƒ katvÄ• nirayÄ• dÄ«su uppajjanti, viheá¹-hakajÄ• tikÄ• pi diá
garahaá¹ƒ \Ee I 505/ patvÄ• kÄ• yassa bhedÄ• nirayÄ• dÄ«su uppajjanti, puna manussatta
vijÄ• takÄ• lato paá¹-á¹-hÄ• ya rogabahulÄ• va honti. cakkhurogo sotarogotiÄ• dÄ«su ca rog
ekasmiá¹ƒ patanti, rogena aparimuttÄ• va hutvÄ• niccaá¹ƒ dukkhitÄ• va honti, tasmÄ• sab
hitacittena muducittena bhavitabbaá¹ƒ. evarÅ«po hi puggalo nirayÄ• dibhayehi na parimucc
kumÄ• ro satthu ovÄ• daá¹ƒ sutvÄ• ekovÄ• deneva nihatamÄ• no danto nibbisevano metta
aÃ±Ã±aá¹ƒ akkosantampi paharantampi nivattitvÄ• na olokesi, uddhaá¹-adÄ• á¹-ho viya sa
kakkaá¹-ako, chinnavisÄ• á¹‡o viya ca usabho ahosi.

tassa taá¹ƒ pavattiá¹ƒ Ã±atvÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• p
duá¹-á¹-halicchavikumÄ• raá¹ƒ sucirampi ovaditvÄ• neva mÄ• tÄ• pitaro, na Ã±Ä• timittÄ• c
sammÄ• sambuddho pana taá¹ƒ ekovÄ• deneva dametvÄ• nibbisevanaá¹ƒ katvÄ• mattava
samuggahitÄ• neÃ±jakÄ• raá¹‡aá¹ƒ akÄ• si. yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ --- `hatthidamak
sÄ• rito ekaá¹ƒyeva disaá¹ƒ dhÄ• vati puratthimaá¹ƒ vÄ• pacchimaá¹ƒ vÄ• uttaraá¹ƒ vÄ• c
assadamakena ... pe ... godamakena ... pe ... dakkhiá¹‡aá¹ƒ vÄ• . tathÄ• gatena hi, bhikkha

sammÄ• sambuddhena purisadammo sÄ• rito aá¹-á¹-ha disÄ• vidhÄ• vati, rÅ«pÄ« rÅ«pÄ•
pe ... so \Be I 532/ vuccati `yoggÄ• cariyÄ• naá¹ƒ anuttaro purisadammasÄ• rathÄ«â€™ ti (
Ä• vuso, sammÄ• sambuddhena sadiso purisadammasÄ• rathÄ« nÄ• ma atthÄ«â€™â€™ t
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• nevesa mayÄ• ekovÄ• deneva damito, pubbepÄ• haá¹ƒ imaá¹ƒ ekovÄ• deneva dame
Ä• hari.

atÄ«te \Ne I 482/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ tayo vede sabbasippÄ• ni ca uggahetvÄ• kiÃ±ci k
vasitvÄ• mÄ• tÄ• pitÅ«naá¹ƒ accayena isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ•
himavante vÄ• saá¹ƒ kappesi. tattha ciraá¹ƒ vasitvÄ• loá¹‡ambilasevanatthÄ• ya janapadaa
bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase sunivattho supÄ• ruto tÄ• pa
nagaraá¹ƒ pavisitvÄ• \Ee I 506/ rÄ• jaá¹…gaá¹‡aá¹ƒ pÄ• puá¹‡i. rÄ• jÄ• sÄ«hapaÃ±jarena
iriyÄ• pathe pasÄ«ditvÄ• ``ayaá¹ƒ tÄ• paso santindriyo santamÄ• naso yugamattadaso, pa
sahassatthavikaá¹ƒ á¹-hapento viya sÄ«havijambhitena Ä• gacchati. sace santadhammo nÄ
tenabbhantare bhavitabbaâ€™â€™ nti cintetvÄ• ekaá¹ƒ amaccaá¹ƒ olokesi. so ``kiá¹ƒ karo
etaá¹ƒ ``tÄ• pasaá¹ƒ Ä• nehÄ«â€™â€™ ti. so ``sÄ• dhu, devÄ• â€™â€™ ti bodhisattaá¹ƒ u
hatthato bhikkhÄ• bhÄ• janaá¹ƒ gahetvÄ• ``kiá¹ƒ, mahÄ• puÃ±Ã±Ä• â€™â€™ ti vutte ``bha
pakkosatÄ«â€™â€™ ti Ä• ha. bodhisatto ``na mayaá¹ƒ rÄ• jakulÅ«pakÄ• , hemavantikÄ• n
amacco gantvÄ• tamatthaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``aÃ±Ã±o amhÄ• kaá¹ƒ kulÅ«pak
Ä• ha. amacco gantvÄ• bodhisattaá¹ƒ vanditvÄ• yÄ• citvÄ• rÄ• janivesanaá¹ƒ pavesesi.

rÄ• jÄ• bodhisattaá¹ƒ vanditvÄ• samussitasetacchatte kaÃ±canapallaá¹…ke nisÄ«dÄ• pe
nÄ• naggarasabhojanaá¹ƒ bhojetvÄ• ``kahaá¹ƒ, bhante, vasathÄ• â€™â€™ ti pucchi. ``her
mahÄ• rÄ• jÄ• â€™â€™ ti. ``idÄ• ni kahaá¹ƒ gacchathÄ• â€™â€™ ti? ``vassÄ• rattÄ• nurÅ
mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi, bhante, amhÄ• kaÃ±Ã±eva uyyÄ• ne vasathÄ• â€™â€
sayampi \Be I 533/ bhuÃ±jitvÄ• bodhisattaá¹ƒ Ä• dÄ• ya uyyÄ• naá¹ƒ gantvÄ• paá¹‡á¹‡as
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• pi kÄ• retvÄ• pabbajitaparikkhÄ• re datvÄ• uyyÄ• nap
nagaraá¹ƒ pÄ• visi. tato paá¹-á¹-hÄ• ya bodhisatto uyyÄ• ne vasati. rÄ• jÄ• pissa divase div
upaá¹-á¹-hÄ• naá¹ƒ gacchati.

tassa pana raÃ±Ã±o duá¹-á¹-hakumÄ• ro nÄ• ma putto ahosi caá¹‡á¸• o pharuso, neva naâ
asakkhi, na sesaÃ±Ä• takÄ• . amaccÄ• pi brÄ• hmaá¹‡agahapatikÄ• pi ekato hutvÄ• ``sÄ•
kÄ• tuá¹ƒ na labbhÄ• â€™â€™ ti kujjhitvÄ• kathentÄ• pi kathaá¹ƒ gÄ• hÄ• petuá¹ƒ nÄ• sak
``á¹-hapetvÄ• mama ayyaá¹ƒ himavantatÄ• pasaá¹ƒ aÃ±Ã±o imaá¹ƒ kumÄ• raá¹ƒ dametuá
soyeva naá¹ƒ damessatÄ«â€™â€™ ti. so kumÄ• raá¹ƒ Ä• dÄ• ya bodhisattassa santikaá¹ƒ
kumÄ• ro caá¹‡á¸• o pharuso \Ee I 507/, mayaá¹ƒ imaá¹ƒ dametuá¹ƒ na sakkoma, tumhe na
sikkhÄ• pethÄ• â€™â€™ ti \Ne I 483/ kumÄ• raá¹ƒ bodhisattassa niyyÄ• detvÄ• pakkÄ• m

gahetvÄ• uyyÄ• ne vicaranto ekato ekena, ekato ekenÄ• ti dvÄ«hiyeva pattehi ekaá¹ƒ nimb
kumÄ• raá¹ƒ Ä• ha --- ``kumÄ• ra, etassa tÄ• va rukkhapotakassa paá¹‡á¹‡aá¹ƒ khÄ• ditvÄ
ti? so tassa ekaá¹ƒ pattaá¹ƒ khÄ• ditvÄ• rasaá¹ƒ Ã±atvÄ• ``dhÄ«â€™â€™ ti saha kheá¸·en
nuá¹-á¹-hÄ• bhi. ``kiá¹ƒ etaá¹ƒ, kumÄ• rÄ• â€™â€™ ti vutte ``bhante, idÄ• nevesa rukkho h
vaá¸• á¸• hanto pana bahÅ« manusse mÄ• ressatÄ«â€™â€™ ti taá¹ƒ nimbapotakaá¹ƒ uppÄ
parimadditvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

149__._ á¹• 21 ``ekapaá¹‡á¹‡o ayaá¹ƒ rukkho, na bhÅ«myÄ• caturaá¹…gulo.

phalena visakappena, mahÄ• yaá¹ƒ kiá¹ƒ bhavissatÄ«â€™â€™ ti ||

tattha __ekapaá¹‡á¹‡o_ti ubhosu passesu ekekapaá¹‡á¹‡o. __na bhÅ«myÄ• caturaá¹…gu
caturaá¹…gulamattampi na vaá¸• á¸• hito. __phalenÄ• _ti phalarasena. __visakappenÄ• _ti
evaá¹ƒ khuddakopi samÄ• no evarÅ«pena tittakena paá¹‡á¹‡ena samannÄ• gatoti attho. __
bhavissatÄ«_ti yadÄ• panÄ• yaá¹ƒ vuddhippatto mahÄ• bhavissati, tadÄ• kiá¹ƒ nÄ• ma bh
manussamÄ• rako bhavissatÄ«ti etaá¹ƒ uppÄ• á¹-etvÄ• madditvÄ• chaá¸• á¸• esinti Ä• ha

atha \Be I 534/ naá¹ƒ bodhisatto etadavoca ``kumÄ• ra, tvaá¹ƒ imaá¹ƒ nimbapotakaá¹ƒ `idÄ
mahallakakÄ• le kiá¹ƒ bhavissati, kuto imaá¹ƒ nissÄ• ya vuá¸• á¸• hÄ«â€™ ti uppÄ• á¹-etvÄ
yathÄ• tvaá¹ƒ etasmiá¹ƒ paá¹-ipajji, evameva tava raá¹-á¹-havÄ• sinopi `ayaá¹ƒ kumÄ• ro d
caá¹‡á¸• o pharuso, mahallakakÄ• le rajjaá¹ƒ patvÄ• kiá¹ƒ nÄ• ma karissati, kuto amhÄ• ka
vuá¸• á¸• hÄ«â€™ ti tava kulasantakaá¹ƒ rajjaá¹ƒ adatvÄ• nimbapotakaá¹ƒ viya taá¹ƒ uppÄ
pabbÄ• janÄ«yakammaá¹ƒ karissanti, tasmÄ• nimbarukkhapaá¹-ibhÄ• gataá¹ƒ hitvÄ• ito p
khantimettÄ• nuddayasampanno hohÄ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya nihatamÄ• no ni
khantimettÄ• nuddayasampanno hutvÄ• bodhisattassa ovÄ• de á¹-hatvÄ• pitu \Ee I 508/ a
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• nevesa duá¹-á¹-halic
pubbepÄ• haá¹ƒ etaá¹ƒ damesiá¹ƒyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
ayaá¹ƒ licchavikumÄ• ro ahosi, rÄ• jÄ• Ä• nando, ovÄ• dadÄ• yakatÄ• paso pana ahameva

ekapaá¹‡á¹‡ajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [150] 10. saÃ±jÄ«vajÄ• takavaá¹‡á¹‡anÄ•

__asantaá¹ƒ_ \Ne I 484/ __yo paggaá¹‡hÄ• tÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto ajÄ
asantapaggahaá¹ƒ Ä• rabbha kathesi. so hi buddhÄ• naá¹ƒ paá¹-ikaá¹‡á¹-akabhÅ«te dussÄ
pasÄ«ditvÄ• taá¹ƒ asantaá¹ƒ asappurisaá¹ƒ paggayha ``tassa sakkÄ• raá¹ƒ karissÄ• mÄ«â

pariccajitvÄ• gayÄ• sÄ«se vihÄ• raá¹ƒ kÄ• retvÄ• tasseva vacanaá¹ƒ gahetvÄ• pitaraá¹ƒ
sotÄ• pannaá¹ƒ ariyasÄ• vakaá¹ƒ ghÄ• tetvÄ• attano sotÄ• pattimaggassa upanissayaá¹ƒ
patto. so hi ``devadatto pathaviyaá¹ƒ paviá¹-á¹-hoâ€™â€™ ti sutvÄ• ``kacci nu kho mampi
gileyyÄ• â€™â€™ ti bhÄ«tatasito rajjasukhaá¹ƒ na labhati, sayane assÄ• dasukhaá¹ƒ na vi
tibbakÄ• raá¹‡Ä• bhitunno hatthipoto viya kampamÄ• no vicarati. so pathaviá¹ƒ phalamÄ• n
avÄ«cijÄ• laá¹ƒ nikkhamantiá¹ƒ viya, pathaviyÄ• attÄ• naá¹ƒ giliyamÄ• naá¹ƒ viya, Ä• dittÄ
uttÄ• nakaá¹ƒ nipajjÄ• petvÄ• ayasÅ«lehi koá¹-iyamÄ• naá¹ƒ viya ca samanupassi. tenassa
muhuttampi kampamÄ• nassa avatthÄ• naá¹ƒ nÄ• ma nÄ• hosi. so sammÄ• sambuddhaá¹
paÃ±haá¹ƒ pucchitukÄ• mo ahosi, attano pana aparÄ• dhamahantatÄ• ya upasaá¹…kamitu

athassa rÄ• jagahanagare kattikarattivÄ• re sampatte devanagaraá¹ƒ viya nagare alaá¹…k
amaccagaá¹‡aparivutassa kaÃ±canÄ• sane nisinnassa jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ avi
etadahosi ``jÄ«vakaá¹ƒ gahetvÄ• sammÄ• sambuddhassa santikaá¹ƒ gamissÄ• mi, na kho
vattuá¹ƒ `ahaá¹ƒ, samma jÄ«vaka, sayaá¹ƒ gantuá¹ƒ na sakkomi, ehi maá¹ƒ satthu santikaá
pariyÄ• yena pana rattisampadaá¹ƒ vaá¹‡á¹‡etvÄ• `kaá¹ƒ nu khvajja mayaá¹ƒ \Ee I 509/ sa
brÄ• hmaá¹‡aá¹ƒ vÄ• payirupÄ• seyyÄ• ma, yaá¹ƒ no payirupÄ• sataá¹ƒ cittaá¹ƒ pasÄ«dey
sutvÄ• amaccÄ• attano attano satthÄ• rÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathessanti, jÄ«vakopi sam
vaá¹‡á¹‡aá¹ƒ kathessati. atha naá¹ƒ gahetvÄ• satthu santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti
rattiá¹ƒ vaá¹‡á¹‡esi ``lakkhaÃ±Ã±Ä• vata bho dosinÄ• ratti, abhirÅ«pÄ• vata bho dosinÄ•
vata bho dosinÄ• ratti, pÄ• sÄ• dikÄ• vata bho dosinÄ• ratti, ramaá¹‡Ä«yÄ• vata bho dos
khvajja mayaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• payirupÄ• seyyÄ• ma, yaá¹ƒ no
pasÄ«deyyÄ• â€™â€™ ti (DN I 150).

atheko amacco pÅ«raá¹‡akassapassa vaá¹‡á¹‡aá¹ƒ kathesi, eko makkhaligosÄ• lassa, eko
pakudhakaccÄ• yanassa, eko saÃ±cayassa belaá¹-á¹-haputtassa, eko nÄ• á¹-aputtanigaá¹‡
rÄ• jÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ• tuá¹‡hÄ« ahosi. so hi jÄ«vakasseva mahÄ• amaccassa ka
jÄ«vakopi ``raÃ±Ã±Ä• maá¹ƒ Ä• rabbha kathiteyeva jÄ• nissÄ• mÄ«â€™â€™ ti avidÅ«re tu
rÄ• jÄ• Ä• ha ``tvaá¹ƒ pana, samma jÄ«vaka, kiá¹ƒ tuá¹‡hÄ«â€™â€™ ti? tasmiá¹ƒ khaá¹‡e
yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ``eso, deva, bhagavÄ• \Be I 536/ arahaá¹ƒ
ambavane viharati saddhiá¹ƒ aá¸• á¸• hateá¸·asehi bhikkhusatehi. taá¹ƒ kho pana bhagavan
kittisaddo abbhuggatoâ€™â€™ ti nava arahÄ• diguá¹‡e vatvÄ• jÄ• tito paá¹-á¹-hÄ• ya publ
bhagavato Ä• nubhÄ• vaá¹ƒ pakÄ• setvÄ• ``taá¹ƒ bhagavantaá¹ƒ devo payirupÄ• satu, dha
pucchatÅ«â€™â€™ ti Ä• ha.

rÄ• jÄ• sampuá¹‡á¹‡amanoratho hutvÄ• ``tena hi, samma jÄ«vaka, hatthiyÄ• nÄ• ni kapp
kappÄ• petvÄ• mahantena rÄ• jÄ• nubhÄ• vena jÄ«vakambavanaá¹ƒ gantvÄ• tattha maá¹
bhikkhusaá¹…ghaparivutaá¹ƒ tathÄ• gataá¹ƒ disvÄ• santavÄ«cimajjhe mahÄ• nÄ• vaá¹ƒ vi
bhikkhusaá¹…ghaá¹ƒ ito cito ca anuviloketvÄ• ``evarÅ«pÄ• nÄ• ma me parisÄ• na diá¹-á¹

iriyÄ• patheyeva pasÄ«ditvÄ• saá¹…ghassa aÃ±jaliá¹ƒ paggaá¹‡hitvÄ• thutiá¹ƒ katvÄ• bh
ekamantaá¹ƒ nisinno sÄ• maÃ±Ã±aphalapaÃ±haá¹ƒ pucchi. athassa bhagavÄ• dvÄ«hi bhÄ
paá¹-imaá¹‡á¸• itaá¹ƒ __sÄ• maÃ±Ã±aphalasuttaá¹ƒ_ (DN I 150 Ä• dayo) kathesi. so suttap
bhagavantaá¹ƒ khamÄ• petvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi
raÃ±Ã±o bhikkhÅ« Ä• mantetvÄ• ``khatÄ• yaá¹ƒ, bhikkhave, rÄ• jÄ• , upahatÄ• yaá¹ƒ, bhik
\Ee I 510/, bhikkhave, rÄ• jÄ• issariyassa kÄ• raá¹‡Ä• pitaraá¹ƒ dhammikaá¹ƒ dhammarÄ•
voropessatha, imasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ uppajjiss
asantapaggahaá¹ƒ katvÄ• sotÄ• pattiphalÄ• parihÄ«noâ€™â€™ ti Ä• ha.

punadivase bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, a
asantapaggahaá¹ƒ katvÄ• dussÄ«laá¹ƒ pÄ• padhammaá¹ƒ devadattaá¹ƒ nissÄ• ya pitughÄ
sotÄ• pattiphalÄ• parihÄ«no, devadattena nÄ• sito rÄ• jÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ•
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
idÄ• neva asantapaggahaá¹ƒ katvÄ• mahÄ• vinÄ• saá¹ƒ patto, pubbepesa asantapaggahe
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne I 486/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• vib
nibbattitvÄ• vayappatto takkasilaá¹ƒ gantvÄ• sabbasippÄ• ni \Be I 537/ uggaá¹‡hitvÄ• bÄ•
disÄ• pÄ• mokkho Ä• cariyo hutvÄ• paÃ±ca mÄ• á¹‡avakasatÄ• ni sippaá¹ƒ vÄ• cesi. tesu
nÄ• ma mÄ• á¹‡avo atthi, bodhisatto tassa matakuá¹-á¹-hÄ• panakamantaá¹ƒ adÄ• si. so u
gahetvÄ• paá¹-ibÄ• hanamantaá¹ƒ pana aggahetvÄ• va ekadivasaá¹ƒ mÄ• á¹‡avehi saddh
gantvÄ• ekaá¹ƒ matabyagghaá¹ƒ disvÄ• mÄ• á¹‡ave Ä• ha ``bho, imaá¹ƒ matabyagghaá¹ƒ
mÄ• á¹‡avÄ• ``na sakkhissasÄ«â€™â€™ ti Ä• haá¹ƒsu. ``passantÄ• naÃ±Ã±eva vo taá¹ƒ
``sace, mÄ• á¹‡ava, sakkosi, uá¹-á¹-hÄ• pehÄ«â€™â€™ ti. evaÃ±ca pana vatvÄ• te mÄ• á
abhiruhiá¹ƒsu. saÃ±jÄ«vo mantaá¹ƒ parivattetvÄ• matabyagghaá¹ƒ sakkharÄ• hi pahari, by
vegenÄ• gantvÄ• saÃ±jÄ«vaá¹ƒ galanÄ• á¸·iyaá¹ƒ á¸• aá¹ƒsitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pe
saÃ±jÄ«vopi tattheva pati. ubhopi ekaá¹-á¹-hÄ• neyeva matÄ• nipajjiá¹ƒsu.

mÄ• á¹‡avÄ• dÄ• rÅ«ni Ä• dÄ• ya Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ Ä• cariyassa Ä• rocesuá¹ƒ
Ä• mantetvÄ• ``tÄ• tÄ• , asantapaggahakÄ• rÄ• nÄ• ma ayuttaá¹-á¹-hÄ• ne sakkÄ• rasam
dukkhaá¹ƒ paá¹-ilabhantiyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

150__._ á¹• 21 ``asantaá¹ƒ \Ee I 511/ yo paggaá¹‡hÄ• ti, asantaá¹ƒ cÅ«pasevati.

tameva ghÄ• saá¹ƒ kurute, byaggho saÃ±jÄ«viko yathÄ• â€™â€™ ti ||

tattha __asanta_nti tÄ«hi duccaritehi samannÄ• gataá¹ƒ dussÄ«laá¹ƒ pÄ• padhammaá¹ƒ. _
khattiyÄ• dÄ«su yo koci evarÅ«paá¹ƒ dussÄ«laá¹ƒ pabbajitaá¹ƒ vÄ• cÄ«varÄ• disampadÄ•

uparajjasenÄ• patiá¹-á¹-hÄ• nÄ• disampadÄ• nena paggaá¹‡hÄ• ti, sakkÄ• rasammÄ• naá¹
cÅ«pasevatÄ«_ti yo ca evarÅ«paá¹ƒ asantaá¹ƒ dussÄ«laá¹ƒ upasevati bhajati payirupÄ• sa
kurute_ti tameva asantapaggaá¹‡hakaá¹ƒ so dussÄ«lo pÄ• papuggalo ghasati saá¹ƒkhÄ• d
kathaá¹ƒ? __byaggho saÃ±jÄ«viko yathÄ• _ti, yathÄ• saÃ±jÄ«vena mÄ• á¹‡avena mantaá¹
saÃ±jÄ«viko jÄ«vitasampadÄ• nena sampaggahito attano jÄ«vitadÄ• yakaá¹ƒ saÃ±jÄ«vame
tattheva pÄ• tesi, evaá¹ƒ aÃ±Ã±opi yo asantapaggahaá¹ƒ karoti, so dussÄ«lo taá¹ƒ attano s
vinÄ• seti. evaá¹ƒ asantasampaggÄ• hakÄ• vinÄ• saá¹ƒ pÄ• puá¹‡antÄ«ti.

bodhisatto \Ne I 487/ \Be I 538/ imÄ• ya gÄ• thÄ• ya mÄ• á¹‡avÄ• naá¹ƒ dhammaá¹ƒ dese
katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma
mÄ• á¹‡avo ajÄ• tasattu ahosi, disÄ• pÄ• mokkho Ä• cariyo pana ahameva ahosiâ€™â€™

saÃ±jÄ«vajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kakaá¹‡á¹-akavaggo pannarasamo.

tassuddÄ• naá¹ƒ ---

godhasiá¹…gÄ• lavirocaá¹ƒ, naá¹…guá¹-á¹-harÄ• dhakÄ• kaÃ±ca.

puppharattaÃ±ca siá¹…gÄ• laá¹ƒ, ekapaá¹‡á¹‡aÃ±ca saÃ±jÄ«vaá¹ƒ ||

atha vagguddÄ• naá¹ƒ ---

apaá¹‡á¹‡ako sÄ«lavaggo, kuruá¹…go ca kulÄ• vako.

atthakÄ• mo ca Ä• sÄ«so, itthÄ«varuá¹‡apÄ• yimhÄ• ||

litto parosataá¹ƒ haá¹ƒci, kusanÄ• á¸·Ä• sampadÄ• no.

kakaá¹‡á¹-ako pannarasa, satapaá¹‡á¹‡Ä• sa jÄ• takÄ• ti ||

ekakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(paá¹-hamo bhÄ• go niá¹-á¹-hito).

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

jÄ• taka-aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

2. dukanipÄ• to

1. daá¸·havaggo

á¹• 03 [151] 1. rÄ• jovÄ• dajÄ• takavaá¹‡á¹‡anÄ•

__daá¸·haá¹ƒ_ \Ne II 1/ \Be II 1/ \Ee II 1/ __daá¸·hassa khipatÄ«_ti idaá¹ƒ satthÄ• jetavane
rÄ• jovÄ• daá¹ƒ Ä• rabbha kathesi. so __tesakuá¹‡ajÄ• take_ (J II 17.1 Ä• dayo) Ä• vi bhav
divase kosalarÄ• jÄ• ekaá¹ƒ agatigataá¹ƒ dubbinicchayaá¹ƒ aá¸• á¸• aá¹ƒ vinicchinitvÄ• bh
allahatthova alaá¹…katarathaá¹ƒ abhiruyha satthu santikaá¹ƒ gantvÄ• phullapadumasassiri
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. atha naá¹ƒ satthÄ• etadavoca --- ``handa ku
mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti. ``bhante, ajja ekaá¹ƒ agatigataá¹ƒ c
aá¸• á¸• aá¹ƒ vinicchinanto \Ne II 2/ okÄ• saá¹ƒ alabhitvÄ• idÄ• ni taá¹ƒ tÄ«retvÄ• bhuÃ±jit
tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gatomhÄ«â€™â€™ ti. satthÄ• ``mahÄ• rÄ• ja, dhamm
nÄ• ma kusalaá¹ƒ, saggamaggo esa. anacchariyaá¹ƒ kho panetaá¹ƒ, yaá¹ƒ tumhe mÄ• disa
santikÄ• ovÄ• daá¹ƒ labhamÄ• nÄ• dhammena samena aá¸• á¸• aá¹ƒ vinicchineyyÄ• tha.
pubbe rÄ• jÄ• no asabbaÃ±Ã±Å«nampi paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• dhammena
vinicchinantÄ• cattÄ• ri agatigamanÄ• ni vajjetvÄ• dasa rÄ• jadhamme akopetvÄ• dhamm
saggapuraá¹ƒ pÅ«rayamÄ• nÄ• agamiá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä

atÄ«te \Ee II 2/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggar
paá¹-isandhiá¹ƒ gahetvÄ• laddhagabbhaparihÄ• ro sotthinÄ• mÄ• tukucchimhÄ• nikkhami
panassa ``brahmadattakumÄ• roâ€™â€™ tveva nÄ• maá¹ƒ akaá¹ƒsu. so anupubbena vaya
takkasilaá¹ƒ gantvÄ• sabbasippesu nipphattiá¹ƒ patvÄ• pitu accayena rajje patiá¹-á¹-hÄ• y
rajjaá¹ƒ kÄ• resi, chandÄ• divasena agantvÄ• vinicchayaá¹ƒ anusÄ• si. tasmiá¹ƒ evaá¹ƒ dh
amaccÄ• pi dhammeneva vohÄ• raá¹ƒ vinicchiniá¹ƒsu. vohÄ• resu dhammena vinicchayam
nÄ• ma nÄ• hesuá¹ƒ, tesaá¹ƒ abhÄ• vÄ• aá¸• á¸• atthÄ• ya rÄ• jaá¹…gaá¹‡e uparavo pacc
vinicchayaá¹-á¹-hÄ• ne nisÄ«ditvÄ• kaÃ±ci vinicchayatthÄ• ya Ä• gacchantaá¹ƒ adisvÄ• u
vinicchayaá¹-á¹-hÄ• naá¹ƒ chaá¸• á¸• etabbabhÄ• vaá¹ƒ pÄ• puá¹‡i.

bodhisatto cintesi --- ``mayi dhammena rajjaá¹ƒ kÄ• rente vinicchayaá¹-á¹-hÄ• naá¹ƒ Ä• ga
uparavo pacchijji, vinicchayaá¹-á¹-hÄ• naá¹ƒ chaá¸• á¸• etabbabhÄ• vaá¹ƒ pattaá¹ƒ, idÄ• ni

pariyesituá¹ƒ vaá¹-á¹-ati `ayaá¹ƒ nÄ• ma me aguá¹‡oâ€™ ti sutvÄ• taá¹ƒ pahÄ• ya guá¹‡es
ti. tato paá¹-á¹-hÄ• ya ``atthi nu kho me koci aguá¹‡avÄ• dÄ«â€™â€™ ti pariggaá¹‡hanto a
antare kaÃ±ci aguá¹‡avÄ• diá¹ƒ adisvÄ• attano guá¹‡akathameva sutvÄ• ``ete mayhaá¹ƒ
avatvÄ• guá¹‡ameva vadeyyuâ€™â€™ nti bahivaá¸·aÃ±janake pariggaá¹‡hanto tatthÄ• pi
pariggaá¹‡hi. bahinagare catÅ«su dvÄ• resu catugÄ• make pariggaá¹‡hi. tatthÄ• pi kaÃ±ci
attano guá¹‡akathameva sutvÄ• ``janapadaá¹ƒ pariggaá¹‡hissÄ• mÄ«â€™â€™ ti amacce
rathaá¹ƒ Ä• ruyha sÄ• rathimeva gahetvÄ• aÃ±Ã±Ä• takavesena nagarÄ• nikkhamitvÄ• ja
yÄ• va paccantabhÅ«miá¹ƒ gantvÄ• kaÃ±ci aguá¹‡avÄ• diá¹ƒ \Ee II 3/ adisvÄ• attano guá
paccantasÄ«mato mahÄ• maggena nagarÄ• bhimukhoyeva nivatti.

tasmiá¹ƒ \Ne II 3/ \Be II 3/ pana kÄ• le balliko nÄ• ma kosalarÄ• jÄ• pi dhammena rajjaá¹ƒ
aguá¹‡akathaá¹ƒ gavesanto hutvÄ• antovaá¸·aÃ±jakÄ• dÄ«su aguá¹‡avÄ• diá¹ƒ adisvÄ• a
janapadaá¹ƒ pariggaá¹‡hanto taá¹ƒ padesaá¹ƒ agamÄ• si. te ubhopi ekasmiá¹ƒ ninnaá¹-á¹-
abhimukhÄ• ahesuá¹ƒ, rathassa ukkamanaá¹-á¹-hÄ• naá¹ƒ natthi. atha ballikaraÃ±Ã±o sÄ•
sÄ• rathiá¹ƒ ``tava rathaá¹ƒ ukkamÄ• pehÄ«â€™â€™ ti Ä• ha. sopi ``ambho sÄ• rathi, tava
imasmiá¹ƒ rathe bÄ• rÄ• á¹‡asirajjasÄ• miko brahmadattamahÄ• rÄ• jÄ• nisinnoâ€™â€™
sÄ• rathi, imasmiá¹ƒ rathe kosalarajjasÄ• miko ballikamahÄ• rÄ• jÄ• nisinno, tava rathaá¹ƒ
amhÄ• kaá¹ƒ raÃ±Ã±o rathassa okÄ• saá¹ƒ dehÄ«â€™â€™ ti Ä• ha. bÄ• rÄ• á¹‡asiraÃ±Ã±
rÄ• jÄ• yeva, kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti cintento ``attheso upÄ• yoâ€™â€™ ti vay
rathaá¹ƒ ukkamÄ• petvÄ• mahallakassa okÄ• saá¹ƒ dÄ• pessÄ• mÄ«â€™â€™ ti sanniá¹-á
sÄ• rathiá¹ƒ kosalaraÃ±Ã±o vayaá¹ƒ pucchitvÄ• pariggaá¹‡hanto ubhinnampi samÄ• navay
rajjaparimÄ• á¹‡aá¹ƒ balaá¹ƒ dhanaá¹ƒ yasaá¹ƒ jÄ• tiá¹ƒ gottaá¹ƒ kulapadesanti sabbaá¹ƒ
tiyojanasatikassa rajjassa sÄ• mino samÄ• nabaladhanayasajÄ• tigottakulapadesÄ• â€™â€
okÄ• saá¹ƒ dassÄ• mÄ«â€™â€™ ti cintetvÄ• ``bho sÄ• rathi, tumhÄ• kaá¹ƒ raÃ±Ã±o sÄ«lÄ
pucchi. so ``ayaÃ±ca ayaÃ±ca amhÄ• kaá¹ƒ raÃ±Ã±o sÄ«lÄ• cÄ• roâ€™â€™ ti attano raÃ±
pakÄ• sento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1__._ á¹• 21 ``daá¸·haá¹ƒ daá¸·hassa khipati, balliko mudunÄ• muduá¹ƒ.

sÄ• dhumpi sÄ• dhunÄ• jeti, asÄ• dhumpi asÄ• dhunÄ• .

etÄ• diso ayaá¹ƒ rÄ• jÄ• , maggÄ• uyyÄ• hi sÄ• rathÄ«â€™â€™ ti ||

tattha \Ee II 4/ __daá¸·haá¹ƒ daá¸·hassa khipatÄ«_ti yo daá¸·ho hoti balavadaá¸·hena pahÄ
vÄ• jinitabbo, tassa daá¸·hameva pahÄ• raá¹ƒ vÄ• vacanaá¹ƒ vÄ• khipati. evaá¹ƒ daá¸·ho
jinÄ• tÄ«ti dasseti. __balliko_ti tassa raÃ±Ã±o nÄ• maá¹ƒ. __mudunÄ• mudu_nti mudupugg
mudunÄ• va upÄ• yena jinÄ• ti. __sÄ• dhumpi sÄ• dhunÄ• jetÄ«_ti ye sÄ• dhÅ« sappurisÄ
sÄ• dhunÄ• va \Be II 4/ upÄ• yena jinÄ• ti. __asÄ• dhumpi asÄ• dhunÄ• _ti ye pana asÄ• d

asÄ• dhunÄ• va upÄ• yena jinÄ• tÄ«ti dasseti. __etÄ• diso ayaá¹ƒ rÄ• jÄ• _ti ayaá¹ƒ amhÄ•
sÄ«lÄ• cÄ• rena evarÅ«po. __maggÄ• uyyÄ• hi sÄ• rathÄ«_ti attano rathaá¹ƒ maggÄ• ukk
yÄ• hi, amhÄ• kaá¹ƒ raÃ±Ã±o maggaá¹ƒ dehÄ«ti vadati.

atha \Ne II 4/ naá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±o sÄ• rathi ``ambho, kiá¹ƒ pana tayÄ• attano raÃ
kathitÄ• â€™â€™ ti vatvÄ• ``Ä• mÄ• â€™â€™ ti vutte ``yadi pana ete guá¹‡Ä• ti vadasi, ag
ti vatvÄ• ``ete tÄ• va aguá¹‡Ä• hontu, tumhÄ• kaá¹ƒ pana raÃ±Ã±o kÄ«diso guá¹‡oâ€™â€
suá¹‡Ä• hÄ«â€™â€™ ti dutiyaá¹ƒ gÄ• thamÄ• ha ---

2__._ á¹• 21 ``akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaá¹ƒ.

etÄ• diso ayaá¹ƒ rÄ• jÄ• , maggÄ• uyyÄ• hi sÄ• rathÄ«â€™â€™ ti ||

tattha __etÄ• diso_ti etehi ``akkodhena jine kodhaâ€™â€™ ntiÄ• divasena vuttehi guá¹‡eh
kuddhaá¹ƒ puggalaá¹ƒ sayaá¹ƒ akkodho hutvÄ• akkodhena jinÄ• ti, asÄ• dhuá¹ƒ pana saya
sÄ• dhunÄ• va upÄ• yena jinÄ• ti, kadariyaá¹ƒ thaddhamacchariá¹ƒ sayaá¹ƒ dÄ• yako hutvÄ
__saccenÄ• likavÄ• dina_nti musÄ• vÄ• diá¹ƒ sayaá¹ƒ saccavÄ• dÄ« hutvÄ• saccena jinÄ•
sÄ• rathÄ«_ti, samma sÄ• rathi, maggato apagaccha. evaá¹ƒvidhasÄ«lÄ• cÄ• raguá¹‡ayutta
maggaá¹ƒ dehi, amhÄ• kaá¹ƒ rÄ• jÄ• maggassa anucchavikoti.

evaá¹ƒ vutte ballikarÄ• jÄ• ca sÄ• rathi ca ubhopi rathÄ• otaritvÄ• asse mocetvÄ• rathaá
bÄ• rÄ• á¹‡asiraÃ±Ã±o maggaá¹ƒ adaá¹ƒsu. bÄ• rÄ• á¹‡asirÄ• jÄ• ballikaraÃ±Ã±o ``raÃ±Ã
kÄ• tuá¹ƒ \Ee II 5/ vaá¹-á¹-atÄ«â€™â€™ ti ovÄ• daá¹ƒ datvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• d
katvÄ• jÄ«vitapariyosÄ• ne saggapuraá¹ƒ pÅ«resi. ballikarÄ• jÄ• pi tassa ovÄ• daá¹ƒ gahet
pariggahetvÄ• attano aguá¹‡avÄ• diá¹ƒ adisvÄ• va sakanagaraá¹ƒ gantvÄ• dÄ• nÄ• dÄ«n
jÄ«vitapariyosÄ• ne saggapurameva pÅ«resi.

satthÄ• \Be II 5/ kosalarÄ• jassa ovÄ• datthÄ• ya imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• j
``tadÄ• ballikaraÃ±Ã±o sÄ• rathi moggallÄ• no ahosi, ballikarÄ• jÄ• Ä• nando, bÄ• rÄ• á¹‡
sÄ• riputto, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

rÄ• jovÄ• dajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [152] 2. siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__asamekkhitakammanta_nti \Ne II 5/ idaá¹ƒ satthÄ• kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ vihara

ekaá¹ƒ nhÄ• pitaputtaá¹ƒ Ä• rabbha kathesi. tassa kira pitÄ• rÄ• jÅ«naá¹ƒ rÄ• jorodhÄ• naá
rÄ• jakumÄ• rikÄ• naÃ±ca massukaraá¹‡akesasaá¹‡á¹-hapanaaá¹-á¹-hapadaá¹-á¹-hapanÄ•
saddho pasanno tisaraá¹‡agato samÄ• dinnapaÃ±casÄ«lo, antarantare satthu dhammaá¹ƒ
vÄ«tinÄ• meti. so ekasmiá¹ƒ divase rÄ• janivesane kammaá¹ƒ kÄ• tuá¹ƒ gacchanto attano p
tattha ekaá¹ƒ devaccharÄ• paá¹-ibhÄ• gaá¹ƒ alaá¹…katapaá¹-iyattaá¹ƒ licchavikumÄ• rikaá¹
paá¹-ibaddhacitto hutvÄ• pitarÄ• saddhiá¹ƒ rÄ• janivesanÄ• nikkhamitvÄ• ``etaá¹ƒ kumÄ•
jÄ«vissÄ• mi, alabhamÄ• nassa me ettheva maraá¹‡aâ€™â€™ nti Ä• hÄ• rupacchedaá¹ƒ k
nipajji.

atha naá¹ƒ pitÄ• upasaá¹…kamitvÄ• ``tÄ• ta, avatthumhi chandarÄ• gaá¹ƒ mÄ• kari, hÄ«
nhÄ• pitaputto, licchavikumÄ• rikÄ• khattiyadhÄ«tÄ• jÄ• tisampannÄ• , na sÄ• tuyhaá¹ƒ a
jÄ• tigottehi sadisaá¹ƒ kumÄ• rikaá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti Ä• ha. so pitu kathaá¹ƒ na
bhÄ• tÄ• bhaginÄ« cÅ«á¸·apitÄ• cÅ«á¸·amÄ• tÄ• ti sabbepi Ã±Ä• takÄ• ceva mittasuhajjÄ
saÃ±Ã±Ä• pentÄ• pi saÃ±Ã±Ä• petuá¹ƒ nÄ• sakkhiá¹ƒsu. so tattheva sussitvÄ• parisussitvÄ
pÄ• puá¹‡i. athassa pitÄ• sarÄ«rakiccapetakiccÄ• ni katvÄ• tanusoko \Ee II 6/ ``satthÄ• ra
ti bahuá¹ƒ gandhamÄ• lÄ• vilepanaá¹ƒ gahetvÄ• mahÄ• vanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÄ
nisinno ``kiá¹ƒ nu kho, upÄ• saka, bahÅ«ni divasÄ• ni na dissasÄ«â€™â€™ ti vutte tamatth
``na kho, upÄ• saka, idÄ• neva tava putto avatthusmiá¹ƒ \Be II 6/ chandarÄ• gaá¹ƒ uppÄ• d
pÄ• puá¹‡i, pubbepi pattoyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese sÄ
tassa cha kaniá¹-á¹-habhÄ• taro ekÄ• ca bhaginÄ« ahosi, sabbepi kaÃ±canaguhÄ• yaá¹ƒ v
avidÅ«re rajatapabbate ekÄ• phalikaguhÄ• atthi, tattheko siá¹…gÄ• lo vasati. aparabhÄ• g
mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. te bhaginiá¹ƒ sÄ«hapotikaá¹ƒ kaÃ±canaguhÄ• yaá¹ƒ á¹-ha
maá¹ƒsaá¹ƒ Ä• haritvÄ• tassÄ• denti. so siá¹…gÄ• lo taá¹ƒ sÄ«hapotikaá¹ƒ disvÄ• paá¹-ib
pana mÄ• tÄ• pitÅ«naá¹ƒ dharamÄ• nakÄ• le okÄ• saá¹ƒ nÄ• lattha, so sattannampi tesaá¹
phalikaguhÄ• ya otaritvÄ• kaÃ±canaguhÄ• ya dvÄ• raá¹ƒ gantvÄ• sÄ«hapotikÄ• ya \Ne II
lokÄ• misapaá¹-isaá¹ƒyuttaá¹ƒ evarÅ«paá¹ƒ rahassakathaá¹ƒ kathesi --- ``sÄ«hapotike, aha
catuppadÄ• , tvaá¹ƒ me pajÄ• patÄ« hohi, ahaá¹ƒ te pati bhavissÄ• mi, te mayaá¹ƒ samagg
vasissÄ• ma, tvaá¹ƒ ito paá¹-á¹-hÄ• ya maá¹ƒ kilesavasena saá¹…gaá¹‡hÄ• hÄ«â€™â€™ t
cintesi --- ``ayaá¹ƒ siá¹…gÄ• lo catuppadÄ• naá¹ƒ antare hÄ«no paá¹-ikuá¹-á¹-ho caá¹‡á¸• Ä
uttamarÄ• jakulasammatÄ• , esa kho mayÄ• saddhiá¹ƒ asabbhiá¹ƒ ananucchavikaá¹ƒ kath
evarÅ«paá¹ƒ kathaá¹ƒ sutvÄ• jÄ«vitena kiá¹ƒ karissÄ• mi, nÄ• sÄ• vÄ• taá¹ƒ sannirujjhitvÄ
athassÄ• etadahosi --- ``mayhaá¹ƒ evameva maraá¹‡aá¹ƒ ayuttaá¹ƒ, bhÄ• tikÄ• tÄ• va me
kathetvÄ• \Ee II 7/ marissÄ• mÄ«â€™â€™ ti. siá¹…gÄ• lopi tassÄ• santikÄ• paá¹-ivacana
esÄ• mayhaá¹ƒ kujjhatÄ«â€™â€™ ti domanassappatto phalikaguhÄ• yaá¹ƒ pavisitvÄ• nip

atheko sÄ«hapotako mahiá¹ƒsavÄ• raá¹‡Ä• dÄ«su aÃ±Ã±ataraá¹ƒ vadhitvÄ• maá¹ƒsaá¹ƒ

bhÄ• gaá¹ƒ Ä• haritvÄ• ``amma, maá¹ƒsaá¹ƒ khÄ• dassÅ«â€™â€™ ti Ä• ha. ``bhÄ• tika, n
marissÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? sÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhi.
siá¹…gÄ• loâ€™â€™ ti ca vutte phalikaguhÄ• yaá¹ƒ nipannaá¹ƒ siá¹…gÄ• laá¹ƒ ``Ä• kÄ• se
maÃ±Ã±amÄ• nÄ• ``bhÄ• tika, kiá¹ƒ na passasi, eso rajatapabbate Ä• kÄ• se nipannoâ€™
phalikaguhÄ• yaá¹ƒ nipannabhÄ• vaá¹ƒ ajÄ• nanto ``Ä• kÄ• se nipannoâ€™â€™ ti saÃ±Ã±
``mÄ• ressÄ• mi naâ€™â€™ nti sÄ«havegena pakkhanditvÄ• phalikaguhaá¹ƒ hadayeneva
tattheva jÄ«vitakkhayaá¹ƒ patvÄ• pabbatapÄ• de pati. athÄ• paro Ä• gacchi, sÄ• tassapi ta
tatheva katvÄ• jÄ«vitakkhayaá¹ƒ patvÄ• pabbatapÄ• de pati.

evaá¹ƒ chasupi bhÄ• tikesu matesu sabbapacchÄ• bodhisatto Ä• gacchi. sÄ• tassapi taá¹
``idÄ• ni so kuhiâ€™â€™ nti vutte ``eso rajatapabbatamatthake Ä• kÄ• se nipannoâ€™â€™
--- ``siá¹…gÄ• lÄ• naá¹ƒ Ä• kÄ• se patiá¹-á¹-hÄ• nÄ• ma natthi, phalikaguhÄ• yaá¹ƒ nipann
so pabbatapÄ• daá¹ƒ otaritvÄ• cha bhÄ• tike mate disvÄ• ``ime attano bÄ• latÄ• ya parigg
abhÄ• vena phalikaguhabhÄ• vaá¹ƒ ajÄ• nitvÄ• hadayena paharitvÄ• matÄ• bhavissanti,
karontÄ• naá¹ƒ kammaá¹ƒ nÄ• ma evarÅ«paá¹ƒ hotÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ

3__._ á¹• 21 ``asamekkhitakammantaá¹ƒ, turitÄ• bhinipÄ• tinaá¹ƒ.

sÄ• ni kammÄ• ni tappenti, uá¹‡haá¹ƒvajjhohitaá¹ƒ mukheâ€™â€™ ti ||

tattha \Ne II 7/ \Ee II 8/ __asamekkhitakammantaá¹ƒ, turitÄ• bhinipÄ• tina_nti yo puggalo ya
kattukÄ• mo hoti, tattha dosaá¹ƒ asamekkhitvÄ• anupadhÄ• retvÄ• turito hutvÄ• vegeneva
abhinipatati pakkhandati paá¹-ipajjati, taá¹ƒ asamekkhitakammantaá¹ƒ turitÄ• bhinipÄ• tinaá
kammÄ• ni tappenti, socenti kilamenti. yathÄ• kiá¹ƒ? __uá¹‡haá¹ƒvajjhohitaá¹ƒ mukhe_ti, y
``idaá¹ƒ sÄ«talaá¹ƒ idaá¹ƒ uá¹‡haâ€™â€™ nti anupadhÄ• retvÄ• uá¹‡haá¹ƒ ajjhoharaá¹‡Ä
á¹-hapitaá¹ƒ mukhampi kaá¹‡á¹-hampi kucchimpi dahati soceti kilameti, evaá¹ƒ tathÄ• rÅ«pa
kammÄ• ni tappenti.

iti so sÄ«ho imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``mama bhÄ• tikÄ• anupÄ• yakusalatÄ• ya `siá¹…g
ativegena pakkhanditvÄ• sayaá¹ƒ matÄ• , ahaá¹ƒ pana evarÅ«paá¹ƒ akatvÄ• siá¹…gÄ• la
nipannasseva hadayaá¹ƒ phÄ• lessÄ• mÄ«â€™â€™ ti siá¹…gÄ• lassa Ä• rohanaorohanam
hutvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadi, pathaviyÄ• saddhiá¹ƒ Ä• kÄ• saá¹ƒ ekaninnÄ• c
phalikaguhÄ• yaá¹ƒ nipannasseva sÄ«tatasitassa hadayaá¹ƒ phali, so tattheva jÄ«vitakkhay

satthÄ• \Be II 8/ ``evaá¹ƒ so siá¹…gÄ• lo sÄ«hanÄ• daá¹ƒ sutvÄ• jÄ«vitakkhayaá¹ƒ pattoâ
abhisambuddho hutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

4__._ á¹• 21 ``sÄ«ho ca sÄ«hanÄ• dena, daddaraá¹ƒ abhinÄ• dayi.

sutvÄ• sÄ«hassa nigghosaá¹ƒ, siá¹…gÄ• lo daddare vasaá¹ƒ.

bhÄ«to santÄ• samÄ• pÄ• di, hadayaÃ±cassa apphalÄ«â€™â€™ ti ||

tattha __sÄ«ho_ti cattÄ• ro sÄ«hÄ• --- tiá¹‡asÄ«ho, paá¹‡á¸• usÄ«ho, kÄ• á¸·asÄ«ho, sura
kesarasÄ«hoti. tesu kesarasÄ«ho idha adhippeto. __daddaraá¹ƒ abhinÄ• dayÄ«_ti tena asa
bheravatarena sÄ«hanÄ• dena taá¹ƒ rajatapabbataá¹ƒ abhinÄ• dayi ekaninnÄ• daá¹ƒ akÄ•
phalikamissake rajatapabbate vasanto. __bhÄ«to santÄ• samÄ• pÄ• dÄ«_ti maraá¹‡abhaye
Ä• pÄ• di. __hadayaÃ±cassa apphalÄ«_ti tena cassa bhayena hadayaá¹ƒ phalÄ«ti.

evaá¹ƒ \Ne II 8/ \Ee II 9/ sÄ«ho siá¹…gÄ• laá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• bhÄ• taro eka
paá¹-icchÄ• detvÄ• tesaá¹ƒ matabhÄ• vaá¹ƒ bhaginiyÄ• Ä• cikkhitvÄ• taá¹ƒ samassÄ• se
kaÃ±canaguhÄ• yaá¹ƒ vasitvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• siá¹…gÄ• lo nhÄ• pitaputto ahosi, sÄ«ha
licchavikumÄ• rikÄ• , cha kaniá¹-á¹-habhÄ• taro aÃ±Ã±ataratherÄ• ahesuá¹ƒ, jeá¹-á¹-habhÄ
ahosiâ€™â€™ nti.

siá¹…gÄ• lajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [153] 3. sÅ«karajÄ• takavaá¹‡á¹‡anÄ•

__catuppado ahaá¹ƒ, sammÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ mahal
kathesi. ekasmiÃ±hi divase rattiá¹ƒ dhammassavane vattamÄ• ne satthari gandhakuá¹-idvÄ
sopÄ• naphalake á¹-hatvÄ• bhikkhusaá¹…ghassa sugatovÄ• daá¹ƒ datvÄ• gandhakuá¹-iá¹
satthÄ• raá¹ƒ vanditvÄ• attano pariveá¹‡aá¹ƒ agamÄ• si. mahÄ• moggallÄ• nopi pariveá¹‡a
muhuttaá¹ƒ vissamitvÄ• therassa santikaá¹ƒ Ä• gantvÄ• paÃ±haá¹ƒ pucchi, pucchitapucch
gaganatale puá¹‡á¹‡acandaá¹ƒ uá¹-á¹-hÄ• pento viya vissajjetvÄ• pÄ• kaá¹-amakÄ• si. cat
suá¹‡amÄ• nÄ• nisÄ«diá¹ƒsu. tattheko mahallakatthero cintesi --- ``sacÄ• haá¹ƒ imissÄ• p
sÄ• riputtaá¹ƒ Ä• luá¸·ento paÃ±haá¹ƒ pucchissÄ• mi, ayaá¹ƒ me parisÄ• `bahussuto ayaâ
sakkÄ• rasammÄ• naá¹ƒ karissatÄ«â€™â€™ ti parisantarÄ• uá¹-á¹-hÄ• ya theraá¹ƒ upasa
á¹-hatvÄ• ``Ä• vuso sÄ• riputta, mayampi taá¹ƒ ekaá¹ƒ paÃ±haá¹ƒ pucchÄ• ma, amhÄ• kan
vinicchayaá¹ƒ Ä• vedhikÄ• ya vÄ• nivedhikÄ• ya vÄ• niggahe vÄ• paggahe vÄ• visese vÄ
Ä• ha. thero taá¹ƒ oloketvÄ• ``ayaá¹ƒ mahallako icchÄ• cÄ• re á¹-hito tuccho na kiÃ±ci jÄ•
saddhiá¹ƒ akathetvÄ• va lajjamÄ• no bÄ«janiá¹ƒ á¹-hapetvÄ• Ä• sanÄ• otaritvÄ• pariveá¹‡
moggallÄ• nattheropi attano pariveá¹‡ameva agamÄ• si.

manussÄ• uá¹-á¹-hÄ• ya ``gaá¹‡hathetaá¹ƒ tucchamahallakaá¹ƒ, madhuradhammassavan
adÄ• sÄ«â€™â€™ ti anubandhiá¹ƒsu. so palÄ• yanto vihÄ• rapaccante bhinnapadarÄ• ya v
gÅ«thamakkhito aá¹-á¹-hÄ• si. manussÄ• taá¹ƒ disvÄ• vippaá¹-isÄ• rino hutvÄ• satthu sar
satthÄ• te disvÄ• ``kiá¹ƒ \Ne II 9/ upÄ• sakÄ• avelÄ• ya Ä• gatatthÄ• â€™â€™ ti pucchi, r
Ä• rocesuá¹ƒ. satthÄ• ``na kho upÄ• sakÄ• idÄ• nevesa mahallako uppilÄ• vito hutvÄ• att
mahÄ• balehi saddhiá¹ƒ payojetvÄ• gÅ«thamakkhito jÄ• to, pubbepesa uppilÄ• vito hutvÄ•
mahÄ• balehi saddhiá¹ƒ payojetvÄ• gÅ«thamakkhito ahosÄ«â€™â€™ ti vatvÄ• tehi yÄ• ci

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sÄ«ho hutvÄ• himav
vÄ• saá¹ƒ kappesi. tassÄ• avidÅ«re ekaá¹ƒ saraá¹ƒ nissÄ• ya bahÅ« sÅ«karÄ• nivÄ• saá¹
nissÄ• ya tÄ• pasÄ• pi paá¹‡á¹‡asÄ• lÄ• su vÄ• saá¹ƒ kappesuá¹ƒ. athekadivasaá¹ƒ sÄ«ho
aÃ±Ã±ataraá¹ƒ vadhitvÄ• yÄ• vadatthaá¹ƒ maá¹ƒsaá¹ƒ khÄ• ditvÄ• taá¹ƒ saraá¹ƒ otaritvÄ•
uttari. tasmiá¹ƒ khaá¹‡e eko thÅ«lasÅ«karo taá¹ƒ saraá¹ƒ nissÄ• ya gocaraá¹ƒ gaá¹‡hÄ• ti.
``aÃ±Ã±aá¹ƒ ekadivasaá¹ƒ \Be II 10/ imaá¹ƒ khÄ• dissÄ• mi, maá¹ƒ kho pana disvÄ• puna
tassa anÄ• gamanabhayena sarato uttaritvÄ• ekena passena gantuá¹ƒ Ä• rabhi. sÅ«karo c
mama bhayena upagantuá¹ƒ asakkonto bhayena palÄ• yati, ajja mayÄ• iminÄ• sÄ«hena s
vaá¹-á¹-atÄ«â€™â€™ ti sÄ«saá¹ƒ ukkhipitvÄ• taá¹ƒ yuddhatthÄ• ya avhayanto paá¹-hamaá

5__._ á¹• 21 ``catuppado ahaá¹ƒ samma, tvampi samma catuppado.

ehi samma nivattassu, kiá¹ƒ nu bhÄ«to palÄ• yasÄ«â€™â€™ ti ||

sÄ«ho \Ee II 11/ tassa kathaá¹ƒ sutvÄ• ``samma sÅ«kara, ajja amhÄ• kaá¹ƒ tayÄ• saddhi
ito pana sattame divase imasmiá¹ƒyeva á¹-hÄ• ne saá¹…gÄ• mo hotÅ«â€™â€™ ti vatvÄ•
saddhiá¹ƒ saá¹…gÄ• messÄ• mÄ«â€™â€™ ti haá¹-á¹-hapahaá¹-á¹-ho taá¹ƒ pavattiá¹ƒ Ã±Ä
kathaá¹ƒ sutvÄ• bhÄ«tatasitÄ• ``idÄ• ni tvaá¹ƒ sabbepi amhe nÄ• sessasi, attano balaá¹ƒ
saddhiá¹ƒ saá¹…gÄ• maá¹ƒ kattukÄ• moti, sÄ«ho Ä• gantvÄ• sabbepi amhe jÄ«vitakkhaya
sÄ• hasikakammaá¹ƒ mÄ• karÄ«â€™â€™ ti Ä• haá¹ƒsu. sopi bhÄ«tatasito ``idÄ• ni kiá¹ƒ k
sÅ«karÄ• ``samma, tvaá¹ƒ etesaá¹ƒ tÄ• pasÄ• naá¹ƒ uccÄ• rabhÅ«miá¹ƒ gantvÄ• pÅ«tigÅ
sarÄ«raá¹ƒ parivaá¹-á¹-etvÄ• sukkhÄ• petvÄ• sattame divase sarÄ«raá¹ƒ ussÄ• vabindÅ«
Ä• gamanato purimataraá¹ƒ gantvÄ• vÄ• tayogaá¹ƒ Ã±atvÄ• uparivÄ• te tiá¹-á¹-ha, sucijÄ•
sarÄ«ragandhaá¹ƒ ghÄ• yitvÄ• tuyhaá¹ƒ jayaá¹ƒ datvÄ• gamissatÄ«â€™â€™ ti Ä• haá¹ƒs
divase tattha aá¹-á¹-hÄ• si. sÄ«ho tassa sarÄ«ragandhaá¹ƒ ghÄ• yitvÄ• gÅ«thamakkhitabh
sÅ«kara, sundaro te leso \Ne II 10/ cintito, sace tvaá¹ƒ gÅ«thamakkhito nÄ• bhavissa, idhev
jÄ«vitakkhayaá¹ƒ apÄ• pessaá¹ƒ, idÄ• ni pana te sarÄ«raá¹ƒ neva mukhena á¸• aá¹ƒsituá¹ƒ
sakkÄ• , jayaá¹ƒ te dammÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

6__._ á¹• 21 ``asuci pÅ«tilomosi, duggandho vÄ• si sÅ«kara.

sace yujjitukÄ• mosi, jayaá¹ƒ samma dadÄ• mi teâ€™â€™ ti ||

tattha \Be II 11/ __pÅ«tilomo_ti mÄ«á¸·hamakkhitattÄ• duggandhalomo. __duggandho vÄ•
aniá¹-á¹-hajegucchapaá¹-ikÅ«lagandho hutvÄ• vÄ• yasi. __jayaá¹ƒ, samma, dadÄ• mi te_ti
ahaá¹ƒ parÄ• jito, gaccha tvaâ€™â€™ nti vatvÄ• sÄ«ho tatova nivattitvÄ• gocaraá¹ƒ gahe
pivitvÄ• pabbataguhameva gato. sÅ«karopi ``sÄ«ho me jitoâ€™â€™ ti Ã±Ä• takÄ• naá¹ƒ Ä
bhÄ«tatasitÄ• ``puna ekadivasaá¹ƒ Ä• gacchanto sÄ«ho sabbeva amhe jÄ«vitakkhayaá¹ƒ p
palÄ• yitvÄ• aÃ±Ã±attha agamaá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sÅ
pana ahameva ahosiâ€™â€™ nti.

sÅ«karajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [154] 4. uragajÄ• takavaá¹‡á¹‡anÄ•

__idhÅ«ragÄ• naá¹ƒ pavaro paviá¹-á¹-ho_ti idaá¹ƒ satthÄ• jetavane viharanto seá¹‡ibhaá¹‡
kathesi. kosalaraÃ±Ã±o kira sevakÄ• seá¹‡ipamukhÄ• dve mahÄ• mattÄ• aÃ±Ã±amaÃ±Ã
kalahaá¹ƒ karonti, tesaá¹ƒ veribhÄ• vo sakalanagare pÄ• kaá¹-o jÄ• to. te neva rÄ• jÄ• , na
kÄ• tuá¹ƒ sakkhiá¹ƒsu. athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye bodhaneyyabandhave o
sotÄ• pattimaggassa upanissayaá¹ƒ disvÄ• punadivase ekakova sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä
gehadvÄ• re aá¹-á¹-hÄ• si. so nikkhamitvÄ• pattaá¹ƒ gahetvÄ• satthÄ• raá¹ƒ antonivesana
paÃ±Ã±apetvÄ• nisÄ«dÄ• pesi. satthÄ• nisÄ«ditvÄ• tassa mettÄ• bhÄ• vanÄ• ya Ä• nisaá
kallacittataá¹ƒ Ã±atvÄ• saccÄ• ni pakÄ• sesi, so saccapariyosÄ• ne sotÄ• pattiphale patiá¹-

satthÄ• \Ne II 11/ tassa sotÄ• pannabhÄ• vaá¹ƒ Ã±atvÄ• tameva pattaá¹ƒ gÄ• hÄ• petvÄ•
gehadvÄ• raá¹ƒ agamÄ• si. sopi nikkhamitvÄ• satthÄ• raá¹ƒ vanditvÄ• ``pavisatha, bhante
pavesetvÄ• nisÄ«dÄ• pesi. itaropi pattaá¹ƒ gahetvÄ• satthÄ• rÄ• saddhiá¹ƒyeva pÄ• visi.
mettÄ• nisaá¹ƒse vaá¹‡á¹‡etvÄ• kallacittataá¹ƒ Ã±atvÄ• saccÄ• ni pakÄ• sesi, saccapariyo
sotÄ• pattiphale patiá¹-á¹-hahi. iti te ubhopi sotÄ• pannÄ• \Be II 12/ hutvÄ• aÃ±Ã±amaÃ±Ã
dassetvÄ• khamÄ• petvÄ• samaggÄ• sammodamÄ• nÄ• ekajjhÄ• sayÄ• ahesuá¹ƒ. taá¹
sammukhÄ• va ekato bhuÃ±jiá¹ƒsu. satthÄ• bhattakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• vihÄ• raá¹ƒ
mÄ• lÄ• gandhavilepanÄ• ni ceva sappimadhuphÄ• á¹‡itÄ• dÄ«ni ca Ä• dÄ• ya satthÄ• rÄ•
satthÄ• bhikkhusaá¹…ghena vatte \Ee II 13/ dassite sugatovÄ• daá¹ƒ datvÄ• gandhakuá¹-

bhikkhÅ« sÄ• yanhasamaye dhammasabhÄ• yaá¹ƒ satthu guá¹‡akathaá¹ƒ samuá¹-á¹-hÄ•

adantadamako, ye nÄ• ma dve mahÄ• matte ciraá¹ƒ vÄ• yamamÄ• nopi neva rÄ• jÄ• sama
Ã±Ä• timittÄ• dayo sakkhiá¹ƒsu, te ekadivaseneva tathÄ• gatena damitÄ• â€™â€™ ti. satth
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, idÄ• nevÄ• haá¹ƒ ime dve jane samagge akÄ• siá¹ƒ, pubbepete mayÄ• samagg
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asiyaá¹ƒ ussave gh
ahosi. bahÅ« manussÄ• ceva devanÄ• gasupaá¹‡á¹‡Ä• dayo ca samajjadassanatthaá¹ƒ sa
á¹-hÄ• ne eko nÄ• go ca supaá¹‡á¹‡o ca samajjaá¹ƒ passamÄ• nÄ• ekato aá¹-á¹-haá¹ƒsu.
supaá¹‡á¹‡abhÄ• vaá¹ƒ ajÄ• nanto aá¹ƒse hatthaá¹ƒ á¹-hapesi. supaá¹‡á¹‡o ``kena me aá¹
ti nivattitvÄ• olokento nÄ• gaá¹ƒ saÃ±jÄ• ni. nÄ• gopi olokento supaá¹‡á¹‡aá¹ƒ saÃ±jÄ• nit
nagarÄ• nikkhamitvÄ• nadÄ«piá¹-á¹-hena palÄ• yi. supaá¹‡á¹‡opi ``taá¹ƒ gahessÄ• mÄ«â
samaye bodhisatto tÄ• paso hutvÄ• tassÄ• nadiyÄ• tÄ«re paá¹‡á¹‡asÄ• lÄ• ya vasamÄ•
darathapaá¹-ippassambhanatthaá¹ƒ udakasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• vakkalaá¹ƒ bahi á¹-ha
nhÄ• yati. nÄ• go ``imaá¹ƒ pabbajitaá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ labhissÄ• mÄ«â€™â€™ ti pak
maá¹‡ikkhandhavaá¹‡á¹‡aá¹ƒ mÄ• petvÄ• vakkalantaraá¹ƒ pÄ• visi. supaá¹‡á¹‡o anuband
paviá¹-á¹-haá¹ƒ disvÄ• vakkale garubhÄ• vena aggahetvÄ• bodhisattaá¹ƒ Ä• mantetvÄ• ``
tumhÄ• kaá¹ƒ vakkalaá¹ƒ gaá¹‡hatha, imaá¹ƒ nÄ• gaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti imam
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

7__._ á¹• 21 ``idhÅ«ragÄ• naá¹ƒ \Ne II 12/ \Ee II 14/ \Be II 13/ pavaro paviá¹-á¹-ho, selassa
pamokkhamicchaá¹ƒ.

brahmaÃ±ca vaá¹‡á¹‡aá¹ƒ apacÄ• yamÄ• no, bubhukkhito no vitarÄ• mi bhottuâ€™â€™ nt

tattha __idhÅ«ragÄ• naá¹ƒ pavaro paviá¹-á¹-ho_ti imasmiá¹ƒ vakkale uragÄ• naá¹ƒ pavaro
paviá¹-á¹-ho. __selassa vaá¹‡á¹‡enÄ• _ti maá¹‡ivaá¹‡á¹‡ena, maá¹‡ikkhandho hutvÄ• pav
__pamokkhamiccha_nti mama santikÄ• mokkhaá¹ƒ icchamÄ• no. __brahmaÃ±ca vaá¹‡á¹‡
pana tumhÄ• kaá¹ƒ brahmavaá¹‡á¹‡aá¹ƒ seá¹-á¹-havaá¹‡á¹‡aá¹ƒ pÅ«jento garuá¹ƒ karonto
vitarÄ• mi bhottu_nti etaá¹ƒ nÄ• gaá¹ƒ vakkalantaraá¹ƒ paviá¹-á¹-haá¹ƒ chÄ• topi samÄ• no
sakkomÄ«ti.

bodhisatto udake á¹-hitoyeva supaá¹‡á¹‡arÄ• jassa thutiá¹ƒ katvÄ• dutiyaá¹ƒ gÄ• thamÄ•

8__._ á¹• 21 ``so brahmagutto cirameva jÄ«va, dibyÄ• ca te pÄ• tubhavantu bhakkhÄ• .

yo brahmavaá¹‡á¹‡aá¹ƒ apacÄ• yamÄ• no, bubhukkhito no vitarÄ• si bhottuâ€™â€™ nti ||

tattha __so brahmagutto_ti so tvaá¹ƒ brahmagopito brahmarakkhito hutvÄ• . __dibyÄ• ca t
bhakkhÄ• _ti devatÄ• naá¹ƒ paribhogÄ• rahÄ• bhakkhÄ• ca tava pÄ• tubhavantu, mÄ• pÄ
nÄ• gamaá¹ƒsakhÄ• dako ahosi.

iti bodhisatto udake á¹-hitova anumodanaá¹ƒ katvÄ• uttaritvÄ• vakkalaá¹ƒ nivÄ• setvÄ• te
assamapadaá¹ƒ gantvÄ• mettÄ• bhÄ• vanÄ• ya vaá¹‡á¹‡aá¹ƒ kathetvÄ• dvepi jane samag
paá¹-á¹-hÄ• ya samaggÄ• sammodamÄ• nÄ• sukhaá¹ƒ vasiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• nÄ
mahÄ• mattÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

uragajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [155] 5. bhaggajÄ• takavaá¹‡á¹‡anÄ•

__jÄ«va_ \Ne II 13/ \Ee II 15/ \Be II 14/ __vassasataá¹ƒ bhaggÄ• _ti idaá¹ƒ satthÄ• jetavan
pasenadikosalena raÃ±Ã±Ä• kÄ• rite rÄ• jakÄ• rÄ• me viharanto attano khipitakaá¹ƒ Ä• rab
divase satthÄ• rÄ• jakÄ• rÄ• me catuparisamajjhe nisÄ«ditvÄ• dhammaá¹ƒ desento khipi.
bhagavÄ• , jÄ«vatu, sugatoâ€™â€™ ti uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ akaá¹ƒsu, tena sa
ahosi. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``api nu kho, bhikkhave, khipite `jÄ«vÄ•
tappaccayÄ• jÄ«veyya vÄ• mareyya vÄ• â€™â€™ ti? ``no hetaá¹ƒ bhanteâ€™â€™ ti. ``na
`jÄ«vÄ• â€™ ti vattabbo, yo vadeyya Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 288). tena k
manussÄ• bhikkhÅ«naá¹ƒ khipite ``jÄ«vatha, bhanteâ€™â€™ ti vadanti, bhikkhÅ« kukkucc
manussÄ• ujjhÄ• yanti --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• `jÄ«vatha, bhante
nÄ• lapissantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. gihÄ«, bhikkhave, maá¹
bhikkhave, gihÄ«naá¹ƒ ``jÄ«vatha, bhanteâ€™â€™ ti vuccamÄ• nena ``ciraá¹ƒ jÄ«vÄ• â€™
bhagavantaá¹ƒ pucchiá¹ƒsu --- ``bhante, jÄ«vapaá¹-ijÄ«vaá¹ƒ nÄ• ma kadÄ• uppannaâ€™â
``bhikkhave, jÄ«vapaá¹-ijÄ«vaá¹ƒ nÄ• ma porÄ• á¹‡akÄ• le uppannaâ€™â€™ nti vatvÄ• at

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he eka
nibbatti. tassa pitÄ• vohÄ• raá¹ƒ katvÄ• jÄ«vikaá¹ƒ kappeti, so soá¸·asavassuddesikaá¹ƒ b
maá¹‡ikabhaá¹‡á¸• aá¹ƒ ukkhipÄ• petvÄ• gÄ• manigamÄ• dÄ«su caranto bÄ• rÄ• á¹‡asiá¹
bhattaá¹ƒ pacÄ• petvÄ• bhuÃ±jitvÄ• nivÄ• saá¹-á¹-hÄ• naá¹ƒ alabhanto ``avelÄ• ya Ä• gat
vasantÄ«â€™â€™ ti pucchi. atha naá¹ƒ manussÄ• ``bahinagare ekÄ• sÄ• lÄ• atthi, sÄ• p
sace icchatha, tattha vasathÄ• â€™â€™ ti Ä• haá¹ƒsu. bodhisatto ``etha, tÄ• ta, gacchÄ• m
bhÄ• yittha, ahaá¹ƒ taá¹ƒ dametvÄ• tumhÄ• kaá¹ƒ pÄ• desu pÄ• tessÄ• mÄ«â€™â€™ ti \E
tattha gato. athassa pitÄ• phalake nipajji, sayaá¹ƒ pitu pÄ• de sambÄ• hanto nisÄ«di. tattha
dvÄ• dasa vassÄ• ni vessavaá¹‡aá¹ƒ upaá¹-á¹-hahitvÄ• taá¹ƒ sÄ• laá¹ƒ labhanto ``imaá¹ƒ s

paviá¹-á¹-hamanussesu yo khipite `jÄ«vÄ• â€™ ti vadati, yo ca `jÄ«vÄ• â€™ ti vutte `paá¹-ij
te jÄ«vapaá¹-ijÄ«vabhÄ• á¹‡ino \Be II 15/ á¹-hapetvÄ• avasese khÄ• deyyÄ• sÄ«â€™â€™
piá¹-á¹-hivaá¹ƒsathÅ«á¹‡Ä• ya vasati. so ``bodhisattassa pitaraá¹ƒ khipÄ• pessÄ• mÄ«â€™
sukhumacuá¹‡á¹‡aá¹ƒ vissajjesi, cuá¹‡á¹‡o Ä• gantvÄ• tassa nÄ• sapuá¹-e pÄ• visi. so ph
bodhisatto na ``jÄ«vÄ• â€™â€™ ti \Ne II 14/ Ä• ha. yakkho taá¹ƒ khÄ• dituá¹ƒ thÅ«á¹‡Ä• ya
taá¹ƒ otarantaá¹ƒ disvÄ• ``iminÄ• me pitÄ• khipÄ• pito bhavissati, ayaá¹ƒ so khipite `jÄ«vÄ
khÄ• dakayakkho bhavissatÄ«â€™â€™ ti pitaraá¹ƒ Ä• rabbha paá¹-hamaá¹ƒ gÄ• thamÄ• h

9__._ á¹• 21 ``jÄ«va vassasataá¹ƒ bhagga, aparÄ• ni ca vÄ«satiá¹ƒ.

mÄ• maá¹ƒ pisÄ• cÄ• khÄ• dantu, jÄ«va tvaá¹ƒ saradosataâ€™â€™ nti ||

tattha __bhaggÄ• _ti pitaraá¹ƒ nÄ• menÄ• lapati. __aparÄ• ni ca vÄ«sati_nti aparÄ• ni ca v
__mÄ• maá¹ƒ pisÄ• cÄ• khÄ• dantÅ«_ti maá¹ƒ pisÄ• cÄ• mÄ• khÄ• dantu. __jÄ«va tvaá
vÄ«suttaraá¹ƒ vassasataá¹ƒ jÄ«vÄ• ti. saradosataÃ±hi gaá¹‡iyamÄ• naá¹ƒ vassasatameva
vÄ«sÄ• ya saddhiá¹ƒ vÄ«suttaraá¹ƒ idha adhippetaá¹ƒ.

yakkho bodhisattassa vacanaá¹ƒ sutvÄ• ``imaá¹ƒ tÄ• va mÄ• á¹‡avaá¹ƒ `jÄ«vÄ• â€™ ti vu
sakkÄ• , pitaraá¹ƒ panassa khÄ• dissÄ• mÄ«â€™â€™ ti pitu santikaá¹ƒ agamÄ• si. so taá¹
cintesi --- ``ayaá¹ƒ so `paá¹-ijÄ«vÄ• â€™ ti abhaá¹‡antÄ• naá¹ƒ khÄ• dakayakkho bhavissa
karissÄ• mÄ«â€™â€™ ti. so puttaá¹ƒ Ä• rabbha dutiyaá¹ƒ gÄ• thamÄ• ha ---

10__._ á¹• 21 ``tvampi vassasataá¹ƒ jÄ«vaá¹ƒ, aparÄ• ni ca vÄ«satiá¹ƒ.

visaá¹ƒ pisÄ• cÄ• khÄ• dantu, jÄ«va tvaá¹ƒ saradosataâ€™â€™ nti ||

tattha \Ee II 17/ __visaá¹ƒ pisÄ• cÄ• khÄ• dantÅ«_ti pisÄ• cÄ• halÄ• halavisaá¹ƒ khÄ• da

yakkho tassa vacanaá¹ƒ sutvÄ• ``ubhopi me na sakkÄ• khÄ• dituâ€™â€™ nti paá¹-inivatt
pucchi --- ``bho yakkha, kasmÄ• tvaá¹ƒ imaá¹ƒ sÄ• laá¹ƒ paviá¹-á¹-hamanusse khÄ• dasÄ«
vassÄ• ni vessavaá¹‡aá¹ƒ upaá¹-á¹-hahitvÄ• laddhattÄ• â€™â€™ ti. ``kiá¹ƒ pana sabbeva
ti? ``jÄ«vapaá¹-ijÄ«vabhÄ• á¹‡ino á¹-hapetvÄ• avasese khÄ• dÄ• mÄ«â€™â€™ ti. ``yakkha
katvÄ• kakkhaá¸·o \Be II 16/ pharuso paravihiá¹ƒsako hutvÄ• nibbatto, idÄ• nipi tÄ• disaá¹
tamaparÄ• yaá¹‡o bhavissati, tasmÄ• ito paá¹-á¹-hÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramas
dametvÄ• nirayabhayena tajjetvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• yakkhaá¹ƒ pes

punadivase \Ne II 15/ saÃ±carantÄ• manussÄ• yakkhaá¹ƒ disvÄ• bodhisattena cassa dan
raÃ±Ã±o Ä• rocesuá¹ƒ --- ``deva, eko mÄ• á¹‡avo taá¹ƒ yakkhaá¹ƒ dametvÄ• pesanakÄ• ra

á¹-hitoâ€™â€™ ti. rÄ• jÄ• bodhisattaá¹ƒ pakkosÄ• petvÄ• senÄ• patiá¹-á¹-hÄ• ne á¹-hape
yasaá¹ƒ adÄ• si. so yakkhaá¹ƒ balipaá¹-iggÄ• hakaá¹ƒ katvÄ• bodhisattassa ovÄ• de á¹-ha
puÃ±Ã±Ä• ni katvÄ• saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``jÄ«vapaá¹-ijÄ«vaá¹ƒ nÄ• ma tasmiá¹ƒ kÄ
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• yakkho aá¹…gulimÄ• lo ahosi, rÄ• jÄ• Ä• nando, pit
ahameva ahosiâ€™â€™ nti.

bhaggajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [156] 6. alÄ«nacittajÄ• takavaá¹‡á¹‡anÄ•

__alÄ«nacittaá¹ƒ nissÄ• yÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ossaá¹-á¹-havÄ«
Ä• rabbha kathesi. vatthu ekÄ• dasanipÄ• te __saá¹ƒvarajÄ• take_ (J I 11.97 Ä• dayo) Ä• v
bhikkhu satthÄ• rÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, vÄ«riyaá¹ƒ ossajÄ«â€™â€™ ti vutte ``
bhagavÄ• â€™â€™ ti \Ee II 18/ Ä• ha. atha naá¹ƒ satthÄ• ``nanu tvaá¹ƒ, bhikkhu, pubbe vÄ
maá¹ƒsapesisadisassa daharakumÄ• rassa dvÄ• dasayojanike bÄ• rÄ• á¹‡asinagare rajjaá
kasmÄ• evarÅ«pe sÄ• sane pabbajitvÄ• vÄ«riyaá¹ƒ ossajasÄ«â€™â€™ ti vatvÄ• atÄ«taá

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asito avidÅ«re vaá¸
tattha paÃ±casatÄ• vaá¸• á¸• hakÄ« vasanti. te nÄ• vÄ• ya \Be II 17/ uparisotaá¹ƒ gantvÄ•
gehasambhÄ• radÄ• rÅ«ni koá¹-á¹-etvÄ• tattheva ekabhÅ«mikadvibhÅ«mikÄ• dibhede geh
paá¹-á¹-hÄ• ya sabbadÄ• rÅ«su saÃ±Ã±aá¹ƒ katvÄ• nadÄ«tÄ«raá¹ƒ netvÄ• nÄ• vaá¹ƒ Ä•
Ä• gantvÄ• ye yÄ• disÄ• ni gehÄ• ni Ä• kaá¹…khanti, tesaá¹ƒ tÄ• disÄ• ni katvÄ• kahÄ• p
gantvÄ• gehasambhÄ• re Ä• haranti. evaá¹ƒ tesaá¹ƒ jÄ«vikaá¹ƒ kappentÄ• naá¹ƒ ekasmiá
bandhitvÄ• dÄ• rÅ«ni koá¹-á¹-entÄ• naá¹ƒ avidÅ«re eko hatthÄ« khadirakhÄ• á¹‡ukaá¹ƒ ak
pÄ• daá¹ƒ vijjhi, balavavedanÄ• vattanti, pÄ• do uddhumÄ• yitvÄ• pubbaá¹ƒ gaá¹‡hi. so ve
tesaá¹ƒ dÄ• rukoá¹-á¹-anasaddaá¹ƒ sutvÄ• ``ime vaá¸• á¸• hakÄ« nissÄ• ya mayhaá¹ƒ sott
maÃ±Ã±amÄ• no tÄ«hi pÄ• dehi tesaá¹ƒ santikaá¹ƒ gantvÄ• avidÅ«re nipajji, vaá¸• á¸• hak
disvÄ• upasaá¹…kamitvÄ• pÄ• de khÄ• á¹‡ukaá¹ƒ disvÄ• tikhiá¹‡avÄ• siyÄ• khÄ• á¹‡uka
rajjuyÄ• bandhitvÄ• Ä• kaá¸• á¸• hantÄ• khÄ• á¹‡uá¹ƒ nÄ«haritvÄ• pubbaá¹ƒ mocetvÄ•
tadanurÅ«pehi bhesajjehi makkhetvÄ• nacirasseva vaá¹‡aá¹ƒ phÄ• sukaá¹ƒ kariá¹ƒsu.

hatthÄ« arogo hutvÄ• cintesi --- ``mayÄ• ime vaá¸• á¸• hakÄ« nissÄ• ya jÄ«vitaá¹ƒ laddha
mayÄ• upakÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya vaá¸• á¸• ha
rukkhe nÄ«harati, tacchentÄ• naá¹ƒ parivattetvÄ• deti, vÄ• siÄ• dÄ«ni upasaá¹ƒharati, soá
kÄ• á¸·asuttakoá¹-iyaá¹ƒ gaá¹‡hÄ• ti. vaá¸• á¸• hakÄ«pissa bhojanavelÄ• ya ekekaá¹ƒ piá¹‡
piá¹‡á¸• asatÄ• ni denti. tassa pana hatthissa putto sabbaseto hatthÄ• jÄ• nÄ«yapotako att

--- ``ahaá¹ƒ etarahi mahallako. idÄ• ni mayÄ• imesaá¹ƒ vaá¸• á¸• hakÄ«naá¹ƒ kammakaraá
gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so vaá¸• á¸• hakÄ«naá¹ƒ anÄ• cikkhitvÄ• va araÃ±Ã±aá¹
Ä• netvÄ• ``ayaá¹ƒ hatthipotako mama putto, tumhehi mayhaá¹ƒ jÄ«vitaá¹ƒ dinnaá¹ƒ, ahaá
imaá¹ƒ dammi, ayaá¹ƒ tumhÄ• kaá¹ƒ ito paá¹-á¹-hÄ• ya kammÄ• ni karissatÄ«â€™â€™ ti v
puttaka, yaá¹ƒ mayÄ• kattabbaá¹ƒ kammaá¹ƒ, taá¹ƒ tvaá¹ƒ karohÄ«â€™â€™ ti puttaá¹ƒ ov
datvÄ• sayaá¹ƒ araÃ±Ã±aá¹ƒ pÄ• visi.

tato paá¹-á¹-hÄ• ya hatthipotako vaá¸• á¸• hakÄ«naá¹ƒ vacanakaro ovÄ• dakkhamo hutvÄ•
taá¹ƒ paÃ±cahi piá¹‡á¸• asatehi posenti, so \Be II 18/ kammaá¹ƒ katvÄ• nadiá¹ƒ otaritvÄ• n
Ä• gacchati, vaá¸• á¸• hakÄ«dÄ• rakÄ• pi taá¹ƒ soá¹‡á¸• Ä• dÄ«su gahetvÄ• udakepi thale
Ä• jÄ• nÄ«yÄ• pana hatthinopi assÄ• pi purisÄ• pi udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ v
udake uccÄ• rapassÄ• vaá¹ƒ akatvÄ• bahinadÄ«tÄ«reyeva karoti. athekasmiá¹ƒ divase upa
sukkhaá¹ƒ hatthilaá¹‡á¸• aá¹ƒ udakena nadiá¹ƒ otaritvÄ• gacchantaá¹ƒ bÄ• rÄ• á¹‡asÄ«na
laggetvÄ• aá¹-á¹-hÄ• si. atha raÃ±Ã±o hatthigopakÄ• ``hatthÄ« nhÄ• pessÄ• mÄ• â€™â€™
nayiá¹ƒsu. Ä• jÄ• nÄ«yalaá¹‡á¸• assa gandhaá¹ƒ ghÄ• yitvÄ• ekopi hatthÄ« nadiá¹ƒ otaritu
naá¹…guá¹-á¹-haá¹ƒ ukkhipitvÄ• palÄ• yituá¹ƒ Ä• rabhiá¹ƒsu, hatthigopakÄ• hatthÄ• cariy
``udake paripanthena bhavitabbaâ€™â€™ nti udakaá¹ƒ sodhÄ• petvÄ• tasmiá¹ƒ \Ee II 20/
Ä• jÄ• nÄ«yalaá¹‡á¸• aá¹ƒ disvÄ• ``idamettha kÄ• raá¹‡aâ€™â€™ nti Ã±atvÄ• cÄ• á¹-iá¹ƒ
pÅ«retvÄ• taá¹ƒ tattha madditvÄ• hatthÄ«naá¹ƒ sarÄ«re siÃ±cÄ• pesuá¹ƒ, sarÄ«rÄ• ni sug
tasmiá¹ƒ kÄ• le te nadiá¹ƒ otaritvÄ• nhÄ• yiá¹ƒsu.

hatthÄ• cariyÄ• \Ne II 17/ raÃ±Ã±o taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``taá¹ƒ hatthÄ• jÄ• nÄ«ya
Ä• netuá¹ƒ vaá¹-á¹-ati, devÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• nÄ• vÄ• saá¹…ghÄ• á¹-ehi n
uddhaá¹ƒgÄ• mÄ«hi nÄ• vÄ• saá¹…ghÄ• á¹-ehi vaá¸• á¸• hakÄ«naá¹ƒ vasanaá¹-á¹-hÄ• naá
nadiyaá¹ƒ kÄ«á¸·anto bherisaddaá¹ƒ sutvÄ• gantvÄ• vaá¸• á¸• hakÄ«naá¹ƒ santike aá¹-á¹-
raÃ±Ã±o paccuggamanaá¹ƒ katvÄ• ``deva, sace dÄ• rÅ«hi attho, kiá¹ƒ kÄ• raá¹‡Ä• Ä• gat
Ä• harÄ• petuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. ``nÄ• haá¹ƒ, bhaá¹‡e, dÄ• rÅ«naá
pana hatthissa atthÄ• ya Ä• gatomhÄ«â€™â€™ ti. ``gÄ• hÄ• petvÄ• gacchatha, devÄ• â€™
na icchi. ``kiá¹ƒ kÄ• rÄ• peti, bhaá¹‡e, hatthÄ«â€™â€™ ti? ``vaá¸• á¸• hakÄ«naá¹ƒ posÄ• v
devÄ• â€™â€™ ti. ``sÄ• dhu, bhaá¹‡eâ€™â€™ ti rÄ• jÄ• hatthissa catunnaá¹ƒ pÄ• dÄ• na
naá¹…guá¹-á¹-hassa ca santike satasahassasatasahassakahÄ• paá¹‡e á¹-hapÄ• pesi. hatth
sabbavaá¸• á¸• hakÄ«naá¹ƒ dussayugesu vaá¸• á¸• hakÄ«bhariyÄ• naá¹ƒ nivÄ• sanasÄ• á
saddhiá¹ƒkÄ«á¸·itÄ• naá¹ƒ dÄ• rakÄ• naÃ±ca dÄ• rakaparihÄ• re kate nivattitvÄ• vaá¸• á¸•
ca oloketvÄ• raÃ±Ã±Ä• saddhiá¹ƒ agamÄ• si.

rÄ• jÄ• \Be II 19/ taá¹ƒ Ä• dÄ• ya nagaraá¹ƒ gantvÄ• nagaraÃ±ca hatthisÄ• laÃ±ca alaá¹.
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ kÄ• retvÄ• hatthisÄ• laá¹ƒ pavesetvÄ• sabbÄ• laá¹…kÄ• rehi
datvÄ• opavayhaá¹ƒ katvÄ• attano sahÄ• yaá¹-á¹-hÄ• ne á¹-hapetvÄ• upaá¸• á¸• harajjaá

datvÄ• attanÄ• samÄ• naparihÄ• raá¹ƒ akÄ• si. hatthissa Ä• gatakÄ• lato paá¹-á¹-hÄ• ya r
rajjaá¹ƒ hatthagatameva ahosi. evaá¹ƒ kÄ• le gacchante bodhisatto tassa raÃ±Ã±o aggama
paá¹-isandhiá¹ƒ gaá¹‡hi. tassÄ• gabbhaparipÄ• kakÄ• le rÄ• jÄ• kÄ• lamakÄ• si. hatthÄ« p
kÄ• lakatabhÄ• vaá¹ƒ jÄ• neyya, tatthevassa hadayaá¹ƒ phaleyya, tasmÄ• hatthiá¹ƒ raÃ±Ã
ajÄ• nÄ• petvÄ• va upaá¹-á¹-hahiá¹ƒsu. raÃ±Ã±o pana kÄ• lakatabhÄ• vaá¹ƒ sutvÄ• ``tucc
anantarasÄ• mantakosalarÄ• jÄ• mahatiyÄ• senÄ• ya Ä• gantvÄ• nagaraá¹ƒ parivÄ• resi.
pidahitvÄ• kosalaraÃ±Ã±o sÄ• sanaá¹ƒ pahiá¹‡iá¹ƒsu --- ``amhÄ• kaá¹ƒ raÃ±Ã±o aggamah
`ito kira sattame divase puttaá¹ƒ vijÄ• yissatÄ«â€™ ti aá¹…gavijjÄ• pÄ• á¹-hakÄ• Ä• haá¹ƒ
vijÄ• yissati, mayaá¹ƒ sattame divase yuddhaá¹ƒ dassÄ• ma, na rajjaá¹ƒ, ettakaá¹ƒ kÄ• laá¹
rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

devÄ« sattame divase puttaá¹ƒ vijÄ• yi. tassa nÄ• maggahaá¹‡adivase pana mahÄ• janass
paggaá¹‡hanto jÄ• toti ``alÄ«nacittakumÄ• roâ€™â€™ tvevassa nÄ• maá¹ƒ akaá¹ƒsu. jÄ• t
paá¹-á¹-hÄ• ya nÄ• garÄ• kosalaraÃ±Ã±Ä• saddhiá¹ƒ yujjhiá¹ƒsu. ninnÄ• yakattÄ• saá¹…
yujjhamÄ• naá¹ƒ thokaá¹ƒ thokaá¹ƒ osakkati. amaccÄ• deviyÄ• tamatthaá¹ƒ Ä• rocetvÄ•
osakkamÄ• ne bale parÄ• jayabhÄ• vassa bhÄ• yÄ• ma, amhÄ• kaá¹ƒ pana raÃ±Ã±o kÄ• l
jÄ• tabhÄ• vaá¹ƒ, kosalaraÃ±Ã±o Ä• gantvÄ• yujjhÄ• nabhÄ• vaÃ±ca raÃ±Ã±o sahÄ• yako
jÄ• nÄ• pema naâ€™â€™ nti pucchiá¹ƒsu. sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• p
dukÅ«lacumbaá¹-ake nipajjÄ• petvÄ• pÄ• sÄ• dÄ• oruyha amaccagaá¹‡aparivutÄ• hatthis
hatthissa pÄ• damÅ«le \Ee II 22/ nipajjÄ• petvÄ• ``sÄ• mi, sahÄ• yo te kÄ• lakato, mayaá¹ƒ
hadayaphÄ• lanabhayena nÄ• rocayimha, ayaá¹ƒ te sahÄ• yassa putto, kosalarÄ• jÄ• Ä• g
parivÄ• retvÄ• tava puttena saddhiá¹ƒ yujjhati, balaá¹ƒ osakkati, tava puttaá¹ƒ tvaÃ±Ã±eva
rajjaá¹ƒ vÄ• ssa gaá¹‡hitvÄ• dehÄ«â€™â€™ ti Ä• ha.

tasmiá¹ƒ kÄ• le hatthÄ« bodhisattaá¹ƒ soá¹‡á¸• Ä• ya parÄ• masitvÄ• ukkhipitvÄ• kumbh
bodhisattaá¹ƒ otÄ• retvÄ• deviyÄ• hatthe nipajjÄ• petvÄ• ``kosalarÄ• jaá¹ƒ gaá¹‡hissÄ• m
nikkhami. athassa amaccÄ• vammaá¹ƒ paá¹-imuÃ±citvÄ• alaá¹…karitvÄ• nagaradvÄ• raá
parivÄ• retvÄ• nikkhamiá¹ƒsu. hatthÄ« nagarÄ• nikkhamitvÄ• koÃ±canÄ• daá¹ƒ katvÄ• m
palÄ• petvÄ• balakoá¹-á¹-hakaá¹ƒ bhinditvÄ• kosalarÄ• jÄ• naá¹ƒ cÅ«á¸·Ä• ya gahetvÄ• Ä
pÄ• damÅ«le nipajjÄ• petvÄ• mÄ• raá¹‡atthÄ• yassa uá¹-á¹-hite vÄ• retvÄ• ``ito paá¹-á¹-h
`kumÄ• ro daharoâ€™ ti saÃ±Ã±aá¹ƒ mÄ• karÄ«â€™â€™ ti ovaditvÄ• uyyojesi. tato paá¹-
rajjaá¹ƒ bodhisattassa hatthagatameva jÄ• taá¹ƒ, aÃ±Ã±o paá¹-isattu nÄ• ma uá¹-á¹-hahituá
bodhisatto sattavassikakÄ• le abhisekaá¹ƒ katvÄ• alÄ«nacittarÄ• jÄ• nÄ• ma hutvÄ• dhan
jÄ«vitapariyosÄ• ne saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imaá¹ƒ gÄ• thÄ• dvayamÄ•

11__._ á¹• 21 ``alÄ«nacittaá¹ƒ nissÄ• ya, pahaá¹-á¹-hÄ• mahatÄ« camÅ«.

kosalaá¹ƒ senÄ• santuá¹-á¹-haá¹ƒ, jÄ«vaggÄ• haá¹ƒ agÄ• hayi ||

12__._ á¹• 21 ``evaá¹ƒ nissayasampanno, bhikkhu Ä• raddhavÄ«riyo.

bhÄ• vayaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti ||

tattha \Ee II 23/ __alÄ«nacittaá¹ƒ nissÄ• yÄ• _ti alÄ«nacittaá¹ƒ rÄ• jakumÄ• raá¹ƒ nissÄ• y
mahatÄ« camÅ«_ti ``paveá¹‡Ä«rajjaá¹ƒ no diá¹-á¹-haâ€™â€™ nti haá¹-á¹-hatuá¹-á¹-hÄ• hu
__kosalaá¹ƒ senÄ• santuá¹-á¹-ha_nti kosalarÄ• jÄ• naá¹ƒ \Ne II 19/ sena rajjena asantuá¹-á
pararajjalobhena Ä• gataá¹ƒ. __jÄ«vaggÄ• haá¹ƒ agÄ• hayÄ«_ti amÄ• retvÄ• va sÄ• camÅ
jÄ«vaggÄ• haá¹ƒ gaá¹‡hÄ• pesi. __evaá¹ƒ nissayasampanno_ti yathÄ• sÄ• camÅ«, evaá¹
nissayasampanno kalyÄ• á¹‡amittaá¹ƒ \Be II 21/ buddhaá¹ƒ vÄ• buddhasÄ• vakaá¹ƒ vÄ• r
__bhikkhÅ«_ti parisuddhÄ• dhivacanametaá¹ƒ. __Ä• raddhavÄ«riyo_ti paggahitavÄ«riyo ca
samannÄ• gato. __bhÄ• vayaá¹ƒ kusalaá¹ƒ dhamma_nti kusalaá¹ƒ niravajjaá¹ƒ
sattatiá¹ƒsabodhipakkhiyasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ bhÄ• vento. __yogakkhemassa pat
khemassa nibbÄ• nassa pÄ• puá¹‡anatthÄ• ya taá¹ƒ dhammaá¹ƒ bhÄ• vento. __pÄ• puá¹‡
sabbasaá¹ƒyojanakkhaya_nti evaá¹ƒ vipassanato paá¹-á¹-hÄ• ya imaá¹ƒ kusalaá¹ƒ dhamma
kalyÄ• á¹‡amittupanissayasampanno bhikkhu anupubbena vipassanÄ• Ã±Ä• á¹‡Ä• ni ca he
pÄ• puá¹‡anto pariyosÄ• ne dasannampi saá¹ƒyojanÄ• naá¹ƒ khayante uppannattÄ•
sabbasaá¹ƒyojanakkhayasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ pÄ• puá¹‡Ä• ti. yasmÄ• vÄ• nibbÄ
sabbasaá¹ƒyojanÄ• ni khÄ«yanti, tasmÄ• tampi sabbasaá¹ƒyojanakkhayameva, evaá¹ƒ an
nibbÄ• nasaá¹…khÄ• taá¹ƒ sabbasaá¹ƒyojanakkhayaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti attho.

iti bhagavÄ• amatamahÄ• nibbÄ• nena dhammadesanÄ• ya kÅ«á¹-aá¹ƒ gahetvÄ• uttaripi
jÄ• takaá¹ƒ samodhÄ• nesi, saccapariyosÄ• ne ossaá¹-á¹-havÄ«riyo bhikkhu arahatte patiá¹
mahÄ• mÄ• yÄ• , pitÄ• suddhodanamahÄ• rÄ• jÄ• ahosi, rajjaá¹ƒ gahetvÄ• dinnahatthÄ«
bhikkhu, hatthissa pitÄ• sÄ• riputto, sÄ• mantakosalarÄ• jÄ• moggallÄ• no, alÄ«nacittakun
ahosiâ€™â€™ nti.

alÄ«nacittajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [157] 7. guá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__yena kÄ• maá¹ƒ paá¹‡Ä• metÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto Ä• nandattherassa
Ä• rabbha kathesi. therassa kosalaraÃ±Ã±o antepure dhammavÄ• canavatthu heá¹-á¹-hÄ•

1.92) Ä• gatameva. iti there raÃ±Ã±o antepure dhammaá¹ƒ vÄ• cente raÃ±Ã±o \Ee II 24/ sa
sÄ• á¹-akÄ• naá¹ƒ sahassaá¹ƒ Ä• hariyittha. rÄ• jÄ• tato paÃ±ca sÄ• á¹-akasatÄ• ni paÃ±c
adÄ• si. tÄ• sabbÄ• pi te sÄ• á¹-ake á¹-hapetvÄ• punadivase Ä• nandattherassa datvÄ• s
purÄ• á¹‡asÄ• á¹-akeyeva pÄ• rupitvÄ• raÃ±Ã±o pÄ• tarÄ• saá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu

rÄ• jÄ• \Ne II 20/ \Be II 22/ ``mayÄ• tumhÄ• kaá¹ƒ sahassagghanikÄ• sÄ• á¹-akÄ• dÄ• p
apÄ• rupitvÄ• va Ä• gatÄ• â€™â€™ ti pucchi. ``deva, amhehi te Ä• nandattherassa dinnÄ•
sabbe gahitÄ• â€™â€™ ti? ``Ä• ma, devÄ• â€™â€™ ti. ``sammÄ• sambuddhena ticÄ«vara
dussavaá¹‡ijjaá¹ƒ maÃ±Ã±e karissati, atibahÅ« tena sÄ• á¹-akÄ• gahitÄ• â€™â€™ ti thera
bhuttapÄ• tarÄ• so vihÄ• raá¹ƒ gantvÄ• therassa pariveá¹‡aá¹ƒ pavisitvÄ• theraá¹ƒ vandit
``api, bhante, amhÄ• kaá¹ƒ ghare itthiyo tumhÄ• kaá¹ƒ santike dhammaá¹ƒ uggaá¹‡hanti vÄ
``Ä• ma, mahÄ• rÄ• ja, gahetabbayuttakaá¹ƒ gaá¹‡hanti, sotabbayuttakaá¹ƒ suá¹‡antÄ«â€™
suá¹‡antiyeva, udÄ• hu tumhÄ• kaá¹ƒ nivÄ• sanaá¹ƒ vÄ• pÄ• rupanaá¹ƒ vÄ• dadantÄ«â€™
sahassagghanikÄ• ni paÃ±ca sÄ• á¹-akasatÄ• ni adaá¹ƒsÅ«â€™â€™ ti. ``tumhehi gahitÄ• n
``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``nanu, bhante, satthÄ• rÄ• ticÄ«varameva anuÃ±Ã±Ä
mahÄ• rÄ• ja, bhagavatÄ• ekassa bhikkhuno ticÄ«varameva paribhogasÄ«sena anuÃ±Ã±Ä
avÄ• ritaá¹ƒ, tasmÄ• mayÄ• pi aÃ±Ã±esaá¹ƒ jiá¹‡á¹‡acÄ«varikÄ• naá¹ƒ dÄ• tuá¹ƒ te sÄ• á
ti. ``te pana bhikkhÅ« tumhÄ• kaá¹ƒ santikÄ• sÄ• á¹-ake labhitvÄ• porÄ• á¹‡acÄ«varÄ• ni
ti? ``porÄ• á¹‡asaá¹…ghÄ• á¹-iá¹ƒ uttarÄ• saá¹…gaá¹ƒ karissantÄ«â€™â€™ ti? ``porÄ• á¹‡
karissantÄ«â€™â€™ ti? ``antaravÄ• sakaá¹ƒ karissantÄ«â€™â€™ ti. ``porÄ• á¹‡aantaravÄ
karissantÄ«â€™â€™ ti? ``paccattharaá¹‡aá¹ƒ karissantÄ«â€™â€™ ti. ``porÄ• á¹‡apaccatth
karissantÄ«â€™â€™ ti? ``bhummattharaá¹‡aá¹ƒ karissantÄ«â€™â€™ ti. ``porÄ• á¹‡abhum
kiá¹ƒ karissantÄ«â€™â€™ ti? ``pÄ• dapuÃ±chanaá¹ƒ karissantÄ«â€™â€™ ti. ``porÄ• á¹‡ap
karissantÄ«â€™â€™ ti? ``mahÄ• rÄ• ja, saddhÄ• deyyaá¹ƒ nÄ• ma vinipÄ• tetuá¹ƒ na labb
porÄ• á¹‡apÄ• dapuÃ±chanaá¹ƒ vÄ• siyÄ• koá¹-á¹-etvÄ• mattikÄ• ya makkhetvÄ• senÄ•
karissantÄ«â€™â€™ ti. ``bhante, tumhÄ• kaá¹ƒ dinnaá¹ƒ yÄ• va pÄ• dapuÃ±chanÄ• pi nas
``Ä• ma, mahÄ• rÄ• ja, amhÄ• kaá¹ƒ dinnaá¹ƒ nassituá¹ƒ na labbhati, paribhogameva hotÄ•

rÄ• jÄ• tuá¹-á¹-ho somanassappatto hutvÄ• itarÄ• nipi gehe á¹-hapitÄ• ni paÃ±ca sÄ• á¹-a
therassa datvÄ• anumodanaá¹ƒ sutvÄ• theraá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakk
paá¹-hamaladdhÄ• ni paÃ±ca sÄ• á¹-akasatÄ• ni jiá¹‡á¹‡acÄ«varikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
paÃ±camattÄ• ni saddhivihÄ• rikasatÄ• ni \Be II 23/, tesu eko daharabhikkhu therassa bahÅ
sammajjati, pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ upaá¹-á¹-hapeti, dantakaá¹-á¹-haá¹ƒ mukhodakaá
vaccakuá¹-ijantÄ• gharasenÄ• sanÄ• ni paá¹-ijaggati, hatthaparikammapÄ• daparikammapi
karoti. thero pacchÄ• laddhÄ• ni paÃ±ca sÄ• á¹-akasatÄ• ni ``ayaá¹ƒ me bahÅ«pakÄ• roâ€
tasseva adÄ• si. sopi sabbe te sÄ• á¹-ake bhÄ• jetvÄ• attano samÄ• nupajjhÄ• yÄ• naá¹ƒ a

evaá¹ƒ \Ne II 21/ sabbepi te laddhasÄ• á¹-akÄ• bhikkhÅ« sÄ• á¹-ake chinditvÄ• rajitvÄ•

kaá¹‡ikÄ• rapupphavaá¹‡á¹‡Ä• ni kÄ• sÄ• yÄ• ni nivÄ• setvÄ• ca pÄ• rupitvÄ• ca satthÄ•
vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• evamÄ• haá¹ƒsu --- ``bhante, sotÄ• pannassa ariyasÄ
mukholokanadÄ• naá¹ƒ nÄ• ma atthÄ«â€™â€™ ti. ``na, bhikkhave, ariyasÄ• vakÄ• naá¹ƒ n
atthÄ«â€™â€™ ti. ``bhante, amhÄ• kaá¹ƒ upajjhÄ• yena dhammabhaá¹‡á¸• Ä• gÄ• rikatthe
sÄ• á¹-akÄ• naá¹ƒ paÃ±ca satÄ• ni ekasseva daharabhikkhuno dinnÄ• ni, so pana attanÄ•
adÄ• sÄ«â€™â€™ ti. ``na, bhikkhave, Ä• nando mukholokanabhikkhaá¹ƒ deti \Ee II 26/, so
bahÅ«pakÄ• ro, tasmÄ• attano upakÄ• rassa upakÄ• ravasena guá¹‡avasena yuttavasena
paccupakÄ• ro kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™ ti kataÃ±Ã±ukatavedibhÄ• vena adÄ• si. porÄ• a
upakÄ• rÄ• naÃ±Ã±eva paccupakÄ• raá¹ƒ kariá¹ƒsÅ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«t

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sÄ«ho hutvÄ• pabb
ekadivasaá¹ƒ guhÄ• ya nikkhamitvÄ• pabbatapÄ• daá¹ƒ olokesi, taá¹ƒ pana pabbatapÄ• da
ahosi. tassa ekasmiá¹ƒ unnataá¹-á¹-hÄ• ne uparithaddhakaddamapiá¹-á¹-he mudÅ«ni harita
sasakÄ• ceva hariá¹‡Ä• dayo ca sallahukamigÄ• kaddamamatthake vicarantÄ• tÄ• ni khÄ
migo tÄ• ni khÄ• danto vicarati. sÄ«ho ``taá¹ƒ migaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti pabbat
sÄ«havegena pakkhandi, migo maraá¹‡abhayatajjito viravanto palÄ• yi. sÄ«ho vegaá¹ƒ san
kalalapiá¹-á¹-he nipatitvÄ• \Be II 24/ osÄ«ditvÄ• uggantuá¹ƒ asakkonto cattÄ• ro pÄ• dÄ•
osÄ«ditvÄ• sattÄ• haá¹ƒ nirÄ• hÄ• ro aá¹-á¹-hÄ• si.

atha naá¹ƒ eko siá¹…gÄ• lo gocarappasuto taá¹ƒ disvÄ• bhayena palÄ• yi. sÄ«ho taá¹ƒ pa
siá¹…gÄ• la, mÄ• palÄ• yi, ahaá¹ƒ kalale laggo, jÄ«vitaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. siá
gantvÄ• ``ahaá¹ƒ taá¹ƒ uddhareyyaá¹ƒ, uddhaá¹-o pana maá¹ƒ khÄ• deyyÄ• sÄ«ti bhÄ• yÄ
bhÄ• yi, nÄ• haá¹ƒ taá¹ƒ khÄ• dissÄ• mi, mahantaá¹ƒ pana te guá¹‡aá¹ƒ karissÄ• mi, ekenu
uddharÄ• hÄ«â€™â€™ ti. siá¹…gÄ• lo tassa paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• catunnaá¹ƒ pÄ• dÄ
apanetvÄ• catunnampi pÄ• dÄ• naá¹ƒ catasso mÄ• tikÄ• khaá¹‡itvÄ• \Ee II 27/ udakÄ• bh
pavisitvÄ• kalalaá¹ƒ muduá¹ƒ akÄ• si. tasmiá¹ƒ khaá¹‡e siá¹…gÄ• lo sÄ«hassa udarantara
pavesetvÄ• ``vÄ• yÄ• maá¹ƒ karohi, sÄ• mÄ«â€™â€™ ti uccÄ• saddaá¹ƒ karonto sÄ«sena
janetvÄ• kalalÄ• uggantvÄ• pakkhanditvÄ• thale aá¹-á¹-hÄ• si. so muhuttaá¹ƒ vissamitvÄ
kaddamaá¹ƒ dhovitvÄ• nhÄ• yitvÄ• darathaá¹ƒ paá¹-ippassambhetvÄ• ekaá¹ƒ mahiá¹ƒsaa
ovijjhitvÄ• maá¹ƒsaá¹ƒ \Ne II 22/ ubbattetvÄ• ``khÄ• da, sammÄ• â€™â€™ ti siá¹…gÄ• las
khÄ• dite pacchÄ• attanÄ• khÄ• di. puna siá¹…gÄ• lo ekaá¹ƒ maá¹ƒsapesiá¹ƒ á¸• aá¹ƒsitv
kimatthÄ• ya, sammÄ• â€™â€™ ti ca vutte ``tumhÄ• kaá¹ƒ dÄ• sÄ« atthi, tassÄ• bhÄ• go
sÄ«ho ``gaá¹‡hÄ• hÄ«â€™â€™ ti vatvÄ• sayampi sÄ«hiyÄ• atthÄ• ya maá¹ƒsaá¹ƒ gaá¹‡h
pabbatamuddhani á¹-hatvÄ• sakhiyÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ• â€™â€™ ti v
khÄ• dÄ• petvÄ• siá¹…gÄ• laÃ±ca siá¹…gÄ• liÃ±ca assÄ• setvÄ• ``ito paá¹-á¹-hÄ• ya idÄ
paá¹-ijaggissÄ• mÄ«â€™â€™ ti attano vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• guhÄ• ya dvÄ• re aÃ
tato paá¹-á¹-hÄ• ya gocarÄ• ya gacchantÄ• sÄ«hiÃ±ca siá¹…gÄ• liÃ±ca á¹-hapetvÄ• siá¹…
nÄ• nÄ• mige vadhitvÄ• ubhopi tattheva maá¹ƒsaá¹ƒ khÄ• ditvÄ• itarÄ• sampi dvinnaá¹ƒ Ä

evaá¹ƒ kÄ• le gacchante sÄ«hÄ« dve putte vijÄ• yi, siá¹…gÄ• lÄ«pi dve putte vijÄ• yi. te sa
vasiá¹ƒsu. athekadivasaá¹ƒ sÄ«hiyÄ• etadahosi --- ``ayaá¹ƒ sÄ«ho siá¹…gÄ• laÃ±ca siá¹…
siá¹…gÄ• lapotake ca ativiya piyÄ• yati, nÅ«namassa siá¹…gÄ• liyÄ• saddhiá¹ƒ santhavo a
sinehaá¹ƒ karoti, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ pÄ«á¸·etvÄ• tajjetvÄ• ito palÄ• peyyaâ€™â€
sÄ«hassa siá¹…gÄ• laá¹ƒ gahetvÄ• gocarÄ• ya gatakÄ• le siá¹…gÄ• liá¹ƒ pÄ«á¸·esi tajjesi
imasmiá¹ƒ á¹-hÄ• ne vasati \Ee II 28/, na palÄ• yasÄ«â€™â€™ ti? puttÄ• pissÄ• siá¹…gÄ•
tajjayiá¹ƒsu. siá¹…gÄ• lÄ« tamatthaá¹ƒ siá¹…gÄ• lassa kathetvÄ• ``sÄ«hassa vacanena et
na jÄ• nÄ• ma, ciraá¹ƒ vasimhÄ• , nÄ• sÄ• peyyÄ• pi no, amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• na
siá¹…gÄ• lo tassÄ• vacanaá¹ƒ sutvÄ• sÄ«haá¹ƒ upasaá¹…kamitvÄ• Ä• ha --- ``sÄ• mi, ci
santike nivutthaá¹ƒ, aticiraá¹ƒ vasantÄ• nÄ• ma appiyÄ• honti, amhÄ• kaá¹ƒ gocarÄ• ya pa
siá¹…gÄ• liá¹ƒ viheá¹-heti `imasmiá¹ƒ á¹-hÄ• ne kasmÄ• vasatha, palÄ• yathÄ• â€™ ti tajje
siá¹…gÄ• lapotake tajjenti. yo nÄ• ma yassa attano santike vÄ• saá¹ƒ na roceti, tena so `yÄ
nÄ«haritabbova, viheá¹-hanaá¹ƒ nÄ• ma kimatthiyaâ€™â€™ nti vatvÄ• paá¹-hamaá¹ƒ gÄ•

13__._ á¹• 21 ``yena kÄ• maá¹ƒ paá¹‡Ä• meti, dhammo balavataá¹ƒ migÄ«.

unnadantÄ« vijÄ• nÄ• hi, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __yena kÄ• maá¹ƒ paá¹‡Ä• meti, dhammo balavata_nti balavÄ• nÄ• ma issaro attan
disÄ• bhÄ• gena icchati, tena disÄ• bhÄ• gena so paá¹‡Ä• meti nÄ«harati. esa dhammo ba
sabhÄ• vo paveá¹‡idhammova, tasmÄ• sace amhÄ• kaá¹ƒ vÄ• saá¹ƒ na rocetha, ujukame
viheá¹-hanena ko atthoti dÄ«pento evamÄ• ha. __migÄ«_ti sÄ«haá¹ƒ Ä• lapati. so hi migarÄ
atthÄ«ti migÄ«. __unnadantÄ«_tipi tameva Ä• lapati. so hi unnatÄ• naá¹ƒ dantÄ• naá¹ƒ atth
assa atthÄ«ti unnadantÄ«. ``unnatadantÄ«â€™â€™ tipi pÄ• á¹-hoyeva. __vijÄ• nÄ• hÄ«_ti
dhammoâ€™â€™ ti evaá¹ƒ jÄ• nÄ• hi. __jÄ• taá¹ƒ saraá¹‡ato bhaya_nti amhÄ• kaá¹ƒ tumh
saraá¹‡aá¹ƒ, tumhÄ• kaÃ±Ã±eva santikÄ• bhayaá¹ƒ jÄ• taá¹ƒ, tasmÄ• attano vasanaá¹-á¹
dÄ«peti.

aparo nayo --- tava __migÄ« sÄ«hÄ« unnadantÄ«_mama puttadÄ• raá¹ƒ tajjentÄ« __yena
yena yenÄ• kÄ• rena icchati, tena paá¹‡Ä• meti pavattati, viheá¹-hetipi \Ee II 29/ palÄ• petip
vijÄ• nÄ• hi, tattha kiá¹ƒ sakkÄ• amhehi kÄ• tuá¹ƒ. __dhammo balavataá¹ƒ_ esa balavantÄ
mayaá¹ƒ gamissÄ• ma. kasmÄ• ? __jÄ• taá¹ƒ saraá¹‡ato bhaya_nti.

tassa \Be II 26/ vacanaá¹ƒ sutvÄ• sÄ«ho sÄ«hiá¹ƒ Ä• ha --- ``bhadde, asukasmiá¹ƒ nÄ• m
gocaratthÄ• ya gantvÄ• sattame divase iminÄ• siá¹…gÄ• lena imÄ• ya ca siá¹…gÄ• liyÄ•
sarasÄ«â€™â€™ ti. ``Ä• ma, sarÄ• mÄ«â€™â€™ ti. ``jÄ• nÄ• si pana mayhaá¹ƒ sattÄ• haa
kÄ• raá¹‡aâ€™â€™ nti? ``na jÄ• nÄ• mi, sÄ• mÄ«â€™â€™ ti. ``bhadde, ahaá¹ƒ `ekaá¹ƒ m

virajjhitvÄ• kalale laggo, tato nikkhamituá¹ƒ asakkonto sattÄ• haá¹ƒ nirÄ• hÄ• ro aá¹-á¹-hÄ•
imaá¹ƒ siá¹…gÄ• laá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ labhiá¹ƒ, ayaá¹ƒ me jÄ«vitadÄ• yako sahÄ• yo.
samattho hi mitto dubbalo nÄ• ma natthi, ito paá¹-á¹-hÄ• ya mayhaá¹ƒ sahÄ• yassa ca sahÄ
puttakÄ• naÃ±ca evarÅ«paá¹ƒ avamÄ• naá¹ƒ mÄ• akÄ• sÄ«â€™â€™ ti vatvÄ• sÄ«ho dut

14__._ á¹• 21 ``api cepi dubbalo mitto, mittadhammesu tiá¹-á¹-hati.

so Ã±Ä• tako ca bandhu ca, so mitto so ca me sakhÄ• .

dÄ• á¹-hini mÄ• timaÃ±Ã±ittho, siá¹…gÄ• lo mama pÄ• á¹‡adoâ€™â€™ ti ||

tattha __api cepÄ«_ti eko __api_saddo anuggahattho, eko sambhÄ• vanattho. tatrÄ• yaá¹ƒ
ce mitto mittadhammesu api tiá¹-á¹-hati, _ sace á¹-hÄ• tuá¹ƒ sakkoti, __so Ã±Ä• tako ca bar
mettacittatÄ• ya __mitto, so ca me_ sahÄ• yaá¹-á¹-hena __sakhÄ• . dÄ• á¹-hini mÄ• timaÃ±
dÄ• á¹-hÄ• sampanne sÄ«hi mÄ• mayhaá¹ƒ sahÄ• yaá¹ƒ vÄ• sahÄ• yiá¹ƒ vÄ• atimaÃ±Ã±
pÄ• á¹‡ado_ti.

sÄ• \Ne II 24/ tassa vacanaá¹ƒ sutvÄ• siá¹…gÄ• liá¹ƒ khamÄ• petvÄ• tato paá¹-á¹-hÄ• ya
saddhiá¹ƒ samaggavÄ• saá¹ƒ vasi. sÄ«hapotakÄ• pi siá¹…gÄ• lapotakehi saddhiá¹ƒ kÄ«á¸·
mÄ• tÄ• pitÅ«naá¹ƒ atikkantakÄ• lepi \Ee II 30/ mittabhÄ• vaá¹ƒ abhinditvÄ• sammodamÄ•
sattakulaparivaá¹-á¹-e abhijjamÄ• nÄ• metti agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
keci sotÄ• pannÄ• , keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino, keci arahanto ahesuá¹ƒ. ``
ahosi, sÄ«ho pana ahameva ahosiâ€™â€™ nti.

guá¹‡ajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [158] 8. suhanujÄ• takavaá¹‡á¹‡anÄ•

__nayidaá¹ƒ_ \Be II 27/ __visamasÄ«lenÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto dve caá¹‡
kathesi. tasmiÃ±hi samaye jetavanepi eko bhikkhu caá¹‡á¸• o ahosi pharuso sÄ• hasiko jan
jÄ• napado bhikkhu kenacideva karaá¹‡Ä«yena jetavanaá¹ƒ agamÄ• si, sÄ• maá¹‡erÄ• ce
caá¹‡á¸• abhÄ• vaá¹ƒ jÄ• nanti. ``tesaá¹ƒ dvinnaá¹ƒ caá¹‡á¸• Ä• naá¹ƒ kalahaá¹ƒ passissÄ
taá¹ƒ bhikkhuá¹ƒ jetavanavÄ• sikassa pariveá¹‡aá¹ƒ pahiá¹‡iá¹ƒsu. te ubhopi caá¹‡á¸• Ä• a
disvÄ• va piyasaá¹ƒvÄ• saá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu, hatthapÄ• dapiá¹-á¹-hisambÄ• h
dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, caá¹‡á¸• Ä
caá¹‡á¸• Ä• pharusÄ• sÄ• hasikÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ pana ubhopi samaggÄ• sammo

jÄ• tÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sann
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepete aÃ±Ã±esaá¹ƒ c
sÄ• hasikÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ pana samaggÄ• sammodamÄ• nÄ• piyasaá¹ƒvÄ• sÄ•
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa sabbatthasÄ•
atthadhammÄ• nusÄ• sako amacco ahosi. so pana rÄ• jÄ• thokaá¹ƒ dhanalobhapakatiko, t
nÄ• ma kÅ«á¹-aasso atthi. atha uttarÄ• pathakÄ• assavÄ• á¹‡ijÄ• paÃ±ca assasatÄ• ni Ä•
Ä• gatabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. tato pubbe pana bodhisatto asse agghÄ• petvÄ•
aparihÄ• petvÄ• dÄ• pesi. rÄ• jÄ• taá¹ƒ parihÄ• yamÄ• no aÃ±Ã±aá¹ƒ amaccaá¹ƒ pakkos
agghÄ• pehi, agghÄ• pento ca paá¹-hamaá¹ƒ mahÄ• soá¹‡aá¹ƒ yathÄ• tesaá¹ƒ assÄ• naá
vissajjetvÄ• asse á¸• aá¹ƒsÄ• petvÄ• vaá¹‡ite kÄ• rÄ• petvÄ• dubbalakÄ• le mÅ«laá¹ƒ hÄ
agghÄ• peyyÄ• sÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tathÄ•

assavÄ• á¹‡ijÄ• anattamanÄ• hutvÄ• tena katakiriyaá¹ƒ bodhisattassa Ä• rocesuá¹ƒ. bod
tumhÄ• kaá¹ƒ nagare kÅ«á¹-aasso natthÄ«â€™â€™ ti pucchi. ``atthi sÄ• mi, suhanu nÄ• m
pharusoâ€™â€™ ti. ``tena \Be II 28/ hi puna Ä• gacchantÄ• taá¹ƒ assaá¹ƒ Ä• neyyÄ• thÄ•
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• puna Ä• gacchantÄ• taá¹ƒ kÅ«á¹-assaá¹ƒ gÄ• hÄ
``assavÄ• á¹‡ijÄ• Ä• gatÄ• â€™â€™ ti sutvÄ• sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• asse c
vissajjÄ• pesi. assavÄ• á¹‡ijÄ• pi mahÄ• soá¹‡aá¹ƒ Ä• gacchantaá¹ƒ disvÄ• suhanuá¹ƒ vis
aÃ±Ã±amaÃ±Ã±aá¹ƒ patvÄ• sarÄ«rÄ• ni lehantÄ• sammodamÄ• nÄ• aá¹-á¹-haá¹ƒsu. rÄ•
``passasi ime dve kÅ«á¹-assÄ• aÃ±Ã±esaá¹ƒ caá¹‡á¸• Ä• pharusÄ• sÄ• hasikÄ• , aÃ±Ã±
gelaÃ±Ã±aá¹ƒ pÄ• penti, idÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ pana sarÄ«raá¹ƒ lehantÄ• sammoda
nÄ• metaâ€™â€™ nti? bodhisatto ``nayime, mahÄ• rÄ• ja, visamasÄ«lÄ• , samasÄ«lÄ• sa
vatvÄ• imaá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

15__._ á¹• 21 ``nayidaá¹ƒ visamasÄ«lena, soá¹‡ena suhanÅ« saha.

suhanÅ«pi tÄ• disoyeva, yo soá¹‡assa sagocaro ||

16__._ á¹• 21 ``pakkhandinÄ• \Ee II 32/ pagabbhena, niccaá¹ƒ sandÄ• nakhÄ• dinÄ• .

sameti pÄ• paá¹ƒ pÄ• pena, sameti asatÄ• asaâ€™â€™ nti ||

tattha __nayidaá¹ƒ visamasÄ«lena, soá¹‡ena suhanÅ« sahÄ• _ti yaá¹ƒ idaá¹ƒ suhanu kÅ«
pemaá¹ƒ karoti, idaá¹ƒ na attano visamasÄ«lena, atha kho attano samasÄ«leneva saddhiá¹
attano anÄ• cÄ• ratÄ• ya dussÄ«latÄ• ya samasÄ«lÄ• samadhÄ• tukÄ• . __suhanÅ«pi tÄ•
sagocaro_ti yÄ• diso soá¹‡o, suhanupi tÄ• disoyeva, yo soá¹‡assa sagocaro yaá¹ƒgocaro s

taá¹ƒgocaroyeva. yatheva hi soá¹‡o assagocaro asse á¸• aá¹ƒsentova carati, tathÄ• suhan
samÄ• nagocarataá¹ƒ dasseti.

te \Ne II 26/ pana Ä• cÄ• ragocare ekato katvÄ• dassetuá¹ƒ __ ``pakkhandinÄ• â€™â€™ _
__pakkhandinÄ• _ti assÄ• naá¹ƒ upari pakkhandanasÄ«lena pakkhandanagocarena. __pag
kÄ• yapÄ• gabbhiyÄ• disamannÄ• gatena dussÄ«lena. __niccaá¹ƒ sandÄ• nakhÄ• dinÄ• _t
khÄ• danasÄ«lena khÄ• danagocarena ca. __sameti pÄ• paá¹ƒ pÄ• penÄ• _ti etesu aÃ±Ã±
aÃ±Ã±atarassa \Be II 29/ pÄ• paá¹ƒ dussÄ«lyaá¹ƒ sameti. __asatÄ• asa_nti etesu aÃ±Ã±a
anÄ• cÄ• ragocarasampannena saha itarassa asaá¹ƒ asÄ• dhukammaá¹ƒ sameti, gÅ«thÄ•
saá¹ƒsandati sadisaá¹ƒ nibbisesameva hotÄ«ti.

evaá¹ƒ vatvÄ• ca pana bodhisatto ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma atiluddhena na bhav
santakaá¹ƒ nÄ• ma nÄ• setuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ ovaditvÄ• asse a
mÅ«laá¹ƒ dÄ• pesi. assavÄ• á¹‡ijÄ• yathÄ• sabhÄ• vameva mÅ«laá¹ƒ labhitvÄ• haá¹-á¹-h
rÄ• jÄ• pi bodhisattassa ovÄ• de á¹-hatvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dve
duá¹-á¹-habhikkhÅ« ahesuá¹ƒ, rÄ• jÄ• Ä• nando, paá¹‡á¸• itÄ• macco pana ahameva ahos

suhanujÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [159] 9. morajÄ• takavaá¹‡á¹‡anÄ•

__udetayaá¹ƒ_ \Ee II 33/ __cakkhumÄ• ekarÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto e
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. so hi bhikkhu bhikkhÅ«hi satthu santikaá¹ƒ nÄ
tvaá¹ƒ bhikkhu, ukkaá¹‡á¹-hitoâ€™â€™ ti vutte ``saccaá¹ƒ, bhanteâ€™â€™ ti vatvÄ• ``kiá¹
``ekaá¹ƒ alaá¹…katapaá¹-iyattasarÄ«raá¹ƒ mÄ• tugÄ• maá¹ƒ oloketvÄ• â€™â€™ ti Ä• ha. a
mÄ• tugÄ• mo nÄ• ma kasmÄ• tumhÄ• disÄ• naá¹ƒ cittaá¹ƒ nÄ• luá¸·essati, porÄ• á¹‡akap
mÄ• tugÄ• massa saddaá¹ƒ sutvÄ• satta vassasatÄ• ni asamudÄ• ciá¹‡á¹‡akilesÄ• okÄ• s
samudÄ• cariá¹ƒsu. visuddhÄ• pi sattÄ• saá¹ƒkilissanti, uttamayasasamaá¹…ginopi Ä• yas
pageva aparisuddhÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto morayoniyaá¹ƒ paá¹-
aá¹‡á¸• akÄ• lepi \Ne II 27/ kaá¹‡ikÄ• ramakuá¸·avaá¹‡á¹‡aaá¹‡á¸• akoso hutvÄ• aá¹‡á¸• a
suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi dassanÄ«yo pÄ• sÄ• diko pakkhÄ• naá¹ƒ antare surattarÄ• jiv
30/ jÄ«vitaá¹ƒ rakkhanto tisso pabbatarÄ• jiyo atikkamma catutthÄ• ya pabbatarÄ• jiyÄ• ek
daá¹‡á¸• akahiraÃ±Ã±apabbatatale vÄ• saá¹ƒ kappesi. so pabhÄ• tÄ• ya rattiyÄ• pabbatar
uggacchantaá¹ƒ oloketvÄ• attano gocarabhÅ«miyaá¹ƒ rakkhÄ• varaá¹‡atthÄ• ya brahmam

``udetayaâ€™â€™ _ntiÄ• dimÄ• ha.

17__._ á¹• 21 ``udetayaá¹ƒ cakkhumÄ• ekarÄ• jÄ• ,

harissavaá¹‡á¹‡o pathavippabhÄ• so.

taá¹ƒ taá¹ƒ namassÄ• mi harissavaá¹‡á¹‡aá¹ƒ pathavippabhÄ• saá¹ƒ,

tayÄ• jja guttÄ• viharemu divasaâ€™â€™ nti ||

tattha \Ee II 34/ __udetÄ«_ti pÄ• cÄ«nalokadhÄ• tuto uggacchati. __cakkhumÄ• _ti sakalac
andhakÄ• raá¹ƒ vidhamitvÄ• cakkhupaá¹-ilÄ• bhakaraá¹‡ena yaá¹ƒ tena tesaá¹ƒ dinnaá¹ƒ
cakkhumÄ• . __ekarÄ• jÄ• _ti sakalacakkavÄ• á¸·e Ä• lokakarÄ• naá¹ƒ antare seá¹-á¹-havis
ekarÄ• jÄ• . __harissavaá¹‡á¹‡o_ti harisamÄ• navaá¹‡á¹‡o, suvaá¹‡á¹‡avaá¹‡á¹‡oti attho.
pathaviyÄ• pabhÄ• so. __taá¹ƒ taá¹ƒ namassÄ• mÄ«_ti tasmÄ• taá¹ƒ evarÅ«paá¹ƒ bhavar
__tayÄ• jja guttÄ• viharemu divasa_nti tayÄ• ajja rakkhitÄ• gopitÄ• hutvÄ• imaá¹ƒ divasa
catuiriyÄ• pathavihÄ• rena sukhaá¹ƒ vihareyyÄ• ma.

evaá¹ƒ bodhisatto imÄ• ya gÄ• thÄ• ya sÅ«riyaá¹ƒ namassitvÄ• dutiyagÄ• thÄ• ya atÄ«te
buddhaguá¹‡e ca namassati.

``ye brÄ• hmaá¹‡Ä• vedagÅ« sabbadhamme, te me namo te ca maá¹ƒ pÄ• layantu.

namatthu buddhÄ• naá¹ƒ namatthu bodhiyÄ• , namo vimuttÄ• naá¹ƒ namo vimuttiyÄ• .

imaá¹ƒ so parittaá¹ƒ katvÄ• , moro carati esanÄ• â€™â€™ ti ||

tattha __ye brÄ• hmaá¹‡Ä• _ti ye bÄ• hitapÄ• pÄ• visuddhibrÄ• hmaá¹‡Ä• . __vedagÅ«_ti
vedagÅ«, vedehi pÄ• raá¹ƒ gatÄ• tipi vedagÅ«. idha pana sabbe saá¹…khatÄ• saá¹…khata
katvÄ• gatÄ• ti vedagÅ«. tenevÄ• ha \Be II 31/ ``sabbadhammeâ€™â€™ ti. sabbe khandhÄ
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasena \Ne II 28/ attano Ã±Ä• á¹‡assa vidite pÄ• kaá
tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• dasasahassilokadhÄ• tuá¹ƒ unnÄ• det
sammÄ• sambodhiá¹ƒ patvÄ• saá¹ƒsÄ• raá¹ƒ vÄ• atikkantÄ• ti attho. __te me namo_ti te r
paá¹-icchantu. __te ca maá¹ƒ pÄ• layantÅ«_ti evaá¹ƒ mayÄ• namassitÄ• ca te bhagavanto
gopentu. __namatthu buddhÄ• naá¹ƒ namatthu bodhiyÄ• , namo vimuttÄ• naá¹ƒ namo vimu
namakkÄ• ro \Ee II 35/ atÄ«tÄ• naá¹ƒ parinibbutÄ• naá¹ƒ buddhÄ• naá¹ƒ atthu, tesaÃ±Ã±ev
catÅ«su phalesu Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya bodhiyÄ• atthu, tathÄ• tesaÃ±Ã±eva arahat
vimuttÄ• naá¹ƒ atthu, yÄ• ca nesaá¹ƒ tadaá¹…gavimutti vikkhambhanavimutti samuccheda

paá¹-ippassaddhivimutti nissaraá¹‡avimuttÄ«ti paÃ±cavidhÄ• vimutti, tassÄ• nesaá¹ƒ vimu
mayhaá¹ƒ namakkÄ• ro atthÅ«ti. ``imaá¹ƒ so parittaá¹ƒ katvÄ• , moro carati esanÄ• â€™â€
padadvayaá¹ƒ satthÄ• abhisambuddho hutvÄ• Ä• ha. tassattho --- bhikkhave, so moro ima
rakkhaá¹ƒ katvÄ• attano gocarabhÅ«miyaá¹ƒ pupphaphalÄ• dÄ«naá¹ƒ atthÄ• ya nÄ• nappa

evaá¹ƒ divasaá¹ƒ caritvÄ• sÄ• yaá¹ƒ pabbatamatthake nisÄ«ditvÄ• atthaá¹…gataá¹ƒ sÅ«r
buddhaguá¹‡e Ä• vajjetvÄ• nivÄ• saá¹-á¹-hÄ• ne rakkhÄ• varaá¹‡atthÄ• ya puna brahmam
``apetayaâ€™â€™ _ntiÄ• dimÄ• ha.

18__._ á¹• 21 ``apetayaá¹ƒ cakkhumÄ• ekarÄ• jÄ• , harissavaá¹‡á¹‡o pathavippabhÄ• so.

taá¹ƒ taá¹ƒ namassÄ• mi harissavaá¹‡á¹‡aá¹ƒ pathavippabhÄ• saá¹ƒ, tayÄ• jja guttÄ• viha

``ye brÄ• hmaá¹‡Ä• vedagÅ« sabbadhamme, te me namo te ca maá¹ƒ pÄ• layantu.

namatthu buddhÄ• naá¹ƒ namatthu bodhiyÄ• , namo vimuttÄ• naá¹ƒ namo vimuttiyÄ• .

imaá¹ƒ so parittaá¹ƒ katvÄ• , moro vÄ• samakappayÄ«â€™â€™ ti ||

tattha __apetÄ«_ti apayÄ• ti atthaá¹ƒ gacchati. __imaá¹ƒ so parittaá¹ƒ katvÄ• , moro vÄ• sa
abhisambuddho hutvÄ• Ä• ha. tassattho --- bhikkhave \Be II 32/, so moro imaá¹ƒ parittaá¹ƒ
katvÄ• attano nivÄ• saá¹-á¹-hÄ• ne vÄ• saá¹ƒ kappayittha, tassa rattiá¹ƒ vÄ• divÄ• vÄ• in
parittassÄ• nubhÄ• vena neva bhayaá¹ƒ, na lomahaá¹ƒso ahosi.

atheko \Ee II 36/ bÄ• rÄ• á¹‡asiyÄ• avidÅ«re nesÄ• dagÄ• mavÄ• sÄ« nesÄ• do himavant
II 29/ daá¹‡á¸• akahiraÃ±Ã±apabbatamatthake nisinnaá¹ƒ bodhisattaá¹ƒ disvÄ• Ä• gantvÄ•
athekadivasaá¹ƒ khemÄ• nÄ• ma bÄ• rÄ• á¹‡asiraÃ±Ã±o devÄ« supinena suvaá¹‡á¹‡avaá
desentaá¹ƒ disvÄ• pabuddhakÄ• le raÃ±Ã±o Ä• rocesi --- ``ahaá¹ƒ, deva, suvaá¹‡á¹‡avaá¹
sotukÄ• mÄ• â€™â€™ ti. rÄ• jÄ• amacce pucchi. amaccÄ• ``brÄ• hmaá¹‡Ä• jÄ• nissantÄ
brÄ• hmaá¹‡Ä• taá¹ƒ sutvÄ• ``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• morÄ• nÄ• ma hontÄ«â€™â€™ ti
vutte ``nesÄ• dÄ• jÄ• nissantÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• nesÄ• de sannipÄ• tetvÄ•
``Ä• ma, mahÄ• rÄ• ja, daá¹‡á¸• akahiraÃ±Ã±apabbato nÄ• ma atthi, tattha suvaá¹‡á¹‡avaá
Ä• ha. ``tena hi taá¹ƒ moraá¹ƒ amÄ• retvÄ• bandhitvÄ• va Ä• nehÄ«â€™â€™ ti. nesÄ• do
gocarabhÅ«miyaá¹ƒ pÄ• se oá¸• á¸• esi. morena akkantaá¹-á¹-hÄ• nepi pÄ• so na saÃ±cara
asakkonto satta vassÄ• ni vicaritvÄ• tattheva kÄ• lamakÄ• si. khemÄ• pi devÄ« patthitaá¹ƒ
kÄ• lamakÄ• si.

rÄ• jÄ• ``moraá¹ƒ me nissÄ• ya devÄ« kÄ• lakatÄ• â€™â€™ ti kujjhitvÄ• ``himavantapade

daá¹‡á¸• akahiraÃ±Ã±apabbato nÄ• ma atthi, tattha suvaá¹‡á¹‡avaá¹‡á¹‡o moro vasati, ye
khÄ• danti, te ajarÄ• amarÄ• hontÄ«â€™â€™ ti akkharaá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• p
suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ maÃ±jÅ«sÄ• ya nikkhipÄ• pesi. tasmiá¹ƒ kÄ• lakate aÃ±Ã±o rÄ• jÄ
suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ vÄ• cetvÄ• ``ajaro amaro bhavissÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ
gantvÄ• bodhisattaá¹ƒ gahetuá¹ƒ asakkonto tattheva kÄ• lamakÄ• si. eteneva niyÄ• mena
gatÄ• . atha sattamo rÄ• jÄ• rajjaá¹ƒ patvÄ• ekaá¹ƒ nesÄ• daá¹ƒ pahiá¹‡i. so gantvÄ• boo
akkantaá¹-á¹-hÄ• nepi pÄ• sassa asaÃ±caraá¹‡abhÄ• vaá¹ƒ, attano \Ee II 37/ parittaá¹ƒ kat
gocarabhÅ«migamanabhÄ• vaÃ±cassa Ã±atvÄ• paccantaá¹ƒ otaritvÄ• ekaá¹ƒ moriá¹ƒ gah
hatthatÄ• á¸·asaddena naccati, accharÄ• saddena ca vassati, evaá¹ƒ sikkhÄ• petvÄ• taá¹ƒ
paritte \Be II 33/ akate pÄ• toyeva pÄ• sayaá¹-á¹-hiyo ropetvÄ• pÄ• se oá¸• á¸• etvÄ• mori
visabhÄ• gaá¹ƒ mÄ• tugÄ• masaddaá¹ƒ sutvÄ• kilesÄ• turo hutvÄ• parittaá¹ƒ kÄ• tuá¹ƒ as
bajjhi. atha naá¹ƒ nesÄ• do gahetvÄ• gantvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o adÄ• si.

rÄ• jÄ• tassa rÅ«pasampattiá¹ƒ disvÄ• tuá¹-á¹-hamÄ• naso Ä• sanaá¹ƒ dÄ• pesi. bodhisa
nisÄ«ditvÄ• ``mahÄ• rÄ• ja, kasmÄ• maá¹ƒ gaá¹‡hÄ• pesÄ«â€™â€™ ti pucchi. ``ye kira ta
ajarÄ• amarÄ• honti, svÄ• haá¹ƒ tava maá¹ƒsaá¹ƒ khÄ• ditvÄ• ajaro amaro hotukÄ• mo ta
``mahÄ• rÄ• ja, mama tÄ• va maá¹ƒsaá¹ƒ khÄ• dantÄ• ajarÄ• amarÄ• hontu, ahaá¹ƒ pana
30/? ``Ä• ma, marissasÄ«â€™â€™ ti. ``mayi marante pana mama maá¹ƒsameva khÄ• ditvÄ
marissantÄ«â€™â€™ ti? ``tvaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡o, tasmÄ• kira tava maá¹ƒsaá¹ƒ khÄ
bhavissantÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, ahaá¹ƒ pana na akÄ• raá¹‡Ä• suvaá¹‡á¹‡avaá¹‡á¹‡
imasmiá¹ƒyeva nagare cakkavattÄ« rÄ• jÄ• hutvÄ• sayampi paÃ±ca sÄ«lÄ• ni rakkhiá¹ƒ, s
rakkhÄ• pesiá¹ƒ, svÄ• haá¹ƒ kÄ• laá¹ƒ karitvÄ• tÄ• vatiá¹ƒsabhavane nibbatto, tattha yÄ• v
tato cuto aÃ±Ã±assa akusalassa nissandena morayoniyaá¹ƒ nibbattitvÄ• pi porÄ• á¹‡asÄ«lÄ
suvaá¹‡á¹‡avaá¹‡á¹‡o jÄ• toâ€™â€™ ti. `` `tvaá¹ƒ cakkavattÄ« rÄ• jÄ• hutvÄ• sÄ«laá¹ƒ ra
suvaá¹‡á¹‡avaá¹‡á¹‡o jÄ• toâ€™ ti kathamidaá¹ƒ amhehi saddhÄ• tabbaá¹ƒ. atthi no koci s
38/? ``atthi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``ko nÄ• mÄ• â€™â€™ ti? ``mahÄ• rÄ• ja, ahaá¹ƒ c
rathe nisÄ«ditvÄ• Ä• kÄ• se vicariá¹ƒ, so me ratho maá¹…galapokkharaá¹‡iyÄ• antobhÅ«
maá¹…galapokkharaá¹‡ito ukkhipÄ• pehi, so me sakkhi bhavissatÄ«â€™â€™ ti.

rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• pokkharaá¹‡ito udakaá¹ƒ harÄ• petvÄ• r
bodhisattassa saddahi. bodhisatto ``mahÄ• rÄ• ja, á¹-hapetvÄ• amatamahÄ• nibbÄ• naá¹ƒ
saá¹…khatadhammÄ• hutvÄ• abhÄ• vino aniccÄ• khayavayadhammÄ• yevÄ• â€™â€™ t
rÄ• jÄ• naá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pesi. rÄ• jÄ• pasanno bodhisattaá¹ƒ rajjena
sakkÄ• raá¹ƒ akÄ• si. so rajjaá¹ƒ tasseva paá¹-iniyyÄ• detvÄ• katipÄ• haá¹ƒ vasitvÄ• ``app
mahÄ• rÄ• jÄ• â€™â€™ ti ovaditvÄ• Ä• kÄ• se \Be II 34/ uppatitvÄ• daá¹‡á¸• akahiraÃ±Ã±
rÄ• jÄ• pi bodhisattassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kar

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo

ukkaá¹‡á¹-hitabhikkhu arahatte patiá¹-á¹-hahi. ``tadÄ• rÄ• jÄ• Ä• nando ahosi, suvaá¹‡á¹‡
ahosiâ€™â€™ nti.

morajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [160] 10. vinÄ«lajÄ• takavaá¹‡á¹‡anÄ•

 __evameva nÅ«na rÄ• jÄ• na_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattassa sugat
kathesi. devadatte hi gayÄ• sÄ«sagatÄ• naá¹ƒ dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ sugatÄ• lay
therÄ• \Ne II 31/ dhammaá¹ƒ desetvÄ• attano nissitake Ä• dÄ• ya veá¸·uvanaá¹ƒ agamiá¹
``sÄ• riputta, devadatto tumhe disvÄ•  kiá¹ƒ \Ee II 39/ akÄ• sÄ«â€™â€™ ti puá¹-á¹-hÄ•  ``bl
dassetvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti Ä• rocesuá¹ƒ. satthÄ• ``na kho, sÄ
mama anukiriyaá¹ƒ karonto vinÄ• saá¹ƒ patto, pubbepi pÄ• puá¹‡iyevÄ• â€™â€™ ti vatvÄ•
Ä• hari.

 atÄ«te videharaá¹-á¹-he mithilÄ• yaá¹ƒ videharÄ• je rajjaá¹ƒ kÄ• rente bodhisatto tassa agg
nibbatti. so vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• pitu accayena rajje
ekassa suvaá¹‡á¹‡ahaá¹ƒsarÄ• jassa gocarabhÅ«miyaá¹ƒ kÄ• kiyÄ• saddhiá¹ƒ saá¹ƒvÄ• s
so neva mÄ• tupatirÅ«pako ahosi, na pitu. athassa vinÄ«lakadhÄ• tukattÄ• ``vinÄ«lakoâ€™
akaá¹ƒsu. haá¹ƒsarÄ• jÄ• abhiá¹‡haá¹ƒ gantvÄ• puttaá¹ƒ passati. apare panassa dve haá
ahesuá¹ƒ. te pitaraá¹ƒ abhiá¹‡haá¹ƒ manussapathaá¹ƒ gacchantaá¹ƒ disvÄ• pucchiá¹ƒsu --
abhiá¹‡haá¹ƒ manussapathaá¹ƒ gacchathÄ• â€™â€™ ti? ``tÄ• tÄ• , ekÄ• ya me kÄ• kiyÄ•
eko putto jÄ• to, `vinÄ«lakoâ€™ tissa nÄ• maá¹ƒ, tamahaá¹ƒ daá¹-á¹-huá¹ƒ gacchÄ• mÄ«â€
\Be II 35/ vasantÄ«â€™â€™ ti? ``videharaá¹-á¹-he mithilÄ• ya avidÅ«re asukasmiá¹ƒ nÄ• m
tÄ• lagge vasantÄ«â€™â€™ ti. ``tÄ• ta, manussapatho nÄ• ma sÄ• saá¹…ko sappaá¹-ibhay
mayaá¹ƒ gantvÄ• taá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti dve haá¹ƒsapotakÄ• pitarÄ• Ä• cikkhi
taá¹ƒ vinÄ«lakaá¹ƒ ekasmiá¹ƒ daá¹‡á¸• ake nisÄ«dÄ• petvÄ• mukhatuá¹‡á¸• akena daá¹‡á
mithilÄ• nagaramatthakena pÄ• yiá¹ƒsu. tasmiá¹ƒ khaá¹‡e videharÄ• jÄ• sabbasetacatusin
nisÄ«ditvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karoti. vinÄ«lako taá¹ƒ disvÄ• cintesi --- ``mayhaá
kiá¹ƒ nÄ• nÄ• kÄ• raá¹‡aá¹ƒ, esa catusindhavayuttarathe nisÄ«ditvÄ• nagaraá¹ƒ anusaÃ±c
haá¹ƒsayuttarathe nisÄ«ditvÄ• gacchÄ• mÄ«â€™â€™ ti. so Ä• kÄ• sena gacchanto paá¹-h

19__._ á¹• 21 ``evameva \Ee II 40/ nÅ«na rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ.

assÄ• vahanti Ä• jaÃ±Ã±Ä• , yathÄ• haá¹ƒsÄ• vinÄ«lakaâ€™â€™ nti ||

 tattha __evamevÄ• _ti evaá¹ƒ eva, __nÅ«nÄ• _ti parivitakke nipÄ• to. ekaá¹ƒsepi vaá¹-á¹-a
videharaá¹-á¹-hasÄ• mikaá¹ƒ. __mithilaggaha_nti mithilagehaá¹ƒ, mithilÄ• yaá¹ƒ gharaá¹ƒ p

vasamÄ• nanti attho. __Ä• jaÃ±Ã±Ä• _ti kÄ• raá¹‡Ä• kÄ• raá¹‡Ä• jÄ• nanakÄ• . __yathÄ• haá¹ƒsÄ• maá¹ƒ vinÄ«lakaá¹ƒ vahanti, evameva vahantÄ«ti.

haá¹ƒsapotakÄ• \Ne II 32/ tassa vacanaá¹ƒ sutvÄ• kujjhitvÄ• ``idheva naá¹ƒ pÄ• tetvÄ• g cittaá¹ƒ uppÄ• detvÄ• pi ``evaá¹ƒ kate pitÄ• no kiá¹ƒ vakkhatÄ«â€™â€™ ti garahabhayena tena katakiriyaá¹ƒ pitu Ä• cikkhiá¹ƒsu. atha naá¹ƒ pitÄ• kujjhitvÄ• ``kiá¹ƒ tvaá¹ƒ mama putt yo mama putte abhibhavitvÄ• rathe yuttasindhave viya karosi, attano pamÄ• á¹‡aá¹ƒ na jÄ• á¹-hÄ• naá¹ƒ tava agocaro, attano mÄ• tu vasanaá¹-á¹-hÄ• nameva gacchÄ• hÄ«â€™â€™ gÄ• thamÄ• ha ---

20__._ á¹• 21 ``vinÄ«la duggaá¹ƒ bhajasi, abhÅ«miá¹ƒ tÄ• ta sevasi.

gÄ• mantakÄ• ni sevassu, etaá¹ƒ mÄ• tÄ• layaá¹ƒ tavÄ• â€™â€™ ti ||

tattha __vinÄ«lÄ• _ti taá¹ƒ nÄ• menÄ• lapati. __duggaá¹ƒ bhajasÄ«_ti imesaá¹ƒ vasena gir __abhÅ«miá¹ƒ, tÄ• ta, sevasÄ«_ti, tÄ• ta, girivisamaá¹ƒ nÄ• ma tava abhÅ«mi \Be II 36/, taá __etaá¹ƒ mÄ• tÄ• layaá¹ƒ tavÄ• _ti etaá¹ƒ gÄ• mantaá¹ƒ ukkÄ• raá¹-á¹-hÄ• naá¹ƒ Ä• makas mÄ• tu Ä• layaá¹ƒ gehaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ, tattha gacchÄ• hÄ«ti. evaá¹ƒ taá¹ƒ tajje mithilanagarassa ukkÄ• rabhÅ«miyaÃ±Ã±eva otÄ• retvÄ• ethÄ• â€™â€™ ti putte Ä• á¹‡Ä•

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• vin haá¹ƒsapotakÄ• dve aggasÄ• vakÄ• ahesuá¹ƒ, pitÄ• Ä• nando ahosi, videharÄ• jÄ• pana

vinÄ«lajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

daá¸·havaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

rÄ• jovÄ• daÃ±ca siá¹…gÄ• laá¹ƒ, sÅ«karaá¹ƒ uragaá¹ƒ bhaggaá¹ƒ.

alÄ«nacittaguá¹‡aÃ±ca, suhanu moravinÄ«laá¹ƒ ||

2. santhavavaggo

á¹• 03 [161] 1. indasamÄ• nagottajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ne II 33/ \Ee II 41/ __santhavaá¹ƒ kÄ• purisena kayirÄ• _ti idaá¹ƒ satthÄ• jetavane

dubbacajÄ• tikaá¹ƒ Ä• rabbha kathesi. tassa vatthu navakanipÄ• te __gijjhajÄ• take_ (J I 9.
Ä• vibhavissati. satthÄ• pana taá¹ƒ bhikkhuá¹ƒ ``pubbepi tvaá¹ƒ, bhikkhu, dubbacatÄ• ya p
vacanaá¹ƒ akatvÄ• mattahatthipÄ• dehi saÃ±cuá¹‡á¹‡itoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• h

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule ni
vuá¸• á¸• hippatto gharÄ• vÄ• saá¹ƒ pahÄ• ya_isipabbajjaá¹ƒ pabbajitvÄ• paÃ±cannaá¹ƒ is
hutvÄ• himavantapadese vÄ• saá¹ƒ kappesi. tadÄ• tesu tÄ• pasesu indasamÄ• nagotto n
ahosi dubbaco anovÄ• dako. so ekaá¹ƒ hatthipotakaá¹ƒ posesi. bodhisatto sutvÄ• taá¹ƒ pa
kira tvaá¹ƒ hatthipotakaá¹ƒ posesÄ«â€™â€™ ti pucchi. ``saccaá¹ƒ, Ä• cariya, matamÄ• tika
hatthipotakaá¹ƒ posemÄ«â€™â€™ ti. ``hatthino nÄ• ma vuá¸• á¸• hippattÄ• posakeyeva m
posehÄ«â€™â€™ ti. ``tena vinÄ• vattituá¹ƒ na sakkomi Ä• cariyÄ• â€™â€™ ti. ``tena hi pa
so tena posiyamÄ• no aparabhÄ• ge mahÄ• sarÄ«ro ahosi.

athekasmiá¹ƒ kÄ• le te isayo vanamÅ«laphalÄ• phalatthÄ• ya dÅ«raá¹ƒ gantvÄ• tattheva k
hatthÄ«pi aggadakkhiá¹‡avÄ• te pabhinnamado hutvÄ• tassa paá¹‡á¹‡asÄ• laá¹ƒ viddhaá
bhinditvÄ• pÄ• sÄ• á¹‡aphalakaá¹ƒ khipitvÄ• Ä• lambanaphalakaá¹ƒ luÃ±citvÄ• ``taá¹ƒ tÄ
gamissÄ• mÄ«â€™â€™ ti ekaá¹ƒ gahanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• tassa Ä• gamanamag
indasamÄ• nagotto tassa gocaraá¹ƒ \Ee II 42/ gahetvÄ• sabbesaá¹ƒ puratova Ä• gacchant
pakatisaÃ±Ã±Ä• yevassa santikaá¹ƒ agamÄ• si. atha naá¹ƒ so hatthÄ« gahanaá¹-á¹-hÄ• nÄ
parÄ• masitvÄ• bhÅ«miyaá¹ƒ pÄ• tetvÄ• sÄ«saá¹ƒ pÄ• dena akkamitvÄ• jÄ«vitakkhayaá
koÃ±canÄ• daá¹ƒ katvÄ• araÃ±Ã±aá¹ƒ pÄ• visi. sesatÄ• pasÄ• taá¹ƒ pavattiá¹ƒ bodhisatta
bodhisatto ``kÄ• purisehi nÄ• ma saddhiá¹ƒ saá¹ƒsaggo na kÄ• tabboâ€™â€™ ti vatvÄ• im

21__._ á¹• 21 ``na santhavaá¹ƒ kÄ• purisena kayirÄ• , ariyo anariyena pajÄ• namatthaá¹ƒ.

cirÄ• nuvutthopi karoti pÄ• paá¹ƒ, gajo yathÄ• indasamÄ• nagottaá¹ƒ ||

22__._ á¹• 21 ``yaá¹ƒ tveva jaÃ±Ã±Ä• sadiso mamanti, sÄ«lena paÃ±Ã±Ä• ya sutena cÄ• p

teneva mettiá¹ƒ kayirÄ• tha saddhiá¹ƒ, sukho have sappurisena saá¹…gamoâ€™â€™ ti ||

tattha __na santhavaá¹ƒ kÄ• purisena kayirÄ• _ti kucchitena kodhapurisena saddhiá¹ƒ taá
mittasanthavaá¹ƒ vÄ• na kayirÄ• tha. __ariyo anariyena pajÄ• namattha_nti \Be II 38/ __ari
Ä• cÄ• raariyo liá¹…gaariyo dassanaariyo paá¹-ivedhaariyoti. tesu Ä• cÄ• raariyo idha adhip
pajÄ• namatthaá¹ƒ atthaá¹ƒ pajÄ• nanto atthÄ• natthakusalo Ä• cÄ• re á¹-hito ariyapuggalo
dussÄ«lena saddhiá¹ƒ santhavaá¹ƒ na kareyyÄ• ti attho. kiá¹ƒ kÄ• raá¹‡Ä• ? __cirÄ• nuvutt
yasmÄ• anariyo ciraá¹ƒ ekato anuvutthopi taá¹ƒ ekato nivÄ• saá¹ƒ agaá¹‡etvÄ• karoti pÄ•
karotiyeva. yathÄ• kiá¹ƒ? __gajo yathÄ• indasamÄ• nagotta_nti, yathÄ• so gajo indasamÄ

pÄ• paá¹ƒ akÄ• sÄ«ti attho. __yaá¹ƒ tveva jaÃ±Ã±Ä• sadiso mama_ntiÄ• dÄ«su yaá¹ƒ tvev
sÄ«lÄ• dÄ«hi sadisoâ€™â€™ ti jÄ• neyya, teneva saddhiá¹ƒ mettiá¹ƒ kayirÄ• tha, sappurise
sukhÄ• vahoti.

evaá¹ƒ \Ee II 43/ bodhisatto ``anovÄ• dakena nÄ• ma na bhavitabbaá¹ƒ, susikkhitena bhav
vaá¹-á¹-atÄ«â€™â€™ ti isigaá¹‡aá¹ƒ ovaditvÄ• indasamÄ• nagottassa sarÄ«rakiccaá¹ƒ kÄ
bhÄ• vetvÄ• brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ind
ahosi, gaá¹‡asatthÄ• pana ahameva ahosiâ€™â€™ nti.

indasamÄ• nagottajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [162] 2. santhavajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ne II 35/ __santhavasmÄ• paramatthi pÄ• piyo_ti idaá¹ƒ satthÄ• jetavane viharant
Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• __naá¹…guá¹-á¹-hajÄ• take_ (J I 1.144 Ä• dayo) kat
te aggiá¹ƒ juhante disvÄ• ``bhante, jaá¹-ilÄ• nÄ• nappakÄ• raá¹ƒ micchÄ• tapaá¹ƒ karonti,
vuá¸• á¸• hÄ«â€™â€™ ti bhagavantaá¹ƒ pucchiá¹ƒsu. ``na, bhikkhave, etthakÄ• ci vuá¸• á¸
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi aggijuhane vuá¸• á¸• hi atthÄ«ti saÃ±Ã±Ä• ya ciraá¹ƒ aggiá¹ƒ
avuá¸• á¸• himeva disvÄ• \Be II 39/ aggiá¹ƒ udakena nibbÄ• petvÄ• sÄ• khÄ• dÄ«hi pothe
olokesuâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
tassa jÄ• taggiá¹ƒ gahetvÄ• taá¹ƒ soá¸·asavassuddese á¹-hitaá¹ƒ Ä• haá¹ƒsu --- ``kiá¹ƒ, tÄ
gahetvÄ• araÃ±Ã±e aggiá¹ƒ paricarissasi, udÄ• hu tayo vede uggaá¹‡hitvÄ• kuá¹-umbaá¹
gharÄ• vÄ• saá¹ƒ vasissasÄ«â€™â€™ ti. so ``na me gharÄ• vÄ• sena attho, araÃ±Ã±e agg
brahmalokaparÄ• yaá¹‡o bhavissÄ• mÄ«â€™â€™ ti jÄ• taggiá¹ƒ gahetvÄ• mÄ• tÄ• pitaro
paá¹‡á¹‡asÄ• lÄ• ya vÄ• saá¹ƒ kappetvÄ• aggiá¹ƒ paricari. so ekadivasaá¹ƒ nimantitaá¹-á¹
sappinÄ• pÄ• yÄ• saá¹ƒ labhitvÄ• ``imaá¹ƒ pÄ• yÄ• saá¹ƒ mahÄ• brahmuno yajissÄ• mÄ«
II 44/ Ä• haritvÄ• aggiá¹ƒ jÄ• letvÄ• ``aggiá¹ƒ tÄ• va bhavantaá¹ƒ sappiyuttaá¹ƒ pÄ• yÄ• sa
pÄ• yÄ• saá¹ƒ aggimhi pakkhipi. bahusinehe pÄ• yÄ• se aggimhi pakkhittamatteyeva aggi ja
accÄ«hi paá¹‡á¹‡asÄ• laá¹ƒ jhÄ• pesi. brÄ• hmaá¹‡o bhÄ«tatasito palÄ• yitvÄ• bahi á¹-hat
santhavo na kÄ• tabbo, idÄ• ni me iminÄ• agginÄ• kicchena katÄ• paá¹‡á¹‡asÄ• lÄ• jhÄ
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

23__._ á¹• 21 ``na santhavasmÄ• paramatthi pÄ• piyo, yo santhavo kÄ• purisena hoti.

santappito sappinÄ• pÄ• yasena, kicchÄ• kataá¹ƒ paá¹‡á¹‡akuá¹-iá¹ƒ adayhÄ«â€™â€™ ti

tattha __na santhavasmÄ• _ti taá¹‡hÄ• santhavÄ• pi ca mittasanthavÄ• pi cÄ• ti duvidhÄ• paraá¹ƒ uttari aÃ±Ã±aá¹ƒ pÄ• pataraá¹ƒ natthi, lÄ• makataraá¹ƒ nÄ• ma natthÄ«ti attho. __y kÄ• purisenÄ• _ti yo pÄ• pakena kÄ• purisena saddhiá¹ƒ duvidhopi santhavo, tato pÄ• pata kasmÄ• ? __santappito_ \Ne II 36/ __ ... pe ... adayhÄ«_ti, yasmÄ• sappinÄ• ca pÄ• yÄ• s ayaá¹ƒ aggi mayÄ• kicchena kataá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ jhÄ• pesÄ«ti attho.

so evaá¹ƒ vatvÄ• ``na me tayÄ• mittadubbhinÄ• atthoâ€™â€™ ti taá¹ƒ aggiá¹ƒ udakena pothetvÄ• antohimavantaá¹ƒ pavisitvÄ• ekaá¹ƒ sÄ• mamigiá¹ƒ sÄ«hassa ca byagghassa c lehantiá¹ƒ disvÄ• \Be II 40/ ``sappurisehi saddhiá¹ƒ santhavÄ• paraá¹ƒ seyyo nÄ• ma natth dutiyaá¹ƒ gÄ• thamÄ• ha ---

24__._ á¹• 21 ``na santhavasmÄ• paramatthi seyyo, yo santhavo sappurisena hoti.

sÄ«hassa \Ee II 45/ byagghassa ca dÄ«pino ca, sÄ• mÄ• mukhaá¹ƒ lehati santhavenÄ• â€

tattha __sÄ• mÄ• mukhaá¹ƒ lehati santhavenÄ• _ti sÄ• mÄ• nÄ• ma migÄ« imesaá¹ƒ tiá¹ sinehena mukhaá¹ƒ lehatÄ«ti.

evaá¹ƒ vatvÄ• bodhisatto antohimavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ± nibbattetvÄ• jÄ«vitapariyosÄ• ne brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tena sama ahosiâ€™â€™ nti.

santhavajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [163] 3. susÄ«majÄ• takavaá¹‡á¹‡anÄ•

__kÄ• á¸·Ä• migÄ• setadantÄ• tavÄ«me_ti idaá¹ƒ satthÄ• jetavane viharanto chandakad sÄ• vatthiyaÃ±hi kadÄ• ci ekameva kulaá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa dÄ aÃ±Ã±atitthiyÄ• naá¹ƒ deti, kadÄ• ci gaá¹‡abandhanena bahÅ« ekato hutvÄ• denti, kadÄ• kadÄ• ci sakalanagaravÄ• sino chandakaá¹ƒ saá¹ƒharitvÄ• dÄ• naá¹ƒ denti. imasmiá¹ƒ par chandakaá¹ƒ saá¹ƒharitvÄ• sabbaparikkhÄ• radÄ• naá¹ƒ sajjetvÄ• dve koá¹-á¹-hÄ• sÄ• h sabbaparikkhÄ• radÄ• naá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ dassÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu, el bhikkhusaá¹…ghassÄ• â€™â€™ ti. evaá¹ƒ punappunaá¹ƒ kathÄ• ya vattamÄ• nÄ• ya aÃ±Ã aÃ±Ã±atitthiyÄ• naÃ±Ã±eva \Ne II 37/, buddhasÄ• vakehi `` `buddhappamukhassa bhikkhus

sambahulaá¹ƒ karisÄ• mÄ• â€™â€™ ti sambahulÄ• ya kathÄ• ya ``buddhappamukhassa b
ti vadantÄ• yeva bahukÄ• jÄ• tÄ• , tesaÃ±Ã±eva kathÄ• patiá¹-á¹-hÄ• si \Be II 41/. aÃ±Ã±a
buddhÄ• naá¹ƒ dÄ• tabbadÄ• nassa antarÄ• yaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu. nÄ• garÄ• b
bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattame div
satthÄ• anumodanaá¹ƒ katvÄ• mahÄ• janaá¹ƒ maggaphalehi \Ee II 46/ pabodhetvÄ• jetav
bhikkhusaá¹…ghena vatte dassite gandhakuá¹-ippamukhe á¹-hatvÄ• sugatovÄ• daá¹ƒ datv

sÄ• yanhasamaye bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannipatitvÄ• kathaá¹ƒ samuá¹-á¹-hÄ•
aÃ±Ã±atitthiyasÄ• vakÄ• buddhÄ• naá¹ƒ dÄ• tabbadÄ• nassa antarÄ• yakaraá¹‡atthÄ• ya
kÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu, taá¹ƒ sabbaparikkhÄ• radÄ• naá¹ƒ buddhÄ• naá¹ƒyeva pÄ• dan
buddhabalaá¹ƒ nÄ• ma mahantaâ€™â€™ nti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkha
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, e
idÄ• neva mayhaá¹ƒ dÄ• tabbadÄ• nassa antarÄ• yakaraá¹‡atthÄ• ya vÄ• yamanti, pubbep
parikkhÄ• ro sabbakÄ• lepi mameva pÄ• damÅ«laá¹ƒ Ä• gacchatÄ«â€™â€™ ti vatvÄ• atÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ susÄ«mo nÄ• ma rÄ• jÄ• ahosi. tadÄ• bodhisatto tassa puroh
kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi, tassa soá¸·asavassikakÄ• le pitÄ• kÄ• lamakÄ• si. so p
raÃ±Ã±o hatthimaá¹…galakÄ• rako ahosi. hatthÄ«naá¹ƒ maá¹…galakaraá¹‡aá¹-á¹-hÄ• ne
Ä• bhataupakaraá¹‡abhaá¹‡á¸• aÃ±ca hatthÄ• laá¹…kÄ• raÃ±ca sabbaá¹ƒ soyeva alattha.
koá¹-imattaá¹ƒ dhanaá¹ƒ uppajjati. atha tasmiá¹ƒ kÄ• le hatthimaá¹…galachaá¹‡o sampÄ• p
rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``mahÄ• rÄ• ja, hatthimaá¹…galachaá¹‡o sampatto, maá
purohitabrÄ• hmaá¹‡assa pana putto atidaharo, neva tayo vede jÄ• nÄ• ti, na hatthisuttaá¹ƒ
hatthimaá¹…galaá¹ƒ karissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti s
purohitaputtassa hatthimaá¹…galaá¹ƒ kÄ• tuá¹ƒ adatvÄ• ``hatthimaá¹…galaá¹ƒ katvÄ• ma
gaá¹‡hissÄ• mÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• vicaranti. atha ``catutthe divase hatthin
bhavissatÄ«â€™â€™ ti bodhisattassa mÄ• tÄ• \Ee II 47/ taá¹ƒ pavattiá¹ƒ sutvÄ• ``hatthima
nÄ• ma yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• amhÄ• kaá¹ƒ vaá¹ƒso, vaá¹ƒso ca no osakkis
parihÄ• yissÄ• mÄ• â€™â€™ ti anusocamÄ• nÄ• parodi.

bodhisatto \Ne II 38/ \Be II 42/ ``kasmÄ• , amma, rodasÄ«â€™â€™ ti vatvÄ• taá¹ƒ kÄ• raá
amma, ahaá¹ƒ maá¹…galaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, tvaá¹ƒ neva tayo ve
hatthisuttaá¹ƒ, kathaá¹ƒ maá¹…galaá¹ƒ karissasÄ«â€™â€™ ti. ``amma, kadÄ• pana hatthi
karissatÄ«â€™â€™ ti? ``ito catutthe divase, tÄ• tÄ• â€™â€™ ti. ``amma, tayo pana vede p
hatthisuttaá¹ƒ jÄ• nanakaÄ• cariyo kahaá¹ƒ vasatÄ«â€™â€™ ti? ``tÄ• ta, evarÅ«po disÄ• p
vÄ«sayojanasatamatthake gandhÄ• raraá¹-á¹-he takkasilÄ• yaá¹ƒ vasatÄ«â€™â€™ ti. ``am
nÄ• sessÄ• mi, ahaá¹ƒ sve ekadivaseneva takkasilaá¹ƒ gantvÄ• ekaratteneva tayo vede ca
uggaá¹‡hitvÄ• punadivase Ä• gantvÄ• catutthe divase hatthimaá¹…galaá¹ƒ karissÄ• mi, m
mÄ• taraá¹ƒ samassÄ• setvÄ• punadivase bodhisatto pÄ• tova bhuÃ±jitvÄ• ekakova nikkh

takkasilaá¹ƒ gantvÄ• Ä• cariyaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di.

 atha naá¹ƒ Ä• cariyo ``kuto Ä• gatosi, tÄ• tÄ• â€™â€™ ti pucchi. ``bÄ• rÄ• á¹‡asito, Ä• car
``kenatthenÄ• â€™â€™ ti? ``tumhÄ• kaá¹ƒ santike tayo vede ca hatthisuttaÃ±ca uggaá¹‡ha
``sÄ• dhu, tÄ• ta, uggaá¹‡hÄ• â€™â€™ ti. bodhisatto ``Ä• cariya, mayhaá¹ƒ kammaá¹ƒ acc
pavattiá¹ƒ Ä• rocetvÄ• ``ahaá¹ƒ ekadivaseneva vÄ«sayojanasataá¹ƒ Ä• gato, ajjevekarattiá
karotha, ito tatiyadivase hatthimaá¹…galaá¹ƒ bhavissati, ahaá¹ƒ ekeneva uddesamaggena s
uggaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• Ä• cariyaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ• Ä• cariyassa b
Ä• cariyassa pÄ• de dhovitvÄ• sahassatthavikaá¹ƒ purato á¹-hapetvÄ• \Ee II 48/ vanditvÄ•
pariyattiá¹ƒ paá¹-á¹-hapetvÄ• aruá¹‡e uggacchante tayo vede ca hatthisuttaÃ±ca niá¹-á¹-ha
atthi, Ä• cariyÄ• â€™â€™ ti pucchitvÄ• ``natthi tÄ• ta, sabbaá¹ƒ niá¹-á¹-hitaâ€™â€™ nti vu
imasmiá¹ƒ ganthe ettakaá¹ƒ padapaccÄ• bhaá¹-á¹-haá¹ƒ, ettakaá¹ƒ sajjhÄ• yasammohaá¹-á
paá¹-á¹-hÄ• ya tumhe antevÄ• sike evaá¹ƒ vÄ• ceyyÄ• thÄ• â€™â€™ ti Ä• cariyassa sippaâ
bhuÃ±jitvÄ• Ä• cariyaá¹ƒ vanditvÄ• ekadivaseneva bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gantvÄ• mÄ
``uggahitaá¹ƒ te, tÄ• ta, sippaâ€™â€™ nti vutte ``Ä• ma, ammÄ• â€™â€™ ti vatvÄ• mÄ• ta

 punadivase \Be II 43/ hatthimaá¹…galachaá¹‡o paá¹-iyÄ• diyittha. satamatte hatthisoá¹‡á¸•
suvaá¹‡á¹‡addhaje hemajÄ• lasaÃ±channe katvÄ• á¹-hapesuá¹ƒ, rÄ• jaá¹…gaá¹‡aá¹ƒ alaá
``mayaá¹ƒ hatthimaá¹…galaá¹ƒ karissÄ• ma, mayaá¹ƒ karissÄ• mÄ• â€™â€™ ti maá¹‡á¸• i
susÄ«mopi rÄ• jÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito upakaraá¹‡abhaá¹‡á¸• aá¹ƒ gÄ•
maá¹…galaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. bodhisattopi kumÄ• raparihÄ• rena alaá¹…kato atta
purakkhatapariv Ä• rito raÃ±Ã±o santikaá¹ƒ gantvÄ• ``saccaá¹ƒ kira, mahÄ• rÄ• ja, tumhe a
vaá¹ƒsaÃ±ca attano vaá¹ƒsaÃ±ca nÄ• setvÄ• `aÃ±Ã±ehi brÄ• hmaá¹‡ehi hatthimaá¹…gala
hatthÄ• laá¹…kÄ• raÃ±ca upakaraá¹‡Ä• ni ca tesaá¹ƒ dassÄ• mÄ• â€™ ti avacutthÄ• â€™â
gÄ• thamÄ• ha ---

25__._ á¹• 21 ``kÄ• á¸·Ä• migÄ• setadantÄ• tavÄ«me, parosataá¹ƒ hemajÄ• lÄ• bhichann

te te dadÄ• mÄ«ti susÄ«ma brÅ«si, anussaraá¹ƒ pettipitÄ• mahÄ• naâ€™â€™ nti ||

 tattha __te te dadÄ• mÄ«ti susÄ«ma brÅ«sÄ«_ti te ete tava santake ``kÄ• á¸·Ä• migÄ• se
gate parosataá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ite \Ee II 49/ hatthÄ« aÃ±Ã±esaá¹ƒ br
saccaá¹ƒ kira, bho susÄ«ma, evaá¹ƒ brÅ«sÄ«ti attho. __anussaraá¹ƒ pettipitÄ• mahÄ• na_r
vaá¹ƒse pitupitÄ• mahÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ sarantoyeva. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ•
sattamakulaparivaá¹-á¹-Ä• tumhÄ• kaá¹ƒ pettipitÄ• mahÄ• naá¹ƒ amhÄ• kaá¹ƒ pettipitÄ• m
karonti, so tvaá¹ƒ evaá¹ƒ anussarantopi amhÄ• kaÃ±ca attano ca vaá¹ƒsaá¹ƒ nÄ• setvÄ• s
brÅ«sÄ«ti.

susÄ«mo rÄ• jÄ• bodhisattassa vacanaá¹ƒ sutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``kÄ• á¸·Ä• migÄ• setadantÄ• mamÄ«me, parosataá¹ƒ hemajÄ• lÄ• bhicha

te te dadÄ• mÄ«ti vadÄ• mi mÄ• á¹‡ava, anussaraá¹ƒ pettipitÄ• mahÄ• naâ€™â€™ nti ||

tattha \Be II 44/ __te te dadÄ• mÄ«_ti te ete hatthÄ« aÃ±Ã±esaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ d
mÄ• á¹‡ava vadÄ• mi, neva hatthÄ« brÄ• hmaá¹‡Ä• naá¹ƒ dadÄ• mÄ«ti attho. __anussara_
kiriyaá¹ƒ anussarÄ• miyeva, no nÄ• nussarÄ• mi, amhÄ• kaá¹ƒ pettipitÄ• mahÄ• naá¹ƒ hatt
pettipitÄ• mahÄ• karontÄ«ti pana anussarantopi evaá¹ƒ vadÄ• miyevÄ• ti adhippÄ• yeneva

atha naá¹ƒ bodhisatto etadavoca --- ``mahÄ• rÄ• ja, amhÄ• kaÃ±ca attano ca vaá¹ƒsaá¹ƒ a
maá¹ƒ á¹-hapetvÄ• aÃ±Ã±ehi hatthimaá¹…galaá¹ƒ kÄ• rÄ• pethÄ• â€™â€™ ti. ``tvaá¹ƒ kira
hatthisuttaÃ±ca na jÄ• nÄ• sÄ«â€™â€™ ti mayhaá¹ƒ Ä• rocesuá¹ƒ, tenÄ• haá¹ƒ aÃ±Ã±ehi
``tena hi, mahÄ• rÄ• ja, ettakesu brÄ• hmaá¹‡esu ekabrÄ• hmaá¹‡opi tÄ«su vedesu vÄ• ha
yadi mayÄ• saddhiá¹ƒ kathetuá¹ƒ samatto atthi, uá¹-á¹-hahatu, tayopi vede hatthisuttaÃ±ca
hatthimaá¹…galakaraá¹‡ena maá¹ƒ á¹-hapetvÄ• aÃ±Ã±o sakalajambudÄ«pepi jÄ• nanto n
ti \Ne II 40/ sÄ«hanÄ• daá¹ƒ nadi. ekabrÄ• hmaá¹‡opi tassa paá¹-isattu hutvÄ• uá¹-á¹-hÄ• t
bodhisatto attano kulavaá¹ƒsaá¹ƒ patiá¹-á¹-hÄ• petvÄ• maá¹…galaá¹ƒ katvÄ• bahuá¹ƒ dha
nivesanaá¹ƒ agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
sotÄ• pannÄ• ahesuá¹ƒ, keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino, keci arahattaá¹ƒ pÄ•
mahÄ• mÄ• yÄ• ahosi, pitÄ• suddhodanamahÄ• rÄ• jÄ• , susÄ«mo rÄ• jÄ• Ä• nando, dis
mÄ• á¹‡avo pana ahameva ahosiâ€™â€™ nti.

susÄ«majÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [164] 4. gijjhajÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Be II 45/ __nu gijjho yojanasata_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ m
Ä• rabbha kathesi. vatthu __sÄ• majÄ• take_ (J II 22.296 Ä• dayo) Ä• vibhavissati. satthÄ•
``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, gihÄ« posesÄ«â€™â€™ ti pucchitvÄ• ``saccaâ€™â€™ nti
hontÄ«â€™â€™ ti pucchitvÄ• ``mÄ• tÄ• pitaro me, bhanteâ€™â€™ ti vutte ``sÄ• dhu sÄ•
sÄ• dhukÄ• raá¹ƒ datvÄ• ``mÄ• , bhikkhave, imaá¹ƒ bhikkhuá¹ƒ ujjhÄ• yittha, porÄ• á¹‡aka
aÃ±Ã±Ä• takÄ• nampi upakÄ• raá¹ƒ akaá¹ƒsu, imassa pana mÄ• tÄ• pitÅ«naá¹ƒ upakÄ• ra
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gijjhakÅ«á¹-apabbat
nibbattitvÄ• mÄ• tÄ• pitaro poseti. athekasmiá¹ƒ kÄ• le mahatÄ« vÄ• tavuá¹-á¹-hi ahosi. gij
sahituá¹ƒ asakkontÄ• sÄ«tabhayena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• pÄ• kÄ• rasamÄ«pe ca pa
kampamÄ• nÄ• nisÄ«diá¹ƒsu. tadÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hi nagarÄ• nikkhamitvÄ• nhÄ
kilamante disvÄ• ekasmiá¹ƒ anovassakaá¹-á¹-hÄ• ne sannipÄ• tetvÄ• aggiá¹ƒ kÄ• rÄ• pet
gomaá¹ƒsaá¹ƒ Ä• harÄ• petvÄ• tesaá¹ƒ dÄ• petvÄ• Ä• rakkhaá¹ƒ á¹-hapesi. gijjhÄ• vÅ«pa
\Ee II 51/ kallasarÄ«rÄ• hutvÄ• pabbatameva agamaá¹ƒsu. te tattheva sannipatitvÄ• evaá
``bÄ• rÄ• á¹‡asiseá¹-á¹-hinÄ• amhÄ• kaá¹ƒ upakÄ• ro kato, katÅ«pakÄ• rassa ca nÄ• ma p
41/ vaá¹-á¹-ati, tasmÄ• ito paá¹-á¹-hÄ• ya tumhesu yo yaá¹ƒ vatthaá¹ƒ vÄ• Ä• bharaá¹‡aá¹
taá¹ƒ bÄ• rÄ• á¹‡asiseá¹-á¹-hissa gehe Ä• kÄ• saá¹…gaá¹‡e pÄ• tetabbaâ€™â€™ nti.

tato paá¹-á¹-hÄ• ya gijjhÄ• manussÄ• naá¹ƒ vatthÄ• bharaá¹‡Ä• ni Ä• tape sukkhÄ• pentÄ
senÄ• viya maá¹ƒsapesiá¹ƒ sahasÄ• gahetvÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hissa gehe Ä• kÄ• s
gijjhÄ• naá¹ƒ Ä• haraá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• sabbÄ• ni tÄ• ni visuá¹ƒyeva á¹-hapesi. ``gij
vilumpantÄ«â€™â€™ ti raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• ``ekaá¹ƒ gijjhampi tÄ• va gaá¹‡hath
Ä• harÄ• pessÄ• mÄ«â€™â€™ ti tattha tattha pÄ• se ceva jÄ• lÄ• ni ca oá¸• á¸• Ä• pesi. m
pÄ• se bajjhi, taá¹ƒ gahetvÄ• ``raÃ±Ã±o dassessÄ• mÄ• â€™â€™ ti nenti. bÄ• rÄ• á¹‡asis
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchanto te manusse gijjhaá¹ƒ gahetvÄ• gacchante disvÄ• ``mÄ
bÄ• dhayiá¹ƒsÅ«â€™â€™ ti saddhiÃ±Ã±eva agamÄ• si. gijjhaá¹ƒ raÃ±Ã±o dassesuá¹ƒ. ath
``tumhe nagaraá¹ƒ vilumpitvÄ• vatthÄ• dÄ«ni gaá¹‡hathÄ• â€™â€™ ti. ``Ä• ma, mahÄ• rÄ
dinnÄ• nÄ«â€™â€™ ti? ``bÄ• rÄ• á¹‡asiseá¹-á¹-hissÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™
jÄ«vitaá¹ƒ dvinnaá¹ƒ, upakÄ• rassa nÄ• ma paccupakÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ
naá¹ƒ rÄ• jÄ• ``gijjhÄ• kira yojanasatamatthake á¹-hatvÄ• kuá¹‡apaá¹ƒ passanti, kasmÄ•
oá¸• á¸• itaá¹ƒ pÄ• saá¹ƒ na passasÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

27__._ á¹• 21 ``yaá¹ƒ nu gijjho yojanasataá¹ƒ, kuá¹‡apÄ• ni avekkhati.

kasmÄ• jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhasÄ«â€™â€™ ti ||

tattha \Ee II 52/ __ya_nti nipÄ• tamattaá¹ƒ, __nÅ«_ti nÄ• matthe nipÄ• to. gijjho nÄ• ma yo
atikkamitvÄ• á¹-hitÄ• ni kuá¹‡apÄ• ni avekkhati, passatÄ«ti attho. __Ä• sajjÄ• pÄ«_ti Ä• sÄ
sampÄ• puá¹‡itvÄ• pÄ«ti attho. ``tvaá¹ƒ attano atthÄ• ya oá¸• á¸• itaá¹ƒ jÄ• laÃ±ca pÄ• saÃ
bujjhasÄ«â€™â€™ ti pucchi.

gijjho tassa vacanaá¹ƒ sutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

28__._ á¹• 21 ``yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhatÄ«â€™â€™ ti ||

tattha \Ne II 42/ __parÄ• bhavo_ti vinÄ• so. __poso_ti satto.

gijjhassa vacanaá¹ƒ sutvÄ• rÄ• jÄ• seá¹-á¹-hiá¹ƒ pucchi --- ``saccaá¹ƒ kira, mahÄ• seá¹-á
tumhÄ• kaá¹ƒ gehe vatthÄ• dÄ«ni Ä• bhatÄ• nÄ«â€™â€™ ti. ``saccaá¹ƒ, devÄ• â€™â€™ t
``deva, mayÄ• tÄ• ni sabbÄ• ni visuá¹ƒ á¹-hapitÄ• ni, yaá¹ƒ yesaá¹ƒ santakaá¹ƒ, taá¹ƒ tesa
gijjhaá¹ƒ vissajjethÄ• â€™â€™ ti gijjhaá¹ƒ vissajjÄ• petvÄ• mahÄ• seá¹-á¹-hiá¹ƒ sabbesaá

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
mÄ• tuposakabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi \Be II 47/. ``tadÄ• rÄ• jÄ• Ä• nando a
bÄ• rÄ• á¹‡asiseá¹-á¹-hi sÄ• riputto, mÄ• tuposakagijjho pana ahameva ahosiâ€™â€™ nti.

gijjhajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [165] 5. nakulajÄ• takavaá¹‡á¹‡anÄ•

__saddhiá¹ƒ katvÄ• amittenÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto seá¹‡ibhaá¹‡á¸• anaá
vatthu heá¹-á¹-hÄ• __uragajÄ• take_ (J I 2.7-8) kathitasadisameva. idhÄ• pi satthÄ• ``na, b
mahÄ• mattÄ• idÄ• neva mayÄ• samaggÄ• katÄ• , pubbepÄ• haá¹ƒ ime samagge akÄ• s
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ gÄ• make
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ \Ee II 53/ sabbasippÄ• ni uggahetvÄ• gharÄ• vÄ•
isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• uÃ±chÄ• cariyÄ
himavantapadese vÄ• saá¹ƒ kappesi. tassa caá¹…kamanakoá¹-iyaá¹ƒ ekasmiá¹ƒ vammike
ekasmiá¹ƒ rukkhabile sappo ca vÄ• saá¹ƒ kappesi. te ubhopi ahinakulÄ• niccakÄ• laá¹ƒ kal
bodhisatto tesaá¹ƒ kalahe Ä• dÄ«navaÃ±ca mettÄ• bhÄ• vanÄ• ya ca Ä• nisaá¹ƒsaá¹ƒ kath
akatvÄ• samaggavÄ• saá¹ƒ vasituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ovaditvÄ• ubhopi te samagg
bahinikkhantakÄ• le nakulo caá¹…kamanakoá¹-iyaá¹ƒ vammikassa biladvÄ• re sÄ«saá¹ƒ nÄ
vivaritvÄ• nipanno assasanto passasanto niddaá¹ƒ upagaÃ±chi. bodhisatto taá¹ƒ tathÄ• \N
niddÄ• yamÄ• naá¹ƒ disvÄ• ``kiá¹ƒ nu kho te nissÄ• ya bhayaá¹ƒ uppannaâ€™â€™ nti puc
gÄ• thamÄ• ha ---

29__._ á¹• 21 ``sandhiá¹ƒ katvÄ• amittena, aá¹‡á¸• ajena jalÄ• buja.

vivariya dÄ• á¹-haá¹ƒ sesi, kuto te bhayamÄ• gataâ€™â€™ nti ||

tattha \Be II 48/ __sandhiá¹ƒ katvÄ• _ti mittabhÄ• vaá¹ƒ karitvÄ• . __aá¹‡á¸• ajenÄ• _ti aá¹‡
nÄ• gena. __jalÄ• bujÄ• _ti nakulaá¹ƒ Ä• lapati. so hi jalÄ• bumhi jÄ• tattÄ• ``jalÄ• bujoâ€™
__vivariyÄ• _ti vivaritvÄ• .

evaá¹ƒ bodhisattena vutto nakulo ``ayya, paccÄ• mitto nÄ• ma na avajÄ• nitabbo Ä• saá¹…
vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

30__._ á¹• 21 ``saá¹…ketheva amittasmiá¹ƒ, mittasmimpi na vissase.

abhayÄ• bhayamuppannaá¹ƒ, api mÅ«lÄ• ni kantatÄ«â€™â€™ ti ||

tattha __abhayÄ• bhayamuppanna_nti na ito te bhayamuppannanti abhayo, ko so? mitto. y
vissÄ• se sati tato bhayaá¹ƒ uppajjati, taá¹ƒ __mÅ«lÄ• ni_pi __kantati, _ mittassa sabbaran
mÅ«laghaccÄ• ya saá¹ƒvattatÄ«ti attho.

atha \Ee II 54/ naá¹ƒ bodhisatto ``mÄ• bhÄ• yi, yathÄ• sappo tayi na dubbhati, evamahaá¹
ito paá¹-á¹-hÄ• ya tasmiá¹ƒ Ä• saá¹…kaá¹ƒ mÄ• karÄ«â€™â€™ ti ovaditvÄ• cattÄ• ro bra
brahmalokaparÄ• yaá¹‡o ahosi. tepi yathÄ• kammaá¹ƒ gatÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sa
mahÄ• mattÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

nakulajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [166] 6. upasÄ• á¸·akajÄ• takavaá¹‡á¹‡anÄ•

__upasÄ• á¸·akanÄ• mÄ• nÄ«_ti \Ne II 44/ idaá¹ƒ satthÄ• veá¸·uvane viharanto ekaá¹ƒ up
susÄ• nasuddhikaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. so kira aá¸• á¸• ho ahosi mahad
pana dhuravihÄ• re vasantÄ• nampi buddhÄ• naá¹ƒ saá¹…gahaá¹ƒ nÄ• ma na akÄ• si. putt
Ã±Ä• á¹‡asampanno. so mahallakakÄ• le puttaá¹ƒ Ä• ha --- ``mÄ• kho maá¹ƒ, tÄ• ta, aÃ±Ã
jhÄ• pitasusÄ• ne jhÄ• pehi, ekasmiá¹ƒ pana anucchiá¹-á¹-hasusÄ• neyeva maá¹ƒ \Be II 49
``tÄ• ta, ahaá¹ƒ tumhÄ• kaá¹ƒ jhÄ• petabbayuttakaá¹ƒ á¹-hÄ• naá¹ƒ na jÄ• nÄ• mi, sÄ• dhu
`imasmiá¹ƒ á¹-hÄ• ne maá¹ƒ jhÄ• peyyÄ• sÄ«â€™ ti tumheva Ä• cikkhathÄ• â€™â€™ ti. br
tÄ• tÄ• â€™â€™ ti taá¹ƒ Ä• dÄ• ya nagarÄ• nikkhamitvÄ• gijjhakÅ«á¹-amatthakaá¹ƒ abhir
aÃ±Ã±assa vasalassa ajhÄ• pitaá¹-á¹-hÄ• naá¹ƒ, ettha maá¹ƒ jhÄ• peyyÄ• sÄ«â€™â€™ ti v
pabbatÄ• otarituá¹ƒ Ä• rabhi.

satthÄ• pana taá¹ƒ divasaá¹ƒ paccÅ«sakÄ• le bodhaneyyabandhave olokento tesaá¹ƒ pitÄ

sotÄ• pattimaggassa upanissayaá¹ƒ addasa. tasmÄ• maggaá¹ƒ gahetvÄ• á¹-hitaluddako v
tesaá¹ƒ pabbatamatthakÄ• otarantÄ• naá¹ƒ Ä• gamayamÄ• no nisÄ«di, te otarantÄ• satth
paá¹-isanthÄ• raá¹ƒ karonto ``kahaá¹ƒ gamissatha brÄ• hmaá¹‡Ä• â€™â€™ ti pucchi. mÄ•
satthÄ• ``tena hi ehi, tava pitarÄ• Ä• cikkhitaá¹-á¹-hÄ• naá¹ƒ gacchÄ• mÄ• â€™â€™ ti ubh
pabbatamatthakaá¹ƒ Ä• ruyha ``kataraá¹ƒ á¹-hÄ• naâ€™â€™ nti pucchi. mÄ• á¹‡avo ``imes
pabbatÄ• naá¹ƒ antaraá¹ƒ Ä• cikkhi, bhanteâ€™â€™ ti \Ee II 55/ Ä• ha. satthÄ• ``na kho, n
idÄ• neva susÄ• nasuddhiko, pubbepi susÄ• nasuddhikova, na cesa idÄ• neva `imasmiá¹ƒ
jhÄ• peyyÄ• sÄ«â€™ ti tava Ä• cikkhati, pubbepi imasmiá¹ƒyeva á¹-hÄ• ne attano jhÄ• pital
ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te imasmiÃ±Ã±eva rÄ• jagahe ayameva upasÄ• á¸·ako brÄ• hmaá¹‡o ayamevassa pu
magadharaá¹-á¹-he brÄ• hmaá¹‡akule nibbattitvÄ• paripuá¹‡á¹‡asippo isipabbajjaá¹ƒ pabb
samÄ• pattiyo ca nibbattetvÄ• jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto himavantapadese ciraá¹ƒ vas
loá¹‡ambilasevanatthÄ• ya gijjhakÅ«á¹-e paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vihÄ• si. tadÄ• so brÄ• h
puttaá¹ƒ vatvÄ• puttena ``tumheyeva me tathÄ• rÅ«paá¹ƒ á¹-hÄ• naá¹ƒ Ä• cikkhathÄ• â€™
á¹-hÄ• naâ€™â€™ nti Ä• cikkhitvÄ• puttena saddhiá¹ƒ otaranto bodhisattaá¹ƒ disvÄ• tass
bodhisatto iminÄ• va niyÄ• mena pucchitvÄ• mÄ• á¹‡avassa vacanaá¹ƒ sutvÄ• ``ehi, tava
Ä• cikkhitaá¹-á¹-hÄ• nassa \Ne II 45/ ucchiá¹-á¹-habhÄ• vaá¹ƒ vÄ• anucchiá¹-á¹-habhÄ• va
ti tehi saddhiá¹ƒ pabbatamatthakaá¹ƒ Ä• ruyha ``idaá¹ƒ tiá¹‡á¹‡aá¹ƒ pabbatÄ• naá¹ƒ antara
anucchiá¹-á¹-haá¹-á¹-hÄ• naâ€™â€™ nti mÄ• á¹‡avena vutte ``mÄ• á¹‡ava, imasmiá¹ƒyeva
pamÄ• á¹‡aá¹ƒ natthi, taveva pitÄ• imasmiá¹ƒyeva rÄ• jagahe brÄ• hmaá¹‡akuleyeva nibb
nÄ• ma hutvÄ• imasmiá¹ƒyeva pabbatantare cuddasa jÄ• tisahassÄ• ni jhÄ• pito. pathaviya
ajhÄ• pitaá¹-á¹-hÄ• naá¹ƒ vÄ• asusÄ• naá¹-á¹-hÄ• naá¹ƒ vÄ• sÄ«sÄ• naá¹ƒ anivesitaá¹-á¹
sakkÄ• â€™â€™ ti pubbenivÄ• saÃ±Ä• á¹‡ena paricchinditvÄ• imaá¹ƒ gÄ• thÄ• dvayamÄ•

31__._ á¹• 21 ``upasÄ• á¸·akanÄ• mÄ• ni \Ee II 56/, sahassÄ• ni catuddasa.

asmiá¹ƒ padese daá¸• á¸• hÄ• ni, natthi loke anÄ• mataá¹ƒ ||

32__._ á¹• 21 ``yamhi saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

etaá¹ƒ ariyÄ• sevanti, etaá¹ƒ loke anÄ• mataâ€™â€™ nti ||

tattha __anÄ• mata_nti mataá¹-á¹-hÄ• naá¹ƒ. taÃ±hi upacÄ• ravasena ``amataâ€™â€™ nti
paá¹-isedhento ``anÄ• mataâ€™â€™ nti Ä• ha. ``anamataâ€™â€™ ntipi pÄ• á¹-ho, lokasm
asusÄ• naá¹ƒ nÄ• ma natthÄ«ti attho. __yamhi saccaÃ±ca dhammo cÄ• _ti yasmiá¹ƒ pugga
pubbabhÄ• gasaccaÃ±Ä• á¹‡aÃ±ca lokuttaradhammo ca atthi. __ahiá¹ƒsÄ• _ti paresaá¹ƒ a
__saá¹ƒyamo_ti sÄ«lasaá¹ƒyamo. __damo_ti indriyadamanaá¹ƒ. idaÃ±ca guá¹‡ajÄ• taá¹ƒ y

__etaá¹ƒ ariyÄ• sevantÄ«_ti, ariyÄ• buddhÄ• ca paccekabuddhÄ• ca buddhasÄ• vakÄ• evarÅ«paá¹ƒ puggalaá¹ƒ upasaá¹…kamanti bhajantÄ«ti attho. __etaá¹ƒ loke anÄ• mata_nti loke amatabhÄ• vasÄ• dhanato anÄ• mataá¹ƒ nÄ• ma.

evaá¹ƒ bodhisatto pitÄ• puttÄ• naá¹ƒ dhammaá¹ƒ desetvÄ• cattÄ• ro brahmavihÄ• re bhÄ• ahosi.

satthÄ• imaá¹ƒ dhammaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• t saccapariyosÄ• ne ubho pitÄ• puttÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. ``tadÄ• pitÄ• pu pitÄ• puttÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

upasÄ• á¸·akajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [167] 7. samiddhijÄ• takavaá¹‡á¹‡anÄ•

__abhutvÄ• _ \Ne II 46/ \Be II 51/ __bhikkhasi bhikkhÅ«_ti idaá¹ƒ satthÄ• rÄ• jagahaá¹ƒ up tapodÄ• rÄ• me viharanto samiddhitheraá¹ƒ Ä• rabbha kathesi. ekadivasaÃ±hi Ä• yasmÄ• padhÄ• naá¹ƒ padahitvÄ• aruá¹‡uggamanavelÄ• ya nhatvÄ• suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ att antaravÄ• sakaá¹ƒ nivÄ• setvÄ• uttarÄ• saá¹…gaá¹ƒ hatthena gahetvÄ• aá¹-á¹-hÄ• si sup suvaá¹‡á¹‡apaá¹-imÄ• . attabhÄ• vasamiddhiyÄ• yeva hissa \Ee II 57/ ``samiddhÄ«â€™â€™ sarÄ«rasobhaggaá¹ƒ disvÄ• ekÄ• devadhÄ«tÄ• paá¹-ibaddhacittÄ• theraá¹ƒ evamÄ• ha daharo yuvÄ• susu kÄ• á¸·akeso bhadrena yobbanena samannÄ• gato abhirÅ«po dassanÄ tava kÄ• me aparibhuÃ±jitvÄ• ko attho pabbajjÄ• ya, kÄ• me tÄ• va paribhuÃ±jassu, pacch samaá¹‡adhammaá¹ƒ karissasÄ«â€™â€™ ti. atha naá¹ƒ thero Ä• ha --- ``devadhÄ«te, `asu marissÄ• mÄ«â€™ ti mama maraá¹‡akÄ• laá¹ƒ na jÄ• nÄ• mi, esa me kÄ• lo paá¹-icchanc samaá¹‡adhammaá¹ƒ katvÄ• dukkhassantaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sÄ• therassa sa alabhitvÄ• tattheva antaradhÄ• yi. thero satthÄ• raá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ Ä samiddhi, tvaÃ±Ã±eva etarahi devadhÄ«tÄ• ya palobhito, pubbepi devadhÄ«taro pabbajite ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ kÄ• sigÄ nibbattitvÄ• vayappatto sabbasippesu nipphattiá¹ƒ patvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhi ca nibbattetvÄ• himavantapadese ekaá¹ƒ jÄ• tassaraá¹ƒ nissÄ• ya vÄ• saá¹ƒ kappesi. so s padahitvÄ• aruá¹‡uggamanavelÄ• ya nhatvÄ• ekaá¹ƒ vakkalaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ hat vodakaá¹ƒ karonto aá¹-á¹-hÄ• si. athassa rÅ«pasobhaggappattaá¹ƒ attabhÄ• vaá¹ƒ oloketv devadhÄ«tÄ• bodhisattaá¹ƒ palobhayamÄ• nÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

33__._ á¹• 21 ``abhutvÄ• bhikkhasi bhikkhu, na hi bhutvÄ• na bhikkhasi.

bhutvÄ• na bhikkhu bhikkhassu, mÄ• taá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti ||

tattha \Be II 52/ __abhutvÄ• bhikkhasi bhikkhÅ«_ti bhikkhu tvaá¹ƒ daharakÄ• le kilesakÄ• r
abhutvÄ• va bhikkhÄ• ya carasi. __na hi bhutvÄ• na bhikkhasÄ«_ti nanu nÄ• ma paÃ±ca kÄ
caritabbaá¹ƒ, kÄ• me abhutvÄ• va bhikkhÄ• cariyaá¹ƒ upagatosi. __bhutvÄ• na bhikkhu bhi
47/ daharakÄ• le tÄ• va kÄ• me bhuÃ±jitvÄ• pacchÄ• mahallakakÄ• le bhikkhassu. __mÄ•
ayaá¹ƒ kÄ• me bhuÃ±janakÄ• lo daharakÄ• lo, taá¹ƒ mÄ• atikkamatÅ«ti.

bodhisatto \Ee II 58/ devatÄ• ya vacanaá¹ƒ sutvÄ• attano ajjhÄ• sayaá¹ƒ pakÄ• sento dutiy

34__._ á¹• 21 ``kÄ• laá¹ƒ vohaá¹ƒ na jÄ• nÄ• mi, channo kÄ• lo na dissati.

tasmÄ• abhutvÄ• bhikkhÄ• mi, mÄ• maá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti ||

tattha __kÄ• laá¹ƒ vohaá¹ƒ na jÄ• nÄ• mÄ«_ti __vo_ti nipÄ• tamattaá¹ƒ. ahaá¹ƒ pana ``paá
maritabbaá¹ƒ majjhimavaye vÄ• pacchimavaye vÄ• â€™â€™ ti evaá¹ƒ attano maraá¹‡akÄ
paá¹‡á¸• itena hi puggalena ---

``jÄ«vitaá¹ƒ byÄ• dhi kÄ• lo ca, dehanikkhepanaá¹ƒ gati.

paÃ±cete jÄ«valokasmiá¹ƒ, animittÄ• na nÄ• yareâ€™â€™ ti ||

__channo kÄ• lo na dissatÄ«_ti yasmÄ• ``asukasmiá¹ƒ nÄ• ma vayakÄ• le hemantÄ• diutu
maritabbaâ€™â€™ nti mayhampesa channo hutvÄ• kÄ• lo na dissati, suppaá¹-icchanno hu
paÃ±Ã±Ä• yati. __tasmÄ• abhutvÄ• bhikkhÄ• mÄ«_ti tena kÄ• raá¹‡ena paÃ±ca kÄ• magu
maá¹ƒ kÄ• lo upaccagÄ• _ti maá¹ƒ samaá¹‡adhammakaraá¹‡akÄ• lo mÄ• atikkamatÅ«ti at
daharova samÄ• no pabbajitvÄ• samaá¹‡adhammaá¹ƒ karomÄ«ti. devadhÄ«tÄ• bodhisatt
antaradhÄ• yi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dev
ahosi, ahameva tena samayena tÄ• paso ahosiâ€™â€™ nti.

samiddhijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [168] 8. sakuá¹‡agghijÄ• takavaá¹‡á¹‡anÄ•

__seno_ \Ne II 48/ \Be II 53/ __balasÄ• patamÄ• no_ti idaá¹ƒ satthÄ• jetavane viharanto a

__sakuá¹‡ovÄ• dasuttaá¹ƒ_ (SN c V 372) Ä• rabbha kathesi. ekadivasaÃ±hi satthÄ• bhikkh
bhikkhave, caratha sake pettike visayeâ€™â€™ ti (SN c V 372) imaá¹ƒ saá¹ƒyuttamahÄ• va
\Ee II 59/ ``tumhe tÄ• va tiá¹-á¹-hatha, pubbe tiracchÄ• nagatÄ• pi sakaá¹ƒ pettikavisayaá¹ƒ
carantÄ• paccÄ• mittÄ• naá¹ƒ hatthapathaá¹ƒ gantvÄ• pi attano paÃ±Ã±Ä• sampattiyÄ• up
paccÄ• mittÄ• naá¹ƒ hatthÄ• mucciá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto lÄ• pasakuá¹‡ayoniy
naá¹…galakaá¹-á¹-hakaraá¹‡e leá¸• á¸• uá¹-á¹-hÄ• ne vÄ• saá¹ƒ kappesi. so ekadivasaá¹ƒ
gocaragahaá¹‡aá¹ƒ pahÄ• ya paravisaye gocaraá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti aá¹-avipa
naá¹ƒ tattha gocaraá¹ƒ gaá¹‡hantaá¹ƒ disvÄ• sakuá¹‡agghi sahasÄ• ajjhappattÄ• aggahe
hariyamÄ• no evaá¹ƒ paridevasi --- ``mayamevamha alakkhikÄ• , mayaá¹ƒ appapuÃ±Ã±Ä•
paravisaye, sacejja mayaá¹ƒ gocare careyyÄ• ma sake pettike visaye, na myÄ• yaá¹ƒ sakua
yadidaá¹ƒ yuddhÄ• yÄ• â€™â€™ ti. ``ko pana, te lÄ• pa, gocaro sako pettiko visayoâ€™â€
naá¹…galakaá¹-á¹-hakaraá¹‡aá¹ƒ leá¸• á¸• uá¹-á¹-hÄ• naâ€™â€™ nti. atha naá¹ƒ sakuá¹‡a
amuÃ±ci --- ``gaccha kho, tvaá¹ƒ lÄ• pa, tatrapi me gantvÄ• na mokkhasÄ«â€™â€™ ti. so
leá¸• á¸• uá¹ƒ abhiruhitvÄ• ``ehi kho dÄ• ni sakuá¹‡agghÄ«â€™â€™ ti senaá¹ƒ avhayanto
sake bale apatthaddhÄ• ubho pakkhe sannayha lÄ• pasakuá¹‡aá¹ƒ sahasÄ• ajjhappattÄ•
``bahuÄ• gatÄ• kho myÄ• yaá¹ƒ sakuá¹‡agghÄ«â€™â€™ ti aÃ±Ã±Ä• si, atha parivattitvÄ•
antaraá¹ƒ paccÄ• pÄ• di. sakuá¹‡agghi vegaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« tattheva uraá
sÄ• bhinnena hadayena nikkhantehi akkhÄ«hi jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i.

satthÄ• \Ee II 60/ imaá¹ƒ atÄ«taá¹ƒ dassetvÄ• ``evaá¹ƒ, bhikkhave, tiracchÄ• nagatÄ• pi a
sapattahatthaá¹ƒ gacchanti, gocare pana sake pettike visaye carantÄ• sapatte niggaá¹‡har
agocare caratha paravisaye. agocare \Be II 54/, bhikkhave, carataá¹ƒ paravisaye lacchati m
lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave, bhikkhuno agocaro paravisayo? yadida
katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• ... pe ... ayaá¹ƒ, bhikkhave, bhikkhuno agoc
vatvÄ• abhisambuddho hutvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

35__._ á¹• 21 ``seno \Ne II 49/ balasÄ• patamÄ• no, lÄ• paá¹ƒ gocaraá¹-hÄ• yinaá¹ƒ.

sahasÄ• ajjhappattova, maraá¹‡aá¹ƒ tenupÄ• gamÄ«â€™â€™ ti ||

tattha __balasÄ• patamÄ• no_ti ``lÄ• paá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti balena thÄ• men
__gocaraá¹-hÄ• yina_nti sakavisayÄ• nikkhamitvÄ• gocaratthÄ• ya aá¹-avipariyante á¹-hita
sampatto. __maraá¹‡aá¹ƒ tenupÄ• gamÄ«_ti tena kÄ• raá¹‡ena maraá¹‡aá¹ƒ patto.

tasmiá¹ƒ pana maraá¹‡aá¹ƒ patte lÄ• po nikkhamitvÄ• ``diá¹-á¹-hÄ• vata me paccÄ• mitta
tassa hadaye á¹-hatvÄ• udÄ• naá¹ƒ udÄ• nento dutiyaá¹ƒ gÄ• thamÄ• ha ---

36__._ á¹• 21 ``sohaá¹ƒ nayena sampanno, pettike gocare rato.

apetasattu modÄ• mi, sampassaá¹ƒ atthamattanoâ€™â€™ ti ||

tattha __nayenÄ• _ti upÄ• yena. __atthamattano_ti attano arogabhÄ• vasaá¹…khÄ• taá¹ƒ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. ``tadÄ• seno devadatto ahosi, lÄ• po pa
nti.

sakuá¹‡agghijÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [169] 9. arakajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Be II 55/ __ve mettena cittenÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto mettasuttaá¹ƒ
ekasmiÃ±hi samaye satthÄ• bhikkhÅ« Ä• mantesi --- ``mettÄ• ya, bhikkhave, cetovimuttiyÄ
\Ee II 61/ bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya s
ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . katame ekÄ• dasa? sukhaá¹ƒ supati, sukhaá¹
supinaá¹ƒ passati, manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• rakkhan
visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati, tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyati, mukhavaá¹‡á¹‡o vip
kÄ• laá¹ƒ karoti, uttari appaá¹-ivijjhanto brahmalokÅ«pago hoti. mettÄ• ya, bhikkhave, cetov
Ä• sevitÄ• ya ... pe ... susamÄ• raddhÄ• ya ime ekÄ• dasÄ• nisaá¹ƒsÄ• \Ne II 50/ pÄ• á¹-ik
15). ime ekÄ• dasÄ• nisaá¹ƒse gahetvÄ• á¹-hitaá¹ƒ mettÄ• bhÄ• vanaá¹ƒ vaá¹‡á¹‡etvÄ• ``
sabbasattesu odissakÄ• nodissakavasena mettÄ• bhÄ• vetabbÄ• , hitopi hitena pharitabbo
pharitabbo, majjhattopi hitena pharitabbo. evaá¹ƒ sabbasattesu odissakÄ• nodissakavasena
karuá¹‡Ä• muditÄ• upekkhÄ• bhÄ• vetabbÄ• , catÅ«su brahmavihÄ• resu kammaá¹ƒ kÄ•
maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• alabhantopi brahmalokaparÄ• yaá¹‡o ahosi, porÄ• á¹‡akapaá
mettaá¹ƒ bhÄ• vetvÄ• satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe brahmalokasmiá¹ƒyeva vasiá¹
atÄ«taá¹ƒ Ä• hari.

atÄ«te ekasmiá¹ƒ kappe bodhisatto brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto kÄ• me pah
pabbajitvÄ• catunnaá¹ƒ brahmavihÄ• rÄ• naá¹ƒ lÄ• bhÄ« arako nÄ• ma satthÄ• hutvÄ• hi
kappesi, tassa mahÄ• parivÄ• ro ahosi. so isigaá¹‡aá¹ƒ ovadanto ``pabbajitena nÄ• ma me
karuá¹‡Ä• muditÄ• upekkhÄ• bhÄ• vetabbÄ• . mettacittaÃ±hi nÄ• metaá¹ƒ appanÄ• ppatt
sÄ• dhetÄ«â€™â€™ ti mettÄ• ya Ä• nisaá¹ƒsaá¹ƒ pakÄ• sento imÄ• gÄ• thÄ• Ä• ha ---

37__._ á¹• 21 ``yo \Be II 56/ ve mettena cittena, sabbalokÄ• nukampati.

uddhaá¹ƒ adho ca tiriyaá¹ƒ, appamÄ• á¹‡ena sabbaso ||

38__._ á¹• 21 ``appamÄ• á¹‡aá¹ƒ hitaá¹ƒ cittaá¹ƒ, paripuá¹‡á¹‡aá¹ƒ subhÄ• vitaá¹ƒ.

yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ, na taá¹ƒ tatrÄ• vasissatÄ«â€™â€™ ti ||

tattha \Ee II 62/ __yo ve mettena cittena, sabbalokÄ• nukampatÄ«_ti khattiyÄ• dÄ«su vÄ• vÄ• yo koci appamÄ• á¹‡ena mettena cittena sakalaá¹ƒ sattalokaá¹ƒ anukampati. __uddha nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabrahmalokÄ• . __adho_ti pathaviyÄ• heá¹-á¹-hÄ• us manussaloke, yattakÄ• ni cakkavÄ• á¸·Ä• ni ca tesu sabbesu ettake á¹-hÄ• ne nibbattÄ• sa abyÄ• pajjhÄ• anÄ«ghÄ• , sukhÄ« attÄ• naá¹ƒ pariharantÅ«ti evaá¹ƒ bhÄ• vitena mettena __appamÄ• á¹‡enÄ• _ti appamÄ• á¹‡asattÄ• naá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡attÄ• appar sabbÄ• kÄ• rena, uddhaá¹ƒ adho tiriyanti evaá¹ƒ sabbasugatiduggativasenÄ• ti attho.

__appamÄ• á¹‡aá¹ƒ hitaá¹ƒ citta_nti appamÄ• á¹‡aá¹ƒ katvÄ• bhÄ• vitaá¹ƒ sabbasattesu __paripuá¹‡á¹‡a_nti avikalaá¹ƒ. __subhÄ• vita_nti suvaá¸• á¸• hitaá¹ƒ, appanÄ• cittassetaá pamÄ• á¹‡akataá¹ƒ kamma_nti yaá¹ƒ ``appamÄ• á¹‡aá¹ƒ \Ne II 51/ appamÄ• á¹‡Ä• ramma Ä• rammaá¹‡attikavasena ca vasÄ«bhÄ• vappattivasena ca avaá¸• á¸• hitvÄ• kataá¹ƒ parit __na taá¹ƒ tatrÄ• vasissatÄ«_ti taá¹ƒ parittaá¹ƒ kammaá¹ƒ yaá¹ƒ taá¹ƒ ``appamÄ• á¹‡aá¹ƒ saá¹…khagataá¹ƒ rÅ«pÄ• vacarakammaá¹ƒ, tatra na avasissati. yathÄ• nÄ• ma mahoghen parittodakaá¹ƒ oghassa abbhantare tena asaá¹ƒhÄ«ramÄ• naá¹ƒ nÄ• vasissati na tiá¹-á¹-ha taá¹ƒ ajjhottharitvÄ• tiá¹-á¹-hati, evameva taá¹ƒ parittakammaá¹ƒ tassa mahaggatakammas mahaggatakammena acchinditvÄ• aggahitavipÄ• kokÄ• saá¹ƒ hutvÄ• na avasissati na tiá¹ vipÄ• kaá¹ƒ dÄ• tuá¹ƒ, atha kho mahaggatakammameva taá¹ƒ ajjhottharitvÄ• tiá¹-á¹-hati vip

evaá¹ƒ bodhisatto antevÄ• sikÄ• naá¹ƒ mettÄ• bhÄ• vanÄ• ya Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• nibbattitvÄ• satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe na imaá¹ƒ lokaá¹ƒ puna agamÄ• si.

satthÄ• \Be II 57/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `` buddhaparisÄ• ahosi, arako pana satthÄ• ahameva ahosiâ€™â€™ nti.

arakajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [170] 10. kakaá¹‡á¹-akajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• yaá¹ƒ_ \Ee II 63/ __pure uá¹‡á¹‡amatÄ«_ti idaá¹ƒ kakaá¹‡á¹-akajÄ• takaá¹ƒ mahÄ• 22.590 Ä• dayo) Ä• vibhavissati.

kakaá¹‡á¹-akajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

santhavavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

indasamÄ• nagottaÃ±ca, santhavaá¹ƒ susÄ«maá¹ƒ gijjhaá¹ƒ.

nakulaá¹ƒ upasÄ• á¸·akaá¹ƒ, samiddhi ca sakuá¹‡agghi.

arakaÃ±ca kakaá¹‡á¹-akaá¹ƒ ||

3. kalyÄ• á¹‡avaggo

á¹• 03 [171] 1. kalyÄ• á¹‡adhammajÄ• takavaá¹‡á¹‡anÄ•

__kalyÄ• á¹‡adhammo_ti \Ne II 52/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ badhirasassu
sÄ• vatthiyaÃ±hi eko kuá¹-umbiko saddho pasanno tisaraá¹‡agato paÃ±casÄ«lena samann
bahÅ«ni sappiÄ• dÄ«ni bhesajjÄ• ni ceva pupphagandhavatthÄ• dÄ«ni ca gahetvÄ• ``jetav
sossÄ• mÄ«â€™â€™ ti agamÄ• si. tassa tattha gatakÄ• le sassu khÄ• danÄ«yabhojanÄ«y
daá¹-á¹-hukÄ• mÄ• taá¹ƒ gehaá¹ƒ agamÄ• si, sÄ• ca thokaá¹ƒ badhiradhÄ• tukÄ• hoti. sÄ
bhuttabhojanÄ• \Be II 58/ bhattasammadaá¹ƒ vinodayamÄ• nÄ• dhÄ«taraá¹ƒ pucchi --- ``k
sammodamÄ• no avivadamÄ• no piyasaá¹ƒvÄ• saá¹ƒ vasatÄ«â€™â€™ ti. ``kiá¹ƒ, amma, k
jÄ• mÄ• tÄ• sÄ«lena ceva Ä• cÄ• rasampadÄ• ya ca, tÄ• diso pabbajitopi dullabhoâ€™â€™
sÄ• dhukaá¹ƒ asallakkhetvÄ• ``pabbajitoâ€™â€™ ti padameva gahetvÄ• ``amma, kasmÄ•
mahÄ• saddaá¹ƒ akÄ• si. taá¹ƒ sutvÄ• sakalagehavÄ• sino ``amhÄ• kaá¹ƒ kira kuá¹-umbik
viraviá¹ƒsu. tesaá¹ƒ saddaá¹ƒ sutvÄ• dvÄ• rena saÃ±carantÄ• ``kiá¹ƒ nÄ• ma kiretaâ€™â€
``imasmiá¹ƒ kira gehe kuá¹-umbiko pabbajitoâ€™â€™ ti. sopi kho kuá¹-umbiko dasabalassa
vihÄ• rÄ• nikkhamma nagaraá¹ƒ pÄ• visi.

atha naá¹ƒ antarÄ• maggeyeva eko puriso disvÄ• ``samma, tvaá¹ƒ kira pabbajitoti tava gel
paridevatÄ«â€™â€™ ti Ä• ha. athassa \Ee II 64/ etadahosi --- ``ayaá¹ƒ apabbajitameva kira
ti vadati, uppanno kho pana me kalyÄ• á¹‡asaddo na antaradhÄ• petabbo, ajjeva mayÄ• pa
vaá¹-á¹-atÄ«â€™â€™ ti tatova nivattitvÄ• satthu santikaá¹ƒ gantvÄ• ``kiá¹ƒ nu kho, upÄ• s
buddhupaá¹-á¹-hÄ• naá¹ƒ katvÄ• gantvÄ• idÄ• neva paccÄ• gatosÄ«â€™â€™ ti vutte tam
kalyÄ• á¹‡asaddo nÄ• ma uppanno na antaradhÄ• petuá¹ƒ vaá¹-á¹-ati, tasmÄ• pabbajitukÄ
ti Ä• ha. so pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• sammÄ• paá¹-ipanno nacirasseva a

kira kÄ• raá¹‡aá¹ƒ bhikkhusaá¹…ghe pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. athekadivasaá¹ƒ dhammasal
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asuko nÄ• ma kuá¹-umbiko `uppanno kalyÄ• á¹‡asad
antaradhÄ• petabboâ€™ ti pabbajitvÄ• idÄ• ni arahattaá¹ƒ pattoâ€™â€™ ti. satthÄ• Ä• ga
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi `uppanno kalyÄ• á¹‡asaddo virÄ• dhetuá¹ƒ na vaá¹-á¹-atÄ«â€
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hikule nibbat
accayena seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡i. so ekadivasaá¹ƒ nivesanÄ• nikkhamitvÄ•
agamÄ• si. athassa sassu ``dhÄ«taraá¹ƒ passissÄ• mÄ«â€™â€™ ti taá¹ƒ gehaá¹ƒ agamÄ•
badhiradhÄ• tukÄ• ti sabbaá¹ƒ \Be II 59/ paccuppannavatthusadisameva. taá¹ƒ pana rÄ• ju
attano gharaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• eko puriso ``tumhe kira pabbajitÄ• ti tumhÄ• kaá¹
pavattatÄ«â€™â€™ ti Ä• ha. bodhisatto ``uppanno kalyÄ• á¹‡asaddo nÄ• ma na antaradhÄ
ti tatova nivattitvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``kiá¹ƒ, mahÄ• seá¹-á¹-hi, idÄ• neva gantv
Ä• gatosÄ«â€™â€™ ti vutte ``deva, gehajano kira maá¹ƒ apabbajitameva `pabbajitoâ€™ ti
uppanno kho pana kalyÄ• á¹‡asaddo na antaradhÄ• petabbo, pabbajissÄ• mahaá¹ƒ, pabba
ti etamatthaá¹ƒ pakÄ• setuá¹ƒ imÄ• gÄ• thÄ• Ä• ha ---

41__._ á¹• 21 ``kalyÄ• á¹‡adhammoti \Ee II 65/ yadÄ• janinda, loke samaÃ±Ã±aá¹ƒ anupÄ

tasmÄ• na hiyyetha naro sapaÃ±Ã±o, hiriyÄ• pi santo ghuramÄ• diyanti ||

42__._ á¹• 21 ``sÄ• yaá¹ƒ samaÃ±Ã±Ä• idha majja pattÄ• , kalyÄ• á¹‡adhammoti janinda l

tÄ• haá¹ƒ samekkhaá¹ƒ idha pabbajissaá¹ƒ, na hi matthi chando idha kÄ• mabhogeâ€™â€™

tattha __kalyÄ• á¹‡adhammo_ti sundaradhammo. __samaÃ±Ã±aá¹ƒ anupÄ• puá¹‡Ä• tÄ«_
kalyÄ• á¹‡adhammo pabbajitoti idaá¹ƒ paÃ±Ã±attivohÄ• raá¹ƒ pÄ• puá¹‡Ä• ti. __tasmÄ• na
sÄ• maÃ±Ã±ato na parihÄ• yetha. __hiriyÄ• pi santo dhuramÄ• diyantÄ«_ti, mahÄ• rÄ• ja, s
ajjhattasamuá¹-á¹-hitÄ• ya hiriyÄ• bahiddhasamuá¹-á¹-hitena ottappenapi etaá¹ƒ pabbajitac
__idha majja pattÄ• _ti idha mayÄ• ajja pattÄ• . __tÄ• haá¹ƒ samekkha_nti taá¹ƒ ahaá¹ƒ gu
laddhasamaÃ±Ã±aá¹ƒ samekkhanto passanto. __na hi matthi chando_ti na hi me atthi chan
imasmiá¹ƒ loke kilesakÄ• mavatthukÄ• maparibhogehi.

bodhisatto \Ne II 54/ evaá¹ƒ vatvÄ• rÄ• jÄ• naá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• himavan
isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• brahmalokaparÄ

satthÄ• \Be II 60/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``

ahosi, bÄ• rÄ• á¹‡asiseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

kalyÄ• á¹‡adhammajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [172] 2. daddarajÄ• takavaá¹‡á¹‡anÄ•

__ko nu saddena mahatÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• likaá¹ƒ Ä• rabbha k
bahÅ« bahussutÄ• bhikkhÅ« manosilÄ• tale nadamÄ• nÄ• taruá¹‡asÄ«hÄ• viya Ä• kÄ• sa
viya saá¹…ghamajjhe sarabhÄ• á¹‡aá¹ƒ bhaá¹‡anti. kokÄ• liko tesu sarabhÄ• á¹‡aá¹ƒ bhaá
tucchabhÄ• vaá¹ƒ ajÄ• nitvÄ• va ``ahampi sarabhÄ• á¹‡aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ ti b
pavisitvÄ• ``amhÄ• kaá¹ƒ sarabhÄ• á¹‡aá¹ƒ na pÄ• penti. sace amhÄ• kampi pÄ• peyyuá¹
ti bhikkhusaá¹…ghassa nÄ• maá¹ƒ aggahetvÄ• va tattha tattha kathento Ä• hiá¹‡á¸• ati. tas
bhikkhusaá¹…ghe pÄ• kaá¹-Ä• jÄ• tÄ• . bhikkhÅ« ``vÄ«maá¹ƒsissÄ• ma tÄ• va naâ€™â€™
``Ä• vuso kokÄ• lika, ajja saá¹…ghassa sarabhÄ• á¹‡aá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti. so atta
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ``ajja sarabhÄ• á¹‡aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€
yÄ• guá¹ƒ pivi, khajjakaá¹ƒ khÄ• di, sappÄ• yeneva sÅ«pena bhuÃ±ji.

sÅ«riye atthaá¹…gate dhammassavanakÄ• le ghosite bhikkhusaá¹…gho sannipati. so
kaá¹‡á¹-akuraá¹‡á¸• akavaá¹‡á¹‡aá¹ƒ kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• kaá¹‡ikÄ• rapupphavaá
pÄ• rupitvÄ• saá¹…ghamajjhaá¹ƒ pavisitvÄ• there vanditvÄ• alaá¹…kataratanamaá¹‡á¸• a
paÃ±Ã±attavaradhammÄ• sanaá¹ƒ abhiruhitvÄ• citrabÄ«janiá¹ƒ gahetvÄ• ``sarabhÄ• á¹‡a
nisÄ«di, tÄ• vadevassa sarÄ«rÄ• sedÄ• mucciá¹ƒsu, sÄ• rajjaá¹ƒ okkami, pubbagÄ• thÄ• j
udÄ• haritvÄ• anantaraá¹ƒ na passi. so kampamÄ• no Ä• sanÄ• oruyha lajjito saá¹…gham
pariveá¹‡aá¹ƒ agamÄ• si. aÃ±Ã±o bahussuto bhikkhu sarabhÄ• á¹‡aá¹ƒ bhaá¹‡i. tato paá¹-
tucchabhÄ• vaá¹ƒ jÄ• niá¹ƒsu. athekadivasaá¹ƒ \Be II 61/ dhammasabhÄ• yaá¹ƒ bhikkhÅ« k
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, paá¹-hamaá¹ƒ kokÄ• likassa tucchabhÄ• vo dujjÄ• no
sayaá¹ƒ naditvÄ• pÄ• kaá¹-o jÄ• toâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, k
pÄ• kaá¹-o jÄ• to, pubbepi naditvÄ• pÄ• kaá¹-o ahosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• ha

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese sÄ
bahÅ«naá¹ƒ \Ee II 67/ sÄ«hÄ• naá¹ƒ rÄ• jÄ• ahosi. so anekasÄ«haparivÄ• ro rajataguhÄ• y
tassa avidÅ«re ekissÄ• ya guhÄ• ya eko siá¹…gÄ• lopi vasati. athekadivasaá¹ƒ deve vassit
sÄ«harÄ• jasseva guhadvÄ• re sannipatitvÄ• sÄ«hanÄ• daá¹ƒ nadantÄ• sÄ«hakÄ«á¸·aá¹ƒ
naditvÄ• kÄ«á¸·anakÄ• le sopi siá¹…gÄ• lo nadati. sÄ«hÄ• tassa saddaá¹ƒ sutvÄ• ``ayaá
saddhiá¹ƒ nadatÄ«â€™â€™ ti lajjitÄ• tuá¹‡hÄ« ahesuá¹ƒ. tesaá¹ƒ tuá¹‡hÄ«bhÅ«takÄ• le b
sÄ«hapotako ``tÄ• ta, ime sÄ«hÄ• naditvÄ• sÄ«hakÄ«á¸·aá¹ƒ kÄ«á¸·antÄ• etassa saddaá
jÄ• tÄ• , ko nÄ• mesa attano saddena attÄ• naá¹ƒ jÄ• nÄ• petÄ«â€™â€™ ti pitaraá¹ƒ pucch

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43__._ á¹• 21 ``ko nu saddena mahatÄ• , abhinÄ• deti daddaraá¹ƒ.

taá¹ƒ sÄ«hÄ• nappaá¹-inadanti, ko nÄ• meso migÄ• dhibhÅ«â€™â€™ ti ||

tattha __abhinÄ• deti daddara_nti daddaraá¹ƒ rajatapabbataá¹ƒ ekanÄ• daá¹ƒ karoti. __mig
Ä• lapati. ayaÃ±hettha attho --- migÄ• dhibhÅ« migajeá¹-á¹-haka sÄ«harÄ• ja pucchÄ• mi ta
ti.

athassa vacanaá¹ƒ sutvÄ• pitÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``adhamo migajÄ• tÄ• naá¹ƒ, siá¹…gÄ• lo tÄ• ta vassati.

jÄ• timassa jigucchantÄ• , tuá¹‡hÄ« sÄ«hÄ• samaccareâ€™â€™ ti ||

tattha __samaccare_ti __sa_nti upasaggamattaá¹ƒ, accantÄ«ti attho, tuá¹‡hÄ« hutvÄ• nisÄ
hoti. potthakesu pana ``samacchareâ€™â€™ ti likhanti.

satthÄ• \Ne II 56/ \Be II 62/ ``na, bhikkhave, kokÄ• liko idÄ• neva attano nÄ• dena attÄ• na
karoti, pubbepi akÄ• siyevÄ• â€™â€™ ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ
``tadÄ• siá¹…gÄ• lo kokÄ• liko ahosi, sÄ«hapotako rÄ• hulo, sÄ«harÄ• jÄ• pana ahameva

daddarajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [173] 3. makkaá¹-ajÄ• takavaá¹‡á¹‡anÄ•

__tÄ• tamÄ• á¹‡avako_ \Ee II 68/ esoti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuhakabh
kathesi. vatthu pakiá¹‡á¹‡akanipÄ• te __uddÄ• lakajÄ• take_ (J I 14.62 Ä• dayo) Ä• vibhavi
``bhikkhave, nÄ• yaá¹ƒ bhikkhu idÄ• neva kuhako, pubbepi makkaá¹-o hutvÄ• aggissa kÄ•
akÄ• siyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ kÄ• sigÄ•
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sippaá¹ƒ uggaá¹‡hitvÄ• gharÄ• vÄ• saá¹ƒ saá¹‡á
brÄ• hmaá¹‡Ä« ekaá¹ƒ puttaá¹ƒ vijÄ• yitvÄ• puttassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vica
bodhisatto tassÄ• petakiccaá¹ƒ katvÄ• ``kiá¹ƒ me dÄ• ni gharÄ• vÄ• sena, puttaá¹ƒ gahetv
ti assumukhaá¹ƒ Ã±Ä• timittavaggaá¹ƒ pahÄ• ya puttaá¹ƒ Ä• dÄ• ya himavantaá¹ƒ pavisitvÄ
pabbajitvÄ• tattha vanamÅ«laphalÄ• hÄ• ro vÄ• saá¹ƒ kappesi. so ekadivasaá¹ƒ vassÄ• na

sÄ• radÄ• rÅ«ni aggiá¹ƒ jÄ• letvÄ• visibbanto phalakatthare nipajji, puttopissa tÄ• pasakum
sambÄ• hantova nisÄ«di.

atheko vanamakkaá¹-o sÄ«tena pÄ«á¸·iyamÄ• no tassa paá¹‡á¹‡asÄ• lÄ• ya taá¹ƒ aggiá¹ƒ
pavisissÄ• mi, `makkaá¹-o makkaá¹-oâ€™ ti maá¹ƒ pothetvÄ• nÄ«harissanti, aggiá¹ƒ visibb
atthi dÄ• ni me upÄ• yo, tÄ• pasavesaá¹ƒ gahetvÄ• kohaÃ±Ã±aá¹ƒ katvÄ• pavisissÄ• mÄ«
matatÄ• pasassa vakkalÄ• ni nivÄ• setvÄ• pacchiÃ±ca aá¹…kusayaá¹-á¹-hiÃ±ca \Be II 63/
paá¹‡á¹‡asÄ• ladvÄ• re ekaá¹ƒ tÄ• larukkhaá¹ƒ nissÄ• ya saá¹ƒkuá¹-ito aá¹-á¹-hÄ• si. tÄ• p
makkaá¹-abhÄ• vaá¹ƒ ajÄ• nanto ``eko mahallakatÄ• paso sÄ«tena pÄ«á¸·ito aggiá¹ƒ visibb
bhavissatÄ«â€™â€™ ti pitu tÄ• pasassa kathetvÄ• ``etaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ pavesetvÄ
ti cintetvÄ• pitaraá¹ƒ Ä• lapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

45__._ á¹• 21 ``tÄ• ta \Ne II 57/ mÄ• á¹‡avako eso, tÄ• lamÅ«laá¹ƒ apassito.

agÄ• rakaÃ±cidaá¹ƒ atthi, handa demassagÄ• rakaâ€™â€™ nti ||

tattha __mÄ• á¹‡avako_ti sattÄ• dhivacanaá¹ƒ. tena ``tÄ• ta, eso eko mÄ• á¹‡avako satto e
dÄ«peti. __tÄ• lamÅ«laá¹ƒ apassito_ti tÄ• lakkhandhaá¹ƒ nissÄ• ya á¹-hito. __agÄ• rakaÃ±c
amhÄ• kaá¹ƒ pabbajitÄ• gÄ• raá¹ƒ atthi, paá¹‡á¹‡asÄ• laá¹ƒ sandhÄ• ya vadati. __handÄ•
__demassagÄ• raka_nti etassa ekamante vasanatthÄ• ya agÄ• rakaá¹ƒ dema.

bodhisatto puttassa vacanaá¹ƒ sutvÄ• uá¹-á¹-hÄ• ya paá¹‡á¹‡asÄ• ladvÄ• re á¹-hatvÄ• ol
makkaá¹-abhÄ• vaá¹ƒ Ã±atvÄ• ``tÄ• ta, manussÄ• naá¹ƒ nÄ• ma na evarÅ«paá¹ƒ mukhaá¹
pakkositabboâ€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

46__._ á¹• 21 ``mÄ• kho tvaá¹ƒ tÄ• ta pakkosi, dÅ«seyya no agÄ• rakaá¹ƒ.

netÄ• disaá¹ƒ mukhaá¹ƒ hoti, brÄ• hmaá¹‡assa susÄ«linoâ€™â€™ ti ||

tattha __dÅ«seyya no agÄ• raka_nti ayaÃ±hi idha paviá¹-á¹-ho samÄ• no imaá¹ƒ kicchena
agginÄ• vÄ• jhÄ• pento uccÄ• rÄ• dÄ«ni vÄ• karonto dÅ«seyya. __netÄ• disa_nti ``etÄ• c
susÄ«lino mukhaá¹ƒ na hoti, makkaá¹-o esoâ€™â€™ ti vatvÄ• bodhisatto ekaá¹ƒ ummukaa
tiá¹-á¹-hasÄ«â€™â€™ ti khipitvÄ• taá¹ƒ palÄ• pesi. makkaá¹-o vakkalÄ• ni chaá¸• á¸• etvÄ
vanasaá¹‡á¸• aá¹ƒ pÄ• visi. bodhisatto cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• brahmalokÅ«

satthÄ• \Be II 64/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
kuhakabhikkhu ahosi, tÄ• pasakumÄ• ro rÄ• hulo, tÄ• paso pana ahameva ahosiâ€™â€™ n

makkaá¹-ajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [174] 4. dubbhiyamakkaá¹-ajÄ• takaá¹‡á¹‡anÄ•

__adamha_ \Ne II 58/ \Ee II 70/ __te vÄ• ri pahÅ«tarÅ«pa_nti idaá¹ƒ satthÄ• veá¸·uvane vi
Ä• rabbha kathesi. ekadivasaÃ±hi dhammasabhÄ• yaá¹ƒ bhikkhÅ« devadattassa akataÃ±Ã
kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``na, bhikkhave, devadatto idÄ• neva akataÃ
pubbepi evarÅ«po ahosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ kÄ• sigÄ•
nibbattitvÄ• vayappatto gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapesi. tasmiá¹ƒ pana samaye kÄ• siraá
eko gambhÄ«ro udapÄ• no hoti anotaraá¹‡Ä«yo tiracchÄ• nÄ• naá¹ƒ, maggappaá¹-ipannÄ•
dÄ«gharajjukena vÄ• rakena udakaá¹ƒ ussiÃ±citvÄ• ekissÄ• doá¹‡iyÄ• pÅ«retvÄ• tiracch
denti. tassa sÄ• mantato mahantaá¹ƒ araÃ±Ã±aá¹ƒ, tattha bahÅ« makkaá¹-Ä• vasanti. atha
tÄ«á¹‡i divasÄ• ni manussasaÃ±cÄ• ro pacchijji, tiracchÄ• nÄ• pÄ• nÄ«yaá¹ƒ na labhiá¹ƒsu
pipÄ• sÄ• turo hutvÄ• pÄ• nÄ«yaá¹ƒ pariyesanto udapÄ• nassa santike vicarati. bodhisatto
taá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• tattha gacchanto pÄ• nÄ«yaá¹ƒ uttÄ• retvÄ• pivitvÄ• hatth
taá¹ƒ makkaá¹-aá¹ƒ addasa. athassa pipÄ• sitabhÄ• vaá¹ƒ Ã±atvÄ• pÄ• nÄ«yaá¹ƒ ussiÃ±c
adÄ• si, datvÄ• ca pana ``vissamissÄ• mÄ«â€™â€™ ti ekasmiá¹ƒ rukkhamÅ«le nipajji. ma
avidÅ«re nisÄ«ditvÄ• mukhamakkaá¹-ikaá¹ƒ karonto bodhisattaá¹ƒ bhiá¹ƒsÄ• pesi. bodhisa
disvÄ• ``are duá¹-á¹-hamakkaá¹-a, ahaá¹ƒ tava pipÄ• sitassa kilantassa bahuá¹ƒ \Ee II 71/
adÄ• siá¹ƒ, idÄ• ni tvaá¹ƒ mayhaá¹ƒ mukhamakkaá¹-ikaá¹ƒ karosi, aho pÄ• pajanassa nÄ•
niratthakoâ€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``adamha \Be II 65/ te vÄ• ri pahÅ«tarÅ«paá¹ƒ, ghammÄ• bhitattassa pipÄ• s

so dÄ• ni pitvÄ• na kiriá¹…karosi, asaá¹…gamo pÄ• pajanena seyyoâ€™â€™ ti ||

tattha __so dÄ• ni pitvÄ• na kiriá¹…karosÄ«_ti so idÄ• ni tvaá¹ƒ mayÄ• dinnapÄ• nÄ«yaá¹
mukhamakkaá¹-ikaá¹ƒ karonto ``kiri kirÄ«â€™â€™ ti saddaá¹ƒ karosi. __asaá¹…gamo pÄ•
pÄ• pajanena saddhiá¹ƒ saá¹…gamo na seyyo, asaá¹…gamova seyyoti.

taá¹ƒ \Ne II 59/ sutvÄ• so mittadubbhÄ« makkaá¹-o ``tvaá¹ƒ `ettakenavetaá¹ƒ niá¹-á¹-hitaâ
karosi, idÄ• ni te sÄ«se vaccaá¹ƒ pÄ• tetvÄ• gamissÄ• mÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ g

48__._ á¹• 21 ``ko te suto vÄ• diá¹-á¹-ho vÄ• , sÄ«lavÄ• nÄ• ma makkaá¹-o.

idÄ• ni kho taá¹ƒ ohacchaá¹ƒ, esÄ• asmÄ• ka dhammatÄ• â€™â€™ ti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- bho brÄ• hmaá¹‡a, ``makkaá¹-o kataguá¹‡ajÄ• nanako Ä•
nÄ• ma atthÄ«â€™â€™ ti kahaá¹ƒ tayÄ• suto vÄ• diá¹-á¹-ho vÄ• , idÄ• ni kho ahaá¹ƒ taá¹
sÄ«se katvÄ• pakkamissÄ• mi, asmÄ• kaÃ±hi makkaá¹-Ä• naá¹ƒ nÄ• ma esÄ• dhammatÄ
upakÄ• rakassa sÄ«se vaccaá¹ƒ kÄ• tabbanti.

taá¹ƒ sutvÄ• bodhisatto uá¹-á¹-hÄ• ya gantuá¹ƒ Ä• rabhi. makkaá¹-o taá¹…khaá¹‡aÃ±Ã±ev
nisÄ«ditvÄ• olambakaá¹ƒ otaranto viya tassa sÄ«se vaccaá¹ƒ pÄ• tetvÄ• viravanto vanasa
bodhisatto nhatvÄ• agamÄ• si.

satthÄ• \Ee II 72/ ``na, bhikkhave, idÄ• neva devadatto, pubbepi mayÄ• kataguá¹‡aá¹ƒ na
vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mak
brÄ• hmaá¹‡o pana ahameva ahosiâ€™â€™ nti.

dubbhiyamakkaá¹-ajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [175] 5. Ä• diccupaá¹-á¹-hÄ• najÄ• takavaá¹‡á¹‡anÄ•

__sabbesu_ \Be II 66/ __kira bhÅ«tesÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuhal
kathesi. vatthu heá¹-á¹-hÄ• kathitasadisameva.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• isipabbajjaá¹ƒ pab
samÄ• pattiyo ca nibbattetvÄ• mahÄ• parivÄ• ro gaá¹‡asatthÄ• hutvÄ• himavante vÄ• sa
vasitvÄ• loá¹‡ambilasevanatthÄ• ya pabbatÄ• oruyha paccante ekaá¹ƒ gÄ• maá¹ƒ nissÄ•
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vÄ• saá¹ƒ upagaÃ±chi. atheko lolamakkaá¹-o isigaá¹‡e bhikkhÄ• c
Ä• gantvÄ• paá¹‡á¹‡asÄ• lÄ• uttiá¹‡á¹‡Ä• karoti, pÄ• nÄ«yaghaá¹-esu udakaá¹ƒ chaá¸• á
bhindati, aggisÄ• lÄ• yaá¹ƒ vaccaá¹ƒ karoti. tÄ• pasÄ• vassaá¹ƒ vasitvÄ• ``idÄ• ni himavan
ramaá¹‡Ä«yo, tattheva gamissÄ• mÄ• â€™â€™ ti paccantagÄ• mavÄ• sike Ä• pucchiá¹ƒsu
bhikkhaá¹ƒ gahetvÄ• assamapadaá¹ƒ Ä• gamissÄ• ma, taá¹ƒ paribhuÃ±jitvÄ• va gamissath
dutiyadivase pahÅ«taá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ gahetvÄ• tattha agamaá¹ƒsu. taá¹ƒ
--- ``kohaÃ±Ã±aá¹ƒ katvÄ• manusse Ä• rÄ• dhetvÄ• mayhampi khÄ• danÄ«yabhojanÄ«ya
tÄ• pasacaraá¹‡aá¹ƒ caranto viya sÄ«lavÄ• viya ca hutvÄ• tÄ• pasÄ• naá¹ƒ \Ee II 73/ avid
namassamÄ• no aá¹-á¹-hÄ• si. manussÄ• taá¹ƒ disvÄ• ``sÄ«lavantÄ• naá¹ƒ santike vasan
ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

49__._ á¹• 21 ``sabbesu kira bhÅ«tesu, santi sÄ«lasamÄ• hitÄ• .

passa sÄ• khamigaá¹ƒ jammaá¹ƒ, Ä• diccamupatiá¹-á¹-hatÄ«â€™â€™ ti ||

tattha __santi sÄ«lasamÄ• hitÄ• _ti sÄ«lena samannÄ• gatÄ• saá¹ƒvijjanti, sÄ«lavantÄ• c
ekaggacittÄ• saá¹ƒvijjantÄ«tipi attho. __jamma_nti lÄ• makaá¹ƒ. __Ä• diccamupatiá¹-á¹-hat
namassamÄ• no tiá¹-á¹-hati.

evaá¹ƒ te manusse tassa guá¹‡aá¹ƒ kathente disvÄ• bodhisatto ``tumhe imassa lolamakka
ajÄ• nitvÄ• avatthusmiá¹ƒyeva pasannÄ• â€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``nÄ• ssa \Be II 67/ sÄ«laá¹ƒ vijÄ• nÄ• tha, anaÃ±Ã±Ä• ya pasaá¹ƒsatha.

aggihuttaÃ±ca uhannaá¹ƒ, dve ca bhinnÄ• kamaá¹‡á¸• alÅ«â€™â€™ ti ||

tattha __anaÃ±Ã±Ä• yÄ• _ti ajÄ• nitvÄ• . __uhanna_nti iminÄ• pÄ• pamakkaá¹-ena Å«had
kuá¹‡á¸• ikÄ• . ``dve ca kuá¹‡á¸• ikÄ• tena bhinnÄ• â€™â€™ ti evamassa aguá¹‡aá¹ƒ kath

manussÄ• makkaá¹-assa kuhakabhÄ• vaá¹ƒ Ã±atvÄ• leá¸• á¸• uÃ±ca yaá¹-á¹-hiÃ±ca gah
isigaá¹‡assa bhikkhaá¹ƒ adaá¹ƒsu. isayopi himavantameva gantvÄ• aparihÄ«najjhÄ• nÄ•
ahesuá¹ƒ.

satthÄ• \Ne II 61/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
kuhako bhikkhu ahosi, isigaá¹‡o buddhaparisÄ• , gaá¹‡asatthÄ• pana ahameva ahosiâ€™â

Ä• diccupaá¹-á¹-hÄ• najÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [176] 6. kaá¸·Ä• yamuá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ•

__bÄ• lo_ \Ee II 74/ __vatÄ• yaá¹ƒ dumasÄ• khagocaro_ti idaá¹ƒ satthÄ• jetavane viharan
Ä• rabbha kathesi. ekasmiÃ±hi samaye vassakÄ• le kosalaraÃ±Ã±o paccanto kupi. tattha á
yuddhÄ• ni katvÄ• paccatthike abhibhavituá¹ƒ asakkontÄ• raÃ±Ã±o sÄ• sanaá¹ƒ pesesuá
vassÄ• neyeva nikkhamitvÄ• jetavanasamÄ«pe khandhÄ• vÄ• raá¹ƒ bandhitvÄ• cintesi ---
kandarapadarÄ• dayo udakapÅ«rÄ• , duggamo maggo, satthÄ• raá¹ƒ upasaá¹…kamissÄ• n
mahÄ• rÄ• jÄ• â€™ ti pucchissati, athÄ• haá¹ƒ etamatthaá¹ƒ Ä• rocessÄ• mi, na kho pana
samparÄ• yikenevatthena anuggaá¹‡hÄ• ti, diá¹-á¹-hadhammikenÄ• pi anuggaá¹‡hÄ• tiyeva
avuá¸• á¸• hi bhavissati, `akÄ• lo, mahÄ• rÄ• jÄ• â€™ ti vakkhati. sace pana vuá¸• á¸• i bha
bhavissatÄ«â€™â€™ ti. so jetavanaá¹ƒ pavisitvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ n
kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti pucchi. ``bhante, aha
vÅ«pasametuá¹ƒ nikkhanto `tumhe vanditvÄ• gamissÄ• mÄ«â€™ ti Ä• gatomhÄ«â€™â€™

mahÄ• rÄ• ja, rÄ• jÄ• no senÄ• ya abbhuggacchamÄ• nÄ• ya paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ
nÄ• ma na gamiá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa atthadhammÄ
sabbatthakaamacco ahosi. atha raÃ±Ã±o paccante kupite paccantayodhÄ• paá¹‡á¹‡aá¹ƒ p
nikkhamitvÄ• uyyÄ• ne khandhÄ• vÄ• raá¹ƒ bandhi, bodhisatto raÃ±Ã±o santike aá¹-á¹-hÄ
assÄ• naá¹ƒ kaá¸·Ä• ye sedetvÄ• Ä• haritvÄ• doá¹‡iyaá¹ƒ pakkhipiá¹ƒsu. uyyÄ• ne makka
otaritvÄ• tato kaá¸·Ä• ye gahetvÄ• mukhaá¹ƒ pÅ«retvÄ• hatthehipi gahetvÄ• uppatitvÄ•
khÄ• dituá¹ƒ Ä• rabhi, athassa khÄ• damÄ• nassa hatthako eko kaá¸·Ä• yo bhÅ«miyaá¹ƒ pa
gahite sabbe \Ee II 75/ kaá¸·Ä• ye chaá¸• á¸• etvÄ• rukkhÄ• oruyha tameva kaá¸·Ä• yaá¹ƒ
kaá¸·Ä• yaá¹ƒ adisvÄ• va puna rukkhaá¹ƒ abhiruhitvÄ• aá¸• á¸• e sahassaparÄ• jito viya so
rukkhasÄ• khÄ• yaá¹ƒ nisÄ«di. rÄ• jÄ• makkaá¹-assa kiriyaá¹ƒ disvÄ• bodhisattaá¹ƒ Ä• ma
``passatha, kiá¹ƒ nÄ• metaá¹ƒ makkaá¹-ena kataâ€™â€™ nti pucchi. bodhisatto ``mahÄ• rÄ
appaá¹ƒ oloketvÄ• dubbuddhino bÄ• lÄ• evarÅ«paá¹ƒ karontiyevÄ• â€™â€™ ti vatvÄ• pa

51__._ á¹• 21 ``bÄ• lo vatÄ• yaá¹ƒ dumasÄ• khagocaro, paÃ±Ã±Ä• janinda nayimassa vijja

kaá¸·Ä• yamuá¹-á¹-hiá¹ƒ avakiriya kevalaá¹ƒ, ekaá¹ƒ kaá¸·Ä• yaá¹ƒ patitaá¹ƒ gavesatÄ«â€™

tattha __dumasÄ• khagocaro_ti makkaá¹-o. so hi dumasÄ• khÄ• su gocaraá¹ƒ gaá¹‡hÄ• ti,
saÃ±caraá¹‡abhÅ«mibhÅ«tÄ• , tasmÄ• ``dumasÄ• khagocaroâ€™â€™ ti vuccati. __janind
rÄ• jÄ• hi paramissarabhÄ• vena janassa indoti janindo. __kaá¸·Ä• yamuá¹-á¹-hi_nti caá¹‡a
``kÄ• á¸·arÄ• jamÄ• samuá¹-á¹-hiâ€™â€™ ntipi vadantiyeva. __avakiriyÄ• _ti avakiritvÄ• . _
__gavesatÄ«_ti bhÅ«miyaá¹ƒ patitaá¹ƒ ekameva pariyesati.

evaá¹ƒ \Be II 69/ vatvÄ• puna bodhisatto taá¹ƒ upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ Ä• mant
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52__._ á¹• 21 ``evameva mayaá¹ƒ rÄ• ja, ye caÃ±Ã±e atilobhino.

appena bahuá¹ƒ jiyyÄ• ma, kaá¸·Ä• yeneva vÄ• naroâ€™â€™ ti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- mahÄ• rÄ• ja, evameva mayaÃ±ca ye caÃ±Ã±e lobhÄ• bh
bahuá¹ƒ jiyyÄ• ma. mayaÃ±hi etarahi akÄ• le vassÄ• nasamaye maggaá¹ƒ gacchantÄ• app
bahukÄ• atthÄ• parihÄ• yÄ• ma. __kaá¸·Ä• yeneva vÄ• naro_ti yathÄ• ayaá¹ƒ vÄ• naro e
pariyesamÄ• no tenekena kaá¸·Ä• yena sabbakaá¸·Ä• yehi parihÄ«no, evaá¹ƒ mayampi \Ee
kandarapadarÄ• dÄ«su pÅ«resu gacchamÄ• nÄ• appamattakaá¹ƒ atthaá¹ƒ pariyesamÄ• n
hatthivÄ• hanaassavÄ• hanÄ• dÄ«hi ceva balakÄ• yena ca parihÄ• yissÄ• ma. tasmÄ• akÄ

raÃ±Ã±o ovÄ• daá¹ƒ adÄ• si.

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• tato nivattitvÄ• bÄ• rÄ• á¹‡asimeva pÄ• visi. corÄ• pi ``rÄ• karissÄ• mÄ«ti nagarÄ• nikkhantoâ€™â€™ ti sutvÄ• paccantato palÄ• yiá¹ƒsu. paccuppan kira nikkhantoâ€™â€™ ti sutvÄ• palÄ• yiá¹ƒsu. rÄ• jÄ• satthu dhammadesanaá¹ƒ sutvÄ• padakkhiá¹‡aá¹ƒ katvÄ• sÄ• vatthimeva pÄ• visi.

satthÄ• \Ne II 63/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `` ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

kaá¸·Ä• yamuá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [177] 7. tindukajÄ• takavaá¹‡á¹‡anÄ•

__dhanuhatthakalÄ• pehÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä __mahÄ• bodhijÄ• take_ (J II 18.124 Ä• dayo) viya __umaá¹…gajÄ• take_ (J II 22.590 Ä• d paÃ±Ã±Ä• ya vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡itaá¹ƒ sutvÄ• ``na, bhikkhave, idÄ• neva tathÄ• gato p paÃ±Ã±avÄ• upÄ• yakusaloyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be II 70/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto vÄ• narayo asÄ«tisahassavÄ• naragaá¹‡aparivÄ• ro himavantapadese vÄ• saá¹ƒ kappesi. tassÄ• sann vasati, kadÄ• ci ubbasati. tassa pana gÄ• massa majjhe sÄ• khÄ• viá¹-apasampanno madh atthi, vÄ• naragaá¹‡o ubbasitakÄ• le Ä• gantvÄ• tassa phalÄ• ni khÄ• dati. athÄ• parasmiá Ä• vÄ• so ahosi daá¸·haparikkhitto dvÄ• rayutto, sopi rukkho phalabhÄ• ranamitasÄ• kho \E vÄ• naragaá¹‡o cintesi --- ``mayaá¹ƒ pubbe asukagÄ• me tindukaphalÄ• ni khÄ• dÄ• ma, p rukkho, udÄ• hu no, Ä• vasito so gÄ• mo, udÄ• hu noâ€™â€™ ti. evaÃ±ca pana cintetvÄ• jÄ• nÄ• hÄ«â€™â€™ ti ekaá¹ƒ vÄ• naraá¹ƒ pesesi. so gantvÄ• rukkhassa ca phalitabhÄ• v gÄ• á¸·havÄ• sabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gantvÄ• vÄ• narÄ• naá¹ƒ Ä• rocesi.

vÄ• narÄ• tassa phalitabhÄ• vaá¹ƒ sutvÄ• ``madhurÄ• ni tindukaphalÄ• ni khÄ• dissÄ• mA vÄ• narindassa tamatthaá¹ƒ Ä• rocesuá¹ƒ. vÄ• narindo ``gÄ• mo Ä• vÄ• so anÄ• vÄ• soâ€™ devÄ• â€™â€™ ti. ``tena hi na gantabbaá¹ƒ. manussÄ• hi bahumÄ• yÄ• hontÄ«â€™â€™ paá¹-isallÄ• navelÄ• ya aá¸• á¸• harattasamaye khÄ• dissÄ• mÄ• â€™â€™ ti bahÅ« gantvÄ sampaá¹-icchÄ• petvÄ• himavantÄ• otaritvÄ• tassa gÄ• massa avidÅ«re manussÄ• naá¹ƒ Ä• gamayamÄ• nÄ• mahÄ• pÄ• sÄ• á¹‡apiá¹-á¹-he sayitvÄ• majjhimayÄ• me manussesu Ä• ruyha phalÄ• ni khÄ• diá¹ƒsu. atheko puriso sarÄ«rakiccena gehÄ• nikkhamitvÄ• gÄ• m 64/ disvÄ• manussÄ• naá¹ƒ Ä• cikkhi. bahÅ« manussÄ• dhanukalÄ• paá¹ƒ sannayhitvÄ• leá¸• á¸• udaá¹‡á¸• Ä• dÄ«ni Ä• dÄ• ya ``pabhÄ• tÄ• ya rattiyÄ• vÄ• nare gaá¹‡hissÄ• mÄ

parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. asÄ«tisahassavÄ• narÄ• manusse disvÄ• maraá¹‡abhaya
paá¹-issaraá¹‡aá¹ƒ aÃ±Ã±atra vÄ• narindenÄ• â€™â€™ ti tassa santikaá¹ƒ gantvÄ• paá¹-h

53__._ á¹• 21 ``dhanuhatthakalÄ• pehi, nettiá¹ƒsavaradhÄ• ribhi.

samantÄ• parikiá¹‡á¹‡amha, kathaá¹ƒ mokkho bhavissatÄ«â€™â€™ ti ||

tattha \Be II 71/ __dhanuhatthakalÄ• pehÄ«_ti dhanukalÄ• pahatthehi, dhanÅ«ni ceva sara
á¹-hitehÄ«ti attho. __nettiá¹ƒsavaradhÄ• ribhÄ«_ti nettiá¹ƒsÄ• vuccanti khaggÄ• , uttamakh
attho. __parikiá¹‡á¹‡amhÄ• _ti parivÄ• ritamha. __katha_nti kena nu kho upÄ• yena amhÄ•
bhavissatÄ«ti.

tesaá¹ƒ \Ee II 78/ kathaá¹ƒ sutvÄ• vÄ• narindo ``mÄ• bhÄ• yittha, manussÄ• nÄ• ma bah
majjhimayÄ• mo vattati, api nÄ• ma tesaá¹ƒ `amhe mÄ• ressÄ• mÄ• â€™ ti parivÄ• ritÄ• na
antarÄ• yakaraá¹ƒ aÃ±Ã±aá¹ƒ kiccaá¹ƒ uppajjeyyÄ• â€™â€™ ti vÄ• nare samassÄ• setvÄ•

54__._ á¹• 21 ``appeva bahukiccÄ• naá¹ƒ, attho jÄ• yetha koci naá¹ƒ.

atthi rukkhassa acchinnaá¹ƒ, khajjathaÃ±Ã±eva tindukaâ€™â€™ nti ||

tattha __na_nti nipÄ• tamattaá¹ƒ, appeva bahukiccÄ• naá¹ƒ manussÄ• naá¹ƒ aÃ±Ã±o koci
ayamevettha attho. __atthi rukkhassa acchinna_nti imassa rukkhassa phalÄ• naá¹ƒ
Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanavasena acchinnaá¹ƒ bahu á¹-hÄ• naá¹ƒ atthi. __khajjat
tindukaphalaá¹ƒ khajjathaÃ±Ã±eva. tumhe hi yÄ• vatakena vo attho atthi, tattakaá¹ƒ khÄ• da
paharaá¹‡akÄ• laá¹ƒ jÄ• nissÄ• mÄ• ti.

evaá¹ƒ mahÄ• satto kapigaá¹‡aá¹ƒ samassÄ• sesi. ettakaÃ±hi assÄ• saá¹ƒ alabhamÄ• nÄ
hadayena jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡eyyuá¹ƒ. mahÄ• satto pana evaá¹ƒ vÄ• naragaá¹‡aá
samÄ• nethÄ• â€™â€™ ti Ä• ha. samÄ• nentÄ• tassa bhÄ• gineyyaá¹ƒ senakaá¹ƒ nÄ• ma
nÄ• gatoâ€™â€™ ti Ä• rocesuá¹ƒ. ``sace senako nÄ• gato, tumhe mÄ• bhÄ• yittha, idÄ• n
karissatÄ«â€™â€™ ti. senakopi kho vÄ• naragaá¹‡assa gamanakÄ• le niddÄ• yitvÄ• pacc
padÄ• nupadiko hutvÄ• Ä• gacchanto manusse disvÄ• ``vÄ• naragaá¹‡assa bhayaá¹ƒ upp
ekasmiá¹ƒ pariyante gehe aggiá¹ƒ jÄ• letvÄ• suttaá¹ƒ kantantiyÄ• mahallakitthiyÄ• santika
gacchanto gÄ• madÄ• rako viya ekaá¹ƒ ummukaá¹ƒ gahetvÄ• \Ee II 79/ uparivÄ• te á¹-hatv
manussÄ• makkaá¹-e chaá¸• á¸• etvÄ• aggiá¹ƒ nibbÄ• petuá¹ƒ agamaá¹ƒsu. vÄ• narÄ• p
ekekaá¹ƒ phalaá¹ƒ gahetvÄ• palÄ• yiá¹ƒsu.

satthÄ• \Be II 72/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
mahÄ• nÄ• mo sakko ahosi, vÄ• naragaá¹‡o buddhaparisÄ• , vÄ• narindo pana ahameva a

tindukajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [178] 8. kacchapajÄ• takavaá¹‡á¹‡anÄ•

__janittaá¹ƒ me bhavittaá¹ƒ me_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ahivÄ• takarog
kathesi. sÄ• vatthiyaá¹ƒ kira ekasmiá¹ƒ kule ahivÄ• takarogo uppajji. mÄ• tÄ• pitaro puttaá¹
``tÄ• ta, mÄ• imasmiá¹ƒ gehe vasa, bhittiá¹ƒ bhinditvÄ• palÄ• yitvÄ• yattha katthaci gantv
pacchÄ• Ä• gantvÄ• imasmiá¹ƒ nÄ• ma á¹-hÄ• ne mahÄ• nidhÄ• naá¹ƒ atthi, taá¹ƒ uddhar
saá¹‡á¹-hapetvÄ• sukhena jÄ«veyyÄ• sÄ«â€™â€™ ti. putto tesaá¹ƒ vacanaá¹ƒ sampaá¹-id
palÄ• yitvÄ• attano roge vÅ«pasante Ä• gantvÄ• mahÄ• nidhÄ• naá¹ƒ uddharitvÄ• kuá¹-u
gharÄ• vÄ• saá¹ƒ vasi. so ekadivasaá¹ƒ sappitelÄ• dÄ«ni ceva vatthacchÄ• danÄ• dÄ«ni ca
gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«di. satthÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katv
ahivÄ• takarogo uppannoti assumha, kinti katvÄ• muttosÄ«â€™â€™ ti pucchi, so taá¹ƒ pav
``pubbepi kho, upÄ• saka, bhaye uppanne attano vasanaá¹-á¹-hÄ• ne Ä• layaá¹ƒ katvÄ• aÃ
jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡iá¹ƒsu, anÄ• layaá¹ƒ pana katvÄ• aÃ±Ã±attha gatÄ• jÄ«vitaá¹
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• sigÄ• make kum
kumbhakÄ• rakammaá¹ƒ katvÄ• puttadÄ• raá¹ƒ posesi. tadÄ• pana bÄ• rÄ• á¹‡asiyaá¹ƒ m
ekÄ• baddho mahÄ• jÄ• tassaro ahosi. so bahuudakakÄ• le nadiyÄ• saddhiá¹ƒ ekodako ho
66/ visuá¹ƒ hoti. macchakacchapÄ• \Ee II 80/ pana ``imasmiá¹ƒ saá¹ƒvacchare suvuá¹-á¹-h
imasmiá¹ƒ saá¹ƒvacchare dubbuá¹-á¹-hikÄ• â€™â€™ ti jÄ• nanti. atha tasmiá¹ƒ sare nibbat
``imasmiá¹ƒ saá¹ƒvacchare dubbuá¹-á¹-hikÄ• bhavissatÄ«â€™â€™ ti Ã±atvÄ• udakassa e
sarÄ• nikkhamitvÄ• \Be II 73/ nadiá¹ƒ agamiá¹ƒsu. eko pana kacchapo ``idaá¹ƒ me jÄ• taá
vaá¸• á¸• hitaá¹-á¹-hÄ• naá¹ƒ, mÄ• tÄ• pitÅ«hi vasitaá¹-á¹-hÄ• naá¹ƒ, na sakkomi imaá¹ƒ jal
agamÄ• si. atha nidÄ• ghasamaye tattha udakaá¹ƒ chijji, so kacchapo bodhisattassa mattika
bhÅ«miá¹ƒ khaá¹‡itvÄ• pÄ• visi. bodhisatto ``mattikaá¹ƒ gahessÄ• mÄ«â€™â€™ ti tattha g
bhÅ«miá¹ƒ khaá¹‡anto kacchapassa piá¹-á¹-hiá¹ƒ bhinditvÄ• mattikapiá¹‡á¸• aá¹ƒ viya kud
uddharitvÄ• thale pÄ• tesi. so vedanÄ• ppatto hutvÄ• ``vasanaá¹-á¹-hÄ• ne Ä• layaá¹ƒ jah
vinÄ• saá¹ƒ pÄ• puá¹‡iâ€™â€™ nti vatvÄ• paridevamÄ• no imÄ• gÄ• thÄ• avoca ---

55__._ á¹• 21 ``janittaá¹ƒ me bhavittaá¹ƒ me, iti paá¹…ke avassayiá¹ƒ.

taá¹ƒ maá¹ƒ paá¹…ko ajjhabhavi, yathÄ• dubbalakaá¹ƒ tathÄ• .

taá¹ƒ taá¹ƒ vadÄ• mi bhaggava, suá¹‡ohi vacanaá¹ƒ mama ||

56__._ á¹• 21 ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, sukhaá¹ƒ yatrÄ• dhigacchati.

taá¹ƒ janittaá¹ƒ bhavittaÃ±ca, purisassa pajÄ• nato.

yamhi jÄ«ve tamhi gacche, na niketahato siyÄ• â€™â€™ ti ||

tattha __janittaá¹ƒ me bhavittaá¹ƒ me_ti idaá¹ƒ mama jÄ• taá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ mama
vaá¸• á¸• hitaá¹-á¹-hÄ• naá¹ƒ. __iti paá¹…ke avassayi_nti iminÄ• kÄ• raá¹‡enÄ• haá¹ƒ ima
nipajjiá¹ƒ, vÄ• saá¹ƒ kappesinti attho. __ajjhabhavÄ«_ti adhiabhavi vinÄ• saá¹ƒ pÄ• pesi. __
kumbhakÄ• raá¹ƒ Ä• lapati. kumbhakÄ• rÄ• naÃ±hi nÄ• magottapaÃ±Ã±atti esÄ• , yadidaá¹
kÄ• yikacetasikassÄ• daá¹ƒ. __taá¹ƒ_ \Ee II 81/ __janittaá¹ƒ bhavittaÃ±cÄ• _ti taá¹ƒ jÄ• taá
vaá¸• á¸• hitaá¹-á¹-hÄ• naÃ±ca. ``jÄ• nittaá¹ƒ bhÄ• vittaâ€™â€™ nti dÄ«ghavasenapi pÄ• á
__pajÄ• nato_ti atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ jÄ• nantassa. __na niketahato
katvÄ• aÃ±Ã±attha agantvÄ• niketena hato, evarÅ«paá¹ƒ maraá¹‡adukkhaá¹ƒ pÄ• pito na

evaá¹ƒ so bodhisattena saddhiá¹ƒ kathento kÄ• lamakÄ• si. bodhisatto taá¹ƒ gahetvÄ• sak
sannipÄ• tÄ• petvÄ• te manusse ovadanto evamÄ• ha --- ``passatha imaá¹ƒ kacchapaá¹ƒ,
aÃ±Ã±esaá¹ƒ macchakacchapÄ• naá¹ƒ mahÄ• nadiá¹ƒ gamanakÄ• le attano vasanaá¹-á¹-h
asakkonto \Be II 74/ tehi saddhiá¹ƒ agantvÄ• mama mattikagahaá¹‡aá¹-á¹-hÄ• naá¹ƒ pavis
athassÄ• haá¹ƒ mattikaá¹ƒ gaá¹‡hanto mahÄ• kuddÄ• lena piá¹-á¹-hiá¹ƒ bhinditvÄ• mattika
thale pÄ• tesiá¹ƒ, ayaá¹ƒ attanÄ• katakammaá¹ƒ saritvÄ• dvÄ«hi gÄ• thÄ• hi paridevitvÄ•
attano vasanaá¹-á¹-hÄ• ne Ä• layaá¹ƒ katvÄ• maraá¹‡aá¹ƒ patto, tumhepi mÄ• iminÄ• ka
ito paá¹-á¹-hÄ• ya `mayhaá¹ƒ rÅ«paá¹ƒ mayhaá¹ƒ saddo mayhaá¹ƒ gandho mayhaá¹ƒ raso
mayhaá¹ƒ putto mayhaá¹ƒ dhÄ«tÄ• mayhaá¹ƒ dÄ• sadÄ• siparicchedo mayhaá¹ƒ hiraÃ±Ã±
taá¹‡hÄ• vasena upabhogavasena mÄ• gaá¹‡hittha, ekakovesa satto tÄ«su bhavesu pariv
buddhalÄ«lÄ• ya mahÄ• janassa ovÄ• damadÄ• si, so ovÄ• do sakalajambudÄ«paá¹ƒ patth
vassasahassÄ• ni aá¹-á¹-hÄ• si. mahÄ• jano bodhisattassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«
Ä• yupariyosÄ• ne saggapuraá¹ƒ pÅ«resi, bodhisattopi tatheva puÃ±Ã±Ä• ni katvÄ• sagga

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kulaputto sotÄ• pattiphale patiá¹-á¹-hÄ• si. ``tadÄ• kacchapo Ä• nando ahosi, kumbhakÄ• n
ahosiâ€™â€™ nti.

kacchapajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [179] 9. satadhammajÄ• takavaá¹‡á¹‡anÄ•

__taÃ±ca_ \Ee II 82/ __appa_nti idaá¹ƒ satthÄ• jetavane viharanto ekavÄ«satividhaá¹ƒ ane
kathesi. ekasmiÃ±hi kÄ• le bahÅ« bhikkhÅ« vejjakammena dÅ«takammena pahiá¹‡akamme
piá¹‡á¸• apaá¹-ipiá¹‡á¸• enÄ• ti evarÅ«pÄ• ya ekavÄ«satividhÄ• ya anesanÄ• ya jÄ«vikaá¹ƒ
__sÄ• ketajÄ• take_ (J I 2.173-174) Ä• vibhavissati. satthÄ• tesaá¹ƒ tathÄ• jÄ«vikakappan
``etarahi kho bahÅ« bhikkhÅ« anesanÄ• ya jÄ«vikaá¹ƒ kappenti, te pana evaá¹ƒ jÄ«vikaá¹ƒ
yakkhattabhÄ• vÄ• petattabhÄ• vÄ• na muccissanti, dhuragoá¹‡Ä• hutvÄ• va nibbattissan
gaá¹‡hissanti, etesaá¹ƒ hitatthÄ• ya sukhatthÄ• ya \Be II 75/ attajjhÄ• sayaá¹ƒ sakapaá¹-ibh
dhammadesanaá¹ƒ kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ•
ekavÄ«satividhÄ• ya anesanÄ• ya paccayÄ• uppÄ• detabbÄ• . anesanÄ• ya hi uppanno pi
Ä• dittalohaguá¸·asadiso halÄ• halavisÅ«pamo. anesanÄ• hi nÄ• mesÄ• buddhapaccekab
paá¹-ikuá¹-á¹-hÄ• . anesanÄ• ya \Ne II 68/ uppannaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa
vÄ• natthi. evaá¹ƒ uppanno hi piá¹‡á¸• apÄ• to mama sÄ• sane caá¹‡á¸• Ä• lassa ucchiá¹-
paribhogo satadhammamÄ• á¹‡avassa caá¹‡á¸• Ä• lucchiá¹-á¹-habhattaparibhogo viya hotÄ
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto caá¹‡á¸• Ä• layoniya
vayappatto kenacideva karaá¹‡Ä«yena pÄ• theyyataá¹‡á¸• ule ca bhattapuá¹-aÃ±ca gahetv
tasmiÃ±hi kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ eko mÄ• á¹‡avo atthi satadhammo nÄ• ma udiccabrÄ
nibbatto. sopi kenacideva karaá¹‡Ä«yena taá¹‡á¸• ule ca bhattapuá¹-aÃ±ca agahetvÄ• va m
ubhopi mahÄ• magge samÄ• gacchiá¹ƒsu. mÄ• á¹‡avo bodhisattaá¹ƒ ``kiá¹ƒjÄ• tikosÄ«â€™
caá¹‡á¸• Ä• loâ€™â€™ ti vatvÄ• ``tvaá¹ƒ kiá¹ƒjÄ• tikosÄ«â€™â€™ ti mÄ• á¹‡avaá¹ƒ pucch
``udiccabrÄ• hmaá¹‡o ahaâ€™â€™ nti. ``sÄ• dhu gacchÄ• mÄ• â€™â€™ ti te ubhopi magg
pÄ• tarÄ• savelÄ• ya udakaphÄ• sukaá¹-á¹-hÄ• ne nisÄ«ditvÄ• hatthe dhovitvÄ• bhattapua
bhattaá¹ƒ bhuÃ±jÄ• hÄ«â€™â€™ ti Ä• ha. ``natthi, are caá¹‡á¸• Ä• la, mama bhattena atth
``sÄ• dhÅ«â€™â€™ ti puá¹-akabhattaá¹ƒ ucchiá¹-á¹-haá¹ƒ akatvÄ• va attano yÄ• panamatt
pakkhipitvÄ• puá¹-akabhattaá¹ƒ bandhitvÄ• ekamante á¹-hapetvÄ• bhuÃ±jitvÄ• pÄ• nÄ«y
dhotahatthapÄ• do taá¹‡á¸• ule ca sesabhattaÃ±ca Ä• dÄ• ya ``gacchÄ• ma, mÄ• á¹‡avÄ•

te sakaladivasaá¹ƒ gantvÄ• sÄ• yaá¹ƒ ubhopi ekasmiá¹ƒ udakaphÄ• sukaá¹-á¹-hÄ• ne nha
bodhisatto phÄ• sukaá¹-á¹-hÄ• ne nisÄ«ditvÄ• bhattapuá¹-aá¹ƒ mocetvÄ• mÄ• á¹‡avaá¹ƒ
Ä• rabhi. mÄ• á¹‡avo sakaladivasaá¹ƒ maggagamanena kilanto chÄ• tajjhatto ``sace me bh
bhuÃ±jissÄ• mÄ«â€™â€™ ti olokento aá¹-á¹-hÄ• si. itaro kiÃ±ci avatvÄ• bhuÃ±jateva. mÄ•
``ayaá¹ƒ caá¹‡á¸• Ä• lo mayhaá¹ƒ avatvÄ• va sabbaá¹ƒ bhuÃ±jati \Be II 76/ nippÄ«á¸·etvÄ•
ucchiá¹-á¹-habhattaá¹ƒ chaá¸• á¸• etvÄ• sesaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so
ucchiá¹-á¹-habhattaá¹ƒ bhuÃ±ji. athassa bhuttamattasseva ``mayÄ• attano jÄ• tigottakulapa
ananucchavikaá¹ƒ kataá¹ƒ, caá¹‡á¸• Ä• lassa nÄ• ma me ucchiá¹-á¹-habhattaá¹ƒ bhuttaâ€™
balavavippaá¹-isÄ• ro uppajji, tÄ• vadevassa salohitaá¹ƒ bhattaá¹ƒ mukhato uggacchi. so ``a

kÄ• raá¹‡Ä• ananucchavikaá¹ƒ kammaá¹ƒ kataâ€™â€™ nti uppannabalavasokatÄ• ya par
gÄ• thamÄ• ha ---

57__._ á¹• 21 ``taÃ±ca \Ee II 84/ appaÃ±ca ucchiá¹-á¹-haá¹ƒ, taÃ±ca kicchena no adÄ• .

sohaá¹ƒ brÄ• hmaá¹‡ajÄ• tiko, yaá¹ƒ bhuttaá¹ƒ tampi uggataâ€™â€™ nti ||

tatrÄ• yaá¹ƒ \Ne II 69/ saá¹…khepattho --- yaá¹ƒ mayÄ• bhuttaá¹ƒ, taá¹ƒ appaÃ±ca ucchiá
caá¹‡á¸• Ä• lo na attano ruciyÄ• maá¹ƒ adÄ• si, atha kho nippÄ«á¸·iyamÄ• no kicchena ka
parisuddhabrÄ• hmaá¹‡ajÄ• tiko, teneva me yaá¹ƒ bhuttaá¹ƒ, tampi saddhiá¹ƒ lohitena ugga

evaá¹ƒ mÄ• á¹‡avo paridevitvÄ• ``kiá¹ƒ dÄ• ni me evarÅ«paá¹ƒ ananucchavikaá¹ƒ kamma
ti araÃ±Ã±aá¹ƒ pavisitvÄ• kassaci attÄ• naá¹ƒ adassetvÄ• va anÄ• thamaraá¹‡aá¹ƒ patto.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ dassetvÄ• ``seyyathÄ• pi, bhikkhave, satadhammamÄ• á¹‡avas
caá¹‡á¸• Ä• lucchiá¹-á¹-hakaá¹ƒ bhuÃ±jitvÄ• attano ayuttabhojanassa bhuttattÄ• neva hÄ•
uppajji, evameva yo imasmiá¹ƒ sÄ• sane pabbajito anesanÄ• ya jÄ«vikaá¹ƒ kappento tathÄ
paribhuÃ±jati, tassa buddhapaá¹-ikuá¹-á¹-hagarahitajÄ«vitabhÄ• vato neva hÄ• so, na soma
uppajjatÄ«â€™â€™ ti vatvÄ• abhisambuddho hutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

58__._ á¹• 21 ``evaá¹ƒ dhammaá¹ƒ niraá¹ƒkatvÄ• , yo adhammena jÄ«vati.

satadhammova lÄ• bhena, laddhenapi na nandatÄ«â€™â€™ ti ||

tattha __dhamma_nti Ä• jÄ«vapÄ• risuddhisÄ«ladhammaá¹ƒ. __niraá¹ƒkatvÄ• _ti nÄ«harit
__adhammenÄ• _ti ekavÄ«satiyÄ• anesanasaá¹…khÄ• tena micchÄ• jÄ«vena. __satadhar
``santadhammoâ€™â€™ tipi pÄ• á¹-ho. __na nandatÄ«_ti yathÄ• satadhammo mÄ• á¹‡av
``caá¹‡á¸• Ä• lucchiá¹-á¹-hakaá¹ƒ me laddhaâ€™â€™ nti tena lÄ• bhena na \Be II 77/ nand
sÄ• sane pabbajito kulaputto anesanÄ• ya laddhalÄ• bhaá¹ƒ paribhuÃ±janto na nandati na
``buddhagarahitajÄ«vikÄ• ya jÄ«vÄ• mÄ«â€™â€™ ti domanassappatto hoti. tasmÄ• anesa
satadhammamÄ• á¹‡avasseva araÃ±Ã±aá¹ƒ pavisitvÄ• anÄ• thamaraá¹‡aá¹ƒ marituá¹ƒ va

evaá¹ƒ \Ee II 85/ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ desetvÄ• saccÄ• ni pakÄ• setvÄ• jÄ
saccapariyosÄ• ne bahÅ« bhikkhÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. ``tadÄ• mÄ•
caá¹‡á¸• Ä• laputto ahosiâ€™â€™ nti.

satadhammajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [180] 10. duddadajÄ• takavaá¹‡á¹‡anÄ•

__duddadaá¹ƒ_ \Ne II 70/ __dadamÄ• nÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto gaá¹‡á
kathesi. sÄ• vatthiyaá¹ƒ kira dve sahÄ• yakÄ• kuá¹-umbiyaputtÄ• chandakaá¹ƒ saá¹ƒharitv
sabbaparikkhÄ• radÄ• naá¹ƒ sajjetvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimante
pavattetvÄ• sattame divase sabbaparikkhÄ• re adaá¹ƒsu. tesu gaá¹‡ajeá¹-á¹-hako satthÄ•
ekamantaá¹ƒ nisÄ«ditvÄ• ``bhante, imasmiá¹ƒ dÄ• ne bahudÄ• yakÄ• pi atthi appadÄ• yak
`idaá¹ƒ dÄ• naá¹ƒ mahapphalaá¹ƒ hotÅ«â€™â€™ â€™ ti dÄ• naá¹ƒ niyyÄ• desi. satthÄ• ``
buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• evaá¹ƒ niyyÄ• dentehi mahÄ
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi dÄ• naá¹ƒ datvÄ• evameva niyyÄ• diá¹ƒsÅ«â€™â€™ ti vatvÄ
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• gharÄ• vÄ• saá¹ƒ
pabbajitvÄ• gaá¹‡asatthÄ• hutvÄ• himavantapadese ciraá¹ƒ vasitvÄ• loá¹‡ambilasevanat
caramÄ• no bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase dvÄ• ragÄ• me s
manussÄ• bhikkhaá¹ƒ adaá¹ƒsu. punadivase bÄ• rÄ• á¹‡asiyaá¹ƒ cari, manussÄ• sampiyÄ
gaá¹‡abandhanena chandakaá¹ƒ \Be II 78/ saá¹ƒharitvÄ• dÄ• naá¹ƒ sajjetvÄ• isigaá¹‡assa
pavattayiá¹ƒsu. dÄ• napariyosÄ• ne gaá¹‡ajeá¹-á¹-hako evameva vatvÄ• iminÄ• va niyÄ• n
bodhisatto ``Ä• vuso, cittappasÄ• de sati appakaá¹ƒ nÄ• ma dÄ• naá¹ƒ natthÄ«â€™â€™ ti
imÄ• gÄ• thÄ• avoca ---

59__._ á¹• 21 ``duddadaá¹ƒ \Ee II 86/ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

60__._ á¹• 21 ``tasmÄ• sataÃ±ca asataá¹ƒ, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yaá¹‡Ä• â€™â€™ ti ||

tattha __duddada_nti dÄ• naá¹ƒ nÄ• ma lobhadosavasikehi apaá¹‡á¸• itehi dÄ• tuá¹ƒ na sa
``duddadaâ€™â€™ nti vuccati. taá¹ƒ dadamÄ• nÄ• naá¹ƒ. __dukkaraá¹ƒ kamma kubbata_n
sabbehi kÄ• tuá¹ƒ na sakkÄ• ti dukkaraá¹ƒ. taá¹ƒ kurumÄ• nÄ• naá¹ƒ. __asanto_ti apaá¹‡á¸
__nÄ• nukubbantÄ«_ti taá¹ƒ \Ne II 71/ kammaá¹ƒ nÄ• nukaronti. __sataá¹ƒ dhammo_ti paá
dÄ• naá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __durannayo_ti phalasambandhavasena dujjÄ• no, ev
phalavipÄ• ko hotÄ«ti duranubodho. apica __durannayo_ti duradhigamo, apaá¹‡á¸• itehi dÄ
dÄ• naphalaá¹ƒ nÄ• ma laddhuá¹ƒ na sakkÄ• tipi attho. __nÄ• nÄ• hoti ito gatÄ«_ti ito cavi
gacchantÄ• naá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ nÄ• nÄ• hoti. __asanto nirayaá¹ƒ yantÄ«_ti a

dÄ• naá¹ƒ adatvÄ• sÄ«laá¹ƒ arakkhitvÄ• nirayaá¹ƒ gacchanti. __santo saggaparÄ• yaá¹‡Ä
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ rakkhitvÄ• uposathakammaá¹ƒ karitvÄ• tÄ«á¹‡i sucaritÄ• ni pA
honti, mahantaá¹ƒ saggasukhasampattiá¹ƒ anubhavantÄ«ti.

evaá¹ƒ bodhisatto anumodanaá¹ƒ katvÄ• cattÄ• ro vassike mÄ• se tattheva vasitvÄ• vass
gantvÄ• jhÄ• naá¹ƒ nibbattetvÄ• aparihÄ«najjhÄ• no brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• isig
gaá¹‡asatthÄ• pana ahameva ahosiâ€™â€™ nti.

duddadajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kalyÄ• á¹‡avaggo tatiyo.

tassuddÄ• naá¹ƒ ---

kalyÄ• á¹‡adhammaá¹ƒ \Be II 79/ daddaraá¹ƒ, makkaá¹-i dubbhimakkaá¹-aá¹ƒ.

Ä• diccupaá¹-á¹-hÄ• naÃ±ceva, kaá¸·Ä• yamuá¹-á¹-hi tindukaá¹ƒ.

kacchapaá¹ƒ satadhammaÃ±ca, duddadanti ca te dasa ||

4. asadisavaggo

á¹• 03 [181] 1. asadisajÄ• takavaá¹‡á¹‡anÄ•

__dhanuggaho_ \Ne II 72/ __asadiso_ti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bhinikkha
kathesi. ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• bhagavato mahÄ• nik
nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnA
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, tathÄ• gato idÄ• neva mahÄ• bhinikkh
setacchattaá¹ƒ pahÄ• ya nikkhantoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee II 87/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa agga
paá¹-isandhiá¹ƒ gaá¹‡hi, tassa sotthinÄ• jÄ• tassa nÄ• maggahaá¹‡adivase ``asadisakumÄ
akaá¹ƒsu. athassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicaraá¹‡akÄ• le aÃ±Ã±o puÃ±Ã±avÄ•
paá¹-isandhiá¹ƒ gaá¹‡hi, tassa sotthinÄ• jÄ• tassa nÄ• maggahaá¹‡adivase ``brahmadattak
akaá¹ƒsu. tesu bodhisatto soá¸·asavassakÄ• le takkasilaá¹ƒ gantvÄ• disÄ• pÄ• mokkhassa
vede aá¹-á¹-hÄ• rasa ca sippÄ• ni uggaá¹‡hitvÄ• tesu issÄ• sasippe asadiso hutvÄ• bÄ• rA

rÄ• jÄ• kÄ• laá¹ƒ karonto ``asadisakumÄ• rassa rajjaá¹ƒ datvÄ• brahmadattassa oparajjaá
kÄ• lamakÄ• si. tasmiá¹ƒ kÄ• lakate bodhisatto attano rajje dÄ«yamÄ• ne ``na mayhaá¹ƒ ra
paá¹-ikkhipi, brahmadattaá¹ƒ rajje abhisiÃ±ciá¹ƒsu. bodhisatto ``mayhaá¹ƒ rajjena attho natt
kiÃ±cipi na icchi, kaniá¹-á¹-he rajjaá¹ƒ kÄ• rente pakatiyÄ• vasanÄ• kÄ• reneva vasi. rÄ• ja
``asadisakumÄ• ro \Be II 80/ rajjaá¹ƒ patthetÄ«â€™â€™ ti vatvÄ• raÃ±Ã±o santike bodhisa
sopi tesaá¹ƒ vacanaá¹ƒ gahetvÄ• paribhinnacitto ``bhÄ• taraá¹ƒ me gaá¹‡hathÄ• â€™â€™

atheko bodhisattassa atthacarako taá¹ƒ kÄ• raá¹‡aá¹ƒ bodhisattassa Ä• rocesi. bodhisatto
kaniá¹-á¹-habhÄ• tikassa kujjhitvÄ• nagarÄ• nikkhamitvÄ• aÃ±Ã±aá¹ƒ raá¹-á¹-haá¹ƒ gantv
Ä• gantvÄ• rÄ• jadvÄ• re á¹-hitoâ€™â€™ ti raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ• ``kittakaá¹ƒ bh
pucchi \Ne II 73/. ``ekasaá¹ƒvaccharena satasahassaâ€™â€™ nti. ``sÄ• dhu Ä• gacchatÅ«
Ä• gantvÄ• samÄ«pe á¹-hitaá¹ƒ pucchi --- ``tvaá¹ƒ dhanaggahosÄ«â€™â€™ ti? ``Ä• ma, d
maá¹ƒ upaá¹-á¹-hahassÅ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahi. t
dÄ«yamÄ• naá¹ƒ \Ee II 88/ disvÄ• ``atibahuá¹ƒ labhatÄ«â€™â€™ ti porÄ• á¹‡akadhanugga
athekadivasaá¹ƒ rÄ• jÄ• uyyÄ• naá¹ƒ gantvÄ• maá¹…galasilÄ• paá¹-á¹-asamÄ«pe sÄ• á¹‡
ambarukkhamÅ«le mahÄ• sayane nipanno uddhaá¹ƒ olokento rukkhagge ekaá¹ƒ ambapiá¹
sakkÄ• abhiruhitvÄ• gaá¹‡hituâ€™â€™ nti dhanuggahe pakkosÄ• petvÄ• ``imaá¹ƒ ambap
pÄ• tetuá¹ƒ sakkhissathÄ• â€™â€™ ti Ä• ha. na taá¹ƒ, deva, amhÄ• kaá¹ƒ garu, devena pa
diá¹-á¹-hapubbaá¹ƒ, adhunÄ• gato dhanuggaho amhehi bahutaraá¹ƒ labhati, taá¹ƒ pÄ• tÄ• p

rÄ• jÄ• bodhisattaá¹ƒ pakkosÄ• petvÄ• ``sakkhissasi, tÄ• ta, etaá¹ƒ pÄ• tetuâ€™â€™ nti
mahÄ• rÄ• ja, ekaá¹ƒ okÄ• saá¹ƒ labhamÄ• no sakkhissÄ• mÄ«â€™â€™ ti. ``katarokÄ• sa
sayanassa antokÄ• saâ€™â€™ nti. rÄ• jÄ• sayanaá¹ƒ harÄ• petvÄ• okÄ• saá¹ƒ kÄ• resi.
natthi, nivÄ• sanantare dhanuá¹ƒ sannayhitvÄ• vicarati, tasmÄ• ``sÄ• á¹‡iá¹ƒ laddhuá¹ƒ va
Ä• ha. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sÄ• á¹‡iá¹ƒ Ä• harÄ• petvÄ• parikkhipÄ• pesi. bodhis
uparinivatthaá¹ƒ setavatthaá¹ƒ haritvÄ• ekaá¹ƒ rattapaá¹-aá¹ƒ nivÄ• setvÄ• kacchaá¹ƒ ban
rattapaá¹-aá¹ƒ udare bandhitvÄ• pasibbakato sandhiyuttaá¹ƒ khaggaá¹ƒ nÄ«haritvÄ• vÄ• r
suvaá¹‡á¹‡akaÃ±cukaá¹ƒ paá¹-imuÃ±citvÄ• cÄ• panÄ• á¸·iá¹ƒ piá¹-á¹-hiyaá¹ƒ sannayhitvÄ
sandhiyuttameá¹‡á¸• akamahÄ• dhanuá¹ƒ Ä• dÄ• ya pavÄ• á¸·avaá¹‡á¹‡aá¹ƒ jiyaá¹ƒ Ä• rop
paá¹-imuÃ±citvÄ• tikhiá¹‡akhurappaá¹ƒ nakhehi parivattayamÄ• no sÄ• á¹‡iá¹ƒ dvidhÄ• ka
alaá¹…katanÄ• gakumÄ• ro viya nikkhamitvÄ• sarakhipanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• khura
rÄ• jÄ• naá¹ƒ Ä• ha --- ``kiá¹ƒ, mahÄ• rÄ• ja, etaá¹ƒ ambapiá¹‡á¸• iá¹ƒ uddhaá¹ƒ Ä• rohana
\Be II 81/ adho orohanakaá¹‡á¸• enÄ• â€™â€™ ti \Ee II 89/. ``tÄ• ta, bahÅ« mayÄ• Ä• roha
diá¹-á¹-hapubbÄ• , orohanakaá¹‡á¸• ena pana pÄ• tentÄ• mayÄ• na diá¹-á¹-hapubbÄ• , or
pÄ• tehÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, idaá¹ƒ kaá¹‡á¸• aá¹ƒ dÅ«raá¹ƒ Ä• rohissati, yÄ• va c
tÄ• va gantvÄ• sayaá¹ƒ orohissati, yÄ• vassa orohanaá¹ƒ, tÄ• va tumhehi adhivÄ• setuá¹ƒ
rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

atha naá¹ƒ puna Ä• ha --- ``mahÄ• rÄ• ja, idaá¹ƒ kaá¹‡á¸• aá¹ƒ pana Ä• rohamÄ• naá¹ƒ an
yÄ• vamajjhaá¹ƒ kantamÄ• naá¹ƒ Ä• rohissati, orohamÄ• naá¹ƒ kesaggamattampi ito vÄ• e
patitvÄ• ambapiá¹‡á¸• iá¹ƒ gahetvÄ• otarissati, passa, mahÄ• rÄ• jÄ• â€™â€™ ti vegaá¹ƒ
II 74/ khipi. taá¹ƒ kaá¹‡á¸• aá¹ƒ ambapiá¹‡á¸• ivaá¹‡á¹-aá¹ƒ yÄ• vamajjhaá¹ƒ kantamÄ• naá
``idÄ• ni taá¹ƒ kaá¹‡á¸• aá¹ƒ yÄ• va cÄ• tumahÄ• rÄ• jikabhavanaá¹ƒ gataá¹ƒ bhavissatÄ«â
paá¹-hamaá¹ƒ khittakaá¹‡á¸• ato adhikataraá¹ƒ vegaá¹ƒ janetvÄ• aÃ±Ã±aá¹ƒ kaá¹‡á¸• aá¹ƒ
purimakaá¹‡á¸• apuá¹…khe paharitvÄ• nivattitvÄ• sayaá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ abhiru
aggahesuá¹ƒ, nivattanakaá¹‡á¸• assa vÄ• tachinnasaddo asanisaddo viya ahosi. mahÄ• jan
ti vutte bodhisatto ``nivattanakaá¹‡á¸• assa saddoâ€™â€™ ti vatvÄ• attano attano sarÄ«re
patanabhÄ• vaá¹ƒ Ã±atvÄ• bhÄ«tatasitaá¹ƒ mahÄ• janaá¹ƒ ``mÄ• bhÄ• yitthÄ• â€™â€™ t
bhÅ«miyaá¹ƒ patituá¹ƒ na dassÄ• mÄ«â€™â€™ ti Ä• ha. kaá¹‡á¸• aá¹ƒ otaramÄ• naá¹ƒ ke
agantvÄ• ujuÃ±Ã±eva patitvÄ• ambapiá¹‡á¸• iá¹ƒ chindi. bodhisatto ambapiá¹‡á¸• iyÄ• ca
bhÅ«miyaá¹ƒ patituá¹ƒ adatvÄ• Ä• kÄ• seyeva sampaá¹-icchanto ekena hatthena ambapiá
kaá¹‡á¸• aá¹ƒ aggahesi. mahÄ• jano taá¹ƒ acchariyaá¹ƒ disvÄ• ``na no evarÅ«paá¹ƒ diá¹-á
mahÄ• purisaá¹ƒ pasaá¹ƒsati \Ee II 90/ unnadati apphoá¹-eti aá¹…guliyo vidhÅ«nati, celukk
pavatteti. rÄ• japarisÄ• ya tuá¹-á¹-hapahaá¹-á¹-hÄ• ya bodhisattassa dinnadhanaá¹ƒ koá¹-in
rÄ• jÄ• pissa dhanavassaá¹ƒ vassento viya bahuá¹ƒ dhanaá¹ƒ mahantaÃ±ca yasaá¹ƒ adÄ•

evaá¹ƒ bodhisatte tena raÃ±Ã±Ä• sakkate garukate tattha vasante ``asadisakumÄ• ro kira
natthÄ«â€™â€™ ti satta rÄ• jÄ• no Ä• gantvÄ• bÄ• rÄ• á¹‡asinagaraá¹ƒ \Be II 82/ parivÄ•
yuddhaá¹ƒ vÄ• â€™â€™ ti raÃ±Ã±o paá¹‡á¹‡aá¹ƒ pesesuá¹ƒ. rÄ• jÄ• maraá¹‡abhayabhÄ«
vasatÄ«â€™â€™ ti pucchitvÄ• ``ekaá¹ƒ sÄ• mantarÄ• jÄ• naá¹ƒ upaá¹-á¹-hahatÄ«â€™â€™
anÄ• gacchante mayhaá¹ƒ jÄ«vitaá¹ƒ natthi, gacchatha tassa mama vacanena pÄ• de vand
gaá¹‡hitvÄ• Ä• gacchathÄ• â€™â€™ ti dÅ«te pÄ• hesi. te gantvÄ• bodhisattassa taá¹ƒ pa
bodhisatto taá¹ƒ rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gantvÄ• rÄ• jÄ• na
samassÄ• setvÄ• kaá¹‡á¸• e akkharÄ• ni chinditvÄ• ``ahaá¹ƒ asadisakumÄ• ro Ä• gato, a
khipanto sabbesaá¹ƒ vo jÄ«vitaá¹ƒ harissÄ• mi, jÄ«vitena atthikÄ• palÄ• yantÅ«â€™â€™ t
sattannaá¹ƒ rÄ• jÅ«naá¹ƒ bhuÃ±jantÄ• naá¹ƒ kaÃ±canapÄ• timakuleyeva kaá¹‡á¸• aá¹ƒ pÄ
maraá¹‡abhayabhÄ«tÄ• sabbeva palÄ• yiá¹ƒsu. evaá¹ƒ mahÄ• satto khuddakamakkhikÄ•
anuppÄ• detvÄ• satta rÄ• jÄ• no palÄ• petvÄ• kaniá¹-á¹-habhÄ• taraá¹ƒ apaloketvÄ• kÄ•
pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• jÄ«vitapariyosÄ• ne brahmalok

satthÄ• \Ne II 75/ \Ee II 91/ ``evaá¹ƒ, bhikkhave, asadisakumÄ• ro satta rÄ• jÄ• no palÄ• p
isipabbajjaá¹ƒ pabbajitoâ€™â€™ ti abhisambuddho hutvÄ• imÄ• gÄ• thÄ• avoca ---

61__._ á¹• 21 ``dhanuggaho asadiso, rÄ• japutto mahabbalo.

dÅ«repÄ• tÄ« akkhaá¹‡avedhÄ«, mahÄ• kÄ• yappadÄ• lano ||

62__._ á¹• 21 ``sabbÄ• mitte raá¹‡aá¹ƒ katvÄ• , na ca kaÃ±ci viheá¹-hayi.

bhÄ• taraá¹ƒ sotthiá¹ƒ katvÄ• na, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti ||

tattha __asadiso_ti na kevalaá¹ƒ nÄ• meneva, balavÄ«riyapaÃ±Ã±Ä• hipi asadisova. __ma
paÃ±Ã±Ä• balenapi mahabbalo. __dÅ«repÄ• tÄ«_ti yÄ• va cÄ• tumahÄ• rÄ• jikabhavanÄ•
kaá¹‡á¸• aá¹ƒ pesetuá¹ƒ samatthatÄ• ya dÅ«repÄ• tÄ«. __akkhaá¹‡avedhÄ«_ti avirÄ• dhita
vuccati vijju, yÄ• va ekÄ• vijju niccharati, tÄ• va tenobhÄ• sena sattaá¹-á¹-ha \Be II 83/ vÄ•
gahetvÄ• vijjhatÄ«ti __akkhaá¹‡avedhÄ«. mahÄ• kÄ• yappadÄ• lano_ti mahante kÄ• ye pa
dÄ• rukÄ• yo, lohakÄ• yo, ayokÄ• yo, vÄ• likakÄ• yo, udakakÄ• yo, phalakakÄ• yoti ime sat
aÃ±Ã±o cammakÄ• yapadÄ• lano mahiá¹ƒsacammaá¹ƒ vinivijjhati, so pana satampi mahiá¹
vinivijjhatiyeva. aÃ±Ã±o aá¹-á¹-haá¹…gulabahalaá¹ƒ udumbarapadaraá¹ƒ, caturaá¹…gulaba
vinivijjhati, so pana phalakasatampi ekato baddhaá¹ƒ vinivijjhati, tathÄ• dvaá¹…gulabahalaa
tambalohapaá¹-á¹-aá¹ƒ, aá¹…gulabahalaá¹ƒ ayapaá¹-á¹-aá¹ƒ. vÄ• likasakaá¹-assa badarasa
palÄ• lasakaá¹-assa vÄ• pacchÄ• bhÄ• gena kaá¹‡á¸• aá¹ƒ pavesetvÄ• purebhÄ• gena at
catuusabhaá¹-á¹-hÄ• naá¹ƒ kaá¹‡á¸• aá¹ƒ peseti, thale aá¹-á¹-hausabhanti evaá¹ƒ imesaá¹ƒ
mahÄ• kÄ• yÄ• naá¹ƒ padÄ• lanato mahÄ• kÄ• yappadÄ• lano. __sabbÄ• mitte_ti sabbe an
yuddhaá¹ƒ katvÄ• palÄ• pesÄ«ti attho. __na ca kaÃ±ci viheá¹-hayÄ«_ti ekampi na viheá¹-h
pana tehi saddhiá¹ƒ kaá¹‡á¸• apesaneneva raá¹‡aá¹ƒ katvÄ• . __saá¹ƒyamaá¹ƒ ajjhupÄ• ga
pabbajjaá¹ƒ upagato.

evaá¹ƒ \Ee II 92/ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• ne
kaniá¹-á¹-habhÄ• tÄ• Ä• nando ahosi, asadisakumÄ• ro pana ahameva ahosiâ€™â€™ nti.

asadisajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [182] 2. saá¹…gÄ• mÄ• vacarajÄ• takavaá¹‡á¹‡anÄ•

__saá¹…gÄ• mÄ• vacaro_ \Ne II 76/ __sÅ«ro_ti idaá¹ƒ satthÄ• jetavane viharanto nandatt
satthari hi paá¹-hamagamanena kapilapuraá¹ƒ gantvÄ• kaniá¹-á¹-habhÄ• tikaá¹ƒ nandarÄ•
kapilapurÄ• nikkhamma anupubbena sÄ• vatthiá¹ƒ gantvÄ• viharante Ä• yasmÄ• nando b
tathÄ• gatena saddhiá¹ƒ gehÄ• nikkhamanakÄ• le ``nandakumÄ• ro kira satthÄ• rÄ• saddh
sutvÄ• aá¸• á¸• hullikhitehi kesehi vÄ• tapÄ• nantarena oloketvÄ• ``tuvaá¹-aá¹ƒ kho, ayyap
Ä• gaccheyyÄ• sÄ«â€™â€™ ti idaá¹ƒ janapadakalyÄ• á¹‡iyÄ• vuttavacanaá¹ƒ anussaranto
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto \Be II 84/ ahosi. satthÄ• tassa taá¹
``yaá¹ƒnÅ«nÄ• haá¹ƒ nandaá¹ƒ arahatte patiá¹-á¹-hÄ• peyyaâ€™â€™ nti cintetvÄ• tassa v
paÃ±Ã±attÄ• sane nisinno ``kacci, nanda, imasmiá¹ƒ sÄ• sane abhiramasÄ«â€™â€™ ti puc

janapadakalyÄ• á¹‡iyÄ• paá¹-ibaddhacitto hutvÄ• nÄ• bhiramÄ• mÄ«â€™â€™ ti. ``himava
nandÄ• â€™â€™ ti? ``na gatapubbo, bhanteâ€™â€™ ti. ``tena hi gacchÄ• mÄ• â€™â€™ t
katÄ• haá¹ƒ gamissÄ• mÄ«â€™â€™ ti. satthÄ• ``ahaá¹ƒ taá¹ƒ, nanda, mama iddhibalena
hatthe gahetvÄ• Ä• kÄ• saá¹ƒ pakkhandanto antarÄ• magge ekasmiá¹ƒ jhÄ• makhette jhÄ
chinnakaá¹‡á¹‡anÄ• sanaá¹…guá¹-á¹-haá¹ƒ jhÄ• malomaá¹ƒ chinnachaviá¹ƒ cammamattaá
ekaá¹ƒ paluá¹-á¹-hamakkaá¹-iá¹ƒ dassesi --- ``passasi, nanda, etaá¹ƒ makkaá¹-iâ€™â€™ n
ti. ``suá¹-á¹-hu paccakkhaá¹ƒ karohÄ«â€™â€™ ti.

atha naá¹ƒ gahetvÄ• saá¹-á¹-hiyojanikaá¹ƒ manosilÄ• talaá¹ƒ, anotattadahÄ• dayo satta m
mahÄ• nadiyo, suvaá¹‡á¹‡apabbatarajatapabbatamaá¹‡ipabbatapaá¹-imaá¹‡á¸• itaá¹ƒ anek
himavantapabbataÃ±ca dassetvÄ• ``tÄ• vatiá¹ƒsabhavanaá¹ƒ te, nanda, diá¹-á¹-hapubbaâ€
\Ee II 93/, diá¹-á¹-hapubbaá¹ƒ, bhanteâ€™â€™ ti vutte ``ehi, nanda, tÄ• vatiá¹ƒsabhavanaá
dassayissÄ• mÄ«â€™â€™ ti tattha netvÄ• paá¹‡á¸• ukambalasilÄ• sane nisÄ«di. sakko de
devasaá¹…ghena saddhiá¹ƒ Ä• gantvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. aá¸• á¸• hatiyako
paricÄ• rikÄ• paÃ±casatÄ• kakuá¹-apÄ• dÄ• devaccharÄ• yopi Ä• gantvÄ• vanditvÄ• ek
Ä• yasmantaá¹ƒ nandaá¹ƒ tÄ• paÃ±casatÄ• accharÄ• kilesavasena punappunaá¹ƒ olokÄ
kakuá¹-apÄ• diniyo accharÄ• yoâ€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``kiá¹ƒ nu kho etÄ
janapadakalyÄ• á¹‡Ä«â€™â€™ ti. ``seyyathÄ• pi, bhante, janapadakalyÄ• á¹‡iá¹ƒ upanidhÄ
paluá¹-á¹-hamakkaá¹-Ä«, evameva imÄ• upanidhÄ• ya janapadakalyÄ• á¹‡Ä«â€™â€™ ti. `
nandÄ• â€™â€™ ti? ``kiá¹ƒ kammaá¹ƒ katvÄ• , bhante, imÄ• accharÄ• labhantÄ«â€™â€™
katvÄ• â€™â€™ ti. ``sace me, bhante, imÄ• saá¹ƒ \Ne II 77/ paá¹-ilÄ• bhatthÄ• ya bhagavÄ
ahaá¹ƒ samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. ``karohi, nanda, ahaá¹ƒ te pÄ• á¹-ib
devasaá¹…ghassa majjhe tathÄ• gataá¹ƒ pÄ• á¹-ibhogaá¹ƒ gahetvÄ• ``mÄ• , bhante, atipa
gacchÄ• ma, ahaá¹ƒ samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ• \Be II
paccÄ• gami. thero samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ Ä• rabhi.

satthÄ• dhammasenÄ• patiá¹ƒ Ä• mantetvÄ• ``sÄ• riputta, mayhaá¹ƒ kaniá¹-á¹-habhÄ• tÄ
devasaá¹…ghassa majjhe devaccharÄ• naá¹ƒ kÄ• raá¹‡Ä• maá¹ƒ pÄ• á¹-ibhogaá¹ƒ aggah
etenupÄ• yena mahÄ• moggallÄ• nattherassa mahÄ• kassapattherassa anuruddhatteras
dhammabhaá¹‡á¸• Ä• gÄ• rikaÄ• nandattherassÄ• ti asÄ«tiyÄ• mahÄ• sÄ• vakÄ• naá¹ƒ ye
Ä• cikkhi. dhammasenÄ• pati sÄ• riputtatthero nandattheraá¹ƒ upasaá¹…kamitvÄ• ``sacca
nanda, tÄ• vatiá¹ƒsadevaloke devasaá¹…ghassa majjhe `devaccharÄ• labhanto samaá¹‡a
dasabalaá¹ƒ pÄ• á¹-ibhogaá¹ƒ gaá¹‡hÄ«â€™â€™ ti vatvÄ• ``nanu evaá¹ƒ sante tava brah
mÄ• tugÄ• masannissito kilesasannissito, tassa te itthÄ«naá¹ƒ atthÄ• ya samaá¹‡adhamma
kammaá¹ƒ karontena kammakÄ• rakena saddhiá¹ƒ \Ee II 94/ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€
nittejaá¹ƒ akÄ• si. etenupÄ• yena sabbepi asÄ«timahÄ• sÄ• vakÄ• avasesabhikkhÅ« ca ta
lajjÄ• payiá¹ƒsu.

so ``ayuttaá¹ƒ vata me kataâ€™â€™ nti hiriyÄ• ca ottappena ca vÄ«riyaá¹ƒ daá¸·haá¹ƒ pa
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``aha
paá¹-issavaá¹ƒ muÃ±cÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ• pi ``yadÄ• tvaá¹ƒ, nanda, arahatta
paá¹-issavÄ• muttoâ€™â€™ ti Ä• ha. etamatthaá¹ƒ viditvÄ• dhammasabhÄ• yaá¹ƒ bhikkh
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``yÄ• va ovÄ• dakkhamo cÄ• yaá¹ƒ, Ä• vuso, nandatthero ekovÄ
paccupaá¹-á¹-hapetvÄ• samaá¹‡adhammaá¹ƒ katvÄ• arahattaá¹ƒ pattoâ€™â€™ ti. satthÄ
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepi nando ovÄ• dakkhamoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto hatthÄ• cariyakule n
hatthÄ• cariyasippe nipphattiá¹ƒ patto ekaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±o sapattarÄ• jÄ• naá¹ƒ
maá¹…galahatthiá¹ƒ susikkhitaá¹ƒ katvÄ• sikkhÄ• pesi. so rÄ• jÄ• ``bÄ• rÄ• á¹‡asirajjaá¹ƒ
bodhisattaá¹ƒ gahetvÄ• maá¹…galahatthiá¹ƒ Ä• ruyha mahatiyÄ• senÄ• ya bÄ• rÄ• á¹‡asi
parivÄ• retvÄ• ``rajjaá¹ƒ vÄ• detu yuddhaá¹ƒ vÄ• â€™â€™ ti raÃ±Ã±o paá¹‡á¹‡aá¹ƒ pese
dassÄ• mÄ«â€™â€™ ti \Ne II 78/ pÄ• kÄ• radvÄ• raá¹-á¹-Ä• lakagopuresu balakÄ• yaá¹ƒ Ä
sapattarÄ• jÄ• maá¹…galahatthiá¹ƒ vammena chÄ• detvÄ• sayampi vammaá¹ƒ paá¹-imuÃ
tikhiá¹‡aá¹ƒ aá¹…kusaá¹ƒ Ä• dÄ• ya ``nagaraá¹ƒ bhinditvÄ• paccÄ• mittaá¹ƒ jÄ«vitakkhaya
hatthagataá¹ƒ karissÄ• mÄ«â€™â€™ ti hatthiá¹ƒ nagarÄ• bhimukhaá¹ƒ pesesi. so uá¹‡hak
yantapÄ• sÄ• á¹‡e ca nÄ• nappakÄ• rÄ• ni ca paharaá¹‡Ä• ni vissajjente disvÄ• maraá¹‡a
asakkonto paá¹-ikkami. atha naá¹ƒ hatthÄ• cariyo upasaá¹…kamitvÄ• ``tÄ• ta, tvaá¹ƒ sÅ«ro
evarÅ«pe á¹-hÄ• ne paá¹-ikkamanaá¹ƒ \Ee II 95/ nÄ• ma tuyhaá¹ƒ nÄ• nucchavikaâ€™â€™
imÄ• gÄ• thÄ• avoca ---

63__._ á¹• 21 ``saá¹…gÄ• mÄ• vacaro sÅ«ro, balavÄ• iti vissuto.

kiá¹ƒ nu toraá¹‡amÄ• sajja, paá¹-ikkamasi kuÃ±jara ||

64__._ á¹• 21 ``omadda khippaá¹ƒ palighaá¹ƒ, esikÄ• ni ca abbaha.

toraá¹‡Ä• ni ca madditvÄ• , khippaá¹ƒ pavisa kuÃ±jarÄ• â€™â€™ ti ||

tattha __iti vissuto_ti, tÄ• ta, tvaá¹ƒ pavattasampahÄ• raá¹ƒ saá¹…gÄ• maá¹ƒ madditvÄ• a
__saá¹…gÄ• mÄ• vacaro, _ thirahadayatÄ• ya __sÅ«ro, _ thÄ• masampattiyÄ• __balavÄ•
pÄ• kaá¹-o. __toraá¹‡amÄ• sajjÄ• _ti nagaradvÄ• rasaá¹…khÄ• taá¹ƒ toraá¹‡aá¹ƒ patvÄ• .
kho osakkasi, kena kÄ• raá¹‡ena nivattasÄ«ti vadati. __omaddÄ• _ti avamadda adho pÄ• ta
abbahÄ• _ti nagaradvÄ• re soá¸·asaratanaá¹ƒ aá¹-á¹-haratanaá¹ƒ bhÅ«miyaá¹ƒ pavesetvÄ•
nikhÄ• tÄ• esikatthambhÄ• honti, te khippaá¹ƒ uddhara luÃ±cÄ• hÄ«ti Ä• á¹‡Ä• peti. __tor
nagaradvÄ• rassa piá¹-á¹-hasaá¹…ghÄ• á¹-e madditvÄ• . __khippaá¹ƒ pavisÄ• _ti sÄ«ghaá

__kuÃ±jarÄ• _ti nÄ• gaá¹ƒ Ä• lapati.

taá¹ƒ sutvÄ• nÄ• go bodhisattassa ekovÄ• deneva nivattitvÄ• esikatthambhe soá¹‡á¸• Ä•
ahicchattakÄ• ni viya luÃ±citvÄ• toraá¹‡aá¹ƒ madditvÄ• palighaá¹ƒ otÄ• retvÄ• nagaradvÄ
nagaraá¹ƒ pavisitvÄ• rajjaá¹ƒ gahetvÄ• adÄ• si.

satthÄ• \Be II 87/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
rÄ• jÄ• Ä• nando, hatthÄ• cariyo pana ahameva ahosiâ€™â€™ nti.

saá¹…gÄ• mÄ• vacarajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [183] 3. vÄ• lodakajÄ• takavaá¹‡á¹‡anÄ•

__vÄ• lodakaá¹ƒ_ \Ne II 79/ __apparasaá¹ƒ nihÄ«na_nti idaá¹ƒ satthÄ• jetavane viharanto
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira paÃ±casatÄ• upÄ• sakÄ• gharÄ• vÄ• sapalibodha
satthu \Ee II 96/ dhammadesanaá¹ƒ suá¹‡antÄ• ekatova vicaranti. tesu keci sotÄ• pannÄ•
keci anÄ• gÄ• mino, ekopi puthujjano nÄ• ma natthi, satthÄ• raá¹ƒ nimantentÄ• pi te upÄ• s
nimantenti. tesaá¹ƒ pana dantakaá¹-á¹-hamukhodakavatthagandhamÄ• ladÄ• yakÄ• paÃ±c
vighÄ• sÄ• dÄ• hutvÄ• vasanti. te bhuttapÄ• tarÄ• sÄ• niddÄ• yitvÄ• uá¹-á¹-hÄ• ya acirav
unnadantÄ• mallayuddhaá¹ƒ yujjhanti. te pana paÃ±casatÄ• upÄ• sakÄ• appasaddÄ• ap
paá¹-isallÄ• namanuyuÃ±janti. satthÄ• tesaá¹ƒ vighÄ• sÄ• dÄ• naá¹ƒ uccÄ• saddaá¹ƒ sutv
saddoâ€™â€™ ti theraá¹ƒ pucchitvÄ• ``vighÄ• sÄ• dasaddo, bhanteâ€™â€™ ti vutte ``na
vighÄ• sÄ• dÄ• idÄ• neva vighÄ• saá¹ƒ khÄ• ditvÄ• unnadanti, pubbepi unnadantiyeva, im
sannisinnÄ• , pubbepi sannisinnÄ• yevÄ• â€™â€™ ti vatvÄ• therena yÄ• cito atÄ«taá¹ƒ Ä•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto amaccakule nibbatti
atthadhammÄ• nusÄ• sako ahosi. athekasmiá¹ƒ kÄ• le so rÄ• jÄ• ``paccanto kupitoâ€™â€
sindhave kappÄ• petvÄ• caturaá¹…giniyÄ• senÄ• ya gantvÄ• paccantaá¹ƒ vÅ«pasametvÄ
paccÄ• gantvÄ• ``sindhavÄ• kilantÄ• allarasameva nesaá¹ƒ muddikapÄ• naá¹ƒ dethÄ• â€
gandhapÄ• naá¹ƒ pivitvÄ• assasÄ• laá¹ƒ gantvÄ• attano attano á¹-hÄ• nesu aá¹-á¹-haá¹ƒs
dinnÄ• vasiá¹-á¹-hakaá¹ƒ apparasaá¹ƒ bahukasaá¹-aá¹ƒ ahosi. manussÄ• ``idaá¹ƒ kiá¹ƒ ka
rÄ• jÄ• naá¹ƒ pucchiá¹ƒsu. rÄ• jÄ• udakena madditvÄ• makacipilotikÄ• hi parissÄ• vetvÄ•
sindhavÄ• naá¹ƒ nivÄ• paá¹ƒ pahiá¹ƒsu, tesaá¹ƒ dÄ• pethÄ• â€™â€™ ti dÄ• pesi. gadrabh
mattÄ• hutvÄ• viravantÄ• rÄ• jaá¹…gaá¹‡e vicariá¹ƒsu. rÄ• jÄ• mahÄ• vÄ• tapÄ• naá¹ƒ v
olokayamÄ• no samÄ«pe á¹-hitaá¹ƒ bodhisattaá¹ƒ Ä• mantetvÄ• ``passa, ime \Ee II 97/ gad
pivitvÄ• mattÄ• hutvÄ• viravantÄ• uppatantÄ• vicaranti, sindhavakule jÄ• tasindhavÄ• p
pivitvÄ• nissaddÄ• sannisinnÄ• na uppilavanti, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti pucch
gÄ• thamÄ• ha ---

65__._ á¹• 21 ``vÄ• lodakaá¹ƒ apparasaá¹ƒ nihÄ«naá¹ƒ, pitvÄ• mado jÄ• yati gadrabhÄ• na

imaÃ±ca pitvÄ• na rasaá¹ƒ paá¹‡Ä«taá¹ƒ, mado na saÃ±jÄ• yati sindhavÄ• naâ€™â€™ nti

tattha \Ne II 80/ __vÄ• lodaka_nti makacivÄ• lehi parissÄ• vitaudakaá¹ƒ. ``vÄ• ludakaâ€™â
__nihÄ«na_nti nihÄ«narasabhÄ• vena nihÄ«naá¹ƒ. __na saÃ±jÄ• yatÄ«_ti sindhavÄ• naá¹ƒ
kho kÄ• raá¹‡anti pucchi.

athassa kÄ• raá¹‡aá¹ƒ Ä• cikkhanto bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

66__._ á¹• 21 ``appaá¹ƒ pivitvÄ• na nihÄ«najacco, so majjatÄ« tena janinda puá¹-á¹-ho.

dhorayhasÄ«lÄ« ca kulamhi jÄ• to, na majjatÄ« aggarasaá¹ƒ pivitvÄ• â€™â€™ ti ||

tattha __tena janinda puá¹-á¹-ho_ti janinda uttamarÄ• ja yo nihÄ«najacco, tena nihÄ«najac
majjati pamajjati. __dhorayhasÄ«lÄ«_ti dhorayhasÄ«lo dhuravahanakaÄ• cÄ• rena sampan
__aggarasa_nti sabbapaá¹-hamaá¹ƒ gahitaá¹ƒ muddikarasaá¹ƒ pivitvÄ• pi na majjati.

rÄ• jÄ• bodhisattassa vacanaá¹ƒ sutvÄ• gadrabhe rÄ• jaá¹…gaá¹‡Ä• nÄ«harÄ• petvÄ• t
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pa
gadrabhÄ• ime vighÄ• sÄ• dÄ• ahesuá¹ƒ, paÃ±casatÄ• sindhavÄ• ime upÄ• sakÄ• , rÄ•
pana ahameva ahosiâ€™â€™ nti.

vÄ• lodakajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [184] 4. giridattajÄ• takavaá¹‡á¹‡anÄ•

__dÅ«sito_ \Ee II 98/ __giridattenÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto ekaá¹ƒ vipakk
Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• __mahiá¸·Ä• mukhajÄ• take_ (J I 1.26) kathitameva.
bhikkhave, ayaá¹ƒ bhikkhu idÄ• neva vipakkhaá¹ƒ sevati, pubbepesa vipakkhasevakoyevÄ•
Ä• hari.

atÄ«te \Ne II 81/ bÄ• rÄ• á¹‡asiyaá¹ƒ sÄ• marÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto ar
vayappatto tassa atthadhammÄ• nusÄ• sako ahosi. raÃ±Ã±o pana paá¹‡á¸• avo nÄ• ma ma
nÄ• ma assabandho, so khaÃ±jo ahosi. asso mukharajjuke gahetvÄ• taá¹ƒ purato purato g

esa sikkhÄ• petÄ«â€™â€™ ti saÃ±Ã±Ä• ya tassa anusikkhanto khaÃ±jo ahosi. tassa assas
Ä• rocesuá¹ƒ, rÄ• jÄ• vejje pesesi. te gantvÄ• assassa sarÄ«re rogaá¹ƒ apassantÄ• ``roga
ti raÃ±Ã±o kathayiá¹ƒsu. rÄ• jÄ• bodhisattaá¹ƒ pesesi --- ``gaccha vayassa, ettha kÄ• raá¹‡
ti. so gantvÄ• khaÃ±jaassabandhasaá¹ƒsaggena tassa khaÃ±jabhÅ«tabhÄ• vaá¹ƒ Ã±atvÄ•
Ä• rocetvÄ• ``saá¹ƒsaggadosena nÄ• ma evaá¹ƒ hotÄ«â€™â€™ ti dassento paá¹-hamaá¹ƒ

67__._ á¹• 21 ``dÅ«sito giridattena, hayo sÄ• massa paá¹‡á¸• avo.

porÄ• á¹‡aá¹ƒ pakatiá¹ƒ hitvÄ• , tassevÄ• nuvidhiyyatÄ«â€™â€™ ti ||

tattha __hayo sÄ• massÄ• _ti sÄ• massa raÃ±Ã±o maá¹…galasso. __porÄ• á¹‡aá¹ƒ pakati
porÄ• á¹‡apakatiá¹ƒ siá¹…gÄ• rabhÄ• vaá¹ƒ pahÄ• ya. __anuvidhiyyatÄ«_ti anusikkhati.

atha \Be II 90/ naá¹ƒ rÄ• jÄ• ``idÄ• ni vayassa kiá¹ƒ kattabbaâ€™â€™ nti pucchi. bodhisat
assabandhaá¹ƒ labhitvÄ• yathÄ• porÄ• á¹‡o bhavissatÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ•

68__._ á¹• 21 ``sace \Ee II 99/ ca tanujo poso, sikharÄ• kÄ• rakappito.

Ä• nane naá¹ƒ gahetvÄ• na, maá¹‡á¸• ale parivattaye.

khippameva pahantvÄ• na, tassevÄ• nuvidhiyyatÄ«â€™â€™ ti ||

tattha __tanujo_ti tassa anujo. anurÅ«paá¹ƒ jÄ• to hi anujo, tassa anujo tanujo. idaá¹ƒ vutta
hi, mahÄ• rÄ• ja, tassa siá¹…gÄ• rassa Ä• cÄ• rasampannassa assassa anurÅ«paá¹ƒ jÄ• t
poso. __sikharÄ• kÄ• rakappito_ti sikharena sundarena Ä• kÄ• rena kappitakesamassu taá
assamaá¹‡á¸• ale parivatteyya, khippamevesa taá¹ƒ khaÃ±jabhÄ• vaá¹ƒ pahÄ• ya ``ayaá¹ƒ
assagopako maá¹ƒ sikkhÄ• petÄ«â€™â€™ ti saÃ±Ã±Ä• ya khippameva tassa anuvidhiyyat
pakatibhÄ• veyeva á¹-hassatÄ«ti attho. rÄ• jÄ• tathÄ• \Ne II 82/ kÄ• resi, asso pakatibhÄ•
rÄ• jÄ• ``tiracchÄ• nÄ• nampi nÄ• ma Ä• sayaá¹ƒ jÄ• nissatÄ«â€™â€™ ti tuá¹-á¹-hacitto b
yasaá¹ƒ adÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• giri
vipakkhasevako bhikkhu, rÄ• jÄ• Ä• nando, amaccapaá¹‡á¸• ito pana ahameva ahosiâ€™â

giridattajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [185] 5. anabhiratijÄ• takavaá¹‡á¹‡anÄ•

__yathodake Ä• vile appasanne_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ brÄ•
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira eko brÄ• hmaá¹‡akumÄ• ro tiá¹‡á¹‡aá¹ƒ vedÄ• naá
khattiyakumÄ• re ca brÄ• hmaá¹‡akumÄ• re ca mante vÄ• cesi. so aparabhÄ• ge gharÄ• v
vatthÄ• laá¹…kÄ• radÄ• sadÄ• sikhettavatthugomahiá¹ƒsaputtadÄ• rÄ• dÄ«naá¹ƒ \Be II 91/
rÄ• gadosamohavasiko hutvÄ• Ä• vilacitto ahosi, mante paá¹-ipÄ• á¹-iyÄ• parivattetuá¹ƒ n
mantÄ• na paá¹-ibhaá¹ƒsu. so ekadivasaá¹ƒ bahuá¹ƒ gandhamÄ• lÄ• diá¹ƒ gahetvÄ• jetav
pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di \Ee II 100/. satthÄ• tena saddhiá¹ƒ paá¹-isanth
mÄ• á¹‡ava, mante vÄ• cesi, paguá¹‡Ä• te mantÄ• â€™â€™ ti pucchi. ``pubbe me, bhante
gharÄ• vÄ• sassa pana gahitakÄ• lato paá¹-á¹-hÄ• ya cittaá¹ƒ me Ä• vilaá¹ƒ jÄ• taá¹ƒ, tena
paguá¹‡Ä• â€™â€™ ti. atha naá¹ƒ satthÄ• ``na kho, mÄ• á¹‡ava, idÄ• neva, pubbepi te cit
mantÄ• paguá¹‡Ä• ahesuá¹ƒ, rÄ• gÄ• dÄ«hi pana Ä• vilakÄ• le tava mantÄ• na paá¹-ibha
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡amahÄ
vayappatto takkasilÄ• yaá¹ƒ mante uggaá¹‡hitvÄ• disÄ• pÄ• mokkho Ä• cariyo hutvÄ• bÄ
khattiyakumÄ• re ca brÄ• hmaá¹‡akumÄ• re ca mante vÄ• cesi. tassa santike eko brÄ• hma
paguá¹‡e akÄ• si, ekapadepi nikkaá¹…kho piá¹-á¹-hiÄ• cariyo hutvÄ• mante vÄ• cesi. so a
gharÄ• vÄ• saá¹ƒ gahetvÄ• gharÄ• vÄ• sacintÄ• ya Ä• vilacitto mante parivattetuá¹ƒ nÄ• s
attano santikaá¹ƒ Ä• gataá¹ƒ ``kiá¹ƒ, mÄ• á¹‡ava, paguá¹‡Ä• te mantÄ• â€™â€™ ti pucchi
``gharÄ• vÄ• sagahitakÄ• lato \Ne II 83/ paá¹-á¹-hÄ• ya me cittaá¹ƒ Ä• vilaá¹ƒ jÄ• taá¹ƒ, ma
sakkomÄ«â€™â€™ ti vutte ``tÄ• ta, Ä• vile cittamhi paguá¹‡Ä• pi mantÄ• na paá¹-ibhanti,
appaá¹-ibhÄ• á¹‡aá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• Ä• ha ---

69__._ á¹• 21 ``yathodake Ä• vile appasanne, na passati sippikasambukaÃ±ca.

sakkharaá¹ƒ vÄ• lukaá¹ƒ macchagumbaá¹ƒ, evaá¹ƒ Ä• vilamhi citte.

na so passati attadatthaá¹ƒ paratthaá¹ƒ ||

70__._ á¹• 21 ``yathodake \Be II 92/ acche vippasanne, so passati sippikasambukaÃ±ca.

sakkharaá¹ƒ vÄ• lukaá¹ƒ macchagumbaá¹ƒ, evaá¹ƒ \Ee II 101/ anÄ• vilamhi citte.

so passati atthadatthaá¹ƒ paratthaâ€™â€™ nti ||

tattha __Ä• vile_ti kaddamÄ• luá¸·ite. __appasanne_ti tÄ• yeva Ä• vilatÄ• ya avippasanne.
sippikaÃ±ca sambukaÃ±ca. __macchagumba_nti macchaghaá¹-aá¹ƒ. __evaá¹ƒ Ä• vilamhÄ
citte. __attadatthaá¹ƒ parattha_nti neva attadatthaá¹ƒ na paratthaá¹ƒ passatÄ«ti attho. __so

evameva anÄ• vile citte so puriso attadatthaá¹ƒ paratthaÃ±ca passatÄ«ti.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nes
brÄ• hmaá¹‡akumÄ• ro sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• mÄ• á¹‡avo ayameva mÄ•
ahameva ahosiâ€™â€™ nti.

anabhiratijÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [186] 6. dadhivÄ• hanajÄ• takavaá¹‡á¹‡anÄ•

__vaá¹‡á¹‡agandharasÅ«peto_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto vipakkhaseviá¹ƒ bhi
kathesi. vatthu heá¹-á¹-hÄ• kathitameva. satthÄ• pana ``bhikkhave, asÄ• dhusannivÄ• so
tattha manussabhÅ«tÄ• naá¹ƒ tÄ• va pÄ• pasannivÄ• sassa anatthakaratÄ• ya kiá¹ƒ vattab
amadhurena nimbarukkhena saddhiá¹ƒ sannivÄ• samÄ• gamma madhuraraso dibbarasapa
amadhuro tittako jÄ• toâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne II 84/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente kÄ• siraá¹-á¹-he cattÄ
brÄ• hmaá¹‡Ä• isipabbajjaá¹ƒ pabbajitvÄ• himavantapadese paá¹-ipÄ• á¹-iyÄ• paá¹‡á¹‡a
kappesuá¹ƒ. tesaá¹ƒ jeá¹-á¹-hakabhÄ• tÄ• kÄ• laá¹ƒ katvÄ• sakkattaá¹ƒ pÄ• puá¹‡i. so taá
antarantarÄ• sattaá¹-á¹-hadivasaccayena tesaá¹ƒ \Be II 93/ upaá¹-á¹-hÄ• naá¹ƒ gacchanto
jeá¹-á¹-hakatÄ• pasaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• \Ee II 102/ --- ``bhante, kena
pucchi. paá¹‡á¸• urogo tÄ• paso ``agginÄ• me atthoâ€™â€™ ti Ä• ha. so taá¹ƒ sutvÄ• tas
adÄ• si. vÄ• sipharasuko nÄ• ma daá¹‡á¸• e pavesanavasena vÄ• sipi hoti pharasupi. tÄ• p
dÄ• rÅ«ni Ä• harissatÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ sakko evamÄ• ha --- ``yadÄ• te, bha
pharasuá¹ƒ hatthena paharitvÄ• `dÄ• rÅ«ni me Ä• haritvÄ• aggiá¹ƒ karohÄ«â€™ ti vadeyy
aggiá¹ƒ katvÄ• dassatÄ«â€™â€™ ti. tassa vÄ• sipharasukaá¹ƒ datvÄ• dutiyampi upasaá¹
atthoâ€™â€™ ti pucchi. tassa paá¹‡á¹‡asÄ• lÄ• ya hatthimaggo hoti, so hatthÄ«hi upaddut
vasena dukkhaá¹ƒ uppajjati, te palÄ• pehÄ«â€™â€™ ti Ä• ha. sakko tassa ekaá¹ƒ bheriá¹ƒ
imasmiá¹ƒ tale pahaá¹-e tumhÄ• kaá¹ƒ paccÄ• mittÄ• palÄ• yissanti, imasmiá¹ƒ tale pahaá
caturaá¹…giniyÄ• senÄ• ya parivÄ• ressantÄ«â€™â€™ ti vatvÄ• taá¹ƒ bheriá¹ƒ datvÄ• ka
gantvÄ• ``bhante, kena te atthoâ€™â€™ ti pucchi. sopi paá¹‡á¸• urogadhÄ• tukova, tasmÄ
atthoâ€™â€™ ti Ä• ha. sakko tassa ekaá¹ƒ dadhighaá¹-aá¹ƒ datvÄ• ``sace tumhe icchamÄ
Ä• siÃ±ceyyÄ• tha, mahÄ• nadÄ« hutvÄ• mahoghaá¹ƒ pavattetvÄ• tumhÄ• kaá¹ƒ rajjaá¹ƒ
bhavissatÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. tato paá¹-á¹-hÄ• ya vÄ• sipharasuko jeá¹-á¹-hab
itarena bheritale pahaá¹-e hatthÄ« palÄ• yanti, kaniá¹-á¹-ho dadhiá¹ƒ paribhuÃ±jati.

tasmiá¹ƒ kÄ• le eko sÅ«karo ekasmiá¹ƒ purÄ• á¹‡agÄ• maá¹-á¹-hÄ• ne caranto Ä• nubhÄ•
maá¹‡ikkhandhaá¹ƒ addasa. so taá¹ƒ maá¹‡ikkhandhaá¹ƒ mukhena á¸• aá¹ƒsitvÄ• tassÄ•

samuddassa majjhe ekaá¹ƒ dÄ«pakaá¹ƒ gantvÄ• ``ettha dÄ• ni mayÄ• vasituá¹ƒ vaá¹-á¹-a
phÄ• sukaá¹-á¹-hÄ• ne ekassa udumbararukkhassa heá¹-á¹-hÄ• \Ee II 103/ vÄ• saá¹ƒ kapp
tasmiá¹ƒ rukkhamÅ«le maá¹‡ikkhandhaá¹ƒ purato á¹-hapetvÄ• niddaá¹ƒ okkami. atheko kÄ
manusso ``nirupakÄ• ro esa amhÄ• kaâ€™â€™ nti mÄ• tÄ• pitÅ«hi gehÄ• nikkaá¸• á¸• hito
gantvÄ• nÄ• vikÄ• naá¹ƒ kammakÄ• ro hutvÄ• nÄ• vaá¹ƒ Ä• ruyha \Be II 94/ samuddamaj
nipanno taá¹ƒ dÄ«pakaá¹ƒ patvÄ• phalÄ• phalÄ• ni pariyesanto taá¹ƒ sÅ«karaá¹ƒ niddÄ• y
gantvÄ• maá¹‡ikkhandhaá¹ƒ gaá¹‡hitvÄ• tassa Ä• nubhÄ• vena Ä• kÄ• se uppatitvÄ• udu
--- ``ayaá¹ƒ sÅ«karo \Ne II 85/ imassa maá¹‡ikkhandhassa Ä• nubhÄ• vena Ä• kÄ• sacÄ• ri
maÃ±Ã±e, mayÄ• paá¹-hamameva imaá¹ƒ sÅ«karaá¹ƒ mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ
vaá¹-á¹-atÄ«â€™â€™ ti. so ekaá¹ƒ daá¹‡á¸• akaá¹ƒ bhaÃ±jitvÄ• tassa sÄ«se pÄ• teti. sÅ«
maá¹‡iá¹ƒ apassanto ito cito ca kampamÄ• no vidhÄ• vati, rukkhe nisinnapuriso hasi. sÅ«ka
disvÄ• taá¹ƒ rukkhaá¹ƒ sÄ«sena paharitvÄ• tattheva mato.

so puriso otaritvÄ• aggiá¹ƒ katvÄ• tassa maá¹ƒsaá¹ƒ pacitvÄ• khÄ• ditvÄ• Ä• kÄ• se upp
himavantamatthakena gacchanto assamapadaá¹ƒ disvÄ• jeá¹-á¹-habhÄ• tikassa tÄ• pasas
dvÄ«hatÄ«haá¹ƒ vasitvÄ• tÄ• pasassa vattapaá¹-ivattaá¹ƒ akÄ• si, vÄ• sipharasukassa Ä•
``imaá¹ƒ mayÄ• gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti maá¹‡ikkhandhassa Ä• nubhÄ• vaá¹ƒ t
imaá¹ƒ maá¹‡iá¹ƒ gahetvÄ• vÄ• sipharasukaá¹ƒ dethÄ• â€™â€™ ti Ä• ha. tÄ• paso Ä• kÄ•
vÄ• sipharasukaá¹ƒ adÄ• si. so taá¹ƒ gahetvÄ• thokaá¹ƒ gantvÄ• vÄ• sipharasukaá¹ƒ paha
tÄ• pasassa sÄ«saá¹ƒ chinditvÄ• maá¹‡ikkhandhaá¹ƒ me Ä• harÄ• â€™â€™ ti Ä• ha. so g
chinditvÄ• maá¹‡ikkhandhaá¹ƒ Ä• hari. so vÄ• sipharasukaá¹ƒ paá¹-icchannaá¹-á¹-hÄ• ne a
majjhimatÄ• pasassa santikaá¹ƒ \Ee II 104/ gantvÄ• katipÄ• haá¹ƒ vasitvÄ• bheriyÄ• Ä• n
maá¹‡ikkhandhaá¹ƒ datvÄ• bheriá¹ƒ gaá¹‡hitvÄ• purimanayeneva tassapi sÄ«saá¹ƒ chind
upasaá¹…kamitvÄ• dadhighaá¹-assa Ä• nubhÄ• vaá¹ƒ disvÄ• maá¹‡ikkhandhaá¹ƒ datvÄ•
purimanayeneva tassa sÄ«saá¹ƒ chindÄ• petvÄ• maá¹‡ikkhandhaÃ±ca vÄ• sipharasukaÃ±
gahetvÄ• Ä• kÄ• se uppatitvÄ• bÄ• rÄ• á¹‡asiyÄ• avidÅ«re á¹-hatvÄ• bÄ• rÄ• á¹‡asiraÃ±
rajjaá¹ƒ vÄ• â€™â€™ ti ekassa purisassa hatthe paá¹‡á¹‡aá¹ƒ pÄ• hesi.

rÄ• jÄ• sÄ• sanaá¹ƒ sutvÄ• va ``coraá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti nikkhami. so ekaá¹ƒ
caturaá¹…ginÄ« senÄ• parivÄ• resi. raÃ±Ã±o avattharaá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• dadhigha
mahÄ• nadÄ« pavatti. mahÄ• jano dadhimhi osÄ«ditvÄ• nikkhamituá¹ƒ nÄ• sakkhi. vÄ• sip
``raÃ±Ã±o sÄ«saá¹ƒ Ä• harÄ• â€™â€™ ti \Be II 95/ Ä• ha, vÄ• sipharasuko gantvÄ• raÃ±Ã
pÄ• damÅ«le nikkhipi. ekopi Ä• vudhaá¹ƒ ukkhipituá¹ƒ nÄ• sakkhi. so mahantena balena pa
pavisitvÄ• abhisekaá¹ƒ kÄ• retvÄ• dadhivÄ• hano nÄ• ma rÄ• jÄ• hutvÄ• dhammena san

tassekadivasaá¹ƒ mahÄ• nadiyaá¹ƒ jÄ• lakaraá¹‡á¸• ake kÄ«á¸·antassa kaá¹‡á¹‡amuá¹‡á¸
ekaá¹ƒ ambapakkaá¹ƒ Ä• gantvÄ• jÄ• le laggi, jÄ• laá¹ƒ ukkhipantÄ• taá¹ƒ disvÄ• raÃ±Ã±
mahantaá¹ƒ ghaá¹-appamÄ• á¹‡aá¹ƒ \Ne II 86/ parimaá¹‡á¸• alaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aa

phalaá¹ƒ nÄ• metaâ€™â€™ nti vanacarake pucchitvÄ• ``ambaphalaâ€™â€™ nti sutvÄ• p
aá¹-á¹-hiá¹ƒ attano uyyÄ• ne ropÄ• petvÄ• khÄ«rodakena siÃ±cÄ• pesi. rukkho nibbattitvÄ•
phalaá¹ƒ adÄ• si. ambassa sakkÄ• ro mahÄ• ahosi, khÄ«rodakena siÃ±canti, gandhapaÃ±
mÄ• lÄ• dÄ• mÄ• ni parikkhipanti, gandhatelena dÄ«paá¹ƒ jÄ• lenti, parikkhepo panassa pa
phalÄ• ni madhurÄ• ni suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ni ahesuá¹ƒ. dadhivÄ• hanarÄ• jÄ• aÃ±Ã±e
pesento aá¹-á¹-hito rukkhanibbattanabhayena \Ee II 105/ aá¹…kuranibbattanaá¹-á¹-hÄ• naá
maá¹‡á¸• Å«kakaá¹‡á¹-akena vijjhitvÄ• pesesi. tesaá¹ƒ ambaá¹ƒ khÄ• ditvÄ• aá¹-á¹-hi ropi
``kiá¹ƒ nu kho ettha kÄ• raá¹‡aâ€™â€™ nti pucchantÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• niá¹ƒsu.

atheko rÄ• jÄ• uyyÄ• napÄ• laá¹ƒ pakkositvÄ• ``dadhivÄ• hanassa ambaphalÄ• naá¹ƒ ras
kÄ• tuá¹ƒ sakkhissasÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, devÄ• â€™â€™ ti vutte ``tena hi g
sahassaá¹ƒ datvÄ• pesesi. so bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• ``eko uyyÄ• napÄ• lo Ä• gatoâ€™
tena pakkosÄ• pito pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ``tvaá¹ƒ uyyÄ• napÄ• loâ€™â€™ ti
devÄ• â€™â€™ ti vatvÄ• attano Ä• nubhÄ• vaá¹ƒ vaá¹‡á¹‡esi. rÄ• jÄ• ``gaccha amhÄ• ka
hohÄ«â€™â€™ ti Ä• ha. te tato paá¹-á¹-hÄ• ya dve janÄ• uyyÄ• naá¹ƒ paá¹-ijagganti. adhu
akÄ• lapupphÄ• ni suá¹-á¹-hu pupphÄ• pento akÄ• laphalÄ• ni gaá¹‡hÄ• pento uyyÄ• naá¹ƒ
tassa pasÄ«ditvÄ• porÄ• á¹‡akauyyÄ• napÄ• laá¹ƒ nÄ«haritvÄ• tasseva uyyÄ• naá¹ƒ adÄ
hatthagatabhÄ• vaá¹ƒ Ã±atvÄ• ambarukkhaá¹ƒ parivÄ• retvÄ• nimbe ca phaggavavalliyo c
vaá¸• á¸• hiá¹ƒsu, mÅ«lehi mÅ«lÄ• ni, sÄ• khÄ• hi ca sÄ• khÄ• saá¹ƒsaá¹-á¹-hÄ• onaddha
asÄ• taamadhurasaá¹ƒsaggena tÄ• vamadhuraphalo \Be II 96/ ambo tittako jÄ• to nimbapa
ambaphalÄ• naá¹ƒ tittakabhÄ• vaá¹ƒ Ã±atvÄ• uyyÄ• napÄ• lo palÄ• yi.

dadhivÄ• hano uyyÄ• naá¹ƒ gantvÄ• ambaphalaá¹ƒ khÄ• danto mukhe paviá¹-á¹-haá¹ƒ am
viya ajjhohariuá¹ƒ asakkonto kakkÄ• retvÄ• niá¹-á¹-hubhi. tadÄ• bodhisatto tassa atthadha
ahosi. rÄ• jÄ• bodhisattaá¹ƒ Ä• mantetvÄ• ``paá¹‡á¸• ita, imassa rukkhassa porÄ• á¹‡akap
natthi, evaá¹ƒ santepissa phalaá¹ƒ tittakaá¹ƒ jÄ• taá¹ƒ, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

71__._ á¹• 21 ``vaá¹‡á¹‡agandharasÅ«peto \Ne II 87/ \Ee II 106/, amboyaá¹ƒ ahuvÄ• pure.

tameva pÅ«jaá¹ƒ labhamÄ• no, kenambo kaá¹-ukapphaloâ€™â€™ ti ||

athassa kÄ• raá¹‡aá¹ƒ Ä• cikkhanto bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

72__._ á¹• 21 ``pucimandaparivÄ• ro, ambo te dadhivÄ• hana.

mÅ«laá¹ƒ mÅ«lena saá¹ƒsaá¹-á¹-haá¹ƒ, sÄ• khÄ• sÄ• khÄ• nisevare.

asÄ• tasannivÄ• sena, tenambo kaá¹-ukapphaloâ€™â€™ ti ||

tattha __pucimandaparivÄ• ro_ti nimbarukkhaparivÄ• ro. __sÄ• khÄ• sÄ• khÄ• nisevare_t
ambarukkhassa sÄ• khÄ• yo nisevanti. __asÄ• tasannivÄ• senÄ• _ti amadhurehi pucimand
__tenÄ• _ti tena kÄ• raá¹‡ena ayaá¹ƒ ambo kaá¹-ukapphalo asÄ• taphalo tittakaphalo jÄ• to

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• sabbepi pucimande ca phaggavavalliyo ca chindÄ• petvÄ
samantÄ• amadhurapaá¹ƒsuá¹ƒ harÄ• petvÄ• madhurapaá¹ƒsuá¹ƒ pakkhipÄ• petvÄ• khÄ
ambaá¹ƒ paá¹-ijaggÄ• pesi. so madhurasaá¹ƒsaggena puna madhurova ahosi. rÄ• jÄ• paka
uyyÄ• naá¹ƒ niyyÄ• detvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• aha
ahosiâ€™â€™ nti.

dadhivÄ• hanajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [187] 7. catumaá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__ucce_ \Be II 97/ __viá¹-abhimÄ• ruyhÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±atan
mahallakabhikkhuá¹ƒ Ä• rabbha kathesi. ekadivasaá¹ƒ kira dvÄ«su aggasÄ• vakesu aÃ±Ã±
paÃ±hapucchanavissajjanakathÄ• ya nisinnesu eko mahallako bhikkhu tesaá¹ƒ santikaá¹ƒ g
nisÄ«ditvÄ• \Ee II 107/ ``bhante, mayampi tumhe paÃ±haá¹ƒ pucchissÄ• ma, tumhepi attan
pucchathÄ• â€™â€™ ti \Ne II 88/ Ä• ha. therÄ• taá¹ƒ jigucchitvÄ• uá¹-á¹-hÄ• ya pakkamiá
dhammaá¹ƒ sotuá¹ƒ nisinnaparisÄ• samÄ• gamassa bhinnakÄ• le satthu santikaá¹ƒ gantvÄ
Ä• gatatthÄ• â€™â€™ ti vutte taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• rocayiá¹ƒsu. satthÄ• ``na, bhikkhave
sÄ• riputtamoggallÄ• nÄ• etaá¹ƒ jigucchitvÄ• akathetvÄ• pakkamanti, pubbepi pakkamiá¹
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±Ä• yatane r
dve haá¹ƒsapotakÄ• cittakÅ«á¹-apabbatÄ• nikkhamitvÄ• tasmiá¹ƒ rukkhe nisÄ«ditvÄ• goc
nivattantÄ• pi tasmiá¹ƒyeva vissamitvÄ• cittakÅ«á¹-aá¹ƒ gacchanti. gacchante gacchante k
bodhisattena saddhiá¹ƒ vissÄ• so ahosi. gacchantÄ• ca Ä• gacchantÄ• ca aÃ±Ã±amaÃ±Ã
dhammakathaá¹ƒ kathetvÄ• pakkamiá¹ƒsu. athekadivasaá¹ƒ tesu rukkhagge nisÄ«ditvÄ• b
kathentesu eko siá¹…gÄ• lo tassa rukkhassa heá¹-á¹-hÄ• á¹-hatvÄ• tehi haá¹ƒsapotakehi s
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

73__._ á¹• 21 ``ucce viá¹-abhimÄ• ruyha, mantayavho rahogatÄ• .

nÄ«ce oruyha mantavho, migarÄ• jÄ• pi sossatÄ«â€™â€™ ti ||

tattha __ucce viá¹-abhimÄ• ruyhÄ• _ti pakatiyÄ• ca ucce imasmiá¹ƒ rukkhe uccataraá¹ƒ ek
abhiruhitvÄ• . __mantayavho_ti mantetha kathetha. __nÄ«ce oruyhÄ• _ti otaritvÄ• nÄ«ce á
mantetha. __migarÄ• jÄ• pi sossatÄ«_ti attÄ• naá¹ƒ migarÄ• jÄ• naá¹ƒ katvÄ• Ä• ha. haá¹ƒ
uá¹-á¹-hÄ• ya cittakÅ«á¹-ameva gatÄ• .

tesaá¹ƒ gatakÄ• le bodhisatto siá¹…gÄ• lassa dutiyaá¹ƒ gÄ• thamÄ• ha ---

74__._ á¹• 21 ``yaá¹ƒ suvaá¹‡á¹‡o suvaá¹‡á¹‡ena, devo devena mantaye.

kiá¹ƒ tettha catumaá¹-á¹-hassa, bilaá¹ƒ pavisa jambukÄ• â€™â€™ ti ||

tattha \Be II 98/ __suvaá¹‡á¹‡o_ti sundaravaá¹‡á¹‡o. __suvaá¹‡á¹‡enÄ• _ti dutiyena haá¹ƒ
devenÄ• _ti teyeva dve deve katvÄ• katheti. __catumaá¹-á¹-hassÄ• _ti sarÄ«rena \Ee II 108
guá¹‡enÄ• ti imehi catÅ«hi maá¹-á¹-hassa suddhassÄ• ti akkharattho. asuddhaá¹ƒyeva pan
nindanto evamÄ• ha, catÅ«hi \Ne II 89/ lÄ• makassa kiá¹ƒ te ettha siá¹…gÄ• lassÄ• ti ayam
``bilaá¹ƒ pavisÄ• â€™â€™ _ti idaá¹ƒ bodhisatto bheravÄ• rammaá¹‡aá¹ƒ dassetvÄ• taá¹ƒ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá
haá¹ƒsapotakÄ• sÄ• riputtamoggallÄ• nÄ• , rukkhadevatÄ• pana ahameva ahosiâ€™â€™

catumaá¹-á¹-hajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [188] 8. sÄ«hakotthujÄ• takavaá¹‡á¹‡anÄ•

__sÄ«haá¹…gulÄ« sÄ«hanakho_ti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• likaá¹ƒ Ä• rabb
kira kokÄ• liko aÃ±Ã±esu bahussutesu dhammaá¹ƒ kathentesu sayampi kathetukÄ• mo aho
vuttanayeneva vitthÄ• retabbaá¹ƒ. taá¹ƒ pana pavattiá¹ƒ sutvÄ• satthÄ• ``na, bhikkhave, k
attano saddena pÄ• kaá¹-o jÄ• to, pubbepi pÄ• kaá¹-o ahosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese sÄ
siá¹…gÄ• liyÄ• saddhiá¹ƒ saá¹ƒvÄ• samanvÄ• ya puttaá¹ƒ paá¹-ilabhi. so aá¹…gulÄ«hi nak
saá¹‡á¹-hÄ• nenÄ• ti imehi Ä• kÄ• rehi pitusadiso ahosi, saddena mÄ• tusadiso. athekadiva
vigate sÄ«hesu naditvÄ• sÄ«hakÄ«á¸·aá¹ƒ kÄ«á¸·antesu sopi tesaá¹ƒ antare naditukÄ• mo
nÄ• daá¹ƒ nadi. athassa saddaá¹ƒ sutvÄ• sÄ«hÄ• tuá¹‡hÄ« ahesuá¹ƒ. tassa saddaá¹ƒ sut
sajÄ• tiputto ``tÄ• ta, ayaá¹ƒ sÄ«ho vaá¹‡á¹‡Ä• dÄ«hi amhehi \Be II 99/ samÄ• no, saddo p
nÄ• mesoâ€™â€™ ti pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

75__._ á¹• 21 ``sÄ«haá¹…gulÄ« sÄ«hanakho, sÄ«hapÄ• dapatiá¹-á¹-hito.

so sÄ«ho sÄ«hasaá¹…ghamhi, eko nadati aÃ±Ã±athÄ• â€™â€™ ti ||

tattha \Ee II 109/ __sÄ«hapÄ• dapatiá¹-á¹-hito_ti sÄ«hapÄ• deheva patiá¹-á¹-hito. __eko na
ekova avasesasÄ«hehi asadisena siá¹…gÄ• lasaddena nadanto aÃ±Ã±athÄ• nadati.

taá¹ƒ \Ne II 90/ sutvÄ• bodhisatto ``tÄ• ta, esa tava bhÄ• tÄ• siá¹…gÄ• liyÄ• putto, rÅ«pe
saddena mÄ• tarÄ• sadisoâ€™â€™ ti vatvÄ• siá¹…gÄ• liputtaá¹ƒ Ä• mantetvÄ• ``tÄ• ta, t
vasanto appasaddo vasa, sace puna nadissasi, siá¹…gÄ• labhÄ• vaá¹ƒ te jÄ• nissantÄ«â€™
gÄ• thamÄ• ha ---

76__._ á¹• 21 ``mÄ• tvaá¹ƒ nadi rÄ• japutta, appasaddo vane vasa.

sarena kho taá¹ƒ jÄ• neyyuá¹ƒ, na hi te pettiko saroâ€™â€™ ti ||

tattha __rÄ• japuttÄ• _ti sÄ«hassa migaraÃ±Ã±o putta. imaÃ±ca pana ovÄ• daá¹ƒ sutvÄ•
ussahi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá
sajÄ• tiputto rÄ• hulo, migarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

sÄ«hakotthujÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [189] 9. sÄ«hacammajÄ• takavaá¹‡á¹‡anÄ•

__netaá¹ƒ sÄ«hassa nadita_nti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• likaÃ±Ã±eva Ä• ra
imasmiá¹ƒ kÄ• le sarabhaÃ±Ã±aá¹ƒ bhaá¹‡itukÄ• mo ahosi. satthÄ• taá¹ƒ pavattiá¹ƒ sutvÄ

atÄ«te \Be II 100/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kassakak
vayappatto kasikammena jÄ«vikaá¹ƒ kappesi. tasmiá¹ƒ kÄ• le eko vÄ• á¹‡ijo gadrabhabhÄ•
vicarati. so gatagataá¹-á¹-hÄ• ne gadrabhassa piá¹-á¹-hito bhaá¹‡á¸• ikaá¹ƒ otÄ• retvÄ• ga
pÄ• rupitvÄ• sÄ• liyavakhettesu \Ee II 110/ vissajjeti. khettarakkhakÄ• taá¹ƒ disvÄ• ``sÄ«h
upasaá¹…kamituá¹ƒ na sakkonti. athekadivasaá¹ƒ so vÄ• á¹‡ijo ekasmiá¹ƒ gÄ• madvÄ• re
pÄ• tarÄ• saá¹ƒ pacÄ• pento tato gadrabhaá¹ƒ sÄ«hacammaá¹ƒ pÄ• rupitvÄ• yavakhette v
``sÄ«hoâ€™â€™ ti saÃ±Ã±Ä• ya taá¹ƒ upasaá¹…kamituá¹ƒ asakkontÄ• gehaá¹ƒ gantvÄ•
Ä• vudhÄ• ni gahetvÄ• saá¹…khe dhamentÄ• bheriyo vÄ• dentÄ• khettasamÄ«paá¹ƒ gan

maraá¹‡abhayabhÄ«to gadrabharavaá¹ƒ ravi. athassa gadrabhabhÄ• vaá¹ƒ Ã±atvÄ• bodhi
gÄ• thamÄ• ha ---

77__._ á¹• 21 ``netaá¹ƒ \Ne II 91/ sÄ«hassa naditaá¹ƒ, na byagghassa na dÄ«pino.

pÄ• ruto sÄ«hacammena, jammo nadati gadrabhoâ€™â€™ ti ||

tattha __jammo_ti lÄ• mako. gÄ• mavÄ• sinopi tassa gadrabhabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ a
pothetvÄ• sÄ«hacammaá¹ƒ Ä• dÄ• ya agamaá¹ƒsu.

atha so vÄ• á¹‡ijo Ä• gantvÄ• taá¹ƒ byasanabhÄ• vappattaá¹ƒ gadrabhaá¹ƒ disvÄ• dutiya

78__._ á¹• 21 ``cirampi kho taá¹ƒ khÄ• deyya, gadrabho haritaá¹ƒ yavaá¹ƒ.

pÄ• ruto sÄ«hacammena, ravamÄ• nova dÅ«sayÄ«â€™â€™ ti ||

tattha __ta_nti nipÄ• tamattaá¹ƒ, ayaá¹ƒ gadrabho attano gadrabhabhÄ• vaá¹ƒ ajÄ• nÄ• pe
cirampi kÄ• laá¹ƒ haritaá¹ƒ yavaá¹ƒ khÄ• deyyÄ• ti attho. __ravamÄ• nova dÅ«sayÄ«_ti atta
ravamÄ• novesa attÄ• naá¹ƒ dÅ«sayi, natthettha sÄ«hacammassa dosoti. tasmiá¹ƒ evaá¹ƒ
tattheva nipanno mari, vÄ• á¹‡ijopi taá¹ƒ pahÄ• ya pakkÄ• mi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• vÄ
gadrabho kokÄ• liko, paá¹‡á¸• itakassako pana ahameva ahosiâ€™â€™ nti.

sÄ«hacammajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [190] 10. sÄ«lÄ• nisaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__passa_ \Ee II 111/ \Be II 101/ __saddhÄ• ya sÄ«lassÄ• _ti idaá¹ƒ satthÄ• jetavane vihar
upÄ• sakaá¹ƒ Ä• rabbha kathesi. so kira saddho pasanno ariyasÄ• vako ekadivasaá¹ƒ jetav
aciravatinadÄ«tÄ«raá¹ƒ gantvÄ• nÄ• vike nÄ• vaá¹ƒ tÄ«re á¹-hapetvÄ• dhammassavanatt
adisvÄ• buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• nadiá¹ƒ otari, pÄ• dÄ• udakamhi na c
gacchanto viya vemajjhaá¹ƒ gatakÄ• le vÄ«ciá¹ƒ passi. athassa buddhÄ• rammaá¹‡Ä• pÄ«
osÄ«dituá¹ƒ Ä• rabhiá¹ƒsu, so puna buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ daá¸·haá¹ƒ katvÄ• u
jetavanaá¹ƒ pavisitvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• tena saddhi
katvÄ• \Ne II 92/ ``upÄ• saka, kacci maggaá¹ƒ Ä• gacchanto appakilamathena Ä• gatosÄ«â
``bhante, buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• udakapiá¹-á¹-he patiá¹-á¹-haá¹ƒ labhit
viya Ä• gatomhÄ«â€™â€™ ti vutte ``na kho pana, upÄ• saka, tvaÃ±Ã±eva buddhaguá¹‡e a

laddho, pubbepi upÄ• sakÄ• samuddamajjhe nÄ• vÄ• ya bhinnÄ• ya buddhaguá¹‡e anussa
labhiá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te kassapasammÄ• sambuddhakÄ• le sotÄ• panno ariyasÄ• vako ekena nhÄ• pitakuá
abhiruhi, tassa nhÄ• pitassa bhariyÄ• ``ayya, imassa sukhadukkhaá¹ƒ tava bhÄ• roâ€™â€
upÄ• sakassa hatthe nikkhipi. atha sÄ• nÄ• vÄ• sattame divase samuddamajjhe bhinnÄ• ,
phalake nipannÄ• ekaá¹ƒ dÄ«pakaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tattha so nhÄ• pito sakuá¹‡e mÄ•
upÄ• sakassapi deti. upÄ• sako ``alaá¹ƒ mayhaâ€™â€™ nti na khÄ• dati. so cintesi --- ``ima
amhÄ• kaá¹ƒ á¹-hapetvÄ• tÄ«á¹‡i saraá¹‡Ä• ni aÃ±Ã±Ä• patiá¹-á¹-hÄ• natthÄ«â€™â€™ t
ratanÄ• naá¹ƒ guá¹‡e anussari. athassÄ• nusarantassa tasmiá¹ƒ dÄ«pake nibbatto nÄ• gar
mahÄ• nÄ• vaá¹ƒ katvÄ• mÄ• pesi, samuddadevatÄ• \Ee II 112/ niyÄ• mako ahosi, nÄ• vÄ
tayo kÅ«pakÄ• indanÄ«lamaá¹‡imayÄ• ahesuá¹ƒ, suvaá¹‡á¹‡amayo laá¹…kÄ• ro, rajatam
suvaá¹‡á¹‡amayÄ• ni yaá¹-á¹-hiphiyÄ• ni.

samuddadevatÄ• \Be II 102/ nÄ• vÄ• ya á¹-hatvÄ• ``atthi jambudÄ«pagamikÄ• â€™â€™ t
gamissÄ• mÄ• â€™â€™ ti Ä• ha. tena hi ehi, nÄ• vaá¹ƒ abhiruhÄ• ti. so nÄ• vaá¹ƒ abhiruhi
samuddadevatÄ• --- ``tuyhaÃ±Ã±eva labbhati, na etassÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒkÄ• raá
sÄ«laguá¹‡Ä• cÄ• ro natthi, taá¹ƒ kÄ• raá¹‡aá¹ƒ. ahaÃ±hi tuyhaá¹ƒ nÄ• vaá¹ƒ Ä• hariá¹ƒ, n
``hotu, ahaá¹ƒ attanÄ• dinnadÄ• nena rakkhitasÄ«lena bhÄ• vitabhÄ• vanÄ• ya etassa patt
nhÄ• pito ``anumodÄ• mi, sÄ• mÄ«â€™â€™ ti Ä• ha. devatÄ• ``idÄ• ni gaá¹‡hissÄ• mÄ«â
jane samuddÄ• nikkhÄ• metvÄ• nadiyÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• attano Ä• nubhÄ• ve
dhanaá¹ƒ patiá¹-á¹-hapetvÄ• ``paá¹‡á¸• iteheva saddhiá¹ƒ saá¹ƒsaggo nÄ• ma kÄ• tabbo.
iminÄ• upÄ• sakena saddhiá¹ƒ saá¹ƒsaggo nÄ• bhavissa, samuddamajjheyeva nassissÄ•
paá¹‡á¸• itasaá¹ƒsaggaguá¹‡aá¹ƒ kathayamÄ• nÄ• imÄ• gÄ• thÄ• avoca ---

79__._ á¹• 21 ``passa saddhÄ• ya sÄ«lassa, cÄ• gassa ca ayaá¹ƒ phalaá¹ƒ.

nÄ• go nÄ• vÄ• ya vaá¹‡á¹‡ena, saddhaá¹ƒ vahatupÄ• sakaá¹ƒ ||

80__._ á¹• 21 ``sabbhireva \Ne II 93/ samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataÃ±hi sannivÄ• sena, sotthiá¹ƒ gacchati nhÄ• pitoâ€™â€™ ti ||

tattha __passÄ• _ti kaÃ±ci aniyametvÄ• passathÄ• ti Ä• lapati. __saddhÄ• yÄ• _ti lokiyalo
sÄ«lepi eseva nayo. __cÄ• gassÄ• _ti deyyadhammapariccÄ• gassa ceva kilesapariccÄ• ga
idaá¹ƒ phalaá¹ƒ, guá¹‡aá¹ƒ Ä• nisaá¹ƒsanti attho. atha vÄ• cÄ• gassa ca phalaá¹ƒ passa, a
vaá¹‡á¹‡enÄ• ti evampettha attho daá¹-á¹-habbo. __nÄ• vÄ• ya vaá¹‡á¹‡enÄ• _ti nÄ• vÄ• y
__saddha_nti tÄ«su ratanesu patiá¹-á¹-hitasaddhaá¹ƒ. __sabbhirevÄ• _ti paá¹‡á¸• itehiyeva

__samÄ• sethÄ• _ti ekato Ä• vaseyya, upavaseyyÄ• ti attho. __kubbethÄ• _ti kareyya. __sa
mittasanthavaá¹ƒ. taá¹‡hÄ• santhavo pana kenacipi saddhiá¹ƒ na kÄ• tabbo. __nhÄ• pito_ti
``nahÄ• pitoâ€™â€™ tipi pÄ• á¹-ho.

evaá¹ƒ samuddadevatÄ• Ä• kÄ• se á¹-hatvÄ• dhammaá¹ƒ desetvÄ• ovaditvÄ• nÄ• garÄ
vimÄ• nameva agamÄ• si.

satthÄ• \Be II 103/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne upÄ• sako sakadÄ• gÄ• miphale patiá¹-á¹-hahi. ``tadÄ• sotÄ• pannaupÄ
nÄ• garÄ• jÄ• sÄ• riputto ahosi, samuddadevatÄ• pana ahameva ahosiâ€™â€™ nti.

sÄ«lÄ• nisaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

asadisavaggo catuttho.

tassuddÄ• naá¹ƒ ---

asadisaÃ±ca saá¹…gÄ• maá¹ƒ, vÄ• lodakaá¹ƒ giridattaá¹ƒ.

nabhirati dadhivÄ• haá¹ƒ, catumaá¹-á¹-haá¹ƒ sÄ«hakoá¹-á¹-haá¹ƒ.

sÄ«hacammaá¹ƒ sÄ«lÄ• nisaá¹ƒsaá¹ƒ ||

5. ruhakavaggo

á¹• 03 [191] 1. ruhakajÄ• takavaá¹‡á¹‡anÄ•

__api_ \Ne II 94/ __ruhaka chinnÄ• pÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adu
Ä• rabbha kathesi. vatthu aá¹-á¹-hakanipÄ• te __indriyajÄ• take_ (J I 8.60 Ä• dayo) Ä• vibha
taá¹ƒ bhikkhuá¹ƒ ``ayaá¹ƒ te bhikkhu itthÄ« anatthakÄ• rikÄ• , pubbepi te esÄ• sarÄ• jikÄ•
lajjÄ• petvÄ• gehÄ• nikkhamanÄ• kÄ• raá¹ƒ kÄ• resÄ«â€™â€™ ti vatvÄ• tena yÄ• cito at

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
vayappatto pitu accayena rajje patiá¹-á¹-hÄ• ya dhammena rajjaá¹ƒ kÄ• resi. tassa ruhako n
tassa purÄ• á¹‡Ä« nÄ• ma brÄ• hmaá¹‡Ä« bhariyÄ• . rÄ• jÄ• brÄ• hmaá¹‡assa assabhaá¹
adÄ• si. so taá¹ƒ assaá¹ƒ Ä• ruyha raÃ±Ã±o upaá¹-á¹-hÄ• naá¹ƒ gacchati. atha naá¹ƒ alaá¹
nisÄ«ditvÄ• gacchantaá¹ƒ Ä• gacchantaÃ±ca disvÄ• tahiá¹ƒ tahiá¹ƒ á¹-hitÄ• manussÄ• ``
rÅ«paá¹ƒ, aho asso sobhatÄ«â€™â€™ ti assameva pasaá¹ƒsanti. so gehaá¹ƒ Ä• gantvÄ•

bhariyaá¹ƒ Ä• mantesi --- ``bhadde \Ee II 114/, amhÄ• kaá¹ƒ asso ativiya sobhati, ubhosu pa
manussÄ• amhÄ• kaá¹ƒ assameva vaá¹‡á¹‡entÄ«â€™â€™ ti. sÄ• pana brÄ• hmaá¹‡Ä« t
dhuttikadhÄ• tukÄ• , tena naá¹ƒ evamÄ• ha --- ``ayya, tvaá¹ƒ assassa sobhanakÄ• raá¹‡aá
attano alaá¹…kataá¹ƒ assabhaá¹‡á¸• akaá¹ƒ nissÄ• ya sobhati, sace tvampi asso viya sobh
assabhaá¹‡á¸• akaá¹ƒ piá¸·andhitvÄ• antaravÄ«thiá¹ƒ oruyha asso viya pÄ• de koá¹-á¹-aya
passa, rÄ• jÄ• pi taá¹ƒ vaá¹‡á¹‡ayissati, manussÄ• pi taÃ±Ã±eva vaá¹‡á¹‡ayissantÄ«â€™â

so ummattakajÄ• tiko brÄ• hmaá¹‡o tassÄ• vacanaá¹ƒ sutvÄ• ``iminÄ• nÄ• ma kÄ• raá¹‡
ajÄ• nitvÄ• tathÄ• saÃ±Ã±Ä« hutvÄ• tathÄ• akÄ• si. ye ye passanti, te te parihÄ• saá¹ƒ ka
Ä• cariyoâ€™â€™ ti vadiá¹ƒsu. rÄ• jÄ• pana naá¹ƒ ``kiá¹ƒ, Ä• cariya, pittaá¹ƒ te kupitaá¹ƒ
ummattakosi jÄ• toâ€™â€™ tiÄ• dÄ«ni vatvÄ• lajjÄ• pesi. tasmiá¹ƒ kÄ• le brÄ• hmaá¹‡o ``
nti lajjito brÄ• hmaá¹‡iyÄ• kujjhitvÄ• ``tÄ• yamhi sarÄ• jikÄ• ya parisÄ• ya antare lajjÄ• pito
nikkaá¸• á¸• hissÄ• mÄ«â€™â€™ ti gehaá¹ƒ agamÄ• si. dhuttikabrÄ• hmaá¹‡Ä« tassa kujjh
Ã±atvÄ• puretaraÃ±Ã±eva cÅ«á¸·advÄ• rena nikkhamitvÄ• rÄ• janivesanaá¹ƒ gantvÄ• ca
ahosi. rÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• purohitaá¹ƒ pakkosÄ• petvÄ• ``Ä• cariya, mÄ•
hotiyeva, brÄ• hmaá¹‡iyÄ• khamituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti khamÄ• panatthÄ• ya paá¹

81__._ á¹• 21 ``api ruhaka chinnÄ• pi, jiyÄ• sandhÄ«yate puna.

sandhÄ«yassu purÄ• á¹‡iyÄ• , mÄ• kodhassa vasaá¹ƒ gamÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- bho ruhaka, nanu chinnÄ• pi dhanujiyÄ• puna sandhÄ«ya
tvampi purÄ• á¹‡iyÄ• saddhiá¹ƒ sandhÄ«yassu, kodhassa vasaá¹ƒ mÄ• gamÄ«ti.

taá¹ƒ \Ee II 115/ \Be II 105/ sutvÄ• ruhako dutiyaá¹ƒ gÄ• thamÄ• ha ---

82__._ á¹• 21 ``vijjamÄ• nesu vÄ• kesu, vijjamÄ• nesu kÄ• risu.

aÃ±Ã±aá¹ƒ jiyaá¹ƒ karissÄ• mi, alaÃ±Ã±eva purÄ• á¹‡iyÄ• â€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, dhanukÄ• ramuduvÄ• kesu ca jiyakÄ• rakesu ca manussesu vij
karissÄ• mi, imÄ• ya chinnÄ• ya purÄ• á¹‡iyÄ• jiyÄ• ya alaá¹ƒ, natthi me koci atthoti. evaÃ±
nÄ«haritvÄ• aÃ±Ã±aá¹ƒ brÄ• hmaá¹‡iá¹ƒ Ä• nesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• , brÄ• hmaá¹‡Ä«, purÄ• á¹‡a
ukkaá¹‡á¹-hitabhikkhu, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

ruhakajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [192] 2. sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takavaá¹‡á¹‡anÄ•

__itthÄ«_ \Ne II 96/ __siyÄ• rÅ«pavatÄ«_ti idaá¹ƒ sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takaá¹ƒ mahÄ•
Ä• vibhavissati.

sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [193] 3. cÅ«á¸·apadumajÄ• takavaá¹‡á¹‡anÄ•

__ayameva sÄ• ahamapi so anaÃ±Ã±o_ti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hit
kathesi. vatthu __ummÄ• dantÄ«jÄ• take_ (J II 20.57 Ä• dayo) Ä• vibhavissati. so pana bhik
``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitoâ€™â€™ ti vutte ``saccaá¹ƒ, bhagavÄ• â€™
pana tvaá¹ƒ ukkaá¹‡á¹-hÄ• pitoâ€™â€™ ti vutte \Be II 106/ ``ahaá¹ƒ, bhante, ekaá¹ƒ alaá¹…
mÄ• tugÄ• maá¹ƒ disvÄ• kilesÄ• nuvattako hutvÄ• ukkaá¹‡á¹-hitomhÄ«â€™â€™ ti Ä• ha.
mÄ• tugÄ• mo nÄ• ma akataÃ±Ã±Å« mittadubbhÄ« bahumÄ• yÄ• , porÄ• á¹‡akapaá¹‡á¸• i
dakkhiá¹‡ajÄ• á¹‡ulohitaá¹ƒ pÄ• yetvÄ• yÄ• vajÄ«vitadÄ• nampi datvÄ• mÄ• tugÄ• massa
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee II 116/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa agg
nibbatti, nÄ• maggahaá¹‡adivase cassa ``padumakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu
kaniá¹-á¹-habhÄ• tikÄ• ahesuá¹ƒ. te sattapi janÄ• anupubbena vuá¸• á¸• hippattÄ• gharÄ•
sahÄ• yÄ• viya vicaranti. athekadivasaá¹ƒ rÄ• jÄ• rÄ• jaá¹…gaá¹‡aá¹ƒ olokento á¹-hito te
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ Ä• gacchante disvÄ• ``ime maá¹ƒ vadhitvÄ• rajjampi gaá¹‡heyyuâ
uppÄ• detvÄ• te pakkosÄ• petvÄ• --- ``tÄ• tÄ• , tumhe imasmiá¹ƒ nagare vasituá¹ƒ na labh
mama accayena Ä• gantvÄ• kulasantakaá¹ƒ rajjaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• ha. te pitu
roditvÄ• kanditvÄ• attano attano gharÄ• ni gantvÄ• pajÄ• patiyo Ä• dÄ• ya ``yattha vÄ• ta
jÄ«vissÄ• mÄ• â€™â€™ ti nagarÄ• nikkhamitvÄ• maggaá¹ƒ gacchantÄ• ekaá¹ƒ kantÄ• ra
alabhamÄ• nÄ• khudaá¹ƒ adhivÄ• setuá¹ƒ asakkontÄ• ``mayaá¹ƒ jÄ«vamÄ• nÄ• itthiyo la
kaniá¹-á¹-hassa bhariyaá¹ƒ mÄ• retvÄ• terasa koá¹-á¹-hÄ• se katvÄ• maá¹ƒsaá¹ƒ khÄ• diá
bhariyÄ• ya ca laddhakoá¹-á¹-hÄ• sesu ekaá¹ƒ á¹-hapetvÄ• ekaá¹ƒ dvepi khÄ• diá¹ƒsu. eva
mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• diá¹ƒsu.

bodhisatto \Ne II 97/ pana divase divase ekekaá¹ƒ á¹-hapetvÄ• cha koá¹-á¹-hÄ• se á¹-hape
``bodhisattassa bhariyaá¹ƒ mÄ• ressÄ• mÄ• â€™â€™ ti vutte bodhisatto te cha koá¹-á¹-hÄ•
tÄ• va ime cha koá¹-á¹-hÄ• se khÄ• datha, sve jÄ• nissÄ• mÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ
niddÄ• yanakÄ• le bhariyaá¹ƒ gahetvÄ• palÄ• yi. sÄ• thokaá¹ƒ gantvÄ• ``gantuá¹ƒ na sak

atha naá¹ƒ bodhisatto khandhenÄ• dÄ• ya aruá¹‡uggamanavelÄ• ya kantÄ• rÄ• nikkhami.
``pipÄ• sitÄ• mhi, sÄ• mÄ«â€™â€™ ti Ä• ha. bodhisatto ``udakaá¹ƒ natthi, bhaddeâ€™â€™
kathite khaggena \Be II 107/ dakkhiá¹‡ajÄ• á¹‡ukaá¹ƒ paharitvÄ• --- ``bhadde, pÄ• nÄ«yaá
me dakkhiá¹‡ajÄ• á¹‡ulohitaá¹ƒ pivamÄ• nÄ• nisÄ«dÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• tathÄ•
mahÄ• gaá¹…gaá¹ƒ patvÄ• pivitvÄ• ca nhatvÄ• ca phalÄ• phalaá¹ƒ khÄ• ditvÄ• phÄ• sul
ekasmiá¹ƒ gaá¹…gÄ• nivattane assamapadaá¹ƒ mÄ• petvÄ• vÄ• saá¹ƒ kappesuá¹ƒ.

athekadivasaá¹ƒ uparigaá¹…gÄ• ya rÄ• jÄ• parÄ• dhikaá¹ƒ coraá¹ƒ hatthapÄ• de ca kaá¹‡
ekasmiá¹ƒ ambaá¹‡ake nipajjÄ• petvÄ• mahÄ• gaá¹…gÄ• ya pavÄ• hesuá¹ƒ. so mahantaá
á¹-hÄ• naá¹ƒ pÄ• puá¹‡i. bodhisatto tassa karuá¹‡aá¹ƒ paridevitasaddaá¹ƒ sutvÄ• ``dukkha
á¹-hite mÄ• nassÄ«â€™â€™ ti gaá¹…gÄ• tÄ«raá¹ƒ gantvÄ• taá¹ƒ uttÄ• retvÄ• assamapa
kÄ• sÄ• vadhovanalepanÄ• dÄ«hi vaá¹‡apaá¹-ikammaá¹ƒ akÄ• si. bhariyÄ• panassa ``eva
kuá¹‡á¹-haá¹ƒ gaá¹…gÄ• ya Ä• vÄ• hetvÄ• paá¹-ijagganto vicaratÄ«â€™â€™ ti vatvÄ• taá
jigucchamÄ• nÄ• niá¹-á¹-hubhantÄ« vicarati. bodhisatto tassa vaá¹‡esu saá¹ƒviruá¸·hesu b
taá¹ƒ assamapadeyeva á¹-hapetvÄ• aá¹-avito phalÄ• phalÄ• ni Ä• haritvÄ• taÃ±ca bhariya
vasantesu sÄ• itthÄ« etasmiá¹ƒ kuá¹‡á¹-he paá¹-ibaddhacittÄ• hutvÄ• tena saddhiá¹ƒ anÄ
ekenupÄ• yena bodhisattaá¹ƒ mÄ• retukÄ• mÄ• hutvÄ• evamÄ• ha --- ``sÄ• mi, ahaá¹ƒ tu
kantÄ• rÄ• nikkhamamÄ• nÄ• ekaá¹ƒ pabbataá¹ƒ oloketvÄ• ayye pabbatamhi nibbattadev
saddhiá¹ƒ arogÄ• jÄ«vitaá¹ƒ labhissÄ• mi, balikammaá¹ƒ te karissÄ• mÄ«â€™ ti Ä• yÄ• ciá
uttÄ• seti, karomassÄ• balikammaâ€™â€™ nti. bodhisatto taá¹ƒ mÄ• yaá¹ƒ ajÄ• nanto ``sÄ
sampaá¹-icchitvÄ• balikammaá¹ƒ sajjetvÄ• tÄ• ya balibhÄ• janaá¹ƒ gÄ• hÄ• petvÄ• pabba
naá¹ƒ \Ee II 118/ sÄ• evamÄ• ha --- ``sÄ• mi, devatÄ• yapi tvaÃ±Ã±eva uttamadevatÄ• , pa
vanapupphehi pÅ«jetvÄ• padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• pacchÄ• devatÄ• ya balikam
sÄ• bodhisattaá¹ƒ papÄ• tÄ• bhimukhaá¹ƒ á¹-hapetvÄ• vanapupphehi pÅ«jetvÄ• padakkh
viya hutvÄ• piá¹-á¹-hipasse á¹-hatvÄ• piá¹-á¹-hiyaá¹ƒ paharitvÄ• papÄ• te pÄ• tetvÄ• ``dia
paccÄ• mittassa piá¹-á¹-hÄ«â€™â€™ ti tuá¹-á¹-hamÄ• nasÄ• pabbatÄ• orohitvÄ• kuá¹‡á¹

bodhisattopi \Ne II 98/ \Be II 108/ papÄ• tÄ• nusÄ• rena pabbatÄ• patanto udumbararukkh
akaá¹‡á¹-ake pattasaÃ±channe gumbe laggi, heá¹-á¹-hÄ• pabbataá¹ƒ pana orohituá¹ƒ na sa
khÄ• ditvÄ• sÄ• khantare nisÄ«di. atheko mahÄ• sarÄ«ro godharÄ• jÄ• heá¹-á¹-hÄ• pabba
tasmiá¹ƒ udumbaraphalÄ• ni khÄ• dati. so taá¹ƒ divasaá¹ƒ bodhisattaá¹ƒ disvÄ• palÄ• yi, p
ekasmiá¹ƒ passe phalÄ• ni khÄ• ditvÄ• pakkÄ• mi. so evaá¹ƒ punappunaá¹ƒ Ä• gacchanto
vissÄ• saá¹ƒ Ä• pajjitvÄ• ``tvaá¹ƒ imaá¹ƒ á¹-hÄ• naá¹ƒ kena kÄ• raá¹‡ena Ä• gatosÄ«â€™
nÄ• ma kÄ• raá¹‡enÄ• â€™â€™ ti vutte ``tena hi mÄ• bhÄ• yÄ«â€™â€™ ti vatvÄ• bodhis
nipajjÄ• petvÄ• otÄ• retvÄ• araÃ±Ã±ato nikkhamitvÄ• mahÄ• magge á¹-hapetvÄ• ``tvaá¹
gacchÄ• hÄ«â€™â€™ ti uyyojetvÄ• araÃ±Ã±ameva pÄ• visi. bodhisatto ekaá¹ƒ gÄ• makaá
pitu kÄ• lakatabhÄ• vaá¹ƒ sutvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• kulasantake rajje patiá¹-á¹-hÄ
hutvÄ• dasa rÄ• jadhamme akopetvÄ• dhammena rajjaá¹ƒ kÄ• rento catÅ«su nagaradvÄ•

nivesanadvÄ• reti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ cha satasahassÄ• ni vissa

sÄ• pi kho itthÄ« taá¹ƒ kuá¹‡á¹-haá¹ƒ khandhe nisÄ«dÄ• petvÄ• araÃ±Ã±Ä• nikkhamitvÄ•
caramÄ• nÄ• yÄ• gubhattaá¹ƒ saá¹ƒharitvÄ• taá¹ƒ kuá¹‡á¹-haá¹ƒ posesi. manussÄ• ``aya
\Ee II 119/ pucchiyamÄ• nÄ• ``ahaá¹ƒ etassa mÄ• tuladhÄ«tÄ• , pitucchÄ• putto me eso, e
sÄ• haá¹ƒ vajjhappattampi attano sÄ• mikaá¹ƒ ukkhipitvÄ• pariharantÄ« bhikkhaá¹ƒ caritvÄ
manussÄ• ``ayaá¹ƒ patibbatÄ• â€™â€™ ti tato paá¹-á¹-hÄ• ya bahutaraá¹ƒ yÄ• gubhattaá¹
evamÄ• haá¹ƒsu --- ``tvaá¹ƒ mÄ• evaá¹ƒ vicari, padumarÄ• jÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá
sakalajambudÄ«paá¹ƒ saá¹…khobhetvÄ• dÄ• naá¹ƒ deti, so taá¹ƒ disvÄ• tussissati, tuá¹-á
dassati, tava sÄ• mikaá¹ƒ idheva nisÄ«dÄ• petvÄ• gacchÄ• â€™â€™ ti thiraá¹ƒ katvÄ• ve
anÄ• cÄ• rÄ• taá¹ƒ kuá¹‡á¹-haá¹ƒ vettapacchiyaá¹ƒ nisÄ«dÄ• petvÄ• pacchiá¹ƒ ukkhipitvÄ
dÄ• nasÄ• lÄ• su bhuÃ±jamÄ• nÄ• vicarati. bodhisatto alaá¹…katahatthikkhandhavaragato
aá¹-á¹-hannaá¹ƒ vÄ• dasannaá¹ƒ vÄ• sahatthÄ• dÄ• naá¹ƒ datvÄ• puna gehaá¹ƒ gaccha
taá¹ƒ kuá¹‡á¹-haá¹ƒ pacchiyaá¹ƒ nisÄ«dÄ• petvÄ• pacchiá¹ƒ ukkhipitvÄ• tassa gamanama

rÄ• jÄ• disvÄ• ``kiá¹ƒ etaâ€™â€™ nti pucchi. ``ekÄ• , deva, patibbatÄ• â€™â€™ ti. atha
saÃ±jÄ• nitvÄ• kuá¹‡á¹-haá¹ƒ pacchiyÄ• nÄ«harÄ• petvÄ• ``ayaá¹ƒ te kiá¹ƒ hotÄ«â€™â€
``pitucchÄ• putto me, deva, kuladattiko sÄ• mikoâ€™â€™ ti Ä• ha. manussÄ• taá¹ƒ antara
``aho patibbatÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• taá¹ƒ anÄ• cÄ• ritthiá¹ƒ vaá¹‡á¹‡ayiá¹ƒsu. pu
kuá¹‡á¹-ho kuladattiko sÄ• mikoâ€™â€™ ti pucchi. sÄ• rÄ• jÄ• naá¹ƒ asaÃ±jÄ• nantÄ« ``Ä
hutvÄ• kathesi. atha naá¹ƒ rÄ• jÄ• ``kiá¹ƒ esa bÄ• rÄ• á¹‡asiraÃ±Ã±o putto, nanu tvaá¹ƒ p
asukaraÃ±Ã±o dhÄ«tÄ• , asukÄ• nÄ• ma mama jÄ• á¹‡ulohitaá¹ƒ pivitvÄ• imasmiá¹ƒ kuá¹
maá¹ƒ papÄ• te pÄ• tesi. sÄ• idÄ• ni tvaá¹ƒ nalÄ• á¹-ena maccuá¹ƒ gahetvÄ• maá¹ƒ `mat
á¹-hÄ• naá¹ƒ Ä• gatÄ• , nanu ahaá¹ƒ jÄ«vÄ• mÄ«â€™â€™ ti \Ee II 120/ vatvÄ• amacce Ä•
cÄ• haá¹ƒ tumhehi puá¹-á¹-ho evaá¹ƒ kathesiá¹ƒ `mama kaniá¹-á¹-habhÄ• tikÄ• cha itthiyo
khÄ• diá¹ƒsu, ahaá¹ƒ pana mayhaá¹ƒ bhariyaá¹ƒ arogaá¹ƒ katvÄ• gaá¹…gÄ• tÄ«raá¹ƒ netv
vajjhappattaá¹ƒ kuá¹‡á¹-haá¹ƒ uttÄ• retvÄ• paá¹-ijaggiá¹ƒ. sÄ• itthÄ« etasmiá¹ƒ paá¹-ibado
pabbatapÄ• de pÄ• tesi. ahaá¹ƒ attano mettacittatÄ• ya jÄ«vitaá¹ƒ labhiâ€™ nti. yÄ• ya aha
sÄ• aÃ±Ã±Ä• , esÄ• dussÄ«lÄ• , sopi vajjhappatto kuá¹‡á¹-ho na aÃ±Ã±o, ayamevÄ• â€™
avoca ---

85__._ á¹• 21 ``ayameva sÄ• ahamapi so anaÃ±Ã±o, ayameva so hatthacchinno anaÃ±Ã±

yamÄ• ha `komÄ• rapatÄ« mamaâ€™ nti, vajjhitthiyo natthi itthÄ«su saccaá¹ƒ ||

86__._ á¹• 21 ``imaÃ±ca jammaá¹ƒ musalena hantvÄ• , luddaá¹ƒ chavaá¹ƒ paradÄ• rÅ«pas

imissÄ• ca naá¹ƒ pÄ• papatibbatÄ• ya, jÄ«vantiyÄ• chindatha kaá¹‡á¹‡anÄ• saâ€™â€™ r

tattha __yamÄ• ha komÄ• rapatÄ« mama_nti yaá¹ƒ esÄ• ``ayaá¹ƒ me, komÄ• rapati, kulad
ayameva so, na aÃ±Ã±o. ``yamÄ• hu \Be II 110/, komÄ• rapatÄ«â€™â€™ tipi pÄ• á¹-ho. ay
tassÄ• pi ayamevattho, vacanavipallÄ• so panettha veditabbo. yaÃ±hi raÃ±Ã±Ä• vuttaá¹ƒ,
__vajjhitthiyo_ti itthiyo nÄ• ma vajjhÄ• vadhitabbÄ• eva. __natthi itthÄ«su sacca_nti etÄ• s
natthi. __ ``imaÃ±ca jammaâ€™â€™ _ntiÄ• di dvinnampi tesaá¹ƒ daá¹‡á¸• Ä• á¹‡Ä• panav
__jamma_nti lÄ• makaá¹ƒ. __musalena hantvÄ• _ti musalena hanitvÄ• pothetvÄ• aá¹-á¹-h
cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ katvÄ• . __ludda_nti dÄ• ruá¹‡aá¹ƒ. __chava_nti guá¹‡Ä• bhÄ• ve
matasadisaá¹ƒ. __imissÄ• _ \Ee II 121/ __ca na_nti ettha __na_nti nipÄ• tamattaá¹ƒ, imissÄ
anÄ• cÄ• rÄ• ya dussÄ«lÄ• ya jÄ«vantiyÄ• va kaá¹‡á¹‡anÄ• saá¹ƒ chindathÄ• ti attho.

bodhisatto kodhaá¹ƒ adhivÄ• setuá¹ƒ asakkonto evaá¹ƒ tesaá¹ƒ daá¹‡á¸• aá¹ƒ Ä• á¹‡Ä• pe
\Ne II 100/. kopaá¹ƒ pana mandaá¹ƒ katvÄ• yathÄ• sÄ• pacchiá¹ƒ sÄ«sato oropetuá¹ƒ na
gÄ• á¸·hataraá¹ƒ bandhÄ• petvÄ• kuá¹‡á¹-haá¹ƒ tattha pakkhipÄ• petvÄ• attano vijitÄ• nÄ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• cha bhÄ• taro aÃ±Ã±atarÄ•
bhariyÄ• ciÃ±camÄ• á¹‡avikÄ• , kuá¹‡á¹-ho devadatto, godharÄ• jÄ• Ä• nando, padumarÄ
nti.

cÅ«á¸·apadumajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [194] 4. maá¹‡icorajÄ• takavaá¹‡á¹‡anÄ•

__na santi devÄ• pavasanti nÅ«nÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto vadhÄ• ya pa
devadattaá¹ƒ Ä• rabbha kathesi. tadÄ• pana satthÄ• ``devadatto vadhÄ• ya parisakkatÄ«â
bhikkhave, idÄ• neva, pubbepi devadatto mayhaá¹ƒ vadhÄ• ya parisakkatiyeva, parisakkant
nÄ• sakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asito avi
gahapatikule nibbatti. athassa vayappattassa \Be II 111/ bÄ• rÄ• á¹‡asito kuladhÄ«taraá¹ƒ
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ahosi abhirÅ«pÄ• dassanÄ«yÄ• devaccharÄ• viya pupphalatÄ•
mattakinnarÄ« viya ca sujÄ• tÄ• ti nÄ• mena patibbatÄ• sÄ«lÄ• cÄ• rasampannÄ• vattasa
pativattaá¹ƒ sassuvattaá¹ƒ sasuravattaÃ±ca katameva hoti, sÄ• bodhisattassa piyÄ• ahosi
\Ee II 122/ te sammodamÄ• nÄ• ekacittÄ• samaggavÄ• saá¹ƒ vasiá¹ƒsu.

athekadivasaá¹ƒ sujÄ• tÄ• ``mÄ• tÄ• pitaro daá¹-á¹-hukÄ• mÄ• mhÄ«â€™â€™ ti bodhisat
bhadde, maggapÄ• theyyaá¹ƒ pahonakaá¹ƒ paá¹-iyÄ• dehÄ«â€™â€™ ti khajjavikatiá¹ƒ pac

yÄ• nake á¹-hapetvÄ• yÄ• nakaá¹ƒ pÄ• jento yÄ• nakassa purato ahosi, itarÄ• pacchato. t
yÄ• nakaá¹ƒ mocetvÄ• nhatvÄ• bhuÃ±jiá¹ƒsu. puna bodhisatto yÄ• nakaá¹ƒ yojetvÄ• pura
vatthÄ• ni parivattetvÄ• alaá¹…karitvÄ• pacchato nisÄ«di. yÄ• nakassa antonagaraá¹ƒ pav
bÄ• rÄ• á¹‡asirÄ• jÄ• hatthikkhandhavaragato nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto taá¹ƒ pa
otaritvÄ• \Ne II 101/ yÄ• nakassa pacchato padasÄ• pÄ• yÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• tass
Ä• kaá¸• á¸• hiyamÄ• nalocano paá¹-ibaddhacitto hutvÄ• ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi
sassÄ• mikabhÄ• vaá¹ƒ vÄ• assÄ• mikabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• hÄ«â€™â€™ ti. so gantv
Ã±atvÄ• ``sassÄ• mikÄ• kira, deva, yÄ• nake nisinno puriso etissÄ• sÄ• mikoâ€™â€™ ti

rÄ• jÄ• paá¹-ibaddhacittaá¹ƒ vinodetuá¹ƒ asakkonto kilesÄ• turo hutvÄ• ``ekena naá¹ƒ up
itthiá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• ekaá¹ƒ purisaá¹ƒ Ä• mantetvÄ• ``gaccha, b
cÅ«á¸·Ä• maá¹‡iá¹ƒ vÄ«thiá¹ƒ gacchanto viya hutvÄ• etassa purisassa yÄ• nake pakkhipit
cÅ«á¸·Ä• maá¹‡iá¹ƒ datvÄ• uyyojesi. so ``sÄ• dhÅ«â€™â€™ ti taá¹ƒ gahetvÄ• gantvÄ• y
``á¹-hapito me, devÄ• â€™â€™ ti Ä• gantvÄ• Ä• rocesi. rÄ• jÄ• ``cÅ«á¸·Ä• maá¹‡i me naá
manussÄ• ekakolÄ• halaá¹ƒ akaá¹ƒsu. rÄ• jÄ• ``sabbadvÄ• rÄ• ni pidahitvÄ• saÃ±cÄ• ra
pariyesathÄ• â€™â€™ ti Ä• ha, rÄ• japurisÄ• tathÄ• akaá¹ƒsu, nagaraá¹ƒ ekasaá¹…khob
manusse gahetvÄ• bodhisattassa santikaá¹ƒ gantvÄ• ``bho, yÄ• nakaá¹ƒ á¹-hapehi, raÃ±Ã
123/ \Be II 112/ naá¹-á¹-ho, yÄ• nakaá¹ƒ sodhessÄ• mÄ«â€™â€™ ti yÄ• nakaá¹ƒ sodhento
gahetvÄ• bodhisattaá¹ƒ gahetvÄ• ``maá¹‡icoroâ€™â€™ ti hatthehi ca pÄ• dehi ca pothetv
bandhitvÄ• netvÄ• ``ayaá¹ƒ maá¹‡icoroâ€™â€™ ti raÃ±Ã±o dassesi. rÄ• jÄ• pi ``sÄ«sama
Ä• á¹‡Ä• pesi.

atha naá¹ƒ rÄ• japurisÄ• catukke catukke kasÄ• hi tÄ• á¸·entÄ• dakkhiá¹‡advÄ• rena nag
sujÄ• tÄ• pi yÄ• nakaá¹ƒ pahÄ• ya bÄ• hÄ• paggayha paridevamÄ• nÄ• ``sÄ• mi, maá¹ƒ
pattosÄ«â€™â€™ ti paridevamÄ• nÄ• pacchato pacchato agamÄ• si. rÄ• japurisÄ• ``sÄ«s
bodhisattaá¹ƒ uttÄ• naá¹ƒ nipajjÄ• pesuá¹ƒ. taá¹ƒ disvÄ• sujÄ• tÄ• attano sÄ«laguá¹‡aá¹ƒ
vata maÃ±Ã±e imasmiá¹ƒ loke sÄ«lavantÄ• naá¹ƒ viheá¹-hake pÄ• pasÄ• hasikamanusse n
nÄ• mÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

87__._ á¹• 21 ``na santi devÄ• pavasanti nÅ«na, na hi nÅ«na santi idha lokapÄ• lÄ• .

sahasÄ• karontÄ• namasaÃ±Ã±atÄ• naá¹ƒ, na hi nÅ«na santi paá¹-isedhitÄ• roâ€™â€™ ti

tattha __na santi, devÄ• _ti imasmiá¹ƒ loke sÄ«lavantÄ• naá¹ƒ olokanakÄ• pÄ• pÄ• naÃ±c
devÄ• . __pavasanti nÅ«nÄ• _ti evarÅ«pesu vÄ• kiccesu uppannesu nÅ«na pavasanti pav
lokapÄ• lÄ• _ti imasmiá¹ƒ loke lokapÄ• lasammatÄ• samaá¹‡abrÄ• hmaá¹‡Ä• pi sÄ«lavant
anuggÄ• hakÄ• na hi nÅ«na santi. __sahasÄ• karontÄ• namasaÃ±Ã±atÄ• na_nti sahasÄ•
dÄ• ruá¹‡aá¹ƒ kammaá¹ƒ karontÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ. __paá¹-isedhitÄ• ro_ti evarÅ«pa

na labbhÄ• etaá¹ƒ kÄ• tunti paá¹-isedhentÄ• natthÄ«ti attho.

evaá¹ƒ tÄ• ya sÄ«lasampannÄ• ya paridevamÄ• nÄ• ya sakkassa devaraÃ±Ã±o nisinnÄ• s
sakko ``ko nu kho maá¹ƒ \Ee II 124/ sakkattato cÄ• vetukÄ• moâ€™â€™ ti Ä• vajjento imaá
``bÄ• rÄ• á¹‡asirÄ• jÄ• atipharusakammaá¹ƒ karoti, sÄ«lasampannaá¹ƒ sujÄ• taá¹ƒ kilame
vaá¹-á¹-atÄ«â€™â€™ ti devalokÄ• oruyha attano Ä• nubhÄ• vena hatthipiá¹-á¹-he \Be II 11
pÄ• parÄ• jÄ• naá¹ƒ hatthikkhandhato otÄ• retvÄ• dhammagaá¹‡á¸• ikÄ• ya uttÄ• naá¹ƒ ni
ukkhipitvÄ• sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• rÄ• javesaá¹ƒ gÄ• hÄ• petvÄ• hatthikkl
rÄ• japurisÄ• pharasuá¹ƒ ukkhipitvÄ• sÄ«saá¹ƒ chindantÄ• raÃ±Ã±o sÄ«saá¹ƒ chindiá¹ƒs
raÃ±Ã±o sÄ«sabhÄ• vaá¹ƒ jÄ• niá¹ƒsu. sakko devarÄ• jÄ• dissamÄ• nakasarÄ«reneva boc
bodhisattassa rÄ• jÄ• bhisekaá¹ƒ katvÄ• sujÄ• tÄ• ya ca aggamahesiá¹-á¹-hÄ• naá¹ƒ dÄ• p
brÄ• hmaá¹‡agahapatikÄ• dayo ca sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ disvÄ• ``adhammikarÄ• jÄ
sakkadattiko dhammikarÄ• jÄ• laddhoâ€™â€™ ti somanassappattÄ• ahesuá¹ƒ.

sakkopi Ä• kÄ• se á¹-hatvÄ• ``ayaá¹ƒ vo sakkadattiko rÄ• jÄ• , ito paá¹-á¹-hÄ• ya dhamme
sace hi rÄ• jÄ• adhammiko hoti, devo akÄ• le vassati, kÄ• le na vassati, chÄ• tabhayaá¹ƒ r
satthabhayanti imÄ• ni tÄ«á¹‡i bhayÄ• ni upagatÄ• neva hontÄ«â€™â€™ ti ovadanto dutiya

88__._ á¹• 21 ``akÄ• le vassatÄ« tassa, kÄ• le tassa na vassati.

saggÄ• ca cavati á¹-hÄ• nÄ• , nanu so tÄ• vatÄ• hatoâ€™â€™ ti ||

tattha __akÄ• le_ti adhammikaraÃ±Ã±o rajje ayuttakÄ• le sassÄ• naá¹ƒ pakkakÄ• le vÄ• lA
devo vassati. __kÄ• le_ti yuttapayuttakÄ• le vapanakÄ• le taruá¹‡asassakÄ• le gabbhaggah
__saggÄ• ca cavati á¹-hÄ• nÄ• _ti saggasaá¹…khÄ• tÄ• á¹-hÄ• nÄ• devalokÄ• cavatÄ«ti
appaá¹-ilÄ• bhavasena devalokÄ• cavati nÄ• ma, saggepi vÄ• rajjaá¹ƒ kÄ• rento adhammi
attho. __nanu so tÄ• vatÄ• hato_ti nanu so adhammiko rÄ• jÄ• ettakena hato hoti. atha \Ee
ekaá¹ƒsavÄ• cÄ« ettha nu-kÄ• ro, neso ekaá¹ƒsena ettÄ• vatÄ• \Ne II 103/ hato, aá¹-á¹-has
soá¸·asasu ca ussadanirayesu dÄ«gharattaá¹ƒ so haÃ±Ã±issatÄ«ti ayamettha attho.

evaá¹ƒ \Be II 114/ sakko mahÄ• janassa ovÄ• daá¹ƒ datvÄ• attano devaá¹-á¹-hÄ• nameva
dhammena rajjaá¹ƒ kÄ• retvÄ• saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
adhammikarÄ• jÄ• devadatto ahosi, sakko anuruddho, sujÄ• tÄ• rÄ• hulamÄ• tÄ• , sakkad
ahosiâ€™â€™ nti.

maá¹‡icorajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [195] 5. pabbatÅ«pattharajÄ• takavaá¹‡á¹‡anÄ•

__pabbatÅ«patthare ramme_ti idaá¹ƒ satthÄ• jetavane viharanto kosalarÄ• jÄ• naá¹ƒ Ä• ra
kosalaraÃ±Ã±o kira eko amacco antepure padussi. rÄ• jÄ• pi parivÄ«maá¹ƒsamÄ• no taá¹ƒ
Ä• rocessÄ• mÄ«â€™â€™ ti jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ``bhante, amhÄ
padussi, tassa kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti pucchi. atha naá¹ƒ satthÄ• ``upakÄ•
ca amacco sÄ• ca itthÄ« piyÄ• â€™â€™ ti pucchitvÄ• ``Ä• ma, bhante, ativiya upakÄ• rak
sandhÄ• reti, sÄ• pi me itthÄ« piyÄ• â€™â€™ ti vutte ``mahÄ• rÄ• ja, `attano upakÄ• rakes
itthÄ«su dubbhituá¹ƒ na sakkÄ• â€™ ti pubbepi rÄ• jÄ• no paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ sut
ahesuâ€™â€™ nti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto amaccakule nibbattit
atthadhammÄ• nusÄ• sako ahosi. athassa raÃ±Ã±o eko amacco antepure padussi. rÄ• jÄ•
``amaccopi me bahÅ«pakÄ• ro, ayaá¹ƒ itthÄ«pi me piyÄ• , dvepi ime nÄ• setuá¹ƒ na sakkÄ•
paá¹‡á¸• itÄ• maccaá¹ƒ paÃ±haá¹ƒ pucchitvÄ• sace sahitabbaá¹ƒ bhavissati, sahissÄ• mi,
sahissÄ• mÄ«â€™â€™ ti bodhisattaá¹ƒ pakkosÄ• petvÄ• Ä• sanaá¹ƒ datvÄ• ``paá¹‡á¸• ita
pucchissÄ• mÄ«â€™â€™ ti vatvÄ• ``pucchatha, mahÄ• rÄ• ja, vissajjessÄ• mÄ«â€™â€™
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``pabbatÅ«patthare \Ne II 104/ \Be II 115/ ramme, jÄ• tÄ• pokkharaá¹‡Ä« siv

taá¹ƒ siá¹…gÄ• lo apÄ• pÄ• yi, jÄ• naá¹ƒ sÄ«hena rakkhitaâ€™â€™ nti ||

tattha __pabbatÅ«patthare ramme_ti himavantapabbatapÄ• de pattharitvÄ• á¹-hite aá¹…ga
__jÄ• tÄ• pokkharaá¹‡Ä« sivÄ• _ti sivÄ• sÄ«talÄ• madhurodakÄ• pokkharaá¹‡Ä« nibbatt
pokkharasaÃ±channÄ• nadÄ«pi pokkharaá¹‡Ä«yeva. __apÄ• pÄ• yÄ«_ti __apa_-iti upasag
__jÄ• naá¹ƒ sÄ«hena rakkhita_nti sÄ• pokkharaá¹‡Ä« sÄ«haparibhogÄ• sÄ«hena rakkhitÄ
``sÄ«hena rakkhitÄ• ayaâ€™â€™ nti jÄ• nantova apÄ• yi. taá¹ƒ kiá¹ƒ maÃ±Ã±ati, bÄ• lo si
abhÄ• yitvÄ• piveyya evarÅ«paá¹ƒ pokkharaá¹‡inti ayametthÄ• dhippÄ• yo.

bodhisatto ``addhÄ• etassa antepure eko amacco paduá¹-á¹-ho bhavissatÄ«â€™â€™ ti Ã±
gÄ• thamÄ• ha ---

90__._ á¹• 21 ``pivanti ce mahÄ• rÄ• ja, sÄ• padÄ• ni mahÄ• nadiá¹ƒ.

na tena anadÄ« hoti, khamassu yadi te piyÄ• â€™â€™ ti ||

tattha __sÄ• padÄ• nÄ«_ti na kevalaá¹ƒ siá¹…gÄ• lova, avasesÄ• ni sunakhapasadabiá¸·Ä
sabbasÄ• padÄ• ni taá¹ƒ pokkharasaÃ±channattÄ• ``pokkharaá¹‡Ä«â€™â€™ ti laddhanÄ•
tena anadÄ« hotÄ«_ti nadiyaÃ±hi dvipadacatuppadÄ• pi ahimacchÄ• pi sabbe pipÄ• sitÄ•
tena kÄ• raá¹‡ena anadÄ« nÄ• ma hoti, nÄ• pi ucchiá¹-á¹-hanadÄ«. kasmÄ• ? sabbesaá¹ƒ
nadÄ« yena kenaci pÄ«tÄ• na dussati, evaá¹ƒ itthÄ«pi kilesavasena sÄ• mikaá¹ƒ atikkamit
saá¹ƒvÄ• saá¹ƒ gatÄ• neva anitthÄ« hoti. kasmÄ• ? sabbesaá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• ven
kasmÄ• ? odakantikatÄ• ya suddhabhÄ• vena. __khamassu yadi te piyÄ• _ti yadi pana te s
amacco bahÅ«pakÄ• ro, tesaá¹ƒ ubhinnampi khamassu majjhattabhÄ• vena tiá¹-á¹-hÄ• hÄ«

evaá¹ƒ \Ee II 127/ mahÄ• satto raÃ±Ã±o ovÄ• daá¹ƒ adÄ• si. rÄ• jÄ• tassa ovÄ• de á¹-hat
pÄ• pakammaá¹ƒ mÄ• karitthÄ• â€™â€™ ti vatvÄ• ubhinnampi khami. tato paá¹-á¹-hÄ• ya
rÄ• jÄ• pi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• jÄ«vitapariyosÄ• ne saggapuraá¹ƒ pÅ«resi. k
dhammadesanaá¹ƒ sutvÄ• tesaá¹ƒ ubhinnampi khamitvÄ• majjhatto ahosi.

satthÄ• \Ne II 105/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

pabbatÅ«pattharajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [196] 6. valÄ• hakassajÄ• takavaá¹‡á¹‡anÄ•

__ye na kÄ• hanti ovÄ• da_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hitabhi
kathesi. so hi bhikkhu satthÄ• rÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â
``saccaâ€™â€™ nti vatvÄ• ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti vutte ``ekaá¹ƒ alaá¹…kataá¹ƒ m
kilesavasenÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ satthÄ• ``itthiyo nÄ• metÄ• bhikkhu attano
rÅ«pasaddagandharasaphoá¹-á¹-habbehi ceva itthikuttavilÄ• sehi ca purise palobhetvÄ• at
upagatabhÄ• vaá¹ƒ Ã±atvÄ• sÄ«lavinÄ• saÃ±ceva dhanavinÄ• saÃ±ca pÄ• panaá¹-á¹-hen
pubbepi hi yakkhiniyo itthikuttena ekaá¹ƒ purisasatthaá¹ƒ upasaá¹…kamitvÄ• vÄ• á¹‡ije pa
katvÄ• puna aÃ±Ã±e purise disvÄ• te sabbepi jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• ubhohi hanu
paggharantena mukhaá¹ƒ pÅ«rÄ• petvÄ• khÄ• diá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• h

atÄ«te tambapaá¹‡á¹‡idÄ«pe sirÄ«savatthu nÄ• ma yakkhanagaraá¹ƒ ahosi, tattha yakkhi
bhinnanÄ• vÄ• naá¹ƒ vÄ• á¹‡ijÄ• naá¹ƒ Ä• gatakÄ• le alaá¹…katapaá¹-iyattÄ• khÄ• danÄ«
dÄ• sigaá¹‡aparivutÄ• dÄ• rake aá¹…kenÄ• dÄ• ya vÄ• á¹‡ije upasaá¹…kamanti. tesaá¹ƒ
Ä• gatamhÄ• â€™â€™ ti saÃ±jÄ• nanatthaá¹ƒ tattha tattha kasigorakkhÄ• dÄ«ni karonte m
evamÄ• dÄ«ni dassenti, vÄ• á¹‡ijÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``imaá¹ƒ yÄ• guá¹ƒ pivatha,
khÄ• danÄ«yaá¹ƒ khÄ• dathÄ• â€™â€™ ti vadanti. vÄ• á¹‡ijÄ• ajÄ• nantÄ• tÄ• hi dinnaá¹
khÄ• ditvÄ• bhuÃ±jitvÄ• pivitvÄ• vissamitakÄ• le \Be II 117/ paá¹-isanthÄ• raá¹ƒ karonti, `

vÄ• sikÄ• , kuto Ä• gatÄ• , kahaá¹ƒ gacchissatha, kena kammena idhÄ• gatatthÄ• â€™â€™
hutvÄ• idhÄ• gatamhÄ• â€™â€™ ti vutte ``sÄ• dhu, ayyÄ• , amhÄ• kampi sÄ• mikÄ• naá¹
tÄ«á¹‡i saá¹ƒvaccharÄ• ni atikkantÄ• ni, te matÄ• bhavissanti; tumhepi vÄ• á¹‡ijÄ• yeva, m
pÄ• daparicÄ• rikÄ• bhavissÄ• mÄ• â€™â€™ ti vatvÄ• te vÄ• á¹‡ije itthikuttahÄ• vabhÄ• v
yakkhanagaraá¹ƒ netvÄ• sace paá¹-hamagahitÄ• manussÄ• atthi, te devasaá¹…khalikÄ•
pakkhipanti \Ne II 106/, attano vasanaá¹-á¹-hÄ• ne bhinnanÄ• ve manusse alabhantiyo pana
orato nÄ• gadÄ«panti evaá¹ƒ samuddatÄ«raá¹ƒ anusaÃ±caranti. ayaá¹ƒ tÄ• saá¹ƒ dhamma

athekadivasaá¹ƒ paÃ±casatÄ• bhinnanÄ• vÄ• vÄ• á¹‡ijÄ• tÄ• saá¹ƒ nagarasamÄ«pe utta
gantvÄ• palobhetvÄ• yakkhanagaraá¹ƒ netvÄ• paá¹-hamaá¹ƒ gahite manusse devasaá¹…
kÄ• raá¹‡aghare pakkhipitvÄ• jeá¹-á¹-hayakkhinÄ« jeá¹-á¹-hakavÄ• á¹‡ijaá¹ƒ, sesÄ• seseti
yakkhiniyo te paÃ±casate vÄ• á¹‡ije attano sÄ• mike akaá¹ƒsu. atha sÄ• jeá¹-á¹-hayakkhin
niddaá¹ƒ upagate uá¹-á¹-hÄ• ya gantvÄ• kÄ• raá¹‡aghare manusse mÄ• retvÄ• maá¹ƒsaá
sesÄ• pi tatheva karonti. jeá¹-á¹-hayakkhiniyÄ• manussamaá¹ƒsaá¹ƒ khÄ• ditvÄ• Ä• gatak
hoti. jeá¹-á¹-havÄ• á¹‡ijo pariggaá¹‡hanto tassÄ• yakkhinibhÄ• vaá¹ƒ Ã±atvÄ• ``imÄ• paÃ
II 129/ bhavissanti, amhehi palÄ• yituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti punadivase pÄ• tova muk
sesavÄ• á¹‡ijÄ• naá¹ƒ Ä• rocesi --- ``imÄ• yakkhiniyo, na manussitthiyo, aÃ±Ã±esaá¹ƒ bhin
Ä• gatakÄ• le te sÄ• mike katvÄ• amhepi khÄ• dissanti, etha ito palÄ• yissÄ• mÄ• â€™â€™
aá¸• á¸• hateyyasatÄ• ``na mayaá¹ƒ etÄ• vijahituá¹ƒ sakkhissÄ• ma, tumhe gacchatha, ma
palÄ• yissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. jeá¹-á¹-havÄ• á¹‡ijo attano vacanakÄ• re aá¸• á¸
bhÄ«to palÄ• yi.

tasmiá¹ƒ pana kÄ• le bodhisatto valÄ• hakassayoniyaá¹ƒ nibbatti, sabbaseto kÄ• á¸·asÄ«se
vehÄ• saá¹…gamo ahosi. so \Be II 118/ himavantato Ä• kÄ• se uppatitvÄ• tambapaá¹‡á¹‡i
tambapaá¹‡á¹‡isare pallale sayaá¹ƒjÄ• tasÄ• liá¹ƒ khÄ• ditvÄ• gacchati. evaá¹ƒ gacchanto
gantukÄ• mÄ• atthÄ«â€™â€™ ti tikkhattuá¹ƒ karuá¹‡Ä• paribhÄ• vitaá¹ƒ mÄ• nusiá¹ƒ vÄ•
bodhisattassa vacanaá¹ƒ sutvÄ• upasaá¹…kamitvÄ• aÃ±jaliá¹ƒ paggayha ``sÄ• mi, mayaá
gamissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. tena hi mayhaá¹ƒ piá¹-á¹-hiá¹ƒ abhiruhathÄ• ti. appe
ekacce vÄ• ladhiá¹ƒ gaá¹‡hiá¹ƒsu, ekacce aÃ±jaliá¹ƒ paggahetvÄ• aá¹-á¹-haá¹ƒsuyeva. bo
aÃ±jaliá¹ƒ paggahetvÄ• á¹-hite sabbepi te aá¸• á¸• hateyyasate vÄ• á¹‡ije attano Ä• nubhÄ
sakasakaá¹-á¹-hÄ• nesu patiá¹-á¹-hapetvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gamÄ• si. tÄ•
aÃ±Ã±esaá¹ƒ Ä• gatakÄ• le tattha ohÄ«nake aá¸• á¸• hateyyasate manusse vadhitvÄ• khÄ

satthÄ• bhikkhÅ« Ä• mantetvÄ• ``bhikkhave, yathÄ• te yakkhinÄ«naá¹ƒ vasaá¹ƒ gatÄ• v
pattÄ• , valÄ• hakassarÄ• jassa vacanakarÄ• vÄ• á¹‡ijÄ• sakasakaá¹-á¹-hÄ• nesu patiá¹-á
buddhÄ• naá¹ƒ ovÄ• daá¹ƒ akarontÄ• bhikkhÅ«pi bhikkhuniyopi upÄ• sakÄ• pi upÄ• sikÄ•
130/ paÃ±cavidhabandhanakammakaraá¹‡aá¹-á¹-hÄ• nÄ• dÄ«su \Ne II 107/ mahÄ• dukkha
pana tisso kulasampattiyo ca cha kÄ• masagge vÄ«sati brahmaloketi imÄ• ni ca á¹-hÄ• nÄ•

amatamahÄ• nibbÄ• naá¹ƒ sacchikatvÄ• mahantaá¹ƒ sukhaá¹ƒ anubhavantÄ«â€™â€™ ti
gÄ• thÄ• avoca ---

91__._ á¹• 21 ``ye na kÄ• hanti ovÄ• daá¹ƒ, narÄ• buddhena desitaá¹ƒ.

byasanaá¹ƒ te gamissanti, rakkhasÄ«hiva vÄ• á¹‡ijÄ• ||

92__._ á¹• 21 ``ye ca kÄ• hanti ovÄ• daá¹ƒ, narÄ• buddhena desitaá¹ƒ.

sotthiá¹ƒ pÄ• raá¹ƒ gamissanti, valÄ• heneva vÄ• á¹‡ijÄ• â€™â€™ ti ||

tattha __ye na kÄ• hantÄ«_ti ye na karissanti. __byasanaá¹ƒ te gamissantÄ«_ti te mahÄ• v
pÄ• puá¹‡issanti. __rakkhasÄ«hiva vÄ• á¹‡ijÄ• _ti rakkhasÄ«hi palobhitavÄ• á¹‡ijÄ• viya. _
gamissantÄ«_ti anantarÄ• yena nibbÄ• naá¹ƒ pÄ• puá¹‡issanti. __valÄ• heneva vÄ• á¹‡ijÄ•
``Ä• gacchathÄ• â€™â€™ ti \Be II 119/ vuttÄ• tassa vacanakarÄ• vÄ• á¹‡ijÄ• viya. yathÄ•
gantvÄ• sakasakaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu, evaá¹ƒ buddhÄ• naá¹ƒ ovÄ• dakarÄ• saá¹
gacchantÄ«ti amatamahÄ• nibbÄ• nena dhammadesanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi, aÃ±Ã±epi bahÅ«
sotÄ• pattiphalasakadÄ• gÄ• miphalaanÄ• gÄ• miphalaarahattaphalÄ• ni pÄ• puá¹‡iá¹ƒsu.
vacanakarÄ• aá¸• á¸• hateyyasatÄ• vÄ• á¹‡ijÄ• buddhaparisÄ• ahesuá¹ƒ, valÄ• hakassa
nti.

valÄ• hakassajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [197] 7. mittÄ• mittajÄ• takavaá¹‡á¹‡anÄ•

__na naá¹ƒ umhayate disvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ bhikkhua
aÃ±Ã±ataro bhikkhu ``mayÄ• gahite mayhaá¹ƒ upajjhÄ• yo na kujjhissatÄ«â€™â€™ ti upaj
vissÄ• sena ekaá¹ƒ vatthakhaá¹‡á¸• aá¹ƒ gahetvÄ• upÄ• hanatthavikaá¹ƒ katvÄ• pacchÄ•
taá¹ƒ upajjhÄ• yo \Ne II 108/ ``kiá¹ƒkÄ• raá¹‡Ä• gaá¹‡hÄ«â€™â€™ ti \Ee II 131/ vatvÄ• ``n
kujjhissatÄ«ti tumhÄ• kaá¹ƒ vissÄ• senÄ• â€™â€™ ti vutte ``ko mayÄ• saddhiá¹ƒ tuyhaá¹ƒ
vatvÄ• kuddho uá¹-á¹-hahitvÄ• pahari. tassa sÄ• kiriyÄ• bhikkhÅ«su pÄ• kaá¹-Ä• jÄ• tÄ•
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asuko kira daharo up
vatthakhaá¹‡á¸• aá¹ƒ gahetvÄ• upÄ• hanatthavikaá¹ƒ akÄ• si. atha naá¹ƒ upajjhÄ• yo `ko n
vissÄ• so nÄ• mÄ• â€™ ti vatvÄ• kuddho uá¹-á¹-hahitvÄ• paharÄ«â€™â€™ ti. satthÄ• Ä•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â

idÄ• nevesa bhikkhu attano saddhivihÄ• rikena saddhiá¹ƒ avissÄ• siko, pubbepi avissÄ• sik
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ
nibbattitvÄ• vayappatto isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• \Be II 120/ ca samÄ• patti
gaá¹‡asatthÄ• hutvÄ• himavantapadese vÄ• saá¹ƒ kappesi. tasmiá¹ƒ isigaá¹‡e eko tÄ• pa
akatvÄ• ekaá¹ƒ matamÄ• tikaá¹ƒ hatthipotakaá¹ƒ paá¹-ijaggi. atha naá¹ƒ so vuddhippatto m
pÄ• visi. tassa sarÄ«rakiccaá¹ƒ katvÄ• isigaá¹‡o bodhisattaá¹ƒ parivÄ• retvÄ• --- ``bhante,
kÄ• raá¹‡ena mittabhÄ• vo vÄ• amittabhÄ• vo vÄ• sakkÄ• jÄ• nituâ€™â€™ nti pucchi. bo
kÄ• raá¹‡enÄ• â€™â€™ ti Ä• cikkhanto imÄ• gÄ• thÄ• avoca ---

93__._ á¹• 21 ``na naá¹ƒ umhayate disvÄ• , na ca naá¹ƒ paá¹-inandati.

cakkhÅ«ni cassa na dadÄ• ti, paá¹-ilomaÃ±ca vattati ||

94__._ á¹• 21 ``ete bhavanti Ä• kÄ• rÄ• , amittasmiá¹ƒ patiá¹-á¹-hitÄ• .

yehi amittaá¹ƒ jÄ• neyya, disvÄ• sutvÄ• ca paá¹‡á¸• itoâ€™â€™ ti ||

tattha __na naá¹ƒ umhayate disvÄ• _ti yo hi yassa amitto hoti, so taá¹ƒ puggalaá¹ƒ disvÄ•
hasitaá¹ƒ na karoti, pahaá¹-á¹-hÄ• kÄ• raá¹ƒ na dasseti. __na_ \Ee II 132/ __ca naá¹ƒ paá¹-
vacanaá¹ƒ sutvÄ• pi taá¹ƒ puggalaá¹ƒ na paá¹-inandati, sÄ• dhu subhÄ• sitanti na cÄ• num
na dadÄ• tÄ«_ti cakkhunÄ• cakkhuá¹ƒ Ä• hacca paá¹-imukho hutvÄ• na oloketi, aÃ±Ã±ato
__paá¹-ilomaÃ±ca vattatÄ«_ti tassa kÄ• yakammampi vacÄ«kammampi na roceti, paá¹-ilom
paccanÄ«kagÄ• haá¹ƒ. __Ä• kÄ• rÄ• _ti kÄ• raá¹‡Ä• ni. __yehi amitta_nti yehi kÄ• raá¹‡ehi
kÄ• raá¹‡Ä• ni disvÄ• sutvÄ• ca paá¹‡á¸• ito puggalo ``ayaá¹ƒ me amittoâ€™â€™ ti jÄ• ne
mittabhÄ• vo jÄ• nitabboti.

evaá¹ƒ bodhisatto mittÄ• mittabhÄ• vakÄ• raá¹‡Ä• ni Ä• cikkhitvÄ• brahmavihÄ• re bhÄ• v

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• hat
saddhivihÄ• riko ahosi, hatthÄ« upajjhÄ• yo, isigaá¹‡o buddhaparisÄ• , gaá¹‡asatthÄ• pana
nti.

mittÄ• mittajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [198] 8. rÄ• dhajÄ• takavaá¹‡á¹‡anÄ•

__pavÄ• sÄ• _ \Be II 121/ __Ä• gato tÄ• tÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ u
Ä• rabbha kathesi. so kira satthÄ• rÄ• ``saccaá¹ƒ kira, tvaá¹ƒ bhikkhu, ukkaá¹‡á¹-hitoâ€™â
``saccaá¹ƒ, bhanteâ€™â€™ ti vatvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti vutte ``ekaá¹ƒ alaá¹…
kilesavasenÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ satthÄ• ``mÄ• tugÄ• mo nÄ• ma bhikkhu na s
dovÄ• rike á¹-hapetvÄ• rakkhantÄ• pi rakkhituá¹ƒ na sakkhiá¹ƒsu, kiá¹ƒ te itthiyÄ• , laddhÄ
sakkÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto suvayoniyaá¹ƒ nibba
tissa nÄ• maá¹ƒ, kaniá¹-á¹-habhÄ• tÄ• panassa poá¹-á¹-hapÄ• do nÄ• ma. te ubhopi taruá¹
gahetvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡assa adÄ• si, brÄ• hmaá¹‡o te
paá¹-ijaggi. brÄ• hmaá¹‡assa \Ee II 133/ pana brÄ• hmaá¹‡Ä« arakkhitÄ• dussÄ«lÄ• . so v
gacchanto te suvapotake Ä• mantetvÄ• ``tÄ• tÄ• , ahaá¹ƒ vohÄ• rakaraá¹‡atthÄ• ya gacch
tumhÄ• kaá¹ƒ mÄ• tu karaá¹‡akammaá¹ƒ olokeyyÄ• tha, aÃ±Ã±assa purisassa gamanabhÄ
jÄ• neyyÄ• thÄ• â€™â€™ ti brÄ• hmaá¹‡iá¹ƒ suvapotakÄ• naá¹ƒ paá¹-icchÄ• petvÄ• agam
paá¹-á¹-hÄ• ya anÄ• cÄ• raá¹ƒ cari, rattimpi divÄ• pi Ä• gacchantÄ• naÃ±ca gacchantÄ• na

taá¹ƒ disvÄ• poá¹-á¹-hapÄ• do rÄ• dhaá¹ƒ pucchi --- ``brÄ• hmaá¹‡o imaá¹ƒ brÄ• hmaá¹‡i
gato, ayaÃ±ca \Ne II 110/ pÄ• pakammaá¹ƒ karoti, vadÄ• mi naâ€™â€™ nti. rÄ• dho ``mÄ•
tassa vacanaá¹ƒ aggahetvÄ• ``amma, kiá¹ƒkÄ• raá¹‡Ä• pÄ• pakammaá¹ƒ karosÄ«â€™â€
mÄ• retukÄ• mÄ• hutvÄ• ``tÄ• ta, tvaá¹ƒ nÄ• ma mayhaá¹ƒ putto, ito paá¹-á¹-hÄ• ya na ka
tÄ• vÄ• â€™â€™ ti piyÄ• yamÄ• nÄ• viya pakkositvÄ• Ä• gataá¹ƒ gahetvÄ• ``tvaá¹ƒ maá
na jÄ• nÄ• sÄ«â€™â€™ ti gÄ«vaá¹ƒ parivattetvÄ• mÄ• retvÄ• uddhanantaresu pakkhipi. b
vissamitvÄ• bodhisattaá¹ƒ ``kiá¹ƒ, tÄ• ta rÄ• dha, mÄ• tÄ• te anÄ• cÄ• raá¹ƒ karoti, na kar
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

95__._ á¹• 21 ``pavÄ• sÄ• \Be II 122/ Ä• gato tÄ• ta, idÄ• ni nacirÄ• gato.

kaccinnu tÄ• ta te mÄ• tÄ• , na aÃ±Ã±amupasevatÄ«â€™â€™ ti ||

tassattho --- ahaá¹ƒ, tÄ• ta rÄ• dha, pavÄ• sÄ• Ä• gato, so camhi idÄ• neva Ä• gato nacirÄ
ajÄ• nanto taá¹ƒ pucchÄ• mi --- ``kacci nu te, tÄ• ta, mÄ• tÄ• aÃ±Ã±aá¹ƒ purisaá¹ƒ na upas

rÄ• dho ``tÄ• ta, paá¹‡á¸• itÄ• nÄ• ma bhÅ«taá¹ƒ vÄ• abhÅ«taá¹ƒ vÄ• aniyyÄ• nikaá¹ƒ n
Ã±Ä• pento dutiyaá¹ƒ gÄ• thamÄ• ha ---

96__._ á¹• 21 ``na \Ee II 134/ kho panetaá¹ƒ subhaá¹‡aá¹ƒ, giraá¹ƒ saccupasaá¹ƒhitaá¹ƒ.

sayetha poá¹-á¹-hapÄ• dova, mummure upakÅ«thitoâ€™â€™ ti ||

tattha __gira_nti vacanaá¹ƒ. taÃ±hi yathÄ• idÄ• ni girÄ• , evaá¹ƒ tadÄ• ``giraâ€™â€™ nti
liá¹…gaá¹ƒ anÄ• diyitvÄ• evamÄ• ha. ayaá¹ƒ panettha attho --- tÄ• ta, paá¹‡á¸• itena nÄ• r
yathÄ• bhÅ«taá¹ƒ atthayuttaá¹ƒ sabhÄ• vavacanampi aniyyÄ• nikaá¹ƒ na subhaá¹‡aá¹ƒ. an
bhaá¹‡anto __sayetha poá¹-á¹-hapÄ• dova, mummure upakÅ«thito, _ yathÄ• poá¹-á¹-hapÄ
evaá¹ƒ sayeyyÄ• ti. ``upakÅ«dhitoâ€™â€™ tipi pÄ• á¹-ho, ayamevattho.

evaá¹ƒ bodhisatto brÄ• hmaá¹‡assa dhammaá¹ƒ desetvÄ• ``mayÄ• pi imasmiá¹ƒ á¹-hÄ• n
brÄ• hmaá¹‡aá¹ƒ Ä• pucchitvÄ• araÃ±Ã±ameva pÄ• visi.

satthÄ• \Ne II 111/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tal
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• poá¹-á¹-h
rÄ• dho pana ahameva ahosiâ€™â€™ nti.

rÄ• dhajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [199] 9. gahapatijÄ• takavaá¹‡á¹‡anÄ•

__ubhayaá¹ƒ_ \Be II 123/ __me na khamatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡
Ä• rabbha kathesi. kathento ca ``mÄ• tugÄ• mo nÄ• ma arakkhito, pÄ• pakammaá¹ƒ katvÄ•
sÄ• mikaá¹ƒ vaÃ±cetiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he gah
vayappatto gharÄ• vÄ• saá¹ƒ gaá¹‡hi. tassa bhariyÄ• dussÄ«lÄ• gÄ• mabhojakena saddh
bodhisatto taá¹ƒ Ã±atvÄ• pariggaá¹‡hanto carati \Ee II 135/. tadÄ• pana antovasse bÄ«jes
chÄ• takaá¹ƒ ahosi, sassÄ• naá¹ƒ gabbhagahaá¹‡akÄ• lo jÄ• to. sakalagÄ• mavÄ• sino ``it
uddharitvÄ• vÄ«hiá¹ƒ dassÄ• mÄ• â€™â€™ ti ekato hutvÄ• gÄ• mabhojakassa hatthato e
maá¹ƒsaá¹ƒ khÄ• diá¹ƒsu.

athekadivasaá¹ƒ gÄ• mabhÄ• jako khaá¹‡aá¹ƒ oloketvÄ• bodhisattassa bahigatavelÄ• yaá
sukhanipannakkhaá¹‡eyeva bodhisatto gÄ• madvÄ• rena pavisitvÄ• gehÄ• bhimukho pÄ• y
gÄ• madvÄ• rÄ• bhimukhÄ« taá¹ƒ disvÄ• ``ko nu kho esoâ€™â€™ ti ummÄ• re á¹-hatvÄ•
Ã±atvÄ• gÄ• mabhojakassa Ä• cikkhi, gÄ• mabhojako bhÄ«to pakampi. atha naá¹ƒ sÄ• ``n
amhehi tava hatthato goá¹‡amaá¹ƒsaá¹ƒ khÄ• ditaá¹ƒ, tvaá¹ƒ maá¹ƒsamÅ«laá¹ƒ sodhento v
koá¹-á¹-haá¹ƒ Ä• ruyha koá¹-á¹-hadvÄ• re á¹-hatvÄ• `vÄ«hi natthÄ«â€™ ti vakkhÄ• mi. tvaa
`amhÄ• kaá¹ƒ ghare dÄ• rakÄ• chÄ• tÄ• , maá¹ƒsamÅ«laá¹ƒ me dehÄ«â€™ ti punappunaá
koá¹-á¹-haá¹ƒ Ä• ruyha koá¹-á¹-hadvÄ• re nisÄ«di. itaro gehamajjhe á¹-hatvÄ• ``maá¹ƒsam
vadati. sÄ• koá¹-á¹-hadvÄ• re nisinnÄ• ``koá¹-á¹-he vÄ«hi natthi, sasse uddharante dassÄ•

Ä• ha.

bodhisatto gehaá¹ƒ pavisitvÄ• tesaá¹ƒ kiriyaá¹ƒ disvÄ• ``imÄ• ya pÄ• pÄ• ya kataupÄ• yo
\Ne II 112/ Ã±atvÄ• gÄ• mabhojakaá¹ƒ Ä• mantetvÄ• ``so gÄ• mabhojaka amhe tava jarag
khÄ• dantÄ• `ito mÄ• sadvayena vÄ«hiá¹ƒ dassÄ• mÄ• â€™ ti khÄ• dimha, tvaá¹ƒ aá¸• á¸•
idÄ• neva \Be II 124/ kasmÄ• Ä• harÄ• pesi, na tvaá¹ƒ iminÄ• kÄ• raá¹‡ena Ä• gato, aÃ±Ã
bhavissasi, mayhaá¹ƒ tava kiriyÄ• na ruccati, ayampi anÄ• cÄ• rÄ• pÄ• padhammÄ• koá¹
jÄ• nÄ• ti, sÄ• dÄ• ni koá¹-á¹-haá¹ƒ Ä• ruyha `vÄ«hi natthÄ«â€™ ti \Ee II 136/ vadati, tvam
ubhinnampi vo karaá¹‡aá¹ƒ mayhaá¹ƒ na ruccatÄ«â€™â€™ ti etamatthaá¹ƒ pakÄ• sento im

97__._ á¹• 21 ``ubhayaá¹ƒ me na khamati, ubhayaá¹ƒ me na ruccati.

yÄ• cÄ• yaá¹ƒ koá¹-á¹-hamotiá¹‡á¹‡Ä• , nadassaá¹ƒ iti bhÄ• sati ||

98__._ á¹• 21 ``taá¹ƒ taá¹ƒ gÄ• mapati brÅ«mi, kadare appasmi jÄ«vite.

dve mÄ• se saá¹…garaá¹ƒ katvÄ• , maá¹ƒsaá¹ƒ jaraggavaá¹ƒ kisaá¹ƒ.

appattakÄ• le codesi, tampi mayhaá¹ƒ na ruccatÄ«â€™â€™ ti ||

tattha __taá¹ƒ taá¹ƒ gÄ• mapati brÅ«mÄ«_ti, ambho gÄ• majeá¹-á¹-haka, tena kÄ• raá¹‡ena
appasmi jÄ«vite_ti amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ nÄ• ma kadaraÃ±ceva thaddhaá¹ƒ lÅ«khaá¹ƒ ka
parittaá¹ƒ, tasmiá¹ƒ no evarÅ«pe jÄ«vite vattamÄ• ne. __dve mÄ• se saá¹…garaá¹ƒ katvÄ•
kisa_nti amhÄ• kaá¹ƒ maá¹ƒsaá¹ƒ gaá¹‡hantÄ• naá¹ƒ jaraggavaá¹ƒ kisaá¹ƒ dubbalaá¹ƒ jara
``dvÄ«hi mÄ• sehi mÅ«laá¹ƒ dÄ• tabbaâ€™â€™ nti evaá¹ƒ dve mÄ• se saá¹…garaá¹ƒ pari
__appattakÄ• le codesÄ«_ti tasmiá¹ƒ kÄ• le asampatte antarÄ• va codesi. __tampi mayhaá
cÄ• yaá¹ƒ pÄ• padhammÄ• dussÄ«lÄ• antokoá¹-á¹-he vÄ«hÄ«naá¹ƒ natthibhÄ• vaá¹ƒ jÄ•
hutvÄ• koá¹-á¹-hamotiá¹‡á¹‡Ä• koá¹-á¹-hadvÄ• re á¹-hatvÄ• na dassaá¹ƒ iti bhÄ• sati, yaÃ
codesi, tampÄ«ti idaá¹ƒ ubhayampi mama neva khamati na ruccatÄ«ti.

evaá¹ƒ so kathentova gÄ• mabhojakaá¹ƒ cÅ«á¸·Ä• ya gahetvÄ• kaá¸• á¸• hitvÄ• gehamaj
``gÄ• mabhojakomhÄ«ti parassa rakkhitagopitabhaá¹‡á¸• e aparajjhasÄ«â€™â€™ tiÄ• dÄ«
dubbalaá¹ƒ katvÄ• gÄ«vÄ• ya gahetvÄ• gehÄ• nikkaá¸• á¸• hitvÄ• tampi duá¹-á¹-haitthiá¹
koá¹-á¹-hÄ• otÄ• retvÄ• nippothetvÄ• ``sace puna evarÅ«paá¹ƒ karosi, jÄ• nissasÄ«â€™â
paá¹-á¹-hÄ• ya gÄ• mabhojako taá¹ƒ gehaá¹ƒ oloketumpi na visahi, sÄ• pi pÄ• pÄ• puna m
nÄ• sakkhi.

satthÄ• \Ee II 137/ \Be II 125/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• set

samodhÄ• nesi, saccapariyosÄ• ne \Ne II 113/ ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá
gÄ• mabhojako devadatto, niggahakÄ• rako gahapati pana ahameva ahosiâ€™â€™ nti.

gahapatijÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [200] 10. sÄ• dhusÄ«lajÄ• takavaá¹‡á¹‡anÄ•

__sarÄ«radabya_nti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä
kira catasso dhÄ«taro ahesuá¹ƒ. tÄ• cattÄ• ro janÄ• patthenti, tesu eko abhirÅ«po sarÄ«ra
vayappatto mahallako, eko jÄ• tisampanno, eko sÄ«lavÄ• . brÄ• hmaá¹‡o cintesi --- ``dhÄ«t
patiá¹-á¹-hÄ• pentena kassa nu kho dÄ• tabbÄ• , kiá¹ƒ rÅ«pasampannassa, udÄ• hu vayap
jÄ• tisampannasÄ«lavantÄ• naá¹ƒ aÃ±Ã±atarassÄ• â€™â€™ ti. so cintentopi ajÄ• nitvÄ• ``
sammÄ• sambuddho jÄ• nissati, taá¹ƒ pucchitvÄ• etesaá¹ƒ antare anucchavikassa dassÄ•
gandhamÄ• lÄ• dÄ«ni gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekam
paá¹-á¹-hÄ• ya tamatthaá¹ƒ Ä• rocetvÄ• ``bhante, imesu catÅ«su janesu kassa dÄ• tuá¹ƒ v
pucchi. satthÄ• ``pubbepi paá¹‡á¸• itÄ• etaá¹ƒ paÃ±haá¹ƒ kathayiá¹ƒsu, bhavasaá¹…khep
sallakkhetuá¹ƒ na sakkosÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ sippaá¹ƒ uggaá¹‡hitvÄ• Ä• gantvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ disÄ• pÄ• mokk
brÄ• hmaá¹‡assa catasso dhÄ«taro ahesuá¹ƒ, tÄ• evameva cattÄ• ro janÄ• patthayiá¹ƒsu
dÄ• tabbÄ• â€™â€™ ti ajÄ• nanto ``Ä• cariyaá¹ƒ pucchitvÄ• dÄ• tabbayuttakassa dassÄ•
gantvÄ• tamatthaá¹ƒ pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

99__._ á¹• 21 ``sarÄ«radabyaá¹ƒ \Be II 126/ vuá¸• á¸• habyaá¹ƒ, sojaccaá¹ƒ sÄ• dhusÄ«liya

brÄ• hmaá¹‡aá¹ƒ teva pucchÄ• ma, kannu tesaá¹ƒ vanimhaseâ€™â€™ ti ||

tattha \Ee II 138/ __ ``sarÄ«radabyaâ€™â€™ _ntiÄ• dÄ«hi tesaá¹ƒ catunnaá¹ƒ vijjamÄ• ne
ayaÃ±hettha adhippÄ• yo --- dhÄ«taro me cattÄ• ro janÄ• patthenti, tesu ekassa sarÄ«rada
sarÄ«rasampadÄ• abhirÅ«pabhÄ• vo saá¹ƒvijjati. ekassa vuá¸• á¸• habyaá¹ƒ vuá¸• á¸• hibl
ekassa sojaccaá¹ƒ sujÄ• titÄ• jÄ• tisampadÄ• atthi. ``sujaccaâ€™â€™ ntipi pÄ• á¹-ho. eka
sundarasÄ«labhÄ• vo \Ne II 114/ sÄ«lasampadÄ• atthi. __brÄ• hmaá¹‡aá¹ƒ teva pucchÄ• m
dÄ• tabbÄ• ti ajÄ• nantÄ• mayaá¹ƒ bhavantaá¹ƒ brÄ• hmaá¹‡aÃ±Ã±eva pucchÄ• ma. __ka
catunnaá¹ƒ janÄ• naá¹ƒ kaá¹ƒ vanimhase, kaá¹ƒ icchÄ• ma, kassa tÄ• kumÄ• rikÄ• dadÄ•

taá¹ƒ sutvÄ• Ä• cariyo ``rÅ«pasampadÄ• dÄ«su vijjamÄ• nÄ• supi vipannasÄ«lo gÄ• rayh
nappamÄ• á¹‡aá¹ƒ, amhÄ• kaá¹ƒ sÄ«lavantabhÄ• vo ruccatÄ«â€™â€™ ti imamatthaá¹ƒ pa

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100__._ á¹• 21 ``attho atthi sarÄ«rasmiá¹ƒ, vuá¸• á¸• habyassa namo kare.

attho atthi sujÄ• tasmiá¹ƒ, sÄ«laá¹ƒ asmÄ• ka ruccatÄ«â€™â€™ ti ||

tattha __attho atthi sarÄ«rasmi_nti rÅ«pasampanne sarÄ«repi attho viseso vuddhi atthiyeva
na vadÄ• mi. __vuá¸• á¸• habyassa namo kare_ti vuá¸• á¸• habhÄ• vassa pana namakkÄ• n
hi vandanamÄ• nanaá¹ƒ labhati. __attho atthi sujÄ• tasmi_nti sujÄ• tepi purise vuá¸• á¸• hi a
icchitabbÄ• yeva. __sÄ«laá¹ƒ asmÄ• ka ruccatÄ«_ti amhÄ• kaá¹ƒ pana sÄ«lameva ruccati.
sarÄ«radabyavirahitopi pujjo pÄ• saá¹ƒsoti. brÄ• hmaá¹‡o tassa vacanaá¹ƒ sutvÄ• sÄ«lava

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
brÄ• hmaá¹‡o sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• brÄ• hmaá¹‡o ayameva brÄ• hmaá¹‡
Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

sÄ• dhusÄ«lajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

ruhakavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

ruhakaá¹ƒ \Be II 127/ sirikÄ• á¸·akaá¹ƒ, padumaá¹ƒ maá¹‡icorakaá¹ƒ.

pabbatÅ«pattharavalÄ• haá¹ƒ, mittÄ• mittaÃ±ca rÄ• dhaÃ±ca.

gahapati sÄ• dhusÄ«laá¹ƒ ||

6. nataá¹ƒdaá¸·havaggo

á¹• 03 [201] 1. bandhanÄ• gÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ne II 115/ \Ee II 139/ __taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• _ti idaá¹ƒ satth
bandhanÄ• gÄ• raá¹ƒ Ä• rabbha kathesi. tasmiá¹ƒ kira kÄ• le bahÅ« sandhicchedakapantha
kosalaraÃ±Ã±o dassesuá¹ƒ. te rÄ• jÄ• addubandhanarajjubandhanasaá¹…khalikabandhan
jÄ• napadÄ• bhikkhÅ« satthÄ• raá¹ƒ daá¹-á¹-hukÄ• mÄ• Ä• gantvÄ• disvÄ• vanditvÄ• pu
bandhanÄ• gÄ• raá¹ƒ gantvÄ• te core disvÄ• piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• sÄ• yanhasa

upasaá¹…kamitvÄ• ``bhante, ajja amhehi piá¹‡á¸• Ä• ya carantehi bandhanÄ• gÄ• re bahÅ
baddhÄ• mahÄ• dukkhaá¹ƒ anubhavantÄ• diá¹-á¹-hÄ• , te tÄ• ni bandhanÄ• ni chinditvÄ•
atthi nu kho tehi bandhanehi thirataraá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ bandhanaâ€™â€™ nti pucchi
kiá¹ƒ bandhanÄ• ni nÄ• metÄ• ni, yaá¹ƒ panetaá¹ƒ dhanadhaÃ±Ã±aputtadÄ• rÄ• dÄ«su taá
kilesabandhanaá¹ƒ, etaá¹ƒ etehi bandhanehi sataguá¹‡ena sahassaguá¹‡ena thirataraá¹ƒ,
panetaá¹ƒ ducchindaniyaá¹ƒ bandhanaá¹ƒ porÄ• á¹‡akapaá¹‡á¸• itÄ• chinditvÄ• himavant
pabbajiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ duggataga
tassa vayappattassa pitÄ• kÄ• lamakÄ• si. so bhatiá¹ƒ katvÄ• mÄ• taraá¹ƒ posesi, athassa
ekaá¹ƒ kuladhÄ«taraá¹ƒ gehe katvÄ• aparabhÄ• ge kÄ• lamakÄ• si. bhariyÄ• yapissa kucc
patiá¹-á¹-hÄ• si. so gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ ajÄ• nanto ``bhadde, tvaá¹ƒ bhatiá¹
ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti Ä• ha \Be II 128/. sÄ• pi ``gabbho me patiá¹-á¹-hito, ma
dÄ• rakaá¹ƒ disvÄ• pabbajissasÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-ic
``bhadde, tvaá¹ƒ sotthinÄ• vijÄ• tÄ• , idÄ• nÄ• haá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti Ä• pucc
``puttakassa tÄ• va thanapÄ• nato apagamanakÄ• laá¹ƒ Ä• gamehÄ«â€™â€™ ti vatvÄ• pu

so cintesi --- ``imaá¹ƒ sampaá¹-icchÄ• petvÄ• gantuá¹ƒ na sakkÄ• , imissÄ• anÄ• cikkhitv
pabbajissÄ• mÄ«â€™â€™ ti. so tassÄ• anÄ• cikkhitvÄ• ratthibhÄ• ge uá¹-á¹-hÄ• ya palÄ•
nagaraguttikÄ• aggahesuá¹ƒ. so ``ahaá¹ƒ, sÄ• mi, mÄ• tuposako nÄ• ma, vissajjetha maâ€
vissajjÄ• petvÄ• ekasmiá¹ƒ á¹-hÄ• ne vasitvÄ• aggadvÄ• reneva nikkhamitvÄ• himavanta
pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto
``evarÅ«pampi nÄ• ma me ducchindaniyaá¹ƒ puttadÄ• rabandhanaá¹ƒ kilesabandhanaá¹ƒ
udÄ• nento imÄ• gÄ• thÄ• avoca ---

101__._ á¹• 21 ``na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• yasaá¹ƒ dÄ• rujap

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca yÄ• apekkhÄ• ||

102__._ á¹• 21 ``etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , ohÄ• rinaá¹ƒ sÄ«thilaá¹ƒ du

etampi chetvÄ• na vajanti dhÄ«rÄ• , anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti |

tattha __dhÄ«rÄ• _ti dhitimantÄ• , dhikkatapÄ• pÄ• ti dhÄ«rÄ• . atha vÄ• dhÄ« vuccati paÅ
samannÄ• gatÄ• ti dhÄ«rÄ• , buddhÄ• paccekabuddhÄ• buddhasÄ• vakÄ• \Ee II 141/ bo
__yadÄ• yasa_ntiÄ• dÄ«su yaá¹ƒ saá¹…khalikasaá¹…khÄ• taá¹ƒ ayasÄ• nibbattaá¹ƒ Ä• ya
addubandhanasaá¹…khÄ• taá¹ƒ dÄ• rujaá¹ƒ, yaÃ±ca pabbajatiá¹‡ehi vÄ• aÃ±Ã±ehi vÄ• v
katarajjubandhanaá¹ƒ, taá¹ƒ Ä• yasÄ• diá¹ƒ chindituá¹ƒ sakkuá¹‡eyyabhÄ• vena dhÄ«rÄ• c

kathenti. __sÄ• rattarattÄ• _ti sÄ• rattÄ• hutvÄ• rattÄ• , balavarÄ• garattÄ• ti attho. __maá
maá¹‡Ä«su ca kuá¹‡á¸• alesu ca, maá¹‡iyuttesu vÄ• kuá¹‡á¸• alesu.

__etaá¹ƒ_ \Be II 129/ __daá¸·ha_nti ye maá¹‡ikuá¹‡á¸• alesu sÄ• rattarattÄ• , tesaá¹ƒ yo ca
tesaá¹ƒ puttadÄ• resu apekkhÄ• taá¹‡hÄ• , etaá¹ƒ kilesamayaá¹ƒ bandhanaá¹ƒ daá¸·haá¹ƒ
__ohÄ• rina_nti Ä• kaá¸• á¸• hitvÄ• catÅ«su apÄ• yesu pÄ• tanato avaharati heá¹-á¹-hÄ• h
__sithila_nti bandhanaá¹-á¹-hÄ• ne chavicammamaá¹ƒsÄ• ni na chindati, lohitaá¹ƒ na nÄ«h
na jÄ• nÄ• peti, thalapathajalapathÄ• dÄ«su kammÄ• ni kÄ• tuá¹ƒ detÄ«ti sithilaá¹ƒ. __dupp
taá¹‡hÄ• lobhavasena hi ekavÄ• rampi uppannaá¹ƒ kilesabandhanaá¹ƒ daá¹-á¹-haá¹-á¹-hÄ•
dummocayaá¹ƒ hotÄ«ti duppamuÃ±caá¹ƒ. __etampi chetvÄ• nÄ• _ti etaá¹ƒ evaá¹ƒ daá¸·ha
Ã±Ä• á¹‡akhaggena chinditvÄ• ayadÄ• mÄ• ni chinditvÄ• mattavaravÄ• raá¹‡Ä• viya paÃ
viya ca dhÄ«rÄ• vatthukÄ• makilesakÄ• me ukkÄ• rabhÅ«miá¹ƒ viya jigucchamÄ• nÄ• ana
pahÄ• ya vajanti pakkamanti, pakkamitvÄ• ca pana himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ
jhÄ• nasukhena vÄ«tinÄ• mentÄ«ti.

evaá¹ƒ \Ne II 117/ bodhisatto imaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• aparihÄ«najjhÄ• no brahma

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
sotÄ• pannÄ• , keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino, keci arahanto ahesuá¹ƒ. ``tadÄ
pitÄ• suddhodanamahÄ• rÄ• jÄ• , bhariyÄ• rÄ• hulamÄ• tÄ• , putto rÄ• hulo, puttadÄ• raá
pabbajito puriso pana ahameva ahosiâ€™â€™ nti.

bandhanÄ• gÄ• rajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [202] 2. keá¸·isÄ«lajÄ• takavaá¹‡á¹‡anÄ•

__haá¹ƒsÄ• _ \Ee II 142/ __koÃ±cÄ• mayÅ«rÄ• cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto
lakuá¹‡á¸• akabhaddiyaá¹ƒ Ä• rabbha kathesi. so kirÄ• yasmÄ• buddhasÄ• sane pÄ• kaá¹-
madhurassaro madhuradhammakathiko paá¹-isambhidÄ• ppatto mahÄ• khÄ«á¹‡Ä• savo as
\Be II 130/ pamÄ• á¹‡ena omako lakuá¹‡á¸• ako sÄ• maá¹‡ero viya, khuddako kÄ«á¸·anatth
ekadivasaá¹ƒ tathÄ• gataá¹ƒ vanditvÄ• jetavanakoá¹-á¹-hakaá¹ƒ gate janapadÄ• tiá¹ƒsama
``dasabalaá¹ƒ vandissÄ• mÄ• â€™â€™ ti jetavanaá¹ƒ pavisantÄ• vihÄ• rakoá¹-á¹-hake the
esoâ€™â€™ ti saÃ±Ã±Ä• ya theraá¹ƒ cÄ«varakaá¹‡á¹‡e gaá¹‡hantÄ• hatthe gaá¹‡hantÄ•
parÄ• masantÄ• kaá¹‡á¹‡esu gahetvÄ• cÄ• letvÄ• hatthakukkuccaá¹ƒ katvÄ• pattacÄ«va
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• nisÄ«ditvÄ• satthÄ• rÄ• madhurapaá¹-isanth
``bhante, lakuá¹‡á¸• akabhaddiyatthero kira nÄ• meko tumhÄ• kaá¹ƒ sÄ• vako madhuradha
idÄ• nÄ«â€™â€™ ti. ``kiá¹ƒ pana, bhikkhave, daá¹-á¹-hukÄ• matthÄ• â€™â€™ ti? ``Ä• ma,
bhikkhave, tumhe dvÄ• rakoá¹-á¹-hake disvÄ• cÄ«varakaá¹‡á¹‡Ä• dÄ«su gaá¹‡hantÄ• hat

Ä• gatÄ• , esa soâ€™â€™ ti. ``bhante, evarÅ«po patthitapatthano abhinÄ«hÄ• rasampanno appesakkho jÄ• toâ€™â€™ ti? satthÄ• ``attanÄ• katapÄ• pakammaá¹ƒ nissÄ• yÄ• â€™â€™ atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakko devarÄ• jÄ• a jiá¹‡á¹‡aá¹ƒ jarÄ• ppattaá¹ƒ hatthiá¹ƒ vÄ• assaá¹ƒ vÄ• goá¹‡aá¹ƒ vÄ• dassetuá¹ƒ na sakk tathÄ• rÅ«paá¹ƒ disvÄ• va anubandhÄ• peti, jiá¹‡á¹‡asakaá¹-ampi disvÄ• bhindÄ• peti, jiá¹ pakkosÄ• petvÄ• udare paharÄ• petvÄ• pÄ• tÄ• petvÄ• puna uá¹-á¹-hÄ• petvÄ• bhÄ• yÄ disvÄ• laá¹…ghake viya bhÅ«miyaá¹ƒ saá¹ƒparivattakÄ• dikÄ«á¸·aá¹ƒ kÄ«á¸·Ä• peti, apass mahallako atthÄ«â€™â€™ ti sutvÄ• pi \Ee II 143/ pakkosÄ• petvÄ• kÄ«á¸·ati. manussÄ• la mÄ• tÄ• pitaro tiroraá¹-á¹-hÄ• ni pesenti, mÄ• tupaá¹-á¹-hÄ• nadhammo pitupaá¹-á¹-hÄ• na rÄ• jasevakÄ• pi keá¸·isÄ«lÄ• va ahesuá¹ƒ. matamatÄ• cattÄ• ro apÄ• ye pÅ«renti, devapa

sakko abhinave devaputte apassanto ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti Ä• vajjento taá ``damessÄ• mi naâ€™â€™ nti mahallakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• jiá¹‡á¹‡ayÄ• nake dve jaragoá¹‡e \Be II 131/ yojetvÄ• ekasmiá¹ƒ chaá¹‡adivase alaá¹…katahatthiá¹ƒ abhiruhi alaá¹…katanagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonte pilotikanivattho taá¹ƒ yÄ• nakaá¹ƒ pÄ• jento agamÄ• si. rÄ• jÄ• jiá¹‡á¹‡ayÄ• nakaá¹ƒ disvÄ• ``etaá¹ƒ yÄ• nakaá¹ƒ apanethÄ• â€™â€™ deva, na passÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. sakko attano Ä• nubhÄ• vena raÃ±Ã±oyeva tasmiá¹ƒ tassa uparibhÄ• gena pÄ• jento raÃ±Ã±o matthake ekaá¹ƒ cÄ• á¹-iá¹ƒ bhinditvÄ• bhindi. athassa sÄ«sato paá¹-á¹-hÄ• ya ito cito ca takkaá¹ƒ paggharati, so tena aá¹-á¹-Ä«ya jigucchati. athassa taá¹ƒ upaddutabhÄ• vaá¹ƒ Ã±atvÄ• sakko yÄ• nakaá¹ƒ antaradhÄ• petv mÄ• petvÄ• vajirahattho Ä• kÄ• se á¹-hatvÄ• ``pÄ• pa adhammikarÄ• ja, kiá¹ƒ tvaá¹ƒ mah sarÄ«raá¹ƒ jarÄ• na paharissati, keá¸·isÄ«lo hutvÄ• vuá¸• á¸• he viheá¹-hanakammaá¹ƒ ka nissÄ• ya etaá¹ƒ kammaá¹ƒ katvÄ• matamatÄ• apÄ• ye paripÅ«renti, manussÄ• mÄ• tÄ• labhanti. sace imamhÄ• kammÄ• na viramissasi, vajirena te sÄ«saá¹ƒ padÄ• lessÄ• mi, m kammaá¹ƒ akatthÄ• â€™â€™ ti santajjetvÄ• mÄ• tÄ• pitÅ«naá¹ƒ guá¹‡aá¹ƒ kathetvÄ• vuá Ä• nisaá¹ƒsaá¹ƒ pakÄ• setvÄ• ovaditvÄ• sakaá¹-á¹-hÄ• nameva agamÄ• si. rÄ• jÄ• tato p kammaá¹ƒ kÄ• tuá¹ƒ cittampi na uppÄ• desi.

satthÄ• \Ee II 144/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• gÄ• thÄ•

103__._ á¹• 21 ``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, hatthayo pasadÄ• migÄ• .

sabbe sÄ«hassa bhÄ• yanti, natthi kÄ• yasmi tulyatÄ• ||

104__._ á¹• 21 ``evameva \Ne II 119/ manussesu, daharo cepi paÃ±Ã±avÄ• .

so hi tattha mahÄ• hoti, neva bÄ• lo sarÄ«ravÄ• â€™â€™ ti ||

 tattha __pasadÄ• migÄ• _ti pasadasaá¹…khÄ• tÄ• migÄ• , pasadÄ• migÄ• ca avasesÄ•
``pasadamigÄ• â€™â€™ tipi pÄ• á¹-ho, pasadÄ• migÄ• ti attho. __natthi kÄ• yasmi tulyatÄ
nÄ• ma natthi. yadi bhaveyya, mahÄ• sarÄ«rÄ• hatthino ceva pasadamigÄ• ca sÄ«haá¹ƒ
haá¹ƒsÄ• dayo \Be II 132/ khuddakasarÄ«reyeva mÄ• reyya, khuddakÄ• yeva sÄ«hassa bh
yasmÄ• panetaá¹ƒ natthi, tasmÄ• sabbepi te sÄ«hassa bhÄ• yanti. __sarÄ«ravÄ• _ti bÄ• l
nÄ• ma na hoti, tasmÄ• lakuá¹‡á¸• akabhaddiyo sarÄ«rena khuddakopi mÄ• taá¹ƒ Ã±Ä• á
maÃ±Ã±itthÄ• ti attho.

 satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhÅ«su keci sotÄ• pannÄ• , keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino, keci arahanto
lakuá¹‡á¸• akabhaddiyo ahosi, so tÄ• ya keá¸·isÄ«latÄ• ya paresaá¹ƒ keá¸·inissayo jÄ• to, s
ahosiâ€™â€™ nti.

keá¸·isÄ«lajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [203] 3. khandhajÄ• takavaá¹‡á¹‡anÄ•

 __virÅ«pakkhehi me metta_nti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ bhikkhuá¹
taá¹ƒ kira jantÄ• gharadvÄ• re kaá¹-á¹-hÄ• ni phÄ• lentaá¹ƒ pÅ«tirukkhantarÄ• nikkhamitvÄ
pÄ• daá¹…guliyaá¹ƒ á¸• aá¹ƒsi, so tattheva mato. tassa matabhÄ• vo sakalavihÄ• re pÄ• ka
dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asuko kira
kaá¹-á¹-hÄ• ni phÄ• lento sappena daá¹-á¹-ho tattheva matoâ€™â€™ ti. satthÄ• Ä• gantvÄ
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, bhikkhu cattÄ• ri ahirÄ• jakulÄ• ni Ä• rabbha mettaá¹ƒ abhÄ• vayissa, na naá¹ƒ
porÄ• á¹‡akatÄ• pasÄ• pi anuppanne buddhe catÅ«su ahirÄ• jakulesu mettaá¹ƒ bhÄ• vetvÄ
nissÄ• ya uppajjanakabhayato mucciá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

 atÄ«te \Ne II 120/ \Be II 133/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatt
brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto kÄ• me pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• ab
nibbattetvÄ• himavantapadese ekasmiá¹ƒ gaá¹…gÄ• nivattane assamapadaá¹ƒ mÄ• petvÄ
isigaá¹‡aparivuto vihÄ• si. tadÄ• gaá¹…gÄ• tÄ«re nÄ• nappakÄ• rÄ• dÄ«ghajÄ• tikÄ• isÄ
yebhuyyena isayo jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡anti. tÄ• pasÄ• tamatthaá¹ƒ bodhisattassa Ä
sabbe tÄ• pase sannipÄ• tÄ• petvÄ• ``sace tumhe catÅ«su ahirÄ• jakulesu mettaá¹ƒ bhÄ•
á¸• aá¹ƒseyyuá¹ƒ, tasmÄ• ito paá¹-á¹-hÄ• ya catÅ«su ahirÄ• jakulesu evaá¹ƒ mettaá¹ƒ bhÄ
imaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``virÅ«pakkhehi me mettaá¹ƒ, mettaá¹ƒ erÄ• pathehi me.

chabyÄ• puttehi me mettaá¹ƒ, mettaá¹ƒ kaá¹‡hÄ• gotamakehi cÄ• â€™â€™ ti ||

tattha __virÅ«pakkhehi me metta_nti virÅ«pakkhanÄ• garÄ• jakulehi saddhiá¹ƒ mayhaá¹ƒ n
__erÄ• pathÄ• _dÄ«supi eseva nayo. etÄ• nipi hi erÄ• pathanÄ• garÄ• jakulaá¹ƒ chabyÄ• p
kaá¹‡hÄ• gotamakanÄ• garÄ• jakulanti nÄ• garÄ• jakulÄ• neva.

evaá¹ƒ cattÄ• ri nÄ• garÄ• jakulÄ• ni dassetvÄ• ``sace tumhe etesu mettaá¹ƒ bhÄ• vetuá¹
dÄ«ghajÄ• tikÄ• vo na á¸• aá¹ƒsissanti na viheá¹-hessantÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ g

``apÄ• dakehi \Ee II 146/ me mettaá¹ƒ, mettaá¹ƒ dvipÄ• dakehi me.

catuppadehi me mettaá¹ƒ, mettaá¹ƒ bahuppadehi meâ€™â€™ ti ||

tattha paá¹-hamapadena odissakaá¹ƒ katvÄ• sabbesu apÄ• dakesu dÄ«ghajÄ• tikesu ceva
dassitÄ• , dutiyapadena manussesu ceva pakkhijÄ• tesu ca, tatiyapadena hatthiassÄ• dÄ«s
catutthapadena vicchikasatapadiuccÄ• liá¹…gapÄ• á¹‡akamakkaá¹-akÄ• dÄ«su.

evaá¹ƒ sarÅ«pena mettÄ• bhÄ• vanaá¹ƒ dassetvÄ• idÄ• ni Ä• yÄ• canavasena dassento i

``mÄ• maá¹ƒ apÄ• dako hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi dvipÄ• dako.

mÄ• maá¹ƒ catuppado hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi bahuppadoâ€™â€™ ti ||

tattha \Ne II 121/ \Be II 134/ __mÄ• ma_nti etesu apÄ• dakÄ• dÄ«su koci ekopi mÄ• maá¹
viheá¹-hetÅ«ti evaá¹ƒ Ä• yÄ• cantÄ• mettaá¹ƒ bhÄ• vethÄ• ti attho.

idÄ• ni anodissakavasena mettÄ• bhÄ• vanaá¹ƒ dassento imaá¹ƒ gÄ• thamÄ• ha ---

``sabbe sattÄ• sabbe pÄ• á¹‡Ä• , sabbe bhÅ«tÄ• ca kevalÄ• .

sabbe bhadrÄ• ni passantu, mÄ• kaÃ±ci pÄ• pamÄ• gamÄ• â€™â€™ ti ||

tattha taá¹‡hÄ• diá¹-á¹-hivasena vaá¹-á¹-e paÃ±casu khandhesu Ä• sattÄ• visattÄ• laggÄ•
assÄ• sapassÄ• sapavattanasaá¹…khÄ• tena pÄ• á¹‡anavasena __pÄ• á¹‡Ä• , _ bhÅ«tabh
__bhÅ«tÄ• _ti evaá¹ƒ vacanamattaviseso veditabbo. avisesena pana sabbÄ• nipetÄ• ni pad
sabbasattasaá¹…gÄ• hakÄ• neva. __kevalÄ• _ti sakalÄ• . idaá¹ƒ sabbasaddasseva hi pariy

passantÅ«_ti sabbepete sattÄ• bhadrÄ• ni sÄ• dhÅ«ni kalyÄ• á¹‡Ä• neva passantu. __mÄ•
etesu kaÃ±ci ekaá¹ƒ sattampi pÄ• paá¹ƒ lÄ• makaá¹ƒ dukkhaá¹ƒ mÄ• Ä• gamÄ• , mÄ• Ä•
averÄ• abyÄ• pajjÄ• sukhÄ« niddukkhÄ• hontÅ«ti.

evaá¹ƒ \Ee II 147/ ``sabbasattesu anodissakavasena mettaá¹ƒ bhÄ• vethÄ• â€™â€™ ti vat
ratanÄ• naá¹ƒ guá¹‡e anussarÄ• petuá¹ƒ ---

106__._ á¹• 21 ``appamÄ• á¹‡o buddho, appamÄ• á¹‡o dhammo.

appamÄ• á¹‡o saá¹…ghoâ€™â€™ ti Ä• ha ||

tattha pamÄ• á¹‡akarÄ• naá¹ƒ kilesÄ• naá¹ƒ abhÄ• vena guá¹‡Ä• naÃ±ca pamÄ• á¹‡Ä• bh
__appamÄ• á¹‡aá¹ƒ. dhammo_ti navavidho lokuttaradhammo. tassapi pamÄ• á¹‡aá¹ƒ kÄ• t
__appamÄ• á¹‡o_. tena appamÄ• á¹‡ena dhammena samannÄ• gatattÄ• __saá¹…ghopi a

iti bodhisatto ``imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡e anussarathÄ• â€™â€™ ti vatvÄ
ratanÄ• naá¹ƒ appamÄ• á¹‡aguá¹‡ataá¹ƒ dassetvÄ• sappamÄ• á¹‡e satte dassetuá¹ƒ ---

``pamÄ• á¹‡avantÄ• ni \Ne II 122/ \Be II 135/ sarÄ«sapÄ• ni, ahi vicchika satapadÄ«.

uá¹‡á¹‡anÄ• bhi sarabÅ« mÅ«sikÄ• â€™â€™ ti Ä• ha ||

tattha __sarÄ«sapÄ• nÄ«_ti sappadÄ«ghajÄ• tikÄ• naá¹ƒ nÄ• maá¹ƒ. te hi sarantÄ• gacch
sarÄ«sapÄ• . __ ``ahÄ«â€™â€™ _tiÄ• di tesaá¹ƒ sarÅ«pato nidassanaá¹ƒ. tattha __uá¹‡á¹‡
tassa hi nÄ• bhito uá¹‡á¹‡Ä• sadisaá¹ƒ suttaá¹ƒ nikkhamati, tasmÄ• ``uá¹‡á¹‡anÄ• bhÄ«â€
__sarabÅ«_ti gharagoá¸·ikÄ• .

iti bodhisatto ``yasmÄ• etesaá¹ƒ antorÄ• gÄ• dayo pamÄ• á¹‡akarÄ• dhammÄ• atthi, tas
pamÄ• á¹‡avantÄ• nÄ«â€™â€™ ti dassetvÄ• ``appamÄ• á¹‡Ä• naá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ•
pamÄ• á¹‡avantÄ• sattÄ• rattindivaá¹ƒ parittakammaá¹ƒ karontÅ«ti evaá¹ƒ tiá¹‡á¹‡aá¹ƒ ra
anussarathÄ• â€™â€™ ti vatvÄ• tato uttari kattabbaá¹ƒ dassetuá¹ƒ imaá¹ƒ gÄ• thamÄ• ha

``katÄ• me rakkhÄ• katÄ• me parittÄ• , paá¹-ikkamantu bhÅ«tÄ• ni.

sohaá¹ƒ namo bhagavato, namo sattannaá¹ƒ sammÄ• sambuddhÄ• naâ€™â€™ nti ||

tattha \Ee II 148/ __katÄ• me rakkhÄ• _ti mayÄ• ratanattayaguá¹‡e anussarantena attano
__katÄ• me parittÄ• _ti parittÄ• á¹‡ampi me attano kataá¹ƒ. __paá¹-ikkamantu bhÅ«tÄ• nÄ

ahitajjhÄ• sayÄ• ni bhÅ«tÄ• ni paá¹-ikkamantu apagacchantu. __sohaá¹ƒ namo bhagavato_
kataparitto atÄ«tassa parinibbutassa sabbassapi buddhassa bhagavato namo karomi. __na
sammÄ• sambuddhÄ• na_nti visesena pana atÄ«te paá¹-ipÄ• á¹-iyÄ• parinibbutÄ• naá¹ƒ s
sammÄ• sambuddhÄ• naá¹ƒ namo karomÄ«ti.

evaá¹ƒ ``namakkÄ• raá¹ƒ karontÄ• pi satta buddhe anussarathÄ• â€™â€™ ti bodhisatto isi
parittaá¹ƒ bandhitvÄ• adÄ• si. Ä• dito pana paá¹-á¹-hÄ• ya dvÄ«hi gÄ• thÄ• hi catÅ«su ahi
dÄ«pitattÄ• odissakÄ• nodissakavasena vÄ• dvinnaá¹ƒ mettÄ• bhÄ• vanÄ• naá¹ƒ dÄ«pita
vuttanti veditabbaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• kÄ• raá¹‡aá¹ƒ pariyesitabbaá¹ƒ. tato paá¹-á¹-hÄ• ya
ovÄ• de á¹-hatvÄ• mettaá¹ƒ bhÄ• vesi, buddhaguá¹‡e anussari. evametesu \Be II 136/ bud
anussarantesuyeva sabbe dÄ«ghajÄ• tikÄ• paá¹-ikkamiá¹ƒsu. bodhisattopi brahmavihÄ• re
brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• \Ne II 123/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
buddhaparisÄ• ahosi, gaá¹‡asatthÄ• pana ahameva ahosiâ€™â€™ nti.

khandhajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [204] 4. vÄ«rakajÄ• takavaá¹‡á¹‡anÄ•

__api vÄ«raka passesÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto sugatÄ• layaá¹ƒ Ä• rabbha k
parisaá¹ƒ gahetvÄ• Ä• gatesu hi theresu satthÄ• ``sÄ• riputta, devadatto tumhe disvÄ• kiá
pucchitvÄ• ``sugatÄ• layaá¹ƒ, bhante, dassesÄ«â€™â€™ ti vutte ``na kho, sÄ• riputta, idÄ•
anukiriyaá¹ƒ karonto vinÄ• saá¹ƒ patto, pubbepi vinÄ• saá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti vatvÄ•
Ä• hari.

atÄ«te \Ee II 149/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavant
udakakÄ• kayoniyaá¹ƒ nibbattitvÄ• ekaá¹ƒ saraá¹ƒ upanissÄ• ya vasi, ``vÄ«rakoâ€™â€™ t
kÄ• siraá¹-á¹-he dubbhikkhaá¹ƒ ahosi, manussÄ• kÄ• kabhattaá¹ƒ vÄ• dÄ• tuá¹ƒ yakkhanÄ
nÄ• sakkhiá¹ƒsu. chÄ• takaraá¹-á¹-hato kÄ• kÄ• yebhuyyena araÃ±Ã±aá¹ƒ pavisiá¹ƒsu. tat
saviá¹-á¹-hako nÄ• ma kÄ• ko kÄ• kiá¹ƒ Ä• dÄ• ya vÄ«rakassa vasanaá¹-á¹-hÄ• naá¹ƒ gant
ekamante vÄ• saá¹ƒ kappesi. so ekadivasaá¹ƒ tasmiá¹ƒ sare gocaraá¹ƒ gaá¹‡hanto vÄ«rak
macche khÄ• ditvÄ• paccuttaritvÄ• sarÄ«raá¹ƒ sukkhÄ• pentaá¹ƒ disvÄ• ``imaá¹ƒ udakak
bahÅ« macche laddhuá¹ƒ, imaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti taá¹ƒ upasaá¹…kamit
vutte ``icchÄ• mi taá¹ƒ sÄ• mi upaá¹-á¹-hahituâ€™â€™ nti vatvÄ• ``sÄ• dhÅ«â€™â€™ ti te
paá¹-á¹-hÄ• ya upaá¹-á¹-hÄ• si. vÄ«rakopi tato paá¹-á¹-hÄ• ya attano yÄ• panamattaá¹ƒ khÄ
uddharitvÄ• saviá¹-á¹-hakassa deti. sopi attano yÄ• panamattaá¹ƒ khÄ• ditvÄ• sesaá¹ƒ kÄ

tassa \Be II 137/ aparabhÄ• ge mÄ• no uppajji --- ``ayampi udakakÄ• ko kÄ• á¸·ako, ahamp
akkhituá¹‡á¸• apÄ• dehipi etassa ca mayhaÃ±ca nÄ• nÄ• karaá¹‡aá¹ƒ natthi, ito paá¹-á¹-hÄ
mayhaá¹ƒ kammaá¹ƒ natthi, ahameva gaá¹‡hissÄ• mÄ«â€™â€™ ti. so vÄ«rakaá¹ƒ upasaá
paá¹-á¹-hÄ• ya ahameva saraá¹ƒ otaritvÄ• macche gaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• ``
otaritvÄ• macche gaá¹‡hanakakule nibbatto, mÄ• nassÄ«â€™â€™ ti tena vÄ• riyamÄ• no
II 124/ saraá¹ƒ oruyha udakaá¹ƒ pavisitvÄ• ummujjamÄ• no sevÄ• laá¹ƒ chinditvÄ• nikkhar
sevÄ• lantare laggi, aggatuá¹‡á¸• ameva paÃ±Ã±Ä• yi. so nirassÄ• so antoudakeyeva \Ee I
pÄ• puá¹‡i. athassa bhariyÄ• Ä• gamanaá¹ƒ apassamÄ• nÄ• taá¹ƒ pavattiá¹ƒ jÄ• nanattha
gantvÄ• ``sÄ• mi, saviá¹-á¹-hako na paÃ±Ã±Ä• yati, kahaá¹ƒ nu kho soâ€™â€™ ti pucchar
gÄ• thamÄ• ha ---

107__._ á¹• 21 ``api vÄ«raka passesi, sakuá¹‡aá¹ƒ maÃ±jubhÄ• á¹‡akaá¹ƒ.

mayÅ«ragÄ«vasaá¹…kÄ• saá¹ƒ, patiá¹ƒ mayhaá¹ƒ saviá¹-á¹-hakaâ€™â€™ nti ||

tattha __api, vÄ«raka, passesÄ«_ti, sÄ• mi vÄ«raka, api passasi. __maÃ±jubhÄ• á¹‡aka_n
sÄ• hi rÄ• gavasena ``madhurassaro me patÄ«â€™â€™ ti maÃ±Ã±ati, tasmÄ• evamÄ• ha
moragÄ«vasamÄ• navaá¹‡á¹‡aá¹ƒ.

taá¹ƒ sutvÄ• vÄ«rako ``Ä• ma, jÄ• nÄ• mi te sÄ• mikassa gataá¹-á¹-hÄ• naâ€™â€™ nti va
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108__._ á¹• 21 ``udakathalacarassa pakkhino, niccaá¹ƒ Ä• makamacchabhojino.

tassÄ• nukaraá¹ƒ saviá¹-á¹-hako, sevÄ• le paliguá¹‡á¹-hito matoâ€™â€™ ti ||

tattha __udakathalacarassÄ• _ti udake ca thale ca carituá¹ƒ samatthassa. __pakkhino_ti at
vadati. __tassÄ• nukara_nti tassa anukaronto. __sevÄ• le paliguá¹‡á¹-hito mato_ti udakaá¹ƒ
chinditvÄ• nikkhamituá¹ƒ asakkonto sevÄ• lapariyonaddho antoudakeyeva mato, passa, et
dissatÄ«ti. taá¹ƒ sutvÄ• kÄ• kÄ« paridevitvÄ• bÄ• rÄ• á¹‡asimeva agamÄ• si.

satthÄ• \Be II 138/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
devadatto ahosi, vÄ«rako pana ahameva ahosiâ€™â€™ nti.

vÄ«rakajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [205] 5. gaá¹…geyyajÄ• takavaá¹‡á¹‡anÄ•

__sobhati_ \Ne II 125/ \Ee II 151/ __maccho gaá¹…geyyo_ti idaá¹ƒ satthÄ• jetavane vihara
daharabhikkhÅ« Ä• rabbha kathesi. te kira sÄ• vatthivÄ• sino kulaputtÄ• sÄ• sane pabbajit
anunuyuÃ±jitvÄ• rÅ«papasaá¹ƒsakÄ• hutvÄ• rÅ«paá¹ƒ upalÄ• á¸·entÄ• vicariá¹ƒsu. te ek
sobhasi, ahaá¹ƒ sobhÄ• mÄ«â€™â€™ ti rÅ«paá¹ƒ nissÄ• ya uppannavivÄ• dÄ• avidÅ«re r
mahallakattheraá¹ƒ disvÄ• ``eso amhÄ• kaá¹ƒ sobhanabhÄ• vaá¹ƒ vÄ• asobhanabhÄ• vaá
taá¹ƒ upasaá¹…kamitvÄ• ``bhante, ko amhesu sobhanoâ€™â€™ ti pucchiá¹ƒsu. so ``Ä• vu
sobhanataroâ€™â€™ ti Ä• ha. daharÄ• ``ayaá¹ƒ mahallako amhehi pucchitaá¹ƒ akathetvÄ
kathetÄ«â€™â€™ ti taá¹ƒ paribhÄ• sitvÄ• pakkamiá¹ƒsu. sÄ• tesaá¹ƒ kiriyÄ• bhikkhusaá
athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asu
rÅ«panissitake dahare lajjÄ• pesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
rÅ«papasaá¹ƒsakÄ• , pubbepete rÅ«pameva upalÄ• á¸·entÄ• vicariá¹ƒsÅ«â€™â€™ ti vatv

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gaá¹…gÄ• tÄ«re ruk
gaá¹…gÄ• yamunÄ• naá¹ƒ samÄ• gamaá¹-á¹-hÄ• ne gaá¹…geyyo ca yÄ• muneyyo ca dve
sobhasÄ«â€™â€™ ti rÅ«paá¹ƒ nissÄ• ya vivadamÄ• nÄ• avidÅ«re gaá¹…gÄ• tÄ«re kacch
amhÄ• kaá¹ƒ sobhanabhÄ• vaá¹ƒ vÄ• asobhanabhÄ• vaá¹ƒ vÄ• jÄ• nissatÄ«â€™â€™ ti t
kho, samma kacchapa, gaá¹…geyyo sobhati, udÄ• hu yÄ• muneyyoâ€™â€™ ti pucchiá¹ƒsu
sobhati \Be II 139/, yÄ• muneyyopi sobhati, tumhehi pana dvÄ«hi ahameva atirekataraá¹ƒ s
imamatthaá¹ƒ pakÄ• sento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

109__._ á¹• 21 ``sobhati \Ee II 152/ maccho gaá¹…geyyo, atho sobhati yÄ• muno.

catuppadoyaá¹ƒ puriso, nigrodhaparimaá¹‡á¸• alo.

Ä«sakÄ• yatagÄ«vo ca, sabbeva atirocatÄ«â€™â€™ ti ||

tattha __catuppadoya_nti catuppado ayaá¹ƒ. __puriso_ti attÄ• naá¹ƒ sandhÄ• ya vadati.
__nigrodhaparimaá¹‡á¸• alo_ti sujÄ• to nigrodho viya parimaá¹‡á¸• alo. __Ä«sakÄ• yatagÄ«
Ä• yatagÄ«vo \Ne II 126/. __sabbeva atirocatÄ«_ti evaá¹ƒ saá¹‡á¹-hÄ• nasampanno kaccha
ahameva sabbe tumhe atikkamitvÄ• sobhÄ• mÄ«ti vadati.

macchÄ• tassa kathaá¹ƒ hutvÄ• ``ambho! pÄ• pakacchapa amhehi pucchitaá¹ƒ akathetvÄ
ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

110__._ á¹• 21 ``yaá¹ƒ pucchito na taá¹ƒ akkhÄ• si, aÃ±Ã±aá¹ƒ akkhÄ• si pucchito.

atthappasaá¹ƒsako poso, nÄ• yaá¹ƒ asmÄ• ka ruccatÄ«â€™â€™ ti ||

tattha __attappasaá¹ƒsako_ti attÄ• naá¹ƒ pasaá¹ƒsanasÄ«lo attukkaá¹ƒsako poso. __nÄ• y
ayaá¹ƒ pÄ• pakacchapo amhÄ• kaá¹ƒ na ruccati na khamatÄ«ti kacchapassa upari udakaá¹
sakaá¹-á¹-hÄ• nameva gamiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dve
ahesuá¹ƒ, kacchapo mahallako, imassa kÄ• raá¹‡assa paccakkhakÄ• rikÄ• gaá¹…gÄ• tÄ«
ahameva ahosiâ€™â€™ nti.

gaá¹…geyyajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [206] 6. kuruá¹…gamigajÄ• takavaá¹‡á¹‡anÄ•

__iá¹…gha vaá¹-á¹-amayaá¹ƒ pÄ• sa_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá¹
hi satthÄ• ``devadatto vadhÄ• ya parisakkatÄ«â€™â€™ ti sutvÄ• ``na, bhikkhave, devada
vadhÄ• ya parisakkati, pubbepi parisakkiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be II 140/ \Ee II 153/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatt
hutvÄ• araÃ±Ã±e ekassa sarassa avidÅ«re ekasmiá¹ƒ gumbe vÄ• saá¹ƒ kappesi. tasseva
rukkhagge satapatto, sarasmiá¹ƒ pana kacchapo vÄ• saá¹ƒ kappesi. evaá¹ƒ te tayopi sahÄ•
piyasaá¹ƒvÄ• saá¹ƒ vasiá¹ƒsu. atheko migaluddako araÃ±Ã±e caranto pÄ• nÄ«yatitthe bodh
disvÄ• lohanigaá¸·asadisaá¹ƒ vaá¹-á¹-amayaá¹ƒ pÄ• saá¹ƒ oá¸• á¸• etvÄ• agamÄ• si. bodh
\Ne II 127/ Ä• gato paá¹-hamayÄ• meyeva pÄ• se bajjhitvÄ• baddharavaá¹ƒ ravi. tassa tena
satapatto udakato ca kacchapo Ä• gantvÄ• ``kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti mantayiá¹
kacchapaá¹ƒ Ä• mantetvÄ• ``samma, tava dantÄ• atthi, tvaá¹ƒ imaá¹ƒ pÄ• saá¹ƒ chinda, a
nÄ• gacchati, tathÄ• karissÄ• mi, evaá¹ƒ amhehi dvÄ«hipi kataparakkamena sahÄ• yo no j
ti imamatthaá¹ƒ pakÄ• sento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

111__._ á¹• 21 ``iá¹…gha vaá¹-á¹-amayaá¹ƒ pÄ• saá¹ƒ, chinda dantehi kacchapa.

ahaá¹ƒ tathÄ• karissÄ• mi, yathÄ• nehiti luddakoâ€™â€™ ti ||

atha kacchapo cammavarattaá¹ƒ khÄ• dituá¹ƒ Ä• rabhi, satapatto luddakassa vasanagÄ• n
nisÄ«di. luddako paccÅ«sakÄ• leyeva sattiá¹ƒ gahetvÄ• nikkhami. sakuá¹‡o tassa nikkham
vassitvÄ• pakkhe papphoá¹-etvÄ• taá¹ƒ purimadvÄ• rena nikkhamantaá¹ƒ mukhe pahari. l
sakuá¹‡enamhi pahaá¹-oâ€™â€™ ti nivattitvÄ• thokaá¹ƒ sayitvÄ• puna sattiá¹ƒ gahetvÄ•
``ayaá¹ƒ paá¹-hamaá¹ƒ purimadvÄ• rena nikkhanto idÄ• ni pacchimadvÄ• rena nikkhamissa
pacchimagehe nisÄ«di. luddopi \Ee II 154/ ``purimadvÄ• rena me nikkhantena kÄ• á¸·akaá¹

diá¹-á¹-ho, idÄ• ni pacchimadvÄ• rena nikkhamissÄ• mÄ«â€™â€™ ti pacchimadvÄ• rena n
vassitvÄ• gantvÄ• mukhe pahari. luddo ``punapi kÄ• á¸·akaá¹‡á¹‡Ä«sakuá¹‡ena pahaá¹-o
nikkhamituá¹ƒ detÄ«â€™â€™ ti nivattitvÄ• yÄ• va aruá¹‡uggamanÄ• sayitvÄ• aruá¹‡ugga
gahetvÄ• nikkhami. sakuá¹‡o vegena gantvÄ• ``luddo Ä• gacchatÄ«â€™â€™ ti bodhisatta

tasmiá¹ƒ \Be II 141/ khaá¹‡e kacchapena ekameva cammavaddhaá¹ƒ á¹-hapetvÄ• sesava
dantÄ• panassa patanÄ• kÄ• rappattÄ• jÄ• tÄ• , mukhato lohitaá¹ƒ paggharati. bodhisatto
gahetvÄ• asanivegena Ä• gacchantaá¹ƒ disvÄ• taá¹ƒ vaddhaá¹ƒ chinditvÄ• vanaá¹ƒ pÄ• v
nisÄ«di, kacchapo pana dubbalattÄ• tattheva nipajji. luddo kacchapaá¹ƒ gahetvÄ• pasibba
ekasmiá¹ƒ khÄ• á¹‡uke laggesi. bodhisatto nivattitvÄ• olokento kacchapassa gahitabhÄ• va
jÄ«vitadÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti dubbalo viya hutvÄ• luddassa attÄ• naá¹ƒ dasse
bhavissati, mÄ• ressÄ• mi naâ€™â€™ nti sattiá¹ƒ Ä• dÄ• ya anubandhi. bodhisatto nÄ• tidÄ
taá¹ƒ Ä• dÄ• ya araÃ±Ã±aá¹ƒ pÄ• visi, dÅ«raá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• padaá¹ƒ vaÃ±ce
vÄ• tavegena gantvÄ• siá¹…gena pasibbakaá¹ƒ ukkhipitvÄ• bhÅ«miyaá¹ƒ pÄ• tetvÄ• \Ne
kacchapaá¹ƒ nÄ«hari. satapattopi rukkhÄ• otari. bodhisatto dvinnampi ovÄ• daá¹ƒ dadamÄ
nissÄ• ya jÄ«vitaá¹ƒ labhiá¹ƒ, tumhehi sahÄ• yakassa kattabbaá¹ƒ mayhaá¹ƒ kataá¹ƒ, idÄ•
gaá¹‡heyya, tasmÄ• , samma satapatta, tvaá¹ƒ attano puttake gahetvÄ• aÃ±Ã±attha yÄ• h
udakaá¹ƒ pavisÄ• hÄ«â€™â€™ ti Ä• ha. te tathÄ• akaá¹ƒsu.

satthÄ• abhisambuddho hutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

112__._ á¹• 21 ``kacchapo \Ee II 155/ pÄ• visÄ« vÄ• riá¹ƒ, kuruá¹…go pÄ• visÄ« vanaá¹ƒ.

satapatto dumaggamhÄ• , dÅ«re putte apÄ• nayÄ«â€™â€™ ti ||

tattha __apÄ• nayÄ«_ti Ä• nayi, gahetvÄ• agamÄ• sÄ«ti attho.

luddopi taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• kaÃ±ci apassitvÄ• chinnapasibbakaá¹ƒ gahetvÄ•
gehaá¹ƒ agamÄ• si. te tayopi sahÄ• yÄ• yÄ• vajÄ«vaá¹ƒ vissÄ• saá¹ƒ acchinditvÄ• yathÄ•

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• lud
satapatto sÄ• riputto, kacchapo moggallÄ• no, kuruá¹…gamigo pana ahameva ahosiâ€™â€

kuruá¹…gamigajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [207] 7. assakajÄ• takavaá¹‡á¹‡anÄ•

__ayamassakarÄ• jenÄ• _ti \Be II 142/ idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyik

kathesi. so hi bhikkhu satthÄ• rÄ• ``saccaá¹ƒ kira, tvaá¹ƒ bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ``saccaâ€™â€™ nti vatvÄ• ``kena ukkaá¹‡á¹-hÄ• pitosÄ«â€™â€™ ti vutte ``purÄ• á¹‡adut atha naá¹ƒ satthÄ• ``na idÄ• neva tassÄ• bhikkhu itthiyÄ• tayi sineho atthi, pubbepi tvaá¹ƒ mahÄ• dukkhaá¹ƒ pattoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te kÄ• siraá¹-á¹-he pÄ• á¹-alinagare assako nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tassa upa aggamahesÄ« piyÄ• ahosi manÄ• pÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• atikkant dibbavaá¹‡á¹‡aá¹ƒ. sÄ• kÄ• lamakÄ• si, tassÄ• kÄ• lakiriyÄ• ya rÄ• jÄ• sokÄ• bhibhÅ«to tassÄ• sarÄ«raá¹ƒ doá¹‡iyaá¹ƒ nipajjÄ• petvÄ• telakalaá¹ƒ pakkhipÄ• petvÄ• heá¹-á¹-hÄ nirÄ• hÄ• ro rodamÄ• no paridevamÄ• no nipajji. mÄ• tÄ• pitaro \Ee II 156/ avasesaÃ±Ä• ta mittÄ• maccabrÄ• hmaá¹‡agahapatikÄ• dayopi ``mÄ• soci, mahÄ• rÄ• ja, aniccÄ• saá¹…k saÃ±Ã±Ä• petuá¹ƒ nÄ• sakkhiá¹ƒsu. tassa vilapantasseva satta divasÄ• atikkantÄ• . tadÄ• paÃ±cÄ• bhiÃ±Ã±aaá¹-á¹-hasamÄ• pattilÄ• bhÄ« tÄ• paso hutvÄ• himavantapadese vihara dibbena cakkhunÄ• jambudÄ«paá¹ƒ olokento taá¹ƒ rÄ• jÄ• naá¹ƒ tathÄ• paridevamÄ• naá avassayena bhavitabbaâ€™â€™ nti iddhÄ• nubhÄ• vena Ä• kÄ• se uppatitvÄ• raÃ±Ã±o uy maá¹…galasilÄ• paá¹-á¹-e kaÃ±canapaá¹-imÄ• viya nisÄ«di.

atheko pÄ• á¹-alinagaravÄ• sÄ« brÄ• hmaá¹‡amÄ• á¹‡avo uyyÄ• naá¹ƒ gato bodhisattaá¹ƒ bodhisatto tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ``kiá¹ƒ, mÄ• á¹‡ava, rÄ• jÄ• dhamm ``Ä• ma, bhante, dhammiko rÄ• jÄ• , bhariyÄ• panassa kÄ• lakatÄ• , so tassÄ• sarÄ«raá¹ƒ vilapamÄ• no nipanno, ajja sattamo divaso, kissa tumhe rÄ• jÄ• naá¹ƒ evarÅ«pÄ• dukkhÄ• kho tumhÄ• disesu sÄ«lavantesu saá¹ƒvijjamÄ• nesu raÃ±Ã±o evarÅ«paá¹ƒ dukkhaá¹ƒ anu ahaá¹ƒ \Be II 143/, mÄ• á¹‡ava, rÄ• jÄ• naá¹ƒ jÄ• nÄ• mi, sace pana so Ä• gantvÄ• maá¹ƒ nibbattaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitvÄ• raÃ±Ã±o santikeyeva taá¹ƒ kathÄ• peyyaâ€™â€™ n rÄ• jÄ• naá¹ƒ Ä• nemi, tÄ• va imeva nisÄ«dathÄ• â€™â€™ ti mÄ• á¹‡avo bodhisattassa pa santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``tassa dibbacakkhukassa santikaá¹ƒ gantuá¹ Ä• ha.

rÄ• jÄ• ``upariá¹ƒ kira daá¹-á¹-huá¹ƒ labhissÄ• mÄ«â€™â€™ ti tuá¹-á¹-hamÄ• naso rathaá gantvÄ• bodhisattaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno --- ``saccaá¹ƒ kira tumhe deviyÄ• r jÄ• nÄ• thÄ• â€™â€™ ti pucchi. ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kattha nibbattÄ• â€™ rÅ«pasmiá¹ƒyeva mattÄ• pamÄ• damÄ• gamma kalyÄ• á¹‡akammaá¹ƒ akatvÄ• imasmiá¹ gomayapÄ• á¹‡akayoniyaá¹ƒ nibbattÄ• â€™â€™ ti \Ee II 157/. ``nÄ• haá¹ƒ saddahÄ• mÄ«â dassetvÄ• kathÄ• pemÄ«â€™â€™ ti. ``sÄ• dhu kathÄ• pethÄ• â€™â€™ ti. bodhisatto atta gomayapiá¹‡á¸• aá¹ƒ vaá¹-á¹-ayamÄ• nÄ• raÃ±Ã±o purato Ä• gacchantÅ«â€™â€™ ti tesa tatheva Ä• gamiá¹ƒsu. bodhisatto taá¹ƒ dassento ``ayaá¹ƒ te \Ne II 130/, mahÄ• rÄ• ja, upa gomayapÄ• á¹‡akassa pacchato pacchato gacchati, passatha naâ€™â€™ nti Ä• ha. bhante gomayapÄ• á¹‡akayoniyaá¹ƒ nibbattissatÄ«â€™ ti na saddahÄ• mahaâ€™â€™ nti. ``kathÄ

ti. ``kathÄ• petha, bhanteâ€™â€™ ti.

bodhisatto attano Ä• nubhÄ• vena taá¹ƒ kathÄ• pento ``uparÄ«â€™â€™ ti Ä• ha. sÄ• mar
bhanteâ€™â€™ ti Ä• ha. ``tvaá¹ƒ atÄ«tabhave kÄ• nÄ• ma ahosÄ«â€™â€™ ti? ``bhante, a
uparÄ« nÄ• ma ahosiâ€™â€™ nti. ``kiá¹ƒ pana te idÄ• ni assakarÄ• jÄ• piyo, udÄ• hu gom
``bhante, so mayhaá¹ƒ purimajÄ• tiyÄ• sÄ• miko, tadÄ• ahaá¹ƒ imasmiá¹ƒ uyyÄ• ne tena s
rÅ«pasaddagandharasaphoá¹-á¹-habbe anubhavamÄ• nÄ• vicariá¹ƒ. idÄ• ni pana me bhav
paá¹-á¹-hÄ• ya so kiá¹ƒ hoti, ahaÃ±hi idÄ• ni assakarÄ• jÄ• naá¹ƒ mÄ• retvÄ• tassa galalol
gomayapÄ• á¹‡akassa pÄ• de makkheyyaâ€™â€™ nti vatvÄ• parisamajjhe manussabhÄ•

113__._ á¹• 21 ``ayamassakarÄ• jena \Be II 144/, deso vicarito mayÄ• .

anukÄ• maya kÄ• mena, piyena patinÄ• saha ||

114__._ á¹• 21 ``navena sukhadukkhena, porÄ• á¹‡aá¹ƒ apidhÄ«yati.

tasmÄ• assakaraÃ±Ã±Ä• va, kÄ«á¹-o piyataro mamÄ• â€™â€™ ti ||

tattha __ayamassakarÄ• jena, deso vicarito mayÄ• _ti ayaá¹ƒ ramaá¹‡Ä«yo uyyÄ• napades
saddhiá¹ƒ vicarito. __anukÄ• maya kÄ• menÄ• _ti __anÅ«_ti nipÄ• tamattaá¹ƒ, mayÄ• taá¹
kÄ• mayamÄ• nena \Ee II 158/ sahÄ• ti attho. __piyenÄ• _ti tasmiá¹ƒ attabhÄ• ve piyena. _
porÄ• á¹‡aá¹ƒ apidhÄ«yatÄ«_ti, bhante, navena hi sukhena porÄ• á¹‡aá¹ƒ sukhaá¹ƒ, naven
dukkhaá¹ƒ pidhÄ«yati paá¹-icchÄ• dÄ«yati, esÄ• lokassa dhammatÄ• ti dÄ«peti. __tasmÄ•
piyataro mamÄ• _ti yasmÄ• navena porÄ• á¹‡aá¹ƒ pidhÄ«yati, tasmÄ• mama assakarÄ• ja
sahassaguá¹‡ena kÄ«á¹-ova piyataroti.

taá¹ƒ sutvÄ• assakarÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• tattha á¹-hitova kuá¹‡apaá¹ƒ nÄ«har
bodhisattaá¹ƒ vanditvÄ• nagaraá¹ƒ pavisitvÄ• aÃ±Ã±aá¹ƒ aggamahesiá¹ƒ katvÄ• dhamme
bodhisattopi rÄ• jÄ• naá¹ƒ ovaditvÄ• nissokaá¹ƒ katvÄ• himavantameva agamÄ• si.

satthÄ• \Ne II 131/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• uparÄ« p
ahosi, assakarÄ• jÄ• ukkaá¹‡á¹-hito bhikkhu, mÄ• á¹‡avo sÄ• riputto, tÄ• paso pana aham

assakajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [208] 8. susumÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__alaá¹ƒ_ \Be II 145/ __metehi ambehÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto devadattass
parisakkanaá¹ƒ Ä• rabbha kathesi. tadÄ• hi satthÄ• ``devadatto vadhÄ• ya parisakkatÄ«â€
bhikkhave, idÄ• neva devadatto mayhaá¹ƒ vadhÄ• ya parisakkati, pubbepi parisakkiyeva, sa
kÄ• tuá¹ƒ na sakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente himavantapadese bodhisatto ka
nÄ• gabalo thÄ• masampanno mahÄ• sarÄ«ro sobhaggappatto hutvÄ• gaá¹…gÄ• nivattan
kappesi. tadÄ• gaá¹…gÄ• ya eko susumÄ• ro vasi. athassa bhariyÄ• bodhisattassa sarÄ«
tassa hadayamaá¹ƒse dohaá¸·aá¹ƒ uppÄ• detvÄ• susumÄ• raá¹ƒ Ä• ha --- ``ahaá¹ƒ sÄ• mi
hadayamaá¹ƒsaá¹ƒ khÄ• ditukÄ• mÄ• â€™â€™ ti. ``bhadde, mayaá¹ƒ jalagocarÄ• , eso tha
gaá¹‡hituá¹ƒ sakkhissÄ• mÄ• â€™â€™ ti. ``yena kenaci upÄ• yena gaá¹‡ha, sace na labhis
ti. ``tena hi mÄ• soci, attheko upÄ• yo, khÄ• dÄ• pessÄ• mi taá¹ƒ tassa hadayamaá¹ƒsaâ€
samassÄ• setvÄ• bodhisattassa gaá¹…gÄ• ya pÄ• nÄ«yaá¹ƒ pivitvÄ• gaá¹…gÄ• tÄ«re nis
evamÄ• ha --- ``vÄ• narinda, imasmiá¹ƒ padese kasÄ• yaphalÄ• ni khÄ• danto kiá¹ƒ tvaá¹ƒ
carasi, pÄ• ragaá¹…gÄ• ya ambalabujÄ• dÄ«naá¹ƒ madhuraphalÄ• naá¹ƒ anto natthi, kiá¹ƒ
phalÄ• phalaá¹ƒ khÄ• dituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti? ``kumbhÄ«larÄ• ja, gaá¹…gÄ• m
kathaá¹ƒ tattha gamissÄ• mÄ«â€™â€™ ti? ``sace icchasi, ahaá¹ƒ taá¹ƒ mama piá¹-á¹-hiá¹ƒ
nessÄ• mÄ«â€™â€™ ti. so saddahitvÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. ``tena hi eh
abhirÅ«hÄ• â€™â€™ ti ca vutte taá¹ƒ abhiruhi. susumÄ• ro thokaá¹ƒ netvÄ• udake osÄ«dÄ

bodhisatto ``samma, udake maá¹ƒ osÄ«dÄ• pesi, kiá¹ƒ nu kho etaâ€™â€™ nti Ä• ha. ``nÄ•
dhammasudhammatÄ• ya gahetvÄ• gacchÄ• mi, bhariyÄ• ya pana me tava hadayamaá¹ƒs
\Ne II 132/ hadayaá¹ƒ khÄ• dÄ• petukÄ• moâ€™â€™ ti. ``samma, kathentena te sundaraá¹
udare hadayaá¹ƒ bhaveyya, sÄ• khaggesu carantÄ• naá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ bhavey
tumhe á¹-hapethÄ• â€™â€™ ti? bodhisatto \Be II 146/ avidÅ«re ekaá¹ƒ udumbaraá¹ƒ
pakkaphalapiá¹‡á¸• isaÃ±channaá¹ƒ dassento ``passetÄ• ni amhÄ• kaá¹ƒ hadayÄ• ni etasm
olambantÄ«â€™â€™ ti Ä• ha. ``sace me hadayaá¹ƒ \Ee II 160/ dassasi, ahaá¹ƒ taá¹ƒ na mÄ
``tena hi maá¹ƒ ettha nehi, ahaá¹ƒ te rukkhe olambantaá¹ƒ dassÄ• mÄ«â€™â€™ ti. so taá¹
agamÄ• si. bodhisatto tassa piá¹-á¹-hito uppatitvÄ• udumbararukkhe nisÄ«ditvÄ• ``samma
`imesaá¹ƒ sattÄ• naá¹ƒ hadayaá¹ƒ nÄ• ma rukkhagge hotÄ«â€™ ti saÃ±Ã±Ä« ahosi, bÄ• lo
tava phalÄ• phalaá¹ƒ taveva hotu, sarÄ«rameva pana te mahantaá¹ƒ paÃ±Ã±Ä• pana natth
imamatthaá¹ƒ pakÄ• sento imÄ• gÄ• thÄ• avoca ---

115__._ á¹• 21 ``alaá¹ƒ metehi ambehi, jambÅ«hi panasehi ca.

yÄ• ni pÄ• raá¹ƒ samuddassa, varaá¹ƒ mayhaá¹ƒ udumbaro ||

116__._ á¹• 21 ``mahatÄ« vata te bondi, na ca paÃ±Ã±Ä• tadÅ«pikÄ• .

susumÄ• ra vaÃ±cito mesi, gaccha dÄ• ni yathÄ• sukhaâ€™â€™ nti ||

tattha __alaá¹ƒ metehÄ«_ti yÄ• ni tayÄ• dÄ«pake niddiá¹-á¹-hÄ• ni, etehi mayhaá¹ƒ alaá¹ƒ
udumbaro_ti mayhaá¹ƒ ayameva udumbararukkho varaá¹ƒ. __bondÄ«_ti sarÄ«raá¹ƒ. __tad
tadÅ«pikÄ• tassa sarÄ«rassa anucchavikÄ• natthi. __gaccha dÄ• ni yathÄ• sukha_nti idÄ•
natthi te hadayamaá¹ƒsagahaá¹‡Å«pÄ• yoti attho. susumÄ• ro sahassaá¹ƒ parÄ• jito viya d
pajjhÄ• yantova attano nivÄ• saá¹-á¹-hÄ• nameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sus
susumÄ• rÄ« ciÃ±camÄ• á¹‡avikÄ• , kapirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

susumÄ• rajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [209] 9. kukkuá¹-ajÄ• takavaá¹‡á¹‡anÄ•

__diá¹-á¹-hÄ• _ \Ne II 133/ \Be II 147/ __mayÄ• vane rukkhÄ• _ti idaá¹ƒ satthÄ• jetavane
dhammasenÄ• patisÄ• riputtattherassa saddhivihÄ• rikaá¹ƒ daharabhikkhuá¹ƒ Ä• rabbha ka
sarÄ«rassa guttikamme cheko \Ee II 161/ ahosi. ``sarÄ«rassa me na sukhaá¹ƒ bhaveyyÄ• â
atisÄ«taá¹ƒ accuá¹‡haá¹ƒ paribhogaá¹ƒ na karoti, ``sÄ«tuá¹‡hehi sarÄ«raá¹ƒ kilameyyÄ• â€
nikkhamati, atikilinnauttaá¹‡á¸• ulÄ• dÄ«ni na bhuÃ±jati. tassa sÄ• sarÄ«raguttikusalatÄ• s
pÄ• kaá¹-Ä• jÄ• tÄ• . bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ---
bhikkhu sarÄ«raguttikamme chekoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, a
sarÄ«raguttikamme cheko, pubbepi chekova ahosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±Ä• yatane r
sakuá¹‡aluddako ekaá¹ƒ dÄ«pakakukkuá¹-amÄ• dÄ• ya vÄ• larajjuÃ±ca yaá¹-á¹-hiÃ±ca gah
bandhanto ekaá¹ƒ palÄ• yitvÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-haá¹ƒ porÄ• á¹‡akukkuá¹-aá¹ƒ band
vÄ• lapÄ• se kusalatÄ• ya attÄ• naá¹ƒ bandhituá¹ƒ na deti, uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya nilÄ«
sÄ• khÄ• pallavehi paá¹-icchÄ• detvÄ• punappunaá¹ƒ yaá¹-á¹-hiÃ±ca pÄ• saÃ±ca oá¸• á¸•
lajjÄ• petukÄ• mo mÄ• nusiá¹ƒ vÄ• caá¹ƒ nicchÄ• retvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

117__._ á¹• 21 ``diá¹-á¹-hÄ• mayÄ• vane rukkhÄ• , assakaá¹‡á¹‡Ä• vibhÄ«á¹-akÄ• .

na tÄ• ni evaá¹ƒ sakkanti, yathÄ• tvaá¹ƒ rukkha sakkasÄ«â€™â€™ ti ||

tassattho --- samma luddaka, mayÄ• imasmiá¹ƒ vane jÄ• tÄ• bahÅ« assakaá¹‡á¹‡Ä• ca v

diá¹-á¹-hapubbÄ• , tÄ• ni pana rukkhÄ• ni yathÄ• tvaá¹ƒ sakkasi saá¹…kamasi ito cito ca vi
sakkanti na saá¹…kamanti na vicarantÄ«ti.

evaá¹ƒ vatvÄ• ca pana so kukkuá¹-o palÄ• yitvÄ• aÃ±Ã±attha agamÄ• si. tassa palÄ• yitv
dutiyaá¹ƒ gÄ• thamÄ• ha ---

118__._ á¹• 21 ``porÄ• á¹‡akukkuá¹-o \Ne II 134/ \Ee II 162/ \Be II 148/ ayaá¹ƒ, bhetvÄ• pa

kusalo vÄ• lapÄ• sÄ• naá¹ƒ, apakkamati bhÄ• satÄ«â€™â€™ ti ||

tattha __kusalo vÄ• lapÄ• sÄ• na_nti vÄ• lamayesu pÄ• sesu kusalo attÄ• naá¹ƒ bandhituá
bhÄ• sati ca, bhÄ• sitvÄ• ca pana palÄ• toti evaá¹ƒ vatvÄ• luddako araÃ±Ã±e caritvÄ• yat
gehameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• lud
kukkuá¹-o kÄ• yaguttikusalo daharabhikkhu, tassa pana kÄ• raá¹‡assa paccakkhakÄ• rikÄ•
ahosiâ€™â€™ nti.

kukkuá¹-ajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [210] 10. kandagalakajÄ• takavaá¹‡á¹‡anÄ•

__ambho ko nÄ• mayaá¹ƒ rukkho_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto sugatÄ• layaá¹ƒ Ä
satthÄ• ``devadatto sugatÄ• layaá¹ƒ akÄ• sÄ«â€™â€™ ti sutvÄ• ``na, bhikkhave, idÄ• nev
anukiriyaá¹ƒ karonto vinÄ• saá¹ƒ patto, pubbepi pÄ• puá¹‡iyevÄ• â€™â€™ ti vatvÄ• atÄ«ta

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese
rukkhakoá¹-á¹-akasakuá¹‡ayoniyaá¹ƒ nibbatti, ``khadiravaniyoâ€™â€™ tissa nÄ• maá¹ƒ ah
gocaraá¹ƒ gaá¹‡hi, tasseko kandagalako nÄ• ma sahÄ• yo ahosi, so simbalipÄ• libhaddaka
so ekadivasaá¹ƒ khadiravaniyassa santikaá¹ƒ agamÄ• si. khadiravaniyo ``sahÄ• yo me Ä• g
kandagalakaá¹ƒ gahetvÄ• khadiravanaá¹ƒ pavisitvÄ• khadirakhandhaá¹ƒ tuá¹‡á¸• ena pah
nÄ«haritvÄ• adÄ• si. kandagalako dinne dinne madhurapÅ«ve viya chinditvÄ• chinditvÄ•
khÄ• dantasseva mÄ• no uppajji --- ``ayampi \Ee II 163/ rukkhakoá¹-á¹-akayoniyaá¹ƒ nibbatt
etena dinnagocarena, sayameva khadiravane gocaraá¹ƒ \Be II 149/ gaá¹‡hissÄ• mÄ«â€™â
Ä• ha --- ``samma, mÄ• tvaá¹ƒ dukkhaá¹ƒ anubhavi, ahameva khadiravane gocaraá¹ƒ gaá¹

atha \Ne II 135/ naá¹ƒ so ``handa tvaá¹ƒ samma, simbalipÄ• libhaddakÄ• divane nissÄ• re
jÄ• to, khadirÄ• nÄ• ma jÄ• tasÄ• rÄ• thaddhÄ• , mÄ• te etaá¹ƒ ruccÄ«â€™â€™ ti Ä• ha.

dÄ• nÄ• haá¹ƒ na rukkhakoá¹-á¹-akayoniyaá¹ƒ nibbattoâ€™â€™ ti tassa vacanaá¹ƒ anÄ• d
khadirarukkhaá¹ƒ tuá¹‡á¸• ena pahari. tÄ• vadevassa tuá¹‡á¸• aá¹ƒ bhijji, akkhÄ«ni nikkham
jÄ• tÄ• ni, sÄ«saá¹ƒ phalitaá¹ƒ. so khandhe patiá¹-á¹-hÄ• tuá¹ƒ asakkonto bhÅ«miyaá¹ƒ pat
gÄ• thamÄ• ha ---

119__._ á¹• 21 ``ambho ko nÄ• mayaá¹ƒ rukkho, sinnapatto sakaá¹‡á¹-ako.

yattha ekappahÄ• rena, uttamaá¹…gaá¹ƒ vibhijjitaâ€™â€™ nti ||

tattha __ambho ko nÄ• mayaá¹ƒ rukkho_ti, bho khadiravaniya, ko nÄ• ma ayaá¹ƒ rukkho. `
pÄ• á¹-ho. __sinnapatto_ti sukhumapatto. __yattha ekappahÄ• renÄ• _ti yasmiá¹ƒ rukkhe e
__uttamaá¹…gaá¹ƒ vibhijjita_nti sÄ«saá¹ƒ bhinnaá¹ƒ, na kevalaÃ±ca sÄ«saá¹ƒ, tuá¹‡á¸• am
vedanÄ• ppattatÄ• ya khadirarukkhaá¹ƒ ``kiá¹ƒ rukkho nÄ• mesoâ€™â€™ ti jÄ• nituá¹ƒ asa
imÄ• ya gÄ• thÄ• ya vippalapi.

taá¹ƒ vacanaá¹ƒ sutvÄ• khadiravaniyo dutiyaá¹ƒ gÄ• thamÄ• ha ---

120__._ á¹• 21 ``acÄ• ri vatÄ• yaá¹ƒ vitudaá¹ƒ vanÄ• ni, kaá¹-á¹-haá¹…garukkhesu asÄ• ra

athÄ• sadÄ• khadiraá¹ƒ jÄ• tasÄ• raá¹ƒ, yatthabbhidÄ• garuá¸·o uttamaá¹…gaâ€™â€™ n

tattha \Ee II 164/ __acÄ• ri vatÄ• ya_nti acari vata ayaá¹ƒ. __vitudaá¹ƒ vanÄ• nÄ«_ti
nissÄ• rasimbalipÄ• libhaddakavanÄ• ni vitudanto vijjhanto. __kaá¹-á¹-haá¹…garukkhesÅ«_
vanakaá¹-á¹-hakoá¹-á¹-hÄ• sesu rukkhesu. __asÄ• rakesÅ«_ti nissÄ• resu pÄ• libhaddakas
khadiraá¹ƒ jÄ• tasÄ• ra_nti atha potakakÄ• lato paá¹-á¹-hÄ• ya jÄ• tasÄ• raá¹ƒ khadiraá¹ƒ s
__yatthabbhidÄ• garuá¸·o uttamaá¹…ga_nti __yatthabbhidÄ• _ti yasmiá¹ƒ khadire abhindi
sakuá¹‡o. sabbasakuá¹‡Ä• naÃ±hetaá¹ƒ sagÄ• ravasappatissa vacanaá¹ƒ.

iti \Be II 150/ naá¹ƒ khadiravaniyo vatvÄ• ``bho kandagalaka, yattha tvaá¹ƒ uttamaá¹…gaá
nÄ• meso sÄ• rarukkhoâ€™â€™ ti Ä• ha. so tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i.

satthÄ• \Ne II 136/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devadatto ahosi, khadiravaniyo pana ahameva ahosiâ€™â€™ nti.

kandagalakajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

nataá¹ƒdaá¸·havaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

bandhanÄ• gÄ• raá¹ƒ keá¸·isÄ«laá¹ƒ, khaá¹‡á¸• aá¹ƒ vÄ«rakagaá¹…geyyaá¹ƒ.

kuruá¹…gamassakaÃ±ceva, susumÄ• raÃ±ca kukkuá¹-aá¹ƒ.

kandagalakanti te dasa ||

7. bÄ«raá¹‡athambhavaggo

á¹• 03 [211] 1. somadattajÄ• takavaá¹‡á¹‡anÄ•

__akÄ• si_ \Ne II 137/ __yogga_nti idaá¹ƒ satthÄ• jetavane viharanto lÄ• á¸·udÄ• yittheraá
so hi dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ antare ekavacanampi sampÄ• detvÄ• kathesuá¹ƒ
``aÃ±Ã±aá¹ƒ kathessÄ• mÄ«â€™â€™ ti aÃ±Ã±ameva kathesi. tassa taá¹ƒ pavattiá¹ƒ bhikkh
kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha \Ee II 165/, bhikkhave, etarah
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, l
sÄ• rajjabahulo, pubbepi sÄ• rajjabahuloyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he aÃ±
brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sippaá¹ƒ uggaá¹‡hitvÄ• puna
mÄ• tÄ• pitÅ«naá¹ƒ duggatabhÄ• vaá¹ƒ Ã±atvÄ• ``parihÄ«nakulato seá¹-á¹-hikulaá¹ƒ patiá
mÄ• tÄ• pitaro Ä• pucchitvÄ• \Be II 151/ bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ upaá¹-á
ahosi manÄ• po. athassa pituno ``dvÄ«hiyeva goá¹‡ehi kasiá¹ƒ katvÄ• jÄ«vikaá¹ƒ kappenta
bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``tÄ• ta, eko goá¹‡o mato, kasikammaá¹ƒ na pavattati, rÄ
goá¹‡aá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, nacirasseva me rÄ• jÄ• diá¹-á¹-ho, idÄ•
yuttaá¹ƒ, tumhe yÄ• cathÄ• â€™â€™ ti. ``tÄ• ta, tvaá¹ƒ mayhaá¹ƒ sÄ• rajjabahulabhÄ• vaá
dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ sammukhe kathaá¹ƒ sampÄ• detuá¹ƒ na sakkomi. sace ahaá¹ƒ raÃ±
yÄ• cituá¹ƒ gamissÄ• mi, imampi datvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti. ``tÄ• ta, yaá¹ƒ hoti,
rÄ• jÄ• naá¹ƒ yÄ• cituá¹ƒ, apica kho panÄ• haá¹ƒ tumhe yoggaá¹ƒ kÄ• ressÄ• mÄ«â€™â€™
yoggaá¹ƒ kÄ• rehÄ«â€™â€™ ti.

bodhisatto pitaraá¹ƒ Ä• dÄ• ya bÄ«raá¹‡atthambhakasusÄ• naá¹ƒ gantvÄ• tattha tattha tiá
``ayaá¹ƒ rÄ• jÄ• , ayaá¹ƒ uparÄ• jÄ• , ayaá¹ƒ senÄ• patÄ«â€™â€™ ti nÄ• mÄ• ni katvÄ• p
``tÄ• ta, tvaá¹ƒ raÃ±Ã±o santikaá¹ƒ gantvÄ• `jayatu, mahÄ• rÄ• jÄ• â€™ ti evaá¹ƒ imaá¹ƒ g
yÄ• ceyyÄ• sÄ«â€™â€™ ti gÄ• thaá¹ƒ uggaá¹‡hÄ• pesi ---

``dve \Ne II 138/ me goá¹‡Ä• mahÄ• rÄ• ja, yehi khettaá¹ƒ kasÄ• mase.

tesu eko mato deva, dutiyaá¹ƒ dehi khattiyÄ• â€™â€™ ti ||

brÄ• hmaá¹‡o \Ee II 166/ ekena saá¹ƒvaccharena imaá¹ƒ gÄ• thaá¹ƒ paguá¹‡aá¹ƒ katvÄ• ``tÄ• ta, somadatta, gÄ• thÄ• me paguá¹‡Ä• jÄ• tÄ• , idÄ• ni ahaá¹ƒ yassa kassaci santike raÃ±Ã±o santikaá¹ƒ nehÄ«â€™â€™ ti. so ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti tathÄ• rÅ«paá¹ƒ pa pitaraá¹ƒ raÃ±Ã±o santikaá¹ƒ nesi. brÄ• hmaá¹‡o ``jayatu, mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ adÄ• si. rÄ• jÄ• ``ayaá¹ƒ te somadatta brÄ• hmaá¹‡o kiá¹ƒ hotÄ«â€™â€™ ti Ä• ha. ``pitÄ• ``kenaá¹-á¹-henÄ• gatoâ€™â€™ ti? tasmiá¹ƒ khaá¹‡e brÄ• hmaá¹‡o goá¹‡ayÄ• canatthÄ•

``dve me goá¹‡Ä• mahÄ• rÄ• ja, yehi khettaá¹ƒ kasÄ• mase.

tesu eko mato deva, dutiyaá¹ƒ gaá¹‡ha khattiyÄ• â€™â€™ ti || --- Ä• ha.

rÄ• jÄ• brÄ• hmaá¹‡ena virajjhitvÄ• kathitabhÄ• vaá¹ƒ Ã±atvÄ• sitaá¹ƒ katvÄ• ``somadat maÃ±Ã±e goá¹‡Ä• â€™â€™ ti Ä• ha. ``tumhehi dinnÄ• \Be II 152/ bhavissanti, mahÄ• rÄ• bodhisattassa tussitvÄ• brÄ• hmaá¹‡assa soá¸·asa goá¹‡e alaá¹…kÄ• rabhaá¹‡á¸• ake niv brahmadeyyaá¹ƒ datvÄ• mahantena yasena brÄ• hmaá¹‡aá¹ƒ uyyojesi. brÄ• hmaá¹‡o sab abhiruyha mahantena parivÄ• rena gÄ• maá¹ƒ agamÄ• si. bodhisatto pitarÄ• saddhiá¹ƒ rat ``tÄ• ta, ahaá¹ƒ tumhe sakalasaá¹ƒvaccharaá¹ƒ yoggaá¹ƒ kÄ• resiá¹ƒ, sanniá¹-á¹-hÄ• nakÄ goá¹‡aá¹ƒ raÃ±Ã±o adatthÄ• â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

121__._ á¹• 21 ``akÄ• si yoggaá¹ƒ dhuvamappamatto, saá¹ƒvaccharaá¹ƒ bÄ«raá¹‡athambh

byÄ• kÄ• si saÃ±Ã±aá¹ƒ parisaá¹ƒ vigayha, na niyyamo tÄ• yati appapaÃ±Ã±aâ€™â€™ nti

tattha __akÄ• si yoggaá¹ƒ dhuvamappamatto, saá¹ƒvaccharaá¹ƒ bÄ«raá¹‡athambhakasmi appamatto bÄ«raá¹‡atthambhamaye susÄ• ne yoggaá¹ƒ akÄ• si \Ee II 167/. __byÄ• kÄ• si vigayhÄ• _ti atha ca pana parisaá¹ƒ vigÄ• hitvÄ• taá¹ƒ saÃ±Ã±aá¹ƒ viakÄ• si vikÄ• raá¹ƒ Ä attho. __na niyyamo tÄ• yati appapaÃ±Ã±a_nti appahaÃ±Ã±aá¹ƒ nÄ• ma puggalaá¹ƒ niyyan caraá¹‡aá¹ƒ na tÄ• yati na rakkhatÄ«ti.

athassa \Ne II 139/ vacanaá¹ƒ sutvÄ• brÄ• hmaá¹‡o dutiyaá¹ƒ gÄ• thamÄ• ha ---

122__._ á¹• 21 ``dvayaá¹ƒ yÄ• canako tÄ• ta, somadatta nigacchati.

alÄ• bhaá¹ƒ dhanalÄ• bhaá¹ƒ vÄ• , evaá¹ƒdhammÄ• hi yÄ• canÄ• â€™â€™ ti ||

tattha __evaá¹ƒdhammÄ• hi yÄ• canÄ• _ti yÄ• canÄ• hi evaá¹ƒsabhÄ• vÄ• ti.

satthÄ• ``na, bhikkhave, lÄ• á¸·udÄ• yÄ« idÄ• neva sÄ• rajjabahulo, pubbepi sÄ• rajjabahu
imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä• r
lÄ• á¸·udÄ• yÄ« ahosi, somadatto pana ahameva ahosiâ€™â€™ nti.

somadattajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [212] 2. ucchiá¹-á¹-habhattajÄ• takavaá¹‡á¹‡anÄ•

__aÃ±Ã±o_ \Be II 153/ __uparimo vaá¹‡á¹‡o_ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹
Ä• rabbha kathesi. so hi bhikkhu satthÄ• rÄ• ``saccaá¹ƒ kira, tvaá¹ƒ bhikkhu, ukkaá¹‡á¹-hito
puá¹-á¹-ho ``saccaâ€™â€™ nti vatvÄ• ``ko taá¹ƒ ukkaá¹‡á¹-hÄ• pesÄ«â€™â€™ ti vutte ``p
Ä• ha. atha naá¹ƒ satthÄ• ``bhikkhu ayaá¹ƒ te itthÄ« anatthakÄ• rikÄ• , pubbepi attano jÄ•
ucchiá¹-á¹-hakaá¹ƒ bhojesÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ á¹-hÄ• ne
jÄ«vikakappake kapaá¹‡e naá¹-akakule nibbattitvÄ• vayappatto duggato durÅ«pako hutvÄ•
jÄ«vikaá¹ƒ kappesi. tadÄ• kÄ• siraá¹-á¹-he ekasmiá¹ƒ gÄ• make ekassa brÄ• hmaá¹‡assa
pÄ• padhammÄ• aticÄ• raá¹ƒ carati. athekadivasaá¹ƒ brÄ• hmaá¹‡e kenacideva karaá¹‡Ä«
tassÄ• jÄ• ro taá¹ƒ khaá¹‡aá¹ƒ oloketvÄ• taá¹ƒ gehaá¹ƒ pÄ• visi. sÄ• tena saddhiá¹ƒ atica
accha, bhuÃ±jitvÄ• va gamissasÄ«â€™â€™ ti bhattaá¹ƒ sampÄ• detvÄ• sÅ«pabyaÃ±janas
vaá¸• á¸• hetvÄ• ``tvaá¹ƒ bhuÃ±jÄ• â€™â€™ ti tassa datvÄ• sayaá¹ƒ brÄ• hmaá¹‡assa Ä•
aá¹-á¹-hÄ• si. bodhisatto brÄ• hmaá¹‡iyÄ• jÄ• rassa bhuÃ±janaá¹-á¹-hÄ• ne piá¹‡á¸• aá¹ƒ p
aá¹-á¹-hÄ• si.

tasmiá¹ƒ \Ne II 140/ khaá¹‡e brÄ• hmaá¹‡o gehÄ• bhimukho Ä• gacchati. brÄ• hmaá¹‡Ä« t
vegena pavisitvÄ• ``uá¹-á¹-hehi, brÄ• hmaá¹‡o Ä• gacchatÄ«â€™â€™ ti jÄ• raá¹ƒ koá¹-á¹-h
brÄ• hmaá¹‡assa pavisitvÄ• nisinnakÄ• le phalakaá¹ƒ upanetvÄ• hatthadhovanaá¹ƒ datvÄ
bhuttÄ• vasiá¹-á¹-hassa sÄ«tabhattassa upari uá¹‡habhattaá¹ƒ vaá¸• á¸• hetvÄ• brÄ• hmaá
hatthaá¹ƒ otÄ• retvÄ• upari uá¹‡haá¹ƒ heá¹-á¹-hÄ• ca bhattaá¹ƒ sÄ«talaá¹ƒ disvÄ• cintesi
bhuttÄ• dhikena ucchiá¹-á¹-habhattena bhavitabbaâ€™â€™ nti. so brÄ• hmaá¹‡iá¹ƒ puccha
gÄ• thamÄ• ha ---

123__._ á¹• 21 ``aÃ±Ã±o uparimo vaá¹‡á¹‡o, aÃ±Ã±o vaá¹‡á¹‡o ca heá¹-á¹-himo.

brÄ• hmaá¹‡Ä« tveva pucchÄ• mi, kiá¹ƒ heá¹-á¹-hÄ• kiÃ±ca upparÄ«â€™â€™ ti ||

tattha __vaá¹‡á¹‡o_ti Ä• kÄ• ro. ayaÃ±hi uparimassa uá¹‡habhÄ• vaá¹ƒ heá¹-á¹-himassa c
evamÄ• ha. __kiá¹ƒ heá¹-á¹-hÄ• kiÃ±ca upparÄ«_ti vuá¸• á¸• hitabhattena \Be II 154/ nÄ• r
heá¹-á¹-hÄ• uá¹‡hena bhavitabbaá¹ƒ, idaÃ±ca pana na tÄ• disaá¹ƒ, tena taá¹ƒ pucchÄ• mi
upari bhattaá¹ƒ uá¹‡haá¹ƒ, heá¹-á¹-himaá¹ƒ sÄ«talaâ€™â€™ nti.

brÄ• hmaá¹‡Ä« attanÄ• katakammassa uttÄ• nabhÄ• vabhayena brÄ• hmaá¹‡e punappur
ahosi. tasmiá¹ƒ khaá¹‡e naá¹-aputtassa etadahosi --- ``koá¹-á¹-he nisÄ«dÄ• pitapÄ• papuris
bhavitabbaá¹ƒ, iminÄ• gehassÄ• mikena, brÄ• hmaá¹‡Ä« pana attanÄ• katakammassa pÄ
katheti, handÄ• haá¹ƒ imissÄ• katakammaá¹ƒ pakÄ• setvÄ• jÄ• rassa koá¹-á¹-hake nisÄ«d
brÄ• hmaá¹‡assa kathemÄ«â€™â€™ ti. so brÄ• hmaá¹‡assa gehÄ• nikkhantakÄ• lato \Ee
gehapavesanaá¹ƒ aticaraá¹‡aá¹ƒ aggabhattabhuÃ±janaá¹ƒ brÄ• hmaá¹‡iyÄ• dvÄ• re á¹-ha
itarassa koá¹-á¹-he otÄ• ritabhÄ• vanti sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• dutiyaá¹ƒ gÄ

124__._ á¹• 21 ``ahaá¹ƒ naá¹-osmi bhaddante, bhikkhakosmi idhÄ• gato.

ayaÃ±hi koá¹-á¹-hamotiá¹‡á¹‡o, ayaá¹ƒ so yaá¹ƒ gavesasÄ«â€™â€™ ti ||

tattha __ahaá¹ƒ naá¹-osmi, bhaddante_ti, sÄ• mi, ahaá¹ƒ naá¹-ajÄ• tiko. __bhikkhakosmi id
imaá¹ƒ á¹-hÄ• naá¹ƒ bhikkhako bhikkhaá¹ƒ pariyesamÄ• no Ä• gatosmi. __ayaÃ±hi koá¹-á¹-
pana etissÄ• jÄ• ro imaá¹ƒ bhattaá¹ƒ bhuÃ±janto tava bhayena koá¹-á¹-haá¹ƒ otiá¹‡á¹‡o. __
gavesasÄ«_ti yaá¹ƒ tvaá¹ƒ kassa nu kho iminÄ• ucchiá¹-á¹-hakena bhavitabbanti gavesasi,
\Ne II 141/ naá¹ƒ gahetvÄ• koá¹-á¹-hÄ• nÄ«haritvÄ• yathÄ• na punevarÅ«paá¹ƒ pÄ• paá¹
satiá¹ƒ janehÄ«ti vatvÄ• pakkÄ• mi. brÄ• hmaá¹‡o ubhopi te yathÄ• naá¹ƒ na punevarÅ«p
tajjanapothanehi tathÄ• sikkhÄ• petvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hito bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• brÄ• hmaá¹‡Ä« purÄ• á¹‡ad
brÄ• hmaá¹‡o ukkaá¹‡á¹-hito bhikkhu, naá¹-aputto pana ahameva ahosiâ€™â€™ nti.

ucchiá¹-á¹-habhattajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [213] 3. bharujÄ• takavaá¹‡á¹‡anÄ•

__isÄ«namantaraá¹ƒ_ \Be II 155/ __katvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kosalarÄ•
kathesi. bhagavato hi bhikkhusaá¹…ghassa ca lÄ• bhasakkÄ• ro mahÄ• ahosi. yathÄ• ha -

``tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jito apacito lÄ• bh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. bhikkhus

pe ... parikkhÄ• rÄ• naá¹ƒ. aÃ±Ã±atitthiyÄ• pana paribbÄ• jakÄ• asakkatÄ• honti ... pe ...
nti (Ud 14).

te evaá¹ƒ parihÄ«nalÄ• bhasakkÄ• rÄ• ahorattaá¹ƒ guá¸·hasannipÄ• taá¹ƒ katvÄ• mantay
uppannakÄ• lato paá¹-á¹-hÄ• ya mayaá¹ƒ hatalÄ• bhasakkÄ• rÄ• jÄ• tÄ• \Ee II 170/, sama
lÄ• bhaggayasaggappatto jÄ• to, kena nu kho kÄ• raá¹‡enassa esÄ• sampattÄ«â€™â€™ t
``samaá¹‡o gotamo sakalajambudÄ«passa uttamaá¹-á¹-hÄ• ne bhÅ«misÄ«se vasati. tenass
uppajjatÄ«â€™â€™ ti, sesÄ• ``atthetaá¹ƒ kÄ• raá¹‡aá¹ƒ, mayampi jetavanapiá¹-á¹-he titthiy
evaá¹ƒ lÄ• bhino bhavissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. te sabbepi ``evametaâ€™â€™ nti
``sacepi mayaá¹ƒ raÃ±Ã±o anÄ• rocetvÄ• Ä• rÄ• maá¹ƒ kÄ• ressÄ• ma, bhikkhÅ« vÄ• ress
abhijjanako nÄ• ma natthi, tasmÄ• raÃ±Ã±o laÃ±jaá¹ƒ datvÄ• Ä• rÄ• maá¹-á¹-hÄ• naá¹ƒ g
sammantetvÄ• upaá¹-á¹-hÄ• ke yÄ• citvÄ• raÃ±Ã±o satasahassaá¹ƒ datvÄ• ``mahÄ• rÄ•
jetavanapiá¹-á¹-hiyaá¹ƒ titthiyÄ• rÄ• maá¹ƒ karissÄ• ma, sace \Ne II 142/ bhikkhÅ« `kÄ• tuá
tumhÄ• kaá¹ƒ Ä• rocenti, nesaá¹ƒ paá¹-ivacanaá¹ƒ na dÄ• tabbaâ€™â€™ nti Ä• haá¹ƒsu. r
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

titthiyÄ• rÄ• jÄ• naá¹ƒ saá¹…gaá¹‡hitvÄ• vaá¸• á¸• hakiá¹ƒ pakkosÄ• petvÄ• kammaá¹ƒ p
ahosi. satthÄ• ``ke panete, Ä• nanda, uccÄ• saddamahÄ• saddÄ• â€™â€™ ti pucchi. ``aÃ
jetavanapiá¹-á¹-hiyaá¹ƒ titthiyÄ• rÄ• maá¹ƒ kÄ• renti, tattheso saddoâ€™â€™ ti. ``Ä• nanda
titthiyÄ• rÄ• massa anucchavikaá¹ƒ, titthiyÄ• uccÄ• saddakÄ• mÄ• , na sakkÄ• tehi saddh
vasituâ€™â€™ nti vatvÄ• bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• ``gacchatha, bhikkhave, n
titthiyÄ• rÄ• makaraá¹‡aá¹ƒ nivÄ• rethÄ• â€™â€™ ti Ä• ha. bhikkhusaá¹…gho gantvÄ• raÃ
aá¹-á¹-hÄ• si. rÄ• jÄ• saá¹…ghassa Ä• gatabhÄ• vaá¹ƒ sutvÄ• pi ``titthiyÄ• rÄ• maá¹ƒ niss
bhavissantÄ«â€™â€™ ti laÃ±jassa gahitattÄ• ``rÄ• jÄ• gehe natthÄ«â€™â€™ ti vadÄ• pe
Ä• rocesuá¹ƒ. satthÄ• ``laÃ±jaá¹ƒ nissÄ• ya evaá¹ƒ karotÄ«â€™â€™ ti dve aggasÄ• vake
Ä• gatabhÄ• vaá¹ƒ sutvÄ• tatheva vadÄ• pesi. tepi Ä• gantvÄ• satthu Ä• rÄ• cesuá¹ƒ. satt
rÄ• jÄ• gehe nisÄ«dituá¹ƒ labhissati, bahi nikkhamissatÄ«â€™â€™ ti punadivase pubbaá¹‡
pattacÄ«varamÄ• dÄ• ya paÃ±cahi bhikkhusatehi saddhiá¹ƒ raÃ±Ã±o nivesanadvÄ• raá¹ƒ a
pÄ• sÄ• dÄ• otaritvÄ• pattaá¹ƒ gahetvÄ• satthÄ• raá¹ƒ pavesetvÄ• buddhappamukhassa
datvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• raÃ±Ã±o ekaá¹ƒ pariyÄ• ya
``mahÄ• rÄ• ja, porÄ• á¹‡akarÄ• jÄ• no laÃ±jaá¹ƒ gahetvÄ• sÄ«lavante aÃ±Ã±amaÃ±Ã±aá
raá¹-á¹-hassa assÄ• mino hutvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ ti vatvÄ•

atÄ«te \Ee II 171/ bharuraá¹-á¹-he bharurÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto
aá¹-á¹-hasamÄ• pattilÄ• bhÄ« gaá¹‡asatthÄ• tÄ• paso hutvÄ• himavantapadese ciraá¹ƒ va
loá¹‡ambilasevanatthÄ• ya paÃ±casatatÄ• pasaparivuto himavantÄ• otaritvÄ• anupubbena
tattha piá¹‡á¸• Ä• ya caritvÄ• nagarÄ• nikkhamitvÄ• uttaradvÄ• re sÄ• khÄ• viá¹-apasamp
mÅ«le nisÄ«ditvÄ• bhattakiccaá¹ƒ katvÄ• tattheva rukkhamÅ«le vÄ• saá¹ƒ kappesi. evaá¹ƒ

tattha vasante aá¸• á¸• hamÄ• saccayena aÃ±Ã±o gaá¹‡asatthÄ• paÃ±casatapariv Ä• ro Ä•
caritvÄ• nagarÄ• nikkhamitvÄ• dakkhiá¹‡advÄ• re tÄ• disasseva vaá¹-arukkhassa mÅ«le
katvÄ• tattha rukkhamÅ«le vÄ• saá¹ƒ kappesi. iti te dvepi isigaá¹‡Ä• tattha yathÄ• bhiranta
himavantameva agamaá¹ƒsu.

tesaá¹ƒ \Ne II 143/ gatakÄ• le dakkhiá¹‡advÄ• re vaá¹-arukkho sukkho. punavÄ• re tesu Ä•
dakkhiá¹‡advÄ• re vaá¹-arukkhavÄ• sino paá¹-hamataraá¹ƒ Ä• gantvÄ• attano vaá¹-arukkh
sukkhabhÄ• vaá¹ƒ Ã±atvÄ• bhikkhÄ• ya caritvÄ• nagarÄ• nikkhamitvÄ• uttaradvÄ• re va
bhattakiccaá¹ƒ katvÄ• tattha vÄ• saá¹ƒ kappesuá¹ƒ. itare pana isayo pacchÄ• Ä• gantvÄ•
caritvÄ• attano rukkhamÅ«lameva gantvÄ• bhattakiccaá¹ƒ katvÄ• vÄ• saá¹ƒ kappesuá¹ƒ.
rukkho, amhÄ• kaá¹ƒ rukkhoâ€™â€™ ti rukkhaá¹ƒ nissÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá
ahosi. eke ``amhÄ• kaá¹ƒ paá¹-hamaá¹ƒ vasitaá¹-á¹-hÄ• naá¹ƒ tumhe na labhissathÄ• â€™
``mayaá¹ƒ imasmiá¹ƒ vÄ• re paá¹-hamataraá¹ƒ idhÄ• gatÄ• , tumhe na labhissathÄ• â€™â€
``mayaá¹ƒ sÄ• mino, mayaá¹ƒ sÄ• minoâ€™â€™ ti kalahaá¹ƒ karontÄ• rukkhamÅ«lassatth
rÄ• jÄ• paá¹-hamaá¹ƒ vutthaisigaá¹‡aÃ±Ã±eva sÄ• mikaá¹ƒ akÄ• si \Ee II 172/. itare ``na d
parÄ• jitÄ• ti attÄ• naá¹ƒ vadÄ• pessÄ• mÄ• â€™â€™ ti dibbacakkhunÄ• oloketvÄ• ekaá¹
rathapaÃ±jaraá¹ƒ disvÄ• Ä• haritvÄ• raÃ±Ã±o laÃ±jaá¹ƒ datvÄ• ``mahÄ• rÄ• ja, amhepi s
Ä• haá¹ƒsu.

rÄ• jÄ• laÃ±jaá¹ƒ gahetvÄ• ``dvepi gaá¹‡Ä• vasantÅ«â€™â€™ ti dvepi sÄ• mike akÄ• si.
rathapaÃ±jarassa rathacakkÄ• ni nÄ«haritvÄ• laÃ±jaá¹ƒ datvÄ• ``mahÄ• rÄ• ja, amheyeva
Ä• haá¹ƒsu. rÄ• jÄ• tathÄ• akÄ• si. isigaá¹‡Ä• ``amhehi vatthukÄ• me ca kilesakÄ• me ca
rukkhamÅ«lassa kÄ• raá¹‡Ä• kalahaá¹ƒ karontehi laÃ±jaá¹ƒ dadantehi ayuttaá¹ƒ kataâ€™â
hutvÄ• vegena palÄ• yitvÄ• himavantameva agamaá¹ƒsu. sakalabharuraá¹-á¹-havÄ• sino
``sÄ«lavante kalahaá¹ƒ karontena raÃ±Ã±Ä• ayuttaá¹ƒ kataâ€™â€™ nti bharuraÃ±Ã±o kuj
bharuraá¹-á¹-haá¹ƒ samuddaá¹ƒ ubbattetvÄ• araá¹-á¹-hamakaá¹ƒsu. iti ekaá¹ƒ bharurÄ• jÄ•
sakalaraá¹-á¹-havÄ• sinopi vinÄ• saá¹ƒ pattÄ• ti.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• gÄ• thÄ• avoca ---

125__._ á¹• 21 ``isÄ«namantaraá¹ƒ katvÄ• , bharurÄ• jÄ• ti me sutaá¹ƒ.

ucchinno saha raá¹-á¹-hehi, sa rÄ• jÄ• vibhavaá¹…gato ||

126__._ á¹• 21 ``tasmÄ• hi chandÄ• gamanaá¹ƒ, nappasaá¹ƒsanti paá¹‡á¸• itÄ• .

aduá¹-á¹-hacitto bhÄ• seyya, giraá¹ƒ saccupasaá¹ƒhitaâ€™â€™ nti ||

tattha \Ne II 144/ \Be II 158/ __antaraá¹ƒ katvÄ• _ti chandÄ• gativasena vivaraá¹ƒ katvÄ• .
bharuraá¹-á¹-he rÄ• jÄ• . __iti me suta_nti iti mayÄ• pubbe etaá¹ƒ sutaá¹ƒ. __tasmÄ• hi ch
hi chandÄ• gamanaá¹ƒ gantvÄ• bharurÄ• jÄ• saha raá¹-á¹-hena ucchinno, tasmÄ• chand
nappasaá¹ƒsanti. __aduá¹-á¹-hacitto_ti kilesehi adÅ«sitacitto hutvÄ• . __bhÄ• seyya giraá¹ƒ
sabhÄ• vanissitaá¹ƒ \Ee II 173/ atthanissitaá¹ƒ kÄ• raá¹‡anissitameva giraá¹ƒ bhÄ• seyya.
bharuraÃ±Ã±o laÃ±jaá¹ƒ gaá¹‡hantassa ayuttaá¹ƒ etanti paá¹-ikkosantÄ• saccupasaá¹ƒhita
tesaá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ nÄ• á¸·ikeradÄ«pe ajjÄ• pi dÄ«pakasahassaá¹ƒ paÃ±Ã±Ä• y

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``mahÄ• rÄ• ja, chandavasikena nÄ• ma r
pabbajitagaá¹‡e kalahaá¹ƒ kÄ• retuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ sam
samayena jeá¹-á¹-hakaisi ahosiâ€™â€™ nti, rÄ• jÄ• tathÄ• gatassa bhattakiccaá¹ƒ katvÄ•
pesetvÄ• titthiyÄ• rÄ• maá¹ƒ viddhaá¹ƒsÄ• pesi, titthiyÄ• appatiá¹-á¹-hÄ• ahesuá¹ƒ.

bharujÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [214] 4. puá¹‡á¹‡anadÄ«jÄ• takavaá¹‡á¹‡anÄ•

__puá¹‡á¹‡aá¹ƒ nadi_nti idaá¹ƒ satthÄ• jetavane viharanto paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä• rabb
divase dhammasabhÄ• yaá¹ƒ bhikkhÅ« tathÄ• gatassa paÃ±Ã±aá¹ƒ Ä• rabbha kathaá¹ƒ sa
``Ä• vuso, sammÄ• sambuddho mahÄ• paÃ±Ã±o puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapa
nibbedhikapaÃ±Ã±o upÄ• yapaÃ±Ã±Ä• ya samannÄ• gatoâ€™â€™ ti. satthÄ• Ä• gantvÄ•
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh
tathÄ• gato paÃ±Ã±avÄ• upÄ• yakusaloyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto purohitakule nibbattit
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• pitu accayena purohitaá¹-á¹-hÄ• naá¹ƒ labh
atthadhammÄ• nusÄ• sako \Be II 159/ ahosi. aparabhÄ• ge rÄ• jÄ• paribhedakÄ• naá¹ƒ ka
kuddho ``mÄ• mama santike vasÄ«â€™â€™ ti bodhisattaá¹ƒ bÄ• rÄ• á¹‡asito pabbÄ• jesi.
gahetvÄ• ekasmiá¹ƒ kÄ• sikagÄ• make vÄ• saá¹ƒ kappesi. aparabhÄ• ge rÄ• jÄ• tassa gu
kaÃ±ci pesetvÄ• Ä• cariyaá¹ƒ pakkosituá¹ƒ na yuttaá¹ƒ, ekaá¹ƒ pana gÄ• thaá¹ƒ bandhitvÄ
145/ \Ee II 174/ likhitvÄ• kÄ• kamaá¹ƒsaá¹ƒ pacÄ• petvÄ• paá¹‡á¹‡aÃ±ca maá¹ƒsaÃ±ca s
rÄ• jamuddikÄ• ya laÃ±chetvÄ• pesessÄ• mi. yadi paá¹‡á¸• ito bhavissati, paá¹‡á¹‡aá¹ƒ vÄ
kÄ• kamaá¹ƒsabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gamissati, no ce, nÄ• gamissatÄ«â€™â€™ ti ``puá¹
gÄ• thaá¹ƒ paá¹‡á¹‡e likhi ---

127__._ á¹• 21 ``puá¹‡á¹‡aá¹ƒ nadiá¹ƒ yena ca peyyamÄ• hu, jÄ• taá¹ƒ yavaá¹ƒ yena ca gu

dÅ«raá¹ƒ gataá¹ƒ yena ca avhayanti, so tyÄ• gato handa ca bhuÃ±ja brÄ• hmaá¹‡Ä• â€™â

tattha __puá¹‡á¹‡aá¹ƒ nadiá¹ƒ yena ca peyyamÄ• hÅ«_ti kÄ• kapeyyÄ• nadÄ«hi vadantÄ•
kÄ• kapeyyamÄ• hu, na hi apuá¹‡á¹‡Ä• nadÄ« ``kÄ• kapeyyÄ• â€™â€™ ti vuccati. yadÄ•
pasÄ• retvÄ• kÄ• kena pÄ• tuá¹ƒ sakkÄ• hoti, tadÄ• naá¹ƒ ``kÄ• kapeyyÄ• â€™â€™ ti va
ca guyhamÄ• hÅ«_ti __yava_nti desanÄ• sÄ«samattaá¹ƒ, idha pana sabbampi jÄ• taá¹ƒ ug
sampannataruá¹‡asassaá¹ƒ adhippetaá¹ƒ. taÃ±hi yadÄ• anto paviá¹-á¹-hakÄ• kaá¹ƒ paá¹-i
tadÄ• guyhatÄ«ti guyhaá¹ƒ. kiá¹ƒ guyhati? kÄ• kaá¹ƒ. iti kÄ• kassa guyhaá¹ƒ kÄ• kaguyhan
kÄ• kena guyhavacanassa kÄ• raá¹‡abhÅ«tena ``guyhaâ€™â€™ nti vadanti. tena vuttaá¹ƒ
ti. __dÅ«raá¹ƒ gataá¹ƒ yena ca avhayantÄ«_ti dÅ«raá¹ƒ gataá¹ƒ vippavutthaá¹ƒ piyapuggala
nisinnaá¹ƒ disvÄ• sace itthannÄ• mo Ä• gacchati, vassa kÄ• kÄ• ti vÄ• vassantaÃ±Ã±eva
vassati, itthannÄ• mo Ä• gamissatÄ«â€™â€™ ti evaá¹ƒ vadantÄ• yena ca avhayanti kathe
attho. __so tyÄ• gato_ti so te Ä• nÄ«to. __handa ca bhuÃ±ja, brÄ• hmaá¹‡Ä• _ti gaá¹‡ha, b
naá¹ƒ, khÄ• da idaá¹ƒ kÄ• kamaá¹ƒsanti attho.

iti \Be II 160/ rÄ• jÄ• imaá¹ƒ gÄ• thaá¹ƒ paá¹‡á¹‡e likhitvÄ• bodhisattassa pesesi. so paá¹
``rÄ• jÄ• maá¹ƒ daá¹-á¹-hukÄ• moâ€™â€™ ti Ã±atvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

128__._ á¹• 21 ``yato \Ee II 175/ maá¹ƒ saratÄ« rÄ• jÄ• , vÄ• yasampi pahetave.

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, asatÄ«yeva pÄ• piyÄ• â€™â€™ ti ||

tattha __yato maá¹ƒ saratÄ« rÄ• jÄ• , vÄ• yasampi pahetave_ti yadÄ• rÄ• jÄ• vÄ• yasama
pahetuá¹ƒ maá¹ƒ sarati. __haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• cÄ• _ti yadÄ• panassa ete haá¹
bhavissanti, ekÄ• ni haá¹ƒsamaá¹ƒsÄ• dÄ«ni lacchati, tadÄ• maá¹ƒ kasmÄ• na sarissatÄ«
aá¹-á¹-hakathÄ• yaá¹ƒ \Ne II 146/ pana ``haá¹ƒsakoÃ±camayÅ«rÄ• naâ€™â€™ nti pÄ• á¹-h
haá¹ƒsÄ• dÄ«naá¹ƒ maá¹ƒsaá¹ƒ labhitvÄ• kasmÄ• maá¹ƒ na sarissati, sarissatiyevÄ• ti att
pÄ• piyÄ• _ti yaá¹ƒ vÄ• taá¹ƒ vÄ• labhitvÄ• saraá¹‡aá¹ƒ nÄ• ma sundaraá¹ƒ, lokasmiá¹ƒ
asatikaraá¹‡aá¹ƒyeva hÄ«naá¹ƒ lÄ• makaá¹ƒ, taÃ±ca amhÄ• kaá¹ƒ raÃ±Ã±o natthi. sarati m
me paccÄ• sÄ«sati, tasmÄ• gamissÄ• mÄ«ti yÄ• naá¹ƒ yojÄ• petvÄ• gantvÄ• rÄ• jÄ• naá
purohitaá¹-á¹-hÄ• neyeva patiá¹-á¹-hÄ• pesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
pana ahameva ahosiâ€™â€™ nti.

puá¹‡á¹‡anadÄ«jÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [215] 5. kacchapajÄ• takavaá¹‡á¹‡anÄ•

__avadhÄ« vata attÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• likaá¹ƒ Ä• rabbha ka
__mahÄ• takkÄ• rijÄ• take_ (J I 13.104 Ä• dayo) Ä• vi-bhavissati. tadÄ• pana satthÄ• ``na
idÄ• neva vÄ• cÄ• ya hato, pubbepi vÄ• cÄ• ya hatoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto amaccakule nibbattit
atthadhammÄ• nusÄ• sako ahosi. so pana rÄ• jÄ• bahubhÄ• á¹‡Ä« ahosi, tasmiá¹ƒ kathen
vacanassa okÄ• so nÄ• ma natthi. bodhisatto \Ee II 176/ tassa taá¹ƒ bahubhÄ• á¹‡itaá¹ƒ vÄ
upÄ• yaá¹ƒ upadhÄ• rento vicarati. tasmiÃ±ca kÄ• le himavantapadese ekasmiá¹ƒ sare kac
haá¹ƒsapotakÄ• gocarÄ• ya carantÄ• tena saddhiá¹ƒ vissÄ• saá¹ƒ akaá¹ƒsu. te daá¸·havis
ekadivasaá¹ƒ kacchapaá¹ƒ Ä• haá¹ƒsu --- ``samma kacchapa, amhÄ• kaá¹ƒ himavante citta
kaÃ±canaguhÄ• yaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yo padeso, gacchasi amhÄ• kaá¹
kinti katvÄ• gamissÄ• mÄ«â€™â€™ ti? ``mayaá¹ƒ taá¹ƒ gahetvÄ• gamissÄ• ma, sace tva
sakkhissasi, kassaci kiÃ±ci na kathessasÄ«â€™â€™ ti. ``rakkhissÄ• mi, sÄ• mi, gahetvÄ•
ti. te ``sÄ• dhÅ«â€™â€™ ti vatvÄ• ekaá¹ƒ daá¹‡á¸• akaá¹ƒ kacchapena á¸• aá¹ƒsÄ• petvÄ
ubho koá¹-iyo á¸• aá¹ƒsitvÄ• Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu. taá¹ƒ tathÄ• haá¹ƒsehi nÄ«yan
disvÄ• ``dve haá¹ƒsÄ• kacchapaá¹ƒ daá¹‡á¸• akena harantÄ«â€™â€™ ti Ä• haá¹ƒsu.

kacchapo ``yadi maá¹ƒ sahÄ• yakÄ• nenti, tumhÄ• kaá¹ƒ ettha kiá¹ƒ duá¹-á¹-haceá¹-akÄ•
haá¹ƒsÄ• naá¹ƒ sÄ«ghavegatÄ• ya bÄ• rÄ• á¹‡asinagare rÄ• janivesanassa uparibhÄ• gaá
daá¹-á¹-haá¹-á¹-hÄ• nato daá¹‡á¸• akaá¹ƒ vissajjetvÄ• Ä• kÄ• saá¹…gaá¹‡e patitvÄ• dveb
Ä• kÄ• sato patitvÄ• dvedhÄ• bhinnoâ€™â€™ ti ekakolÄ• halaá¹ƒ ahosi. rÄ• jÄ• bodhisat
amaccagaá¹‡aparivuto taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• kacchapaá¹ƒ disvÄ• bodhisattaá¹ƒ puc
kinti katvÄ• esa patitoâ€™â€™ ti? bodhisatto ``cirapaá¹-ikaá¹…khohaá¹ƒ rÄ• jÄ• naá¹ƒ ova
upadhÄ• rento carÄ• mi, iminÄ• kacchapena haá¹ƒsehi saddhiá¹ƒ vissÄ• so kato bhavissat
`himavantaá¹ƒ nesssÄ• mÄ• â€™ ti daá¹‡á¸• akaá¹ƒ á¸• aá¹ƒsÄ• petvÄ• Ä• kÄ• saá¹ƒ pak
iminÄ• kassaci vacanaá¹ƒ sutvÄ• arakkhitamukhatÄ• ya kiÃ±ci vattukÄ• mena daá¹‡á¸• ak
evaá¹ƒ \Ee II 177/ Ä• kÄ• sato patitvÄ• jÄ«vitakkhayaá¹ƒ patteneva bhavitabbaâ€™â€™ nt
mahÄ• rÄ• ja, atimukharÄ• nÄ• ma apariyantavacanÄ• evarÅ«paá¹ƒ dukkhaá¹ƒ pÄ• puá¹‡
gÄ• thÄ• avoca ---

129__._ á¹• 21 ``avadhÄ« vata attÄ• naá¹ƒ, kacchapo byÄ• haraá¹ƒ giraá¹ƒ.

suggahÄ«tasmiá¹ƒ kaá¹-á¹-hasmiá¹ƒ, vÄ• cÄ• ya sakiyÄ• vadhi ||

130__._ á¹• 21 ``etampi \Be II 162/ disvÄ• naravÄ«riyaseá¹-á¹-ha, vÄ• caá¹ƒ pamuÃ±ce ku

passasi bahubhÄ• á¹‡ena, kacchapaá¹ƒ byasanaá¹ƒ gataâ€™â€™ nti ||

tattha __avadhÄ« vatÄ• _ti ghÄ• tesi vata. __byÄ• hara_nti byÄ• haranto. __suggahÄ«tasn
mukhena suá¹-á¹-hu á¸• aá¹ƒsitvÄ• gahite daá¹‡á¸• ake. __vÄ• cÄ• ya sakiyÄ• vadhÄ«_ti a
vÄ• caá¹ƒ nicchÄ• rento daá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• tÄ• ya sakÄ• ya vÄ• cÄ• ya
evamesa jÄ«vitakkhayaá¹ƒ patto, na aÃ±Ã±athÄ• ti. __etampi disvÄ• _ti etampi kÄ• raá¹‡aá
__naravÄ«riyaseá¹-á¹-hÄ• _ti naresu vÄ«riyena seá¹-á¹-ha uttamavÄ«riya rÄ• javara. __vÄ•
nÄ• tivela_nti saccÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ kusalameva paá¹‡á¸• ito puriso muÃ±ceyya nicc
kÄ• layuttaá¹ƒ, na ativelaá¹ƒ, atikkantakÄ• laá¹ƒ apariyantavÄ• caá¹ƒ na bhÄ• seyya. __pas
paccakkhato passasi. __bahubhÄ• á¹‡enÄ• _ti bahubhaá¹‡anena. __kacchapaá¹ƒ byasana
kacchapaá¹ƒ jÄ«vitakkhayaá¹ƒ pattanti.

rÄ• jÄ• \Ne II 148/ ``maá¹ƒ sandhÄ• ya bhÄ• satÄ«â€™â€™ ti Ã±atvÄ• ``amhe sandhÄ• y
ti Ä• ha. bodhisatto ``mahÄ• rÄ• ja, tvaá¹ƒ vÄ• hohi aÃ±Ã±o vÄ• , yo koci pamÄ• á¹‡Ä• tikk
evarÅ«paá¹ƒ byasanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti pÄ• kaá¹-aá¹ƒ katvÄ• kathesi. rÄ• jÄ
viramitvÄ• mandabhÄ• á¹‡Ä« ahosi.

satthÄ• \Ee II 178/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahosi, dve haá¹ƒsapotakÄ• dve mahÄ• therÄ• , rÄ• jÄ• Ä• nando, amaccapaá¹‡á¸• ito pan

kacchapajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [216] 6. macchajÄ• takavaá¹‡á¹‡anÄ•

__na mÄ• yamaggi tapatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ• palob
taÃ±hi bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pu
bhanteâ€™â€™ ti vutte ``kena ukkaá¹‡á¹-hÄ• pitosÄ«â€™â€™ ti puá¹-á¹-ho ``purÄ• á¹‡adu
atha naá¹ƒ satthÄ• ``ayaá¹ƒ te bhikkhu itthÄ« anatthakÄ• rikÄ• , pubbepi tvaá¹ƒ etaá¹ƒ niss
vijjhitvÄ• \Be II 163/ aá¹…gÄ• resu pacitvÄ• khÄ• ditabbataá¹ƒ patto paá¹‡á¸• ite nissÄ• ya
alatthÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa purohito ahosi
kevaá¹-á¹-Ä• jÄ• le laggaá¹ƒ macchaá¹ƒ uddharitvÄ• uá¹‡havÄ• lukÄ• piá¹-á¹-he á¹-hapetv
pacitvÄ• khÄ• dissÄ• mÄ• â€™â€™ ti sÅ«laá¹ƒ tacchiá¹ƒsu. maccho macchiá¹ƒ Ä• rabbha
avoca ---

131__._ á¹• 21 ``na mÄ• yamaggi tapati, na sÅ«lo sÄ• dhutacchito.

yaÃ±ca maá¹ƒ maÃ±Ã±ate macchÄ«, aÃ±Ã±aá¹ƒ so ratiyÄ• gato ||

132__._ á¹• 21 ``so maá¹ƒ dahati rÄ• gaggi, cittaá¹ƒ cÅ«patapeti maá¹ƒ.

jÄ• lino muÃ±cathÄ• yirÄ• maá¹ƒ, na kÄ• me haÃ±Ã±ate kvacÄ«â€™â€™ ti ||

tattha \Ne II 149/ __na mÄ• yamaggi tapatÄ«_ti na maá¹ƒ ayaá¹ƒ aggi tapati, na tÄ• paá¹ƒ
attho. __na sÅ«lo_ti ayaá¹ƒ sÅ«lopi sÄ• dhutacchito maá¹ƒ na tapati, na me sokaá¹ƒ uppÄ•
maÃ±Ã±ate_ti yaá¹ƒ pana maá¹ƒ macchÄ« evaá¹ƒ maÃ±Ã±ati ``aÃ±Ã±aá¹ƒ macchiá¹ƒ so p
gatoâ€™â€™ ti, tadeva \Ee II 179/ maá¹ƒ tapati socayati. __so maá¹ƒ dahatÄ«_ti yo panes
dahati jhÄ• peti. __cittaá¹ƒ cÅ«patapeti ma_nti rÄ• gasampayuttakaá¹ƒ mama cittameva ca
kilameti viheá¹-heti. __jÄ• lino_ti kevaá¹-á¹-e Ä• lapati. te hi jÄ• lassa atthitÄ• ya ``jÄ• linoâ€
vuccanti. __muÃ±cathÄ• yirÄ• ma_nti muÃ±catha maá¹ƒ sÄ• minoti yÄ• cati. __na kÄ• me
patiá¹-á¹-hito kÄ• mena nÄ«yamÄ• no satto na kvaci haÃ±Ã±ati. na hi taá¹ƒ tumhÄ• disÄ• h
paridevati. atha vÄ• __kÄ• me_ti hetuvacane bhummaá¹ƒ, kÄ• mahetu macchiá¹ƒ anubanc
tumhÄ• disehi haÃ±Ã±atÄ«ti paridevati. tasmiá¹ƒ khaá¹‡e bodhisatto nadÄ«tÄ«raá¹ƒ gato ta
paridevitasaddaá¹ƒ sutvÄ• kevaá¹-á¹-e upasaá¹…kamitvÄ• taá¹ƒ macchaá¹ƒ mocesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi \Be II 164/. ``tadÄ• macchÄ« purÄ• á
maccho ukkaá¹‡á¹-hitabhikkhu, purohito pana ahameva ahosiâ€™â€™ nti.

macchajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [217] 7. seggujÄ• takavaá¹‡á¹‡anÄ•

__sabbo loko_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ paá¹‡á¹‡ikaupÄ• sakaá¹ƒ Ä• rab
ekakanipÄ• te vitthÄ• ritameva. idhÄ• pi satthÄ• taá¹ƒ ``kiá¹ƒ, upÄ• saka, cirassaá¹ƒ Ä• gat
paá¹‡á¹‡ikaupÄ• sako ``dhÄ«tÄ• me, bhante, niccaá¹ƒ pahaá¹ƒsitamukhÄ«, tamahaá¹ƒ vÄ
kuladÄ• rakassa adÄ• siá¹ƒ, tattha itikattabbatÄ• ya tumhÄ• kaá¹ƒ dassanÄ• ya Ä• gantuá¹
nti Ä• ha. atha naá¹ƒ satthÄ• ``na kho, upÄ• saka, idÄ• nevesÄ• sÄ«lavatÄ«, pubbepi sÄ«
idÄ• nevetaá¹ƒ vÄ«maá¹ƒsasi, pubbepi vÄ«maá¹ƒsiyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto rukkhadevatÄ• ahos
150/ paá¹‡á¹‡ikaupÄ• sako ``dhÄ«taraá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti araÃ±Ã±aá¹ƒ n
II 180/ viya hatthe gaá¹‡hi. atha naá¹ƒ paridevamÄ• naá¹ƒ paá¹-hamagÄ• thÄ• ya ajjhabhÄ•

133__._ á¹• 21 ``sabbo loko attamano ahosi, akovidÄ• gÄ• madhammassa seggu.

komÄ• ri ko nÄ• ma tavajja dhammo, yaá¹ƒ tvaá¹ƒ gahitÄ• pavane parodasÄ«â€™â€™ ti ||

tattha __sabbo loko attamano ahosÄ«_ti, amma, sakalopi sattaloko etissÄ• kÄ• masevanÄ
__akovidÄ• gÄ• madhammassa seggÅ«_ti __seggÅ«_ti tassÄ• nÄ• maá¹ƒ. tena tvaá¹ƒ pa
gÄ• madhammassa, imasmiá¹ƒ gÄ• madhamme vasaladhamme akusalÄ• sÄ«ti vuttaá¹ƒ ho
dhammo_ti, amma, kumÄ• ri ko nÄ• mesa tava ajja sabhÄ• vo. __yaá¹ƒ tvaá¹ƒ gahitÄ• pav
mayÄ• imasmiá¹ƒ pavane santhavavasena hatthe gahitÄ• parodasi \Be II 165/ na sampaá
sabhÄ• vo, kiá¹ƒ kumÄ• rikÄ• yeva tvanti pucchati.

taá¹ƒ sutvÄ• kumÄ• rikÄ• ``Ä• ma, tÄ• ta, kumÄ• rikÄ• yevÄ• haá¹ƒ, nÄ• haá¹ƒ methunad
ti vatvÄ• paridevamÄ• nÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

134__._ á¹• 21 ``yo dukkhaphuá¹-á¹-hÄ• ya bhaveyya tÄ• á¹‡aá¹ƒ, so me pitÄ• dubbhi van

sÄ• kassa kandÄ• mi vanassa majjhe, yo tÄ• yitÄ• so sahasaá¹ƒ karotÄ«â€™â€™ ti ||

sÄ• heá¹-á¹-hÄ• kathitÄ• yeva. iti so paá¹‡á¹‡iko tadÄ• dhÄ«taraá¹ƒ vÄ«maá¹ƒsitvÄ• gel
kuladÄ• rakassa datvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
paá¹‡á¹‡ikaupÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• dhÄ«tÄ• dhÄ«tÄ• yeva, pitÄ
kÄ• raá¹‡assa paccakkhakÄ• rikÄ• rukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

seggujÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [218] 8. kÅ«á¹-avÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ•

__saá¹-hassa_ \Ne II 151/ \Ee II 181/ __sÄ• á¹-heyyamida_nti idaá¹ƒ satthÄ• jetavane viha
kÅ«á¹-avÄ• á¹‡ijaá¹ƒ Ä• rabbha kathesi. sÄ• vatthivÄ• sino hi kÅ«á¹-avÄ• á¹‡ijo ca paá¹‡á¹
vÄ• á¹‡ijÄ• mittikÄ• hutvÄ• paÃ±ca sakaá¹-asatÄ• ni bhaá¹‡á¹• assa pÅ«rÄ• petvÄ• publ
vicaramÄ• nÄ• vohÄ• raá¹ƒ katvÄ• bahuá¹ƒ lÄ• bhaá¹ƒ labhitvÄ• sÄ• vatthiá¹ƒ paccÄ• ga
kÅ«á¹-avÄ• á¹‡ijaá¹ƒ Ä• ha --- ``samma, bhaá¹‡á¹• aá¹ƒ bhÄ• jemÄ• â€™â€™ ti. kÅ«á¹-avÄ
dÄ«gharattaá¹ƒ dukkhaseyyÄ• ya dubbhojanena kilanto attano ghare nÄ• naggarasaá¹ƒ bha
ajÄ«rakena marissati, atha sabbampetaá¹ƒ bhaá¹‡á¹• aá¹ƒ mayhameva bhavissatÄ«â€™â€
na manÄ• paá¹ƒ, divaso na manÄ• po, sve jÄ• nissÄ• mi \Be II 166/, punadivase jÄ• nissÄ•
khepeti. atha naá¹ƒ paá¹‡á¹• itavÄ• á¹‡ijo nippÄ«á¹·etvÄ• bhÄ• jÄ• petvÄ• gandhamÄ• laá
gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ• ``kadÄ• Ä• ga
``aá¹• á¹• hamÄ• samatto me, bhante, Ä• gatassÄ• â€™â€™ ti vatvÄ• ``atha kasmÄ• eva
buddhupaá¹-á¹-hÄ• naá¹ƒ Ä• gatosÄ«â€™â€™ ti puá¹-á¹-ho taá¹ƒ pavattiá¹ƒ Ä• rocesi. satt

idÄ• neva, pubbepesa kÅ«á¹-avÄ• á¹‡ijoyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto amaccakule nibbatti
vinicchayÄ• macco ahosi. tadÄ• gÄ• mavÄ• sÄ« ca nagaravÄ• sÄ« ca dve vÄ• á¹‡ijÄ• mit
nagaravÄ• sissa santike paÃ±ca phÄ• lasatÄ• ni á¹-hapesi. so te phÄ• le vikkiá¹‡itvÄ• mÅ«
phÄ• lÄ• naá¹ƒ á¹-hapitaá¹-á¹-hÄ• ne mÅ«sikavaccaá¹ƒ Ä• kiritvÄ• á¹-hapesi. aparabhÄ• g
``phÄ• le me dehÄ«â€™â€™ ti Ä• ha. kÅ«á¹-avÄ• á¹‡ijo ``phÄ• lÄ• te mÅ«sikÄ• hi khÄ• di
dassesi. itaro ``khÄ• ditÄ• va hontu, mÅ«sikÄ• hi khÄ• dite kiá¹ƒ sakkÄ• kÄ• tuâ€™â€™ nt
puttaá¹ƒ Ä• dÄ• ya gacchanto ekassa sahÄ• yakassa gehe ``imassa katthaci gantuá¹ƒ mÄ•
antogabbhe \Ee II 182/ nisÄ«dÄ• petvÄ• sayaá¹ƒ nhÄ• yitvÄ• kÅ«á¹-avÄ• á¹‡ijassa gehaá
kahaâ€™â€™ nti Ä• ha. ``samma, tava puttaá¹ƒ tÄ«re á¹-hapetvÄ• mama udake nimuggak
tava puttaá¹ƒ nakhapaÃ±jarena gahetvÄ• Ä• kÄ• saá¹ƒ pakkhanto, ahaá¹ƒ pÄ• á¹‡iá¹ƒ pah
vÄ• yamantopi mocetuá¹ƒ nÄ• sakkhiâ€™â€™ nti. ``tvaá¹ƒ musÄ• bhaá¹‡asi, kulalÄ• dÄ•
samatthÄ• nÄ• ma natthÄ«â€™â€™ ti. ``samma, hotu, ayuttepi honte ahaá¹ƒ kiá¹ƒ karomi,
nÄ«toâ€™â€™ ti. so taá¹ƒ santajjetvÄ• ``are duá¹-á¹-hacora manussamÄ• raka \Ne II 152/
vinicchayaá¹ƒ gantvÄ• kaá¸• á¸• hÄ• pessÄ• mÄ«â€™â€™ ti nikkhami. so ``mama ruccana
saddhiá¹ƒ vinicchayaá¹-á¹-hÄ• naá¹ƒ agamÄ• si.

kÅ«á¹-avÄ• á¹‡ijo bodhisattaá¹ƒ Ä• ha --- ``ayaá¹ƒ, sÄ• mi, mama puttaá¹ƒ gahetvÄ• nhÄ•
puttoâ€™ ti vutte `kulalena haá¹-oâ€™ ti Ä• ha, vinicchinatha \Be II 167/ me aá¸• á¸• aâ€™
``saccaá¹ƒ bhaá¹‡eâ€™â€™ ti itaraá¹ƒ pucchi. so Ä• ha --- ``Ä• ma, sÄ• mi, ahaá¹ƒ taá¹ƒ Ä
pahaá¹-abhÄ• vo saccameva, sÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana loke kulalÄ• nÄ• ma dÄ• r
ahampi tumhe pucchÄ• mi --- ``kulalÄ• dÄ• rake gahetvÄ• Ä• kÄ• se gantuá¹ƒ na sakkonti
khÄ• dantÄ«â€™â€™ ti. ``idaá¹ƒ kiá¹ƒ nÄ• mÄ• â€™â€™ ti? ``sÄ• mi, mayÄ• etassa ghar
á¹-hapitÄ• ni, svÄ• yaá¹ƒ `phÄ• lÄ• te mÅ«sikÄ• hi khÄ• ditÄ• â€™ ti vatvÄ• `idaá¹ƒ te phÄ
vaccaâ€™ nti vaccaá¹ƒ dasseti, sÄ• mi, mÅ«sikÄ• ce phÄ• le khÄ• danti, kulalÄ• pi dÄ• ra
khÄ• danti, senÄ• pi taá¹ƒ na harissanti. eso pana `phÄ• lÄ• te mÅ«sikÄ• hi khÄ• ditÄ• â€™
khÄ• ditabhÄ• vaá¹ƒ vÄ• akhÄ• ditabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• tha, aá¸• á¸• aá¹ƒ \Ee II 183/ n
bodhisatto ``saá¹-hassa paá¹-isÄ• á¹-heyyaá¹ƒ katvÄ• jinissÄ• mÄ«ti iminÄ• cintitaá¹ƒ bha
Ã±atvÄ• ``suá¹-á¹-hu te cintitaâ€™â€™ nti vatvÄ• imÄ• gÄ• thÄ• avoca ---

135__._ á¹• 21 ``saá¹-hassa sÄ• á¹-heyyamiá¹ƒda sucintitaá¹ƒ, paccoá¸• á¸• itaá¹ƒ paá¹-ikÅ

phÄ• laá¹ƒ ce khÄ• deyyuá¹ƒ mÅ«sikÄ• , kasmÄ• kumÄ• raá¹ƒ kulalÄ• na hareyyuá¹ƒ ||

136__._ á¹• 21 ``kÅ«á¹-assa hi santi kÅ«á¹-akÅ«á¹-Ä• , bhavati cÄ• pi nikatino nikatyÄ• .

dehi puttanaá¹-á¹-ha phÄ• lanaá¹-á¹-hassa phÄ• laá¹ƒ, mÄ• te puttamahÄ• si phÄ• lanaá¹-

tattha __saá¹-hassÄ• _ti saá¹-habhÄ• vena kerÄ• á¹-ikena ``ekaá¹ƒ upÄ• yaá¹ƒ katvÄ• par
vaá¹-á¹-atÄ«â€™â€™ ti saá¹-hassa. __sÄ• á¹-heyyamidaá¹ƒ sucintita_nti idaá¹ƒ paá¹-isÄ• á
tayÄ• suá¹-á¹-hu cintitaá¹ƒ. __paccoá¸• á¸• itaá¹ƒ paá¹-ikÅ«á¹-assa kÅ«á¹-a_nti kÅ«á¹-assa
paá¹-ikÅ«á¹-aá¹ƒ suá¹-á¹-hu paccoá¸• á¸• itaá¹ƒ, paá¹-ibhÄ• gaá¹ƒ katvÄ• oá¸• á¸• itasadisa
__phÄ• laá¹ƒ ce khÄ• deyyuá¹ƒ mÅ«sikÄ• _ti yadi mÅ«sikÄ• phÄ• laá¹ƒ khÄ• deyyuá¹ƒ. __
hareyyu_nti mÅ«sikÄ• su phÄ• le khÄ• dantÄ«su kulalÄ• kiá¹ƒ kÄ• raá¹‡Ä• kumÄ• raá¹ƒ n

__kÅ«á¹-assa_ \Ne II 153/ \Be II 168/ __hi santi kÅ«á¹-akÅ«á¹-Ä• _ti tvaá¹ƒ ``ahameva mÅ«
khÄ• dÄ• pitapuriso kÅ«á¹-oâ€™â€™ ti maÃ±Ã±asi, tÄ• disassa pana kÅ«á¹-assa imasmiá¹
kÅ«á¹-assa kÅ«á¹-Ä• ti kÅ«á¹-apaá¹-ikÅ«á¹-Ä• naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ, kÅ«á¹-assa paá¹-ik
vuttaá¹ƒ hoti. __bhavati cÄ• pi nikatino nikatyÄ• _ti nikatino nekatikassa vaÃ±canakapuggal
nikatikÄ• rako vaÃ±canakapuriso bhavatiyeva. __dehi puttanaá¹-á¹-ha phÄ• lanaá¹-á¹-hassa
naá¹-á¹-haputta purisa, etassa naá¹-á¹-haphÄ• lassa phÄ• laá¹ƒ dehi. __mÄ• te puttamahÄ
sace hissa phÄ• laá¹ƒ na dassasi, puttaá¹ƒ te harissati, taá¹ƒ te esa mÄ• haratu, phÄ• lama
sÄ• mi, sace me puttaá¹ƒ detÄ«â€™â€™ ti. ``demi, sÄ• mi, sace me phÄ• le detÄ«â€™â€™
naá¹-á¹-haputto puttaá¹ƒ, naá¹-á¹-haphÄ• lo ca phÄ• laá¹ƒ paá¹-ilabhitvÄ• ubhopi yathÄ• ka

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÅ
kÅ«á¹-avÄ• á¹‡ijova, paá¹‡á¸• itavÄ• á¹‡ijo paá¹‡á¸• itavÄ• á¹‡ijoyeva, vinicchayÄ• macco
nti.

kÅ«á¹-avÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [219] 9. garahitajÄ• takavaá¹‡á¹‡anÄ•

__hiraÃ±Ã±aá¹ƒ me suvaá¹‡á¹‡aá¹ƒ me_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ anabh
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. etassa hi paccekaá¹ƒ gahitaá¹ƒ Ä• rammaá¹‡a
anabhirativÄ• saá¹ƒ vasantaá¹ƒ pana taá¹ƒ satthu santikaá¹ƒ Ä• nesuá¹ƒ. so satthÄ• rÄ• ``
bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti puá¹-á¹-ho ``saccaâ€™â€™ nti vatvÄ• ``kiá¹ƒkÄ• ra
``kilesavasenÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ satthÄ• ``ayaá¹ƒ, bhikkhu, kileso nÄ• ma pu
garahito, tvaá¹ƒ evarÅ«pe sÄ• sane pabbajito kasmÄ• tiracchÄ• nehipi garahitakilesavasen
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese vÄ
tamenaá¹ƒ eko vanacarako gahetvÄ• \Be II 169/ Ä• netvÄ• raÃ±Ã±o adÄ• si. so ciraá¹ƒ rÄ
vattasampanno ahosi, manussaloke vattamÄ• naá¹ƒ kiriyaá¹ƒ yebhuyyena aÃ±Ã±Ä• si. rÄ•
vanacarakaá¹ƒ pakkosÄ• petvÄ• ``imaá¹ƒ vÄ• naraá¹ƒ gahitaá¹-á¹-hÄ• neyeva vissajjehÄ«

154/, so tathÄ• akÄ• si. vÄ• naragaá¹‡o bodhisattassa Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• tassa
pÄ• sÄ• á¹‡apiá¹-á¹-he sannipatitvÄ• bodhisattena saddhiá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ
ettakaá¹ƒ kÄ• laá¹ƒ vutthosÄ«â€™â€™ ti Ä• ha. ``bÄ• rÄ• á¹‡asiyaá¹ƒ rÄ• janivesaneâ€™â
muttosÄ«â€™â€™ ti? ``rÄ• jÄ• maá¹ƒ keá¸·imakkaá¹-aá¹ƒ katvÄ• mama vatte pasanno m

atha naá¹ƒ te vÄ• narÄ• ``manussaloke vattamÄ• nakiriyaá¹ƒ nÄ• ma tumhe jÄ• nissatha
tÄ• va kathetha, sotukÄ• mamhÄ• â€™â€™ ti Ä• haá¹ƒsu. ``mÄ• maá¹ƒ manussÄ• naá¹ƒ
``kathetha sotukÄ• mamhÄ• â€™â€™ ti. bodhisattopi ``manussÄ• nÄ• ma khattiyÄ• pi brÄ
nti vadanti, hutvÄ• abhÄ• vaá¹-á¹-hena aniccataá¹ƒ na jÄ• nanti, suá¹‡Ä• tha dÄ• ni tesaá¹
kÄ• raá¹‡aâ€™â€™ nti vatvÄ• imÄ• gÄ• thÄ• avoca ---

137__._ á¹• 21 ``hiraÃ±Ã±aá¹ƒ me suvaá¹‡á¹‡aá¹ƒ me, esÄ• rattiá¹ƒ divÄ• kathÄ• .

dummedhÄ• naá¹ƒ manussÄ• naá¹ƒ, ariyadhammaá¹ƒ apassataá¹ƒ ||

138__._ á¹• 21 ``dve dve gahapatayo gehe, eko tattha amassuko.

lambatthano veá¹‡ikato, atho aá¹…kitakaá¹‡á¹‡ako.

kÄ«to dhanena bahunÄ• , so taá¹ƒ vitudate janaâ€™â€™ nti ||

tattha __hiraÃ±Ã±aá¹ƒ me suvaá¹‡á¹‡aá¹ƒ me_ti desanÄ• sÄ«samattametaá¹ƒ, iminÄ• pa
ratanaá¹ƒ sabbaá¹ƒ, pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aá¹ƒ khettavatthuá¹ƒ dvipadacatuppadaÃ±c
``idaá¹ƒ me idaá¹ƒ meâ€™â€™ ti Ä• ha. __esÄ• rattiá¹ƒ divÄ• kathÄ• _ti esÄ• manussÄ•
niccakÄ• laá¹ƒ kathÄ• . aÃ±Ã±aá¹ƒ pana te ``paÃ±cakkhandhÄ• aniccÄ• â€™â€™ ti vÄ• `
vÄ• na jÄ• nanti, evameva paridevantÄ• vicaranti. __dummedhÄ• na_nti appapaÃ±Ã±Ä• n
apassata_nti ariyÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ dhammaá¹ƒ, ariyaá¹ƒ vÄ• niddosaá¹ƒ navav
apassantÄ• naá¹ƒ esÄ• va kathÄ• . aÃ±Ã±Ä• pana ``aniccaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• â€™â€
natthi.

__gahapatayo_ti \Be II 170/ gehe adhipatibhÅ«tÄ• . __eko tatthÄ• _ti tesu dvÄ«su gharasÄ
mÄ• tugÄ• maá¹ƒ sandhÄ• ya vadati. tattha __veá¹‡ikato_ti kataveá¹‡Ä«, nÄ• nappakÄ• re
saá¹‡á¹-hÄ• pitakesakalÄ• poti attho. __atho aá¹…kitakaá¹‡á¹‡ako_ti atha sveva viddhakaá
lambakaá¹‡á¹‡ataá¹ƒ sandhÄ• yÄ• ha. __kÄ«to dhanena bahunÄ• _ti so panesa amassuko
aá¹…kitakaá¹‡á¹‡o mÄ• tÄ• pitÅ«naá¹ƒ bahuá¹ƒ \Ne II 155/ dhanaá¹ƒ datvÄ• kÄ«to, maá¹‡
yÄ• naá¹ƒ Ä• ropetvÄ• mahantena parivÄ• rena gharaá¹ƒ Ä• nÄ«to. __so taá¹ƒ vitudate jan
Ä• gatakÄ• lato paá¹-á¹-hÄ• ya \Ee II 186/ tasmiá¹ƒ gehe dÄ• sakammakarÄ• dibhedaá¹ƒ ja
duá¹-á¹-hadÄ• si, imaá¹ƒ na karosÄ«â€™â€™ ti mukhasattÄ«hi vitudati, sÄ• miko viya hutv

vicÄ• reti. evaá¹ƒ tÄ• va ``manussaloke ativiya ayuttaâ€™â€™ nti manussalokaá¹ƒ garahi.

taá¹ƒ sutvÄ• sabbe vÄ• narÄ• ``mÄ• kathetha, mÄ• kathetha, asotabbayuttakaá¹ƒ assun
hatthehi kaá¹‡á¹‡e daá¸·haá¹ƒ pidahiá¹ƒsu. ``imasmiá¹ƒ á¹-hÄ• ne amhehi idaá¹ƒ ayuttaá¹ƒ
á¹-hÄ• nampi garahitvÄ• aÃ±Ã±attha agamaá¹ƒsu. so piá¹-á¹-hipÄ• sÄ• á¹‡o garahitapiá¹-á
nÄ• ma jÄ• to.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• vÄ• naragaá¹‡o buddhaparisÄ• ahosi, vÄ•
ahosiâ€™â€™ nti.

garahitajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [220] 10. dhammadhajajÄ• takavaá¹‡á¹‡anÄ•

__sukhaá¹ƒ jÄ«vitarÅ«posÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattassa vadhÄ•
Ä• rabbha kathesi. tadÄ• hi satthÄ• ``na, bhikkhave, idÄ• neva, pubbepi devadatto mayhaa
parisakkiyeva, santÄ• samattampi pana kÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá

atÄ«te \Be II 171/ bÄ• rÄ• á¹‡asiyaá¹ƒ yasapÄ• á¹‡i nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi, kÄ•
ahosi. tadÄ• bodhisatto tasseva purohito ahosi nÄ• mena dhammadhajo nÄ• ma, raÃ±Ã±o
chattapÄ• á¹‡i nÄ• ma. rÄ• jÄ• dhammena rajjaá¹ƒ kÄ• reti, senÄ• pati panassa vinicchaya
khÄ• dati parapiá¹-á¹-himaá¹ƒsiko, laÃ±jaá¹ƒ gahetvÄ• assÄ• mike sÄ• mike karoti. atheka
parÄ• jito manusso bÄ• hÄ• paggayha kandanto vinicchayÄ• nikkhanto rÄ• jupaá¹-á¹-hÄ•
187/ bodhisattaá¹ƒ disvÄ• tassa pÄ• desu patitvÄ• ``tumhÄ• disesu nÄ• ma, sÄ• mi, raÃ±Ã
anusÄ• santesu kÄ• á¸·akasenÄ• pati laÃ±jaá¹ƒ gahetvÄ• assÄ• mike sÄ• mike karotÄ«â€
parÄ• jitabhÄ• vaá¹ƒ bodhisattassa kathesi. bodhisatto kÄ• ruÃ±Ã±aá¹ƒ uppÄ• detvÄ• \Ne
aá¸• á¸• aá¹ƒ te vinicchinissÄ• mÄ«â€™â€™ ti taá¹ƒ gahetvÄ• vinicchayaá¹-á¹-hÄ• naá¹ƒ a
sannipati, bodhisatto taá¹ƒ aá¸• á¸• aá¹ƒ paá¹-ivinicchinitvÄ• sÄ• mikaÃ±Ã±eva sÄ• mikaá¹

mahÄ• jano sÄ• dhukÄ• raá¹ƒ adÄ• si, so saddo mahÄ• ahosi. rÄ• jÄ• taá¹ƒ sutvÄ• ``kiá¹
pucchi. ``deva, dhammadhajapaá¹‡á¸• itena dubbinicchito aá¸• á¸• o suvinicchito, tatresa sÄ
ti. rÄ• jÄ• tuá¹-á¹-ho bodhisattaá¹ƒ pakkosÄ• petvÄ• ``aá¸• á¸• o kira te Ä• cariya vinicchito
``Ä• ma, mahÄ• rÄ• ja, kÄ• á¸·akena dubbinicchitaá¹ƒ aá¸• á¸• aá¹ƒ vinicchiniâ€™â€™ nti v
paá¹-á¹-hÄ• ya tumheva aá¸• á¸• aá¹ƒ vinicchinatha, mayhaÃ±ca kaá¹‡á¹‡asukhaá¹ƒ bhavis
vuá¸• á¸• hÄ«â€™â€™ ti vatvÄ• anicchantampi taá¹ƒ ``sattÄ• nuddayÄ• ya vinicchaye nisÄ
sampaá¹-icchÄ• pesi. tato paá¹-á¹-hÄ• ya bodhisatto vinicchaye nisÄ«dati, sÄ• mikeyeva sÄ

kÄ• á¸·ako tato paá¹-á¹-hÄ• ya laÃ±jaá¹ƒ alabhanto lÄ• bhato parihÄ• yitvÄ• bodhisattassa
``mahÄ• rÄ• ja, dhammadhajapaá¹‡á¸• ito tava rajjaá¹ƒ patthetÄ«â€™â€™ ti bodhisattaá¹ƒ
rÄ• jÄ• asaddahanto ``mÄ• evaá¹ƒ avacÄ• â€™â€™ ti paá¹-ikkhipitvÄ• puna tena ``sace
tassÄ• gamanakÄ• le vÄ• tapÄ• nena oloketha. athÄ• nena sakalanagarassa attano hatthe
passissathÄ• â€™â€™ ti vutte rÄ• jÄ• tassa aá¸• á¸• akÄ• rakaparisaá¹ƒ disvÄ• ``etassev
saÃ±Ã±Ä• ya bhijjitvÄ• ``kiá¹ƒ karoma \Be II 172/ senÄ• patÄ«â€™â€™ ti pucchi. ``deva, e
vaá¹-á¹-atÄ«â€™â€™ ti \Ee II 188/. ``oá¸·Ä• rikadosaá¹ƒ apassantÄ• kathaá¹ƒ mÄ• ressÄ•
upÄ• yoâ€™â€™ ti. ``katarÅ«pÄ• yoâ€™â€™ ti. ``asayhamassa kammaá¹ƒ Ä• ropetvÄ• ta
tena dosena mÄ• ressÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ pana asayhakammaâ€™â€™ nti? ``mahÄ
sÄ• rabhÅ«miyaá¹ƒ ropitaá¹ƒ paá¹-ijaggiyamÄ• naá¹ƒ tÄ«hi catÅ«hi saá¹ƒvaccharehi phalaâ
pakkosÄ• petvÄ• `sve uyyÄ• naá¹ƒ kÄ«á¸·issÄ• ma, uyyÄ• naá¹ƒ me mÄ• pehÄ«â€™ ti va
sakkhissati. atha naá¹ƒ tasmiá¹ƒ dose mÄ• ressÄ• mÄ• â€™â€™ ti.

rÄ• jÄ• bodhisattaá¹ƒ Ä• mantetvÄ• ``paá¹‡á¸• ita, mayhaá¹ƒ purÄ• á¹‡auyyÄ• ne ciraá¹ƒ
navauyyÄ• ne kÄ«á¸·itukÄ• mamha, sve kÄ«á¸·issÄ• ma, uyyÄ• naá¹ƒ no mÄ• pehi, sace m
jÄ«vitaá¹ƒ te natthÄ«â€™â€™ ti. bodhisatto ``kÄ• á¸·akena laÃ±jaá¹ƒ alabhamÄ• nena rÄ•
bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``sakkonto jÄ• nissÄ• mi, mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ
bhuÃ±jitvÄ• cintayamÄ• no sayane nipajji, sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dasses
Ä• vajjento bodhisattassa cittaá¹ƒ Ã±atvÄ• vegenÄ• gantvÄ• sirigabbhaá¹ƒ pavisitvÄ• Ä•
cintesi paá¹‡á¸• itÄ• â€™â€™ ti pucchi. ``kosi tvaâ€™â€™ nti? ``sakkohamasmÄ«â€™â€™
`uyyÄ• naá¹ƒ mÄ• pehÄ«â€™ ti Ä• ha, taá¹ƒ cintemÄ«â€™â€™ ti. ``paá¹‡á¸• ita, mÄ• cinta
nandanavanacittalatÄ• vanasadisaá¹ƒ uyyÄ• naá¹ƒ mÄ• pessÄ• mi, katarasmiá¹ƒ á¹-hÄ• ne
``asukaá¹-á¹-hÄ• ne mÄ• pehÄ«â€™â€™ ti. sakko mÄ• petvÄ• devapurameva gato.

punadivase bodhisatto uyyÄ• naá¹ƒ paccakkhato disvÄ• gantvÄ• raÃ±Ã±o Ä• rocesi --- ``
mahÄ• rÄ• ja, uyyÄ• naá¹ƒ, kÄ«á¸·assÅ«â€™â€™ ti. rÄ• jÄ• gantvÄ• aá¹-á¹-hÄ• rasahatth
pÄ• kÄ• rena parikkhittaá¹ƒ dvÄ• raá¹-á¹-Ä• lakasampannaá¹ƒ
pupphaphalabhÄ• rabharitanÄ• nÄ• rukkhapaá¹-imaá¹‡á¸• itaá¹ƒ \Ee II 189/ uyyÄ• naá¹ƒ di
``paá¹‡á¸• itena amhÄ• kaá¹ƒ vacanaá¹ƒ kataá¹ƒ, idÄ• ni kiá¹ƒ karomÄ• â€™â€™ ti. ``mahÄ
uyyÄ• naá¹ƒ mÄ• petuá¹ƒ sakkonto rajjaá¹ƒ gahetuá¹ƒ kiá¹ƒ na sakkotÄ«â€™â€™ ti? ``idÄ•
``aparampi naá¹ƒ asayhakammaá¹ƒ kÄ• remÄ• â€™â€™ ti. ``kiá¹ƒ kammaá¹ƒ nÄ• mÄ• â€™
pokkharaá¹‡iá¹ƒ mÄ• pemÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti bodhisattaá¹ƒ Ä• m
tÄ• va te mÄ• pitaá¹ƒ \Be II 173/, etassa pana anucchavikaá¹ƒ sattaratanamayaá¹ƒ pokkhar
mÄ• petuá¹ƒ na sakkhissasi, jÄ«vitaá¹ƒ te natthÄ«â€™â€™ ti Ä• ha. bodhisatto ``sÄ• dhu, m
mÄ• pessÄ• mÄ«â€™â€™ ti Ä• ha. athassa sakko pokkharaá¹‡iá¹ƒ mÄ• pesi sobhaggappa
sahassavaá¹…kaá¹ƒ paÃ±cavaá¹‡á¹‡apadumasaÃ±channaá¹ƒ nandanapokkharaá¹‡isadisa

punadivase bodhisatto tampi paccakkhaá¹ƒ katvÄ• raÃ±Ã±o Ä• rocesi --- ``mÄ• pitÄ• , dev

ti. rÄ• jÄ• tampi disvÄ• ``idÄ• ni kiá¹ƒ karomÄ• â€™â€™ ti kÄ• á¸·akaá¹ƒ pucchi. ``uyyÄ• n
gehaá¹ƒ mÄ• petuá¹ƒ Ä• á¹‡Ä• pehi, devÄ• â€™â€™ ti. rÄ• jÄ• bodhisattaá¹ƒ Ä• mantetvÄ
uyyÄ• nassa ceva pokkharaá¹‡iyÄ• ca anucchavikaá¹ƒ sabbadantamayaá¹ƒ gehaá¹ƒ mÄ•
jÄ«vitaá¹ƒ te natthÄ«â€™â€™ ti Ä• ha. athassa sakko gehampi mÄ• pesi. bodhisatto punad
katvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tampi disvÄ• ``idÄ• ni kiá¹ƒ karomÄ• â€™â€™ ti kÄ• á
anucchavikaá¹ƒ maá¹‡iá¹ƒ mÄ• petuá¹ƒ Ä• á¹‡Ä• pehi, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. rÄ
``paá¹‡á¸• ita, imassa dantamayagehassa anucchavikaá¹ƒ maá¹‡iá¹ƒ mÄ• pehi, maá¹‡iÄ• l
mÄ• petuá¹ƒ na sakkosi, jÄ«vitaá¹ƒ te natthÄ«â€™â€™ ti Ä• ha. athassa sakko maá¹‡impi

bodhisatto \Ne II 158/ punadivase taá¹ƒ paccakkhaá¹ƒ katvÄ• raÃ±Ã±o Ä• rocesi \Ee II 190
``idÄ• ni kiá¹ƒ karissÄ• mÄ• â€™â€™ ti kÄ• á¸·akaá¹ƒ pucchi. ``mahÄ• rÄ• ja, dhammadha
icchiticchitadÄ• yikÄ• devatÄ• atthi maÃ±Ã±e, idÄ• ni yaá¹ƒ devatÄ• pi mÄ• petuá¹ƒ na sa
caturaá¹…gasamannÄ• gataá¹ƒ nÄ• ma manussaá¹ƒ devatÄ• pi mÄ• petuá¹ƒ na sakkoti, ta
`caturaá¹…gasamannÄ• gataá¹ƒ me uyyÄ• napÄ• laá¹ƒ mÄ• pehÄ«â€™ ti taá¹ƒ vadÄ• hÄ«
Ä• mantetvÄ• ``Ä• cariya, tayÄ• amhÄ• kaá¹ƒ uyyÄ• naá¹ƒ, pokkharaá¹‡Ä«, dantamayapÄ
Ä• lokakaraá¹‡atthÄ• ya maá¹‡iratanaÃ±ca mÄ• pitaá¹ƒ, idÄ• ni me uyyÄ• narakkhakaá¹ƒ c
uyyÄ• napÄ• laá¹ƒ mÄ• pehi, no ce mÄ• pessasi, jÄ«vitaá¹ƒ te natthÄ«â€™â€™ ti Ä• ha. b
jÄ• nissÄ• mÄ«â€™â€™ ti gehaá¹ƒ gantvÄ• subhojanaá¹ƒ bhuÃ±jitvÄ• nipanno paccÅ«sa
sayanapÄ«á¹-he nisinno cintesi --- ``sakko devarÄ• jÄ• yaá¹ƒ attanÄ• sakkÄ• mÄ• petuá¹
caturaá¹…gasamannÄ• gataá¹ƒ pana uyyÄ• napÄ• laá¹ƒ na sakkÄ• mÄ• petuá¹ƒ, evaá¹ƒ s
hatthe maraá¹‡ato araÃ±Ã±e anÄ• thamaraá¹‡ameva varataraâ€™â€™ nti. so kassaci anÄ
aggadvÄ• reneva nagarÄ• nikkhamitvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkh
Ä• vajjamÄ• no nisÄ«di.

sakko taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• vanacarako viya hutvÄ• bodhisattaá¹ƒ upasaá¹…kami
sukhumÄ• lo, adiá¹-á¹-hapubbadukkharÅ«po viya imaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• kiá¹ƒ kar
imamatthaá¹ƒ pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

136__._ á¹• 21 ``sukhaá¹ƒ jÄ«vitarÅ«posi, raá¹-á¹-hÄ• vivanamÄ• gato.

so ekako rukkhamÅ«le, kapaá¹‡o viya jhÄ• yasÄ«â€™â€™ ti ||

tattha __sukhaá¹ƒ jÄ«vitarÅ«posÄ«_ti tvaá¹ƒ sukhena jÄ«vitasadiso sukhedhito sukhaparih
__raá¹-á¹-hÄ• _ti Ä• kiá¹‡á¹‡amanussaá¹-á¹-hÄ• nÄ• . __vivanamÄ• gato_ti nirudakaá¹-á¹-h
paviá¹-á¹-ho. __rukkhamÅ«le_ti rukkhasamÄ«pe. __kapaá¹‡o viya_ \Ee II 191/ __jhÄ• yasÄ
nisinno jhÄ• yasi pajjhÄ• yasi, kiá¹ƒ nÄ• metaá¹ƒ cintesÄ«ti pucchi.

taá¹ƒ sutvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

140__._ á¹• 21 ``sukhaá¹ƒ \Ne II 159/ jÄ«vitarÅ«posmi, raá¹-á¹-hÄ• vivanamÄ• gato.

so ekako rukkhamÅ«le, kapaá¹‡o viya jhÄ• yÄ• mi.

sataá¹ƒ dhammaá¹ƒ anussaraâ€™â€™ nti ||

tattha __sataá¹ƒ dhammaá¹ƒ anussara_nti, samma, saccametaá¹ƒ, ahaá¹ƒ sukhaá¹ƒ jÄ«vit
vivanamÄ• gato, sohaá¹ƒ ekakova imasmiá¹ƒ rukkhamÅ«le nisÄ«ditvÄ• kapaá¹‡o viya jhÄ•
``kiá¹ƒ nÄ• metaá¹ƒ cintesÄ«â€™â€™ ti, taá¹ƒ te pavedemi ``sataá¹ƒ dhammaâ€™â€™ nti
anussaranto idha nisinno. __sataá¹ƒ dhamma_nti buddhapaccekabuddhabuddhasÄ• vakÄ•
paá¹‡á¸• itÄ• naá¹ƒ dhammaá¹ƒ. lÄ• bho alÄ• bho yaso ayaso nindÄ• pasaá¹ƒsÄ• sukhaá
aá¹-á¹-havidho lokadhammo. iminÄ• pana abbhÄ• hatÄ• santo na kampanti na pavedhenti
akampanasaá¹…khÄ• to sataá¹ƒ dhammo imaá¹ƒ anussaranto nisinnomhÄ«ti dÄ«peti.

atha \Be II 175/ naá¹ƒ sakko ``evaá¹ƒ sante, brÄ• hmaá¹‡a, imasmiá¹ƒ á¹-hÄ• ne kasmÄ•
``rÄ• jÄ• caturaá¹…gasamannÄ• gataá¹ƒ uyyÄ• napÄ• laá¹ƒ Ä• harÄ• peti, tÄ• disaá¹ƒ na
`kiá¹ƒ me parassa hatthe maraá¹‡ena, araÃ±Ã±aá¹ƒ pavisitvÄ• anÄ• thamaraá¹‡aá¹ƒ maris
idhÄ• gantvÄ• nisinnoâ€™â€™ ti. ``brÄ• hmaá¹‡a, ahaá¹ƒ sakko devarÄ• jÄ• , mayÄ• te u
caturaá¹…gasamannÄ• gataá¹ƒ uyyÄ• napÄ• laá¹ƒ mÄ• petuá¹ƒ na sakkÄ• , tumhÄ• kaá¹ƒ
chattapÄ• á¹‡i nÄ• ma, so caturaá¹…gasamannÄ• gato, caturaá¹…gasamannÄ• gatena uyy
kappakaá¹ƒ uyyÄ• napÄ• laá¹ƒ kÄ• tuá¹ƒ vadehÄ«â€™â€™ ti. iti sakko bodhisattassa ovÄ•
bhÄ• yÄ«â€™â€™ ti samassÄ• setvÄ• attano devapurameva gato.

bodhisatto gehaá¹ƒ \Ee II 192/ gantvÄ• bhuttapÄ• tarÄ• so rÄ• jadvÄ• raá¹ƒ gantvÄ• chatt
disvÄ• hatthe gahetvÄ• ``tvaá¹ƒ kira, samma chattapÄ• á¹‡i, caturaá¹…gasamannÄ• gatos
te mayhaá¹ƒ caturaá¹…gasamannÄ• gatabhÄ• vaá¹ƒ Ä• cikkhÄ«â€™â€™ ti vutte ``sakko, c
``kiá¹ƒkÄ• raá¹‡Ä• Ä• cikkhÄ«â€™â€™ ti puá¹-á¹-ho ``iminÄ• nÄ• ma kÄ• raá¹‡enÄ• â€™
``Ä• ma, ahaá¹ƒ caturaá¹…gasamannÄ• gatoâ€™â€™ ti Ä• ha. atha naá¹ƒ bodhisatto hatth
santikaá¹ƒ gantvÄ• ``ayaá¹ƒ, mahÄ• rÄ• ja, chattapÄ• á¹‡i, caturaá¹…gasamannÄ• gato, c
uyyÄ• napÄ• lena atthe sati imaá¹ƒ uyyÄ• napÄ• laá¹ƒ karothÄ• â€™â€™ ti Ä• ha. atha naá
caturaá¹…gasamannÄ• gatosÄ«â€™â€™ ti pucchi. ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``k
samannÄ• gatosÄ«â€™â€™ ti?

``anusÅ«yako \Ne II 160/ ahaá¹ƒ deva, amajjapÄ• yako ahaá¹ƒ.

nisnehako ahaá¹ƒ deva, akkodhanaá¹ƒ adhiá¹-á¹-hitoâ€™â€™ ti ||

``mayhaÃ±hi, mahÄ• rÄ• ja, usÅ«yÄ• nÄ• ma natthi, majjaá¹ƒ me na pivitapubbaá¹ƒ, pares
na bhÅ«tapÅ«bbo. imehi catÅ«hi aá¹…gehi samannÄ• gatomhÄ«â€™â€™ ti.

atha naá¹ƒ rÄ• jÄ• , bho chattapÄ• á¹‡i, ``anusÅ«yakosmÄ«â€™â€™ ti vadasÄ«ti. ``Ä• ma
ti. ``kiá¹ƒ Ä• rammaá¹‡aá¹ƒ disvÄ• anusÅ«yako jÄ• tosÄ«â€™â€™ ti? ``suá¹‡Ä• hi devÄ• a
anusÅ«yakakÄ• raá¹‡aá¹ƒ kathento imaá¹ƒ gÄ• thamÄ• ha ---

``itthiyÄ• \Be II 176/ kÄ• raá¹‡Ä• rÄ• ja, bandhÄ• pesiá¹ƒ purohitaá¹ƒ.

so maá¹ƒ atthe nivedesi, tasmÄ• haá¹ƒ anusÅ«yakoâ€™â€™ ti ||

tassattho --- ahaá¹ƒ, deva, pubbe imasmiá¹ƒyeva bÄ• rÄ• á¹‡asinagare tÄ• disova rÄ• jÄ•
kÄ• raá¹‡Ä• purohitaá¹ƒ bandhÄ• pesiá¹ƒ.

``abaddhÄ• tattha bajjhanti, yattha bÄ• lÄ• pabhÄ• sare.

baddhÄ• pi tattha muccanti, yattha dhÄ«rÄ• pabhÄ• sareâ€™â€™ ti || (J I 1.120) ---

imasmiÃ±hi \Ee II 193/ jÄ• take Ä• gatanayeneva ekasmiá¹ƒ kÄ• le ayaá¹ƒ chattapÄ• á¹‡i rÄ
catusaá¹-á¹-hiyÄ• pÄ• damÅ«likehi saddhiá¹ƒ sampadussitvÄ• bodhisattaá¹ƒ attano mano
nÄ• setukÄ• mÄ• ya deviyÄ• paribhinno bandhÄ• pesi. tadÄ• naá¹ƒ bandhitvÄ• Ä• nÄ«to
deviyÄ• dosaá¹ƒ Ä• ropetvÄ• sayaá¹ƒ mutto raÃ±Ã±Ä• bandhÄ• pite sabbepi te pÄ• damÅ
deviyÄ• ca aparÄ• dhaá¹ƒ khamatha, mahÄ• rÄ• jÄ• â€™â€™ ti ovadi. sabbaá¹ƒ heá¹-á¹-h
veditabbaá¹ƒ. taá¹ƒ sandhÄ• yÄ• ha ---

``itthiyÄ• kÄ• raá¹‡Ä• rÄ• ja, bandhÄ• pesiá¹ƒ purohitaá¹ƒ.

so maá¹ƒ atthe nivedesi, tasmÄ• haá¹ƒ anusÅ«yakoâ€™â€™ ti ||

tadÄ• pana sohaá¹ƒ cintesiá¹ƒ --- ``ahaá¹ƒ soá¸·asa sahassaitthiyo pahÄ• ya etaá¹ƒ ekam
saá¹…gaá¹‡hantopi santappetuá¹ƒ nÄ• sakkhiá¹ƒ, evaá¹ƒ duppÅ«raá¹‡Ä«yÄ• naá¹ƒ itthÄ«r
nivatthavatthe \Ne II 161/ kilissante `kasmÄ• kilissasÄ«â€™ ti kujjhanasadisaá¹ƒ hoti, bhutt
gÅ«thabhÄ• vaá¹ƒ Ä• pajjante `kasmÄ• etaá¹ƒ sabhÄ• vaá¹ƒ Ä• pajjasÄ«â€™ ti kujjhanasa
paá¹-á¹-hÄ• ya yÄ• va arahattaá¹ƒ na pÄ• puá¹‡Ä• mi, tÄ• va kilesaá¹ƒ nissÄ• ya mayi usÅ«
â€™ ti adhiá¹-á¹-hahiá¹ƒ. tato paá¹-á¹-hÄ• ya anusÅ«yako jÄ• to. idaá¹ƒ sandhÄ• ya --- ``tas
anusÅ«yakoâ€™â€™ ti Ä• ha.

atha naá¹ƒ rÄ• jÄ• ``samma chattapÄ• á¹‡i, kiá¹ƒ Ä• rammaá¹‡aá¹ƒ disvÄ• amajjapo jÄ• t

taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• cikkhanto imaá¹ƒ gÄ• thamÄ• ha ---

``matto \Be II 177/ ahaá¹ƒ mahÄ• rÄ• ja, puttamaá¹ƒsÄ• ni khÄ• dayiá¹ƒ.

tassa sokenahaá¹ƒ phuá¹-á¹-ho, majjapÄ• naá¹ƒ vivajjayiâ€™â€™ nti ||

ahaá¹ƒ, mahÄ• rÄ• ja, pubbe tÄ• diso bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• majjena vinÄ• vattituá
amaá¹ƒsakabhattampi bhuÃ±jituá¹ƒ nÄ• sakkhiá¹ƒ. nagare uposathadivasesu mÄ• ghÄ• to
terasiyaÃ±Ã±eva maá¹ƒsaá¹ƒ gahetvÄ• á¹-hapesi, taá¹ƒ dunnikkhittaá¹ƒ sunakhÄ• khÄ• di
uposathadivase maá¹ƒsaá¹ƒ alabhitvÄ• raÃ±Ã±o nÄ• naggarasabhojanaá¹ƒ pacitvÄ• pÄ•
upanÄ• metuá¹ƒ asakkonto deviá¹ƒ upasaá¹…kamitvÄ• ``devi, ajja me maá¹ƒsaá¹ƒ na ladd
nÄ• ma upanÄ• metuá¹ƒ na sakkomi, kinti karomÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, mayhaá¹ƒ pu
puttaá¹ƒ me disvÄ• rÄ• jÄ• tameva cumbanto parissajanto attano \Ee II 194/ atthibhÄ• vam
puttaá¹ƒ maá¹‡á¸• etvÄ• raÃ±Ã±o Å«rumhi nisÄ«dÄ• peyyaá¹ƒ, raÃ±Ã±o puttena saddhiá¹
bhattaá¹ƒ upaneyyÄ• sÄ«â€™â€™ ti. sÄ• evaá¹ƒ vatvÄ• attano puttaá¹ƒ alaá¹…katÄ• bha
raÃ±Ã±o Å«rumhi nisÄ«dÄ• pesi. raÃ±Ã±o puttena saddhiá¹ƒ kÄ«á¸·anakÄ• le bhattakÄ• ra
rÄ• jÄ• surÄ• madamatto pÄ• tiyaá¹ƒ maá¹ƒsaá¹ƒ adisvÄ• ``maá¹ƒsaá¹ƒ kahaâ€™â€™ nti
uposathadivasaá¹ƒ mÄ• ghÄ• tatÄ• ya maá¹ƒsaá¹ƒ na laddhaâ€™â€™ nti vutte ``mayhaá¹
dullabhaâ€™â€™ nti vatvÄ• Å«rumhi nisinnassa piyaputtassa gÄ«vaá¹ƒ vaá¹-á¹-etvÄ• jÄ«
bhattakÄ• rakassa purato khipitvÄ• ``vegena sampÄ• detvÄ• Ä• harÄ• â€™â€™ ti Ä• ha.
rÄ• jÄ• puttamaá¹ƒsena bhattaá¹ƒ bhuÃ±ji. raÃ±Ã±o bhayena ekopi kandituá¹ƒ vÄ• roituá
samattho nÄ• ma nÄ• hosi.

rÄ• jÄ• bhuÃ±jitvÄ• sayanapiá¹-á¹-he niddaá¹ƒ upagantvÄ• paccÅ«sakÄ• le pabujjhitvÄ•
Ä• nethÄ• â€™â€™ ti Ä• ha. tasmiá¹ƒ kÄ• le devÄ« kandamÄ• nÄ• pÄ• damÅ«le pati. ``ki
\Ne II 162/, ``deva, hiyyo te puttaá¹ƒ mÄ• retvÄ• puttamaá¹ƒsena bhattaá¹ƒ bhuttaâ€™â€™
puttasokena roditvÄ• kanditvÄ• ``idaá¹ƒ me dukkhaá¹ƒ surÄ• pÄ• naá¹ƒ nissÄ• ya uppann
dosaá¹ƒ disvÄ• ``ito paá¹-á¹-hÄ• ya yÄ• va arahattaá¹ƒ na pÄ• puá¹‡Ä• mi, tÄ• va evarÅ«p
II 178/ suraá¹ƒ nÄ• ma na pivissÄ• mÄ«â€™â€™ ti paá¹ƒsuá¹ƒ gahetvÄ• mukhaá¹ƒ puÃ±c
paá¹-á¹-hÄ• ya majjaá¹ƒ nÄ• ma na piviá¹ƒ. imamatthaá¹ƒ sandhÄ• ya --- ``matto ahaá¹ƒ, m
imaá¹ƒ gÄ• thamÄ• ha.

atha naá¹ƒ rÄ• jÄ• ``kiá¹ƒ pana, samma chattapÄ• á¹‡i, Ä• rammaá¹‡aá¹ƒ disvÄ• nisneho
so taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• cikkhanto imaá¹ƒ gÄ• thamÄ• ha ---

``kitavÄ• so nÄ• mahaá¹ƒ rÄ• ja, putto paccekabodhi me.

pattaá¹ƒ bhinditvÄ• cavito, nisneho tassa kÄ• raá¹‡Ä• â€™â€™ ti ||

mahÄ• rÄ• ja, pubbe ahaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒyeva kitavÄ• so nÄ• ma rÄ• jÄ• . tassa m
lakkhaá¹‡apÄ• á¹-hakÄ• taá¹ƒ disvÄ• ``mahÄ• rÄ• ja, ayaá¹ƒ kumÄ• ro pÄ• nÄ«yaá¹ƒ alab
Ä• haá¹ƒsu. ``duá¹-á¹-hakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto o
kumÄ• raá¹ƒ purato vÄ• pacchato vÄ• katvÄ• vicari, pÄ• nÄ«yaá¹ƒ alabhitvÄ• maraá¹‡ab
dvÄ• resu antonagaresu ca tattha tattha pokkharaá¹‡iyo kÄ• resi, catukkÄ• dÄ«su maá¹‡á¸•
pÄ• nÄ«yacÄ• á¹-iyo á¹-hapÄ• pesi. so ekadivase alaá¹…katapaá¹-iyatto pÄ• tova uyyÄ• na
paccekabuddhaá¹ƒ passi. mahÄ• janopi paccekabuddhaá¹ƒ disvÄ• tameva vandati \Ee II 1
aÃ±jaliÃ±cassa paggaá¹‡hÄ• ti.

kumÄ• ro cintesi --- ``mÄ• disena saddhiá¹ƒ gacchantÄ• imaá¹ƒ muá¹‡á¸• akaá¹ƒ vandanti
aÃ±jaliÃ±cassa paggaá¹‡hantÄ«â€™â€™ ti. so kupito hatthikkhandhato oruyha paccekabu
``laddhaá¹ƒ te, samaá¹‡a, bhattaâ€™â€™ nti vatvÄ• ``Ä• ma, kumÄ• rÄ• â€™â€™ ti vutte
gahetvÄ• bhÅ«miyaá¹ƒ pÄ• tetvÄ• saddhiá¹ƒ bhattena madditvÄ• pÄ• dappahÄ• rena cuâ
paccekabuddho ``naá¹-á¹-ho vatÄ• yaá¹ƒ sattoâ€™â€™ ti tassa mukhaá¹ƒ olokesi. kumÄ• r
kitavÄ• saraÃ±Ã±o putto, nÄ• mena duá¹-á¹-hakumÄ• ro nÄ• ma, tvaá¹ƒ me kuddho akkhÄ«
karissasÄ«â€™â€™ ti Ä• ha.

paccekabuddho \Ne II 163/ chinnabhatto hutvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• uttarahimav
nandanamÅ«lapabbhÄ• rameva gato. kumÄ• rassÄ• pi taá¹…khaá¹‡aÃ±Ã±eva pÄ• pakam
á¸• ayhÄ• mÄ«â€™â€™ ti samuggatasarÄ«raá¸• Ä• ho tattheva pati. tattha tattheva yattaka
pÄ• nÄ«yaá¹ƒ sabbaá¹ƒ chijji, mÄ• tikÄ• sussiá¹ƒsu, tattheva jÄ«vitakkhayaá¹ƒ \Be II 179/ p
nibbatti. rÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• puttasokena abhibhÅ«to cintesi --- ``ayaá¹ƒ me sol
uppajji, sace me sneho nÄ• bhavissa, soko na uppajjissa, ito dÄ• ni me paá¹-á¹-hÄ• ya savi
aviÃ±Ã±Ä• á¹‡ake vÄ• kismiÃ±ci vatthusmiá¹ƒ sneho nÄ• ma mÄ• uppajjatÅ«â€™â€™ ti a
paá¹-á¹-hÄ• ya sneho nÄ• ma natthi. taá¹ƒ sandhÄ• ya ``kitavÄ• so nÄ• mÄ• haâ€™â€™ nt

tattha __putto paccekabodhi me. pattaá¹ƒ bhinditvÄ• cavito_ti mama putto paccekabodhipa
cavitoti attho. __nisneho tassa kÄ• raá¹‡Ä• _ti tadÄ• uppannasnehavatthussa kÄ• raá¹‡Ä•
attho.

atha naá¹ƒ rÄ• jÄ• ``kiá¹ƒ pana, samma, Ä• rammaá¹‡aá¹ƒ disvÄ• nikkodho jÄ• tosÄ«â€™
kÄ• raá¹‡aá¹ƒ Ä• cikkhanto imaá¹ƒ gÄ• thamÄ• ha ---

``arako hutvÄ• mettacittaá¹ƒ, satta vassÄ• ni bhÄ• vayiá¹ƒ.

satta kappe brahmaloke, tasmÄ• akkodhano ahaâ€™â€™ nti ||

tassattho --- ahaá¹ƒ, mahÄ• rÄ• ja, arako nÄ• ma tÄ• paso hutvÄ• satta vassÄ• ni mettacit
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe brahmaloke vasiá¹ƒ, tasmÄ• ahaá¹ƒ dÄ«gharattaá¹ƒ mettÄ
Ä• ciá¹‡á¹‡apariciá¹‡á¹‡attÄ• akkodhano jÄ• toti.

evaá¹ƒ chattapÄ• á¹‡inÄ• attano catÅ«su aá¹…gesu kathitesu rÄ• jÄ• parisÄ• ya iá¹…gita
taá¹…khaá¹‡aÃ±Ã±eva amaccÄ• ca brÄ• hmaá¹‡agahapatikÄ• dayo \Ee II 196/ ca uá¹-á¹-h
duá¹-á¹-hacora, tvaá¹ƒ laÃ±jaá¹ƒ alabhitvÄ• paá¹‡á¸• itaá¹ƒ upavaditvÄ• mÄ• retukÄ• mo j
kÄ• á¸·akaá¹ƒ senÄ• patiá¹ƒ hatthapÄ• desu gahetvÄ• rÄ• janivesanÄ• otÄ• retvÄ• gahita
pÄ• sÄ• á¹‡amuggarehi sÄ«saá¹ƒ bhinditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• pÄ• desu gahe
saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• esuá¹ƒ. tato paá¹-á¹-hÄ• ya rÄ• jÄ• dhammena rajjaá¹
gato.

satthÄ• \Ne II 164/ \Be II 180/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodh
kÄ• á¸·akasenÄ• pati devadatto ahosi, chattapÄ• á¹‡ikappako sÄ• riputto, sakko anuruddho
ahosiâ€™â€™ nti.

dhammadhajajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

bÄ«raá¹‡athambhavaggo sattamo.

tassuddÄ• naá¹ƒ ---

somadattaÃ±ca ucchiá¹-á¹-haá¹ƒ, kuru puá¹‡á¹‡anadÄ«pi ca.

kacchapamacchaseggu ca, kÅ«á¹-avÄ• á¹‡ijagarahi.

dhammadhajanti te dasa ||

8. kÄ• sÄ• vavaggo

á¹• 03 [221] 1. kÄ• sÄ• vajÄ• takavaá¹‡á¹‡anÄ•

__anikkasÄ• vo_ \Ne II 165/ __kÄ• sÄ• va_nti idaá¹ƒ satthÄ• jetavane viharanto devadatta
vatthu pana rÄ• jagahe samuá¹-á¹-hitaá¹ƒ. ekasmiá¹ƒ samaye dhammasenÄ• pati paÃ±cah
veá¸·uvane viharati. devadattopi attano anurÅ«pÄ• ya dussÄ«laparisÄ• ya parivuto gayÄ• s
samaye rÄ• jagahavÄ• sino chandakaá¹ƒ saá¹…gharitvÄ• dÄ• naá¹ƒ sajjayiá¹ƒsu. atheko v
Ä• gatavÄ• á¹‡ijo imaá¹ƒ sÄ• á¹-akaá¹ƒ vissajjetvÄ• ``mampi pattikaá¹ƒ karothÄ• â€™â€™
gandhakÄ• sÄ• vaá¹ƒ adÄ• si. nÄ• garÄ• mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒsu, sabbaá¹ƒ char

kahÄ• paá¹‡eheva niá¹-á¹-hÄ• si. so sÄ• á¹-ako atireko ahosi. mahÄ• jano sannipatitvÄ• ``a
gandhakÄ• sÄ• vasÄ• á¹-ako atireko. kassa naá¹ƒ dema, kiá¹ƒ sÄ• riputtattherassa, udÄ• h
mantayiá¹ƒsu.

tattheke ``sÄ• riputtattherassÄ• â€™â€™ ti Ä• haá¹ƒsu. apare ``sÄ• riputtatthero katipÄ• ha
pakkamissati \Ee II 197/, devadattatthero pana nibaddhaá¹ƒ amhÄ• kaá¹ƒ nagarameva upa
maá¹…galÄ• maá¹…galesu ayameva amhÄ• kaá¹ƒ \Be II 181/ avassayo, devadattassa das
sambahulikaá¹ƒ karontesupi ``devadattassa dassÄ• mÄ• â€™â€™ ti vattÄ• ro bahutarÄ• a
devadattassa adaá¹ƒsu. devadatto tassa dasÄ• chindÄ• petvÄ• ovaá¹-á¹-ikaá¹ƒ sibbÄ• pe
suvaá¹‡á¹‡apaá¹-á¹-avaá¹‡á¹‡aá¹ƒ katvÄ• pÄ• rupi. tasmiá¹ƒ kÄ• le tiá¹ƒsamattÄ• bhikkhÅ
sÄ• vatthiá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• katapaá¹-isanthÄ• rÄ• taá¹ƒ pavattiá¹ƒ Ä• r
attano ananucchavikaá¹ƒ arahaddhajaá¹ƒ pÄ• rupÄ«â€™â€™ ti Ä• rocesuá¹ƒ. satthÄ• ``na
idÄ• neva attano ananurÅ«paá¹ƒ arahaddhajaá¹ƒ paridahati, pubbepi paridahiyevÄ• â€™â€
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese ha
vayappatto asÄ«tisahassamattavÄ• raá¹‡aparivÄ• ro yÅ«thapati hutvÄ• araÃ±Ã±Ä• yatane
duggatamanusso bÄ• rÄ• á¹‡asiyaá¹ƒ viharanto dantakÄ• ravÄ«thiyaá¹ƒ dantakÄ• re danta
\Ne II 166/ ``hatthidante labhitvÄ• gaá¹‡hissathÄ• â€™â€™ ti pucchi. te ``Ä• ma gaá¹‡hiss
Ä• haá¹ƒsu. so Ä• vudhaá¹ƒ Ä• dÄ• ya kÄ• sÄ• vavatthavasano paccekabuddhavesaá¹ƒ ga
paá¹-imuÃ±citvÄ• hatthivÄ«thiyaá¹ƒ á¹-hatvÄ• Ä• vudhena hatthiá¹ƒ mÄ• retvÄ• dante Ä•
vikkiá¹‡anto jÄ«vikaá¹ƒ kappesi. so aparabhÄ• ge bodhisattassa parivÄ• rahatthÄ«naá¹ƒ sa
mÄ• retuá¹ƒ Ä• rabhi. hatthino devasikaá¹ƒ hatthÄ«su parihÄ• yantesu ``kena nu kho kÄ• ra
parihÄ• yantÄ«â€™â€™ ti bodhisattassa Ä• rocesuá¹ƒ.

bodhisatto pariggaá¹‡hanto ``paccekabuddhavesaá¹ƒ gahetvÄ• hatthivÄ«thipariyante eko
kacci nu kho so mÄ• reti, pariggaá¹‡hissÄ• mi naâ€™â€™ nti ekadivasaá¹ƒ hatthÄ« purato
198/ pacchato ahosi. so bodhisattaá¹ƒ disvÄ• Ä• vudhaá¹ƒ Ä• dÄ• ya pakkhandi. bodhisatt
``bhÅ«miyaá¹ƒ pothetvÄ• mÄ• ressÄ• mi naâ€™â€™ nti soá¹‡á¸• aá¹ƒ pasÄ• retvÄ• tena
disvÄ• ``imaá¹ƒ arahaddhajaá¹ƒ mayÄ• garuá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti soá¹‡á
``ambho purisa, nanu esa arahaddhajo ananucchaviko tuyhaá¹ƒ, kasmÄ• etaá¹ƒ paridahas
avoca ---

141__._ á¹• 21 ``anikkasÄ• vo kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridahissati.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

142__._ á¹• 21 ``yo \Be II 182/ ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahatÄ«â€™â€™ ti ||

tattha __anikkasÄ• vo_ti kasÄ• vo vuccati rÄ• go doso moho makkho paá¸·Ä• so issÄ• ma
sÄ• á¹-heyyaá¹ƒ thambho sÄ• rambho mÄ• no atimÄ• no mado pamÄ• do, sabbe akusalÄ•
bhavagÄ• mikammaá¹ƒ diyaá¸• á¸• hakilesasahassaá¹ƒ, eso kasÄ• vo nÄ• ma. so yassa pu
anissaá¹-á¹-ho anikkhanto, so anikkasÄ• vo nÄ• ma. __kÄ• sÄ• va_nti kasÄ• yarasapÄ«taá
vatthaá¹ƒ paridahissatÄ«_ti yo evarÅ«po hutvÄ• evarÅ«paá¹ƒ vatthaá¹ƒ paridahissati nivÄ•
ca. __apeto damasaccenÄ• _ti indriyadamasaá¹…khÄ• tena damena ca nibbÄ• nasaá¹…kh
apeto parivajjito. nissakkatthe vÄ• karaá¹‡avacanaá¹ƒ, etasmÄ• damasaccÄ• apetoti atth
cettha vacÄ«saccaá¹ƒ \Ne II 167/ catusaccampi vaá¹-á¹-atiyeva. __na so kÄ• sÄ• vamaraha
anikkasÄ• vattÄ• arahaddhajaá¹ƒ kÄ• sÄ• vaá¹ƒ na arahati ananucchaviko etassa.

__yo ca vantakasÄ• vassÄ• _ti yo pana puggalo yathÄ• vuttasseva kasÄ• vassa vantattÄ•
__sÄ«lesu susamÄ• hito_ti maggasÄ«lesu ceva phalasÄ«lesu ca sammÄ• Ä• hito, Ä• netv
patiá¹-á¹-hito. tehi sÄ«lehi samaá¹…gÄ«bhÅ«tassetaá¹ƒ adhivacanaá¹ƒ. __upeto_ti samann
__damasaccenÄ• _ti vuttappakÄ• rena damena ca saccena ca. __sa ve kÄ• sÄ• vamaraha
imaá¹ƒ arahaddhajaá¹ƒ kÄ• sÄ• vaá¹ƒ arahati.

evaá¹ƒ \Ee II 199/ bodhisatto tassa purisassa imaá¹ƒ kÄ• raá¹‡aá¹ƒ kathetvÄ• ``ito paá¹-á¹
Ä• gami, Ä• gacchasi ce, jÄ«vitaá¹ƒ te natthÄ«â€™â€™ â€™ ti tajjetvÄ• palÄ• pesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• hat
ahosi, yÅ«thapati pana ahameva ahosiâ€™â€™ nti.

kÄ• sÄ• vajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [222] 2. cÅ«á¸·anandiyajÄ• takavaá¹‡á¹‡anÄ•

__idaá¹ƒ_ \Be II 183/ __tadÄ• cariyavaco_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadatta
ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vu
kakkhaá¸·o pharuso sÄ• hasiko sammÄ• sambuddhe abhimÄ• re payojesi, silaá¹ƒ pavijjhi, n
khantimettÄ• nuddayamattampissa tathÄ• gate natthÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``k
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
pubbepi devadatto kakkhaá¸·o pharuso nikkÄ• ruá¹‡ikoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese m
ahosi, kaniá¹-á¹-habhÄ• tiko panassa cÅ«á¸·anandiyo nÄ• ma. te ubhopi asÄ«tisahassavÄ•

himavantapadese andhamÄ• taraá¹ƒ paá¹-ijaggantÄ• vÄ• saá¹ƒ kappesuá¹ƒ. te mÄ• taraá¹
araÃ±Ã±aá¹ƒ pavisitvÄ• madhurÄ• ni phalÄ• phalÄ• ni mÄ• tuyÄ• pesenti. Ä• haraá¹‡akav
denti, sÄ• khudÄ• pÄ«á¸·itÄ• aá¹-á¹-hicammÄ• vasesÄ• kisÄ• ahosi. atha naá¹ƒ bodhisat
amma, tumhÄ• kaá¹ƒ madhuraphalÄ• phalÄ• ni pesema, tumhe kasmÄ• milÄ• yathÄ• â€™
labhÄ• mÄ«â€™â€™ ti. bodhisatto cintesi \Ee II 200/ --- ``mayi yÅ«thaá¹ƒ pariharante mÄ•
yÅ«thaá¹ƒ pahÄ• ya mÄ• taraá¹ƒyeva paá¹-ijaggissÄ• mÄ«â€™â€™ ti. so cÅ«á¸·anandiyaá
yÅ«thaá¹ƒ parihara, ahaá¹ƒ mÄ• taraá¹ƒ paá¹-ijaggissÄ• mÄ«â€™â€™ ti Ä• ha. sopi naá¹ƒ
yÅ«thapariharaá¹‡ena kammaá¹ƒ natthi, ahampi mÄ• tarameva paá¹-ijaggissÄ• mÄ«â€™â€
ekacchandÄ• hutvÄ• yÅ«thaá¹ƒ pahÄ• ya mÄ• taraá¹ƒ gahetvÄ• himavantÄ• oruyha pac
kappetvÄ• mÄ• taraá¹ƒ paá¹-ijaggiá¹ƒsu.

atheko bÄ• rÄ• á¹‡asivÄ• sÄ« brÄ• hmaá¹‡amÄ• á¹‡avo takkasilÄ• yaá¹ƒ disÄ• pÄ• mokkl
sabbasippÄ• ni uggaá¹‡hitvÄ• ``gamissÄ• mÄ«â€™â€™ ti Ä• cariyaá¹ƒ Ä• pucchi. Ä• cariy
kakkhaá¸·apharusasÄ• hasikabhÄ• vaá¹ƒ Ã±atvÄ• ``tÄ• ta, tvaá¹ƒ kakkhaá¸·o pharuso sÄ•
sabbakÄ• laá¹ƒ ekasadisameva ijjhati, mahÄ• vinÄ• saá¹ƒ mahÄ• dukkhaá¹ƒ pÄ• puá¹‡issa
hohi, pacchÄ• nutÄ• panakÄ• raá¹‡aá¹ƒ kammaá¹ƒ mÄ• karÄ«â€™â€™ ti \Be II 184/ ovad
vanditvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• gharÄ• vÄ• saá¹ƒ gahetvÄ• aÃ±Ã±ehi sippehi jÄ«vik
``dhanukoá¹-iá¹ƒ nissÄ• ya jÄ«vissÄ• mi, luddakammaá¹ƒ katvÄ• jÄ«vikaá¹ƒ kappessÄ• mÄ
nikkhamitvÄ• paccantagÄ• make vasanto dhanukalÄ• pasannaddho araÃ±Ã±aá¹ƒ pavisitvÄ
maá¹ƒsavikkayena jÄ«vikaá¹ƒ kappesi. so ekadivasaá¹ƒ araÃ±Ã±e kiÃ±ci alabhitvÄ• Ä• ga
aá¹…gaá¹‡apariyante á¹-hitaá¹ƒ nigrodharukkhaá¹ƒ disvÄ• ``api nÄ• mettha kiÃ±ci bhaveyy
nigrodharukkhÄ• bhimukho pÄ• yÄ• si.

tasmiá¹ƒ khaá¹‡e ubhopi te bhÄ• taro mÄ• taraá¹ƒ phalÄ• ni khÄ• dÄ• petvÄ• purato katvÄ
nisinnÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``kiá¹ƒ no mÄ• taraá¹ƒ karissatÄ«â€™â€™ ti sÄ• k
kho sÄ• hasikapuriso rukkhamÅ«laá¹ƒ Ä• gantvÄ• taá¹ƒ tesaá¹ƒ mÄ• taraá¹ƒ jarÄ• dubbala
--- ``kiá¹ƒ me tucchahatthagamanena imaá¹ƒ makkaá¹-iá¹ƒ vijjhitvÄ• gahetvÄ• gamissÄ• m
201/ tassÄ• vijjhanatthÄ• ya dhanuá¹ƒ gaá¹‡hi. taá¹ƒ disvÄ• bodhisatto ``tÄ• ta cÅ«á¸·anan
mÄ• taraá¹ƒ vijjhitukÄ• mo, ahamassÄ• jÄ«vitadÄ• naá¹ƒ dassÄ• mi, tvaá¹ƒ mamaccayena
paá¹-ijaggeyyÄ• sÄ«â€™â€™ ti vatvÄ• sÄ• khantarÄ• nikkhamitvÄ• ``bho purisa, mÄ• m
andhÄ• jarÄ• dubbalÄ• , ahamassÄ• jÄ«vitadÄ• naá¹ƒ demi, tvaá¹ƒ etaá¹ƒ amÄ• retvÄ• m
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• sarassa Ä• sannaá¹-á¹-hÄ• ne nisÄ«di. so nikkaruá¹‡o bodhisatta
mÄ• tarampissa vijjhituá¹ƒ \Ne II 169/ puna dhanuá¹ƒ sannayhi. taá¹ƒ disvÄ• cÅ«á¸·anandiy
mÄ• taraá¹ƒ vijjhitukÄ• mo, ekadivasampi kho me mÄ• tÄ• jÄ«vamÄ• nÄ• laddhajÄ«vitÄ• y
jÄ«vitadÄ• namassÄ• dassÄ• mÄ«â€™â€™ ti sÄ• khantarÄ• nikkhamitvÄ• ``bho purisa, m
ahamassÄ• jÄ«vitadÄ• naá¹ƒ dammi, tvaá¹ƒ maá¹ƒ vijjhitvÄ• amhe dve bhÄ• tike gahetvÄ•
jÄ«vitadÄ• naá¹ƒ dehÄ«â€™â€™ ti tassa paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• sarassa Ä• sannaá¹-á¹
vijjhitvÄ• pÄ• tetvÄ• ``ayaá¹ƒ makkaá¹-Ä« ghare dÄ• rakÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti

vijjhitvÄ• pÄ• tetvÄ• tayopi kÄ• jenÄ• dÄ• ya gehÄ• bhimukho pÄ• yÄ• si.

athassa pÄ• papurisassa gehe asani patitvÄ• bhariyaÃ±ca dve dÄ• rake ca geheneva sad
piá¹-á¹-hivaá¹ƒsathÅ«á¹‡amattaá¹ƒ avasissi. athassa naá¹ƒ gÄ• madvÄ• reyeva eko puriso
Ä• rocesi. so puttadÄ• rasokena \Be II 185/ abhibhÅ«to tasmiá¹ƒyeva á¹-hÄ• ne maá¹ƒsakÄ
chaá¸• á¸• etvÄ• vatthaá¹ƒ pahÄ• ya naggo bÄ• hÄ• paggayha paridevamÄ• no gantvÄ• g
thÅ«á¹‡Ä• bhijjitvÄ• sÄ«se patitvÄ• sÄ«saá¹ƒ bhindi, pathavÄ« vivaraá¹ƒ adÄ• si, avÄ«cit
so pathaviyÄ• giliyamÄ• no Ä• cariyassa ovÄ• daá¹ƒ saritvÄ• ``imaá¹ƒ vata \Ee II 202/ kÄ•
pÄ• rÄ• sariyabrÄ• hmaá¹‡o mayhaá¹ƒ ovÄ• damadÄ• sÄ«â€™â€™ ti paridevamÄ• no ima

143__._ á¹• 21 ``idaá¹ƒ tadÄ• cariyavaco, pÄ• rÄ• sariyo yadabravi.

mÄ• su tvaá¹ƒ akari pÄ• paá¹ƒ, yaá¹ƒ tvaá¹ƒ pacchÄ• kataá¹ƒ tape ||

144__._ á¹• 21 ``yÄ• ni karoti puriso, tÄ• ni attani passati.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaâ€™â€™ nti ||

tassattho --- yaá¹ƒ pÄ• rÄ• sariyo brÄ• hmaá¹‡o abravi --- ``mÄ• su tvaá¹ƒ pÄ• paá¹ƒ akarÄ
tvaÃ±Ã±eva tapeyyÄ• â€™â€™ ti, idaá¹ƒ taá¹ƒ Ä• cariyassa vacanaá¹ƒ. yÄ• ni kÄ• yavacÄ
karoti, tesaá¹ƒ vipÄ• kaá¹ƒ paá¹-ilabhanto tÄ• niyeva attani passati. kalyÄ• á¹‡akammakÄ•
phalamanubhoti, pÄ• pakÄ• rÄ« ca pÄ• pakameva hÄ«naá¹ƒ lÄ• makaá¹ƒ aniá¹-á¹-haphala
yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ, bÄ«jÄ• nurÅ«paá¹ƒ bÄ«jÄ• nucc
gaá¹‡hÄ• ti anubhavatÄ«ti. iti so paridevanto pathaviá¹ƒ pavisitvÄ• avÄ«cimahÄ• niraye nib

satthÄ• \Ne II 170/ ``na, bhikkhave, devadatto idÄ• neva, pubbepi kakkhaá¸·o pharuso nikk
ti vatvÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• luc
disÄ• pÄ• mokkho Ä• cariyo sÄ• riputto, cÅ«á¸·anandiyo Ä• nando, mÄ• tÄ• mahÄ• pajÄ• p
ahameva ahosiâ€™â€™ nti.

cÅ«á¸·anandiyajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [223] 3. puá¹-abhattajÄ• takavaá¹‡á¹‡anÄ•

__name_ \Be II 186/ __namantassa bhaje bhajanta_nti idaá¹ƒ satthÄ• jetavane viharanto e
Ä• rabbha kathesi. sÄ• vatthinagaravÄ• sÄ« kireko kuá¹-umbiko ekena janapadakuá¹-umbik

akÄ• si. so \Ee II 203/ attano bhariyaá¹ƒ Ä• dÄ• ya tassa dhÄ• raá¹‡akassa santikaá¹ƒ agar
``dÄ• tuá¹ƒ na sakkomÄ«â€™â€™ ti na kiÃ±ci adÄ• si, itaro kujjhitvÄ• bhattaá¹ƒ abhuÃ±jitv
naá¹ƒ antarÄ• magge chÄ• tajjhattaá¹ƒ disvÄ• maggapaá¹-ipannÄ• purisÄ• ``bhariyÄ• yap
ti bhattapuá¹-aá¹ƒ adaá¹ƒsu. so taá¹ƒ gahetvÄ• tassÄ• adÄ• tukÄ• mo hutvÄ• ``bhadde, id
tiá¹-á¹-hanaá¹-á¹-hÄ• naá¹ƒ, tvaá¹ƒ purato yÄ• hÄ«â€™â€™ ti uyyojetvÄ• sabbaá¹ƒ bhattaá
tucchapuá¹-aá¹ƒ dassetvÄ• ``bhadde, abhattakaá¹ƒ tucchapuá¹-ameva adaá¹ƒsÅ«â€™â€™
bhuttabhÄ• vaá¹ƒ Ã±atvÄ• domanassappattÄ• ahosi. te ubhopi jetavanapiá¹-á¹-hivihÄ• rem
pivissÄ• mÄ• â€™â€™ ti jetavanaá¹ƒ pavisiá¹ƒsu.

satthÄ• pi tesaÃ±Ã±eva Ä• gamanaá¹ƒ olokento maggaá¹ƒ gahetvÄ• á¹-hitaluddako viya g
nisÄ«di, te satthÄ• raá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• tehi
paá¹-isanthÄ• raá¹ƒ katvÄ• ``kiá¹ƒ, upÄ• sike, ayaá¹ƒ te bhattÄ• hitakÄ• mo sasnehoâ€™â
ahaá¹ƒ etassa sasnehÄ• , ayaá¹ƒ pana mayhaá¹ƒ nisneho, tiá¹-á¹-hantu aÃ±Ã±epi divasÄ•
puá¹-abhattaá¹ƒ labhitvÄ• mayhaá¹ƒ adatvÄ• attanÄ• va bhuÃ±jÄ«â€™â€™ ti. ``upÄ• sike
etassa hitakÄ• mÄ• sasnehÄ• , ayaá¹ƒ pana nisnehova. yadÄ• pana paá¹‡á¸• ite nissÄ• y
te sabbissariyaá¹ƒ niyyÄ• detÄ«â€™â€™ ti vatvÄ• tÄ• ya yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto amaccakule nibbatti
171/ tassa atthadhammÄ• nusÄ• sako ahosi. atha rÄ• jÄ• ``padubbheyyÄ• pi me ayaâ€™â
Ä• saá¹…kanto nÄ«hari. so attano bhariyaá¹ƒ gahetvÄ• nagarÄ• nikkhamma ekasmiá¹ƒ kÄ
kappesi. so aparabhÄ• ge pitu kÄ• lakatabhÄ• vaá¹ƒ \Be II 187/ sutvÄ• ``kulasantakaá¹ƒ ra
gaá¹‡hissÄ• mÄ«â€™â€™ ti bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gacchanto antarÄ• magge ``bhariyÄ
ti bhattapuá¹-aá¹ƒ labhitvÄ• tassÄ• adatvÄ• sayameva taá¹ƒ bhuÃ±ji. sÄ• ``kakkhaá¸·o \E
purisoâ€™â€™ ti domanassappattÄ• ahosi. so bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ gahetvÄ• taá¹
á¹-hapetvÄ• ``ettakameva etissÄ• alaâ€™â€™ nti na aÃ±Ã±aá¹ƒ sakkÄ• raá¹ƒ vÄ• samm
yÄ• pesÄ«â€™â€™ tipi naá¹ƒ na pucchati.

bodhisatto cintesi --- ``ayaá¹ƒ devÄ« raÃ±Ã±o bahÅ«pakÄ• rÄ• sasnehÄ• , rÄ• jÄ• paneta
maÃ±Ã±ati, sakkÄ• rasammÄ• namassÄ• kÄ• ressÄ• mÄ«â€™â€™ ti taá¹ƒ upasaá¹…kam
á¹-hatvÄ• ``kiá¹ƒ, tÄ• tÄ• â€™â€™ ti vutte ``kathaá¹ƒ samuá¹-á¹-hÄ• petuá¹ƒ mayaá¹ƒ, dev
upaá¹-á¹-hahÄ• ma, kiá¹ƒ nÄ• ma mahallakÄ• naá¹ƒ pitÅ«naá¹ƒ vatthakhaá¹‡á¸• aá¹ƒ vÄ•
dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, ahaá¹ƒ attanÄ• va kiÃ±ci na labhÄ• mi
dassÄ• mi, nanu labhanakÄ• le adÄ• siá¹ƒ, idÄ• ni pana me rÄ• jÄ• na kiÃ±ci deti. tiá¹-á¹-h
rajjaá¹ƒ gaá¹‡hituá¹ƒ Ä• gacchanto antarÄ• magge bhattapuá¹-aá¹ƒ labhitvÄ• bhattamattan
bhuÃ±jÄ«â€™â€™ ti. ``kiá¹ƒ pana, amma, raÃ±Ã±o santike evaá¹ƒ kathetuá¹ƒ sakkhissathÄ
``sakkhissÄ• mi, tÄ• tÄ• â€™â€™ ti. ``tena hi ajjeva mama raÃ±Ã±o santike á¹-hitakÄ• le m
kathetha ajjeva vo guá¹‡aá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti evaá¹ƒ vatvÄ• bodhisatto pu
santike aá¹-á¹-hÄ• si. sÄ• pi gantvÄ• raÃ±Ã±o samÄ«pe aá¹-á¹-hÄ• si.

atha naá¹ƒ bodhisatto ``amma, tumhe ativiya kakkhaá¸·Ä• , kiá¹ƒ nÄ• ma pitÅ«naá¹ƒ vattha
bhattapiá¹‡á¸• amattaá¹ƒ vÄ• dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, ahamev
na labhÄ• mi, tumhÄ• kaá¹ƒ kiá¹ƒ dassÄ• mÄ«â€™â€™ ti? ``nanu aggamahesiá¹-á¹-hÄ• na
``tÄ• ta, kismiÃ±ci sammÄ• ne asati aggamahesiá¹-á¹-hÄ• naá¹ƒ kiá¹ƒ karissati, idÄ• ni me
dassati, so antarÄ• magge bhattapuá¹-aá¹ƒ labhitvÄ• tato kiÃ±ci adatvÄ• \Ee II 205/ sayan
bodhisatto ``evaá¹ƒ kira, mahÄ• rÄ• jÄ• â€™â€™ ti pucchi. rÄ• jÄ• adhivÄ• sesi. bodhisatt
viditvÄ• ``tena hi, amma, raÃ±Ã±o appiyakÄ• lato paá¹-á¹-hÄ• ya kiá¹ƒ tumhÄ• kaá¹ƒ idha
appiyasampayogo ca dukkho, tumhÄ• kaá¹ƒ idha vÄ• se sati raÃ±Ã±o appiyasampayogova
188/ bhavissati, ime sattÄ• nÄ• ma bhajante bhajanti, abhajanabhÄ• vaá¹ƒ Ã±atvÄ• aÃ±Ã±
lokasannivÄ• soâ€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• avoca ---

145__._ á¹• 21 ``name namantassa bhaje bhajantaá¹ƒ, kiccÄ• nukubbassa kareyya kiccaá¹

nÄ• natthakÄ• massa kareyya atthaá¹ƒ, asambhajantampi na sambhajeyya ||

146__._ á¹• 21 ``caje cajantaá¹ƒ vanathaá¹ƒ na kayirÄ• , apetacittena na sambhajeyya.

dijo dumaá¹ƒ khÄ«á¹‡aphalanti Ã±atvÄ• , aÃ±Ã±aá¹ƒ samekkheyya mahÄ• hi lokoâ€™â€™

tattha __name namantassa bhaje bhajanta_nti yo attano namati, tasseva paá¹-inameyya. y
bhajeyya. __kiccÄ• nukubbassa kareyya kicca_nti attano uppannakiccaá¹ƒ anukubbantasse
paá¹-ikareyya. __caje cajantaá¹ƒ vanathaá¹ƒ na kayirÄ• _ti attÄ• naá¹ƒ jahantaá¹ƒ jaheyyev
taá¹‡hÄ• saá¹…khÄ• taá¹ƒ vanathaá¹ƒ na kareyya. __apetacittenÄ• _ti vigatacittena vipalla
sambhajeyyÄ• _ti tathÄ• rÅ«pena saddhiá¹ƒ na samÄ• gaccheyya. __dijo duma_nti yathÄ•
rukkhaá¹ƒ phale khÄ«á¹‡e ``khÄ«á¹‡aphalo ayaâ€™â€™ nti Ã±atvÄ• taá¹ƒ chaá¸• á¸• etvÄ
pariyesati, evaá¹ƒ aÃ±Ã±aá¹ƒ samekkheyya. mahÄ• hi esa loko, atha tumhe sasnehaá¹ƒ e
labhissathÄ• ti.

taá¹ƒ sutvÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• deviyÄ• sabbissariyaá¹ƒ adÄ• si. tato paá¹-á¹-hÄ• ya
vasiá¹ƒsu.

satthÄ• \Ee II 206/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne dve jayampatikÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. ``tadÄ• jayamp
jayampatikÄ• ahesuá¹ƒ, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

puá¹-abhattajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [224] 4. kumbhilajÄ• takavaá¹‡á¹‡anÄ•

__yassete_ \Ne II 173/ \Be II 189/ __caturo dhammÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane vihara
Ä• rabbha kathesi.

147__._ á¹• 21 ``yassete caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattati ||

148__._ á¹• 21 ``yassa cete na vijjanti, guá¹‡Ä• paramabhaddakÄ• .

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so nÄ• tivattatÄ«â€™â€™ ti ||

tattha __guá¹‡Ä• paramabhaddakÄ• _ti yassa ete paramabhaddakÄ• cattÄ• ro rÄ• saá¹-á
guá¹‡Ä• na vijjanti, so paccÄ• mittaá¹ƒ atikkamituá¹ƒ na sakkotÄ«ti. sesamettha sabbaá¹ƒ
kumbhilajÄ• take vuttanayameva saddhiá¹ƒ samodhÄ• nenÄ• ti.

kumbhilajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [225] 5. khantivaá¹‡á¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__atthi me puriso, devÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kosalarÄ• jÄ• naá¹ƒ Ä• rabb
kireko bahÅ«pakÄ• ro amacco antepure padussi. rÄ• jÄ• ``upakÄ• rako meâ€™â€™ ti Ã±a
Ä• rocesi. satthÄ• ``porÄ• á¹‡akarÄ• jÄ• nopi, mahÄ• rÄ• ja, evaá¹ƒ adhivÄ• sesuá¹ƒyevÄ•
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko amacco tassa antepure pa
tassa gehe padussi. so tassa aparÄ• dhaá¹ƒ adhivÄ• setuá¹ƒ asakkonto taá¹ƒ Ä• dÄ• ya ra
``deva, eko me upaá¹-á¹-hÄ• ko sabbakiccakÄ• rako \Ee II 207/, so mayhaá¹ƒ gehe padussi
vaá¹-á¹-atÄ«â€™â€™ ti pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

149__._ á¹• 21 ``atthi me puriso deva, sabbakiccesu byÄ• vaá¹-o.

tassa cekoparÄ• dhatthi, tattha tvaá¹ƒ kinti maÃ±Ã±asÄ«â€™â€™ ti ||

tattha \Ne II 174/ \Be II 190/ __tassa cekoparÄ• dhatthÄ«_ti tassa ca purisassa eko aparÄ•
tvaá¹ƒ kinti maÃ±Ã±asÄ«_ti tattha tassa purisassa aparÄ• dhe tvaá¹ƒ ``kiá¹ƒ kÄ• tabbaâ€™
yathÄ• te cittaá¹ƒ uppajjati, tadanurÅ«pamassa daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«ti dÄ«peti.

taá¹ƒ sutvÄ• rÄ• jÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

150__._ á¹• 21 ``amhÄ• kampatthi puriso, ediso idha vijjati.

dullabho aá¹…gasampanno, khantirasmÄ• ka ruccatÄ«â€™â€™ ti ||

tassattho --- amhÄ• kampi rÄ• jÅ«naá¹ƒ sataá¹ƒ ediso bahÅ«pakÄ• ro agÄ• re dussanakap
vijjati, idÄ• nipi idheva saá¹ƒvijjati, mayaá¹ƒ rÄ• jÄ• nopi samÄ• nÄ• tassa bahÅ«pakÄ• rata
adhivÄ• sema, tuyhaá¹ƒ pana araÃ±Ã±opi sato adhivÄ• sanabhÄ• ro jÄ• to. aá¹…gasampan
guá¹‡akoá¹-á¹-hÄ• sehi samannÄ• gato puriso nÄ• ma dullabho, tena kÄ• raá¹‡ena asmÄ•
adhivÄ• sanakhantiyeva ruccatÄ«ti.

amacco attÄ• naá¹ƒ sandhÄ• ya raÃ±Ã±o vuttabhÄ• vaá¹ƒ Ã±atvÄ• tato paá¹-á¹-hÄ• ya an
visahi, sopissa sevako raÃ±Ã±o Ä• rocitabhÄ• vaá¹ƒ Ã±atvÄ• tato paá¹-á¹-hÄ• ya taá¹ƒ kan

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• aha
ahosiâ€™â€™ nti. sopi amacco raÃ±Ã±o satthu kathitabhÄ• vaá¹ƒ Ã±atvÄ• tato paá¹-á¹-hÄ
kÄ• tuá¹ƒ nÄ• sakkhÄ«ti.

khantivaá¹‡á¹‡ajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [226] 6. kosiyajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• le_ \Ee II 208/ __nikkhamanÄ• sÄ• dhÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto kosa
kathesi. kosalarÄ• jÄ• paccantavÅ«pasamanatthÄ• ya akÄ• le nikkhami. vatthu heá¹-á¹-hÄ

satthÄ• \Ne II 175/ pana atÄ«taá¹ƒ Ä• haritvÄ• Ä• ha --- ``mahÄ• rÄ• ja, atÄ«te bÄ• rÄ• á¹
nikkhamitvÄ• uyyÄ• ne khandhÄ• vÄ• raá¹ƒ nivesayi. tasmiá¹ƒ kÄ• le \Be II 191/ eko ulÅ«k
pavisitvÄ• nilÄ«yi. kÄ• kasenÄ• Ä• gantvÄ• `nikkhantameva taá¹ƒ gaá¹‡hissÄ• mÄ• â€™â
sÅ«riyatthaá¹…gamanaá¹ƒ anoloketvÄ• akÄ• leyeva nikkhamitvÄ• palÄ• yituá¹ƒ Ä• rabhi.
parivÄ• retvÄ• tuá¹‡á¸• ehi koá¹-á¹-entÄ• paripÄ• tesuá¹ƒ. rÄ• jÄ• bodhisattaá¹ƒ Ä• mante
paá¹‡á¸• ita, ime kÄ• kÄ• kosiyaá¹ƒ paripÄ• tentÄ«â€™â€™ ti pucchi. bodhisatto ``akÄ• le
vasanaá¹-á¹-hÄ• nÄ• nikkhamantÄ• evarÅ«paá¹ƒ dukkhaá¹ƒ paá¹-ilabhantiyeva, tasmÄ• a
vasanaá¹-á¹-hÄ• nÄ• nikkhamituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti imamatthaá¹ƒ pakÄ• sento

151__._ á¹• 21 ``kÄ• le nikkhamanÄ• sÄ• dhu, nÄ• kÄ• le sÄ• dhu nikkhamo.

akÄ• lena hi nikkhamma, ekakampi bahujjano.

na kiÃ±ci atthaá¹ƒ joteti, dhaá¹…kasenÄ• va kosiyaá¹ƒ ||

152__._ á¹• 21 ``dhÄ«ro ca vidhividhÄ• naÃ±Ã±Å«, paresaá¹ƒ vivarÄ• nugÅ«.

sabbÄ• mitte vasÄ«katvÄ• , kosiyova sukhÄ« siyÄ• â€™â€™ ti ||

tattha __kÄ• le nikkhamanÄ• sÄ• dhÅ«_ti, mahÄ• rÄ• ja, nikkhamanÄ• nÄ• ma nikkhama
yuttapayuttakÄ• le sÄ• dhu. __nÄ• kÄ• le sÄ• dhu nikkhamo_ti akÄ• le pana attano vasana
gantuá¹ƒ nikkhamo nÄ• ma nikkhamanaá¹ƒ vÄ• parakkamanaá¹ƒ vÄ• na sÄ• dhu. __ ``ak
catÅ«su padesu paá¹-hamena saddhiá¹ƒ tatiyaá¹ƒ, dutiyena catutthaá¹ƒ yojetvÄ• evaá¹ƒ at
vasanaá¹-á¹-hÄ• nato hi koci puriso akÄ• lena nikkhamitvÄ• vÄ• parakkamitvÄ• vÄ• __na
__atthaá¹ƒ joteti, _ attano appamattakampi vuá¸• á¸• hiá¹ƒ uppÄ• detuá¹ƒ na sakkoti, atha k
bahujjano_ bahupi so paccatthikajano etaá¹ƒ akÄ• le nikkhamantaá¹ƒ vÄ• parakkamantaá¹
parivÄ• retvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• peti. tatrÄ• yaá¹ƒ upamÄ• --- __dhaá¹…kasenÄ• va
dhaá¹…kasenÄ• imaá¹ƒ akÄ• le nikkhamantaÃ±ca parakkamantaÃ±ca kosiyaá¹ƒ tuá¹‡á¸• c
pÄ• penti, tathÄ• tasmÄ• tiracchÄ• nagate Ä• diá¹ƒ katvÄ• kenaci akÄ• le attano vasanaá
nikkhamitabbaá¹ƒ na parakkamitabbanti.

dutiyagÄ• thÄ• ya \Be II 192/ __dhÄ«ro_ti paá¹‡á¸• ito. __vidhÄ«_ti porÄ• á¹‡akapaá¹‡á¸• it
__vidhÄ• na_nti koá¹-á¹-hÄ• so vÄ• saá¹ƒvidahanaá¹ƒ vÄ• . __vivarÄ• nugÅ«_ti vivaraá¹ƒ a
__sabbÄ• mitte_ti \Ne II 176/ sabbe amitte. __vasÄ«katvÄ• _ti attano vase katvÄ• . __kosiy
bÄ• lakosiyÄ• aÃ±Ã±o paá¹‡á¸• itakosiyo viya. idaá¹ƒ vuttaá¹ƒ hoti --- yo ca kho paá¹‡á¸• it
nikkhamitabbaá¹ƒ parakkamitabbaá¹ƒ, imasmiá¹ƒ na nikkhamitabbaá¹ƒ na parakkamitabbaâ
porÄ• á¹‡akapaá¹‡á¸• itehi á¹-hapitassa paveá¹‡isaá¹…khÄ• tassa vidhino koá¹-á¹-hÄ• sasa
vÄ• tassa vÄ• vidhino vidhÄ• naá¹ƒ saá¹ƒvidahanaá¹ƒ anuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, so vi
paresaá¹ƒ attano paccÄ• mittÄ• naá¹ƒ vivaraá¹ƒ Ã±atvÄ• yathÄ• nÄ• ma paá¹‡á¸• ito kosiy
kÄ• le nikkhamitvÄ• ca parakkamitvÄ• ca tattha tattha sayitÄ• naÃ±Ã±eva kÄ• kÄ• naá¹ƒ s
sabbe amitte vasÄ«katvÄ• sukhÄ« siyÄ• , evaá¹ƒ dhÄ«ropi kÄ• le nikkhamitvÄ• parakkam
vasÄ«katvÄ• sukhÄ« niddukkho bhaveyyÄ• ti. rÄ• jÄ• bodhisattassa vacanaá¹ƒ sutvÄ• niv

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

kosiyajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [227] 7. gÅ«thapÄ• á¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__sÅ«ro sÅ«rena saá¹…gammÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ bhik
tasmiá¹ƒ kira kÄ• le jetavanato tigÄ• vutaá¸• á¸• hayojanamatte eko nigamagÄ• mo, tattha b
salÄ• kabhattapakkhiyabhattÄ• ni atthi. tatreko paÃ±hapucchako koá¹‡á¸• o vasati. so
salÄ• kabhattapakkhiyabhattÄ• naá¹ƒ atthÄ• ya Ä• gate dahare ca \Ee II 210/ sÄ• maá¹‡ere
pivanti, ke bhuÃ±jantÄ«â€™â€™ ti paÃ±haá¹ƒ pucchitvÄ• kathetuá¹ƒ asakkonte lajjÄ• pesi
salÄ• kabhattapakkhiyabhattatthÄ• ya taá¹ƒ gÄ• maá¹ƒ na gacchanti. athekadivasaá¹ƒ eko
gantvÄ• ``bhante, asukagÄ• me salÄ• kabhattaá¹ƒ vÄ• pakkhiyabhattaá¹ƒ vÄ• atthÄ«â€™
``atthÄ• vuso, tattha paneko koá¹‡á¸• o paÃ±haá¹ƒ pucchati, taá¹ƒ kathetuá¹ƒ asakkonte ak
tassa bhayena koci gantuá¹ƒ na sakkotÄ«â€™â€™ ti vutte ``bhante, tattha bhattÄ• ni mayh
taá¹ƒ dametvÄ• nibbisevanaá¹ƒ katvÄ• tato paá¹-á¹-hÄ• ya tumhe disvÄ• palÄ• yanakaá¹ƒ
bhikkhÅ« ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tassa tattha bhattÄ• ni pÄ• pesuá¹ƒ.

so \Ne II 177/ tattha gantvÄ• gÄ• madvÄ• re cÄ«varaá¹ƒ pÄ• rupi. taá¹ƒ disvÄ• koá¹‡á¸• o
vegena upagantvÄ• ``paÃ±haá¹ƒ me, samaá¹‡a, kathehÄ«â€™â€™ ti Ä• ha. ``upÄ• saka,
Ä• dÄ• ya Ä• sanasÄ• laá¹ƒ tÄ• va me Ä• gantuá¹ƒ dehÄ«â€™â€™ ti. so yÄ• guá¹ƒ Ä• dÄ•
tasmiá¹ƒ tatheva Ä• ha. sopi naá¹ƒ bhikkhu ``yÄ• guá¹ƒ tÄ• va me pÄ• tuá¹ƒ dehi, Ä• sanas
sammajjituá¹ƒ dehi, salÄ• kabhattaá¹ƒ tÄ• va me Ä• harituá¹ƒ dehÄ«â€™â€™ ti vatvÄ• sal
tameva pattaá¹ƒ gÄ• hÄ• petvÄ• ``ehi, paÃ±haá¹ƒ te kathessÄ• mÄ«â€™â€™ ti bahigÄ• m
saá¹ƒharitvÄ• aá¹ƒse á¹-hapetvÄ• tassa hatthato pattaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• si. tatrÄ• p
paÃ±haá¹ƒ me kathehÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ ``kathemi te paÃ±haâ€™â€™ nti eka
aá¹-á¹-hÄ«ni saá¹ƒcuá¹‡á¹‡ento viya pothetvÄ• gÅ«thaá¹ƒ mukhe pakkhipitvÄ• ``ito dÄ• ni
gÄ• maá¹ƒ Ä• gataá¹ƒ kaÃ±ci bhikkhuá¹ƒ paÃ±haá¹ƒ pucchitakÄ• le jÄ• nissÄ• mÄ«â€™â€
tato paá¹-á¹-hÄ• ya bhikkhÅ« disvÄ• va palÄ• yati. aparabhÄ• ge tassa bhikkhuno sÄ• kiriy
pÄ• kaá¹-Ä• jÄ• tÄ• . athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á
asukabhikkhu kira koá¹‡á¸• assa mukhe gÅ«thaá¹ƒ pakkhipitvÄ• gatoâ€™â€™ ti. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
bhikkhu idÄ• neva taá¹ƒ mÄ«á¸·hena Ä• sÄ• deti, pubbepi Ä• sÄ• desiyevÄ• â€™â€™ ti va

atÄ«te \Ee II 211/ aá¹…gamagadhavÄ• sino aÃ±Ã±amaÃ±Ã±assa raá¹-á¹-haá¹ƒ gacchantÄ
raá¹-á¹-hÄ• naá¹ƒ sÄ«mantare ekaá¹ƒ saraá¹ƒ nissÄ• ya vasitvÄ• suraá¹ƒ pivitvÄ• maccha
pÄ• tova yÄ• nÄ• ni yojetvÄ• pakkamiá¹ƒsu. tesaá¹ƒ gatakÄ• le eko gÅ«thakhÄ• dako pÄ•
Ä• gantvÄ• tesaá¹ƒ pÄ«taá¹-á¹-hÄ• ne chaá¸• á¸• itaá¹ƒ suraá¹ƒ disvÄ• pipÄ• sÄ• ya pivitv
gÅ«thapuÃ±jaá¹ƒ abhiruhi, allagÅ«thaá¹ƒ \Be II 194/ tasmiá¹ƒ Ä• ruá¸·he thokaá¹ƒ onami. s
dhÄ• retuá¹ƒ na sakkotÄ«â€™â€™ ti viravi. tasmiÃ±Ã±eva khaá¹‡e eko mattavaravÄ• raá¹
gÅ«thagandhaá¹ƒ ghÄ• yitvÄ• jigucchanto paá¹-ikkami. so taá¹ƒ disvÄ• ``esa mama bhaye

saÃ±Ã±Ä« hutvÄ• ``iminÄ• me saddhiá¹ƒ saá¹…gÄ• maá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

153__._ á¹• 21 ``sÅ«ro sÅ«rena saá¹…gamma, vikkantena pahÄ• rinÄ• .

ehi nÄ• ga nivattassu, kiá¹ƒ nu bhÄ«to palÄ• yasi.

passantu aá¹…gamagadhÄ• , mama tuyhaÃ±ca vikkamaâ€™â€™ nti ||

tassattho \Ne II 178/ --- tvaá¹ƒ sÅ«ro mayÄ• sÅ«rena saddhiá¹ƒ samÄ• gantvÄ• vÄ«riyavi
pahÄ• radÄ• nasamatthatÄ• ya pahÄ• rinÄ• kiá¹ƒkÄ• raá¹‡Ä• asaá¹…gÄ• metvÄ• va gacc
dÄ• tabbo siyÄ• , tasmÄ• ehi nÄ• ga nivattassu, ettakeneva maraá¹‡abhayatajjito hutvÄ• k
ime imaá¹ƒ sÄ«maá¹ƒ antaraá¹ƒ katvÄ• vasantÄ• passantu, aá¹…gamagadhÄ• mama tuy
amhÄ• kaá¹ƒ parakkamaá¹ƒ passantÅ«ti.

so hatthÄ« kaá¹‡á¹‡aá¹ƒ datvÄ• tassa vacanaá¹ƒ sutvÄ• nivattitvÄ• tassa santikaá¹ƒ gan
dutiyaá¹ƒ gÄ• thamÄ• ha ---

154__._ á¹• 21 ``na taá¹ƒ pÄ• dÄ• vadhissÄ• mi, na dantehi na soá¹‡á¸• iyÄ• .

mÄ«á¸·hena taá¹ƒ vadhissÄ• mi, pÅ«ti haÃ±Ã±atu pÅ«tinÄ• â€™â€™ ti ||

tassattho \Ee II 212/ --- na taá¹ƒ pÄ• dÄ• dÄ«hi vadhissÄ• mi, tuyhaá¹ƒ pana anucchaviken
vadhissÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• ``pÅ«tigÅ«thapÄ• á¹‡ako pÅ«tinÄ• va haÃ±Ã±atÅ«â€™â€™ ti tassa
laá¹‡á¸• aá¹ƒ pÄ• tetvÄ• udakaá¹ƒ vissajjetvÄ• tattheva taá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• petvÄ
araÃ±Ã±ameva pÄ• visi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• gÅ
ahosi, vÄ• raá¹‡o so bhikkhu, taá¹ƒ kÄ• raá¹‡aá¹ƒ paccakkhato disvÄ• tasmiá¹ƒ vanasaá¹‡
ahameva ahosiâ€™â€™ nti.

gÅ«thapÄ• á¹‡ajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [228] 8. kÄ• manÄ«tajÄ• takavaá¹‡á¹‡anÄ•

__tayo_ \Be II 195/ __giri_nti idaá¹ƒ satthÄ• jetavane viharanto kÄ• manÄ«tabrÄ• hmaá¹‡a

kathesi. vatthu paccuppannaÃ±ca atÄ«taÃ±ca dvÄ• dasakanipÄ• te __kÄ• majÄ• take_ (J I
Ä• vibhavissati. tesu pana dvÄ«su rÄ• japuttesu jeá¹-á¹-hako Ä• gantvÄ• bÄ• rÄ• á¹‡asiyaá
kaniá¹-á¹-ho \Ne II 179/ uparÄ• jÄ• . tesu rÄ• jÄ• vatthukÄ• makilesakÄ• mesu atitto dhana
bodhisatto sakko devarÄ• jÄ• hutvÄ• jambudÄ«paá¹ƒ olokento tassa raÃ±Ã±o dvÄ«supi kA
Ã±atvÄ• ``imaá¹ƒ rÄ• jÄ• naá¹ƒ niggaá¹‡hitvÄ• lajjÄ• pessÄ• mÄ«â€™â€™ ti brÄ• hmaá¹‡
rÄ• jÄ• naá¹ƒ passi, raÃ±Ã±Ä• ca ``kenatthena Ä• gatosi mÄ• á¹‡avÄ• â€™â€™ ti vutte ``a
nagarÄ• ni passÄ• mi khemÄ• ni subhikkhÄ• ni pahÅ«tahatthiassarathapattÄ«ni
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• laá¹…kÄ• rabharitÄ• ni, sakkÄ• ca pana tÄ• ni appakeneva balena
tÄ• ni gahetvÄ• dÄ• tuá¹ƒ Ä• gatoâ€™â€™ ti Ä• ha. ``kadÄ• gacchÄ• ma, mÄ• á¹‡avÄ• â
mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi gaccha, pÄ• tova Ä• gaccheyyÄ• sÄ«â€™â€™ ti. ``sÄ•
sajjehÄ«â€™â€™ ti vatvÄ• sakko sakaá¹-á¹-hÄ• nameva \Ee II 213/ gato.

rÄ• jÄ• punadivase bheriá¹ƒ carÄ• petvÄ• balasajjaá¹ƒ kÄ• retvÄ• amacce pakkosÄ• pet
brÄ• hmaá¹‡amÄ• á¹‡avo ``uttarapaÃ±cÄ• le indapatte kekaketi imesu tÄ«su nagaresu rajja
dassÄ• mÄ«â€™â€™ ti Ä• ha, taá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• dÄ• ya tÄ«su nagaresu rajjaá¹ƒ gaá
pakkosathÄ• ti. ``katthassa, deva, nivÄ• so dÄ• pitoâ€™â€™ ti? ``na me tassa nivÄ• sageh
``nivÄ• saparibbayo pana dinnoâ€™â€™ ti? ``sopi na dinnoâ€™â€™ ti. atha ``kahaá¹ƒ naá
``nagaravÄ«thÄ«su olokethÄ• â€™â€™ ti. te olokentÄ• adisvÄ• ``na passÄ• ma, mahÄ• rA
raÃ±Ã±o mÄ• á¹‡avaá¹ƒ apassantassa ``evaá¹ƒ mahantÄ• nÄ• ma issariyÄ• parihÄ«nomh
hadayavatthu uá¹‡haá¹ƒ ahosi, vatthulohitaá¹ƒ kuppi, lohitapakkhandikÄ• udapÄ• di, vejjÄ•
nÄ• sakkhiá¹ƒsu.

tato tÄ«hacatÅ«haccayena sakko Ä• vajjamÄ• no tassa taá¹ƒ Ä• bÄ• dhaá¹ƒ Ã±atvÄ• ``tiki
brÄ• hmaá¹‡avaá¹‡á¹‡ena Ä• gantvÄ• dvÄ• re á¹-hatvÄ• ``vejjabrÄ• hmaá¹‡o \Be II 196/ t
Ä• gatoâ€™â€™ ti Ä• rocÄ• pesi. rÄ• jÄ• taá¹ƒ sutvÄ• ``mahantamahantÄ• rÄ• javejjÄ• n
nÄ• sakkhiá¹ƒsu, paribbayamassa dÄ• petvÄ• uyyojethÄ• â€™â€™ ti Ä• ha. sakko taá¹ƒ s
nivÄ• saparibbayena attho, vejjalÄ• bhampi na gaá¹‡hissÄ• mi, tikicchissÄ• mi naá¹ƒ, puna
passatÅ«â€™â€™ ti Ä• ha. rÄ• jÄ• taá¹ƒ sutvÄ• ``tena hi Ä• gacchatÅ«â€™â€™ ti Ä• ha.
ekamantaá¹ƒ aá¹-á¹-hÄ• si, rÄ• jÄ• ``tvaá¹ƒ maá¹ƒ tikicchasÄ«â€™â€™ ti Ä• ha. ``Ä• ma, d
tikicchassÅ«â€™â€™ ti. ``sÄ• dhu, mahÄ• rÄ• ja, byÄ• dhino me lakkhaá¹‡aá¹ƒ kathetha, k
kiá¹ƒ khÄ• ditaá¹ƒ vÄ• pÄ«taá¹ƒ vÄ• nissÄ• ya, udÄ• hu diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€
byÄ• dhi sutaá¹ƒ nissÄ• ya uppannoâ€™â€™ ti. ``kiá¹ƒ te sutaâ€™â€™ nti. ``tÄ• ta eko mÄ
214/ Ä• gantvÄ• mayhaá¹ƒ `tÄ«su nagaresu rajjaá¹ƒ gaá¹‡hitvÄ• dassÄ• mÄ«â€™ ti Ä• ha
nivÄ• saá¹-á¹-hÄ• naá¹ƒ vÄ• nivÄ• saparibbayaá¹ƒ vÄ• na dÄ• pesiá¹ƒ, so mayhaá¹ƒ kujjh
santikaá¹ƒ gato bhavissati. atha me `evaá¹ƒ mahantÄ• nÄ• ma issariyÄ• parihÄ«nomhÄ«â
byÄ• dhi uppanno. sace sakkosi tvaá¹ƒ me kÄ• macittaá¹ƒ nissÄ• ya uppannaá¹ƒ byÄ• dhiá
tikicchÄ• hÄ«â€™â€™ ti etamatthaá¹ƒ pakÄ• sento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

155__._ á¹• 21 ``tayo giriá¹ƒ antaraá¹ƒ kÄ• mayÄ• mi, paÃ±cÄ• lÄ• kuruyo kekake ca.

tatuttariá¹ƒ brÄ• hmaá¹‡a kÄ• mayÄ• mi, tikiccha maá¹ƒ brÄ• hmaá¹‡a kÄ• manÄ«taâ€™â€

tattha __tayo giri_nti tayo girÄ«, ayameva vÄ• pÄ• á¹-ho. yathÄ• ``sudassanassa girino, d
pakÄ• satÄ«â€™â€™ ti ettha sudassanaá¹ƒ devanagaraá¹ƒ yujjhitvÄ• duggaá¹‡hatÄ• ya d
``sudassanagirÄ«â€™â€™ ti vuttaá¹ƒ, evamidhÄ• pi tÄ«á¹‡i nagarÄ• ni ``tayo giriâ€™â€™
ayamettha attho --- tÄ«á¹‡i ca nagarÄ• ni tesaÃ±ca antaraá¹ƒ tividhampi raá¹-á¹-haá¹ƒ kÄ•
kuruyo kekake cÄ• â€™â€™ ti imÄ• ni tesaá¹ƒ raá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ni. tesu __paÃ±
tattha kapilaá¹ƒ nÄ• ma nagaraá¹ƒ. __kuruyo_ti kururaá¹-á¹-haá¹ƒ, tattha indapattaá¹ƒ nÄ•
cÄ• _ti paccatte upayogavacanaá¹ƒ, tena kekakaraá¹-á¹-haá¹ƒ dasseti. tattha kekakarÄ• jad
__tatuttari_nti taá¹ƒ \Be II 197/ ahaá¹ƒ ito paá¹-iladdhÄ• bÄ• rÄ• á¹‡asirajjÄ• tatuttariá¹ƒ tiv
kÄ• mayÄ• mi. __tikiccha maá¹ƒ, brÄ• hmaá¹‡a, kÄ• manÄ«ta_nti imehi vatthukÄ• mehi ca
hataá¹ƒ pahataá¹ƒ sace sakkosi, tikiccha maá¹ƒ brÄ• hmaá¹‡Ä• ti.

atha naá¹ƒ sakko ``mahÄ• rÄ• ja, tvaá¹ƒ mÅ«losadhÄ• dÄ«hi atekiccho. Ã±Ä• á¹‡osadhene
vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

156__._ á¹• 21 ``kaá¹‡hÄ• hidaá¹-á¹-hassa \Ee II 215/ karonti heke, amanussapaviá¹-á¹-has
paá¹‡á¸• itÄ• .

na kÄ• manÄ«tassa karoti koci, okkantasukkassa hi kÄ• tikicchÄ• â€™â€™ ti ||

tattha __kaá¹‡hÄ• hidaá¹-á¹-hassa karonti heke_ti ekacce hi tikicchakÄ• ghoravisena kÄ• a
daá¹-á¹-hassa mantehi ceva osadhehi ca tikicchaá¹ƒ karonti. __amanussapaviá¹-á¹-hassa k
apare paá¹‡á¸• itÄ• bhÅ«tavejjÄ• bhÅ«tayakkhÄ• dÄ«hi amanussehi paviá¹-á¹-hassa abhi
balikammaparittakaraá¹‡aosadhaparibhÄ• vitÄ• dÄ«hi tikicchaá¹ƒ karonti. __na kÄ• manÄ«
II 181/ kÄ• mehi pana nÄ«tassa kÄ• mavasikassa puggalassa aÃ±Ã±atra paá¹‡á¸• itehi aÃ±
karoti, karontopi kÄ• tuá¹ƒ samattho nÄ• ma natthi. kiá¹ƒkÄ• raá¹‡Ä• ? __okkantasukkassa
okkantasukkassa avakkantassa kusaladhammamariyÄ• daá¹ƒ atikkantassa akusaladhamm
mantosadhÄ• dÄ«hi kÄ• nÄ• ma tikicchÄ• , na sakkÄ• osadhehi tikicchitunti.

itissa mahÄ• satto imaá¹ƒ kÄ• raá¹‡aá¹ƒ dassetvÄ• uttari evamÄ• ha --- ``mahÄ• rÄ• ja, sa
rajjÄ• ni lacchasi, api nu kho imesu catÅ«su nagaresu rajjaá¹ƒ karonto ekappahÄ• reneva c
sÄ• á¹-akayugÄ• ni paridaheyyÄ• si, catÅ«su vÄ• suvaá¹‡á¹‡apÄ• tÄ«su bhuÃ±jeyyÄ• si, c
sayeyyÄ• si, mahÄ• rÄ• ja, taá¹‡hÄ• vasikena nÄ• ma bhavituá¹ƒ na vaá¹-á¹-ati, taá¹‡hÄ• l
sÄ• vaá¸• á¸• hamÄ• nÄ• yo taá¹ƒ vaá¸• á¸• heti, taá¹ƒ puggalaá¹ƒ aá¹-á¹-hasu mahÄ• nira
ussadanirayesu nÄ• nappakÄ• rabhedesu ca avasesesu apÄ• yesu khipatÄ«â€™â€™ ti. ev

nirayÄ• dibhayena tajjetvÄ• mahÄ• satto dhammaá¹ƒ desesi. rÄ• jÄ• pissa dhammaá¹ƒ sut
tÄ• vadeva nibyÄ• dhitaá¹ƒ pÄ• puá¹‡i \Ee II 216/. sakkopissa ovÄ• daá¹ƒ datvÄ• \Be II 198
patiá¹-á¹-hÄ• petvÄ• devalokameva gato. sopi tato paá¹-á¹-hÄ• ya dÄ• nÄ• dÄ«ni puÃ±Ã±Ä
gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kÄ• manÄ«tabrÄ• hmaá¹‡o ahosi, sakko pana ahameva ahosiâ€™â€™ nti.

kÄ• manÄ«tajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [229] 9. palÄ• yitajÄ• takavaá¹‡á¹‡anÄ•

__gajaggameghehÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto palÄ• yitaparibbÄ• jakaá¹ƒ Ä• ra
vÄ• datthÄ• ya sakalajambudÄ«paá¹ƒ vicaritvÄ• kaÃ±ci paá¹-ivÄ• diá¹ƒ alabhitvÄ• anupub
``atthi nu kho koci mayÄ• saddhiá¹ƒ vÄ• daá¹ƒ kÄ• tuá¹ƒ samatthoâ€™â€™ ti manusse pu
``tÄ• disÄ• naá¹ƒ sahassenapi saddhiá¹ƒ vÄ• daá¹ƒ kÄ• tuá¹ƒ samattho sabbaÃ±Ã±Å« dvip
dhammissaro parappavÄ• damaddano, sakalepi jambudÄ«pe uppanno parappavÄ• do taá¹
samattho nÄ• ma natthi. velantaá¹ƒ patvÄ• samuddaÅ«miyo viya hi sabbavÄ• dÄ• tassa p
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hontÄ«â€™â€™ ti buddhaguá¹‡e kathesuá¹ƒ. paribbÄ• jako ``kaha
etarahÄ«â€™â€™ ti pucchitvÄ• ``jetavaneâ€™â€™ ti sutvÄ• ``idÄ• nissa vÄ• daá¹ƒ Ä• ro
mahÄ• janaparivuto jetavanaá¹ƒ gacchanto jetena rÄ• jakumÄ• rena navakoá¹-idhanaá¹ƒ vi
jetavanadvÄ• rakoá¹-á¹-hakaá¹ƒ disvÄ• ``ayaá¹ƒ samaá¹‡assa gotamassa vasanapÄ• sÄ•
``dvÄ• rakoá¹-á¹-hako ayaâ€™â€™ nti sutvÄ• ``dvÄ• rakoá¹-á¹-hako tÄ• va evarÅ«po, vasa
bhavissatÄ«â€™â€™ ti vatvÄ• ``gandhakuá¹-i nÄ• ma appameyyÄ• â€™â€™ ti vutte ``eva
ko vÄ• daá¹ƒ karissatÄ«â€™â€™ ti tatova palÄ• yi. manussÄ• unnÄ• dino hutvÄ• jetavana
``kiá¹ƒ akÄ• le Ä• gatatthÄ• â€™â€™ ti vuttÄ• taá¹ƒ pavattiá¹ƒ kathayiá¹ƒsu. satthÄ• ``na
pubbepesa mama vasanaá¹-á¹-hÄ• nassa dvÄ• rakoá¹-á¹-hakaá¹ƒ disvÄ• palÄ• yatevÄ• â€
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee II 217/ \Be II 199/ gandhÄ• raraá¹-á¹-he takkasilÄ• yaá¹ƒ bodhisatto rajjaá¹ƒ kÄ•
bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto. so ``takkasilaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti mahanten
nagarato avidÅ«re á¹-hatvÄ• ``iminÄ• niyÄ• mena hatthÄ« pesetha, iminÄ• asse, iminÄ•
evaá¹ƒ dhÄ• vitvÄ• Ä• vudhehi paharatha, evaá¹ƒ ghanavassavalÄ• hakÄ• viya saravassa
tenaá¹ƒ vicÄ• rento imaá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

157__._ á¹• 21 ``gajaggameghehi hayaggamÄ• libhi, rathÅ«mijÄ• tehi sarÄ• bhivassebhi.

tharuggahÄ• vaá¹-á¹-adaá¸·happahÄ• ribhi, parivÄ• ritÄ• takkasilÄ• samantato ||

158__._ á¹• 21 ``abhidhÄ• vatha cÅ«padhÄ• vatha ca, vividhÄ• vinÄ• ditÄ• vadantibhi.

vattatajja tumulo ghoso yathÄ• , vijjulatÄ• jaladharassa gajjatoâ€™â€™ ti ||

tattha __gajaggameghehÄ«_ti aggagajameghehi, koÃ±canÄ• daá¹ƒ gajjantehi mattavaravÄ
attho. __hayaggamÄ• libhÄ«_ti aggahayamÄ• lÄ«hi, varasindhavavalÄ• hakakulehi assÄ• r
__rathÅ«mijÄ• tehÄ«_ti saÃ±jÄ• taÅ«mivegehi sÄ• garasalilehi viya saÃ±jÄ• tarathÅ«mÄ«h
__sarÄ• bhivassebhÄ«_ti tehiyeva rathÄ• nÄ«kehi ghanavassamegho viya saravassaá¹ƒ va
__tharuggahÄ• vaá¹-á¹-adaá¸·happahÄ• ribhÄ«_ti tharuggahehi Ä• vaá¹-á¹-adaá¸·happahÄ•
Ä• vattitvÄ• parivattitvÄ• daá¸·haá¹ƒ paharantehi gahitakhaggaratanatharudaá¹‡á¸• ehi pa
__parivÄ• ritÄ• takkasilÄ• samantato_ti yathÄ• ayaá¹ƒ takkasilÄ• parivÄ• ritÄ• hoti, sÄ«g
attho.

__abhidhÄ• vatha_ \Ne II 183/ __cÅ«padhÄ• vatha cÄ• _ti vegena dhÄ• vatha ceva upadh
vinÄ• ditÄ• vadantibhÄ«_ti varavÄ• raá¹‡ehi saddhiá¹ƒ vividhÄ• vinaditÄ• bhavatha, selita
nÄ• nÄ• viravÄ• hothÄ• ti attho. __vattatajja tumulo ghoso_ti vattatu ajja tumulo mahanto a
__yathÄ• vijjulatÄ• jaladharassa gajjato_ti yathÄ• gajjantassa \Be II 200/ jaladharassa mu
vijjulatÄ• caranti, evaá¹ƒ vicarantÄ• nagaraá¹ƒ parivÄ• retvÄ• rajjaá¹ƒ gaá¹‡hathÄ• ti vada

iti so rÄ• jÄ• gajjitvÄ• senaá¹ƒ vicÄ• retvÄ• nagaradvÄ• rasamÄ«paá¹ƒ gantvÄ• dvÄ• ral
``idaá¹ƒ raÃ±Ã±o vasanagehaâ€™â€™ nti pucchitvÄ• ``ayaá¹ƒ nagaradvÄ• rakoá¹-á¹-hako
``nagaradvÄ• rakoá¹-á¹-hako tÄ• va evarÅ«po, raÃ±Ã±o nivesanaá¹ƒ kÄ«disaá¹ƒ bhavissat
``vejayantapÄ• sÄ• dasadisaâ€™â€™ nti sutvÄ• ``evaá¹ƒ yasasampannena raÃ±Ã±Ä• sa
sakkhissÄ• mÄ• â€™â€™ ti dvÄ• rakoá¹-á¹-hakaá¹ƒ disvÄ• va nivattitvÄ• palÄ• yitvÄ• bÄ•

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bÄ
palÄ• yitaparibbÄ• jako ahosi, takkasilarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

palÄ• yitajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [230] 10. dutiyapalÄ• yitajÄ• takavaá¹‡á¹‡anÄ•

__dhajamaparimita_nti \Ee II 219/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ palÄ• yitaparib
kathesi. imasmiá¹ƒ pana vatthusmiá¹ƒ so paribbÄ• jako jetavanaá¹ƒ pÄ• visi. tasmiá¹ƒ khaá
mahÄ• janaparivuto alaá¹…katadhammÄ• sane nisinno manosilÄ• tale sÄ«hanÄ• daá¹ƒ na
deseti. paribbÄ• jako dasabalassa brahmasarÄ«rapaá¹-ibhÄ• gaá¹ƒ rÅ«paá¹ƒ puá¹‡á¹‡acar
suvaá¹‡á¹‡apaá¹-á¹-asadisaá¹ƒ nalÄ• á¹-aÃ±ca disvÄ• ``ko evarÅ«paá¹ƒ purisuttamaá¹ƒ ji

sakkhissatÄ«â€™â€™ ti nivattitvÄ• parisantaraá¹ƒ pavisitvÄ• palÄ• yi. mahÄ• jano taá¹ƒ a
satthussa taá¹ƒ pavattiá¹ƒ Ä• rocesi. satthÄ• ``na so paribbÄ• jako idÄ• neva, pubbepi man
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ mukhaá¹ƒ disvÄ• palÄ• toyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä

atÄ«te bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• resi, takkasilÄ• yaá¹ƒ eko gandhÄ• rarÄ
``bÄ• rÄ• á¹‡asiá¹ƒ gahessÄ• mÄ«â€™â€™ ti caturaá¹…giniyÄ• senÄ• ya Ä• gantvÄ• nag
á¹-hito attano \Ne II 184/ balavÄ• hanaá¹ƒ oloketvÄ• ``ko ettakaá¹ƒ balavÄ• hanaá¹ƒ jinituá
ti attano senaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

159__._ á¹• 21 ``dhajamaparimitaá¹ƒ \Be II 201/ anantapÄ• raá¹ƒ, duppasahaá¹ƒ dhaá¹…ke

girimiva anilena duppasayho, duppasaho ahamajja tÄ• disenÄ• â€™â€™ ti ||

tattha __dhajamaparimita_nti idaá¹ƒ tÄ• va me rathesu morachade á¹-hapetvÄ• ussÄ• pita
bahuá¹ƒ anekasatasaá¹…khyaá¹ƒ. __anantapÄ• ra_nti balavÄ• hanampi me ``ettakÄ• hatth
rathÄ• ettakÄ• pattÄ«â€™â€™ ti gaá¹‡anapariccheda rahitaá¹ƒ anantapÄ• raá¹ƒ. __duppa
paá¹-isattÅ«hi sahituá¹ƒ abhibhavituá¹ƒ \Ee II 220/. yathÄ• kiá¹ƒ? __dhaá¹…kehi sÄ• garaá
bahÅ«hi kÄ• kehi vegavikkhambhanavasena vÄ• atikkamanavasena vÄ• duppasaho, evaá
anilena duppasayho_ti apica me ayaá¹ƒ balakÄ• yo yathÄ• pabbato vÄ• tena akampanÄ«y
aÃ±Ã±ena balakÄ• yena duppasaho. __duppasaho ahamajja tÄ• disenÄ• _ti svÄ• haá¹ƒ im
tÄ• disena duppasahoti aá¹-á¹-Ä• lake á¹-hitaá¹ƒ bodhisattaá¹ƒ sandhÄ• ya vadati.

athassa so puá¹‡á¹‡acandasassirikaá¹ƒ attano mukhaá¹ƒ dassetvÄ• ``bÄ• la, mÄ• vippala
balavÄ• hanaá¹ƒ mattavÄ• raá¹‡o viya naá¸·avanaá¹ƒ viddhaá¹ƒsessÄ• mÄ«â€™â€™ ti sa
gÄ• thamÄ• ha ---

160__._ á¹• 21 ``mÄ• bÄ• liyaá¹ƒ vilapi na hissa tÄ• disaá¹ƒ, viá¸• ayhase na hi labhase nis

Ä• sajjasi gajamiva ekacÄ• rinaá¹ƒ, yo taá¹ƒ padÄ• naá¸·amiva pothayissatÄ«â€™â€™ ti ||

tattha __mÄ• bÄ• liyaá¹ƒ vilapÄ«_ti mÄ• attano bÄ• labhÄ• vaá¹ƒ vippalapasi. __na hissa
tÄ• diso, ayameva vÄ• pÄ• á¹-ho. tÄ• diso ``anantapÄ• raá¹ƒ me balavÄ• hanaâ€™â€™ nt
rajjaÃ±ca gahetuá¹ƒ samattho nÄ• ma na hi assa, na hotÄ«ti attho. __viá¸• ayhase_ti tvaá¹ƒ
rÄ• gadosamohamÄ• napariá¸·Ä• hena viá¸• ayhasiyeva. __na hi labhase nisedhaka_nti mÄ
abhibhavitvÄ• nisedhakaá¹ƒ na tÄ• va labhasi, ajja \Be II 202/ taá¹ƒ Ä• gatamaggeneva pal
__Ä• sajjasÄ«_ti upagacchasi. __gajamiva ekacÄ• rina_nti ekacÄ• rinaá¹ƒ mattavaravÄ• ra
padÄ• naá¸·amiva pothayissatÄ«_ti yo taá¹ƒ yathÄ• nÄ• ma mattavaravÄ• raá¹‡o pÄ• dÄ•
saá¹ƒcuá¹‡á¹‡eti, evaá¹ƒ pothayissati, taá¹ƒ tvaá¹ƒ Ä• sajjasÄ«ti attÄ• naá¹ƒ sandhÄ• yÄ• h

evaá¹ƒ \Ne II 185/ tajjentassa panassa kathaá¹ƒ sutvÄ• gandhÄ• rarÄ• jÄ• ullokento \Ee I
kaÃ±canapaá¹-á¹-asadisaá¹ƒ mahÄ• nalÄ• á¹-aá¹ƒ disvÄ• attano gahaá¹‡abhÄ«to nivattitv
sakanagarameva agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ga
palÄ• yitaparibbÄ• jako ahosi, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

dutiyapalÄ• yitajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kÄ• sÄ• vavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

kÄ• sÄ• vaá¹ƒ cÅ«á¸·anandiyaá¹ƒ, puá¹-abhattaÃ±ca kumbhilaá¹ƒ.

khantivaá¹‡á¹‡aá¹ƒ kosiyaÃ±ca, gÅ«thapÄ• á¹‡aá¹ƒ kÄ• manÄ«taá¹ƒ.

palÄ• yitadvayampi ca ||

9. upÄ• hanavaggo

á¹• 03 [231] 1. upÄ• hanajÄ• takavaá¹‡á¹‡anÄ•

__yathÄ• pi_ \Ne II 186/ __kÄ«tÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto devadattaá¹ƒ Ä• ra
dhammasabhÄ• yaÃ±hi bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, devadatto
tathÄ• gatassa paá¹-ipakkho paá¹-isattu hutvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡Ä«â€™â€™
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, devadatto \Be II 203/ idÄ• neva Ä• cariyaá¹ƒ paccakkhÄ• ya mama paá¹-ipakkho
patto, pubbepi pattoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto hatthÄ• cariyakule n
hatthisippe nipphattiá¹ƒ pÄ• puá¹‡i. atheko kÄ• sigÄ• mako mÄ• á¹‡avako Ä• gantvÄ• tass
uggaá¹‡hi. bodhisattÄ• nÄ• ma sippaá¹ƒ vÄ• centÄ• Ä• cariyamuá¹-á¹-hiá¹ƒ na karonti, att
niravasesaá¹ƒ sikkhÄ• penti. tasmÄ• so mÄ• á¹‡avo bodhisattassa jÄ• nanasippaá¹ƒ nirava
bodhisattaá¹ƒ Ä• ha --- ``Ä• cariya \Ee II 222/, ahaá¹ƒ rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahissÄ• mÄ«
``sÄ• dhu, tÄ• tÄ• â€™â€™ ti gantvÄ• raÃ±Ã±o Ä• rocesi --- ``mahÄ• rÄ• ja, mama antevÄ
icchatÄ«â€™â€™ ti. ``sÄ• dhu, upaá¹-á¹-hÄ• tÅ«â€™â€™ ti. ``tena hissa paribbayaá¹ƒ jÄ•

``tumhÄ• kaá¹ƒ antevÄ• siko tumhehi samakaá¹ƒ na lacchati, tumhesu sataá¹ƒ labhantesu p
dve labhantesu ekaá¹ƒ lacchatÄ«â€™â€™ ti. so gehaá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ antevÄ•
antevÄ• siko ``ahaá¹ƒ, Ä• cariya, tumhehi samaá¹ƒ sippaá¹ƒ jÄ• nÄ• mi. sace samakaÃ±Ã±
labhissÄ• mi, upaá¹-á¹-hahissÄ• mi. no ce, na upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti Ä• ha. bo
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``sace so tumhehi samappakÄ• ro, tumhehi samakaÃ±Ã±eva si
samakaá¹ƒ labhissatÄ«â€™â€™ ti Ä• ha. bodhisatto taá¹ƒ pavattiá¹ƒ tassa Ä• rocetvÄ• ter
dassessÄ• mÄ«â€™â€™ ti vutte raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``tena hi sve sippaá¹ƒ dasseth
dassessÄ• ma, nagare bheriá¹ƒ carÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• ``sve kira Ä• cariyo ca a
hatthisippaá¹ƒ dassessanti, rÄ• jaá¹…gaá¹‡e sannipatitvÄ• daá¹-á¹-hukÄ• mÄ• passantÅ«
carÄ• pesi.

Ä• cariyo \Ne II 187/ ``na me antevÄ• siko upÄ• yakosallaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti ekaá¹ƒ
ekaratteneva vilomaá¹ƒ sikkhÄ• pesi. so taá¹ƒ ``gacchÄ• â€™â€™ ti vutte osakkituá¹ƒ, ``os
gantuá¹ƒ, ``tiá¹-á¹-hÄ• â€™â€™ ti vutte nipajjituá¹ƒ, ``nipajjÄ• â€™â€™ ti vutte á¹-hÄ• tuá¹ƒ
ti vutte á¹-hapetuá¹ƒ, ``á¹-hapehÄ«â€™â€™ ti vutte gaá¹‡hituá¹ƒ sikkhÄ• petvÄ• punadivas
abhiruhitvÄ• rÄ• jaá¹…gaá¹‡aá¹ƒ agamÄ• si. antevÄ• sikopi ekaá¹ƒ manÄ• paá¹ƒ hatthiá¹ƒ
sannipati. ubhopi samakaá¹ƒ sippaá¹ƒ dassesuá¹ƒ. puna bodhisatto attano hatthiá¹ƒ \Be II 2
kÄ• resi, so ``gacchÄ• â€™â€™ ti \Ee II 223/ vutte osakki, ``osakkÄ• â€™â€™ ti vutte pura
``tiá¹-á¹-hÄ• â€™â€™ ti vutte nipajji, ``nipajjÄ• â€™â€™ ti vutte aá¹-á¹-hÄ• si, ``gaá¹‡hÄ• â
nikkhipi, ``nikkhipÄ• â€™â€™ ti vutte gaá¹‡hi. mahÄ• jano ``are duá¹-á¹-haantevÄ• sika, tva
saddhiá¹ƒ sÄ• rambhaá¹ƒ karosi, attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• si, `Ä• cariyena samaka
evaá¹ƒsaÃ±Ã±Ä« hosÄ«â€™â€™ ti leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paharitvÄ• tattheva jÄ«vi

bodhisatto hatthimhÄ• oruyha rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``mahÄ• rÄ• ja, sippaá¹ƒ
gaá¹‡hanti, ekaccassa pana gahitasippaá¹ƒ dukkaá¹-aupÄ• hanÄ• viya vinÄ• sameva Ä• va
gÄ• thÄ• dvayamÄ• ha ---

161__._ á¹• 21 ``yathÄ• pi kÄ«tÄ• purisassupÄ• hanÄ• , sukhassa atthÄ• ya dukhaá¹ƒ uda

ghammÄ• bhitattÄ• talasÄ• papÄ«á¸·itÄ• , tasseva pÄ• de purisassa khÄ• dare ||

162__._ á¹• 21 ``evameva yo dukkulÄ«no anariyo, tammÄ• ka vijjaÃ±ca sutaÃ±ca Ä• diya.

tameva so tattha sutena khÄ• dati, anariyo vuccati pÄ• nadÅ«pamoâ€™â€™ ti ||

tattha __udabbahe_ti udabbaheyya. __ghammÄ• bhitattÄ• talasÄ• papÄ«á¸·itÄ• _ti gham
ca pÄ«á¸·itÄ• . __tassevÄ• _ti yena tÄ• sukhatthÄ• ya kiá¹‡itvÄ• pÄ• desu paá¹-imukkÄ•
tasseva. __khÄ• dare_ti vaá¹‡aá¹ƒ karontÄ• pÄ• de khÄ• danti.

__dukkulÄ«no_ti dujjÄ• tiko akulaputto. __anariyo_ti hirottappavajjito asappuriso. __tammÄ
sutaÃ±ca Ä• diyÄ• _ti ettha taá¹ƒ taá¹ƒ manatÄ«ti ``tammoâ€™â€™ ti vattabbe tammÄ• ko,
Ä• sevati parivattetÄ«ti attho, Ä• cariyassetaá¹ƒ nÄ• maá¹ƒ. tasmÄ• tammÄ• kÄ• , gÄ• thÄ
224/ panassa rassabhÄ• vo kato. __vijja_nti aá¹-á¹-hÄ• rasasu vijjÄ• á¹-á¹-hÄ• nesu \Be II 2
__suta_nti yaá¹ƒkiÃ±ci sutapariyatti. __Ä• diyÄ• _tiÄ• diyitvÄ• . __tameva so tattha sutena k
__tamevÄ• _ti \Ne II 188/ attÄ• nameva. __so_ti yo dukkulÄ«no anariyo Ä• cariyamhÄ• vijj
so. __tattha sutena khÄ• datÄ«_ti tassa santike sutena so attÄ• nameva khÄ• datÄ«ti attho.
pana ``teneva so tattha sutena khÄ• datÄ«â€™â€™ tipi pÄ• á¹-ho. tassÄ• pi so tena tattha
khÄ• datÄ«ti ayameva attho. __anariyo vuccati pÄ• nadÅ«pamo_ti iti anariyo dupÄ• hanÅ«p
vuccati. yathÄ• hi dukkaá¹-Å«pÄ• hanÄ• purisaá¹ƒ khÄ• danti, evamesa sutena khÄ• dant
khÄ• dati. atha vÄ• pÄ• nÄ• ya dutoti pÄ• nadu, upÄ• hanÅ«patÄ• pitassa upÄ• hanÄ• ya
tasmÄ• yo so attÄ• naá¹ƒ sutena khÄ• dati, so tena sutena khÄ• ditattÄ• ``anariyoâ€™â€™
upÄ• hanÅ«patÄ• pitapÄ• dasadisoti vuccatÄ«ti ayamettha attho. rÄ• jÄ• tuá¹-á¹-ho bodhis
adÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ant
Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

upÄ• hanajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [232] 2. vÄ«á¹‡Ä• thÅ«á¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__ekacintitoyamattho_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ kumÄ• rikaá¹ƒ Ä
kirekÄ• sÄ• vatthiyaá¹ƒ seá¹-á¹-hidhÄ«tÄ• attano gehe usabharÄ• jassa sakkÄ• raá¹ƒ kayi
dhÄ• tiá¹ƒ pucchi --- ``amma, ko nÄ• mesa evaá¹ƒ sakkÄ• raá¹ƒ labhatÄ«â€™â€™ ti. ``usal
ammÄ• â€™â€™ ti. puna sÄ• ekadivasaá¹ƒ pÄ• sÄ• de á¹-hatvÄ• antaravÄ«thiá¹ƒ oloken
cintesi --- ``gunnaá¹ƒ \Ee II 225/ antare jeá¹-á¹-hakassa piá¹-á¹-hiyaá¹ƒ kakudhaá¹ƒ hoti,
manussajeá¹-á¹-hakassapi tena bhavitabbaá¹ƒ, ayaá¹ƒ manussesu purisÅ«sabho bhavissat
pÄ• daparicÄ• rikÄ• ya bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sÄ• dÄ• siá¹ƒ pesetvÄ• \Be II
tayÄ• saddhiá¹ƒ gantukÄ• mÄ• , asukaá¹-á¹-hÄ• naá¹ƒ kira gantvÄ• tiá¹-á¹-hÄ• â€™â€™ t
sÄ• rabhaá¹‡á¸• akaá¹ƒ Ä• dÄ• ya aÃ±Ã±Ä• takavesena pÄ• sÄ• dÄ• otaritvÄ• tena saddh
kammaá¹ƒ nagare ca bhikkhusaá¹…ghe ca pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. dhammasabhÄ• yaá¹ƒ
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asukÄ• kira seá¹-á¹-hidhÄ«tÄ• khujjena saddhiá¹ƒ pa
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte satthÄ• ``na, bhikkhave, idÄ• nevesÄ• khujjaá¹ƒ kÄ• meti, pubbepi kÄ• mesiyevÄ• â€
Ä• hari.

atÄ«te \Ne II 189/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹
seá¹-á¹-hikule nibbattitvÄ• vayappatto gharÄ• vÄ• saá¹ƒ vasanto puttadhÄ«tÄ• hi vaá¸• á¸•
bÄ• rÄ• á¹‡asÄ«seá¹-á¹-hissa dhÄ«taraá¹ƒ vÄ• retvÄ• divasaá¹ƒ á¹-hapesi. seá¹-á¹-hidhÄ«
sakkÄ• rasammÄ• naá¹ƒ disvÄ• ``ko nÄ• mesoâ€™â€™ ti dhÄ• tiá¹ƒ pucchitvÄ• ``usabho
gacchantaá¹ƒ ekaá¹ƒ khujjaá¹ƒ disvÄ• ``ayaá¹ƒ purisÅ«sabho bhavissatÄ«â€™â€™ ti sÄ•
tena saddhiá¹ƒ palÄ• yi. bodhisattopi kho ``seá¹-á¹-hidhÄ«taraá¹ƒ gehaá¹ƒ Ä• nessÄ• mÄ«â
parivÄ• rena bÄ• rÄ• á¹‡asiá¹ƒ gacchanto tameva maggaá¹ƒ paá¹-ipajji. te ubhopi sabbarat
agamaá¹ƒsu. atha khujjassa sabbarattiá¹ƒ sÄ«tÄ• sihatassa aruá¹‡odaye sarÄ«re vÄ• to ku
vattanti. so maggÄ• okkamma vedanÄ• ppatto hutvÄ• vÄ«á¹‡Ä• daá¹‡á¸• ako viya saá¹ƒk
seá¹-á¹-hidhÄ«tÄ• pissa pÄ• damÅ«le nisÄ«di. bodhisatto seá¹-á¹-hidhÄ«taraá¹ƒ khujjassa
disvÄ• saÃ±jÄ• nitvÄ• upasaá¹…kamitvÄ• seá¹-á¹-hidhÄ«tÄ• ya saddhiá¹ƒ sallapanto paá

163__._ á¹• 21 ``ekacintitoyamattho \Ee II 226/, bÄ• lo apariá¹‡Ä• yako.

na hi khujjena vÄ• mena, bhoti saá¹…gantumarahasÄ«â€™â€™ ti ||

tattha __ekacintitoyamattho_ti amma, yaá¹ƒ tvaá¹ƒ atthaá¹ƒ cintetvÄ• iminÄ• khujjena sad
ayaá¹ƒ tayÄ• ekikÄ• ya eva cintito bhavissati. __bÄ• lo apariá¹‡Ä• yako_ti ayaá¹ƒ khujjo bÄ
duppaÃ±Ã±abhÄ• vena mahallakopi bÄ• lova, aÃ±Ã±asmiá¹ƒ gahetvÄ• gacchante asati ga
apariá¹‡Ä• yako. __na hi khujjena vÄ• mena, bhoti saá¹…gantumarahasÄ«_ti \Be II 207/ im
vÄ• manattÄ• vÄ• mena bhoti tvaá¹ƒ mahÄ• kule jÄ• tÄ• abhirÅ«pÄ• dassanÄ«yÄ• saá¹.
nÄ• rahasÄ«ti.

athassa taá¹ƒ vacanaá¹ƒ sutvÄ• seá¹-á¹-hidhÄ«tÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

164__._ á¹• 21 ``purisÅ«sabhaá¹ƒ maÃ±Ã±amÄ• nÄ• , ahaá¹ƒ khujjamakÄ• mayiá¹ƒ.

soyaá¹ƒ saá¹ƒkuá¹-ito seti, chinnatanti yathÄ• thuá¹‡Ä• â€™â€™ ti ||

tassattho --- ahaá¹ƒ, ayya, ekaá¹ƒ usabhaá¹ƒ disvÄ• ``gunnaá¹ƒ jeá¹-á¹-hakassa piá¹-á¹-hi
hoti, imassapi taá¹ƒ atthi, iminÄ• pi purisÅ«sabhena bhavitabbaâ€™â€™ nti evamahaá¹ƒ kh
maÃ±Ã±amÄ• nÄ• akÄ• mayiá¹ƒ. soyaá¹ƒ yathÄ• nÄ• ma chinnatanti sadoá¹‡iko vÄ«á¹‡Ä
saá¹ƒkuá¹-ito setÄ«ti.

bodhisatto \Ne II 190/ tassÄ• aÃ±Ã±Ä• takavesena nikkhantabhÄ• vameva Ã±atvÄ• taá¹ƒ
rathaá¹ƒ Ä• ropetvÄ• gehameva agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• aya

ahosi, bÄ• rÄ• á¹‡asÄ«seá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

vÄ«á¹‡Ä• thÅ«á¹‡ajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [233] 3. vikaá¹‡á¹‡akajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• maá¹ƒ_ \Ee II 227/ __yahiá¹ƒ icchasi tena gacchÄ• _ti idaá¹ƒ satthÄ• jetavane vihar
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. so hi dhammasabhaá¹ƒ Ä• nÄ«to ``saccaá¹ƒ k
ukkaá¹‡á¹-hitoâ€™â€™ ti satthÄ• rÄ• puá¹-á¹-ho ``saccaâ€™â€™ nti vatvÄ• ``kasmÄ• uk
vutte ``kÄ• maguá¹‡akÄ• raá¹‡Ä• â€™â€™ ti Ä• ha. atha naá¹ƒ satthÄ• ``kÄ• maguá¹‡Ä•
vikaá¹‡á¹‡akasallasadisÄ• , sakiá¹ƒ hadaye patiá¹-á¹-haá¹ƒ labhamÄ• nÄ• vikaá¹‡á¹‡akaá
suá¹ƒsumÄ• raá¹ƒ maraá¹‡ameva pÄ• pentÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ dhammena rajjaá¹ƒ kÄ• rento ekadivasaá¹ƒ uyyÄ• n
pokkharaá¹‡Ä«tÄ«raá¹ƒ sampÄ• puá¹‡i. naccagÄ«tÄ• su kusalÄ• naccagÄ«tÄ• ni \Be II 20
pokkharaá¹‡iyaá¹ƒ macchakacchapÄ• gÄ«tasaddalolatÄ• ya sannipatitvÄ• raÃ±Ã±Ä• va s
tÄ• lakkhandhappamÄ• á¹‡aá¹ƒ macchaghaá¹-aá¹ƒ disvÄ• ``kiá¹ƒ nu kho ime macchÄ• ma
carantÄ«â€™â€™ ti amacce pucchi. amaccÄ• ``ete, deva, upaá¹-á¹-hahantÄ«â€™â€™ ti Ä
maá¹ƒ upaá¹-á¹-hahantÄ«â€™â€™ ti tussitvÄ• tesaá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapesi. deva
taá¹‡á¸• ulambaá¹‡aá¹ƒ pÄ• cesi. macchÄ• bhattavelÄ• ya ekacce Ä• gacchanti, ekacce nA
nassati. raÃ±Ã±o tamatthaá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• ``ito paá¹-á¹-hÄ• ya sattavelÄ• ya bher
bherisaÃ±Ã±Ä• ya macchesu sannipatitesu bhattaá¹ƒ dethÄ• â€™â€™ ti Ä• ha. tato paá¹-á
bheriá¹ƒ paharÄ• petvÄ• sannipatitÄ• naá¹ƒ macchÄ• naá¹ƒ bhattaá¹ƒ deti. tepi bherisaÃ±Ã
bhuÃ±janti.

tesu evaá¹ƒ sannipatitvÄ• bhuÃ±jantesu eko suá¹ƒsumÄ• ro Ä• gantvÄ• macche khÄ• di.
Ä• rocesi. rÄ• jÄ• taá¹ƒ sutvÄ• ``suá¹ƒsumÄ• raá¹ƒ macchÄ• naá¹ƒ khÄ• danakÄ• le vikaá
vijjhitvÄ• gaá¹‡hÄ• â€™â€™ ti Ä• ha \Ee II 228/. so ``sÄ• dhÅ«â€™â€™ ti gantvÄ• nÄ• vA
khÄ• dituá¹ƒ Ä• gataá¹ƒ suá¹ƒsumÄ• raá¹ƒ vikaá¹‡á¹‡akena pahari, taá¹ƒ tassa antopiá¹-á¹
vedanÄ• ppatto hutvÄ• taá¹ƒ gahetvÄ• va palÄ• yi. bhattakammiko tassa viddhabhÄ• vaá¹ƒ
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

165__._ á¹• 21 ``kÄ• maá¹ƒ yahiá¹ƒ icchasi tena gaccha, viddhosi mammamhi vikaá¹‡á¹‡ak

hatosi bhattena suvÄ• ditena, lolo ca macche anubandhamÄ• noâ€™â€™ ti ||

tattha __kÄ• ma_nti ekaá¹ƒsena. __yahiá¹ƒ icchasi tena gacchÄ• _ti yasmiá¹ƒ icchasi, tasm
__mammamhÄ«_ti mammaá¹-á¹-hÄ• ne. __vikaá¹‡á¹‡akenÄ• _ti vikaá¹‡á¹‡akasallena. __h

lolo ca macche anubandhamÄ• no_ti tvaá¹ƒ bherivÄ• ditasaÃ±Ã±Ä• ya bhatte dÄ«yamÄ• n
macche anubandhamÄ• no tena savÄ• ditena bhattena hato, gataá¹-á¹-hÄ• nepi te jÄ«vitaá
attano vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• jÄ«vitakkhayaá¹ƒ patto.

satthÄ• \Be II 209/ imaá¹ƒ kÄ• raá¹‡aá¹ƒ dassetvÄ• abhisambuddho hutvÄ• dutiyaá¹ƒ gÄ

166__._ á¹• 21 ``evampi lokÄ• misaá¹ƒ opatanto, vihaÃ±Ã±atÄ« cittavasÄ• nuvattÄ«.

so haÃ±Ã±atÄ« Ã±Ä• tisakhÄ• na majjhe, macchÄ• nugo soriva suá¹ƒsumÄ• roâ€™â€™ ti

tattha __lokÄ• misa_nti paÃ±ca kÄ• maguá¹‡Ä• . te hi loko iá¹-á¹-hato kantato manÄ• pato
``lokÄ• misaâ€™â€™ nti vuccati. __opatanto_ti taá¹ƒ lokÄ• misaá¹ƒ anupatanto kilesavase
puggalo vihaÃ±Ã±ati kilamati, __so haÃ±Ã±atÄ«_ti so evarÅ«po puggalo Ã±Ä• tÄ«naÃ±ca s
vikaá¹‡á¹‡akena viddho macchÄ• nugo suá¹ƒsumÄ• ro viya paÃ±ca kÄ• maguá¹‡e manÄ•
mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡Ä• tiyevÄ• ti.

evaá¹ƒ \Ee II 229/ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ•
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• suá¹ƒsum
buddhaparisÄ• , bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

vikaá¹‡á¹‡akajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [234] 4. asitÄ• bhÅ«jÄ• takavaá¹‡á¹‡anÄ•

__tvameva_ \Ne II 192/ __dÄ• nimakarÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±atara
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kirekasmiá¹ƒ dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ upaá¹-á¹-h
abhirÅ«pÄ• sobhaggappattÄ• , sÄ• vayappattÄ• samÄ• najÄ• tikaá¹ƒ kulaá¹ƒ agamÄ• si.
amaÃ±Ã±amÄ• no aÃ±Ã±attha cittavasena carati. sÄ• tassa taá¹ƒ attani anÄ• darataá¹ƒ ag
nimantetvÄ• dÄ• naá¹ƒ datvÄ• dhammaá¹ƒ suá¹‡antÄ« sotÄ• pattiphale patiá¹-á¹-hahi. sÄ
maggaphalasukhena vÄ«tinÄ• mayamÄ• nÄ• ``sÄ• mikopi maá¹ƒ na icchati, gharÄ• vÄ• se
pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• \Be II 210/ mÄ• tÄ• pitÅ«naá¹ƒ Ä• cikkhitvÄ• pabba
tassÄ• sÄ• kiriyÄ• bhikkhÅ«su pÄ• kaá¹-Ä• jÄ• tÄ• . athekadivasaá¹ƒ bhikkhÅ« dhammas
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asukakulassa dhÄ«tÄ• atthagavesikÄ• sÄ• mikassa
aggasÄ• vakÄ• naá¹ƒ dhammaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya puna mÄ• tÄ• p
arahattaá¹ƒ pattÄ• , evaá¹ƒ atthagavesikÄ• , Ä• vuso sÄ• kumÄ• rikÄ• â€™â€™ ti. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• nevesÄ• kuladhÄ«tÄ• atthagavesikÄ• , pubbepi atthagavesikÄ• yevÄ• â€™â€™ ti va

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto isipabbajjaá¹ƒ pabba
samÄ• pattiyo ca nibbattetvÄ• himavantapadese vÄ• saá¹ƒ kappesi. tadÄ• bÄ• rÄ• á¹‡asi
brahmadattakumÄ• rassa parivÄ• rasampattiá¹ƒ disvÄ• uppannÄ• saá¹…ko puttaá¹ƒ raá¹-á
230/ asitÄ• bhuá¹ƒ nÄ• ma attano deviá¹ƒ Ä• dÄ• ya himavantaá¹ƒ pavisitvÄ• macchamaá
paá¹‡á¹‡asÄ• lÄ• ya nivÄ• saá¹ƒ kappesi. so ekaá¹ƒ kinnariá¹ƒ disvÄ• paá¹-ibaddhacitto ``
karissÄ• mÄ«â€™â€™ ti asitÄ• bhuá¹ƒ agaá¹‡etvÄ• tassÄ• anupadaá¹ƒ agamÄ• si. sÄ•
anubandhamÄ• naá¹ƒ disvÄ• ``ayaá¹ƒ maá¹ƒ agaá¹‡etvÄ• kinnariá¹ƒ anubandhati, kiá¹ƒ m
virattacittÄ• hutvÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• attano kasiá¹‡aparikamm
kasiá¹‡aá¹ƒ olokentÄ« abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• bodhisattaá¹ƒ vandit
paá¹‡á¹‡asÄ• lÄ• ya dvÄ• re aá¹-á¹-hÄ• si. brahmadattopi kinnariá¹ƒ anubandhanto vicaritv
adisvÄ• chinnÄ• so hutvÄ• paá¹‡á¹‡asÄ• lÄ• bhimukhova Ä• gato. asitÄ• bhÅ« taá¹ƒ Ä• g
abbhuggantvÄ• maá¹‡ivaá¹‡á¹‡e gaganatale á¹-hitÄ• ``ayyaputta, taá¹ƒ nissÄ• ya mayÄ•
laddhaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

167__._ á¹• 21 ``tvameva \Ne II 193/ dÄ• nimakara, yaá¹ƒ kÄ• mo byagamÄ• tayi.

soyaá¹ƒ appaá¹-isandhiko, kharachinnaá¹ƒva renukaâ€™â€™ nti ||

tattha \Be II 211/ __tvameva dÄ• nimakarÄ• _ti, ayyaputta, maá¹ƒ pahÄ• ya kinnariá¹ƒ anu
idÄ• ni idaá¹ƒ akara. __yaá¹ƒ kÄ• mo byagamÄ• tayÄ«_ti yaá¹ƒ mama tayi kÄ• mo vigato v
pahÄ«no, yassa pahÄ«nattÄ• ahaá¹ƒ imaá¹ƒ visesaá¹ƒ pattÄ• ti dÄ«peti. __soyaá¹ƒ appaá
kÄ• mo idÄ• ni appaá¹-isandhiko jÄ• to, na sakkÄ• paá¹-isandhituá¹ƒ. __kharachinnaá¹ƒva
kakaco, renukaá¹ƒ vuccati hatthidanto. yathÄ• kakacena chinno hatthidanto appaá¹-isandhi
purimanayena allÄ«yati, evaá¹ƒ puna mayhaá¹ƒ tayÄ• saddhiá¹ƒ cittassa ghaá¹-anaá¹ƒ nÄ•
tassa passantasseva uppatitvÄ• aÃ±Ã±attha agamÄ• si.

so tassÄ• gatakÄ• le paridevamÄ• no dutiyaá¹ƒ gÄ• thamÄ• ha ---

168__._ á¹• 21 ``atricchaá¹ƒ atilobhena \Ee II 231/, atilobhamadena ca.

evaá¹ƒ hÄ• yati atthamhÄ• , ahaá¹ƒva asitÄ• bhuyÄ• â€™â€™ ti ||

tattha __atricchaá¹ƒ atilobhenÄ• _ti atricchÄ• vuccati atra atra icchÄ• saá¹…khÄ• tÄ• apa
atilobho vuccati atikkamitvÄ• pavattalobho. __atilobhamadena cÄ• _ti purisamadaá¹ƒ uppÄ
nÄ• ma jÄ• yati. idaá¹ƒ vuttaá¹ƒ hoti --- atricchÄ• vasena atricchamÄ• no puggalo atilobhen
yathÄ• ahaá¹ƒ asitÄ• bhuyÄ• rÄ• jadhÄ«tÄ• ya parihÄ«no, evaá¹ƒ atthÄ• hÄ• yatÄ«ti.

iti so imÄ• ya gÄ• thÄ• ya paridevitvÄ• araÃ±Ã±e ekakova vasitvÄ• pitu accayena gantvÄ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
ime dve janÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

asitÄ• bhÅ«jÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [235] 5. vacchanakhajÄ• takavaá¹‡á¹‡anÄ•

__sukhÄ• _ \Ne II 194/ \Be II 212/ __gharÄ• vacchanakhÄ• _ti idaá¹ƒ satthÄ• jetavane vih
Ä• rabbha kathesi. so kirÄ• yasmato Ä• nandassa gihisahÄ• yo. so ekadivasaá¹ƒ Ä• gaman
pÄ• hesi, thero satthÄ• raá¹ƒ Ä• pucchitvÄ• agamÄ• si. so theraá¹ƒ nÄ• naggarasabhojana
nisinno therena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• theraá¹ƒ gihibhogehi paÃ±cahi kÄ• m
``bhante Ä• nanda, mama gehe pahÅ«taá¹ƒ saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akaratanaá¹
tuyhaá¹ƒ dammi, ehi ubho agÄ• raá¹ƒ ajjhÄ• vasÄ• mÄ• â€™â€™ ti. thero tassa kÄ• maguá
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ gantvÄ• ``diá¹-á¹-ho te, Ä• nanda, rojoâ€™â€™ ti satthÄ
bhanteâ€™â€™ ti vatvÄ• ``kimassa kathesÄ«â€™â€™ ti vutte ``bhante, maá¹ƒ rojo gharÄ•
athassÄ• haá¹ƒ gharÄ• vÄ• se ceva kÄ• maguá¹‡esu ca Ä• dÄ«navaá¹ƒ kathesiâ€™â€™ m
rojo mallo idÄ• neva pabbajite gharÄ• vÄ• sena nimantesi, pubbepi nimantesiyevÄ• â€™â€
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee II 232/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto aÃ±Ã±ata
brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto isipabbajjaá¹ƒ pabbajitvÄ• himavantapadese cir
loá¹‡ambilasevanatthÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase b
athassa bÄ• rÄ• á¹‡asiseá¹-á¹-hi Ä• cÄ• ravihÄ• re pasÄ«ditvÄ• gehaá¹ƒ netvÄ• bhojetvÄ•
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• taá¹ƒ paá¹-ijagganto uyyÄ• ne vasÄ• pesi. te aÃ±Ã±amaÃ±Ã±aá

athekadivasaá¹ƒ bÄ• rÄ• á¹‡asiseá¹-á¹-hi bodhisatte pemavissÄ• savasena evaá¹ƒ cintesi
dukkhÄ• , mama sahÄ• yaá¹ƒ vacchanakhaparibbÄ• jakaá¹ƒ uppabbÄ• jetvÄ• sabbaá¹ƒ vib
datvÄ• dvepi samaggavÄ• saá¹ƒ vasissÄ• mÄ• â€™â€™ ti. so ekadivasaá¹ƒ bhattakiccapa
madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• ``bhante vacchanakha, pabbajjÄ• nÄ• ma dukkhÄ• , s
samaggÄ• kÄ• me paribhuÃ±jantÄ• vasÄ• mÄ• â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• tha

169__._ á¹• 21 ``sukhÄ• \Be II 213/ gharÄ• vacchanakha, sahiraÃ±Ã±Ä• sabhojanÄ• .

yattha bhutvÄ• pivitvÄ• ca, sayeyyÄ• tha anussukoâ€™â€™ ti ||

tattha \Ne II 195/ __sahiraÃ±Ã±Ä• _ti sattaratanasampannÄ• . __sabhojanÄ• _ti bahukhÄ•
__yattha bhutvÄ• pivitvÄ• cÄ• _ti yesu sahiraÃ±Ã±abhojanesu gharesu nÄ• naggarasÄ• n

nÄ• nÄ• pÄ• nÄ• ni ca pivitvÄ• . __sayeyyÄ• tha anussuko_ti yesu alaá¹…katasirisayanapiá
sayeyyÄ• si, te gharÄ• nÄ• ma ativiya sukhÄ• ti.

athassa taá¹ƒ sutvÄ• bodhisatto ``mahÄ• seá¹-á¹-hi, tvaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya kÄ• magi
guá¹‡aá¹ƒ, pabbajjÄ• ya ca aguá¹‡aá¹ƒ kathesi, gharÄ• vÄ• sassa te aguá¹‡aá¹ƒ kathessÄ
ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

170__._ á¹• 21 ``gharÄ• \Ee II 233/ nÄ• nÄ«hamÄ• nassa, gharÄ• nÄ• bhaá¹‡ato musÄ• .

gharÄ• nÄ• dinnadaá¹‡á¸• assa, paresaá¹ƒ anikubbato.

evaá¹ƒ chiddaá¹ƒ durabhisambhavaá¹ƒ, ko gharaá¹ƒ paá¹-ipajjatÄ«â€™â€™ ti ||

tattha __gharÄ• nÄ• nÄ«hamÄ• nassÄ• _ti niccakÄ• laá¹ƒ kasigorakkhÄ• dikaraá¹‡ena an
gharÄ• nÄ• ma natthi, gharÄ• vÄ• so na patiá¹-á¹-hÄ• tÄ«ti attho. __gharÄ• nÄ• bhaá¹‡ato
khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«naá¹ƒ atthÄ• ya amusÄ• bhaá¹‡atopi gharÄ• nÄ•
nÄ• dinnadaá¹‡á¸• assa, paresaá¹ƒ anikubbato_ti __nÄ• dinnadaá¹‡á¸• assÄ• _ti aggahitad
nikkhittadaá¹‡á¸• assa paresaá¹ƒ anikubbato gharÄ• nÄ• ma natthi. yo pana Ä• dinnadaá¹‡
dÄ• sakammakarÄ• dÄ«naá¹ƒ tasmiá¹ƒ tasmiá¹ƒ aparÄ• dhe aparÄ• dhÄ• nurÅ«paá¹ƒ
vadhabandhanachedanatÄ• á¸·anÄ• divasena karoti, tasseva gharÄ• vÄ• so saá¹‡á¹-hahat
durabhisambhavaá¹ƒ, ko gharaá¹ƒ paá¹-ipajjatÄ«_ti taá¹ƒ dÄ• ni evaá¹ƒ etesaá¹ƒ Ä«hanÄ•
tÄ• ya tÄ• ya parihÄ• niyÄ• chiddaá¹ƒ karaá¹‡epi sati niccameva kÄ• tabbato durabhisamb
durÄ• rÄ• dhanÄ«yaá¹ƒ, niccaá¹ƒ karontassapi vÄ• durabhisambhavameva duppÅ«raá¹ƒ g
nipparitasso hutvÄ• ajjhÄ• vasissÄ• mÄ«â€™â€™ ti ko paá¹-ipajjatÄ«ti.

evaá¹ƒ mahÄ• satto gharÄ• vÄ• sassa dosaá¹ƒ kathetvÄ• uyyÄ• nameva agamÄ• si.

satthÄ• \Be II 214/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
bÄ• rÄ• á¹‡asiseá¹-á¹-hi rojo mallo ahosi, vacchanakhaparibbÄ• jako pana ahameva ahosiâ

vacchanakhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [236] 6. bakajÄ• takavaá¹‡á¹‡anÄ•

__bhaddako_ \Ne II 196/ __vatayaá¹ƒ pakkhÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹
Ä• rabbha kathesi. taÃ±hi satthÄ• Ä• netvÄ• dassitaá¹ƒ disvÄ• ``na, bhikkhave, idÄ• neva
kuhakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee II 234/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavant
maccho hutvÄ• mahÄ• parivÄ• ro vasi. atheko bako ``macche khÄ• dissÄ• mÄ«â€™â€™ t
sÄ«saá¹ƒ pÄ• tetvÄ• pakkhe pasÄ• retvÄ• mandamando macche olokento aá¹-á¹-hÄ• si te
Ä• gamayamÄ• no. tasmiá¹ƒ khaá¹‡e bodhisatto macchagaá¹‡aparivuto gocaraá¹ƒ gaá¹‡ha
pÄ• puá¹‡i. macchagaá¹‡o taá¹ƒ bakaá¹ƒ passitvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

171__._ á¹• 21 ``bhaddako vatayaá¹ƒ pakkhÄ«, dijo kumudasannibho.

vÅ«pasantehi pakkhehi, mandamandova jhÄ• yatÄ«â€™â€™ ti ||

tattha __mandamandova jhÄ• yatÄ«_ti abalabalo viya hutvÄ• kiÃ±ci ajÄ• nanto viya ekako

atha naá¹ƒ bodhisatto oloketvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

172__._ á¹• 21 ``nÄ• ssa sÄ«laá¹ƒ vijÄ• nÄ• tha, anaÃ±Ã±Ä• ya pasaá¹ƒsatha.

amhe dijo na pÄ• leti, tena pakkhÄ« na phandatÄ«â€™â€™ ti ||

tattha __anaÃ±Ã±Ä• yÄ• _ti ajÄ• nitvÄ• . __amhe dijo na pÄ• letÄ«_ti esa dijo amhe na rak
``kataraá¹ƒ nu kho etesu kabaá¸·aá¹ƒ karissÄ• mÄ«â€™â€™ ti upadhÄ• reti. __tena pakkh
tenÄ• yaá¹ƒ sakuá¹‡o na phandati \Be II 215/ na calatÄ«ti. evaá¹ƒ vutte macchagaá¹‡o uda
bakaá¹ƒ palÄ• pesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bal
maccharÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

bakajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [237] 7. sÄ• ketajÄ• takavaá¹‡á¹‡anÄ•

__ko_ \Ne II 197/ __nu kho bhagavÄ• hetÅ«_ti idaá¹ƒ satthÄ• sÄ• ketaá¹ƒ upanissÄ• ya v
brÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. vatthu panettha atÄ«tampi paccuppannampi heá¹-á¹-h
1.sÄ• ketajÄ• takavaá¹‡á¹‡anÄ•) kathitameva. tathÄ• gatassa \Ee II 235/ pana vihÄ• raá¹ƒ
``sineho nÄ• mesa, bhante, kathaá¹ƒ patiá¹-á¹-hÄ• tÄ«â€™â€™ ti pucchantÄ• paá¹-hamaá

173__._ á¹• 21 ``ko nu kho bhagavÄ• hetu, ekacce idha puggale.

atÄ«va hadayaá¹ƒ nibbÄ• ti, cittaÃ±cÄ• pi pasÄ«datÄ«â€™â€™ ti ||

tassattho --- ko nu kho hetu, yena idhekacce puggale diá¹-á¹-hamatteyeva hadayaá¹ƒ ativiy
suvÄ• sitassa sÄ«tassa udakassa ghaá¹-asahassena parisittaá¹ƒ viya sÄ«talaá¹ƒ hoti, ekac
diá¹-á¹-hamatteyeva cittaá¹ƒ pasÄ«dati, mudu hoti, pemavasena allÄ«yati, ekacce na allÄ«y

atha nesaá¹ƒ satthÄ• pemakÄ• raá¹‡aá¹ƒ dassento dutiyaá¹ƒ gÄ• thamÄ• ha ---

174__._ á¹• 21 ``pubbeva sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodakeâ€™â€™ ti ||

tassattho --- bhikkhave, pemaá¹ƒ nÄ• metaá¹ƒ dvÄ«hi kÄ• raá¹‡ehi jÄ• yati, purimabhave m
putto vÄ• dhÄ«tÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• pati vÄ• bhariyÄ• vÄ• sahÄ• yo vÄ
saddhiá¹ƒ \Be II 216/ ekaá¹-á¹-hÄ• ne vutthapubbo, tassa iminÄ• __pubbeva sannivÄ• sena
anubandhanto so sineho na vijahati. imasmiá¹ƒ attabhÄ• ve katena __paccuppannahitena v
pemaá¹ƒ, _ imehi dvÄ«hi kÄ• raá¹‡ehi pemaá¹ƒ nÄ• ma jÄ• yati. yathÄ• kiá¹ƒ? __uppalaá¹
vÄ• -kÄ• rassa rassattaá¹ƒ kataá¹ƒ. samuccayatthe cesa vutto, tasmÄ• uppalaÃ±ca sesaá¹
udake jÄ• yamÄ• naá¹ƒ dve kÄ• raá¹‡Ä• ni nissÄ• ya jÄ• yati udakaÃ±ceva kalalaÃ±ca, tath
pemaá¹ƒ jÄ• yatÄ«ti evamettha attho daá¹-á¹-habbo.

satthÄ• \Ne II 198/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
brÄ• hmaá¹‡Ä« ca ime dve janÄ• ahesuá¹ƒ, putto pana ahameva ahosiâ€™â€™ nti.

sÄ• ketajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [238] 8. ekapadajÄ• takavaá¹‡á¹‡anÄ•

__iá¹…gha_ \Ee II 236/ __ekapadaá¹ƒ, tÄ• tÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹
Ä• rabbha kathesi. sÄ• vatthivÄ• sÄ« kiresa kuá¹-umbiko, athassa ekadivasaá¹ƒ aá¹…ke nis
dvÄ• raá¹ƒ nÄ• ma paÃ±haá¹ƒ pucchi. so ``buddhavisayo esa paÃ±ho, na taá¹ƒ aÃ±Ã±o ka
ti puttaá¹ƒ gahetvÄ• jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ``bhante, ayaá¹ƒ me dÄ
atthassa dvÄ• raá¹ƒ nÄ• ma paÃ±haá¹ƒ pucchi, ahaá¹ƒ taá¹ƒ ajÄ• nanto idhÄ• gato, kathet
paÃ±haâ€™â€™ nti. satthÄ• ``na kho, upÄ• saka, ayaá¹ƒ dÄ• rako idÄ• neva atthagavesa
hutvÄ• imaá¹ƒ paÃ±haá¹ƒ paá¹‡á¸• ite pucchi, porÄ• á¹‡akapaá¹‡á¸• itÄ• pissa kathesuá¹ƒ
pana na sallakkhesÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hikule nibbat
accayena seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhi. athassa putto daharo kumÄ• ro Å«rumhi nisÄ«dit

ekapadaá¹ƒ anekatthanissitaá¹ƒ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ kathethÄ• â€™â€™ ti pucchanto pa

175__._ á¹• 21 ``iá¹…gha \Be II 217/ ekapadaá¹ƒ tÄ• ta, anekatthapadassitaá¹ƒ.

kiÃ±ci saá¹…gÄ• hikaá¹ƒ brÅ«si, yenatthe sÄ• dhayemaseâ€™â€™ ti ||

tattha __iá¹…ghÄ• _ti yÄ• canatthe codanatthe vÄ• nipÄ• to. __ekapada_nti ekaá¹ƒ kÄ• ra
kÄ• raá¹‡Å«pasaÃ±hitaá¹ƒ vÄ• byaÃ±janapadaá¹ƒ. __anekatthapadassita_nti anekÄ• ni at
nissitaá¹ƒ. __kiÃ±ci saá¹…gÄ• hikaá¹ƒ brÅ«sÄ«_ti kiÃ±ci ekapadaá¹ƒ bahÅ«naá¹ƒ padÄ• n
brÅ«hi, ayameva vÄ• pÄ• á¹-ho. __yenatthe sÄ• dhayemase_ti yena ekena padena anekat
vuá¸• á¸• hiá¹ƒ sÄ• dheyyÄ• ma, taá¹ƒ me kathehÄ«ti pucchi.

athassa pitÄ• kathento dutiyaá¹ƒ gÄ• thamÄ• ha ---

176__._ á¹• 21 ``dakkheyyekapadaá¹ƒ \Ne II 199/ tÄ• ta, anekatthapadassitaá¹ƒ.

taÃ±ca sÄ«lena saÃ±Ã±uttaá¹ƒ, khantiyÄ• upapÄ• ditaá¹ƒ.

alaá¹ƒ mitte sukhÄ• petuá¹ƒ, amittÄ• naá¹ƒ dukhÄ• ya cÄ• â€™â€™ ti ||

tattha \Ee II 237/ __dakkheyyekapada_nti dakkheyyaá¹ƒ ekapadaá¹ƒ. dakkheyyaá¹ƒ nÄ• m
chekassa kusalassa Ã±Ä• á¹‡asampayuttaá¹ƒ vÄ«riyaá¹ƒ. __anekatthapadassita_nti evaá¹
vÄ«riyaá¹ƒ anekehi atthapadehi nissitaá¹ƒ. katarehÄ«ti? sÄ«lÄ• dÄ«hi. teneva __ ``taÃ±ca s
saÃ±Ã±uttaâ€™â€™ _ntiÄ• dimÄ• ha. tassattho --- taÃ±ca panetaá¹ƒ vÄ«riyaá¹ƒ Ä• cÄ• ra
adhivÄ• sanakhantiyÄ• upetaá¹ƒ mitte sukhÄ• petuá¹ƒ amittÄ• naÃ±ca dukkhÄ• ya alaá¹ƒ
lÄ• bhuppÄ• dakaÃ±Ä• á¹‡asampayuttakusalavÄ«riyasamannÄ• gato Ä• cÄ• rakhantisamp
vÄ• dukkhÄ• petuá¹ƒ na sakkotÄ«ti.

evaá¹ƒ bodhisatto puttassa paÃ±haá¹ƒ kathesi. sopi pitu kathitanayeneva attano atthaá¹ƒ s
yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
pitÄ• puttÄ• sotÄ• pattiphale patiá¹-á¹-hitÄ• . ``tadÄ• putto ayameva putto ahosi, bÄ• rÄ• á
ahameva ahosiâ€™â€™ nti.

ekapadajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [239] 9. haritamaá¹‡á¸• Å«kajÄ• takavaá¹‡á¹‡anÄ•

__Ä• sÄ«visampi_ \Be II 218/ __maá¹ƒ santa_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto ajÄ•
kathesi. kosalarÄ• jassa hi pitÄ• mahÄ• kosalo bimbisÄ• raraÃ±Ã±o dhÄ«taraá¹ƒ dadamÄ•
kÄ• sigÄ• makaá¹ƒ nÄ• ma adÄ• si. sÄ• ajÄ• tasattunÄ• pitughÄ• takakamme kate raÃ±Ã±
kÄ• lamakÄ• si. ajÄ• tasattu mÄ• tari kÄ• lakatÄ• yapi taá¹ƒ gÄ• maá¹ƒ bhuÃ±jateva. kosala
corassa mama kulasantakaá¹ƒ gÄ• maá¹ƒ na dassÄ• mÄ«â€™â€™ ti tena saddhiá¹ƒ yujjha
hoti, kadÄ• ci bhÄ• gineyyassa. yadÄ• pana \Ne II 200/ ajÄ• tasattu jinÄ• ti, tadÄ• somana
ussÄ• petvÄ• mahantena yasena nagaraá¹ƒ pavisati. yadÄ• pana parÄ• jayati, tadÄ• dom
ajÄ• nÄ• petvÄ• va pavisati. athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ sar
ajÄ• tasattu mÄ• tulaá¹ƒ jinitvÄ• tussati, parÄ• jito domanassappatto hotÄ«â€™â€™ ti. satt
nuttha, bhikkhave, etarahi \Ee II 238/ kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ•
``na, bhikkhave, idÄ• neva, pubbepesa jinitvÄ• tussati, parÄ• jito domanassappatto hotÄ«â
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto nÄ«lamaá¹‡á¸• Å«ka
manussÄ• nadÄ«kandarÄ• dÄ«su tattha tattha macche gahaá¹‡atthÄ• ya kumÄ«nÄ• ni oá¸
bahÅ« macchÄ• pavisiá¹ƒsu. atheko udakÄ• sÄ«viso macche khÄ• danto taá¹ƒ kumÄ«naá¹
hutvÄ• taá¹ƒ khÄ• dantÄ• ekalohitaá¹ƒ akaá¹ƒsu. so paá¹-isaraá¹‡aá¹ƒ apassanto maraá¹
kumÄ«namukhena nikkhamitvÄ• vedanÄ• ppatto udakapariyante nipajji. nÄ«lamaá¹‡á¸• Å«
uppatitvÄ• kumÄ«nasÅ«lamatthake nipanno hoti. Ä• sÄ«viso vinicchayaá¹-á¹-hÄ• naá¹ƒ ala
taá¹ƒ disvÄ• ``samma nÄ«lamaá¹‡á¸• Å«ka, imesaá¹ƒ macchÄ• naá¹ƒ kiriyÄ• ruccati tuyha
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

177__._ á¹• 21 ``Ä• sÄ«visampi maá¹ƒ santaá¹ƒ, paviá¹-á¹-haá¹ƒ kuminÄ• mukhaá¹ƒ.

ruccate haritÄ• mÄ• tÄ• , yaá¹ƒ maá¹ƒ khÄ• danti macchakÄ• â€™â€™ ti ||

tattha \Be II 219/ __Ä• sÄ«visampi maá¹ƒ santa_nti maá¹ƒ Ä• gatavisaá¹ƒ samÄ• naá¹ƒ. __
yaá¹ƒ maá¹ƒ khÄ• danti macchakÄ• _ti etaá¹ƒ tava ruccati haritamaá¹‡á¸• Å«kaputtÄ• ti vad

atha naá¹ƒ haritamaá¹‡á¸• Å«ko ``Ä• ma, samma, ruccatÄ«â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä•
tava padesaá¹ƒ Ä• gate macche khÄ• dasi, macchÄ• pi attano \Ee II 239/ padesaá¹ƒ Ä• gat
attano visaye padese gocarabhÅ«miyaá¹ƒ abalavÄ• nÄ• ma natthÄ«â€™â€™ ti vatvÄ• du

178__._ á¹• 21 ``vilumpateva puriso, yÄ• vassa upakappati.

yadÄ• caÃ±Ã±e vilumpanti, so vilutto vilumpatÄ«â€™â€™ ti ||

tattha __vilumpateva puriso, yÄ• vassa upakappatÄ«_ti yÄ• va assa purisassa issariyaá¹ƒ
pavattati, tÄ• va so aÃ±Ã±aá¹ƒ vilumpatiyeva. ``yÄ• va so upakappatÄ«â€™â€™ tipi pÄ• á¹
yattakaá¹ƒ kÄ• laá¹ƒ so puriso sakkoti vilumpitunti attho. __yadÄ• caÃ±Ã±e vilumpantÄ«_ti
issarÄ• hutvÄ• vilumpanti. __so vilutto vilumpatÄ«_ti atha so vilumpako aÃ±Ã±ehi vilumpa
tipi pÄ• á¹-ho, ayamevattho. ``vilumpanaâ€™â€™ ntipi paá¹-hanti, tassattho na sameti. eva
vilumpaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti bodhisattena aá¸• á¸• e vinicchite udakÄ• sÄ«visas
``paccÄ• mittaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti macchagaá¹‡Ä• kumÄ«namukhÄ• nikkha
jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• pakkamuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ud
ahosi, nÄ«lamaá¹‡á¸• Å«ko pana ahameva ahosiâ€™â€™ nti.

haritamaá¹‡á¸• Å«kajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [240] 10. mahÄ• piá¹…galajÄ• takavaá¹‡á¹‡anÄ•

__sabbo jano_ti idaá¹ƒ satthÄ• jetavane viharanto devadattaá¹ƒ Ä• rabbha kathesi. devad
Ä• ghÄ• taá¹ƒ bandhitvÄ• navamÄ• saccayena jetavanadvÄ• rakoá¹-á¹-hake pathaviyaá¹ƒ
sakalaraá¹-á¹-havÄ• sino ca ``buddhapaá¹-ikaá¹‡á¹-ako devadatto pathaviyÄ• gilito, nihata
II 220/ sammÄ• sambuddho jÄ• toâ€™â€™ ti tuá¹-á¹-hahaá¹-á¹-hÄ• \Ee II 240/ ahesuá¹ƒ. t
paramparaghosena sakalajambudÄ«pavÄ• sino yakkhabhÅ«tadevagaá¹‡Ä• ca tuá¹-á¹-hah
athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä•
nimugge `buddhapaá¹-ikaá¹‡á¹-ako devadatto pathaviyÄ• gilitoâ€™ ti mahÄ• jano attaman
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva devadatte mate mahÄ• jano tussati ceva hasati ca, pubbep
cÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• piá¹…galo nÄ• ma rÄ• jÄ• adhammena visamena rajja
pÄ• pakammÄ• ni karonto daá¹‡á¸• abalijaá¹…ghakahÄ• paá¹‡Ä• diggahaá¹‡ena ucchuyar
pÄ«á¸·esi kakkhaá¸·o pharuso sÄ• hasiko, paresu anuddayÄ• mattampi nÄ• massa natthi, g
puttadhÄ«tÄ• nampi amaccabrÄ• hmaá¹‡agahapatikÄ• dÄ«nampi appiyo amanÄ• po, akkh
bhattapiá¹‡á¸• e sakkharÄ• viya, paá¹‡hiá¹ƒ vijjhitvÄ• paviá¹-á¹-hakaá¹‡á¹-ako viya ca aho
bodhisatto mahÄ• piá¹…galassa putto hutvÄ• nibbatti. mahÄ• piá¹…galo dÄ«gharattaá¹ƒ ra
kÄ• lamakÄ• si. tasmiá¹ƒ kÄ• lakate sakalabÄ• rÄ• á¹‡asivÄ• sino haá¹-á¹-hatuá¹-á¹-hÄ• m
dÄ• rÅ«naá¹ƒ sakaá¹-asahassena mahÄ• piá¹…galaá¹ƒ jhÄ• petvÄ• anekehi ghaá¹-asahas
nibbÄ• petvÄ• bodhisattaá¹ƒ rajje abhisiÃ±citvÄ• ``dhammiko no rÄ• jÄ• laddhoâ€™â€™
nagare ussavabheriá¹ƒ carÄ• petvÄ• samussitadhajapaá¹-Ä• kaá¹ƒ nagaraá¹ƒ alaá¹…karit
maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• vippakiá¹‡á¹‡alÄ• jakusumamaá¹‡á¸• itatalesu alaá¹…katama

khÄ• diá¹ƒsu ceva piviá¹ƒsu ca.

bodhisattopi alaá¹…kate mahÄ• tale samussitasetacchattassa pallaá¹…kavarassa \Ee II 24
anubhavanto nisÄ«di. amaccÄ• ca brÄ• hmaá¹‡agahapatiraá¹-á¹-hikadovÄ• rikÄ• dayo ca
aá¹-á¹-haá¹ƒsu. atheko dovÄ• riko nÄ• tidÅ«re á¹-hatvÄ• assasanto passasanto parodi. bo
``samma dovÄ• rika, mama pitari kÄ• lakate sabbe tuá¹-á¹-hapahaá¹-á¹-hÄ• ussavaá¹ƒ kÄ«
pana rodamÄ• no á¹-hito \Be II 221/, kiá¹ƒ nu kho mama pitÄ• taveva piyo ahosi manÄ• po
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

179__._ á¹• 21 ``sabbo jano hiá¹ƒsito piá¹…galena, tasmiá¹ƒ mate paccayÄ• vedayanti.

piyo nu te Ä• si akaá¹‡hanetto, kasmÄ• nu tvaá¹ƒ rodasi dvÄ• rapÄ• lÄ• â€™â€™ ti ||

tattha __hiá¹ƒsito_ti nÄ• nappakÄ• rehi daá¹‡á¸• abaliÄ• dÄ«hi pÄ«á¸·ito. __piá¹…galenÄ•
tassa kira dvepi akkhÄ«ni nibbiddhapiá¹…galÄ• ni biá¸·Ä• rakkhivaá¹‡á¹‡Ä• ni ahesuá¹ƒ, te
``piá¹…galoâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. __paccayÄ• vedayantÄ«_ti pÄ«tiyo paveday
piá¹…galanetto. __kasmÄ• nu tva_nti kena nu kÄ• raá¹‡ena tvaá¹ƒ rodasi. aá¹-á¹-hakathÄ•
tuvaâ€™â€™ nti pÄ• á¹-ho.

so tassa vacanaá¹ƒ sutvÄ• ``nÄ• haá¹ƒ, mahÄ• rÄ• ja, `mahÄ• piá¹…galo matoâ€™ ti sok
sukhaá¹ƒ jÄ• taá¹ƒ. piá¹…galarÄ• jÄ• hi pÄ• sÄ• dÄ• otaranto ca Ä• rohanto ca kammÄ• r
viya mayhaá¹ƒ sÄ«se aá¹-á¹-haá¹-á¹-ha khaá¹-ake deti, so paralokaá¹ƒ gantvÄ• pi mama sÄ
nirayapÄ• lÄ• nampi yamassapi sÄ«le khaá¹-ake dassati, atha naá¹ƒ te `ativiya ayaá¹ƒ amh
idheva Ä• netvÄ• vissajjeyyuá¹ƒ, atha me so punapi sÄ«se khaá¹-ake dadeyyÄ• ti bhayenÄ
imamatthaá¹ƒ pakÄ• sento dutiyaá¹ƒ gÄ• thamÄ• ha ---

180__._ á¹• 21 ``na \Ne II 203/ \Ee II 242/ me piyo Ä• si akaá¹‡hanetto, bhÄ• yÄ• mi paccÄ•

ito gato hiá¹ƒseyya maccurÄ• jaá¹ƒ, so hiá¹ƒsito Ä• neyya puna idhÄ• â€™â€™ ti ||

atha naá¹ƒ bodhisatto ``so rÄ• jÄ• dÄ• rÅ«naá¹ƒ vÄ• hasahassena daá¸• á¸• ho udakagha
Ä• á¸·Ä• hanabhÅ«mi samantato khatÄ• , pakatiyÄ• pi ca paralokaá¹ƒ gatÄ• nÄ• ma aÃ±Ã
sarÄ«rena nÄ• gacchanti, mÄ• tvaá¹ƒ bhÄ• yÄ«â€™â€™ ti taá¹ƒ samassÄ• sento imaá¹ƒ g

181__._ á¹• 21 ``daá¸• á¸• ho \Be II 222/ vÄ• hasahassehi, sitto ghaá¹-asatehi so.

parikkhatÄ• ca sÄ• bhÅ«mi, mÄ• bhÄ• yi nÄ• gamissatÄ«â€™â€™ ti ||

tato paá¹-á¹-hÄ• ya dovÄ• riko assÄ• saá¹ƒ paá¹-ilabhi. bodhisatto dhammena rajjaá¹ƒ kÄ• puÃ±Ã±Ä• ni katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma putto pana ahameva ahosiâ€™â€™ nti.

mahÄ• piá¹…galajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

upÄ• hanavaggo navamo.

tassuddÄ• naá¹ƒ ---

upÄ• hanaá¹ƒ vÄ«á¹‡Ä• thÅ«á¹‡aá¹ƒ, vikaá¹‡á¹‡akaá¹ƒ asitÄ• bhu.

vacchanakhaá¹ƒ bakaÃ±ceva, sÄ• ketaÃ±ca ekapadaá¹ƒ.

haritamÄ• tu piá¹…galaá¹ƒ ||

10. siá¹…gÄ• lavaggo

á¹• 03 [241] 1. sabbadÄ• á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__siá¹…gÄ• lo_ \Ne II 204/ __mÄ• natthaddho_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto deva kathesi. devadatto ajÄ• tasattuá¹ƒ pasÄ• detvÄ• uppÄ• ditaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ ciraá¹- nÄ• sakkhi, nÄ• á¸·Ä• giripayojane pÄ• á¹-ihÄ• riyassa diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya tas II 243/ antaradhÄ• yi. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹ devadatto lÄ• bhasakkÄ• raá¹ƒ uppÄ• detvÄ• ciraá¹-á¹-hitikaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhÄ«â€™ ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya ``na, bhikkhave, devadatto idÄ• neva attano uppannaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ antaradhÄ• p antaradhÄ• pesiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be II 223/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa pur tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaÃ±ca sippÄ• naá¹ƒ pÄ• raá¹ƒ gato. so pathavÄ jÄ• nÄ• ti. pathavÄ«jayamantoti Ä• vaá¹-á¹-anamanto vuccati. athekadivasaá¹ƒ bodhisatto `` sajjhÄ• yissÄ• mÄ«â€™â€™ ti ekasmiá¹ƒ aá¹…gaá¹‡aá¹-á¹-hÄ• ne piá¹-á¹-hipÄ• sÄ• á¹‡e n taá¹ƒ kira mantaá¹ƒ aÃ±Ã±avihitaá¹ƒ dhitivirahitaá¹ƒ sÄ• vetuá¹ƒ na sakkÄ• , tasmÄ• naá¹ƒ á¹-hÄ• ne sajjhÄ• yati. athassa sajjhÄ• yanakÄ• le eko siá¹…gÄ• lo ekasmiá¹ƒ bile nipanno paguá¹‡amakÄ• si. so kira anantarÄ• tÄ«te attabhÄ• ve paguá¹‡apathavÄ«jayamanto eko b

sajjhÄ• yaá¹ƒ katvÄ• uá¹-á¹-hÄ• ya ``paguá¹‡o vata me ayaá¹ƒ mantoâ€™â€™ ti Ä• ha. sia
``ambho brÄ• hmaá¹‡a, ayaá¹ƒ manto tayÄ• pi mameva paguá¹‡ataroâ€™â€™ ti vatvÄ• pa
siá¹…gÄ• lo mahantaá¹ƒ akusalaá¹ƒ karissatÄ«â€™â€™ ti ``gaá¹‡hatha gaá¹‡hathÄ• â€™â
siá¹…gÄ• lo palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pÄ• visi.

so gantvÄ• ekaá¹ƒ siá¹…gÄ• liá¹ƒ thokaá¹ƒ sarÄ«re á¸• aá¹ƒsi, ``kiá¹ƒ, sÄ• mÄ«â€™â€™
jÄ• nÄ• si na jÄ• nÄ• sÄ«â€™â€™ ti Ä• ha. sÄ• ``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ ti sampaá
parivattetvÄ• \Ne II 205/ anekÄ• ni siá¹…gÄ• lasatÄ• ni Ä• á¹‡Ä• petvÄ• sabbepi
hatthiassasÄ«habyagghasÅ«karamigÄ• dayo catuppade attano santike \Ee II 244/ akÄ• si.
sabbadÄ• á¹-ho nÄ• ma rÄ• jÄ• hutvÄ• ekaá¹ƒ siá¹…gÄ• liá¹ƒ aggamahesiá¹ƒ akÄ• si. dvi
sÄ«ho tiá¹-á¹-hati, sÄ«hapiá¹-á¹-he sabbadÄ• á¹-ho siá¹…gÄ• lo rÄ• jÄ• siá¹…gÄ• liyÄ• ag
nisÄ«dati, mahanto yaso ahosi. so yasamahantena pamajjitvÄ• mÄ• naá¹ƒ uppÄ• detvÄ• `
gaá¹‡hissÄ• mÄ«â€™â€™ ti sabbacatuppadaparivuto bÄ• rÄ• á¹‡asiyÄ• avidÅ«raá¹-á¹-hÄ
dvÄ• dasayojanÄ• ahosi. so avidÅ«re á¹-hitoyeva ``rajjaá¹ƒ vÄ• detu, yuddhaá¹ƒ vÄ• â€™
pesesi. bÄ• rÄ• á¹‡asivÄ• sino bhÄ«tatasitÄ• nagaradvÄ• rÄ• ni pidahitvÄ• aá¹-á¹-haá¹ƒsu

bodhisatto rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, sabbadÄ• á¹-h
yuddhaá¹ƒ mama bhÄ• ro, á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o tena saddhiá¹ƒ yujjhituá¹ƒ \Be II 224
natthÄ«â€™â€™ ti rÄ• jÄ• naÃ±ca nÄ• gare ca samassÄ• setvÄ• ``kinti katvÄ• nu kho sab
gahessati, pucchissÄ• mi tÄ• va naâ€™â€™ nti dvÄ• raá¹-á¹-Ä• lakaá¹ƒ abhiruhitvÄ• ``sam
katvÄ• imaá¹ƒ rajjaá¹ƒ gaá¹‡hissasÄ«â€™â€™ ti pucchi. ``sÄ«hanÄ• daá¹ƒ nadÄ• petvÄ•
santÄ• setvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti. bodhisatto ``atthetaâ€™â€™ nti Ã±atvÄ• aá¹-
``sakaladvÄ• dasayojanikabÄ• rÄ• á¹‡asinagaravÄ• sino kaá¹‡á¹‡acchiddÄ• ni mÄ• sapiá¹-
bheriá¹ƒ carÄ• pesi. mahÄ• jano bheriyÄ• Ä• á¹‡aá¹ƒ sutvÄ• antamaso biá¸·Ä• le upÄ• dÄ
attano ca kaá¹‡á¹‡acchiddÄ• ni yathÄ• parassa saddaá¹ƒ sotuá¹ƒ na sakkÄ• , evaá¹ƒ mÄ•

atha bodhisatto puna aá¹-á¹-Ä• lakaá¹ƒ abhiruhitvÄ• ``sabbadÄ• á¹-hÄ• â€™â€™ ti Ä• ha.
brÄ• hmaá¹‡Ä• â€™â€™ ti? ``imaá¹ƒ rajjaá¹ƒ kinti katvÄ• gaá¹‡hissasÄ«â€™â€™ ti? ``sÄ
manusse tÄ• setvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti. ``sÄ«han
sakkhissasi. jÄ• tisampannÄ• hi surattahatthapÄ• dÄ• kesarasÄ«harÄ• jÄ• no tÄ• disassa
na karissantÄ«â€™â€™ ti. siá¹…gÄ• lo mÄ• natthaddho hutvÄ• \Ee II 245/ ``aÃ±Ã±e tÄ• v
yassÄ• haá¹ƒ piá¹-á¹-he nisinno, taÃ±Ã±eva nadÄ• pessÄ• mÄ«â€™â€™ ti Ä• ha. ``tena hi
sakkosÄ«â€™â€™ ti. so yasmiá¹ƒ sÄ«he nisinno, tassa ``nadÄ• hÄ«â€™â€™ ti pÄ• dena s
hatthikumbhe mukhaá¹ƒ uppÄ«á¸·etvÄ• tikkhattuá¹ƒ appaá¹-ivattiyaá¹ƒ sÄ«hanÄ• daá¹ƒ na
santÄ• sappattÄ• hutvÄ• siá¹…gÄ• laá¹ƒ pÄ• damÅ«le pÄ• tetvÄ• pÄ• denassa sÄ«saá¹ƒ
cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ akaá¹ƒsu, sabbadÄ• á¹-ho tattheva jÄ«vitakkhayaá¹ƒ patto. tepi ha
sutvÄ• maraá¹‡abhayatajjitÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ovijjhitvÄ• tattheva jÄ«vitakkhayaá¹ƒ p
á¹-hapetvÄ• sÄ«he sesÄ• pi migasÅ«karÄ• dayo sasabiá¸·Ä• rapariyosÄ• nÄ• sabbe \Ne I

jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡iá¹ƒsu. sÄ«hÄ• palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pavisiá¹ƒsu, dvÄ• da
ahosi. bodhisatto aá¹-á¹-Ä• lakÄ• otaritvÄ• nagaradvÄ• rÄ• ni vivarÄ• petvÄ• ``sabbe atta
mÄ• sapiá¹-á¹-haá¹ƒ apanetvÄ• maá¹ƒsatthikÄ• maá¹ƒsaá¹ƒ Ä• harantÅ«â€™â€™ ti naga
allamaá¹ƒsaá¹ƒ khÄ• ditvÄ• sesaá¹ƒ sukkhÄ• petvÄ• vallÅ«ramakaá¹ƒsu. tasmiá¹ƒ kira kÄ
udapÄ• dÄ«ti vadanti.

satthÄ• \Be II 225/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• imÄ• abhisambuddhagÄ• thÄ•
samodhÄ• nesi ---

182__._ á¹• 21 ``siá¹…gÄ• lo mÄ• natthaddho ca, parivÄ• rena atthiko.

pÄ• puá¹‡i mahatiá¹ƒ bhÅ«miá¹ƒ, rÄ• jÄ• si sabbadÄ• á¹-hinaá¹ƒ ||

183__._ á¹• 21 ``evameva manussesu, yo hoti parivÄ• ravÄ• .

so hi tattha mahÄ• hoti, siá¹…gÄ• lo viya dÄ• á¹-hinaâ€™â€™ nti ||

tattha __mÄ• natthaddho_ti parivÄ• raá¹ƒ nissÄ• ya uppannena mÄ• nena thaddho. __pari
parivÄ• rena atthiko hutvÄ• . __mahatiá¹ƒ bhÅ«mi_nti mahantaá¹ƒ sampattiá¹ƒ. __rÄ• jÄ• s
sabbesaá¹ƒ dÄ• á¹-hÄ«naá¹ƒ \Ee II 246/ rÄ• jÄ• Ä• si. __so hi tattha mahÄ• hotÄ«_ti so pa
tesu parivÄ• resu mahÄ• nÄ• ma hoti. __siá¹…gÄ• lo viya dÄ• á¹-hina_nti yathÄ• siá¹…gÄ
ahosi, evaá¹ƒ mahÄ• hoti, atha so siá¹…gÄ• lo viya pamÄ• daá¹ƒ Ä• pajjitvÄ• taá¹ƒ parivÄ
vinÄ• saá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

``tadÄ• siá¹…gÄ• lo devadatto ahosi, rÄ• jÄ• sÄ• riputto, purohito pana ahameva ahosiâ€

sabbadÄ• á¹-hajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [242] 2. sunakhajÄ• takavaá¹‡á¹‡anÄ•

__bÄ• lo vatÄ• yaá¹ƒ sunakho_ti idaá¹ƒ satthÄ• jetavane viharanto ambaá¹‡akoá¹-á¹-hake
bhattabhuÃ±janasunakhaá¹ƒ Ä• rabbha kathesi. taá¹ƒ kira jÄ• takÄ• lato paá¹-á¹-hÄ• ya pÄ
tattha posesuá¹ƒ. so aparabhÄ• ge tattha bhattaá¹ƒ bhuÃ±janto thÅ«lasarÄ«ro ahosi. athek
gÄ• mavÄ• sÄ« \Ne II 207/ puriso taá¹ƒ á¹-hÄ• naá¹ƒ patto sunakhaá¹ƒ disvÄ• pÄ• nÄ«yah
uttarisÄ• á¹-akaÃ±ca kahÄ• paá¹‡aÃ±ca datvÄ• gaddÅ«lena bandhitvÄ• taá¹ƒ Ä• dÄ• ya p
nÄ«yamÄ• no na vassi, dinnaá¹ƒ dinnaá¹ƒ khÄ• danto pacchato pacchato agamÄ• si. atha s
maá¹ƒ piyÄ• yatÄ«â€™â€™ ti gaddÅ«laá¹ƒ mocesi, so vissaá¹-á¹-hamatto ekavegena \Be I
gato. bhikkhÅ« taá¹ƒ disvÄ• tena gatakÄ• raá¹‡aá¹ƒ jÄ• nitvÄ• sÄ• yanhasamaye dhamma

samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, Ä• sanasÄ• lÄ• ya sunakho bandhanamokkhakusalo
Ä• gatoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sanr
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, so sunakho idÄ• neva bandhanamokk
kusaloyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he eka
nibbattitvÄ• vayappatto gharÄ• vÄ• saá¹ƒ aggahesi. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ ekassa ma
piá¹‡á¸• ibhattaá¹ƒ labhanto thÅ«lasarÄ«ro \Ee II 247/ jÄ• to. atheko gÄ• mavÄ• sÄ« bÄ• rÄ
sunakhaá¹ƒ disvÄ• tassa manussassa uttarisÄ• á¹-akaÃ±ca kahÄ• paá¹‡aÃ±ca datvÄ• su
bandhitvÄ• yottakoá¹-iyaá¹ƒ gahetvÄ• gacchanto aá¹-avimukhe ekaá¹ƒ sÄ• laá¹ƒ pavisitvÄ
phalake nipajjitvÄ• niddaá¹ƒ okkami. tasmiá¹ƒ kÄ• le bodhisatto kenacideva karaá¹‡Ä«yena
taá¹ƒ sunakhaá¹ƒ yottena bandhitvÄ• á¹-hapitaá¹ƒ disvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha --

184__._ á¹• 21 ``bÄ• lo vatÄ• yaá¹ƒ sunakho, yo varattaá¹ƒ na khÄ• dati.

bandhanÄ• ca pamuÃ±ceyya, asito ca gharaá¹ƒ vajeâ€™â€™ ti ||

tattha __pamuÃ±ceyyÄ• _ti pamoceyya, ayameva vÄ• pÄ• á¹-ho. __asito ca gharaá¹ƒ vaje
attano vasanaá¹-á¹-hÄ• naá¹ƒ gaccheyya.

taá¹ƒ sutvÄ• sunakho dutiyaá¹ƒ gÄ• thamÄ• ha ---

185__._ á¹• 21 ``aá¹-á¹-hitaá¹ƒ me manasmiá¹ƒ me, atho me hadaye kataá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, yÄ• va passupatÅ« janoâ€™â€™ ti ||

tattha __aá¹-á¹-hitaá¹ƒ me manasmiá¹ƒ me_ti yaá¹ƒ tumhe kathetha, taá¹ƒ mayÄ• adhiá¹-á
manasmiá¹ƒyeva me etaá¹ƒ. __atho me hadaye kata_nti atha ca pana me tumhÄ• kaá¹ƒ va
__kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mÄ«_ti \Ne II 208/ kÄ• laá¹ƒ paá¹-imÄ• nemi. __yÄ• va pas
mahÄ• jano pasupatu niddaá¹ƒ okkamatu, tÄ• vÄ• haá¹ƒ kÄ• laá¹ƒ paá¹-imÄ• nemi \Be II 22
sunakho palÄ• yatÄ«â€™â€™ ti ravo uppajjeyya, tasmÄ• rattibhÄ• ge sabbesaá¹ƒ suttakÄ
palÄ• yissÄ• mÄ«ti. so evaá¹ƒ vatvÄ• mahÄ• jane niddaá¹ƒ okkante yottaá¹ƒ khÄ• ditvÄ• s
attano sÄ• mikÄ• naá¹ƒ gharameva gato.

satthÄ• \Ee II 248/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
sunakho, paá¹‡á¸• itapuriso pana ahameva ahosiâ€™â€™ nti.

sunakhajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [243] 3. guttilajÄ• takavaá¹‡á¹‡anÄ•

__sattatantiá¹ƒ sumadhura_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá¹ƒ Ä• rabbh
kÄ• le bhikkhÅ« devadattaá¹ƒ Ä• haá¹ƒsu --- ``Ä• vuso devadatta, sammÄ• sambuddho tuy
sammÄ• sambuddhaá¹ƒ nissÄ• ya tÄ«á¹‡i piá¹-akÄ• ni uggaá¹‡hi, cattÄ• ri jhÄ• nÄ• ni uppA
paá¹-isattunÄ• bhavituá¹ƒ na yuttaâ€™â€™ nti. devadatto ``kiá¹ƒ pana me, Ä• vuso, samaa
nanu mayÄ• attano baleneva tÄ«á¹‡i piá¹-akÄ• ni uggahitÄ• ni, cattÄ• ri jhÄ• nÄ• ni uppÄ•
Ä• cariyaá¹ƒ paccakkhÄ• si. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesu
Ä• cariyaá¹ƒ paccakkhÄ• ya sammÄ• sambuddhassa paá¹-isattu hutvÄ• mahÄ• vinÄ• saá¹
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvA
vutte ``na, bhikkhave, devadatto idÄ• neva Ä• cariyaá¹ƒ paccakkhÄ• ya mama paá¹-isattu h
pÄ• puá¹‡Ä• ti, pubbepi pattoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gandhabbakule nibba
``guttilakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto gandhabbasippe nipph
guttilagandhabbo nÄ• ma sakalajambudÄ«pe aggagandhabbo ahosi. so dÄ• rÄ• bharaá¹‡a
posesi. tadÄ• bÄ• rÄ• á¹‡asivÄ• sino vÄ• á¹‡ijÄ• vaá¹‡ijjÄ• ya ujjeninagaraá¹ƒ gantvÄ• \B
ghuá¹-á¹-he chandakaá¹ƒ saá¹ƒharitvÄ• bahuá¹ƒ mÄ• lÄ• gandhavilepanaÃ±ca khajjabhojjA
kÄ«á¸·anaá¹-á¹-hÄ• ne sannipatitvÄ• ``vetanaá¹ƒ datvÄ• ekaá¹ƒ gandhabbaá¹ƒ Ä• nethÄ•
samayena \Ne II 209/ ujjeniyaá¹ƒ mÅ«silo nÄ• ma jeá¹-á¹-hagandhabbo \Ee II 249/ hoti, te ta
attano gandhabbaá¹ƒ kÄ• resuá¹ƒ.

mÅ«silo vÄ«á¹‡aá¹ƒ vÄ• danto vÄ«á¹‡aá¹ƒ uttamamucchanÄ• ya mucchitvÄ• vÄ• desi. tes
gandhabbe jÄ• taparicayÄ• naá¹ƒ tassa gandhabbaá¹ƒ kilaÃ±jakaá¹‡á¸• Å«vanaá¹ƒ viya hu
pahaá¹-á¹-hÄ• kÄ• raá¹ƒ na dassesi. mÅ«silo tesu tuá¹-á¹-hÄ• kÄ• raá¹ƒ adassentesu ``atik
maÃ±Ã±eâ€™â€™ ti majjhimamucchanÄ• ya mucchitvÄ• majjhimasarena vÄ• desi, te tatth
atha so ``ime na kiÃ±ci jÄ• nanti maÃ±Ã±eâ€™â€™ ti sayampi ajÄ• nanako viya hutvÄ• ta
tatthapi na kiÃ±ci Ä• haá¹ƒsu. atha ne mÅ«silo ``ambho vÄ• á¹‡ijÄ• , kiá¹ƒ nu kho mayi vÄ«
na tussathÄ• â€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ vÄ«á¹‡aá¹ƒ vÄ• desi, mayaÃ±hi `ayaá¹ƒ vÄ«á
saÃ±Ã±aá¹ƒ akarimhÄ• â€™â€™ ti. ``kiá¹ƒ pana tumhe mayÄ• uttaritaraá¹ƒ Ä• cariyaá¹ƒ jÄ
ajÄ• nanabhÄ• vena na tussathÄ• â€™â€™ ti. vÄ• á¹‡ijÄ• ``bÄ• rÄ• á¹‡asiyaá¹ƒ guttilagan
sutapubbÄ• naá¹ƒ tava vÄ«á¹‡Ä• saddo itthÄ«naá¹ƒ dÄ• rake tosÄ• panasaddo viya hotÄ«
hi, handa, tumhehi dinnaparibbayaá¹ƒ paá¹-iggaá¹‡hatha, na mayhaá¹ƒ etenattho, apica kho
gacchantÄ• maá¹ƒ gaá¹‡hitvÄ• gaccheyyÄ• thÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti sa
taá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• tassa ``etaá¹ƒ guttilassa vasanaá¹-á¹-hÄ• naâ€™
sakasakanivesanaá¹ƒ agamiá¹ƒsu.

mÅ«silo bodhisattassa gehaá¹ƒ pavisitvÄ• laggetvÄ• á¹-hapitaá¹ƒ bodhisattassa jÄ• tivÄ«
vÄ• desi, atha bodhisattassa mÄ• tÄ• pitaro andhabhÄ• vena taá¹ƒ apassantÄ• \Ee II 250/
vÄ«á¹‡aá¹ƒ khÄ• dantÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``susÅ«â€™â€™ ti Ä• haá¹ƒsu. tasmiá¹ƒ
á¹-hapetvÄ• bodhisattassa mÄ• tÄ• pitaro vanditvÄ• ``kuto Ä• gatosÄ«â€™â€™ ti vutte ``Ä
sippaá¹ƒ uggaá¹‡hituá¹ƒ ujjenito Ä• gatomhÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti
Ä• cariyoâ€™â€™ ti pucchitvÄ• ``vippavuttho, tÄ• ta, ajja Ä• gamissatÄ«â€™â€™ ti sutvÄ
bodhisattaá¹ƒ Ä• gataá¹ƒ disvÄ• \Be II 229/ tena katapaá¹-isanthÄ• ro attano Ä• gatakÄ• ra
bodhisatto aá¹…gavijjÄ• pÄ• á¹-hako, so tassa asappurisabhÄ• vaá¹ƒ Ã±atvÄ• ``gaccha tÄ
sippaâ€™â€™ nti paá¹-ikkhipi. so bodhisattassa mÄ• tÄ• pitÅ«naá¹ƒ pÄ• de gahetvÄ• upa
Ä• rÄ• dhetvÄ• ``sippaá¹ƒ me dÄ• pethÄ• â€™â€™ ti yÄ• ci. bodhisatto mÄ• tÄ• pitÅ«hi pu
atikkamituá¹ƒ asakkonto sippaá¹ƒ adÄ• si. so bodhisatteneva saddhiá¹ƒ rÄ• janivesanaá¹ƒ g
disvÄ• ``ko esa, Ä• cariyÄ• â€™â€™ ti pucchi. ``mayhaá¹ƒ antevÄ• siko, mahÄ• rÄ• jÄ• â€
210/ raÃ±Ã±o vissÄ• siko ahosi. bodhisatto Ä• cariyamuá¹-á¹-hiá¹ƒ akatvÄ• attano jÄ• nana
sippaá¹ƒ sikkhÄ• petvÄ• ``niá¹-á¹-hitaá¹ƒ te, tÄ• ta, sippaâ€™â€™ nti Ä• ha.

so cintesi --- ``mayhaá¹ƒ sippaá¹ƒ paguá¹‡aá¹ƒ, idaÃ±ca bÄ• rÄ• á¹‡asinagaraá¹ƒ sakalaja
Ä• cariyopi mahallako, idheva mayÄ• vasituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so Ä• cariyaá¹ƒ Ä
rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. Ä• cariyo ``sÄ• dhu, tÄ• ta, raÃ±Ã±o Ä• r
``amhÄ• kaá¹ƒ antevÄ• siko devaá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ icchati, deyyadhammamassa jÄ• n
Ä• rocetvÄ• raÃ±Ã±Ä• ``tumhÄ• kaá¹ƒ deyyadhammato upaá¸• á¸• haá¹ƒ labhissatÄ«â€™
mÅ«silassa Ä• rocesi. mÅ«silo ``ahaá¹ƒ tumhehi samakaÃ±Ã±eva labhanto upaá¹-á¹-hahiss
ti Ä• ha \Ee II 251/. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``nanu ahaá¹ƒ tumhÄ• kaá¹ƒ jÄ• nanasi
jÄ• nÄ• mÄ«â€™â€™ ti? ``Ä• ma, jÄ• nÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ sante kasmÄ• mayhaá
bodhisatto raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``yadi evaá¹ƒ tumhehi samakaá¹ƒ sippaá¹ƒ dassetuá
labhissatÄ«â€™â€™ ti Ä• ha. bodhisatto raÃ±Ã±o vacanaá¹ƒ tassa Ä• rocetvÄ• tena ``sÄ•
vutte raÃ±Ã±o taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``sÄ• dhu dassetu, kataradivasaá¹ƒ sÄ• kacchÄ
``ito sattame divase hotu, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha.

rÄ• jÄ• mÅ«silaá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ Ä• cariyena saddhiá¹ƒ sÄ• ka
pucchitvÄ• ``saccaá¹ƒ, devÄ• â€™â€™ ti vutte ``Ä• cariyena saddhiá¹ƒ viggaho nÄ• ma na
karÄ«â€™â€™ ti vÄ• riyamÄ• nopi ``alaá¹ƒ, mahÄ• rÄ• ja, hotuyeva me Ä• cariyena saddh
sÄ• kacchÄ• , katarassa \Be II 230/ jÄ• nibhÄ• vaá¹ƒ jÄ• nissÄ• mÄ• â€™â€™ ti Ä• ha. rÄ•
sampaá¹-icchitvÄ• ``ito kira sattame divase Ä• cariyaguttilo ca antevÄ• sikamÅ«silo ca rÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ sÄ• kacchaá¹ƒ katvÄ• sippaá¹ƒ dassessanti, nÄ• garÄ• sannipatitvÄ
bheriá¹ƒ carÄ• pesi.

bodhisatto cintesi --- ``ayaá¹ƒ mÅ«silo daharo taruá¹‡o, ahaá¹ƒ mahallako parihÄ«nathÄ• m
kiriyÄ• nÄ• ma na sampajjati. antevÄ• sike nÄ• ma parÄ• jitepi viseso natthi, antevÄ• sikas

pattabbalajjato araÃ±Ã±aá¹ƒ pavisitvÄ• maraá¹‡aá¹ƒ varataraâ€™â€™ nti. so araÃ±Ã±aá¹
maraá¹‡abhayena nivattati, lajjÄ• bhayena gacchati. evamassa gamanÄ• gamanaá¹ƒ karon
atikkantÄ• , tiá¹‡Ä• ni matÄ• ni, jaá¹…ghamaggo nibbatti. tasmiá¹ƒ khaá¹‡e sakkassa bhava
dassesi. sakko Ä• vajjamÄ• no taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``guttilagandhabbo antevÄ• si
araÃ±Ã±e mahÄ• dukkhaá¹ƒ anubhoti \Ee II 252/, etassa mayÄ• avassayena bhavituá¹ƒ va
gantvÄ• bodhisattassa purato á¹-hatvÄ• ``Ä• cariya, kasmÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-hosÄ
``kosi tvaâ€™â€™ nti vutte ``sakkohamasmÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ bodhisatto ``ah
antevÄ• sikato parÄ• jayabhayena araÃ±Ã±aá¹ƒ paviá¹-á¹-hoâ€™â€™ ti vatvÄ• paá¹-hama

186__._ á¹• 21 ``sattatantiá¹ƒ sumadhuraá¹ƒ, rÄ• maá¹‡eyyaá¹ƒ avÄ• cayiá¹ƒ.

so maá¹ƒ raá¹…gamhi avheti, saraá¹‡aá¹ƒ me hoti kosiyÄ• â€™â€™ ti ||

tassattho --- ahaá¹ƒ, devarÄ• ja, mÅ«silaá¹ƒ nÄ• ma antevÄ• sikaá¹ƒ sattatantiá¹ƒ sumadhu
vÄ«á¹‡aá¹ƒ attano jÄ• nananiyÄ• mena sikkhÄ• pesiá¹ƒ, so maá¹ƒ idÄ• ni raá¹…gamaá¹‡á¸
tvaá¹ƒ, kosiyagotta, saraá¹‡aá¹ƒ hohÄ«ti.

sakko tassa vacanaá¹ƒ sutvÄ• ``mÄ• bhÄ• yi, ahaá¹ƒ te tÄ• á¹‡aÃ±ca leá¹‡aÃ±cÄ• â€™â
gÄ• thamÄ• ha ---

187__._ á¹• 21 ``ahaá¹ƒ taá¹ƒ saraá¹‡aá¹ƒ samma, ahamÄ• cariyapÅ«jako.

na taá¹ƒ jayissati sisso, sissamÄ• cariya jessasÄ«â€™â€™ ti ||

tattha \Be II 231/ __ahaá¹ƒ taá¹ƒ saraá¹‡a_nti ahaá¹ƒ saraá¹‡aá¹ƒ avassayo patiá¹-á¹-hÄ•
tÄ• yissÄ• mi. __sammÄ• _ti piyavacanametaá¹ƒ. __sissamÄ• cariya, jessasÄ«_ti, Ä• cariya
vÄ• dayamÄ• no sissaá¹ƒ jinissasi. apica tvaá¹ƒ vÄ«á¹‡aá¹ƒ vÄ• dento ekaá¹ƒ tantiá¹ƒ chin
vÄ«á¹‡Ä• ya te pakatisaddo bhavissati. mÅ«silopi tantiá¹ƒ chindissati, athassa vÄ«á¹‡Ä• ya
tasmiá¹ƒ khaá¹‡e so parÄ• jayaá¹ƒ pÄ• puá¹‡issati. athassa parÄ• jayabhÄ• vaá¹ƒ Ã±atvÄ•
catutthampi paÃ±camampi sattamampi tantiá¹ƒ chinditvÄ• suddhadaá¹‡á¸• akameva vÄ• d
saro nikkhamitvÄ• sakalaá¹ƒ dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asinagaraá¹ƒ \Ee II 253/ ch

evaá¹ƒ vatvÄ• sakko bodhisattassa tisso pÄ• sakaghaá¹-ikÄ• datvÄ• evamÄ• ha --- ``vÄ«
sakalanagare chÄ• dite ito ekaá¹ƒ pÄ• sakaghaá¹-ikaá¹ƒ Ä• kÄ• se khipeyyÄ• si, atha te pu
accharÄ• satÄ• ni naccissanti. tÄ• saá¹ƒ naccanakÄ• le ca dutiyaá¹ƒ khipeyyÄ• si, athÄ• pa
otaritvÄ• tava vÄ«á¹‡Ä• dhure naccissanti. tato tatiyaá¹ƒ khipeyyÄ• si, athÄ• parÄ• ni tÄ«á
raá¹…gamaá¹‡á¸• ale naccissanti. ahampi te santikaá¹ƒ \Ne II 212/ Ä• gamissÄ• mi, gaccha
bodhisattaá¹ƒ assÄ• sesi. bodhisatto pubbaá¹‡hasamaye gehaá¹ƒ agamÄ• si. nÄ• garÄ• rÄ

maá¹‡á¸• apaá¹ƒ katvÄ• raÃ±Ã±o Ä• sanaá¹ƒ paÃ±Ã±apesuá¹ƒ. rÄ• jÄ• pÄ• sÄ• dÄ• otar
pallaá¹…kamajjhe nisÄ«di, dvÄ• dasasahassÄ• alaá¹…katitthiyo amaccabrÄ• hmaá¹‡agah
parivÄ• rayiá¹ƒsu, sabbe nÄ• garÄ• sannipatiá¹ƒsu, rÄ• jaá¹…gaá¹‡e cakkÄ• ticakke maÃ±

bodhisattopi nhÄ• tÄ• nulitto nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• vÄ«á¹‡aá¹ƒ gÄ• hÄ• p
nisÄ«di. sakko adissamÄ• nakÄ• yena Ä• gantvÄ• Ä• kÄ• se aá¹-á¹-hÄ• si, bodhisattoyeva
Ä• gantvÄ• attano Ä• sane nisÄ«di. mahÄ• jano parivÄ• resi, Ä• ditova dvepi samasamaá¹
dvinnampi vÄ• ditena tuá¹-á¹-ho ukkuá¹-á¹-hisahassÄ• ni pavattesi. sakko Ä• kÄ• se á¹-hatv
sÄ• vento ``ekaá¹ƒ tantiá¹ƒ chindÄ• â€™â€™ ti Ä• ha. bodhisatto tantiá¹ƒ chindi, sÄ• chinn
saraá¹ƒ muÃ±cateva, devagandhabbaá¹ƒ viya vattati. mÅ«silopi tantiá¹ƒ chindi, tato saddo n
dutiyampi chindi \Be II 232/ ... pe ... sattamampi chindi. suddhadaá¹‡á¸• akaá¹ƒ vÄ• dentass
chÄ• detvÄ• aá¹-á¹-hÄ• si. celukkhepasahassÄ• ni ceva ukkuá¹-á¹-hisahassÄ• ni \Ee II 254
bodhisatto ekaá¹ƒ pÄ• sakaá¹ƒ Ä• kÄ• se khipi, tÄ«á¹‡i accharÄ• satÄ• ni otaritvÄ• nacciá¹
tatiye ca khitte tÄ«á¹‡i tÄ«á¹‡i accharÄ• satÄ• ni otaritvÄ• vuttanayeneva nacciá¹ƒsu.

tasmiá¹ƒ khaá¹‡e rÄ• jÄ• mahÄ• janassa iá¹…gitasaÃ±Ã±aá¹ƒ adÄ• si, mahÄ• jano uá¹-á¹
saddhiá¹ƒ virujjhitvÄ• `samakÄ• raá¹ƒ karomÄ«â€™ ti vÄ• yamasi, attano pamÄ• á¹‡aá¹ƒ n
mÅ«silaá¹ƒ tajjetvÄ• gahitagahiteheva pÄ• sÄ• á¹‡adaá¹‡á¸• Ä• dÄ«hi saá¹ƒcuá¹‡á¹‡etvÄ•
pÄ• de gahetvÄ• saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• esi. rÄ• jÄ• tuá¹-á¹-hacitto ghanavas
bodhisattassa bahuá¹ƒ dhanaá¹ƒ adÄ• si, tathÄ• nÄ• garÄ• . sakko bodhisattena saddhiá¹ƒ
``ahaá¹ƒ te, paá¹‡á¸• ita, sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ gÄ• hÄ• petvÄ• pacchÄ• m
sahassayuttaá¹ƒ vejayantarathavaraá¹ƒ abhiruyha devalokaá¹ƒ Ä• gaccheyyÄ• sÄ«â€™â€™

atha naá¹ƒ gantvÄ• paá¹‡á¸• ukambalasilÄ• yaá¹ƒ nisinnaá¹ƒ ``kahaá¹ƒ gatÄ• ttha, mahÄ•
devadhÄ«taro pucchiá¹ƒsu. sakko tÄ• saá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ vitthÄ• rena kathetvÄ• bo
guá¹‡aÃ±ca vaá¹‡á¹‡esi. devadhÄ«taro ``mahÄ• rÄ• ja, mayampi Ä• cariyaá¹ƒ daá¹-á¹-hukÄ
Ä• nehÄ«â€™â€™ ti Ä• haá¹ƒsu. sakko mÄ• taliá¹ƒ Ä• mantetvÄ• ``tÄ• ta, devaccharÄ• g
daá¹-á¹-hukÄ• mÄ• , gaccha naá¹ƒ vejayantarathe nisÄ«dÄ• petvÄ• \Ne II 213/ Ä• nehÄ«â€
ti gantvÄ• bodhisattaá¹ƒ Ä• nesi. sakko bodhisattena saddhiá¹ƒ sammoditvÄ• ``devakaÃ±Ã
gandhabbaá¹ƒ sotukÄ• mÄ• â€™â€™ ti Ä• ha. ``mayaá¹ƒ mahÄ• rÄ• ja, gandhabbÄ• nÄ•
mÅ«laá¹ƒ labhantÄ• vÄ• deyyÄ• mÄ• â€™â€™ ti. ``vÄ• dehi, ahaá¹ƒ te mÅ«laá¹ƒ dassÄ• n
aÃ±Ã±ena mÅ«lenattho, imÄ• pana devadhÄ«taro attano attano kalyÄ• á¹‡akammaá¹ƒ kat
vÄ• dessÄ• mÄ«â€™â€™ ti \Ee II 255/. atha naá¹ƒ devadhÄ«taro Ä• haá¹ƒsu --- ``amhehi k
pacchÄ• tumhÄ• kaá¹ƒ kathessÄ• ma, gandhabbaá¹ƒ karohi Ä• cariyÄ• â€™â€™ ti. bodhis
gandhabbaá¹ƒ akÄ• si, taá¹ƒ dibbagandhabbaá¹ƒ abhibhavitvÄ• pavatti. sattame divase Ä•
devadhÄ«tÄ• naá¹ƒ kalyÄ• á¹‡akammaá¹ƒ pucchi. ekaá¹ƒ kassapasammÄ• sambuddhakÄ•
uttamavatthaá¹ƒ \Be II 233/ datvÄ• sakkassa paricÄ• rikÄ• hutvÄ• nibbattaá¹ƒ accharÄ• s
uttamavatthadevakaÃ±Ã±aá¹ƒ ``tvaá¹ƒ purimabhave kiá¹ƒ kammaá¹ƒ katvÄ• nibbattÄ• â€™

pucchanÄ• kÄ• ro ca vissajjanÄ• ca vimÄ• navatthumhi Ä• gatameva. vuttaÃ±hi tattha ---

``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

``vatthuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

``tenamhi \Ne II 214/ evaá¹ƒ jalitÄ• nubhÄ• vÄ• .

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || (Vv 329-331, 333-336).

aparÄ• \Ee II 256/ piá¹‡á¸• Ä• ya caramÄ• nassa bhikkhuno pÅ«janatthÄ• ya pupphÄ• ni a
gandhapaÃ±caá¹…gulikaá¹ƒ dethÄ• â€™â€™ ti gandhe adÄ• si, aparÄ• madhurÄ• ni phal
ucchurasaá¹ƒ adÄ• si, aparÄ• kassapadasabalassa cetiye gandhapaÃ±caá¹…gulikaá¹ƒ ad
maggapaá¹-ipannÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca kulagehe vÄ• saá¹ƒ upagatÄ
assosi, aparÄ• nÄ• vÄ• ya upakaá¹-á¹-hÄ• ya velÄ• ya bhuttassa bhikkhuno udake á¹-hatv
agÄ• ramajjhe vasamÄ• nÄ• akkodhanÄ• hutvÄ• sassusasuravattaá¹ƒ akÄ• si, aparÄ• a
saá¹ƒvibhÄ• gaá¹ƒ katvÄ• va \Be II 234/ paribhuÃ±ji, sÄ«lavatÄ« ca ahosi, aparÄ• parageh
nikkodhanÄ• nimmÄ• nÄ• attano laddhakoá¹-á¹-hÄ• sato saá¹ƒvibhÄ• gaá¹ƒ katvÄ• devar

nibbattÄ• (Vv-a 328-336). evaá¹ƒ sabbÄ• pi guttilavimÄ• navatthusmiá¹ƒ Ä• gatÄ• chattiá¹
yaá¹ƒ kammaá¹ƒ katvÄ• tattha nibbattÄ• , sabbaá¹ƒ bodhisatto pucchi. tÄ• pissa attano kat
kathesuá¹ƒ. taá¹ƒ sutvÄ• bodhisatto ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, svÄ• haá¹ƒ
appamattakenapi kammena paá¹-iladdhadibbasampattiyo assosiá¹ƒ. ito dÄ• ni paá¹-á¹-hÄ•
dÄ• nÄ• dÄ«ni kusalakammÄ• neva karissÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ udÄ• naá¹ƒ u

``svÄ• gataá¹ƒ vata me ajja, suppabhÄ• taá¹ƒ suhuá¹-á¹-hitaá¹ƒ.

yaá¹ƒ addasÄ• mi devatÄ• yo, accharÄ• kÄ• mavaá¹‡á¹‡iyo ||

``imÄ• sÄ• haá¹ƒ \Ee II 257/ dhammaá¹ƒ sutvÄ• , kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

svÄ• haá¹ƒ tattha gamissÄ• mi, yattha gantvÄ• na socareâ€™â€™ ti || (Vv 617-618).

atha naá¹ƒ sattÄ• haccayena devarÄ• jÄ• mÄ• talisaá¹…gÄ• hakaá¹ƒ Ä• á¹‡Ä• petvÄ• rat
bÄ• rÄ• á¹‡asimeva pesesi. so bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• devaloke attanÄ• diá¹-á¹-hakÄ•
Ä• cikkhi. tato paá¹-á¹-hÄ• ya manussÄ• saussÄ• hÄ• puÃ±Ã±Ä• ni kÄ• tuá¹ƒ maÃ±Ã±iá¹ƒ

satthÄ• \Ne II 215/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
ahosi, sakko anuruddho, rÄ• jÄ• Ä• nando, guttilagandhabbo pana ahameva ahosiâ€™â€™

guttilajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [244] 4. vigaticchajÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Be II 235/ __passati na taá¹ƒ icchatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá
paribbÄ• jakaá¹ƒ Ä• rabbha kathesi. so kira sakalajambudÄ«pe paá¹-ivÄ• daá¹ƒ alabhitvÄ•
``ko mayÄ•  saddhiá¹ƒ vÄ• daá¹ƒ kÄ• tuá¹ƒ samatthoâ€™â€™ ti pucchitvÄ•  ``sammÄ• sam
mahÄ• janaparivuto jetavanaá¹ƒ gantvÄ• bhagavantaá¹ƒ catuparisamajjhe dhammaá¹ƒ des
athassa satthÄ• taá¹ƒ vissajjetvÄ• ``ekaá¹ƒ nÄ• ma kiâ€™â€™ nti paÃ±haá¹ƒ pucchi, so ta
uá¹-á¹-hÄ• ya palÄ• yi. nisinnaparisÄ• ``ekapadeneva vo, bhante, paribbÄ• jako niggahitoâ
satthÄ• ``nÄ• haá¹ƒ, upÄ• sakÄ• , idÄ• nevetaá¹ƒ ekapadeneva niggaá¹‡hÄ• mi, pubbepi n
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ
nibbattitvÄ• vayappatto kÄ• me pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• dÄ«gharattaá¹ƒ himav

pabbatÄ• oruyha ekaá¹ƒ nigamagÄ• maá¹ƒ nissÄ• ya gaá¹…gÄ• nivattane paá¹‡á¹‡asÄ• l
paribbÄ• jako sakalajambudÄ«pe paá¹-ivÄ• daá¹ƒ alabhitvÄ• taá¹ƒ nigamaá¹ƒ patvÄ• ``att
saddhiá¹ƒ vÄ• daá¹ƒ kÄ• tuá¹ƒ samatthoâ€™â€™ ti pucchitvÄ• ``atthÄ«â€™â€™ ti bodhis
mahÄ• janaparivuto tassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• nisÄ
``vaá¹‡á¹‡agandhaparibhÄ• vitaá¹ƒ gaá¹…gÄ• pÄ• nÄ«yaá¹ƒ pivissatÄ«â€™â€™ ti pucchi.
ottharanto ``kÄ• gaá¹…gÄ• , vÄ• lukÄ• gaá¹…gÄ• , udakaá¹ƒ gaá¹…gÄ• , orimatÄ«raá¹ƒ g
gaá¹…gÄ• â€™â€™ ti Ä• ha. bodhisatto ``tvaá¹ƒ pana, paribbÄ• jaka, á¹-hapetvÄ• udakaá
pÄ• rimatÄ«raÃ±ca kahaá¹ƒ gaá¹…gaá¹ƒ labhissasÄ«â€™â€™ ti Ä• ha. paribbÄ• jako appa
palÄ• yi. tasmiá¹ƒ palÄ• te bodhisatto nisinnaparisÄ• ya dhammaá¹ƒ desento imÄ• gÄ• thÄ

188__._ á¹• 21 ``yaá¹ƒ passati na taá¹ƒ icchati, yaÃ±ca na passati taá¹ƒ kiricchati.

maÃ±Ã±Ä• mi ciraá¹ƒ carissati, na hi taá¹ƒ lacchati yaá¹ƒ sa icchati ||

189__._ á¹• 21 ``yaá¹ƒ \Ne II 216/ labhati na tena tussati, yaÃ±ca pattheti laddhaá¹ƒ hÄ«á¸·

icchÄ• hi anantagocarÄ• , vigaticchÄ• na namo karomaseâ€™â€™ ti ||

tattha \Be II 236/ __yaá¹ƒ passatÄ«_ti yaá¹ƒ udakÄ• diá¹ƒ passati, taá¹ƒ gaá¹…gÄ• ti na ic
passatÄ«_ti yaÃ±ca udakÄ• divinimuttaá¹ƒ gaá¹…gaá¹ƒ na passati, taá¹ƒ kiricchati. __maÃ±
carissatÄ«_ti ahaá¹ƒ evaá¹ƒ maÃ±Ã±Ä• mi --- ayaá¹ƒ paribbÄ• jako evarÅ«paá¹ƒ gaá¹…gaa
carissati. yathÄ• vÄ• udakÄ• divinimuttaá¹ƒ gaá¹…gaá¹ƒ, evaá¹ƒ rÅ«pÄ• divinimuttaá¹ƒ att
saá¹ƒsÄ• re ciraá¹ƒ \Ee II 259/ carissati. __na hi taá¹ƒ lacchatÄ«_ti ciraá¹ƒ carantopi yaá¹ƒ t
gaá¹…gaá¹ƒ vÄ• attÄ• naá¹ƒ vÄ• icchati, taá¹ƒ na lacchati. __yaá¹ƒ labhatÄ«_ti yaá¹ƒ uda
vÄ• labhati, tena na tussati. __yaÃ±ca pattheti laddhaá¹ƒ hÄ«á¸·etÄ«_ti evaá¹ƒ laddhena a
sampattiá¹ƒ pattheti, taá¹ƒ taá¹ƒ labhitvÄ• ``kiá¹ƒ etÄ• yÄ• â€™â€™ ti hÄ«á¸·eti avamaÃ±Ã
anantagocarÄ• _ti laddhaá¹ƒ hÄ«á¸·etvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ icchanat
anantagocarÄ• . __vigaticchÄ• na namo karomase_ti tasmÄ• ye vigaticchÄ• buddhÄ• day
namakkÄ• raá¹ƒ karomÄ• ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pa
paribbÄ• jako ahosi, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

vigaticchajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [245] 5. mÅ«lapariyÄ• yajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• lo ghasati bhÅ«tÄ• nÄ«_ti idaá¹ƒ satthÄ• ukkaá¹-á¹-haá¹ƒ nissÄ• ya subhagavane v

mÅ«lapariyÄ• yasuttantaá¹ƒ Ä• rabbha kathesi. tadÄ• kira paÃ±casatÄ• brÄ• hmaá¹‡Ä• ti
pÄ• ragÅ« sÄ• sane pabbajitvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggaá¹‡hitvÄ• mÄ• namadamattÄ• l
tÄ«á¹‡eva piá¹-akÄ• ni jÄ• nÄ• ti, mayampi tÄ• ni jÄ• nÄ• ma, evaá¹ƒ sante kiá¹ƒ tassa amh
nti buddhupaá¹-á¹-hÄ• naá¹ƒ na gacchanti, paá¹-ipakkhÄ• hutvÄ• caranti.

athekadivasaá¹ƒ satthÄ• tesu Ä• gantvÄ• attano santike nisinnesu aá¹-á¹-hahi bhÅ«mÄ«h
mÅ«lapariyÄ• yasuttantaá¹ƒ kathesi, te na kiÃ±ci sallakkhesuá¹ƒ. atha nesaá¹ƒ etadahosi --
217/ amhehi sadisÄ• paá¹‡á¸• itÄ• natthÄ«â€™ ti \Be II 237/ mÄ• naá¹ƒ karoma, idÄ• ni pa
buddhehi sadiso paá¹‡á¸• ito nÄ• ma natthi, aho buddhaguá¹‡Ä• nÄ• mÄ• â€™â€™ ti. te t
nihatamÄ• nÄ• hutvÄ• uddhaá¹-adÄ• á¹-hÄ• viya sappÄ• nibbisevanÄ• jÄ• tÄ• . satthÄ•
yathÄ• bhirantaá¹ƒ viharitvÄ• vesÄ• liá¹ƒ gantvÄ• gotamakacetiye gotamakasuttantaá¹ƒ nÄ
dasasahassilokadhÄ• tu kampi, taá¹ƒ sutvÄ• te bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.
mÅ«lapariyÄ• yasuttantapariyosÄ• ne pana satthari ukkaá¹-á¹-hÄ• yaá¹ƒ viharanteyeva bhik
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, aho buddhÄ• naá¹ƒ Ä
brÄ• hmaá¹‡apabbajitÄ• tathÄ• mÄ• namadamattÄ• bhagavatÄ• mÅ«lapariyÄ• yadesanÄ
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepÄ• haá¹ƒ ime evaá¹ƒ mÄ• na
nihatamÄ• ne akÄ• siá¹ƒyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« disÄ• pÄ• mokkho Ä• cariyo hutvÄ• paÃ±ca mÄ• á¹‡a
paÃ±casatÄ• pi niá¹-á¹-hitasippÄ• sippe anuyogaá¹ƒ datvÄ• ``yattakaá¹ƒ mayaá¹ƒ jÄ• nÄ•
tattakameva, viseso natthÄ«â€™â€™ ti mÄ• natthaddhÄ• hutvÄ• Ä• cariyassa santikaá¹ƒ
vattapaá¹-ivattaá¹ƒ na karonti. te ekadivasaá¹ƒ Ä• cariye badarirukkhamÅ«le nisinne taá¹ƒ v
badarirukkhaá¹ƒ nakhena Ä• koá¹-etvÄ• ``nissÄ• rovÄ• yaá¹ƒ rukkhoâ€™â€™ ti Ä• haá¹ƒs
vambhanabhÄ• vaá¹ƒ Ã±atvÄ• antevÄ• sike ``ekaá¹ƒ vo paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â
haá¹-á¹-hatuá¹-á¹-hÄ• ``vadetha, kathessÄ• mÄ• â€™â€™ ti. Ä• cariyo paÃ±haá¹ƒ puccha
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190__._ á¹• 21 ``kÄ• lo ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• .

yo ca kÄ• laghaso bhÅ«to, sa bhÅ«tapacaniá¹ƒ pacÄ«â€™â€™ ti ||

tattha __kÄ• lo_ti purebhattakÄ• lopi pacchÄ• bhattakÄ• lopÄ«ti evamÄ• di. __bhÅ«tÄ• nÄ
na kÄ• lo bhÅ«tÄ• naá¹ƒ cammamaá¹ƒsÄ• dÄ«ni luÃ±citvÄ• khÄ• dati, apica kho nesaá¹ƒ Ä
yobbaÃ±Ã±aá¹ƒ \Be II 238/ maddanto Ä• rogyaá¹ƒ vinÄ• sento ghasati khÄ• datÄ«ti vuccati
kiÃ±ci vajjeti, __sabbÄ• neva ghasati_. na kevalaÃ±ca bhÅ«tÄ• neva, apica kho __sahattan
purebhattakÄ• lo pacchÄ• bhattakÄ• laá¹ƒ na pÄ• puá¹‡Ä• ti. esa nayo pacchÄ• bhattakÄ•

bhÅ«to_ti khÄ«á¹‡Ä• savassetaá¹ƒ adhivacanaá¹ƒ \Ee II 261/. so hi ariyamaggena Ä• yatiá
khepetvÄ• khÄ• ditvÄ• á¹-hitattÄ• ``kÄ• laghaso bhÅ«toâ€™â€™ ti vuccati \Ne II 218/. __
pacÄ«_ti so yÄ• yaá¹ƒ taá¹‡hÄ• apÄ• yesu bhÅ«te pacati, taá¹ƒ Ã±Ä• á¹‡agginÄ• paci dah
``bhÅ«tapacaniá¹ƒ pacÄ«â€™â€™ ti vuccati. ``pajaniâ€™â€™ ntipi pÄ• á¹-ho, janikaá¹ƒ nib

imaá¹ƒ paÃ±haá¹ƒ sutvÄ• mÄ• á¹‡avesu ekopi jÄ• nituá¹ƒ samattho nÄ• ma nÄ• hosi. atha
tumhe `ayaá¹ƒ paÃ±ho tÄ«su vedesu atthÄ«â€™ ti saÃ±Ã±aá¹ƒ akattha, tumhe `yamahaá¹ƒ
jÄ• nÄ• mÄ• â€™ ti maÃ±Ã±amÄ• nÄ• maá¹ƒ badarirukkhasadisaá¹ƒ karotha, mama tumh
jÄ• nanabhÄ• vaá¹ƒ na jÄ• nÄ• tha, gacchatha sattame divase kÄ• laá¹ƒ dammi, ettakena k
cintethÄ• â€™â€™ ti. te bodhisattaá¹ƒ vanditvÄ• attano attano vasanaá¹-á¹-hÄ• naá¹ƒ gan
cintetvÄ• pi paÃ±hassa neva antaá¹ƒ, na koá¹-iá¹ƒ passiá¹ƒsu. te sattamadivase Ä• cariyas
vanditvÄ• nisÄ«ditvÄ• ``kiá¹ƒ, bhadramukhÄ• , jÄ• nittha paÃ±haâ€™â€™ nti vutte ``na jÄ
vadiá¹ƒsu. atha bodhisatto te garahamÄ• no dutiyaá¹ƒ gÄ• thamÄ• ha ---

191__._ á¹• 21 ``bahÅ«ni narasÄ«sÄ• ni, lomasÄ• ni brahÄ• ni ca.

gÄ«vÄ• su paá¹-imukkÄ• ni, kocidevettha kaá¹‡á¹‡avÄ• â€™â€™ ti ||

tassattho --- bahÅ«ni narÄ• naá¹ƒ sÄ«sÄ• ni dissanti, sabbÄ• ni ca tÄ• ni lomasÄ• ni, sabb
gÄ«vÄ• suyeva á¹-hapitÄ• ni, na tÄ• laphalaá¹ƒ viya hatthena gahitÄ• ni, natthi tesaá¹ƒ imel
nÄ• nÄ• karaá¹‡aá¹ƒ. ettha pana kocideva kaá¹‡á¹‡avÄ• ti attÄ• naá¹ƒ sandhÄ• yÄ• ha. __
kaá¹‡á¹‡achiddaá¹ƒ pana na kassaci natthi. iti te mÄ• á¹‡avake ``kaá¹‡á¹‡achiddamattame
bÄ• lÄ• naá¹ƒ atthi, na paÃ±Ã±Ä• â€™â€™ ti garahitvÄ• paÃ±haá¹ƒ vissajjesi. te sutvÄ• \
II 239/ Ä• cariyÄ• nÄ• ma mahantÄ• â€™â€™ ti khamÄ• petvÄ• nihatamÄ• nÄ• bodhisatt

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pa
bhikkhÅ« ahesuá¹ƒ, Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

mÅ«lapariyÄ• yajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [246] 6. bÄ• lovÄ• dajÄ• takavaá¹‡á¹‡anÄ•

__hantvÄ• _ \Ne II 219/ __chetvÄ• vadhitvÄ• cÄ• _ti idaá¹ƒ satthÄ• vesÄ• liá¹ƒ upanissÄ
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ viharanto sÄ«hasenÄ• patiá¹ƒ Ä• rabbha kathesi. so hi bhaga
nimantetvÄ• punadivase samaá¹ƒsakabhattaá¹ƒ adÄ• si. nigaá¹‡á¹-hÄ• taá¹ƒ sutvÄ• kupi
tathÄ• gataá¹ƒ viheá¹-hetukÄ• mÄ• ``samaá¹‡o gotamo jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒsa
akkosiá¹ƒsu. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso
`samaá¹‡o gotamo jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒsaá¹ƒ bhuÃ±jatÄ«â€™ ti saddhiá¹ƒ pari

Ä• hiá¹‡á¸• atÄ«â€™â€™ ti. taá¹ƒ sutvÄ• satthÄ• ``na, bhikkhave, nigaá¹‡á¹-ho nÄ• á¹-ap
uddissakatamaá¹ƒsakhÄ• danena garahati, pubbepi garahiyevÄ• â€™â€™ ti vatvÄ• atÄ«ta

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
isipabbajjaá¹ƒ pabbajitvÄ• loá¹‡ambilasevanatthÄ• ya himavantato bÄ• rÄ• á¹‡asiá¹ƒ gantv
bhikkhÄ• ya pÄ• visi. atheko kuá¹-umbiko ``tÄ• pasaá¹ƒ viheá¹-hessÄ• mÄ«â€™â€™ ti gha
paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• macchamaá¹ƒsena parivisitvÄ• bhattakiccÄ• vasÄ• n
``imaá¹ƒ maá¹ƒsaá¹ƒ tumheyeva uddissa pÄ• á¹‡e mÄ• retvÄ• kataá¹ƒ, idaá¹ƒ akusalaá¹ƒ
tumhÄ• kampi hotÅ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

192__._ á¹• 21 ``hantvÄ• chetvÄ• vadhitvÄ• ca, deti dÄ• naá¹ƒ asaÃ±Ã±ato.

edisaá¹ƒ bhattaá¹ƒ bhuÃ±jamÄ• no, sa pÄ• pena upalippatÄ«â€™â€™ ti ||

tattha \Ee II 263/ \Be II 240/ __hantvÄ• _ti paharitvÄ• . __chetvÄ• _ti kilametvÄ• . __vadhitv
__deti dÄ• naá¹ƒ asaÃ±Ã±ato_ti asaÃ±Ã±ato dussÄ«lo evaá¹ƒ katvÄ• dÄ• naá¹ƒ deti. __ed
bhuÃ±jamÄ• no, sa pÄ• pena upalippatÄ«_ti edisaá¹ƒ uddissakatabhattaá¹ƒ bhuÃ±jamÄ• n
upalippati saá¹ƒyujjatiyevÄ• ti.

taá¹ƒ sutvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

193__._ á¹• 21 ``puttadÄ• rampi ce hantvÄ• , deti dÄ• naá¹ƒ asaÃ±Ã±ato.

bhuÃ±jamÄ• nopi sappaÃ±Ã±o, na pÄ• pena upalippatÄ«â€™â€™ ti ||

tattha \Ne II 220/ __bhuÃ±jamÄ• nopi sappaÃ±Ã±o_ti tiá¹-á¹-hatu aÃ±Ã±aá¹ƒ maá¹ƒsaá¹ƒ,
vadhitvÄ• pi dussÄ«lena dinnaá¹ƒ sappaÃ±Ã±o khantimettÄ• diguá¹‡asampanno taá¹ƒ bhu
upalippatÄ«ti. evamassa bodhisatto dhammaá¹ƒ kathetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• n

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kua
nÄ• á¹-aputto ahosi, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

bÄ• lovÄ• dajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [247] 7. pÄ• daÃ±jalijÄ• takavaá¹‡á¹‡anÄ•

__addhÄ• pÄ• daÃ±jalÄ« sabbe_ti idaá¹ƒ satthÄ• jetavane viharanto lÄ• á¸·udÄ• yÄ«thera
ekasmiÃ±hi divase dve aggasÄ• vakÄ• paÃ±haá¹ƒ vinicchinanti, bhikkhÅ« paÃ±haá¹ƒ suá¹

lÄ• á¸·udÄ• yÄ«thero pana parisantare nisinno ``ete amhehi samaá¹ƒ kiá¹ƒ jÄ• nantÄ«â€™â
bhaÃ±ji. taá¹ƒ disvÄ• therÄ• uá¹-á¹-hÄ• ya pakkamiá¹ƒsu, parisÄ• bhijji. dhammasabhÄ• y
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso lÄ• á¸·udÄ• yÄ«, dve aggasÄ• vake garahitvÄ• oá¹-á¹
taá¹ƒ sutvÄ• satthÄ• ``na, bhikkhave, idÄ• neva, pubbepi lÄ• á¸·udÄ• yÄ« á¹-hapetvÄ• oá
uttari aÃ±Ã±aá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee II 264/ \Be II 241/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto
atthadhammÄ• nusÄ• sako amacco ahosi. raÃ±Ã±o pÄ• daÃ±jalÄ« nÄ• ma putto lÄ• lo dan
aparabhÄ• ge rÄ• jÄ• kÄ• lamakÄ• si. amaccÄ• raÃ±Ã±o matakiccÄ• ni katvÄ• ``taá¹ƒ raj
mantayamÄ• nÄ• rÄ• japuttaá¹ƒ pÄ• daÃ±jaliá¹ƒ Ä• haá¹ƒsu. bodhisatto pana ``ayaá¹ƒ kum
dandhaparisakkano, pariggahetvÄ• naá¹ƒ abhisiÃ±cissÄ• mÄ• â€™â€™ ti Ä• ha. amaccÄ•
kumÄ• raá¹ƒ samÄ«pe nisÄ«dÄ• petvÄ• aá¸• á¸• aá¹ƒ vinicchinantÄ• na sammÄ• vinicchi
sÄ• mikaá¹ƒ katvÄ• kumÄ• raá¹ƒ pucchiá¹ƒsu --- ``kÄ«disaá¹ƒ, kumÄ• ra, suá¹-á¹-hu aá¸• á
vinicchinimhÄ• â€™â€™ ti. so oá¹-á¹-haá¹ƒ bhaÃ±ji. bodhisatto ``paá¹‡á¸• ito vata maÃ±Ã±
asammÄ• vinicchitabhÄ• vo tena Ã±Ä• to bhavissatÄ«â€™â€™ ti maÃ±Ã±amÄ• no paá¹-ha

194__._ á¹• 21 ``addhÄ• \Ne II 221/ pÄ• daÃ±jalÄ« sabbe, paÃ±Ã±Ä• ya atirocati.

tathÄ• hi oá¹-á¹-haá¹ƒ bhaÃ±jati, uttariá¹ƒ nÅ«na passatÄ«â€™â€™ ti ||

tassattho --- ekaá¹ƒsena pÄ• daÃ±jalikumÄ• ro sabbe amhe paÃ±Ã±Ä• ya atirocati. tathÄ•
bhaÃ±jati, nÅ«na uttariá¹ƒ aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ passatÄ«ti.

te aparasmimpi divase vinicchayaá¹ƒ sajjetvÄ• aÃ±Ã±aá¹ƒ aá¸• á¸• aá¹ƒ suá¹-á¹-hu vinicch
deva, suá¹-á¹-hu vinicchinitaâ€™â€™ nti pucchiá¹ƒsu. so punapi oá¹-á¹-hameva bhaÃ±ji. at
andhabÄ• labhÄ• vaá¹ƒ Ã±atvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

195__._ á¹• 21 ``nÄ• yaá¹ƒ dhammaá¹ƒ adhammaá¹ƒ vÄ• , atthÄ• natthaÃ±ca bujjhati.

aÃ±Ã±atra oá¹-á¹-hanibbhogÄ• , nÄ• yaá¹ƒ jÄ• nÄ• ti kiÃ±canaâ€™â€™ nti ||

amaccÄ• pÄ• daÃ±jalikumÄ• rassa lÄ• labhÄ• vaá¹ƒ Ã±atvÄ• bodhisattaá¹ƒ rajje abhisiÃ±

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pÄ
ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

pÄ• daÃ±jalijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [248] 8. kiá¹ƒsukopamajÄ• takavaá¹‡á¹‡anÄ•

__sabbehi_ \Ee II 265/ \Be II 242/ __kiá¹ƒsuko diá¹-á¹-ho_ti idaá¹ƒ satthÄ• jetavane vihara
kiá¹ƒsukopamasuttantaá¹ƒ Ä• rabbha kathesi. cattÄ• ro hi bhikkhÅ« tathÄ• gataá¹ƒ upasaá¹
kammaá¹-á¹-hÄ• naá¹ƒ yÄ• ciá¹ƒsu, satthÄ• tesaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathesi. te kam
attano rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni agamiá¹ƒsu. tesu eko cha phassÄ• yatanÄ• n
arahattaá¹ƒ pÄ• puá¹‡i, eko paÃ±cakkhandhe, eko cattÄ• ro mahÄ• bhÅ«te, eko aá¹-á¹-hÄ•
attano adhigatavisesaá¹ƒ satthu Ä• rocesuá¹ƒ. athekassa bhikkhuno parivitakko udapÄ• di -
kammaá¹-á¹-hÄ• nÄ• ni nÄ• nÄ• , nibbÄ• naá¹ƒ ekaá¹ƒ, kathaá¹ƒ sabbehi arahattaá¹ƒ patta
pucchi. satthÄ• ``kiá¹ƒ te, bhikkhu, kiá¹ƒsukadiá¹-á¹-habhÄ• tikehi nÄ• nattaâ€™â€™ nti va
bhante, kÄ• raá¹‡aá¹ƒ kathethÄ• â€™â€™ ti bhikkhÅ«hi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne II 222/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa cattÄ• ro puttÄ
ekadivasaá¹ƒ sÄ• rathiá¹ƒ pakkosetvÄ• ``mayaá¹ƒ, samma, kiá¹ƒsukaá¹ƒ daá¹-á¹-hukÄ• mA
dassehÄ«â€™â€™ ti Ä• haá¹ƒsu. sÄ• rathi ``sÄ• dhu, dassessÄ• mÄ«â€™â€™ ti vatvÄ• c
jeá¹-á¹-harÄ• japuttaá¹ƒ tÄ• va rathe nisÄ«dÄ• petvÄ• araÃ±Ã±aá¹ƒ netvÄ• ``ayaá¹ƒ kiá¹ƒs
khÄ• á¹‡ukakÄ• le kiá¹ƒsukaá¹ƒ dassesi. aparassa bahalapalÄ• sakÄ• le, aparassa pupphit
phalitakÄ• le. aparabhÄ• ge cattÄ• ropi bhÄ• taro ekato nisinnÄ• ``kiá¹ƒsuko nÄ• ma kÄ«di
samuá¹-á¹-hÄ• pesuá¹ƒ. tato eko ``seyyÄ• thÄ• pi jhÄ• mathÅ«á¹‡oâ€™â€™ ti Ä• ha. dutiyo
nigrodharukkhoâ€™â€™ ti, tatiyo ``seyyathÄ• pi maá¹ƒsapesÄ«â€™â€™ ti, catuttho ``seyy
te aÃ±Ã±amaÃ±Ã±assa kathÄ• ya aparituá¹-á¹-hÄ• pitu santikaá¹ƒ gantvÄ• ``deva, kiá¹ƒsu
pucchitvÄ• ``tumhehi kiá¹ƒ kathitaâ€™â€™ nti vutte attanÄ• kathitanÄ«hÄ• raá¹ƒ raÃ±Ã±o
``catÅ«hipi tumhehi kiá¹ƒsuko diá¹-á¹-ho, kevalaá¹ƒ vo kiá¹ƒsukassa dassento sÄ• rathi `ima
kiá¹ƒsuko kÄ«diso \Ee II 266/, imasmiá¹ƒ kÄ«disoâ€™ ti vibhajitvÄ• na pucchito, tena vo ka
uppannÄ• â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

196__._ á¹• 21 ``sabbehi \Be II 243/ kiá¹ƒsuko diá¹-á¹-ho, kiá¹ƒ nvettha vicikicchatha.

na hi sabbesu á¹-hÄ• nesu, sÄ• rathÄ« paripucchitoâ€™â€™ ti ||

tattha __na hi sabbesu á¹-hÄ• nesu, sÄ• rathÄ« paripucchito_ti sabbehi vo kiá¹ƒsuko diá¹-á
ettha vicikicchatha, sabbesu á¹-hÄ• nesu kiá¹ƒsukoveso, tumhehi pana na hi sabbesu á¹-hÄ
paripucchito, tena vo kaá¹…khÄ• uppannÄ• ti.

satthÄ• imaá¹ƒ kÄ• raá¹‡aá¹ƒ dassetvÄ• ``yathÄ• , bhikkhu, te cattÄ• ro bhÄ• tikÄ• vibhÄ
apucchitattÄ• kiá¹ƒsuke kaá¹…khaá¹ƒ uppÄ• desuá¹ƒ, evaá¹ƒ tvampi imasmiá¹ƒ dhamme k
ti vatvÄ• abhisambuddho hutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

197__._ á¹• 21 ``evaá¹ƒ sabbehi Ã±Ä• á¹‡ehi, yesaá¹ƒ dhammÄ• ajÄ• nitÄ• .

te ve dhammesu kaá¹…khanti, kiá¹ƒsukasmiá¹ƒva bhÄ• taroâ€™â€™ ti ||

tassattho --- yathÄ• te bhÄ• taro sabbesu á¹-hÄ• nesu kiá¹ƒsukassa adiá¹-á¹-hattÄ• kaá¹…
sabbehi vipassanÄ• Ã±Ä• á¹‡ehi yesaá¹ƒ sabbe chaphassÄ• yatanakhandhabhÅ«tadhÄ• tu
sotÄ• pattimaggassa \Ne II 223/ anadhigatattÄ• appaá¹-ividdhÄ• , te ve tesu phassÄ• yatan
yathÄ• ekasmiá¹ƒyeva kiá¹ƒsukasmiá¹ƒ cattÄ• ro bhÄ• taroti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bÄ
ahosiâ€™â€™ nti.

kiá¹ƒsukopamajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [249] 9. sÄ• lakajÄ• takavaá¹‡á¹‡anÄ•

__ekaputtako bhavissasÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ mahÄ• ther
kirekaá¹ƒ kumÄ• rakaá¹ƒ pabbÄ• jetvÄ• pÄ«á¸·ento tattha viharati. sÄ• maá¹‡ero pÄ«á¸·aá
uppabbaji. thero gantvÄ• taá¹ƒ upalÄ• peti ``kumÄ• ra, tava cÄ«varaá¹ƒ \Ee II 267/ taveva
mama santakaá¹ƒ pattacÄ«varampi taveva bhavissati, ehi pabbajÄ• hÄ«â€™â€™ ti. so ``nÄ
pabbajissÄ• mÄ«â€™â€™ ti vatvÄ• pi punappunaá¹ƒ vuccamÄ• no pabbaji \Be II 244/. atha
paá¹-á¹-hÄ• ya puna thero viheá¹-hesi. so pÄ«á¸·aá¹ƒ asahanto puna uppabbajitvÄ• aneka
tasmiá¹ƒ ``tvaá¹ƒ neva maá¹ƒ sahasi, na vinÄ• vattituá¹ƒ sakkosi, gaccha na pabbajissÄ• m
pabbaji. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, su
mahÄ• therassa Ä• sayaá¹ƒ Ã±atvÄ• na pabbajÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• y
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh
pubbepi suhadayova, ekavÄ• raá¹ƒ etassa dosaá¹ƒ disvÄ• na puna upagacchÄ«â€™â€™

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kuá¹-umbikakule nib
dhaÃ±Ã±avikkayena jÄ«vikaá¹ƒ kappesi. aÃ±Ã±ataropi ahituá¹‡á¸• iko ekaá¹ƒ makkaá¹-aá¹
gÄ• hÄ• petvÄ• tena sappaá¹ƒ kÄ«á¸·Ä• pento jÄ«vikaá¹ƒ kappesi. so bÄ• rÄ• á¹‡asiyaá¹ƒ
kÄ«á¸·itukÄ• mo ``imaá¹ƒ mÄ• pamajjÄ«â€™â€™ ti taá¹ƒ makkaá¹-aá¹ƒ tassa dhaÃ±Ã±av
ussavaá¹ƒ kÄ«á¸·itvÄ• sattame divase tassa santikaá¹ƒ gantvÄ• ``kahaá¹ƒ makkaá¹-oâ€™
sÄ• mikassa saddaá¹ƒ sutvÄ• va dhaÃ±Ã±Ä• paá¹‡ato vegena nikkhami. atha naá¹ƒ so veá
pothetvÄ• Ä• dÄ• ya uyyÄ• naá¹ƒ gantvÄ• ekamante bandhitvÄ• niddaá¹ƒ okkami. makka
Ã±atvÄ• attano bandhanaá¹ƒ mocetvÄ• palÄ• yitvÄ• ambarukkhaá¹ƒ Ä• ruyha ambapakk
ahituá¹‡á¸• ikassa sarÄ«re pÄ• tesi. so pabujjhitvÄ• ullokento taá¹ƒ disvÄ• \Ne II 224/ ``ma
vaÃ±cetvÄ• rukkhÄ• otÄ• retvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti taá¹ƒ upalÄ• pento paá¹-ha

198__._ á¹• 21 ``ekaputtako bhavissasi, tvaÃ±ca no hessasi issaro kule.

oroha \Ee II 268/ dumasmÄ• sÄ• laka, ehi dÄ• ni gharakaá¹ƒ vajemaseâ€™â€™ ti ||

tassattho --- tvaá¹ƒ mayhaá¹ƒ ekaputtako bhavissasi, kule ca me bhogÄ• naá¹ƒ issaro, etan
ehi amhÄ• kaá¹ƒ gharaá¹ƒ gamissÄ• ma. __sÄ• lakÄ• _ti nÄ• mena Ä• lapanto Ä• ha.

taá¹ƒ \Be II 245/ sutvÄ• makkaá¹-o dutiyaá¹ƒ gÄ• thamÄ• ha ---

199__._ á¹• 21 ``nanu maá¹ƒ suhadayoti maÃ±Ã±asi, yaÃ±ca maá¹ƒ hanasi veá¸·uyaá¹-á¹-h

pakkambavane ramÄ• mase, gaccha tvaá¹ƒ gharakaá¹ƒ yathÄ• sukhaâ€™â€™ nti ||

tattha __nanu maá¹ƒ suhadayoti maÃ±Ã±asÄ«_ti nanu tvaá¹ƒ maá¹ƒ ``suhadayoâ€™â€™
ayaâ€™â€™ nti maÃ±Ã±asÄ«ti attho. __yaÃ±ca maá¹ƒ hanasi veá¸·uyaá¹-á¹-hiyÄ• _ti yaá¹
atimaÃ±Ã±asi, yaÃ±ca veá¸·upesikÄ• ya hanasi, tenÄ• haá¹ƒ nÄ• gacchÄ• mÄ«ti dÄ«peti. a
imasmiá¹ƒ __pakkambavane ramÄ• mase, gaccha tvaá¹ƒ gharakaá¹ƒ yathÄ• sukhaâ€™â€™
pÄ• visi. ahituá¹‡á¸• ikopi anattamano attano gehaá¹ƒ agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ma
ahituá¹‡á¸• iko mahÄ• thero, dhaÃ±Ã±avÄ• á¹‡ijo pana ahameva ahosiâ€™â€™ nti.

sÄ• lakajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [250] 10. kapijÄ• takavaá¹‡á¹‡anÄ•

__ayaá¹ƒ isÄ« upasamasaá¹ƒyame rato_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuhak
kathesi. tassa hi kuhakabhÄ• vo bhikkhÅ«su pÄ• kaá¹-o jÄ• to. bhikkhÅ« dhammasabhÄ• y
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asuko bhikkhu niyyÄ• nike buddhasÄ• sane pabbajitv
pÅ«retÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• \Ne II 225/ ``kÄ• ya nuttha, bhikkhave \Ee II 269/
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, e
kuhakoyeva, aggimattassa kÄ• raá¹‡Ä• makkaá¹-o hutvÄ• kohaÃ±Ã±amakÄ• sÄ«â€™â€™

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ
nibbattitvÄ• vayappatto puttassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicaraá¹‡akÄ• le brÄ• hm
aá¹…kenÄ• dÄ• ya himavantaá¹ƒ \Be II 246/ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• tampi p
tÄ• pasakumÄ• rakaá¹ƒ katvÄ• paá¹‡á¹‡asÄ• lÄ• ya vÄ• saá¹ƒ kappesi. vassÄ• rattasama

eko makkaá¹-o sÄ«tapÄ«á¸·ito dante khÄ• danto kampanto vicarati. bodhisatto mahante dÄ
aggiá¹ƒ katvÄ• maÃ±cake nipajji, puttakopissa pÄ• de parimajjamÄ• no nisÄ«di. so makkaa
santakÄ• ni vakkalÄ• ni nivÄ• setvÄ• ca pÄ• rupitvÄ• ca ajinacammaá¹ƒ aá¹ƒse katvÄ• kÄ
isivesenÄ• gantvÄ• paá¹‡á¹‡asÄ• ladvÄ• re aggissa kÄ• raá¹‡Ä• kuhakakammaá¹ƒ katvÄ
taá¹ƒ disvÄ• ``tÄ• ta, tÄ• paso eko sÄ«tapÄ«á¸·ito kampamÄ• no tiá¹-á¹-hati, idha naá¹ƒ pa
visibbessatÄ«â€™â€™ ti pitaraá¹ƒ Ä• yÄ• canto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

200__._ á¹• 21 ``ayaá¹ƒ isÄ« upasamasaá¹ƒyame rato, sa tiá¹-á¹-hati sisirabhayena aá¹-á¹-i

handa ayaá¹ƒ pavisatumaá¹ƒ agÄ• rakaá¹ƒ, vinetu sÄ«taá¹ƒ darathaÃ±ca kevalaâ€™â€™ r

tattha __upasamasaá¹ƒyame rato_ti rÄ• gÄ• dikilesaupasame ca sÄ«lasaá¹ƒyame ca rato.
tiá¹-á¹-hati. __sisirabhayenÄ• _ti vÄ• tavuá¹-á¹-hijanitassa sisirassa bhayena. __aá¹-á¹-ito_ti
__pavisatuma_nti pavisatu imaá¹ƒ. __kevala_nti sakalaá¹ƒ anavasesaá¹ƒ.

bodhisatto puttassa vacanaá¹ƒ sutvÄ• uá¹-á¹-hÄ• ya olokento makkaá¹-abhÄ• vaá¹ƒ Ã±atv
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201__._ á¹• 21 ``nÄ• yaá¹ƒ \Ee II 270/ isÄ« upasamasaá¹ƒyame rato, kapÄ« ayaá¹ƒ dumav

so dÅ«sako rosako cÄ• pi jammo, sace vajemampi dÅ«seyyagÄ• raâ€™â€™ nti ||

tattha __dumavarasÄ• khagocaro_ti dumavarÄ• naá¹ƒ sÄ• khagocaro. __so dÅ«sako rosal
gatagataá¹-á¹-hÄ• nassa dÅ«sanato dÅ«sako, ghaá¹-á¹-anatÄ• ya rosako, lÄ• makabhÄ• ve
II 226/ yadi imaá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ vaje paviseyya, sabbaá¹ƒ uccÄ• rapassÄ• vakaraá¹-
dÅ«seyyÄ• ti.

evaÃ±ca \Be II 247/ pana vatvÄ• bodhisatto ummukaá¹ƒ gahetvÄ• taá¹ƒ santÄ• setvÄ• pa
vanaá¹ƒ pakkhanto tathÄ• pakkhantova ahosi, na puna taá¹ƒ á¹-hÄ• naá¹ƒ agamÄ• si. bodh
samÄ• pattiyo ca nibbattetvÄ• tÄ• pasakumÄ• rassa kasiá¹‡aparikammaá¹ƒ Ä• cikkhi, sopi
ca uppÄ• desi. te ubhopi aparihÄ«najjhÄ• nÄ• brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ.

satthÄ• ``na, bhikkhave, idÄ• neva, porÄ• á¹‡ato paá¹-á¹-hÄ• yapesa kuhakoyevÄ• â€™â€
Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi. saccapariyosÄ• ne keci s
sakadÄ• gÄ• mino, keci anÄ• gÄ• mino keci arahanto ahesuá¹ƒ. ``tadÄ• makkaá¹-o kuhaka
pitÄ• pana ahameva ahosiâ€™â€™ nti.

kapijÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

siá¹…gÄ• lavaggo dasamo.

tassuddÄ• naá¹ƒ ---

sabbadÄ• á¹-hÄ« ca sunakho, guttilo vigaticchÄ• ca.

mÅ«lapariyÄ• yaá¹ƒ bÄ• lovÄ• daá¹ƒ, pÄ• daÃ±jali kiá¹ƒ sukopamaá¹ƒ.

sÄ• lakaá¹ƒ kapi te dasa ||

atha vagguddÄ• naá¹ƒ ---

daá¸·havaggo ca santhavo, kalyÄ• á¹‡adhammÄ• sadiso.

rÅ«hako daá¸·havaggo ca, bÄ«raá¹‡athambhakÄ• sÄ• vo.

upÄ• hano siá¹…gÄ• lo ca, dasavaggÄ• duke siyuá¹ƒ ||

dukanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikanipÄ• to

1. saá¹…kappavaggo

á¹• 03 [251] 1. saá¹…kapparÄ• gajÄ• takavaá¹‡á¹‡anÄ•

__saá¹…kapparÄ• gadhotenÄ• _ti \Ne II 227/ \Ee II 271/ \Be II 248/ idaá¹ƒ satthÄ• jetavan
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. sÄ• vatthinagaravÄ• sÄ« kireko kulaputto sÄ•
pabbajitvÄ• ekadivasaá¹ƒ sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caranto ekaá¹ƒ alaá¹…katapaá¹-iy
uppannakÄ• marÄ• go anabhirato vicari. tamenaá¹ƒ Ä• cariyupajjhÄ• yÄ• dayo disvÄ• anal
vibbhamitukÄ• mabhÄ• vamassa Ã±atvÄ• ``Ä• vuso, satthÄ• nÄ• ma kÄ• marÄ• gÄ• dikile
saccÄ• ni pakÄ• setvÄ• sotÄ• pattiphalÄ• dÄ«ni deti, ehi taá¹ƒ satthu santikaá¹ƒ nessÄ• m
agamaá¹ƒsu. satthÄ• rÄ• ca ``kiá¹ƒ nu kho, bhikkhave, anicchamÄ• nakaÃ±Ã±eva bhikkhu
Ä• gatatthÄ• â€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesuá¹ƒ. satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bh
ukkaá¹‡á¹-hitoâ€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kiá¹ƒkÄ• raá¹‡Ä
tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ satthÄ• ``itthiyo nÄ• metÄ• , bhikkhu, pubbe jhÄ• nabale
vikkhambhitakilesÄ• naá¹ƒ visuddhasattÄ• nampi saá¹ƒkilesaá¹ƒ uppÄ• desuá¹ƒ, tÄ• disaá¹

kiá¹ƒkÄ• raá¹‡Ä• na saá¹ƒkilesissanti, visuddhÄ• pi sattÄ• saá¹ƒkilissanti, uttamayasasam
pÄ• puá¹‡anti, pageva aparisuddhÄ• . sinerukampanakavÄ• to purÄ• á¹‡apaá¹‡á¹‡akasaá¹
kampessati, bodhitale nisÄ«ditvÄ• abhisambujjhanakasattaá¹ƒ ayaá¹ƒ kileso Ä• loá¸·esi, tÄ
Ä• loá¸·essatÄ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tikoá¹-ivibhave
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni u
paccÄ• gantvÄ• katadÄ• rapariggaho mÄ• tÄ• pitÅ«naá¹ƒ accayena tesaá¹ƒ matakiccÄ• ni
karonto ``idaá¹ƒ dhanaá¹ƒ paÃ±Ã±Ä• yati, yehi panetaá¹ƒ sambhataá¹ƒ, te \Be II 249/ na pa
\Ne II 228/ Ä• vajjento saá¹ƒvegappatto ahosi, sarÄ«rÄ• sedÄ• mucciá¹ƒsu. so gharÄ• vÄ•
mahÄ• dÄ• naá¹ƒ datvÄ• kÄ• me pahÄ• ya assumukhaá¹ƒ Ã±Ä• tisaá¹…ghaá¹ƒ pariccajitv
isipabbajjaá¹ƒ pabbajitvÄ• ramaá¹‡Ä«ye padese paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• uÃ±chÄ•
vanamÅ«laphalÄ• dÄ«hi yÄ• pento nacirasseva abhiÃ±Ã±Ä• ca samÄ• pattiyo ca uppÄ• de
kÄ«á¸·anto ciraá¹ƒ vasitvÄ• cintesi --- ``manussapathaá¹ƒ gantvÄ• loá¹‡ambilaá¹ƒ upasevi
sarÄ«raÃ±ceva thiraá¹ƒ bhavissati, jaá¹…ghavihÄ• ro ca kato bhavissati, ye ca mÄ• disassa
bhikkhaá¹ƒ vÄ• dassanti, abhivÄ• danÄ• dÄ«ni vÄ• karissanti, te saggapuraá¹ƒ pÅ«ressan

so himavantÄ• otaritvÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• s
vasanaá¹-á¹-hÄ• naá¹ƒ olokento rÄ• juyyÄ• naá¹ƒ disvÄ• ``idaá¹ƒ paá¹-isallÄ• nasÄ• ruppa
ti uyyÄ• naá¹ƒ pavisitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinno jhÄ• nasukhena rattiá¹ƒ
katasarÄ«rapaá¹-ijaggano pubbaá¹‡hasamaye jaá¹-Ä• jinavakkalÄ• ni saá¹‡á¹-hapetvÄ• bh
santindriyo santamÄ• naso iriyÄ• pathasampanno yugamattadassano hutvÄ• sabbÄ• kÄ• r
rÅ«pasiriyÄ• lokassa \Ee II 273/ locanÄ• ni Ä• kaá¸• á¸• hento nagaraá¹ƒ pavisitvÄ• bhikkh
nivesanadvÄ• raá¹ƒ pÄ• puá¹‡i. rÄ• jÄ• mahÄ• tale caá¹…kamanto vÄ• tapÄ• nantarena b
iriyÄ• pathasmiÃ±Ã±eva pasÄ«ditvÄ• ``sace santadhammo nÄ• ma atthi, imassa tena abbh
cintetvÄ• ``gaccha, taá¹ƒ tÄ• pasaá¹ƒ Ä• nehÄ«â€™â€™ ti ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pe
bhikkhÄ• bhÄ• janaá¹ƒ gahetvÄ• ``rÄ• jÄ• , bhante, taá¹ƒ pakkosatÄ«â€™â€™ ti Ä• ha. bo
rÄ• jÄ• na jÄ• nÄ• tÄ«â€™â€™ ti Ä• ha. ``tena hi, bhante, yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, t
gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``amhÄ• kaá¹ƒ kulÅ«pakatÄ• paso natthi, gaccha, naá
vÄ• tapÄ• nena hatthaá¹ƒ pasÄ• retvÄ• vandanto ``ito etha, bhanteâ€™â€™ ti Ä• ha. bodh
bhikkhÄ• bhÄ• janaá¹ƒ datvÄ• mahÄ• talaá¹ƒ abhiruhi.

atha naá¹ƒ rÄ• jÄ• vanditvÄ• rÄ• japallaá¹…ke nisÄ«dÄ• petvÄ• attano sampÄ• ditehi yÄ
parivisitvÄ• katabhattakiccaá¹ƒ paÃ±haá¹ƒ pucchi. paÃ±habyÄ• karaá¹‡ena bhiyyosomattÄ
``bhante, tumhe katthavÄ• sikÄ•  \Be II 250/, kuto Ä• gatatthÄ• â€™â€™ ti pucchitvÄ•  ``hi
mahÄ• rÄ• ja, himavantato Ä• gatÄ• â€™â€™ ti vutte puna ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti
mahÄ• rÄ• ja, nibaddhavÄ• so nÄ• ma laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vutte ``tena hi, bh
tumhe ca catÅ«hi paccayehi na kilamissatha, ahaÃ±ca saggasaá¹ƒvattanikaá¹ƒ puÃ±Ã±aá¹

ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• bhuttapÄ• tarÄ• so bodhisattena saddhiá¹ƒ \Ne II 229/ uyyÄ• n
paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• caá¹…kamaá¹ƒ mÄ• petvÄ• sesÄ• nipi rattiá¹-á¹-hÄ• nadiv
sampÄ• detvÄ• pabbajitaparikkhÄ• re paá¹-iyÄ• detvÄ• ``sukhena vasatha, bhanteâ€™â€
sampaá¹-icchÄ• pesi. bodhisatto tato paá¹-á¹-hÄ• ya dvÄ• dasa \Ee II 274/ saá¹ƒvaccharÄ•

athekadivasaá¹ƒ raÃ±Ã±o paccanto kupito. so tassa vÅ«pasamanatthÄ• ya gantukÄ• mo d
tayÄ• nagare ohÄ«yituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ nissÄ• ya kathetha, devÄ•
``sÄ«lavantaá¹ƒ tÄ• pasaá¹ƒ, bhaddeâ€™â€™ ti. ``deva, nÄ• haá¹ƒ tasmiá¹ƒ pamajjissÄ• m
paá¹-ijagganaá¹ƒ mama bhÄ• ro, tumhe nirÄ• saá¹…kÄ• gacchathÄ• â€™â€™ ti. rÄ• jÄ• n
bodhisattaá¹ƒ tatheva sakkaccaá¹ƒ upaá¹-á¹-hÄ• ti. bodhisatto pana raÃ±Ã±o gatakÄ• le nib
Ä• gantvÄ• attano rucitÄ• ya velÄ• ya rÄ• janivesanaá¹ƒ gantvÄ• bhattakiccaá¹ƒ karoti.

athekadivasaá¹ƒ bodhisatte aticirÄ• yante devÄ« sabbaá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ p
alaá¹…karitvÄ• nÄ«camaÃ±cakaá¹ƒ paÃ±Ã±Ä• petvÄ• bodhisattassa Ä• gamanaá¹ƒ oloka
sithilaá¹ƒ katvÄ• nivÄ• setvÄ• nipajji. bodhisattopi velaá¹ƒ sallakkhetvÄ• bhikkhÄ• bhÄ• ja
Ä• kÄ• senÄ• gantvÄ• mahÄ• vÄ• tapÄ• nadvÄ• raá¹ƒ pÄ• puá¹‡i. tassa vakkalasaddaá¹ƒ
deviyÄ• sarÄ«rÄ• maá¹-á¹-hasÄ• á¹-ako bhassittha, bodhisatto visabhÄ• gÄ• rammaá¹‡aá
bhinditvÄ• subhavasena olokesi. athassa jhÄ• nabalena sannisinnopi kileso karaá¹‡á¸• ake
phaá¹‡aá¹ƒ katvÄ• uá¹-á¹-hahi, khÄ«rarukkhassa vÄ• siyÄ• Ä• koá¹-itakÄ• lo viya ahosi. k
jhÄ• naá¹…gÄ• ni parihÄ• yiá¹ƒsu, indriyÄ• ni aparipuá¹‡á¹‡Ä• ni ahesuá¹ƒ, sayaá¹ƒ pakkh
so pubbe viya nisÄ«ditvÄ• bhattakiccaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi \Be II 251/, nisÄ«dÄ• piyam
athassa devÄ« sabbaá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ bhikkhÄ• bhÄ• janeyeva \Ee II 275/
bhattakiccaá¹ƒ katvÄ• sÄ«hapaÃ±jarena nikkhamitvÄ• Ä• kÄ• seneva gacchati, evaá¹ƒ taá
nÄ• sakkhi. bhattaá¹ƒ pana gahetvÄ• mahÄ• nisseá¹‡iyÄ• otaritvÄ• uyyÄ• naá¹ƒ agamÄ•
paá¹-ibaddhacittataá¹ƒ aÃ±Ã±Ä• si. so uyyÄ• naá¹ƒ gantvÄ• bhattaá¹ƒ abhuÃ±jitvÄ• va hea
nikkhipitvÄ• ``deviyÄ• evarÅ«pÄ• hatthasobhÄ• pÄ• dasobhÄ• , evarÅ«paá¹ƒ kaá¹-ipariy
Å«rulakkhaá¹‡aâ€™â€™ ntiÄ• dÄ«ni vippalapanto sattÄ• haá¹ƒ nipajji, bhattaá¹ƒ pÅ«tikaá¹
nÄ«lamakkhikÄ• paripuá¹‡á¹‡aá¹ƒ.

atha rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• paccÄ• gato alaá¹…katapaá¹-iyattaá¹ƒ nagaraá
rÄ• janivesanaá¹ƒ agantvÄ• va ``bodhisattaá¹ƒ passissÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ gan
disvÄ• \Ne II 230/ ``pakkanto bhavissatÄ«â€™â€™ ti paá¹‡á¹‡asÄ• lÄ• ya dvÄ• raá¹ƒ viva
taá¹ƒ nipannakaá¹ƒ disvÄ• ``kenaci aphÄ• sukena bhavitabbaâ€™â€™ nti pÅ«tibhattaá¹ƒ
paá¹‡á¹‡asÄ• laá¹ƒ paá¹-ijaggÄ• petvÄ• ``bhante, kiá¹ƒ te aphÄ• sukaâ€™â€™ nti pucchi.
mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• ``mama paccÄ• mittehi mayi okÄ• saá¹ƒ alabhantehi `m
dubbalaá¹ƒ karissÄ• mÄ• â€™ ti Ä• gantvÄ• esa viddho bhavissati maÃ±Ã±eâ€™â€™ ti sa
viddhaá¹-á¹-hÄ• naá¹ƒ olokento viddhaá¹-á¹-hÄ• naá¹ƒ adisvÄ• ``kattha viddhosi, bhanteâ€
bodhisatto ``nÄ• haá¹ƒ, mahÄ• rÄ• ja, aÃ±Ã±ena viddho, ahaá¹ƒ pana attanÄ• va attÄ• naá

vatvÄ• uá¹-á¹-hÄ• ya nisÄ«ditvÄ• imÄ• gÄ• thÄ• avoca ---

1__._ á¹• 21 ``saá¹…kapparÄ• gadhotena, vitakkanisitena ca.

nÄ• laá¹…katena bhadrena, usukÄ• rÄ• katena ca ||

2__._ á¹• 21 ``na kaá¹‡á¹‡Ä• yatamuttena, nÄ• pi morÅ«pasevinÄ• .

tenamhi hadaye viddho, sabbaá¹…gaparidÄ• hinÄ• ||

3__._ á¹• 21 ``Ä• vedhaÃ±ca \Ee II 276/ na passÄ• mi, yato ruhiramassave.

yÄ• va ayoniso cittaá¹ƒ, sayaá¹ƒ me dukkhamÄ• bhataâ€™â€™ nti ||

tattha \Be II 252/ __saá¹…kapparÄ• gadhotenÄ• _ti kÄ• mavitakkasampayuttarÄ• gadhoten teneva rÄ• godakena vitakkapÄ• sÄ• á¹‡e nisitena. __nÄ• laá¹…katena bhadrenÄ• _ti neva analaá¹…katena bÄ«bhacchenÄ• ti attho. __usukÄ• rÄ• katena cÄ• _ti usukÄ• rehipi akaten kaá¹‡á¹‡Ä• yatamuttenÄ• _ti yÄ• va dakkhiá¹‡akaá¹‡á¹‡acÅ«á¸·akaá¹ƒ Ä• kaá¸• á¸• hitvÄ• morÅ«pasevinÄ• _ti morapattagijjhapattÄ• dÄ«hi akatÅ«pasevanena. __tenamhi hadaye vid kilesakaá¹‡á¸• enÄ• haá¹ƒ hadaye viddho amhi. __sabbaá¹…gaparidÄ• hinÄ• _ti sabbÄ• ni paridahanasamatthena. mahÄ• rÄ• ja, tena hi kilesakaá¹‡á¸• ena hadaye viddhakÄ• lato pa padittÄ• niva sabbÄ• ni aá¹…gÄ• ni á¸• ayhantÄ«ti dasseti.

__Ä• vedhaÃ±ca na passÄ• mÄ«_ti viddhaá¹-á¹-hÄ• ne vaá¹‡aÃ±ca na passÄ• mi. __yato Ä• vedhato lohitaá¹ƒ pagghareyya, taá¹ƒ na passÄ• mÄ«ti attho. __yÄ• va ayoniso citta_nti daá¸·hatthe nipÄ• to, ativiya daá¸·haá¹ƒ katvÄ• ayoniso cittaá¹ƒ vaá¸• á¸• hitanti attho. __sa dukkhamÄ• bhata_nti attanÄ• va mayÄ• attano dukkhaá¹ƒ Ä• nÄ«tanti.

evaá¹ƒ \Ne II 231/ bodhisatto imÄ• hi tÄ«hi gÄ• thÄ• hi raÃ±Ã±o dhammaá¹ƒ desetvÄ• rÄ• bahi katvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• naá¹-á¹-haá¹ƒ jhÄ• naá¹ƒ uppÄ• detvÄ• paá¹‡a Ä• kÄ• se nisinno rÄ• jÄ• naá¹ƒ ovaditvÄ• ``mahÄ• rÄ• ja, ahaá¹ƒ himavantameva gamissÄ sakkÄ• , bhante, gantuâ€™â€™ nti vuccamÄ• nopi ``mahÄ• rÄ• ja, mayÄ• idha vasantena idÄ• ni na sakkÄ• idha vasituâ€™â€™ nti raÃ±Ã±o yÄ• cantasseva Ä• kÄ• se uppatitvÄ• h yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• brahmalokÅ«pago ahosi.

satthÄ• \Ee II 277/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu arahatte patiá¹-á¹-hahi. keci sotÄ• pannÄ• , keci s anÄ• gÄ• mino, keci arahanto ahesuá¹ƒ. ``tadÄ• rÄ• jÄ• Ä• nando ahosi, tÄ• paso pana ah

saá¹…kapparÄ• gajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [252] 2. tilamuá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ•

__ajjÄ• pi_ \Be II 253/ __me taá¹ƒ manasÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ata
bhikkhuá¹ƒ Ä• rabbha kathesi. aÃ±Ã±ataro kira, bhikkhu, kodhano ahosi upÄ• yÄ• sabahulo
kuppi abhisajji, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• si. athekadivasaá¹ƒ bhik
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asuko nÄ• ma bhikkhu kodhano upÄ• yÄ• sa
pakkhittaloá¹‡aá¹ƒ viya taá¹-ataá¹-Ä• yanto vicarati, evarÅ«pe nikkodhane buddhasÄ• sane
kodhamattampi niggaá¹‡hituá¹ƒ na sakkotÄ«â€™â€™ ti. satthÄ• tesaá¹ƒ kathaá¹ƒ sutvÄ•
taá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, kodhanoâ€™â€™ ti puc
bhanteâ€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi ayaá¹ƒ kodhano ahosÄ«â€™â
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa putto brahmadattakumÄ•
porÄ• á¹‡akarÄ• jÄ• no ca attano putte ``evaá¹ƒ ete nihatamÄ• nadappÄ• sÄ«tuá¹‡hakkha
bhavissantÄ«â€™â€™ ti attano nagare disÄ• pÄ• mokkhaÄ• cariye vijjamÄ• nepi sippugga
tiroraá¹-á¹-haá¹ƒ pesenti, tasmÄ• sopi rÄ• jÄ• soá¸·asavassuddesikaá¹ƒ puttaá¹ƒ pakkosÄ
ekapaá¹-alikaupÄ• hanÄ• \Ne II 232/ ca paá¹‡á¹‡acchattaÃ±ca kahÄ• paá¹‡asahassaÃ±ca
gantvÄ• sippaá¹ƒ uggaá¹‡hÄ• â€™â€™ ti \Ee II 278/ pesesi. so ``sÄ• dhÅ«â€™â€™ ti mÄ
nikkhamitvÄ• anupubbena takkasilaá¹ƒ patvÄ• Ä• cariyassa gehaá¹ƒ pucchitvÄ• Ä• cariye
vÄ• cetvÄ• uá¹-á¹-hÄ• ya gharadvÄ• re caá¹…kamante gehaá¹ƒ gantvÄ• yasmiá¹ƒ á¹-hÄ•
tattheva upÄ• hanÄ• omuÃ±citvÄ• chattaÃ±ca apanetvÄ• Ä• cariyaá¹ƒ vanditvÄ• aá¹-á¹-h
kilantabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gantukasaá¹…gahaá¹ƒ kÄ• resi. kumÄ• ro bhuttabhojano tho
upasaá¹…kamitvÄ• vanditvÄ• aá¹-á¹-hÄ• si, ``kuto Ä• gatosi, tÄ• tÄ• â€™â€™ ti ca vutte `
Ä• ha. ``kassa puttosÄ«â€™â€™ ti? ``bÄ• rÄ• á¹‡asiraÃ±Ã±oâ€™â€™ ti. ``kenatthenÄ• ga
uggaá¹‡hatthÄ• yÄ• â€™â€™ ti. ``kiá¹ƒ te Ä• cariyabhÄ• go Ä• bhato, udÄ• hu dhammante
so ``Ä• cariyabhÄ• go me \Be II 254/ Ä• bhatoâ€™â€™ ti vatvÄ• Ä• cariyassa pÄ• damÅ«
á¹-hapetvÄ• vandi.

dhammantevÄ• sikÄ• divÄ• Ä• cariyassa kammaá¹ƒ katvÄ• rattiá¹ƒ sippaá¹ƒ uggaá¹‡hant
gehe jeá¹-á¹-haputtÄ• viya hutvÄ• sippameva uggaá¹‡hanti. tasmÄ• sopi Ä• cariyo sallahu
kumÄ• rassa sippaá¹ƒ paá¹-á¹-hapesi. kumÄ• ropi sippaá¹ƒ uggaá¹‡hanto ekadivasaá¹ƒ Ä•
nhÄ• yituá¹ƒ agamÄ• si. athekÄ• mahallikÄ• itthÄ« tilÄ• ni sete katvÄ• pattharitvÄ• rakkh
setatile disvÄ• khÄ• ditukÄ• mo hutvÄ• ekaá¹ƒ tilamuá¹-á¹-hiá¹ƒ gahetvÄ• khÄ• di, mahall
esoâ€™â€™ ti kiÃ±ci avatvÄ• tuá¹‡hÄ« ahosi. so punadivasepi tÄ• ya velÄ• ya tatheva akA
kiÃ±ci Ä• ha. itaro tatiyadivasepi tathevÄ• kÄ• si, tadÄ• mahallikÄ• ``disÄ• pÄ• mokkho Ä•

antevÄ• sikehi maá¹ƒ vilumpÄ• petÄ«â€™â€™ ti bÄ• hÄ• paggayha kandi. Ä• cariyo nivatt
279/, ammÄ• â€™â€™ ti pucchi. ``sÄ• mi, antevÄ• siko te mayÄ• katÄ• naá¹ƒ setatilÄ• naá
khÄ• di, hiyyo ekaá¹ƒ, pare ekaá¹ƒ, nanu evaá¹ƒ khÄ• danto mama santakaá¹ƒ sabbaá¹ƒ nÅ
``amma, mÄ• rodi, mÅ«laá¹ƒ te dÄ• pessÄ• mÄ«â€™â€™ ti. ``na me, sÄ• mi, mÅ«lenattho
evaá¹ƒ na karoti, tathÄ• taá¹ƒ sikkhÄ• pehÄ«â€™â€™ ti. Ä• cariyo ``tena hi passa, ammÄ•
mÄ• á¹‡avehi taá¹ƒ kumÄ• raá¹ƒ dvÄ«su hatthesu gÄ• hÄ• petvÄ• veá¸·upesikaá¹ƒ gahetv
akÄ• sÄ«â€™â€™ ti tikkhattuá¹ƒ piá¹-á¹-hiyaá¹ƒ pahari. kumÄ• ro Ä• cariyassa kujjhitvÄ• r
pÄ• dapiá¹-á¹-hito yÄ• va kesamatthakÄ• olokesi. sopissa kujjhitvÄ• olokitabhÄ• vaá¹ƒ aÃ±
niá¹-á¹-hÄ• petvÄ• ``anuyogaá¹ƒ datvÄ• mÄ• rÄ• petabbo esa mayÄ• â€™â€™ ti tena kat
gamanakÄ• le Ä• cariyaá¹ƒ vanditvÄ• ``yadÄ• haá¹ƒ, Ä• cariya, bÄ• rÄ• á¹‡asirajjaá¹ƒ patv
pesessÄ• mi, tadÄ• tumhe Ä• gaccheyyÄ• thÄ• â€™â€™ ti sasineho viya paá¹-iÃ±Ã±aá¹ƒ

so \Ne II 233/ bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• mÄ• tÄ• pitaro vanditvÄ• sippaá¹ƒ dassesi. rÄ• jÄ
diá¹-á¹-ho, jÄ«vamÄ• novassa rajjasiriá¹ƒ passÄ• mÄ«â€™â€™ ti puttaá¹ƒ rajje patiá¹-á¹-hÄ
anubhavamÄ• no Ä• cariyena katadosaá¹ƒ \Be II 255/ saritvÄ• uppannakodho ``mÄ• rÄ• pe
pakkosanatthÄ• ya Ä• cariyassa dÅ«taá¹ƒ pÄ• hesi. Ä• cariyo ``taruá¹‡akÄ• le naá¹ƒ saÃ±Ã
sakkhissÄ• mÄ«â€™â€™ ti agantvÄ• tassa raÃ±Ã±o majjhimavayakÄ• le ``idÄ• ni naá¹ƒ s
sakkhissÄ• mÄ«â€™â€™ ti gantvÄ• rÄ• jadvÄ• re á¹-hatvÄ• ``takkasilÄ• cariyo Ä• gatoâ€
tuá¹-á¹-ho brÄ• hmaá¹‡aá¹ƒ pakkosÄ• petvÄ• taá¹ƒ attano santikaá¹ƒ Ä• gataá¹ƒ disvÄ• va
rattÄ• ni akkhÄ«ni katvÄ• amacce Ä• mantetvÄ• ``bho, ajjÄ• pi me Ä• cariyena pahaá¹-aá¹
Ä• cariyo nalÄ• á¹-ena maccuá¹ƒ Ä• dÄ• ya `marissÄ• mÄ«â€™ ti \Ee II 280/ Ä• gato, ajjas
ti vatvÄ• purimÄ• dve gÄ• thÄ• avoca ---

4__._ á¹• 21 ``ajjÄ• pi me taá¹ƒ manasi, yaá¹ƒ maá¹ƒ tvaá¹ƒ tilamuá¹-á¹-hiyÄ• .

bÄ• hÄ• ya maá¹ƒ gahetvÄ• na, laá¹-á¹-hiyÄ• anutÄ• á¸·ayi ||

5__._ á¹• 21 ``nanu jÄ«vite na ramasi, yenÄ• si brÄ• hmaá¹‡Ä• gato.

yaá¹ƒ maá¹ƒ bÄ• hÄ• gahetvÄ• na, tikkhattuá¹ƒ anutÄ• á¸·ayÄ«â€™â€™ ti ||

tattha __yaá¹ƒ maá¹ƒ bÄ• hÄ• ya ma_nti dvÄ«su padesu upayogavacanaá¹ƒ anutÄ• á¸·ana
maá¹ƒ tvaá¹ƒ tilamuá¹-á¹-hiyÄ• kÄ• raá¹‡Ä• anutÄ• á¸·ayi, anutÄ• á¸·ento ca maá¹ƒ bÄ• hÄ
taá¹ƒ anutÄ• á¸·anaá¹ƒ ajjÄ• pi me manasÄ«ti ayaÃ±hettha attho. __nanu jÄ«vite na ramasÄ
attano jÄ«vitamhi nÄ• bhiramasi. __yenÄ• si brÄ• hmaá¹‡Ä• gato_ti yasmÄ• brÄ• hmaá¹‡a
Ä• gatosi. __yaá¹ƒ maá¹ƒ bÄ• hÄ• gahetvÄ• nÄ• _ti yaá¹ƒ mama bÄ• hÄ• gahetvÄ• , yaá¹
attho. __tikkhattuá¹ƒ anutÄ• á¸·ayÄ«_ti tayo vÄ• re veá¸·ulaá¹-á¹-hiyÄ• tÄ• á¸·esi, ajja dÄ• n
vindÄ• hÄ«ti naá¹ƒ maraá¹‡ena santajjento evamÄ• ha.

taá¹ƒ sutvÄ• Ä• cariyo tatiyaá¹ƒ gÄ• thamÄ• ha ---

6__._ á¹• 21 ``ariyo anariyaá¹ƒ kubbantaá¹ƒ, yo daá¹‡á¸• ena nisedhati.

sÄ• sanaá¹ƒ taá¹ƒ na taá¹ƒ veraá¹ƒ, iti naá¹ƒ paá¹‡á¸• itÄ• vidÅ«â€™â€™ ti ||

tattha \Ne II 234/ \Be II 256/ __ariyo_ti sundarÄ• dhivacanametaá¹ƒ. so pana ariyo catubbid
Ä• cÄ• raariyo dassanaariyo liá¹…gaariyo paá¹-ivedhaariyoti. tattha manusso vÄ• hotu tirac
ariyÄ• cÄ• re á¹-hito __Ä• cÄ• raariyo_ nÄ• ma. vuttampi cetaá¹ƒ ---

``ariyavattasi vakkaá¹…ga, yo piá¹‡á¸• amapacÄ• yati.

cajÄ• mi te taá¹ƒ bhattÄ• raá¹ƒ, gacchathÅ«bho yathÄ• sukhaâ€™â€™ nti || (J II 21.106).

rÅ«pena pana iriyÄ• pathena ca pÄ• sÄ• dikena dassanÄ«yena samannÄ• gato dassanaar

``ariyÄ• vakÄ• sosi \Ee II 281/ pasannanetto, maÃ±Ã±e bhavaá¹ƒ pabbajito kulamhÄ• .

kathaá¹ƒ nu cittÄ• ni pahÄ• ya bhoge, pabbaji nikkhamma gharÄ• sapaÃ±Ã±Ä• â€™â€™ t

nivÄ• sanapÄ• rupanaliá¹…gaggahaá¹‡ena pana samaá¹‡asadiso hutvÄ• vicaranto dussÄ
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``chadanaá¹ƒ katvÄ• na subbatÄ• naá¹ƒ, pakkhandÄ« kuladÅ«sako pagabbho.

mÄ• yÄ• vÄ« asaÃ±Ã±ato palÄ• po, patirÅ«pena caraá¹ƒ sa maggadÅ«sÄ«â€™â€™ ti ||

buddhÄ• dayo pana paá¹-ivedhaariyÄ• nÄ• ma. tena vuttaá¹ƒ --- ``ariyÄ• vuccanti buddhÄ
buddhasÄ• vakÄ• cÄ• â€™â€™ ti. tesu idha Ä• cÄ• raariyova adhippeto.

__anariya_nti dussÄ«laá¹ƒ pÄ• padhammaá¹ƒ. __kubbanta_nti pÄ• á¹‡Ä• tipÄ• tÄ• dikaá¹ƒ
karontaá¹ƒ, ekameva vÄ• etaá¹ƒ atthapadaá¹ƒ, anariyaá¹ƒ hÄ«naá¹ƒ lÄ• makaá¹ƒ paÃ±cav
puggalaá¹ƒ. __yo_ti khattiyÄ• dÄ«su yo koci. __daá¹‡á¸• enÄ• _ti yena kenaci paharaá¹‡ak
``mÄ• puna evarÅ«paá¹ƒ karÄ«â€™â€™ ti paharanto nivÄ• reti. __sÄ• sanaá¹ƒ taá¹ƒ na ta
mahÄ• rÄ• ja, akattabbaá¹ƒ karonte puttadhÄ«taro vÄ• antevÄ• sike vÄ• evaá¹ƒ paharitvÄ
imasmiá¹ƒ loke sÄ• sanaá¹ƒ anusiá¹-á¹-hi ovÄ• do, na veraá¹ƒ. __iti naá¹ƒ paá¹‡á¸• itÄ• _ \

evametaá¹ƒ paá¹‡á¸• itÄ• jÄ• nanti. tasmÄ• , mahÄ• rÄ• ja, tvampi evaá¹ƒ jÄ• na, na evarÅ
kÄ• tuá¹ƒ arahasi. sace hi \Ne II 235/ tvaá¹ƒ, mahÄ• rÄ• ja, mayÄ• evaá¹ƒ sikkhÄ• pito nÄ•
kÄ• le pÅ«vasakkhaliÄ• dÄ«ni ceva phalÄ• phalÄ• dÄ«ni ca haranto corakammesu paluddh
sandhicchedanapanthadÅ«hanagÄ• maghÄ• takÄ• dÄ«ni katvÄ• ``rÄ• jÄ• parÄ• dhiko cor
gahetvÄ• raÃ±Ã±o dassito ``gacchathassa dosÄ• nurÅ«paá¹ƒ daá¹‡á¸• aá¹ƒ upanethÄ• â€
pÄ• puá¹‡issa, kuto te evarÅ«pÄ• sampatti abhavissa, nanu maá¹ƒ nissÄ• ya idaá¹ƒ issariy
evaá¹ƒ Ä• cariyo rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pesi \Ee II 282/. parivÄ• retvÄ• á¹-hitÄ• amaccÄ
``saccaá¹ƒ, deva, idaá¹ƒ issariyaá¹ƒ tumhÄ• kaá¹ƒ Ä• cariyasseva santakaâ€™â€™ nti Ä• h

tasmiá¹ƒ khaá¹‡e rÄ• jÄ• Ä• cariyassa guá¹‡aá¹ƒ sallakkhetvÄ• ``sabbissariyaá¹ƒ te, Ä• c
paá¹-icchÄ• â€™â€™ ti Ä• ha. Ä• cariyo ``na me, mahÄ• rÄ• ja, rajjenatthoâ€™â€™ ti paá¹
takkasilaá¹ƒ pesetvÄ• Ä• cariyassa puttadÄ• raá¹ƒ Ä• harÄ• petvÄ• mahantaá¹ƒ issariyaá¹
katvÄ• pituá¹-á¹-hÄ• ne á¹-hapetvÄ• tassovÄ• de á¹-hito dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kodhano bhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi, bahÅ« janÄ• sotÄ• pannasakadÄ• gÄ• n
rÄ• jÄ• kodhano bhikkhu ahosi, Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

tilamuá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [253] 3. maá¹‡ikaá¹‡á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__mamannapÄ• na_nti idaá¹ƒ satthÄ• Ä• á¸·aviá¹ƒ nissÄ• ya aggÄ• á¸·ave cetiye viharant
__kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ_ (Vin III 342) Ä• rabbha kathesi. Ä• á¸·avakÄ• hi bhikkhÅ«
kÄ• rayamÄ• nÄ• yÄ• canabahulÄ• viÃ±Ã±attibahulÄ• vihariá¹ƒsu ``purisaá¹ƒ detha, puris
tiÄ• dÄ«ni vadantÄ• . manussÄ• \Be II 258/ upaddutÄ• yÄ• canÄ• ya upaddutÄ• viÃ±Ã±at
ubbijjiá¹ƒsupi uttasiá¹ƒsupi palÄ• yiá¹ƒsupi. athÄ• yasmÄ• mahÄ• kassapo Ä• á¸·aviá¹ƒ upa
piá¹‡á¸• Ä• ya pÄ• visi, manussÄ• therampi disvÄ• tatheva paá¹-ipajjiá¹ƒsu. so pacchÄ• bh
piá¹‡á¸• apÄ• tapaá¹-ikkanto bhikkhÅ« Ä• mantetvÄ• ``pubbÄ• yaá¹ƒ, Ä• vuso, Ä• á¸·avÄ«
kasmÄ• \Ne II 236/ dullabhapiá¹‡á¸• Ä• jÄ• tÄ• â€™â€™ ti pucchitvÄ• taá¹ƒ kÄ• raá¹‡aá¹
Ä• á¸·aviá¹ƒ Ä• gantvÄ• aggÄ• á¸·avacetiye viharante bhagavantaá¹ƒ upasaá¹…kamitvÄ•
satthÄ• etasmiá¹ƒ kÄ• raá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• á¸·avake bhik
--- ``saccaá¹ƒ kira tumhe, bhikkhave, saÃ±Ã±Ä• cikÄ• ya kuá¹-iyo kÄ• rethÄ• â€™â€™ ti. ``
vutte te bhikkhÅ« garahitvÄ• ``bhikkhave, yÄ• canÄ• nÄ• mesÄ• sattaratanaparipuá¹‡á¹‡e
vasantÄ• naá¹ƒ nÄ• gÄ• nampi amanÄ• pÄ• , pageva manussÄ• naá¹ƒ, yesaá¹ƒ ekaá¹ƒ kal
pÄ• sÄ• á¹‡ato maá¹ƒsaá¹ƒ uppÄ• á¹-anakÄ• lo viya hotÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• vibhave brÄ•

tassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicaraá¹‡akÄ• le aÃ±Ã±opi puÃ±Ã±avÄ• satto tassa
te ubhopi bhÄ• taro vayappattÄ• mÄ• tÄ• pitÅ«naá¹ƒ kÄ• lakiriyÄ• ya saá¹ƒviggahadayÄ•
gaá¹…gÄ• tÄ«re paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• vasiá¹ƒsu. tesu jeá¹-á¹-hassa uparigaá¹…
kaniá¹-á¹-hassa adhogaá¹…gÄ• ya. athekadivasaá¹ƒ maá¹‡ikaá¹‡á¹-ho nÄ• ma nÄ• garÄ• j
gaá¹…gÄ• tÄ«re mÄ• á¹‡avakavesena vicaranto kaniá¹-á¹-hassa assamaá¹ƒ gantvÄ• vand
aÃ±Ã±amaÃ±Ã±aá¹ƒ sammodanÄ«yakathaá¹ƒ kathetvÄ• vissÄ• sikÄ• ahesuá¹ƒ, vinÄ• va
maá¹‡ikaá¹‡á¹-ho abhiá¹‡haá¹ƒ kaniá¹-á¹-hatÄ• pasassa santikaá¹ƒ Ä• gantvÄ• kathÄ• sal
gamanakÄ• le tÄ• pase sinehena attabhÄ• vaá¹ƒ vijahitvÄ• bhogehi tÄ• pasaá¹ƒ parikkhipa
uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ dhÄ• retvÄ• thokaá¹ƒ vasitvÄ• taá¹ƒ sinehaá¹ƒ vir
viniveá¹-hetvÄ• tÄ• pasaá¹ƒ vanditvÄ• sakaá¹-á¹-hÄ• nameva gacchati. tÄ• paso tassa bha
dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto.

so \Be II 259/ ekadivasaá¹ƒ bhÄ• tu santikaá¹ƒ agamÄ• si. atha naá¹ƒ so pucchi --- ``kissa,
lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagattoâ€™â€™ ti. s
Ä• rocetvÄ• ``kiá¹ƒ pana, tvaá¹ƒ bho, tassa nÄ• garÄ• jassa Ä• gamanaá¹ƒ \Ee II 284/ icch
puá¹-á¹-ho ``na icchÄ• mÄ«â€™â€™ ti vatvÄ• ``so pana nÄ• garÄ• jÄ• tava santikaá¹ƒ Ä•
piá¸·andhanaá¹ƒ piá¸·andhitvÄ• Ä• gacchatÄ«â€™â€™ ti vutte ``maá¹‡iratanaâ€™â€™ nti
tasmiá¹ƒ nÄ• garÄ• je tava santikaá¹ƒ Ä• gantvÄ• anisinneyeva ``maá¹‡iá¹ƒ me dehÄ«â€™
nÄ• go taá¹ƒ bhogehi aparikkhipitvÄ• va gamissati. punadivase assamapadadvÄ• re á¹-hatv
yÄ• ceyyÄ• si, tatiyadivase gaá¹…gÄ• tÄ«re á¹-hatvÄ• udakÄ• ummujjantameva naá¹ƒ yÄ•
santikaá¹ƒ puna na Ä• gamissatÄ«ti.

tÄ• paso \Ne II 237/ ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• attano paá¹‡á¹‡asÄ• laá¹ƒ ga
nÄ• garÄ• jÄ• naá¹ƒ Ä• gantvÄ• á¹-hitamattameva ``etaá¹ƒ attano piá¸·andhanamaá¹‡iá¹ƒ
anisÄ«ditvÄ• va palÄ• yi. atha naá¹ƒ dutiyadivase assamapadadvÄ• re á¹-hatvÄ• Ä• gacch
maá¹‡iratanaá¹ƒ nÄ• dÄ• si, ajja dÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. nÄ• g
apavisitvÄ• va palÄ• yi. tatiyadivase udakato ummujjantameva naá¹ƒ ``ajja me tatiyo divaso
dÄ• ni me etaá¹ƒ maá¹‡iratanaâ€™â€™ nti Ä• ha. nÄ• garÄ• jÄ• udake á¹-hatvÄ• va tÄ• p
gÄ• thÄ• Ä• ha ---

7__._ á¹• 21 ``mamannapÄ• naá¹ƒ vipulaá¹ƒ uá¸·Ä• raá¹ƒ, uppajjatÄ«massa maá¹‡issa hetu

taá¹ƒ te na dassaá¹ƒ atiyÄ• cakosi, na cÄ• pi te assamamÄ• gamissaá¹ƒ ||

8__._ á¹• 21 ``susÅ« yathÄ• sakkharadhotapÄ• á¹‡Ä«, tÄ• sesimaá¹ƒ selaá¹ƒ yÄ• camÄ• n

taá¹ƒ te na dassaá¹ƒ atiyÄ• cakosi, na cÄ• pi te assamamÄ• gamissaâ€™â€™ nti ||

tattha \Ee II 285/ __mamannapÄ• na_nti mama yÄ• gubhattÄ• didibbabhojanaá¹ƒ aá¹-á¹-ha
dibbapÄ• naá¹ƒ. __vipula_nti bahu. __uá¸·Ä• ra_nti seá¹-á¹-haá¹ƒ paá¹‡Ä«taá¹ƒ. __taá¹ƒ te
tuyhaá¹ƒ. __atiyÄ• cakosÄ«_ti \Be II 260/ kÄ• laÃ±ca pamÄ• á¹‡aÃ±ca atikkamitvÄ• ajja tÄ
piyaá¹ƒ manÄ• paá¹ƒ maá¹‡iratanaá¹ƒ yÄ• camÄ• no atikkamma yÄ• cakosi. __na cÄ• pi te
assamampi te nÄ• gamissaá¹ƒ. __susÅ« yathÄ• _ti yathÄ• nÄ• ma yuvÄ• taruá¹‡amanuss
sakkharÄ• ya dhotapÄ• á¹‡i, telena pÄ• sÄ• á¹‡e dhotaasihattho. __tÄ• sesimaá¹ƒ selaá¹ƒ
maá¹‡iá¹ƒ yÄ• canto tvaá¹ƒ kaÃ±canatharukhaggaá¹ƒ abbÄ• hitvÄ• ``sÄ«saá¹ƒ te chindÄ•
taruá¹‡apuriso viya maá¹ƒ tÄ• sesi.

evaá¹ƒ vatvÄ• so nÄ• garÄ• jÄ• udake nimujjitvÄ• attano nÄ• gabhavanameva gantvÄ• n
tÄ• paso tassa dassanÄ«yassa nÄ• garÄ• jassa adassanena bhiyyosomattÄ• ya kiso ahosi
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto. atha jeá¹-á¹-hatÄ• paso ``kaniá¹-á
jÄ• nissÄ• mÄ«â€™â€™ ti tassa santikaá¹ƒ Ä• gantvÄ• taá¹ƒ bhiyyosomattÄ• ya paá¹‡á¸•
kho, bho, tvaá¹ƒ bhiyyosomattÄ• ya paá¹‡á¸• urogÄ« jÄ• toâ€™â€™ ti vatvÄ• ``tassa dass
adassanenÄ• â€™â€™ ti sutvÄ• ``ayaá¹ƒ tÄ• paso nÄ• garÄ• jÄ• naá¹ƒ vinÄ• vattituá¹ƒ n
sallakkhetvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

9__._ á¹• 21 ``na \Ne II 238/ taá¹ƒ yÄ• ce yassa piyaá¹ƒ jigÄ«se, desso hoti atiyÄ• canÄ• ya

nÄ• go maá¹‡iá¹ƒ yÄ• cito brÄ• hmaá¹‡ena, adassanaá¹ƒyeva tadajjhagamÄ• â€™â€™ ti ||

tattha __na taá¹ƒ yÄ• ce_ti taá¹ƒ bhaá¹‡á¸• aá¹ƒ na yÄ• ceyya. __yassa piyaá¹ƒ jigÄ«se_ti
assa puggalassa piyanti jÄ• neyya. __desso hotÄ«_ti appiyo hoti. __atiyÄ• canÄ• yÄ• _ti pa
varabhaá¹‡á¸• aá¹ƒ yÄ• canto tÄ• ya atiyÄ• canÄ• ya. __adassanaá¹ƒyeva tadajjhagamÄ• _
adassanameva gatoti.

evaá¹ƒ pana taá¹ƒ vatvÄ• ``ito dÄ• ni paá¹-á¹-hÄ• ya mÄ• socÄ«â€™â€™ ti samassÄ• se
assamameva gato. athÄ• parabhÄ• ge te \Ee II 286/ dvepi bhÄ• taro abhiÃ±Ã±Ä• ca samÄ
brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ.

satthÄ• \Be II 261/ ``evaá¹ƒ, bhikkhave, sattaratanaparipuá¹‡á¹‡e nÄ• gabhavane vasantÄ
yÄ• canÄ• nÄ• ma amanÄ• pÄ• , kimaá¹…gaá¹ƒ pana manussÄ• naâ€™â€™ nti imaá¹ƒ d
samodhÄ• nesi --- ``tadÄ• kaniá¹-á¹-ho Ä• nando ahosi, jeá¹-á¹-ho pana ahameva ahosiâ€™

maá¹‡ikaá¹‡á¹-hajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [254] 4. kuá¹‡á¸• akakucchisindhavajÄ• takavaá¹‡á¹‡anÄ•

__bhutvÄ• tiá¹‡aparighÄ• sa_nti idaá¹ƒ satthÄ• jetavane viharanto sÄ• riputtattheraá¹ƒ Ä•
ekasmiÃ±hi samaye sammÄ• sambuddhe sÄ• vatthiyaá¹ƒ vassaá¹ƒ vasitvÄ• cÄ• rikaá¹ƒ ca
manussÄ• ``Ä• gantukasakkÄ• raá¹ƒ karissÄ• mÄ• â€™â€™ ti buddhappamukhassa bhikk
dadanti. vihÄ• re ekaá¹ƒ dhammaghosakabhikkhuá¹ƒ á¹-hapesuá¹ƒ, so ye ye Ä• gantvÄ• y
tesaá¹ƒ tesaá¹ƒ bhikkhÅ« vicÄ• retvÄ• deti.

athekÄ• duggatamahallikÄ• itthÄ« ekameva paá¹-ivÄ«saá¹ƒ sajjetvÄ• tesaá¹ƒ tesaá¹ƒ ma
vicÄ• retvÄ• dinnesu ussÅ«re dhammaghosakassa santikaá¹ƒ Ä• gantvÄ• ``mayhaá¹ƒ eka
Ä• ha. so ``mayÄ• sabbe bhikkhÅ« vicÄ• retvÄ• dinnÄ• , sÄ• riputtatthero pana vihÄ• reye
dehÄ«â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhÅ«â€™â€™ ti tuá¹-á¹-hacittÄ• jetavanadvÄ• rakoá¹-
Ä• gatakÄ• le \Ne II 239/ vanditvÄ• hatthato pattaá¹ƒ gahetvÄ• gharaá¹ƒ netvÄ• nisÄ«dÄ•
mahallikÄ• ya dhammasenÄ• pati attano ghare nisÄ«dÄ• pitoâ€™â€™ ti bahÅ«ni saddhÄ•
rÄ• jÄ• passenadÄ« kosalo taá¹ƒ pavattiá¹ƒ sutvÄ• tassÄ• sÄ• á¹-akena ceva sahassattha
bhattabhÄ• janÄ• ni pahiá¹‡i ``mayhaá¹ƒ ayyaá¹ƒ parivisamÄ• nÄ• imaá¹ƒ sÄ• á¹-akaá¹ƒ n
vaá¸·aÃ±jetvÄ• theraá¹ƒ parivisatÅ«â€™â€™ ti. yathÄ• ca rÄ• jÄ• , evaá¹ƒ anÄ• thapiá¹‡â
cÅ«á¸·aanÄ• thapiá¹‡á¸• iko visÄ• khÄ• ca mahÄ• upÄ• sikÄ• pahiá¹‡i. aÃ±Ã±Ä• nipi pana
ekasatadvisatÄ• divasena attano attano balÄ• nurÅ«pena kahÄ• paá¹‡e pahiá¹‡iá¹ƒsu. eva
mahallikÄ• satasahassamattaá¹ƒ labhi. thero pana tÄ• ya dinnayÄ• gumeva pivitvÄ• \Be II
katakhajjakameva pakkabhattameva ca paribhuÃ±jitvÄ• anumodanaá¹ƒ katvÄ• taá¹ƒ maha
patiá¹-á¹-hÄ• petvÄ• vihÄ• rameva agamÄ• si.

dhammasabhÄ• yaá¹ƒ bhikkhÅ« therassa guá¹‡akathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä•
mahallikagahapatÄ• niá¹ƒ duggatabhÄ• vato mocesi, patiá¹-á¹-hÄ• ahosi. tÄ• ya dinnamÄ•
paribhuÃ±jÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• y
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, sÄ• riputto idÄ• neva etiss
jÄ• to, na ca idÄ• neva tÄ• ya dinnaá¹ƒ Ä• hÄ• raá¹ƒ ajigucchanto paribhuÃ±jati, pubbepi pa
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto uttarÄ• pathe assav
uttarÄ• pathajanapadato paÃ±casatÄ• assavÄ• á¹‡ijÄ• asse bÄ• rÄ• á¹‡asiá¹ƒ Ä• netvÄ•
assavÄ• á¹‡ijo paÃ±caassasatÄ• ni Ä• dÄ• ya bÄ• rÄ• á¹‡asimaggaá¹ƒ paá¹-ipajji. antarÄ•
avidÅ«re eko nigamagÄ• mo atthi, tattha pubbe mahÄ• vibhavo seá¹-á¹-hi ahosi. tassa mah
taá¹ƒ pana kulaá¹ƒ anukkamena parikkhayaá¹ƒ gataá¹ƒ, ekÄ• va mahallikÄ• avasiá¹-á¹-hÄ•
vasati. atha so assavÄ• á¹‡ijo taá¹ƒ nigamagÄ• maá¹ƒ patvÄ• ``vetanaá¹ƒ dassÄ• mÄ«â€™
nivÄ• saá¹ƒ gaá¹‡hitvÄ• asse ekamante á¹-hapesi. taá¹ƒdivasamevassa ekissÄ• Ä• jÄ• nÄ
gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. so dve tayo divase vasitvÄ• asse balaá¹ƒ gÄ• hÄ• petvÄ•
passissÄ• mÄ«â€™â€™ ti asse Ä• dÄ• ya pÄ• yÄ• si. atha naá¹ƒ mahallikÄ• ``gehavetana
``sÄ• dhu, amma, demÄ«â€™â€™ ti \Ee II 288/ vutte ``tÄ• ta, vetanaá¹ƒ me dadamÄ• no in

khaá¹‡á¸• etvÄ• dehÄ«â€™â€™ ti Ä• ha. vÄ• á¹‡ijo tathÄ• katvÄ• \Ne II 240/ pakkÄ• mi.
puttasinehaá¹ƒ paccupaá¹-á¹-hapetvÄ• avassÄ• vanajhÄ• makabhattavighÄ• satiá¹‡Ä• ni c

athÄ• parabhÄ• ge bodhisatto paÃ±ca assasatÄ• ni Ä• dÄ• ya Ä• gacchanto tasmiá¹ƒ gehe
kuá¹‡á¸• akakhÄ• dakassa sindhavapotakassa á¹-hitaá¹-á¹-hÄ• nato gandhaá¹ƒ ghÄ• yitvÄ•
pavisituá¹ƒ nÄ• sakkhi. bodhisatto mahallikaá¹ƒ pucchi --- ``amma, kacci imasmiá¹ƒ gehe as
\Be II 263/. ``tÄ• ta, aÃ±Ã±o asso nÄ• ma natthi, ahaá¹ƒ pana puttaá¹ƒ katvÄ• ekaá¹ƒ assa
paá¹-ijaggÄ• mi, so ettha atthÄ«â€™â€™ ti. ``kahaá¹ƒ so, ammÄ• â€™â€™ ti? ``carituá¹ƒ g
``kÄ• ya velÄ• ya Ä• gamissati, ammÄ• â€™â€™ ti? ``sÄ• yanhe, tÄ• tÄ• â€™â€™ ti. bodh
paá¹-imÄ• nento asse bahi á¹-hapetvÄ• va nisÄ«di. sindhavapotakopi vicaritvÄ• kÄ• leyeva
kuá¹‡á¸• akakucchisindhavapotakaá¹ƒ disvÄ• lakkhaá¹‡Ä• ni samÄ• netvÄ• ``ayaá¹ƒ sindh
mÅ«laá¹ƒ datvÄ• gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintesi. sindhavapotakopi gehaá¹ƒ pav
vasanaá¹-á¹-hÄ• neyeva á¹-hito. tasmiá¹ƒ khaá¹‡e te assÄ• gehaá¹ƒ pavisituá¹ƒ sakkhiá¹ƒs

bodhisatto dvÄ«hatÄ«haá¹ƒ vasitvÄ• asse santappetvÄ• gacchanto ``amma, imaá¹ƒ assa
mayhaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ vadesi, tÄ• ta, puttaá¹ƒ vikkiá¹‡antÄ• nÄ• ma at
tvaá¹ƒ etaá¹ƒ kiá¹ƒ khÄ• dÄ• petvÄ• paá¹-ijaggasÄ«â€™â€™ ti? ``odanakaÃ±jikaÃ±ca jhÄ•
vighÄ• satiá¹‡aÃ±ca khÄ• dÄ• petvÄ• kuá¹‡á¸• akayÄ• guÃ±ca pÄ• yetvÄ• paá¹-ijaggÄ• m
ahaá¹ƒ etaá¹ƒ labhitvÄ• piá¹‡á¸• arasabhojanaá¹ƒ bhojessÄ• mi, á¹-hitaá¹-á¹-hÄ• ne \Ee II
pasÄ• retvÄ• attharaá¹‡apiá¹-á¹-he á¹-hapessÄ• mÄ«â€™â€™ ti. ``tÄ• ta, evaá¹ƒ sante ma
anubhavatu, taá¹ƒ gahetvÄ• gacchÄ• â€™â€™ ti. atha bodhisatto tassa catunnaá¹ƒ pÄ• dÄ
mukhassa ca mÅ«laá¹ƒ ekekaá¹ƒ katvÄ• cha sahassatthavikÄ• yo á¹-hapetvÄ• mahallikaá
nivÄ• sÄ• petvÄ• sindhavapotakassa purato á¹-hapesi. so akkhÄ«ni ummÄ«letvÄ• mÄ• tan
pavattesi. sÄ• pi tassa piá¹-á¹-hiá¹ƒ parimajjitvÄ• Ä• ha --- ``mayÄ• puttaposÄ• vanikaá¹ƒ l
tÄ• ta, gacchÄ• hÄ«â€™â€™ ti, tadÄ• so agamÄ• si.

bodhisatto punadivase assapotakassa piá¹‡á¸• arasabhojanaá¹ƒ sajjetvÄ• ``vÄ«maá¹ƒsiss
jÄ• nÄ• ti nu kho attano balaá¹ƒ, udÄ• hu na jÄ• nÄ• tÄ«â€™â€™ ti doá¹‡iyaá¹ƒ kuá¹‡á¸• a
dÄ• pesi. so ``nÄ• haá¹ƒ imaá¹ƒ bhojanaá¹ƒ bhuÃ±jissÄ• mÄ«â€™â€™ ti taá¹ƒ yÄ• guá¹ƒ p
bodhisatto tassa vÄ«maá¹ƒsanavasena paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

10__._ á¹• 21 ``bhutvÄ• \Ne II 241/ tiá¹‡aparighÄ• saá¹ƒ, bhutvÄ• Ä• cÄ• makuá¹‡á¸• aka

etaá¹ƒ te bhojanaá¹ƒ Ä• si, kasmÄ• dÄ• ni na bhuÃ±jasÄ«â€™â€™ ti ||

tattha \Be II 264/ __bhutvÄ• tiá¹‡aparighÄ• sa_nti tvaá¹ƒ pubbe mahallikÄ• ya dinnaá¹ƒ tes
khÄ• ditÄ• vasesaá¹ƒ vighÄ• satiá¹‡asaá¹…khÄ• taá¹ƒ parighÄ• saá¹ƒ bhuÃ±jitvÄ• vaá¸• á
Ä• cÄ• makuá¹‡á¸• aka_nti ettha Ä• cÄ• mo vuccati odanÄ• vasesaá¹ƒ. __kuá¹‡á¸• aka_nti

bhuÃ±jitvÄ• vaá¸• á¸• hitosÄ«ti dÄ«peti. __etaá¹ƒ te_ti etaá¹ƒ tava pubbe bhojanaá¹ƒ Ä• si.
bhuÃ±jasÄ«_ti mayÄ• pi te tameva dinnaá¹ƒ, tvaá¹ƒ taá¹ƒ kasmÄ• idÄ• ni na bhuÃ±jasÄ«ti

taá¹ƒ sutvÄ• sindhavapotako itarÄ• dve gÄ• thÄ• avoca ---

11__._ á¹• 21 ``yattha posaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• vinayena vÄ• .

bahu tattha mahÄ• brahme, api Ä• cÄ• makuá¹‡á¸• akaá¹ƒ ||

12__._ á¹• 21 ``tvaÃ±ca khomaá¹ƒ pajÄ• nÄ• si, yÄ• disÄ• yaá¹ƒ hayuttamo.

jÄ• nanto jÄ• namÄ• gamma, na te bhakkhÄ• mi kuá¹‡á¸• akaâ€™â€™ nti ||

tattha \Ee II 290/ __yatthÄ• _ti yasmiá¹ƒ á¹-hÄ• ne. __posa_nti sattaá¹ƒ. __jÄ• tiyÄ• vinaye
``jÄ• tisampanno vÄ• eso, na vÄ• , Ä• cÄ• rayutto vÄ• , na vÄ• â€™â€™ ti evaá¹ƒ na jÄ• n
garukÄ• lapanena Ä• lapanto Ä• ha. __yÄ• disÄ• ya_nti yÄ• diso ayaá¹ƒ, attÄ• naá¹ƒ sandh
jÄ• namÄ• gammÄ• _ti ahaá¹ƒ attano balaá¹ƒ jÄ• nanto jÄ• nantameva taá¹ƒ Ä• gamma pa
kuá¹‡á¸• akaá¹ƒ kiá¹ƒ bhuÃ±jissÄ• mi. na hi tvaá¹ƒ kuá¹‡á¸• akaá¹ƒ bhojÄ• petukÄ• matÄ•
maá¹ƒ gaá¹‡hÄ«ti.

taá¹ƒ sutvÄ• bodhisatto ``taá¹ƒ vÄ«maá¹ƒsanatthÄ• ya taá¹ƒ mayÄ• kataá¹ƒ, mÄ• kujjhÄ
samassÄ• setvÄ• subhojanaá¹ƒ bhojetvÄ• Ä• dÄ• ya rÄ• jaá¹…gaá¹‡aá¹ƒ gantvÄ• ekasm
á¹-hapetvÄ• ekasmiá¹ƒ passe vicittasÄ• á¹‡iá¹ƒ parikkhipitvÄ• heá¹-á¹-hÄ• attharaá¹‡aá¹ƒ
celavitÄ• naá¹ƒ bandhitvÄ• sindhavapotakaá¹ƒ á¹-hapesi.

rÄ• jÄ• Ä• gantvÄ• asse olokento ``ayaá¹ƒ asso kasmÄ• visuá¹ƒ á¹-hapitoâ€™â€™ ti puc
242/, ayaá¹ƒ sindhavo ime asse visuá¹ƒ akato mocessatÄ«â€™â€™ ti sutvÄ• ``sobhano, b
pucchi. bodhisatto ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• ``tena hissa javaá¹ƒ passiss
vutte taá¹ƒ assaá¹ƒ kappetvÄ• abhiruhitvÄ• ``passa, mahÄ• rÄ• jÄ• â€™â€™ ti manusse u
assaá¹ƒ pÄ• hesi. sabbaá¹ƒ rÄ• jaá¹…gaá¹‡aá¹ƒ nirantaraá¹ƒ assapantÄ«hi parikkhittamivÄ
``passa, mahÄ• rÄ• ja, sindhavapotakassa vegaâ€™â€™ nti vissajjesi, ekapurisopi naá¹ƒ n
ratthapaá¹-aá¹ƒ udare parikkhipitvÄ• vissajjesi, rattapaá¹-ameva passiá¹ƒsu. atha naá¹ƒ ant
uyyÄ• napokkharaá¹‡iyÄ• udakapiá¹-á¹-he vissajjesi, tatthassa udakapiá¹-á¹-he dhÄ• vato k
temiá¹ƒsu. punavÄ• raá¹ƒ paduminipattÄ• naá¹ƒ upari \Ee II 291/ dhÄ• vanto ekapaá¹‡á¹‡a
evamassa javasampannaá¹ƒ dassetvÄ• oruyha pÄ• á¹‡iá¹ƒ paharitvÄ• hatthatalaá¹ƒ upan
cattÄ• ro pÄ• de ekato katvÄ• hatthatale aá¹-á¹-hÄ• si. atha mahÄ• satto rÄ• jÄ• naá¹ƒ Ä• k
assapotakassa sabbÄ• kÄ• rena vege dassiyamÄ• ne samuddapariyanto nappahotÄ«â€™â
mahÄ• sattassa upaá¸• á¸• harajjaá¹ƒ adÄ• si. sindhavapotakampi abhisiÃ±citvÄ• maá¹…g

so raÃ±Ã±o piyo ahosi manÄ• po, sakkÄ• ropissa mahÄ• ahosi. tassa hi vasanaá¹-á¹-hÄ• alaá¹…katapaá¹-iyatto vÄ• sagharagabbho viya ahosi, catujÄ• tigandhehi bhÅ«milepanaá¹ƒ gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni osÄ• rayiá¹ƒsu, upari suvaá¹‡á¹‡atÄ• rakakhacitaá¹ƒ ce citrasÄ• á¹‡i parikkhittÄ• ahosi, niccaá¹ƒ gandhatelapadÄ«pÄ• jhÄ• yiá¹ƒsu, uccÄ• rapass suvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ á¹-hapayiá¹ƒsu, niccaá¹ƒ rÄ• jÄ• rahabhojanameva bhuÃ±ji. tass paá¹-á¹-hÄ• ya raÃ±Ã±o sakalajambudÄ«pe rajjaá¹ƒ hatthagatameva ahosi. rÄ• jÄ• bodhisa dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo bahÅ« sotÄ• pannÄ• sakadÄ• gÄ• mino anÄ• gÄ• mino arahanto ca ahesuá¹ƒ. ``tadÄ• ma ahosi, sindhavo sÄ• riputto, rÄ• jÄ• Ä• nando, assavÄ• á¹‡ijjo pana ahameva ahosiâ€™â€™

kuá¹‡á¸• akakucchisindhavajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [255] 5. sukajÄ• takavaá¹‡á¹‡anÄ•

__yÄ• va_ \Ne II 243/ \Be II 266/ __so mattamaÃ±Ã±Ä• sÄ«_ti idaá¹ƒ satthÄ• jetavane vih bhuÃ±jitvÄ• ajÄ«raá¹‡ena kÄ• lakataá¹ƒ bhikkhuá¹ƒ Ä• rabbha \Ee II 292/ kathesi. tasmiá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« tassa aguá¹‡akathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vus kucchippamÄ• á¹‡aá¹ƒ ajÄ• nitvÄ• atibahuá¹ƒ bhuÃ±jitvÄ• jÄ«rÄ• petuá¹ƒ asakkonto kÄ• l Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv vutte ``na, bhikkhave, idÄ• neva, pubbepesa atibhojanapaccayeneva matoâ€™â€™ ti vatvÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese su anekÄ• naá¹ƒ sukasahassÄ• naá¹ƒ samuddÄ• nugate himavantapadese vasantÄ• naá¹ƒ rÄ tasmiá¹ƒ balappatte bodhisatto dubbalacakkhuko ahosi. sukÄ• naá¹ƒ kira sÄ«gho vego hoti, mahallakakÄ• le paá¹-hamaá¹ƒ cakkhumeva dubbalaá¹ƒ hoti. bodhisattassa putto mÄ• tÄ• p gocaraá¹ƒ Ä• haritvÄ• posesi. so ekadivasaá¹ƒ gocarabhÅ«miá¹ƒ gantvÄ• pabbatamatthak olokento ekaá¹ƒ dÄ«pakaá¹ƒ passi. tasmiá¹ƒ pana suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ madhuraphala punadivase gocaravelÄ• ya uppatitvÄ• tasmiá¹ƒ ambavane otaritvÄ• ambarasaá¹ƒ pivitvÄ• Ä• gantvÄ• mÄ• tÄ• pitÅ«naá¹ƒ adÄ• si. bodhisatto taá¹ƒ khÄ• danto rasaá¹ƒ saÃ±jÄ• nitvÄ asukadÄ«pake ambapakkaâ€™â€™ nti vatvÄ• ``Ä• ma, tÄ• tÄ• â€™â€™ ti vutte ``tÄ• ta, e nÄ• ma sukÄ• dÄ«ghamÄ• yuá¹ƒ pÄ• lentÄ• nÄ• ma natthi, mÄ• kho tvaá¹ƒ puna taá¹ƒ dÄ Ä• ha. so tassa vacanaá¹ƒ aggahetvÄ• agamÄ• siyeva.

athekadivasaá¹ƒ bahuá¹ƒ ambarasaá¹ƒ pivitvÄ• mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya ambapakka samuddamatthakenÄ• gacchanto \Ee II 293/ atidhÄ• tatÄ• ya kilantakÄ• yo niddÄ• yÄ• bhib

Ä• gacchateva, tuá¹‡á¸• ena panassa gahitaá¹ƒ ambapakkaá¹ƒ pati. so anukkamena Ä• gar
osÄ«danto udakapiá¹-á¹-heneva Ä• gacchanto udake pati. atha naá¹ƒ eko maccho gahetvÄ
bodhisatto tasmiá¹ƒ Ä• gamanavelÄ• ya anÄ• gacchanteyeva ``samudde patitvÄ• mato bha
athassa mÄ• tÄ• pitaropi Ä• hÄ• raá¹ƒ alabhamÄ• nÄ• sussitvÄ• mariá¹ƒsu.

satthÄ• \Ne II 244/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• gÄ• thÄ•

13__._ á¹• 21 ``yÄ• va so mattamaÃ±Ã±Ä• si, bhojanasmiá¹ƒ vihaá¹…gamo.

tÄ• va addhÄ• namÄ• pÄ• di, mÄ• taraÃ±ca aposayi ||

14__._ á¹• 21 ``yato ca kho bahutaraá¹ƒ, bhojanaá¹ƒ ajjhavÄ• hari.

tato tattheva saá¹ƒsÄ«di, amattaÃ±Ã±Å« hi so ahu ||

15__._ á¹• 21 ``tasmÄ• mattaÃ±Ã±utÄ• sÄ• dhu, bhojanasmiá¹ƒ agiddhatÄ• .

amattaÃ±Ã±Å« hi sÄ«danti, mattaÃ±Ã±Å« ca na sÄ«dareâ€™â€™ ti ||

tattha __yÄ• va so_ti yÄ• va so vihaá¹…gamo bhojane mattamaÃ±Ã±Ä• si. __tÄ• va addhÄ
kÄ• laá¹ƒ jÄ«vitaaddhÄ• naá¹ƒ Ä• pÄ• di, Ä• yuá¹ƒ vindi. __mÄ• taraÃ±cÄ• _ti desanÄ• sÄ«
aposayÄ«ti attho. __yato ca kho_ti yasmiÃ±ca kho kÄ• le. __bhojanaá¹ƒ ajjhavÄ• harÄ«_ti a
__tato_ti tasmiá¹ƒ kÄ• le. __tattheva saá¹ƒsÄ«dÄ«_ti tasmiá¹ƒ samuddeyeva osÄ«di nimujji
Ä• pajji.

__tasmÄ• mattaÃ±Ã±utÄ• sÄ• dhÅ«_ti yasmÄ• bhojane amattaÃ±Ã±Å« suko samudde o
bhojanasmiá¹ƒ agiddhitÄ• saá¹…khÄ• to mattaÃ±Ã±ubhÄ• vo sÄ• dhu, pamÄ• á¹‡ajÄ• nan
``paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti, neva davÄ• ya na madÄ• ya ... pe ... p

``allaá¹ƒ sukkhaÃ±ca bhuÃ±janto, na bÄ• á¸·haá¹ƒ suhito siyÄ• .

Å«nudaro mitÄ• hÄ• ro, sato bhikkhu paribbaje ||

``cattÄ• ro \Ee II 294/ paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno || (Th 982-983).

``manujassa \Ne II 245/ \Be II 268/ sadÄ• satÄ«mato, mattaá¹ƒ jÄ• nato laddhabhojane.

tanÅ« tassa bhavanti vedanÄ• , saá¹‡ikaá¹ƒ jÄ«rati Ä• yuá¹ƒ pÄ• layaâ€™â€™ nti || (SN a

evaá¹ƒ vaá¹‡á¹‡itÄ• mattaÃ±Ã±utÄ• pi sÄ• dhu.

``kantÄ• re puttamaá¹ƒsaá¹ƒva, akkhassabbhaÃ±janaá¹ƒ yathÄ• .

evaá¹ƒ Ä• hari Ä• haraá¹ƒ, yÄ• panatthamamucchitoâ€™â€™ ti || (Vism I 19) ---

evaá¹ƒ vaá¹‡á¹‡itÄ• agiddhitÄ• pi sÄ• dhu. pÄ• á¸·iyaá¹ƒ pana ``agiddhimÄ• â€™â€™ ti lik
aá¹-á¹-hakathÄ• pÄ• á¹-hova sundarataro. __amattaÃ±Ã±Å« hi sÄ«dantÄ«_ti bhojane pamÄ
rasataá¹‡hÄ• vasena pÄ• pakammaá¹ƒ katvÄ• catÅ«su apÄ• yesu sÄ«danti. __mattaÃ±Ã±
bhojane pamÄ• á¹‡aá¹ƒ jÄ• nanti, te diá¹-á¹-hadhammepi samparÄ• yepi na sÄ«dantÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bahÅ« sotÄ• pannÄ• pi sakadÄ• gÄ• minopi anÄ• gÄ• minopi arahantopi ahesuá¹ƒ. ``tadÄ•
amattaÃ±Ã±Å« bhikkhu ahosi, sukarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

sukajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [256] 6. jarÅ«dapÄ• najÄ• takavaá¹‡á¹‡anÄ•

__jarÅ«dapÄ• naá¹ƒ khaá¹‡amÄ• nÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• vatthivÄ• s
kathesi. te kira sÄ• vatthiyaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• sakaá¹-Ä• ni pÅ«retvÄ• vohÄ• rat
tathÄ• gataá¹ƒ nimantetvÄ• saraá¹‡Ä• ni gahetvÄ• sÄ«lesu patiá¹-á¹-hÄ• ya satthÄ• raá¹ƒ
bhante, vohÄ• ratthÄ• ya dÄ«ghamaggaá¹ƒ gamissÄ• ma, bhaá¹‡á¸• aá¹ƒ vissajjetvÄ• sidd
paccÄ• gantvÄ• pana tumhe vandissÄ• mÄ• â€™â€™ ti vatvÄ• maggaá¹ƒ paá¹-ipajjiá¹ƒsu
purÄ• á¹‡audapÄ• naá¹ƒ disvÄ• ``imasmiá¹ƒ udapÄ• ne pÄ• nÄ«yaá¹ƒ natthi, mayaÃ±ca p
naâ€™â€™ nti khaá¹‡antÄ• paá¹-ipÄ• á¹-iyÄ• bahuá¹ƒ \Ee II 295/ ayaá¹ƒ ... pe ... veá¸·uriy
teneva santuá¹-á¹-hÄ• hutvÄ• tesaá¹ƒ ratanÄ• naá¹ƒ sakaá¹-Ä• ni \Be II 269/ pÅ«retvÄ• s
sÄ• vatthiá¹ƒ paccÄ• gamiá¹ƒsu. te Ä• bhataá¹ƒ dhanaá¹ƒ paá¹-isÄ• metvÄ• mayaá¹ƒ ``sid
dassÄ• mÄ• â€™â€™ ti tathÄ• gataá¹ƒ nimantetvÄ• dÄ• naá¹ƒ datvÄ• vanditvÄ• ekaman
laddhÄ• kÄ• raá¹ƒ satthu Ä• rocesuá¹ƒ. satthÄ• ``tumhe kho upÄ• sakÄ• tena dhanena sa
pamÄ• á¹‡aÃ±Ã±utÄ• ya dhanaÃ±ca jÄ«vitaÃ±ca alabhittha, porÄ• á¹‡akÄ• pana asantuá¹
paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ akatvÄ• jÄ«vikkhayaá¹ƒ pattÄ• â€™â€™ ti vatvÄ• tehi yÄ•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ
vayappatto satthavÄ• hajeá¹-á¹-hako ahosi. so bÄ• rÄ• á¹‡asiyaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ

bahÅ« vÄ• á¹‡ije Ä• dÄ• ya tameva kantÄ• raá¹ƒ paá¹-ipanno tameva udapÄ• naá¹ƒ addasa
``pÄ• nÄ«yaá¹ƒ pivissÄ• mÄ• â€™â€™ ti taá¹ƒ udapÄ• naá¹ƒ khaá¹‡antÄ• paá¹-ipÄ• á¹-iyÄ
labhiá¹ƒsu. te bahumpi ratanaá¹ƒ labhitvÄ• tena asantuá¹-á¹-hÄ• ``aÃ±Ã±ampi ettha ito su
bhavissatÄ«â€™â€™ ti bhiyyosomattÄ• ya taá¹ƒ khaá¹‡iá¹ƒsuyeva. atha bodhisatto te Ä• h
lobho nÄ• mesa vinÄ• samÅ«laá¹ƒ, amhehi bahu dhanaá¹ƒ laddhaá¹ƒ, ettakeneva santuá¹-á
atikhaá¹‡athÄ• â€™â€™ ti. te tena nivÄ• riyamÄ• nÄ• pi khaá¹‡iá¹ƒsuyeva. so ca udapÄ• n
heá¹-á¹-hÄ• vasanakanÄ• garÄ• jÄ• attano vimÄ• ne bhijjante leá¸• á¸• Å«sÅ« ca paá¹ƒsÅ
á¹-hapetvÄ• bodhisattaá¹ƒ avasese sabbepi nÄ• sikavÄ• tena paharitvÄ• jÄ«vitakkhayaá¹ƒ
nÄ• gabhavanÄ• nikkhamma sakaá¹-Ä• ni yojetvÄ• sabbaratanÄ• naá¹ƒ pÅ«retvÄ• bodhis
nisÄ«dÄ• petvÄ• nÄ• gamÄ• á¹‡avakehi saddhiá¹ƒ sakaá¹-Ä• ni yojÄ• pento bodhisattaá¹ƒ
gharaá¹ƒ pavesetvÄ• taá¹ƒ paá¹-isÄ• metvÄ• attano nÄ• gabhavanameva gato. bodhisatto
sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ•
jÄ«vitapariyosÄ• ne saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• gÄ• thÄ• a

16__._ á¹• 21 ``jarÅ«dapÄ• naá¹ƒ \Be II 270/ khaá¹‡amÄ• nÄ• , vÄ• á¹‡ijÄ• udakatthikÄ• .

ajjhagamuá¹ƒ ayasaá¹ƒ lohaá¹ƒ, tipusÄ«saÃ±ca vÄ• á¹‡ijÄ• .

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, muttÄ• veá¸·uriyÄ• bahÅ« ||

17__._ á¹• 21 ``te ca tena asantuá¹-á¹-hÄ• , bhiyyo bhiyyo akhÄ• á¹‡isuá¹ƒ.

te tatthÄ• sÄ«viso ghoro, tejassÄ« tejasÄ• hani ||

18__._ á¹• 21 ``tasmÄ• \Ne II 247/ khaá¹‡e nÄ• tikhaá¹‡e, atikhÄ• taÃ±hi pÄ• pakaá¹ƒ.

khÄ• tena ca dhanaá¹ƒ laddhaá¹ƒ, atikhÄ• tena nÄ• sitaâ€™â€™ nti ||

tattha __ayasa_nti kÄ• á¸·alohaá¹ƒ. __loha_nti tambalohaá¹ƒ. __muttÄ• _ti muttÄ• yo. __te
asantuá¹-á¹-hÄ• _ti te ca vÄ• á¹‡ijÄ• tena dhanena asantuá¹-á¹-hÄ• . __te tatthÄ• _ti te vÄ•
udapÄ• ne. __tejassÄ«_ti visatejena samannÄ• gato. __tejasÄ• hanÄ«_ti visatejena ghÄ• t
nÄ• sita_nti atikhaá¹‡ena taÃ±ca dhanaá¹ƒ jÄ«vitaÃ±ca nÄ• sitaá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• nÄ
satthavÄ• hajeá¹-á¹-hako pana ahameva ahosiâ€™â€™ nti.

jarÅ«dapÄ• najÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [257] 7. gÄ• maá¹‡icandajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• yaá¹ƒ_ \Ee II 297/ __gharÄ• naá¹ƒ kusalo_ti idaá¹ƒ satthÄ• jetavane viharanto paÃ±
Ä• rabbha kathesi. dhammasabhÄ• yaÃ±hi bhikkhÅ« dasabalassa paÃ±Ã±aá¹ƒ pasaá¹ƒsan
tathÄ• gato mahÄ• paÃ±Ã±o puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±
lokaá¹ƒ paÃ±Ã±Ä• ya atikkamatÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
paÃ±Ã±avÄ• yevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ janasandho nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. bodhisatto tassa
nibbatti. tassa mukhaá¹ƒ suparimajjitakaÃ±canÄ• dÄ• satalaá¹ƒ \Be II 271/ viya parisuddhaá
atisobhaggappattaá¹ƒ, tenassa nÄ• maggahaá¹‡adivase ``Ä• dÄ• samukhamÄ• roâ€™â€™
sattavassabbhantareyeva pana pitÄ• tayo vede ca sabbaÃ±ca loke kattabbÄ• kattabbaá¹ƒ
sattavassikakÄ• le kÄ• lamakÄ• si. amaccÄ• mahantena sakkÄ• rena raÃ±Ã±o sarÄ«rakic
datvÄ• sattame divase rÄ• jaá¹…gaá¹‡e sannipatitvÄ• ``kumÄ• ro atidaharo, na sakkÄ• ra
vÄ«maá¹ƒsitvÄ• naá¹ƒ abhisiÃ±cissÄ• mÄ• â€™â€™ ti ekadivasaá¹ƒ nagaraá¹ƒ alaá¹…kÄ
vinicchayaá¹-á¹-hÄ• naá¹ƒ \Ne II 248/ sajjetvÄ• pallaá¹…kaá¹ƒ paÃ±Ã±apetvÄ• kumÄ• ras
``vinicchayaá¹-á¹-hÄ• naá¹ƒ, deva, gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. kumÄ• ro
mahantena parivÄ• rena gantvÄ• pallaá¹…ke nisÄ«di.

tassa nisinnakÄ• le amaccÄ• ekaá¹ƒ dvÄ«hi pÄ• dehi vicaraá¹‡amakkaá¹-aá¹ƒ vatthuvijjÄ•
gÄ• hÄ• petvÄ• vinicchayaá¹-á¹-hÄ• naá¹ƒ netvÄ• ``deva, ayaá¹ƒ puriso pitu mahÄ• rÄ• ja
paguá¹‡avijjo antobhÅ«miyaá¹ƒ sattaratanaá¹-á¹-hÄ• ne \Ee II 298/ guá¹‡adosaá¹ƒ passati,
rÄ• jakulÄ• naá¹ƒ gehaá¹-á¹-hÄ• naá¹ƒ hoti, imaá¹ƒ devo saá¹…gaá¹‡hitvÄ• á¹-hÄ• nantare
Ä• haá¹ƒsu. kumÄ• ro taá¹ƒ heá¹-á¹-hÄ• ca uparica oloketvÄ• ``nÄ• yaá¹ƒ manusso, makk
``makkaá¹-Ä• nÄ• ma kataá¹ƒ kataá¹ƒ viddhaá¹ƒsetuá¹ƒ jÄ• nanti, akataá¹ƒ pana kÄ• tuá¹ƒ
jÄ• nantÄ«â€™â€™ ti cintetvÄ• amaccÄ• naá¹ƒ paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

19__._ á¹• 21 ``nÄ• yaá¹ƒ gharÄ• naá¹ƒ kusalo, lolo ayaá¹ƒ valÄ«mukho.

kataá¹ƒ kataá¹ƒ kho dÅ«seyya, evaá¹ƒ dhammamidaá¹ƒ kulaâ€™â€™ nti ||

tattha __nÄ• yaá¹ƒ gharÄ• naá¹ƒ kusalo_ti ayaá¹ƒ satto na gharÄ• naá¹ƒ kusalo, gharÄ• ni
kÄ• tuá¹ƒ vÄ• cheko na hoti. __lolo_ti lolajÄ• tiko. __valÄ«mukho_ti valiyo mukhe assÄ• ti v
dhammamidaá¹ƒkula_nti idaá¹ƒ makkaá¹-akulaá¹ƒ nÄ• ma kataá¹ƒ kataá¹ƒ dÅ«setabbaá¹ƒ
sabhÄ• vanti.

athÄ• maccÄ• ``evaá¹ƒ bhavissati, devÄ• â€™â€™ ti taá¹ƒ apanetvÄ• ekÄ• hadvÄ«hacca
alaá¹…karitvÄ• vinicchayaá¹-á¹-hÄ• naá¹ƒ Ä• netvÄ• ``ayaá¹ƒ, deva, pitu mahÄ• rÄ• jassa
vinicchayasuttamassa supavattitaá¹ƒ, imaá¹ƒ \Be II 272/ saá¹…gaá¹‡hitvÄ• vinicchayakam
vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. kumÄ• ro taá¹ƒ oloketvÄ• ``cittavato manussassa lom
hoti, ayaá¹ƒ nicittako vÄ• naro vinicchayakammaá¹ƒ kÄ• tuá¹ƒ na sakkhissatÄ«â€™â€™ ti
gÄ• thamÄ• ha ---

20__._ á¹• 21 ``nayidaá¹ƒ cittavato lomaá¹ƒ, nÄ• yaá¹ƒ assÄ• siko migo.

siá¹-á¹-haá¹ƒ me janasandhena, nÄ• yaá¹ƒ kiÃ±ci vijÄ• natÄ«â€™â€™ ti ||

tattha __nayidaá¹ƒ cittavato loma_nti yaá¹ƒ idaá¹ƒ etassa sarÄ«re pharusalomaá¹ƒ, idaá¹ƒ
vicÄ• raá¹‡apaÃ±Ã±Ä• ya sampayuttacittavato na hoti. pÄ• katikacittena pana acittako nÄ•
natthi. __nÄ• yaá¹ƒ_ \Ne II 249/ __assÄ• siko_ti ayaá¹ƒ avassayo vÄ• hutvÄ• anusÄ• sani
assÄ• setuá¹ƒ asamatthatÄ• ya na assÄ• siko. __migo_ti \Ee II 299/ makkaá¹-aá¹ƒ Ä• ha. _
janasandhenÄ• _ti mayhaá¹ƒ pitarÄ• janasandhena etaá¹ƒ siá¹-á¹-haá¹ƒ kathitaá¹ƒ, ``makk
kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti evaá¹ƒ anusÄ• sanÄ« dinnÄ• ti dÄ«p
vijÄ• natÄ«_ti tasmÄ• ayaá¹ƒ vÄ• naro na kiÃ±ci jÄ• nÄ• tÄ«ti niá¹-á¹-hamettha gantabbaá¹
``nÄ• yaá¹ƒ kiÃ±ci na dÅ«sayeâ€™â€™ ti likhitaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ natthi.

amaccÄ• imampi gÄ• thaá¹ƒ sutvÄ• ``evaá¹ƒ bhavissati, devÄ• â€™â€™ ti taá¹ƒ apanetv
tameva alaá¹…karitvÄ• vinicchayaá¹-á¹-hÄ• naá¹ƒ Ä• netvÄ• ``ayaá¹ƒ, deva, puriso pitu m
mÄ• tÄ• pituupaá¹-á¹-hÄ• nakÄ• rako, kulejeá¹-á¹-hÄ• pacÄ• yikakammakÄ• rako, imaá¹ƒ s
vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. kumÄ• ro taá¹ƒ oloketvÄ• ``makkaá¹-Ä• nÄ• ma calac
kÄ• tuá¹ƒ na samatthÄ• â€™â€™ ti cintetvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

21__._ á¹• 21 ``na mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , bhÄ• taraá¹ƒ bhaginiá¹ƒ sakaá¹ƒ.

bhareyya tÄ• diso poso, siá¹-á¹-haá¹ƒ dasarathena meâ€™â€™ ti ||

tattha __bhÄ• taraá¹ƒ bhaginiá¹ƒ saka_nti attano bhÄ• taraá¹ƒ vÄ• bhaginiá¹ƒ vÄ• . pÄ• á¸
``sakhaâ€™â€™ nti likhitaá¹ƒ, taá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ ``sakanti vutte sakabhÄ• t
sakhanti vutte sahÄ• yako labbhatÄ«â€™â€™ ti vicÄ• ritameva. __bhareyyÄ• _ti poseyya. _
esa dissati, tÄ• diso makkaá¹-ajÄ• tiko satto na bhareyya. __siá¹-á¹-haá¹ƒ dasarathena me_
me pitarÄ• anusiá¹-á¹-haá¹ƒ. pitÄ• hissa janaá¹ƒ catÅ«hi saá¹…gahavatthÅ«hi sandahana
vuccati, dasahi rathehi kattabbÄ• kattabbaá¹ƒ attano ekeneva rathena karaá¹‡ato ``dasarat
santikÄ• evarÅ«passa ovÄ• dassa sutattÄ• evamÄ• ha.

amaccÄ• ``evaá¹ƒ bhavissati, devÄ• â€™â€™ ti makkaá¹-aá¹ƒ apanetvÄ• ``paá¹‡á¸• ito k
rajjaá¹ƒ kÄ• retuâ€™â€™ nti bodhisattaá¹ƒ rajje \Ee II 300/ abhisiÃ±citvÄ• ``Ä• dÄ• samuk
ti nagare bheriá¹ƒ carÄ• pesuá¹ƒ. tato paá¹-á¹-hÄ• ya bodhisatto dhammena rajjaá¹ƒ kÄ• re
paá¹‡á¸• itabhÄ• vopissa sakalajambudÄ«paá¹ƒ pattharitvÄ• gato.

paá¹‡á¸• itabhÄ• vadÄ«panatthaá¹ƒ panassa imÄ• ni cuddasa vatthÅ«ni Ä• bhatÄ• ni ---

``goá¹‡o \Ne II 250/ putto hayo ceva, naá¸·akÄ• ro gÄ• mabhojako.

gaá¹‡ikÄ• taruá¹‡Ä« sappo, migo tittiradevatÄ• .

nÄ• go tapassino ceva, atho brÄ• hmaá¹‡amÄ• á¹‡avoâ€™â€™ ti ||

tatrÄ• yaá¹ƒ anupubbÄ«kathÄ• --- bodhisattasmiÃ±hi rajje abhisiÃ±cite eko janasandharaÃ
nÄ• mena gÄ• maá¹‡icando nÄ• ma evaá¹ƒ cintesi --- ``idaá¹ƒ rajjaá¹ƒ nÄ• ma samÄ• nava
ahaÃ±ca mahallako, daharaá¹ƒ kumÄ• raá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ na sakkhissÄ• mi, janapad
jÄ«vissÄ• mÄ«â€™â€™ ti, so nagarato tiyojanamattaá¹ƒ gantvÄ• ekasmiá¹ƒ gÄ• make vÄ•
kasikammatthÄ• ya panassa goá¹‡Ä• pi natthi, so deve vuá¹-á¹-he ekaá¹ƒ sahÄ• yakaá¹ƒ d
sabbadivasaá¹ƒ kasitvÄ• tiá¹‡aá¹ƒ khÄ• dÄ• petvÄ• goá¹‡e sÄ• mikassa niyyÄ• detuá¹ƒ g
khaá¹‡e bhariyÄ• ya saddhiá¹ƒ gehamajjhe nisÄ«ditvÄ• bhattaá¹ƒ bhuÃ±jati. goá¹‡Ä• pi pa
pavisiá¹ƒsu, tesu pavisantesu sÄ• miko thÄ• lakaá¹ƒ ukkhipi, bhariyÄ• thÄ• lakaá¹ƒ apanes
``bhattena maá¹ƒ nimanteyyuâ€™â€™ nti olokento goá¹‡e aniyyÄ• detvÄ• va gato. corÄ• n
teyeva goá¹‡e hariá¹ƒsu. goá¹‡asÄ• miko pÄ• tova vajaá¹ƒ paviá¹-á¹-ho te goá¹‡e adisvÄ•
jÄ• nantopi ``gÄ• maá¹‡icandassa gÄ«vaá¹ƒ karissÄ• mÄ«â€™â€™ ti taá¹ƒ upasaá¹…kami
me dehÄ«â€™â€™ ti Ä• ha. ``nanu goá¹‡Ä• gehaá¹ƒ paviá¹-á¹-hÄ• â€™â€™ ti. ``kiá¹ƒ pan
niyyÄ• ditÄ• â€™â€™ ti? ``na niyyÄ• ditÄ• â€™â€™ ti. ``tena hi ayaá¹ƒ te rÄ• jadÅ«to, ehÄ
Ä• ha. tesu hi janapadesu yaá¹ƒkiÃ±ci sakkharaá¹ƒ vÄ• kapÄ• lakhaá¹‡á¸• aá¹ƒ vÄ• ukkhi
rÄ• jadÅ«to, ehÄ«â€™â€™ ti vutte yo na gacchati, tassa rÄ• jÄ• á¹‡aá¹ƒ karoti, tasmÄ• so
sutvÄ• va nikkhami.

so tena saddhiá¹ƒ rÄ• jakulaá¹ƒ gacchanto ekaá¹ƒ sahÄ• yakassa vasanagÄ• maá¹ƒ patvÄ•
gÄ• maá¹ƒ pavisitvÄ• Ä• hÄ• rakiccaá¹ƒ katvÄ• Ä• gacchÄ• mi, tÄ• va idheva hohÄ«â€™â€™
pÄ• visi. sahÄ• yo panassa gehe natthi, sahÄ• yikÄ• disvÄ• ``sÄ• mi, pakkÄ• hÄ• ro natthi
idÄ• neva pacitvÄ• dassÄ• mÄ«â€™â€™ ti nisseá¹‡iyÄ• vegena taá¹‡á¸• ulakoá¹-á¹-haka
pati, taá¹…khaá¹‡aÃ±Ã±eva tassÄ• sattamÄ• siko gabbho patito. tasmiá¹ƒ khaá¹‡e tassÄ•
disvÄ• ``tvaá¹ƒ me bhariyaá¹ƒ paharitvÄ• gabbhaá¹ƒ pÄ• tesi, ayaá¹ƒ te rÄ• jadÅ«to, ehÄ«
nikkhami. tato paá¹-á¹-hÄ• ya dve janÄ• gÄ• maá¹‡iá¹ƒ majjhe katvÄ• gacchanti.

athekasmiá¹ƒ gÄ• madvÄ• re eko assagopako assaá¹ƒ nivattetuá¹ƒ na sakkoti, assopi tesa
gacchati. assagopako gÄ• maá¹‡icandaá¹ƒ disvÄ• ``mÄ• tula gÄ• maá¹‡icanda, etaá¹ƒ tÄ•
paharitvÄ• nivattehÄ«â€™â€™ ti Ä• ha. so ekaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ gahetvÄ• khipi, pÄ• s
paharitvÄ• eraá¹‡á¸• adaá¹‡á¸• akaá¹ƒ viya bhindi. atha naá¹ƒ assagopako ``tayÄ• me ass
te rÄ• jadÅ«toâ€™â€™ ti vatvÄ• gaá¹‡hi.

so tÄ«hi janehi nÄ«yamÄ• no cintesi --- ``ime maá¹ƒ raÃ±Ã±o dassessanti, ahaá¹ƒ goá¹‡an
dÄ• tuá¹ƒ na sakkomi, pageva gabbhapÄ• tanadaá¹‡á¸• aá¹ƒ, assamÅ«laá¹ƒ pana kuto labh
seyyoâ€™â€™ ti. so gacchanto antarÄ• magge aá¹-aviyaá¹ƒ maggasamÄ«peyeva ekaá¹ƒ e
addasa, tassa chÄ• yÄ• ya dve pitÄ• puttÄ• naá¸·akÄ• rÄ• ekato kilaÃ±jaá¹ƒ cinanti. gÄ• n
sarÄ«rakiccaá¹ƒ kÄ• tukÄ• momhi, thokaá¹ƒ idheva hotha, yÄ• va Ä• gacchÄ• mÄ«â€™â€™
abhiruhitvÄ• papÄ• tapasse patamÄ• no pitunaá¸·akÄ• rassa piá¹-á¹-hiyaá¹ƒ pati, naá¸·akÄ
jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. gÄ• maá¹‡i uá¹-á¹-hÄ• ya aá¹-á¹-hÄ• si. naá¸·akÄ• raputto ``tv
pitughÄ• takacoro, ayaá¹ƒ te rÄ• jadÅ«toâ€™â€™ ti vatvÄ• taá¹ƒ hatthe gahetvÄ• gumbat
``kiá¹ƒ etaâ€™â€™ nti ca vutte ``pitughÄ• takacoro meâ€™â€™ ti Ä• ha. tato paá¹-á¹-hÄ• y
katvÄ• cattÄ• ro janÄ• parivÄ• retvÄ• nayiá¹ƒsu.

athÄ• parasmiá¹ƒ gÄ• madvÄ• re eko gÄ• mabhojako gÄ• maá¹‡icandaá¹ƒ disvÄ• ``mÄ• t
gacchasÄ«â€™â€™ ti vatvÄ• ``rÄ• jÄ• naá¹ƒ passituâ€™â€™ nti vutte ``addhÄ• tvaá¹ƒ rÄ
raÃ±Ã±o sÄ• sanaá¹ƒ dÄ• tukÄ• mo, harissasÄ«â€™â€™ ti Ä• ha. ``Ä• ma, harissÄ• mÄ«â
abhirÅ«po dhanavÄ• yasasampanno arogo, idÄ• ni panamhi duggato ceva paá¹‡á¸• urogÄ
kÄ• raá¹‡anti rÄ• jÄ• naá¹ƒ puccha, rÄ• jÄ• kira paá¹‡á¸• ito, so te kathessati, tassa sÄ• sa
katheyyÄ• sÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

atha naá¹ƒ purato aÃ±Ã±atarasmiá¹ƒ gÄ• madvÄ• re ekÄ• gaá¹‡ikÄ• disvÄ• ``mÄ• tula g
gacchasÄ«â€™â€™ ti vatvÄ• ``rÄ• jÄ• naá¹ƒ passituâ€™â€™ nti vutte ``rÄ• jÄ• kira paá¹‡
harÄ• â€™â€™ ti \Ee II 303/ vatvÄ• evamÄ• ha --- ``pubbe ahaá¹ƒ bahuá¹ƒ bhatiá¹ƒ labhÄ
tambulamattampi na labhÄ• mi, koci me santikaá¹ƒ Ä• gato nÄ• ma natthi, tattha kiá¹ƒ kÄ• n
pucchitvÄ• paccÄ• gantvÄ• mayhaá¹ƒ katheyyÄ• sÄ«â€™â€™ ti.

atha naá¹ƒ purato aÃ±Ã±atarasmiá¹ƒ gÄ• madvÄ• re ekÄ• taruá¹‡itthÄ« disvÄ• tatheva pu
II 252/ sÄ• mikassa gehe vasituá¹ƒ sakkomi, na kulagehe, tattha kiá¹ƒ kÄ• raá¹‡anti rÄ• jÄ•
paccÄ• gantvÄ• mayhaá¹ƒ katheyyÄ• sÄ«â€™â€™ ti Ä• ha.

atha naá¹ƒ tato parabhÄ• ge mahÄ• maggasamÄ«pe ekasmiá¹ƒ vammike vasanto sappo d
yÄ• sÄ«â€™â€™ ti pucchitvÄ• ``rÄ• jÄ• naá¹ƒ passituâ€™â€™ nti vutte ``rÄ• jÄ• kira paá
harÄ• â€™â€™ ti vatvÄ• ``ahaá¹ƒ gocaratthÄ• ya gamanakÄ• le chÄ• tajjhatto milÄ• tasar

sarÄ«rena bilaá¹ƒ pÅ«retvÄ• sarÄ«raá¹ƒ kaá¸• á¸• hento kicchena nikkhamÄ• mi, gocaraá¹
suhito thÅ«lasarÄ«ro hutvÄ• pavisanto bilapassÄ• ni aphusanto sahasÄ• va pavisÄ• mi, ta
rÄ• jÄ• naá¹ƒ pucchitvÄ• mayhaá¹ƒ katheyyÄ• sÄ«â€™â€™ ti Ä• ha.

atha \Be II 276/ naá¹ƒ purato eko migo disvÄ• tatheva pucchitvÄ• ``ahaá¹ƒ aÃ±Ã±attha tiá
sakkomi, ekasmiá¹ƒyeva rukkhamÅ«le sakkomi, tattha kiá¹ƒ kÄ• raá¹‡anti rÄ• jÄ• naá¹ƒ puc

atha naá¹ƒ tato parabhÄ• ge eko tittiro disvÄ• tatheva pucchitvÄ• ``ahaá¹ƒ ekasmiá¹ƒyeva
nisÄ«ditvÄ• vassanto manÄ• paá¹ƒ karitvÄ• vassituá¹ƒ sakkomi, sesaá¹-á¹-hÄ• nesu nisin
kiá¹ƒ kÄ• raá¹‡anti rÄ• jÄ• naá¹ƒ puccheyyÄ• sÄ«â€™â€™ ti Ä• ha.

atha naá¹ƒ purato ekÄ• \Ee II 304/ rukkhadevatÄ• disvÄ• ``canda, kahaá¹ƒ yÄ• sÄ«â€™â
santikaâ€™â€™ nti vutte ``rÄ• jÄ• kira paá¹‡á¸• ito, ahaá¹ƒ pubbe sakkÄ• rappatto ahosiá¹
pallavamuá¹-á¹-himattampi na labhÄ• mi, tattha kiá¹ƒ kÄ• raá¹‡anti rÄ• jÄ• naá¹ƒ puccheyyÄ

tato aparabhÄ• ge eko nÄ• garÄ• jÄ• taá¹ƒ disvÄ• tatheva pucchitvÄ• ``rÄ• jÄ• kira paá¹
sare udakaá¹ƒ pasannaá¹ƒ maá¹‡ivaá¹‡á¹‡aá¹ƒ, idÄ• ni Ä• vilaá¹ƒ paá¹‡á¹‡akasevÄ• lapar
kÄ• raá¹‡anti rÄ• jÄ• naá¹ƒ puccheyyÄ• sÄ«â€™â€™ ti Ä• ha.

atha naá¹ƒ purato nagarassa Ä• sannaá¹-á¹-hÄ• ne ekasmiá¹ƒ Ä• rÄ• me vasantÄ• tÄ• pa
``rÄ• jÄ• kira paá¹‡á¸• ito, pubbe imasmiá¹ƒ Ä• rÄ• me phalÄ• phalÄ• ni madhurÄ• ni ahes
kasaá¹-Ä• ni jÄ• tÄ• ni, tattha kiá¹ƒ kÄ• raá¹‡anti rÄ• jÄ• naá¹ƒ puccheyyÄ• sÄ«â€™â€™ ti

tato \Ne II 253/ naá¹ƒ purato gantvÄ• nagaradvÄ• rasamÄ«pe ekissaá¹ƒ sÄ• lÄ• yaá¹ƒ brÄ
disvÄ• ``kahaá¹ƒ, bho canda, gacchasÄ«â€™â€™ ti vatvÄ•  ``raÃ±Ã±o santikaâ€™â€™ nt
sÄ• sanaá¹ƒ gahetvÄ• gaccha, amhÄ• kaÃ±hi pubbe gahitagahitaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹
chiddaghaá¹-e udakaá¹ƒ viya na saá¹‡á¹-hÄ• ti na paÃ±Ã±Ä• yati, andhakÄ• ro viya hoti, ta
rÄ• jÄ• naá¹ƒ puccheyyÄ• sÄ«â€™â€™ ti Ä• haá¹ƒsu.

gÄ• maá¹‡icando imÄ• ni dasa sÄ• sanÄ• ni gahetvÄ• raÃ±Ã±o santikaá¹ƒ agamÄ• si. rÄ•
nisinno ahosi. goá¹‡asÄ• miko gÄ• maá¹‡icandaá¹ƒ gahetvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kam
disvÄ• saÃ±jÄ• nitvÄ• \Be II 277/ ``ayaá¹ƒ amhÄ• kaá¹ƒ pitu upaá¹-á¹-hÄ• ko, amhe ukkhi
nu kho ettakaá¹ƒ kÄ• laá¹ƒ vasÄ«â€™â€™ ti \Ee II 305/ cintetvÄ• ``ambho gÄ• maá¹‡icand
kÄ• laá¹ƒ vasasi, cirakÄ• lato paá¹-á¹-hÄ• ya na paÃ±Ã±Ä• yasi, kenatthena Ä• gatosÄ«â€™
amhÄ• kaá¹ƒ devassa saggagatakÄ• lato paá¹-á¹-hÄ• ya janapadaá¹ƒ gantvÄ• kasikamma
ayaá¹ƒ puriso goá¹‡aaá¸• á¸• akÄ• raá¹‡Ä• rÄ• jadÅ«taá¹ƒ dassetvÄ• tumhÄ• kaá¹ƒ santi
``anÄ• kaá¸• á¸• hiyamÄ• no nÄ• gaccheyyÄ• siâ€™â€™, ``Ä• kaá¸• á¸• hitabhÄ• voyeva s

labhÄ• mi, kahaá¹ƒ so purisoâ€™â€™ ti? ``ayaá¹ƒ, devÄ• â€™â€™ ti. ``saccaá¹ƒ kira, bho,
dÅ«taá¹ƒ dassesÄ«â€™â€™ ti? ``saccaá¹ƒ, devÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€
goá¹‡e na detÄ«â€™â€™ ti. ``saccaá¹ƒ kira, candÄ• â€™â€™ ti. ``tena hi, deva, mayhamp
suá¹‡Ä• thÄ• â€™â€™ ti sabbaá¹ƒ pavattiá¹ƒ kathesi. taá¹ƒ sutvÄ• rÄ• jÄ• goá¹‡asÄ• mik
bho, tava gehaá¹ƒ pavisante goá¹‡e addasÄ• â€™â€™ ti. ``nÄ• ddasaá¹ƒ, devÄ• â€™â€™
`Ä• dÄ• samukharÄ• jÄ• nÄ• mÄ• â€™ ti kathentÄ• naá¹ƒ na sutapubbaá¹ƒ tayÄ• , vissatth
``addasaá¹ƒ, devÄ• â€™â€™ ti. ``bho canda, goá¹‡Ä• naá¹ƒ aniyyÄ• ditattÄ• goá¹‡Ä• tav
disvÄ• va `na passÄ• mÄ«â€™ ti sampajÄ• namusÄ• vÄ• daá¹ƒ bhaá¹‡i, tasmÄ• tvaÃ±Ã±e
purisassa pajÄ• patiyÄ• ya cassa akkhÄ«ni uppÄ• á¹-etvÄ• sayaá¹ƒ goá¹‡amÅ«laá¹ƒ catuv
dehÄ«â€™â€™ ti. evaá¹ƒ vutte goá¹‡asÄ• mikaá¹ƒ bahi kariá¹ƒsu. so ``akkhÄ«su uppÄ• á¹
catuvÄ«satikahÄ• paá¹‡ehi kiá¹ƒ karissÄ• mÄ«â€™â€™ ti gÄ• maá¹‡icandassa pÄ• desu p
goá¹‡amÅ«lakahÄ• paá¹‡Ä• tuyheva hontu, ime ca gaá¹‡hÄ• hÄ«â€™â€™ ti aÃ±Ã±epi ka

tato dutiyo Ä• ha --- ``ayaá¹ƒ, deva, mama pajÄ• patiá¹ƒ paharitvÄ• \Ee II 306/ gabbhaá¹ƒ
``saccaá¹ƒ candÄ• â€™â€™ ti? ``suá¹‡ohi mahÄ• rÄ• jÄ• â€™â€™ ti cando sabbaá¹ƒ vitth
rÄ• jÄ• ``kiá¹ƒ pana tvaá¹ƒ etassa pajÄ• patiá¹ƒ paharitvÄ• gabbhaá¹ƒ pÄ• tesÄ«â€™â€™
devÄ• â€™â€™ ti \Ne II 254/. ``ambho sakkhissasi tvaá¹ƒ iminÄ• gabbhassa pÄ• titabhÄ•
``na sakkomi, devÄ• â€™â€™ ti. ``idÄ• ni kiá¹ƒ karosÄ«â€™â€™ ti? ``deva, puttaá¹ƒ me la
vaá¹-á¹-atÄ«â€™â€™ ti. ``tena hi, ambho canda, tvaá¹ƒ etassa pajÄ• patiá¹ƒ tava gehe kari
puttavijÄ• tÄ• \Be II 278/ hoti, tadÄ• naá¹ƒ netvÄ• etasseva dehÄ«â€™â€™ ti. sopi gÄ• m
patitvÄ• ``mÄ• me, sÄ• mi, gehaá¹ƒ, bhindÄ«â€™â€™ ti kahÄ• paá¹‡e datvÄ• palÄ• yi.

atha tatiyo Ä• gantvÄ• ``iminÄ• me, deva, paharitvÄ• assassa pÄ• do bhinnoâ€™â€™ ti
candÄ• â€™â€™ ti. ``suá¹‡ohi, mahÄ• rÄ• jÄ• â€™â€™ ti cando taá¹ƒ pavattiá¹ƒ vitthÄ• re
rÄ• jÄ• assagopakaá¹ƒ Ä• ha --- ``saccaá¹ƒ kira tvaá¹ƒ `assaá¹ƒ paharitvÄ• nivattehÄ«â€™
``na kathemi, devÄ• â€™â€™ ti. so punavÄ• re pucchito ``Ä• ma, kathemÄ«â€™â€™ ti Ä•
Ä• mantetvÄ• ``ambho canda, ayaá¹ƒ kathetvÄ• va `na kathemÄ«â€™ ti musÄ• vÄ• daá¹ƒ
chinditvÄ• assamÅ«laá¹ƒ amhÄ• kaá¹ƒ santikÄ• gahetvÄ• sahassaá¹ƒ dehÄ«â€™â€™ ti
kahÄ• paá¹‡e datvÄ• palÄ• yi.

tato naá¸·akÄ• raputto ``ayaá¹ƒ me, deva, pitughÄ• takacoroâ€™â€™ ti Ä• ha. ``saccaá¹ƒ
``suá¹‡ohi, devÄ• â€™â€™ ti cando tampi kÄ• raá¹‡aá¹ƒ vitthÄ• retvÄ• kathesi. atha rÄ• jÄ
Ä• mantetvÄ• ``idÄ• ni kiá¹ƒ karosÄ«â€™â€™ ti pucchi. ``deva \Ee II 307/ me pitaraá¹ƒ lad
vaá¹-á¹-atÄ«â€™â€™ ti. ``ambho canda, imassa kira pitaraá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, matak
puna Ä• netuá¹ƒ, tvaá¹ƒ imassa mÄ• taraá¹ƒ Ä• netvÄ• tava gehe katvÄ• etassa pitÄ• hol
naá¸·akÄ• raputto ``mÄ• me, sÄ• mi, matassa pitu gehaá¹ƒ bhindÄ«â€™â€™ ti gÄ• maá¹‡
palÄ• yi.

gÄ• maá¹‡icando aá¸• á¸• e jayaá¹ƒ patvÄ• tuá¹-á¹-hacitto rÄ• jÄ• naá¹ƒ Ä• ha --- ``atthi, d
sÄ• sanaá¹ƒ pahitaá¹ƒ, taá¹ƒ vo kathemÄ«â€™â€™ ti. ``kathehi, candÄ• â€™â€™ ti. cando
brÄ• hmaá¹‡amÄ• á¹‡avakÄ• naá¹ƒ sÄ• sanaá¹ƒ Ä• diá¹ƒ katvÄ• paá¹-ilomakkamena ekek
paá¹-ipÄ• á¹-iyÄ• vissajjesi.

kathaá¹ƒ? paá¹-hamaá¹ƒ tÄ• va sÄ• sanaá¹ƒ sutvÄ• ``pubbe tesaá¹ƒ vasanaá¹-á¹-hÄ• ne v
vassanakukkuá¹-o ahosi, tesaá¹ƒ tena saddena uá¹-á¹-hÄ• ya mante gahetvÄ• sajjhÄ• yaá
aruá¹‡o uggacchati, tena tesaá¹ƒ gahitagahitaá¹ƒ na nassati. idÄ• ni pana nesaá¹ƒ vasanaá
vassanakakukkuá¹-o atthi, so atirattiá¹ƒ vÄ• vassati atipabhÄ• te vÄ• , atirattiá¹ƒ vassantas
uá¹-á¹-hÄ• ya mante gahetvÄ• niddÄ• bhibhÅ«tÄ• \Be II 279/ sajjhÄ• yaá¹ƒ akatvÄ• va pur
atipabhÄ• te vassantassa saddena uá¹-á¹-hÄ• ya sajjhÄ• yituá¹ƒ na labhanti, tena tesaá¹ƒ g
paÃ±Ã±Ä• yatÄ«â€™â€™ ti Ä• ha.

dutiyaá¹ƒ sutvÄ• ``te pubbe samaá¹‡adhammaá¹ƒ karontÄ• kasiá¹‡aparikamme yuttapayu
samaá¹‡adhammaá¹ƒ vissajjetvÄ• akattabbesu yuttapayuttÄ• Ä• rÄ• me uppannÄ• ni phal
upaá¹-á¹-hÄ• kÄ• naá¹ƒ datvÄ• piá¹‡á¸• apaá¹-ipiá¹‡á¸• akena micchÄ• jÄ«vena jÄ«vikaá¹ƒ
phalÄ• phalÄ• ni na madhurÄ• ni \Ee II 308/ jÄ• tÄ• ni. sace pana te pubbe viya puna sama
bhavissanti, puna tesaá¹ƒ phalÄ• phalÄ• ni madhurÄ• ni bhavissanti. te tÄ• pasÄ• rÄ• jaku
paá¹‡á¸• itabhÄ• vaá¹ƒ na jÄ• nanti, samaá¹‡adhammaá¹ƒ tesaá¹ƒ kÄ• tuá¹ƒ vadehÄ«â€™

tatiyaá¹ƒ sutvÄ• ``te nÄ• garÄ• jÄ• no aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ karonti, tena taá¹ƒ u
jÄ• taá¹ƒ. sace te pubbe viya samaggÄ• bhavissanti, puna pasannaá¹ƒ bhavissatÄ«â€™â€
catutthaá¹ƒ sutvÄ• ``sÄ• rukkhadevatÄ• pubbe aá¹-aviyaá¹ƒ paá¹-ipanne manusse rakkha
nÄ• nappakÄ• raá¹ƒ balikammaá¹ƒ labhati. idÄ• ni pana Ä• rakkhaá¹ƒ na karoti, tasmÄ• ba
pubbe viya Ä• rakkhaá¹ƒ karissati, puna lÄ• bhaggappattÄ• bhavissati. sÄ• rÄ• jÅ«naá¹ƒ a
jÄ• nÄ• ti, tasmÄ• aá¹-aviÄ• ruá¸·hamanussÄ• naá¹ƒ Ä• rakkhaá¹ƒ kÄ• tuá¹ƒ vadehÄ«â€™
paÃ±camaá¹ƒ sutvÄ• ``yasmiá¹ƒ vammikapÄ• de nisÄ«ditvÄ• so tittiro manÄ• paá¹ƒ vass
mahantÄ« nidhikumbhi atthi, taá¹ƒ uddharitvÄ• tvaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha.

chaá¹-á¹-haá¹ƒ sutvÄ• ``yassa rukkhassa mÅ«le so migo tiá¹‡Ä• ni khÄ• dituá¹ƒ sakkoti, ta
mahantaá¹ƒ bhamaramadhu atthi, so madhumakkhitesu tiá¹‡esu paluddho aÃ±Ã±Ä• ni khÄ
taá¹ƒ madhupaá¹-alaá¹ƒ haritvÄ• aggamadhuá¹ƒ amhÄ• kaá¹ƒ pahiá¹‡a, sesaá¹ƒ attanÄ•

sattamaá¹ƒ sutvÄ• ``yasmiá¹ƒ vammike so sappo vasati, tassa heá¹-á¹-hÄ• mahantÄ« nid
rakkhamÄ• no vasanto nikkhamanakÄ• le dhanalobhena sarÄ«raá¹ƒ sithilaá¹ƒ katvÄ• lagga
gahetvÄ• \Be II 280/ dhanasinehena alagganto vegena sahasÄ• pavisati. taá¹ƒ nidhikumbh

gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha.

aá¹-á¹-hamaá¹ƒ \Ne II 256/ sutvÄ• ``tassÄ• taruá¹‡itthiyÄ• sÄ• mikassa ca mÄ• tÄ• pitÅ«
\Ee II 309/ antare ekasmiá¹ƒ gÄ• make jÄ• ro atthi. sÄ• taá¹ƒ saritvÄ• tasmiá¹ƒ sinehena s
vasituá¹ƒ asakkontÄ« `mÄ• tÄ• pitaro passissÄ• mÄ«â€™ ti jÄ• rassa gehe katipÄ• haá¹ƒ v
gehaá¹ƒ gacchati, tattha katipÄ• haá¹ƒ vasitvÄ• puna jÄ• raá¹ƒ saritvÄ• `sÄ• mikassa geha
puna jÄ• rasseva gehaá¹ƒ gacchati. tassÄ• itthiyÄ• rÄ• jÅ«naá¹ƒ atthibhÄ• vaá¹ƒ Ä• cikkhi
gehe vasatu. sace taá¹ƒ rÄ• jÄ• gaá¹‡hÄ• peti, jÄ«vitaá¹ƒ te natthi, appamÄ• daá¹ƒ kÄ• tuá
tassÄ• kathehÄ«â€™â€™ ti Ä• ha.

navamaá¹ƒ sutvÄ• ``sÄ• gaá¹‡ikÄ• pubbe ekassa hatthato bhatiá¹ƒ gahetvÄ• taá¹ƒ ajÄ«
hatthato na gaá¹‡hÄ• ti, tenassÄ• pubbe bahuá¹ƒ uppajji. idÄ• ni pana attano dhammataá¹
hatthato gahitaá¹ƒ ajÄ«rÄ• petvÄ• va aÃ±Ã±assa hatthato gaá¹‡hÄ• ti, purimassa okÄ• saá
karoti, tenassÄ• bhati na uppajjati, na keci naá¹ƒ upasaá¹…kamanti. sace attano dhamme a
pubbasadisÄ• va bhavissati. attano dhamme á¹-hÄ• tumassÄ• kathehÄ«â€™â€™ ti Ä• ha.

dasamaá¹ƒ sutvÄ• ``so gÄ• mabhojako pubbe dhammena samena aá¸• á¸• aá¹ƒ vinicchini
ahosi manÄ• po, sampiyÄ• yamÄ• nÄ• cassa manussÄ• bahupaá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• ha
yasasampanno ahosi. idÄ• ni pana laÃ±javittako hutvÄ• adhammena aá¸• á¸• aá¹ƒ vinicchi
hutvÄ• paá¹‡á¸• urogena abhibhÅ«to. sace pubbe viya dhammena aá¸• á¸• aá¹ƒ vinicchinis
bhavissati. so raÃ±Ã±o atthibhÄ• vaá¹ƒ na jÄ• nÄ• ti, dhammena aá¸• á¸• aá¹ƒ vinicchinitum
Ä• ha.

iti so gÄ• maá¹‡icando imÄ• ni ettakÄ• ni sÄ• sanÄ• ni raÃ±Ã±o Ä• rocesi, rÄ• jÄ• attano p
sabbaÃ±Ã±ubuddho \Ee II 310/ viya byÄ• karitvÄ• gÄ• maá¹‡icandassa bahuá¹ƒ dhanaá¹ƒ
brahmadeyyaá¹ƒ katvÄ• tasseva datvÄ• uyyojesi. so nagarÄ• nikkhamitvÄ• bodhisattena
281/ brÄ• hmaá¹‡amÄ• á¹‡avakÄ• naÃ±ca tÄ• pasÄ• naÃ±ca nÄ• garÄ• jassa ca rukkhade
vasanaá¹-á¹-hÄ• nato nidhiá¹ƒ gahetvÄ• migassa tiá¹‡akhÄ• danaá¹-á¹-hÄ• ne rukkhato bh
raÃ±Ã±o madhuá¹ƒ pesetvÄ• sappassa vasanaá¹-á¹-hÄ• ne vammikaá¹ƒ khaá¹‡itvÄ• nidh
ca gaá¹‡ikÄ• ya ca gÄ• mabhojakassa ca raÃ±Ã±o kathitaniyÄ• meneva sÄ• sanaá¹ƒ Ä• ro
257/ attano gÄ• makaá¹ƒ gantvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kammaá¹ƒ gato. Ä•
puÃ±Ã±Ä• ni katvÄ• jÄ«vitapariyosÄ• ne saggapuraá¹ƒ pÅ«rento gato.

satthÄ• ``na, bhikkhave, tathÄ• gato idÄ• neva mahÄ• paÃ±Ã±o, pubbepi mahÄ• paÃ±Ã±o
dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, sacca
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• miarahanto ahesuá¹ƒ. ``tadÄ• gÄ• maá¹‡icando Ä• n
pana ahameva ahosiâ€™â€™ nti.

gÄ• maá¹‡icandajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [258] 8. mandhÄ• tujÄ• takavaá¹‡á¹‡anÄ•

__yÄ• vatÄ• candimasÅ«riyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hita
kathesi. so kira sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no ekaá¹ƒ alaá¹…katapaá¹-iyattaá¹ƒ it
ukkaá¹‡á¹-hi. atha naá¹ƒ bhikkhÅ« dhammasabhaá¹ƒ Ä• netvÄ• ``ayaá¹ƒ, bhante, bhikkhu
satthu dassesuá¹ƒ. satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitoâ€™â€™ ti pucc
bhanteâ€™â€™ ti vutte ``kadÄ• tvaá¹ƒ \Ee II 311/, bhikkhu, agÄ• raá¹ƒ ajjhÄ• vasamÄ• no
sakkhissasi, kÄ• mataá¹‡hÄ• hi nÄ• mesÄ• samuddo viya duppÅ«rÄ• , porÄ• á¹‡akarÄ• jÄ
dvisahassaparittadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu cakkavattirajjaá¹ƒ kÄ• retvÄ•
cÄ• tumahÄ• rÄ• jikadevaloke rajjaá¹ƒ kÄ• retvÄ• tÄ• vatiá¹ƒsadevaloke chattiá¹ƒsÄ• ya sa
vasanaá¹-á¹-hÄ• ne devarajjaá¹ƒ kÄ• retvÄ• pi attano kÄ• mataá¹‡haá¹ƒ pÅ«retuá¹ƒ asakko
tvaá¹ƒ panetaá¹ƒ taá¹‡haá¹ƒ kadÄ• pÅ«retuá¹ƒ sakkhissasÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te paá¹-hamakappikesu mahÄ• sammato nÄ• ma rÄ• jÄ• ahosi. tassa putto rojo nÄ• m
nÄ• ma, tassa putto kalyÄ• á¹‡o nÄ• ma, tassa putto \Be II 282/ varakalyÄ• á¹‡o nÄ• ma, ta
tassa putto mandhÄ• tu nÄ• ma ahosi. so sattahi ratanehi catÅ«hi ca iddhÄ«hi samannÄ• g
kÄ• resi. tassa vÄ• mahatthaá¹ƒ samaÃ±jitvÄ• dakkhiá¹‡ahatthena apphoá¹-itakÄ• le Ä• kÄ
jÄ• á¹‡uppamÄ• á¹‡aá¹ƒ sattaratanavassaá¹ƒ vassati, evarÅ«po acchariyamanusso ahosi.
vassasahassÄ• ni kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·i. caturÄ• sÄ«ti vassasahassÄ• ni \Ne II 258/
caturÄ• sÄ«ti vassasahassÄ• ni cakkavattirajjaá¹ƒ kÄ• resi, Ä• yuppamÄ• á¹‡aá¹ƒ asaá¹…k

so ekadivasaá¹ƒ kÄ• mataá¹‡haá¹ƒ pÅ«retuá¹ƒ asakkonto ukkaá¹‡á¹-hitÄ• kÄ• raá¹ƒ dasse
kho, deva, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchiá¹ƒsu. ``mayhaá¹ƒ puÃ±Ã±abale olokiyamÄ
karissati, kataraá¹ƒ nu kho á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yaâ€™â€™ nti? ``devaloko, mahÄ• rÄ•
cakkaratanaá¹ƒ abbhukkiritvÄ• saddhiá¹ƒ parisÄ• ya cÄ• tumahÄ• rÄ• jikadevalokaá¹ƒ \Ee
cattÄ• ro mahÄ• rÄ• jÄ• no dibbamÄ• lÄ• gandhahatthÄ• devagaá¹‡aparivutÄ• paccuggan
cÄ• tumahÄ• rÄ• jikadevalokaá¹ƒ gantvÄ• devarajjaá¹ƒ adaá¹ƒsu. tassa sakaparisÄ• ya pa
rajjaá¹ƒ kÄ• rentassa dÄ«gho addhÄ• vÄ«tivatto.

so tatthÄ• pi taá¹‡haá¹ƒ pÅ«retuá¹ƒ asakkonto ukkaá¹‡á¹-hitÄ• kÄ• raá¹ƒ dassesi, cattÄ• ro
nu kho, deva, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchiá¹ƒsu. ``imamhÄ• devalokÄ• kataraá¹ƒ
ramaá¹‡Ä«yaâ€™â€™ nti. ``mayaá¹ƒ, deva, paresaá¹ƒ upaá¹-á¹-hÄ• kaparisÄ• , tÄ• vatiá¹ƒ
ramaá¹‡Ä«yoâ€™â€™ ti. mandhÄ• tÄ• cakkaratanaá¹ƒ abbhukkiritvÄ• attano parisÄ• ya p
pÄ• yÄ• si. athassa sakko devarÄ• jÄ• dibbamÄ• lÄ• gandhahattho devagaá¹‡aparivuto pa
hatthe gahetvÄ• ``ito ehi, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. raÃ±Ã±o devagaá¹‡aparivutass
pariá¹‡Ä• yakaratanaá¹ƒ cakkaratanaá¹ƒ Ä• dÄ• ya saddhiá¹ƒ parisÄ• ya manussapathaá¹ƒ

pÄ• visi. sakko mandhÄ• tuá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ netvÄ• devatÄ• dve koá¹-á¹-hÄ• s
majjhe bhinditvÄ• adÄ• si. tato paá¹-á¹-hÄ• ya dve rÄ• jÄ• no rajjaá¹ƒ kÄ• resuá¹ƒ. evaá¹ƒ
saá¹-á¹-hi ca vassasatasahassÄ• ni tisso ca vassakoá¹-iyo Ä• yuá¹ƒ khepetvÄ• cavi, aÃ±Ã±
devarajjaá¹ƒ \Be II 283/ kÄ• retvÄ• Ä• yukkhayena cavi. etenÅ«pÄ• yena chattiá¹ƒsa sakkÄ
pana manussaparihÄ• rena devarajjaá¹ƒ kÄ• resiyeva.

tassa evaá¹ƒ kÄ• le gacchante bhiyyosomattÄ• ya kÄ• mataá¹‡hÄ• uppajji, so ``kiá¹ƒ me u
sakkaá¹ƒ mÄ• retvÄ• ekarajjameva karissÄ• mÄ«â€™â€™ ti cintesi. sakkaá¹ƒ mÄ• retuá¹ƒ
nÄ• mesÄ• vipattimÅ«lÄ• , tenassa Ä• yusaá¹…khÄ• ro parihÄ• yi, jarÄ• sarÄ«raá¹ƒ pahan
313/ nÄ• ma devaloke na bhijjati, atha so devalokÄ• bhassitvÄ• uyyÄ• ne otari. uyyÄ• nap
Ä• gatabhÄ• vaá¹ƒ rÄ• jakule nivedesi. rÄ• jakulaá¹ƒ Ä• gantvÄ• uyyÄ• neyeva sayanaá¹ƒ
anuá¹-á¹-hÄ• naseyyÄ• ya nipajji. amaccÄ• ``deva, tumhÄ• kaá¹ƒ parato \Ne II 259/ kinti ka
pucchiá¹ƒsu. ``mama parato tumhe imaá¹ƒ sÄ• sanaá¹ƒ mahÄ• janassa katheyyÄ• tha --- `n
dvisahassaparittadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu cakkavattirajjaá¹ƒ kÄ• retvÄ•
cÄ• tumahÄ• rÄ• jikesu rajjaá¹ƒ kÄ• retvÄ• chattiá¹ƒsÄ• ya sakkÄ• naá¹ƒ Ä• yuppamÄ• á¹‡
taá¹‡haá¹ƒ apÅ«retvÄ• kÄ• lamakÄ• sÄ«â€™â€™ â€™ ti. so evaá¹ƒ vatvÄ• kÄ• laá¹ƒ kat

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• gÄ• thÄ• avoca ---

22__._ á¹• 21 ``yÄ• vatÄ• candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocanÄ• .

sabbeva dÄ• sÄ• mandhÄ• tu, ye pÄ• á¹‡Ä• pathavissitÄ• ||

23__._ á¹• 21 ``na kahÄ• paá¹‡avassena, titti kÄ• mesu vijjati.

appassÄ• dÄ• dukhÄ• kÄ• mÄ• , iti viÃ±Ã±Ä• ya paá¹‡á¸• ito ||

24__._ á¹• 21 ``api dibbesu kÄ• mesu, ratiá¹ƒ so nÄ• dhigacchati.

taá¹‡hakkhayarato hoti, sammÄ• sambuddhasÄ• vakoâ€™â€™ ti ||

tattha __yÄ• vatÄ• _ti paricchedavacanaá¹ƒ. __pariharantÄ«_ti yattakena paricchedena sin
__disÄ• bhantÄ«_ti dasasu disÄ• su bhÄ• santi pabhÄ• santi. __virocanÄ• _ti Ä• lokakaraá
__sabbeva dÄ• sÄ• mandhÄ• tu, ye pÄ• á¹‡Ä• pathavissitÄ• _ti ettake padese ye pathavin
janapadavÄ• sino manussÄ• , sabbeva te ``dÄ• sÄ• mayaá¹ƒ raÃ±Ã±o mandhÄ• tussa, ay
ti evaá¹ƒ upagatattÄ• bhujissÄ• pi samÄ• nÄ• dÄ• sÄ• yeva.

__na kahÄ• paá¹‡avassenÄ• _ti tesaá¹ƒ dÄ• sabhÅ«tÄ• naá¹ƒ manussÄ• naá¹ƒ anuggahÄ•

\Ee II 314/ sattaratanavassaá¹ƒ vassÄ• peti, taá¹ƒ idha ``kahÄ• paá¹‡avassaâ€™â€™ nti vu
kÄ• mesÅ«_ti tenÄ• pi kahÄ• paá¹‡avassena vatthukÄ• makilesakÄ• mesu titti nÄ• ma natt
taá¹‡hÄ• . __appassÄ• dÄ• dukhÄ• kÄ• mÄ• _ti supinakÅ«pamattÄ• kÄ• mÄ• nÄ• ma ap
panettha bahutaraá¹ƒ. taá¹ƒ dukkhakkhandhasuttapariyÄ• yena dÄ«petabbaá¹ƒ. __iti viÃ±Ã
jÄ• nitvÄ• .

__dibbesÅ«_ti devatÄ• naá¹ƒ paribhogesu rÅ«pÄ• dÄ«su. __ratiá¹ƒ so_ti so vipassako bhik
II 260/ nimantiyamÄ• nopi tesu ratiá¹ƒ nÄ• dhigacchati Ä• yasmÄ• samiddhi viya. __taá¹‡ha
nibbÄ• narato. nibbÄ• naÃ±hi Ä• gamma taá¹‡hÄ• khÄ«yati, tasmÄ• taá¹ƒ ``taá¹‡hakkhaya
rato hoti abhirato. __sammÄ• sambuddhasÄ• vako_ti buddhassa savanante jÄ• to bahussu

evaá¹ƒ satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi, aÃ±Ã±e pana bah
pÄ• puá¹‡iá¹ƒsu. ``tadÄ• mandhÄ• turÄ• jÄ• ahameva ahosiâ€™â€™ nti.

mandhÄ• tujÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [259] 9. tirÄ«á¹-avacchajÄ• takavaá¹‡á¹‡anÄ•

__nayimassa vijjÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ä• yasmato Ä• nandassa kosalar
hatthato paÃ±casatÄ• ni, raÃ±Ã±o hatthato paÃ±casatÄ• nÄ«ti dussasahassapaá¹-ilÄ• bhav
vatthu heá¹-á¹-hÄ• dukanipÄ• te __guá¹‡ajÄ• take_ (Ja II 2.guá¹‡ajÄ• takavaá¹‡á¹‡anÄ•)

atÄ«te \Be II 285/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá
nibbattitvÄ• nÄ• maggahaá¹‡adivase __tirÄ«á¹-avacchakumÄ• ro_ti katanÄ• mo anupubbe
sabbasippÄ• ni uggaá¹‡hitvÄ• agÄ• raá¹ƒ ajjhÄ• vasanto mÄ• tÄ• pitÅ«naá¹ƒ kÄ• lakiriyÄ•
nikkhamitvÄ• isipabbajjaá¹ƒ \Ee II 315/ pabbajitvÄ• araÃ±Ã±Ä• yatane vanamÅ«laphalÄ• h
kappesi. tasmiá¹ƒ tattha vasante bÄ• rÄ• á¹‡asiraÃ±Ã±o paccanto kupi, so tattha gantvÄ• y
maraá¹‡abhayabhÄ«to hatthikkhandhagato ekena passena palÄ• yitvÄ• araÃ±Ã±e vicarant
tirÄ«á¹-avacchassa phalÄ• phalatthÄ• ya gatakÄ• le tassa assamapadaá¹ƒ pÄ• visi. so ``tÄ•
vasanaá¹-á¹-hÄ• naâ€™â€™ nti hatthito otaritvÄ• vÄ• tÄ• tapena kilanto pipÄ• sito pÄ• nÄ
katthaci adisvÄ• caá¹…kamanakoá¹-iyaá¹ƒ udapÄ• naá¹ƒ addasa. udakaussiÃ±canatthÄ• y
adisvÄ• pipÄ• saá¹ƒ sandhÄ• retuá¹ƒ asakkonto hatthissa kucchiyaá¹ƒ baddhayottaá¹ƒ gah
udapÄ• nataá¹-e á¹-hapetvÄ• tassa pÄ• de yottaá¹ƒ bandhitvÄ• yottena udapÄ• naá¹ƒ otar
uttaritvÄ• uttarasÄ• á¹-akaá¹ƒ yottakoá¹-iyÄ• saá¹…ghÄ• á¹-etvÄ• puna otari, tathÄ• pi na
aggapÄ• dehi \Ne II 261/ udakaá¹ƒ phusitvÄ• atipipÄ• sito ``pipÄ• saá¹ƒ vinodetvÄ• maraá
nti cintetvÄ• udapÄ• ne patitvÄ• yÄ• vadatthaá¹ƒ pivitvÄ• paccuttarituá¹ƒ asakkonto tatthe
hatthÄ«pi susikkhitattÄ• aÃ±Ã±attha agantvÄ• rÄ• jÄ• naá¹ƒ olokento tattheva aá¹-á¹-hÄ• s

sÄ• yanhasamaye phalÄ• phalaá¹ƒ Ä• haritvÄ• hatthiá¹ƒ disvÄ• ``rÄ• jÄ• Ä• gato bhaviss
paÃ±Ã±Ä• yati, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti so hatthisamÄ«paá¹ƒ upasaá¹…kami.
upasaá¹…kamanabhÄ• vaá¹ƒ Ã±atvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. bodhisatto udapÄ• nata
disvÄ• ``mÄ• bhÄ• yi, mahÄ• rÄ• jÄ• â€™â€™ ti samassÄ• setvÄ• nisseá¹‡iá¹ƒ bandhitv
kÄ• yamassa sambÄ• hitvÄ• telena makkhetvÄ• nhÄ• petvÄ• phalÄ• phalÄ• ni khÄ• dÄ•
sannÄ• haá¹ƒ mocesi. rÄ• jÄ• dvÄ«hatÄ«haá¹ƒ vissamitvÄ• bodhisattassa attano santikaá
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• pakkÄ• mi. rÄ• jabalakÄ• yo nagarassa avidÅ«re khandhÄ• vÄ•
rÄ• jÄ• naá¹ƒ Ä• gacchantaá¹ƒ disvÄ• parivÄ• resi, rÄ• jÄ• nagaraá¹ƒ pÄ• visi.

bodhisattopi \Be II 286/ aá¸• á¸• hamÄ• saccayena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• uyyÄ• ne vas
caramÄ• no rÄ• jadvÄ• raá¹ƒ gato. rÄ• jÄ• mahÄ• vÄ• tapÄ• naá¹ƒ ugghÄ• á¹-etvÄ• rÄ• ja
bodhisattaá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• pÄ• sÄ• dÄ• oruyha vanditvÄ• mahÄ• talaá¹ƒ Ä• rop
rÄ• japallaá¹…ke nisÄ«dÄ• petvÄ• attano paá¹-iyÄ• ditaá¹ƒ Ä• hÄ• raá¹ƒ bhojetvÄ• sayam
netvÄ• tatthassa caá¹…kamanÄ• diparivÄ• raá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• retvÄ• sabbe
uyyÄ• napÄ• laá¹ƒ paá¹-icchÄ• petvÄ• vanditvÄ• pakkÄ• mi. tato paá¹-á¹-hÄ• ya bodhisatt
paribhuÃ±ji, mahÄ• sakkÄ• rasammÄ• no ahosi.

taá¹ƒ asahamÄ• nÄ• amaccÄ• ``evarÅ«paá¹ƒ sakkÄ• raá¹ƒ ekopi yodho labhamÄ• no kiá
vatvÄ• uparÄ• jÄ• naá¹ƒ upagantvÄ• ``deva, amhÄ• kaá¹ƒ rÄ• jÄ• ekaá¹ƒ tÄ• pasaá¹ƒ ati
tena tasmiá¹ƒ diá¹-á¹-haá¹ƒ, tumhepi tÄ• va raÃ±Ã±Ä• saddhiá¹ƒ mantethÄ• â€™â€™ ti Ä•
ti sampaá¹-icchitvÄ• amaccehi saddhiá¹ƒ rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• paá¹-hamaá¹ƒ

25__._ á¹• 21 ``nayimassa vijjÄ• mayamatthi kiÃ±ci, na bandhavo no pana te sahÄ• yo.

atha kena vaá¹‡á¹‡ena tirÄ«á¹-avaccho, tedaá¹‡á¸• iko bhuÃ±jati aggapiá¹‡á¸• aâ€™â€™ n

tattha __nayimassa vijjÄ• mayamatthi kiÃ±cÄ«_ti imassa tÄ• pasassa vijjÄ• mayaá¹ƒ kiÃ±c
bandhavo_ tiputtabandhavasippabandhavagottabandhavaÃ±Ä• tibandhavesu \Ee II 317/ aÃ
262/. __no pana te sahÄ• yo_ti sahapaá¹ƒsukÄ«á¸·iko sahÄ• yakopi te na hoti. __kena vaá¹
kÄ• raá¹‡ena. __tirÄ«á¹-avaccho_ti tassa nÄ• maá¹ƒ. __tedaá¹‡á¸• iko_ti kuá¹‡á¸• ikaá¹-ha
tidaá¹‡á¸• akaá¹ƒ gahetvÄ• caranto. __aggapiá¹‡á¸• a_nti rasasampannaá¹ƒ rÄ• jÄ• rahaá

taá¹ƒ sutvÄ• rÄ• jÄ• puttaá¹ƒ Ä• mantetvÄ• ``tÄ• ta, mama paccantaá¹ƒ gantvÄ• yuddha
anÄ• gatabhÄ• vaá¹ƒ sarasÄ«â€™â€™ ti vatvÄ• ``sarÄ• mÄ«â€™â€™ ti vutte ``tadÄ• ma
laddhaâ€™â€™ nti sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• ``tÄ• ta \Be II 287/, mayhaá¹ƒ j
santikaá¹ƒ Ä• gate rajjaá¹ƒ dadantopi ahaá¹ƒ neva etena kataguá¹‡Ä• nurÅ«paá¹ƒ kÄ• tuá¹
itarÄ• dve gÄ• thÄ• avoca ---

26__._ á¹• 21 ``Ä• pÄ• su me yuddhaparÄ• jitassa, ekassa katvÄ• vivanasmi ghore.

pasÄ• rayÄ« kicchagatassa pÄ• á¹‡iá¹ƒ, tenÅ«datÄ• riá¹ƒ dukhasampareto ||

27__._ á¹• 21 ``etassa kiccena idhÄ• nupatto, vesÄ• yino visayÄ• jÄ«valoke.

lÄ• bhÄ• raho tÄ• ta tirÄ«á¹-avaccho, dethassa bhogaá¹ƒ yajathaÃ±ca yaÃ±Ã±aâ€™â€™ n

 tattha __Ä• pÄ• sÅ«_ti Ä• padÄ• su. __ekassÄ• _ti adutiyassa. __katvÄ• _ti anukampaá¹ƒ uppÄ• detvÄ• . __vivanasmi_nti pÄ• nÄ«yarahite araÃ±Ã±e. __ghore_ti dÄ• ruá¹‡e. __pasÄ pÄ• á¹‡i_nti nisseá¹‡iá¹ƒ bandhitvÄ• kÅ«paá¹ƒ otÄ• retvÄ• dukkhagatassa mayhaá¹ƒ uttÄ vÄ«riyapaá¹-isaá¹ƒyuttaá¹ƒ hatthaá¹ƒ pasÄ• resi. __tenÅ«datÄ• riá¹ƒ dukhasampareto_ti te dukkhaparivÄ• ritopi tamhÄ• kÅ«pÄ• uttiá¹‡á¹‡o.

 __etassa kiccena idhÄ• nupatto_ti ahaá¹ƒ etassa tÄ• pasassa kiccena, etena katassa kicca idhÄ• nuppatto \Ee II 318/. __vesÄ• yino visayÄ• _ti vesÄ• yÄ« vuccati yamo, tassa visayÄ• manussaloke. ahaÃ±hi imasmiá¹ƒ jÄ«valoke á¹-hito yamavisayaá¹ƒ maccuvisayaá¹ƒ paralok somhi etassa kÄ• raá¹‡Ä• tato puna idhÄ• gatoti vuttaá¹ƒ hoti. __lÄ• bhÄ• raho_ti lÄ• bhaá catupaccayalÄ• bhassa anucchaviko. __dethassa bhoga_nti etena paribhuÃ±jitabbaá¹ƒ catupaccayasamaá¹‡aparikkhÄ• rasaá¹…khÄ• taá¹ƒ bhogaá¹ƒ etassa detha. __yajathaÃ±ca ca nÄ• garÄ• cÄ• ti sabbepi tumhe etassa bhogaÃ±ca detha, yaÃ±Ã±aÃ±ca yajatha. tassa \Ne II 263/ tena bhuÃ±jitabbattÄ• bhogo hoti, itaresaá¹ƒ dÄ• nayaÃ±Ã±attÄ• yaÃ±Ã±o. ten yajathaÃ±ca yaÃ±Ã±aâ€™â€™ nti.

 evaá¹ƒ \Be II 288/ raÃ±Ã±Ä• gaganatale puá¹‡á¹‡acandaá¹ƒ uá¹-á¹-hÄ• pentena viya bodh pakÄ• site tassa guá¹‡o sabbatthameva pÄ• kaá¹-o jÄ• to, atirekataro tassa lÄ• bhasakkÄ• paá¹-á¹-hÄ• ya uparÄ• jÄ• vÄ• amaccÄ• vÄ• aÃ±Ã±o vÄ• koci kiÃ±ci rÄ• jÄ• naá¹ƒ vattu bodhisattassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggapuraá¹ƒ pÅ«re samÄ• pattiyo ca uppÄ• detvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• ``porÄ• á¹‡akapaá¹‡á¸• itÄ• pi upakÄ• ravasena kariá¹ƒsÅ«â€™â€™ ti imaá¹ƒ dha jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä• nando ahosi, tÄ• paso pana ahameva ah

tirÄ«á¹-avacchajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [260] 10. dÅ«tajÄ• takavaá¹‡á¹‡anÄ•

 __yassatthÄ• dÅ«ramÄ• yantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ lolabhikkhuá

vatthu navakanipÄ• te __cakkavÄ• kajÄ• take_ (J I 9.69 Ä• dayo) Ä• vibhavissati. satthÄ• p
Ä• mantetvÄ• \Ee II 319/ ``na kho, bhikkhu, idÄ• neva, pubbepi tvaá¹ƒ lolo, lolyakÄ• raá¹‡e
sÄ«sacchedanaá¹ƒ labhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa putto hutvÄ• v
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• pitu accayena rajje patiá¹-á¹-hÄ• ya bhojan
__bhojanasuddhikarÄ• jÄ• _tveva nÄ• maá¹ƒ jÄ• taá¹ƒ. so kira tathÄ• rÅ«pena vidhÄ• nena
yathÄ• ssa ekissÄ• bhattapÄ• tiyÄ• satasahassaá¹ƒ vayaá¹ƒ gacchati. bhuÃ±janto pana a
attano bhojanavidhÄ• naá¹ƒ olokentaá¹ƒ mahÄ• janaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• retukÄ• matÄ• ya
ratanamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• bhojanavelÄ• ya taá¹ƒ alaá¹…karÄ• petvÄ• kaÃ±canar
rÄ• japallaá¹…ke nisÄ«ditvÄ• khattiyakaÃ±Ã±Ä• hi parivuto \Be II 289/ satasahassagghanik
sabbarasabhojanaá¹ƒ bhuÃ±jati. atheko lolapuriso tassa bhojanavidhÄ• naá¹ƒ oloketvÄ• ta
bhuÃ±jitukÄ• mo \Ne II 264/ hutvÄ• pipÄ• saá¹ƒ sandhÄ• retuá¹ƒ asakkonto ``attheko upÄ•
nivÄ• setvÄ• hatthe ukkhipitvÄ• ``bho, ahaá¹ƒ dÅ«to, dÅ«toâ€™â€™ ti uccÄ• saddaá¹ƒ ka
upasaá¹…kami. tena ca samayena tasmiá¹ƒ janapade ``dÅ«tomhÄ«â€™â€™ ti vadantaá¹ƒ
dvidhÄ• bhijjitvÄ• okÄ• saá¹ƒ adÄ• si. so vegena gantvÄ• raÃ±Ã±o pÄ• tiyÄ• ekaá¹ƒ bha
mukhe pakkhipi, athassa ``sÄ«saá¹ƒ chindissÄ• mÄ«â€™â€™ ti asigÄ• ho asiá¹ƒ abbÄ• he
paharÄ«â€™â€™ ti nivÄ• resi, ``mÄ• bhÄ• yi, bhuÃ±jassÅ«â€™â€™ ti hatthaá¹ƒ dhovitvÄ•
\Ee II 320/ cassa attano pivanapÄ• nÄ«yaÃ±ceva tambÅ«laÃ±ca dÄ• petvÄ• ``bho purisa, t
vadasi, kassa dÅ«tosÄ«â€™â€™ ti pucchi. ``mahÄ• rÄ• ja ahaá¹ƒ taá¹‡hÄ• dÅ«to, udaradÅ
Ä• á¹‡Ä• petvÄ• `tvaá¹ƒ gacchÄ• hÄ«â€™ ti dÅ«taá¹ƒ katvÄ• pesesÄ«â€™â€™ ti vatvÄ•

28__._ á¹• 21 ``yassatthÄ• dÅ«ramÄ• yanti, amittamapi yÄ• cituá¹ƒ.

tassÅ«darassahaá¹ƒ dÅ«to, mÄ• me kujjha rathesabha ||

29__._ á¹• 21 ``yassa divÄ• ca ratto ca, vasamÄ• yanti mÄ• á¹‡avÄ• .

tassÅ«darassahaá¹ƒ dÅ«to, mÄ• me kujjha rathesabhÄ• â€™â€™ ti ||

tattha __yassatthÄ• dÅ«ramÄ• yantÄ«_ti yassa atthÄ• ya ime sattÄ• taá¹‡hÄ• vasikÄ• hu
__rathesabhÄ• _ti rathayodhajeá¹-á¹-haka.

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• ``saccametaá¹ƒ, ime sattÄ• udaradÅ«tÄ• taá¹‡hÄ• vase
satte vicÄ• reti, yÄ• va manÄ• paá¹ƒ vata iminÄ• kathitaâ€™â€™ nti tassa purisassa tussit
gÄ• thamÄ• ha ---

30__._ á¹• 21 ``dadÄ• mi te brÄ• hmaá¹‡a rohiá¹‡Ä«naá¹ƒ, gavaá¹ƒ sahassaá¹ƒ saha puá¹

dÅ«to hi dÅ«tassa kathaá¹ƒ na dajjaá¹ƒ, mayampi tasseva bhavÄ• ma dÅ«tÄ• â€™â€™ ti ||

tattha \Be II 290/ __brÄ• hmaá¹‡Ä• _ti Ä• lapanamattametaá¹ƒ. __rohiá¹‡Ä«na_nti rattavaá
puá¹…gavenÄ• _ti yÅ«thapariá¹‡Ä• yakena upaddavarakkhakena usabhena saddhiá¹ƒ. __r
sabbe sattÄ• tasseva udarassa dÅ«tÄ• bhavÄ• ma, tasmÄ• ahaá¹ƒ udaradÅ«to samÄ• no
na \Ne II 265/ dajjanti. evaÃ±ca pana vatvÄ• ``iminÄ• vata purisena assutapubbaá¹ƒ kÄ• ra
nti tuá¹-á¹-hacitto tassa mahantaá¹ƒ yasaá¹ƒ adÄ• si.

satthÄ• \Ee II 321/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne so lolabhikkhu sakadÄ• gÄ• miphale patiá¹-á¹-hahi, aÃ±Ã±epi bahÅ« sot
``tadÄ• lolapuriso etarahi lolabhikkhu ahosi, bhojanasuddhikarÄ• jÄ• pana ahameva ahosiâ

dÅ«tajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

saá¹…kappavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

saá¹…kappa tilamuá¹-á¹-hi ca, maá¹‡i ca sindhavÄ• sukaá¹ƒ.

jarÅ«dapÄ• naá¹ƒ gÄ• maá¹‡i, mandhÄ• tÄ• tirÄ«á¹-adÅ«tanti ||

2. padumavaggo

á¹• 03 [261] 1. padumajÄ• takavaá¹‡á¹‡anÄ•

__yathÄ• _ \Ne II 266/ __kesÄ• ca massÅ« cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ä• m
mÄ• lÄ• pÅ«jakÄ• rake bhikkhÅ« Ä• rabbha kathesi. vatthu __kÄ• liá¹…gabodhijÄ• take_ Ä
Ä• nandattherena ropitattÄ• ``Ä• nandabodhÄ«â€™â€™ ti jÄ• to. therena hi jetavanadvÄ•
ropitabhÄ• vo sakalajambudÄ«pe patthari. athekacce janapadavÄ• sino bhikkhÅ« ``Ä• nand
karissÄ• mÄ• â€™â€™ ti jetavanaá¹ƒ \Be II 291/ Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• puna
pavisitvÄ• uppalavÄ«thiá¹ƒ gantvÄ• mÄ• laá¹ƒ alabhitvÄ• Ä• gantvÄ• Ä• nandattherassa
mayaá¹ƒ `bodhimhi mÄ• lÄ• pÅ«jaá¹ƒ karissÄ• mÄ• â€™ ti uppalavÄ«thiá¹ƒ gantvÄ• ekam
thero ``ahaá¹ƒ vo, Ä• vuso, Ä• harissÄ• mÄ«â€™â€™ ti uppalavÄ«thiá¹ƒ gantvÄ• bahÅ« n
ukkhipÄ• petvÄ• Ä• gamma tesaá¹ƒ dÄ• pesi, te tÄ• ni gahetvÄ• bodhissa pÅ«jaá¹ƒ kariá¹
dhammasabhÄ• yaá¹ƒ bhikkhÅ« therassa guá¹‡akathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• v
appapuÃ±Ã±Ä• uppalavÄ«thiá¹ƒ gantvÄ• mÄ• laá¹ƒ na labhiá¹ƒsu, thero pana gantvÄ• va

satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva \Ee II 322/ vattuchekÄ• kathÄ• kusal
pubbepi labhiá¹ƒsuyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hiputto ahos
ekasmiá¹ƒ sare padumÄ• ni pupphanti. eko chinnanÄ• so puriso taá¹ƒ saraá¹ƒ rakkhati. ath
bÄ• rÄ• á¹‡asiyaá¹ƒ ussave ghuá¹-á¹-he mÄ• laá¹ƒ piá¸·andhitvÄ• ussavaá¹ƒ kÄ«á¸·itukÄ•
``nÄ• sacchinnassa abhÅ«tena vaá¹‡á¹‡aá¹ƒ vatvÄ• mÄ• laá¹ƒ yÄ• cissÄ• mÄ• â€™â€™
sarassa santikaá¹ƒ gantvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu.

tesu eko taá¹ƒ Ä• mantetvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

31__._ á¹• 21 ``yathÄ• \Ne II 267/ kesÄ• ca massÅ« ca, chinnaá¹ƒ chinnaá¹ƒ virÅ«hati.

evaá¹ƒ ruhatu te nÄ• sÄ• , padumaá¹ƒ dehi yÄ• citoâ€™â€™ ti ||

so tassa kujjhitvÄ• padumaá¹ƒ na adÄ• si.

athassa dutiyo dutiyaá¹ƒ gÄ• thamÄ• ha ---

32__._ á¹• 21 ``yathÄ• sÄ• radikaá¹ƒ bÄ«jaá¹ƒ, khette vuttaá¹ƒ virÅ«hati.

evaá¹ƒ ruhatu te nÄ• sÄ• , padumaá¹ƒ dehi yÄ• citoâ€™â€™ ti ||

tattha __sÄ• radika_nti saradasamaye gahetvÄ• nikkhittaá¹ƒ sÄ• rasampannaá¹ƒ bÄ«jaá¹
padumaá¹ƒ na adÄ• si.

athassa tatiyo tatiyaá¹ƒ gÄ• thamÄ• ha ---

33__._ á¹• 21 ``ubhopi \Be II 292/ palapantete, api padmÄ• ni dassati.

vajjuá¹ƒ vÄ• te na vÄ• vajjuá¹ƒ, natthi nÄ• sÄ• ya rÅ«hanÄ• .

dehi samma padumÄ• ni, ahaá¹ƒ yÄ• cÄ• mi yÄ• citoâ€™â€™ ti ||

tattha __ubhopi palapantete_ti ete dvepi musÄ• vadanti. __api padmÄ• nÄ«_ti ``api nÄ• m
dassatÄ«â€™â€™ ti cintetvÄ• evaá¹ƒ vadanti. __vajjuá¹ƒ vÄ• _ \Ee II 323/ __te na vÄ• va
ruhatÅ«â€™â€™ ti evaá¹ƒ vadeyyuá¹ƒ vÄ• na vÄ• vadeyyuá¹ƒ, etesaá¹ƒ vacanaá¹ƒ appa

natthi nÄ• sÄ• ya ruhanÄ• , ahaá¹ƒ pana te nÄ• saá¹ƒ paá¹-icca na kiÃ±ci vadÄ• mi, kevala
dehi, samma, padumÄ• ni yÄ• citoti.

taá¹ƒ sutvÄ• padumasaragopako ``imehi dvÄ«hi musÄ• vÄ• do kathito, tumhehi sabhÄ• vo
anucchavikÄ• ni padumÄ• nÄ«â€™â€™ ti mahantaá¹ƒ padumakalÄ• paá¹ƒ Ä• dÄ• ya tassa
gato.

satthÄ• \Ne II 268/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
seá¹-á¹-hiputto ahameva ahosiâ€™â€™ nti.

padumajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [262] 2. mudupÄ• á¹‡ijÄ• takavaá¹‡á¹‡anÄ•

__pÄ• á¹‡i ce muduko cassÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hital
kathesi. taÃ±hi satthÄ• dhammasabhaá¹ƒ Ä• nÄ«taá¹ƒ ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukk
pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkhu, itthiyo nÄ• metÄ• kilesavasena g
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi attano dhÄ«taraá¹ƒ rakkhituá¹ƒ nÄ• sakkhiá¹ƒsu, pitarÄ• hatth
pitaraá¹ƒ ajÄ• nÄ• petvÄ• kilesavasena purisena saddhiá¹ƒ palÄ• yÄ«â€™â€™ ti vatvÄ• a

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• pitu accayena rajje patiá¹-á¹-hÄ
kÄ• resi. so \Be II 293/ dhÄ«taraÃ±ca bhÄ• gineyyaÃ±ca dvepi antonivesane posento ekadi
saddhiá¹ƒ nisinno ``mamaccayena mayhaá¹ƒ bhÄ• gineyyo rÄ• jÄ• \Ee II 324/ bhavissati, d
aggamahesÄ« bhavissatÄ«â€™â€™ ti vatvÄ• aparabhÄ• ge bhÄ• gineyyassa vayappattak
nisinno ``mayhaá¹ƒ bhÄ• gineyyassa aÃ±Ã±assa raÃ±Ã±o dhÄ«taraá¹ƒ Ä• nessÄ• ma, may
rÄ• jakule dassÄ• ma, evaá¹ƒ no Ã±Ä• takÄ• bahutarÄ• bhavissantÄ«â€™â€™ ti Ä• ha. a

atha rÄ• jÄ• bhÄ• gineyyassa bahigehaá¹ƒ dÄ• pesi, anto pavesanaá¹ƒ nivÄ• resi. te pana
paá¹-ibaddhacittÄ• ahesuá¹ƒ. kumÄ• ro ``kena nu kho upÄ• yena rÄ• jadhÄ«taraá¹ƒ bahi n
cintento ``atthi upÄ• yoâ€™â€™ ti dhÄ• tiyÄ• laÃ±jaá¹ƒ datvÄ• ``kiá¹ƒ, ayyaputta, kiccaâ€
kathaá¹ƒ nu kho rÄ• jadhÄ«taraá¹ƒ bahi kÄ• tuá¹ƒ okÄ• saá¹ƒ labheyyÄ• mÄ• â€™â€™ ti Ä
saddhiá¹ƒ kathetvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, ammÄ• â€™â€™ ti. sÄ• gantv
gaá¹‡hissÄ• mÄ«â€™â€™ ti taá¹ƒ nÄ«capÄ«á¹-hake nisÄ«dÄ• petvÄ• sayaá¹ƒ ucce nisÄ«
Å«rÅ«su á¹-hapetvÄ• Å«kÄ• gaá¹‡hayamÄ• nÄ• rÄ• jadhÄ«tÄ• ya sÄ«saá¹ƒ nakhehi vijjh
``nÄ• yaá¹ƒ attano nakhehi vijjhati, pitucchÄ• puttassa me kumÄ• rassa nakhehi vijjhatÄ«â€
tvaá¹ƒ kumÄ• rassa santikaá¹ƒ agamÄ• sÄ«â€™â€™ ti pucchi. ``Ä• ma, ammÄ• â€™â€™
kathitaâ€™â€™ nti? ``tava bahikaraá¹‡Å«pÄ• yaá¹ƒ pucchati, ammÄ• â€™â€™ ti. rÄ• jadh

jÄ• nissatÄ«â€™â€™ ti paá¹-hamaá¹ƒ gÄ• thaá¹ƒ bandhitvÄ• ``amma, imaá¹ƒ uggahetvÄ•
Ä• ha.

34__._ á¹• 21 ``pÄ• á¹‡i ce muduko cassa, nÄ• go cassa sukÄ• rito.

andhakÄ• ro ca vasseyya, atha nÅ«na tadÄ• siyÄ• â€™â€™ ti ||

sÄ• taá¹ƒ uggaá¹‡hitvÄ• kumÄ• rassa santikaá¹ƒ gantvÄ• ``amma, rÄ• jadhÄ«tÄ• kimÄ•
``ayyaputta, aÃ±Ã±aá¹ƒ kiÃ±ci avatvÄ• imaá¹ƒ gÄ• thaá¹ƒ \Ee II 325/ pahiá¹‡Ä«â€™â€™ t
udÄ• hÄ• si. kumÄ• ro ca tassatthaá¹ƒ Ã±atvÄ• ``gaccha, ammÄ• â€™â€™ ti taá¹ƒ uyyoje

gÄ• thÄ• yattho --- sace te ekissÄ• cÅ«á¸·upaá¹-á¹-hÄ• kÄ• ya mama hattho viya hattho m
Ä• neÃ±jakÄ• raá¹‡aá¹ƒ sukÄ• rito eko hatthÄ« assa, yadi ca taá¹ƒ divasaá¹ƒ caturaá¹…ga
bahalo andhakÄ• ro assa, devo ca vasseyya. __atha nÅ«na tadÄ• siyÄ• _ti \Be II 294/ tÄ•
paccaye Ä• gamma ekaá¹ƒsena te manorathassa matthakagamanaá¹ƒ siyÄ• ti.

kumÄ• ro etamatthaá¹ƒ tathato Ã±atvÄ• ekaá¹ƒ abhirÅ«paá¹ƒ muduhatthaá¹ƒ cÅ«á¸·upaá
katvÄ• maá¹…galahatthigopakassa laÃ±jaá¹ƒ datvÄ• hatthiá¹ƒ Ä• neÃ±jakÄ• raá¹‡aá¹ƒ kÄ
acchi.

athekasmiá¹ƒ kÄ• á¸·apakkhuposathadivase majjhimayÄ• masamanantare ghanakÄ• á¸·an
rÄ• jadhÄ«tÄ• ya vuttadivasoâ€™â€™ ti vÄ• raá¹‡aá¹ƒ abhiruhitvÄ• muduhatthakaá¹ƒ cÅ«
hatthipiá¹-á¹-he nisÄ«dÄ• petvÄ• gantvÄ• rÄ• janivesanassa Ä• kÄ• saá¹…gaá¹‡Ä• bhimu
mahÄ• bhittiyaá¹ƒ allÄ«yÄ• petvÄ• vÄ• tapÄ• nasamÄ«pe temento aá¹-á¹-hÄ• si. rÄ• jÄ• pi
aÃ±Ã±attha sayituá¹ƒ na deti, attano santike cÅ«á¸·asayane sayÄ• peti. sÄ• pi ``ajja kumÄ•
ti Ã±atvÄ• niddaá¹ƒ anokkamitvÄ• va nipannÄ• ``tÄ• ta nhÄ• yitukÄ• mÄ• mhÄ«â€™â€™
ammÄ• â€™â€™ ti taá¹ƒ hatthe gahetvÄ• vÄ• tapÄ• nasamÄ«paá¹ƒ netvÄ• ``nhÄ• yÄ• hi
vÄ• tapÄ• nassa bahipasse pamukhe á¹-hapetvÄ• ekasmiá¹ƒ hatthe gahetvÄ• aá¹-á¹-hÄ•
kumÄ• rassa hatthaá¹ƒ pasÄ• resi, so tassÄ• hatthato Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• upa
piá¸·andhitvÄ• \Ne II 270/ taá¹ƒ ukkhipitvÄ• rÄ• jadhÄ«taraá¹ƒ nissÄ• ya pamukhe á¹-hape
tassÄ• hatthaá¹ƒ gahetvÄ• pitu hatthe á¹-hapesi, so tassÄ• hatthaá¹ƒ gahetvÄ• dhÄ«tu h
itarasmÄ• pi hatthÄ• Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• tassÄ• dutiyahatthe piá¸·andhitvÄ• p
kumÄ• rena saddhiá¹ƒ agamÄ• si. rÄ• jÄ• ``dhÄ«tÄ• yeva meâ€™â€™ ti saÃ±Ã±Ä• ya taá
sirigabbhe sayÄ• petvÄ• dvÄ• raá¹ƒ pidhÄ• ya laÃ±chetvÄ• Ä• rakkhaá¹ƒ datvÄ• attano s

so pabhÄ• tÄ• ya rattiyÄ• dvÄ• raá¹ƒ vivaritvÄ• taá¹ƒ dÄ• rikaá¹ƒ disvÄ• ``kimetaâ€™â€™
kumÄ• rena saddhiá¹ƒ gatabhÄ• vaá¹ƒ kathesi. rÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• ``hatthe ga
mÄ• tugÄ• maá¹ƒ rakkhituá¹ƒ na sakkÄ• , evaá¹ƒ arakkhiyÄ• nÄ• mitthiyoâ€™â€™ ti cintet

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35__._ á¹• 21 ``analÄ• mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• nadÄ«samÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

36__._ á¹• 21 ``yaá¹ƒ \Be II 295/ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒ á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti naâ€™â€™ nti ||

tattha __analÄ• mudusambhÄ• sÄ• _ti muduvacanenapi asakkuá¹‡eyyÄ• , neva sakkÄ• s
saá¹…gaá¹‡hitunti attho. purisehi vÄ• etÄ• saá¹ƒ na alanti analÄ• . __mudusambhÄ• sÄ• _
sambhÄ• sÄ• va mudu etÄ• santi mudusambhÄ• sÄ• . __duppÅ«rÄ• tÄ• nadÄ«samÄ• _ti
sandanato udakena duppÅ«rÄ• , evaá¹ƒ anubhÅ«tÄ• nubhÅ«tehi methunÄ• dÄ«hi aparituss
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``tiá¹‡á¹‡aá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ atitto appaá¹-ivÄ• no mÄ• tugÄ• mo kÄ• laá¹ƒ ka
tiá¹‡á¹‡aá¹ƒ? methunasamÄ• pattiyÄ• ca vijÄ• yanassa ca alaá¹…kÄ• rassa ca. imesaá¹ƒ
dhammÄ• naá¹ƒ atitto appaá¹-ivÄ• no mÄ• tugÄ• mo kÄ• laá¹ƒ karotÄ«â€™â€™ ti.

__sÄ«dantÄ«_ti aá¹-á¹-hasu mahÄ• nirayesu soá¸·asasu ussadanirayesu nimujjanti. __na_
II 327/. __viditvÄ• nÄ• _ti evaá¹ƒ jÄ• nitvÄ• . __Ä• rakÄ• parivajjaye_ti ``etÄ• itthiyo nÄ• m
atittÄ• kÄ• laá¹ƒ katvÄ• etesu nirayesu sÄ«danti, etÄ• evaá¹ƒ attanÄ• sÄ«damÄ• nÄ• ka
sukhÄ• ya bhavissantÄ«â€™â€™ ti evaá¹ƒ Ã±atvÄ• paá¹‡á¸• ito puriso dÅ«ratova tÄ• par
__chandasÄ• vÄ• dhanena vÄ• _ti attano vÄ• chandena ruciyÄ• pemena, bhativasena la
purisaá¹ƒ etÄ• itthiyo upasevanti bhajanti. __jÄ• tavedo_ti aggi. so hi jÄ• tamattova vediyat
hotÄ«ti jÄ• tavedo. so yathÄ• attano á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ okÄ• saá¹ƒ anudahati, eva
taá¹ƒ purisaá¹ƒ dhanayasasÄ«lapaÃ±Ã±Ä• samannÄ• gatampi tesaá¹ƒ sabbesaá¹ƒ dhanÄ•
sampattiyÄ• abhabbuppattikaá¹ƒ kurumÄ• nÄ• khippaá¹ƒ anudahanti jhÄ• penti. vuttampi

``balavanto dubbalÄ• honti, thÄ• mavantopi hÄ• yare.

cakkhumÄ• andhakÄ• honti, mÄ• tugÄ• mavasaá¹ƒ gatÄ• ||

``guá¹‡avanto \Be II 296/ nigguá¹‡Ä• honti, paÃ±Ã±avantopi hÄ• yare.

pamattÄ• bandhane senti, mÄ• tugÄ• mavasaá¹ƒ gatÄ• ||

``ajjhenaÃ±ca tapaá¹ƒ sÄ«laá¹ƒ, saccaá¹ƒ cÄ• gaá¹ƒ satiá¹ƒ matiá¹ƒ.

acchindanti pamattassa, panthadÅ«bhÄ«va takkarÄ• ||

``yasaá¹ƒ kittiá¹ƒ dhitiá¹ƒ sÅ«raá¹ƒ, bÄ• husaccaá¹ƒ pajÄ• nanaá¹ƒ.

khepayanti pamattassa, kaá¹-á¹-hapuÃ±jaá¹ƒva pÄ• vakoâ€™â€™ ti ||

evaá¹ƒ vatvÄ• mahÄ• satto ``bhÄ• gineyyopi mayÄ• va posetabboâ€™â€™ ti mahantena
datvÄ• taá¹ƒ oparajje patiá¹-á¹-hapesi. sopi mÄ• tulassa accayena rajje patiá¹-á¹-hahi.

satthÄ• imaá¹ƒ dhammadesenaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• rÄ• jÄ• ahameva ahosiâ€™â

mudupÄ• á¹‡ijÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [263] 3. cÅ«á¸·apalobhanajÄ• takavaá¹‡á¹‡anÄ•

__abhijjamÄ• ne_ \Ne II 272/ \Ee II 328/ __vÄ• rismi_nti idaá¹ƒ satthÄ• jetavane viharanto
ukkaá¹‡á¹-hitabhikkhumeva Ä• rabbha kathesi. taÃ±hi satthÄ• dhammasabhaá¹ƒ Ä• nÄ«ta
bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bh
porÄ• á¹‡ake suddhasattepi saá¹ƒkilesesuâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto rÄ• jÄ• aputtako hutvÄ• attano itthiyo ``puttapatt
ti Ä• ha. tÄ• putte patthenti. evaá¹ƒ addhÄ• ne gate bodhisatto brahmalokÄ• cavitvÄ• agg
nibbatti. taá¹ƒ jÄ• tamattaá¹ƒ nhÄ• petvÄ• thaÃ±Ã±apÄ• yanatthÄ• ya dhÄ• tiyÄ• adaá¹ƒsu
naá¹ƒ aÃ±Ã±issÄ• adaá¹ƒsu. mÄ• tugÄ• mahatthagato neva tuá¹‡hÄ« hoti. atha naá¹ƒ eka
adaá¹ƒsu, tena gahitamattoyeva tuá¹‡hÄ« ahosi. tato paá¹-á¹-hÄ• ya purisÄ• va \Be II 297/ t
caranti. thaÃ±Ã±aá¹ƒ pÄ• yentÄ• duhitvÄ• vÄ• pÄ• yenti, sÄ• á¹‡iantarena vÄ• thanaá¹ƒ
__anitthigandhakumÄ• ro_ti nÄ• maá¹ƒ kariá¹ƒsu. tassa aparÄ• paraá¹ƒ vaddhamÄ• nassa
dassetuá¹ƒ na sakkÄ• . tenassa rÄ• jÄ• visuá¹ƒyeva nisajjÄ• diá¹-á¹-hÄ• nÄ• ni jhÄ• nÄ• gA

so tassa soá¸·asavassikakÄ• le cintesi --- ``mayhaá¹ƒ aÃ±Ã±o putto natthi, ayaá¹ƒ pana ku
paribhuÃ±jati, rajjampi na icchissati, dulladdho vata me puttoâ€™â€™ ti. atha naá¹ƒ ekÄ•
naccagÄ«tavÄ• ditakusalÄ• purise paricaritvÄ• attano vase kÄ• tuá¹ƒ paá¹-ibalÄ• taruá¹‡a
upasaá¹…kamitvÄ• ``deva, kiá¹ƒ nu cintesÄ«â€™â€™ ti Ä• ha, rÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹
II 329/, ahaá¹ƒ taá¹ƒ palobhetvÄ• kÄ• marasaá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti. ``sace m
anitthigandhakumÄ• raá¹ƒ palobhetuá¹ƒ sakkissasi, so rÄ• jÄ• bhavissati, tvaá¹ƒ aggamah

``mameso bhÄ• ro, tumhe mÄ• cintayitthÄ• â€™â€™ ti vatvÄ• Ä• rakkhamanusse upasaá
paccÅ«sasamaye Ä• gantvÄ• ayyaputtassa sayanaá¹-á¹-hÄ• ne bahijhÄ• nÄ• gÄ• re á¹-ha
kujjhati, mayhaá¹ƒ katheyyÄ• tha, ahaá¹ƒ apagacchissÄ• mi. sace suá¹‡Ä• ti, vaá¹‡á¹‡aá¹ƒ
ti. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu.

sÄ• pi paccÅ«sakÄ• le tasmiá¹ƒ padese á¹-hatvÄ• tantissarena gÄ«tassaraá¹ƒ, gÄ«tassar
anatikkamitvÄ• madhurena saddena gÄ• yi, kumÄ• ro suá¹‡antova nipajji, punadivase ca Ä
á¹-hatvÄ• \Ne II 273/ gÄ• yituá¹ƒ Ä• á¹‡Ä• pesi, punadivase jhÄ• nÄ• gÄ• re á¹-hatvÄ• gÄ
punadivase attano samÄ«pe á¹-hatvÄ• ti evaá¹ƒ anukkameneva taá¹‡haá¹ƒ uppÄ• detvÄ•
kÄ• marasaá¹ƒ Ã±atvÄ• ``mÄ• tugÄ• maá¹ƒ nÄ• ma aÃ±Ã±esaá¹ƒ na dassÄ• mÄ«â€™â€™
otaritvÄ• purise anubandhanto vicari. atha naá¹ƒ rÄ• jÄ• gÄ• hÄ• petvÄ• tÄ• ya kumÄ• rik
nÄ«harÄ• pesi. ubhopi araÃ±Ã±aá¹ƒ pavisitvÄ• adhogaá¹…gaá¹ƒ gantvÄ• ekasmiá¹ƒ pass
samuddaá¹ƒ katvÄ• ubhinnamantare assamapadaá¹ƒ mÄ• petvÄ• vÄ• saá¹ƒ kappayiá¹ƒsu
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• kandamÅ«lÄ• dÄ«ni pacati, bodhisatto araÃ±Ã±ato ph

athekadivasaá¹ƒ \Be II 298/ tasmiá¹ƒ phalÄ• phalatthÄ• ya gate samuddadÄ«pakÄ• eko tÄ
Ä• kÄ• sena gacchanto dhÅ«maá¹ƒ disvÄ• assamapade otari. atha naá¹ƒ sÄ• ``nisÄ«da, y
nisÄ«dÄ• petvÄ• itthikuttena palobhetvÄ• jhÄ• nÄ• cÄ• vetvÄ• brahmacariyamassa antar
pakkhacchinnakÄ• ko viya hutvÄ• \Ee II 330/ taá¹ƒ jahituá¹ƒ asakkonto sabbadivasaá¹ƒ tatt
bodhisattaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• vegena samuddÄ• bhimukho palÄ• yi. atha naá¹ƒ so
bhavissatÄ«â€™â€™ ti asiá¹ƒ gahetvÄ• anubandhi. tÄ• paso Ä• kÄ• se uppatanÄ• kÄ• raa
bodhisatto ``esa tÄ• paso Ä• kÄ• senÄ• gato bhavissati, jhÄ• nassa parihÄ«nattÄ• samudd
avassayena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• velante á¹-hatvÄ• imÄ• gÄ• thÄ

37__._ á¹• 21 ``abhijjamÄ• ne vÄ• rismiá¹ƒ, sayaá¹ƒ Ä• gamma iddhiyÄ• .

missÄ«bhÄ• vitthiyÄ• gantvÄ• , saá¹ƒsÄ«dasi mahaá¹‡á¹‡ave ||

38__._ á¹• 21 ``Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

39__._ á¹• 21 ``yaá¹ƒ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒ á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti naâ€™â€™ nti ||

tattha __abhijjamÄ• ne vÄ• rismi_nti imasmiá¹ƒ udake acalamÄ• ne akampamÄ• ne udaka
Ä• kÄ• seneva iddhiyÄ• Ä• gantvÄ• . __missÄ«bhÄ• vitthiyÄ• _ti lokadhammavasena itthiy

missÄ«bhÄ• vaá¹ƒ. __Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• _ti itthiyo nÄ• metÄ• kÄ• mÄ• vaá
Ä• vaá¹-á¹-anÄ«, anantÄ• hi itthimÄ• yÄ• hi samannÄ• gatattÄ• mahÄ• mÄ• yÄ• nÄ• ma.

``mÄ• yÄ• cetÄ• marÄ«cÄ« ca, soko rogo cupaddavo.

kharÄ• ca bandhanÄ• cetÄ• , maccupÄ• so guhÄ• sayo.

tÄ• su yo vissase poso, so naresu narÄ• dhamoâ€™â€™ ti || (J II 21.118).

__brahmacariyavikopanÄ• _ti \Be II 299/ seá¹-á¹-hacariyassa methunaviratibrahmacariyass
__sÄ«dantÄ«_ti itthiyo nÄ• metÄ• isÄ«naá¹ƒ brahmacariyavikopanena apÄ• yesu sÄ«danti
yojetabbaá¹ƒ.

etaá¹ƒ pana bodhisattassa vacanaá¹ƒ sutvÄ• tÄ• paso samuddamajjhe á¹-hitoyeva naá¹-á
uppÄ• detvÄ• Ä• kÄ• sena attano vasanaá¹-á¹-hÄ• nameva gato. bodhisatto cintesi --- ``ay
bhÄ• riko samÄ• no simbalitÅ«laá¹ƒ viya Ä• kÄ• sena gato, mayÄ• pi iminÄ• \Ee II 331/ viy
Ä• kÄ• sena carituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so assamaá¹ƒ gantvÄ• taá¹ƒ itthiá¹ƒ manus
``gaccha, tvaâ€™â€™ nti uyyojetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• manuÃ±Ã±e bhÅ«mibhÄ• g
isipabbajjaá¹ƒ pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo c
brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• anitthigandhakumÄ• ro aham

cÅ«á¸·apalobhanajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [264] 4. mahÄ• panÄ• dajÄ• takavaá¹‡á¹‡anÄ•

__panÄ• do nÄ• ma so rÄ• jÄ• _ti idaá¹ƒ satthÄ• gaá¹…gÄ• tÄ«re nisinno bhaddajittheras
kathesi. ekasmiÃ±hi samaye satthÄ• sÄ• vatthiyaá¹ƒ vassaá¹ƒ vasitvÄ• ``bhaddajikumÄ• r
karissÄ• mÄ«â€™â€™ ti bhikkhusaá¹…ghaparivuto cÄ• rikaá¹ƒ caramÄ• no bhaddiyanagar
mÄ• se \Ne II 275/ vasi kumÄ• rassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• no. bhaddajik
asÄ«tikoá¹-ivibhavassa bhaddiyaseá¹-á¹-hino ekaputtako. tassa tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anu
pÄ• sÄ• dÄ• ahesuá¹ƒ. ekekasmiá¹ƒ cattÄ• ro cattÄ• ro mÄ• se vasati. ekasmiá¹ƒ vasitvÄ•
yasena aÃ±Ã±aá¹ƒ pÄ• sÄ• daá¹ƒ gacchati. tasmiá¹ƒ khaá¹‡e ``kumÄ• rassa yasaá¹ƒ passi
sakalanagaraá¹ƒ saá¹…khubhi, pÄ• sÄ• dantare cakkÄ• ticakkÄ• ni maÃ±cÄ• timaÃ±cÄ• ni

satthÄ• \Be II 300/ tayo mÄ• se vasitvÄ• ``mayaá¹ƒ gacchÄ• mÄ• â€™â€™ ti nagaravÄ•

``bhante, sve gamissathÄ• â€™â€™ ti satthÄ• raá¹ƒ nimantetvÄ• dutiyadivase buddhappa
mahÄ• dÄ• naá¹ƒ sajjetvÄ• nagaramajjhe maá¹‡á¸• apaá¹ƒ katvÄ• alaá¹…karitvÄ• Ä• sar
Ä• rocesuá¹ƒ. satthÄ• bhikkhusaá¹…ghaparivuto tattha gantvÄ• nisÄ«di, manussÄ• mahÄ
niá¹-á¹-hitabhattakicco madhurassarena anumodanaá¹ƒ Ä• rabhi. tasmiá¹ƒ khaá¹‡e bhadda
pÄ• sÄ• daá¹ƒ gacchati \Ee II 332/, tassa sampattidassanatthÄ• ya taá¹ƒ divasaá¹ƒ na koci
manussÄ• va parivÄ• resuá¹ƒ. so manusse pucchi --- ``aÃ±Ã±asmiá¹ƒ kÄ• le mayi pÄ• sÄ•
sakalanagaraá¹ƒ saá¹…khubhati, cakkÄ• ticakkÄ• ni maÃ±cÄ• timaÃ±cÄ• ni bandhanti, ajja
manusse aÃ±Ã±o koci natthi, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti. ``sÄ• mi, sammÄ• samb
bhaddiyanagaraá¹ƒ upanissÄ• ya tayo mÄ• se vasitvÄ• ajjeva gamissati, so bhattakiccaá¹ƒ
mahÄ• janassa dhammaá¹ƒ deseti, sakalanagaravÄ• sinopi tassa dhammakathaá¹ƒ suá¹‡a
etha, mayampi suá¹‡issÄ• mÄ• â€™â€™ ti sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itova mahant
parisapariyante á¹-hito dhammaá¹ƒ suá¹‡anto á¹-hitova sabbakilese khepetvÄ• aggaphalaá
pÄ• puá¹‡i.

satthÄ• bhaddiyaseá¹-á¹-hiá¹ƒ Ä• mantetvÄ• ``mahÄ• seá¹-á¹-hi, putto te alaá¹…katapaá¹
suá¹‡anto arahatte patiá¹-á¹-hito, tenassa ajjeva pabbajituá¹ƒ vÄ• vaá¹-á¹-ati parinibbÄ• yitu
Ä• ha. ``bhante, mayhaá¹ƒ puttassa parinibbÄ• nena kiccaá¹ƒ natthi, pabbÄ• jetha naá¹ƒ, pa
naá¹ƒ gahetvÄ• sve amhÄ• kaá¹ƒ gehaá¹ƒ upasaá¹…kamathÄ• â€™â€™ ti. bhagavÄ• nin
kulaputtaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• pabbÄ• jetvÄ• upasampadaá¹ƒ dÄ• pesi. tass
mahÄ• sakkÄ• raá¹ƒ kariá¹ƒsu. satthÄ• sattÄ• haá¹ƒ vasitvÄ• kulaputtamÄ• dÄ• ya cÄ• rik
pÄ• puá¹‡i. koá¹-igÄ• mavÄ• sino manussÄ• buddhappamukhassa bhikkhusaá¹…ghassa n
bhattakiccÄ• vasÄ• ne anumodanaá¹ƒ Ä• rabhi. kulaputto anumodanakaraá¹‡akÄ• le bahig
Ä• gatakÄ• leyeva uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti gaá¹…gÄ• titthasamÄ«pe ekasmiá¹ƒ ru
samÄ• pajjitvÄ• nisÄ«di \Ne II 276/. mahallakattheresu Ä• gacchantesupi anuá¹-á¹-hahitvÄ•
uá¹-á¹-hahi. puthujjanÄ• bhikkhÅ« ``ayaá¹ƒ pure viya pabbajitvÄ• mahÄ• there Ä• gacchan
uá¹-á¹-hahatÄ«â€™â€™ ti kujjhiá¹ƒsu.

koá¹-igÄ• mavÄ• sino \Be II 301/ manussÄ• nÄ• vÄ• saá¹…ghÄ• te bandhiá¹ƒsu. satthÄ•
``kahaá¹ƒ \Ee II 333/, bhaddajÄ«â€™â€™ ti pucchi. ``esa, bhante, idhevÄ• â€™â€™ ti. ``eh
saddhiá¹ƒ ekanÄ• vaá¹ƒ abhiruhÄ• â€™â€™ ti. theropi uppatitvÄ• ekanÄ• vÄ• ya aá¹-á¹-hÄ
majjhaá¹ƒ gatakÄ• le satthÄ• Ä• ha --- ``bhaddaji, tayÄ• mahÄ• panÄ• darÄ• jakÄ• le ajjhÄ
nti. imasmiá¹ƒ á¹-hÄ• ne nimuggo, bhanteti. puthujjanÄ• bhikkhÅ« ``bhaddajitthero aÃ±Ã±a
ti Ä• haá¹ƒsu. satthÄ• ``tena hi, bhaddaji, sabrahmacÄ• rÄ«naá¹ƒ kaá¹…khaá¹ƒ chindÄ• â€
khaá¹‡e thero satthÄ• raá¹ƒ vanditvÄ• iddhibalena gantvÄ• pÄ• sÄ• dathÅ«pikaá¹ƒ pÄ• da
paÃ±cavÄ«satiyojanaá¹ƒ pÄ• sÄ• daá¹ƒ gahetvÄ• Ä• kÄ• se uppati. uppatito ca pana heá¹-
pÄ• sÄ• daá¹ƒ bhinditvÄ• paÃ±Ã±Ä• yi. so ekayojanaá¹ƒ dviyojanaá¹ƒ tiyojananti yÄ• va vÄ
pÄ• sÄ• daá¹ƒ ukkhipi. athassa purimabhave Ã±Ä• takÄ• pÄ• sÄ• dalobhena macchakacch
tasmiá¹ƒyeva pÄ• sÄ• de nibbattÄ• pÄ• sÄ• de uá¹-á¹-hahante parivattitvÄ• parivattitvÄ• u

satthÄ• te patante disvÄ• ``Ã±Ä• takÄ• te, bhaddaji, kilamantÄ«â€™â€™ ti Ä• ha. thero s
pÄ• sÄ• daá¹ƒ vissajjesi, pÄ• sÄ• do yathÄ• á¹-hÄ• neyeva patiá¹-á¹-hahi, satthÄ• pÄ• raga
gaá¹…gÄ• tÄ«reyeva Ä• sanaá¹ƒ paÃ±Ã±Ä• payiá¹ƒsu, so paÃ±Ã±atte varabuddhÄ• sane t
muÃ±canto nisÄ«di. atha naá¹ƒ bhikkhÅ« ``kasmiá¹ƒ kÄ• le, bhante, ayaá¹ƒ pÄ• sÄ• do bha
ajjhÄ• vutthoâ€™â€™ ti pucchiá¹ƒsu. satthÄ• ``mahÄ• panÄ• darÄ• jakÄ• leâ€™â€™ ti va

atÄ«te videharaá¹-á¹-he mithilÄ• yaá¹ƒ suruci nÄ• ma rÄ• jÄ• ahosi, puttopi tassa suruciye
mahÄ• panÄ• do nÄ• ma ahosi, te imaá¹ƒ pÄ• sÄ• daá¹ƒ paá¹-ilabhiá¹ƒsu. paá¹-ilÄ• bhatthÄ
pubbakammaá¹ƒ --- dve pitÄ• puttÄ• naá¸·ehi ca udumbaradÄ• rÅ«hi ca paccekabuddhass
kariá¹ƒsu. imasmiá¹ƒ jÄ• take sabbaá¹ƒ atÄ«tavatthu pakiá¹‡á¹‡akanipÄ• te __surucijÄ• tak
Ä• vibhavissati.

satthÄ• \Ee II 334/ imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• sammÄ• sambuddho hutvÄ• imÄ• gÄ• t

40__._ á¹• 21 ``panÄ• do \Be II 302/ nÄ• ma so rÄ• jÄ• , yassa yÅ«po suvaá¹‡á¹‡ayo.

tiriyaá¹ƒ soá¸·asubbedho, uddhamÄ• hu sahassadhÄ• ||

41__._ á¹• 21 ``sahassakaá¹‡á¸• o \Ne II 277/ satageá¹‡á¸• u, dhajÄ• lu haritÄ• mayo.

anaccuá¹ƒ tattha gandhabbÄ• , cha sahassÄ• ni sattadhÄ• ||

42__._ á¹• 21 ``evametaá¹ƒ tadÄ• Ä• si, yathÄ• bhÄ• sasi bhaddaji.

sakko ahaá¹ƒ tadÄ• Ä• siá¹ƒ, veyyÄ• vaccakaro tavÄ• â€™â€™ ti ||

tattha __yÅ«po_ti pÄ• sÄ• do. __tiriyaá¹ƒ soá¸·asubbedho_ti vitthÄ• rato soá¸·asakaá¹‡á¸•
__uddhamÄ• hu sahassadhÄ• _ti ubbedhena sahassakaá¹‡á¸• agamanamattaá¹ƒ ucco ahu
sahassakaá¹‡á¸• agamanagaá¹‡anÄ• ya paÃ±cavÄ«satiyojanappamÄ• á¹‡aá¹ƒ hoti. vitthÄ•
aá¹-á¹-hayojanamatto.

__sahassakaá¹‡á¸• o satageá¹‡á¸• Å«_ti so panesa sahassakaá¹‡á¸• ubbedho pÄ• sÄ• do
__dhajÄ• lÅ«_ti dhajasampanno. __haritÄ• mayo_ti haritamaá¹‡iparikkhitto. aá¹-á¹-hakathÄ
``samÄ• luharitÄ• mayoâ€™â€™ ti pÄ• á¹-ho, haritamaá¹‡imayehi dvÄ• rakavÄ• á¹-avÄ• ta
__samÄ• lÅ«_ti kira dvÄ• rakavÄ• á¹-avÄ• tapÄ• nÄ• naá¹ƒ nÄ• maá¹ƒ. __gandhabbÄ• _ti
sattadhÄ• _ti cha gandhabbasahassÄ• ni sattadhÄ• hutvÄ• tassa pÄ• sÄ• dassa sattasu á
ratijananatthÄ• ya nacciá¹ƒsÅ«ti attho. te evaá¹ƒ naccantÄ• pi rÄ• jÄ• naá¹ƒ hÄ• setuá¹ƒ nÄ
devarÄ• jÄ• devanaá¹-aá¹ƒ pesetvÄ• samajjaá¹ƒ kÄ• resi, tadÄ• mahÄ• panÄ• do hasi.

__yathÄ• bhÄ• sasi, bhaddajÄ«_ti bhaddajittherena hi ``bhaddaji, tayÄ• mahÄ• panÄ• dar
ajjhÄ• vutthapÄ• sÄ• do kahaâ€™â€™ nti vutte ``imasmiá¹ƒ á¹-hÄ• ne nimuggo, bhanteâ€™
kÄ• le attano atthÄ• ya tassa pÄ• sÄ• dassa nibbattabhÄ• vo ca mahÄ• panÄ• darÄ• jabhÄ
gahetvÄ• satthÄ• ``yathÄ• tvaá¹ƒ, bhaddaji, bhÄ• sasi, tadÄ• etaá¹ƒ tatheva ahosi, ahaá¹
kÄ• yaveyyÄ• vaccakaro sakko devÄ• namindo ahosiâ€™â€™ nti Ä• ha. tasmiá¹ƒ \Ee II 33
nikkaá¹…khÄ• ahesuá¹ƒ.

satthÄ• \Be II 303/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
bhaddaji ahosi, sakko pana ahameva ahosiâ€™â€™ nti.

mahÄ• panÄ• dajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [265] 5. khurappajÄ• takavaá¹‡á¹‡anÄ•

__disvÄ• _ \Ne II 278/ __khurappe_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ossaá¹-á¹-h
bhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ossaá¹-á¹-ha
pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkhu, kasmÄ• evaá¹ƒ tvaá¹ƒ niyyÄ• ni
vÄ«riyaá¹ƒ ossaji, porÄ• á¹‡akapaá¹‡á¸• itÄ• aniyyÄ• nikaá¹-á¹-hÄ• nepi vÄ«riyaá¹ƒ kariá¹ƒ
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ aá¹-aviÄ•
nibbattitvÄ• vayappatto paÃ±capurisasatapariv Ä• ro aá¹-aviÄ• rakkhakesu sabbajeá¹-á¹-ha
ekasmiá¹ƒ gÄ• me vÄ• saá¹ƒ kappesi. so bhatiá¹ƒ gahetvÄ• manusse aá¹-aviá¹ƒ atikkÄ• m
bÄ• rÄ• á¹‡aseyyako satthavÄ• haputto paÃ±cahi sakaá¹-asatehi taá¹ƒ gÄ• maá¹ƒ patvÄ• t
sahassaá¹ƒ gahetvÄ• maá¹ƒ aá¹-aviá¹ƒ atikkÄ• mehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™
sahassaá¹ƒ gaá¹‡hi, bhatiá¹ƒ gaá¹‡hantoyeva tassa jÄ«vitaá¹ƒ pariccaji. so taá¹ƒ Ä• dÄ• ya
aá¹-avimajjhe paÃ±casatÄ• corÄ• uá¹-á¹-hahiá¹ƒsu, core disvÄ• va sesapurisÄ• urena nip
Ä• rakkhakajeá¹-á¹-hako ekova nadanto vagganto paharitvÄ• paÃ±casatepi core palÄ• pet
sotthinÄ• kantÄ• raá¹ƒ tÄ• resi.

satthavÄ• haputto parakantÄ• re satthaá¹ƒ nivesetvÄ• \Ee II 336/ Ä• rakkhakajeá¹-á¹-haka
nÄ• naggarasabhojanaá¹ƒ bhojetvÄ• sayampi bhuttapÄ• tarÄ• so sukhanisinno tena saddh
tathÄ• dÄ• ruá¹‡Ä• naá¹ƒ corÄ• naá¹ƒ Ä• vudhÄ• ni gahetvÄ• avattharaá¹‡akÄ• le kena nu
cittutrÄ• samattampi na uppannaâ€™â€™ nti pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

43__._ á¹• 21 ``disvÄ• \Be II 304/ khurappe dhanuveganunne, khagge gahÄ«te tikhiá¹‡e te

tasmiá¹ƒ bhayasmiá¹ƒ maraá¹‡e viyÅ«á¸·he, kasmÄ• nu te nÄ• hu chambhitattaâ€™â€™ r

tattha __dhanuveganunne_ti dhanuvegena vissaá¹-á¹-he. __khagge gahÄ«te_ti tharudaá¹‡
__maraá¹‡e viyÅ«á¸·he_ti maraá¹‡e paccupaá¹-á¹-hite. __kasmÄ• nu te nÄ• hÅ«_ti kena n
__chambhitatta_nti sarÄ«racalanaá¹ƒ.

taá¹ƒ sutvÄ• Ä• rakkhakajeá¹-á¹-hako itarÄ• dve gÄ• thÄ• abhÄ• si ---

44__._ á¹• 21 ``disvÄ• \Ne II 279/ khurappe dhanuveganunne, khagge gahÄ«te tikhiá¹‡e te

tasmiá¹ƒ bhayasmiá¹ƒ maraá¹‡e viyÅ«á¸·he, vedaá¹ƒ alatthaá¹ƒ vipulaá¹ƒ uá¸·Ä• raá¹ƒ ||

45__._ á¹• 21 ``so vedajÄ• to ajjhabhaviá¹ƒ amitte, pubbeva me jÄ«vitamÄ• si cattaá¹ƒ.

na hi jÄ«vite Ä• layaá¹ƒ kubbamÄ• no, sÅ«ro kayirÄ• sÅ«rakiccaá¹ƒ kadÄ• cÄ«â€™â€™ ti

tattha __vedaá¹ƒ alattha_nti tuá¹-á¹-hiÃ±ceva somanassaÃ±ca paá¹-ilabhiá¹ƒ. __vipula_nti
__uá¸·Ä• ra_nti uttamaá¹ƒ. __ajjhabhavi_nti jÄ«vitaá¹ƒ pariccajitvÄ• abhibhaviá¹ƒ. __pubbe
catta_nti mayÄ• pubbeva tava hatthato bhatiá¹ƒ gaá¹‡hanteneva jÄ«vitaá¹ƒ cattamÄ• si. __
kubbamÄ• no_ti jÄ«vitasmiÃ±hi nikantiá¹ƒ kurumÄ• no purisakiccaá¹ƒ kadÄ• cipi na karoti.

evaá¹ƒ \Ee II 337/ so saravasse vassante jÄ«vitanikantiyÄ• vissaá¹-á¹-hattÄ• attanÄ• sÅ«
katabhÄ• vaá¹ƒ Ã±Ä• petvÄ• satthavÄ• haputtaá¹ƒ uyyojetvÄ• sakagÄ• mameva paccÄ• g
katvÄ• yathÄ• kammaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ossaá¹-á¹-havÄ«riyo bhikkhu arahatte patiá¹-á¹-hahi. ``tadÄ• Ä• rakkhakajeá¹-á¹-hako aham

khurappajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [266] 6. vÄ• taggasindhavajÄ• takavaá¹‡á¹‡anÄ•

__yenÄ• si_ \Be II 305/ __kisiyÄ• paá¹‡á¸• Å«_ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• va
kuá¹-umbikaá¹ƒ Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kirekÄ• abhirÅ«pÄ• itthÄ« ekaá¹ƒ abhi
disvÄ• paá¹-ibaddhacittÄ• ahosi, sakalasarÄ«raá¹ƒ jhÄ• yamÄ• no viyassÄ• abbhantare k
kÄ• yassÄ• daá¹ƒ labhi, na cittassÄ• daá¹ƒ, bhattampissÄ• na rucci, kevalaá¹ƒ maÃ±cakaa
nipajji. atha naá¹ƒ upaá¹-á¹-hÄ• yikÄ• ca sahÄ• yikÄ• ca pucchiá¹ƒsu --- ``kiá¹ƒ nu kho tva
aá¹-aniá¹ƒ gahetvÄ• nipannÄ• , kiá¹ƒ te aphÄ• sukaâ€™â€™ nti. sÄ• ekaá¹ƒ dve vÄ• re a

vuccamÄ• nÄ• tamatthaá¹ƒ Ä• rocesi. atha naá¹ƒ tÄ• samassÄ• setvÄ• ``tvaá¹ƒ mÄ• cint
280/ Ä• nessÄ• mÄ• â€™â€™ ti vatvÄ• gantvÄ• kuá¹-umbikena saddhiá¹ƒ mantesuá¹ƒ, so
vuccamÄ• no adhivÄ• sesi. tÄ• ``asukadivase asukavelÄ• yaá¹ƒ Ä• gacchÄ• â€™â€™ ti pa
tassÄ• Ä• rocesuá¹ƒ. sÄ• attano sayanagabbhaá¹ƒ sajjetvÄ• attÄ• naá¹ƒ alaá¹…karitvÄ•
tasmiá¹ƒ Ä• gantvÄ• sayanekadese nisinne cintesi --- ``sacÄ• haá¹ƒ imassa \Ee II 338/ gar
okÄ• saá¹ƒ karissÄ• mi, issariyaá¹ƒ me parihÄ• yissati, Ä• gatadivaseyeva okÄ• sakaraá¹‡a
ajja na maá¹…kuá¹ƒ katvÄ• aÃ±Ã±asmiá¹ƒ divase okÄ• saá¹ƒ karissÄ• mÄ«â€™â€™ ti. at
hatthagahaá¹‡Ä• divasena keá¸·iá¹ƒ kÄ• tuá¹ƒ Ä• raddhaá¹ƒ hatthe gahetvÄ• ``apehi apeh
ti nibbhacchesi. so osakkitvÄ• lajjito uá¹-á¹-hÄ• ya attano gehameva gato.

itarÄ• itthiyo tÄ• ya tathÄ• katabhÄ• vaá¹ƒ Ã±atvÄ• kuá¹-umbike nikkhante taá¹ƒ upasaá¹
--- ``tvaá¹ƒ etasmiá¹ƒ paá¹-ibaddhacittÄ• Ä• hÄ• raá¹ƒ paá¹-ikkhipitvÄ• nipajji, atha naá¹ƒ n
yÄ• citvÄ• Ä• nayimha, tassa kasmÄ• okÄ• saá¹ƒ na akÄ• sÄ«â€™â€™ ti. sÄ• tamatthaá
paÃ±Ã±Ä• yissasÄ«â€™â€™ ti vatvÄ• pakkamiá¹ƒsu. kuá¹-umbiko puna nivattitvÄ• pi na o
alabhamÄ• nÄ• nirÄ• hÄ• rÄ• tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. kuá¹-umbiko tassÄ• n
mÄ• lÄ• gandhavilepanaá¹ƒ Ä• dÄ• ya jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• ekam
ca ``kiá¹ƒ nu kho, upÄ• saka, na paÃ±Ã±Ä• yasÄ«â€™â€™ ti pucchite tamatthaá¹ƒ Ä• roce
ettakaá¹ƒ kÄ• laá¹ƒ lajjÄ• ya buddhupaá¹-á¹-hÄ• naá¹ƒ nÄ• gatoâ€™â€™ ti Ä• ha. satthÄ•
idÄ• nevesÄ• kilesavasena taá¹ƒ pakkosÄ• petvÄ• Ä• gatakÄ• le taá¹ƒ okÄ• saá¹ƒ akatvÄ
paá¹‡á¸• itesu paá¹-ibaddhacittÄ• hutvÄ• pakkosÄ• petvÄ• Ä• gatakÄ• le okÄ• saá¹ƒ akat
uyyojesÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sindhavakule nibbatt
nÄ• ma hutvÄ• tassa maá¹…galaasso ahosi. assagopakÄ• taá¹ƒ netvÄ• gaá¹…gÄ• yaá¹ƒ
nÄ• ma gadrabhÄ« disvÄ• paá¹-ibaddhacittÄ• hutvÄ• kilesavasena kampamÄ• nÄ• neva
na udakaá¹ƒ pivi, parisussitvÄ• kisÄ• aá¹-á¹-hicammamattÄ• ahosi. atha naá¹ƒ putto gadr
parisussamÄ• naá¹ƒ disvÄ• ``kiá¹ƒ nu kho tvaá¹ƒ, amma, neva tiá¹‡aá¹ƒ khÄ• dasi, na uda
parisussitvÄ• tattha tattha kampamÄ• nÄ• nipajjasi, kiá¹ƒ te aphÄ• sukaâ€™â€™ nti pucch
punappunaá¹ƒ vuccamÄ• nÄ• tamatthaá¹ƒ kathesi. atha naá¹ƒ putto samassÄ• setvÄ• ``a
taá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti vatvÄ• vÄ• taggasindhavassa nhÄ• yituá¹ƒ \Ne II 281/ Ä•
upasaá¹…kamitvÄ• ``tÄ• ta, mayhaá¹ƒ mÄ• tÄ• tumhesu paá¹-ibaddhacittÄ• nirÄ• hÄ• rÄ•
jÄ«vitadÄ• namassÄ• dethÄ• â€™â€™ ti Ä• ha. ``sÄ• dhu, tÄ• ta, dassÄ• mi, assagopakÄ•
gaá¹…gÄ• tÄ«re vicaraá¹‡atthÄ• ya vissajjenti, tvaá¹ƒ mÄ• taraá¹ƒ gahetvÄ• taá¹ƒ padesaa
gantvÄ• mÄ• taraá¹ƒ Ä• netvÄ• tasmiá¹ƒ padese vissajjetvÄ• ekamantaá¹ƒ paá¹-icchanno

assagopakÄ• pi vÄ• taggasindhavaá¹ƒ tasmiá¹ƒ á¹-hÄ• ne vissajjesuá¹ƒ. so taá¹ƒ gadrabhi
upasaá¹…kami. atha sÄ• gadrabhÄ« tasmiá¹ƒ upasaá¹…kamitvÄ• attano sarÄ«raá¹ƒ upas
garuá¹ƒ akatvÄ• Ä• gatakkhaá¹‡eyevassa okÄ• saá¹ƒ karissÄ• mi, evaá¹ƒ me yaso ca issa

anicchamÄ• nÄ• viya bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• sindhavassa heá¹-á¹-hA
palÄ• yi, dantamÅ«lamassa bhijjitvÄ• gatakÄ• lo viya ahosi. vÄ• taggasindhavo ``ko me etÄ
II 340/ lajjito tatova palÄ• yi. sÄ• vippaá¹-isÄ• rinÄ« hutvÄ• tattheva patitvÄ• socamÄ• nÄ•

atha \Be II 307/ naá¹ƒ putto upasaá¹…kamitvÄ• pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha -

46__._ á¹• 21 ``yenÄ• si kisiyÄ• paá¹‡á¸• u, yena bhattaá¹ƒ na ruccati.

ayaá¹ƒ so Ä• gato bhattÄ• , kasmÄ• dÄ• ni palÄ• yasÄ«â€™â€™ ti ||

tattha __yenÄ• _ti tasmiá¹ƒ paá¹-ibaddhacittatÄ• ya yena kÄ• raá¹‡abhÅ«tena.

puttassa vacanaá¹ƒ sutvÄ• gadrabhÄ« dutiyaá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``sace panÄ• dikeneva, santhavo nÄ• ma jÄ• yati.

yaso hÄ• yati itthÄ«naá¹ƒ, tasmÄ• tÄ• ta palÄ• yahaâ€™â€™ nti ||

tattha __Ä• dikenevÄ• _tiÄ• ditova paá¹-hamameva. __santhavo_ti methunadhammasaá¹ƒ
__yaso hÄ• yati itthÄ«na_nti, tÄ• ta, itthÄ«naÃ±hi garukaá¹ƒ akatvÄ• Ä• ditova santhavaá¹ƒ
hÄ• yati, issariyagabbitabhÄ• vo parihÄ• yatÄ«ti. evaá¹ƒ sÄ• itthÄ«naá¹ƒ sabhÄ• vaá¹ƒ put

tatiyagÄ• thaá¹ƒ \Ne II 282/ pana satthÄ• abhisambuddho hutvÄ• Ä• ha ---

48__._ á¹• 21 ``yasassinaá¹ƒ kule jÄ• taá¹ƒ, Ä• gataá¹ƒ yÄ• na icchati.

socati cirarattÄ• ya, vÄ• taggamiva bhaddalÄ«â€™â€™ ti ||

tattha __yasassina_nti yasasampannaá¹ƒ. __yÄ• na icchatÄ«_ti yÄ• itthÄ« tathÄ• rÅ«paá
__cirarattÄ• yÄ• _ti cirarattaá¹ƒ, dÄ«ghamaddhÄ• nanti attho.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• gadrabhÄ« sÄ• itthÄ« ahosi, vÄ• tagga
ahosiâ€™â€™ nti.

vÄ• taggasindhavajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [267] 7. kakkaá¹-akajÄ• takavaá¹‡á¹‡anÄ•

__siá¹…gÄ«_ \Ee II 341/ \Be II 308/ __migo_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ata
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kireko kuá¹-umbiko attano bhariyaá¹ƒ gahetvÄ• uddhÄ•
janapadaá¹ƒ gantvÄ• uddhÄ• raá¹ƒ sodhetvÄ• Ä• gacchanto antarÄ• magge corehi gahito
pÄ• sÄ• dikÄ• dassanÄ«yÄ• , corajeá¹-á¹-hako tassÄ• sinehena kuá¹-umbikaá¹ƒ mÄ• retu
sÄ«lavatÄ« Ä• cÄ• rasampannÄ• patidevatÄ• , sÄ• corajeá¹-á¹-hakassa pÄ• desu nipatitv
atthi, mÄ• mayhaá¹ƒ sÄ• mikaá¹ƒ mÄ• rehi. sace mÄ• resi, ahampi visaá¹ƒ vÄ• khÄ• ditvÄ
sannirumbhitvÄ• marissÄ• mi, tayÄ• pana saddhiá¹ƒ na gamissÄ• mi, mÄ• me akÄ• raá¹‡
ti yÄ• citvÄ• taá¹ƒ vissajjÄ• pesi. te ubhopi sotthinÄ• sÄ• vatthiá¹ƒ patvÄ• jetavanapiá¹-á¹-
gacchantÄ• ``vihÄ• raá¹ƒ pavisitvÄ• satthÄ• raá¹ƒ vandissÄ• mÄ• â€™â€™ ti gandhakuá¹
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. te satthÄ• rÄ• ``kahaá¹ƒ gatattha, upÄ
puá¹-á¹-hÄ• ``uddhÄ• rasodhanatthÄ• yÄ• â€™â€™ ti Ä• haá¹ƒsu. ``antarÄ• magge pana
vutte kuá¹-umbiko Ä• ha --- ``antarÄ• magge no, bhante, corÄ• gaá¹‡hiá¹ƒsu, tatresÄ• maá
corajeá¹-á¹-hakaá¹ƒ yÄ• citvÄ• mocesi, imaá¹ƒ nissÄ• ya mayÄ• jÄ«vitaá¹ƒ laddhaâ€™â€™
upÄ• saka, idÄ• nevetÄ• ya \Ne II 283/ evaá¹ƒ tuyhaá¹ƒ jÄ«vitaá¹ƒ dinnaá¹ƒ, pubbepi paá¹‡
adÄ• siyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente himavante mahÄ• udakarahado
mahÄ• suvaá¹‡á¹‡akakkaá¹-ako ahosi. so tassa nivÄ• sabhÄ• vena ``kuá¸·Ä«radahoâ€™â€
kakkaá¹-ako mahÄ• ahosi khalamaá¹‡á¸• alappamÄ• á¹‡o, hatthÄ« gahetvÄ• vadhitvÄ• k
tattha otaritvÄ• gocaraá¹ƒ \Ee II 342/ gaá¹‡hituá¹ƒ na sakkonti. tadÄ• bodhisatto kuá¸·Ä«ra
vasamÄ• naá¹ƒ hatthiyÅ«thajeá¹-á¹-hakaá¹ƒ paá¹-icca kareá¹‡uyÄ• kucchismiá¹ƒ paá¹-isan
mÄ• tÄ• ``gabbhaá¹ƒ rakkhissÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ pabbatappadesaá¹ƒ gantvÄ•
vijÄ• yi. so anukkamena viÃ±Ã±utaá¹ƒ patto \Be II 309/ mahÄ• sarÄ«ro thÄ• masampanno s
aÃ±janapabbato viya ahosi. so ekÄ• ya kareá¹‡uyÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappetvÄ•
gaá¹‡hissÄ• mÄ«â€™â€™ ti attano bhariyaÃ±ca mÄ• taraÃ±ca Ä• dÄ• ya taá¹ƒ hatthiyÅ«th
pitaraá¹ƒ passitvÄ• ``tÄ• ta, ahaá¹ƒ kakkaá¹-akaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• ha. ath
sakkhissasi, tÄ• tÄ• â€™â€™ ti vÄ• retvÄ• punappunaá¹ƒ vadantaá¹ƒ ``tvaÃ±Ã±eva jÄ• nis

so kuá¸·Ä«radahaá¹ƒ upanissÄ• ya vasante sabbavÄ• raá¹‡e sannipÄ• tetvÄ• sabbehi sad
gantvÄ• ``kiá¹ƒ so kakkaá¹-ako otaraá¹‡akÄ• le gaá¹‡hÄ• ti, udÄ• hu gocaraá¹ƒ gaá¹‡hana
uttaraá¹‡akÄ• leâ€™â€™ ti pucchitvÄ• ``uttaraá¹‡akÄ• leâ€™â€™ ti sutvÄ• ``tena hi tumh
otaritvÄ• yÄ• vadatthaá¹ƒ gocaraá¹ƒ gahetvÄ• paá¹-hamaá¹ƒ uttaratha, ahaá¹ƒ pacchato b
Ä• ha. vÄ• raá¹‡Ä• tathÄ• kariá¹ƒsu. kuá¸·Ä«ro pacchato uttarantaá¹ƒ bodhisattaá¹ƒ mahÄ
lohasalÄ• kaá¹ƒ viya aá¸·advayena pÄ• de daá¸·haá¹ƒ gaá¹‡hi, kareá¹‡ukÄ• bodhisattaá¹ƒ
aá¹-á¹-hÄ• si. bodhisatto Ä• kaá¸• á¸• hanto kuá¸·Ä«raá¹ƒ cÄ• letuá¹ƒ nÄ• sakkhi, kuá¸·Ä«ro
Ä• kaá¸• á¸• hanto attano abhimukhaá¹ƒ karoti. so maraá¹‡abhayatajjito baddharavaá¹ƒ rav
maraá¹‡abhayatajjitÄ• koÃ±canÄ• daá¹ƒ katvÄ• muttakarÄ«saá¹ƒ cajamÄ• nÄ• palÄ• yiá¹

saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ« palÄ• yituá¹ƒ Ä• rabhi.

atha naá¹ƒ \Ee II 343/ so attano baddhabhÄ• vaá¹ƒ saÃ±Ã±Ä• petvÄ• tassÄ• apalÄ• yana
gÄ• thamÄ• ha ---

49__._ tattha \Ne II 284/ __siá¹…gÄ« migo_ti siá¹…gÄ« suvaá¹‡á¹‡avaá¹‡á¹‡o migo. dvÄ«h
siá¹…gakiccaá¹ƒ sÄ• dhentehi yuttatÄ• ya siá¹…gÄ«ti attho. migoti pana sabbapÄ• á¹‡asaá
kuá¸·Ä«ro vutto. __Ä• yatacakkhunetto_ti ettha dassanaá¹-á¹-hena cakkhu, nayanaá¹-á¹-her
cakkhusaá¹…khÄ• tÄ• ni nettÄ• ni \Be II 310/ assÄ• ti Ä• yatacakkhunetto, dÄ«ghaakkhÄ«ti
tacakiccaá¹ƒ sÄ• dhetÄ«ti __aá¹-á¹-hittaco. tenÄ• bhibhÅ«to_ti tena migena abhibhÅ«to ajjh
gahito hutvÄ• . __kapaá¹‡aá¹ƒ rudÄ• mÄ«_ti kÄ• ruÃ±Ã±appatto hutvÄ• rudÄ• mi viravÄ• n
evarÅ«paá¹ƒ byasanappattaá¹ƒ attano pÄ• á¹‡asamaá¹ƒ piyasÄ• mikaá¹ƒ tvaá¹ƒ mÄ• heva

atha sÄ• kareá¹‡ukÄ• nivattitvÄ• taá¹ƒ assÄ• sayamÄ• nÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``ayya na taá¹ƒ jahissÄ• mi, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ.

pathabyÄ• cÄ• turantÄ• ya, suppiyo hosi me tuvaâ€™â€™ nti ||

tattha __saá¹-á¹-hihÄ• yana_nti jÄ• tiyÄ• saá¹-á¹-hivassakÄ• lasmiÃ±hi kuÃ±jarÄ• thÄ• m
ahaá¹ƒ evaá¹ƒ thÄ• mahÄ«naá¹ƒ imaá¹ƒ byasanaá¹ƒ pattaá¹ƒ taá¹ƒ na jahissÄ• mi, mÄ• bl
disÄ• su samuddaá¹ƒ patvÄ• á¹-hitÄ• ya cÄ• turantÄ• ya pathaviyÄ• tvaá¹ƒ mayhaá¹ƒ suá

atha naá¹ƒ santhambhetvÄ• ``ayya, idÄ• ni taá¹ƒ kuá¸·Ä«rena saddhiá¹ƒ thokaá¹ƒ kathÄ• s
vissajjÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• kuá¸·Ä«raá¹ƒ yÄ• camÄ• nÄ• tatiyaá¹ƒ gÄ• tham

51__._ á¹• 21 ``ye \Ee II 344/ kuá¸·Ä«rÄ• samuddasmiá¹ƒ, gaá¹…gÄ• ya yamunÄ• ya ca.

tesaá¹ƒ tvaá¹ƒ vÄ• rijo seá¹-á¹-ho, muÃ±ca rodantiyÄ• patiâ€™â€™ nti ||

tassattho --- ye samudde vÄ• gaá¹…gÄ• ya vÄ• yamunÄ• ya vÄ• kuá¸·Ä«rÄ• , sabbesaá
mahantattena ca tvameva seá¹-á¹-ho uttamo. tena taá¹ƒ yÄ• cÄ• mi, mayhaá¹ƒ rodamÄ• nÄ

kuá¸·Ä«ro tassÄ• kathayamÄ• nÄ• ya itthisadde nimittaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hiyamÄ
pÄ• dato aá¸·e viniveá¹-hento ``ayaá¹ƒ vissaá¹-á¹-ho idaá¹ƒ nÄ• ma karissatÄ«â€™â€™ ti n
naá¹ƒ vÄ• raá¹‡o pÄ• daá¹ƒ ukkhipitvÄ• piá¹-á¹-hiyaá¹ƒ akkami, tÄ• vadeva aá¹-á¹-hÄ«ni bl
tuá¹-á¹-haravaá¹ƒ \Ne II 285/ ravi, sabbe vÄ• raá¹‡Ä• sannipatitvÄ• kuá¸·Ä«raá¹ƒ nÄ«harit
á¹-hapetvÄ• maddantÄ• cuá¹‡á¹‡avicuá¹‡á¹‡amakaá¹ƒsu. tassa dve aá¸·Ä• sarÄ«rato bh

so ca kuá¸·Ä«radaho gaá¹…gÄ• ya ekÄ• baddho \Be II 311/, gaá¹…gÄ• ya pÅ«raá¹‡akÄ• le
mandÄ«bhÅ«te dahato udakaá¹ƒ gaá¹…gaá¹ƒ otarati. atha dvepi te aá¸·Ä• uplavitvÄ• gaá
eko samuddaá¹ƒ pÄ• visi, ekaá¹ƒ dasabhÄ• tikarÄ• jÄ• no udake kÄ«á¸·amÄ• nÄ• labhitvÄ
mudiá¹…gaá¹ƒ akaá¹ƒsu. samuddaá¹ƒ pana paviá¹-á¹-haá¹ƒ asurÄ• gahetvÄ• Ä• lambara
te aparabhÄ• ge sakkena saá¹…gÄ• me parÄ• jitÄ• taá¹ƒ chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu,
atthÄ• ya gaá¹‡hÄ• pesi. ``Ä• lambaramegho viya thanatÄ«â€™â€™ ti taá¹ƒ sandhÄ• ya va

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
jayampatikÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu \Ee II 345/. ``tadÄ• kareá¹‡ukÄ• ayaá¹ƒ
vÄ• raá¹‡o pana ahameva ahosiâ€™â€™ nti.

kakkaá¹-akajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [268] 8. Ä• rÄ• madÅ«sakajÄ• takavaá¹‡á¹‡anÄ•

__yo ve sabbasametÄ• na_nti idaá¹ƒ satthÄ• dakkhiá¹‡Ä• girijanapade aÃ±Ã±ataraá¹ƒ uyy
kathesi. satthÄ• kira vutthavasso jetavanÄ• nikkhamitvÄ• dakkhiá¹‡Ä• girijanapade cÄ• ri
upÄ• sako buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• uyyÄ• ne nisÄ«dÄ• pe
``ayyÄ• , uyyÄ• nacÄ• rikaá¹ƒ caritukÄ• mÄ• iminÄ• uyyÄ• napÄ• lena saddhiá¹ƒ carantÅ«
phalÄ• phalÄ• ni dadeyyÄ• sÄ«â€™â€™ ti uyyÄ• napÄ• laá¹ƒ Ä• á¹‡Ä• pesi. bhikkhÅ« cara
chiddaá¹-á¹-hÄ• naá¹ƒ disvÄ• ``idaá¹ƒ á¹-hÄ• naá¹ƒ chiddaá¹ƒ viraá¸·arukkhaá¹ƒ, kiá¹ƒ nu
pucchiá¹ƒsu. atha nesaá¹ƒ uyyÄ• napÄ• lo Ä• cikkhi --- ``eko kira uyyÄ• napÄ• laputto upar
Ä• siÃ±canto `mÅ«lappamÄ• á¹‡ena Ä• siÃ±cissÄ• mÄ«â€™ ti uppÄ• á¹-etvÄ• mÅ«lappan
taá¹ƒ á¹-hÄ• naá¹ƒ chiddaá¹ƒ jÄ• taâ€™â€™ nti. bhikkhÅ« satthu santikaá¹ƒ gantvÄ• tama
satthÄ• ``na, bhikkhave, idÄ• neva pubbepi so kumÄ• rako Ä• rÄ• madÅ«sakoyevÄ• â€™â

atÄ«te \Be II 312/ bÄ• rÄ• á¹‡asiyaá¹ƒ vissasene nÄ• ma raÃ±Ã±e rajjaá¹ƒ kÄ• rente ussav
uyyÄ• napÄ• lo ``ussavaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti uyyÄ• navÄ• sino makkaá¹-e Ä• h
tumhÄ• kaá¹ƒ bahÅ«pakÄ• raá¹ƒ \Ne II 286/, ahaá¹ƒ sattÄ• haá¹ƒ ussavaá¹ƒ kÄ«á¸·issÄ• m
uparopakesu udakaá¹ƒ Ä• siÃ±cathÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi
cammaghaá¹-ake datvÄ• pakkÄ• mi. makkaá¹-Ä• udakaá¹ƒ Ä• siÃ±cantÄ• uparopakesu Ä
makkaá¹-ajeá¹-á¹-hako Ä• ha --- ``Ä• gametha tÄ• va, udakaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ du
rakkhitabbaá¹ƒ, uparopake uppÄ• á¹-etvÄ• mÅ«lappamÄ• á¹‡aá¹ƒ \Ee II 346/ Ã±atvÄ• dÄ«
rassamÅ«lakesu appaá¹ƒ udakaá¹ƒ siÃ±cituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™
uparopake uppÄ• á¹-etvÄ• gacchanti, ekacce te ropetvÄ• udakaá¹ƒ siÃ±canti.

tasmiá¹ƒ kÄ• le bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ ekassa kulassa putto ahosi, so kenacideva
uyyÄ• naá¹ƒ gantvÄ• te makkaá¹-e tathÄ• karonte disvÄ• ``ko tumhe evaá¹ƒ kÄ• retÄ«â€™

``vÄ• narajeá¹-á¹-hakoâ€™â€™ ti vutte ``jeá¹-á¹-hakassa tÄ• va vo ayaá¹ƒ paÃ±Ã±Ä• , tum bhavissatÄ«â€™â€™ ti tamatthaá¹ƒ pakÄ• sento imaá¹ƒ paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

52__._ á¹• 21 ``yo ve sabbasametÄ• naá¹ƒ, ahuvÄ• seá¹-á¹-hasammato.

tassÄ• yaá¹ƒ edisÄ« paÃ±Ã±Ä• , kimeva itarÄ• pajÄ• â€™â€™ ti ||

tattha __sabbasametÄ• na_nti imesaá¹ƒ sabbesaá¹ƒ samÄ• najÄ• tÄ«naá¹ƒ. __ahuvÄ• _ti pajÄ• _ti yÄ• itarÄ• etesu lÄ• mikÄ• pajÄ• , kÄ«disÄ• nu kho tassÄ• paÃ±Ã±Ä• ti.

tassa kathaá¹ƒ sutvÄ• vÄ• narÄ• dutiyaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

53__._ á¹• 21 ``evameva tuvaá¹ƒ brahme, anaÃ±Ã±Ä• ya vinindasi.

kathaá¹ƒ mÅ«laá¹ƒ adisvÄ• na, rukkhaá¹ƒ jaÃ±Ã±Ä• patiá¹-á¹-hitaâ€™â€™ nti ||

tattha __brahme_ti Ä• lapanamattaá¹ƒ. ayaá¹ƒ panettha saá¹…khepattho --- tvaá¹ƒ, bho pu kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ ajÄ• nitvÄ• evameva amhe vinindasi, rukkhaá¹ƒ nÄ• ma ``gamb na vÄ• â€™â€™ ti mÅ«laá¹ƒ anuppÄ• á¹-etvÄ• kathaá¹ƒ Ã±Ä• tuá¹ƒ sakkÄ• , tena mayaá¹ mÅ«lappamÄ• á¹‡ena udakaá¹ƒ Ä• siÃ±cÄ• mÄ• ti.

taá¹ƒ \Be II 313/ sutvÄ• bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

54__._ á¹• 21 ``nÄ• haá¹ƒ \Ne II 287/ tumhe vinindÄ• mi, ye caÃ±Ã±e vÄ• narÄ• vane.

vissasenova gÄ• rayho, yassatthÄ• rukkharopakÄ• â€™â€™ ti ||

tattha __vissasenova gÄ• rayho_ti bÄ• rÄ• á¹‡asirÄ• jÄ• vissasenoyeva ettha garahitabbo rukkharopakÄ• _ti yassatthÄ• ya tumhÄ• disÄ• rukkharopakÄ• jÄ• tÄ• ti.

satthÄ• \Ee II 347/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- Ä• rÄ• madÅ«sakakumÄ• ro ahosi, paá¹‡á¸• itapuriso pana ahameva ahosiâ€™â€™ nti.

Ä• rÄ• madÅ«sakajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [269] 9. sujÄ• tajÄ• takavaá¹‡á¹‡anÄ•

__na hi vaá¹‡á¹‡ena sampannÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹‡á¸• ik

dhanaÃ±cayaseá¹-á¹-hidhÄ«taraá¹ƒ visÄ• khÄ• ya kaniá¹-á¹-habhaginiá¹ƒ sujÄ• taá¹ƒ Ä• ra
mahantena yasena anÄ• thapiá¹‡á¸• ikassa gharaá¹ƒ pÅ«rayamÄ• nÄ• pÄ• visi, ``mahÄ• k
mÄ• nathaddhÄ• ahosi kodhanÄ• caá¹‡á¸• Ä« pharusÄ• , sassusasurasÄ• mikavattÄ• ni r
paharantÄ« carati. athekadivasaá¹ƒ satthÄ• paÃ±cahi bhikkhusatehi parivuto anÄ• thapiá¹‡
gantvÄ• nisÄ«di. mahÄ• seá¹-á¹-hi dhammaá¹ƒ suá¹‡antova bhagavantaá¹ƒ upanisÄ«di, ta
dÄ• sakammakarehi saddhiá¹ƒ kalahaá¹ƒ karoti. satthÄ• dhammakathaá¹ƒ á¹-hapetvÄ• ``k
Ä• ha. esÄ• , bhante, kulasuá¹‡hÄ• agÄ• ravÄ• , nevassÄ• sassusasurasÄ• mikavattaá¹ƒ
ahorattaá¹ƒ kalahaá¹ƒ kurumÄ• nÄ• vicaratÄ«ti. tena hi naá¹ƒ pakkosathÄ• ti. sÄ• Ä• gant
aá¹-á¹-hÄ• si.

atha naá¹ƒ satthÄ• ``sattimÄ• , sujÄ• te, purisassa bhariyÄ• , tÄ• saá¹ƒ tvaá¹ƒ katarÄ• â€™
``bhante, nÄ• haá¹ƒ saá¹ƒkhittena kathitassa atthaá¹ƒ Ä• jÄ• nÄ• mi, vitthÄ• rena me kathet
``tena hi ohitasotÄ• suá¹‡ohÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

``paduá¹-á¹-hacittÄ• \Ne II 288/ \Be II 314/ ahitÄ• nukampinÄ«, aÃ±Ã±esu rattÄ• atimaÃ±Ã

dhanena kÄ«tassa vadhÄ• ya ussukÄ• . yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

__vadhakÄ• ca bhariyÄ• _ti ca sÄ• pavuccati || [1]

``yaá¹ƒ itthiyÄ• vindati sÄ• miko dhanaá¹ƒ, sippaá¹ƒ vaá¹‡ijjaÃ±ca kasiá¹ƒ adhiá¹-á¹-hahaá

appampi \Ee II 348/ tassa apahÄ• tumicchati. yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

corÄ« ca __bhariyÄ• _ti ca sÄ• pavuccati || [2]

``akammakÄ• mÄ• alasÄ• mahagghasÄ• , pharusÄ• ca caá¹‡á¸• Ä« ca duruttavÄ• dinÄ«,

uá¹-á¹-hÄ• yakÄ• naá¹ƒ abhibhuyya vattati. yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

__ayyÄ• ca bhariyÄ• _ti ca sÄ• pavuccati || [3]

``yÄ• sabbadÄ• hoti hitÄ• nukampinÄ«, mÄ• tÄ• va puttaá¹ƒ anurakkhate patiá¹ƒ,

tato dhanaá¹ƒ sambhatamassa rakkhati. yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

mÄ• tÄ• ca __bhariyÄ• _ti ca sÄ• pavuccati || [4]

``yathÄ• pi jeá¹-á¹-hÄ• bhaginÄ« kaniá¹-á¹-hakÄ• , sagÄ• ravÄ• hoti sakamhi sÄ• dhike,

hirÄ«manÄ• bhattu vasÄ• nuvattinÄ«. yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

__bhaginÄ« ca bhariyÄ• _ti ca sÄ• pavuccati || [5]

``yÄ• cÄ«dha disvÄ• na patiá¹ƒ pamodati, sakhÄ« sakhÄ• raá¹ƒva cirassamÄ• gataá¹ƒ,

koleyyakÄ• sÄ«lavatÄ« patibbatÄ• . yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

__sakhÄ« ca bhariyÄ• _ti ca sÄ• pavuccati || [6]

``akkuddhasantÄ• \Be II 315/ vadhadaá¹‡á¸• atajjitÄ• , aduá¹-á¹-hacittÄ• patino titikkhati,

akkodhanÄ• bhattu vasÄ• nuvattinÄ«. yÄ• evarÅ«pÄ• purisassa bhariyÄ• ,

__dÄ• sÄ« ca bhariyÄ• _ti ca sÄ• pavuccatiâ€™â€™ || (AN b 7.63). [7]

imÄ• \Ee II 349/ kho, sujÄ• te, purisassa satta bhariyÄ• . tÄ• su vadhakasamÄ• corÄ«sam
niraye nibbattanti, itarÄ• catasso nimmÄ• naratidevaloke.

``yÄ• cÄ«dha \Ne II 289/ bhariyÄ• vadhakÄ• ti vuccati, corÄ«ti ayyÄ• ti ca yÄ• pavuccati.

dussÄ«larÅ«pÄ• pharusÄ• anÄ• darÄ• , kÄ• yassa bhedÄ• nirayaá¹ƒ vajanti tÄ• ||

``yÄ• cÄ«dha mÄ• tÄ• bhaginÄ« sakhÄ«ti ca, dÄ• sÄ«ti bhariyÄ• ti ca yÄ• pavuccati.

sÄ«le á¹-hitattÄ• cirarattasaá¹ƒvutÄ• , kÄ• yassa bhedÄ• sugatiá¹ƒ vajanti tÄ• â€™â€™ ti

evaá¹ƒ satthari imÄ• satta bhariyÄ• dassenteyeva sujÄ• tÄ• sotÄ• pattiphale patiá¹-á¹-ha
imÄ• saá¹ƒ sattannaá¹ƒ bhariyÄ• naá¹ƒ katarÄ• â€™â€™ ti vutte ``dÄ• sisamÄ• ahaá¹ƒ, bh
tathÄ• gataá¹ƒ vanditvÄ• khamÄ• pesi. iti satthÄ• sujÄ• taá¹ƒ gharasuá¹‡haá¹ƒ ekovÄ• de
katabhattakicco jetavanaá¹ƒ gantvÄ• bhikkhusaá¹…ghena vatte dassite gandhakuá¹-iá¹ƒ pA
kho, bhikkhÅ«, satthu guá¹‡akathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, ekovÄ• deneva
gharasuá¹‡haá¹ƒ dametvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• pesÄ«â€™â€™ ti. satthÄ• Ä• g
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepi mayÄ• sujÄ• tÄ• ekovÄ• deneva damitÄ• â€™â€™ ti vatvÄ• atÄ«taá¹

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni \Be II 316/ uggaá¹‡hitvÄ• pitu acc
patiá¹-á¹-hÄ• ya dhammena samena rajjaá¹ƒ kÄ• resi. tassa mÄ• tÄ• kodhanÄ• ahosi caá¹
paribhÄ• sikÄ• . so mÄ• tu ovÄ• daá¹ƒ dÄ• tukÄ• mopi ``avatthukaá¹ƒ kathetuá¹ƒ na yuttaâ
anusÄ• sanatthaá¹ƒ ekaá¹ƒ upamaá¹ƒ olokento carati. athekadivasaá¹ƒ uyyÄ• naá¹ƒ agamÄ
saddhiá¹ƒyeva agamÄ• si \Ee II 350/. atha antarÄ• magge kikÄ« sakuá¹‡o viravi, bodhisatta
sutvÄ• kaá¹‡á¹‡e pidahitvÄ• ``ambho, caá¹‡á¸• avÄ• ce pharusavÄ• ce mÄ• saddamakÄ•
pana nÄ• á¹-akaparivÄ• rite mÄ• tarÄ• saddhiá¹ƒ uyyÄ• ne vicarante ekasmiá¹ƒ supupphita
kokilÄ• madhurena sarena vassi. mahÄ• jano tassÄ• saddena sammatto hutvÄ• aÃ±jaliá¹
sakhilavÄ• ce muduvÄ• ce vassa vassÄ• â€™â€™ ti gÄ«vaá¹ƒ ukkhipitvÄ• ohitasoto oloke

atha mahÄ• satto tÄ• ni dve kÄ• raá¹‡Ä• ni disvÄ• ``idÄ• ni mÄ• taraá¹ƒ saÃ±Ã±Ä• petuá¹
cintetvÄ• ``amma, antarÄ• magge kikÄ«saddaá¹ƒ sutvÄ• mahÄ• jano `mÄ• saddamakÄ•
saddamakÄ• sÄ«â€™ ti kaá¹‡á¹‡e pidahi, pharusavÄ• cÄ• nÄ• ma na kassaci piyÄ• â€™â

55__._ á¹• 21 ``na hi vaá¹‡á¹‡ena sampannÄ• , maÃ±jukÄ• piyadassanÄ• .

kharavÄ• cÄ• piyÄ• honti, asmiá¹ƒ loke paramhi ca ||

56__._ á¹• 21 ``nanu passasimaá¹ƒ kÄ• á¸·iá¹ƒ, dubbaá¹‡á¹‡aá¹ƒ tilakÄ• hataá¹ƒ.

kokilaá¹ƒ saá¹‡habhÄ• á¹‡ena, bahÅ«naá¹ƒ pÄ• á¹‡inaá¹ƒ piyaá¹ƒ ||

57__._ á¹• 21 ``tasmÄ• sakhilavÄ• cassa, mantabhÄ• á¹‡Ä« anuddhato.

atthaá¹ƒ dhammaÃ±ca dÄ«peti, madhuraá¹ƒ tassa bhÄ• sitaâ€™â€™ nti ||

tÄ• saá¹ƒ ayamattho --- amma, ime sattÄ• piyaá¹…gusÄ• mÄ• dinÄ• sarÄ«ravaá¹‡á¹‡ena
kathÄ• nigghosassa madhuratÄ• ya __maÃ±jukÄ• , _ abhirÅ«patÄ• ya __piyadassanÄ• _ s
mÄ• tÄ• pitaropi akkosaparibhÄ• sÄ• divasena pavattÄ• ya kharavÄ• cÄ• ya samannÄ• gat
parasmiÃ±ca loke piyÄ• nÄ• ma na honti antarÄ• magge kharavÄ• cÄ• kikÄ« viya, saá¹‡h
maá¹-á¹-hÄ• ya madhurÄ• ya vÄ• cÄ• ya samannÄ• gatÄ• virÅ«pÄ• pi piyÄ• honti. tena ta
tvaá¹ƒ imaá¹ƒ kÄ• á¸·iá¹ƒ dubbaá¹‡á¹‡aá¹ƒ sarÄ«ravaá¹‡á¹‡atopi kÄ• á¸·atarehi tilakehi \Ee
kokilaá¹ƒ, yÄ• evaá¹ƒ dubbaá¹‡á¹‡Ä• samÄ• nÄ• pi saá¹‡habhÄ• sanena bahÅ«naá¹ƒ piy
kharavÄ• co satto loke mÄ• tÄ• pitÅ«nampi appiyo, tasmÄ• bahujanassa piyabhÄ• vaá¹ƒ ic
saá¹‡hamaá¹-á¹-hamuduvÄ• co assa. paÃ±Ã±Ä• saá¹…khÄ• tÄ• ya mantÄ• ya paricchindit
vinÄ• uddhaccena pamÄ• á¹‡ayuttasseva kathanato __anuddhato_. yo hi evarÅ«po pugga

dÄ«peti, tassa bhÄ• sitaá¹ƒ kÄ• raá¹‡asannissitaá¹ƒ katvÄ• paraá¹ƒ anakkosetvÄ• kathitat

evaá¹ƒ bodhisatto imÄ• hi tÄ«hi gÄ• thÄ• hi mÄ• tu dhammaá¹ƒ desetvÄ• mÄ• taraá¹ƒ saÂ
paá¹-á¹-hÄ• ya Ä• cÄ• rasampannÄ• ahosi. bodhisattopi mÄ• taraá¹ƒ ekovÄ• dena nibbisev
gato.

satthÄ• \Ne II 291/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
mÄ• tÄ• sujÄ• tÄ• ahosi, rÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

sujÄ• tajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [270] 10. ulÅ«kajÄ• takavaá¹‡á¹‡anÄ•

__sabbehi kira Ã±Ä• tÄ«hÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto kÄ• kolÅ«kakalahaá¹ƒ Ä
tasmiÃ±hi kÄ• le kÄ• kÄ• divÄ• ulÅ«ke khÄ• danti, ulÅ«kÄ• sÅ«riyatthaá¹…gamanato paá
sayitÄ• naá¹ƒ kÄ• kÄ• naá¹ƒ sÄ«sÄ• ni chinditvÄ• te jÄ«vitakkhayaá¹ƒ pÄ• penti. athekass
jetavanapaccante ekasmiá¹ƒ pariveá¹‡e vasantassa sammajjanakÄ• le rukkhato patitÄ• ni
sattaá¹-á¹-hanÄ• á¸·imattÄ• nipi bahutarÄ• nipi kÄ• kasÄ«sÄ• ni chaá¸• á¸• etabbÄ• ni hont
bhikkhÅ«naá¹ƒ Ä• rocesi. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹
bhikkhuno vasanaá¹-á¹-hÄ• ne \Be II 318/ divase divase ettakÄ• ni \Ee II 352/ nÄ• ma kÄ• k
chaá¸• á¸• etabbÄ• ni hontÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, e
sannisinnÄ• â€™â€™ ti pucchi, bhikkhÅ« ``imÄ• ya nÄ• mÄ• â€™â€™ ti vatvÄ• ``kadÄ• p
kÄ• kÄ• naÃ±ca ulÅ«kÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ veraá¹ƒ uppannaâ€™â€™ nti pucch
``paá¹-hamakappikakÄ• lato paá¹-á¹-hÄ• yÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te paá¹-hamakappikÄ• manussÄ• sannipatitvÄ• ekaá¹ƒ abhirÅ«paá¹ƒ sobhaggappat
sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ purisaá¹ƒ gahetvÄ• rÄ• jÄ• naá¹ƒ kariá¹ƒsu, catuppadÄ• p
sÄ«haá¹ƒ rÄ• jÄ• naá¹ƒ akaá¹ƒsu, mahÄ• samudde macchÄ• Ä• nandaá¹ƒ nÄ• ma maccha
sakuá¹‡agaá¹‡Ä• himavantapadese ekasmiá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡e sannipatitvÄ• ``man
tathÄ• catuppadesu ceva macchesu ca. amhÄ• kaá¹ƒ panantare rÄ• jÄ• nÄ• ma natthi, ap
vaá¹-á¹-ati, amhÄ• kampi rÄ• jÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, ekaá¹ƒ rÄ• jaá¹-á¹-hÄ• ne á¹-
jÄ• nÄ• thÄ• â€™â€™ ti. te tÄ• disaá¹ƒ sakuá¹‡aá¹ƒ olokayamÄ• nÄ• ekaá¹ƒ ulÅ«kaá¹ƒ ro
ruccatÄ«â€™â€™ ti Ä• haá¹ƒsu. atheko sakuá¹‡o sabbesaá¹ƒ ajjhÄ• sayaggahaá¹‡atthaá¹
sÄ• ventassa dve sÄ• vanÄ• adhivÄ• setvÄ• tatiyasÄ• vanÄ• ya eko kÄ• ko uá¹-á¹-hÄ• ya
imasmiá¹ƒ rÄ• jÄ• bhisekakÄ• le evarÅ«paá¹ƒ mukhaá¹ƒ bhavati, kuddhassa kÄ«disaá¹ƒ bh
olokitÄ• mayaá¹ƒ tattakapÄ• le pakkhittaloá¹‡aá¹ƒ viya tattha tattheva bhijjissÄ• ma, imaá¹
kÄ• tuá¹ƒ mayhaá¹ƒ na ruccatÄ«â€™â€™ ti imamatthaá¹ƒ pakÄ• setuá¹ƒ paá¹-hamaá¹ƒ gÄ

58__._ á¹• 21 ``sabbehi \Ne II 292/ \Ee II 353/ kira Ã±Ä• tÄ«hi, kosiyo issaro kato.

sace Ã±Ä• tÄ«hanuÃ±Ã±Ä• to, bhaá¹‡eyyÄ• haá¹ƒ ekavÄ• cikaâ€™â€™ nti ||

tassattho --- yÄ• esÄ• sÄ• vanÄ• vattati, taá¹ƒ sutvÄ• vadÄ• mi. sabbehi kira imehi samÄ
ayaá¹ƒ kosiyo rÄ• jÄ• kato. sace panÄ• haá¹ƒ Ã±Ä• tÄ«hi anuÃ±Ã±Ä• to bhaveyyaá¹ƒ, etth
kiÃ±ci bhaá¹‡eyyanti.

atha \Be II 319/ naá¹ƒ anujÄ• nantÄ• sakuá¹‡Ä• dutiyaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

59__._ á¹• 21 ``bhaá¹‡a samma anuÃ±Ã±Ä• to, atthaá¹ƒ dhammaÃ±ca kevalaá¹ƒ.

santi hi daharÄ• pakkhÄ«, paÃ±Ã±avanto jutindharÄ• â€™â€™ ti ||

tattha __bhaá¹‡a, samma, anuÃ±Ã±Ä• to_ti, samma, vÄ• yasa tvaá¹ƒ amhehi sabbehi anu
bhaá¹‡itabbaá¹ƒ, taá¹ƒ bhaá¹‡a. __ atthaá¹ƒ dhammaÃ±ca kevala_nti bhaá¹‡anto ca kÄ• ra
paveá¹‡iÄ• gataÃ±ca vacanaá¹ƒ amuÃ±citvÄ• bhaá¹‡a. __paÃ±Ã±avanto jutindharÄ• _ti pa
Ã±Ä• á¹‡obhÄ• sadharÄ• ca daharÄ• pi pakkhino atthiyeva.

so evaá¹ƒ anuÃ±Ã±Ä• to tatiyaá¹ƒ gÄ• thamÄ• ha ---

60__._ á¹• 21 ``na me ruccati bhaddaá¹ƒ vo, ulÅ«kassÄ• bhisecanaá¹ƒ.

akkuddhassa mukhaá¹ƒ passa, kathaá¹ƒ kuddho karissatÄ«â€™â€™ ti ||

tassattho --- bhaddaá¹ƒ tumhÄ• kaá¹ƒ hotu, yaá¹ƒ panetaá¹ƒ tikkhattuá¹ƒ sÄ• vanavÄ• cÄ•
abhisecanaá¹ƒ karÄ«yati, etaá¹ƒ mayhaá¹ƒ na ruccati. etassa hi idÄ• ni tuá¹-á¹-hacittassa a
passatha, kuddho panÄ• yaá¹ƒ kathaá¹ƒ karissatÄ«ti na jÄ• nÄ• mi, sabbathÄ• pi etaá¹ƒ ma

so evaá¹ƒ vatvÄ• ``mayhaá¹ƒ na ruccati, mayhaá¹ƒ na ruccatÄ«â€™â€™ ti viravanto Ä• kA
naá¹ƒ uá¹-á¹-hÄ• ya anubandhi. tato paá¹-á¹-hÄ• ya te aÃ±Ã±amaÃ±Ã±aá¹ƒ veraá¹ƒ bandhi
suvaá¹‡á¹‡ahaá¹ƒsaá¹ƒ rÄ• jÄ• naá¹ƒ katvÄ• pakkamiá¹ƒsu.

satthÄ• \Ne II 293/ \Ee II 354/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• set
samodhÄ• nesi, saccapariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. ``tadÄ• rajje abhi
ahosiâ€™â€™ nti.

ulÅ«kajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

padumavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

padumaá¹ƒ mudupÄ• á¹‡Ä« ca, palobhanaá¹ƒ panÄ• dakaá¹ƒ.

khurappaá¹ƒ sindhavaÃ±ceva, kakkaá¹-Ä• , rÄ• madÅ«sakaá¹ƒ.

sujÄ• taá¹ƒ ulÅ«kaá¹ƒ dasa ||

3. udapÄ• navaggo

á¹• 03 [271] 1. udapÄ• nadÅ«sakajÄ• takavaá¹‡á¹‡anÄ•

__Ä• raÃ±Ã±ikassa_ \Ne II 294/ \Be II 320/ __isino_ti idaá¹ƒ satthÄ• jetavane viharanto ek
udapÄ• nadÅ«sakasiá¹…gÄ• laá¹ƒ Ä• rabbha kathesi. eko kira siá¹…gÄ• lo bhikkhusaá¹…g
uccÄ• rapassÄ• vakaraá¹‡ena dÅ«setvÄ• pakkÄ• mi. atha naá¹ƒ ekadivasaá¹ƒ udapÄ• nas
sÄ• maá¹‡erÄ• leá¸• á¸• Å«hi paharitvÄ• kilamesuá¹ƒ, so tato paá¹-á¹-hÄ• ya taá¹ƒ á¹-hÄ•
na olokesi. bhikkhÅ« taá¹ƒ pavattiá¹ƒ Ã±atvÄ• dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-h
udapÄ• nadÅ«sakasiá¹…gÄ• lo kira sÄ• maá¹‡erehi kilamitakÄ• lato paá¹-á¹-hÄ• ya puna n
olokesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sa
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesa siá
udapÄ• nadÅ«sakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ idameva isipatanaá¹ƒ ayameva udapÄ• no ahosi. tadÄ• bodhis
kulaghare nibbattitvÄ• vayappatto isipabbajjaá¹ƒ pabbajitvÄ• isigaá¹‡aparivuto isipatane v
tadÄ• eko siá¹…gÄ• lo idameva udapÄ• naá¹ƒ dÅ«setvÄ• pakkamati. atha naá¹ƒ ekadivas
á¹-hitÄ• ekenupÄ• yena gahetvÄ• bodhisattassa santikaá¹ƒ Ä• nayiá¹ƒsu. bodhisatto siá¹…
sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

61__._ á¹• 21 ``Ä• raÃ±Ã±ikassa isino, cirarattatapassino.

kicchÄ• kataá¹ƒ udapÄ• naá¹ƒ, kathaá¹ƒ samma avÄ• hayÄ«â€™â€™ ti ||

tassattho \Ee II 355/ --- araÃ±Ã±e vasanatÄ• ya __Ä• raÃ±Ã±ikassa, _ esitaguá¹‡attÄ• __i
tapaá¹ƒ nissÄ• ya vutthattÄ• __cirarattatapassino kicchÄ• kataá¹ƒ_ kicchena dukkhena nip
__kathaá¹ƒ_ kimatthÄ• ya __samma_ siá¹…gÄ• la, tvaá¹ƒ __avÄ• hayi_ muttakarÄ«sena aj

muttakarÄ«saá¹ƒ ettha avÄ• hayi pÄ• tesÄ«ti.

taá¹ƒ \Ne II 295/ sutvÄ• siá¹…gÄ• lo dutiyaá¹ƒ gÄ• thamÄ• ha ---

62__._ á¹• 21 ``esa dhammo siá¹…gÄ• lÄ• naá¹ƒ, yaá¹ƒ pitvÄ• ohadÄ• mase.

pitupitÄ• mahaá¹ƒ dhammo, na taá¹ƒ ujjhÄ• tumarahasÄ«â€™â€™ ti ||

tattha \Be II 321/ __esa dhammo_ti esa sabhÄ• vo. __yaá¹ƒ pitvÄ• ohadÄ• mase_ti, samm
pÄ• nÄ«yaá¹ƒ pivÄ• ma, tameva Å«hadÄ• mapi omuttemapi, esa amhÄ• kaá¹ƒ siá¹…gÄ• lÄ
__pitupitÄ• maha_nti pitÅ«naÃ±ca pitÄ• mahÄ• naÃ±ca no esa dhammo. __na taá¹ƒ ujjhÄ•
amhÄ• kaá¹ƒ paveá¹‡iÄ• gataá¹ƒ dhammaá¹ƒ sabhÄ• vaá¹ƒ tvaá¹ƒ ujjhÄ• tuá¹ƒ na arahasi,
kujjhitunti.

athassa bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

63__._ á¹• 21 ``yesaá¹ƒ vo ediso dhammo, adhammo pana kÄ«diso.

mÄ• vo dhammaá¹ƒ adhammaá¹ƒ vÄ• , addasÄ• ma kudÄ• canaâ€™â€™ nti ||

tattha __mÄ• vo_ti tumhÄ• kaá¹ƒ dhammaá¹ƒ vÄ• adhammaá¹ƒ vÄ• na mayaá¹ƒ kadÄ• c

evaá¹ƒ bodhisatto tassa ovÄ• daá¹ƒ datvÄ• ``mÄ• puna Ä• gacchÄ• â€™â€™ ti Ä• ha. so
nivattitvÄ• pi na olokesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
udapÄ• nadÅ«sako ayameva siá¹…gÄ• lo ahosi, gaá¹‡asatthÄ• pana ahameva ahosiâ€™â

udapÄ• nadÅ«sakajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [272] 2. byagghajÄ• takavaá¹‡á¹‡anÄ•

__yena_ \Ee II 356/ __mittena saá¹ƒsaggÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• lik
kokÄ• likavatthu terasakanipÄ• te __takkÄ• riyajÄ• take_ (J I 13.104 Ä• dayo) Ä• vibhavissa
``sÄ• riputtamoggallÄ• ne gahetvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti kokÄ• likaraá¹-á¹-hato \N
Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• there upasaá¹…kamitvÄ• ``Ä• vuso, kokÄ• likaraá¹-á¹
pakkosanti, etha gacchÄ• mÄ• â€™â€™ ti Ä• ha. ``gaccha tvaá¹ƒ, Ä• vuso, na mayaá¹ƒ Ä•
therehi paá¹-ikkhitto sayameva agamÄ• si. atha bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ s

``Ä• vuso, kokÄ• liko sÄ• riputtamoggallÄ• nehi sahÄ• pi \Be II 322/ vinÄ• pi vattituá¹ƒ na sa
sahati, viyogampi na sahatÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, c
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, id
sÄ• riputtamoggallÄ• nehi neva saha, na vinÄ• vattituá¹ƒ sakkotÄ«â€™â€™ ti vatvÄ• atÄ«

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto aÃ±Ã±atarasmiá¹ƒ a
rukkhadevatÄ• hutvÄ• nibbatti. tassa vimÄ• nato avidÅ«re aÃ±Ã±atarasmiá¹ƒ vanappatijeá
rukkhadevatÄ• vasati. tasmiá¹ƒ vanasaá¹‡á¸• e sÄ«ho ca byaggho ca vasanti. tesaá¹ƒ bha
khettaá¹ƒ karoti, na rukkhaá¹ƒ chindati, nivattitvÄ• oloketuá¹ƒ samattho nÄ• ma natthi. te pa
nÄ• nappakÄ• re mige vadhitvÄ• khÄ• danti, khÄ• ditÄ• vasesaá¹ƒ tattheva pahÄ• ya gacc
asucikuá¹‡apagandho hoti. atha itarÄ• rukkhadevatÄ• andhabÄ• lÄ• kÄ• raá¹‡Ä• kÄ• raá
ekadivasaá¹ƒ bodhisattaá¹ƒ Ä• ha --- ``samma, ete no sÄ«habyagghe nissÄ• ya vanasaá¹‡a
jÄ• to, ahaá¹ƒ ete palÄ• pemÄ«â€™â€™ ti. bodhisatto ``samma, ime dve nissÄ• ya amhÄ•
rakkhiyanti, etesu palÄ• yantesu vimÄ• nÄ• ni no vinassissanti, sÄ«habyagghÄ• naá¹ƒ pada
sabbaá¹ƒ vanaá¹ƒ chinditvÄ• ekaá¹…gaá¹‡aá¹ƒ katvÄ• khettÄ• ni karissanti, mÄ• te evaá
purimÄ• dve gÄ• thÄ• avoca ---

64__._ á¹• 21 ``yena mittena saá¹ƒsaggÄ• , yogakkhemo vihiyyati.

pubbevajjhÄ• bhavaá¹ƒ tassa, rakkhe akkhÄ«va paá¹‡á¸• ito ||

65__._ á¹• 21 ``yena mittena saá¹ƒsaggÄ• , yogakkhemo pavaá¸• á¸• hati.

kareyyattasamaá¹ƒ vuttiá¹ƒ, sabbakiccesu paá¹‡á¸• itoâ€™â€™ ti ||

tattha __yena mittena saá¹ƒsaggÄ• _ti yena pÄ• pamittena saddhiá¹ƒ saá¹ƒsaggahetu saá
saddhiá¹ƒ dassanasaá¹ƒsaggo savanasaá¹ƒsaggo kÄ• yasaá¹ƒsaggo samullapanasaá¹ƒsag
imassa paÃ±cavidhassa saá¹ƒsaggassa katattÄ• ti attho. __yogakkhemo_ti kÄ• yacittasukh
dukkhayogato khemattÄ• \Ne II 297/ idha yogakkhemoti adhippetaá¹ƒ. __vihiyyatÄ«_ti pari
__pubbevajjhÄ• bhavaá¹ƒ tassa, rakkhe akkhÄ«va paá¹‡á¸• ito_ti tassa pÄ• pamittassa ajjh
abhibhavitabbaá¹ƒ attano lÄ• bhayasajÄ«vitaá¹ƒ, yathÄ• naá¹ƒ so na ajjhÄ• bhavati, tathÄ•
attano akkhÄ« viya paá¹‡á¸• ito puriso rakkheyya.

dutiyagÄ• thÄ• ya __yenÄ• _ti yena kalyÄ• á¹‡amittena saha saá¹ƒsaggakÄ• raá¹‡Ä• . __y
kÄ• yacittasukhaá¹ƒ vaá¸• á¸• hati. __kareyyattasamaá¹ƒ vutti_nti tassa kalyÄ• á¹‡amittassa
paá¹‡á¸• ito puriso yathÄ• attano jÄ«vitavuttiÃ±ca upabhogaparibhogavuttiÃ±ca karoti, eva
kareyya, adhikampi kareyya, hÄ«naá¹ƒ pana na kareyyÄ• ti.

evaá¹ƒ bodhisattena kÄ• raá¹‡e kathitepi sÄ• bÄ• ladevatÄ• anupadhÄ• retvÄ• ekadivas
bheravarÅ«pÄ• rammaá¹‡aá¹ƒ dassetvÄ• te sÄ«habyagghe palÄ• pesi. manussÄ• tesaá¹ƒ
``sÄ«habyagghÄ• aÃ±Ã±aá¹ƒ vanasaá¹‡á¸• aá¹ƒ gatÄ• â€™â€™ ti Ã±atvÄ• vanasaá¹‡á¸•
devatÄ• bodhisattaá¹ƒ upasaá¹…kamitvÄ• \Ee II 358/ ``ahaá¹ƒ, samma, tava vacanaá¹ƒ al
idÄ• ni tesaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• manussÄ• vanasaá¹‡á¸• aá¹ƒ chindanti, kiá¹ƒ nu
vatvÄ• ``idÄ• ni te asukavanasaá¹‡á¸• e nÄ• ma vasanti, gantvÄ• te Ä• nehÄ«â€™â€™ ti
purato á¹-hatvÄ• aÃ±jaliá¹ƒ paggayha tatiyaá¹ƒ gÄ• thamÄ• ha ---

66__._ á¹• 21 ``etha byagghÄ• nivattavho, paccupetha mahÄ• vanaá¹ƒ.

mÄ• vanaá¹ƒ chindi nibyagghaá¹ƒ, byagghÄ• mÄ• hesu nibbanÄ• â€™â€™ ti ||

tattha __byagghÄ• _ti ubhopi te byagghanÄ• menevÄ• lapantÄ« Ä• ha. __nivattavho_ti niv
mahÄ• vana_nti taá¹ƒ mahÄ• vanaá¹ƒ paccupetha puna upagacchatha, ayameva vÄ• pÄ•
nibyaggha_nti amhÄ• kaá¹ƒ vasanakavanasaá¹‡á¸• aá¹ƒ idÄ• ni tumhÄ• kaá¹ƒ abhÄ• vena
chindiá¹ƒsu. __byagghÄ• mÄ• hesu nibbanÄ• _ti tumhÄ• disÄ• ca byaggharÄ• jÄ• no atta
palÄ• yitattÄ• nibbanÄ• vasanaá¹-á¹-hÄ• nabhÅ«tena vanena virahitÄ• mÄ• ahesuá¹ƒ. te
yÄ• ciyamÄ• nÄ• pi ``gaccha tvaá¹ƒ, na mayaá¹ƒ Ä• gamissÄ• mÄ• â€™â€™ ti paá¹-ikkhip
vanasaá¹‡á¸• aá¹ƒ paccÄ• gaÃ±chi. manussÄ• pi katipÄ• heneva sabbaá¹ƒ vanaá¹ƒ chindit
kasikammaá¹ƒ kariá¹ƒsu.

satthÄ• \Ne II 298/ \Be II 324/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• set
samodhÄ• nesi --- ``tadÄ• apaá¹‡á¸• itÄ• devatÄ• kokÄ• liko ahosi, sÄ«ho sÄ• riputto, bya
paá¹‡á¸• itadevatÄ• pana ahameva ahosiâ€™â€™ nti.

byagghajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [273] 3. kacchapajÄ• takavaá¹‡á¹‡anÄ•

__ko_ \Ee II 359/ __nu uddhitabhattovÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kosalarÄ• ja
mahÄ• mattÄ• naá¹ƒ kalahavÅ«pasamanaá¹ƒ Ä• rabbha kathesi. paccuppannavatthu dukar

atÄ«te pana bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-h
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• kÄ• me pahÄ• ya i
himavantapadese gaá¹…gÄ• tÄ«re assamapadaá¹ƒ mÄ• petvÄ• tattha abhiÃ±Ã±Ä• ca sar
jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto vÄ• saá¹ƒ kappesi. imasmiá¹ƒ kira jÄ• take bodhisatto param
upekkhÄ• pÄ• ramiá¹ƒ pÅ«resi. tassa paá¹‡á¹‡asÄ• ladvÄ• re nisinnassa eko pagabbho du
kaá¹‡á¹‡asotesu aá¹…gajÄ• tena salÄ• kapavesanakammaá¹ƒ karoti, bodhisatto avÄ• retvÄ

nisÄ«datiyeva. athekadivasaá¹ƒ eko kacchapo udakÄ• uttaritvÄ• gaá¹…gÄ• tÄ«re mukhaá
tappanto niddÄ• yati. taá¹ƒ disvÄ• so lolavÄ• naro tassa mukhe salÄ• kapavesanakammaá
pabujjhitvÄ• aá¹…gajÄ• taá¹ƒ samugge pakkhipanto viya á¸• aá¹ƒsi, balavavedanÄ• uppaj
adhivÄ• setuá¹ƒ asakkonto ``ko nu kho maá¹ƒ imamhÄ• dukkhÄ• moceyya, kassa santikaá
cintetvÄ• ``aÃ±Ã±o maá¹ƒ imamhÄ• dukkhÄ• mocetuá¹ƒ samattho natthi aÃ±Ã±atra tÄ• p
mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti kacchapaá¹ƒ dvÄ«hi hatthehi ukkhipitvÄ• bodhisa
agamÄ• si. bodhisatto tena dussÄ«lamakkaá¹-ena saddhiá¹ƒ davaá¹ƒ karonto paá¹-hamaá¹

67__._ á¹• 21 ``ko \Ee II 360/ \Be II 325/ nu uddhitabhattova, pÅ«rahatthova brÄ• hmaá¹‡o.

kahaá¹ƒ nu bhikkhaá¹ƒ acari, kaá¹ƒ saddhaá¹ƒ upasaá¹…kamÄ«â€™â€™ ti ||

tattha __ko nu uddhitabhattovÄ• _ti ko nu esa vaá¸• á¸• hitabhatto viya, ekaá¹ƒ vaá¸• á¸• hi
bhattapÅ«rapÄ• tiá¹ƒ \Ne II 299/ hatthehi gahetvÄ• viya ko nu eso Ä• gacchatÄ«ti attho. __
brÄ• hmaá¹‡o_ti kattikamÄ• se vÄ• canakaá¹ƒ labhitvÄ• pÅ«rahattho brÄ• hmaá¹‡o viya ca
sandhÄ• ya vadati. __kahaá¹ƒ nu bhikkhaá¹ƒ acarÄ«_ti, bho vÄ• nara, kasmiá¹ƒ padese ajja
acari. __kaá¹ƒ saddhaá¹ƒ upasaá¹…kamÄ«_ti kataraá¹ƒ nÄ• ma pubbapete uddissa kataá¹
vÄ• saddhaá¹ƒ puggalaá¹ƒ tvaá¹ƒ upasaá¹…kami, kuto te ayaá¹ƒ deyyadhammo laddhoti d

taá¹ƒ sutvÄ• dussÄ«lavÄ• naro dutiyaá¹ƒ gÄ• thamÄ• ha ---

68__._ á¹• 21 ``ahaá¹ƒ kapismi dummedho, anÄ• mÄ• sÄ• ni Ä• masiá¹ƒ.

tvaá¹ƒ maá¹ƒ mocaya bhaddaá¹ƒ te, mutto gaccheyya pabbataâ€™â€™ nti ||

tattha __ahaá¹ƒ kapismi dummedho_ti bhaddaá¹ƒ te ahaá¹ƒ asmi dummedho capalacitto m
Ä• masi_nti anÄ• masitabbaá¹-á¹-hÄ• nÄ• ni Ä• masiá¹ƒ. __tvaá¹ƒ maá¹ƒ mocaya bhaddaá
anukampako maá¹ƒ imamhÄ• dukkhÄ• mocehi, __bhaddaá¹ƒ_ te hotu. __mutto gaccheyya
tavÄ• nubhÄ• vena imamhÄ• byasanÄ• mutto pabbatameva gaccheyyaá¹ƒ, na te puna cal
dasseyyanti.

bodhisatto tasmiá¹ƒ kÄ• ruÃ±Ã±ena kacchapena saddhiá¹ƒ sallapanto tatiyaá¹ƒ gÄ• thamÄ

69__._ á¹• 21 ``kacchapÄ• kassapÄ• honti, koá¹‡á¸• aÃ±Ã±Ä• honti makkaá¹-Ä• .

muÃ±ca kassapa koá¹‡á¸• aÃ±Ã±aá¹ƒ, kataá¹ƒ methunakaá¹ƒ tayÄ• â€™â€™ ti ||

tassattho \Ee II 361/ --- kacchapÄ• nÄ• ma kassapagottÄ• honti, makkaá¹-Ä• koá¹‡á¸• aÃ

kassapakoá¹‡á¸• aÃ±Ã±Ä• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• havivÄ• hasambandho attl
dussÄ«lamakkaá¹-ena tayÄ• saddhiá¹ƒ, tayÄ• ca dussÄ«lena iminÄ• makkaá¹-ena saddhi
gottasadisatÄ• saá¹…khÄ• tassa methunadhammassa \Be II 326/ anucchavikaá¹ƒ dussÄ«ly
methunakaá¹ƒ kataá¹ƒ, tasmÄ• __muÃ±ca, kassapa, koá¹‡á¸• aÃ±Ã±a_nti.

kacchapo bodhisattassa vacanaá¹ƒ sutvÄ• kÄ• raá¹‡ena pasanno vÄ• narassa aá¹…gajÄ•
muttamattova bodhisattaá¹ƒ vanditvÄ• palÄ• to, puna taá¹ƒ á¹-hÄ• naá¹ƒ nivattitvÄ• pi na o
II 300/ bodhisattaá¹ƒ vanditvÄ• sakaá¹-á¹-hÄ• nameva gato. bodhisattopi aparihÄ«najjhÄ• n
ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kacchapavÄ• narÄ• dve mahÄ• mattÄ• ahesuá¹ƒ, tÄ• paso pana ahameva ahosiâ€™â€™

kacchapajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [274] 4. lolajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• yaá¹ƒ balÄ• kÄ• sikhinÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ lolabhikkhuá¹
taÃ±hi dhammasabhaá¹ƒ Ä• nÄ«taá¹ƒ satthÄ• ``na tvaá¹ƒ bhikkhu idÄ• neva lolo, pubbepi
jÄ«vitakkhayaá¹ƒ patto, taá¹ƒ nissÄ• ya porÄ• á¹‡akapaá¹‡á¸• itÄ• pi attano vasanaá¹-á¹-hÄ
ahesuâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asiseá¹-á¹-hino mah
puÃ±Ã±atthÄ• ya nÄ«á¸·apacchiá¹ƒ á¹-hapesi. tadÄ• bodhisatto pÄ• rÄ• vatayoniyaá¹ƒ nibl
kappesi. atheko lolakÄ• ko mahÄ• nasamatthakena gacchanto nÄ• nappakÄ• raá¹ƒ maccha
pipÄ• sÄ• bhibhÅ«to ``kaá¹ƒ nu kho nissÄ• ya sakkÄ• bhaveyyaá¹ƒ okÄ• saá¹ƒ \Ee II 362/
bodhisattaá¹ƒ disvÄ• ``imaá¹ƒ nissÄ• ya sakkÄ• â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• t
araÃ±Ã±agamanakÄ• le piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha naá¹ƒ bodhisatto ``mayaá¹
aÃ±Ã±agocarÄ• , tvampi aÃ±Ã±agocaro, kiá¹ƒ nu kho maá¹ƒ anubandhasÄ«â€™â€™ ti Ä•
kiriyÄ• mayhaá¹ƒ ruccati, ahampi tumhehi samÄ• nagocaro hutvÄ• tumhe upaá¹-á¹-hÄ• tu
icchÄ• mÄ«â€™â€™ ti. bodhisatto sampaá¹-icchi. so tena saddhiá¹ƒ gocarabhÅ«miyaá¹ƒ e
osakkitvÄ• gomayarÄ• siá¹ƒ viddhaá¹ƒsetvÄ• pÄ• á¹‡ake khÄ• ditvÄ• kucchipÅ«raá¹ƒ kat
upasaá¹…kamitvÄ• ``tumhe ettakaá¹ƒ kÄ• laá¹ƒ caratheva, nanu bhojane nÄ• ma pamÄ• á
etha nÄ• tisÄ• yameva gacchÄ• mÄ• â€™â€™ ti Ä• ha. bodhisatto taá¹ƒ Ä• dÄ• ya vasana
bhattakÄ• rako ``amhÄ• kaá¹ƒ pÄ• rÄ• vato sahÄ• yaá¹ƒ gahetvÄ• Ä• gatoâ€™â€™ ti kÄ•
á¹-hapesi. kÄ• kopi catÅ«hapaÃ±cÄ• haá¹ƒ teneva nÄ«hÄ• rena vasi.

athekadivasaá¹ƒ \Ne II 301/ seá¹-á¹-hino bahumacchamaá¹ƒsaá¹ƒ Ä• hariyittha, kÄ• ko taá

lobhÄ• bhibhÅ«to paccÅ«sakÄ• lato paá¹-á¹-hÄ• ya nitthunanto nipajji. atha naá¹ƒ punadiva
samma, gocarÄ• ya pakkamissÄ• mÄ• â€™â€™ ti Ä• ha. ``tumhe gacchatha, mayhaá¹ƒ aji
ti. ``samma, kÄ• kÄ• naá¹ƒ ajÄ«rako nÄ• ma natthi, dÄ«pavaá¹-á¹-imattameva hi tumhÄ• ka
tiá¹-á¹-hati, sesaá¹ƒ ajjhohaá¹-amattameva jÄ«rati, mama vacanaá¹ƒ karohi, mÄ• etaá¹ƒ \E
macchamaá¹ƒsaá¹ƒ disvÄ• evamakÄ• sÄ«â€™â€™ ti. ``sÄ• mi, kiá¹ƒ nÄ• metaá¹ƒ katheth
mayhaâ€™â€™ nti. ``tena hi appamatto hohÄ«â€™â€™ ti taá¹ƒ ovaditvÄ• bodhisatto pakk

bhattakÄ• rakopi nÄ• nÄ• macchamaá¹ƒsavikatiyo sampÄ• detvÄ• sarÄ«rato sedaá¹ƒ apa
aá¹-á¹-hÄ• si. kÄ• ko ``ayaá¹ƒ idÄ• ni kÄ• lo maá¹ƒsaá¹ƒ khÄ• dituâ€™â€™ nti gantvÄ• ras
bhattakÄ• rako ``kirÄ«â€™â€™ ti saddaá¹ƒ sutvÄ• nivattitvÄ• olokento kÄ• kaá¹ƒ disvÄ•
sakalasarÄ«ralomaá¹ƒ luÃ±citvÄ• matthake cÅ«á¸·aá¹ƒ á¹-hapetvÄ• siá¹…gÄ«veramaricÄ
Ä• loá¸·etvÄ• ``tvaá¹ƒ amhÄ• kaá¹ƒ seá¹-á¹-hino macchamaá¹ƒsaá¹ƒ ucchiá¹-á¹-hakaá¹ƒ ka
sakalasarÄ«ramassa makkhetvÄ• khipitvÄ• nÄ«á¸·apacchiyaá¹ƒ pÄ• tesi, balavavedanÄ•
gocarabhÅ«mito Ä• gantvÄ• taá¹ƒ nitthunantaá¹ƒ disvÄ• davaá¹ƒ karonto paá¹-hamaá¹ƒ g

70__._ á¹• 21 ``kÄ• yaá¹ƒ balÄ• kÄ• sikhinÄ«, corÄ« laá¹…ghipitÄ• mahÄ• .

oraá¹ƒ balÄ• ke Ä• gaccha, caá¹‡á¸• o me vÄ• yaso sakhÄ• â€™â€™ ti ||

tattha \Be II 328/ __kÄ• yaá¹ƒ balÄ• kÄ• sikhinÄ«_ti taá¹ƒ kÄ• kaá¹ƒ tassa bahalatakkena
makkhitasarÄ«rasetavaá¹‡á¹‡attÄ• matthake ca sikhÄ• ya á¹-hapitattÄ• ``kÄ• esÄ• balÄ•
pucchanto Ä• lapati. __corÄ«_ti kulassa ananuÃ±Ã±Ä• ya kulagharaá¹ƒ, kÄ• kassa vÄ• aru
paviá¹-á¹-hattÄ• ``corÄ«â€™â€™ ti vadati. __laá¹…ghipitÄ• mahÄ• _ti laá¹…ghÄ« vuccati
megho, balÄ• kÄ• ca nÄ• ma meghasaddena gabbhaá¹ƒ gaá¹‡hantÄ«ti meghasaddo balÄ•
hoti. tenÄ• ha ``laá¹…ghipitÄ• mahÄ• â€™â€™ ti. __oraá¹ƒ balÄ• ke Ä• gacchÄ• _ti, ambh
__caá¹‡á¸• o me vÄ• yaso sakhÄ• _ti mayhaá¹ƒ sakhÄ• pacchisÄ• miko vÄ• yaso caá¹‡á¸
Ä• gato taá¹ƒ disvÄ• kaá¹‡ayasadisena tuá¹‡á¸• ena koá¹-á¹-etvÄ• jÄ«vitakkhayaá¹ƒ pÄ• p
nÄ• gacchati, tÄ• va pacchito otaritvÄ• ito ehi, sÄ«ghaá¹ƒ palÄ• yassÅ«ti vadati.

taá¹ƒ sutvÄ• kÄ• ko dutiyaá¹ƒ gÄ• thamÄ• ha ---

71__._ á¹• 21 ``nÄ• haá¹ƒ \Ne II 302/ balÄ• kÄ• sikhinÄ«, ahaá¹ƒ lolosmi vÄ• yaso.

akatvÄ• vacanaá¹ƒ tuyhaá¹ƒ, passa lÅ«nosmi Ä• gatoâ€™â€™ ti ||

tattha __Ä• gato_ti tvaá¹ƒ idÄ• ni gocarabhÅ«mito Ä• gato, maá¹ƒ lÅ«naá¹ƒ passÄ• ti attho

taá¹ƒ sutvÄ• bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

72__._ á¹• 21 ``punapÄ• pajjasÄ« samma, sÄ«laÃ±hi tava tÄ• disaá¹ƒ.

na hi mÄ• nusakÄ• bhogÄ• , subhuÃ±jÄ• honti pakkhinÄ• â€™â€™ ti ||

tattha __punapÄ• pajjasÄ« sammÄ• _ti samma vÄ• yasa, punapi tvaá¹ƒ evarÅ«paá¹ƒ dukk
natthi te ettakena mokkho. kiá¹ƒkÄ• raá¹‡Ä• ? __sÄ«laÃ±hi tava tÄ• disaá¹ƒ_ pÄ• pakaá¹ƒ,
Ä• cÄ• rasÄ«laá¹ƒ tÄ• disaá¹ƒ dukkhÄ• dhigamasseva anurÅ«paá¹ƒ. __na hi mÄ• nusakÄ•
mahÄ• puÃ±Ã±Ä• , tiracchÄ• nagatÄ• naá¹ƒ tathÄ• rÅ«paá¹ƒ puÃ±Ã±aá¹ƒ natthi, tasmÄ• n
tiracchÄ• nagatena pakkhinÄ• na bhuÃ±jÄ«yantÄ«ti.

evaÃ±ca \Be II 329/ pana vatvÄ• bodhisatto ``ito dÄ• ni paá¹-á¹-hÄ• ya mayÄ• ettha vasitu
uppatitvÄ• aÃ±Ã±attha agamÄ• si. kÄ• kopi nitthunanto tattheva kÄ• lamakÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
lolabhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. ``tadÄ• lolakÄ• ko lolabhikkhu ahosi, pÄ• rÄ•
ahosiâ€™â€™ nti.

lolajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [275] 5. rucirajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• yaá¹ƒ_ \Ee II 365/ __balÄ• kÄ• rucirÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ
Ä• rabbha kathesi. dvepi vatthÅ«ni purimasadisÄ• neva gÄ• thÄ• pi.

73__._ á¹• 21 ``kÄ• yaá¹ƒ \Ne II 303/ balÄ• kÄ• rucirÄ• , kÄ• kanÄ«á¸·asmimacchati.

caá¹‡á¸• o kÄ• ko sakhÄ• mayhaá¹ƒ, yassa cetaá¹ƒ kulÄ• vakaá¹ƒ ||

74__._ á¹• 21 ``nanu maá¹ƒ samma jÄ• nÄ• si, dija sÄ• mÄ• kabhojana.

akatvÄ• vacanaá¹ƒ tuyhaá¹ƒ, passa lÅ«nosmi Ä• gato ||

75__._ á¹• 21 ``punapÄ• pajjasÄ« samma, sÄ«laÃ±hi tava tÄ• disaá¹ƒ.

na hi mÄ• nusakÄ• bhogÄ• , subhuÃ±jÄ• honti pakkhinÄ• â€™â€™ ti || ---

gÄ• thÄ• hi ekantarikÄ• yeva.

tattha __ ``rucirÄ• â€™â€™ _ti takkamakkhitasarÄ«ratÄ• ya setavaá¹‡á¹‡ataá¹ƒ sandhÄ• y
piyadassanÄ• , paá¹‡á¸• arÄ• ti attho. __kÄ• kanÄ«á¸·asmi_nti kÄ• kakulÄ• vake. ``kÄ• kan
pÄ• á¹-ho. __dijÄ• _ti kÄ• ko pÄ• revataá¹ƒ Ä• lapati. __sÄ• mÄ• kabhojanÄ• _ti tiá¹‡abÄ«ja
sÄ• mÄ• kaggahaá¹‡ena hettha sabbampi tiá¹‡abÄ«jaá¹ƒ gahitaá¹ƒ. idhÄ• pi bodhisatto ``n
paá¹-á¹-hÄ• ya mayÄ• ettha vasituâ€™â€™ nti uppatitvÄ• aÃ±Ã±attha gato.

satthÄ• \Be II 330/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne lolabhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. ``tadÄ• lolakÄ• ko lolabhik
pana ahameva ahosiâ€™â€™ nti.

rucirajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [276] 6. kurudhammajÄ• takavaá¹‡á¹‡anÄ•

__tava saddhaÃ±ca sÄ«laÃ±cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ haá¹ƒsaghÄ
kathesi. sÄ• vatthivÄ• sino \Ee II 366/ dve sahÄ• yakÄ• bhikkhÅ« pabbajitvÄ• laddhÅ«pas
vicaranti. te ekadivasaá¹ƒ aciravatiá¹ƒ gantvÄ• nhatvÄ• vÄ• lukapuline Ä• tapaá¹ƒ tappam
sÄ• raá¹‡Ä«yakathaá¹ƒ kathentÄ• aá¹-á¹-haá¹ƒsu, tasmiá¹ƒ khaá¹‡e dve haá¹ƒsÄ• Ä• kÄ•
daharabhikkhu sakkharaá¹ƒ gahetvÄ• ``ekassa haá¹ƒsapotakassa akkhiá¹ƒ paharissÄ• mÄ
sakkhissasÄ«â€™â€™ ti \Ne II 304/ Ä• ha. ``tiá¹-á¹-hatu imasmiá¹ƒ passe akkhi, parapasse
paharissÄ• mÄ«â€™â€™ ti. ``idampi na sakkhissasiyevÄ• â€™â€™ ti. ``tena hi upadhÄ• re
sakkharaá¹ƒ gahetvÄ• haá¹ƒsassa pacchÄ• bhÄ• ge khipi. haá¹ƒso sakkharasaddaá¹ƒ sutv
naá¹ƒ itaro vaá¹-á¹-asakkharaá¹ƒ gahetvÄ• parapasse akkhimhi paharitvÄ• orimakkhinÄ•
viravanto parivattitvÄ• tesaá¹ƒ pÄ• damÅ«leyeva pati. tattha tattha á¹-hitÄ• bhikkhÅ« disvÄ
``Ä• vuso, evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• ananucchavikaá¹ƒ vo kataá¹ƒ pÄ• á¹
karontehÄ«â€™â€™ ti vatvÄ• te Ä• dÄ• ya tathÄ• gatassa dassesuá¹ƒ. satthÄ• ``saccaá¹
pÄ• á¹‡Ä• tipÄ• to katoâ€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkh
niyyÄ• nikasÄ• sane pabbajitvÄ• evamakÄ• si, porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppanne bud
saá¹ƒkiliá¹-á¹-havÄ• saá¹ƒ vasamÄ• nÄ• appamattakesupi á¹-hÄ• nesu kukkuccaá¹ƒ kariá¹
niyyÄ• nikasÄ• sane pabbajitvÄ• kukkuccamattampi na akÄ• si, nanu nÄ• ma bhikkhunÄ•
bhavitabbaâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be II 331/ kururaá¹-á¹-he indapatthanagare dhanaÃ±caye korabye rajjaá¹ƒ kÄ• rent
aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ gahetvÄ• anupubbena viÃ±Ã±utaá¹ƒ patto tak
uggaá¹‡hitvÄ• pitarÄ• oparajje patiá¹-á¹-hÄ• pito aparabhÄ• ge \Ee II 367/ pitu accayena r
rÄ• jadhamme akopento kurudhamme vattittha. kurudhammo nÄ• ma paÃ±ca sÄ«lÄ• ni, tÄ•
katvÄ• rakkhi. yathÄ• ca bodhisatto, evamassa mÄ• tÄ• aggamahesÄ« kaniá¹-á¹-habhÄ•

brÄ• hmaá¹‡o rajjugÄ• hako amacco sÄ• rathi seá¹-á¹-hi doá¹‡amÄ• pako mahÄ• matto dov
vaá¹‡á¹‡adÄ• sÄ«ti evamete.

``rÄ• jÄ• mÄ• tÄ• mahesÄ« ca, uparÄ• jÄ• purohito.

rajjuko sÄ• rathi seá¹-á¹-hi, doá¹‡o dovÄ• riko tathÄ• .

gaá¹‡ikekÄ• dasa janÄ• , kurudhamme patiá¹-á¹-hitÄ• â€™â€™ ti ||

iti ime sabbepi parisuddhÄ• ni katvÄ• paÃ±ca sÄ«lÄ• ni rakkhiá¹ƒsu. rÄ• jÄ• catÅ«su naga
nagaramajjhe ca nivesanadvÄ• re cÄ• ti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ chas
vissajjento sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• dÄ• naá¹ƒ adÄ• si, tassa pana d
dÄ• nÄ• bhiratatÄ• sakalajambudÄ«paá¹ƒ ajjhotthari. tasmiá¹ƒ kÄ• le kÄ• liá¹…garaá¹-á¹-he
kÄ• liá¹…garÄ• jÄ• rajjaá¹ƒ kÄ• resi. tassa raá¹-á¹-he devo na vassi, tasmiá¹ƒ avassante sa
305/ chÄ• takaá¹ƒ jÄ• taá¹ƒ, Ä• hÄ• ravipattiyÄ• ca manussÄ• naá¹ƒ rogo udapÄ• di, dubb
chÄ• takabhayaá¹ƒ rogabhayanti tÄ«á¹‡i bhayÄ• ni uppajjiá¹ƒsu. manussÄ• niggahaá¹‡Ä•
tattha tattha vicaranti.

sakalaraá¹-á¹-havÄ• sino ekato hutvÄ• dantapuraá¹ƒ gantvÄ• rÄ• jadvÄ• re ukkuá¹-á¹-him
vÄ• tapÄ• naá¹ƒ nissÄ• ya á¹-hito taá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ kÄ• raá¹‡Ä• ete viravantÄ
``mahÄ• rÄ• ja \Ee II 368/, sakalaraá¹-á¹-he tÄ«á¹‡i bhayÄ• ni uppannÄ• ni, devo na vassat
vipannÄ• ni, chÄ• takaá¹ƒ jÄ• taá¹ƒ. manussÄ• dubbhojanÄ• rogÄ• bhibhÅ«tÄ• niggahaá
vicaranti, devaá¹ƒ vassÄ• pehi mahÄ• rÄ• jÄ• â€™â€™ ti. ``porÄ• á¹‡akarÄ• jÄ• no deve a
ti? ``porÄ• á¹‡akarÄ• jÄ• no, mahÄ• rÄ• ja, deve avassante dÄ• naá¹ƒ datvÄ• \Be II 332/ u
samÄ• dinnasÄ«lÄ• sirigabbhaá¹ƒ pavisitvÄ• dabbasanthare sattÄ• haá¹ƒ nipajjanti, tadÄ•
rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tathÄ• akÄ• si. evaá¹ƒ santepi devo na v

rÄ• jÄ• amacce pucchi --- ``ahaá¹ƒ kattabbakiccaá¹ƒ akÄ• siá¹ƒ, devo na vassati, kinti karo
``mahÄ• rÄ• ja, indapatthanagare dhanaÃ±cayassa korabyaraÃ±Ã±o aÃ±janavaá¹‡á¹‡o nÄ
taá¹ƒ Ä• nessÄ• ma, evaá¹ƒ sante devo vassatÄ«â€™â€™ ti. ``so rÄ• jÄ• balavÄ• hanasan
hatthiá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti? ``mahÄ• rÄ• ja, tena saddhiá¹ƒ yuddhakiccaá¹ƒ natth
dÄ• nÄ• bhirato yÄ• cito samÄ• no alaá¹…katasÄ«sampi chinditvÄ• pasÄ• dasampannÄ• n
sakalarajjampi niyyÄ• detvÄ• dadeyya, hatthimhi vattabbameva natthi, avassaá¹ƒ yÄ• cito d
pana taá¹ƒ yÄ• cituá¹ƒ samatthÄ• â€™â€™ ti? ``brÄ• hmaá¹‡Ä• , mahÄ• rÄ• jÄ• â€™â€™
aá¹-á¹-ha brÄ• hmaá¹‡e pakkosÄ• petvÄ• sakkÄ• rasammÄ• naá¹ƒ katvÄ• hatthiá¹ƒ yÄ• c
paribbayaá¹ƒ Ä• dÄ• ya addhikavesaá¹ƒ gahetvÄ• sabbattha ekarattivÄ• sena turitagaman
nagaradvÄ• re dÄ• nasÄ• lÄ• su bhuÃ±jitvÄ• sarÄ«raá¹ƒ santappetvÄ• ``kadÄ• rÄ• jÄ• d
ti pucchiá¹ƒsu. manussÄ• ``pakkhassa tayo divase \Ee II 369/ cÄ• tuddase pannarase aá¹-á

Ä• gacchati, sve pana puá¹‡á¹‡amÄ«, tasmÄ• sve Ä• gacchissatÄ«â€™â€™ ti vadiá¹ƒsu.

brÄ• hmaá¹‡Ä• punadivase pÄ• tova gantvÄ• pÄ• cÄ«nadvÄ• re aá¹-á¹-haá¹ƒsu. bodhisa
gattÄ• nulitto sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito alaá¹…katahatthikkhandhavaragato ma
pÄ• cÄ«nadvÄ• rena dÄ• nasÄ• laá¹ƒ gantvÄ• otaritvÄ• sattaá¹-á¹-hajanÄ• naá¹ƒ sahatthÄ
nÄ«hÄ• rena \Ne II 306/ dethÄ• â€™â€™ ti vatvÄ• hatthiá¹ƒ abhiruhitvÄ• dakkhiá¹‡advÄ•
brÄ• hmaá¹‡Ä• pÄ• cÄ«nadvÄ• re Ä• rakkhassa balavatÄ• ya okÄ• saá¹ƒ alabhitvÄ• dakk
rÄ• jÄ• naá¹ƒ Ä• gacchantaá¹ƒ olokayamÄ• nÄ• dvÄ• rato nÄ• tidÅ«re unnataá¹-á¹-hÄ• ne
rÄ• jÄ• naá¹ƒ hatthe ukkhipitvÄ• ``jayatu bhavaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti jayÄ• pesuá
vÄ• raá¹‡aá¹ƒ nivattetvÄ• tesaá¹ƒ santikaá¹ƒ \Be II 333/ gantvÄ• ``bho brÄ• hmaá¹‡Ä• , ki
pucchi. brÄ• hmaá¹‡Ä• bodhisattassa guá¹‡aá¹ƒ vaá¹‡á¹‡entÄ• paá¹-hamaá¹ƒ gÄ• thamÄ

76__._ á¹• 21 ``tava saddhaÃ±ca sÄ«laÃ±ca, viditvÄ• na janÄ• dhipa.

vaá¹‡á¹‡aá¹ƒ aÃ±janavaá¹‡á¹‡ena, kÄ• liá¹…gasmiá¹ƒ nimimhaseâ€™â€™ ti ||

tattha __saddha_nti kammaphalÄ• naá¹ƒ saddahanavasena okappaniyasaddhaá¹ƒ. __sÄ«
avÄ«tikkamasÄ«laá¹ƒ. __vaá¹‡á¹‡a_nti tadÄ• tasmiá¹ƒ dese suvaá¹‡á¹‡aá¹ƒ vuccati, desa
iminÄ• pana padena sabbampi hiraÃ±Ã±asuvaá¹‡á¹‡Ä• didhanadhaÃ±Ã±aá¹ƒ saá¹…gahita
aÃ±janapuÃ±jasamÄ• navaá¹‡á¹‡ena iminÄ• tava nÄ• gena, __kÄ• liá¹…gasmi_nti kÄ• liá¹
__nimimhase_ti vinimayavasena gaá¹‡himha, paribhogavasena vÄ• udare pakkhipimhÄ• ti
nipÄ• tamattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- mayaÃ±hi, janÄ• dhipa, tava saddhaÃ±ca sÄ«laÃ±
no evaá¹ƒ saddhÄ• sÄ«lasampanno \Ee II 370/ rÄ• jÄ• yÄ• cito aÃ±janavaá¹‡á¹‡aá¹ƒ nÄ• g
iminÄ• attano santakena viya aÃ±janavaá¹‡á¹‡ena kÄ• liá¹…garaÃ±Ã±o santike nÄ• gaá¹ƒ
bahudhanadhaÃ±Ã±aá¹ƒ nimimhase parivattayimha ceva udare ca pakkhipimha. evaá¹ƒ taá
idhÄ• gatÄ• . tattha kattabbaá¹ƒ devo jÄ• nÄ• tÅ«ti.

aparo nayo --- tava saddhaÃ±ca sÄ«laguá¹‡asaá¹…khÄ• taá¹ƒ vaá¹‡á¹‡aÃ±ca sutvÄ• ``uá
jÄ«vitampi yÄ• cito dadeyya, pageva tiracchÄ• nagataá¹ƒ nÄ• gaâ€™â€™ nti evaá¹ƒ kÄ• lia
aÃ±janavaá¹‡á¹‡ena tava vaá¹‡á¹‡aá¹ƒ nimimhase nimimha tulayimha, tenamhÄ• idhÄ• ga

taá¹ƒ sutvÄ• bodhisatto ``sace, vo brÄ• hmaá¹‡Ä• , imaá¹ƒ nÄ• gaá¹ƒ parivattetvÄ• dhana
sukhÄ• ditaá¹ƒ mÄ• cintayittha, yathÄ• laá¹…katameva vo nÄ• gaá¹ƒ dassÄ• mÄ«â€™â€™
gÄ• thÄ• avoca ---

77__._ á¹• 21 ``annabhaccÄ• cabhaccÄ• ca, yodha uddissa gacchati.

sabbe te appaá¹-ikkhippÄ• , pubbÄ• cariyavaco idaá¹ƒ ||

78__._ á¹• 21 ``dadÄ• mi \Ne II 307/ \Be II 334/ vo brÄ• hmaá¹‡Ä• nÄ• gametaá¹ƒ, rÄ• jÄ• yasassinaá¹ƒ.

alaá¹…kataá¹ƒ hemajÄ• lÄ• bhichannaá¹ƒ, sasÄ• rathiá¹ƒ gacchatha yenakÄ• maâ€™â€™

tattha __annabhaccÄ• cabhaccÄ• cÄ• _ti purisaá¹ƒ upanissÄ• ya jÄ«vamÄ• nÄ• yÄ• gub bharitabbÄ• ti annabhaccÄ• , itare tathÄ• abharitabbattÄ• abhaccÄ• . sandhivasena panet ettÄ• vatÄ• attÄ• naá¹ƒ upanissÄ• ya ca anupanissÄ• ya ca jÄ«vamÄ• navasena sabbepi s dassitÄ• honti. __yodha uddissa gacchatÄ«_ti tesu sattesu idha jÄ«valoke yo satto yaá¹ƒ p paccÄ• sÄ«sanÄ• ya uddissa gacchati. __sabbe te appaá¹-ikkhippÄ• _ti tathÄ• uddissa ga honti, tathÄ• pi tena purisena sabbe te appaá¹-ikkhippÄ• , ``apetha, na vo dassÄ• mÄ«â€™ paá¹-ikkhipitabbÄ• ti attho. __pubbÄ• cariyavaco ida_nti pubbÄ• cariyÄ• vuccanti mÄ• tÄ• vacanaá¹ƒ. evamahaá¹ƒ mÄ• tÄ• pitÅ«hi sikkhÄ• pitoti dÄ«peti.

__dadÄ• mi vo brÄ• hmaá¹‡Ä• nÄ• gameta_nti yasmÄ• \Ee II 371/ idaá¹ƒ amhÄ• kaá¹ƒ p brÄ• hmaá¹‡Ä• tumhÄ• kaá¹ƒ imaá¹ƒ nÄ• gaá¹ƒ dadÄ• mi. __rÄ• jÄ• raha_nti raÃ±Ã±o anu rÄ• japaribhogaá¹ƒ. __yasassina_nti parivÄ• rasampannaá¹ƒ, taá¹ƒ kira hatthiá¹ƒ nissÄ• ya hatthigopakahatthivejjÄ• dÄ«ni paÃ±ca kulasatÄ• ni jÄ«vanti, tehi saddhiÃ±Ã±eva vo dadÄ• __alaá¹…kata_nti nÄ• nÄ• vidhehi hatthialaá¹…kÄ• rehi alaá¹…kataá¹ƒ. __hemajÄ• lÄ• bhi abhicchannaá¹ƒ. __sasÄ• rathi_nti yo panassa sÄ• rathi hatthigopako Ä• cariyo, tena saddh sasÄ• rathi hutvÄ• tumhe saparivÄ• raá¹ƒ imaá¹ƒ nÄ• gaá¹ƒ gahetvÄ• yenakÄ• maá¹ƒ gac

evaá¹ƒ hatthikkhandhavaragatova mahÄ• satto vÄ• cÄ• ya datvÄ• puna hatthikkhandhÄ• analaá¹…kataá¹-á¹-hÄ• naá¹ƒ atthi, alaá¹…karitvÄ• dassÄ• mÄ«â€™â€™ ti vatvÄ• tikkhat karonto upadhÄ• retvÄ• analaá¹…kataá¹-á¹-hÄ• naá¹ƒ adisvÄ• tassa soá¹‡á¸• aá¹ƒ brÄ• h á¹-hapetvÄ• suvaá¹‡á¹‡abhiá¹…kÄ• rena pupphagandhavÄ• sitaá¹ƒ udakaá¹ƒ pÄ• tetvÄ• saparivÄ• raá¹ƒ nÄ• gaá¹ƒ sampaá¹-icchitvÄ• \Be II 335/ hatthipiá¹-á¹-he nisinnÄ• dantapu raÃ±Ã±o adaá¹ƒsu, hatthimhi Ä• gatepi devo na vassateva. rÄ• jÄ• ``kiá¹ƒ nu kho kÄ• raá¹ pucchanto ``dhanaÃ±cayakorabyarÄ• jÄ• kurudhammaá¹ƒ rakkhati, tenassa raá¹-á¹-he anv anudasÄ• haá¹ƒ devo vassati, raÃ±Ã±o guá¹‡Ä• nubhÄ• vo cesa, imassa pana tiracchÄ• na kittakÄ• bhaveyyuâ€™â€™ nti sutvÄ• ``tena hi yathÄ• laá¹…katameva saparivÄ• raá¹ƒ ha datvÄ• yaá¹ƒ so kurudhammaá¹ƒ rakkhati, taá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-e likhitvÄ• Ä• nethÄ• brÄ• hmaá¹‡e ca amacce ca pesesi. te gantvÄ• raÃ±Ã±o hatthiá¹ƒ niyyÄ• detvÄ• ``deva, i amhÄ• kaá¹ƒ raá¹-á¹-he \Ee II 372/ devo na vassati, tumhe kira kurudhammaá¹ƒ nÄ• ma rak taá¹ƒ rakkhitukÄ• mo imasmiá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-e likhitvÄ• Ä• nethÄ• â€™â€™ ti pese kurudhammaâ€™â€™ nti. ``tÄ• tÄ• , saccÄ• haá¹ƒ etaá¹ƒ kurudhammaá¹ƒ rakkhÄ• mi, idÄ atthi, na me so kurudhammo cittaá¹ƒ Ä• rÄ• dheti, tasmÄ• tumhÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakk

kasmÄ• pana taá¹ƒ sÄ«laá¹ƒ rÄ• jÄ• naá¹ƒ na Ä• rÄ• dhetÄ«ti? tadÄ• kira rÄ• jÅ«naá¹ƒ ta
kattikamÄ• se pavatto chaá¹‡o nÄ• ma hoti, taá¹ƒ chaá¹‡aá¹ƒ kÄ«á¸·antÄ• rÄ• jÄ• no
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• devavesaá¹ƒ gahetvÄ• cittarÄ• jassa nÄ• ma yakl
catuddisÄ• pupphapaá¹-imaá¹‡á¸• ite cittasare khipanti. ayampi rÄ• jÄ• taá¹ƒ khaá¹‡aá¹ƒ k
taá¸·Ä• kapÄ• á¸·iyÄ• cittarÄ• jassa yakkhassa santike á¹-hatvÄ• catuddisÄ• cittasare khip
sesadisÄ• gate tayo sare disvÄ• udakapiá¹-á¹-he khittasaraá¹ƒ na addasa. raÃ±Ã±o ``kacci
saro macchasarÄ«re patitoâ€™â€™ ti kukkuccaá¹ƒ ahosi pÄ• á¹‡Ä• tipÄ• takammena sÄ«l
sÄ«laá¹ƒ na Ä• rÄ• dheti. so evamÄ• ha --- ``tÄ• tÄ• , mayhaá¹ƒ kurudhamme kukkuccaá¹ƒ
surakkhitaá¹ƒ rakkhati, tassÄ• santike gaá¹‡hathÄ• â€™â€™ ti. ``mahÄ• rÄ• ja, tumhÄ• ka
vadhissÄ• mÄ«â€™ ti cetanÄ• natthi, taá¹ƒ vinÄ• pÄ• á¹‡Ä• tipÄ• to nÄ• ma na hoti, detha
kurudhammaâ€™â€™ nti. ``tena hi likhathÄ• â€™â€™ ti suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• pesi
adinnaá¹ƒ nÄ• dÄ• tabbaá¹ƒ \Ee II 373/, kÄ• mesu micchÄ• na caritabbaá¹ƒ, musÄ• na bh
majjaá¹ƒ na pÄ• tabbaâ€™â€™ nti likhÄ• petvÄ• ca pana ``evaá¹ƒ santepi neva maá¹ƒ Ä•
gaá¹‡hathÄ• â€™â€™ ti Ä• ha.

dÅ«tÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• tassÄ• santikaá¹ƒ gantvÄ• ``devi, tumhe kira kurudhamm
dethÄ• â€™â€™ ti vadiá¹ƒsu. ``tÄ• tÄ• , saccÄ• haá¹ƒ kurudhammaá¹ƒ rakkhÄ• mi, idÄ• ni
uppannaá¹ƒ, na me so kurudhammo Ä• rÄ• dheti tena vo dÄ• tuá¹ƒ na sakkÄ• â€™â€™ ti.
jeá¹-á¹-ho rÄ• jÄ• , kaniá¹-á¹-ho uparÄ• jÄ• . atheko rÄ• jÄ• bodhisattassa satasahassaggh
sahassagghanakaá¹ƒ kaÃ±canamÄ• laá¹ƒ pesesi. so ``mÄ• taraá¹ƒ pÅ«jessÄ• mÄ«â€™â€
sÄ• cintesi --- ``ahaá¹ƒ neva candanaá¹ƒ vilimpÄ• mi, na mÄ• laá¹ƒ dhÄ• remi, suá¹‡isÄ• n
athassÄ• etadahosi --- ``jeá¹-á¹-hasuá¹‡isÄ• me issarÄ• , aggamahesiá¹-á¹-hÄ• ne á¹-hitÄ
suvaá¹‡á¹‡amÄ• laá¹ƒ dassÄ• mi. kaniá¹-á¹-hasuá¹‡isÄ• pana duggatÄ• , tassÄ• candana
sÄ• raÃ±Ã±o deviyÄ• suvaá¹‡á¹‡amÄ• laá¹ƒ datvÄ• uparÄ• jabhariyÄ• ya candanasÄ• ra
``ahaá¹ƒ \Ne II 309/ kurudhammaá¹ƒ rakkhÄ• mi, etÄ• saá¹ƒ duggatÄ• duggatabhÄ• vo may
jeá¹-á¹-hÄ• pacÄ• yikakammameva pana kÄ• tuá¹ƒ mayhaá¹ƒ anurÅ«paá¹ƒ, kacci nu kho m
bhinnaâ€™â€™ nti kukkuccaá¹ƒ ahosi, tasmÄ• evamÄ• ha. atha naá¹ƒ dÅ«tÄ• ``attano sa
dÄ«yati, tumhe ettakenapi kukkuccaá¹ƒ kurumÄ• nÄ• kiá¹ƒ aÃ±Ã±aá¹ƒ pÄ• paá¹ƒ karissath
evarÅ«pena na \Ee II 374/ bhijjati, detha no kurudhammaâ€™â€™ nti vatvÄ• tassÄ• pi san
suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

``tÄ• tÄ• , evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, suá¹‡isÄ• pana me suá¹-á¹-hu rakkhati
gaá¹‡hathÄ• â€™â€™ ti vuttÄ• ca pana aggamahesiá¹ƒ upasaá¹…kamitvÄ• purimanayen
sÄ• pi purimanayeneva vatvÄ• ``idÄ• ni maá¹ƒ sÄ«laá¹ƒ nÄ• rÄ• dheti, tena vo dÄ• tuá¹ƒ n
kira ekadivasaá¹ƒ sÄ«hapaÃ±jare á¹-hitÄ• raÃ±Ã±o nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karontassa
hatthipiá¹-á¹-he nisinnaá¹ƒ uparÄ• jaá¹ƒ disvÄ• lobhaá¹ƒ uppÄ• detvÄ• ``sacÄ• haá¹ƒ imin
kareyyaá¹ƒ, bhÄ• tu accayena rajje patiá¹-á¹-hito maá¹ƒ esa saá¹…gaá¹‡heyyÄ• â€™â€™ t

``ahaá¹ƒ kurudhammaá¹ƒ rakkhamÄ• nÄ• sasÄ• mikÄ• hutvÄ• kilesavasena aÃ±Ã±aá¹ƒ p
bhinnena bhavitabbaâ€™â€™ nti \Ne II 310/ kukkuccaá¹ƒ ahosi, tasmÄ• evamÄ• ha. atha
nÄ• ma ayye cittuppÄ• damattena \Be II 337/ na hoti, tumhe ettakenapi kukkuccaá¹ƒ kurum
kiá¹ƒkarissatha, na ettakena sÄ«laá¹ƒ bhijjati, detha no kurudhammaâ€™â€™ nti vatvÄ• ta
suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

``tÄ• tÄ• , evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, uparÄ• jÄ• pana suá¹-á¹-hu rakkhati, ta
gaá¹‡hathÄ• â€™â€™ ti vuttÄ• ca pana uparÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• purimanaye
so pana sÄ• yaá¹ƒ rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchanto ratheneva rÄ• jaá¹…gaá¹‡aá¹ƒ patvÄ
bhuÃ±jitvÄ• tattheva sayitukÄ• mo hoti, rasmiyo ca patodaÃ±ca antodhure chaá¸• á¸• eti. tÄ
pakkamitvÄ• punadivase pÄ• tova gantvÄ• tassa nikkhamanaá¹ƒ olokentova tiá¹-á¹-hati. sÄ
gopayitvÄ• \Ee II 375/ punadivase pÄ• tova taá¹ƒ Ä• dÄ• ya rÄ• jadvÄ• re tiá¹-á¹-hati. sace
nikkhantukÄ• mo hoti, rasmiyo ca patodaÃ±ca antoratheyeva á¹-hapetvÄ• rÄ• jupaá¹-á¹-hÄ
tÄ• ya saÃ±Ã±Ä• ya ``idÄ• neva nikkhamissatÄ«â€™â€™ ti rÄ• jadvÄ• reyeva tiá¹-á¹-hati. s
katvÄ• rÄ• janivesanaá¹ƒ pÄ• visi, paviá¹-á¹-hamattassayevassa devo pÄ• vassi. rÄ• jÄ• ``
tassa nikkhantuá¹ƒ nÄ• dÄ• si, so tattheva bhuÃ±jitvÄ• sayi. mahÄ• jano ``idÄ• ni nikkhami
sabbarattiá¹ƒ temento aá¹-á¹-hÄ• si. uparÄ• jÄ• dutiyadivase nikkhamitvÄ• temetvÄ• á¹-hi
disvÄ• ``ahaá¹ƒ kurudhammaá¹ƒ rakkhanto ettakaá¹ƒ janaá¹ƒ kilamesiá¹ƒ, sÄ«lena me bhin
nti kukkuccaá¹ƒ ahosi, tena tesaá¹ƒ dÅ«tÄ• naá¹ƒ ``saccÄ• haá¹ƒ kurudhammaá¹ƒ rakkhÄ•
kukkuccaá¹ƒ atthi, tena vo na sakkÄ• dÄ• tuâ€™â€™ nti vatvÄ• tamatthaá¹ƒ Ä• rocesi. ath
``tumhÄ• kaá¹ƒ, deva, `ete kilamantÅ«â€™ ti cittaá¹ƒ natthi, acetanakaá¹ƒ kammaá¹ƒ na ho
kukkuccaá¹ƒ karontÄ• naá¹ƒ kathaá¹ƒ tumhÄ• kaá¹ƒ vÄ«tikkamo bhavissatÄ«â€™â€™ ti va
gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

``evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, purohito pana suá¹-á¹-hu rakkhati, tassa santike
vuttÄ• ca pana purohitaá¹ƒ upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. sopi ekadivasaá¹ƒ rÄ• jupaá¹-
ekena raÃ±Ã±Ä• tassa raÃ±Ã±o pesitaá¹ƒ taruá¹‡aravivaá¹‡á¹‡aá¹ƒ rathaá¹ƒ antarÄ• mag
rathoâ€™â€™ ti pucchitvÄ• ``raÃ±Ã±o Ä• bhatoâ€™â€™ ti sutvÄ• ``ahaá¹ƒ \Be II 338/ ma
imaá¹ƒ rathaá¹ƒ dadeyya, sukhaá¹ƒ imaá¹ƒ Ä• ruyha vicareyyaâ€™â€™ nti cintetvÄ• rÄ• ju
tassa jayÄ• petvÄ• á¹-hitakÄ• le raÃ±Ã±o rathaá¹ƒ \Ee II 376/ dassesuá¹ƒ. rÄ• jÄ• disvÄ•
ayaá¹ƒ ratho, Ä• cariyassa naá¹ƒ dethÄ• â€™â€™ ti Ä• ha. purohito na icchi, punappunaá¹
icchiyeva. kiá¹ƒkÄ• raá¹‡Ä• ? evaá¹ƒ kirassa ahosi --- ``ahaá¹ƒ kurudhammaá¹ƒ rakkhantov
akÄ• siá¹ƒ, bhinnena me sÄ«lena bhavitabbaâ€™â€™ nti. so etamatthaá¹ƒ Ä• cikkhitvÄ• ``
kukkuccaá¹ƒ atthi, na maá¹ƒ so dhammo Ä• rÄ• dheti, tasmÄ• na sakkÄ• dÄ• tuâ€™â€™
``ayya, lobhuppÄ• damattena na sÄ«laá¹ƒ bhijjati, tumhe ettakenapi kukkuccaá¹ƒ karontÄ•
karissathÄ• â€™â€™ ti vatvÄ• tassapi santike sÄ«laá¹ƒ gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e li

``evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, rajjugÄ• hako amacco pana suá¹-á¹-hu rakkhati,

gaá¹‡hathÄ• â€™â€™ ti vuttÄ• ca pana tampi upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. sopi ekadi
minanto rajjuá¹ƒ daá¹‡á¸• ake bandhitvÄ• ekaá¹ƒ koá¹-iá¹ƒ khettasÄ• mikena gaá¹‡hÄ• pet
aggahesi, tena gahitarajjukoá¹-iyÄ• baddhadaá¹‡á¸• ako ekassa kakkaá¹-akassa bilamajjha
cintesi --- ``sace daá¹‡á¸• akaá¹ƒ bile otÄ• ressÄ• mi, antobile kakkaá¹-ako nassissati. sace
karissÄ• mi, raÃ±Ã±o santakaá¹ƒ nassissati. sace orato karissÄ• mi, kuá¹-umbikassa santak
nu kho kÄ• tabbaâ€™â€™ nti? athassa etadahosi --- ``bile kakkaá¹-akena bhavitabbaá¹ƒ, s
paÃ±Ã±Ä• yeyya, ettheva naá¹ƒ otÄ• ressÄ• mÄ«â€™â€™ ti bile daá¹‡á¸• akaá¹ƒ otÄ• resi
saddamakÄ• si. athassa etadahosi --- ``daá¹‡á¸• ako kakkaá¹-akapiá¹-á¹-he otiá¹‡á¹‡o bhav
mato bhavissati, ahaÃ±ca kurudhammaá¹ƒ rakkhÄ• mi, tena me sÄ«lena bhinnena bhavitab
so etamatthaá¹ƒ Ä• cikkhitvÄ• ``iminÄ• me \Ne II 311/ kÄ• raá¹‡ena kurudhamme kukkucc
sakkÄ• dÄ• tuâ€™â€™ nti Ä• ha. atha naá¹ƒ dÅ«tÄ• ``tumhÄ• kaá¹ƒ `kakkaá¹-ako maratÅ
acetanakaá¹ƒ kammaá¹ƒ nÄ• ma na hoti. tumhe ettakenapi kukkuccaá¹ƒ karontÄ• kiá¹ƒ vÄ
karissathÄ• â€™â€™ ti vatvÄ• tassapi santike sÄ«laá¹ƒ gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e li

``evaá¹ƒ \Be II 339/ santepi neva maá¹ƒ Ä• rÄ• dheti, sÄ• rathi pana suá¹-á¹-hu rakkhati, ta
gaá¹‡hathÄ• â€™â€™ ti vuttÄ• ca pana tampi upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. so ekadiva
uyyÄ• naá¹ƒ nesi. rÄ• jÄ• tattha divÄ• kÄ«á¸·itvÄ• sÄ• yaá¹ƒ nikkhamitvÄ• rathaá¹ƒ abhi
asampattasseva sÅ«riyatthaá¹…gamanavelÄ• ya megho uá¹-á¹-hahi. sÄ• rathi raÃ±Ã±o tem
patodasaÃ±Ã±amadÄ• si. sindhavÄ• javena pakkhandiá¹ƒsu. tato paá¹-á¹-hÄ• ya ca pana t
tato Ä• gacchantÄ• pi taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• javena gacchanti Ä• gacchanti. kiá¹ƒ kÄ•
etadahosi --- ``imasmiá¹ƒ á¹-hÄ• ne parissayena bhavitabbaá¹ƒ, tena no sÄ• rathi tadÄ• pa
adÄ• sÄ«â€™â€™ ti. sÄ• rathissapi etadahosi --- ``raÃ±Ã±o temane vÄ• atemane vÄ• ma
pana aá¹-á¹-hÄ• ne susikkhitasindhavÄ• naá¹ƒ patodasaÃ±Ã±aá¹ƒ adÄ• siá¹ƒ, tena ime idÄ
kilamanti, ahaÃ±ca kurudhammaá¹ƒ rakkhÄ• mi, tena me bhinnena sÄ«lena bhavitabbaâ€™
Ä• cikkhitvÄ• ``iminÄ• kÄ• raá¹‡ena kurudhamme kukkuccaá¹ƒ atthi, tena vo na sakkÄ• d
naá¹ƒ dÅ«tÄ• ``tumhÄ• kaá¹ƒ `sindhavÄ• kilamantÅ«â€™ ti cittaá¹ƒ natthi, acetanakaá¹ƒ k
ettakenapi ca tumhe kukkuccaá¹ƒ karontÄ• kiá¹ƒ vÄ«tikkamaá¹ƒ karissathÄ• â€™â€™ ti va
sÄ«laá¹ƒ gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e \Ee II 378/ likhiá¹ƒsu.

``evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, seá¹-á¹-hi pana suá¹-á¹-hu rakkhati, tassa santik
ti vuttÄ• ca pana tampi upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. sopi ekadivasaá¹ƒ gabbhato nikkh
sÄ• likhettaá¹ƒ gantvÄ• paccavekkhitvÄ• nivattamÄ• no ``vÄ«himÄ• laá¹ƒ bandhÄ• pessÄ
sÄ• lisÄ«samuá¹-á¹-hiá¹ƒ gÄ• hÄ• petvÄ• thÅ«á¹‡Ä• ya bandhÄ• pesi. athassa etadahosi -
raÃ±Ã±o bhÄ• go dÄ• tabbo, adinnabhÄ• gatoyeva me kedÄ• rato sÄ• lisÄ«samuá¹-á¹-hi gÄ
kurudhammaá¹ƒ rakkhÄ• mi, tena me bhinnena sÄ«lena bhavitabbaâ€™â€™ nti. so etamat
me kÄ• raá¹‡ena kurudhamme kukkuccaá¹ƒ atthi, tena vo na sakkÄ• dÄ• tuâ€™â€™ nti Ä•
``tumhÄ• kaá¹ƒ theyyacittaá¹ƒ natthi, tena vinÄ• adinnÄ• dÄ• naá¹ƒ nÄ• ma paÃ±Ã±Ä• pet
kukkuccaá¹ƒ karontÄ• tumhe parasantakaá¹ƒ nÄ• ma \Be II 340/ kiá¹ƒ gaá¹‡hissathÄ• â€™

santike sÄ«laá¹ƒ gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

``evaá¹ƒ \Ne II 312/ santepi neva maá¹ƒ Ä• rÄ• dheti, doá¹‡amÄ• pako pana mahÄ• matto
santike gaá¹‡hathÄ• â€™â€™ ti vuttÄ• ca pana tampi upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. so
koá¹-á¹-hÄ• gÄ• radvÄ• re nisÄ«ditvÄ• rÄ• jabhÄ• ge vÄ«hiá¹ƒ minÄ• pento amitavÄ«hirÄ•
lakkhaá¹ƒ á¹-hapesi, tasmiá¹ƒ khaá¹‡e devo pÄ• vassi. mahÄ• matto lakkhÄ• ni gaá¹‡etvÄ•
nÄ• ma hontÄ«â€™â€™ ti vatvÄ• lakkhavÄ«hiá¹ƒ saá¹ƒkaá¸• á¸• hitvÄ• mitarÄ• simhi pak
dvÄ• rakoá¹-á¹-hake á¹-hatvÄ• cintesi --- ``kiá¹ƒ nu kho mayÄ• lakkhavÄ«hÄ« mitavÄ«hirÄ
udÄ• hu amitarÄ• simhÄ«â€™â€™ ti. athassa etadahosi --- ``sace me \Ee II 379/ mitavÄ«hi
akÄ• raá¹‡eneva raÃ±Ã±o santakaá¹ƒ vaá¸• á¸• hitaá¹ƒ, gahapatikÄ• naá¹ƒ santakaá¹ƒ nÄ•
kurudhammaá¹ƒ rakkhÄ• mi, tena me bhinnena sÄ«lena bhavitabbaâ€™â€™ nti. so etamat
me kÄ• raá¹‡ena kurudhamme kukkuccaá¹ƒ atthi, tena vo na sakkÄ• dÄ• tuâ€™â€™ nti Ä•
``tumhÄ• kaá¹ƒ theyyacittaá¹ƒ natthi, tena vinÄ• adinnÄ• dÄ• naá¹ƒ nÄ• ma paÃ±Ã±Ä• pet
kukkuccaá¹ƒ karontÄ• kiá¹ƒ tumhe parassa santakaá¹ƒ gaá¹‡hissathÄ• â€™â€™ ti vatvÄ•
gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

``evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, dovÄ• riko pana suá¹-á¹-hu rakkhati, tassa santi
ti vuttÄ• ca pana tampi upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. sopi ekadivasaá¹ƒ nagaradvÄ• raá
tikkhattuá¹ƒ saddamanussÄ• vesi. atheko daliddamanusso attano kaniá¹-á¹-habhaginiyÄ• s
dÄ• rupaá¹‡á¹‡atthÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• nivattanto tassa saddaá¹ƒ sutvÄ• bhaginiá
sampÄ• puá¹‡i. atha naá¹ƒ dovÄ• riko ``tvaá¹ƒ nagare raÃ±Ã±o atthibhÄ• vaá¹ƒ kiá¹ƒ na jÄ•
imassa nagarassa dvÄ• raá¹ƒ pidhÄ«yatÄ«â€™ ti na jÄ• nÄ• si, attano mÄ• tugÄ• maá¹ƒ ga
kÄ• maratikÄ«á¸·aá¹ƒ kÄ«á¸·anto divasaá¹ƒ vicarasÄ«â€™â€™ ti Ä• ha. athassa itarena ``n
bhaginÄ« me esÄ• â€™â€™ ti vutte etadahosi --- ``akÄ• raá¹‡aá¹ƒ vata me kataá¹ƒ bhagin
kathentena, ahaÃ±ca kurudhammaá¹ƒ rakkhÄ• mi, tena me bhinnena sÄ«lena bhavitabbaâ€
Ä• cikkhitvÄ• ``iminÄ• me kÄ• raá¹‡ena kurudhamme kukkuccaá¹ƒ \Be II 341/ atthi, tena v
nti Ä• ha. atha naá¹ƒ dÅ«tÄ• ``etaá¹ƒ tumhehi tathÄ• saÃ±Ã±Ä• ya kathitaá¹ƒ, ettha \Ee II 3
natthi, ettakenapi ca tumhe kukkuccÄ• yantÄ• kurudhamme sampajÄ• namusÄ• vÄ• daá¹ƒ
ti vatvÄ• tassapi santike sÄ«laá¹ƒ gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

``evaá¹ƒ santepi neva maá¹ƒ Ä• rÄ• dheti, vaá¹‡á¹‡adÄ• sÄ« pana suá¹-á¹-hu rakkhati, tas
gaá¹‡hathÄ• â€™â€™ ti vuttÄ• ca pana tampi upasaá¹…kamitvÄ• yÄ• ciá¹ƒsu. sÄ• purim
kiá¹ƒkÄ• raá¹‡Ä• \Ne II 313/? sakko kira devÄ• namindo ``tassÄ• sÄ«laá¹ƒ vÄ«maá¹ƒsissÄ
mÄ• á¹‡avakavaá¹‡á¹‡ena Ä• gantvÄ• ``ahaá¹ƒ Ä• gamissÄ• mÄ«â€™â€™ ti vatvÄ• saha
tÄ«á¹‡i saá¹ƒvaccharÄ• ni nÄ• gacchi. sÄ• attano sÄ«labhedabhayena tÄ«á¹‡i saá¹ƒvacch
hatthato tambÅ«lamattampi na gaá¹‡hi, sÄ• anukkamena duggatÄ• hutvÄ• cintesi --- ``ma
gatapurisassa tÄ«á¹‡i saá¹ƒvaccharÄ• ni anÄ• gacchantassa duggatÄ• jÄ• tÄ• , jÄ«vitavutt
sakkomi, ito dÄ• ni paá¹-á¹-hÄ• ya mayÄ• vinicchayamahÄ• mattÄ• naá¹ƒ Ä• rocetvÄ• par

vaá¹-á¹-atÄ«â€™â€™ ti. sÄ• vinicchayaá¹ƒ gantvÄ• ``sÄ• mi, paribbayaá¹ƒ datvÄ• gatapu
saá¹ƒvaccharÄ• ni, matabhÄ• vampissa na jÄ• nÄ• mi, jÄ«vitaá¹ƒ ghaá¹-etuá¹ƒ na sakkomi
ti Ä• ha. tÄ«á¹‡i saá¹ƒvaccharÄ• ni anÄ• gacchante kiá¹ƒ karissasi, ito paá¹-á¹-hÄ• ya parib
tassÄ• laddhavinicchayÄ• ya vinicchayato nikkhamamÄ• nÄ• ya eva eko puriso sahassabh

tassa gahaá¹‡atthÄ• ya hatthaá¹ƒ pasÄ• raá¹‡akÄ• le sakko attÄ• naá¹ƒ dassesi. sÄ• disv
saá¹ƒvaccharattayamatthake sahassadÄ• yako puriso Ä• gato, tÄ• ta, natthi me tava kahÄ•
hatthaá¹ƒ samiÃ±jesi. sakko attano sarÄ«raÃ±Ã±eva abhinimminitvÄ• taruá¹‡asÅ«riyo viya
aá¹-á¹-hÄ• si, sakalanagaraá¹ƒ sannipati. sakko mahÄ• janamajjhe ``ahaá¹ƒ \Ee II 381/ etiss
saá¹ƒvaccharattayamatthake sahassaá¹ƒ adÄ• siá¹ƒ, sÄ«laá¹ƒ rakkhantÄ• nÄ• ma evarÅ«
ti ovÄ• daá¹ƒ datvÄ• tassÄ• nivesanaá¹ƒ sattaratanehi pÅ«retvÄ• ``ito paá¹-á¹-hÄ• ya app
taá¹ƒ anusÄ• sitvÄ• devalokameva agamÄ• si. iminÄ• kÄ• raá¹‡ena sÄ• ``ahaá¹ƒ gahitab
aÃ±Ã±ena dÄ«yamÄ• nÄ• ya bhatiyÄ• hatthaá¹ƒ pasÄ• resiá¹ƒ, iminÄ• kÄ• raá¹‡ena \Be I
nÄ• rÄ• dheti, tena vo dÄ• tuá¹ƒ na sakkÄ• â€™â€™ ti paá¹-ikkhipi. atha naá¹ƒ dÅ«tÄ• ``ha
sÄ«labhedo natthi, sÄ«laá¹ƒ nÄ• ma etaá¹ƒ paramavisuddhi hotÄ«â€™â€™ ti vatvÄ• tassÄ
gahetvÄ• suvaá¹‡á¹‡apaá¹-á¹-e likhiá¹ƒsu.

iti imesaá¹ƒ ekÄ• dasannaá¹ƒ janÄ• naá¹ƒ rakkhaá¹‡asÄ«laá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-e likhit
kÄ• liá¹…garaÃ±Ã±o suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ datvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ
vattamÄ• no paÃ±ca sÄ«lÄ• ni pÅ«resi. tasmiá¹ƒ khaá¹‡e sakalakÄ• liá¹…garaá¹-á¹-he dev
vÅ«pasantÄ• ni, raá¹-á¹-haá¹ƒ khemaá¹ƒ subhikkhaá¹ƒ ahosi. bodhisatto yÄ• vajÄ«vaá¹ƒ dÄ
katvÄ• saparivÄ• ro saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
\Ne II 314/ keci sotÄ• pannÄ• ahesuá¹ƒ, keci sakadÄ• gÄ• mino, keci anÄ• gÄ• mino, keci
jÄ• takasamodhÄ• ne pana ---

``gaá¹‡ikÄ• uppalavaá¹‡á¹‡Ä• , puá¹‡á¹‡o dovÄ• riko tadÄ• .

rajjugÄ• ho kaccÄ• yano, moggallÄ• no doá¹‡amÄ• pako ||

``sÄ• riputto tadÄ• seá¹-á¹-hi, anuruddho ca sÄ• rathi.

brÄ• hmaá¹‡o kassapo thero, uparÄ• jÄ• nandapaá¹‡á¸• ito ||

``mahesÄ« rÄ• hulamÄ• tÄ• , mÄ• yÄ• devÄ« janettiyÄ• .

kururÄ• jÄ• bodhisatto, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

kurudhammajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [277] 7. romakajÄ• takavaá¹‡á¹‡anÄ•

__vassÄ• ni_ \Ee II 382/ __paÃ±Ã±Ä• sa samÄ• dhikÄ• nÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane parisakkanaá¹ƒ Ä• rabbha kathesi. paccuppannavatthu uttÄ• nameva.

atÄ«te pana bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto pÄ• rÄ• vato h bahupÄ• rÄ• vataparivuto araÃ±Ã±e pabbataguhÄ• yaá¹ƒ vÄ• saá¹ƒ kappesi. aÃ±Ã±ataropi tesaá¹ƒ pÄ• rÄ• vatÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nato \Be II 343/ avidÅ«re ekaá¹ƒ paccantagÄ assamapadaá¹ƒ mÄ• petvÄ• pabbataguhÄ• yaá¹ƒ vÄ• saá¹ƒ kappesi. bodhisatto antaranta sotabbayuttakaá¹ƒ suá¹‡Ä• ti. tÄ• paso tattha ciraá¹ƒ vasitvÄ• pakkÄ• mi, athaÃ±Ã±o kÅ«á tattha vÄ• saá¹ƒ kappesi. bodhisatto pÄ• rÄ• vataparivuto taá¹ƒ upasaá¹…kamitvÄ• vanditv katvÄ• assamapade vicaritvÄ• girikandarasamÄ«pe gocaraá¹ƒ gahetvÄ• sÄ• yaá¹ƒ attano gacchati. kÅ«á¹-atÄ• paso tattha atirekapaá¹‡á¹‡Ä• savassÄ• ni vasi.

athassa ekadivasaá¹ƒ paccantagÄ• mavÄ• sino manussÄ• pÄ• rÄ• vatamaá¹ƒsaá¹ƒ abhis tattha rasataá¹‡hÄ• ya bajjhitvÄ• ``kiá¹ƒ maá¹ƒsaá¹ƒ nÄ• metaâ€™â€™ nti pucchitvÄ• ``p sutvÄ• cintesi \Ne II 315/ --- ``mayhaá¹ƒ assamapadaá¹ƒ bahÅ« pÄ• rÄ• vatÄ• Ä• gacchan khÄ• dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so taá¹‡á¸• ulasappidadhikhÄ«ramaricÄ• dÄ«ni Ä• ha muggaraá¹ƒ cÄ«varakaá¹‡á¹‡ena paá¹-icchÄ• detvÄ• pÄ• rÄ• vatÄ• naá¹ƒ Ä• gamanaá¹ƒ nisÄ«di. bodhisatto pÄ• rÄ• vataparivuto Ä• gantvÄ• tassa kÅ«á¹-ajaá¹-ilassa duá¹-á¹-hakir ``ayaá¹ƒ duá¹-á¹-hatÄ• paso aÃ±Ã±enÄ• kÄ• rena nisinno, kacci nu kho amhÄ• kaá¹ƒ samÄ khÄ• di, parigaá¹‡hissÄ• mi naâ€™â€™ nti anuvÄ• te á¹-hatvÄ• tassa sarÄ«ragandhaá¹ƒ \ ``ayaá¹ƒ amhe mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• ditukÄ• mo, na tassa santikaá¹ƒ gantuá¹ƒ vaá pÄ• rÄ• vate Ä• dÄ• ya paá¹-ikkamitvÄ• cari. tÄ• paso taá¹ƒ anÄ• gacchantaá¹ƒ disvÄ• ``n saddhiá¹ƒ kathetvÄ• vissÄ• sena upagate mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• dituá¹ƒ vaá¹-á¹-at purimÄ• dve gÄ• thÄ• avoca ---

79__._ á¹• 21 ``vassÄ• ni paÃ±Ã±Ä• sa samÄ• dhikÄ• ni, vasimha selassa guhÄ• ya romak

asaá¹…kamÄ• nÄ• abhinibbutattÄ• , hatthattamÄ• yanti mamaá¹‡á¸• ajÄ• pure ||

80__._ á¹• 21 ``tedÄ• ni vakkaá¹…ga kimatthamussukÄ• , bhajanti aÃ±Ã±aá¹ƒ girikandaraá

na nÅ«na maÃ±Ã±anti mamaá¹ƒ yathÄ• pure, cirappavutthÄ• atha vÄ• na te imeâ€™â€™

tattha \Be II 344/ __samÄ• dhikÄ• nÄ«_ti samaadhikÄ• ni. __romakÄ• _ti rumÄ• ya uppann
samÄ• navaá¹‡á¹‡anettapÄ• datÄ• ya bodhisattaá¹ƒ pÄ• rÄ• vataá¹ƒ Ä• lapati. __asaá¹…k
atirekapaÃ±Ã±Ä• savassÄ• ni imissÄ• pabbataguhÄ• ya vasantesu amhesu ete aá¹‡á¸• aj
Ä• saá¹…kaá¹ƒ akatvÄ• abhinibbutacittÄ• va hutvÄ• pubbe mama hatthattaá¹ƒ hatthappas
Ä• gacchantÄ«ti attho.

__tedÄ• nÄ«_ti te idÄ• ni. __vakkaá¹…gÄ• _ti bodhisattaá¹ƒ Ä• lapati, sabbepi pana pakkh
gÄ«vaá¹ƒ vakkaá¹ƒ katvÄ• uppatanato ``vakkaá¹…gÄ• â€™â€™ ti vuccanti. __kimattha_nt
sampassamÄ• nÄ• ? __ussukÄ• _ti ukkaá¹‡á¹-hitarÅ«pÄ• hutvÄ• . __girikandara_nti girito
pabbatakandaraá¹ƒ. __yathÄ• pure_ti yathÄ• pubbe ete pakkhino maá¹ƒ garuá¹ƒ katvÄ• p
tathÄ• idÄ• ni na nÅ«na maÃ±Ã±anti, pubbe idha nivutthatÄ• paso aÃ±Ã±o, ayaá¹ƒ aÃ±Ã±
maÃ±Ã±antÄ«ti dÄ«peti. __cirappavutthÄ• atha vÄ• na te ime_ti kiá¹ƒ nu kho ime ciraá¹ƒ v
addhuno accayena Ä• gatattÄ• maá¹ƒ ``soyeva \Ee II 384/ ayaâ€™â€™ nti na saÃ±jÄ• nan
abhinibbutacittÄ• , na te ime, aÃ±Ã±eva Ä• gantukapakkhino, ime kena maá¹ƒ na upasaá¹…

taá¹ƒ \Ne II 316/ sutvÄ• bodhisatto pakkamitvÄ• á¹-hitova tatiyaá¹ƒ gÄ• thamÄ• ha ---

81__._ á¹• 21 ``jÄ• nÄ• ma taá¹ƒ na mayaá¹ƒ sampamÅ«á¸·hÄ• , soyeva tvaá¹ƒ te mayama

cittaÃ±ca te asmiá¹ƒ jane paduá¹-á¹-haá¹ƒ, Ä• jÄ«vikÄ• tena tamuttasÄ• mÄ• â€™â€™ ti ||

tattha __na mayaá¹ƒ sampamÅ«á¸·hÄ• _ti mayaá¹ƒ mÅ«á¸·hÄ• pamattÄ• na homa. __citt
paduá¹-á¹-ha_nti tvaá¹ƒ, soyeva mayampi teyeva, na taá¹ƒ saÃ±jÄ• nÄ• ma, apica kho pana
jane paduá¹-á¹-haá¹ƒ amhe mÄ• retuá¹ƒ uppannaá¹ƒ. __Ä• jÄ«vikÄ• _ti Ä• jÄ«vahetu pabba
__tena tamuttasÄ• mÄ• _ti tena kÄ• raá¹‡ena taá¹ƒ uttasÄ• ma bhÄ• yÄ• ma na upasaá¹…

kÅ«á¹-atÄ• paso \Be II 345/ ``Ã±Ä• to ahaá¹ƒ imehÄ«â€™â€™ ti muggaraá¹ƒ khipitvÄ• vir
tvaá¹ƒ viraddhomhÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ bodhisatto ``maá¹ƒ tÄ• va viraddhosi, ca
virajjhasi. sace idha vasissasi, gÄ• mavÄ• sÄ«naá¹ƒ `coro ayaâ€™ nti Ä• cikkhitvÄ• taá¹ƒ g
palÄ• yassÅ«â€™â€™ ti taá¹ƒ tajjetvÄ• pakkÄ• mi. kÅ«á¹-ajaá¹-ilo tattha vasituá¹ƒ nÄ• sak
agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kÅ«á¹-atÄ• paso devadatto ahosi, purimo sÄ«lavantatÄ• paso sÄ• riputto, pÄ• rÄ• vatajeá¹-
ahosiâ€™â€™ nti.

romakajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [278] 8. mahiá¹ƒsarÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__kimatthamabhisandhÄ• yÄ• _ti \Ee II 385/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ lolan
kathesi. sÄ• vatthiyaá¹ƒ kira ekasmiá¹ƒ kule eko posÄ• vaniyalolamakkaá¹-o hatthisÄ• laá¹ƒ
sÄ«lavantassa hatthissa piá¹-á¹-hiyaá¹ƒ nisÄ«ditvÄ• uccÄ• rapassÄ• vaá¹ƒ karoti, piá¹-á¹-h
hatthÄ« attano sÄ«lavantatÄ• ya khantisampadÄ• ya na kiÃ±ci karoti. athekadivasaá¹ƒ tass
aÃ±Ã±o duá¹-á¹-hahatthipoto aá¹-á¹-hÄ• si. makkaá¹-o ``soyeva ayaâ€™â€™ nti saÃ±Ã±Ä•
piá¹-á¹-hiá¹ƒ abhiruhi. atha naá¹ƒ so soá¹‡á¸• Ä• ya gahetvÄ• bhÅ«miyaá¹ƒ á¹-hapetvÄ• p
saÃ±cuá¹‡á¹‡esi. sÄ• \Ne II 317/ pavatti bhikkhusaá¹…ghe pÄ• kaá¹-Ä• jÄ• tÄ• . athekadiv
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, lolamakkaá¹-o kira sÄ
duá¹-á¹-hahatthipiá¹-á¹-hiá¹ƒ abhiruhi, atha naá¹ƒ so jÄ«vitakkhayaá¹ƒ pÄ• pesÄ«â€™â€™
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``na, bhikkhave, idÄ• nevesa, lolamakkaá¹-o evaá¹ƒsÄ«lo, porÄ• á¹‡ato paá¹-á¹-hÄ• ya eva
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese m
nibbattitvÄ• vayappatto thÄ• masampanno mahÄ• sarÄ«ro \Be II 346/ pabbatapÄ• dapabbl
vicaranto ekaá¹ƒ phÄ• sukaá¹ƒ rukkhamÅ«laá¹ƒ disvÄ• gocaraá¹ƒ gahetvÄ• divÄ• tasmiá
atheko lolamakkaá¹-o rukkhÄ• otaritvÄ• tassa piá¹-á¹-hiá¹ƒ abhiruhitvÄ• uccÄ• rapassÄ• v
gaá¹‡hitvÄ• olambanto naá¹…guá¹-á¹-he gahetvÄ• dolÄ• yantova kÄ«á¸·i. bodhisatto khan
taá¹ƒ tassa anÄ• cÄ• raá¹ƒ na manasÄ• kÄ• si, makkaá¹-o punappunaá¹ƒ tatheva kari. athe
adhivatthÄ• devatÄ• rukkhakkhandhe á¹-hatvÄ• naá¹ƒ ``mahiá¹ƒsarÄ• ja \Ee II 386/ kasm
duá¹-á¹-hamakkaá¹-assa avamÄ• naá¹ƒ sahasi, nisedhehi naâ€™â€™ nti vatvÄ• etamattha
gÄ• thÄ• avoca ---

82__._ á¹• 21 ``kimatthamabhisandhÄ• ya, lahucittassa dubbhino.

sabbakÄ• madadasseva, imaá¹ƒ dukkhaá¹ƒ titikkhasi ||

83__._ á¹• 21 ``siá¹…gena nihanÄ• hetaá¹ƒ, padasÄ• ca adhiá¹-á¹-haha.

bhiyyo bÄ• lÄ• pakujjheyyuá¹ƒ, no cassa paá¹-isedhakoâ€™â€™ ti ||

tattha __kimatthamabhisandhÄ• yÄ• _ti kiá¹ƒ nu kho kÄ• raá¹‡aá¹ƒ paá¹-icca kiá¹ƒ sampas
mittadubbhissa. __sabbakÄ• madadassevÄ• _ti sabbakÄ• madadassa sÄ• mikassa iva. __t
__padasÄ• ca adhiá¹-á¹-hahÄ• _ti pÄ• dena ca naá¹ƒ tiá¹‡hakhuraggena yathÄ• ettheva m
__bhiyyo bÄ• lÄ• _ti sace hi paá¹-isedhako na bhaveyya, bÄ• lÄ• aÃ±Ã±Ä• á¹‡asattÄ• pur
ghaá¹-á¹-eyyuá¹ƒ viheá¹-heyyuá¹ƒ evÄ• ti dÄ«peti.

taá¹ƒ sutvÄ• bodhisatto ``rukkhadevate, sacÄ• haá¹ƒ iminÄ• jÄ• tigottabalÄ• dÄ«hi adhik
na sahissÄ• mi, kathaá¹ƒ me manoratho nipphattiá¹ƒ gamissati. ayaá¹ƒ pana maá¹ƒ viya aÃ
evaá¹ƒ anÄ• cÄ• raá¹ƒ karissati, tato yesaá¹ƒ caá¹‡á¸• amahiá¹ƒsÄ• naá¹ƒ esa evaá¹ƒ kari
etaá¹ƒ vadhissanti. sÄ• tassa aÃ±Ã±ehi mÄ• raá¹‡Ä• mayhaá¹ƒ dukkhato ca pÄ• á¹‡Ä• ti
bhavissatÄ«â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

84__._ á¹• 21 ``mamevÄ• yaá¹ƒ maÃ±Ã±amÄ• no, aÃ±Ã±epevaá¹ƒ karissati.

te naá¹ƒ tattha vadhissanti, sÄ• me mutti bhavissatÄ«â€™â€™ ti ||

katipÄ• haccayena \Be II 347/ pana bodhisatto aÃ±Ã±attha gato. aÃ±Ã±o caá¹‡á¸• amahiá
aá¹-á¹-hÄ• si. duá¹-á¹-hamakkaá¹-o ``soyeva \Ee II 387/ ayaâ€™â€™ nti saÃ±Ã±Ä• ya tass
abhiruhitvÄ• tatheva anÄ• cÄ• raá¹ƒ cari. atha naá¹ƒ so vidhunanto bhÅ«miyaá¹ƒ pÄ• tetv
vijjhitvÄ• pÄ• dehi madditvÄ• saÃ±cuá¹‡á¹‡esi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
duá¹-á¹-hamahiá¹ƒso ayaá¹ƒ duá¹-á¹-hahatthÄ« ahosi, duá¹-á¹-hamakkaá¹-o etarahi ayaá¹ƒ
mahiá¹ƒsarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

mahiá¹ƒsarÄ• jajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [279] 9. satapattajÄ• takavaá¹‡á¹‡anÄ•

__yathÄ• mÄ• á¹‡avako panthe_ti idaá¹ƒ satthÄ• jetavane viharanto paá¹‡á¸• ukalohitake
chabbaggiyÄ• naÃ±hi dve janÄ• mettiyabhÅ«majakÄ• rÄ• jagahaá¹ƒ upanissÄ• ya vihariá
kÄ«á¹-Ä• giriá¹ƒ upanissÄ• ya vihariá¹ƒsu, paá¹‡á¸• ukalohitakÄ• ime pana dve sÄ• vatthiá
vihariá¹ƒsu. te dhammena nÄ«haá¹-aá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-enti. yepi tesaá¹ƒ sandiá¹-
tesaá¹ƒ upatthambhÄ• hutvÄ• ``na, Ä• vuso, tumhe etehi jÄ• tiyÄ• vÄ• gottena vÄ• sÄ«l
tumhe attano gÄ• haá¹ƒ vissajjetha, suá¹-á¹-hutaraá¹ƒ vo ete adhibhavissantÄ«â€™â€™ tiÄ
vissajjetuá¹ƒ na denti. tena bhaá¹‡á¸• anÄ• ni ceva kalahaviggahavivÄ• dÄ• ca pavattanti.
bhagavato Ä• rocesuá¹ƒ. atha bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhÄ
paá¹‡á¸• ukalohitake pakkosÄ• petvÄ• ``saccaá¹ƒ kira tumhe, bhikkhave, attanÄ• pi adhika
aÃ±Ã±esampi gÄ• haá¹ƒ vissajjetuá¹ƒ na dethÄ• â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhante
sante, bhikkhave, tumhÄ• kaá¹ƒ kiriyÄ• satapattamÄ• á¹‡avassa kiriyÄ• viya hotÄ«â€™â€
Ä• hari.

atÄ«te \Ne II 319/ \Be II 348/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatt

kÄ• sigÄ• make ekasmiá¹ƒ kule nibbattitvÄ• vayappatto kasivaá¹‡ijjÄ• dÄ«hi jÄ«vikaá¹ƒ aka
\Ee II 388/ core gahetvÄ• tesaá¹ƒ jeá¹-á¹-hako hutvÄ• panthadÅ«hanasandhicchedÄ• dÄ«
kappesi. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ eko kuá¹-umbiko ekassa jÄ• napadassa kahÄ• paá¹‡as
aggahetvÄ• va kÄ• lamakÄ• si. athassa bhariyÄ• aparabhÄ• ge gilÄ• nÄ• maraá¹‡amaÃ±
``tÄ• ta, pitÄ• te ekassa sahassaá¹ƒ datvÄ• anÄ• harÄ• petvÄ• va mato, sace ahampi mar
dassati, gaccha naá¹ƒ mayi jÄ«vantiyÄ• Ä• harÄ• petvÄ• gaá¹‡hÄ• â€™â€™ ti Ä• ha. so `
sampaá¹-icchitvÄ• tattha gantvÄ• kahÄ• paá¹‡e labhi. athassa mÄ• tÄ• kÄ• lakiriyaá¹ƒ ka
Ä• gamanamagge opapÄ• tikasiá¹…gÄ• lÄ« hutvÄ• nibbati.

tadÄ• so corajeá¹-á¹-hako maggapaá¹-ipanne vilumpamÄ• no sapariso tasmiá¹ƒ magge aá
siá¹…gÄ• lÄ« putte aá¹-avÄ«mukhaá¹ƒ sampatte ``tÄ• ta, mÄ• aá¹-aviá¹ƒ abhiruhi, corÄ• e
mÄ• retvÄ• kahÄ• paá¹‡e gaá¹‡hissantÄ«â€™â€™ ti punappunaá¹ƒ maggaá¹ƒ occhindam
kÄ• raá¹‡aá¹ƒ ajÄ• nanto ``ayaá¹ƒ kÄ• á¸·akaá¹‡á¹‡Ä« siá¹…gÄ• lÄ« mayhaá¹ƒ maggaá¹ƒ
leá¸• á¸• udaá¹‡á¸• aá¹ƒ gahetvÄ• mÄ• taraá¹ƒ palÄ• petvÄ• aá¹-aviá¹ƒ paá¹-ipajji. atheko
``imassa purisassa hatthe kahÄ• paá¹‡asahassaá¹ƒ atthi, imaá¹ƒ mÄ• retvÄ• taá¹ƒ kahÄ• p
ti viravanto corÄ• bhimukho pakkhandi. mÄ• á¹‡avo tena katakÄ• raá¹‡aá¹ƒ ajÄ• nanto ``ay
idÄ• ni me sotthi bhavissatÄ«â€™â€™ ti cintetvÄ• ``vassa, sÄ• mi, vassa, sÄ• mÄ«â€™â€
paggaá¹‡hi.

bodhisatto sabbarutaÃ±Ã±Å« tesaá¹ƒ dvinnaá¹ƒ kiriyaá¹ƒ disvÄ• cintesi --- imÄ• ya siá¹…g
mÄ• tarÄ• bhavitabbaá¹ƒ, tena sÄ• ``imaá¹ƒ mÄ• retvÄ• kahÄ• paá¹‡e gaá¹‡hantÄ«â€™â
pana satapattena paccÄ• mittena bhavitabbaá¹ƒ, tena so ``imaá¹ƒ mÄ• retvÄ• kahÄ• paá¹‡
amhÄ• kaá¹ƒ Ä• rocesi. ayaá¹ƒ pana etamatthaá¹ƒ ajÄ• nanto atthakÄ• maá¹ƒ \Ee II 389/ m
palÄ• pesi, anatthakÄ• massa satapattassa ``atthakÄ• mo meâ€™â€™ ti saÃ±Ã±Ä• ya aÃ±
vatÄ• yaá¹ƒ bÄ• loti \Be II 349/. bodhisattÄ• naÃ±hi evaá¹ƒ mahÄ• purisÄ• nampi sataá¹ƒ p
visamapaá¹-isandhiggahaá¹‡avasena hoti, ``nakkhattadosenÄ• â€™â€™ tipi vadanti.

mÄ• á¹‡avo Ä• gantvÄ• corÄ• naá¹ƒ sÄ«mantaraá¹ƒ pÄ• puá¹‡i. bodhisatto taá¹ƒ gÄ• hÄ•
vÄ• sikosÄ«â€™â€™ ti pucchi. ``bÄ• rÄ• á¹‡asivÄ• sikomhÄ«â€™â€™ ti. ``kahaá¹ƒ agamÄ
gÄ• make sahassaá¹ƒ laddhabbaá¹ƒ atthi, tattha agamÄ• siâ€™â€™ nti. ``laddhaá¹ƒ pana t
laddhaâ€™â€™ nti \Ne II 320/. ``kena tvaá¹ƒ pesitosÄ«â€™â€™ ti? ``sÄ• mi, pitÄ• me mat
sÄ• `mayi matÄ• ya esa na labhissatÄ«â€™ ti maÃ±Ã±amÄ• nÄ• maá¹ƒ pesesÄ«â€™â€™
pavattiá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``na jÄ• nÄ• mi, sÄ• mÄ«â€™â€™ ti. ``mÄ• tÄ• te tayi
puttasinehena siá¹…gÄ• lÄ« hutvÄ• tava maraá¹‡abhayabhÄ«tÄ• maggaá¹ƒ te occhinditvÄ
tvaá¹ƒ tajjetvÄ• palÄ• pesi, satapattasakuá¹‡o pana te paccÄ• mitto. so `imaá¹ƒ mÄ• retvÄ
gaá¹‡hathÄ• â€™ ti amhÄ• kaá¹ƒ Ä• cikkhi, tvaá¹ƒ attano bÄ• latÄ• ya atthakÄ• maá¹ƒ mÄ•
ti maÃ±Ã±asi, anatthakÄ• maá¹ƒ satapattaá¹ƒ `atthakÄ• mo meâ€™ ti. tassa tumhÄ• kaá¹ƒ
mÄ• tÄ• pana te mahÄ• guá¹‡Ä• , kahÄ• paá¹‡e gahetvÄ• gacchÄ• â€™â€™ ti vissajjesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• gÄ• thÄ• a

85__._ á¹• 21 ``yathÄ• mÄ• á¹‡avako panthe, siá¹…gÄ• liá¹ƒ vanagocariá¹ƒ.

atthakÄ• maá¹ƒ pavedentiá¹ƒ, anatthakÄ• mÄ• ti maÃ±Ã±ati.

anatthakÄ• maá¹ƒ satapattaá¹ƒ, atthakÄ• moti maÃ±Ã±ati ||

86__._ á¹• 21 ``evameva idhekacco, puggalo hoti tÄ• diso.

hitehi vacanaá¹ƒ vutto, paá¹-iggaá¹‡hÄ• ti vÄ• mato ||

87__._ á¹• 21 ``ye \Ee II 390/ ca kho naá¹ƒ pasaá¹ƒsanti, bhayÄ• ukkaá¹ƒsayanti vÄ• .

taÃ±hi so maÃ±Ã±ate mittaá¹ƒ, satapattaá¹ƒva mÄ• á¹‡avoâ€™â€™ ti ||

tattha __hitehÄ«_ti hitaá¹ƒ vuá¸• á¸• hiá¹ƒ icchamÄ• nehi. __vacanaá¹ƒ vutto_ti hitasukhÄ• ovÄ• dÄ• nusÄ• sanaá¹ƒ vutto. __paá¹-iggaá¹‡hÄ• ti vÄ• mato_ti ovÄ• daá¹ƒ agaá¹‡hanto `` hoti, anatthÄ• vaho me ayaâ€™â€™ nti gaá¹‡hanto vÄ• mato paá¹-iggaá¹‡hÄ• ti nÄ• ma.

__ye_ \Be II 350/ __ca kho na_nti ye ca kho taá¹ƒ attano gÄ• haá¹ƒ gahetvÄ• á¹-hitapugga ``adhikaraá¹‡aá¹ƒ gahetvÄ• á¹-hitehi nÄ• ma tumhÄ• disehi bhavitabbaâ€™â€™ nti vaá¹‡â ukkaá¹ƒsayanti vÄ• _ti imassa gÄ• hassa vissaá¹-á¹-hapaccayÄ• tumhÄ• kaá¹ƒ idaÃ±cidaÃ mÄ• vissajjayittha, na ete bÄ• husaccakulaparivÄ• rÄ• dÄ«hi tumhe sampÄ• puá¹‡antÄ«ti bhayaá¹ƒ dassetvÄ• ukkhipanti. __taÃ±hi so maÃ±Ã±ate mitta_nti ye evarÅ«pÄ• honti, tes bÄ• lapuggalo \Ne II 321/ attano bÄ• latÄ• ya mittaá¹ƒ maÃ±Ã±ati, ``ayaá¹ƒ me atthakÄ• mo maÃ±Ã±ati. __satapattaá¹ƒva mÄ• á¹‡avo_ti yathÄ• anatthakÄ• maÃ±Ã±eva satapattaá¹ƒ bÄ• latÄ• ya ``atthakÄ• mo meâ€™â€™ ti maÃ±Ã±ati, paá¹‡á¸• ito pana evarÅ«paá¹ƒ ``anu agahetvÄ• dÅ«ratova naá¹ƒ vivajjeti. tena vuttaá¹ƒ ---

``aÃ±Ã±adatthuharo mitto, yo ca mitto vacÄ«paro.

anuppiyaÃ±ca yo Ä• ha, apÄ• yesu ca yo sakhÄ• ||

``ete amitte cattÄ• ro, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ paá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti || (DN III 259).

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• co
ahosiâ€™â€™ nti.

satapattajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [280] 10. puá¹-adÅ«sakajÄ• takavaá¹‡á¹‡anÄ•

__addhÄ• hi nÅ«na migarÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ puá¹-adÅ«sa
sÄ• vatthiyaá¹ƒ kireko amacco buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• uy
391/ dÄ• naá¹ƒ dadamÄ• no ``antarÄ• bhatte uyyÄ• ne caritukÄ• mÄ• carantÅ«â€™â€™ ti
uyyÄ• nacÄ• rikaá¹ƒ cariá¹ƒsu. tasmiá¹ƒ khaá¹‡e uyyÄ• napÄ• lo pattasampannaá¹ƒ rukkha
mahantamahantÄ• ni paá¹‡á¹‡Ä• ni gahetvÄ• ``ayaá¹ƒ pupphÄ• naá¹ƒ bhavissati, ayaá¹ƒ p
katvÄ• rukkhamÅ«le pÄ• teti. tassa putto dÄ• rako pÄ• titapÄ• titaá¹ƒ puá¹-aá¹ƒ viddhaá¹ƒs
tamatthaá¹ƒ bhagavato Ä• rocesuá¹ƒ. satthÄ• \Be II 351/ ``na, bhikkhave, idÄ• neva, pubbe
puá¹-adÅ«sakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ
nibbattitvÄ• vayappatto agÄ• raá¹ƒ ajjhÄ• vasamÄ• no ekadivasaá¹ƒ kenacideva karaá¹‡Ä•
tattha bahÅ« vÄ• narÄ• vasanti. uyyÄ• napÄ• lo iminÄ• va niyÄ• mena pattapuá¹-e pÄ• teti
pÄ• titapÄ• tite viddhaá¹ƒseti. bodhisatto taá¹ƒ Ä• mantetvÄ• ``uyyÄ• napÄ• lena pÄ• titapÄ
viddhaá¹ƒsetvÄ• manÄ• pataraá¹ƒ kÄ• tukÄ• mo maÃ±Ã±eâ€™â€™ ti vatvÄ• paá¹-hamaá

88__._ á¹• 21 ``addhÄ• \Ne II 322/ hi nÅ«na migarÄ• jÄ• , puá¹-akammassa kovido.

tathÄ• hi puá¹-aá¹ƒ dÅ«seti, aÃ±Ã±aá¹ƒ nÅ«na karissatÄ«â€™â€™ ti ||

tattha __migarÄ• jÄ• _ti makkaá¹-aá¹ƒ vaá¹‡á¹‡ento vadati. __puá¹-akammassÄ• _ti mÄ• l
__kovido_ti cheko. ayaá¹ƒ panettha saá¹…khepattho --- ayaá¹ƒ migarÄ• jÄ• ekaá¹ƒsena pu
maÃ±Ã±e, tathÄ• hi pÄ• titapÄ• titaá¹ƒ puá¹-aá¹ƒ dÅ«seti, aÃ±Ã±aá¹ƒ nÅ«na tato manÄ• p

taá¹ƒ sutvÄ• makkaá¹-o dutiyaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``na me mÄ• tÄ• vÄ• pitÄ• vÄ• , puá¹-akammassa kovido.

kataá¹ƒ kataá¹ƒ kho dÅ«sema, evaá¹ƒ dhammamidaá¹ƒ kulaâ€™â€™ nti ||

taá¹ƒ \Ee II 392/ sutvÄ• bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

90__._ á¹• 21 ``yesaá¹ƒ vo ediso dhammo, adhammo pana kÄ«diso.

mÄ• vo dhammaá¹ƒ adhammaá¹ƒ vÄ• , addasÄ• ma kudÄ• canaâ€™â€™ nti ||

evaá¹ƒ vatvÄ• ca pana vÄ• naragaá¹‡aá¹ƒ garahitvÄ• pakkÄ• mi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
puá¹-adÅ«sakadÄ• rako ahosi, paá¹‡á¸• itapuriso pana ahameva ahosiâ€™â€™ nti.

puá¹-adÅ«sakajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

udapÄ• navaggo tatiyo.

tassuddÄ• naá¹ƒ ---

udapÄ• navaraá¹ƒ \Be II 352/ vanabyaggha kapi, sikhinÄ« ca balÄ• ka ruciravaro.

sujanÄ• dhipa romaka dÅ«sa puna, satapattavaro puá¹-akamma dasÄ• ti ||

4. abbhantaravaggo

á¹• 03 [281] 1. abbhantarajÄ• takavaá¹‡á¹‡anÄ•

__abbhantaro_ \Ne II 323/ __nÄ• ma dumo_ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• riputta
bimbÄ• devÄ«theriyÄ• ambarasadÄ• naá¹ƒ Ä• rabbha kathesi. sammÄ• sambuddhe hi pav
vesÄ• liyaá¹ƒ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ viharante mahÄ• pajÄ• patÄ« gotamÄ« paÃ±ca
pabbajjaá¹ƒ yÄ• citvÄ• pabbajjaÃ±ceva upasampadaÃ±ca labhi. aparabhÄ• ge tÄ• paÃ±ca
__nandakovÄ• daá¹ƒ_ (MN III 398 Ä• dayo) sutvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. satthari p
upanissÄ• ya viharante rÄ• hulamÄ• tÄ• bimbÄ• devÄ« ``sÄ• miko me pabbajitvÄ• sabbaÃ
pabbajitvÄ• tasseva santike vasati, ahaá¹ƒ agÄ• ramajjhe kiá¹ƒkarissÄ• mi, ahampi pabbaj
gantvÄ• sammÄ• sambuddhaÃ±ca puttaÃ±ca nibaddhaá¹ƒ passamÄ• nÄ• viharissÄ• mÄ«
bhikkhunupassayaá¹ƒ gantvÄ• pabbajitvÄ• Ä• cariyupajjhÄ• yÄ• hi saddhiá¹ƒ sÄ• vatthiá¹
piyaputtaÃ±ca passamÄ• nÄ• ekasmiá¹ƒ bhikkhunupassaye vÄ• saá¹ƒ kappesi. rÄ• hulasÄ
passati.

athekadivasaá¹ƒ theriyÄ• udaravÄ• to \Ee II 393/ kuppi. sÄ• putte daá¹-á¹-huá¹ƒ Ä• gate t
nikkhamituá¹ƒ nÄ• sakkhi, aÃ±Ã±Ä• va Ä• gantvÄ• aphÄ• sukabhÄ• vaá¹ƒ kathayiá¹ƒsu. s

``kiá¹ƒ te laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti pucchi. ``tÄ• ta, agÄ• ramajjhe me sakkharayo
udaravÄ• to vÅ«pasammati, idÄ• ni piá¹‡á¸• Ä• ya caritvÄ• jÄ«vikaá¹ƒ kappema, kuto taá¹
sÄ• maá¹‡ero ``labhanto Ä• harissÄ• mÄ«â€™â€™ ti vatvÄ• nikkhami. tassa \Be II 353/ pa
dhammasenÄ• pati, Ä• cariyo mahÄ• moggallÄ• no, cÅ«á¸·apitÄ• Ä• nandatthero, pitÄ• sa
evaá¹ƒ santepi aÃ±Ã±assa santikaá¹ƒ agantvÄ• upajjhÄ• yassa santikaá¹ƒ gantvÄ• vandit
aá¹-á¹-hÄ• si. atha naá¹ƒ thero ``kiá¹ƒ nu kho, rÄ• hula, dummukho viyÄ• sÄ«â€™â€™ ti Ä•
theriyÄ• udaravÄ• to kupitoâ€™â€™ ti. ``kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``sakkh
ambarasena phÄ• su hotÄ«â€™â€™ ti. ``hotu labhissÄ• mi, mÄ• cintayÄ«â€™â€™ ti.

so \Ne II 324/ punadivase taá¹ƒ Ä• dÄ• ya sÄ• vatthiá¹ƒ pavisitvÄ• sÄ• maá¹‡eraá¹ƒ Ä• sa
nisÄ«dÄ• petvÄ• rÄ• jadvÄ• raá¹ƒ agamÄ• si. kosalarÄ• jÄ• theraá¹ƒ disvÄ• nisÄ«dÄ• pe
uyyÄ• napÄ• lo piá¹‡á¸• ipakkÄ• naá¹ƒ madhuraambÄ• naá¹ƒ ekaá¹ƒ puá¹-aá¹ƒ Ä• hari. rÄ•
apanetvÄ• sakkharaá¹ƒ pakkhipitvÄ• sayameva madditvÄ• therassa pattaá¹ƒ pÅ«retvÄ• a
nikkhamitvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ• sÄ• maá¹‡erassa adÄ• si ``haritvÄ• mÄ• tu te de
adÄ• si, theriyÄ• paribhuttamatteva udaravÄ• to vÅ«pasami. rÄ• jÄ• pi manussaá¹ƒ pesesi
nisÄ«ditvÄ• ambarasaá¹ƒ na paribhuÃ±ji, gaccha kassaci dinnabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â€™
saddhiá¹ƒyeva gantvÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• Ä• gantvÄ• raÃ±Ã±o kathesi. rÄ• jÄ• cin
agÄ• raá¹ƒ ajjhÄ• vasissa, cakkavattirÄ• jÄ• abhavissa, rÄ• hulasÄ• maá¹‡ero pariá¹‡Ä• ya
itthiratanaá¹ƒ, sakalacakkavÄ• á¸·arajjaá¹ƒ etesaÃ±Ã±eva abhavissa. amhehi ete upaá¹-á¹-
assa, idÄ• ni pabbajitvÄ• amhe upanissÄ• ya vasantesu etesu na yuttaá¹ƒ amhÄ• kaá¹ƒ pa
paá¹-á¹-hÄ• ya theriyÄ• nibaddhaá¹ƒ ambarasaá¹ƒ dÄ• pesi. therena bimbÄ• devÄ«theriyÄ
bhikkhusaá¹…ghe pÄ• kaá¹-o jÄ• to. athekadivasaá¹ƒ \Ee II 394/ bhikkhÅ« dhammasabhÄ•
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, sÄ• riputtatthero kira bimbÄ• devÄ«theriá¹ƒ ambarase
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva rÄ• hulamÄ• tÄ• sÄ• riputtena amba
etaá¹ƒ santappesiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be II 354/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• sigÄ•
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• saá¹‡á¹-hapitagha
accayena isipabbajjaá¹ƒ pabbajitvÄ• himavantapadese abhiÃ±Ã±Ä• ca samÄ• pattiyo ca n
isigaá¹‡aparivuto gaá¹‡asatthÄ• hutvÄ• dÄ«ghassa addhuno accayena loá¹‡ambilasevana
otaritvÄ• cÄ• rikaá¹ƒ caramÄ• no bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• uyyÄ• ne vÄ• saá¹ƒ kappesi. a
sÄ«latejena sakkassa bhavanaá¹ƒ kampi. sakko Ä• vajjamÄ• no taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atv
avÄ• sÄ• ya parisakkissÄ• mi, atha te bhinnÄ• vÄ• sÄ• upaddutÄ• caramÄ• nÄ• cittekagg
me phÄ• sukaá¹ƒ bhavissatÄ«â€™â€™ ti cintetvÄ• ``ko nu kho upÄ• yoâ€™â€™ ti vÄ«ma
addasa --- majjhimayÄ• masamanantare raÃ±Ã±o aggamahesiyÄ• sirigabbhaá¹ƒ pavisitvÄ•
sace tvaá¹ƒ abbhantaraambapakkaá¹ƒ khÄ• deyyÄ• si, puttaá¹ƒ labhissasi, so cakkavattirÄ•
Ä• cikkhissÄ• mi. rÄ• jÄ• deviyÄ• kathaá¹ƒ sutvÄ• ambapakkatthÄ• ya uyyÄ• naá¹ƒ peses

antaradhÄ• pessÄ• mi, raÃ±Ã±o uyyÄ• ne ambÄ• naá¹ƒ abhÄ• vaá¹ƒ Ä• rocessanti \Ne II 3
ti vutte ``tÄ• pasÄ• khÄ• dantÄ«â€™â€™ ti vakkhanti, taá¹ƒ sutvÄ• rÄ• jÄ• tÄ• pase poth
evaá¹ƒ te upaddutÄ• bhavissantÄ«ti.

so majjhimayÄ• masamanantare sirigabbhaá¹ƒ pavisitvÄ• Ä• kÄ• se á¹-hito attano devarÄ
tÄ• ya saddhiá¹ƒ sallapanto purimÄ• dve gÄ• thÄ• avoca ---

91__._ á¹• 21 ``abbhantaro \Ee II 395/ nÄ• ma dumo, yassa dibyamidaá¹ƒ phalaá¹ƒ.

bhutvÄ• dohaá¸·inÄ« nÄ• rÄ«, cakkavattiá¹ƒ vijÄ• yati ||

92__._ á¹• 21 ``tvampi bhadde mahesÄ«si, sÄ• cÄ• pi patino piyÄ• .

Ä• harissati te rÄ• jÄ• , idaá¹ƒ abbhantaraá¹ƒ phalaâ€™â€™ nti ||

tattha __abbhantaro nÄ• ma dumo_ti iminÄ• tÄ• va gÄ• manigamajanapadapabbatÄ• dÄ«
avatvÄ• kevalaá¹ƒ ekaá¹ƒ abbhantaraá¹ƒ ambarukkhaá¹ƒ \Be II 355/ kathesi. __yassa diby
ambarukkhassa devatÄ• naá¹ƒ paribhogÄ• rahaá¹ƒ dibyaá¹ƒ phalaá¹ƒ. __ida_nti pana nipÄ
__dohaá¸·inÄ«_ti saÃ±jÄ• tadohaá¸·Ä• . __tvampi, bhadde, mahesÄ«sÄ«_ti tvaá¹ƒ, sobhan
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``mahesÄ« cÄ• â€™â€™ tipi pÄ• á¹-ho. __sÄ• cÄ• pi patino p
devÄ«sahassÄ• naá¹ƒ abbhantare aggamahesÄ« cÄ• pi patino cÄ• pi piyÄ• ti attho. __Ä• h
abbhantaraá¹ƒ phala_nti tassÄ• te piyÄ• ya aggamahesiyÄ• idaá¹ƒ mayÄ• vuttappakÄ• ra
Ä• harÄ• pessati, sÄ• tvaá¹ƒ taá¹ƒ paribhuÃ±jitvÄ• cakkavattigabbhaá¹ƒ labhissasÄ«ti.

evaá¹ƒ sakko deviyÄ• imÄ• dve gÄ• thÄ• vatvÄ• ``tvaá¹ƒ appamattÄ• hohi, mÄ• papaÃ
Ä• roceyyÄ• sÄ«â€™â€™ ti taá¹ƒ anusÄ• sitvÄ• attano vasanaá¹-á¹-hÄ• nameva gato. sÄ
dassetvÄ• paricÄ• rikÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• nipajji. rÄ• jÄ• samussitasetacchatte s
nÄ• á¹-akÄ• ni passanto deviá¹ƒ adisvÄ• ``kahaá¹ƒ, devÄ«â€™â€™ ti paricÄ• rike pucchi.
ti. so tassÄ• santikaá¹ƒ gantvÄ• sayanapasse nisÄ«ditvÄ• piá¹-á¹-hiá¹ƒ parimajjanto ``kiá
aphÄ• sukaâ€™â€™ nti pucchi. ``mahÄ• rÄ• ja aÃ±Ã±aá¹ƒ aphÄ• sukaá¹ƒ nÄ• ma natthi, c
``kiá¹ƒ icchasi, bhaddeâ€™â€™ ti? ``abbhantaraambaphalaá¹ƒ devÄ• â€™â€™ ti. ``abbhan
atthÄ«â€™â€™ ti? ``nÄ• haá¹ƒ, deva, abbhantaraambaá¹ƒ jÄ• nÄ• mi, tassa pana me phal
atthi, alabhamÄ• nÄ• ya natthÄ«â€™â€™ ti. ``tena hi Ä• harÄ• pessÄ• mi \Ne II 326/, mÄ•
deviá¹ƒ assÄ• setvÄ• uá¹-á¹-hÄ• ya gantvÄ• rÄ• japallaá¹…ke nisinno amacce pakkosÄ• p
abbhantaraambe nÄ• ma dohaá¸·o uppanno, kiá¹ƒ kÄ• tabbaâ€™â€™ nti pucchi. ``deva dv
á¹-hito ambo abbhantaraambo nÄ• ma, uyyÄ• naá¹ƒ pesetvÄ• abbhantare á¹-hitaambato p
dÄ• pethÄ• â€™â€™ ti.

rÄ• jÄ• ``sÄ• dhu, evarÅ«paá¹ƒ ambaá¹ƒ Ä• harathÄ• â€™â€™ ti uyyÄ• naá¹ƒ pesesi. sak
ambÄ• ni khÄ• ditasadisÄ• ni katvÄ• antaradhÄ• pesi. ambatthÄ• ya gatÄ• manussÄ• sak
ambampi alabhitvÄ• gantvÄ• uyyÄ• ne ambÄ• naá¹ƒ abhÄ• vaá¹ƒ raÃ±Ã±o kathayiá¹ƒsu.
khÄ• dantÄ«â€™â€™ ti? ``tÄ• pasÄ• , devÄ• â€™â€™ ti. ``tÄ• pase uyyÄ• nato pothetvÄ•
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• nÄ«hariá¹ƒsu. sakkassa manoratho matthakaá¹ƒ p
ambaphalatthÄ• ya nibaddhaá¹ƒ katvÄ• nipajjiyeva. rÄ• jÄ• kattabbakiccaá¹ƒ apassanto an
sannipÄ• tÄ• petvÄ• ``abbhantaraambassa atthibhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti pucch
``deva, abbhantaraambo nÄ• ma devatÄ• naá¹ƒ paribhogo, `himavante kaÃ±canaguhÄ• ya
paramparÄ• gato anussavoâ€™â€™ ti. ``ko pana tato ambaá¹ƒ Ä• harituá¹ƒ sakkhissatÄ«â
manussabhÅ«tena gantuá¹ƒ, ekaá¹ƒ suvapotakaá¹ƒ pesetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

tena ca samayena rÄ• jakule eko suvapotako mahÄ• sarÄ«ro kumÄ• rakÄ• naá¹ƒ yÄ• naka
paÃ±Ã±avÄ• upÄ• yakusalo. rÄ• jÄ• taá¹ƒ Ä• harÄ• petvÄ• ``tÄ• ta suvapotaka, ahaá¹ƒ ta
kaÃ±canapaÃ±jare vasasi, suvaá¹‡á¹‡ataá¹-á¹-ake madhulÄ• je khÄ• dasi, sakkharapÄ• na
amhÄ• kaá¹ƒ ekaá¹ƒ kiccaá¹ƒ nittharituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ, devÄ• â€
abbhantaraambe dohaá¸·o uppanno, so ca ambo himavante kaÃ±canapabbatantare atthi de
sakkÄ• \Ee II 397/ manussabhÅ«tena tattha gantuá¹ƒ, tayÄ• tato ambaphalaá¹ƒ Ä• harituá
``sÄ• dhu, deva, Ä• harissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ rÄ• jÄ• suvaá¹‡á¹‡ataá¹-á¹-ake n
sakkharapÄ• nakaá¹ƒ pÄ• yetvÄ• satapÄ• katelena tassa pakkhantarÄ• ni makkhetvÄ• ub
sÄ«hapaÃ±jare á¹-hatvÄ• Ä• kÄ• se vissajjesi. sopi raÃ±Ã±o nipaccakÄ• raá¹ƒ dassetvÄ•
manussapathaá¹ƒ atikkamma himavante paá¹-hame pabbatantare vasantÄ• naá¹ƒ sukÄ• na
abbhantaraambo nÄ• ma kattha atthi, kathetha me taá¹ƒ á¹-hÄ• naâ€™â€™ nti pucchi. ``ma
pabbatantare sukÄ• jÄ• nissantÄ«â€™â€™ ti.

so tesaá¹ƒ vacanaá¹ƒ sutvÄ• tato uppatitvÄ• dutiyaá¹ƒ pabbatantaraá¹ƒ agamÄ• si, tathÄ•
\Ne II 327/, paÃ±camaá¹ƒ, chaá¹-á¹-haá¹ƒ agamÄ• si. tatthapi naá¹ƒ sukÄ• ``na mayaá¹ƒ jÄ
sattamapabbatantare sukÄ• jÄ• nissantÄ«â€™â€™ ti Ä• haá¹ƒsu. so tatthapi gantvÄ• ``ab
atthÄ«â€™â€™ ti pucchi. ``asukaá¹-á¹-hÄ• ne nÄ• ma kaÃ±canapabbatantareâ€™â€™ ti Ä
phalatthÄ• ya Ä• gato, maá¹ƒ tattha netvÄ• tato me phalaá¹ƒ dÄ• pethÄ• â€™â€™ ti. suka
Ä• haá¹ƒsu --- ``samma, so vessavaá¹‡amahÄ• rÄ• jassa paribhogo, na sakkÄ• upasaá¹…
mÅ«lato paá¹-á¹-hÄ• ya sattahi lohajÄ• lehi parikkhitto, sahassakumbhaá¹‡á¸• arakkhasÄ•
diá¹-á¹-hassa jÄ«vitaá¹ƒ nÄ• ma natthi, kappuá¹-á¹-hÄ• naggiavÄ«cimahÄ• nirayasadisaá¹-
patthanaá¹ƒ karÄ«â€™â€™ ti. ``sace tumhe na gacchatha, mayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• cikk
asukena ca asukena ca á¹-hÄ• nena yÄ• hÄ«â€™â€™ ti. so tehi Ä• cikkhitavaseneva suá¹-
taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• divÄ• attÄ• naá¹ƒ adassetvÄ• majjhimayÄ• masamanantare n
niddokkamanasamaye abbhantaraambassa santikaá¹ƒ gantvÄ• ekena mÅ«lantarena saá¹‡
lohajÄ• laá¹ƒ ``kirÄ«â€™â€™ ti saddamakÄ• si \Ee II 398/.

rakkhasÄ• pabujjhitvÄ• sukapotakaá¹ƒ disvÄ• ``ambacoroyaâ€™â€™ nti gahetvÄ• kam
saá¹ƒvidahiá¹ƒsu. eko ``mukhe pakkhipitvÄ• gilissÄ• mi naâ€™â€™ nti Ä• ha, aparo ``hatt
vippakirissÄ• mi naâ€™â€™ nti, aparo ``dvedhÄ• phÄ• letvÄ• aá¹…gÄ• resu pacitvÄ• kh
tesaá¹ƒ kammakaraá¹‡asaá¹ƒvidhÄ• naá¹ƒ sutvÄ• pi asantasitvÄ• va te rakkhase Ä• mante
kassa manussÄ• â€™â€™ ti Ä• ha. ``vessavaá¹‡amahÄ• rÄ• jassÄ• â€™â€™ ti. ``ambho,
manussÄ• , ahampi raÃ±Ã±ova manusso, bÄ• rÄ• á¹‡asirÄ• jÄ• maá¹ƒ abbhantaraambaph
tattheva attano raÃ±Ã±o jÄ«vitaá¹ƒ datvÄ• Ä• gato. yo hi attano mÄ• tÄ• pitÅ«naÃ±ceva sÄ
jÄ«vitaá¹ƒ pariccajati, so devalokeyeva nibbattati, tasmÄ• ahampi imamhÄ• tiracchÄ• nayo
nibbattissÄ• mÄ«â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

93__._ á¹• 21 ``bhatturatthe parakkanto, yaá¹ƒ á¹-hÄ• namadhigacchati.

sÅ«ro attapariccÄ• gÄ«, labhamÄ• no bhavÄ• mahaâ€™â€™ nti ||

tattha __bhatturatthe_ti bhattÄ• vuccanti bhattÄ• dÄ«hi bharaá¹‡aposakÄ• pitÄ• mÄ• tÄ•
tividhassapetassa bhattu atthÄ• ya. __parakkanto_ti parakkamaá¹ƒ karonto vÄ• yamanto. _
á¹-hÄ• namadhigacchatÄ«_ti yaá¹ƒ sukhakÄ• raá¹‡aá¹ƒ yasaá¹ƒ vÄ• lÄ• bhaá¹ƒ vÄ• sagg
__sÅ«ro_ti abhÄ«ru vikkamasampanno. __attapariccÄ• gÄ«_ti \Be II 358/ kÄ• ye ca jÄ«vite
tassa tividhassapi bhattu atthÄ• ya attÄ• naá¹ƒ pariccajanto. __labhamÄ• no bhavÄ• maha_
sÅ«ro devasampattiá¹ƒ vÄ• \Ne II 328/ manussasampattiá¹ƒ vÄ• labhati, ahampi taá¹ƒ labl
hÄ• sova me ettha, na tÄ• so, kiá¹ƒ maá¹ƒ tumhe tÄ• sethÄ• ti.

evaá¹ƒ so imÄ• ya gÄ• thÄ• ya tesaá¹ƒ dhammaá¹ƒ desesi. te tassa dhammakathaá¹ƒ sutv
esa, na sakkÄ• mÄ• retuá¹ƒ, vissajjema naâ€™â€™ nti vatvÄ• sukapotakaá¹ƒ vissajjetvÄ•
muttosi, amhÄ• kaá¹ƒ hatthato sotthinÄ• gacchÄ• â€™â€™ ti \Ee II 399/ Ä• haá¹ƒsu. ``may
tucchaá¹ƒ karotha, detha me ekaá¹ƒ ambaphalaâ€™â€™ nti. ``sukapotaka, tuyhaá¹ƒ ekaá¹
nÄ• ma na bhÄ• ro, imasmiá¹ƒ pana rukkhe ambÄ• ni aá¹…ketvÄ• gahitÄ• ni, ekasmiá¹ƒ p
jÄ«vitaá¹ƒ natthi. vessavaá¹‡ena hi kujjhitvÄ• sakiá¹ƒ olokite tattakapÄ• le pakkhittatilÄ• vi
kumbhaá¹‡á¸• asahassaá¹ƒ bhijjitvÄ• vippakirÄ«yati, tena te dÄ• tuá¹ƒ na sakkoma, labhan
Ä• cikkhissÄ• mÄ• â€™â€™ ti. ``yo koci detu, phaleneva me attho, labhanaá¹-á¹-hÄ• naá¹ƒ
``etassa kaÃ±canapabbatassa antare jotiraso nÄ• ma tÄ• paso aggiá¹ƒ juhamÄ• no kaÃ±ca
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasati vessavaá¹‡assa kulÅ«pako, vessavaá¹‡o tassa nibaddhaá¹ƒ
peseti, tassa santikaá¹ƒ gacchÄ• â€™â€™ ti.

so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tÄ• pasassa santikaá¹ƒ gantvÄ• vanditvÄ• e
naá¹ƒ tÄ• paso ``kuto Ä• gatosÄ«â€™â€™ ti pucchi. ``bÄ• rÄ• á¹‡asiraÃ±Ã±o santikÄ• â€™
Ä• gatosÄ«â€™â€™ ti? ``sÄ• mi, amhÄ• kaá¹ƒ raÃ±Ã±o deviyÄ• abbhantaraambapakke d
Ä• gatomhi, rakkhasÄ• pana me sayaá¹ƒ ambapakkaá¹ƒ adatvÄ• tumhÄ• kaá¹ƒ santikaá¹ƒ

nisÄ«da, labhissasÄ«â€™â€™ ti. athassa vessavaá¹‡o cattÄ• ri phalÄ• ni pesesi. tÄ• paso
ekaá¹ƒ suvapotakassa khÄ• danatthÄ• ya adÄ• si. tena tasmiá¹ƒ khÄ• dite ekaá¹ƒ phalaá¹ƒ
suvapotakassa gÄ«vÄ• ya paá¹-imuÃ±citvÄ• ``idÄ• ni gacchÄ• â€™â€™ ti sukapotakaá¹ƒ
taá¹ƒ Ä• haritvÄ• deviyÄ• adÄ• si. sÄ• taá¹ƒ khÄ• ditvÄ• dohaá¸·aá¹ƒ paá¹-ippassambhe
putto nÄ• hosi.

satthÄ• \Ee II 400/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahosi, suko Ä• nando, ambapakkadÄ• yako tÄ• paso sÄ• riputto, uyyÄ• ne nivutthatÄ• paso
nti.

abbhantarajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [282] 2. seyyajÄ• takavaá¹‡á¹‡anÄ•

__seyyaá¹ƒso_ \Ne II 329/ __seyyaso hotÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ k
Ä• rabbha kathesi. so kira raÃ±Ã±o bahÅ«pakÄ• ro sabbakiccanipphÄ• dako ahosi. rÄ• jÄ•
nti tassa mahantaá¹ƒ yasaá¹ƒ adÄ• si. taá¹ƒ asahamÄ• nÄ• aÃ±Ã±e raÃ±Ã±o pesuÃ±Ã±aá
paribhindiá¹ƒsu. rÄ• jÄ• tesaá¹ƒ vacanaá¹ƒ saddahitvÄ• dosaá¹ƒ anupaparikkhitvÄ• va taá
niddosaá¹ƒ saá¹…khalikabandhanena bandhÄ• petvÄ• bandhanÄ• gÄ• re pakkhipÄ• pesi.
sÄ«lasampattiá¹ƒ nissÄ• ya cittekaggataá¹ƒ labhitvÄ• ekaggacitto saá¹…khÄ• re sammasit
pÄ• puá¹‡i. athassa rÄ• jÄ• aparabhÄ• ge niddosabhÄ• vaá¹ƒ Ã±atvÄ• saá¹…khalikaband
purimayasato mahantataraá¹ƒ yasaá¹ƒ adÄ• si. so ``satthÄ• raá¹ƒ vandissÄ• mÄ«â€™â€™
Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• tathÄ• gataá¹ƒ pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di.
paá¹-isanthÄ• raá¹ƒ karonto ``anattho kira te uppannoti assumhÄ• â€™â€™ ti Ä• ha. ``Ä• m
pana tena anatthena atthaá¹ƒ akÄ• siá¹ƒ, bandhanÄ• gÄ• re nisÄ«ditvÄ• sotÄ• pattiphalaá
satthÄ• ``na kho, upÄ• saka, tvaÃ±Ã±eva anatthena atthaá¹ƒ Ä• hari, porÄ• á¹‡akapaá¹‡á¸
atthaá¹ƒ Ä• hariá¹ƒ suyevÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni \Be II 360/ uggaá¹‡hitvÄ• pitu accayena rajje p
rÄ• jadhamme akopetvÄ• dÄ• naá¹ƒ deti, paÃ±ca sÄ«lÄ• ni rakkhati \Ee II 401/, uposathak
amacco antepure padussi. pÄ• damÅ«likÄ• dayo Ã±atvÄ• ``asukaamacco antepure paduá¹
Ä• rocesuá¹ƒ. rÄ• jÄ• pariggaá¹‡hanto yathÄ• sabhÄ• vato Ã±atvÄ• pakkosÄ• petvÄ• ``m
upaá¹-á¹-hÄ• hÄ«â€™â€™ ti nibbisayaá¹ƒ akÄ• si. so gantvÄ• aÃ±Ã±ataraá¹ƒ sÄ• mantar
sabbaá¹ƒ vatthu heá¹-á¹-hÄ• __mahÄ• sÄ«lavajÄ• take_ (J I 1.51) kathitasadisameva. idhÄ
tikkhattuá¹ƒ vÄ«maá¹ƒsitvÄ• tassa amaccassa vacanaá¹ƒ saddahitvÄ• ``bÄ• rÄ• á¹‡asiraj
ti mahantena parivÄ• rena rajjasÄ«maá¹ƒ pÄ• puá¹‡i. bÄ• rÄ• á¹‡asiraÃ±Ã±o sattasatamatt
pavattiá¹ƒ sutvÄ• ``deva, asuko nÄ• ma kira rÄ• jÄ• bÄ• rÄ• á¹‡asirajjaá¹ƒ gaá¹‡hissÄ• m

bhindanto Ä• gacchati, ettheva naá¹ƒ gantvÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. ``
laddhena rajjena kiccaá¹ƒ natthi, mÄ• kiÃ±ci karitthÄ• â€™â€™ ti?

corarÄ• jÄ• \Ne II 330/ Ä• gantvÄ• nagaraá¹ƒ parikkhipi, puna amaccÄ• rÄ• jÄ• naá¹ƒ up
evaá¹ƒ karittha, gaá¹‡hissÄ• ma naâ€™â€™ nti Ä• haá¹ƒsu. rÄ• jÄ• ``na labbhÄ• kiÃ±ci k
vivarathÄ• â€™â€™ ti vatvÄ• sayaá¹ƒ amaccagaá¹‡aparivuto mahÄ• tale rÄ• japallaá¹…ke
dvÄ• resu manusse pothento nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ abhiruyha amaccaparivu
gÄ• hÄ• petvÄ• saá¹…khalikÄ• hi bandhÄ• petvÄ• bandhanÄ• gÄ• re pakkhipÄ• pesi. rÄ•
corarÄ• jÄ• naá¹ƒ mettÄ• yanto mettajjhÄ• naá¹ƒ uppÄ• desi. tassa mettÄ• nubhÄ• vena co
uppajji, sakalasarÄ«raá¹ƒ yamakaukkÄ• hi jhÄ• piyamÄ• naá¹ƒ viya jÄ• taá¹ƒ. so mahÄ• du
kÄ• raá¹‡aâ€™â€™ nti pucchi. ``tumhe sÄ«lavantaá¹ƒ rÄ• jÄ• naá¹ƒ bandhanÄ• gÄ• re pak
dukkhaá¹ƒ uppannaá¹ƒ bhavissatÄ«â€™â€™ ti. so gantvÄ• bodhisattaá¹ƒ khamÄ• petvÄ•
tumhÄ• kameva hotÅ«â€™â€™ ti rajjaá¹ƒ tasseva \Ee II 402/ niyyÄ• detvÄ• ``ito paá¹-á¹-h
paccatthiko me bhÄ• ro hotÅ«â€™â€™ ti vatvÄ• paduá¹-á¹-hÄ• maccassa rÄ• jÄ• á¹‡aá¹ƒ
gato.

bodhisatto alaá¹…katamahÄ• tale samussitasetacchatte rÄ• japallaá¹…ke nisinno amacceh
purimÄ• dvegÄ• thÄ• avoca ---

94__._ á¹• 21 ``seyyaá¹ƒso \Be II 361/ seyyaso hoti, yo seyyamupasevati.

ekena sandhiá¹ƒ katvÄ• na, sataá¹ƒ vajjhe amocayiá¹ƒ ||

95__._ á¹• 21 ``tasmÄ• sabbena lokena, sandhiá¹ƒ katvÄ• na ekato.

pecca saggaá¹ƒ nigaccheyya, idaá¹ƒ suá¹‡Ä• tha kÄ• siyÄ• â€™â€™ ti ||

tattha __seyyaá¹ƒso seyyaso hoti, yo seyyamupasevatÄ«_ti anavajjauttamadhammasaá¹…
koá¹-á¹-hÄ• so assÄ• ti seyyaá¹ƒso, kusaladhammanissitapuggalo. yo punappunaá¹ƒ taá¹ƒ
kusaladhammabhÄ• vanaá¹ƒ kusalÄ• bhirataá¹ƒ vÄ• uttamapuggalamupasevati, so seyyas
uttaritaro ca hoti. __ekena sandhiá¹ƒ katvÄ• na, sataá¹ƒ vajjhe amocayi_nti tadaminÄ• pi ce
--- ahaÃ±hi seyyaá¹ƒ mettÄ• bhÄ• vanaá¹ƒ upasevanto tÄ• ya mettÄ• bhÄ• vanÄ• ya ekena
santhavaá¹ƒ katvÄ• mettÄ• bhÄ• vanaá¹ƒ bhÄ• vetvÄ• tumhe satajane vajjhe amocayiá¹ƒ.

dutiyagÄ• thÄ• ya attho --- yasmÄ• ahaá¹ƒ ekena saddhiá¹ƒ ekato mettÄ• bhÄ• vanÄ• ya
vajjhappatte satajane mocayiá¹ƒ, tasmÄ• veditabbamevetaá¹ƒ, tasmÄ• sabbena lokena sa
\Ne II 331/ sandhiá¹ƒ katvÄ• ekato puggalo pecca paraloke saggaá¹ƒ nigaccheyya. mettÄ•
kÄ• mÄ• vacare paá¹-isandhiá¹ƒ deti, appanÄ• brahmaloke. idaá¹ƒ mama vacanaá¹ƒ sabbe

kÄ• siraá¹-á¹-havÄ• sino suá¹‡Ä• thÄ• ti.

evaá¹ƒ mahÄ• satto mahÄ• janassa mettÄ• bhÄ• vanÄ• ya guá¹‡aá¹ƒ vaá¹‡á¹‡etvÄ• dvÄ• setacchattaá¹ƒ pahÄ• ya himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbaji. satthÄ• \Ee II 40 hutvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

96__._ á¹• 21 ``idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , kaá¹ƒso bÄ• rÄ• á¹‡asiggaho.

dhanuá¹ƒ kaá¹‡á¸• aÃ±ca nikkhippa, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti ||

tattha mahanto rÄ• jÄ• ti __mahÄ• rÄ• jÄ• . kaá¹ƒso_ti tassa nÄ• maá¹ƒ. bÄ• rÄ• á¹‡asiá¹ƒ __bÄ• rÄ• á¹‡asiggaho_. so rÄ• jÄ• idaá¹ƒ vacanaá¹ƒ vatvÄ• __dhanu_Ã±ca sarasaá¹…k nikkhippa_ ohÄ• ya chaá¸• á¸• etvÄ• sÄ«lasaá¹ƒyamaá¹ƒ \Be II 362/ upagato pabbajito, pa jhÄ• naá¹ƒ uppÄ• detvÄ• aparihÄ«najjhÄ• no brahmaloke uppannoti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• co bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

seyyajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [283] 3. vaá¸• á¸• hakÄ«sÅ«karajÄ• takavaá¹‡á¹‡anÄ•

__varaá¹ƒ varaá¹ƒ tva_nti idaá¹ƒ satthÄ• jetavane viharanto dhanuggahatissattheraá¹ƒ Ä• pasenadiraÃ±Ã±o pitÄ• mahÄ• kosalo bimbisÄ• raraÃ±Ã±o dhÄ«taraá¹ƒ vedehiá¹ƒ nÄ• ma nhÄ• nacuá¹‡á¹‡amÅ«laá¹ƒ satasahassuá¹-á¹-hÄ• naá¹ƒ kÄ• sigÄ• maá¹ƒ adÄ• si. ajÄ• tas kosaladevÄ«pi sokÄ• bhibhÅ«tÄ• kÄ• lamakÄ• si. tato pasenadi kosalarÄ• jÄ• cintesi --- `` mÄ• rito, bhaginÄ«pi me sÄ• mike kÄ• lakate tena sokena kÄ• lakatÄ• , pitughÄ• takassa co dassÄ• mÄ«â€™â€™ ti. so taá¹ƒ ajÄ• tasattussa na adÄ• si. taá¹ƒ gÄ• maá¹ƒ nissÄ• ya tes kÄ• laá¹ƒ yuddhaá¹ƒ hoti, ajÄ• tasattu taruá¹‡o samattho, pasenadi \Ne II 332/ mahallakoye parajjati, mahÄ• kosalassÄ• pi manussÄ• yebhuyyena parÄ• jitÄ• . atha rÄ• jÄ• ``mayaá¹ƒ kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti amacce pucchi. ``deva, ayyÄ• nÄ• ma mantacchekÄ• bhikkhÅ«naá¹ƒ kathaá¹ƒ sotuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. rÄ• jÄ• ``tena hi tÄ• yaá¹ƒ velÄ• kathÄ• sallÄ• paá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti carapurise Ä• á¹‡Ä• pesi. te tato paá¹-á¹-hÄ•

tasmiá¹ƒ pana kÄ• le dve mahallakattherÄ• vihÄ• rapaccante paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasa dhanuggahatissatthero \Ee II 404/ ca. tesu dhanuggahatissatthero paá¹-hamayÄ• mepi majj pacchimayÄ• me pabujjhitvÄ• ummukkÄ• ni sodhetvÄ• \Be II 363/ aggiá¹ƒ jÄ• letvÄ• nisin dattattherÄ• â€™â€™ ti. ``kiá¹ƒ, bhante, tissattherÄ• â€™â€™ ti? ``kiá¹ƒ niddÄ• yasi no tva

``aniddÄ• yantÄ• kiá¹ƒ karissÄ• mÄ• â€™â€™ ti? ``uá¹-á¹-hÄ• ya tÄ• va nisÄ«dathÄ• â€™
taá¹ƒ dattattheraá¹ƒ Ä• ha --- ``bhante dattatthera, ayaá¹ƒ te lolo mahodarakosalo cÄ• á¹-im
pÅ«tiá¹ƒ karoti, yuddhavicÄ• raá¹‡aá¹ƒ pana kiÃ±ci na jÄ• nÄ• ti, parÄ• jito parÄ• jitotveva
``kiá¹ƒ pana kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? tasmiá¹ƒ khaá¹‡e te carapurisÄ• tesaá¹ƒ k
aá¹-á¹-haá¹ƒsu.

dhanuggahatissatthero yuddhaá¹ƒ vicÄ• resi --- ``bhante, yuddho nÄ• ma tividho --- padum
sakaá¹-abyÅ«hoti. ajÄ• tasattuá¹ƒ gaá¹‡hitukÄ• mena asuke nÄ• ma pabbatakucchismiá¹ƒ
manusse á¹-hapetvÄ• purato dubbalabalaá¹ƒ dassetvÄ• pabbatantaraá¹ƒ paviá¹-á¹-habhÄ
paviá¹-á¹-hamaggaá¹ƒ occhinditvÄ• purato ca pacchato ca ubhosu pabbatabhittÄ«su vaggi
patitamacchaá¹ƒ viya antomuá¹-á¹-hiyaá¹ƒ vaá¹-á¹-apotakaá¹ƒ viya ca katvÄ• sakkÄ• assa
carapurisÄ• taá¹ƒ sÄ• sanaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• rÄ• jÄ• saá¹…gÄ• ma
sakaá¹-abyÅ«haá¹ƒ katvÄ• ajÄ• tasattuá¹ƒ jÄ«vaggÄ• haá¹ƒ gÄ• hÄ• petvÄ• attano dhÄ«t
bhÄ• gineyyassa datvÄ• kÄ• sigÄ• maá¹ƒ tassÄ• nhÄ• namÅ«laá¹ƒ katvÄ• datvÄ• uyyoje
pÄ• kaá¹-Ä• jÄ• tÄ• . athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á
kosalarÄ• jÄ• kira dhanuggahatissattherassa vicÄ• raá¹‡Ä• ya ajÄ• tasattuá¹ƒ jinÄ«â€™â€
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``na, bhikkhave, idÄ• neva, pubbepi dhanuggahatisso yuddhavicÄ• raá¹‡Ä• ya chekoyevÄ•
Ä• hari.

atÄ«te \Ee II 405/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±e
nibbatti \Ne II 333/. tadÄ• bÄ• rÄ• á¹‡asiá¹ƒ nissÄ• ya nivutthavaá¸• á¸• hakigÄ• makÄ• ek
thambhatthÄ• ya araÃ±Ã±aá¹ƒ gantvÄ• Ä• vÄ• á¹-e patitaá¹ƒ sÅ«karapotakaá¹ƒ disvÄ• taa
paá¹-ijaggi. so vuá¸• á¸• hippatto mahÄ• sarÄ«ro vaá¹…kadÄ• á¹-ho \Be II 364/ Ä• cÄ• rasa
vaá¸• á¸• hakinÄ• positattÄ• pana ``vaá¸• á¸• hakÄ«sÅ«karoâ€™â€™ tveva paÃ±Ã±Ä• yi.
rukkhatacchanakÄ• le tuá¹‡á¸• ena rukkhaá¹ƒ parivatteti, mukhena á¸• aá¹ƒsitvÄ• vÄ• siph
Ä• harati, kÄ• lasuttakoá¹-iyaá¹ƒ gaá¹‡hÄ• ti. atha so vaá¸• á¸• hakÄ« ``kocideva, naá¹ƒ khÅ
bhayena netvÄ• araÃ±Ã±e vissajjesi. sopi araÃ±Ã±aá¹ƒ pavisitvÄ• khemaá¹ƒ phÄ• sukaá¹
ekaá¹ƒ pabbatantare mahantaá¹ƒ girikandaraá¹ƒ addasa sampannakandamÅ«laphalaá¹ƒ ph
vasanaá¹-á¹-hÄ• naá¹ƒ anekasatasÅ«karasamÄ• kiá¹‡á¹‡aá¹ƒ. te sÅ«karÄ• taá¹ƒ disvÄ• t
sopi te Ä• ha --- ``ahaá¹ƒ tumheva olokento vicarÄ• mi, apica vo mayÄ• diá¹-á¹-hÄ• , idaÃ±
ramaá¹‡Ä«yaá¹ƒ, ahampi idÄ• ni idheva vasissÄ• mÄ«â€™â€™ ti. ``saccaá¹ƒ idaá¹ƒ á¹-hÄ•
parissayo panettha atthÄ«â€™â€™ ti. ``ahampi tumhe disvÄ• etaá¹ƒ aÃ±Ã±Ä• siá¹ƒ, evaá¹
vasantÄ• naá¹ƒ vo sarÄ«resu maá¹ƒsalohitaá¹ƒ natthi, kiá¹ƒ pana vo ettha bhayaâ€™â€™
Ä• gantvÄ• diá¹-á¹-hadiá¹-á¹-haá¹ƒyeva gahetvÄ• gacchatÄ«â€™â€™ ti. ``kiá¹ƒ pana so n
udÄ• hu antarantarÄ• â€™â€™ ti? ``nibaddhaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti. ``kati pana te b
``ekoyevÄ• â€™â€™ ti. ``ettakÄ• tumhe ekassa yujjhituá¹ƒ na sakkothÄ• â€™â€™ ti? ``Ä•
``ahaá¹ƒ taá¹ƒ gaá¹‡hissÄ• mi, kevalaá¹ƒ tumhe mama vacanaá¹ƒ karotha, so byaggho kah

``etasmiá¹ƒ pabbateâ€™â€™ ti.

so rattiÃ±Ã±eva sÅ«kare carÄ• petvÄ• yuddhaá¹ƒ vicÄ• rento ``yuddhaá¹ƒ nÄ• ma \Ee II 4
padumabyÅ«hacakkabyÅ«hasakaá¹-abyÅ«havasena tividhaá¹ƒ hotÄ«â€™â€™ ti vatvÄ• pa
hi bhÅ«misÄ«saá¹ƒ jÄ• nÄ• ti. tasmÄ• ``imasmiá¹ƒ á¹-hÄ• ne yuddhaá¹ƒ vicÄ• retuá¹ƒ vaá¹
sÅ«karapillake mÄ• taro ca tesaá¹ƒ majjhaá¹-á¹-hÄ• ne á¹-hapesi. so tÄ• Ä• vijjhitvÄ• majj
Ä• vijjhitvÄ• potakasÅ«kare, te Ä• vijjhitvÄ• jarasÅ«kare, te Ä• vijjhitvÄ• dÄ«ghadÄ• á¹-ha
Ä• vijjhitvÄ• yuddhasamatthe balavatarasÅ«kare dasa vÄ«sa tiá¹ƒsa jane tasmiá¹ƒ tasmiá¹
katvÄ• á¹-hapesi. attano á¹-hitaá¹-á¹-hÄ• nassa purato ekaá¹ƒ parimaá¹‡á¸• alaá¹ƒ Ä• vÄ•
pacchato ekaá¹ƒ suppasaá¹‡á¹-hÄ• naá¹ƒ anupubbaninnaá¹ƒ pabbhÄ• rasadisaá¹ƒ. tassa s
yodhasÅ«kare Ä• dÄ• ya tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne ``mÄ• bhÄ• yitthÄ• â€™â€™ ti kam
uá¹-á¹-hahi.

byaggho \Be II 365/ uá¹-á¹-hÄ• ya ``kÄ• loâ€™â€™ ti Ã±atvÄ• gantvÄ• tesaá¹ƒ sammukh
á¹-hatvÄ• akkhÄ«ni ummÄ«letvÄ• sÅ«kare olokesi. vaá¸• á¸• hakÄ«sÅ«karo ``paá¹-ioloket
sÅ«karÄ• naá¹ƒ saÃ±Ã±aá¹ƒ \Ne II 334/ adÄ• si, te paá¹-iolokesuá¹ƒ. byaggho mukhaá¹ƒ u
sÅ«karÄ• pi tathÄ• kariá¹ƒsu. byaggho muttaá¹ƒ chaá¸• á¸• esi, sÅ«karÄ• pi chaá¸• á¸• ayi
karoti, taá¹ƒ taá¹ƒ te paá¹-ikariá¹ƒsu. so cintesi --- ``pubbe sÅ«karÄ• mayÄ• olokitakÄ• le p
palÄ• yitumpi na sakkonti, ajja apalÄ• yitvÄ• mama paá¹-isattu hutvÄ• mayÄ• katameva p
bhÅ«misÄ«se á¹-hito eko tesaá¹ƒ saá¹ƒvidhÄ• yakopi atthi, ajja mayhaá¹ƒ gatassa jayo na p
so nivattitvÄ• attano vasanaá¹-á¹-hÄ• nameva agamÄ• si. tena pana gahitamaá¹ƒsakhÄ• d
atthi, so taá¹ƒ tucchahatthameva Ä• gacchantaá¹ƒ disvÄ• tena saddhiá¹ƒ sallapanto paá¹-h

97__._ á¹• 21 ``varaá¹ƒ \Ee II 407/ varaá¹ƒ tvaá¹ƒ nihanaá¹ƒ pure cari,

asmiá¹ƒ padese abhibhuyya sÅ«kare.

sodÄ• ni eko byapagamma jhÄ• yasi,

balaá¹ƒ nu te byaggha na cajja vijjatÄ«â€™â€™ ti ||

tattha __varaá¹ƒ varaá¹ƒ tvaá¹ƒ nihanaá¹ƒ pure cari, asmiá¹ƒ padese abhibhuyya sÅ«kare_
tvaá¹ƒ pubbe imasmiá¹ƒ padese sabbasÅ«kare abhibhavitvÄ• imesu sÅ«karesu varaá¹ƒ va
sÅ«karaá¹ƒ nihananto vicari. __sodÄ• ni eko byapagamma jhÄ• yasÄ«_ti so tvaá¹ƒ idÄ• ni a
aggahetvÄ• ekakova apagantvÄ• jhÄ• yasi pajjhÄ• yasi. __balaá¹ƒ nu te byaggha na cajja
ambho byaggha, ajja kÄ• yabalaá¹ƒ natthÄ«ti.

taá¹ƒ sutvÄ• byaggho dutiyaá¹ƒ gÄ• thamÄ• ha ---

98__._ á¹• 21 ``ime sudaá¹ƒ yanti disodisaá¹ƒ pure, bhayaá¹-á¹-itÄ• leá¹‡agavesino puthÅ«

te dÄ• ni saá¹…gamma vasanti ekato, yatthaá¹-á¹-hitÄ• duppasahajjame mayÄ• â€™â€™

tattha \Be II 366/ __suda_nti nipÄ• to. ayaá¹ƒ pana saá¹…khepattho --- ime sÅ«karÄ• pubb
aá¹-á¹-itÄ• pÄ«á¸·itÄ• attano leá¹‡agavesino __puthÅ«_ visuá¹ƒ visuá¹ƒ hutvÄ• __disodis
taá¹ƒ disaá¹ƒ abhimukhÄ• palÄ• yanti, te dÄ• ni sabbepi samÄ• gantvÄ• ekato vasanti tiá¹
bhÅ«misÄ«saá¹ƒ upagatÄ• , yattha á¹-hitÄ• duppasahÄ• dummaddayÄ• ajja ime mayÄ• t

athassa \Ne II 335/ ussÄ• haá¹ƒ janento kÅ«á¹-ajaá¹-ilo ``mÄ• bhÄ• yi, gaccha tayi naditvÄ
sabbepi bhÄ«tÄ• bhijjitvÄ• palÄ• yissantÄ«â€™â€™ ti Ä• ha. byaggho tasmiá¹ƒ ussÄ• haá
gantvÄ• pabbatatale aá¹-á¹-hÄ• si. vaá¸• á¸• hakÄ«sÅ«karo dvinnaá¹ƒ Ä• vÄ• á¹-Ä• naá¹ƒ
``sÄ• mi, mahÄ• coro punÄ• gatoâ€™â€™ ti Ä• haá¹ƒsu. ``mÄ• bhÄ• yittha, idÄ• ni taá¹ƒ g
byaggho naditvÄ• vaá¸• á¸• hakÄ«sÅ«karassa upari patati, sÅ«karo tassa attano upari pata
parivattitvÄ• vegena ujukaá¹ƒ khataÄ• vÄ• á¹-e pati. byaggho vegaá¹ƒ sandhÄ• retuá¹ƒ asa
gantvÄ• suppamukhassa tiriyaá¹ƒ khataÄ• vÄ• á¹-assa atisambÄ• dhe mukhaá¹-á¹-hÄ• ne
ahosi. sÅ«karo Ä• vÄ• á¹-Ä• uttaritvÄ• asanivegena gantvÄ• byagghaá¹ƒ antarasatthimhi
yÄ• va vakkapadesÄ• phÄ• letvÄ• paÃ±camadhuramaá¹ƒsaá¹ƒ dÄ• á¹-hÄ• ya paliveá¹-he
Ä• vijjhitvÄ• ``gaá¹‡hatha tumhÄ• kaá¹ƒ paccÄ• mittaâ€™â€™ nti ukkhipitvÄ• bahiÄ• vÄ•
paá¹-hamaá¹ƒ Ä• gatÄ• byagghamaá¹ƒsaá¹ƒ labhiá¹ƒsu, pacchÄ• Ä• gatÄ• ``byagghama
ti tesaá¹ƒ mukhaá¹ƒ upasiá¹…ghantÄ• vicariá¹ƒsu.

sÅ«karÄ• na tÄ• va tussanti. vaá¸• á¸• hakÄ«sÅ«karo tesaá¹ƒ iá¹…ghitaá¹ƒ disvÄ• ``kiá¹ƒ
tussathÄ• â€™â€™ ti Ä• ha. ``sÄ• mi, kiá¹ƒ etena byagghena ghÄ• titena, aÃ±Ã±o pana by
kÅ«á¹-ajaá¹-ilo atthiyevÄ• â€™â€™ ti. ``ko nÄ• mesoâ€™â€™ ti? ``eko dussÄ«latÄ• pasoâ
ghÄ• tito, so me kiá¹ƒ pahoti, etha gaá¹‡hissÄ• ma naâ€™â€™ nti sÅ«karaghaá¹-Ä• ya sad
kÅ«á¹-atÄ• pasopi byagghe cirÄ• yante ``kiá¹ƒ nu kho sÅ«karÄ• byagghaá¹ƒ gaá¹‡hiá¹ƒsÅ«
gacchanto te sÅ«kare Ä• gacchante disvÄ• attano parikkhÄ• raá¹ƒ Ä• dÄ• ya palÄ• yanto t
parikkhÄ• raá¹ƒ chaá¸• á¸• etvÄ• vegena udumbararukkhaá¹ƒ abhiruhi. sÅ«karÄ• ``idÄ• ni
tÄ• paso palÄ• yitvÄ• \Be II 367/ rukkhaá¹ƒ abhiruhÄ«â€™â€™ ti Ä• haá¹ƒsu. ``kiá¹ƒ rukkh
``udumbararukkhaâ€™â€™ nti. so ``sÅ«kariyo udakaá¹ƒ Ä• harantu, sÅ«karapotakÄ• path
dÄ«ghadÄ• á¹-hÄ• sÅ«karÄ• mÅ«lÄ• ni chindantu, sesÄ• parivÄ• retvÄ• Ä• rakkhantÅ«â
tathÄ• karontesu sayaá¹ƒ udumbarassa ujukaá¹ƒ thÅ«lamÅ«laá¹ƒ \Ee II 409/ pharasunÄ•
ekappahÄ• rameva katvÄ• udumbararukkhaá¹ƒ pÄ• tesi. parivÄ• retvÄ• á¹-hitasÅ«karÄ• k
pÄ• tetvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ katvÄ• yÄ• va aá¹-á¹-hito khÄ• ditvÄ• vaá¸• á¸•
udumbarakhandheyeva nisÄ«dÄ• petvÄ• kÅ«á¹-ajaá¹-ilassa paribhogasaá¹…khena udakaá
rÄ• jÄ• naá¹ƒ kariá¹ƒsu, ekaÃ±ca taruá¹‡asÅ«kariá¹ƒ tassa aggamahesiá¹ƒ akaá¹ƒsu. tato p

yÄ• vajjatanÄ• rÄ• jÄ• no udumbarabhaddapÄ«á¹-he nisÄ«dÄ• petvÄ• tÄ«hi saá¹…khehi a

tasmiá¹ƒ \Ne II 336/ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• taá¹ƒ acchariyaá¹ƒ disvÄ• ekas
sÅ«karÄ• naá¹ƒ abhimukhÄ• hutvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

99__._ á¹• 21 ``namatthu saá¹…ghÄ• na samÄ• gatÄ• naá¹ƒ, disvÄ• sayaá¹ƒ sakhya vadÄ

byagghaá¹ƒ migÄ• yattha jiniá¹ƒsu dÄ• á¹-hino, sÄ• maggiyÄ• dÄ• á¹-habalesu muccareâ€

tattha __namatthu saá¹…ghÄ• na_nti ayaá¹ƒ mama namakkÄ• ro samÄ• gatÄ• naá¹ƒ sÅ«k
__disvÄ• sayaá¹ƒ sakhya vadÄ• mi abbhuta_nti idaá¹ƒ pubbe abhÅ«tapubbaá¹ƒ abbhutaá¹
sayaá¹ƒ disvÄ• vadÄ• mi. __byagghaá¹ƒ migÄ• yattha jiniá¹ƒsu dÄ• á¹-hino_ti yatra hi nÄ•
sÅ«karamigÄ• byagghaá¹ƒ jiniá¹ƒsu, ayameva vÄ• pÄ• á¹-ho. __sÄ• maggiyÄ• dÄ• á¹-ha
dÄ• á¹-habalesu sÅ«karesu sÄ• maggÄ« ekajjhÄ• sayatÄ• , tÄ• ya tesu sÄ• maggiyÄ• te d
gahetvÄ• ajja maraá¹‡abhayÄ• muttÄ• ti attho.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dha
vaá¸• á¸• hakÄ«sÅ«karo ahosi, rukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

vaá¸• á¸• hakÄ«sÅ«karajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [284] 4. sirijÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Be II 368/ __ussukÄ• saá¹…gharantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto eka
siricorabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. imasmiá¹ƒ jÄ• take \Ee II 410/ paccuppannavat
__khadiraá¹…gÄ• rajÄ• take_ (J I 1.40) vitthÄ• ritameva. idhÄ• pi pana sÄ• anÄ• thapiá¹‡á
dvÄ• rakoá¹-á¹-hake vasanakÄ• micchÄ• diá¹-á¹-hidevatÄ• daá¹‡á¸• akammaá¹ƒ karontÄ«
catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-iyo Ä• haritvÄ• koá¹-á¹-he pÅ«retvÄ• seá¹-á¹-hinÄ• sado
naá¹ƒ so Ä• dÄ• ya satthu santikaá¹ƒ nesi. satthÄ• tassÄ• dhammaá¹ƒ desesi, sÄ• dhamm
ahosi. tato paá¹-á¹-hÄ• ya seá¹-á¹-hino yaso yathÄ• porÄ• á¹‡ova jÄ• to. atheko sÄ• vatthiv
sirilakkhaá¹‡aÃ±Ã±Å« brÄ• hmaá¹‡o cintesi --- ``anÄ• thapiá¹‡á¸• iko duggato hutvÄ• puna
yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ daá¹-á¹-hukÄ• mo viya gatvÄ• tassa gharato siriá¹ƒ thenetvÄ• Ä
tassa gharaá¹ƒ gantvÄ• tena katasakkÄ• rasammÄ• no sÄ• raá¹‡Ä«yakathÄ• ya vattamÄ•
Ä• gatosÄ«â€™â€™ ti vutte ``kattha nu kho sirÄ« patiá¹-á¹-hitÄ• â€™â€™ ti olokesi. seá¹-á
II 337/ dhotasaá¹…khapaá¹-ibhÄ• go kukkuá¹-o suvaá¹‡á¹‡apaÃ±jare pakkhipitvÄ• á¹-hapit
sirÄ« patiá¹-á¹-hÄ• si. brÄ• hmaá¹‡o olokayamÄ• no siriyÄ• tattha patiá¹-á¹-hitabhÄ• vaá¹ƒ
``ahaá¹ƒ, mahÄ• seá¹-á¹-hi, paÃ±casate mÄ• á¹‡ave mante vÄ• cemi, akÄ• laraviá¹ƒ ekaá¹
ca mayaÃ±ca kilamÄ• ma, ayaÃ±ca kira kukkuá¹-o kÄ• laravÄ«, imassatthÄ• ya Ä• gatomhi

kukkuá¹-aâ€™â€™ nti. ``gaá¹‡ha, brÄ• hmaá¹‡a, demi te kukkuá¹-aâ€™â€™ nti. ``demÄ«â
vuttakkhaá¹‡eyeva sirÄ« tassa cÅ«á¸·ato apagantvÄ• ussÄ«sake á¹-hapite maá¹‡ikkhandh

brÄ• hmaá¹‡o siriyÄ• maá¹‡imhi patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• maá¹‡impi yÄ• ci. ``ma
vuttakkhaá¹‡eyeva sirÄ« maá¹‡ito apagantvÄ• ussÄ«sake á¹-hapitaÄ• rakkhayaá¹-á¹-hiyaá
brÄ• hmaá¹‡o siriyÄ• tattha patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• tampi yÄ• ci. ``gahetvÄ• ga
vuttakkhaá¹‡eyeva sirÄ« yaá¹-á¹-hito apagantvÄ• puÃ±Ã±alakkhaá¹‡adeviyÄ• nÄ• ma seá
sÄ«se patiá¹-á¹-hÄ• si. siricorabrÄ• hmaá¹‡o tattha patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• ``avis
etaá¹ƒ, yÄ• citumpi na sakkÄ• â€™â€™ ti cintetvÄ• seá¹-á¹-hiá¹ƒ etadavoca --- ``mahÄ• se
369/ tumhÄ• kaá¹ƒ gehe `siriá¹ƒ thenetvÄ• gamissÄ• mÄ«â€™ ti Ä• gacchiá¹ƒ, sirÄ« pana
cÅ«á¸·Ä• yaá¹ƒ patiá¹-á¹-hitÄ• ahosi, tasmiá¹ƒ mama dinne tato apagantvÄ• maá¹‡imhi pa
dinne Ä• rakkhayaá¹-á¹-hiyaá¹ƒ patiá¹-á¹-hahi, Ä• rakkhayaá¹-á¹-hiyÄ• dinnÄ• ya tato apaga
puÃ±Ã±alakkhaá¹‡adeviyÄ• \Ee II 411/ sÄ«se patiá¹-á¹-hahi, `idaá¹ƒ kho pana avissajjiyabh
imampi me na gahitaá¹ƒ, na sakkÄ• tava siriá¹ƒ thenetuá¹ƒ, tava santakaá¹ƒ taveva hotÅ«â
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. anÄ• thapiá¹‡á¸• iko ``imaá¹ƒ kÄ• raá¹‡aá¹ƒ satthu kathe
gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ• ekamantaá¹ƒ nisinno sabbaá¹ƒ tathÄ• gatassa
sutvÄ• ``na kho, gahapati, idÄ• neva aÃ±Ã±esaá¹ƒ sirÄ« aÃ±Ã±attha gacchati, pubbepi app
uppÄ• ditasirÄ« pana puÃ±Ã±avantÄ• naá¹ƒyeva pÄ• damÅ«laá¹ƒ gatÄ• â€™â€™ ti vatvÄ•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sippaá¹ƒ uggaá¹‡hitvÄ• agÄ• raá¹ƒ ajjhÄ• vasant
kÄ• lakiriyÄ• ya saá¹ƒviggo nikkhamitvÄ• himavantapadese isipabbajjaá¹ƒ pabbajitvÄ• abh
ca uppÄ• detvÄ• dÄ«ghassa addhuno accayena loá¹‡ambilasevanatthÄ• ya janapadaá¹ƒ g
uyyÄ• ne vasitvÄ• punadivase bhikkhaá¹ƒ caramÄ• no hatthÄ• cariyassa gharadvÄ• raá¹ƒ
Ä• cÄ• ravihÄ• re pasanno bhikkhaá¹ƒ datvÄ• uyyÄ• ne vasÄ• petvÄ• niccaá¹ƒ paá¹-ijaggi
kaá¹-á¹-hahÄ• rako araÃ±Ã±ato dÄ• rÅ«ni Ä• haranto velÄ• ya nagaradvÄ• raá¹ƒ pÄ• puá¹‡
sÄ• yaá¹ƒ ekasmiá¹ƒ devakule dÄ• rukalÄ• paá¹ƒ ussÄ«sake katvÄ• nipajji, devakule vissa
tassa avidÅ«re ekasmiá¹ƒ rukkhe sayiá¹ƒsu. tesu uparisayitakukkuá¹-o paccÅ«sakÄ• le vac
heá¹-á¹-hÄ• sayitakukkuá¹-assa sarÄ«re pÄ• tesi. ``kena me sarÄ«re vaccaá¹ƒ pÄ• titaâ€™
``mayÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti ca vutte ``anupadhÄ• retvÄ• â€™
tato ubhopi aÃ±Ã±amaÃ±Ã±aá¹ƒ kuddhÄ• ``kiá¹ƒ te balaá¹ƒ, kiá¹ƒ te balaâ€™â€™ nti kala
heá¹-á¹-hÄ• sayitakukkuá¹-o Ä• ha --- ``maá¹ƒ mÄ• retvÄ• aá¹…gÄ• re pakkamaá¹ƒsaá¹ƒ k
kahÄ• paá¹‡asahassaá¹ƒ \Ee II 412/ labhatÄ«â€™â€™ ti. uparisayitakukkuá¹-o Ä• ha --- ``a
ettakena gajji, mama thÅ«lamaá¹ƒsaá¹ƒ khÄ• danto rÄ• jÄ• hoti, bahimaá¹ƒsaá¹ƒ \Be II 370
senÄ• patiá¹-á¹-hÄ• naá¹ƒ, itthÄ« ce, aggamahesiá¹-á¹-hÄ• naá¹ƒ labhati. aá¹-á¹-himaá¹ƒsa
gihÄ« ce, bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• naá¹ƒ, pabbajito ce, rÄ• jakulÅ«pakabhÄ• vaá¹ƒ l

kaá¹-á¹-hahÄ• rako tesaá¹ƒ vacanaá¹ƒ sutvÄ• ``rajje patte sahassena kiccaá¹ƒ natthÄ«â€™

abhiruhitvÄ• uparisayitakukkuá¹-aá¹ƒ gahetvÄ• mÄ• retvÄ• ucchaá¹…ge katvÄ• ``rÄ• jÄ•
gantvÄ• vivaá¹-advÄ• reneva nagaraá¹ƒ pavisitvÄ• kukkuá¹-aá¹ƒ nittacaá¹ƒ katvÄ• udaraá
kukkuá¹-amaá¹ƒsaá¹ƒ sÄ• dhukaá¹ƒ sampÄ• dehÄ«â€™â€™ ti pajÄ• patiyÄ• adÄ• si. sÄ•
sampÄ• detvÄ• ``bhuÃ±ja, sÄ• mÄ«â€™â€™ ti tassa upanÄ• mesi. ``bhadde, etaá¹ƒ maá¹
khÄ• ditvÄ• ahaá¹ƒ rÄ• jÄ• bhavissÄ• mi, tvaá¹ƒ aggamahesÄ« bhavissasi, taá¹ƒ bhattaÃ±
gaá¹…gÄ• tÄ«raá¹ƒ gantvÄ• nhÄ• yitvÄ• bhuÃ±jissÄ• mÄ• â€™â€™ ti bhattabhÄ• janaá¹
otariá¹ƒsu. tasmiá¹ƒ khaá¹‡e vÄ• tena khubhitaá¹ƒ udakaá¹ƒ Ä• gantvÄ• bhattabhÄ• janaá
nadÄ«sotena vuyhamÄ• naá¹ƒ heá¹-á¹-hÄ• nadiyaá¹ƒ hatthiá¹ƒ nhÄ• pento eko hatthÄ• car
ukkhipÄ• petvÄ• vivarÄ• petvÄ• ``kimetthÄ• â€™â€™ ti pucchi. ``bhattaÃ±ceva kukkuá¹-a
so taá¹ƒ pidahÄ• petvÄ• laÃ±chÄ• petvÄ• ``yÄ• va mayaá¹ƒ Ä• gacchÄ• ma, tÄ• vimaá¹ƒ
bhariyÄ• ya pesesi. sopi kho kaá¹-á¹-hahÄ• rako mukhato paviá¹-á¹-hena vÄ• lukodakena u

atheko tassa hatthÄ• cariyassa kulÅ«pako dibbacakkhukatÄ• paso ``mayhaá¹ƒ upaá¹-á¹-hÄ
vijahati, kadÄ• nu kho sampattiá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti dibbacakkhunÄ• upadhÄ•
taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• puretaraá¹ƒ gantvÄ• hatthÄ• cariyassa nivesane nisÄ«di. hat
taá¹ƒ vanditvÄ• \Ee II 413/ ekamantaá¹ƒ nisinno taá¹ƒ bhattabhÄ• janaá¹ƒ Ä• harÄ• petvÄ•
maá¹ƒsodanena parivisathÄ• â€™â€™ ti Ä• ha. tÄ• paso bhattaá¹ƒ gahetvÄ• maá¹ƒse dÄ«
maá¹ƒsaá¹ƒ ahaá¹ƒ vicÄ• remÄ«â€™â€™ ti vatvÄ• ``vicÄ• retha \Ne II 339/, bhanteâ€™â€
thÅ«lamaá¹ƒsÄ• dÄ«ni ekekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ kÄ• retvÄ• thÅ«lamaá¹ƒsaá¹ƒ hatthÄ•
bahimaá¹ƒsaá¹ƒ tassa bhariyÄ• ya, aá¹-á¹-himaá¹ƒsaá¹ƒ attanÄ• paribhuÃ±ji. so bhattakicc
``tvaá¹ƒ ito tatiyadivase rÄ• jÄ• bhavissasi, appamatto hohÄ«â€™â€™ ti vatvÄ• pakkÄ• m
sÄ• mantarÄ• jÄ• Ä• gantvÄ• bÄ• rÄ• á¹‡asiá¹ƒ parivÄ• resi. bÄ• rÄ• á¹‡asirÄ• jÄ• \Be II
rÄ• javesaá¹ƒ gÄ• hÄ• petvÄ• ``hatthiá¹ƒ abhiruhitvÄ• yujjhÄ• â€™â€™ ti Ä• á¹‡Ä• petvÄ•
senÄ• ya vicÄ• rento ekena mahÄ• vegena sarena viddho taá¹…khaá¹‡aÃ±Ã±eva mari. tas
hatthÄ• cariyo bahÅ« kahÄ• paá¹‡e nÄ«harÄ• petvÄ• ``dhanatthikÄ• purato hutvÄ• yujjha
carÄ• pesi. balakÄ• yo muhutteneva sÄ• mantarÄ• jÄ• naá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• pesi. an
katvÄ• ``kaá¹ƒ rÄ• jÄ• naá¹ƒ karomÄ• â€™â€™ ti mantayamÄ• nÄ• ``amhÄ• kaá¹ƒ rÄ• jÄ
hatthÄ• cariyassa adÄ• si, ayameva yuddhaá¹ƒ katvÄ• rajjaá¹ƒ gaá¹‡hi, etasseva rajjaá¹ƒ c
rajjena abhisiÃ±ciá¹ƒsu, bhariyampissa aggamahesiá¹ƒ akaá¹ƒsu. bodhisatto rÄ• jakulÅ«pa

satthÄ• atÄ«taá¹ƒ Ä• haritvÄ• abhisambuddho hutvÄ• imÄ• dve gÄ• thÄ• abhÄ• si ---

100__._ á¹• 21 ``yaá¹ƒ ussukÄ• saá¹…gharanti, alakkhikÄ• bahuá¹ƒ dhanaá¹ƒ.

sippavanto asippÄ• ca, lakkhivÄ• tÄ• ni bhuÃ±jati ||

101__._ á¹• 21 ``sabbattha katapuÃ±Ã±assa, aticcaÃ±Ã±eva pÄ• á¹‡ino.

uppajjanti bahÅ« bhogÄ• , appanÄ• yatanesupÄ«â€™â€™ ti ||

tattha __yaá¹ƒ ussukÄ• _ti yaá¹ƒ dhanasaá¹…gharaá¹‡e ussukkamÄ• pannÄ• chandajÄ• t
saá¹…gharanti. ``ye ussukÄ• â€™â€™ tipi pÄ• á¹-ho, ye purisÄ• \Ee II 414/ dhanasaá¹ƒha
hatthisippÄ• divasena sippavanto asippÄ• ca antamaso vetanena kammaá¹ƒ katvÄ• bahua
attho. __lakkhivÄ• tÄ• ni bhuÃ±jatÄ«_ti tÄ• ni ``bahuá¹ƒ dhanaâ€™â€™ nti vuttÄ• ni dhanÄ
attano puÃ±Ã±aphalaá¹ƒ paribhuÃ±janto kiÃ±ci kammaá¹ƒ akatvÄ• pi paribhuÃ±jati.

__aticcaÃ±Ã±eva pÄ• á¹‡ino_ti aticca aÃ±Ã±e eva pÄ• á¹‡ino. eva-kÄ• ro purimapadena y
katapuÃ±Ã±assa aÃ±Ã±e akatapuÃ±Ã±e satte atikkamitvÄ• ti attho. __appanÄ• yatanesupÄ
aratanÄ• karesu ratanÄ• ni asuvaá¹‡á¹‡Ä• yatanÄ• dÄ«su suvaá¹‡á¹‡Ä• dÄ«ni ahatthÄ• ya
saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akÄ• bahÅ« bhogÄ• uppajjanti \Ne II 340/. tattha muttÄ•
uppattiyaá¹ƒ duá¹-á¹-hagÄ• maá¹‡iabhayamahÄ• rÄ• jassa vatthu kathetabbaá¹ƒ.

satthÄ• \Be II 372/ pana imÄ• gÄ• thÄ• vatvÄ• ``gahapati, imesaá¹ƒ sattÄ• naá¹ƒ puÃ±Ã±
Ä• yatanaá¹ƒ nÄ• ma natthi, puÃ±Ã±avantÄ• naÃ±hi anÄ• karesu ratanÄ• ni uppajjantiyevÄ
dhammaá¹ƒ desesi ---

``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhi.

yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhati ||

``suvaá¹‡á¹‡atÄ• susaratÄ• , susaá¹‡á¹-hÄ• nÄ• surÅ«patÄ• .

Ä• dhipaccaparivÄ• ro, sabbametena labbhati ||

``padesarajjaá¹ƒ issariyaá¹ƒ, cakkavattisukhaá¹ƒ piyaá¹ƒ.

devarajjampi dibbesu, sabbametena labbhati ||

``mÄ• nussikÄ• ca sampatti, devaloke ca yÄ• rati.

yÄ• ca nibbÄ• nasampatti, sabbametena labbhati ||

``mittasampadamÄ• gamma, yonisova payuÃ±jato.

vijjÄ• vimuttivasÄ«bhÄ• vo, sabbametena labbhati ||

``paá¹-isambhidÄ• vimokkhÄ• ca, yÄ• ca sÄ• vakapÄ• ramÄ«.

paccekabodhi buddhabhÅ«mi, sabbametena labbhati ||

``evaá¹ƒ mahatthikÄ• esÄ• , yadidaá¹ƒ puÃ±Ã±asampadÄ• .

tasmÄ• dhÄ«rÄ• pasaá¹ƒsanti, paá¹‡á¸• itÄ• katapuÃ±Ã±ataâ€™â€™ nti || (Khp 8.10-16)

idÄ• ni \Ee II 415/ yesu anÄ• thapiá¹‡á¸• ikassa sirÄ« patiá¹-á¹-hitÄ• , tÄ• ni ratanÄ• ni das
``kukkuá¹-oâ€™â€™ _tiÄ• dimÄ• ha.

102__._ á¹• 21 ``kukkuá¹-o \Ne II 341/ maá¹‡ayo daá¹‡á¸• o, thiyo ca puÃ±Ã±alakkhaá¹‡Ä•

uppajjanti apÄ• passa, katapuÃ±Ã±assa jantunoâ€™â€™ ti ||

tattha __daá¹‡á¸• o_ti Ä• rakkhayaá¹-á¹-hiá¹ƒ sandhÄ• ya vuttaá¹ƒ, __thiyo_ti seá¹-á¹-hibha
puÃ±Ã±alakkhaá¹‡adeviá¹ƒ. sesamettha uttÄ• nameva. gÄ• thaá¹ƒ vatvÄ• ca pana jÄ• taka
rÄ• jÄ• Ä• nando ahosi, kulÅ«pakatÄ• paso pana ahameva sammÄ• sambuddho ahosiâ€™

sirijÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [285] 5. maá¹‡isÅ«karajÄ• takavaá¹‡á¹‡anÄ•

__dariyÄ• _ \Be II 373/ __satta vassÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto sundarÄ«
kathesi. tena kho pana samayena bhagavÄ• sakkato hoti garukatoti vatthu __udÄ• ne_ (Ud
panettha saá¹…khepo --- bhagavato kira bhikkhusaá¹…ghassa ca paÃ±cannaá¹ƒ mahÄ• na
lÄ• bhasakkÄ• re uppanne hatalÄ• bhasakkÄ• rÄ• aÃ±Ã±atitthiyÄ• sÅ«riyuggamanakÄ• le
hutvÄ• ekato sannipatitvÄ• mantayiá¹ƒsu --- ``mayaá¹ƒ samaá¹‡assa gotamassa uppanna
hatalÄ• bhasakkÄ• rÄ• , na koci amhÄ• kaá¹ƒ atthibhÄ• vampi jÄ• nÄ• ti, kena nu kho sadd
samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ uppÄ• detvÄ• lÄ• bhasakkÄ• ramassa antaradhÄ
etadahosi --- ``sundariyÄ• saddhiá¹ƒ ekato hutvÄ• sakkuá¹‡issÄ• mÄ• â€™â€™ ti.

te ekadivasaá¹ƒ sundariá¹ƒ titthiyÄ• rÄ• maá¹ƒ pavisitvÄ• vanditvÄ• á¹-hitaá¹ƒ nÄ• lapiá¹ƒ
sallapantÄ«pi paá¹-ivacanaá¹ƒ alabhitvÄ• ``api nu, ayyÄ• , tumhe kenaci viheá¹-hitÄ• tthÄ•
``kiá¹ƒ, bhagini, samaá¹‡aá¹ƒ gotamaá¹ƒ amhe viheá¹-hetvÄ• hatalÄ• bhasakkÄ• re katvÄ•
passasÄ«â€™â€™ ti. sÄ• evamÄ• ha --- ``mayÄ• ettha kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â
abhirÅ«pÄ• sobhaggappattÄ• , samaá¹‡assa gotamassa ayasaá¹ƒ Ä• ropetvÄ• mahÄ• jan
gÄ• hÄ• petvÄ• hatalÄ• bhasakkÄ• raá¹ƒ karohÄ«â€™â€™ ti? sÄ• ``sÄ• dhÅ«â€™â€™ ti

pakkantÄ• . tato paá¹-á¹-hÄ• ya mÄ• lÄ• gandhavilepanakappÅ«rakaá¹-ukaphalÄ• dÄ«ni ga
satthu dhammadesanaá¹ƒ sutvÄ• nagaraá¹ƒ pavisanakÄ• le jetavanÄ• bhimukhÄ« gacchat
ti ca puá¹-á¹-hÄ• ``samaá¹‡assa gotamassa santikaá¹ƒ, ahaÃ±hi tena saddhiá¹ƒ ekagandh
vasÄ• mÄ«â€™â€™ ti vatvÄ• aÃ±Ã±atarasmiá¹ƒ \Ne II 342/ titthiyÄ• rÄ• me vasitvÄ• pÄ•
otaritvÄ• nagarÄ• bhimukhÄ« gacchati. ``kiá¹ƒ, sundari, kahaá¹ƒ gatÄ• sÄ«â€™â€™ ti ca p
gotamena saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasitvÄ• taá¹ƒ kilesaratiyÄ• ramÄ• petvÄ• Ä•

atha naá¹ƒ katipÄ• haccayena dhuttÄ• naá¹ƒ kahÄ• paá¹‡e datvÄ• ``gacchatha sundariá¹ƒ
gotamassa gandhakuá¹-iyÄ• samÄ«pe mÄ• lÄ• kacavarantare nikkhipitvÄ• \Be II 374/ eth
tathÄ• akaá¹ƒsu. tato titthiyÄ• ``sundariá¹ƒ na passÄ• mÄ• â€™â€™ ti kolÄ• halaá¹ƒ katv
``kahaá¹ƒ vo Ä• saá¹…kÄ• â€™â€™ ti vuttÄ• ``imesu divasesu jetavane vasati, tatrassÄ•
jÄ• nÄ• mÄ• â€™â€™ ti vatvÄ• ``tena hi gacchatha, naá¹ƒ vicinathÄ• â€™â€™ ti raÃ±Ã±Ä
upaá¹-á¹-hÄ• ke gahetvÄ• jetavanaá¹ƒ gantvÄ• vicinantÄ• mÄ• lÄ• kacavarantare disvÄ•
nagaraá¹ƒ pavesetvÄ• ``samaá¹‡assa gotamassa sÄ• vakÄ• `satthÄ• rÄ• katapÄ• pakam
sundariá¹ƒ mÄ• retvÄ• mÄ• lÄ• kacavarantare nikkhipiá¹ƒsÅ«â€™â€™ ti raÃ±Ã±o Ä• roces
gacchatha, nagaraá¹ƒ Ä• hiá¹‡á¸• athÄ• â€™â€™ ti Ä• ha. te nagaravÄ«thÄ«su ``passatha
sakyaputtiyÄ• naá¹ƒ kammaâ€™â€™ ntiÄ• dÄ«ni viravitvÄ• puna raÃ±Ã±o nivesanadvÄ• r

rÄ• jÄ• sundariyÄ• sarÄ«raá¹ƒ Ä• makasusÄ• ne aá¹-á¹-akaá¹ƒ Ä• ropetvÄ• rakkhÄ• pes
ariyasÄ• vake sesÄ• yebhuyyena ``passatha samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kamm
antonagare ca bahinagare ca bhikkhÅ« akkosantÄ• paribhÄ• santÄ• vicaranti. bhikkhÅ« ta
tathÄ• gatassa Ä• rocesuá¹ƒ. satthÄ• ``tena hi tumhepi te manusse evaá¹ƒ paá¹-icodethÄ•

``abhÅ«tavÄ• dÄ« nirayaá¹ƒ upeti, yo vÄ• pi katvÄ• na karomi cÄ• ha.

ubhopi \Ee II 417/ te pecca samÄ• bhavanti, nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™

imaá¹ƒ gÄ• thamÄ• ha.

rÄ• jÄ• ``sundariyÄ• aÃ±Ã±ehi mÄ• ritabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti purise pesesi.
kahÄ• paá¹‡ehi suraá¹ƒ pivantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ karonti. tattheko evamÄ•
ekappahÄ• reneva mÄ• retvÄ• mÄ• lÄ• kacavarantare nikkhipitvÄ• tato laddhakahÄ• paá¹
hotÅ«â€™â€™ ti. rÄ• japurisÄ• te dhutte gahetvÄ• raÃ±Ã±o dassesuá¹ƒ. atha te rÄ• jÄ• `
mÄ• ritÄ• â€™â€™ ti pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``kehi mÄ• rÄ• pitÄ• â€™â€™ ti?
ti. rÄ• jÄ• \Be II 375/ titthiye pakkosÄ• petvÄ• sundariá¹ƒ ukkhipÄ• petvÄ• ``gacchatha tu
nagaraá¹ƒ Ä• hiá¹‡á¸• atha `ayaá¹ƒ sundarÄ« samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ Ä• r
mÄ• rÄ• pitÄ• , neva samaá¹‡assa gotamassa, na gotamasÄ• vakÄ• naá¹ƒ doso atthi, amh
Ä• á¹‡Ä• pesi. te tathÄ• akaá¹ƒsu. bÄ• lamahÄ• jano tadÄ• saddahi, titthiyÄ• pi purisavad

tato paá¹-á¹-hÄ• ya buddhÄ• naá¹ƒ mahantataro lÄ• bhasakkÄ• ro ahosi.

athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• `buddhÄ• naá¹ƒ kÄ• á¸·akabhÄ• vaá¹ƒ uppÄ• dessÄ• mÄ• â€™ ti sayaá¹ƒ kÄ• á¸·akÄ• jÄ• lÄ• bhasakkÄ• ro udapÄ• dÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, s saá¹ƒkilesaá¹ƒ uppÄ• detuá¹ƒ, buddhÄ• naá¹ƒ saá¹ƒkiliá¹-á¹-habhÄ• vakaraá¹‡aá¹ƒ nÄ• ma kiliá¹-á¹-habhÄ• vakaraá¹‡asadisaá¹ƒ, pubbe jÄ• timaá¹‡iá¹ƒ `kiliá¹-á¹-haá¹ƒ karissÄ• mÄ• â nÄ• sakkhiá¹ƒsu kiliá¹-á¹-haá¹ƒ kÄ• tuâ€™â€™ nti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ gÄ• make nibbattitvÄ• vayappatto kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• nikkhamitvÄ• himavantapadese atikkamitvÄ• tÄ• paso hutvÄ• paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasi. tassÄ• avidÅ«re maá¹‡iguhÄ• sÅ«karÄ• vasanti, guhÄ• ya avidÅ«re eko sÄ«ho carati, tassa maá¹‡imhi \Ee II 418/ chÄ• y sÅ«karÄ• sÄ«hacchÄ• yaá¹ƒ disvÄ• bhÄ«tÄ• utrastÄ• appamaá¹ƒsalohitÄ• ahesuá¹ƒ. te vippasannattÄ• ayaá¹ƒ chÄ• yÄ• paÃ±Ã±Ä• yati, imaá¹ƒ maá¹‡iá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ viv ti cintetvÄ• avidÅ«re ekaá¹ƒ saraá¹ƒ gantvÄ• kalale pavaá¹-á¹-etvÄ• Ä• gantvÄ• taá¹ƒ ma sÅ«karalomehi ghaá¹ƒsiyamÄ• no vippasannataro ahosi. sÅ«karÄ• upÄ• yaá¹ƒ apassantÄ• vivaá¹‡á¹‡akaraá¹‡Å«pÄ• yaá¹ƒ tÄ• pasaá¹ƒ pucchissÄ• mÄ• â€™â€™ ti bodhisattaá¹ƒ up ekamantaá¹ƒ á¹-hitÄ• purimÄ• dve gÄ• thÄ• udÄ• hariá¹ƒsu ---

103__._ á¹• 21 ``dariyÄ• satta vassÄ• ni, tiá¹ƒsamattÄ• vasÄ• mase.

haÃ±Ã±Ä• ma maá¹‡ino Ä• bhaá¹ƒ, iti no mantaraá¹ƒ ahu ||

104__._ á¹• 21 ``yÄ• vatÄ• \Ne II 344/ \Be II 376/ maá¹‡iá¹ƒ ghaá¹ƒsÄ• ma, bhiyyo vodÄ• y

idaÃ±cadÄ• ni pucchÄ• ma, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asÄ«â€™â€™ ti ||

tattha __dariyÄ• _ti maá¹‡iguhÄ• yaá¹ƒ. __vasÄ• mase_ti vasÄ• ma. __haÃ±Ã±Ä• mÄ• _ti vivaá¹‡á¹‡aá¹ƒ karissÄ• ma. __idaÃ±cadÄ• ni pucchÄ• mÄ• _ti idÄ• ni mayaá¹ƒ ``kena kÄ• kilissamÄ• no vodÄ• yateâ€™â€™ ti idaá¹ƒ taá¹ƒ pucchÄ• ma. __ ``kiá¹ƒ kiccaá¹ƒ `idha ma atthe tvaá¹ƒ imaá¹ƒ kiccaá¹ƒ kinti maÃ±Ã±asÄ«â€™â€™ ti.

atha nesaá¹ƒ Ä• cikkhanto bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``ayaá¹ƒ maá¹‡i veá¸·uriyo, akÄ• co vimalo subho.

nÄ• ssa sakkÄ• siriá¹ƒ hantuá¹ƒ, apakkamatha sÅ«karÄ• â€™â€™ ti ||

tattha __akÄ• co_ti akakkaso. __subho_ti sobhano. __siri_nti pabhaá¹ƒ. __apakkamathÄ• _
pabhÄ• nÄ• setuá¹ƒ na sakkÄ• , tumhe pana imaá¹ƒ maá¹‡iguhaá¹ƒ pahÄ• ya aÃ±Ã±attha

te tassa kathaá¹ƒ sutvÄ• tathÄ• akaá¹ƒsu. bodhisatto jhÄ• naá¹ƒ uppÄ• detvÄ• brahmalo

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• tÄ•
nti.

maá¹‡isÅ«karajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [286] 6. sÄ• lÅ«kajÄ• takavaá¹‡á¹‡anÄ•

__mÄ• _ \Ee II 419/ __sÄ• lÅ«kassa pihayÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto thullaku
Ä• rabbha kathesi. taá¹ƒ __cÅ«á¸·anÄ• radakassapajÄ• take_ (J I 13.40 Ä• dayo) Ä• vibhav
bhikkhuá¹ƒ satthÄ• pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitosÄ«â€
``evaá¹ƒ, bhanteâ€™â€™ ti. ``ko taá¹ƒ ukkaá¹‡á¹-hÄ• petÄ«â€™â€™ ti? ``thullakumÄ• rikÄ
satthÄ• ``esÄ• te bhikkhu \Ne II 345/ anatthakÄ• rikÄ• , pubbepi tvaá¹ƒ etissÄ• vivÄ• hatth
uttaribhaá¹…go ahosÄ«â€™â€™ ti vatvÄ• bhikkhÅ«hi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be II 377/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto mahÄ• lo
kaniá¹-á¹-habhÄ• tÄ• panassa cÅ«á¸·alohito nÄ• ma. ubhopi goá¹‡Ä• gÄ• make ekasmiá¹
kulassa ekÄ• vayappattÄ• kumÄ• rikÄ• atthi, taá¹ƒ aÃ±Ã±akulaá¹ƒ vÄ• resi. atha naá¹ƒ ku
uttaribhaá¹…go bhavissatÄ«â€™â€™ ti sÄ• lÅ«kaá¹ƒ nÄ• ma sÅ«karaá¹ƒ yÄ• gubhattena p
heá¹-á¹-hÄ• maÃ±ce sayati. athekadivasaá¹ƒ cÅ«á¸·alohito bhÄ• taraá¹ƒ Ä• ha --- ``bhÄ• tik
kule kammaá¹ƒ karoma, amhe nissÄ• ya imaá¹ƒ kulaá¹ƒ jÄ«vati, atha ca panime manussÄ•
tiá¹‡apalÄ• lamattaá¹ƒ denti, imaá¹ƒ sÅ«karaá¹ƒ yÄ• gubhattena posenti, heá¹-á¹-hÄ• maÃ±
nÄ• mesa etesaá¹ƒ karissatÄ«â€™â€™ ti. mahÄ• lohito ``tÄ• ta, mÄ• tvaá¹ƒ etassa yÄ• gu
kumÄ• rikÄ• ya vivÄ• hadivase etaá¹ƒ uttaribhaá¹…gaá¹ƒ kÄ• tukÄ• mÄ• ete maá¹ƒsassa t
posenti, katipÄ• haccayena taá¹ƒ passissasi heá¹-á¹-hÄ• maÃ±cato nikkhÄ• metvÄ• vadhit
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• Ä• gantukabhattaá¹ƒ kariyamÄ• naâ€™â€™ nti v
samuá¹-á¹-hÄ• pesi ---

106__._ á¹• 21 ``mÄ• \Ee II 420/ sÄ• lÅ«kassa pihayi, Ä• turannÄ• ni bhuÃ±jati.

appossukko bhusaá¹ƒ khÄ• da, etaá¹ƒ dÄ«ghÄ• yulakkhaá¹‡aá¹ƒ ||

107__._ á¹• 21 ``idÄ• ni so idhÄ• gantvÄ• , atithÄ« yuttasevako.

atha dakkhasi sÄ• lÅ«kaá¹ƒ, sayantaá¹ƒ musaluttaraâ€™â€™ nti ||

tatthÄ• yaá¹ƒ saá¹…khepattho --- tÄ• ta, tvaá¹ƒ mÄ• sÄ• lÅ«kasÅ«karabhÄ• vaá¹ƒ patthay
maraá¹‡abhojanÄ• ni bhuÃ±jati, yÄ• ni bhuÃ±jitvÄ• nacirasseva maraá¹‡aá¹ƒ pÄ• puá¹‡iss
__appossukko_ nirÄ• layo hutvÄ• attanÄ• laddhaá¹ƒ imaá¹ƒ palÄ• lamissakaá¹ƒ bhusaá¹ƒ
dÄ«ghÄ• yubhÄ• vassa __lakkhaá¹‡aá¹ƒ_ saÃ±jÄ• nananimittaá¹ƒ. idÄ• ni katipÄ• hasseva
parisÄ• ya yutto yuttasevako idha atithi hutvÄ• Ä• gato bhavissati, athetaá¹ƒ sÄ• lÅ«kaá¹ƒ
uttaroá¹-á¹-hena samannÄ• gatattÄ• __musaluttaraá¹ƒ_ mÄ• ritaá¹ƒ sayantaá¹ƒ dakkhasÄ«

tato katipÄ• hasseva vevÄ• hikesu Ä• gatesu sÄ• lÅ«kaá¹ƒ mÄ• retvÄ• uttaribhaá¹…gama
346/ taá¹ƒ tassa vipattiá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ \Be II 378/ bhusameva varaâ€™â€™ nti c
abhisambuddho hutvÄ• tadatthajotikaá¹ƒ tatiyaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``vikantaá¹ƒ sÅ«karaá¹ƒ disvÄ• , sayantaá¹ƒ musaluttaraá¹ƒ.

jaraggavÄ• vicintesuá¹ƒ, varamhÄ• kaá¹ƒ bhusÄ• mivÄ• â€™â€™ ti ||

tattha __bhusÄ• mivÄ• _ti bhusameva amhÄ• kaá¹ƒ varaá¹ƒ uttamanti attho.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• kumÄ• rikÄ• etarahi thullakumÄ• rikÄ• aho
ukkaá¹‡á¹-hitabhikkhu, cÅ«á¸·alohito Ä• nando, mahÄ• lohito pana ahameva ahosiâ€™â€™

sÄ• lÅ«kajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [287] 7. lÄ• bhagarahajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• nummatto_ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• riputtattherassa saddhivihÄ• rika
therassa kira saddhivihÄ• riko \Ee II 421/ theraá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamanta
``lÄ• bhuppattipaá¹-ipadaá¹ƒ me, bhante, kathetha, kiá¹ƒ karonto cÄ«varÄ• dÄ«naá¹ƒ lÄ• bh
pucchi. athassa thero ``Ä• vuso, catÅ«haá¹…gehi samannÄ• gatassa lÄ• bhasakkÄ• ro upp
hirottappaá¹ƒ bhinditvÄ• sÄ• maÃ±Ã±aá¹ƒ pahÄ• ya anummatteneva ummattena viya bhav
vattabbÄ• , naá¹-asadisena bhavitabbaá¹ƒ, vikiá¹‡á¹‡avÄ• cena kutÅ«halena bhavitabbaâ€™
lÄ• bhuppattipaá¹-ipadaá¹ƒ kathesi. so taá¹ƒ paá¹-ipadaá¹ƒ garahitvÄ• uá¹-á¹-hÄ• ya pakka
upasaá¹…kamitvÄ• vanditvÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhi. satthÄ• ``neso, sÄ• riputta, bhikk
garahati, pubbepesa garahiyevÄ• â€™â€™ ti vatvÄ• therena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
soá¸·asavassikakÄ• leyeva tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaÃ±ca sippÄ• naá¹ƒ
disÄ• pÄ• mokkho Ä• cariyo \Be II 379/ hutvÄ• paÃ±ca mÄ• á¹‡avakasatÄ• ni sippaá¹ƒ vÄ•
sÄ«lÄ• cÄ• rasampanno ekadivasaá¹ƒ Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• ``kathaá¹ƒ imesaá¹
uppajjatÄ«â€™â€™ ti \Ne II 347/ lÄ• bhuppattipaá¹-ipadaá¹ƒ pucchi. Ä• cariyo ``tÄ• ta, imes
catÅ«hi kÄ• raá¹‡ehi lÄ• bho uppajjatÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha -

109__._ á¹• 21 ``nÄ• nummatto nÄ• pisuá¹‡o, nÄ• naá¹-o nÄ• kutÅ«halo.

mÅ«á¸·hesu labhate lÄ• bhaá¹ƒ, esÄ• te anusÄ• sanÄ«â€™â€™ ti ||

tattha __nÄ• nummatto_ti na anummatto. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• ummattako nÄ• m
itthipurisadÄ• rikadÄ• rake disvÄ• tesaá¹ƒ vatthÄ• laá¹…kÄ• rÄ• dÄ«ni vilumpati, tato tato n
balakkÄ• rena gahetvÄ• khÄ• dati, evameva yo gihibhÅ«to ajjhattabahiddhasamuá¹-á¹-hÄ•
kusalÄ• kusalaá¹ƒ agaá¹‡etvÄ• nirayabhayaá¹ƒ abhÄ• yanto lobhÄ• bhibhÅ«to pariyÄ• diá
sandhicchedÄ• dÄ«ni sÄ• hasikakammÄ• ni karoti, pabbajitopi hirottappaá¹ƒ pahÄ• ya kusa
nirayabhayaá¹ƒ abhÄ• yanto satthÄ• rÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ maddanto lobher
pariyÄ• diá¹‡á¹‡acitto cÄ«varÄ• dimattaá¹ƒ nissÄ• ya attano sÄ• maÃ±Ã±aá¹ƒ vijahitvÄ• pa
vejjakammadÅ«takammÄ• dÄ«ni karoti, veá¸·udÄ• nÄ• dÄ«ni nissÄ• ya jÄ«vikaá¹ƒ kappeti,
ummattasadisattÄ• ummatto nÄ• ma \Ee II 422/, evarÅ«passa khippaá¹ƒ lÄ• bho uppajjati.
lajjÄ« kukkuccako, esa mÅ«á¸·hesu apaá¹‡á¸• itesu purisesu lÄ• bhaá¹ƒ na labhati, tasmÄ•
ummattakena viya bhavitabbanti.

__nÄ• pisuá¹‡o_ti etthÄ• pi yo pisuá¹‡o hoti, ``asukena idaá¹ƒ nÄ• ma kataâ€™â€™ nti rÄ•
upasaá¹ƒharati, so aÃ±Ã±esaá¹ƒ yasaá¹ƒ acchinditvÄ• attano gaá¹‡hÄ• ti. rÄ• jÄ• nopi naá
sasasnehoâ€™â€™ ti ucce á¹-hÄ• ne á¹-hapenti, amaccÄ• dayopissa ``ayaá¹ƒ no rÄ• jakul
bhayena dÄ• tabbaá¹ƒ maÃ±Ã±anti, evaá¹ƒ etarahi pisuá¹‡assa lÄ• bho uppajjati. yo pana a
lÄ• bhaá¹ƒ na labhatÄ«ti evamattho veditabbo.

__nÄ• naá¹-o_ti lÄ• bhaá¹ƒ uppÄ• dentena naá¹-ena viya bhavitabbaá¹ƒ. yathÄ• naá¹-o hi
naccagÄ«tavÄ• ditehi kÄ«á¸·aá¹ƒ katvÄ• dhanaá¹ƒ saá¹ƒharati, evameva lÄ• bhatthikena \
bhinditvÄ• itthipurisadÄ• rikadÄ• rakÄ• naá¹ƒ soá¹‡á¸• asahÄ• yena viya nÄ• nappakÄ• raa
vicaritabbaá¹ƒ. yo evaá¹ƒ anaá¹-o, so mÅ«á¸·hesu lÄ• bhaá¹ƒ na labhati.

__nÄ• kutÅ«halo_ti \Ne II 348/ kutÅ«halo nÄ• ma vippakiá¹‡á¹‡avÄ• co. rÄ• jÄ• no hi amac
``asukaá¹-á¹-hÄ• ne kira `manusso mÄ• rito, gharaá¹ƒ viluttaá¹ƒ, paresaá¹ƒ dÄ• rÄ• padhaa
kesaá¹ƒ nu kho idaá¹ƒ kammaâ€™â€™ nti. tattha sesesu akathentesuyeva yo uá¹-á¹-hahitv

nÄ• mÄ• â€™â€™ ti vadati, ayaá¹ƒ kutÅ«halo nÄ• ma. rÄ• jÄ• no tassa vacanena te purise
``imaá¹ƒ nissÄ• ya no nagaraá¹ƒ niccoraá¹ƒ jÄ• taâ€™â€™ nti tassa mahantaá¹ƒ yasaá¹ƒ c
``ayaá¹ƒ no rÄ• japurisehi puá¹-á¹-ho suyuttaduyuttaá¹ƒ katheyyÄ• â€™â€™ ti bhayena tas
evaá¹ƒ kutÅ«halassa lÄ• bho uppajjati. yo pana akutÅ«halo, esa na mÅ«á¸·hesu labhati lÄ•
anusÄ• sanÄ«_ti esÄ• amhÄ• kaá¹ƒ santikÄ• tuyhaá¹ƒ lÄ• bhÄ• nusiá¹-á¹-hÄ«ti.

antevÄ• siko Ä• cariyassa kathaá¹ƒ sutvÄ• lÄ• bhaá¹ƒ garahanto ---

110__._ á¹• 21 ``dhiratthu taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ||

111__._ á¹• 21 ``api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

esÄ• va jÄ«vikÄ• seyyo, yÄ• cÄ• dhammena esanÄ• â€™â€™ ti || --- gÄ• thÄ• dvayamÄ•

tattha __yÄ• vuttÄ«_ti yÄ• jÄ«vitavutti. __vinipÄ• tenÄ• _ti attano vinipÄ• tena. __adhamm
adhammakiriyÄ• ya visamakiriyÄ• ya vadhabandhanagarahÄ• dÄ«hi attÄ• naá¹ƒ vinipÄ• tet
vutti, taÃ±ca yasadhanalÄ• bhaÃ±ca \Ee II 423/ sabbaá¹ƒ __dhiratthu_ nindÄ• mi garahÄ• r
adhippÄ• yo. __pattamÄ• dÄ• yÄ• _ti bhikkhÄ• bhÄ• janaá¹ƒ gahetvÄ• . __anagÄ• ro paribb
careyya, na ca sappuriso kÄ• yaduccaritÄ• divasena adhammacariyaá¹ƒ careyya. kiá¹ƒkÄ•
seyyo. yÄ• cÄ• dhammena esanÄ• _ti, yÄ• \Be II 381/ esÄ• adhammena jÄ«vikapariyesan
parakulesu bhikkhÄ• cariyÄ• va seyyo, sataguá¹‡ena sahassaguá¹‡ena sundarataroti dasse

evaá¹ƒ mÄ• á¹‡avo pabbajjÄ• ya guá¹‡aá¹ƒ vaá¹‡á¹‡etvÄ• nikkhamitvÄ• isipabbajjaá¹ƒ pa
bhikkhaá¹ƒ pariyesanto abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• brahmalokaparÄ• y

satthÄ• \Ne II 349/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
lÄ• bhagarahÄ« bhikkhu ahosi, Ä• cariyo pana ahameva ahosiâ€™â€™ nti.

lÄ• bhagarahajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [288] 8. macchuddÄ• najÄ• takavaá¹‡á¹‡anÄ•

__agghanti macchÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kÅ«á¹-avÄ• á¹‡ijaá¹ƒ Ä•
heá¹-á¹-hÄ• kathitameva.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kuá¹-umbikakule nib

patto kuá¹-umbaá¹ƒ saá¹‡á¹-hapesi. kaniá¹-á¹-habhÄ• tÄ• pissa atthi, tesaá¹ƒ aparabhÄ• ge
ekadivasaá¹ƒ ``pitu santakaá¹ƒ vohÄ• raá¹ƒ sÄ• dhessÄ• mÄ• â€™â€™ ti ekaá¹ƒ gÄ• maá
labhitvÄ• Ä• gacchantÄ• nadÄ«titthe nÄ• vaá¹ƒ paá¹-imÄ• nentÄ• puá¹-abhattaá¹ƒ bhuÃ±
atirekabhattaá¹ƒ gaá¹…gÄ• ya macchÄ• naá¹ƒ datvÄ• nadÄ«devatÄ• ya pattiá¹ƒ adÄ• si. d
anumoditvÄ• yeva dibbena yasena vaá¸• á¸• hitvÄ• attano yasavuá¸• á¸• hiá¹ƒ Ä• vajjamÄ
aÃ±Ã±Ä• si. bodhisattopi vÄ• likÄ• yaá¹ƒ \Ee II 424/ uttarÄ• saá¹…gaá¹ƒ pattharitvÄ• nipan
kaniá¹-á¹-habhÄ• tÄ• panassa thokaá¹ƒ corapakatiko. so te kahÄ• paá¹‡e bodhisattassa ad
gaá¹‡hitukÄ• matÄ• ya kahÄ• paá¹‡abhaá¹‡á¸• ikasadisaá¹ƒ ekaá¹ƒ sakkharabhaá¹‡á¸• ika
ekatova á¹-hapesi. tesaá¹ƒ nÄ• vaá¹ƒ abhiruhitvÄ• gaá¹…gÄ• majjhagatÄ• naá¹ƒ kaniá¹-á¹
``sakkharabhaá¹‡á¸• ikaá¹ƒ udake \Be II 382/ khipissÄ• mÄ«â€™â€™ ti sahassabhaá¹‡á¸•
sahassabhaá¹‡á¸• ikÄ• udake patitÄ• , kinti karomÄ• â€™â€™ ti Ä• ha. ``udake patitÄ• ya
cintayÄ«â€™â€™ ti. nadÄ«devatÄ• cintesi --- ``ahaá¹ƒ iminÄ• dinnapattiá¹ƒ anumoditvÄ•
vaá¸• á¸• hitvÄ• etassa santakaá¹ƒ rakkhissÄ• mÄ«â€™â€™ ti attano Ä• nubhÄ• vena taá
mahÄ• macchaá¹ƒ gilÄ• petvÄ• sayaá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hi. sopi coro gehaá¹ƒ gantvÄ•
ti bhaá¹‡á¸• ikaá¹ƒ mocento sakkharÄ• passitvÄ• hadayena sussantena maÃ±cassa aá¹-a

tadÄ• kevaá¹-á¹-Ä• macchagahaá¹‡atthÄ• ya jÄ• laá¹ƒ khipiá¹ƒsu. so maccho devatÄ• nu
kevaá¹-á¹-Ä• taá¹ƒ gahetvÄ• vikkiá¹‡ituá¹ƒ nagaraá¹ƒ paviá¹-á¹-hÄ• . manussÄ• mahÄ• m
pucchanti. kevaá¹-á¹-Ä• ``kahÄ• paá¹‡asahassaÃ±ca satta ca mÄ• sake datvÄ• gaá¹‡hath
manussÄ• ``sahassagghanakamacchopi \Ne II 350/ no diá¹-á¹-hoâ€™â€™ ti parihÄ• saá¹ƒ
macchaá¹ƒ gahetvÄ• bodhisattassa gharadvÄ• raá¹ƒ gantvÄ• ``imaá¹ƒ macchaá¹ƒ gaá¹‡h
``kimassa mÅ«laâ€™â€™ nti? ``satta mÄ• sake datvÄ• gaá¹‡hathÄ• â€™â€™ ti. ``aÃ±Ã±e
dethÄ• â€™â€™ ti? ``aÃ±Ã±esaá¹ƒ sahassena ca sattahi ca mÄ• sakehi dema, tumhe pana
gaá¹‡hathÄ• â€™â€™ ti. so tesaá¹ƒ satta mÄ• sake datvÄ• macchaá¹ƒ bhariyÄ• ya peses
phÄ• layamÄ• nÄ• sahassabhaá¹‡á¸• ikaá¹ƒ disvÄ• bodhisattassa \Ee II 425/ Ä• rocesi. bo
attano laÃ±chaá¹ƒ disvÄ• sakasantakabhÄ• vaá¹ƒ Ã±atvÄ• ``idÄ• ni ime kevaá¹-á¹-Ä• ima
dadamÄ• nÄ• sahassena ceva sattahi ca mÄ• sakehi denti, amhe pana patvÄ• sahassass
satteva mÄ• sake gahetvÄ• adaá¹ƒsu, idaá¹ƒ antaraá¹ƒ ajÄ• nantaá¹ƒ na sakkÄ• kaÃ±ci s
cintetvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

112__._ á¹• 21 ``agghanti macchÄ• adhikaá¹ƒ sahassaá¹ƒ, na so atthi yo imaá¹ƒ saddahey

mayhaÃ±ca assu idha satta mÄ• sÄ• , ahampi taá¹ƒ macchuddÄ• naá¹ƒ kiá¹‡eyyaâ€™â€™

tattha __adhika_nti aÃ±Ã±ehi pucchitÄ• kevaá¹-á¹-Ä• ``sattamÄ• sÄ• dhikaá¹ƒ sahassaá¹
vadanti. __na so atthi yo imaá¹ƒ saddaheyyÄ• _ti so puriso na \Be II 383/ atthi, yo imaá¹ƒ kÄ
paccakkhato ajÄ• nanto mama vacanena saddaheyya, ettakaá¹ƒ vÄ• macchÄ• agghantÄ«
natthi, tasmÄ• yeva te aÃ±Ã±ehi na gahitÄ• tipi attho. __mayhaÃ±ca assÅ«_ti mayhaá¹ƒ pa

ahesuá¹ƒ. __macchuddÄ• na_nti macchavaggaá¹ƒ. tena hi macchena saddhiá¹ƒ aÃ±Ã±epi
sakalampi macchuddÄ• naá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __kiá¹‡eyya_nti kiá¹‡iá¹ƒ, satteva
macchavaggaá¹ƒ gaá¹‡hinti attho.

evaÃ±ca pana vatvÄ• idaá¹ƒ cintesi --- ``kiá¹ƒ nu kho nissÄ• ya mayÄ• ete kahÄ• paá¹‡Ä•
tasmiá¹ƒ khaá¹‡e nadÄ«devatÄ• Ä• kÄ• se dissamÄ• narÅ«pena á¹-hatvÄ• ``ahaá¹ƒ, gaá¹
macchÄ• naá¹ƒ atirekabhattaá¹ƒ datvÄ• mayhaá¹ƒ patti dinnÄ• , tenÄ• haá¹ƒ tava santakaá
Ä• gatÄ• â€™â€™ ti dÄ«payamÄ• nÄ• gÄ• thamÄ• ha ---

113__._ á¹• 21 ``macchÄ• naá¹ƒ bhojanaá¹ƒ datvÄ• , mama dakkhiá¹‡amÄ• disi.

taá¹ƒ dakkhiá¹‡aá¹ƒ sarantiyÄ• , kataá¹ƒ apacitiá¹ƒ tayÄ• â€™â€™ ti ||

tattha \Ne II 351/ \Ee II 426/ __dakkhiá¹‡a_nti imasmiá¹ƒ á¹-hÄ• ne pattidÄ• naá¹ƒ dakkhiá¹
__sarantiyÄ• kataá¹ƒ apacitiá¹ƒ tayÄ• _ti taá¹ƒ tayÄ• mayhaá¹ƒ kataá¹ƒ apacitiá¹ƒ sarantiy
dhanaá¹ƒ rakkhitanti attho.

idaá¹ƒ vatvÄ• ca pana sÄ• devatÄ• tassa kaniá¹-á¹-hena katakÅ«á¹-akammaá¹ƒ sabbaá¹
hadayena sussantena nipanno, duá¹-á¹-hacittassa vuá¸• á¸• hi nÄ• ma natthi, ahaá¹ƒ pana
nassÄ«â€™ ti dhanaá¹ƒ te Ä• haritvÄ• adÄ• siá¹ƒ, idaá¹ƒ kaniá¹-á¹-hacorassa adatvÄ• sal
gaá¹‡hÄ• â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

114__._ á¹• 21 ``paduá¹-á¹-hacittassa na phÄ• ti hoti, na cÄ• pi taá¹ƒ devatÄ• pÅ«jayanti.

yo bhÄ• taraá¹ƒ pettikaá¹ƒ sÄ• pateyyaá¹ƒ, avaÃ±cayÄ« dukkaá¹-akammakÄ• rÄ«â€™â€™

tattha __na phÄ• ti hotÄ«_ti evarÅ«passa puggalassa idhaloke vÄ• paraloke vÄ• vuá¸• á¸•
cÄ• pi ta_nti taá¹ƒ puggalaá¹ƒ tassa santakaá¹ƒ rakkhamÄ• nÄ• devatÄ• na pÅ«jayanti.

iti \Be II 384/ devatÄ• mittadubbhicorassa kahÄ• paá¹‡e adÄ• tukÄ• mÄ• evamÄ• ha. bod
evaá¹ƒ kÄ• tuâ€™â€™ nti tassapi paÃ±ca kahÄ• paá¹‡asatÄ• ni pesesiyeva.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
vÄ• á¹‡ijo sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• kaniá¹-á¹-habhÄ• tÄ• idÄ• ni kÅ«á¹-avÄ•
jeá¹-á¹-habhÄ• tÄ• pana ahameva ahosiâ€™â€™ nti.

macchuddÄ• najÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [289] 9. nÄ• nÄ• chandajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• nÄ• chandÄ• , mahÄ• rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ä• yasmato Ä• r
Ä• rabbha kathesi. vatthu ekÄ• dasakanipÄ• te __juá¹‡hajÄ• take_ (J I 11.13 Ä• dayo) Ä• v

atÄ«te \Ee II 427/ pana bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tass
kucchimhi \Ne II 352/ nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggahetvÄ•
pÄ• puá¹‡i. tassa á¹-hÄ• nato apanÄ«to pitu purohito atthi. so duggato hutvÄ• ekasmiá¹ƒ ja
athekadivasaá¹ƒ bodhisatto aÃ±Ã±Ä• takavesena rattibhÄ• ge nagaraá¹ƒ pariggaá¹‡hanto v
katakammacorÄ• ekasmiá¹ƒ surÄ• pÄ• ne suraá¹ƒ pivitvÄ• aparampi ghaá¹-enÄ• dÄ• ya a
antaravÄ«thiyaá¹ƒ disvÄ• ``are kosi tvaâ€™â€™ nti vatvÄ• paharitvÄ• uttarisÄ• á¹-akaá¹ƒ
ukkhipÄ• petvÄ• tÄ• sentÄ• gacchiá¹ƒsu. sopi kho brÄ• hmaá¹‡o tasmiá¹ƒ khaá¹‡e nikkha
á¹-hito nakkhattaá¹ƒ olokento raÃ±Ã±o amittÄ• naá¹ƒ hatthagatabhÄ• vaá¹ƒ Ã±atvÄ• brÄ• l
``kiá¹ƒ, ayyÄ• â€™â€™ ti vatvÄ• vegena tassa santikaá¹ƒ Ä• gatÄ• . atha naá¹ƒ so Ä• ha -
rÄ• jÄ• amittÄ• naá¹ƒ vasaá¹ƒ gatoâ€™â€™ ti. ``ayya, kiá¹ƒ te raÃ±Ã±o santike pavattiyÄ•
jÄ• nissantÄ«â€™â€™ ti.

rÄ• jÄ• \Be II 385/ brÄ• hmaá¹‡assa saddaá¹ƒ sutvÄ• thokaá¹ƒ gantvÄ• dhutte Ä• ha --- `
uttarÄ• saá¹…gaá¹ƒ gahetvÄ• vissajjetha maâ€™â€™ nti. te punappunaá¹ƒ kathentaá¹ƒ kÄ
so tesaá¹ƒ vasanagehaá¹ƒ sallakkhetvÄ• nivatti. atha porÄ• á¹‡akapurohito brÄ• hmaá¹‡op
rÄ• jÄ• amittahatthato muttoâ€™â€™ ti Ä• ha. rÄ• jÄ• tampi sutvÄ• tampi gehaá¹ƒ sallakk
abhiruhi. so vibhÄ• tÄ• ya rattiyÄ• brÄ• hmaá¹‡e pakkosÄ• petvÄ• ``kiá¹ƒ Ä• cariyÄ• rattiá
olokayitthÄ• â€™â€™ ti pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``kiá¹ƒ sobhanaâ€™â€™ nti? `
``koci gÄ• ho natthÄ«â€™â€™ ti. ``natthi, devÄ• â€™â€™ ti. rÄ• jÄ• ``asukagehato brÄ• h
ti porÄ• á¹‡akapurohitaá¹ƒ pakkosÄ• petvÄ• ``kiá¹ƒ, Ä• cariya, rattiá¹ƒ te nakkhattaá¹ƒ \Ee
diá¹-á¹-haâ€™â€™ nti pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``atthi koci gÄ• hoâ€™â€™ ti. `
rattiá¹ƒ tumhe amittavasaá¹ƒ gantvÄ• muhutteneva muttÄ• â€™â€™ ti. rÄ• jÄ• ``nakkhatta
evarÅ«pena bhavitabbaâ€™â€™ nti sesabrÄ• hmaá¹‡e nikkaá¸• á¸• hÄ• petvÄ• ``brÄ• hm
tvaá¹ƒ gaá¹‡hÄ• â€™â€™ ti Ä• ha. ``mahÄ• rÄ• ja, puttadÄ• rena saddhiá¹ƒ mantetvÄ• ga
``gaccha mantetvÄ• ehÄ«â€™â€™ ti.

so gantvÄ• brÄ• hmaá¹‡iÃ±ca puttaÃ±ca suá¹‡isaÃ±ca dÄ• siÃ±ca pakkositvÄ• ``rÄ• jÄ•
gaá¹‡hÄ• mÄ• â€™â€™ ti pucchi. brÄ• hmaá¹‡Ä« ``mayhaá¹ƒ dhenusataá¹ƒ Ä• nehÄ«â€™
nÄ• ma ``mayhaá¹ƒ kumudavaá¹‡á¹‡ehi catÅ«hi sindhavehi yuttaá¹ƒ Ä• jaÃ±Ã±arathaâ€™â
maá¹‡ikuá¹‡á¸• alaá¹ƒ Ä• diá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• raâ€™â€™ nti, puá¹‡á¹‡Ä• nÄ•
udukkhalamusalaÃ±ceva suppaÃ±cÄ• â€™â€™ ti. brÄ• hmaá¹‡o pana gÄ• mavaraá¹ƒ gah
gantvÄ• ``kiá¹ƒ \Ne II 353/, brÄ• hmaá¹‡a, pucchito te puttadÄ• roâ€™â€™ ti puá¹-á¹-ho `
anekacchandoâ€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

115__._ á¹• 21 ``nÄ• nÄ• chandÄ• mahÄ• rÄ• ja, ekÄ• gÄ• re vasÄ• mase.

ahaá¹ƒ gÄ• mavaraá¹ƒ icche, brÄ• hmaá¹‡Ä« ca gavaá¹ƒ sataá¹ƒ ||

116__._ á¹• 21 ``putto ca Ä• jaÃ±Ã±arathaá¹ƒ, kaÃ±Ã±Ä• ca maá¹‡ikuá¹‡á¸• alaá¹ƒ.

yÄ• cesÄ• puá¹‡á¹‡ikÄ• jammÄ«, udukkhalaá¹ƒbhikaá¹…khatÄ«â€™â€™ ti ||

 tattha \Be II 386/ __icche_ti icchÄ• mi. __gavaá¹ƒ sata_nti dhenÅ«naá¹ƒ gunnaá¹ƒ sataá¹ƒ
suá¹‡isÄ• . __yÄ• cesÄ• _ti yÄ• esÄ• amhÄ• kaá¹ƒ ghare puá¹‡á¹‡ikÄ• nÄ• ma dÄ• sÄ«
suppamusalehi saddhiá¹ƒ udukkhalaá¹ƒ abhikaá¹…khati icchatÄ«ti.

 rÄ• jÄ• ``sabbesaá¹ƒ icchiticchitaá¹ƒ dethÄ• â€™â€™ ti Ä• á¹‡Ä• pento ---

117__._ á¹• 21 ``brÄ• hmaá¹‡assa \Ee II 429/ gÄ• mavaraá¹ƒ, brÄ• hmaá¹‡iyÄ• gavaá¹ƒ sa

puttassa Ä• jaÃ±Ã±arathaá¹ƒ, kaÃ±Ã±Ä• ya maá¹‡ikuá¹‡á¸• alaá¹ƒ.

yaÃ±cetaá¹ƒ puá¹‡á¹‡ikaá¹ƒ jammiá¹ƒ, paá¹-ipÄ• dethudukkhalaâ€™â€™ nti || --- gÄ• tham

 tattha __yaÃ±ceta_nti yaÃ±ca etaá¹ƒ puá¹‡á¹‡ikanti vadati, taá¹ƒ jammiá¹ƒ udukkhalaá¹ƒ p
sampaá¹-icchÄ• pethÄ• ti.

 iti rÄ• jÄ• brÄ• hmaá¹‡ena patthitaÃ±ca aÃ±Ã±aÃ±ca mahantaá¹ƒ yasaá¹ƒ datvÄ• ``ito pa
kattabbakiccesu ussukkaá¹ƒ Ä• pajjÄ• â€™â€™ ti vatvÄ• brÄ• hmaá¹‡aá¹ƒ attano santike

 satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• brÄ
rÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

nÄ• nÄ• chandajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [290] 10. sÄ«lavÄ«maá¹ƒsakajÄ• takavaá¹‡á¹‡anÄ•

 __sÄ«laá¹ƒ_ \Ne II 354/ __kireva kalyÄ• á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ
sÄ«lavÄ«maá¹ƒsakabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. vatthu pana paccuppannampi atÄ
ekakanipÄ• te __sÄ«lavÄ«maá¹ƒsakajÄ• take_ (J I 1.86) vitthÄ• ritameva. idha pana bÄ• rÄ
rajjaá¹ƒ kÄ• rente tassa purohito sÄ«lasampanno ``attano sÄ«laá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€

heraÃ±Ã±ikaphalakato dve divase ekekaá¹ƒ kahÄ• paá¹‡aá¹ƒ gaá¹‡hi. atha naá¹ƒ tatiyadiva
gahetvÄ• raÃ±Ã±o santikaá¹ƒ nayiá¹ƒsu. so antarÄ• magge ahituá¹‡á¸• ike sappaá¹ƒ kÄ«á
naá¹ƒ rÄ• jÄ• disvÄ• ``kasmÄ• evarÅ«paá¹ƒ akÄ• sÄ«â€™â€™ ti pucchi \Be II 387/. brÄ•
vÄ«maá¹ƒsitukÄ• matÄ• yÄ• â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• avoca ---

118__._ á¹• 21 ``sÄ«laá¹ƒ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

passa ghoraviso nÄ• go, sÄ«lavÄ• ti na haÃ±Ã±ati ||

119__._ á¹• 21 ``sohaá¹ƒ \Ee II 430/ sÄ«laá¹ƒ samÄ• dissaá¹ƒ, loke anumataá¹ƒ sivaá¹ƒ.

ariyavuttisamÄ• cÄ• ro, yena vuccati sÄ«lavÄ• ||

120__._ á¹• 21 ``Ã±Ä• tÄ«naÃ±ca piyo hoti, mittesu ca virocati.

kÄ• yassa bhedÄ• sugatiá¹ƒ, upapajjati sÄ«lavÄ• â€™â€™ ti ||

tattha __sÄ«la_nti Ä• cÄ• ro. __kirÄ• _ti anussavatthe nipÄ• to. __kalyÄ• á¹‡a_nti sobhana
kalyÄ• á¹‡aâ€™â€™ nti evaá¹ƒ paá¹‡á¸• itÄ• vadantÄ«ti attho. __passÄ• _ti attÄ• nameva
parampi na viheá¹-heti, parehipi na viheá¹-hÄ«yati. __samÄ• dissa_nti samÄ• diyissÄ• mi. _
``khemaá¹ƒ nibbhayaâ€™â€™ nti evaá¹ƒ paá¹‡á¸• itehi sampaá¹-icchitaá¹ƒ. __yena vuccat
sÄ«lavÄ• puriso ariyÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ paá¹-ipattiá¹ƒ samÄ• caranto ``ariyavuttis
vuccati, tamahaá¹ƒ samÄ• diyissÄ• mÄ«ti attho. __virocatÄ«_ti pabbatamatthake aggikkhan

evaá¹ƒ bodhisatto tÄ«hi gÄ• thÄ• hi sÄ«lassa vaá¹‡á¹‡aá¹ƒ pakÄ• sento raÃ±Ã±o dhamma
mama gehe pitu santakaá¹ƒ mÄ• tu santakaá¹ƒ attanÄ• uppÄ• ditaá¹ƒ tayÄ• dinnaÃ±ca ba
355/, pariyanto nÄ• ma na paÃ±Ã±Ä• yati, ahaá¹ƒ pana sÄ«laá¹ƒ vÄ«maá¹ƒsanto heraÃ±Ã±
gaá¹‡hiá¹ƒ. idÄ• ni mayÄ• imasmiá¹ƒ loke jÄ• tigottakulapadesÄ• naá¹ƒ lÄ• makabhÄ• vo,
jeá¹-á¹-hakabhÄ• vo Ã±Ä• to, ahaá¹ƒ pabbajissÄ• mi, pabbajjaá¹ƒ me anujÄ• nÄ• hÄ«â€™â
punappunaá¹ƒ yÄ• ciyamÄ• nopi nikkhamma himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabba
samÄ• pattiyo ca nibbattetvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• \Be II 388/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
purohito brÄ• hmaá¹‡o ahameva ahosiâ€™â€™ nti.

sÄ«lavÄ«maá¹ƒsakajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

abbhantaravaggo catuttho.

tassuddÄ• naá¹ƒ ---

duma kaá¹ƒsavaruttamabyagghamigÄ• , maá¹‡ayo maá¹‡i sÄ• lukamavhayano.

anusÄ• saniyopi ca macchavaro, maá¹‡ikuá¹‡á¸• alakena kirena dasÄ• ti ||

5. kumbhavaggo

á¹• 03 [291] 1. surÄ• ghaá¹-ajÄ• takavaá¹‡á¹‡anÄ•

__sabbakÄ• madadaá¹ƒ_ \Ne II 356/ \Ee II 431/ __kumbha_nti idaá¹ƒ satthÄ• jetavane vih
anÄ• thapiá¹‡á¸• ikassa bhÄ• gineyyaá¹ƒ Ä• rabbha kathesi. so kira mÄ• tÄ• pitÅ«naá¹ƒ sa
hiraÃ±Ã±akoá¹-iyo pÄ• nabyasanena nÄ• setvÄ• seá¹-á¹-hino santikaá¹ƒ agamÄ• si. sopiss
karohÄ«â€™â€™ ti sahassaá¹ƒ adÄ• si, tampi nÄ• setvÄ• puna agamÄ• si. punassa paÃ±
nÄ• setvÄ• puna Ä• gatassa dve thÅ«lasÄ• á¹-ake dÄ• pesi. tepi nÄ• setvÄ• puna Ä• gata
nÄ«harÄ• pesi. so anÄ• tho hutvÄ• parakuá¹-á¹-aá¹ƒ nissÄ• ya kÄ• lamakÄ• si, tamenaá¹ƒ
chaá¸• á¸• esuá¹ƒ. anÄ• thapiá¹‡á¸• iko vihÄ• raá¹ƒ gantvÄ• sabbaá¹ƒ taá¹ƒ bhÄ• gineyyas
Ä• rocesi. satthÄ• ``tvaá¹ƒ etaá¹ƒ kathaá¹ƒ santappessasi, yamahaá¹ƒ pubbe sabbakÄ• ma
santappetuá¹ƒ nÄ• sakkhiâ€™â€™ nti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hikule nibbat
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhi. tassa gehe bhÅ«migatameva \Be II 389/ cattÄ• lÄ«sakoá¹-i
panassa ekoyeva. bodhisatto dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• kÄ• lakato sakko devarÄ
putto vÄ«thiá¹ƒ Ä• varitvÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• mahÄ• janaparivuto nisÄ«ditvÄ•
laá¹…ghanadhÄ• vananaccagÄ«tÄ• dÄ«ni karontÄ• naá¹ƒ sahassaá¹ƒ sahassaá¹ƒ dadamÄ
itthisoá¹‡á¸• asurÄ• soá¹‡á¸• amaá¹ƒsasoá¹‡á¸• Ä• dibhÄ• vaá¹ƒ Ä• pajjitvÄ• ``kva gÄ«taá
vÄ• ditaâ€™â€™ nti samajjatthiko pamatto hutvÄ• Ä• hiá¹‡á¸• anto nacirasseva cattÄ• lÄ«
upabhogaparibhogÅ«pakaraá¹‡Ä• ni \Ee II 432/ ca vinÄ• setvÄ• duggato kapaá¹‡o pilotikaá
sakko Ä• vajjento tassa duggatabhÄ• vaá¹ƒ Ã±atvÄ• puttapemena Ä• gantvÄ• sabbakÄ• r
``tÄ• ta, yathÄ• ayaá¹ƒ kumbho na bhijjati, tathÄ• naá¹ƒ rakkha, imasmiá¹ƒ te sati dhanass
bhavissati, appamatto hohÄ«â€™â€™ ti ovaditvÄ• devalokameva gato. tato paá¹-á¹-hÄ• ya
athekadivasaá¹ƒ matto taá¹ƒ kumbhaá¹ƒ Ä• kÄ• se khipitvÄ• sampaá¹-icchanto ekavÄ• raá
kumbho bhÅ«miyaá¹ƒ patitvÄ• bhijji. tato paá¹-á¹-hÄ• ya puna daliddo hutvÄ• pilotikaá¹ƒ ni
kapÄ• lahattho bhikkhaá¹ƒ caranto parakuá¹-á¹-aá¹ƒ nissÄ• ya kÄ• lamakÄ• si.

satthÄ• imaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• ---

121__._ á¹• 21 ``sabbakÄ• madadaá¹ƒ kumbhaá¹ƒ, kuá¹-aá¹ƒ laddhÄ• na dhuttako.

yÄ• va naá¹ƒ anupÄ• leti, tÄ• va so sukhamedhati ||

122__._ á¹• 21 ``yadÄ• matto ca ditto ca, pamÄ• dÄ• kumbhamabbhidÄ• .

tadÄ• naggo ca pottho ca, pacchÄ• bÄ• lo vihaÃ±Ã±ati ||

123__._ á¹• 21 ``evameva yo dhanaá¹ƒ laddhÄ• , pamatto paribhuÃ±jati.

pacchÄ• tappati dummedho, kuá¹-aá¹ƒ bhitvÄ• va dhuttakoâ€™â€™ ti || ---

imÄ• abhisambuddhagÄ• thÄ• vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi.

tattha __sabbakÄ• madada_nti sabbe vatthukÄ• me dÄ• tuá¹ƒ samatthaá¹ƒ kumbhaá¹ƒ. __
__yÄ• vÄ• _ti yattakaá¹ƒ kÄ• laá¹ƒ. __anupÄ• letÄ«_ti yo koci evarÅ«paá¹ƒ labhitvÄ• yÄ• v
sukhamedhatÄ«ti attho. __matto_ \Be II 390/ __ca ditto cÄ• _ti surÄ• madena matto dapper
kumbhamabbhidÄ• _ti pamÄ• dena kumbhaá¹ƒ bhindi. __naggo ca pottho cÄ• _ti kadÄ• ci n
potthakapilotikÄ• ya nivatthattÄ• pottho. __evamevÄ• _ti evaá¹ƒ eva. __pamatto_ti pamÄ•
socati.

``tadÄ• surÄ• ghaá¹-abhedako dhutto seá¹-á¹-hibhÄ• gineyyo ahosi, sakko pana ahameva

surÄ• ghaá¹-ajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [292] 2. supattajÄ• takavaá¹‡á¹‡anÄ•

__bÄ• rÄ• á¹‡asyaá¹ƒ_ \Ne II 358/ \Ee II 433/, __mahÄ• rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane
sÄ• riputtattherena dinnaá¹ƒ rohitamaccharasaá¹ƒ navasappimissakaá¹ƒ sÄ• libhattaá¹ƒ Ä•
heá¹-á¹-hÄ• kathita__abbhantarajÄ• take_ (J I 3.91-93) vatthusadisameva. tadÄ• pi hi theri
rÄ• hulabhaddo therassa Ä• cikkhi. thero taá¹ƒ Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«dÄ• petvÄ• kos
gantvÄ• rohitamaccharasaá¹ƒ navasappimissakaá¹ƒ sÄ• libhattaá¹ƒ Ä• haritvÄ• tassa adÄ
theriyÄ• adÄ• si, tassÄ• bhuttamattÄ• ya udaravÄ• to paá¹-ippassambhi. rÄ• jÄ• purise pe
tato paá¹-á¹-hÄ• ya theriyÄ• tathÄ• rÅ«paá¹ƒ bhattaá¹ƒ adÄ• si. athekadivasaá¹ƒ bhikkhÅ«
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso dhammasenÄ• pati, theriá¹ƒ evarÅ«pena nÄ•
santappesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva sÄ• riputto rÄ•
deti, pubbepi adÄ• siyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• kayoniyaá¹ƒ nibb
asÄ«tiyÄ• kÄ• kasahassÄ• naá¹ƒ jeá¹-á¹-hako supatto nÄ• ma kÄ• karÄ• jÄ• ahosi, aggan
kÄ• kÄ« ahosi, senÄ• pati sumukho nÄ• ma. so asÄ«tiyÄ• kÄ• kasahassehi parivuto bÄ• rÄ
so \Be II 391/ ekadivasaá¹ƒ suphassaá¹ƒ Ä• dÄ• ya gocaraá¹ƒ pariyesanto bÄ• rÄ• á¹‡asira
agamÄ• si. sÅ«do raÃ±Ã±o nÄ• nÄ• macchamaá¹ƒsavikatiparivÄ• raá¹ƒ bhojanaá¹ƒ sampÄ
vivaritvÄ• usumaá¹ƒ palÄ• pento aá¹-á¹-hÄ• si. suphassÄ• macchamaá¹ƒsagandhaá¹ƒ ghÄ
bhuÃ±jitukÄ• mÄ• hutvÄ• taá¹ƒ divasaá¹ƒ akathetvÄ• dutiyadivase ``ehi, bhadde, gocarÄ•
vuttÄ• ``tumhe gacchatha, mayhaá¹ƒ eko dohaá¸·o atthÄ«â€™â€™ ti vatvÄ• ``kÄ«diso dol
``bÄ• rÄ• á¹‡asiraÃ±Ã±o bhojanaá¹ƒ bhuÃ±jitukÄ• mÄ• mhi, na kho pana sakkÄ• \Ee II 434
tasmÄ• jÄ«vitaá¹ƒ pariccajissÄ• mi, devÄ• â€™â€™ ti Ä• ha. bodhisatto cintayamÄ• no nis
``kiá¹ƒ, mahÄ• rÄ• ja, anattamanosÄ«â€™â€™ ti pucchi, rÄ• jÄ• tamatthaá¹ƒ Ä• rocesi. se
mahÄ• rÄ• jÄ• â€™â€™ ti te ubhopi assÄ• setvÄ• ``ajja tumhe idheva hotha, mayaá¹ƒ bha
vatvÄ• pakkÄ• mi.

so kÄ• ke sannipÄ• tetvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ kathetvÄ• ``etha bhattaá¹ƒ Ä• harissÄ• mÄ
saddhiá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• mahÄ• nasassa avidÅ«re kÄ• ke vagge vagge katv
\Ne II 359/ Ä• rakkhatthÄ• ya á¹-hapetvÄ• sayaá¹ƒ aá¹-á¹-hahi kÄ• kayodhehi saddhiá¹ƒ ma
raÃ±Ã±o bhattaharaá¹‡akÄ• laá¹ƒ olokayamÄ• no. te ca kÄ• ke Ä• ha --- ``ahaá¹ƒ raÃ±Ã±o
bhÄ• janÄ• ni pÄ• tessÄ• mi, bhÄ• janesu patitesu mayhaá¹ƒ jÄ«vitaá¹ƒ natthi, tumhesu cat
bhattaá¹ƒ, cattÄ• ro macchamaá¹ƒsaá¹ƒ gahetvÄ• netvÄ• supattaá¹ƒ sapajÄ• patikaá¹ƒ kÄ
`kahaá¹ƒ senÄ• patÄ«â€™ ti vutte `pacchato ehitÄ«â€™ ti vadeyyÄ• thÄ• â€™â€™ ti. atha
bhojanavikatiá¹ƒ sampÄ• detvÄ• kÄ• jena gahetvÄ• rÄ• jakulaá¹ƒ pÄ• yÄ• si. tassa rÄ• jaá
kÄ• kasenÄ• pati kÄ• kÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• sayaá¹ƒ uppatitvÄ• bhattahÄ• rakass
nakhapaÃ±jarena paharitvÄ• kaá¹‡ayaggasadisena tuá¹‡á¸• ena nÄ• saggamassa abhihan
pakkhehi mukhamassa pidahi. rÄ• jÄ• mahÄ• tale caá¹…kamanto mahÄ• vÄ• tapÄ• nena c
disvÄ• bhattahÄ• rakassa saddaá¹ƒ datvÄ• ``bho bhattakÄ• raka, bhÄ• janÄ• ni chaá¸• á¸•
gaá¹‡hÄ• â€™â€™ ti Ä• ha. so bhÄ• janÄ• ni chaá¸• á¸• etvÄ• kÄ• kaá¹ƒ daá¸·haá¹ƒ gaá¹‡
ehÄ«â€™â€™ ti Ä• ha.

tasmiá¹ƒ \Be II 392/ khaá¹‡e kÄ• kÄ• Ä• gantvÄ• attano pahonakaá¹ƒ bhuÃ±jitvÄ• \Ee II 4
vuttaniyÄ• meneva gahetvÄ• agamiá¹ƒsu. tato sesÄ• Ä• gantvÄ• sesaá¹ƒ bhuÃ±jiá¹ƒsu. t
rÄ• jÄ• naá¹ƒ sapajÄ• patikaá¹ƒ bhojesuá¹ƒ, suphassÄ• ya dohaá¸·o vÅ«pasami. bhattahÄ•
upanesi. atha naá¹ƒ rÄ• jÄ• pucchi --- ``bho kÄ• ka, tvaá¹ƒ mamaÃ±ca na lajji, bhattahÄ• ra
khaá¹‡á¸• esi, bhattabhÄ• janÄ• ni ca bhindi, attano ca jÄ«vitaá¹ƒ na rakkhi, kasmÄ• evarÅ
kammamakÄ• sÄ«â€™â€™ ti? kÄ• ko ``mahÄ• rÄ• ja, amhÄ• kaá¹ƒ rÄ• jÄ• bÄ• rÄ• á¹‡as
senÄ• pati, tassa suphassÄ• nÄ• ma bhariyÄ• dohaá¸·inÄ« tumhÄ• kaá¹ƒ bhojanaá¹ƒ bhu
dohaá¸·aá¹ƒ mayhaá¹ƒ Ä• cikkhi. ahaá¹ƒ tattheva mama jÄ«vitaá¹ƒ pariccajitvÄ• Ä• gato, id

bhojanaá¹ƒ pesitaá¹ƒ, mayhaá¹ƒ manoratho matthakaá¹ƒ patto, iminÄ• kÄ• raá¹‡ena mayÄ
kataâ€™â€™ nti dÄ«pento imÄ• gÄ• thÄ• Ä• ha.

124__._ á¹• 21 ``bÄ• rÄ• á¹‡asyaá¹ƒ mahÄ• rÄ• ja, kÄ• karÄ• jÄ• nivÄ• sako.

asÄ«tiyÄ• sahassehi, supatto parivÄ• rito ||

125__._ á¹• 21 ``tassa dohaá¸·inÄ« bhariyÄ• , suphassÄ• bhakkhitumicchati.

raÃ±Ã±o mahÄ• nase pakkaá¹ƒ, paccagghaá¹ƒ rÄ• jabhojanaá¹ƒ ||

126__._ á¹• 21 ``tesÄ• haá¹ƒ \Ne II 360/ pahito dÅ«to, raÃ±Ã±o camhi idhÄ• gato.

bhattu apacitiá¹ƒ kummi, nÄ• sÄ• yamakaraá¹ƒ vaá¹‡aâ€™â€™ nti ||

tattha __bÄ• rÄ• á¹‡asya_nti bÄ• rÄ• á¹‡asiyaá¹ƒ. __nivÄ• sako_ti nibaddhavasanako. __p
sampÄ• ditaá¹ƒ. keci ``siddhaâ€™â€™ nti sajjhÄ• yanti. __paccaggha_nti abbhuá¹‡haá¹ƒ a
macchamaá¹ƒsavikatÄ«su vÄ• paccekaá¹ƒ mahagghaá¹ƒ etthÄ• ti paccagghaá¹ƒ. __tesÄ•
camhi idhÄ• gato_ti tesaá¹ƒ ubhinnampi ahaá¹ƒ dÅ«to Ä• á¹‡attikaro raÃ±Ã±o ca amhi pahi
attho. __bhattu apacitiá¹ƒ kummÄ«_ti svÄ• haá¹ƒ evaá¹ƒ Ä• gato attano bhattu apacitiá¹ƒ sa
karomi. __nÄ• sÄ• yamakaraá¹ƒ vaá¹‡a_nti, mahÄ• rÄ• ja, iminÄ• kÄ• raá¹‡ena tumhe ca
jÄ«vitaá¹ƒ agaá¹‡etvÄ• bhattabhÄ• janaá¹ƒ pÄ• tÄ• petuá¹ƒ bhattahÄ• rakassa nÄ• sÄ• ya
akÄ• siá¹ƒ, mayÄ• attano raÃ±Ã±o apaciti katÄ• , idÄ• ni tumhe yaá¹ƒ icchatha, taá¹ƒ daá¹

rÄ• jÄ• \Ee II 436/ tassa vacanaá¹ƒ sutvÄ• ``mayaá¹ƒ tÄ• va manussabhÅ«tÄ• naá¹ƒ mah
amhÄ• kaá¹ƒ suhajje kÄ• tuá¹ƒ na sakkoma, gÄ• mÄ• dÄ«ni dadamÄ• nÄ• pi amhÄ• kaá¹ƒ
ayaá¹ƒ kÄ• ko samÄ• no attano raÃ±Ã±o jÄ«vitaá¹ƒ pariccajati, ativiya sappuriso madhuras
ti guá¹‡esu pasÄ«ditvÄ• taá¹ƒ setacchattena pÅ«jesi. so attanÄ• laddhena setacchattena
bodhisattassa guá¹‡e kathesi. rÄ• jÄ• naá¹ƒ pakkosÄ• petvÄ• dhammaá¹ƒ sutvÄ• ubhinn
bhojananiyÄ• mena bhattaá¹ƒ paá¹-á¹-hapesi, sesakÄ• kÄ• naá¹ƒ devasikaá¹ƒ ekaá¹ƒ taá¹‡
sayaÃ±ca bodhisattassa ovÄ• de á¹-hatvÄ• sabbasattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• paÃ±ca
supattakÄ• kovÄ• do pana satta vassasatÄ• ni pavatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
senÄ• pati sÄ• riputto, suphassÄ• rÄ• hulamÄ• tÄ• , supatto pana ahameva ahosiâ€™â€™

supattajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [293] 3. kÄ• yanibbindajÄ• takavaá¹‡á¹‡anÄ•

__phuá¹-á¹-hassa me_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• rab
sÄ• vatthiyaá¹ƒ kireko puriso paá¹‡á¸• urogena aá¹-á¹-ito vejjehi paá¹-ikkhitto. puttadÄ• ropi
paá¹-ijaggituá¹ƒ \Ne II 361/ sakkotÄ«â€™â€™ ti cintesi. tassa etadahosi --- ``sacÄ• haá¹ƒ in
vuá¹-á¹-hahissÄ• mi, pabbajissÄ• mÄ«â€™â€™ ti. so katipÄ• heneva kiÃ±ci sappÄ• yaá¹ƒ
jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ci. so satthu santike pabbajjaÃ±ca upas
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kath
--- ``Ä• vuso, asuko nÄ• ma paá¹‡á¸• urogÄ« \Ee II 437/ `imamhÄ• rogÄ• vuá¹-á¹-hito pabl
cintetvÄ• pabbajito ceva arahattaÃ±ca pattoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nutth
kathÄ• ya sannisinnÄ• â€™â€™ ti \Be II 394/. pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti v
ayameva; pubbe paá¹‡á¸• itÄ• pi evaá¹ƒ vatvÄ• rogÄ• vuá¹-á¹-hÄ• ya pabbajitvÄ• attano
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• vasanto paá¹‡á¸• urogÄ« ahosi. vejjÄ• pi paá¹-ijaggituá¹ƒ
puttadÄ• ropissa vippaá¹-isÄ• rÄ« ahosi. so ``imamhÄ• rogÄ• vuá¹-á¹-hito pabbajissÄ• mÄ
kiÃ±cideva sappÄ• yaá¹ƒ labhitvÄ• arogo hutvÄ• himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ p
samÄ• pattiyo ca uppÄ• detvÄ• jhÄ• nasukhena viharanto ``ettakaá¹ƒ kÄ• laá¹ƒ evarÅ«paá
nÄ• latthaâ€™â€™ nti udÄ• naá¹ƒ udÄ• nento imÄ• gÄ• thÄ• Ä• ha ---

127__._ á¹• 21 ``phuá¹-á¹-hassa me aÃ±Ã±atarena byÄ• dhinÄ• , rogena bÄ• á¸·haá¹ƒ dukh

parisussati khippamidaá¹ƒ kaá¸·evaraá¹ƒ, pupphaá¹ƒ yathÄ• paá¹ƒsuni Ä• tape kataá¹ƒ ||

128__._ á¹• 21 ``ajaÃ±Ã±aá¹ƒ jaÃ±Ã±asaá¹…khÄ• taá¹ƒ, asuciá¹ƒ sucisammataá¹ƒ.

nÄ• nÄ• kuá¹‡apaparipÅ«raá¹ƒ, jaÃ±Ã±arÅ«paá¹ƒ apassato ||

129__._ á¹• 21 ``dhiratthumaá¹ƒ Ä• turaá¹ƒ pÅ«tikÄ• yaá¹ƒ, jegucchiyaá¹ƒ assuciá¹ƒ byÄ• c

yatthappamattÄ• adhimucchitÄ• pajÄ• , hÄ• penti maggaá¹ƒ sugatÅ«papattiyÄ• â€™â€™

tattha __aÃ±Ã±atarenÄ• _ti aá¹-á¹-hanavutiyÄ• rogesu ekena paá¹‡á¸• urogabyÄ• dhinÄ•
rujjanasabhÄ• vattÄ• evaá¹ƒladdhanÄ• mena. __ruppato_ti ghaá¹-á¹-iyamÄ• nassa pÄ«á¸·i
Ä• tape kata_nti yathÄ• Ä• tape tattavÄ• likÄ• ya á¹-hapitaá¹ƒ sukhumapupphaá¹ƒ parisuss
parisussatÄ«ti attho.

__ajaÃ±Ã±aá¹ƒ jaÃ±Ã±asaá¹…khÄ• ta_nti paá¹-ikÅ«laá¹ƒ amanÄ• pameva bÄ• lÄ• naá¹ƒ
__nÄ• nÄ• kuá¹‡apaparipÅ«ra_nti \Ne II 362/ kesÄ• dÄ«hi dvattiá¹ƒsÄ• ya kuá¹‡apehi parip
__jaÃ±Ã±arÅ«paá¹ƒ apassato_ti apassantassa andhabÄ• laputhujjanassa \Ee II 438/ manÄ
paribhogasabhÄ• vaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, ``akkhimhÄ• akkhigÅ«thakoâ€™â€™ tiÄ•
asubhasabhÄ• vo bÄ• lÄ• naá¹ƒ na upaá¹-á¹-hÄ• ti.

__Ä• tura_nti niccagilÄ• naá¹ƒ. __adhimucchitÄ• _ti kilesamucchÄ• ya ativiya mucchitÄ• . _
andhabÄ• laputhujjanÄ• . __hÄ• penti maggaá¹ƒ sugatÅ«papattiyÄ• _ti imasmiá¹ƒ pÅ«tikÄ•
apÄ• yamaggaá¹ƒ pÅ«rentÄ• devamanussabhedÄ• ya sugatiupapattiyÄ• maggaá¹ƒ parihÄ

iti mahÄ• satto nÄ• nappakÄ• rena asucibhÄ• vaÃ±ca niccÄ• turabhÄ• vaÃ±ca pariggaá¹‡h
yÄ• vajÄ«vaá¹ƒ cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bahujanÄ• sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. ``tadÄ• tÄ• paso ahameva ahosiâ€™
kÄ• yanibbindajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [294] 4. jambukhÄ• dakajÄ• takavaá¹‡á¹‡anÄ•

__koyaá¹ƒ bindussaro vaggÅ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattakokÄ• like
hi devadatte parihÄ«nalÄ• bhasakkÄ• re kokÄ• liko kulÄ• ni upasaá¹…kamitvÄ• ``devadatt
mahÄ• sammatapaveá¹‡iyÄ• okkÄ• karÄ• javaá¹ƒse jÄ• to asambhinnakhattiyavaá¹ƒse va
jhÄ• nalÄ• bhÄ« madhurakatho dhammakathiko, detha karotha therassÄ• â€™â€™ ti deva
devadattopi ``kokÄ• liko udiccabrÄ• hmaá¹‡akulÄ• nikkhamitvÄ• pabbajito bahussuto dha
kokÄ• likassÄ• â€™â€™ ti kokÄ• likassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati. iti te aÃ±Ã±amaÃ±Ã±ass
kulagharesu bhuÃ±jantÄ• vicaranti. athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« \Be I
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso devadattakokÄ• likÄ• , aÃ±Ã±amaÃ±Ã±assa abhÅ«tag
bhuÃ±jantÄ• vicarantÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etara
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
abhÅ«taguá¹‡akathaá¹ƒ kathetvÄ• bhuÃ±janti, pubbepevaá¹ƒ bhuÃ±jiá¹ƒsuyevÄ• â€™â€™

atÄ«te \Ne II 363/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto aÃ±Ã±ata
jambuvanasaá¹‡á¸• e rukkhadevatÄ• hutvÄ• \Ee II 439/ nibbatti. tatreko kÄ• ko jambusÄ•
jambupakkÄ• ni khÄ• dati. atheko siá¹…gÄ• lo Ä• gantvÄ• uddhaá¹ƒ olokento kÄ• kaá¹ƒ di
imassa abhÅ«taguá¹‡akathaá¹ƒ kathetvÄ• jambÅ«ni khÄ• deyyaâ€™â€™ nti tassa vaá¹‡á
gÄ• thamÄ• ha ---

130__._ á¹• 21 ``koyaá¹ƒ bindussaro vaggu, saravantÄ• namuttamo.

accuto jambusÄ• khÄ• ya, moracchÄ• pova kÅ«jatÄ«â€™â€™ ti ||

tattha __bindussaro_ti bindunÄ• avisÄ• rena piá¹‡á¸• itena sarena samannÄ• gato. __vag
__accuto_ti na cuto sannisinno. __moracchÄ• pova kÅ«jatÄ«_ti taruá¹‡amorova manÄ• per
kÅ«jatÄ«â€™â€™ ti vadati.

atha naá¹ƒ kÄ• ko paá¹-ipasaá¹ƒsanto dutiyaá¹ƒ gÄ• thamÄ• ha ---

131__._ á¹• 21 ``kulaputtova jÄ• nÄ• ti, kulaputtaá¹ƒ pasaá¹ƒsituá¹ƒ.

byagghacchÄ• pasarÄ«vaá¹‡á¹‡a, bhuÃ±ja samma dadÄ• mi teâ€™â€™ ti ||

tattha __byagghacchÄ• pasarÄ«vaá¹‡á¹‡Ä• _ti tvaá¹ƒ amhÄ• kaá¹ƒ byagghapotakasamÄ•
taá¹ƒ vadÄ• mi ambho byagghacchÄ• pasarÄ«vaá¹‡á¹‡a. __bhuÃ±ja, samma, dadÄ• mi te_
jambupakkÄ• ni khÄ• da, ahaá¹ƒ te dadÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• jambusÄ• khaá¹ƒ cÄ• letvÄ• phalÄ• ni pÄ• tesi. atha tasmiá¹ƒ jambu
te ubhopi abhÅ«taguá¹‡akathaá¹ƒ kathetvÄ• jambÅ«ni khÄ• dante disvÄ• tatiyaá¹ƒ gÄ• tha

132__._ á¹• 21 ``cirassaá¹ƒ \Be II 397/ vata passÄ• mi, musÄ• vÄ• dÄ« samÄ• gate.

vantÄ• daá¹ƒ kuá¹‡apÄ• daÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ pasaá¹ƒsakeâ€™â€™ ti ||

tattha __vantÄ• da_nti paresaá¹ƒ vantabhattakhÄ• dakaá¹ƒ kÄ• kaá¹ƒ. __kuá¹‡apÄ• daÃ±c
siá¹…gÄ• laÃ±ca.

imaÃ±ca pana gÄ• thaá¹ƒ vatvÄ• sÄ• devatÄ• bheravarÅ«pÄ• rammaá¹‡aá¹ƒ dassetvÄ•

satthÄ• \Ne II 364/ \Ee II 440/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodh
siá¹…gÄ• lo devadatto ahosi, kÄ• ko kokÄ• liko, rukkhadevatÄ• pana ahameva ahosiâ€™â

jambukhÄ• dakajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [295] 5. antajÄ• takavaá¹‡á¹‡anÄ•

__usabhasseva te khandho_ti idaá¹ƒ satthÄ• jetavane viharanto teyeva dve jane Ä• rabbh

paccuppannavatthu purimasadisameva.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ gÄ• mÅ«
eraá¹‡á¸• arukkhadevatÄ• hutvÄ• nibbatti. tadÄ• ekasmiá¹ƒ gÄ• make mataá¹ƒ jaraggava
gÄ• madvÄ• re eraá¹‡á¸• avane chaá¸• á¸• esuá¹ƒ. eko siá¹…gÄ• lo Ä• gantvÄ• tassa maá
Ä• gantvÄ• eraá¹‡á¸• e nilÄ«no taá¹ƒ disvÄ• ``yaá¹ƒnÅ«nÄ• haá¹ƒ etassa abhÅ«taguá¹‡a
khÄ• deyyaâ€™â€™ nti cintetvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

133__._ á¹• 21 ``usabhasseva te khandho, sÄ«hasseva vijambhitaá¹ƒ.

migarÄ• ja namo tyatthu, api kiÃ±ci labhÄ• maseâ€™â€™ ti ||

tattha __namo tyatthÅ«_ti namo te atthu.

taá¹ƒ sutvÄ• siá¹…gÄ• lo dutiyaá¹ƒ gÄ• thamÄ• ha ---

134__._ á¹• 21 ``kulaputtova jÄ• nÄ• ti, kulaputtaá¹ƒ pasaá¹ƒsituá¹ƒ.

mayÅ«ragÄ«vasaá¹…kÄ• sa, ito pariyÄ• hi vÄ• yasÄ• â€™â€™ ti ||

tattha \Be II 398/ __ito pariyÄ• hÄ«_ti eraá¹‡á¸• ato otaritvÄ• ito yenÄ• haá¹ƒ, tenÄ• gantv
khÄ• dÄ• ti vadati.

taá¹ƒ tesaá¹ƒ kiriyaá¹ƒ disvÄ• rukkhadevatÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

135__._ á¹• 21 ``migÄ• naá¹ƒ \Ne II 365/ siá¹…gÄ• lo anto, pakkhÄ«naá¹ƒ pana vÄ• yaso.

eraá¹‡á¸• o anto rukkhÄ• naá¹ƒ, tayo antÄ• samÄ• gatÄ• â€™â€™ ti ||

tattha __anto_ti hÄ«no lÄ• mako.

satthÄ• \Ee II 441/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devadatto ahosi, kÄ• ko kokÄ• liko, rukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

antajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [296] 6. samuddajÄ• takavaá¹‡á¹‡anÄ•

__ko nÄ• ya_nti idaá¹ƒ satthÄ• jetavane viharanto upanandattheraá¹ƒ Ä• rabbha kathesi. s
mahÄ• taá¹‡ho ahosi, sakaá¹-apÅ«rehi paccayehipi santappetuá¹ƒ na sakkÄ• . vassÅ«panÄ
vihÄ• resu vassaá¹ƒ upagantvÄ• ekasmiá¹ƒ upÄ• hane á¹-hapeti, ekasmiá¹ƒ kattarayaá¹-á¹
udakatumbaá¹ƒ. ekasmiá¹ƒ sayaá¹ƒ vasati, janapadavihÄ• raá¹ƒ gantvÄ• paá¹‡Ä«taparikkh
ariyavaá¹ƒsakathaá¹ƒ kathetvÄ• tesaá¹ƒ paá¹ƒsukÅ«lÄ• ni gÄ• hÄ• petvÄ• tesaá¹ƒ cÄ«var
mattikÄ• patte gÄ• hÄ• petvÄ• manÄ• pamanÄ• pe patte thÄ• lakÄ• ni ca gahetvÄ• yÄ• na
Ä• gacchati. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pes
sakyaputto mahagghaso mahiccho aÃ±Ã±esaá¹ƒ paá¹-ipattiá¹ƒ kathetvÄ• samaá¹‡aparikkh
Ä• gacchatÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• y
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``ayuttaá¹ƒ, bhikkhave, upanandena kataá
ariyavaá¹ƒsakathaá¹ƒ kathentena, paá¹-hamataraÃ±hi attanÄ• appicchena hutvÄ• pacchÄ
kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

``attÄ• nameva \Be II 399/ paá¹-hamaá¹ƒ, patirÅ«pe nivesaye.

athaÃ±Ã±amanusÄ• seyya, na kilisseyya paá¹‡á¸• itoâ€™â€™ ti || (Dhp 158) ---

imaá¹ƒ dhammapade gÄ• thaá¹ƒ desetvÄ• upanandaá¹ƒ garahitvÄ• ``na, bhikkhave, idÄ•
mahÄ• samuddepi udakaá¹ƒ rakkhitabbaá¹ƒ maÃ±Ã±Ä«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• ha

atÄ«te \Ne II 366/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto samudda
atheko kÄ• ko samuddassa uparibhÄ• ge vicaranto ``samudde udakaá¹ƒ pamÄ• á¹‡ena piv
pivathÄ• â€™â€™ ti macchasaá¹…ghasakuá¹‡asaá¹…ghe \Ee II 442/ vÄ• rento vÄ• rento c
samuddadevatÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

136__._ á¹• 21 ``ko nÄ• yaá¹ƒ loá¹‡atoyasmiá¹ƒ, samantÄ• paridhÄ• vati.

macche makare ca vÄ• reti, Å«mÄ«su ca vihaÃ±Ã±atÄ«â€™â€™ ti ||

tattha __ko nÄ• ya_nti ko nu ayaá¹ƒ.

taá¹ƒ sutvÄ• samuddakÄ• ko dutiyaá¹ƒ gÄ• thamÄ• ha ---

137__._ á¹• 21 ``anantapÄ• yÄ« sakuá¹‡o, atittoti disÄ• suto.

samuddaá¹ƒ pÄ• tumicchÄ• mi, sÄ• garaá¹ƒ saritaá¹ƒpatiâ€™â€™ nti ||

tassattho --- ahaá¹ƒ anantasÄ• garaá¹ƒ pÄ• tumicchÄ• mi, tenamhi __anantapÄ• yÄ«_ nÄ•

apÅ«raá¹‡iyÄ• taá¹‡hÄ• ya samannÄ• gatattÄ• __atittoti_pi ahaá¹ƒ disÄ• su __suto_ vissu
imaá¹ƒ sakalasamuddaá¹ƒ sundarÄ• naá¹ƒ ratanÄ• naá¹ƒ Ä• karattÄ• sÄ• garena vÄ• kha
saritÄ• naá¹ƒ patibhÄ• vena __saritaá¹ƒpatiá¹ƒ_ pÄ• tumicchÄ• mÄ«ti.

taá¹ƒ sutvÄ• samuddadevatÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

138__._ á¹• 21 ``so ayaá¹ƒ hÄ• yati ceva, pÅ«rate ca mahodadhi.

nÄ• ssa nÄ• yati pÄ«tanto, apeyyo kira sÄ• garoâ€™â€™ ti ||

tattha \Be II 400/ __so ayaá¹ƒ hÄ• yati cevÄ• _ti udakassa osakkanavelÄ• ya hÄ• yati, nikk
__nÄ• ssa nÄ• yatÄ«_ti assa mahÄ• samuddassa sacepi naá¹ƒ sakalaloko piveyya, tathÄ•
udakaá¹ƒ pÄ«taâ€™â€™ nti pariyanto na paÃ±Ã±Ä• yati. __apeyyo kirÄ• _ti eso kira sÄ• g
udakaá¹ƒ khepetvÄ• pÄ• tunti.

evaÃ±ca pana vatvÄ• sÄ• bheravarÅ«pÄ• rammaá¹‡aá¹ƒ dassetvÄ• samuddakÄ• kaá¹ƒ

satthÄ• \Ne II 367/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
upanando ahosi, devatÄ• pana ahameva ahosiâ€™â€™ nti.

samuddajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [297] 7. kÄ• mavilÄ• pajÄ• takavaá¹‡á¹‡anÄ•

__ucce_ \Ee II 443/ __sakuá¹‡a á¸• emÄ• nÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto purÄ•
Ä• rabbha kathesi. paccuppannavatthu __puppharattajÄ• take_ (J I 1.147) kathitaá¹ƒ, atÄ«t
__indriyajÄ• take_ (J I 8.60 Ä• dayo) Ä• vibhavissati. taá¹ƒ pana purisaá¹ƒ jÄ«vantaá¹ƒ sÅ«
tattha nisinno Ä• kÄ• sena gacchantaá¹ƒ ekaá¹ƒ kÄ• kaá¹ƒ disvÄ• tÄ• vakharampi taá¹ƒ ve
piyabhariyÄ• ya sÄ• sanaá¹ƒ pesetuá¹ƒ kÄ• kaá¹ƒ Ä• mantento imÄ• gÄ• thÄ• Ä• ha ---

139__._ á¹• 21 ``ucce sakuá¹‡a á¸• emÄ• na, pattayÄ• na vihaá¹…gama.

vajjÄ• si kho tvaá¹ƒ vÄ• mÅ«ruá¹ƒ, ciraá¹ƒ kho sÄ• karissati ||

140__._ á¹• 21 ``idaá¹ƒ kho sÄ• na jÄ• nÄ• ti, asiá¹ƒ sattiÃ±ca oá¸• á¸• itaá¹ƒ.

sÄ• caá¹‡á¸• Ä« kÄ• hati kodhaá¹ƒ, taá¹ƒ me tapati no idaá¹ƒ ||

141__._ á¹• 21 ``esa uppalasannÄ• ho, nikkhaÃ±cussÄ«sakohitaá¹ƒ.

kÄ• sikaÃ±ca muduá¹ƒ vatthaá¹ƒ, tappetu dhanikÄ• piyÄ• â€™â€™ ti ||

tattha \Be II 401/ __á¸• emÄ• nÄ• _ti gacchamÄ• na caramÄ• na. __pattayÄ• nÄ• _ti tamev
__vihaá¹…gamÄ• _ti. so hi pattehi yÄ• naá¹ƒ katvÄ• gamanato pattayÄ• no, Ä• kÄ• se gan
__vajjÄ• sÄ«_ti vadeyyÄ• si. __vÄ• mÅ«ru_nti kadalikkhandhasamÄ• naÅ«ruá¹ƒ, mama sÅ
vadeyyÄ• si. __ciraá¹ƒ kho sÄ• karissatÄ«_ti sÄ• imaá¹ƒ pavattiá¹ƒ ajÄ• namÄ• nÄ• mam
karissati, ``ciraá¹ƒ me gatassa piyassa na ca Ä• gacchatÄ«â€™â€™ ti evaá¹ƒ cintessatÄ«ti

__asiá¹ƒ sattiÃ±cÄ• _ti asisamÄ• natÄ• ya sattisamÄ• natÄ• ya ca sÅ«lameva sandhÄ• ya
tassa uttÄ• sanatthÄ• ya oá¸• á¸• itaá¹ƒ á¹-hapitaá¹ƒ. __caá¹‡á¸• Ä«_ti kodhanÄ• . __kÄ• h
``aticirÄ• yatÄ«â€™â€™ ti \Ne II 368/ mayi kodhaá¹ƒ karissati. __taá¹ƒ me tapatÄ«_ti taá¹ƒ
maá¹ƒ tapati. __no ida_nti idha pana idaá¹ƒ sÅ«laá¹ƒ maá¹ƒ na tapatÄ«ti dÄ«peti.

__ ``esa uppalasannÄ• hoâ€™â€™ _tiÄ• dÄ«hi ghare ussÄ«sake á¹-hapitaá¹ƒ attano bhaá
__uppalasannÄ• ho_ti uppalo ca sannÄ• ho ca uppalasannÄ• ho, uppalasadiso kaá¹‡ayo ca
__nikkhaÃ±cÄ• _ti paÃ±cahi suvaá¹‡á¹‡ehi kataá¹ƒ aá¹…gulimuddikaá¹ƒ. __kÄ• sikaÃ±ca n
kÄ• sikasÄ• á¹-akayugaá¹ƒ sandhÄ• yÄ• ha. ettakaá¹ƒ kira tena ussÄ«sake nikkhittaá¹ƒ. __
etaá¹ƒ sabbaá¹ƒ gahetvÄ• sÄ• mama piyÄ• dhanatthikÄ• iminÄ• dhanena tappetu pÅ«re

evaá¹ƒ so paridevamÄ• nova kÄ• laá¹ƒ katvÄ• niraye nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu, sotÄ• pattiphale patiá¹-á¹-hahi. ``tadÄ• bhariyÄ• etarahi bhariyÄ• a
devaputtena taá¹ƒ kÄ• raá¹‡aá¹ƒ diá¹-á¹-haá¹ƒ, so ahameva ahosiâ€™â€™ nti.

kÄ• mavilÄ• pajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [298] 8. udumbarajÄ• takavaá¹‡á¹‡anÄ•

__udumbarÄ• _ \Be II 402/ __cime pakkÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ata
kathesi. so kira aÃ±Ã±atarasmiá¹ƒ paccantagÄ• make vihÄ• raá¹ƒ kÄ• retvÄ• vasati. ramaá
piá¹-á¹-hipÄ• sÄ• á¹‡e niviá¹-á¹-ho, mandaá¹ƒ sammajjanaá¹-á¹-hÄ• naá¹ƒ udakaphÄ• suka
nÄ• ccÄ• sanne, sampiyÄ• yamÄ• nÄ• manussÄ• bhikkhaá¹ƒ denti. atheko bhikkhu cÄ• ri
pÄ• puá¹‡i. nevÄ• siko tassa Ä• gantukavattaá¹ƒ katvÄ• punadivase taá¹ƒ Ä• dÄ• ya gÄ• n
manussÄ• paá¹‡Ä«taá¹ƒ bhikkhaá¹ƒ datvÄ• svÄ• tanÄ• ya nimantayiá¹ƒsu. Ä• gantuko ka
--- ``ekenupÄ• yena imaá¹ƒ bhikkhuá¹ƒ vaÃ±cetvÄ• \Ee II 445/ nikkaá¸• á¸• hitvÄ• imaá¹ƒ

gaá¹‡hissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ therÅ«paá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ pucchi --- ``k
buddhÅ«paá¹-á¹-hÄ• naá¹ƒ nÄ• kÄ• sÄ«â€™â€™ ti? ``bhante, imaá¹ƒ vihÄ• raá¹ƒ paá¹-ijag
gatapubboâ€™â€™ ti. ``yÄ• va tvaá¹ƒ \Ne II 369/ buddhÅ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• g
paá¹-ijaggissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti nevÄ• siko ``yÄ• va mamÄ•
pamajjitthÄ• â€™â€™ ti manussÄ• naá¹ƒ vatvÄ• pakkÄ• mi.

tato paá¹-á¹-hÄ• ya Ä• gantuko ``tassa nevÄ• sikassa ayaÃ±ca ayaÃ±ca dosoâ€™â€™ ti t
itaropi satthÄ• raá¹ƒ vanditvÄ• punÄ• gato, athassa so senÄ• sanaá¹ƒ na adÄ• si. so ekas
punadivase piá¹‡á¸• Ä• ya gÄ• maá¹ƒ pÄ• visi, manussÄ• sÄ• mÄ«cimattampi na kariá¹ƒsu
puna jetavanaá¹ƒ gantvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ Ä• rocesi. te bhikkhÅ« dham
samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, asuko kira bhikkhu asukaá¹ƒ bhikkhuá¹ƒ vihÄ• rÄ• ni
tattha vasÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi so ima
nikkaá¸• á¸• hiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±e rukkhadev
tattha vassÄ• ne sattasattÄ• haá¹ƒ devo vassi. atheko rattamukhakhuddakamakkaá¹-o ekiss
pÄ• sÄ• á¹‡adariyÄ• vasamÄ• no ekadivasaá¹ƒ daridvÄ• re atemanaá¹-á¹-hÄ• ne sukhena
kÄ• á¸·amukhamahÄ• makkaá¹-o tinto sÄ«tena pÄ«á¸·iyamÄ• no vicaranto taá¹ƒ tathÄ• nisi
naá¹ƒ nÄ«haritvÄ• ettha vasissÄ• mÄ«â€™â€™ ti cintetvÄ• kucchiá¹ƒ olambetvÄ• suhitÄ
purato á¹-hatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

142__._ á¹• 21 ``udumbarÄ• cime pakkÄ• , nigrodhÄ• ca kapitthanÄ• .

ehi nikkhama bhuÃ±jassu, kiá¹ƒ jighacchÄ• ya miyyasÄ«â€™â€™ ti ||

tattha \Ee II 446/ __kapitthanÄ• _ti pilakkhÄ• . __ehi nikkhamÄ• _ti ete udumbarÄ• dayo ph
ahampi khÄ• ditvÄ• suhito Ä• gatosmi, tvampi gaccha bhuÃ±jassÅ«ti.

sopi tassa vacanaá¹ƒ sutvÄ• saddahitvÄ• phalÄ• ni khÄ• ditukÄ• mo nikkhamitvÄ• tattha
alabhanto punÄ• gantvÄ• taá¹ƒ antopÄ• sÄ• á¹‡adariyaá¹ƒ pavisitvÄ• nisinnaá¹ƒ disvÄ• `
tassa purato á¹-hatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

143__._ á¹• 21 ``evaá¹ƒ \Ne II 370/ so suhito hoti, yo vuá¸• á¸• hamapacÄ• yati.

yathÄ• hamajja suhito, dumapakkÄ• ni mÄ• sitoâ€™â€™ ti ||

tattha __dumapakkÄ• ni mÄ• sito_ti udumbarÄ• dÄ«ni rukkhaphalÄ• ni khÄ• ditvÄ• asito d

taá¹ƒ sutvÄ• mahÄ• makkaá¹-o tatiyaá¹ƒ gÄ• thamÄ• ha ---

144__._ á¹• 21 ``yaá¹ƒ vanejo vanejassa, vaÃ±ceyya kapino kapi.

daharo kapi saddheyya, na hi jiá¹‡á¹‡o jarÄ• kapÄ«â€™â€™ ti ||

tassattho --- yaá¹ƒ vane jÄ• to kapi vane jÄ• tassa kapino vaÃ±canaá¹ƒ kareyya, taá¹ƒ tayÄ
vÄ• naro saddaheyya, mÄ• diso pana jiá¹‡á¹‡o jarÄ• kapi mahallakamakkaá¹-o na hi sadda
bhaá¹‡antassa tumhÄ• disassa na saddahati. imasmiÃ±hi himavantapadese sabbaá¹ƒ phal
vassena kilinnaá¹ƒ patitaá¹ƒ, puna tava idaá¹ƒ á¹-hÄ• naá¹ƒ natthi, gacchÄ• ti. so tatova pal

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• khu
ahosi, kÄ• á¸·amahÄ• makkaá¹-o Ä• gantuko, rukkhadevatÄ• pana ahameva ahosiâ€™â€™

udumbarajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [299] 9. komÄ• raputtajÄ• takavaá¹‡á¹‡anÄ•

__pure_ \Ee II 447/ __tuva_nti idaá¹ƒ satthÄ• pubbÄ• rÄ• me viharanto keá¸·isÄ«le bhikkh
kira bhikkhÅ« satthari uparipÄ• sÄ• de viharante heá¹-á¹-hÄ• pÄ• sÄ• de diá¹-á¹-hasutÄ• dÄ
paribhÄ• saÃ±ca karontÄ• nisÄ«diá¹ƒsu. satthÄ• mahÄ• moggallÄ• naá¹ƒ Ä• mantetvÄ• `
saá¹ƒvejehÄ«â€™â€™ ti Ä• ha. thero Ä• kÄ• se uppatitvÄ• pÄ• daá¹…guá¹-á¹-hakena pÄ•
yÄ• va udakapariyantÄ• pÄ• sÄ• daá¹ƒ kampesi. te bhikkhÅ« maraá¹‡abhayabhÄ«tÄ• nikk
tesaá¹ƒ so keá¸·isÄ«labhÄ• vo bhikkhÅ«su pÄ• kaá¹-o jÄ• to. athekadivasaá¹ƒ bhikkhÅ« dh
samuá¹-á¹-hÄ• pesuá¹ƒ \Ne II 371/ --- ``Ä• vuso, ekacce bhikkhÅ« evarÅ«pe niyyÄ• nikasÄ•
keá¸·isÄ«lÄ• hutvÄ• vicaranti, `aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™ ti vipassanÄ• ya kamma
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepete keá¸·isÄ«lakÄ• yevÄ• â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ gÄ• make
``komÄ• raputtoâ€™â€™ ti naá¹ƒ saÃ±jÄ• niá¹ƒsu. so aparabhÄ• ge nikkhamitvÄ• isipabba
himavantapadese vasi. athaÃ±Ã±e keá¸·isÄ«lÄ• tÄ• pasÄ• himavantapadese assamaá¹ƒ n
kasiá¹‡aparikammamattampi nesaá¹ƒ natthi, araÃ±Ã±ato phalÄ• phalÄ• ni Ä• haritvÄ• khÄ
nÄ• nappakÄ• rÄ• ya keá¸·iyÄ• vÄ«tinÄ• menti. tesaá¹ƒ santike eko makkaá¹-o atthi, sopi k
405/ mukhavikÄ• rÄ• dÄ«ni karonto tÄ• pasÄ• naá¹ƒ nÄ• nÄ• vidhaá¹ƒ keá¸·iá¹ƒ dasseti. tÄ
vasitvÄ• loá¹‡ambilasevanatthÄ• ya manussapathaá¹ƒ agamaá¹ƒsu. tesaá¹ƒ gatakÄ• lato p

taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• vÄ• saá¹ƒ kappesi, makkaá¹-o tesaá¹ƒ viya tassapi keá¸·iá¹ƒ da

bodhisatto accharaá¹ƒ paharitvÄ• ``susikkhitapabbajitÄ• naá¹ƒ santike vasantena nÄ• ma
448/ kÄ• yÄ• dÄ«hi susaÃ±Ã±atena jhÄ• nesu yuttena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti t
tato paá¹-á¹-hÄ• ya sÄ«lavÄ• Ä• cÄ• rasampanno ahosi, bodhisattopi tato aÃ±Ã±attha agar
loá¹‡ambilaá¹ƒ sevitvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ agamaá¹ƒsu. makkaá¹-o pubbe viya tesaá¹ƒ ke
naá¹ƒ tÄ• pasÄ• ``pubbe, tvaá¹ƒ Ä• vuso, amhÄ• kaá¹ƒ purato keá¸·iá¹ƒ akÄ• si, idÄ• ni na
kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti pucchantÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

145__._ á¹• 21 ``pure tuvaá¹ƒ sÄ«lavataá¹ƒ sakÄ• se, okkantikaá¹ƒ kÄ«á¸·asi assamamhi.

karohare makkaá¹-iyÄ• ni makkaá¹-a, na taá¹ƒ mayaá¹ƒ sÄ«lavataá¹ƒ ramÄ• mÄ• â€™â€™

tattha __sÄ«lavataá¹ƒ sakÄ• se_ti keá¸·isÄ«lÄ• naá¹ƒ amhÄ• kaá¹ƒ santike. __okkantika_n
kÄ«á¸·asi. __karohare_ti ettha __are_ti Ä• lapanaá¹ƒ. __makkaá¹-iyÄ• nÄ«_ti
mukhamakkaá¹-ikakÄ«á¸·Ä• saá¹…khÄ• tÄ• ni mukhavikÄ• rÄ• ni. __na taá¹ƒ mayaá¹ƒ sÄ«
pubbe tava keá¸·isÄ«laá¹ƒ keá¸·ivataá¹ƒ, taá¹ƒ mayaá¹ƒ etarahi na ramÄ• ma, tvampi no na
kho kÄ• raá¹‡anti.

taá¹ƒ \Ne II 372/ sutvÄ• makkaá¹-o dutiyaá¹ƒ gÄ• thamÄ• ha ---

146__._ á¹• 21 ``sutÄ• hi mayhaá¹ƒ paramÄ• visuddhi, komÄ• raputtassa bahussutassa.

mÄ• dÄ• ni maá¹ƒ maÃ±Ã±i tuvaá¹ƒ yathÄ• pure, jhÄ• nÄ• nuyutto viharÄ• mi Ä• vusoâ€™

tattha \Be II 406/ __mayha_nti karaá¹‡atthe sampadÄ• naá¹ƒ. __visuddhÄ«_ti jhÄ• navisud
bahÅ«naá¹ƒ kasiá¹‡aparikammÄ• naá¹ƒ aá¹-á¹-hannaÃ±ca samÄ• pattÄ«naá¹ƒ sutattÄ• ce
bahussutassa. __tuva_nti tesu ekaá¹ƒ tÄ• pasaá¹ƒ Ä• lapanto idÄ• ni mÄ• maá¹ƒ tvaá¹ƒ pu
nÄ• haá¹ƒ purimasadiso, Ä• cariyo me laddhoti dÄ«peti.

taá¹ƒ \Ee II 449/ sutvÄ• tÄ• pasÄ• tatiyaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

147__._ á¹• 21 ``sacepi selasmi vapeyya bÄ«jaá¹ƒ, devo ca vasse na hi taá¹ƒ virÅ«á¸·he.

sutÄ• hi te sÄ• paramÄ• visuddhi, Ä• rÄ• tuvaá¹ƒ makkaá¹-a jhÄ• nabhÅ«miyÄ• â€™â€™

tassattho --- sacepi pÄ• sÄ• á¹‡apiá¹-á¹-he paÃ±cavidhaá¹ƒ bÄ«jaá¹ƒ vapeyya, devo ca sa
akhettatÄ• ya taá¹ƒ na virÅ«á¸·heyya, evameva tayÄ• paramÄ• jhÄ• navisuddhi sutÄ• , tva

tiracchÄ• nayonikattÄ• Ä• rÄ• jhÄ• nabhÅ«miyÄ• dÅ«re á¹-hito, na sakkÄ• tayÄ• jhÄ• na
makkaá¹-aá¹ƒ garahiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kea
bhikkhÅ« ahesuá¹ƒ, komÄ• raputto pana ahameva ahosiâ€™â€™ nti.

komÄ• raputtajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [300] 10. vakajÄ• takavaá¹‡á¹‡anÄ•

__parapÄ• á¹‡arodhÄ• jÄ«vanto_ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡asanthataa
vatthu __vinaye_ (Vin III 565 Ä• dayo) vitthÄ• rato Ä• gatameva. ayaá¹ƒ panettha saá¹…khe
duvassiko ekavassikena saddhivihÄ• rikena saddhiá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• sa
373/ vanditvÄ• pakkanto vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattappatto appicchatÄ• diguá
dhutaá¹…gÄ• ni samÄ• dÄ• ya parisampi terasadhutaá¹…gadharaá¹ƒ katvÄ• bhagavati ter
sapariso satthÄ• raá¹ƒ upasaá¹…kamitvÄ• parisaá¹ƒ nissÄ• ya paá¹-hamaá¹ƒ garahaá¹ƒ la
katikÄ• ya ananuvattane dutiyaá¹ƒ sÄ• dhukÄ• raá¹ƒ labhitvÄ• ``ito paá¹-á¹-hÄ• ya dhutaá¹
yathÄ• sukhaá¹ƒ upasaá¹…kamitvÄ• maá¹ƒ passantÅ«â€™â€™ ti satthÄ• rÄ• katÄ• nugg
tamatthaá¹ƒ Ä• rocesi. tato pabhuti bhikkhÅ« dhutaá¹…gadharÄ• hutvÄ• satthÄ• raá¹ƒ \Be
upasaá¹…kamitvÄ• satthari paá¹-isallÄ• nÄ• vuá¹-á¹-hite tattha tattha paá¹ƒsukÅ«lÄ• ni ch
pattacÄ«varÄ• neva gaá¹‡hiá¹ƒsu. satthÄ• sambahulehi bhikkhÅ«hi saddhiá¹ƒ senÄ• sana
450/ tattha tattha patitÄ• ni paá¹ƒsukÅ«lÄ• ni disvÄ• pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``bhik
bhikkhÅ«naá¹ƒ dhutaá¹…gasamÄ• dÄ• naá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ vakassa uposathakamm
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakko devarÄ• jÄ• a
gaá¹…gÄ• tÄ«re pÄ• sÄ• á¹‡apiá¹-á¹-he vasati, atha gaá¹…gÄ• ya mahodakaá¹ƒ Ä• gantvÄ
parikkhipi. vako abhiruhitvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-he nipajji, nevassa gocaro atthi, na gocar
udakampi vaá¸• á¸• hateva. so cintesi --- ``mayhaá¹ƒ neva gocaro atthi, na gocarÄ• ya gam
pana nipajjanato uposathakammaá¹ƒ varaâ€™â€™ nti manasÄ• va uposathaá¹ƒ adhiá¹-á¹-
nipajji. tadÄ• sakko devarÄ• jÄ• Ä• vajjamÄ• no tassa taá¹ƒ dubbalasamÄ• dÄ• naá¹ƒ Ã±a
viheá¹-hessÄ• mÄ«â€™â€™ ti eá¸·akarÅ«pena Ä• gantvÄ• tassa avidÅ«re á¹-hatvÄ• attÄ
disvÄ• ``aÃ±Ã±asmiá¹ƒ divase uposathakammaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• y
eá¸·akopi ito cito ca pakkhanditvÄ• attÄ• naá¹ƒ gahetuá¹ƒ nÄ• dÄ• si. vako taá¹ƒ gahetuá¹ƒ
Ä• gamma ``uposathakammaá¹ƒ tÄ• va me na bhijjatÄ«â€™â€™ ti tattheva puna nipajji. sa
Ä• kÄ• se á¹-hatvÄ• ``tÄ• disassa dubbalajjhÄ• sayassa kiá¹ƒ uposathakammena, tvaá¹ƒ m
eá¸·akamaá¹ƒsaá¹ƒ khÄ• ditukÄ• mo ahosÄ«â€™â€™ ti taá¹ƒ viheá¹-hetvÄ• garahitvÄ• de

148__._ á¹• 21 ``parapÄ• á¹‡arodhÄ• jÄ«vanto, maá¹ƒsalohitabhojano.

vako vataá¹ƒ samÄ• dÄ• ya, upapajji uposathaá¹ƒ ||

149__._ á¹• 21 ``tassa \Be II 408/ sakko vataÃ±Ã±Ä• ya, ajarÅ«penupÄ• gami.

vÄ«tatapo ajjhappatto, bhaÃ±ji lohitapo tapaá¹ƒ ||

150__._ á¹• 21 ``evameva \Ne II 374/ \Ee II 451/ idhekacce, samÄ• dÄ• namhi dubbalÄ• .

lahuá¹ƒ karonti attÄ• naá¹ƒ, vakova ajakÄ• raá¹‡Ä• â€™â€™ ti || ---

tissopi abhisambuddhagÄ• thÄ• va.

tattha __upapajji uposatha_nti uposathavÄ• saá¹ƒ upagato. __vataÃ±Ã±Ä• yÄ• _ti tassa du
__vÄ«tatapo ajjhappatto_ti vigatatapo hutvÄ• upagato, taá¹ƒ khÄ• dituá¹ƒ pakkhandÄ«ti att
lohitapÄ• yÄ«. __tapa_nti taá¹ƒ attano samÄ• dÄ• natapaá¹ƒ bhindi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sal

vakajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kumbhavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

varakumbha supatta sirivhayano, sucisammata bindusaro cusabho.

saritaá¹ƒpati caá¹‡á¸• i jarÄ• kapinÄ• , atha makkaá¹-iyÄ• vakakena dasÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

saá¹…kappo padumo ceva, udapÄ• nena tatiyaá¹ƒ.

abbhantaraá¹ƒ ghaá¹-abhedaá¹ƒ, tikanipÄ• tamhilaá¹…katanti ||

tikanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(dutiyo bhÄ• go niá¹-á¹-hito.)

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• taka-aá¹-á¹-hakathÄ•

(tatiyo bhÄ• go)

4. catukkanipÄ• to

1. kÄ• liá¹…gavaggo

á¹• 03 [301] 1. cÅ«á¸·akÄ• liá¹…gajÄ• takavaá¹‡á¹‡anÄ•

__vivarathimÄ• saá¹ƒ_ \Ne III 1/ \Ee III 1/ \Be III 1/ __dvÄ• ra_nti idaá¹ƒ satthÄ• jetavane v
catunnaá¹ƒ paribbÄ• jikÄ• naá¹ƒ pabbajjaá¹ƒ Ä• rabbha kathesi. vesÄ• liyaá¹ƒ kira licchavir
sahassÄ• ni satta satÄ• ni satta ca licchavÄ« vasiá¹ƒsu. te sabbepi pucchÄ• paá¹-ipucchÄ•
atheko paÃ±casu vÄ• dasatesu byatto nigaá¹‡á¹-ho vesÄ• liyaá¹ƒ sampÄ• puá¹‡i, te tassa
aparÄ• pi evarÅ«pÄ• nigaá¹‡á¹-hÄ« sampÄ• puá¹‡i \Ne III 2/. rÄ• jÄ• no dvepi jane vÄ• da
sadisÄ• va ahesuá¹ƒ. tato licchavÄ«naá¹ƒ etadahosi ``ime dvepi paá¹-icca uppanno putto by
ti. tesaá¹ƒ vivÄ• haá¹ƒ kÄ• retvÄ• dvepi ekato vÄ• sesuá¹ƒ. atha nesaá¹ƒ saá¹ƒvÄ• saman
catasso dÄ• rikÄ• yo eko ca dÄ• rako jÄ• yi. dÄ• rikÄ• naá¹ƒ ``saccÄ• , lolÄ• , avadhÄ• rikÄ
nÄ• maá¹ƒ akaá¹ƒsu, dÄ• rakassa ``saccakoâ€™â€™ ti. te \Be III 2/ paÃ±capi janÄ• viÃ±Ã
paÃ±ca vÄ• dasatÄ• ni, pitito paÃ±ca vÄ• dasatÄ• nÄ«ti vÄ• dasahassaá¹ƒ uggaá¹‡hiá¹ƒsu
evaá¹ƒ ovadiá¹ƒsu ``sace koci gihÄ« tumhÄ• kaá¹ƒ vÄ• daá¹ƒ bhindissati, tassa pÄ• dapari
sace pabbajito bhindissati, tassa santike pabbajeyyÄ• thÄ• â€™â€™ ti.

aparabhÄ• ge mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. tesu kÄ• lakatesu saccakanigaá¹‡á¹-ho tat
licchavÄ«naá¹ƒ sippaá¹ƒ sikkhÄ• pento vasi. bhaginiyo jambusÄ• khaá¹ƒ gahetvÄ• vÄ• dat
nagaraá¹ƒ caramÄ• nÄ• sÄ• vatthiá¹ƒ patvÄ• nagaradvÄ• re sÄ• khaá¹ƒ nikhaá¹‡itvÄ• ``y
Ä• ropetuá¹ƒ sakkoti gihÄ« vÄ• pabbajito vÄ• , so etaá¹ƒ paá¹ƒsupuÃ±jaá¹ƒ pÄ• dehi vikirit
maddatÅ«â€™â€™ ti dÄ• rakÄ• naá¹ƒ vatvÄ• bhikkhÄ• ya nagaraá¹ƒ pavisiá¹ƒsu. athÄ• y
asammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• rittaghaá¹-esu pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapet
paá¹-ijaggitvÄ• divÄ• taraá¹ƒ sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisanto taá¹ƒ sÄ• khaá¹ƒ disvÄ
dÄ• rakÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. thero dÄ• rakeheva pÄ• tÄ• petvÄ• maddÄ• pe
á¹-hapitÄ• , te katabhattakiccÄ• va Ä• gantvÄ• jetavanadvÄ• rakoá¹-á¹-hake maá¹ƒ passan
vatvÄ• nagaraá¹ƒ pavisitvÄ• katabhattakicco vihÄ• radvÄ• rakoá¹-á¹-hake aá¹-á¹-hÄ• si. tÄ
bhikkhÄ• ya caritvÄ• Ä• gatÄ• sÄ• khaá¹ƒ madditaá¹ƒ disvÄ• ``kenÄ• yaá¹ƒ madditÄ• â€™

``sÄ• riputtattherena, sace tumhe vÄ• datthikÄ• , jetavanadvÄ• rakoá¹-á¹-hakaá¹ƒ gacchath
vuttÄ• puna nagaraá¹ƒ pavisitvÄ• mahÄ• janaá¹ƒ sannipÄ• tetvÄ• vihÄ• radvÄ• rakoá¹-á¹
vÄ• dasahassaá¹ƒ pucchiá¹ƒsu. thero taá¹ƒ vissajjetvÄ• ``aÃ±Ã±aá¹ƒ kiÃ±ci jÄ• nÄ• thÄ• â
jÄ• nÄ• ma, sÄ• mÄ«â€™â€™ ti. ``ahaá¹ƒ pana vo kiÃ±ci pucchÄ• mÄ«â€™â€™ ti. ``pucch
kathessÄ• mÄ• â€™â€™ ti.

thero ``ekaá¹ƒ nÄ• ma kiâ€™â€™ nti pucchi. tÄ• na jÄ• niá¹ƒsu. thero vissajjesi. tÄ• ``amh
parÄ• jayo, tumhÄ• kaá¹ƒ jayoâ€™â€™ ti Ä• haá¹ƒsu. ``idÄ• ni kiá¹ƒ karissathÄ• â€™â€™
mÄ• tÄ• pitÅ«hi ayaá¹ƒ ovÄ• do dinno `sace vo gihÄ« vÄ• daá¹ƒ bhindissati, tassa pajÄ• pa
pabbajito, tassa santike pabbajeyyÄ• thÄ• â€™ ti, pabbajjaá¹ƒ no dethÄ• â€™â€™ ti. thero
vatvÄ• tÄ• uppalavaá¹‡á¹‡Ä• ya theriyÄ• santike pabbÄ• jesi. tÄ• sabbÄ• pi na cirasseva
pÄ• puá¹‡iá¹ƒsu. athekadivasaá¹ƒ \Be III 3/ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samu
sÄ• riputtatthero catunnaá¹ƒ paribbÄ• jikÄ• naá¹ƒ avassayo hutvÄ• sabbÄ• arahattaá¹ƒ pÄ
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepesa etÄ• saá¹ƒ avassayo \Ee III 3/ ahosi, idÄ• ni pa
pabbajjÄ• bhisekaá¹ƒ dÄ• pesi, pubbe rÄ• jamahesiá¹-á¹-hÄ• ne á¹-hapesÄ«â€™â€™ ti vat

atÄ«te kÄ• liá¹…garaá¹-á¹-he dantapuranagare kÄ• liá¹…garÄ• je rajjaá¹ƒ kÄ• rente assaka
pÄ• á¹-alinagare assako nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. kÄ• liá¹…go sampannabalavÄ• h
paá¹-iyodhaá¹ƒ na passati. so yujjhitukÄ• mo hutvÄ• amaccÄ• naá¹ƒ Ä• rocesi ``ahaá¹ƒ yu
pana na passÄ• mi, kiá¹ƒ karomÄ• â€™â€™ ti. amaccÄ• ``attheko, mahÄ• rÄ• ja, upÄ• yo
uttamarÅ«padharÄ• , tÄ• pasÄ• dhetvÄ• paá¹-icchannayÄ• ne nisÄ«dÄ• petvÄ• balapariv
carÄ• petha. yo rÄ• jÄ• tÄ• attano gehe kÄ• tukÄ• mo bhavissati, tena saddhiá¹ƒ yuddhaá
vadiá¹ƒsu. rÄ• jÄ• tathÄ• kÄ• resi. tÄ• hi gatagataá¹-á¹-hÄ• ne rÄ• jÄ• no bhayena tÄ• saá
denti, paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesetvÄ• bahinagareyeva vasÄ• penti. evaá¹ƒ sakalajambudÄ
assakaraá¹-á¹-he pÄ• á¹-alinagaraá¹ƒ pÄ• puá¹‡iá¹ƒsu. assakopi nagaradvÄ• rÄ• ni pidahÄ
pesesi. tassa nandiseno nÄ• ma amacco paá¹‡á¸• ito byatto upÄ• yakusalo. so cintesi ``imÄ
sakalajambudÄ«paá¹ƒ vicaritvÄ• paá¹-iyodhaá¹ƒ na labhiá¹ƒsu, evaá¹ƒ sante jambudÄ«po
ahaá¹ƒ kÄ• liá¹…gena saddhiá¹ƒ yujjhissÄ• mÄ«â€™â€™ ti. so nagaradvÄ• raá¹ƒ gantvÄ•
tÄ• saá¹ƒ dvÄ• raá¹ƒ vivarÄ• petuá¹ƒ paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1__._ á¹• 21 ``vivarathimÄ• saá¹ƒ dvÄ• raá¹ƒ, nagaraá¹ƒ pavisantu aruá¹‡arÄ• jassa.

sÄ«hena susiá¹-á¹-hena, surakkhitaá¹ƒ nandisenenÄ• â€™â€™ ti ||

tattha __aruá¹‡arÄ• jassÄ• _ti so hi rajje patiá¹-á¹-hitakÄ• le raá¹-á¹-hanÄ• mavasena assa
kuladattiyaá¹ƒ panassa nÄ• maá¹ƒ aruá¹‡oti \Be III 4/ \Ee III 4/. tenÄ• ha ``aruá¹‡arÄ• jassÄ
__sÄ«henÄ• _ti purisasÄ«hena. __susiá¹-á¹-henÄ• _ti Ä• cariyehi suá¹-á¹-hu anusÄ• sitena

nandisenena nÄ• ma.

so evaá¹ƒ vatvÄ• dvÄ• raá¹ƒ vivarÄ• petvÄ• tÄ• gahetvÄ• assakaraÃ±Ã±o datvÄ• ``tum
sati ahaá¹ƒ jinissÄ• mi, imÄ• uttamarÅ«padharÄ• rÄ• jadhÄ«taro mahesiyo karothÄ• â€™â
dÄ• petvÄ• tÄ• hi saddhiá¹ƒ Ä• gate purise ``gacchatha, tumhe rÄ• jadhÄ«tÅ«naá¹ƒ assaka
\Ne III 4/ á¹-hapitabhÄ• vaá¹ƒ tumhÄ• kaá¹ƒ raÃ±Ã±o Ä• cikkhathÄ• â€™â€™ ti uyyojesi. te
kÄ• liá¹…go ``na hi nÅ«na so mayhaá¹ƒ balaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti vatvÄ• tÄ• vadeva
nandiseno tassa Ä• gamanaá¹ƒ Ã±atvÄ• ``attano kira rajjasÄ«mÄ• yameva hotu, mÄ• amh
okkamatu, ubhinnaá¹ƒ rajjÄ• naá¹ƒ antare yuddhaá¹ƒ bhavissatÄ«â€™â€™ ti sÄ• sanaá¹ƒ
attano rajjapariyanteyeva aá¹-á¹-hÄ• si. assakopi attano rajjapariyante aá¹-á¹-hÄ• si. tadÄ•
isipabbajjaá¹ƒ pabbajitvÄ• tesaá¹ƒ dvinnaá¹ƒ rajjÄ• naá¹ƒ antare paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ v
cintesi ``samaá¹‡Ä• nÄ• ma kiÃ±ci jÄ• nissanti, ko jÄ• nÄ• ti, kiá¹ƒ bhavissati, kassa jayo v
bhavissati, tÄ• pasaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti aÃ±Ã±Ä• takavesena bodhisattaá¹ƒ up
ekamantaá¹ƒ nisÄ«ditvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ``bhante, kÄ• liá¹…go ca assako ca
attano rajjasÄ«mÄ• yameva á¹-hitÄ• , etesu kassa jayo bhavissati, kassa parÄ• jayoâ€™â€
ahaá¹ƒ ``asukassa jayo, asukassa parÄ• jayoâ€™â€™ ti na jÄ• nÄ• mi, sakko pana devarÄ
tamahaá¹ƒ pucchitvÄ• kathessÄ• mi, sve Ä• gaccheyyÄ• sÄ«ti. sakko bodhisattassa upaá¹
III 5/ nisÄ«di, atha naá¹ƒ bodhisatto tamatthaá¹ƒ pucchi. bhante, kÄ• liá¹…go jinissati, assak
idaÃ±cidaÃ±ca pubbanimittaá¹ƒ paÃ±Ã±Ä• yissatÄ«ti.

kÄ• liá¹…go punadivase Ä• gantvÄ• pucchi, bodhisattopissa Ä• cikkhi. so ``kiá¹ƒ nÄ• ma pu
bhavissatÄ«â€™â€™ ti apucchitvÄ• va ``ahaá¹ƒ kira jinissÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• ya
kathÄ• vitthÄ• rikÄ• ahosi. taá¹ƒ sutvÄ• assako nandisenaá¹ƒ pakkosÄ• petvÄ• ``kÄ• liá¹
III 5/, mayaá¹ƒ parÄ• jissÄ• ma, kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti Ä• ha. so ``ko etaá¹ƒ jÄ
jayo vÄ• parÄ• jayo vÄ• , tumhe mÄ• cintayitthÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ assÄ• setvÄ•
vanditvÄ• ekamantaá¹ƒ nisinno ``bhante, ko jinissati, ko parÄ• jissatÄ«â€™â€™ ti pucchi. `
jinissati, assako parÄ• jissatÄ«â€™â€™ ti? ``bhante, jinantassa pubbanimittaá¹ƒ kiá¹ƒ bhav
parÄ• jinantassÄ• â€™â€™ ti? ``mahÄ• puÃ±Ã±a, jinantassa Ä• rakkhadevatÄ• sabbaseto
sabbakÄ• á¸·ako, ubhinnampi Ä• rakkhadevatÄ• yujjhitvÄ• jayaparÄ• jayaá¹ƒ karissantÄ«â
sutvÄ• uá¹-á¹-hÄ• ya gantvÄ• raÃ±Ã±o sahÄ• ye sahassamatte mahÄ• yodhe gahetvÄ• a
``ambho, amhÄ• kaá¹ƒ raÃ±Ã±o jÄ«vitaá¹ƒ dÄ• tuá¹ƒ sakkhissathÄ• â€™â€™ ti pucchi. ``Ä
``tena hi imasmiá¹ƒ papÄ• te patathÄ• â€™â€™ ti. te patituá¹ƒ Ä• rabhiá¹ƒsu. atha ne vÄ• r
patanena, amhÄ• kaá¹ƒ raÃ±Ã±o jÄ«vitaá¹ƒ dÄ• tuá¹ƒ suhadayÄ• anivattino hutvÄ• yujjha
sampaá¹-icchiá¹ƒsuá¹ƒ.

atha \Ne III 5/ saá¹…gÄ• me upaá¹-á¹-hite kÄ• liá¹…go ``ahaá¹ƒ kira jinissÄ• mÄ«â€™â€™
balakÄ• yÄ• pissa ``amhÄ• kaá¹ƒ kira jayoâ€™â€™ ti vosÄ• naá¹ƒ Ä• pajjitvÄ• sannÄ• haa
6/ hutvÄ• yathÄ• ruci pakkamiá¹ƒsu, vÄ«riyakaraá¹‡akÄ• le vÄ«riyaá¹ƒ na kariá¹ƒsu. ubhop

abhiruhitvÄ• ``yujjhissÄ• mÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ upasaá¹…kamanti. ubhinna
gantvÄ• kÄ• liá¹…garaÃ±Ã±o Ä• rakkhadevatÄ• sabbaseto usabho ahosi, itarassa sabbak
aÃ±Ã±amaÃ±Ã±aá¹ƒ yujjhanÄ• kÄ• raá¹ƒ dassentÄ• upasaá¹…kamiá¹ƒsu. te pana usabhÄ
paÃ±Ã±Ä• yanti, na aÃ±Ã±esaá¹ƒ. nandiseno assakaá¹ƒ pucchi ``paÃ±Ã±Ä• yati te, mahÄ•
ti. ``Ä• ma, paÃ±Ã±Ä• yatÄ«â€™â€™ ti. ``kenÄ• kÄ• renÄ• â€™â€™ ti. ``kÄ• liá¹…garaÃ±Ã
usabho hutvÄ• paÃ±Ã±Ä• yati, amhÄ• kaá¹ƒ Ä• rakkhadevatÄ• sabbakÄ• á¸·ako kilamant
``mahÄ• rÄ• ja, tumhe mÄ• bhÄ• yatha, mayaá¹ƒ jinissÄ• ma, kÄ• liá¹…go parÄ• jissati, tu
otaritvÄ• imaá¹ƒ sattiá¹ƒ gahetvÄ• susikkhitasindhavaá¹ƒ udarapasse vÄ• mahatthena upp
purisasahassena saddhiá¹ƒ vegena gantvÄ• kÄ• liá¹…garaÃ±Ã±o Ä• rakkhadevataá¹ƒ satt
mayaá¹ƒ sahassamattÄ• sattisahassena paharissÄ• ma \Be III 6/, evaá¹ƒ kÄ• liá¹…gassa Ä
tato kÄ• liá¹…go parÄ• jissati, mayaá¹ƒ jinissÄ• mÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€
dinnasaÃ±Ã±Ä• ya gantvÄ• sattiyÄ• pahari, sÅ«rayodhasahassÄ• pi amaccÄ• sattisahass
Ä• rakkhadevatÄ• tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i, tÄ• vadeva kÄ• liá¹…go parÄ• jitv
palÄ• yamÄ• naá¹ƒ disvÄ• sahassamattÄ• amaccÄ• ``kÄ• liá¹…go palÄ• yatÄ«â€™â€™
maraá¹‡abhayabhÄ«to palÄ• yamÄ• no taá¹ƒ tÄ• pasaá¹ƒ akkosanto dutiyaá¹ƒ gÄ• thamÄ•

2__._ á¹• 21 ``jayo kaliá¹…gÄ• namasayhasÄ• hinaá¹ƒ, parÄ• jayo anayo assakÄ• naá¹ƒ.

icceva \Ee III 7/ te bhÄ• sitaá¹ƒ brahmacÄ• ri, na ujjubhÅ«tÄ• vitathaá¹ƒ bhaá¹‡antÄ«â€™â

tattha __asayhasÄ• hina_nti asayhaá¹ƒ dussahaá¹ƒ sahituá¹ƒ samatthÄ• naá¹ƒ. __icceva t
tayÄ• kÅ«á¹-atÄ• pasa laÃ±jaá¹ƒ gahetvÄ• parÄ• jinakarÄ• jÄ• naá¹ƒ jinissati, jinanarÄ• jÄ
bhÄ• sitaá¹ƒ. __na ujjubhÅ«tÄ• _ti ye kÄ• yena vÄ• cÄ• ya manasÄ• ca ujubhÅ«tÄ• , na te

evaá¹ƒ so tÄ• pasaá¹ƒ akkosanto palÄ• yanto attano nagarameva gato, nivattitvÄ• oloketu
katipÄ• haccayena sakko tÄ• pasassa upaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. tÄ• paso tena saddh
gÄ• thamÄ• ha ---

3__._ á¹• 21 ``devÄ• \Ne III 6/ musÄ• vÄ• damupÄ• tivattÄ• , saccaá¹ƒ dhanaá¹ƒ paramaá

taá¹ƒ te musÄ• bhÄ• sitaá¹ƒ devarÄ• ja, kiá¹ƒ vÄ• paá¹-icca maghavÄ• mahindÄ• â€™â€

tattha __taá¹ƒ te musÄ• bhÄ• sita_nti yaá¹ƒ tayÄ• mayhaá¹ƒ bhÄ• sitaá¹ƒ, taá¹ƒ atthabha
kathentena tayÄ• musÄ• bhÄ• sitaá¹ƒ, tayÄ• kiá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca evaá¹ƒ bhÄ• s

taá¹ƒ \Be III 7/ sutvÄ• sakko catutthaá¹ƒ gÄ• thamÄ• ha ---

4__._ á¹• 21 ``nanu te sutaá¹ƒ brÄ• hmaá¹‡a bhaÃ±Ã±amÄ• ne, devÄ• na issanti purisapa

damo samÄ• dhi manaso abhejjo, abyaggatÄ• nikkamanaÃ±ca kÄ• le.

daá¸·haÃ±ca viriyaá¹ƒ purisaparakkamo ca, teneva Ä• si vijayo assakÄ• naâ€™â€™ nti ||

tassattho --- kiá¹ƒ tayÄ• , brÄ• hmaá¹‡a, tattha tattha vacane bhaÃ±Ã±amÄ• ne idaá¹ƒ na s
devÄ• purisaparakkamassa na issanti na usÅ«yanti, assakaraÃ±Ã±o \Ee III 8/ vÄ«riyakaraá
attadamanasaá¹…khÄ• to __damo, _ samaggabhÄ• vena __manaso abhejjo, _ abhejja__sa
sahÄ• yÄ• naá¹ƒ vÄ«riyakaraá¹‡akÄ• le __abyaggatÄ• _ yathÄ• kÄ• liá¹…gassa manussÄ
evaá¹ƒ anosakkanaá¹ƒ samaggabhÄ• vena abhejjacittÄ• naá¹ƒ __vÄ«riyaÃ±ca purisaparak
kÄ• raá¹‡ena assakÄ• naá¹ƒ jayo ahosÄ«ti.

palÄ• te ca pana kÄ• liá¹…ge assakarÄ• jÄ• vilopaá¹ƒ gÄ• hÄ• petvÄ• attano nagaraá¹ƒ g
sÄ• sanaá¹ƒ pesesi ``imÄ• saá¹ƒ catunnaá¹ƒ rÄ• jakaÃ±Ã±Ä• naá¹ƒ dÄ• yajjakoá¹-á¹-hÄ• s
kÄ• tabbamettha jÄ• nissÄ• mÄ«â€™â€™ ti. so taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• bhÄ«tasito tÄ•
pesesi, tato paá¹-á¹-hÄ• ya samaggavÄ• saá¹ƒ vasiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• kÄ• li
daharabhikkhuniyo ahesuá¹ƒ, nandiseno sÄ• riputto, tÄ• paso pana ahameva ahosiâ€™â€™

cÅ«á¸·akÄ• liá¹…gajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [302] 2. mahÄ• assÄ• rohajÄ• takavaá¹‡á¹‡anÄ•

__adeyyesuá¹ƒ_ \Ne III 7/ \Be III 8/ dadaá¹ƒ __dÄ• na_nti idaá¹ƒ satthÄ• jetavane viharant
Ä• rabbha kathesi. paccuppannavatthu heá¹-á¹-hÄ• kathitameva. satthÄ• ``porÄ• á¹‡akapa
upakÄ• ravaseneva kiriá¹ƒsÅ«â€™â€™ ti vatvÄ• idhÄ• pi atÄ«taá¹ƒ Ä• hari.

atÄ«te bodhisatto bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• dhammena samena rajjaá¹ƒ kÄ• reti, dÄ• r
rakkhati. so ``paccantaá¹ƒ kupitaá¹ƒ vÅ«pasamessÄ• mÄ«â€™â€™ ti balavÄ• hanaparivuto
abhiruhitvÄ• palÄ• yamÄ• no ekaá¹ƒ paccantagÄ• maá¹ƒ pÄ• puá¹‡i. tattha tiá¹ƒsa janÄ• r
pÄ• tova gÄ• mamajjhe sannipatitvÄ• gÄ• makiccaá¹ƒ karonti. tasmiá¹ƒ khaá¹‡e rÄ• jÄ• va
abhiruhitvÄ• alaá¹…katapaá¹-iyatto gÄ• madvÄ• rena \Ee III 9/ antogÄ• maá¹ƒ pÄ• visi. te
nti bhÄ«tÄ• palÄ• yitvÄ• sakasakagehÄ• ni pavisiá¹ƒsu. eko panettha attano gehaá¹ƒ agar
paccuggamanaá¹ƒ katvÄ• ``rÄ• jÄ• kira paccantaá¹ƒ gatoâ€™â€™ ti suyyati, kosi tvaá¹ƒ r
``rÄ• japuriso, sammÄ• â€™â€™ ti. ``tena hi ethÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ gehaá¹ƒ netvÄ
nisÄ«dÄ• petvÄ• ``ehi, bhadde, sahÄ• yakassa pÄ• de dhovÄ• â€™â€™ ti bhariyaá¹ƒ tass
balÄ• nurÅ«pena Ä• hÄ• raá¹ƒ datvÄ• ``muhuttaá¹ƒ vissamathÄ• â€™â€™ ti sayanaá¹ƒ pa

itaro assassa sannÄ• haá¹ƒ mocetvÄ• caá¹…kamÄ• petvÄ• udakaá¹ƒ pÄ• yetvÄ• piá¹-á¹-
tiá¹‡aá¹ƒ adÄ• si. evaá¹ƒ tayo cattÄ• ro divase rÄ• jÄ• naá¹ƒ paá¹-ijaggitvÄ• ``gacchÄ• mal
vutte puna raÃ±Ã±o ca assassa ca kattabbayuttakaá¹ƒ sabbamakÄ• si. rÄ• jÄ• tussitvÄ• g
mahÄ• assÄ• roho nÄ• ma, nagaramajjhe amhÄ• kaá¹ƒ gehaá¹ƒ, sace kenaci kiccena naga
dakkhiá¹‡advÄ• re á¹-hatvÄ• dovÄ• rikaá¹ƒ `mahÄ• assÄ• roho kataragehe vasatÄ«â€™ ti
gahetvÄ• amhÄ• kaá¹ƒ gehaá¹ƒ Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

balakÄ• yopi rÄ• jÄ• naá¹ƒ adisvÄ• bahinagare khandhÄ• vÄ• raá¹ƒ bandhitvÄ• á¹-hito rÄ
paccuggantvÄ• parivÄ• resi. rÄ• jÄ• nagaraá¹ƒ pavisanto dvÄ• rantare á¹-hatvÄ• \Be III 9/
pakkosÄ• petvÄ• mahÄ• janaá¹ƒ paá¹-ikkamÄ• petvÄ• ``tÄ• ta, eko paccantagÄ• mavÄ• s
Ä• gantvÄ• `mahÄ• assÄ• rohassa gehaá¹ƒ kahaâ€™ nti taá¹ƒ pucchissati, taá¹ƒ tvaá¹ƒ ha
maá¹ƒ dasseyyÄ• si, tadÄ• tvaá¹ƒ sahassaá¹ƒ labhissasÄ«â€™â€™ ti Ä• ha. so nÄ• gacch
rÄ• jÄ• tassa vasanagÄ• me baliá¹ƒ vaá¸• á¸• hÄ• pesi, balimhi vaá¸• á¸• hite nÄ• gacchati
\Ne III 8/ baliá¹ƒ vaá¸• á¸• hÄ• pesi, neva Ä• gacchati. atha naá¹ƒ gÄ• mavÄ• sino sannipati
tava sahÄ• yassa mahÄ• assÄ• rohassa Ä• gatakÄ• lato paá¹-á¹-hÄ• ya \Ee III 10/ mayaá¹ƒ
sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkoma, gaccha tava sahÄ• yassa mahÄ• assÄ• rohassa vatvÄ•
vissajjÄ• pehÄ«â€™â€™ ti. sÄ• dhu gacchissÄ• mi, na pana sakkÄ• tucchahatthena gantu
dÄ• rakÄ• atthi, tesaÃ±ca bhariyÄ• ya cassa sahÄ• yakassa ca me nivÄ• sanapÄ• rupanap
``sÄ• dhu sajjissÄ• mÄ• â€™â€™ ti te sabbaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ sajjayiá¹ƒsu.

so taÃ±ca attano ghare pakkapÅ«vaÃ±ca Ä• dÄ• ya gantvÄ• dakkhiá¹‡advÄ• raá¹ƒ patvÄ•
``kahaá¹ƒ, samma, mahÄ• assÄ• rohassa gehaâ€™â€™ nti. so ``ehi dassemi teâ€™â€™ ti
rÄ• jadvÄ• raá¹ƒ gantvÄ• ``dovÄ• riko ekaá¹ƒ paccantagÄ• mavÄ• siá¹ƒ gahetvÄ• Ä• gato
taá¹ƒ sutvÄ• Ä• sanÄ• uá¹-á¹-hÄ• ya ``mayhaá¹ƒ sahÄ• yo ca tena saddhiá¹ƒ Ä• gatÄ• ca
paccuggamanaá¹ƒ katvÄ• disvÄ• va naá¹ƒ parissajitvÄ• ``mayhaá¹ƒ sahÄ• yikÄ• ca dÄ• r
pucchitvÄ• hatthe gahetvÄ• mahÄ• talaá¹ƒ abhiruhitvÄ• setacchattassa heá¹-á¹-hÄ• rÄ• j
aggamahesiá¹ƒ pakkosÄ• petvÄ• ``bhadde, sahÄ• yassa me pÄ• de dhovÄ• â€™â€™ ti Ä•
rÄ• jÄ• suvaá¹‡á¹‡abhiá¹…kÄ• rena udakaá¹ƒ Ä• siÃ±ci. devÄ«pi pÄ• de dhovitvÄ• gandh
``kiá¹ƒ, samma, atthi, kiÃ±ci amhÄ• kaá¹ƒ khÄ• danÄ«yaâ€™â€™ nti pucchi. so ``atthÄ«â€
nÄ«harÄ• pesi. rÄ• jÄ• suvaá¹‡á¹‡ataá¹-á¹-akena gahetvÄ• tassa saá¹…gahaá¹ƒ karonto
khÄ• dathÄ• â€™â€™ ti deviyÄ• ca amaccÄ• naÃ±ca khÄ• dÄ• petvÄ• sayampi khÄ• di. i
dassesi. rÄ• jÄ• tassa saá¹…gahatthaá¹ƒ kÄ• sikavatthÄ• ni apanetvÄ• tena Ä• bhatavatth
III 10/. devÄ«pi \Ee III 11/ kÄ• sikavatthaÃ±ceva Ä• bharaá¹‡Ä• ni ca apanetvÄ• tena Ä• bh
Ä• bharaá¹‡Ä• ni piá¸·andhi.

atha naá¹ƒ rÄ• jÄ• rÄ• jÄ• rahaá¹ƒ bhojanaá¹ƒ bhojÄ• petvÄ• ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä•
karaá¹‡aniyÄ• meneva massukammaá¹ƒ kÄ• retvÄ• gandhodakena nhÄ• petvÄ• satasaha
nivÄ• sÄ• petvÄ• rÄ• jÄ• laá¹…kÄ• rena alaá¹…kÄ• rÄ• petvÄ• Ä• nehÄ«â€™â€™ ti. so ta

bheriá¹ƒ carÄ• petvÄ• amacce sannipÄ• tÄ• petvÄ• setacchattassa majjhe jÄ• tihiá¹…gula
upaá¸• á¸• harajjaá¹ƒ adÄ• si. te tato paá¹-á¹-hÄ• ya ekato bhuÃ±janti pivanti sayanti, vissÄ
kenaci abhejjo. athassa rÄ• jÄ• puttadÄ• repi pakkosÄ• petvÄ• antonagare nivesanaá¹ƒ m
samaggÄ• sammodamÄ• nÄ• rajjaá¹ƒ kÄ• renti.

atha \Ne III 9/ amaccÄ• kujjhitvÄ• rÄ• japuttaá¹ƒ Ä• haá¹ƒsu ``kumÄ• ra, rÄ• jÄ• ekassa g
upaá¸• á¸• harajjaá¹ƒ datvÄ• tena saddhiá¹ƒ ekato bhuÃ±jati pivati sayati, dÄ• rake ca vanc
raÃ±Ã±Ä• katakammaá¹ƒ na jÄ• nÄ• ma, kiá¹ƒ karoti rÄ• jÄ• , mayaá¹ƒ lajjÄ• ma, tvaá¹ƒ ra
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•  sabbaá¹ƒ taá¹ƒ kathaá¹ƒ raÃ±Ã±o Ä• rocetvÄ•  ``
mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. ``tÄ• ta, ahaá¹ƒ yuddhaparÄ• jito kahaá¹ƒ vasiá¹ƒ, api nu
jÄ• nÄ• ma, devÄ• â€™â€™ ti. ``ahaá¹ƒ etassa ghare vasanto arogo hutvÄ• Ä• gantvÄ• ra
mama upakÄ• rino kasmÄ• sampattiá¹ƒ na dassÄ• mÄ«â€™â€™ ti evaá¹ƒ vatvÄ• ca pana
adÄ• tabbayuttakassa deti, dÄ• tabbayuttakassa na deti, so Ä• padaá¹ƒ patvÄ• kiÃ±ci upak
ti dassento imÄ• gÄ• thÄ• Ä• ha ---

5__._ á¹• 21 ``adeyyesu \Ee III 12/ dadaá¹ƒ dÄ• naá¹ƒ, deyyesu nappavecchati.

Ä• pÄ• su byasanaá¹ƒ patto, sahÄ• yaá¹ƒ nÄ• dhigacchati ||

6__._ á¹• 21 ``nÄ• deyyesu dadaá¹ƒ dÄ• naá¹ƒ, deyyesu yo pavecchati.

Ä• pÄ• su byasanaá¹ƒ patto, sahÄ• yamadhigacchati ||

7__._ á¹• 21 ``saÃ±Ã±ogasambhogavisesadassanaá¹ƒ \Be III 11/, anariyadhammesu saá¹-h

kataÃ±ca ariyesu ca ajjavesu, mahapphalaá¹ƒ hoti aá¹‡umpi tÄ• disu ||

8__._ á¹• 21 ``yo pubbe katakalyÄ• á¹‡o, akÄ• loke sudukkaraá¹ƒ.

pacchÄ• kayirÄ• na vÄ• kayirÄ• , accantaá¹ƒ pÅ«janÄ• rahoâ€™â€™ ti ||

tattha __adeyyesÅ«_ti pubbe akatÅ«pakÄ• resu. __deyyesÅ«_ti pubbe katÅ«pakÄ• resu. _
paveseti na deti. __Ä• pÄ• sÅ«_ti Ä• padÄ• su. __byasana_nti dukkhaá¹ƒ. __saÃ±Ã±ogasa
mittena kato saÃ±Ã±ogo ceva sambhogo ca, tassa visesadassanaá¹ƒ guá¹‡adassanaá¹ƒ su
etaá¹ƒ sabbaá¹ƒ asuddhadhammattÄ• anariyadhammesu kerÄ• á¹-ikattÄ• saá¹-hesu nass
kataguá¹‡ajÄ• nanena ariyesu parisuddhesu. __ajjavesÅ«_ti teneva kÄ• raá¹‡ena ujukesu a
__aá¹‡umpÄ«_ti appamattakampi. __tÄ• disÅ«_ti ye tÄ• disÄ• puggalÄ• honti ariyÄ• ujub
kataá¹ƒ mahapphalaá¹ƒ hoti mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• raá¹ƒ, sukhette vuttabÄ«jamiv

itarasmiá¹ƒ pana pÄ• pe bahumpi kataá¹ƒ aggimhi khittabÄ«jamiva nassatÄ«ti attho. vuttam

``yathÄ• pi bÄ«jamaggimhi, á¸• ayhati na virÅ«hati.

evaá¹ƒ kataá¹ƒ asappurise, nassati na virÅ«hati ||

``kataÃ±Ã±umhi ca posamhi, sÄ«lavante ariyavuttine.

sukhette viya bÄ«jÄ• ni, kataá¹ƒ tamhi na nassatÄ«â€™â€™ ti || (J I 10.77-78).

__pubbe katakalyÄ• á¹‡o_ti paá¹-hamataraá¹ƒ upakÄ• raá¹ƒ katvÄ• á¹-hito. __akÄ• _ti aka
sudukkaraá¹ƒ nÄ• ma akÄ• sÄ«ti attho. __pacchÄ• kayirÄ• _ti so pacchÄ• aÃ±Ã±aá¹ƒ \Ee
karotu vÄ• mÄ• vÄ• , teneva paá¹-hamakatena guá¹‡ena __accantaá¹ƒ pÅ«janÄ• raho_ h
sakkÄ• rasammÄ• naá¹ƒ arahatÄ«ti.

idaá¹ƒ pana sutvÄ• neva amaccÄ• , na rÄ• japutto puna kiÃ±ci kathesÄ«ti.

satthÄ• \Be III 12/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
Ä• nando ahosi, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

mahÄ• assÄ• rohajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [303] 3. ekarÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__anuttare kÄ• maguá¹‡e samiddhe_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ k
Ä• rabbha kathesi. paccuppannavatthu heá¹-á¹-hÄ• __seyyajÄ• take_ (J I 3.94 Ä• dayo) ka
satthÄ• ``na tvaÃ±Ã±eva anatthena atthaá¹ƒ Ä• hari, porÄ• á¹‡akapaá¹‡á¸• itÄ• pi attano a
Ä• hariá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiraÃ±Ã±o upaá¹-á¹-hÄ• ko amacco rÄ• jantepure dubbhi. rÄ• jÄ• pacc
dosaá¹ƒ disvÄ• taá¹ƒ raá¹-á¹-hÄ• pabbÄ• jesi. so dubbhisenaá¹ƒ nÄ• ma kosalarÄ• jÄ• na
sabbaá¹ƒ __mahÄ• sÄ«lavajÄ• take_ (J I 1.51) kathitameva. idha pana dubbhiseno mahÄ•
bÄ• rÄ• á¹‡asirÄ• jÄ• naá¹ƒ gaá¹‡hÄ• petvÄ• sikkÄ• ya pakkhipÄ• petvÄ• uttarummÄ• re
olambÄ• pesi. rÄ• jÄ• corarÄ• jÄ• naá¹ƒ Ä• rabbha mettaá¹ƒ bhÄ• vetvÄ• kasiá¹‡aparikam
nibbattesi, bandhanaá¹ƒ chijji, tato rÄ• jÄ• Ä• kÄ• se pallaá¹…kena nisÄ«di. corarÄ• jassa s
``á¸• ayhÄ• mi á¸• ayhÄ• mÄ«â€™â€™ ti bhÅ«miyaá¹ƒ aparÄ• paraá¹ƒ parivattati. ``kimeta
``mahÄ• rÄ• ja, tumhe evarÅ«paá¹ƒ dhammikarÄ• jÄ• naá¹ƒ niraparÄ• dhaá¹ƒ dvÄ• rassa u
heá¹-á¹-hÄ• sÄ«sakaá¹ƒ olambÄ• pethÄ• â€™â€™ ti vadiá¹ƒsu. tena hi vegena gantvÄ• m

rÄ• jÄ• naá¹ƒ Ä• kÄ• se pallaá¹…kena nisinnaá¹ƒ \Ee III 14/ disvÄ• Ä• gantvÄ• dubbhisen
gantvÄ• taá¹ƒ vanditvÄ• khamÄ• petuá¹ƒ paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

9__._ á¹• 21 ``anuttare kÄ• maguá¹‡e samiddhe, bhutvÄ• na pubbe vasi ekarÄ• ja.

sodÄ• ni dugge narakamhi khitto, nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aâ€™â€™ nti ||

tattha \Be III 13/ __vasÄ«_ti vuttho. __ekarÄ• jÄ• _ti bodhisattaá¹ƒ nÄ• menÄ• lapati. __sod
idÄ• ni. __dugge_ti visame. __narakamhÄ«_ti Ä• vÄ• á¹-e. olambitaá¹-á¹-hÄ• naá¹ƒ sandhÄ
__nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡a_nti evarÅ«pe visamaá¹-á¹-hÄ• ne khittopi porÄ•
balaÃ±ca nappajahasÄ«ti pucchati.

taá¹ƒ sutvÄ• bodhisatto sesagÄ• thÄ• avoca ---

10__._ á¹• 21 ``pubbeva khantÄ« ca tapo ca mayhaá¹ƒ, sampatthitÄ• dubbhisena ahosi.

taá¹ƒdÄ• ni laddhÄ• na kathaá¹ƒ nu rÄ• ja, jahe ahaá¹ƒ vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ ||

11__._ á¹• 21 ``sabbÄ• kirevaá¹ƒ pariniá¹-á¹-hitÄ• ni, yasassinaá¹ƒ paÃ±Ã±avantaá¹ƒ visay

yaso ca laddhÄ• purimaá¹ƒ uá¸·Ä• raá¹ƒ, nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ ||

12__._ á¹• 21 ``panujja dukkhena sukhaá¹ƒ janinda, sukhena vÄ• dukkhamasayhasÄ• hi.

ubhayattha santo abhinibbutattÄ• , sukhe ca dukkhe ca bhavanti tulyÄ• â€™â€™ ti ||

tattha __khantÄ«_ti adhivÄ• sanakhanti. __tapo_ti tapacaraá¹‡aá¹ƒ. __sampatthitÄ• _ti iccl
\Ne III 12/. __dubbhisenÄ• _ti taá¹ƒ nÄ• menÄ• lapati. __taá¹ƒdÄ• ni laddhÄ• nÄ• _ti taá¹ƒ
labhitvÄ• . __jahe_ti kena kÄ• raá¹‡ena ahaá¹ƒ jaheyyaá¹ƒ. yassa hi dukkhaá¹ƒ vÄ• doman
taá¹ƒ jaheyyÄ• ti dÄ«peti.

__ ``sabbÄ• kirevaá¹ƒ pariniá¹-á¹-hitÄ• nÄ«â€™â€™ _ti anussavavasena attano sampattiá
15/. idaá¹ƒ vuttaá¹ƒ hoti --- sabbÄ• neva mama kattabbakiccÄ• ni dÄ• nasÄ«labhÄ• vanÄ• u
niá¹-á¹-hitÄ• nÄ«ti. __yasassinaá¹ƒ paÃ±Ã±avantaá¹ƒ visayhÄ• _ti parivÄ• rasampattiyÄ• y
paÃ±Ã±Ä• sampadÄ• ya paÃ±Ã±avanta, asayhasÄ• hitÄ• ya visayha. evaá¹ƒ tÄ«á¹‡ipetÄ•
panettha nipÄ• to \Be III 14/. byaÃ±janasiliá¹-á¹-hatÄ• vasenantakÄ• rassa sÄ• nunÄ• sikat
__yaso cÄ• _ti yasaÃ±ca, ayameva vÄ• pÄ• á¹-ho. __laddhÄ• purima_nti labhitvÄ• purima
__uá¸·Ä• ra_nti mahantaá¹ƒ. kilesavikkhambhanamettÄ• bhÄ• vanÄ• jhÄ• nuppattiyo sandh

evarÅ«paá¹ƒ yasaá¹ƒ laddhÄ• kiá¹ƒkÄ• raá¹‡Ä• purÄ• á¹‡avaá¹‡á¹‡abalaá¹ƒ jahissÄ• mÄ

__dukkhenÄ• _ti tayÄ• uppÄ• ditena narakamhi khipanadukkhena mama rajjasukhaá¹ƒ pa
dukkha_nti jhÄ• nasukhena vÄ• taá¹ƒ dukkhaá¹ƒ panuditvÄ• . __ubhayattha santo_ti ye sa
dvÄ«supi etesu koá¹-á¹-hÄ• sesu abhinibbutasabhÄ• vÄ• majjhattÄ• __sukhe ca dukkhe c
ekasadisÄ• nibbikÄ• rÄ• va hontÄ«ti.

idaá¹ƒ sutvÄ• dubbhiseno bodhisattaá¹ƒ khamÄ• petvÄ• ``tumhÄ• kaá¹ƒ rajjaá¹ƒ tumheva
paá¹-ibÄ• hissÄ• mÄ«â€™â€™ ti vatvÄ• tassa duá¹-á¹-hÄ• maccassa rÄ• jÄ• á¹‡aá¹ƒ kÄ•
rajjaá¹ƒ amaccÄ• naá¹ƒ niyyÄ• detvÄ• isipabbajjaá¹ƒ pabbajitvÄ• brahmalokaparÄ• yaá¹‡

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• du
bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

ekarÄ• jajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [304] 4. daddarajÄ• takavaá¹‡á¹‡anÄ•

__imÄ• ni ma_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kodhanaá¹ƒ bhikkhuá¹ƒ Ä• rab
III 13/ heá¹-á¹-hÄ• kathitameva. tadÄ• hi dhammasabhÄ• yaá¹ƒ tassa kodhanabhÄ• vakat
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu kodhanos
bhanteâ€™â€™ ti vutte ``na, bhikkhave \Ee III 16/, idÄ• neva, pubbepesa kodhanoyeva, ko
porÄ• á¹‡akapaá¹‡á¸• itÄ• parisuddhÄ• nÄ• garÄ• jabhÄ• ve \Be III 15/ á¹-hitÄ• pi tÄ«á¹‡i
ukkÄ• rabhÅ«miyaá¹ƒ vasiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese da
daddaranÄ• gabhavanaá¹ƒ nÄ• ma atthi, tattha rajjaá¹ƒ kÄ• rentassa daddararaÃ±Ã±o putt
kaniá¹-á¹-habhÄ• tÄ• panassa cÅ«á¸·adaddaro nÄ• ma. so kodhano pharuso nÄ• gamÄ• á
paharanto vicarati. nÄ• garÄ• jÄ• tassa pharusabhÄ• vaá¹ƒ Ã±atvÄ• nÄ• gabhavanato taá
Ä• á¹‡Ä• pesi. mahÄ• daddaro pana pitaraá¹ƒ khamÄ• petvÄ• nivÄ• resi. dutiyampi rÄ• jÄ•
khamÄ• pesi. tatiyavÄ• re pana ``tvaá¹ƒ maá¹ƒ imaá¹ƒ anÄ• cÄ• raá¹ƒ nÄ«harÄ• pentaá¹ƒ
janÄ• imamhÄ• nÄ• gabhavanÄ• nikkhamitvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ ukkÄ• rabhÅ«miyaá
ti nÄ• gabhavanÄ• nikkaá¸• á¸• hÄ• pesi. te tattha gantvÄ• vasiá¹ƒsu. atha ne ukkÄ• rabh
gocaraá¹ƒ pariyesamÄ• ne gÄ• madÄ• rakÄ• disvÄ• paharantÄ• leá¸• á¸• udaá¹‡á¸• Ä• d
puthulasÄ«sÄ• sÅ«cinaá¹…guá¹-á¹-hÄ• udakadeá¸• á¸• ubhÄ• maá¹‡á¸• Å«kabhakkhÄ• â
paribhÄ• santi.

cÅ«á¸·adaddaro caá¹‡á¸• apharusatÄ• ya tesaá¹ƒ taá¹ƒ avamÄ• naá¹ƒ asahanto ``bhÄ• tik
paribhavanti, Ä• sÄ«visabhÄ• vaá¹ƒ no na jÄ• nanti, ahaá¹ƒ tesaá¹ƒ avamÄ• naá¹ƒ sahituá¹
nÄ• sÄ• vÄ• tena te nÄ• sessÄ• mÄ«â€™â€™ ti bhÄ• tarÄ• saddhiá¹ƒ sallapanto paá¹-har

13__._ á¹• 21 ``imÄ• ni maá¹ƒ daddara tÄ• payanti, vÄ• cÄ• duruttÄ• ni manussaloke.

maá¹‡á¸• Å«kabhakkhÄ• udakantasevÄ«, Ä• sÄ«visaá¹ƒ maá¹ƒ avisÄ• sapantÄ«â€™â€™

tattha \Ee III 17/ __tÄ• payantÄ«_ti dukkhÄ• penti. __maá¹‡á¸• Å«kabhakkhÄ• udakantase
``maá¹‡á¸• Å«kabhakkhÄ• â€™â€™ ti ca ``udakantasevÄ«â€™â€™ ti ca vadantÄ• ete avi
Ä• sÄ«visaá¹ƒ samÄ• naá¹ƒ sapanti akkosantÄ«ti.

tassa \Ne III 14/ vacanaá¹ƒ sutvÄ• mahÄ• daddaro sesagÄ• thÄ• abhÄ• si ---

14__._ á¹• 21 ``sakÄ• raá¹-á¹-hÄ• pabbÄ• jito, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato.

mahantaá¹ƒ koá¹-á¹-haá¹ƒ kayirÄ• tha, duruttÄ• naá¹ƒ nidhetave ||

15__._ á¹• 21 ``yattha \Be III 16/ posaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• vinayena vÄ• .

na tattha mÄ• naá¹ƒ kayirÄ• tha, vasamaÃ±Ã±Ä• take jane ||

16__._ á¹• 21 ``videsavÄ• saá¹ƒ vasato, jÄ• tavedasamenapi.

khamitabbaá¹ƒ sapaÃ±Ã±ena, api dÄ• sassa tajjitaâ€™â€™ nti ||

tattha __duruttÄ• naá¹ƒ nidhetave_ti yathÄ• dhaÃ±Ã±anidhÄ• natthÄ• ya mahantaá¹ƒ koá¹
kicce uppanne dhaÃ±Ã±aá¹ƒ vaá¸·aÃ±jenti, evamevaá¹ƒ videsaá¹ƒ gato antohadaye paá¹‡á
nidhÄ• natthÄ• ya mahantaá¹ƒ koá¹-á¹-haá¹ƒ kayirÄ• tha. tattha tÄ• ni duruttÄ• ni nidahitvÄ•
pahonakakÄ• le kÄ• tabbaá¹ƒ karissati. __jÄ• tiyÄ• vinayena vÄ• _ti ``ayaá¹ƒ khattiyo brÄ•
``sÄ«lavÄ• bahussuto guá¹‡asampannoâ€™â€™ ti vÄ• evaá¹ƒ yattha jÄ• tiyÄ• vinayena
__mÄ• na_nti evarÅ«paá¹ƒ maá¹ƒ lÄ• makavohÄ• rena voharanti, na sakkaronti na garuá¹ƒ
kareyya. __vasamaÃ±Ã±Ä• take jane_ti attano jÄ• tigottÄ• dÄ«ni ajÄ• nantassa janassa sa
vasatÄ• , ayameva vÄ• pÄ• á¹-ho.

evaá¹ƒ te tattha tÄ«á¹‡i vassÄ• ni vasiá¹ƒsu. atha ne pitÄ• pakkosÄ• pesi. te tato paá¹-á¹-h
jÄ• tÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kodhano bhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. ``tadÄ• cÅ«á¸·adaddaro kodhano bhikkh
ahameva ahosiâ€™â€™ nti.

daddarajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [305] 5. sÄ«lavÄ«maá¹ƒsanajÄ• takavaá¹‡á¹‡anÄ•

__natthi_ \Ne III 15/ \Ee III 18/ __loke raho nÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto k
Ä• rabbha kathesi. vatthu ekÄ• dasakanipÄ• te __pÄ• nÄ«yajÄ• take_ (J I 11.59 Ä• dayo) Ä
panettha saá¹…khepo --- paÃ±casatÄ• bhikkhÅ« antojetavane vasantÄ• majjhimayÄ• mas
vitakkayiá¹ƒsu. satthÄ• \Be III 17/ chasupi rattidivÄ• koá¹-á¹-hÄ• sesu yathÄ• ekacakkhuko
puttaá¹ƒ, cÄ• marÄ« vÄ• laá¹ƒ appamÄ• dena rakkhati, evaá¹ƒ niccakÄ• laá¹ƒ bhikkhÅ« olo
dibbacakkhunÄ• jetavanaá¹ƒ olokento cakkavattiraÃ±Ã±o attano nivesane uppannacore viy
gandhakuá¹-iá¹ƒ vivaritvÄ• Ä• nandattheraá¹ƒ Ä• mantetvÄ• ``Ä• nanda, antojetavane koá
vasanakabhikkhÅ« sannipÄ• tÄ• petvÄ• gandhakuá¹-idvÄ• re Ä• sanaá¹ƒ paÃ±Ã±Ä• pehÄ
satthu paá¹-ivedesi. satthÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• sabbasaá¹…gÄ• hikavasena Ä
porÄ• á¹‡akapaá¹‡á¸• itÄ• `pÄ• pakaraá¹‡e raho nÄ• ma natthÄ«â€™ ti pÄ• paá¹ƒ na kari
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
tattheva bÄ• rÄ• á¹‡asiyaá¹ƒ disÄ• pÄ• mokkhassa Ä• cariyassa santike paÃ±cannaá¹ƒ mÄ
jeá¹-á¹-hako hutvÄ• sippaá¹ƒ uggaá¹‡hÄ• ti. Ä• cariyassa pana vayappattÄ• dhÄ«tÄ• atth
mÄ• á¹‡avakÄ• naá¹ƒ sÄ«laá¹ƒ vÄ«maá¹ƒsitvÄ• sÄ«lasampannasseva dhÄ«taraá¹ƒ dassÄ
mÄ• á¹‡avake Ä• mantetvÄ• ``tÄ• tÄ• , mayhaá¹ƒ dhÄ«tÄ• vayappattÄ• , vivÄ• hamassÄ•
vatthÄ• laá¹…kÄ• raá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, gacchatha tumhe attano attano Ã±Ä• takÄ• n
thenetvÄ• vatthÄ• laá¹…kÄ• re Ä• haratha, kenaci adiá¹-á¹-hameva gaá¹‡hÄ• mi, dassetvÄ
gaá¹‡hÄ• mÄ«â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tato paá¹-á¹-
apassantÄ• naá¹ƒ thenetvÄ• vatthapiá¸·andhanÄ• dÄ«ni Ä• haranti. Ä• cariyo Ä• bhatÄ• bh
á¹-hapesi. bodhisatto pana na kiÃ±ci Ä• hari. atha naá¹ƒ Ä• cariyo Ä• ha ``tvaá¹ƒ \Ee III 19/
kiÃ±ci Ä• harasÄ«â€™â€™ ti. ``Ä• ma, Ä• cariyÄ• â€™â€™ ti. ``kasmÄ• , tÄ• tÄ• â€™â€™
passsantassa Ä• bhataá¹ƒ gaá¹‡hatha, ahaá¹ƒ pana pÄ• pakaraá¹‡e raho nÄ• ma na passÄ
dve gÄ• thÄ• Ä• ha ---

17__._ á¹• 21 ``natthi loke raho nÄ• ma, pÄ• pakammaá¹ƒ pakubbato.

passanti vanabhÅ«tÄ• ni, taá¹ƒ bÄ• lo maÃ±Ã±atÄ« raho ||

18__._ á¹• 21 ``ahaá¹ƒ \Ne III 16/ raho na passÄ• mi, suÃ±Ã±aá¹ƒ vÄ• pi na vijjati.

yattha aÃ±Ã±aá¹ƒ na passÄ• mi, asuÃ±Ã±aá¹ƒ hoti taá¹ƒ mayÄ• â€™â€™ ti ||

tattha \Be III 18/ __raho_ti paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ. __vanabhÅ«tÄ• nÄ«_ti vane nibb
bÄ• lo_ti taá¹ƒ pÄ• pakammaá¹ƒ raho mayÄ• katanti bÄ• lo maÃ±Ã±ati. __suÃ±Ã±aá¹ƒ vÄ•
sattehi suÃ±Ã±aá¹ƒ tucchaá¹ƒ bhaveyya, tampi natthÄ«ti Ä• ha.

Ä• cariyo tassa pasÄ«ditvÄ• ``tÄ• ta, na mayhaá¹ƒ gehe dhanaá¹ƒ natthi, ahaá¹ƒ pana sÄ«
dhÄ«taraá¹ƒ dÄ• tukÄ• mo ime mÄ• á¹‡avake vÄ«maá¹ƒsanto evamakÄ• siá¹ƒ, mama dhÄ«
ti dhÄ«taraá¹ƒ alaá¹…karitvÄ• bodhisattassa adÄ• si. sesamÄ• á¹‡avake ``tumhehi Ä• bha
gehameva nethÄ• â€™â€™ ti Ä• ha.

satthÄ• ``iti kho, bhikkhave, te dussÄ«lamÄ• á¹‡avakÄ• attano dussÄ«latÄ• ya taá¹ƒ itthiá
itaro paá¹‡á¸• itamÄ• á¹‡avo sÄ«lasampannatÄ• ya labhÄ«â€™â€™ ti vatvÄ• abhisambud
abhÄ• si ---

19__._ á¹• 21 ``dujjacco ca sujacco ca, nando ca sukhavaá¸• á¸• hito.

vajjo ca addhuvasÄ«lo ca, te dhammaá¹ƒ jahumatthikÄ• ||

20__._ á¹• 21 ``brÄ• hmaá¹‡o ca kathaá¹ƒ jahe, sabbadhammÄ• na pÄ• ragÅ«.

yo dhammamanupÄ• leti, dhitimÄ• saccanikkamoâ€™â€™ ti ||

tattha __dujjacco_tiÄ• dayo cha jeá¹-á¹-hakamÄ• á¹‡avÄ• , tesaá¹ƒ nÄ• maá¹ƒ gaá¹‡hi, ava
aggahetvÄ• sabbasaá¹…gÄ• hikavaseneva __ ``te dhammaá¹ƒ jahumatthikÄ• â€™â€™ _t
mÄ• á¹‡avÄ• . __dhamma_nti itthipaá¹-ilÄ• bhasabhÄ• vaá¹ƒ \Ee III 20/. __jahumatthikÄ• _
ayameva vÄ• pÄ• á¹-ho. makÄ• ro padabyaÃ±janasandhivasena vutto. idaá¹ƒ vuttaá¹ƒ hoti
tÄ• ya itthiyÄ• atthikÄ• va hutvÄ• attano dussÄ«latÄ• ya taá¹ƒ itthipaá¹-ilÄ• bhasabhÄ• vaá

__brÄ• hmaá¹‡o cÄ• _ti itaro pana sÄ«lasampanno brÄ• hmaá¹‡o. __kathaá¹ƒ jahe_ti kena
itthipaá¹-ilÄ• bhasabhÄ• vaá¹ƒ jahissati. __sabbadhammÄ• na_nti imasmiá¹ƒ á¹-hÄ• ne loki
dasa \Ne III 17/ sÄ«lÄ• ni, tÄ«á¹‡i sucaritÄ• ni ca, sabbadhammÄ• nÄ• ma, tesaá¹ƒ so pÄ•
dhamma_nti vuttappakÄ• rameva \Be III 19/ dhammaá¹ƒ __yo anupÄ• leti_ rakkhati. __dhiti
sÄ«larakkhanadhitiyÄ• samannÄ• gato. __saccanikkamo_ti sacce sabhÄ• vabhÅ«te yathÄ«
samannÄ• gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
tÄ• ni paÃ±ca bhikkhusatÄ• ni arahatte patiá¹-á¹-hahiá¹ƒsu.

tadÄ• Ä• cariyo sÄ• riputto ahosi, paá¹‡á¸• itamÄ• á¹‡avo pana ahameva ahosinti.

sÄ«lavÄ«maá¹ƒsanajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [306] 6. sujÄ• tÄ• jÄ• takavaá¹‡á¹‡anÄ•

__kimaá¹‡á¸• akÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto mallikaá¹ƒ deviá¹ƒ Ä• rabbha kath
raÃ±Ã±o tÄ• ya saddhiá¹ƒ sirivivÄ• do ahosi, ``sayanakalahoâ€™â€™ tipi vadantiyeva. rÄ•
atthibhÄ• vampi na jÄ• nÄ• ti. mallikÄ• devÄ«pi ``satthÄ• raÃ±Ã±o mayi kuddhabhÄ• vaá¹
ti cintesi. satthÄ• pi Ã±atvÄ• ``imesaá¹ƒ samaggabhÄ• vaá¹ƒ karissÄ• mÄ«â€™â€™ ti pub
pattacÄ«varamÄ• dÄ• ya paÃ±cabhikkhusataparivÄ• ro sÄ• vatthiá¹ƒ pavisitvÄ• rÄ• jadvÄ•
tathÄ• gatassa pattaá¹ƒ gahetvÄ• nivesanaá¹ƒ pavesetvÄ• paÃ±Ã±attÄ• sane nisÄ«dÄ• p
bhikkhusaá¹…ghassa dakkhiá¹‡odakaá¹ƒ datvÄ• yÄ• gukhajjakaá¹ƒ Ä• hari. satthÄ• patta
``mahÄ• rÄ• ja, kahaá¹ƒ devÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ, bhante, tÄ• ya attano yasena mat
``mahÄ• rÄ• ja, sayameva yasaá¹ƒ datvÄ• mÄ• tugÄ• maá¹ƒ ukkhipitvÄ• tÄ• ya katassa a
yuttaâ€™â€™ nti. rÄ• jÄ• satthu vacanaá¹ƒ sutvÄ• taá¹ƒ pakkosÄ• pesi, sÄ• satthÄ• raá¹
satthÄ• ``aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggehi bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti sÄ• maggira
pakkÄ• mi. tato paá¹-á¹-hÄ• ya ubho samaggavÄ• saá¹ƒ vasiá¹ƒsu. bhikkhÅ« dhammasabh
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, satthÄ• ekavacaneneva ubho samagge akÄ• sÄ«â€™â
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, idÄ• neva, pubbepÄ• haá¹ƒ \Be III 20/ ete ekavÄ• deneva samagge akÄ• siâ€™
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 18/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa atth
amacco ahosi. athekadivasaá¹ƒ rÄ• jÄ• vÄ• tapÄ• naá¹ƒ vivaritvÄ• rÄ• jaá¹…gaá¹‡aá¹ƒ ol
tasmiá¹ƒ khaá¹‡e ekÄ• paá¹‡á¹‡ikadhÄ«tÄ• abhirÅ«pÄ• paá¹-hamavaye á¹-hitÄ• sujÄ• tÄ
sÄ«se katvÄ• ``badarÄ• ni gaá¹‡hatha, badarÄ• ni gaá¹‡hathÄ• â€™â€™ ti vadamÄ• nÄ•
rÄ• jÄ• tassÄ• saddaá¹ƒ sutvÄ• tÄ• ya paá¹-ibaddhacitto hutvÄ• asÄ• mikabhÄ• vaá¹ƒ Ã±
aggamahesiá¹-á¹-hÄ• ne á¹-hapetvÄ• mahantaá¹ƒ yasaá¹ƒ adÄ• si. sÄ• raÃ±Ã±o piyÄ• ah
rÄ• jÄ• suvaá¹‡á¹‡ataá¹-á¹-ake badarÄ• ni khÄ• danto nisÄ«di. tadÄ• sujÄ• tÄ• devÄ« rÄ•
khÄ• dantaá¹ƒ disvÄ• ``mahÄ• rÄ• ja, kiá¹ƒ nÄ• ma tumhe khÄ• dathÄ• â€™â€™ ti puccha
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21__._ á¹• 21 ``kimaá¹‡á¸• akÄ• ime deva, nikkhittÄ• kaá¹ƒsamallake.

upalohitakÄ• vaggÅ«, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __kimaá¹‡á¸• akÄ• _ti kiá¹ƒphalÄ• ni nÄ• metÄ• ni, parimaá¹‡á¸• alavasena pana aá
__kaá¹ƒsamallake_ti suvaá¹‡á¹‡ataá¹-á¹-ake. __upalohitakÄ• _ti rattavaá¹‡á¹‡Ä• . __vaggÅ

rÄ• jÄ• kujjhitvÄ• ``badaravÄ• á¹‡ijake paá¹‡á¹‡ikagahapatikassa dhÄ«te attano kulasant
jÄ• nÄ• sÄ«â€™â€™ ti vatvÄ• dve gÄ• thÄ• abhÄ• si ---

22__._ á¹• 21 ``yÄ• ni \Ee III 22/ pure tuvaá¹ƒ devi, bhaá¹‡á¸• u nantakavÄ• sinÄ«.

ucchaá¹…gahatthÄ• pacinÄ• si, tassÄ• te koliyaá¹ƒ phalaá¹ƒ ||

23__._ á¹• 21 ``uá¸• á¸• ayhate na ramati, bhogÄ• vippajahanti taá¹ƒ.

tatthevimaá¹ƒ paá¹-inetha, yattha kolaá¹ƒ pacissatÄ«â€™â€™ ti ||

tattha __bhaá¹‡á¸• Å«_ti muá¹‡á¸• asÄ«sÄ• hutvÄ• . __nantakavÄ• sinÄ«_ti jiá¹‡á¹‡apilot
__ucchaá¹…gahatthÄ• pacinÄ• sÄ«_ti aá¹-aviá¹ƒ pavisitvÄ• aá¹…kusakena sÄ• khaá¹ƒ or
hatthena gahetvÄ• ucchaá¹…ge pakkhipanavasena ucchaá¹…gahatthÄ• \Be III 21/ hutvÄ•
__tassÄ• te koliyaá¹ƒ phala_nti tassÄ• tava evaá¹ƒ pacinantiyÄ• ocinantiyÄ• yamahaá¹ƒ
koliyaá¹ƒ kuladattiyaá¹ƒ phalanti attho.

__uá¸• á¸• ayhate_ \Ne III 19/ __na ramatÄ«_ti ayaá¹ƒ jammÄ« imasmiá¹ƒ rÄ• jakule vasan
pakkhittÄ• viya á¸• ayhati nÄ• bhiramati. __bhogÄ• _ti rÄ• jabhogÄ• imaá¹ƒ alakkhikaá¹ƒ v
kolaá¹ƒ pacissatÄ«_ti yattha gantvÄ• puna badarameva pacinitvÄ• vikkiá¹‡antÄ« jÄ«vikaá
naá¹ƒ nethÄ• ti vadati.

bodhisatto ``á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o ime samagge kÄ• tuá¹ƒ na sakkhissatÄ«â€™â€™
saÃ±Ã±Ä• petvÄ• ``imissÄ• anikkaá¸• á¸• hanaá¹ƒ karisssÄ• mÄ«â€™â€™ ti cintetvÄ• ca

24__._ á¹• 21 ``honti hete mahÄ• rÄ• ja, iddhippattÄ• ya nÄ• riyÄ• .

khama deva sujÄ• tÄ• ya, mÄ• ssÄ• kujjha rathesabhÄ• â€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, ete evarÅ«pÄ• pamÄ• dadosÄ• yasaá¹ƒ pattÄ• ya nÄ• riyÄ• h
ucce á¹-hÄ• ne á¹-hapetvÄ• idÄ• ni ``ettakassa aparÄ• dhassa asahanaá¹ƒ nÄ• ma na yutt
khama, deva, sujÄ• tÄ• ya, etissÄ• mÄ• kujjha __rathesabha_ rathajeá¹-á¹-hakÄ• ti.

rÄ• jÄ• tassa vacanena deviyÄ• taá¹ƒ aparÄ• dhaá¹ƒ sahitvÄ• yathÄ• á¹-hÄ• neyeva naá
paá¹-á¹-hÄ• ya ubho samaggavÄ• saá¹ƒ vasiá¹ƒsÅ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bÄ
ahosi, sujÄ• tÄ• mallikÄ• , amacco pana ahameva ahosiâ€™â€™ nti.

sujÄ• tÄ• jÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [307] 7. palÄ• sajÄ• takavaá¹‡á¹‡anÄ•

__acetanaá¹ƒ_ \Ee III 23/ __brÄ• hmaá¹‡a assuá¹‡anta_nti idaá¹ƒ satthÄ• parinibbÄ• nam
Ä• nandattheraá¹ƒ Ä• rabbha kathesi. sohÄ• yasmÄ• ``ajja rattiyÄ• paccÅ«sasamaye satth
ti Ã±atvÄ• ``ahaÃ±camhi sekkho sakaraá¹‡Ä«yo, satthu ca me parinibbÄ• naá¹ƒ bhavissati
satthu kataá¹ƒ \Be III 22/ upaá¹-á¹-hÄ• naá¹ƒ nipphalaá¹ƒ bhavissatÄ«â€™â€™ ti sokÄ• bhi
kapisÄ«saá¹ƒ Ä• lambitvÄ• parodi. satthÄ• taá¹ƒ apassanto ``kahaá¹ƒ, bhikkhave, Ä• nand
III 20/ tamatthaá¹ƒ sutvÄ• taá¹ƒ pakkosÄ• petvÄ• ``katapuÃ±Ã±osi tvaá¹ƒ, Ä• nanda, padh
hohisi anÄ• savo, mÄ• cintayi, idÄ• ni tayÄ• mama kataá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ kiá¹ƒkÄ• ra
bhavissati, yassa te pubbe sarÄ• gÄ• dikÄ• lepi mama kataá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ nipphala
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asito avi
palÄ• sarukkhadevatÄ• hutvÄ• nibbatti. tadÄ• bÄ• rÄ• á¹‡asivÄ• sino manussÄ• devatÄ•
balikaraá¹‡Ä• dÄ«su payuttÄ• . atheko duggatabrÄ• hmaá¹‡o ``ahampi ekaá¹ƒ devataá¹ƒ p
ekasmiá¹ƒ unnatappadese á¹-hitassa mahato palÄ• sarukkhassa mÅ«laá¹ƒ samaá¹ƒ nittiá¹‡
vÄ• lukaá¹ƒ okiritvÄ• va sammajjitvÄ• rukkhe gandhapaÃ±caá¹…gulikÄ• ni datvÄ• mÄ• lÄ
dÄ«paá¹ƒ jÄ• letvÄ• ``sukhaá¹ƒ sayÄ• â€™â€™ ti vatvÄ• rukkhaá¹ƒ padakkhiá¹‡aá¹ƒ katv
pÄ• tova gantvÄ• sukhaseyyaá¹ƒ pucchati. athekadivasaá¹ƒ rukkhadevatÄ• cintesi ``ayaá¹
maá¹ƒ paá¹-ijaggati, imaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ«maá¹ƒsitvÄ• yena kÄ• raá¹‡ena maá¹ƒ p
dassÄ• mÄ«â€™â€™ ti. sÄ• tasmiá¹ƒ khaá¹‡e brÄ• hmaá¹‡e Ä• gantvÄ• rukkhamÅ«le sa
mahallakabrÄ• hmaá¹‡avesena samÄ«pe á¹-hatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

25__._ á¹• 21 ``acetanaá¹ƒ \Ee III 24/ brÄ• hmaá¹‡a assuá¹‡antaá¹ƒ, jÄ• no ajÄ• nantamim

Ä• raddhaviriyo dhuvaá¹ƒ appamatto, sukhaseyyaá¹ƒ pucchasi kissa hetÅ«â€™â€™ ti ||

tattha __assuá¹‡anta_nti acetanattÄ• va asuá¹‡antaá¹ƒ. __jÄ• no_ti tuvaá¹ƒ jÄ• namÄ• no
appamatto_ti niccaá¹ƒ appamatto.

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o dutiyaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``dÅ«re suto ceva brahÄ• ca rukkho, dese á¹-hito bhÅ«tanivÄ• sarÅ«po.

tasmÄ• namassÄ• mi imaá¹ƒ palÄ• saá¹ƒ, ye cettha bhÅ«tÄ• te dhanassa hetÅ«â€™â€™

tattha \Be III 23/ __dÅ«re suto_ti brÄ• hmaá¹‡a ayaá¹ƒ rukkho dÅ«re suto vissuto, na Ä• sa
pÄ• kaá¹-o. __brahÄ• cÄ• _ti mahanto ca. __dese á¹-hito_ti unnate same bhÅ«mippadese
__bhÅ«tanivÄ• sarÅ«po_ti \Ne III 21/ devatÄ• nivÄ• sasabhÄ• vo, addhÄ• ettha mahesakk
bhavissati. __te dhanassa hetÅ«_ti imaÃ±ca rukkhaá¹ƒ ye cettha nivutthÄ• bhÅ«tÄ• , te dh
na nikkÄ• raá¹‡Ä• ti.

taá¹ƒ sutvÄ• rukkhadevatÄ• brÄ• hmaá¹‡assa pasannÄ• ``ahaá¹ƒ, brÄ• hmaá¹‡a, imasm
mÄ• bhÄ• yi, dhanaá¹ƒ te dassÄ• mÄ«â€™â€™ ti taá¹ƒ assÄ• setvÄ• attano vimÄ• nadvÄ
Ä• kÄ• se á¹-hatvÄ• itarÄ• dve gÄ• thÄ• abhÄ• si ---

27__._ á¹• 21 ``so te karissÄ• mi yathÄ• nubhÄ• vaá¹ƒ, kataÃ±Ã±utaá¹ƒ brÄ• hmaá¹‡a pek

kathaÃ±hi Ä• gamma sataá¹ƒ sakÄ• se, moghÄ• ni te assu pariphanditÄ• ni ||

28__._ á¹• 21 ``yo tindukarukkhassa paro pilakkho, parivÄ• rito pubbayaÃ±Ã±o uá¸·Ä• ro.

tassesa mÅ«lasmiá¹ƒ nidhi nikhÄ• to, adÄ• yÄ• do gaccha taá¹ƒ uddharÄ• hÄ«â€™â€™ ti |

tattha \Ee III 25/ __yathÄ• nubhÄ• va_nti yathÄ• satti yathÄ• balaá¹ƒ. __kataÃ±Ã±uta_nti ta
kataguá¹‡aá¹ƒ jÄ• nanto taá¹ƒ attani vijjamÄ• naá¹ƒ kataÃ±Ã±utaá¹ƒ pekkhamÄ• no. __Ä• g
__sataá¹ƒ sakÄ• se_ti sappurisÄ• naá¹ƒ santike. __moghÄ• ni te assu pariphanditÄ• nÄ«_ti
vÄ• cÄ• phanditÄ• ni sammajjanÄ• dikaraá¹‡ena kÄ• yaphanditÄ• ni ca tava kathaá¹ƒ apha

__yo tindukarukkhassa paro pilakkho_ti yo esa tindukarukkhassa parato pilakkharukkho á¹-
á¹-hitÄ• va hatthaá¹ƒ pasÄ• retvÄ• dasseti. __parivÄ• rito_tiÄ• dÄ«su tassa pilakkharukkha
rukkhamÅ«laá¹ƒ parikkhipitvÄ• nihitatÄ• ya parivÄ• rito, pubbe yiá¹-á¹-hayaÃ±Ã±avasena p
uppannatÄ• ya __pubbayaÃ±Ã±o, _ anekanidhikumbhi bhÄ• vena mahantattÄ• \Be III 24/ _
khaá¹‡itvÄ• á¹-hapitattÄ• __nikhÄ• to, _ idÄ• ni dÄ• yÄ• dÄ• naá¹ƒ abhÄ• vato __adÄ• yÄ
esa taá¹ƒ rukkhamÅ«laá¹ƒ parikkhipitvÄ• gÄ«vÄ• ya gÄ«vaá¹ƒ paharantÄ«naá¹ƒ nidhikumb
nikhÄ• to asÄ• miko, gaccha taá¹ƒ uddharitvÄ• gaá¹‡hÄ• ti.

evaÃ±ca pana vatvÄ• sÄ• devatÄ• ``brÄ• hmaá¹‡a, tvaá¹ƒ etaá¹ƒ uddharitvÄ• gaá¹‡han

tvaá¹ƒ, ahameva taá¹ƒ tava gharaá¹ƒ netvÄ• asukasmiá¹ƒ asukasmiÃ±ca á¹-hÄ• ne nidahis
dhanaá¹ƒ yÄ• vajÄ«vaá¹ƒ paribhuÃ±janto dÄ• naá¹ƒ dehi, sÄ«laá¹ƒ rakkhÄ• hÄ«â€™â€™ t
datvÄ• taá¹ƒ dhanaá¹ƒ attano Ä• nubhÄ• vena tassa ghare patiá¹-á¹-hÄ• pesi.

satthÄ• \Ne III 22/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahosi, rukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

palÄ• sajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [308] 8. sakuá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__akaramhasa te kicca_nti idaá¹ƒ satthÄ• jetavane viharanto devadattassa akataÃ±Ã±utaa
``na, bhikkhave, idÄ• neva, pubbepi devadatto akataÃ±Ã±Å«yevÄ• â€™â€™ ti vatvÄ• atÄ«

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese ruk
hutvÄ• \Ee III 26/ nibbatti. athekassa sÄ«hassa maá¹ƒsaá¹ƒ khÄ• dantassa aá¹-á¹-hi gale la
gocaraá¹ƒ gaá¹‡hituá¹ƒ na sakkoti, kharÄ• vedanÄ• pavattati. atha naá¹ƒ so sakuá¹‡o goc
sÄ• khÄ• ya nilÄ«no ``kiá¹ƒ te, samma, dukkhaâ€™â€™ nti pucchi. so tamatthaá¹ƒ Ä• cikkh
etaá¹ƒ aá¹-á¹-hiá¹ƒ apaneyyaá¹ƒ, bhayena pana te mukhaá¹ƒ pavisituá¹ƒ na visahÄ• mi, khA
nti. ``mÄ• bhÄ• yi, samma, nÄ• haá¹ƒ taá¹ƒ khÄ• dÄ• mi, jÄ«vitaá¹ƒ me dehÄ«â€™â€™ ti.
vÄ• mapassena nipajjÄ• petvÄ• ``ko jÄ• nÄ• ti, kimpesa karissatÄ«â€™â€™ ti cintetvÄ• ya
na sakkoti, tathÄ• tassa adharoá¹-á¹-he ca \Be III 25/ uttaroá¹-á¹-he ca daá¹‡á¹£• akaá¹ƒ á¹-
pavisitvÄ• aá¹-á¹-hikoá¹-iá¹ƒ tuá¹‡á¹£• ena pahari, aá¹-á¹-hi patitvÄ• gataá¹ƒ. so aá¹-á¹-hiá¹
sÄ«hassa mukhato nikkhamanto daá¹‡á¹£• akaá¹ƒ tuá¹‡á¹£• ena paharitvÄ• pÄ• tentova nikk
sÄ«ho nirogo hutvÄ• ekadivasaá¹ƒ ekaá¹ƒ vanamahiá¹ƒsaá¹ƒ vadhitvÄ• khÄ• dati. sakuá¹
naâ€™â€™ nti tassa uparibhÄ• ge sÄ• khÄ• ya nilÄ«yitvÄ• tena saddhiá¹ƒ sallapanto paá¹

29__._ á¹• 21 ``akaramhasa te kiccaá¹ƒ, yaá¹ƒ balaá¹ƒ ahuvamhase.

migarÄ• ja namo tyatthu, api kiÃ±ci labhÄ• maseâ€™â€™ ti ||

tattha __akaramhasa te kicca_nti bho, sÄ«ha, mayampi tava ekaá¹ƒ kiccaá¹ƒ akarimha. __
ahuvamhase_ti yaá¹ƒ amhÄ• kaá¹ƒ balaá¹ƒ ahosi, tena balena tato kiÃ±ci ahÄ• petvÄ• aka

taá¹ƒ \Ne III 23/ sutvÄ• sÄ«ho dutiyaá¹ƒ gÄ• thamÄ• ha ---

30__._ á¹• 21 ``mama lohitabhakkhassa, niccaá¹ƒ luddÄ• ni kubbato.

dantantaragato santo, taá¹ƒ bahuá¹ƒ yampi jÄ«vasÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• sakuá¹‡o itarÄ• dve gÄ• thÄ• abhÄ• si ---

31__._ á¹• 21 ``akataÃ±Ã±umakattÄ• raá¹ƒ, katassa appaá¹-ikÄ• rakaá¹ƒ.

yasmiá¹ƒ kataÃ±Ã±utÄ• natthi, niratthÄ• tassa sevanÄ• ||

32__._ á¹• 21 ``yassa \Ee III 27/ sammukhaciá¹‡á¹‡ena, mittadhammo na labbhati.

anusÅ«yamanakkosaá¹ƒ, saá¹‡ikaá¹ƒ tamhÄ• apakkameâ€™â€™ nti ||

tattha __akataÃ±Ã±u_nti kataguá¹‡aá¹ƒ ajÄ• nantaá¹ƒ. __akattÄ• ra_nti yaá¹ƒkiÃ±ci akaron
__sammukhaciá¹‡á¹‡enÄ• _ti sammukhe katena guá¹‡ena. __anusÅ«yamanakkosa_nti taá
akkosanto saá¹‡ikaá¹ƒ tamhÄ• pÄ• papuggalÄ• apagaccheyyÄ• ti. evaá¹ƒ vatvÄ• so saku

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sÄ
pana ahameva ahosiâ€™â€™ nti.

sakuá¹‡ajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [309] 9. chavajÄ• takavaá¹‡á¹‡anÄ•

__sabbamidaá¹ƒ_ \Be III 26/ __carimaá¹ƒ kata_nti idaá¹ƒ satthÄ• jetavane viharanto chabb
Ä• rabbha kathesi. vatthu __vinaye_ (Vin IV 646) vitthÄ• rato Ä• gatameva. ayaá¹ƒ panettha
chabbaggiye pakkosÄ• petvÄ• ``saccaá¹ƒ kira tumhe, bhikkhave, nÄ«ce Ä• sane nisÄ«ditv
dhammaá¹ƒ desethÄ• â€™â€™ ti pucchitvÄ• ``evaá¹ƒ, bhanteâ€™â€™ ti vutte te bhikkhÅ«
bhikkhave, tumhÄ• kaá¹ƒ mama dhamme agÄ• ravakaraá¹‡aá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ
bÄ• hirakamantepi vÄ• cente garahiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 24/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto caá¹‡á¸• Ä
vayappatto kuá¹-umbaá¹ƒ saá¹‡á¹-hapesi. tassa bhariyÄ• ambadohaá¸·inÄ« hutvÄ• taá¹ƒ Ä
icchÄ• mahaá¹ƒ ambaá¹ƒ khÄ• dituâ€™â€™ nti. ``bhadde, imasmiá¹ƒ kÄ• le ambaá¹ƒ natth
ambilaphalaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti. ``sÄ• mi, ambaphalaá¹ƒ labhamÄ• nÄ• va jÄ«
jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti. so tassÄ• paá¹-ibaddhacitto \Ee III 28/ ``kahaá¹ƒ nu kho amb
labhissÄ• mÄ«â€™â€™ ti cintesi. tena kho pana samayena bÄ• rÄ• á¹‡asiraÃ±Ã±o uyyÄ• n
``tato ambapakkaá¹ƒ Ä• haritvÄ• imissÄ• dohaá¸·aá¹ƒ paá¹-ippassambhessÄ• mÄ«â€™â€™
gantvÄ• ambaá¹ƒ abhiruhitvÄ• nilÄ«no sÄ• khÄ• ya sÄ• khaá¹ƒ ambaá¹ƒ olokento vicari. t

ratti vibhÄ• yi. so cintesi ``sace idÄ• ni otaritvÄ• gamissÄ• mi, disvÄ• maá¹ƒ `coroâ€™ ti g
rattibhÄ• ge gamissÄ• mÄ«â€™â€™ ti. athekaá¹ƒ viá¹-apaá¹ƒ abhiruhitvÄ• nilÄ«no acchi.

tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• ``purohitassa santike mante uggaá¹‡hissÄ• mÄ«â€™â€™ ti u
ambarukkhamÅ«le ucce Ä• sane nisÄ«ditvÄ• Ä• cariyaá¹ƒ nÄ«ce Ä• sane nisÄ«dÄ• petvÄ
upari nilÄ«no cintesi --- ``yÄ• va adhammiko ayaá¹ƒ rÄ• jÄ• , yo uccÄ• sane nisÄ«ditvÄ• m
brÄ• hmaá¹‡opi adhammiko, yo nÄ«cÄ• sane nisÄ«ditvÄ• mante vÄ• ceti. ahampi adhamm
gantvÄ• mama jÄ«vitaá¹ƒ agaá¹‡etvÄ• ambaá¹ƒ Ä• harÄ• mÄ«â€™â€™ ti. so rukkhato ot
olambanasÄ• khaá¹ƒ gahetvÄ• tesaá¹ƒ ubhinnampi antare patiá¹-á¹-hÄ• ya ``mahÄ• rÄ• ja
mÅ«á¸·ho, purohito matoâ€™â€™ ti Ä• ha. so raÃ±Ã±Ä• ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti pu
gÄ• thamÄ• ha ---

33__._ á¹• 21 ``sabbamidaá¹ƒ carimaá¹ƒ kataá¹ƒ, ubho dhammaá¹ƒ na passare.

ubho pakatiyÄ• cutÄ• , yo cÄ• yaá¹ƒ mantejjhÄ• peti.

yo ca mantaá¹ƒ adhÄ«yatÄ«â€™â€™ ti ||

tattha __sabbamidaá¹ƒ carimaá¹ƒ kata_nti yaá¹ƒ amhehi tÄ«hi janehi kataá¹ƒ, sabbaá¹ƒ ida
lÄ• makaá¹ƒ nimmariyÄ• daá¹ƒ adhammikaá¹ƒ. evaá¹ƒ attano corabhÄ• vaá¹ƒ tesaÃ±ca ma
puna itare dveyeva garahanto __ ``ubho_ \Ee III 29/ __dhammaá¹ƒ na passareâ€™â€™ _ti
__ubho_ti ime dvepi janÄ• garukÄ• rÄ• rahaá¹ƒ porÄ• á¹‡akadhammaá¹ƒ na passanti, tato
dhammo hi paá¹-hamuppattivasena pakati nÄ• ma. vuttampi cetaá¹ƒ ---

``dhammo \Ne III 25/ have pÄ• turahosi pubbe.

pacchÄ• adhammo udapÄ• di lokeâ€™â€™ ti || (J I 11.28).

__yo cÄ• ya_nti yo ca ayaá¹ƒ nÄ«cÄ• sane nisÄ«ditvÄ• mante ajjhÄ• peti, yo ca ucce Ä• s
adhÄ«yatÄ«ti.

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o dutiyaá¹ƒ gÄ• thamÄ• ha ---

34__._ á¹• 21 ``sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

tasmÄ• etaá¹ƒ na sevÄ• mi, dhammaá¹ƒ isÄ«hi sevitaâ€™â€™ nti ||

tassattho --- ahaÃ±hi bho imassa raÃ±Ã±o santakaá¹ƒ sÄ• lÄ«naá¹ƒ odanaá¹ƒ __suciá¹ƒ_

nÄ• nappakÄ• rÄ• ya maá¹ƒsavikatiyÄ• sittaá¹ƒ __maá¹ƒsÅ«pasecanaá¹ƒ_ bhuÃ±jÄ• mi, ta
etaá¹ƒ esitaguá¹‡ehi isÄ«hi sevitaá¹ƒ dhammaá¹ƒ na sevÄ• mÄ«ti.

taá¹ƒ sutvÄ• itaro dve gÄ• thÄ• abhÄ• si ---

35__._ á¹• 21 ``paribbaja mahÄ• loko, pacantaÃ±Ã±epi pÄ• á¹‡ino.

mÄ• taá¹ƒ adhammo Ä• carito, asmÄ• kumbhamivÄ• bhidÄ• ||

36__._ á¹• 21 ``dhiratthu \Be III 28/ taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• â€™â€™ ti ||

tattha __paribbajÄ• _ti ito aÃ±Ã±attha gaccha. __mahÄ• _ti ayaá¹ƒ loko nÄ• ma mahÄ• . _
pÄ• á¹‡ino_ti imasmiá¹ƒ jambudÄ«pe aÃ±Ã±epi pÄ• á¹‡ino pacanti, nÄ• yameveko rÄ• jÄ•
pÄ• sÄ• á¹‡o ghaá¹-aá¹ƒ viya. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ tvaá¹ƒ aÃ±Ã±attha agantvÄ• id
Ä• carasi, so adhammo evaá¹ƒ Ä• carito pÄ• sÄ• á¹‡o ghaá¹-aá¹ƒ viya mÄ• taá¹ƒ bhindi.

__ ``dhiratthÅ«â€™â€™ _ti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- brÄ• hmaá¹‡a yo esa e
dhanalÄ• bho ca dhiratthu, taá¹ƒ garahÄ• ma mayaá¹ƒ. kasmÄ• ? yasmÄ• ayaá¹ƒ tayÄ• \B
Ä• yatiá¹ƒ apÄ• yesu \Ne III 26/ vinipÄ• tanahetunÄ• sampati ca adhammacaraá¹‡ena jÄ«v
cesÄ• vutti iminÄ• Ä• yatiá¹ƒ vinipÄ• tena idha adhammacaraá¹‡ena vÄ• nippajjati, kiá¹ƒ t
vadÄ• mÄ«ti.

athassa dhammakathÄ• ya rÄ• jÄ• pasÄ«ditvÄ• ``bho, purisa, kiá¹ƒjÄ• tikosÄ«â€™â€™ ti
ahaá¹ƒ, devÄ• â€™â€™ ti. bho ``sace tvaá¹ƒ jÄ• tisampanno abhavisssa, rajjaá¹ƒ te ahaá¹ƒ
paá¹-á¹-hÄ• ya pana ahaá¹ƒ divÄ• rÄ• jÄ• bhavissÄ• mi, tvaá¹ƒ rattiá¹ƒ rÄ• jÄ• hohÄ«â€™
piá¸·andhanaá¹ƒ pupphadÄ• maá¹ƒ tassa gÄ«vÄ• yaá¹ƒ piá¸·andhÄ• petvÄ• taá¹ƒ nagarag
nagaraguttikÄ• naá¹ƒ kaá¹‡á¹-he rattapupphadÄ• mapiá¸·andhanavaá¹ƒso. tato paá¹-á¹-hÄ•
á¹-hatvÄ• Ä• cariye gÄ• ravaá¹ƒ karitvÄ• nÄ«ce Ä• sane nisinno mante uggaá¹‡hÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• rÄ• jÄ
caá¹‡á¸• Ä• laputto pana ahameva ahosiâ€™â€™ nti.

chavajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [310] 10. seyyajÄ• takavaá¹‡á¹‡anÄ•

__sasamuddapariyÄ• ya_nti \Be III 29/ idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hitabh
kathesi. so hi sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caranto ekaá¹ƒ abhirÅ«paá¹ƒ alaá¹…katapaá¹-
disvÄ• ukkaá¹‡á¹-hito sÄ• sane nÄ• bhirami. atha bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. so bh
tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti puá¹-á¹-ho ``saccaá¹ƒ, bhanteâ€™â€™ ti vatv
ukkaá¹‡á¹-hÄ• pesÄ«â€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesi. satthÄ• ``kasmÄ• tvaá¹ƒ eva
pabbajitvÄ• ukkaá¹‡á¹-hitosi, pubbe paá¹‡á¸• itÄ• purohitaá¹-á¹-hÄ• naá¹ƒ labhantÄ• pi taá
pabbajiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto purohitassa brÄ• hm
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• \Ee III 31/ raÃ±Ã±o puttena saddhiá¹ƒ ekadivase vijÄ• yi. rÄ• j
koci me puttena saddhiá¹ƒ ekadivase jÄ• toâ€™â€™ ti amacce pucchi. ``atthi, mahÄ• rÄ• ja
ti. rÄ• jÄ• taá¹ƒ Ä• harÄ• petvÄ• dhÄ• tÄ«naá¹ƒ datvÄ• puttena saddhiá¹ƒ ekatova paá¹-ij
Ä• bharaá¹‡Ä• ni ceva pÄ• nabhojanÄ• dÄ«ni ca ekasadisÄ• neva ahesuá¹ƒ. te vayappattÄ
takkasilaá¹ƒ gantvÄ• sabbasippÄ• ni uggaá¹‡hitvÄ• Ä• gamaá¹ƒsu. rÄ• jÄ• puttassa opara
ahosi. tato paá¹-á¹-hÄ• ya bodhisatto rÄ• japuttena saddhiá¹ƒ ekatova khÄ• dati pivati sayat
vissÄ• so thiro ahosi.

aparabhÄ• ge rÄ• japutto pitu accayena rajje patiá¹-á¹-hÄ• ya mahÄ• sampattiá¹ƒ anubhav
``mayhaá¹ƒ sahÄ• yo rajjamanusÄ• sati, sallakkhitakkhaá¹‡eyeva kho pana mayhaá¹ƒ puro
kiá¹ƒ me gharÄ• vÄ• sena, pabbajitvÄ• vivekamanubrÅ«hessÄ• mÄ«â€™â€™ ti? so mÄ• t
anujÄ• nÄ• petvÄ• mahÄ• sampattiá¹ƒ chaá¸• á¸• etvÄ• ekakova nikkhamitvÄ• himavanta
bhÅ«mibhÄ• ge paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• c
jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto vihÄ• si. tadÄ• rÄ• jÄ• taá¹ƒ anussaritvÄ• ``mayhaá¹ƒ sahÄ
kahaá¹ƒ soâ€™â€™ ti pucchi. amaccÄ• tassa pabbajitabhÄ• vaá¹ƒ Ä• rocetvÄ• ``ramaá¹‡
vasatÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• tassa vasanokÄ• saá¹ƒ \Be III 30/ pucchitvÄ• seyy
``gaccha sahÄ• yaá¹ƒ me gahetvÄ• ehi, purohitaá¹-á¹-hÄ• namassa dassÄ• mÄ«â€™â€™
paá¹-issuá¹‡itvÄ• bÄ• rÄ• á¹‡asito nikkhamitvÄ• anupubbena paccantagÄ• maá¹ƒ patvÄ•
á¹-hapetvÄ• vanacarakehi saddhiá¹ƒ bodhisattassa vasanokÄ• saá¹ƒ gantvÄ• bodhisattaá
suvaá¹‡á¹‡apaá¹-imaá¹ƒ viya nisinnaá¹ƒ disvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• katap
rÄ• jÄ• tuyhaá¹ƒ purohitaá¹-á¹-hÄ• naá¹ƒ dÄ• tukÄ• mo, Ä• gamanaá¹ƒ \Ee III 32/ te icchat

bodhisatto ``tiá¹-á¹-hatu purohitaá¹-á¹-hÄ• naá¹ƒ, ahaá¹ƒ sakalaá¹ƒ kÄ• sikosalajambudÄ«p
cakkavattisirimeva vÄ• labhantopi na gacchissÄ• mi, na hi paá¹‡á¸• itÄ• sakiá¹ƒ jahitakiles
sakiá¹ƒ jahitaÃ±hi niá¹-á¹-hubhakheá¸·asadisaá¹ƒ hotÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ•

37__._ á¹• 21 ``sasamuddapariyÄ• yaá¹ƒ, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

na icche saha nindÄ• ya, evaá¹ƒ seyya vijÄ• nahi ||

38__._ á¹• 21 ``dhiratthu taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ||

39__._ á¹• 21 ``api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

sÄ• yeva jÄ«vikÄ• seyyo, yÄ• cÄ• dhammena esanÄ• ||

40__._ á¹• 21 ``api \Ne III 28/ ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

aÃ±Ã±aá¹ƒ ahiá¹ƒsayaá¹ƒ loke, api rajjena taá¹ƒ varaâ€™â€™ nti ||

tattha __sasamuddapariyÄ• ya_nti pariyÄ• yo vuccati parivÄ• ro, samuddaá¹ƒ parivÄ• retvÄ
cakkavÄ• á¸·apabbatena saddhiá¹ƒ, samuddasaá¹…khÄ• tena vÄ• parivÄ• rena saddhinti a
__sÄ• garakuá¹‡á¸• ala_nti sÄ• garamajjhe dÄ«pavasena á¹-hitattÄ• tassa kuá¹‡á¸• alabhÄ
__nindÄ• yÄ• _ti jhÄ• nasukhasampannaá¹ƒ pabbajjaá¹ƒ chaá¸• á¸• etvÄ• issariyaá¹ƒ gaá¹
__seyyÄ• _ti taá¹ƒ nÄ• menÄ• lapati. __vijÄ• nahÄ«_ti dhammaá¹ƒ vijÄ• nÄ• hi. __yÄ• vutt
purohitaá¹-á¹-hÄ• navasena laddhÄ• yasalÄ• bhadhanalÄ• bhavutti jhÄ• nasukhato attavin
vinipÄ• tena ito gantvÄ• issariyamadamattassa adhammacaraá¹‡ena vÄ• hoti, taá¹ƒ vuttiá

__pattamÄ• dÄ• yÄ• _ti \Be III 31/ bhikkhÄ• bhÄ• janaá¹ƒ gahetvÄ• . __anagÄ• ro_ti api ah
parakulesu careyyaá¹ƒ. __sÄ• yeva jÄ«vikÄ• _ti sÄ• eva me jÄ«vikÄ• seyyo varatarÄ• . __
yÄ• ca adhammena esanÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• adhammena esanÄ• , tato esÄ• v
__ahiá¹ƒsaya_nti aviheá¹-hento. __api rajjenÄ• _ti evaá¹ƒ paraá¹ƒ aviheá¹-hento kapÄ• laha
jÄ«vikakappanaá¹ƒ rajjenÄ• pi varaá¹ƒ uttamanti.

iti so punappunaá¹ƒ yÄ• cantampi taá¹ƒ paá¹-ikkhipi. seyyopi tassa manaá¹ƒ alabhitvÄ• taá
tassa anÄ• gamanabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesi.

satthÄ• \Ee III 33/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi, aparepi bahÅ« so
sacchikariá¹ƒsu.

tadÄ• rÄ• jÄ• Ä• nando ahosi, seyyo sÄ• riputto, purohitaputto pana ahameva ahosinti.

seyyajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kÄ• liá¹…gavaggo paá¹-hamo.

2. pucimandavaggo

á¹• 03 [311] 1. pucimandajÄ• takavaá¹‡á¹‡anÄ•

__uá¹-á¹-hehi_ \Ne III 29/ __corÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto Ä• yasmantaá¹ƒ
Ä• rabbha kathesi. there kira rÄ• jagahaá¹ƒ upanissÄ• ya araÃ±Ã±akuá¹-ikÄ• ya viharante e
ekasmiá¹ƒ gehe sandhiá¹ƒ chinditvÄ• hatthasÄ• raá¹ƒ Ä• dÄ• ya palÄ• yitvÄ• therassa kua
``idha mayhaá¹ƒ Ä• rakkho bhavissatÄ«â€™â€™ ti therassa paá¹‡á¹‡asÄ• lÄ• ya pamukhe
sayitabhÄ• vaá¹ƒ Ã±atvÄ• tasmiá¹ƒ Ä• saá¹…kaá¹ƒ katvÄ• ``corasaá¹ƒsaggo nÄ• ma na v
nikkhamitvÄ• ``mÄ• idha sayÄ«â€™â€™ ti nÄ«hari. so coro tato nikkhamitvÄ• padaá¹ƒ m
palÄ• yi. manussÄ• ukkaá¹ƒ Ä• dÄ• ya corassa padÄ• nusÄ• rena tattha Ä• gantvÄ• tassa
Ä• gataá¹-á¹-hÄ• naá¹-hitaá¹-á¹-hÄ• nanisinnaá¹-á¹-hÄ• nasayitaá¹-á¹-hÄ• nÄ• dÄ«ni disvÄ•
á¹-hito, idha nisinno, iminÄ• á¹-hÄ• nena apagato, na diá¹-á¹-ho noâ€™â€™ ti ito cito ca pa
adisvÄ• va paá¹-igatÄ• . punadivase thero pubbaá¹‡hasamayaá¹ƒ rÄ• jagahe piá¹‡á¸• Ä• ya
piá¹‡á¸• apÄ• tapaá¹-ikkanto veá¸·uvanaá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ satthu Ä• rocesi. sattl
moggallÄ• na, tvaÃ±Ã±eva Ä• saá¹…kitabbayuttakaá¹ƒ Ä• saá¹…ki, porÄ• á¹‡akapaá¹‡á¸•
vatvÄ• therena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee III 34/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto nagarassa
nimbarukkhadevatÄ• hutvÄ• nibbatti. athekadivasaá¹ƒ nagaradvÄ• ragÄ• me katakammac
pÄ• visi. tadÄ• ca pana tattha nimbo ca assattho cÄ• ti dve jeá¹-á¹-hakarukkhÄ• . coro nimb
bhaá¹‡á¸• ikaá¹ƒ á¹-hapetvÄ• nipajji. tasmiá¹ƒ pana kÄ• le core gahetvÄ• nimbasÅ«le uttÄ
cintesi ``sace manussÄ• Ä• gantvÄ• imaá¹ƒ coraá¹ƒ gaá¹‡hissanti, imasseva nimbarukkha
sÅ«laá¹ƒ katvÄ• etaá¹ƒ uttÄ• sessanti, evaá¹ƒ sante rukkho nassissati, handa naá¹ƒ ito nÄ•
sÄ• tena saddhiá¹ƒ sallapantÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

41__._ á¹• 21 ``uá¹-á¹-hehi cora kiá¹ƒ sesi, ko attho supanena te.

mÄ• taá¹ƒ gahesuá¹ƒ rÄ• jÄ• no, gÄ• me kibbisakÄ• rakaâ€™â€™ nti ||

tattha \Ne III 30/ __rÄ• jÄ• no_ti rÄ• japurise sandhÄ• ya vuttaá¹ƒ. __kibbisakÄ• raka_nti
dÄ• ruá¹‡asÄ• hasikacorakammakÄ• rakaá¹ƒ.

iti naá¹ƒ vatvÄ• ``yÄ• va taá¹ƒ rÄ• japurisÄ• na gaá¹‡hanti, tÄ• va aÃ±Ã±attha gacchÄ• â€
palÄ• pesi. tasmiá¹ƒ palÄ• te assatthadevatÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``yaá¹ƒ nu coraá¹ƒ gahessanti, gÄ• me kibbisakÄ• rakaá¹ƒ.

kiá¹ƒ tattha pucimandassa, vane jÄ• tassa tiá¹-á¹-hatoâ€™â€™ ti ||

tattha \Be III 33/ __vane jÄ• tassa tiá¹-á¹-hato_ti nimbo vane jÄ• to ceva á¹-hito ca. devatÄ• nibbattattÄ• rukkhasamudÄ• cÄ• reneva samudÄ• cari.

taá¹ƒ sutvÄ• nimbadevatÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

43__._ á¹• 21 ``na tvaá¹ƒ assattha jÄ• nÄ• si, mama corassa cantaraá¹ƒ.

coraá¹ƒ gahetvÄ• rÄ• jÄ• no, gÄ• me kibbisakÄ• rakaá¹ƒ.

appenti nimbasÅ«lasmiá¹ƒ, tasmiá¹ƒ me saá¹…kate manoâ€™â€™ ti ||

tattha \Ee III 35/ __assatthÄ• _ti purimanayeneva tasmiá¹ƒ nibbattadevataá¹ƒ samudÄ• car cantara_nti mama ca corassa ca ekato avasanakÄ• raá¹‡aá¹ƒ. __appenti nimbasÅ«lasmi_n coraá¹ƒ nimbasÅ«le Ä• vuá¹‡anti. __tasmiá¹ƒ me saá¹…kate mano_ti tasmiá¹ƒ kÄ• raá¹‡e n sace hi imaá¹ƒ sÅ«le Ä• vuá¹‡issanti, vimÄ• naá¹ƒ me nassissati, atha sÄ• khÄ• ya olambe kuá¹‡apagandho bhavissati, tenÄ• haá¹ƒ etaá¹ƒ palÄ• pesinti attho.

evaá¹ƒ tÄ• saá¹ƒ devatÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sallapantÄ• naÃ±Ã±eva bhaá¹‡á¸• a padÄ• nusÄ• rena Ä• gantvÄ• corassa sayitaá¹-á¹-hÄ• naá¹ƒ disvÄ• ``ambho idÄ• neva co laddho no coro, sace labhissÄ• ma, imasseva naá¹ƒ nimbassa sÅ«le vÄ• Ä• vuá¹‡itvÄ• sÄ gamissÄ• mÄ• â€™â€™ ti vatvÄ• ito cito ca pakkhanditvÄ• coraá¹ƒ adisvÄ• va gatÄ• .

tesaá¹ƒ vacanaá¹ƒ sutvÄ• assatthadevatÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``saá¹…keyya \Ne III 31/ saá¹…kitabbÄ• ni, rakkheyyÄ• nÄ• gataá¹ƒ bhayaá¹

anÄ• gatabhayÄ• dhÄ«ro, ubho loke avekkhatÄ«â€™â€™ ti ||

tattha __rakkheyyÄ• nÄ• gataá¹ƒ bhaya_nti dve anÄ• gatabhayÄ• ni diá¹-á¹-hadhammikaÃ tesu pÄ• pamitte parivajjento diá¹-á¹-hadhammikaá¹ƒ rakkhati, tÄ«á¹‡i duccaritÄ• ni parivajj rakkhati. __anÄ• gatabhayÄ• _ti anÄ• gatabhayahetutaá¹ƒ bhayaá¹ƒ bhÄ• yamÄ• no __dhÄ pÄ• pamittasaá¹ƒsaggaá¹ƒ na karoti, tÄ«hipi dvÄ• rehi duccaritaá¹ƒ na carati. __ubho loke_ bhÄ• yanto hesa idhalokaparalokasaá¹…khÄ• te ubho loke avekkhati oloketi, olokayamÄ• n pÄ• pamitte vivajjeti, paralokabhayena pÄ• paá¹ƒ na karotÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ass
nimbadevatÄ• pana ahameva ahosiâ€™â€™ nti.

pucimandajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [312] 2. kassapamandiyajÄ• takavaá¹‡á¹‡anÄ•

__api_ \Ee III 36/ __kassapa mandiyÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ mahal
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kireko kulaputto kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• satthu
kammaá¹-á¹-hÄ• ne anuyutto na cirasseva arahattaá¹ƒ pÄ• puá¹‡i. tassa aparabhÄ• ge mÄ
accayena pitaraÃ±ca kaniá¹-á¹-habhÄ• taraÃ±ca pabbÄ• jetvÄ• jetavane vasitvÄ• vassÅ«p
cÄ«varapaccayassa sulabhataá¹ƒ sutvÄ• ekaá¹ƒ gÄ• makÄ• vÄ• saá¹ƒ gantvÄ• tayopi tatt
vutthavassÄ• jetavanameva Ä• gamaá¹ƒsu. daharabhikkhu jetavanassa Ä• sannaá¹-á¹-hÄ•
theraá¹ƒ vissÄ• metvÄ• Ä• neyyÄ• si, ahaá¹ƒ puretaraá¹ƒ gantvÄ• pariveá¹‡aá¹ƒ paá¹-ijag
jetavanaá¹ƒ pÄ• visi. mahallakatthero saá¹‡ikaá¹ƒ Ä• gacchati. sÄ• maá¹‡ero punappunaá¹
viya ``gaccha, bhante, gaccha, bhanteâ€™â€™ ti taá¹ƒ balakkÄ• rena neti. thero ``tvaá¹ƒ m
Ä• nesÄ«â€™â€™ ti puna nivattitvÄ• koá¹-ito paá¹-á¹-hÄ• ya Ä• gacchati. tesaá¹ƒ evaá¹ƒ a
karontÄ• naÃ±Ã±eva sÅ«riyo atthaá¹…gato, andhakÄ• ro jÄ• to.

itaropi pariveá¹‡aá¹ƒ sammajjitvÄ• udakaá¹ƒ upaá¹-á¹-hapetvÄ• tesaá¹ƒ Ä• gamanaá¹ƒ ap
\Ne III 32/ paccuggamanaá¹ƒ katvÄ• te Ä• gacchante disvÄ• ``kiá¹ƒ cirÄ• yitthÄ• â€™â€™
kÄ• raá¹‡aá¹ƒ kathesi. so te dvepi vissÄ• metvÄ• saá¹‡ikaá¹ƒ Ä• nesi. taá¹ƒ divasaá¹ƒ bud
okÄ• saá¹ƒ na labhi. atha naá¹ƒ dutiyadivase buddhupaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• vanditv
``kadÄ• Ä• gatosÄ«â€™â€™ ti pucchi. ``hiyyo, bhanteâ€™â€™ ti. ``hiyyo Ä• gantvÄ• ajja
III 35/ karosÄ«â€™â€™ ti? so ``Ä• ma, bhanteâ€™â€™ ti vatvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• c
garahitvÄ• ``na esa idÄ• neva evarÅ«paá¹ƒ kammaá¹ƒ karoti, pubbepi akÄ• si. idÄ• ni pana
pubbepi paá¹‡á¸• ite kilamesÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• sinigame brÄ• h
vayappattakÄ• le \Ee III 37/ mÄ• tÄ• kÄ• lamakÄ• si. so mÄ• tu sarÄ«rakiccaá¹ƒ katvÄ• m
vijjamÄ• naá¹ƒ dhanaá¹ƒ dÄ• naá¹ƒ datvÄ• pitaraÃ±ca kaniá¹-á¹-habhÄ• taraÃ±ca gahetvÄ
devadattiyaá¹ƒ vakkalaá¹ƒ gahetvÄ• isipabbajjaá¹ƒ pabbajitvÄ• uÃ±chÄ• cariyÄ• ya vanam
ramaá¹‡Ä«ye vanasaá¹‡á¸• e vasi. himavante pana vassakÄ• le acchinnadhÄ• re deve vass
kandamÅ«laá¹ƒ khaá¹‡ituá¹ƒ, phalÄ• ni ca paá¹‡á¹‡Ä• ni ca patanti. tÄ• pasÄ• yebhuyyena
manussapathe vasanti. tadÄ• bodhisatto pitaraÃ±ca kaniá¹-á¹-habhÄ• taraÃ±ca gahetvÄ•
himavante pupphitaphalite te ubhopi gahetvÄ• himavante attano assamapadaá¹ƒ Ä• gacch
sÅ«riye atthaá¹…gate ``tumhe saá¹‡ikaá¹ƒ Ä• gaccheyyÄ• tha, ahaá¹ƒ purato gantvÄ• assa

paá¹-ijaggissÄ• mÄ«â€™â€™ ti vatvÄ• te ohÄ• ya gato. khuddakatÄ• paso pitarÄ• saddhi
taá¹ƒ kaá¹-ippadese sÄ«sena uppÄ«á¸·ento viya gaccha gacchÄ• ti taá¹ƒ balakkÄ• rena net
maá¹ƒ attano ruciyÄ• Ä• nesÄ«â€™â€™ ti paá¹-inivattitvÄ• koá¹-ito paá¹-á¹-hÄ• ya Ä• gac
kalahaá¹ƒ karontÄ• naÃ±Ã±eva andhakÄ• ro ahosi.

bodhisattopi paá¹‡á¹‡asÄ• laá¹ƒ sammajjitvÄ• udakaá¹ƒ upaá¹-á¹-hapetvÄ• ukkamÄ• dÄ•
Ä• gacchanto te disvÄ• ``ettakaá¹ƒ kÄ• laá¹ƒ kiá¹ƒ karitthÄ• â€™â€™ ti Ä• ha. khuddakatÄ
katakÄ• raá¹‡aá¹ƒ kathesi. bodhisatto ubhopi te saá¹‡ikaá¹ƒ netvÄ• parikkhÄ• raá¹ƒ paá¹-is
nhÄ• petvÄ• pÄ• dadhovanapiá¹-á¹-hisambÄ• hanÄ• dÄ«ni katvÄ• aá¹…gÄ• rakapallaá¹ƒ
paá¹-ippassaddhakilamathaá¹ƒ pitaraá¹ƒ upanisÄ«ditvÄ• ``tÄ• ta, taruá¹‡adÄ• rakÄ• nÄ• n
muhuttaneva bhijjanti \Ee III 38/, sakiá¹ƒ bhinnakÄ• lato paá¹-á¹-hÄ• ya puna na sakkÄ• ho
akkosantÄ• pi paribhÄ• santÄ• pi mahallakehi adhivÄ• setabbÄ• â€™â€™ ti vatvÄ• pitaraá
abhÄ• si ---

45__._ á¹• 21 ``api \Ne III 33/ \Be III 36/ kassapa mandiyÄ• , yuvÄ• sapati hanti vÄ• .

sabbaá¹ƒ taá¹ƒ khamate dhÄ«ro, paá¹‡á¸• ito taá¹ƒ titikkhati ||

46__._ á¹• 21 ``sacepi santo vivadanti, khippaá¹ƒ santÄ«yare puna.

bÄ• lÄ• pattÄ• va bhijjanti, na te samathamajjhagÅ« ||

47__._ á¹• 21 ``ete bhiyyo samÄ• yanti, sandhi tesaá¹ƒ na jÄ«rati.

yo cÄ• dhipannaá¹ƒ jÄ• nÄ• ti, yo ca jÄ• nÄ• ti desanaá¹ƒ ||

48__._ á¹• 21 ``eso hi uttaritaro, bhÄ• ravaho dhuraddharo.

yo paresÄ• dhipannÄ• naá¹ƒ, sayaá¹ƒ sandhÄ• tumarahatÄ«â€™â€™ ti ||

tattha __kassapÄ• _ti pitaraá¹ƒ nÄ• menÄ• lapati. __mandiyÄ• _ti mandÄ«bhÄ• vena taruá
hanti vÄ• _ti taruá¹‡adÄ• rako akkosatipi paharatipi. __dhÄ«ro_ti dhikkatapÄ• po, dhÄ« vÄ•
tÄ• ya samannÄ• gatotipi attho. itaraá¹ƒ pana imasseva vevacanaá¹ƒ. ubhayenÄ• pi sabbaá
kataá¹ƒ aparÄ• dhaá¹ƒ mahallako dhÄ«ro paá¹‡á¸• ito sahati titikkhatÄ«ti dasseti.

__sandhÄ«yare_ti puna mittabhÄ• vena sandhÄ«yanti ghaá¹-Ä«yanti. __bÄ• lÄ• pattÄ• vÄ
mattikÄ• pattÄ• va bhijjanti. __na te samathamajjhagÅ«_ti te bÄ• lakÄ• appamattakampi vi
verÅ«pasamanaá¹ƒ na vindanti nÄ• dhigacchanti. __ete bhiyyo_ti ete dve janÄ• bhinnÄ• pi

__sandhÄ«_ti mittasandhi. __tesa_nti tesaÃ±Ã±eva dvinnaá¹ƒ sandhi na jÄ«rati. __yo cÄ• c
attanÄ• adhipannaá¹ƒ atikkantaá¹ƒ aÃ±Ã±asmiá¹ƒ katadosaá¹ƒ jÄ• nÄ• ti. __desana_nti yo
jÄ• nantena desitaá¹ƒ accayadesanaá¹ƒ paá¹-iggaá¹‡hituá¹ƒ jÄ• nÄ• ti.

__yo paresÄ• dhipannÄ• na_nti yo paresaá¹ƒ adhipannÄ• naá¹ƒ dosena abhibhÅ«tÄ• naá¹
__sayaá¹ƒ sandhÄ• tumarahatÄ«_ti tesu akhamÄ• pentesupi ``ehi, bhadramukha, uddesaá¹
suá¹‡a, bhÄ• vanamanuyuÃ±ja, kasmÄ• paribÄ• hiro hosÄ«â€™â€™ ti evaá¹ƒ sayaá¹ƒ sa
mittabhÄ• vaá¹ƒ ghaá¹-eti, eso evarÅ«po mettÄ• vihÄ• rÄ« uttaritaro mittabhÄ• rassa mittad
``bhÄ• ravahoâ€™â€™ _ti __ ``dhuraddharoâ€™â€™ _ti ca saá¹…khaá¹ƒ gacchatÄ«ti.

evaá¹ƒ \Ne III 34/ \Ee III 39/ \Be III 37/ bodhisatto pitu ovÄ• daá¹ƒ adÄ• si, sopi tato pabhuti
sudanto.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pit
khuddakatÄ• paso sÄ• maá¹‡ero, pitu ovÄ• dadÄ• yako pana ahameva ahosiâ€™â€™ nti.

kassapamandiyajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [313] 3. khantivÄ• dÄ«jÄ• takavaá¹‡á¹‡anÄ•

__yo te hatthe ca pÄ• de cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kodhanabhikkhu
vatthu heá¹-á¹-hÄ• kathitameva. satthÄ• pana taá¹ƒ bhikkhuá¹ƒ ``kasmÄ• , tvaá¹ƒ bhikkhu,
sÄ• sane pabbajitvÄ• kodhaá¹ƒ karosi, porÄ• á¹‡akapaá¹‡á¸• itÄ• sarÄ«re pahÄ• rasahas
hatthapÄ• dakaá¹‡á¹‡anÄ• sÄ• su chijjamÄ• nÄ• su parassa kodhaá¹ƒ na kariá¹ƒsÅ«â€™â

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ kalÄ• bu nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto as
brÄ• hmaá¹‡akule nibbattitvÄ• kuá¹‡á¸• alakumÄ• ro nÄ• ma mÄ• á¹‡avo hutvÄ• vayappa
sabbasippÄ• ni uggaá¹‡hitvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• mÄ• tÄ• pitÅ«naá¹ƒ accay
``imaá¹ƒ dhanaá¹ƒ uppÄ• detvÄ• mama Ã±Ä• takÄ• aggahetvÄ• va gatÄ• , mayÄ• paneta
vaá¹-á¹-atÄ«â€™â€™ ti sabbaá¹ƒ dhanaá¹ƒ viceyyadÄ• navasena yo yaá¹ƒ Ä• harati, tassa
pavisitvÄ• pabbajitvÄ• phalÄ• phalena yÄ• pento ciraá¹ƒ vasitvÄ• loá¹‡ambilasevanatthÄ•
Ä• gantvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase nag
senÄ• patissa nivÄ• sanadvÄ• raá¹ƒ sampÄ• puá¹‡i. senÄ• pati tassa iriyÄ• pathesu pasÄ«
attano paá¹-iyÄ• ditabhojanaá¹ƒ \Ee III 40/ bhojetvÄ• paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• tattheva rÄ

athekadivasaá¹ƒ \Be III 38/ kalÄ• burÄ• jÄ• surÄ• madamatto chekanÄ• á¹-akaparivuto ma
gantvÄ• maá¹…galasilÄ• paá¹-á¹-e sayanaá¹ƒ attharÄ• petvÄ• ekissÄ• piyamanÄ• pÄ• ya
gÄ«tavÄ• ditanaccesu chekÄ• nÄ• á¹-akitthiyo gÄ«tÄ• dÄ«ni payojesuá¹ƒ, sakkassa devar

ahosi, rÄ• jÄ• niddaá¹ƒ okkami. atha tÄ• itthiyo ``yassatthÄ• ya mayaá¹ƒ gÄ«tÄ• dÄ«ni pay
upagato, kiá¹ƒ no gÄ«tÄ• dÄ«hÄ«â€™â€™ ti vÄ«á¹‡Ä• dÄ«ni tÅ«riyÄ• ni tattha tattheva ch
uyyÄ• naá¹ƒ pakkantÄ• pupphaphalapallavÄ• dÄ«hi palobhiyamÄ• nÄ• uyyÄ• ne abhirami
uyyÄ• ne supupphitasÄ• lamÅ«le pabbajjÄ• sukhena vÄ«tinÄ• mento mattavaravÄ• raá¹‡o
itthiyo uyyÄ• ne caramÄ• nÄ• taá¹ƒ disvÄ• ``etha, ayyÄ• yo, etasmiá¹ƒ rukkhamÅ«le pabb
na pabujjhati, tÄ• vassa santike kiÃ±ci suá¹‡amÄ• nÄ• nisÄ«dissÄ• mÄ• â€™â€™ ti gantv
nisinnÄ• ``amhÄ• kaá¹ƒ kathetabbayuttakaá¹ƒ kiÃ±ci kathethÄ• â€™â€™ ti vadiá¹ƒsu. bod
kathesi. atha sÄ• itthÄ« aá¹…kaá¹ƒ cÄ• letvÄ• rÄ• jÄ• naá¹ƒ pabodhesi. rÄ• jÄ• pabuddh
gatÄ• vasaliyoâ€™â€™ ti Ä• ha. etÄ• , mahÄ• rÄ• ja, gantvÄ• ekaá¹ƒ tÄ• pasaá¹ƒ parivÄ•
rÄ• jÄ• kupito khaggaá¹ƒ gahetvÄ• ``sikkhÄ• pessÄ• mi naá¹ƒ kÅ«á¹-ajaá¹-ilaâ€™â€™ nti

atha tÄ• itthiyo rÄ• jÄ• naá¹ƒ kuddhaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• tÄ• su vallabhatarÄ• ga
asiá¹ƒ gahetvÄ• rÄ• jÄ• naá¹ƒ vÅ«pasamesuá¹ƒ. so Ä• gantvÄ• bodhisattassa santike á¹-h
samaá¹‡Ä• â€™â€™ ti pucchi. ``khantivÄ• dÄ«, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kÄ• esÄ• kh
``akkosantesu paribhÄ• santesu paharantesu akujjhanabhÄ• voâ€™â€™ ti. rÄ• jÄ• ``passi
atthibhÄ• vaâ€™â€™ nti \Ee III 41/ coraghÄ• takaá¹ƒ pakkosÄ• pesi. so attano cÄ• rittena p
kaá¹‡á¹-akakasaÃ±ca Ä• dÄ• ya kÄ• sÄ• yanivasano rattamÄ• lÄ• dharo Ä• gantvÄ• rÄ• jÄ
devÄ• â€™â€™ ti Ä• ha. imaá¹ƒ coraá¹ƒ duá¹-á¹-hatÄ• pasaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hitv
kaá¹‡á¹-akakasaá¹ƒ gahetvÄ• purato ca pacchato ca ubhosu passesu cÄ• ti catÅ«supi pas
dvepahÄ• rasahassamassa dehÄ«ti. so tathÄ• akÄ• si \Be III 39/. bodhisattassa chavi bhijji
maá¹ƒsaá¹ƒ chijji, lohitaá¹ƒ paggharati.

puna rÄ• jÄ• ``kiá¹ƒvÄ• dÄ« tvaá¹ƒ bhikkhÅ«â€™â€™ ti Ä• ha. ``khantivÄ• dÄ«, mahÄ• rÄ
mayhaá¹ƒ cammantare khantÄ«â€™â€™ ti maÃ±Ã±asi, natthi mayhaá¹ƒ cammantare khan
asakkuá¹‡eyye hadayabbhantare mama khanti patiá¹-á¹-hitÄ• . ``mahÄ• rÄ• jÄ• â€™â€™ ti
karomÄ«â€™â€™ ti pucchi. ``imassa kÅ«á¹-ajaá¹-ilassa ubho hatthe chindÄ• â€™â€™ ti. s
gaá¹‡á¸• iyaá¹ƒ á¹-hapetvÄ• hatthe chindi. atha naá¹ƒ ``pÄ• de chindÄ• â€™â€™ ti Ä• ha,
hatthapÄ• dakoá¹-Ä«hi ghaá¹-achiddehi lÄ• khÄ• raso viya lohitaá¹ƒ paggharati. puna rÄ• jÄ
ti pucchi. ``khantivÄ• dÄ«, mahÄ• rÄ• jaâ€™â€™. ``tvaá¹ƒ pana mayhaá¹ƒ hatthapÄ• dakoá
maÃ±Ã±asi, natthesÄ• ettha, mayhaá¹ƒ khanti gambhÄ«raá¹-á¹-hÄ• ne patiá¹-á¹-hitÄ• â€™
``kaá¹‡á¹‡anÄ• samassa chindÄ• â€™â€™ ti Ä• ha. itaro kaá¹‡á¹‡anÄ• saá¹ƒ chindi, sakal
puna naá¹ƒ ``kiá¹ƒvÄ• dÄ« \Ne III 36/ nÄ• ma tvaâ€™â€™ nti pucchi. ``mahÄ• rÄ• ja, khant
kho pana tvaá¹ƒ `kaá¹‡á¹‡anÄ• sikakoá¹-Ä«su patiá¹-á¹-hitÄ• khantÄ«â€™ ti maÃ±Ã±asi, n
hadayabbhantare patiá¹-á¹-hitÄ• â€™â€™ ti. rÄ• jÄ• ``kÅ«á¹-ajaá¹-ila tava khantiá¹ƒ tvame
nisÄ«dÄ• â€™â€™ ti bodhisattassa hadayaá¹ƒ pÄ• dena paharitvÄ• pakkÄ• mi.

tasmiá¹ƒ gate senÄ• pati bodhisattassa sarÄ«rato lohitaá¹ƒ puÃ±chitvÄ• \Ee III 42/
hatthapÄ• dakaá¹‡á¹‡anÄ• sakoá¹-iyo sÄ• á¹-akakaá¹‡á¹‡e katvÄ• bodhisattaá¹ƒ saá¹‡ika

ekamantaá¹ƒ nisÄ«ditvÄ• ``sace, bhante, tumhe kujjhitukÄ• mÄ• , tumhesu katÄ• parÄ• dh
kujjheyyÄ• tha, mÄ• aÃ±Ã±esaâ€™â€™ nti yÄ• canto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

49__._ á¹• 21 ``yo te hatthe ca pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chedayi.

tassa kujjha mahÄ• vÄ«ra, mÄ• raá¹-á¹-haá¹ƒ vinasÄ• idaâ€™â€™ nti ||

tattha __mahÄ• vÄ«rÄ• _ti mahÄ• vÄ«riya. __mÄ• raá¹-á¹-haá¹ƒ vinasÄ• ida_nti idaá¹ƒ ni
kÄ• siraá¹-á¹-haá¹ƒ mÄ• vinÄ• sehi.

taá¹ƒ sutvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``yo me hatthe ca pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chedayi.

ciraá¹ƒ jÄ«vatu so rÄ• jÄ• , na hi kujjhanti mÄ• disÄ• â€™â€™ ti ||

tattha \Be III 40/ __mÄ• disÄ• _ti mama sadisÄ• khantibalena samannÄ• gatÄ• paá¹‡á¸• i
paribhÄ• si pahari, chindi bhindÄ«â€™â€™ ti taá¹ƒ na kujjhanti.

raÃ±Ã±o uyyÄ• nÄ• nikkhamantassa bodhisattassa cakkhupathaá¹ƒ vijahanakÄ• leyeva a
dviyojanasatasahassabahalÄ• mahÄ• pathavÄ« khalibaddhasÄ• á¹-ako viya phalitÄ• , avÄ«
rÄ• jÄ• naá¹ƒ kuladattiyena rattakambalena pÄ• rupantÄ« viya gaá¹‡hi. so uyyÄ• nadvÄ• re
avÄ«cimahÄ• niraye patiá¹-á¹-hahi. bodhisattopi taá¹ƒ divasameva kÄ• lamakÄ• si. rÄ• japa
gandhamÄ• lÄ• dhÅ«mahatthÄ• Ä• gantvÄ• bodhisattassa sarÄ«rakiccaá¹ƒ akaá¹ƒsu. kec
himavantameva gatoâ€™â€™ ti, taá¹ƒ abhÅ«taá¹ƒ.

51__._ á¹• 21 ``ahÅ« \Ne III 37/ \Ee III 43/ atÄ«tamaddhÄ• naá¹ƒ, samaá¹‡o khantidÄ«pano

taá¹ƒ khantiyÄ• yeva á¹-hitaá¹ƒ, kÄ• sirÄ• jÄ• achedayi ||

52__._ á¹• 21 ``tassa kammapharusassa, vipÄ• ko kaá¹-uko ahu.

yaá¹ƒ kÄ• sirÄ• jÄ• vedesi, nirayamhi samappitoâ€™â€™ ti || ---

imÄ• dve abhisambuddhagÄ• thÄ• .

tattha __atÄ«tamaddhÄ• na_nti atÄ«te addhÄ• ne. __khantidÄ«pano_ti adhivÄ• sanakhant
__achedayÄ«_ti mÄ• rÄ• pesi. ekacce pana ``bodhisattassa puna hatthapÄ• dakaá¹‡á¹‡anÄ

vadanti, tampi abhÅ«tameva. __samappito_ti patiá¹-á¹-hito.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kodhano bhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi, aÃ±Ã±e bahÅ« sotÄ• pattiphalÄ• dÄ«ni

tadÄ• kalÄ• burÄ• jÄ• devadatto ahosi, senÄ• pati sÄ• riputto, khantivÄ• dÄ« tÄ• paso pa

khantivÄ• dÄ«jÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [314] 4. lohakumbhijÄ• takavaá¹‡á¹‡anÄ•

__dujjÄ«vitamajÄ«vimhÄ• _ti \Be III 41/ idaá¹ƒ satthÄ• jetavane viharanto kosalarÄ• jÄ• na
tadÄ• kira kosalarÄ• jÄ• rattibhÄ• ge catunnaá¹ƒ nerayikasattÄ• naá¹ƒ saddaá¹ƒ suá¹‡i. ek
bhaá¹‡i, eko __sa_-kÄ• raá¹ƒ, eko __na_-kÄ• raá¹ƒ, eko __so_-kÄ• ramevÄ• ti. te kira atÄ«
sÄ• vatthiyaá¹ƒyeva pÄ• radÄ• rikÄ• rÄ• japuttÄ• ahesuá¹ƒ. te paresaá¹ƒ rakkhitagopitam
cittakeá¸·iá¹ƒ kÄ«á¸·antÄ• bahuá¹ƒ pÄ• pakammaá¹ƒ katvÄ• maraá¹‡acakkena chinnÄ• s
lohakumbhÄ«su nibbattÄ• saá¹-á¹-hi vassasahassÄ• ni tattha paccitvÄ• uggatÄ• lohakum
``kadÄ• nu kho imamhÄ• dukkhÄ• muccissÄ• mÄ• â€™â€™ ti cattÄ• ropi mahantena sac
viraviá¹ƒsu. rÄ• jÄ• tesaá¹ƒ saddaá¹ƒ sutvÄ• maraá¹‡abhayatajjito nisinnakova aruá¹‡aá¹ƒ

aruá¹‡uggamanavelÄ• ya \Ne III 38/ brÄ• hmaá¹‡Ä• Ä• gantvÄ• rÄ• jÄ• naá¹ƒ sukhasayita
``kuto me Ä• cariyÄ• sukhasayitaá¹ƒ, ajjÄ• haá¹ƒ evarÅ«pe \Ee III 44/ cattÄ• ro bhiá¹ƒsana
nti. brÄ• hmaá¹‡Ä• hatthe vidhuniá¹ƒsu. ``kiá¹ƒ Ä• cariyÄ• â€™â€™ ti? ``sÄ• hasikasaddÄ
``sapaá¹-ikammÄ• appaá¹-ikammÄ• â€™â€™ ti? ``kÄ• maá¹ƒ appaá¹-ikammÄ• , mayaá¹ƒ
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ katvÄ• paá¹-ibÄ• hissathÄ• â€™â€™ ti? ``mahÄ• rÄ• ja
sakkÄ• kÄ• tuá¹ƒ, mayaá¹ƒ pana sabbacatukkaá¹ƒ yaÃ±Ã±aá¹ƒ yajitvÄ• hÄ• ressÄ• mÄ• â
cattÄ• ro hatthÄ« cattÄ• ro asse cattÄ• ro usabhe cattÄ• ro manusseti laá¹-ukikasakuá¹‡ikÄ
cattÄ• ro cattÄ• ro pÄ• á¹‡e gahetvÄ• sabbacatukkayaÃ±Ã±aá¹ƒ yajitvÄ• mama sotthibhÄ
``sÄ• dhu, mahÄ• rÄ• jÄ• â€™â€™ ti sampaá¹-icchitvÄ• yenattho, taá¹ƒ gahetvÄ• yaÃ±Ã±
paccupaá¹-á¹-hapesuá¹ƒ, bahupÄ• á¹‡e thÅ«á¹‡Å«panÄ«te katvÄ• á¹-hapesuá¹ƒ. ``bahuá¹
khÄ• dissÄ• ma, bahuá¹ƒ dhanaá¹ƒ labhissÄ• mÄ• â€™â€™ ti ussÄ• happattÄ• hutvÄ• ``i
idaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, devÄ• â€™â€™ ti aparÄ• paraá¹ƒ caranti.

mallikÄ• devÄ« rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, brÄ• hma
vicarantÄ«â€™â€™ ti pucchi. ``devi kiá¹ƒ tuyhiminÄ• , tvaá¹ƒ attano yaseneva mattÄ• pam
amhÄ• kameva na jÄ• nÄ• sÄ«â€™â€™ ti? ``kiá¹ƒ \Be III 42/, mahÄ• rÄ• jÄ• â€™â€™ ti. ``
asotabbaá¹ƒ suá¹‡iá¹ƒ, tato imesaá¹ƒ saddÄ• naá¹ƒ sutattÄ• ``kiá¹ƒ bhavissatÄ«â€™â€™
brÄ• hmaá¹‡Ä• ``tumhÄ• kaá¹ƒ mahÄ• rÄ• ja rajjassa vÄ• bhogÄ• naá¹ƒ vÄ• jÄ«vitassa v

sabbacatukkena yaÃ±Ã±aá¹ƒ yajitvÄ• sotthibhÄ• vaá¹ƒ karissÄ• mÄ• â€™â€™ ti vadiá¹ƒsu
gahetvÄ• yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ katvÄ• yena yenattho, tassa tassa kÄ• raá¹‡Ä• Ä• gacch
deva, imesaá¹ƒ saddÄ• naá¹ƒ nipphattiá¹ƒ sadevake loke aggabrÄ• hmaá¹‡aá¹ƒ pucchitthÄ
sadevake loke aggabrÄ• hmaá¹‡o nÄ• mÄ• â€™â€™ ti? ``mahÄ• gotamo sammÄ• sambuc
me na pucchitoâ€™â€™ ti? ``tena hi gantvÄ• pucchathÄ• â€™â€™ ti.

rÄ• jÄ• tassÄ• vacanaá¹ƒ gahetvÄ• bhuttapÄ• tarÄ• so rathavaramÄ• ruyha jetavanaá¹ƒ g
pucchi ``ahaá¹ƒ, bhante, rattibhÄ• ge cattÄ• ro sadde sutvÄ• brÄ• hmaá¹‡e pucchiá¹ƒ, te `s
\Ee III 45/ yajitvÄ• sotthiá¹ƒ karissÄ• mÄ• â€™ ti vatvÄ• yaÃ±Ã±Ä• vÄ• á¹-e kammaá¹ƒ ka
sutattÄ• mayhaá¹ƒ kiá¹ƒ bhavissatÄ«â€™â€™ ti. ``na kiÃ±ci, mahÄ• rÄ• ja, nerayikasattÄ•
evaá¹ƒ viraviá¹ƒsu, na ime saddÄ• idÄ• ni tayÄ• eva sutÄ• , porÄ• á¹‡akarÄ• jÅ«hipi sutÄ•
pucchitvÄ• pasughÄ• tayaÃ±Ã±aá¹ƒ kattukÄ• mÄ• hutvÄ• paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ s
paá¹‡á¸• itÄ• tesaá¹ƒ saddÄ• naá¹ƒ antaraá¹ƒ kathetvÄ• mahÄ• janaá¹ƒ vissajjÄ• petvÄ•
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 39/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto aÃ±Ã±ata
brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• kÄ• me pahÄ•
abhiÃ±Ã±Ä• ca samÄ• pattiyo ca uppÄ• detvÄ• jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto himavante
vasati. tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• catunnaá¹ƒ nerayikÄ• naá¹ƒ imeva cattÄ• ro sadde sut
niyÄ• mena brÄ• hmaá¹‡ehi ``tiá¹‡á¹‡aá¹ƒ antarÄ• yÄ• naá¹ƒ aÃ±Ã±ataro bhavissati, sabba
vÅ«pasamessÄ• mÄ• â€™â€™ ti vutte sampaá¹-icchi. purohito brÄ• hmaá¹‡ehi saddhiá¹ƒ y
paccupaá¹-á¹-hÄ• pesi, mahÄ• jano thÅ«á¹‡Å«panÄ«to ahosi. tadÄ• bodhisatto mettÄ• bhÄ
katvÄ• dibbacakkhunÄ• lokaá¹ƒ olokento imaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• ``ajja, mayÄ• gant
mahÄ• janassa sotthi \Be III 43/ bhavissatÄ«â€™â€™ ti iddhibalena vehÄ• saá¹ƒ uppatitvÄ•
uyyÄ• ne otaritvÄ• maá¹…galasilÄ• paá¹-á¹-e kaÃ±canarÅ«pakaá¹ƒ viya nisÄ«di. tadÄ• pu
jeá¹-á¹-hantevÄ• siko Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• ``nanu, Ä• cariya, amhÄ• kaá¹ƒ ved
sotthikaraá¹‡aá¹ƒ nÄ• ma natthÄ«â€™â€™ ti Ä• ha. purohito ``tvaá¹ƒ rÄ• jadhanaá¹ƒ rakkh
macchamaá¹ƒsaá¹ƒ khÄ• dissÄ• ma, dhanaá¹ƒ labhissÄ• ma, tuá¹‡hÄ« hohÄ«â€™â€™ ti t

so ``nÄ• haá¹ƒ \Ee III 46/ ettha sahÄ• yo bhavissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• rÄ• juyy
bodhisattaá¹ƒ disvÄ• vanditvÄ• katapaá¹-isanthÄ• ro ekamantaá¹ƒ nisÄ«di. bodhisatto ``ki
dhammena rajjaá¹ƒ kÄ• retÄ«â€™â€™ ti pucchi. ``bhante, rÄ• jÄ• dhammena rajjaá¹ƒ kÄ•
cattÄ• ro sadde sutvÄ• brÄ• hmaá¹‡e pucchi. brÄ• hmaá¹‡Ä• `sabbacatukkayaÃ±Ã±aá¹ƒ y
karissÄ• mÄ• â€™â€™ â€™ ti vadiá¹ƒsu. rÄ• jÄ• pasughÄ• takammaá¹ƒ katvÄ• attano so
thÅ«á¹‡Å«panÄ«to, ``kiá¹ƒ nu kho, bhante, tumhÄ• disÄ• naá¹ƒ sÄ«lavantÄ• naá¹ƒ tesaá¹ƒ
vatvÄ• mahÄ• janaá¹ƒ maraá¹‡amukhÄ• mocetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``mÄ• á¹‡av
mayampi taá¹ƒ na jÄ• nÄ• ma, imesaá¹ƒ pana saddÄ• naá¹ƒ nipphattiá¹ƒ jÄ• nÄ• ma, sace
puccheyya, rÄ• jÄ• naá¹ƒ nikkaá¹…khaá¹ƒ katvÄ• kathessÄ• mÄ• â€™â€™ ti. ``tena hi, bh

hotha, ahaá¹ƒ rÄ• jÄ• naá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, mÄ• á¹‡avÄ• â€™â€™
Ä• rocetvÄ• rÄ• jÄ• naá¹ƒ Ä• nesi.

atha rÄ• jÄ• bodhisattaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno pucchi ``saccaá¹ƒ kira tumhe n
nipphattiá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kathetha, bhan
purimabhave paresaá¹ƒ rakkhitagopitesu dÄ• resu cÄ• rittaá¹ƒ Ä• pajjitvÄ• bÄ• rÄ• á¹‡asis
lohakumbhÄ«su nibbattÄ• pakkuthite khÄ• ralohodake pheá¹‡uddehakaá¹ƒ paccamÄ• nÄ•
gantvÄ• kumbhitalaá¹ƒ Ä• hacca uddhaá¹ƒ Ä• rohantÄ• tiá¹ƒsavassasahasseneva kÄ• len
III 40/ bahi oloketvÄ• cattÄ• ro janÄ• catasso gÄ• thÄ• paripuá¹‡á¹‡aá¹ƒ katvÄ• vattukÄ•
asakkontÄ• ekekameva akkharaá¹ƒ vatvÄ• puna lohakumbhÄ«suyeva \Ee III 47/ nimuggÄ
nimuggasatto evaá¹ƒ vattukÄ• mo ahosi ---

53__._ á¹• 21 `dujjÄ«vitamajÄ«vimha \Be III 44/, ye sante na dadamhase.

vijjamÄ• nesu bhogesu, dÄ«paá¹ƒ nÄ• kamha attanoâ€™ ti || ---

taá¹ƒ gÄ• thaá¹ƒ paripuá¹‡á¹‡aá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ ti vatvÄ• bodhisatto att
gÄ• thaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• kathesi. sesÄ• supi eseva nayo.

tesu __sa_-kÄ• raá¹ƒ vatvÄ• vattukÄ• massa ayaá¹ƒ gÄ• thÄ• ---

54__._ á¹• 21 ``saá¹-á¹-hi vassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissatÄ«â€™â€™ ti ||

__na_-kÄ• raá¹ƒ vatvÄ• vattukÄ• massa ayaá¹ƒ gÄ• thÄ• ---

55__._ á¹• 21 ``natthi anto kuto anto, na anto paá¹-idissati.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, mama tuyhaÃ±ca mÄ• risÄ• â€™â€™ ti ||

__so_-kÄ• raá¹ƒ vatvÄ• vattukÄ• massa ayaá¹ƒ gÄ• thÄ• ---

56__._ á¹• 21 ``sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahuâ€™â€™ nti ||

tattha __dujjÄ«vita_nti tÄ«á¹‡i duccaritÄ• ni caranto dujjÄ«vitaá¹ƒ lÄ• makajÄ«vitaá¹ƒ jÄ«va

tadeva sandhÄ• yÄ• ha ``dujjÄ«vitamajÄ«vimhÄ• â€™â€™ ti. __ye sante na dadamhase_ti
paá¹-iggÄ• hake ca saá¹ƒvijjamÄ• neyeva na dÄ• naá¹ƒ dadimha. __dÄ«paá¹ƒ nÄ• kamha
patiá¹-á¹-haá¹ƒ na karimha. __paripuá¹‡á¹‡Ä• nÄ«_ti anÅ«nÄ• ni anadhikÄ• ni. __sabbaso_
__paccamÄ• nÄ• na_nti amhÄ• kaá¹ƒ imasmiá¹ƒ niraye paccamÄ• nÄ• naá¹ƒ.

__natthi_ \Ne III 41/ __anto_ti ``amhÄ• kaá¹ƒ asukakÄ• le nÄ• ma mokkho bhavissatÄ«â€™
kÄ• laparicchedo natthi. __kuto anto_ti kena kÄ• raá¹‡ena anto paÃ±Ã±Ä• yissati. __na ant
daá¹-á¹-hukÄ• mÄ• nampi no dukkhassa anto na paá¹-idissati. __tadÄ• hi pakata_nti tasmi
ca tuyhaÃ±ca pakataá¹ƒ pÄ• paá¹ƒ pakaá¹-á¹-haá¹ƒ kataá¹ƒ atibahumeva kataá¹ƒ. ``tathÄ•
pÄ• á¹-ho, tena kÄ• raá¹‡ena kataá¹ƒ, yenassa \Ee III 48/ anto daá¹-á¹-huá¹ƒ na sakkÄ• ti a
mayÄ• sadisÄ• , piyÄ• lapanametaá¹ƒ etesaá¹ƒ. __nÅ«nÄ• _ti \Be III 45/ ekaá¹ƒsatthe nipÄ
gantvÄ• yoniá¹ƒ mÄ• nusiá¹ƒ laddhÄ• na vadaÃ±Ã±Å« sÄ«lasampanno hutvÄ• ekaá¹ƒsen
karissÄ• mÄ«ti ayamettha attho.

iti bodhisatto ekamekaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``mahÄ• rÄ• ja, so nerayikasatto imaá¹ƒ gÄ•
katvÄ• vattukÄ• mo attano pÄ• passa mahantatÄ• ya tathÄ• kathetuá¹ƒ nÄ• sakkhi, iti so a
anubhavanto viravi. tumhÄ• kaá¹ƒ etassa saddassa savanapaccayÄ• antarÄ• yo nÄ• ma n
bhÄ• yitthÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pesi. rÄ• jÄ• mahÄ• janaá¹ƒ vissajjÄ• pe
carÄ• petvÄ• yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ viddhaá¹ƒsÄ• pesi. bodhisatto mahÄ• janassa sotthiá¹
vasitvÄ• tattheva gantvÄ• aparihÄ«najjhÄ• no brahmaloke uppajji.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
purohitassa jeá¹-á¹-hantevÄ• sikamÄ• á¹‡avo sÄ• riputto ahosi, tÄ• paso pana ahameva ah

lohakumbhijÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [315] 5. sabbamaá¹ƒsalÄ• bhajÄ• takavaá¹‡á¹‡anÄ•

__pharusÄ• vata te vÄ• cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• riputtattherena pÄ«
dinnarasapiá¹‡á¸• apÄ• taá¹ƒ Ä• rabbha kathesi. tadÄ• kira jetavane ekacce bhikkhÅ« snel
tesaá¹ƒ rasapiá¹‡á¸• apÄ• tena attho hoti, gilÄ• nupaá¹-á¹-hÄ• kÄ• ``rasabhattaá¹ƒ Ä• haris
sÄ• vatthiá¹ƒ pavisitvÄ• odanikagharavÄ«thiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pi rasabhattaá¹ƒ
thero divÄ• taraá¹ƒ piá¹‡á¸• Ä• ya pavisamÄ• no te bhikkhÅ« disvÄ• ``kiá¹ƒ, Ä• vuso, atipa
pucchi. te tamatthaá¹ƒ Ä• rocesuá¹ƒ. thero ``tena hi ethÄ• â€™â€™ ti te gahetvÄ• \Ee III 4
agamÄ• si, manussÄ• pÅ«retvÄ• rasabhattaá¹ƒ adaá¹ƒsu. gilÄ• nupaá¹-á¹-hÄ• kÄ• rasab
gilÄ• nÄ• naá¹ƒ adaá¹ƒsu, te paribhuÃ±jiá¹ƒsu \Ne III 42/. athekadivasaá¹ƒ dhammasabhÄ•
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, thero kira pÄ«tavirecanÄ• naá¹ƒ upaá¹-á¹-hÄ• ke rasabh
nikkhamante gahetvÄ• odanikagharavÄ«thiyaá¹ƒ caritvÄ• bahuá¹ƒ rasapiá¹‡á¸• apÄ• taá¹

Ä• gantvÄ• \Be III 46/ ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• ni sÄ• riputtova maá¹ƒsaá¹ƒ labhi, pubbepi
vattuá¹ƒ chekÄ• paá¹‡á¸• itÄ• labhiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hiputto ahos
migaluddako bahuá¹ƒ maá¹ƒsaá¹ƒ labhitvÄ• yÄ• nakaá¹ƒ pÅ«retvÄ• ``vikkiá¹‡issÄ• mÄ«â€
Ä• gacchati. tadÄ• bÄ• rÄ• á¹‡asivÄ• sikÄ• cattÄ• ro seá¹-á¹-hiputtÄ• nagarÄ• nikkhamit
maggasabhÄ• gaá¹-á¹-hÄ• ne kiÃ±ci diá¹-á¹-haá¹ƒ sutaá¹ƒ sallapantÄ• nisÄ«diá¹ƒsu. etesu
taá¹ƒ maá¹ƒsayÄ• nakaá¹ƒ disvÄ• ``etaá¹ƒ luddakaá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ Ä• harÄ• p
Ä• harÄ• pehÄ«â€™â€™ ti. so taá¹ƒ upasaá¹…kamitvÄ• ``are, luddaka, dehi me maá¹ƒsak
luddako ``mÄ• risa, paraá¹ƒ kiÃ±ci yÄ• cantena nÄ• ma piyavacanena bhavitabbaá¹ƒ, tayÄ•
anucchavikaá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ labhissasÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ•

57__._ á¹• 21 ``pharusÄ• vata te vÄ• cÄ• , maá¹ƒsaá¹ƒ yÄ• canako asi.

kilomasadisÄ« vÄ• cÄ• , kilomaá¹ƒ samma dammi teâ€™â€™ ti ||

tattha __kilomasadisÄ«_ti pharusatÄ• ya kilomasadisÄ«. __kilomaá¹ƒ samma dammi te_ti
vÄ• cÄ• ya sadisaá¹ƒ kilomaá¹ƒ dammÄ«ti nirasaá¹ƒ nimaá¹ƒsalohitaá¹ƒ kilomakakhaá¹‡á¸•

atha naá¹ƒ aparo seá¹-á¹-hiputto ``kinti vatvÄ• yÄ• casÄ«â€™â€™ ti pucchi. ``areâ€™â€™
``ahampi naá¹ƒ yÄ• cissÄ• mÄ«â€™â€™ ti vatvÄ• gantvÄ• \Ee III 50/ ``jeá¹-á¹-habhÄ• tika
dehÄ«â€™â€™ ti Ä• ha. itaro ``tava vacanasssa anucchavikaá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ la
dutiyaá¹ƒ gÄ• thamÄ• ha ---

58__._ á¹• 21 ``aá¹…gametaá¹ƒ manussÄ• naá¹ƒ, bhÄ• tÄ• loke pavuccati.

aá¹…gassa sadisÄ« vÄ• cÄ• , aá¹…gaá¹ƒ samma dadÄ• mi teâ€™â€™ ti ||

tassattho \Ne III 43/ --- imasmiá¹ƒ loke manussÄ• naá¹ƒ aá¹…gasadisattÄ• aá¹…gametaá¹
bhaginÄ«ti, tasmÄ• tavesÄ• aá¹…gasadisÄ« vÄ• cÄ• ti etissÄ• anucchavikaá¹ƒ aá¹…gam
vatvÄ• aá¹…gamaá¹ƒsaá¹ƒ ukkhipitvÄ• adÄ• si.

tampi \Be III 47/ aparo seá¹-á¹-hiputto ``kinti vatvÄ• yÄ• casÄ«â€™â€™ ti pucchi. ``bhÄ• ti
vatvÄ• ti. so ``ahampi naá¹ƒ yÄ• cissÄ• mÄ«â€™â€™ ti vatvÄ• gantvÄ• ``tÄ• ta, maá¹ƒsal
ti Ä• ha. luddako tava vacanÄ• nÅ«rÅ«paá¹ƒ lacchasÄ«â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• tha

59__._ á¹• 21 ``tÄ• tÄ• ti putto vadamÄ• no, kampeti hadayaá¹ƒ pitu.

hadayassa sadisÄ« vÄ• cÄ• , hadayaá¹ƒ samma dammi teâ€™â€™ ti ||

evaÃ±ca pana vatvÄ• hadayamaá¹ƒsena saddhiá¹ƒ madhuramaá¹ƒsaá¹ƒ ukkhipitvÄ• adÄ

taá¹ƒ catuttho seá¹-á¹-hiputto ``kinti vatvÄ• yÄ• casÄ«â€™â€™ ti pucchi. so ``tÄ• tÄ• â€™
``ahampi yÄ• cissÄ• mÄ«â€™â€™ ti vatvÄ• gantvÄ• ``sahÄ• ya maá¹ƒsakhaá¹‡á¸• aá¹ƒ n
``tava vacanÄ• nurÅ«paá¹ƒ lacchasÄ«â€™â€™ ti vatvÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

60__._ á¹• 21 ``yassa gÄ• me sakhÄ• natthi, yathÄ• raÃ±Ã±aá¹ƒ tatheva taá¹ƒ.

sabbassa sadisÄ« vÄ• cÄ• , sabbaá¹ƒ samma dadÄ• mi teâ€™â€™ ti ||

tassattho --- yassa purisassa gÄ• me sukhadukkhesu saha ayanato sahÄ• yasaá¹…khÄ• to
taá¹ƒ á¹-hÄ• naá¹ƒ yathÄ• amanussaá¹ƒ __araÃ±Ã±aá¹ƒ_ tatheva hoti, iti ayaá¹ƒ tava vÄ•
sabbena attano santakena vibhavena sadisÄ«, tasmÄ• sabbameva imaá¹ƒ mama santakaá
teti.

evaÃ±ca pana vatvÄ• ``ehi, samma, sabbameva idaá¹ƒ maá¹ƒsayÄ• nakaá¹ƒ tava gehaá¹
Ä• ha. seá¹-á¹-hiputto tena yÄ• nakaá¹ƒ \Ee III 51/ pÄ• jÄ• pento attano gharaá¹ƒ gantvÄ• n
luddakassa sakkÄ• rasammÄ• naá¹ƒ katvÄ• puttadÄ• rampissa pakkosÄ• petvÄ• luddakan
kuá¹-umbamajjhe vasÄ• pento tena saddhiá¹ƒ abhejjasahÄ• yo hutvÄ• yÄ• vajÄ«vaá¹ƒ san

satthÄ• \Ne III 44/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahosi, sabbamaá¹ƒsalÄ• bhÄ« seá¹-á¹-hiputto pana ahameva ahosiâ€™â€™ nti.

sabbamaá¹ƒsalÄ• bhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [316] 6. sasapaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ•

__satta_ \Be III 48/ __me rohitÄ• macchÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto sabbapar
Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira eko kuá¹-umbiko buddhappamukhassa bhikkhusaá¹
sabbaparikkhÄ• radÄ• naá¹ƒ sajjetvÄ• gharadvÄ• re maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• buddhap
nimantetvÄ• susajjitamaá¹‡á¸• ape paÃ±Ã±attavarÄ• sane nisÄ«dÄ• petvÄ• nÄ• naggaras
puna svÄ• tanÄ• yÄ• ti sattÄ• haá¹ƒ nimantetvÄ• sattame divase buddhappamukhÄ• naá¹ƒ
sabbaparikkhÄ• re adÄ• si. satthÄ• bhattakiccÄ• vasÄ• ne anumodanaá¹ƒ karonto ``upÄ• s
kÄ• tuá¹ƒ vaá¹-á¹-ati, idaÃ±hi dÄ• naá¹ƒ nÄ• ma porÄ• á¹‡akapaá¹‡á¸• itÄ• naá¹ƒ vaá¹ƒso,
sampattayÄ• cakÄ• naá¹ƒ jÄ«vitaá¹ƒ pariccajitvÄ• attano maá¹ƒsampi adaá¹ƒsÅ«â€™â€™

atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sasayoniyaá¹ƒ nibba
tassa pana araÃ±Ã±assa ekato pabbatapÄ• do ekato nadÄ« ekato paccantagÄ• mako ahos
ahesuá¹ƒ makkaá¹-o ca siá¹…gÄ• lo ca uddo cÄ• ti. te cattÄ• ropi paá¹‡á¸• itÄ• ekatova va
III 52/ gocaraá¹-á¹-hÄ• ne gocaraá¹ƒ gahetvÄ• sÄ• yanhasamaye ekato sannipatanti. sasap
dÄ• tabbaá¹ƒ, sÄ«laá¹ƒ rakkhitabbaá¹ƒ, uposathakammaá¹ƒ kÄ• tabbaâ€™â€™ nti tiá¹‡á¹‡
dhammaá¹ƒ deseti. te tassa ovÄ• daá¹ƒ sampaá¹-icchitvÄ• attano attano nivÄ• sagumbaá¹
evaá¹ƒ kÄ• le gacchante ekadivasaá¹ƒ bodhisatto Ä• kÄ• saá¹ƒ oloketvÄ• candaá¹ƒ disvÄ•
ti Ã±atvÄ• itare tayo Ä• ha ``sve uposatho, tumhepi tayo janÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• u
patiá¹-á¹-hÄ• ya dinnadÄ• naá¹ƒ mahapphalaá¹ƒ hoti, tasmÄ• yÄ• cake sampatte tumhehi
datvÄ• khÄ• deyyÄ• thÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• attano
vasiá¹ƒsu.

punadivase tesu uddo pÄ• tova ``gocaraá¹ƒ pariyesissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• ga
bÄ• lisiko satta rohitamacche uddharitvÄ• valliyÄ• Ä• vuá¹‡itvÄ• netvÄ• gaá¹…gÄ• tÄ«re
viyÅ«hitvÄ• vÄ• likÄ• ya \Be III 49/ paá¹-icchÄ• detvÄ• puna macche gaá¹‡hanto adhogaá
macchagandhaá¹ƒ ghÄ• yitvÄ• vÄ• lukaá¹ƒ viyÅ«hitvÄ• macche disvÄ• nÄ«haritvÄ• ``att
sÄ• mikoâ€™â€™ ti tikkhattuá¹ƒ ghosetvÄ• sÄ• mikaá¹ƒ apassanto vallikoá¹-iá¹ƒ á¸• aá¹ƒs
vasanagumbe á¹-hapetvÄ• ``velÄ• yameva khÄ• dissÄ• mÄ«â€™â€™ ti attano sÄ«laá¹ƒ Ä
vasanaá¹-á¹-hÄ• nato nikkhamitvÄ• gocaraá¹ƒ pariyesanto ekassa khettagopakassa kuá¹-iy
ekaá¹ƒ godhaá¹ƒ ekaÃ±ca dadhivÄ• rakaá¹ƒ disvÄ• ``atthi nu kho etesaá¹ƒ sÄ• mikoâ€™â
sÄ• mikaá¹ƒ adisvÄ• dadhivÄ• rakassa uggahaá¹‡arajjukaá¹ƒ gÄ«vÄ• ya pavesetvÄ• dve
mukhena á¸• aá¹ƒsitvÄ• netvÄ• attano vasanagumbe á¹-hapetvÄ• ``velÄ• yameva khÄ• d
sÄ«laá¹ƒ \Ee III 53/ Ä• vajjento nipajji. makkaá¹-opi vasanaá¹-á¹-hÄ• nato nikkhamitvÄ• var
pavisitvÄ• ambapiá¹‡á¸• aá¹ƒ Ä• haritvÄ• attano vasanagumbe á¹-hapetvÄ• ``velÄ• yame
attano sÄ«laá¹ƒ Ä• vajjento nipajji.

bodhisatto pana ``velÄ• yameva vasanaá¹-á¹-hÄ• nato nikkhamitvÄ• dabbatiá¹‡Ä• ni khÄ•
vasanagumbeyeva nipanno cintesi ``mama santikaá¹ƒ Ä• gatÄ• naá¹ƒ yÄ• cakÄ• naá¹ƒ tiá¹
tilataá¹‡á¸• ulÄ• dayopi mayhaá¹ƒ natthi, sace me santikaá¹ƒ yÄ• cako Ä• gacchissati, attan
dassÄ• mÄ«â€™â€™ ti. tassa sÄ«latejena sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡
Ä• vajjamÄ• no idaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• ``sasarÄ• jÄ• naá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€™
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• brÄ• hmaá¹‡avesena aá¹-á¹-hÄ• si. ``brÄ• hmaá¹‡a, kimat
vutte paá¹‡á¸• ita sace kiÃ±ci Ä• hÄ• raá¹ƒ labheyyaá¹ƒ, uposathiko hutvÄ• vaseyyanti. so
Ä• hÄ• raâ€™â€™ nti tena saddhiá¹ƒ sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

61__._ á¹• 21 ``satta me rohitÄ• macchÄ• , udakÄ• thalamubbhatÄ• .

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti ||

tattha __thalamubbhatÄ• _ti udakato thale á¹-hapitÄ• , kevaá¹-á¹-ena vÄ• uddhaá¹-Ä• . __
mama santakaá¹ƒ macchÄ• hÄ• raá¹ƒ pacitvÄ• bhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ \Be III 5
rukkhamÅ«le nisinno imasmiá¹ƒ vane vasÄ• ti.

brÄ• hmaá¹‡o ``pageva tÄ• va hotu, pacchÄ• jÄ• nissÄ• mÄ«â€™â€™ ti siá¹…gÄ• lassa s
46/ ``kimatthaá¹ƒ á¹-hitosÄ«â€™â€™ ti vutto tathevÄ• ha. siá¹…gÄ• lo ``sÄ• dhu dassÄ• m
sallapanto dutiyaá¹ƒ gÄ• thamÄ• ha ---

62__._ á¹• 21 ``dussa \Ee III 54/ me khettapÄ• lassa, rattibhattaá¹ƒ apÄ• bhataá¹ƒ.

maá¹ƒsasÅ«lÄ• ca dve godhÄ• , ekaÃ±ca dadhivÄ• rakaá¹ƒ.

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti ||

tattha __dussa me_ti yo esa mama avidÅ«re khettapÄ• lo vasati, dussa amussÄ• ti attho. _
Ä• bhataá¹ƒ Ä• nÄ«taá¹ƒ. __maá¹ƒsasÅ«lÄ• ca dve godhÄ• _ti aá¹…gÄ• rapakkÄ• ni dve r
godhÄ• . __dadhivÄ• raka_nti dadhivÄ• rako. __ida_nti idaá¹ƒ ettakaá¹ƒ mama atthi, etaá¹ƒ
yathÄ• bhirucitena pÄ• kena pacitvÄ• paribhuÃ±jitvÄ• uposathiko hutvÄ• ramaá¹‡Ä«ye ru
samaá¹‡adhammaá¹ƒ karonto imasmiá¹ƒ vanasaá¹‡á¸• e vasÄ• ti attho.

brÄ• hmaá¹‡o ``pageva tÄ• va hotu, pacchÄ• jÄ• nissÄ• mÄ«â€™â€™ ti makkaá¹-assa sa
``kimatthaá¹ƒ á¹-hitosÄ«â€™â€™ ti vutto tathevÄ• ha. makkaá¹-o ``sÄ• dhu dassÄ• mÄ«â€
sallapanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

63__._ á¹• 21 ``ambapakkaá¹ƒ dakaá¹ƒ sÄ«taá¹ƒ, sÄ«tacchÄ• yÄ• manoramÄ• .

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti ||

tattha __ambapakka_nti madhuraambaphalaá¹ƒ. __dakaá¹ƒ sÄ«ta_nti gaá¹…gÄ• ya udaka
bhutvÄ• vane vasÄ• _ti brÄ• hmaá¹‡a etaá¹ƒ ambapakkaá¹ƒ paribhuÃ±jitvÄ• sÄ«talaá¹ƒ u
yathÄ• bhirucite ramaá¹‡Ä«ye rukkhamÅ«le nisinno samaá¹‡adhammaá¹ƒ karonto imasmiá

brÄ• hmaá¹‡o ``pageva tÄ• va hotu, pacchÄ• jÄ• nissÄ• mÄ«â€™â€™ ti sasapaá¹‡á¸• ita
``kimatthaá¹ƒ á¹-hitosÄ«â€™â€™ ti vutto tathevÄ• ha. taá¹ƒ sutvÄ• bodhisatto somanassap
suá¹-á¹-hu te kataá¹ƒ Ä• hÄ• ratthÄ• ya mama santikaá¹ƒ Ä• gacchantena, ajjÄ• haá¹ƒ adin

dassÄ• mi \Be III 51/. tvaá¹ƒ pana sÄ«lavÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ na karissasi, gaccha, br
nÄ• nÄ• dÄ• rÅ«ni saá¹…kaá¸• á¸• hitvÄ• aá¹…gÄ• re katvÄ• mayhaá¹ƒ Ä• rocehi, ahaá¹ƒ
pariccajitvÄ• aá¹…gÄ• ramajjhe patissÄ• mi \Ne III 47/. mama sarÄ«re pakke tvaá¹ƒ maá¹ƒ
samaá¹‡adhammaá¹ƒ kareyyÄ• sÄ«â€™â€™ ti tena saddhiá¹ƒ sallapanto catutthaá¹ƒ gÄ• t

64__._ á¹• 21 ``na sasassa tilÄ• atthi, na muggÄ• napi taá¹‡á¸• ulÄ• .

iminÄ• agginÄ• pakkaá¹ƒ, mamaá¹ƒ bhutvÄ• vane vasÄ• â€™â€™ ti ||

tattha __mamaá¹ƒ bhutvÄ• _ti yaá¹ƒ taá¹ƒ ahaá¹ƒ aggiá¹ƒ karohÄ«ti vadÄ• mi, iminÄ• agg
bhuÃ±jitvÄ• imasmiá¹ƒ vane vasa, ekassa sasassa sarÄ«raá¹ƒ nÄ• ma ekassa purisassa y

sakko tassa vacanaá¹ƒ sutvÄ• attano Ä• nubhÄ• vena ekaá¹ƒ aá¹…gÄ• rarÄ• siá¹ƒ mÄ• p
so dabbatiá¹‡asayanato uá¹-á¹-hÄ• ya tattha gantvÄ• ``sace me lomantaresu pÄ• á¹‡akÄ•
mariá¹ƒsÅ«â€™â€™ ti tikkhattuá¹ƒ sarÄ«raá¹ƒ vidhunitvÄ• sakalasarÄ«raá¹ƒ dÄ• namukh
padumasare rÄ• jahaá¹ƒso viya pamuditacitto aá¹…gÄ• rarÄ• simhi pati. so pana aggi bodh
lomakÅ«pamattampi uá¹‡haá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi, himagabbhaá¹ƒ paviá¹-á¹-ho viya aho
Ä• mantetvÄ• ``brÄ• hmaá¹‡a, tayÄ• kato aggi atisÄ«talo, mama sarÄ«re lomakÅ«pamatta
sakkoti, kiá¹ƒ nÄ• metaâ€™â€™ nti Ä• ha. ``sasapaá¹‡á¸• ita, nÄ• haá¹ƒ brÄ• hmaá¹‡o, sa
vÄ«maá¹ƒsanatthÄ• ya Ä• gatomhÄ«â€™â€™ ti. ``sakka, tvaá¹ƒ tÄ• va tiá¹-á¹-ha, sakalopi
dÄ• nena vÄ«maá¹ƒseyya, neva me adÄ• tukÄ• mataá¹ƒ passeyyÄ• â€™â€™ ti bodhisatto
sakko ``sasapaá¹‡á¸• ita, tava guá¹‡o sakalakappaá¹ƒ pÄ• kaá¹-o hotÅ«â€™â€™ ti pabbat
pabbatarasaá¹ƒ Ä• dÄ• ya candamaá¹‡á¸• ale sasalakkhaá¹‡aá¹ƒ likhitvÄ• bodhisattaá¹ƒ Ä
vanasaá¹‡á¸• e tasmiá¹ƒyeva vanagumbe taruá¹‡adabbatiá¹‡apiá¹-á¹-he nipajjÄ• petvÄ• a
\Ee III 56/ gato. tepi cattÄ• ro paá¹‡á¸• itÄ• samaggÄ• sammodamÄ• nÄ• sÄ«laá¹ƒ pÅ«re
uposathakammaá¹ƒ katvÄ• yathÄ• kammaá¹ƒ gatÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
sabbaparikkhÄ• radÄ• nadÄ• yako gahapati sotÄ• pattiphale \Be III 52/ patiá¹-á¹-hahi.

tadÄ• uddo Ä• nando ahosi, siá¹…gÄ• lo moggallÄ• no, makkaá¹-o sÄ• riputto, sakko anu
ahameva ahosinti.

sasapaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [317] 7. matarodanajÄ• takavaá¹‡á¹‡anÄ•

__mataá¹ƒ_ \Ne III 48/ __mataá¹ƒ eva rodathÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Â

sÄ• vatthivÄ• siá¹ƒ kuá¹-umbikaá¹ƒ Ä• rabbha kathesi. tassa kira bhÄ• tÄ• kÄ• lamakÄ• si.
sokÄ• bhibhÅ«to na nhÄ• yati na bhuÃ±jati na vilimpati, pÄ• tova susÄ• naá¹ƒ gantvÄ• sok
paccÅ«sasamaye lokaá¹ƒ olokento tassa sotÄ• pattiphalÅ«panissayaá¹ƒ disvÄ• ``imassa a
Ä• haritvÄ• sokaá¹ƒ vÅ«pasametvÄ• sotÄ• pattiphalaá¹ƒ dÄ• tuá¹ƒ á¹-hapetvÄ• maá¹ƒ aÃ
imassa mayÄ• avassayena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti punadivase pacchÄ• bhatta
piá¹‡á¸• apÄ• tapaá¹-ikkanto pacchÄ• samaá¹‡aá¹ƒ Ä• dÄ• ya tassa gharadvÄ• raá¹ƒ gantv
sutvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• ``pavesethÄ• â€™â€™ ti kuá¹-umbikena vutto pavisitv
kuá¹-umbikopi Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. atha naá¹ƒ satth
cintesÄ«â€™â€™ ti Ä• ha. ``Ä• ma, bhante, mama bhÄ• tu matakÄ• lato paá¹-á¹-hÄ• ya cin
sabbe saá¹…khÄ• rÄ• aniccÄ• , bhijjitabbayuttakaá¹ƒ bhijjati, na tattha cintetabbaá¹ƒ, porÄ
bhÄ• tari matepi `bhijjitabbayuttakaá¹ƒ bhijjatÄ«â€™ ti na cintayiá¹ƒsÅ«â€™â€™ ti vatvÄ•
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tikoá¹-ivibhave
nibbatti, tassa vayappattassa mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. tesu kÄ• lakatesu bodhisatta
vicÄ• reti, bodhisatto taá¹ƒ nissÄ• ya \Ee III 57/ jÄ«vati. so aparabhÄ• ge tathÄ• rÅ«pena by
kÄ• lamakÄ• si. Ã±Ä• timittÄ• suhajjÄ• sannipatitvÄ• bÄ• hÄ• paggayha kandanti rodanti
saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhi, bodhisatto pana neva kandati na rodati. manussÄ• ``passath
\Be III 53/ mate mukhasaá¹…kocanamattampi natthi, ativiya thaddhahadayo, `dvepi koá¹-á¹-
paribhuÃ±jissÄ• mÄ«â€™ ti bhÄ• tu maraá¹‡aá¹ƒ icchati maÃ±Ã±eâ€™â€™ ti bodhisattaá¹
naá¹ƒ ``tvaá¹ƒ bhÄ• tari mate na rodasÄ«â€™â€™ ti garahiá¹ƒsuyeva. so tesaá¹ƒ kathaá¹ƒ
andhabÄ• labhÄ• vena aá¹-á¹-ha lokadhamme ajÄ• nantÄ• `mama bhÄ• tÄ• matoâ€™ ti r
tumhepi marissatha, attÄ• nampi `mayampi marissÄ• mÄ• â€™ ti kasmÄ• na rodatha. sabb
nirujjhanti, teneva sabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ samattho ekasaá¹…khÄ• ropi natthi. tum
aÃ±Ã±Ä• á¹‡atÄ• ya aá¹-á¹-ha lokadhamme ajÄ• nitvÄ• rodatha, ahaá¹ƒ kimatthaá¹ƒ rodiss
gÄ• thÄ• abhÄ• si ---

65__._ á¹• 21 ``mataá¹ƒ \Ne III 49/ mataá¹ƒ eva rodatha, na hi taá¹ƒ rodatha yo marissati.

sabbepi sarÄ«radhÄ• rino, anupubbena jahanti jÄ«vitaá¹ƒ ||

66__._ á¹• 21 ``devamanussÄ• catuppadÄ• , pakkhigaá¹‡Ä• uragÄ• ca bhogino.

samhi sarÄ«re anissarÄ• , ramamÄ• nÄ• va jahanti jÄ«vitaá¹ƒ ||

67__._ á¹• 21 ``evaá¹ƒ calitaá¹ƒ asaá¹‡á¹-hitaá¹ƒ, sukhadukkhaá¹ƒ manujesvapekkhiya.

kanditaruditaá¹ƒ niratthakaá¹ƒ, kiá¹ƒ vo sokagaá¹‡Ä• bhikÄ«rare ||

68__._ á¹• 21 ``dhuttÄ• ca soá¹‡á¸• Ä• akatÄ• , bÄ• lÄ• sÅ«rÄ• ayogino.

dhÄ«raá¹ƒ maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• â€™â€™ ti ||

tattha \Ee III 58/ __mataá¹ƒ mataá¹ƒ evÄ• _ti mataá¹ƒ mataá¹ƒyeva. __anupubbenÄ• _ti att
maraá¹‡avÄ• re sampatte paá¹-ipÄ• á¹-iyÄ• jahanti jÄ«vitaá¹ƒ, na ekatova sabbe maranti, y
lokappavatti ucchijjeyya. __bhogino_ti mahantena sarÄ«rabhogena samannÄ• gatÄ• . __ran
tattha nibbattÄ• sabbepi ete devÄ• dayo sattÄ• attano attano nibbattaá¹-á¹-hÄ• ne abhiram
anukkaá¹‡á¹-hitÄ• va jÄ«vitaá¹ƒ jahanti. __evaá¹ƒ calita_nti evaá¹ƒ tÄ«su bhavesu niccalab
saá¹‡á¹-hitabhÄ• vassa ca abhÄ• vÄ• calitaá¹ƒ asaá¹‡á¹-hitaá¹ƒ. __kiá¹ƒ vo sokagaá¹‡Ä• b
kiá¹ƒkÄ• raá¹‡Ä• tumhe sokarÄ• sÄ« abhikiranti ajjhottharanti.

__dhuttÄ• _ \Be III 54/ __ca soá¹‡á¸• Ä• akatÄ• _ti itthidhuttÄ• surÄ• dhuttÄ• akkhadhutt
surÄ• soá¹‡á¸• Ä• dayo soá¹‡á¸• Ä• ca akatabuddhino asikkhitakÄ• ca. __bÄ• lÄ• _ti bÄ•
aviddasuno. __sÅ«rÄ• ayogino_ti ayonisomanasikÄ• rena sÅ«rÄ• , yogesu ayuttatÄ• ya ay
pÄ• á¹-ho, kilesamÄ• rena saddhiá¹ƒ yujjhituá¹ƒ asamatthÄ• ti attho. __dhÄ«raá¹ƒ maÃ±Ã±a
akovidÄ• _ti ye evarÅ«pÄ• dhuttÄ• dayo aá¹-á¹-havidhassa lokadhammassa akovidÄ• , te a
uppanne attanÄ• kandamÄ• nÄ• rodamÄ• nÄ• aá¹-á¹-ha lokadhamme kathato jÄ• nitvÄ•
akandantaá¹ƒ arodantaá¹ƒ mÄ• disaá¹ƒ dhÄ«raá¹ƒ paá¹‡á¸• itaá¹ƒ ``bÄ• lo ayaá¹ƒ na rodat

evaá¹ƒ bodhisatto tesaá¹ƒ dhammaá¹ƒ desetvÄ• sabbepi te nissoke akÄ• si.

satthÄ• \Ne III 50/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• mahÄ• janasssa dha
nissokabhÄ• vakarapaá¹‡á¸• ito pana ahameva ahosinti.

matarodanajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [318] 8. kaá¹‡averajÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ taá¹ƒ vasanta samaye_ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ• pa
kathesi. vatthu __indriyajÄ• take_ (J I 8.60 Ä• dayo) Ä• vi bhavissati. satthÄ• pana taá¹ƒ bh
tvaá¹ƒ bhikkhu etaá¹ƒ nissÄ• ya asinÄ• sÄ«sacchedaá¹ƒ paá¹-ilabhÄ«â€™â€™ ti vatvÄ• t
Ä• hari.

atÄ«te \Ee III 59/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• sigÄ•

gahapatikassa ghare coranakkhattena jÄ• to vayappatto corakammaá¹ƒ katvÄ• jÄ«vikaá¹ƒ
ahosi sÅ«ro nÄ• gabalo, koci naá¹ƒ gaá¹‡hituá¹ƒ nÄ• sakkhi. so ekadivasaá¹ƒ ekasmiá¹ƒ se
chinditvÄ• bahuá¹ƒ dhanaá¹ƒ avahari. nÄ• garÄ• rÄ• jÄ• naá¹ƒ \Be III 55/ upasaá¹…kamitv
nagaraá¹ƒ vilumpati, taá¹ƒ gaá¹‡hÄ• pethÄ• â€™â€™ ti vadiá¹ƒsu. rÄ• jÄ• tassa gahaá¹‡a
Ä• á¹‡Ä• pesi. so rattibhÄ• ge tattha tattha vaggabandhanena manusse á¹-hapetvÄ• taá¹ƒ
gÄ• hÄ• petvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``sÄ«samassa chindÄ• â€™â€™ ti nagaragutt
nagaraguttiko taá¹ƒ pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhÄ• petvÄ• gÄ«vÄ• ya
laggetvÄ• sÄ«se iá¹-á¹-hakacuá¹‡á¹‡aá¹ƒ okiritvÄ• catukke catukke kasÄ• hi tÄ• á¸·Ä• per
paá¹‡avena Ä• ghÄ• tanaá¹ƒ neti. ``imasmiá¹ƒ kira nagare vilopakÄ• rako coro gahitoâ€™â
saá¹…khubhi.

tadÄ• ca bÄ• rÄ• á¹‡asiyaá¹ƒ sahassaá¹ƒ gaá¹‡hantÄ« sÄ• mÄ• nÄ• ma gaá¹‡ikÄ• hoti r
paÃ±casatavaá¹‡á¹‡adÄ• sÄ«parivÄ• rÄ• . sÄ• pÄ• sÄ• datale vÄ• tapÄ• naá¹ƒ vivaritvÄ•
passi. so pana abhirÅ«po pÄ• sÄ• diko ativiya sobhaggappatto devavaá¹‡á¹‡o sabbesaá¹ƒ
paÃ±Ã±Ä• yati. sÄ• mÄ• taá¹ƒ disvÄ• paá¹-ibaddhacittÄ• hutvÄ• ``kena nu kho upÄ• yen
attano sÄ• mikaá¹ƒ kareyyaâ€™â€™ nti cintayantÄ« ``attheko upÄ• yoâ€™â€™ ti attano at
nagaraguttikassa sahassaá¹ƒ pesesi ``ayaá¹ƒ coro sÄ• mÄ• ya bhÄ• tÄ• , aÃ±Ã±atra sÄ• m
etassa avassayo natthi, tumhe kira idaá¹ƒ sahassaá¹ƒ gahetvÄ• etaá¹ƒ vissajjethÄ• â€™â€
gantvÄ• tathÄ• akÄ• si. nagaraguttiko ``ayaá¹ƒ coro pÄ• kaá¹-o, na sakkÄ• etaá¹ƒ vissajje
manussaá¹ƒ labhitvÄ• imaá¹ƒ paá¹-icchannayÄ• nake nisÄ«dÄ• petvÄ• pesetuá¹ƒ sakkÄ•
tassÄ• Ä• rocesi.

tadÄ• paneko seá¹-á¹-hiputto sÄ• mÄ• ya paá¹-ibaddhacitto devasikaá¹ƒ sahassaá¹ƒ deti.
sÅ«riyatthaá¹…gamanavelÄ• ya sahassaá¹ƒ gaá¹‡hitvÄ• taá¹ƒ gharaá¹ƒ agamÄ• si. sÄ• m
gahetvÄ• Å«rÅ«su á¹-hapetvÄ• parodantÄ« nisinnÄ• hoti. ``kiá¹ƒ etaâ€™â€™ nti ca vuttÄ
mama bhÄ• tÄ• , `ahaá¹ƒ nÄ«cakammaá¹ƒ karomÄ«â€™ ti mayhaá¹ƒ santikaá¹ƒ na eti, nag
`sahassaá¹ƒ labhamÄ• no vissajjessÄ• mi naâ€™ nti sÄ• sanaá¹ƒ pesesi. idÄ• ni imaá¹ƒ sa
nagaraguttikassa santikaá¹ƒ gacchantaá¹ƒ na labhÄ• mÄ«â€™â€™ ti Ä• ha. so tassÄ• paá
gamissÄ• mÄ«â€™â€™ ti Ä• ha. ``tena hi tayÄ• \Be III 56/ Ä• bhatameva gahetvÄ• gacch
gahetvÄ• nagaraguttikassa gehaá¹ƒ gaÃ±chi. so taá¹ƒ seá¹-á¹-hiputtaá¹ƒ paá¹-icchannaá¹-
coraá¹ƒ paá¹-icchannayÄ• nake nisÄ«dÄ• petvÄ• sÄ• mÄ• ya pahiá¹‡itvÄ• ``ayaá¹ƒ coro r
tamandhakÄ• raá¹ƒ tÄ• va hotu, atha naá¹ƒ manusssÄ• naá¹ƒ paá¹-isallÄ«navelÄ• ya ghÄ•
apadesaá¹ƒ katvÄ• muhuttaá¹ƒ vÄ«tinÄ• metvÄ• manussesu paá¹-isallÄ«nesu seá¹-á¹-hip
Ä• ghÄ• tanaá¹ƒ netvÄ• asinÄ• sÄ«saá¹ƒ chinditvÄ• sarÄ«raá¹ƒ sÅ«le Ä• ropetvÄ• naga

tato paá¹-á¹-hÄ• ya sÄ• mÄ• aÃ±Ã±esaá¹ƒ hatthato kiÃ±ci na gaá¹‡hÄ• ti, teneva saddhiá
vicarati. so cintesi ``sace ayaá¹ƒ aÃ±Ã±asmiá¹ƒ paá¹-ibaddhacittÄ• bhavissati, mampi mÄ•
saddhiá¹ƒ abhiramissati, accantaá¹ƒ mittadubbhinÄ« esÄ• , mayÄ• idha avasitvÄ• khippaá

vaá¹-á¹-ati, gacchanto ca pana tucchahattho \Ee III 61/ agantvÄ• etissÄ• Ä• bharaá¹‡abha
gacchissÄ• mÄ«â€™â€™ ti cintetvÄ• ekasmiá¹ƒ divase taá¹ƒ Ä• ha --- ``bhadde, mayaá¹ƒ
pakkhittakukkuá¹-Ä• viya niccaá¹ƒ ghareyeva homa, ekadivasaá¹ƒ uyyÄ• nakÄ«á¸·aá¹ƒ kar
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• khÄ• danÄ«yabhojanÄ«yÄ• diá¹ƒ sabbaá¹ƒ paá¹-
sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itÄ• tena saddhiá¹ƒ paá¹-icchannayÄ• ne nisÄ«ditvÄ• uy
tÄ• ya saddhiá¹ƒ kÄ«á¸·anto ``idÄ• ni mayhaá¹ƒ palÄ• yituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti tÄ• y
ramitukÄ• mo viya ekaá¹ƒ kaá¹‡avÄ«ragacchantaraá¹ƒ pavisitvÄ• taá¹ƒ Ä• liá¹…ganto viya
visaÃ±Ã±aá¹ƒ katvÄ• pÄ• tetvÄ• sabbÄ• bharaá¹‡Ä• ni omuÃ±citvÄ• tassÄ• yeva uttarÄ•
bhaá¹‡á¸• ikaá¹ƒ khandhe á¹-hapetvÄ• uyyÄ• navatiá¹ƒ laá¹…ghitvÄ• pakkÄ• mi.

sÄ• pi \Ne III 52/ paá¹-iladdhasaÃ±Ã±Ä• uá¹-á¹-hÄ• ya paricÄ• rikÄ• naá¹ƒ santikaá¹ƒ Ä• g
kahaâ€™â€™ nti pucchi. ``na jÄ• nÄ• ma, ayyeâ€™â€™ ti. ``maá¹ƒ matÄ• ti saÃ±Ã±Ä• ya
bhavissatÄ«â€™â€™ ti anattamanÄ• hutvÄ• tatoyeva gehaá¹ƒ gantvÄ• ``mama piyasÄ• r
paá¹-á¹-hÄ• yeva alaá¹…katasayane na sayissÄ• mÄ«â€™â€™ ti bhÅ«miyaá¹ƒ nipajji. tato
sÄ• á¹-akaá¹ƒ na nivÄ• seti, dve bhattÄ• ni na bhuÃ±jati, gandhamÄ• lÄ• dÄ«ni na paá¹-isev
upÄ• yena ayyaputtaá¹ƒ pariyesitvÄ• pakkosÄ• pessÄ• mÄ«â€™â€™ ti naá¹-e pakkosÄ• p
karoma, ayyeâ€™â€™ ti vutte \Be III 57/ ``tumhÄ• kaá¹ƒ agamanaá¹-á¹-hÄ• naá¹ƒ nÄ• ma r
gÄ• manigamarÄ• jadhÄ• niyo carantÄ• samajjaá¹ƒ katvÄ• samajjamaá¹‡á¸• ale paá¹-ham
gÄ• yeyyÄ• thÄ• â€™â€™ ti naá¹-e sikkhÄ• pentÄ« paá¹-hamaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``tum
sace ayyaputto tasmiá¹ƒ parisantare bhavissati, tumhehi saddhiá¹ƒ kathessati, athassa \Ee
arogabhÄ• vaá¹ƒ kathetvÄ• taá¹ƒ Ä• dÄ• ya Ä• gaccheyyÄ• tha, no ce Ä• gacchati, sÄ• sa
paribbayaá¹ƒ datvÄ• naá¹-e uyyojesi. te bÄ• rÄ• á¹‡asito nikkhamitvÄ• tattha tattha samajj
paccantagÄ• makaá¹ƒ agamiá¹ƒsu. sopi coro palÄ• yitvÄ• tattha vasati. te tattha samajjaá¹
paá¹-hamameva imaá¹ƒ gÄ«takaá¹ƒ gÄ• yiá¹ƒsu ---

69__._ á¹• 21 ``yaá¹ƒ taá¹ƒ vasantasamaye, kaá¹‡averesu bhÄ• á¹‡usu.

sÄ• maá¹ƒ bÄ• hÄ• ya pÄ«á¸·esi, sÄ• taá¹ƒ Ä• rogyamabravÄ«â€™â€™ ti ||

tattha __kaá¹‡averesÅ«_ti karavÄ«resu. __bhÄ• á¹‡usÅ«_ti rattavaá¹‡á¹‡Ä• naá¹ƒ pupphÄ
sampannesu. __sÄ• ma_nti evaá¹ƒnÄ• mikaá¹ƒ. __pÄ«á¸·esÄ«_ti kilesaratiyÄ• ramitukÄ• r
pÄ«á¸·esi. __sÄ• ta_nti sÄ• sÄ• mÄ• arogÄ• , tvaá¹ƒ pana ``sÄ• matÄ• â€™â€™ ti saÃ±
attano Ä• rogyaá¹ƒ __abravi_ kathesi, Ä• rocesÄ«ti attho.

coro taá¹ƒ sutvÄ• naá¹-aá¹ƒ upasaá¹…kamitvÄ• ``tvaá¹ƒ `sÄ• mÄ• jÄ«vatÄ«â€™ ti vadas
saddahÄ• mÄ«â€™â€™ ti tena saddhiá¹ƒ sallapanto dutiyaá¹ƒ gÄ• thamÄ• ha ---

70__._ á¹• 21 ``ambho na kira saddheyyaá¹ƒ, yaá¹ƒ vÄ• to pabbataá¹ƒ vahe.

pabbataÃ±ce vahe vÄ• to, sabbampi pathaviá¹ƒ vahe.

yattha sÄ• mÄ• kÄ• lakatÄ• , sÄ• maá¹ƒ Ä• rogyamabravÄ«â€™â€™ ti ||

tassattho \Ne III 53/ --- ambho naá¹-a, idaá¹ƒ kira na saddaheyyaá¹ƒ na saddahitabbaá¹ƒ. y
tiá¹‡apaá¹‡á¹‡Ä• ni viya pabbataá¹ƒ vaheyya, sacepi so pabbataá¹ƒ vaheyya, sabbampi pa
cetaá¹ƒ asaddaheyyaá¹ƒ, tathÄ• idanti. __yattha sÄ• mÄ• kÄ• lakatÄ• _ti yÄ• nÄ• ma sÄ•
Ä• rogyaá¹ƒ abravÄ«_ti kiá¹ƒkÄ• raá¹‡Ä• saddaheyyaá¹ƒ. matÄ• nÄ• ma na kassaci sÄ• s

tassa \Ee III 63/ \Be III 58/ vacanaá¹ƒ sutvÄ• naá¹-o tatiyaá¹ƒ gÄ• thamÄ• ha ---

71__._ á¹• 21 ``na ceva sÄ• kÄ• lakatÄ• , na ca sÄ• aÃ±Ã±amicchati.

ekabhattikinÄ« sÄ• mÄ• , tameva abhikaá¹…khatÄ«â€™â€™ ti ||

tattha __tameva abhikaá¹…khatÄ«_ti aÃ±Ã±aá¹ƒ purisaá¹ƒ na icchati, taÃ±Ã±eva kaá¹…kh

taá¹ƒ sutvÄ• coro ``sÄ• jÄ«vatu vÄ• mÄ• vÄ• , na tÄ• ya mayhaá¹ƒ atthoâ€™â€™ ti vatv
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72__._ á¹• 21 ``asanthutaá¹ƒ maá¹ƒ cirasanthutena, nimÄ«ni sÄ• mÄ• adhuvaá¹ƒ dhuvena

mayÄ• pi sÄ• mÄ• nimineyya aÃ±Ã±aá¹ƒ, ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissaâ€™â€™ nti ||

tattha __asanthuta_nti akatasaá¹ƒsaggaá¹ƒ. __cirasanthutenÄ• _ti cirakatasaá¹ƒsaggena. _
parivattesi. __adhuvaá¹ƒ dhuvenÄ• _ti maá¹ƒ adhuvaá¹ƒ tena dhuvasÄ• mikena parivattetu
sahassaá¹ƒ datvÄ• maá¹ƒ gaá¹‡hÄ«ti attho. __mayÄ• pi sÄ• mÄ• nimineyya aÃ±Ã±a_nti s
sÄ• mikaá¹ƒ parivattetvÄ• gaá¹‡heyya. __ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissa_nti yattha na sa
vÄ• pavattiá¹ƒ vÄ• sotuá¹ƒ, tÄ• disaá¹ƒ dÅ«rataraá¹ƒ á¹-hÄ• naá¹ƒ gamissaá¹ƒ, tasmÄ• m
gatabhÄ• vaá¹ƒ tassÄ• Ä• rocethÄ• ti vatvÄ• tesaá¹ƒ passantÄ• naÃ±Ã±eva gÄ• á¸·hatara
palÄ• yi.

naá¹-Ä• gantvÄ• tena katakiriyaá¹ƒ tassÄ• kathayiá¹ƒsu. sÄ• vippaá¹-isÄ• rinÄ« hutvÄ•
vÄ«tinÄ• mesi.

satthÄ• \Ne III 54/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• seá¹-á¹-hiputto ayaá¹ƒ bhikkhu ahosi, sÄ• mÄ• purÄ• á¹‡adutiyikÄ• , coro pana aha

kaá¹‡averajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [319] 9. tittirajÄ• takavaá¹‡á¹‡anÄ•

__susukhaá¹ƒ_ \Ee III 64/ \Be III 59/ __vata jÄ«vÄ• mÄ«_ti idaá¹ƒ satthÄ• kosambiyaá¹ƒ ni
viharanto rÄ• hulattheraá¹ƒ Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• __tipallatthajÄ• take_ (J
vitthÄ• ritameva. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vus
kukkuccako ovÄ• dakkhamoâ€™â€™ ti. tassÄ• yasmato guá¹‡akathÄ• ya samuá¹-á¹-hÄ• p
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, idÄ• neva, pubbepi rÄ• hulo sikkhÄ• kÄ• mo kukkuccako ovÄ• dakkhamoyevÄ•
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilaá¹ƒ gantvÄ• sabbasippÄ• ni uggaá¹‡hitvÄ• nikkhamma himavantapadese isipabb
abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto ramaá¹‡Ä«y
loá¹‡ambilasevanatthÄ• ya aÃ±Ã±ataraá¹ƒ paccantagÄ• makaá¹ƒ agamÄ• si. tattha naá¹ƒ r
aÃ±Ã±atarasmiá¹ƒ araÃ±Ã±e paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• paccayehi upaá¹-á¹-hahantÄ•
tasmiá¹ƒ gÄ• make eko sÄ• kuá¹‡iko ekaá¹ƒ dÄ«pakatittiraá¹ƒ gahetvÄ• suá¹-á¹-hu sikkhÄ•
pakkhipitvÄ• paá¹-ijaggati. so taá¹ƒ araÃ±Ã±aá¹ƒ netvÄ• tassa saddena Ä• gatÄ• gate titti
vikkiá¹‡itvÄ• jÄ«vikaá¹ƒ kappesi. tittiro ``maá¹ƒ ekaá¹ƒ nissÄ• ya bahÅ« mama Ã±Ä• takÄ•
pÄ• paâ€™â€™ nti nissaddo ahosi. so tassa nissaddabhÄ• vaá¹ƒ Ã±atvÄ• veá¸·upesikÄ• y
tittiro dukkhÄ• turatÄ• ya saddaá¹ƒ karoti. evaá¹ƒ so sÄ• kuá¹‡iko taá¹ƒ nissÄ• ya tittire gah
kappesi.

atha so tittiro cintesi ``ime marantÅ«ti mayhaá¹ƒ cetanÄ• natthi, paá¹-iccakammaá¹ƒ pana
saddaá¹ƒ akaronte ete nÄ• gacchanti, karonteyeva Ä• gacchanti, Ä• gatÄ• gate ayaá¹ƒ gah
jÄ«vitakkhayaá¹ƒ pÄ• peti, atthi nu kho ettha mayhaá¹ƒ pÄ• paá¹ƒ, natthÄ«â€™â€™ ti. so t
nu kho me imaá¹ƒ kaá¹…khaá¹ƒ \Ee III 65/ chindeyyÄ• â€™â€™ ti tathÄ• rÅ«paá¹ƒ paá¹‡á¸
carati. athekadivasaá¹ƒ so sÄ• kuá¹‡iko bahÅ« tittire gahetvÄ• pacchiá¹ƒ \Be III 60/ pÅ«ret
pivissÄ• mÄ«â€™â€™ ti bodhisattassa assamaá¹ƒ gantvÄ• taá¹ƒ paÃ±jaraá¹ƒ bodhisattas
pÄ• nÄ«yaá¹ƒ pivitvÄ• vÄ• lukÄ• tale nipanno niddaá¹ƒ okkami. tittiro tassa niddokkantabh
kaá¹…khaá¹ƒ imaá¹ƒ tÄ• pasaá¹ƒ pucchissÄ• mi, jÄ• nanto me kathessatÄ«â€™â€™ ti paÃ
pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

73__._ á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• mi, labhÄ• mi ceva bhuÃ±jituá¹ƒ.

paripanthe ca tiá¹-á¹-hÄ• mi, kÄ• nu bhante gatÄ« mamÄ• â€™â€™ ti ||

tattha __susukhaá¹ƒ vata jÄ«vÄ• mÄ«_ti ahaá¹ƒ, bhante, imaá¹ƒ sÄ• kuá¹‡ikaá¹ƒ nissÄ• ya
jÄ«vÄ• mi. __labhÄ• mÄ«_ti yathÄ• rucitaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ bhuÃ±jitum
tiá¹-á¹-hÄ• mÄ«_ti apica kho yattha mama Ã±Ä• takÄ• mama saddena Ä• gatÄ• gatÄ• vina
tiá¹-á¹-hÄ• mi. __kÄ• nu, bhante, gatÄ« mamÄ• _ti kÄ• nu kho, bhante, mama gati, kÄ• ni
pucchi.

tassa paÃ±haá¹ƒ vissajjento bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

74__._ á¹• 21 ``mano ce te nappaá¹‡amati, pakkhi pÄ• passa kammuno.

abyÄ• vaá¹-assa bhadrassa, na pÄ• pamupalimpatÄ«â€™â€™ ti ||

tattha __pÄ• passa kammuno_ti yadi tava mano pÄ• pakammassatthÄ• ya na paá¹‡amati,
tappoá¹‡o tappabbhÄ• ro na hoti. __abyÄ• vaá¹-assÄ• _ti evaá¹ƒ sante pÄ• pakammakaraá
ussukkaá¹ƒ anÄ• pannassa tava bhadrassa suddhasseva sato pÄ• paá¹ƒ na upalimpati na

taá¹ƒ sutvÄ• tittiro tatiyaá¹ƒ gÄ• thamÄ• ha ---

75__._ á¹• 21 ``Ã±Ä• tako \Ne III 56/ no nisinnoti, bahu Ä• gacchate jano.

paá¹-iccakammaá¹ƒ phusati, tasmiá¹ƒ me saá¹…kate manoâ€™â€™ ti ||

tassattho --- bhante, sacÄ• haá¹ƒ saddaá¹ƒ na kareyyaá¹ƒ, ayaá¹ƒ tittirajano na Ä• gacchey
saddaá¹ƒ karonte ``Ã±Ä• tako no nisinnoâ€™â€™ ti ayaá¹ƒ bahu jano Ä• gacchati \Ee III 66
luddo gahetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pento maá¹ƒ paá¹-icca nissÄ• ya etaá¹ƒ pÄ• á¹‡Ä• ti
paá¹-ilabhati vindati \Be III 61/, tasmiá¹ƒ maá¹ƒ paá¹-icca kate pÄ• pe mama nu kho etaá¹ƒ
mano saá¹…kate parisaá¹…kati kukkuccaá¹ƒ Ä• pajjatÄ«ti.

taá¹ƒ sutvÄ• bodhisatto catutthaá¹ƒ gÄ• thamÄ• ha ---

76__._ á¹• 21 ``na paá¹-iccakammaá¹ƒ phusati, mano ce nappadussati.

appossukkassa bhadrassa, na pÄ• pamupalimpatÄ«â€™â€™ ti ||

tassattho --- yadi tava pÄ• pakiriyÄ• ya mano na padussati, tanninno tappono tappabbhÄ•

luddena Ä• yasmantaá¹ƒ paá¹-icca katampi pÄ• pakammaá¹ƒ taá¹ƒ na phusati na allÄ«yati,
appossukkassa nirÄ• layassa bhadrassa parisuddhasseva sato tava pÄ• á¹‡Ä• tipÄ• taceta
pÄ• paá¹ƒ na upalimpati, tava cittaá¹ƒ na allÄ«yatÄ«ti.

evaá¹ƒ mahÄ• satto tittiraá¹ƒ saÃ±Ã±Ä• pesi, sopi taá¹ƒ nissÄ• ya nikkukkucco ahosi. ludd
bodhisattaá¹ƒ vanditvÄ• paÃ±jaraá¹ƒ Ä• dÄ• ya pakkÄ• mi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• titti
pana ahameva ahosiâ€™â€™ nti.

tittirajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [320] 10. succajajÄ• takavaá¹‡á¹‡anÄ•

__succajaá¹ƒ vata naccajÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuá¹-umbikaá¹ƒ Ä
\Ne III 57/ kira ``gÄ• make uddhÄ• raá¹ƒ sÄ• dhessÄ• mÄ«â€™â€™ ti bhariyÄ• ya saddhiá
dhanaá¹ƒ Ä• haritvÄ• ``pacchÄ• nessÄ• mÄ«â€™â€™ ti ekasmiá¹ƒ kule á¹-hapetvÄ• pun
antarÄ• magge ekaá¹ƒ pabbataá¹ƒ addasa. atha naá¹ƒ bhariyÄ• Ä• ha ``sace, sÄ• mi, ayaa
bhaveyya, dadeyyÄ• si pana me kiÃ±cÄ«â€™â€™ ti. ``kÄ• si tvaá¹ƒ, na kiÃ±ci dassÄ• mÄ«
thaddhahadayo vatÄ• yaá¹ƒ, pabbate suvaá¹‡á¹‡amaye jÄ• tepi \Be III 62/ mayhaá¹ƒ kiÃ±ci
anattamanÄ• ahosi. te jetavanasamÄ«paá¹ƒ Ä• gantvÄ• ``pÄ• nÄ«yaá¹ƒ pivissÄ• mÄ• â€™
pÄ• nÄ«yaá¹ƒ piviá¹ƒsu. satthÄ• pi \Ee III 67/ paccÅ«sakÄ• leyeva tesaá¹ƒ sotÄ• pattiphala
Ä• gamanaá¹ƒ olokayamÄ• no gandhakuá¹-ipariveá¹‡e nisÄ«di chabbaá¹‡á¹‡arasmiyo viss
pivitvÄ• Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• tehi saddhiá¹ƒ paá¹-isa
``kahaá¹ƒ gatÄ• tthÄ• â€™â€™ ti pucchi. ``amhÄ• kaá¹ƒ gÄ• make uddhÄ• raá¹ƒ sÄ• dhan
``kiá¹ƒ, upÄ• sike tava sÄ• miko tuyhaá¹ƒ hitaá¹ƒ paá¹-ikaá¹…khati, upakÄ• raá¹ƒ te karotÄ«
ahaá¹ƒ imasmiá¹ƒ sasinehÄ• , ayaá¹ƒ pana mayi nissineho, ajja mayÄ• pabbataá¹ƒ disvÄ•
suvaá¹‡á¹‡amayo assa, kiÃ±ci me dadeyyÄ• sÄ«â€™â€™ ti vutto ``kÄ• si tvaá¹ƒ, na kiÃ±ci
evaá¹ƒ thaddhahadayo ayanti. ``upÄ• sike, evaá¹ƒ nÄ• mesa vadati, yadÄ• pana tava guá¹
sabbissariyaá¹ƒ te detÄ«â€™â€™ ti vatvÄ• ``kathetha, bhanteâ€™â€™ ti tehi yÄ• cito atÄ«

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa sabbakiccakÄ•
athekadivasaá¹ƒ rÄ• jÄ• puttaá¹ƒ uparÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchantaá¹ƒ di
dubbheyyÄ• â€™â€™ ti taá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, yÄ• vÄ• haá¹ƒ jÄ«vÄ• mi, tÄ• va n
aÃ±Ã±attha vasitvÄ• mamaccayena rajjaá¹ƒ kÄ• rehÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€
jeá¹-á¹-habhariyÄ• ya saddhiá¹ƒ nagarÄ• nikkhamitvÄ• paccantaá¹ƒ gantvÄ• araÃ±Ã±aá¹
paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• vanamÅ«laphalÄ• phalehi yÄ• pento vasi. aparabhÄ• ge r
nakkhattaá¹ƒ olokento tassa kÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• bÄ• rÄ• á¹‡asiá¹ƒ Ä• gacchant

pabbataá¹ƒ addasa. atha naá¹ƒ bhariyÄ• Ä• ha ``sace, deva, ayaá¹ƒ pabbato suvaá¹‡á¹‡a
kiÃ±cÄ«â€™â€™ ti. ``kÄ• si tvaá¹ƒ, na kiÃ±ci dassÄ• mÄ«â€™â€™ ti. sÄ•  ``ahaá¹ƒ imasm
asakkontÄ« araÃ±Ã±aá¹ƒ pÄ• visiá¹ƒ, ayaÃ±ca evaá¹ƒ vadati, ativiya thaddhahadayo \Ee II
esa mayhaá¹ƒ kiá¹ƒ kalyÄ• á¹‡aá¹ƒ karissatÄ«â€™â€™ ti anattamanÄ• ahosi. so Ä• gantv
taá¹ƒ aggamahesiá¹-á¹-hÄ• ne á¹-hapesi \Be III 63/, idaá¹ƒ yasamattakameva adÄ• si. uttari
natthi, tassÄ• atthibhÄ• vampi na jÄ• nÄ• ti.

bodhisatto \Ne III 58/ ``ayaá¹ƒ devÄ« imassa raÃ±Ã±o upakÄ• rikÄ• dukkhaá¹ƒ agaá¹‡etvÄ
ayaá¹ƒ panetaá¹ƒ agaá¹‡etvÄ• aÃ±Ã±Ä• hi saddhiá¹ƒ abhiramanto vicarati, yathÄ• esÄ• s
tathÄ• karissÄ• mÄ«â€™â€™ ti cintetvÄ• ekadivasaá¹ƒ taá¹ƒ upasaá¹…kamitvÄ• ``mahÄ
santikÄ• piá¹‡á¸• apÄ• tamattampi na labhÄ• ma, kasmÄ• amhesu pamajjittha, ativiya thad
Ä• ha. ``tÄ• ta, sacÄ• haá¹ƒ attanÄ• labheyyaá¹ƒ, tuyhampi dadeyyaá¹ƒ, alabhamÄ• nÄ• p
mayhaá¹ƒ idÄ• ni kiá¹ƒ nÄ• ma dassati, so antarÄ• magge `imasmiá¹ƒ pabbate suvaá¹‡á¹‡a
dassasÄ«â€™ ti vutto `kÄ• si tvaá¹ƒ, na kiÃ±ci dassÄ• mÄ«â€™ ti Ä• ha, supariccajampi na
``kiá¹ƒ pana raÃ±Ã±o santike imaá¹ƒ kathaá¹ƒ kathetuá¹ƒ sakkhissathÄ• â€™â€™ ti? ``sakk
ti. ``tena hi ahaá¹ƒ raÃ±Ã±o santike á¹-hito pucchissÄ• mi, tumhe katheyyÄ• thÄ• â€™â€™
tÄ• tÄ• â€™â€™ ti. bodhisatto deviyÄ• raÃ±Ã±o upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• á¹-hitakÄ
mayaá¹ƒ tumhÄ• kaá¹ƒ santikÄ• kiÃ±ci na labhÄ• mÄ• â€™â€™ ti? ``tÄ• ta, ahaá¹ƒ labhan
ahameva kiÃ±ci na labhÄ• mi, alabhamÄ• nÄ• tuyhaá¹ƒ kiá¹ƒ dassÄ• mi, rÄ• jÄ• pi idÄ• ni
dassati, so araÃ±Ã±ato Ä• gamanakÄ• le ekaá¹ƒ pabbataá¹ƒ disvÄ• `sacÄ• yaá¹ƒ pabbato
me dadeyyÄ• sÄ«â€™ ti vutto `kÄ• si tvaá¹ƒ, na kiÃ±ci dassÄ• mÄ«â€™ ti vadati, supariccaj
ti etamatthaá¹ƒ \Ee III 69/ dÄ«pentÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

77__._ á¹• 21 ``succajaá¹ƒ vata naccaji, vÄ• cÄ• ya adadaá¹ƒ giriá¹ƒ.

kiÃ±hi tassacajantassa, vÄ• cÄ• ya adada pabbataâ€™â€™ nti ||

tattha __succajaá¹ƒ vatÄ• _ti sukhena cajituá¹ƒ sakkuá¹‡eyyampi na caji. __adada_nti vaca
pabbataá¹ƒ adadamÄ• no. __kiÃ±hi tassacajantassÄ• _ti tassa nÄ• metassa mayÄ• yÄ• cit
cajeyya. __vÄ• cÄ• ya adada pabbata_nti sacÄ• yaá¹ƒ mayÄ• yÄ• cito mama vacanena su
pabbataá¹ƒ vÄ• cÄ• ya adada, vacanamattena adassÄ• ti attho.

taá¹ƒ \Be III 64/ sutvÄ• rÄ• jÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

78__._ á¹• 21 ``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• â€™â€™ ti ||

tassattho \Ne III 59/ --- yadeva hi paá¹‡á¸• ito puriso kÄ• yena kareyya, taá¹ƒ vÄ• cÄ• ya va
kayirÄ• , na taá¹ƒ vadeyya, dÄ• tukÄ• mova dammÄ«ti vadeyya, na adÄ• tukÄ• moti adhipp
``dassÄ• mÄ«â€™â€™ ti vatvÄ• pi pacchÄ• na dadÄ• ti, taá¹ƒ akarontaá¹ƒ kevalaá¹ƒ musA
parijÄ• nanti paá¹‡á¸• itÄ• . ayaá¹ƒ ``dassÄ• mÄ«â€™â€™ ti vacanamattameva bhÄ• sati, n
adinnampi vacanamatteneva dinnaá¹ƒ hoti, taá¹ƒ puretarameva laddhaá¹ƒ nÄ• ma bhavissa
musÄ• vÄ• dibhÄ• vaá¹ƒ parijÄ• nanti paá¹‡á¸• itÄ• , bÄ• lÄ• pana vacanamatteneva tussa

taá¹ƒ sutvÄ• devÄ« raÃ±Ã±o aÃ±jaliá¹ƒ paggahetvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

79__._ á¹• 21 ``rÄ• japutta namo tyatthu, sacce dhamme á¹-hito casi.

yassa te byasanaá¹ƒ patto, saccasmiá¹ƒ ramate manoâ€™â€™ ti ||

tattha \Ee III 70/ __sacce dhamme_ti vacÄ«sacce ca sabhÄ• vadhamme ca. __byasanaá¹ƒ
raá¹-á¹-hÄ• pabbÄ• janÄ«yasaá¹…khÄ• taá¹ƒ byasanaá¹ƒ pattopi mano saccasmiá¹ƒyeva n

evaá¹ƒ raÃ±Ã±o guá¹‡akathaá¹ƒ kathayamÄ• nÄ• ya deviyÄ• taá¹ƒ sutvÄ• bodhisatto tas
catutthaá¹ƒ gÄ• thamÄ• ha ---

80__._ á¹• 21 ``yÄ• daliddÄ« daliddassa, aá¸• á¸• hÄ• aá¸• á¸• hassa kittima.

sÄ• hissa paramÄ• bhariyÄ• , sahiraÃ±Ã±assa itthiyoâ€™â€™ ti ||

tattha __kittimÄ• _ti kittisampannÄ• ti attho. __sÄ• hissa paramÄ• _ti yÄ• daliddassa sÄ•
sayampi daliddÄ« hutvÄ• taá¹ƒ na pariccajati. __aá¸• á¸• hassÄ• _ti aá¸• á¸• hakÄ• le aá¸•
anuvattati, samÄ• nasukhadukkhÄ• va hoti, sÄ• hi tassa paramÄ• uttamÄ• bhariyÄ• nÄ•
issariye á¹-hitassa itthiyo nÄ• ma hontiyeva, anacchariyameva etanti.

evaÃ±ca \Be III 65/ pana vatvÄ• bodhisatto ``ayaá¹ƒ, mahÄ• rÄ• ja, tumhÄ• kaá¹ƒ dukkhita
samÄ• nadukkhÄ• hutvÄ• vasi, imissÄ• sammÄ• naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ t
rÄ• jÄ• tassa vacanena deviyÄ• guá¹‡aá¹ƒ saritvÄ• ``paá¹‡á¸• ita, tava kathÄ• yÄ• haá¹ƒ
anussariâ€™â€™ nti vatvÄ• \Ne III 60/ tassÄ• sabbissariyamadÄ• si. ``tayÄ• haá¹ƒ deviyÄ
sarÄ• pitoâ€™â€™ ti bodhisattassapi mahantaá¹ƒ sakkÄ• raá¹ƒ akÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
jayampatikÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu.

tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• ayaá¹ƒ kuá¹-umbiko ahosi, devÄ« ayaá¹ƒ upÄ• sikÄ• , paá¹‡á

ahosinti.

succajajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

pucimandavaggo dutiyo.

3. kuá¹-idÅ«sakavaggo

á¹• 03 [321] 1. kuá¹-idÅ«sakajÄ• takavaá¹‡á¹‡anÄ•

__manussasseva_ \Ne III 61/ \Ee III 71/ __te sÄ«sa_nti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• kassapattherassa paá¹‡á¹‡asÄ• lajhÄ• pakaá¹ƒ daharabhikkhuá¹ƒ Ä• rabbha kathes samuá¹-á¹-hitaá¹ƒ. tadÄ• kira thero rÄ• jagahaá¹ƒ nissÄ• ya araÃ±Ã±akuá¹-iyaá¹ƒ viharati, upaá¹-á¹-hÄ• naá¹ƒ karonti. tesu eko therassa upakÄ• rako, eko dubbaco itarena kataá¹ƒ at karoti. tena mukhodakÄ• dÄ«su upaá¹-á¹-hÄ• pitesu therassa santikaá¹ƒ gantvÄ• vanditvÄ• á¹-hapitaá¹ƒ, mukhaá¹ƒ dhovathÄ• â€™â€™ tiÄ• dÄ«ni vadati. tena kÄ• lasseva vuá¹-á¹-hÄ sammaá¹-á¹-he therassa nikkhamanavelÄ• ya ito cito ca paharanto sakalapariveá¹‡aá¹ƒ atta viya karoti. vattasampanno cintesi ``ayaá¹ƒ dubbaco mayÄ• kataá¹ƒ attanÄ• katasadisaá¹ƒ saá¹-hakammaá¹ƒ pÄ• kaá¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti.

tasmiá¹ƒ \Be III 66/ antogÄ• me bhutvÄ• Ä• gantvÄ• niddÄ• yanteva nhÄ• nodakaá¹ƒ tÄ• á¹-hapetvÄ• aÃ±Ã±aá¹ƒ aá¸• á¸• hanÄ• á¸·imattaá¹ƒ udakaá¹ƒ uddhane á¹-hapesi. itaro pa usumaá¹ƒ uá¹-á¹-hahantaá¹ƒ disvÄ• ``udakaá¹ƒ tÄ• petvÄ• koá¹-á¹-hake á¹-hapitaá¹ƒ bhav therasssa santikaá¹ƒ gantvÄ• ``bhante, nhÄ• nakoá¹-á¹-hake udakaá¹ƒ á¹-hapitaá¹ƒ, nhÄ• thero `nhÄ• yissÄ• mÄ«â€™â€™ ti tena saddhiá¹ƒyeva Ä• gantvÄ• koá¹-á¹-hake udakaá¹ƒ nti pucchi. so vegena aggisÄ• laá¹ƒ gantvÄ• tucchabhÄ• jane uá¸·uá¹…kaá¹ƒ otÄ• resi, uá¸ tale paá¹-ihato ``tatÄ• â€™â€™ ti saddamakÄ• si. tato paá¹-á¹-hÄ• ya tassa ``uá¸·uá¹…kasa nÄ• maá¹ƒ jÄ• taá¹ƒ.

tasmiá¹ƒ khaá¹‡e itaro piá¹-á¹-hikoá¹-á¹-hakato udakaá¹ƒ Ä• haritvÄ• ``nhÄ• yatha, bhante nhatvÄ• Ä• vajjento uá¸·uá¹…kasaddakassa dubbacabhÄ• vaá¹ƒ \Ee III 72/ Ã±atvÄ• taá¹ƒ therupaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ ovadi ``Ä• vuso, samaá¹‡ena nÄ• ma attanÄ• katameva vaá¹-á¹-ati, aÃ±Ã±athÄ• sampajÄ• namusÄ• vÄ• do hoti, ito paá¹-á¹-hÄ• ya evarÅ«paá¹ƒ m therassa kujjhitvÄ• punadivase therena saddhiá¹ƒ piá¹‡á¸• Ä• ya gÄ• maá¹ƒ na pÄ• visi. th pÄ• visi. uá¸·uá¹…kasaddakopi \Ne III 62/ therassa upaá¹-á¹-hÄ• kakulaá¹ƒ gantvÄ• ``bhan vutte ``aphÄ• sukena vihÄ• reyeva nisinnoâ€™â€™ ti vatvÄ• ``kiá¹ƒ, bhante, laddhuá¹ƒ va ``idaÃ±cidaÃ±ca dethÄ• â€™â€™ ti gahetvÄ• attano rucitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• bhuÃ±

punadivase thero taá¹ƒ kulaá¹ƒ gantvÄ• nisÄ«di. manussehi ``kiá¹ƒ, bhante, ayyassa aphÄ
kirattha vihÄ• reyeva nisinnÄ• , asukadaharassa hatthe Ä• hÄ• raá¹ƒ pesayimha, paribhutto
thero tuá¹‡hÄ«bhÅ«tova bhattakiccaá¹ƒ katvÄ• vihÄ• raá¹ƒ gantvÄ• sÄ• yaá¹ƒ therupaá¹-á
Ä• mantetvÄ• ``Ä• vuso, asukagÄ• me nÄ• ma asukakule `therassa idaÃ±cidaÃ±ca laddhu
viÃ±Ã±Ä• petvÄ• kira te bhuttaâ€™â€™ nti vatvÄ• ``viÃ±Ã±atti nÄ• ma na vaá¹-á¹-ati, mÄ•
anÄ• cÄ• raá¹ƒ carÄ• â€™â€™ ti Ä• ha. so ettakena there Ä• ghÄ• taá¹ƒ bandhitvÄ• ``aya
nissÄ• ya mayÄ• saddhiá¹ƒ kalahaá¹ƒ kari, idÄ• ni panassa upaá¹-á¹-hÄ• kÄ• naá¹ƒ gehe n
bhuttÄ• ti asahanto puna kalahaá¹ƒ karoti, jÄ• nissÄ• missa kattabbayuttakaâ€™â€™ nti \B
there piá¹‡á¸• Ä• ya paviá¹-á¹-he muggaraá¹ƒ gahetvÄ• paribhogabhÄ• janÄ• ni bhinditvÄ•
jhÄ• petvÄ• palÄ• yi. so jÄ«vamÄ• nova manussapeto hutvÄ• sussitvÄ• kÄ• laá¹ƒ katvÄ•
so tena kato anÄ• cÄ• ro mahÄ• janassa majjhe pÄ• kaá¹-o jÄ• to.

athekacce bhikkhÅ« rÄ• jagahÄ• sÄ• vatthiá¹ƒ gantvÄ• sabhÄ• gaá¹-á¹-hÄ• ne pattacÄ«v
santikaá¹ƒ gantvÄ• vanditvÄ• nisÄ«diá¹ƒsu. satthÄ• tehi saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ ka
Ä• gatatthÄ• â€™â€™ ti pucchi. ``rÄ• jagahÄ• , bhanteâ€™â€™ ti. ``ko tattha ovÄ• dadÄ• y
``mahÄ• kassapatthero, bhanteâ€™â€™ ti. ``sukhaá¹ƒ, bhikkhave, kassapassÄ• â€™â€™
sukhaá¹ƒ, saddhivihÄ• riko panassa ovÄ• de dinne kujjhitvÄ• therassa paá¹‡á¹‡asÄ• laá¹ƒ
palÄ• yÄ«ti. taá¹ƒ sutvÄ• satthÄ• ``bhikkhave, kassapassa evarÅ«pena bÄ• lena saddhiá¹
seyyoâ€™â€™ ti vatvÄ• imaá¹ƒ dhammapade gÄ• thamÄ• ha ---

``caraÃ±ce nÄ• dhigaccheyya, seyyaá¹ƒ sadisamattano.

ekacariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• , natthi bÄ• le sahÄ• yatÄ• â€™â€™ ti || (Dhp 61).

idaÃ±ca pana vatvÄ• puna te bhikkhÅ« Ä• mantetvÄ• ``na, bhikkhave, idÄ• neva so kuá¹-
kuá¹-idÅ«sakoyeva, na ca idÄ• neva ovÄ• dadÄ• yakassa kujjhati, pubbepi kujjhiyevÄ• â€™
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 63/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto siá¹…gilas
nibbattitvÄ• vayappatto attano manÄ• paá¹ƒ anovassakaá¹ƒ kulÄ• vakaá¹ƒ katvÄ• himava
makkaá¹-o vassakÄ• le acchinnadhÄ• re deve vassante sÄ«tapÄ«á¸·ito dante khÄ• danto b
nisÄ«di. bodhisatto taá¹ƒ tathÄ• kilamantaá¹ƒ disvÄ• tena saddhiá¹ƒ sallapanto paá¹-hama

81__._ á¹• 21 ``manussasseva te sÄ«saá¹ƒ, hatthapÄ• dÄ• ca vÄ• nara.

atha kena nu vaá¹‡á¹‡ena, agÄ• raá¹ƒ te na vijjatÄ«â€™â€™ ti ||

tattha \Be III 68/ __vaá¹‡á¹‡enÄ• _ti kÄ• raá¹‡ena. __agÄ• ra_nti tava nivÄ• sagehaá¹ƒ ker

pucchi.

taá¹ƒ sutvÄ• vÄ• naro dutiyaá¹ƒ gÄ• thamÄ• ha ---

82__._ á¹• 21 ``manussasseva me sÄ«saá¹ƒ, hatthapÄ• dÄ• ca siá¹…gila.

yÄ• hu seá¹-á¹-hÄ• manussesu, sÄ• me paÃ±Ã±Ä• na vijjatÄ«â€™â€™ ti ||

tattha __siá¹…gilÄ• _ti taá¹ƒ sakuá¹‡aá¹ƒ nÄ• menÄ• lapati. __yÄ• hu seá¹-á¹-hÄ• manuss
seá¹-á¹-hÄ• ti kathenti, sÄ• mama vicÄ• raá¹‡apaÃ±Ã±Ä• natthi. sÄ«sahatthapÄ• dakÄ• y
appamÄ• á¹‡aá¹ƒ, vicÄ• raá¹‡apaÃ±Ã±Ä• va seá¹-á¹-hÄ• , sÄ• mama natthi, tasmÄ• me a

taá¹ƒ sutvÄ• bodhisatto itaraá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

83__._ á¹• 21 ``anavaá¹-á¹-hitacittassa, lahucittassa dubbhino.

niccaá¹ƒ addhuvasÄ«lassa, sukhabhÄ• vo na vijjati ||

84__._ á¹• 21 ``so \Ee III 74/ karassu Ä• nubhÄ• vaá¹ƒ, vÄ«tivattassu sÄ«liyaá¹ƒ.

sÄ«tavÄ• taparittÄ• á¹‡aá¹ƒ, karassu kuá¹-avaá¹ƒ kapÄ«â€™â€™ ti ||

tattha __anavaá¹-á¹-hitacittassÄ• _ti appatiá¹-á¹-hitacittassa. __dubbhino_ti mittadubbhissa
__addhuvasÄ«lassÄ• _ti na sabbakÄ• laá¹ƒ sÄ«larakkhakassa. __so karassu Ä• nubhÄ• va
paÃ±Ã±Ä• ya uppÄ• danatthaá¹ƒ Ä• nubhÄ• vaá¹ƒ balaá¹ƒ upÄ• yaá¹ƒ karohi. __vÄ«tivatta
dussÄ«labhÄ• vasaá¹…khÄ• taá¹ƒ \Ne III 64/ sÄ«liyaá¹ƒ atikkamitvÄ• sÄ«lavÄ• hoti. __ku
sÄ«tavÄ• tassa parittÄ• á¹‡asamatthaá¹ƒ attano kuá¹-avaá¹ƒ kulÄ• vakaá¹ƒ ekaá¹ƒ vasanÄ

makkaá¹-o cintesi ``ayaá¹ƒ tÄ• va attano anovassakaá¹-á¹-hÄ• ne nisinnabhÄ• vena maá¹ƒ
nisÄ«dÄ• pessÄ• mi naá¹ƒ imasmiá¹ƒ kulÄ• vakeâ€™â€™ ti. tato bodhisattaá¹ƒ gaá¹‡hituk
uppatitvÄ• aÃ±Ã±attha gato. makkaá¹-o kulÄ• vakaá¹ƒ viddhaá¹ƒsetvÄ• cuá¹‡á¹‡avicuá¹‡

satthÄ• \Be III 69/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
kuá¹-ijhÄ• pako ahosi, siá¹…gilasakuá¹‡o pana ahameva ahosiâ€™â€™ nti.

kuá¹-idÅ«sakajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [322] 2. duddubhajÄ• takavaá¹‡á¹‡anÄ•

__duddubhÄ• yati bhaddante_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±atitthiye Ä• rabbh
kira jetavanassa samÄ«pe tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne kaá¹‡á¹-akÄ• passaye seyyaá¹ƒ kap
tapenti, nÄ• nappakÄ• raá¹ƒ micchÄ• tapaá¹ƒ caranti. atha sambahulÄ• bhikkhÅ« sÄ• vatth
caritvÄ• jetavanaá¹ƒ Ä• gacchantÄ• antarÄ• magge te disvÄ• gantvÄ• satthÄ• raá¹ƒ upas
bhante, aÃ±Ã±atitthiyÄ• naá¹ƒ \Ee III 75/ vatasamÄ• dÄ• ne sÄ• roâ€™â€™ ti pucchiá¹ƒsu.
tesaá¹ƒ vatasamÄ• dÄ• ne sÄ• ro vÄ• viseso vÄ• atthi, taÃ±hi nighaá¹ƒsiyamÄ• naá¹ƒ upa
ukkÄ• rabhÅ«mimaggasadisaá¹ƒ sasakassa duddubhasadisaá¹ƒ hotÄ«â€™â€™ ti vatvÄ•
mayaá¹ƒ na jÄ• nÄ• ma, kathetha no, bhanteâ€™â€™ ti tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sÄ«hayoniyaá¹ƒ nibb
araÃ±Ã±e paá¹-ivasati. tadÄ• pana pacchimasamuddasamÄ«pe beluvamissakatÄ• lavanaá
beluvarukkhamÅ«le ekassa tÄ• lagacchassa heá¹-á¹-hÄ• vasati. so ekadivasaá¹ƒ gocaraá¹
tÄ• lapaá¹‡á¹‡assa heá¹-á¹-hÄ• nipanno cintesi ``sace ayaá¹ƒ pathavÄ« saá¹ƒvaá¹-á¹-eyya
gamissÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ khaá¹‡e ekaá¹ƒ beluvapakkaá¹ƒ tÄ• lapaá¹‡á¹‡assa up
``addhÄ• pathavÄ« saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti uppatitvÄ• pacchato anolokentova palÄ•
maraá¹‡abhayabhÄ«taá¹ƒ \Ne III 65/ vegena palÄ• yantaá¹ƒ aÃ±Ã±o sasako disvÄ• pucchi
bhÄ«to palÄ• yasÄ«â€™â€™ ti. ``mÄ• pucchi, bhoâ€™â€™ ti. so ``kiá¹ƒ bho, kiá¹ƒ bhoâ€™
dhÄ• vateva. itaro nivattitvÄ• anolokentova ``ettha pathavÄ« saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti
pacchato palÄ• yi. evaá¹ƒ tamaÃ±Ã±o addasa, tamaÃ±Ã±oti \Be III 70/ evaá¹ƒ sasakasahas
palÄ• yi. te ekopi migo disvÄ• ekato hutvÄ• palÄ• yi. eko sÅ«karo, eko gokaá¹‡á¹‡o, eko m
eko khaggo, eko byaggho, eko sÄ«ho, eko hatthÄ« disvÄ• ``kimetaâ€™â€™ nti pucchitvÄ•
saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti vutte \Ee III 76/ palÄ• yi. evaá¹ƒ anukkamena yojanamattaá¹ƒ
ahosi.

tadÄ• bodhisatto taá¹ƒ balaá¹ƒ palÄ• yantaá¹ƒ disvÄ• ``kimetaâ€™â€™ nti pucchitvÄ• ``e
saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti sutvÄ• cintesi ``pathavÄ«saá¹ƒvaá¹-á¹-anaá¹ƒ nÄ• ma na kad
etesaá¹ƒ kiÃ±ci dussutaá¹ƒ bhavissati, mayi kho pana ussukkaá¹ƒ anÄ• pajjante sabbe nass
nesaá¹ƒ dassÄ• mÄ«â€™â€™ ti sÄ«havegena purato pabbatapÄ• daá¹ƒ gantvÄ• tikkhattu
sÄ«habhayatajjitÄ• nivattitvÄ• piá¹‡á¸• itÄ• aá¹-á¹-haá¹ƒsu. sÄ«ho tesaá¹ƒ antaraá¹ƒ pavi
palÄ• yathÄ• â€™â€™ ti pucchi. ``pathavÄ« saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti. ``kena saá¹ƒvaá
diá¹-á¹-hÄ• â€™â€™ ti? ``hatthÄ« jÄ• nantÄ«â€™â€™ ti. hatthÄ« pucchi. te ``mayaá¹ƒ na j
jÄ• nantÄ«â€™â€™ ti vadiá¹ƒsu, sÄ«hÄ• pi ``mayaá¹ƒ na jÄ• nÄ• ma, byagghÄ• jÄ• nantÄ
``mayaá¹ƒ na jÄ• nÄ• ma, khaggÄ• jÄ• nantÄ«â€™â€™ ti, khaggÄ• pi ``gavayÄ• jÄ• nant
``mahiá¹ƒsÄ• jÄ• nantÄ«â€™â€™ ti, mahiá¹ƒsÄ• pi ``gokaá¹‡á¹‡Ä• jÄ• nantÄ«â€™â€™ t
jÄ• nantÄ«â€™â€™ ti, sÅ«karÄ• pi ``migÄ• jÄ• nantÄ«â€™â€™ ti, migÄ• pi ``mayaá¹ƒ na
jÄ• nantÄ«â€™â€™ ti, sasakesu pucchiyamÄ• nesu ``ayaá¹ƒ kathetÄ«â€™â€™ ti taá¹ƒ sas
``evaá¹ƒ kira, samma, passasi pathavÄ« saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti pucchi. ``Ä• ma, sÄ•

diá¹-á¹-hÄ• â€™â€™ ti. ``kattha vasanto passasÄ«â€™â€™ ti? ``pacchimasamuddasamÄ«
vasÄ• mi. ahaÃ±hi tattha beluvarukkhamÅ«le tÄ• lagacche tÄ• lapaá¹‡á¹‡assa heá¹-á¹-hÄ•
pathavÄ« saá¹ƒvaá¹-á¹-ati, kahaá¹ƒ gamissÄ• mÄ«â€™â€™ ti, atha taá¹…khaá¹‡aÃ±Ã±eva
saá¹ƒvaá¹-á¹-anasaddaá¹ƒ sutvÄ• palÄ• tomhÄ«â€™â€™ ti.

sÄ«ho cintesi ``addhÄ• tassa tÄ• lapaá¹‡á¹‡assa upari beluvapakkaá¹ƒ patitvÄ• duddubh
svÄ• yaá¹ƒ taá¹ƒ saddaá¹ƒ sutvÄ• `pathavÄ« saá¹ƒvaá¹-á¹-atÄ«â€™ ti saÃ±Ã±aá¹ƒ uppÄ•
III 77/ jÄ• nissÄ• mÄ«â€™â€™ ti. so taá¹ƒ sasakaá¹ƒ gahetvÄ• mahÄ• janaá¹ƒ assÄ• setv
diá¹-á¹-haá¹-á¹-hÄ• ne pathaviyÄ• saá¹ƒvaá¹-á¹-anabhÄ• vaá¹ƒ vÄ• asaá¹ƒvaá¹-á¹-anabhÄ
jÄ• nitvÄ• Ä• gamissÄ• mi, yÄ• va \Ne III 66/ \Be III 71/ mamÄ• gamanÄ• tumhe ettheva h
piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• sÄ«havegena pakkhanditvÄ• tÄ• lavane sasakaá¹ƒ otÄ• retvÄ
diá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ dassehÄ«â€™â€™ ti Ä• ha. ``na visahÄ• mi sÄ• mÄ«â€™â€™ ti
so beluvarukkhaá¹ƒ upasaá¹…kamituá¹ƒ asakkonto avidÅ«re á¹-hatvÄ• ``idaá¹ƒ sÄ• mi
duddubhÄ• yanaá¹-á¹-hÄ• naâ€™â€™ nti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

85__._ á¹• 21 ``duddubhÄ• yati bhaddante, yasmiá¹ƒ dese vasÄ• mahaá¹ƒ.

ahampetaá¹ƒ na jÄ• nÄ• mi, kimetaá¹ƒ duddubhÄ• yatÄ«â€™â€™ ti ||

tattha __duddubhÄ• yatÄ«_ti duddubhasaddaá¹ƒ karoti. __bhaddante_ti bhaddaá¹ƒ tava at
yasmiá¹ƒ padese ahaá¹ƒ vasÄ• mi, tattha duddubhÄ• yati, ahampi na jÄ• nÄ• mi ``kiá¹ƒ vÄ•
kena vÄ• kÄ• raá¹‡ena duddubhÄ• yati, kevalaá¹ƒ duddubhÄ• yanasaddaá¹ƒ assosiâ€™â€
evaá¹ƒ vutte sÄ«ho beluvarukkhamÅ«laá¹ƒ gantvÄ• tÄ• lapaá¹‡á¹‡assa heá¹-á¹-hÄ• sasa
nipannaá¹-á¹-hÄ• naÃ±ceva tÄ• lapaá¹‡á¹‡amatthake patitaá¹ƒ beluvapakkaÃ±ca disvÄ• p
asaá¹ƒvaá¹-á¹-anabhÄ• vaá¹ƒ tathato jÄ• nitvÄ• sasakaá¹ƒ piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• sÄ
migasaá¹…ghÄ• naá¹ƒ santikaá¹ƒ gantvÄ• sabbaá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``tumhe mÄ•
migagaá¹‡aá¹ƒ assÄ• setvÄ• vissajjesi. sace hi tadÄ• bodhisatto na bhaveyya, sabbe sam
nasseyyuá¹ƒ. bodhisattaá¹ƒ pana nissÄ• ya sabbe jÄ«vitaá¹ƒ labhiá¹ƒsÅ«ti.

86__._ á¹• 21 ``beluvaá¹ƒ patitaá¹ƒ sutvÄ• , duddubhanti saso javi.

sasassa vacanaá¹ƒ sutvÄ• , santattÄ• migavÄ• hinÄ« ||

87__._ á¹• 21 ``appatvÄ• padaviÃ±Ã±Ä• á¹‡aá¹ƒ, paraghosÄ• nusÄ• rino.

panÄ• daparamÄ• bÄ• lÄ• , te honti parapattiyÄ• ||

88__._ á¹• 21 ``ye \Ee III 78/ ca sÄ«lena sampannÄ• , paÃ±Ã±Ä• yÅ«pasame ratÄ• .

Ä• rakÄ• viratÄ• dhÄ«rÄ• , na honti parapattiyÄ• â€™â€™ ti || ---

imÄ• tisso abhisambuddhagÄ• thÄ• .

tattha __beluva_nti beluvapakkaá¹ƒ. __duddubhantÄ«_ti evaá¹ƒ saddaá¹ƒ kurumÄ• naá¹ƒ.
__migavÄ• hinÄ«_ti \Ne III 67/ anekasahassasaá¹…khÄ• migasenÄ• . __padaviÃ±Ã±Ä• á¹
III 72/, sotaviÃ±Ã±Ä• á¹‡akoá¹-á¹-hÄ• saá¹ƒ apÄ• puá¹‡itvÄ• ti attho. __te honti parapattiyÄ
paraghosÄ• nusÄ• rino tameva paraghosasaá¹…khÄ• taá¹ƒ panÄ• daá¹ƒ ``paramaâ€™â€™
andhaputhujjanÄ• viÃ±Ã±Ä• á¹‡apadassa appattatÄ• ya parapattiyÄ• va honti, paresaá¹ƒ v
vÄ• taá¹ƒ vÄ• karonti.

__sÄ«lenÄ• _ti ariyamaggena Ä• gatasÄ«lena samannÄ• gatÄ• . __paÃ±Ã±Ä• yÅ«pasame
Ä• gatapaÃ±Ã±Ä• ya kilesÅ«pasame ratÄ• , yathÄ• vÄ• sÄ«lena, evaá¹ƒ paÃ±Ã±Ä• yapi s
ratÄ• tipi attho. __Ä• rakÄ• viratÄ• dhÄ«rÄ• _ti pÄ• pakiriyato Ä• rakÄ• viratÄ• paá¹‡á¸• i
evarÅ«pÄ• sotÄ• pannÄ• pÄ• pato oratabhÄ• vena kilesÅ«pasame abhiratabhÄ• vena ca
paá¹-ividdhadhammÄ• aÃ±Ã±esaá¹ƒ kathentÄ• nampi na saddahanti na gaá¹‡hanti. kasmÄ
tena vuttaá¹ƒ ---

``assaddho akataÃ±Ã±Å« ca, sandhicchedo ca yo naro.

hatÄ• vakÄ• so vantÄ• so, sa ve uttamaporisoâ€™â€™ ti || (Dhp 97).

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sÄ

duddubhajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [323] 3. brahmadattajÄ• takavaá¹‡á¹‡anÄ•

__dvayaá¹ƒ yÄ• canako_ti idaá¹ƒ satthÄ• Ä• á¸·aviá¹ƒ nissÄ• ya aggÄ• á¸·ave cetiye vihar
kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ Ä• rabbha kathesi. vatthu pana heá¹-á¹-hÄ• __maá¹‡ikaá¹‡á¹
Ä• dayo) Ä• gatameva. idha pana satthÄ• ``saccaá¹ƒ kira tumhe, bhikkhave, yÄ• canabahu
viharathÄ• â€™â€™ ti vatvÄ• ``Ä• ma, bhanteâ€™â€™ ti vutte te bhikkhÅ« garahitvÄ• ``b
porÄ• á¹‡akapaá¹‡á¸• itÄ• pathavissarena raÃ±Ã±Ä• pavÄ• ritÄ• pi paá¹‡á¹‡acchattaÃ±ca
upÄ• hanayugaÃ±ca yÄ• citukÄ• mÄ• hirottappabhedanabhayena mahÄ• janamajjhe akath
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee III 79/ \Be III 73/ kapilaraá¹-á¹-he uttarapaÃ±cÄ• lanagare uttarapaÃ±cÄ• larÄ• j
bodhisatto ekasmiá¹ƒ nigamagÄ• me brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto takkasilÄ•
uggaá¹‡hitvÄ• \Ne III 68/ aparabhÄ• ge tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himavante uÃ±ch
vanamÅ«laphalÄ• phalena yÄ• pento ciraá¹ƒ vasitvÄ• loá¹‡ambilasevanatthÄ• ya manussa
uttarapaÃ±cÄ• lanagaraá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase bhikkhaá¹ƒ pariyesa
rÄ• jadvÄ• raá¹ƒ sampÄ• puá¹‡i. rÄ• jÄ• tassÄ• cÄ• re ca vihÄ• re ca pasÄ«ditvÄ• mahÄ•
rÄ• jÄ• rahaá¹ƒ paá¹‡Ä«tabhojanaá¹ƒ bhojetvÄ• paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• uyyÄ• neyeva
rÄ• jaghareyeva bhuÃ±janto vassÄ• nassa accayena himavantameva gantukÄ• mo hutvÄ•
gacchantassa ekapaá¹-alikÄ• upÄ• hanÄ• ceva paá¹‡á¹‡acchattaÃ±ca laddhuá¹ƒ vaá¹-á¹-
yÄ• cissÄ• mÄ«â€™â€™ ti. so ekadivasaá¹ƒ rÄ• jÄ• naá¹ƒ uyyÄ• naá¹ƒ Ä• gantvÄ• vandit
``upÄ• hanaÃ±ca chattaÃ±ca yÄ• cissÄ• mÄ«â€™â€™ ti cintetvÄ• puna cintesi ``paraá¹ƒ
yÄ• canto rodati nÄ• ma, paropi `natthÄ«â€™ ti vadanto paá¹-irodati nÄ• ma, `mÄ• kho par
mahÄ• jano addasa, mÄ• rÄ• jÄ• naâ€™â€™ nti raho paá¹-icchannaá¹-á¹-hÄ• ne ubhopi ro
bhavissÄ• mÄ• â€™â€™ ti. atha naá¹ƒ ``mahÄ• rÄ• ja, raho paccÄ• sÄ«sÄ• mÄ«â€™â€™
rÄ• japurise apasakki. bodhisatto ``sace mayi yÄ• cante rÄ• jÄ• na dassati, metti no bhijjiss
yÄ• cissÄ• mÄ«â€™â€™ ti taá¹ƒ divasaá¹ƒ nÄ• maá¹ƒ gahetuá¹ƒ asakkonto ``gaccha, tÄ•
punekadivasaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti Ä• ha.

punekadivasaá¹ƒ raÃ±Ã±o uyyÄ• naá¹ƒ Ä• gatakÄ• le tatheva puna tathevÄ• ti evaá¹ƒ yÄ•
dvÄ• dasa saá¹ƒvaccharÄ• ni atikkantÄ• ni. tato rÄ• jÄ• cintesi ``mayhaá¹ƒ \Ee III 80/ ayyo
paccÄ• sÄ«sÄ• mÄ«â€™ ti vatvÄ• parisÄ• ya apagatÄ• ya kiÃ±ci vattuá¹ƒ na visahati, vatt
vassÄ• ni atikkantÄ• ni, ciraá¹ƒ kho panassa brahmacariyaá¹ƒ carantassa ukkaá¹‡á¹-hitvÄ•
rajjaá¹ƒ paccÄ• sÄ«sati maÃ±Ã±e, rajjassa pana nÄ• maá¹ƒ gahetuá¹ƒ asakkonto tuá¹‡hÄ«
rajjaá¹ƒ Ä• diá¹ƒ katvÄ• yaá¹ƒ icchati, taá¹ƒ dassÄ• mÄ«â€™â€™ ti. so uyyÄ• naá¹ƒ gantv
bodhisattena ``raho \Be III 74/ paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti vutte parisÄ• ya apagatÄ• ya
asakkontaá¹ƒ Ä• ha ``tumhe dvÄ• dasa vassÄ• ni `raho paccÄ• sÄ«sÄ• mÄ«â€™ ti vatvÄ•
na sakkotha, ahaá¹ƒ vo rajjaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ pavÄ• remi, nibbhayÄ• hutvÄ•
yÄ• cathÄ• â€™â€™ ti. ``mahÄ• rÄ• ja, yamahaá¹ƒ yÄ• cÄ• mi, taá¹ƒ dassasÄ«â€™â€™ ti
``mahÄ• rÄ• ja, mayhaá¹ƒ maggaá¹ƒ gacchantassa ekapaá¹-alikÄ• upÄ• hanÄ• ca paá¹‡á
vaá¹-á¹-atÄ«â€™â€™ ti. ``ettakaá¹ƒ, bhante, tumhe dvÄ• dasa saá¹ƒvaccharÄ• ni yÄ• cituá
``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• , bhante, evamakatthÄ• â€™â€™ ti
dehÄ«â€™ ti yÄ• canto rodati nÄ• ma, `natthÄ«â€™ ti vadanto \Ne III 69/ paá¹-irodati nÄ• m
yÄ• cito na dadeyyÄ• si, taá¹ƒ no roditapaá¹-iroditaá¹ƒ nÄ• ma mahÄ• jano mÄ• passatÅ«â
paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti vatvÄ• Ä• dito tisso gÄ• thÄ• abhÄ• si ---

89__._ á¹• 21 ``dvayaá¹ƒ yÄ• canako rÄ• ja, brahmadatta nigacchati.

alÄ• bhaá¹ƒ dhanalÄ• bhaá¹ƒ vÄ• , evaá¹ƒdhammÄ• hi yÄ• canÄ• ||

90__._ á¹• 21 ``yÄ• canaá¹ƒ rodanaá¹ƒ Ä• hu, paÃ±cÄ• lÄ• naá¹ƒ rathesabha.

yo yÄ• canaá¹ƒ paccakkhÄ• ti, tamÄ• hu paá¹-irodanaá¹ƒ ||

91__._ á¹• 21 ``mÄ• maddasaá¹ƒsu rodantaá¹ƒ, paÃ±cÄ• lÄ• susamÄ• gatÄ• .

tuvaá¹ƒ vÄ• paá¹-irodantaá¹ƒ, tasmÄ• icchÄ• mahaá¹ƒ rahoâ€™â€™ ti ||

tattha \Ee III 81/ __rÄ• ja brahmadattÄ• _ti dvÄ«hipi rÄ• jÄ• naá¹ƒ Ä• lapati. __nigacchatÄ«
__evaá¹ƒdhammÄ• _ti evaá¹ƒsabhÄ• vÄ• . __Ä• hÅ«_ti paá¹‡á¸• itÄ• kathenti. __paÃ±cÄ•
paÃ±cÄ• laraá¹-á¹-hassa issara rathapavara. __yo yÄ• canaá¹ƒ paccakkhÄ• tÄ«_ti yo pana
``natthÄ«â€™â€™ ti paá¹-ikkhipati. __tamÄ• hÅ«_ti taá¹ƒ paá¹-ikkhipanaá¹ƒ ``paá¹-irodana
__mÄ• maddasaá¹ƒsÅ«_ti tava raá¹-á¹-havÄ• sino paÃ±cÄ• lÄ• susamÄ• gatÄ• maá¹ƒ ro

rÄ• jÄ• bodhisattassa gÄ• ravalakkhaá¹‡e pasÄ«ditvÄ• varaá¹ƒ dadamÄ• no catutthaá¹ƒ

92__._ á¹• 21 ``dadÄ• mi te brÄ• hmaá¹‡a rohiá¹‡Ä«naá¹ƒ, gavaá¹ƒ sahassaá¹ƒ saha puá¹

ariyo hi ariyassa kathaá¹ƒ na dajjÄ• , sutvÄ• na gÄ• thÄ• tava dhammayuttÄ• â€™â€™ ti ||

tattha \Be III 75/ __rohiá¹‡Ä«na_nti rattavaá¹‡á¹‡Ä• naá¹ƒ. __ariyo_ti Ä• cÄ• rasampanno.
Ä• cÄ• rasampannassa. __kathaá¹ƒ na dajjÄ• _ti kena kÄ• raá¹‡ena na dadeyya. __dhamm

bodhisatto pana ``nÄ• haá¹ƒ, mahÄ• rÄ• ja, vatthukÄ• mehi atthiko, yaá¹ƒ ahaá¹ƒ yÄ• cÄ•
ti ekapaá¹-alikÄ• upÄ• hanÄ• ca paá¹‡á¹‡acchattaÃ±ca gahetvÄ• ``mahÄ• rÄ• ja, appama
sÄ«laá¹ƒ rakkhÄ• hi, uposathakammaá¹ƒ karohÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ ovaditvÄ• tass
\Ne III 70/ gato. tattha abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• brahmalokaparÄ• yaá

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
pana ahameva ahosiâ€™â€™ nti.

brahmadattajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [324] 4. cammasÄ• á¹-akajÄ• takavaá¹‡á¹‡anÄ•

__kalyÄ• á¹‡arÅ«po_ \Ee III 82/ __vataya_nti idaá¹ƒ satthÄ• jetavane viharanto cammasÄ•
paribbÄ• jakaá¹ƒ Ä• rabbha kathesi. tassa kira cammameva nivÄ• sanaÃ±ca pÄ• rupanaÃ±

paribbÄ• jakÄ• rÄ• mÄ• nikkhamitvÄ• sÄ• vatthiyaá¹ƒ bhikkhÄ• ya caranto eá¸·akÄ• naá¹ƒ
sampÄ• puá¹‡i. eá¸·ako taá¹ƒ disvÄ• paharitukÄ• mo osakki. paribbÄ• jako ``esa mayhaá¹ƒ
ti na paá¹-ikkami. eá¸·ako vegenÄ• gantvÄ• taá¹ƒ Å«rumhi paharitvÄ• pÄ• tesi. tassa taá¹ƒ
asantapaggahaá¹‡akÄ• raá¹‡aá¹ƒ bhikkhusaá¹…ghe pÄ• kaá¹-aá¹ƒ ahosi. bhikkhÅ« dhamm
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, cammasÄ• á¹-akaparibbÄ• jako asantapaggahaá¹ƒ katvÄ
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesa asantapaggahaá¹ƒ katvÄ
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ vÄ• á¹‡ija
vayappatto vaá¹‡ijjaá¹ƒ karoti. tadÄ• eko \Be III 76/ cammasÄ• á¹-akaparibbÄ• jako bÄ• rÄ
caranto eá¸·akÄ• naá¹ƒ yujjhanaá¹-á¹-hÄ• naá¹ƒ patvÄ• eá¸·akaá¹ƒ osakkantaá¹ƒ disvÄ• `
karotÄ«â€™â€™ ti saÃ±Ã±Ä• ya apaá¹-ikkamitvÄ• ``imesaá¹ƒ ettakÄ• naá¹ƒ manussÄ• na
amhÄ• kaá¹ƒ guá¹‡aá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti tassa aÃ±jaliá¹ƒ paggahetvÄ• á¹-hitova pa

93__._ á¹• 21 ``kalyÄ• á¹‡arÅ«po vatayaá¹ƒ catuppado, subhaddako ceva supesalo ca.

yo brÄ• hmaá¹‡aá¹ƒ jÄ• timantÅ«papannaá¹ƒ, apacÄ• yati meá¹‡á¸• avaro yasassÄ«â€™â

tattha \Ne III 71/ __kalyÄ• á¹‡arÅ«po_ti kalyÄ• á¹‡ajÄ• tiko. __supesalo_ti suá¹-á¹-hu piyas
__jÄ• timantÅ«papanna_nti jÄ• tiyÄ• ca mantehi ca sampannaá¹ƒ. __yasassÄ«_ti vaá¹‡á¹‡

tasmiá¹ƒ \Ee III 83/ khaá¹‡e Ä• paá¹‡e nisinno paá¹‡á¸• itavÄ• á¹‡ijo taá¹ƒ paribbÄ• jakaá¹
gÄ• thamÄ• ha ---

94__._ á¹• 21 ``mÄ• brÄ• hmaá¹‡a ittaradassanena, vissÄ• samÄ• pajji catuppadassa.

daá¸·happahÄ• raá¹ƒ abhikaá¹…khamÄ• no, avasakkatÄ« dassati suppahÄ• raâ€™â€™ nt

tattha __ittaradassanenÄ• _ti khaá¹‡ikadassanena.

tassa paá¹‡á¸• itavÄ• á¹‡ijassa kathentasseva so meá¹‡á¸• ako vegenÄ• gantvÄ• Å«rumh
vedanÄ• ppattaá¹ƒ katvÄ• pÄ• tesi. so paridevamÄ• no nipajji. satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ
gÄ• thamÄ• ha ---

95__._ á¹• 21 ``Å«ruá¹-á¹-hi bhaggaá¹ƒ vaá¹-á¹-ito khÄ• ribhÄ• ro, sabbaÃ±ca bhaá¹‡á¸• aá
bhinnaá¹ƒ.

ubhopi bÄ• hÄ• paggayha kandati, atidhÄ• vatha haÃ±Ã±ate brahmacÄ• rÄ«â€™â€™ ti ||

tassattho \Be III 77/ --- bhikkhave, tassa paribbÄ• jakassa Å«ruá¹-á¹-hikaá¹ƒ bhaggaá¹ƒ, kh
vaá¹-á¹-ito pavaá¹-á¹-ito, tasmiá¹ƒ pavaá¹-á¹-amÄ• ne yaá¹ƒ tattha tassa brÄ• hmaá¹‡assa
upakaraá¹‡abhaá¹‡á¸• aá¹ƒ, tampi sabbaá¹ƒ bhinnaá¹ƒ, sopi ubho bÄ• hÄ• ukkhipitvÄ• pa
á¹-hitaparisaá¹ƒ sandhÄ• ya ``abhidhÄ• vatha, haÃ±Ã±ate brahmacÄ• rÄ«â€™â€™ ti vadan
paridevatÄ«ti.

paribbÄ• jako catutthaá¹ƒ gÄ• thaá¹ƒ Ä• ha ---

96__._ á¹• 21 ``evaá¹ƒ so nihato seti, yo apÅ«jaá¹ƒ pasaá¹ƒsati.

yathÄ• hamajja pahato, hato meá¹‡á¸• ena dummatÄ«â€™â€™ ti ||

tattha __apÅ«ja_nti apÅ«janÄ«yaá¹ƒ. __yathÄ• hamajjÄ• _ti yathÄ• ahaá¹ƒ ajja asantapag
meá¹‡á¸• ena daá¸·happahÄ• rena pahato ettheva mÄ• rito \Ee III 84/. __dummatÄ«_ti dupp
\Ne III 72/ asantapaggahaá¹ƒ karissati, sopi ahaá¹ƒ viya dukkhaá¹ƒ anubhavissatÄ«ti so pan
jÄ«vitakkhayaá¹ƒ pattoti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• can
cammasÄ• á¹-ako ahosi, paá¹‡á¸• itavÄ• á¹‡ijo pana ahameva ahosiâ€™â€™ nti.

cammasÄ• á¹-akajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [325] 5. godharÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__samaá¹‡aá¹ƒ taá¹ƒ maÃ±Ã±amÄ• no_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuhak
kathesi. vatthu heá¹-á¹-hÄ• vitthÄ• ritameva. idhÄ• pi bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ Ä• netvÄ•
bhikkhu kuhakoâ€™â€™ ti satthu dassesuá¹ƒ. satthÄ• ``na, bhikkhave, idÄ• neva, pubbep
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto godhayoniyaá¹ƒ nibb
kÄ• yabalena sampanno araÃ±Ã±e vasati \Be III 78/. eko dusÄ«latÄ• pasopi tassa avidÅ«re
mÄ• petvÄ• vÄ• saá¹ƒ kappesi. bodhisatto gocarÄ• ya caranto taá¹ƒ disvÄ• ``sÄ«lavantatÄ
bhavissatÄ«â€™â€™ ti tattha gantvÄ• taá¹ƒ vanditvÄ• attano vasanaá¹-á¹-hÄ• nameva ga
kÅ«á¹-atÄ• paso upaá¹-á¹-hÄ• kakule sampÄ• ditaá¹ƒ madhuramaá¹ƒsaá¹ƒ labhitvÄ• ``kiá¹
nti pucchitvÄ• ``godhamaá¹ƒsaâ€™â€™ nti sutvÄ• rasataá¹‡hÄ• ya abhibhÅ«to ``mayhaá
Ä• gacchamÄ• naá¹ƒ godhaá¹ƒ mÄ• retvÄ• yathÄ• ruci pacitvÄ• khÄ• dissÄ• mÄ«â€™â€™

sappidadhikaá¹-ukabhaá¹‡á¸• Ä• dÄ«ni gahetvÄ• tattha gantvÄ• muggaraá¹ƒ gahetvÄ• kÄ
bodhisattassa Ä• gamanaá¹ƒ olokento paá¹‡á¹‡asÄ• ladvÄ• re upasantÅ«pasanto viya nisÄ

so Ä• gantvÄ• taá¹ƒ paduá¹-á¹-hindriyaá¹ƒ disvÄ• \Ee III 85/ ``iminÄ• amhÄ• kaá¹ƒ sajÄ•
khÄ• ditaá¹ƒ bhavissati, pariggaá¹‡hissÄ• mi naâ€™â€™ nti adhovÄ• te á¹-hatvÄ• sarÄ«ra
sajÄ• timaá¹ƒsassa khÄ• ditabhÄ• vaá¹ƒ Ã±atvÄ• tÄ• pasaá¹ƒ anupagamma paá¹-ikkamitv
anÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• muggaraá¹ƒ khipi, muggaro sarÄ«re apatitvÄ• naá¹…gu
tÄ• paso ``gaccha viraddhosmÄ«â€™â€™ ti Ä• ha. bodhisatto ``maá¹ƒ tÄ• va viraddhosi, ca
viraddhosÄ«â€™â€™ ti \Ne III 73/ vatvÄ• palÄ• yitvÄ• caá¹…kamanakoá¹-iyaá¹ƒ á¹-hitaá¹
aÃ±Ã±ena chiddena sÄ«saá¹ƒ nÄ«haritvÄ• tena saddhiá¹ƒ sallapanto dve gÄ• thÄ• abhÄ•

97__._ á¹• 21 ``samaá¹‡aá¹ƒ taá¹ƒ maÃ±Ã±amÄ• no, upagacchimasaÃ±Ã±ataá¹ƒ.

so maá¹ƒ daá¹‡á¸• ena pÄ• hÄ• si, yathÄ• assamaá¹‡o tathÄ• ||

98__._ á¹• 21 ``kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasÄ«â€™â€™ ti ||

tattha __asaÃ±Ã±ata_nti ahaá¹ƒ kÄ• yÄ• dÄ«hi asaÃ±Ã±ataá¹ƒ assamaá¹‡ameva samÄ• n
ti samitapÄ• patÄ• ya samaá¹‡aá¹ƒ maÃ±Ã±amÄ• no upagacchiá¹ƒ. __pÄ• hÄ• sÄ«_ti paha
ekaá¹ƒsaá¹ƒ katvÄ• pÄ• rutena ajinacammena tuyhaá¹ƒ ko attho. __abbhantaraá¹ƒ te gaha
sarÄ«rabbhantaraá¹ƒ visapÅ«rÄ• viya alÄ• bu, gÅ«thapÅ«ro viya Ä• vÄ• á¹-o, Ä• sÄ«visap
kilesagahanaá¹ƒ. __bÄ• hira_nti kevalaá¹ƒ bahisarÄ«raá¹ƒ __parimajjasi_ \Be III 79/, taá¹ƒ a
bahimaá¹-á¹-hatÄ• ya hatthilaá¹‡á¸• aá¹ƒ viya assalaá¹‡á¸• aá¹ƒ viya ca hotÄ«ti.

taá¹ƒ sutvÄ• tÄ• paso tatiyaá¹ƒ gÄ• thamÄ• ha ---

99__._ á¹• 21 ``ehi godha nivattassu, bhuÃ±ja sÄ• lÄ«namodanaá¹ƒ.

telaá¹ƒ loá¹‡aÃ±ca me atthi, pahÅ«taá¹ƒ mayha pipphalÄ«â€™â€™ ti ||

tattha \Ee III 86/ __pahÅ«taá¹ƒ mayha pipphalÄ«_ti na kevalaá¹ƒ sÄ• lÄ«namodanaá¹ƒ tela
hiá¹…gujÄ«rakasiá¹…giveralasuá¹‡amaricapipphalippabhedaá¹ƒ kaá¹-ukabhaá¹‡á¸• ampi n
tenÄ• bhisaá¹…khataá¹ƒ sÄ• lÄ«namodanaá¹ƒ bhuÃ±jÄ• hÄ«ti.

taá¹ƒ sutvÄ• bodhisatto catutthaá¹ƒ gÄ• thamÄ• ha ---

100__._ á¹• 21 ``esa bhiyyo pavekkhÄ• mi, vammikaá¹ƒ sataporisaá¹ƒ.

telaá¹ƒ loá¹‡aÃ±ca kittesi, ahitaá¹ƒ mayha pipphalÄ«â€™â€™ ti ||

tattha \Ne III 74/ __pavekkhÄ• mÄ«_ti pavisissÄ• mi. __ahita_nti yaá¹ƒ etaá¹ƒ tava kaá¹-ukabhaá¹‡á¸• asaá¹…khÄ• taá¹ƒ pipphali, etaá¹ƒ mayhaá¹ƒ ahitaá¹ƒ asappÄ• yanti.

evaÃ±ca pana vatvÄ• ``are, kÅ«á¹-ajaá¹-ila, sace idha vasissasi, gocaragÄ• me manusseh coroâ€™ ti gÄ• hÄ• petvÄ• vippakÄ• raá¹ƒ pÄ• pessÄ• mi, sÄ«ghaá¹ƒ palÄ• yassÅ«â€™â tato palÄ• yi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÅ kuhakabhikkhu ahosi, godharÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

godharÄ• jajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [326] 6. kakkÄ• rujÄ• takavaá¹‡á¹‡anÄ•

__kÄ• yena yo nÄ• vahare_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá¹ƒ Ä• rabbha saá¹…ghaá¹ƒ bhinditvÄ• gatassa aggasÄ• vakehi saddhiá¹ƒ parisÄ• ya pakkantÄ• ya uá¹‡ uggaÃ±chi. atha bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vus III 80/ katvÄ• saá¹…ghaá¹ƒ bhinditvÄ• idÄ• ni gilÄ• no hutvÄ• mahÄ• dukkhaá¹ƒ anubhot Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv vutte ``na, bhikkhave, idÄ• neva, pubbepesa musÄ• vÄ• dÄ«yeva, na cesa idÄ• neva musÄ mahÄ• dukkhaá¹ƒ anubhoti, pubbepi anubhosiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee III 87/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tÄ• vatiá¹ƒ devaputto ahosi. tena kho pana samayena bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• ussavo ahosi. bahÅ bhÅ«maá¹-á¹-hakÄ• ca devÄ• Ä• gantvÄ• ussavaá¹ƒ olokayiá¹ƒsu. tÄ• vatiá¹ƒsabhavanat kakkÄ• rÅ«ni nÄ• ma dibbapupphÄ• ni tehi katacumbaá¹-akaá¹ƒ piá¸·andhitvÄ• ussavadas dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asinagaraá¹ƒ tesaá¹ƒ pupphÄ• naá¹ƒ gandhena ekagand pupphÄ• ni kena piá¸·andhitÄ• nÄ«â€™â€™ ti upadhÄ• rentÄ• vicaranti. te devaputtÄ• ``a ti Ã±atvÄ• rÄ• jaá¹…gaá¹‡e uppatitvÄ• mahantena devÄ• nubhÄ• vena Ä• kÄ• se aá¹-á¹-h rÄ• jÄ• pi saddhiá¹ƒ uparÄ• jÄ• dÄ«hi agamÄ• si. atha ne ``kataradevalokato, sÄ• mi, Ä• ga 75/ pucchiá¹ƒsu. ``tÄ• vatiá¹ƒsadevalokato Ä• gacchÄ• mÄ• â€™â€™ ti. ``kena kammena Ä ``ussavadassanatthÄ• yÄ• â€™â€™ ti. ``kiá¹ƒpupphÄ• ni nÄ• metÄ• nÄ«â€™â€™ ti? ``dib ti. ``sÄ• mi, tumhe devaloke aÃ±Ã±Ä• ni piá¸·andheyyÄ• tha, imÄ• ni amhÄ• kaá¹ƒ dethÄ• â ``dibbakakkÄ• rupupphÄ• ni mahÄ• nubhÄ• vÄ• ni devÄ• naÃ±Ã±eva anucchavikÄ• ni, mar

duppaÃ±Ã±Ä• naá¹ƒ hÄ«nÄ• dhimuttikÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ nÄ• nucchavikÄ• ni. ye pa
guá¹‡ehi samannÄ• gatÄ• , tesaá¹ƒ etÄ• ni anucchavikÄ• nÄ«â€™â€™ ti Ä• haá¹ƒsu.

evaÃ±ca pana vatvÄ• tesu jeá¹-á¹-hakadevaputto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

101__._ á¹• 21 ``kÄ• yena yo nÄ• vahare, vÄ• cÄ• ya na musÄ• bhaá¹‡e.

yaso laddhÄ• na majjeyya, sa ve kakkÄ• rumarahatÄ«â€™â€™ ti ||

tassattho \Ee III 88/ --- yo kÄ• yena parassa santakaá¹ƒ tiá¹‡asalÄ• kampi nÄ• vaharati, vÄ
pariccajamÄ• nopi musÄ• vÄ• daá¹ƒ na bhaá¹‡ati. desanÄ• sÄ«sameveta á¹ƒ \Be III 81/,
kÄ• yadvÄ• ravacÄ«dvÄ• ramanodvÄ• rehi pana yo dasapi akusalakammapathe na karotÄ«
laddhÄ• _ti issariyaÃ±ca labhitvÄ• yo issariyamadamatto satiá¹ƒ vissajjetvÄ• pÄ• pakamm
evarÅ«po imehi guá¹‡ehi yutto puggalo imaá¹ƒ dibbapupphaá¹ƒ arahati. tasmÄ• yo imehi g
imÄ• ni pupphÄ• ni yÄ• cituá¹ƒ arahati, tassa dassÄ• mÄ«ti.

taá¹ƒ sutvÄ• purohito cintesi ``mayhaá¹ƒ imesu guá¹‡esu ekopi natthi, musÄ• vÄ• daá¹ƒ p
pupphÄ• ni gahetvÄ• piá¸·andhissÄ• mi, evaá¹ƒ maá¹ƒ mahÄ• jano `guá¹‡asampanno aya
so ``ahaá¹ƒ etehi guá¹‡ehi samannÄ• gatoâ€™â€™ ti vatvÄ• tÄ• ni pupphÄ• ni Ä• harÄ• p
devaputtaá¹ƒ yÄ• ci. so dutiyaá¹ƒ gÄ• thamÄ• ha ---

102__._ á¹• 21 ``dhammena vittameseyya, na nikatyÄ• dhanaá¹ƒ hare.

bhoge laddhÄ• na majjeyya, sa ve kakkÄ• rumarahatÄ«â€™â€™ ti ||

tassattho --- dhammena parisuddhÄ• jÄ«vena suvaá¹‡á¹‡arajatÄ• divittaá¹ƒ pariyeseyya. _
vaÃ±canÄ• ya dhanaá¹ƒ hareyya, vatthÄ• bharaá¹‡Ä• dike bhoge labhitvÄ• pamÄ• daá¹ƒ n
pupphÄ• ni arahatÄ«ti.

purohito \Ne III 76/ ``ahaá¹ƒ etehi guá¹‡ehi samannÄ• gatoâ€™â€™ ti vatvÄ• tÄ• ni Ä• ha
tatiyaá¹ƒ devaputtaá¹ƒ yÄ• ci. so tatiyaá¹ƒ gÄ• thamÄ• ha ---

103__._ á¹• 21 ``yassa cittaá¹ƒ ahÄ• liddaá¹ƒ, saddhÄ• ca avirÄ• ginÄ«.

eko sÄ• duá¹ƒ na bhuÃ±jeyya, sa ve kakkÄ• rumarahatÄ«â€™â€™ ti ||

tassattho --- yassa puggalassa cittaá¹ƒ ahÄ• liddaá¹ƒ haliddirÄ• go viya khippaá¹ƒ na virajja
hoti. __saddhÄ• ca avirÄ• ginÄ«_ti kammaá¹ƒ vÄ• vipÄ• kaá¹ƒ vÄ• okappanÄ«yassa vÄ•

saddahitvÄ• appamattakeneva na virajjati na bhijjati. yo yÄ• cake vÄ• aÃ±Ã±e vÄ• saá¹ƒv
bahi katvÄ• \Ee III 89/ ekakova sÄ• durasabhojanaá¹ƒ na bhuÃ±jati, nesaá¹ƒ saá¹ƒvibhajitv
imÄ• ni pupphÄ• ni arahatÄ«ti.

purohito \Be III 82/ ``ahaá¹ƒ etehi guá¹‡ehi samannÄ• gatoâ€™â€™ ti vatvÄ• tÄ• ni pupph
piá¸·andhitvÄ• catutthaá¹ƒ devaputtaá¹ƒ yÄ• ci. so catutthaá¹ƒ gÄ• thamÄ• ha ---

104__._ á¹• 21 ``sammukhÄ• vÄ• tirokkhÄ• vÄ• , yo sante na paribhÄ• sati.

yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, sa ve kakkÄ• rumarahatÄ«â€™â€™ ti ||

tassattho --- yo puggalo sammukhÄ• vÄ• parammukhÄ• vÄ• sÄ«lÄ• diguá¹‡ayutte sante
akkosati na paribhÄ• sati, yaá¹ƒ vÄ• cÄ• ya vadati, tadeva kÄ• yena karoti, so imÄ• ni pupp

purohito ``ahaá¹ƒ etehi guá¹‡ehi samannÄ• gatoâ€™â€™ ti vatvÄ• tÄ• nipi Ä• harÄ• petvÄ
devaputtÄ• cattÄ• ri pupphacumbaá¹-akÄ• ni purohitassa datvÄ• devalokameva gatÄ• . te
sÄ«se mahatÄ« vedanÄ• uppajji, tikhiá¹‡asikharena nimmathitaá¹ƒ viya ca ayapaá¹-á¹-ena
sÄ«saá¹ƒ ahosi. so vedanÄ• ppatto aparÄ• paraá¹ƒ parivattamÄ• no mahÄ• saddena viravi
``ahaá¹ƒ mamabbhantare avijjamÄ• neyeva guá¹‡e `atthÄ«â€™ ti musÄ• vÄ• daá¹ƒ katvÄ•
yÄ• ciá¹ƒ, harathetÄ• ni mama sÄ«satoâ€™â€™ ti Ä• ha. tÄ• ni harantÄ• pi harituá¹ƒ nÄ• s
baddhÄ• ni viya ahesuá¹ƒ. atha naá¹ƒ ukkhipitvÄ• gehaá¹ƒ nayiá¹ƒsu. tattha tassa viravant
vÄ«tivattÄ• .

rÄ• jÄ• \Ne III 77/ amacce Ä• mantetvÄ• ``dussÄ«labrÄ• hmaá¹‡o marissati, kiá¹ƒ karomÄ
puna ussavaá¹ƒ kÄ• rema, devaputtÄ• puna Ä• gacchissantÄ«â€™â€™ ti. rÄ• jÄ• puna us
devaputtÄ• puna Ä• gantvÄ• sakalanagaraá¹ƒ pupphagandhena ekagandhaá¹ƒ katvÄ• ta
aá¹-á¹-haá¹ƒsu, mahÄ• jano sannipatitvÄ• dussÄ«labrÄ• hmaá¹‡aá¹ƒ Ä• netvÄ• tesaá¹ƒ p
nipajjÄ• pesi. so ``jÄ«vitaá¹ƒ me detha, sÄ• mÄ«â€™â€™ ti devaputte yÄ• ci. devaputtÄ• `
pÄ• padhammassa ananucchavikÄ• nevetÄ• ni pupphÄ• ni, tvaá¹ƒ pana `amhe vaÃ±cessÄ
musÄ• vÄ• daphalaá¹ƒ laddhaâ€™â€™ nti mahÄ• janamajjhe dussÄ«labrÄ• hmaá¹‡aá¹ƒ g
pupphacumbaá¹-akaá¹ƒ apanetvÄ• mahÄ• janassa ovÄ• daá¹ƒ datvÄ• sakaá¹-á¹-hÄ• nam

satthÄ• \Be III 83/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
devadatto ahosi, tesu devaputtesu eko kassapo, eko moggallÄ• no, eko sÄ• riputto, jeá¹-á¹-
ahameva ahosiâ€™â€™ nti.

kakkÄ• rujÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [327] 7. kÄ• kavatÄ«jÄ• takavaá¹‡á¹‡anÄ•

__vÄ• ti cÄ• yaá¹ƒ tato gandho_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hita
kathesi. tadÄ• hi satthÄ• taá¹ƒ bhikkhuá¹ƒ ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ
``saccaá¹ƒ, bhanteâ€™â€™ ti. ``kasmÄ• ukkaá¹‡á¹-hitosÄ«â€™â€™ ti? ``kilesavasena, bh
mÄ• tugÄ• mo nÄ• ma arakkhiyo, na sakkÄ• rakkhituá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ• pana
mahÄ• samuddamajjhe simbalirukkhavimÄ• ne vasÄ• pentÄ• pi rakkhituá¹ƒ nÄ• sakkhiá¹ƒs
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
nibbattitvÄ• vayappatto pitu accayena rajjaá¹ƒ kÄ• resi. kÄ• kavatÄ« nÄ• massa aggamahe
devaccharÄ• viya. ayamettha saá¹…khepo \Ee III 91/, vitthÄ• rato pana atÄ«tavatthu __kuá
21.kuá¹‡Ä• lajÄ• taka) Ä• vi bhavissati. tadÄ• paneko supaá¹‡á¹‡arÄ• jÄ• manussavesena
jÅ«taá¹ƒ kÄ«á¸·anto kÄ• kavatiyÄ• aggamahesiyÄ• paá¹-ibaddhacitto taá¹ƒ Ä• dÄ• ya sup
tÄ• ya saddhiá¹ƒ abhirami. rÄ• jÄ• deviá¹ƒ apassanto naá¹-akuveraá¹ƒ nÄ• ma \Ne III 78/ g
vicinÄ• hi naâ€™â€™ nti Ä• ha. so taá¹ƒ supaá¹‡á¹‡arÄ• jÄ• naá¹ƒ pariggahetvÄ• ekasmia
nipajjitvÄ• tato supaá¹‡á¹‡assa gamanakÄ• le pattantare nisÄ«ditvÄ• supaá¹‡á¹‡abhavana
nikkhamitvÄ• tÄ• ya saddhiá¹ƒ kilesasaá¹ƒsaggaá¹ƒ katvÄ• puna tasseva pattantare nisinn
supaá¹‡á¹‡assa raÃ±Ã±Ä• saddhiá¹ƒ jÅ«takÄ«á¸·anakÄ• le attano vÄ«á¹‡aá¹ƒ gahetvÄ• j
raÃ±Ã±o santike á¹-hito gÄ«tavasena paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``vÄ• ti \Be III 84/ cÄ• yaá¹ƒ tato gandho, yattha me vasatÄ« piyÄ• .

dÅ«re ito hi kÄ• kavatÄ«, yattha me nirato manoâ€™â€™ ti ||

tattha __gandho_ti tassÄ• dibbagandhavilittÄ• ya sarÄ«ragandho. __yattha me_ti yattha su
piyÄ• vasati, tato iminÄ• saddhiá¹ƒ katakÄ• yasaá¹ƒsaggÄ• ya tassÄ• imassa kÄ• yena sa
vÄ• yatÄ«ti adhippÄ• yo. __dÅ«re ito_ti imamhÄ• á¹-hÄ• nÄ• dÅ«re. __hi_-kÄ• ro nipÄ• ta
kÄ• kavatÄ« devÄ«. __yattha me_ti yassÄ• upari mama mano nirato.

taá¹ƒ sutvÄ• supaá¹‡á¹‡o dutiyaá¹ƒ gÄ• thamÄ• ha ---

106__._ á¹• 21 ``kathaá¹ƒ samuddamatarÄ«, kathaá¹ƒ atari kepukaá¹ƒ.

kathaá¹ƒ satta samuddÄ• ni, kathaá¹ƒ simbalimÄ• ruhÄ«â€™â€™ ti ||

tassattho --- tvaá¹ƒ imaá¹ƒ jambudÄ«pasamuddaá¹ƒ tassa parato kepukaá¹ƒ nÄ• ma nadiá
á¹-hitÄ• ni satta samuddÄ• ni ca kathaá¹ƒ atari, kenupÄ• yena tiá¹‡á¹‡o satta samuddÄ• ni

amhÄ• kaá¹ƒ bhavanaá¹ƒ simbalirukkhaÃ±ca kathaá¹ƒ Ä• ruhÄ«ti.

taá¹ƒ \Ee III 92/ sutvÄ• naá¹-akuvero tatiyaá¹ƒ gÄ• thamÄ• ha ---

107__._ á¹• 21 ``tayÄ• samuddamatariá¹ƒ, tayÄ• atari kepukaá¹ƒ.

tayÄ• satta samuddÄ• ni, tayÄ• simbalimÄ• ruhiâ€™â€™ nti ||

tattha __tayÄ• _ti tayÄ• karaá¹‡abhÅ«tena tava pattantare nisinno ahaá¹ƒ sabbametaá¹ƒ a

tato \Ne III 79/ supaá¹‡á¹‡arÄ• jÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``dhiratthu maá¹ƒ mahÄ• kÄ• yaá¹ƒ, dhiratthu maá¹ƒ acetanaá¹ƒ.

yattha jÄ• yÄ• yahaá¹ƒ jÄ• raá¹ƒ, Ä• vahÄ• mi vahÄ• mi cÄ• â€™â€™ ti ||

tattha __dhiratthu ma_nti attÄ• naá¹ƒ garahanto Ä• ha. __acetana_nti mahÄ• sarÄ«ratÄ• y
ajÄ• nanatÄ• ya acetanaá¹ƒ. __yatthÄ• _ti yasmÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• ahaá¹ƒ
imaá¹ƒ gandhabbaá¹ƒ \Be III 85/ pattantare nisinnaá¹ƒ Ä• nento Ä• vahÄ• mi nento ca vahÄ
manti. so taá¹ƒ Ä• netvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o datvÄ• puna nagaraá¹ƒ nÄ• gamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• naá¹-akuvero ukkaá¹‡á¹-hitabh
pana ahameva ahosinti.

kÄ• kavatÄ«jÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [328] 8. ananusociyajÄ• takavaá¹‡á¹‡anÄ•

__bahÅ«naá¹ƒ vijjatÄ« bhotÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ matabhariyaá¹ƒ
Ä• rabbha kathesi. so kira bhariyÄ• ya matÄ• ya na nhÄ• yi na pivi na limpi na bhuÃ±ji, na k
aÃ±Ã±adatthu sokÄ• bhibhÅ«to Ä• á¸·Ä• hanaá¹ƒ gantvÄ• paridevamÄ• no vicari. abbhant
viya sotÄ• pattimaggassa upanissayo jalati. satthÄ• paccÅ«sasamaye lokaá¹ƒ olokento taá
á¹-hapetvÄ• aÃ±Ã±o koci sokaá¹ƒ nÄ«haritvÄ• sotÄ• pattimaggassa dÄ• yako natthi, bhav
ti pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto pacchÄ• samaá¹‡aá¹ƒ Ä• dÄ• ya tassa g
kuá¹-umbikena sutÄ• gamano \Ee III 93/ katapaccuggamanÄ• disakkÄ• ro paÃ±Ã±attÄ• sar
Ä• gantvÄ• vanditvÄ• ekamantaá¹ƒ nisinnaá¹ƒ ``kiá¹ƒ, upÄ• saka, cintesÄ«â€™â€™ ti puc
bhariyÄ• me kÄ• lakatÄ• , tamahaá¹ƒ anusocanto cintemÄ«â€™â€™ ti vutte ``upÄ• saka, l

bhijjati, tasmiá¹ƒ bhinne na yuttaá¹ƒ cintetuá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ• pi bhariyÄ• ya ma
`bhijjanadhammaá¹ƒ bhijjatÄ«â€™ ti na cintayiá¹ƒsÅ«â€™â€™ ti \Ne III 80/ vatvÄ• tena yÄ
atÄ«tavatthu dasakanipÄ• te __cÅ«á¸·abodhijÄ• take_ (J I 10.49 Ä• dayo) Ä• vi bhavissati,
saá¹…khepo.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• mÄ• tÄ• pitÅ«naá¹ƒ \Be III 86/ santikaá¹ƒ a
jÄ• take bodhisatto komÄ• rabrahmacÄ• rÄ« ahosi. athassa mÄ• tÄ• pitaro ``tava dÄ• rikap
ti Ä• rocayiá¹ƒsu. bodhisatto ``na mayhaá¹ƒ gharÄ• vÄ• senattho, ahaá¹ƒ tumhÄ• kaá¹ƒ acc
ti vatvÄ• tehi punappunaá¹ƒ yÄ• cito ekaá¹ƒ kaÃ±canarÅ«pakaá¹ƒ kÄ• retvÄ• ``evarÅ«paá
gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• ha. tassa mÄ• tÄ• pitaro taá¹ƒ kaÃ±canarÅ«pakaá¹ƒ paá¹-i
``gacchatha jambudÄ«patalaá¹ƒ vicarantÄ• yattha evarÅ«paá¹ƒ brÄ• hmaá¹‡akumÄ• rikaá
kaÃ±canarÅ«pakaá¹ƒ datvÄ• taá¹ƒ Ä• nethÄ• â€™â€™ ti mahantena parivÄ• rena manuss

tasmiá¹ƒ pana kÄ• le eko puÃ±Ã±avÄ• satto brahmalokato cavitvÄ• kÄ• siraá¹-á¹-heyeva
asÄ«tikoá¹-ivibhavassa brÄ• hmaá¹‡assa gehe kumÄ• rikÄ• hutvÄ• nibbatti, ``sammillahÄ
nÄ• maá¹ƒ akaá¹ƒsu. sÄ• soá¸·asavassakÄ• le abhirÅ«pÄ• ahosi pÄ• sÄ• dikÄ• devaccha
sabbaá¹…gasampannÄ• . tassÄ• pi kilesavasena cittaá¹ƒ nÄ• ma na uppannapubbaá¹ƒ, ac
kaÃ±canarÅ«pakaá¹ƒ \Ee III 94/ Ä• dÄ• ya vicarantÄ• manussÄ• taá¹ƒ gÄ• maá¹ƒ pÄ• pua
taá¹ƒ disvÄ• ``asukabrÄ• hmaá¹‡assa dhÄ«tÄ• sammillahÄ• sinÄ« kiá¹ƒkÄ• raá¹‡Ä• idha
manussÄ• taá¹ƒ sutvÄ• brÄ• hmaá¹‡akulaá¹ƒ gantvÄ• sammillahÄ• siniá¹ƒ vÄ• resuá¹ƒ. s
accayena pabbajissÄ• mi, na me gharÄ• vÄ• senatthoâ€™â€™ ti mÄ• tÄ• pitÅ«naá¹ƒ sÄ• s
kumÄ• rikeâ€™â€™ ti vatvÄ• kaÃ±canarÅ«pakaá¹ƒ gahetvÄ• taá¹ƒ mahantena parivÄ• re
ca sammillahÄ• siniyÄ• ca ubhinnampi anicchantÄ• naÃ±Ã±eva maá¹…galaá¹ƒ kariá¹ƒsu. t
ekasmiá¹ƒ sayane sayantÄ• pi na aÃ±Ã±amaÃ±Ã±aá¹ƒ kilesavasena olokayiá¹ƒsu, dve bhik
ekasmiá¹ƒ á¹-hÄ• ne vasiá¹ƒsu.

aparabhÄ• ge bodhisattassa mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. so tesaá¹ƒ sarÄ«rakiccaá¹ƒ
pakkosÄ• petvÄ• ``bhadde, mama kulasantakÄ• asÄ«tikoá¹-iyo, tava kulasantakÄ• asÄ«ti
dhanaá¹ƒ gahetvÄ• imaá¹ƒ kuá¹-umbaá¹ƒ paá¹-ipajjÄ• hi, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™
pabbajante ahampi pabbajissÄ• mi, na sakkomi taá¹ƒ jahituâ€™â€™ nti \Be III 87/. ``tena hi
sabbaá¹ƒ dhanaá¹ƒ dÄ• namukhe vissajjetvÄ• kheá¸·apiá¹‡á¸• aá¹ƒ viya sampattiá¹ƒ \Ne II
himavantaá¹ƒ pavisitvÄ• ubhopi tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• vanamÅ«laphalÄ• hÄ• r
loá¹‡ambilasevanatthÄ• ya himavantÄ• otaritvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• r

tesaá¹ƒ tattha vasantÄ• naá¹ƒ sukhumÄ• lÄ• ya paribbÄ• jikÄ• ya nirojaá¹ƒ missakabhattaá
lohitapakkhandikÄ• bÄ• dho uppajji. sÄ• sappÄ• yabhesajjaá¹ƒ alabhamÄ• nÄ• dubbalÄ•
bhikkhÄ• cÄ• ravelÄ• ya taá¹ƒ pariggahetvÄ• nagaradvÄ• raá¹ƒ netvÄ• ekissÄ• sÄ• lÄ• y

sayaá¹ƒ bhikkhÄ• ya pÄ• visi. sÄ• tasmiá¹ƒ anikkhanteyeva kÄ• lamakÄ• si. mahÄ• jano pa
rÅ«pasampattiá¹ƒ \Ee III 95/ disvÄ• parivÄ• retvÄ• rodati paridevati. bodhisatto bhikkhaá¹ƒ
tassÄ• matabhÄ• vaá¹ƒ Ã±atvÄ• ``bhijjanadhammaá¹ƒ bhijjati, sabbe saá¹…khÄ• rÄ• anic
ti vatvÄ• tÄ• ya nipannaphalakeyeva nisÄ«ditvÄ• missakabhojanaá¹ƒ bhuÃ±jitvÄ• mukhaa
parivÄ• retvÄ• á¹-hitamahÄ• jano ``ayaá¹ƒ te, bhante, paribbÄ• jikÄ• kiá¹ƒ hotÄ«â€™â€™
pÄ• daparicÄ• rikÄ• ahosÄ«â€™â€™ ti. ``bhante, mayaá¹ƒ tÄ• va na saá¹‡á¹-hÄ• ma rodÄ
na rodathÄ• â€™â€™ ti? bodhisatto ``jÄ«vamÄ• nÄ• tÄ• va esÄ• mama kiÃ±ci hoti, idÄ• n
kiÃ±ci hoti, maraá¹‡avasaá¹ƒ gatÄ• , ahaá¹ƒ kissa rodÄ• mÄ«â€™â€™ ti mahÄ• janassa dh
abhÄ• si ---

109__._ á¹• 21 ``bahÅ«naá¹ƒ vijjatÄ« bhotÄ«, tehi me kiá¹ƒ bhavissati.

tasmÄ• etaá¹ƒ na socÄ• mi, piyaá¹ƒ sammillahÄ• siniá¹ƒ ||

110__._ á¹• 21 ``taá¹ƒ taá¹ƒ ce anusoceyya, yaá¹ƒ yaá¹ƒ tassa na vijjati.

attÄ• namanusoceyya, sadÄ• maccuvasaá¹ƒ pataá¹ƒ ||

111__._ á¹• 21 ``na heva á¹-hitaá¹ƒ nÄ• sÄ«naá¹ƒ, na sayÄ• naá¹ƒ na paddhaguá¹ƒ.

yÄ• va byÄ• ti nimisati, tatrÄ• pi rasatÄ« vayo ||

112__._ á¹• 21 ``tatthattani vatappaddhe, vinÄ• bhÄ• ve asaá¹ƒsaye.

bhÅ«taá¹ƒ sesaá¹ƒ dayitabbaá¹ƒ, vÄ«taá¹ƒ ananusociyaâ€™â€™ nti ||

tattha \Be III 88/ __bahÅ«naá¹ƒ vijjatÄ« bhotÄ«_ti ayaá¹ƒ bhotÄ« amhe chaá¸• á¸• etvÄ• id
bahÅ«naá¹ƒ matakasattÄ• naá¹ƒ \Ne III 82/ antare vijjati atthi upalabbhati. __tehi me kiá¹ƒ b
matakasattehi saddhiá¹ƒ vattamÄ• nÄ• idÄ• nevesÄ• mayhaá¹ƒ kiá¹ƒ bhavissati \Ee III 96/
atirekasambandhavasenesÄ• mayhaá¹ƒ kiá¹ƒ bhavissati, kÄ• nÄ• ma bhavissati, kiá¹ƒ bha
``tehi mekaâ€™â€™ ntipi pÄ• á¹-ho, tehi matakehi saddhiá¹ƒ idampi me kaá¸·evaraá¹ƒ ekaa
__tasmÄ• _ti yasmÄ• esÄ• matakesu saá¹…khaá¹ƒ gatÄ• , mayhaá¹ƒ sÄ• na kiÃ±ci hoti,

__yaá¹ƒ yaá¹ƒ tassÄ• _ti yaá¹ƒ yaá¹ƒ tassa anusocanakassa sattassa na vijjati natthi, mata
taá¹ƒ taá¹ƒ sace anusoceyyÄ• ti attho. ``yassÄ• â€™â€™ tipi pÄ• á¹-ho, yaá¹ƒ yaá¹ƒ yassa
so anusoceyyÄ• ti attho. __maccuvasaá¹ƒ pata_nti evaá¹ƒ sante niccaá¹ƒ maccuvasaá¹ƒ pa
attÄ• nameva anusoceyya, tenassa asocanakÄ• loyeva na bhaveyyÄ• ti attho.

tatiyagÄ• thÄ• ya __na heva á¹-hitaá¹ƒ nÄ• sÄ«naá¹ƒ, na sayÄ• naá¹ƒ na paddhagu_nti kaÄ• yusaá¹…khÄ• ro anugacchatÄ«ti pÄ• á¹-haseso. tattha __paddhagu_nti parivattetvÄ• ca hoti --- ime sattÄ• catÅ«supi iriyÄ• pathesu pamattÄ• viharanti, Ä• yusaá¹…khÄ• rÄ• pana sabbiriyÄ• pathesu appamattÄ• attano khayagamanakammameva karontÄ«ti. __yÄ• va byÄ ayaÃ±hi tasmiá¹ƒ kÄ• le vohÄ• ro. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• va ummisati ca nimisati ca, ta appamattake kÄ• le imesaá¹ƒ sattÄ• naá¹ƒ __rasatÄ« vayo, _ tÄ«su vayesu so so vayo hÄ•

__tatthattani vatappaddhe_ti tattha vata attani paddhe. idaá¹ƒ vuttaá¹ƒ hoti tasmiá¹ƒ vata ev vaye ayaá¹ƒ ``attÄ• â€™â€™ ti saá¹…khyaá¹ƒ gato attabhÄ• vo paddho hoti, vayena aá¸• â aparipuá¹‡á¹‡ova hoti \Be III 89/. evaá¹ƒ tattha imasmiá¹ƒ attani paddhe yo cesa tattha tatth sattÄ• naá¹ƒ vinÄ• bhÄ• vo asaá¹ƒsayo, tasmiá¹ƒ __vinÄ• bhÄ• ve_pi __asaá¹ƒsaye_ nissa sesaá¹ƒ_ amataá¹ƒ jÄ«vamÄ• naá¹ƒ, taá¹ƒ jÄ«vamÄ• nameva __dayitabbaá¹ƒ_ piyÄ• yitab ``ayaá¹ƒ satto arogo hotu abyÄ• pajjoâ€™â€™ ti evaá¹ƒ tasmiá¹ƒ mettÄ• bhÄ• vanÄ• \Ee I panetaá¹ƒ __vÄ«taá¹ƒ_ vigataá¹ƒ mataá¹ƒ, taá¹ƒ __ananusociyaá¹ƒ_ na anusocitabbanti.

evaá¹ƒ mahÄ• satto catÅ«hi gÄ• thÄ• hi aniccÄ• kÄ• raá¹ƒ dÄ«pento dhammaá¹ƒ desesi. n sarÄ«rakiccaá¹ƒ akÄ• si. bodhisatto himavantameva pavisitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• samÄ brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• \Ne III 83/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak saccapariyosÄ• ne kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• sammillahÄ• sinÄ« rÄ tÄ• paso pana ahameva ahosinti.

ananusociyajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [329] 9. kÄ• á¸·abÄ• hujÄ• takavaá¹‡á¹‡anÄ•

__yaá¹ƒ annapÄ• nassÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto hatalÄ• bhasakkÄ• raá¹ƒ kathesi. devadattena hi tathÄ• gate aá¹-á¹-hÄ• nakopaá¹ƒ bandhitvÄ• dhanuggahesu payoj nÄ• á¸·Ä• girivissajjanena tassa doso pÄ• kaá¹-o jÄ• to. athassa paá¹-á¹-hapitÄ• ni dhuvabh kariá¹ƒsu, rÄ• jÄ• pi naá¹ƒ na olokesi. so hatalÄ• bhasakkÄ• ro kulesu viÃ±Ã±Ä• petvÄ• bh dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, devadatto `lÄ• bhasakkÄ uppannampi thiraá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nutth kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh hatalÄ• bhasakkÄ• ro ahosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be III 90/ bÄ• rÄ• á¹‡asiyaá¹ƒ dhanaÃ±jaye rajjaá¹ƒ kÄ• rente bodhisatto rÄ• dho n

mahÄ• sarÄ«ro paripuá¹‡á¹‡agatto, kaniá¹-á¹-ho panassa poá¹-á¹-hapÄ• do nÄ• ma. eko lu
bandhitvÄ• netvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o adÄ• si. rÄ• jÄ• ubhopi te suvaá¹‡á¹‡apaÃ±jar
suvaá¹‡á¹‡ataá¹-á¹-akena madhulÄ• je khÄ• dÄ• pento \Ee III 98/ sakkharodakaá¹ƒ pÄ• yer
mahÄ• ahosi, lÄ• bhaggayasaggappattÄ• ahesuá¹ƒ. atheko vanacarako kÄ• á¸·abÄ• huá¹
mahÄ• kÄ• á¸·amakkaá¹-aá¹ƒ Ä• netvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o adÄ• si. tassa pacchÄ• Ä
lÄ• bhasakkÄ• ro ahosi, sukÄ• naá¹ƒ parihÄ• yi. bodhisatto tÄ• dilakkhaá¹‡ayogato na kiÃ±
panasssa tÄ• dilakkhaá¹‡Ä• bhÄ• vÄ• taá¹ƒ makkaá¹-assa sakkÄ• raá¹ƒ asahanto ``bhÄ• t
sÄ• dhurasakhÄ• danÄ«yÄ• dÄ«ni amhÄ• kameva denti, idÄ• ni pana mayaá¹ƒ na labhÄ• n
denti. mayaá¹ƒ dhanaÃ±jayaraÃ±Ã±o santikÄ• lÄ• bhasakkÄ• raá¹ƒ alabhantÄ• imasmiá¹ƒ
ehi araÃ±Ã±ameva gantvÄ• vasissÄ• mÄ• â€™â€™ ti tena saddhiá¹ƒ sallapanto paá¹-ham

113__._ á¹• 21 ``yaá¹ƒ \Ne III 84/ annapÄ• nassa pure labhÄ• ma, taá¹ƒ dÄ• ni sÄ• khamiga

gacchÄ• ma dÄ• ni vanameva rÄ• dha, asakkatÄ• casma dhanaÃ±jayÄ• yÄ• â€™â€™ ti ||

tattha __yaá¹ƒ annapÄ• nassÄ• _ti yaá¹ƒ annapÄ• naá¹ƒ assa raÃ±Ã±o santikÄ• . upayoga
__dhanaÃ±jayÄ• yÄ• _ti karaá¹‡atthe sampadÄ• navacanaá¹ƒ, dhanaÃ±jayena. __asakkat
labhÄ• ma, iminÄ• ca na sakkatamhÄ• ti attho.

taá¹ƒ sutvÄ• rÄ• dho dutiyaá¹ƒ gÄ• thamÄ• ha ---

114__._ á¹• 21 ``lÄ• bho alÄ• bho yaso ayaso ca, nindÄ• pasaá¹ƒsÄ• ca sukhaÃ±ca dukk

ete aniccÄ• manujesu dhammÄ• , mÄ• soci kiá¹ƒ socasi poá¹-á¹-hapÄ• dÄ• â€™â€™ ti ||

tattha __yaso_ti issariyaparivÄ• ro. __ayaso_ti tassÄ• bhÄ• vo. __ete_ti ete aá¹-á¹-ha lokad
aniccÄ• , lÄ• bhaggayasaggappattÄ• hutvÄ• pi \Be III 91/ aparena samayena appalÄ• bhÄ
honti, niccalÄ• bhino nÄ• ma na honti. yasÄ• dÄ«supi eseva nayo.

taá¹ƒ sutvÄ• poá¹-á¹-hapÄ• do makkaá¹-e usÅ«yaá¹ƒ apanetuá¹ƒ asakkonto tatiyaá¹ƒ gÄ•

115__._ á¹• 21 ``addhÄ• tuvaá¹ƒ paá¹‡á¸• itakosi rÄ• dha, jÄ• nÄ• si atthÄ• ni anÄ• gatÄ•

kathaá¹ƒ nu sÄ• khÄ• migaá¹ƒ dakkhisÄ• ma, niddhÄ• vitaá¹ƒ rÄ• jakulatova jammaâ€™â€

tattha __kathaá¹ƒ nÅ«_ti kena nu kho upÄ• yena. __dakkhisÄ• mÄ• _ti dakkhissÄ• ma. __n
nivuá¹-á¹-hÄ• pitaá¹ƒ nikkaá¸• á¸• hÄ• pitaá¹ƒ. __jamma_nti lÄ• makaá¹ƒ.

taá¹ƒ sutvÄ• rÄ• dho catutthaá¹ƒ gÄ• thamÄ• ha ---

116__._ á¹• 21 ``cÄ• leti kaá¹‡á¹‡aá¹ƒ bhakuá¹-iá¹ƒ karoti, muhuá¹ƒ muhuá¹ƒ bhÄ• yayate

sayameva taá¹ƒ kÄ• hati kÄ• á¸·abÄ• hu, yenÄ• rakÄ• á¹-hassati annapÄ• nÄ• â€™â€™ ti

tattha __bhÄ• yayate kumÄ• re_ti rÄ• jakumÄ• re utrÄ• seti. __yenÄ• rakÄ• á¹-hassati ann
\Ne III 85/ imamhÄ• annapÄ• nÄ• dÅ«re á¹-hassati, sayameva taá¹ƒ kÄ• raá¹‡aá¹ƒ karissa
cintayÄ«ti attho.

kÄ• á¸·abÄ• hupi katipÄ• heneva rÄ• jakumÄ• rÄ• naá¹ƒ purato á¹-hatvÄ• kaá¹‡á¹‡acalan
bhÄ• yÄ• pesi. te bhÄ«tatasitÄ• vissaramakaá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ etaâ€™â€™ nti pucchit
``nikkaá¸• á¸• hatha naâ€™â€™ nti makkaá¹-aá¹ƒ nikkaá¸• á¸• hÄ• pesi. sukÄ• naá¹ƒ lÄ• b
ahosi.

satthÄ• \Ee III 100/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devadatto ahosi, poá¹-á¹-hapÄ• do Ä• nando, rÄ• dho pana ahameva ahosiâ€™â€™ nti.

kÄ• á¸·abÄ• hujÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [330] 10. sÄ«lavÄ«maá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__sÄ«laá¹ƒ_ \Be III 92/ __kireva kalyÄ• á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto
sÄ«lavÄ«maá¹ƒsakabrÄ• hmaá¹‡aá¹ƒ Ä• rabbha kathesi. dvepi vatthÅ«ni heá¹-á¹-hÄ• kath
bodhisatto bÄ• rÄ• á¹‡asiraÃ±Ã±o purohito ahosi. so attano sÄ«laá¹ƒ vÄ«maá¹ƒsanto tÄ«á¹
heraÃ±Ã±ikaphalakato kahÄ• paá¹‡aá¹ƒ gaá¹‡hi. taá¹ƒ ``coroâ€™â€™ ti gahetvÄ• raÃ±Ã±
santike á¹-hito ---

117__._ á¹• 21 ``sÄ«laá¹ƒ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

passa ghoraviso nÄ• go, sÄ«lavÄ• ti na haÃ±Ã±atÄ«â€™â€™ ti || ---

imÄ• ya paá¹-hamagÄ• thÄ• ya sÄ«laá¹ƒ vaá¹‡á¹‡etvÄ• rÄ• jÄ• naá¹ƒ pabbajjaá¹ƒ anujÄ•
gacchati.

athekasmiá¹ƒ divase sÅ«nÄ• paá¹‡ato seno maá¹ƒsapesiá¹ƒ gahetvÄ• Ä• kÄ• saá¹ƒ pakk
parivÄ• retvÄ• pÄ• danakhatuá¹‡á¸• akÄ• dÄ«hi paharanti. so taá¹ƒ dukkhaá¹ƒ sahituá¹ƒ a
chaá¸• á¸• esi, aparo gaá¹‡hi. sopi tatheva viheá¹-hiyamÄ• no chaá¸• á¸• esi, athaÃ±Ã±o ga

gaá¹‡hi, taá¹ƒ taá¹ƒ sakuá¹‡Ä• anubandhiá¹ƒsu. yo yo chaá¸• á¸• esi, so so sukhito ahosi.
disvÄ• ``ime kÄ• mÄ• nÄ• ma maá¹ƒsapesÅ«pamÄ• , ete gaá¹‡hantÄ• naá¹ƒyeva dukkha
nti cintetvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

118__._ á¹• 21 ``yÄ• vadevassahÅ« \Ne III 86/ kiÃ±ci, tÄ• vadeva akhÄ• disuá¹ƒ.

saá¹…gamma kulalÄ• loke, na hiá¹ƒsanti akiÃ±canaâ€™â€™ nti ||

tassattho \Ee III 101/ --- yÄ• vadeva assa senassa ahu kiÃ±ci mukhena gahitaá¹ƒ maá¹ƒsa
tÄ• vadeva naá¹ƒ imasmiá¹ƒ loke kulalÄ• samÄ• gantvÄ• akhÄ• diá¹ƒsu. tasmiá¹ƒ pana vi
akiÃ±canaá¹ƒ nippalibodhaá¹ƒ pakkhiá¹ƒ sesapakkhino na hiá¹ƒsantÄ«ti.

so nagarÄ• nikkhamitvÄ• antarÄ• magge ekasmiá¹ƒ gÄ• me sÄ• yaá¹ƒ ekassa gehe nipaj
nÄ• ma dÄ• sÄ« ``asukavelÄ• ya Ä• gaccheyyÄ• sÄ«â€™â€™ ti ekena purisena saddhiá¹ƒ
sÄ• mikÄ• naá¹ƒ pÄ• de \Be III 93/ dhovitvÄ• tesu nipannesu tassÄ• gamanaá¹ƒ olokentÄ«
``idÄ• ni Ä• gamissati, idÄ• ni Ä• gamissatÄ«â€™â€™ ti paá¹-hamayÄ• mampi majjhimayÄ
paccÅ«sasamaye pana ``na so idÄ• ni Ä• gamissatÄ«â€™â€™ ti chinnÄ• sÄ• hutvÄ• nipa
bodhisatto idaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• ``ayaá¹ƒ dÄ• sÄ« `so puriso Ä• gamissatÄ«â€™ ti
nisinnÄ• , idÄ• nissa anÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• chinnÄ• sÄ• hutvÄ• sukhaá¹ƒ sup
dukkhaá¹ƒ, nirÄ• sabhÄ• vova sukhaâ€™â€™ nti cintetvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

119__._ á¹• 21 ``sukhaá¹ƒ nirÄ• sÄ• supati, Ä• sÄ• phalavatÄ« sukhÄ• .

Ä• saá¹ƒ nirÄ• saá¹ƒ katvÄ• na, sukhaá¹ƒ supati piá¹…galÄ• â€™â€™ ti ||

tattha __phalavatÄ«_ti yassÄ• Ä• sÄ• ya phalaá¹ƒ laddhaá¹ƒ hoti, sÄ• tassa phalassa suk
__nirÄ• saá¹ƒ katvÄ• nÄ• _ti anÄ• saá¹ƒ katvÄ• chinditvÄ• pajahitvÄ• ti attho. __piá¹…gal
idÄ• ni sukhaá¹ƒ supatÄ«ti.

so punadivase tato gÄ• mÄ• araÃ±Ã±aá¹ƒ pavisanto araÃ±Ã±e ekaá¹ƒ tÄ• pasaá¹ƒ jhÄ• n
disvÄ• ``idhaloke ca paraloke ca jhÄ• nasukhato uttaritaraá¹ƒ sukhaá¹ƒ nÄ• ma natthÄ«â€™
catutthaá¹ƒ gÄ• thamÄ• ha ---

120__._ á¹• 21 ``na samÄ• dhiparo atthi, asmiá¹ƒ loke paramhi ca.

na paraá¹ƒ nÄ• pi attÄ• naá¹ƒ, vihiá¹ƒsati samÄ• hitoâ€™â€™ ti ||

tattha \Ne III 87/ \Ee III 102/ __na samÄ• dhiparo_ti samÄ• dhito paro aÃ±Ã±o sukhadhamm

so araÃ±Ã±aá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• uppÄ• detvÄ•
ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pu
nti.

sÄ«lavÄ«maá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kuá¹-idÅ«sakavaggo tatiyo.

4. kokilavaggo

á¹• 03 [331] 1. kokilajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ne III 88/ \Be III 94/ __ve kÄ• le asampatte_ti idaá¹ƒ satthÄ• jetavane viharanto kok
kathesi. vatthu takkÄ• riyajÄ• take vitthÄ• ritameva.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa amacco ovÄ•
bahubhÄ• á¹‡Ä« ahosi. bodhisatto ``tassa bahubhÄ• á¹‡itaá¹ƒ nisedhessÄ• mÄ«â€™â€™ t
vicarati. athekadivasaá¹ƒ rÄ• jÄ• uyyÄ• naá¹ƒ gato maá¹…galasilÄ• paá¹-á¹-e nisÄ«di, tass
tatrekasmiá¹ƒ kÄ• kakulÄ• vake kÄ• á¸·akokilÄ• attano aá¹‡á¸• akaá¹ƒ nikkhipitvÄ• agamÄ
kokilaaá¹‡á¸• akaá¹ƒ paá¹-ijaggi, aparabhÄ• ge tato kokilapotako nikkhami. kÄ• kÄ« ``putto
mukhatuá¹‡á¸• akena gocaraá¹ƒ Ä• haritvÄ• taá¹ƒ paá¹-ijaggi. so avirÅ«á¸·hapakkho akÄ•
kÄ• kÄ« ``ayaá¹ƒ idÄ• neva tÄ• va aÃ±Ã±aá¹ƒ ravaá¹ƒ ravati \Ee III 103/, vaá¸• á¸• hanto ki
tuá¹‡á¸• akena koá¹-á¹-etvÄ• mÄ• retvÄ• kulÄ• vakÄ• pÄ• tesi. so raÃ±Ã±o pÄ• damÅ«le

rÄ• jÄ• bodhisattaá¹ƒ pucchi ``kimetaá¹ƒ sahÄ• yÄ• â€™â€™ ti? bodhisatto ``ahaá¹ƒ rÄ• j
ekaá¹ƒ upamaá¹ƒ pariyesÄ• mi, laddhÄ• dÄ• ni me sÄ• â€™â€™ ti cintetvÄ• ``mahÄ• rÄ•
bahubhÄ• á¹‡ino evarÅ«paá¹ƒ labhanti. ayaá¹ƒ mahÄ• rÄ• ja, kokilapotako kÄ• kiyÄ• puá¹-
akÄ• leyeva kokilaravaá¹ƒ ravi. atha naá¹ƒ kÄ• kÄ« `nÄ• yaá¹ƒ mama puttakoâ€™ ti Ã±atvÄ
koá¹-á¹-etvÄ• mÄ• retvÄ• kulÄ• vakÄ• pÄ• tesi. manussÄ• vÄ• hontu tiracchÄ• nÄ• vÄ•
evarÅ«paá¹ƒ dukkhaá¹ƒ labhantÄ«â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

121__._ á¹• 21 ``yo ve kÄ• le asampatte, ativelaá¹ƒ pabhÄ• sati.

evaá¹ƒ so nihato seti, kokilÄ• yiva atrajo ||

122__._ á¹• 21 ``na \Ne III 89/ \Be III 95/ hi satthaá¹ƒ sunisitaá¹ƒ, visaá¹ƒ halÄ• halÄ• miva.

evaá¹ƒ nikaá¹-á¹-he pÄ• teti, vÄ• cÄ• dubbhÄ• sitÄ• yathÄ• ||

123__._ á¹• 21 ``tasmÄ• kÄ• le akÄ• le vÄ• , vÄ• caá¹ƒ rakkheyya paá¹‡á¸• ito.

nÄ• tivelaá¹ƒ pabhÄ• seyya, api attasamamhi vÄ• ||

124__._ á¹• 21 ``yo ca kÄ• le mitaá¹ƒ bhÄ• se, matipubbo vicakkhaá¹‡o.

sabbe amitte Ä• deti, supaá¹‡á¹‡o uragÄ• mivÄ• â€™â€™ ti ||

tattha __kÄ• le asampatte_ti attano vacanakÄ• le asampatte. __ativela_nti velÄ• tikkantaá¹
atirekappamÄ• á¹‡aá¹ƒ bhÄ• sati. __halÄ• halÄ• mivÄ• _ti halÄ• halaá¹ƒ iva. __nikaá¹-á¹-he
appamattake kÄ• le. __tasmÄ• _ti yasmÄ• sunisitasatthahalÄ• halavisatopi khippataraá¹ƒ c
III 104/ pÄ• tesi, tasmÄ• . __kÄ• le akÄ• le vÄ• _ti vattuá¹ƒ yuttakÄ• le ca akÄ• le ca __vÄ•
ativelaá¹ƒ na bhÄ• seyya api attanÄ• same ninnÄ• nÄ• karaá¹‡epi puggaleti attho.

__matipubbo_ti matiá¹ƒ purecÄ• rikaá¹ƒ katvÄ• kathanena matipubbo. __vicakkhaá¹‡o_ti Ä
atthavindanapuggalo vicakkhaá¹‡o nÄ• ma. __uragÄ• mivÄ• _ti uragaá¹ƒ iva. idaá¹ƒ vuttaá¹
supaá¹‡á¹‡o samuddaá¹ƒ khobhetvÄ• mahÄ• bhogaá¹ƒ uragaá¹ƒ __Ä• deti_ gaá¹‡hÄ• ti, Ä
taá¹…khaá¹‡aÃ±Ã±eva naá¹ƒ simbaliá¹ƒ Ä• ropetvÄ• maá¹ƒsaá¹ƒ khÄ• dati, evameva yo m
vattuá¹ƒ yuttakÄ• le mitaá¹ƒ bhÄ• sati, so sabbe amitte Ä• deti gaá¹‡hÄ• ti, attano vase vatt

rÄ• jÄ• bodhisattassa dhammadesanaá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya mitabhÄ• á¹‡Ä« aho
vaá¸• á¸• hetvÄ• mahantataraá¹ƒ adÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kol
paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

kokilajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [332] 2. rathalaá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ•

__api_ \Ne III 90/ \Be III 96/ __hantvÄ• hato brÅ«tÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto k
purohitaá¹ƒ Ä• rabbha kathesi. so kira rathena attano bhogagÄ• maá¹ƒ gacchanto sambÄ• c
ekaá¹ƒ sakaá¹-asatthaá¹ƒ disvÄ• ``tumhÄ• kaá¹ƒ sakaá¹-aá¹ƒ apanethÄ• â€™â€™ ti gacch
anapanÄ«yamÄ• ne kujjhitvÄ• patodalaá¹-á¹-hiyÄ• purimasakaá¹-e sÄ• kaá¹-ikassa rathad

paá¹-ihatÄ• nivattitvÄ• tasseva nalÄ• á¹-aá¹ƒ pahari. tÄ• vadevassa nalÄ• á¹-e gaá¹‡á¸• o
nivattitvÄ• ``sÄ• kaá¹-ikehi pahaá¹-omhÄ«â€™â€™ ti raÃ±Ã±o Ä• rocesi. sÄ• kaá¹-ike pakl
tasseva dosaá¹ƒ addasaá¹ƒsu. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ s
``Ä• vuso, raÃ±Ã±o kira \Ee III 105/ purohito `sÄ• kaá¹-ikehi pahaá¹-omhÄ«â€™ ti aá¸• á¸• a
parajjÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya san
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesa eva
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tasseva vinicchayÄ•
raÃ±Ã±o purohito rathena attano bhogagÄ• maá¹ƒ gacchantoti sabbaá¹ƒ purimasadisameva
Ä• rocite rÄ• jÄ• sayaá¹ƒ vinicchaye nisÄ«ditvÄ• sÄ• kaá¹-ike pakkosÄ• petvÄ• kammaá¹
purohitaá¹ƒ koá¹-á¹-etvÄ• nalÄ• á¹-e gaá¹‡á¸• o uá¹-á¹-hÄ• pitoâ€™â€™ ti vatvÄ• ``sabba
karothÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ bodhisatto ``tumhe, mahÄ• rÄ• ja, kammaá¹ƒ asodh
harÄ• petha, ekacce pana attanÄ• va attÄ• naá¹ƒ paharitvÄ• pi `parena pahaá¹-amhÄ• â€™
avicinitvÄ• kÄ• tuá¹ƒ na yuttaá¹ƒ, rajjaá¹ƒ kÄ• rentena nÄ• ma nisÄ• metvÄ• kammaá¹ƒ kÄ
ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si.

125__._ á¹• 21 ``api hantvÄ• hato brÅ«ti, jetvÄ• jitoti bhÄ• sati.

pubbamakkhÄ• yino rÄ• ja, aÃ±Ã±adatthu na saddahe ||

126__._ á¹• 21 ``tasmÄ• paá¹‡á¸• itajÄ• tiyo, suá¹‡eyya itarassapi.

ubhinnaá¹ƒ vacanaá¹ƒ sutvÄ• , yathÄ• dhammo tathÄ• kare ||

127__._ á¹• 21 ``alaso \Be III 97/ gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito n

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

128__._ á¹• 21 ``nisamma \Ne III 91/ \Ee III 106/ khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha __api hantvÄ• _ti api eko attanÄ• va attÄ• naá¹ƒ hantvÄ• ``parena pahaá¹-omhÄ«â€
katheti. __jetvÄ• jito_ti sayaá¹ƒ vÄ• pana paraá¹ƒ jitvÄ• ``ahaá¹ƒ jitomhÄ«â€™â€™ ti bhÄ
__aÃ±Ã±adatthÅ«_ti mahÄ• rÄ• ja, pubbameva rÄ• jakulaá¹ƒ gantvÄ• akkhÄ• yantassa __
__na saddahe, _ ekaá¹ƒsena vacanaá¹ƒ na saddaheyya. __tasmÄ• _ti yasmÄ• paá¹-hama
ekaá¹ƒsena vacanaá¹ƒ na saddahÄ• tabbaá¹ƒ, tasmÄ• . __yathÄ• dhammo_ti yathÄ• vinic

kareyya.

__asaÃ±Ã±ato_ti kÄ• yÄ• dÄ«hi asaÃ±Ã±ato dussÄ«lo. __taá¹ƒ na sÄ• dhÅ«_ti yaá¹ƒ tass
Ã±Ä• á¹‡avato puggalassa Ä• dhÄ• naggÄ• hivasena daá¸·hakopasaá¹…khÄ• taá¹ƒ kodhan
__nÄ• nisammÄ• _ti na anisÄ• metvÄ• . __disampatÄ«_ti disÄ• naá¹ƒ pati, mahÄ• rÄ• ja. _
issariyaparivÄ• ro ceva kittisaddo ca vaá¸• á¸• hatÄ«ti.

rÄ• jÄ• bodhisattassa vacanaá¹ƒ sutvÄ• dhammena vinicchini, dhammena vinicchiyamÄ•
jÄ• toti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• brÄ
brÄ• hmaá¹‡ova ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

rathalaá¹-á¹-hijÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [333] 3. pakkagodhajÄ• takavaá¹‡á¹‡anÄ•

__tadeva_ \Be III 98/ __me tva_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuá¹-umbikaá
vatthu heá¹-á¹-hÄ• vitthÄ• ritameva. idha pana tesaá¹ƒ uddhÄ• raá¹ƒ sÄ• dhetvÄ• Ä• gacc
luddako ``ubhopi khÄ• dathÄ• â€™â€™ ti ekaá¹ƒ pakkagodhaá¹ƒ adÄ• si. so puriso bhariya
pesetvÄ• sabbaá¹ƒ godhaá¹ƒ khÄ• ditvÄ• tassÄ• Ä• gatakÄ• le ``bhadde, godhÄ• palÄ• t
sÄ• mi, pakkagodhÄ• ya palÄ• yantiyÄ• kiá¹ƒ sakkÄ• kÄ• tuâ€™â€™ nti? sÄ• jetavane pA
pivitvÄ• satthu santike \Ne III 92/ nisinnÄ• satthÄ• rÄ• ``kiá¹ƒ upÄ• sike, ayaá¹ƒ te hitakÄ•
upakÄ• rakoâ€™â€™ ti pucchitÄ• ``bhante, ahaá¹ƒ etassa hitakÄ• mÄ• sasinehÄ• , ayaá¹
ti Ä• ha. satthÄ• ``hotu mÄ• cintayi, evaá¹ƒ nÄ• mesa karoti. yadÄ• pana te guá¹‡aá¹ƒ sa
sabbissariyaá¹ƒ detÄ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«tampi heá¹-á¹-hÄ• vuttasadisameva. idha pana tesaá¹ƒ nivattantÄ• naá¹ƒ antarÄ• mag
kilantabhÄ• vaá¹ƒ disvÄ• ``dvepi janÄ• khÄ• dathÄ• â€™â€™ ti ekaá¹ƒ pakkagodhaá¹ƒ ad
valliyÄ• bandhitvÄ• Ä• dÄ• ya maggaá¹ƒ paá¹-ipajji. te ekaá¹ƒ saraá¹ƒ disvÄ• maggÄ• ok
nisÄ«diá¹ƒsu. rÄ• japutto ``gaccha bhadde, sarato paduminipattena udakaá¹ƒ Ä• hara, maá
khÄ• dissÄ• mÄ• â€™â€™ ti Ä• ha. sÄ• godhaá¹ƒ sÄ• khÄ• ya laggetvÄ• pÄ• nÄ«yatthÄ•
khÄ• ditvÄ• agganaá¹…guá¹-á¹-haá¹ƒ gahetvÄ• parammukho nisÄ«di. so tÄ• ya pÄ• nÄ«y
``bhadde, godhÄ• sÄ• khÄ• ya otaritvÄ• vammikaá¹ƒ pÄ• visi, ahaá¹ƒ dhÄ• vitvÄ• aggana
gahitaá¹-á¹-hÄ• naá¹ƒ hattheyeva katvÄ• chijjitvÄ• bilaá¹ƒ paviá¹-á¹-hÄ• â€™â€™ ti Ä• ha
pakkagodhÄ• ya palÄ• yantiyÄ• kiá¹ƒ karissÄ• ma, ehi gacchÄ• mÄ• â€™â€™ ti. te pÄ• nÄ
agamaá¹ƒsu.

rÄ• japutto rajjaá¹ƒ patvÄ• taá¹ƒ aggamahesiá¹-á¹-hÄ• namatte á¹-hapesi, sakkÄ• rasamm
bodhisatto tassÄ• sakkÄ• raá¹ƒ kÄ• retukÄ• mo raÃ±Ã±o santike á¹-hatvÄ• ``nanu mayaá¹
kiÃ±ci na labhÄ• ma, kiá¹ƒ no na olokethÄ• â€™â€™ ti Ä• ha. ``tÄ• ta, ahameva raÃ±Ã±o \
na labhÄ• mi, tuyhaá¹ƒ kiá¹ƒ dassÄ• mi, rÄ• jÄ• pi mayhaá¹ƒ idÄ• ni kiá¹ƒ dassati, so araÃ±
pakkagodhaá¹ƒ ekakova khÄ• dÄ«â€™â€™ ti \Ee III 108/. ``ayye, na devo evarÅ«paá¹ƒ kar
avacutthÄ• â€™â€™ ti. atha naá¹ƒ devÄ« ``tuyhaá¹ƒ taá¹ƒ, tÄ• ta, na pÄ• kaá¹-aá¹ƒ, raÃ±Ã
pÄ• kaá¹-aâ€™â€™ nti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

129__._ á¹• 21 ``tadeva me tvaá¹ƒ vidito, vanamajjhe rathesabha.

yassa te khaggabaddhassa, sannaddhassa tirÄ«á¹-ino.

assatthadumasÄ• khÄ• ya, pakkagodhÄ• palÄ• yathÄ• â€™â€™ ti ||

tattha __tadevÄ• _ti tasmiá¹ƒyeva kÄ• le ``ayaá¹ƒ mayhaá¹ƒ adÄ• yakoâ€™â€™ ti evaá¹ƒ
tava sabhÄ• vaá¹ƒ na jÄ• nantÄ«ti attho. __khaggabaddhassÄ• _ti baddhakhaggassa. __tir
tirÄ«á¹-avatthanivatthassa maggÄ• gamanakÄ• le. __pakkagodhÄ• _ti aá¹…gÄ• rapakkÄ•

evaá¹ƒ \Ne III 93/ raÃ±Ã±Ä• katadosaá¹ƒ parisamajjhe pÄ• kaá¹-aá¹ƒ katvÄ• kathesi. taá¹
``ayye, devassa appiyakÄ• lato pabhuti ubhinnampi aphÄ• sukaá¹ƒ katvÄ• kasmÄ• idha va
gÄ• thÄ• abhÄ• si ---

130__._ á¹• 21 ``name namantassa bhaje bhajantaá¹ƒ, kiccÄ• nukubbassa kareyya kiccaá¹

nÄ• natthakÄ• massa kareyya atthaá¹ƒ, asambhajantampi na sambhajeyya ||

131__._ á¹• 21 ``caje cajantaá¹ƒ vanathaá¹ƒ na kayirÄ• , apetacittena na sambhajeyya.

dijo dumaá¹ƒ khÄ«á¹‡aphalanti Ã±atvÄ• , aÃ±Ã±aá¹ƒ samekkheyya mahÄ• hi lokoâ€™â€™

tattha __name namantassÄ• _ti yo attani muducittena namati, tasseva paá¹-inameyya. __k
attano uppannaá¹ƒ kiccaá¹ƒ anukubbantasseva. __anatthakÄ• massÄ• _ti avaá¸• á¸• hikÄ•
kayirÄ• _ti \Ee III 109/ tasmiá¹ƒ cajante taá¹‡hÄ• snehaá¹ƒ na kareyya. __apetacittenÄ• _ti
virattacittena. __na sambhajeyyÄ• _ti na samÄ• gaccheyya. __aÃ±Ã±aá¹ƒ samekkheyyÄ• _
__olokeyya, yathÄ• dijo khÄ«á¹‡aphalaá¹ƒ dumaá¹ƒ_ rukkhaá¹ƒ Ã±atvÄ• aÃ±Ã±aá¹ƒ phala
gacchati, tathÄ• khÄ«á¹‡arÄ• gaá¹ƒ purisaá¹ƒ Ã±atvÄ• aÃ±Ã±aá¹ƒ sasinehaá¹ƒ upagacch

rÄ• jÄ• bodhisatte kathente eva tassÄ• guá¹‡aá¹ƒ saritvÄ• ``bhadde, ettakaá¹ƒ kÄ• laá¹ƒ

sallakkhesiá¹ƒ, paá¹‡á¸• itassayeva kathÄ• ya sallakkhesiá¹ƒ, mama aparÄ• dhaá¹ƒ sahant
tuyhameva dammÄ«â€™â€™ ti vatvÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

132__._ á¹• 21 ``so te karissÄ• mi yathÄ• nubhÄ• vaá¹ƒ, kataÃ±Ã±utaá¹ƒ khattiye pekkham

sabbaÃ±ca te issariyaá¹ƒ dadÄ• mi, yassicchasÄ« tassa tuvaá¹ƒ dadÄ• mÄ«â€™â€™ ti ||

tattha __so_ti so ahaá¹ƒ. __yathÄ• nubhÄ• va_nti yathÄ• satti yathÄ• balaá¹ƒ. __yassiccha
tassa idaá¹ƒ rajjaá¹ƒ Ä• diá¹ƒ katvÄ• yaá¹ƒ tvaá¹ƒ icchasi, taá¹ƒ dadÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• rÄ• jÄ• deviyÄ• sabbissariyaá¹ƒ adÄ• si, ``iminÄ• haá¹ƒ etissÄ• gu
paá¹‡á¸• itassapi mahantaá¹ƒ issariyaá¹ƒ adÄ• si.

satthÄ• \Ne III 94/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne ubho jayampatikÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu.

tadÄ• jayampatikÄ• etarahi jayampatikÄ• va ahesuá¹ƒ, paá¹‡á¸• itÄ• macco pana ahamev

pakkagodhajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [334] 4. rÄ• jovÄ• dajÄ• takavaá¹‡á¹‡anÄ•

__gavaá¹ƒ_ \Ee III 110/ __ce taramÄ• nÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto rÄ• jov
kathesi. vatthu __tesakuá¹‡ajÄ• take_ (J II 17.1 Ä• dayo) Ä• vi bhavissati. idha pana satthÄ
porÄ• á¹‡akarÄ• jÄ• nopi paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ sutvÄ• dhammena samena rajjaá¹ƒ
pÅ«rayamÄ• nÄ• gamiá¹ƒsÅ«â€™â€™ ti vatvÄ• raÃ±Ã±Ä• yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be III 101/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hma
vayappatto sikkhitasabbasippo isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca
ramaá¹‡Ä«ye himavantapadese vanamÅ«laphalÄ• hÄ• ro vihÄ• si. atha rÄ• jÄ• aguá¹‡apa
me koci aguá¹‡aá¹ƒ kathentoâ€™â€™ ti pariyesanto antojane ca bahijane ca antonagare ca
attano avaá¹‡á¹‡avÄ• diá¹ƒ adisvÄ• ``janapade nu kho kathaâ€™â€™ nti aÃ±Ã±Ä• takave
tatrÄ• pi avaá¹‡á¹‡avÄ• diá¹ƒ apassanto attano guá¹‡akathameva sutvÄ• ``himavantapade
araÃ±Ã±aá¹ƒ pavisitvÄ• vicaranto bodhisattassa assamaá¹ƒ patvÄ• taá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ nisÄ«di.

tadÄ• bodhisatto araÃ±Ã±ato paripakkÄ• ni nigrodhaphalÄ• ni Ä• haritvÄ• paribhuÃ±ji, tÄ
ojavantÄ• ni sakkharacuá¹‡á¹‡asamarasÄ• ni. so rÄ• jÄ• nampi Ä• mantetvÄ• ``imaá¹ƒ ma

nigrodhapakkaphalaá¹ƒ khÄ• ditvÄ• pÄ• nÄ«yaá¹ƒ pivÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• tathÄ•
``kiá¹ƒ nu kho, bhante, imaá¹ƒ nigrodhapakkaá¹ƒ ati viya madhuraâ€™â€™ nti? ``mahÄ• pu
dhammena samena rajjaá¹ƒ kÄ• reti, tenetaá¹ƒ madhuranti. raÃ±Ã±o adhammikakÄ• le \Ee
kho, bhante, hotÄ«â€™â€™ ti. ``Ä• ma, mahÄ• puÃ±Ã±a, rÄ• jÅ«su adhammikesu telamad
vanamÅ«laphalÄ• nipi amadhurÄ• ni honti nirojÄ• ni, na kevalaá¹ƒ etÄ• ni, sakalampi raá¹-á
kasaá¹-aá¹ƒ \Ne III 95/ hoti. tesu pana dhammikesu sabbÄ• ni tÄ• ni madhurÄ• ni honti ojav
raá¹-á¹-haá¹ƒ ojavantameva hotÄ«â€™â€™ ti. rÄ• jÄ• ``evaá¹ƒ bhavissati, bhanteâ€™â€™
ajÄ• nÄ• petvÄ• va bodhisattaá¹ƒ vanditvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• ``tÄ• pasassa vaca
ti adhammena rajjaá¹ƒ kÄ• retvÄ• ``idÄ• ni jÄ• nissÄ• mÄ«â€™â€™ ti kiÃ±ci kÄ• laá¹ƒ vÄ«
gantvÄ• taá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di.

bodhisattopissa tatheva vatvÄ• nigrodhapakkaá¹ƒ adÄ• si, taá¹ƒ tassa tittakarasaá¹ƒ ahosi
``amadhuraá¹ƒ nirasaâ€™â€™ nti saha kheá¸·ena chaá¸• á¸• etvÄ• ``tittakaá¹ƒ, bhanteâ€™
``mahÄ• puÃ±Ã±a, nÅ«na rÄ• jÄ• adhammiko bhavissati. rÄ• jÅ«naÃ±hi adhammikakÄ• le
katvÄ• sabbaá¹ƒ amadhuraá¹ƒ nirojaá¹ƒ jÄ• taâ€™â€™ nti vatvÄ• imÄ• gÄ• thÄ• abhÄ•

133__._ á¹• 21 ``gave \Be III 102/ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate sati ||

134__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

135__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati ||

136__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammikoâ€™â€™ ti ||

tattha \Ee III 112/ __gava_nti gunnaá¹ƒ. __taramÄ• nÄ• na_nti nadiá¹ƒ otarantÄ• naá¹ƒ. __
vaá¹…kaá¹ƒ. __nette_ti nÄ• yake gahetvÄ• gacchante gavajeá¹-á¹-hake usabhe puá¹…gav

itare sattÄ• puretarameva adhammaá¹ƒ carantÄ«ti attho. __dukhaá¹ƒ setÄ«_ti na kevalaá¹
iriyÄ• pathesu dukkhameva vindati. __adhammiko_ti yadi rÄ• jÄ• chandÄ• diagatigamanav
__sukhaá¹ƒ setÄ«_ti sace \Ne III 96/ rÄ• jÄ• agatigamanaá¹ƒ pahÄ• ya dhammiko hoti, sab
catÅ«su iriyÄ• pathesu sukhappattameva hotÄ«ti.

rÄ• jÄ• bodhisattassa dhammaá¹ƒ sutvÄ• attano rÄ• jabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• ``bhan
ahameva madhuraá¹ƒ katvÄ• tittakaá¹ƒ akÄ• siá¹ƒ, idÄ• ni puna madhuraá¹ƒ karissÄ• mÄ«
vanditvÄ• nagaraá¹ƒ gantvÄ• dhammena rajjaá¹ƒ kÄ• rento sabbaá¹ƒ paá¹-ipÄ• katikaá¹ƒ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
pana ahameva ahosiâ€™â€™ nti.

rÄ• jovÄ• dajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [335] 5. jambukajÄ• takavaá¹‡á¹‡anÄ•

__brahÄ• _ \Be III 103/ pavaá¸• á¸• hakÄ• yo soti idaá¹ƒ satthÄ• veá¸·uvane viharanto dev
sugatÄ• layakaraá¹‡aá¹ƒ Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• vitthÄ• ritameva, ayaá¹ƒ pa
satthÄ• rÄ• ``sÄ• riputta, devadatto tumhe disvÄ• kiá¹ƒ akÄ• sÄ«â€™â€™ ti vutto thero Ä•
tumhÄ• kaá¹ƒ anukaronto mama hatthe bÄ«janiá¹ƒ datvÄ• nipajji. atha naá¹ƒ kokÄ• liko ure
iti so tumhÄ• kaá¹ƒ anukaronto dukkhaá¹ƒ anubhavÄ«â€™â€™ ti. taá¹ƒ sutvÄ• satthÄ• ``r
devadatto idÄ• neva mama anukaronto dukkhaá¹ƒ anubhoti, pubbepesa anubhosiyevÄ• â€
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sÄ«hayoniyaá¹ƒ nibb
guhÄ• yaá¹ƒ vasanto \Ee III 113/ ekadivasaá¹ƒ mahiá¹ƒsaá¹ƒ vadhitvÄ• maá¹ƒsaá¹ƒ khÄ• d
guhaá¹ƒ Ä• gacchati. eko siá¹…gÄ• lo taá¹ƒ disvÄ• palÄ• yituá¹ƒ asakkonto urena nipajji, ``
ti ca vutte ``upaá¹-á¹-hahissÄ• mi taá¹ƒ, bhaddanteâ€™â€™ ti Ä• ha. sÄ«ho ``tena hi ehÄ«â
vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• divase divase maá¹ƒsaá¹ƒ Ä• haritvÄ• posesi. tassa sÄ«ha
thÅ«lasarÄ«rataá¹ƒ pattassa ekadivasaá¹ƒ mÄ• no uppajji. so sÄ«haá¹ƒ upasaá¹…kamitvÄ•
niccakÄ• laá¹ƒ tumhÄ• kaá¹ƒ palibodho, tumhe niccaá¹ƒ maá¹ƒsaá¹ƒ Ä• haritvÄ• maá¹ƒ po
hotha, ahaá¹ƒ ekaá¹ƒ vÄ• raá¹‡aá¹ƒ vadhitvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• tumhÄ• kampi Ä•
``mÄ• te \Ne III 97/, jambuka, etaá¹ƒ rucci, na tvaá¹ƒ vÄ• raá¹‡aá¹ƒ vadhitvÄ• maá¹ƒsakhÄ
nibbatto, ahaá¹ƒ te vÄ• raá¹‡aá¹ƒ vadhitvÄ• dassÄ• mi, vÄ• raá¹‡o nÄ• ma mahÄ• kÄ• yo
vÄ• raá¹‡aá¹ƒ gaá¹‡hi, mama vacanaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• tha

137__._ á¹• 21 ``brahÄ• pavaá¸• á¸• hakÄ• yo so, dÄ«ghadÄ• á¹-ho ca jambuka.

na tvaá¹ƒ tattha kule jÄ• to, yattha gaá¹‡hanti kuÃ±jaraâ€™â€™ nti ||

tattha __brahÄ• _ti mahanto. __pavaá¸• á¸• hakÄ• yo_ti uddhaá¹ƒ uggatakÄ• yo. __dÄ«gh
dantehi tumhÄ• dise paharitvÄ• jÄ«vitakkhaye \Be III 104/ pÄ• peti. __yatthÄ• _ti yasmiá¹ƒ
mattavÄ• raá¹‡aá¹ƒ gaá¹‡hanti, tvaá¹ƒ na tattha jÄ• to, siá¹…gÄ• lakule pana jÄ• tosÄ«ti att

siá¹…gÄ• lo sÄ«hena vÄ• ritoyeva guhÄ• nikkhamitvÄ• tikkhattuá¹ƒ ``bukka bukkÄ• â€™â
nadaá¹ƒ naditvÄ• pabbatakÅ«á¹-e á¹-hito pabbatapÄ• daá¹ƒ olokento ekaá¹ƒ kÄ• á¸·avÄ• n
Ä• gacchantaá¹ƒ disvÄ• ullaá¹…ghitvÄ• ``tassa kumbhe patissÄ• mÄ«â€™â€™ ti parivatti
vÄ• raá¹‡o purimapÄ• daá¹ƒ ukkhipitvÄ• tassa matthake patiá¹-á¹-hÄ• pesi, sÄ«saá¹ƒ bhijji
cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ jÄ• taá¹ƒ \Ee III 114/. so tattheva anutthunanto sayi, vÄ• raá¹‡o ko
pakkÄ• mi. bodhisatto gantvÄ• pabbatamatthake á¹-hito taá¹ƒ vinÄ• sappattaá¹ƒ disvÄ• ``a
naá¹-á¹-ho siá¹…gÄ• loâ€™â€™ ti tisso gÄ• thÄ• abhÄ• si ---

138__._ á¹• 21 ``asÄ«ho sÄ«hamÄ• nena, yo attÄ• naá¹ƒ vikubbati.

kotthÅ«va gajamÄ• sajja, seti bhÅ«myÄ• anutthunaá¹ƒ ||

139__._ á¹• 21 ``yasassino uttamapuggalassa, saÃ±jÄ• takhandhassa mahabbalassa.

asamekkhiya thÄ• mabalÅ«papattiá¹ƒ, sa seti nÄ• gena hatoyaá¹ƒ jambuko ||

140__._ á¹• 21 ``yo cÄ«dha kammaá¹ƒ kurute pamÄ• ya, thÄ• mabbalaá¹ƒ attani saá¹ƒvidit

jappena mantena subhÄ• sitena, parikkhavÄ• so vipulaá¹ƒ jinÄ• tÄ«â€™â€™ ti ||

tattha __vikubbatÄ«_ti parivatteti. __kotthÅ«vÄ• _ti siá¹…gÄ• lo viya. __anutthuna_nti anut
III 98/ vuttaá¹ƒ hoti --- yathÄ• ayaá¹ƒ kotthu mahantaá¹ƒ gajaá¹ƒ patvÄ• anutthunanto bhÅ
yo aÃ±Ã±o dubbalo balavatÄ• viggahaá¹ƒ karoti, sopi evarÅ«pova hotÄ«ti.

__yasassino_ti issariyavato. __uttamapuggalassÄ• _ti kÄ• yabalena ca Ã±Ä• á¹‡abalena c
__saÃ±jÄ• takhandhassÄ• _ti susaá¹‡á¹-hitamahÄ• khandhassa. __mahabbalassÄ• _tie \B
__thÄ• mabalÅ«papatti_nti evarÅ«passa sÄ«hassa thÄ• masaá¹…khÄ• taá¹ƒ balaÃ±ceva s
upapattiÃ±ca ajÄ• nitvÄ• , kÄ• yathÄ• maÃ±ca Ã±Ä• á¹‡abalaÃ±ca sÄ«haupapattiÃ±ca ajÄ
attÄ• nampi sÄ«hena sadisaá¹ƒ maÃ±Ã±amÄ• no, so ayaá¹ƒ jambuko nÄ• gena hato matas

__pamÄ• yÄ• _ti paminitvÄ• upaparikkhitvÄ• . ``pamÄ• á¹‡Ä• â€™â€™ tipi pÄ• á¹-ho, atta
attano pamÄ• á¹‡ena kammaá¹ƒ kuruteti attho. __thÄ• mabbala_nti thÄ• masaá¹…khÄ• taá

Ã±Ä• á¹‡abalaÃ±cÄ• tipi attho. __jappenÄ• _ti japena, ajjhenenÄ• ti attho. __mantenÄ• _ti a
saddhiá¹ƒ mantetvÄ• karaá¹‡ena. __subhÄ• sitenÄ• _ti saccÄ• diguá¹‡ayuttena anavajjava
\Ee III 115/ parikkhÄ• sampanno. __so vipulaá¹ƒ jinÄ• tÄ«_ti yo evarÅ«po hoti, yaá¹ƒ kiÃ±ci
attano thÄ• maÃ±ca balaÃ±ca Ã±atvÄ• jappamantavasena paricchinditvÄ• subhÄ• sitaá¹ƒ
vipulaá¹ƒ mahantaá¹ƒ atthaá¹ƒ jinÄ• ti na parihÄ• yatÄ«ti.

evaá¹ƒ bodhisatto imÄ• hi tÄ«hi gÄ• thÄ• hi imasmiá¹ƒ loke kattabbayuttakaá¹ƒ kammaá¹ƒ

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá
sÄ«ho pana ahameva ahosiâ€™â€™ nti.

jambukajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [336] 6. brahÄ• chattajÄ• takavaá¹‡á¹‡anÄ•

__tiá¹‡aá¹ƒ tiá¹‡anti lapasÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto kuhakabhikkhuá¹ƒ Ä• ra
paccuppannavatthu kathitameva.

atÄ«te pana bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa atthadha
III 99/ ahosi. bÄ• rÄ• á¹‡asirÄ• jÄ• mahatiyÄ• senÄ• ya kosalarÄ• jÄ• naá¹ƒ abbhuggantvÄ
yuddhena nagaraá¹ƒ pavisitvÄ• rÄ• jÄ• naá¹ƒ gaá¹‡hi. kosalaraÃ±Ã±o pana putto chatto nÄ
atthi. so aÃ±Ã±Ä• takavesena nikkhamitvÄ• takkasilaá¹ƒ gantvÄ• tayo vede ca aá¹-á¹-hÄ•
uggaá¹‡hitvÄ• takkasilato nikkhamma sabbasamayasippÄ• ni sikkhanto ekaá¹ƒ paccantagÄ
nissÄ• ya paÃ±casatatÄ• pasÄ• araÃ±Ã±e paá¹‡á¹‡asÄ• lÄ• su vasanti. kumÄ• ro te upas
kiÃ±ci sikkhissÄ• mÄ«â€™â€™ ti pabbajitvÄ• yaá¹ƒ te jÄ• nanti, taá¹ƒ sabbaá¹ƒ uggaá¹‡hi
gaá¹‡asatthÄ• jÄ• to.

athekadivasaá¹ƒ isigaá¹‡aá¹ƒ Ä• mantetvÄ• ``mÄ• risÄ• , kasmÄ• majjhimadesaá¹ƒ na ga
``mÄ• risa, majjhimadese manussÄ• nÄ• ma \Ee III 116/ paá¹‡á¸• itÄ• , te paÃ±haá¹ƒ pucc
kÄ• rÄ• penti, maá¹…galaá¹ƒ bhaá¹‡Ä• penti, asakkonte garahanti, mayaá¹ƒ tena bhayena
``mÄ• tumhe bhÄ• yatha, ahametaá¹ƒ sabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti. ``tena hi gacchÄ
attano khÄ• rivividhamÄ• dÄ• ya anupubbena bÄ• rÄ• á¹‡asiá¹ƒ pattÄ• . bÄ• rÄ• á¹‡asirÄ•
hatthagataá¹ƒ katvÄ• tattha rÄ• jayutte á¹-hapetvÄ• sayaá¹ƒ tattha vijjamÄ• naá¹ƒ dhanaá¹
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• uyyÄ• ne lohacÄ• á¹-iyo pÅ«rÄ• petvÄ• nidahitvÄ• tasmiá¹ƒ sa
vasati. atha te isayo rÄ• juyyÄ• ne rattiá¹ƒ vasitvÄ• punadivase nagaraá¹ƒ bhikkhÄ• ya pav
agamaá¹ƒsu. rÄ• jÄ• tesaá¹ƒ iriyÄ• pathessu pasÄ«ditvÄ• pakkosÄ• petvÄ• mahÄ• tale n
datvÄ• yÄ• va bhattakÄ• lÄ• taá¹ƒ taá¹ƒ paÃ±haá¹ƒ pucchi. chatto raÃ±Ã±o cittaá¹ƒ Ä• rÄ•
vissajjetvÄ• bhattakiccÄ• vasÄ• ne vicitraá¹ƒ anumodanaá¹ƒ akÄ• si. rÄ• jÄ• suá¹-á¹-hutan

paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• sabbepi te uyyÄ• ne vÄ• sÄ• pesi.

chatto nidhiuddharaá¹‡amantaá¹ƒ jÄ• nÄ• ti. so tattha vasanto ``kahaá¹ƒ nu kho iminÄ• ma
dhanaá¹ƒ nidahitaâ€™â€™ nti mantaá¹ƒ parivattetvÄ• olokento uyyÄ• ne nidahitabhÄ• vaá
dhanaá¹ƒ gahetvÄ• mama rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• tÄ• pase Ä• ma
kosalaraÃ±Ã±o putto, bÄ• rÄ• á¹‡asiraÃ±Ã±Ä• amhÄ• kaá¹ƒ rajje gahite aÃ±Ã±Ä• takaves
kÄ• laá¹ƒ attano jÄ«vitaá¹ƒ anurakkhiá¹ƒ, idÄ• ni kulasantakaá¹ƒ dhanaá¹ƒ laddhaá¹ƒ, ahaá
gantvÄ• attano rajjaá¹ƒ gaá¹‡hissÄ• mi, tumhe kiá¹ƒ karissathÄ• â€™â€™ ti Ä• ha. ``maya
gamissÄ• mÄ• â€™â€™ ti \Be III 107/. so ``sÄ• dhÅ«â€™â€™ ti mahante mahante camma
bhÅ«miá¹ƒ khaá¹‡itvÄ• dhanacÄ• á¹-iyo uddharitvÄ• pasibbakesu \Ee III 117/ dhanaá¹ƒ pa
tiá¹‡assa pÅ«rÄ• petvÄ• paÃ±ca ca isisatÄ• ni aÃ±Ã±e ca manusse dhanaá¹ƒ gÄ• hÄ• pet
gantvÄ• sabbe rÄ• jayutte \Ne III 100/ gÄ• hÄ• petvÄ• rajjaá¹ƒ gahetvÄ•
pÄ• kÄ• raaá¹-á¹-Ä• lakÄ• dipaá¹-isaá¹…kharaá¹‡aá¹ƒ kÄ• rÄ• petvÄ• puna sapattaraÃ±Ã±
katvÄ• nagaraá¹ƒ ajjhÄ• vasati. bÄ• rÄ• á¹‡asiraÃ±Ã±opi ``tÄ• pasÄ• uyyÄ• nato dhanaá¹
Ä• rocayiá¹ƒsu. so uyyÄ• naá¹ƒ gantvÄ• cÄ• á¹-iyo vivarÄ• petvÄ• tiá¹‡ameva passi, tassa
soko uppajji. so nagaraá¹ƒ gantvÄ• ``tiá¹‡aá¹ƒ tiá¹‡aâ€™â€™ nti vippalapanto carati, nÄ• s
nibbÄ• petuá¹ƒ sakkoti.

bodhisatto cintesi ``raÃ±Ã±o mahanto soko, vippalapanto carati, á¹-hapetvÄ• kho pana ma
sokaá¹ƒ vinodetuá¹ƒ samattho, nissokaá¹ƒ naá¹ƒ karissÄ• mÄ«â€™â€™ ti. so ekadivasaá¹
sukhanisinno tassa vippalapanakÄ• le paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

141__._ á¹• 21 ``tiá¹‡aá¹ƒ tiá¹‡anti lapasi, ko nu te tiá¹‡amÄ• hari.

kiá¹ƒ nu te tiá¹‡akiccatthi, tiá¹‡ameva pabhÄ• sasÄ«â€™â€™ ti ||

tattha __kiá¹ƒ nu te tiá¹‡akiccatthÄ«_ti kiá¹ƒ nu tava tiá¹‡ena kiccaá¹ƒ kÄ• tabbaá¹ƒ atthi. _
pabhÄ• sasÄ«_ti tvaÃ±hi kevalaá¹ƒ ``tiá¹‡aá¹ƒ tiá¹‡aâ€™â€™ nti tiá¹‡ameva pabhÄ• sasi,
nÄ• mÄ• â€™â€™ ti na kathesi, tiá¹‡anÄ• maá¹ƒ tÄ• vassa kathehi ``asukatiá¹‡aá¹ƒ nÄ• m
Ä• harissÄ• ma, atha pana te tiá¹‡enattho natthi, nikkÄ• raá¹‡Ä• mÄ• vippalapÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

142__._ á¹• 21 ``idhÄ• gamÄ• brahmacÄ• rÄ«, brahÄ• chatto bahussuto.

so me sabbaá¹ƒ samÄ• dÄ• ya, tiá¹‡aá¹ƒ nikkhippa gacchatÄ«â€™â€™ ti ||

tattha __brahÄ• _ti dÄ«gho. __chatto_ti tassa nÄ• maá¹ƒ. __sabbaá¹ƒ samÄ• dÄ• yÄ• _ti s

__tiá¹‡aá¹ƒ nikkhippa gacchatÄ«_ti cÄ• á¹-Ä«su tiá¹‡aá¹ƒ nikkhipitvÄ• gatoti dassento evar

taá¹ƒ \Ee III 118/ \Be III 108/ sutvÄ• bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

143__._ á¹• 21 ``evetaá¹ƒ hoti kattabbaá¹ƒ, appena bahumicchatÄ• .

sabbaá¹ƒ sakassa Ä• dÄ• naá¹ƒ, anÄ• dÄ• naá¹ƒ tiá¹‡assa cÄ• â€™â€™ ti ||

tassattho \Ne III 101/ --- appena tiá¹‡ena bahudhanaá¹ƒ icchatÄ• evaá¹ƒ etaá¹ƒ kattabbaá
pitu santakattÄ• sakassa dhanassa sabbaá¹ƒ Ä• dÄ• naá¹ƒ agayhÅ«pagassa tiá¹‡assa ca
mahÄ• rÄ• ja, so brahÄ• chatto gahetabbayuttakaá¹ƒ attano pitu santakaá¹ƒ dhanaá¹ƒ gah
aggahetabbayuttakaá¹ƒ tiá¹‡aá¹ƒ cÄ• á¹-Ä«su pakkhipitvÄ• gato, tattha kÄ• paridevanÄ• t

taá¹ƒ sutvÄ• rÄ• jÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

144__._ á¹• 21 ``sÄ«lavanto na kubbanti, bÄ• lo sÄ«lÄ• ni kubbati.

aniccasÄ«laá¹ƒ dussÄ«lyaá¹ƒ, kiá¹ƒ paá¹‡á¸• iccaá¹ƒ karissatÄ«â€™â€™ ti ||

tattha __sÄ«lavanto_ti ye sÄ«lasampannÄ• brahmacÄ• rayo, te evarÅ«paá¹ƒ na kubbanti.
kubbatÄ«_ti bÄ• lo pana durÄ• cÄ• ro evarÅ«pÄ• ni attano anÄ• cÄ• rasaá¹…khÄ• tÄ• ni s
__aniccasÄ«la_nti addhuvena dÄ«gharattaá¹ƒ appavattena sÄ«lena samannÄ• gataá¹ƒ. __
__kiá¹ƒ paá¹‡á¸• iccaá¹ƒ karissatÄ«_ti evarÅ«paá¹ƒ puggalaá¹ƒ bÄ• husaccaparibhÄ• vitaá
karissati kiá¹ƒ sampÄ• dessati, vipattimevassa karissatÄ«ti. taá¹ƒ garahanto vatvÄ• so tÄ•
kathÄ• ya nissoko hutvÄ• dhammena rajjaá¹ƒ kÄ• resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bra
ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

brahÄ• chattajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [337] 7. pÄ«á¹-hajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Be III 109/ te pÄ«á¹-hamadÄ• yimhÄ• ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±at
Ä• rabbha kathesi. so kira janapadato jetavanaá¹ƒ gantvÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• met
vanditvÄ• sÄ• maá¹‡eradahare pucchi ``Ä• vuso, sÄ• vatthiyaá¹ƒ Ä• gantukabhikkhÅ«naá¹
III 119/. ``Ä• vuso, anÄ• thapiá¹‡á¸• iko nÄ• ma mahÄ• seá¹-á¹-hi, visÄ• khÄ• nÄ• ma mah
bhikkhusaá¹…ghassa upakÄ• rakÄ• mÄ• tÄ• pituá¹-á¹-hÄ• niyÄ• â€™â€™ ti. so ``sÄ• dhÅ

ekabhikkhussapi apaviá¹-á¹-hakÄ• le anÄ• thapiá¹‡á¸• ikassa gharadvÄ• raá¹ƒ agamÄ• si. t
na olokesi \Ne III 102/. so tato kiÃ±ci alabhitvÄ• visÄ• khÄ• ya gharadvÄ• raá¹ƒ gato. tatrÄ•
gatattÄ• kiÃ±ci na labhi. so tattha tattha vicaritvÄ• punÄ• gacchanto yÄ• guyÄ• niá¹-á¹-hit
tattha tattha vicaritvÄ• bhatte niá¹-á¹-hite gato. so vihÄ• raá¹ƒ gantvÄ• ``dvepi kulÄ• ni ass
appasannÄ• ni eva, ime bhikkhÅ« pana `saddhÄ• ni pasannÄ• nÄ«â€™ ti kathentÄ«â€™â€
carati.

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä•
bhikkhu atikÄ• lasseva kuladvÄ• raá¹ƒ gato bhikkhaá¹ƒ alabhitvÄ• kulÄ• ni paribhavanto ca
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte taá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira bhikkhÅ«â€™â€™ ti pucchitvÄ• ``
vutte ``kasmÄ• tvaá¹ƒ bhikkhu kujjhasi, pubbe anuppanne buddhe tÄ• pasÄ• pi tÄ• va kula
bhikkhaá¹ƒ alabhitvÄ• na kujjhiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• aparabhÄ• ge tÄ• pasapabbajjaá¹ƒ pabbaji
vasitvÄ• loá¹‡ambilasevanatthÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• uyyÄ• ne vasitvÄ• punadiva
pÄ• visi. tadÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hi saddho hoti pasanno. bodhisatto ``kataraá¹ƒ kulagh
nti pucchitvÄ• ``seá¹-á¹-higharaâ€™â€™ nti sutvÄ• \Be III 110/ seá¹-á¹-hino gharadvÄ• raá
khaá¹‡e seá¹-á¹-hi rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gato, manussÄ• pi naá¹ƒ na passiá¹ƒsu, so niva
naá¹ƒ seá¹-á¹-hi rÄ• jakulato nivattanto \Ee III 120/ disvÄ• vanditvÄ• bhikkhÄ• bhÄ• janaá¹
netvÄ• nisÄ«dÄ• petvÄ• pÄ• dadhovanatelamakkhanayÄ• gukhajjakÄ• dÄ«hi santappetvÄ
kÄ• raá¹‡aá¹ƒ apucchitvÄ• katabhattakiccaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno ``bhante, a
Ä• gatÄ• nÄ• ma yÄ• cakÄ• vÄ• dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• vÄ• sakkÄ• rasam
natthi, tumhe pana ajja amhÄ• kaá¹ƒ dÄ• rakehi adiá¹-á¹-hattÄ• Ä• sanaá¹ƒ vÄ• pÄ• nÄ«y
yÄ• gubhattaá¹ƒ vÄ• alabhitvÄ• va gatÄ• , ayaá¹ƒ amhÄ• kaá¹ƒ doso, taá¹ƒ no khamituá¹ƒ
vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

145__._ á¹• 21 ``na te pÄ«á¹-hamadÄ• yimhÄ• , na pÄ• naá¹ƒ napi bhojanaá¹ƒ.

brahmacÄ• ri khamassu me, etaá¹ƒ passÄ• mi accayaâ€™â€™ nti ||

tattha __na te pÄ«á¹-hamadÄ• yimhÄ• _ti pÄ«á¹-hampi te na dÄ• payimha.

taá¹ƒ \Ne III 103/ sutvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

146__._ á¹• 21 ``nevÄ• bhisajjÄ• mi na cÄ• pi kuppe, na cÄ• pi me appiyamÄ• si kiÃ±ci.

athopi me Ä• si manovitakko, etÄ• diso nÅ«na kulassa dhammoâ€™â€™ ti ||

tattha __nevÄ• bhisajjÄ• mÄ«_ti neva laggÄ• mi. __etÄ• diso_ti ``imassa kulassa etÄ• diso adÄ• yakavaá¹ƒso esa bhavissatÄ«â€™â€™ ti evaá¹ƒ me manovitakko uppanno.

taá¹ƒ sutvÄ• seá¹-á¹-hi itarÄ• dve gÄ• thÄ• abhÄ• si ---

147__._ á¹• 21 ``esasmÄ• kaá¹ƒ kule dhammo, pitupitÄ• maho sadÄ• .

Ä• sanaá¹ƒ udakaá¹ƒ pajjaá¹ƒ, sabbetaá¹ƒ nipadÄ• mase ||

148__._ á¹• 21 ``esasmÄ• kaá¹ƒ kule dhammo, pitupitÄ• maho sadÄ• .

sakkaccaá¹ƒ upatiá¹-á¹-hÄ• ma, uttamaá¹ƒ viya Ã±Ä• takaâ€™â€™ nti ||

tattha \Ee III 121/ \Be III 111/ __dhammo_ti sabhÄ• vo. __pitupitÄ• maho_ti pitÅ«naÃ±ca pi santako. __udaka_nti pÄ• dadhovanaudakaá¹ƒ. __pajja_nti pÄ• damakkhanatelaá¹ƒ. sabbe __nipadÄ• mase_ti __ni_kÄ• ra__pa_kÄ• rÄ• upasaggÄ• , dÄ• maseti attho, dadÄ• mÄ• ti sattamÄ• kulaparivaá¹-á¹-Ä• dÄ• yakavaá¹ƒso amhÄ• kaá¹ƒ vaá¹ƒsoti dasseti. __uttamaá¹ mÄ• taraá¹ƒ viya pitaraá¹ƒ viya ca mayaá¹ƒ dhammikaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡a sahatthena upaá¹-á¹-hahÄ• mÄ• ti attho.

bodhisatto pana katipÄ• haá¹ƒ bÄ• rÄ• á¹‡asiseá¹-á¹-hino dhammaá¹ƒ desento tattha vasit gantvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hi Ä• nando ahosi, tÄ• ahosinti.

pÄ«á¹-hajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [338] 8. thusajÄ• takavaá¹‡á¹‡anÄ•

__viditaá¹ƒ_ \Ne III 104/ __thusa_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto ajÄ• tasattuá¹ƒ Ä tasmiá¹ƒ kira mÄ• tukucchigate tassa mÄ• tu kosalarÄ• jadhÄ«tÄ• ya bimbisÄ• raraÃ±Ã±o dakkhiá¹‡ajÄ• á¹‡ulohitapivanadohaá¸·o uppajjitvÄ• paá¹‡á¸• u ahosi. sÄ• paricÄ• rikÄ• hi tamatthaá¹ƒ Ä• rocesi. rÄ• jÄ• pi sutvÄ• nemittake pakkosÄ• petvÄ• ``deviyÄ• kira evarÅ« kÄ• nipphattÄ«â€™â€™ ti pucchi. nemittakÄ• ``deviyÄ• kucchimhi nibbattakasatto tumhe

gaá¹‡hissatÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``sace mama putto maá¹ƒ mÄ• retvÄ• rajjaá
dosoâ€™â€™ ti dakkhiá¹‡ajÄ• á¹‡uá¹ƒ satthena phÄ• lÄ• petvÄ• lohitaá¹ƒ suvaá¹‡á¹‡ataá
deviyÄ• pÄ• yesi. sÄ• cintesi ``sace mama kucchiyaá¹ƒ \Be III 112/ nibbatto putto pitaraá¹ƒ
me tenÄ• â€™â€™ ti. sÄ• gabbhapÄ• tanatthaá¹ƒ kucchiá¹ƒ maddÄ• pesi \Ee III 122/.

rÄ• jÄ• Ã±atvÄ• taá¹ƒ pakkosÄ• petvÄ• ``bhadde mayhaá¹ƒ kira putto maá¹ƒ mÄ• retvÄ•
kho panÄ• haá¹ƒ ajaro amaro, puttamukhaá¹ƒ passituá¹ƒ me dehi, mÄ• ito pabhuti evarÅ«p
akÄ• sÄ«â€™â€™ ti Ä• ha. sÄ• tato paá¹-á¹-hÄ• ya uyyÄ• naá¹ƒ gantvÄ• kucchiá¹ƒ madd
paá¹-á¹-hÄ• ya uyyÄ• nagamanaá¹ƒ nivÄ• resi. sÄ• paripuá¹‡á¹‡agabbhÄ• puttaá¹ƒ vijÄ• y
cassa ajÄ• tasseva pitu sattubhÄ• vato ``ajÄ• tasattuâ€™â€™ tveva nÄ• mamakaá¹ƒsu. tas
vaá¸• á¸• hante satthÄ• ekadivasaá¹ƒ paÃ±casatabhikkhuparivuto raÃ±Ã±o nivesanaá¹ƒ ga
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yabhojanÄ«yena pariv
dhammaá¹ƒ suá¹‡anto nisÄ«di. tasmiá¹ƒ khaá¹‡e kumÄ• raá¹ƒ maá¹‡á¸• etvÄ• raÃ±Ã±o ad
puttaá¹ƒ gahetvÄ• Å«rumhi nisÄ«dÄ• petvÄ• puttagatena pemena puttameva mamÄ• yant
satthÄ• tassa pamÄ• dabhÄ• vaá¹ƒ Ã±atvÄ• ``mahÄ• rÄ• ja, pubbe rÄ• jÄ• no putte Ä• sa
kÄ• retvÄ• `amhÄ• kaá¹ƒ accayena nÄ«haritvÄ• rajje patiá¹-á¹-hÄ• peyyÄ• thÄ• â€™ ti Ä•
tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto takkasilÄ• yaá¹ƒ dis
hutvÄ• bahÅ« rÄ• jakumÄ• re ca brÄ• hmaá¹‡akumÄ• re ca sippaá¹ƒ vÄ• cesi. bÄ• rÄ• á¹‡
soá¸·asavassakÄ• le tassa santikaá¹ƒ gantvÄ• tayo vede ca sabbasippÄ• ni ca uggaá¹‡hitv
Ä• cariyaá¹ƒ Ä• pucchi. Ä• cariyo aá¹…gavijjÄ• vasena taá¹ƒ olokento ``imassa puttaá¹ƒ nis
paÃ±Ã±Ä• yati, tamahaá¹ƒ attano Ä• nubhÄ• vena harissÄ• mÄ«â€™â€™ ti \Ne III 105/ cin
bandhitvÄ• rÄ• jakumÄ• rassa adÄ• si, evaÃ±ca pana taá¹ƒ vadesi ``tÄ• ta, paá¹-hamaá¹ƒ
patiá¹-á¹-hÄ• ya tava puttassa soá¸·asavassakÄ• le bhattaá¹ƒ bhuÃ±janto vadeyyÄ• si, dutiy
mahÄ• upaá¹-á¹-hÄ• nakÄ• le, tatiyaá¹ƒ pÄ• sÄ• daá¹ƒ abhiruhamÄ• no sopÄ• nasÄ«se á¹-
sayanasirigabbhaá¹ƒ \Ee III 123/ pavisanto ummÄ• re á¹-hatvÄ• â€™â€™ ti. so ``sÄ• dhÅ«
\Be III 113/ Ä• cariyaá¹ƒ vanditvÄ• gato oparajje patiá¹-á¹-hÄ• ya pitu accayena rajje patiá¹-
putto soá¸·asavassakÄ• le raÃ±Ã±o uyyÄ• nakÄ«á¸·Ä• dÄ«naá¹ƒ atthÄ• ya nikkhamantassa
pitaraá¹ƒ mÄ• retvÄ• rajjaá¹ƒ gahetukÄ• mo hutvÄ• attano upaá¹-á¹-hÄ• kÄ• naá¹ƒ kathes
mahallakakÄ• le laddhena issariyena ko attho, yena kenaci upÄ• yena rÄ• jÄ• naá¹ƒ mÄ• re
vaá¹-á¹-atÄ«â€™â€™ ti vadiá¹ƒsu. kumÄ• ro ``visaá¹ƒ khÄ• dÄ• petvÄ• mÄ• ressÄ• mÄ«â
sÄ• yamÄ• saá¹ƒ bhuÃ±janto visaá¹ƒ gahetvÄ• nisÄ«di. rÄ• jÄ• bhattapÄ• tiyaá¹ƒ bhatte a
gÄ• thamÄ• ha ---

149__._ á¹• 21 ``viditaá¹ƒ thusaá¹ƒ undurÄ• naá¹ƒ, viditaá¹ƒ pana taá¹‡á¸• ulaá¹ƒ.

thusaá¹ƒ thusaá¹ƒ vivajjetvÄ• , taá¹‡á¸• ulaá¹ƒ pana khÄ• dareâ€™â€™ ti ||

tattha __vidita_nti kÄ• á¸·avaddalepi andhakÄ• re undurÄ• naá¹ƒ thuso thusabhÄ• vena taá
taá¹‡á¸• ulabhÄ• vena vidito pÄ• kaá¹-oyeva. idha pana liá¹…gavipallÄ• savasena ``thusaá
vuttaá¹ƒ. __khÄ• dare_ti thusaá¹ƒ thusaá¹ƒ vajjetvÄ• taá¹‡á¸• ulameva khÄ• danti. idaá¹ƒ v
kumÄ• ra, yathÄ• undurÄ• naá¹ƒ andhakÄ• repi thuso thusabhÄ• vena taá¹‡á¸• ulo ca taá
thusaá¹ƒ vajjetvÄ• taá¹‡á¸• ulameva khÄ• danti, evameva mamapi tava visaá¹ƒ gahetvÄ•

kumÄ• ro ``Ã±Ä• tomhÄ«â€™â€™ ti bhÄ«to bhattapÄ• tiyaá¹ƒ visaá¹ƒ pÄ• tetuá¹ƒ avisahit
vanditvÄ• gato. so tamatthaá¹ƒ attano upaá¹-á¹-hÄ• kÄ• naá¹ƒ Ä• rocetvÄ• ``ajja tÄ• vamh
mÄ• ressÄ• mÄ«â€™â€™ ti pucchi. te tato paá¹-á¹-hÄ• ya uyyÄ• ne paá¹-icchannÄ• hutvÄ
mantayamÄ• nÄ• ``attheko upÄ• yo, khaggaá¹ƒ sannayhitvÄ• mahÄ• upaá¹-á¹-hÄ• naá¹ƒ
á¹-hatvÄ• raÃ±Ã±o pamattabhÄ• vaá¹ƒ Ã±atvÄ• khaggena paharitvÄ• mÄ• retuá¹ƒ vaá¹-á
vavatthapesuá¹ƒ. kumÄ• ro ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• mahÄ• upaá¹-á¹-hÄ•
124/ hutvÄ• gantvÄ• ito cito ca raÃ±Ã±o paharaá¹‡okÄ• saá¹ƒ upadhÄ• reti. tasmiá¹ƒ khaa
gÄ• thamÄ• ha ---

150__._ á¹• 21 ``yÄ• \Be III 114/ mantanÄ• araÃ±Ã±asmiá¹ƒ, yÄ• ca gÄ• me nikaá¹‡á¹‡ik

yaÃ±cetaá¹ƒ iti cÄ«ti ca, etampi viditaá¹ƒ mayÄ• â€™â€™ ti ||

tattha \Ne III 106/ __araÃ±Ã±asmi_nti uyyÄ• ne. __nikaá¹‡á¹‡ikÄ• _ti kaá¹‡á¹‡amÅ«le mar
cÄ«ti cÄ• _ti yaÃ±ca etaá¹ƒ idÄ• ni mama paharaá¹‡okÄ• sapariyesanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ
yÄ• esÄ• tava attano upaá¹-á¹-hÄ• kehi saddhiá¹ƒ uyyÄ• ne ca gÄ• me ca nikaá¹‡á¹‡ikÄ•
idÄ• ni mama mÄ• raá¹‡atthÄ• ya iti cÄ«ti ca karaá¹‡aá¹ƒ, etampi sabbaá¹ƒ mayÄ• Ã±Ä• ta

kumÄ• ro ``jÄ• nÄ• ti me veribhÄ• vaá¹ƒ pitÄ• â€™â€™ ti tato palÄ• yitvÄ• upaá¹-á¹-hÄ• k
sattaá¹-á¹-ha divase atikkamitvÄ• ``kumÄ• ra, na te pitÄ• , veribhÄ• vaá¹ƒ jÄ• nÄ• ti, takkar
evaá¹ƒsaÃ±Ã±Ä« ahosi, mÄ• rehi naâ€™â€™ nti vadiá¹ƒsu. so ekadivasaá¹ƒ khaggaá¹ƒ ga
gabbhadvÄ• re aá¹-á¹-hÄ• si. rÄ• jÄ• sopÄ• namatthake á¹-hito tatiyaá¹ƒ gÄ• thamÄ• ha ---

151__._ á¹• 21 ``dhammena kira jÄ• tassa, pitÄ• puttasssa makkaá¹-o.

daharasseva santassa, dantehi phalamacchidÄ• â€™â€™ ti ||

tattha __dhammenÄ• _ti sabhÄ• vena. __pitÄ• puttassa makkaá¹-o_ti pitÄ• makkaá¹-o pu
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• araÃ±Ã±e jÄ• to makkaá¹-o attano yÅ«thapariharaá¹‡aá¹ƒ Ä•
makkaá¹-apotakassa dantehi phalaá¹ƒ chinditvÄ• purisabhÄ• vaá¹ƒ nÄ• seti, tathÄ• tava a
uppÄ• á¹-Ä• petvÄ• purisabhÄ• vaá¹ƒ nÄ• sessÄ• mÄ«ti.

kumÄ• ro ``gaá¹‡hÄ• petukÄ• mo maá¹ƒ pitÄ• â€™â€™ ti bhÄ«to palÄ• yitvÄ• ``pitarÄ• m
upaá¹-á¹-hÄ• kÄ• naá¹ƒ Ä• rocesi. te aá¸• á¸• hamÄ• samatte vÄ«tivatte ``kumÄ• ra, sace r
kÄ• laá¹ƒ nÄ• dhivÄ• seyya, takkamattena tayÄ• kathitaá¹ƒ, mÄ• rehi \Ee III 125/ naâ€™â€
ekadivasaá¹ƒ khaggaá¹ƒ gahetvÄ• uparipÄ• sÄ• de sirisayanaá¹ƒ pavisitvÄ• ``Ä• gacchan
mÄ• ressÄ• mÄ«â€™â€™ ti heá¹-á¹-hÄ• pallaá¹…ke nisÄ«di. rÄ• jÄ• bhuttasÄ• yamÄ• so
``nipajjissÄ• mÄ«â€™â€™ ti sirigabbhaá¹ƒ pavisanto ummÄ• re á¹-hatvÄ• catutthaá¹ƒ gÄ•

152__._ á¹• 21 ``yametaá¹ƒ \Be III 115/ parisappasi, ajakÄ• á¹‡ova sÄ• sape.

yopÄ• yaá¹ƒ heá¹-á¹-hato seti, etampi viditaá¹ƒ mayÄ• â€™â€™ ti ||

tattha __parisappasÄ«_ti bhayena ito cito ca sappasi. __sÄ• sape_ti sÄ• sapakhette. __yo
idaá¹ƒ vuttaá¹ƒ hoti --- yampi etaá¹ƒ tvaá¹ƒ sÄ• sapavanaá¹ƒ paviá¹-á¹-hakÄ• á¹‡aeá¸·ako v
III 107/ cito ca saá¹ƒsappasi, paá¹-hamaá¹ƒ visaá¹ƒ gahetvÄ• Ä• gatosi, dutiyaá¹ƒ khaggen
Ä• gatosi, tatiyaá¹ƒ khaggaá¹ƒ Ä• dÄ• ya sopÄ• namatthake aá¹-á¹-hÄ• si, idÄ• ni maá¹ƒ ``n
heá¹-á¹-hÄ• sayane nipannosi, sabbametaá¹ƒ jÄ• nÄ• mi, na taá¹ƒ idÄ• ni vissajjemi, gahetv
kÄ• rÄ• pessÄ• mÄ«ti. evaá¹ƒ tassa ajÄ• nantasseva sÄ• sÄ• gÄ• thÄ• taá¹ƒ taá¹ƒ atthaá

kumÄ• ro ``Ã±Ä• tomhi pitarÄ• , idÄ• ni maá¹ƒ nÄ• ssessatÄ«â€™â€™ ti bhayappatto heá¹
khaggaá¹ƒ raÃ±Ã±o pÄ• damÅ«le chaá¸• á¸• etvÄ• ``khamÄ• hi me, devÄ• â€™â€™ ti pÄ•
``na mayhaá¹ƒ koci kammaá¹ƒ jÄ• nÄ• tÄ«ti tvaá¹ƒ cintesÄ«â€™â€™ ti taá¹ƒ tajjetvÄ• saá¹
bandhÄ• petvÄ• bandhanÄ• gÄ• raá¹ƒ pavesÄ• petvÄ• Ä• rakkhaá¹ƒ á¹-hapesi. tadÄ• rÄ•
sallakkhesi. so aparabhÄ• ge kÄ• lamakÄ• si, tassa sarÄ«rakiccaá¹ƒ katvÄ• kumÄ• raá¹ƒ b
rajje patiá¹-á¹-hÄ• pesuá¹ƒ.

satthÄ• \Ee III 126/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
disÄ• pÄ• mokkho Ä• cariyo ahameva ahosiâ€™â€™ nti.

thusajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [339] 9. bÄ• verujÄ• takavaá¹‡á¹‡anÄ•

__adassanena morassÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto hatalÄ• bhasakkÄ• re titthiy
titthiyÄ• hi anuppanne buddhe lÄ• bhino ahesuá¹ƒ, uppanne pana buddhe hatalÄ• bhasakk
khajjopanakÄ• viya jÄ• tÄ• . tesaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rabbha bhikkhÅ« dhammasabhÄ•
samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi \Be III 116
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i

guá¹‡avantÄ• na uppajjanti, tÄ• va nigguá¹‡Ä• lÄ• bhaggayasaggappattÄ• ahesuá¹ƒ, guá
nigguá¹‡Ä• hatalÄ• bhasakkÄ• rÄ• jÄ• tÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto morayoniyaá¹ƒ nibba
vuá¸• á¸• himanvÄ• ya sobhaggappatto araÃ±Ã±e vicari. tadÄ• ekacce vÄ• á¹‡ijÄ• disÄ• k
bÄ• veruraá¹-á¹-haá¹ƒ agamaá¹ƒsu. tasmiá¹ƒ kira kÄ• le bÄ• veruraá¹-á¹-he sakuá¹‡Ä• nÄ•
raá¹-á¹-havÄ• sino \Ne III 108/ taá¹ƒ paÃ±jare nisinnaá¹ƒ disvÄ• ``passathimassa chavivaá
galapariyosÄ• naá¹ƒ mukhatuá¹‡á¸• akaá¹ƒ maá¹‡iguá¸·asadisÄ• ni akkhÄ«nÄ«â€™â€™ ti
vÄ• á¹‡ijake Ä• haá¹ƒsu ``imaá¹ƒ, ayyÄ• , sakuá¹‡aá¹ƒ amhÄ• kaá¹ƒ detha, amhÄ• kaá¹ƒ in
raá¹-á¹-he aÃ±Ã±aá¹ƒ labhissathÄ• â€™â€™ ti. ``tena hi mÅ«lena gaá¹‡hathÄ• â€™â€™ ti
dethÄ• â€™â€™ ti. ``na demÄ• â€™â€™ ti \Ee III 127/. anupubbena vaá¸• á¸• hitvÄ• ``sat
``amhÄ• kaá¹ƒ esa bahÅ«pakÄ• ro, tumhehi saddhiá¹ƒ metti hotÅ«â€™â€™ ti kahÄ• paá¹‡
taá¹ƒ netvÄ• suvaá¹‡á¹‡apaÃ±jare pakkhipitvÄ• nÄ• nappakÄ• rena macchamaá¹ƒsena ce
paá¹-ijaggiá¹ƒsu. aÃ±Ã±esaá¹ƒ sakuá¹‡Ä• naá¹ƒ avijjamÄ• naá¹-á¹-hÄ• ne dasahi asaddhar
lÄ• bhaggayasaggappatto ahosi.

punavÄ• re te vÄ• á¹‡ijÄ• ekaá¹ƒ morarÄ• jÄ• naá¹ƒ gahetvÄ• yathÄ• accharasaddena v
pÄ• á¹‡ippaharaá¹‡asaddena naccati, evaá¹ƒ sikkhÄ• petvÄ• bÄ• veruraá¹-á¹-haá¹ƒ agama
sannipatite nÄ• vÄ• ya dhure á¹-hatvÄ• pakkhe vidhunitvÄ• madhurassaraá¹ƒ nicchÄ• retv
disvÄ• somanassajÄ• tÄ• ``etaá¹ƒ, ayyÄ• , sobhaggappattaá¹ƒ susikkhitaá¹ƒ sakuá¹‡arÄ•
dethÄ• â€™â€™ ti Ä• haá¹ƒsu. amhehi paá¹-hamaá¹ƒ kÄ• ko Ä• nÄ«to, taá¹ƒ gaá¹‡hittha, i
Ä• nayimhÄ• , etampi yÄ• catha, tumhÄ• kaá¹ƒ raá¹-á¹-he sakuá¹‡aá¹ƒ nÄ• ma gahetvÄ• Ä
ayyÄ• , attano raá¹-á¹-he aÃ±Ã±aá¹ƒ labhissatha, imaá¹ƒ no dethÄ• â€™â€™ ti mÅ«laá¹ƒ v
gaá¹‡hiá¹ƒsu. atha naá¹ƒ sattaratanavicitte paÃ±jare á¹-hapetvÄ• macchamaá¹ƒsaphalÄ• p
madhulÄ• jasakkarapÄ• nakÄ• dÄ«hi ca paá¹-ijaggiá¹ƒsu, mayÅ«rarÄ• jÄ• lÄ• bhaggayasa
tassÄ• gatakÄ• lato paá¹-á¹-hÄ• ya kÄ• kassa lÄ• bhasakkÄ• ro parihÄ• yi, koci \Be III 117/
icchi. kÄ• ko khÄ• danÄ«yabhojanÄ«yaá¹ƒ alabhamÄ• no ``kÄ• kÄ• â€™â€™ ti vassanto g
otaritvÄ• gocaraá¹ƒ gaá¹‡hi.

satthÄ• dve vatthÅ«ni ghaá¹-etvÄ• sambuddho hutvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

153__._ á¹• 21 ``adassanena \Ee III 128/ morassa, sikhino maÃ±jubhÄ• á¹‡ino.

kÄ• kaá¹ƒ tattha apÅ«jesuá¹ƒ, maá¹ƒsena ca phalena ca ||

154__._ á¹• 21 ``yadÄ• ca sarasampanno, moro bÄ• verumÄ• gamÄ• .

atha lÄ• bho ca sakkÄ• ro, vÄ• yasassa ahÄ• yatha ||

155__._ á¹• 21 ``yÄ• va \Ne III 109/ nuppajjatÄ« buddho, dhammarÄ• jÄ• pabhaá¹…karo.

tÄ• va aÃ±Ã±e apÅ«jesuá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e ||

156__._ á¹• 21 ``yadÄ• ca sarasampanno, buddho dhammaá¹ƒ adesayi.

atha lÄ• bho ca sakkÄ• ro, titthiyÄ• naá¹ƒ ahÄ• yathÄ• â€™â€™ ti ||

tattha __sikhino_ti sikhÄ• ya samannÄ• gatassa. __maÃ±jubhÄ• á¹‡ino_ti madhurassarass
apÅ«jayiá¹ƒsu. __maá¹ƒsena ca phalena cÄ• _ti nÄ• nappakÄ• rena maá¹ƒsena phalÄ• pha
bÄ• veruraá¹-á¹-haá¹ƒ Ä• gato. ``bhÄ• verÅ«â€™â€™ tipi pÄ• á¹-ho. __ahÄ• yathÄ• _ti par
navahi lokuttaradhammehi parisaá¹ƒ raÃ±jetÄ«ti dhammarÄ• jÄ• . __pabhaá¹…karo_ti
sattalokaokÄ• salokasaá¹…khÄ• ralokesu Ä• lokassa katattÄ• pabhaá¹…karo. __sarasamp
samannÄ• gato. __dhammaá¹ƒ adesayÄ«_ti catusaccadhammaá¹ƒ pakÄ• sesÄ«ti.

iti imÄ• catasso gÄ• thÄ• bhÄ• sitvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÄ• ko niga
ahosi, morarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

bÄ• verujÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [340] 10. visayhajÄ• takavaá¹‡á¹‡anÄ•

__adÄ• si_ \Be III 118/ __dÄ• nÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto anÄ• thapiá¹‡á
kathesi. vatthu heá¹-á¹-hÄ• khadiraá¹…gÄ• rajÄ• take (J I 1.40) vitthÄ• ritameva. idha pana
anÄ• thapiá¹‡á¸• ikaá¹ƒ. Ä• mantetvÄ• ``porÄ• á¹‡akapaá¹‡á¸• itÄ• pi gahapati `dÄ• naá¹ƒ
á¹-hatvÄ• vÄ• rentaá¹ƒ sakkaá¹ƒ devÄ• namindaá¹ƒ paá¹-ibÄ• hitvÄ• dÄ• naá¹ƒ adaá¹ƒsu
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tikoá¹-ivibhavo
seá¹-á¹-hi hutvÄ• \Ee III 129/ paÃ±cahi sÄ«lehi samannÄ• gato dÄ• najjhÄ• sayo dÄ• nÄ• b
nagaradvÄ• resu, nagaramajjhe, attano gharadvÄ• reti chasu á¹-hÄ• nesu dÄ• nasÄ• lÄ• yo
pavattesi, divase divase cha satasahassÄ• ni vissajjeti. bodhisattassa ca vanibbakayÄ• cak
bhattaá¹ƒ hoti. tassa jambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ katvÄ• dÄ• naá¹ƒ dadato \Ne III 110
sakkassa bhavanaá¹ƒ kampi, sakkassa devaraÃ±Ã±o paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡
``ko nu kho maá¹ƒ á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™ ti upadhÄ• rento mahÄ• seá¹-á¹-hi
ativiya pattharitvÄ• sakalajambudÄ«paá¹ƒ unnaá¹…galaá¹ƒ karonto dÄ• naá¹ƒ deti, iminÄ•
sayaá¹ƒ sakko bhavissati maÃ±Ã±e, dhanamassa nÄ• setvÄ• etaá¹ƒ daliddaá¹ƒ katvÄ• ya

tathÄ• karissÄ• mÄ«â€™â€™ ti cintetvÄ• sabbaá¹ƒ dhanadhaÃ±Ã±aá¹ƒ telamadhuphÄ• á
dÄ• sakammakaraporisampi antaradhÄ• pesi.

tadÄ• dÄ• nabyÄ• vaá¹-Ä• Ä• gantvÄ• ``sÄ• mi dÄ• naggaá¹ƒ pacchinnaá¹ƒ, á¹-hapitaá¹-
passÄ• mÄ• â€™â€™ ti Ä• rocayiá¹ƒsu. ``ito paribbayaá¹ƒ haratha, mÄ• dÄ• naá¹ƒ pacchi
pakkosÄ• petvÄ• ``bhadde, dÄ• naá¹ƒ pavattÄ• pehÄ«â€™â€™ ti Ä• ha. sÄ• sakalagehaá
aá¸• á¸• hamÄ• sakamattampi adisvÄ• ``ayya, amhÄ• kaá¹ƒ nivatthavatthaá¹ƒ á¹-hapetvÄ•
passÄ• mi, sakalagehaá¹ƒ tucchaâ€™â€™ nti Ä• ha. sattaratanagabbhesu dvÄ• raá¹ƒ vivar
seá¹-á¹-hiÃ±ca bhariyaÃ±ca á¹-hapetvÄ• aÃ±Ã±e dÄ• sakammakarÄ• pi na paÃ±Ã±Ä• yiá¹
bhariyaá¹ƒ \Be III 119/ Ä• mantetvÄ• ``bhadde, na sakkÄ• dÄ• naá¹ƒ pacchindituá¹ƒ, saka
kiÃ±ci upadhÄ• rehÄ«â€™â€™ ti Ä• ha. tasmiá¹ƒ khaá¹‡e eko tiá¹‡ahÄ• rako asitaÃ±ca kÄ
tiá¹‡abandhanarajjuÃ±ca dvÄ• rantare chaá¸• á¸• etvÄ• palÄ• yi. seá¹-á¹-hibhariyÄ• taá¹ƒ
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ na passÄ• mÄ«â€™â€™ ti \Ee III 130/ Ä• haritvÄ• adÄ• si. mahÄ
ettakaá¹ƒ kÄ• laá¹ƒ tiá¹‡aá¹ƒ nÄ• ma na lÄ• yitapubbaá¹ƒ, ajja pana tiá¹‡aá¹ƒ lÄ• yitvÄ• Ä•
yathÄ• nucchavikaá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti dÄ• nupacchedabhayena asitaÃ±
nagarÄ• nikkhamitvÄ• tiá¹‡avatthuá¹ƒ gantvÄ• tiá¹‡aá¹ƒ lÄ• yitvÄ• ``eko amhÄ• kaá¹ƒ bh
dassÄ• mÄ«â€™â€™ ti dve tiá¹‡akalÄ• pe bandhitvÄ• kÄ• je laggetvÄ• Ä• dÄ• ya gantvÄ
mÄ• sake gahetvÄ• ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ yÄ• cakÄ• naá¹ƒ adÄ• si. yÄ• cakÄ• bahÅ«
mayhampi dehÄ«â€™â€™ ti vadantÄ• naá¹ƒ itarampi koá¹-á¹-hÄ• saá¹ƒ datvÄ• taá¹ƒ divas
anÄ• hÄ• ro vÄ«tinÄ• mesi. iminÄ• niyÄ• mena cha divasÄ• vÄ«tivattÄ• .

athassa sattame divase tiá¹‡aá¹ƒ Ä• haramÄ• nassa sattÄ• haá¹ƒ nirÄ• hÄ• rassa atisukhu
sÅ«riyÄ• tapena pahaá¹-amatte akkhÄ«ni bhamiá¹ƒsu. so satiá¹ƒ paccupaá¹-á¹-hÄ• petuá¹ƒ
avattharitvÄ• pati. sakko tassa kiriyaá¹ƒ upadhÄ• rayamÄ• no vicarati. so taá¹…khaá¹‡aÃ±
á¹-hatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

157__._ á¹• 21 ``adÄ• si \Ne III 111/ dÄ• nÄ• ni pure visayha, dadato ca te khayadhammo a

ito paraá¹ƒ ce na dadeyya dÄ• naá¹ƒ, tiá¹-á¹-heyyuá¹ƒ te saá¹ƒyamantassa bhogÄ• â€™â€

tassattho --- ambho visayha tvaá¹ƒ ito pubbe tava gehe dhane vijjamÄ• ne sakalajambudÄ«
karitvÄ• dÄ• nÄ• ni adÄ• si. tassa ca te evaá¹ƒ dadato bhogÄ• naá¹ƒ khayadhammo khaya
sÄ• pateyyaá¹ƒ khÄ«á¹‡aá¹ƒ, ito paraá¹ƒ cepi tvaá¹ƒ dÄ• naá¹ƒ na dadeyya, kassaci kiÃ±ci
saá¹ƒyamantassa adadantassa bhogÄ• tatheva \Ee III 131/ tiá¹-á¹-heyyuá¹ƒ, ``ito paá¹-á¹-h
dassÄ• mÄ«â€™â€™ ti tvaá¹ƒ mayhaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ dehi, ahaá¹ƒ te bhoge dassessÄ•

mahÄ• satto \Be III 120/ tassa vacanaá¹ƒ sutvÄ• ``kosi tvaâ€™â€™ nti Ä• ha. ``sakkoham
bodhisatto ``sakko nÄ• ma sayaá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathak

vattapadÄ• ni pÅ«retvÄ• sakkattaá¹ƒ patto, tvaá¹ƒ pana attano issariyakÄ• raá¹‡aá¹ƒ dÄ• n
vata karosÄ«â€™â€™ ti vatvÄ• tisso gÄ• thÄ• abhÄ• si ---

158__._ á¹• 21 ``anariyamariyena sahassanetta, suduggatenÄ• pi akiccamÄ• hu.

mÄ• vo dhanaá¹ƒ taá¹ƒ ahu devarÄ• ja, yaá¹ƒ bhogahetu vijahemu saddhaá¹ƒ ||

159__._ á¹• 21 ``yena eko ratho yÄ• ti, yÄ• ti tenaparo ratho.

porÄ• á¹‡aá¹ƒ nihitaá¹ƒ vattaá¹ƒ, vattataÃ±Ã±eva vÄ• sava ||

160__._ á¹• 21 ``yadi hessati dassÄ• ma, asante kiá¹ƒ dadÄ• mase.

evaá¹ƒbhÅ«tÄ• pi dassÄ• ma, mÄ• dÄ• naá¹ƒ pamadamhaseâ€™â€™ ti ||

tattha __anariya_nti lÄ• makaá¹ƒ pÄ• pakammaá¹ƒ. __ariyenÄ• _ti parisuddhÄ• cÄ• rena a
sudaliddenÄ• pi. __akiccamÄ• hÅ«_ti akattabbanti buddhÄ• dayo ariyÄ• vadanti, tvaá¹ƒ pa
maggaá¹ƒ Ä• rocesÄ«ti adhippÄ• yo. __vo_ti nipÄ• tamattaá¹ƒ. __yaá¹ƒ bhogahetÅ«_ti yas
paribhuÃ±janahetu mayaá¹ƒ dÄ• nasaddhaá¹ƒ vijahemu pariccajeyyÄ• ma, taá¹ƒ dhanamev
atthoti dÄ«peti.

__ratho_ti yaá¹ƒkiÃ±ci yÄ• naá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yena maggena eko ratho yÄ• ti, a
III 112/ ``rathassa gatamaggo esoâ€™â€™ ti teneva maggena yÄ• ti. __porÄ• á¹‡aá¹ƒ nihit
mayÄ• pubbe nihitaá¹ƒ vattaá¹ƒ, taá¹ƒ mayi dharante vattatuyeva, mÄ• tiá¹-á¹-hatÅ«ti atth
evaá¹ƒ tiá¹‡ahÄ• rakabhÅ«tÄ• pi mayaá¹ƒ yÄ• va \Ee III 132/ jÄ«vÄ• ma, tÄ• va dassÄ• ma
dÄ• naá¹ƒ pamadamhase_ti. adadanto hi dÄ• naá¹ƒ pamajjati nÄ• ma na sarati na sallakkh
dÄ• naá¹ƒ pamussituá¹ƒ na icchÄ• mi, tasmÄ• dÄ• naá¹ƒ dassÄ• miyevÄ• ti dÄ«peti.

sakko taá¹ƒ paá¹-ibÄ• hituá¹ƒ asakkonto ``kimatthÄ• ya dÄ• naá¹ƒ dadÄ• sÄ«â€™â€™ ti p
sakkattaá¹ƒ, na brahmattaá¹ƒ patthayamÄ• no, sabbaÃ±Ã±utaá¹ƒ patthento \Be III 121/ pan
ti Ä• ha. sakko tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-ho hatthena piá¹-á¹-hiá¹ƒ parimajji. bodhisat
taá¹…khaá¹‡aÃ±Ã±eva parimajjitamattasseva sakalasarÄ«raá¹ƒ paripÅ«ri. sakkÄ• nubhÄ•
vibhavaparicchedo paá¹-ipÄ• katikova ahosi. sakko ``mahÄ• seá¹-á¹-hi, tvaá¹ƒ ito paá¹-á¹-h
dvÄ• dasa satasahassÄ• ni vissajjento dÄ• naá¹ƒ dadÄ• hÄ«â€™â€™ ti tassa gehe aparim
taá¹ƒ uyyojetvÄ• sakaá¹-á¹-hÄ• nameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sea
rÄ• hulamÄ• tÄ• ahosi, visayho pana seá¹-á¹-hi ahameva ahosiâ€™â€™ nti.

visayhajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kokilavaggo catuttho.

5. cÅ«á¸·akuá¹‡Ä• lavaggo

á¹• 03 [341] 1. kaá¹‡á¸• arÄ«jÄ• takavaá¹‡á¹‡anÄ•

__narÄ• namÄ• rÄ• makarÄ• sÅ«_ti \Ne III 113/ imassa jÄ• takassa vitthÄ• rakathÄ• __ku
21.kuá¹‡Ä• lajÄ• taka) Ä• vi bhavissati.

kaá¹‡á¸• arÄ«jÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [342] 2. vÄ• narajÄ• takavaá¹‡á¹‡anÄ•

__asakkhiá¹ƒ_ \Ee III 133/ __vata attÄ• na_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto devada
parisakkanaá¹ƒ Ä• rabbha kathesi. vatthu (Ja II 2.susumÄ• rajÄ• takavaá¹‡á¹‡anÄ•) heá¹-á

atÄ«te pana bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapade
nibbattitvÄ• vayappatto gaá¹…gÄ• tÄ«re vasi. athekÄ• antogaá¹…gÄ• yaá¹ƒ saá¹ƒsumÄ•
hadayamaá¹ƒse dohaá¸·aá¹ƒ uppÄ• detvÄ• \Be III 122/ saá¹ƒsumÄ• rassa kathesi. so ``taá
nimujjÄ• petvÄ• mÄ• retvÄ• hadayamaá¹ƒsaá¹ƒ gahetvÄ• saá¹ƒsumÄ• riyÄ• dassÄ• mÄ
Ä• ha --- ``ehi, samma, antaradÄ«pake phalÄ• phale khÄ• dituá¹ƒ gacchÄ• mÄ• â€™â€™ t
gamissÄ• mÄ«â€™â€™ ti. ``ahaá¹ƒ taá¹ƒ mama piá¹-á¹-hiyaá¹ƒ nisÄ«dÄ• petvÄ• nessÄ• n
ajÄ• nanto laá¹…ghitvÄ• piá¹-á¹-hiyaá¹ƒ nisÄ«di. saá¹ƒsumÄ• ro thokaá¹ƒ gantvÄ• nimujjit
vÄ• naro ``kiá¹ƒkÄ• raá¹‡Ä• , bho, maá¹ƒ udake nimujjÄ• pesÄ«â€™â€™ ti Ä• ha. ``ahaá¹ƒ
hadayamaá¹ƒsaá¹ƒ mama bhariyÄ• ya dassÄ• mÄ«â€™â€™ ti. ``dandha tvaá¹ƒ mama had
maÃ±Ã±asÄ«â€™â€™ ti? ``atha kahaá¹ƒ te á¹-hapitaâ€™â€™ nti? ``etaá¹ƒ udumbare olan
ti? ``passÄ• mi, dassasi pana meâ€™â€™ ti. ``Ä• ma, dassÄ• mÄ«â€™â€™ ti. saá¹ƒsumÄ
nadÄ«tÄ«re udumbaramÅ«laá¹ƒ gato. bodhisatto tassa piá¹-á¹-hito laá¹…ghitvÄ• udumbara
gÄ• thÄ• abhÄ• si ---

161__._ á¹• 21 ``asakkhiá¹ƒ \Ne III 114/ vata attÄ• naá¹ƒ, uddhÄ• tuá¹ƒ udakÄ• thalaá¹ƒ.

na dÄ• nÄ• haá¹ƒ puna tuyhaá¹ƒ, vasaá¹ƒ gacchÄ• mi vÄ• rija ||

162__._ á¹• 21 ``alametehi ambehi, jambÅ«hi panasehi ca.

yÄ• ni pÄ• raá¹ƒ samuddassa, varaá¹ƒ mayhaá¹ƒ udumbaro ||

163__._ á¹• 21 ``yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

amittavasamanveti, pacchÄ• ca anutappati ||

164__._ á¹• 21 ``yo \Ee III 134/ ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , na ca pacchÄ• nutappatÄ«â€™â€™ ti ||

tattha __asakkhiá¹ƒ vatÄ• _ti samattho vata ahosiá¹ƒ. __uddhÄ• tu_nti uddharituá¹ƒ. __vÄ• saá¹ƒsumÄ• raá¹ƒ Ä• lapati. __yÄ• ni pÄ• raá¹ƒ samuddassÄ• _ti gaá¹…gaá¹ƒ samuddanÄ pÄ• raá¹ƒ gantvÄ• khÄ• ditabbÄ• ni, alaá¹ƒ tehÄ«â€™â€™ ti vadati. __pacchÄ• ca anutap khippaá¹ƒ ajÄ• nanto amittavasaá¹ƒ gacchati, pacchÄ• ca anutappati.

iti so catÅ«hi gÄ• thÄ• hi lokiyakiccÄ• naá¹ƒ nipphattikÄ• raá¹‡aá¹ƒ kathetvÄ• vanasaá¹‡á

satthÄ• \Be III 123/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- devadatto ahosi, vÄ• naro pana ahameva ahosiâ€™â€™ nti.

vÄ• narajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [343] 3. kuntinÄ«jÄ• takavaá¹‡á¹‡anÄ•

__avasimha tavÄ• gÄ• re_ti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ±Ã±o gehe nivutth kuntinÄ«sakuá¹‡ikaá¹ƒ Ä• rabbha kathesi. sÄ• kira raÃ±Ã±o dÅ«teyyahÄ• rikÄ• ahosi. dve rÄ• jÄ• taá¹ƒ sakuá¹‡ikaá¹ƒ ekassa raÃ±Ã±o paá¹‡á¹‡aá¹ƒ gÄ• hÄ• petvÄ• pesesi. tassÄ• rÄ• jakule dÄ• rakÄ• te sakuá¹‡apotake hatthehi parimaddantÄ• mÄ• resuá¹ƒ. sÄ• Ä• gar ``kena me puttakÄ• mÄ• ritÄ• â€™â€™ ti pucchi. ``asukena ca asukena cÄ• â€™â€™ ti. ta posÄ• vanikabyaggho atthi kakkhaá¸·o pharuso, bandhanabalena tiá¹-á¹-hati. atha te dÄ• ra dassanÄ• ya agamaá¹ƒsu. sÄ• pi sakuá¹‡ikÄ• tehi saddhiá¹ƒ gantvÄ• ``yathÄ• imehi man ne karissÄ• mÄ«â€™â€™ ti te dÄ• rake gahetvÄ• byagghassa pÄ• damÅ«le khipi, byaggh ``idÄ• ni me manoratho paripuá¹‡á¹‡oâ€™â€™ ti uppatitvÄ• himavantameva gatÄ• . taá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, rÄ• jakule kira III 135/ sakuá¹‡ikÄ• ye hissÄ• potakÄ• mÄ• ritÄ• , te dÄ• rake byagghassa pÄ• damÅ«le gatÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sanni ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesÄ• attano potak

byagghassa pÄ• damÅ«le khipitvÄ• himavantameva gatÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ bodhisatto dhammena samena rajjaá¹ƒ kÄ• resi. tassa nivesan
sakuá¹‡ikÄ• dÅ«teyyahÄ• rikÄ• ti sabbaá¹ƒ purimasadisameva. ayaá¹ƒ pana viseso. ayaá¹
dÄ• rake mÄ• rÄ• petvÄ• \Be III 124/ cintesi ``idÄ• ni na sakkÄ• mayÄ• idha vasituá¹ƒ, ga
pana raÃ±Ã±o anÄ• rocetvÄ• na gamissÄ• mi, Ä• rocetvÄ• va gamissÄ• mÄ«â€™â€™ ti. s
vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• ``sÄ• mi, tumhÄ• kaá¹ƒ pamÄ• dena mama puttake dÄ• ra
kodhavasikÄ• hutvÄ• te dÄ• rake paá¹-imÄ• resiá¹ƒ, idÄ• ni mayÄ• idha vasituá¹ƒ na sakk
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

165__._ á¹• 21 ``avasimha tavÄ• gÄ• re, niccaá¹ƒ sakkatapÅ«jitÄ• ,

tvameva dÄ• nimakari, handa rÄ• ja vajÄ• mahaâ€™â€™ nti ||

tattha __tvameva dÄ• nimakarÄ«_ti maá¹ƒ paá¹‡á¹‡aá¹ƒ gÄ• hÄ• petvÄ• pesetvÄ• attano
arakkhanto tvaÃ±Ã±eva idÄ• ni etaá¹ƒ mama domanassakÄ• raá¹‡aá¹ƒ akari. __handÄ• _ti
__rÄ• jÄ• _ti bodhisattaá¹ƒ Ä• lapati. __vajÄ• maha_nti ahaá¹ƒ himavantaá¹ƒ gacchÄ• mÄ«

taá¹ƒ sutvÄ• rÄ• jÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

166__._ á¹• 21 ``yo \Ne III 116/ ve kate paá¹-ikate, kibbise paá¹-ikibbise.

evaá¹ƒ taá¹ƒ sammatÄ« veraá¹ƒ, vasa kuntini mÄ• gamÄ• â€™â€™ ti ||

tassattho --- yo puggalo parena kate kibbise attano puttamÄ• raá¹‡Ä• dike dÄ• ruá¹‡e kam
tassa puggalassa paá¹-ikate paá¹-ikibbise ``paá¹-ikataá¹ƒ \Ee III 136/ mayÄ• tassÄ• â€™â€
__evaá¹ƒ taá¹ƒ sammatÄ« vera_nti ettakena taá¹ƒ veraá¹ƒ sammati vÅ«pasantaá¹ƒ hoti, tas
mÄ• gamÄ• ti.

taá¹ƒ sutvÄ• kuntinÄ« tatiyaá¹ƒ gÄ• thamÄ• ha ---

167__._ á¹• 21 ``na katassa ca kattÄ• ca, metti sandhÄ«yate puna.

hadayaá¹ƒ nÄ• nujÄ• nÄ• ti, gacchaÃ±Ã±eva rathesabhÄ• â€™â€™ ti ||

tattha __na katassa ca kattÄ• cÄ• _ti katassa ca abhibhÅ«tassa upapÄ«á¸·itassa puggalas
vibhattivipariá¹‡Ä• maá¹ƒ katvÄ• yo kattÄ• tassa cÄ• ti imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹
na sandhÄ«yati na ghaá¹-Ä«yatÄ«ti attho. __hadayaá¹ƒ nÄ• nujÄ• nÄ• tÄ«_ti tena kÄ• raá¹

125/ idha vÄ• saá¹ƒ nÄ• nujÄ• nÄ• ti. __gacchaÃ±Ã±eva rathesabhÄ• _ti tasmÄ• ahaá¹ƒ m

taá¹ƒ sutvÄ• rÄ• jÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

168__._ á¹• 21 ``katassa ceva kattÄ• ca, metti sandhÄ«yate puna.

dhÄ«rÄ• naá¹ƒ no ca bÄ• lÄ• naá¹ƒ, vasa kuntini mÄ• gamÄ• â€™â€™ ti ||

tassattho --- katassa ceva puggalassa, yo ca kattÄ• tassa metti sandhÄ«yate puna, sÄ• p
ca bÄ• lÄ• naá¹ƒ. dhÄ«rÄ• naÃ±hi metti bhinnÄ• pi puna ghaá¹-Ä«yati, bÄ• lÄ• naá¹ƒ pana
hoti, tasmÄ• vasa kuntini mÄ• gamÄ• ti.

sakuá¹‡ikÄ• ``evaá¹ƒ santepi na sakkÄ• mayÄ• idha vasituá¹ƒ sÄ• mÄ«â€™â€™ ti rÄ• jÄ
himavantameva gatÄ• .

satthÄ• \Ne III 117/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
etarahi kuntinÄ« ahosi, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

kuntinÄ«jÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [344] 4. ambajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Ee III 137/ __nÄ«liyaá¹ƒ maá¹‡á¸• ayatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaa
ambagopakattheraá¹ƒ Ä• rabbha kathesi. so kira mahallakakÄ• le pabbajitvÄ• jetavanapac
paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• ambe rakkhanto patitÄ• ni ambapakkÄ• ni khÄ• danto vicar
sambandhamanussÄ• nampi deti. tasmiá¹ƒ bhikkhÄ• cÄ• raá¹ƒ paviá¹-á¹-he ambacorakÄ•
ca gahetvÄ• ca gacchanti. tasmiá¹ƒ khaá¹‡e catasso seá¹-á¹-hidhÄ«taro aciravatiyaá¹ƒ nhÄ
taá¹ƒ ambavanaá¹ƒ pavisiá¹ƒsu. mahallako Ä• gantvÄ• tÄ• disvÄ• ``tumhehi me ambÄ• n
``bhante, mayaá¹ƒ idÄ• neva Ä• gatÄ• , na tumhÄ• kaá¹ƒ ambÄ• ni khÄ• dÄ• mÄ• â€™â€™
karothÄ• â€™â€™ ti? ``karoma, bhanteâ€™â€™ ti sapathaá¹ƒ kariá¹ƒsu. mahallako tÄ• sa
lajjÄ• petvÄ• vissajjesi. tassa taá¹ƒ kiriyaá¹ƒ sutvÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ katha
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asuko kira mahallako attano vasanakaá¹ƒ ambavanaá¹ƒ
seá¹-á¹-hidhÄ«taro sapathaá¹ƒ kÄ• retvÄ• lajjÄ• petvÄ• vissajjesÄ«â€™â€™ ti. satthÄ• Ä
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepesa ambagopako hutvÄ• catasso seá¹-á¹-hidhÄ«taro sapathaá¹ƒ kÄ• ret
vissajjesÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakkattaá¹ƒ kÄ• resi.

kÅ«á¹-ajaá¹-ilo bÄ• rÄ• á¹‡asiá¹ƒ upanissÄ• ya nadÄ«tÄ«re ambavane paá¹‡á¹‡asÄ• laá¹ƒ
patitÄ• ni ambapakkÄ• ni khÄ• danto sambandhamanussÄ• nampi dento nÄ• nappakÄ• rer
kappento vicarati. tadÄ• sakko devarÄ• jÄ• ``ke nu kho loke mÄ• tÄ• pitaro upaá¹-á¹-hahar
jeá¹-á¹-hÄ• pacayanakammaá¹ƒ karonti, dÄ• naá¹ƒ denti, sÄ«laá¹ƒ rakkhanti, uposathakam
pabbajitÄ• samaá¹‡adhamme yuttapayuttÄ• viharanti, ke anÄ• cÄ• raá¹ƒ carantÄ«â€™â€™
ambagopakaá¹ƒ \Ee III 138/ anÄ• cÄ• raá¹ƒ kÅ«á¹-ajaá¹-ilaá¹ƒ disvÄ• ``ayaá¹ƒ kÅ«á¹-ajaá¹
kasiá¹‡aparikammÄ• diá¹ƒ attano samaá¹‡adhammaá¹ƒ pahÄ• ya ambavanaá¹ƒ \Ne III 118
saá¹ƒvejessÄ• mi naâ€™â€™ nti tassa gÄ• maá¹ƒ bhikkhÄ• ya paviá¹-á¹-hakÄ• le attano Ä
corehi vilumbite viya akÄ• si.

tadÄ• bÄ• rÄ• á¹‡asito catasso seá¹-á¹-hidhÄ«taro taá¹ƒ ambavanaá¹ƒ pavisiá¹ƒsu. kÅ«á¹
``tumhehi me ambÄ• ni khÄ• ditÄ• nÄ«â€™â€™ ti palibuddhi. ``bhante, mayaá¹ƒ idÄ• neva
khÄ• dÄ• mÄ• â€™â€™ ti. ``tena hi sapathaá¹ƒ karothÄ• â€™â€™ ti? ``katvÄ• ca pana ga
``Ä• ma, labhissathÄ• â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti tÄ• su jeá¹-á¹-hikÄ• sapath
gÄ• thamÄ• ha ---

169__._ á¹• 21 ``yo nÄ«liyaá¹ƒ maá¹‡á¸• ayati, saá¹‡á¸• Ä• sena vihaÃ±Ã±ati.

tassa sÄ• vasamanvetu, yÄ• te ambe avÄ• harÄ«â€™â€™ ti ||

tassattho --- yo puriso palitÄ• naá¹ƒ kÄ• á¸·avaá¹‡á¹‡akaraá¹‡atthÄ• ya nÄ«laphalÄ• dÄ«n
nÄ«liyaá¹ƒ maá¹‡á¸• ayati, nÄ«lakesantare ca uá¹-á¹-hitaá¹ƒ \Be III 127/ palitaá¹ƒ uddharan
vihaÃ±Ã±ati kilamati, tassa evarÅ«passa mahallakassa sÄ• vasaá¹ƒ anvetu, tathÄ• rÅ«paá
te ambe avÄ• harÄ«ti.

tÄ• paso ``tvaá¹ƒ ekamantaá¹ƒ tiá¹-á¹-hÄ• hÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ seá¹-á¹-hidhÄ«
kÄ• resi. sÄ• sapathaá¹ƒ karontÄ« dutiyaá¹ƒ gÄ• thamÄ• ha ---

170__._ á¹• 21 ``vÄ«saá¹ƒ vÄ• paÃ±cavÄ«saá¹ƒ vÄ• , Å«natiá¹ƒsaá¹ƒva jÄ• tiyÄ• .

tÄ• disÄ• pati mÄ• laddhÄ• , yÄ• te ambe avÄ• harÄ«â€™â€™ ti ||

tassattho --- nÄ• riyo nÄ• ma pannarasasoá¸·asavassikakÄ• le purisÄ• naá¹ƒ piyÄ• honti.
avÄ• hari, sÄ• evarÅ«pe yobbane patiá¹ƒ alabhitvÄ• jÄ• tiyÄ• vÄ«saá¹ƒ vÄ• paÃ±cavÄ«s
Å«natÄ• ya Å«natiá¹ƒsaá¹ƒ vÄ• vassÄ• ni patvÄ• tÄ• disÄ• paripakkavayÄ• hutvÄ• pi pa

tÄ• yapi sapathaá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hitÄ• ya tatiyÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

171__._ á¹• 21 ``dÄ«ghaá¹ƒ \Ne III 119/ \Ee III 139/ gacchatu addhÄ• naá¹ƒ, ekikÄ• abhisÄ

saá¹…kete pati mÄ• adda, yÄ• te ambe avÄ• harÄ«â€™â€™ ti ||

tassattho --- yÄ• te ambe avÄ• hari, sÄ• patiá¹ƒ patthayamÄ• nÄ• tassa santikaá¹ƒ abhis
abhisÄ• rikÄ• nÄ• ma hutvÄ• ekikÄ• adutiyÄ• gÄ• vutadvigÄ• vutamattaá¹ƒ dÄ«ghaá¹ƒ a
ca tasmiá¹ƒ asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma Ä• gaccheyyÄ• sÄ«ti kate saá¹…kete taá¹ƒ patiá

tÄ• yapi sapathaá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hitÄ• ya catutthÄ• catutthaá¹ƒ gÄ• thamÄ• ha

172__._ á¹• 21 ``alaá¹…katÄ• suvasanÄ• , mÄ• linÄ« candanussadÄ• .

ekikÄ• sayane setu, yÄ• te ambe avÄ• harÄ«â€™â€™ ti || --- sÄ• uttÄ• natthÄ• yeva.

tÄ• paso ``tumhehi atibhÄ• riyÄ• sapathÄ• katÄ• , aÃ±Ã±ehi ambÄ• ni khÄ• ditÄ• ni bhav
tumheâ€™â€™ ti tÄ• uyyojesi. sakko bheravarÅ«pÄ• rammaá¹‡aá¹ƒ dassetvÄ• kÅ«á¹-atÄ

satthÄ• \Be III 128/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
ayaá¹ƒ ambagopako mahallako ahosi, catasso seá¹-á¹-hidhÄ«taro etÄ• yeva, sakko pana al

ambajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [345] 5. rÄ• jakumbhajÄ• takavaá¹‡á¹‡anÄ•

__vanaá¹ƒ yadaggi dahatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ alasabhikkhuá¹ƒ
kira sÄ• vatthivÄ• sÄ« kulaputto sÄ• sane uraá¹ƒ datvÄ• pabbajitvÄ• pi alaso ahosi
uddesaparipucchÄ• yonisomanasikÄ• ravattapaá¹-ivattÄ• dÄ«hi paribÄ• hiro nÄ«varaá¹‡Ä•
nisinnaá¹-á¹-hÄ• nÄ• dÄ«su iriyÄ• pathesu tathÄ• eva hoti. tassa taá¹ƒ Ä• lasiyabhÄ• vaá¹
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asuko nÄ• ma bhikkhu e
pabbajitvÄ• \Ne III 120/ Ä• lasiyo kusÄ«to nÄ«varaá¹‡Ä• bhibhÅ«to viharatÄ«â€™â€™ ti \E
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepesa Ä• lasiyoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa amaccaratana
bÄ• rÄ• á¹‡asirÄ• jÄ• Ä• lasiyajÄ• tiko ahosi. bodhisatto ``rÄ• jÄ• naá¹ƒ pabodhessÄ• mÄ«
upadhÄ• rento vicarati. athekadivasaá¹ƒ rÄ• jÄ• uyyÄ• naá¹ƒ gantvÄ• amaccagaá¹‡apariv
rÄ• jakumbhaá¹ƒ nÄ• ma Ä• lasiyaá¹ƒ passi. tathÄ• rÅ«pÄ• kira Ä• lasiyÄ• sakaladivasaá¹
ekadvaá¹…gulamattameva gacchanti. rÄ• jÄ• taá¹ƒ disvÄ• ``vayassa ko nÄ• ma soâ€™â€

mahÄ• satto ``rÄ• jakumbho nÄ• mesa, mahÄ• rÄ• ja, Ä• lasiyo. evarÅ«po hi sakaladivasaá
ekaá¹…guladvaá¹…gulamattameva gacchatÄ«â€™â€™ ti vatvÄ• tena saddhiá¹ƒ sallapant
tumhÄ• kaá¹ƒ dandhagamanaá¹ƒ imasmiá¹ƒ araÃ±Ã±e dÄ• vaggimhi uá¹-á¹-hite kiá¹ƒ karot
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

173__._ á¹• 21 ``vanaá¹ƒ \Be III 129/ yadaggi dahati, pÄ• vako kaá¹‡havattanÄ«.

kathaá¹ƒ karosi pacalaka, evaá¹ƒ dandhaparakkamoâ€™â€™ ti ||

tattha __yadaggÄ«_ti yadÄ• aggi. __pÄ• vako kaá¹‡havattanÄ«_ti aggino vevacanaá¹ƒ. __
Ä• lapati. so hi calanto calanto gacchati, niccaá¹ƒ vÄ• pacalÄ• yati, tasmÄ• ``pacalakoâ€™
__dandhaparakkamo_ti garuvÄ«riyo.

taá¹ƒ sutvÄ• rÄ• jakumbho dutiyaá¹ƒ gÄ• thamÄ• ha ---

174__._ á¹• 21 ``bahÅ«ni rukkhachiddÄ• ni, pathabyÄ• vivarÄ• ni ca.

tÄ• ni ce nÄ• bhisambhoma, hoti no kÄ• lapariyÄ• yoâ€™â€™ ti ||

tassattho --- paá¹‡á¸• ita, amhÄ• kaá¹ƒ ito uttarigamanaá¹ƒ nÄ• ma natthi. imasmiá¹ƒ pana
rukkhachiddÄ• ni pathaviyaá¹ƒ vivarÄ• ni ca bahÅ«ni. yadi tÄ• ni na pÄ• puá¹‡Ä• ma, __hot
maraá¹‡ameva no hotÄ«ti.

taá¹ƒ \Ee III 141/ sutvÄ• bodhisatto itarÄ• dve gÄ• thÄ• abhÄ• si ---

175__._ á¹• 21 ``yo \Ne III 121/ dandhakÄ• le tarati, taraá¹‡Ä«ye ca dandhati.

sukkhapaá¹‡á¹‡aá¹ƒva akkamma, atthaá¹ƒ bhaÃ±jati attano ||

176__._ á¹• 21 ``yo dandhakÄ• le dandheti, taraá¹‡Ä«ye ca tÄ• rayi.

sasÄ«va rattiá¹ƒ vibhajaá¹ƒ, tassattho paripÅ«ratÄ«â€™â€™ ti ||

tattha __dandhakÄ• le_ti tesaá¹ƒ tesaá¹ƒ kammÄ• naá¹ƒ saá¹‡ikaá¹ƒ kattabbakÄ• le. __tar
vegena tÄ• ni kammÄ• ni karoti. __sukkhapaá¹‡á¹‡aá¹ƒvÄ• _ti yathÄ• vÄ• tÄ• tapasukkhaa
puriso akkamitvÄ• bhaÃ±jeyya, tattheva cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kareyya, evaá¹ƒ so attan
bhaÃ±jati. __dandhetÄ«_ti dandhayati dandhakÄ• tabbÄ• ni kammÄ• ni dandhameva karoti
turitakÄ• tabbÄ• ni kammÄ• ni turitova karoti. __sasÄ«va rattiá¹ƒ vibhaja_nti yathÄ• cando

rattiá¹ƒ jotayamÄ• no kÄ• á¸·apakkharattito rattiá¹ƒ vibhajanto divase divase paripÅ«rati, eva
purisassa attho paripÅ«ratÄ«ti vuttaá¹ƒ hoti.

rÄ• jÄ• \Be III 130/ bodhisattassa vacanaá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya analaso jÄ• to.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

rÄ• jakumbhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [346] 6. kesavajÄ• takavaá¹‡á¹‡anÄ•

__manussindaá¹ƒ jahitvÄ• nÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto vissÄ• sabhojanaá¹ƒ
anÄ• thapiá¹‡á¸• ikassa kira gehe paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ nibaddhabhattaá¹ƒ ho
\Ee III 142/ bhikkhusaá¹…ghassa opÄ• nabhÅ«taá¹ƒ kÄ• sÄ• vapajjotaá¹ƒ isivÄ• tapaá¹-ivÄ
rÄ• jÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto seá¹-á¹-hino nivesane bhikkhusaá¹…ghaá¹ƒ dis
ariyasaá¹…ghassa nibaddhaá¹ƒ bhikkhaá¹ƒ dassÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• s
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ nibaddhaá¹ƒ bhikkhaá¹ƒ paá¹-á¹-hapesi. tato paá¹-á¹-hÄ
nibaddhaá¹ƒ bhikkhÄ• diyyati, tivassikagandhasÄ• libhojanaá¹ƒ paá¹‡Ä«taá¹ƒ. vissÄ• sena
dÄ• yakÄ• natthi, rÄ• jayutte dÄ• pesi. bhikkhÅ« nisÄ«ditvÄ• \Ne III 122/ bhuÃ±jituá¹ƒ na i
nÄ• naggarasabhattaá¹ƒ gahetvÄ• attano attano upaá¹-á¹-hÄ• kakulaá¹ƒ gantvÄ• taá¹ƒ bh
dinnaá¹ƒ lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• bhuÃ±janti.

athekadivasaá¹ƒ raÃ±Ã±o bahuá¹ƒ phalÄ• phalaá¹ƒ Ä• hariá¹ƒsu. rÄ• jÄ• ``saá¹…ghassa
manussÄ• bhattaggaá¹ƒ gantvÄ• ekabhikkhumpi adisvÄ• ``eko bhikkhupi natthÄ«â€™â€™
``nanu velÄ• yeva tÄ• vÄ• â€™â€™ ti? ``Ä• ma, velÄ• , bhikkhÅ« pana tumhÄ• kaá¹ƒ gehe
attano vissÄ• sikÄ• naá¹ƒ upaá¹-á¹-hÄ• kÄ• naá¹ƒ gehaá¹ƒ gantvÄ• tesaá¹ƒ datvÄ• tehi di
paá¹‡Ä«taá¹ƒ vÄ• bhuÃ±jantÄ«â€™â€™ ti. rÄ• jÄ• ``amhÄ• kaá¹ƒ bhattaá¹ƒ paá¹‡Ä«taá¹ƒ
abhutvÄ• aÃ±Ã±aá¹ƒ bhuÃ±janti, satthÄ• raá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• vihÄ
vanditvÄ• pucchi. satthÄ• ``mahÄ• rÄ• ja, bhojanaá¹ƒ nÄ• ma vissÄ• saparamaá¹ƒ, tumhÄ
vissÄ• saá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• sinehena dÄ• yakÄ• naá¹ƒ abhÄ• vÄ• bhikkhÅ« bh
vissÄ• sikaá¹-á¹-hÄ• ne paribhuÃ±janti. mahÄ• rÄ• ja, vissÄ• sasadiso aÃ±Ã±o raso nÄ• ma
dinnaá¹ƒ catumadhurampi hi vissÄ• sikena dinnaá¹ƒ sÄ• mÄ• kabhattaá¹ƒ na agghati. porÄ
uppanne raÃ±Ã±Ä• paÃ±ca vejjakulÄ• ni gahetvÄ• bhesajje kÄ• ritepi roge avÅ«pasante v
gantvÄ• aloá¹‡akaá¹ƒ sÄ• mÄ• kanÄ«vÄ• rayÄ• guÃ±ceva udakamattasittaá¹ƒ aloá¹‡akap
nirogÄ• jÄ• tÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he brÄ

``kappakumÄ• roâ€™â€™ tissa \Ee III 143/ nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto takkasilÄ•
uggaá¹‡hitvÄ• aparabhÄ• ge isipabbajjaá¹ƒ pabbaji. tadÄ• kesavo nÄ• ma tÄ• paso paÃ±c
gaá¹‡asatthÄ• hutvÄ• himavante vasati. bodhisatto tassa santikaá¹ƒ gantvÄ• paÃ±cannaá
jeá¹-á¹-hantevÄ• siko hutvÄ• vihÄ• si, kesavatÄ• pasassa hitajjhÄ• sayo sasineho ahosi. te
ativiya vissÄ• sikÄ• ahesuá¹ƒ. aparabhÄ• ge kesavo te tÄ• pase Ä• dÄ• ya loá¹‡ambilasev
gantvÄ• bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase nagaraá¹ƒ bhikkhÄ•
agamÄ• si. rÄ• jÄ• isigaá¹‡aá¹ƒ disvÄ• pakkosÄ• petvÄ• antonivesane bhojetvÄ• paá¹-iÃ
vasÄ• pesi. atha vassÄ• ratte atikkante kesavo rÄ• jÄ• naá¹ƒ Ä• pucchi. rÄ• jÄ• ``bhante, tu
tÄ• va upanissÄ• ya vasatha, daharatÄ• pase himavantaá¹ƒ pesethÄ• â€™â€™ ti Ä• ha. so
jeá¹-á¹-hantevÄ• sikena saddhiá¹ƒ te himavantaá¹ƒ pesetvÄ• sayaá¹ƒ ekakova ohiyi. kappo
tÄ• pasehi saddhiá¹ƒ vasi.

kesavo \Ne III 123/ kappena vinÄ• vasanto ukkaá¹‡á¹-hitvÄ• taá¹ƒ daá¹-á¹-hukÄ• mo hutv
tassa niddaá¹ƒ alabhantassa sammÄ• Ä• hÄ• ro na pariá¹‡Ä• maá¹ƒ gacchati, lohitapakkha
vedanÄ• vattanti. rÄ• jÄ• paÃ±ca vejjakulÄ• ni gahetvÄ• tÄ• pasaá¹ƒ paá¹-ijaggi, rogo na
rÄ• jÄ• naá¹ƒ Ä• ha ``mahÄ• rÄ• ja, kiá¹ƒ mayhaá¹ƒ maraá¹‡aá¹ƒ icchatha, udÄ• hu arogab
``arogabhÄ• vaá¹ƒ, bhanteâ€™â€™ ti. ``tena hi maá¹ƒ himavantaá¹ƒ pesethÄ• â€™â€™ ti.
rÄ• jÄ• nÄ• radaá¹ƒ nÄ• ma amaccaá¹ƒ pakkÄ• sÄ• petvÄ• ``nÄ• rada, amhÄ• kaá¹ƒ bhad
saddhiá¹ƒ himavantaá¹ƒ yÄ• hÄ«â€™â€™ ti pesesi. nÄ• rado taá¹ƒ tattha netvÄ• paccÄ• g
diá¹-á¹-hamatteyeva cetasikarogo vÅ«pasanto, ukkaá¹‡á¹-hÄ• paá¹-ippassambhi. athassa k
adhÅ«panena \Ee III 144/ udakamattasittapaá¹‡á¹‡ena saddhiá¹ƒ sÄ• mÄ• kanÄ«vÄ• rayÄ•
taá¹…khaá¹‡aÃ±Ã±eva lohitapakkhandikÄ• paá¹-ippassambhi.

puna rÄ• jÄ• nÄ• radaá¹ƒ pesesi ``gaccha kesavassa tÄ• pasassa pavattiá¹ƒ jÄ• nÄ• hÄ«â
arogaá¹ƒ disvÄ• ``bhante, bÄ• rÄ• á¹‡asirÄ• jÄ• paÃ±ca vejjakulÄ• ni gahetvÄ• paá¹-ijagg
nÄ• sakkhi, kathaá¹ƒ te kappo paá¹-ijaggÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• h

177__._ á¹• 21 ``manussindaá¹ƒ jahitvÄ• na, sabbakÄ• masamiddhinaá¹ƒ.

kathaá¹ƒ nu bhagavÄ• kesÄ«, kappassa ramati assameâ€™â€™ ti ||

tattha __manussinda_nti manussÄ• naá¹ƒ indaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• naá¹ƒ. __kathaá¹ƒ
nu kho upÄ• yena ayaá¹ƒ amhÄ• kaá¹ƒ bhagavÄ• kesavatÄ• paso kappassa assame rama

evaá¹ƒ aÃ±Ã±ehi saddhiá¹ƒ sallapanto viya kesavassa abhiratikÄ• raá¹‡aá¹ƒ pucchi. taá¹ƒ
dutiyaá¹ƒ gÄ• thamÄ• ha ---

178__._ á¹• 21 ``sÄ• dÅ«ni ramaá¹‡Ä«yÄ• ni, santi vakkhÄ• manoramÄ• .

subhÄ• sitÄ• ni kappassa, nÄ• rada ramayanti maâ€™â€™ nti ||

tattha __vakkhÄ• _ti rukkhÄ• . pÄ• á¸·iyaá¹ƒ pana ``rukkhÄ• â€™â€™ tveva likhitaá¹ƒ. __s
kathitÄ• ni subhÄ• sitÄ• ni maá¹ƒ ramayantÄ«ti attho.

evaÃ±ca \Ne III 124/ pana vatvÄ• ``evaá¹ƒ maá¹ƒ abhiramÄ• pento kappo aloá¹‡akaá¹ƒ ad
udakasittapaá¹‡á¹‡amissaá¹ƒ sÄ• mÄ• kanÄ«vÄ• rayÄ• guá¹ƒ pÄ• yesi, tÄ• ya me sarÄ«re
jÄ• tomhÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• nÄ• rado tatiyaá¹ƒ gÄ• thamÄ• ha ---

179__._ á¹• 21 ``sÄ• lÄ«naá¹ƒ \Be III 133/ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá

kathaá¹ƒ sÄ• mÄ• kanÄ«vÄ• raá¹ƒ, aloá¹‡aá¹ƒ chÄ• dayanti taâ€™â€™ nti ||

tattha \Ee III 145/ __bhuÃ±je_ti bhuÃ±jasi, ayameva vÄ• pÄ• á¹-ho. __chÄ• dayantÄ«_ti ch
toseti. gÄ• thÄ• bandhasukhatthaá¹ƒ pana anunÄ• siko kato. idaá¹ƒ vuttaá¹ƒ hoti --- yo tvaá
maá¹ƒsÅ«pasecanaá¹ƒ rÄ• jakule rÄ• jÄ• rahaá¹ƒ sÄ• libhattaá¹ƒ bhuÃ±jasi, taá¹ƒ kathamid
aloá¹‡aá¹ƒ pÄ«á¹‡eti toseti, kathaá¹ƒ te etaá¹ƒ ruccatÄ«ti.

taá¹ƒ sutvÄ• kesavo catutthaá¹ƒ gÄ• thamÄ• ha ---

180__._ á¹• 21 ``sÄ• duá¹ƒ vÄ• yadi vÄ• sÄ• duá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

vissattho yattha bhuÃ±jeyya, vissÄ• saparamÄ• rasÄ• â€™â€™ ti ||

tattha __yadi vÄ• sÄ• du_nti yadi vÄ• asÄ• duá¹ƒ. __vissattho_ti nirÄ• saá¹…ko vissÄ• sap
bhuÃ±jeyyÄ• _ti yasmiá¹ƒ nivesane evaá¹ƒ bhuÃ±jeyya, tattha evaá¹ƒ bhuttaá¹ƒ yaá¹ƒkiÃ±c
kasmÄ• ? yasmÄ• __vissÄ• saparamÄ• rasÄ• , _ vissÄ• so paramo uttamo etesanti vissÄ•
vissÄ• sasadiso hi aÃ±Ã±o raso nÄ• ma natthi. avissÄ• sikena hi dinnaá¹ƒ catumadhurampi
ambilakaÃ±jiyaá¹ƒ na agghatÄ«ti.

nÄ• rado tassa vacanaá¹ƒ sutvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``kesavo idaá¹ƒ nÄ• ma ka

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ•
sÄ• riputto, kesavo bakabrahmÄ• , kappo pana ahameva ahosiâ€™â€™ nti.

kesavajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [347] 7. ayakÅ«á¹-ajÄ• takavaá¹‡á¹‡anÄ•

__sabbÄ• yasa_nti \Ne III 125/ \Be III 134/ idaá¹ƒ satthÄ• jetavane viharanto lokatthacariya
kathesi. vatthu __mahÄ• kaá¹‡hajÄ• take_ (J I 12.61 Ä• dayo) Ä• vi bhavissati.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
vayappatto uggahitasabbasippo pitu accayena rajje patiá¹-á¹-hÄ• ya dhammena rajjaá¹ƒ kÄ
devamaá¹…galikÄ• hutvÄ• bahÅ« ajeá¸·akÄ• dayo \Ee III 146/ mÄ• retvÄ• devatÄ• naá¹ƒ
bodhisatto ``pÄ• á¹‡o na hantabboâ€™â€™ ti bheriá¹ƒ carÄ• pesi. yakkhÄ• balikammaá¹ƒ
kujjhitvÄ• himavante yakkhasamÄ• gamaá¹ƒ gantvÄ• bodhisattassa mÄ• raá¹‡atthÄ• ya e
pesesuá¹ƒ. so kaá¹‡á¹‡ikamattaá¹ƒ mahantaá¹ƒ Ä• dittaá¹ƒ ayakÅ«á¹-aá¹ƒ gahetvÄ• ``imin
mÄ• ressÄ• mÄ«â€™â€™ ti Ä• gantvÄ• majjhimayÄ• masamanantare bodhisattassa saya
khaá¹‡e sakkassa Ä• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajjamÄ• no taá¹ƒ kÄ• raá
Ä• dÄ• ya gantvÄ• yakkhassa upari aá¹-á¹-hÄ• si. bodhisatto yakkhaá¹ƒ disvÄ• ``kiá¹ƒ nu
á¹-hito, udÄ• hu mÄ• retukÄ• moâ€™â€™ ti tena saddhiá¹ƒ sallapanto paá¹-hamaá¹ƒ gÄ• t

181__._ á¹• 21 ``sabbÄ• yasaá¹ƒ kÅ«á¹-amatippamÄ• á¹‡aá¹ƒ, paggayha yo tiá¹-á¹-hasi an

rakkhÄ• ya me tvaá¹ƒ vihito nusajja, udÄ• hu me cetayase vadhÄ• yÄ• â€™â€™ ti ||

tattha __vihito nusajjÄ• _ti vihito nu asi ajja.

bodhisatto pana yakkhameva passati, na sakkaá¹ƒ. yakkho sakkassa bhayena bodhisattaá
sakkoti. so bodhisattassa kathaá¹ƒ sutvÄ• ``mahÄ• rÄ• ja, nÄ• haá¹ƒ tava rakkhaá¹‡atthÄ•
jalitena ayakÅ«á¹-ena paharitvÄ• taá¹ƒ mÄ• ressÄ• mÄ«ti Ä• gatomhi, sakkassa bhayena t
sakkomÄ«â€™â€™ ti etamatthaá¹ƒ dÄ«pento dutiyaá¹ƒ gÄ• thamÄ• ha ---

182__._ á¹• 21 ``dÅ«to \Be III 135/ ahaá¹ƒ rÄ• jidha rakkhasÄ• naá¹ƒ, vadhÄ• ya tuyhaá¹ƒ p

indo ca taá¹ƒ rakkhati devarÄ• jÄ• , tenuttamaá¹…gaá¹ƒ na te phÄ• layÄ• mÄ«â€™â€™ ti |

taá¹ƒ sutvÄ• bodhisatto itarÄ• dve gÄ• thÄ• abhÄ• si ---

183__._ á¹• 21 ``sace \Ne III 126/ ca maá¹ƒ rakkhati devarÄ• jÄ• , devÄ• namindo maghavÄ

kÄ• maá¹ƒ \Ee III 147/ pisÄ• cÄ• vinadantu sabbe, na santase rakkhasiyÄ• pajÄ• ya ||

184__._ á¹• 21 ``kÄ• maá¹ƒ kandantu kumbhaá¹‡á¸• Ä• , sabbe paá¹ƒsupisÄ• cakÄ• .

nÄ• laá¹ƒ pisÄ• cÄ• yuddhÄ• ya, mahatÄ« sÄ• vibhiá¹ƒsikÄ• â€™â€™ ti ||

tattha __rakkhasiyÄ• pajÄ• yÄ• _ti rakkhasisaá¹…khÄ• tÄ• ya pajÄ• ya, rakkhasasattÄ• na
__kumbhaá¹‡á¸• Ä• _ti kumbhamattarahassaá¹…gÄ• mahodarÄ• yakkhÄ• . __paá¹ƒsupis
pisÄ• cÄ• . __nÄ• la_nti pisÄ• cÄ• nÄ• ma mayÄ• saddhiá¹ƒ yuddhÄ• ya na samatthÄ• . _
yaá¹ƒ panete yakkhÄ• sannipatitvÄ• vibhiá¹ƒsikaá¹ƒ dassenti, sÄ• mahatÄ« vibhiá¹ƒsikÄ•
bhayakÄ• raá¹‡adassanamattameva mayhaá¹ƒ, na panÄ• haá¹ƒ bhÄ• yÄ• mÄ«ti attho.

sakko yakkhaá¹ƒ palÄ• petvÄ• mahÄ• sattaá¹ƒ ovaditvÄ• ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, it
mamÄ• yattÄ• â€™â€™ ti vatvÄ• sakaá¹-á¹-hÄ• nameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sal
bÄ• rÄ• á¹‡asirÄ• jÄ• ahameva ahosiâ€™â€™ nti.

ayakÅ«á¹-ajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [348] 8. araÃ±Ã±ajÄ• takavaá¹‡á¹‡anÄ•

__araÃ±Ã±Ä• _ \Be III 136/ __gÄ• mamÄ• gammÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto t
Ä• rabbha kathesi. vatthu __cÅ«á¸·anÄ• radakassapajÄ• take_ (J I 13.40 Ä• dayo) Ä• vi bha

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ uggahitasippo bhariyÄ• ya kÄ• lakatÄ• ya puttaá¹ƒ gahetvÄ• isipabbajjaá¹
vasanto puttaá¹ƒ assamapade á¹-hapetvÄ• phalÄ• phalatthÄ• ya gacchati. tadÄ• coresu p
karamare gahetvÄ• gacchantesu ekÄ• kumÄ• rikÄ• palÄ• yitvÄ• taá¹ƒ assamapadaá¹ƒ p
148/ palobhetvÄ• sÄ«lavinÄ• saá¹ƒ pÄ• petvÄ• ``ehi gacchÄ• mÄ• â€™â€™ ti Ä• ha. ``pit
Ä• gacchatu, taá¹ƒ passitvÄ• gamissÄ• mÄ«â€™â€™ ti. ``tena hi disvÄ• Ä• gacchÄ• â€™
antarÄ• magge nisÄ«di. tÄ• pasakumÄ• ro pitari Ä• gate paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

185__._ á¹• 21 ``araÃ±Ã±Ä• gÄ• mamÄ• gamma, kiá¹ƒsÄ«laá¹ƒ kiá¹ƒvataá¹ƒ ahaá¹ƒ.

purisaá¹ƒ tÄ• ta seveyyaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __araÃ±Ã±Ä• gÄ• mamÄ• gammÄ• _ti tÄ• ta ahaá¹ƒ ito araÃ±Ã±ato manussapatha
vasanagÄ• maá¹ƒ patvÄ• kiá¹ƒ karomÄ«ti.

athassa pitÄ• ovÄ• daá¹ƒ dadanto tisso gÄ• thÄ• abhÄ• si ---

186__._ á¹• 21 ``yo taá¹ƒ vissÄ• saye tÄ• ta, vissÄ• saÃ±ca khameyya te.

sussÅ«sÄ« ca titikkhÄ« ca, taá¹ƒ bhajehi ito gato ||

187__._ á¹• 21 ``yassa kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

urasÄ«va patiá¹-á¹-hÄ• ya, taá¹ƒ bhajehi ito gato ||

188__._ á¹• 21 ``haliddirÄ• gaá¹ƒ kapicittaá¹ƒ, purisaá¹ƒ rÄ• gavirÄ• ginaá¹ƒ.

tÄ• disaá¹ƒ tÄ• ta mÄ• sevi, nimmanussampi ce siyÄ• â€™â€™ ti ||

 tattha \Be III 137/ __yo taá¹ƒ vissÄ• saye_ti yo puriso taá¹ƒ vissÄ• seyya na parisaá¹…keyy
khameyya te_ti yo ca attani kayiramÄ• naá¹ƒ tava vissÄ• saá¹ƒ patto nirÄ• saá¹…ko taá¹ƒ k
yo ca tava vissÄ• savacanaá¹ƒ sotumicchati. __titikkhÄ«_ti yo ca tayÄ• kataá¹ƒ aparÄ• dha
bhajehÄ«_ti taá¹ƒ purisaá¹ƒ bhajeyyÄ• si payirupÄ• seyyÄ• si. __urasÄ«va patiá¹-á¹-hÄ• yÄ
patiá¹-á¹-hÄ• ya vaá¸• á¸• hito orasaputto tvampi tÄ• diso urasi patiá¹-á¹-hitaputto viya hutvÄ
purisaá¹ƒ bhajeyyÄ• sÄ«ti attho.

 __haliddirÄ• ga_nti haliddirÄ• gasadisaá¹ƒ athiracittaá¹ƒ. __kapicitta_nti lahuparivattitÄ• ya
makkaá¹-acittaá¹ƒ. __rÄ• gavirÄ• gina_nti muhutteneva rajjanavirajjanasabhÄ• vaá¹ƒ. __nin
sacepi sakalaá¹ƒ jambudÄ«patalaá¹ƒ kÄ• yaduccaritÄ• divirahitassa manussassa abhÄ• ve
III 128/, tathÄ• pi, tÄ• ta, tÄ• disaá¹ƒ lahucittaá¹ƒ mÄ• sevi, sabbampi manussapathaá¹ƒ vi
vuttaguá¹‡asampannameva bhajeyyÄ• sÄ«ti attho.

 taá¹ƒ \Ee III 149/ sutvÄ• tÄ• pasakumÄ• ro ``ahaá¹ƒ, tÄ• ta, imehi guá¹‡ehi samannÄ• gat
labhissÄ• mi, na gacchÄ• mi, tumhÄ• kaÃ±Ã±eva santike vasissÄ• mÄ«â€™â€™ ti vatvÄ•
kasiá¹‡aparikammaá¹ƒ Ä• cikkhi. ubhopi aparihÄ«najjhÄ• nÄ• brahmalokaparÄ• yaá¹‡Ä• a

 satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• put
ahesuá¹ƒ, pitÄ• tÄ• paso pana ahameva ahosiâ€™â€™ nti.

araÃ±Ã±ajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [349] 9. sandhibhedajÄ• takavaá¹‡á¹‡anÄ•

 __neva itthÄ«su sÄ• maÃ±Ã±a_nti idaá¹ƒ satthÄ• jetavane viharanto pesuÃ±Ã±asikkhÄ• p

ekasmiá¹ƒ kira samaye satthÄ• ``chabbaggiyÄ• bhikkhÅ« pesuÃ±Ã±aá¹ƒ upasaá¹ƒharantÄ
pakkosÄ• petvÄ• ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• n
vivÄ• dÄ• pannÄ• naá¹ƒ pesuÃ±Ã±aá¹ƒ upasaá¹ƒharatha, tena anuppannÄ• ni ceva bhaá¹‡
uppannÄ• ni ca \Be III 138/ bhiyyobhÄ• vÄ• ya saá¹ƒvattantÄ«â€™â€™ ti pucchitvÄ• ``sac
bhikkhÅ« garahitvÄ• ``bhikkhave, pisuá¹‡Ä• vÄ• cÄ• nÄ• ma tikhiá¹‡asattipahÄ• rasadisÄ
khippaá¹ƒ bhijjati, taÃ±ca pana gahetvÄ• attano mettibhindanakajano sÄ«hausabhasadiso
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa putto hutvÄ• v
takkasilÄ• yaá¹ƒ uggahitasippo pitu accayena dhammena rajjaá¹ƒ kÄ• resi. tadÄ• eko gopÄ
gÄ• vo paá¹-ijaggitvÄ• Ä• gacchanto ekaá¹ƒ gabbhiniá¹ƒ asallakkhetvÄ• pahÄ• ya Ä• gato
saddhiá¹ƒ vissÄ• so uppajji. tÄ• ubhopi daá¸·hamittÄ• hutvÄ• ekato vicaranti. aparabhÄ• g
sÄ«hÄ« sÄ«hapotakaá¹ƒ vijÄ• yi. te ubhopi janÄ• kulena Ä• gatamettiyÄ• daá¸·hamittÄ• h
III 150/. atheko vanacarako araÃ±Ã±aá¹ƒ pavisitvÄ• tesaá¹ƒ vissÄ• saá¹ƒ disvÄ• araÃ±Ã±
uppajjanakabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• raÃ±Ã±o datvÄ• \Ne III 1
araÃ±Ã±e acchariyaá¹ƒ diá¹-á¹-hapubbaâ€™â€™ nti raÃ±Ã±Ä• puá¹-á¹-ho ``deva, aÃ±Ã±a
ekaá¹ƒ pana sÄ«haÃ±ca usabhaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ vissÄ• sike ekato vicarante add
tatiye uppanne bhayaá¹ƒ bhavissati, yadÄ• tesaá¹ƒ tatiyaá¹ƒ passati, atha me Ä• cikkheyyÄ
``sÄ• dhu, devÄ• â€™â€™ ti.

vanacarake pana bÄ• rÄ• á¹‡asiá¹ƒ gate eko siá¹…gÄ• lo sÄ«haÃ±ca usabhaÃ±ca upaá¹-á
gantvÄ• taá¹ƒ disvÄ• ``tatiyassa uppannabhÄ• vaá¹ƒ raÃ±Ã±o kathessÄ• mÄ«â€™â€™ ti
cintesi ``mayÄ• á¹-hapetvÄ• sÄ«hamaá¹ƒsaÃ±ca usabhamaá¹ƒsaÃ±ca aÃ±Ã±aá¹ƒ akhÄ•
bhinditvÄ• imesaá¹ƒ maá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti. so ``ayaá¹ƒ taá¹ƒ evaá¹ƒ va
vadatÄ«â€™â€™ ti ubhopi te aÃ±Ã±amaÃ±Ã±aá¹ƒ bhinditvÄ• na cirasseva kalahaá¹ƒ kÄ•
akÄ• si. vanacarakopi gantvÄ• raÃ±Ã±o ``tesaá¹ƒ, deva, tatiyo uppannoâ€™â€™ ti Ä• ha.
``siá¹…gÄ• lo, devÄ• â€™â€™ ti. rÄ• jÄ• ``so ubho mitte bhinditvÄ• mÄ• rÄ• pessati, may
sampÄ• puá¹‡issÄ• mÄ• â€™â€™ ti vatvÄ• rathaá¹ƒ abhiruyha vanacarakena maggadesa
aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ katvÄ• jÄ«vitakkhayaá¹ƒ pattesu sampÄ• puá¹‡i. siá¹…gÄ•
ekavÄ• raá¹ƒ \Be III 139/ sÄ«hassa maá¹ƒsaá¹ƒ khÄ• dati, ekavÄ• raá¹ƒ usabhassa maá¹ƒs
ubhopi jÄ«vitakkhayappatte disvÄ• rathe á¹-hitova sÄ• rathinÄ• saddhiá¹ƒ sallapanto imÄ•

189__._ á¹• 21 ``neva \Ee III 151/ itthÄ«su sÄ• maÃ±Ã±aá¹ƒ, nÄ• pi bhakkhesu sÄ• rathi.

athassa sandhibhedassa, passa yÄ• va sucintitaá¹ƒ ||

190__._ á¹• 21 ``asi tikkhova maá¹ƒsamhi, pesuÃ±Ã±aá¹ƒ parivattati.

yatthÅ«sabhaÃ±ca sÄ«haÃ±ca, bhakkhayanti migÄ• dhamÄ• ||

191__._ á¹• 21 ``imaá¹ƒ so sayanaá¹ƒ seti, yamimaá¹ƒ passasi sÄ• rathi.

yo vÄ• caá¹ƒ sandhibhedassa, pisuá¹‡assa nibodhati ||

192__._ á¹• 21 ``te janÄ• sukhamedhanti, narÄ• saggagatÄ• riva.

ye vÄ• caá¹ƒ sandhibhedassa, nÄ• vabodhanti sÄ• rathÄ«â€™â€™ ti ||

tattha __neva itthÄ«sÅ«_ti samma sÄ• rathi, imesaá¹ƒ dvinnaá¹ƒ janÄ• naá¹ƒ neva itthÄ«su
\Ne III 130/, bhakkhesupi. aÃ±Ã±ameva hi itthiá¹ƒ sÄ«ho sevati, aÃ±Ã±aá¹ƒ usabho, aÃ±Ã±
khÄ• dati, aÃ±Ã±aá¹ƒ usabhoti attho. __athassÄ• _ti evaá¹ƒ kalahakÄ• raá¹‡e avijjamÄ• ne
mittasandhibhedakassa duá¹-á¹-hasiá¹…gÄ• lassa ``ubhinnaá¹ƒ maá¹ƒsaá¹ƒ khÄ• dissÄ• m
mÄ• rentassa __passa yÄ• va sucintitaá¹ƒ, _ sucintitaá¹ƒ jÄ• tanti adhippÄ• yo. __yatthÄ• _
parivattamÄ• ne. usabhaÃ±ca sÄ«haÃ±ca migÄ• dhamÄ• siá¹…gÄ• lÄ• khÄ• danti, taá¹ƒ
tikhiá¹‡o asi viya mittabhÄ• vaá¹ƒ chindantameva parivattatÄ«ti dÄ«peti.

__yamimaá¹ƒ passasÄ«_ti samma sÄ• rathi, yaá¹ƒ imaá¹ƒ passasi imesaá¹ƒ dvinnaá¹ƒ mat
puggalo sandhibhedassa pisuá¹‡assa pisuá¹‡avÄ• caá¹ƒ nibodhati gaá¹‡hÄ• ti, so imaá¹ƒ s
maratÄ«ti dasseti. __sukhamedhantÄ«_ti sukhaá¹ƒ vindanti labhanti. __narÄ• saggagatÄ•
dibbabhogasamaá¹…gino narÄ• viya te sukhaá¹ƒ vindanti. __nÄ• vabodhantÄ«_ti \Ee III 15
tÄ• disaá¹ƒ pana vacanaá¹ƒ sutvÄ• codetvÄ• sÄ• retvÄ• mettiá¹ƒ abhinditvÄ• pÄ• katikÄ

rÄ• jÄ• \Be III 140/ imÄ• gÄ• thÄ• bhÄ• sitvÄ• sÄ«hassa kesaracammanakhadÄ• á¹-hÄ•

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bÄ
ahosiâ€™â€™ nti.

sandhibhedajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [350] 10. devatÄ• paÃ±hajÄ• takavaá¹‡á¹‡anÄ•

__hanti hatthehi pÄ• dehÄ«_ti ayaá¹ƒ devatÄ• pucchÄ• __umaá¹…gajÄ• take_ (J II 22.590

devatÄ• paÃ±hajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

cÅ«á¸·akuá¹‡Ä• lavaggo paÃ±camo.

jÄ• takuddÄ• naá¹ƒ \Ne III 131/ ---

kÄ• liá¹…go assÄ• roho ca, ekarÄ• jÄ• ca daddaro.

sÄ«lavÄ«maá¹ƒsasujÄ• tÄ• , palÄ• so sakuá¹‡o chavo.

seyyoti dasa jÄ• takÄ• ||

pucimando kassapo ca, khantivÄ• dÄ« lohakumbhÄ«.

sabbamaá¹ƒsalÄ• bhÄ« saso, matÄ• rodakaá¹‡averÄ• .

tittiro succajo dasa ||

kuá¹-idÅ«so duddabhÄ• yo, brahmadattacammasÄ• á¹-ako.

godharÄ• jÄ• ca kakkÄ• ru, kÄ• kavatÄ« nanu sociyo.

kÄ• á¸·abÄ• hu sÄ«lavÄ«maá¹ƒso dasa ||

kokÄ• liko \Be III 141/ rathalaá¹-á¹-hi, pakkagodharÄ• jovÄ• dÄ• .

jambukabrahÄ• chatto ca, pÄ«á¹-hathusÄ• ca bÄ• veru.

visayhaseá¹-á¹-hi dasadhÄ• ||

kinnarÄ«vÄ• narakuntinÄ«, ambahÄ• rÄ« gajakumbho.

kesavÄ• yakÅ«á¹-Ä• raÃ±Ã±aá¹ƒ, sandhibhedo devatÄ• paÃ±hÄ• ||

vagguddÄ• naá¹ƒ ---

kÄ• liá¹…go pucimando ca, kuá¹-idÅ«sakakokilÄ• .

cÅ«á¸·akuá¹‡Ä• lavaggoti, paÃ±cavaggÄ• catukkamhi.

honti paÃ±Ã±Ä• sa jÄ• takÄ• ||

catukkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakanipÄ• to

1. maá¹‡ikuá¹‡á¸• alavaggo

á¹• 03 [351] 1. maá¹‡ikuá¹‡á¸• alajÄ• takavaá¹‡á¹‡anÄ•

__jÄ«no_ \Ne III 132/ \Ee III 153/ \Be III 142/ __rathassaá¹ƒ maá¹‡ikuá¹‡á¸• ale cÄ• _ti idaá
jetavane viharanto kosalaraÃ±Ã±o antepure sabbatthasÄ• dhakaá¹ƒ paduá¹-á¹-hÄ• maccaá
heá¹-á¹-hÄ• vitthÄ• ritameva. idha pana bodhisatto bÄ• rÄ• á¹‡asirÄ• jÄ• ahosi. paduá¹-á¹
kosalarÄ• jÄ• naá¹ƒ Ä• netvÄ• kÄ• sirajjaá¹ƒ gÄ• hÄ• petvÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• naá¹ƒ
pakkhipÄ• pesi. rÄ• jÄ• jhÄ• naá¹ƒ uppÄ• detvÄ• Ä• kÄ• se pallaá¹…kena nisÄ«di, corara
so bÄ• rÄ• á¹‡asirÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1__._ á¹• 21 ``jÄ«no rathassaá¹ƒ maá¹‡ikuá¹‡á¸• ale ca, putte ca dÄ• re ca tatheva jÄ«no.

sabbesu bhogesu asesakesu, kasmÄ• na santappasi sokakÄ• leâ€™â€™ ti ||

tattha __jÄ«no rathassaá¹ƒ maá¹‡ikuá¹‡á¸• ale cÄ• _ti mahÄ• rÄ• ja, tvaá¹ƒ rathaÃ±ca ass
maá¹‡ikuá¹‡á¸• alÄ• ni ca jÄ«no, ``jÄ«no rathasse ca maá¹‡ikuá¹‡á¸• ale cÄ• â€™â€™ tipi
nissesakesu.

taá¹ƒ \Ee III 154/ sutvÄ• bodhisatto imÄ• dve gÄ• thÄ• abhÄ• si ---

2__._ á¹• 21 ``pubbeva maccaá¹ƒ vijahanti bhogÄ• , macco vÄ• te pubbataraá¹ƒ jahÄ• ti.

asassatÄ• bhogino kÄ• makÄ• mi, tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• le ||

3__._ á¹• 21 ``udeti \Ne III 133/ \Be III 143/ Ä• pÅ«rati veti cando, atthaá¹ƒ tapetvÄ• na pale

viditÄ• mayÄ• sattuka lokadhammÄ• , tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• leâ€™â€™ ti |

tattha __pubbeva macca_nti maccaá¹ƒ vÄ• bhogÄ• pubbeva paá¹-hamataraÃ±Ã±eva vijal
pubbataraá¹ƒ jahÄ• ti. __kÄ• makÄ• mÄ«_ti corarÄ• jÄ• naá¹ƒ Ä• lapati. ambho, kÄ• me kÄ
nÄ• ma loke asassatÄ• , bhogesu vÄ• naá¹-á¹-hesu jÄ«vamÄ• nÄ• va abhogino honti, bhog
nassanti, tasmÄ• ahaá¹ƒ mahÄ• janassa sokakÄ• lepi na socÄ• mÄ«ti attho. __viditÄ• ma

corarÄ• jÄ• naá¹ƒ Ä• lapati. ambho, sattuka, mayÄ• lÄ• bho alÄ• bho yaso ayasotiÄ• dayo
hi cando udeti ca pÅ«rati ca puna ca khÄ«yati, yathÄ• ca sÅ«riyo andhakÄ• raá¹ƒ vidhama
tapetvÄ• na puna sÄ• yaá¹ƒ atthaá¹ƒ paleti atthaá¹ƒ gacchati na dissati, evameva bhogÄ• u
ca, tattha kiá¹ƒ sokena, tasmÄ• na socÄ• mÄ«ti attho.

evaá¹ƒ mahÄ• satto coraraÃ±Ã±o dhammaá¹ƒ desetvÄ• idÄ• ni tameva coraá¹ƒ garahanto

4__._ á¹• 21 ``alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

5__._ á¹• 21 ``nisamma khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hatÄ«â€™â€™ ti ||

imÄ• \Ee III 155/ pana dve gÄ• thÄ• heá¹-á¹-hÄ• vitthÄ• ritÄ• yeva. corarÄ• jÄ• bodhisatt
rajjaá¹ƒ paá¹-icchÄ• petvÄ• attano janapadameva gato.

satthÄ• \Be III 144/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
Ä• nando ahosi, bÄ• rÄ• á¹‡asirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

maá¹‡ikuá¹‡á¸• alajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [352] 2. sujÄ• tajÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒ_ \Ne III 134/ __nu santaramÄ• novÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto matapit
Ä• rabbha kathesi. so kira pitari mate paridevamÄ• no vicarati, sokaá¹ƒ vinodetuá¹ƒ na sakk
tassa sotÄ• pattiphalÅ«panissayaá¹ƒ disvÄ• sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ•
gehaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisinno taá¹ƒ vanditvÄ• nisinnaá¹ƒ ``kiá¹ƒ, upÄ• saka
``Ä• ma, bhanteâ€™â€™ ti vutte ``Ä• vuso, porÄ• á¹‡akapaá¹‡á¸• itÄ• paá¹‡á¸• itÄ• naá¹ƒ
kÄ• lakate na sociá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kuá¹-umbikagehe nib
``sujÄ• takumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. tassa vayappattassa pitÄ• maho kÄ
pitu kÄ• lakiriyato paá¹-á¹-hÄ• ya sokasamappito Ä• á¸·Ä• hanaá¹ƒ gantvÄ• Ä• á¸·Ä• hanat
attano Ä• rÄ• me mattikÄ• thÅ«paá¹ƒ katvÄ• tÄ• ni tattha nidahitvÄ• gatagatavelÄ• ya thÅ
cetiyaá¹ƒ Ä• vijjhanto paridevati, neva nhÄ• yati na limpati na bhuÃ±jati na kammante vicÄ•
bodhisatto ``pitÄ• me ayyakassa matakÄ• lato paá¹-á¹-hÄ• ya sokÄ• bhibhÅ«to carati, á¹-ha

etaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ na sakkoti, ekena naá¹ƒ upÄ• yena nissokaá¹ƒ karissÄ• mÄ«â€™
ekaá¹ƒ matagoá¹‡aá¹ƒ disvÄ• tiá¹‡aÃ±ca pÄ• nÄ«yaÃ±ca Ä• haritvÄ• tassa purato á¹-hap
piva, pivÄ• â€™â€™ ti Ä• ha. Ä• gatÄ• gatÄ• naá¹ƒ disvÄ• ``samma sujÄ• ta, kiá¹ƒ umma
tiá¹‡odakaá¹ƒ desÄ«â€™â€™ ti vadanti. so na kiÃ±ci paá¹-ivadati. athassa pitu santikaá¹ƒ g
ummattako jÄ• to, matagoá¹‡asssa tiá¹‡odakaá¹ƒ detÄ«â€™â€™ ti Ä• haá¹ƒsu. taá¹ƒ sutvÄ
145/ pitusoko apagato, puttasoko patiá¹-á¹-hito. so vegenÄ• gantvÄ• ``nanu tvaá¹ƒ, tÄ• ta s
paá¹‡á¸• itosi, kiá¹ƒkÄ• raá¹‡Ä• matagoá¹‡assa tiá¹‡odakaá¹ƒ desÄ«â€™â€™ ti vatvÄ• dv

6__._ á¹• 21 ``kiá¹ƒ nu santaramÄ• nova, lÄ• yitvÄ• haritaá¹ƒ tiá¹‡aá¹ƒ.

khÄ• da khÄ• dÄ• ti lapasi, gatasattaá¹ƒ jaraggavaá¹ƒ ||

7__._ á¹• 21 ``na hi annena pÄ• nena, mato goá¹‡o samuá¹-á¹-hahe.

tvaÃ±ca tucchaá¹ƒ vilapasi, yathÄ• taá¹ƒ dummatÄ« tathÄ• â€™â€™ ti ||

tattha \Ne III 135/ __santaramÄ• novÄ• _ti turito viya hutvÄ• . __lÄ• yitvÄ• _ti lunitvÄ• . __la
__gatasattaá¹ƒ jaraggava_nti vigatajÄ«vitaá¹ƒ jiá¹‡á¹‡agoá¹‡aá¹ƒ. __yathÄ• ta_nti ettha __
nipÄ• tamattaá¹ƒ, yathÄ• dummati appapaÃ±Ã±o vilapeyya, tathÄ• tvaá¹ƒ tucchaá¹ƒ vilapa

tato bodhisatto dve gÄ• thÄ• abhÄ• si ---

8__._ á¹• 21 ``tatheva tiá¹-á¹-hati sÄ«saá¹ƒ, hatthapÄ• dÄ• ca vÄ• ladhi.

sotÄ• tatheva tiá¹-á¹-hanti, maÃ±Ã±e goá¹‡o samuá¹-á¹-hahe ||

9__._ á¹• 21 ``nevayyakassa sÄ«saÃ±ca, hatthapÄ• dÄ• ca dissare.

rudaá¹ƒ mattikathÅ«pasmiá¹ƒ, nanu tvaÃ±Ã±eva dummatÄ«â€™â€™ ti ||

tattha __tathevÄ• _ti yathÄ• pubbe á¹-hitaá¹ƒ, tatheva tiá¹-á¹-hati. __maÃ±Ã±e_ti etesaá¹ƒ
tatheva á¹-hitattÄ• ayaá¹ƒ goá¹‡o samuá¹-á¹-haheyyÄ• ti maÃ±Ã±Ä• mi. __nevayyakassa s
sÄ«saÃ±ca hatthapÄ• dÄ• ca na dissanti. ``piá¹-á¹-hipÄ• dÄ• na dissareâ€™â€™ tipi pÄ•
dummatÄ«_ti ahaá¹ƒ tÄ• va sÄ«sÄ• dÄ«ni passanto evaá¹ƒ karomi, tvaá¹ƒ pana na kiÃ±ci p
jhÄ• pitaá¹-á¹-hÄ• nato aá¹-á¹-hÄ«ni Ä• haritvÄ• mattikÄ• thÅ«paá¹ƒ katvÄ• paridevasi. iti
sataguá¹‡ena sahassaguá¹‡ena satasahassaguá¹‡ena nanu tvaÃ±Ã±eva dummati. bhijjana
bhijjanti, tattha kÄ• paridevanÄ• ti.

taá¹ƒ \Ee III 157/ sutvÄ• bodhisattassa pitÄ• ``mama putto paá¹‡á¸• ito idhalokaparalokak
mama saÃ±Ã±Ä• panatthÄ• ya etaá¹ƒ kammaá¹ƒ akÄ• sÄ«â€™â€™ ti cintetvÄ• ``tÄ• ta su
saá¹…khÄ• rÄ• aniccÄ• â€™ ti me Ã±Ä• tÄ• , ito \Be III 146/ paá¹-á¹-hÄ• ya na socissÄ• m
nÄ• ma tÄ• disena bhavitabbaâ€™â€™ nti vatvÄ• puttassa thutiá¹ƒ karonto Ä• ha ---

10__._ á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

11__._ á¹• 21 ``abbahÄ« vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, pitusokaá¹ƒ apÄ• nudi ||

12__._ á¹• 21 ``sohaá¹ƒ \Ne III 136/ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡ava ||

13__._ á¹• 21 ``evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

vinivattenti sokamhÄ• , sujÄ• to pitaraá¹ƒ yathÄ• â€™â€™ ti ||

tattha __nibbÄ• paye_ti nibbÄ• payi. __dara_nti sokadarathaá¹ƒ. __sujÄ• to pitaraá¹ƒ yathÄ
sujÄ• to maá¹ƒ pitaraá¹ƒ samÄ• naá¹ƒ attano sappaÃ±Ã±atÄ• ya sokamhÄ• vinivattayi, eva
sokamhÄ• vinivattayantÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• sujÄ• to ahameva ahosinti.

sujÄ• tajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [353] 3. venasÄ• khajÄ• takavaá¹‡á¹‡anÄ•

__nayidaá¹ƒ niccaá¹ƒ bhavitabba_nti idaá¹ƒ satthÄ• bhaggesu saá¹ƒsumÄ• ragiraá¹ƒ nissÄ
viharanto bodhirÄ• jakumÄ• raá¹ƒ Ä• rabbha kathesi. bodhirÄ• jakumÄ• ro nÄ• ma udenass
saá¹ƒsumÄ• ragire vasanto ekaá¹ƒ pariyodÄ• tasippaá¹ƒ vaá¸• á¸• hakiá¹ƒ pakkosÄ• petvÄ
asadisaá¹ƒ katvÄ• kokanadaá¹ƒ nÄ• ma pÄ• sÄ• daá¹ƒ \Ee III 158/ kÄ• rÄ• pesi. kÄ• rÄ• p
``ayaá¹ƒ vaá¸• á¸• hakÄ« aÃ±Ã±assapi raÃ±Ã±o evarÅ«paá¹ƒ pÄ• sÄ• daá¹ƒ kareyyÄ• â€™
akkhÄ«ni uppÄ• á¹-Ä• pesi. tenassa akkhÄ«naá¹ƒ uppÄ• á¹-itabhÄ• vo bhikkhusaá¹…ghe p

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, bodhirÄ• jakur
vaá¸• á¸• hakino akkhÄ«ni uppÄ• á¹-Ä• pesi, aho kakkhaá¸·o pharuso sÄ• hasikoâ€™â€™ t
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, idÄ• neva, pubbepesa kakkhaá¸·o pharuso sÄ• hasikova. na kevalaÃ±ca idÄ• ne
khattiyasahassÄ• naá¹ƒ akkhÄ«ni uppÄ• á¹-Ä• petvÄ• mÄ• retvÄ• tesaá¹ƒ maá¹ƒsena bali
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto takkasilÄ• yaá¹ƒ disA
III 137/ ahosi. jambudÄ«patale khattiyamÄ• á¹‡avÄ• brÄ• hmaá¹‡amÄ• á¹‡avÄ• ca tassev
uggaá¹‡hiá¹ƒsu. bÄ• rÄ• á¹‡asiraÃ±Ã±o putto brahmadattakumÄ• ro nÄ• ma tassa santike t
pakatiyÄ• pi kakkhaá¸·o pharuso sÄ• hasiko ahosi. bodhisatto aá¹…gavijjÄ• vasena tassa
kakkhaá¸·apharusasÄ• hasikabhÄ• vaá¹ƒ Ã±atvÄ• ``tÄ• ta, tvaá¹ƒ kakkhaá¸·o pharuso sÄ•
laddhaá¹ƒ issariyaá¹ƒ aciraá¹-á¹-hitikaá¹ƒ hoti, so issariye vinaá¹-á¹-he bhinnanÄ• vo viya sa
patiá¹-á¹-haá¹ƒ na labhati, tasmÄ• mÄ• evarÅ«po ahosÄ«â€™â€™ ti taá¹ƒ ovadanto dve g

14__._ á¹• 21 ``nayidaá¹ƒ niccaá¹ƒ bhavitabbaá¹ƒ brahmadatta, khemaá¹ƒ subhikkhaá¹ƒ su

atthaccaye mÄ• ahu sampamÅ«á¸·ho, bhinnaplavo sÄ• garasseva majjhe ||

15__._ á¹• 21 ``yÄ• ni karoti puriso, tÄ• ni attani passati.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaâ€™â€™ nti ||

tattha \Ee III 159/ __sukhatÄ• ca kÄ• ye_ti tÄ• ta brahmadatta, yadetaá¹ƒ khemaá¹ƒ vÄ• s
esÄ• sukhatÄ• kÄ• ye, idaá¹ƒ sabbaá¹ƒ imesaá¹ƒ sattÄ• naá¹ƒ niccaá¹ƒ sabbakÄ• lameva
aniccaá¹ƒ hutvÄ• abhÄ• vadhammaá¹ƒ. __atthaccaye_ti so \Be III 148/ tvaá¹ƒ aniccatÄ• va
attano atthassa accaye yathÄ• nÄ• ma bhinnaplavo bhinnanÄ• vo manusso sÄ• garamajjhe
sampamÅ«á¸·ho hoti, evaá¹ƒ mÄ• ahu sampamÅ«á¸·ho. __tÄ• ni attani passatÄ«_ti tesaá¹
vindanto tÄ• ni attani passati nÄ• ma.

so Ä• cariyaá¹ƒ vanditvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• pitu sippaá¹ƒ dassetvÄ• oparajje pa
accayena rajjaá¹ƒ pÄ• puá¹‡i. tassa piá¹…giyo nÄ• ma purohito ahosi kakkhaá¸·o pharuso s
cintesi ``yaá¹ƒnÅ«nÄ• haá¹ƒ iminÄ• raÃ±Ã±Ä• sakalajambudÄ«pe sabbe rÄ• jÄ• no gÄ• h
bhavissati, ahampi ekapurohito bhavissÄ• mÄ«â€™â€™ ti. so taá¹ƒ rÄ• jÄ• naá¹ƒ attano ka
mahatiyÄ• senÄ• ya nagarÄ• nikkhamitvÄ• ekassa raÃ±Ã±o nagaraá¹ƒ rundhitvÄ• taá¹ƒ
etenupÄ• yena sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• rÄ• jasahassaparivuto ``takkasilÄ• ya

gaá¹‡hissÄ• mÄ«â€™â€™ ti agamÄ• si. bodhisatto nagaraá¹ƒ paá¹-isaá¹…kharitvÄ• pareh

bÄ• rÄ• á¹‡asirÄ• jÄ• \Ne III 138/ gaá¹…gÄ• nadÄ«tÄ«re mahato nigrodharukkhasssa mÅ«
parikkhipÄ• petvÄ• upari vitÄ• naá¹ƒ kÄ• rÄ• petvÄ• sayanaá¹ƒ paÃ±Ã±apetvÄ• nivÄ• sa
sahassarÄ• jÄ• no gahetvÄ• yujjhamÄ• nopi takkasilaá¹ƒ gahetuá¹ƒ asakkonto attano puro
mayaá¹ƒ ettakehi rÄ• jÅ«hi saddhiá¹ƒ Ä• gantvÄ• pi takkasilaá¹ƒ gahetuá¹ƒ na sakkoma, ki
nti. ``mahÄ• rÄ• ja, sahassarÄ• jÅ«naá¹ƒ akkhÄ«ni uppÄ• á¹-etvÄ• mÄ• retvÄ• kucchiá¹ƒ
paÃ±camadhuramaá¹ƒsaá¹ƒ Ä• dÄ• ya imasmiá¹ƒ nigrodhe adhivatthÄ• ya devatÄ• ya bali
antavaá¹-á¹-Ä«hi rukkhaá¹ƒ parikkhipitvÄ• lohitapaÃ±caá¹…gulikÄ• ni karoma, evaá¹ƒ no k
bhavissatÄ«â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• antosÄ• á¹‡iyaá¹
ekamekaá¹ƒ rÄ• jÄ• naá¹ƒ pakkosÄ• petvÄ• nippÄ«á¸·anena visaÃ±Ã±aá¹ƒ kÄ• retvÄ• ak
maá¹ƒsaá¹ƒ Ä• dÄ• ya kaá¸·evarÄ• ni gaá¹…gÄ• yaá¹ƒ pavÄ• hetvÄ• vuttappakÄ• raá¹ƒ ba
balibheriá¹ƒ Ä• koá¹-Ä• petvÄ• yuddhÄ• ya gato.

athassa \Be III 149/ aá¹-á¹-Ä• lakato eko yakkho Ä• gantvÄ• dakkhiá¹‡akkhiá¹ƒ uppÄ• á¹-e
mahatÄ« vedanÄ• uppajji. so vedanÄ• ppatto Ä• gantvÄ• nigrodharukkhamÅ«le paÃ±Ã±at
tasmiá¹ƒ khaá¹‡e eko gijjho ekaá¹ƒ tikhiá¹‡akoá¹-ikaá¹ƒ aá¹-á¹-hiá¹ƒ gahetvÄ• rukkhagge n
khÄ• ditvÄ• aá¹-á¹-hiá¹ƒ vissajjesi, aá¹-á¹-hikoá¹-i Ä• gantvÄ• raÃ±Ã±o vÄ• makkhimhi aya
akkhiá¹ƒ bhindi. tasmiá¹ƒ khaá¹‡e bodhisattassa vacanaá¹ƒ sallakkhesi. so ``amhÄ• kaá¹ƒ
bÄ«jÄ• nurÅ«paá¹ƒ phalaá¹ƒ viya kammÄ• nurÅ«paá¹ƒ vipÄ• kaá¹ƒ anubhontÄ«â€™ ti kath
maÃ±Ã±eâ€™â€™ ti vatvÄ• vilapanto dve gÄ• thÄ• abhÄ• si ---

16__._ á¹• 21 ``idaá¹ƒ tadÄ• cariyavaco, pÄ• rÄ• sariyo yadabravi.

`mÄ• su tvaá¹ƒ akari pÄ• paá¹ƒ, yaá¹ƒ tvaá¹ƒ pacchÄ• kataá¹ƒ tapeâ€™ ||

17__._ á¹• 21 ``ayameva so piá¹…giya venasÄ• kho, yamhi ghÄ• tayiá¹ƒ khattiyÄ• naá¹ƒ sa

alaá¹…kate candanasÄ• rÄ• nulitte, tameva dukkhaá¹ƒ paccÄ• gataá¹ƒ mamaâ€™â€™ nti

tattha \Ee III 161/ __idaá¹ƒ tadÄ• cariyavaco_ti idaá¹ƒ taá¹ƒ Ä• cariyassa vacanaá¹ƒ. __pÄ•
gottena kitteti. __pacchÄ• kata_nti yaá¹ƒ pÄ• paá¹ƒ tayÄ• kataá¹ƒ, pacchÄ• taá¹ƒ tapeyya
karÄ«ti ovÄ• daá¹ƒ adÄ• si, ahaá¹ƒ panassa vacanaá¹ƒ na karinti. __ayamevÄ• _ti nigrodha
vilapati. __venasÄ• kho_ti patthaá¹-asÄ• kho. __yamhi ghÄ• tayi_nti yamhi rukkhe khattiyas
__alaá¹…kate candanasÄ• rÄ• nulitte_ti rÄ• jÄ• laá¹…kÄ• rehi alaá¹…kate lohitacandanasÄ
yatthÄ• haá¹ƒ ghÄ• tesiá¹ƒ \Ne III 139/, ayameva so rukkho idÄ• ni mayhaá¹ƒ kiÃ±ci parittÄ
sakkotÄ«ti dÄ«peti. __tameva dukkha_nti yaá¹ƒ mayÄ• paresaá¹ƒ akkhiuppÄ• á¹-anadukkh
tatheva paá¹-iÄ• gataá¹ƒ, idÄ• ni no Ä• cariyassa vacanaá¹ƒ matthakaá¹ƒ pattanti paridevat

so \Be III 150/ evaá¹ƒ paridevamÄ• no aggamahesiá¹ƒ anussaritvÄ• ---

18__._ á¹• 21 ``sÄ• mÄ• ca kho candanalittagattÄ• , laá¹-á¹-hÄ«va sobhaÃ±janakassa ugg

adisvÄ• kÄ• laá¹ƒ karissÄ• mi ubbariá¹ƒ, taá¹ƒ me ito dukkhataraá¹ƒ bhavissatÄ«â€™â€™

gÄ• thamÄ• ha ---

tassattho --- mama bhariyÄ• suvaá¹‡á¹‡asÄ• mÄ• ubbarÄ« yathÄ• nÄ• ma siggurukkhas
mandamÄ• luteritÄ• kampamÄ• nÄ• sobhati, evaá¹ƒ itthivilÄ• saá¹ƒ kurumÄ• nÄ• sobhati
bhinnattÄ• ubbariá¹ƒ adisvÄ• va kÄ• laá¹ƒ karissÄ• mi, taá¹ƒ me tassÄ• adassanaá¹ƒ ito n
dukkhataraá¹ƒ bhavissatÄ«ti.

so evaá¹ƒ vilapantova maritvÄ• niraye nibbatti. na naá¹ƒ issariyaluddho purohito parittÄ• á
sakkhi, na attano issariyaá¹ƒ. tasmiá¹ƒ matamatteyeva balakÄ• yo bhijjitvÄ• palÄ• yi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• bÄ
bodhirÄ• jakumÄ• ro ahosi, piá¹…giyo devadatto, disÄ• pÄ• mokkhÄ• cariyo pana ahameva

venasÄ• khajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [354] 4. uragajÄ• takavaá¹‡á¹‡anÄ•

__uragova_ \Ee III 162/ __tacaá¹ƒ jiá¹‡á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto mataput
kuá¹-umbikaá¹ƒ Ä• rabbha kathesi. vatthu pana matabhariyamatapitikavatthusadisameva. id
tassa nivesanaá¹ƒ gantvÄ• taá¹ƒ Ä• gantvÄ• vanditvÄ• nisinnaá¹ƒ ``kiá¹ƒ, Ä• vuso, socas
``Ä• ma, bhante \Ne III 140/, puttassa me matakÄ• lato paá¹-á¹-hÄ• ya socÄ• mÄ«â€™â€™
bhijjanadhammaá¹ƒ nÄ• ma bhijjati, nassanadhammaá¹ƒ nÄ• ma nassati, taÃ±ca kho na ek
ekasmiÃ±Ã±eva gÄ• me, atha kho aparimÄ• á¹‡esu cakkavÄ• á¸·esu tÄ«su bhavesu amara
natthi, tabbhÄ• veneva á¹-hÄ• tuá¹ƒ samattho ekasaá¹…khÄ• ropi sassato nÄ• ma natthi, sa
maraá¹‡adhammÄ• , sabbe saá¹…khÄ• rÄ• bhijjanadhammÄ• , porÄ• á¹‡akapaá¹‡á¸• itÄ•
mataá¹ƒ, nassanadhammaá¹ƒ naá¹-á¹-haâ€™ nti na sociá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ
brÄ• hmaá¹‡akule nibbattitvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• kasikammena jÄ«vikaá¹ƒ
dhÄ«tÄ• cÄ• ti dve dÄ• rakÄ• ahesuá¹ƒ. so puttassa vayappattassa samÄ• nakulato kumÄ
iti te dÄ• siyÄ• saddhiá¹ƒ cha janÄ• ahesuá¹ƒ --- bodhisatto, bhariyÄ• , putto, dhÄ«tÄ• , su

samaggÄ• sammodamÄ• nÄ• piyasaá¹ƒvÄ• sÄ• ahesuá¹ƒ. bodhisatto sesÄ• naá¹ƒ paÃ±c
``tumhe yathÄ• laddhaniyÄ• meneva dÄ• naá¹ƒ detha, sÄ«laá¹ƒ rakkhatha, uposathakamma
bhÄ• vetha, tumhÄ• kaá¹ƒ maraá¹‡abhÄ• vaá¹ƒ sallakkhetha, imesaÃ±hi sattÄ• naá¹ƒ mara
addhuvaá¹ƒ, sabbe saá¹…khÄ• rÄ• aniccÄ• khayavayadhamminova, rattiÃ±ca divÄ• ca a
``sÄ• dhÅ«â€™â€™ ti ovÄ• daá¹ƒ sampaá¹-icchitvÄ• appamattÄ• maraá¹‡assatiá¹ƒ bhÄ•

athekadivasaá¹ƒ bodhisatto puttena saddhiá¹ƒ khettaá¹ƒ \Ee III 163/ gantvÄ• kasati. putto
saá¹…kaá¸• á¸• hitvÄ• jhÄ• peti. tassÄ• vidÅ«re ekasmiá¹ƒ vammike Ä• sÄ«viso atthi. dhÅ
so kuddho nikkhamitvÄ• ``imaá¹ƒ nissÄ• ya mayhaá¹ƒ bhayaâ€™â€™ nti catasso dÄ• á¹-h
á¸• aá¹ƒsi, so parivattitvÄ• patito. bodhisatto parivattitvÄ• taá¹ƒ patitaá¹ƒ disvÄ• goá¹‡e á¹
tassa matabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ ukkhipitvÄ• ekasmiá¹ƒ rukkhamÅ«le nipajjÄ• petvÄ•
paridevi --- ``bhijjanadhammaá¹ƒ pana bhinnaá¹ƒ, maraá¹‡adhammaá¹ƒ mataá¹ƒ, sabbe sa
maraá¹‡anipphattikÄ• â€™â€™ ti aniccabhÄ• vameva sallakkhetvÄ• kasi. so khettasamÄ«
paá¹-ivissakaá¹ƒ purisaá¹ƒ disvÄ• ``tÄ• ta, gehaá¹ƒ gacchasÄ«â€™â€™ ti pucchitvÄ• ``Ä•
hi amhÄ• kampi gharaá¹ƒ gantvÄ• brÄ• hmaá¹‡iá¹ƒ vadeyyÄ• si ``ajja kira pubbe viya dvin
anÄ• haritvÄ• ekassevÄ• hÄ• raá¹ƒ Ä• hareyyÄ• tha, pubbe ca ekikÄ• va dÄ• sÄ« Ä• hÄ•
cattÄ• ropi janÄ• suddhavatthanivatthÄ• gandhapupphahatthÄ• Ä• gaccheyyÄ• thÄ• â€™
gantvÄ• brÄ• hmaá¹‡iyÄ• tatheva kathesi. kena te, tÄ• ta, imaá¹ƒ sÄ• sanaá¹ƒ dinnanti. br
152/, ayyeti. sÄ• ``putto me matoâ€™â€™ ti aÃ±Ã±Ä• si, kampanamattampissÄ• nÄ• hosi
suddhavatthanivatthÄ• \Ne III 141/ gandhapupphahatthÄ• dÄ• siá¹ƒ pana Ä• hÄ• raá¹ƒ Ä•
khettaá¹ƒ agamÄ• si. ekassapi roditaá¹ƒ vÄ• paridevitaá¹ƒ vÄ• nÄ• hosi.

bodhisatto puttassa nipannachÄ• yÄ• yameva nisÄ«ditvÄ• bhuÃ±ji. bhuttÄ• vasÄ• ne sabb
taá¹ƒ citakaá¹ƒ Ä• ropetvÄ• gandhapupphehi pÅ«jetvÄ• jhÄ• pesuá¹ƒ. ekassa ca ekabindu
subhÄ• vitamaraá¹‡assatino honti. tesaá¹ƒ sÄ«latejena sakkassa Ä• sanaá¹ƒ uá¹‡hÄ• kÄ• n
kho maá¹ƒ á¹-hÄ• nÄ• \Ee III 164/ cÄ• vetukÄ• moâ€™â€™ ti upadhÄ• rento tesaá¹ƒ guá¹
Ã±atvÄ• pasannamÄ• naso hutvÄ• ``mayÄ• etesaá¹ƒ santikaá¹ƒ gantvÄ• sÄ«hanÄ• daá¹
sÄ«hanÄ• dapariyosÄ• ne etesaá¹ƒ nivesanaá¹ƒ sattaratanaparipuá¹‡á¹‡aá¹ƒ katvÄ• Ä• ga
vegena tattha gantvÄ• Ä• á¸·Ä• hanapasse á¹-hito ``tÄ• ta, kiá¹ƒ karothÄ• â€™â€™ ti Ä• h
jhÄ• pema, sÄ• mÄ«â€™â€™ ti. ``na tumhe manussaá¹ƒ jhÄ• pessatha, ekaá¹ƒ pana miga
maÃ±Ã±eâ€™â€™ ti. ``natthetaá¹ƒ sÄ• mi, manussameva jhÄ• pemÄ• â€™â€™ ti. ``tena h
bhavissatÄ«â€™â€™ ti. atha naá¹ƒ bodhisatto ``orasaputto no sÄ• mi, na verikoâ€™â€™ ti
appiyaputto bhavissatÄ«â€™â€™ ti? ``ativiya piyaputto, sÄ• mÄ«â€™â€™ ti. ``atha kasmÄ
arodanakÄ• raá¹‡aá¹ƒ kathento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

19__._ á¹• 21 ``uragova tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati saá¹ƒ tanuá¹ƒ.

evaá¹ƒ sarÄ«re nibbhoge, pete kÄ• lakate sati ||

20__._ á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti ||

tattha __saá¹ƒ tanu_nti attano sarÄ«raá¹ƒ. __nibbhoge_ti jÄ«vitindriyassa abhÄ• vena bhog
paralokaá¹ƒ paá¹-igate. __kÄ• lakate_ti katakÄ• le, mateti attho. idaá¹ƒ vuttaá¹ƒ hoti --- sÄ•
yathÄ• nÄ• ma urago jiá¹‡á¹‡atacaá¹ƒ nicchinditvÄ• anoloketvÄ• anapekkho chaá¸• á¸• e
evaá¹ƒ attano sarÄ«raá¹ƒ chaá¸• á¸• etvÄ• gacchati, tassa jÄ«vitindriyarahite sarÄ«re evaá
me putte pete puna paá¹-igate maraá¹‡akÄ• laá¹ƒ katvÄ• á¹-hite sati ko kÄ• ruÃ±Ã±ena vÄ
ayaÃ±hi yathÄ• sÅ«lehi vijjhitvÄ• á¸• ayhamÄ• no sukhadukkhaá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ Ã
na jÄ• nÄ• ti, tena kÄ• raá¹‡enÄ• haá¹ƒ etaá¹ƒ na socÄ• mi. yÄ• tassa attano gati, taá¹ƒ so

sakko \Ne III 142/ \Ee III 165/ bodhisattassa vacanaá¹ƒ sutvÄ• brÄ• hmaá¹‡iá¹ƒ pucchi ``a
kiá¹ƒ hotÄ«â€™â€™ ti? ``dasa mÄ• se kucchinÄ• pariharitvÄ• thaÃ±Ã±aá¹ƒ pÄ• yetvÄ• h
vaá¸• á¸• hitaputto me, sÄ• mÄ«â€™â€™ ti. ``amma, pitÄ• tÄ• va purisabhÄ• vena mÄ• ro
mudukaá¹ƒ hoti, tvaá¹ƒ kasmÄ• na rodasÄ«â€™â€™ ti? sÄ• arodanakÄ• raá¹‡aá¹ƒ kathen

21__._ á¹• 21 ``anavhito tato Ä• gÄ• , ananuÃ±Ã±Ä• to ito gato.

yathÄ• gato tathÄ• gato, tattha kÄ• paridevanÄ• ||

22__._ á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti || --- gÄ• thÄ• dvayamÄ•

tattha __anavhito_ti ayaá¹ƒ tÄ• ta mayÄ• paralokato anavhito ayÄ• cito. __Ä• gÄ• _ti amhÄ
__ito_ti ito manussalokato gacchantopi mayÄ• ananuÃ±Ã±Ä• tova gato. __yathÄ• gato_ti Ä
attanova ruciyÄ• Ä• gato, gacchantopi tatheva gato. __tatthÄ• _ti tasmiá¹ƒ tassa ito gaman
__á¸• ayhamÄ• no_ti gÄ• thÄ• vuttanayena veditabbÄ• .

sakko brÄ• hmaá¹‡iyÄ• kathaá¹ƒ sutvÄ• tassa bhaginiá¹ƒ pucchi ``amma, tuyhaá¹ƒ so kiá
``bhÄ• tÄ• me, sÄ• mÄ«â€™â€™ ti. ``amma, bhaginiyo nÄ• ma bhÄ• tÅ«su sinehÄ• honti
ti? sÄ• arodanakÄ• raá¹‡aá¹ƒ kathentÄ« ---

23__._ á¹• 21 ``sace rode kisÄ• assaá¹ƒ, tassÄ• me kiá¹ƒ phalaá¹ƒ siyÄ• .

Ã±Ä• timittasuhajjÄ• naá¹ƒ, bhiyyo no aratÄ« siyÄ• ||

24__._ á¹• 21 á¸• ayhamÄ• no \Ee III 166/ \Be III 154/ na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevi

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti || --- gÄ• thÄ• dvayamÄ•

tattha __sace_ti yadi ahaá¹ƒ bhÄ• tari mate rodeyyaá¹ƒ, kisasarÄ«rÄ• assaá¹ƒ. bhÄ• tu pa
vuá¸• á¸• hi nÄ• ma natthÄ«ti dasseti. __tassÄ• me_ti tassÄ• mayhaá¹ƒ rodantiyÄ• kiá¹ƒ p
bhaveyya. mayhaá¹ƒ avuddhi pana paÃ±Ã±Ä• yatÄ«ti dÄ«peti. __Ã±Ä• timittasuhajjÄ• na_r
\Ne III 143/. ayameva vÄ• pÄ• á¹-ho. __bhiyyo no_ti ye amhÄ• kaá¹ƒ Ã±Ä• tÄ« ca mittÄ• c
adhikatarÄ• arati siyÄ• .

sakko bhaginiyÄ• kathaá¹ƒ sutvÄ• bhariyaá¹ƒ pucchi ``amma, tuyhaá¹ƒ so kiá¹ƒ hotÄ«â€™
sÄ• mÄ«â€™â€™ ti. ``itthiyo nÄ• ma patimhi mate vidhavÄ• honti anÄ• thÄ• , tvaá¹ƒ kasm
sÄ• pissa arodanakÄ• raá¹‡aá¹ƒ kathentÄ« ---

25__._ á¹• 21 ``yathÄ• pi dÄ• rako candaá¹ƒ, gacchantamanurodati.

evaá¹ƒsampadamevetaá¹ƒ, yo petamanusocati ||

26__._ á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti || --- gÄ• thÄ• dvayamÄ•

tassattho --- yathÄ• nÄ• ma yattha katthaci yuttÄ• yuttaá¹ƒ labbhanÄ«yÄ• labbhanÄ«yaá¹ƒ
mÄ• tu ucchaá¹…ge nisinno puá¹‡á¹‡amÄ• siyaá¹ƒ puá¹‡á¹‡aá¹ƒ candaá¹ƒ Ä• kÄ• se gacc
candaá¹ƒ me dehi, amma, candaá¹ƒ me dehÄ«â€™â€™ ti punappunaá¹ƒ rodati, evaá¹ƒsam
evaá¹ƒnipphattikameva etaá¹ƒ tassa ruá¹‡á¹‡aá¹ƒ hoti, yo petaá¹ƒ kÄ• lakataá¹ƒ anusocati.
bÄ• lataraá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? so hi vijjamÄ• nacandaá¹ƒ anurodati, mayhaá¹ƒ pana pati
sÅ«lehi vijjhitvÄ• á¸• ayhamÄ• nopi na kiÃ±ci jÄ• nÄ• tÄ«ti.

sakko \Ee III 167/ bhariyÄ• ya vacanaá¹ƒ sutvÄ• dÄ• siá¹ƒ pucchi ``amma, tuyhaá¹ƒ so kiá
``ayyo me, sÄ• mÄ«â€™â€™ ti. ``nanu tvaá¹ƒ iminÄ• pÄ«á¸·etvÄ• pothetvÄ• paribhuttÄ•
tasmÄ• ``sumuttÄ• ahaâ€™â€™ nti na rodasÄ«â€™â€™ ti. `sÄ• mi, mÄ• evaá¹ƒ avaca, n
anucchavikaá¹ƒ, khantimettÄ• nuddayasampanno me ayyaputto, ure saá¹ƒvaá¸• á¸• hitaput
kasmÄ• na rodasÄ«â€™â€™ ti? sÄ• pissa arodanakÄ• raá¹‡aá¹ƒ kathentÄ« ---

27__._ á¹• 21 ``yathÄ• pi udakakumbho, bhinno appaá¹-isandhiyo.

evaá¹ƒsampadamevetaá¹ƒ, yo petamanusocati ||

28__._ á¹• 21 ``á¸• ayhamÄ• no \Ne III 144/ na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti || --- gÄ• thÄ• dvayamÄ•

tassattho --- yathÄ• nÄ• ma udakakumbho ukkhipiyamÄ• no patitvÄ• sattadhÄ• bhinno pu
paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• saá¹ƒvidahitvÄ• paá¹-ipÄ• katikaá¹ƒ kÄ• tuá¹ƒ na sakkoti, y
tassapi etamanusocanaá¹ƒ evaá¹ƒnipphattikameva hoti, matassa puna jÄ«vÄ• petuá¹ƒ asak
vÄ• iddhÄ• nubhÄ• vena bhinnaá¹ƒ kumbhaá¹ƒ saá¹ƒvidahitvÄ• udakassa pÅ«retuá¹ƒ sak
iddhibalenÄ• pi na sakkÄ• paá¹-ipÄ• katitaá¹ƒ kÄ• tunti. itarÄ• gÄ• thÄ• vuttatthÄ• yeva.

sakko sabbesaá¹ƒ dhammakathaá¹ƒ sutvÄ• pasÄ«ditvÄ• ``tumhehi appamattehi maraá¹‡a
paá¹-á¹-hÄ• ya sahatthena kammaá¹ƒ mÄ• karittha, ahaá¹ƒ, sakko devarÄ• jÄ• , ahaá¹ƒ vo
aparimÄ• á¹‡Ä• ni karissÄ• mi, tumhe dÄ• naá¹ƒ detha \Ee III 168/, sÄ«laá¹ƒ rakkhatha, upo
appamattÄ• hothÄ• â€™â€™ ti tesaá¹ƒ ovÄ• daá¹ƒ datvÄ• gehaá¹ƒ aparimitadhanaá¹ƒ ka

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• dÄ• sÄ« khujjuttarÄ• ahosi, dhÄ«tÄ• up
rÄ• hulo, mÄ• tÄ• khemÄ• , brÄ• hmaá¹‡o pana ahameva ahosinti.

uragajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [355] 5. ghaá¹-ajÄ• takavaá¹‡á¹‡anÄ•

__aÃ±Ã±e_ \Be III 156/ __socanti rodantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ
Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• kathitasadisameva. idha pana rÄ• jÄ• attano upakÄ
mahantaá¹ƒ yasaá¹ƒ datvÄ• paribhedakÄ• naá¹ƒ kathaá¹ƒ gahetvÄ• taá¹ƒ bandhÄ• petvÄ
tattha nisinnova sotÄ• pattimaggaá¹ƒ nibbattesi. rÄ• jÄ• tassa guá¹‡aá¹ƒ sallakkhetvÄ• mo
gandhamÄ• laá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• vanditvÄ• nisÄ«di. atha naá¹ƒ satth
uppannoâ€™â€™ ti pucchitvÄ• ``Ä• ma, bhante, anatthena pana me attho Ä• gato, sotÄ• p
vutte ``na kho, upÄ• saka, tvaÃ±Ã±eva anatthena atthaá¹ƒ Ä• hari, porÄ• á¹‡akapaá¹‡á¸• it
ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 145/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa agg
nibbatti, ``ghaá¹-akumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. so aparena samayena takk
dhammena rajjaá¹ƒ kÄ• resi. tassa antepure eko amacco dubbhi. so taá¹ƒ paccakkhato Ã±a
pabbÄ• jesi. tadÄ• sÄ• vatthiyaá¹ƒ dhaá¹…karÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. so tassa sa

upaá¹-á¹-hahitvÄ• heá¹-á¹-hÄ• vuttanayena attano vacanaá¹ƒ gÄ• hÄ• petvÄ• bÄ• rÄ• á¹‡
sopi rajjaá¹ƒ gahetvÄ• bodhisattaá¹ƒ saá¹…khalikÄ• hi bandhÄ• petvÄ• bandhanÄ• gÄ• ra
jhÄ• naá¹ƒ nibbattetvÄ• \Ee III 169/ Ä• kÄ• se pallaá¹…kena nisÄ«di, dhaá¹…kassa sarÄ«r
gantvÄ• bodhisattassa suvaá¹‡á¹‡Ä• dÄ• saphullapadumasassirikaá¹ƒ mukhaá¹ƒ disvÄ• b
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

29__._ á¹• 21 ``aÃ±Ã±e socanti rodanti, aÃ±Ã±e assumukhÄ• janÄ• .

pasannamukhavaá¹‡á¹‡osi, kasmÄ• ghaá¹-a na socasÄ«â€™â€™ ti ||

tattha __aÃ±Ã±e_ti taá¹ƒ á¹-hapetvÄ• sesamanussÄ• .

athassa bodhisatto asocanakÄ• raá¹‡aá¹ƒ kathento catasso gÄ• thÄ• abhÄ• si ---

30__._ á¹• 21 ``nÄ• bbhatÄ«taharo \Be III 157/ soko, nÄ• nÄ• gatasukhÄ• vaho.

tasmÄ• dhaá¹…ka na socÄ• mi, natthi soke dutÄ«yatÄ• ||

31__._ á¹• 21 ``socaá¹ƒ paá¹‡á¸• u kiso hoti, bhattaÃ±cassa na ruccati.

amittÄ• sumanÄ• honti, sallaviddhassa ruppato ||

32__._ á¹• 21 ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

á¹-hitaá¹ƒ maá¹ƒ nÄ• gamissati, evaá¹ƒ diá¹-á¹-hapado ahaá¹ƒ ||

33__._ á¹• 21 ``yassattÄ• nÄ• lamekova, sabbakÄ• marasÄ• haro.

sabbÄ• pi pathavÄ« tassa, na sukhaá¹ƒ Ä• vahissatÄ«â€™â€™ ti ||

tattha __nÄ• bbhatÄ«taharo_ti nÄ• bbhatÄ«tÄ• hÄ• ro, ayameva vÄ• pÄ• á¹-ho. soko nÄ•
niruddhaá¹ƒ atthaá¹…gataá¹ƒ puna nÄ• harati. __dutÄ«yatÄ• _ti sahÄ• yatÄ• . atÄ«tÄ• hara
anÄ• gatÄ• haraá¹‡ena \Ne III 146/ vÄ• soko nÄ• ma kassaci sahÄ• yo na hoti, tenÄ• pi kÄ
socÄ• mÄ«ti vadati. __soca_nti socanto. __sallaviddhassa ruppato_ti sokasallena viddhassa
ghaá¹-á¹-iyamÄ• nasssa ``diá¹-á¹-hÄ• vata no paccÄ• mittassa piá¹-á¹-hÄ«â€™â€™ ti amit
attho.

__á¹-hitaá¹ƒ maá¹ƒ nÄ• gamissatÄ«_ti samma dhaá¹…karÄ• ja, etesu gÄ• mÄ• dÄ«su yatt

paá¹‡á¸• ukisabhÄ• vÄ• dikaá¹ƒ sokamÅ«lakaá¹ƒ byasanaá¹ƒ na Ä• gamissati. __evaá¹ƒ di
byasanaá¹ƒ nÄ• gacchati, evaá¹ƒ mayÄ• jhÄ• napadaá¹ƒ diá¹-á¹-haá¹ƒ. ``aá¹-á¹-halokadha
vadantiyeva \Ee III 170/. pÄ• á¸·iyaá¹ƒ pana ``na mattaá¹ƒ nÄ• gamissatÄ«â€™â€™ ti likhit
aá¹-á¹-hakathÄ• yaá¹ƒ natthi. pariyosÄ• nagÄ• thÄ• ya icchitapatthitatthena jhÄ• nasukhasa
sabbakÄ• marasaá¹ƒ Ä• haratÄ«ti __sabbakÄ• marasÄ• haro_. idaá¹ƒ vuttaá¹ƒ hoti --- yass
aÃ±Ã±asahÄ• ye attÄ• va eko sabbakÄ• marasÄ• haro nÄ• laá¹ƒ, sabbaá¹ƒ jhÄ• nasukhas
Ä• harituá¹ƒ asamattho, tassa raÃ±Ã±o sabbÄ• pi pathavÄ« na sukhaá¹ƒ Ä• vahissati. kÄ• n
nÄ• ma natthi, yo pana kilesadaratharahitaá¹ƒ jhÄ• nasukhaá¹ƒ Ä• harituá¹ƒ samattho, so rA
panetÄ• ya gÄ• thÄ• ya ``yassatthÄ• nÄ• lamekoâ€™â€™ tipi pÄ• á¹-ho, tassattho na diss

iti \Be III 158/ dhaá¹…ko imÄ• catasso gÄ• thÄ• sutvÄ• bodhisattaá¹ƒ khamÄ• petvÄ• ra
pakkÄ• mi. bodhisattopi rajjaá¹ƒ amaccÄ• naá¹ƒ paá¹-iniyyÄ• detvÄ• himavantapadesaá¹ƒ
pabbajitvÄ• aparihÄ«najjhÄ• no brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dha
ghaá¹-arÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

ghaá¹-ajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [356] 6. koraá¹‡á¸• iyajÄ• takavaá¹‡á¹‡anÄ•

__eko araÃ±Ã±e_ti idaá¹ƒ satthÄ• jetavane viharanto dhammasenÄ• patiá¹ƒ Ä• rabbha ka
Ä• gatÄ• gatÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ migaluddakamacchabandhÄ• dÄ«naá¹ƒ diá¹-á¹-had
gaá¹‡hatha, sÄ«laá¹ƒ gaá¹‡hathÄ• â€™â€™ ti sÄ«laá¹ƒ deti. te there garubhÄ• vena tassa
asakkontÄ• sÄ«laá¹ƒ gaá¹‡hanti, gahetvÄ• ca pana na rakkhanti, attano attano kammame
saddhivihÄ• rike Ä• mantetvÄ• \Ne III 147/ ``Ä• vuso, ime manussÄ• mama santike sÄ«laá
gaá¹‡hitvÄ• ca pana na rakkhantÄ«â€™â€™ ti \Ee III 171/ Ä• ha. ``bhante, tumhe etesaá¹ƒ
detha, ete tumhÄ• kaá¹ƒ kathaá¹ƒ bhindituá¹ƒ asakkontÄ• gaá¹‡hanti, tumhe ito paá¹-á¹-hÄ
sÄ«laá¹ƒ mÄ• adatthÄ• â€™â€™ ti. thero anattamano ahosi. taá¹ƒ pavattiá¹ƒ sutvÄ• bhikk
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, sÄ• riputtatthero kira diá¹-á¹-hadiá¹-á¹-hÄ• n
detÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannis
``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesa diá¹-á¹-hadiá¹-á
ayÄ• cantÄ• naÃ±Ã±eva sÄ«laá¹ƒ detÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ disÄ• pÄ• mokkhassa Ä• cariyassa jeá¹-á¹-hantevÄ• siko koraá¹‡á¸• iyo nA
Ä• cariyo diá¹-á¹-hadiá¹-á¹-hÄ• naá¹ƒ kevaá¹-á¹-Ä• dÄ«naá¹ƒ ayÄ• cantÄ• naÃ±Ã±eva ``sÄ«
gaá¹‡hathÄ• â€™â€™ ti sÄ«laá¹ƒ deti. te gahetvÄ• pi na rakkhanti \Be III 159/ Ä• cariyo tan

antevÄ• sikÄ• naá¹ƒ Ä• rocesi. antevÄ• sikÄ• ``bhante, tumhe etesaá¹ƒ aruciyÄ• sÄ«laá¹ƒ
ito dÄ• ni paá¹-á¹-hÄ• ya yÄ• cantÄ• naÃ±Ã±eva dadeyyÄ• tha, mÄ• ayÄ• cantÄ• naâ€™â
vippaá¹-isÄ• rÄ« ahosi, evaá¹ƒ santepi diá¹-á¹-hadiá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ detiyeva.

athekadivasaá¹ƒ ekasmÄ• gÄ• mÄ• manussÄ• Ä• gantvÄ• brÄ• hmaá¹‡avÄ• canakatthÄ
koraá¹‡á¸• iyamÄ• á¹‡avaá¹ƒ pakkositvÄ• ``tÄ• ta, ahaá¹ƒ na gacchÄ• mi, tvaá¹ƒ ime paÃ±
tattha gantvÄ• vÄ• canakÄ• ni sampaá¹-icchitvÄ• amhÄ• kaá¹ƒ dinnakoá¹-á¹-hÄ• saá¹ƒ Ä•
gantvÄ• paá¹-inivattanto antarÄ• magge ekaá¹ƒ kandaraá¹ƒ disvÄ• cintesi ``amhÄ• kaá¹ƒ
diá¹-á¹-hadiá¹-á¹-hÄ• naá¹ƒ ayÄ• cantÄ• naÃ±Ã±eva sÄ«laá¹ƒ deti, ito dÄ• ni paá¹-á¹-hÄ• y
yÄ• cantÄ• naÃ±Ã±eva deti, tathÄ• naá¹ƒ karissÄ• mÄ«â€™â€™ ti. so tesu mÄ• á¹‡avesu
uá¹-á¹-hÄ• ya mahantaá¹ƒ mahantaá¹ƒ selaá¹ƒ ukkhipitvÄ• kandarÄ• yaá¹ƒ khipi, punappu
te mÄ• á¹‡avÄ• uá¹-á¹-hÄ• ya ``Ä• cariya, kiá¹ƒ karosÄ«â€™â€™ ti Ä• haá¹ƒsu. so na kiÃ±
gantvÄ• Ä• cariyassa Ä• rocesuá¹ƒ. Ä• cariyo Ä• gantvÄ• tena saddhiá¹ƒ sallapanto paá¹-

34__._ á¹• 21 ``eko araÃ±Ã±e girikandarÄ• yaá¹ƒ, paggayha paggayha silaá¹ƒ pavecchasi.

punappunaá¹ƒ santaramÄ• narÅ«po, koraá¹‡á¸• iya ko nu tava yidhatthoâ€™â€™ ti ||

tattha __ko nu tava yidhattho_ti ko nu tava idha kandarÄ• yaá¹ƒ silÄ• khipanena attho.

so \Ne III 148/ tassa vacanaá¹ƒ sutvÄ• Ä• cariyaá¹ƒ pabodhetukÄ• mo dutiyaá¹ƒ gÄ• tham

35__._ á¹• 21 ``ahaÃ±himaá¹ƒ sÄ• garasevitantaá¹ƒ, samaá¹ƒ karissÄ• mi yathÄ• pi pÄ• á¹

vikiriya sÄ• nÅ«ni ca pabbatÄ• ni ca, tasmÄ• silaá¹ƒ dariyÄ• pakkhipÄ• mÄ«â€™â€™ ti ||

tattha \Be III 160/ __ahaÃ±hima_nti ahaÃ±hi imaá¹ƒ mahÄ• pathaviá¹ƒ. __sÄ• garasevitant
sevitaá¹ƒ cÄ• turantaá¹ƒ. __yathÄ• pi pÄ• á¹‡Ä«_ti hatthatalaá¹ƒ viya samaá¹ƒ karissÄ• mi.
vikiritvÄ• . __sÄ• nÅ«ni ca pabbatÄ• ni cÄ• _ti paá¹ƒsupabbate ca silÄ• pabbate ca.

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o tatiyaá¹ƒ gÄ• thamÄ• ha ---

36__._ á¹• 21 ``nayimaá¹ƒ mahiá¹ƒ arahati pÄ• á¹‡ikappaá¹ƒ, samaá¹ƒ manusso karaá¹‡Ä•

maÃ±Ã±Ä• mimaÃ±Ã±eva dariá¹ƒ jigÄ«saá¹ƒ, koraá¹‡á¸• iya hÄ• hasi jÄ«valokaâ€™â€™ r

tattha \Ee III 173/ __karaá¹‡Ä• ya meko_ti karaá¹‡Ä• ya eko kÄ• tuá¹ƒ na sakkotÄ«ti dÄ«pe
__maÃ±Ã±Ä• mimaÃ±Ã±eva dariá¹ƒ jigÄ«sa_nti ahaá¹ƒ maÃ±Ã±Ä• mi tiá¹-á¹-hatu pathavÄ

jigÄ«saá¹ƒ pÅ«raá¹‡atthÄ• ya vÄ• yamanto silÄ• pariyesanto upÄ• yaá¹ƒ vicinantova tvaá¹
hÄ• hasi jahissasi, marissasÄ«ti attho.

taá¹ƒ sutvÄ• mÄ• á¹‡avo catutthaá¹ƒ gÄ• thamÄ• ha ---

37__._ á¹• 21 ``sace ayaá¹ƒ bhÅ«tadharaá¹ƒ na sakkÄ• , samaá¹ƒ manusso karaá¹‡Ä• ya

evameva tvaá¹ƒ brahme ime manusse, nÄ• nÄ• diá¹-á¹-hike nÄ• nayissasi teâ€™â€™ ti ||

tassattho --- sace ayaá¹ƒ eko manusso imaá¹ƒ bhÅ«tadharaá¹ƒ pathaviá¹ƒ samaá¹ƒ kÄ• tu
samattho, evameva tvaá¹ƒ ime dussÄ«lamanusse nÄ• nÄ• diá¹-á¹-hike nÄ• nayissasi, te ev
sÄ«laá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanto attano vasaá¹ƒ na Ä• nayissasi, paá¹‡á¸• itapuri
pÄ• á¹‡Ä• tipÄ• taá¹ƒ ``akusalaâ€™â€™ nti garahanti. saá¹ƒsÄ• ramocakÄ• dayo panettha
kathaá¹ƒ Ä• nayissasi, tasmÄ• diá¹-á¹-hadiá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ adatvÄ• yÄ• cantÄ• n

taá¹ƒ \Ne III 149/ sutvÄ• Ä• cariyo ``yuttaá¹ƒ vadati koraá¹‡á¸• iyo, idÄ• ni na evarÅ«paá¹ƒ
ti attano viraddhabhÄ• vaá¹ƒ Ã±atvÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

38__._ á¹• 21 ``saá¹ƒkhittarÅ«pena \Be III 161/ bhavaá¹ƒ mamatthaá¹ƒ, akkhÄ• si koraá¹‡á

yathÄ• na sakkÄ• pathavÄ« samÄ• yaá¹ƒ, kattuá¹ƒ manussena tathÄ• manussÄ• â€™â€

tattha __samÄ• ya_nti samaá¹ƒ ayaá¹ƒ. evaá¹ƒ Ä• cariyo mÄ• á¹‡avassa thutiá¹ƒ akÄ• si,
sayaá¹ƒ gharaá¹ƒ nesi.

satthÄ• \Ee III 174/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
sÄ• riputto ahosi, koraá¹‡á¸• iyamÄ• á¹‡avo pana ahameva ahosiâ€™â€™ nti.

koraá¹‡á¸• iyajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [357] 7. laá¹-ukikajÄ• takavaá¹‡á¹‡anÄ•

__vandÄ• mi taá¹ƒ kuÃ±jara saá¹-á¹-hihÄ• yana_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto d
kathesi. ekasmiÃ±hi divase bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá
kakkhaá¸·o pharuso sÄ• hasiko, sattesu karuá¹‡Ä• mattampissa natthÄ«â€™â€™ ti. satthÄ
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepesa nikkaruá¹‡oyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto hatthiyoniyaá¹ƒ nibb
pÄ• sÄ• diko mahÄ• kÄ• yo asÄ«tisahassavÄ• raá¹‡aparivÄ• ro yÅ«thapati hutvÄ• himava
laá¹-ukikÄ• sakuá¹‡ikÄ• hatthÄ«naá¹ƒ vicaraá¹‡aá¹-á¹-hÄ• ne aá¹‡á¸• Ä• ni nikkhipi, tÄ• n
bhinditvÄ• sakuá¹‡apotakÄ• nikkhamiá¹ƒsu. tesu aviruá¸·hapakkhesu uppatituá¹ƒ asakkon
asÄ«tisahassavÄ• raá¹‡aparivuto gocarÄ• ya caranto taá¹ƒ padesaá¹ƒ patto. taá¹ƒ disvÄ• I
``ayaá¹ƒ hatthirÄ• jÄ• mama potake madditvÄ• mÄ• ressati, handa naá¹ƒ puttakÄ• naá¹ƒ p
dhammikÄ• rakkhaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. sÄ• \Be III 162/ ubho pakkhe ekato katvÄ•
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

39__._ á¹• 21 ``vandÄ• mi \Ne III 150/ taá¹ƒ kuÃ±jara saá¹-á¹-hihÄ• yanaá¹ƒ, Ä• raÃ±Ã±aka
yasassiá¹ƒ.

pakkhehi taá¹ƒ paÃ±jalikaá¹ƒ karomi, mÄ• me vadhÄ« puttake dubbalÄ• yÄ• â€™â€™ ti ||

tattha \Ee III 175/ __saá¹-á¹-hihÄ• yana_nti saá¹-á¹-hivassakÄ• le hÄ• yanabalaá¹ƒ. __yasa
parivÄ• rasampannaá¹ƒ. __pakkhehi taá¹ƒ paÃ±calikaá¹ƒ karomÄ«_ti ahaá¹ƒ pakkhehi taá¹
attho.

mahÄ• satto ``mÄ• cintayi laá¹-ukike, ahaá¹ƒ te puttake rakkhissÄ• mÄ«â€™â€™ ti sakuá¹
á¹-hatvÄ• asÄ«tiyÄ• hatthisahassesu gatesu laá¹-ukikaá¹ƒ Ä• mantetvÄ• ``laá¹-ukike amh
ekacÄ• riko hatthÄ« Ä• gacchati, so amhÄ• kaá¹ƒ vacanaá¹ƒ na karissati, tasmiá¹ƒ Ä• gate
puttakÄ• naá¹ƒ sotthibhÄ• vaá¹ƒ kareyyÄ• sÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. sÄ• pi tassa
pakkhehi aÃ±jaliá¹ƒ katvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

40__._ á¹• 21 ``vandÄ• mi taá¹ƒ kuÃ±jara ekacÄ• riá¹ƒ, Ä• raÃ±Ã±akaá¹ƒ pabbatasÄ• nugo

pakkhehi taá¹ƒ paÃ±jalikaá¹ƒ karomi, mÄ• me vadhÄ« puttake dubbalÄ• yÄ• â€™â€™ ti ||

tattha __pabbatasÄ• nugocara_nti ghanaselapabbatesu ca paá¹ƒsupabbatesu ca gocaraá¹

so tassÄ• vacanaá¹ƒ sutvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

41__._ á¹• 21 ``vadhissÄ• mi te laá¹-ukike puttakÄ• ni, kiá¹ƒ me tuvaá¹ƒ kÄ• hasi dubbalÄ•

sataá¹ƒ sahassÄ• nipi tÄ• disÄ«naá¹ƒ, vÄ• mena pÄ• dena papothayeyyaâ€™â€™ nti ||

tattha \Be III 163/ __vadhissÄ• mi te_ti tvaá¹ƒ kasmÄ• mama vicaraá¹‡amagge puttakÄ• n
á¹-hapesi, tasmÄ• vadhissÄ• mi te puttakÄ• nÄ«ti vadati. __kiá¹ƒ me tuvaá¹ƒ kÄ• hasÄ«_ti

tvaá¹ƒ dubbalÄ• kiá¹ƒ karissasi. __papothayeyya_nti ahaá¹ƒ tÄ• disÄ• naá¹ƒ laá¹-ukikÄ• na
vÄ• mena pÄ• dena saÃ±cuá¹‡á¹‡eyyaá¹ƒ, dakkhiá¹‡apÄ• dena pana kathÄ• va natthÄ«ti.

evaÃ±ca \Ee III 176/ pana vatvÄ• so tassÄ• puttake pÄ• dena saÃ±cuá¹‡á¹‡etvÄ• mutter
pakkÄ• mi. laá¹-ukikÄ• rukkhasÄ• khÄ• ya nilÄ«yitvÄ• ``idÄ• ni tÄ• va vÄ• raá¹‡a nadanto
III 151/ me kiriyaá¹ƒ passissasi, kÄ• yabalato Ã±Ä• á¹‡abalassa mahantabhÄ• vaá¹ƒ na jÄ•
jÄ• nÄ• pessÄ• mi naâ€™â€™ nti taá¹ƒ santajjayamÄ• nÄ• va catutthaá¹ƒ gÄ• thamÄ• ha -

42__._ á¹• 21 ``na heva sabbattha balena kiccaá¹ƒ, balaÃ±hi bÄ• lassa vadhÄ• ya hoti.

karissÄ• mi te nÄ• garÄ• jÄ• anatthaá¹ƒ, yo me vadhÄ« puttake dubbalÄ• yÄ• â€™â€™ ti

tattha __balenÄ• _ti kÄ• yabalena. __anattha_nti avuá¸• á¸• hiá¹ƒ. __yo me_ti yo tvaá¹ƒ ma
vadhÄ« ghÄ• tesi.

sÄ• evaá¹ƒ vatvÄ• katipÄ• haá¹ƒ ekaá¹ƒ kÄ• kaá¹ƒ upaá¹-á¹-hahitvÄ• tena tuá¹-á¹-hena `
ti vuttÄ• ``sÄ• mi, aÃ±Ã±aá¹ƒ me kÄ• tabbaá¹ƒ natthi, ekassa pana ekacÄ• rikavÄ• raá¹‡as
tumhehi akkhÄ«ni bhinnÄ• ni paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• tena ``sÄ• dhÅ«â
nÄ«lamakkhikaá¹ƒ upaá¹-á¹-hahi. tÄ• yapi ``kiá¹ƒ te, karomÄ«â€™â€™ ti vuttÄ•  ``iminÄ• k
ekacÄ• rikavÄ• raá¹‡assa akkhÄ«su bhinnesu tumhehi tattha Ä• sÄ• á¹-ikaá¹ƒ pÄ• tetuá¹ƒ i
tÄ• yapi ``sÄ• dhÅ«â€™â€™ ti vutte ekaá¹ƒ maá¹‡á¸• Å«kaá¹ƒ upaá¹-á¹-hahitvÄ•  tena ``kia
vuttÄ• ``yadÄ• ekacÄ• rikavÄ• raá¹‡o andho hutvÄ• pÄ• nÄ«yaá¹ƒ pariyesati, tadÄ• pabb
katvÄ• tasmiá¹ƒ pabbatamatthakaá¹ƒ abhiruhante otaritvÄ• papÄ• te saddaá¹ƒ kareyyÄ• th
santikÄ• ettakaá¹ƒ paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti Ä• ha. sopi tassÄ• vacanaá¹ƒ ``sÄ• dh

athekadivasaá¹ƒ \Be III 164/ kÄ• ko vÄ• raá¹‡assa dvepi \Ee III 177/ akkhÄ«ni tuá¹‡á¸• ena
nÄ«lamakkhikÄ• Ä• sÄ• á¹-ikaá¹ƒ pÄ• tesi. so puá¸·avehi khajjanto vedanÄ• ppatto pipÄ• s
pariyesamÄ• no vicari. tasmiá¹ƒ kÄ• le maá¹‡á¸• Å«ko pabbatamatthake á¹-hatvÄ• saddam
pÄ• nÄ«yaá¹ƒ bhavissatÄ«â€™â€™ ti pabbatamatthakaá¹ƒ abhiruhi. atha maá¹‡á¸• Å«ko o
saddamakÄ• si. vÄ• raá¹‡o ``ettha pÄ• nÄ«yaá¹ƒ bhavissatÄ«â€™â€™ ti papÄ• tÄ• bhimuk
pabbatapÄ• de patitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. laá¹-ukikÄ• tassa matabhÄ• vaá¹ƒ Ã
paccÄ• mittassa piá¹-á¹-hÄ«â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• tassa khandhe caá¹…kamitv

satthÄ• ``na, bhikkhave, kenaci saddhiá¹ƒ veraá¹ƒ nÄ• ma kÄ• tabbaá¹ƒ, evaá¹ƒ balasamp
cattÄ• ro janÄ• ekato hutvÄ• vÄ• raá¹‡assa jÄ«vitakkhayaá¹ƒ pÄ• pesuâ€™â€™ nti ---

43__._ á¹• 21 ``kÄ• kaÃ±ca \Ne III 152/ passa laá¹-ukikaá¹ƒ, maá¹‡á¸• Å«kaá¹ƒ nÄ«lamakk

ete nÄ• gaá¹ƒ aghÄ• tesuá¹ƒ, passa verassa verinaá¹ƒ.

tasmÄ• hi veraá¹ƒ na kayirÄ• tha, appiyenapi kenacÄ«â€™â€™ ti || ---

imaá¹ƒ abhisambuddhagÄ• thaá¹ƒ vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi.

tattha __passÄ• _ti aniyÄ• mitÄ• lapanametaá¹ƒ, bhikkhÅ« pana sandhÄ• ya vuttattÄ• pas
hoti. __ete_ti ete cattÄ• ro ekato hutvÄ• . __aghÄ• tesu_nti taá¹ƒ vadhiá¹ƒsu. __passa vera
passatha verikÄ• naá¹ƒ verassa gatinti attho.

tadÄ• ekacÄ• rikahatthÄ« devadatto ahosi, yÅ«thapati pana ahameva ahosinti.

laá¹-ukikajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [358] 8. cÅ«á¸·adhammapÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__ahameva_ \Be III 165/ __dÅ«siyÄ• bhÅ«nahatÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharant
parisakkanaá¹ƒ Ä• rabbha kathesi. aÃ±Ã±esu jÄ• takesu devadatto bodhisattassa tÄ• sama
imasmiá¹ƒ \Ee III 178/ pana cÅ«á¸·adhammapÄ• lajÄ• take bodhisattassa sattamÄ• sikakÄ•
chedÄ• petvÄ• asimÄ• lakaá¹ƒ nÄ• ma kÄ• resi. __daddarajÄ• take_ (J I 2.43-44) gÄ«vaá¹
maá¹ƒsaá¹ƒ pacitvÄ• khÄ• di. __khantÄ«vÄ• dÄ«jÄ• take_ (J I 4.49 Ä• dayo) dvÄ«hipi kas
tÄ• á¸·Ä• petvÄ• hatthapÄ• de ca kaá¹‡á¹‡anÄ• saÃ±ca chedÄ• petvÄ• jaá¹-Ä• su gahetv
uttÄ• nakaá¹ƒ nipajjÄ• petvÄ• ure pÄ• dena paharitvÄ• gato. bodhisatto taá¹ƒ divasaá¹ƒye
pÄ• puá¹‡i. __cÅ«á¸·anandiyajÄ• takepi_ (J I 2.143-144) __mahÄ• kapijÄ• takepi_ (J I 7.83
evameva so dÄ«gharattaá¹ƒ vadhÄ• ya parisakkanto buddhakÄ• lepi parisakkiyeva. atheka
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, devadatto buddhÄ• n
upÄ• yaá¹ƒ karoti, `sammÄ• sambuddhaá¹ƒ mÄ• rÄ• pessÄ• mÄ«â€™ ti dhanuggahe payo
nÄ• á¸·Ä• giriá¹ƒ vissajjÄ• pesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• `kÄ• ya nuttha, bhikkhav
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
vadhÄ• ya parisakkiyeva, idÄ• ni pana tÄ• samattampi kÄ• tuá¹ƒ na sakkoti \Ne III 153/, pub
cÅ«á¸·adhammapÄ• lakumÄ• rakÄ• le attano puttaá¹ƒ samÄ• naá¹ƒ jÄ«vatakkhayaá¹ƒ pÄ•
kÄ• resÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• patÄ• pe nÄ• ma rajjaá¹ƒ kÄ• rente bodhisatto tassa ag
kucchimhi nibbatti, ``dhammapÄ• loâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. tamenaá¹ƒ sattam
gandhodakena nhÄ• petvÄ• alaá¹…karitvÄ• kÄ«á¸·Ä• payamÄ• nÄ• nisÄ«di. rÄ• jÄ• tass
agamÄ• si. sÄ• puttaá¹ƒ kÄ«á¸·Ä• payamÄ• nÄ• puttasinehena samappitÄ• hutvÄ• rÄ• j
uá¹-á¹-hahi. so cintesi ``ayaá¹ƒ idÄ• neva tÄ• va puttaá¹ƒ nissÄ• ya mÄ• naá¹ƒ karoti, maá¹

maÃ±Ã±ati, putte pana vaá¸• á¸• hante mayi `manussoâ€™ tipi saÃ±Ã±aá¹ƒ na karissati, id
ghÄ• tessÄ• mÄ«â€™â€™ ti. so nivattitvÄ• rÄ• jÄ• sane nisÄ«ditvÄ• ``attano vidhÄ• nena
Ä• gacchatÅ«â€™â€™ ti coraghÄ• takaá¹ƒ pakkosÄ• pesi. so kÄ• sÄ• yavatthanivattho \Ee
pharasuá¹ƒ aá¹ƒse á¹-hapetvÄ• upadhÄ• naghaá¹-ikaá¹ƒ hatthapÄ• daá¹-hapanadaá¹‡á¸• a
rÄ• jÄ• naá¹ƒ vanditvÄ• ``kiá¹ƒ karomi, devÄ• â€™â€™ ti aá¹-á¹-hÄ• si. deviyÄ• sirigabbha
dhammapÄ• laá¹ƒ Ä• nehÄ«ti. devÄ«pi raÃ±Ã±o kujjhitvÄ• nivattanabhÄ• vaá¹ƒ Ã±atvÄ• b
nipajjÄ• petvÄ• rodamÄ• nÄ• nisÄ«di. coraghÄ• tako gantvÄ• taá¹ƒ piá¹-á¹-hiyaá¹ƒ hatthe
kumÄ• raá¹ƒ acchinditvÄ• Ä• dÄ• ya raÃ±Ã±o santikaá¹ƒ Ä• gantvÄ• ``kiá¹ƒ karomi, devÄ•
ekaá¹ƒ phalakaá¹ƒ Ä• harÄ• petvÄ• purato nikkhipÄ• petvÄ• ``idha naá¹ƒ nipajjÄ• pehÄ«â
akÄ• si.

candÄ• devÄ« puttassa pacchatova paridevamÄ• nÄ• Ä• gacchi. puna coraghÄ• tako ``kiá
Ä• ha. dhammapÄ• lassa hatthe chindÄ• ti. candÄ• devÄ« ``mahÄ• rÄ• ja, mama putto satt
jÄ• nÄ• ti, natthetassa doso, doso pana honto mayi bhaveyya, tasmÄ• mayhaá¹ƒ hatthe ch
imamatthaá¹ƒ pakÄ• sentÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passa.

etaá¹ƒ muÃ±catu dhammapÄ• laá¹ƒ, hatthe me deva chedehÄ«â€™â€™ ti ||

tattha __dÅ«siyÄ• _ti dÅ«sikÄ• , tumhe disvÄ• anuá¹-á¹-hahamÄ• nÄ• dosakÄ• rikÄ• ti att
pÄ• á¹-ho, ayamevattho. __bhÅ«nahatÄ• _ti hatabhÅ«nÄ• , hatavuá¸• á¸• hÄ«ti attho. __raÃ
``dÅ«siyÄ• â€™â€™ ti padena yojetabbaá¹ƒ. ahaá¹ƒ raÃ±Ã±o mahÄ• patÄ• passa aparÄ• d
tasmÄ• \Ne III 154/ niraparÄ• dhaá¹ƒ etaá¹ƒ bÄ• lakaá¹ƒ muÃ±catu dhammapÄ• laá¹ƒ, sac
dosakÄ• rikÄ• ya hatthe me, deva, chedehÄ«ti ayamettha attho.

rÄ• jÄ• coraghÄ• takaá¹ƒ olokesi. ``kiá¹ƒ karomi, devÄ• â€™â€™ ti? ``papaÃ±caá¹ƒ akatv
tasmiá¹ƒ khaá¹‡e coraghÄ• tako tikhiá¹‡apharasuá¹ƒ gahetvÄ• kumÄ• rassa taruá¹‡avaá¹ƒ
180/ dve hatthe chindi. so dvÄ«su hatthesu chijjamÄ• nesu neva rodi na paridevi, khantiÃ±c
purecÄ• rikaá¹ƒ katvÄ• adhivÄ• sesi. candÄ• pana devÄ« chinnahatthakoá¹-iá¹ƒ gahetvÄ•
167/ lohitalittÄ• paridevamÄ• nÄ• vicari. puna coraghÄ• tako ``kiá¹ƒ karomi, devÄ• â€™â€
pÄ• de chindÄ• â€™â€™ ti. taá¹ƒ sutvÄ• candÄ• devÄ« dutiyaá¹ƒ gÄ• thamÄ• ha ---

45__._ á¹• 21 ``ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passa.

etaá¹ƒ muÃ±catu dhammapÄ• laá¹ƒ, pÄ• de me deva chedehÄ«â€™â€™ ti ||

tattha adhippÄ• yo vuttanayeneva veditabbo.

rÄ• jÄ• pi puna coraghÄ• takaá¹ƒ Ä• á¹‡Ä• pesi. so ubhopi pÄ• de chindi. candÄ• devÄ« pA
ucchaá¹…ge katvÄ• lohitalittÄ• paridevamÄ• nÄ• ``sÄ• mi mahÄ• patÄ• pa, chinnahatthap
posetabbÄ• honti, ahaá¹ƒ bhatiá¹ƒ katvÄ• mama puttakaá¹ƒ posessÄ• mi, dehi me etaâ€™
``kiá¹ƒ deva katÄ• rÄ• jÄ• á¹‡Ä• , niá¹-á¹-hitaá¹ƒ mama kiccaâ€™â€™ nti pucchi. ``na tÄ• v
nti. ``atha kiá¹ƒ karomi, devÄ• â€™â€™ ti? ``sÄ«samassa chindÄ• â€™â€™ ti. taá¹ƒ sutvÄ
gÄ• thamÄ• ha ---

46__._ á¹• 21 ``ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passa.

etaá¹ƒ muÃ±catu dhammapÄ• laá¹ƒ, sÄ«saá¹ƒ me deva chedehÄ«â€™â€™ ti ||

vatvÄ• ca pana attano sÄ«saá¹ƒ upanesi.

puna coraghÄ• tako ``kiá¹ƒ karomi, devÄ• â€™â€™ ti pucchi. ``sÄ«samassa chindÄ• â€™
chinditvÄ• ``katÄ• , deva, rÄ• jÄ• á¹‡Ä• â€™â€™ ti pucchi. ``na tÄ• va katÄ• â€™â€™ ti. `
devÄ• â€™â€™ ti? ``asituá¹‡á¸• ena naá¹ƒ sampaá¹-icchitvÄ• asimÄ• lakaá¹ƒ nÄ• ma karo
kaá¸·evaraá¹ƒ \Ne III 155/ Ä• kÄ• se khipitvÄ• asituá¹‡á¸• ena sampaá¹-icchitvÄ• asimÄ• l
mahÄ• tale vippakiri. candÄ• devÄ« bodhisattassa maá¹ƒse ucchaá¹…ge katvÄ• mahÄ• ta
imÄ• gÄ• thÄ• abhÄ• si ---

47__._ á¹• 21 ``na \Ee III 181/ hi nÅ«nimassa raÃ±Ã±o, mittÄ• maccÄ• ca vijjare suhadÄ• .

ye na vadanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi orasaá¹ƒ puttaá¹ƒ ||

48__._ á¹• 21 ``na hi nÅ«nimassa raÃ±Ã±o, Ã±Ä• tÄ« mittÄ• ca vijjare suhadÄ• .

ye na vadanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi atrajaá¹ƒ puttaâ€™â€™ nti ||

tattha \Be III 168/ __mittÄ• maccÄ• ca vijjare suhadÄ• _ti nÅ«na imassa raÃ±Ã±o daá¸·ha
sahabhÄ• vino amaccÄ• vÄ• muduhadayatÄ• ya suhadÄ• vÄ• keci na vijjanti. __ye na va
Ä• gantvÄ• ``attano piyaputtaá¹ƒ mÄ• ghÄ• tayÄ«â€™â€™ ti na vadanti, imaá¹ƒ rÄ• jÄ• na
natthiyevÄ• ti maÃ±Ã±e. dutiyagÄ• thÄ• yaá¹ƒ __Ã±Ä• tÄ«_ti Ã±Ä• takÄ• .

imÄ• pana dve gÄ• thÄ• vatvÄ• candÄ• devÄ« ubhohi hatthehi hadayamaá¹ƒsaá¹ƒ dhÄ•
gÄ• thamÄ• ha ---

49__._ á¹• 21 ``candanasÄ• rÄ• nulittÄ• , bÄ• hÄ• chijjanti dhammapÄ• lassa.

dÄ• yÄ• dassa pathabyÄ• , pÄ• á¹‡Ä• me deva rujjhantÄ«â€™â€™ ti ||

tattha __dÄ• yÄ• dassa pathabyÄ• _ti pitusantakÄ• ya cÄ• turantÄ• ya pathaviyÄ• dÄ• yÄ
lohitacandanasÄ• rÄ• nulittÄ• hatthÄ• chijjanti, pÄ• dÄ• chijjanti, sÄ«saÃ±ca chijjati, asim
vaá¹ƒsaá¹ƒ pacchinditvÄ• gatosi dÄ• nÄ«ti evamÄ• dÄ«ni vilapanti evamÄ• ha. __pÄ• á¹‡Ä
deva, mayhampi imaá¹ƒ sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontiyÄ• jÄ«vitaá¹ƒ rujjhatÄ«ti.

tassÄ• evaá¹ƒ paridevamÄ• nÄ• ya eva á¸• ayhamÄ• ne veá¸·uvane veá¸·u viya hadayaá¹
jÄ«vitakkhayaá¹ƒ pattÄ• . rÄ• jÄ• pi pallaá¹…ke á¹-hÄ• tuá¹ƒ asakkonto mahÄ• tale pati, pa
bhijji, so tatopi bhÅ«miyaá¹ƒ pati. tato catunahutÄ• dhikadviyojanasatasahassabahalÄ• pi g
III 156/ aguá¹‡aá¹ƒ dhÄ• retuá¹ƒ asakkontÄ« bhijjitvÄ• vivaramadÄ• si, avÄ«cito jÄ• lÄ• uá
kuladattikena kambalena parikkhipantÄ« viya \Ee III 182/ taá¹ƒ gahetvÄ• avÄ«cimhi khipi. c
bodhisattassa ca amaccÄ• sarÄ«rakiccaá¹ƒ kariá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ
candÄ• devÄ« mahÄ• pajÄ• patigotamÄ«, dhammapÄ• lakumÄ• ro pana ahameva ahosiâ€

cÅ«á¸·adhammapÄ• lajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [359] 9. suvaá¹‡á¹‡amigajÄ• takavaá¹‡á¹‡anÄ•

__vikkama_ \Be III 169/ __re haripÄ• dÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• vatthiy
kuladhÄ«taraá¹ƒ Ä• rabbha kathesi. sÄ• kira sÄ• vatthiyaá¹ƒ dvinnaá¹ƒ aggasÄ• vakÄ• naá
dhÄ«tÄ• saddhÄ• pasannÄ• buddhamÄ• makÄ• dhammamÄ• makÄ• saá¹…ghamÄ• ma
dÄ• nÄ• dipuÃ±Ã±Ä• bhiratÄ• . taá¹ƒ aÃ±Ã±aá¹ƒ sÄ• vatthiyameva samÄ• najÄ• tikaá¹ƒ mi
vÄ• resi. athassÄ• mÄ• tÄ• pitaro ``amhÄ• kaá¹ƒ dhÄ«tÄ• saddhÄ• pasannÄ• tÄ«á¹‡i rat
dÄ• nÄ• dipuÃ±Ã±Ä• bhiratÄ• , tumhe micchÄ• diá¹-á¹-hikÄ• imissÄ• pi yathÄ• ruciyÄ• dÄ
vÄ• sotuá¹ƒ vihÄ• raá¹ƒ vÄ• gantuá¹ƒ sÄ«laá¹ƒ vÄ• rakkhituá¹ƒ uposathakammaá¹ƒ vÄ•
mayaá¹ƒ tumhÄ• kaá¹ƒ dema, attanÄ• sadisaá¹ƒ micchÄ• diá¹-á¹-hikakulÄ• va kumÄ• rikaá
Ä• haá¹ƒsu. te tehi paá¹-ikkhittÄ• ``tumhÄ• kaá¹ƒ dhÄ«tÄ• amhÄ• kaá¹ƒ gharaá¹ƒ gantvÄ•
sabbametaá¹ƒ karotu, mayaá¹ƒ na vÄ• ressÄ• ma, detha no etaâ€™â€™ nti vatvÄ• ``tena
vuttÄ• bhaddakena nakkhattena maá¹…galaá¹ƒ katvÄ• taá¹ƒ attano gharaá¹ƒ nayiá¹ƒsu. s
patidevatÄ• ahosi, sassusasurasÄ• mikavattÄ• ni katÄ• neva honti.

sÄ• ekadivasaá¹ƒ sÄ• mikaá¹ƒ Ä• ha --- ``icchÄ• mahaá¹ƒ, ayyaputta, amhÄ• kaá¹ƒ kulÅ«
dÄ• tuâ€™â€™ nti. sÄ• dhu, bhadde, yathÄ• jjhÄ• sayena dÄ• naá¹ƒ dehÄ«ti. sÄ• there ni
sakkÄ• raá¹ƒ katvÄ• paá¹‡Ä«tabhojanaá¹ƒ bhojetvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• ``bhante,

micchÄ• diá¹-á¹-hikaá¹ƒ assaddhaá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aá¹ƒ na jÄ• nÄ• ti, s
imaá¹ƒ kulaá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aá¹ƒ jÄ• nÄ• ti, tÄ• va idheva bhikkhaá¹ƒ g
Ä• ha. therÄ• adhivÄ• setvÄ• tattha nibaddhaá¹ƒ bhuÃ±janti. puna sÄ• mikaá¹ƒ Ä• ha ``ay
183/ idha nibaddhaá¹ƒ Ä• gacchanti, kiá¹ƒkÄ• raá¹‡Ä• tumhe na passathÄ• â€™â€™ ti. ``s
ti. sÄ• punadivase therÄ• naá¹ƒ bhattakiccapariyosÄ• ne tassa Ä• rocesi \Ne III 157/. so up
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«di. athassa dhammasenÄ• pati dh
therassa dhammakathÄ• ya ca iriyÄ• pathesu ca pasÄ«ditvÄ• tato paá¹-á¹-hÄ• ya therÄ• n
pÄ• nÄ«yaá¹ƒ parissÄ• veti, antarÄ• bhatte dhammakathaá¹ƒ suá¹‡Ä• ti, tassa aparabhÄ• g

athekadivasaá¹ƒ \Be III 170/ thero dvinnampi dhammakathaá¹ƒ kathento saccÄ• ni pakÄ• s
ubhopi jayampatikÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. tato paá¹-á¹-hÄ• ya tassa mÄ• tÄ
antamaso dÄ• sakammakarÄ• pi sabbe micchÄ• diá¹-á¹-hiá¹ƒ bhinditvÄ• buddhadhammas
athekadivasaá¹ƒ dÄ• rikÄ• sÄ• mikaá¹ƒ Ä• ha --- ``ayyaputta, kiá¹ƒ me gharÄ• vÄ• sena, ic
pabbajituâ€™â€™ nti. so ``sÄ• dhu bhadde, ahampi pabbajissÄ• mÄ«â€™â€™ ti mahanter
bhikkhunupassayaá¹ƒ netvÄ• pabbÄ• jetvÄ• sayampi satthÄ• raá¹ƒ upasaá¹…kamitvÄ• p
pabbÄ• jesi. ubhopi vipassanaá¹ƒ vaá¸• á¸• hetvÄ• na cirasseva arahattaá¹ƒ pÄ• puá¹‡iá¹ƒ
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asukÄ• nÄ• n
paccayÄ• jÄ• tÄ• sÄ• mikassa ca, attanÄ• pi pabbajitvÄ• arahattaá¹ƒ patvÄ• tampi pÄ• p
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva tÄ• va esÄ• sÄ• mikaá¹ƒ rÄ• gapÄ• sÄ• mocesi, pubbepe
pana maraá¹‡apÄ• sÄ• mocesÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto migayoniyaá¹ƒ nibba
abhirÅ«po ahosi pÄ• sÄ• diko dassanÄ«yo suvaá¹‡á¹‡avaá¹‡á¹‡o lÄ• khÄ• rasaparikamma
hatthapÄ• dehi rajatadÄ• masadisehi visÄ• á¹‡ehi maá¹‡iguá¸·ikapaá¹-ibhÄ• gehi akkhÄ«hi
rattakambalageá¹‡á¸• usadisena mukhena samannÄ• gato. bhariyÄ• pissa taruá¹‡amigÄ« a
te samaggavÄ• saá¹ƒ vasiá¹ƒsu, asÄ«tisahassacitramigÄ• bodhisattaá¹ƒ upaá¹-á¹-hahiá¹ƒs
migavÄ«thÄ«su pÄ• se oá¸• á¸• esuá¹ƒ. athekadivasaá¹ƒ bodhisatto migÄ• naá¹ƒ purato ga
bajjhitvÄ• ``chindissÄ• mi naâ€™â€™ nti Ä• kaá¸• á¸• hi, cammaá¹ƒ chijji, puna Ä• kaá¸• á
chijji, puna nhÄ• ru chijji, pÄ• so aá¹-á¹-himÄ• hacca aá¹-á¹-hÄ• si. so pÄ• saá¹ƒ chindituá¹ƒ
maraá¹‡abhayatajjito baddharavaá¹ƒ ravi. taá¹ƒ sutvÄ• bhÄ«to migagaá¹‡o palÄ• yi. bhariy
migÄ• naá¹ƒ antare olokentÄ« taá¹ƒ adisvÄ• ``idaá¹ƒ bhayaá¹ƒ mayhaá¹ƒ piyasÄ• mikassa
bhavissatÄ«â€™â€™ ti vegena tassa santikaá¹ƒ gantvÄ• assumukhÄ« rodamÄ• nÄ• ``sÄ•
mahabbalo, kiá¹ƒ \Ne III 158/ etaá¹ƒ pÄ• saá¹ƒ sandhÄ• retuá¹ƒ na sakkhissasi, vegaá¹ƒ jan
naâ€™â€™ nti tassa ussÄ• haá¹ƒ janentÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``vikkama re haripÄ• da, vikkama re mahÄ• miga.

chinda vÄ• rattikaá¹ƒ pÄ• saá¹ƒ, nÄ• haá¹ƒ ekÄ• vane rameâ€™â€™ ti ||

tattha __vikkamÄ• _ti parakkama, Ä• kaá¸• á¸• hÄ• ti attho. __re_ti Ä• mantane nipÄ• to. _
suvaá¹‡á¹‡apÄ• da. sakalasarÄ«rampi tassa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ, ayaá¹ƒ pana gÄ• ra
ekÄ• _ti ahaá¹ƒ tayÄ• vinÄ• ekikÄ• vane na ramissÄ• mi, tiá¹‡odakaá¹ƒ pana aggahetvÄ•
dasseti.

taá¹ƒ \Ee III 185/ sutvÄ• migo dutiyaá¹ƒ gÄ• thamÄ• ha ---

51__._ á¹• 21 ``vikkamÄ• mi na pÄ• remi, bhÅ«miá¹ƒ sumbhÄ• mi vegasÄ• .

daá¸·ho vÄ• rattiko pÄ• so, pÄ• daá¹ƒ me parikantatÄ«â€™â€™ ti ||

tattha __vikkamÄ• mÄ«_ti bhadde, ahaá¹ƒ vÄ«riyaá¹ƒ karomi. __na pÄ• remÄ«_ti pÄ• saá¹
sakkomÄ«ti attho. __bhÅ«miá¹ƒ sumbhÄ• mÄ«_ti api nÄ• ma chijjeyyÄ• ti pÄ• denÄ• pi bhÅ
__vegasÄ• _ti vegena. __parikantatÄ«_ti cammÄ• dÄ«ni chindanto samantÄ• kantatÄ«ti.

atha naá¹ƒ migÄ« ``mÄ• bhÄ• yi, sÄ• mi, ahaá¹ƒ attano balena luddakaá¹ƒ yÄ• citvÄ• tava
sace yÄ• canÄ• ya na sakkhissÄ• mi, mama jÄ«vitampi datvÄ• tava jÄ«vitaá¹ƒ Ä• harissÄ•
assÄ• setvÄ• lohitalittaá¹ƒ bodhisattaá¹ƒ pariggahetvÄ• aá¹-á¹-hÄ• si. luddakopi asiÃ±ca s
kappuá¹-á¹-hÄ• naggi viya Ä• gacchati. sÄ• taá¹ƒ disvÄ• ``sÄ• mi, luddako Ä• gacchati, ah
karissÄ• mi, tvaá¹ƒ mÄ• bhÄ• yÄ«â€™â€™ ti migaá¹ƒ assÄ• setvÄ• luddakassa paá¹-ipat
ekamantaá¹ƒ á¹-hitÄ• taá¹ƒ vanditvÄ• ``sÄ• mi, mama sÄ• miko suvaá¹‡á¹‡avaá¹‡á¹‡o sÄ
asÄ«tisahassÄ• naá¹ƒ migÄ• naá¹ƒ rÄ• jÄ• â€™â€™ ti bodhisattassa guá¹‡aá¹ƒ kathetvÄ•
vadhaá¹ƒ yÄ• cantÄ« tatiyaá¹ƒ gÄ• thamÄ• ha ---

52__._ á¹• 21 ``attharassu \Ne III 159/ palÄ• sÄ• ni, asiá¹ƒ nibbÄ• ha luddaka.

paá¹-hamaá¹ƒ maá¹ƒ vadhitvÄ• na, hana pacchÄ• mahÄ• migaâ€™â€™ nti ||

tattha \Be III 172/ __palÄ• sÄ• nÄ«_ti maá¹ƒsaá¹-á¹-hapanatthaá¹ƒ palÄ• sapaá¹‡á¹‡Ä• ni
nibbÄ• hÄ• _ti asiá¹ƒ kosato nÄ«hara.

taá¹ƒ sutvÄ• luddako ``manussabhÅ«tÄ• tÄ• va sÄ• mikassa atthÄ• ya attano jÄ«vitaá¹ƒ
tiracchÄ• nagatÄ• jÄ«vitaá¹ƒ pariccajati, manussabhÄ• sÄ• ya ca madhurena sarena \Ee II
imissÄ• ca patino cassÄ• jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti pasannacitto catutthaá¹ƒ gÄ•

53__._ á¹• 21 ``na me sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , bhÄ• santiá¹ƒ mÄ• nusiá¹ƒ migiá¹ƒ.

tvaÃ±ca bhadde sukhÄ« hohi, eso cÄ• pi mahÄ• migoâ€™â€™ ti ||

tattha __sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• _ti mayÄ• ito pubbe evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ vÄ
__bhÄ• santiá¹ƒ mÄ• nusiá¹ƒ migi_nti ahaÃ±hi ito pubbe mÄ• nusiá¹ƒ vÄ• caá¹ƒ bhÄ• santi
na assosiá¹ƒ. yesaá¹ƒ pana ``na me sutÄ• vÄ• diá¹-á¹-hÄ• vÄ• , bhÄ• santÄ« mÄ• nusÄ«
tesaá¹ƒ yathÄ• pÄ• á¸·imeva attho dissati. __bhadde_ti bhaddake paá¹‡á¸• ike upÄ• yakusa
puna ``tvaÃ±ca eso cÄ• pi mahÄ• migoti dvepi janÄ• sukhÄ« niddukkhÄ• hothÄ• â€™â€™
luddako bodhisattassa santikaá¹ƒ gantvÄ• vÄ• siyÄ• cammapÄ• saá¹ƒ chinditvÄ• pÄ• de
nÄ«haritvÄ• nhÄ• runÄ• nhÄ• ruá¹ƒ, maá¹ƒsena maá¹ƒsaá¹ƒ, cammena cammaá¹ƒ paá¹-i
parimajji. taá¹…khaá¹‡aÃ±Ã±eva mahÄ• sattassa pÅ«ritapÄ• ramitÄ• nubhÄ• vena luddaka
migiyÄ• ca mettadhammÄ• nubhÄ• vena nhÄ• rumaá¹ƒsacammÄ• ni nhÄ• rumaá¹ƒsacam
sukhÄ« niddukkho aá¹-á¹-hÄ• si.

migÄ« bodhisattaá¹ƒ sukhitaá¹ƒ disvÄ• somanassajÄ• tÄ• luddakassa anumodanaá¹ƒ kar
gÄ• thamÄ• ha ---

54__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• mahÄ• migaâ€™â€™ nti ||

tattha \Ne III 160/ __luddakÄ• _ti dÄ• ruá¹‡akammakiriyÄ• ya laddhanÄ• mavasena Ä• lapa

bodhisatto ``ayaá¹ƒ luddo mayhaá¹ƒ avassayo jÄ• to, mayÄ• pissa avassayeneva bhavituá
III 187/ gocarabhÅ«miyaá¹ƒ diá¹-á¹-haá¹ƒ ekaá¹ƒ maá¹‡ikkhandhaá¹ƒ tassa datvÄ• \Be III 1
paá¹-á¹-hÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni mÄ• kari, iminÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ
dÄ• nasÄ«lÄ• dÄ«ni puÃ±Ã±Ä• ni karohÄ«â€™â€™ ti tassovÄ• daá¹ƒ datvÄ• araÃ±Ã±aá¹

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• lud
daharabhikkhunÄ«, migarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

suvaá¹‡á¹‡amigajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [360] 10. suyonandÄ«jÄ• takavaá¹‡á¹‡anÄ•

__vÄ• ti gandho timirÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hitabhikkhuá¹ƒ
taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``s
``kiá¹ƒ disvÄ• â€™â€™ ti vatvÄ• ``alaá¹…katamÄ• tugÄ• maâ€™â€™ nti vutte ``mÄ• tugÄ

rakkhituá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ• supaá¹‡á¹‡abhavane katvÄ• rakkhantÄ• pi rakkhitu
ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ tambarÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tassa suyonandÄ« nÄ•
uttamarÅ«padharÄ• . tadÄ• bodhisatto supaá¹‡á¹‡ayoniyaá¹ƒ nibbatti, tasmiá¹ƒ kÄ• le nÄ•
ahosi. bodhisatto tasmiá¹ƒ dÄ«pe supaá¹‡á¹‡abhavane vasati. so bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ
mÄ• á¹‡avakavesena jÅ«taá¹ƒ kÄ«á¸·ati. tassa rÅ«pasampattiá¹ƒ disvÄ• paricÄ• rikÄ• ``an
saddhiá¹ƒ evarÅ«po nÄ• ma mÄ• á¹‡avako jÅ«taá¹ƒ kÄ«á¸·atÄ«â€™â€™ ti suyonandiyÄ•
daá¹-á¹-hukÄ• mÄ• hutvÄ• ekadivasaá¹ƒ alaá¹…karitvÄ• jÅ«tamaá¹‡á¸• alaá¹ƒ Ä• gantvÄ
188/ antare á¹-hitÄ• naá¹ƒ olokesi. sopi deviá¹ƒ olokesi. dvepi aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ib
supaá¹‡á¹‡arÄ• jÄ• attano Ä• nubhÄ• vena nagare vÄ• taá¹ƒ samuá¹-á¹-hÄ• pesi, gehapat
manussÄ• nikkhamiá¹ƒsu. so attano Ä• nubhÄ• vena andhakÄ• raá¹ƒ katvÄ• deviá¹ƒ \Ne I
Ä• gantvÄ• nÄ• gadÄ«pe attano bhavanaá¹ƒ pÄ• visi \Be III 174/ suyonandiyÄ• gataá¹-á¹-
nÄ• hesuá¹ƒ. so tÄ• ya saddhiá¹ƒ abhiramamÄ• no gantvÄ• raÃ±Ã±Ä• saddhiá¹ƒ jÅ«taá¹ƒ

raÃ±Ã±o pana saggo nÄ• ma gandhabbo atthi, so deviyÄ• gataá¹-á¹-hÄ• naá¹ƒ ajÄ• nanto
Ä• mantetvÄ• ``gaccha, tÄ• ta, gandhabba sabbaá¹ƒ thalajalapathaá¹ƒ anuvicaritvÄ• deviy
passÄ• â€™â€™ ti uyyojesi. so paribbayaá¹ƒ gahetvÄ• dvÄ• ragÄ• mato paá¹-á¹-hÄ• ya vi
pÄ• puá¹‡i. tadÄ• kurukacchavÄ• á¹‡ijÄ• nÄ• vÄ• ya suvaá¹‡á¹‡abhÅ«miá¹ƒ gacchanti. so
gandhabbo nÄ• vÄ• ya vetanaá¹ƒ khaá¹‡á¸• etvÄ• tumhÄ• kaá¹ƒ gandhabbaá¹ƒ karissÄ• n
te ``sÄ• dhÅ«â€™â€™ ti tampi Ä• ropetvÄ• nÄ• vaá¹ƒ vissajjesuá¹ƒ. te sukhapayÄ• tÄ• ya
``gandhabbaá¹ƒ no karohÄ«â€™â€™ ti Ä• haá¹ƒsu. ``ahaá¹ƒ ce gandhabbaá¹ƒ kareyyaá¹ƒ
karonte macchÄ• calissanti, atha vo nÄ• vo bhijjissatÄ«â€™â€™ ti. ``manussamatte gandh
macchÄ• naá¹ƒ calanaá¹ƒ nÄ• ma natthi, karohÄ«â€™â€™ ti. ``tena hi mÄ• mayhaá¹ƒ kujj
mucchitvÄ• tantissarena gÄ«tassaraá¹ƒ, gÄ«tassarena tantissaraá¹ƒ anatikkamitvÄ• gandh
saddena sammattÄ• hutvÄ• macchÄ• caliá¹ƒsu.

atheko makaro uppatitvÄ• nÄ• vÄ• ya patanto nÄ• vaá¹ƒ bhindi. saggo phalake nipajjitvÄ•
nÄ• gadÄ«pe supaá¹‡á¹‡abhavanassa nigrodharukkhassa santikaá¹ƒ pÄ• puá¹‡i. suyonand
supaá¹‡á¹‡arÄ• jassa jÅ«taá¹ƒ kÄ«á¸·ituá¹ƒ gatakÄ• le vimÄ• nÄ• otaritvÄ• \Ee III 189/ ve
saggaá¹ƒ gandhabbaá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• ``kathaá¹ƒ Ä• gatosÄ«â€™â€™ ti pucchi.
hi mÄ• bhÄ• yÄ«â€™â€™ ti taá¹ƒ assÄ• setvÄ• bÄ• hÄ• hi pariggahetvÄ• vimÄ• naá¹ƒ Ä
nipajjÄ• petvÄ• samassatthakÄ• le dibbabhojanaá¹ƒ datvÄ• dibbagandhodakena nhÄ• pet
dibbagandhapupphehi alaá¹…karitvÄ• puna dibbasayane nipajjÄ• pesi. evaá¹ƒ divasaá¹ƒ p
supaá¹‡á¹‡araÃ±Ã±o Ä• gamanavelÄ• ya paá¹-icchÄ• detvÄ• gatakÄ• le tena saddhiá¹ƒ ki
mÄ• saddhamÄ• saccayena bÄ• rÄ• á¹‡asivÄ• sino vÄ• á¹‡ijÄ• dÄ• rudakagahaá¹‡atthÄ•
nigrodharukkhamÅ«laá¹ƒ sampattÄ• . so tehi saddhiá¹ƒ nÄ• vaá¹ƒ abhiruyha bÄ• rÄ• á¹‡as
rÄ• jÄ• naá¹ƒ disvÄ• va tassa jÅ«takÄ«á¸·anavelÄ• ya vÄ«á¹‡aá¹ƒ gahetvÄ• raÃ±Ã±o gand

gÄ• thamÄ• ha ---

55__._ á¹• 21 ``vÄ• ti gandho timirÄ• naá¹ƒ, kusamuddo ca ghosavÄ• .

dÅ«re ito suyonandÄ«, tamba kÄ• mÄ• tudanti maâ€™â€™ nti ||

tattha \Ne III 162/ __timirÄ• na_nti timirarukkhapupphÄ• naá¹ƒ. taá¹ƒ kira nigrodhaá¹ƒ pariv
timirarukkhÄ• atthi, te sandhÄ• yevaá¹ƒ vadati. __kusamuddo_ti khuddakasamuddo. __gho
tasseva nigrodhassa santike samuddaá¹ƒ sandhÄ• yevamÄ• ha. __ito_ti imamhÄ• nagarÄ•
Ä• lapati. atha vÄ• __tambakÄ• mÄ• _ti tambena kÄ• mitakÄ• mÄ• tambakÄ• mÄ• nÄ• m
dÄ«peti.

taá¹ƒ sutvÄ• supaá¹‡á¹‡o dutiyaá¹ƒ gÄ• thamÄ• ha ---

56__._ á¹• 21 ``kathaá¹ƒ samuddamatari, kathaá¹ƒ addakkhi sedumaá¹ƒ.

kathaá¹ƒ tassÄ• ca tuyhaÃ±ca, ahu sagga samÄ• gamoâ€™â€™ ti ||

tattha __seduma_nti sedumadÄ«paá¹ƒ.

tato \Ee III 190/ saggo tisso gÄ• thÄ• abhÄ• si ---

57__._ á¹• 21 ``kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

makarehi abhidÄ• nÄ• vÄ• , phalakenÄ• hamaplaviá¹ƒ ||

58__._ á¹• 21 ``sÄ• maá¹ƒ saá¹‡hena mudunÄ• , niccaá¹ƒ candanagandhinÄ«.

aá¹…gena uddharÄ« bhaddÄ• , mÄ• tÄ• puttaá¹ƒva orasaá¹ƒ ||

59__._ á¹• 21 ``sÄ• maá¹ƒ annena pÄ• nena, vatthena sayanena ca.

attanÄ• pi ca mandakkhÄ«, evaá¹ƒ tamba vijÄ• nahÄ«â€™â€™ ti ||

tattha __sÄ• maá¹ƒ saá¹‡hena mudunÄ• _ti evaá¹ƒ phalakena tÄ«raá¹ƒ uttiá¹‡á¹‡aá¹ƒ ma
vicarantÄ« sÄ• disvÄ• ``mÄ• bhÄ• yÄ«â€™â€™ ti saá¹‡hena mudunÄ• vacanena samas
bÄ• huyugaá¸·aá¹ƒ idha ``aá¹…genÄ• â€™â€™ ti vuttaá¹ƒ. __bhaddÄ• _ti dassanÄ«yÄ• p
annenÄ• _ti sÄ• maá¹ƒ etena annÄ• dinÄ• \Be III 176/ santappesÄ«ti attho. __attanÄ• pi c

annÄ• dÄ«heva, attanÄ• pi maá¹ƒ abhiramentÄ« santappesÄ«ti dÄ«peti. __mandakkhÄ«_ti
Ä• kÄ• rena olokanasÄ«lÄ• ti \Ne III 163/ vuttaá¹ƒ hoti. ``mattakkhÄ«â€™â€™ tipi pÄ• á¹-ho
akkhÄ«hi samannÄ• gatÄ• ti attho. __evaá¹ƒ tambÄ• _ti evaá¹ƒ tambarÄ• ja jÄ• nÄ• hÄ«ti.

supaá¹‡á¹‡o gandhabbassa kathentasseva vippaá¹-isÄ• rÄ« hutvÄ• ``ahaá¹ƒ supaá¹‡á¹‡a
rakkhituá¹ƒ nÄ• sakkhiá¹ƒ, kiá¹ƒ me tÄ• ya dussÄ«lÄ• yÄ• â€™â€™ ti taá¹ƒ Ä• netvÄ• raÃ±
tato paá¹-á¹-hÄ• ya puna nÄ• gacchÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• rÄ• jÄ• Ä• nando ahosi, supaá
ahameva ahosinti.

suyonandÄ«jÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

maá¹‡ikuá¹‡á¸• alavaggo paá¹-hamo.

2. vaá¹‡á¹‡Ä• rohavaggo

á¹• 03 [361] 1. vaá¹‡á¹‡Ä• rohajÄ• takavaá¹‡á¹‡anÄ•

__vaá¹‡á¹‡Ä• rohenÄ• _ti \Ne III 164/ \Ee III 191/ idaá¹ƒ satthÄ• jetavane viharanto dve ag
kathesi. ekasmiÃ±hi samaye ubhopi mahÄ• therÄ• ``imaá¹ƒ antovassaá¹ƒ suÃ±Ã±Ä• gÄ• r
satthÄ• raá¹ƒ Ä• pucchitvÄ• gaá¹‡aá¹ƒ pahÄ• ya sayameva pattacÄ«varaá¹ƒ Ä• dÄ• ya jet
paccantagÄ• maá¹ƒ nissÄ• ya araÃ±Ã±e vihariá¹ƒsu. aÃ±Ã±ataropi vighÄ• sÄ• dapuriso the
karonto tattheva ekamante vasi. so therÄ• naá¹ƒ samaggavÄ• saá¹ƒ disvÄ• ``ime ativiya sa
nu kho ete aÃ±Ã±amaÃ±Ã±aá¹ƒ bhindituâ€™â€™ nti cintetvÄ• sÄ• riputtattheraá¹ƒ upasaá
bhante, ayyena mahÄ• moggallÄ• nattherena saddhiá¹ƒ tumhÄ• kaá¹ƒ kiÃ±ci veraá¹ƒ atthÄ
panÄ• vusoâ€™â€™ ti. esa, bhante, mama Ä• gatakÄ• le ``sÄ• riputto \Be III 177/ nÄ• ma j
sutaganthapaá¹-ivedhaiddhÄ«hi vÄ• mayÄ• saddhiá¹ƒ kiá¹ƒ pahotÄ«â€™â€™ ti tumhÄ• ka
thero sitaá¹ƒ katvÄ• ``gaccha tvaá¹ƒ Ä• vusoâ€™â€™ ti Ä• ha.

so aparasmimpi divase mahÄ• moggallÄ• nattherampi upasaá¹…kamitvÄ• tatheva kathesi
``gaccha, tvaá¹ƒ, Ä• vusoâ€™â€™ ti vatvÄ• sÄ• riputtattheraá¹ƒ upasaá¹…kamitvÄ• ``Ä• v
tumhÄ• kaá¹ƒ santike kiÃ±ci kathesÄ«â€™â€™ ti pucchi. ``Ä• mÄ• vuso, mayhampi santike
nÄ«harituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``sÄ• dhu, Ä• vuso, nÄ«harÄ• â€™â€™ ti vutte thero
accharaá¹ƒ paharitvÄ• taá¹ƒ nÄ«hari. te ubhopi samaggavÄ• saá¹ƒ vasitvÄ• satthu santika
nisÄ«diá¹ƒsu. satthÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ``sukhena vassaá¹ƒ vasitthÄ• â€™â€™
vighÄ• sÄ• do amhe bhindituÄ• mo hutvÄ• bhindituá¹ƒ asakkonto palÄ• yÄ«â€™â€™ ti vu

idÄ• neva, pubbepesa tumhe `bhindissÄ• mÄ«â€™ ti bhindituá¹ƒ asakkonto palÄ• yÄ«â€™
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±e rukkhadev
ca byaggho \Ee III 192/ ca araÃ±Ã±e pabbataguhÄ• yaá¹ƒ vasanti. eko siá¹…gÄ• lo te upaá
III 165/ vighÄ• saá¹ƒ khÄ• ditvÄ• mahÄ• kÄ• yo hutvÄ• ekadivasaá¹ƒ cintesi ``mayÄ• sÄ«
na khÄ• ditapubbaá¹ƒ, mayÄ• ime dve jane bhindituá¹ƒ vaá¹-á¹-ati, tato nesaá¹ƒ kalahaá¹ƒ
maá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti. so sÄ«haá¹ƒ upasaá¹…kamitvÄ• ``kiá¹ƒ, sÄ• mi,
saddhiá¹ƒ kiÃ±ci veraá¹ƒ atthÄ«â€™â€™ ti pucchi. ``kiá¹ƒ pana, sammÄ• â€™â€™ ti? esa,
``sÄ«ho nÄ• ma sarÄ«ravaá¹‡á¹‡ena vÄ• Ä• rohapariá¹‡Ä• hena vÄ• jÄ• tibalavÄ«riyehi v
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti tumhÄ• kaá¹ƒ aguá¹‡ameva kathesÄ«ti. atha naá¹ƒ sÄ«ho ``ga
kathessatÄ«â€™â€™ ti Ä• ha. byagghampi upasaá¹…kamitvÄ• eteneva upÄ• yena kathes
sÄ«haá¹ƒ upasaá¹…kamitvÄ• ``samma, tvaá¹ƒ kira idaÃ±cidaÃ±ca vadesÄ«â€™â€™ ti pu
gÄ• thamÄ• ha ---

60__._ á¹• 21 ``vaá¹‡á¹‡Ä• rohena jÄ• tiyÄ• , balanikkamanena ca.

subÄ• hu na mayÄ• seyyo, sudÄ• á¹-ha iti bhÄ• sasÄ«â€™â€™ ti ||

tattha \Be III 178/ __balanikkamanena cÄ• _ti kÄ• yabalena ceva vÄ«riyabalena ca. __subÄ
ayaá¹ƒ subÄ• hu nÄ• ma byaggho etehi kÄ• raá¹‡ehi mayÄ• neva sadiso na uttaritaroti sad
sobhanÄ• hi dÄ• á¹-hÄ• hi samannÄ• gata sudÄ• á¹-ha migarÄ• ja, evaá¹ƒ vadesÄ«ti.

taá¹ƒ sutvÄ• sudÄ• á¹-ho sesÄ• catasso gÄ• thÄ• abhÄ• si ---

61__._ á¹• 21 ``vaá¹‡á¹‡Ä• rohena jÄ• tiyÄ• , balanikkamanena ca.

sudÄ• á¹-ho na mayÄ• seyyo, subÄ• hu iti bhÄ• sasi ||

62__._ á¹• 21 ``evaá¹ƒ ce maá¹ƒ viharantaá¹ƒ, subÄ• hu samma dubbhasi.

na dÄ• nÄ• haá¹ƒ tayÄ• saddhiá¹ƒ, saá¹ƒvÄ• samabhirocaye ||

63__._ á¹• 21 ``yo paresaá¹ƒ vacanÄ• ni, saddaheyya yathÄ• tathaá¹ƒ.

khippaá¹ƒ bhijjetha mittasmiá¹ƒ, veraÃ±ca pasave bahuá¹ƒ ||

64__._ á¹• 21 ``na so mitto yo sadÄ• appamatto, bhedÄ• saá¹…kÄ« randhamevÄ• nupass

yasmiÃ±ca \Ee III 193/ setÄ« urasÄ«va putto, sa ve mitto yo abhejjo parehÄ«â€™â€™ ti ||

tattha __sammÄ• _ti \Ne III 166/ vayassa. __dubbhasÄ«_ti yadi evaá¹ƒ tayÄ• saddhiá¹ƒ sa
vasantaá¹ƒ maá¹ƒ siá¹…gÄ• lassa kathaá¹ƒ gahetvÄ• tvaá¹ƒ dubbhasi hanituá¹ƒ icchasi, it
ahaá¹ƒ tayÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ na abhirocaye. __yathÄ• tatha_nti tathato yathÄ• t
avisaá¹ƒvÄ• dakena ariyena vuttavacanaá¹ƒ saddhÄ• tabbaá¹ƒ. evaá¹ƒ yo yesaá¹ƒ kesaÃ±
saddahethÄ• ti attho. __yo sadÄ• appamatto_ti yo niccaá¹ƒ appamatto hutvÄ• mittassa vis
mitto nÄ• ma na hotÄ«ti attho. __bhedÄ• saá¹…kÄ«_ti ``ajja bhijjissati, sve bhijjissatÄ«â€™
mittassa bhedameva Ä• saá¹…kati. __randhamevÄ• nupassÄ«_ti chiddaá¹ƒ vivarameva pa
yasmiá¹ƒ mitte mÄ• tu hadaye putto viya nirÄ• saá¹…ko nibbhayo seti.

iti \Be III 179/ imÄ• hi catÅ«hi gÄ• thÄ• hi sÄ«hena mittaguá¹‡e kathite byaggho ``mayhaá¹
sÄ«haá¹ƒ khamÄ• pesi. te tattheva samaggavÄ• saá¹ƒ vasiá¹ƒsu. siá¹…gÄ• lo pana palÄ• y

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá
sÄ«ho sÄ• riputto, byaggho moggallÄ• no, taá¹ƒ kÄ• raá¹‡aá¹ƒ paccakkhato diá¹-á¹-hÄ• ta
nivuttharukkhadevatÄ• pana ahameva ahosiâ€™â€™ nti.

vaá¹‡á¹‡Ä• rohajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [362] 2. sÄ«lavÄ«maá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__sÄ«laá¹ƒ seyyo_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ sÄ«lavÄ«maá¹ƒsakabrÄ• h
kathesi. taá¹ƒ kira rÄ• jÄ• ``esa sÄ«lasampannoâ€™â€™ ti aÃ±Ã±ehi brÄ• hmaá¹‡ehi atire
cintesi ``kiá¹ƒ nu kho maá¹ƒ rÄ• jÄ• `sÄ«lasampannoâ€™ ti aÃ±Ã±ehi atirekaá¹ƒ katvÄ• p
`sutadharayuttoâ€™ ti, vÄ«maá¹ƒsissÄ• mi tÄ• va sÄ«lassa vÄ• sutassa vÄ• mahantabhÄ
ekadivasaá¹ƒ heraÃ±Ã±ikaphalakato kahÄ• paá¹‡aá¹ƒ gaá¹‡hi. heraÃ±Ã±iko garubhÄ• ven
dutiyavÄ• repi na kiÃ±ci Ä• ha. tatiyavÄ• re pana taá¹ƒ ``vilopakhÄ• dakoâ€™â€™ ti gÄ• hÄ
``kiá¹ƒ iminÄ• kataâ€™â€™ nti vutte ``kuá¹-umbaá¹ƒ vilumpatÄ«â€™â€™ ti Ä• ha. ``sacca
brÄ• hmaá¹‡Ä• â€™â€™ ti? ``na, mahÄ• rÄ• ja, kuá¹-umbaá¹ƒ vilumpÄ• mi, mayhaá¹ƒ pan
sutaá¹ƒ nu khoâ€™ ti kukkuccaá¹ƒ ahosi, svÄ• haá¹ƒ `etesu kataraá¹ƒ nu kho mahantaâ€™
vÄ• re kahÄ• paá¹‡aá¹ƒ gaá¹‡hiá¹ƒ, taá¹ƒ maá¹ƒ esa bandhÄ• petvÄ• tumhÄ• kaá¹ƒ dasse
167/ sÄ«lassa mahantabhÄ• vo Ã±Ä• to, na me gharÄ• vÄ• senattho, pabbajissÄ• mahaâ€
anujÄ• nÄ• petvÄ• gharadvÄ• raá¹ƒ anoloketvÄ• va jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ pa
pabbajjaÃ±ca upasampadaÃ±ca dÄ• pesi. so acirÅ«pasampanno vipassanaá¹ƒ vipassitvÄ•
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asukabrÄ• hm
vÄ«maá¹ƒsitvÄ• pabbajito \Be III 180/ vipassitvÄ• arahattaá¹ƒ pattoâ€™â€™ ti. satthÄ• Ä

nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ
bhikkhave, idÄ• ni ayameva, pubbe paá¹‡á¸• itÄ• pi sÄ«laá¹ƒ vÄ«maá¹ƒsitvÄ• pabbajitvÄ•
kariá¹ƒsuyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• bÄ• rÄ• á¹‡asiá¹ƒ Ä• gantvÄ• rÄ• jÄ• naá¹
purohitaá¹-á¹-hÄ• naá¹ƒ adÄ• si. so paÃ±ca sÄ«lÄ• ni rakkhati. rÄ• jÄ• pi naá¹ƒ ``sÄ«lavÄ•
passi. so cintesi ``kiá¹ƒ nu kho rÄ• jÄ• `sÄ«lavÄ• â€™ ti maá¹ƒ garuá¹ƒ katvÄ• passati, ud
`sutadharayuttoâ€™â€™ â€™ ti. sabbaá¹ƒ paccuppannavatthusadisameva. idha pana so b
sutato sÄ«lassa mahantabhÄ• vo Ã±Ä• toâ€™â€™ ti vatvÄ• imÄ• paÃ±ca gÄ• thÄ• abhÄ

65__._ á¹• 21 ``sÄ«laá¹ƒ seyyo sutaá¹ƒ seyyo, iti me saá¹ƒsayo ahu.

sÄ«lameva sutÄ• seyyo, iti me natthi saá¹ƒsayo ||

66__._ á¹• 21 ``moghÄ• jÄ• ti ca vaá¹‡á¹‡o ca, sÄ«lameva kiruttamaá¹ƒ.

sÄ«lena anupetassa, sutenattho na vijjati ||

67__._ á¹• 21 ``khattiyo ca adhammaá¹-á¹-ho, vesso cÄ• dhammanissito.

te pariccajjubho loke, upapajjanti duggatiá¹ƒ ||

68__._ á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

idha dhammaá¹ƒ caritvÄ• na, bhavanti tidive samÄ• ||

69__._ á¹• 21 ``na \Ee III 195/ vedÄ• samparÄ• yÄ• ya, na jÄ• ti nÄ• pi bandhavÄ• .

sakaÃ±ca sÄ«laá¹ƒ saá¹ƒsuddhaá¹ƒ, samparÄ• yÄ• ya sukhÄ• ya cÄ• â€™â€™ ti ||

tattha \Ne III 168/ __sÄ«lameva sutÄ• seyyo_ti sutapariyattito sataguá¹‡ena sahassaguá¹‡
uttaritaranti. evaÃ±ca pana vatvÄ• sÄ«laá¹ƒ nÄ• metaá¹ƒ \Be III 181/ ekavidhaá¹ƒ saá¹ƒvar
cÄ• rittavÄ• rittavasena, tividhaá¹ƒ kÄ• yikavÄ• casikamÄ• nasikavasena, catubbidhaá¹ƒ
pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvaraÄ• jÄ«vapÄ• risuddhipaccayasannissitavasenÄ• ti r
vitthÄ• rento sÄ«lassa vaá¹‡á¹‡aá¹ƒ abhÄ• si.

__moghÄ• _ti aphalÄ• tucchÄ• . __jÄ• tÄ«_ti khattiyakulÄ• dÄ«su nibbatti. __vaá¹‡á¹‡o_ti

abhirÅ«pabhÄ• vo. yÄ• hi yasmÄ• sÄ«larahitassa jÄ• tisampadÄ• vÄ• vaá¹‡á¹‡asampad
na sakkoti, tasmÄ• ubhayampi taá¹ƒ ``moghaâ€™â€™ nti Ä• ha. __sÄ«lameva kirÄ• _ti an
sayaá¹ƒ jÄ• nÄ• ti. __anupetassÄ• _ti anupagatassa. __sutenattho na vijjatÄ«_ti sÄ«larahita
sutapariyattimattena idhaloke vÄ• paraloke vÄ• kÄ• ci vaá¸• á¸• hi nÄ• ma natthi.

tato parÄ• dve gÄ• thÄ• jÄ• tiyÄ• moghabhÄ• vadassanatthaá¹ƒ vuttÄ• . tattha __te paric
dussÄ«lÄ• devalokaÃ±ca manussalokaÃ±cÄ• ti ubhopi loke pariccajitvÄ• duggatiá¹ƒ upap
__caá¹‡á¸• Ä• lapukkusÄ• _ti chavachaá¸• á¸• akacaá¹‡á¸• Ä• lÄ• ca pupphachaá¸• á¸• ak
samÄ• _ti ete sabbepi sÄ«lÄ• nubhÄ• vena devaloke nibbattÄ• samÄ• honti nibbisesÄ• , c
gacchanti.

paÃ±camagÄ• thÄ• sabbesampi sutÄ• dÄ«naá¹ƒ moghabhÄ• vadassanatthaá¹ƒ vuttÄ• . ta
vedÄ• dayo á¹-hapetvÄ• idhaloke yasamattadÄ• naá¹ƒ samparÄ• ye dutiye vÄ• tatiye vÄ•
vÄ• dÄ• tuá¹ƒ nÄ• ma na sakkonti, parisuddhaá¹ƒ pana attano sÄ«lameva taá¹ƒ dÄ• tuá¹ƒ

evaá¹ƒ mahÄ• satto sÄ«laguá¹‡e thometvÄ• rÄ• jÄ• naá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• petvÄ•
pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• apari
brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sÄ
isipabbajjaá¹ƒ pabbajito ahameva ahosiâ€™â€™ nti.

sÄ«lavÄ«maá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [363] 3. hirijÄ• takavaá¹‡á¹‡anÄ•

__hiriá¹ƒ_ \Ne III 169/ \Be III 182/ __taranta_nti \Ee III 196/ idaá¹ƒ satthÄ• jetavane viharan
anÄ• thapiá¹‡á¸• ikassa sahÄ• yaá¹ƒ paccantavÄ• siseá¹-á¹-hiá¹ƒ Ä• rabbha kathesi. dvepi
navamavaggassa pariyosÄ• najÄ• take vitthÄ• ritÄ• neva. idha pana ``paccantavÄ• siseá¹-â
acchinnasabbasÄ• pateyyÄ• attano santakassa assÄ• mino hutvÄ• palÄ• tÄ• â€™â€™ ti
Ä• rocite bÄ• rÄ• á¹‡asiseá¹-á¹-hi ``attano santikaá¹ƒ Ä• gatÄ• naá¹ƒ kattabbaá¹ƒ akarontÄ•
labhantiyevÄ• â€™â€™ ti vatvÄ• imÄ• gÄ• thÄ• abhÄ• si ---

70__._ á¹• 21 ``hiriá¹ƒ tarantaá¹ƒ vijigucchamÄ• naá¹ƒ, tavÄ• hamasmÄ« iti bhÄ• samÄ• na

seyyÄ• ni kammÄ• ni anÄ• diyantaá¹ƒ, neso mamanti iti naá¹ƒ vijaÃ±Ã±Ä• ||

71__._ á¹• 21 ``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

72__._ á¹• 21 ``na so mitto yo sadÄ• appamatto, bhedÄ• saá¹…kÄ« randhamevÄ• nupass

yasmiÃ±ca setÄ« urasÄ«va putto, sa ve mitto yo abhejjo parehi ||

73__._ á¹• 21 ``pÄ• mojjakaraá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, pasaá¹ƒsÄ• vahanaá¹ƒ sukhaá¹ƒ.

phalÄ• nisaá¹ƒso bhÄ• veti, vahanto porisaá¹ƒ dhuraá¹ƒ ||

74__._ á¹• 21 ``pavivekarasaá¹ƒ pitvÄ• , rasaá¹ƒ upasamassa ca.

niddaro hoti nippÄ• po, dhammappÄ«tirasaá¹ƒ pivaâ€™â€™ nti ||

tattha __hiriá¹ƒ taranta_nti lajjaá¹ƒ atikkantaá¹ƒ. __vijigucchamÄ• na_nti mittabhÄ• vena jig
__tavÄ• hamasmÄ«_ti ``tava ahaá¹ƒ mittoâ€™â€™ ti kevalaá¹ƒ vacanamatteneva bhÄ• sa
kammÄ• ni_ti ``dassÄ• mi karissÄ• mÄ«â€™â€™ ti vacanassa anurÅ«pÄ• ni uttamakamm
akarontaá¹ƒ. __neso mama_nti evarÅ«paá¹ƒ puggalaá¹ƒ ``na eso mama mittoâ€™â€™ ti v

__pÄ• mojjakaraá¹‡aá¹ƒ_ \Ne III 170/ \Ee III 197/ \Be III 183/ __á¹-hÄ• na_nti dÄ• nampi s
paá¹‡á¸• itehi kalyÄ• á¹‡amittehi saddhiá¹ƒ mittabhÄ• vopi. idha pana vuttappakÄ• raá¹ƒ m
sandhÄ• yevamÄ• ha. paá¹‡á¸• itena hi kalyÄ• á¹‡amittena saddhiá¹ƒ mittabhÄ• vo pÄ• m
vahati. idhalokaparalokesu kÄ• yikacetasikasukhahetuto ``sukhaâ€™â€™ ntipi vuccati, tas
Ä• nisaá¹ƒsaÃ±ca sampassamÄ• no phalÄ• nisaá¹ƒso kulaputto purisehi vahitabbaá¹ƒ
dÄ• nasÄ«labhÄ• vanÄ• mittabhÄ• vasaá¹…khÄ• taá¹ƒ catubbidhampi porisaá¹ƒ dhuraá¹ƒ
mittabhÄ• vasaá¹…khÄ• taá¹ƒ pÄ• mojjakaraá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ pasaá¹ƒsÄ• vahanaá¹ƒ
na paá¹‡á¸• itehi mittabhÄ• vaá¹ƒ bhindatÄ«ti dÄ«peti.

__pavivekarasa_nti kÄ• yacittaupadhivivekÄ• naá¹ƒ rasaá¹ƒ te viveke nissÄ• ya uppannaá
__upasamassa cÄ• _ti kilesÅ«pasamena laddhasomanassassa. __niddaro hoti nippÄ• po_
niddaro, kilesÄ• bhÄ• vena nippÄ• po hoti. __dhammappÄ«tirasa_nti dhammapÄ«tisaá¹…k
vimuttipÄ«tiá¹ƒ pivantoti attho.

iti mahÄ• satto pÄ• pamittasaá¹ƒsaggato ubbiggo pavivekarasena amatamahÄ• nibbÄ• na
kÅ«á¹-aá¹ƒ gaá¹‡hi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pa

paccantavÄ• sÄ«yeva, tadÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hi ahameva ahosiâ€™â€™ nti.

hirijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [364] 4. khajjopanakajÄ• takavaá¹‡á¹‡anÄ•

75-79__._ á¹• 04 ko nu santamhi pajjoteti ayaá¹ƒ khajjopanakapaÃ±ho mahÄ• umaá¹…ge v

khajjopanakajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [365] 5. ahituá¹‡á¸• ikajÄ• takavaá¹‡á¹‡anÄ•

__dhuttomhÄ«_ti \Ne III 171/ \Be III 184/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ mahalla
Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• __sÄ• lÅ«kajÄ• take_ (J I 3.106 Ä• dayo) vitthÄ• rita
mahallako ekaá¹ƒ gÄ• madÄ• rakaá¹ƒ pabbÄ• jetvÄ• akkosati paharati. dÄ• rako palÄ• yitv
pabbÄ• jetvÄ• \Ee III 198/ tathevÄ• kÄ• si. dutiyampi vibbhamitvÄ• puna yÄ• ciyamÄ• no c
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asuko nÄ• ma
sahÄ• pi vinÄ• pi vattituá¹ƒ na sakkoti, itaro tassa dosaá¹ƒ disvÄ• puna oloketumpi na icchi
kumÄ• rakoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesa sÄ
dosaá¹ƒ disvÄ• puna oloketumpi na icchÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto dhaÃ±Ã±avÄ• á¹‡ija
vayappatto dhaÃ±Ã±avikkayena jÄ«vikaá¹ƒ kappesi. atheko ahituá¹‡á¸• iko makkaá¹-aá¹ƒ g
ahiá¹ƒ kÄ«á¸·Ä• pento bÄ• rÄ• á¹‡asiyaá¹ƒ ussave ghuá¹-á¹-he taá¹ƒ makkaá¹-aá¹ƒ dhaÃ±Ã
á¹-hapetvÄ• ahiá¹ƒ kÄ«á¸·Ä• pento satta divasÄ• ni vicari. sopi vÄ• á¹‡ijo makkaá¹-assa kh
bhojanÄ«yaá¹ƒ adÄ• si. ahituá¹‡á¸• iko sattame divase ussavakÄ«á¸·anato Ä• gantvÄ• taá
veá¸·upesikÄ• ya tikkhattuá¹ƒ paharitvÄ• taá¹ƒ Ä• dÄ• ya uyyÄ• naá¹ƒ gantvÄ• bandhitvÄ•
bandhanaá¹ƒ mocetvÄ• ambarukkhaá¹ƒ Ä• ruyha ambÄ• ni khÄ• danto nisÄ«di. so pabudd
``etaá¹ƒ mayÄ• upalÄ• petvÄ• gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti tena saddhiá¹ƒ sallapan
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80__._ á¹• 21 ``dhuttomhi samma sumukha, jÅ«te akkhaparÄ• jito.

harehi ambapakkÄ• ni, vÄ«riyaá¹ƒ te bhakkhayÄ• maseâ€™â€™ ti ||

tattha __akkhaparÄ• jito_ti akkhehi parÄ• jito. __harehÄ«_ti pÄ• tehi. ayameva vÄ• pÄ• á¹

taá¹ƒ \Be III 185/ sutvÄ• makkaá¹-o sesagÄ• thÄ• abhÄ• si ---

81__._ á¹• 21 ``alikaá¹ƒ \Ne III 172/ vata maá¹ƒ samma, abhÅ«tena pasaá¹ƒsasi.

ko te suto vÄ• diá¹-á¹-ho vÄ• , sumukho nÄ• ma makkaá¹-o ||

82__._ á¹• 21 ``ajjÄ• pi \Ee III 199/ me taá¹ƒ manasi, yaá¹ƒ maá¹ƒ tvaá¹ƒ ahituá¹‡á¸• ika.

dhaÃ±Ã±Ä• paá¹‡aá¹ƒ pavisitvÄ• , matto chÄ• taá¹ƒ hanÄ• si maá¹ƒ ||

83__._ á¹• 21 ``tÄ• haá¹ƒ saraá¹ƒ dukkhaseyyaá¹ƒ, api rajjampi kÄ• raye.

nevÄ• haá¹ƒ yÄ• cito dajjaá¹ƒ, tathÄ• hi bhayatajjito ||

84__._ á¹• 21 ``yaÃ±ca jaÃ±Ã±Ä• kule jÄ• taá¹ƒ, gabbhe tittaá¹ƒ amaccharia¹ƒ.

tena sakhiÃ±ca mittaÃ±ca, dhÄ«ro sandhÄ• tumarahatÄ«â€™â€™ ti ||

tattha __alikaá¹ƒ vatÄ• _ti musÄ• vata. __abhÅ«tenÄ• _ti avijjamÄ• nena. __ko te_ti kva ta
sundaramukho. __ahituá¹‡á¸• ikÄ• _ti taá¹ƒ Ä• lapati. ``ahikoá¹‡á¸• ikÄ• â€™â€™ tipi pÄ• â
jighacchÄ• bhibhÅ«taá¹ƒ dubbalaá¹ƒ kapaá¹‡aá¹ƒ. __hanÄ• sÄ«_ti veá¸·upesikÄ• ya tikkha
__tÄ• ha_nti taá¹ƒ ahaá¹ƒ. __sara_nti saranto. __dukkhaseyya_nti tasmiá¹ƒ Ä• paá¹‡e dukk
rajjampi kÄ• raye_ti sacepi bÄ• rÄ• á¹‡asirajjaá¹ƒ gahetvÄ• mayhaá¹ƒ datvÄ• maá¹ƒ rajjaá
taá¹ƒ nevÄ• haá¹ƒ yÄ• cito dajjaá¹ƒ, taá¹ƒ ekampi ambapakkaá¹ƒ ahaá¹ƒ tayÄ• yÄ• cito na
kiá¹ƒkÄ• raá¹‡Ä• ? __tathÄ• hi bhayatajjito_ti, tathÄ• hi ahaá¹ƒ tayÄ• bhayena tajjitoti atth

__gabbhe titta_nti subhojanarasena mÄ• tukucchiyaá¹ƒyeva alaá¹…katapaá¹-iyatte sayana
bhogÄ• sÄ• ya akapaá¹‡aá¹ƒ. __sakhiÃ±ca mittaÃ±cÄ• _ti sakhibhÄ• vaÃ±ca mittabhÄ• va
tittena akapaá¹‡ena amaccharinÄ• saddhiá¹ƒ paá¹‡á¸• ito sandhÄ• tuá¹ƒ puna ghaá¹-etuá¹
kapaá¹‡ena ahituá¹‡á¸• ikena saddhiá¹ƒ ko mittabhÄ• vaá¹ƒ puna ghaá¹-etunti attho. evaÃ±
vanaá¹ƒ sahasÄ• pÄ• visi.

satthÄ• \Be III 186/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
mahallako ahosi, makkaá¹-o sÄ• maá¹‡ero, dhaÃ±Ã±avÄ• á¹‡ijo pana ahameva ahosiâ€™â

ahituá¹‡á¸• ikajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [366] 6. gumbiyajÄ• takavaá¹‡á¹‡anÄ•

__madhuvaá¹‡á¹‡aá¹ƒ_ \Ne III 173/ \Ee III 200/ __madhurasa_nti idaá¹ƒ satthÄ• jetavane
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu
ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kiá¹ƒ disvÄ
``alaá¹…katamÄ• tugÄ• maâ€™â€™ nti vutte ``bhikkhu ime paÃ±ca kÄ• maguá¹‡Ä• nÄ• m
halÄ• halavisaá¹ƒ pakkhipitvÄ• magge á¹-hapitamadhusadisÄ• â€™â€™ ti vatvÄ• tena yÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto satthavÄ• hakule nib
bÄ• rÄ• á¹‡asito paÃ±cahi sakaá¹-asatehi bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya vohÄ• ratthÄ• ya gacc
mahÄ• vattaniaá¹-avidvÄ• raá¹ƒ patvÄ• satthake sannipÄ• tÄ• petvÄ• ``ambho, imasmiá¹ƒ
visapaá¹‡á¹‡apupphaphalÄ• dÄ«ni atthi, tumhe kiÃ±ci akhÄ• ditapubbaá¹ƒ khÄ• dantÄ• ma
khÄ• dittha, amanussÄ• pi visaá¹ƒ pakkhipitvÄ• bhattapuá¹-amadhukaphalÄ• ni magge á¹-h
anÄ• pucchitvÄ• mÄ• khÄ• ditthÄ• â€™â€™ ti ovÄ• daá¹ƒ datvÄ• maggaá¹ƒ paá¹-ipajji. a
aá¹-aviyÄ• majjhaá¹-á¹-hÄ• ne magge paá¹‡á¹‡Ä• ni attharitvÄ• halÄ• halavisasaá¹ƒyuttÄ
á¹-hapetvÄ• sayaá¹ƒ maggasÄ• mante madhuá¹ƒ gaá¹‡hanto viya rukkhe koá¹-á¹-ento vica
``puÃ±Ã±atthÄ• ya á¹-hapitÄ• ni bhavissantÄ«â€™â€™ ti khÄ• ditvÄ• jÄ«vitakkhayaá¹ƒ pÄ
Ä• gantvÄ• te khÄ• danti. bodhisattassa satthakamanussÄ• pi tÄ• ni disvÄ• ekacce lolajÄ
asakkontÄ• khÄ• diá¹ƒsu, paá¹‡á¸• itajÄ• tikÄ• ``pucchitvÄ• khÄ• dissÄ• mÄ• â€™â€™ ti
bodhisatto te disvÄ• hatthagatÄ• ni chaá¸• á¸• Ä• pesi, yehi paá¹-hamataraá¹ƒ khÄ• ditÄ• n
aá¸• á¸• hakhÄ• ditÄ• ni, tesaá¹ƒ vamanavirecanaá¹ƒ datvÄ• vantakÄ• le catumadhuraá¹ƒ
adÄ• si. iti te tassa Ä• nubhÄ• vena jÄ«vitaá¹ƒ paá¹-ilabhiá¹ƒsu. bodhisatto sotthinÄ• icchita
gantvÄ• bhaá¹‡á¸• aá¹ƒ vissajjetvÄ• attano gehameva agamÄ• si. tamatthaá¹ƒ kathento sa
abhisambuddhagÄ• thÄ• abhÄ• si ---

85__._ á¹• 21 ``madhuvaá¹‡á¹‡aá¹ƒ madhurasaá¹ƒ, madhugandhaá¹ƒ visaá¹ƒ ahu.

gumbiyo ghÄ• samesÄ• no, araÃ±Ã±e odahÄ« visaá¹ƒ ||

86__._ á¹• 21 ``madhu iti maÃ±Ã±amÄ• nÄ• , ye taá¹ƒ visamakhÄ• disuá¹ƒ.

tesaá¹ƒ taá¹ƒ kaá¹-ukaá¹ƒ Ä• si, maraá¹‡aá¹ƒ tenupÄ• gamuá¹ƒ ||

87__._ á¹• 21 ``ye \Ne III 174/ ca kho paá¹-isaá¹…khÄ• ya, visaá¹ƒ taá¹ƒ parivajjayuá¹ƒ.

te Ä• turesu sukhitÄ• , á¸• ayhamÄ• nesu nibbutÄ• ||

88__._ á¹• 21 ``evameva manussesu, visaá¹ƒ kÄ• mÄ• samohitÄ• .

Ä• misaá¹ƒ bandhanaÃ±cetaá¹ƒ, maccuveso guhÄ• sayo ||

89__._ á¹• 21 ``evameva ime kÄ• me, Ä• turÄ• paricÄ• rike.

ye sadÄ• parivajjenti, saá¹…gaá¹ƒ loke upaccaguâ€™â€™ nti ||

 tattha __gumbiyo_ti tasmiá¹ƒ vanagumbe vicaraá¹‡ena evaá¹ƒladdhanÄ• mo yakkho. __gh
visaá¹ƒ khÄ• ditvÄ• mate khÄ• dissÄ• mÄ«â€™â€™ ti evaá¹ƒ attano ghÄ• saá¹ƒ pariyesan
samÄ• navaá¹‡á¹‡agandharasaá¹ƒ visaá¹ƒ nikkhipi. __kaá¹-ukaá¹ƒ Ä• sÄ«_ti tikhiá¹‡aá¹ƒ a
tenupÄ• gamu_nti tena visena te sattÄ• maraá¹‡aá¹ƒ upagatÄ• .

 __Ä• turesÅ«_ti visavegena Ä• sannamaraá¹‡esu. __á¸• ayhamÄ• nesÅ«_ti visatejeneva á
kÄ• mÄ• samohitÄ• _ti yathÄ• tasmiá¹ƒ vattanimahÄ• magge visaá¹ƒ samohitaá¹ƒ nikkhitt
ete rÅ«pÄ• dayo paÃ±ca vatthukÄ• mÄ• tattha tattha samohitÄ• nikkhittÄ• , te ``visaâ€™â
__Ä• misaá¹ƒ bandhanaÃ±ceta_nti ete paÃ±ca kÄ• maguá¹‡Ä• nÄ• ma evaá¹ƒ imassa ma
mÄ• rabÄ• lisikena pakkhittaá¹ƒ Ä• misaÃ±ceva \Be III 188/, bhavÄ• bhavato nikkhamituá¹ƒ
anduÄ• dippabhedaá¹ƒ nÄ• nappakÄ• raá¹ƒ bandhanaÃ±ca. __maccuveso guhÄ• sayo_ti \
vasanako maraá¹‡amaccuveso.

 __evameva ime kÄ• me_ti yathÄ• vattanimahÄ• magge visaá¹ƒ nikkhittaá¹ƒ, evaá¹ƒ tattha
kÄ• me. __Ä• turÄ• _ti ekantamaraá¹‡adhammatÄ• ya Ä• turÄ• Ä• sannamaraá¹‡Ä• paá¹
kilesaparicÄ• rike kilesabandhake. __ye sadÄ• parivajjentÄ«_ti ye vuttappakÄ• rÄ• paá¹‡á
evarÅ«pe kÄ• me vajjenti. __saá¹…gaá¹ƒ loke_ti loke saá¹…ganaá¹-á¹-hena ``saá¹…gaâ€™
rÄ• gÄ• dibhedaá¹ƒ kilesajÄ• taá¹ƒ. __upaccagu_nti atÄ«tÄ• nÄ• mÄ• ti veditabbÄ• , atikka

 satthÄ• \Ne III 175/ saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, saccapariyosÄ• n
sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• satthavÄ• ho ahameva ahosinti.

gumbiyajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [367] 7. sÄ• á¸·iyajÄ• takavaá¹‡á¹‡anÄ•

 __yvÄ• yaá¹ƒ sÄ• á¸·iyachÄ• potÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto ``Ä• vuso, deva
bhavituá¹ƒ nÄ• sakkhÄ«â€™â€™ ti vacanaá¹ƒ Ä• rabbha kathesi. tadÄ• hi satthÄ• ``na, b
pubbepesa mama tÄ• sakÄ• rakopi bhavituá¹ƒ nÄ• sakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä

 atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gÄ• make kuá¹-umb
taruá¹‡akÄ• le paá¹ƒsukÄ«á¸·akehi dÄ• rakehi saddhiá¹ƒ gÄ• madvÄ• re nigrodharukkham

dubbalavejjo gÄ• me kiÃ±ci alabhitvÄ• nikkhamanto taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• ekaá¹ƒ sap
sÄ«saá¹ƒ nÄ«haritvÄ• niddÄ• yantaá¹ƒ disvÄ• ``mayÄ• gÄ• me kiÃ±ci na laddhaá¹ƒ, ime
á¸• aá¹ƒsÄ• petvÄ• tikicchitvÄ• kiÃ±cideva gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• bodhisa
sÄ• á¸·iyachÄ• paá¹ƒ passeyyÄ• si, gaá¹‡heyyÄ• sÄ«â€™â€™ ti. ``Ä• ma, gaá¹‡heyyaâ€™
viá¹-apabbhantare sayitoâ€™â€™ ti. so \Be III 189/ tassa sappabhÄ• vaá¹ƒ ajÄ• nanto rukk
gÄ«vÄ• yaá¹ƒ gahetvÄ• ``sappoâ€™â€™ ti Ã±atvÄ• nivattituá¹ƒ adento suggahitaá¹ƒ gahe
gantvÄ• vejjassa gÄ«vÄ• yaá¹ƒ patito gÄ«vaá¹ƒ paliveá¹-hetvÄ• ``kara karÄ• â€™â€™ ti á
naá¹ƒ pÄ• tetvÄ• palÄ• yi. manussÄ• parivÄ• rayiá¹ƒsu.

mahÄ• satto sampattaparisÄ• ya dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

90__._ á¹• 21 ``yvÄ• yaá¹ƒ sÄ• á¸·iyachÄ• poti, kaá¹‡hasappaá¹ƒ agÄ• hayi.

tena sappenayaá¹ƒ daá¹-á¹-ho, hato pÄ• pÄ• nusÄ• sako ||

91__._ á¹• 21 ``ahantÄ• ramahantÄ• raá¹ƒ, yo naro hantumicchati.

evaá¹ƒ so nihato seti, yathÄ• yaá¹ƒ puriso hato ||

92__._ á¹• 21 ``ahantÄ• ramaghÄ• tentaá¹ƒ \Ne III 176/, yo naro hantumicchati.

evaá¹ƒ so nihato seti, yathÄ• yaá¹ƒ puriso hato ||

93__._ á¹• 21 ``yathÄ• paá¹ƒsumuá¹-á¹-hiá¹ƒ puriso, paá¹-ivÄ• taá¹ƒ paá¹-ikkhipe.

tameva so rajo hanti, tathÄ• yaá¹ƒ puriso hato ||

94__._ á¹• 21 ``yo appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…gaá¹‡a

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoâ€™â€™ ti ||

tattha __yvÄ• ya_nti yo ayaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __sappenaya_nti so ayaá¹ƒ tena
__pÄ• pÄ• nusÄ• sako_ti pÄ• pakaá¹ƒ anusÄ• sako.

__ahantÄ• ra_nti apaharantaá¹ƒ. __ahantÄ• ra_nti amÄ• rentaá¹ƒ. __setÄ«_ti matasayana
__aghÄ• tenta_nti amÄ• rentaá¹ƒ. __suddhassÄ• _ti niraparÄ• dhassa. __posassÄ• _ti satt
idampi niraparÄ• dhabhÄ• vaÃ±Ã±eva sandhÄ• ya vuttaá¹ƒ. __paccetÄ«_ti kammasarikkha

satthÄ• \Be III 190/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devadatto ahosi, paá¹‡á¸• itadÄ• rako pana ahameva ahosiâ€™â€™ nti.

sÄ• á¸·iyajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [368] 8. tacasÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__amittahatthatthagatÄ• _ti \Ee III 204/ idaá¹ƒ satthÄ• jetavane viharanto paÃ±Ã±Ä• pÄ• r
kathesi. tadÄ• hi satthÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ• gato paÃ±Ã±avÄ• up
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gÄ• make kuá¹-umb
sabbaá¹ƒ purimajÄ• takaniyÄ• meneva kathetabbaá¹ƒ. idha pana vejje mate gÄ• mavÄ• sin
``manussamÄ• rakÄ• â€™â€™ ti te dÄ• rake kudaá¹‡á¸• akehi bandhitvÄ• ``raÃ±Ã±o dass
bÄ• rÄ• á¹‡asiá¹ƒ \Ne III 177/ nayiá¹ƒsu. bodhisatto antarÄ• maggeyeva sesadÄ• rakÄ• naá
mÄ• bhÄ• yatha, rÄ• jÄ• naá¹ƒ disvÄ• pi abhÄ«tÄ• tuá¹-á¹-hindriyÄ• bhaveyyÄ• tha, rÄ• jÄ
paá¹-hamataraá¹ƒ kathessati, tato paá¹-á¹-hÄ• ya ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. te ``sÄ
sampaá¹-icchitvÄ• tathÄ• kariá¹ƒsu. rÄ• jÄ• te abhÄ«te tuá¹-á¹-hindriye disvÄ• ``ime `mar
kudaá¹‡á¸• akabaddhÄ• Ä• nÄ«tÄ• , evarÅ«paá¹ƒ dukkhaá¹ƒ pattÄ• pi na bhÄ• yanti, tuá¹-
kho etesaá¹ƒ asocanakÄ• raá¹‡aá¹ƒ, pucchissÄ• mi neâ€™â€™ ti pucchanto paá¹-hamaá¹ƒ

95__._ á¹• 21 ``amittahatthatthagatÄ• , tacasÄ• rasamappitÄ• .

pasannamukhavaá¹‡á¹‡Ä• ttha, kasmÄ• tumhe na socathÄ• â€™â€™ ti ||

tattha __amittahatthatthagatÄ• _ti kudaá¹‡á¸• akehi gÄ«vÄ• yaá¹ƒ bandhitvÄ• Ä• nentÄ• r
hatthagatÄ• . __tacasÄ• rasamappitÄ• _ti veá¸·udaá¹‡á¸• akehi baddhattÄ• evamÄ• ha. __
byasanaá¹ƒ pattÄ• pi tumhe kiá¹ƒkÄ• raá¹‡Ä• na socathÄ• â€™â€™ ti pucchati.

taá¹ƒ \Be III 191/ sutvÄ• bodhisatto sesagÄ• thÄ• abhÄ• si ---

96__._ á¹• 21 ``na socanÄ• ya paridevanÄ• ya, atthova labbho api appakopi.

socantamenaá¹ƒ dukhitaá¹ƒ viditvÄ• , paccatthikÄ• attamanÄ• bhavanti ||

97__._ á¹• 21 ``yato \Ee III 205/ ca kho paá¹‡á¸• ito Ä• padÄ• su, na vedhatÄ« atthavinicch

paccatthikÄ• ssa dukhitÄ• bhavanti, disvÄ• mukhaá¹ƒ avikÄ• raá¹ƒ purÄ• á¹‡aá¹ƒ ||

98__._ á¹• 21 ``jappena mantena subhÄ• sitena, anuppadÄ• nena paveá¹‡iyÄ• vÄ• .

yathÄ• yathÄ• yattha labhetha atthaá¹ƒ, tathÄ• tathÄ• tattha parakkameyya ||

99__._ á¹• 21 ``yato ca jÄ• neyya alabbhaneyyo, mayÄ• va aÃ±Ã±ena vÄ• esa attho.

asocamÄ• no adhivÄ• sayeyya, kammaá¹ƒ daá¸·haá¹ƒ kinti karomi dÄ• nÄ«â€™â€™ ti ||

tattha __attho_ti vuá¸• á¸• hi. __paccatthikÄ• attamanÄ• _ti etaá¹ƒ purisaá¹ƒ socantaá¹ƒ d
paccÄ• mittÄ• tuá¹-á¹-hacittÄ• honti. tesaá¹ƒ tussanakÄ• raá¹‡aá¹ƒ nÄ• ma paá¹‡á¸• itena
vaá¹-á¹-atÄ«ti dÄ«peti \Ne III 178/. __yato_ti yadÄ• . __na vedhatÄ«_ti cittutrÄ• sabhayena
__atthavinicchayaÃ±Ã±Å«_ti tassa tassa atthassa vinicchayakusalo.

__jappenÄ• _ti mantaparijappanena. __mantenÄ• _ti paá¹‡á¸• itehi saddhiá¹ƒ mantaggaha
piyavacanena. __anuppadÄ• nenÄ• _ti laÃ±jadÄ• nena. __paveá¹‡iyÄ• _ti kulavaá¹ƒsena. i
mahÄ• rÄ• ja, paá¹‡á¸• itena nÄ• ma Ä• padÄ• su uppannÄ• su na socitabbaá¹ƒ na kilamita
kÄ• raá¹‡esu aÃ±Ã±ataravasena paccÄ• mittÄ• jinitabbÄ• . sace hi sakkoti, mantaá¹ƒ parij
katvÄ• pi te jinitabbÄ• , tathÄ• asakkontena paá¹‡á¸• itehi \Be III 192/ saddhiá¹ƒ mantetvÄ•
sallakkhetvÄ• jinitabbÄ• , piyavacanaá¹ƒ vattuá¹ƒ sakkontena piyaá¹ƒ vatvÄ• pi te jinitabbÄ
vinicchayÄ• maccÄ• naá¹ƒ laÃ±jaá¹ƒ datvÄ• pi jinitabbÄ• , tathÄ• asakkontena kulavaá¹ƒsa
asukapaveá¹‡iyÄ• Ä• gatÄ• , tumhÄ• kaÃ±ca amhÄ• kaÃ±ca ekova pubbapurisoâ€™â€™
ghaá¹-etvÄ• pi jinitabbÄ• evÄ• ti. __yathÄ• yathÄ• _ti etesu paÃ±casu kÄ• raá¹‡esu yena
yattha attano vuá¸• á¸• hiá¹ƒ labheyya. __tathÄ• tathÄ• _ti tena tena kÄ• raá¹‡ena tattha ta
parakkamaá¹ƒ katvÄ• paccatthike jineyyÄ• ti adhippÄ• yo.

__yato ca jÄ• neyyÄ• _ti yadÄ• pana jÄ• neyya, mayÄ• vÄ• aÃ±Ã±ena vÄ• esa attho ala
vÄ• yamitvÄ• pi \Ee III 206/ na sakkÄ• laddhuá¹ƒ, tadÄ• paá¹‡á¸• ito puriso asocamÄ• no
katakammaá¹ƒ daá¸·haá¹ƒ thiraá¹ƒ na sakkÄ• paá¹-ibÄ• hituá¹ƒ, idÄ• ni kiá¹ƒ sakkÄ• kÄ• t
adhivÄ• sayeyyÄ• ti.

rÄ• jÄ• bodhisattassa dhammakathaá¹ƒ sutvÄ• kammaá¹ƒ sodhetvÄ• niddosabhÄ• vaá¹ƒ
harÄ• petvÄ• mahÄ• sattassa mahantaá¹ƒ yasaá¹ƒ datvÄ• attano atthadhammaanusÄ• sa
sesadÄ• rakÄ• nampi yasaá¹ƒ datvÄ• á¹-hÄ• nantarÄ• ni adÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• bÄ• r
dÄ• rakÄ• therÄ• nutherÄ• , paá¹‡á¸• itadÄ• rako pana ahameva ahosiâ€™â€™ nti.

tacasÄ• rajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [369] 9. mittavindakajÄ• takavaá¹‡á¹‡anÄ•

__kyÄ• haá¹ƒ_ \Ne III 179/ __devÄ• namakara_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá
Ä• rabbha kathesi. vatthu __mahÄ• mittavindakajÄ• take_ (J I 5.100 Ä• dayo) Ä• vi bhaviss
mittavindako samudde khitto atriccho hutvÄ• purato gantvÄ• nerayikasattÄ• naá¹ƒ paccan
ussadanirayaá¹ƒ disvÄ• ``ekaá¹ƒ nagaraâ€™â€™ nti \Be III 193/ saÃ±Ã±Ä• ya pavisitvÄ•
tadÄ• bodhisatto devaputto hutvÄ• ussadanirayacÄ• rikaá¹ƒ carati. so taá¹ƒ disvÄ• pucch
gÄ• thamÄ• ha ---

100__._ á¹• 21 ``kyÄ• haá¹ƒ devÄ• namakaraá¹ƒ, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

yaá¹ƒ me sirasmiá¹ƒ ohacca, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti ||

tattha __kyÄ• haá¹ƒ devÄ• namakara_nti sÄ• mi devaputta, kiá¹ƒ nÄ• ma ahaá¹ƒ devÄ• na
devÄ• pothentÄ«ti. __kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• _ti dukkhamahantatÄ• ya vedanÄ•
pÄ• paá¹ƒ asallakkhento evamÄ• ha. __yaá¹ƒ me_ti yena pÄ• pena mama sirasmiá¹ƒ ohac
khuracakkaá¹ƒ mama matthake bhamati, taá¹ƒ kiá¹ƒ nÄ• mÄ• ti?

taá¹ƒ \Ee III 207/ sutvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

101__._ á¹• 21 ``atikkamma ramaá¹‡akaá¹ƒ, sadÄ• mattaÃ±ca dÅ«bhakaá¹ƒ.

brahmattaraÃ±ca pÄ• sÄ• daá¹ƒ, kenatthena idhÄ• gatoâ€™â€™ ti ||

tattha __ramaá¹‡aka_nti phalikapÄ• sÄ• daá¹ƒ. __sadÄ• matta_nti rajatapÄ• sÄ• daá¹ƒ. __
maá¹‡ipÄ• sÄ• daá¹ƒ. __brahmattaraÃ±ca pÄ• sÄ• da_nti suvaá¹‡á¹‡apÄ• sÄ• daÃ±ca. __
ramaá¹‡akÄ• dÄ«su catasso aá¹-á¹-ha soá¸·asa dvattiá¹ƒsÄ• ti etÄ• devadhÄ«taro pahÄ• y
kena kÄ• raá¹‡ena idha Ä• gatoti.

tato mittavindako tatiyaá¹ƒ gÄ• thamÄ• ha ---

102__._ á¹• 21 ``ito \Ne III 180/ bahutarÄ• bhogÄ• , atra maÃ±Ã±e bhavissare.

iti etÄ• ya saÃ±Ã±Ä• ya, passa maá¹ƒ byasanaá¹ƒ gataâ€™â€™ nti ||

tattha __ito bahutarÄ• _ti imesu catÅ«su pÄ• sÄ• desu bhogehi atirekatarÄ• bhavissanti.

tato bodhisatto sesagÄ• thÄ• abhÄ• si ---

103__._ á¹• 21 ``catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthake ||

104__._ á¹• 21 ``uparivisÄ• lÄ• \Be III 194/ duppÅ«rÄ• , icchÄ• visaá¹-agÄ• minÄ«.

ye ca taá¹ƒ anugijjhanti, te honti cakkadhÄ• rinoâ€™â€™ ti ||

tattha __uparivisÄ• lÄ• _ti mittavindaka taá¹‡hÄ• nÄ• mesÄ• Ä• seviyamÄ• nÄ• uparivisÄ
mahÄ• samuddo viya duppÅ«rÄ• , rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu taá¹ƒ taá¹ƒ Ä• rammaá¹
patthaá¹-Ä• ya visaá¹-agÄ• minÄ«, tasmÄ• ye purisÄ• taá¹ƒ evarÅ«paá¹ƒ taá¹‡haá¹ƒ anug
giddhÄ• hutvÄ• gaá¹‡hanti. __te honti cakkadhÄ• rino_ti te etaá¹ƒ khuracakkaá¹ƒ dhÄ• rem

mittavindakaá¹ƒ pana kathentameva nipisamÄ• naá¹ƒ taá¹ƒ khuracakkaá¹ƒ bhassi, tena so
nÄ• sakkhi. devaputto attano devaá¹-á¹-hÄ• nameva gato.

satthÄ• \Ee III 208/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
dubbacabhikkhu ahosi, devaputto pana ahameva ahosiâ€™â€™ nti.

mittavindakajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [370] 10. palÄ• sajÄ• takavaá¹‡á¹‡anÄ•

__haá¹ƒso palÄ• samavacÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kilesaniggahaá¹ƒ Ä• rab
paÃ±Ã±Ä• sajÄ• take \Ne III 181/ Ä• vi bhavissati. idha pana satthÄ• bhikkhÅ« Ä• mantetvÄ
nÄ• ma Ä• saá¹…kitabbova, appamattako samÄ• nopi nigrodhagaccho viya vinÄ• saá¹ƒ pÄ
porÄ• á¹‡akapaá¹‡á¸• itÄ• pi Ä• saá¹…kitabbaá¹ƒ Ä• saá¹…kiá¹ƒsuyevÄ• â€™â€™ ti vatvÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto suvaá¹‡á¹‡ahaá¹ƒsa
vayappatto cittakÅ«á¹-apabbate suvaá¹‡á¹‡aguhÄ• yaá¹ƒ vasanto himavantapadese jÄ• tas
khÄ• ditvÄ• Ä• gacchati. tassa gamanÄ• gamanamagge mahÄ• palÄ• sarukkho ahosi. so g
gacchati, Ä• gacchantopi tattha vissamitvÄ• Ä• gacchati \Be III 195/. athassa tasmiá¹ƒ rukk
saddhiá¹ƒ vissÄ• so ahosi. aparabhÄ• ge ekÄ• sakuá¹‡ikÄ• ekasmiá¹ƒ nigrodharukkhe nig

Ä• gantvÄ• tasmiá¹ƒ palÄ• sarukkhe nisÄ«ditvÄ• viá¹-apantare vaccaá¹ƒ pÄ• tesi. tattha ni
caturaá¹…gulamattakÄ• le rattaá¹…kurapalÄ• satÄ• ya sobhati. haá¹ƒsarÄ• jÄ• taá¹ƒ disvÄ
Ä• mantetvÄ• ``samma palÄ• sa, nigrodho nÄ• ma yamhi rukkhe jÄ• yati, vaá¸• á¸• hanto t
vaá¸• á¸• hituá¹ƒ mÄ• deti, vimÄ• naá¹ƒ te nÄ• sessati, paá¹-ikacceva naá¹ƒ uddharitvÄ• c
Ä• saá¹…kitabbayuttakaá¹ƒ nÄ• ma Ä• saá¹…kituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti palÄ• sadeva
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``haá¹ƒso \Ee III 209/ palÄ• samavaca, nigrodho samma jÄ• yati.

aá¹…kasmiá¹ƒ te nisinnova, so te mammÄ• ni checchatÄ«â€™â€™ ti ||

paá¹-hamapÄ• do panettha abhisambuddhena hutvÄ• satthÄ• rÄ• vutto. __palÄ• sa_nti p
vayassa. __aá¹…kasmi_nti viá¹-abhiyaá¹ƒ. __so te mammÄ• ni checchatÄ«_ti so te aá¹…ke
viya jÄ«vitaá¹ƒ chindissatÄ«ti attho. jÄ«vitasaá¹…khÄ• rÄ• hi idha ``mammÄ• nÄ«â€™â€™

taá¹ƒ sutvÄ• tassa vacanaá¹ƒ agaá¹‡hantÄ« palÄ• sadevatÄ• dutiyaá¹ƒ gÄ• thamÄ• ha --

106__._ á¹• 21 ``vaá¸• á¸• hatÄ• meva nigrodho, patiá¹-á¹-hassa bhavÄ• mahaá¹ƒ.

yathÄ• pitÄ• ca mÄ• tÄ• ca, evaá¹ƒ me so bhavissatÄ«â€™â€™ ti ||

tassattho --- samma, na tvaá¹ƒ jÄ• nÄ• si vaá¸• á¸• hatameva esa, ahamassa yathÄ• bÄ• l
mÄ• tÄ• pitaro \Ne III 182/ patiá¹-á¹-hÄ• honti, tathÄ• bhavissÄ• mi, yathÄ• pana saá¹ƒvaa
mahallakakÄ• le mÄ• tÄ• pitÅ«naá¹ƒ patiá¹-á¹-hÄ• honti, mayhampi pacchÄ• mahallakakÄ
bhavissatÄ«ti.

tato haá¹ƒso tatiyaá¹ƒ gÄ• thamÄ• ha ---

107__._ á¹• 21 ``yaá¹ƒ tvaá¹ƒ aá¹…kasmiá¹ƒ vaá¸• á¸• hesi, khÄ«rarukkhaá¹ƒ bhayÄ• naka

Ä• manta kho taá¹ƒ gacchÄ• ma, vuá¸• á¸• hi massa na ruccatÄ«â€™â€™ ti ||

tattha __yaá¹ƒ tva_nti yasmÄ• tvaá¹ƒ etaÃ±ca bhayadÄ• yakattena bhayÄ• nakaá¹ƒ khÄ«r
aá¹…ke vaá¸• á¸• hesi. __Ä• manta kho ta_nti tasmÄ• mayaá¹ƒ taá¹ƒ Ä• mantetvÄ• \Be III
gacchÄ• ma. __vuá¸• á¸• hi massÄ• _ti assa vuá¸• á¸• hi mayhaá¹ƒ na ruccatÄ«ti.

evaÃ±ca pana vatvÄ• haá¹ƒsarÄ• jÄ• pakkhe pasÄ• retvÄ• cittakÅ«á¹-apabbatameva ga
nÄ• gacchi. aparabhÄ• ge nigrodho vaá¸• á¸• hiá¹ƒ, tasmiá¹ƒ ekÄ• rukkhadevatÄ• pi nibba

palÄ• saá¹ƒ bhaÃ±ji, sÄ• khÄ• hi saddhiá¹ƒyeva devatÄ• ya vimÄ• naá¹ƒ pati. sÄ• tasmiá¹ƒ
vacanaá¹ƒ sallakkhetvÄ• ``idaá¹ƒ anÄ• gatabhayaá¹ƒ disvÄ• haá¹ƒsarÄ• jÄ• kathesi \Ee I
vacanaá¹ƒ nÄ• kÄ• siâ€™â€™ nti paridevamÄ• nÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``idÄ• ni kho maá¹ƒ bhÄ• yeti, mahÄ• nerunidassanaá¹ƒ.

haá¹ƒsassa anabhiÃ±Ã±Ä• ya, mahÄ• me bhayamÄ• gataâ€™â€™ nti ||

tattha __idÄ• ni kho maá¹ƒ bhÄ• yetÄ«_ti ayaá¹ƒ nigrodho taruá¹‡akÄ• le tosetvÄ• idÄ• ni
santÄ• seti. __mahÄ• nerunidassana_nti sinerupabbatasadisaá¹ƒ mahantaá¹ƒ haá¹ƒsarÄ• j
ajÄ• nitvÄ• taruá¹‡akÄ• leyeva etassa anuddhaá¹-attÄ• . __mahÄ• me bhayamÄ• gata_nti
bhayaá¹ƒ Ä• gatanti paridevi.

nigrodhopi vaá¸• á¸• hanto sabbaá¹ƒ palÄ• saá¹ƒ bhaÃ±jitvÄ• khÄ• á¹‡ukamattameva akÄ
sabbaá¹ƒ antaradhÄ• yi.

109__._ á¹• 21 ``na \Ne III 183/ tassa vuá¸• á¸• hi kusalappasatthÄ• , yo vaá¸• á¸• hamÄ• n

tassÅ«parodhaá¹ƒ parisaá¹…kamÄ• no, patÄ• rayÄ« mÅ«lavadhÄ• ya dhÄ«roâ€™â€™ ti ||

paÃ±camÄ• abhisambuddhagÄ• thÄ• .

tattha __kusalappasatthÄ• _ti kusalehi pasatthÄ• . __ghasate_ti khÄ• dati, vinÄ• setÄ«ti att
patarati vÄ• yamati. idaá¹ƒ vuttaá¹ƒ hoti --- bhikkhave, yo vaá¸• á¸• hamÄ• no attano patiá¹-
tassa vuá¸• á¸• hi paá¹‡á¸• itehi na pasatthÄ• , tassa pana abbhantarassa vÄ• bÄ• hirassa
uparodho bhavissatÄ«â€™â€™ ti evaá¹ƒ uparodhaá¹ƒ vinÄ• saá¹ƒ parisaá¹…kamÄ• no vÄ
mÅ«lavadhÄ• ya parakkamatÄ«ti.

satthÄ• \Be III 197/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne paÃ±casatÄ• bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tadÄ• suvaá¹‡á¹‡

palÄ• sajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

vaá¹‡á¹‡Ä• rohavaggo dutiyo.

3. aá¸• á¸• havaggo

á¹• 03 [371] 1. dÄ«ghÄ«tikosalajÄ• takavaá¹‡á¹‡anÄ•

__evaá¹ƒbhÅ«tassa_ \Ne III 184/ \Ee III 211/ __te rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane vihar
bhaá¹‡á¸• anakÄ• rake Ä• rabbha kathesi. tesaÃ±hi jetavanaá¹ƒ Ä• gantvÄ• khamÄ• panal
``bhikkhave, tumhe mayhaá¹ƒ orasÄ• mukhato jÄ• tÄ• puttÄ• nÄ• ma, puttehi ca pitarÄ•
bhindituá¹ƒ na vaá¹-á¹-ati, tumhe pana mama ovÄ• daá¹ƒ na karittha, porÄ• á¹‡akapaá¹‡á¸•
ghÄ• tetvÄ• rajjaá¹ƒ gahetvÄ• á¹-hitacorepi araÃ±Ã±e hatthapathaá¹ƒ Ä• gate mÄ• tÄ• pit
bhindissÄ• mÄ• ti na mÄ• rayiá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

imasmiá¹ƒ pana jÄ• take dvepi vatthÅ«ni. __saá¹…ghabhedakakkhandhake_ vitthÄ• rato Ä
dÄ«ghÄ• vukumÄ• ro araÃ±Ã±e attano aá¹…ke nipannaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• naá¹ƒ cÅ
mayhaá¹ƒ mÄ• tÄ• pitughÄ• takaá¹ƒ coraá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ katvÄ• chindiss
ukkhipanto tasmiá¹ƒ khaá¹‡e mÄ• tÄ• pitÅ«hi dinnaá¹ƒ ovÄ• daá¹ƒ saritvÄ• ``jÄ«vitaá¹ƒ ca
na bhindissÄ• mi, kevalaá¹ƒ imaá¹ƒ tajjessÄ• mÄ«â€™â€™ ti cintetvÄ• paá¹-hamaá¹ƒ gÄ•

110__._ á¹• 21 ``evaá¹ƒbhÅ«tassa te rÄ• ja, Ä• gatassa vase mama.

atthi nu koci pariyÄ• yo, yo taá¹ƒ dukkhÄ• pamocayeâ€™â€™ ti ||

tattha \Be III 198/ __vase mamÄ• _ti mama vasaá¹ƒ Ä• gatassa. __pariyÄ• yo_ti kÄ• raá¹‡

tato rÄ• jÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

111__._ á¹• 21 ``evaá¹ƒbhÅ«tassa me tÄ• ta, Ä• gatassa vase tava.

natthi no koci pariyÄ• yo, yo maá¹ƒ dukkhÄ• pamocayeâ€™â€™ ti ||

tattha \Ne III 185/ \Ee III 212/ __no_ti nipÄ• tamatthaá¹ƒ, natthi koci pariyÄ• yo, yo maá¹ƒ e
pamocayeti attho.

tato bodhisatto avasesagÄ• thÄ• abhÄ• si ---

112__._ á¹• 21 ``nÄ• Ã±Ã±aá¹ƒ sucaritaá¹ƒ rÄ• ja, nÄ• Ã±Ã±aá¹ƒ rÄ• ja subhÄ• sitaá¹ƒ.

tÄ• yate maraá¹‡akÄ• le, evamevitaraá¹ƒ dhanaá¹ƒ ||

113__._ á¹• 21 ``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

114__._ á¹• 21 ``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

115__._ á¹• 21 ``na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantanoâ€™â€™ nti ||

tattha __nÄ• Ã±Ã±aá¹ƒ sucarita_nti nÄ• Ã±Ã±aá¹ƒ sucaritÄ• , ayameva vÄ• pÄ• á¹-ho, á¹-
aÃ±Ã±aá¹ƒ na passÄ• mÄ«ti attho. idha ``sucaritaâ€™â€™ ntipi ``subhÄ• sitaâ€™â€™ ntip
ovÄ• daá¹ƒyeva sandhÄ• yÄ• ha. __evamevÄ• _ti niratthakameva. idaá¹ƒ vuttaá¹ƒ hoti --- m
ovÄ• dÄ• nusiá¹-á¹-hisaá¹…khÄ• tÄ• sucaritasubhÄ• sitÄ• maraá¹‡akÄ• le tÄ• yituá¹ƒ rakk
natthi, yaá¹ƒ etaá¹ƒ itaraá¹ƒ dhanaá¹ƒ, taá¹ƒ evameva niratthakameva hoti, tvaÃ±hi idÄ• ni
koá¹-isatasahassamattampi dhanaá¹ƒ dadanto jÄ«vitaá¹ƒ na labheyyÄ• si, tasmÄ• veditabb
sucaritasubhÄ• sitameva uttaritaraâ€™â€™ nti.

sesagÄ• thÄ• supi ayaá¹ƒ saá¹…khepattho --- mahÄ• rÄ• ja, ye purisÄ• ``ayaá¹ƒ maá¹ƒ ak
ayaá¹ƒ maá¹ƒ ajini, ayaá¹ƒ mama santakaá¹ƒ ahÄ• sÄ«â€™â€™ ti \Be III 199/ evaá¹ƒ veraá
viya hadaye á¹-hapenti, tesaá¹ƒ veraá¹ƒ na upasammati. ye ca panetaá¹ƒ na upanayhanti h
tesaá¹ƒ vÅ«pasammati. verÄ• ni hi na kadÄ• ci verena sammanti, avereneva pana samman
sanantano_ti eso porÄ• á¹‡ako dhammo cirakÄ• lappavatto sabhÄ• voti.

evaÃ±ca \Ne III 186/ pana vatvÄ• bodhisatto ``ahaá¹ƒ, mahÄ• rÄ• ja, tayi na dubbhÄ• mi, t
mÄ• rehÄ«â€™â€™ ti tassa hatthe asiá¹ƒ á¹-hapesi. rÄ• jÄ• pi ``nÄ• haá¹ƒ tayi dubbhÄ• m
katvÄ• tena saddhiá¹ƒ nagaraá¹ƒ gantvÄ• taá¹ƒ amaccÄ• naá¹ƒ dassetvÄ• ``ayaá¹ƒ, bhaá
dÄ«ghÄ• vukumÄ• ro nÄ• ma, iminÄ• mayhaá¹ƒ jÄ«vitaá¹ƒ \Ee III 213/ dinnaá¹ƒ, na labbhÄ
nti vatvÄ• attano dhÄ«taraá¹ƒ datvÄ• pitu santake rajje patiá¹-á¹-hÄ• pesi. tato paá¹-á¹-hÄ•
sammodamÄ• nÄ• rajjaá¹ƒ kÄ• resuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mÄ
ahesuá¹ƒ, dÄ«ghÄ• vukumÄ• ro pana ahameva ahosiâ€™â€™ nti.

dÄ«ghÄ«tikosalajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [372] 2. migapotakajÄ• takavaá¹‡á¹‡anÄ•

__agÄ• rÄ• paccupetassÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ mahallakaá¹ƒ Ä• kirekaá¹ƒ dÄ• rakaá¹ƒ pabbÄ• jesi. sÄ• maá¹‡ero taá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahitvÄ• apa kÄ• lamakÄ• si. tassa kÄ• lakiriyÄ• ya mahallako sokÄ• bhibhÅ«to mahantena saddena par saÃ±Ã±Ä• petuá¹ƒ asakkontÄ• dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä sÄ• maá¹‡erassa kÄ• lakiriyÄ• ya paridevanto vicarati, maraá¹‡assatibhÄ• vanÄ• ya paribÄ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesa etasmiá¹ƒ mate parideva atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be III 200/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakkattaa kÄ• siraá¹-á¹-havÄ• sÄ« brÄ• hmaá¹‡o himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• ekadivasaá¹ƒ araÃ±Ã±e ekaá¹ƒ matamÄ• tikaá¹ƒ migapotakaá¹ƒ disvÄ• assamaá¹ƒ Ä• net migapotako vaá¸• á¸• hanto abhirÅ«po ahosi sobhaggappatto. tÄ• paso taá¹ƒ attano puttaka ekadivasaá¹ƒ migapotako bahuá¹ƒ tiá¹‡aá¹ƒ khÄ• ditvÄ• ajÄ«rakena kÄ• lamakÄ• si. tÄ• pa paridevanto vicarati. tadÄ• sakko devarÄ• jÄ• lokaá¹ƒ pariggaá¹‡hanto \Ne III 187/ taá¹ƒ tÄ ``saá¹ƒvejessÄ• mi \Ee III 214/ naâ€™â€™ nti Ä• gantvÄ• Ä• kÄ• se á¹-hito paá¹-hamaá¹ƒ

116__._ á¹• 21 ``agÄ• rÄ• paccupetassa, anagÄ• rassa te sato.

samaá¹‡assa na taá¹ƒ sÄ• dhu, yaá¹ƒ petamanusocasÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• tÄ• paso dutiyaá¹ƒ gÄ• thamÄ• ha ---

117__._ á¹• 21 ``saá¹ƒvÄ• sena have sakka, manussassa migassa vÄ• .

hadaye jÄ• yate pemaá¹ƒ, na taá¹ƒ sakkÄ• asocituâ€™â€™ nti ||

tattha __na taá¹ƒ sakkÄ• _ti taá¹ƒ manussaá¹ƒ vÄ• tiracchÄ• naá¹ƒ vÄ• na sakkÄ• asocit

tato sakko dve gÄ• thÄ• abhÄ• si ---

118__._ á¹• 21 ``mataá¹ƒ marissaá¹ƒ rodanti, ye rudanti lapanti ca.

tasmÄ• tvaá¹ƒ isi mÄ• rodi, roditaá¹ƒ moghamÄ• hu santo ||

119__._ á¹• 21 ``roditena have brahme, mato peto samuá¹-á¹-hahe.

sabbe saá¹…gamma rodÄ• ma, aÃ±Ã±amaÃ±Ã±assa Ã±Ä• takeâ€™â€™ ti ||

tattha __marissa_nti yo idÄ• ni marissati, taá¹ƒ. __lapanti cÄ• _ti vilapanti ca. idaá¹ƒ vuttaá
loke mataÃ±ca marissantaÃ±ca rodanti, te rudanti ceva vilapanti ca, tesaá¹ƒ assupacchijjan
natthi. kiá¹ƒkÄ• raá¹‡Ä• ? sadÄ• pi matÄ• naÃ±ca marissantÄ• naÃ±ca atthitÄ• ya. __tasm
kiá¹ƒkÄ• raá¹‡Ä• \Be III 201/? __roditaá¹ƒ moghamÄ• hu santo_ti, buddhÄ• dayo pana paá
``moghaâ€™â€™ nti vadanti. __mato peto_ti yo esa mato petoti vuccati, yadi so roditena sa
evaá¹ƒ sante kiá¹ƒ nikkammÄ• acchÄ• ma, sabbeva samÄ• gamma aÃ±Ã±amaÃ±Ã±assa
roditakÄ• raá¹‡Ä• na uá¹-á¹-hahanti, tasmÄ• roditassa moghabhÄ• vaá¹ƒ sÄ• dheti.

evaá¹ƒ \Ne III 188/ sakkassa kathentassa tÄ• paso ``niratthakaá¹ƒ roditaâ€™â€™ nti sallak
thutiá¹ƒ karonto tisso gÄ• thÄ• abhÄ• si ---

120__._ á¹• 21 ``Ä• dittaá¹ƒ \Ee III 215/ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

121__._ á¹• 21 ``abbahi vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

122__._ á¹• 21 ``sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na vÄ• savÄ• â€™â€™ ti ||

tattha __yamÄ• sÄ«_ti yaá¹ƒ me Ä• si. __hadayassita_nti hadaye nissitaá¹ƒ. __apÄ• nudÄ
tÄ• pasassa ovÄ• daá¹ƒ datvÄ• sakaá¹-á¹-hÄ• nameva gato.

satthÄ• idhaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• tÄ
sÄ• maá¹‡ero, sakko pana ahameva ahosiâ€™â€™ nti.

migapotakajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [373] 3. mÅ«sikajÄ• takavaá¹‡á¹‡anÄ•

__kuhiá¹ƒ gatÄ• kattha gatÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto ajÄ• tasattuá¹ƒ Ä• r
heá¹-á¹-hÄ• __thusajÄ• take_ (J I 4.149 Ä• dayo) vitthÄ• ritameva. idhÄ• pi satthÄ• tatheva
puttena saddhiá¹ƒ kÄ«á¸·amÄ• naá¹ƒ sakiá¹ƒ dhammaá¹ƒ suá¹‡antaá¹ƒ disvÄ• ``taá¹ƒ niss
uppajjissatÄ«â€™â€™ ti Ã±atvÄ• \Be III 202/ ``mahÄ• rÄ• ja, porÄ• á¹‡akarÄ• jÄ• no Ä• sa

attano puttaá¹ƒ `amhÄ• kaá¹ƒ dhÅ«makÄ• le rajjaá¹ƒ kÄ• retÅ«â€™ ti ekamante akaá¹ƒsÅ«
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto takkasilÄ• yaá¹ƒ brÄ
nibbattitvÄ• disÄ• pÄ• mokkhÄ• cariyo ahosi. tassa santike bÄ• rÄ• á¹‡asiraÃ±Ã±o putto ya
189/ sabbasippÄ• ni uggaá¹‡hitvÄ• anuyogaá¹ƒ datvÄ• gantukÄ• mo taá¹ƒ Ä• pucchi. Ä• c
tassa antarÄ• yo bhavissatÄ«â€™â€™ ti aá¹…gavijjÄ• vasena Ã±atvÄ• ``etamassa harissÄ
upamaá¹ƒ upadhÄ• retuá¹ƒ Ä• rabhi. tadÄ• panassa eko \Ee III 216/ asso ahosi, tassa pÄ•
taá¹ƒ vaá¹‡Ä• nurakkhaá¹‡atthaá¹ƒ geheyeva kariá¹ƒsu. tassÄ• vidÅ«re eko udapÄ• no atth
nikkhamitvÄ• assassa pÄ• de vaá¹‡aá¹ƒ khÄ• dati, asso vÄ• retuá¹ƒ na sakkoti. so ekadiva
adhivÄ• setuá¹ƒ asakkonto mÅ«sikaá¹ƒ khÄ• dituá¹ƒ Ä• gataá¹ƒ pÄ• dena paharitvÄ• mÄ•
assagopakÄ• mÅ«sikaá¹ƒ apassantÄ• ``aÃ±Ã±esu divasesu mÅ«sikÄ• Ä• gantvÄ• vaá¹‡
paÃ±Ã±Ä• yati, kahaá¹ƒ nu kho gatÄ• â€™â€™ ti vadiá¹ƒsu.

bodhisatto taá¹ƒ kÄ• raá¹‡aá¹ƒ paccakkhaá¹ƒ katvÄ• ``aÃ±Ã±e ajÄ• nantÄ• `kahaá¹ƒ mÅ«
mÅ«sikÄ• ya pana mÄ• retvÄ• udapÄ• ne khittabhÄ• vaá¹ƒ ahameva jÄ• nÄ• mÄ«â€™â€™
katvÄ• paá¹-hamaá¹ƒ gÄ• thaá¹ƒ bandhitvÄ• rÄ• jakumÄ• rassa adÄ• si. so aparaá¹ƒ upan
assaá¹ƒ paruá¸·havaá¹‡aá¹ƒ nikkhamitvÄ• ekaá¹ƒ yavavatthuá¹ƒ gantvÄ• ``yavaá¹ƒ khÄ• c
vaticchiddena mukhaá¹ƒ pavesentaá¹ƒ disvÄ• tameva kÄ• raá¹‡aá¹ƒ upamaá¹ƒ katvÄ• du
tassa adÄ• si. tatiyagÄ• thaá¹ƒ pana attano paÃ±Ã±Ä• baleneva bandhitvÄ• tampi tassa da
patiá¹-á¹-hÄ• ya sÄ• yaá¹ƒ nhÄ• napokkharaá¹‡iá¹ƒ gacchanto yÄ• va dhurasopÄ• nÄ• paa
sajjhÄ• yanto gaccheyyÄ• si, tava nivasanapÄ• sÄ• daá¹ƒ pavisanto yÄ• va sopÄ• napÄ• d
sajjhÄ• yanto gaccheyyÄ• si, tato yÄ• va sopÄ• namatthakÄ• tatiyaá¹ƒ gÄ• thaá¹ƒ sajjhÄ• y
vatvÄ• pesesi.

so \Be III 203/ kumÄ• ro gantvÄ• uparÄ• jÄ• hutvÄ• pitu accayena rajjaá¹ƒ kÄ• resi, tasse
soá¸·asavassakÄ• le rajjalobhena ``pitaraá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti cintetvÄ• upaá¹-
pitÄ• taruá¹‡o, ahaá¹ƒ etassa dhÅ«makÄ• laá¹ƒ olokento mahallako bhavissÄ• mi jarÄ• jiá¹
laddhenapi rajjena ko atthoâ€™â€™ ti. te Ä• haá¹ƒsu ``deva, na sakkÄ• paccantaá¹ƒ gantv
tava pitaraá¹ƒ kenaci upÄ• yena mÄ• retvÄ• rajjaá¹ƒ gaá¹‡hÄ• â€™â€™ ti \Ee III 217/. so `
antonivesane raÃ±Ã±o sÄ• yaá¹ƒ nhÄ• napokkharaá¹‡Ä«samÄ«paá¹ƒ gantvÄ• ``ettha naá¹
khaggaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• sÄ• yaá¹ƒ mÅ«sikaá¹ƒ nÄ• ma dÄ• siá¹ƒ ``gant
pokkharaá¹‡Ä«piá¹-á¹-hiá¹ƒ sodhetvÄ• ehi, nhÄ• yissÄ• mÄ«â€™â€™ ti pesesi. sÄ• gantv
pokkharaá¹‡Ä«piá¹-á¹-hiá¹ƒ sodhentÄ« kumÄ• raá¹ƒ passi. kumÄ• ro attano kammassa pÄ•
dvidhÄ• chinditvÄ• pokkharaá¹‡iyaá¹ƒ pÄ• tesi. rÄ• jÄ• nhÄ• yituá¹ƒ agamÄ• si \Ne III 190
mÅ«sikÄ• dÄ• sÄ« na punÄ• gacchati, kuhiá¹ƒ gatÄ• kattha gatÄ• â€™â€™ ti Ä• ha. rÄ• j

123__._ á¹• 21 ``kuhiá¹ƒ gatÄ• kattha gatÄ• , iti lÄ• lappatÄ« jano.

ahameveko jÄ• nÄ• mi, udapÄ• ne mÅ«sikÄ• hatÄ• â€™â€™ ti || ---

paá¹-hamaá¹ƒ gÄ• thaá¹ƒ bhaá¹‡anto pokkharaá¹‡Ä«tÄ«raá¹ƒ agamÄ• si.

 tattha __kuhiá¹ƒ gatÄ• kattha gatÄ• _ti aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. __iti lÄ• lappatÄ«_
ayaá¹ƒ gÄ• thÄ• ``ajÄ• nanto jano mÅ«sikÄ• dÄ• sÄ« kuhiá¹ƒ gatÄ• ti vippalapati, rÄ• jaku
mÅ«sikÄ• ya pokkharaá¹‡iyaá¹ƒ pÄ• titabhÄ• vaá¹ƒ ahameva eko jÄ• nÄ• mÄ«â€™â€™ ti
imamatthaá¹ƒ dÄ«peti.

 kumÄ• ro ``mayÄ• katakammaá¹ƒ mayhaá¹ƒ pitarÄ• Ã±Ä• taâ€™â€™ nti bhÄ«to palÄ• yi
upaá¹-á¹-hÄ• kÄ• naá¹ƒ Ä• rocesi. te sattaá¹-á¹-hadivasaccayena puna taá¹ƒ Ä• haá¹ƒsu ``d
jÄ• neyya, na tuá¹‡hÄ« bhaveyya, takkagÄ• hena pana tena taá¹ƒ vuttaá¹ƒ bhavissati, mÄ•
punekadivasaá¹ƒ khaggahattho sopÄ• napÄ• damÅ«le á¹-hatvÄ• raÃ±Ã±o Ä• gamanakÄ•
olokesi. rÄ• jÄ• ---

124__._ á¹• 21 ``yaÃ±cetaá¹ƒ iti cÄ«ti ca, gadrabhova nivattasi.

udapÄ• ne mÅ«sikaá¹ƒ hantvÄ• , yavaá¹ƒ bhakkhetumicchasÄ«â€™â€™ ti || ---

dutiyaá¹ƒ \Be III 204/ gÄ• thaá¹ƒ sajjhÄ• yanto agamÄ• si. ayampi \Ee III 218/ gÄ• thÄ• ``ya
ca ito cito ca paharaá¹‡okÄ• saá¹ƒ olokento gadrabhova nivattasi, tasmÄ• taá¹ƒ jÄ• nÄ• mi
pokkharaá¹‡iyaá¹ƒ mÅ«sikaá¹ƒ dÄ• siá¹ƒ hantvÄ• ajja maá¹ƒ yavarÄ• jÄ• naá¹ƒ bhakkhetu
icchasÄ«â€™â€™ â€™ ti raÃ±Ã±o ajÄ• nantasseva imamatthaá¹ƒ dÄ«peti.

 kumÄ• ro ``diá¹-á¹-homhi pitarÄ• â€™â€™ ti utrasto palÄ• yi. so puna aá¸• á¸• hamÄ• sam
``rÄ• jÄ• naá¹ƒ dabbiyÄ• paharitvÄ• mÄ• ressÄ• mÄ«â€™â€™ ti ekaá¹ƒ dÄ«ghadaá¹‡á¸•
gahetvÄ• olumbitvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• ---

125__._ á¹• 21 ``daharo \Ne III 191/ cÄ• si dummedha, paá¹-hamuppattiko susu.

dÄ«ghaÃ±cetaá¹ƒ samÄ• sajja, na te dassÄ• mi jÄ«vitaâ€™â€™ nti || ---

tatiyaá¹ƒ gÄ• thaá¹ƒ sajjhÄ• yanto sopÄ• napÄ• damatthakaá¹ƒ abhiruhi.

 tattha __paá¹-hamuppattiko_ti paá¹-hamavayena uppattito upeto, paá¹-hamavaye á¹-hitoti a
taruá¹‡o. __dÄ«gha_nti dÄ«ghadaá¹‡á¸• akaá¹ƒ dabbipaharaá¹‡aá¹ƒ. __samÄ• sajjÄ• _ti g
á¹-hitosÄ«ti attho. ayampi gÄ• thÄ• ``dummedha, attano vayaá¹ƒ paribhuÃ±jituá¹ƒ na labhis

nillajjassa jÄ«vitaá¹ƒ dassÄ• mi, mÄ• retvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ chinditvÄ• sÅ«le
Ä• vuá¹‡Ä• pessÄ• mÄ«â€™â€™ ti raÃ±Ã±o ajÄ• nantasseva kumÄ• raá¹ƒ santajjayamÄ•

so taá¹ƒ divasaá¹ƒ palÄ• yituá¹ƒ asakkonto ``jÄ«vitaá¹ƒ me dehi, devÄ• â€™â€™ ti raÃ±Ã±
rÄ• jÄ• taá¹ƒ tajjetvÄ• saá¹…khalikÄ• hi bandhÄ• petvÄ• bandhanÄ• gÄ• re kÄ• retvÄ• s
alaá¹…katarÄ• jÄ• sane nisÄ«ditvÄ• ``amhÄ• kaá¹ƒ Ä• cariyo disÄ• pÄ• mokkho brÄ• hma
disvÄ• imÄ• tisso gÄ• thÄ• abhÄ• sÄ«â€™â€™ ti haá¹-á¹-hatuá¹-á¹-ho udÄ• naá¹ƒ udÄ• n

126__._ á¹• 21 ``nÄ• ntalikkhabhavanena, nÄ• á¹…gaputtapinena vÄ• .

puttena hi patthayito, silokehi pamocito ||

127__._ á¹• 21 ``sabbaá¹ƒ \Be III 205/ sutamadhÄ«yetha, hÄ«namukkaá¹-á¹-hamajjhimaá¹ƒ

sabbassa atthaá¹ƒ jÄ• neyya, na ca sabbaá¹ƒ payojaye.

hoti tÄ• disako kÄ• lo, yattha atthÄ• vahaá¹ƒ sutaâ€™â€™ nti ||

tattha \Ee III 219/ __nÄ• ntalikkhabhavanenÄ• _ti antalikkhabhavanaá¹ƒ vuccati dibbavimÄ
antalikkhabhavanampi na Ä• ruá¸·ho, tasmÄ• antalikkhabhavanenÄ• pi ajja maraá¹‡ato na
__nÄ• á¹…gaputtapinena vÄ• _ti aá¹…gasarikkhakena vÄ• puttapinenapi na pamocito. __p
ahaá¹ƒ pana attano putteneva ajja mÄ• retuá¹ƒ patthito. __silokehi pamocito_ti sohaá¹ƒ Ä• d
dinnÄ• hi gÄ• thÄ• hi pamocito.

__suta_nti \Ne III 192/ pariyattiá¹ƒ. __adhÄ«yethÄ• _ti gaá¹‡heyya sikkheyya. __hÄ«namul
hÄ«naá¹ƒ vÄ• hotu uttamaá¹ƒ vÄ• majjhimaá¹ƒ vÄ• , sabbaá¹ƒ adhÄ«yitabbamevÄ• ti dÄ«
payojaye_ti hÄ«naá¹ƒ mantaá¹ƒ vÄ• sippaá¹ƒ vÄ• majjhimaá¹ƒ vÄ• na payojaye, uttamam
__yattha atthÄ• vahaá¹ƒ suta_nti yasmiá¹ƒ kÄ• le mahosadhapaá¹‡á¸• itassa kumbhakÄ• ra
yaá¹ƒkiÃ±ci sikkhitasippaá¹ƒ atthÄ• vahaá¹ƒ hoti, tÄ• disopi kÄ• lo hotiyevÄ• ti attho. aparab
accayena kumÄ• ro rajje patiá¹-á¹-hÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dis
ahosiâ€™â€™ nti.

mÅ«sikajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [374] 4. cÅ«á¸·adhanuggahajÄ• takavaá¹‡á¹‡anÄ•

__sabbaá¹ƒ bhaá¹‡á¸• a_nti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ• palobh
tena bhikkhunÄ• ``purÄ• á¹‡adutiyikÄ• maá¹ƒ, bhante, ukkaá¹‡á¹-hÄ• petÄ«â€™â€™ ti vu
itthÄ« na idÄ• neva tuyhaá¹ƒ anatthakÄ• rikÄ• , pubbepi te etaá¹ƒ nissÄ• ya asinÄ• sÄ«saá
vatvÄ• bhikkhÅ«hi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be III 206/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakkattaá
bÄ• rÄ• á¹‡asivÄ• sÄ« brÄ• hmaá¹‡amÄ• á¹‡avo takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡
patto cÅ«á¸·adhanuggahapaá¹‡á¸• ito nÄ• ma ahosi. athassa Ä• cariyo ``ayaá¹ƒ mayÄ• sa
uggaá¹‡hÄ«â€™â€™ ti attano dhÄ«taraá¹ƒ adÄ• si. so taá¹ƒ gahetvÄ• ``bÄ• rÄ• á¹‡asiá¹ƒ
maggaá¹ƒ paá¹-ipajji. antarÄ• magge eko vÄ• raá¹‡o ekaá¹ƒ padesaá¹ƒ suÃ±Ã±amakÄ• si,
abhiruhituá¹ƒ na koci ussahi. cÅ«á¸·adhanuggahapaá¹‡á¸• ito manussÄ• naá¹ƒ vÄ• rentÄ•
bhariyaá¹ƒ gahetvÄ• aá¹-avimukhaá¹ƒ abhiruhi. athassa aá¹-avimajjhe vÄ• raá¹‡o uá¹-á¹-ha
sarena vijjhi. saro vinivijjhitvÄ• pacchÄ• bhÄ• gena nikkhami. vÄ• raá¹‡o tattheva pati, dhar
taá¹ƒ á¹-hÄ• naá¹ƒ khemaá¹ƒ katvÄ• purato aÃ±Ã±aá¹ƒ aá¹-aviá¹ƒ pÄ• puá¹‡i. tatthÄ• pi pa
hananti. tampi so manussehi vÄ• riyamÄ• no abhiruyha tesaá¹ƒ corÄ• naá¹ƒ mige vadhitvÄ•
pacitvÄ• khÄ• dantÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡i.

tadÄ• \Ne III 193/ taá¹ƒ corÄ• alaá¹…katapaá¹-iyattÄ• ya bhariyÄ• ya saddhiá¹ƒ Ä• gacch
``gaá¹‡hissÄ• ma naâ€™â€™ nti ussÄ• haá¹ƒ kariá¹ƒsu. corajeá¹-á¹-hako purisalakkhaá¹‡a
oloketvÄ• va ``uttamapuriso ayaâ€™â€™ nti Ã±atvÄ• ekassapi uá¹-á¹-hahituá¹ƒ nÄ• dÄ• s
``gaccha `amhÄ• kampi ekaá¹ƒ maá¹ƒsasÅ«laá¹ƒ dethÄ• â€™ ti vatvÄ• maá¹ƒsaá¹ƒ Ä• ha
bhariyaá¹ƒ pesesi. sÄ• gantvÄ• ``ekaá¹ƒ kira maá¹ƒsasÅ«laá¹ƒ dethÄ• â€™â€™ ti Ä• ha.
purisoâ€™â€™ ti maá¹ƒsasÅ«laá¹ƒ dÄ• pesi. corÄ• ``amhehi kira pakkaá¹ƒ khÄ• ditaâ€™â
adaá¹ƒsu. dhanuggaho attÄ• naá¹ƒ sambhÄ• vetvÄ• ``mayhaá¹ƒ apakkamaá¹ƒsasÅ«laá¹ƒ
kujjhi. corÄ• ``kiá¹ƒ ayameveko puriso, mayaá¹ƒ itthiyoâ€™â€™ ti kujjhitvÄ• uá¹-á¹-hahiá¹
ekÅ«napaÃ±Ã±Ä• sa jane ekÅ«napaÃ±Ã±Ä• sakaá¹‡á¸• ehi vijjhitvÄ• pÄ• tesi. corajeá¹-á¹
kaá¹‡á¸• aá¹ƒ nÄ• hosi. tassa kira kaá¹‡á¸• anÄ• á¸·iyaá¹ƒ samapaá¹‡á¹‡Ä• sayeva kaá¹‡á
vÄ• raá¹‡aá¹ƒ vijjhi, ekÅ«napaÃ±Ã±Ä• sakaá¹‡á¸• ehi core vijjhitvÄ• corajeá¹-á¹-hakaá¹ƒ p
nisinno ``sÄ«samassa chindissÄ• mÄ«â€™â€™ ti bhariyÄ• ya hatthato asiá¹ƒ Ä• harÄ• pes
corajeá¹-á¹-hake lobhaá¹ƒ katvÄ• corassa \Ee III 221/ hatthe tharuá¹ƒ, sÄ• mikassa hatthe
207/ á¹-hapesi. coro tharudaá¹‡á¸• aá¹ƒ parÄ• masitvÄ• asiá¹ƒ nÄ«haritvÄ• dhanuggahass

so taá¹ƒ ghÄ• tetvÄ• itthiá¹ƒ Ä• dÄ• ya gacchanto jÄ• tigottaá¹ƒ pucchi. sÄ• ``takkasilÄ• y
disÄ• pÄ• mokkhÄ• cariyassa dhÄ«tÄ• mhÄ«â€™â€™ ti Ä• ha. ``kathaá¹ƒ tvaá¹ƒ iminÄ• la
``ayaá¹ƒ mayÄ• sadisaá¹ƒ katvÄ• sippaá¹ƒ sikkhÄ«â€™â€™ ti tussitvÄ• imassa maá¹ƒ a
sinehaá¹ƒ katvÄ• attano kuladattiyaá¹ƒ sÄ• mikaá¹ƒ mÄ• rÄ• pesinti. corajeá¹-á¹-hako ``kul
sÄ• mikaá¹ƒ mÄ• resi, aÃ±Ã±aá¹ƒ panekaá¹ƒ disvÄ• mampi evamevaá¹ƒ karissati, imaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• gacchanto antarÄ• magge ekaá¹ƒ kunnadiá¹ƒ uttÄ• natal

taá¹…khaá¹‡odakapÅ«raá¹ƒ disvÄ• ``bhadde, imissaá¹ƒ nadiyaá¹ƒ susumÄ• rÄ• kakkhaá¸
Ä• ha. ``sÄ• mi, sabbaá¹ƒ Ä• bharaá¹‡abhaá¹‡á¸• aá¹ƒ mama uttarÄ• saá¹…gena bhaá¹‡á¸
netvÄ• puna Ä• gantvÄ• maá¹ƒ gahetvÄ• gacchÄ• â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti
Ä• dÄ• ya nadiá¹ƒ otaritvÄ• taranto viya paratÄ«raá¹ƒ patvÄ• taá¹ƒ chaá¸• á¸• etvÄ• pÄ• y
``sÄ• mi, kiá¹ƒ maá¹ƒ chaá¸• á¸• etvÄ• viya gacchasi, kasmÄ• evaá¹ƒ karosi, ehi mampi Ä
tena saddhiá¹ƒ sallapantÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

128__._ á¹• 21 ``sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ samÄ• dÄ• ya, pÄ• raá¹ƒ tiá¹‡á¹‡osi brÄ• hmaá¹

paccÄ• gaccha lahuá¹ƒ khippaá¹ƒ, mampi tÄ• rehi dÄ• nitoâ€™â€™ ti ||

tattha \Ne III 194/ __lahuá¹ƒ khippa_nti lahuá¹ƒ paccÄ• gaccha, khippaá¹ƒ mampi tÄ• rehi d

coro taá¹ƒ sutvÄ• paratÄ«re á¹-hitoyeva dutiyaá¹ƒ gÄ• thamÄ• ha ---

129__._ á¹• 21 ``asanthutaá¹ƒ maá¹ƒ cirasanthutena, nimÄ«ni bhotÄ« adhuvaá¹ƒ dhuvena.

mayÄ• pi \Ee III 222/ bhotÄ« nimineyya aÃ±Ã±aá¹ƒ, ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissaâ€™â

sÄ• heá¹-á¹-hÄ• vuttatthÄ• yeva ---

coro pana ``ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissaá¹ƒ, tiá¹-á¹-ha tvaâ€™â€™ nti vatvÄ• tassÄ•
Ä• bharaá¹‡abhaá¹‡á¸• ikaá¹ƒ Ä• dÄ• ya palÄ• to. tato sÄ• \Be III 208/ bÄ• lÄ• atricchatÄ•
pattÄ• anÄ• thÄ• hutvÄ• avidÅ«re ekaá¹ƒ eá¸·agalÄ• gumbaá¹ƒ upagantvÄ• rodamÄ• nÄ
sakko devarÄ• jÄ• lokaá¹ƒ olokento taá¹ƒ atricchatÄ• hataá¹ƒ sÄ• mikÄ• ca jÄ• rÄ• ca pa
disvÄ• ``etaá¹ƒ niggaá¹‡hitvÄ• lajjÄ• petvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti mÄ• taliÃ±ca p
gantvÄ• nadÄ«tÄ«re á¹-hatvÄ• ``mÄ• tali, tvaá¹ƒ maccho bhava, paÃ±casikha tvaá¹ƒ saku
siá¹…gÄ• lo hutvÄ• mukhena maá¹ƒsapiá¹‡á¸• aá¹ƒ gahetvÄ• etissÄ• sammukhaá¹-á¹-hÄ
tattha gate udakato ullaá¹…ghitvÄ• mama purato pata, athÄ• haá¹ƒ mukhena gahitamaá¹ƒs
chaá¸• á¸• etvÄ• macchaá¹ƒ gahetuá¹ƒ pakkhandissÄ• mi, tasmiá¹ƒ khaá¹‡e tvaá¹ƒ, paÃ±c
maá¹ƒsapiá¹‡á¸• aá¹ƒ gahetvÄ• Ä• kÄ• se uppata, tvaá¹ƒ mÄ• tali, udake patÄ• â€™â€™
devÄ• â€™â€™ ti, mÄ• tali, maccho ahosi, paÃ±casikho sakuá¹‡o ahosi. sakko siá¹…gÄ• l
mukhenÄ• dÄ• ya tassÄ• sammukhaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. maccho udakÄ• uppatitvÄ
mukhena gahitamaá¹ƒsapiá¹‡á¸• aá¹ƒ chaá¸• á¸• etvÄ• macchassatthÄ• ya pakkhandi. ma
sakuá¹‡o maá¹ƒsapiá¹‡á¸• aá¹ƒ gahetvÄ• Ä• kÄ• se uppati, siá¹…gÄ• lo ubhopi alabhitvÄ•
dummukho nisÄ«di. sÄ• taá¹ƒ disvÄ• ``ayaá¹ƒ atricchatÄ• hato neva maá¹ƒsaá¹ƒ, na macc
kuá¹-aá¹ƒ bhindantÄ« \Ee III 223/ viya mahÄ• hasitaá¹ƒ hasi. taá¹ƒ sutvÄ• siá¹…gÄ• lo tati

130__._ á¹• 21 ``kÄ• yaá¹ƒ eá¸·agalÄ• gumbe, karoti ahuhÄ• siyaá¹ƒ.

nayÄ«dha naccagÄ«taá¹ƒ vÄ• , tÄ• á¸·aá¹ƒ vÄ• susamÄ• hitaá¹ƒ.

anamhikÄ• le susoá¹‡i, kinnu jagghasi sobhaneâ€™â€™ ti ||

tattha \Ne III 195/ __kÄ• ya_nti kÄ• ayaá¹ƒ. __eá¸·agalÄ• gumbe_ti kambojigumbe. __ahu
dantavidaá¹ƒsakaá¹ƒ mahÄ• hasitaá¹ƒ vuccati, taá¹ƒ kÄ• esÄ• etasmiá¹ƒ gumbe karotÄ«ti
naccagÄ«taá¹ƒ vÄ• _ti imasmiá¹ƒ á¹-hÄ• ne kassaci naccantassa naccaá¹ƒ vÄ• gÄ• yantas
susamÄ• hite katvÄ• vÄ• dentassa susamÄ• hitaá¹ƒ hatthatÄ• á¸·aá¹ƒ vÄ• natthi, kaá¹ƒ di
dÄ«peti. __anamhikÄ• le_ti rodanakÄ• le. __susoá¹‡Ä«_ti sundarasoá¹‡i. __kiá¹ƒ nu jaggha
kÄ• raá¹‡ena tvaá¹ƒ rodituá¹ƒ yuttakÄ• le arodamÄ• nÄ• va mahÄ• hasitaá¹ƒ hasasi. __sob
Ä• lapati.

taá¹ƒ sutvÄ• sÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

131__._ á¹• 21 ``siá¹…gÄ• la bÄ• la dummedha, appapaÃ±Ã±osi jambuka.

jÄ«no macchaÃ±ca pesiÃ±ca, kapaá¹‡o viya jhÄ• yasÄ«â€™â€™ ti ||

tattha __jÄ«no_ti jÄ• nippatto hutvÄ• . __pesi_nti maá¹ƒsapesiá¹ƒ. __kapaá¹‡o viya jhÄ• ya
sahassabhaá¹‡á¸• ikaá¹ƒ parÄ• jito kapaá¹‡o viya jhÄ• yasi socasi cintesi.

tato siá¹…gÄ• lo paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

132__._ á¹• 21 ``sudassaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ.

jÄ«nÄ• patiÃ±ca jÄ• raÃ±ca, maÃ±Ã±e tvaÃ±Ã±eva jhÄ• yasÄ«â€™â€™ ti ||

tattha __tvaÃ±Ã±eva jhÄ• yasÄ«_ti pÄ• padhamme dussÄ«le ahaá¹ƒ tÄ• va mama gocaraa
atricchatÄ• ya hatÄ• taá¹ƒmuhuttadiá¹-á¹-hake core paá¹-ibaddhacittÄ• hutvÄ• taÃ±ca jÄ•
patiá¹ƒ jÄ«nÄ• , maá¹ƒ upÄ• dÄ• ya sataguá¹‡ena sahassaguá¹‡ena kapaá¹‡atarÄ• hutvÄ
paridevasÄ«ti lajjÄ• petvÄ• vippakÄ• raá¹ƒ pÄ• pento mahÄ• satto evamÄ• ha.

sÄ• \Ee III 224/ tassa vacanaá¹ƒ sutvÄ• gÄ• thamÄ• ha ---

133__._ á¹• 21 ``evametaá¹ƒ migarÄ• ja, yathÄ• bhÄ• sasi jambuka.

sÄ• nÅ«nÄ• haá¹ƒ ito gantvÄ• , bhattu hessaá¹ƒ vasÄ• nugÄ• â€™â€™ ti ||

tattha \Ne III 196/ __nÅ«nÄ• _ti ekaá¹ƒsatthe nipÄ• to. sÄ• ahaá¹ƒ ito gantvÄ• puna aÃ±Ã
labhitvÄ• ekaá¹ƒseneva tassa bhattu vasÄ• nugÄ• vasavattinÄ« bhavissÄ• mÄ«ti.

athassÄ• anÄ• cÄ• rÄ• ya dussÄ«lÄ• ya vacanaá¹ƒ sutvÄ• sakko devarÄ• jÄ• osÄ• nagÄ

134__._ á¹• 21 ``yo hare mattikaá¹ƒ thÄ• laá¹ƒ, kaá¹ƒsathÄ• lampi so hare.

kataá¹ƒyeva tayÄ• pÄ• paá¹ƒ, punapevaá¹ƒ karissasÄ«â€™â€™ ti ||

tassattho \Be III 210/ --- anÄ• cÄ• re kiá¹ƒ kathesi, yo mattikaá¹ƒ thÄ• laá¹ƒ harati,
suvaá¹‡á¹‡athÄ• larajatathÄ• lÄ• dippabhedaá¹ƒ kaá¹ƒsathÄ• lampi so harateva, idaÃ±ca ta
sakkÄ• tava saddhÄ• tuá¹ƒ, sÄ• tvaá¹ƒ punapi evaá¹ƒ karissasiyevÄ• ti. evaá¹ƒ so taá¹ƒ la
vippakÄ• raá¹ƒ pÄ• petvÄ• sakaá¹-á¹-hÄ• nameva agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• dhanuggaho ukkaá¹‡á¹-hitabhikkhu ahosi, sÄ• itthÄ« purÄ• á¹‡adutiyikÄ• , sakko de
ahosinti.

cÅ«á¸·adhanuggahajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [375] 5. kapotajÄ• takavaá¹‡á¹‡anÄ•

__idÄ• ni khomhÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ lolabhikkhuá¹ƒ Ä• rabbha
anekaso vitthÄ• ritameva. taá¹ƒ pana satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu, loloâ€™â€™
bhanteâ€™â€™ ti vutte ``na kho bhikkhu idÄ• neva, pubbepi tvaá¹ƒ lolosi, lolatÄ• ya pana jÄ
pattoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee III 225/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto pÄ• rÄ• v
nibbattitvÄ• bÄ• rÄ• á¹‡asiseá¹-á¹-hino mahÄ• nase nÄ«á¸·apacchiyaá¹ƒ vasati. atheko kÄ
tena saddhiá¹ƒ mettiá¹ƒ \Ne III 197/ katvÄ• tattheva vasi. so ekadivasaá¹ƒ bahuá¹ƒ maccha
``imaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti nitthunanto nÄ«á¸·apacchiyaá¹ƒyeva nipajjitvÄ• pÄ•
gocarÄ• ya gamissÄ• mÄ• â€™â€™ ti vuccamÄ• nopi ``ajÄ«rakena nipannomhi, gaccha tva
``gato me paccÄ• mittakaá¹‡á¹-ako, idÄ• ni yathÄ• ruci macchamaá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

135__._ á¹• 21 ``idÄ• ni \Be III 211/ khomhi sukhito arogo, nikkaá¹‡á¹-ako nippatito kapoto.

kÄ• hÄ• mi dÄ• nÄ« hadayassa tuá¹-á¹-hiá¹ƒ, tathÄ• hi maá¹ƒ maá¹ƒsasÄ• kaá¹ƒ baletÄ«â

tattha __nippatito_ti niggato. __kapoto_ti pÄ• rÄ• vato. __kÄ• hÄ• mi dÄ• nÄ«_ti karissÄ• r
maá¹ƒ maá¹ƒsasÄ• kaá¹ƒ baletÄ«_ti tathÄ• hi maá¹ƒsaÃ±ca avasesaá¹ƒ sÄ• kaÃ±ca mayh
uá¹-á¹-hehi khÄ• dÄ• ti vadamÄ• naá¹ƒ viya ussÄ• haá¹ƒ mamaá¹ƒ karotÄ«ti attho.

so bhattakÄ• rake macchamaá¹ƒsaá¹ƒ pacitvÄ• mahÄ• nasÄ• nikkhamma sarÄ«rato seda
nikkhamitvÄ• rasakaroá¹-iyaá¹ƒ nilÄ«yitvÄ• ``kiri kirÄ«â€™â€™ ti saddamakÄ• si. bhattak
kÄ• kaá¹ƒ gahetvÄ• sabbapattÄ• ni luÃ±jitvÄ• allasiá¹…gÄ«veraÃ±ca siddhatthake ca pisit
pÅ«titakkena madditvÄ• sakalasarÄ«raá¹ƒ makkhetvÄ• ekaá¹ƒ kaá¹-halaá¹ƒ ghaá¹ƒsitvÄ•
suttakena tassa gÄ«vÄ• yaá¹ƒ bandhitvÄ• nÄ«á¸·apacchiyaá¹ƒyeva taá¹ƒ pakkhipitvÄ• aga
Ä• gantvÄ• taá¹ƒ disvÄ• ``kÄ• esÄ• balÄ• kÄ• mama sahÄ• yassa pacchiyaá¹ƒ nipannÄ
ghÄ• teyyÄ• pi naâ€™â€™ nti parihÄ• saá¹ƒ karonto dutiyaá¹ƒ gÄ• thamÄ• ha ---

136__._ á¹• 21 ``kÄ• yaá¹ƒ balÄ• kÄ• sikhinÄ«, corÄ« laá¹…ghipitÄ• mahÄ• .

oraá¹ƒ balÄ• ke Ä• gaccha, caá¹‡á¸• o me vÄ• yaso sakhÄ• â€™â€™ ti ||

sÄ• heá¹-á¹-hÄ• (Ja II 3.70) vuttatthÄ• yeva.

taá¹ƒ sutvÄ• kÄ• ko tatiyaá¹ƒ gÄ• thamÄ• ha ---

137__._ á¹• 21 ``alaÃ±hi te jagghitÄ• ye, mamaá¹ƒ disvÄ• na edisaá¹ƒ.

vilÅ«naá¹ƒ sÅ«daputtena, piá¹-á¹-hamaá¹‡á¸• ena makkhitaâ€™â€™ nti ||

tattha \Ne III 198/ __ala_nti paá¹-isedhatthe nipÄ• to. __jagghitÄ• ye_ti hasituá¹ƒ. idaá¹ƒ vu
idÄ• ni maá¹ƒ edisaá¹ƒ evaá¹ƒ dukkhappattaá¹ƒ disvÄ• tava alaá¹ƒ hasituá¹ƒ, mÄ• edise k
karohÄ«ti.

so \Be III 212/ parihÄ• sakeá¸·iá¹ƒ karontova puna catutthaá¹ƒ gÄ• thamÄ• ha ---

138__._ á¹• 21 ``sunhÄ• to suvilittosi, annapÄ• nena tappito.

kaá¹‡á¹-he ca te veá¸·uriyo, agamÄ• nu kajaá¹…galaâ€™â€™ nti ||

tattha __kaá¹‡á¹-he ca te veá¸·uriyo_ti ayaá¹ƒ te veá¸·uriyamaá¹‡ipi kaá¹‡á¹-he piá¸·andho
kÄ• laá¹ƒ amhÄ• kaá¹ƒ etaá¹ƒ na dassesÄ«ti kapÄ• laá¹ƒ sandhÄ• yevamÄ• ha. __kajaá¹…
``kajaá¹…galÄ• â€™â€™ ti adhippetÄ• . ito nikkhamitvÄ• kacci antonagaraá¹ƒ gatosÄ«ti pu

tato kÄ• ko paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

139__._ á¹• 21 ``mÄ• te mitto amitto vÄ• , agamÄ• si kajaá¹…galaá¹ƒ.

piÃ±chÄ• ni tattha lÄ• yitvÄ• , kaá¹‡á¹-he bandhanti vaá¹-á¹-anaâ€™â€™ nti ||

tattha \Ee III 227/ __piÃ±chÄ• nÄ«_ti pattÄ• ni. __tattha lÄ• yitvÄ• _ti tasmiá¹ƒ bÄ• rÄ• á¹‡á
__vaá¹-á¹-ana_nti kaá¹-halikaá¹ƒ.

taá¹ƒ sutvÄ• pÄ• rÄ• vato osÄ• nagÄ• thamÄ• ha ---

140__._ á¹• 21 ``punapÄ• pajjasÄ« samma, sÄ«laÃ±hi tava tÄ• disaá¹ƒ.

na hi mÄ• nusakÄ• bhogÄ• , subhuÃ±jÄ• honti pakkhinÄ• â€™â€™ ti ||

tattha __punapÄ• pajjasÄ«_ti punapi evarÅ«paá¹ƒ Ä• pajjissasi. evarÅ«paÃ±hi te sÄ«lanti.

iti naá¹ƒ so ovaditvÄ• tattha avasitvÄ• pakkhe pasÄ• retvÄ• aÃ±Ã±attha agamÄ• si. kÄ•
jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i.

satthÄ• \Ne III 199/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne lolabhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. tadÄ• kÄ• ko lolabhikkhu a
ahosinti.

kapotajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

aá¸• á¸• havaggo tatiyo.

jÄ• takuddÄ• naá¹ƒ ---

maá¹‡ikuá¹‡á¸• ala \Be III 213/ sujÄ• tÄ• , venasÄ• khaÃ±ca oragaá¹ƒ.

ghaá¹-aá¹ƒ koraá¹‡á¸• i laá¹-uki, dhammapÄ• laá¹ƒ migaá¹ƒ tathÄ• ||

suyonandÄ« vaá¹‡á¹‡Ä• roha, sÄ«laá¹ƒ hirÄ« khajjopanaá¹ƒ.

ahi gumbiya sÄ• á¸·iyaá¹ƒ, tacasÄ• raá¹ƒ mittavindaá¹ƒ ||

palÄ• saÃ±ceva dÄ«ghiti, migapotaka mÅ«sikaá¹ƒ.

dhanuggaho kapotaÃ±ca, jÄ• takÄ• paÃ±cavÄ«sati ||

paÃ±cakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkanipÄ• to

1. avÄ• riyavaggo

á¹• 03 [376] 1. avÄ• riyajÄ• takavaá¹‡á¹‡anÄ•

__mÄ• su_ \Ne III 200/ \Ee III 228/ \Be III 214/ __kujjha bhÅ«mipatÄ«_ti idaá¹ƒ satthÄ• jeta
ekaá¹ƒ titthanÄ• vikaá¹ƒ Ä• rabbha kathesi. so kira bÄ• lo ahosi aÃ±Ã±Ä• á¹‡o, neva so buc
ratanÄ• naá¹ƒ, na aÃ±Ã±esaá¹ƒ puggalÄ• naá¹ƒ guá¹‡aá¹ƒ jÄ• nÄ• ti, caá¹‡á¸• o pharuso s
bhikkhu ``buddhupaá¹-á¹-hÄ• naá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• gacchanto sÄ• yaá¹ƒ acira
evamÄ• ha ``upÄ• saka, paratÄ«raá¹ƒ gamissÄ• mi, nÄ• vaá¹ƒ me dehÄ«â€™â€™ ti. ``bha
á¹-hÄ• ne vasassÅ«â€™â€™ ti. ``upÄ• saka, idha kuhiá¹ƒ vasissÄ• mi, maá¹ƒ gaá¹‡hitvÄ•
kujjhitvÄ• ``ehi re samaá¹‡a, vahÄ• mÄ«â€™â€™ ti theraá¹ƒ nÄ• vaá¹ƒ Ä• ropetvÄ• ujuka
nÄ• vaá¹ƒ netvÄ• ulloá¸·aá¹ƒ katvÄ• tassa pattacÄ«varaá¹ƒ temetvÄ• kilametvÄ• tÄ«raá¹
andhakÄ• ravelÄ• yaá¹ƒ uyyojesi. atha so vihÄ• raá¹ƒ gantvÄ• taá¹ƒ divasaá¹ƒ buddhupaá¹
alabhitvÄ• punadivase satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«dit
katapaá¹-isanthÄ• ro ``kadÄ• Ä• gatosÄ«â€™â€™ ti vutte ``hiyyo, bhanteâ€™â€™ ti vatvÄ
buddhupaá¹-á¹-hÄ• naá¹ƒ Ä• gatosÄ«â€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ•
idÄ• neva, pubbepesa caá¹‡á¸• o pharuso sÄ• hasiko, idÄ• ni pana tena tvaá¹ƒ kilamito, pu
kilamesÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ \Ee III 229/ sabbasippÄ• ni uggaá¹‡hitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• dÄ«
himavante phalÄ• phalena yÄ• petvÄ• loá¹‡ambilasevanatthÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ patvÄ
punadivase nagaraá¹ƒ bhikkhÄ• ya pÄ• visi. atha naá¹ƒ rÄ• jaá¹…gaá¹‡appattaá¹ƒ rÄ• jÄ•
pasÄ«ditvÄ• antepuraá¹ƒ Ä• netvÄ• bhojetvÄ• paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• \Be III 215/ rÄ•
devasikaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ \Ne III 201/ agamÄ• si. tamenaá¹ƒ bodhisatto ``raÃ±Ã±Ä•

cattÄ• ri agatigamanÄ• ni vajjetvÄ• appamattena khantimettÄ• nuddayasampannena hutvÄ
kÄ• retabbaâ€™â€™ nti vatvÄ• devasikaá¹ƒ ovadanto ---

1__._ á¹• 21 ``mÄ• su kujjha bhÅ«mipati, mÄ• su kujjha rathesabha.

kuddhaá¹ƒ appaá¹-ikujjhanto, rÄ• jÄ• raá¹-á¹-hassa pÅ«jito ||

2__._ á¹• 21 ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

sabbattha anusÄ• sÄ• mi, mÄ• su kujjha rathesabhÄ• â€™â€™ ti || --- dve gÄ• thÄ• abhÄ•

tattha __raá¹-á¹-hassa pÅ«jito_ti evarÅ«po rÄ• jÄ• raá¹-á¹-hassa pÅ«janÄ«yo hotÄ«ti attho.
anusÄ• sÄ• mÄ«_ti etesu gÄ• mÄ• dÄ«su yattha katthaci vasantopÄ• haá¹ƒ mahÄ• rÄ• ja,
tamanusÄ• sÄ• mi, etesu vÄ• gÄ• mÄ• dÄ«su yattha katthaci ekasmimpi ekasattepi anusÄ
rathesabhÄ• _ti evamevÄ• haá¹ƒ taá¹ƒ anusÄ• sÄ• mi, raÃ±Ã±Ä• nÄ• ma kujjhatuá¹ƒ na va
rÄ• jÄ• no nÄ• ma vÄ• cÄ• vudhÄ• , tesaá¹ƒ kuddhÄ• naá¹ƒ vacanamatteneva bahÅ« jÄ«vi

evaá¹ƒ bodhisatto raÃ±Ã±o Ä• gatÄ• gatadivase imÄ• dve gÄ• thÄ• abhÄ• si. rÄ• jÄ• anu
mahÄ• sattassa satasahassuá¹-á¹-hÄ• nakaá¹ƒ ekaá¹ƒ gÄ• mavaraá¹ƒ adÄ• si, bodhisatto
dvÄ• dasasaá¹ƒvaccharaá¹ƒ vasitvÄ• ``aticiraá¹ƒ nivutthomhi, janapadacÄ• rikaá¹ƒ tÄ• va
Ä• gamissÄ• mÄ«â€™â€™ ti raÃ±Ã±o akathetvÄ• va uyyÄ• napÄ• laá¹ƒ Ä• mantetvÄ• ``tÄ
janapadaá¹ƒ caritvÄ• Ä• gamissÄ• mi, tvaá¹ƒ raÃ±Ã±o katheyyÄ• sÄ«â€™â€™ ti vatvÄ• p
gaá¹…gÄ• ya nÄ• vÄ• titthaá¹ƒ pÄ• puá¹‡i. tattha avÄ• riyapitÄ• nÄ• ma nÄ• viko ahosi. so
guá¹‡avantÄ• naá¹ƒ guá¹‡aá¹ƒ jÄ• nÄ• ti, na attano Ä• yÄ• pÄ• yaá¹ƒ jÄ• nÄ• ti, so gaá¹…g
paá¹-hamaá¹ƒ tÄ• retvÄ• pacchÄ• vetanaá¹ƒ yÄ• cati, vetanaá¹ƒ adentehi saddhiá¹ƒ kalah
akkosappahÄ• reyeva bahÅ« labhati, appaá¹ƒ lÄ• bhaá¹ƒ, evarÅ«po andhabÄ• lo. taá¹ƒ sar
abhisambuddho hutvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

3__._ á¹• 21 ``avÄ• riyapitÄ• \Be III 216/ nÄ• ma, ahu gaá¹…gÄ• ya nÄ• viko.

pubbe janaá¹ƒ tÄ• retvÄ• na, pacchÄ• yÄ• cati vetanaá¹ƒ.

tenassa bhaá¹‡á¸• anaá¹ƒ hoti, na ca bhogehi vaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha \Ne III 202/ __avÄ• riyapitÄ• nÄ• mÄ• _ti avÄ• riyÄ• nÄ• ma tassa dhÄ«tÄ• , tassÄ•
nÄ• ma jÄ• to. __tenassa bhaá¹‡á¸• ana_nti tena kÄ• raá¹‡ena, tena vÄ• pacchÄ• yÄ• ciy
tassa bhaá¹‡á¸• anaá¹ƒ hoti.

bodhisatto taá¹ƒ nÄ• vikaá¹ƒ upasaá¹…kamitvÄ• ``Ä• vuso, paratÄ«raá¹ƒ maá¹ƒ nehÄ«â€™
so Ä• ha ``samaá¹‡a, kiá¹ƒ me nÄ• vÄ• vetanaá¹ƒ dassasÄ«â€™â€™ ti? ``Ä• vuso, ahaá¹ƒ
atthavaá¸• á¸• hiá¹ƒ dhammavaá¸• á¸• hiá¹ƒ nÄ• ma te kathessÄ• mÄ«â€™â€™ ti. taá¹ƒ su
mayhaá¹ƒ kiÃ±ci dassatÄ«â€™â€™ ti taá¹ƒ paratÄ«raá¹ƒ netvÄ• ``dehi me nÄ• vÄ• ya vet
``sÄ• dhu, Ä• vusoâ€™â€™ ti paá¹-hamaá¹ƒ bhogavaá¸• á¸• hiá¹ƒ kathento ---

4__._ á¹• 21 ``atiá¹‡á¹‡aá¹ƒyeva yÄ• cassu, apÄ• raá¹ƒ tÄ• ta nÄ• vika.

aÃ±Ã±o hi tiá¹‡á¹‡assa mano, aÃ±Ã±o hoti pÄ• resinoâ€™â€™ ti || --- gÄ• thamÄ• ha.

tattha __apÄ• ra_nti tÄ• ta, nÄ• vika paratÄ«raá¹ƒ atiá¹‡á¹‡ameva janaá¹ƒ orimatÄ«re á¹-hi
yÄ• cassu, tato laddhaÃ±ca gahetvÄ• guttaá¹-á¹-hÄ• ne á¹-hapetvÄ• pacchÄ• manusse p
te bhogavaá¸• á¸• hi bhavissati. __aÃ±Ã±o hi tiá¹‡á¹‡assa mano_ti tÄ• ta nÄ• vika, paratÄ«
mano bhavati, adatvÄ• va gantukÄ• mo hoti. yo panesa pÄ• resÄ« nÄ• ma paratÄ«raá¹ƒ es
hoti, so atirekampi datvÄ• gantukÄ• mo hoti, iti pÄ• resino aÃ±Ã±o mano hoti, tasmÄ• tvaá
yÄ• ceyyÄ• si, ayaá¹ƒ tÄ• va te bhogÄ• naá¹ƒ vaá¸• á¸• hi nÄ• mÄ• ti.

taá¹ƒ sutvÄ• nÄ• viko \Ee III 231/ cintesi ``ayaá¹ƒ tÄ• va me ovÄ• do bhavissati, idÄ• ni pa
mayhaá¹ƒ dassatÄ«â€™â€™ ti. atha naá¹ƒ bodhisatto ``ayaá¹ƒ tÄ• va te, Ä• vuso, bhogava
atthadhammavaá¸• á¸• hiá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• ovadanto ---

5__._ á¹• 21 ``gÄ• me \Be III 217/ vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

sabbattha anusÄ• sÄ• mi, mÄ• su kujjhittha nÄ• vikÄ• â€™â€™ ti || --- gÄ• thamÄ• ha.

itissa imÄ• ya gÄ• thÄ• ya atthadhammavaá¸• á¸• hiá¹ƒ kathetvÄ• ``ayaá¹ƒ te atthavaá¸• á
cÄ• â€™â€™ ti Ä• ha. so pana dandhapuriso taá¹ƒ ovÄ• daá¹ƒ na kiÃ±ci maÃ±Ã±amÄ• no
mayhaá¹ƒ dinnaá¹ƒ \Ne III 203/ nÄ• vÄ• vetanaâ€™â€™ nti Ä• ha. ``Ä• mÄ• vusoâ€™â€™
natthi, aÃ±Ã±aá¹ƒ me dehÄ«â€™â€™ ti. ``Ä• vuso, idaá¹ƒ á¹-hapetvÄ• mayhaá¹ƒ aÃ±Ã±aá
tvaá¹ƒ kasmÄ• mama nÄ• vaá¹ƒ Ä• ruá¸·hosÄ«â€™â€™ ti tÄ• pasaá¹ƒ gaá¹…gÄ• tÄ«re pA
mukhamevassa pothesi.

satthÄ• ``iti so, bhikkhave, tÄ• paso yaá¹ƒ ovÄ• daá¹ƒ datvÄ• raÃ±Ã±o santikÄ• gÄ• mava
ovÄ• daá¹ƒ andhabÄ• lassa nÄ• vikassa kathetvÄ• mukhapothanaá¹ƒ pÄ• puá¹‡i, tasmÄ•
yuttajanasseva dÄ• tabbo, na ayuttajanassÄ• â€™â€™ ti vatvÄ• abhisambuddho hutvÄ• t

6__._ á¹• 21 ``yÄ• yevÄ• nusÄ• saniyÄ• , rÄ• jÄ• gÄ• mavaraá¹ƒ adÄ• .

tÄ• yevÄ• nusÄ• saniyÄ• , nÄ• viko paharÄ« mukhaâ€™â€™ nti ||

tassa taá¹ƒ paharantasseva bhariyÄ• bhattaá¹ƒ gahetvÄ• Ä• gatÄ• pÄ• papurisaá¹ƒ disv
nÄ• ma rÄ• jakulÅ«pako, mÄ• paharÄ«â€™â€™ ti Ä• ha. so kujjhitvÄ• ``tvaá¹ƒ me imaá¹ƒ
pahituá¹ƒ na desÄ«â€™â€™ ti uá¹-á¹-hÄ• ya taá¹ƒ paharitvÄ• pÄ• tesi. atha bhattapÄ• ti
ca pana garugabbhÄ• ya gabbho bhÅ«miyaá¹ƒ pati. atha naá¹ƒ manussÄ• sampariv Ä• retv
ti \Ee III 232/ gahetvÄ• bandhitvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• vinicchinitvÄ• tassa rÄ•
satthÄ• abhisambuddho hutvÄ• tamatthaá¹ƒ pakÄ• sento osÄ• nagÄ• thamÄ• ha ---

7__._ á¹• 21 ``bhattaá¹ƒ bhinnaá¹ƒ hatÄ• bhariyÄ• , gabbho ca patito chamÄ• .

migova jÄ• tarÅ«pena, na tenatthaá¹ƒ abandhi sÅ«â€™â€™ ti ||

tattha \Be III 218/ __bhattaá¹ƒ bhinna_nti bhattapÄ• ti bhinnÄ• . __hatÄ• _ti pahatÄ• . __ch
__migova jÄ• tarÅ«penÄ• _ti yathÄ• migo suvaá¹‡á¹‡aá¹ƒ vÄ• hiraÃ±Ã±aá¹ƒ vÄ• muttÄ•
gacchantopi attharitvÄ• nipajjantopi tena jÄ• tarÅ«pena attano atthaá¹ƒ vaá¸• á¸• hetuá¹ƒ n
sakkoti, evameva so andhabÄ• lo paá¹‡á¸• itehi dinnaá¹ƒ ovÄ• daá¹ƒ sutvÄ• pi attano attha
nibbattetuá¹ƒ nÄ• sakkhÄ«ti vuttaá¹ƒ hoti. __abandhi sÅ«_ti ettha abandhi soti evamattho d
imesaá¹ƒ padÄ• naÃ±hi sÅ«ti sandhi hoti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
III 204/ so bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• nÄ• viko idÄ• ni nÄ• vikova ahosi,
tÄ• paso pana ahameva ahosinti.

avÄ• riyajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [377] 2. setaketujÄ• takavaá¹‡á¹‡anÄ•

__mÄ• tÄ• ta kujjhi na hi sÄ• dhu kodho_ti idaá¹ƒ satthÄ• jetavane viharanto kuhakabhikk
paccuppannavatthu __uddÄ• lajÄ• take_ (J I 14.62 Ä• dayo) Ä• vi bhavissati.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asiyaá¹ƒ
hutvÄ• paÃ±casate mÄ• á¹‡ave mante vÄ• cesi. tesaá¹ƒ jeá¹-á¹-hako setaketu nÄ• ma udi
nibbattamÄ• á¹‡avo, tassa jÄ• tiá¹ƒ nissÄ• ya mahanto mÄ• no ahosi. so ekadivasaá¹ƒ aÃ±
nagarÄ• nikkhamanto nagaraá¹ƒ pavisantaá¹ƒ ekaá¹ƒ caá¹‡á¸• Ä• laá¹ƒ \Ee III 233/ disvÄ•
pucchitvÄ• ``caá¹‡á¸• Ä• lohamasmÄ«â€™â€™ ti vutte tassa sarÄ«raá¹ƒ paharitvÄ• Ä• ga
phusanabhayena ``nassa, caá¹‡á¸• Ä• la, kÄ• á¸·akaá¹‡á¹‡Ä«, adhovÄ• taá¹ƒ yÄ• hÄ«â€™

uparivÄ• taá¹ƒ agamÄ• si. caá¹‡á¸• Ä• lo sÄ«ghataraá¹ƒ gantvÄ• tassa uparivÄ• te aá¹-á¹-
``nassa kÄ• á¸·akaá¹‡á¹‡Ä«â€™â€™ ti suá¹-á¹-hutaraá¹ƒ akkosi paribhÄ• si. taá¹ƒ sutvÄ•
kosÄ«â€™â€™ ti pucchi. ``brÄ• hmaá¹‡amÄ• á¹‡avohamasmÄ«â€™â€™ ti \Be III 219/. ``b
puá¹-á¹-hapaÃ±haá¹ƒ kathetuá¹ƒ sakkhissasÄ«â€™â€™ ti. ``Ä• ma, sakkhissÄ• mÄ«â€™â
pÄ• dantarena taá¹ƒ gamemÄ«â€™â€™ ti. so attÄ• naá¹ƒ takketvÄ• ``gamehÄ«â€™â€™

caá¹‡á¸• Ä• laputto tassa kathaá¹ƒ parisaá¹ƒ gÄ• hÄ• petvÄ• ``mÄ• á¹‡ava, disÄ• nÄ• ma
pucchi. ``disÄ• nÄ• ma puratthimÄ• dayo catasso disÄ• â€™â€™ ti. caá¹‡á¸• Ä• lo ``nÄ• h
pucchÄ• mi, tvaá¹ƒ ettakampi ajÄ• nanto mama sarÄ«re pahaá¹-avÄ• taá¹ƒ jigucchasÄ«â€™
khandhaá¹-á¹-hike gahetvÄ• onametvÄ• attano pÄ• dantarena gamesi. mÄ• á¹‡avÄ• taá¹
Ä• cikkhiá¹ƒsu. taá¹ƒ sutvÄ• Ä• cariyo ``saccaá¹ƒ kira, tÄ• ta, setaketu caá¹‡á¸• Ä• lenÄ• s
gamitoâ€™â€™ ti? ``Ä• ma, Ä• cariya, so maá¹ƒ caá¹‡á¸• Ä• ladÄ• siputto disÄ• mattampi
pÄ• dantarena gamesi, idÄ• ni disvÄ• kattabbaá¹ƒ assa jÄ• nissÄ• mÄ«ti kuddho caá¹‡á¸•
paribhÄ• si. atha naá¹ƒ Ä• cariyo `tÄ• ta, setaketu mÄ• tassa kujjhi, paá¹‡á¸• ito caá¹‡á¸• Ä
205/, na so taá¹ƒ etaá¹ƒ disaá¹ƒ pucchati, aÃ±Ã±aá¹ƒ disaá¹ƒ pucchi, tayÄ• pana diá¹-á¹-ha
adiá¹-á¹-hÄ• sutÄ• viÃ±Ã±Ä• tameva bahutaraâ€™â€™ nti ovadanto dve gÄ• thÄ• abhÄ• s

8__._ á¹• 21 ``mÄ• tÄ• ta kujjhi na hi sÄ• dhu kodho, bahumpi te adiá¹-á¹-hamassutaÃ±ca.

mÄ• tÄ• pitÄ• \Ee III 234/ disatÄ• setaketu, Ä• cariyamÄ• hu disataá¹ƒ pasatthÄ• ||

9__._ á¹• 21 ``agÄ• rino annadapÄ• navatthadÄ• , avhÄ• yikÄ• tampi disaá¹ƒ vadanti.

esÄ• disÄ• paramÄ• setaketu, yaá¹ƒ patvÄ• dukkhÄ« sukhino bhavantÄ«â€™â€™ ti ||

tattha __na hi sÄ• dhu kodho_ti kodho nÄ• ma uppajjamÄ• no subhÄ• sitadubbhÄ• sitaá¹ƒ
jÄ• nituá¹ƒ na detÄ«ti na sÄ• dhu na laddhako. __bahumpi te adiá¹-á¹-ha_nti tayÄ• cakkhu
sotena ca assutameva bahutaraá¹ƒ. __disatÄ• _ti disÄ• . mÄ• tÄ• pitaro puttÄ• naá¹ƒ purim
uppannattÄ• puratthimadisÄ• nÄ• ma jÄ• tÄ• ti vadati. __Ä• cariyamÄ• hu disataá¹ƒ pasat
dakkhiá¹‡eyyattÄ• disataá¹ƒ pasatthÄ• dakkhiá¹‡Ä• disÄ• ti buddhÄ• dayo ariyÄ• Ä• hu

__agÄ• rino_ti gahaá¹-á¹-hÄ• . __annadapÄ• navatthadÄ• _ti annadÄ• , pÄ• nadÄ• , vattha
``etha deyyadhammaá¹ƒ paá¹-iggaá¹‡hathÄ• â€™â€™ ti pakkosanakÄ• . __tampi disaá¹ƒ v
ariyÄ• ekaá¹ƒ disaá¹ƒ vadanti. iminÄ• catupaccayadÄ• yakÄ• gahaá¹-á¹-hÄ• paccaye ap
dhammikasamaá¹‡abrÄ• hmaá¹‡ehi upagantabbattÄ• ekÄ• disÄ• nÄ• mÄ• ti dÄ«peti. ap
annapÄ• navatthadÄ• , tesaá¹ƒ chakÄ• masaggasampattidÄ• yakaá¹-á¹-hena uparÅ«pari a
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• , tampi disaá¹ƒ vadanti, buddhÄ• dayo ariyÄ• uparima
dÄ«peti. vuttampi cetaá¹ƒ ---

``mÄ• tÄ• pitÄ• disÄ• pubbÄ• , Ä• cariyÄ• dakkhiá¹‡Ä• disÄ• .

puttadÄ• rÄ• disÄ• pacchÄ• , mittÄ• maccÄ• ca uttarÄ• ||

``dÄ• sakammakarÄ• heá¹-á¹-hÄ• , uddhaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

etÄ• disÄ• namasseyya, alamatto kule gihÄ«â€™â€™ ti || (DN III 273).

__esÄ• disÄ• _ti idaá¹ƒ pana nibbÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. jÄ• tiÄ• dinÄ• hi nÄ• nap
206/ dukkhitÄ• sattÄ• yaá¹ƒ patvÄ• niddukkhÄ• sukhino bhavanti, esÄ• eva ca sattehi ag
teneva ca nibbÄ• naá¹ƒ ``paramÄ• â€™â€™ ti Ä• ha. vuttampi cetaá¹ƒ ---

``samatittikaá¹ƒ \Ee III 235/ anavasesakaá¹ƒ, telapattaá¹ƒ yathÄ• parihareyya.

evaá¹ƒ sacittamanurakkhe, patthayÄ• no disaá¹ƒ agatapubbaâ€™â€™ nti || (J I 1.96).

evaá¹ƒ mahÄ• satto mÄ• á¹‡avassa disÄ• kathesi. so pana ``caá¹‡á¸• Ä• lenamhi pÄ• dar
tasmiá¹ƒ á¹-hÄ• ne avasitvÄ• takkasilaá¹ƒ gantvÄ• \Be III 221/ disÄ• pÄ• mokkhÄ• cariyas
uggaá¹‡hitvÄ• Ä• cariyena anuÃ±Ã±Ä• to takkasilato nikkhamitvÄ• sabbasamayasippaá¹ƒ
paccantagÄ• maá¹ƒ patvÄ• taá¹ƒ nissÄ• ya vasante paÃ±casate tÄ• pase disvÄ• tesaá¹ƒ s
jÄ• nanti sippamantacaraá¹‡aá¹ƒ, taá¹ƒ uggaá¹‡hitvÄ• gaá¹‡asatthÄ• hutvÄ• tehi parivÄ•
gantvÄ• punadivase bhikkhaá¹ƒ caranto rÄ• jaá¹…gaá¹‡aá¹ƒ agamÄ• si. rÄ• jÄ• tÄ• pasÄ•
antonivesane bhojetvÄ• te attano uyyÄ• ne vasÄ• pesi. so ekadivasaá¹ƒ tÄ• pase parivisitv
uyyÄ• naá¹ƒ gantvÄ• ayye vandissÄ• mÄ«â€™â€™ ti Ä• ha.

setaketu uyyÄ• naá¹ƒ gantvÄ• tÄ• pase sannipÄ• tetvÄ• ``mÄ• risÄ• , ajja rÄ• jÄ• Ä• gan
sakiá¹ƒ Ä• rÄ• dhetvÄ• yÄ• vatÄ• yukaá¹ƒ sukhaá¹ƒ jÄ«vituá¹ƒ sakkÄ• , ajja ekacce vaggu
kaá¹‡á¹-akaseyyaá¹ƒ kappetha, ekacce paÃ±cÄ• tapaá¹ƒ tappetha, ekacce ukkuá¹-ikappad
udakorohaá¹‡akammaá¹ƒ karotha, ekacce mante sajjhÄ• yathÄ• â€™â€™ ti vicÄ• retvÄ• s
apassayapÄ«á¹-hake nisÄ«ditvÄ• paÃ±cavaá¹‡á¹‡araá¹…gasamujjalavÄ• sanaá¹ƒ ekaá¹ƒ
Ä• dhÄ• rake á¹-hapetvÄ• susikkhitehi catÅ«hi paÃ±cahi mÄ• á¹‡avehi pucchite pucchite p
khaá¹‡e rÄ• jÄ• Ä• gantvÄ• \Ee III 236/ te micchÄ• tapaá¹ƒ karonte disvÄ• tuá¹-á¹-ho seta
vanditvÄ• ekamantaá¹ƒ nisinno purohitena saddhiá¹ƒ sallapanto tatiyaá¹ƒ gÄ• thamÄ• ha --

10__._ á¹• 21 ``kharÄ• jinÄ• jaá¹-ilÄ• paá¹…kadantÄ• , dummakkharÅ«pÄ• yeme jappant

kacci nu te mÄ• nusake payoge, idaá¹ƒ vidÅ« parimuttÄ• apÄ• yÄ• â€™â€™ ti ||

tattha __kharÄ• jinÄ• _ti sakhurehi ajinacammehi samannÄ• gatÄ• . __paá¹…kadantÄ• _ti
akhÄ• danena malaggahitadantÄ• . __dummakkharÅ«pÄ• _ti anaÃ±jitÄ• maá¹‡á¸• italÅ«kh
mÄ• lÄ• gandhavilepanavajjitÄ• \Ne III 207/, kiliá¹-á¹-harÅ«pÄ• ti vuttaá¹ƒ hoti. __yeme japp
mante sajjhÄ• yanti. __mÄ• nusake payoge_ti manussehi kattabbapayoge á¹-hitÄ• . __idaá
apÄ• yÄ• _ti imasmiá¹ƒ \Be III 222/ payoge á¹-hatvÄ• imaá¹ƒ lokaá¹ƒ viditvÄ• pÄ• kaá¹-aá
isayo catÅ«hi apÄ• yehi muttÄ• â€™â€™ ti pucchati.

taá¹ƒ sutvÄ• purohito catutthaá¹ƒ gÄ• thamÄ• ha ---

11__._ á¹• 21 ``pÄ• pÄ• ni kammÄ• ni karitva rÄ• ja, bahussuto ce na careyya dhammaá¹ƒ.

sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamuÃ±ce caraá¹‡aá¹ƒ apatvÄ• â€™â€™ ti ||

tattha __karitvÄ• _ti katvÄ• . __caraá¹‡a_nti saha sÄ«lena aá¹-á¹-ha samÄ• pattiyo. idaá¹ƒ
mahÄ• rÄ• ja, ``ahaá¹ƒ bahussutomhÄ«â€™â€™ ti sahassavedopi ce tividhaá¹ƒ sucaritadh
pÄ• pÄ• neva kareyya, so tÄ• ni pÄ• pÄ• ni kammÄ• ni katvÄ• taá¹ƒ bÄ• husaccaá¹ƒ paá¹-
sÄ«lasamÄ• pattisaá¹…khÄ• taá¹ƒ caraá¹‡aá¹ƒ appatvÄ• dukkhÄ• na pamuÃ±ce, apÄ• ya

taá¹ƒ sutvÄ• rÄ• jÄ• tÄ• pasesu pasÄ• daá¹ƒ hari. tato setaketu cintesi ``imassa raÃ±Ã±o
udapÄ• di, taá¹ƒ panesa purohito vÄ• siyÄ• paharitvÄ• viya chindi, mayÄ• etena saddhiá¹
vaá¹-á¹-atÄ«â€™â€™ ti. so tena saddhiá¹ƒ kathento paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

12__._ á¹• 21 ``sahassavedopi \Ee III 237/ na taá¹ƒ paá¹-icca, dukkhÄ• pamuÃ±ce caraá¹‡

maÃ±Ã±Ä• mi vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡ameva saccaâ€™â€™ n

tassattho \Ne III 208/ \Be III 223/ --- sace sahassavedopi taá¹ƒ bÄ• husaccaá¹ƒ paá¹-icca c
attÄ• naá¹ƒ dukkhÄ• na pamuÃ±ce, evaá¹ƒ sante ahaá¹ƒ maÃ±Ã±Ä• mi ``tayo vedÄ• apha
samÄ• patticaraá¹‡ameva saccaá¹ƒ hotÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• purohito chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

13__._ á¹• 21 ``na heva vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡ameva saccaá¹

kittiÃ±hi pappoti adhicca vede, santiá¹ƒ puá¹‡eti caraá¹‡ena dantoâ€™â€™ ti ||

tassattho --- tayo vedÄ• aphalÄ• na bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡ameva saccaá¹ƒ s

pavaraá¹ƒ na heva hoti. kiá¹ƒkÄ• raá¹‡Ä• ? __kittiÃ±hi pappoti adhicca vede_ti tayo vede ad
diá¹-á¹-hadhamme kittimattaá¹ƒ yasamattaá¹ƒ lÄ• bhamattaá¹ƒ labhati, ito paraá¹ƒ aÃ±Ã±aá
aphalÄ• . __santiá¹ƒ puá¹‡eti caraá¹‡ena danto_ti sÄ«le patiá¹-á¹-hÄ• ya samÄ• pattiyo nib
samÄ• pattipadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hento accantaá¹ƒ santaá¹ƒ nibbÄ•
pÄ• puá¹‡Ä• ti.

iti purohito setaketuno vÄ• daá¹ƒ bhinditvÄ• te sabbe gihÄ« kÄ• retvÄ• phalakÄ• vudhÄ•
mahantatarake katvÄ• raÃ±Ã±o upaá¹-á¹-hÄ• ke kÄ• resi. ayaá¹ƒ kira mahantatarakÄ• naá

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• set
caá¹‡á¸• Ä• lo sÄ• riputto, rÄ• jÄ• Ä• nando, purohito pana ahameva ahosiâ€™â€™ nti.

setaketujÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [378] 3. darÄ«mukhajÄ• takavaá¹‡á¹‡anÄ•

__paá¹…ko_ \Ee III 238/ __ca kÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bhinik
kathesi. paccuppannavatthu heá¹-á¹-hÄ• kathitameva.

atÄ«te rÄ• jagahanagare magadharÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto tass
nibbatti, brahmadattakumÄ• rotissa nÄ• maá¹ƒ akaá¹ƒsu. tassa jÄ• tadivaseyeva purohitass
mukhaá¹ƒ ativiya sobhati, tenassa darÄ«mukhoti nÄ• maá¹ƒ akaá¹ƒsu. te ubhopi rÄ• jakuley
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyasahÄ• yÄ• hutvÄ• soá¸·asavassakÄ• le takkasilaá¹ƒ gantvÄ• sa
``sabbasamayasippaÃ±ca sikkhissÄ• ma, desacÄ• rittaÃ±ca jÄ• nissÄ• mÄ• â€™â€™ ti gÄ
bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• devakule vasitvÄ• punadivase bÄ• rÄ• á¹‡asiá¹ƒ bhikkhÄ• ya pa
kule ``brÄ• hmaá¹‡e bhojetvÄ• \Be III 224/ vÄ• canakaá¹ƒ dassÄ• mÄ• â€™â€™ ti pÄ• yÄ
paÃ±Ã±attÄ• ni honti. manussÄ• te ubhopi bhikkhÄ• ya carante disvÄ• ``brÄ• hmaá¹‡Ä• Ä
pavesetvÄ• mahÄ• sattassa Ä• sane suddhavatthaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ, darÄ«mukhass
darÄ«mukho taá¹ƒ nimittaá¹ƒ disvÄ• ``ajja mayhaá¹ƒ sahÄ• yo bÄ• rÄ• á¹‡asirÄ• jÄ• bhav
senÄ• patÄ«â€™â€™ ti aÃ±Ã±Ä• si. te tattha bhuÃ±jitvÄ• vÄ• canakaá¹ƒ gahetvÄ• \Ne III
nikkhamma taá¹ƒ rÄ• juyyÄ• naá¹ƒ agamaá¹ƒsu. tattha mahÄ• satto maá¹…galasilÄ• paá¹-
panassa pÄ• de parimajjanto nisÄ«di.

tadÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o matassa sattamo divaso hoti. purohito raÃ±Ã±o sarÄ«rakicca
sattame divase phussarathaá¹ƒ vissajjesi. phussarathavissajjanakiccaá¹ƒ __mahÄ• janakaj
Ä• dayo) Ä• vi bhavissati. phussaratho nagarÄ• nikkhamitvÄ• caturaá¹…giniyÄ• \Ee III 23
anekasatehi tÅ«riyehi vajjamÄ• nehi uyyÄ• nadvÄ• raá¹ƒ pÄ• puá¹‡i. darÄ«mukho tÅ«riyas
me phussaratho Ä• gacchati, ajjevesa rÄ• jÄ• hutvÄ• mayhaá¹ƒ senÄ• patiá¹-á¹-hÄ• naá¹ƒ

gharÄ• vÄ• senattho, nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti bodhisattaá¹ƒ anÄ• mante
paá¹-icchanne aá¹-á¹-hÄ• si. purohito uyyÄ• nadvÄ• re rathaá¹ƒ á¹-hapetvÄ• uyyÄ• naá¹ƒ p
maá¹…galasilÄ• paá¹-á¹-e nipannaá¹ƒ disvÄ• pÄ• desu lakkhaá¹‡Ä• ni oloketvÄ• ``ayaá¹ƒ
dvisahassadÄ«paparivÄ• rÄ• naá¹ƒ catunnampi mahÄ• dÄ«pÄ• naá¹ƒ rajjaá¹ƒ kÄ• retuá¹ƒ
kÄ«disÄ• â€™â€™ ti sabbatÅ«riyÄ• ni paggaá¹‡hÄ• pesi. bodhisatto pabujjhitvÄ• mukhato
mahÄ• janaá¹ƒ oloketvÄ• puna sÄ• á¹-akena mukhaá¹ƒ paá¹-icchÄ• detvÄ• thokaá¹ƒ nipaj
uá¹-á¹-hÄ• ya silÄ• paá¹-á¹-e pallaá¹…kena nisÄ«di. purohito jÄ• á¹‡ukena patiá¹-á¹-hÄ• ya
tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti Ä• ha. ``aputtakaá¹ƒ bhaá¹‡e rajjaâ€™â€™ nti.
hi sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. te tassa uyyÄ• neyeva abhisekaá¹ƒ akaá¹ƒsu. so yas
darÄ«mukhaá¹ƒ asaritvÄ• va rathaá¹ƒ abhiruyha mahÄ• janaparivuto nagaraá¹ƒ pavisitvÄ•
rÄ• jadvÄ• re á¹-hitova amaccÄ• naá¹ƒ á¹-hÄ• nantarÄ• ni vicÄ• retvÄ• pÄ• sÄ• daá¹ƒ abhi

tasmiá¹ƒ \Be III 225/ khaá¹‡e darÄ«mukho ``suÃ±Ã±aá¹ƒ dÄ• ni uyyÄ• naâ€™â€™ nti Ä• g
nisÄ«di, athassa purato paá¹‡á¸• upalÄ• saá¹ƒ pati. so tasmiá¹ƒyeva paá¹‡á¸• upalÄ• se kh
paá¹-á¹-hapetvÄ• tilakkhaá¹‡aá¹ƒ sammasitvÄ• pathaviá¹ƒ unnÄ• dento paccekabodhiá¹ƒ
taá¹…khaá¹‡aÃ±Ã±eva gihiliá¹…gaá¹ƒ antaradhÄ• yi, iddhimayapattacÄ«varaá¹ƒ Ä• kÄ• sa
paá¹-imuÃ±ci. tÄ• vadeva aá¹-á¹-haparikkhÄ• radharo iriyÄ• pathasampanno vassasaá¹-á¹-
III 240/ iddhiyÄ• Ä• kÄ• se uppatitvÄ• himavantapadese nandamÅ«lakapabbhÄ• raá¹ƒ aga
rajjaá¹ƒ kÄ• resi, yasamahantatÄ• ya pana yasena pamatto hutvÄ• cattÄ• lÄ«sa vassÄ• ni
cattÄ• lÄ«se pana saá¹ƒvacchare atÄ«te taá¹ƒ saritvÄ• ``mayhaá¹ƒ sahÄ• yo darÄ«mukho
soâ€™â€™ ti taá¹ƒ daá¹-á¹-hukÄ• mo ahosi. so tato paá¹-á¹-hÄ• ya antepurepi parisamajjhe
mayhaá¹ƒ sahÄ• yo darÄ«mukho \Ne III 210/, yo me tassa vasanaá¹-á¹-hÄ• naá¹ƒ katheti, n
dassÄ• mÄ«â€™â€™ ti vadati. evaá¹ƒ tassa punappunaá¹ƒ taá¹ƒ sarantasseva aÃ±Ã±Ä• n
atikkantÄ• ni.

darÄ«mukhapaccekabuddhopi paÃ±Ã±Ä• savassaccayena Ä• vajjento ``maá¹ƒ kho sahÄ•
``idÄ• ni so mahallako puttadhÄ«tÄ• dÄ«hi vuddhippatto, gantvÄ• dhammaá¹ƒ kathetvÄ• p
iddhiyÄ• Ä• kÄ• sena Ä• gantvÄ• uyyÄ• ne otaritvÄ• suvaá¹‡á¹‡apaá¹-imÄ• viya silÄ• pa
taá¹ƒ disvÄ• upasaá¹…kamitvÄ• ``bhante, kuto tumhe ethÄ• â€™â€™ ti pucchi. ``nandam
``ke nÄ• ma tumheâ€™â€™ ti? ``darÄ«mukhapaccekabuddho nÄ• mÄ• haá¹ƒ, Ä• vusoâ€™
rÄ• jÄ• naá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma jÄ• nÄ• mi, gihikÄ• le no sahÄ• yoâ€™â€™
daá¹-á¹-hukÄ• mo, kathessÄ• mi tassa tumhÄ• kaá¹ƒ Ä• gatabhÄ• vaâ€™â€™ nti. ``gaccha
``sÄ• dhÅ«â€™â€™ ti vatvÄ• turitaturitova gantvÄ• tassa silÄ• paá¹-á¹-e nisinnabhÄ• vaá¹
``Ä• gato kira me sahÄ• yo, passissÄ• mi naâ€™â€™ nti rathaá¹ƒ Ä• ruyha mahantena par
paccekabuddhaá¹ƒ vanditvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«di. atha naá¹
brahmadatta, dhammena rajjaá¹ƒ kÄ• resi, agatigamanaá¹ƒ na gacchasi, dhanatthÄ• ya \Be
pÄ«á¸·esi, dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karosÄ«â€™â€™ tiÄ• dÄ«ni \Ee III 241/ vadanto pa
``brahmadatta, mahallakosi, etarahi kÄ• me pahÄ• ya pabbajituá¹ƒ te samayoâ€™â€™ ti va

desento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

14__._ á¹• 21 ``paá¹…ko ca kÄ• mÄ• palipo ca kÄ• mÄ• , bhayaÃ±ca metaá¹ƒ timÅ«laá¹ƒ

rajo ca dhÅ«mo ca mayÄ• pakÄ• sitÄ• , hitvÄ• tuvaá¹ƒ pabbaja brahmadattÄ• â€™â€™ ti

tattha __paá¹…ko_ti udake jÄ• tÄ• ni tiá¹‡asevÄ• lakumudagacchÄ• dÄ«ni adhippetÄ• ni. y
tarantaá¹ƒ tÄ• ni laggÄ• penti sajjÄ• penti, tathÄ• saá¹ƒsÄ• rasÄ• garaá¹ƒ tarantassa yogÄ
kÄ• maguá¹‡Ä• sabbe vÄ• pana vatthukÄ• makilesakÄ• mÄ• laggÄ• panavasena paá¹…k
Ä• sattÄ• visattÄ• devÄ• pi manussÄ• pi tiracchÄ• nÄ• pi kilamanti rodanti paridevanti. __p
palipo vuccati mahÄ• kaddamo, yamhi laggÄ• sÅ«karamigÄ• dayopi sÄ«hÄ• pi vÄ• raá¹‡Ä
gantuá¹ƒ na sakkonti, vatthukÄ• makilesakÄ• mÄ• pi taá¹ƒsarikkhatÄ• ya ``palipÄ• â€™â€™
hi sattÄ• tesu kÄ• mesu sakiá¹ƒ laggakÄ• lato paá¹-á¹-hÄ• ya te kÄ• me padÄ• letvÄ• sÄ«
akiÃ±canaá¹ƒ apalibodhaá¹ƒ ramaá¹‡Ä«yaá¹ƒ pabbajjaá¹ƒ upagantuá¹ƒ na sakkonti. __bha
etaá¹ƒ, ma-kÄ• ro byaÃ±janasandhivasena vutto. __timÅ«la_nti tÄ«hi mÅ«lehi patiá¹-á¹-hita
acalaá¹ƒ. balavabhayassetaá¹ƒ nÄ• maá¹ƒ. __pavutta_nti mahÄ• rÄ• ja, ete kÄ• mÄ• nÄ• n
diá¹-á¹-hadhammikasamparÄ• yikassa attÄ• nuvÄ• dabhayÄ• dikassa ceva
dvattiá¹ƒsakammakaraá¹‡achanavutirogavasappavattassa ca bhayassa paccayaá¹-á¹-hena
buddhapaccekabuddhabuddhasÄ• vakehi ceva sabbaÃ±Ã±ubodhisattehi ca pavuttaá¹ƒ kath
atha vÄ• __bhayaÃ±ca meta_nti bhayaÃ±ca mayÄ• etaá¹ƒ timÅ«laá¹ƒ pavuttanti evaÃ±ce
daá¹-á¹-habboyeva.

__rajo ca dhÅ«mo cÄ• _ti rajadhÅ«masadisattÄ• ``rajoâ€™â€™ ti ca ``dhÅ«moâ€™â€™ t
hi sunhÄ• tassa suvilittÄ• laá¹…katassa purisassa sarÄ«re sukhumarajaá¹ƒ patitaá¹ƒ, taá¹ƒ
dubbaá¹‡á¹‡aá¹ƒ sobhÄ• rahitaá¹ƒ kiliá¹-á¹-haá¹ƒ karoti, evameva iddhibalena Ä• kÄ• sena
sÅ«riyo viya \Be III 227/ ca loke paÃ±Ã±Ä• tÄ• pi sakiá¹ƒ kÄ• marajassa anto patitakÄ• lato
guá¹‡avaá¹‡á¹‡aguá¹‡asobhÄ• guá¹‡asuddhÄ«naá¹ƒ upahatattÄ• dubbaá¹‡á¹‡Ä• sobhÄ•
yathÄ• ca dhÅ«mena pahaá¹-akÄ• lato paá¹-á¹-hÄ• ya suparisuddhÄ• pi bhitti kÄ• á¸·avaá¹
atiparisuddhaÃ±Ã±Ä• á¹‡Ä• pi \Ee III 242/ kÄ• madhÅ«mena pahaá¹-akÄ• lato paá¹-á¹-hÄ•
mahÄ• janamajjhe kÄ• á¸·akÄ• va hutvÄ• paÃ±Ã±Ä• yanti. iti rajadhÅ«masarikkhatÄ• ya et
cÄ• â€™â€™ ti mayÄ• tuyhaá¹ƒ pakÄ• sitÄ• , tasmÄ• ime kÄ• me hitvÄ• tuvaá¹ƒ pabbaja
pabbajjÄ• ya ussÄ• haá¹ƒ janeti.

taá¹ƒ sutvÄ• rÄ• jÄ• kilesehi attano baddhabhÄ• vaá¹ƒ kathento dutiyaá¹ƒ gÄ• thamÄ• ha

15__._ á¹• 21 ``gadhito ca ratto ca adhimucchito ca, kÄ• mesvahaá¹ƒ brÄ• hmaá¹‡a bhiá¹ƒs

taá¹ƒ nussahe jÄ«vikattho pahÄ• tuá¹ƒ, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™

tattha __gadhito_ti abhijjhÄ• kÄ• yaganthena baddho. __ratto_ti pakatijahÄ• panena rÄ• ge
__adhimucchito_ti ativiya mucchito. __kÄ• mesvaha_nti duvidhesupi kÄ• mesu ahaá¹ƒ. __b
darÄ«mukhapaccekabuddhaá¹ƒ Ä• lapati. __bhiá¹ƒsarÅ«pa_nti balavarÅ«paá¹ƒ. __taá¹ƒ nu
kÄ• maá¹ƒ na ussahÄ• mi na sakkomi. __jÄ«vikattho pahÄ• tu_nti imÄ• ya jÄ«vikÄ• ya atthi
pahÄ• tuá¹ƒ na sakkomÄ«ti vadati. __kÄ• hÄ• mi puÃ±Ã±Ä• nÄ«_ti idÄ• ni dÄ• nasÄ«laupo
puÃ±Ã±Ä• ni anappakÄ• ni bahÅ«ni karissÄ• mÄ«ti.

evaá¹ƒ kilesakÄ• mo nÄ• mesa sakiá¹ƒ allÄ«nakÄ• lato paá¹-á¹-hÄ• ya apanetuá¹ƒ na sakk
saá¹ƒkiliá¹-á¹-hacitto \Ne III 212/ mahÄ• puriso paccekabuddhena pabbajjÄ• ya guá¹‡e kath
sakkomÄ«â€™â€™ ti Ä• ha. yoyaá¹ƒ dÄ«paá¹…karapÄ• damÅ«le attani sambhavena Ã±Ä
tatiyaá¹ƒ nekkhammapÄ• ramiá¹ƒ disvÄ• ---

``imaá¹ƒ \Be III 228/ tvaá¹ƒ tatiyaá¹ƒ tÄ• va, daá¸·haá¹ƒ katvÄ• samÄ• diya.

nekkhammapÄ• ramitaá¹ƒ gaccha, yadi bodhiá¹ƒ pattumicchasi ||

``yathÄ• andughare puriso, ciravuttho dukhaá¹-á¹-ito.

na tattha rÄ• gaá¹ƒ janeti, muttiá¹ƒyeva gavesati ||

``tatheva tvaá¹ƒ sabbabhave, passa andughare viya.

nekkhammÄ• bhimukho hutvÄ• , sambodhiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti || ---

evaá¹ƒ nekkhamme guá¹‡aá¹ƒ parikittesi, so paccekabuddhena pabbajjÄ• ya vaá¹‡á¹‡aá¹ƒ
chaá¸• á¸• etvÄ• samaá¹‡o hohÄ«â€™â€™ ti vuccamÄ• nopi ``nÄ• haá¹ƒ kilese chaá¸• á¸•
sakkomÄ«â€™â€™ ti vadati.

imasmiá¹ƒ kira loke aá¹-á¹-ha ummattakÄ• nÄ• ma. tenÄ• hu porÄ• á¹‡Ä• ``aá¹-á¹-ha pug
paá¹-ilabhanti, kÄ• mummattako lobhavasaá¹ƒ gato \Ee III 243/, kodhummattako dosavasaá
diá¹-á¹-hummattako vipallÄ• savasaá¹ƒ gato, mohummattako aÃ±Ã±Ä• á¹‡avasaá¹ƒ gato, y
gato, pittummattako pittavasaá¹ƒ gato, surummattako pÄ• navasaá¹ƒ gato, byasanummatta
ti. imesu aá¹-á¹-hasu ummattakesu mahÄ• satto imasmiá¹ƒ jÄ• take kÄ• mummattako hutvÄ
pabbajjÄ• ya guá¹‡aá¹ƒ na aÃ±Ã±Ä• si.

evaá¹ƒ anatthakÄ• rakaá¹ƒ pana imaá¹ƒ guá¹‡aparidhaá¹ƒsakaá¹ƒ lobhajÄ• taá¹ƒ kasmÄ•
sakkontÄ«ti? anamatagge saá¹ƒsÄ• re anekÄ• ni kappakoá¹-isatasahassÄ• ni ekato bandhi

taá¹ƒ paá¹‡á¸• itÄ• ``appassÄ• dÄ• kÄ• mÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ anekesaá¹ƒ paccave
teneva darÄ«mukhapaccekabuddho mahÄ• sattena ``pabbajituá¹ƒ na sakkomÄ«â€™â€™ t
akatvÄ• uttarimpi ovadanto dve gÄ• thÄ• Ä• ha.

16__._ á¹• 21 ``yo \Ne III 213/ atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ•

idameva seyyo iti maÃ±Ã±amÄ• no, punappunaá¹ƒ gabbhamupeti mando ||

17__._ á¹• 21 ``so \Be III 229/ ghorarÅ«paá¹ƒ nirayaá¹ƒ upeti, subhÄ• subhaá¹ƒ muttakarÄ«

sattÄ• sakÄ• ye na jahanti giddhÄ• , ye honti kÄ• mesu avÄ«tarÄ• gÄ• â€™â€™ ti ||

tattha __atthakÄ• massÄ• _ti vuá¸• á¸• hikÄ• massa. __hitÄ• nukampino_ti hitena muducitt
__ovajjamÄ• no_ti ovadiyamÄ• no. __idameva seyyo_ti yaá¹ƒ attanÄ• gahitaá¹ƒ aseyyaá¹ƒ
taá¹ƒ idameva seyyo iti maÃ±Ã±amÄ• no. __mando_ti so aÃ±Ã±Ä• á¹‡apuggalo mÄ• tukuc
punappunaá¹ƒ gabbhaá¹ƒ upetiyevÄ• ti attho.

__so ghorarÅ«pa_nti mahÄ• rÄ• ja, so mando taá¹ƒ mÄ• tukucchiá¹ƒ upento ghorarÅ«paá¹
nirayaá¹ƒ upeti nÄ• ma. mÄ• tukucchi hi nirassÄ• daá¹-á¹-hena idha ``nirayoâ€™â€™ ti vutt
``catukuá¹-á¹-ikanirayoâ€™â€™ ti vuccati. ``catukuá¹-á¹-ikanirayo nÄ• ma kataroâ€™â€™ t
vattuá¹ƒ vaá¹-á¹-ati. avÄ«cimahÄ• niraye nibbattasattassa hi aparÄ• paraá¹ƒ Ä• dhÄ• vanap
tasmÄ• taá¹ƒ ``catukuá¹-á¹-ikanirayoâ€™â€™ ti vattuá¹ƒ na labbhati, mÄ• tukucchiyaá¹ƒ pa
vÄ• dasa vÄ• mÄ• se catÅ«hipi passehi ito cito ca dhÄ• vituá¹ƒ nÄ• ma na sakkÄ• , atisam
catusaá¹…kuá¹-iteneva hutvÄ• acchitabbaá¹ƒ, tasmÄ• esa ``catukuá¹-á¹-ikanirayoâ€™â€™

__subhÄ• subha_nti subhÄ• naá¹ƒ asubhaá¹ƒ. subhÄ• naÃ±hi saá¹ƒsÄ• rabhÄ«rukÄ• naá¹
mÄ• tukucchi ekantaá¹ƒ asubhasammato. tena vuttaá¹ƒ ---

``ajaÃ±Ã±aá¹ƒ jaÃ±Ã±asaá¹…khÄ• taá¹ƒ, asuciá¹ƒ sucisammataá¹ƒ.

nÄ• nÄ• kuá¹‡apaparipÅ«raá¹ƒ, jaÃ±Ã±arÅ«paá¹ƒ apassato ||

``dhiratthumaá¹ƒ Ä• turaá¹ƒ pÅ«tikÄ• yaá¹ƒ, jegucchiyaá¹ƒ assuciá¹ƒ byÄ• dhidhammaá¹ƒ.

yatthappamattÄ• adhimucchitÄ• pajÄ• , hÄ• penti maggaá¹ƒ sugatÅ«papattiyÄ• â€™â€™

__sattÄ• _ti Ä• sattÄ• visattÄ• laggÄ• laggitÄ• __sakÄ• ye na jahantÄ«_ti taá¹ƒ mÄ• tuk
\Ne III 214/. __giddhÄ• _ti gadhitÄ• . __ye hontÄ«_ti ye kÄ• mesu avÄ«tarÄ• gÄ• honti, te

jahantÄ«ti.

evaá¹ƒ \Be III 230/ darÄ«mukhapaccekabuddho gabbhaokkantimÅ«lakaÃ±ca, parihÄ• ramA
dassetvÄ• idÄ• ni gabbhavuá¹-á¹-hÄ• namÅ«lakaá¹ƒ dassetuá¹ƒ diyaá¸• á¸• hagÄ• thamÄ•

18__._ á¹• 21 ``mÄ«á¸·hena littÄ• ruhirena makkhitÄ• , semhena littÄ• upanikkhamanti.

yaá¹ƒ yaÃ±hi kÄ• yena phusanti tÄ• vade, sabbaá¹ƒ asÄ• taá¹ƒ dukhameva kevalaá¹ƒ ||

19__._ á¹• 21 ``disvÄ• vadÄ• mi na hi aÃ±Ã±ato savaá¹ƒ, pubbenivÄ• saá¹ƒ bahukaá¹ƒ sa

tattha __mÄ«á¸·hena littÄ• _ti mahÄ• rÄ• ja, ime sattÄ• mÄ• tukucchito nikkhamantÄ• na
vilimpitvÄ• surabhimÄ• laá¹ƒ piá¸·andhitvÄ• nikkhamanti, purÄ• á¹‡agÅ«thena pana makk
nikkhamanti. __ruhirena makkhitÄ• _ti rattalohitacandanÄ• nulittÄ• pi ca hutvÄ• na nikkham
rattalohitamakkhitÄ• pana hutvÄ• nikkhamanti. __semhena littÄ• _ti na cÄ• pi setacandana
bahalapicchilasemhalittÄ• pana hutvÄ• nikkhamanti. itthÄ«naÃ±hi \Ee III 245/ gabbhavuá¹-
asuciyo nikkhamanti. __tÄ• vade_ti tasmiá¹ƒ samaye. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ• ja,
mÄ• tukucchito nikkhamanasamaye evaá¹ƒ mÄ«á¸·hÄ• dilittÄ• nikkhamantÄ• yaá¹ƒ yaá¹ƒ
hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• phusanti, taá¹ƒ sabbaá¹ƒ asÄ• taá¹ƒ amadhuraá¹ƒ kevalaá¹ƒ
phusanti, sukhaá¹ƒ nÄ• ma tesaá¹ƒ tasmiá¹ƒ samaye natthÄ«ti.

__disvÄ• vadÄ• mi na hi aÃ±Ã±ato sava_nti mahÄ• rÄ• ja, ahaá¹ƒ imaá¹ƒ ettakaá¹ƒ vadan
aÃ±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• taá¹ƒ sutvÄ• na vadÄ• mi, attano pa
disvÄ• paá¹-ivijjhitvÄ• paccakkhaá¹ƒ katvÄ• vadÄ• mÄ«ti attho. __pubbenivÄ• saá¹ƒ bahu
Ä• nubhÄ• vaá¹ƒ dassento Ä• ha. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ• ja, ahaÃ±hi pubbe
nivutthakkhandhapaá¹-ipÄ• á¹-isaá¹…khÄ• taá¹ƒ pubbenivÄ• saá¹ƒ bahukaá¹ƒ sarÄ• mi, sa
asaá¹…khyeyyÄ• ni sarÄ• mÄ«ti.

idÄ• ni satthÄ• abhisambuddho hutvÄ• ``evaá¹ƒ so paccekabuddho rÄ• jÄ• naá¹ƒ subhÄ•
saá¹…gaá¹‡hÄ«â€™â€™ ti vatvÄ• osÄ• ne upaá¸• á¸• hagÄ• thamÄ• ha ---

``citrÄ• hi \Ne III 215/ \Be III 231/ gÄ• thÄ• hi subhÄ• sitÄ• hi, darÄ«mukho nijjhÄ• payi sum

tattha __citrÄ• hÄ«_ti anekatthasannissitÄ• hi. __subhÄ• sitÄ• hÄ«_ti sukathitÄ• hi. __darÄ
sumedha_nti bhikkhave, so darÄ«mukhapaccekabuddho taá¹ƒ sumedhaá¹ƒ sundarapaÃ±Ã±
kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanasamatthaá¹ƒ rÄ• jÄ• naá¹ƒ nijjhÄ• pesi saÃ±Ã±Ä• pesi, atta
attho.

evaá¹ƒ paccekabuddho kÄ• mesu dosaá¹ƒ dassetvÄ• attano vacanaá¹ƒ gÄ• hÄ• petvÄ• `
mÄ• vÄ• , mayÄ• pana tuyhaá¹ƒ kÄ• mesu Ä• dÄ«navo pabbajjÄ• ya ca Ä• nisaá¹ƒso kath
hohÄ«â€™â€™ ti vatvÄ• suvaá¹‡á¹‡arÄ• jahaá¹ƒso viya Ä• kÄ• se uppatitvÄ• valÄ• haka
nandamÅ«lakapabbhÄ• rameva gato. mahÄ• satto dasanakhasamodhÄ• nasamujjalaá¹ƒ aÅ
namassamÄ• no tasmiá¹ƒ dassanavisaye \Ee III 246/ atÄ«te jeá¹-á¹-haputtaá¹ƒ pakkosÄ• p
paá¹-icchÄ• petvÄ• mahÄ• janassa rodantassa paridevantassa kÄ• me pahÄ• ya himavant
paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• isipabbajjaá¹ƒ pabbajitvÄ• na cirasseva abhiÃ±Ã±Ä• ca s
Ä• yupariyosÄ• ne brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. tadÄ• rÄ• jÄ• ahameva ahosinti.

darÄ«mukhajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [379] 4. nerujÄ• takavaá¹‡á¹‡anÄ•

__kÄ• kolÄ• kÄ• kasaá¹…ghÄ• cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ
so kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ekaá¹ƒ paccantagÄ• maá¹ƒ agamÄ
iriyÄ• pathe pasÄ«ditvÄ• taá¹ƒ bhojetvÄ• paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• araÃ±Ã±e paá¹‡á¹‡as
vasÄ• pesuá¹ƒ, ativiya cassa sakkÄ• raá¹ƒ kariá¹ƒsu. atheke sassatavÄ• dÄ• Ä• gamaá¹ƒs
sutvÄ• therassa vÄ• daá¹ƒ vissajjetvÄ• sassatavÄ• daá¹ƒ gahetvÄ• tesaÃ±Ã±eva sakkÄ•
ucchedavÄ• dÄ• Ä• gamaá¹ƒsu \Be III 232/ te sassatavÄ• daá¹ƒ vissajjetvÄ• ucchedavÄ•
athaÃ±Ã±e acelakÄ• Ä• gamiá¹ƒsu. te ucchedavÄ• daá¹ƒ vissajjetvÄ• acelakavÄ• daá¹ƒ g
guá¹‡Ä• guá¹‡aá¹ƒ ajÄ• nantÄ• naá¹ƒ \Ne III 216/ manussÄ• naá¹ƒ santike dukkhena vasitv
satthu santikaá¹ƒ gantvÄ• katapaá¹-isanthÄ• ro ``kahaá¹ƒ vassaá¹ƒvutthosÄ«â€™â€™ ti vu
nissÄ• ya, bhanteâ€™â€™ ti vatvÄ• ``sukhaá¹ƒ vutthosÄ«â€™â€™ ti puá¹-á¹-ho ``bhante,
ajÄ• nantÄ• naá¹ƒ santike dukkhaá¹ƒ vutthosmÄ«â€™â€™ ti Ä• ha. satthÄ• ``bhikkhu porÄ
tiracchÄ• nayoniyaá¹ƒ nibbattÄ• pi guá¹‡Ä• guá¹‡aá¹ƒ ajÄ• nantehi saddhiá¹ƒ ekadivasamp
attano guá¹‡Ä• guá¹‡aá¹ƒ ajÄ• nanaá¹-á¹-hÄ• ne kasmÄ• vasÄ«â€™â€™ ti vatvÄ• tena y

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto suvaá¹‡á¹‡ahaá¹ƒsa
kaniá¹-á¹-habhÄ• tÄ• pissa \Ee III 247/ atthi. te cittakÅ«á¹-apabbate vasantÄ• himavantapa
sayaá¹ƒjÄ• tasÄ• liá¹ƒ khÄ• danti. te ekadivasaá¹ƒ tattha caritvÄ• cittakÅ«á¹-aá¹ƒ Ä• gacch
ekaá¹ƒ neruá¹ƒ nÄ• ma kaÃ±canapabbataá¹ƒ disvÄ• tassa matthake nisÄ«diá¹ƒsu. taá¹ƒ p
vasantÄ• sakuá¹‡asaá¹…ghÄ• catuppadÄ• ca gocarabhÅ«miyaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡Ä•
paviá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya te sabbe tassobhÄ• sena suvaá¹‡á¹‡avaá¹‡á¹‡Ä• hon
bodhisattassa kaniá¹-á¹-ho taá¹ƒ kÄ• raá¹‡aá¹ƒ ajÄ• nitvÄ• ``kiá¹ƒ nu kho ettha kÄ• raá¹‡aâ
saddhiá¹ƒ sallapanto dve gÄ• thÄ• abhÄ• si ---

20__._ á¹• 21 ``kÄ• kolÄ• kÄ• kasaá¹…ghÄ• ca, mayaÃ±ca patataá¹ƒ varÄ• .

sabbeva sadisÄ• homa, imaá¹ƒ Ä• gamma pabbataá¹ƒ ||

21__._ á¹• 21 ``idha sÄ«hÄ• ca byagghÄ• ca, siá¹…gÄ• lÄ• ca migÄ• dhamÄ• .

sabbeva sadisÄ• honti, ayaá¹ƒ ko nÄ• ma pabbatoâ€™â€™ ti ||

tattha __kÄ• kolÄ• _ti vanakÄ• kÄ• . __kÄ• kasaá¹…ghÄ• _ti pakatikÄ• kasaá¹…ghÄ• ca. pakkhÄ«naá¹ƒ seá¹-á¹-hÄ• . __sadisÄ• homÄ• _ti sadisavaá¹‡á¹‡Ä• homa.

tassa \Be III 233/ vacanaá¹ƒ sutvÄ• bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

22__._ á¹• 21 ``imaá¹ƒ nerÅ«ti jÄ• nanti, manussÄ• pabbatuttamaá¹ƒ.

idha vaá¹‡á¹‡ena sampannÄ• , vasanti sabbapÄ• á¹‡inoâ€™â€™ ti ||

tattha __idha vaá¹‡á¹‡enÄ• _ti imasmiá¹ƒ nerupabbate obhÄ• sena vaá¹‡á¹‡asampannÄ•

taá¹ƒ \Ne III 217/ sutvÄ• kaniá¹-á¹-ho sesagÄ• thÄ• abhÄ• si ---

23__._ á¹• 21 ``amÄ• nanÄ• yattha siyÄ• , antÄ• naá¹ƒ vÄ• vimÄ• nanÄ• .

hÄ«nasammÄ• nanÄ• vÄ• pi, na tattha visatiá¹ƒvase ||

24__._ á¹• 21 ``yatthÄ• laso ca dakkho ca, sÅ«ro bhÄ«ru ca pÅ«jiyÄ• .

na tattha santo vasanti, avisesakare nare ||

25__._ á¹• 21 ``nÄ• yaá¹ƒ \Ee III 248/ neru vibhajati, hÄ«naukkaá¹-á¹-hamajjhime.

avisesakaro neru, handa neruá¹ƒ jahÄ• maseâ€™â€™ ti ||

tattha paá¹-hamagÄ• thÄ• ya ayamattho --- yattha __santÄ• naá¹ƒ_ paá¹‡á¸• itÄ• naá¹ƒ sÄ mÄ• nanassa abhÄ• vena __amÄ• nanÄ• _ avamaÃ±Ã±anÄ• ca avamÄ• navasena __vim dussÄ«lÄ• naá¹ƒ sammÄ• nanÄ• siyÄ• , tattha nivÄ• se na vaseyya. __pÅ«jiyÄ• _ti ete ett pÅ«janÄ«yÄ• honti, samakaá¹ƒ sakkÄ• raá¹ƒ labhanti. __hÄ«naukkaá¹-á¹-hamajjhime_ti

jÄ• tigottakulappadesasÄ«lÄ• cÄ• raÃ±Ä• á¹‡Ä• dÄ«hi hÄ«ne ca majjhime ca ukkaá¹-á¹-he
__handÄ• _ti vavassaggatthe nipÄ• to. __jahÄ• mase_ti pariccajÄ• ma. evaÃ±ca pana vatv
uppatitvÄ• cittakÅ«á¹-ameva gatÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• kaniá¹-á¹-hahaá¹ƒso Ä• nando ahosi, jeá¹-á¹-
ahameva ahosinti.

nerujÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [380] 5. Ä• saá¹…kajÄ• takavaá¹‡á¹‡anÄ•

__Ä• sÄ• vatÄ«_ \Be III 234/ __nÄ• ma latÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á
Ä• rabbha kathesi. vatthu __indriyajÄ• take_ (J I 8.60 Ä• dayo) Ä• vi bhavissati. idha pana s
bhikkhuá¹ƒ ``saccaá¹ƒ kira tvaá¹ƒ ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bha
``kena \Ne III 218/ ukkaá¹‡á¹-hÄ• pitosÄ«â€™â€™ ti vatvÄ• ``purÄ• á¹‡adutiyikÄ• ya, bhar
``bhikkhu esÄ• itthÄ« tuyhaá¹ƒ anatthakÄ• rikÄ• , pubbepi tvaá¹ƒ etaá¹ƒ nissÄ• ya caturaá¹
himavantapadese mahantaá¹ƒ dukkhaá¹ƒ anubhavanto tÄ«á¹‡i saá¹ƒvaccharÄ• ni vasÄ«â€
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• sigÄ• me brÄ• h
vayappatto takkasilÄ• yaá¹ƒ \Ee III 249/ uggahitasippo isipabbajjaá¹ƒ pabbajitvÄ• vanamÅ«
abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• himavantapadese vasi. tasmiá¹ƒ kÄ• le eko
tÄ• vatiá¹ƒsabhavanato cavitvÄ• tasmiá¹ƒ á¹-hÄ• ne padumasare ekasmiá¹ƒ padumagabbh
sesapadumesu purÄ• á¹‡abhÄ• vaá¹ƒ patvÄ• patantesupi taá¹ƒ mahÄ• kucchikaá¹ƒ hutvÄ•
nahÄ• yituá¹ƒ padumasaraá¹ƒ gato taá¹ƒ disvÄ• ``aÃ±Ã±esu padumesu patantesupi idaá¹ƒ
tiá¹-á¹-hati, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti cintetvÄ• udakasÄ• á¹-akaá¹ƒ nivÄ• setvÄ
padumaá¹ƒ vivaritvÄ• taá¹ƒ dÄ• rikaá¹ƒ disvÄ• dhÄ«tusaÃ±Ã±aá¹ƒ uppÄ• detvÄ• paá¹‡á¹
paá¹-ijaggi. sÄ• aparabhÄ• ge soá¸·asavassikÄ• hutvÄ• abhirÅ«pÄ• ahosi uttamarÅ«pad
mÄ• nusakavaá¹‡á¹‡aá¹ƒ, apattÄ• devavaá¹‡á¹‡aá¹ƒ. tadÄ• sakko bodhisattassa upaá¹-á
taá¹ƒ dÄ• rikaá¹ƒ disvÄ• ``kuto esÄ• â€™â€™ ti pucchitvÄ• laddhaniyÄ• maá¹ƒ sutvÄ• ``i
vaá¹-á¹-atÄ«â€™â€™ ti pucchi. ``nivÄ• saá¹-á¹-hÄ• naá¹ƒ vatthÄ• laá¹…kÄ• rabhojanavidh
so ``sÄ• dhu, bhanteâ€™â€™ ti tassÄ• vasanaá¹-á¹-hÄ• nassa Ä• sanne phalikapÄ• sÄ• d
dibbasayanadibbavatthÄ• laá¹…kÄ• radibbannapÄ• nÄ• ni mÄ• pesi.

so pÄ• sÄ• do tassÄ• abhiruhanakÄ• le otaritvÄ• bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• ti, abhiruá¸·h
Ä• kÄ• se tiá¹-á¹-hati. sÄ• bodhisattassa \Be III 235/ vattapaá¹-ivattaá¹ƒ kurumÄ• nÄ• pÄ•
vanacarako disvÄ• ``ayaá¹ƒ, vo bhante, kiá¹ƒ hotÄ«â€™â€™ ti pucchitvÄ• ``dhÄ«tÄ• meâ

bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• ``deva, mayÄ• himavantapadese evarÅ«pÄ• nÄ• ma ekassa tÄ
diá¹-á¹-hÄ• â€™â€™ ti raÃ±Ã±o Ä• rocesi. taá¹ƒ sutvÄ• so savanasaá¹ƒsaggena bajjhitvÄ•
maggadesakaá¹ƒ katvÄ• caturaá¹…giniyÄ• senÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• khandhÄ
vanacarakaá¹ƒ Ä• dÄ• ya amaccagaá¹‡aparivuto assamapadaá¹ƒ pavisitvÄ• \Ee III 250/ m
ekamantaá¹ƒ nisinno ``bhante, itthiyo nÄ• ma brahmacariyassa malaá¹ƒ, tumhÄ• kaá¹ƒ dhÄ
paá¹-ijaggissÄ• mÄ«â€™â€™ ti Ä• ha. bodhisatto pana ``kiá¹ƒ nu kho etasmiá¹ƒ padumeâ€
udakaá¹ƒ otaritvÄ• Ä• nÄ«tabhÄ• vena tassÄ• kumÄ• rikÄ• ya Ä• saá¹…kÄ• ti nÄ• maá¹ƒ
``imaá¹ƒ gahetvÄ• gacchÄ• â€™â€™ ti ujukaá¹ƒ avatvÄ• ``mahÄ• rÄ• ja, imÄ• ya kumÄ•
gaá¹‡hitvÄ• gacchÄ• â€™â€™ ti Ä• ha. ``tumhehi \Ne III 219/ kathite Ã±assÄ• mi, bhanteâ
kathemi, tvaá¹ƒ attano paÃ±Ã±Ä• balena nÄ• maá¹ƒ jÄ• nantova gahetvÄ• yÄ• hÄ«â€™â€
sampaá¹-icchitvÄ• tato paá¹-á¹-hÄ• ya amaccehi saddhiá¹ƒ ``kinnÄ• mÄ• nu kho esÄ• â€™
so yÄ• ni dujjÄ• nÄ• ni nÄ• mÄ• ni, tÄ• ni kittetvÄ• ``asukÄ• nÄ• ma bhavissatÄ«â€™â€™
katheti. bodhisatto ``na evaá¹ƒnÄ• mÄ• â€™â€™ ti paá¹-ikkhipati.

raÃ±Ã±o ca nÄ• maá¹ƒ upadhÄ• rentassa saá¹ƒvaccharo atÄ«to. tadÄ• hatthiassamanuss
gaá¹‡hanti, dÄ«ghajÄ• tikaparipantho hoti, makkhikaparipantho hoti, sÄ«tena kilamitvÄ• ba
atha rÄ• jÄ• kujjhitvÄ• ``kiá¹ƒ me etÄ• yÄ• â€™â€™ ti bodhisattassa kathetvÄ• pÄ• yÄ• s
taá¹ƒ divasaá¹ƒ phalikavÄ• tapÄ• naá¹ƒ vivaritvÄ• attÄ• naá¹ƒ dassentÄ« aá¹-á¹-hÄ• si. rÄ•
``mayaá¹ƒ tava nÄ• maá¹ƒ jÄ• nituá¹ƒ na sakkoma, tvaá¹ƒ himavanteyeva vasa, mayaá¹ƒ g
``kahaá¹ƒ, mahÄ• rÄ• ja, gacchanto mÄ• disaá¹ƒ itthiá¹ƒ labhissasi, mama vacanaá¹ƒ suá¹‡
tÄ• vatiá¹ƒsadevaloke cittalatÄ• vane Ä• sÄ• vatÄ« nÄ• ma latÄ• atthi, tassÄ• phalassa ab
nibbattaá¹ƒ, taá¹ƒ ekavÄ• raá¹ƒ pivitvÄ• cattÄ• ro mÄ• se mattÄ• hutvÄ• dibbasayane say
vassasahassena \Ee III 251/ phalati, surÄ• soá¹‡á¸• Ä• devaputtÄ• `ito phalaá¹ƒ labhissÄ•
dibbapÄ• napipÄ• saá¹ƒ adhivÄ• setvÄ• vassasahassaá¹ƒ \Be III 236/ nibaddhaá¹ƒ gantvÄ
khoâ€™ ti olokenti, tvaá¹ƒ pana ekasaá¹ƒvachareneva ukkaá¹‡á¹-hito, Ä• sÄ• phalavatÄ«
ukkaá¹‡á¹-hÄ«â€™â€™ ti vatvÄ• tisso gÄ• thÄ• abhÄ• si ---

26__._ á¹• 21 ``Ä• sÄ• vatÄ« nÄ• ma latÄ• , jÄ• tÄ• cittalatÄ• vane.

tassÄ• vassasahassena, ekaá¹ƒ nibbattate phalaá¹ƒ ||

27__._ á¹• 21 ``taá¹ƒ devÄ• payirupÄ• santi, tÄ• va dÅ«raphalaá¹ƒ satiá¹ƒ.

Ä• sÄ«seva tuvaá¹ƒ rÄ• ja, Ä• sÄ• phalavatÄ« sukhÄ• ||

28__._ á¹• 21 ``Ä• sÄ«sateva so pakkhÄ«, Ä• sÄ«sateva so dijo.

tassa cÄ• sÄ• samijjhati, tÄ• va dÅ«ragatÄ• satÄ«.

Ä• sÄ«seva tuvaá¹ƒ rÄ• ja, Ä• sÄ• phalavatÄ« sukhÄ• â€™â€™ ti ||

tattha __Ä• sÄ• vatÄ«_ti evaá¹ƒnÄ• mikÄ• . sÄ• hi yasmÄ• tassÄ• phale Ä• sÄ• uppajjat
nÄ• maá¹ƒ labhati. __cittalatÄ• vane_ti evaá¹ƒnÄ• make uyyÄ• ne. tasmiá¹ƒ kira uyyÄ• ne t
pabhÄ• tattha paviá¹-á¹-hapaviá¹-á¹-hÄ• naá¹ƒ devatÄ• naá¹ƒ sarÄ«ravaá¹‡á¹‡aá¹ƒ cittaá¹
``cittalatÄ• vanaâ€™â€™ nti nÄ• maá¹ƒ jÄ• taá¹ƒ. __payirupÄ• santÄ«_ti punappunaá¹ƒ up
Ä• sÄ«sÄ• hiyeva patthehiyeva, mÄ• Ä• sacchedaá¹ƒ karohÄ«ti.

rÄ• jÄ• tassÄ• kathÄ• ya bajjhitvÄ• puna amacce sannipÄ• tÄ• petvÄ• dasanÄ• makaá¹
aparampi saá¹ƒvaccharaá¹ƒ vasi. tassÄ• dasanÄ• makampi nÄ• maá¹ƒ nÄ• hosi, ``asukÄ•
bodhisatto paá¹-ikkhipateva. puna rÄ• jÄ• ``kiá¹ƒ me imÄ• yÄ• â€™â€™ ti turaá¹…gaá¹ƒ Ä
vÄ• tapÄ• ne á¹-hatvÄ• attÄ• naá¹ƒ dassesi. rÄ• jÄ• ``tiá¹-á¹-ha tvaá¹ƒ, mayaá¹ƒ gamissÄ•
Ä• ha. ``kasmÄ• yÄ• si, mahÄ• rÄ• jÄ• â€™â€™ ti? ``tava nÄ• maá¹ƒ jÄ• nituá¹ƒ na sakko
kasmÄ• nÄ• maá¹ƒ na jÄ• nissasi, Ä• sÄ• nÄ• ma asamijjhanakÄ• nÄ• ma natthi, eko kira
attanÄ• patthitaá¹ƒ labhi, tvaá¹ƒ kasmÄ• na labhissasi, adhivÄ• sehi, mahÄ• rÄ• jÄ• â€™â
ekasmiá¹ƒ padumasare gocaraá¹ƒ gahetvÄ• uppatitvÄ• pabbatamatthake nilÄ«yi. so taá¹ƒ
vasitvÄ• punadivase cintesi ``ahaá¹ƒ imasmiá¹ƒ pabbatamatthake sukhaá¹ƒ \Be III 237/ nis
anotaritvÄ• ettheva nisinno gocaraá¹ƒ gahetvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• imaá¹ƒ divasaá¹ƒ
vata assÄ• â€™â€™ ti. atha taá¹ƒ divasameva sakko devarÄ• jÄ• asuranimmathanaá¹ƒ ka
devissariyaá¹ƒ laddhÄ• cintesi `mama tÄ• va manoratho matthakaá¹ƒ patto, atthi nu kho aÃ
aparipuá¹‡á¹‡amanorathoâ€™ ti upadhÄ• rento taá¹ƒ disvÄ• `imassa manorathaá¹ƒ matth
bakassa nisinnaá¹-á¹-hÄ• nato avidÅ«re ekÄ• nadÄ« atthi, taá¹ƒ nadiá¹ƒ oghapuá¹‡á¹‡aá¹
pabbatamatthakena pesesi. sopi bako tattheva nisinno macche khÄ• ditvÄ• pÄ• nÄ«yaá¹ƒ
tattheva vasi, udakampi bhassitvÄ• gataá¹ƒ. ``evaá¹ƒ, mahÄ• rÄ• ja, bakopi tÄ• va attano Ä
kiá¹ƒ tvaá¹ƒ na labhissasÄ«â€™â€™ ti vatvÄ• __ ``Ä• sÄ«satevÄ• â€™â€™ _tiÄ• dimÄ• h

tattha __Ä• sÄ«satevÄ• _ti Ä• sÄ«satiyeva patthetiyeva. __pakkhÄ«_ti pakkhehi yuttatÄ• y
jÄ• tatÄ• ya __dijo. tÄ• va dÅ«ragatÄ• satÄ«_ti pabbatamatthakato macchÄ• naÃ±ca udak
evaá¹ƒ dÅ«ragatÄ• samÄ• nÄ• sakkassa Ä• nubhÄ• vena bakassa Ä• sÄ• pÅ«riyevÄ• ti.

atha rÄ• jÄ• tassÄ• kathaá¹ƒ sutvÄ• rÅ«pe bajjhitvÄ• kathÄ• ya allÄ«no gantuá¹ƒ asakk
satanÄ• maá¹ƒ kÄ• resi, satanÄ• mavasena \Ee III 253/ nÄ• maá¹ƒ gavesatopissa aÃ±Ã±aá
\Ne III 221/. so tiá¹‡á¹‡aá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ accayena bodhisattaá¹ƒ upasaá¹…kamit
``asukÄ• nÄ• ma bhavissatÄ«â€™â€™ ti pucchi. ``na jÄ• nÄ• si, mahÄ• rÄ• jÄ• â€™â€™
mayaâ€™â€™ nti bodhisattaá¹ƒ vanditvÄ• pÄ• yÄ• si. Ä• saá¹…kÄ• kumÄ• rikÄ• ca puna
á¹-hitÄ• va. rÄ• jÄ• taá¹ƒ disvÄ• ``tvaá¹ƒ accha, mayaá¹ƒ gamissÄ• mÄ• â€™â€™ ti Ä• ha
ti. ``tvaá¹ƒ maá¹ƒ vacaneneva santappesi, na ca kÄ• maratiyÄ• , tava madhuravacanena ba

tÄ«á¹‡i saá¹ƒvaccharÄ• ni atikkantÄ• ni, idÄ• ni gamissÄ• mÄ«â€™â€™ ti imÄ• gÄ• thÄ•

29__._ á¹• 21 ``sampesi kho maá¹ƒ vÄ• cÄ• ya, na ca sampesi kammunÄ• .

mÄ• lÄ• sereyyakasseva, vaá¹‡á¹‡avantÄ• agandhikÄ• ||

30__._ á¹• 21 ``aphalaá¹ƒ \Be III 238/ madhuraá¹ƒ vÄ• caá¹ƒ, yo mittesu pakubbati.

adadaá¹ƒ avissajaá¹ƒ bhogaá¹ƒ, sandhi tenassa jÄ«rati ||

31__._ á¹• 21 ``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

32__._ á¹• 21 ``balaÃ±ca vata me khÄ«á¹‡aá¹ƒ, pÄ• theyyaÃ±ca na vijjati.

saá¹…ke pÄ• á¹‡Å«parodhÄ• ya, handa dÄ• ni vajÄ• mahaâ€™â€™ nti ||

tattha __sampesÄ«_ti santappesi pÄ«á¹‡esi. __sereyyakassÄ• _ti suvaá¹‡á¹‡akuraá¹‡á¸• a
desanÄ• sÄ«samevetaá¹ƒ, yaá¹ƒkiÃ±ci pana suvaá¹‡á¹‡akuraá¹‡á¸• akajayasumanÄ• dika
vaá¹‡á¹‡asampannaá¹ƒ agandhakaá¹ƒ, sabbaá¹ƒ taá¹ƒ sandhÄ• yevamÄ• ha. __vaá¹‡á¹‡a
sereyyakÄ• dÄ«naá¹ƒ mÄ• lÄ• vaá¹‡á¹‡avantatÄ• ya dassanena tappeti, agandhatÄ• ya ga
tvampi dassanena piyavacanena ca santappesi, na kammunÄ• ti dÄ«peti. __adada_nti bha
bhogaá¹ƒ dassÄ• mÄ«â€™â€™ ti madhuravacanena vatvÄ• taá¹ƒ bhogaá¹ƒ adadanto avis
madhuravacanameva karoti, tena saddhiá¹ƒ assa mittassa \Ee III 254/ sandhi jÄ«rati, mittas
ghaá¹-Ä«yati. __pÄ• theyyaÃ±cÄ• _ti bhadde, mayhaá¹ƒ tava madhuravacanena bajjhitvÄ•
vasantasseva hatthiassarathapattisaá¹…khÄ• taá¹ƒ balaÃ±ca khÄ«á¹‡aá¹ƒ, manussÄ• naá
pÄ• theyyaÃ±ca natthi. __saá¹…ke pÄ• á¹‡Å«parodhÄ• yÄ• _ti svÄ• haá¹ƒ idheva attano jÄ
handa dÄ• nÄ• haá¹ƒ gacchÄ• mÄ«ti.

Ä• saá¹…kÄ• \Ne III 222/ kumÄ• rikÄ• raÃ±Ã±o vacanaá¹ƒ sutvÄ• ``mahÄ• rÄ• ja, tvaá¹ƒ
tayÄ• vuttameva mama nÄ• maá¹ƒ, idaá¹ƒ me pitu kathetvÄ• maá¹ƒ gaá¹‡hitvÄ• yÄ• hÄ«
sallapantÄ« Ä• ha ---

33__._ á¹• 21 ``etadeva hi me nÄ• maá¹ƒ, yaá¹ƒnÄ• masmi rathesabha.

Ä• gamehi mahÄ• rÄ• ja, pitaraá¹ƒ Ä• mantayÄ• mahaâ€™â€™ nti ||

tassattho --- yaá¹ƒnÄ• mÄ• ahaá¹ƒ asmi, taá¹ƒ etaá¹ƒ Ä• saá¹…kÄ• tveva mama nÄ• man

taá¹ƒ \Be III 239/ sutvÄ• rÄ• jÄ• bodhisattassa santikaá¹ƒ gantvÄ• ``bhante, tumhÄ• kaá¹
nÄ• mÄ• â€™â€™ ti Ä• ha. ``nÄ• maá¹ƒ Ã±Ä• takÄ• lato paá¹-á¹-hÄ• ya taá¹ƒ gahetvÄ• ga
mahÄ• sattaá¹ƒ vanditvÄ• phalikavimÄ• nadvÄ• raá¹ƒ Ä• gantvÄ• Ä• ha --- ``bhadde, pitar
dÄ• ni gamissÄ• mÄ• â€™â€™ ti. ``Ä• gamehi, mahÄ• rÄ• ja, pitaraá¹ƒ Ä• mantayÄ• maha
mahÄ• sattaá¹ƒ vanditvÄ• roditvÄ• khamÄ• petvÄ• raÃ±Ã±o santikaá¹ƒ Ä• gatÄ• . rÄ• jÄ•
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• puttadhÄ«tÄ• hi vaá¸• á¸• hanto piyasaá¹ƒvÄ• saá¹ƒ vasi. bodhi
brahmaloke uppajji.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• Ä• saá¹…kÄ• kumÄ• rikÄ• pu
rÄ• jÄ• ukkaá¹‡á¹-hitabhikkhu, tÄ• paso pana ahameva ahosinti.

Ä• saá¹…kajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [381] 6. migÄ• lopajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ee III 255/ __me ruccÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dubbacabhikk
kathesi. satthÄ• taá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu dubbac
``Ä• ma, bhanteâ€™â€™ ti vutte ``na kho bhikkhu idÄ• neva, pubbepi tvaá¹ƒ dubbacoyeva,
nissÄ• ya paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ akaronto verambhavÄ• tamukhe byasanaá¹ƒ gato
Ä• hari.

atÄ«te \Ne III 223/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gijjhayon
apanandagijjho nÄ• ma ahosi. so gijjhagaá¹‡aparivuto gijjhakÅ«á¹-apabbate vasi. putto pan
thÄ• mabalasampanno ahosi, so aÃ±Ã±esaá¹ƒ gijjhÄ• naá¹ƒ sÄ«maá¹ƒ atikkamitvÄ• atiucc
te atidÅ«raá¹ƒ uppatatÄ«â€™â€™ ti gijjharaÃ±Ã±o Ä• cikkhiá¹ƒsu. so taá¹ƒ pakkosetvÄ• ``
atiuccaá¹ƒ \Be III 240/ gacchasi, atiuccaá¹ƒ gacchanto jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡issasÄ«â
gÄ• thÄ• abhÄ• si ---

34__._ á¹• 21 ``na me rucci migÄ• lopa, yassa te tÄ• disÄ« gatÄ«.

atuccaá¹ƒ tÄ• ta patasi, abhÅ«miá¹ƒ tÄ• ta sevasi ||

35__._ á¹• 21 ``catukkaá¹‡á¹‡aá¹ƒva kedÄ• raá¹ƒ, yadÄ• te pathavÄ« siyÄ• .

tato tÄ• ta nivattassu, mÄ• ssu etto paraá¹ƒ gami ||

36__._ á¹• 21 ``santi aÃ±Ã±epi sakuá¹‡Ä• , pattayÄ• nÄ• vihaá¹…gamÄ• .

akkhittÄ• vÄ• tavegena, naá¹-á¹-hÄ• te sassatÄ«samÄ• â€™â€™ ti ||

tattha __migÄ• lopÄ• _ti puttaá¹ƒ nÄ• mena Ä• lapati. __atuccaá¹ƒ tÄ• ta patasÄ«_ti tÄ• ta
gijjhÄ• naá¹ƒ sÄ«maá¹ƒ atikkamitvÄ• atiuccaá¹ƒ gacchasi. __catukkaá¹‡á¹‡aá¹ƒva kedÄ• r
Ä• cikkhati. idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta, yadÄ• te ayaá¹ƒ mahÄ• pathavÄ« catukkaá¹‡á¹‡
siyÄ• , evaá¹ƒ khuddikÄ• \Ee III 256/ viya hutvÄ• paÃ±Ã±Ä• yetha, atha tvaá¹ƒ ettakÄ• á¹
etto paraá¹ƒ mÄ• gamÄ«ti. __santi aÃ±Ã±epÄ«_ti na kevalaá¹ƒ tvameva, aÃ±Ã±epi gijjhÄ•
dÄ«peti. __akkhittÄ• _ti tepi gijjhÄ• amhÄ• kaá¹ƒ sÄ«maá¹ƒ atikkamitvÄ• gatÄ• vÄ• taveg
nassiá¹ƒsu. __sassatÄ«samÄ• _ti sassatÄ«hi pathavÄ«pabbatÄ• dÄ«hi samaá¹ƒ attÄ• naá¹
vassasahassaparimÄ• á¹‡aá¹ƒ Ä• yuá¹ƒ apÅ«retvÄ• pi antarÄ• naá¹-á¹-hÄ• ti attho.

migÄ• lopo anovÄ• dakattÄ• pitu vacanaá¹ƒ akatvÄ• laá¹…ghanto pitarÄ• akkhÄ• taá¹ƒ s
atikkamma kÄ• lavÄ• te patvÄ• tepi chinditvÄ• uppatito verambhavÄ• tamukhaá¹ƒ pakkhar
verambhavÄ• tÄ• pahariá¹ƒsu. so tehi pahaá¹-amattova khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ hutvÄ

37__._ á¹• 21 ``akatvÄ• \Ne III 224/ apanandassa, pitu vuddhassa sÄ• sanaá¹ƒ.

kÄ• lavÄ• te atikkamma, verambhÄ• naá¹ƒ vasaá¹ƒ agÄ• ||

38__._ á¹• 21 ``tassa puttÄ• ca dÄ• rÄ• ca, ye caÃ±Ã±e anujÄ«vino.

sabbe byasanamÄ• pÄ• duá¹ƒ, anovÄ• dakare dije ||

39__._ á¹• 21 ``evampi \Be III 241/ idha vuddhÄ• naá¹ƒ, yo vÄ• kyaá¹ƒ nÄ• vabujjhati.

atisÄ«macaro ditto, gijjhovÄ• tÄ«tasÄ• sano.

sabbe byasanaá¹ƒ papponti, akatvÄ• vuddhasÄ• sanaâ€™â€™ nti || ---

imÄ• tisso abhisambuddhagÄ• thÄ• .

tattha __anujÄ«vino_ti taá¹ƒ nissÄ• ya jÄ«vanakÄ• . __anovÄ• dakare dije_ti tasmiá¹ƒ migÄ
agaá¹‡hante sabbepi te tena saddhiá¹ƒ atisÄ«maá¹ƒ gantvÄ• vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsu
yathÄ• so gijjho, evaá¹ƒ yo aÃ±Ã±opi gahaá¹-á¹-ho vÄ• pabbajito vÄ• hitÄ• nukampakÄ• r
vacanaá¹ƒ na gaá¹‡hÄ• ti, sopi ayaá¹ƒ sÄ«maá¹ƒ atikkamitvÄ• caranto ditto gabbito gijjhov

pÄ• puá¹‡Ä• tÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
dubbacabhikkhu ahosi, apanando pana ahameva ahosiâ€™â€™ nti.

migÄ• lopajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [382] 7. sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takavaá¹‡á¹‡anÄ•

__kÄ• _ \Ee III 257/ __nu kÄ• á¸·ena vaá¹‡á¹‡enÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto a
Ä• rabbha kathesi. so hi sotÄ• pattiphale patiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya akhaá¹‡á¸• Ä
rakkhi, bhariyÄ• pissa puttadhÄ«taropi dÄ• sÄ• pi bhatiá¹ƒ gahetvÄ• kammaá¹ƒ karontÄ• k
rakkhiá¹ƒsuyeva. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ•
anÄ• thapiá¹‡á¸• iko suciyeva suciparivÄ• ro hutvÄ• caratÄ«â€™â€™ ti. satthÄ• Ä• gantv
bhikkhave, etarahi kathÄ• ya \Ne III 225/ sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ•
bhikkhave, idÄ• neva, pubbe porÄ• á¹‡akapaá¹‡á¸• itÄ• pi sucÄ«yeva suciparivÄ• rÄ• ahes
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be III 242/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-h
adÄ• si, sÄ«laá¹ƒ rakkhi, uposathakammaá¹ƒ kari, bhariyÄ• pissa paÃ±ca sÄ«lÄ• ni rakkhi,
dÄ• sakammakaraporisÄ• pi paÃ±ca sÄ«lÄ• ni rakkhiá¹ƒsu. so suciparivÄ• raseá¹-á¹-hitveva
athekadivasaá¹ƒ so cintesi ``sace mayÄ• suciparivÄ• rasÄ«lo koci Ä• gamissati, tassa man
vÄ• nipajjanasayanaá¹ƒ vÄ• dÄ• tuá¹ƒ na yuttaá¹ƒ, anucchiá¹-á¹-haá¹ƒ aparibhuttaá¹ƒ dÄ•
ti attano vasanaá¹-á¹-hÄ• neyeva ekapasse aparibhuttapallaá¹…kaÃ±ca senÄ• sanaÃ±ca p
cÄ• tumahÄ• rÄ• jikadevalokato virÅ«pakkhamahÄ• rÄ• jassa dhÄ«tÄ• kÄ• á¸·akaá¹‡á¹‡Ä«
dhataraá¹-á¹-hamahÄ• rÄ• jassa dhÄ«tÄ• sirÄ« ca nÄ• mÄ• ti imÄ• dve bahuá¹ƒ gandham
kÄ«á¸·issÄ• mÄ• â€™â€™ ti anotattatitthaá¹ƒ Ä• gacchiá¹ƒsu. tasmiá¹ƒ pana dahe bahÅ«n
buddhÄ• naá¹ƒ titthe buddhÄ• yeva nhÄ• yanti, paccekabuddhÄ• naá¹ƒ titthe paccekabuddh
bhikkhÅ«naá¹ƒ \Ee III 258/ titthe bhikkhÅ«va nhÄ• yanti, tÄ• pasÄ• naá¹ƒ titthe tÄ• pasÄ• va
cÄ• tumahÄ• rÄ• jikÄ• dÄ«su chasu kÄ• masaggesu devaputtÄ• naá¹ƒ titthe devaputtÄ• va
titthe devadhÄ«tÄ• va nhÄ• yanti.

tatrimÄ• dve Ä• gantvÄ• ``ahaá¹ƒ paá¹-hamaá¹ƒ nhÄ• yissÄ• mi, ahaá¹ƒ paá¹-hamaâ€™â
kariá¹ƒsu. kÄ• á¸·akaá¹‡á¹‡Ä« ``ahaá¹ƒ lokaá¹ƒ pÄ• lemi vicÄ• remi, tasmÄ• paá¹-hamaá¹ƒ
yuttÄ• mhÄ«â€™â€™ ti vadati. sirÄ« ``ahaá¹ƒ mahÄ• janassa issariyadÄ• yikÄ• ya paá¹-ipa
paá¹-hamaá¹ƒ nhÄ• yituá¹ƒ yuttÄ• mhÄ«â€™â€™ ti vadati. tÄ• ``amhesu paá¹-hamaá¹ƒ nh
ayuttarÅ«paá¹ƒ vÄ• cattÄ• ro mahÄ• rÄ• jÄ• no jÄ• nissantÄ«â€™â€™ ti tesaá¹ƒ santikaá¹
paá¹-hamaá¹ƒ anotattadahe nhÄ• yituá¹ƒ yuttarÅ«pÄ• â€™â€™ ti pucchiá¹ƒsu. dhataraá¹-á

sakkÄ• amhehi vinicchinituâ€™â€™ nti virÅ«á¸·hakavessavaá¹‡Ä• naá¹ƒ bhÄ• ramakaá¹ƒ
sakkhissÄ• ma, sakkassa pÄ• damÅ«le pesessÄ• mÄ• â€™â€™ ti tÄ• sakkassa santikaá¹
vacanaá¹ƒ sutvÄ• cintesi ``imÄ• dvepi mama purisÄ• naÃ±Ã±eva dhÄ«taro, na sakkÄ• ma
vinicchinituâ€™â€™ nti. atha tÄ• sakko Ä• ha ``bÄ• rÄ• á¹‡asiyaá¹ƒ sucipariv Ä• ro nÄ• ma
ghare anucchiá¹-á¹-hasayanaÃ±ca paÃ±Ã±attaá¹ƒ, yÄ• tattha nisÄ«dituá¹ƒ vÄ• sayituá¹ƒ v
paá¹-hamaá¹ƒ nhÄ• yituá¹ƒ yuttarÅ«pÄ• â€™â€™ ti. taá¹ƒ sutvÄ• kÄ• á¸·akaá¹‡á¹‡Ä« tasm
243/ nÄ«lavatthaá¹ƒ nivÄ• setvÄ• nÄ«lavilepanaá¹ƒ vilimpitvÄ• nÄ«lamaá¹‡ipiá¸·andhanaá
yantapÄ• sÄ• á¹‡o viya devalokato otaritvÄ• majjhimayÄ• masamanantare seá¹-á¹-hino \Ne
upaá¹-á¹-hÄ• nadvÄ• re sayanassa avidÅ«re á¹-hÄ• ne nÄ«larasmiá¹ƒ vissajjetvÄ• Ä• kÄ•
oloketvÄ• \Ee III 259/ taá¹ƒ addasa, sahadassanenevassa sÄ• appiyÄ• ahosi amanÄ• pÄ•
sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

40__._ á¹• 21 ``kÄ• nu kÄ• á¸·ena vaá¹‡á¹‡ena, na cÄ• pi piyadassanÄ• .

kÄ• vÄ• tvaá¹ƒ kassa vÄ• dhÄ«tÄ• , kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

tattha __kÄ• á¸·enÄ• _ti nÄ«lena. __vaá¹‡á¹‡enÄ• _ti sarÄ«ravatthÄ• bharaá¹‡avaá¹‡á¹‡e
piyadassanÄ• _ti dhÄ• tuso, bhikkhave, sattÄ• saá¹ƒsandantÄ«ti vuttaá¹ƒ, ayaÃ±ca devadh
dussÄ«lÄ• , tasmÄ• sÄ• sahadassanenevassa appiyÄ• jÄ• tÄ• , tenevamÄ• ha. __kÄ• vÄ
ayameva vÄ• pÄ• á¹-ho.

taá¹ƒ sutvÄ• kÄ• á¸·akaá¹‡á¹‡Ä« dutiyaá¹ƒ gÄ• thamÄ• ha ---

41__._ á¹• 21 ``mahÄ• rÄ• jassahaá¹ƒ dhÄ«tÄ• , virÅ«pakkhassa caá¹‡á¸• iyÄ• .

ahaá¹ƒ kÄ• á¸·Ä« alakkhikÄ• , kÄ• á¸·akaá¹‡á¹‡Ä«ti maá¹ƒ vidÅ«.

okÄ• saá¹ƒ yÄ• cito dehi, vasemu tava santikeâ€™â€™ ti ||

tattha __caá¹‡á¸• iyÄ• _ti kodhanÄ• . kodhabhÄ• vena hi mayhaá¹ƒ caá¹‡á¸• Ä«ti nÄ• maá
nippaÃ±Ã±Ä• . __maá¹ƒ vidÅ«_ti evaá¹ƒ maá¹ƒ cÄ• tumahÄ• rÄ• jikadevaloke jÄ• nanti. __
ekarattaá¹ƒ tava santike vaseyyÄ• ma, etasmiá¹ƒ me anucchiá¹-á¹-hÄ• sanasayane okÄ• sa

tato bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``kiá¹ƒsÄ«le kiá¹ƒsamÄ• cÄ• re, purise nivisase tuvaá¹ƒ.

puá¹-á¹-hÄ• me kÄ• á¸·i akkhÄ• hi, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

tattha __nivisase_ti tava cittena nivisasi patiá¹-á¹-hahasÄ«ti.

tato \Be III 244/ sÄ• attano guá¹‡aá¹ƒ kathentÄ« catutthaá¹ƒ gÄ• thamÄ• ha ---

43__._ á¹• 21 ``makkhÄ« \Ne III 227/ paá¸·Ä• sÄ« sÄ• rambhÄ«, issukÄ« maccharÄ« saá¹-

so mayhaá¹ƒ puriso kanto, laddhaá¹ƒ yassa vinassatÄ«â€™â€™ ti ||

tassattho --- yo puriso attano kataguá¹‡aá¹ƒ na jÄ• nÄ• ti, guá¹‡amakkhÄ« hoti, attano kism
kathite ``kiá¹ƒ ahaá¹ƒ etaá¹ƒ na jÄ• nÄ• mÄ«â€™â€™ ti yugaggÄ• haá¹ƒ gaá¹‡hÄ• ti \Ee III
kataá¹ƒ disvÄ• sÄ• rambhavasena karaá¹‡uttarikaá¹ƒ karoti, pare lÄ• bhaá¹ƒ labhante na t
issariyaá¹ƒ paresaá¹ƒ mÄ• hotu, mayhameva hotÅ«â€™â€™ ti sakasampattiá¹ƒ gopetvÄ•
telabindumpi na deti, kerÄ• á¹-ikalakkhaá¹‡ena samannÄ• gato hutvÄ• attano santakaá¹ƒ p
upÄ• yehi parasantakameva khÄ• dati, yassa laddhaá¹ƒ dhaÃ±Ã±aá¹ƒ vÄ• dhanaá¹ƒ vÄ•
surÄ• dhutto akkhadhutto itthidhutto vÄ• hutvÄ• laddhaá¹ƒ laddhaá¹ƒ vinÄ• setiyeva, ayaá
samannÄ• gato puriso mayhaá¹ƒ kanto piyo manÄ• po, evarÅ«pe ahaá¹ƒ cittena patiá¹-á¹-h

sÄ• yeva paÃ±camachaá¹-á¹-hasattamagÄ• thÄ• abhÄ• si ---

44__._ á¹• 21 ``kodhano upanÄ• hÄ« ca, pisuá¹‡o ca vibhedako.

kaá¹‡á¸• akavÄ• co pharuso, so me kantataro tato ||

45__._ á¹• 21 ``ajja suveti puriso, sadatthaá¹ƒ nÄ• vabujjhati.

ovajjamÄ• no kuppati, seyyaá¹ƒ so atimaÃ±Ã±ati ||

46__._ á¹• 21 ``davappaluddho puriso, sabbamittehi dhaá¹ƒsati.

so mayhaá¹ƒ puriso kanto, tasmiá¹ƒ homi anÄ• mayÄ• â€™â€™ ti ||

tÄ• pi iminÄ• va nayena vitthÄ• retabbÄ• . saá¹…khepattho panettha --- __kodhano_ti appa
__upanÄ• hÄ«_ti parassa aparÄ• dhaá¹ƒ hadaye á¹-hapetvÄ• sucirenapi tassa anatthakÄ•
pisuá¹‡avÄ• co. __vibhedako_ti appamattakenapi mittabhindanako. __kaá¹‡á¸• akavÄ• co_
thaddhavÄ• co. __kantataro_ti so puriso mayhaá¹ƒ purimÄ• pi kantataro piyataro. __ajja su
ajja kÄ• tabbaá¹ƒ, idaá¹ƒ sve \Be III 245/, idaá¹ƒ tatiyadivasÄ• dÄ«sÅ«â€™â€™ ti evaá¹ƒ s
kiccaá¹ƒ nÄ• vabujjhati na jÄ• nÄ• ti. __ovajjamÄ• no_ti ovadiyamÄ• no. __seyyaá¹ƒ so atin

jÄ• tigottakulappadesasÄ«lÄ• cÄ• raguá¹‡ehi uttaritaraá¹ƒ uttamapuggalaá¹ƒ ``tvaá¹ƒ mayh
pahosÄ«â€™â€™ ti atikkamitvÄ• maÃ±Ã±ati. __davappaluddho_ti rÅ«pÄ• dÄ«su kÄ• mag
abhibhÅ«to vasaá¹ƒ gato. __dhaá¹ƒsatÄ«_ti ``tayÄ• mayhaá¹ƒ kiá¹ƒ kataâ€™â€™ ntiÄ• dÄ
mittehi dhaá¹ƒsati parihÄ• yati. __anÄ• mayÄ• _ti ayaá¹ƒ etehi guá¹‡ehi samannÄ• gate pu
homi, taá¹ƒ labhitvÄ• aÃ±Ã±attha anÄ• layÄ• hutvÄ• vasÄ• mÄ«â€™â€™ ti.

atha \Ee III 261/ naá¹ƒ garahanto mahÄ• satto aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``apehi etto tvaá¹ƒ kÄ• á¸·i, netaá¹ƒ amhesu vijjati.

aÃ±Ã±aá¹ƒ janapadaá¹ƒ gaccha, nigame rÄ• jadhÄ• niyoâ€™â€™ ti ||

tattha __apehÄ«_ti apagaccha. __netaá¹ƒ amhesÅ«_ti etaá¹ƒ makkhÄ• dikaá¹ƒ tava piyabh
na vijjati natthi. __nigame rÄ• jadhÄ• niyo_ti aÃ±Ã±e nigamepi aÃ±Ã±Ä• rÄ• jadhÄ• niyopi
taá¹ƒ na passÄ• ma, tattha gacchÄ• ti dÄ«peti.

taá¹ƒ sutvÄ• kÄ• á¸·akaá¹‡á¹‡Ä« additÄ• hutvÄ• anantaragÄ• thamÄ• ha ---

48__._ á¹• 21 ``ahampi kho taá¹ƒ jÄ• nÄ• mi, netaá¹ƒ tumhesu vijjati.

santi loke alakkhikÄ• , saá¹…gharanti bahuá¹ƒ dhanaá¹ƒ.

ahaá¹ƒ devo ca me bhÄ• tÄ• , ubho naá¹ƒ vidhamÄ• maseâ€™â€™ ti ||

tattha __netaá¹ƒ tumhesÅ«_ti yaá¹ƒ mama piyabhÄ• vakaraá¹‡aá¹ƒ makkhÄ• dikaá¹ƒ yena
samannÄ• gatÄ• , taá¹ƒ tumhesu natthÄ«ti ahampi etaá¹ƒ jÄ• nÄ• mi. __santi loke alakkhik
nissÄ«lÄ• nippaÃ±Ã±Ä• santi. __saá¹…gharantÄ«_ti te nissÄ«lÄ• nippaÃ±Ã±Ä• pi samÄ•
bahuá¹ƒ dhanaá¹ƒ saá¹…gharanti piá¹‡á¸• aá¹ƒ karonti. __ubho na_nti taá¹ƒ pana etehi saá
á¹-hapitaá¹ƒ dhanaá¹ƒ ahaÃ±ca mayhameva bhÄ• tÄ• devo ca nÄ• ma devaputtoti ubho ek
nÄ• sema, amhÄ• kaá¹ƒ pana devaloke bahÅ« dibbaparibhogÄ• \Be III 246/ atthi dibbÄ• ni
dadeyyÄ• si vÄ• no vÄ• , ko me tayÄ• atthoti vatvÄ• pakkÄ• mi.

tassÄ• pakkantakÄ• le sirÄ« devadhÄ«tÄ• suvaá¹‡á¹‡avaá¹‡á¹‡ehi vatthavilepanehi suva
Ä• gantvÄ• \Ne III 229/ upaá¹-á¹-hÄ• nadvÄ• re pÄ«tarasmiá¹ƒ vissajjetvÄ• samehi pÄ• de
patiá¹-á¹-hÄ• ya sagÄ• ravÄ• aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• mahÄ• satto paá¹-hamaá¹ƒ gÄ• th

49__._ á¹• 21 ``kÄ• nu dibbena vaá¹‡á¹‡ena, pathabyÄ• supatiá¹-á¹-hitÄ• .

kÄ• vÄ• tvaá¹ƒ kassa vÄ• dhÄ«tÄ• , kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

tattha \Ee III 262/ __dibbenÄ• _ti visiá¹-á¹-hena uttamena.

taá¹ƒ sutvÄ• sirÄ« dutiyaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``mahÄ• rÄ• jassahaá¹ƒ dhÄ«tÄ• , dhataraá¹-á¹-hassa sirÄ«mato.

ahaá¹ƒ sirÄ« ca lakkhÄ« ca, bhÅ«ripaÃ±Ã±Ä• ti maá¹ƒ vidÅ«.

okÄ• saá¹ƒ yÄ• cito dehi, vasemu tava santikeâ€™â€™ ti ||

tattha __sirÄ« ca lakkhÄ« cÄ• _ti sirÄ«ti ca lakkhÄ«ti ca ahamevaá¹ƒnÄ• mÄ• , na aÃ±Ã±Ä
maá¹ƒ vidÅ«_ti maá¹ƒ cÄ• tumahÄ• rÄ• jikadevaloke pathavÄ«samÄ• ya vipulÄ• ya paÃ±Ã
__vasemu tava santike_ti tava anucchiá¹-á¹-hÄ• sane ceva anucchiá¹-á¹-hasayane ca ekara
okÄ• saá¹ƒ me dehÄ«ti.

tato paraá¹ƒ bodhisatto Ä• ha ---

51__._ á¹• 21 ``kiá¹ƒsÄ«le kiá¹ƒsamÄ• cÄ• re, purise nivisase tuvaá¹ƒ.

puá¹-á¹-hÄ• me lakkhi akkhÄ• hi, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ ||

52__._ á¹• 21 ``yo cÄ• pi sÄ«te atha vÄ• pi uá¹‡he, vÄ• tÄ• tape á¸• aá¹ƒsasarÄ«sape ca.

khudhaá¹ƒ pipÄ• saá¹ƒ abhibhuyya sabbaá¹ƒ, rattindivaá¹ƒ yo satataá¹ƒ niyutto ||

53__._ á¹• 21 ``kÄ• lÄ• gataÃ±ca \Be III 247/ na hÄ• peti atthaá¹ƒ, so me manÄ• po nivise c

akkodhano mittavÄ• cÄ• gavÄ• ca, sÄ«lÅ«papanno asaá¹-hojubhÅ«to ||

54__._ á¹• 21 ``saá¹…gÄ• hako \Ne III 230/ sakhilo saá¹‡havÄ• co, mahattapattopi nivÄ• ta

tasmiá¹ƒhaá¹ƒ pose vipulÄ• bhavÄ• mi, Å«mi samuddassa yathÄ• pi vaá¹‡á¹‡aá¹ƒ ||

55__._ á¹• 21 ``yo cÄ• pi mitte atha vÄ• amitte, seá¹-á¹-he sarikkhe atha vÄ• pi hÄ«ne.

atthaá¹ƒ carantaá¹ƒ atha vÄ• anatthaá¹ƒ, Ä• vÄ« raho saá¹…gahameva vatte ||

56__._ á¹• 21 ``vÄ• caá¹ƒ \Ee III 263/ na vajjÄ• pharusaá¹ƒ kadÄ• ci, matassa jÄ«vassa ca

etesaá¹ƒ yo aÃ±Ã±ataraá¹ƒ labhitvÄ• , kantÄ• sirÄ« majjati appapaÃ±Ã±o.

taá¹ƒ dittarÅ«paá¹ƒ visamaá¹ƒ carantaá¹ƒ, karÄ«saá¹-hÄ• naá¹ƒva vivajjayÄ• mi ||

57__._ á¹• 21 ``attanÄ• kurute lakkhiá¹ƒ, alakkhiá¹ƒ kurutattanÄ• .

na hi lakkhiá¹ƒ alakkhiá¹ƒ vÄ• , aÃ±Ã±o aÃ±Ã±assa kÄ• rakoâ€™â€™ ti ||

seá¹-á¹-hissa pucchÄ• hoti, siriyÄ• vissajjanÄ• .

tattha __á¸• aá¹ƒsasarÄ«sape cÄ• _ti á¸• aá¹ƒsÄ• vuccanti piá¹…galamakkhikÄ• , sabbÄ•
idha ``á¸• aá¹ƒsÄ• â€™â€™ ti adhippetÄ• . __sarÄ«sapÄ• _ti dÄ«ghajÄ• tikÄ• . á¸• aá¹ƒsÄ
á¸• aá¹ƒsasarÄ«sapÄ• , tasmiá¹ƒ á¸• aá¹ƒsasarÄ«sape sati. idaá¹ƒ vuttaá¹ƒ hoti --- yo mahÄ
uá¹‡he vÄ• vÄ• tÄ• tape vÄ• á¸• aá¹ƒsasarÄ«sape vÄ• sati etehi sÄ«tÄ• dÄ«hi pÄ«á¸·iyan
sÄ«tÄ• dÄ«ni khudhaÃ±ca pipÄ• saÃ±cÄ• ti sabbampetaá¹ƒ parissayaá¹ƒ abhibhuyya abhib
agaá¹‡etvÄ• rattindivaá¹ƒ kasivaá¹‡ijjÄ• dÄ«su ceva dÄ• nasÄ«lÄ• dÄ«su ca satataá¹ƒ atta
attÄ• naá¹ƒ yojetvÄ• vattati.

__kÄ• lÄ• gataÃ±cÄ• _ti \Be III 248/ kasikÄ• lÄ• dÄ«su kasiÄ• dÄ«ni
dhanapariccÄ• gasÄ«larakkhaá¹‡adhammassavanÄ• dikÄ• lesu ca dhanapariccajanÄ• dipp
diá¹-á¹-hadhammasamparÄ• ye sukhÄ• vahaá¹ƒ atthaá¹ƒ na hÄ• peti, yuttappayuttakÄ• le k
manÄ• po tasmiÃ±ca purise ahaá¹ƒ nivisÄ• mÄ«ti. __akkodhano_ti adhivÄ• sanakhantiyÄ•
kalyÄ• á¹‡amittena samannÄ• gato. __cÄ• gavÄ• _ti dhanapariccÄ• gayutto.

__saá¹…gÄ• hako_ti mittasaá¹…gahaÄ• misasaá¹…gahadhammasaá¹…gahÄ• naá¹ƒ kÄ•
__saá¹‡havÄ• co_ti \Ne III 231/ madhuravacano. __mahattapattopi nivÄ• tavuttÄ«_ti mahan
vipulaá¹ƒ issariyaá¹ƒ pattopi yasena anuddhato nÄ«cavutti paá¹‡á¸• itÄ• naá¹ƒ ovÄ• dakaro
pose_ti tasmiá¹ƒ ahaá¹ƒ purise. __vipulÄ• bhavÄ• mÄ«_ti akhuddakÄ• homi. so hi mahatiy
padaá¹-á¹-hÄ• naá¹ƒ. __Å«mi samuddassa yathÄ• pi vaá¹‡á¹‡a_nti yathÄ• nÄ• ma samudd
olokentÄ• naá¹ƒ uparÅ«pari Ä• gacchamÄ• nÄ• Å«mi vipulÄ• viya khÄ• yati, evamahaá¹ƒ
homÄ«ti dÄ«peti.

__Ä• vÄ« raho_ti sammukhÄ• ca parammukhÄ• ca. __saá¹…gahameva vatte_ti etasmiá¹
catubbidhaá¹ƒ saá¹…gahameva vatteti pavatteti.

__na vajjÄ• _ti yo kadÄ• ci kismiÃ±ci kÄ• le pharusavacanaá¹ƒ na vadeyya, madhuravacan
jÄ«vassa cÄ• _ti \Ee III 264/ tassÄ• haá¹ƒ puggalassa matassapi jÄ«vantassapi bhattikÄ• h
paralokepi tÄ• disameva bhajÄ• mÄ«ti dasseti. __etesaá¹ƒ yo_ti etesaá¹ƒ sÄ«tÄ• bhibhavan
vuttaguá¹‡Ä• naá¹ƒ yo puggalo ekampi guá¹‡aá¹ƒ labhitvÄ• pamajjati pamussati, puna nÄ•
__kantÄ• sirÄ«, kantasiriá¹ƒ, kantaá¹ƒ siri_nti tayopi pÄ• á¹-hÄ• , tesaá¹ƒ vasena ayaá¹ƒ at
puggalo siriá¹ƒ labhitvÄ• ``kantÄ• me siri yathÄ• á¹-hÄ• ne á¹-hitÄ• â€™â€™ ti etesaá¹ƒ a
pamajjati, yo vÄ• puggalo kantasiriá¹ƒ piyasiriá¹ƒ icchanto etesaá¹ƒ guá¹‡Ä• naá¹ƒ aÃ±Ã±a
pamajjati, yo vÄ• puggalo siriá¹ƒ labhitvÄ• kantaá¹ƒ manÄ• paá¹ƒ siriá¹ƒ etesaá¹ƒ guá¹‡Ä•
pamajjati. __appapaÃ±Ã±o_ti nippaÃ±Ã±o. __taá¹ƒ dittarÅ«paá¹ƒ visamaá¹ƒ caranta_nti taá
dittasabhÄ• vaá¹ƒ gabbitasabhÄ• vaá¹ƒ \Be III 249/ kÄ• yaduccaritÄ• dibhedaá¹ƒ visamaá¹ƒ
manusso gÅ«thakÅ«paá¹ƒ viya dÅ«rato vivajjayÄ• mÄ«ti.

__aÃ±Ã±o aÃ±Ã±assa kÄ• rako_ti evaá¹ƒ sante lakkhiá¹ƒ vÄ• alakkhiá¹ƒ vÄ• aÃ±Ã±o pur
natthi, yo koci attanÄ• attano lakkhiá¹ƒ vÄ• alakkhiá¹ƒ vÄ• karotÄ«ti.

evaá¹ƒ mahÄ• satto deviyÄ• vacanaá¹ƒ abhinanditvÄ• ``idaá¹ƒ anucchiá¹-á¹-haá¹ƒ Ä• san
tuyhaá¹ƒyeva anucchavikaá¹ƒ, pallaá¹…ke ca sayane ca nisÄ«da ceva nipajja cÄ• â€™â€™
vasitvÄ• paccÅ«sakÄ• le nikkhamitvÄ• cÄ• tumahÄ• rÄ• jikadevalokaá¹ƒ gantvÄ• anotatta
tampi sayanaá¹ƒ siridevatÄ• ya paribhuttabhÄ• vÄ• sirisayanaá¹ƒ nÄ• ma jÄ• taá¹ƒ. sirisay
iminÄ• kÄ• raá¹‡ena yÄ• vajjatanÄ• ``sirisayanaâ€™â€™ nti vuccati.

satthÄ• \Ne III 232/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
uppalavaá¹‡á¹‡Ä• ahosi, suciparivÄ• raseá¹-á¹-hi pana ahameva ahosiâ€™â€™ nti.

sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [383] 8. kukkuá¹-ajÄ• takavaá¹‡á¹‡anÄ•

__sucittapattachadanÄ• _ti \Ee III 265/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á
Ä• rabbha kathesi. taÃ±hi bhikkhuá¹ƒ satthÄ• ``kasmÄ• ukkaá¹‡á¹-hitosÄ«â€™â€™ ti puc
alaá¹…katapaá¹-iyattaá¹ƒ itthiá¹ƒ disvÄ• kilesavasena, bhanteâ€™â€™ ti vutte ``bhikkhu itt
vaÃ±cetvÄ• upalÄ• petvÄ• attano vasaá¹ƒ gatakÄ• le vinÄ• saá¹ƒ pÄ• penti, lolabiá¸·Ä• rÄ
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto araÃ±Ã±e kukkuá¹-a
anekasatakukkuá¹-aparivÄ• ro araÃ±Ã±e \Be III 250/ vasati. tassa avidÅ«re ekÄ• biá¸·Ä• ri
á¹-hapetvÄ• bodhisattaá¹ƒ avasese kukkuá¹-e upÄ• yena vaÃ±cetvÄ• khÄ• di. bodhisatto
gacchati. sÄ• cintesi ``ayaá¹ƒ kukkuá¹-o ativiya saá¹-ho amhÄ• kaÃ±ca saá¹-habhÄ• vaá¹ƒ

na jÄ• nÄ• ti, imaá¹ƒ mayÄ• `ahaá¹ƒ bhariyÄ• te bhavissÄ• mÄ«â€™ ti upalÄ• petvÄ• atta
khÄ• dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sÄ• tena nisinnarukkhassa mÅ«laá¹ƒ gantvÄ•
vaá¹‡á¹‡asambhÄ• sanapubbaá¹…gamÄ• ya vÄ• cÄ• ya taá¹ƒ yÄ• camÄ• nÄ• paá¹-hama

58__._ á¹• 21 ``sucittapattachadana, tambacÅ«á¸·a vihaá¹…gama.

oroha dumasÄ• khÄ• ya, mudhÄ• bhariyÄ• bhavÄ• mi teâ€™â€™ ti ||

tattha __sucittapattachadanÄ• _ti sucittehi pattehi katacchadana. __mudhÄ• _ti vinÄ• mÅ«
ahaá¹ƒ bhariyÄ• te bhavÄ• mi.

taá¹ƒ sutvÄ• bodhisatto ``imÄ• ya mama sabbe Ã±Ä• takÄ• khÄ• ditÄ• , idÄ• ni maá¹ƒ up
ahosi, uyyojessÄ• mi naâ€™â€™ nti cintetvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

59__._ á¹• 21 ``catuppadÄ« \Ne III 233/ tvaá¹ƒ kalyÄ• á¹‡i, dvipadÄ• haá¹ƒ manorame.

migÄ« pakkhÄ« asaÃ±Ã±uttÄ• , aÃ±Ã±aá¹ƒ pariyesa sÄ• mikaâ€™â€™ nti ||

tattha \Ee III 266/ __migÄ«_ti biá¸·Ä• riá¹ƒ sandhÄ• yÄ• ha. __asaÃ±Ã±uttÄ• _ti jayampatik
asambandhÄ• , natthi tesaá¹ƒ Ä«diso sambandhoti dÄ«peti.

taá¹ƒ sutvÄ• tato sÄ• ``ayaá¹ƒ ativiya saá¹-ho, yena kenaci upÄ• yena vaÃ±cetvÄ• naá¹ƒ
cintetvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

60__._ á¹• 21 ``komÄ• rikÄ• te hessÄ• mi, maÃ±jukÄ• piyabhÄ• á¹‡inÄ«.

vinda maá¹ƒ ariyena vedena, sÄ• vaya maá¹ƒ yadicchasÄ«â€™â€™ ti ||

tattha __komÄ• rikÄ• _ti ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ aÃ±Ã±aá¹ƒ purisaá¹ƒ na jÄ• nÄ• mi, ta
bhavissÄ• mÄ«ti vadati. __maÃ±jukÄ• piyabhÄ• á¹‡inÄ«_ti tava madhurakathÄ• piyabhÄ•
__vinda ma_nti paá¹-ilabha maá¹ƒ. __ariyena vedenÄ• _ti sundarena paá¹-ilÄ• bhena. ahan
purisasamphassaá¹ƒ na jÄ• nÄ• mi, tvampi itthisamphassaá¹ƒ na jÄ• nÄ• si, iti pakatiyÄ• b
brahmacÄ• riniá¹ƒ maá¹ƒ niddosena lÄ• bhena labha. yadi maá¹ƒ icchasi, atha me vacanaá
dvÄ• dasayojanÄ• ya bÄ• rÄ• á¹‡asiyÄ• bheriá¹ƒ carÄ• petvÄ• ``ayaá¹ƒ me dÄ• sÄ«â€™â
dÄ• saá¹ƒ katvÄ• gaá¹‡hÄ• hÄ«ti vadati.

tato bodhisatto ``imaá¹ƒ tajjetvÄ• palÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• catuttha

61__._ á¹• 21 ``kuá¹‡apÄ• dini lohitape, cori kukkuá¹-apothini.

na tvaá¹ƒ ariyena vedena, mamaá¹ƒ bhattÄ• ramicchasÄ«â€™â€™ ti ||

tattha __na tvaá¹ƒ ariyenÄ• _ti tvaá¹ƒ ariyena brahmacariyavÄ• salÄ• bhena maá¹ƒ bhattÄ
vaÃ±cetvÄ• pana maá¹ƒ khÄ• ditukÄ• mÄ• si, nassa pÄ• peti taá¹ƒ palÄ• pesi. sÄ• pana p
oloketumpi visahi.

62__._ á¹• 21 ``evampi \Ne III 234/ caturÄ• nÄ• rÄ«, disvÄ• na sadhanaá¹ƒ naraá¹ƒ.

nenti saá¹‡hÄ• hi vÄ• cÄ• hi, biá¸·Ä• rÄ« viya kukkuá¹-aá¹ƒ ||

63__._ á¹• 21 ``yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

amittavasamanveti, pacchÄ• ca anutappati ||

64__._ á¹• 21 ``yo \Ee III 267/ ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , kukkuá¹-ova biá¸·Ä• riyÄ• â€™â€™ ti || --- imÄ• abhisambudd

tattha __caturÄ• _ti cÄ• turiyena samannÄ• gatÄ• . __nÄ• rÄ«_ti itthiyo. __nentÄ«_ti attano
__biá¸·Ä• rÄ« viyÄ• _ti yathÄ• sÄ• biá¸·Ä• rÄ« taá¹ƒ kukkuá¹-aá¹ƒ netuá¹ƒ vÄ• yamati, eva
nentiyeva. __uppatitaá¹ƒ attha_nti uppannaá¹ƒ kiÃ±cideva atthaá¹ƒ. __na anubujjhatÄ«_ti y
jÄ• nÄ• ti, pacchÄ• ca anutappati. __kukkuá¹-ovÄ• _ti yathÄ• so Ã±Ä• á¹‡asampanno kukk
evaá¹ƒ sattusambÄ• dhato muccatÄ«ti attho.

satthÄ• \Be III 252/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• kukkuá¹-ar

kukkuá¹-ajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [384] 9. dhammadhajajÄ• takavaá¹‡á¹‡anÄ•

__dhammaá¹ƒ caratha Ã±Ä• tayo_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuhakabhikk
tadÄ• hi satthÄ• ``na, bhikkhave, ayaá¹ƒ idÄ• neva kuhako, pubbepi kuhakoyevÄ• â€™â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakuá¹‡ayoniyaá¹ƒ r
sakuá¹‡asaá¹…ghaparivuto samuddamajjhe dÄ«pake vasi. athekacce kÄ• siraá¹-á¹-havÄ• s
gahetvÄ• nÄ• vÄ• ya samuddaá¹ƒ pakkhandiá¹ƒsu, samuddamajjhe nÄ• vÄ• bhijji. so disÄ
gantvÄ• cintesi ``ayaá¹ƒ mahÄ• sakuá¹‡asaá¹…gho, mayÄ• kuhakakammaá¹ƒ katvÄ• ete
235/ ceva chÄ• pake ca varaá¹ƒ varaá¹ƒ khÄ• dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so otaritvÄ•
majjhe mukhaá¹ƒ vivaritvÄ• ekena pÄ• dena pathaviyaá¹ƒ aá¹-á¹-hÄ• si. ``ko nÄ• ma tvaá¹
sakuá¹‡ehi puá¹-á¹-ho ``ahaá¹ƒ dhammiko nÄ• mÄ• â€™â€™ ti Ä• ha. ``kasmÄ• pana eke
``mayÄ• dutiye pÄ• de nikkhitte \Ee III 268/ pathavÄ« dhÄ• retuá¹ƒ na sakkotÄ«â€™â€™ ti
vivaritvÄ• tiá¹-á¹-hasÄ«â€™â€™ ti? ``ahaá¹ƒ aÃ±Ã±aá¹ƒ Ä• hÄ• raá¹ƒ na khÄ• dÄ• mi, vÄ•
evaÃ±ca pana vatvÄ• te sakuá¹‡e Ä• mantetvÄ• ``ovÄ• daá¹ƒ vo dassÄ• mi, taá¹ƒ suá¹‡Ä
ovÄ• davasena paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

65__._ á¹• 21 ``dhammaá¹ƒ caratha Ã±Ä• tayo, dhammaá¹ƒ caratha bhaddaá¹ƒ vo.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti ||

__tattha dhammaá¹ƒ carathÄ• _ti kÄ• yasucaritÄ• dibhedaá¹ƒ dhammaá¹ƒ karotha. __ Ã±Ä
__dhammaá¹ƒ caratha bhaddaá¹ƒ vo_ti ekavÄ• raá¹ƒ caritvÄ• mÄ• osakkatha, punappuna
vo bhavissati. __sukhaá¹ƒ setÄ«_ti desanÄ• sÄ«sametaá¹ƒ, dhammacÄ• rÄ« pana sukhaá¹
nisÄ«dati seti, sabbiriyÄ• pathesu sukhito hotÄ«ti dÄ«peti.

sakuá¹‡Ä• \Be III 253/ ``ayaá¹ƒ kÄ• ko kohaÃ±Ã±ena aá¹‡á¸• akÄ• ni khÄ• dituá¹ƒ evaá¹ƒ
ajÄ• nitvÄ• taá¹ƒ dussÄ«laá¹ƒ vaá¹‡á¹‡entÄ• dutiyaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

66__._ á¹• 21 ``bhaddako vatayaá¹ƒ pakkhÄ«, dijo paramadhammiko.

ekapÄ• dena tiá¹-á¹-hanto, dhammamevÄ• nusÄ• satÄ«â€™â€™ ti ||

tattha __dhammamevÄ• _ti sabhÄ• vameva. __anusÄ• satÄ«_ti kathesi.

sakuá¹‡Ä• tassa dussÄ«lassa saddahitvÄ• ``tvaá¹ƒ kira sÄ• mi aÃ±Ã±aá¹ƒ gocaraá¹ƒ na
bhakkhasi, tena hi amhÄ• kaá¹ƒ aá¹‡á¸• akÄ• ni ca chÄ• pake ca olokeyyÄ• sÄ«â€™â€™ t
so pÄ• po tesaá¹ƒ gatakÄ• le aá¹‡á¸• akÄ• ni ca chÄ• pake ca kucchipÅ«raá¹ƒ khÄ• ditvÄ•
upasantÅ«pasanto hutvÄ• mukhaá¹ƒ vivaritvÄ• ekena pÄ• dena tiá¹-á¹-hati. sakuá¹‡Ä• Ä•
``ko nu kho khÄ• datÄ«â€™â€™ ti mahÄ• saddena viravanti, ``ayaá¹ƒ kÄ• ko dhammikoâ€™
Ä• saá¹…kÄ• mattampi na karonti. athekadivasaá¹ƒ mahÄ• satto cintesi ``idha pubbe koci \
natthi, imassa Ä• gatakÄ• lato paá¹-á¹-hÄ• ya jÄ• to, imaá¹ƒ pariggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«
sakuá¹‡ehi saddhiá¹ƒ gocarÄ• ya gacchanto viya hutvÄ• nivattitvÄ• paá¹-icchannaá¹-á¹-hÄ

kÄ• kopi \Ee III 269/ ``gatÄ• sakuá¹‡Ä• â€™â€™ ti nirÄ• saá¹…ko hutvÄ• uá¹-á¹-hÄ• ya ga
chÄ• pake ca khÄ• ditvÄ• punÄ• gantvÄ• mukhaá¹ƒ vivaritvÄ• ekena pÄ• dena aá¹-á¹-hÄ

sakuá¹‡arÄ• jÄ• sakuá¹‡esu Ä• gatesu sabbe sannipÄ• tÄ• petvÄ• ``ahaá¹ƒ vo ajja puttak
pariggaá¹‡hanto imaá¹ƒ pÄ• pakÄ• kaá¹ƒ khÄ• dantaá¹ƒ addasaá¹ƒ, etha naá¹ƒ gaá¹‡hÄ• n
sakuá¹‡asaá¹…ghaá¹ƒ Ä• mantetvÄ• parivÄ• retvÄ• ``sace palÄ• yati, gaá¹‡heyyÄ• tha na
abhÄ• si ---

67__._ á¹• 21 ``nÄ• ssa sÄ«laá¹ƒ vijÄ• nÄ• tha, anaÃ±Ã±Ä• ya pasaá¹ƒsatha.

bhutvÄ• aá¹‡á¸• aÃ±ca potaÃ±ca, dhammo dhammoti bhÄ• sati ||

68__._ á¹• 21 ``aÃ±Ã±aá¹ƒ bhaá¹‡ati vÄ• cÄ• ya, aÃ±Ã±aá¹ƒ kÄ• yena kubbati.

vÄ• cÄ• ya no ca kÄ• yena, na taá¹ƒ dhammaá¹ƒ adhiá¹-á¹-hito ||

69__._ á¹• 21 ``vÄ• cÄ• ya \Be III 254/ sakhilo manoviduggo, channo kÅ«pasayova kaá¹‡ha

dhammadhajo gÄ• manigamÄ• su sÄ• dhu, dujjÄ• no purisena bÄ• lisena ||

70__._ á¹• 21 ``imaá¹ƒ tuá¹‡á¸• ehi pakkhehi, pÄ• dÄ• cimaá¹ƒ viheá¹-hatha.

chavaÃ±himaá¹ƒ vinÄ• setha, nÄ• yaá¹ƒ saá¹ƒvÄ• sanÄ• rahoâ€™â€™ ti ||

tattha __nÄ• ssa sÄ«la_nti na assa sÄ«laá¹ƒ. __anaÃ±Ã±Ä• yÄ• _ti ajÄ• nitvÄ• . __bhutvÄ•
no ca kÄ• yenÄ• _ti ayaÃ±hi vacaneneva dhammaá¹ƒ carati, kÄ• yena pana na karoti. __na
adhiá¹-á¹-hito_ti tasmÄ• jÄ• nitabbo yathÄ• yaá¹ƒ dhammaá¹ƒ bhaá¹‡ati, na taá¹ƒ adhiá¹-á
na adhiá¹-á¹-hito. __vÄ• cÄ• ya sakhilo_ti vacanena mudu. __manoviduggo_ti manasÄ• vic
__channo_ti yasmiá¹ƒ bile sayati, tena channo. __kÅ«pasayo_ti bilÄ• sayo. __dhammadhaj
dhajaá¹ƒ katvÄ• vicaraá¹‡ena dhammaddhajo. __gÄ• manigamÄ• su sÄ• dhÅ«_ti gÄ• mes
sambhÄ• vito. __dujjÄ• no_ti ayaá¹ƒ evarÅ«po dussÄ«lo paá¹-icchannakammanto bÄ• lisen
sakkÄ• jÄ• nituá¹ƒ. __pÄ• dÄ• cima_nti attano attano pÄ• dena ca imaá¹ƒ. __viheá¹-hathÄ
__chava_nti lÄ• makaá¹ƒ. __nÄ• ya_nti ayaá¹ƒ amhehi saddhiá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne saá

evaÃ±ca \Ne III 237/ \Ee III 270/ pana vatvÄ• sakuá¹‡ajeá¹-á¹-hako sayameva laá¹…ghitvÄ
tuá¹‡á¸• ena pahari, avasesÄ• sakuá¹‡Ä• tuá¹‡á¸• anakhapÄ• dapakkhehi pahariá¹ƒsu. so
pÄ• puá¹‡i.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kul
kuhakabhikkhu ahosi, sakuá¹‡arÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

dhammadhajajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [385] 10. nandiyamigarÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__sace_ \Be III 255/ __brÄ• hmaá¹‡a gacchesÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaa
mÄ• tuposakabhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu
pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kiá¹ƒ te hontÄ«â€™â€™ ti vutte ``mÄ• tÄ
ti vutte ``sÄ• dhu sÄ• dhu bhikkhu porÄ• á¹‡akapaá¹‡á¸• itÄ• naá¹ƒ vaá¹ƒsaá¹ƒ pÄ• lesi, po
tiracchÄ• nayoniyaá¹ƒ nibbattitvÄ• pi mÄ• tÄ• pitÅ«naá¹ƒ jÄ«vitaá¹ƒ adaá¹ƒsÅ«â€™â€™ ti

atÄ«te kosalaraá¹-á¹-he sÄ• kete kosalarÄ• je rajjaá¹ƒ kÄ• rente bodhisatto migayoniyaá¹ƒ
vayappatto nandiyamigo nÄ• ma hutvÄ• sÄ«lÄ• cÄ• rasampanno mÄ• tÄ• pitaro posesi. ta
ahosi. so pana manussÄ• naá¹ƒ kasikammÄ• dÄ«ni kÄ• tuá¹ƒ adatvÄ• mahÄ• parivÄ• ro d
manussÄ• sannipatitvÄ• ``ayyÄ• , ayaá¹ƒ rÄ• jÄ• amhÄ• kaá¹ƒ kammacchedaá¹ƒ karoti, g
yaá¹ƒnÅ«na mayaá¹ƒ ajjunavanaá¹ƒ uyyÄ• naá¹ƒ parikkhipitvÄ• dvÄ• raá¹ƒ yojetvÄ• porak
tiá¹‡Ä• ni Ä• ropetvÄ• daá¹‡á¸• amuggarÄ• dihatthÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• gumbe pah
parivÄ• retvÄ• gorÅ«pÄ• ni viya vajaá¹ƒ uyyÄ• naá¹ƒ pavesetvÄ• dvÄ• raá¹ƒ pidahitvÄ• ra
kammaá¹ƒ kareyyÄ• mÄ• â€™â€™ ti mantayiá¹ƒsu. ``attheso upÄ• yoâ€™â€™ ti sabbe ek
sajjetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• yojanamattaá¹-á¹-hÄ• naá¹ƒ \Ee III 271/ parikkhipiá¹ƒsu.

tasmiá¹ƒ khaá¹‡e nandiyo ekasmiá¹ƒ khuddakagumbe mÄ• tÄ• pitaro gahetvÄ• bhÅ«miya
nÄ• nÄ• phalakÄ• vudhahatthÄ• bÄ• hunÄ• bÄ• huá¹ƒ pÄ«á¸·etvÄ• taá¹ƒ gumbaá¹ƒ parik
olokentÄ• taá¹ƒ gumbaá¹ƒ pavisiá¹ƒsu. nandiyo te disvÄ• ``ajja mayÄ• jÄ«vitaá¹ƒ pariccaj
\Ne III 238/ jÄ«vitaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• uá¹-á¹-hÄ• ya mÄ• tÄ• p
``ammatÄ• ta, ime manussÄ• imaá¹ƒ gumbaá¹ƒ pavisitvÄ• amhe tayopi passissanti, tumhe
jÄ«veyyÄ• tha, jÄ«vitaá¹ƒ vo seyyo, ahaá¹ƒ tumhÄ• kaá¹ƒ jÄ«vitadÄ• naá¹ƒ datvÄ• manuss
á¹-hatvÄ• gumbe pahaá¹-amatteyeva nikkhamissÄ• mi, atha te `imasmiá¹ƒ khuddakagumb
ti maÃ±Ã±amÄ• nÄ• gumbaá¹ƒ na pavisissanti, tumhe appamattÄ• hothÄ• â€™â€™ ti \Be
khamÄ• petvÄ• gamanasajjo aá¹-á¹-hÄ• si. so manussehi gumbapariyante á¹-hatvÄ• unnÄ
pahaá¹-amatteyeva tato nikkhami. te ``ekovettha migo bhavissatÄ«â€™â€™ ti gumbaá¹ƒ na
nandiyo gantvÄ• migÄ• naá¹ƒ antaraá¹ƒ pÄ• visi. manussÄ• parivÄ• retvÄ• sabbe mige u
dvÄ• raá¹ƒ thaketvÄ• raÃ±Ã±o Ä• rocetvÄ• sakasakaá¹-á¹-hÄ• nÄ• ni agamaá¹ƒsu.

tato paá¹-á¹-hÄ• ya rÄ• jÄ• sayameva gantvÄ• ekaá¹ƒ migaá¹ƒ vijjhitvÄ• taá¹ƒ gahetvÄ•
Ä• harÄ• pesi. migÄ• vÄ• raá¹ƒ á¹-hapayiá¹ƒsu, pattavÄ• ro migo ekamante tiá¹-á¹-hati, taá

gaá¹‡hanti. nandiyo pokkharaá¹‡iyaá¹ƒ pÄ• nÄ«yaá¹ƒ pivati, tiá¹‡Ä• ni khÄ• dati, vÄ• ro par
pÄ• puá¹‡Ä• ti. atha bahÅ«naá¹ƒ divasÄ• naá¹ƒ accayena tassa mÄ• tÄ• pitaro taá¹ƒ daá¹-
``amhÄ• kaá¹ƒ putto nandiyamigarÄ• jÄ• nÄ• gabalo thÄ• masampanno, sace jÄ«vati, avas
amhÄ• kaá¹ƒ dassanatthÄ• ya Ä• gamissati, sÄ• sanamassa pesessÄ• mÄ• â€™â€™ ti \Ee
á¹-hatvÄ• ekaá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• ``ayya, kahaá¹ƒ gacchasÄ«â€™â€™ ti mÄ• nus
``sÄ• ketaâ€™â€™ nti vutte puttassa sÄ• sanaá¹ƒ pahiá¹‡antÄ• paá¹-hamaá¹ƒ gÄ• thamÄ

71__._ á¹• 21 ``sace brÄ• hmaá¹‡a gacchesi, sÄ• kete ajjunaá¹ƒ vanaá¹ƒ.

vajjÄ• si nandiyaá¹ƒ nÄ• ma, puttaá¹ƒ asmÄ• kamorasaá¹ƒ.

mÄ• tÄ• pitÄ• ca te vuddhÄ• , te taá¹ƒ icchanti passituâ€™â€™ nti ||

tassattho --- sace, tvaá¹ƒ brÄ• hmaá¹‡a, sÄ• ketaá¹ƒ gacchasi, sÄ• kete ajjunavanaá¹ƒ nÄ•
tattha amhÄ• kaá¹ƒ putto nandiyo nÄ• ma migo atthi, taá¹ƒ vadeyyÄ• si ``mÄ• tÄ• pitaro te
maranti, tÄ• va taá¹ƒ passituá¹ƒ icchantÄ«â€™â€™ ti.

so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sÄ• ketaá¹ƒ gantvÄ• punadivase uyyÄ• naá¹
nÄ• ma kataroâ€™â€™ ti pucchi. migo Ä• gantvÄ• tassa samÄ«pe á¹-hatvÄ• ``ahaâ€™â€
tamatthaá¹ƒ Ä• rocesi. nandiyo taá¹ƒ sutvÄ• ``gaccheyyÄ• mahaá¹ƒ, brÄ• hmaá¹‡a, vatiá¹ƒ
no na gaccheyyaá¹ƒ, mayÄ• pana raÃ±Ã±o santakaá¹ƒ nivÄ• papÄ• nabhojanaá¹ƒ bhuttaá
á¹-hitaá¹ƒ, imesaÃ±ca migÄ• naá¹ƒ majjhe ciravutthosmi, tassa me raÃ±Ã±o ceva \Be III 25
sotthibhÄ• vaá¹ƒ akatvÄ• attano balaá¹ƒ adassetvÄ• gamanaá¹ƒ nÄ• ma na yuttaá¹ƒ, attan
ahaá¹ƒ etesaá¹ƒ sotthibhÄ• vaá¹ƒ katvÄ• sukhito Ä• gacchissÄ• mÄ«â€™â€™ ti tamatthaá
abhÄ• si ---

72__._ á¹• 21 ``bhuttÄ• mayÄ• nivÄ• pÄ• ni, rÄ• jino pÄ• nabhojanaá¹ƒ.

taá¹ƒ rÄ• japiá¹‡á¸• aá¹ƒ avabhottuá¹ƒ, nÄ• haá¹ƒ brÄ• hmaá¹‡a mussahe ||

73__._ á¹• 21 ``odahissÄ• mahaá¹ƒ passaá¹ƒ, khurappÄ• nissa rÄ• jino.

tadÄ• haá¹ƒ sukhito mutto, api passeyya mÄ• taraâ€™â€™ nti ||

tattha __nivÄ• pÄ• nÄ«_ti tesu tesu á¹-hÄ• nesu nivutÄ• ni nivÄ• pÄ• ni. __pÄ• nabhojana_
avasesatiá¹‡aÃ±ca. __taá¹ƒ rÄ• japiá¹‡á¸• a_nti taá¹ƒ raÃ±Ã±o santakaá¹ƒ saá¹…kaá¸• á¸•
samodhÄ• nakaá¹-á¹-hena piá¹‡á¸• aá¹ƒ. __avabhottu_nti dubbhuttaá¹ƒ bhuÃ±jituá¹ƒ \Ee III
kiccaá¹ƒ anipphÄ• dento taá¹ƒ avabhuttaá¹ƒ bhuÃ±jati nÄ• ma, svÄ• haá¹ƒ evaá¹ƒ avabhott

vadati. __brÄ• hmaá¹‡a mussahe_ti cettha __brÄ• hmaá¹‡Ä• _ti Ä• lapanaá¹ƒ, ma-kÄ• ro p

__odahissÄ• mahaá¹ƒ passaá¹ƒ, khurappÄ• nissa rÄ• jino_ti ahaá¹ƒ, brÄ• hmaá¹‡a, attano sannayhitvÄ• Ä• gatassa raÃ±Ã±o migayÅ«thato nikkhamitvÄ• ekamante á¹-hatvÄ• ``maá ti vatvÄ• attano mahÄ• phÄ• sukapassaá¹ƒ odahissÄ• mi oá¸• á¸• essÄ• mi. __sukhito mut maraá¹‡abhayÄ• mutto sukhito niddukkho raÃ±Ã±Ä• anuÃ±Ã±Ä• to api nÄ• ma mÄ• taraá

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o pakkÄ• mi. aparabhÄ• ge tassa vÄ• radivase rÄ• jÄ• mahante Ä• gacchi. mahÄ• satto ekamante aá¹-á¹-hÄ• si. rÄ• jÄ• ``migaá¹ƒ vijjhissÄ• mÄ«â€™â€™ mahÄ• satto yathÄ• aÃ±Ã±e maraá¹‡abhayatajjitÄ• palÄ• yanti, evaá¹ƒ apalÄ• yitvÄ• nibb purecÄ• rikaá¹ƒ katvÄ• mahÄ• phÄ• sukapassaá¹ƒ odahitvÄ• niccalova aá¹-á¹-hÄ• si. rÄ• saraá¹ƒ vissajjetuá¹ƒ nÄ• sakkhi. mahÄ• satto ``kiá¹ƒ, mahÄ• rÄ• ja, saraá¹ƒ na muccesi, m ``na sakkomi, migarÄ• jÄ• â€™â€™ ti. ``tena hi guá¹‡avantÄ• naá¹ƒ guá¹‡aá¹ƒ jÄ• na, mah \Be III 258/ rÄ• jÄ• bodhisatte pasÄ«ditvÄ• dhanuá¹ƒ chaá¸• á¸• etvÄ• ``imaá¹ƒ acittakaá¹ kaliá¹…garakaá¹‡á¸• ampi \Ne III 240/ tÄ• va tava guá¹‡aá¹ƒ jÄ• nÄ• ti, ahaá¹ƒ sacittako ma guá¹‡aá¹ƒ na jÄ• nÄ• mi, migarÄ• ja, mayhaá¹ƒ khama, abhayaá¹ƒ te dammÄ«â€™â€™ ti tÄ• va abhayaá¹ƒ desi, ayaá¹ƒ pana uyyÄ• ne migagaá¹‡o kiá¹ƒ karissatÄ«â€™â€™ ti? ``et dammÄ«â€™â€™ ti. evaá¹ƒ mahÄ• satto __nigrodhajÄ• take_ (J I 1.12) vuttanayeneva sab Ä• kÄ• sagatasakuá¹‡Ä• naá¹ƒ jalacaramacchÄ• naÃ±ca abhayaá¹ƒ dÄ• petvÄ• rÄ• jÄ• na patiá¹-á¹-hÄ• petvÄ• ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma agatigamanaá¹ƒ pahÄ• ya dasa rÄ samena rajjaá¹ƒ kÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

``dÄ• naá¹ƒ \Ee III 274/ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ, ajjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

akkodhaá¹ƒ avihiá¹ƒsaÃ±ca, khantiÃ±ca avirodhanaá¹ƒ ||

``iccete kusale dhamme, á¹-hite passÄ• mi attani.

tato me jÄ• yate pÄ«ti, somanassaÃ±canappakaâ€™â€™ nti || (J II 21.176-177) ---

evaá¹ƒ vutte rÄ• jadhamme gÄ• thÄ• bandheneva desetvÄ• katipÄ• haá¹ƒ raÃ±Ã±o santike sabbasattÄ• naá¹ƒ abhayadÄ• napakÄ• sanatthaá¹ƒ suvaá¹‡á¹‡abheriá¹ƒ carÄ• petvÄ• ``a mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• mÄ• tÄ• pitÅ«naá¹ƒ dassanatthÄ• ya gato.

74__._ á¹• 21 ``migarÄ• jÄ• pure Ä• siá¹ƒ, kosalassa niketane.

nandiyo nÄ• ma nÄ• mena, abhirÅ«po catuppado ||

75__._ á¹• 21 ``taá¹ƒ maá¹ƒ vadhitumÄ• gacchi, dÄ• yasmiá¹ƒ ajjune vane.

dhanuá¹ƒ Ä• rajjaá¹ƒ katvÄ• na, usuá¹ƒ sannayha kosalo ||

76__._ á¹• 21 ``tassÄ• haá¹ƒ odahiá¹ƒ passaá¹ƒ, khurappÄ• nissa rÄ• jino.

tadÄ• haá¹ƒ sukhito mutto, mÄ• taraá¹ƒ daá¹-á¹-humÄ• gatoâ€™â€™ ti || ---

imÄ• tisso abhisambuddhagÄ• thÄ• honti.

tattha \Ne III 241/ __kosalassa niketane_ti kosalassa raÃ±Ã±o niketane vasanaá¹-á¹-hÄ• ne araÃ±Ã±asminti attho. __dÄ• yasmi_nti migÄ• naá¹ƒ vasanatthÄ• ya dinnauyyÄ• ne. __Ä• r saddhiá¹ƒ ekato katvÄ• \Be III 259/, Ä• ropetvÄ• ti attho. __sannayhÄ• _ti sannayhitvÄ• yo oá¸• á¸• esiá¹ƒ. __mÄ• taraá¹ƒ daá¹-á¹-humÄ• gato_ti desanÄ• sÄ«sametaá¹ƒ, raÃ±Ã±o dh sabbasattÄ• naá¹ƒ abhayatthÄ• ya suvaá¹‡á¹‡abheriá¹ƒ carÄ• petvÄ• mÄ• tÄ• pitaro daá¹-

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo mÄ• tuposakabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• mÄ• tÄ• pitaro mahÄ• rÄ• jaku sÄ• riputto, rÄ• jÄ• Ä• nando, nandiyamigarÄ• jÄ• pana ahameva ahosinti.

nandiyamigarÄ• jajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

avÄ• riyavaggo paá¹-hamo.

2. kharaputtavaggo

á¹• 03 [386] 1. kharaputtajÄ• takavaá¹‡á¹‡anÄ•

__saccaá¹ƒ_ \Ne III 242/ \Ee III 275/ __kirevamÄ• haá¹ƒsÅ«_ti idaá¹ƒ satthÄ• jetavane vih purÄ• á¹‡adutiyikÄ• palobhanaá¹ƒ Ä• rabbha kathesi. taÃ±hi bhikkhuá¹ƒ satthÄ• ``saccaá¹ ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, bhanteâ€™â€™ ti vutte ``kena ukkaá¹‡á vatvÄ• ``purÄ• á¹‡adutiyikÄ• yÄ• â€™â€™ ti vutte ``bhikkhu ayaá¹ƒ te itthÄ« anatthakÄ• ri imaá¹ƒ nissÄ• ya aggiá¹ƒ pavisitvÄ• maranto paá¹‡á¸• ite nissÄ• ya jÄ«vitaá¹ƒ labhÄ«â€™ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ senake nÄ• ma raÃ±Ã±e rajjaá¹ƒ kÄ• rente bodhisatto sakkatta senakassa raÃ±Ã±o ekena nÄ• garÄ• jena saddhiá¹ƒ mittabhÄ• vo hoti. so kira nÄ• garÄ• j nikkhamitvÄ• thale gocaraá¹ƒ gaá¹‡hanto carati. atha naá¹ƒ gÄ• madÄ• rakÄ• disvÄ• ``sa

leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi pahariá¹ƒsu. atha rÄ• jÄ• uyyÄ• naá¹ƒ kÄ«á¸·ituá¹ƒ gacchant
dÄ• rakÄ• karontÄ«â€™â€™ ti pucchitvÄ• ``ekaá¹ƒ sappaá¹ƒ paharantÄ«â€™â€™ ti sutv
palÄ• petha neâ€™â€™ ti palÄ• pesi. nÄ• garÄ• jÄ• jÄ«vitaá¹ƒ \Be III 260/ labhitvÄ• nÄ• g
bahÅ«ni ratanÄ• ni Ä• dÄ• ya aá¸• á¸• harattasamaye raÃ±Ã±o sayanagharaá¹ƒ pavisitvÄ•
``mahÄ• rÄ• ja, mayÄ• tumhe nissÄ• ya jÄ«vitaá¹ƒ laddhaâ€™â€™ nti raÃ±Ã±Ä• saddhiá
punappunaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ passati. so attano nÄ• gamÄ• á¹‡avikÄ• su ekaá¹ƒ k
nÄ• gamÄ• á¹‡avikaá¹ƒ rakkhaá¹‡atthÄ• ya raÃ±Ã±o santike á¹-hapetvÄ• ``yadÄ• etaá¹ƒ
mantaá¹ƒ parivatteyyÄ• sÄ«â€™â€™ ti tassa ekaá¹ƒ mantaá¹ƒ adÄ• si.

so ekadivasaá¹ƒ uyyÄ• naá¹ƒ gantvÄ• nÄ• gamÄ• á¹‡avikÄ• ya saddhiá¹ƒ pokkharaá¹‡iyaa
nÄ• gamÄ• á¹‡avikÄ• ekaá¹ƒ udakasappaá¹ƒ disvÄ• attabhÄ• vaá¹ƒ vijahitvÄ• tena saddh
paá¹-isevi. rÄ• jÄ• taá¹ƒ apassanto ``kahaá¹ƒ nu \Ee III 276/ kho gatÄ• â€™â€™ ti mantaá
anÄ• cÄ• raá¹ƒ karontiá¹ƒ disvÄ• veá¸·upesikÄ• ya pahari. sÄ• kujjhitvÄ• tato nÄ• gabhav
Ä• gatÄ• sÄ«â€™â€™ ti puá¹-á¹-hÄ• ``tumhÄ• kaá¹ƒ sahÄ• yo maá¹ƒ attano vacanaá¹ƒ ag
paharÄ«â€™â€™ ti pahÄ• raá¹ƒ dassesi. nÄ• garÄ• jÄ• tathato \Ne III 243/ ajÄ• nitvÄ• va
Ä• mantetvÄ• ``gacchatha, senakassa sayanagharaá¹ƒ pavisitvÄ• nÄ• savÄ• tena taá¹ƒ bh
viddhaá¹ƒsethÄ• â€™â€™ ti pesesi. te gantvÄ• raÃ±Ã±o sirisayane nipannakÄ• le gabbha
pavisanavelÄ• yameva rÄ• jÄ• deviá¹ƒ Ä• ha --- ``jÄ• nÄ• si nu kho bhadde, nÄ• gamÄ• á¹
gataá¹-á¹-hÄ• naâ€™â€™ nti? ``na jÄ• nÄ• mi, devÄ• â€™â€™ ti. ``ajja sÄ• amhÄ• kaá¹ƒ
kÄ«á¸·anakÄ• le attabhÄ• vaá¹ƒ vijahitvÄ• ekena udakasappena saddhiá¹ƒ anÄ• cÄ• raá¹ƒ
`evaá¹ƒ mÄ• karÄ«â€™ ti sikkhÄ• panatthÄ• ya veá¸·upesikÄ• ya pahariá¹ƒ, sÄ• `nÄ• gab
me aÃ±Ã±aá¹ƒ kiÃ±ci kathetvÄ• mettiá¹ƒ bhindeyyÄ• â€™ ti me bhayaá¹ƒ uppajjatÄ«â€™â
nÄ• gamÄ• á¹‡avakÄ• tatova nivattitvÄ• nÄ• gabhavanaá¹ƒ gantvÄ• nÄ• garÄ• jassa tam
saá¹ƒvegappatto hutvÄ• taá¹…khaá¹‡aÃ±Ã±eva raÃ±Ã±o sayanagharaá¹ƒ Ä• gantvÄ• tam
khamÄ• petvÄ• ``idaá¹ƒ me daá¹‡á¸• akammaâ€™â€™ nti sabbarutajÄ• nanaá¹ƒ nÄ• ma
mahÄ• rÄ• ja, anaggho manto, sace imaá¹ƒ mantaá¹ƒ aÃ±Ã±assa dadeyyÄ• si, datvÄ• va a
mareyyÄ• sÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. so tato paá
saddaá¹ƒ jÄ• nÄ• ti.

tassekadivasaá¹ƒ \Be III 261/ mahÄ• tale nisÄ«ditvÄ• madhuphÄ• á¹‡itehi khÄ• danÄ«yaá
madhubindu ca phÄ• á¹‡itabindu ca pÅ«vakhaá¹‡á¸• aÃ±ca bhÅ«miyaá¹ƒ pati. ekÄ• kipillik
mahÄ• tale madhucÄ• á¹-i bhinnÄ• , phÄ• á¹‡itasakaá¹-aá¹ƒ pÅ«vasakaá¹-aá¹ƒ \Ee III 277/
madhuphÄ• á¹‡itaÃ±ca pÅ«vaÃ±ca khÄ• dathÄ• â€™â€™ ti viravantÄ« vicarati. atha rÄ• jÄ
raÃ±Ã±o samÄ«pe á¹-hitÄ• devÄ« ``kiá¹ƒ nu kho disvÄ• rÄ• jÄ• hasÄ«â€™â€™ ti cintesi.
khÄ• ditvÄ• nhatvÄ• pallaá¹…ke nisinne ekaá¹ƒ makkhikaá¹ƒ sÄ• miko ``ehi bhadde, kilesa
ti Ä• ha. atha naá¹ƒ sÄ• ``adhivÄ• sehi tÄ• va sÄ• mi, idÄ• ni raÃ±Ã±o gandhe Ä• harissan
pÄ• damÅ«le gandhacuá¹‡á¹‡aá¹ƒ patissati, ahaá¹ƒ tattha vaá¹-á¹-etvÄ• sugandhÄ• bhavi
piá¹-á¹-hiyaá¹ƒ nipajjitvÄ• ramissÄ• mÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• tampi saddaá¹ƒ sutvÄ•

kho disvÄ• hasÄ«â€™â€™ ti puna cintesi. puna raÃ±Ã±o sÄ• yamÄ• saá¹ƒ bhuÃ±jantassa
bhÅ«miyaá¹ƒ pati. kipillikÄ• ``rÄ• jakule bhattasakaá¹-aá¹ƒ bhaggaá¹ƒ, bhattaá¹ƒ bhuÃ±jath
taá¹ƒ sutvÄ• rÄ• jÄ• punapi hasi. devÄ« suvaá¹‡á¹‡akaá¹-acchuá¹ƒ gahetvÄ• rÄ• jÄ• naá
kho disvÄ• rÄ• jÄ• hasatÄ«â€™â€™ ti vitakkesi.

sÄ• raÃ±Ã±Ä• saddhiá¹ƒ sayanaá¹ƒ Ä• ruyha nipajjanakÄ• le ``kiá¹ƒkÄ• raá¹‡Ä• deva, ha
``kiá¹ƒ te mama hasitakÄ• raá¹‡enÄ• â€™â€™ ti vatvÄ• punappunaá¹ƒ nibaddho kathesi. a
jÄ• nanamantaá¹ƒ mayhaá¹ƒ dethÄ• â€™â€™ ti vatvÄ• ``na sakkÄ• dÄ• tuâ€™â€™ nti pa
nibandhi \Ne III 244/. rÄ• jÄ• ``sacÄ• haá¹ƒ imaá¹ƒ mantaá¹ƒ tuyhaá¹ƒ dassÄ• mi, marissÄ
``marantopi mayhaá¹ƒ dehi, devÄ• â€™â€™ ti. rÄ• jÄ• mÄ• tugÄ• mavasiko hutvÄ• ``sÄ•
``imissÄ• mantaá¹ƒ datvÄ• aggiá¹ƒ pavisissÄ• mÄ«â€™â€™ ti rathena uyyÄ• naá¹ƒ pÄ• y

tasmiá¹ƒ khaá¹‡e sakko lokaá¹ƒ olokento imaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• ``ayaá¹ƒ bÄ• larÄ•
nissÄ• ya `aggiá¹ƒ pavisissÄ• mÄ«â€™ ti gacchati, jÄ«vitamassa dassÄ• mÄ«â€™â€™ ti s
Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ Ä• gantvÄ• taá¹ƒ ajikaá¹ƒ \Ee III 278/ katvÄ• attanÄ• ajo hutv
passatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya raÃ±Ã±o rathassa purato ahosi. taá¹ƒ rÄ• jÄ• ceva ra
passanti, aÃ±Ã±o koci na passati. ajo kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ rathapurato ajikÄ•
dhammaá¹ƒ paá¹-isevanto viya \Be III 262/ ahosi. tameko rathe yuttasindhavo disvÄ• ``sam
pubbe `ajÄ• kira bÄ• lÄ• ahirikÄ• â€™ ti assumha, na ca taá¹ƒ passimha, tvaá¹ƒ pana rahe
paá¹-icchannaá¹-á¹-hÄ• ne kattabbaá¹ƒ anÄ• cÄ• raá¹ƒ amhÄ• kaá¹ƒ ettakÄ• naá¹ƒ passan
lajjasi, taá¹ƒ no pubbe sutaá¹ƒ iminÄ• diá¹-á¹-hena sametÄ«â€™â€™ ti vatvÄ• paá¹-hama

77__._ á¹• 21 ``saccaá¹ƒ kirevamÄ• haá¹ƒsu, vastaá¹ƒ bÄ• loti paá¹‡á¸• itÄ• .

passa bÄ• lo rahokammaá¹ƒ, Ä• vikubbaá¹ƒ na bujjhatÄ«â€™â€™ ti ||

tattha __vasta_nti ajaá¹ƒ. __paá¹‡á¸• itÄ• _ti Ã±Ä• á¹‡asampannÄ• taá¹ƒ bÄ• loti vadanti, s
__passÄ• _ti Ä• lapanaá¹ƒ, passathÄ• hi attho. __na bujjhatÄ«_ti evaá¹ƒ kÄ• tuá¹ƒ ayuttant

taá¹ƒ sutvÄ• ajo dve gÄ• thÄ• abhÄ• si ---

78__._ á¹• 21 ``tvaá¹ƒ khopi samma bÄ• losi, kharaputta vijÄ• nahi.

rajjuyÄ• hi parikkhitto, vaá¹…koá¹-á¹-ho ohitomukho ||

79__._ á¹• 21 ``aparampi samma te bÄ• lyaá¹ƒ, yo mutto na palÄ• yasi.

so ca bÄ• lataro samma, yaá¹ƒ tvaá¹ƒ vahati senakaâ€™â€™ nti ||

tattha __tvaá¹ƒ khopi sammÄ• _ti samma sindhava mayÄ• pi kho tvaá¹ƒ bÄ• lataro. __khar
gadrabhassa jÄ• tako, tena taá¹ƒ evamÄ• ha. __vijÄ• nahÄ«_ti ahameva bÄ• loti evaá¹ƒ jÄ•
\Ne III 245/ yugena saddhiá¹ƒ gÄ«vÄ• ya parikkhitto. __vaá¹…koá¹-á¹-ho_ti vaá¹…kaoá¹-á¹-
mukhabandhanena pihitamukho. __yo mutto na palÄ• yasÄ«_ti yo tvaá¹ƒ rathato mutto sam
palÄ• yitvÄ• araÃ±Ã±aá¹ƒ na pavisasi, taá¹ƒ te apalÄ• yanaá¹ƒ aparampi bÄ• lyaá¹ƒ \Ee III
bÄ• lataro_ti yaá¹ƒ tvaá¹ƒ senakaá¹ƒ vahasi, so senako tayÄ• pi bÄ• lataro.

rÄ• jÄ• tesaá¹ƒ ubhinnampi kathaá¹ƒ jÄ• nÄ• ti, tasmÄ• taá¹ƒ suá¹‡anto saá¹‡ikaá¹ƒ ratha
tassa kathaá¹ƒ sutvÄ• puna catutthaá¹ƒ gÄ• thamÄ• ha ---

80__._ á¹• 21 ``yaá¹ƒ nu samma ahaá¹ƒ bÄ• lo, ajarÄ• ja vijÄ• nahi.

atha kena senako bÄ• lo, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha \Be III 263/ __ya_nti karaá¹‡atthe paccattavacanaá¹ƒ. __nÅ«_ti anussavatthe nipÄ• t
hoti --- samma ajarÄ• ja, yena tÄ• va tiracchÄ• nagatattena kÄ• raá¹‡ena ahaá¹ƒ bÄ• lo, taá
jÄ• nÄ• hi, sakkÄ• etaá¹ƒ tayÄ• Ã±Ä• tuá¹ƒ, ahaÃ±hi tiracchÄ• nagatattÄ• va bÄ• lo, tasm
kharaputtÄ• tiÄ• dÄ«ni vadanto suá¹-á¹-hu vadasi, ayaá¹ƒ pana senako rÄ• jÄ• kena kÄ• ra
kÄ• raá¹‡aá¹ƒ pucchito akkhÄ• hÄ«ti.

taá¹ƒ sutvÄ• ajo Ä• cikkhanto paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

81__._ á¹• 21 ``uttamatthaá¹ƒ labhitvÄ• na, bhariyÄ• ya yo padassati.

tena jahissatattÄ• naá¹ƒ, sÄ• cevassa na hessatÄ«â€™â€™ ti ||

tattha __uttamattha_nti sabbarutajÄ• nanamantaá¹ƒ. __tenÄ• _ti tassÄ• mantappadÄ• nas
taá¹ƒ datvÄ• aggiá¹ƒ pavisanto attÄ• naÃ±ca jahissati, sÄ• cassa bhariyÄ• na bhavissati,
bÄ• lataro, yo laddhaá¹ƒ yasaá¹ƒ rakkhituá¹ƒ na sakkotÄ«ti.

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• ``ajarÄ• ja, amhÄ• kaá¹ƒ sotthiá¹ƒ karontopi tvaÃ±Ã±eva
no kattabbayuttakaâ€™â€™ nti Ä• ha. atha naá¹ƒ ajarÄ• jÄ• ``mahÄ• rÄ• ja, imesaá¹ƒ satt
piyataro nÄ• ma natthi, ekaá¹ƒ piyabhaá¹‡á¸• aá¹ƒ nissÄ• ya \Ee III 280/ attÄ• naá¹ƒ nÄ• se
pahÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

82__._ á¹• 21 ``na \Ne III 246/ ve piyammeti janinda tÄ• diso, attaá¹ƒ niraá¹ƒkatvÄ• piyÄ• n

attÄ• va seyyo paramÄ• ca seyyo, labbhÄ• piyÄ• ocitatthena pacchÄ• â€™â€™ ti ||

tattha __piyamme_ti piyaá¹ƒ me, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- janinda, t
yasamahatte á¹-hito puggalo ekaá¹ƒ piyabhaá¹‡á¸• aá¹ƒ nissÄ• ya ``idaá¹ƒ piyaá¹ƒ meâ€™
niraá¹ƒkatvÄ• attÄ• naá¹ƒ chaá¸• á¸• etvÄ• tÄ• ni piyÄ• ni na sevateva. kiá¹ƒkÄ• raá¹‡Ä• ?
seyyo_ti, yasmÄ• sataguá¹‡ena sahassaguá¹‡ena attÄ• va seyyo varo \Be III 264/ uttamo,
paramÄ• uttamÄ• pi aÃ±Ã±asmÄ• piyabhaá¹‡á¸• Ä• ti attho. ettha hi ca-kÄ• ro pi-kÄ• ratth
__labbhÄ• piyÄ• ocitatthena pacchÄ• _ti ocitatthena vaá¸• á¸• hitatthena yasasampannena
nÄ• ma sakkÄ• laddhuá¹ƒ, na tassÄ• kÄ• raá¹‡Ä• attÄ• nÄ• setabboti.

evaá¹ƒ mahÄ• satto raÃ±Ã±o ovÄ• daá¹ƒ adÄ• si. rÄ• jÄ• tussitvÄ• ``ajarÄ• ja, kuto Ä• ga
sakko ahaá¹ƒ, mahÄ• rÄ• ja, tava anukampÄ• ya taá¹ƒ maraá¹‡Ä• mocetuá¹ƒ Ä• gatomhÄ
``mantaá¹ƒ dassÄ• mÄ«â€™â€™ ti avacaá¹ƒ, idÄ• ni ``kiá¹ƒ karomÄ«â€™â€™ ti? ``mahÄ•
vinÄ• sena kiccaá¹ƒ natthi, `sippassa upacÄ• roâ€™ ti vatvÄ• etaá¹ƒ katipaye pahÄ• re pal
upÄ• yena na gaá¹‡hissatÄ«â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. mal
datvÄ• sakaá¹-á¹-hÄ• nameva gato. rÄ• jÄ• uyyÄ• naá¹ƒ gantvÄ• deviá¹ƒ pakkosÄ• petvÄ
mantaâ€™â€™ nti? ``Ä• ma, devÄ• â€™â€™ ti. ``tena hi upacÄ• raá¹ƒ karomÄ«â€™â€™
``piá¹-á¹-hiyaá¹ƒ pahÄ• rasate \Ee III 281/ pavattamÄ• ne saddaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ
mantalobhena ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. rÄ• jÄ• coraghÄ• take pakkosÄ• petvÄ
passesu paharÄ• pesi. sÄ• dve tayo pahÄ• re adhivÄ• setvÄ• tato paraá¹ƒ ``na me manter
naá¹ƒ rÄ• jÄ• ``tvaá¹ƒ maá¹ƒ mÄ• retvÄ• mantaá¹ƒ gaá¹‡hitukÄ• mÄ• sÄ«â€™â€™ ti piá¹
kÄ• retvÄ• vissajjÄ• pesi. sÄ• tato paá¹-á¹-hÄ• ya puna kathetuá¹ƒ nÄ• sakkhi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• rÄ• jÄ• ukkaá¹‡á¹-hitabhikkhu
purÄ• á¹‡adutiyikÄ• , asso sÄ• riputto, sakko pana ahameva ahosinti.

kharaputtajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [387] 2. sÅ«cijÄ• takavaá¹‡á¹‡anÄ•

__akakkasaá¹ƒ_ \Ne III 247/ \Be III 265/ __apharusa_nti idaá¹ƒ satthÄ• jetavane viharanto
Ä• rabbha kathesi. vatthu __mahÄ• umaá¹…gajÄ• take_ (J II 22.590 Ä• dayo) Ä• vi bhaviss
bhikkhÅ« Ä• mantetvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ• gato paÃ±Ã±avÄ• upÄ
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he kam
vayappatto pariyodÄ• tasippo ahosi. mÄ• tÄ• pitaro panassa daliddÄ• , tesaá¹ƒ gÄ• mato a

sahassakuá¹-iko kammÄ• ragÄ• mo. tattha kammÄ• rasahassajeá¹-á¹-hako kammÄ• ro rÄ•
tassekÄ• dhÄ«tÄ• ahosi uttamarÅ«padharÄ• devaccharÄ• paá¹-ibhÄ• gÄ• janapadakalyÄ
samannÄ• gatÄ• . sÄ• mantagÄ• mesu manussÄ• vÄ• sipharasuphÄ• lapÄ• canÄ• dikÄ• r
yebhuyyena taá¹ƒ kumÄ• rikaá¹ƒ passanti, te attano attano gÄ• maá¹ƒ gantvÄ• nisinnaá¹-á
rÅ«paá¹ƒ \Ee III 282/ vaá¹‡á¹‡enti. bodhisatto taá¹ƒ sutvÄ• savanasaá¹ƒsaggena bajjhitvÄ•
``pÄ• daparicÄ• rikaá¹ƒ naá¹ƒ karissÄ• mÄ«â€™â€™ ti uttamajÄ• tikaá¹ƒ ayaá¹ƒ gahetvÄ•
sÅ«ciá¹ƒ katvÄ• pÄ• se vijjhitvÄ• udake uppilÄ• petvÄ• aparampi tathÄ• rÅ«pameva tassÄ
vijjhi. iminÄ• niyÄ• mena tassÄ• satta kosake akÄ• si, ``kathaá¹ƒ akÄ• sÄ«â€™â€™ ti na v
bodhisattÄ• naÃ±hi Ã±Ä• á¹‡amahantatÄ• ya karaá¹‡aá¹ƒ samijjhatiyeva. so taá¹ƒ sÅ«ciá¹ƒ
ovaá¹-á¹-ikÄ• ya katvÄ• taá¹ƒ gÄ• maá¹ƒ gantvÄ• kammÄ• rajeá¹-á¹-hakassa vasanavÄ«th
gantvÄ• dvÄ• re á¹-hatvÄ• ``ko mama hatthato evarÅ«paá¹ƒ nÄ• ma sÅ«ciá¹ƒ mÅ«lena kia
sÅ«ciá¹ƒ vaá¹‡á¹‡ento jeá¹-á¹-hakakammÄ• rassa gharadvÄ• rasamÄ«pe á¹-hatvÄ• paá¹-h

83__._ á¹• 21 ``akakkasaá¹ƒ apharusaá¹ƒ, kharadhotaá¹ƒ supÄ• siyaá¹ƒ.

sukhumaá¹ƒ tikhiá¹‡aggaÃ±ca, ko sÅ«ciá¹ƒ ketumicchatÄ«â€™â€™ ti ||

tassattho --- mama paá¹-alassa vÄ• tilakassa vÄ• odhino vÄ• abhÄ• vena __akakkasaá¹ƒ
__apharusaá¹ƒ, _ kharena pÄ• sÄ• á¹‡ena dhotattÄ• __kharadhotaá¹ƒ, _ sundarena suvido
samannÄ• gatattÄ• __supÄ• siyaá¹ƒ_ \Be III 266/, saá¹‡hatÄ• ya __sukhumaá¹ƒ, _ aggass
__tikhiá¹‡aggaá¹ƒ_ sÅ«ciá¹ƒ mama hatthato mÅ«laá¹ƒ datvÄ• ko kiá¹‡ituá¹ƒ icchatÄ«ti.

evaÃ±ca \Ne III 248/ pana vatvÄ• punapi taá¹ƒ vaá¹‡á¹‡ento dutiyaá¹ƒ gÄ• thamÄ• ha ---

84__._ á¹• 21 ``sumajjaÃ±ca supÄ• saÃ±ca, anupubbaá¹ƒ suvaá¹-á¹-itaá¹ƒ.

ghanaghÄ• timaá¹ƒ paá¹-ithaddhaá¹ƒ, ko sÅ«ciá¹ƒ ketumicchatÄ«â€™â€™ ti ||

tattha __sumajjaÃ±cÄ• _ti kuruvindakacuá¹‡á¹‡ena suá¹-á¹-hu majjitaá¹ƒ. __supÄ• saÃ±cÄ
pÄ• savedhakena viddhattÄ• sundarapÄ• saá¹ƒ. __ghanaghÄ• tima_nti yÄ• ghÄ• tiyamÄ•
ayaá¹ƒ ``ghanaghÄ• timÄ• â€™â€™ ti vuccati, tÄ• disinti attho. __paá¹-ithaddha_nti thaddh

tasmiá¹ƒ \Ee III 283/ khaá¹‡e sÄ• kumÄ• rikÄ• bhuttapÄ• tarÄ• saá¹ƒ pitaraá¹ƒ darathapa
cÅ«á¸·asayane nipannaá¹ƒ tÄ• lavaá¹‡á¹-ena bÄ«jayamÄ• nÄ• bodhisattassa madhurasad
allamaá¹ƒsapiá¹‡á¸• ena hadaye pahaá¹-Ä• viya ghaá¹-asahassena nibbÄ• pitadarathÄ• v
atimadhurena saddena kammÄ• rÄ• naá¹ƒ vasanagÄ• me sÅ«ciá¹ƒ vikkiá¹‡Ä• ti, kena nu k
naâ€™â€™ nti tÄ• lavaá¹‡á¹-aá¹ƒ á¹-hapetvÄ• gehÄ• nikkhamma bahiÄ• á¸·indake á¹-hat
bodhisattÄ• naÃ±hi patthitaá¹ƒ nÄ• ma samijjhati, so hi tassÄ• yevatthÄ• ya taá¹ƒ gÄ• maá¹

saddhiá¹ƒ kathentÄ« ``mÄ• á¹‡ava, sakalaraá¹-á¹-havÄ• sino sÅ«ciÄ• dÄ«naá¹ƒ atthÄ• ya i
tvaá¹ƒ bÄ• latÄ• ya kammÄ• ragÄ• me sÅ«ciá¹ƒ vikkiá¹‡ituá¹ƒ icchasi, sacepi divasaá¹ƒ sÅ
bhÄ• sissasi, na te koci hatthato sÅ«ciá¹ƒ gaá¹‡hissati, sace tvaá¹ƒ mÅ«laá¹ƒ laddhuá¹ƒ icc
gÄ• maá¹ƒ yÄ• hÄ«â€™â€™ ti vatvÄ• dve gÄ• thÄ• abhÄ• si ---

84__._ á¹• 21 ``itodÄ• ni patÄ• yanti, sÅ«ciyo baá¸·isÄ• ni ca.

koyaá¹ƒ kammÄ• ragÄ• masmiá¹ƒ, sÅ«ciá¹ƒ vikketumicchati ||

85__._ á¹• 21 ``ito satthÄ• ni gacchanti, kammantÄ• vividhÄ• puthÅ«.

koyaá¹ƒ kammÄ• ragÄ• masmiá¹ƒ, sÅ«ciá¹ƒ vikketumicchatÄ«â€™â€™ ti ||

tattha __itodÄ• nÄ«_ti imasmiá¹ƒ raá¹-á¹-he idÄ• ni sÅ«ciyo ca baá¸·isÄ• ni ca aÃ±Ã±Ä• ni
imamhÄ• kammÄ• ragÄ• mÄ• patÄ• yanti nikkhamanti, taá¹ƒ taá¹ƒ disaá¹ƒ pattharantÄ• n
evaá¹ƒ sante ko ayaá¹ƒ imasmiá¹ƒ kammÄ• ragÄ• me \Be III 267/ sÅ«ciá¹ƒ vikkiá¹‡ituá¹ƒ ic
bÄ• rÄ• á¹‡asiá¹ƒ \Ne III 249/ gacchantÄ• ni nÄ• nappakÄ• rÄ• ni satthÄ• ni itova gacchant
nÄ• nappakÄ• rÄ• bahÅ« kammantÄ• pi sakalaraá¹-á¹-havÄ• sÄ«naá¹ƒ ito gahitaupakaraá

bodhisatto tassÄ• vacanaá¹ƒ sutvÄ• ``bhadde, tvaá¹ƒ ajÄ• nantÄ« aÃ±Ã±Ä• á¹‡ena evaá
dve gÄ• thÄ• abhÄ• si ---

86__._ á¹• 21 ``sÅ«ciá¹ƒ \Ee III 284/ kammÄ• ragÄ• masmiá¹ƒ, vikketabbÄ• pajÄ• natÄ• .

Ä• cariyÄ• va jÄ• nanti, kammaá¹ƒ sukatadukkaá¹-aá¹ƒ ||

87__._ á¹• 21 ``imaÃ±ce te pitÄ• bhadde, sÅ«ciá¹ƒ jaÃ±Ã±Ä• mayÄ• kataá¹ƒ.

tayÄ• ca maá¹ƒ nimanteyya, yaÃ±catthaÃ±Ã±aá¹ƒ ghare dhanaâ€™â€™ nti ||

tattha __sÅ«ci_nti vibhattivipallÄ• so kato. idaá¹ƒ vuttaá¹ƒ hoti --- sÅ«ci nÄ• ma pajÄ• natÄ
purisena kammÄ• ragÄ• masmiá¹ƒyeva vikketabbÄ• . kiá¹ƒkÄ• raá¹‡Ä• ? __Ä• cariyÄ• va j
sukatadukkaá¹-a_nti, tassa tassa sippassa Ä• cariyÄ• va tasmiá¹ƒ tasmiá¹ƒ sippe sukatadu
jÄ• nanti, svÄ• haá¹ƒ kammÄ• rakammaá¹ƒ ajÄ• nantÄ• naá¹ƒ gahapatikÄ• naá¹ƒ gÄ• maá
sukatadukkaá¹-abhÄ• vaá¹ƒ kathaá¹ƒ jÄ• nÄ• pessÄ• mi, imasmiá¹ƒ pana gÄ• me mama ba
bodhisatto imÄ• ya gÄ• thÄ• ya attano balaá¹ƒ vaá¹‡á¹‡esi.

__tayÄ• ca maá¹ƒ nimanteyyÄ• _ti bhadde sace tava pitÄ• imaá¹ƒ mayÄ• kataá¹ƒ sÅ«ciá

evaá¹ƒ vÄ• katÄ• â€™â€™ ti jÄ• neyya, ``imaá¹ƒ me dhÄ«taraá¹ƒ tava pÄ• daparicÄ• rikaâ
naâ€™â€™ nti evaá¹ƒ tayÄ• ca maá¹ƒ nimanteyya. __yaÃ±catthaÃ±Ã±aá¹ƒ ghare dhana_
saviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• aviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• ghare dhanaá¹ƒ atthi, tena maá¹ƒ ni
``yaÃ±cassaÃ±Ã±aâ€™â€™ ntipi pÄ• á¹-ho, yaÃ±ca assa ghare aÃ±Ã±aá¹ƒ dhanaá¹ƒ atthÄ

kammÄ• rajeá¹-á¹-hako sabbaá¹ƒ tesaá¹ƒ kathaá¹ƒ sutvÄ• ``ammÄ• â€™â€™ ti dhÄ«taraâ
saddhiá¹ƒ sallapasÄ«â€™â€™ ti pucchi. tÄ• ta, eko puriso sÅ«ciá¹ƒ vikkiá¹‡Ä• ti, tena sadd
``tena hi pakkosÄ• hi naâ€™â€™ nti. sÄ• gantvÄ• pakkosi. bodhisatto gehaá¹ƒ pavisitvÄ•
vanditvÄ• ekamantaá¹ƒ \Be III 268/ aá¹-á¹-hÄ• si. atha naá¹ƒ so ``kataragÄ• mavÄ• sikosÄ«
``ahaá¹ƒ asukagÄ• mavÄ• sikomhi asukakammÄ• rassa puttoâ€™â€™ ti. ``kasmÄ• idhÄ•
``sÅ«civikkayatthÄ• yÄ• â€™â€™ ti \Ne III 250/. ``Ä• hara, sÅ«ciá¹ƒ te passÄ• mÄ• â€™â€
bodhisatto attano guá¹‡aá¹ƒ sabbesaá¹ƒ majjhe pakÄ• setukÄ• mo ``nanu ekakÄ• naá¹ƒ olo
oloketuá¹ƒ varataraâ€™â€™ nti Ä• ha. so ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti sabbe kammÄ• re
parivuto ``Ä• hara, tÄ• ta, mayaá¹ƒ passÄ• ma te sÅ«ciâ€™â€™ nti Ä• ha. ``Ä• cariya, ekaâ
udakapÅ«raÃ±ca kaá¹ƒsathÄ• laá¹ƒ Ä• harÄ• pethÄ• â€™â€™ ti. so Ä• harÄ• pesi. bodhisa
sÅ«cinÄ• á¸·ikaá¹ƒ nÄ«haritvÄ• adÄ• si. kammÄ• rajeá¹-á¹-hako tato sÅ«ciá¹ƒ nÄ«haritvÄ•
sÅ«cÄ«â€™â€™ ti pucchi. ``nÄ• yaá¹ƒ sÅ«ci, kosako esoâ€™â€™ ti. so upadhÄ• rento nev
addasa. bodhisatto Ä• harÄ• petvÄ• nakhena kosakaá¹ƒ apanetvÄ• ``ayaá¹ƒ sÅ«ci, ayaá¹
mahÄ• janassa dassetvÄ• sÅ«ciá¹ƒ Ä• cariyassa hatthe, kosakaá¹ƒ pÄ• damÅ«le á¹-hapes
sÅ«cÄ«â€™â€™ ti vutto ``ayampi sÅ«cikosakoyevÄ• â€™â€™ ti vatvÄ• nakhena paharan
sÅ«cikosake kammÄ• rajeá¹-á¹-hakassa pÄ• damÅ«le á¹-hapetvÄ• ``ayaá¹ƒ sÅ«cÄ«â€™â€
kammÄ• rasahassÄ• ni aá¹…guliyo phoá¹-esuá¹ƒ, celukkhepÄ• pavattiá¹ƒsu.

atha naá¹ƒ kammÄ• rajeá¹-á¹-hako ``tÄ• ta, imÄ• ya sÅ«ciyÄ• kiá¹ƒ balaâ€™â€™ nti pucc
purisena adhikaraá¹‡iá¹ƒ ukkhipÄ• petvÄ• adhikaraá¹‡iyÄ• heá¹-á¹-hÄ• udakapÄ• tiá¹ƒ á¹
adhikaraá¹‡iyÄ• majjhe imaá¹ƒ sÅ«ciá¹ƒ paharathÄ• â€™â€™ ti. so tathÄ• kÄ• retvÄ• ad
sÅ«ciá¹ƒ aggena pahari. sÄ• adhikaraá¹‡iá¹ƒ vinivijjhitvÄ• udakapiá¹-á¹-he kesaggamattan
vÄ• ahutvÄ• tiriyaá¹ƒ patiá¹-á¹-hÄ• si. sabbe kammÄ• rÄ• ``amhehi ettakaá¹ƒ kÄ• laá¹ƒ `k
hontÄ«â€™ ti sutivasenapi na sutapubbaâ€™â€™ nti aá¹…guliyo phoá¹-etvÄ• celukkhepas
\Ee III 286/. kammÄ• rajeá¹-á¹-hako dhÄ«taraá¹ƒ pakkositvÄ• tasmiÃ±Ã±eva parisamajjhe
tuyhameva anucchavikÄ• â€™â€™ ti udakaá¹ƒ pÄ• tetvÄ• adÄ• si. so aparabhÄ• ge kamm
tasmiá¹ƒ gÄ• me kammÄ• rajeá¹-á¹-hako ahosi.

satthÄ• \Be III 269/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
kammÄ• rajeá¹-á¹-hakassa dhÄ«tÄ• rÄ• hulamÄ• tÄ• ahosi, paá¹‡á¸• itakammÄ• raputto p

sÅ«cijÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [388] 3. tuá¹‡á¸• ilajÄ• takavaá¹‡á¹‡anÄ•

__navachannake_ti \Ne III 251/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ maraá¹‡abhÄ«ru
Ä• rabbha kathesi. so kira sÄ• vatthivÄ• sÄ« kulaputto buddhasÄ• sane pabbajitvÄ• maraá
appamattakampi sÄ• khÄ• calanaá¹ƒ daá¹‡á¸• akapatanaá¹ƒ sakuá¹‡acatuppadasaddaá¹ƒ
tathÄ• rÅ«paá¹ƒ sutvÄ• maraá¹‡abhayatajjito hutvÄ• kucchiyaá¹ƒ viddhasaso viya kampan
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asuko kira bhikkhu mara
saddaá¹ƒ sutvÄ• vikampamÄ• no palÄ• yati, imesaÃ±ca sattÄ• naá¹ƒ maraá¹‡ameva dhuv
nanu tadeva yoniso manasi kÄ• tabbaâ€™â€™ nti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte taá¹ƒ bhikkhuá¹ƒ
tvaá¹ƒ bhikkhu maraá¹‡abhÄ«rukoâ€™â€™ ti vatvÄ• ``Ä• ma, bhanteâ€™â€™ ti tena paá
idÄ• neva, pubbepesa maraá¹‡abhÄ«rukoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sÅ«kariyÄ• kucchim
gaá¹‡hi. sÅ«karÄ« pariá¹‡atagabbhÄ• dve putte vijÄ• yi. sÄ• ekadivasaá¹ƒ te gahetvÄ• ek
nipajji. athekÄ• bÄ• rÄ• á¹‡asidvÄ• ragÄ• mavÄ• sinÄ« mahallikÄ• kappÄ• sakhettato pac
Ä• dÄ• ya \Ee III 287/ yaá¹-á¹-hiyÄ• bhÅ«miá¹ƒ Ä• koá¹-entÄ« Ä• gacchi. sÅ«karÄ« taá¹ƒ s
maraá¹‡abhayena puttake chaá¸• á¸• etvÄ• palÄ• yi. mahallikÄ• sÅ«karapotake disvÄ• pu
paá¹-ilabhitvÄ• pacchiyaá¹ƒ pakkhipitvÄ• gharaá¹ƒ netvÄ• jeá¹-á¹-hakassa mahÄ• tuá¹‡á¸
cÅ«á¸·atuá¹‡á¸• iloti nÄ• maá¹ƒ karitvÄ• te puttake viya posesi. te aparabhÄ• ge vaá¸• á¸•
\Be III 270/ ahesuá¹ƒ. mahallikÄ• ``ime no mÅ«lena dehÄ«â€™â€™ ti vuccamÄ• nÄ• pi ``p
kassaci na deti. athekasmiá¹ƒ chaá¹‡akÄ• le dhuttÄ• suraá¹ƒ pivantÄ• maá¹ƒse khÄ«á¹‡e
labhissÄ• mÄ• â€™â€™ ti vÄ«maá¹ƒsantÄ• mahallikÄ• ya gehe sÅ«karÄ• naá¹ƒ atthibhÄ•
tattha gantvÄ• ``amma, mÅ«laá¹ƒ gahetvÄ• ekaá¹ƒ no sÅ«karaá¹ƒ dehÄ«â€™â€™ ti Ä• h
puttÄ• me ete, puttaá¹ƒ nÄ• ma maá¹ƒsaá¹ƒ khÄ• danatthÄ• ya kiá¹‡antÄ• naá¹ƒ dadantÄ•
paá¹-ikkhipi. dhuttÄ• ``amma, manussÄ• naá¹ƒ sÅ«karÄ• nÄ• ma puttÄ• na honti, dehi no
yÄ• cantÄ• pi alabhitvÄ• mahallikaá¹ƒ suraá¹ƒ pÄ• yetvÄ• mattakÄ• le ``amma, sÅ«karehi
gahetvÄ• paribbayaá¹ƒ karohÄ«â€™â€™ ti tassÄ• hatthe kahÄ• paá¹‡e á¹-hapayiá¹ƒsu.

sÄ• kahÄ• paá¹‡e gahetvÄ• ``tÄ• tÄ• , mahÄ• tuá¹‡á¸• ilaá¹ƒ dÄ• tuá¹ƒ na sakkomi. cÅ«á
gaá¹‡hathÄ• â€™â€™ ti \Ne III 252/ Ä• ha. ``kahaá¹ƒ soâ€™â€™ ti? ``ayaá¹ƒ etasmiá¹ƒ ga
dehÄ«â€™â€™ ti. ``Ä• hÄ• raá¹ƒ na passÄ• mÄ«â€™â€™ ti. dhuttÄ• mÅ«lena ekaá¹ƒ bha
mahallikÄ• taá¹ƒ gahetvÄ• dvÄ• re á¹-hapitaá¹ƒ sÅ«karadoá¹‡iá¹ƒ pÅ«retvÄ• doá¹‡isamÄ
tiá¹ƒsamattÄ• pi dhuttÄ• pÄ• sahatthÄ• tattheva aá¹-á¹-haá¹ƒsu. mahallikÄ• ``tÄ• ta, cÅ«á
ehÄ«â€™â€™ ti tassa saddamakÄ• si. taá¹ƒ sutvÄ• \Ee III 288/ mahÄ• tuá¹‡á¸• ilo ``ettaka
mÄ• tarÄ• cÅ«á¸·atuá¹‡á¸• ilassa saddo na dinnapubbo, maá¹ƒyeva paá¹-hamaá¹ƒ saddÄ•
amhÄ• kaá¹ƒ bhayaá¹ƒ uppannaá¹ƒ bhavissatÄ«â€™â€™ ti aÃ±Ã±Ä• si. so kaniá¹-á¹-haá¹ƒ
mÄ• tÄ• taá¹ƒ pakkosati, gaccha tÄ• va jÄ• nÄ• hÄ«â€™â€™ ti. so gacchÄ• nikkhamitvÄ•

á¹-hitabhÄ• vaá¹ƒ disvÄ• ``ajja me maraá¹‡aá¹ƒ uppannaâ€™â€™ nti maraá¹‡abhayatajjito
bhÄ• tu santikaá¹ƒ Ä• gantvÄ• thambhituá¹ƒ nÄ• sakkhi, kampamÄ• no paribbhami. mahÄ•
``tÄ• ta, tvaá¹ƒ ajja pana pavedhasi paribbhamasi, pavisanaá¹-á¹-hÄ• naá¹ƒ olokesi, kiá¹ƒ n
karosÄ«â€™â€™ ti pucchi. so attanÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒ kathento paá¹-hamaá¹ƒ gÄ•

88__._ á¹• 21 ``navachannakedÄ• ni diyyati, puá¹‡á¹‡Ä• yaá¹ƒ doá¹‡i suvÄ• minÄ« á¹-hitÄ•

bahuke jane pÄ• sapÄ• á¹‡ike, no ca kho me paá¹-ibhÄ• ti bhuÃ±jituâ€™â€™ nti ||

tattha \Be III 271/ __navachannakedÄ• ni diyyatÄ«_ti bhÄ• tika, pubbe amhÄ• kaá¹ƒ kuá¹‡a
jhÄ• mabhattaá¹ƒ vÄ• diyyati, ajja pana navachannakaá¹ƒ navÄ• kÄ• raá¹ƒ dÄ• naá¹ƒ diyya
doá¹‡Ä«_ti ayaá¹ƒ amhÄ• kaá¹ƒ bhattadoá¹‡i suddhabhattassa puá¹‡á¹‡Ä• . __suvÄ• minÄ
tassÄ• santike á¹-hitÄ• . __bahuke jane_ti na kevalaÃ±ca ayyÄ• va, aÃ±Ã±opi bahuko jano
__no ca kho me paá¹-ibhÄ• tÄ«_ti ayaá¹ƒ evaá¹ƒ etesaá¹ƒ á¹-hitabhÄ• vopi idaá¹ƒ bhattaá¹
na paá¹-ibhÄ• ti, na ruccatÄ«ti attho.

taá¹ƒ sutvÄ• mahÄ• satto ``tÄ• ta cÅ«á¸·atuá¹‡á¸• ila, mama kira mÄ• tÄ• ettheva sÅ«kar
yadatthaá¹ƒ poseti, svÄ• ssÄ• attho \Ee III 289/ ajja matthakaá¹ƒ patto, tvaá¹ƒ mÄ• cintayÄ
madhurena sarena buddhalÄ«á¸·Ä• ya dhammaá¹ƒ desento dve gÄ• thÄ• abhÄ• si ---

89__._ á¹• 21 ``tasasi bhamasi leá¹‡amicchasi, attÄ• á¹‡osi kuhiá¹ƒ gamissasi.

appossukko bhuÃ±ja tuá¹‡á¸• ila, maá¹ƒsatthÄ• ya hi positÄ• mhase ||

90__._ á¹• 21 ``ogaha \Ne III 253/ rahadaá¹ƒ akaddamaá¹ƒ, sabbaá¹ƒ sedamalaá¹ƒ pavÄ• h

gaá¹‡hÄ• hi navaá¹ƒ vilepanaá¹ƒ, yassa gandho na kadÄ• ci chijjatÄ«â€™â€™ ti ||

tattha __tasasi bhamasÄ«_ti maraá¹‡abhayena uttasasi, teneva kilamanto bhamasi. __leá¹
patiá¹-á¹-haá¹ƒ olokesi. __attÄ• á¹‡osÄ«_ti tÄ• ta, pubbe amhÄ• kaá¹ƒ mÄ• tÄ• paá¹-isaraá
pana nirapekkhÄ• amhe chaá¸• á¸• esi, idÄ• ni kuhiá¹ƒ gamissasi. __ogahÄ• _ti ogÄ• ha, a
__pavÄ• hayÄ• _ti pavÄ• hehi, hÄ• rehÄ«ti attho. __na chijjatÄ«_ti na nassati. idaá¹ƒ vuttaá
sace maraá¹‡ato tasasi, akaddamaá¹ƒ pokkharaá¹‡iá¹ƒ otaritvÄ• tava sarÄ«re sabbaá¹ƒ se
pavÄ• hetvÄ• surabhigandhavilepanaá¹ƒ vilimpÄ• ti.

tassa dasa pÄ• ramiyo Ä• vajjetvÄ• mettÄ• pÄ• ramiá¹ƒ purecÄ• rikaá¹ƒ katvÄ• paá¹-ham
saddo sakalaá¹ƒ dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ ajjhottharitvÄ• gato. sutasutakkh
rÄ• jauparÄ• jÄ• dayo Ä• diá¹ƒ \Be III 272/ katvÄ• bÄ• rÄ• á¹‡asivÄ• sino Ä• gamaá¹ƒsu. a

suá¹‡iá¹ƒsu. rÄ• japurisÄ• gacche chinditvÄ• bhÅ«miá¹ƒ samaá¹ƒ katvÄ• vÄ• lukaá¹ƒ oki
surÄ• mado chijji. pÄ• se chaá¸• á¸• etvÄ• dhammaá¹ƒ suá¹‡amÄ• nÄ• aá¹-á¹-haá¹ƒsu. m
mahÄ• satto mahÄ• janamajjhe cÅ«á¸·atuá¹‡á¸• ilassa dhammadesanaá¹ƒ Ä• rabhi. taá¹ƒ \
cÅ«á¸·atuá¹‡á¸• ilo ``mayhaá¹ƒ bhÄ• tÄ• evaá¹ƒ vadeti, amhÄ• kaÃ±ca vaá¹ƒse pokkharaá
sarÄ«rato sedamalapavÄ• hanaá¹ƒ, purÄ• á¹‡avilepanaá¹ƒ hÄ• retvÄ• navavilepanagahaá
natthi, kiá¹ƒ nu kho sandhÄ• ya bhÄ• tÄ• maá¹ƒ eva mÄ• hÄ• â€™â€™ ti pucchanto catutt

91__._ á¹• 21 ``katamo rahado akaddamo, kiá¹ƒsu sedamalanti vuccati.

katamaÃ±ca navaá¹ƒ vilepanaá¹ƒ, yassa gandho na kadÄ• ci chijjatÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• mahÄ• satto ``tena hi kaniá¹-á¹-ha ohitasoto suá¹‡Ä• hÄ«â€™â€™ ti buddha
desento imÄ• gÄ• thÄ• abhÄ• si ---

92__._ á¹• 21 ``dhammo rahado akaddamo, pÄ• paá¹ƒ sedamalanti vuccati.

sÄ«laÃ±ca navaá¹ƒ vilepanaá¹ƒ, tassa gandho na kadÄ• ci chijjati ||

93__._ á¹• 21 ``nandanti \Ne III 254/ sarÄ«raghÄ• tino, na ca nandanti sarÄ«radhÄ• rino.

puá¹‡á¹‡Ä• ya ca puá¹‡á¹‡amÄ• siyÄ• , ramamÄ• nÄ• va jahanti jÄ«vitaâ€™â€™ nti ||

tattha __dhammo_ti paÃ±casÄ«laaá¹-á¹-hasÄ«ladasasÄ«lÄ• ni tÄ«á¹‡i sucaritÄ• ni sattatiá
amatamahÄ• nibbÄ• nanti sabbopesa dhammo nÄ• ma. __akaddamo_ti rÄ• gadosamoham
abhÄ• vena akaddamo. iminÄ• sesadhammato vinivattetvÄ• nibbÄ• nameva dasseti. ``yÄ•
saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• y
pipÄ• savinayo Ä• layasamugghÄ• to vaá¹-á¹-upacchedo taá¹‡hakkhayo virÄ• go nirodho ni
34; It 90) hi vuttaá¹ƒ, tadeva dassento, tÄ• ta cÅ«á¸·atuá¹‡á¸• ila, ahaá¹ƒ nibbÄ• nataá¸·Ä• l
ti kathemi. jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• dÄ«ni hi tattha natthi, sace maraá¹‡ato muÃ±cituk
nibbÄ• nagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ gaá¹‡hÄ• ti. upanissayapaccayavasena kira bodhisatto

__pÄ• paá¹ƒ_ \Be III 273/ __sedamala_nti \Ee III 291/ tÄ• ta cÅ«á¸·atuá¹‡á¸• ila, pÄ• paá¹ƒ
``sedamalaâ€™â€™ nti porÄ• á¹‡akapaá¹‡á¸• itehi kathitaá¹ƒ. taá¹ƒ panetaá¹ƒ ekavidhena
manopadoso, duvidhena pÄ• paá¹ƒ pÄ• pakaÃ±ca sÄ«laá¹ƒ, pÄ• pikÄ• ca diá¹-á¹-hi, tividh
duccaritÄ• ni, catubbidhena pÄ• paá¹ƒ cattÄ• ri agatigamanÄ• ni, paÃ±cavidhena pÄ• paá¹ƒ
chabbidhena pÄ• paá¹ƒ cha agÄ• ravÄ• , sattavidhena pÄ• paá¹ƒ satta asaddhammÄ• , aá¹
aá¹-á¹-ha micchattÄ• , navavidhena pÄ• paá¹ƒ nava Ä• ghÄ• tavatthÅ«ni, dasavidhena pÄ•
akusalakammapathÄ• , bahuvidhena pÄ• paá¹ƒ rÄ• go doso mohoti ekakadukatikÄ• divase

iti sabbampetaá¹ƒ pÄ• paá¹ƒ ``sarÄ«ranissitasedamalasadisaâ€™â€™ nti paá¹‡á¸• itehi ka

__sÄ«la_nti paÃ±casÄ«laá¹ƒ dasasÄ«laá¹ƒ catupÄ• risuddhisÄ«laá¹ƒ. ``idaá¹ƒ, tÄ• ta, sÄ«
catujjÄ• tigandhavilepanasadisaâ€™â€™ nti vadati. __tassÄ• _ti tassa silassa gandho tÄ«s
chijjati, sakalalokaá¹ƒ pattharitvÄ• gacchati.

``na pupphagandho paá¹-ivÄ• tameti, na candanaá¹ƒ taggaramallikÄ• vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti, sabbÄ• disÄ• sappuriso pavÄ• yati ||

``candanaá¹ƒ \Ne III 255/ tagaraá¹ƒ vÄ• pi, uppalaá¹ƒ atha vassikÄ«.

etesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sÄ«lagandho anuttaro ||

``appamatto ayaá¹ƒ gandho, yvÄ• yaá¹ƒ tagaracandanaá¹ƒ.

yo ca sÄ«lavataá¹ƒ gandho, vÄ• ti devesu uttamoâ€™â€™ ti || (Dhp 54-56).

__nandanti sarÄ«raghÄ• tino_ti tÄ• ta cÅ«á¸·atuá¹‡á¸• ila, ime aÃ±Ã±Ä• á¹‡amanussÄ• ``
khÄ• dissÄ• ma, puttadÄ• rampi khÄ• dÄ• pessÄ• mÄ• â€™â€™ ti pÄ• á¹‡Ä• tipÄ• taá¹ƒ k
pÄ• á¹‡Ä• tipÄ• to Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattaniko hoti, tiracchÄ• nay
pettivisayasaá¹ƒvattaniko hoti, yo sabbalahuko pÄ• á¹‡Ä• tipÄ• tassa vipÄ• ko, so manussa
appÄ• yukasaá¹ƒvattaniko hotÄ«ti imaá¹ƒ pÄ• á¹‡Ä• tipÄ• te Ä• dÄ«navaá¹ƒ na jÄ• nanti. a

``madhuvÄ• \Be III 274/ maÃ±Ã±ati bÄ• lo, yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca paccati pÄ• paá¹ƒ, bÄ• lo dukkhaá¹ƒ nigacchatÄ«â€™â€™ ti || (Dhp 69) ---

madhurasaÃ±Ã±ino hutvÄ• ---

``caranti bÄ• lÄ• dummedhÄ• , amitteneva attanÄ• .

karontÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, yaá¹ƒ hoti kaá¹-ukapphalaâ€™â€™ nti || (Dhp 66) ---

ettakampi na jÄ• nanti.

``na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• anutappati.

yassa assumukho rodaá¹ƒ, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti || (Dhp 67).

__na ca nandanti sarÄ«radhÄ• rino_ti tÄ• ta cÅ«á¸·atuá¹‡á¸• ila, ye panete sarÄ«radhÄ• ri
maraá¹‡e \Ee III 292/ Ä• gacchante á¹-hapetvÄ• sÄ«hamigarÄ• jahatthÄ• jÄ• nÄ«yaassÄ•
bodhisattaá¹ƒ Ä• diá¹ƒ katvÄ• abhÄ• yantÄ• nÄ• ma natthi.

``sabbe \Ne III 256/ tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• tayeâ€™â€™ ti || (Dhp 129).

__puá¹‡á¹‡Ä• yÄ• _ti guá¹‡apuá¹‡á¹‡Ä• ya. __puá¹‡á¹‡amÄ• siyÄ• _ti puá¹‡á¹‡acandayu
á¹-hitÄ• ya. tadÄ• kira puá¹‡á¹‡amÄ• sÄ« uposathadivaso hoti. __ramamÄ• nÄ• va jahanti
cÅ«á¸·atuá¹‡á¸• ila, mÄ• soci mÄ• paridevi, maraá¹‡assa nÄ• ma te bhÄ• yanti, yesaá¹ƒ a
natthi. mayaá¹ƒ pana sÄ«lÄ• cÄ• rasampannÄ• puÃ±Ã±avanto, tasmÄ• amhÄ• disÄ• satt
jÄ«vitanti.

evaá¹ƒ mahÄ• satto madhurena sarena buddhalÄ«á¸·Ä• ya dhammaá¹ƒ desesi. mahÄ• jan
phoá¹-esuá¹ƒ, celukkhepÄ• ca pavattiá¹ƒsu, sÄ• dhukÄ• rasaddapuá¹‡á¹‡aá¹ƒ antalikkhaá
bÄ• rÄ• á¹‡asirÄ• jÄ• bodhisattaá¹ƒ rajjena pÅ«jetvÄ• mahallikÄ• ya yasaá¹ƒ datvÄ• ubho
nhÄ• petvÄ• gandhÄ• dÄ«hi vilimpÄ• petvÄ• gÄ«vÄ• su maá¹‡iratanÄ• ni piá¸·andhÄ• pet
puttaá¹-á¹-hÄ• ne á¹-hapetvÄ• mahantena parivÄ• rena paá¹-ijaggi. bodhisatto raÃ±Ã±o \Be
sÄ«lÄ• ni adÄ• si. sabbe bÄ• rÄ• á¹‡asivÄ• sino ca kÄ• siraá¹-á¹-havÄ• sino ca paÃ±ca sÄ«
mahÄ• satto nesaá¹ƒ pakkhadivasesu dhammaá¹ƒ desesi, vinicchaye nisÄ«ditvÄ• aá¸• á¸•
dharamÄ• ne kÅ«á¹-aá¸• á¸• akÄ• rakÄ• nÄ• ma nÄ• hesuá¹ƒ. aparabhÄ• ge rÄ• jÄ• kÄ• l
sarÄ«raparihÄ• raá¹ƒ kÄ• retvÄ• vinicchaye potthake likhÄ• petvÄ• ``imaá¹ƒ potthakaá¹ƒ c
tÄ«reyyÄ• thÄ• â€™â€™ ti vatvÄ• mahÄ• janassa dhammaá¹ƒ desetvÄ• appamÄ• dena c
rodantÄ• naá¹ƒ paridevantÄ• naÃ±Ã±eva saddhiá¹ƒ cÅ«á¸·atuá¹‡á¸• ilena araÃ±Ã±aá¹ƒ pÄ
ovÄ• do saá¹-á¹-hi vassasahassÄ• ni pavatti.

satthÄ• \Ee III 293/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne so maraá¹‡abhÄ«ruko bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• rÄ• jÄ• Ä• nando ahosi, cÅ«á¸·atuá¹‡á¸• ilo maraá¹‡abhÄ«ruko bhikkhu, parisÄ• b
mahÄ• tuá¹‡á¸• ilo pana ahameva ahosinti.

tuá¹‡á¸• ilajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [389] 4. suvaá¹‡á¹‡akakkaá¹-akajÄ• takavaá¹‡á¹‡anÄ•

__siá¹…gÄ«migo_ti \Ne III 257/ idaá¹ƒ satthÄ• veá¸·uvane viharanto Ä• nandattherassa at
jÄ«vitapariccÄ• gaá¹ƒ Ä• rabbha kathesi. vatthu yÄ• va dhanuggahapayojanÄ• __khaá¹‡á¸
Ä• dayo) dhanapÄ• lavissajjanaá¹ƒ __cÅ«á¸·ahaá¹ƒsamahÄ• haá¹ƒsajÄ• take_ (J I 15.133
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, dhammabhaá
sekkhapaá¹-isambhidÄ• ppatto hutvÄ• dhanapÄ• lake Ä• gacchante sammÄ• sambuddhas
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi Ä• nando mayhaá¹ƒ jÄ«vita
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te rÄ• jagahassa pubbapasse sÄ• lindiyo nÄ• ma brÄ• hmaá¹‡agÄ• mo hoti. tadÄ• bo
kassakabrÄ• hmaá¹‡akule nibbattitvÄ• \Be III 276/ vayappatto kuá¹-umbaá¹ƒ saá¹‡á¹-hape
pubbuttarÄ• ya disÄ• ya ekasmiá¹ƒ gÄ• makhette karÄ«sasahassamattaá¹ƒ kasiá¹ƒ kÄ• res
saddhiá¹ƒ khettaá¹ƒ gantvÄ• kammakÄ• re ``kasathÄ• â€™â€™ ti Ä• á¹‡Ä• petvÄ• mukha
mahantaá¹ƒ sobbhaá¹ƒ upasaá¹…kami. tasmiá¹ƒ kho pana sobbhe eko suvaá¹‡á¹‡avaá¹‡á
abhirÅ«po pÄ• sÄ• diko. bodhisatto dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• taá¹ƒ sobbhaá¹ƒ otari.
\Ee III 294/ kakkaá¹-ako santikaá¹ƒ Ä• gamÄ• si. atha naá¹ƒ so ukkhipitvÄ• attano uttarisÄ•
nipajjÄ• petvÄ• gahetvÄ• khette kattabbakiccaá¹ƒ katvÄ• gacchanto tattheva naá¹ƒ sobbh
agamÄ• si. tato paá¹-á¹-hÄ• ya khettaá¹ƒ Ä• gacchanto paá¹-hamaá¹ƒ taá¹ƒ sobbhaá¹ƒ gan
ukkhipitvÄ• uttarisÄ• á¹-akantare nipajjÄ• petvÄ• pacchÄ• kammantaá¹ƒ vicÄ• resi. iti tesa
vissÄ• so daá¸·ho ahosi.

bodhisatto nibaddhaá¹ƒ khettaá¹ƒ Ä• gacchati, akkhÄ«su ca panassa paÃ±ca pasÄ• dÄ• t
visuddhÄ• ni hutvÄ• paÃ±Ã±Ä• yanti. athassa khettakoá¹-iyaá¹ƒ ekasmiá¹ƒ tÄ• le kÄ• kaku
disvÄ• khÄ• ditukÄ• mÄ• hutvÄ• kÄ• kaá¹ƒ Ä• ha --- ``sÄ• mi, dohaá¸·o me uppannoâ€™
nÄ• mÄ• â€™â€™ ti? ``etassa brÄ• hmaá¹‡assa akkhÄ«ni khÄ• ditukÄ• mÄ• mhÄ«â€™â€
etÄ• ni Ä• harituá¹ƒ sakkhissatÄ«â€™â€™ ti. ``tvaá¹ƒ na sakkosÄ«â€™â€™ ti ahampetaá¹
tÄ• lassa avidÅ«re vammiko, ettha kaá¹‡hasappo vasati. ``taá¹ƒ upaá¹-á¹-haha, so etaá¹ƒ á
mÄ• ressati, athassa akkhÄ«ni uppÄ• á¹-etvÄ• tvaá¹ƒ Ä• harissasÄ«â€™â€™ ti \Ne III 258
sampaá¹-icchitvÄ• tato paá¹-á¹-hÄ• ya kaá¹‡hasappaá¹ƒ upaá¹-á¹-hahi. bodhisattenapi vÄ•
gabbhaggahaá¹‡akÄ• le kakkaá¹-ako mahÄ• ahosi. athekadivasaá¹ƒ sappo kÄ• kamÄ• ha
maá¹ƒ upaá¹-á¹-hahasi, kiá¹ƒ te karomÄ«â€™â€™ ti. ``sÄ• mi, tumhÄ• kaá¹ƒ dÄ• siyÄ• eta
akkhÄ«su dohaá¸·o uppajji, svÄ• haá¹ƒ tumhÄ• kaá¹ƒ Ä• nubhÄ• vena tassa akkhÄ«ni labh
upaá¹-á¹-hahÄ• mÄ«â€™â€™ ti. sappo ``hotu, nayidaá¹ƒ garukaá¹ƒ, labhissasÄ«â€™â€™
divase brÄ• hmaá¹‡assa Ä• gamanamagge kedÄ• ramariyÄ• daá¹ƒ \Ee III 295/ \Be III 277/
paá¹-icchanno hutvÄ• tassÄ• gamanaá¹ƒ olokento nipajji.

bodhisatto Ä• gacchanto paá¹-hamaá¹ƒ sobbhaá¹ƒ otaritvÄ• mukhaá¹ƒ dhovitvÄ• sinehaá

suvaá¹‡á¹‡akakkaá¹-akaá¹ƒ Ä• liá¹…getvÄ• uttarisÄ• á¹-akantare nipajjÄ• petvÄ• khettaá¹
Ä• gacchantaá¹ƒ disvÄ• va vegena pakkhanditvÄ• piá¹‡á¸• ikamaá¹ƒse á¸• aá¹ƒsitvÄ• tatt
sandhÄ• ya palÄ• yi. bodhisattassa patanaÃ±ca kakkaá¹-akassa sÄ• á¹-akantarato laá¹…gh
bodhisattassa ure nilÄ«yanaÃ±ca apacchÄ• apurimaá¹ƒ ahosi. kÄ• ko nilÄ«yitvÄ• akkhÄ«n
kakkaá¹-ako ``imaá¹ƒ kÄ• kaá¹ƒ nissÄ• ya mama sahÄ• yassa bhayaá¹ƒ uppannaá¹ƒ, etasm
Ä• gacchissatÄ«â€™â€™ ti saá¹‡á¸• Ä• sena gaá¹‡hanto viya kÄ• kaá¹ƒ gÄ«vÄ• yaá¹ƒ aá¸
kilametvÄ• thokaá¹ƒ sithilamakÄ• si. kÄ• ko ``kissa maá¹ƒ samma, chaá¸• á¸• etvÄ• palÄ•
bhiyyo viheá¹-heti, yÄ• va na marÄ• mi, tÄ• va ehÄ«â€™â€™ ti sappaá¹ƒ pakkosanto paá¹-

94__._ á¹• 21 ``siá¹…gÄ«migo Ä• yatacakkhunetto, aá¹-á¹-hittaco vÄ• risayo alomo.

tenÄ• bhibhÅ«to kapaá¹‡aá¹ƒ rudÄ• mi, hare sakhÄ• kissa nu maá¹ƒ jahÄ• sÄ«â€™â€™ ti

tattha __siá¹…gÄ«migo_ti siá¹…gÄ«suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya vÄ• aá¸·asaá¹…khÄ• tÄ
atthitÄ• ya kakkaá¹-ako vutto. __Ä• yatacakkhunetto_ti dÄ«ghehi cakkhusaá¹…khÄ• tehi ne
aá¹-á¹-himeva taco assÄ• ti __aá¹-á¹-hittaco. hare sakhÄ• _ti Ä• lapanametaá¹ƒ, ambho sah

sappo taá¹ƒ sutvÄ• mahantaá¹ƒ phaá¹‡aá¹ƒ katvÄ• kÄ• kaá¹ƒ assÄ• sento agamÄ• si. sa
abhisambuddho hutvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

95__._ á¹• 21 ``so \Ne III 259/ \Ee III 296/ \Be III 278/ passasanto mahatÄ• phaá¹‡ena, bhu
kakkaá¹-amajjhapatto.

sakhÄ• sakhÄ• raá¹ƒ paritÄ• yamÄ• no, bhujaá¹…gamaá¹ƒ kakkaá¹-ako gahesÄ«â€™â€™

tattha __kakkaá¹-amajjhapatto_ti kakkaá¹-akaá¹ƒ sampatto. __sakhÄ• sakhÄ• ra_nti sahÄ
sakhÄ• raâ€™â€™ ntipi pÄ• á¹-ho, attano sahÄ• yanti attho. __paritÄ• yamÄ• no_ti rakkhan
aá¸·ena gÄ«vÄ• yaá¹ƒ daá¸·haá¹ƒ gahesi.

atha naá¹ƒ kilametvÄ• thokaá¹ƒ sithilamakÄ• si. atha sappo ``kakkaá¹-akÄ• nÄ• ma neva
khÄ• danti, na sappamaá¹ƒsaá¹ƒ, atha kena nu kho kÄ• raá¹‡ena ayaá¹ƒ amhe gaá¹‡hÄ«â€
pucchanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

96__._ á¹• 21 ``na vÄ• yasaá¹ƒ no pana kaá¹‡hasappaá¹ƒ, ghÄ• satthiko kakkaá¹-ako adey

pucchÄ• mi taá¹ƒ Ä• yatacakkhunetta, atha kissa hetumha ubho gahÄ«tÄ• â€™â€™ ti ||

tattha __ghÄ• satthiko_ti Ä• hÄ• ratthiko hutvÄ• . __adeyyÄ• _tiÄ• diyeyya, na-kÄ• rena yo

attho.

taá¹ƒ sutvÄ• kakkaá¹-ako gahaá¹‡akÄ• raá¹‡aá¹ƒ kathento dve gÄ• thÄ• abhÄ• si ---

97__._ á¹• 21 ``ayaá¹ƒ puriso mama atthakÄ• mo, yo maá¹ƒ gahetvÄ• na dakÄ• ya neti.

tasmiá¹ƒ mate dukkhamanappakaá¹ƒ me, ahaÃ±ca eso ca ubho na homa ||

98__._ á¹• 21 ``mamaÃ±ca disvÄ• na pavaddhakÄ• yaá¹ƒ, sabbo jano hiá¹ƒsitumeva micch

sÄ• duÃ±ca thÅ«laÃ±ca muduÃ±ca maá¹ƒsaá¹ƒ, kÄ• kÄ• pi maá¹ƒ disva viheá¹-hayeyyuâ€

tattha \Ee III 297/ \Be III 279/ __aya_nti bodhisattaá¹ƒ niddisati. __atthakÄ• mo_ti hitakÄ• m
netÄ«_ti yo maá¹ƒ sampiyÄ• yamÄ• no uttarisÄ• á¹-akena gahetvÄ• na udakÄ• ya neti, atta
pÄ• peti. __tasmiá¹ƒ mate_ti sace so imasmiá¹ƒ á¹-hÄ• ne marissati, etasmiá¹ƒ mate mama
mahantaá¹ƒ dukkhaá¹ƒ bhavissatÄ«ti dÄ«peti. __ubho na homÄ• _ti dvepi janÄ• na bhavis
disvÄ• nÄ• _ti gÄ• thÄ• ya ayamattho --- idaÃ±ca aparaá¹ƒ kÄ• raá¹‡aá¹ƒ, imasmiá¹ƒ mate
maá¹ƒ pavaá¸• á¸• hitakÄ• yaá¹ƒ \Ne III 260/ disvÄ• sabbo jano ``imassa kakkaá¹-akassa s
muduÃ±ca maá¹ƒsaâ€™â€™ nti maá¹ƒ mÄ• retuá¹ƒ iccheyya, na kevalaÃ±ca jano manuss
maá¹ƒ disvÄ• viheá¹-hayeyyuá¹ƒ viheseyyuá¹ƒ mÄ• reyyuá¹ƒ.

taá¹ƒ sutvÄ• sappo cintesi ``ekenupÄ• yena imaá¹ƒ vaÃ±cetvÄ• kÄ• kaÃ±ca attÄ• naÃ±ca
naá¹ƒ vaÃ±cetukÄ• mo chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

99__._ á¹• 21 ``sacetassa hetumha ubho gahÄ«tÄ• , uá¹-á¹-hÄ• tu pose visamÄ• vamÄ• mi

mamaÃ±ca kÄ• kaÃ±ca pamuÃ±ca khippaá¹ƒ, pure visaá¹ƒ gÄ• á¸·hamupeti maccaâ€™â€™

tattha __sacetassa hetÅ«_ti sace etassa kÄ• raá¹‡Ä• . __uá¹-á¹-hÄ• tÅ«_ti nibbiso hotu. __
ahamassa visaá¹ƒ Ä• kaá¸• á¸• hÄ• mi, nibbisaá¹ƒ naá¹ƒ karomi. __pure visaá¹ƒ gÄ• á¸·har
maccaá¹ƒ mayÄ• anÄ• vamiyamÄ• naá¹ƒ visaá¹ƒ gÄ• á¸·haá¹ƒ balavaá¹ƒ hutvÄ• upagacc
upagacchati, tÄ• vadeva amhe dvepi jane khippaá¹ƒ muÃ±cÄ• ti.

taá¹ƒ sutvÄ• kakkaá¹-ako cintesi ``ayaá¹ƒ ekenupÄ• yena maá¹ƒ dvepi jane vissajjÄ• petv
mayhaá¹ƒ upÄ• yakosallaá¹ƒ na jÄ• nÄ• ti, ahaá¹ƒ dÄ• ni yathÄ• sappo saÃ±carituá¹ƒ sakk
sithilaá¹ƒ karissÄ• mi, kÄ• kaá¹ƒ pana neva vissajjessÄ• mÄ«â€™â€™ ti evaá¹ƒ cintetvÄ•

100__._ á¹• 21 ``sappaá¹ƒ \Ee III 298/ pamokkhÄ• mi na tÄ• va kÄ• kaá¹ƒ, paá¹-ibandhako

purisaÃ±ca disvÄ• na sukhiá¹ƒ arogaá¹ƒ, kÄ• kaá¹ƒ pamokkhÄ• mi yatheva sappaâ€™â€™

tattha \Be III 280/ __paá¹-ibandhako_ti pÄ• á¹-ibhogo. __yatheva sappa_nti yathÄ• bhavan
muÃ±cÄ• mi, tathÄ• kÄ• kaá¹ƒ pamokkhÄ• mi, kevalaá¹ƒ tvaá¹ƒ imassa brÄ• hmaá¹‡assa
Ä• vamÄ• hÄ«ti.

evaÃ±ca pana vatvÄ• tassa sukhasaÃ±cÄ• raá¹‡atthaá¹ƒ aá¸·aá¹ƒ sithilamakÄ• si. sappo
mahÄ• sattassa sarÄ«raá¹ƒ nibbisaá¹ƒ akÄ• si. so niddukkho uá¹-á¹-hÄ• ya pakativaá¹‡á¹‡e
kakkaá¹-ako ``sace ime dvepi janÄ• arogÄ• bhavissanti, mayhaá¹ƒ sahÄ• yassa vaá¸• á¸•
vinÄ• sessÄ• mi neâ€™â€™ ti cintetvÄ• kattarikÄ• ya uppalamakuá¸·aá¹ƒ viya aá¸·ehi ubh
sÄ«saá¹ƒ kappetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. kÄ• kÄ«pi tamhÄ• á¹-hÄ• nÄ• palÄ• yi. b
daá¹‡á¸• ake veá¹-hetvÄ• gumbapiá¹-á¹-he khipi. suvaá¹‡á¹‡akakkaá¹-akaá¹ƒ sobbhe vissa
sÄ• lindiyagÄ• mameva gato. tato paá¹-á¹-hÄ• ya kakkaá¹-akena saddhiá¹ƒ adhikataro viss

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo

101__._ á¹• 21 ``kÄ• ko tadÄ• devadatto ahosi, mÄ• ro pana kaá¹‡hasappo ahosi.

Ä• nandabhaddo kakkaá¹-ako ahosi, ahaá¹ƒ tadÄ• brÄ• hmaá¹‡o homi satthÄ• â€™â€™ ti

saccapariyosÄ• ne bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ. kÄ• kÄ« pana gÄ• thÄ• ya na vutt
ahosÄ«ti.

suvaá¹‡á¹‡akakkaá¹-akajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [390] 5. mayhakajÄ• takavaá¹‡á¹‡anÄ•

__sakuá¹‡o_ \Ee III 299/ __mayhako nÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ä• gan
Ä• rabbha kathesi. sÄ• vatthiyaÃ±hi Ä• gantukaseá¹-á¹-hi nÄ• ma aá¸• á¸• ho ahosi mahado
bhuÃ±ji, na paresaá¹ƒ adÄ• si, nÄ• naggarase paá¹‡Ä«te bhojane upanÄ«te taá¹ƒ na bhuÃ±
\Be III 281/ kaá¹‡Ä• jakaá¹ƒ eva bhuÃ±jati, dhÅ«pitavÄ• sitesu kÄ• sikavatthesu upanÄ«tes
thÅ«lathÅ«lasÄ• á¹-ake nivÄ• seti, Ä• jÄ• nÄ«yayutte maá¹‡ikanakavicitte rathe upanÄ«te ta
kattararathakena gacchati, suvaá¹‡á¹‡acchatte dhÄ• riyamÄ• ne taá¹ƒ apanetvÄ• paá¹‡á¹‡
dhÄ• riyamÄ• nena. so yÄ• vajÄ«vaá¹ƒ dÄ• nÄ• dÄ«su puÃ±Ã±esu ekampi akatvÄ• kÄ• la
tassa aputtakaá¹ƒ sÄ• pateyyaá¹ƒ rÄ• jabalaá¹ƒ sattahi rattidivasehi rÄ• jakulaá¹ƒ pavesesi.

rÄ• jÄ• bhuttapÄ• tarÄ• so jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisinno ``kiá¹ƒ, m
buddhupaá¹-á¹-hÄ• naá¹ƒ na karosÄ«â€™â€™ ti vutte ``bhante, sÄ• vatthiyaá¹ƒ Ä• gantuka
kÄ• lakatassa assÄ• mikadhane amhÄ• kaá¹ƒ ghare Ä• hariyamÄ• neyeva satta rattidivasÄ
dhanaá¹ƒ labhitvÄ• pi neva attanÄ• paribhuÃ±ji, na paresaá¹ƒ adÄ• si, rakkhasapariggahita
\Ne III 262/ dhanaá¹ƒ ahosi, so ekadivasampi paá¹‡Ä«tabhojanÄ• dÄ«naá¹ƒ rasaá¹ƒ ananu
maraá¹‡amukhaá¹ƒ paviá¹-á¹-ho, evaá¹ƒ maccharÄ« apuÃ±Ã±asatto kiá¹ƒ katvÄ• ettakaá¹
cassa bhogesu cittaá¹ƒ na ramÄ«â€™â€™ ti satthÄ• raá¹ƒ pucchi. satthÄ• ``mahÄ• rÄ• ja,
laddhÄ• aparibhuÃ±janakÄ• raá¹‡aÃ±ca teneva kataâ€™â€™ nti vatvÄ• tena yÄ• cito atÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asiseá¹-á¹-hi assad
kassaci kiÃ±ci deti, na kaÃ±ci saá¹…gaá¹‡hÄ• ti. so ekadivasaá¹ƒ rÄ• jupaá¹-á¹-hÄ• naá¹ƒ
nÄ• ma paccekabuddhaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• vanditvÄ• ``laddhÄ• , bhante
pucchitvÄ• ``nanu carÄ• ma mahÄ• seá¹-á¹-hÄ«â€™â€™ ti vutte purisaá¹ƒ \Ee III 300/ Ä• a
amhÄ• kaá¹ƒ gharaá¹ƒ Ä• netvÄ• mama pallaá¹…ke nisÄ«dÄ• petvÄ• amhÄ• kaá¹ƒ paá¹-i
dÄ• pehÄ«â€™â€™ ti. so paccekabuddhaá¹ƒ gharaá¹ƒ netvÄ• nisÄ«dÄ• petvÄ• seá¹-á¹-h
nÄ• naggarasabhattassa pattaá¹ƒ pÅ«retvÄ• tassa adÄ• si. so bhattaá¹ƒ gahetvÄ• seá¹-á¹
antaravÄ«thiyaá¹ƒ paá¹-ipajji. seá¹-á¹-hi rÄ• jakulato paccÄ• gacchanto taá¹ƒ disvÄ• vandit
bhante, bhattaâ€™â€™ nti pucchi. ``laddhaá¹ƒ mahÄ• seá¹-á¹-hÄ«â€™â€™ ti. so pattaá¹ƒ
pasÄ• detuá¹ƒ nÄ• sakkhi \Be III 282/, ``imaá¹ƒ me bhattaá¹ƒ dÄ• sÄ• vÄ• kammakarÄ• v
kammaá¹ƒ kareyyuá¹ƒ, aho vata me jÄ• nÄ«â€™â€™ ti aparacetanaá¹ƒ paripuá¹‡á¹‡aá¹ƒ k
nÄ• ma tisso cetanÄ• paripuá¹‡á¹‡aá¹ƒ kÄ• tuá¹ƒ sakkontasseva mahapphalaá¹ƒ hoti.

``pubbeva dÄ• nÄ• sumanÄ• bhavÄ• ma, dadampi ve attamanÄ• bhavÄ• ma.

datvÄ• pi ve nÄ• nutappÄ• ma pacchÄ• , tasmÄ• hi amhaá¹ƒ daharÄ• namiyyare || (J I 10.

``pubbeva dÄ• nÄ• sumano, dadaá¹ƒ cittaá¹ƒ pasÄ• daye.

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa sampadÄ• â€™â€™ || (AN b VI 37; Pv 305).

iti, mahÄ• rÄ• ja, Ä• gantukaseá¹-á¹-hi tagarasikhipaccekabuddhassa dinnapaccayena bah
datvÄ• aparacetanaá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya bhoge bhuÃ±jituá¹ƒ nÄ• s
kasmÄ• na labhi, bhanteâ€™â€™ ti? satthÄ• ``puttassa alabhanakÄ• raá¹‡ampi teneva ka
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 263/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tiko
seá¹-á¹-hikule nibbattitvÄ• vayappatto mÄ• tÄ• pitÅ«naá¹ƒ accayena kaniá¹-á¹-haá¹ƒ saá¹…
vicÄ• rento gharadvÄ• re dÄ• nasÄ• laá¹ƒ kÄ• retvÄ• mahÄ• dÄ• naá¹ƒ pavattento agÄ• ra

putto jÄ• yi. so tassa padasÄ• gamanakÄ• le kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamme cÄ• ni
puttadÄ• rena sabbaá¹ƒ gharavibhavaá¹ƒ \Ee III 301/ kaniá¹-á¹-hassa niyyÄ• tetvÄ• ``appa
pavattehÄ«â€™â€™ ti ovÄ• daá¹ƒ datvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca sam
himavantapadese vihÄ• si. kaniá¹-á¹-hopissa ekaá¹ƒ puttaá¹ƒ paá¹-ilabhi. so taá¹ƒ vaá¸• á¸•
cintesi ``mama bhÄ• tu putte jÄ«vante kuá¹-umbaá¹ƒ bhinditvÄ• dvidhÄ• bhavissati, bhÄ• t
mÄ• ressÄ• mÄ«â€™â€™ ti. atha naá¹ƒ ekadivasaá¹ƒ nadiyaá¹ƒ opilÄ• petvÄ• mÄ• resi. ta
bhÄ• tu jÄ• yÄ• ``kuhiá¹ƒ mama puttoâ€™â€™ ti pucchi. ``nadiyaá¹ƒ udakaá¹ƒ kÄ«á¸·i, ath
nÄ• ddasaâ€™â€™ nti. sÄ• roditvÄ• kanditvÄ• tuá¹‡hÄ« ahosi.

bodhisatto \Be III 283/ taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``idaá¹ƒ kiccaá¹ƒ pÄ• kaá¹-aá¹ƒ karissÄ• n
Ä• kÄ• senÄ• gantvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ otaritvÄ• sunivattho supÄ• ruto tassa gharadv
adisvÄ• ``dÄ• nasÄ• lÄ• pi iminÄ• asappurisena nÄ• sitÄ• â€™â€™ ti cintesi. kaniá¹-á¹-ho
Ã±atvÄ• Ä• gantvÄ• mahÄ• sattaá¹ƒ vanditvÄ• pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• subhojanaá¹ƒ
sukhakathÄ• ya nisinno ``dÄ• rako na paÃ±Ã±Ä• yati, kahaá¹ƒ nu khoâ€™â€™ ti pucchi. ``
``kena kÄ• raá¹‡enÄ• â€™â€™ ti? ``udakakÄ«á¸·anaá¹-á¹-hÄ• ne asukakÄ• raá¹‡enÄ• ti na
tvaá¹ƒ asappurisa na jÄ• nissasi, tayÄ• katakiccaá¹ƒ mayhaá¹ƒ pÄ• kaá¹-aá¹ƒ, nanu tvaá¹ƒ
kÄ• raá¹‡ena taá¹ƒ mÄ• resi, kiá¹ƒ nu tvaá¹ƒ rÄ• jÄ• dÄ«naá¹ƒ vasena nassamÄ• naá¹ƒ dh
sakkuá¹‡eyyÄ• si, mayhakasakuá¹‡assa ca tuyhaÃ±ca kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti
buddhalÄ«á¸·Ä• ya dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

102__._ á¹• 21 ``sakuá¹‡o mayhako nÄ• ma, girisÄ• nudarÄ«caro.

pakkaá¹ƒ pipphalimÄ• ruyha, `mayhaá¹ƒ mayhaâ€™ nti kandati ||

103__._ á¹• 21 ``tassevaá¹ƒ \Ee III 302/ vilapantassa, dijasaá¹…ghÄ• samÄ• gatÄ• .

bhutvÄ• na pipphaliá¹ƒ yanti, vilapatveva so dijo ||

104__._ á¹• 21 ``evameva \Ne III 264/ idhekacco, saá¹…gharitvÄ• bahuá¹ƒ dhanaá¹ƒ.

nevattano na Ã±Ä• tÄ«naá¹ƒ, yathodhiá¹ƒ paá¹-ipajjati ||

105__._ á¹• 21 ``na so acchÄ• danaá¹ƒ bhattaá¹ƒ, na mÄ• laá¹ƒ na vilepanaá¹ƒ.

anubhoti sakiá¹ƒ kiÃ±ci, na saá¹…gaá¹‡hÄ• ti Ã±Ä• take ||

106__._ á¹• 21 ``tassevaá¹ƒ vilapantassa, mayhaá¹ƒ mayhanti rakkhato.

rÄ• jÄ• no atha vÄ• corÄ• , dÄ• yÄ• dÄ• yeva appiyÄ• .

dhanamÄ• dÄ• ya gacchanti, vilapatveva so naro ||

107__._ á¹• 21 ``dhÄ«ro bhoge adhigamma, saá¹…gaá¹‡hÄ• ti ca Ã±Ä• take.

tena so kittiá¹ƒ pappoti, pecca sagge pamodatÄ«â€™â€™ ti ||

 tattha \Be III 284/ __mayhako_ti ``mayhaá¹ƒ mayhaâ€™â€™ nti viravanavasena evaá¹ƒlad
girisÄ• nudarÄ«su caratÄ«ti __girisÄ• nudarÄ«caro. pakkaá¹ƒ pipphali_nti himavantapadese
pipphalirukkhaá¹ƒ. __kandatÄ«_ti dijagaá¹‡e taá¹ƒ rukkhaá¹ƒ parivÄ• retvÄ• pakkÄ• ni khÄ
``mayhaá¹ƒ mayhaâ€™â€™ nti paridevanto vicarati. __tassevaá¹ƒ vilapantassÄ• _ti tassa v
__bhutvÄ• na vipphaliá¹ƒ yantÄ«_ti taá¹ƒ pipphalirukkhaá¹ƒ paribhuÃ±jitvÄ• aÃ±Ã±aá¹ƒ ph
gacchanti. __vilapatvevÄ• _ti so pana dijo vilapatiyeva. __yathodhi_nti yathÄ• koá¹-á¹-hÄ• s
mÄ• tÄ• pitÄ• bhÄ• tubhaginÄ«puttadhÄ«tÄ• dÄ«naá¹ƒ upabhogaparibhogavasena yo yo k
taá¹ƒ na detÄ«ti attho.

 __saki_nti ekavÄ• rampi nÄ• nubhoti. ``sakaâ€™â€™ ntipi pÄ• á¹-ho, attano santakampÄ«
saá¹…gaá¹‡hÄ• tÄ«_ti bhattacchÄ• danabÄ«janaá¹…galÄ• didÄ• navasena na saá¹…gaá¹‡
etesu rÄ• jÄ• dÄ«su dhanaá¹ƒ gahetvÄ• gacchantesu kevalaá¹ƒ so puriso vilapatiyeva. __d
__saá¹…gaá¹‡hÄ• tÄ«_ti attano santikaá¹ƒ Ä• gate dubbalaÃ±Ä• take bhattacchÄ• danabÄ
saá¹…gaá¹‡hÄ• ti. __tenÄ• _ti so puriso tena Ã±Ä• tisaá¹…gahena catuparisamajjhe kittiÃ±
vaá¹‡á¹‡abhaá¹‡anaÃ±ca pÄ• puá¹‡Ä• ti, pecca sagge devanagare pamodati.

 evaá¹ƒ \Ee III 303/ mahÄ• satto tassa dhammaá¹ƒ desetvÄ• dÄ• naá¹ƒ pÄ• katikaá¹ƒ kÄ•
aparihÄ«najjhÄ• no brahmalokÅ«pago ahosi.

 satthÄ• \Ne III 265/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``iti kho, mahÄ• rÄ• ja, Ä• gan
puttassa mÄ• ritattÄ• ettakaá¹ƒ kÄ• laá¹ƒ neva puttaá¹ƒ, na dhÄ«taraá¹ƒ alabhÄ«â€™â€™
samodhÄ• nesi --- ``tadÄ• kaniá¹-á¹-ho Ä• gantukaseá¹-á¹-hi ahosi, jeá¹-á¹-hako pana ahan

mayhakajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [391] 6. vijjÄ• dharajÄ• takavaá¹‡á¹‡anÄ•

 __dubbaá¹‡á¹‡arÅ«pa_nti \Be III 285/ idaá¹ƒ satthÄ• jetavane viharanto lokatthacariyaá¹ƒ
vatthu __mahÄ• kaá¹‡hajÄ• take_ (J I 12.61 Ä• dayo) Ä• vi bhavissati. tadÄ• pana satthÄ•
idÄ• neva, pubbepi tathÄ• gato lokatthacariyaá¹ƒ cariyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakko ahosi. tadÄ•
parivattetvÄ• aá¸• á¸• harattasamaye Ä• gantvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ•
paricÄ• rikÄ• yo saÃ±jÄ• niá¹ƒsu. sÄ• sayameva rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``deva
aá¸• á¸• harattasamaye sirigabbhaá¹ƒ pavisitvÄ• maá¹ƒ dÅ«setÄ«â€™â€™ ti Ä• ha. ``sakk
saÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkomi, devÄ• â€™â€™ ti sÄ• jÄ• tihiá¹…gulika
purisassa rattiá¹ƒ Ä• gantvÄ• abhiramitvÄ• gacchantassa piá¹-á¹-hiyaá¹ƒ paÃ±caá¹…gulik
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• manusse Ä• á¹‡Ä• pesi ``gacchatha, sabbadisÄ• su oloketvÄ•
katajÄ• tihiá¹…gulapaÃ±caá¹…gulikapurisaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. vijjÄ• dharopi rattiá
divÄ• susÄ• ne sÅ«riyaá¹ƒ namassanto ekapÄ• dena tiá¹-á¹-hati. rÄ• japurisÄ• taá¹ƒ disvÄ
``pÄ• kaá¹-aá¹ƒ me kammaá¹ƒ jÄ• taâ€™â€™ nti \Ee III 304/ vijjaá¹ƒ parivattetvÄ• Ä• kÄ• s

rÄ• jÄ• taá¹ƒ disvÄ• Ä• gatapurise ``addasathÄ• â€™â€™ ti pucchi. ``Ä• ma, addasÄ• mÅ
nÄ• mesoâ€™â€™ ti? ``pabbajito, devÄ• â€™â€™ ti. ``so hi rattiá¹ƒ anÄ• cÄ• raá¹ƒ katvÄ•
vasatiâ€™â€™. rÄ• jÄ• ``ime divÄ• samaá¹‡avesena caritvÄ• rattiá¹ƒ anÄ• cÄ• raá¹ƒ kar
pabbajitÄ• naá¹ƒ kujjhitvÄ• micchÄ• gahaá¹‡aá¹ƒ gahetvÄ• ``mayhaá¹ƒ vijitÄ• ime sabbe
diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne rÄ• jÄ• á¹‡aá¹ƒ karissantÅ«â€™â€™ ti bheriá¹ƒ carÄ• pes
kÄ• siraá¹-á¹-hÄ• palÄ• yitvÄ• sabbe pabbajitÄ• aÃ±Ã±arÄ• jadhÄ• niyo agamiá¹ƒsu. sak
manussÄ• naá¹ƒ ovÄ• dadÄ• yako \Ne III 266/ ekopi dhammikasamaá¹‡abrÄ• hmaá¹‡o nÄ•
pharusÄ• ahesuá¹ƒ, dÄ• nasÄ«lavimukhÄ• matamatÄ• yebhuyyena apÄ• ye nibbattiá¹ƒsu
nÄ• hesuá¹ƒ.

sakko \Be III 286/ nave devaputte apassanto ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti Ä• vajje
nissÄ• ya bÄ• rÄ• á¹‡asiraÃ±Ã±Ä• kuddhena micchÄ• gahaá¹‡aá¹ƒ gahetvÄ• pabbajitÄ• r
pabbÄ• jitabhÄ• vaá¹ƒ Ã±atvÄ• ``á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o imassa raÃ±Ã±o micchÄ• ga
nÄ• ma natthi, raÃ±Ã±o ca raá¹-á¹-havÄ• sÄ«naÃ±ca avassayo bhavissÄ• mÄ«â€™â€™ ti
paccekabuddhÄ• naá¹ƒ santikaá¹ƒ gantvÄ• vanditvÄ• ``bhante, mayhaá¹ƒ ekaá¹ƒ mahalla
detha, kÄ• siraá¹-á¹-haá¹ƒ pasÄ• dessÄ• mÄ«â€™â€™ ti Ä• ha. so saá¹…ghattherameva la
gahetvÄ• taá¹ƒ purato katvÄ• sayaá¹ƒ pacchato hutvÄ• sirasmiá¹ƒ aÃ±jaliá¹ƒ á¹-hapetvÄ•
namassanto uttamarÅ«padharo mÄ• á¹‡avako hutvÄ• sakalanagarassa matthakena tikkha
rÄ• jadvÄ• raá¹ƒ Ä• gantvÄ• Ä• kÄ• se aá¹-á¹-hÄ• si. amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ ``de
ekaá¹ƒ samaá¹‡aá¹ƒ Ä• netvÄ• rÄ• jadvÄ• re \Ee III 305/ Ä• kÄ• se á¹-hitoâ€™â€™ ti. rÄ•
sÄ«hapaÃ±jare á¹-hatvÄ• ``mÄ• á¹‡avaka, kasmÄ• tvaá¹ƒ abhirÅ«po samÄ• no etassa vir
pattacÄ«varaá¹ƒ gahetvÄ• namassamÄ• no á¹-hitoâ€™â€™ ti tena saddhiá¹ƒ sallapanto p

108__._ á¹• 21 ``dubbaá¹‡á¹‡arÅ«paá¹ƒ tuvamariyavaá¹‡á¹‡Ä«, purakkhatvÄ• paÃ±jaliko r

seyyo nu teso udavÄ• sarikkho, nÄ• maá¹ƒ parassattano cÄ• pi brÅ«hÄ«â€™â€™ ti ||

tattha __ariyavaá¹‡á¹‡Ä«_ti sundararÅ«po. __seyyo nu teso_ti eso virÅ«po pabbajito kiá¹ƒ
udÄ• hu sarikkho. __nÄ• maá¹ƒ parassattano cÄ• pÄ«_ti etassa parassa ca attano ca nÄ• n

atha naá¹ƒ sakko ``mahÄ• rÄ• ja, samaá¹‡Ä• nÄ• ma garuá¹-á¹-hÄ• niyÄ• , tena me nÄ• n
mayhaá¹ƒ pana te nÄ• maá¹ƒ kathessÄ• mÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha

109__._ á¹• 21 ``na nÄ• magottaá¹ƒ gaá¹‡hanti rÄ• ja, sammaggatÄ• nujjugatÄ• na devÄ• .

ahaÃ±ca te nÄ• madheyyaá¹ƒ vadÄ• mi, sakkohamasmÄ« tidasÄ• namindoâ€™â€™ ti ||

tattha \Be III 287/ __sammaggatÄ• nujjugatÄ• na devÄ• _ti mahÄ• rÄ• ja, sabbasaá¹…khÄ
sabhÄ• vasarasavasena sammasitvÄ• \Ne III 267/ aggaphalaá¹ƒ arahattaá¹ƒ pattattÄ• san
aá¹-á¹-haá¹…gikena maggena nibbÄ• naá¹ƒ gatattÄ• ujugatÄ• naá¹ƒ mahÄ• khÄ«á¹‡Ä• sa
uttaritarÄ• naá¹ƒ visuddhidevÄ• naá¹ƒ upapattidevÄ• nÄ• magottaá¹ƒ na gaá¹‡hanti. __aha
apica ahaá¹ƒ attano nÄ• madheyyaá¹ƒ tuyhaá¹ƒ kathemi.

taá¹ƒ sutvÄ• rÄ• jÄ• tatiyagÄ• thÄ• ya bhikkhunamassane Ä• nisaá¹ƒsaá¹ƒ pucchi ---

110__._ á¹• 21 ``yo disvÄ• bhikkhuá¹ƒ caraá¹‡Å«papannaá¹ƒ, purakkhatvÄ• paÃ±jaliko na

pucchÄ• mi \Ee III 306/ taá¹ƒ devarÄ• jetamatthaá¹ƒ, ito cuto kiá¹ƒ labhate sukhaá¹ƒ soâ€™

sakko catutthagÄ• thÄ• ya kathesi ---

111__._ á¹• 21 ``yo disvÄ• bhikkhuá¹ƒ caraá¹‡Å«papannaá¹ƒ, purakkhatvÄ• paÃ±jaliko na

diá¹-á¹-heva dhamme labhate pasaá¹ƒsaá¹ƒ, saggaÃ±ca so yÄ• ti sarÄ«rabhedÄ• â€™â€™

tattha __bhikkhu_nti bhinnakilesaá¹ƒ parisuddhapuggalaá¹ƒ. __caraá¹‡Å«papanna_nti sÄ«
__diá¹-á¹-heva dhamme_ti na kevalaá¹ƒ ito cutoyeva, imasmiá¹ƒ pana attabhÄ• ve so pasaa
pasaá¹ƒsÄ• sukhaá¹ƒ vindatÄ«ti.

rÄ• jÄ• sakkassa kathaá¹ƒ sutvÄ• attano micchÄ• gahaá¹‡aá¹ƒ bhinditvÄ• tuá¹-á¹-hamÄ•
gÄ• thamÄ• ha ---

112__._ á¹• 21 ``lakkhÄ« vata me udapÄ• di ajja, yaá¹ƒ vÄ• savaá¹ƒ bhÅ«tapatiddasÄ• ma.

bhikkhuÃ±ca disvÄ• na tuvaÃ±ca sakka, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™

tattha __lakkhÄ«_ti sirÄ«, paÃ±Ã±Ä• tipi vadanti. idaá¹ƒ vuttaá¹ƒ hoti --- ajja mama tava va
suá¹‡antasseva kusalÄ• kusalavipÄ• kajÄ• nanapaÃ±Ã±Ä• udapÄ• dÄ«ti. __ya_nti nipÄ• t
__bhÅ«tapatiddasÄ• mÄ• _ti bhÅ«tapatiá¹ƒ addasÄ• ma.

taá¹ƒ \Be III 288/ sutvÄ• sakko paá¹‡á¸• itassa thutiá¹ƒ karonto chaá¹-á¹-haá¹ƒ gÄ• thamÄ

113__._ á¹• 21 ``addhÄ• \Ne III 268/ have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahu

bhikkhuÃ±ca disvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™ ti |

tattha __bahuá¹-hÄ• nacintino_ti bahÅ«ni kÄ• raá¹‡Ä• ni cintanasamatthÄ• .

taá¹ƒ \Ee III 307/ sutvÄ• rÄ• jÄ• osÄ• nagÄ• thamÄ• ha ---

114__._ á¹• 21 ``akkodhano niccapasannacitto, sabbÄ• tithÄ«yÄ• cayogo bhavitvÄ• .

nihacca mÄ• naá¹ƒ abhivÄ• dayissaá¹ƒ, sutvÄ• na devinda subhÄ• sitÄ• nÄ«â€™â€™ ti ||

tattha __sabbÄ• tithÄ«yÄ• cayogo bhavitvÄ• _ti sabbesaá¹ƒ atithÄ«naá¹ƒ Ä• gatÄ• naá¹ƒ Ä
te yÄ• canti, tassa tassa yutto anucchaviko bhavitvÄ• , sabbaá¹ƒ tehi yÄ• citayÄ• citaá¹ƒ da
__sutvÄ• na devinda subhÄ• sitÄ• nÄ«_ti tava subhÄ• sitÄ• ni sutvÄ• ahaá¹ƒ evarÅ«po bh

evaÃ±ca pana vatvÄ• pÄ• sÄ• dÄ• oruyha paccekabuddhaá¹ƒ vanditvÄ• ekamantaá¹ƒ aá
Ä• kÄ• se pallaá¹…kena nisÄ«ditvÄ• ``mahÄ• rÄ• ja, vijjÄ• dharo na samaá¹‡o, tvaá¹ƒ ito p
loko, atthi dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• â€™ ti Ã±atvÄ• dÄ• naá¹ƒ dehi, sÄ«laá¹ƒ ra
karohÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ ovadi. sakkopi sakkÄ• nubhÄ• vena Ä• kÄ• se á¹-hatvÄ•
hothÄ• â€™â€™ ti nÄ• garÄ• naá¹ƒ ovÄ• daá¹ƒ datvÄ• ``palÄ• tÄ• samaá¹‡abrÄ• hmaá¹‡
carÄ• pesi. atha te ubhopi sakaá¹-á¹-hÄ• nameva agamaá¹ƒsu. rÄ• jÄ• tassa ovÄ• de á¹-ha
akÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• pa
rÄ• jÄ• Ä• nando ahosi, sakko pana ahameva ahosiâ€™â€™ nti.

vijjÄ• dharajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [392] 7. siá¹…ghapupphajÄ• takavaá¹‡á¹‡anÄ•

__yameta_nti \Ne III 269/ \Be III 289/ idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ bhi
kathesi. so kira jetavanÄ• nikkhamitvÄ• kosalaraá¹-á¹-he aÃ±Ã±ataraá¹ƒ araÃ±Ã±aá¹ƒ niss
ekadivasaá¹ƒ padumasaraá¹ƒ \Ee III 308/ otaritvÄ• supupphitapadumaá¹ƒ disvÄ• adhovÄ•
atha naá¹ƒ tasmiá¹ƒ vane adhivatthÄ• devatÄ• ``mÄ• risa, tvaá¹ƒ gandhatheno nÄ• ma, id
theyyaá¹…gaâ€™â€™ nti saá¹ƒvejesi. so tÄ• ya saá¹ƒvejito puna jetavanaá¹ƒ Ä• gantvÄ•
nisinno ``kahaá¹ƒ bhikkhu nivutthosÄ«â€™â€™ ti puá¹-á¹-ho ``asukavanasaá¹‡á¸• e nÄ• m
evaá¹ƒ nÄ• ma saá¹ƒvejesÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ satthÄ• ``na kho bhikkhu pupph
devatÄ• ya saá¹ƒvejito, porÄ• á¹‡akapaá¹‡á¸• itÄ• pi saá¹ƒvejitapubbÄ• â€™â€™ ti vatvÄ•
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ kÄ• sikag
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ uggahitasippo aparabhÄ• ge isipabbajjaá¹ƒ pabba
padumasaraá¹ƒ nissÄ• ya upavasanto ekadivasaá¹ƒ saraá¹ƒ otaritvÄ• supupphitapadumaá
aá¹-á¹-hÄ• si. atha naá¹ƒ ekÄ• devadhÄ«tÄ• rukkhakkhandhavivare á¹-hatvÄ• saá¹ƒvejay
gÄ• thamÄ• ha ---

115__._ á¹• 21 ``yametaá¹ƒ vÄ• rijaá¹ƒ pupphaá¹ƒ, adinnaá¹ƒ upasiá¹…ghasi.

ekaá¹…gametaá¹ƒ theyyÄ• naá¹ƒ, gandhathenosi mÄ• risÄ• â€™â€™ ti ||

tattha __ekaá¹…gameta_nti ekakoá¹-á¹-hÄ• so esa.

tato bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

116__._ á¹• 21 ``na harÄ• mi na bhaÃ±jÄ• mi, Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ.

atha kena nu vaá¹‡á¹‡ena, gandhathenoti vuccatÄ«â€™â€™ ti ||

tattha __Ä• rÄ• siá¹…ghÄ• mÄ«_ti dÅ«re á¹-hito ghÄ• yÄ• mi. __vaá¹‡á¹‡enÄ• _ti kÄ• raá

tasmiá¹ƒ \Be III 290/ khaá¹‡e eko puriso tasmiá¹ƒ sare bhisÄ• ni ceva khaá¹‡ati, puá¹‡á¸• a
bhaÃ±jati \Ne III 270/. bodhisatto taá¹ƒ disvÄ• ``maá¹ƒ Ä• rÄ• á¹-hatvÄ• upasiá¹…ghantaá
etaá¹ƒ purisaá¹ƒ \Ee III 309/ kasmÄ• na bhaá¹‡asÄ«â€™â€™ ti tÄ• ya saddhiá¹ƒ sallapant
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117__._ á¹• 21 ``yoyaá¹ƒ bhisÄ• ni khaá¹‡ati, puá¹‡á¸• arÄ«kÄ• ni bhaÃ±jati.

evaá¹ƒ Ä• kiá¹‡á¹‡akammanto, kasmÄ• eso na vuccatÄ«â€™â€™ ti ||

tattha __Ä• kiá¹‡á¹‡akammanto_ti kakkhaá¸·akammanto dÄ• ruá¹‡akammanto.

athassa avacanakÄ• raá¹‡aá¹ƒ Ä• cikkhantÄ« devatÄ• catutthapaÃ±camagÄ• thÄ• abhÄ•

118__._ á¹• 21 ``Ä• kiá¹‡á¹‡aluddo puriso, dhÄ• ticelaá¹ƒva makkhito.

tasmiá¹ƒ me vacanaá¹ƒ natthi, taÃ±cÄ• rahÄ• mi vattave ||

119__._ á¹• 21 ``anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhÄ• mattaá¹ƒva khÄ• yatÄ«â€™â€™ ti ||

tattha __dhÄ• ticelaá¹ƒvÄ• _ti kheá¸·asiá¹…ghÄ• á¹‡ikamuttagÅ«thamakkhitaá¹ƒ dhÄ• tidÄ
ayaá¹ƒ pÄ• pamakkhitoyeva, tena kÄ• raá¹‡ena tasmiá¹ƒ mama vacanaá¹ƒ natthi. __taÃ±cÄ
ovÄ• dakkhamÄ• honti piyasÄ«lÄ• , tasmÄ• taá¹ƒ appamattakampi ayuttaá¹ƒ karontaá¹ƒ v
samaá¹‡Ä• ti. __anaá¹…gaá¹‡assÄ• _ti niddosassa tumhÄ• disassa. __abbhÄ• mattaá¹ƒva
mahÄ• meghappamÄ• á¹‡aá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, idÄ• ni kasmÄ• evarÅ«paá¹ƒ dosaá

tÄ• ya pana saá¹ƒvejito bodhisatto saá¹ƒvegappatto chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

120__._ á¹• 21 ``addhÄ• maá¹ƒ yakkha jÄ• nÄ• si, atho maá¹ƒ anukampasi.

punapi yakkha vajjÄ• si, yadÄ• passasi edisaâ€™â€™ nti ||

tattha __yakkhÄ• _ti devataá¹ƒ Ä• lapati. __vajjÄ• sÄ«_ti vadeyyÄ• si. __yadÄ• passasi ed
evarÅ«paá¹ƒ dosaá¹ƒ passasi, tadÄ• evaá¹ƒ mama vadeyyÄ• sÄ«ti vadati.

athassa \Ne III 271/ \Be III 291/ sÄ• devadhÄ«tÄ• sattamaá¹ƒ gÄ• thamÄ• ha ---

121__._ á¹• 21 ``neva taá¹ƒ upajÄ«vÄ• mi, napi te bhatakÄ• mhase.

tvameva bhikkhu jÄ• neyya, yena gaccheyya suggatiâ€™â€™ nti ||

tattha \Ee III 310/ __bhatakÄ• mhase_ti tava bhatihatÄ• kammakarÄ• pi na homa. kiá¹ƒkÄ
sabbakÄ• laá¹ƒ rakkhamÄ• nÄ• vicarissÄ• mÄ• ti dÄ«peti. __yena gaccheyyÄ• _ti bhikkhu
gaccheyyÄ• si, tvameva taá¹ƒ jÄ• neyyÄ• sÄ«ti.

evaá¹ƒ sÄ• tassa ovÄ• daá¹ƒ datvÄ• attano vimÄ• nameva paviá¹-á¹-hÄ• . bodhisattopi jh
brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• devadhÄ«tÄ• uppalavaá¹‡á¹‡Ä• ahosi, tÄ• paso pana ahameva ahosinti.

siá¹…ghapupphajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [393] 8. vighÄ• sÄ• dajÄ• takavaá¹‡á¹‡anÄ•

__susukhaá¹ƒ vata jÄ«vantÄ«_ti idaá¹ƒ satthÄ• pubbÄ• rÄ• me viharanto keá¸·isÄ«lake bh
tesu hi mahÄ• moggallÄ• nattherena pÄ• sÄ• daá¹ƒ kampetvÄ• saá¹ƒvejitesu dhammasab
aguá¹‡aá¹ƒ kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etara
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, id
keá¸·isÄ«lakÄ• yevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sakko ahosi. atha aÃ
kÄ• sikagÄ• me satta bhÄ• taro kÄ• mesu dosaá¹ƒ disvÄ• nikkhamitvÄ• isipabbajjaá¹ƒ pab
vasantÄ• yoge yogaá¹ƒ akatvÄ• kÄ• yadaá¸·hÄ«bahulÄ• hutvÄ• nÄ• nappakÄ• raá¹ƒ kÄ«
\Be III 292/ cariá¹ƒsu. sakko devarÄ• jÄ• ``ime saá¹ƒvejessÄ• mÄ«â€™â€™ ti suko hutvÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• ekasmiá¹ƒ rukkhe nilÄ«yitvÄ• te saá¹ƒvejento paá¹-han

122__._ á¹• 21 ``susukhaá¹ƒ \Ee III 311/ vata jÄ«vanti, ye janÄ• vighÄ• sÄ• dino.

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatÄ«â€™â€™ ti ||

tattha __vighÄ• sÄ• dino_ti bhuttÄ• tirekaá¹ƒ bhuÃ±jante sandhÄ• yÄ• ha. __diá¹-á¹-heva d
diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca tesaá¹ƒ sugati hoti, sagge uppajjantÄ

atha tesu eko tassa vacanaá¹ƒ sutvÄ• avasese Ä• mantetvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha --

123__._ á¹• 21 ``sukassa bhÄ• samÄ• nassa, na nisÄ• metha paá¹‡á¸• itÄ• .

idaá¹ƒ suá¹‡Ä• tha sodariyÄ• , amhevÄ• yaá¹ƒ pasaá¹ƒsatÄ«â€™â€™ ti ||

tattha __bhÄ• samÄ• nassÄ• _ti mÄ• nusikÄ• ya vÄ• cÄ• ya bhaá¹‡antassa. __na nisÄ• me
suá¹‡Ä• thÄ• _ti idamassa vacanaá¹ƒ suá¹‡Ä• tha. __sodariyÄ• _ti samÄ• ne udare vutthab

atha ne paá¹-ikkhipanto suko tatiyaá¹ƒ gÄ• thamÄ• ha ---

124__._ á¹• 21 ``nÄ• haá¹ƒ tumhe pasaá¹ƒsÄ• mi, kuá¹‡apÄ• dÄ• suá¹‡Ä• tha me.

ucchiá¹-á¹-habhojino tumhe, na tumhe vighÄ• sÄ• dinoâ€™â€™ ti ||

tattha __kuá¹‡apÄ• dÄ• _ti kuá¹‡apakhÄ• dakÄ• ti te Ä• lapati.

te tassa vacanaá¹ƒ sutvÄ• sabbepi catutthaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

125__._ á¹• 21 ``sattavassÄ• pabbajitÄ• , majjhÄ• raÃ±Ã±e sikhaá¹‡á¸• ino.

vighÄ• seneva yÄ• pentÄ• , mayaÃ±ce bhoto gÄ• rayhÄ• .

ke nu bhoto pasaá¹ƒsiyÄ• â€™â€™ ti ||

tattha \Ne III 273/ __sikhaá¹‡á¸• ino_ti cÅ«á¸·Ä• ya samannÄ• gatÄ• . __vighÄ• senevÄ• _
vassÄ• ni sÄ«habyagghavighÄ• seneva yÄ• pentÄ• yadi bhoto gÄ• rayhÄ• , atha ke nu te

te \Be III 293/ lajjÄ• pento mahÄ• satto paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

126__._ á¹• 21 ``tumhe sÄ«hÄ• naá¹ƒ byagghÄ• naá¹ƒ, vÄ• á¸·Ä• naÃ±cÄ• vasiá¹-á¹-hakaá

ucchiá¹-á¹-heneva yÄ• pentÄ• , maÃ±Ã±ivho vighÄ• sÄ• dinoâ€™â€™ ti ||

tattha __vÄ• á¸·Ä• naÃ±cÄ• vasiá¹-á¹-haka_nti sesavÄ• á¸·amigÄ• naÃ±ca avasiá¹-á¹-haka

taá¹ƒ \Ee III 312/ sutvÄ• tÄ• pasÄ• ``sace mayaá¹ƒ na vighÄ• sÄ• dÄ• , atha ke carahi te
atha tesaá¹ƒ so tamatthaá¹ƒ Ä• cikkhanto chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

127__._ á¹• 21 ``ye brÄ• hmaá¹‡assa samaá¹‡assa, aÃ±Ã±assa vÄ• vanibbino.

datvÄ• va sesaá¹ƒ bhuÃ±janti, te janÄ• vighÄ• sÄ• dinoâ€™â€™ ti ||

tattha __vanibbino_ti taá¹ƒ taá¹ƒ bhaá¹‡á¸• aá¹ƒ yÄ• canakassa. evaá¹ƒ te lajjÄ• petvÄ• m
sakaá¹-á¹-hÄ• nameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sat
keá¸·isÄ«lakÄ• bhikkhÅ« ahesuá¹ƒ, sakko pana ahameva ahosiâ€™â€™ nti.

vighÄ• sÄ• dajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [394] 9. vaá¹-á¹-akajÄ• takavaá¹‡á¹‡anÄ•

__paá¹‡Ä«ta_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ lolabhikkhuá¹ƒ Ä• rabbha kathe
``saccaá¹ƒ kira tvaá¹ƒ bhikkhu loloâ€™â€™ ti pucchitvÄ• ``Ä• ma, bhanteâ€™â€™ ti vutte
idÄ• neva lolo, pubbepi tvaá¹ƒ loloyeva, lolatÄ• ya pana bÄ• rÄ• á¹‡asiyaá¹ƒ hatthigavÄ• ss
III 274/ atitto `ito uttaritaraá¹ƒ labhissÄ• mÄ«â€™ ti araÃ±Ã±aá¹ƒ paviá¹-á¹-hosÄ«â€™â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto vaá¹-á¹-akayoniyaá¹
lÅ«khatiá¹‡abÄ«jÄ• hÄ• ro vasi. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ eko lolakÄ• ko hatthikuá¹‡apÄ•
uttaritaraá¹ƒ labhissÄ• mÄ«â€™â€™ ti araÃ±Ã±aá¹ƒ pavisitvÄ• phalÄ• phalaá¹ƒ khÄ• dant
disvÄ• ``ayaá¹ƒ vaá¹-á¹-ako ativiya thÅ«lasarÄ«ro, madhuraá¹ƒ gocaraá¹ƒ khÄ• dati maÃ±Ã
pucchitvÄ• taá¹ƒ khÄ• ditvÄ• ahampi thÅ«lo bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• bodhisa
nilÄ«yitvÄ• bodhisattaá¹ƒ pucchi ``bho vaá¹-á¹-aka, kiá¹ƒ nÄ• ma paá¹‡Ä«tÄ• hÄ• raá¹ƒ bh
ahosÄ«â€™â€™ ti? bodhisatto \Ee III 313/ tena pucchito tena saddhiá¹ƒ paá¹-isanthÄ• raá¹
gÄ• thamÄ• ha ---

128__._ á¹• 21 ``paá¹‡Ä«taá¹ƒ bhuÃ±jase bhattaá¹ƒ, sappitelaÃ±ca mÄ• tula.

atha kena nu vaá¹‡á¹‡ena, kiso tvamasi vÄ• yasÄ• â€™â€™ ti ||

tattha __bhatta_nti manussÄ• naá¹ƒ bhojananiyÄ• mena paá¹-iyÄ• ditabhattaá¹ƒ. __mÄ• tu
piyasamudÄ• cÄ• rena Ä• lapati. __kiso_ti appamaá¹ƒ salohito.

tassa vacanaá¹ƒ sutvÄ• kÄ• ko tisso gÄ• thÄ• abhÄ• si ---

129__._ á¹• 21 ``amittamajjhe vasato, tesu Ä• misamesato.

niccaá¹ƒ ubbiggahadayassa, kuto kÄ• kassa daá¸·hiyaá¹ƒ ||

130__._ á¹• 21 ``niccaá¹ƒ ubbegino kÄ• kÄ• , dhaá¹…kÄ• pÄ• pena kammunÄ• .

laddho piá¹‡á¸• o na pÄ«á¹‡eti, kiso tenasmi vaá¹-á¹-aka ||

131__._ á¹• 21 ``lÅ«khÄ• ni tiá¹‡abÄ«jÄ• ni, appasnehÄ• ni bhuÃ±jasi.

atha kena nu vaá¹‡á¹‡ena, thÅ«lo tvamasi vaá¹-á¹-akÄ• â€™â€™ ti ||

tattha __daá¸·hiya_nti evarÅ«passa mayhaá¹ƒ kÄ• kassa kuto daá¸·hÄ«bhÄ• vo, kuto thÅ«
\Ne III 275/ ubbegavanto. __dhaá¹…kÄ• _ti kÄ• kÄ• nameva nÄ• maá¹ƒ. __pÄ• pena kamm
manussasantakavilumpanasaá¹…khÄ• tena pÄ• pena kammena laddho piá¹‡á¸• o. __na pÄ
__tenasmÄ«_ti tena kÄ• raá¹‡enÄ• haá¹ƒ kiso asmi. __appasnehÄ• nÄ«_ti mandojÄ• ni. ida
``paá¹‡Ä«tabhojanaá¹ƒ khÄ• datÄ«â€™â€™ ti saÃ±Ã±Ä« hutvÄ• pi vaá¹-á¹-akÄ• naá¹ƒ gah

taá¹ƒ sutvÄ• bodhisatto attano thÅ«labhÄ• vakÄ• raá¹‡aá¹ƒ kathento imÄ• gÄ• thÄ• abhÅ

132__._ á¹• 21 ``appicchÄ• \Be III 295/ appacintÄ• ya, adÅ«ragamanena ca.

laddhÄ• laddhena yÄ• pento, thÅ«lo tenasmi vÄ• yasa ||

133__._ á¹• 21 ``appicchassa hi posassa, appacintasukhassa ca.

susaá¹…gahitamÄ• nassa, vuttÄ« susamudÄ• nayÄ• â€™â€™ ti ||

tattha __appicchÄ• _ti Ä• hÄ• resu appicchatÄ• ya nittaá¹‡hatÄ• ya, kevalaá¹ƒ sarÄ«rayÄ•
Ä• hÄ• rÄ• haraá¹‡atÄ• yÄ• ti attho. __appacintÄ• yÄ• _ti ``ajja kahaá¹ƒ Ä• hÄ• raá¹ƒ \Ee II
kahaâ€™â€™ nti evaá¹ƒ Ä• hÄ• racintÄ• ya abhÄ• vena. __adÅ«ragamanena cÄ• _ti ``asu
madhuraá¹ƒ labhissÄ• mÄ«â€™â€™ ti cintetvÄ• avidÅ«ragamanena ca. __laddhÄ• laddhe
paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ laddhaá¹ƒ, teneva. __thÅ«lo tenasmÄ«_ti tena catubbidhena kÄ•
__vÄ• yasÄ• _ti kÄ• kaá¹ƒ Ä• lapati. __appacintasukhassÄ• _ti Ä• hÄ• racintÄ• rahitÄ• naá
sukhaá¹ƒ assatthÄ«ti appacintasukho, tassa tÄ• disena sukhena samannÄ• gatassa. __sus
``ettakaá¹ƒ bhuÃ±jitvÄ• jÄ«rÄ• petuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti evaá¹ƒ suá¹-á¹-hu saá¹
__vuttÄ« susamudÄ• nayÄ• _ti evarÅ«passa puggalassa jÄ«vitavutti sukhena sakkÄ• samu
sunibbattiyÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
lolabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• kÄ• ko lolabhikkhu ahosi, vaá¹-á¹-ako pana ahameva ahosinti.

vaá¹-á¹-akajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [395] 10. pÄ• rÄ• vatajÄ• takavaá¹‡á¹‡anÄ•

__cirassaá¹ƒ_ \Ne III 276/ __vata passÄ• mÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto lolabhi
kathesi. paccuppannavatthu heá¹-á¹-hÄ• vuttanayameva.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto pÄ• rÄ• vato hutvÄ•
mahÄ• nase nÄ«á¸·apacchiyaá¹ƒ vasati. kÄ• kopi \Be III 296/ tena saddhiá¹ƒ vissÄ• saá¹ƒ k
sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. bhattakÄ• rako kÄ• kapattÄ• ni luÃ±citvÄ• piá¹-á¹-hena taá¹ƒ
kapÄ• lakhaá¹‡á¸• aá¹ƒ vijjhitvÄ• kaá¹‡á¹-he piá¸·andhitvÄ• pacchiyaá¹ƒ pakkhipi. bodhisa
Ä• gantvÄ• taá¹ƒ disvÄ• parihÄ• saá¹ƒ karonto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

134__._ á¹• 21 ``cirassaá¹ƒ vata passÄ• mi, sahÄ• yaá¹ƒ maá¹‡idhÄ• rinaá¹ƒ.

sukatÄ• massukuttiyÄ• , sobhate vata me sakhÄ• â€™â€™ ti ||

tattha __massukuttiyÄ• _ti imÄ• ya massukiriyÄ• ya.

taá¹ƒ \Ee III 315/ sutvÄ• kÄ• ko dutiyaá¹ƒ gÄ• thamÄ• ha ---

135__._ á¹• 21 ``parÅ«á¸·hakacchanakhalomo, ahaá¹ƒ kammesu byÄ• vaá¹-o.

cirassaá¹ƒ nhÄ• pitaá¹ƒ laddhÄ• , lomaá¹ƒ taá¹ƒ ajja hÄ• rayiâ€™â€™ nti ||

tattha __ahaá¹ƒ kammesu byÄ• vaá¹-o_ti ahaá¹ƒ samma pÄ• rÄ• vata, rÄ• jakammesu byÄ
parÅ«á¸·hakacchanakhalomo ahosinti vadati. __ajja hÄ• rayi_nti ajja hÄ• resiá¹ƒ.

tato bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

136__._ á¹• 21 ``yaá¹ƒ nu lomaá¹ƒ ahÄ• resi, dullabhaá¹ƒ laddha kappakaá¹ƒ.

atha kiÃ±carahi te samma, kaá¹‡á¹-he kiá¹‡ikiá¹‡Ä• yatÄ«â€™â€™ ti ||

tassattho \Ne III 277/ --- yaá¹ƒ tÄ• va dullabhaá¹ƒ kappakaá¹ƒ labhitvÄ• lomaá¹ƒ harÄ• pes
atha kiÃ±carahi te vayassa idaá¹ƒ kaá¹‡á¹-he kiá¹‡ikiá¹‡Ä• yatÄ«ti.

tato kÄ• ko dve gÄ• thÄ• abhÄ• si ---

137__._ á¹• 21 ``manussasukhumÄ• lÄ• naá¹ƒ, maá¹‡i kaá¹‡á¹-hesu lambati.

tesÄ• haá¹ƒ anusikkhÄ• mi, mÄ• tvaá¹ƒ maÃ±Ã±i davÄ• kataá¹ƒ ||

138__._ á¹• 21 ``sacepimaá¹ƒ pihayasi, massukuttiá¹ƒ sukÄ• ritaá¹ƒ.

kÄ• rayissÄ• mi te samma, maá¹‡iÃ±cÄ• pi dadÄ• mi teâ€™â€™ ti ||

tattha __maá¹‡Ä«_ti evarÅ«pÄ• naá¹ƒ manussÄ• naá¹ƒ ekaá¹ƒ maá¹‡iratanaá¹ƒ kaá¹‡á¹-h
tesaá¹ƒ ahaá¹ƒ. __mÄ• tvaá¹ƒ maÃ±Ã±Ä«_ti tvaá¹ƒ pana ``etaá¹ƒ mayÄ• davÄ• kataâ€™
maÃ±Ã±i. __sacepimaá¹ƒ pihayasÄ«_ti sace imaá¹ƒ mama kataá¹ƒ massukuttiá¹ƒ tvaá¹ƒ ic

taá¹ƒ sutvÄ• bodhisatto chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

139__._ á¹• 21 ``tvaÃ±Ã±eva maá¹‡inÄ• channo, sukatÄ• ya ca massuyÄ• .

Ä• manta kho taá¹ƒ gacchÄ• mi, piyaá¹ƒ me tavadassanaâ€™â€™ nti ||

tattha __maá¹‡inÄ• _ti maá¹‡ino, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- samma
imassa maá¹‡ino anucchaviko imissÄ• ca sukatÄ• ya massuyÄ• \Ee III 316/, mama pana t
tasmÄ• taá¹ƒ Ä• mantayitvÄ• gacchÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• bodhisatto uppatitvÄ• aÃ±Ã±attha gato. kÄ• ko tattheva jÄ«vitakkha

satthÄ• \Ne III 278/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne lolabhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. tadÄ• kÄ• ko lolabhikkhu a
ahameva ahosinti.

pÄ• rÄ• vatajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kharaputtavaggo dutiyo niá¹-á¹-hito.

jÄ• takuddÄ• naá¹ƒ ---

avÄ• riyaá¹ƒ setaketu, darÄ«mukhaÃ±ca neru ca.

Ä• saá¹…kamigÄ• lopaÃ±ca, kÄ• á¸·akaá¹‡á¹‡Ä« ca kukkuá¹-aá¹ƒ ||

dhammadhajaÃ±ca nandiyaá¹ƒ, kharaputtaá¹ƒ sÅ«ci ceva.

tuá¹‡á¸• ilaá¹ƒ soá¹‡á¹‡akakkaá¹-aá¹ƒ, mayhakaá¹ƒ vijjÄ• dharaÃ±ceva ||

siá¹…ghapupphaá¹ƒ vighÄ• sÄ• daá¹ƒ, vaá¹-á¹-akaÃ±ca pÄ• rÄ• vataá¹ƒ.

saá¹…gÄ• yiá¹ƒsu mahÄ• therÄ• , chakke vÄ«sati jÄ• take ||

chakkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattakanipÄ• to

1. kukkuvaggo

á¹• 03 [396] 1. kukkujÄ• takavaá¹‡á¹‡anÄ•

__diyaá¸• á¸• hakukkÅ«_ti \Ne III 279/ \Ee III 317/ \Be III 298/ idaá¹ƒ satthÄ• jetavane viha
rÄ• jovÄ• daá¹ƒ Ä• rabbha kathesi. paccuppannavatthu __tesakuá¹‡ajÄ• take_ (J II 17.1 Ä•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa atthadhammÄ
rÄ• jÄ• agatigamane patiá¹-á¹-hÄ• ya adhammena rajjaá¹ƒ kÄ• resi, janapadaá¹ƒ pÄ«á¸·et
bodhisatto rÄ• jÄ• naá¹ƒ ovaditukÄ• mo ekaá¹ƒ upamaá¹ƒ upadhÄ• rento vicarati, raÃ±Ã±o
vippakataá¹ƒ hoti aniá¹-á¹-hitacchadanaá¹ƒ, dÄ• rukaá¹‡á¹‡ikaá¹ƒ Ä• ropetvÄ• gopÄ• nasiy
rÄ• jÄ• kÄ«á¸·anatthÄ• ya uyyÄ• naá¹ƒ gantvÄ• tattha vicaritvÄ• taá¹ƒ gehaá¹ƒ pavisitvÄ•
kaá¹‡á¹‡ikamaá¹‡á¸• alaá¹ƒ disvÄ• attano uparipatanabhayena nikkhamitvÄ• bahi á¹-hito
kho nissÄ• ya kaá¹‡á¹‡ikÄ• á¹-hitÄ• , kiá¹ƒ nissÄ• ya gopÄ• nasiyoâ€™â€™ ti cintetvÄ• b
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1__._ á¹• 21 ``diyaá¸• á¸• hakukkÅ« \Ee III 318/ udayena kaá¹‡á¹‡ikÄ• , vidatthiyo aá¹-á¹-ha

sÄ• siá¹ƒsapÄ• , sÄ• ramayÄ• apheggukÄ• , kuhiá¹ƒ á¹-hitÄ• upparito na dhaá¹ƒsatÄ«â€

tattha __diyaá¸• á¸• hakukkÅ«_ti diyaá¸• á¸• haratanÄ• . __udayenÄ• _ti uccattena. __parik
panetaá¹ƒ aá¹-á¹-ha vidatthiyo parikkhipanti, parikkhepato aá¹-á¹-havidatthipamÄ• á¹‡Ä• ti v
__kuhiá¹ƒ á¹-hitÄ• _ti kattha patiá¹-á¹-hitÄ• hutvÄ• . __na dhaá¹ƒsatÄ«_ti na patati.

taá¹ƒ \Ne III 280/ \Be III 299/ sutvÄ• bodhisatto ``laddhÄ• dÄ• ni me raÃ±Ã±o ovÄ• datthÄ
cintetvÄ• imÄ• gÄ• thÄ• Ä• ha ---

2__._ á¹• 21 ``yÄ• tiá¹ƒsati sÄ• ramayÄ• anujjukÄ• , parikiriya gopÄ• nasiyo samaá¹ƒ á¹-h

tÄ• hi susaá¹…gahitÄ• balasÄ• pÄ«á¸·itÄ• , samaá¹ƒ á¹-hitÄ• upparito na dhaá¹ƒsati ||

3__._ á¹• 21 ``evampi mittehi daá¸·hehi paá¹‡á¸• ito, abhejjarÅ«pehi sucÄ«hi mantibhi.

susaá¹…gahÄ«to siriyÄ• na dhaá¹ƒsati, gopÄ• nasÄ«bhÄ• ravahÄ• va kaá¹‡á¹‡ikÄ• â€™â

tattha __yÄ• tiá¹ƒsati sÄ• ramayÄ• _ti yÄ• etÄ• sÄ• rarukkhamayÄ• tiá¹ƒsati gopÄ• nasi
parivÄ• retvÄ• . __samaá¹ƒ á¹-hitÄ• _ti samabhÄ• gena á¹-hitÄ• . __balasÄ• pÄ«á¸·itÄ• _ti
balena pÄ«á¸·itÄ• suá¹-á¹-hu saá¹…gahitÄ• ekÄ• baddhÄ• hutvÄ• . __paá¹‡á¸• ito_ti Ã±Ä
__sucÄ«hÄ«_ti sucisamÄ• cÄ• rehi kalyÄ• á¹‡amittehi. __mantibhÄ«_ti mantakusalehi. __g
kaá¹‡á¹‡ikÄ• _ti yathÄ• gopÄ• nasÄ«naá¹ƒ bhÄ• raá¹ƒ vahamÄ• nÄ• kaá¹‡á¹‡ikÄ• na dh
rÄ• jÄ• pi vuttappakÄ• rehi mantÄ«hi abhijjahadayehi susaá¹…gahito sirito na dhaá¹ƒsati na

rÄ• jÄ• \Ee III 319/ bodhisatte kathenteyeva attano kiriyaá¹ƒ sallakkhetvÄ• kaá¹‡á¹‡ikÄ• y
na tiá¹-á¹-hanti, gopÄ• nasÄ«hi asaá¹…gahitÄ• kaá¹‡á¹‡ikÄ• na tiá¹-á¹-hati, gopÄ• nasÄ«s
kaá¹‡á¹‡ikÄ• patati, evameva adhammiko rÄ• jÄ• attano mittÄ• macce ca balakÄ• ye ca b
asaá¹…gaá¹‡hanto tesu bhijjantesu tehi asaá¹…gahito issariyÄ• dhaá¹ƒsati, raÃ±Ã±Ä• nÄ
bhavitabbanti. athassa tasmiá¹ƒ khaá¹‡e paá¹‡á¹‡Ä• kÄ• ratthÄ• ya mÄ• tuluá¹…gaá¹ƒ Ä• l
imaá¹ƒ mÄ• tuluá¹…gaá¹ƒ khÄ• dÄ• â€™â€™ ti bodhisattaá¹ƒ Ä• ha. bodhisatto taá¹ƒ gahe
khÄ• dituá¹ƒ ajÄ• nantÄ• tittakaá¹ƒ vÄ• karonti ambilaá¹ƒ vÄ• , jÄ• nantÄ• \Be III 300/ par
tittakaá¹ƒ hÄ• retvÄ• ambilaá¹ƒ anÄ«haritvÄ• mÄ• tuluá¹…garasaá¹ƒ anÄ• setvÄ• va khÄ•
imÄ• ya upamÄ• ya dhanasaá¹…gharaá¹‡Å«pÄ• yaá¹ƒ dassento dve gÄ• thÄ• abhÄ• si ---

4__._ á¹• 21 ``kharattacaá¹ƒ bellaá¹ƒ yathÄ• pi satthavÄ• , anÄ• masantopi karoti tittakaá¹ƒ

samÄ• haraá¹ƒ sÄ• duá¹ƒ karoti patthiva, asÄ• duá¹ƒ kayirÄ• tanubandhamuddharaá¹ƒ ||

5__._ á¹• 21 ``evampi \Ne III 281/ gÄ• manigamesu paá¹‡á¸• ito, asÄ• hasaá¹ƒ rÄ• jadhanÄ

dhammÄ• nuvattÄ« paá¹-ipajjamÄ• no, sa phÄ• ti kayirÄ• aviheá¹-hayaá¹ƒ paraâ€™â€™ n

tattha __kharattaca_nti thaddhatacaá¹ƒ. __bella_nti mÄ• tuluá¹…gaá¹ƒ. `belaâ€™â€™ ntip
__satthavÄ• _ti satthakahattho. __anÄ• masanto_ti bahitacaá¹ƒ tanukampi atacchanto idaá
karoti. __samÄ• hara_nti samÄ• haranto bahitacaá¹ƒ tacchanto anto ca ambilaá¹ƒ anÄ«hara
karoti. __patthivÄ• _ti rÄ• jÄ• naá¹ƒ Ä• lapati. __tanubandhamuddhara_nti \Ee III 320/ tanuk
uddharanto sabbaso tittakassa anapanÄ«tattÄ• taá¹ƒ asÄ• dumeva kayirÄ• . __eva_nti eva
asÄ• hasaá¹ƒ sÄ• hasiyÄ• taá¹‡hÄ• ya vasaá¹ƒ agacchanto agatigamanaá¹ƒ pahÄ• ya raá
upacikÄ• naá¹ƒ vammikavaá¸• á¸• hananiyÄ• mena madhukarÄ• naá¹ƒ reá¹‡uá¹ƒ gahetvÄ•
dhanaá¹ƒ saá¹…gharanto ---

``dÄ• naá¹ƒ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ, ajjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

akkodhaá¹ƒ avihiá¹ƒsaÃ±ca, khantiÃ±ca avirodhanaâ€™â€™ nti || ---

iti imesaá¹ƒ dasannaá¹ƒ rÄ• jadhammÄ• naá¹ƒ anuvattanena dhammÄ• nuvattÄ« hutvÄ• p
paresaÃ±ca phÄ• tiá¹ƒ vaá¸• á¸• hiá¹ƒ kareyya paraá¹ƒ aviheá¹-hentoyevÄ• ti.

rÄ• jÄ• bodhisattena saddhiá¹ƒ mantento pokkharaá¹‡Ä«tÄ«raá¹ƒ gantvÄ• supupphitaá¹ƒ
udakena anupalittaá¹ƒ padumaá¹ƒ disvÄ• Ä• ha --- ``sahÄ• ya, imaá¹ƒ \Be III 301/ paduma
udakena alimpamÄ• naá¹ƒ á¹-hitaâ€™â€™ nti. atha naá¹ƒ bodhisatto ``mahÄ• rÄ• ja, raÃ±Ä
bhavitabbaâ€™â€™ nti ovadanto imÄ• gÄ• thÄ• Ä• ha ---

6__._ á¹• 21 ``odÄ• tamÅ«laá¹ƒ sucivÄ• risambhavaá¹ƒ, jÄ• taá¹ƒ yathÄ• pokkharaá¹‡Ä«su

padumaá¹ƒ yathÄ• agginikÄ• siphÄ• limaá¹ƒ, na kaddamo na rajo na vÄ• ri limpati ||

7__._ á¹• 21 ``evampi vohÄ• rasuciá¹ƒ asÄ• hasaá¹ƒ, visuddhakammantamapetapÄ• pakaá

na limpati kammakilesa tÄ• diso, jÄ• taá¹ƒ yathÄ• pokkharaá¹‡Ä«su ambujaâ€™â€™ nti ||

tattha __odÄ• tamÅ«la_nti paá¹‡á¸• aramÅ«laá¹ƒ. __ambuja_nti padumasseva vevacanaá
agginikÄ• sinÄ• sÅ«riyena phÄ• litaá¹ƒ vikasitanti attho. __na kaddamo na_ \Ne III 282/ __
limpatÄ«_ti neva kaddamo na rajo na udakaá¹ƒ limpati, na makkhetÄ«ti attho. ``lippatiâ€™â
pÄ• á¹-ho, bhummatthe vÄ• etÄ• ni paccattavacanÄ• ni, etesu kaddamÄ• dÄ«su na lippati,
__vohÄ• rasuci_nti \Ee III 321/ porÄ• á¹‡akehi dhammikarÄ• jÅ«hi likhÄ• petvÄ• á¹-hapitav
agatigamanaá¹ƒ pahÄ• ya dhammena vinicchayakÄ• rakanti attho. __asÄ• hasa_nti dhamm
sÄ• hasikakiriyÄ• ya virahitaá¹ƒ. __visuddhakammanta_nti teneva asÄ• hasikaá¹-á¹-hena vi
saccavÄ• diá¹ƒ nikkodhaá¹ƒ majjhattaá¹ƒ tulÄ• bhÅ«taá¹ƒ lokassa. __apetapÄ• paka_nti ap
limpati kammakilesa tÄ• diso_ti taá¹ƒ rÄ• jÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ k

musÄ• vÄ• doti ayaá¹ƒ kammakileso na allÄ«yati. kiá¹ƒkÄ• raá¹‡Ä• ? __tÄ• diso jÄ• taá¹ƒ y
ambujaá¹ƒ_. tÄ• diso hi rÄ• jÄ• yathÄ• pokkharaá¹‡Ä«su jÄ• taá¹ƒ padumaá¹ƒ anupalittaá
hoti.

rÄ• jÄ• bodhisattassa ovÄ• daá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya dhammena rajjaá¹ƒ kÄ• rent
katvÄ• saggaparÄ• yaá¹‡o ahosi.

satthÄ• \Be III 302/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
ahosi, paá¹‡á¸• itÄ• macco pana ahameva ahosiâ€™â€™ nti.

kukkujÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [397] 2. manojajÄ• takavaá¹‡á¹‡anÄ•

__yathÄ• cÄ• po ninnamatÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto vipakkhasevakaá¹ƒ
kathesi. vatthu pana heá¹-á¹-hÄ• __mahiá¸·Ä• mukhajÄ• take_ (J I 1.26) vitthÄ• ritameva. t
bhikkhave, idÄ• neva, pubbepesa vipakkhasevakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• h

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sÄ«ho hutvÄ• sÄ«h
saá¹ƒvasanto dve potake labhi --- puttaÃ±ca dhÄ«taraÃ±ca. puttassa manojoti nÄ• maá¹ƒ a
ekaá¹ƒ sÄ«hapotikaá¹ƒ gaá¹‡hi. iti te paÃ±ca janÄ• ahesuá¹ƒ. manojo vanamahiá¹ƒsÄ• day
Ä• haritvÄ• mÄ• tÄ• pitaro ca bhaginiÃ±ca pajÄ• patiÃ±ca poseti. so \Ee III 322/ ekadivasa
giriyaá¹ƒ nÄ• ma siá¹…gÄ• laá¹ƒ palÄ• yituá¹ƒ appahontaá¹ƒ urena nipannaá¹ƒ disvÄ• ``kia
III 283/ pucchitvÄ• ``upaá¹-á¹-hÄ• tukÄ• momhi, sÄ• mÄ«â€™â€™ ti vutte ``sÄ• dhu, upaá
gahetvÄ• attano vasanaguhaá¹ƒ Ä• nesi. bodhisatto taá¹ƒ disvÄ• ``tÄ• ta manoja, siá¹…gÄ
pÄ• padhammÄ• akicce niyojenti, mÄ• etaá¹ƒ attano santike karÄ«â€™â€™ ti vÄ• retuá¹ƒ

athekadivasaá¹ƒ siá¹…gÄ• lo assamaá¹ƒsaá¹ƒ khÄ• ditukÄ• mo manojaá¹ƒ Ä• ha --- ``sÄ•
assamaá¹ƒsaá¹ƒ aÃ±Ã±aá¹ƒ akhÄ• ditapubbaá¹ƒ nÄ• ma natthi, assaá¹ƒ gaá¹‡hissÄ• mÄ•
samma, assÄ• hontÄ«â€™â€™ ti? ``bÄ• rÄ• á¹‡asiyaá¹ƒ nadÄ«tÄ«reâ€™â€™ ti. so tassa
saddhiá¹ƒ assÄ• naá¹ƒ nadiyÄ• nhÄ• navelÄ• yaá¹ƒ gantvÄ• ekaá¹ƒ assaá¹ƒ gahetvÄ• pi
vegena attano guhÄ• dvÄ• rameva Ä• gato. athassa pitÄ• assamaá¹ƒsaá¹ƒ khÄ• ditvÄ• ``t
rÄ• jabhogÄ• , rÄ• jÄ• no ca nÄ• ma anekamÄ• yÄ• kusalehi \Be III 303/ dhanuggahehi vijj
assamaá¹ƒsakhÄ• danasÄ«hÄ• nÄ• ma dÄ«ghÄ• yukÄ• na honti, ito paá¹-á¹-hÄ• ya mÄ•
so pitu vacanaá¹ƒ akatvÄ• gaá¹‡hateva. ``sÄ«ho asse gaá¹‡hÄ• tÄ«â€™â€™ ti sutvÄ• rÄ•
assÄ• naá¹ƒ pokkharaá¹‡iá¹ƒ kÄ• rÄ• pesi. tatopi Ä• gantvÄ• gaá¹‡hiyeva. rÄ• jÄ• assasÄ
antosÄ• lÄ• yameva tiá¹‡odakaá¹ƒ dÄ• pesi. sÄ«ho pÄ• kÄ• ramatthakena gantvÄ• antosÄ

rÄ• jÄ• ekaá¹ƒ akkhaá¹‡avedhiá¹ƒ dhanuggahaá¹ƒ pakkosÄ• petvÄ• ``sakkhissasi tÄ• ta,
Ä• ha. so ``sakkomÄ«â€™â€™ ti vatvÄ• pÄ• kÄ• raá¹ƒ nissÄ• ya sÄ«hassa Ä• gamanama
aá¹-á¹-hÄ• si. sÄ«ho Ä• gantvÄ• bahisusÄ• ne siá¹…gÄ• laá¹ƒ á¹-hapetvÄ• assagahaá¹‡a
dhanuggaho Ä• gamanakÄ• le ``atitikhiá¹‡o vegoâ€™â€™ ti sÄ«haá¹ƒ avijjhitvÄ• assaá¹ƒ
garubhÄ• ratÄ• ya olÄ«navegaá¹ƒ sÄ«haá¹ƒ tikhiá¹‡ena nÄ• rÄ• cena pacchÄ• bhÄ• ge vij
nikkhamitvÄ• Ä• kÄ• saá¹ƒ pakkhandi. sÄ«ho \Ee III 323/ ``viddhosmÄ«â€™â€™ ti viravi.
vijjhitvÄ• asani viya jiyaá¹ƒ pothesi. siá¹…gÄ• lo sÄ«hassa ca jiyÄ• ya ca saddaá¹ƒ sutvÄ•
dhanuggahena vijjhitvÄ• mÄ• rito bhavissati, matakena hi saddhiá¹ƒ vissÄ• so nÄ• ma natt
vasanavanameva gamissÄ• mÄ«â€™â€™ ti attanÄ• va saddhiá¹ƒ sallapanto dve gÄ• thÄ•

8__._ á¹• 21 ``yathÄ• cÄ• po ninnamati, jiyÄ• cÄ• pi nikÅ«jati.

haÃ±Ã±ate nÅ«na manojo, migarÄ• jÄ• sakhÄ• mama ||

9__._ á¹• 21 ``handa \Ne III 284/ dÄ• ni vanantÄ• ni, pakkamÄ• mi yathÄ• sukhaá¹ƒ.

netÄ• disÄ• sakhÄ• honti, labbhÄ• me jÄ«vato sakhÄ• â€™â€™ ti ||

tattha __yathÄ• _ti yenÄ• kÄ• reneva cÄ• po ninnamati. __haÃ±Ã±ate nÅ«nÄ• _ti nÅ«na h
evarÅ«pÄ• matakÄ• sahÄ• yÄ• nÄ• ma na honti. __labbhÄ• me_ti jÄ«vato mama sahÄ•

sÄ«hopi ekavegena gantvÄ• assaá¹ƒ guhÄ• dvÄ• re pÄ• tetvÄ• sayampi maritvÄ• pati. a
taá¹ƒ lohitamakkhitaá¹ƒ pahÄ• ramukhehi \Be III 304/ paggharitalohitaá¹ƒ pÄ• pajanasevitÄ
pattaá¹ƒ addasaá¹ƒsu, disvÄ• cassa mÄ• tÄ• pitÄ• bhaginÄ« pajÄ• patÄ«ti paá¹-ipÄ• á¹-i
bhÄ• siá¹ƒsu ---

10__._ á¹• 21 ``na pÄ• pajanasaá¹ƒsevÄ«, accantaá¹ƒ sukhamedhati.

manojaá¹ƒ passa semÄ• naá¹ƒ, giriyassÄ• nusÄ• sanÄ« ||

11__._ á¹• 21 ``na pÄ• pasampavaá¹…kena, mÄ• tÄ• puttena nandati.

manojaá¹ƒ passa semÄ• naá¹ƒ, acchannaá¹ƒ samhi lohite ||

12__._ á¹• 21 ``evamÄ• pajjate poso, pÄ• piyo ca nigacchati.

yo ve hitÄ• naá¹ƒ vacanaá¹ƒ, na karoti atthadassinaá¹ƒ ||

13__._ á¹• 21 ``evaÃ±ca so hoti tato ca pÄ• piyo, yo uttamo adhamajanÅ«pasevÄ«.

passuttamaá¹ƒ \Ee III 324/ adhamajanÅ«pasevitaá¹ƒ, migÄ• dhipaá¹ƒ saravaraveganiddhut

tattha __accantaá¹ƒ sukhamedhatÄ«_ti na ciraá¹ƒ sukhaá¹ƒ labhati. __giriyassÄ• nusÄ• sa
giriyassÄ• nusÄ• sanÄ«ti garahanto Ä• ha. __pÄ• pasampavaá¹…kenÄ• _ti pÄ• pesu samp
__acchanna_nti nimuggaá¹ƒ. __pÄ• piyo ca nigacchatÄ«_ti pÄ• paÃ±ca vindati. __hitÄ• na_
__atthadassina_nti anÄ• gataatthaá¹ƒ passantÄ• naá¹ƒ. __pÄ• piyo_ti pÄ• pataro. __adhan
adhamajanaá¹ƒ upasevÄ«. __uttama_nti sarÄ«rabalena jeá¹-á¹-hakaá¹ƒ.

pacchimÄ• \Ne III 285/ abhisambuddhagÄ• thÄ• ---

14__._ á¹• 21 ``nihÄ«yati puriso nihÄ«nasevÄ«, na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupagamaá¹ƒ udeti khippaá¹ƒ, tasmÄ• ttanÄ• uttaritaraá¹ƒ bhajethÄ• â€™â€™

tattha __nihÄ«yatÄ«_ti bhikkhave, nihÄ«nasevÄ« nÄ• ma manojo sÄ«ho viya nihÄ«yati par
pÄ• puá¹‡Ä• ti. __tulyasevÄ«_ti sÄ«lÄ• dÄ«hi attanÄ• \Be III 305/ sadisaá¹ƒ sevamÄ• no n
panassa hoti. __seá¹-á¹-hamupagama_nti sÄ«lÄ• dÄ«hi uttaritaraá¹ƒyeva upagacchanto. __
sÄ«ghameva sÄ«lÄ• dÄ«hi guá¹‡ehi udeti, vuddhiá¹ƒ upagacchatÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
vipakkhasevako sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• siá¹…gÄ• lo devadatto ahosi, manojo vipakkhasevako, bhaginÄ« uppalavaá¹‡á¹‡Ä•
bhikkhunÄ«, mÄ• tÄ• rÄ• hulamÄ• tÄ• , pitÄ• sÄ«harÄ• jÄ• pana ahameva ahosinti.

manojajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [398] 3. sutanujÄ• takavaá¹‡á¹‡anÄ•

__rÄ• jÄ• te bhatta_nti idaá¹ƒ satthÄ• jetavane viharanto mÄ• tuposakabhikkhuá¹ƒ Ä• rab
__sÄ• majÄ• take_ (J II 22.296 Ä• dayo) Ä• vi bhavissati.

atÄ«te \Ee III 325/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto duggatag
sutanÅ«tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto bhatiá¹ƒ katvÄ• mÄ• tÄ• pitaro posetvÄ•
mÄ• taraá¹ƒ poseti. tasmiá¹ƒ pana kÄ• le bÄ• rÄ• á¹‡asirÄ• jÄ• migavittako ahosi. so ekadi
parivÄ• rena yojanadviyojanamattaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• ``yassa á¹-hitaá¹-á¹-hÄ• ner

imaá¹ƒ nÄ• ma jitoâ€™â€™ ti sabbesaá¹ƒ Ä• rocÄ• pesi. amaccÄ• raÃ±Ã±o dhuvamaggaá
chÄ• detvÄ• adaá¹ƒsu. manussehi migÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nÄ• ni parivÄ• retvÄ• un
migesu eko eá¹‡imigo raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• naá¹ƒ paá¹-ipajji. rÄ• jÄ• ``taá¹ƒ vijjhissÄ•
khipi \Ne III 286/. uggahitamÄ• yo migo saraá¹ƒ mahÄ• phÄ• sukÄ• bhimukhaá¹ƒ Ä• gaccha
sarena viddho viya hutvÄ• pati. rÄ• jÄ• ``migo me viddhoâ€™â€™ ti gahaá¹‡atthÄ• ya dhÄ
vÄ• tavegena palÄ• yi, amaccÄ• dayo rÄ• jÄ• naá¹ƒ avahasiá¹ƒsu. so migaá¹ƒ anubandhitv
dvidhÄ• chinditvÄ• ekasmiá¹ƒ daá¹‡á¸• ake laggitvÄ• \Be III 306/ kÄ• jaá¹ƒ vahanto viya Ä
vissamissÄ• mÄ«â€™â€™ ti maggasamÄ«pe á¹-hitaá¹ƒ vaá¹-arukkhaá¹ƒ upagantvÄ• nipa

tasmiá¹ƒ pana vaá¹-arukkhe nibbatto maghadevo nÄ• ma yakkho tattha paviá¹-á¹-he vessa
khÄ• dituá¹ƒ labhi. so rÄ• jÄ• naá¹ƒ uá¹-á¹-hÄ• ya gacchantaá¹ƒ ``tiá¹-á¹-ha bhakkhosi meâ
``tvaá¹ƒ konÄ• mosÄ«â€™â€™ ti? ``ahaá¹ƒ idha nibbattayakkho, imaá¹ƒ á¹-hÄ• naá¹ƒ pavi
labhÄ• mÄ«â€™â€™ ti. rÄ• jÄ• satiá¹ƒ upaá¹-á¹-hapetvÄ• ``kiá¹ƒ ajjeva maá¹ƒ khÄ• dissa
khÄ• dissasÄ«â€™â€™ ti pucchi. ``labhanto nibaddhaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti. rÄ•
khÄ• ditvÄ• maá¹ƒ vissajjehi, ahaá¹ƒ te sve paá¹-á¹-hÄ• ya ekÄ• ya bhattapÄ• tiyÄ• saddh
pesessÄ• mÄ«â€™â€™ ti. ``tena hi appamatto hohi, apesitadivase taÃ±Ã±eva \Ee III 326/ k
``ahaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• , mayhaá¹ƒ avijjamÄ• naá¹ƒ nÄ• ma natthÄ«â€™â€™ ti. yak
taá¹ƒ vissajjesi. so nagaraá¹ƒ pavisitvÄ• tamatthaá¹ƒ ekassa atthacarakassa amaccassa ka
kÄ• tabbaâ€™â€™ nti pucchi. ``divasaparicchedo kato, devÄ• â€™â€™ ti? ``na katoâ€™â€
kataá¹ƒ, evaá¹ƒ santepi mÄ• cintayittha, bahÅ« bandhanÄ• gÄ• re manussÄ• â€™â€™ ti.
kammaá¹ƒ kara, mayhaá¹ƒ jÄ«vitaá¹ƒ dehÄ«â€™â€™ ti.

amacco ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• devasikaá¹ƒ bandhanÄ• gÄ• rato manus
bhattapÄ• tiá¹ƒ gahetvÄ• kaÃ±ci ajÄ• nÄ• petvÄ• va yakkhassa pesesi. yakkho bhattaá¹ƒ b
khÄ• dati. aparabhÄ• ge bandhanÄ• gÄ• rÄ• ni nimmanussÄ• ni jÄ• tÄ• ni. rÄ• jÄ• bhattah
maraá¹‡abhayena kampi. atha naá¹ƒ amacco assÄ• setvÄ• ``deva, jÄ«vitÄ• sÄ• to dhanÄ•
hatthikkhandhe sahassabhaá¹‡á¸• ikaá¹ƒ á¹-hapetvÄ• `ko imaá¹ƒ dhanaá¹ƒ gahetvÄ• yakk
gamissatÄ«â€™ ti bheriá¹ƒ carÄ• pemÄ• â€™â€™ ti vatvÄ• tathÄ• kÄ• resi. atha taá¹ƒ su
``ahaá¹ƒ bhatiyÄ• mÄ• sakaá¸• á¸• hamÄ• sakaá¹ƒ saá¹…gharitvÄ• kicchena mÄ• taraá¹ƒ
gahetvÄ• mÄ• tu datvÄ• yakkhassa santikaá¹ƒ gamissÄ• mi, sace yakkhaá¹ƒ dametuá¹ƒ s
kusalaá¹ƒ, no ce sakkhissÄ• mi, mÄ• tÄ• me sukhaá¹ƒ jÄ«vissatÄ«â€™â€™ ti. so tamattha
``alaá¹ƒ tÄ• ta, na mama attho dhanenÄ• â€™â€™ ti dve vÄ• re paá¹-ikkhipitvÄ• tatiyavÄ•
``Ä• haratha, ayya, sahassaá¹ƒ, ahaá¹ƒ bhattaá¹ƒ harissÄ• mÄ«â€™â€™ ti sahassaá¹ƒ gah
\Be III 307/, mÄ• cintayi \Ne III 287/, ahaá¹ƒ yakkhaá¹ƒ dametvÄ• mahÄ• janassa sotthiá¹ƒ
tava assukilinnamukhaá¹ƒ hÄ• sÄ• pentova Ä• gacchissÄ• mÄ«â€™â€™ ti mÄ• taraá¹ƒ va
raÃ±Ã±o santikaá¹ƒ gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si.

tato raÃ±Ã±Ä• ``tÄ• ta, tvaá¹ƒ bhattaá¹ƒ harissasÄ«â€™â€™ ti vutte ``Ä• ma, devÄ• â€™

laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ \Ee III 327/ suvaá¹‡á¹‡apÄ• dukÄ• , de
``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``deva, so yakkho attano rukkhamÅ«le bhÅ«miyaá¹ƒ á¹-hita
ahaá¹ƒ etassa santakabhÅ«miyaá¹ƒ aá¹-á¹-hatvÄ• pÄ• dukÄ• su á¹-hassÄ• mÄ«â€™â€™
vaá¹-á¹-atÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ chattaá¹ƒ, devÄ• â€™â€™ ti. ``idaá¹ƒ kimatthÄ• y
attano rukkhacchÄ• yÄ• ya á¹-hitake khÄ• dituá¹ƒ labhati, ahaá¹ƒ tassa rukkhacchÄ• yÄ• ya
chattacchÄ• yÄ• ya á¹-hassÄ• mÄ«â€™â€™ ti. ``aÃ±Ã±aá¹ƒ kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â
khaggaá¹ƒ, devÄ• â€™â€™ ti. ``iminÄ• ko atthoâ€™â€™ ti? ``deva, amanussÄ• pi Ä• vud
bhÄ• yantiyevÄ• â€™â€™ ti. ``aÃ±Ã±aá¹ƒ kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``suva
tumhÄ• kaá¹ƒ bhuÃ±janakabhattaá¹ƒ detha, devÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• , tÄ• tÄ•
nÄ• ma paá¹‡á¸• itassa purisassa mattikapÄ• tiyÄ• lÅ«khabhojanaá¹ƒ harituá¹ƒ ananuccha
tÄ• tÄ• â€™â€™ ti rÄ• jÄ• sabbaá¹ƒ dÄ• petvÄ• tassa veyyÄ• vaccakare paá¹-ipÄ• desi.

bodhisatto ``mahÄ• rÄ• ja, mÄ• bhÄ• yittha, ajjÄ• haá¹ƒ yakkhaá¹ƒ dametvÄ• tumhÄ• kaá
Ä• gamissÄ• mÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ vanditvÄ• upakaraá¹‡Ä• ni gÄ• hÄ• petvÄ• tat
rukkhassÄ• vidÅ«re á¹-hapetvÄ• suvaá¹‡á¹‡apÄ• dukaá¹ƒ Ä• ruyha khaggaá¹ƒ sannayhitv
katvÄ• kaÃ±canapÄ• tiyÄ• bhattaá¹ƒ gahetvÄ• yakkhassa santikaá¹ƒ pÄ• yÄ• si. yakkho
disvÄ• ``ayaá¹ƒ puriso na aÃ±Ã±esu divasesu Ä• gamananiyÄ• mena eti, kiá¹ƒ nu kho kÄ•
bodhisattopi rukkhasamÄ«paá¹ƒ gantvÄ• asituá¹‡á¸• ena bhattapÄ• tiá¹ƒ antochÄ• yÄ• ya
á¹-hito paá¹-hamaá¹ƒ gÄ• thamÄ• ha.

15__._ á¹• 21 ``rÄ• jÄ• te bhattaá¹ƒ pÄ• hesi, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

maghadevasmiá¹ƒ adhivatthe, ehi nikkhamma bhuÃ±jasÅ«â€™â€™ ti ||

tattha \Ee III 328/ __pÄ• hesÄ«_ti pahiá¹‡i. __maghadevasmiá¹ƒ adhivatthe_ti maghadevot
tasmiá¹ƒ adhivattheti devataá¹ƒ Ä• lapati.

taá¹ƒ \Ne III 288/ \Be III 308/ sutvÄ• yakkho ``imaá¹ƒ purisaá¹ƒ vaÃ±cetvÄ• antochÄ• yÄ•
khÄ• dissÄ• mÄ«â€™â€™ ti cintetvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

16__._ á¹• 21 ``ehi mÄ• á¹‡ava orena, bhikkhamÄ• dÄ• ya sÅ«pitaá¹ƒ.

tvaÃ±ca mÄ• á¹‡ava bhikkhÄ• ca, ubho bhakkhÄ• bhavissathÄ• â€™â€™ ti ||

tattha __bhikkha_nti mama nibaddhabhikkhaá¹ƒ. __sÅ«pita_nti sÅ«pasampannaá¹ƒ.

tato bodhisatto dve gÄ• thÄ• abhÄ• si ---

17__._ á¹• 21 ``appakena tuvaá¹ƒ yakkha, thullamatthaá¹ƒ jahissasi.

bhikkhaá¹ƒ te nÄ• harissanti, janÄ• maraá¹‡asaÃ±Ã±ino ||

18__._ á¹• 21 ``laddhÄ• ya yakkhÄ• tava niccabhikkhaá¹ƒ, suciá¹ƒ paá¹‡Ä«taá¹ƒ rasasÄ•

bhikkhaÃ±ca te Ä• hariyo naro idha, sudullabho hehiti bhakkhite mayÄ«â€™â€™ ti ||

tattha __thullamattha_nti appakena kÄ• raá¹‡ena mahantaá¹ƒ atthaá¹ƒ jahissasÄ«ti dasset
ito paá¹-á¹-hÄ• ya maraá¹‡asaÃ±Ã±ino hutvÄ• na Ä• harissanti, atha tvaá¹ƒ milÄ• tasÄ• kh
dubbalo bhavissasÄ«ti. __laddhÄ• ya_nti laddhaayaá¹ƒ laddhÄ• gamanaá¹ƒ. idaá¹ƒ vuttaá¹
yaá¹ƒ ahaá¹ƒ ajja Ä• hariá¹ƒ, idaá¹ƒ tava niccabhikkhaá¹ƒ suciá¹ƒ paá¹‡Ä«taá¹ƒ uttamaá¹ƒ
laddhÄ• gamanaá¹ƒ devasikaá¹ƒ te Ä• gacchissati. __Ä• hariyo_ti Ä• haraá¹‡ako. idaá¹ƒ vu
tvaá¹ƒ imaá¹ƒ bhikkhaá¹ƒ gahetvÄ• Ä• gataá¹ƒ maá¹ƒ bhakkhasi, athevaá¹ƒ mayi bhakkhite
Ä• haraá¹‡ako aÃ±Ã±o naro idha sudullabho bhavissati. kiá¹ƒkÄ• raá¹‡Ä• ? mÄ• diso hi bÄ
paá¹‡á¸• itamanusso nÄ• ma natthi, mayi pana khÄ• dite sutanupi nÄ• ma yakkhena khÄ• d
lajjissatÄ«â€™â€™ ti bhattÄ• haraá¹‡akaá¹ƒ na labhissasi, atha te ito paá¹-á¹-hÄ• ya bhoja
bhavissati, amhÄ• kampi rÄ• jÄ• naá¹ƒ gaá¹‡hituá¹ƒ na labhissasi. kasmÄ• ? rukkhato bahi
bhattaá¹ƒ bhuÃ±jitvÄ• maá¹ƒ pahiá¹‡issasi, ahaá¹ƒ te raÃ±Ã±o kathetvÄ• nibaddhaá¹ƒ bha
attÄ• nampi ca te \Ee III 329/ khÄ• dituá¹ƒ \Be III 309/ na dassÄ• mi, ahampi tava santike á¹
á¹-hassÄ• mi, pÄ• dukÄ• su á¹-hassÄ• mi, rukkhacchÄ• yÄ• yampi te na á¹-hassÄ• mi, atta
á¹-hassÄ• mi, sace pana mayÄ• saddhiá¹ƒ virujjhissasi, khaggena taá¹ƒ dvidhÄ• bhindissÄ
ahaÃ±hi ajja etadatthameva sajjo hutvÄ• Ä• gatoti. evaá¹ƒ kira naá¹ƒ mahÄ• satto tajjesi.

yakkho ``yuttarÅ«paá¹ƒ mÄ• á¹‡avo vadatÄ«â€™â€™ ti sallakkhetvÄ• pasannacitto dve g

19__._ á¹• 21 ``mameva sutano attho, yathÄ• bhÄ• sasi mÄ• á¹‡ava.

mayÄ• tvaá¹ƒ samanuÃ±Ã±Ä• to, sotthiá¹ƒ passÄ• hi mÄ• taraá¹ƒ ||

20__._ á¹• 21 ``khaggaá¹ƒ chattaÃ±ca pÄ• tiÃ±ca, gacchamÄ• dÄ• ya mÄ• á¹‡ava.

sotthiá¹ƒ passatu te mÄ• tÄ• , tvaÃ±ca passÄ• hi mÄ• taraâ€™â€™ nti ||

tattha __sutano_ti bodhisattaá¹ƒ Ä• lapati. __yathÄ• bhÄ• sasÄ«_ti yathÄ• tvaá¹ƒ bhÄ• sa
bhÄ• sito attho, eso mamevattho, mayhameva vaá¸• á¸• hÄ«ti.

yakkhassa kathaá¹ƒ sutvÄ• bodhisatto ``mama kammaá¹ƒ nipphannaá¹ƒ, damito me yakkh

laddhaá¹ƒ, raÃ±Ã±o ca vacanaá¹ƒ kataâ€™â€™ nti tuá¹-á¹-hacitto yakkhassa anumodanaá
osÄ• nagÄ• thamÄ• ha ---

21__._ á¹• 21 ``evaá¹ƒ yakkha sukhÄ« hohi, saha sabbehi Ã±Ä• tibhi.

dhanaÃ±ca me adhigataá¹ƒ, raÃ±Ã±o ca vacanaá¹ƒ kataâ€™â€™ nti || ---

vatvÄ• ca pana yakkhaá¹ƒ Ä• mantetvÄ• ``samma, tvaá¹ƒ pubbe akusalakammaá¹ƒ katvÄ
lohitamaá¹ƒsabhakkho yakkho hutvÄ• nibbatto, ito paá¹-á¹-hÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«
ca Ä• nisaá¹ƒsaá¹ƒ, dussÄ«lye ca Ä• dÄ«navaá¹ƒ kathetvÄ• yakkhaá¹ƒ paÃ±casu sÄ«lesu
te araÃ±Ã±avÄ• sena, ehi nagaradvÄ• re taá¹ƒ nisÄ«dÄ• petvÄ• aggabhattalÄ• bhiá¹ƒ karo
saddhiá¹ƒ nikkhamitvÄ• khaggÄ• dÄ«ni yakkhaá¹ƒ gÄ• hÄ• petvÄ• bÄ• rÄ• á¹‡asiá¹ƒ agar
yakkhaá¹ƒ gahetvÄ• etÄ«â€™â€™ ti raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• amaccaparivuto bodh
paccuggamanaá¹ƒ katvÄ• yakkhaá¹ƒ nagaradvÄ• re \Be III 310/ nisÄ«dÄ• petvÄ• aggabha
nagaraá¹ƒ pavisitvÄ• bheriá¹ƒ carÄ• petvÄ• nÄ• gare sannipÄ• tÄ• petvÄ• bodhisattassa
senÄ• patiá¹-á¹-hÄ• naá¹ƒ adÄ• si. ayaÃ±ca bodhisattassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«
saggaparÄ• yaá¹‡o ahosi.

satthÄ• \Ne III 290/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne mÄ• tuposakabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• yakkho aá¹
Ä• nando, mÄ• á¹‡avo pana ahameva ahosinti.

sutanujÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [399] 4. mÄ• tuposakagijjhajÄ• takavaá¹‡á¹‡anÄ•

__te kathaá¹ƒ nu karissantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ mÄ• tuposakabh
kathesi. vatthu __sÄ• majÄ• take_ (J II 22.296 Ä• dayo) Ä• vi bhavissati.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gijjhayoniyaá¹ƒ nibba
vuddhe parihÄ«nacakkhuke mÄ• tÄ• pitaro gijjhaguhÄ• yaá¹ƒ á¹-hapetvÄ• gomaá¹ƒsÄ• dÄ
kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ susÄ• ne eko nesÄ• do aniyametvÄ• gijjhÄ• naá¹ƒ pÄ• se oá¸•
bodhisatto gomaá¹ƒsÄ• diá¹ƒ pariyesanto susÄ• naá¹ƒ paviá¹-á¹-ho pÄ• dena pÄ• se bajjhit
vuddhe parihÄ«nacakkhuke mÄ• tÄ• pitaro anussaritvÄ• ``kathaá¹ƒ nu kho me mÄ• tÄ• pita
baddhabhÄ• vampi ajÄ• nantÄ• anÄ• thÄ• nippaccayÄ• pabbataguhÄ• yameva sussitvÄ•
vilapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

22__._ á¹• 21 ``te kathaá¹ƒ nu karissanti, vuddhÄ• giridarÄ«sayÄ• .

ahaá¹ƒ baddhosmi pÄ• sena, nilÄ«yassa vasaá¹ƒ gatoâ€™â€™ ti ||

tattha __nilÄ«yassÄ• _ti evaá¹ƒnÄ• makassa nesÄ• daputtassa.

atha \Be III 311/ nesÄ• daputto gijjharÄ• jassa \Ee III 331/ paridevitasaddaá¹ƒ sutvÄ• dutiy
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23__._ á¹• 21 ``kiá¹ƒ gijjha paridevasi, kÄ• nu te paridevanÄ• .

na me suto vÄ• diá¹-á¹-ho vÄ• , bhÄ• santo mÄ• nusiá¹ƒ dijoâ€™â€™ ti ||

gijjho Ä• ha ---

24__._ á¹• 21 ``bharÄ• mi \Ne III 291/ mÄ• tÄ• pitaro, vuddhe giridarÄ«saye.

te kathaá¹ƒ nu karissanti, ahaá¹ƒ vasaá¹ƒ gato tavÄ• â€™â€™ ti ||

nesÄ• do Ä• ha ---

25__._ á¹• 21 ``yaá¹ƒ nu gijjho yojanasataá¹ƒ, kuá¹‡apÄ• ni avekkhati.

kasmÄ• jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhasÄ«â€™â€™ ti ||

gijjharÄ• jÄ• Ä• ha ---

26__._ á¹• 21 ``yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhatÄ«â€™â€™ ti ||

27__._ á¹• 21 ``bharassu mÄ• tÄ• pitaro, vuddhe giridarÄ«saye.

mayÄ• tvaá¹ƒ samanuÃ±Ã±Ä• to, sotthiá¹ƒ passÄ• hi Ã±Ä• take ||

28__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

bharissaá¹ƒ mÄ• tÄ• pitaro, vuddhe giridarÄ«sayeâ€™â€™ ti || ---

nesÄ• daputtena dutiyÄ• , gijjhena tatiyÄ• ti imÄ• gÄ• thÄ• paá¹-ipÄ• á¹-iyÄ• vuttÄ• .

tattha __yaá¹ƒ nÅ«_ti yaá¹ƒ nu etaá¹ƒ loke kathÄ«yati. __gijjho yojanasataá¹ƒ, kuá¹‡apÄ• n
yojanasataá¹ƒ atikkamma á¹-hitÄ• nipi kuá¹‡apÄ• ni passati, taá¹ƒ yadi tathaá¹ƒ, atha kasm
jÄ• laÃ±ca pÄ• saÃ±ca Ä• sajjÄ• pi na bujjhasi, santikaá¹ƒ Ä• gantvÄ• pi na jÄ• nÄ• sÄ«ti.

__parÄ• bhavo_ti vinÄ• so. __bharassÅ«_ti idaá¹ƒ so bodhisattassa dhammakathaá¹ƒ sutv
gijjharÄ• jÄ• paridevanto na attano paridevati, mÄ• tÄ• pitÅ«naá¹ƒ \Be III 312/ paridevati, n
yuttoâ€™â€™ ti tussitvÄ• Ä• ha, vatvÄ• ca pana piyacittena muducittena pÄ• saá¹ƒ moces

athassa \Ne III 292/ bodhisatto maraá¹‡amukhÄ• pamutto sukhito anumodanaá¹ƒ karonto
mukhapÅ«raá¹ƒ maá¹ƒsaá¹ƒ Ä• dÄ• ya mÄ• tÄ• pitÅ«naá¹ƒ adÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
mÄ• tuposakabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi \Ee III 332/.

tadÄ• nesÄ• daputto channo ahosi, mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni, gijjharÄ• jÄ• par

mÄ• tuposakagijjhajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [400] 5. dabbhapupphajÄ• takavaá¹‡á¹‡anÄ•

__anutÄ«racÄ• rÄ« bhaddante_ti idaá¹ƒ satthÄ• jetavane viharanto upanandaá¹ƒ sakyapu
so hi sÄ• sane pabbajitvÄ• appicchatÄ• diguá¹‡e pahÄ• ya mahÄ• taá¹‡ho ahosi. vassÅ«p
pariggahetvÄ• ekasmiá¹ƒ chattaá¹ƒ vÄ• upÄ• hanaá¹ƒ vÄ• ekasmiá¹ƒ kattarayaá¹-á¹-hiá¹ƒ
á¹-hapetvÄ• ekasmiá¹ƒ sayaá¹ƒ vasati. so ekasmiá¹ƒ janapadavihÄ• re vassaá¹ƒ upagantv
appicchehi bhavitabbaâ€™â€™ nti Ä• kÄ• se candaá¹ƒ uá¹-á¹-hÄ• pento viya bhikkhÅ«naá
ariyavaá¹ƒsapaá¹-ipadaá¹ƒ kathesi. taá¹ƒ sutvÄ• bhikkhÅ« manÄ• pÄ• ni pattacÄ«varÄ• ni
mattikÄ• pattÄ• ni ceva paá¹ƒsukÅ«lacÄ«varÄ• ni ca gaá¹‡hiá¹ƒsu. so tÄ• ni attano vasana
vutthavasso pavÄ• retvÄ• yÄ• nakaá¹ƒ pÅ«retvÄ• jetavanaá¹ƒ gacchanto antarÄ• magge
piá¹-á¹-hibhÄ• ge pÄ• de valliyÄ• palibuddho ``addhÄ• ettha kiÃ±ci laddhabbaá¹ƒ bhavissa
vihÄ• raá¹ƒ pÄ• visi. tattha pana dve mahallakÄ• bhikkhÅ« vassaá¹ƒ upagacchiá¹ƒsu. te dv
ekaÃ±ca sukhumakambalaá¹ƒ labhitvÄ• bhÄ• jetuá¹ƒ asakkontÄ• taá¹ƒ disvÄ• ``thero no
ti tuá¹-á¹-hacittÄ• ``mayaá¹ƒ, bhante, imaá¹ƒ vassÄ• vÄ• sikaá¹ƒ bhÄ• jetuá¹ƒ na sakkoma,
vivÄ• do hoti, idaá¹ƒ amhÄ• kaá¹ƒ bhÄ• jetvÄ• dethÄ• â€™â€™ ti Ä• haá¹ƒsu. so \Be III 31
bhÄ• jessÄ• mÄ«â€™â€™ ti dve thÅ«lasÄ• á¹-ake dvinnampi bhÄ• jetvÄ• ``ayaá¹ƒ amhÄ•
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti kambalaá¹ƒ gahetvÄ• pakkÄ• mi.

tepi therÄ• kambale sÄ• layÄ• teneva saddhiá¹ƒ jetavanaá¹ƒ gantvÄ• vinayadharÄ• naá¹
Ä• rocetvÄ• \Ne III 293/ ``labbhati nu kho, bhante, vinayadharÄ• naá¹ƒ evaá¹ƒ vilopaá¹ƒ kh
Ä• haá¹ƒsu. bhikkhÅ« upanandattherena Ä• bhataá¹ƒ pattacÄ«vararÄ• siá¹ƒ disvÄ• ``mahÄ
bahuá¹ƒ te pattacÄ«varaá¹ƒ laddhaâ€™â€™ nti vadiá¹ƒsu. so ``kuto me Ä• vuso, puÃ±Ã±a
idaá¹ƒ laddhaâ€™â€™ nti sabbaá¹ƒ kathesi. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ sam
upanando sakyaputto mahÄ• taá¹‡ho mahÄ• lobhoâ€™â€™ ti. satthÄ• \Ee III 333/ Ä• gant
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
upanandena paá¹-ipadÄ• ya anucchavikaá¹ƒ kataá¹ƒ, parassa paá¹-ipadaá¹ƒ kathentena nÄ
paá¹-hamaá¹ƒ attano anucchavikaá¹ƒ katvÄ• pacchÄ• paro ovaditabboâ€™â€™ ti.

``attÄ• nameva paá¹-hamaá¹ƒ, patirÅ«pe nivesaye.

athaÃ±Ã±amanusÄ• seyya, na kilisseyya paá¹‡á¸• itoâ€™â€™ ti || (Dhp 158) ---

imÄ• ya dhammapade gÄ• thÄ• ya dhammaá¹ƒ desetvÄ• ``na, bhikkhave, upanando idÄ• n
mahÄ• lobhova, na ca pana idÄ• neva, pubbepesa imesaá¹ƒ santakaá¹ƒ vilumpiyevÄ• â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto nadÄ«tÄ«re rukkhad
siá¹…gÄ• lo mÄ• yÄ• viá¹ƒ nÄ• ma bhariyaá¹ƒ gahetvÄ• nadÄ«tÄ«re ekasmiá¹ƒ á¹-hÄ• ne
siá¹…gÄ• lÄ« siá¹…gÄ• laá¹ƒ Ä• ha ``dohaá¸·o me sÄ• mi, uppanno, allarohitamacchaá¹ƒ k
ti. siá¹…gÄ• lo ``appossukkÄ• hohi, Ä• harissÄ• mi teâ€™â€™ ti nadÄ«tÄ«re caranto valliy
anutÄ«rameva agamÄ• si. tasmiá¹ƒ khaá¹‡e gambhÄ«racÄ• rÄ« ca anutÄ«racÄ• rÄ« cÄ• ti
tÄ«re aá¹-á¹-haá¹ƒsu. tesu gambhÄ«racÄ• rÄ« mahantaá¹ƒ rohitamacchaá¹ƒ disvÄ• vegen
naá¹…guá¹-á¹-he gaá¹‡hi. balavÄ• maccho parikaá¸• á¸• hanto yÄ• si. so gambhÄ«racÄ• r
ubhinnampi no pahossati, ehi me sahÄ• yo hohÄ«â€™â€™ ti itarena saddhiá¹ƒ sallapanto p
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29__._ á¹• 21 ``anutÄ«racÄ• rÄ« \Be III 314/ bhaddante, sahÄ• yamanudhÄ• va maá¹ƒ.

mahÄ• me gahito maccho, so maá¹ƒ harati vegasÄ• â€™â€™ ti ||

tattha \Ne III 294/ __sahÄ• yamanudhÄ• va ma_nti sahÄ• ya anudhÄ• va maá¹ƒ, sandhivas
vuttaá¹ƒ hoti --- yathÄ• haá¹ƒ iminÄ• macchena na saá¹ƒhÄ«rÄ• mi, evaá¹ƒ maá¹ƒ naá¹…g
gahetvÄ• tvaá¹ƒ anudhÄ• vÄ• ti.

taá¹ƒ \Ee III 334/ sutvÄ• itaro dutiyaá¹ƒ gÄ• thamÄ• ha ---

30__._ á¹• 21 ``gambhÄ«racÄ• rÄ« bhaddante, daá¸·haá¹ƒ gaá¹‡hÄ• hi thÄ• masÄ• .

ahaá¹ƒ taá¹ƒ uddharissÄ• mi, supaá¹‡á¹‡o uragÄ• mivÄ• â€™â€™ ti ||

tattha __thÄ• masÄ• _ti thÄ• mena. __uddharissÄ• mÄ«_ti nÄ«harissÄ• mi. __supaá¹‡á¹‡o
sappaá¹ƒ viya.

atha dvepi te ekato hutvÄ• rohitamacchaá¹ƒ nÄ«haritvÄ• thale á¹-hapetvÄ• mÄ• retvÄ• `
bhÄ• jehÄ«â€™â€™ ti kalahaá¹ƒ katvÄ• bhÄ• jetuá¹ƒ asakkontÄ• á¹-hapetvÄ• nisÄ«diá¹ƒ
taá¹ƒ á¹-hÄ• naá¹ƒ anuppatto. te taá¹ƒ disvÄ• ubhopi paccuggamanaá¹ƒ katvÄ• ``ayaá¹ƒ, s
amhehi ekato hutvÄ• gahito, taá¹ƒ no bhÄ• jetuá¹ƒ asakkontÄ• naá¹ƒ vivÄ• do uppanno, sa
dehÄ«â€™â€™ ti tatiyaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

31__._ á¹• 21 ``vivÄ• do no samuppanno, dabbhapuppha suá¹‡ohi me.

samehi medhagaá¹ƒ sammÄ• , vivÄ• do vÅ«pasammataâ€™â€™ nti ||

tattha __dabbhapupphÄ• _ti dabbhapupphasamÄ• navaá¹‡á¹‡atÄ• ya taá¹ƒ Ä• lapanti. __n

tesaá¹ƒ vacanaá¹ƒ sutvÄ• siá¹…gÄ• lo attano balaá¹ƒ dÄ«pento ---

32__._ á¹• 21 ``dhammaá¹-á¹-hohaá¹ƒ pure Ä• siá¹ƒ, bahÅ« aá¸• á¸• Ä• me tÄ«ritÄ• .

samemi medhagaá¹ƒ sammÄ• , vivÄ• do vÅ«pasammataâ€™â€™ nti || ---

idaá¹ƒ gÄ• thaá¹ƒ vatvÄ• bhÄ• jento ---

33__._ á¹• 21 ``anutÄ«racÄ• ri \Ne III 295/ \Be III 315/ naá¹…guá¹-á¹-haá¹ƒ, sÄ«saá¹ƒ gamb

accÄ• yaá¹ƒ majjhimo khaá¹‡á¸• o, dhammaá¹-á¹-hassa bhavissatÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ• thamÄ• ha ---

tattha paá¹-hamagÄ• thÄ• ya ayamattho --- ahaá¹ƒ pubbe rÄ• jÅ«naá¹ƒ vinicchayÄ• macco
vinicchaye nisÄ«ditvÄ• bahÅ« aá¸• á¸• Ä• tÄ«ritÄ• , tesaá¹ƒ tesaá¹ƒ brÄ• hmaá¹‡agahapa
aá¸• á¸• Ä• tÄ«ritÄ• vinicchitÄ• , svÄ• haá¹ƒ tumhÄ• disÄ• naá¹ƒ samajÄ• tikÄ• naá¹ƒ catu
tÄ«retuá¹ƒ kiá¹ƒ na sakkhissÄ• mi, ahaá¹ƒ vo samemi medhagaá¹ƒ, sammÄ• maá¹ƒ nissÄ•
vÅ«pasammatÅ«ti \Ee III 335/.

evaÃ±ca pana vatvÄ• macchaá¹ƒ tayo koá¹-á¹-hÄ• se katvÄ• anutÄ«racÄ• ri tvaá¹ƒ naá¹.
sÄ«saá¹ƒ gambhÄ«racÄ• rino hotu. __accÄ• yaá¹ƒ majjhimo khaá¹‡á¸• o_ti apica ayaá¹ƒ m
vÄ• __accÄ• _ti aticca, ime dve koá¹-á¹-hÄ• se atikkamitvÄ• á¹-hito ayaá¹ƒ majjhimo khaá
vinicchayasÄ• mikassa mayhaá¹ƒ bhavissatÄ«ti.

evaá¹ƒ taá¹ƒ macchaá¹ƒ vibhajitvÄ• ``tumhe kalahaá¹ƒ akatvÄ• naá¹…guá¹-á¹-haÃ±ca sÄ
ti vatvÄ• majjhimakhaá¹‡á¸• aá¹ƒ mukhena á¸• aá¹ƒsitvÄ• tesaá¹ƒ passantÄ• naá¹ƒyeva p
parÄ• jitÄ• viya dummukhÄ• nisÄ«ditvÄ• gÄ• thamÄ• haá¹ƒsu ---

34__._ á¹• 21 ``cirampi bhakkho abhavissa, sace na vivademase.

asÄ«sakaá¹ƒ anaá¹…guá¹-á¹-haá¹ƒ, siá¹…gÄ• lo harati rohitaâ€™â€™ nti ||

tattha __cirampÄ«_ti dve tayo divase sandhÄ• ya vuttaá¹ƒ.

siá¹…gÄ• lopi ``ajja bhariyaá¹ƒ rohitamacchaá¹ƒ khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti tuá¹-á¹-
agamÄ• si. sÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• abhinandamÄ• nÄ• ---

35__._ á¹• 21 ``yathÄ• pi rÄ• jÄ• nandeyya, rajjaá¹ƒ laddhÄ• na khattiyo.

evÄ• hamajja nandÄ• mi, disvÄ• puá¹‡á¹‡amukhaá¹ƒ patiâ€™â€™ nti || ---

imaá¹ƒ \Ne III 296/ gÄ• thaá¹ƒ vatvÄ• adhigamÅ«pÄ• yaá¹ƒ pucchantÄ« ---

36__._ á¹• 21 ``kathaá¹ƒ nu thalajo santo, udake macchaá¹ƒ parÄ• masi.

puá¹-á¹-ho me samma akkhÄ• hi, kathaá¹ƒ adhigataá¹ƒ tayÄ• â€™â€™ ti || ---

imaá¹ƒ gÄ• thamÄ• ha ---

tattha \Be III 316/ __kathaá¹ƒ nÅ«_ti ``khÄ• da, bhaddeâ€™â€™ ti macchakhaá¹‡á¸• e pur
nu tvaá¹ƒ thalajo samÄ• no udake macchaá¹ƒ gaá¹‡hÄ«â€™â€™ ti pucchi.

siá¹…gÄ• lo tassÄ• adhigamÅ«pÄ• yaá¹ƒ Ä• cikkhanto anantaragÄ• thamÄ• ha ---

37__._ á¹• 21 ``vivÄ• dena kisÄ• honti, vivÄ• dena dhanakkhayÄ• .

jÄ«nÄ• uddÄ• vivÄ• dena, bhuÃ±ja mÄ• yÄ• vi rohitaâ€™â€™ nti ||

tattha \Ee III 336/ __vivÄ• dena kisÄ• hontÄ«_ti bhadde, ime sattÄ• vivÄ• daá¹ƒ karontÄ• kisÄ• appamaá¹ƒsalohitÄ• honti. __vivÄ• dena dhanakkhayÄ• _ti hiraÃ±Ã±asuvaá¹‡á¹‡Ä• vivÄ• deneva honti. dvÄ«supi vivadantesu eko parÄ• jito parÄ• jitattÄ• dhanakkhayaá¹ƒ pÄ jayabhÄ• gadÄ• nena. __jÄ«nÄ• uddÄ• _ti dve uddÄ• pi vivÄ• deneva imaá¹ƒ macchaá¹ƒ j Ä• bhatassa uppattiá¹ƒ mÄ• puccha, kevalaá¹ƒ imaá¹ƒ bhuÃ±ja mÄ• yÄ• vi rohitanti.

itarÄ• abhisambuddhagÄ• thÄ• ---

38__._ á¹• 21 ``evameva manussesu, vivÄ• do yattha jÄ• yati.

dhammaá¹-á¹-haá¹ƒ paá¹-idhÄ• vati, so hi nesaá¹ƒ vinÄ• yako.

dhanÄ• pi tattha jÄ«yanti, rÄ• jakoso pavaá¸• á¸• hatÄ«â€™â€™ ti ||

tattha __evamevÄ• _ti bhikkhave, yathÄ• ete uddÄ• jÄ«nÄ• , evameva manussesupi yasn jÄ• yati, tattha te manussÄ• dhammaá¹-á¹-haá¹ƒ patidhÄ• vanti, vinicchayasÄ• mikaá¹ƒ upa kiá¹ƒkÄ• raá¹‡Ä• ? __so hi nesaá¹ƒ vinÄ• yako, _ so tesaá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ vivÄ• __dhanÄ• pi_ \Ne III 297/ __tatthÄ• _ti tattha te vivÄ• dÄ• pannÄ• dhanatopi jÄ«yanti, attan parihÄ• yanti, daá¹‡á¸• ena ceva jayabhÄ• gaggahaá¹‡ena ca rÄ• jakoso pavaá¸• á¸• hatÄ«

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• siá uddÄ• dve mahallakÄ• , tassa kÄ• raá¹‡assa paccakkhakÄ• rikÄ• rukkhadevatÄ• pana ah

dabbhapupphajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [401] 6. paá¹‡á¹‡akajÄ• takavaá¹‡á¹‡anÄ•

__paá¹‡á¹‡akaá¹ƒ_ \Be III 317/ __tikhiá¹‡adhÄ• ra_nti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ• palobhanaá¹ƒ Ä• rabbha kathesi. taÃ±hi bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ ukkaá¹‡á¹-hitoâ€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kena ukkaá¹‡á¹ ``purÄ• á¹‡adutiyikÄ• yÄ• â€™â€™ ti vutte ``bhikkhu ayaá¹ƒ itthÄ« tuyhaá¹ƒ anatthakÄ• rik nissÄ• ya cetasikarogena maranto paá¹‡á¸• ite nissÄ• ya jÄ«vitaá¹ƒ alatthÄ• â€™â€™ ti va

atÄ«te \Ee III 337/ bÄ• rÄ• á¹‡asiyaá¹ƒ maddavamahÄ• rÄ• je rajjaá¹ƒ kÄ• rente bodhisatto nibbatti, senakakumÄ• rotissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto takkasilÄ• yaá¹ƒ sabbas bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gantvÄ• maddavaraÃ±Ã±o atthadhammÄ• nusÄ• sako amacco a

vutte sakalanagare cando viya sÅ«riyo viya ca paÃ±Ã±Ä• yi. tadÄ• raÃ±Ã±o purohitaputto
Ä• gato sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ uttamarÅ«padharaá¹ƒ raÃ±Ã±o aggamah
hutvÄ• gehaá¹ƒ gantvÄ• nirÄ• hÄ• ro nipajjitvÄ• sahÄ• yakehi puá¹-á¹-ho tamatthaá¹ƒ Ä•
``purohitaputto na dissati, kahaá¹ƒ nu khoâ€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• taá¹ƒ
``ahaá¹ƒ te imaá¹ƒ satta divasÄ• ni dammi, sattÄ• haá¹ƒ ghare katvÄ• aá¹-á¹-hame divase
Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• taá¹ƒ gehaá¹ƒ netvÄ• tÄ• ya saddhiá¹
aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ibaddhacittÄ• hutvÄ• kaÃ±ci ajÄ• nÄ• petvÄ• aggadvÄ• rena p
vijitaá¹ƒ agamasuá¹ƒ, koci gataá¹-á¹-hÄ• naá¹ƒ na jÄ• ni, nÄ• vÄ• ya gatamaggo viya ahosi
carÄ• petvÄ• nÄ• nappakÄ• rena vicinantopi tassa gataá¹-á¹-hÄ• naá¹ƒ na aÃ±Ã±Ä• si. ath
balavasoko \Ne III 298/ uppajji, hadayaá¹ƒ uá¹‡haá¹ƒ hutvÄ• lohitaá¹ƒ pagghari. tato paá¹-á
kucchito lohitaá¹ƒ nikkhami, byÄ• dhi mahanto ahosi. mahantÄ• pi rÄ• javejjÄ• tikicchituá¹ƒ

bodhisatto ``imassa raÃ±Ã±o byÄ• dhi natthi, bhariyaá¹ƒ pana apassanto cetasikarogena p
taá¹ƒ tikicchissÄ• mÄ«â€™â€™ ti Ä• yuraÃ±ca pukkusaÃ±cÄ• ti dve raÃ±Ã±o paá¹‡á¸• itÄ•
deviyÄ• adassanena \Be III 318/ cetasikaá¹ƒ rogaá¹ƒ á¹-hapetvÄ• aÃ±Ã±o rogo natthi, bah
amhÄ• kaá¹ƒ rÄ• jÄ• , tasmÄ• upÄ• yena naá¹ƒ tikicchÄ• ma, rÄ• jaá¹…gaá¹‡e \Ee III 338/
gilituá¹ƒ jÄ• nantena asiá¹ƒ gilÄ• petvÄ• rÄ• jÄ• naá¹ƒ sÄ«hapaÃ±jare katvÄ• samajjaá¹ƒ
asiá¹ƒ gilantaá¹ƒ disvÄ• `atthi nu kho ito aÃ±Ã±aá¹ƒ dukkarataraâ€™ nti paÃ±haá¹ƒ pucchi
Ä• yura, tvaá¹ƒ `asukaá¹ƒ nÄ• ma dadÄ• mÄ«ti vacanaá¹ƒ ito dukkarataraâ€™ nti byÄ• kar
taá¹ƒ pucchissati, athassa tvaá¹ƒ `mahÄ• rÄ• ja, dadÄ• mÄ«ti vatvÄ• adadato sÄ• vÄ• cÄ•
tathÄ• rÅ«paá¹ƒ vÄ• caá¹ƒ na keci upajÄ«vanti na khÄ• danti na pivanti, ye pana tassa vaca
karonti, yathÄ• paá¹-iÃ±Ã±Ä• tamatthaá¹ƒ dentiyeva, idaá¹ƒ tato dukkarataraâ€™ nti evaá¹ƒ
paraá¹ƒ kattabbaá¹ƒ ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vatvÄ• samajjaá¹ƒ kÄ• resi.

atha te tayopi paá¹‡á¸• itÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``mahÄ• rÄ• ja, rÄ• jaá¹…gaá¹‡e
olokentÄ• naá¹ƒ dukkhampi na dukkhaá¹ƒ hoti, ehi gacchÄ• mÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ
vivaritvÄ• samajjaá¹ƒ olokÄ• pesuá¹ƒ. bahÅ« janÄ• attano attano jÄ• nanakasippaá¹ƒ dass
tettiá¹ƒsaá¹…gulaá¹ƒ tikhiá¹‡adhÄ• raá¹ƒ asiratanaá¹ƒ gilati. rÄ• jÄ• taá¹ƒ disvÄ• ``ayaá¹ƒ
gilati, `atthi nu kho ito aÃ±Ã±aá¹ƒ dukkarataraâ€™ nti ime paá¹‡á¸• ite pucchissÄ• mÄ«â€™
Ä• yuraá¹ƒ pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

39__._ á¹• 21 ``paá¹‡á¹‡akaá¹ƒ tikhiá¹‡adhÄ• raá¹ƒ, asiá¹ƒ sampannapÄ• yinaá¹ƒ.

parisÄ• yaá¹ƒ puriso gilati, kiá¹ƒ dukkarataraá¹ƒ tato.

yadaÃ±Ã±aá¹ƒ dukkaraá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __paá¹‡á¹‡aka_nti paá¹‡á¹‡akaraá¹-á¹-he uppannaá¹ƒ. __sampannapÄ• yina_nti sa

paralohitapÄ• yinaá¹ƒ. __parisÄ• ya_nti parisamajjhe dhanalobhena ayaá¹ƒ puriso gilati. __
asigilanato yaá¹ƒ aÃ±Ã±aá¹ƒ dukkarataraá¹ƒ kÄ• raá¹‡aá¹ƒ, taá¹ƒ mayÄ• pucchito kathehÄ

athassa \Ne III 299/ \Ee III 339/ \Be III 319/ so taá¹ƒ kathento dutiyaá¹ƒ gÄ• thamÄ• ha ---

40__._ á¹• 21 ``gileyya puriso lobhÄ• , asiá¹ƒ sampannapÄ• yinaá¹ƒ.

yo ca vajjÄ• dadÄ• mÄ«ti, taá¹ƒ dukkarataraá¹ƒ tato.

sabbaÃ±Ã±aá¹ƒ sukaraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ jÄ• nÄ• hi maddavÄ• â€™â€™ ti ||

tattha __vajjÄ• _ti vadeyya. __taá¹ƒ dukkaratara_nti ``dadÄ• mÄ«â€™â€™ ti vacanaá¹ƒ ta
dukkarataraá¹ƒ. __sabbaÃ±Ã±a_nti ``asukaá¹ƒ nÄ• ma tava dassÄ• mÄ«â€™â€™ ti vacana
sabbampi kÄ• raá¹‡aá¹ƒ sukaraá¹ƒ. __maddavÄ• _ti rÄ• jÄ• naá¹ƒ gottena Ä• lapati.

raÃ±Ã±o Ä• yurapaá¹‡á¸• itassa vacanaá¹ƒ sutvÄ• ``asigilanato kira `idaá¹ƒ nÄ• ma damm
dukkaraá¹ƒ, ahaÃ±ca `purohitaputtassa deviá¹ƒ dammÄ«â€™ ti avacaá¹ƒ, atidukkaraá¹ƒ va
vÄ«maá¹ƒsantasseva hadayasoko thokaá¹ƒ tanuttaá¹ƒ gato. so tato ``parassa imaá¹ƒ damm
aÃ±Ã±aá¹ƒ dukkarataraá¹ƒ atthi nu khoâ€™â€™ ti cintetvÄ• pukkusapaá¹‡á¸• itena saddhi
gÄ• thamÄ• ha ---

41__._ á¹• 21 ``byÄ• kÄ• si Ä• yuro paÃ±haá¹ƒ, atthaá¹ƒ dhammassa kovido.

pukkusaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ dukkarataraá¹ƒ tato.

yadaÃ±Ã±aá¹ƒ dukkaraá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __paÃ±haá¹ƒ attha_nti paÃ±hassa atthaá¹ƒ byÄ• kÄ• sÄ«ti vuttaá¹ƒ hoti. __dhamma
tadatthajotake ganthe kusalo. __tato_ti tato vacanato kiá¹ƒ dukkarataranti.

athassa byÄ• karonto pukkusapaá¹‡á¸• ito catutthaá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``na vÄ• camupajÄ«vanti, aphalaá¹ƒ giramudÄ«ritaá¹ƒ.

yo ca datvÄ• avÄ• kayirÄ• , taá¹ƒ dukkarataraá¹ƒ tato.

sabbaÃ±Ã±aá¹ƒ sukaraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ jÄ• nÄ• hi maddavÄ• â€™â€™ ti ||

tattha __datvÄ• _ti ``asukaá¹ƒ nÄ• ma dammÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ datvÄ• . __avÄ
paá¹-iÃ±Ã±Ä• tamatthaá¹ƒ \Ne III 300/ dadanto tasmiá¹ƒ lobhaá¹ƒ avÄ• kareyya chindeyya,
III 340/ dadeyyÄ• ti vuttaá¹ƒ hoti. __tato_ti tato asigilanato ``asukaá¹ƒ nÄ• ma te dammÄ«â€
tadeva dukkarataraá¹ƒ.

raÃ±Ã±o \Be III 320/ taá¹ƒ vacanaá¹ƒ sutvÄ• ``ahaá¹ƒ `purohitaputtassa deviá¹ƒ dammÄ«â
vatvÄ• vÄ• cÄ• ya anucchavikaá¹ƒ katvÄ• taá¹ƒ adÄ• siá¹ƒ, dukkaraá¹ƒ vata me kataâ€™â
soko tanukataro jÄ• to. athassa etadahosi ``senakapaá¹‡á¸• itato aÃ±Ã±o paá¹‡á¸• itataro n
paÃ±haá¹ƒ etaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti. tato taá¹ƒ pucchanto paÃ±camaá¹ƒ gÄ• tha

43__._ á¹• 21 ``byÄ• kÄ• si pukkuso paÃ±haá¹ƒ, atthaá¹ƒ dhammassa kovido.

senakaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ dukkarataraá¹ƒ tato.

yadaÃ±Ã±aá¹ƒ dukkaraá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

athassa byÄ• karonto senako chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``dadeyya puriso dÄ• naá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

yo ca datvÄ• nÄ• nutappe, taá¹ƒ dukkarataraá¹ƒ tato.

sabbaÃ±Ã±aá¹ƒ sukaraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ jÄ• nÄ• hi maddavÄ• â€™â€™ ti ||

tattha __nÄ• nutappe_ti attano atikantaá¹ƒ atimanÄ• paá¹ƒ piyabhaá¹‡á¸• aá¹ƒ parassa da
idaá¹ƒ dinnaâ€™â€™ nti evaá¹ƒ taá¹ƒ piyabhaá¹‡á¸• aá¹ƒ Ä• rabbha yo pacchÄ• na tappa
asigilanato ca ``asukaá¹ƒ nÄ• ma te dammÄ«â€™â€™ ti vacanato ca tassa dÄ• nato ca du

iti mahÄ• satto rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pentÄ• kathesi. dÄ• naÃ±hi datvÄ• aparacetanÄ•
sandhÄ• raá¹‡adukkaratÄ• vessantarajÄ• takena dÄ«pitÄ• . vuttaÃ±hetaá¹ƒ ---

``adu cÄ• paá¹ƒ gahetvÄ• na, khaggaá¹ƒ bandhiya vÄ• mato.

Ä• nessÄ• mi sake putte, puttÄ• naÃ±hi vadho dukho ||

``aá¹-á¹-hÄ• nametaá¹ƒ \Ne III 301/ dukkharÅ«paá¹ƒ, yaá¹ƒ kumÄ• rÄ• vihaÃ±Ã±are.

sataÃ±ca dhammamaÃ±Ã±Ä• ya, ko datvÄ• anutappatÄ«â€™â€™ ti || (J II 22.2158-2159).

rÄ• jÄ• pi bodhisattassa vacanaá¹ƒ sutvÄ• sallakkhesi ``ahaá¹ƒ attano maneneva purohita
sakamanaá¹ƒ sandhÄ• retuá¹ƒ \Ee III 341/ na sakkomi, socÄ• mi kilamÄ• mi, na me idaá¹ƒ
mayi sasinehÄ• bhaveyya \Be III 321/, imaá¹ƒ issariyaá¹ƒ chaá¸• á¸• etvÄ• na palÄ• yeyya
akatvÄ• palÄ• tÄ• ya kiá¹ƒ tÄ• ya mayhaâ€™â€™ nti. tassevaá¹ƒ cintentassa padumapatte
nivattitvÄ• gato, taá¹…khaá¹‡aÃ±Ã±evassa kucchi parisaá¹‡á¹-hÄ• si. so nirogo sukhito hu
thutiá¹ƒ karonto osÄ• nagÄ• thamÄ• ha ---

45__._ á¹• 21 ``byÄ• kÄ• si Ä• yuro paÃ±haá¹ƒ, atho pukkusaporiso.

sabbe paÃ±he atibhoti, yathÄ• bhÄ• sati senakoâ€™â€™ ti ||

tattha __yathÄ• bhÄ• satÄ«_ti yathÄ• paá¹‡á¸• ito bhÄ• sati, tathevetaá¹ƒ dÄ• naá¹ƒ nÄ•
anutappitabbanti. imaá¹ƒ panassa thutiá¹ƒ katvÄ• tuá¹-á¹-ho bahuá¹ƒ dhanamadÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• rÄ• jamahesÄ« purÄ• á¹‡aduti
ukkaá¹‡á¹-hitabhikkhu, Ä• yurapaá¹‡á¸• ito moggallÄ• no, pukkusapaá¹‡á¸• ito sÄ• riputto, s
ahosinti.

paá¹‡á¹‡akajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [402] 7. sattubhastajÄ• takavaá¹‡á¹‡anÄ•

__vibbhantacitto_ti idaá¹ƒ satthÄ• jetavane viharanto attano paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä• rab
paccuppannavatthu __umaá¹…gajÄ• take_ (J II 22.590 Ä• dayo) Ä• vi bhavissati.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ janako nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto brÄ
III 302/, senakakumÄ• rotissa nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto takkasilÄ• yaá¹ƒ sabbasi
bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gantvÄ• rÄ• jÄ• naá¹ƒ passi, rÄ• jÄ• taá¹ƒ amaccaá¹-á¹-hÄ• ne
yasaá¹ƒ anuppadÄ• si \Ee III 342/. so raÃ±Ã±o atthaÃ±ca dhammaÃ±ca anusÄ• si, madhur
rÄ• jÄ• naá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• dÄ• ne uposathakamme dasasu kus
kalyÄ• á¹‡apaá¹-ipadÄ• ya patiá¹-á¹-hÄ• pesi \Be III 322/, sakalaraá¹-á¹-he buddhÄ• naá¹ƒ u
pakkhadivasesu rÄ• jÄ• ca uparÄ• jÄ• dayo ca sabbe sannipatitvÄ• dhammasabhaá¹ƒ sajj
sajjitadhammasabhÄ• yaá¹ƒ ratanapallaá¹…kavaragato buddhalÄ«á¸·Ä• ya dhammaá¹ƒ des
dhammakathÄ• sadisÄ• vassa kathÄ• hoti.

atha aÃ±Ã±ataro mahallakabrÄ• hmaá¹‡o dhanabhikkhaá¹ƒ caritvÄ• kahÄ• paá¹‡asahass

brÄ• hmaá¹‡akule nikkhipitvÄ• puna ``bhikkhaá¹ƒ carissÄ• mÄ«â€™â€™ ti gato. tassa gat
kahÄ• paá¹‡e vaá¸·aÃ±jesi. so Ä• gantvÄ• kahÄ• paá¹‡e Ä• harÄ• pesi. brÄ• hmaá¹‡o kah
attano dhÄ«taraá¹ƒ tassa pÄ• daparicÄ• rikaá¹ƒ katvÄ• adÄ• si. brÄ• hmaá¹‡o taá¹ƒ gahet
ekasmiá¹ƒ brÄ• hmaá¹‡agÄ• me vÄ• saá¹ƒ kappesi. athassa bhariyÄ• daharatÄ• ya kÄ• m
taruá¹‡abrÄ• hmaá¹‡ena saddhiá¹ƒ micchÄ• cÄ• raá¹ƒ cari. __soá¸·asa_ hi __atappanÄ«ya
soá¸·asa? sÄ• garo sabbasavantÄ«hi na tappati, aggi upÄ• dÄ• nena na tappati, rÄ• jÄ• ra
bÄ• lo pÄ• pehi na tappati, itthÄ« methunadhammena alaá¹…kÄ• rena vijÄ• yanenÄ• ti imel
brÄ• hmaá¹‡o mantehi na tappati, jhÄ• yÄ« vihÄ• rasamÄ• pattiyÄ• na tappati, sekkho apa
dhutaá¹…gaguá¹‡ena na tappati, Ä• raddhavÄ«riyo vÄ«riyÄ• rambhena na tappati, dhamma
tappati, visÄ• rado parisÄ• ya na tappati, saddho saá¹…ghupaá¹-á¹-hÄ• nena na tappati, dÄ
tappati, paá¹‡á¸• ito dhammassavanena na tappati, catasso parisÄ• tathÄ• gatadassanena

sÄ• pi brÄ• hmaá¹‡Ä« methunadhammena, atittÄ• \Ee III 343/ taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ«
pÄ• pakammaá¹ƒ kÄ• tukÄ• mÄ• hutvÄ• ekadivasaá¹ƒ dummanÄ• nipajjitvÄ• ``kiá¹ƒ bho
``brÄ• hmaá¹‡a, ahaá¹ƒ tava gehe kammaá¹ƒ kÄ• tuá¹ƒ na sakkomi, dÄ• sidÄ• saá¹ƒ Ä• ne
dhanaá¹ƒ me natthi, kiá¹ƒ datvÄ• Ä• nemÄ«â€™â€™ ti. ``bhikkhaá¹ƒ caritvÄ• dhanaá¹ƒ pa
ti. ``tena hi bhoti pÄ• theyyaá¹ƒ me sajjehÄ«â€™â€™ ti. ``sÄ• tassa baddhasattÅ«naÃ±ca
cammapasibbakaá¹ƒ pÅ«retvÄ• adÄ• siâ€™â€™. brÄ• hmaá¹‡o gÄ• manigamarÄ• jadhÄ•
kahÄ• paá¹‡asatÄ• ni labhitvÄ• ``alaá¹ƒ me ettakaá¹ƒ dhanaá¹ƒ dÄ• sidÄ• samÅ«lÄ• yÄ• â
gÄ• maá¹ƒ Ä• gacchanto ekasmiá¹ƒ udakaphÄ• sukaá¹-á¹-hÄ• ne \Ne III 303/ pasibbakaá¹ƒ
khÄ• ditvÄ• pasibbakamukhaá¹ƒ abandhitvÄ• va pÄ• nÄ«yaá¹ƒ pivituá¹ƒ otiá¹‡á¹‡o. atheka
kaá¹‡hasappo sattugandhaá¹ƒ ghÄ• yitvÄ• pasibbakaá¹ƒ pavisitvÄ• bhogaá¹ƒ Ä• bhujitvÄ•
nipajji. brÄ• hmaá¹‡o Ä• gantvÄ• pasibbakassa abbhantaraá¹ƒ anoloketvÄ• pasibbakaá¹ƒ
pÄ• yÄ• si. antarÄ• magge ekasmiá¹ƒ rukkhe nibbattadevatÄ• khandhaviá¹-ape á¹-hatvÄ•
antarÄ• magge vasissasi, sayaá¹ƒ marissasi, sace ajja gharaá¹ƒ gamissasi, bhariyÄ• te ma
vatvÄ• antaradhÄ• yi. so olokento devataá¹ƒ adisvÄ• bhÄ«to maraá¹‡abhayatajjito rodanto
bÄ• rÄ• á¹‡asinagaradvÄ• raá¹ƒ sampÄ• puá¹‡i.

tadÄ• ca pannarasuposatho hoti alaá¹…katadhammÄ• sane nisÄ«ditvÄ• bodhisattassa dh
nÄ• nÄ• gandhapupphÄ• dihattho vaggavaggo hutvÄ• dhammiá¹ƒ kathaá¹ƒ sotuá¹ƒ gaccha
``kahaá¹ƒ gacchathÄ• â€™â€™ ti pucchitvÄ• ``brÄ• hmaá¹‡a, ajja senakapaá¹‡á¸• ito mac
dhammaá¹ƒ deseti, kiá¹ƒ tvampi na jÄ• nÄ• sÄ«â€™â€™ ti vutte cintesi ``paá¹‡á¸• ito kira c
ahaÃ±camhi maraá¹‡abhayatajjito, paá¹‡á¸• itÄ• kho pana mahantampi \Ee III 344/ sokaá¹
mayÄ• pi tattha gantvÄ• dhammaá¹ƒ sotuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so tehi saddhiá¹ƒ tat
parivÄ• retvÄ• nisinnÄ• ya sarÄ• jikÄ• ya parisÄ• ya pariyante sattupasibbakena khandhag
avidÅ«re maraá¹‡abhayatajjito rodamÄ• no aá¹-á¹-hÄ• si. mahÄ• satto Ä• kÄ• sagaá¹…gaá
vassento viya ca dhammaá¹ƒ desesi. mahÄ• jano saÃ±jÄ• tasomanasso sÄ• dhukÄ• raá¹ƒ

paá¹‡á¸• itÄ• ca nÄ• ma disÄ• cakkhukÄ• honti. tasmiá¹ƒ khaá¹‡e mahÄ• satto pasannap
ummÄ«letvÄ• samantato parisaá¹ƒ olokento taá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• cintesi ``ettakÄ
sÄ• dhukÄ• raá¹ƒ datvÄ• dhammaá¹ƒ suá¹‡anti, ayaá¹ƒ paneko brÄ• hmaá¹‡o domanassa
assujananasamatthena sokena bhavitabbaá¹ƒ, tamassa ambilena \Be III 324/ paharitvÄ• ta
padumapalÄ• sato udakabinduá¹ƒ viya vinivattetvÄ• ettheva naá¹ƒ nissokaá¹ƒ tuá¹-á¹-hamA
dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti. so taá¹ƒ Ä• mantetvÄ• ``brÄ• hmaá¹‡a, senakapaá
taá¹ƒ nissokaá¹ƒ karissÄ• mi, vissattho kathehÄ«â€™â€™ ti tena saddhiá¹ƒ sallapanto paá

46__._ á¹• 21 ``vibbhantacitto kupitindriyosi, nettehi te vÄ• rigaá¹‡Ä• savanti.

kiá¹ƒ te naá¹-á¹-haá¹ƒ kiá¹ƒ pana patthayÄ• no, idhÄ• gamÄ• brahme tadiá¹…gha brÅ«hÄ«

tattha \Ne III 304/ __kupitindriyosÄ«_ti cakkhundriyameva sandhÄ• ya ``kupitindriyosÄ«â€™
__vÄ• rigaá¹‡Ä• _ti assubindÅ«ni. __iá¹…ghÄ• _ti codanatthe nipÄ• to. taÃ±hi mahÄ• satto
``brÄ• hmaá¹‡a, sattÄ• nÄ• ma dvÄ«hi kÄ• raá¹‡ehi socanti paridevanti sattasaá¹…khÄ• re
piyajÄ• tike naá¹-á¹-he vÄ• , kiÃ±cideva piyajÄ• tikaá¹ƒ patthetvÄ• alabhantÄ• vÄ• . tattha
naá¹-á¹-haá¹ƒ, kiá¹ƒ vÄ• pana patthayanto tvaá¹ƒ idha Ä• gato, idaá¹ƒ me khippaá¹ƒ brÅ«h

athassa \Ee III 345/ attano sokakÄ• raá¹‡aá¹ƒ kathento brÄ• hmaá¹‡o dutiyaá¹ƒ gÄ• thamÄ

47__._ á¹• 21 ``miyyetha bhariyÄ• vajato mamajja, agacchato maraá¹‡amÄ• ha yakkho.

etena dukkhena pavedhitosmi, akkhÄ• hi me senaka etamatthaâ€™â€™ nti ||

tattha __vajato_ti gehaá¹ƒ gacchantassa. __agacchato_ti agacchantassa. __yakkho_ti anta
rukkhadevatÄ• evamÄ• hÄ• ti vadati. sÄ• kira devatÄ• ``pasibbake te brÄ• hmaá¹‡a, kaá¹
anÄ• cikkhantÄ« bodhisattassa Ã±Ä• á¹‡Ä• nubhÄ• vappakÄ• sanatthaá¹ƒ nÄ• cikkhi. __et
bhariyÄ• ya maraá¹‡adukkhena, agacchato attano maraá¹‡adukkhena, tenasmi pavedhito g
__etamattha_nti etaá¹ƒ kÄ• raá¹‡aá¹ƒ. yena me kÄ• raá¹‡ena \Be III 325/ gacchato bhariyÄ
agacchato attano maraá¹‡aá¹ƒ hoti, etaá¹ƒ me kÄ• raá¹‡aá¹ƒ Ä• cikkhÄ• hÄ«ti attho.

mahÄ• satto brÄ• hmaá¹‡assa vacanaá¹ƒ sutvÄ• samuddamatthake jÄ• laá¹ƒ khipanto viy
pattharitvÄ• ``imesaá¹ƒ sattÄ• naá¹ƒ bahÅ«ni maraá¹‡akÄ• raá¹‡Ä• ni. samudde nimuggÄ•
vÄ• á¸·amacchehi gahitÄ• pi, gaá¹…gÄ• ya patitÄ• pi, tattha susumÄ• rehi gahitÄ• pi, rukkh
kaá¹‡á¹-akena viddhÄ• pi, nÄ• nappakÄ• rehi Ä• vudhehi pahaá¹-Ä• pi, visaá¹ƒ khÄ• ditvÄ•
patitÄ• pi, atisÄ«tÄ• dÄ«hi vÄ• nÄ• nappakÄ• rehi vÄ• rogehi upaddutÄ• pi marantiyeva, e
maraá¹‡akÄ• raá¹‡esu katarena nu kho kÄ• raá¹‡ena ajjesa brÄ• hmaá¹‡o antarÄ• magge

gehamassa vajato bhariyÄ• marissatÄ«â€™â€™ ti cintesi. cintento eva brÄ• hmaá¹‡assa k
``imasmiá¹ƒ pasibbake ekena sappena paviá¹-á¹-hena bhavitabbaá¹ƒ, pavisanto ca paneso
pÄ• tarÄ• sasamaye sattuá¹ƒ khÄ• ditvÄ• pasibbakamukhaá¹ƒ abandhitvÄ• pÄ• nÄ«yaá¹ƒ
sappo paviá¹-á¹-ho bhavissati. brÄ• hmaá¹‡opi pÄ• nÄ«yaá¹ƒ pivitvÄ• Ä• gato sappassa pa
ajÄ• nitvÄ• pasibbakaá¹ƒ bandhitvÄ• Ä• dÄ• ya pakkanto \Ee III 346/ bhavissati, sacÄ• ya
sÄ• yaá¹ƒ vasanaá¹-á¹-hÄ• ne ``sattuá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti pasibbakaá¹ƒ muÃ±c
III 305/, atha naá¹ƒ sappo hatthe á¸• aá¹ƒsitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pessati, idamassa an
maraá¹‡akÄ• raá¹‡aá¹ƒ. sace pana gehaá¹ƒ gaccheyya, pasibbako bhariyÄ• ya hatthagato
`antobhaá¹‡á¸• aá¹ƒ olokessÄ• mÄ«â€™â€™ ti pasibbakaá¹ƒ muÃ±citvÄ• hatthaá¹ƒ paves
á¸• aá¹ƒsitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pessati, idamassa ajja gehaá¹ƒ gatassa bhariyÄ• ya m
nti upÄ• yakosallaÃ±Ä• á¹‡eneva aÃ±Ã±Ä• si.

athassa etadahosi ``iminÄ• kaá¹‡hasappena sÅ«rena nibbhayena bhavitabbaá¹ƒ. ayaÃ±hi
mahÄ• phÄ• sukaá¹ƒ paharantopi pasibbake attano calanaá¹ƒ vÄ• phandanaá¹ƒ vÄ• na da
majjhepi attano atthibhÄ• vaá¹ƒ na dasseti, tasmÄ• iminÄ• kaá¹‡hasappena sÅ«rena nibbl
nti. idampi so upÄ• yakosallaÃ±Ä• á¹‡eneva dibbacakkhunÄ• passanto viya aÃ±Ã±Ä• si. ev
majjhe sappaá¹ƒ pasibbakaá¹ƒ pavisantaá¹ƒ disvÄ• á¹-hitapuriso viya mahÄ• satto upÄ• ya
paricchinditvÄ• brÄ• hmaá¹‡assa paÃ±haá¹ƒ kathento tatiyaá¹ƒ gÄ• thamÄ• ha ---

48__._ á¹• 21 ``bahÅ«ni \Be III 326/ á¹-hÄ• nÄ• ni vicintayitvÄ• , yamettha vakkhÄ• mi tadev

maÃ±Ã±Ä• mi te brÄ• hmaá¹‡a sattubhastaá¹ƒ, ajÄ• nato kaá¹‡hasappo paviá¹-á¹-hoâ€™â

tattha __bahÅ«ni á¹-hÄ• nÄ• nÄ«_ti bahÅ«ni kÄ• raá¹‡Ä• ni. __vicintayitvÄ• _ti paá¹-ivijjhitv
pavattapaá¹-ivedho hutvÄ• . __yamettha vakkhÄ• mÄ«_ti yaá¹ƒ te ahaá¹ƒ etesu kÄ• raá¹‡es
vakkhÄ• mi. __tadeva sacca_nti tadeva tathaá¹ƒ dibbacakkhunÄ• disvÄ• kathitasadisaá¹ƒ
__maÃ±Ã±Ä• mÄ«_ti sallakkhemi. __sattubhasta_nti sattupasibbakaá¹ƒ. __ajÄ• nato_ti ajÄ
kaá¹‡hasappo paviá¹-á¹-hoti maÃ±Ã±Ä• mÄ«ti.

evaÃ±ca \Ee III 347/ pana vatvÄ• ``atthi te brÄ• hmaá¹‡a, etasmiá¹ƒ pasibbake sattÅ«â€™
paá¹‡á¸• itÄ• â€™â€™ ti. ``ajja pÄ• tarÄ• savelÄ• ya sattuá¹ƒ khÄ• dÄ«â€™â€™ ti? ``Ä• m
``kattha nisÄ«ditvÄ• â€™â€™ ti? ``araÃ±Ã±e rukkhamÅ«lasmiá¹ƒ, paá¹‡á¸• itÄ• â€™â€™ t
pÄ• nÄ«yaá¹ƒ pÄ• tuá¹ƒ gacchanto pasibbakamukhaá¹ƒ bandhi, na bandhÄ«â€™â€™ ti? ``
paá¹‡á¸• itÄ• â€™â€™ ti. ``pÄ• nÄ«yaá¹ƒ pivitvÄ• Ä• gato pasibbakaá¹ƒ oloketvÄ• bandh
bandhiá¹ƒ, paá¹‡á¸• itÄ• â€™â€™ ti. ``brÄ• hmaá¹‡a, tava pÄ• nÄ«yaá¹ƒ pÄ• tuá¹ƒ gatakÄ
sattugandhena pasibbakaá¹ƒ sappo paviá¹-á¹-hoti maÃ±Ã±Ä• mi, evamettha Ä• gato tvaá¹ƒ
otÄ• retvÄ• parisamajjhe á¹-hapetvÄ• pasibbakamukhaá¹ƒ \Ne III 306/ mocetvÄ• paá¹-ikk
daá¹‡á¸• akaá¹ƒ gahetvÄ• pasibbakaá¹ƒ tÄ• va pahara, tato patthaá¹-aphaá¹‡aá¹ƒ susÅ«ti

nikkhamantaá¹ƒ kaá¹‡hasappaá¹ƒ disvÄ• nikkaá¹…kho bhavissatÄ«â€™â€™ ti catutthaá¹ƒ

49__._ á¹• 21 ``Ä• dÄ• ya daá¹‡á¸• aá¹ƒ parisumbha bhastaá¹ƒ, passeá¸·amÅ«gaá¹ƒ uraga

chindajja kaá¹…khaá¹ƒ vicikicchitÄ• ni, bhujaá¹…gamaá¹ƒ passa pamuÃ±ca bhastaâ€™â€™

tattha __parisumbhÄ• _ti pahara. __passeá¸·amÅ«ga_nti eá¸·aá¹ƒ paggharantena mukhen
nikkhamantaá¹ƒ dujivhaá¹ƒ uragaá¹ƒ passa. __chandajja kaá¹…khaá¹ƒ vicikicchitÄ• nÄ«_ti
pasibbake sappo, udÄ• hu natthÄ«â€™â€™ ti kaá¹…khameva punappunaá¹ƒ uppajjamÄ• n
chinda, mayhaá¹ƒ saddaha, avitathaÃ±hi me veyyÄ• karaá¹‡aá¹ƒ, idÄ• neva nikkhamantaá¹
pamuÃ±ca bhastanti.

brÄ• hmaá¹‡o \Be III 327/ mahÄ• sattassa kathaá¹ƒ sutvÄ• saá¹ƒviggo bhayappatto tathÄ•
sattubhaste daá¹‡á¸• ena pahaá¹-e pasibbakamukhÄ• nikkhamitvÄ• mahÄ• janaá¹ƒ oloke
\Ee III 348/ pakÄ• sento satthÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``saá¹ƒviggarÅ«po parisÄ• ya majjhe, so brÄ• hmaá¹‡o sattubhastaá¹ƒ pamu

atha nikkhami urago uggatejo, Ä• sÄ«viso sappo phaá¹‡aá¹ƒ karitvÄ• â€™â€™ ti ||

sappassa phaá¹‡aá¹ƒ katvÄ• nikkhantakÄ• le ``mahÄ• sattassa sabbaÃ±Ã±ubuddhasseva
ti mahÄ• jano celukkhepasahassÄ• ni pavattesi, aá¹…guliphoá¹-anasahassÄ• ni paribbham
viya sattaratanavassaá¹ƒ vassi, sÄ• dhukÄ• rasahassÄ• ni pavattiá¹ƒsu, mahÄ• pathavÄ«bl
idaá¹ƒ pana buddhalÄ«á¸·Ä• ya evarÅ«passa paÃ±hassa kathanaá¹ƒ nÄ• ma neva jÄ• tiyÄ•
gottakulappadesÄ• naá¹ƒ balaá¹ƒ, kassa panetaá¹ƒ balanti? paÃ±Ã±Ä• ya balaá¹ƒ. paÃ±Ã±
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyamaggadvÄ• raá¹ƒ vivaritvÄ• amatamahÄ• nibbÄ• naá¹
paccekabodhimpi sammÄ• sambodhimpi paá¹-ivijjhati. amatamahÄ• nibbÄ• nasampÄ• pake
seá¹-á¹-hÄ• , avasesÄ• tassÄ• parivÄ• rÄ• honti. tenetaá¹ƒ vuttaá¹ƒ ---

``paÃ±Ã±Ä• \Ne III 307/ hi seá¹-á¹-hÄ• kusalÄ• vadanti, nakkhattarÄ• jÄ• riva tÄ• rakÄ• na

sÄ«laá¹ƒ sirÄ« cÄ• pi sataÃ±ca dhammo, anvÄ• yikÄ• paÃ±Ã±avato bhavantÄ«â€™â€™ ti

evaá¹ƒ kathite ca pana mahÄ• sattena paÃ±he eko ahituá¹‡á¸• iko sappassa mukhabandha
gahetvÄ• araÃ±Ã±e vissajjesi. brÄ• hmaá¹‡o rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• jayÄ• petv
thutiá¹ƒ karonto upaá¸• á¸• hagÄ• thamÄ• ha ---

51__._ á¹• 21 ``suladdhalÄ• bhÄ• janakassa raÃ±Ã±o.

yo passatÄ« senakaá¹ƒ sÄ• dhupaÃ±Ã±aâ€™â€™ nti ||

tassattho \Be III 328/ --- yo sÄ• dhupaÃ±Ã±aá¹ƒ uttamapaÃ±Ã±aá¹ƒ senakapaá¹‡á¸• itaá¹ƒ
icchiticchitakkhaá¹‡e piyacakkhÅ«hi passituá¹ƒ labhati, tassa raÃ±Ã±o janakassa ete icchiti
dassanalÄ• bhÄ• suladdhalÄ• bhÄ• vata, etena laddhesu sabbalÄ• bhesu eteva lÄ• bhÄ•

brÄ• hmaá¹‡opi raÃ±Ã±o \Ee III 349/ thutiá¹ƒ katvÄ• puna pasibbakato satta kahÄ• paá¹‡a
mahÄ• sattassa thutiá¹ƒ katvÄ• tuá¹-á¹-hidÄ• yaá¹ƒ dÄ• tukÄ• mo diyaá¸• á¸• hagÄ• thamÄ

``vivaá¹-á¹-achaddo nusi sabbadassÄ«, Ã±Ä• á¹‡aá¹ƒ nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«paá¹

52__._ á¹• 21 ``imÄ• ni me sattasatÄ• ni atthi, gaá¹‡hÄ• hi sabbÄ• ni dadÄ• mi tuyhaá¹ƒ.

tayÄ• hi me jÄ«vitamajja laddhaá¹ƒ, athopi bhariyÄ• ya makÄ• si sotthiâ€™â€™ nti ||

tattha __vivaá¹-á¹-achaddo nusi sabbadassÄ«_ti kiá¹ƒ nu kho tvaá¹ƒ sabbesu dhammÄ• kÄ
vivaá¹-á¹-aneyyadhammo sabbaÃ±Ã±ubuddhoti thutivasena pucchati. __Ã±Ä• á¹‡aá¹ƒ nu te
bhiá¹ƒsarÅ«pa_nti udÄ• hu asabbaÃ±Ã±ussapi sato tava Ã±Ä• á¹‡aá¹ƒ ativiya bhiá¹ƒsarÅ«
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ viya balavanti. __tayÄ• hi me_ti tayÄ• hi dinnattÄ• ajja ma
__athopi bhariyÄ• ya makÄ• si sotthi_nti athopi me bhariyÄ• ya tvameva sotthiá¹ƒ akÄ• si.

iti \Ne III 308/ so vatvÄ• ``sacepi satasahassaá¹ƒ bhaveyya, dadeyyamevÄ• haá¹ƒ, ettakan
imÄ• ni me satta satÄ• ni gaá¹‡hÄ• â€™â€™ ti punappunaá¹ƒ bodhisattaá¹ƒ yÄ• ci. taá¹ƒ s
aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

53__._ á¹• 21 ``na paá¹‡á¸• itÄ• vetanamÄ• diyanti, citrÄ• hi gÄ• thÄ• hi subhÄ• sitÄ• hi.

itopi te brahme dadantu vittaá¹ƒ, Ä• dÄ• ya tvaá¹ƒ gaccha sakaá¹ƒ niketaâ€™â€™ nti ||

tattha __vetana_nti vettanaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __itopi te brahme_ti brÄ• hmaá¹‡
pÄ• damÅ«latopi tuyhaá¹ƒ dhanaá¹ƒ dadantu. __vittaá¹ƒ Ä• dÄ• ya tvaá¹ƒ gacchÄ• _ti \Be I
tÄ«á¹‡i satÄ• ni gahetvÄ• sahassabhaá¹‡á¸• ikaá¹ƒ Ä• dÄ• ya sakanivesanaá¹ƒ gaccha.

evaÃ±ca pana vatvÄ• mahÄ• satto brÄ• hmaá¹‡assa sahassaá¹ƒ pÅ«rÄ• pento kahÄ• paá
kena tvaá¹ƒ dhanabhikkhÄ• ya pesitoâ€™â€™ ti pucchi. ``bhariyÄ• ya me paá¹‡á¸• itÄ• â€™
350/ pana te mahallikÄ• , daharÄ• â€™â€™ ti. ``daharÄ• , paá¹‡á¸• itÄ• â€™â€™ ti. ``tena
anÄ• cÄ• raá¹ƒ karontÄ« `nibbhayÄ• hutvÄ• karissÄ• mÄ«â€™ ti taá¹ƒ pesesi, sace ime k

sÄ• te dukkhena laddhakahÄ• paá¹‡e attano jÄ• rassa dassati, tasmÄ• tvaá¹ƒ ujukameva
rukkhamÅ«le vÄ• yattha katthaci vÄ• kahÄ• paá¹‡e á¹-hapetvÄ• paviseyyÄ• sÄ«â€™â€™
gÄ• masamÄ«paá¹ƒ gantvÄ• ekasmiá¹ƒ rukkhamÅ«le kahÄ• paá¹‡e á¹-hapetvÄ• sÄ• yaá¹
tasmiá¹ƒ khaá¹‡e jÄ• rena saddhiá¹ƒ nisinnÄ• ahosi. brÄ• hmaá¹‡o dvÄ• re á¹-hatvÄ• ``bh
tassa saddaá¹ƒ sallakkhetvÄ• dÄ«paá¹ƒ nibbÄ• petvÄ• dvÄ• raá¹ƒ vivaritvÄ• brÄ• hmaá¹‡
nÄ«haritvÄ• dvÄ• ramÅ«le á¹-hapetvÄ• gehaá¹ƒ pavisitvÄ• pasibbake kiÃ±ci adisvÄ• ``br
bhikkhaá¹ƒ caritvÄ• laddhaâ€™â€™ nti pucchi. ``sahassaá¹ƒ me laddhaâ€™â€™ nti. ``kah
``asukaá¹-á¹-hÄ• ne nÄ• ma á¹-hapitaá¹ƒ, pÄ• tova Ä• harissÄ• mi, mÄ• cintayÄ«â€™â€™
Ä• cikkhi. so nikkhamitvÄ• attanÄ• á¹-hapitaá¹ƒ viya gaá¹‡hi.

brÄ• hmaá¹‡o punadivase gantvÄ• kahÄ• paá¹‡e apassanto bodhisattassa santikaá¹ƒ gan
brÄ• hmaá¹‡Ä• â€™â€™ ti vutte ``kahÄ• paá¹‡e na passÄ• mi, paá¹‡á¸• itÄ• â€™â€™ ti Ä
Ä• cikkhÄ«â€™â€™ ti? ``Ä• ma, paá¹‡á¸• itÄ• â€™â€™ ti. mahÄ• satto tÄ• ya jÄ• rassa Ä•
``atthi pana te brÄ• hmaá¹‡a, bhariyÄ• ya kulÅ«pakabrÄ• hmaá¹‡oâ€™â€™ ti pucchi. ``atth
``tuyhampi atthÄ«â€™â€™ ti? ``Ä• ma, paá¹‡á¸• itÄ• â€™â€™ ti. athassa mahÄ• satto satt
paribbayaá¹ƒ dÄ• petvÄ• \Ne III 309/ ``gaccha paá¹-hamadivase tava satta, bhariyÄ• ya te
brÄ• hmaá¹‡e nimantetvÄ• bhojetha, punadivasato paá¹-á¹-hÄ• ya ekekaá¹ƒ hÄ• petvÄ• s
bhariyÄ• ya te ekanti dve brÄ• hmaá¹‡e nimantetvÄ• bhariyÄ• ya te satta divase nimantitab
nibaddhaá¹ƒ Ä• gamanabhÄ• vaá¹ƒ Ã±atvÄ• mayhaá¹ƒ Ä• rocehÄ«â€™â€™ ti \Ee III 351/
III 330/ katvÄ• ``sallakkhito me paá¹‡á¸• ita, nibaddhaá¹ƒ bhuÃ±janakabrÄ• hmaá¹‡oâ€™â
Ä• rocesi.

bodhisatto tena saddhiá¹ƒ purise pesetvÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• harÄ• petvÄ• ``asul
brÄ• hmaá¹‡assa santakaá¹ƒ kahÄ• paá¹‡asahassaá¹ƒ gahitaâ€™â€™ nti pucchi. ``na gaá
ti. ``tvaá¹ƒ mama senakapaá¹‡á¸• itabhÄ• vaá¹ƒ na jÄ• nÄ• si, Ä• harÄ• pessÄ• mi te kahÄ•
``gahitÄ• meâ€™â€™ ti sampaá¹-icchi. ``kuhiá¹ƒ te á¹-hapitÄ• â€™â€™ ti? ``tattheva, paá¹
á¹-hapitÄ• â€™â€™ ti. bodhisatto brÄ• hmaá¹‡aá¹ƒ pucchi ``brÄ• hmaá¹‡a, kiá¹ƒ te sÄ• yev
aÃ±Ã±aá¹ƒ gaá¹‡hissasÄ«â€™â€™ ti. ``sÄ• yeva me hotu, paá¹‡á¸• itÄ• â€™â€™ ti. bodh
brÄ• hmaá¹‡assa kahÄ• paá¹‡e ca brÄ• hmaá¹‡iÃ±ca Ä• harÄ• petvÄ• corabrÄ• hmaá¹‡as
brÄ• hmaá¹‡assa dÄ• petvÄ• itarassa rÄ• jÄ• á¹‡aá¹ƒ kÄ• retvÄ• nagarÄ• nÄ«harÄ• petv
rÄ• jÄ• á¹‡aá¹ƒ kÄ• retvÄ• brÄ• hmaá¹‡assa mahantaá¹ƒ yasaá¹ƒ datvÄ• attanoyeva sant

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bahÅ« sotÄ• pattiphalÄ• dÄ«ni sacchikariá¹ƒsu. tadÄ• brÄ• hmaá¹‡o Ä• nando ahosi, rukkh
parisÄ• buddhaparisÄ• , senakapaá¹‡á¸• ito pana ahameva ahosinti.

sattubhastajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [403] 8. aá¹-á¹-hisenajÄ• takavaá¹‡á¹‡anÄ•

__yeme ahaá¹ƒ na jÄ• nÄ• mÄ«_ti idaá¹ƒ satthÄ• Ä• á¸·aviá¹ƒ nissÄ• ya aggÄ• á¸·ave cet
kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ Ä• rabbha kathesi. paccuppannavatthu heá¹-á¹-hÄ• __maá¹‡i
Ä• dayo) kathitameva. satthÄ• pana te bhikkhÅ« Ä• mantetvÄ• ``bhikkhave, porÄ• á¹‡akap
\Ee III 352/ buddhe bÄ• hirakapabbajjÄ• ya pabbajitvÄ• rÄ• jÅ«hi pavÄ• ritÄ• pi `yÄ• canÄ•
amanÄ• pÄ• â€™ ti na yÄ• ciá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 310/ \Be III 331/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisat
brÄ• hmaá¹‡akule nibbatti, aá¹-á¹-hisenakumÄ• rotissa nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto
sabbasippÄ• ni uggaá¹‡hitvÄ• aparabhÄ• ge kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• gharÄ• vÄ•
pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• samÄ• pattiyo nibbattetvÄ• himavantapadese ciraá¹ƒ vas
loá¹‡ambilasevanatthÄ• ya manussapathaá¹ƒ otaritvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ pat
punadivase bhikkhÄ• ya caranto rÄ• jaá¹…gaá¹‡aá¹ƒ agamÄ• si. rÄ• jÄ• tassÄ• cÄ• ravihÄ
nimantÄ• petvÄ• pÄ• sÄ• datale pallaá¹…ke nisÄ«dÄ• petvÄ• subhojanaá¹ƒ bhojetvÄ• bh
sutvÄ• pasanno paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• mahÄ• sattaá¹ƒ rÄ• juyyÄ• ne vasÄ• pesi, divas
upaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. so ekadivasaá¹ƒ dhammakathÄ• ya pasanno rajjaá¹ƒ Ä• diâ
taá¹ƒ vadeyyÄ• thÄ• â€™â€™ ti pavÄ• resi. bodhisatto ``idaá¹ƒ nÄ• ma me dehÄ«â€™â€™
``idaá¹ƒ dehi, idaá¹ƒ dehÄ«â€™â€™ ti icchiticchitaá¹ƒ yÄ• canti, rÄ• jÄ• asajjamÄ• no deti
cintesi ``aÃ±Ã±e yÄ• canakavanibbakÄ• `idaÃ±cidaÃ±ca amhÄ• kaá¹ƒ dehÄ«â€™ ti maá¹ƒ
aá¹-á¹-hiseno pavÄ• ritakÄ• lato paá¹-á¹-hÄ• ya na kiÃ±ci yÄ• cati, paÃ±Ã±avÄ• kho panes
pucchissÄ• mi naâ€™â€™ nti. so ekadivasaá¹ƒ bhuttapÄ• tarÄ• so gantvÄ• vanditvÄ• eka
yÄ• canakÄ• raá¹‡aá¹ƒ tassa ca ayÄ• canakÄ• raá¹‡aá¹ƒ pucchanto paá¹-hamaá¹ƒ gÄ• tha

54__._ á¹• 21 ``yeme ahaá¹ƒ na jÄ• nÄ• mi, aá¹-á¹-hisena vanibbake.

te maá¹ƒ saá¹…gamma yÄ• canti, kasmÄ• maá¹ƒ tvaá¹ƒ na yÄ• casÄ«â€™â€™ ti ||

tattha \Ee III 353/ __vanibbake_ti yÄ• canake. __saá¹…gammÄ• _ti samÄ• gantvÄ• . idaá¹
aá¹-á¹-hisena, yeme vanibbake ahaá¹ƒ nÄ• magottajÄ• tikulappadesena ``ime nÄ• meteâ€™
maá¹ƒ samÄ• gantvÄ• icchiticchitaá¹ƒ yÄ• canti, tvaá¹ƒ pana kasmÄ• maá¹ƒ kiÃ±ci na yÄ•

taá¹ƒ sutvÄ• bodhisatto dutiyaá¹ƒ gÄ• thamÄ• ha ---

55__._ á¹• 21 ``yÄ• cako appiyo hoti, yÄ• caá¹ƒ adadamappiyo.

tasmÄ• haá¹ƒ taá¹ƒ na yÄ• cÄ• mi, mÄ• me videssanÄ• ahÅ«â€™â€™ ti ||

tattha \Be III 332/ __yÄ• cako appiyo hotÄ«_ti yo hi, mahÄ• rÄ• ja, puggalo ``idaá¹ƒ me deh
so mÄ• tÄ• pitÅ«nampi mittÄ• maccÄ• dÄ«nampi appiyo hoti amanÄ• po. tassa appiyabhÄ•
maá¹‡ikaá¹‡á¹-hajÄ• takena dÄ«petabbo. __yÄ• ca_nti yÄ• citabhaá¹‡á¸• aá¹ƒ. __adada_n
vuttaá¹ƒ hoti --- yopi yÄ• citaá¹ƒ na deti, so mÄ• tÄ• pitaro Ä• diá¹ƒ katvÄ• adadamÄ• no pu
hotÄ«ti. __tasmÄ• _ti yasmÄ• yÄ• cakopi dÄ• yakassa, yÄ• citaá¹ƒ bhaá¹‡á¸• aá¹ƒ adadan
tasmÄ• ahaá¹ƒ taá¹ƒ na yÄ• cÄ• mi. __mÄ• me videssanÄ• ahÅ«_ti sace hi ahaá¹ƒ yÄ• c
bhaveyya, sÄ• me tava santikÄ• uppannÄ• videssanÄ• , sace pana tvaá¹ƒ na dadeyyÄ• s
sÄ• ca mama tayi videssanÄ• , evaá¹ƒ sabbathÄ• pi mÄ• me videssanÄ• ahu, mÄ• no ub
etamatthaá¹ƒ sampassanto ahaá¹ƒ taá¹ƒ na kiÃ±ci yÄ• cÄ• mÄ«ti.

athassa vacanaá¹ƒ sutvÄ• rÄ• jÄ• tisso gÄ• thÄ• abhÄ• si ---

56__._ á¹• 21 ``yo ve yÄ• canajÄ«vÄ• no, kÄ• le yÄ• caá¹ƒ na yÄ• cati.

paraÃ±ca puÃ±Ã±Ä• dhaá¹ƒseti, attanÄ• pi na jÄ«vati ||

57__._ á¹• 21 ``yo ca yÄ• canajÄ«vÄ• no, kÄ• le yÄ• caÃ±hi yÄ• cati.

paraÃ±ca puÃ±Ã±aá¹ƒ labbheti, attanÄ• pi ca jÄ«vati ||

58__._ á¹• 21 ``na vedessanti sappaÃ±Ã±Ä• , disvÄ• yÄ• cakamÄ• gate.

brahmacÄ• ri piyo mesi, vada tvaá¹ƒ bhaÃ±Ã±amicchasÄ«â€™â€™ ti ||

tattha __yÄ• canajÄ«vÄ• no_ti yÄ• canajÄ«vamÄ• no, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vutta
aá¹-á¹-hisena yo yÄ• canena jÄ«vamÄ• no dhammiko samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yÄ
kiÃ±cideva yÄ• citabbaá¹ƒ na yÄ• cati, so paraÃ±ca dÄ• yakaá¹ƒ puÃ±Ã±Ä• dhaá¹ƒseti par
sukhaá¹ƒ na jÄ«vati. __puÃ±Ã±aá¹ƒ labbhetÄ«_ti \Ee III 354/ kÄ• le pana yÄ• citabbaá¹ƒ yÄ
puÃ±Ã±aá¹ƒ adhigameti, attanÄ• pi ca sukhaá¹ƒ jÄ«vati. __na vedessantÄ«_ti yaá¹ƒ tvaá¹ƒ
videssanÄ• ahÅ«â€™â€™ ti, taá¹ƒ kasmÄ• vadasi. sappaÃ±Ã±Ä• hi dÄ• naÃ±ca \Be III 3
paá¹‡á¸• itÄ• yÄ• cake Ä• gate disvÄ• na dessanti na kujjhanti, aÃ±Ã±adatthu pana pamu
__yÄ• cakamÄ• gate_ti ma-kÄ• ro byaÃ±janasandhivasena vutto, yÄ• cake Ä• gateti attho.
ayya aá¹-á¹-hisena, parisuddhacÄ• ri mahÄ• puÃ±Ã±a, tvaá¹ƒ mayhaá¹ƒ ativiya piyo, tasmÄ
vadehi yÄ• cÄ• hiyeva. __bhaÃ±Ã±amicchasÄ«_ti yaá¹ƒkiÃ±ci vattabbaá¹ƒ icchasi, sabbaá¹
dassÄ• miyevÄ• ti.

evaá¹ƒ \Ne III 312/ bodhisatto raÃ±Ã±Ä• rajjenÄ• pi pavÄ• rito neva kiÃ±ci yÄ• ci. raÃ±Ã±c
ajjhÄ• saye kathite mahÄ• sattopi pabbajitapaá¹-ipattiá¹ƒ dassetuá¹ƒ ``mahÄ• rÄ• ja, yÄ• ca

kÄ• mabhogÄ«naá¹ƒ gihÄ«naá¹ƒ Ä• ciá¹‡á¹‡Ä• , na pabbajitÄ• naá¹ƒ, pabbajitena pana pa
gihÄ«hi asamÄ• naparisuddhÄ• jÄ«vena bhavitabbaâ€™â€™ nti pabbajitapaá¹-ipadaá¹ƒ da
gÄ• thamÄ• ha ---

59__._ á¹• 21 ``na ve yÄ• canti sappaÃ±Ã±Ä• , dhÄ«ro ca veditumarahati.

uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• â€™â€™ ti ||

tattha __sappaÃ±Ã±Ä• _ti buddhÄ• ca buddasÄ• vakÄ• ca bodhiyÄ• paá¹-ipannÄ• isipal
bodhisattÄ• ca sabbepi sappaÃ±Ã±Ä• ca susÄ«lÄ• ca, ete evarÅ«pÄ• sappaÃ±Ã±Ä• ``a
dethÄ• â€™â€™ ti na yÄ• canti. __dhÄ«ro ca veditumarahatÄ«_ti upaá¹-á¹-hÄ• ko pana dh
gilÄ• nakÄ• le ca agilÄ• nakÄ• le ca yena yenattho, taá¹ƒ sabbaá¹ƒ sayameva vedituá¹ƒ jÄ•
__uddissa ariyÄ• tiá¹-á¹-hantÄ«_ti ariyÄ• pana vÄ• caá¹ƒ abhinditvÄ• yenatthikÄ• honti, t
bhikkhÄ• cÄ• ravattena tiá¹-á¹-hanti, neva kÄ• yaá¹…gaá¹ƒ vÄ• vÄ• caá¹…gaá¹ƒ vÄ• kope
dassetvÄ• nimittaá¹ƒ karonto hi kÄ• yaá¹…gaá¹ƒ kopeti nÄ• ma, vacÄ«bhedaá¹ƒ karonto v
tadubhayaá¹ƒ akatvÄ• buddhÄ• dayo ariyÄ• tiá¹-á¹-hanti. __esÄ• ariyÄ• na yÄ• canÄ• _ti
kÄ• yaá¹…gavÄ• caá¹…gaá¹ƒ akopetvÄ• bhikkhÄ• ya tiá¹-á¹-hamÄ• nÄ• ariyÄ• naá¹ƒ yÄ•

rÄ• jÄ• \Ee III 355/ bodhisattassa vacanaá¹ƒ sutvÄ• ``bhante, yadi sappaÃ±Ã±o upaá¹-á¹-
kulÅ«pakassa dÄ• tabbaá¹ƒ deti, ahampi tumhÄ• kaá¹ƒ idaÃ±cidaÃ±ca dammÄ«â€™â€™ t
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60__._ á¹• 21 ``dadÄ• mi \Be III 334/ te brÄ• hmaá¹‡a rohiá¹‡Ä«naá¹ƒ, gavaá¹ƒ sahassaá¹ƒ

ariyo hi ariyassa kathaá¹ƒ na dajjÄ• , sutvÄ• na gÄ• thÄ• tava dhammayuttÄ• â€™â€™ ti ||

tattha __rohiá¹‡Ä«na_nti rattavaá¹‡á¹‡Ä• naá¹ƒ. __gavaá¹ƒ sahassa_nti
khÄ«radadhiÄ• dimadhurarasaparibhogatthÄ• ya evarÅ«pÄ• naá¹ƒ gunnaá¹ƒ sahassaá¹ƒ tu
paá¹-iggaá¹‡ha. __ariyo_ti Ä• cÄ• raariyo. __ariyassÄ• _ti Ä• cÄ• raariyassa. __kathaá¹ƒ na
kÄ• raá¹‡ena na dadeyya.

evaá¹ƒ vutte bodhisatto ``ahaá¹ƒ mahÄ• rÄ• ja, akiÃ±cano pabbajito, na me gÄ• vÄ«hi atth
paá¹-ikkhipi. rÄ• jÄ• tassovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggapar
aparihÄ«najjhÄ• no brahmaloke uppajji.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bahÅ« sotÄ• pattiphalÄ• dÄ«su patiá¹-á¹-hitÄ• . tadÄ• rÄ• jÄ• Ä• nando ahosi, aá¹-á¹-hiser

aá¹-á¹-hisenajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [404] 9. kapijÄ• takavaá¹‡á¹‡anÄ•

__yattha verÄ« nivasatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto devadattassa pathavipaves
kathesi. tasmiÃ±hi pathaviá¹ƒ paviá¹-á¹-he dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• p
saha parisÄ• ya naá¹-á¹-hoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, eta
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, id
parisÄ• ya naá¹-á¹-ho, pubbepi nassiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kapiyoniyaá¹ƒ nibbat
paÃ±casatakapiparivÄ• ro rÄ• juyyÄ• ne \Ee III 356/ vasi. devadattopi kapiyoniyaá¹ƒ nibbatt
paÃ±casatakapiparivÄ• ro tattheva vasi. athekadivasaá¹ƒ purohite uyyÄ• naá¹ƒ gantvÄ• nh
nikkhamante eko \Be III 335/ lolakapi puretaraá¹ƒ gantvÄ• rÄ• juyyÄ• nadvÄ• re toraá¹‡am
matthake vaccapiá¹‡á¸• aá¹ƒ pÄ• tetvÄ• puna uddhaá¹ƒ olokentassa mukhe pÄ• tesi. so ni
jÄ• nissÄ• mi tumhÄ• kaá¹ƒ kattabbaâ€™â€™ nti makkaá¹-e santajjetvÄ• puna nhatvÄ• pa
makkaá¹-Ä• naá¹ƒ santajjitabhÄ• vaá¹ƒ bodhisattassa Ä• rocesuá¹ƒ. so ``verÄ«naá¹ƒ nivasa
vasituá¹ƒ na vaá¹-á¹-ati, sabbopi kapigaá¹‡o palÄ• yitvÄ• aÃ±Ã±attha gacchatÅ«â€™â€™
Ä• rocÄ• pesi. dubbacakapi attano parivÄ• ramakkaá¹-e gahetvÄ• ``pacchÄ• jÄ• nissÄ• m
bodhisatto attano parivÄ• raá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ pÄ• visi. athekadivasaá¹ƒ ekissÄ•
dÄ• siyÄ• Ä• tape pasÄ• ritavÄ«hiá¹ƒ khÄ• danto eko eá¸·ako ummukkena pahÄ• raá¹ƒ lab
palÄ• yanto ekissÄ• hatthisÄ• laá¹ƒ nissÄ• ya tiá¹‡akuá¹-iyÄ• kuá¹-á¹-e sarÄ«raá¹ƒ ghaá¹ƒ
tiá¹‡akuá¹-ikaá¹ƒ gaá¹‡hi, tato uá¹-á¹-hÄ• ya hatthisÄ• laá¹ƒ gaá¹‡hi, hatthisÄ• lÄ• ya hatthÄ
jhÄ• yi, hatthivejjÄ• hatthÄ«naá¹ƒ paá¹-ijagganti.

purohitopi makkaá¹-Ä• naá¹ƒ gahaá¹‡Å«pÄ• yaá¹ƒ upadhÄ• rento vicarati. atha naá¹ƒ rÄ• j
Ä• gantvÄ• nisinnaá¹ƒ rÄ• jÄ• Ä• ha ``Ä• cariya, bahÅ« no hatthÄ« vaá¹‡itÄ• jÄ• tÄ• , hat
na jÄ• nanti, jÄ• nÄ• si nu kho kiÃ±ci bhesajjaâ€™â€™ nti? ``jÄ• nÄ• mi, mahÄ• rÄ• jÄ• â€
ti? ``makkaá¹-avasÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti. ``kahaá¹ƒ labhissÄ• mÄ• â€™â€™ ti? ``
makkaá¹-Ä• â€™â€™ ti? rÄ• jÄ• ``uyyÄ• ne makkaá¹-e mÄ• retvÄ• vasaá¹ƒ Ä• nethÄ• â€
paÃ±casatepi makkaá¹-e vijjhitvÄ• mÄ• resuá¹ƒ. eko pana jeá¹-á¹-hakamakkaá¹-o palÄ• ya
labhitvÄ• pi tattheva apatitvÄ• \Ee III 357/ bodhisattassa vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• pa
``amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• matoâ€™â€™ ti tassa pahÄ• raá¹ƒ laddhÄ•
Ä• rocesuá¹ƒ. so gantvÄ• kapigaá¹‡amajjhe nisinno ``paá¹‡á¸• itÄ• naá¹ƒ ovÄ• daá¹ƒ akat
vasantÄ• nÄ• ma evaá¹ƒ vinassantÄ«â€™â€™ ti kapigaá¹‡assa ovÄ• davasena imÄ• gÄ•

61__._ á¹• 21 ``yattha verÄ« nivasati, na vase tattha paá¹‡á¸• ito.

ekarattaá¹ƒ dvirattaá¹ƒ vÄ• , dukkhaá¹ƒ vasati verisu ||

62__._ á¹• 21 ``diso \Be III 336/ ve lahucittassa, posassÄ• nuvidhÄ«yato.

ekassa kapino hetu, yÅ«thassa anayo kato ||

63__._ á¹• 21 ``bÄ• lova paá¹‡á¸• itamÄ• nÄ«, yÅ«thassa parihÄ• rako.

sacittassa vasaá¹ƒ gantvÄ• , sayethÄ• yaá¹ƒ yathÄ• kapi ||

64__._ á¹• 21 ``na sÄ• dhu balavÄ• bÄ• lo, yÅ«thassa parihÄ• rako.

ahito bhavati Ã±Ä• tÄ«naá¹ƒ, sakuá¹‡Ä• naá¹ƒva cetako ||

65__._ á¹• 21 ``dhÄ«rova balavÄ• sÄ• dhu, yÅ«thassa parihÄ• rako.

hito bhavati Ã±Ä• tÄ«naá¹ƒ, tidasÄ• naá¹ƒva vÄ• savo ||

66__._ á¹• 21 ``yo \Ne III 315/ ca sÄ«laÃ±ca paÃ±Ã±aÃ±ca, sutaÃ±cattani passati.

ubhinnamatthaá¹ƒ carati, attano ca parassa ca ||

67__._ á¹• 21 ``tasmÄ• tuleyya mattÄ• naá¹ƒ, sÄ«lapaÃ±Ã±Ä• sutÄ• miva.

gaá¹‡aá¹ƒ vÄ• parihare dhÄ«ro, eko vÄ• pi paribbajeâ€™â€™ ti ||

tattha __lahucittassÄ• _ti lahucitto assa. idaá¹ƒ vuttaá¹ƒ hoti --- yo poso lahucittassa mittas
vÄ• anuvidhÄ«yati anuvattati, tassa posassa anuvidhÄ«yato so lahucitto diso hoti, verikicca
__ekassa kapino_ti passatha ekassa lahucittassa andhabÄ• lassa kapino hetu ayaá¹ƒ saka
avuá¸• á¸• hi mahÄ• vinÄ• so katoti. __paá¹‡á¸• itamÄ• nÄ«_ti yo sayaá¹ƒ bÄ• lo hutvÄ• ``
attÄ• naá¹ƒ maÃ±Ã±amÄ• no paá¹‡á¸• itÄ• naá¹ƒ ovÄ• daá¹ƒ akatvÄ• sakassa cittassa vas
vasaá¹ƒ gantvÄ• yathÄ• yaá¹ƒ dubbacakapi matasayanaá¹ƒ sayito, evaá¹ƒ sayethÄ• ti atth

__na sÄ• dhÅ«_ti bÄ• lo nÄ• ma balasampanno yÅ«thassa parihÄ• rako na sÄ• dhu na lad
__ahito bhavati Ã±Ä• tÄ«naá¹ƒ, _ vinÄ• sameva vahati. __sakuá¹‡Ä• naá¹ƒva cetako_ti yat
tittirasakuá¹‡Ä• naá¹ƒ \Ee III 358/ dÄ«pakatittiro divasampi vassanto aÃ±Ã±e sakuá¹‡e na r
mÄ• reti, tesaÃ±Ã±eva ahito hoti, evanti attho. __hito bhavatÄ«_ti kÄ• yenapi vÄ• cÄ• yapi
hitakÄ• rakoyeva. __ubhinnamatthaá¹ƒ caratÄ«_ti yo idha puggalo ete sÄ«lÄ• dayo guá¹‡e

passati, so ``mayhaá¹ƒ Ä• cÄ• rasÄ«lampi atthi, paÃ±Ã±Ä• pi sutapariyattipi atthÄ«â€™â€™
gaá¹‡aá¹ƒ pariharanto attano ca paresaÃ±ca attÄ• naá¹ƒ parivÄ• retvÄ• carantÄ• nanti ubh

__tuleyya mattÄ• na_nti tuleyya attÄ• naá¹ƒ. __tuleyyÄ• _ti tuletvÄ• . __sÄ«lapaÃ±Ã±Ä• su
sÄ«lÄ• dÄ«ni viya. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• sÄ«lÄ• dÄ«ni attani samanupassanto ub
tasmÄ• paá¹‡á¸• ito etÄ• ni sÄ«lÄ• dÄ«ni viya attÄ• nampi tesu tuletvÄ• ``patiá¹-á¹-hito nu
paÃ±Ã±Ä• ya suteâ€™â€™ ti tÄ«retvÄ• patiá¹-á¹-hitabhÄ• vaá¹ƒ paccakkhaá¹ƒ katvÄ• dh
parihareyya, catÅ«su iriyÄ• pathesu eko vÄ• hutvÄ• paribbajeyya vatteyya, parisupaá¹-á¹-
vivekacÄ• rinÄ• pi imehi tÄ«hi dhammehi samannÄ• gateneva bhavitabbanti. evaá¹ƒ mahÄ•
vinayapariyattikiccaá¹ƒ kathesi.

satthÄ• \Ne III 316/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devadatto ahosi, parisÄ• pissa devadattaparisÄ• , paá¹‡á¸• itakapirÄ• jÄ• pana ahameva a

kapijÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [405] 10. bakajÄ• takavaá¹‡á¹‡anÄ•

__dvÄ• sattatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto bakabrahmÄ• naá¹ƒ Ä• rabbha kathe
niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ acavanadhammaá¹ƒ, ito aÃ±Ã±aá¹ƒ lokanissaraá¹‡aá¹ƒ nibb
natthÄ«â€™â€™ ti evaá¹ƒ diá¹-á¹-hi uppajji. heá¹-á¹-hÅ«papattiko kiresa brahmÄ• pubbe jh
vehapphalesu nibbatto, tattha paÃ±cakappasataparimÄ• á¹‡aá¹ƒ Ä• yuá¹ƒ khepetvÄ• subh
catusaá¹-á¹-hikappaá¹ƒ khepetvÄ• tato cuto aá¹-á¹-hakappÄ• yukesu Ä• bhassaresu nibbat
diá¹-á¹-hi uppajji. so hi neva uparibrahmalokato cutiá¹ƒ, na tattha upapattiá¹ƒ anussari, tadu
apassanto evaá¹ƒ diá¹-á¹-hiá¹ƒ gaá¹‡hi. bhagavÄ• tassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä
359/ nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ•
evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. atha \Be III 338/ brahmÄ•
``ehi kho, mÄ• risa, svÄ• gataá¹ƒ mÄ• risa, cirassaá¹ƒ kho, mÄ• risa, imaá¹ƒ pariyÄ• yamak
idhÄ• gamanÄ• ya. idaÃ±hi mÄ• risa, niccaá¹ƒ idaá¹ƒ dhuvaá¹ƒ idaá¹ƒ sassataá¹ƒ idaá¹ƒ ke
acavanadhammaá¹ƒ, idaÃ±hi na ca jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, it
uttari nissaraá¹‡aá¹ƒ natthÄ«â€™â€™ ti Ä• ha.

evaá¹ƒ vutte bhagavÄ• bakaá¹ƒ brahmÄ• naá¹ƒ etadavoca ``avijjÄ• gato vata bho bako br
bho bako brahmÄ• , yatra hi nÄ• ma aniccaÃ±Ã±eva samÄ• naá¹ƒ niccanti vakkhati ... pe ..
uttari nissaraá¹‡aá¹ƒ, natthaÃ±Ã±aá¹ƒ uttari nissaraá¹‡anti vakkhatÄ«â€™â€™ ti (SN a I 17
brahmÄ• ``tvaá¹ƒ evaá¹ƒ kathesi, tvaá¹ƒ evaá¹ƒ kathesi, iti maá¹ƒ esa anuyuÃ±janto anuba
cintetvÄ• yathÄ• nÄ• ma dubbalo coro katipaye pahÄ• re labhitvÄ• ``kiá¹ƒ ahameva coro,

coroâ€™â€™ ti sabbepi sahÄ• yake Ä• cikkhati, tatheva bhagavato anuyogabhayena bhÄ«
Ä• cikkhanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

68__._ á¹• 21 ``dvÄ• sattati \Ne III 317/ gotama puÃ±Ã±akammÄ• , vasavattino jÄ• tijaraá¹ƒ

ayamantimÄ• vedagÅ« brahmapatti, asmÄ• bhijappanti janÄ• anekÄ• â€™â€™ ti || (SN a

tattha __dvÄ• sattatÄ«_ti na kevalaá¹ƒ bho gotama, ahameva, atha kho imasmiá¹ƒ brahma
janÄ• puÃ±Ã±akammÄ• aÃ±Ã±esaá¹ƒ upari atthano vasaá¹ƒ vattanena __vasavattino_ jÄ
ayaá¹ƒ no vedehi gatattÄ• __vedagÅ«, _ ayaá¹ƒ bho gotama __antimÄ• brahmapatti, _ pa
seá¹-á¹-habhÄ• vappatti. __asmÄ• bhijappanti janÄ• anekÄ• _ti amhe aÃ±Ã±e bahÅ« janÄ
``ayaá¹ƒ kho bhavaá¹ƒ brahmÄ• mahÄ• brahmÄ• â€™â€™ tiÄ• dÄ«ni vadantÄ• namassa
mayampi evarÅ«pÄ• bhaveyyÄ• mÄ• â€™â€™ ti icchantÄ«ti attho.

tassa \Ee III 360/ \Be III 339/ vacanaá¹ƒ sutvÄ• satthÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

69__._ á¹• 21 ``appaá¹ƒ hi etaá¹ƒ na hi dÄ«ghamÄ• yu, yaá¹ƒ tvaá¹ƒ baka maÃ±Ã±asi dÄ«

sataá¹ƒ sahassÄ• ni nirabbudÄ• naá¹ƒ, Ä• yuá¹ƒ pajÄ• nÄ• mi tavÄ• ha brahmeâ€™â€™ ti

tattha __sataá¹ƒ sahassÄ• ni nirabbudÄ• na_nti nirabbudasaá¹…khÄ• tÄ• naá¹ƒ gaá¹‡anÄ
vassÄ• naÃ±hi dasadasakaá¹ƒ sataá¹ƒ, dasa satÄ• naá¹ƒ sahassaá¹ƒ, sataá¹ƒ sahassÄ• na
satasahassÄ• naá¹ƒ koá¹-i nÄ• ma, sataá¹ƒ koá¹-isatasahassÄ• naá¹ƒ pakoá¹-i nÄ• ma, sat
pakoá¹-isatasahassÄ• naá¹ƒ koá¹-ipakoá¹-i nÄ• ma, sataá¹ƒ koá¹-ipakoá¹-isatasahassÄ• na
nÄ• ma, sataá¹ƒ nahutasatasahassÄ• naá¹ƒ ekaá¹ƒ ninnahutaá¹ƒ nÄ• ma. cheko gaá¹‡ako
sakkoti, tato paraá¹ƒ gaá¹‡anÄ• nÄ• ma buddhÄ• nameva visayo. tattha sataá¹ƒ ninnahuta
abbudaá¹ƒ, vÄ«sati abbudÄ• ni ekaá¹ƒ nirabbudaá¹ƒ, tesaá¹ƒ nirabbudasatasahassÄ• naá¹
ettakaá¹ƒ bakassa brahmuno tasmiá¹ƒ bhave avasiá¹-á¹-haá¹ƒ Ä• yu, taá¹ƒ sandhÄ• ya bha

taá¹ƒ sutvÄ• bako tatiyaá¹ƒ gÄ• thamÄ• ha ---

70__._ á¹• 21 ``anantadassÄ« \Ne III 318/ bhagavÄ• hamasmi, jÄ• tijjaraá¹ƒ sokamupÄ• tiv

kiá¹ƒ me purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, Ä• cikkha me taá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aâ€™â

tattha __bhagavÄ• _ti bhagavÄ• tumhe ``Ä• yuá¹ƒ pajÄ• nÄ• mi tavÄ• haâ€™â€™ nti vad
jÄ• tijaraÃ±ca sokaÃ±ca upÄ• tivattosmÄ«â€™â€™ ti vadatha. __vatasÄ«lavatta_nti vatasa
sÄ«lavattaÃ±ca. idaá¹ƒ vuttaá¹ƒ hoti --- yadi tumhe sabbaÃ±Ã±ubuddhÄ• , evaá¹ƒ sante kiá

purÄ• á¹‡aá¹ƒ vataÃ±ca sÄ«lavattaÃ±ca, Ä• cikkha me taá¹ƒ, yamahaá¹ƒ tayÄ• Ä• cikkhita
vijÄ• neyyanti.

athassa \Be III 340/ bhagavÄ• atÄ«tÄ• ni vatthÅ«ni Ä• haritvÄ• Ä• cikkhanto catasso gÄ•

71__._ á¹• 21 ``yaá¹ƒ tvaá¹ƒ apÄ• yesi bahÅ« manusse, pipÄ• site ghammani samparete.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, suttappabuddhova anussarÄ• mi ||

72__._ á¹• 21 ``yaá¹ƒ \Ee III 361/ eá¹‡ikÅ«lasmi janaá¹ƒ gahÄ«taá¹ƒ, amocayÄ« gayhaka n

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, suttappabuddhova anussarÄ• mi ||

73__._ á¹• 21 ``gaá¹…gÄ• ya sotasmiá¹ƒ gahÄ«tanÄ• vaá¹ƒ, luddena nÄ• gena manussaka

amocayi tvaá¹ƒ balasÄ• pasayha, taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ.

suttappabuddhova anussarÄ• mi ||

74__._ á¹• 21 ``kappo ca te baddhacaro ahosiá¹ƒ, sambuddhimantaá¹ƒ vatinaá¹ƒ amaÃ±Ã±

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, suttappabuddhova anussarÄ• mÄ«â€™â€™ ti ||

tattha __apÄ• yesÄ«_ti pÄ• yesi. __ghammani samparete_ti ghammena samparete ativiya
__suttappabuddhovÄ• _ti paccÅ«sakÄ• le supanto supinaá¹ƒ passitvÄ• taá¹ƒ supinakaá¹ƒ
bakabrahmÄ• ekasmiá¹ƒ kappe tÄ• paso hutvÄ• marukantÄ• re vasanto bahÅ«naá¹ƒ kant
319/ pÄ• nÄ«yaá¹ƒ Ä• haritvÄ• adÄ• si. athekadivasaá¹ƒ eko satthavÄ• ho paÃ±cahi sakaá
paá¹-ipajji. manussÄ• disÄ• vavatthapetuá¹ƒ asakkontÄ• satta divasÄ• ni Ä• hiá¹‡á¸• itvÄ
nirÄ• hÄ• rÄ• uá¹‡hÄ• bhibhÅ«tÄ• ``idÄ• ni no jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti sakaá¹-e par
341/ mocetvÄ• heá¹-á¹-hÄ• sakaá¹-esu nipajjiá¹ƒsu. tadÄ• tÄ• paso Ä• vajjento te disvÄ•
nassiá¹ƒsÅ«â€™â€™ ti cintetvÄ• attano iddhÄ• nubhÄ• vena gaá¹…gÄ• sotaá¹ƒ ubbattetv
akÄ• si, avidÅ«re ca ekaá¹ƒ vanasaá¹‡á¸• aá¹ƒ mÄ• pesi. manussÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ
vanasaá¹‡á¸• ato tiá¹‡aá¹ƒ lÄ• yitvÄ• dÄ• rÅ«ni gahetvÄ• disaá¹ƒ sallakkhetvÄ• arogÄ• k
taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__eá¹‡ikÅ«lasmi_nti eá¹‡iyÄ• nÄ• ma nadiyÄ• kÅ«le. __gayhaka nÄ«yamÄ• na_nti karam
nÄ«yamÄ• naá¹ƒ. so kira tÄ• paso aparasmiá¹ƒ kÄ• le ekaá¹ƒ paccantagÄ• maá¹ƒ nissÄ• y
vihÄ• si. athekasmiá¹ƒ divase pabbatato corÄ• otaritvÄ• taá¹ƒ gÄ• maá¹ƒ paharitvÄ• mah

pabbataá¹ƒ Ä• ropetvÄ• antarÄ• magge cÄ• rakamanusse á¹-hapetvÄ• pabbatabilaá¹ƒ pa
nisÄ«diá¹ƒsu. tÄ• paso gomahiá¹ƒsÄ• dÄ«naÃ±ceva dÄ• rakadÄ• rikÄ• dÄ«naÃ±ca mahan
``mayi passante mÄ• nassiá¹ƒsÅ«â€™â€™ ti iddhÄ• nubhÄ• vena attabhÄ• vaá¹ƒ jahitvÄ•
parivuto rÄ• jÄ• hutvÄ• yuddhabheriá¹ƒ Ä• koá¹-Ä• pento taá¹ƒ á¹-hÄ• naá¹ƒ agamÄ• si. c
taá¹ƒ disvÄ• corÄ• naá¹ƒ Ä• rocesuá¹ƒ. corÄ• ``raÃ±Ã±Ä• saddhiá¹ƒ viggaho nÄ• ma na y
gahitagahitaá¹ƒ bhaá¹‡á¸• akaá¹ƒ chaá¸• á¸• etvÄ• bhattaá¹ƒ abhuÃ±jitvÄ• va palÄ• yiá¹ƒs
Ä• netvÄ• sakagÄ• meyeva patiá¹-á¹-hÄ• pesi, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__gahÄ«tanÄ• va_nti niggahitanÄ• vaá¹ƒ. __luddenÄ• _ti kakkhaá¸·ena. __manussakappÄ
vinÄ• setukÄ• matÄ• ya. __balasÄ• _ti balena. __pasayhÄ• _ti abhibhavitvÄ• . aparasmiá¹ƒ
gaá¹…gÄ• tÄ«re vihÄ• si. tadÄ• manussÄ• dve tayo nÄ• vÄ• saá¹…ghÄ• á¹-e bandhitvÄ•
pupphamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• saá¹…ghÄ• á¹-e nisÄ«ditvÄ• khÄ• dantÄ• pivantÄ• s
pÄ«tÄ• vasesaá¹ƒ suraá¹ƒ bhuttakhÄ• ditÄ• vasesÄ• ni bhattamacchamaá¹ƒsatambulÄ• dÄ
gaá¹…geyyo nÄ• garÄ• jÄ• ``ime ucchiá¹-á¹-hakaá¹ƒ mama upari khipantÄ«â€™â€™ ti kuj
gahetvÄ• gaá¹…gÄ• ya osÄ«dÄ• pessÄ• mÄ«â€™â€™ ti mahantaá¹ƒ ekadoá¹‡ikanÄ• vap
udakaá¹ƒ bhinditvÄ• \Be III 342/ phaá¹‡aá¹ƒ dhÄ• rayamÄ• no tesaá¹ƒ abhimukho pÄ• yÄ•
disvÄ• maraá¹‡abhayatajjitÄ• ekappahÄ• reneva mahÄ• saddaá¹ƒ kariá¹ƒsu. tÄ• paso tes
sutvÄ• nÄ• garÄ• jassa ca kuddhabhÄ• vaá¹ƒ Ã±atvÄ• ``mayi passante mÄ• nassiá¹ƒsÅ«
attano Ä• nubhÄ• vena khippaá¹ƒ supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ attÄ• naá¹ƒ mÄ• petvÄ• agam
taá¹ƒ disvÄ• maraá¹‡abhayatajjito udake nimujji. manussÄ• sotthibhÄ• vaá¹ƒ patvÄ• agan
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__baddhacaro_ti antevÄ• siko. __sambuddhimantaá¹ƒ vatinaá¹ƒ amaÃ±Ã±a_nti buddhisam
tÄ• pasoti taá¹ƒ maÃ±Ã±amÄ• no. iminÄ• kiá¹ƒ dasseti? mahÄ• brahme ahaá¹ƒ atÄ«te tava
nÄ• ma antevÄ• siko veyyÄ• vaccakaro hutvÄ• tuyhaá¹ƒ nÄ• radena nÄ• ma amaccena bÄ
Ä• nÄ«tassa rogaá¹ƒ vÅ«pasamesiá¹ƒ. atha naá¹ƒ nÄ• rado dutiyavÄ• re Ä• gantvÄ• nirog
abhÄ• si ---

``manussindaá¹ƒ jahitvÄ• na, sabbakÄ• masamiddhinaá¹ƒ.

kathaá¹ƒ nu bhagavÄ• kesi, kappassa ramati assameâ€™â€™ ti || (J I 4.181).

tamenaá¹ƒ tvaá¹ƒ etadavoca ---

``sÄ• dÅ«ni ramaá¹‡Ä«yÄ• ni, santi vakkhÄ• manoramÄ• .

subhÄ• sitÄ• ni kappassa, nÄ• rada ramayanti maâ€™â€™ nti || (J I 4.182).

itissa bhagavÄ• imaá¹ƒ attanÄ• antevÄ• sikena hutvÄ• rogassa vÅ«pasamitabhÄ• vaá¹ƒ
pana brahmunÄ• manussaloke katakammaá¹ƒ sabbaá¹ƒ mahÄ• brahmÄ• naá¹ƒ sallakkhÄ•

so \Ee III 363/ satthu vacanena attanÄ• katakammaá¹ƒ saritvÄ• tathÄ• gatassa thutiá¹ƒ ka
osÄ• nagÄ• thamÄ• ha ---

75__._ á¹• 21 ``addhÄ• pajÄ• nÄ• si mametamÄ• yuá¹ƒ, aÃ±Ã±ampi jÄ• nÄ• si tathÄ• hi b

tathÄ• hi tÄ• yaá¹ƒ jalitÄ• nubhÄ• vo, obhÄ• sayaá¹ƒ tiá¹-á¹-hati brahmalokaâ€™â€™ nti ||

tattha \Be III 343/ __tathÄ• hi buddho_ti tathÄ• hi tvaá¹ƒ buddho. buddhÄ• naÃ±hi aÃ±Ã±
sabbadhammÄ• naá¹ƒ buddhattÄ• yeva hi te buddhÄ• nÄ• mÄ• ti dasseti. __tathÄ• hi tÄ•
tava ayaá¹ƒ jalito sarÄ«rappabhÄ• nubhÄ• vo. __obhÄ• sayaá¹ƒ tiá¹-á¹-hatÄ«_ti imaá¹ƒ sak
obhÄ• sento tiá¹-á¹-hati.

evaá¹ƒ \Ne III 321/ satthÄ• attano buddhaguá¹‡aá¹ƒ jÄ• nÄ• pento dhammaá¹ƒ desetvÄ•
saccapariyosÄ• ne sampattÄ• naá¹ƒ dasamattÄ• naá¹ƒ brahmasahassÄ• naá¹ƒ anupÄ• dÄ
vimucciá¹ƒsu. iti bhagavÄ• bahÅ«naá¹ƒ brahmÄ• naá¹ƒ avassayo hutvÄ• brahmalokÄ• je
kathitaniyÄ• meneva taá¹ƒ dhammadesanaá¹ƒ bhikkhÅ«naá¹ƒ kathetvÄ• jÄ• takaá¹ƒ samo
kesavatÄ• paso bakabrahmÄ• ahosi, kappamÄ• á¹‡avo pana ahameva ahosiâ€™â€™ nti.

bakajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

kukkuvaggo paá¹-hamo.

2. gandhÄ• ravaggo

á¹• 03 [406] 1. gandhÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__hitvÄ• _ \Ne III 322/ __gÄ• masahassÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto
bhesajjasannidhikÄ• rasikkhÄ• padaá¹ƒ Ä• rabbha kathesi. vatthu pana rÄ• jagahe samuá¹-
pilindavacchena Ä• rÄ• mikakulaá¹ƒ mocetuá¹ƒ rÄ• janivesanaá¹ƒ gantvÄ• raÃ±Ã±o pÄ• sA
sovaá¹‡á¹‡amaye kate manussÄ• pasÄ«ditvÄ• therassa paÃ±ca bhesajjÄ• ni pahiá¹‡iá¹ƒs
vissajjesi. parisÄ• panassa bÄ• hullikÄ• ahosi, laddhaá¹ƒ \Ee III 364/ laddhaá¹ƒ koá¸·ambe
pattatthavikÄ• yopi pÅ«retvÄ• paá¹-isÄ• mesi. manussÄ• disvÄ• ``mahicchÄ• ime samaá
antokoá¹-á¹-hÄ• gÄ• rikÄ• â€™â€™ ti ujjhÄ• yiá¹ƒsu. satthÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``yÄ•
gilÄ• nÄ• naá¹ƒ bhikkhÅ«naâ€™â€™ nti (Vin III 622-623) sikkhÄ• padaá¹ƒ paÃ±Ã±apetvÄ•
porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppanne buddhe bÄ• hirakapabbajjaá¹ƒ pabbajitvÄ• paÃ±ca

loá¹‡asakkharamattakaá¹ƒ punadivasatthÄ• ya nidahante \Be III 344/ garahiá¹ƒsu, tumhe pa
niyyÄ• nikasÄ• sane pabbajitvÄ• dutiyatatiyadivasatthÄ• ya sannidhiá¹ƒ karontÄ• ayuttaá¹
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te gandhÄ• raraá¹-á¹-he bodhisatto gandhÄ• raraÃ±Ã±o putto hutvÄ• pitu accayena ra
dhammena rajjaá¹ƒ kÄ• resi. majjhimapadesepi videharaá¹-á¹-he videho nÄ• ma rÄ• jÄ• raj
rÄ• jÄ• no adiá¹-á¹-hasahÄ• yÄ• hutvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ thiravissÄ• sÄ• ahesuá¹ƒ. t
honti, tiá¹ƒsa vassasahassÄ• ni jÄ«vanti. athekadÄ• gandhÄ• rarÄ• jÄ• puá¹‡á¹‡amuposa
mahÄ• tale paÃ±Ã±attavarapallaá¹…kamajjhagato vivaá¹-ena sÄ«hapaÃ±jarena pÄ• cÄ«na
amaccÄ• naá¹ƒ dhammatthayuttakathaá¹ƒ kathento nisÄ«di. tasmiá¹ƒ khaá¹‡e gaganatalaá
paripuá¹‡á¹‡aá¹ƒ candamaá¹‡á¸• alaá¹ƒ rÄ• hu avatthari, candappabhÄ• antaradhÄ• yi. an
apassantÄ• candassa rÄ• hunÄ• gahitabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• canda
Ä• gantukaupakkilesena upakkiliá¹-á¹-ho nippabho jÄ• to, mayhampesa rÄ• japarivÄ• ro upa
metaá¹ƒ patirÅ«paá¹ƒ, yÄ• haá¹ƒ rÄ• hunÄ• gahitacando viya nippabho bhaveyyaá¹ƒ, visud
virocantaá¹ƒ candamaá¹‡á¸• alaá¹ƒ viya rajjaá¹ƒ pahÄ• ya pabbajissÄ• mi, kiá¹ƒ me parena
kule ca gaá¹‡e ca alaggo hutvÄ• attÄ• nameva ovadanto vicarissÄ• mi, idaá¹ƒ me patirÅ«p
``yaá¹ƒ icchatha, taá¹ƒ \Ee III 365/ rÄ• jÄ• naá¹ƒ karothÄ• â€™â€™ ti rajjaá¹ƒ amaccÄ• naá
rajjaá¹ƒ chaá¸• á¸• etvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• j
himavantapadese vÄ• saá¹ƒ kappesi.

videharÄ• jÄ• pi ``sukhaá¹ƒ me sahÄ• yassÄ• â€™â€™ ti vÄ• á¹‡ije pucchitvÄ• tassa pab
sahÄ• ye pabbajite ahaá¹ƒ rajjena kiá¹ƒ karissÄ• mÄ«â€™â€™ ti sattayojanike mithilanagar
videharaá¹-á¹-he soá¸·asasu gÄ• masahassesu pÅ«ritÄ• ni koá¹-á¹-hÄ• gÄ• rÄ• ni, soá¸·asa
chaá¸• á¸• etvÄ• puttadhÄ«taro amanasikatvÄ• himavantapadesaá¹ƒ pavisitvÄ• pabbajitv
hutvÄ• samappavattavÄ• saá¹ƒ vasanto vicari. te ubhopi samavattacÄ• raá¹ƒ carantÄ• apa
na pana aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• niá¹ƒsu, sammodamÄ• nÄ• ekatova samappavattav
videhatÄ• paso gandhÄ• ratÄ• pasassa upaá¹-á¹-hÄ• naá¹ƒ karoti. tesaá¹ƒ \Be III 345/ ekas
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«ditvÄ• dhammatthayuttakathaá¹ƒ kathentÄ• naá¹ƒ ga
candamaá¹‡á¸• alaá¹ƒ rÄ• hu avatthari. videhatÄ• paso ``kiá¹ƒ nu kho candassa pabhÄ• na
oloketvÄ• rÄ• hunÄ• gahitaá¹ƒ candaá¹ƒ disvÄ• ``ko nu kho esa Ä• cariya, candaá¹ƒ avat
nippabhamakÄ• sÄ«â€™â€™ ti pucchi. antevÄ• sika ayaá¹ƒ rÄ• hu nÄ• ma candasseko up
ahampi rÄ• hugahitaá¹ƒ candamaá¹‡á¸• alaá¹ƒ disvÄ• ``idaá¹ƒ parisuddhassa candamaá¹‡
upakkilesena nippabhaá¹ƒ jÄ• taá¹ƒ, mayhampi idaá¹ƒ rajjaá¹ƒ upakkileso, yÄ• va candama
idaá¹ƒ nippabhaá¹ƒ na karoti, tÄ• va pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• tadeva rÄ• hug
candamaá¹‡á¸• alaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• mahÄ• rajjaá¹ƒ chaá¸• á¸• etvÄ• pabbajit
gandhÄ• rarÄ• jÄ• â€™â€™ ti \Ee III 366/? ``Ä• ma, ahaâ€™â€™ nti. ``Ä• cariya, ahampi v
mithilanagare videharÄ• jÄ• nÄ• ma, nanu mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ adiá¹-á¹-hasahÄ•
Ä• rammaá¹‡aá¹ƒ ahosÄ«â€™â€™ ti? ahaá¹ƒ ``tumhe pabbajitÄ• â€™â€™ ti sutvÄ• ``ado

guá¹‡aá¹ƒ addasÄ• â€™â€™ ti tumheyeva Ä• rammaá¹‡aá¹ƒ katvÄ• rajjaá¹ƒ pahÄ• ya pal
ativiya samaggÄ• sammodamÄ• nÄ• pavattaphalabhojanÄ• hutvÄ• vihariá¹ƒsu. tattha dÄ
loá¹‡ambilasevanatthÄ• ya himavantato otaritvÄ• ekaá¹ƒ paccantagÄ• maá¹ƒ sampÄ• puá¹

manussÄ• tesaá¹ƒ iriyÄ• pathe pasÄ«ditvÄ• bhikkhaá¹ƒ datvÄ• paá¹-iÃ±Ã±aá¹ƒ gahetvÄ•
rattidivaá¹-á¹-hÄ• nÄ• dÄ«ni mÄ• petvÄ• vasÄ• pesuá¹ƒ. antarÄ• maggepi nesaá¹ƒ bhattak
udakaphÄ• sukaá¹-á¹-hÄ• ne paá¹‡á¹‡asÄ• laá¹ƒ kÄ• resuá¹ƒ. te paccantagÄ• me bhikkhaá
paá¹‡á¹‡asÄ• lÄ• ya nisÄ«ditvÄ• \Ne III 324/ paribhuÃ±jitvÄ• attano vasanaá¹-á¹-hÄ• naá¹
manussÄ• tesaá¹ƒ Ä• hÄ• raá¹ƒ dadamÄ• nÄ• ekadÄ• loá¹‡aá¹ƒ patte pakkhipitvÄ• dent
bandhitvÄ• denti, ekadÄ• aloá¹‡akÄ• hÄ• rameva denti. te ekadivasaá¹ƒ paá¹‡á¹‡apuá¹-e
adaá¹ƒsu. videhatÄ• paso loá¹‡aá¹ƒ Ä• dÄ• ya gantvÄ• bodhisattassa bhattakiccakÄ• le pa
pamÄ• á¹‡ayuttaá¹ƒ gahetvÄ• atirekaá¹ƒ paá¹‡á¹‡apuá¹-e bandhitvÄ• ``aloá¹‡akadivase b
tiá¹‡avaá¹-á¹-ikaantare á¹-hapesi. athekadivasaá¹ƒ aloá¹‡ake Ä• hÄ• re laddhe videho gano
bhikkhÄ• bhÄ• janaá¹ƒ datvÄ• tiá¹‡avaá¹-á¹-ikaantarato loá¹‡aá¹ƒ Ä• haritvÄ• ``Ä• cariya,
gaá¹‡hathÄ• â€™â€™ ti Ä• ha. ``ajja manussehi \Be III 246/ loá¹‡aá¹ƒ na dinnaá¹ƒ, tvaá¹ƒ
``Ä• cariya, purimadivase manussÄ• bahuá¹ƒ loá¹‡amadaá¹ƒsu, athÄ• haá¹ƒ `aloá¹‡akadiv
atirekaá¹ƒ loá¹‡aá¹ƒ á¹-hapesiâ€™â€™ nti. atha naá¹ƒ bodhisatto ``moghapurisa, tiyojanas
videharaá¹-á¹-haá¹ƒ pahÄ• ya pabbajitvÄ• akiÃ±canabhÄ• vaá¹ƒ patvÄ• idÄ• ni loá¹‡asakl
janesÄ«â€™â€™ ti tajjetvÄ• ovadanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

76__._ á¹• 21 ``hitvÄ• \Ee III 367/ gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni soá¸·asa.

koá¹-á¹-hÄ• gÄ• rÄ• ni phÄ«tÄ• ni, sannidhiá¹ƒ dÄ• ni kubbasÄ«â€™â€™ ti ||

tattha __koá¹-á¹-hÄ• gÄ• rÄ• nÄ«_ti suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• diratanakoá¹-á¹-hÄ• g
dussakoá¹-á¹-hÄ• gÄ• rÄ• ni ca dhaÃ±Ã±akoá¹-á¹-hÄ• gÄ• rÄ• ni ca. __phÄ«tÄ• nÄ«_ti pÅ«
kubbasÄ«_ti idÄ• ni ``sve bhavissati, tatiyadivase bhavissatÄ«â€™â€™ ti loá¹‡amattaá¹ƒ sa

videho evaá¹ƒ garahiyamÄ• no garahaá¹ƒ asahanto paá¹-ipakkho hutvÄ• ``Ä• cariya, tumh
mayhameva dosaá¹ƒ passatha, nanu tumhe `kiá¹ƒ me parena ovaditena, attÄ• nameva ova
chaá¸• á¸• etvÄ• pabbajitÄ• , tumhe idÄ• ni maá¹ƒ kasmÄ• ovadathÄ• â€™â€™ ti codento

77__._ á¹• 21 ``hitvÄ• gandhÄ• ravisayaá¹ƒ, pahÅ«tadhanadhÄ• riyaá¹ƒ.

pasÄ• sanato nikkhanto, idha dÄ• ni pasÄ• sasÄ«â€™â€™ ti ||

tattha __pasÄ• sanato_ti ovÄ• dÄ• nusÄ• sanÄ«dÄ• nato. __idha dÄ• nÄ«_ti idÄ• ni idha a
ovadathÄ• ti.

taá¹ƒ \Ne III 325/ sutvÄ• bodhisatto tatiyaá¹ƒ gÄ• thamÄ• ha ---

78__._ á¹• 21 ``dhammaá¹ƒ bhaá¹‡Ä• mi vedeha, adhammo me na ruccati.

dhammaá¹ƒ me bhaá¹‡amÄ• nassa, na pÄ• pamupalimpatÄ«â€™â€™ ti ||

tattha __dhamma_nti sabhÄ• vaá¹ƒ, buddhÄ• dÄ«hi vaá¹‡á¹‡itaá¹ƒ pasatthaá¹ƒ kÄ• raá¹‡a
ruccatÄ«_ti adhammo nÄ• ma asabhÄ• vo mayhaá¹ƒ kadÄ• cipi na ruccati. __na pÄ• pamu
kÄ• raá¹‡ameva bhaá¹‡antassa pÄ• paá¹ƒ nÄ• ma hadaye \Be III 347/ na limpati na allÄ«ya
nÄ• metaá¹ƒ buddhapaccekabuddhasÄ• vakabodhisattÄ• naá¹ƒ paveá¹‡Ä«. tehi dinnovÄ• o
ovÄ• dadÄ• yakassa pana pÄ• paá¹ƒ nÄ• ma natthi.

``nidhÄ«naá¹ƒva pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo ||

``ovadeyyÄ• nusÄ• seyya, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hoti appiyoâ€™â€™ ti || (Dhp 76-77).

videhatÄ• paso bodhisattassa kathaá¹ƒ sutvÄ• ``Ä• cariya, atthanissitaá¹ƒ kathentenapi pa
rosetvÄ• kathetuá¹ƒ na \Ee III 368/ vaá¹-á¹-ati, tvaá¹ƒ maá¹ƒ kuá¹‡á¹-hasatthakena muá¹‡á
atipharusaá¹ƒ kathesÄ«â€™â€™ ti vatvÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

79__._ á¹• 21 ``yena kenaci vaá¹‡á¹‡ena, paro labhati ruppanaá¹ƒ.

mahatthiyampi ce vÄ• caá¹ƒ, na taá¹ƒ bhÄ• seyya paá¹‡á¸• itoâ€™â€™ ti ||

tattha __yena kenacÄ«_ti dhammayuttenÄ• pi kÄ• raá¹‡ena. __labhati ruppana_nti ghaá¹-â
kuppanaá¹ƒ labhatiyeva. __na taá¹ƒ bhÄ• seyyÄ• _ti tasmÄ• taá¹ƒ parapuggalaá¹ƒ yÄ• ya
mahatthiyaá¹ƒ mahantaá¹ƒ atthanissitampi vÄ• caá¹ƒ na bhÄ• seyyÄ• ti attho.

athassa bodhisatto paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

80__._ á¹• 21 ``kÄ• maá¹ƒ \Ne III 326/ ruppatu vÄ• mÄ• vÄ• , bhusaá¹ƒva vikirÄ«yatu.

dhammaá¹ƒ me bhaá¹‡amÄ• nassa, na pÄ• pamupalimpatÄ«â€™â€™ ti ||

tattha __kÄ• ma_nti ekaá¹ƒsena. idaá¹ƒ vuttaá¹ƒ hoti --- ayuttakÄ• rako puggalo ``ayuttaá¹ƒ
ovadiyamÄ• no ekaá¹ƒseneva kujjhatu vÄ• mÄ• vÄ• kujjhatu, atha vÄ• bhusamuá¹-á¹-hi v
pana dhammaá¹ƒ bhaá¹‡antassa pÄ• paá¹ƒ nÄ• ma natthÄ«ti.

evaÃ±ca pana vatvÄ• ``na vo ahaá¹ƒ, Ä• nanda, tathÄ• parakkamissÄ• mi, yathÄ• kumbh
niggayha niggayhÄ• haá¹ƒ Ä• nanda, vakkhÄ• mi, yo \Be III 348/ sÄ• ro so á¹-hassatÄ«â€™
sugatovÄ• dassa anurÅ«pÄ• ya paá¹-ipattiyÄ• á¹-hatvÄ• ``yathÄ• kumbhakÄ• ro bhÄ• jan
Ä• koá¹-etvÄ• Ä• makaá¹ƒ aggahetvÄ• supakkameva bhÄ• janaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ pu
niggaá¹‡hitvÄ• pakkabhÄ• janasadiso puggalo gahetabboâ€™â€™ ti dassetuá¹ƒ puna taá¹

81__._ á¹• 21 ``no ce assa sakÄ• buddhi, vinayo vÄ• susikkhito.

vane andhamahiá¹ƒsova, careyya bahuko jano ||

82__._ á¹• 21 ``yasmÄ• ca panidhekacce, Ä• ceramhi susikkhitÄ• .

tasmÄ• vinÄ«tavinayÄ• , caranti susamÄ• hitÄ• â€™â€™ ti || --- idaá¹ƒ gÄ• thÄ• dvayamÄ

tassattho \Ee III 369/ --- samma vedeha, imesaÃ±hi sattÄ• naá¹ƒ sace attano buddhi vÄ• p
ovÄ• dadÄ• yake nissÄ• ya Ä• cÄ• rapaá¹‡á¹‡attivinayo vÄ• susikkhito na bhaveyya, evaá
tiá¹‡alatÄ• digahane vane andhamahiá¹ƒso gocarÄ• gocaraá¹ƒ sÄ• saá¹…kanirÄ• saá¹…ka
carati, tathÄ• tumhÄ• diso bahuko jano careyya. yasmÄ• pana idha ekacce sakÄ• ya budd
Ä• cariyasantike Ä• cÄ• rapaá¹‡á¹‡attisusikkhitÄ• , tasmÄ• Ä• cariyehi attano attano anurÅ
vinÄ«tattÄ• vinÄ«tavinayÄ• susamÄ• hitÄ• ekaggacittÄ• hutvÄ• carantÄ«ti.

iminÄ• idaá¹ƒ dasseti --- iminÄ• hi sattena gihinÄ• hutvÄ• attano kulÄ• nurÅ«pÄ• , pabba
pabbajitÄ• nurÅ«pÄ• sikkhÄ• sikkhitabbÄ• . gihinopi hi attano kulÄ• nurÅ«pesu kasigorakk
sampannÄ• jÄ«vÄ• hutvÄ• susamÄ• hitÄ• caranti, pabbajitÄ• pi pabbajitÄ• nurÅ«pesu \N
abhikkantapaá¹-ikkantÄ• dÄ«su adhisÄ«laadhicittaadhipaÃ±Ã±Ä• sikkhÄ• su sikkhitÄ• va vi
caranti. lokasmiÃ±hi ---

``bÄ• husaccaÃ±ca sippaÃ±ca, vinayo ca susikkhito.

subhÄ• sitÄ• ca yÄ• vÄ• cÄ• , etaá¹ƒ maá¹…galamuttamaâ€™â€™ nti || (Khp 5.5; Sn 264

taá¹ƒ sutvÄ• vedehatÄ• paso ``Ä• cariya, ito paá¹-á¹-hÄ• ya maá¹ƒ ovadatha anusÄ• satha
anadhivÄ• sanajÄ• tikatÄ• ya tumhehi saddhiá¹ƒ kathesiá¹ƒ, taá¹ƒ \Be III 349/ me khamathÄ
mahÄ• sattaá¹ƒ khamÄ• pesi. te samaggavÄ• saá¹ƒ vasitvÄ• puna himavantameva agama
vedehatÄ• pasassa kasiá¹‡aparikammaá¹ƒ kathesi. so taá¹ƒ katvÄ• abhiÃ±Ã±Ä• ca samÄ
te ubhopi aparihÄ«najjhÄ• nÄ• brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• ve
gandhÄ• rarÄ• jÄ• pana ahameva ahosÄ«â€™â€™ nti.

gandhÄ• rajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [407] 2. mahÄ• kapijÄ• takavaá¹‡á¹‡anÄ•

__attÄ• naá¹ƒ saá¹…kamaá¹ƒ katvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ã±Ä• tatthacari
vatthu __bhaddasÄ• lajÄ• take_ (J I 12.13 Ä• dayo) Ä• vi bhavissati. tadÄ• pana dhammas
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, sammÄ• sambuddho Ã±Ä• takÄ• naá¹ƒ atthaá¹ƒ caratÄ«
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepi tathÄ• gato Ã±Ä• tÄ«naá¹ƒ atthaá¹ƒ cariyevÄ• â€
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kapiyoniyaá¹ƒ nibba
Ä• rohapariá¹‡Ä• hasampanno thÄ• mabalÅ«peto paÃ±cahatthibalaparimÄ• á¹‡o asÄ«tisah
himavantapadese vasati. tattha gaá¹…gÄ• tÄ«raá¹ƒ nissÄ• ya sÄ• khÄ• viá¹-apasampanno
III 328/ pabbatakÅ«á¹-aá¹ƒ viya samuggato ambarukkho ahosi ``nigrodharukkhoâ€™â€™ ti
madhurÄ• ni phalÄ• ni dibbagandharasÄ• ni mahantÄ• ni mahantakumbhappamÄ• á¹‡Ä• n
thale patanti, ekissÄ• sÄ• khÄ• ya gaá¹…gÄ• jale, dvinnaá¹ƒ sÄ• khÄ• naá¹ƒ phalÄ• ni maj
bodhisatto kapigaá¹‡aá¹ƒ Ä• dÄ• ya tattha phalÄ• ni khÄ• danto ``ekasmiá¹ƒ kÄ• le imassa
phalaá¹ƒ nissÄ• ya amhÄ• kaá¹ƒ \Be III 350/ bhayaá¹ƒ uppajjissatÄ«â€™â€™ ti udakamatth
anavasesetvÄ• pupphakÄ• le kaá¸·Ä• yamattakÄ• lato paá¹-á¹-hÄ• ya khÄ• dÄ• peti ceva p
asÄ«tivÄ• narasahassehi adiá¹-á¹-haá¹ƒ kipillikapuá¹-apaá¹-icchannaá¹ƒ ekaá¹ƒ pakkaphala
uddhaÃ±ca adho ca jÄ• laá¹ƒ bandhÄ• petvÄ• udakakÄ«á¸·aá¹ƒ kÄ«á¸·antassa bÄ• rÄ• á¹
laggi. raÃ±Ã±o divasaá¹ƒ kÄ«á¸·itvÄ• sÄ• yaá¹ƒ gamanasamaye kevaá¹-á¹-Ä• jÄ• laá¹ƒ uk
``asukaphalaá¹ƒ nÄ• mÄ• â€™â€™ ti ajÄ• nantÄ• raÃ±Ã±o dassesuá¹ƒ.

rÄ• jÄ• ``kiá¹ƒphalaá¹ƒ nÄ• metaâ€™â€™ nti pucchi. ``na jÄ• nÄ• ma, devÄ• â€™â€™ ti.
``vanacarakÄ• , devÄ• â€™â€™ ti. so vanacarake pakkosÄ• petvÄ• tesaá¹ƒ santikÄ• ``am
churikÄ• ya chinditvÄ• paá¹-hamaá¹ƒ vanacarake khÄ• dÄ• petvÄ• pacchÄ• attanÄ• pi kh
III 371/ amaccÄ• nampi dÄ• pesi. raÃ±Ã±o ambapakkaraso sakalasarÄ«raá¹ƒ pharitvÄ• aá

rasataá¹‡hÄ• ya bajjhitvÄ• tassa rukkhassa á¹-hitaá¹-á¹-hÄ• naá¹ƒ vanacarake pucchitvÄ• nadÄ«tÄ«reâ€™â€™ ti vutte bahÅ« nÄ• vÄ• saá¹…ghÄ• á¹-e bandhÄ• petvÄ• vanacarake agamÄ• si. ``ettakÄ• ni divasÄ• nÄ«â€™â€™ ti paricchedo na kathito, anupubbena pana ta ``eso deva, rukkhoâ€™â€™ ti vanacarakÄ• raÃ±Ã±o Ä• cikkhiá¹ƒsu. rÄ• jÄ• nÄ• vaá¹ƒ á¹- padasÄ• tattha gantvÄ• rukkhamÅ«le sayanaá¹ƒ paÃ±Ã±apÄ• petvÄ• ambapakkÄ• ni khÄ bhuÃ±jitvÄ• nipajji, sabbadisÄ• su Ä• rakkhaá¹ƒ á¹-hapetvÄ• aggiá¹ƒ kariá¹ƒsu.

mahÄ• satto manussesu niddaá¹ƒ okkantesu aá¸• á¸• harattasamaye parisÄ• ya saddhiá¹ƒ asÄ«tisahassavÄ• narÄ• sÄ• khÄ• ya sÄ• khaá¹ƒ carantÄ• ambÄ• ni khÄ• danti. rÄ• jÄ• p manusse uá¹-á¹-hÄ• petvÄ• dhanuggahe pakkosÄ• petvÄ• ``yathÄ• ete phalakhÄ• dakÄ• te parikkhipitvÄ• vijjhatha, sve ambÄ• ni ceva vÄ• naramaá¹ƒsaÃ±ca khÄ• dissÄ• mÄ«â€™ ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• rukkhaá¹ƒ parivÄ• retvÄ• sare sannayhitvÄ• aá vÄ• narÄ• maraá¹‡abhayabhÄ«tÄ• palÄ• yituá¹ƒ asakkontÄ• mahÄ• sattaá¹ƒ upasaá¹…k `palÄ• yanamakkaá¹-e vijjhissÄ• mÄ• â€™ ti rukkhaá¹ƒ parivÄ• retvÄ• dhanuggahÄ• á¹-hi pucchitvÄ• kampamÄ• nÄ• aá¹-á¹-haá¹ƒsu. bodhisatto ``mÄ• bhÄ• yittha, ahaá¹ƒ vo jÄ«vi vÄ• naragaá¹‡aá¹ƒ \Ne III 329/ samassÄ• setvÄ• ujukaá¹ƒ uggatasÄ• khaá¹ƒ Ä• ruyha gaá gatasÄ• khaá¹ƒ gantvÄ• tassÄ• pariyantato pakkhanditvÄ• dhanusatamattaá¹ƒ á¹-hÄ• naá ekasmiá¹ƒ gumbamatthake patitvÄ• tato oruyha ``mamÄ• gataá¹-á¹-hÄ• naá¹ƒ ettakaá¹ƒ bh Ä• kÄ• saá¹ƒ paricchinditvÄ• \Ee III 372/ ekaá¹ƒ vettalataá¹ƒ mÅ«le chinditvÄ• sodhetvÄ• rukkhe bajjhissati, ettakaá¹ƒ Ä• kÄ• saá¹-á¹-haá¹ƒ bhavissatÄ«â€™â€™ ti imÄ• ni dve á¹-hÄ attano kaá¹-iyaá¹ƒ bandhanaá¹-á¹-hÄ• naá¹ƒ na sallakkhesi.

so taá¹ƒ lataá¹ƒ Ä• dÄ• ya ekaá¹ƒ koá¹-iá¹ƒ gaá¹…gÄ• tÄ«re patiá¹-á¹-hitarukkhe bandhitvÄ kaá¹-iyaá¹ƒ bandhitvÄ• vÄ• tacchinnavalÄ• hako viya vegena dhanusatamattaá¹ƒ á¹-hÄ• na kaá¹-iyaá¹ƒ bandhanaá¹-á¹-hÄ• nassa asallakkhitattÄ• rukkhaá¹ƒ pÄ• puá¹‡ituá¹ƒ asakkont ambasÄ• khaá¹ƒ daá¸·haá¹ƒ gaá¹‡hitvÄ• vÄ• naragaá¹‡assa saÃ±Ã±amadÄ• si ``sÄ«ghaá maddamÄ• nÄ• vettalatÄ• ya sotthigamanaá¹ƒ gacchathÄ• â€™â€™ ti. asÄ«tisahassavÄ• khamÄ• petvÄ• tathÄ• agamaá¹ƒsu. tadÄ• devadattopi makkaá¹-o hutvÄ• tesaá¹ƒ abbha paccÄ• mittassa piá¹-á¹-hiá¹ƒ passituá¹ƒ kÄ• loâ€™â€™ ti uccaá¹ƒ sÄ• khaá¹ƒ Ä• ruyha ve piá¹-á¹-hiyaá¹ƒ pati. mahÄ• sattassa hadayaá¹ƒ bhijji, balavavedanÄ• uppajji. sopi taá¹ƒ ve katvÄ• pakkÄ• mi. mahÄ• satto ekakova ahosi. rÄ• jÄ• aniddÄ• yanto vÄ• narehi ca mahÄ sabbaá¹ƒ disvÄ• ``ayaá¹ƒ tiracchÄ• no hutvÄ• attano jÄ«vitaá¹ƒ agaá¹‡etvÄ• parisÄ• ya s akÄ• sÄ«â€™â€™ ti cintento nipajji.

so pabhÄ• tÄ• ya rattiyÄ• mahÄ• sattassa tussitvÄ• ``na yuttaá¹ƒ imaá¹ƒ kapirÄ• jÄ• naá¹ naá¹ƒ otÄ• retvÄ• paá¹-ijaggissÄ• mÄ«â€™â€™ ti antogaá¹…gÄ• ya nÄ• vÄ• saá¹…ghÄ• aá¹-á¹-akaá¹ƒ bandhÄ• petvÄ• saá¹‡ikaá¹ƒ mahÄ• sattaá¹ƒ otÄ• rÄ• petvÄ• piá¹-á¹-hiyaá¹ pattharÄ• petvÄ• gaá¹…godakena nhÄ• petvÄ• phÄ• á¹‡itodakaá¹ƒ pÄ• yetvÄ• parisuddh

abbhaÃ±jÄ• petvÄ• sayanapiá¹-á¹-he eá¸·akacammaá¹ƒ santharÄ• petvÄ• saá¹‡ikaá¹ƒ tat
nÄ«ce Ä• sane nisÄ«ditvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

83__._ á¹• 21 ``attÄ• naá¹ƒ \Ee III 373/ saá¹…kamaá¹ƒ katvÄ• , yo sotthiá¹ƒ samatÄ• rayi.

kiá¹ƒ tvaá¹ƒ tesaá¹ƒ kime tuyhaá¹ƒ, honti ete mahÄ• kapÄ«â€™â€™ ti ||

tassattho \Be III 352/ --- ambho mahÄ• kapi, yo tvaá¹ƒ attÄ• naá¹ƒ saá¹…kamaá¹ƒ katvÄ•
jÄ«vitaá¹ƒ pariccajitvÄ• ime vÄ• nare sotthiá¹ƒ samatÄ• rayi, khemena santÄ• resi; kiá¹ƒ tv
kime tuyhaá¹ƒ vÄ• kiá¹ƒsu ete hontÄ«ti?

taá¹ƒ \Ne III 330/ sutvÄ• bodhisatto rÄ• jÄ• naá¹ƒ ovadanto sesagÄ• thÄ• abhÄ• si ---

84__._ á¹• 21 ``rÄ• jÄ• haá¹ƒ issaro tesaá¹ƒ, yÅ«thassa parihÄ• rako.

tesaá¹ƒ sokaparetÄ• naá¹ƒ, bhÄ«tÄ• naá¹ƒ te arindama ||

85__._ á¹• 21 ``ullaá¹…ghayitvÄ• attÄ• naá¹ƒ, vissaá¹-á¹-hadhanuno sataá¹ƒ.

tato aparapÄ• desu, daá¸·haá¹ƒ bandhaá¹ƒ latÄ• guá¹‡aá¹ƒ ||

86__._ á¹• 21 ``chinnabbhamiva vÄ• tena, nuá¹‡á¹‡o rukkhaá¹ƒ upÄ• gamiá¹ƒ.

sohaá¹ƒ appabhavaá¹ƒ tattha, sÄ• khaá¹ƒ hatthehi aggahiá¹ƒ ||

87__._ á¹• 21 ``taá¹ƒ maá¹ƒ viyÄ• yataá¹ƒ santaá¹ƒ, sÄ• khÄ• ya ca latÄ• ya ca.

samanukkamantÄ• pÄ• dehi, sotthiá¹ƒ sÄ• khÄ• migÄ• gatÄ• ||

88__._ á¹• 21 ``taá¹ƒ maá¹ƒ na tapate bandho, mato me na tapessati.

sukhamÄ• haritaá¹ƒ tesaá¹ƒ, yesaá¹ƒ rajjamakÄ• rayiá¹ƒ ||

89__._ á¹• 21 ``esÄ• te upamÄ• rÄ• ja, taá¹ƒ suá¹‡ohi arindama.

raÃ±Ã±Ä• raá¹-á¹-hassa yoggassa, balassa nigamassa ca.

sabbesaá¹ƒ sukhameá¹-á¹-habbaá¹ƒ, khattiyena pajÄ• natÄ• â€™â€™ ti ||

tattha __tesa_nti tesaá¹ƒ asÄ«tisahassÄ• naá¹ƒ vÄ• narÄ• naá¹ƒ. __bhÄ«tÄ• naá¹ƒ te_ti ta
Ä• á¹‡Ä• petvÄ• á¹-hitassa bhÄ«tÄ• naá¹ƒ. __arindamÄ• _ti rÄ• jÄ• naá¹ƒ Ä• lapati. rÄ• jÄ•
damanato ``arindamoâ€™â€™ ti vuccati. __vissaá¹-á¹-hadhanuno sata_nti anÄ• ropitadhan
á¹-hÄ• naá¹ƒ attÄ• naá¹ƒ Ä• kÄ• se ullaá¹…ghayitvÄ• vissajjetvÄ• tato imamhÄ• rukkhÄ•
gataá¹-á¹-hÄ• nato. __aparapÄ• desÅ«_ti pacchÄ• pÄ• desu. idaá¹ƒ kaá¹-ibhÄ• gaá¹ƒ sand
kaá¹-ibhÄ• ge taá¹ƒ latÄ• guá¹‡aá¹ƒ daá¸·haá¹ƒ bandhitvÄ• pacchimapÄ• dehi bhÅ«miyaá¹
vÄ• tavegena Ä• kÄ• saá¹ƒ pakkhandi. __nuá¹‡á¹‡o_ \Be III 353/ __rukkhaá¹ƒ upÄ• gami_n
attano \Ee III 374/ vegajanitena vÄ• tena nuá¹‡á¹‡o. yathÄ• vÄ• tacchinnabbhaá¹ƒ vÄ• tena
nuá¹‡á¹‡o hutvÄ• imaá¹ƒ ambarukkhaá¹ƒ upÄ• gamiá¹ƒ \Ne III 331/. __appabhava_nti so a
Ä• kÄ• sappadese rukkhaá¹ƒ pÄ• puá¹‡ituá¹ƒ appahonto tassa rukkhassa sÄ• khaá¹ƒ hatth

__viyÄ• yata_nti rukkhasÄ• khÄ• ya ca vettalatÄ• ya ca vÄ«á¹‡Ä• ya bhamaratanti viya vita
Ä• kaá¸• á¸• hitasarÄ«raá¹ƒ. __samanukkamantÄ• _ti mayÄ• anuÃ±Ã±Ä• tÄ• maá¹ƒ vandi
nirantarameva akkamantÄ• sotthiá¹ƒ gatÄ• . __taá¹ƒ maá¹ƒ na tapate bandho_ti taá¹ƒ maá
bandho tapati, nÄ• pi idÄ• ni maraá¹‡aá¹ƒ tapessati. kiá¹ƒkÄ• raá¹‡Ä• ? __sukhamÄ• harita
yesaá¹ƒ ahaá¹ƒ rajjamakÄ• rayiá¹ƒ, tesaá¹ƒ mayÄ• sukhamÄ• haritaá¹ƒ. ete hi ``mahÄ• rÄ•
dukkhaá¹ƒ haritvÄ• sukhaá¹ƒ Ä• harissatÄ«â€™â€™ ti maá¹ƒ rÄ• jÄ• naá¹ƒ akaá¹ƒsu. aha
dukkhaá¹ƒ harissÄ• miâ€™â€™ cceva etesaá¹ƒ rÄ• jÄ• jÄ• to. taá¹ƒ ajja mayÄ• etesaá¹ƒ
jÄ«vitasukhaá¹ƒ Ä• haá¹-aá¹ƒ, tena maá¹ƒ nÄ• pi bandho tapati, na maraá¹‡avadho tapessa

__esÄ• te upamÄ• _ti esÄ• te mahÄ• rÄ• ja, mayÄ• katakiriyÄ• ya upamÄ• . __taá¹ƒ suá
upamÄ• ya saá¹ƒsandetvÄ• attano diyyamÄ• naá¹ƒ ovÄ• daá¹ƒ suá¹‡Ä• hi. __raÃ±Ã±Ä• r
raÃ±Ã±Ä• nÄ• ma ucchuyante ucchuá¹ƒ viya raá¹-á¹-haá¹ƒ apÄ«á¸·etvÄ• catubbidhaá¹ƒ a
catÅ«hi saá¹…gahavatthÅ«hi saá¹…gaá¹‡hantena dasasu rÄ• jadhammesu patiá¹-á¹-hÄ• y
pariccajitvÄ• ``kintime raá¹-á¹-havÄ• sino vigatabhayÄ• gimhakÄ• le vivaá¹-advÄ• re Ã±Ä•
parivÄ• ritÄ• ure putte naccentÄ• sÄ«tena vÄ• tena bÄ«jiyamÄ• nÄ• yathÄ• ruci attano at
paribhuÃ±jantÄ• kÄ• yikacetasikasukhasamaá¹…gino bhaveyyuâ€™â€™ nti sakalaraá¹-á¹
rathasakaá¹-Ä• diyuttavÄ• hanassa __yoggassa_ ca pattisaá¹…khÄ• tassa __balassa_ ca n
__nigamassa_ ca sabbesaá¹ƒ sukhameva esitabbaá¹ƒ gavesitabbanti attho. __khattiyena p
adhipatibhÄ• vena ``khattiyoâ€™â€™ ti laddhanÄ• mena pana etena avasesasatte atikkam
Ã±Ä• á¹‡asampannena bhavitabbanti.

evaá¹ƒ \Be III 354/ mahÄ• satto rÄ• jÄ• naá¹ƒ ovadanto anusÄ• santova kÄ• lamakÄ• si. rÄ
``imassa kapirÄ• jassa rÄ• jÅ«naá¹ƒ viya sarÄ«rakiccaá¹ƒ karothÄ• â€™â€™ ti vatvÄ• itthÄ
``tumhe rattavatthanivatthÄ• vikiá¹‡á¹‡akesÄ• daá¹‡á¸• adÄ«pikahatthÄ• kapirÄ• jÄ• naá¹
Ä• á¸·Ä• hanaá¹ƒ gacchathÄ• â€™â€™ ti. amaccÄ• \Ee III 375/ dÄ• rÅ«naá¹ƒ sakaá¹-asata
rÄ• jÅ«naá¹ƒ karaá¹‡aniyÄ• meneva mahÄ• sattassa sarÄ«rakiccaá¹ƒ katvÄ• sÄ«sakapÄ•

santikaá¹ƒ agamaá¹ƒsu. rÄ• jÄ• mahÄ• sattassa Ä• á¸·Ä• hane cetiyaá¹ƒ kÄ• retvÄ• dÄ«p
gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• \Ne III 332/ sÄ«sakapÄ• laá¹ƒ suvaá¹‡á¹‡akhacitaá¹ƒ kÄ•
purato katvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jento bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• antorÄ• jadvÄ• r
sajjÄ• petvÄ• sattÄ• haá¹ƒ dhÄ• tupÅ«jaá¹ƒ kÄ• resi. atha naá¹ƒ dhÄ• tuá¹ƒ gahetvÄ• ceti
yÄ• vajÄ«vaá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• bodhisattassa ovÄ• de patiá¹-á¹-hÄ• ya d
dhammena rajjaá¹ƒ kÄ• retvÄ• saggaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
Ä• nando ahosi, duá¹-á¹-hakapi devadatto, parisÄ• buddhaparisÄ• , kapirÄ• jÄ• pana ahan

mahÄ• kapijÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [408] 3. kumbhakÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__ambÄ• hamaddaá¹ƒ vanamantarasmi_nti idaá¹ƒ satthÄ• jetavane viharanto kilesaniggah
vatthu __pÄ• nÄ«yajÄ• take_ (J I 11.59 Ä• dayo) Ä• vi bhavissati. tadÄ• pana sÄ• vatthiyaa
pabbajitvÄ• antokoá¹-isanthÄ• re vasamÄ• nÄ• aá¸• á¸• harattasamaye kÄ• mavitakkaá¹ƒ
sÄ• vake rattiyÄ• tayo vÄ• re, divasassa tayo vÄ• reti rattindivaá¹ƒ cha vÄ• re olokento kikÄ
camarÄ« vÄ• ladhiá¹ƒ viya, mÄ• tÄ• piyaputtaá¹ƒ viya, ekacakkhuko puriso cakkhuá¹ƒ viya
tasmiá¹ƒyeva khaá¹‡e uppannakilesaá¹ƒ niggaá¹‡hÄ• ti. so taá¹ƒ divasaá¹ƒ aá¸• á¸• haratta
III 355/ pariggaá¹‡hanto tesaá¹ƒ bhikkhÅ«naá¹ƒ vitakkasamudÄ• cÄ• raá¹ƒ Ã±atvÄ• ``imes
abbhantare ayaá¹ƒ kileso vaá¸• á¸• hanto arahattassa hetuá¹ƒ bhindissati, idÄ• neva nesaá
niggaá¹‡hitvÄ• arahattaá¹ƒ dassÄ• mÄ«â€™â€™ ti gandhakuá¹-ito nikkhamitvÄ• Ä• nanda
``Ä• nanda, antokoá¹-isanthÄ• re \Ee III 376/ vasanakabhikkhÅ« sabbe sannipÄ• tehÄ«â€™
paÃ±Ã±attavarabuddhÄ• sane nisÄ«ditvÄ• ``na, bhikkhave, antopavattakilesÄ• naá¹ƒ vase
kileso hi vaá¸• á¸• hamÄ• no paccÄ• mitto viya mahÄ• vinÄ• saá¹ƒ pÄ• peti, bhikkhunÄ• nÄ
niggaá¹‡hituá¹ƒ vaá¹-á¹-ati, porÄ• á¹‡akapaá¹‡á¸• itÄ• appamattakaá¹ƒ Ä• rammaá¹‡aá¹ƒ
pavattakilesaá¹ƒ niggaá¹‡hitvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattesuâ€™â€™ nti vatvÄ•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto bÄ• rÄ• á¹‡asinagar
kumbhakÄ• rakule \Ne III 333/ nibbattitvÄ• vayappatto kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• ek
dhÄ«taraÃ±ca labhitvÄ• kumbhakÄ• rakammaá¹ƒ nissÄ• ya puttadÄ• raá¹ƒ posesi. tadÄ•
dantapuranagare karaá¹‡á¸• ako nÄ• ma rÄ• jÄ• mahantena parivÄ• rena uyyÄ• naá¹ƒ gac
phalabhÄ• rabharitaá¹ƒ madhuraphalaá¹ƒ ambarukkhaá¹ƒ disvÄ• hatthikkhandhavaragatoy
ekaá¹ƒ ambapiá¹‡á¸• aá¹ƒ gahetvÄ• uyyÄ• naá¹ƒ pavisitvÄ• maá¹…galasilÄ• ya nisinno dA
ambaá¹ƒ paribhuÃ±ji. ``raÃ±Ã±Ä• gahitakÄ• lato paá¹-á¹-hÄ• ya sesehi nÄ• ma gahetabbar
brÄ• hmaá¹‡agahapatikÄ• dayopi ambÄ• ni pÄ• tetvÄ• khÄ• diá¹ƒsu. pacchÄ• Ä• gatÄ• r
pothetvÄ• obhaggavibhaggasÄ• khaá¹ƒ katvÄ• Ä• makaphalampi asesetvÄ• khÄ• diá¹ƒsu

rÄ• jÄ• divasaá¹ƒ uyyÄ• ne kÄ«á¸·itvÄ• sÄ• yanhasamaye alaá¹…katahatthikkhandhavare
rukkhaá¹ƒ disvÄ• hatthito otaritvÄ• rukkhamÅ«laá¹ƒ gantvÄ• rukkhaá¹ƒ oloketvÄ• ``ayaá¹
atittikaro phalabhÄ• rabharito sobhamÄ• no aá¹-á¹-hÄ• si, idÄ• ni gahitaphalo obhaggavibha
á¹-hitoâ€™â€™ ti cintetvÄ• puna aÃ±Ã±ato olokento aparaá¹ƒ nipphalaá¹ƒ ambarukkhaá¹ƒ
attano nipphalabhÄ• vena muá¹‡á¸• amaá¹‡ipabbato viya sobhamÄ• no á¹-hito, ayaá¹ƒ \Be
saphalabhÄ• vena imaá¹ƒ byasanaá¹ƒ \Ee III 377/ patto, idaá¹ƒ agÄ• ramajjhampi phalitarul
nipphalarukkhasadisÄ• , sadhanasseva bhayaá¹ƒ atthi, niddhanassa bhayaá¹ƒ natthi, mayÄ
bhavitabbaâ€™â€™ nti phalarukkhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• rukkhamÅ«le á¹-hitakova
sallakkhetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• ``v
mÄ• tukucchikuá¹-ikÄ• , chinnÄ• tÄ«su bhavesu paá¹-isandhi, sodhitÄ• saá¹ƒsÄ• raukkÄ•
assusamuddo, bhinno aá¹-á¹-hipÄ• kÄ• ro, natthi me puna paá¹-isandhÄ«â€™â€™ ti Ä• vaj
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itova aá¹-á¹-hÄ• si.

atha naá¹ƒ amaccÄ• Ä• haá¹ƒsu ``atibahuá¹ƒ á¹-hitattha, mahÄ• rÄ• jÄ• â€™â€™ ti. ``na
paccekabuddhÄ• nÄ• ma mayaâ€™â€™ nti. ``paccekabuddhÄ• nÄ• ma tumhÄ• disÄ• na
kÄ«disÄ• hontÄ«â€™â€™ ti? ``oropitakesamassukÄ• sÄ• vavatthapaá¹-icchannÄ• kule vÄ
vÄ• tacchinnavalÄ• hakarÄ• humuttacandamaá¹‡á¸• alapaá¹-ibhÄ• gÄ• himavante nandam
evarÅ«pÄ• deva, paccekabuddhÄ• â€™â€™ ti. tasmiá¹ƒ khaá¹‡e rÄ• jÄ• hatthaá¹ƒ ukkhip
tÄ• vadevassa gihiliá¹…gaá¹ƒ antaradhÄ• yi, samaá¹‡aliá¹…gaá¹ƒ pÄ• turahosi.

``ticÄ«varaÃ±ca \Ne III 334/ patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti || ---

evaá¹ƒ vuttÄ• samaá¹‡aparikkhÄ• rÄ• kÄ• yapaá¹-ibaddhÄ• va ahesuá¹ƒ. so Ä• kÄ• se á¹
datvÄ• anilapathena uttarahimavante nandamÅ«lakapabbhÄ• rameva agamÄ• si.

gandhÄ• raraá¹-á¹-hepi takkasilanagare naggaji nÄ• ma rÄ• jÄ• uparipÄ• sÄ• de pallaá¹…
ekekahatthe ekekaá¹ƒ maá¹‡ivalayaá¹ƒ piá¸·andhitvÄ• avidÅ«re nisÄ«ditvÄ• gandhaá¹ƒ pi
``etÄ• ni valayÄ• ni ekekabhÄ• vena na ghaá¹-á¹-enti na viravantÄ«â€™â€™ ti olokento nis
dakkhiá¹‡ahatthato valayaá¹ƒ \Ee III 378/ vÄ• mahattheyeva piá¸·andhitvÄ• dakkhiá¹‡ahatt
saá¹…kaá¸• á¸• hitvÄ• pisituá¹ƒ Ä• rabhi, vÄ• mahatthe valayaá¹ƒ dutiyaá¹ƒ Ä• gamma gha
saddamakÄ• si. rÄ• jÄ• tÄ• ni dve valayÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-entÄ• ni virava
``idaá¹ƒ valayaá¹ƒ ekekakÄ• le na ghaá¹-á¹-esi, dutiyaá¹ƒ Ä• gamma ghaá¹-á¹-eti, saddaá¹ƒ
sattÄ• pi ekekÄ• \Be III 357/ na ghaá¹-á¹-enti na vivadanti, dve tayo hutvÄ• aÃ±Ã±amaÃ±Ã
kalahaá¹ƒ karonti. ahaá¹ƒ pana kasmÄ«ragandhÄ• resu dvÄ«su rajjesu raá¹-á¹-havÄ• sino
ekavalayasadisena hutvÄ• paraá¹ƒ avicÄ• retvÄ• attÄ• nameva vicÄ• rentena vasituá¹ƒ va

saá¹…ghaá¹-á¹-anavalayaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• yathÄ• nisinnova tÄ«á¹‡i lakkhaá¹‡
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattesi. sesaá¹ƒ purimasadis

videharaá¹-á¹-he mithilanagare nimi nÄ• ma rÄ• jÄ• bhuttapÄ• tarÄ• so amaccagaá¹‡apari
vivaá¹-asÄ«hapaÃ±jarena antaravÄ«thiá¹ƒ pekkhamÄ• no aá¹-á¹-hÄ• si. atheko seno sÅ«nÄ
gahetvÄ• Ä• kÄ• saá¹ƒ pakkhandi. tamenaá¹ƒ ito cito ca gijjhÄ• dayo sakuá¹‡Ä• sampariv
tuá¹‡á¸• ena vijjhantÄ• pakkhehi paharantÄ• pÄ• dehi maddantÄ• agamaá¹ƒsu. so attano
maá¹ƒsaá¹ƒ chaá¸• á¸• esi. aÃ±Ã±o gaá¹‡hi, sakuá¹‡Ä• imaá¹ƒ muÃ±citvÄ• taá¹ƒ anubanc
vissaá¹-á¹-haá¹ƒ aÃ±Ã±o aggahesi, tampi tatheva viheá¹-hesuá¹ƒ. rÄ• jÄ• te sakuá¹‡e disv
maá¹ƒsapesiá¹ƒ gaá¹‡hi, tassa tasseva dukkhaá¹ƒ, yo yo taá¹ƒ vissajjesi, tassa tasseva suk
kÄ• maguá¹‡e yo yo gaá¹‡hÄ• ti, tassa tasseva dukkhaá¹ƒ, itarassa sukhaá¹ƒ, ime hi bahÅ«
mayhaá¹ƒ kho pana soá¸·asa itthisahassÄ• ni, mayÄ• vissaá¹-á¹-hamaá¹ƒsapiá¹‡á¸• ena vi
kÄ• maguá¹‡e pahÄ• ya sukhitena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so yoniso manasi ka
III 335/ \Ee III 379/ tÄ«á¹‡i lakkhaá¹‡Ä• ni sallakkhetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• pa
nibbattesi. sesaá¹ƒ purimasadisameva.

uttarapaÃ±cÄ• laraá¹-á¹-he kapilanagare dummukho nÄ• ma rÄ• jÄ• bhuttapÄ• tarÄ• so
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito amaccagaá¹‡aparivuto vivaá¹-asÄ«hapaÃ±jare rÄ• j
aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e gopÄ• lakÄ• vajadvÄ• raá¹ƒ vivariá¹ƒsu, usabhÄ• vajato n
ekaá¹ƒ gÄ• viá¹ƒ anubandhiá¹ƒsu. tattheko tikhiá¹‡asiá¹…go mahÄ• usabho aÃ±Ã±aá¹ƒ usa
disvÄ• kilesamaccherÄ• bhibhÅ«to tikhiá¹‡ena siá¹…gena antarasatthimhi pahari. tassa pa
nikkhamiá¹ƒsu, so tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. rÄ• jÄ• taá¹ƒ \Be III 358/ disvÄ• c
tiracchÄ• nagate Ä• diá¹ƒ katvÄ• kilesavasena dukkhaá¹ƒ pÄ• puá¹‡anti, ayaá¹ƒ usabho ki
jÄ«vitakkhayaá¹ƒ patto, aÃ±Ã±epi sattÄ• kileseheva kampanti, mayÄ• imesaá¹ƒ sattÄ• naa
pahÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so á¹-hitakova tÄ«á¹‡i lakkhaá¹‡Ä• ni sallakkhetvÄ• v
vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattesi. sesaá¹ƒ purimasadisameva.

athekadivasaá¹ƒ cattÄ• ro paccekabuddhÄ• bhikkhÄ• cÄ• ravelaá¹ƒ sallakkhetvÄ• nandan
anotattadahe nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• katasarÄ«rapaá¹-ijagganÄ• man
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya iddhiyÄ• Ä• kÄ• se uppatitvÄ• paÃ±cavaá¹‡á¹‡ava
bÄ• rÄ• á¹‡asinagaradvÄ• ragÄ• makassa avidÅ«re otaritvÄ• ekasmiá¹ƒ phÄ• sukaá¹-á¹-hA
pattaá¹ƒ gahetvÄ• dvÄ• ragÄ• maá¹ƒ pavisitvÄ• piá¹‡á¸• Ä• ya carantÄ• bodhisattassa ge
sampÄ• puá¹‡iá¹ƒsu. bodhisatto te disvÄ• tuá¹-á¹-hacitto hutvÄ• gehaá¹ƒ pavesetvÄ• paÃ
nisÄ«dÄ• petvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena
nisÄ«ditvÄ• saá¹…ghattheraá¹ƒ vanditvÄ• ``bhante, tumhÄ• kaá¹ƒ pabbajjÄ• ativiya sobha
indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o, kiá¹ƒ nu kho Ä• rammaá¹‡aá¹ƒ disvÄ• \Ee III 380/ t
bhikkhÄ• cariyapabbajjaá¹ƒ upagatÄ• â€™â€™ ti pucchi. yathÄ• ca saá¹…ghattheraá¹ƒ, ev
upasaá¹…kamitvÄ• pucchi. athassa te cattÄ• ropi janÄ• ``ahaá¹ƒ asukanagare asukaraá¹-

hutvÄ• â€™â€™ tiÄ• dinÄ• nayena attano attano abhinikkhamanavatthÅ«ni kathetvÄ• paá
gÄ• thamÄ• haá¹ƒsu ---

90__._ á¹• 21 ``ambÄ• hamaddaá¹ƒ vanamantarasmiá¹ƒ, nilobhÄ• saá¹ƒ phalitaá¹ƒ saá¹ƒvi

tamaddasaá¹ƒ phalahetu vibhaggaá¹ƒ, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

91__._ á¹• 21 ``selaá¹ƒ \Ne III 336/ sumaá¹-á¹-haá¹ƒ naravÄ«raniá¹-á¹-hitaá¹ƒ, nÄ• rÄ« yuga
appasaddaá¹ƒ.

dutiyaÃ±ca Ä• gamma ahosi saddo, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

92__._ á¹• 21 ``dijÄ• \Be III 359/ dijaá¹ƒ kuá¹‡apamÄ• harantaá¹ƒ, ekaá¹ƒ samÄ• naá¹ƒ ba

Ä• hÄ• rahetÅ« paripÄ• tayiá¹ƒsu, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

93__._ á¹• 21 ``usabhÄ• hamaddaá¹ƒ yÅ«thassa majjhe, calakkakuá¹ƒ vaá¹‡á¹‡abalÅ«pap

tamaddasaá¹ƒ kÄ• mahetu vitunnaá¹ƒ, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mÄ«â€™â€™

tattha __ambÄ• hamadda_nti ambarukkhaá¹ƒ ahaá¹ƒ addasaá¹ƒ. __vanamantarasmi_nti va
attho. __saá¹ƒvirÅ«á¸·ha_nti suvaá¸• á¸• hitaá¹ƒ. __tamaddasa_nti taá¹ƒ uyyÄ• nato nikkha
vibhaggaá¹ƒ puna addasaá¹ƒ. __taá¹ƒ disvÄ• _ti taá¹ƒ phalahetu vibhaggaá¹ƒ disvÄ• paá¹-
paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• imaá¹ƒ bhikkhÄ• cariyapabbajjaá¹ƒ upagatosmi, ta
carÄ• mÄ«ti. idaá¹ƒ so phalahetu vibhaggaá¹ƒ ambarukkhaá¹ƒ dassanato paá¹-á¹-hÄ• ya sa
kathesi. sesÄ• naá¹ƒ vissajjanesupi eseva nayo. ayaá¹ƒ panettha anuttÄ• napadavaá¹‡á¹‡a
maá¹‡ivalayaá¹ƒ. __naravÄ«raniá¹-á¹-hita_nti vÄ«ranarehi niá¹-á¹-hitaá¹ƒ, paá¹‡á¸• itapurise
katanti attho. __yuga_nti ekekasmiá¹ƒ ekekaá¹ƒ katvÄ• ekaá¹ƒ valayayugaá¸·aá¹ƒ. __dijÄ•
gahitamaá¹ƒsapiá¹‡á¸• aá¹ƒ dijaá¹ƒ avasesadijÄ• . __kuá¹‡apamÄ• haranta_nti maá¹ƒsapiá
Ä• harantaá¹ƒ. __sameccÄ• _ti samÄ• gantvÄ• sannipatitvÄ• . __paripÄ• tayiá¹ƒsÅ«_ti koá
__usabhÄ• hamadda_nti usabhaá¹ƒ ahaá¹ƒ addasaá¹ƒ. __calakkaku_nti calakkakudhaá¹ƒ.

bodhisatto ekekaá¹ƒ gÄ• thaá¹ƒ sutvÄ• ``sÄ• dhu, bhante, tumhÄ• kameva taá¹ƒ Ä• ramm
ekekassa paccekabuddhassa thutiá¹ƒ akÄ• si. taÃ±ca pana catÅ«hi janehi desitaá¹ƒ dhamm
gharÄ• vÄ• se anapekkho hutvÄ• pakkantesu paccekabuddhesu bhuttapÄ• tarÄ• so sukha
``bhadde, ete cattÄ• ro paccekabuddhÄ• rajjaá¹ƒ pahÄ• ya pabbajitvÄ• akiÃ±canÄ• apalib
vÄ«tinÄ• menti, ahaá¹ƒ pana bhatiyÄ• jÄ«vikaá¹ƒ kappemi, kiá¹ƒ me gharÄ• vÄ• sena, tvaá
saá¹…gaá¹‡hantÄ« gehe vasÄ• â€™â€™ ti vatvÄ• dve gÄ• thÄ• abhÄ• si ---

94__._ á¹• 21 ``karaá¹‡á¸• ako \Ne III 337/ \Be III 360/ kaliá¹…gÄ• naá¹ƒ, gandhÄ• rÄ• naÃ±

nimirÄ• jÄ• videhÄ• naá¹ƒ, paÃ±cÄ• lÄ• naÃ±ca dummukho.

ete raá¹-á¹-hÄ• ni hitvÄ• na, pabbajiá¹ƒsu akiÃ±canÄ• ||

95__._ á¹• 21 ``sabbepime devasamÄ• samÄ• gatÄ• , aggÄ« yathÄ• pajjalito tathevime.

ahampi eko carissÄ• mi bhaggavi, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• nÄ«â€™â€™ ti ||

tÄ• saá¹ƒ attho --- bhadde, esa saá¹…ghatthero paccekabuddho dantapure nÄ• ma nagare
kaliá¹…gÄ• naá¹ƒ janapadassa rÄ• jÄ• , dutiyo takkasilanagare naggaji nÄ• ma gandhÄ• rÄ
tatiyo mithilanagare nimi nÄ• ma videhÄ• naá¹ƒ janapadassa rÄ• jÄ• , catuttho kapilanagare
uttarapaÃ±cÄ• lÄ• naá¹ƒ janapadassa rÄ• jÄ• , ete evarÅ«pÄ• ni raá¹-á¹-hÄ• ni hitvÄ• akiÃ
__sabbepime_ti ime pana sabbepi visuddhidevehi purimapaccekabuddhehi samÄ• nÄ• eka
yathÄ• _ti yathÄ• hi aggi pajjalito obhÄ• sati. __tathevime_ti imepi tatheva \Ee III 382/ sÄ«l
guá¹‡ehi obhÄ• santi. yathÄ• ete, tathÄ• ahampi pabbajitvÄ• eko carissÄ• mÄ«ti attho. __
Ä• lapati. __hitvÄ• na kÄ• mÄ• nÄ«_ti rÅ«pÄ• dayo vatthukÄ• me hitvÄ• . __yathodhikÄ• nÄ
á¹-hitÄ• ni. idaá¹ƒ vuttaá¹ƒ hoti --- rÅ«pÄ• diodhivasena yathÄ• á¹-hite kÄ• me pahÄ• ya aha
carissÄ• mÄ«ti. ``yatodhikÄ• nÄ«â€™â€™ tipi pÄ• á¹-ho, tassattho --- yato uparato odhi ete
uparatakoá¹-á¹-hÄ• sÄ• ni. pabbajissÄ• mÄ«ti cintitakÄ• lato paá¹-á¹-hÄ• ya hi kilesakÄ• mÄ
uparato nÄ• ma hoti niruddho, tassa vatthubhÅ«to kÄ• makoá¹-á¹-hÄ• sopi uparatova hotÄ«

sÄ• tassa kathaá¹ƒ sutvÄ• ``mayhampi kho sÄ• mi, paccekabuddhÄ• naá¹ƒ dhammakatha
agÄ• re cittaá¹ƒ na saá¹‡á¹-hÄ• tÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

96__._ á¹• 21 ``ayameva \Be III 361/ kÄ• lo na hi aÃ±Ã±o atthi, anusÄ• sitÄ• me na bhavey

ahampi ekÄ• carissÄ• mi bhaggava, sakuá¹‡Ä«va muttÄ• purisassa hatthÄ• â€™â€™ ti ||

tattha __anusÄ• sitÄ• me na bhaveyya pacchÄ• _ti anusÄ• sako ovÄ• dako na bhaveyya
tasmÄ• ayameva pabbajituá¹ƒ kÄ• lo, na hi aÃ±Ã±o atthÄ«ti dasseti. __sakuá¹‡Ä«va muttÄ
gahetvÄ• sakuá¹‡apacchiyaá¹ƒ khittÄ• su sakuá¹‡Ä«su tassa hatthato muttÄ• ekÄ• sakuá
anilapathaá¹ƒ laá¹…ghayitvÄ• yathÄ• rucitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ekikÄ• va careyya, ta
muttÄ• ekikÄ• carissÄ• mÄ«ti sayampi pabbajitukÄ• mÄ• hutvÄ• evamÄ• ha.

bodhisatto tassÄ• kathaá¹ƒ sutvÄ• tuá¹‡hÄ« ahosi. sÄ• pana bodhisattaá¹ƒ vaÃ±cetvÄ•

pabbajitukÄ• mÄ• ``sÄ• mi, pÄ• nÄ«yatitthaá¹ƒ gamissÄ• mi, dÄ• rake olokehÄ«â€™â€™
viya palÄ• yitvÄ• nagarasÄ• mante tÄ• pasÄ• naá¹ƒ santike gantvÄ• pabbaji. bodhisatto ta
sayaá¹ƒ dÄ• rake posesi. aparabhÄ• ge tesu thokaá¹ƒ vaá¸• á¸• hitvÄ• attano ayÄ• nayajÄ
sampattesu tesaá¹ƒ vÄ«maá¹ƒsanatthaá¹ƒ ekadivasaá¹ƒ \Ee III 383/ bhattaá¹ƒ pacanto thok
paci, ekadivasaá¹ƒ thokaá¹ƒ kilinnaá¹ƒ, ekadivasaá¹ƒ supakkaá¹ƒ, ekadivasaá¹ƒ atikilinnaá¹
aloá¹‡akaá¹ƒ, ekadivasaá¹ƒ atiloá¹‡akaá¹ƒ. dÄ• rakÄ• ``tÄ• ta, ajja bhattaá¹ƒ uttaá¹‡á¸• ula
ajja supakkaá¹ƒ, ajja atikilinnaá¹ƒ, ajja aloá¹‡akaá¹ƒ, ajja atiloá¹‡akaâ€™â€™ nti Ä• haá¹ƒs
bodhisatto ``Ä• ma, tÄ• tÄ• â€™â€™ ti vatvÄ• cintesi ``ime dÄ• rakÄ• idÄ• ni Ä• mapakka
jÄ• nanti, attano dhammatÄ• ya jÄ«vituá¹ƒ sakkhissanti, mayÄ• pabbajituá¹ƒ vaá¹-á¹-atÄ«â
dÄ• rake Ã±Ä• takÄ• naá¹ƒ datvÄ• paá¹-icchÄ• petvÄ• ``ammatÄ• tÄ• , ime dÄ• rake sÄ•
so Ã±Ä• takÄ• naá¹ƒ paridevantÄ• naÃ±Ã±eva nagarÄ• nikkhamitvÄ• isipabbajjaá¹ƒ pabb
vasi.

atha naá¹ƒ ekadivasaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ bhikkhÄ• ya carantaá¹ƒ paribbÄ• jikÄ• disvÄ
dÄ• rakÄ• te nÄ• sitÄ• maÃ±Ã±eâ€™â€™ ti Ä• ha. mahÄ• satto ``nÄ• haá¹ƒ dÄ• rake nÄ•
ayÄ• nayajÄ• nanakÄ• le pabbajitomhi \Be III 362/, tvaá¹ƒ tesaá¹ƒ acintetvÄ• pabbajjÄ• ya
vatvÄ• osÄ• nagÄ• thamÄ• ha ---

97__._ á¹• 21 ``Ä• maá¹ƒ pakkaÃ±ca jÄ• nanti, atho loá¹‡aá¹ƒ aloá¹‡akaá¹ƒ.

tamahaá¹ƒ disvÄ• na pabbajiá¹ƒ, careva tvaá¹ƒ carÄ• mahaâ€™â€™ nti ||

tattha __tamaha_nti taá¹ƒ ahaá¹ƒ dÄ• rakÄ• naá¹ƒ kiriyaá¹ƒ disvÄ• pabbajito. __careva tva
tvampi bhikkhÄ• cariyameva cara, ahampi bhikkhÄ• cariyameva carissÄ• mÄ«ti.

iti so paribbÄ• jikaá¹ƒ ovaditvÄ• uyyojesi. sÄ• pi ovÄ• daá¹ƒ gahetvÄ• mahÄ• sattaá¹ƒ var
yathÄ• rucitaá¹ƒ á¹-hÄ• naá¹ƒ gatÄ• . á¹-hapetvÄ• kira taá¹ƒ divasaá¹ƒ na te puna aÃ±Ã±a
bodhisatto ca jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibbattetvÄ• brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
paÃ±casatÄ• bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu. tadÄ• dhÄ«tÄ• uppalavaá¹‡á¹‡Ä• al
paribbÄ• jikÄ• rÄ• hulamÄ• tÄ• , paribbÄ• jako pana ahameva ahosinti.

kumbhakÄ• rajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [409] 4. daá¸·hadhammajÄ• takavaá¹‡á¹‡anÄ•

__ahaá¹ƒ ce_ \Ee III 384/ __daá¸·hadhammassÄ• _ti idaá¹ƒ satthÄ• kosambiá¹ƒ nissÄ• ya

udenassa raÃ±Ã±o bhaddavatikaá¹ƒ hatthiniá¹ƒ Ä• rabbha kathesi. tassÄ• pana hatthiniyÄ•
udenassa rÄ• javaá¹ƒso ca __mÄ• taá¹…gajÄ• take_ (J I 15.1 Ä• dayo) Ä• vi bhavissati. ek
hatthinÄ« nagarÄ• nikkhamantÄ« bhagavantaá¹ƒ pÄ• tova ariyagaá¹‡aparivutaá¹ƒ anomÄ•
piá¹‡á¸• Ä• ya pavisantaá¹ƒ disvÄ• tathÄ• gatassa pÄ• damÅ«le nipajjitvÄ• ``bhagavÄ• sa
sabbalokanittharaá¹‡a udeno vaá¹ƒsarÄ• jÄ• maá¹ƒ taruá¹‡akÄ• le kammaá¹ƒ nitthariuá¹ƒ
nissÄ• ya mayÄ• jÄ«vitaÃ±ca rajjaÃ±ca devÄ« ca laddhÄ• â€™ ti piyÄ• yitvÄ• mahantaá¹
sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• á¹-hitaá¹-á¹-hÄ• naá¹ƒ \Be III 363/ gandhena paribha
matthake suvaá¹‡á¹‡atÄ• rakakhacitavitÄ• naá¹ƒ bandhÄ• petvÄ• samantÄ• citrasÄ• á¹‡iá
gandhatelena dÄ«paá¹ƒ jÄ• lÄ• petvÄ• dhÅ«mataá¹-á¹-akaá¹ƒ á¹-hapÄ• petvÄ• karÄ«sach
suvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ patiá¹-á¹-hapÄ• petvÄ• maá¹ƒ cittattharaá¹‡apiá¹-á¹-he á¹-hapes
nÄ• naggarasabhojanaá¹ƒ dÄ• pesi. idÄ• ni pana me mahallakakÄ• le kammaá¹ƒ nitthariuá
taá¹ƒ parihÄ• raá¹ƒ acchindi, anÄ• thÄ• nippaccayÄ• hutvÄ• araÃ±Ã±e ketakÄ• ni khÄ• d
mayhaá¹ƒ paá¹-isaraá¹‡aá¹ƒ natthi, udenaá¹ƒ mama guá¹‡aá¹ƒ sallakkhÄ• petvÄ• porÄ• á
paá¹-ipÄ• katikaá¹ƒ kÄ• retha bhagavÄ• â€™â€™ ti paridevamÄ• nÄ• tathÄ• gataá¹ƒ yÄ• c

satthÄ• ``gaccha tvaá¹ƒ, ahaá¹ƒ te raÃ±Ã±o kathetvÄ• yasaá¹ƒ paá¹-ipÄ• katikaá¹ƒ kÄ• re
raÃ±Ã±o nivesanadvÄ• raá¹ƒ agamÄ• si. rÄ• jÄ• tathÄ• gataá¹ƒ antonivesanaá¹ƒ pavesetv
saá¹…ghassa mahÄ• dÄ• naá¹ƒ pavattesi. satthÄ• bhattakiccapariyosÄ• ne anumodanaá¹
bhaddavatikÄ• kahaâ€™â€™ nti pucchi. ``na jÄ• nÄ• mi, bhanteâ€™â€™ ti. ``mahÄ• rÄ• j
datvÄ• mahallakakÄ• le \Ne III 340/ gahetuá¹ƒ nÄ• ma na vaá¹-á¹-ati, kataÃ±Ã±unÄ• katav
vaá¹-á¹-ati. bhaddavatikÄ• idÄ• ni mahallikÄ• jarÄ• jiá¹‡á¹‡Ä• anÄ• thÄ• hutvÄ• araÃ±Ã±
jÄ«vati, taá¹ƒ jiá¹‡á¹‡akÄ• le anÄ• thaá¹ƒ kÄ• tuá¹ƒ tumhÄ• kaá¹ƒ ayuttaâ€™â€™ nti bhadd
kathetvÄ• ``sabbaá¹ƒ porÄ• á¹‡akaparihÄ• raá¹ƒ paá¹-ipÄ• katikaá¹ƒ karohÄ«â€™â€™ ti \
rÄ• jÄ• tathÄ• akÄ• si. ``tathÄ• gatena kira bhaddavatikÄ• ya guá¹‡aá¹ƒ kathetvÄ• porÄ•
kÄ• ritoâ€™â€™ ti sakalanagaraá¹ƒ patthari, bhikkhusaá¹…ghepi sÄ• pavatti pÄ• kaá¹-Ä•
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, satthÄ• rÄ• kira bhadda
porÄ• á¹‡akayaso paá¹-ipÄ• katiko kÄ• ritoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh
tathÄ• gato etissÄ• guá¹‡aá¹ƒ kathetvÄ• naá¹-á¹-hayasaá¹ƒ paá¹-ipÄ• katikaá¹ƒ kÄ• resiye
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ daá¸·hadhammo nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• bodh
nibbattitvÄ• vayappatto taá¹ƒ rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahi. so \Be III 364/ tassa santikÄ• m
labhitvÄ• amaccaratanaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• si. tadÄ• tassa raÃ±Ã±o ekÄ• oá¹-á¹-hiby
thÄ• mabalasampannÄ• mahabbalÄ• ahosi. sÄ• ekadivasaá¹ƒ yojanasataá¹ƒ gacchati, ra
dÅ«teyyaharaá¹‡akiccaá¹ƒ karoti, saá¹…gÄ• me yuddhaá¹ƒ katvÄ• sattu maddanaá¹ƒ karo
bahÅ«pakÄ• rÄ• â€™â€™ ti tassÄ• sabbÄ• laá¹…kÄ• raá¹ƒ datvÄ• udenena bhaddavatik
parihÄ• raá¹ƒ dÄ• pesi. athassÄ• jiá¹‡á¹‡adubbalakÄ• le rÄ• jÄ• sabbaá¹ƒ yasaá¹ƒ gaá¹‡h

anÄ• thÄ• hutvÄ• araÃ±Ã±e tiá¹‡apaá¹‡á¹‡Ä• ni khÄ• dantÄ« jÄ«vati. athekadivasaá¹ƒ rÄ
appahontesu rÄ• jÄ• kumbhakÄ• raá¹ƒ pakkosÄ• petvÄ• ``bhÄ• janÄ• ni kira nappahontÄ«
``gomayÄ• haraá¹‡ayÄ• nake yojetuá¹ƒ goá¹‡e na labhÄ• mi, devÄ• â€™â€™ ti. rÄ• jÄ• ta
``amhÄ• kaá¹ƒ oá¹-á¹-hibyÄ• dhi kahaâ€™â€™ nti pucchi. ``attano dhammatÄ• ya carati, de
paá¹-á¹-hÄ• ya taá¹ƒ yojetvÄ• gomayaá¹ƒ Ä• harÄ• â€™â€™ ti taá¹ƒ kumbhakÄ• rassa ad
devÄ• â€™â€™ ti tathÄ• akÄ• si.

athekadivasaá¹ƒ sÄ• nagarÄ• nikkhamamÄ• nÄ• nagaraá¹ƒ pavisantaá¹ƒ bodhisattaá¹ƒ
pÄ• damÅ«le nipajjitvÄ• paridevamÄ• nÄ• ``sÄ• mi, rÄ• jÄ• maá¹ƒ `taruá¹‡akÄ• le bahÅ«
mahantaá¹ƒ yasaá¹ƒ datvÄ• \Ee III 386/ idÄ• ni mahallakakÄ• le sabbaá¹ƒ acchinditvÄ• ma
ahaá¹ƒ pana anÄ• thÄ• araÃ±Ã±e tiá¹‡apaá¹‡á¹‡Ä• ni khÄ• dantÄ« jÄ«vÄ• mi, evaá¹ƒ duk
yÄ• nake yojetuá¹ƒ kumbhakÄ• rassa adÄ• si, á¹-hapetvÄ• tumhe aÃ±Ã±aá¹ƒ mayhaá¹ƒ pa
raÃ±Ã±o \Ne III 341/ katÅ«pakÄ• raá¹ƒ tumhe jÄ• nÄ• tha, sÄ• dhu idÄ• ni me naá¹-á¹-haá¹
paá¹-ipÄ• katikaá¹ƒ karothÄ• â€™â€™ ti vatvÄ• tisso gÄ• thÄ• abhÄ• si ---

98__._ á¹• 21 ``ahaá¹ƒ ce daá¸·hadhammassa, vahantÄ« nÄ• bhirÄ• dhayiá¹ƒ.

dharantÄ« urasi sallaá¹ƒ, yuddhe vikkantacÄ• rinÄ« ||

99__._ á¹• 21 ``nÅ«na rÄ• jÄ• na jÄ• nÄ• ti, mama vikkamaporisaá¹ƒ.

saá¹…gÄ• me sukatantÄ• ni, dÅ«tavippahitÄ• ni ca ||

100__._ á¹• 21 ``sÄ• nÅ«nÄ• haá¹ƒ marissÄ• mi, abandhu aparÄ• yinÄ«.

tadÄ• hi kumbhakÄ• rassa, dinnÄ• chakaá¹‡ahÄ• rikÄ• â€™â€™ ti ||

tattha \Be III 365/ __vahantÄ«_ti dÅ«teyyaharaá¹‡aá¹ƒ saá¹…gÄ• me balakoá¹-á¹-hakabhi
kiccaá¹ƒ vahantÄ« nittharantÄ«. __dharantÄ« urasi salla_nti urasmiá¹ƒ baddhaá¹ƒ kaá¹‡á¸•
sattiá¹ƒ vÄ• yuddhakÄ• le sattÅ«naá¹ƒ upari abhiharantÄ«. __vikkantacÄ• rinÄ«_ti vikkama
parabalavijayena yuddhe vikkantagÄ• minÄ«. idaá¹ƒ vuttaá¹ƒ hoti --- sace sÄ• mi, ahaá¹ƒ in
raÃ±Ã±o daá¸·hadhammassa cittaá¹ƒ nÄ• rÄ• dhayiá¹ƒ na paritosesiá¹ƒ, ko dÄ• ni aÃ±Ã±o
Ä• rÄ• dhayissatÄ«ti.

__mama vikkamaporisa_nti mayÄ• kataá¹ƒ purisaparakkamaá¹ƒ. __sukatantÄ• nÄ«_ti suk
kammantÄ• ni, vanÄ• neva vanantÄ• ni, evamidha sukatÄ• neva ``sukatantÄ• nÄ«â€™â€™
cÄ• _ti gale paá¹‡á¹‡aá¹ƒ bandhitvÄ• ``asukaraÃ±Ã±o nÄ• ma dehÄ«â€™â€™ ti pahitÄ• y
yojanasataá¹ƒ gantvÄ• katÄ• ni dÅ«tapesanÄ• ni ca. __nÅ«na rÄ• jÄ• na jÄ• nÄ• tÄ«_ti nÄ

etÄ• ni mayÄ• katÄ• ni kiccÄ• ni na jÄ• nÄ• ti. __aparÄ• yinÄ«_ti appatiá¹-á¹-hÄ• \Ee III 38
__tadÄ• hÄ«_ti tathÄ• hi, ayameva vÄ• pÄ• á¹-ho. __dinnÄ• _ti ahaá¹ƒ raÃ±Ã±Ä• chakaá
kumbhakÄ• rassa dinnÄ• ti.

bodhisatto tassÄ• kathaá¹ƒ sutvÄ• ``tvaá¹ƒ mÄ• soci, ahaá¹ƒ raÃ±Ã±o kathetvÄ• tava ya
karissÄ• mÄ«â€™â€™ ti taá¹ƒ samassÄ• setvÄ• nagaraá¹ƒ pavisitvÄ• bhuttapÄ• tarÄ• so
kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ• ``mahÄ• rÄ• ja, nanu tumhÄ• kaá¹ƒ asukÄ• nÄ• ma oá¹-á
asukaá¹-á¹-hÄ• ne \Ne III 342/ ca ure sallaá¹ƒ bandhitvÄ• saá¹…gÄ• maá¹ƒ nitthari, asukad
paá¹‡á¹‡aá¹ƒ bandhitvÄ• pesitÄ• yojanasataá¹ƒ agamÄ• si, tumhepissÄ• mahantaá¹ƒ yas
kahaâ€™â€™ nti pucchi. ``tamahaá¹ƒ kumbhakÄ• rassa gomayaharaá¹‡atthÄ• ya adÄ• siâ
bodhisatto ``ayuttaá¹ƒ kho, mahÄ• rÄ• ja, tumhÄ• kaá¹ƒ taá¹ƒ kumbhakÄ• rassa yÄ• nake y
vatvÄ• raÃ±Ã±o ovÄ• davasena catasso gÄ• thÄ• abhÄ• si ---

101__._ á¹• 21 ``yÄ• vatÄ• sÄ«satÄ« poso, tÄ• vadeva pavÄ«á¹‡ati.

atthÄ• pÄ• ye jahanti naá¹ƒ, oá¹-á¹-hibyÄ• dhiá¹ƒva khattiyo ||

102__._ á¹• 21 ``yo \Be III 366/ pubbe katakalyÄ• á¹‡o, katattho nÄ• vabujjhati.

atthÄ• tassa palujjanti, ye honti abhipatthitÄ• ||

103__._ á¹• 21 ``yo pubbe katakalyÄ• á¹‡o, katattho manubujjhati.

atthÄ• tassa pavaá¸• á¸• hanti, ye honti abhipatthikÄ• ||

104__._ á¹• 21 ``taá¹ƒ vo vadÄ• mi bhaddante, yÄ• vantettha samÄ• gatÄ• .

sabbe kataÃ±Ã±uno hotha, ciraá¹ƒ saggamhi á¹-hassathÄ• â€™â€™ ti ||

tattha paá¹-hamagÄ• thÄ• ya tÄ• va attho --- idhekacco aÃ±Ã±Ä• á¹‡ajÄ• tiko poso __yÄ• v
``idaá¹ƒ nÄ• ma me ayaá¹ƒ kÄ• tuá¹ƒ sakkhissatÄ«â€™â€™ ti paccÄ• sÄ«sati, __tÄ• vadev
__pavÄ«á¹‡ati_ bhajati sevati, tassa pana __atthÄ• pÄ• ye_ vaá¸• á¸• hiyÄ• apagamane pa
nÄ• nÄ• kiccesu patthitaá¹ƒ posaá¹ƒ ekacce bÄ• lÄ• imaá¹ƒ oá¹-á¹-hibyÄ• dhiá¹ƒ ayaá¹ƒ kh

__katakalyÄ• á¹‡o_ti parena attano katakalyÄ• á¹‡akammo. __katattho_ti nipphÄ• ditakicc
pacchÄ• pi taá¹ƒ parena \Ee III 388/ kataá¹ƒ upakÄ• raá¹ƒ tassa jarÄ• jiá¹‡á¹‡akÄ• le asam
attanÄ• dinnampi yasaá¹ƒ puna gaá¹‡hÄ• ti. __palujjantÄ«_ti bhijjanti nassanti. __ye honti a
keci atthÄ• icchitÄ• nÄ• ma honti, sabbe nassantÄ«ti dÄ«peti. mittadubbhipuggalassa hi pa

aggimhi pakkhittabÄ«jaá¹ƒ viya nassati. __katattho manubujjhatÄ«_ti katattho anubujjhati, m
byaÃ±janasandhivasena gahito. __taá¹ƒ vo vadÄ• mÄ«_ti tena kÄ• raá¹‡ena tumhe vadÄ• m
kataÃ±Ã±uno hutvÄ• cirakÄ• laá¹ƒ saggamhi dibbasampattiá¹ƒ anubhavantÄ• patiá¹-á¹-ha

evaá¹ƒ \Ne III 343/ mahÄ• satto rÄ• jÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sannipatitÄ• naá¹ƒ sabbesa
taá¹ƒ sutvÄ• rÄ• jÄ• oá¹-á¹-hibyÄ• dhiyÄ• yasaá¹ƒ paá¹-ipÄ• katikaá¹ƒ akÄ• si. bodhisatta
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• oá¹
ahosi, rÄ• jÄ• Ä• nando, amacco pana ahameva ahosiâ€™â€™ nti.

daá¸·hadhammajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [410] 5. somadattajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Be III 367/ __maá¹ƒ pure paccuá¸• á¸• etÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ
mahallakaá¹ƒ Ä• rabbha kathesi. so kirekaá¹ƒ sÄ• maá¹‡eraá¹ƒ pabbÄ• jesi, sÄ• maá¹‡ero
tathÄ• rÅ«pena rogena kÄ• lamakÄ• si. mahallako tasmiá¹ƒ kÄ• lakate rodanto paridevanto
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asukamahalla
kÄ• lakiriyÄ• ya rodanto paridevanto vicarati, maraá¹‡assatikammaá¹-á¹-hÄ• narahito maÃ±
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepesa imasmiá¹ƒ mate rodiyevÄ• â€™â€™ ti vatvÄ•

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tÄ• vatiá¹ƒsabhavan
atheko kÄ• sigÄ• mavÄ• sÄ« brÄ• hmaá¹‡amahÄ• sÄ• lo kÄ• me pahÄ• ya himavantaá¹ƒ p
389/ pabbajitvÄ• uÃ±chÄ• cariyÄ• ya vanamÅ«laphalÄ• phalehi yÄ• pento vÄ• saá¹ƒ kappe
phalÄ• phalatthÄ• ya gato ekaá¹ƒ hatthichÄ• paá¹ƒ disvÄ• attano assamaá¹ƒ Ä• netvÄ• pu
somadattotissa nÄ• maá¹ƒ katvÄ• tiá¹‡apaá¹‡á¹‡Ä• ni khÄ• dÄ• pento paá¹-ijaggi. so vaya
ekadivasaá¹ƒ bahuá¹ƒ bhojanaá¹ƒ gahetvÄ• ajÄ«rakena dubbalo ahosi. tÄ• paso taá¹ƒ ass
phalÄ• phalatthÄ• ya gato, tasmiá¹ƒ anÄ• gateyeva hatthipotako kÄ• lamakÄ• si. tÄ• paso p
Ä• gacchanto ``aÃ±Ã±esu divasesu me putto paccuggamanaá¹ƒ karoti, ajja na dissati, kaha
paridevanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``yo \Ne III 344/ maá¹ƒ pure paccuá¸• á¸• eti, araÃ±Ã±e dÅ«ramÄ• yato.

so na dissati mÄ• taá¹…go, somadatto kuhiá¹ƒ gatoâ€™â€™ ti ||

tattha __pure_ti ito pure. __paccuá¸• á¸• etÄ«_ti paccuggacchati. __araÃ±Ã±e dÅ«ra_nti im

araÃ±Ã±e maá¹ƒ dÅ«raá¹ƒ paccuá¸• á¸• eti. __Ä• yato_ti Ä• yÄ• masampanno.

evaá¹ƒ \Be III 368/ paridevamÄ• no Ä• gantvÄ• taá¹ƒ caá¹…kamanakoá¹-iyaá¹ƒ patitaá¹ƒ c
paridevamÄ• no dutiyaá¹ƒ gÄ• thamÄ• ha ---

106__._ á¹• 21 ``ayaá¹ƒ vÄ• so mato seti, allasiá¹…gaá¹ƒva vacchito.

bhÅ«myÄ• nipatito seti, amarÄ• vata kuÃ±jaroâ€™â€™ ti ||

tattha __ayaá¹ƒ vÄ• _ti vibhÄ• vanatthe vÄ• -saddo. ayameva so, na aÃ±Ã±oti taá¹ƒ vibhÄ•
__allasiá¹…ga_nti mÄ• luvalatÄ• ya aggapavÄ• laá¹ƒ. __vacchito_ti chinno, gimhakÄ• le ma
tattavÄ• likÄ• puline nakhena chinditvÄ• pÄ• tito mÄ• luvalatÄ• ya aá¹…kuro viyÄ• ti vuttaá
bhÅ«miyaá¹ƒ. __amarÄ• vatÄ• _ti mato vata, ``amarÄ«â€™â€™ tipi pÄ• á¹-ho.

tasmiá¹ƒ khaá¹‡e sakko lokaá¹ƒ olokento taá¹ƒ disvÄ• ``ayaá¹ƒ tÄ• paso puttadÄ• raá¹ƒ pa
hatthipotake puttasaÃ±Ã±aá¹ƒ katvÄ• paridevati, saá¹ƒvejetvÄ• naá¹ƒ satiá¹ƒ paá¹-ilabhÄ•
tassa assamapadaá¹ƒ Ä• gantvÄ• Ä• kÄ• se á¹-hitova tatiyaá¹ƒ gÄ• thamÄ• ha ---

107__._ á¹• 21 ``anagÄ• riyupetassa \Ee III 390/, vippamuttassa te sato.

samaá¹‡assa na taá¹ƒ sÄ• dhu, yaá¹ƒ petamanusocasÄ«â€™â€™ ti ||

athassa vacanaá¹ƒ sutvÄ• tÄ• paso catutthaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``saá¹ƒvÄ• sena have sakka, manussassa migassa vÄ• .

hadaye jÄ• yate pemaá¹ƒ, taá¹ƒ na sakkÄ• asocituâ€™â€™ nti ||

tattha \Ne III 345/ __migassa vÄ• _ti imasmiá¹ƒ á¹-hÄ• ne sabbepi tiracchÄ• nÄ• ``migÄ• â
__ta_nti piyÄ• yitaá¹ƒ sattaá¹ƒ.

atha naá¹ƒ ovadanto sakko dve gÄ• thÄ• abhÄ• si ---

109__._ á¹• 21 ``mataá¹ƒ marissaá¹ƒ rodanti, ye rudanti lapanti ca.

tasmÄ• tvaá¹ƒ isi mÄ• rodi, roditaá¹ƒ moghamÄ• hu santo ||

110__._ á¹• 21 ``kanditena have brahme, mato peto samuá¹-á¹-hahe.

sabbe saá¹…gamma rodÄ• ma, aÃ±Ã±amaÃ±Ã±assa Ã±Ä• takeâ€™â€™ ti ||

tattha \Be III 369/ __ye rudanti lapanti cÄ• _ti brahme ye sattÄ• rodanti paridevanti ca, sab
ca marissati, taá¹ƒ rodanti, tesaá¹ƒyeva evaá¹ƒ rodantÄ• naá¹ƒ assusukkhanakÄ• lo natthi,
rodi. kiá¹ƒkÄ• raá¹‡Ä• ? __roditaá¹ƒ moghamÄ• hu santo, _ paá¹‡á¸• itÄ• hi ``roditaá¹ƒ nip
__mato peto_ti yadi esa petoti saá¹…khyaá¹ƒ gato mato roditena samuá¹-á¹-haheyya, evaá
samÄ• gantvÄ• aÃ±Ã±amaÃ±Ã±assa Ã±Ä• take rodÄ• ma, kiá¹ƒ nikkammÄ• acchÄ• mÄ•

tÄ• paso sakkassa vacanaá¹ƒ sutvÄ• satiá¹ƒ paá¹-ilabhitvÄ• vigatasoko assÅ«ni puÃ±chit
sesagÄ• thÄ• Ä• ha ---

111__._ á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

112__._ á¹• 21 ``abbahÄ« vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

113__._ á¹• 21 ``sohaá¹ƒ \Ee III 391/ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na vÄ• savÄ• â€™â€™ ti ||

tÄ• \Ne III 346/ heá¹-á¹-hÄ• vuttatthÄ• yeva. evaá¹ƒ sakko tÄ• pasassa ovÄ• daá¹ƒ datvÄ
gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• hat
tÄ• paso mahallako, sakko pana ahameva ahosiâ€™â€™ nti.

somadattajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [411] 6. susÄ«majÄ• takavaá¹‡á¹‡anÄ•

__kÄ• á¸·Ä• ni kesÄ• ni pure ahesu_nti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bhinikkha
tasmiÃ±hi samaye bhikkhÅ« dhammasabhÄ• yaá¹ƒ nisÄ«ditvÄ• dasabalassa nikkhamanaá
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte \Be III 370/ ``anacchariyaá¹ƒ, bhikkhave, mayÄ• dÄ• ni anekÄ• ni kappakoá¹-isatasah

pÅ«ritapÄ• raminÄ• mahÄ• bhinikkhamanaá¹ƒ, pubbepÄ• haá¹ƒ tiyojanasatike kÄ• siraá¹-á
nikkhantoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa purohitassa ag
nibbatti, tassa jÄ• tadivaseyeva bÄ• rÄ• á¹‡asiraÃ±Ã±opi putto jÄ• yi. tesaá¹ƒ nÄ• maggaha
susÄ«makumÄ• roti nÄ• maá¹ƒ akaá¹ƒsu, rÄ• japuttassa brahmadattakumÄ• roti. bÄ• rÄ• á
saddhiá¹ƒ ekadivase jÄ• toâ€™â€™ ti bodhisattaá¹ƒ Ä• á¹‡Ä• petvÄ• dhÄ• tiyo datvÄ• ter
vaá¸• á¸• hesi. te ubhopi vayappattÄ• abhirÅ«pÄ• devakumÄ• ravaá¹‡á¹‡ino hutvÄ• takka
sabbasippÄ• ni uggaá¹‡hitvÄ• paccÄ• gamiá¹ƒsu. rÄ• japutto uparÄ• jÄ• hutvÄ• bodhisat
khÄ• danto pivanto nisÄ«danto sayanto pitu accayena rajjaá¹ƒ patvÄ• mahÄ• sattassa mah
purohitaá¹-á¹-hÄ• ne taá¹ƒ á¹-hapetvÄ• ekadivasaá¹ƒ nagaraá¹ƒ sajjÄ• petvÄ• sakko deva
alaá¹…kataerÄ• vaá¹‡apaá¹-ibhÄ• gassa mattavaravÄ• raá¹‡assa khandhe nisÄ«ditvÄ• bo
hatthipiá¹-á¹-he nisÄ«dÄ• petvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ akÄ• si. mÄ• tÄ• pissa ``putta
sÄ«hapaÃ±jare á¹-hatvÄ• tassa nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• Ä• gacchantassa pacc
disvÄ• paá¹-ibaddhacittÄ• hutvÄ• sayanagabbhaá¹ƒ pavisitvÄ• ``imaá¹ƒ alabhantÄ« etthe
Ä• hÄ• raá¹ƒ pacchinditvÄ• nipajji.

rÄ• jÄ• \Ne III 347/ mÄ• taraá¹ƒ apassanto ``kuhiá¹ƒ me mÄ• tÄ• â€™â€™ ti pucchitvÄ• `
tassÄ• santikaá¹ƒ gantvÄ• vanditvÄ• ``kiá¹ƒ amma, aphÄ• sukaâ€™â€™ nti pucchi. sÄ•
gantvÄ• rÄ• japallaá¹…ke nisÄ«ditvÄ• attano aggamahesiá¹ƒ pakkositvÄ• ``gaccha ammÄ
jÄ• nÄ• hÄ«â€™â€™ ti pesesi. sÄ• gantvÄ• piá¹-á¹-hiá¹ƒ parimajjantÄ« pucchi, itthiyo nÄ•
rahassaá¹ƒ na niguhanti, sÄ• tassÄ• tamatthaá¹ƒ Ä• rocesi. itarÄ• pi taá¹ƒ sutvÄ• gantvÄ•
rÄ• jÄ• ``hotu, gaccha naá¹ƒ samassÄ• sehi, purohitaá¹ƒ rÄ• jÄ• naá¹ƒ katvÄ• tassa taá¹ƒ
karissÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• Ä• gantvÄ• taá¹ƒ samassÄ• sesi. rÄ• jÄ• pi purohitaá
Ä• rocetvÄ• ``samma, mÄ• tu me jÄ«vitaá¹ƒ dehi, tvaá¹ƒ rÄ• jÄ• bhavissasi, sÄ• aggamah
uparÄ• jÄ• â€™â€™ ti \Be III 371/ Ä• ha. so ``na sakkÄ• evaá¹ƒ kÄ• tuâ€™â€™ nti paá¹-ik
yÄ• ciyamÄ• no sampaá¹-icchi. rÄ• jÄ• purohitaá¹ƒ rÄ• jÄ• naá¹ƒ, mÄ• taraá¹ƒ aggamahes
uparÄ• jÄ• ahosi.

tesaá¹ƒ samaggavÄ• saá¹ƒ vasantÄ• naá¹ƒ aparabhÄ• ge bodhisatto agÄ• ramajjhe ukkaá
pabbajjÄ• ya ninnacitto kilesaratiá¹ƒ anallÄ«yanto ekakova tiá¹-á¹-hati, ekakova nisÄ«dati, e
bandhanÄ• gÄ• re baddho viya paÃ±jare pakkhittakukkuá¹-o \Ee III 393/ viya ca ahosi. atha
``ayaá¹ƒ rÄ• jÄ• mayÄ• saddhiá¹ƒ nÄ• bhiramati, ekakova tiá¹-á¹-hati nisÄ«dati seyyaá¹ƒ k
daharo taruá¹‡o, ahaá¹ƒ mahallikÄ• , sÄ«se me palitÄ• ni paÃ±Ã±Ä• yanti, yaá¹ƒnÅ«nÄ• ha
palitaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™ ti musÄ• vÄ• daá¹ƒ katvÄ• ekenupÄ• yena rÄ• jÄ• naá¹ƒ pa
abhiramÄ• peyyaâ€™â€™ nti cintetvÄ• ekadivasaá¹ƒ raÃ±Ã±o sÄ«se Å«kÄ• vicinantÄ« vi
jÄ• to, sÄ«se te ekaá¹ƒ palitaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti Ä• ha. ``tena hi bhadde, etaá¹
mayhaá¹ƒ hatthe á¹-hapehÄ«â€™â€™ ti. sÄ• tassa sÄ«sato ekaá¹ƒ kesaá¹ƒ luÃ±jitvÄ• att

gahetvÄ• ``idaá¹ƒ te, deva, palitaâ€™â€™ nti tassa hatthe á¹-hapesi. bodhisattassa taá¹ƒ c
bhÄ«tatasitassa kaÃ±canapaá¹-á¹-asadisÄ• nalÄ• á¹-Ä• sedÄ• mucciá¹ƒsu.

so attÄ• naá¹ƒ ovadanto ``susÄ«ma, tvaá¹ƒ daharo hutvÄ• mahallako jÄ• to, ettakaá¹ƒ kÄ•
nimuggo gÄ• masÅ«karo viya kÄ• makalale nimujjitvÄ• taá¹ƒ kalalaá¹ƒ jahituá¹ƒ na sakkos
himavantaá¹ƒ pavisitvÄ• pabbajitvÄ• brahmacariyavÄ• sassa te kÄ• loâ€™â€™ ti cintetvÄ

114__._ á¹• 21 ``kÄ• á¸·Ä• ni \Ne III 348/ kesÄ• ni pure ahesuá¹ƒ, jÄ• tÄ• ni sÄ«samhi yath

tÄ• najja setÄ• ni susÄ«ma disvÄ• , dhammaá¹ƒ cara brahmacariyassa kÄ• loâ€™â€™ ti ||

tattha __yathÄ• padese_ti tava sÄ«se tasmiá¹ƒ tasmiá¹ƒ kesÄ• naá¹ƒ anurÅ«pe padese ito
bhamarapattavaá¹‡á¹‡Ä• ni kesÄ• ni jÄ• tÄ• ni ahesunti \Be III 372/ vadati. __dhammaá¹ƒ c
dasakusalakammapathadhammaá¹ƒ carÄ• ti attÄ• nameva Ä• á¹‡Ä• peti. __brahmacariyas
kÄ• loti attho.

evaá¹ƒ bodhisattena brahmacariyavÄ• sassa guá¹‡e vaá¹‡á¹‡ite itarÄ• ``ahaá¹ƒ `imassa la
ti vissajjanameva kariâ€™â€™ nti bhÄ«tatasitÄ• ``idÄ• nissa apabbajjanatthÄ• ya sarÄ«rav
vaá¹‡á¹‡ayissÄ• mÄ«â€™â€™ ti cintetvÄ• dve gÄ• thÄ• abhÄ• si ---

115__._ á¹• 21 ``mameva \Ee III 394/ deva palitaá¹ƒ na tuyhaá¹ƒ, mameva sÄ«saá¹ƒ mama

`atthaá¹ƒ karissaâ€™ nti musÄ• abhÄ• á¹‡iá¹ƒ, ekÄ• parÄ• dhaá¹ƒ khama rÄ• jaseá¹-á¹-ha

116__._ á¹• 21 ``daharo tuvaá¹ƒ dassaniyosi rÄ• ja, paá¹-hamuggato hoti yathÄ• kaá¸·Ä«ro

rajjaÃ±ca kÄ• rehi mamaÃ±ca passa, mÄ• kÄ• likaá¹ƒ anudhÄ• vÄ« janindÄ• â€™â€™ ti ||

tattha __mameva sÄ«sa_nti mameva sÄ«se saÃ±jÄ• taá¹ƒ palitanti dÄ«peti. itaraá¹ƒ tassev
__attha_nti attano vuá¸• á¸• hiá¹ƒ karissÄ• mÄ«ti musÄ• kathesiá¹ƒ. __ekÄ• parÄ• dha_nti
aparÄ• dhaá¹ƒ. __paá¹-hamuggato_ti paá¹-hamavayena uggato. __hohÄ«_ti hosi, paá¹-ham
attho. ``hosÄ«â€™â€™ tiyeva vÄ• pÄ• á¹-ho. __yathÄ• kaá¸·Ä«ro_ti yathÄ• siniddhachav
mandavÄ• terito ativiya sobhati, evarÅ«posi tvanti dasseti. ``paá¹-hamuggato hotÄ«â€™â€™
tassattho --- yathÄ• paá¹-hamuggato taruá¹‡akaá¸·Ä«ro dassanÄ«yo hoti, evaá¹ƒ tvampi da
passÄ• _ti mamaÃ±ca olokehi, mÄ• maá¹ƒ anÄ• thaá¹ƒ vidhavaá¹ƒ karohÄ«ti attho. __kÄ•
brahmacariyacaraá¹‡aá¹ƒ nÄ• ma dutiye vÄ• tatiye vÄ• attabhÄ• ve vipÄ• kadÄ• nato kÄ•
imasmiá¹ƒyeva attabhÄ• ve kÄ• maguá¹‡asukhuppÄ• danato akÄ• likaá¹ƒ, so tvaá¹ƒ imaá¹

kÄ• likaá¹ƒ anudhÄ• vÄ«ti vadati.

bodhisatto \Be III 373/ tassÄ• vacanaá¹ƒ sutvÄ• ``bhadde, tvaá¹ƒ bhavitabbamevetaá¹ƒ ka
pariá¹‡amante hi mama vaye imehi kÄ• á¸·akesehi parivattetvÄ• sÄ• á¹‡avÄ• kasadisehi p
ahaÃ±hi \Ne III 349/ nÄ«luppalÄ• dikusumadÄ• masadisakumÄ• rÄ• naá¹ƒ kaÃ±canarÅ«pa
uttamayobbanavilÄ• sasampattÄ• naá¹ƒ khattiyakaÃ±Ã±Ä• dÄ«naá¹ƒ vaye pariá¹‡amante j
vevaá¹‡á¹‡iyaÃ±ceva sarÄ«rabhaá¹…gaÃ±ca passÄ• mi. evaá¹ƒ vipattipariyosÄ• novesa b
vatvÄ• upari buddhalÄ«á¸·Ä• ya dhammaá¹ƒ desento gÄ• thÄ• dvayamÄ• ha ---

117__._ á¹• 21 ``passÄ• mi \Ee III 395/ vohaá¹ƒ dahariá¹ƒ kumÄ• riá¹ƒ, sÄ• maá¹-á¹-hapass
sumajjhaá¹ƒ.

kÄ• á¸·appavÄ• á¸·Ä• va pavellamÄ• nÄ• , palobhayantÄ«va naresu gacchati ||

118__._ á¹• 21 ``tamena passÄ• miparena nÄ• riá¹ƒ, Ä• sÄ«tikaá¹ƒ nÄ• vutikaá¹ƒva jaccÄ•

daá¹‡á¸• aá¹ƒ gahetvÄ• na pavedhamÄ• naá¹ƒ, gopÄ• nasÄ«bhoggasamaá¹ƒ carantiâ€™â

tattha __vo_ti nipÄ• tamattaá¹ƒ. __sÄ• maá¹-á¹-hapassa_nti sammaá¹-á¹-hapassaá¹ƒ. ayan
sabbapassesu maá¹-á¹-hachavivaá¹‡á¹‡anti attho. __sutanu_nti sundarasarÄ«raá¹ƒ. __sum
susaá¹‡á¹-hitamajjhaá¹ƒ. __kÄ• á¸·appavÄ• á¸·Ä• va pavellamÄ• nÄ• _ti yathÄ• nÄ• ma ta
kÄ• á¸·avallÄ« pavÄ• á¸·Ä• vÄ• hutvÄ• mandavÄ• teritÄ• ito cito ca pavellati, evaá¹ƒ pav
itthivilÄ• saá¹ƒ dassayamÄ• nÄ• kumÄ• rikÄ• __palobhayantÄ«va naresu gacchati_. samÄ
purisÄ• naá¹ƒ santike te purise kilesavasena palobhayantÄ« viya gacchati.

__tamena passÄ• miparena nÄ• ri_nti tamenaá¹ƒ nÄ• riá¹ƒ aparena samayena jaraá¹ƒ patt
antarahitarÅ«pasobhaggappattaá¹ƒ passÄ• mi. bodhisatto hi paá¹-hamagÄ• thÄ• ya rÅ«pe
Ä• dÄ«navaá¹ƒ dassento evamÄ• ha. __Ä• sÄ«tikaá¹ƒ nÄ• vutikaá¹ƒva jaccÄ• _ti asÄ«tisaá
navutisaá¹ƒvaccharaá¹ƒ vÄ• jÄ• tiyÄ• . __gopÄ• nasÄ«bhoggasama_nti gopÄ• nasÄ«sama
gopÄ• nasÄ«Ä• kÄ• rena bhaggasarÄ«raá¹ƒ onamitvÄ• naá¹-á¹-hakÄ• kaá¹‡ikaá¹ƒ pariyes
attho. kÄ• maÃ±ca \Be III 374/ bodhisattena daharakÄ• le disvÄ• puna nÄ• vutikakÄ• le diá
natthi, Ã±Ä• á¹‡ena diá¹-á¹-habhÄ• vaá¹ƒ sandhÄ• ya panetaá¹ƒ vuttaá¹ƒ.

iti mahÄ• satto imÄ• ya gÄ• thÄ• ya rÅ«passa Ä• dÄ«navaá¹ƒ dassetvÄ• idÄ• ni agÄ• ram
pakÄ• sento gÄ• thÄ• dvayamÄ• ha ---

119__._ á¹• 21 ``sohaá¹ƒ \Ne III 350/ \Ee III 396/ tamevÄ• nuvicintayanto, eko sayÄ• mi say

`ahampi evaá¹ƒâ€™ iti pekkhamÄ• no, na gahe rame brahmacariyassa kÄ• lo ||

120__._ á¹• 21 ``rajjuvÄ• lambanÄ« cesÄ• , yÄ• gehe vasato rati.

etampi chetvÄ• na vajanti dhÄ«rÄ• , anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti |

tattha __soha_nti so ahaá¹ƒ. __tamevÄ• nuvicintayanto_ti tameva rÅ«pÄ• naá¹ƒ assÄ• daÂ
cintento. __evaá¹ƒ iti pekkhamÄ• no_ti ``yathÄ• esÄ• pariá¹‡atÄ• , ahampi jaraá¹ƒ patto bl
bhavissÄ• mÄ«â€™â€™ ti pekkhamÄ• no. __na gahe rame_ti gehe na ramÄ• mi. __brahm
brahmacariyassa me kÄ• lo, tasmÄ• pabbajissÄ• mÄ«ti dÄ«peti.

__rajjuvÄ• lambanÄ« cesÄ• _ti ca-kÄ• ro nipÄ• tamatto, Ä• lambanarajju viya esÄ• ti attho.
vasato rati, _ yÄ• gehe vasantassa rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu kÄ• maratÄ«ti attho. im
appassÄ• dataá¹ƒ dasseti. ayaá¹ƒ etthÄ• dhippÄ• yo --- yathÄ• gilÄ• nassa manussassa at
asakkontassa ``imaá¹ƒ Ä• lambitvÄ• parivatteyyÄ• sÄ«â€™â€™ ti Ä• lambanarajjuá¹ƒ ban
Ä• lambitvÄ• parivattantassa appamattakaá¹ƒ kÄ• yikacetasikasukhaá¹ƒ bhaveyya, evaá¹ƒ
sattÄ• naá¹ƒ vivekasukhavasena parivattituá¹ƒ asakkontÄ• naá¹ƒ agÄ• ramajjhe á¹-hapitÄ•
rÅ«pÄ• dÄ«ni Ä• rammaá¹‡Ä• ni tesaá¹ƒ kilesapariá¸·Ä• hakÄ• le methunadhammapaá¹-ise
parivattamÄ• nÄ• naá¹ƒ kÄ• yikacetasikasukhasaá¹…khÄ• tÄ• kÄ• marati nÄ• ma taá¹ƒ mu
375/ appamattikÄ• hoti, evaá¹ƒ appassÄ• dÄ• kÄ• mÄ• ti. __etampi chetvÄ• nÄ• _ti yasmÂ
bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo, tasmÄ• taá¹ƒ Ä• dÄ«navaá¹ƒ sampassamÄ•
chetvÄ• gÅ«thakÅ«pe nimuggapuriso taá¹ƒ pajahanto viya anapekkhino etaá¹ƒ appamattak
kÄ• masukhaá¹ƒ __pahÄ• ya vajanti, _ nikkhamitvÄ• manoramaá¹ƒ pabbajjaá¹ƒ pabbajantÂ

evaá¹ƒ mahÄ• satto kÄ• mesu assÄ• daÃ±ca Ä• dÄ«navaÃ±ca dassento buddhalÄ«á¸·Ä• y
pakkosÄ• petvÄ• rajjaá¹ƒ paá¹-icchÄ• petvÄ• Ã±Ä• timittasuhajjÄ• naá¹ƒ rodantÄ• naá¹ƒ p
sirivibhavaá¹ƒ chaá¸• á¸• etvÄ• himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• n
nibbattetvÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• \Ne III 351/ \Ee III 397/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• se
amatapÄ• naá¹ƒ pÄ• yetvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• aggamahesÄ« rÄ• hula
Ä• nando, susÄ«marÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

susÄ«majÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [412] 7. koá¹-asimbalijÄ• takavaá¹‡á¹‡anÄ•

__ahaá¹ƒ dasasataá¹ƒbyÄ• ma_nti idaá¹ƒ satthÄ• jetavane viharanto kilesaniggahaá¹ƒ Ä•

pana __pÄ• nÄ«yajÄ• take_ (J I 11.59 Ä• dayo) Ä• vi bhavissati. idhÄ• pi satthÄ• antokoá¹
kÄ• mavitakkÄ• bhibhÅ«te paÃ±casate bhikkhÅ« disvÄ• bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ
Ä• saá¹…kitabbayuttakaá¹ƒ nÄ• ma Ä• saá¹…kituá¹ƒ vaá¹-á¹-ati, kilesÄ• nÄ• ma vaá¸• á¸•
viya rukkhaá¹ƒ, purisaá¹ƒ bhaÃ±janti, teneva pubbepi koá¹-asimbaliyaá¹ƒ nibbattadevatÄ• e
nigrodhabÄ«jÄ• ni khÄ• ditvÄ• attano rukkhassa sÄ• khantare vaccaá¹ƒ pÄ• tentaá¹ƒ disvÄ
vinÄ• so bhavissatÄ«â€™ ti bhayappattÄ• ahosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto koá¹-asimbaliyaá¹ƒ n
nibbatti. atheko supaá¹‡á¹‡arÄ• jÄ• diyaá¸• á¸• hayojanasatikaá¹ƒ \Be III 376/ attabhÄ• vaá
pakkhavÄ• tehi mahÄ• samudde udakaá¹ƒ dvidhÄ• katvÄ• ekaá¹ƒ byÄ• masahassÄ• yÄ•
naá¹…guá¹-á¹-he gahetvÄ• mukhenassa gahitagocaraá¹ƒ chaá¸• á¸• Ä• petvÄ• koá¹-asimb
vanamatthakena pÄ• yÄ• si. nÄ• garÄ• jÄ• ``olambento attÄ• naá¹ƒ mocessÄ• mÄ«â€™â€
pavesetvÄ• nigrodhaá¹ƒ veá¹-hetvÄ• gaá¹‡hi. supaá¹‡á¹‡araÃ±Ã±o mahÄ• balatÄ• ya nÄ•
mahÄ• sarÄ«ratÄ• ya nigrodharukkho samugghÄ• á¹-aá¹ƒ agamÄ• si. nÄ• garÄ• jÄ• neva
supaá¹‡á¹‡arÄ• jÄ• saddhiá¹ƒ nigrodharukkhena nÄ• garÄ• jÄ• naá¹ƒ gahetvÄ• koá¹-asim
nÄ• garÄ• jÄ• naá¹ƒ khandhapiá¹-á¹-he nipajjÄ• petvÄ• udaramassa phÄ• letvÄ• \Ee III 39
sesakaá¸·evaraá¹ƒ samudde vissajjesi. tasmiá¹ƒ pana nigrodhe ekÄ• sakuá¹‡ikÄ• atthi, sÄ
vissaá¹-á¹-he uppatitvÄ• koá¹-asimbaliyÄ• sÄ• khantare nisÄ«di. rukkhadevatÄ• taá¹ƒ disv
mama rukkhakkhandhe vaccaá¹ƒ pÄ• tessati, tato nigrodhagaccho vÄ• pilakkhagaccho vÄ•
sakalarukkhaá¹ƒ ottharitvÄ• gacchissati, atha me vimÄ• naá¹ƒ nassissatÄ«â€™â€™ ti bhÄ
pavedhantiyÄ• koá¹-asimbalÄ«pi yÄ• va mÅ«lÄ• pavedhi. supaá¹‡á¹‡arÄ• jÄ• taá¹ƒ pave
kÄ• raá¹‡aá¹ƒ pucchanto dve gÄ• thÄ• abhÄ• si ---

121__._ á¹• 21 ``ahaá¹ƒ \Ne III 352/ dasasataá¹ƒbyÄ• maá¹ƒ, uragamÄ• dÄ• ya Ä• gato.

taÃ±ca maÃ±ca mahÄ• kÄ• yaá¹ƒ, dhÄ• rayaá¹ƒ nappavedhasi ||

122__._ á¹• 21 ``athimaá¹ƒ khuddakaá¹ƒ pakkhiá¹ƒ, appamaá¹ƒsataraá¹ƒ mayÄ• .

dhÄ• rayaá¹ƒ byathasi bhÄ«tÄ• , kamatthaá¹ƒ koá¹-asimbalÄ«â€™â€™ ti ||

tattha __dasasataá¹ƒbyÄ• ma_nti sahassabyÄ• mamattÄ• yÄ• maá¹ƒ. __uragamÄ• dÄ• ya
uragaá¹ƒ Ä• dÄ• ya idha Ä• gato. __taÃ±ca maÃ±cÄ• _ti taÃ±ca uragaá¹ƒ maÃ±ca. __dhÄ•
__byathasÄ«_ti kampasi. __kamattha_nti kiá¹ƒ atthaá¹ƒ, kena kÄ• raá¹‡enÄ• ti pucchati, ka
sampassamÄ• nÄ• tipi attho. __koá¹-asimbalÄ«_ti rukkhanÄ• mena devaputtaá¹ƒ Ä• lapati.
khandhasÄ• khamahantatÄ• ya koá¹-asimbalinÄ• maá¹ƒ labhati, tasmiá¹ƒ adhivatthadevapu

athassa \Be III 377/ kÄ• raá¹‡aá¹ƒ kathento devaputto catasso gÄ• thÄ• abhÄ• si ---

123__._ á¹• 21 ``maá¹ƒsabhakkho tuvaá¹ƒ rÄ• ja, phalabhakkho ayaá¹ƒ dijo.

ayaá¹ƒ nigrodhabÄ«jÄ• ni, pilakkhudumbarÄ• ni ca.

assatthÄ• ni ca bhakkhitvÄ• , khandhe me ohadissati ||

124__._ á¹• 21 ``te rukkhÄ• saá¹ƒvirÅ«hanti, mama passe nivÄ• tajÄ• .

te maá¹ƒ pariyonandhissanti, arukkhaá¹ƒ maá¹ƒ karissare ||

125__._ á¹• 21 ``santi \Ee III 399/ aÃ±Ã±epi rukkhÄ• se, mÅ«lino khandhino dumÄ• .

iminÄ• sakuá¹‡ajÄ• tena, bÄ«jamÄ• haritÄ• hatÄ• ||

126__._ á¹• 21 ``ajjhÄ• rÅ«hÄ• bhivaá¸• á¸• hanti, brahantampi vanappatiá¹ƒ.

tasmÄ• rÄ• ja pavedhÄ• mi, sampassaá¹ƒnÄ• gataá¹ƒ bhayaâ€™â€™ nti ||

tattha __ohadissatÄ«_ti vaccaá¹ƒ pÄ• tessati. __te rukkhÄ• _ti tehi bÄ«jehi jÄ• tÄ• nigrodh
__saá¹ƒvirÅ«hantÄ«_ti saá¹ƒviruhissanti vaá¸• á¸• hissanti. __mama passe_ti mama sÄ• kh
__nivÄ• tajÄ• _ti mama sÄ• khÄ• hi vÄ• tassa nivÄ• ritattÄ• nivÄ• te jÄ• tÄ• . __te maá¹ƒ p
\Ne III 353/ evaá¹ƒ vaá¸• á¸• hitÄ• maá¹ƒ pariyonandhissantÄ«ti ayametthÄ• dhippÄ• yo. __
pariyonandhitvÄ• maá¹ƒ arukkhameva karissanti sabbaso bhaÃ±jissanti. __rukkhÄ• se_ti n
khandhino_ti mÅ«lasampannÄ• ceva khandhasampannÄ• ca. __dumÄ• _ti rukkhavevacan
bÄ«jaá¹ƒ Ä• haritvÄ• . __hatÄ• _ti aÃ±Ã±epi imasmiá¹ƒ vane rukkhÄ• vinÄ• sitÄ• santi.
__ajjhÄ• rÅ«hÄ• bhivaá¸• á¸• hantÄ«_ti nigrodhÄ• dayo rukkhÄ• ajjhÄ• rÅ«hÄ• hutvÄ• ma
atikkamma vaá¸• á¸• hantÄ«ti dasseti. ettha pana vane pati, vanassa pati, vanappatÄ«ti tayo
__rÄ• jÄ• _ti supaá¹‡á¹‡aá¹ƒ Ä• lapati.

rukkhadevatÄ• ya vacanaá¹ƒ sutvÄ• supaá¹‡á¹‡o osÄ• nagÄ• thamÄ• ha ---

127__._ á¹• 21 ``saá¹…keyya saá¹…kitabbÄ• ni, rakkheyyÄ• nÄ• gataá¹ƒ bhayaá¹ƒ.

anÄ• gatabhayÄ• dhÄ«ro, ubho loke avekkhatÄ«â€™â€™ ti ||

tattha \Be III 378/ __anÄ• gataá¹ƒ bhaya_nti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramanto diá¹-á¹-ha
samparÄ• yikampi anÄ• gataá¹ƒ bhayaá¹ƒ rakkhati nÄ• ma, pÄ• pamitte veripuggale ca anu

anÄ• gatabhayaá¹ƒ rakkhati nÄ• ma. evaá¹ƒ anÄ• gataá¹ƒ bhayaá¹ƒ rakkheyya. __anÄ• ga
anÄ• gatabhayakÄ• raá¹‡Ä• taá¹ƒ bhayaá¹ƒ passanto dhÄ«ro idhalokaÃ±ca paralokaÃ±ca

evaÃ±ca pana vatvÄ• supaá¹‡á¹‡o attano Ä• nubhÄ• vena taá¹ƒ pakkhiá¹ƒ tamhÄ• rukkh

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``Ä• saá¹…kitabbayuttakaá¹ƒ Ä• saá¹…kit
vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, saccapariyosÄ• ne \Ee III 400/
arahattaphale patiá¹-á¹-hahiá¹ƒsu.

tadÄ• supaá¹‡á¹‡arÄ• jÄ• sÄ• riputto ahosi, rukkhadevatÄ• pana ahameva ahosinti.

koá¹-asimbalijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [413] 8. dhÅ«makÄ• rijÄ• takavaá¹‡á¹‡anÄ•

__rÄ• jÄ• _ \Ne III 354/ __apucchi vidhura_nti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ
Ä• gantukasaá¹…gahaá¹ƒ Ä• rabbha kathesi. so kira ekasmiá¹ƒ samaye paveá¹‡iÄ• gatÄ• r
saá¹…gahaá¹ƒ akatvÄ• abhinavÄ• gatÄ• naá¹ƒ Ä• gantukÄ• naÃ±Ã±eva sakkÄ• rasammÄ
kupite yujjhanatthÄ• ya gatassa ``Ä• gantukÄ• laddhasakkÄ• rÄ• yujjhissantÄ«â€™â€™ ti
yujjhiá¹ƒsu, ``porÄ• á¹‡akayodhÄ• yujjhissantÄ«â€™â€™ ti Ä• gantukÄ• pi na yujjhiá¹ƒsu.
jiniá¹ƒsu. rÄ• jÄ• parÄ• jito Ä• gantukasaá¹…gahadosena attano parÄ• jitabhÄ• vaá¹ƒ Ã±at
paccÄ• gantvÄ• ``kiá¹ƒ nu kho ahameva evaá¹ƒ karonto parÄ• jito, udÄ• hu aÃ±Ã±epi rÄ• j
dasabalaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti bhuttapÄ• tarÄ• so jetavanaá¹ƒ gantvÄ• sakkÄ• r
vanditvÄ• tamatthaá¹ƒ pucchi. satthÄ• ``na kho, mahÄ• rÄ• ja, tvameveko, porÄ• á¹‡akarÄ
Ä• gantukasaá¹…gahaá¹ƒ katvÄ• parÄ• jitÄ• â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä

atÄ«te \Be III 379/ kururaá¹-á¹-he indapatthanagare yudhiá¹-á¹-hilagotto dhanaÃ±cayo nÄ• r
rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto tassa purohitakule nibbattitvÄ• vayappatto takkasilÄ• ya
uggaá¹‡hitvÄ• indapatthaá¹ƒ paccÄ• gantvÄ• pitu accayena purohitaá¹-á¹-hÄ• naá¹ƒ labhit
atthadhammÄ• nusÄ• sako ahosi, vidhurapaá¹‡á¸• itotissa nÄ• maá¹ƒ kariá¹ƒsu. tadÄ• dha
porÄ• á¹‡akayodhe agaá¹‡etvÄ• Ä• gantukÄ• naÃ±Ã±eva saá¹…gahaá¹ƒ akÄ• si. tassa pa
gatassa ``Ä• gantukÄ• jÄ• nissantÄ«â€™â€™ ti neva porÄ• á¹‡akÄ• yujjhiá¹ƒsu, ``porÄ• â
ti na Ä• gantukÄ• yujjhiá¹ƒsu. rÄ• jÄ• parÄ• jito indapatthameva paccÄ• gantvÄ• ``Ä• gan
katabhÄ• vena parÄ• jitomhÄ«â€™â€™ ti \Ee III 401/ cintesi. so ekadivasaá¹ƒ ``kiá¹ƒ nu kh
Ä• gantukasaá¹…gahaá¹ƒ katvÄ• parÄ• jito, udÄ• hu aÃ±Ã±epi rÄ• jÄ• no parÄ• jitapubbÄ
vidhurapaá¹‡á¸• itaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• taá¹ƒ rÄ• jupaá¹-á¹-hÄ• naá¹ƒ
tamatthaá¹ƒ pucchi. athassa taá¹ƒ pucchanÄ• kÄ• raá¹ƒ Ä• vikaronto satthÄ• upaá¸• á¸• ha

128__._ á¹• 04 ``rÄ• jÄ• apucchi vidhuraá¹ƒ, dhammakÄ• mo yudhiá¹-á¹-hiloâ€™â€™ ti ||

tattha __dhammakÄ• mo_ti sucaritadhammappiyo.

``api brÄ• hmaá¹‡a jÄ• nÄ• si, ko eko bahu socatÄ«â€™â€™ ti ---

sesaupaá¸• á¸• hagÄ• thÄ• ya pana ayamattho --- api nÄ• ma, brÄ• hmaá¹‡a, tvaá¹ƒ jÄ• nÄ

eko \Ne III 355/ bahu socati, nÄ• nÄ• kÄ• raá¹‡ena socatÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• bodhisatto ``mahÄ• rÄ• ja, kiá¹ƒ soko nÄ• ma tumhÄ• kaá¹ƒ soko, pubbe dhÅ
ajapÄ• labrÄ• hmaá¹‡o mahantaá¹ƒ ajayÅ«thaá¹ƒ gahetvÄ• araÃ±Ã±e vajaá¹ƒ katvÄ• tatth
dhÅ«maÃ±ca katvÄ• ajayÅ«thaá¹ƒ paá¹-ijagganto khÄ«rÄ• dÄ«ni paribhuÃ±janto vasi. so t
suvaá¹‡á¹‡avaá¹‡á¹‡e sarabhe disvÄ• tesu sinehaá¹ƒ katvÄ• ajÄ• agaá¹‡etvÄ• ajÄ• naá
katvÄ• saradakÄ• le sarabhesu palÄ• yitvÄ• himavantaá¹ƒ gatesu ajÄ• supi naá¹-á¹-hÄ• s
paá¹‡á¸• urogÄ« hutvÄ• jÄ«vitakkhayaá¹ƒ patto, ayaá¹ƒ Ä• gantukasaá¹…gahaá¹ƒ katvÄ•
sahassaguá¹‡ena socitvÄ• kilamitvÄ• \Be III 380/ vinÄ• saá¹ƒ pattoâ€™â€™ ti idaá¹ƒ udÄ
dassento imÄ• gÄ• thÄ• Ä• ha ---

129__._ á¹• 21 ``brÄ• hmaá¹‡o ajayÅ«thena, pahÅ«tejo vane vasaá¹ƒ.

dhÅ«maá¹ƒ akÄ• si vÄ• seá¹-á¹-ho, rattindivamatandito ||

130__._ á¹• 21 ``tassa taá¹ƒdhÅ«magandhena, sarabhÄ• makasaá¸• á¸• itÄ• .

vassÄ• vÄ• saá¹ƒ upagacchuá¹ƒ, dhÅ«makÄ• rissa santike ||

131__._ á¹• 21 ``sarabhesu manaá¹ƒ katvÄ• , ajÄ• so nÄ• vabujjhatha.

Ä• gacchantÄ« vajantÄ« vÄ• , tassa tÄ• vinasuá¹ƒ ajÄ• ||

132__._ á¹• 21 ``sarabhÄ• \Ee III 402/ sarade kÄ• le, pahÄ«namakase vane.

pÄ• visuá¹ƒ giriduggÄ• ni, nadÄ«naá¹ƒ pabhavÄ• ni ca ||

133__._ á¹• 21 ``sarabhe ca gate disvÄ• , ajÄ• ca vibhavaá¹ƒ gatÄ• .

kiso ca vivaá¹‡á¹‡o cÄ• si, paá¹‡á¸• urogÄ« ca brÄ• hmaá¹‡o ||

134__._ á¹• 21 ``evaá¹ƒ yo saá¹ƒ niraá¹ƒkatvÄ• , Ä• gantuá¹ƒ kurute piyaá¹ƒ.

so eko bahu socati, dhÅ«makÄ• rÄ«va brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha __pahÅ«tejo_ti pahÅ«taindhano. __dhÅ«maá¹ƒ akÄ• sÄ«_ti makkhikaparipanthahara
dhÅ«maÃ±ca akÄ• si. __vÄ• seá¹-á¹-ho_ti tassa gottaá¹ƒ. __atandito_ti analaso hutvÄ• . __
tena dhÅ«magandhena. __sarabhÄ• _ti sarabhamigÄ• . __makasaá¸• á¸• itÄ• _ti makasehi
sesamakkhikÄ• pi makasaggahaá¹‡eneva \Ne III 356/ gahitÄ• . __vassÄ• vÄ• sa_nti vassÄ
__manaá¹ƒ katvÄ• _ti sinehaá¹ƒ uppÄ• detvÄ• . __nÄ• vabujjhathÄ• _ti araÃ±Ã±ato caritvÄ
vajato araÃ±Ã±aá¹ƒ gacchantÄ« ca ``ettakÄ• Ä• gatÄ• , ettakÄ• anÄ• gatÄ• â€™â€™ ti na
vinasu_nti tassa tÄ• evaá¹ƒ apaccavekkhantassa sÄ«haparipanthÄ• dito arakkhiyamÄ• nÄ
vinassiá¹ƒsu, sabbÄ• va vinaá¹-á¹-hÄ• .

__nadÄ«naá¹ƒ pabhavÄ• ni cÄ• _ti pabbateyyÄ• naá¹ƒ nadÄ«naá¹ƒ pabhavaá¹-á¹-hÄ• nÄ•
__vibhava_nti abhÄ• vaá¹ƒ. ajÄ• ca vinÄ• saá¹ƒ pattÄ• disvÄ• jÄ• nitvÄ• . __kiso ca vivaá
khÄ«rÄ• didÄ• yikÄ• ajÄ• pahÄ• ya sarabhe saá¹…gaá¹‡hitvÄ• tepi apassanto ubhato \Be
sokÄ• bhibhÅ«to kiso ceva dubbaá¹‡á¹‡o ca ahosi. __evaá¹ƒ yo saá¹ƒ niraá¹ƒkatvÄ• _ti eva
sakaá¹ƒ porÄ• á¹‡aá¹ƒ ajjhattikaá¹ƒ janaá¹ƒ nÄ«haritvÄ• pahÄ• ya kismiÃ±ci agaá¹‡etvÄ•
karoti, __so_ tumhÄ• diso __eko bahu socati, _ ayaá¹ƒ te mayÄ• dassito dhÅ«makÄ• rÄ« b
socatÄ«ti.

evaá¹ƒ mahÄ• satto rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pento kathesi. sopi saÃ±Ã±attaá¹ƒ gantvÄ• t
dhanaá¹ƒ adÄ• si. tato paá¹-á¹-hÄ• ya ca ajjhattikasaá¹…gahameva karonto dÄ• nÄ• dÄ«ni
saggaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kor
dhÅ«makÄ• rÄ« pasenadikosalo, vidhurapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

dhÅ«makÄ• rijÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [414] 9. jÄ• garajÄ• takavaá¹‡á¹‡anÄ•

__kodha_ \Ee III 403/ __jÄ• garataá¹ƒ sutto_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ata
Ä• rabbha kathesi. so hi sotÄ• panno ariyasÄ• vako sÄ• vatthito sakaá¹-asatthena saddhiá¹
paá¹-ipajji. satthavÄ• ho tattha ekasmiá¹ƒ udakaphÄ• sukaá¹-á¹-hÄ• ne paÃ±ca sakaá¹-asat
khÄ• danÄ«yabhojanÄ«yaá¹ƒ saá¹ƒvidahitvÄ• vÄ• saá¹ƒ upagacchi. te manussÄ• tattha ta
upÄ• sako pana satthavÄ• hassa santike ekasmiá¹ƒ rukkhamÅ«le caá¹…kamaá¹ƒ adhiá¹-á¹

vilumpitukÄ• mÄ• \Ne III 357/ paÃ±casatÄ• corÄ• nÄ• nÄ• vudhÄ• ni gahetvÄ• satthaá¹ƒ
te taá¹ƒ upÄ• sakaá¹ƒ caá¹…kamantaá¹ƒ disvÄ• ``imassa niddÄ• yanakÄ• le vilumpissÄ• n
aá¹-á¹-haá¹ƒsu, sopi tiyÄ• marattiá¹ƒ caá¹…kamiyeva. corÄ• paccÅ«sasamaye gahitagahit
chaá¸• á¸• etvÄ• ``bho satthavÄ• ha, imaá¹ƒ appamÄ• dena jaggantaá¹ƒ purisaá¹ƒ nissÄ• y
santakassa sÄ• miko jÄ• to, etassa sakkÄ• raá¹ƒ kareyyÄ• sÄ«â€™â€™ ti vatvÄ• pakkami
kÄ• lasseva vuá¹-á¹-hÄ• ya tehi chaá¸• á¸• itapÄ• sÄ• á¹‡amuggarÄ• dayo disvÄ• ``imaá¹ƒ
laddhaâ€™â€™ nti upÄ• sakassa sakkÄ• raá¹ƒ akaá¹ƒsu. upÄ• sakopi icchitaá¹-á¹-hÄ• naá
sÄ• vatthiá¹ƒ Ä• gantvÄ• jetavanaá¹ƒ gantvÄ• tathÄ• gataá¹ƒ pÅ«jetvÄ• vanditvÄ• nisinn
paÃ±Ã±Ä• yasÄ«â€™â€™ ti vutte tamatthaá¹ƒ Ä• rocesi. satthÄ• ``na kho, upÄ• saka, tvaá
jagganto visesaá¹ƒ labhi, porÄ• á¹‡akapaá¹‡á¸• itÄ• pi jaggantÄ• visesaá¹ƒ guá¹‡aá¹ƒ labh
tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto brÄ• hmaá¹‡akule n
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggaá¹‡hitvÄ• paccÄ• gantvÄ• agÄ• ramajjhe vasanto ap
isipabbajjaá¹ƒ pabbajitvÄ• na cirasseva jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibbattetvÄ• himavantapad
á¹-hÄ• nacaá¹…kamiriyÄ• patho hutvÄ• vasanto niddaá¹ƒ anupagantvÄ• sabbarattiá¹ƒ caá
caá¹…kamanakoá¹-iyaá¹ƒ nibbattarukkhadevatÄ• \Ee III 404/ tussitvÄ• rukkhaviá¹-ape á¹-h
pucchantÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

135__._ á¹• 21 ``kodha jÄ• garataá¹ƒ sutto, kodha suttesu jÄ• garo.

ko mametaá¹ƒ vijÄ• nÄ• ti, ko taá¹ƒ paá¹-ibhaá¹‡Ä• ti meâ€™â€™ ti ||

tattha __kodhÄ• _ti ko idha. __ko mameta_nti ko mama etaá¹ƒ paÃ±haá¹ƒ vijÄ• nÄ• ti. __k
me_ti etaá¹ƒ mayÄ• puá¹-á¹-haá¹ƒ paÃ±haá¹ƒ mayhaá¹ƒ ko paá¹-ibhaá¹‡Ä• ti, ko byÄ• kari
pucchati.

bodhisatto tassÄ• vacanaá¹ƒ sutvÄ• ---

136__._ á¹• 21 ``ahaá¹ƒ jÄ• garataá¹ƒ sutto, ahaá¹ƒ suttesu jÄ• garo.

ahametaá¹ƒ vijÄ• nÄ• mi, ahaá¹ƒ paá¹-ibhaá¹‡Ä• mi teâ€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• puna tÄ• ya ---

137__._ á¹• 21 ``kathaá¹ƒ \Ne III 358/ jÄ• garataá¹ƒ sutto, kathaá¹ƒ suttesu jÄ• garo.

kathaá¹ƒ etaá¹ƒ vijÄ• nÄ• si, kathaá¹ƒ paá¹-ibhaá¹‡Ä• si meâ€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ puá¹-á¹-ho tamatthaá¹ƒ byÄ• karonto ---

138__._ á¹• 21 ``ye dhammaá¹ƒ nappajÄ• nanti, saá¹ƒyamoti damoti ca.

tesu suppamÄ• nesu, ahaá¹ƒ jaggÄ• mi devate ||

139__._ á¹• 21 ``yesaá¹ƒ \Be III 383/ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

tesu jÄ• garamÄ• nesu, ahaá¹ƒ suttosmi devate ||

140__._ á¹• 21 ``evaá¹ƒ jÄ• garataá¹ƒ sutto, evaá¹ƒ suttesu jÄ• garo.

evametaá¹ƒ vijÄ• nÄ• mi, evaá¹ƒ paá¹-ibhaá¹‡Ä• mi teâ€™â€™ ti || --- imÄ• gÄ• thÄ• Ä• h

tattha __kathaá¹ƒ jÄ• garataá¹ƒ sutto_ti kathaá¹ƒ tvaá¹ƒ jÄ• garataá¹ƒ sattÄ• naá¹ƒ antare
nayo sabbattha. __ye dhamma_nti ye sattÄ• navavidhaá¹ƒ lokuttaradhammaá¹ƒ na pajÄ• n
cÄ• _ti ``ayaá¹ƒ saá¹ƒyamo, ayaá¹ƒ damoâ€™â€™ ti evaÃ±ca ye maggena Ä• gataá¹ƒ sÄ«
na jÄ• nanti. indriyasaá¹ƒvaro hi manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ damanato ``damo
suppamÄ• nesÅ«_ti tesu kilesaniddÄ• vasena supantesu sattesu ahaá¹ƒ appamÄ• davasen

__ ``yesaá¹ƒ rÄ• go cÄ• â€™â€™ _ti gÄ• thÄ• ya yesaá¹ƒ mahÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ
niddiá¹-á¹-hadiyaá¸• á¸• hasahassataá¹‡hÄ• lobhasaá¹…khÄ• to rÄ• go ca navaÄ• ghÄ• tav
dukkhÄ• dÄ«su aá¹-á¹-hasu vatthÅ«su \Ee III 405/ aÃ±Ã±Ä• á¹‡abhÅ«tÄ• avijjÄ• cÄ• ti imo
pahÄ«nÄ• , tesu ariyesu sabbÄ• kÄ• rena jÄ• garamÄ• nesu te upÄ• dÄ• ya ahaá¹ƒ sutto n
jÄ• garata_nti evaá¹ƒ devate ahaá¹ƒ iminÄ• kÄ• raá¹‡ena jÄ• garataá¹ƒ sutto nÄ• mÄ• ti. e

evaá¹ƒ mahÄ• sattena paÃ±he kathite tuá¹-á¹-hÄ• devatÄ• tassa thutiá¹ƒ karontÄ« osÄ• n

141__._ á¹• 21 ``sÄ• dhu \Ne III 359/ jÄ• garataá¹ƒ sutto, sÄ• dhu suttesu jÄ• garo.

sÄ• dhu metaá¹ƒ vijÄ• nÄ• si, sÄ• dhu paá¹-ibhaá¹‡Ä• si meâ€™â€™ ti ||

tattha __sÄ• dhÅ«_ti bhaddakaá¹ƒ katvÄ• tvaá¹ƒ imaá¹ƒ paÃ±haá¹ƒ kathesi, mayampi naá
evaá¹ƒ sÄ• bodhisattassa thutiá¹ƒ katvÄ• attano vimÄ• nameva pÄ• visi.

satthÄ• \Be III 384/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
uppalavaá¹‡á¹‡Ä• ahosi, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

jÄ• garajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [415] 10. kummÄ• sapiá¹‡á¸• ijÄ• takavaá¹‡á¹‡anÄ•

__na kiratthÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto mallikaá¹ƒ deviá¹ƒ Ä• rabbha kathesi. s
sÄ• vatthiyaá¹ƒ ekassa mÄ• lÄ• kÄ• rajeá¹-á¹-hakassa dhÄ«tÄ• uttamarÅ«padharÄ• mahÄ
ekadivasaá¹ƒ kumÄ• rikÄ• hi saddhiá¹ƒ pupphÄ• rÄ• maá¹ƒ gacchantÄ« tayo kummÄ• sapi
pupphapacchiyaá¹ƒ á¹-hapetvÄ• gacchati. sÄ• nagarato nikkhamanakÄ• le bhagavantaá¹ƒ
vissajjetvÄ• bhikkhusaá¹…ghaparivutaá¹ƒ nagaraá¹ƒ pavisantaá¹ƒ disvÄ• tayo kummÄ• sa
satthÄ• catumahÄ• rÄ• jadattiyaá¹ƒ pattaá¹ƒ upanetvÄ• paá¹-iggahesi. sÄ• pi tathÄ• gatas
buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• taá¹ƒ oloke
Ä• yasmÄ• Ä• nando ``ko nu kho, bhante, hetu ko paccayo tathÄ• gatassa sitakaraá¹‡eâ€™
pucchi. athassa satthÄ• ``Ä• nanda, ayaá¹ƒ kumÄ• rikÄ• imesaá¹ƒ kummÄ• sapiá¹‡á¸• Ä•
kosalaraÃ±Ã±o aggamahesÄ« bhavissatÄ«â€™â€™ ti sitakÄ• raá¹‡aá¹ƒ kathesi.

kumÄ• rikÄ• pi pupphÄ• rÄ• maá¹ƒ gatÄ• \Ee III 406/. taá¹ƒ divasameva kosalarÄ• jÄ• ajÄ
yujjhanto yuddhaparÄ• jito palÄ• yitvÄ• assaá¹ƒ abhiruyha Ä• gacchanto tassÄ• gÄ«tasad
paá¹-ibaddhacitto assaá¹ƒ taá¹ƒ Ä• rÄ• mÄ• bhimukhaá¹ƒ pesesi. puÃ±Ã±asampannÄ• kum
apalÄ• yitvÄ• va Ä• gantvÄ• assassa nÄ• sarajjuyÄ• gaá¹‡hi, rÄ• jÄ• assapiá¹-á¹-hiyaá¹ƒ
asÄ• mikÄ• sÄ«â€™â€™ ti pucchitvÄ• asÄ• mikabhÄ• vaá¹ƒ Ã±atvÄ• assÄ• oruyha vÄ•
nipanno muhuttaá¹ƒ vissamitvÄ• taá¹ƒ assapiá¹-á¹-hiyaá¹ƒ nisÄ«dÄ• petvÄ• balakÄ• yapa
nagaraá¹ƒ pavisitvÄ• attano kulagharaá¹ƒ pesetvÄ• sÄ• yanhasamaye yÄ• naá¹ƒ pahiá¹‡it
sakkÄ• rasammÄ• nena kulagharato Ä• harÄ• petvÄ• ratanarÄ• simhi á¹-hapetvÄ• abhisek
akÄ• si. tato paá¹-á¹-hÄ• ya ca sÄ• raÃ±Ã±o piyÄ• ahosi manÄ• pÄ• , pubbuá¹-á¹-hÄ• yikÄ
kalyÄ• á¹‡adhammehi samannÄ• gatÄ• patidevatÄ• , buddhÄ• nampi vallabhÄ• ahosi. tas
kummÄ• sapiá¹‡á¸• e datvÄ• taá¹ƒ sampattiá¹ƒ adhigatabhÄ• vo sakalanagaraá¹ƒ pattharit

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, mallik
kummÄ• sapiá¹‡á¸• e datvÄ• tesaá¹ƒ phalena taá¹ƒ divasaÃ±Ã±eva abhisekaá¹ƒ pattÄ• , a
mahÄ• guá¹‡atÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kath
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``anacchariyaá¹ƒ, bhikkhave, mallikÄ• ya e
tayo kummÄ• sapiá¹‡á¸• e datvÄ• kosalaraÃ±Ã±o aggamahesibhÄ• vÄ• dhigamo. kasmÄ•
porÄ• á¹‡akapaá¹‡á¸• itÄ• pana paccekabuddhÄ• naá¹ƒ aloá¹‡akaá¹ƒ asnehaá¹ƒ aphÄ• á¹
tassa phalena dutiye attabhÄ• ve tiyojanasatike kÄ• siraá¹-á¹-he rajjasiriá¹ƒ pÄ• puá¹‡iá¹ƒsÄ
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ daliddaku

vayappatto ekaá¹ƒ seá¹-á¹-hiá¹ƒ nissÄ• ya bhatiyÄ• kammaá¹ƒ karonto jÄ«vikaá¹ƒ kappesi
``pÄ• tarÄ• satthÄ• ya me bhavissatÄ«â€™â€™ ti antarÄ• paá¹‡ato cattÄ• ro kummÄ• sapi
gacchanto cattÄ• ro paccekabuddhe bhikkhÄ• cÄ• ratthÄ• ya bÄ• rÄ• á¹‡asinagarÄ• bhimu
bhikkhaá¹ƒ sandhÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gacchanti \Ee III 407/, mayhampime cattÄ• ro kur
yaá¹ƒnÅ«nÄ• haá¹ƒ ime imesaá¹ƒ dadeyyaâ€™â€™ nti cintetvÄ• te upasaá¹ƒkamitvÄ• va
hatthe cattÄ• ro kummÄ• sapiá¹‡á¸• Ä• , ahaá¹ƒ ime tumhÄ• kaá¹ƒ dadÄ• mi, sÄ• dhu me,
evamidaá¹ƒ puÃ±Ã±aá¹ƒ mayhaá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€
adhivÄ• sanaá¹ƒ viditvÄ• vÄ• likaá¹ƒ ussÄ• petvÄ• cattÄ• ri Ä• sanÄ• ni paÃ±Ã±apetvÄ•
sÄ• khÄ• bhaá¹…gaá¹ƒ attharitvÄ• paccekabuddhe paá¹-ipÄ• á¹-iyÄ• nisÄ«dÄ• petvÄ• pa
Ä• haritvÄ• dakkhiá¹‡odakaá¹ƒ pÄ• tetvÄ• catÅ«su pattesu cattÄ• ro kummÄ• sapiá¹‡á¸•
vanditvÄ• ``bhante, etesaá¹ƒ nissandena daliddagehe nibbatti nÄ• ma mÄ• hotu,
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ivedhassa paccayo hotÅ«â€™â€™ ti \Be III 386/ Ä• ha. p
paribhuÃ±jiá¹ƒsu, paribhogÄ• vasÄ• ne anumodanaá¹ƒ katvÄ• uppatitvÄ• nandamÅ«lakap

bodhisatto aÃ±jaliá¹ƒ paggayha paccekabuddhagataá¹ƒ pÄ«tiá¹ƒ gahetvÄ• tesu cakkhupa
III 361/ kammantaá¹ƒ gantvÄ• yÄ• vatÄ• yukaá¹ƒ dÄ• naá¹ƒ anussaritvÄ• kÄ• laá¹ƒ katvÄ
bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• kucchimhi nibbatti, brahmadattakumÄ• rotissa nÄ•
padasÄ• gamanakÄ• lato paá¹-á¹-hÄ• ya ``ahaá¹ƒ imasmiá¹ƒyeva nagare bhatako hutvÄ•
paccekabuddhÄ• naá¹ƒ cattÄ• ro kummÄ• sapiá¹‡á¸• e datvÄ• tassa dÄ• nassa phalena id
pasannÄ• dÄ• se mukhanimittaá¹ƒ viya sabbaá¹ƒ purimajÄ• tikiriyaá¹ƒ jÄ• tissaraÃ±Ä• á¹‡e
passi. so vayappatto takkasilÄ• yaá¹ƒ gantvÄ• sabbasippÄ• ni uggaá¹‡hitvÄ• paccÄ• gant
dassetvÄ• tuá¹-á¹-hena pitarÄ• oparajje patiá¹-á¹-hÄ• pito, aparabhÄ• ge pitu accayena raj
athassa uttamarÅ«padharaá¹ƒ kosalaraÃ±Ã±o dhÄ«taraá¹ƒ Ä• netvÄ• aggamahesiá¹ƒ akaa
panassa sakalanagaraá¹ƒ devanagaraá¹ƒ viya alaá¹…kariá¹ƒsu.

so nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• alaá¹…katapÄ• sÄ• daá¹ƒ \Ee III 408/ abhiruhitvÄ•
samussitasetacchattaá¹ƒ pallaá¹…kaá¹ƒ abhiruyha nisinno parivÄ• retvÄ• á¹-hite ekato ama
brÄ• hmaá¹‡agahapatiÄ• dayo nÄ• nÄ• vibhave sirivilÄ• sasamujjale, ekato nÄ• nÄ• vidhap
nÄ• garamanusse, ekato alaá¹…katadevaccharasaá¹…ghaá¹ƒ viya soá¸·asasahassasaá¹…
imaá¹ƒ atimanoramaá¹ƒ sirivibhavaá¹ƒ olokento attano pubbakammaá¹ƒ anussaritvÄ• ``ida
suvaá¹‡á¹‡apiá¹‡á¸• ikaá¹ƒ kaÃ±canamÄ• laá¹ƒ setacchattaá¹ƒ, imÄ• ni ca anekasahassÄ•
hatthivÄ• hanaassavÄ• hanarathavÄ• hanÄ• ni, maá¹‡imuttÄ• dipÅ«ritÄ• sÄ• ragabbhÄ• ,
mahÄ• pathavÄ«, devaccharapaá¹-ibhÄ• gÄ• nÄ• riyo cÄ• ti sabbopesa mayhaá¹ƒ sirivibha
catunnaá¹ƒ paccekabuddhÄ• naá¹ƒ dinnassa catukummÄ• sapiá¹‡á¸• adÄ• nasseva santak
laddhoâ€™â€™ ti paccekabuddhÄ• naá¹ƒ guá¹‡aá¹ƒ anussaritvÄ• attano kammaá¹ƒ pÄ• k
anussarantassa sakalasarÄ«raá¹ƒ pÄ«tiyÄ• pÅ«ri. so pÄ«tiyÄ• temitahadayo mahÄ• janas
gÄ• yanto dve gÄ• thÄ• abhÄ• si ---

142__._ á¹• 21 ``na \Be III 387/ kiratthi anomadassisu, pÄ• ricariyÄ• buddhesu appikÄ• .

sukkhÄ• ya aloá¹‡ikÄ• ya ca, passa phalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• ||

143__._ á¹• 21 ``hatthigavÄ• ssÄ• cime bahÅ«, dhanadhaÃ±Ã±aá¹ƒ pathavÄ« ca kevalÄ• .

nÄ• riyo cimÄ• accharÅ«pamÄ• , passa phalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• â€™â€™ ti ||

tattha __anomadassisÅ«_ti anomassa alÄ• makassa paccekabodhiÃ±Ä• á¹‡assa diá¹-á¹-h
anomadassino nÄ• ma. __pÄ• ricariyÄ• _ti abhivÄ• danapaccuá¹-á¹-hÄ• naÃ±jalikammÄ• d
sampatte \Ne III 362/ disvÄ• attano santakaá¹ƒ appaá¹ƒ vÄ• bahuá¹ƒ vÄ• lÅ«khaá¹ƒ vÄ•
deyyadhammaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• guá¹‡aá¹ƒ sallakkhetvÄ• tisso cetanÄ• visodhetv
pariccajanakiriyÄ• pi \Ee III 409/. __buddhesÅ«_ti paccekabuddhesu. __appikÄ• _ti mandÄ•
kira. __sukkhÄ• yÄ• _ti nisnehÄ• ya. __aloá¹‡ikÄ• yÄ• _ti phÄ• á¹‡itavirahitÄ• ya. nipphÄ•
``aloá¹‡ikÄ• â€™â€™ ti vuttÄ• . __kummÄ• sapiá¹‡á¸• iyÄ• _ti cattÄ• ro kummÄ• sapiá¹‡á¸
kummÄ• saá¹ƒ sandhÄ• ya evamÄ• ha. guá¹‡avantÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá
pasÄ• detvÄ• phaluppattiá¹ƒ pÄ• á¹-ikaá¹…khamÄ• nÄ• naá¹ƒ tisso cetanÄ• visodhetvÄ•
nÄ• ma natthi, nibbattanibbattaá¹-á¹-hÄ• ne mahÄ• sampattimeva detÄ«ti vuttaá¹ƒ hoti. hoti

``natthi citte pasannamhi, appikÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake ||

``tiá¹-á¹-hante nibbute cÄ• pi, same citte samaá¹ƒ phalaá¹ƒ.

cetopaá¹‡idhihetu hi, sattÄ• gacchanti suggatiâ€™â€™ nti || (Vv 804, 806).

imassa panatthassa dÄ«panatthÄ• ya ---

``khÄ«rodanaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa. (Vv 413).

tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi || (Vv 334).

``accharÄ• sahassassÄ• haá¹ƒ \Be III 388/, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ.

tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati ||

``uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• .

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

evamÄ• dÄ«ni vimÄ• navatthÅ«ni Ä• haritabbÄ• ni.

__dhanadhaÃ±Ã±a_nti \Ne III 363/ muttÄ• didhanaÃ±ca satta dhaÃ±Ã±Ä• ni ca. __pathavÄ
cesÄ• mahÄ• pathavÄ«ti sakalapathaviá¹ƒ hatthagataá¹ƒ maÃ±Ã±amÄ• no vadati. __passa
kummÄ• sapiá¹‡á¸• iyÄ• _ti attano dÄ• naphalaá¹ƒ attanÄ• va dassento evamÄ• ha. dÄ• na
sabbaÃ±Ã±ubuddhÄ• yeva ca jÄ• nanti. teneva satthÄ• itivuttake suttantaá¹ƒ kathento ---

``evaÃ±ce, bhikkhave, sattÄ• jÄ• neyyuá¹ƒ dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaá¹ƒ, yathÄ• l
bhuÃ±jeyyuá¹ƒ, na ca nesaá¹ƒ maccheramalaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-heyya. yopi
Ä• lopo carimaá¹ƒ kabaá¸·aá¹ƒ, tatopi na asaá¹ƒvibhajitvÄ• bhuÃ±jeyyuá¹ƒ, sace nesaá¹ƒ p
yasmÄ• ca kho, bhikkhave, sattÄ• na evaá¹ƒ jÄ• nanti dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaá
tasmÄ• adatvÄ• bhuÃ±janti, maccheramalaÃ±ca nesaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-ha

bodhisattopi attano chattamaá¹…galadivase saÃ±jÄ• tapÄ«tipÄ• mojjo imÄ• hi dvÄ«hi gÄ•
gÄ• yi. tato paá¹-á¹-hÄ• ya ``raÃ±Ã±o piyagÄ«taâ€™â€™ nti bodhisattassa nÄ• á¹-akitthiyo
sesanÄ• á¹-akagandhabbÄ• dayopi ca antepurajanopi antonagaravÄ• sinopi bahinagaravÄ•
amaccamaá¹‡á¸• alesupi ``amhÄ• kaá¹ƒ raÃ±Ã±o piyagÄ«taâ€™â€™ nti tadeva \Ee III 410
addhÄ• ne gate aggamahesÄ« tassa gÄ«tassa atthaá¹ƒ jÄ• nitukÄ• mÄ• ahosi, mahÄ• satt
visahati. athassÄ• ekasmiá¹ƒ guá¹‡e pasÄ«ditvÄ• ekadivasaá¹ƒ rÄ• jÄ• ``bhadde, varaá¹ƒ
gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. ``sÄ• dhu, deva, gaá¹‡hÄ• mÄ«â€™â€™ ti. ``hatthiassÄ• (
``deva, tumhe nissÄ• ya mayhaá¹ƒ na kiÃ±ci natthi, na me etehi attho, sace pana dÄ• tukÄ•
gÄ«tassa atthaá¹ƒ kathetvÄ• dethÄ• â€™â€™ ti. ``bhadde, ko te \Be III 389/ iminÄ• varena
gaá¹‡hÄ• hÄ«â€™â€™ ti. ``deva, aÃ±Ã±ena me attho natthi, etadeva gaá¹‡hÄ• mÄ«â€™â
kathessÄ• mi, tuyhaá¹ƒ pana ekikÄ• ya raho na kathessÄ• mi, dvÄ• dasayojanikÄ• ya bÄ• r
carÄ• petvÄ• rÄ• jadvÄ• re ratanamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• ratanapallaá¹…kaá¹ƒ paÃ±
amaccabrÄ• hmaá¹‡Ä• dÄ«hi ca nÄ• garehi ceva soá¸·asahi itthisahassehi ca parivuto tesa
ratanapallaá¹…ke nisÄ«ditvÄ• kathessÄ• mÄ«â€™â€™ ti. sÄ• ``sÄ• dhu, devÄ• â€™â€™

rÄ• jÄ• tathÄ• kÄ• retvÄ• amaragaá¹‡aparivuto sakko devarÄ• jÄ• viya mahÄ• janakÄ• y
nisÄ«di. devÄ«pi sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• kaÃ±canabhaddapÄ«á¹-haá¹ƒ at
akkhikoá¹-iyÄ• oloketvÄ• tathÄ• rÅ«pe á¹-hÄ• ne nisÄ«ditvÄ• ``deva, tumhÄ• kaá¹ƒ tussit
gÄ• yanamaá¹…galagÄ«tassa \Ne III 364/ tÄ• va me atthaá¹ƒ gaganatale puá¹‡á¹‡acandaá
pÄ• kaá¹-aá¹ƒ katvÄ• kathethÄ• â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

144__._ á¹• 21 ``abhikkhaá¹‡aá¹ƒ rÄ• jakuÃ±jara, gÄ• thÄ• bhÄ• sasi kosalÄ• dhipa.

pucchÄ• mi taá¹ƒ raá¹-á¹-havaá¸• á¸• hana, bÄ• á¸·haá¹ƒ pÄ«timano pabhÄ• sasÄ«â€™â€™

tattha __kosalÄ• dhipÄ• _ti na so kosalaraá¹-á¹-hÄ• dhipo, kusale pana dhamme adhipatiá¹
naá¹ƒ Ä• lapantÄ« evamÄ• ha, kusalÄ• dhipa kusalajjhÄ• sayÄ• ti \Ee III 411/ attho. __bÄ•
pabhÄ• sasÄ«_ti ativiya pÄ«tiyuttacitto hutvÄ• bhÄ• sasi, tasmÄ• kathetha tÄ• va me etÄ•
atthanti.

athassa gÄ• thÄ• namatthaá¹ƒ Ä• vi karonto mahÄ• satto catasso gÄ• thÄ• abhÄ• si ---

145__._ á¹• 21 ``imasmiá¹ƒyeva nagare, kule aÃ±Ã±atare ahuá¹ƒ.

parakammakaro Ä• siá¹ƒ, bhatako sÄ«lasaá¹ƒvuto ||

146__._ á¹• 21 ``kammÄ• ya nikkhamantohaá¹ƒ, caturo samaá¹‡eddasaá¹ƒ.

Ä• cÄ• rasÄ«lasampanne, sÄ«tibhÅ«te anÄ• save ||

147__._ á¹• 21 ``tesu \Be III 390/ cittaá¹ƒ pasÄ• detvÄ• , nisÄ«detvÄ• paá¹‡á¹‡asanthate.

adaá¹ƒ buddhÄ• naá¹ƒ kummÄ• saá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

148__._ á¹• 21 ``tassa kammassa kusalassa, idaá¹ƒ me edisaá¹ƒ phalaá¹ƒ.

anubhomi idaá¹ƒ rajjaá¹ƒ, phÄ«taá¹ƒ dharaá¹‡imuttamaâ€™â€™ nti ||

tattha __kule aÃ±Ã±atare_ti nÄ• mena vÄ• gottena vÄ• apÄ• kaá¹-e ekasmiá¹ƒyeva kule.
__parakammakaro Ä• si_nti tasmiá¹ƒ kule jÄ• tovÄ• haá¹ƒ daliddatÄ• ya parassa kammaá¹
parakammakaro Ä• siá¹ƒ. __bhatako_ti paravetanabhato. __sÄ«lasaá¹ƒvuto_ti paÃ±casÄ«la
bhatiyÄ• jÄ«vantopi dussÄ«lyaá¹ƒ pahÄ• ya sÄ«lasampannova ahosinti dÄ«peti. __kammÄ
divasaá¹ƒ kattabbakiccassa karaá¹‡atthÄ• ya nikkhanto ahaá¹ƒ. __caturo samaá¹‡eddasa_
ahaá¹ƒ nagarÄ• nikkhamma mahÄ• maggaá¹ƒ Ä• ruyha attano kammabhÅ«miá¹ƒ gacchan
bÄ• rÄ• á¹‡asinagaraá¹ƒ pavisante samitapÄ• pe cattÄ• ro pabbajite addasaá¹ƒ. __Ä• cÄ• r
ekavÄ«satiyÄ• anesanÄ• hi jÄ«vikakappanaá¹ƒ anÄ• cÄ• ro nÄ• ma, tassa paá¹-ipakkhena
Ä• gatena sÄ«lena ca samannÄ• gate. __sÄ«tibhÅ«te_ti rÄ• gÄ• dipariá¸·Ä• havÅ«pasame
ekÄ• dasaagginibbÄ• panena ca sÄ«tibhÄ• vappatte. __anÄ• save_ti kÄ• mÄ• savÄ• divira
vÄ• likÄ• sanÄ• naá¹ƒ upari santhate paá¹‡á¹‡asanthare nisÄ«dÄ• petvÄ• . santharo hi idha
__ada_nti nesaá¹ƒ udakaá¹ƒ datvÄ• sakkaccaá¹ƒ sakehi hatthehi kummÄ• saá¹ƒ adÄ• siá¹

Ä• rogyÄ• navajjaá¹-á¹-hena kusalassa. __phala_nti tassa nissandaphalaá¹ƒ. __phÄ«ta_nti
sabbasampattiphullitaá¹ƒ.

evaÃ±ca \Ee III 412/ mahÄ• sattassa attano kammaphalaá¹ƒ vitthÄ• retvÄ• kathentassa su
``sace, mahÄ• rÄ• ja, evaá¹ƒ paccakkhato dÄ• naphalaá¹ƒ jÄ• nÄ• tha, ito dÄ• ni paá¹-á¹-hÄ
bhattapiá¹‡á¸• aá¹ƒ labhitvÄ• dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ datvÄ• va paribhu
bodhisattassa thutiá¹ƒ karontÄ« ---

149__._ á¹• 21 ``dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ• do, cakkaá¹ƒ vattaya kosalÄ• dhipa.

mÄ• rÄ• ja adhammiko ahu, dhammaá¹ƒ pÄ• laya kosalÄ• dhipÄ• â€™â€™ ti || --- imaá¹ƒ

tattha \Be III 391/ __dadaá¹ƒ bhuÃ±jÄ• _ti aÃ±Ã±esaá¹ƒ datvÄ• va attanÄ• bhuÃ±ja. __mÄ
dÄ• nÄ• dÄ«su puÃ±Ã±esu mÄ• pamajji. __cakkaá¹ƒ vattaya kosalÄ• dhipÄ• _ti kusalajjhÄ
patirÅ«padesavÄ• sÄ• dikaá¹ƒ catubbidhaá¹ƒ dhammacakkaá¹ƒ pavattehi. pakatiratho hi dv
ayaá¹ƒ pana kÄ• yo imehi catÅ«hi cakkehi devalokaá¹ƒ gacchati, tena te ``dhammacakkaâ€
gatÄ• , taá¹ƒ tvaá¹ƒ cakkaá¹ƒ pavattehi. __adhammiko_ti yathÄ• aÃ±Ã±e chandÄ• gatiá¹ƒ
ucchuyante pÄ«á¸·etvÄ• viya dhanameva saá¹ƒkaá¸• á¸• hantÄ• adhammikÄ• honti, tathÄ
__dhammaá¹ƒ pÄ• layÄ• _ti ---

``dÄ• naá¹ƒ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ, ajjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

akkodhaá¹ƒ avihiá¹ƒsaÃ±ca, khantiÃ±ca avirodhanaâ€™â€™ nti || (J II 21.176) ---

imaá¹ƒ pana dasavidhaá¹ƒ rÄ• jadhammameva pÄ• laya rakkha, mÄ• pariccaji.

mahÄ• satto tassÄ• vacanaá¹ƒ sampaá¹-icchanto ---

150__._ á¹• 21 ``sohaá¹ƒ tadeva punappunaá¹ƒ, vaá¹-umaá¹ƒ Ä• carissÄ• mi sobhane.

ariyÄ• caritaá¹ƒ sukosale, arahanto me manÄ• pÄ• va passituâ€™â€™ nti || --- gÄ• thamÄ•

tattha \Ne III 366/ __vaá¹-uma_nti maggaá¹ƒ. __ariyÄ• carita_nti ariyehi buddhÄ• dÄ«hi Ä•
__sukosale_ti sobhane kosalaraÃ±Ã±o dhÄ«teti attho. __arahanto_ti kilesehi Ä• rakattÄ• , a
hatattÄ• , paccayÄ• naá¹ƒ arahattÄ• evaá¹ƒladdhanÄ• mÄ• paccekabuddhÄ• . idaá¹ƒ vutt
kosalarÄ• jadhÄ«te so ahaá¹ƒ ``dÄ• naá¹ƒ \Ee III 413/ me dinnaâ€™â€™ nti tittiá¹ƒ akatvÄ•
ariyÄ• caritaá¹ƒ dÄ• namaggaá¹ƒ Ä• carissÄ• mi. mayhaÃ±hi aggadakkhiá¹‡eyyattÄ• araha
cÄ«varÄ• dÄ«ni dÄ• tukÄ• matÄ• ya teyeva passituá¹ƒ icchÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• rÄ• jÄ• deviyÄ• sampattiá¹ƒ oloketvÄ• ``bhadde, mayÄ• tÄ• va pu
kusalakammaá¹ƒ vitthÄ• retvÄ• kathitaá¹ƒ, imÄ• saá¹ƒ pana nÄ• rÄ«naá¹ƒ majjhe rÅ«pena
tayÄ• sadisÄ« ekÄ• pi \Be III 392/ natthi, sÄ• tvaá¹ƒ kiá¹ƒ kammaá¹ƒ katvÄ• imaá¹ƒ samp
paá¹-ilabhÄ«â€™â€™ ti pucchanto puna gÄ• thamÄ• ha ---

151__._ á¹• 21 ``devÄ« viya accharÅ«pamÄ• , majjhe nÄ• rigaá¹‡assa sobhasi.

kiá¹ƒ kammamakÄ• si bhaddakaá¹ƒ, kenÄ• si vaá¹‡á¹‡avatÄ« sukosaleâ€™â€™ ti ||

tassattho --- bhadde __sukosale_ kosalaraÃ±Ã±o sudhÄ«te tvaá¹ƒ rÅ«pasampattiyÄ• __ac
sakkassa devaraÃ±Ã±o aÃ±Ã±atarÄ• devadhÄ«tÄ• viya imassa nÄ• rÄ«gaá¹‡assa majjhe
__bhaddakaá¹ƒ_ kalyÄ• á¹‡akammaá¹ƒ akÄ• si, kenÄ• si kÄ• raá¹‡ena evaá¹ƒ vaá¹‡á¹‡ava

athassa sÄ• purimabhave kalyÄ• á¹‡akammaá¹ƒ kathentÄ« sesagÄ• thÄ• dvayamÄ• ha --

152__._ á¹• 21 ``ambaá¹-á¹-hakulassa khattiya, dÄ• syÄ• haá¹ƒ parapesiyÄ• ahuá¹ƒ.

saÃ±Ã±atÄ• ca dhammajÄ«vinÄ«, sÄ«lavatÄ« ca apÄ• padassanÄ• ||

153__._ á¹• 21 ``uddhaá¹-abhattaá¹ƒ ahaá¹ƒ tadÄ• , caramÄ• nassa adÄ• siá¹ƒ bhikkhuno.

vittÄ• sumanÄ• sayaá¹ƒ ahaá¹ƒ, tassa kammassa phalaá¹ƒ mamedisaâ€™â€™ nti ||

sÄ• pi kira jÄ• tissarÄ• va ahosi, tasmÄ• attano jÄ• tissaraÃ±Ä• á¹‡ena paricchinditvÄ• va

tattha \Ne III 367/ \Ee III 414/ __ambaá¹-á¹-hakulassÄ• _ti kuá¹-umbiyakulassa. __dÄ• syÄ•
``dÄ• sÄ• haâ€™â€™ ntipi pÄ• á¹-ho. __parapesiyÄ• _ti parehi tassa tassa kiccassa karaá¹
pesanakÄ• rikÄ• . __saÃ±Ã±atÄ• _ti dÄ• siyo nÄ• ma dussÄ«lÄ• honti, ahaá¹ƒ pana tÄ«hi
sÄ«lasampannÄ• . __dhammajÄ«vinÄ«_ti paravaÃ±canÄ• dÄ«ni akatvÄ• dhammena same
__sÄ«lavatÄ«_ti Ä• cÄ• rasampannÄ• guá¹‡avatÄ«. __apÄ• padassanÄ• _ti kalyÄ• á¹‡ada

__uddhaá¹-abhatta_nti \Be III 393/ attano pattakoá¹-á¹-hÄ• savasena uddharitvÄ• laddhab
__bhikkhuno_ti bhinnakilesassa paccekabuddhassa. __vittÄ• sumanÄ• _ti tuá¹-á¹-hÄ• som
saddahantÄ«. __tassa kammassÄ• _ti tassa ekabhikkhÄ• dÄ• nakammassa. idaá¹ƒ vuttaá¹
pubbe sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa kuá¹-umbiyakulassa dÄ• sÄ« hutvÄ• attano laddhab
nikkhamantÄ« ekaá¹ƒ paccekabuddhaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• attano taá¹‡haa
saÃ±Ã±atÄ• diguá¹‡asampannÄ• kammaphalaá¹ƒ saddahantÄ« tassa taá¹ƒ bhattaá¹ƒ adÄ

yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• kÄ• laá¹ƒ katvÄ• tattha sÄ• vatthiyaá¹ƒ kosalaraÃ±Ã±o aggar
nibbattitvÄ• idÄ• ni tava pÄ• de paricaramÄ• nÄ• evarÅ«paá¹ƒ sampattiá¹ƒ anubhavÄ• mi
idamÄ«disaá¹ƒ phalanti. tattha guá¹‡asampannÄ• naá¹ƒ dinnadÄ• nassa mahapphalabhÄ•

``aggato ve pasannÄ• naâ€™â€™ nti (It 90) ca ||

``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhÄ«â€™â€™ ti (Khp 8.10) ca || ---

Ä• digÄ• thÄ• vitthÄ• retabbÄ• .

iti te ubhopi attano purimakammaá¹ƒ vitthÄ• rato kathetvÄ• tato paá¹-á¹-hÄ• ya catÅ«su na
nagaramajjhe nivesanadvÄ• reti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• sakalajambudÄ«paá¹ƒ u
mahÄ• dÄ• naá¹ƒ pavattetvÄ• sÄ«laá¹ƒ rakkhitvÄ• uposathakammaá¹ƒ katvÄ• jÄ«vitapari
ahesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• dev
rÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

kummÄ• sapiá¹‡á¸• ijÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

á¹• 03 [416] 11. parantapajÄ• takavaá¹‡á¹‡anÄ•

__Ä• gamissati_ \Ne III 368/ __me pÄ• pa_nti idaá¹ƒ satthÄ• veá¸·uvane viharanto devada
parisakkanaá¹ƒ Ä• rabbha kathesi. tadÄ• hi dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ•
tathÄ• gatassa \Ee III 415/ mÄ• raá¹‡atthameva parisakkati, dhanuggahe payojesi, silaá¹ƒ p
nÄ• á¸·Ä• giriá¹ƒ vissajjÄ• pesi, tathÄ• gatassa \Be III 394/ vinÄ• satthameva upÄ• yaá¹ƒ ka
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepesa mama vadhÄ• ya parisakki, tÄ• samattampi pa
attanÄ• va dukkhaá¹ƒ anubhosÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
vayappatto takkasilÄ• yaá¹ƒ sabbasippÄ• ni sikkhi, sabbarutajÄ• nanamantaá¹ƒ uggaá¹‡hi.
datvÄ• bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gacchi, pitÄ• taá¹ƒ oparajje á¹-hapesi. kiÃ±cÄ• pi oparajj
mÄ• rÄ• petukÄ• mo pana naá¹ƒ hutvÄ• daá¹-á¹-humpi na icchi. athekÄ• siá¹…gÄ• lÄ« dv
manussesu paá¹-isallÄ«nesu niddhamanena nagaraá¹ƒ pÄ• visi. bodhisattassa ca pÄ• sÄ•
ekÄ• sÄ• lÄ• atthi, tattheko addhikamanusso upÄ• hanÄ• omuÃ±citvÄ• pÄ• damÅ«le bhÄ
phalake nipajji, na tÄ• va niddÄ• yati. tadÄ• siá¹…gÄ• liyÄ• potakÄ• chÄ• tÄ• viraviá¹ƒsu
``tÄ• tÄ• , mÄ• saddaá¹ƒ karittha, etissÄ• sÄ• lÄ• ya eko manusso upÄ• hanÄ• omuÃ±citv

phalake nipanno na tÄ• va niddÄ• yati, etassa niddÄ• yanakÄ• le etÄ• upÄ• hanÄ• Ä• hari
khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti attano bhÄ• sÄ• ya Ä• ha. bodhisatto mantÄ• nubhÄ• ve
sayanagabbhÄ• nikkhamma vÄ• tapÄ• naá¹ƒ vivaritvÄ• ``ko etthÄ• â€™â€™ ti Ä• ha. ``ah
addhikamanussoâ€™â€™ ti. ``upÄ• hanÄ• te kuhiâ€™â€™ nti? ``bhÅ«miyaá¹ƒ, devÄ• â€™
á¹-hapehÄ«â€™â€™ ti. taá¹ƒ sutvÄ• siá¹…gÄ• lÄ« bodhisattassa kujjhi.

puna ekadivasaá¹ƒ sÄ• tatheva nagaraá¹ƒ pÄ• visi. tadÄ• ceko mattamanusso ``pÄ• nÄ«y
pivissÄ• mÄ«â€™â€™ ti pokkharaá¹‡iá¹ƒ otaranto patitvÄ• nimuggo nirassÄ• so mari. niva
sÄ• á¹-akÄ• nivÄ• sanantare kahÄ• paá¹‡asahassaá¹ƒ aá¹…guliyÄ• ca muddikÄ• atthi. ta
``chÄ• tamhÄ• , ammÄ• â€™â€™ ti viravante ``tÄ• tÄ• , mÄ• saddaá¹ƒ karittha, etissÄ• po
tassa idaÃ±cidaÃ±ca atthi, so pana maritvÄ• sopÄ• neyeva nipanno, tumhe etaá¹ƒ manuss
khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti \Ne III 369/ Ä• ha. bodhisatto \Be III 395/ taá¹ƒ sutvÄ• vÄ
``sÄ• lÄ• ya ko atthÄ«â€™â€™ ti vatvÄ• ekenuá¹-á¹-hÄ• ya ``ahaá¹ƒ, devÄ• â€™â€™ ti vu
pokkharaá¹‡iyÄ• matamanussassa sÄ• á¹-ake ca kahÄ• paá¹‡asahassaÃ±ca aá¹…gulimuc
yathÄ• na uá¹-á¹-hahati, evaá¹ƒ udake osÄ«dÄ• pehÄ«â€™â€™ ti Ä• ha. so tathÄ• akÄ• s
``purimadivase tÄ• va me puttakÄ• naá¹ƒ upÄ• hanÄ• khÄ• dituá¹ƒ na adÄ• si, ajja matama
deti, hotu, ito dÄ• ni tatiyadivase eko sapattarÄ• jÄ• Ä• gantvÄ• nagaraá¹ƒ parikkhipissati.
yuddhatthÄ• ya pesessati, tatra te sÄ«saá¹ƒ chindissanti, atha te galalohitaá¹ƒ pivitvÄ• vera
tvaá¹ƒ mayÄ• saddhiá¹ƒ veraá¹ƒ bandhasi, jÄ• nissÄ• mÄ«â€™â€™ ti viravitvÄ• bodhisatt
gahetvÄ• nikkhamati.

tatiyadivase eko sapattarÄ• jÄ• Ä• gantvÄ• nagaraá¹ƒ parivÄ• resi. rÄ• jÄ• bodhisattaá¹ƒ
saddhiá¹ƒ yujjhÄ• â€™â€™ ti Ä• ha. ``mayÄ• , deva, ekaá¹ƒ diá¹-á¹-haá¹ƒ atthi, gantuá¹ƒ na
jÄ«vitantarÄ• yaá¹ƒ bhÄ• yÄ• mÄ«â€™â€™ ti. ``mayhaá¹ƒ tayi mate vÄ• amate vÄ• kiá¹ƒ,
so ``sÄ• dhu, devÄ• â€™â€™ ti mahÄ• satto parisaá¹ƒ gahetvÄ• sapattaraÃ±Ã±o á¹-hitadv
aÃ±Ã±aá¹ƒ dvÄ• raá¹ƒ vivaritvÄ• nikkhami. tasmiá¹ƒ gacchante sakalanagaraá¹ƒ tucchaá¹ƒ
saddhiá¹ƒ nikkhamiá¹ƒsu. so ekasmiá¹ƒ sabhÄ• gaá¹-á¹-hÄ• ne khandhÄ• vÄ• raá¹ƒ nivÄ• s
``uparÄ• jÄ• nagaraá¹ƒ tucchaá¹ƒ katvÄ• balaá¹ƒ gahetvÄ• palÄ• yi, sapattarÄ• jÄ• pi nag
III 417/ á¹-hito, idÄ• ni mayhaá¹ƒ jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti. so ``jÄ«vitaá¹ƒ rakkhissÄ• n
purohitaÃ±ca parantapaá¹ƒ nÄ• mekaá¹ƒ pÄ• damÅ«likaÃ±ca dÄ• saá¹ƒ gahetvÄ• rattibhÄ
palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pÄ• visi. bodhisatto tassa palÄ• tabhÄ• vaá¹ƒ Ã±atvÄ• nagaraá¹
katvÄ• sapattaá¹ƒ palÄ• petvÄ• rajjaá¹ƒ gaá¹‡hi. pitÄ• pissa ekasmiá¹ƒ nadÄ«tÄ«re paá¹‡
phalÄ• phalena yÄ• pento vasi. rÄ• jÄ• ca purohito ca phalÄ• phalatthÄ• ya gacchanti. para
saddhiá¹ƒ paá¹‡á¹‡asÄ• lÄ• yameva hoti. tatrÄ• pi rÄ• jÄ• naá¹ƒ paá¹-icca deviyÄ• kucchis
patiá¹-á¹-hÄ• si. sÄ• abhiá¹‡hasaá¹ƒsaggavasena parantapena saddhiá¹ƒ aticari. sÄ• ekad
Ä• ha ``raÃ±Ã±Ä• Ã±Ä• te neva tava, na mayhaá¹ƒ jÄ«vitaá¹ƒ atthi, tasmÄ• mÄ• rehi naâ€
mÄ• remÄ«â€™â€™ ti? esa taá¹ƒ khaggaÃ±ca nhÄ• nasÄ• á¹-akaÃ±ca \Be III 396/ gÄ• hÄ
tatrassa nhÄ• naá¹-á¹-hÄ• ne pamÄ• daá¹ƒ Ã±atvÄ• khaggena sÄ«saá¹ƒ chinditvÄ• sarÄ«

khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ katvÄ• bhÅ«miyaá¹ƒ nikhaá¹‡Ä• hÄ«ti. so ``sÄ• dhÅ«â€™â

athekadivasaá¹ƒ purohitoyeva phalÄ• phalatthÄ• ya gantvÄ• avidÅ«re raÃ±Ã±o nhÄ• natit
rukkhaá¹ƒ \Ne III 370/ Ä• ruyha phalÄ• phalaá¹ƒ gaá¹‡hÄ• ti. rÄ• jÄ• ``nhÄ• yissÄ• mÄ«â€
khaggaÃ±ca nhÄ• nasÄ• á¹-akaÃ±ca gÄ• hÄ• petvÄ• nadÄ«tÄ«raá¹ƒ agamÄ• si. tattha naá
pamÄ• damÄ• pannaá¹ƒ ``mÄ• ressÄ• mÄ«â€™â€™ ti parantapo gÄ«vÄ• ya gahetvÄ• kha
viravi. purohito taá¹ƒ saddaá¹ƒ sutvÄ• olokento parantapaá¹ƒ rÄ• jÄ• naá¹ƒ mÄ• rentaá¹ƒ d
sÄ• khaá¹ƒ vissajjetvÄ• rukkhato oruyha ekaá¹ƒ gumbaá¹ƒ pavisitvÄ• nilÄ«yi. parantapo ta
sÄ• khÄ• vissajjanasaddaá¹ƒ sutvÄ• rÄ• jÄ• naá¹ƒ mÄ• retvÄ• bhÅ«miyaá¹ƒ khaá¹‡itvÄ•
sÄ• khÄ• vissajjanasaddo ahosi, ko nu kho etthÄ• â€™â€™ ti vicinanto kaÃ±ci adisvÄ• nha
purohito nisinnaá¹-á¹-hÄ• nÄ• nikkhamitvÄ• raÃ±Ã±o sarÄ«raá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• i
chinditvÄ• Ä• vÄ• á¹-e nikhÄ• tabhÄ• vaá¹ƒ Ã±atvÄ• nhatvÄ• attano vadhabhayena andha
paá¹‡á¹‡asÄ• laá¹ƒ agamÄ• si. taá¹ƒ disvÄ• parantapo ``kiá¹ƒ te, brÄ• hmaá¹‡a, kataâ€™â
viya ``deva, akkhÄ«ni me nÄ• setvÄ• Ä• gatomhi, ussannÄ• sÄ«vise araÃ±Ã±e ekasmiá¹ƒ
tatrekena Ä• sÄ«visena nÄ• savÄ• to vissaá¹-á¹-ho me bhavissatÄ«â€™â€™ ti Ä• ha. para
saÃ±jÄ• nÄ• ti, `devÄ• â€™ ti vadati, samassÄ• sessÄ• mi naâ€™â€™ nti cintetvÄ• ``brÄ•
taá¹ƒ paá¹-ijaggissÄ• mÄ«â€™â€™ ti assÄ• setvÄ• phalÄ• phalaá¹ƒ datvÄ• santappesi. ta
parantapadÄ• so phalÄ• phalaá¹ƒ Ä• hari, devÄ«pi puttaá¹ƒ vijÄ• yi. sÄ• putte vaá¸• á¸• ha
paccÅ«sasamaye sukhanisinnÄ• saá¹‡ikaá¹ƒ parantapadÄ• saá¹ƒ etadavoca ``tvaá¹ƒ rÄ• j
diá¹-á¹-hoâ€™â€™ ti. ``na maá¹ƒ koci addasa, sÄ• khÄ• vissajjanasaddaá¹ƒ pana assosiá¹
manussena vÄ• tiracchÄ• nena vÄ• vissaá¹-á¹-habhÄ• vaá¹ƒ na jÄ• nÄ• mi, yadÄ• kadÄ•
Ä• gacchantaá¹ƒ sÄ• khÄ• vissaá¹-á¹-haá¹-á¹-hÄ• nato Ä• gamissatÄ«â€™â€™ ti tÄ• ya sa
gÄ• thamÄ• ha ---

154__._ á¹• 21 ``Ä• gamissati \Be III 397/ me pÄ• paá¹ƒ, Ä• gamissati me bhayaá¹ƒ.

tadÄ• hi calitÄ• sÄ• khÄ• , manussena migena vÄ• â€™â€™ ti ||

tattha __pÄ• pa_nti lÄ• makaá¹ƒ aniá¹-á¹-haá¹ƒ akantaá¹ƒ. __bhaya_nti cittutrÄ• sabhayam
sakkÄ• nÄ• gantuá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? __tadÄ• hi calitÄ• sÄ• khÄ• manussena migen
tasmÄ• tato maá¹ƒ bhayaá¹ƒ Ä• gamissati.

te ``purohito niddÄ• yatÄ«â€™â€™ ti maÃ±Ã±iá¹ƒsu. so pana aniddÄ• yamÄ• nova tesaá¹
athekadivasaá¹ƒ purohito parantapadÄ• se phalÄ• phalatthÄ• ya gate attano brÄ• hmaá¹‡iá
dutiyaá¹ƒ gÄ• thamÄ• ha ---

155__._ á¹• 21 ``bhÄ«ruyÄ• \Ne III 371/ \Ee III 419/ nÅ«na me kÄ• mo, avidÅ«re vasantiyÄ

karissati kisaá¹ƒ paá¹‡á¸• uá¹ƒ, sÄ• va sÄ• khÄ• parantapaâ€™â€™ nti ||

tattha __bhÄ«ruyÄ• _ti itthÄ« ca nÄ• ma appamattakenÄ• pi bhÄ• yati, tasmÄ• ``bhÄ«rÅ«â
__avidÅ«re_ti nÄ• tidÅ«re ito katipayayojanamatthake vasantiyÄ• bhÄ«ruyÄ• mayhaá¹ƒ br
uppanno, so nÅ«na maá¹ƒ kisaÃ±ca paá¹‡á¸• uÃ±ca karissatÄ«ti dasseti. __ ``sÄ• va sÄ• k
opammaá¹ƒ dasseti, yathÄ• sÄ• khÄ• parantapaá¹ƒ kisaá¹ƒ paá¹‡á¸• uá¹ƒ karoti, evanti at

iti brÄ• hmaá¹‡o gÄ• thameva vadati, atthaá¹ƒ pana na katheti, tasmÄ• imÄ• ya gÄ• thÄ• y
apÄ• kaá¹-aá¹ƒ. atha naá¹ƒ ``kiá¹ƒ kathesi brÄ• hmaá¹‡Ä• â€™â€™ ti Ä• ha. sopi ``sallakkh
puna ekadivasaá¹ƒ tatiyaá¹ƒ gÄ• thamÄ• ha ---

156__._ á¹• 21 ``socayissati maá¹ƒ kantÄ• , gÄ• me vasamaninditÄ• .

karissati kisaá¹ƒ paá¹‡á¸• uá¹ƒ, sÄ• va sÄ• khÄ• parantapaâ€™â€™ nti ||

tattha __socayissatÄ«_ti sokuppÄ• danena sukkhÄ• pessati. __kantÄ• _ti iá¹-á¹-habhariyÄ•
bÄ• rÄ• á¹‡asiyaá¹ƒ vasantÄ«ti adhippÄ• yo. __aninditÄ• _ti agarahitÄ• uttamarÅ«padharÄ

punekadivasaá¹ƒ \Be III 398/ catutthaá¹ƒ gÄ• thamÄ• ha ---

157__._ á¹• 21 ``tayÄ• maá¹ƒ asitÄ• paá¹…gi, sitÄ• ni bhaá¹‡itÄ• ni ca.

kisaá¹ƒ paá¹‡á¸• uá¹ƒ karissanti, sÄ• va sÄ• khÄ• parantapaâ€™â€™ nti ||

tattha __tayÄ• maá¹ƒ asitÄ• paá¹…gÄ«_ti tayÄ• maá¹ƒ asitÄ• apaá¹…gi. idaá¹ƒ vuttaá¹ƒ
akkhikoá¹-ito aÃ±janasalÄ• kÄ• ya nÄ«haritvÄ• abhisaá¹…khataasitÄ• paá¹…gi tayÄ• pav
madhurabhÄ• sitÄ• ni ca maá¹ƒ sÄ• vissaá¹-á¹-hasÄ• khÄ• viravamÄ• nÄ• parantapaá¹ƒ
karissatÄ«ti. pa-kÄ• rassa va-kÄ• raá¹ƒ katvÄ• ``vaá¹…gÄ«â€™â€™ tipi pÄ• á¹-hoyeva.

aparabhÄ• ge kumÄ• ro vayappatto ahosi soá¸·asavassuddesiko. atha naá¹ƒ brÄ• hmaá¹‡o
gÄ• hÄ• petvÄ• nhÄ• natitthaá¹ƒ gantvÄ• akkhÄ«ni ummÄ«letvÄ• olokesi. kumÄ• ro ``nan
andhoâ€™â€™ ti \Ne III 372/ \Ee III 420/ Ä• ha. so ``nÄ• haá¹ƒ andho, iminÄ• me upÄ• yen
rakkhÄ• mÄ«â€™â€™ ti vatvÄ• ``tava pitaraá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti Ä• ha. ``ayaá¹ƒ me
``nÄ• yaá¹ƒ tava pitÄ• , pitÄ• pana te bÄ• rÄ• á¹‡asirÄ• jÄ• , ayaá¹ƒ tumhÄ• kaá¹ƒ dÄ• so,
vippaá¹-ipajjitvÄ• imasmiá¹ƒ á¹-hÄ• ne tava pitaraá¹ƒ mÄ• retvÄ• nikhaá¹‡Ä«â€™â€™ ti a
dassesi. kumÄ• rassa balavakodho uppajji. atha naá¹ƒ ``idÄ• ni kiá¹ƒ karomÄ«â€™â€™ ti p
ismiá¹ƒyeva titthe pitu tena kataá¹ƒ, taá¹ƒ karohÄ«â€™â€™ ti sabbaá¹ƒ pavattiá¹ƒ Ä• cikkh
katipÄ• haá¹ƒ tharugaá¹‡hanaá¹ƒ sikkhÄ• pesi. athekadivasaá¹ƒ kumÄ• ro khaggaÃ±ca nhÄ

``nhÄ• yituá¹ƒ gacchÄ• ma, tÄ• tÄ• â€™â€™ ti Ä• ha. parantapo ``sÄ• dhÅ«â€™â€™ ti ten
nhÄ• yituá¹ƒ otiá¹‡á¹‡akÄ• le dakkhiá¹‡ahatthena asiá¹ƒ, vÄ• mahatthena cÅ«á¸·aá¹ƒ gahe
imasmiá¹ƒyeva titthe mama pitaraá¹ƒ cÅ«á¸·Ä• ya gahetvÄ• viravantaá¹ƒ mÄ• resi, ahampi
karissÄ• mÄ«â€™â€™ ti Ä• ha. so maraá¹‡abhayabhÄ«to paridevamÄ• no dve gÄ• thÄ• a

158__._ á¹• 21 ``Ä• gamÄ• nÅ«na so saddo, asaá¹ƒsi nÅ«na so tava.

akkhÄ• taá¹ƒ nÅ«na taá¹ƒ tena, yo taá¹ƒ sÄ• khamakampayi ||

159__._ á¹• 21 ``idaá¹ƒ \Be III 399/ kho taá¹ƒ samÄ• gamma, mama bÄ• lassa cintitaá¹ƒ.

tadÄ• hi calitÄ• sÄ• khÄ• , manussena migena vÄ• â€™â€™ ti ||

tattha __Ä• gamÄ• _ti so sÄ• khasaddo nÅ«na taá¹ƒ Ä• gato sampatto. __asaá¹ƒsi nÅ«na
Ä• rocesi maÃ±Ã±e. __akkhÄ• taá¹ƒ nÅ«na taá¹ƒ tenÄ• _ti yo satto tadÄ• taá¹ƒ sÄ• khaá¹ƒ
pitÄ• mÄ• ritoâ€™â€™ ti nÅ«na taá¹ƒ kÄ• raá¹‡aá¹ƒ akkhÄ• taá¹ƒ. __samÄ• gammÄ• _ti s
yaá¹ƒ mama bÄ• lassa ``tadÄ• calitÄ• sÄ• khÄ• manussena migena vÄ• , tato me bhayaâ
cintitaá¹ƒ parivitakkitaá¹ƒ ahosi, idaá¹ƒ tayÄ• saddhiá¹ƒ samÄ• gatanti vuttaá¹ƒ hoti.

tato kumÄ• ro osÄ• nagÄ• thamÄ• ha ---

160__._ á¹• 21 ``tatheva tvaá¹ƒ avedesi, avaÃ±ci pitaraá¹ƒ mama.

hantvÄ• sÄ• khÄ• hi chÄ• dento, Ä• gamissati me bhayaâ€™â€™ nti ||

tattha \Ee III 421/ __tatheva tvaá¹ƒ avedesÄ«_ti tatheva tvaá¹ƒ aÃ±Ã±Ä• si. __avaÃ±ci pita
tvaá¹ƒ mama pitaraá¹ƒ \Ne III 373/ ``nhÄ• yituá¹ƒ gacchÄ• mÄ• â€™â€™ ti vissÄ• setvÄ• n
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• nikhaá¹‡itvÄ• ``sace koci jÄ• nissati, mayhampi
Ä• gacchissatÄ«â€™â€™ ti vaÃ±cesi, idaá¹ƒ kho pana maraá¹‡abhayaá¹ƒ idÄ• ni tavÄ• ga

iti taá¹ƒ vatvÄ• tattheva jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• nikhaá¹‡itvÄ• sÄ• khÄ• hi paá¹-icch
dhovitvÄ• nhatvÄ• paá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• tassa mÄ• ritabhÄ• vaá¹ƒ purohitassa kat
paribhÄ• sitvÄ• ``idha kiá¹ƒ karissÄ• mÄ• â€™â€™ ti tayo janÄ• bÄ• rÄ• á¹‡asimeva agar
kaniá¹-á¹-hassa oparajjaá¹ƒ datvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggapadaá¹ƒ pÅ«

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
devadatto ahosi, purohito Ä• nando, puttarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

parantapajÄ• takavaá¹‡á¹‡anÄ• ekÄ• dasamÄ• .

gandhÄ• ravaggo dutiyo.

jÄ• takuddÄ• naá¹ƒ ---

kukku \Be III 400/ manoja sutano, gijjha dabbhapuppha paá¹‡á¹‡ako.

sattubhasta aá¹-á¹-hiseno, kapi bakabrahmÄ• dasa ||

gandhÄ• ro mahÄ• kapi ca, kumbhakÄ• ro daá¸·hadhammo.

somadatto susÄ«mo ca, koá¹-asimbali dhÅ«makÄ• rÄ«.

jÄ• garo kummÄ• sapiá¹‡á¸• o, parantapÄ• ekÄ• dasa ||

sattakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hakanipÄ• to

á¹• 03 [417] 1. kaccÄ• nijÄ• takavaá¹‡á¹‡anÄ•

__odÄ• tavatthÄ• _ \Ne III 374/ \Ee III 422/ \Be III 401/ __suci allakesÄ• _ti idaá¹ƒ satthÄ•
aÃ±Ã±ataraá¹ƒ mÄ• tuposakaá¹ƒ upÄ• sakaá¹ƒ Ä• rabbha kathesi. so kira sÄ• vatthiyaá¹ƒ k
pitari kÄ• lakate mÄ• tudevato hutvÄ• mukhadhovanadantakaá¹-á¹-hadÄ• nanhÄ• panapÄ•
ceva yÄ• gubhattÄ• dÄ«hi ca mÄ• taraá¹ƒ paá¹-ijaggi. atha naá¹ƒ mÄ• tÄ• ``tÄ• ta, tava aÃ
gharÄ• vÄ• sakiccÄ• ni atthi, ekaá¹ƒ samajÄ• tikaá¹ƒ kulakumÄ• rikaá¹ƒ gaá¹‡hÄ• hi, sÄ• n
attano kammaá¹ƒ karissasÄ«â€™â€™ ti Ä• ha. ``amma, ahaá¹ƒ attano hitasukhaá¹ƒ apacc
upaá¹-á¹-hahÄ• mi, ko aÃ±Ã±o evaá¹ƒ upaá¹-á¹-hahissatÄ«â€™â€™ ti? ``kulavaá¸• á¸• har
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``na mayhaá¹ƒ gharÄ• vÄ• sena attho, ahaá¹ƒ tumhe up
dhÅ«makÄ• le pabbajissÄ• mÄ«â€™â€™ ti. athassa mÄ• tÄ• punappunaá¹ƒ yÄ• citvÄ• pi
chandaá¹ƒ aggahetvÄ• samajÄ• tikaá¹ƒ kulakumÄ• rikaá¹ƒ Ä• nesi. so mÄ• taraá¹ƒ appaá¹
saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• pi ``mayhaá¹ƒ sÄ• miko mahantena ussÄ• hena mÄ• taraá¹ƒ u
upaá¹-á¹-hahissÄ• mi, evamassa piyÄ• bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• taá¹ƒ sakkacc
``ayaá¹ƒ me mÄ• taraá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahÄ«â€™â€™ ti tato paá¹-á¹-hÄ• ya laddh
madhurakhÄ• danÄ«yÄ• dÄ«ni tassÄ• yeva deti. sÄ• aparabhÄ• ge cintesi ``ayaá¹ƒ laddha
madhurakhÄ• danÄ«yÄ• dÄ«ni mayhaÃ±Ã±eva deti, addhÄ• mÄ• taraá¹ƒ nÄ«haritukÄ• mo
nÄ«haraá¹‡Å«pÄ• yamassÄ• karissÄ• mÄ«â€™â€™ ti evaá¹ƒ ayoniso ummujjitvÄ• ekaá¹

tayi bahi nikkhamante tava mÄ• tÄ• maá¹ƒ akkosatÄ«â€™â€™ ti. so tuá¹‡hÄ« ahosi.

sÄ• cintesi --- ``imaá¹ƒ mahallikaá¹ƒ ujjhÄ• petvÄ• puttassa paá¹-ikÅ«laá¹ƒ kÄ• ressÄ• mÄ
paá¹-á¹-hÄ• ya yÄ• guá¹ƒ dadamÄ• nÄ• accuá¹‡haá¹ƒ vÄ• atisÄ«talaá¹ƒ vÄ• atiloá¹‡aá¹ƒ
``amma, accuá¹‡hÄ• â€™â€™ ti vÄ• ``atiloá¹‡Ä• â€™â€™ ti vÄ• vutte pÅ«retvÄ• sÄ«tod
``atisÄ«talÄ• \Ne III 375/, aloá¹‡Ä• yevÄ• â€™â€™ ti \Be III 402/ vutte ``idÄ• neva `accuá¹‡
vatvÄ• puna `atisÄ«talÄ• , aloá¹‡Ä• â€™ ti vadasi, kÄ• taá¹ƒ tosetuá¹ƒ sakkhissatÄ«â€™â
karoti. nhÄ• nodakampi accuá¹‡haá¹ƒ katvÄ• piá¹-á¹-hiyaá¹ƒ Ä• siÃ±cati. ``amma, piá¹-á¹-h
ca vutte puna pÅ«retvÄ• sÄ«todakaá¹ƒ pakkhipati. ``atisÄ«taá¹ƒ, ammÄ• â€™â€™ ti vutte
nti vatvÄ• puna `atisÄ«taâ€™ nti vadati, kÄ• etissÄ• avamÄ• naá¹ƒ sahituá¹ƒ sakkhissatÄ
paá¹-ivissakÄ• naá¹ƒ kathesi. ``amma, maÃ±cake me bahÅ« maá¹…gulÄ• â€™â€™ ti ca vu
tassa upari attano maÃ±cakaá¹ƒ pothetvÄ• ``pothito meâ€™â€™ ti atiharitvÄ• paÃ±Ã±ape
diguá¹‡ehi maá¹…gulehi khajjamÄ• nÄ• sabbarattiá¹ƒ nisinnÄ• va vÄ«tinÄ• metvÄ• ``amm
khÄ• ditÄ• mhÄ«â€™â€™ ti vadati. itarÄ• ``hiyyo te maÃ±cako pothito, kÄ• imissÄ• kicca
sakkotÄ«â€™â€™ ti paá¹-ivatvÄ• ``idÄ• ni naá¹ƒ puttena ujjhÄ• pessÄ• mÄ«â€™â€™ ti ta
kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni vippakiritvÄ• ``kÄ• imaá¹ƒ sakalagehaá¹ƒ asuciá¹ƒ karot
te evarÅ«paá¹ƒ karoti, `mÄ• karÄ«â€™ ti vuccamÄ• nÄ• kalahaá¹ƒ karoti, ahaá¹ƒ evarÅ«p
saddhiá¹ƒ ekagehe vasituá¹ƒ na sakkomi, etaá¹ƒ vÄ• ghare vasÄ• pehi, maá¹ƒ vÄ• â€™â€

so tassÄ• vacanaá¹ƒ sutvÄ• ``bhadde, tvaá¹ƒ taruá¹‡Ä• yattha katthaci gantvÄ• jÄ«vituá¹
me jarÄ• dubbalÄ• , ahamevassÄ• paá¹-isaraá¹‡aá¹ƒ, tvaá¹ƒ nikkhamitvÄ• attano kulageh
Ä• ha. sÄ• tassa vacanaá¹ƒ sutvÄ• bhÄ«tÄ• cintesi ``na sakkÄ• imaá¹ƒ mÄ• tu antare bh
mÄ• tÄ• piyÄ• , sace panÄ• haá¹ƒ kulagharaá¹ƒ gamissaá¹ƒ, vidhavavÄ• saá¹ƒ vasantÄ« c
purimanayeneva sassuá¹ƒ Ä• rÄ• dhetvÄ• paá¹-ijaggissÄ• mÄ«â€™â€™ ti \Ee III 424/. sÄ•
purimasadisameva taá¹ƒ paá¹-ijaggi. athekadivasaá¹ƒ so uposako dhammassavanatthÄ• ya
satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. ``kiá¹ƒ, upÄ• saka, tvaá¹ƒ puÃ±Ã±akammes
mÄ• tuupaá¹-á¹-hÄ• nakammaá¹ƒ pÅ«resÄ«â€™â€™ ti ca vutto ``Ä• ma, bhante, sÄ• pana
aruciyÄ• yeva ekaá¹ƒ kuladÄ• rikaá¹ƒ Ä• nesi, sÄ• idaÃ±cidaÃ±ca anÄ• cÄ• rakammaá¹ƒ a
satthu Ä• cikkhitvÄ• ``iti bhagavÄ• sÄ• itthÄ« neva maá¹ƒ mÄ• tu \Be III 403/ antare bhind
naá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahatÄ«â€™â€™ ti Ä• ha. satthÄ• tassa kathaá¹ƒ sutvÄ• ``id
upÄ• saka, tassÄ• vacanaá¹ƒ na akÄ• si, pubbe panetissÄ• vacanena tava mÄ• taraá¹ƒ ni
nissÄ• ya puna gehaá¹ƒ Ä• netvÄ• paá¹-ijaggÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente aÃ±Ã±atarassa kulassa putto p
mÄ• tudevato hutvÄ• vuttaniyÄ• meneva mÄ• taraá¹ƒ paá¹-ijaggÄ«ti sabbaá¹ƒ heá¹-á¹-hÄ•
vitthÄ• retabbaá¹ƒ \Ne III 376/. ``ahaá¹ƒ evarÅ«pÄ• ya kÄ• á¸·akaá¹‡á¹‡iyÄ• saddhiá¹ƒ vas
etaá¹ƒ vÄ• ghare vasÄ• pehi, maá¹ƒ vÄ• â€™â€™ ti vutte tassÄ• kathaá¹ƒ gahetvÄ• ``mÄ
mÄ• taraá¹ƒ Ä• ha ``amma, tvaá¹ƒ niccaá¹ƒ imasmiá¹ƒ ghare kalahaá¹ƒ karosi, ito nikkhami

yathÄ• rucite á¹-hÄ• ne vasÄ• hÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti rodamÄ• nÄ• ni
nissÄ• ya bhatiá¹ƒ katvÄ• dukkhena jÄ«vikaá¹ƒ kappesi. sassuyÄ• gharÄ• nikkhantakÄ• l
patiá¹-á¹-hahi. sÄ• ``tÄ• ya kÄ• á¸·akaá¹‡á¹‡iyÄ• gehe vasamÄ• nÄ• ya gabbhampi na paa
gabbho laddhoâ€™â€™ ti patino ca paá¹-ivissakÄ• naÃ±ca kathentÄ« vicarati.

aparabhÄ• ge puttaá¹ƒ vijÄ• yitvÄ• sÄ• mikaá¹ƒ Ä• ha ``tava mÄ• tari gehe vasamÄ• nÄ• y
idÄ• ni me laddho, iminÄ• pi kÄ• raá¹‡ena tassÄ• kÄ• á¸·akaá¹‡á¹‡ibhÄ• vaá¹ƒ jÄ• nÄ• hÄ
nikkaá¸• á¸• hitakÄ• le puttaá¹ƒ labhÄ«â€™â€™ ti sutvÄ• cintesi ``addhÄ• imasmiá¹ƒ loke
sace hi dhammo \Ee III 425/ mato na bhaveyya, mÄ• taraá¹ƒ pothetvÄ• nikkaá¸• á¸• hantÄ•
sukhaá¹ƒ na jÄ«veyyuá¹ƒ, dhammassa matakabhattaá¹ƒ dassÄ• mÄ«â€™â€™ ti. sÄ• ekad
taá¹‡á¸• ulaÃ±ca pacanathÄ• liÃ±ca dabbiÃ±ca Ä• dÄ• ya Ä• makasusÄ• naá¹ƒ gantvÄ• tÄ
katvÄ• aggiá¹ƒ jÄ• letvÄ• udakaá¹ƒ oruyha sasÄ«saá¹ƒ nhatvÄ• sÄ• á¹-akaá¹ƒ nivÄ• setv
uddhanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• kese mocetvÄ• taá¹‡á¸• ule dhovituá¹ƒ Ä• rabhi. tadÄ• l
ahosi. bodhisattÄ• ca nÄ• ma appamattÄ• honti, so tasmiá¹ƒ khaá¹‡e lokaá¹ƒ olokento taá
``dhammo matoâ€™â€™ ti saÃ±Ã±Ä• ya dhammassa matakabhattaá¹ƒ dÄ• tukÄ• maá¹ƒ d
balaá¹ƒ dassessÄ• mÄ«â€™â€™ ti brÄ• hmaá¹‡avesena mahÄ• maggaá¹ƒ paá¹-ipanno viy
okkamma tassÄ• santike á¹-hatvÄ• ``amma, susÄ• ne Ä• hÄ• raá¹ƒ pacantÄ• nÄ• ma nat
tilodanena kiá¹ƒ karissasÄ«â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pento paá¹-hamaá¹ƒ gÄ• th

1__._ á¹• 21 ``odÄ• tavatthÄ• suci allakesÄ• , kaccÄ• ni kiá¹ƒ kumbhimadhissayitvÄ• .

piá¹-á¹-hÄ• tilÄ• dhovasi taá¹‡á¸• ulÄ• ni, tilodano hehiti kissahetÅ«â€™â€™ ti ||

tattha __kaccÄ• nÄ«_ti taá¹ƒ gottena Ä• lapati. __kumbhimadhissayitvÄ• _ti pacanathÄ• lik
manussasÄ«suddhanaá¹ƒ Ä• ropetvÄ• . __hehitÄ«_ti ayaá¹ƒ tilodano kissa hetu bhavissati,
bhuÃ±jissasi, udÄ• hu aÃ±Ã±aá¹ƒ kÄ• raá¹‡amatthÄ«ti.

athassa sÄ• Ä• cikkhantÄ« dutiyaá¹ƒ gÄ• thamÄ• ha ---

2__._ á¹• 21 ``na \Ne III 377/ kho ayaá¹ƒ brÄ• hmaá¹‡a bhojanatthÄ• , tilodano hehiti sÄ• dh

dhammo mato tassa pahuttamajja, ahaá¹ƒ karissÄ• mi susÄ• namajjheâ€™â€™ ti ||

tattha \Ee III 426/ __dhammo_ti jeá¹-á¹-hÄ• pacÄ• yanadhammo ceva tividhasucaritadhamm
pahuttamajjÄ• _ti tassÄ• haá¹ƒ dhammassa idaá¹ƒ matakabhattaá¹ƒ karissÄ• mÄ«ti attho.

tato sakko tatiyaá¹ƒ gÄ• thamÄ• ha ---

3__._ á¹• 21 ``anuvicca kaccÄ• ni karohi kiccaá¹ƒ, dhammo mato ko nu taveva saá¹ƒsi.

sahassanetto atulÄ• nubhÄ• vo, na miyyatÄ« dhammavaro kadÄ• cÄ«â€™â€™ ti ||

tattha __anuviccÄ• _ti upaparikkhitvÄ• jÄ• nitvÄ• . __ko nu taveva saá¹ƒsÄ«_ti ko nu tava __sahassanetto_ti attÄ• naá¹ƒ dhammavaraá¹ƒ uttamadhammaá¹ƒ katvÄ• dassento evamÄ

taá¹ƒ \Be III 405/ vacanaá¹ƒ sutvÄ• itarÄ• dve gÄ• thÄ• abhÄ• si ---

4__._ á¹• 21 ``daá¸·happamÄ• á¹‡aá¹ƒ mama ettha brahme, dhammo mato natthi mamettha

ye yeva dÄ• ni pÄ• pÄ• bhavanti, te teva dÄ• ni sukhitÄ• bhavanti ||

5__._ á¹• 21 ``suá¹‡isÄ• hi mayhaá¹ƒ vaÃ±jhÄ• ahosi, sÄ• maá¹ƒ vadhitvÄ• na vijÄ• yi pu

sÄ• dÄ• ni sabbassa kulassa issarÄ• , ahaá¹ƒ panamhi apaviddhÄ• ekikÄ• â€™â€™ ti ||

tattha __daá¸·happamÄ• á¹‡a_nti daá¸·haá¹ƒ thiraá¹ƒ nissaá¹ƒsayaá¹ƒ brÄ• hmaá¹‡a ettha vadati. __ye ye_ti tassa matabhÄ• ve kÄ• raá¹‡aá¹ƒ dassentÄ« evamÄ• ha. __vadhitvÄ• nÄ nikkaá¸• á¸• hitvÄ• . __apaviddhÄ• _ti chaá¸• á¸• itÄ• anÄ• thÄ• hutvÄ• ekikÄ• vasÄ• mi.

tato sakko chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

6__._ á¹• 21 ``jÄ«vÄ• mi vohaá¹ƒ na matohamasmi, taveva atthÄ• ya idhÄ• gatosmi.

yÄ• taá¹ƒ vadhitvÄ• na vijÄ• yi puttaá¹ƒ, sahÄ• va puttena karomi bhasmaâ€™â€™ nti ||

tattha \Ne III 378/ __vo_ti nipÄ• tamattaá¹ƒ.

itarÄ• \Ee III 427/ taá¹ƒ sutvÄ• ``dhÄ« ahaá¹ƒ kiá¹ƒ kathesiá¹ƒ, mama nattu amaraá¹‡akÄ karissÄ• mÄ«â€™â€™ ti sattamaá¹ƒ gÄ• thamÄ• ha ---

7__._ á¹• 21 ``evaÃ±ca te ruccati devarÄ• ja, mameva atthÄ• ya idhÄ• gatosi.

ahaÃ±ca putto suá¹‡isÄ• ca nattÄ• , sammodamÄ• nÄ• gharamÄ• vasemÄ• â€™â€™ ti ||

athassÄ• \Be III 406/ sakko aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

8__._ á¹• 21 ``evaÃ±ca te ruccati kÄ• tiyÄ• ni, hatÄ• pi santÄ• na jahÄ• si dhammaá¹ƒ.

tuvaÃ±ca putto suá¹‡isÄ• ca nattÄ• , sammodamÄ• nÄ• gharamÄ• vasethÄ• â€™â€™ ti |

tattha __hatÄ• pi santÄ• _ti yadi tvaá¹ƒ pothitÄ• pi nikkaá¸• á¸• hitÄ• pi samÄ• nÄ• tava dÄ
jahÄ• si, evaá¹ƒ sante yathÄ• tvaá¹ƒ icchasi, tathÄ• hotu, ahaá¹ƒ te imasmiá¹ƒ guá¹‡e pas

evaÃ±ca pana vatvÄ• alaá¹…katapaá¹-iyatto sakko attano Ä• nubhÄ• vena Ä• kÄ• se á¹-h
bhÄ• yi, putto ca te suá¹‡isÄ• ca mamÄ• nubhÄ• vena Ä• gantvÄ• antarÄ• magge taá¹ƒ kl
appamattÄ• hohÄ«â€™â€™ ti vatvÄ• attano á¹-hÄ• nameva gato. tepi sakkÄ• nubhÄ• ver
``kahaá¹ƒ no mÄ• tÄ• â€™â€™ ti antogÄ• me manusse pucchitvÄ• ``susÄ• nÄ• bhimukha
ammÄ• â€™â€™ ti susÄ• namaggaá¹ƒ paá¹-ipajjitvÄ• taá¹ƒ disvÄ• va pÄ• desu patitvÄ• `
khamÄ• hÄ«â€™â€™ ti taá¹ƒ khamÄ• pesuá¹ƒ. sÄ• pi nattÄ• raá¹ƒ gaá¹‡hi. iti te sammoda
paá¹-á¹-hÄ• ya samaggavÄ• saá¹ƒ vasiá¹ƒsu.

9__._ á¹• 21 ``sÄ• kÄ• tiyÄ• nÄ« suá¹‡isÄ• ya saddhiá¹ƒ, sammodamÄ• nÄ• gharamÄ• va

putto ca nattÄ• ca upaá¹-á¹-hahiá¹ƒsu, devÄ• namindena adhiggahÄ«tÄ• â€™â€™ ti || ---

ayaá¹ƒ abhisambuddhagÄ• thÄ• .

tattha \Ne III 379/ \Ee III 428/ __sÄ• kÄ• tiyÄ• nÄ«_ti bhikkhave, sÄ• kaccÄ• nagottÄ• . __
adhiggahÄ«tÄ• _ti devindena sakkena anuggahitÄ• hutvÄ• tassÄ• nubhÄ• vena samaggav

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• mÄ• tuposako etarahi mÄ• tuposako ahos
bhariyÄ• pissa tadÄ• bhariyÄ• yeva, sakko pana ahameva ahosinti.

kaccÄ• nijÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [418] 2. aá¹-á¹-hasaddajÄ• takavaá¹‡á¹‡anÄ•

__idaá¹ƒ pure ninnamÄ• hÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ±Ã±o aá¸• á¸•
bhiá¹ƒsanakaá¹ƒ avinibbhogasaddaá¹ƒ Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• __lohakumbl
Ä• dayo) kathitasadisameva. idha pana satthÄ• ``mayhaá¹ƒ, bhante, imesaá¹ƒ saddÄ• naá
bhavissatÄ«â€™â€™ ti vutte ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, na te etesaá¹ƒ sutapaccayÄ• k
hi, mahÄ• rÄ• ja, evarÅ«paá¹ƒ bhayÄ• nakaá¹ƒ avinibbhogasaddaá¹ƒ tvameveko suá¹‡i, pu
saddaá¹ƒ sutvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ kathaá¹ƒ gahetvÄ• sabbacatukkayaÃ±Ã±aá¹ƒ yajit

vacanaá¹ƒ sutvÄ• yaÃ±Ã±aharaá¹‡atthÄ• ya gahitasatte vissajjetvÄ• nagare mÄ• ghÄ• tab
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tikoá¹-ivibhave
nibbattitvÄ• vayappatto takkasilÄ• yaá¹ƒ uggahitasippo mÄ• tÄ• pitÅ«naá¹ƒ accayena ratan
sabbaá¹ƒ vibhavajÄ• taá¹ƒ dÄ• namukhe vissajjetvÄ• kÄ• me pahÄ• ya himavantaá¹ƒ pavis
pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• aparabhÄ• ge loá¹‡ambilasevanatthÄ• ya
bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasi. tadÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• sirisayane nisin
aá¹-á¹-ha sadde assosi --- paá¹-hamaá¹ƒ rÄ• janivesanasÄ• mantÄ• uyyÄ• ne eko bako sa
tasmiá¹ƒ sadde anupacchinneyeva hatthisÄ• lÄ• ya toraá¹‡anivÄ• sinÄ« kÄ• kÄ« saddamak
rÄ• jagehe kaá¹‡á¹‡ikÄ• yaá¹ƒ nivutthaghuá¹‡apÄ• á¹‡ako saddamakÄ• si, catutthaá¹ƒ rÄ•
saddamakÄ• si, paÃ±camaá¹ƒ tattheva posÄ• vaniyamigo saddamakÄ• si, chaá¹-á¹-haá¹ƒ t
saddamakÄ• si, sattamaá¹ƒ tattheva posÄ• vaniyakinnaro \Be III 408/ saddamakÄ• si, aá¹-á
\Ne III 380/ anupacchinneyeva rÄ• janivesanamatthakena uyyÄ• naá¹ƒ gacchanto paccekab
udÄ• nento saddamakÄ• si.

bÄ• rÄ• á¹‡asirÄ• jÄ• ime aá¹-á¹-ha sadde sutvÄ• bhÄ«tatasito punadivase brÄ• hmaá¹‡e
``antarÄ• yo te, mahÄ• rÄ• ja, bhavissati, sabbacatukkayaÃ±Ã±aá¹ƒ yajissÄ• mÄ• â€™â€™
``yathÄ• rucitaá¹ƒ karothÄ• â€™â€™ ti anuÃ±Ã±Ä• tÄ• haá¹-á¹-hapahaá¹-á¹-hÄ• rÄ• jakul
yaÃ±Ã±akammaá¹ƒ Ä• rabhiá¹ƒsu. atha nesaá¹ƒ jeá¹-á¹-hakassa yaÃ±Ã±akÄ• rabrÄ• hmaá
paá¹‡á¸• ito byatto Ä• cariyaá¹ƒ Ä• ha --- ``Ä• cariya, evarÅ«paá¹ƒ kakkhaá¸·aá¹ƒ pharusaá
sattÄ• naá¹ƒ vinÄ• sakammaá¹ƒ mÄ• karÄ«â€™â€™ ti. ``tÄ• ta, tvaá¹ƒ kiá¹ƒ jÄ• nÄ• si, sa
bhavissati, macchamaá¹ƒsaá¹ƒ tÄ• va bahuá¹ƒ khÄ• dituá¹ƒ labhissÄ• mÄ• â€™â€™ ti. ``Ä
niraye nibbattanakammaá¹ƒ mÄ• karothÄ• â€™â€™ ti. taá¹ƒ sutvÄ• sesabrÄ• hmaá¹‡Ä•
lÄ• bhantarÄ• yaá¹ƒ karotÄ«â€™â€™ ti tassa kujjhiá¹ƒsu. mÄ• á¹‡avo tesaá¹ƒ bhayena ``te
macchamaá¹ƒsakhÄ• danÅ«pÄ• yaá¹ƒ karothÄ• â€™â€™ ti vatvÄ• nikkhamitvÄ• bahinag
samatthaá¹ƒ dhammikasamaá¹‡abrÄ• hmaá¹‡aá¹ƒ upadhÄ• rento rÄ• juyyÄ• naá¹ƒ gantvÄ
``bhante, kiá¹ƒ tumhÄ• kaá¹ƒ sattesu anukampÄ• natthi, rÄ• jÄ• bahÅ« satte mÄ• retvÄ• y
vo mahÄ• janassa bandhanamokkhaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``mÄ•
jÄ• nÄ• ti, na mayaá¹ƒ rÄ• jÄ• naá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti. ``jÄ• nÄ• tha pana, bhante, r
nipphattiâ€™â€™ nti? ``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ ti. ``jÄ• nantÄ• raÃ±Ã±o \Ee III 430/
ti? ``mÄ• á¹‡ava kiá¹ƒ sakkÄ• `ahaá¹ƒ jÄ• nÄ• mÄ«â€™ ti nalÄ• á¹-e siá¹…gaá¹ƒ bandhitv
idhÄ• gantvÄ• pucchissati, kathessÄ• mÄ«â€™â€™ ti.

mÄ• á¹‡avo vegena rÄ• jakulaá¹ƒ gantvÄ• ``kiá¹ƒ, tÄ• tÄ• â€™â€™ ti vutte ``mahÄ• rÄ• ja
nipphattiá¹ƒ jÄ• nanako eko tÄ• paso tumhÄ• kaá¹ƒ uyyÄ• ne maá¹…galasilÄ• yaá¹ƒ nisinn
kathessÄ• mÄ«â€™ ti vadati, gantvÄ• taá¹ƒ pucchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. rÄ•
tÄ• pasaá¹ƒ vanditvÄ• katapaá¹-isanthÄ• ro nisÄ«ditvÄ• ``saccaá¹ƒ kira, bhante, tumhe ma

nipphattiá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti pucchi. ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi
``mahÄ• rÄ• ja, tesaá¹ƒ sutapaccayÄ• tava koci antarÄ• yo natthi \Be III 409/, porÄ• á¹‡uyy
atthi, so gocaraá¹ƒ alabhanto jighacchÄ• ya pareto paá¹-hamaá¹ƒ saddamakÄ• sÄ«â€™â€
Ã±Ä• á¹‡ena paricchinditvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

10__._ á¹• 21 ``idaá¹ƒ \Ne III 381/ pure ninnamÄ• hu, bahumacchaá¹ƒ mahodakaá¹ƒ.

Ä• vÄ• so bakarÄ• jassa, pettikaá¹ƒ bhavanaá¹ƒ mama.

tyajja bhekena yÄ• pema, okaá¹ƒ na vijahÄ• maseâ€™â€™ ti ||

tattha __ida_nti maá¹…galapokkharaá¹‡iá¹ƒ sandhÄ• ya vadati. sÄ• hi pubbe udakatumbe
mahodakÄ• bahumacchÄ• , idÄ• ni pana udakassa pacchinnattÄ• na mahodakÄ• jÄ• tÄ•
ajja macche alabhantÄ• maá¹‡á¸• Å«kamattena yÄ• pema. __oka_nti evaá¹ƒ jighacchÄ• ya
vasanaá¹-á¹-hÄ• naá¹ƒ na vijahÄ• ma.

iti, mahÄ• rÄ• ja, so bako jighacchÄ• pÄ«á¸·ito saddamakÄ• si. sacepi taá¹ƒ jighacchÄ• to
uyyÄ• naá¹ƒ sodhÄ• petvÄ• pokkharaá¹‡iá¹ƒ udakassa pÅ«rehÄ«ti. rÄ• jÄ• tathÄ• kÄ• ret
Ä• á¹‡Ä• pesi.

``hatthisÄ• latoraá¹‡e pana te, mahÄ• rÄ• ja, ekÄ• kÄ• kÄ« vasamÄ• nÄ• attano puttasok
tatopi te bhayaá¹ƒ natthÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

11__._ á¹• 21 ``ko dutiyaá¹ƒ asÄ«lissa, bandharassakkhi bhecchati.

ko me putte kulÄ• vakaá¹ƒ, maÃ±ca sotthiá¹ƒ karissatÄ«â€™â€™ ti ||

vatvÄ• \Ee III 431/ ca pana ``ko nÄ• ma te, mahÄ• rÄ• ja, hatthisÄ• lÄ• ya hatthimeá¹‡á¸•
``bandharo nÄ• ma, bhanteâ€™â€™ ti. ``ekakkhikÄ• á¹‡o so, mahÄ• rÄ• jÄ• â€™â€™ ti? `
mahÄ• rÄ• ja, hatthisÄ• lÄ• ya te dvÄ• ratoraá¹‡e ekÄ• kÄ• kÄ« kulÄ• vakaá¹ƒ katvÄ• aá¹
pariá¹‡atÄ• ni kÄ• kapotakÄ• nikkhantÄ• , hatthimeá¹‡á¸• o hatthiá¹ƒ Ä• ruyha sÄ• lato nik
aá¹…kusakena kÄ• kimpi puttakepissÄ• paharati, kulÄ• vakampi viddhaá¹ƒseti. sÄ• tena d
akkhibhedanaá¹ƒ Ä• yÄ• cantÄ« evamÄ• ha, sace te kÄ• kiyÄ• mettacittaá¹ƒ atthi, etaá¹ƒ b
kulÄ• vakaviddhaá¹ƒsanato vÄ• rehÄ«ti \Be III 410/. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• paribh
aÃ±Ã±assa taá¹ƒ hatthiá¹ƒ adÄ• si.

``pÄ• sÄ• dakaá¹‡á¹‡ikÄ• ya \Ne III 382/ pana te, mahÄ• rÄ• ja, eko ghuá¹‡apÄ• á¹‡ako va
khÄ• ditvÄ• tasmiá¹ƒ khÄ«á¹‡e sÄ• raá¹ƒ khÄ• dituá¹ƒ nÄ• sakkhi, so bhakkhaá¹ƒ alabhitv

paridevamÄ• no tatiyaá¹ƒ saddamakÄ• si, tatopi te bhayaá¹ƒ natthÄ«â€™â€™ ti vatvÄ• tas
Ã±Ä• á¹‡ena paricchinditvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

12__._ á¹• 21 ``sabbÄ• parikkhatÄ• pheggu, yÄ• va tassÄ• gatÄ« ahu.

khÄ«á¹‡abhakkho mahÄ• rÄ• ja, sÄ• re na ramatÄ« ghuá¹‡oâ€™â€™ ti ||

tattha __yÄ• va tassÄ• gatÄ« ahÅ«_ti yÄ• va tassÄ• phegguyÄ• nipphatti ahosi, sÄ• sab
ramatÄ«_ti ``mahÄ• rÄ• ja, so pÄ• á¹‡ako tato nikkhamitvÄ• gamanaá¹-á¹-hÄ• nampi apas
nÄ«harÄ• pehi naâ€™â€™ nti Ä• ha. rÄ• jÄ• ekaá¹ƒ purisaá¹ƒ Ä• á¹‡Ä• petvÄ• upÄ• yena

``nivesane pana te, mahÄ• rÄ• ja, ekÄ• posÄ• vaniyÄ• kokilÄ• atthÄ«â€™â€™ ti? ``atthi,
``mahÄ• rÄ• ja, sÄ• attanÄ• nivutthapubbaá¹ƒ vanasaá¹‡á¸• aá¹ƒ saritvÄ• ukkaá¹‡á¹-hitvÄ
paÃ±jarÄ• muccitvÄ• ramaá¹‡Ä«yaá¹ƒ vanasaá¹‡á¸• aá¹ƒ gacchissÄ• mÄ«â€™ ti catuttha
bhayaá¹ƒ natthÄ«â€™â€™ ti vatvÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

13__._ á¹• 21 ``sÄ• \Ee III 432/ nÅ«nÄ• haá¹ƒ ito gantvÄ• , raÃ±Ã±o muttÄ• nivesanÄ• .

attÄ• naá¹ƒ ramayissÄ• mi, dumasÄ• khaniketinÄ«â€™â€™ ti ||

tattha __dumasÄ• khaniketinÄ«_ti supupphitÄ• su rukkhasÄ• khÄ• su sakaniketÄ• hutvÄ•
``ukkaá¹‡á¹-hitÄ• , mahÄ• rÄ• ja, sÄ• kokilÄ• , vissajjehi naâ€™â€™ nti Ä• ha. rÄ• jÄ• tath

``nivesane pana te, mahÄ• rÄ• ja, eko posÄ• vaniyo migo atthÄ«â€™â€™ ti? ``atthi, bhante
so eko yÅ«thapati attano migiá¹ƒ anussaritvÄ• kilesavasena ukkaá¹‡á¹-hito paÃ±camaá¹ƒ s
bhayaá¹ƒ natthÄ«â€™â€™ ti vatvÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

14__._ á¹• 21 ``so \Ne III 383/ \Be III 411/ nÅ«nÄ• haá¹ƒ ito gantvÄ• , raÃ±Ã±o mutto nivesa

aggodakÄ• ni pissÄ• mi, yÅ«thassa purato vajaâ€™â€™ nti ||

tattha __aggodakÄ• nÄ«_ti aggaudakÄ• ni, aÃ±Ã±ehi migehi paá¹-hamataraá¹ƒ apÄ«tÄ• ni
yÅ«thassa purato gacchanto kadÄ• nu kho pivissÄ• mÄ«ti.

mahÄ• satto tampi migaá¹ƒ vissajjÄ• petvÄ• ``nivesane pana te, mahÄ• rÄ• ja, posÄ• vani
ti pucchi. ``atthi, bhanteâ€™â€™ ti vutte ``sopi, mahÄ• rÄ• ja, himavantapadese yÅ«thapati
saddhiá¹ƒ kÄ• magiddho hutvÄ• vicaranto bharatena nÄ• ma luddena idha Ä• nÄ«to, idÄ• n
gantukÄ• mo chaá¹-á¹-haá¹ƒ saddamakÄ• si, tatopi te bhayaá¹ƒ natthÄ«â€™â€™ ti vatvÄ•

15__._ á¹• 21 ``taá¹ƒ maá¹ƒ kÄ• mehi sammattaá¹ƒ, rattaá¹ƒ kÄ• mesu mucchitaá¹ƒ.

Ä• nayÄ« bharato luddo, bÄ• hiko bhaddamatthu teâ€™â€™ ti ||

tattha __bÄ• hiko_ti bÄ• hikaraá¹-á¹-havÄ• sÄ«. __bhaddamatthu te_ti imamatthaá¹ƒ so vÄ
bhaddamatthu, vissajjehi nanti.

mahÄ• satto taá¹ƒ vÄ• naraá¹ƒ vissajjÄ• petvÄ• ``nivesane pana te, mahÄ• rÄ• ja, posÄ• v
ti pucchitvÄ• ``atthÄ«â€™â€™ ti vutte ``so, mahÄ• rÄ• ja, attano kinnariyÄ• kataguá¹‡aá¹ƒ
433/ kilesÄ• turo saddamakÄ• si. so hi tÄ• ya saddhiá¹ƒ ekadivasaá¹ƒ tuá¹…gapabbatasikh
vaá¹‡á¹‡agandharasasampannÄ• ni nÄ• nÄ• pupphÄ• ni ocinantÄ• piá¸·andhantÄ• sÅ«riy
sallakkhesuá¹ƒ, atthaá¹…gate sÅ«riye otarantÄ• naá¹ƒ andhakÄ• ro ahosi. tatra naá¹ƒ kinna
vattati, apakkhalanto appamÄ• dena otarÄ• hÄ«â€™ ti vatvÄ• hatthe gahetvÄ• otÄ• resi, s
anussaritvÄ• saddamakÄ• si, tatopi te bhayaá¹ƒ natthÄ«â€™â€™ ti taá¹ƒ kÄ• raá¹‡aá¹ƒ at
paricchinditvÄ• pÄ• kaá¹-aá¹ƒ karonto sattamaá¹ƒ gÄ• thamÄ• ha ---

16__._ á¹• 21 ``andhakÄ• ratimisÄ• yaá¹ƒ, tuá¹…ge uparipabbate.

sÄ• maá¹ƒ saá¹‡hena mudunÄ• , mÄ• pÄ• daá¹ƒ khali yasmanÄ«â€™â€™ ti ||

tattha \Ne III 384/ \Be III 412/ __andhakÄ• ratimisÄ• ya_nti andhabhÄ• vakÄ• rake tame. __
__saá¹‡hena mudunÄ• _ti maá¹-á¹-hena mudukena vacanena. __mÄ• pÄ• daá¹ƒ khali yas
byaÃ±janasandhivasena gahito. idaá¹ƒ vuttaá¹ƒ hoti --- sÄ• maá¹ƒ kinnarÄ« saá¹‡hena mu
appamatto hohi, mÄ• pÄ• daá¹ƒ khali asmani, yathÄ• te upakkhalitvÄ• pÄ• do pÄ• sÄ• á¹
otarÄ• â€™â€™ ti vatvÄ• hatthena gahetvÄ• otÄ• resÄ«ti.

iti mahÄ• satto kinnarena katasaddakÄ• raá¹‡aá¹ƒ kathetvÄ• taá¹ƒ vissajjÄ• petvÄ• ``mah
udÄ• nasaddo ahosi. nandamÅ«lakapabbhÄ• rasmiá¹ƒ kira eko paccekabuddho attano Ä• y
Ã±atvÄ• `manussapathaá¹ƒ gantvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o uyyÄ• ne parinibbÄ• yissÄ• m
sarÄ«ranikkhepaá¹ƒ kÄ• retvÄ• sÄ• dhukÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• dhÄ• tupÅ«jaá¹ƒ katvÄ• s
ti iddhÄ• nubhÄ• vena Ä• gacchanto tava pÄ• sÄ• dassa matthakaá¹ƒ pattakÄ• le khandhal
nibbÄ• napurapavesanadÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ ti paccekabuddhena

17__._ á¹• 21 ``asaá¹ƒsayaá¹ƒ \Ee III 434/ jÄ• tikhayantadassÄ«, na gabbhaseyyaá¹ƒ puna

ayamantimÄ• pacchimÄ• gabbhaseyyÄ• , khÄ«á¹‡o me saá¹ƒsÄ• ro punabbhavÄ• yÄ• â€

tassattho --- jÄ• tiyÄ• khayantasaá¹…khÄ• tassa nibbÄ• nassa diá¹-á¹-hattÄ• __jÄ• tikhay
__asaá¹ƒsayaá¹ƒ_ puna gabbhaseyyaá¹ƒ na Ä• vajissaá¹ƒ, ayaá¹ƒ me antimÄ• jÄ• ti, pacc
khÄ«á¹‡o me punabbhavÄ• ya khandhapaá¹-ipÄ• á¹-isaá¹…khÄ• to saá¹ƒsÄ• roti.

``idaÃ±ca pana so udÄ• naá¹ƒ vatvÄ• imaá¹ƒ uyyÄ• navanaá¹ƒ Ä• gamma ekassa supupp
parinibbuto, ehi, mahÄ• rÄ• ja, sarÄ«rakiccamassa karissÄ• mÄ• â€™â€™ ti mahÄ• satto r
paccekabuddhassa parinibbutaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sarÄ«raá¹ƒ dassesi. rÄ• jÄ• tassa
saddhiá¹ƒ balakÄ• yena gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• bodhisattassa vacanaá¹ƒ nissÄ•
sabbasattÄ• naá¹ƒ jÄ«vitadÄ• naá¹ƒ datvÄ• nagare mÄ• ghÄ• tabheriá¹ƒ carÄ• petvÄ• sat
kÄ«á¸·itvÄ• sabbagandhacitake mahantena sakkÄ• rena paccekabuddhassa \Be III 413/ sa
dhÄ• tuyo catumahÄ• pathe thÅ«paá¹ƒ kÄ• resi. bodhisattopi raÃ±Ã±o dhammaá¹ƒ desetvÄ
ovaditvÄ• himavantameva pavisitvÄ• brahmavihÄ• resu parikammaá¹ƒ katvÄ• aparihÄ«na
ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``mahÄ• rÄ• ja, tassa saddassa sutakÄ• ra
III 385/ natthÄ«â€™â€™ ti yaÃ±Ã±aá¹ƒ harÄ• petvÄ• ``mahÄ• janassa jÄ«vitaá¹ƒ dehÄ«â€
dÄ• petvÄ• nagare dhammabheriá¹ƒ carÄ• petvÄ• dhammaá¹ƒ desetvÄ• jÄ• takaá¹ƒ sam
ahosi, mÄ• á¹‡avo sÄ• riputto, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

aá¹-á¹-hasaddajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [419] 3. sulasÄ• jÄ• takavaá¹‡á¹‡anÄ•

__idaá¹ƒ_ \Ee III 435/ __suvaá¹‡á¹‡akÄ• yÅ«ra_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá
anÄ• thapiá¹‡á¸• ikassa dÄ• siá¹ƒ Ä• rabbha kathesi. sÄ• kira ekasmiá¹ƒ ussavadivase dÄ•
uyyÄ• naá¹ƒ gacchantÄ« attano sÄ• miniá¹ƒ puÃ±Ã±alakkhaá¹‡adeviá¹ƒ Ä• bharaá¹‡aá¹ƒ y
satasahassamÅ«laá¹ƒ attano Ä• bharaá¹‡aá¹ƒ adÄ• si. sÄ• taá¹ƒ piá¸·andhitvÄ• dÄ• sigaá
pÄ• visi. atheko coro tassÄ• Ä• bharaá¹‡e lobhaá¹ƒ uppÄ• detvÄ• ``imaá¹ƒ mÄ• retvÄ• Ä•
harissÄ• mÄ«â€™â€™ ti tÄ• ya saddhiá¹ƒ sallapanto uyyÄ• naá¹ƒ gantvÄ• tassÄ• maccha
``kilesavasena deti maÃ±Ã±eâ€™â€™ ti gahetvÄ• uyyÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• vÄ«m
nipanne dÄ• sigaá¹‡e uá¹-á¹-hÄ• ya tassa santikaá¹ƒ agamÄ• si. so ``bhadde, imaá¹ƒ á¹-hÄ
appaá¹-icchannaá¹ƒ, thokaá¹ƒ purato gacchÄ• mÄ• â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• itarÄ•
rahassakammaá¹ƒ kÄ• tuá¹ƒ, ayaá¹ƒ pana nissaá¹ƒsayaá¹ƒ maá¹ƒ mÄ• retvÄ• piá¸·andhan
bhavissati, hotu, sikkhÄ• pessÄ• mi naâ€™â€™ nti cintetvÄ• ``sÄ• mi, surÄ• madena me s
pÄ• nÄ«yaá¹ƒ tÄ• va maá¹ƒ pÄ• yehÄ«â€™â€™ ti ekaá¹ƒ kÅ«paá¹ƒ netvÄ• ``ito me pÄ• nA
rajjuÃ±ca ghaá¹-aÃ±ca \Be III 414/ dassesi. coro rajjuá¹ƒ kÅ«pe otÄ• resi, atha naá¹ƒ onami
osiÃ±cantaá¹ƒ mahabbaladÄ• sÄ« ubhohi hatthehi Ä• á¹‡isadaá¹ƒ paharitvÄ• kÅ«pe khipit

marissasÄ«â€™â€™ ti ekaá¹ƒ mahantaá¹ƒ iá¹-á¹-hakaá¹ƒ matthake Ä• sumbhi. so tattheva
sÄ• pi nagaraá¹ƒ pavisitvÄ• sÄ• miniyÄ• Ä• bharaá¹‡aá¹ƒ dadamÄ• nÄ• ``manamhi ajja i
matÄ• â€™â€™ ti sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi, sÄ• pi anÄ• thapiá¹‡á¸• ikassa Ä• r
tathÄ• gatassa Ä• rocesi. satthÄ• ``na kho, gahapati, idÄ• neva sÄ• dÄ• sÄ« á¹-hÄ• nuppa
samannÄ• gatÄ• , pubbepi samannÄ• gatÄ• va, na ca idÄ• neva tÄ• ya so mÄ• rito, pubbe
vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente sulasÄ• nÄ• ma nagarasobhin
paÃ±casatavaá¹‡á¹‡adÄ• siparivÄ• rÄ• ahosi, sahassena rattiá¹ƒ gacchati. tasmiá¹ƒ yeva n
III 386/ \Ee III 436/ coro ahosi nÄ• gabalo, rattibhÄ• ge issaragharÄ• ni pavisitvÄ• yathÄ• r
nÄ• garÄ• sannipatitvÄ• raÃ±Ã±o upakkosiá¹ƒ su. rÄ• jÄ• nagaraguttikaá¹ƒ Ä• á¹‡Ä• petv
á¹-hapÄ• petvÄ• coraá¹ƒ gaá¹‡hÄ• petvÄ• ``sÄ«samassa chindathÄ• â€™â€™ ti Ä• ha. t
catukke catukke kasÄ• hi tÄ• á¸·etvÄ• Ä• ghÄ• tanaá¹ƒ nenti. ``coro kira gahitoâ€™â€™ ti
saá¹…khubhi. tadÄ• sulasÄ• vÄ• tapÄ• ne á¹-hatvÄ• antaravÄ«thiá¹ƒ olokentÄ« taá¹ƒ dis
hutvÄ• ``sace imaá¹ƒ coroti gahitapurisaá¹ƒ mocetuá¹ƒ sakkhissÄ• mi, idaá¹ƒ kiliá¹-á¹-haka
iminÄ• va saddhiá¹ƒ samaggavÄ• saá¹ƒ kappessÄ• mÄ«â€™â€™ ti cintetvÄ• heá¹-á¹-hÄ•
Ä• dayo) vuttanayeneva nagaraguttikassa sahassaá¹ƒ pesetvÄ• taá¹ƒ mocetvÄ• tena sad
samaggavÄ• saá¹ƒ vasi. coro tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena cintesi ``a
á¹-hÄ• ne vasituá¹ƒ na sakkhissÄ• mi, tucchahatthena palÄ• yitumpi na sakkÄ• , sulasÄ• y
satasahassaá¹ƒ agghati, sulasaá¹ƒ mÄ• retvÄ• idaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti. atha n
``bhadde, ahaá¹ƒ tadÄ• rÄ• japurisehi nÄ«yamÄ• no asukapabbatamatthake rukkhadevatÄ
paá¹-issuá¹‡iá¹ƒ, sÄ• maá¹ƒ balikammaá¹ƒ alabhamÄ• nÄ• \Be III 415/ bhÄ• yÄ• peti, bali
ti. ``sÄ• dhu, sÄ• mi, sajjetvÄ• pesehÄ«â€™â€™ ti. ``bhadde, pesetuá¹ƒ na vaá¹-á¹-ati, ma
sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itÄ• mahantena parivÄ• rena gantvÄ• dassÄ• mÄ• â€™
karomÄ• â€™â€™ ti.

atha naá¹ƒ tathÄ• kÄ• retvÄ• pabbatapÄ• daá¹ƒ gatakÄ• le Ä• ha --- ``bhadde, mahÄ• ja
balikammaá¹ƒ na sampaá¹-icchissati, mayaá¹ƒ ubhova abhiruhitvÄ• demÄ• â€™â€™ ti. so
sampaá¹-icchito taá¹ƒ balipÄ• tiá¹ƒ ukkhipÄ• petvÄ• sayaá¹ƒ sannaddhapaÃ±cÄ• vudho h
abhiruhitvÄ• ekaá¹ƒ sataporisapapÄ• taá¹ƒ \Ee III 437/ nissÄ• ya jÄ• tarukkhamÅ«le balibh
``bhadde, nÄ• haá¹ƒ balikammatthÄ• ya Ä• gato, taá¹ƒ pana mÄ• retvÄ• piá¸·andhanaá¹ƒ t
Ä• gatomhi, tava piá¸·andhanaá¹ƒ omuÃ±citvÄ• uttarasÄ• á¹-akena bhaá¹‡á¸• ikaá¹ƒ karoh
maá¹ƒ kasmÄ• mÄ• resÄ«â€™â€™ ti? ``dhanakÄ• raá¹‡Ä• â€™â€™ ti. ``sÄ• mi, mayÄ• l
taá¹ƒ bandhitvÄ• nÄ«yamÄ• naá¹ƒ seá¹-á¹-hiputtena parivattetvÄ• bahuá¹ƒ dhanaá¹ƒ datv
labhÄ• pesiá¹ƒ, devasikaá¹ƒ sahassaá¹ƒ labhamÄ• nÄ• pi aÃ±Ã±aá¹ƒ purisaá¹ƒ na olokemi
mÄ• maá¹ƒ mÄ• rehi, bahuÃ±ca te dhanaá¹ƒ dassÄ• mi, tava dÄ• sÄ« ca bhavissÄ• mÄ«â
gÄ• thamÄ• ha ---

18__._ á¹• 21 ``idaá¹ƒ suvaá¹‡á¹‡akÄ• yÅ«raá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ harassu bhaddante, maÃ±ca dÄ• sÄ«ti sÄ• vayÄ• â€™â€™ ti ||

tattha \Ne III 387/ __kÄ• yÅ«ra_nti gÄ«vÄ• yaá¹ƒ piá¸·andhanapasÄ• dhanaá¹ƒ kÄ• yÅ«raá
mahÄ• janamajjhe sÄ• vetvÄ• dÄ• siá¹ƒ katvÄ• gaá¹‡hÄ• ti.

tato sattukena ---

19__._ á¹• 21 ``oropayassu kalyÄ• á¹‡i, mÄ• bÄ• á¸·haá¹ƒ paridevasi.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, ahantvÄ• dhanamÄ• bhataâ€™â€™ nti || ---

attano ajjhÄ• sayÄ• nurÅ«paá¹ƒ dutiyagÄ• thÄ• ya vuttÄ• ya sulasÄ• á¹-hÄ• nuppattikÄ• ra
``ayaá¹ƒ coro mayhaá¹ƒ jÄ«vitaá¹ƒ na dassati, upÄ• yena naá¹ƒ paá¹-hamataraá¹ƒ papÄ• te
jÄ«vitakkhayaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• thÄ• dvayamÄ• ha ---

20__._ á¹• 21 ``yato \Be III 416/ sarÄ• mi attÄ• naá¹ƒ, yato pattÄ• smi viÃ±Ã±utaá¹ƒ.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, aÃ±Ã±aá¹ƒ piyataraá¹ƒ tayÄ• ||

21__._ á¹• 21 ``ehi taá¹ƒ upagÅ«hissaá¹ƒ, karissaÃ±ca padakkhiá¹‡aá¹ƒ.

na hi dÄ• ni puna atthi, mama tuyhaÃ±ca saá¹…gamoâ€™â€™ ti ||

sattuko tassÄ• dhippÄ• yaá¹ƒ ajÄ• nanto ``sÄ• dhu, bhadde, ehi upagÅ«hassu maâ€™â€™
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• upagÅ«hitvÄ• ``idÄ• ni taá¹ƒ, sÄ• mi, catÅ«su passes
\Ee III 438/ vatvÄ• pÄ• dapiá¹-á¹-hiyaá¹ƒ sÄ«saá¹ƒ á¹-hapetvÄ• bÄ• hupasse vanditvÄ• pa
vandamÄ• nÄ• viya hutvÄ• nÄ• gabalÄ• gaá¹‡ikÄ• coraá¹ƒ dvÄ«su pacchÄ• pÄ• desu ga
katvÄ• sataporise narake khipi. so tattheva cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ patvÄ• mari. taá¹ƒ kin
pabbatamatthake nibbattadevatÄ• imÄ• gÄ• thÄ• abhÄ• si ---

22__._ á¹• 21 ``na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

23__._ á¹• 21 ``na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, lahuá¹ƒ atthaá¹ƒ vicintikÄ• ||

24__._ á¹• 21 ``lahuÃ±ca \Ne III 388/ vata khippaÃ±ca, nikaá¹-á¹-he samacetayi.

migaá¹ƒ puá¹‡á¹‡Ä• yateneva, sulasÄ• sattukaá¹ƒ vadhi ||

25__._ á¹• 21 ``yodha uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

so haÃ±Ã±ati mandamati, corova girigabbhare ||

26__._ á¹• 21 ``yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , sulasÄ• sattukÄ• mivÄ• â€™â€™ ti ||

tattha __paá¹‡á¸• itÄ• hotÄ«_ti itthÄ«pi paá¹‡á¸• itÄ• tattha tattha vicakkhaá¹‡Ä• hoti, ath
paá¹‡á¸• itÄ• ceva tattha tattha vicakkhaá¹‡Ä• ca hoti. __lahuá¹ƒ atthaá¹ƒ vicintikÄ• _ti lah
atthaá¹ƒ vicintikÄ• . __lahuÃ±ca vatÄ• _ti adandhaÃ±ca vata. __khippaÃ±cÄ• _ti acireneva.
samacetayÄ«_ti santike á¹-hitÄ• va tassa maraá¹‡Å«pÄ• yaá¹ƒ cintesi. __puá¹‡á¹‡Ä• yaten
pÅ«ritadhanusmiá¹ƒ. idaá¹ƒ \Be III 417/ vuttaá¹ƒ hoti --- yathÄ• cheko migaluddako
sakaá¹‡á¸• apuá¹‡á¹‡adhanusmiá¹ƒ khippaá¹ƒ migaá¹ƒ vadhati, evaá¹ƒ sulasÄ• sattukaá¹ƒ
imasmiá¹ƒ sattaloke. __nibodhatÄ«_ti jÄ• nÄ• ti. __sattukÄ• mivÄ• _ti sattukÄ• iva, yathÄ•
muccatÄ«ti attho.

iti sulasÄ• coraá¹ƒ vadhitvÄ• pabbatÄ• oruyha attano parijanassa santikaá¹ƒ gantvÄ• ``a
nti puá¹-á¹-hÄ• ``mÄ• taá¹ƒ pucchathÄ• â€™â€™ ti vatvÄ• rathaá¹ƒ abhiruhitvÄ• nagaran

satthÄ• \Ee III 439/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``ta
ahesuá¹ƒ, devatÄ• pana ahameva ahosiâ€™â€™ nti.

sulasÄ• jÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [420] 4. sumaá¹…galajÄ• takavaá¹‡á¹‡anÄ•

__bhusamhi kuddho_ti idaá¹ƒ satthÄ• jetavane viharanto rÄ• jovÄ• dasuttaá¹ƒ Ä• rabbha k
satthÄ• raÃ±Ã±Ä• yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 389/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa ag
nibbatto vayappatto pitu accayena rajjaá¹ƒ kÄ• resi, mahÄ• dÄ• naá¹ƒ pavattesi. tassa sum

uyyÄ• napÄ• lo ahosi. atheko paccekabuddho nandamÅ«lakapabbhÄ• rÄ• nikkhamitvÄ• c
bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• uyyÄ• ne vasitvÄ• punadivase nagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi
pasannacitto vanditvÄ• pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• rÄ• jÄ• sane nisÄ«dÄ• petvÄ• nÄ• na
parivisitvÄ• anumodanaá¹ƒ sutvÄ• pasanno attano uyyÄ• ne vasanatthÄ• ya paá¹-iÃ±Ã±aá
pavesetvÄ• sayampi bhuttapÄ• tarÄ• so tattha gantvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ
sumaá¹…galaá¹ƒ nÄ• ma uyyÄ• napÄ• laá¹ƒ veyyÄ• vaccakaraá¹ƒ katvÄ• nagaraá¹ƒ pÄ• v
paá¹-á¹-hÄ• ya nibaddhaá¹ƒ rÄ• jagehe bhuÃ±janto tattha ciraá¹ƒ vasi, sumaá¹…galopi naá
upaá¹-á¹-hahi.

athekadivasaá¹ƒ \Be III 418/ paccekabuddho sumaá¹…galaá¹ƒ Ä• mantetvÄ• ``ahaá¹ƒ kati
nissÄ• ya vasitvÄ• Ä• gacchissÄ• mi, raÃ±Ã±o Ä• rocehÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. s
paccekabuddho katipÄ• haá¹ƒ tattha vasitvÄ• sÄ• yaá¹ƒ sÅ«riye atthaá¹…gate taá¹ƒ uyyÄ•
paccÄ• gami. sumaá¹…galo tassa Ä• gatabhÄ• vaá¹ƒ ajÄ• nanto attano gehaá¹ƒ agamÄ• s
pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• thokaá¹ƒ caá¹…kamitvÄ• pÄ• sÄ• á¹‡aphalake nisÄ«di
uyyÄ• napÄ• lassa gharaá¹ƒ pÄ• hunakÄ• Ä• gamiá¹ƒsu. so tesaá¹ƒ sÅ«pabyaÃ±janatthÄ•
migaá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti dhanuá¹ƒ Ä• dÄ• ya uyyÄ• naá¹ƒ gantvÄ• migaá¹ƒ up
``mahÄ• migo bhavissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya saraá¹ƒ sannayhitvÄ• vijjhi. paccekabu
``sumaá¹…galÄ• â€™â€™ ti Ä• ha. so saá¹ƒvegappatto vanditvÄ• ``bhante, ahaá¹ƒ tumhÄ
ajÄ• nanto `migoâ€™ ti saÃ±Ã±Ä• ya vijjhiá¹ƒ, khamatha meâ€™â€™ ti vatvÄ• ``hotu dÄ•
saraá¹ƒ luÃ±citvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti vutte vanditvÄ• saraá¹ƒ luÃ±ci, mahatÄ« ved
tattheva parinibbÄ• yi. uyyÄ• napÄ• lo ``sace rÄ• jÄ• jÄ• nissati, nÄ• sessatÄ«â€™â€™ ti p
tatova palÄ• yi. tÄ• vadeva ``paccekabuddho parinibbutoâ€™â€™ ti devatÄ• nubhÄ• vena s
ekakolÄ• halaá¹ƒ jÄ• taá¹ƒ.

punadivase manussÄ• uyyÄ• naá¹ƒ gantvÄ• paccekabuddhaá¹ƒ disvÄ• ``uyyÄ• napÄ• lo
palÄ• toâ€™â€™ ti raÃ±Ã±o kathayiá¹ƒsu. rÄ• jÄ• mahantena parivÄ• rena uyyÄ• naá¹ƒ ga
sarÄ«rapÅ«jaá¹ƒ katvÄ• mahantena sakkÄ• rena jhÄ• petvÄ• dhÄ• tuyo Ä• dÄ• ya cetiyaá
dhammena rajjaá¹ƒ kÄ• resi. sumaá¹…galopi ekasaá¹ƒvaccharaá¹ƒ vÄ«tinÄ• metvÄ• ``raÃ±
jÄ• nissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• \Ne III 390/ ekaá¹ƒ amaccaá¹ƒ passitvÄ• ``mayi raÃ
jÄ• nÄ• hÄ«â€™â€™ ti Ä• ha. amaccopi raÃ±Ã±o santikaá¹ƒ gantvÄ• tassa guá¹‡aá¹ƒ kath
ahosi. puna kiÃ±ci avatvÄ• raÃ±Ã±o anattamanabhÄ• vaá¹ƒ sumaá¹…galassa kathesi. so d
Ä• gantvÄ• tatheva rÄ• jÄ• tuá¹‡hÄ« ahosi. tatiyasaá¹ƒvacchare Ä• gantvÄ• puttadÄ• raá
raÃ±Ã±o cittamudubhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ rÄ• jadvÄ• re \Ee III 441/ á¹-hapetvÄ• tassÄ•
kathesi. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• paá¹-isanthÄ• raá¹ƒ \Be III 419/ katvÄ• ``sumaá¹…
puÃ±Ã±akkhettaá¹ƒ paccekabuddho mÄ• ritoâ€™â€™ ti pucchi. so ``nÄ• haá¹ƒ, deva, `pac
mÄ• resiá¹ƒ, apica kho iminÄ• nÄ• ma kÄ• raá¹‡ena idaá¹ƒ nÄ• ma akÄ• siâ€™â€™ nti taá
naá¹ƒ rÄ• jÄ• ``tena hi mÄ• bhÄ• yÄ«â€™â€™ ti samassÄ• setvÄ• puna uyyÄ• napÄ• lan

atha naá¹ƒ so amacco pucchi ``deva, kasmÄ• tumhe dve vÄ• re sumaá¹…galassa guá¹‡aá
kathayittha, kasmÄ• pana tatiyavÄ• re sutvÄ• taá¹ƒ pakkositvÄ• anukampitthÄ• â€™â€™
nÄ• ma kuddhena sahasÄ• kiÃ±ci kÄ• tuá¹ƒ na vaá¹-á¹-ati, tenÄ• haá¹ƒ pubbe tuá¹‡hÄ« hu
sumaá¹…gale mama cittassa mudubhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ pakkosÄ• pesiâ€™â€™ nti r
gÄ• thÄ• Ä• ha ---

27__._ á¹• 21 ``bhusamhi kuddhoti avekkhiyÄ• na, na tÄ• va daá¹‡á¸• aá¹ƒ paá¹‡ayeyya iss

aá¹-á¹-hÄ• naso appatirÅ«pamattano, parassa dukkhÄ• ni bhusaá¹ƒ udÄ«raye ||

28__._ á¹• 21 ``yato ca jÄ• neyya pasÄ• damattano, atthaá¹ƒ niyuÃ±jeyya parassa dukkaá¹

tadÄ• yamatthoti sayaá¹ƒ avekkhiya, athassa daá¹‡á¸• aá¹ƒ sadisaá¹ƒ nivesaye ||

29__._ á¹• 21 ``na cÄ• pi jhÄ• peti paraá¹ƒ na attanaá¹ƒ, amucchito yo nayate nayÄ• nayaá

yo daá¹‡á¸• adhÄ• ro bhavatÄ«dha issaro, sa vaá¹‡á¹‡agutto siriyÄ• na dhaá¹ƒsati ||

30__._ á¹• 21 ``ye khattiyÄ• se anisammakÄ• rino, paá¹‡enti daá¹‡á¸• aá¹ƒ sahasÄ• pamu

avaá¹‡á¹‡asaá¹ƒyutÄ• jahanti jÄ«vitaá¹ƒ, ito vimuttÄ• pi ca yanti duggatiá¹ƒ ||

31__._ á¹• 21 ``dhamme \Ee III 442/ \Be III 420/ ca ye ariyappavedite ratÄ• , anuttarÄ• te v
kammunÄ• ca.

te santisoraccasamÄ• dhisaá¹‡á¹-hitÄ• , vajanti lokaá¹ƒ dubhayaá¹ƒ tathÄ• vidhÄ• ||

32__._ á¹• 21 ``rÄ• jÄ• hamasmi \Ne III 391/ narapamadÄ• namissaro, sacepi kujjhÄ• mi á¹

nisedhayanto janataá¹ƒ tathÄ• vidhaá¹ƒ, paá¹‡emi daá¹‡á¸• aá¹ƒ anukampa yonisoâ€™â€™

tattha __avekkhiyÄ• nÄ• _ti avekkhitvÄ• jÄ• nitvÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta, pathavis
``ahaá¹ƒ bhusaá¹ƒ kuddho balavakodhÄ• bhibhÅ«toâ€™â€™ ti Ã±atvÄ• aá¹-á¹-havatthukÄ
parassa na paá¹‡ayeyya na vatteyya. kiá¹ƒkÄ• raá¹‡Ä• ? kuddho hi aá¹-á¹-havatthukaá¹ƒ s
aá¹-á¹-hÄ• nena akÄ• raá¹‡ena attano rÄ• jabhÄ• vassa ananurÅ«paá¹ƒ ``imaá¹ƒ ettakaá¹ƒ
tassa karothÄ• â€™â€™ ti parassa bhusaá¹ƒ dukkhÄ• ni balavadukkhÄ• ni udÄ«raye.

__yato_ti yadÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yadÄ• pana rÄ• jÄ• parasmiá¹ƒ uppannaá¹ƒ attan

atha parassa dukkaá¹-aá¹ƒ atthaá¹ƒ niyuÃ±jeyya upaparikkheyya, tadÄ• evaá¹ƒ niyuÃ±jant
attho, ayaá¹ƒ etassa dosoâ€™â€™ ti sayaá¹ƒ attapaccakkhaá¹ƒ katvÄ• athassa aparÄ• dh
aá¹-á¹-havatthukahetu aá¹-á¹-heva, soá¸·asavatthukahetu soá¸·aseva kahÄ• paá¹‡e gaá¹‡h
sadisaá¹ƒ katadosÄ• nurÅ«paá¹ƒ nivesaye á¹-hapeyya pavatteyyÄ• ti.

__amucchito_ti chandÄ• dÄ«hi agatikilesehi amucchito anabhibhÅ«to hutvÄ• yo nayÄ• nay
so neva paraá¹ƒ jhÄ• peti, na attÄ• naá¹ƒ. chandÄ• divasena hi ahetukaá¹ƒ daá¹‡á¸• aá¹ƒ p
daá¹‡á¸• ena jhÄ• peti dahati pÄ«á¸·eti, attÄ• nampi tatonidÄ• nena pÄ• pena. ayaá¹ƒ pana
attÄ• naá¹ƒ. __yo daá¹‡á¸• adhÄ• ro bhavatÄ«dha issaro_ti yo idha pathavissaro rÄ• jÄ• id
dosÄ• nucchavikaá¹ƒ daá¹‡á¸• aá¹ƒ pavattento daá¹‡á¸• adhÄ• ro hoti. __sa vaá¹‡á¹‡agutt
yasavaá¹‡á¹‡ena ca gutto rakkhito siriyÄ• na dhaá¹ƒsati na parihÄ• yati \Be III 421/. __avaa
jahantÄ«_ti adhammikÄ• lolarÄ• jÄ• no avaá¹‡á¹‡ena yuttÄ• hutvÄ• jÄ«vitaá¹ƒ jahanti.

__dhamme ca ye ariyappavedite_ti ye rÄ• jÄ• no Ä• cÄ• raariyehi dhammikarÄ• jÅ«hi pave
ratÄ• . __anuttarÄ• te_ti te vacasÄ• manasÄ• kammunÄ• ca tÄ«hipi etehi anuttarÄ• \Ee
__te santisoraccasamÄ• dhisaá¹‡á¹-hitÄ• _ti te agatipahÄ• nena kilesasantiyaÃ±ca susÄ«ly
ekaggatÄ• samÄ• dhimhi ca saá¹‡á¹-hitÄ• patiá¹-á¹-hitÄ• dhammikarÄ• jÄ• no. __vajanti lo
rajjaá¹ƒ kÄ• retvÄ• manussalokato devalokaá¹ƒ, devalokato manussalokanti ubhayalokame
na nibbattanti. __narapamadÄ• na_nti narÄ• naÃ±ca nÄ• rÄ«naÃ±ca. __á¹-hapemi attana_n
agantvÄ• attÄ• naá¹ƒ porÄ• á¹‡akarÄ• jÅ«hi á¹-hapitanayasmiá¹ƒyeva dhamme á¹-hapemi
bhindÄ• mÄ«ti.

evaá¹ƒ \Ne III 392/ chahi gÄ• thÄ• hi raÃ±Ã±Ä• attano guá¹‡e kathite sabbÄ• pi rÄ• japaris
sÄ«lÄ• cÄ• raguá¹‡asampatti tumhÄ• kaÃ±Ã±eva anurÅ«pÄ• â€™â€™ ti raÃ±Ã±o guá¹‡e k
parisÄ• ya kathitÄ• vasÄ• ne uá¹-á¹-hÄ• ya rÄ• jÄ• naá¹ƒ vanditvÄ• aÃ±jaliá¹ƒ paggayha ra
tisso gÄ• thÄ• abhÄ• si ---

33__._ á¹• 21 ``sirÄ« ca lakkhÄ« ca taveva khattiya, janÄ• dhipa mÄ• vijahi kudÄ• canaá¹ƒ

akkodhano niccapasannacitto, anÄ«gho tuvaá¹ƒ vassasatÄ• ni pÄ• laya ||

34__._ á¹• 21 ``guá¹‡ehi etehi upeta khattiya, á¹-hitamariyavattÄ« suvaco akodhano.

sukhÄ« anuppÄ«á¸·a pasÄ• sa mediniá¹ƒ, ito vimuttopi ca yÄ• hi suggatiá¹ƒ ||

35__._ á¹• 21 ``evaá¹ƒ sunÄ«tena subhÄ• sitena, dhammena Ã±Ä• yena upÄ• yaso nayaá¹

nibbÄ• paye saá¹…khubhitaá¹ƒ mahÄ• janaá¹ƒ, mahÄ• va megho salilena mediniâ€™â€™

tattha \Be III 422/ __sirÄ« ca lakkhÄ« cÄ• _ti parivÄ• rasampatti ca paÃ±Ã±Ä• ca. __anÄ«
hutvÄ• . __upeta khattiyÄ• _ti upeto khattiya, ayameva vÄ• pÄ• á¹-ho. __á¹-hitamariyavattÄ
ariyavatti nÄ• ma dasarÄ• jadhammasaá¹…khÄ• taá¹ƒ porÄ• á¹‡arÄ• javattaá¹ƒ, tattha pati
á¹-hitarÄ• jadhammo hutvÄ• ti attho. __anuppÄ«á¸·a pasÄ• sa medini_nti anuppÄ«á¸·aá¹ƒ p
\Ee III 444/ vÄ• pÄ• á¹-ho. __sunÄ«tenÄ• _ti sunayena suá¹-á¹-hu kÄ• raá¹‡ena. __dhamm
dasakusalakammapathadhammena. __Ã±Ä• yenÄ• _ti purimapadasseva vevacanaá¹ƒ. __u
__naya_nti nayanto rajjaá¹ƒ anusÄ• santo dhammikarÄ• jÄ• . __nibbÄ• paye_ti imÄ• ya paá
kÄ• yikacetasikadukkhaá¹ƒ darathaá¹ƒ apanento kÄ• yikacetasikadukkhasaá¹…khubhitamp
salilena mediniá¹ƒ viya nibbÄ• peyya, tvampi tatheva nibbÄ• pehÄ«ti dassento evamÄ• ha.

satthÄ• kosalaraÃ±Ã±o ovÄ• davasena imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹
paccekabuddho parinibbuto, sumaá¹…galo Ä• nando ahosi, rÄ• jÄ• pana ahameva ahosiâ€

sumaá¹…galajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [421] 5. gaá¹…gamÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__aá¹…gÄ• rajÄ• tÄ• _ti \Ne III 393/ idaá¹ƒ satthÄ• jetavane viharanto uposathakammaá¹ƒ
ekadivasaÃ±hi satthÄ• uposathike upÄ• sake Ä• mantetvÄ• ``upÄ• sakÄ• sÄ• dhurÅ«paá
upavasantehi, dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, sÄ«laá¹ƒ rakkhitabbaá¹ƒ, kodho na kÄ• tabbo, mett
uposathavÄ• so vasitabbo, porÄ• á¹‡akapaá¹‡á¸• itÄ• hi ekaá¹ƒ upaá¸• á¸• huposathakam
labhiá¹ƒsÅ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tasmiá¹ƒ nagare suciparivÄ• ro
asÄ«tikoá¹-idhanavibhavo dÄ• nÄ• dipuÃ±Ã±Ä• bhirato. tassa puttadÄ• rÄ• pi parijanopi an
vacchapÄ• lakÄ• pi \Be III 423/ sabbe mÄ• sassa cha divase uposathaá¹ƒ upavasanti. tadÄ
daliddakule nibbattitvÄ• bhatiá¹ƒ katvÄ• kicchena jÄ«vati. so ``bhatiá¹ƒ karissÄ• mÄ«â€™â
gantvÄ• vanditvÄ• ekamantaá¹ƒ á¹-hito ``kiá¹ƒ Ä• gatosÄ«â€™â€™ ti vutte ``tumhÄ• kaá¹
kammakaraá¹‡atthaâ€™â€™ nti Ä• ha. seá¹-á¹-hi aÃ±Ã±esaá¹ƒ bhatikÄ• naá¹ƒ Ä• gatadiva
kammaá¹ƒ karontÄ• sÄ«laá¹ƒ rakkhanti, sÄ«laá¹ƒ rakkhituá¹ƒ sakkontÄ• kammaá¹ƒ karoth
bodhisattassa pana sÄ«larakkhaá¹‡aÄ• cikkhaá¹‡e saÃ±Ã±aá¹ƒ akatvÄ• ``sÄ• dhu \Ee III 4
bhatiá¹ƒ jÄ• nitvÄ• kammaá¹ƒ karohÄ«â€™â€™ ti Ä• ha. so tato paá¹-á¹-hÄ• ya suvaco hu
kilamathaá¹ƒ agaá¹‡etvÄ• tassa sabbakiccÄ• ni karoti, pÄ• tova kammantaá¹ƒ gantvÄ• sÄ

athekadivasaá¹ƒ nagare chaá¹‡aá¹ƒ ghosesuá¹ƒ. mahÄ• seá¹-á¹-hi dÄ• siá¹ƒ Ä• mantetvÄ•
kammakarÄ• naá¹ƒ pÄ• tova bhattaá¹ƒ pacitvÄ• dehi, kÄ• lasseva bhuÃ±jitvÄ• uposathikÄ
Ä• ha. bodhisatto kÄ• lasseva uá¹-á¹-hÄ• ya kammantaá¹ƒ agamÄ• si, ``ajjuposathiko bhav

koci nÄ• rocesi. sesakammakarÄ• pÄ• tova bhuÃ±jitvÄ• uposathikÄ• va ahesuá¹ƒ. seá¹-á¹
saparijano uposathaá¹ƒ adhiá¹-á¹-hahi, sabbepi uposathikÄ• attano attano vasanaá¹-á¹-hÄ•
Ä• vajjentÄ• nisÄ«diá¹ƒsu. bodhisatto sakaladivasaá¹ƒ kammaá¹ƒ katvÄ• sÅ«riyatthaá¹…g
athassa bhattakÄ• rikÄ• hatthadhovanaá¹ƒ datvÄ• pÄ• tiyaá¹ƒ bhattaá¹ƒ vaá¸• á¸• hetvÄ•
``aÃ±Ã±esu divasesu imÄ• ya velÄ• ya mahÄ• saddo hoti, ajja kahaá¹ƒ gatÄ• â€™â€™ ti p
samÄ• diyitvÄ• attano attano vasanaá¹-á¹-hÄ• nÄ• ni gatÄ• â€™â€™ ti. taá¹ƒ sutvÄ• bodh
``ettakÄ• naá¹ƒ sÄ«lavantÄ• naá¹ƒ antare ahaá¹ƒ eko dussÄ«lo hutvÄ• na vasissÄ• mi, idÄ
adhiá¹-á¹-hitesu hoti nu kho uposathakammaá¹ƒ, noâ€™â€™ ti. so gantvÄ• seá¹-á¹-hiá¹ƒ \N
naá¹ƒ seá¹-á¹-hi ``tÄ• ta pÄ• tova anadhiá¹-á¹-hitattÄ• sakalaá¹ƒ uposathakammaá¹ƒ na ho
upaá¸• á¸• huposathakammaá¹ƒ pana hotÄ«â€™â€™ ti Ä• ha.

so ``ettakampi hotÅ«â€™â€™ ti seá¹-á¹-hissa santike samÄ• dinnasÄ«lo hutvÄ• uposatha
attano vasanokÄ• saá¹ƒ pavisitvÄ• sÄ«laá¹ƒ \Be III 424/ Ä• vajjento nipajji. athassa sakalad
nirÄ• hÄ• ratÄ• ya pacchimayÄ• masamanantare satthakavÄ• tÄ• samuá¹-á¹-hahiá¹ƒsu. se
bhesajjÄ• ni Ä• haritvÄ• ``bhuÃ±jÄ• â€™â€™ ti vuccamÄ• nopi ``uposathaá¹ƒ na bhindissÄ
katvÄ• samÄ• diyiâ€™â€™ nti \Ee III 446/ Ä• ha. balavavedanÄ• uppajji, aruá¹‡uggamana
paccupaá¹-á¹-hÄ• petuá¹ƒ nÄ• sakkhi. atha naá¹ƒ ``idÄ• ni marissatÄ«â€™â€™ ti nÄ«harit
nipajjÄ• pesuá¹ƒ. tasmiá¹ƒ khaá¹‡e bÄ• rÄ• á¹‡asirÄ• jÄ• rathavaragato mahantena parivÄ
padakkhiá¹‡aá¹ƒ karonto taá¹ƒ á¹-hÄ• naá¹ƒ sampÄ• puá¹‡i. bodhisatto tassa siriá¹ƒ oloket
uppÄ• detvÄ• rajjaá¹ƒ patthesi. so cavitvÄ• upaá¸• á¸• huposathakammanissandena tassa
paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• laddhagabbhaparihÄ• rÄ• dasamÄ• saccayena puttaá¹ƒ vijÄ•
tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto sabbasippesu nipphattiá¹ƒ pÄ• puá¹‡i, jÄ• tissara
pubbakammaá¹ƒ saritvÄ• ``appakassa kammassa phalaá¹ƒ mama idaâ€™â€™ nti abhikkh
pitu accayena rajjaá¹ƒ patvÄ• pi attano mahantaá¹ƒ sirivibhavaá¹ƒ oloketvÄ• tadeva udÄ• r

athekadivasaá¹ƒ nagare chaá¹‡aá¹ƒ sajjayiá¹ƒsu, mahÄ• jano kÄ«á¸·Ä• pasuto ahosi. tadÄ
uttaradvÄ• ravÄ• sÄ« eko bhatiko udakabhatiá¹ƒ katvÄ• laddhaá¹ƒ aá¸• á¸• hamÄ• sakaá¹ƒ
á¹-hapetvÄ• bhatiá¹ƒ karonto dakkhiá¹‡advÄ• raá¹ƒ patvÄ• tattha udakabhatimeva katvÄ•
kapaá¹‡itthiyÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• taá¹ƒ Ä• ha --- ``sÄ• mi, nagare ch
kiÃ±ci atthi, mayampi kÄ«á¸·eyyÄ• mÄ• â€™â€™ ti? ``Ä• ma, atthÄ«â€™â€™ ti. ``kittakaá¹
``aá¸• á¸• hamÄ• sakoâ€™â€™ ti. ``kahaá¹ƒ soâ€™â€™ ti? ``uttaradvÄ• re iá¹-á¹-hakabbha
dvÄ• dasayojanantare nidhÄ• naá¹ƒ, tava pana hatthe kiÃ±ci atthÄ«â€™â€™ ti? ``Ä• ma, a
``kittakaâ€™â€™ nti? ``aá¸• á¸• hamÄ• sakovÄ• â€™â€™ ti. ``iti tava aá¸• á¸• hamÄ• sako
mÄ• sakova hoti, tato ekena koá¹-á¹-hÄ• sena mÄ• laá¹ƒ, ekena koá¹-á¹-hÄ• sena gandhaá
suraá¹ƒ gahetvÄ• kÄ«á¸·issÄ• ma, gaccha tayÄ• á¹-hapitaá¹ƒ aá¸• á¸• hamÄ• sakaá¹ƒ \Ee
so ``bhariyÄ• ya me santikÄ• kathÄ• laddhÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-ho ``bhadde, n
naâ€™â€™ nti vatvÄ• pakkÄ• mi. nÄ• gabalo bhatiko cha yojanÄ• ni atikkamma \Be III 425
vÄ«taccikaá¹…gÄ• rasanthataá¹ƒ viya uá¹‡haá¹ƒ vÄ• lukaá¹ƒ maddanto dhanalobhena haá

kasÄ• varattanivÄ• sano kaá¹‡á¹‡e tÄ• lapaá¹‡á¹‡aá¹ƒ piá¸·andhitvÄ• ekena Ä• yogavatte
rÄ• jaá¹…gaá¹‡ena pÄ• yÄ• si.

udayarÄ• jÄ• \Ne III 395/ sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• á¹-hito taá¹ƒ tathÄ• gacchantaá¹ƒ
esa evarÅ«paá¹ƒ vÄ• tÄ• tapaá¹ƒ agaá¹‡etvÄ• haá¹-á¹-hatuá¹-á¹-ho gÄ• yanto gacchati, pu
cintetvÄ• pakkosanatthÄ• ya ekaá¹ƒ purisaá¹ƒ pahiá¹‡i. tena gantvÄ• ``rÄ• jÄ• taá¹ƒ pakk
``rÄ• jÄ• mayhaá¹ƒ kiá¹ƒ hoti, nÄ• haá¹ƒ rÄ• jÄ• naá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti vatvÄ• bal
aá¹-á¹-hÄ• si. atha naá¹ƒ rÄ• jÄ• pucchanto dve gÄ• thÄ• abhÄ• si ---

36__._ á¹• 21 ``aá¹…gÄ• rajÄ• tÄ• pathavÄ«, kukkuá¸·Ä• nugatÄ• mahÄ«.

atha gÄ• yasi vattÄ• ni, na taá¹ƒ tapati Ä• tapo ||

37__._ á¹• 21 ``uddhaá¹ƒ tapati Ä• dicco, adho tapati vÄ• lukÄ• .

atha gÄ• yasi vattÄ• ni, na taá¹ƒ tapati Ä• tapoâ€™â€™ ti ||

tattha __aá¹…gÄ• rajÄ• tÄ• _ti bho purisa, ayaá¹ƒ pathavÄ« vÄ«taccikaá¹…gÄ• rÄ• viya u
__kukkuá¸·Ä• nugatÄ• _ti Ä• dittachÄ• rikasaá¹…khÄ• tena kukkuá¸·ena viya uá¹‡havÄ• luk
Ä• yogavattÄ• ni Ä• ropetvÄ• gÄ«taá¹ƒ gÄ• yasÄ«ti.

so raÃ±Ã±o kathaá¹ƒ sutvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

38__._ á¹• 21 ``na maá¹ƒ tapati Ä• tapo, Ä• tapÄ• tapayanti maá¹ƒ.

atthÄ• hi vividhÄ• rÄ• ja, te tapanti na Ä• tapoâ€™â€™ ti ||

tattha __Ä• tapÄ• _ti vatthukÄ• makilesakÄ• mÄ• . purisaÃ±hi te abhitapanti, tasmÄ• ``Ä•
__atthÄ• hi vividhÄ• _ti, mahÄ• rÄ• ja, mayhaá¹ƒ vatthukÄ• makilesakÄ• me nissÄ• ya katt
nÄ• nÄ• kiccasaá¹…khÄ• tÄ• vividhÄ• atthÄ• atthi, te maá¹ƒ tapanti, na Ä• tapoti.

atha \Ee III 448/ naá¹ƒ rÄ• jÄ• ``ko nÄ• ma te atthoâ€™â€™ ti pucchi. so Ä• ha ``ahaá¹ƒ, c
kapaá¹‡itthiyÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesiá¹ƒ, sÄ• maá¹ƒ `chaá¹‡aá¹ƒ kÄ«á¸·issÄ
hattheâ€™ ti pucchi, atha naá¹ƒ ahaá¹ƒ `mama nidhÄ• naá¹ƒ uttaradvÄ• re \Be III 426/ pÄ•
nti avacaá¹ƒ, sÄ• `gaccha taá¹ƒ Ä• hara, ubhopi kÄ«á¸·issÄ• mÄ• â€™ ti maá¹ƒ pahiá¹‡i, s
hadayaá¹ƒ na vijahati, taá¹ƒ maá¹ƒ anussarantaá¹ƒ kÄ• matapo tapati, ayaá¹ƒ me, deva, att
``evarÅ«paá¹ƒ \Ne III 396/ vÄ• tÄ• tapaá¹ƒ agaá¹‡etvÄ• kiá¹ƒ te tussanakÄ• raá¹‡aá¹ƒ, yen
gacchasÄ«â€™â€™ ti? ``deva, taá¹ƒ nidhÄ• naá¹ƒ Ä• haritvÄ• `tÄ• ya saddhiá¹ƒ abhiramis

kÄ• raá¹‡ena tuá¹-á¹-ho gÄ• yÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana te, bho purisa, uttaradvÄ• re
satasahassamattaá¹ƒ atthÄ«â€™â€™ ti? ``natthi, devÄ• â€™â€™ ti. rÄ• jÄ• ``tena hi paÃ±
cattÄ• lÄ«sa, tiá¹ƒsa, vÄ«sa, dasa, sahassaá¹ƒ, paÃ±ca satÄ• ni, cattÄ• ri, tÄ«á¹‡i, dve, eka
paÃ±Ã±Ä• saá¹ƒ, cattÄ• lÄ«saá¹ƒ, tiá¹ƒsaá¹ƒ, vÄ«saá¹ƒ, dasa, paÃ±ca, cattÄ• ri, tayo, dve,
aá¸• á¸• ho, pÄ• do, cattÄ• ro mÄ• sakÄ• , tayo, dve, eko mÄ• sakoâ€™â€™ ti pucchi. sabb
``aá¸• á¸• hamÄ• sakoâ€™â€™ ti vutto ``Ä• ma, deva, ettakaá¹ƒ mayhaá¹ƒ dhanaá¹ƒ, taá¹ƒ
abhiramissÄ• mÄ«ti gacchÄ• mi, tÄ• ya pÄ«tiyÄ• tena somanassena na maá¹ƒ esa vÄ• tÄ•

atha naá¹ƒ rÄ• jÄ• ``bho purisa, evarÅ«pe Ä• tape tattha mÄ• gami, ahaá¹ƒ te aá¸• á¸• ha
dassÄ• mÄ«â€™â€™ ti Ä• ha. ``deva, ahaá¹ƒ tumhÄ• kaá¹ƒ kathÄ• ya á¹-hatvÄ• taÃ±ca g
dhanaá¹ƒ na nÄ• sessÄ• mi, mama gamanaá¹ƒ ahÄ• petvÄ• tampi gahessÄ• mÄ«â€™â€™
mÄ• sakaá¹ƒ te dassÄ• mi, dve mÄ• sakehi evaá¹ƒ vaá¸• á¸• hetvÄ• koá¹-iá¹ƒ koá¹-isataá¹
dassÄ• mi, nivattÄ• â€™â€™ ti vuttepi ``deva, taá¹ƒ gahetvÄ• itarampi gaá¹‡hissÄ• miâ€™
seá¹-á¹-hiá¹-á¹-hÄ• nÄ• dÄ«hi á¹-hÄ• nantarehi palobhito yÄ• va uparajjÄ• tatheva vatvÄ•
III 449/ te dassÄ• mi, nivattÄ• â€™â€™ ti vutte sampaá¹-icchi. rÄ• jÄ• ``gacchatha mama s
kÄ• retvÄ• nhÄ• petvÄ• alaá¹…karitvÄ• Ä• netha naâ€™â€™ nti amacce Ä• á¹‡Ä• pesi. a
rajjaá¹ƒ dvidhÄ• bhinditvÄ• tassa upaá¸• á¸• harajjaá¹ƒ adÄ• si. ``so pana taá¹ƒ gahetvÄ•
aá¸• á¸• hamÄ• sakapemena uttarapassaá¹ƒ gatoyevÄ• â€™â€™ ti vadanti. so aá¸• á¸• ha
samaggÄ• sammodamÄ• nÄ• rajjaá¹ƒ kÄ• rentÄ• ekadivasaá¹ƒ uyyÄ• naá¹ƒ gamiá¹ƒsu. t
aá¸• á¸• hamÄ• sakaraÃ±Ã±o aá¹…ke sÄ«saá¹ƒ katvÄ• nipajji. tasmiá¹ƒ niddaá¹ƒ okkante
kÄ«á¸·Ä• nubhavanavasena tattha tattha agamaá¹ƒsu.

aá¸• á¸• hamÄ• sakarÄ• jÄ• \Be III 427/ ``kiá¹ƒ me niccakÄ• laá¹ƒ upaá¸• á¸• harajjena, im
sakalarajjaá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti khaggaá¹ƒ abbÄ• hitvÄ• ``paharissÄ• mi naâ€™
rÄ• jÄ• maá¹ƒ daliddakapaá¹‡aá¹ƒ manussaá¹ƒ attanÄ• samÄ• naá¹ƒ katvÄ• mahante iss
evarÅ«paá¹ƒ nÄ• ma yasadÄ• yakaá¹ƒ mÄ• retvÄ• rajjaá¹ƒ kÄ• ressÄ• mÄ«ti mama icchÄ•
kammaâ€™â€™ nti satiá¹ƒ paá¹-ilabhitvÄ• asiá¹ƒ pavesesi. athassa dutiyampi tatiyampi ta
tato cintesi ``idaá¹ƒ cittaá¹ƒ punappunaá¹ƒ uppajjamÄ• naá¹ƒ maá¹ƒ pÄ• pakamme niyojeyy
bhÅ«miyaá¹ƒ khipitvÄ• rÄ• jÄ• naá¹ƒ uá¹-á¹-hÄ• petvÄ• ``khamÄ• hi me, devÄ• â€™â€™
tava mamantare \Ne III 397/ doso natthÄ«â€™â€™ ti? ``atthi, mahÄ• rÄ• ja, ahaá¹ƒ idaá¹ƒ
``tena hi samma, khamÄ• mi te, icchanto pana rajjaá¹ƒ kÄ• rehi, ahaá¹ƒ uparÄ• jÄ• hutvÄ•
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. so ``na me, deva, rajjena attho, ayaÃ±hi taá¹‡hÄ• maá
nibbattÄ• pessati, tava rajjaá¹ƒ tvameva gaá¹‡ha, ahaá¹ƒ pabbajissÄ• mi, diá¹-á¹-haá¹ƒ me
ayaÃ±hi saá¹…kappena vaá¸• á¸• hati, na dÄ• ni \Ee III 450/ naá¹ƒ tato paá¹-á¹-hÄ• ya saá¹
udÄ• nento catutthaá¹ƒ gÄ• thamÄ• ha ---

39__._ á¹• 21 ``addasaá¹ƒ kÄ• ma te mÅ«laá¹ƒ, saá¹…kappÄ• kÄ• ma jÄ• yasi.

na taá¹ƒ saá¹…kappayissÄ• mi, evaá¹ƒ kÄ• ma na hehisÄ«â€™â€™ ti ||

tattha __eva_nti evaá¹ƒ mamantare. __na hehisÄ«_ti na uppajjissasÄ«ti.

evaÃ±ca pana vatvÄ• puna kÄ• mesu anuyuÃ±jantassa mahÄ• janassa dhammaá¹ƒ dese

40__._ á¹• 21 ``appÄ• pi kÄ• mÄ• na alaá¹ƒ, bahÅ«hipi na tappati.

ahahÄ• bÄ• lalapanÄ• , parivajjetha jaggatoâ€™â€™ ti ||

tattha __ahahÄ• _ti saá¹ƒvegadÄ«panaá¹ƒ. __jaggato_ti jagganto. idaá¹ƒ vuttaá¹ƒ hoti --- m
mahÄ• janassa appakÄ• pi vatthukÄ• makilesakÄ• mÄ• na alaá¹ƒ pariyattÄ• va, bahÅ«hipi
ime mama rÅ«pÄ• mama saddÄ• â€™â€™ ti lapanato bÄ• lalapanÄ• kÄ• mÄ• , ime vipas
bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanuyutto jagganto kulaputto p
pariÃ±Ã±Ä• pahÄ• nÄ• bhisamayehi abhisametvÄ• pajaheyyÄ• ti.

evaá¹ƒ \Be III 428/ so mahÄ• janassa dhammaá¹ƒ desetvÄ• udayarÄ• jÄ• naá¹ƒ rajjaá¹ƒ p
mahÄ• janaá¹ƒ assumukhaá¹ƒ rodamÄ• naá¹ƒ pahÄ• ya himavantaá¹ƒ pavisitvÄ• pabbajitv
nibbattetvÄ• vihÄ• si. tassa pabbajitakÄ• le rÄ• jÄ• taá¹ƒ udÄ• naá¹ƒ sakalaá¹ƒ katvÄ• ud
gÄ• thamÄ• ha ---

41__._ á¹• 21 ``appassa \Ne III 398/ kammassa phalaá¹ƒ mamedaá¹ƒ, udayo ajjhÄ• gamÄ•

suladdhalÄ• bho vata mÄ• á¹‡avassa, yo pabbajÄ« kÄ• marÄ• gaá¹ƒ pahÄ• yÄ• â€™â€™

tattha __udayo_ti attÄ• naá¹ƒ sandhÄ• ya vadati. __mahattapatta_nti mahantabhÄ• vappat
issariyaá¹ƒ ajjhÄ• gamÄ• . __mÄ• á¹‡avassÄ• _ti sattassa mayhaá¹ƒ sahÄ• yassa suladdha
pahÄ• ya pabbajitoti adhippÄ• yenevamÄ• ha.

imissÄ• \Ee III 451/ pana gÄ• thÄ• ya na koci atthaá¹ƒ jÄ• nÄ• ti. atha naá¹ƒ ekadivasaá¹ƒ
atthaá¹ƒ pucchi, rÄ• jÄ• na kathesi. eko panassa gaá¹…gamÄ• lo nÄ• ma maá¹…galanhÄ•
karonto paá¹-hamaá¹ƒ khuraparikammaá¹ƒ katvÄ• pacchÄ• saá¹‡á¸• Ä• sena lomÄ• ni ga
khuraparikammakÄ• le sukhaá¹ƒ hoti, lomaharaá¹‡akÄ• le dukkhaá¹ƒ. so paá¹-hamaá¹ƒ tas
pacchÄ• sÄ«sacchedanamÄ• kaá¹…khati. athekadivasaá¹ƒ ``bhadde, amhÄ• kaá¹ƒ gaá¹…
deviyÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``ki pana, deva, kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vutte
saá¹‡á¸• Ä• sena lomÄ• ni gahetvÄ• pacchÄ• khuraparikammaâ€™â€™ nti Ä• ha. sÄ• ta
``tÄ• ta, idÄ• ni raÃ±Ã±o massukaraá¹‡adivase paá¹-hamaá¹ƒ lomÄ• ni gahetvÄ• pacchÄ•
kareyyÄ• si, raÃ±Ã±Ä• ca `varaá¹ƒ gaá¹‡hÄ• hÄ«â€™ ti vutte `aÃ±Ã±ena, deva, me attho

udÄ• nagÄ• thÄ• ya atthaá¹ƒ Ä• cikkhathÄ• â€™ ti vadeyyÄ• si, ahaá¹ƒ te bahuá¹ƒ dhanaá
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• massukaraá¹‡adivase paá¹-hamaá¹ƒ saá¹‡á¸• Ä•
bhaá¹‡e gaá¹…gamÄ• la, apubbaá¹ƒ te karaá¹‡aâ€™â€™ nti raÃ±Ã±Ä• vutte ``deva, kapp
karontÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ lomÄ• ni gahetvÄ• pacchÄ• khuraparikammaá
gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. ``deva, aÃ±Ã±ena me \Be III 429/ attho natthi, tumhÄ• kaá
kathethÄ• â€™â€™ ti. rÄ• jÄ• attano daliddakÄ• le kataá¹ƒ kathetuá¹ƒ lajjanto ``tÄ• ta, imin
aÃ±Ã±aá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. ``etameva dehi, devÄ• â€™â€™ ti. so musÄ• v
sampaá¹-icchitvÄ• kummÄ• sapiá¹‡á¸• ijÄ• take vuttanayeneva sabbaá¹ƒ saá¹ƒvidahÄ• pe
nisÄ«ditvÄ• ``ahaá¹ƒ gaá¹…gamÄ• la, purimabhave imasmiá¹ƒyeva nagareâ€™â€™ ti sab
Ä• cikkhitvÄ• ``iminÄ• kÄ• raá¹‡ena upaá¸• á¸• hagÄ• thaá¹ƒ, `sahÄ• yo pana me pabbajit
rajjameva kÄ• remÄ«â€™ ti iminÄ• kÄ• raá¹‡ena \Ee III 452/ pacchÄ• upaá¸• á¸• hagÄ• th
udÄ• nassa atthaá¹ƒ kathesi.

taá¹ƒ sutvÄ• kappako ``upaá¸• á¸• huposathakammena kira raÃ±Ã±Ä• ayaá¹ƒ sampatti la
kÄ• tabbameva, yaá¹ƒnÅ«nÄ• haá¹ƒ pabbajitvÄ• attano patiá¹-á¹-haá¹ƒ kareyyaâ€™â€™ r
Ã±Ä• tibhogaparivaá¹-á¹-aá¹ƒ pahÄ• ya \Ne III 399/ rÄ• jÄ• naá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• p
isipabbajjaá¹ƒ pabbajitvÄ• tilakkhaá¹‡aá¹ƒ Ä• ropento vipassanaá¹ƒ vaá¸• á¸• hetvÄ• pacc
iddhiyÄ• nibbattapattacÄ«varadharo gandhamÄ• danapabbate paÃ±cachabbassÄ• ni vasit
olokessÄ• mÄ«â€™â€™ ti Ä• kÄ• senÄ• gantvÄ• uyyÄ• ne maá¹…galasilÄ• yaá¹ƒ nisÄ«di
gantvÄ• raÃ±Ã±o Ä• rocesi ``deva, gaá¹…gamÄ• lo paccekabuddho hutvÄ• Ä• kÄ• senÄ•
rÄ• jÄ• taá¹ƒ sutvÄ• ``paccekabuddhaá¹ƒ vandissÄ• mÄ«â€™â€™ ti vegena nikkhami. rÄ•
saddhiá¹ƒyeva nikkhami. rÄ• jÄ• uyyÄ• naá¹ƒ pavisitvÄ• taá¹ƒ vanditvÄ• ekamantaá¹ƒ nis
so raÃ±Ã±Ä• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto ``kiá¹ƒ, brahmadatta, appamattosi, dha
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karosÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ kulanÄ• mena Ä• lapitvÄ• p
sutvÄ• raÃ±Ã±o mÄ• tÄ• ``ayaá¹ƒ hÄ«najacco malamajjako nhÄ• pitaputto attÄ• naá¹ƒ na
pathavissaraá¹ƒ jÄ• tikhattiyaá¹ƒ `brahmadattÄ• â€™ ti nÄ• menÄ• lapatÄ«â€™â€™ ti kujjh
gÄ• thamÄ• ha ---

42__._ á¹• 21 ``tapasÄ• pajahanti pÄ• pakammaá¹ƒ, tapasÄ• nhÄ• pitakumbhakÄ• rabhÄ•

tapasÄ• abhibhuyya gaá¹…gamÄ• la, nÄ• menÄ• lapasajja brahmadattÄ• â€™â€™ ti ||

tassattho \Be III 430/ --- ime tÄ• va sattÄ• __tapasÄ• _ attanÄ• katena tapoguá¹‡ena __p
kiá¹ƒ panete tapasÄ• __nhÄ• pitakumbhakÄ• rabhÄ• va_mpi jahanti, yaá¹ƒ tvaá¹ƒ gaá¹…g
abhibhuyya mama puttaá¹ƒ brahmadattaá¹ƒ nÄ• menÄ• lapasi, patirÅ«paá¹ƒ nu te etanti?

rÄ• jÄ• \Ee III 453/ mÄ• taraá¹ƒ vÄ• retvÄ• paccekabuddhassa guá¹‡aá¹ƒ pakÄ• sento aá

43__._ á¹• 21 ``sandiá¹-á¹-hikameva amma passatha, khantÄ«soraccassa ayaá¹ƒ vipÄ• ko.

yo sabbajanassa vanditohu, taá¹ƒ vandÄ• ma sarÄ• jikÄ• samaccÄ• â€™â€™ ti ||

tattha __khantÄ«soraccassÄ• _ti adhivÄ• sanakhantiyÄ• ca soraccassa ca. __taá¹ƒ vandÄ
mayaá¹ƒ sarÄ• jikÄ• samaccÄ• sabbe vandÄ• ma, passatha amma, khantÄ«soraccÄ• naá

raÃ±Ã±Ä• mÄ• tari vÄ• ritÄ• ya sesamahÄ• jano uá¹-á¹-hahitvÄ• ``ayuttaá¹ƒ vata, deva, e
tumhe nÄ• menÄ• lapanaâ€™â€™ nti Ä• ha. rÄ• jÄ• mahÄ• janampi paá¹-ibÄ• hitvÄ• tass
osÄ• nagÄ• thamÄ• ha ---

44__._ á¹• 21 ``mÄ• \Ne III 400/ kiÃ±ci avacuttha gaá¹…gamÄ• laá¹ƒ, muninaá¹ƒ monapath

eso hi atari aá¹‡á¹‡avaá¹ƒ, yaá¹ƒ taritvÄ• caranti vÄ«tasokÄ• â€™â€™ ti ||

tattha __munina_nti agÄ• rikÄ• nagÄ• rikasekkhÄ• sekkhapaccekamunÄ«su paccekamunia
sikkhamÄ• na_nti pubbabhÄ• gapaá¹-ipadÄ• bodhipakkhiyadhammasaá¹…khÄ• tesu mona
__aá¹‡á¹‡ava_nti saá¹ƒsÄ• ramahÄ• samuddaá¹ƒ.

evaÃ±ca pana vatvÄ• rÄ• jÄ• paccekabuddhaá¹ƒ vanditvÄ• ``bhante, mayhaá¹ƒ mÄ• tu k
``khamÄ• mi, mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• japarisÄ• pi naá¹ƒ khamÄ• pesi. rÄ• jÄ• attÄ•
paá¹-iÃ±Ã±aá¹ƒ yÄ• ci. paccekabuddho pana paá¹-iÃ±Ã±aá¹ƒ adatvÄ• sarÄ• jikÄ• ya \Be II
passantiyÄ• va Ä• kÄ• se á¹-hatvÄ• raÃ±Ã±o ovÄ• daá¹ƒ datvÄ• gandhamÄ• danameva g

satthÄ• \Ee III 454/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaÃ±ca upÄ• sakÄ• uposat
vasitabbayuttakoâ€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• paccekabuddho
aá¸• á¸• hamÄ• sakarÄ• jÄ• Ä• nando ahosi, raÃ±Ã±o mÄ• tÄ• mahÄ• mÄ• yÄ• , aggama
ahameva ahosiâ€™â€™ nti.

gaá¹…gamÄ• lajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [422] 6. cetiyajÄ• takavaá¹‡á¹‡anÄ•

__dhammo have hato hantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto devadattassa pathavipa
kathesi. tasmiÃ±hi divase bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ
musÄ• vÄ• daá¹ƒ katvÄ• pathaviá¹ƒ paviá¹-á¹-ho avÄ«ciparÄ• yaá¹‡o jÄ• toâ€™â€™ ti. sa
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ

bhikkhave, idÄ• neva, pubbepi pathaviá¹ƒ paviá¹-á¹-hoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te paá¹-hamakappe mahÄ• sammato nÄ• ma rÄ• jÄ• asaá¹…khyeyyÄ• yuko ahosi. ta
vararojo nÄ• ma, tassa putto kalyÄ• á¹‡o nÄ• ma, kalyÄ• á¹‡assa putto varakalyÄ• á¹‡o nÄ
putto uposatho nÄ• ma, uposathassa \Ne III 401/ putto varauposatho nÄ• ma, varauposatha
nÄ• ma, mandhÄ• tussa putto varamandhÄ• tÄ• nÄ• ma, varamandhÄ• tussa putto varo nÄ
ahosi, uparivarotipi tasseva nÄ• maá¹ƒ. so cetiyaraá¹-á¹-he sotthiyanagare rajjaá¹ƒ kÄ• resi
rÄ• jiddhÄ«hi samannÄ• gato ahosi uparicaro Ä• kÄ• sagÄ• mÄ«, cattÄ• ro naá¹ƒ devaputtÄ
khaggahatthÄ• rakkhanti, kÄ• yato candanagandho vÄ• yati, mukhato uppalagandho. tassa
\Be III 432/ purohito ahosi. kapilabrÄ• hmaá¹‡assa pana kaniá¹-á¹-ho korakalambo nÄ• ma
ekÄ• cariyakule uggahitasippo bÄ• lasahÄ• yo. so tassa kumÄ• rakÄ• leyeva ``ahaá¹ƒ rajjaá
455/ purohitaá¹-á¹-hÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti paá¹-ijÄ• ni. so rajjaá¹ƒ patvÄ• pitu p
kapilabrÄ• hmaá¹‡aá¹ƒ purohitaá¹-á¹-hÄ• nato cÄ• vetuá¹ƒ nÄ• sakkhi. purohite pana attano
Ä• gacchante tasmiá¹ƒ gÄ• ravena apacitÄ• kÄ• raá¹ƒ dassesi. brÄ• hmaá¹‡o taá¹ƒ sallakk
samavayehi saddhiá¹ƒ suparihÄ• raá¹ƒ hoti, ahaá¹ƒ rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• pabbajissÄ
``deva, ahaá¹ƒ mahallako, gehe kumÄ• rako atthi, taá¹ƒ purohitaá¹ƒ karohi, ahaá¹ƒ pabbajis
rÄ• jÄ• naá¹ƒ anujÄ• nÄ• petvÄ• puttaá¹ƒ purohitaá¹-á¹-hÄ• ne á¹-hapÄ• petvÄ• rÄ• juyyÄ
isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• puttaá¹ƒ nissÄ• ya tatthev

korakalambo ``ayaá¹ƒ pabbajantopi na mayhaá¹ƒ á¹-hÄ• nantaraá¹ƒ dÄ• pesÄ«â€™â€™ ti
bandhitvÄ• ekadivasaá¹ƒ sukhakathÄ• ya nisinnasamaye raÃ±Ã±Ä• ``korakalamba kiá¹ƒ t
na karosÄ«â€™â€™ ti vutte ``Ä• ma, deva, na karomi, bhÄ• tÄ• me karotÄ«â€™â€™ ti Ä•
pabbajitoâ€™â€™ ti? ``Ä• ma pabbajito, á¹-hÄ• nantaraá¹ƒ pana puttassa dÄ• pesÄ«â€™â
karohÄ«â€™â€™ ti? ``deva, paveá¹‡iyÄ• Ä• gataá¹ƒ á¹-hÄ• nantaraá¹ƒ mama bhÄ• taraá¹
kÄ• tuâ€™â€™ nti. ``evaá¹ƒ sante ahaá¹ƒ taá¹ƒ mahallakaá¹ƒ katvÄ• bhÄ• taraá¹ƒ te kania
karissÄ• mÄ«â€™â€™ ti. ``kathaá¹ƒ, devÄ• â€™â€™ ti? ``musÄ• vÄ• daá¹ƒ katvÄ• â€™â€
yadÄ• mama bhÄ• tÄ• mahantena abbhutadhammena samannÄ• gato vijjÄ• dharo, so abb
cattÄ• ro devaputte antarahite viya karissati, kÄ• yato ca mukhato ca sugandhaá¹ƒ duggand
tumhe Ä• kÄ• sÄ• otÄ• retvÄ• bhÅ«miyaá¹ƒ á¹-hite viya karissati, tumhe pathaviá¹ƒ pavisa
tadÄ• tumhÄ• kaá¹ƒ kathÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ na sakkhissathÄ• â€™â€™ ti. ``tvaá¹ƒ e
ahaá¹ƒ kÄ• tuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti. ``kadÄ• karissatha, devÄ• â€™â€™ ti? ``ito
divaseâ€™â€™ ti. sÄ• kathÄ• sakalanagare pÄ• kaá¹-Ä• ahosi. ``rÄ• jÄ• kira musÄ• vÄ•
khuddakaá¹ƒ, khuddakaá¹ƒ mahallakaá¹ƒ karissati, á¹-hÄ• nantaraá¹ƒ khuddakassa dÄ• pe
musÄ• vÄ• do nÄ• ma, kiá¹ƒ nÄ«lako, udÄ• hu \Be III 433/ pÄ«takÄ• dÄ«su aÃ±Ã±ataravaá
mahÄ• janassa vitakko udapÄ• di \Ne III 402/. tadÄ• kira lokassa saccavÄ• dÄ«kÄ• lo, ``mu
evarÅ«poâ€™â€™ ti na jÄ• nanti.

purohitaputtopi taá¹ƒ kathaá¹ƒ sutvÄ• pitu santikaá¹ƒ gantvÄ• kathesi ``tÄ• ta, rÄ• jÄ• kira

katvÄ• tumhe khuddake katvÄ• amhÄ• kaá¹ƒ á¹-hÄ• nantaraá¹ƒ mama cÅ«á¸·apitussa das
rÄ• jÄ• musÄ• vÄ• daá¹ƒ katvÄ• pi amhÄ• kaá¹ƒ á¹-hÄ• nantaraá¹ƒ harituá¹ƒ na sakkhissa
karissatÄ«â€™â€™ ti? ``ito kira sattame divaseâ€™â€™ ti. ``tena hi tadÄ• mayhaá¹ƒ Ä• ro
sattame divase mahÄ• janÄ• ``musÄ• vÄ• daá¹ƒ passissÄ• mÄ• â€™â€™ ti rÄ• jaá¹…gaá
bandhitvÄ• aá¹-á¹-haá¹ƒsu. kumÄ• ro gantvÄ• pitu Ä• rocesi. rÄ• jÄ• alaá¹…katapaá¹-iyat
mahÄ• janamajjhe rÄ• jaá¹…gaá¹‡e Ä• kÄ• se aá¹-á¹-hÄ• si. tÄ• paso Ä• kÄ• senÄ• gantvÄ
nisÄ«danacammaá¹ƒ attharitvÄ• Ä• kÄ• se pallaá¹…kena nisÄ«ditvÄ• ``saccaá¹ƒ kira tvaá
musÄ• vÄ• daá¹ƒ katvÄ• khuddakaá¹ƒ mahallakaá¹ƒ katvÄ• tassa á¹-hÄ• nantaraá¹ƒ dÄ• t
Ä• cariya, evaá¹ƒ me kathitaâ€™â€™ nti. atha naá¹ƒ so ovadanto ``mahÄ• rÄ• ja, musÄ• vÄ
guá¹‡aparidhaá¹ƒsako catÅ«su apÄ• yesu nibbattÄ• peti. rÄ• jÄ• nÄ• ma musÄ• vÄ• daá¹ƒ
dhammaá¹ƒ hanitvÄ• sayameva haÃ±Ã±atÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ

45__._ á¹• 21 ``dhammo have hato hanti, nÄ• hato hanti kiÃ±canaá¹ƒ.

tasmÄ• hi dhammaá¹ƒ na hane, mÄ• tvaá¹ƒ dhammo hato hanÄ«â€™â€™ ti ||

tattha \Ee III 457/ __dhammo_ti jeá¹-á¹-hÄ• pacÄ• yanadhammo idhÄ• dhippeto.

atha naá¹ƒ uttaripi ovadanto ``sace, mahÄ• rÄ• ja, musÄ• vÄ• daá¹ƒ karissasi, catasso iddh
antaradhÄ• yissantÄ«â€™â€™ ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

46__._ á¹• 21 ``alikaá¹ƒ bhÄ• samÄ• nassa, apakkamanti devatÄ• .

pÅ«tikaÃ±ca mukhaá¹ƒ vÄ• ti, sakaá¹-á¹-hÄ• nÄ• ca dhaá¹ƒsati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kareâ€™â€™ ti ||

tattha \Be III 434/ __apakkamanti devatÄ• _ti mahÄ• rÄ• ja, sace alikaá¹ƒ bhaá¹‡issasi, cat
Ä• rakkhaá¹ƒ \Ne III 403/ chaá¸• á¸• etvÄ• antaradhÄ• yissantÄ«ti adhippÄ• yenetaá¹ƒ vad
vÄ• tÄ«_ti mukhaÃ±ca te kÄ• yo ca ubho pÅ«tigandhaá¹ƒ vÄ• yissantÄ«ti sandhÄ• yÄ• ha.
dhaá¹ƒsatÄ«_ti Ä• kÄ• sato bhassitvÄ• pathaviá¹ƒ pavisissasÄ«ti dÄ«pento evamÄ• ha.

taá¹ƒ sutvÄ• rÄ• jÄ• bhÄ«to korakalambaá¹ƒ olokesi. atha naá¹ƒ so ``mÄ• bhÄ• yi, mahÄ
paá¹-hamameva tumhÄ• kaá¹ƒ etaá¹ƒ kathitaâ€™â€™ nti Ä• ha. rÄ• jÄ• kapilassa vacanaa
attanÄ• kathitameva purato karonto ``tvaá¹ƒsi, bhante, kaniá¹-á¹-ho, korakalambo jeá¹-á¹-ho
athassa saha musÄ• vÄ• dena cattÄ• ro devaputtÄ• ``tÄ• disassa musÄ• vÄ• dino Ä• rakkh
khagge pÄ• damÅ«le chaá¸• á¸• etvÄ• antaradhÄ• yiá¹ƒsu, mukhaá¹ƒ bhinnakukkuá¹-aá¹‡a
vivaá¹-avaccakuá¹-Ä« viya duggandhaá¹ƒ vÄ• yi, Ä• kÄ• sato bhassitvÄ• pathaviyaá¹ƒ pati

iddhiyo parihÄ• yiá¹ƒsu. atha naá¹ƒ mahÄ• purohito ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, sace sac
sabbaá¹ƒ te pÄ• katikaá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhÅ«miyaá¹ƒ tiá¹-á¹-ha cetiyÄ• â€™â€™ ti ||

tattha \Ee III 458/ __bhÅ«miyaá¹ƒ tiá¹-á¹-hÄ• _ti bhÅ«miyaá¹ƒyeva patiá¹-á¹-ha, puna Ä• kÄ
na sakkhissasÄ«ti attho.

so ``passa, mahÄ• rÄ• ja, paá¹-hamaá¹ƒ musÄ• vÄ• deneva te catasso iddhiyo antarahitÄ•
sakkÄ• pÄ• katikaá¹ƒ kÄ• tuâ€™â€™ nti vuttopi ``evaá¹ƒ vatvÄ• tumhe maá¹ƒ vaÃ±cetukÄ
musÄ• vÄ• daá¹ƒ bhaá¹‡itvÄ• yÄ• va gopphakÄ• pathaviá¹ƒ pÄ• visi. atha naá¹ƒ punapi b
mahÄ• rÄ• ja, idÄ• nipi sakkÄ• pÄ• katikaá¹ƒ kÄ• tuâ€™â€™ nti vatvÄ• catutthaá¹ƒ gÄ• th

48__._ á¹• 21 ``akÄ• le vassatÄ« tassa, kÄ• le tassa na vassati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kareâ€™â€™ ti ||

tattha \Be III 435/ __tassÄ• _ti yo jÄ• nanto pucchitaá¹ƒ paÃ±haá¹ƒ musÄ• vÄ• daá¹ƒ katvÄ
tassa raÃ±Ã±o vijite devo yuttakÄ• le avassitvÄ• akÄ• le vassatÄ«ti attho.

atha \Ne III 404/ naá¹ƒ punapi musÄ• vÄ• daphalena yÄ• va jaá¹…ghÄ• pathaviá¹ƒ paviá¹-
mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

49__._ á¹• 21 ``sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhÅ«miá¹ƒ pavisa cetiyÄ• â€™â€™ ti ||

so tatiyampi ``tvaá¹ƒsi, bhante, kaniá¹-á¹-ho, jeá¹-á¹-ho korakalamboâ€™â€™ ti musÄ• vÄ•
jÄ• á¹‡ukÄ• pathaviá¹ƒ pÄ• visi. atha naá¹ƒ punapi ``sallakkhehi, mahÄ• rÄ• jÄ• â€™â€™
abhÄ• si ---

50__._ á¹• 21 ``jivhÄ• tassa dvidhÄ• hoti, uragasseva disampati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

51__._ á¹• 21 ``sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiyÄ• â€™â€™ ti ||

imÄ• dve gÄ• thÄ• vatvÄ• ``idÄ• ni sakkÄ• pÄ• katikaá¹ƒ kÄ• tuâ€™â€™ nti Ä• ha. rÄ• j
anÄ• diyitvÄ• ``tvaá¹ƒsi, bhante, kaniá¹-á¹-ho, jeá¹-á¹-ho korakalamboâ€™â€™ ti catuttham
katvÄ• \Ee III 459/ yÄ• va kaá¹-ito pathaviá¹ƒ pÄ• visi. atha naá¹ƒ brÄ• hmaá¹‡o ``sallakkhe
ti vatvÄ• puna dve gÄ• thÄ• abhÄ• si ---

52__._ á¹• 21 ``jivhÄ• tassa na bhavati, macchasseva disampati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

53__._ á¹• 21 ``sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiyÄ• â€™â€™ ti ||

tattha __macchassevÄ• _ti nibbattanibbattaá¹-á¹-hÄ• ne musÄ• vÄ• dino macchassa viya k
hoti, mÅ«gova hotÄ«ti attho.

so \Ne III 405/ paÃ±camampi ``tvaá¹ƒsi kaniá¹-á¹-ho, jeá¹-á¹-ho korakalamboâ€™â€™ ti mu
yÄ• va nÄ• bhito pathaviá¹ƒ pÄ• visi. atha naá¹ƒ brÄ• hmaá¹‡o punapi ``sallakkhehi, mahÄ•
dve gÄ• thÄ• abhÄ• si ---

54__._ á¹• 21 ``thiyova \Be III 436/ tassa jÄ• yanti, na pumÄ• jÄ• yare kule.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

55__._ á¹• 21 ``sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiyÄ• â€™â€™ ti ||

tattha __thiyovÄ• _ti nibbattanibbattaá¹-á¹-hÄ• ne musÄ• vÄ• dissa dhÄ«tarova jÄ• yanti, p
attho.

rÄ• jÄ• tassa vacanaá¹ƒ anÄ• diyitvÄ• chaá¹-á¹-hampi tatheva musÄ• vÄ• daá¹ƒ bhaá¹‡it
pÄ• visi. atha naá¹ƒ punapi brÄ• hmaá¹‡o ``sallakkhehi, mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ•

56__._ á¹• 21 ``puttÄ• tassa na bhavanti, pakkamanti disodisaá¹ƒ.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

57__._ á¹• 21 ``sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiyÄ• â€™â€™ ti ||

tattha __pakkamantÄ«_ti sace musÄ• vÄ• dissa puttÄ• bhavanti, mÄ• tÄ• pitÅ«naá¹ƒ anup
attho.

so pÄ• pamittasaá¹ƒsaggadosena tassa vacanaá¹ƒ anÄ• diyitvÄ• sattamampi tatheva mus
pathavÄ« vivaraá¹ƒ adÄ• si, avÄ«cito jÄ• lÄ• uá¹-á¹-hahitvÄ• gaá¹‡hi.

58__._ á¹• 21 ``sa \Ee III 460/ rÄ• jÄ• isinÄ• satto, antalikkhacaro pure.

pÄ• vekkhi pathaviá¹ƒ cecco, hÄ«natto patva pariyÄ• yaá¹ƒ ||

59__._ á¹• 21 tasmÄ• \Ne III 406/ hi chandÄ• gamanaá¹ƒ, nappasaá¹ƒsanti paá¹‡á¸• itÄ• .

aduá¹-á¹-hacitto bhÄ• seyya, giraá¹ƒ saccÅ«pasaá¹ƒhitaâ€™â€™ nti || ---

imÄ• dve abhisambuddhagÄ• thÄ• honti.

tattha __sa rÄ• jÄ• _ti bhikkhave, so rÄ• jÄ• cetiyo pubbe antalikkhacaro hutvÄ• pacchÄ•
parihÄ«nasabhÄ• vo hutvÄ• . __patva pariyÄ• ya_nti attano kÄ• lapariyÄ• yaá¹ƒ patvÄ• pa
__tasmÄ• _ti \Be III 437/ yasmÄ• cetiyarÄ• jÄ• chandÄ• gamanena avÄ«ciparÄ• yaá¹‡o jÄ
__aduá¹-á¹-hacitto_ti chandÄ• dÄ«hi adÅ«sitacitto hutvÄ• saccameva bhÄ• seyya.

mahÄ• jano ``cetiyarÄ• jÄ• isiá¹ƒ akkositvÄ• musÄ• vÄ• daá¹ƒ katvÄ• avÄ«ciá¹ƒ paviá¹-á
ahosi. raÃ±Ã±o paÃ±ca puttÄ• Ä• gantvÄ• brÄ• hmaá¹‡assa pÄ• desu patitvÄ• ``amhÄ• k
vadiá¹ƒsu. brÄ• hmaá¹‡o ``tÄ• tÄ• , tumhÄ• kaá¹ƒ pitÄ• dhammaá¹ƒ nÄ• setvÄ• musÄ• vÄ
avÄ«ciá¹ƒ upapanno, dhammo nÄ• mesa hato hanati, tumhehi na sakkÄ• idha vasituâ€™â
sabbajeá¹-á¹-hakaá¹ƒ ``ehi tvaá¹ƒ, tÄ• ta, pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• ujukaá¹ƒ gacc
sattapatiá¹-á¹-haá¹ƒ hatthiratanaá¹ƒ passissasi, tÄ• ya saÃ±Ã±Ä• ya tattha nagaraá¹ƒ mÄ• p
nagaraá¹ƒ __hatthipuraá¹ƒ_ nÄ• ma bhavissatÄ«â€™â€™ ti Ä• ha. dutiyaá¹ƒ Ä• mantetvÄ•
dakkhiá¹‡advÄ• rena nikkhamitvÄ• ujukameva gacchanto sabbasetaá¹ƒ assaratanaá¹ƒ pas
tattha nagaraá¹ƒ mÄ• petvÄ• vasa, taá¹ƒ nagaraá¹ƒ __assapuraá¹ƒ_ nÄ• ma bhavissatÄ«â
Ä• mantetvÄ• ``tvaá¹ƒ, tÄ• ta, pacchimadvÄ• rena nikkhamitvÄ• ujukameva gacchanto kes

tÄ• ya saÃ±Ã±Ä• ya tattha nagaraá¹ƒ mÄ• petvÄ• vasa, taá¹ƒ nagaraá¹ƒ __sÄ«hapuraá¹ƒ_
Ä• ha. catutthaá¹ƒ Ä• mantetvÄ• ``tvaá¹ƒ, tÄ• ta, uttaradvÄ• rena nikkhamitvÄ• ujukameva
sabbaratanamayaá¹ƒ cakkapaÃ±jaraá¹ƒ passissasi, tÄ• ya saÃ±Ã±Ä• ya tattha \Ee III 461/
taá¹ƒ nagaraá¹ƒ __uttarapaÃ±cÄ• laá¹ƒ_ nÄ• ma bhavissatÄ«â€™â€™ ti Ä• ha. paÃ±cama
imasmiá¹ƒ á¹-hÄ• ne vasituá¹ƒ na sakkÄ• , imasmiá¹ƒ nagare mahÄ• thÅ«paá¹ƒ katvÄ• nik
disÄ• ya ujukameva gacchanto dve pabbate aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• paharitvÄ• d
passissasi, tÄ• ya saÃ±Ã±Ä• ya tattha nagaraá¹ƒ mÄ• petvÄ• vasa, taá¹ƒ nagaraá¹ƒ __dad
bhavissatÄ«â€™â€™ ti Ä• ha. te paÃ±capi janÄ• tÄ• ya tÄ• ya saÃ±Ã±Ä• ya gantvÄ• tasm
nagarÄ• ni mÄ• petvÄ• vasiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi devad
\Ne III 407/ pathaviá¹ƒ paviá¹-á¹-hoâ€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ
devadatto ahosi, kapilabrÄ• hmaá¹‡o pana ahameva ahosiâ€™â€™ nti.

cetiyajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [423] 7. indriyajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Be III 438/ __indriyÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ•
kathesi. sÄ• vatthiyaá¹ƒ kireko kulaputto satthu dhammadesanaá¹ƒ sutvÄ• ``na sakkÄ• ag
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ, niyyÄ• nikasÄ• sa
dukkhassantaá¹ƒ karissÄ• mÄ«â€™â€™ ti ghare vibhavaá¹ƒ puttadÄ• rassa niyyÄ• detvÄ•
pabbajjaá¹ƒ yÄ• ci. satthÄ• pissa pabbajjaá¹ƒ dÄ• pesi. tassa Ä• cariyupajjhÄ• yehi saddhiá
navakattÄ• ceva bhikkhÅ«naá¹ƒ bahubhÄ• vena ca kulaghare vÄ• Ä• sanasÄ• lÄ• ya vÄ•
saá¹…ghanavakÄ• naá¹ƒ koá¹-iyaá¹ƒ pÄ«á¹-hakaá¹ƒ vÄ• phalakaá¹ƒ vÄ• pÄ• puá¹‡Ä• ti.
uá¸·uá¹…kapiá¹-á¹-hena ghaá¹-á¹-itÄ• bhinnasitthakayÄ• gu vÄ• pÅ«tisukkhakhajjakaá¹ƒ v
pÄ• puá¹‡Ä• ti, yÄ• panapamÄ• á¹‡aá¹ƒ na hoti. so attanÄ• \Ee III 462/ laddhaá¹ƒ gahetvÄ
santikaá¹ƒ gacchati. athassa sÄ• pattaá¹ƒ gahetvÄ• vanditvÄ• pattato bhattaá¹ƒ nÄ«haritv
yÄ• gubhattasÅ«pabyaÃ±janÄ• ni deti. mahallako rasataá¹‡hÄ• ya bajjhitvÄ• purÄ• á¹‡adu
sakkoti. sÄ• cintesi ``baddho nu kho, noti vÄ«maá¹ƒsissÄ• mi naâ€™â€™ nti.

athekadivasaá¹ƒ janapadamanussaá¹ƒ setamattikÄ• ya nhÄ• petvÄ• gehe nisÄ«dÄ• petvÄ
parivÄ• ramanusse Ä• á¹‡Ä• petvÄ• thokathokaá¹ƒ pÄ• nabhojanaá¹ƒ dÄ• pesi. te khÄ• da
gehadvÄ• re ca cakkesu goá¹‡e bandhÄ• petvÄ• ekaá¹ƒ sakaá¹-ampi á¹-hapÄ• pesi, sayaá
nisÄ«ditvÄ• pÅ«ve paci. mahallako Ä• gantvÄ• dvÄ• re aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• eko ma
thero dvÄ• re á¹-hitoâ€™â€™ ti Ä• ha. ``vanditvÄ• aticchÄ• pehÄ«â€™â€™ ti. so ``aticcha
punappunaá¹ƒ kathetvÄ• pi taá¹ƒ agacchantaá¹ƒ disvÄ• ``ayye, thero na gacchatÄ«â€™â€™
sÄ• á¹‡iá¹ƒ ukkhipitvÄ• oloketvÄ• ``ambho ayaá¹ƒ mama dÄ• rakapitÄ• â€™â€™ ti vatvÄ•

gahetvÄ• gehaá¹ƒ pavesetvÄ• parivisitvÄ• bhojanapariyosÄ• ne vanditvÄ• ``bhante, tumh
mayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ aÃ±Ã±aá¹ƒ kulaá¹ƒ na gaá¹‡himha, asÄ• mike pana ghare gha
mayaá¹ƒ aÃ±Ã±aá¹ƒ kulaá¹ƒ gaá¹‡hÄ• ma, dÅ«raá¹ƒ janapadaá¹ƒ \Ne III 408/ gacchissÄ• n
sace me doso atthi, khamathÄ• â€™â€™ ti Ä• ha. mahallakassa hadayaphÄ• lanakÄ• lo viy
\Be III 439/ taá¹ƒ jahituá¹ƒ na sakkomi, mÄ• gaccha, vibbhamissÄ• mi, asukaá¹-á¹-hÄ• ne n
pattacÄ«varaá¹ƒ paá¹-icchÄ• petvÄ• Ä• gacchissÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhÅ«
mahallako vihÄ• raá¹ƒ gantvÄ• Ä• cariyupajjhÄ• ye pattacÄ«varaá¹ƒ paá¹-icchÄ• pento ``ka
karosÄ«â€™â€™ ti vutto ``purÄ• á¹‡adutiyikaá¹ƒ jahituá¹ƒ na sakkomi vibbhamissÄ• mÄ«â
te anicchantaÃ±Ã±eva satthu santikaá¹ƒ netvÄ• ``kiá¹ƒ, bhikkhave, imaá¹ƒ anicchantaÃ±Ã±
ti vutte ``bhante, ayaá¹ƒ ukkaá¹‡á¹-hitvÄ• vibbhamitukÄ• moâ€™â€™ ti vadiá¹ƒsu. atha na
kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchi. ``saccaá¹ƒ, bhanteâ€™â€™ ti. ``k
ukkaá¹‡á¹-hÄ• pesÄ«â€™â€™ ti? ``purÄ• á¹‡adutiyikÄ• bhanteâ€™â€™ ti vutte ``bhikkhu
tuyhaá¹ƒ anatthakÄ• rikÄ• , pubbepi tvaá¹ƒ taá¹ƒ nissÄ• ya catÅ«hi jhÄ• nehi parihÄ«no ma
nissÄ• ya tamhÄ• dukkhÄ• muccitvÄ• naá¹-á¹-hajjhÄ• naá¹ƒ paá¹-ilabhÄ«â€™â€™ ti vatv

atÄ«te \Ee III 463/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa pu
tassa brÄ• hmaá¹‡iyÄ• kucchimhi nibbatti. jÄ• tadivase cassa sakalanagare Ä• vudhÄ• ni p
``jotipÄ• lakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto takkasilÄ• yaá¹ƒ sabba
raÃ±Ã±o sippaá¹ƒ dassetvÄ• issariyaá¹ƒ pahÄ• ya kaÃ±ci ajÄ• nÄ• petvÄ• aggadvÄ• rena
pavisitvÄ• sakkadattiye kaviá¹-á¹-hakaassame isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã
tattha vasantaá¹ƒ anekÄ• ni isisatÄ• ni parivÄ• resuá¹ƒ, mahÄ• samÄ• gamo ahosi. so sara
ahosi, tassa satta antevÄ• sikajeá¹-á¹-hakÄ• ahesuá¹ƒ. tesu sÄ• lissaro nÄ• ma isi kaviá¹-á
nikkhamitvÄ• suraá¹-á¹-hajanapade puratthimajanapade sÄ• todikÄ• ya nÄ• ma nadiyÄ• tÄ«
vasi. meá¹‡á¸• issaro nÄ• ma isi pajjotakapaÃ±cÄ• laraÃ±Ã±o vijite kalabbacÅ«á¸·akaá¹ƒ n
anekasahassaisiparivÄ• ro vasi. pabbato nÄ• ma isi ekaá¹ƒ aá¹-avijanapadaá¹ƒ nissÄ• ya a
vasi. kÄ• á¸·adevilo nÄ• ma isi avantidakkhiá¹‡Ä• pathe ekagghanaselaá¹ƒ nissÄ• ya aneka
kisavaccho nÄ• ma isi ekakova daá¹‡á¸• akiraÃ±Ã±o kumbhavatÄ«nagaraá¹ƒ nissÄ• ya uyy
pana bodhisattassa upaá¹-á¹-hÄ• ko tassa santike \Be III 440/ vasi. nÄ• rado nÄ• ma isi kÄ•
kaniá¹-á¹-ho majjhimadese Ä• raÃ±jaragirimhi pabbatajÄ• lantare ekakova ekasmiá¹ƒ guhÄ•

Ä• raÃ±jaragirino nÄ• ma avidÅ«re eko Ä• kiá¹‡á¹‡amanusso nigamo atthi, tesaá¹ƒ antare
nadÄ« atthi, taá¹ƒ nadiá¹ƒ bahÅ« manussÄ• otaranti. uttamarÅ«padharÄ• vaá¹‡á¹‡adÄ• s
palobhayamÄ• nÄ• tassÄ• nadiyÄ• tÄ«re nisÄ«danti. nÄ• radatÄ• paso tÄ• su ekaá¹ƒ disv
jhÄ• naá¹ƒ antaradhÄ• petvÄ• nirÄ• hÄ• ro parisussanto \Ee III 464/ kilesavasaá¹ƒ gantvÄ•
nipajji. athassa bhÄ• tÄ• kÄ• á¸·adevilo Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• Ä• kÄ• se
pÄ• visi. nÄ• rado taá¹ƒ disvÄ• ``kasmÄ• bhavaá¹ƒ Ä• gatosÄ«â€™â€™ ti Ä• ha. ``bhavaa
bhavantaá¹ƒ paá¹-ijaggituá¹ƒ Ä• gatomhÄ«â€™â€™ ti. atha naá¹ƒ so ``abhÅ«taá¹ƒ kathaá¹
tucchaá¹ƒ kathesÄ«â€™â€™ ti musÄ• vÄ• dena niggaá¹‡hi. so ``netaá¹ƒ pahÄ• tuá¹ƒ vaá¹-

sÄ• lissaraá¹ƒ Ä• nesi, meá¹‡á¸• issaraá¹ƒ Ä• nesi, pabbatampi Ä• nesi. itaropi te tayo mus
kÄ• á¸·adevilo ``sarabhaá¹…gasatthÄ• raá¹ƒ Ä• nessÄ• mÄ«â€™â€™ ti Ä• kÄ• senÄ• gant
taá¹ƒ disvÄ• ``indriyavasaá¹ƒ gatoâ€™â€™ ti Ã±atvÄ• ``kacci nÄ• rada, indriyÄ• naá¹ƒ vas
pucchi. itarena taá¹ƒ sutvÄ• va uá¹-á¹-hÄ• ya vanditvÄ• ``Ä• ma, Ä• cariyÄ• â€™â€™ ti vut
indriyavasaá¹ƒ gatÄ• nÄ• ma imasmiá¹ƒ attabhÄ• ve sussantÄ• dukkhaá¹ƒ anubhavitvÄ•
nibbattantÄ«â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

60__._ á¹• 21 ``yo indriyÄ• naá¹ƒ kÄ• mena, vasaá¹ƒ nÄ• rada gacchati.

so pariccajjubho loke, jÄ«vantova visussatÄ«â€™â€™ ti ||

tattha __yo indriyÄ• na_nti nÄ• rada, yo puriso rÅ«pÄ• dÄ«su subhÄ• kÄ• raá¹ƒ gahetvÄ•
indriyÄ• naá¹ƒ vasaá¹ƒ gacchati. __pariccajjubho loke_ti so manussalokaÃ±ca devalokaÃ±c
pariccajitvÄ• nirayÄ• dÄ«su nibbattantÄ«ti attho. __jÄ«vantova visussatÄ«_ti jÄ«vantoyeva
kilesavatthuá¹ƒ alabhanto sokena visussati, mahÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

taá¹ƒ sutvÄ• nÄ• rado ``Ä• cariya, kÄ• masevanaá¹ƒ nÄ• ma sukhaá¹ƒ, evarÅ«paá¹ƒ sukh
dukkhanti vadasÄ«â€™â€™ ti pucchi. athassa sarabhaá¹…go ``tena hi suá¹‡Ä• hÄ«â€™â€

61__._ á¹• 21 ``sukhassÄ• nantaraá¹ƒ \Be III 441/ dukkhaá¹ƒ, dukkhassÄ• nantaraá¹ƒ sukh

sosi patto sukhÄ• dukkhaá¹ƒ, pÄ• á¹-ikaá¹…kha varaá¹ƒ sukhaâ€™â€™ nti ||

tattha \Ee III 465/ __sukhassÄ• nantara_nti kÄ• masukhassa anantaraá¹ƒ nirayadukkhaá¹ƒ
sÄ«larakkhaá¹‡adukkhassa \Ne III 410/ anantaraá¹ƒ dibbamÄ• nusakasukhaÃ±ceva nibbÄ•
hoti --- nÄ• rada, ime hi sattÄ• kÄ• masevanasamaye kÄ• laá¹ƒ katvÄ• ekantadukkhe niray
rakkhantÄ• vipassanÄ• ya kammaá¹ƒ karontÄ• ca pana kilamanti, te dukkhena sÄ«laá¹ƒ ra
vuttappakÄ• raá¹ƒ sukhaá¹ƒ labhanti, idaá¹ƒ dukkhaá¹ƒ sandhÄ• yÄ• haá¹ƒ evaá¹ƒ vadÄ• m
tvaá¹ƒ nÄ• rada, idÄ• ni jhÄ• nasukhaá¹ƒ nÄ• setvÄ• tato sukhÄ• mahantaá¹ƒ kÄ• maniss
patto. __pÄ• á¹-ikaá¹…khÄ• _ti idaá¹ƒ kilesadukkhaá¹ƒ chaá¸• á¸• etvÄ• puna tadeva varaá
jhÄ• nasukhaá¹ƒ iccha patthehÄ«ti.

nÄ• rado ``idaá¹ƒ Ä• cariya, dukkhaá¹ƒ dussahaá¹ƒ, na taá¹ƒ adhivÄ• setuá¹ƒ sakkomÄ«â€
mahÄ• satto ``nÄ• rada, dukkhaá¹ƒ nÄ• ma uppannaá¹ƒ adhivÄ• setabbamevÄ• â€™â€™ t

62__._ á¹• 21 ``kicchakÄ• le kicchasaho, yo kicchaá¹ƒ nÄ• tivattati.

sa kicchantaá¹ƒ sukhaá¹ƒ dhÄ«ro, yogaá¹ƒ samadhigacchatÄ«â€™â€™ ti ||

tattha __nÄ• tivattatÄ«_ti nÄ• nuvattati, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- nÄ
kÄ• yikacetasikadukkhasaá¹…khÄ• tassa kicchassa uppannakÄ• le appamatto tassa kiccha
kicchasaho hutvÄ• taá¹ƒ kicchaá¹ƒ nÄ• nuvattati, tassa vase avattitvÄ• tehi tehi upÄ• yehi
abhibhavati vinÄ• seti, so dhÄ«ro kicchassa antimasaá¹…khÄ• taá¹ƒ nirÄ• misasukhasaá¹…
adhigacchati, taá¹ƒ vÄ• kicchantaá¹ƒ yogasukhaá¹ƒ adhigacchati, akilamantova pÄ• puá¹‡Ä

so ``Ä• cariya, kÄ• masukhaá¹ƒ nÄ• ma uttamasukhaá¹ƒ, na taá¹ƒ jahituá¹ƒ sakkomÄ«â€™
mahÄ• satto ``nÄ• rada, dhammo nÄ• ma na kenaci kÄ• raá¹‡ena nÄ• setabboâ€™â€™ ti
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63__._ á¹• 21 ``na \Ee III 466/ heva kÄ• mÄ• na kÄ• mÄ• , nÄ• natthÄ• nÄ• tthakÄ• raá¹‡Ä

na kataÃ±ca niraá¹…katvÄ• , dhammÄ• cavitumarahasÄ«â€™â€™ ti ||

tattha \Be III 442/ __kÄ• mÄ• na kÄ• mÄ• _ti kÄ• mÄ• naá¹ƒ kÄ• mÄ• , vatthukÄ• mÄ• naá
__nÄ• natthÄ• nÄ• tthakÄ• raá¹‡Ä• _ti na anatthato na atthakÄ• raá¹‡Ä• . __na kataÃ±ca n
nipphÄ• ditaá¹ƒ jhÄ• naá¹ƒ \Ne III 411/ niraá¹ƒkatvÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- nÄ• rada, na
vatthukÄ• mapatthanÄ• ya dhammÄ• cavitumarahasi, ekasmiá¹ƒ anatthe uppanne taá¹ƒ pa
atthenapi kÄ• raá¹‡abhÅ«tena dhammÄ• cavitumarahasi, ``asuko nÄ• ma me attho uppajji
atthakÄ• raá¹‡Ä• pi na dhammÄ• cavitumarahasi, kataá¹ƒ pana nipphÄ• ditaá¹ƒ jhÄ• nasuk
vinÄ• setvÄ• neva dhammÄ• cavitumarahasÄ«si.

evaá¹ƒ sarabhaá¹…gena catÅ«hi gÄ• thÄ• hi dhamme desite kÄ• á¸·adevilo attano kaniá¹-
paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

64__._ á¹• 21 ``dakkhaá¹ƒ gahapatÄ« sÄ• dhu, saá¹ƒvibhajjaÃ±ca bhojanaá¹ƒ.

ahÄ• so atthalÄ• bhesu, atthabyÄ• patti abyathoâ€™â€™ ti ||

tattha __dakkhaá¹ƒ gahapatÄ«_ti nÄ• rada gharÄ• vÄ• saá¹ƒ vasantÄ• naá¹ƒ gahapatÄ«na
analasyachekakusalabhÄ• vasaá¹…khÄ• taá¹ƒ dakkhaá¹ƒ nÄ• ma sÄ• dhu, dakkhabhÄ• vo
bhojana_nti dukkhena uppÄ• ditabhogÄ• naá¹ƒ dhammikasamaá¹‡abrÄ• hmaá¹‡ehi saddhi
paribhogakaraá¹‡aá¹ƒ dutiyaá¹ƒ sÄ• dhu. __ahÄ• so atthalÄ• bhesÅ«_ti mahante issariye u
ahÄ• so anuppilÄ• vitattaá¹ƒ tatiyaá¹ƒ sÄ• dhu. __atthabyÄ• pattÄ«_ti yadÄ• pana attano a
hoti, tadÄ• __abyatho_ akilamanaá¹ƒ catutthaá¹ƒ sÄ• dhu, tasmÄ• tvaá¹ƒ, nÄ• rada, ``jhÄ•

antarahitaâ€™â€™ nti mÄ• soci, sace indriyÄ• naá¹ƒ vasaá¹ƒ na gamissasi, naá¹-á¹-hamp
pÄ• katikameva bhavissatÄ«ti.

 taá¹ƒ puna kÄ• á¸·adevilena nÄ• radassa ovaditabhÄ• vaá¹ƒ Ã±atvÄ• satthÄ• abhisambu
gÄ• thamÄ• ha ---

65__._ á¹• 21 ``ettÄ• vatetaá¹ƒ paá¹‡á¸• iccaá¹ƒ, api so devilo bravi.

na yito kiÃ±ci pÄ• piyo, yo indriyÄ• naá¹ƒ vasaá¹ƒ vajeâ€™â€™ ti ||

 tassattho \Ee III 467/ --- bhikkhave, ettakaá¹ƒ etaá¹ƒ paá¹‡á¸• iccaá¹ƒ soyaá¹ƒ devilo abrav
kilesavasena indriyÄ• naá¹ƒ vasaá¹ƒ vajati, ito aÃ±Ã±o pÄ• piyo natthÄ«ti.

 atha \Ne III 412/ \Be III 443/ naá¹ƒ sarabhaá¹…go Ä• mantetvÄ• ``nÄ• rada, idaá¹ƒ tÄ• va
paá¹-hamameva kattabbayuttakaá¹ƒ na karoti, so araÃ±Ã±aá¹ƒ paviá¹-á¹-hamÄ• á¹‡avako v
paridevatÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

 atÄ«te ekasmiá¹ƒ kÄ• sinigame eko brÄ• hmaá¹‡amÄ• á¹‡avo abhirÅ«po ahosi thÄ• masa
--- ``kiá¹ƒ me kasikammÄ• dÄ«ni katvÄ• mÄ• tÄ• pitÅ«hi puá¹-á¹-hehi, kiá¹ƒ puttadÄ• rena,
puÃ±Ã±ehi katehi, kaÃ±ci aposetvÄ• kiÃ±ci puÃ±Ã±aá¹ƒ akatvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ•
attÄ• naá¹ƒyeva posessÄ• mÄ«â€™â€™ ti? so paÃ±cÄ• vudhasannaddho himavantaá¹ƒ g
khÄ• danto antohimavante vidhavÄ• ya nÄ• ma nadiyÄ• tÄ«re giriparikkhittaá¹ƒ mahantaá
tattha mige vadhitvÄ• aá¹…gÄ• re pakkamaá¹ƒsaá¹ƒ khÄ• danto vÄ• saá¹ƒ kappesi. so cin
thÄ• masampanno na bhavissÄ• mi, dubbalakÄ• le araÃ±Ã±e carituá¹ƒ na sakkhissÄ• mi, i
pabbatajÄ• laá¹ƒ pavesetvÄ• dvÄ• raá¹ƒ yojetvÄ• araÃ±Ã±aá¹ƒ anÄ• hiá¹‡á¸• antova yath
khÄ• dissÄ• mÄ«â€™â€™ ti tathÄ• akÄ• si. athassa kÄ• le atikkante taá¹ƒ kammaá¹ƒ matt
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ jÄ• taá¹ƒ, attano hatthapÄ• dehi na labhi gantuá¹ƒ, aparÄ•
nÄ• sakkhi, neva kiÃ±ci khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ, na pÄ• nÄ«yaá¹ƒ passi, sarÄ«ra
ahosi, gimhakÄ• le pathavÄ« viya sarÄ«raá¹ƒ bhijjitvÄ• rÄ• jiyo dassesi, so durÅ«po dussa
mahÄ• dukkhaá¹ƒ anubhavi.

 evaá¹ƒ addhÄ• ne gate siviraá¹-á¹-he sivirÄ• jÄ• nÄ• ma ``araÃ±Ã±e aá¹…gÄ• rapakkama
ti amaccÄ• naá¹ƒ rajjaá¹ƒ niyyÄ• detvÄ• paÃ±cÄ• vudhasannaddho araÃ±Ã±aá¹ƒ pavisitvÄ
khÄ• damÄ• no anupubbena taá¹ƒ padesaá¹ƒ patvÄ• taá¹ƒ purisaá¹ƒ disvÄ• bhÄ«topi sati
tvaá¹ƒ ambho purisÄ• â€™â€™ ti pucchi. ``sÄ• mi, manussapeto ahaá¹ƒ, attano katakamm
tvaá¹ƒ pana kosÄ«â€™â€™ ti? ``sivirÄ• jÄ• hamasmÄ«â€™â€™ ti. ``atha kasmÄ• idhÄ• g
``migamaá¹ƒsaá¹ƒ \Ee III 468/ khÄ• danatthÄ• yÄ• â€™â€™ ti. athassa so ``ahampi mahÄ•
Ä• gantvÄ• manussapeto jÄ• toâ€™â€™ ti sabbaá¹ƒ vitthÄ• rena kathetvÄ• attano dukkhi

Ä• cikkhanto sesagÄ• thÄ• Ä• ha ---

66__._ á¹• 21 ``amittÄ• naá¹ƒva \Be III 444/ hatthatthaá¹ƒ, sivi pappoti mÄ• miva.

kammaá¹ƒ vijjaÃ±ca dakkheyyaá¹ƒ, vivÄ• haá¹ƒ sÄ«lamaddavaá¹ƒ.

ete ca yase hÄ• petvÄ• , nibbatto sehi kammehi ||

67__._ á¹• 21 ``sohaá¹ƒ \Ne III 413/ sahassajÄ«nova, abandhu aparÄ• yaá¹‡o.

ariyadhammÄ• apakkanto, yathÄ• peto tathevahaá¹ƒ ||

68__._ á¹• 21 ``sukhakÄ• me dukkhÄ• petvÄ• , Ä• pannosmi padaá¹ƒ imaá¹ƒ.

so sukhaá¹ƒ nÄ• dhigacchÄ• mi, á¹-hito bhÄ• á¹‡umatÄ• mivÄ• â€™â€™ ti ||

tattha __amittÄ• naá¹ƒva hatthattha_nti amittÄ• naá¹ƒ hatthe atthaá¹ƒ vinÄ• saá¹ƒ viya. __s
Ä• lapati. __pappoti mÄ• mivÄ• _ti mÄ• diso pÄ• pakammena pÄ• puá¹‡Ä• ti, attanova kam
vuttaá¹ƒ hoti. __kamma_nti kasikammÄ• dibhedaá¹ƒ Ä• jÄ«vasÄ• dhakaá¹ƒ kiccaá¹ƒ. __vijj
hatthisippÄ• dikaá¹ƒ sippaá¹ƒ. __dakkheyya_nti nÄ• nappakÄ• rena bhoguppÄ• danakosall
Ä• vÄ• havivÄ• hasambandhaá¹ƒ. __sÄ«lamaddava_nti paÃ±cavidhasÄ«laÃ±ceva muduva
pÄ• panivÄ• raá¹‡aá¹ƒ kalyÄ• á¹‡amittataÃ±ca. so hi idha maddavoti adhippeto. __ete ca y
ettake yasadÄ• yake dhamme hÄ• petvÄ• ca. __nibbatto sehi kammehÄ«_ti attano kamme
hoti --- ahaá¹ƒ, mahÄ• rÄ• ja, imasmiá¹ƒ loke issariyadÄ• yakaá¹ƒ kattabbayuttakaá¹ƒ kam
asikkhitvÄ• upÄ• yena bhoge anuppÄ• detvÄ• Ä• vÄ• havivÄ• haá¹ƒ akatvÄ• sÄ«laá¹ƒ ar
karontaá¹ƒ pÄ• panivÄ• raá¹‡asamatthe kalyÄ• á¹‡amitte abhajitvÄ• ime ettake yasadÄ• y
saá¹…khyaá¹ƒ gate lokappavattidhamme hÄ• petvÄ• chaá¸• á¸• etvÄ• imaá¹ƒ araÃ±Ã±aá¹
pÄ• pakammehi idÄ• ni manussapeto hutvÄ• nibbattosmÄ«ti.

__sahassajÄ«novÄ• _ti sahassajÄ«napuriso viyÄ• ti attho. svÄ• haá¹ƒ sammÄ• paá¹-ipajji
tehi anekasahassehi bhogehi jitotipi attho. __aparÄ• yaá¹‡o_ti asaraá¹‡o, nippatiá¹-á¹-hoti a
__ariyadhammÄ• _ti sappurisadhammato. __yathÄ• _ \Ee III 469/ __peto_ti yathÄ• mato p
jÄ«vamÄ• noyeva tathÄ• \Be III 445/ manussapeto jÄ• tosmÄ«ti attho. __sukhakÄ• me duk
satte dukkhÄ• petvÄ• . ``sukhakÄ• moâ€™â€™ tipi pÄ• á¹-ho, sayaá¹ƒ sukhakÄ• mo paraá
__Ä• pannosmi padaá¹ƒ ima_nti evarÅ«paá¹ƒ koá¹-á¹-hÄ• saá¹ƒ pattosmi. pathantipi pÄ• á¹
pathabhÅ«taá¹ƒ attabhÄ• vaá¹ƒ pattosmÄ«ti attho. __á¹-hito bhÄ• á¹‡umatÄ• mivÄ• _ti bhÄ
vÄ«taccikaá¹…gÄ• rehi samantÄ• parikiá¹‡á¹‡o viya sarÄ«re uá¹-á¹-hitena mahÄ• dÄ• hen
kÄ• yikacetasikasukhaá¹ƒ na vindÄ• mÄ«ti vadati.

evaÃ±ca pana vatvÄ• ``ahaá¹ƒ, mahÄ• rÄ• ja, sukhakÄ• mo paraá¹ƒ dukkhÄ• petvÄ• diá¹
\Ne III 414/ jÄ• to, tasmÄ• tvaá¹ƒ pÄ• paá¹ƒ mÄ• kari, attano nagaraá¹ƒ gantvÄ• dÄ• nÄ•
karohÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• tathÄ• katvÄ• saggapuraá¹ƒ pÅ«resi. sarabhaá¹…gasa
Ä• haritvÄ• tÄ• pasaá¹ƒ saÃ±Ã±Ä• pesi. so tassa dhammakathÄ• ya saá¹ƒvegaá¹ƒ paá¹-ila
khamÄ• petvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• naá¹-á¹-haá¹ƒ jhÄ• naá¹ƒ paá¹-ipÄ• katikaá
tattha vasituá¹ƒ adatvÄ• taá¹ƒ Ä• dÄ• ya attano assamaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• nÄ• rado ukkaá¹‡á¹-hitabhikkhu ahosi, nagarasobhiá¹‡Ä« purÄ• á¹‡adutiyikÄ• , sÄ•
meá¹‡á¸• issaro kassapo, pabbato anuruddho, kÄ• á¸·adevilo kaccÄ• yano, anupiyo Ä• nan
mahÄ• moggallÄ• no, sarabhaá¹…go pana ahameva ahosinti.

indriyajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [424] 8. Ä• dittajÄ• takavaá¹‡á¹‡anÄ•

__Ä• dittasmi_nti idaá¹ƒ satthÄ• jetavane viharanto asadisadÄ• naá¹ƒ Ä• rabbha kathesi. a
__mahÄ• govindasuttavaá¹‡á¹‡anÄ• to_ (Sv II 296) vitthÄ• retvÄ• kathetabbaá¹ƒ. tassa pa
dutiyadivase dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, kosalarÄ• j
puÃ±Ã±akkhettaá¹ƒ Ã±atvÄ• buddhappamukhassa \Be III 446/ ariyasaá¹…ghassa asadisad
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``anacchariyaá¹ƒ, bhikkhave, raÃ±Ã±o vicinitvÄ• anuttare puÃ±Ã
dÄ• napatiá¹-á¹-hÄ• panaá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ• pi vicinitvÄ• va mahÄ• dÄ• naá¹ƒ a
atÄ«taá¹ƒ Ä• hari.

atÄ«te siviraá¹-á¹-he roruvanagare roruvamahÄ• rÄ• jÄ• nÄ• ma dasa rÄ• jadhamme akop
saá¹…gahavatthÅ«hi janaá¹ƒ saá¹…gaá¹‡hanto mahÄ• janassa mÄ• tÄ• pituá¹-á¹-hÄ• ne á
kapaá¹‡addhikavanibbakayÄ• cakÄ• dÄ«naá¹ƒ mahÄ• dÄ• naá¹ƒ pavattesi. tassa samudda
paá¹‡á¸• itÄ• Ã±Ä• á¹‡asampannÄ• . so ekadivasaá¹ƒ dÄ• naggaá¹ƒ olokento ``mayhaá¹ƒ
bhuÃ±janti, taá¹ƒ maá¹ƒ na hÄ• seti, ahaá¹ƒ kho pana sÄ«lavantÄ• naá¹ƒ aggadakkhiá¹‡ey
paccekabuddhÄ• naá¹ƒ dÄ• tukÄ• mo, te ca himavantapadese \Ne III 415/ vasanti, ko nu kh
Ä• nessati, kaá¹ƒ pesessÄ• mÄ«â€™â€™ ti cintetvÄ• tamatthaá¹ƒ deviyÄ• Ä• rocesi. atha
``mahÄ• rÄ• ja, mÄ• cintayittha, amhÄ• kaá¹ƒ dÄ• tabbadÄ• nabalena sÄ«labalena saccab
paccekabuddhe nimantetvÄ• tesaá¹ƒ Ä• gatakÄ• le sabbaparikkhÄ• rasampannadÄ• naá¹ƒ
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ``sakalanagaravÄ• sino sÄ«laá¹ƒ samÄ• diyantÅ

carÄ• petvÄ• sayampi saparijano uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya mahÄ• dÄ• naá¹ƒ p
sumanapupphapuá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡asamuggaá¹ƒ gÄ• hÄ• petvÄ• pÄ• sÄ• dÄ• oruyh
paÃ±caá¹…gÄ• ni pathaviyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• pÄ• cÄ«nadisÄ• bhimukho vanditvÄ•
vandÄ• mi, sace amhÄ• kaá¹ƒ koci guá¹‡o atthi, amhesu anukampaá¹ƒ katvÄ• amhÄ• kaá¹
ti vatvÄ• satta pupphamuá¹-á¹-hiyo khipi. pÄ• cÄ«nadisÄ• ya paccekabuddhÄ• naá¹ƒ abhÄ
nÄ• gamiá¹ƒsu. dutiyadivase dakkhiá¹‡adisaá¹ƒ namassi, tatopi nÄ• gatÄ• . tatiyadivase pa
471/ namassi, tatopi nÄ• gatÄ• . catutthadivase uttaradisaá¹ƒ namassi, namassitvÄ• ca pa
``uttarahimavantapadesavÄ• sino paccekabuddhÄ• amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«
pupphamuá¹-á¹-hiyo vissajjesi. pupphÄ• ni gantvÄ• nandamÅ«lakapabbhÄ• re paÃ±cannaa
upari patiá¹ƒsu.

te \Be III 447/ Ä• vajjamÄ• nÄ• raÃ±Ã±Ä• attano nimantitabhÄ• vaá¹ƒ Ã±atvÄ• punadivas
Ä• mantetvÄ• ``mÄ• risÄ• , rÄ• jÄ• vo nimanteti, tassa saá¹…gahaá¹ƒ karothÄ• â€™â€™
paccekabuddhÄ• Ä• kÄ• senÄ• gantvÄ• rÄ• jadvÄ• re otariá¹ƒsu. te disvÄ• rÄ• jÄ• soma
Ä• ropetvÄ• mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• dÄ• naá¹ƒ datvÄ• bhattakiccapariyosÄ• ne
punadivasatthÄ• yÄ• ti evaá¹ƒ cha divase nimantetvÄ• sattame divase sabbaparikkhÄ• rad
sattaratanakhacitÄ• ni maÃ±capÄ«á¹-hÄ• dÄ«ni paÃ±Ã±apetvÄ• ticÄ«varÄ• dike sabbasan
paccekabuddhÄ• naá¹ƒ santike á¹-hapetvÄ• ``mayaá¹ƒ ime parikkhÄ• re tumhÄ• kaá¹ƒ der
bhattakiccapariyosÄ• ne rÄ• jÄ• ca devÄ« ca ubhopi namassamÄ• nÄ• aá¹-á¹-haá¹ƒsu. at
karonto saá¹…ghatthero dve gÄ• thÄ• abhÄ• si ---

69__._ á¹• 21 ``Ä• dittasmiá¹ƒ agÄ• rasmiá¹ƒ, yaá¹ƒ nÄ«harati bhÄ• janaá¹ƒ.

taá¹ƒ tassa hoti atthÄ• ya, no ca yaá¹ƒ tattha á¸• ayhati ||

70__._ á¹• 21 ``evamÄ• dÄ«pito loko, jarÄ• ya maraá¹‡ena ca.

nÄ«haretheva dÄ• nena, dinnaá¹ƒ hoti sunÄ«hataâ€™â€™ nti ||

tattha \Ne III 416/ __Ä• dittasmi_nti taá¹…khaá¹‡e pajjalite. __bhÄ• jana_nti upakaraá¹‡aá¹
tattha á¸• ayhatÄ«_ti yaá¹ƒ pana tattha á¸• ayhati, antamaso tiá¹‡asanthÄ• ropi, sabbaá¹ƒ ta
hoti. __jarÄ• ya maraá¹‡ena cÄ• _ti desanÄ• sÄ«sametaá¹ƒ, atthato panesa ekÄ• dasahi ag
__nÄ«harethevÄ• _ti \Ee III 472/ tato ekÄ• dasati aggÄ«hi pajjalitalokÄ• dasavidhadÄ• nav
taá¹ƒ parikkhÄ• radÄ• naá¹ƒ cetanÄ• ya nikkaá¸• á¸• hetheva. __dinnaá¹ƒ hotÄ«_ti appaá¹ƒ
dinnaá¹ƒ, tadeva sunÄ«hataá¹ƒ nÄ• ma hotÄ«ti.

evaá¹ƒ saá¹…ghatthero anumodanaá¹ƒ katvÄ• ``appamatto hohi, mahÄ• rÄ• jÄ• â€™â€™
Ä• kÄ• se uppatitvÄ• pÄ• sÄ• dakaá¹‡á¹‡ikaá¹ƒ dvidhÄ• katvÄ• gantvÄ• nandamÅ«lakap

dinnaparikkhÄ• ropi teneva saddhiá¹ƒ uppatitvÄ• nandamÅ«lakapabbhÄ• reyeva otari. raÃ±
sakalasarÄ«raá¹ƒ pÄ«tiyÄ• puá¹‡á¹‡aá¹ƒ ahosi. evaá¹ƒ tasmiá¹ƒ gate avasesÄ• pi ---

71__._ á¹• 21 ``yo \Be III 448/ dhammaladdhassa dadÄ• ti dÄ• naá¹ƒ, uá¹-á¹-hÄ• navÄ«riyÄ

atikkamma so vetaraá¹‡iá¹ƒ yamassa, dibbÄ• ni á¹-hÄ• nÄ• ni upeti macco ||

72__._ á¹• 21 ``dÄ• naÃ±ca yuddhaÃ±ca samÄ• namÄ• hu, appÄ• pi santÄ• bahuke jinant

appampi ce saddahÄ• no dadÄ• ti, teneva so hoti sukhÄ« parattha ||

73__._ á¹• 21 ``viceyya dÄ• naá¹ƒ sugatappasatthaá¹ƒ, ye dakkhiá¹‡eyyÄ• idha jÄ«valoke.

etesu dinnÄ• ni mahapphalÄ• ni, bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhette ||

74__._ á¹• 21 ``yo pÄ• á¹‡abhÅ«tÄ• ni aheá¹-hayaá¹ƒ caraá¹ƒ, parÅ«pavÄ• dÄ• na karoti p

bhÄ«ruá¹ƒ pasaá¹ƒsanti na tattha sÅ«raá¹ƒ, bhayÄ• hi santo na karonti pÄ• paá¹ƒ ||

75__._ á¹• 21 ``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhati ||

76__._ á¹• 21 ``addhÄ• hi dÄ• naá¹ƒ bahudhÄ• pasatthaá¹ƒ, dÄ• nÄ• ca kho dhammapad

pubbeva \Ee III 473/ hi pubbatareva santo, nibbÄ• namevajjhagamuá¹ƒ sapaÃ±Ã±Ä• â€™â

evamekekÄ• ya gÄ• thÄ• ya anumodanaá¹ƒ katvÄ• tatheva agamiá¹ƒsu saddhiá¹ƒ parikkhÄ

tattha \Ne III 417/ __dhammaladdhassÄ• _ti khÄ«á¹‡Ä• savaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va su
puggalo dhammassa laddhattÄ• dhammaladdho nÄ• ma. sveva uá¹-á¹-hÄ• navÄ«riyena ta
uá¹-á¹-hÄ• navÄ«riyÄ• dhigato nÄ• ma. tassa puggalassa yo jantu dadÄ• ti dÄ• nanti attho,
uá¹-á¹-hÄ• nasaá¹…khÄ• tena vÄ«riyena \Be III 449/ adhigatassa deyyadhammassa aggaá¹
sÄ«lavantesu dÄ• naá¹ƒ dadÄ• tÄ«tipi attho. upayogatthe vÄ• sÄ• mivacanaá¹ƒ katvÄ• pet
__vetaraá¹‡i_nti desanÄ• sÄ«sametaá¹ƒ, aá¹-á¹-ha mahÄ• niraye soá¸·asa ca ussade atikka
__dibbÄ• ni á¹-hÄ• nÄ• ni upetÄ«_ti devaloke uppajjati.

__samÄ• namÄ• hÅ«_ti sadisaá¹ƒ vadanti. khayabhÄ«rukassa hi dÄ• naá¹ƒ natthi, bhayab

jÄ«vite Ä• layaá¹ƒ vijahitvÄ• yujjantova yujjhituá¹ƒ sakkoti, bhogesu Ä• layaá¹ƒ vijahitvÄ• c
sakkoti, teneva taá¹ƒ ubhayaá¹ƒ ``samÄ• naâ€™â€™ nti vadanti. __appÄ• pi santÄ• _ti tho
pariccattajÄ«vitÄ• bahuke jinanti, evameva appÄ• pi muÃ±cacetanÄ• bahumpi maccherac
kilesagahanaá¹ƒ jinÄ• ti. __appampi ce_ti thokampi ce deyyadhammaá¹ƒ kammaÃ±ca phala
__teneva so_ti tena parittadeyyadhammavatthukena parittakenÄ• pi cÄ• gena so parattha s
mahÄ• rÄ• jÄ• ti.

__viceyya dÄ• na_nti dakkhiá¹‡aÃ±ca dakkhiá¹‡eyyaÃ±ca vicinitvÄ• dinnadÄ• naá¹ƒ. tatth
adatvÄ• aggaá¹ƒ paá¹‡Ä«taá¹ƒ deyyadhammaá¹ƒ vicinitvÄ• dadanto dakkhiá¹‡aá¹ƒ vicinÄ
vÄ• adatvÄ• sÄ«lÄ• diguá¹‡asampanne vicinitvÄ• tesaá¹ƒ dadanto dakkhiá¹‡eyyaá¹ƒ vicin
__sugatappasattha_nti evarÅ«paá¹ƒ dÄ• naá¹ƒ buddhehi pasatthaá¹ƒ. tattha dakkhiá¹‡eyya
``ye dakkhiá¹‡eyyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dakkhiá¹‡eyyÄ• _ti dakkhiá¹‡Ä• ya

__pÄ• á¹‡abhÅ«tÄ• nÄ«_ti pÄ• á¹‡asaá¹…khÄ• tÄ• ni bhÅ«tÄ• ni. __aheá¹-hayaá¹ƒ cara_
caramÄ• no. __parÅ«pavÄ• dÄ• _ti parÅ«pavÄ• dabhayena pÄ• paá¹ƒ na karoti. __bhÄ«ru
tattha sÅ«ra_nti yo pana ayonisomanasikÄ• rena tasmiá¹ƒ upavÄ• de sÅ«ro hoti, taá¹ƒ paá
nappasaá¹ƒsanti. __bhayÄ• hÄ«_ti upavÄ• dabhayena hi paá¹‡á¸• itÄ• pÄ• paá¹ƒ na karo

__hÄ«nena brahmacariyenÄ• _ti bÄ• hiratitthÄ• yatane tÄ• va methunaviratisÄ«lamattakaá
brahmacariyaá¹ƒ nÄ• ma, tena khattiyakule uppajjati. jhÄ• nassa upacÄ• ramattaá¹ƒ majjhim
uppajjati. aá¹-á¹-ha samÄ• pattiyo uttamaá¹ƒ, tena \Be III 450/ brahmaloke uppajjanto visujjh
pana \Ne III 418/ sÄ«lavantasseva ekaá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ
parisuddhasÄ«lasseva samÄ• pattinibbattanaá¹ƒ majjhimaá¹ƒ nÄ• ma, parisuddhasÄ«le á¹-
vaá¸• á¸• hetvÄ• arahattuppatti uttamaá¹ƒ nÄ• ma.

osÄ• nagÄ• thÄ• ya ayamattho --- mahÄ• rÄ• ja, kiÃ±cÄ• pi ekaá¹ƒseneva dÄ• naá¹ƒ bahu
vaá¹‡á¹‡itaá¹ƒ, dÄ• nato pana samathavipassanÄ• saá¹…khÄ• taá¹ƒ nibbÄ• nasaá¹…khÄ•
dhammakoá¹-á¹-hÄ• sabhÅ«taá¹ƒ dhammapadameva uttaritaraá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? pub
kassapadasabalÄ• dayo pubbatareva vessabhÅ«dasabalÄ• dayo santo sappurisÄ• sapaÃ±
bhÄ• vetvÄ• nibbÄ• nameva ajjhagamuá¹ƒ adhigatÄ• ti.

evaá¹ƒ satta paccekabuddhÄ• anumodanÄ• ya raÃ±Ã±o amatamahÄ• nibbÄ• naá¹ƒ vaá¹‡
ovaditvÄ• vuttanayeneva attano vasanaá¹-á¹-hÄ• nameva gatÄ• . rÄ• jÄ• pi saddhiá¹ƒ agga
yÄ• vajÄ«vaá¹ƒ á¹-hatvÄ• tato cavitvÄ• saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ pubbepi paá¹‡á¸• itÄ• viceyya dÄ
vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• paccekabuddhÄ• parinibbÄ• yiá¹ƒsu, samuc

ahosi, roruvamahÄ• rÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

Ä• dittajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [425] 9. aá¹-á¹-hÄ• najÄ• takavaá¹‡á¹‡anÄ•

__gaá¹…gÄ• kumudinÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hitabhikk
taÃ±hi bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti puc
bhanteâ€™â€™ ti vutte ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti vatvÄ•  ``kilesavasenÄ• â€™â€™ ti
nÄ• ma akataÃ±Ã±Å« mittadubbhÄ« avissÄ• sanÄ«yo. atÄ«te paá¹‡á¸• itÄ• devasikaá¹ƒ sa
mÄ• tugÄ• maá¹ƒ tosetuá¹ƒ nÄ• sakkhiá¹ƒsu. sÄ• ekadivasamattaá¹ƒ sahassaá¹ƒ alabhitvÄ
gÄ«vÄ• yaá¹ƒ gÄ• hÄ• petvÄ• nÄ«harÄ• pesi \Ee III 475/, evaá¹ƒ akataÃ±Ã±Å« mÄ• tugÄ•
kilesavasaá¹ƒ gacchÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 419/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa ca putto brahm
bÄ• rÄ• á¹‡asiseá¹-á¹-hino ca putto mahÄ• dhanakumÄ• ro nÄ• ma. te ubhopi sahapaá¹ƒsu
ahesuá¹ƒ, ekÄ• cariyakuleyeva sippaá¹ƒ gaá¹‡hiá¹ƒsu. rÄ• jakumÄ• ro pitu accayena rajje p
seá¹-á¹-hiputtopissa santikeyeva ahosi. bÄ• rÄ• á¹‡asiyaÃ±ca ekÄ• nagarasobhiá¹‡Ä« vaá
ahosi sobhaggappattÄ• . seá¹-á¹-hiputto devasikaá¹ƒ sahassaá¹ƒ datvÄ• niccakÄ• le tÄ• ye
pitu accayena seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhitvÄ• pi na taá¹ƒ vijahi, tatheva devasikaá¹ƒ sal
abhirami. seá¹-á¹-hiputto divasassa tayo vÄ• re rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchati. athassa e
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gatassa raÃ±Ã±Ä• saddhiá¹ƒ samullapantasseva sÅ«riyo atthaá¹…
jÄ• taá¹ƒ. so rÄ• jakulÄ• nikkhamitvÄ• ``idÄ• ni gehaá¹ƒ gantvÄ• Ä• gamanavelÄ• natthi,
gehaá¹ƒ gamissÄ• mÄ«â€™â€™ ti upaá¹-á¹-hÄ• ke uyyojetvÄ• ekakova tassÄ• gehaá¹ƒ p
``ayyaputta, sahassaá¹ƒ Ä• bhataâ€™â€™ nti Ä• ha. ``bhadde, ahaá¹ƒ ajjeva ativikÄ• lo jÄ•
agantvÄ• manusse uyyojetvÄ• ekakova paviá¹-á¹-hosmi, sve pana te dve sahassÄ• ni das

sÄ• cintesi ``sacÄ• haá¹ƒ ajja okÄ• saá¹ƒ karissÄ• mi, aÃ±Ã±esupi divasesu tucchahatthal
me dhanaá¹ƒ parihÄ• yissati, na dÄ• nissa okÄ• saá¹ƒ karissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ
vaá¹‡á¹‡adÄ• siyo nÄ• ma, amhÄ• kaá¹ƒ sahassaá¹ƒ adatvÄ• keá¸·i nÄ• ma natthÄ«â€™â€
Ä• harissÄ• mÄ«â€™â€™ ti punappunaá¹ƒ \Ee III 476/ yÄ• ci. nagarasobhiá¹‡Ä« dÄ• siyo
á¹-hatvÄ• maá¹ƒ oloketuá¹ƒ mÄ• adattha, gÄ«vÄ• yaá¹ƒ taá¹ƒ gahetvÄ• nÄ«haritvÄ• dvÄ
taá¹ƒ sutvÄ• dÄ• siyo tathÄ• kariá¹ƒsu. atha so cintesi ``ahaá¹ƒ imÄ• ya saddhiá¹ƒ asÄ«tik
khÄ• diá¹ƒ, sÄ• maá¹ƒ ekadivasaá¹ƒ tucchahatthaá¹ƒ disvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• nÄ«
nÄ• ma pÄ• po nillajjo akataÃ±Ã±Å« mittadubbhÄ«â€™â€™ ti. so mÄ• tugÄ• massa aguá¹
paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ paá¹-ilabhi, gharÄ• vÄ• sepi ukkaá¹‡á¹-hito \Be III 452/ ``kiá¹ƒ me g
nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti puna gehaá¹ƒ agantvÄ• rÄ• jÄ• nampi adisvÄ•
araÃ±Ã±aá¹ƒ pavisitvÄ• gaá¹…gÄ• tÄ«re assamaá¹ƒ mÄ• petvÄ• isipabbajjaá¹ƒ pabbajitvÄ

uppÄ• detvÄ• vanamÅ«laphalÄ• hÄ• ro tattha vÄ• saá¹ƒ kappesi.

rÄ• jÄ• taá¹ƒ apassanto ``kahaá¹ƒ mama sahÄ• yoâ€™â€™ ti pucchi. nagarasobhiá¹‡iyÄ•
pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. athassa tamatthaá¹ƒ Ä• cikkhitvÄ• ``iti te deva, sahÄ• yo lajjÄ• ya
araÃ±Ã±aá¹ƒ pavisitvÄ• pabbajito bhavissatÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• taá¹ƒ sutvÄ
III 420/ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ ekadivasaá¹ƒ sahassaá¹ƒ alabhitvÄ• mam
gÄ• hÄ• petvÄ• nÄ«harÄ• pesÄ«â€™â€™ ti pucchi. ``saccaá¹ƒ, devÄ• â€™â€™ ti. ``pÄ• p
sahÄ• yassa gataá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ Ä• nehi, no ce Ä• nessasi, jÄ«vitaá¹ƒ te na
raÃ±Ã±o vacanaá¹ƒ sutvÄ• bhÄ«tÄ• rathaá¹ƒ Ä• ruyha mahantena parivÄ• rena nagarÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ pariyesantÄ« sutavasena taá¹ƒ á¹-hÄ• naá¹ƒ sutvÄ• tattha gantvÄ•
andhabÄ• labhÄ• vena kataá¹ƒ dosaá¹ƒ khamatha, ahaá¹ƒ na punevaá¹ƒ karissÄ• mÄ«â€™
khamÄ• mi te, natthi me tayi Ä• ghÄ• toâ€™â€™ ti vutte ``sace me khamatha, mayÄ• sado
nagaraá¹ƒ gacchissÄ• ma, gatakÄ• le \Ee III 477/ yaá¹ƒ mama ghare dhanaá¹ƒ atthi, sabba
Ä• ha. so tassÄ• vacanaá¹ƒ sutvÄ• ``bhadde, idÄ• ni tayÄ• saddhiá¹ƒ gantuá¹ƒ na sakkÄ•
loke yena na bhavitabbaá¹ƒ, taá¹ƒ bhavissati, api nÄ• ma tadÄ• gaccheyyaâ€™â€™ nti vat
gÄ• thamÄ• ha ---

77__._ á¹• 21 ``gaá¹…gÄ• kumudinÄ« santÄ• , saá¹…khavaá¹‡á¹‡Ä• ca kokilÄ• .

jambÅ« tÄ• laphalaá¹ƒ dajjÄ• , atha nÅ«na tadÄ• siyÄ• â€™â€™ ti ||

tassattho --- bhadde, yathÄ• hi kumudasarÄ• kumudehi saÃ±channÄ• tiá¹-á¹-hanti, tathev
mahÄ• gaá¹…gÄ• kumudinÄ« sÄ«ghasotaá¹ƒ pahÄ• ya santÄ• upasantÄ• siyÄ• , sabbe l
bhaveyyuá¹ƒ, sabbo jamburukkho ca tÄ• laphalaá¹ƒ dadeyya. __atha nÅ«na tadÄ• siyÄ• _t
amhÄ• kampi samÄ• gamo nÅ«na siyÄ• , bhaveyya nÄ• mÄ• ti vuttaá¹ƒ hoti.

evaÃ±ca \Be III 453/ vatvÄ• punapi tÄ• ya ``ehi, ayya, gacchÄ• mÄ• â€™â€™ ti vutte ``gac
vatvÄ• ``kasmiá¹ƒ kÄ• leâ€™â€™ ti vutte ``asukasmiÃ±ca asukasmiÃ±cÄ• â€™â€™ ti vat

78__._ á¹• 21 ``yadÄ• kacchapalomÄ• naá¹ƒ, pÄ• vÄ• ro tividho siyÄ• .

hemantikaá¹ƒ pÄ• vuraá¹‡aá¹ƒ, atha nÅ«na tadÄ• siyÄ• ||

79__._ á¹• 21 ``yadÄ• makasapÄ• dÄ• naá¹ƒ, aá¹-á¹-Ä• lo sukato siyÄ• .

daá¸·ho ca avikampÄ« ca, atha nÅ«na tadÄ• siyÄ• ||

80__._ á¹• 21 ``yadÄ• sasavisÄ• á¹‡Ä• naá¹ƒ, nisseá¹‡Ä« sukatÄ• siyÄ• .

saggassÄ• rohaá¹‡atthÄ• ya, atha nÅ«na tadÄ• siyÄ• ||

81__._ á¹• 21 ``yadÄ• \Ne III 421/ nisseá¹‡imÄ• ruyha, candaá¹ƒ khÄ• deyyu mÅ«sikÄ• .

rÄ• huÃ±ca paripÄ• teyyuá¹ƒ, atha nÅ«na tadÄ• siyÄ• ||

82__._ á¹• 21 ``yadÄ• surÄ• ghaá¹-aá¹ƒ pitvÄ• , makkhikÄ• gaá¹‡acÄ• riá¹‡Ä«.

aá¹…gÄ• re vÄ• saá¹ƒ kappeyyuá¹ƒ, atha nÅ«na tadÄ• siyÄ• ||

83__._ á¹• 21 ``yadÄ• bimboá¹-á¹-hasampanno, gadrabho sumukho siyÄ• .

kusalo naccagÄ«tassa, atha nÅ«na tadÄ• siyÄ• ||

84__._ á¹• 21 ``yadÄ• kÄ• kÄ• ulÅ«kÄ• ca, mantayeyyuá¹ƒ rahogatÄ• .

aÃ±Ã±amaÃ±Ã±aá¹ƒ pihayyeyyuá¹ƒ, atha nÅ«na tadÄ• siyÄ• ||

85__._ á¹• 21 ``yadÄ• \Ee III 478/ muá¸·Ä• lapattÄ• naá¹ƒ, chattaá¹ƒ thirataraá¹ƒ siyÄ• .

vassassa paá¹-ighÄ• tÄ• ya, atha nÅ«na tadÄ• siyÄ• ||

86__._ á¹• 21 ``yadÄ• kulako sakuá¹‡o, pabbataá¹ƒ gandhamÄ• danaá¹ƒ.

tuá¹‡á¸• enÄ• dÄ• ya gaccheyya, atha nÅ«na tadÄ• siyÄ• ||

87__._ á¹• 21 ``yadÄ• sÄ• muddikaá¹ƒ nÄ• vaá¹ƒ, sayantaá¹ƒ savaá¹-Ä• karaá¹ƒ.

ceá¹-o Ä• dÄ• ya gaccheyya, atha nÅ«na tadÄ• siyÄ• â€™â€™ ti ||

tattha \Be III 454/ __tividho_ti eko kacchapalomamayena pupphena, eko tÅ«lena, eko ubha
tippakÄ• ro. __hemantikaá¹ƒ pÄ• vuraá¹‡a_nti himapÄ• tasamaye pÄ• vuraá¹‡Ä• ya bhavitu
tadÄ• siyÄ• _ti atha tasmiá¹ƒ kÄ• le mama tayÄ• saddhiá¹ƒ ekaá¹ƒseneva saá¹ƒsaggo siy
pacchimapadaá¹ƒ yojetabbaá¹ƒ. __aá¹-á¹-Ä• lo sukato_ti abhiruhitvÄ• yujjhantaá¹ƒ purisas
yathÄ• sakkoti, evaá¹ƒ sukato. __paripÄ• teyyu_nti palÄ• peyyuá¹ƒ. __aá¹…gÄ• re_ti vÄ«ta
__vÄ• saá¹ƒ kappeyyu_nti ekekaá¹ƒ surÄ• ghaá¹-aá¹ƒ pivitvÄ• mattÄ• vaseyyuá¹ƒ. __bimb
bimbaphalasadisehi oá¹-á¹-hehi samannÄ• gato. __sumukho_ti suvaá¹‡á¹‡aÄ• dÄ• sasadis

aÃ±Ã±amaÃ±Ã±assa sampattiá¹ƒ icchantÄ• pihayeyyuá¹ƒ pattheyyuá¹ƒ. __muá¸·Ä• lapattÄ
muá¸·Ä• lagacchapattÄ• naá¹ƒ. __kulako_ti eko khuddakasakuá¹‡o. __sÄ• muddika_nti
samuddapakkhandanamahÄ• nÄ• vaá¹ƒ. __sayantaá¹ƒ savaá¹-Ä• kara_nti yantena ceva va
saddhiá¹ƒ sabbasambhÄ• rayuttaá¹ƒ. __ceá¹-o Ä• dÄ• yÄ• _ti yadÄ• evarÅ«paá¹ƒ nÄ• vaá
hatthena gahetvÄ• gaccheyyÄ• ti attho.

iti mahÄ• satto iminÄ• aá¹-á¹-hÄ• naparikappena ekÄ• dasa gÄ• thÄ• abhÄ• si. taá¹ƒ sutv
mahÄ• sattaá¹ƒ khamÄ• petvÄ• nagaraá¹ƒ gantvÄ• raÃ±Ã±o taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• rocet
gaá¹‡hi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhu mÄ• tugÄ• mo nÄ• ma a
vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, saccapariyosÄ• ne ukkaá¹‡á¹-
patiá¹-á¹-hahi. tadÄ• rÄ• jÄ• Ä• nando ahosi, tÄ• paso pana ahameva ahosinti.

aá¹-á¹-hÄ• najÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [426] 10. dÄ«pijÄ• takavaá¹‡á¹‡anÄ•

__khamanÄ«yaá¹ƒ_ \Ee III 479/ \Be III 455/ __yÄ• panÄ«ya_nti idaá¹ƒ satthÄ• veá¸·uvane
eá¸·ikaá¹ƒ Ä• rabbha kathesi. ekasmiÃ±hi samaye mahÄ• moggallÄ• natthero giriparikkhitte
giribbajasenÄ• sane vihÄ• si. dvÄ• rasamÄ«peyevassa caá¹…kamo ahosi. tadÄ• eá¸·akap
carantÅ«â€™â€™ ti giribbajaá¹ƒ pavesetvÄ• kÄ«á¸·antÄ• viharanti. tesu ekadivasaá¹ƒ sÄ
gahetvÄ• gacchantesu ekÄ• eá¸·ikÄ• dÅ«re caramÄ• nÄ• eá¸·ake nikkhamante adisvÄ•
nikkhamantiá¹ƒ eko dÄ«piko disvÄ• ``khÄ• dissÄ• mi naâ€™â€™ nti giribbajadvÄ• re aá¹-á
olokentÄ« taá¹ƒ disvÄ• ``esa maá¹ƒ mÄ• retvÄ• khÄ• ditukÄ• matÄ• ya á¹-hito, sace nivatt
jÄ«vitaá¹ƒ me natthi, ajja mayÄ• purisakÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ
ukkhipitvÄ• tassa abhimukhaá¹ƒ vegena pakkhanditvÄ• dÄ«pikassa ``ito gaá¹‡hissÄ• mi, i
ti vipphandatova gahaá¹‡aá¹ƒ anupagantvÄ• vegena palÄ• yitvÄ• eá¸·akÄ• naá¹ƒ antaraá
tesaá¹ƒ kiriyaá¹ƒ disvÄ• punadivase gantvÄ• tathÄ• gatassa Ä• rocetvÄ• ``evaá¹ƒ bhante
upÄ• yakusalatÄ• ya parakkamaá¹ƒ katvÄ• dÄ«pikato muccÄ«â€™â€™ ti Ä• ha. satthÄ• `
dÄ«piko taá¹ƒ gahetuá¹ƒ nÄ• sakkhi, pubbe pana naá¹ƒ viravantiá¹ƒ mÄ• retvÄ• khÄ• dÄ«â
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 423/ magadharaá¹-á¹-he bodhisatto ekasmiá¹ƒ gÄ• me mahÄ• bhogakule nib
pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• ciraá¹ƒ himavant
loá¹‡ambilasevanatthÄ• ya rÄ• jagahaá¹ƒ gantvÄ• ekasmiá¹ƒyeva giribbaje paá¹‡á¹‡asÄ•
kappesi. tadÄ• iminÄ• va niyÄ• mena eá¸·akapÄ• lakesu eá¸·ake carantesu ekadivasaá¹ƒ e
pacchÄ• nikkhamantiá¹ƒ disvÄ• eko dÄ«piko ``khÄ• dissÄ• mi naâ€™â€™ nti dvÄ• re aá¹-

``ajja mayhaá¹ƒ jÄ«vitaá¹ƒ natthi, ekenupÄ• yena iminÄ• saddhiá¹ƒ madhurapaá¹-isanthÄ• mudukaá¹ƒ janetvÄ• \Ee III 480/ jÄ«vitaá¹ƒ rakkhissÄ• mÄ«â€™â€™ ti cintetvÄ• dÅ«ratov paá¹-isanthÄ• raá¹ƒ karontÄ« Ä• gacchamÄ• nÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

88__._ á¹• 21 ``khamanÄ«yaá¹ƒ \Be III 456/ yÄ• panÄ«yaá¹ƒ, kacci mÄ• tula te sukhaá¹ƒ.

sukhaá¹ƒ te ammÄ• avaca, sukhakÄ• mÄ• va te mayaâ€™â€™ nti ||

tattha __sukhaá¹ƒ te ammÄ• _ti mayhaá¹ƒ mÄ• tÄ• pi ``tumhÄ• kaá¹ƒ sukhaá¹ƒ puccheyyÄ avacÄ• ti attho. __maya_nti mÄ• tula mayampi tumhÄ• kaá¹ƒ sukhaá¹ƒ eva icchÄ• mÄ• ti.

taá¹ƒ sutvÄ• dÄ«piko ``ayaá¹ƒ dhuttikÄ• maá¹ƒ mÄ• tulavÄ• dena vaÃ±cetukÄ• mÄ• , na jÄ• nÄ• tÄ«â€™â€™ ti cintetvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``naá¹…guá¹-á¹-haá¹ƒ me avakkamma, heá¹-hayitvÄ• na eá¸·ike.

sÄ• jja mÄ• tulavÄ• dena, muÃ±citabbÄ• nu maÃ±Ã±asÄ«â€™â€™ ti ||

tassattho --- tvaá¹ƒ mama naá¹…guá¹-á¹-hamaá¹‡á¸• alaá¹ƒ akkamitvÄ• heá¹-hayitvÄ• Ä• ``ajja mÄ• tulavÄ• dena muÃ±citabbÄ• hamasmÄ«â€™â€™ ti maÃ±Ã±asi nu, evaá¹ƒ maÃ±

taá¹ƒ sutvÄ• itarÄ• ``mÄ• tula, mÄ• evaá¹ƒ karÄ«â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ

90__._ á¹• 21 ``puratthÄ• mukho nisinnosi, ahaá¹ƒ te mukhamÄ• gatÄ• .

pacchato tuyhaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ, kathaá¹ƒ khvÄ• haá¹ƒ avakkamiâ€™â€™ nti ||

tattha \Ne III 424/ __mukha_nti abhimukhaá¹ƒ. __kathaá¹ƒ khvÄ• haá¹ƒ avakkami_nti tava ahaá¹ƒ kathaá¹ƒ avakkaminti attho.

atha naá¹ƒ so ``kiá¹ƒ kathesi eá¸·ike, mama naá¹…guá¹-á¹-hassa aá¹-á¹-hitaá¹-á¹-hÄ• naá¹ ti vatvÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

91__._ á¹• 21 ``yÄ• vatÄ• \Ee III 481/ caturo dÄ«pÄ• , sasamuddÄ• sapabbatÄ• .

tÄ• vatÄ• mayhaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ, kathaá¹ƒ kho taá¹ƒ vivajjayÄ«â€™â€™ ti ||

tattha tÄ• vatÄ• ti ettakaá¹ƒ á¹-hÄ• naá¹ƒ mama naá¹…guá¹-á¹-haá¹ƒ parikkhipitvÄ• gatant

taá¹ƒ sutvÄ• eá¸·ikÄ• ``ayaá¹ƒ pÄ• po madhurakathÄ• ya na allÄ«yati, paá¹-isattu hutvÄ• kathessÄ• mÄ«â€™â€™ ti vatvÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

92__._ á¹• 21 ``pubbeva \Be III 457/ metamakkhiá¹ƒsu, mÄ• tÄ• pitÄ• ca bhÄ• taro.

dÄ«ghaá¹ƒ duá¹-á¹-hassa naá¹…guá¹-á¹-haá¹ƒ, sÄ• mhi vehÄ• yasÄ• gatÄ• â€™â€™ ti ||

tattha __akkhiá¹ƒsÅ«_ti pubbeva me etaá¹ƒ mÄ• tÄ• ca pitÄ• ca bhÄ• taro ca Ä• cikkhiá¹ƒ ahaá¹ƒ Ã±Ä• takÄ• naá¹ƒ santikÄ• tava naá¹…guá¹-á¹-hassa dÄ«ghabhÄ• vaá¹ƒ sutvÄ• ta pariharantÄ« __vehÄ• yasÄ• _ Ä• kÄ• sena Ä• gatÄ• ti.

atha naá¹ƒ so ``jÄ• nÄ• mi te ahaá¹ƒ Ä• kÄ• sena Ä• gatabhÄ• vaá¹ƒ, evaá¹ƒ Ä• gacchant nÄ• setvÄ• Ä• gatÄ• sÄ«â€™â€™ ti vatvÄ• chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

93__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantiá¹ƒ, antalikkhasmi eá¸·ike.

migasaá¹…gho palÄ• yittha, bhakkho me nÄ• sito tayÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• itarÄ• maraá¹‡abhayabhÄ«tÄ• aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• harituá¹ƒ asakk evarÅ«paá¹ƒ kakkhaá¸·akammaá¹ƒ kari, jÄ«vitaá¹ƒ me dehÄ«â€™â€™ ti vilapi. itaropi naá¹ khandhe gahetvÄ• mÄ• retvÄ• khÄ• di.

94__._ á¹• 21 ``iccevaá¹ƒ \Ne III 425/ vilapantiyÄ• , eá¸·akiyÄ• ruhagghaso.

galakaá¹ƒ anvÄ• vamaddi, natthi duá¹-á¹-he subhÄ• sitaá¹ƒ ||

95__._ á¹• 21 ``neva duá¹-á¹-he nayo atthi, na dhammo na subhÄ• sitaá¹ƒ.

nikkamaá¹ƒ duá¹-á¹-he yuÃ±jetha, so ca sabbhiá¹ƒ na raÃ±jatÄ«â€™â€™ ti || ---

imÄ• dve abhisambuddhagÄ• thÄ• ---

tattha \Ee III 482/ __ruhagghaso_ti ruhirabhakkho lohitapÄ• yÄ« sÄ• hasikadÄ«piko. __gala gÄ«vaá¹ƒ maddi, á¸• aá¹ƒsitvÄ• phÄ• lesÄ«ti attho. __nayo_ti kÄ• raá¹‡aá¹ƒ. __dhammo_t __subhÄ• sita_nti sukathitavacanaá¹ƒ, sabbametaá¹ƒ duá¹-á¹-he natthÄ«ti attho. __nikkama yuÃ±jethÄ• _ti bhikkhave, duá¹-á¹-hapuggale parakkamameva yuÃ±jeyya. __so ca sabbhiá¹ puggalo sabbhiá¹ƒ sundaraá¹ƒ subhÄ• sitaá¹ƒ na raÃ±jati, na piyÄ• yatÄ«ti attho. tÄ• paso t

sabbaá¹ƒ addasa.

satthÄ• \Be III 458/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- eá¸·ikÄ• ahosi, dÄ«pikopi etarahi dÄ«pikova, tÄ• paso pana ahameva ahosiâ€™â€™ nti.

dÄ«pijÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

kaccÄ• nÄ« aá¹-á¹-hasaddaÃ±ca, sulasÄ• ca sumaá¹…galaá¹ƒ.

gaá¹…gamÄ• laÃ±ca cetiyaá¹ƒ, indriyaÃ±ceva Ä• dittaá¹ƒ.

aá¹-á¹-hÄ• naÃ±ceva dÄ«pi ca, dasa aá¹-á¹-hanipÄ• take ||

aá¹-á¹-hakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navakanipÄ• to

á¹• 03 [427] 1. gijjhajÄ• takavaá¹‡á¹‡anÄ•

__parisaá¹…kupatho_ \Ne III 426/ \Ee III 483/ \Be III 459/ __nÄ• mÄ• _ti idaá¹ƒ satthÄ• jet ekaá¹ƒ dubbacabhikkhuá¹ƒ Ä• rabbha kathesi. so kira eko kulaputto niyyÄ• nikasÄ• sane pa Ä• cariyupajjhÄ• yehi ceva sabrahmacÄ• rÄ«hi ca ``evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ p Ä• lokitabbaá¹ƒ, evaá¹ƒ vilokitabbaá¹ƒ, evaá¹ƒ samiÃ±jitabbaá¹ƒ, evaá¹ƒ pasÄ• ritabbaá¹ƒ, nivÄ• setabbaá¹ƒ, evaá¹ƒ pÄ• rupitabbaá¹ƒ, evaá¹ƒ patto gahetabbo, yÄ• panamattaá¹ƒ bha paccavekkhitvÄ• va paribhuÃ±jitabbaá¹ƒ, indriyesu guttadvÄ• rena bhojane mattaÃ±Ã±unÄ• bhavitabbaá¹ƒ, idaá¹ƒ Ä• gantukavattaá¹ƒ nÄ• ma jÄ• nitabbaá¹ƒ, idaá¹ƒ gamikavattaá¹ƒ nÄ khandhakavattÄ• ni, asÄ«ti mahÄ• vattÄ• ni. tattha te sammÄ• vattitabbaá¹ƒ, ime terasa dh ete samÄ• dÄ• ya vattitabbaâ€™â€™ nti ovadiyamÄ• no dubbaco ahosi akkhamo appadak ``ahaá¹ƒ tumhe na vadÄ• mi, tumhe pana maá¹ƒ kasmÄ• vadatha, ahameva attano atthaá¹ jÄ• nissÄ• mÄ«â€™â€™ ti attÄ• naá¹ƒ avacanÄ«yaá¹ƒ akÄ• si. athassa dubbacabhÄ• vaá¹ dhammasabhÄ• yaá¹ƒ aguá¹‡akathaá¹ƒ kathentÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte taá¹ƒ b ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu dubbacosÄ«â€™â€™ ti pucchitvÄ• ``saccaâ€™â€™ nti vutt evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• \Ee III 484/ atthakÄ• mÄ• naá¹ƒ vacanaá¹ƒ na k paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ akatvÄ• verambhavÄ• tamukhe cuá¹‡á¹‡avicuá¹‡á¹‡o jÄ• t Ä• hari.

atÄ«te gijjhakÅ«á¹-e pabbate bodhisatto gijjhayoniyaá¹ƒ nibbatti. putto panassa supatto nÄ
anekasahassagijjhaparivÄ• ro thÄ• masampanno ahosi. so mÄ• tÄ• pitaro posesi, thÄ• mas
uppatati. atha naá¹ƒ pitÄ• ``tÄ• ta, ettakaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ atikkamitvÄ• na gantabl
``sÄ• dhÅ«â€™â€™ ti vatvÄ• pi ekadivasaá¹ƒ pana \Be III 460/ vuá¹-á¹-he deve gijjhehi \Ne
uppatitvÄ• sese ohÄ• ya atibhÅ«miá¹ƒ gantvÄ• verambhavÄ• tamukhaá¹ƒ patvÄ• cuá¹‡á¹
pÄ• puá¹‡i. satthÄ• tamatthaá¹ƒ dassento abhisambuddho hutvÄ• imÄ• gÄ• thÄ• abhÄ•

1__._ á¹• 21 ``parisaá¹…kupatho nÄ• ma, gijjhapantho sanantano.

tatrÄ• si mÄ• tÄ• pitaro, gijjho posesi jiá¹‡á¹‡ake.

tesaá¹ƒ ajagaramedaá¹ƒ, accahÄ• si bahuttaso ||

2__._ á¹• 21 ``pitÄ• ca puttaá¹ƒ avaca, jÄ• naá¹ƒ uccaá¹ƒ papÄ• tinaá¹ƒ.

supattaá¹ƒ thÄ• masampannaá¹ƒ, tejassiá¹ƒ dÅ«ragÄ• minaá¹ƒ ||

3__._ á¹• 21 ``pariplavantaá¹ƒ pathaviá¹ƒ, yadÄ• tÄ• ta vijÄ• nahi.

sÄ• garena parikkhittaá¹ƒ, cakkaá¹ƒva parimaá¹‡á¸• alaá¹ƒ.

tato tÄ• ta nivattassu, mÄ• ssu etto paraá¹ƒ gami ||

4__._ á¹• 21 ``udapattosi vegena, balÄ« pakkhÄ« dijuttamo.

olokayanto vakkaá¹…go, pabbatÄ• ni vanÄ• ni ca ||

5__._ á¹• 21 ``addassa pathaviá¹ƒ gijjho, yathÄ• sÄ• si pitussutaá¹ƒ.

sÄ• garena parikkhittaá¹ƒ, cakkaá¹ƒva parimaá¹‡á¸• alaá¹ƒ ||

6__._ á¹• 21 ``taÃ±ca so samatikkamma, paramevaccavattatha.

taÃ±ca vÄ• tasikhÄ• tikkhÄ• , accahÄ• si baliá¹ƒ dijaá¹ƒ ||

7__._ á¹• 21 ``nÄ• sakkhÄ• tigato poso, punadeva nivattituá¹ƒ.

dijo byasanamÄ• pÄ• di, verambhÄ• naá¹ƒ vasaá¹ƒ gato ||

8__._ á¹• 21 ``tassa \Ee III 485/ puttÄ• ca dÄ• rÄ• ca, ye caÃ±Ã±e anujÄ«vino.

sabbe byasanamÄ• pÄ• duá¹ƒ, anovÄ• dakare dije ||

9__._ á¹• 21 ``evampi \Ne III 428/ idha vuá¸• á¸• hÄ• naá¹ƒ, yo vÄ• kyaá¹ƒ nÄ• vabujjhati.

atisÄ«macaro ditto, gijjhovÄ• tÄ«tasÄ• sano.

sa ve byasanaá¹ƒ pappoti, akatvÄ• vuá¸• á¸• hasÄ• sanaâ€™â€™ nti ||

tattha __parisaá¹…kupatho_ti saá¹…kupatho. manussÄ• hiraÃ±Ã±asuvaá¹‡á¹‡atthÄ• ya g
khÄ• á¹‡uke koá¹-á¹-etvÄ• tesu rajjuyo bandhitvÄ• gacchanti, tena so gijjhapabbate jaá¹…
``saá¹…kupathoâ€™â€™ ti vuccati. __gijjhapantho_ti \Be III 461/ gijjhapabbatamatthake ma
__sanantano_ti porÄ• á¹‡o. __tatrÄ• sÄ«_ti tasmiá¹ƒ gijjhapabbatamatthake saá¹…kupathe
jiá¹‡á¹‡ake mÄ• tÄ• pitaro posesi. __ajagarameda_nti ajagarÄ• naá¹ƒ medaá¹ƒ. __accahÄ•
__bahuttaso_ti bahuso. __jÄ• naá¹ƒ uccaá¹ƒ papÄ• tina_nti ``putto te atiuccaá¹ƒ á¹-hÄ• naá
sutvÄ• ``ucce papÄ• tÄ« ayaâ€™â€™ nti jÄ• nanto. __tejassi_nti purisatejasampannaá¹ƒ.
tejena dÅ«ragÄ• miá¹ƒ. __pariplavanta_nti uppalapattaá¹ƒ viya udake uplavamÄ• naá¹ƒ. __
__cakkaá¹ƒva parimaá¹‡á¸• ala_nti yasmiá¹ƒ te padese á¹-hitassa samuddena paricchinno
cakkamaá¹‡á¸• alaá¹ƒva paÃ±Ã±Ä• yati, tato tÄ• ta nivattÄ• hÄ«ti ovadanto evamÄ• ha.

__udapattosÄ«_ti pitu ovÄ• daá¹ƒ akatvÄ• ekadivasaá¹ƒ gijjhehi saddhiá¹ƒ uppatito te ohÄ
kathitaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. __olokayanto_ti taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• heá¹-á¹-hÄ•
vaá¹…kagÄ«vo. __yathÄ• sÄ• si pitussuta_nti yathÄ• ssa pitu santikÄ• sutaá¹ƒ Ä• si, tathe
``yathÄ• ssÄ• sÄ«â€™â€™ tipi pÄ• á¹-ho. __paramevaccavattathÄ• _ti pitarÄ• akkhÄ• taá
ativattova. __taÃ±ca vÄ• tasikhÄ• tikkhÄ• _ti taá¹ƒ anovÄ• dakaá¹ƒ balimpi samÄ• naá¹ƒ d
tikhiá¹‡averambhavÄ• tasikhÄ• accahÄ• si atihari, cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ akÄ• si. __nÄ•
nÄ• sakkhi atigato. __poso_ti satto. __anovÄ• dakare_ti tasmiá¹ƒ dije paá¹‡á¸• itÄ• naá¹ƒ o
sabbepi te mahÄ• dukkhaá¹ƒ pÄ• puá¹‡iá¹ƒsu. __akatvÄ• vuá¸• á¸• hasÄ• sana_nti vuá¸• a
vacanaá¹ƒ akatvÄ• evameva byasanaá¹ƒ mahÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• \Ee III
gijjhasadiso bhava, atthakÄ• mÄ• naá¹ƒ vacanaá¹ƒ karohÄ«ti. so satthÄ• rÄ• evaá¹ƒ ovadi
suvaco ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• du
dubbacabhikkhu ahosi, gijjhapitÄ• pana ahameva ahosiâ€™â€™ nti.

gijjhajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [428] 2. kosambiyajÄ• takavaá¹‡á¹‡anÄ•

__puthusaddo_ti \Ne III 429/ \Be III 462/ idaá¹ƒ satthÄ• kosambiá¹ƒ nissÄ• ya ghositÄ• rÄ•
kosambiyaá¹ƒ bhaá¹‡á¸• anakÄ• rake bhikkhÅ« Ä• rabbha kathesi. vatthu __kosambakakkh
Ä• gatameva, ayaá¹ƒ panettha saá¹…khepo. tadÄ• kira dve bhikkhÅ« ekasmiá¹ƒ Ä• vÄ• se
suttantiko ca. tesu suttantiko ekadivasaá¹ƒ sarÄ«ravalaÃ±jaá¹ƒ katvÄ• udakakoá¹-á¹-hake
Ä• camanaudakÄ• vasesaá¹ƒ bhÄ• jane á¹-hapetvÄ• nikkhami. pacchÄ• vinayadharo tatth
disvÄ• nikkhamitvÄ• itaraá¹ƒ pucchi ``Ä• vuso, tayÄ• udakaá¹ƒ á¹-hapitaâ€™â€™ nti. ``Ä
``kiá¹ƒ panettha Ä• pattibhÄ• vaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• mÄ• vuso na jÄ• nÄ• n
ettha Ä• pattÄ«â€™â€™ ti? ``tena hi paá¹-ikarissÄ• mi naâ€™â€™ nti. ``sace pana te, Ä• v
kataá¹ƒ, natthi Ä• pattÄ«â€™â€™ ti. so tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi ahosi. vinay
nissitakÄ• naá¹ƒ ``ayaá¹ƒ suttantiko Ä• pattiá¹ƒ Ä• pajjamÄ• nopi na jÄ• nÄ• tÄ«â€™â€™ ti
nissitake disvÄ• ``tumhÄ• kaá¹ƒ upajjhÄ• yo Ä• pattiá¹ƒ Ä• pajjitvÄ• pi Ä• pattibhÄ• vaá¹ƒ n
Ä• haá¹ƒsu. te gantvÄ• attano upajjhÄ• yassa Ä• rocesuá¹ƒ. so evamÄ• ha --- ``ayaá¹ƒ vin
`anÄ• pattÄ«â€™ ti vatvÄ• idÄ• ni `Ä• pattÄ«â€™ ti vadati, musÄ• vÄ• dÄ« esoâ€™â€™ ti
upajjhÄ• yo musÄ• vÄ• dÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ vaá¸• á¸• ha
okÄ• saá¹ƒ labhitvÄ• tassa Ä• pattiyÄ• adassanena ukkhepanÄ«yakammaá¹ƒ akÄ• si. tato
paccayadÄ• yakÄ• upÄ• sakÄ• pi dve koá¹-á¹-hÄ• sÄ• ahesuá¹ƒ. ovÄ• dapaá¹-iggÄ• hikÄ
dve koá¹-á¹-hÄ• sÄ• ahesuá¹ƒ. tÄ• saá¹ƒ sandiá¹-á¹-hasambhattÄ• Ä• kÄ• saá¹-á¹-hadeva
brahmalokÄ• sabbe puthujjanÄ• dve pakkhÄ• ahesuá¹ƒ. yÄ• va akaniá¹-á¹-habhavanÄ• p
agamÄ• si.

atheko bhikkhu tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• ukkhepakÄ• naá¹ƒ ``dhammikeneva ka
ukkhittÄ• nuvattakÄ• naá¹ƒ adhammikena kammena ukkhittoâ€™â€™ ti laddhiá¹ƒ, ukkhepa
tesaá¹ƒ taá¹ƒ anuparivÄ• retvÄ• caraá¹‡abhÄ• vaÃ±ca satthu Ä• rocesi. bhagavÄ• ``sama
dve vÄ• re pesetvÄ• ``na icchanti bhante samaggÄ• bhavituâ€™â€™ nti sutvÄ• \Be III 46
bhikkhusaá¹…ghoâ€™â€™ ti tesaá¹ƒ santikaá¹ƒ gantvÄ• ukkhepakÄ• naá¹ƒ ukkhepane, it
Ä• pattiyÄ• adassane Ä• dÄ«navaá¹ƒ vatvÄ• pakkÄ• mi. puna tesaá¹ƒ tattheva ekasÄ«mÄ
kÄ• retvÄ• bhattaggÄ• dÄ«su bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ ``Ä• sanantarikÄ• ya nisÄ«ditab
paÃ±Ã±Ä• petvÄ• ``idÄ• nipi bhaá¹‡á¸• anajÄ• tÄ• viharantÄ«â€™â€™ ti sutvÄ• tattha ga
mÄ• bhaá¹‡á¸• anaâ€™â€™ ntiÄ• dÄ«ni \Ne III 430/ vatvÄ• aÃ±Ã±atarena bhikkhunÄ• d
vihesaá¹ƒ anicchantena ``Ä• gametu, bhante, bhagavÄ• dhammasÄ• mi, appossukko bhan
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharatu, mayaá¹ƒ tena bhaá¹‡á¸• anena kala
paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti vutte ---

bhÅ«tapubbaá¹ƒ, bhikkhave, bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto nÄ• ma kÄ• sirÄ• jÄ• ahos

dÄ«ghÄ«tissa kosalaraÃ±Ã±o rajjaá¹ƒ acchanditvÄ• aÃ±Ã±Ä• takavesena vasantassa mÄ•
dÄ«ghÄ• vukumÄ• rena attano jÄ«vite dinne tato paá¹-á¹-hÄ• ya tesaá¹ƒ samaggabhÄ• vaÃ
nÄ• ma, bhikkhave, rÄ• jÅ«naá¹ƒ Ä• dinnadaá¹‡á¸• Ä• naá¹ƒ Ä• dinnasatthÄ• naá¹ƒ evarÅ«
bhavissati. idha kho taá¹ƒ, bhikkhave, sobhetha, yaá¹ƒ tumhe evaá¹ƒ svÄ• kkhÄ• te dhamm
samÄ• nÄ• khamÄ• ca bhaveyyÄ• tha soratÄ• cÄ• â€™â€™ ti ovaditvÄ• dutiyampi tatiya
bhaá¹‡á¸• anaâ€™â€™ nti vÄ• retvÄ• anoramante disvÄ• ``pariyÄ• diá¹‡á¹‡arÅ«pÄ• kho
sukarÄ• saÃ±Ã±Ä• petuâ€™â€™ nti pakkamitvÄ• punadivase piá¹‡á¸• apÄ• tapaá¹-ikkant
vissamitvÄ• senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• attano pattacÄ«varamÄ• dÄ• ya saá¹…ghan
gÄ• thÄ• abhÄ• si ---

10__._ á¹• 21 ``puthusaddo \Ee III 488/ samajano, na bÄ• lo koci maÃ±Ã±atha.

saá¹…ghasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ, nÄ• Ã±Ã±aá¹ƒ bhiyyo amaÃ±Ã±aruá¹ƒ ||

11__._ á¹• 21 ``parimuá¹-á¹-hÄ• paá¹‡á¸• itÄ• bhÄ• sÄ• , vÄ• cÄ• gocarabhÄ• á¹‡ino.

yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ, yena nÄ«tÄ• na taá¹ƒ vidÅ« ||

12__._ á¹• 21 ``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

13__._ á¹• 21 ``akkocchi \Be III 464/ maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

14__._ á¹• 21 ``na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantano ||

15__._ á¹• 21 ``pare \Ne III 431/ ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

16__._ á¹• 21 ``aá¹-á¹-hicchinnÄ• pÄ• á¹‡aharÄ• , gavÄ• ssadhanahÄ• rino.

raá¹-á¹-haá¹ƒ vilumpamÄ• nÄ• naá¹ƒ, tesampi hoti saá¹…gati.

kasmÄ• tumhÄ• ka no siyÄ• ||

17__._ á¹• 21 ``sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ridhÄ

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

18__._ á¹• 21 ``no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ridh

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

19__._ á¹• 21 ``ekassa caritaá¹ƒ seyyo, natthi bÄ• le sahÄ• yatÄ• .

eko care na pÄ• pÄ• ni kayirÄ• , appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• goâ€™â€™ ti ||

tattha puthu mahÄ• saddo assÄ• ti __puthusaddo. samajano_ti samÄ• no ekasadiso jano,
bhaá¹‡á¸• anakÄ• rakajano samantato saddanicchÄ• raá¹‡ena puthusaddo ceva sadiso cÄ
koci maÃ±Ã±athÄ• _ti tattha koci ekopi ``ahaá¹ƒ bÄ• loâ€™â€™ ti \Be III 465/ na maÃ±Ã±it
paá¹‡á¸• itamÄ• nino, sabbovÄ• yaá¹ƒ bhaá¹‡á¸• anakÄ• rako janoyeva. __nÄ• Ã±Ã±aá¹ƒ b
``ahaá¹ƒ bÄ• loâ€™â€™ ti na maÃ±Ã±ittha, bhiyyo ca saá¹…ghasmiá¹ƒ bhijjamÄ• ne aÃ±Ã
kÄ• raá¹‡Ä• saá¹…gho bhijjatÄ«â€™â€™ ti idaá¹ƒ kÄ• raá¹‡aá¹ƒ na maÃ±Ã±itthÄ• ti attho

__parimuá¹-á¹-hÄ• _ti muá¹-á¹-hassatino. __paá¹‡á¸• itÄ• bhÄ• sÄ• _ti attano paá¹‡á¸• itan
paá¹‡á¸• itasadisÄ• . __vÄ• cÄ• gocarabhÄ• á¹‡ino_ti rÄ• -kÄ• rassa rassÄ• deso kato, vÄ
satipaá¹-á¹-hÄ• nÄ• diariyadhammagocarÄ• , bhÄ• á¹‡ino ca. kathaá¹ƒ bhÄ• á¹‡ino? __yÄ•
yÄ• va mukhaá¹ƒ pasÄ• retuá¹ƒ icchanti, tÄ• va pasÄ• retvÄ• aggapÄ• dehi á¹-hatvÄ• bhÄ
saá¹…ghagÄ• ravena mukhasaá¹…kocanaá¹ƒ na karotÄ«ti attho. __yena nÄ«tÄ• _ti yena b
nillajjabhÄ• vaá¹ƒ nÄ«tÄ• . __na taá¹ƒ vidÅ«_ti evaá¹ƒ ``Ä• dÄ«navaá¹ƒ idaâ€™â€™ nti taá

__ye_ \Ne III 432/ __ca taá¹ƒ upanayhantÄ«_ti taá¹ƒ ``akkocchi maâ€™â€™ ntiÄ• dikaá¹ƒ
upanayhanti. __sanantano_ti porÄ• á¹‡o. __pare_ti paá¹‡á¸• ite á¹-hapetvÄ• tato aÃ±Ã±e b
nÄ• ma. te ettha saá¹…ghamajjhe kolÄ• halaá¹ƒ karontÄ• ``mayaá¹ƒ yamÄ• mase upayam
samitaá¹ƒ maccusantikaá¹ƒ gacchÄ• mÄ• â€™â€™ ti na jÄ• nanti. __ye ca tattha vijÄ• nan
paá¹‡á¸• itÄ• ``mayaá¹ƒ maccusamÄ«paá¹ƒ gacchÄ• mÄ• â€™â€™ ti vijÄ• nanti. __tato sa
evaÃ±hi te jÄ• nantÄ• yonisomanasikÄ• raá¹ƒ uppÄ• detvÄ• medhagÄ• naá¹ƒ kalahÄ• naa

__aá¹-á¹-hicchinnÄ• _ti ayaá¹ƒ gÄ• thÄ• brahmadattaÃ±ca dÄ«ghÄ• vukumÄ• raÃ±ca san
saá¹…gati. kasmÄ• tumhÄ• kaá¹ƒ na hoti? yesaá¹ƒ vo neva mÄ• tÄ• pitÅ«naá¹ƒ aá¹-á¹-hÄ•
haá¹-Ä• , na gavÄ• ssadhanÄ• ni haá¹-Ä• ni. idaá¹ƒ vuttaá¹ƒ hoti --- bhikkhave, tesaÃ±hi nÄ

Ä• dinnadaá¹‡á¸• Ä• naá¹ƒ Ä• dinnasatthÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ evarÅ«pÄ• saá¹…gati sam
Ä• vÄ• havivÄ• hasambandhaá¹ƒ katvÄ• ekato pÄ• nabhojanaá¹ƒ hoti, tumhe evarÅ«pe sÄ
veramattampi jahituá¹ƒ na sakkotha, ko tumhÄ• kaá¹ƒ bhikkhubhÄ• voti.

__sace_ \Be III 466/ __labhethÄ• _tiÄ• digÄ• thÄ• yo paá¹‡á¸• itasahÄ• yassa ca bÄ• lasal
vaá¹‡á¹‡Ä• vaá¹‡á¹‡adÄ«panatthaá¹ƒ vuttÄ• . __abhibhuyya sabbÄ• ni parissayÄ• nÄ«_ti s
paá¹-icchannaparissaye ca abhibhavitvÄ• tena saddhiá¹ƒ attamano satimÄ• careyya. __rÄ
vijitaá¹ƒ pahÄ• yÄ• _ti yathÄ• attano vijitaá¹ƒ raá¹-á¹-haá¹ƒ mahÄ• janakarÄ• jÄ• ca arinda
ekakova cariá¹ƒsu, evaá¹ƒ careyyÄ• ti attho. __mÄ• taá¹…garaÃ±Ã±eva nÄ• go_ti mÄ• taá
__mÄ• taá¹…go_ti hatthÄ« vuccati, __nÄ• go_ti mahantÄ• dhivacanametaá¹ƒ. yathÄ• hi m
araÃ±Ã±e ekako cari, na ca pÄ• pÄ• ni akÄ• si, yathÄ• ca sÄ«lavahatthinÄ• go. yathÄ• ca
care, na ca pÄ• pÄ• ni kayirÄ• ti vuttaá¹ƒ hoti.

satthÄ• evaá¹ƒ kathetvÄ• pi te bhikkhÅ« samagge kÄ• tuá¹ƒ asakkonto bÄ• lakaloá¹‡akag
bhaguttherassa ekÄ«bhÄ• ve Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• tato tiá¹‡á¹‡aá¹ƒ kulaputtÄ• naá¹ƒ
gantvÄ• tesaá¹ƒ sÄ• maggivÄ• se Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• tato pÄ• lileyyakavanasaá¹‡
III 490/ temÄ• saá¹ƒ vasitvÄ• puna kosambiá¹ƒ agantvÄ• sÄ• vatthimeva agamÄ• si. kosa
kho ayyÄ• , kosambakÄ• bhikkhÅ« bahuno amhÄ• kaá¹ƒ anatthassa kÄ• rakÄ• , imehi ubb
imesaá¹ƒ neva abhivÄ• danÄ• dÄ«ni karissÄ• ma, na upagatÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ c
433/ pakkamissanti vÄ• veraá¹ƒ viramissanti vÄ• bhagavantaá¹ƒ vÄ• pasÄ• dessantÄ«â€
tatheva akaá¹ƒsu. te tena daá¹‡á¸• akammena pÄ«á¸·itÄ• sÄ• vatthiá¹ƒ gantvÄ• bhagavar

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``pitÄ• sud
mÄ• tÄ• mahÄ• mÄ• yÄ• , dÄ«ghÄ• vukumÄ• ro pana ahameva ahosiâ€™â€™ nti.

kosambiyajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [429] 3. mahÄ• suvajÄ• takavaá¹‡á¹‡anÄ•

__dumo_ \Be III 467/ __yadÄ• hotÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ
kathesi. so kira satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• kosalajanapade aÃ±Ã±atar
upanissÄ• ya araÃ±Ã±e vihÄ• si. manussÄ• tassa rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni s
gamanÄ• gamanasampanne á¹-hÄ• ne senÄ• sanaá¹ƒ katvÄ• sakkaccaá¹ƒ upaá¹-á¹-hahiá
paá¹-hamamÄ• seyeva so gÄ• mo jhÄ• yi, manussÄ• naá¹ƒ bÄ«jamattampi avasiá¹-á¹-haá¹
paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ dÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu. so sappÄ• yasenÄ• sanepi p
maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• nibbattetuá¹ƒ nÄ• sakkhi. atha naá¹ƒ temÄ• saccayena satthÄ
satthÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ``kacci bhikkhu piá¹‡á¸• apÄ• tena na kilamantosi, sen
ahosÄ«â€™â€™ ti pucchi. so tamatthaá¹ƒ Ä• rocesi. satthÄ• ``tassa senÄ• sanaá¹ƒ sappÄ

``bhikkhu samaá¹‡ena nÄ• ma senÄ• sanasappÄ• ye sati loluppacÄ• raá¹ƒ pahÄ• ya kiÃ±ci
paribhuÃ±jitvÄ• santuá¹-á¹-hena samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. porÄ• á¹‡akap
tiracchÄ• nayoniyaá¹ƒ nibbattitvÄ• attano nivÄ• sasukkharukkhe cuá¹‡á¹‡aá¹ƒ \Ee III 491/ l
loluppacÄ• raá¹ƒ pahÄ• ya santuá¹-á¹-hÄ• mittadhammaá¹ƒ abhinditvÄ• aÃ±Ã±attha na ga
`piá¹‡á¸• apÄ• to paritto lÅ«khoâ€™ ti sappÄ• yasenÄ• sanaá¹ƒ pariccajÄ«â€™â€™ ti vatv
Ä• hari.

atÄ«te himavante gaá¹…gÄ• tÄ«re ekasmiá¹ƒ udumbaravane anekasatasahassÄ• sukÄ•
attano nivÄ• sarukkhassa phalesu khÄ«á¹‡esu yadeva avasiá¹-á¹-haá¹ƒ hoti aá¹…kuro vÄ•
papaá¹-ikÄ• vÄ• , taá¹ƒ khÄ• ditvÄ• gaá¹…gÄ• ya pÄ• nÄ«yaá¹ƒ pivitvÄ• paramappicchas
na gacchati. tassa appicchasantuá¹-á¹-habhÄ• vaguá¹‡ena sakkassa bhavanaá¹ƒ kampi. sa
disvÄ• tassa vÄ«maá¹ƒsanatthaá¹ƒ attano Ä• nubhÄ• vena taá¹ƒ rukkhaá¹ƒ sukkhÄ• pesi.
khÄ• á¹‡ukamatto hutvÄ• chiddÄ• vachiddo vÄ• te paharante Ä• koá¹-iyamÄ• no viya aá¹-á
cuá¹‡á¹‡Ä• ni nikkhamanti. suvarÄ• jÄ• tÄ• ni cuá¹‡á¹‡Ä• ni khÄ• ditvÄ• gaá¹…gÄ• ya pÄ
agantvÄ• vÄ• tÄ• tapaá¹ƒ agaá¹‡etvÄ• udumbarakhÄ• á¹‡uke nisÄ«di. sakko tassa param
``mittadhammaguá¹‡aá¹ƒ kathÄ• petvÄ• varamassa datvÄ• udumbaraá¹ƒ \Be III 468/ ama
Ä• gamissÄ• mÄ«â€™â€™ ti eko haá¹ƒsarÄ• jÄ• hutvÄ• sujaá¹ƒ asurakaÃ±Ã±aá¹ƒ purato
gantvÄ• avidÅ«re ekarukkhassa sÄ• khÄ• ya nisÄ«ditvÄ• tena saddhiá¹ƒ kathaá¹ƒ samuá¹
gÄ• thamÄ• ha ---

20__._ á¹• 21 ``dumo yadÄ• hoti phalÅ«papanno, bhuÃ±janti naá¹ƒ vihaá¹…gamÄ• sampa

khÄ«á¹‡anti Ã±atvÄ• na dumaá¹ƒ phalaccaye, disodisaá¹ƒ yanti tato vihaá¹…gamÄ• â€™â€

tassattho --- suvarÄ• ja, rukkho nÄ• ma yadÄ• phalasampanno hoti, tadÄ• taá¹ƒ sÄ• khato
vihaá¹…gamÄ• bhuÃ±janti, taá¹ƒ pana khÄ«á¹‡aá¹ƒ Ã±atvÄ• phalÄ• naá¹ƒ accayena tato
vihaá¹…gamÄ• gacchantÄ«ti.

evaÃ±ca \Ee III 492/ pana vatvÄ• tato naá¹ƒ uyyojetuá¹ƒ dutiyaá¹ƒ gÄ• thamÄ• ha ---

21__._ á¹• 21 ``cara cÄ• rikaá¹ƒ lohitatuá¹‡á¸• a mÄ• mari, kiá¹ƒ tvaá¹ƒ suva sukkhadumar

tadiá¹…gha maá¹ƒ brÅ«hi vasantasannibha, kasmÄ• suva sukkhadumaá¹ƒ na riÃ±casÄ«â€

tattha \Be III 469/ __jhÄ• yasÄ«_ti kiá¹ƒkÄ• raá¹‡Ä• sukkhakhÄ• á¹‡umatthake jhÄ• yanto
tiá¹-á¹-hasi. __iá¹…ghÄ• _ti codanatthe nipÄ• to. __vasantasannibhÄ• _ti vasantakÄ• le var
suvagaá¹‡asamokiá¹‡á¹‡o viya nÄ«lobhÄ• so hoti, tena taá¹ƒ ``vasantasannibhÄ• â€™â€™
riÃ±casÄ«_ti na chaá¸• á¸• esi.

atha naá¹ƒ suvarÄ• jÄ• ``ahaá¹ƒ haá¹ƒsa attano kataÃ±Ã±ukataveditÄ• ya imaá¹ƒ rukkhaá
vatvÄ• dve gÄ• thÄ• abhÄ• si ---

22__._ á¹• 21 ``ye ve sakhÄ«naá¹ƒ sakhÄ• ro bhavanti, pÄ• á¹‡accaye dukkhasukhesu haá

khÄ«á¹‡aá¹ƒ akhÄ«á¹‡ampi na taá¹ƒ jahanti, santo sataá¹ƒ dhammamanussarantÄ• ||

23__._ á¹• 21 ``sohaá¹ƒ \Ne III 435/ sataá¹ƒ aÃ±Ã±atarosmi haá¹ƒsa, Ã±Ä• tÄ« ca me hoti s

taá¹ƒ nussahe jÄ«vikattho pahÄ• tuá¹ƒ, khÄ«á¹‡anti Ã±atvÄ• na na hesa dhammoâ€™â€™

tattha __ye ve sakhÄ«naá¹ƒ sakhÄ• ro bhavantÄ«_ti ye sahÄ• yÄ• naá¹ƒ sahÄ• yÄ• honti.
akhÄ«á¹‡ampÄ«_ti paá¹‡á¸• itÄ• nÄ• ma attano sahÄ• yaá¹ƒ bhogaparikkhayena khÄ«á¹‡
__sataá¹ƒ dhammamanussarantÄ• _ti paá¹‡á¸• itÄ• naá¹ƒ paveá¹‡iá¹ƒ anussaramÄ• nÄ• .
haá¹ƒsarÄ• ja, ayaá¹ƒ rukkho sampiyÄ• yanatthena mayhaá¹ƒ Ã±Ä• ti ca samÄ• ciá¹‡á¹‡ac
__jÄ«vikattho_ti tamahaá¹ƒ jÄ«vikÄ• ya atthiko hutvÄ• pahÄ• tuá¹ƒ na sakkomi.

sakko tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-ho pasaá¹ƒsitvÄ• varaá¹ƒ dÄ• tukÄ• mo dve gÄ• th

24__._ á¹• 21 ``sÄ• dhu \Ee III 493/ sakkhi kataá¹ƒ hoti, metti saá¹ƒsati santhavo.

sacetaá¹ƒ dhammaá¹ƒ rocesi, pÄ• saá¹ƒsosi vijÄ• nataá¹ƒ ||

25__._ á¹• 21 ``so te suva varaá¹ƒ dammi, pattayÄ• na vihaá¹…gama.

varaá¹ƒ varassu vakkaá¹…ga, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti ||

tattha __sÄ• dhÅ«_ti sampahaá¹ƒsanaá¹ƒ. __sakkhi kataá¹ƒ hoti, metti saá¹ƒsati santhavo_
metti ca parisamajjhe santhavo cÄ• ti tayÄ• mittaá¹ƒ kataá¹ƒ sÄ• dhu hoti laddhakaá¹ƒ bha
dhamma_nti sace etaá¹ƒ mittadhammaá¹ƒ. __vijÄ• nata_nti evaá¹ƒ sante viÃ±Ã±Å«naá¹ƒ p
attho. __so te_ti so ahaá¹ƒ tuyhaá¹ƒ. __varassÅ«_ti icchassu. __yaá¹ƒ kiÃ±ci manasicchas
manasÄ• icchasi, sabbaá¹ƒ taá¹ƒ varaá¹ƒ dadÄ• mi teti.

taá¹ƒ sutvÄ• suvarÄ• jÄ• varaá¹ƒ gaá¹‡hanto sattamaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``varaÃ±ca me haá¹ƒsa bhavaá¹ƒ dadeyya, ayaÃ±ca rukkho punarÄ• yuá¹ƒ la

so sÄ• khavÄ• phalimÄ• saá¹ƒvirÅ«á¸·ho, madhutthiko tiá¹-á¹-hatu sobhamÄ• noâ€™â€™

tattha __sÄ• khavÄ• _ti sÄ• khasampanno. __phalimÄ• _ti phalena upeto. __saá¹ƒvirÅ«á¸·
virÅ«á¸·hapatto \Ne III 436/ taruá¹‡apattasampanno hutvÄ• . __madhutthiko_ti saá¹ƒvijjamÄ
pakkhittamadhu viya madhuraphalo hutvÄ• ti attho.

athassa \Be III 470/ sakko varaá¹ƒ dadamÄ• no aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

27__._ á¹• 21 ``taá¹ƒ passa samma phalimaá¹ƒ uá¸·Ä• raá¹ƒ, sahÄ• va te hotu udumbarena

so sÄ• khavÄ• phalimÄ• saá¹ƒvirÅ«á¸·ho, madhutthiko tiá¹-á¹-hatu sobhamÄ• noâ€™â€™

tattha __sahÄ• va te hotu udumbarenÄ• _ti tava udumbarena saddhiá¹ƒ saha ekatova vÄ•

evaÃ±ca \Ee III 494/ pana vatvÄ• sakko taá¹ƒ attabhÄ• vaá¹ƒ vijahitvÄ• attano ca sujÄ• ya
dassetvÄ• gaá¹…gÄ• to hatthena udakaá¹ƒ gahetvÄ• udumbarakhÄ• á¹‡ukaá¹ƒ pahari. tÄ
sÄ• khÄ• viá¹-apasacchanno madhuraphalo rukkho uá¹-á¹-hahitvÄ• muá¹‡á¸• amaá¹‡ipabb
aá¹-á¹-hÄ• si. suvarÄ• jÄ• taá¹ƒ disvÄ• somanassappatto sakkassa thutiá¹ƒ karonto navan

28__._ á¹• 21 ``evaá¹ƒ sakka sukhÄ« hohi, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja sukhito, disvÄ• na saphalaá¹ƒ dumaâ€™â€™ nti ||

sakkopi tassa varaá¹ƒ datvÄ• udumbaraá¹ƒ amataphalaá¹ƒ katvÄ• saddhiá¹ƒ sujÄ• ya atta
tamatthaá¹ƒ dÄ«payamÄ• nÄ• osÄ• ne abhisambuddhagÄ• thÄ• á¹-hapitÄ• ---

29__._ á¹• 21 ``suvassa ca varaá¹ƒ datvÄ• , katvÄ• na saphalaá¹ƒ dumaá¹ƒ.

pakkÄ• mi saha bhariyÄ• ya, devÄ• naá¹ƒ nandanaá¹ƒ vanaâ€™â€™ nti ||

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhu porÄ• á¹‡akapaá¹‡á¸• itÄ
nibbattÄ• pi aloluppacÄ• rÄ• ahesuá¹ƒ. tvaá¹ƒ pana kasmÄ• evarÅ«pe sÄ• sane pabbajitv
gaccha tattheva vasÄ• hÄ«â€™â€™ ti kammaá¹-á¹-hÄ• namassa kathetvÄ• jÄ• takaá¹ƒ sa
gantvÄ• vipassanaá¹ƒ vaá¸• á¸• hento arahattaá¹ƒ pÄ• puá¹‡i. tadÄ• sakko anuruddho aho
ahosinti.

mahÄ• suvajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [430] 4. cÅ«á¸·asuvajÄ• takavaá¹‡á¹‡anÄ•

__santi_ \Ne III 437/ \Be III 471/ __rukkhÄ• _ti idaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ jetavane viha
veraÃ±jakaá¹‡á¸• aá¹ƒ Ä• rabbha kathesi. satthari veraÃ±jÄ• yaá¹ƒ vassaá¹ƒ vasitvÄ• anup
anuppatte bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, tath
buddhasukhumÄ• lo mahantena iddhÄ• nubhÄ• vena samannÄ• gatopi veraÃ±jabrÄ• hmaá
mÄ• rÄ• vaá¹-á¹-anavasena tassa santikÄ• ekadivasampi bhikkhaá¹ƒ alabhitvÄ• loluppacÄ
patthapulakapiá¹-á¹-hodakena yÄ• pento aÃ±Ã±attha na agamÄ• si, aho tathÄ• gatÄ• naá¹ƒ
appicchasantuá¹-á¹-habhÄ• voâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave,
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``anacchariyaá¹ƒ,
idÄ• ni loluppacÄ• rappahÄ• naá¹ƒ, pubbepi tiracchÄ• nayoniyaá¹ƒ nibbattopi loluppacÄ• ra
vatvÄ• atÄ«taá¹ƒ Ä• hari. sabbampi vatthu purimanayeneva vitthÄ• retabbaá¹ƒ.

30__._ á¹• 21 ``santi rukkhÄ• haripattÄ• , dumÄ• nekaphalÄ• bahÅ«.

kasmÄ• nu sukkhe koá¸·Ä• pe, suvassa nirato mano ||

31__._ á¹• 21 ``phalassa upabhuÃ±jimhÄ• , nekavassagaá¹‡e bahÅ«.

aphalampi viditvÄ• na, sÄ• va metti yathÄ• pure ||

32__._ á¹• 21 ``sukkhaÃ±ca rukkhaá¹ƒ koá¸·Ä• paá¹ƒ, opattamaphalaá¹ƒ dumaá¹ƒ.

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ dosaá¹ƒ passase dija ||

33__._ á¹• 21 ``ye phalatthÄ• sambhajanti, aphaloti jahanti naá¹ƒ.

attatthapaÃ±Ã±Ä• dummedhÄ• , te honti pakkhapÄ• tino ||

34__._ á¹• 21 ``sÄ• dhu sakkhi kataá¹ƒ hoti, metti saá¹ƒsati santhavo.

sacetaá¹ƒ dhammaá¹ƒ rocesi, pÄ• saá¹ƒsosi vijÄ• nataá¹ƒ ||

35__._ á¹• 21 ``so te suva varaá¹ƒ dammi, pattayÄ• na vihaá¹…gama.

varaá¹ƒ varassu vakkaá¹…ga, yaá¹ƒ kiÃ±ci manasicchasi ||

36__._ á¹• 21 ``api \Ne III 438/ \Be III 472/ nÄ• ma naá¹ƒ passeyyaá¹ƒ, sapattaá¹ƒ saphalaá

daliddova nidhiá¹ƒ laddhÄ• , nandeyyÄ• haá¹ƒ punappunaá¹ƒ ||

37__._ á¹• 21 ``tato amatamÄ• dÄ• ya, abhisiÃ±ci mahÄ«ruhaá¹ƒ.

tassa sÄ• khÄ• virÅ«hiá¹ƒsu, sÄ«tacchÄ• yÄ• manoramÄ• ||

38__._ á¹• 21 ``evaá¹ƒ sakka sukhÄ« hohi, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja sukhito, disvÄ• na saphalaá¹ƒ dumaá¹ƒ ||

39__._ á¹• 21 ``suvassa ca varaá¹ƒ datvÄ• , katvÄ• na saphalaá¹ƒ dumaá¹ƒ.

pakkÄ• mi saha bhariyÄ• ya, devÄ• naá¹ƒ nandanaá¹ƒ vanaâ€™â€™ nti || ---

paÃ±hapaá¹-ipaÃ±hÄ• pi atthopi purimanayeneva veditabbÄ• , anuttÄ• napadameva pana v

__haripattÄ• _ti nÄ«lapattasacchannÄ• . __koá¸·Ä• pe_ti vÄ• te paharante Ä• koá¹-itasadd
muÃ±camÄ• ne nissÄ• re. __suvassÄ• _ti Ä• yasmato suvarÄ• jassa kasmÄ• evarÅ«pe ru
phalaá¹ƒ assa rukkhassa. __nekavassagaá¹‡e_ti anekavassagaá¹‡e. __bahÅ«_ti samÄ• ne
atha kho bahÅ«va. __viditvÄ• nÄ• _ti haá¹ƒsarÄ• ja idÄ• ni amhÄ• kaá¹ƒ imaá¹ƒ rukkhaá¹ƒ
pure etena saddhiá¹ƒ metti, sÄ• va metti, taÃ±hi mayaá¹ƒ na bhindÄ• ma, mettiá¹ƒ bhindant
asappurisÄ• nÄ• ma hontÄ«ti pakÄ• sento evamÄ• ha.

__opatta_nti avapattaá¹ƒ nippattaá¹ƒ patitapattaá¹ƒ. __kiá¹ƒ dosaá¹ƒ passase_ti aÃ±Ã±e s
ohÄ• ya aÃ±Ã±attha gacchanti, tvaá¹ƒ evaá¹ƒ gamane kiá¹ƒ nÄ• ma dosaá¹ƒ passasi. __ye
phalatthÄ• ya phalakÄ• raá¹‡Ä• sambhajanti upagacchanti, aphaloti Ã±atvÄ• etaá¹ƒ jahant
attano atthÄ• ya paÃ±Ã±Ä• , paraá¹ƒ anoloketvÄ• attaniyeva vÄ• á¹-hitÄ• etesaá¹ƒ paÃ±Ã
__pakkhapÄ• tino_ti te attanoyeva vuá¸• á¸• hiá¹ƒ paccÄ• sÄ«samÄ• nÄ• mittapakkhaá¹ƒ p
pakkhapÄ• tino nÄ• ma honti. attapakkheyeva vÄ• patantÄ«ti __pakkhapÄ• tino_.

__api_ \Be III 473/ __nÄ• ma na_nti haá¹ƒsarÄ• ja, sace me manoratho nipphajjeyya, tayÄ•
sampajjeyya, api nÄ• ma ahaá¹ƒ imaá¹ƒ rukkhaá¹ƒ sapattaá¹ƒ saphalaá¹ƒ puna passeyyaá¹
\Ne III 439/ labhitvÄ• va punappunaá¹ƒ etaá¹ƒ abhinandeyyaá¹ƒ, taá¹ƒ disvÄ• va pamodeyy
attano Ä• nubhÄ• vena á¹-hito gaá¹…godakaá¹ƒ gahetvÄ• abhisiÃ±cayÄ«ti attho. imasmiá¹
dve abhisambuddhagÄ• thÄ• honti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sal

suvarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

cÅ«á¸·asuvajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [431] 5. haritacajÄ• takavaá¹‡á¹‡anÄ•

__sutaá¹ƒ metaá¹ƒ mahÄ• brahme_ti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hitabhik
taÃ±hi bhikkhuá¹ƒ ekaá¹ƒ alaá¹…katamÄ• tugÄ• maá¹ƒ disvÄ• ukkaá¹‡á¹-hitaá¹ƒ dÄ«ghak
vibbhamitukÄ• maá¹ƒ Ä• cariyupajjhÄ• yehi aruciyÄ• Ä• nÄ«taá¹ƒ. satthÄ• ``saccaá¹ƒ kira
ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kiá¹ƒkÄ• ra
``alaá¹…katamÄ• tugÄ• maá¹ƒ disvÄ•  kilesavasena, bhanteâ€™â€™ ti \Ee III 497/ vutte ``
guá¹‡aviddhaá¹ƒsako appassÄ• do niraye nibbattÄ• peti, esa pana kileso kiá¹ƒkÄ• raá¹‡Ä•
hi sineruá¹ƒ paharitvÄ• paharaá¹‡avÄ• to purÄ• á¹‡apaá¹‡á¹‡assa lajjati, imaÃ±hi kilesaá¹
bodhiÃ±Ä• á¹‡assa anupadaá¹ƒ caramÄ• nÄ• paÃ±caabhiÃ±Ã±aaá¹-á¹-hasamÄ• pattilÄ• b
satiá¹ƒ upaá¹-á¹-hapetuá¹ƒ asakkontÄ• jhÄ• naá¹ƒ antaradhÄ• pesuâ€™â€™ nti vatvÄ• at

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹ƒ nigame a
brÄ• hmaá¹‡akule nibbatti, kaÃ±canachavitÄ• ya panassa ``haritacakumÄ• roâ€™â€™ ti nÅ
vayappatto takkasilaá¹ƒ gantvÄ• uggahitasippo kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• mÄ• tÄ• p
dhanavilokanaá¹ƒ katvÄ• ``dhanameva paÃ±Ã±Ä• yati, dhanassa uppÄ• dakÄ• na paÃ±Ã±
cuá¹‡á¹‡avicuá¹‡á¹‡ena bhavitabbaâ€™â€™ nti maraá¹‡abhayabhÄ«to mahÄ• dÄ• naá¹ƒ
pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• sattame divase abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nib
vanamÅ«laphalÄ• hÄ• ro yÄ• petvÄ• loá¹‡ambilasevanatthÄ• ya pabbatÄ• otaritvÄ• anup
rÄ• juyyÄ• ne vasitvÄ• punadivase bÄ• rÄ• á¹‡asiyaá¹ƒ bhikkhÄ• ya caranto rÄ• jadvÄ• raa
disvÄ• pasannacitto pakkosÄ• petvÄ• samussitasetacchatte rÄ• japallaá¹…ke nisÄ«dÄ• p
nÄ• naggarasabhojanaá¹ƒ bhojetvÄ• anumodanÄ• vasÄ• ne atirekataraá¹ƒ pasÄ«ditvÄ• ``
gacchathÄ• â€™â€™ ti vatvÄ• ``vassÄ• vÄ• saá¹-á¹-hÄ• naá¹ƒ upadhÄ• rema, mahÄ• rÄ•
bhanteâ€™â€™ ti bhuttapÄ• tarÄ• so taá¹ƒ Ä• dÄ• ya uyyÄ• naá¹ƒ gantvÄ• tattha
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«ni kÄ• rÄ• petvÄ• uyyÄ• napÄ• laá¹ƒ paricÄ• raka
nikkhami. mahÄ• satto tato paá¹-á¹-hÄ• ya nibaddhaá¹ƒ raÃ±Ã±o gehe bhuÃ±janto dvÄ• da

athekadivasaá¹ƒ rÄ• jÄ• paccantaá¹ƒ kupitaá¹ƒ vÅ«pasametuá¹ƒ gacchanto \Ee III 498/ ``a
puÃ±Ã±akkhettaá¹ƒ mÄ• pamajjÄ«â€™â€™ ti mahÄ• sattaá¹ƒ deviyÄ• niyyÄ• detvÄ• aga
mahÄ• sattaá¹ƒ sahatthÄ• parivisati. athekadivasaá¹ƒ sÄ• bhojanaá¹ƒ sampÄ• detvÄ• tas
gandhodakena nhatvÄ• saá¹‡haá¹ƒ maá¹-á¹-hasÄ• á¹-akaá¹ƒ nivÄ• setvÄ• sÄ«hapaÃ±jara
vÄ• taá¹ƒ paharÄ• pentÄ« khuddakamaÃ±cake nipajji. mahÄ• sattopi divÄ• taraá¹ƒ sunivatt
bhikkhÄ• bhÄ• janaá¹ƒ Ä• dÄ• ya Ä• kÄ• senÄ• gantvÄ• sÄ«hapaÃ±jaraá¹ƒ pÄ• puá¹‡i. de
sutvÄ• vegena uá¹-á¹-hahantiyÄ• maá¹-á¹-hasÄ• á¹-ako bhassi, mahÄ• sattassa visabhÄ•

paá¹-ihaÃ±Ã±i. athassa anekavassakoá¹-isatasahassakÄ• le abbhantare nivutthakileso kara
sayitaÄ• sÄ«viso viya uá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ antaradhÄ• pesi. so satiá¹ƒ upaá¹-á¹-hÄ•
gantvÄ• deviá¹ƒ hatthe gaá¹‡hi, tÄ• vadeva sÄ• á¹‡iá¹ƒ parikkhipiá¹ƒsu. so tÄ• ya saddhiá¹
sevitvÄ• bhuÃ±jitvÄ• uyyÄ• naá¹ƒ gantvÄ• tato paá¹-á¹-hÄ• ya devasikaá¹ƒ tatheva akÄ•
lokadhammapaá¹-isevanaá¹ƒ sakalanagare pÄ• kaá¹-aá¹ƒ jÄ• taá¹ƒ. amaccÄ• ``haritacatÄ•
raÃ±Ã±o paá¹‡á¹‡aá¹ƒ pahiá¹‡iá¹ƒsu. rÄ• jÄ• ``maá¹ƒ bhinditukÄ• mÄ• evaá¹ƒ vadantÄ«â
paccantaá¹ƒ vÅ«pasametvÄ• bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gantvÄ• nagaraá¹ƒ padakkhiá¹‡aâ
gantvÄ• ``saccaá¹ƒ, kira mama ayyo \Be III 475/ haritacatÄ• paso tayÄ• saddhiá¹ƒ lokadha
paá¹-isevatÄ«â€™â€™ ti pucchi. ``saccaá¹ƒ, devÄ• â€™â€™ ti. so tassÄ• pi asaddahitvÄ•
paá¹-ipucchissÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ
gÄ• thamÄ• ha ---

40__._ á¹• 21 ``sutaá¹ƒ metaá¹ƒ mahÄ• brahme, kÄ• me bhuÃ±jati hÄ• rito.

kaccetaá¹ƒ vacanaá¹ƒ tucchaá¹ƒ, kacci suddho iriyyasÄ«â€™â€™ ti ||

tattha __kacceta_nti kacci etaá¹ƒ ``hÄ• rito kÄ• me paribhuÃ±jatÄ«â€™â€™ ti amhehi suta
abhÅ«taá¹ƒ, kacci tvaá¹ƒ suddho iriyyasi viharasÄ«ti.

so \Ne III 441/ \Ee III 499/ cintesi --- ``ayaá¹ƒ rÄ• jÄ• `nÄ• haá¹ƒ paribhuÃ±jÄ• mÄ«â€™ ti
saddahissateva, imasmiá¹ƒ loke saccasadisÄ« patiá¹-á¹-hÄ• nÄ• ma natthi. ujjhitasaccÄ• h
nisÄ«ditvÄ• bodhiá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkonti, mayÄ• saccameva kathetuá¹ƒ vaá¹-á¹-a
bodhisattassa hi ekaccesu á¹-hÄ• nesu pÄ• á¹‡Ä• tipÄ• topi adinnÄ• dÄ• nampi kÄ• mesun
surÄ• merayamajjapÄ• nampi hotiyeva, atthabhedakavisaá¹ƒvÄ• danaá¹ƒ purakkhatvÄ• mu
so saccameva kathento dutiyaá¹ƒ gÄ• thamÄ• ha ---

41__._ á¹• 21 ``evametaá¹ƒ mahÄ• rÄ• ja, yathÄ• te vacanaá¹ƒ sutaá¹ƒ.

kummaggaá¹ƒ paá¹-ipannosmi, mohaneyyesu mucchitoâ€™â€™ ti ||

tattha __mohaneyyesÅ«_ti kÄ• maguá¹‡esu. kÄ• maguá¹‡esu hi loko muyhati, te ca lokaá¹
``mohaneyyÄ• â€™â€™ ti vuccantÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``adu paÃ±Ã±Ä• kimatthiyÄ• , nipuá¹‡Ä• sÄ• dhucintinÄ«.

yÄ• ya uppatitaá¹ƒ rÄ• gaá¹ƒ, kiá¹ƒ mano na vinodayeâ€™â€™ ti ||

tattha __adÅ«_ti nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti --- bhante, gilÄ• nassa nÄ• ma bhesajjaá¹ƒ, pÄ• nÄ«yaá¹ƒ paá¹-isaraá¹‡aá¹ƒ, tumhÄ• kaá¹ƒ panesÄ• nipuá¹‡Ä• sÄ• dhÅ«naá¹ƒ atthÄ• kimatthiyÄ• , yÄ• ya puna uppatitaá¹ƒ rÄ• gaá¹ƒ __kiá¹ƒ mano na vinodaye, _ kiá¹ƒ cittaá¹ƒ nÄ• sakkhÄ«ti.

athassa \Be III 476/ kilesabalaá¹ƒ dassento hÄ• rito catutthaá¹ƒ gÄ• thamÄ• ha ---

43__._ á¹• 21 ``cattÄ• rome mahÄ• rÄ• ja, loke atibalÄ• bhusÄ• .

rÄ• go doso mado moho, yattha paÃ±Ã±Ä• na gÄ• dhatÄ«â€™â€™ ti ||

tattha \Ee III 500/ __yatthÄ• _ti yesu pariyuá¹-á¹-hÄ• naá¹ƒ pattesu mahoghe patitÄ• viya p patiá¹-á¹-haá¹ƒ na labhati.

taá¹ƒ \Ne III 442/ sutvÄ• rÄ• jÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``arahÄ• sÄ«lasampanno, suddho carati hÄ• rito.

medhÄ• vÄ« paá¹‡á¸• ito ceva, iti no sammato bhavaâ€™â€™ nti ||

tattha __iti no sammato_ti evaá¹ƒ amhÄ• kaá¹ƒ sammato sambhÄ• vito bhavaá¹ƒ.

tato hÄ• rito chaá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

45__._ á¹• 21 ``medhÄ• vÄ«nampi hiá¹ƒsanti, isiá¹ƒ dhammaguá¹‡e rataá¹ƒ.

vitakkÄ• pÄ• pakÄ• rÄ• ja, subhÄ• rÄ• gÅ«pasaá¹ƒhitÄ• â€™â€™ ti ||

tattha __subhÄ• _ti subhanimittaggahaá¹‡ena pavattÄ• ti.

atha naá¹ƒ kilesappahÄ• ne ussÄ• haá¹ƒ kÄ• rento rÄ• jÄ• sattamaá¹ƒ gÄ• thamÄ• ha ---

46__._ á¹• 21 ``uppannÄ• yaá¹ƒ sarÄ«rajo, rÄ• go vaá¹‡á¹‡avidÅ«sano tava.

taá¹ƒ pajaha bhaddamatthu te, bahunnÄ• si medhÄ• visammatoâ€™â€™ ti ||

tattha __vaá¹‡á¹‡avidÅ«sano tavÄ• _ti tava sarÄ«ravaá¹‡á¹‡assa ca guá¹‡avaá¹‡á¹‡assa

__bahunnÄ• sÄ«_ti bahÅ«naá¹ƒ Ä• si medhÄ• vÄ«ti sammato.

tato mahÄ• satto satiá¹ƒ labhitvÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ sallakkhetvÄ• aá¹-á¹-hamaá¹

47__._ á¹• 21 ``te andhakÄ• rake kÄ• me, bahudukkhe mahÄ• vise.

tesaá¹ƒ mÅ«laá¹ƒ gavesissaá¹ƒ, checchaá¹ƒ rÄ• gaá¹ƒ sabandhanaâ€™â€™ nti ||

tattha \Be III 477/ __andhakÄ• rake_ti paÃ±Ã±Ä• cakkhuvinÄ• sanato andhabhÄ• vakare. _
``appassÄ• dÄ• kÄ• mÄ• â€™â€™ tiÄ• dÄ«ni (MN I 234; Vin IV 417; Vin II 65) suttÄ• ni ha
dassetabbÄ• . __mahÄ• vise_ti sampayuttakilesavisassa ceva vipÄ• kavisassa \Ne III 443/
mahÄ• vise. __tesaá¹ƒ mÅ«la_nti te vuttappakÄ• re kÄ• me pahÄ• tuá¹ƒ tesaá¹ƒ mÅ«laá¹ƒ
pariyesissÄ• mi. kiá¹ƒ pana tesaá¹ƒ mÅ«lanti? ayonisomanasikÄ• ro. __checchaá¹ƒ rÄ• gaá
mahÄ• rÄ• ja, idÄ• neva paÃ±Ã±Ä• khaggena paharitvÄ• subhanimittabandhanena sabanc
chindissÄ• mÄ«ti.

idaÃ±ca pana vatvÄ• ``mahÄ• rÄ• ja, okÄ• saá¹ƒ tÄ• va me karohÄ«â€™â€™ ti okÄ• saá¹
pavisitvÄ• kasiá¹‡amaá¹‡á¸• alaá¹ƒ oloketvÄ• puna naá¹-á¹-hajjhÄ• naá¹ƒ uppÄ• detvÄ• p
nikkhamitvÄ• Ä• kÄ• se pallaá¹…kena nisÄ«ditvÄ• raÃ±Ã±o dhammaá¹ƒ desetvÄ• ``mahÄ
vutthakÄ• raá¹‡Ä• mahÄ• janamajjhe garahappatto, appamatto hohi, puna dÄ• ni ahaá¹ƒ
anitthigandhavanasaá¹‡á¸• ameva gamissÄ• mÄ«â€™â€™ ti raÃ±Ã±o rodantassa parideva
aparihÄ«najjhÄ• no brahmalokÅ«pago ahosi.

satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ---

48__._ á¹• 21 ``idaá¹ƒ vatvÄ• na hÄ• rito, isi saccaparakkamo.

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pago ahÅ«â€™â€™ ti || ---

abhisambuddho hutvÄ• imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ sa
ukkaá¹‡á¹-hitabhikkhu arahatte patiá¹-á¹-hahi.

tadÄ• rÄ• jÄ• Ä• nando ahosi, haritacatÄ• paso pana ahameva ahosinti.

haritacajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [432] 6. padakusalamÄ• á¹‡avajÄ• takavaá¹‡á¹‡anÄ•

__bahussuta_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dÄ• rakaá¹ƒ Ä• rabbha kathesi.
kuá¹-umbikaputto sattavassakÄ• leyeva padakusalo ahosi. athassa pitÄ• ``imaá¹ƒ vÄ«maá
ajÄ• nantasseva \Be III 478/ mittagharaá¹ƒ agamÄ• si. so pitu gataá¹-á¹-hÄ• naá¹ƒ apucchit
padÄ• nusÄ• rena gantvÄ• pitu santike aá¹-á¹-hÄ• si. atha naá¹ƒ pitÄ• ekadivasaá¹ƒ pucch
tvaá¹ƒ mayi taá¹ƒ ajÄ• nÄ• petvÄ• gatepi mama gataá¹-á¹-hÄ• naá¹ƒ kiá¹ƒ jÄ• nÄ• sÄ«â€™
padaá¹ƒ te saÃ±jÄ• nÄ• mi, padakusalo ahaâ€™â€™ nti. athassa vÄ«maá¹ƒsanatthÄ• ya p
nikkhamitvÄ• anantaraá¹ƒ paá¹-ivissakagharaá¹ƒ gantvÄ• tato dutiyaá¹ƒ, tato tatiyaá¹ƒ gha
tatiyagharÄ• nikkhamitvÄ• puna attano gharaá¹ƒ Ä• gantvÄ• tato uttaradvÄ• rena nikkhan
karonto jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• dhammaá¹ƒ suá¹‡anto nisÄ«di. dÄ•
pitÄ• â€™â€™ ti pucchitvÄ• ``na jÄ• nÄ• mÄ• â€™â€™ ti vutte tassa padÄ• nusÄ• rena a
Ä• diá¹ƒ katvÄ• pitu gatamaggeneva jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• pitu sa
pitarÄ• ca ``kathaá¹ƒ tÄ• ta, mama idhÄ• gatabhÄ• vaá¹ƒ aÃ±Ã±Ä• sÄ«â€™â€™ ti puá¹-á
padÄ• nusÄ• rena Ä• gatomhÄ«â€™â€™ ti Ä• ha. satthÄ• ``kiá¹ƒ kathesi upÄ• sakÄ• â€™
ayaá¹ƒ dÄ• rako padakusalo, ahaá¹ƒ imaá¹ƒ vÄ«maá¹ƒsanto iminÄ• nÄ• ma upÄ• yena Ä•
mama padÄ• nusÄ• rena Ä• gatoâ€™â€™ ti vutte ``anacchariyaá¹ƒ, upÄ• saka, bhÅ«miyaá
porÄ• á¹‡akapaá¹‡á¸• itÄ• Ä• kÄ• se padaá¹ƒ saÃ±jÄ• niá¹ƒsÅ«â€™â€™ ti vatvÄ• tena y

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa aggamahesÄ« aticaritvÄ•
``sace ahaá¹ƒ tumhe aticarÄ• mi, assamukhÄ« yakkhinÄ« homÄ«â€™â€™ ti sapathaá¹ƒ ka
ekasmiá¹ƒ pabbatapÄ• de assamukhÄ« yakkhinÄ« hutvÄ• leá¹‡aguhÄ• yaá¹ƒ vasamÄ• nÄ
aparantaá¹ƒ gamanamagge anusaÃ±carante manusse gahetvÄ• khÄ• dati. sÄ• kira tÄ«á¹
upaá¹-á¹-hahitvÄ• Ä• yÄ• mato tiá¹ƒsayojane vitthÄ• rato paÃ±cayojane á¹-hÄ• ne manuss
athekadivasaá¹ƒ eko aá¸• á¸• ho mahaddhano mahÄ• bhogo abhirÅ«po brÄ• hmaá¹‡o bah
maggaá¹ƒ abhiruhi. taá¹ƒ disvÄ• yakkhinÄ« tussitvÄ• pakkhandi, taá¹ƒ disvÄ• parivÄ• ram
sÄ• vÄ• tavegena gantvÄ• brÄ• hmaá¹‡aá¹ƒ gahetvÄ• piá¹-á¹-hiyÄ• \Ee III 503/ nipajjÄ•
purisasamphassaá¹ƒ paá¹-ilabhitvÄ• kilesavasena tasmiá¹ƒ sinehaá¹ƒ uppÄ• detvÄ• taá¹ƒ
sÄ• mikaá¹ƒ akÄ• si. te ubhopi samaggasaá¹ƒvÄ• saá¹ƒ vasiá¹ƒsu \Be III 479/ tato paá¹-á¹-
gaá¹‡hantÄ« vatthataá¹‡á¸• ulatelÄ• dÄ«nipi gahetvÄ• tassa nÄ• naggarasabhojanaá¹ƒ up
manussamaá¹ƒsaá¹ƒ khÄ• dati. gamanakÄ• le tassa palÄ• yanabhayena mahatiyÄ• silÄ• y
gacchati. evaá¹ƒ tesu sammodamÄ• nesu vasantesu bodhisatto nibbattaá¹-á¹-hÄ• nÄ• cavi
paá¹-icca tassÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• dasamÄ• saccayena puttaá¹ƒ vij
brÄ• hmaá¹‡e ca balavasinehÄ• hutvÄ• ubhopi posesi. sÄ• aparabhÄ• ge putte vuá¸• á¸•
saddhiá¹ƒ antoguhÄ• yaá¹ƒ pavesetvÄ• dvÄ• raá¹ƒ pidahi.

athekadivasaá¹ƒ \Ne III 445/ bodhisatto tassÄ• gatakÄ• laá¹ƒ Ã±atvÄ• silaá¹ƒ apanetvÄ•
sÄ• Ä• gantvÄ• ``kena silÄ• apanÄ«tÄ• â€™â€™ ti vatvÄ• ``amma, mayÄ• apanÄ«tÄ• ,
sakkomÄ«â€™â€™ ti vutte puttasinehena na kiÃ±ci avoca. athekadivasaá¹ƒ bodhisatto pita
mayhaá¹ƒ mÄ• tu mukhaá¹ƒ aÃ±Ã±Ä• disaá¹ƒ, tumhÄ• kaá¹ƒ mukhaá¹ƒ aÃ±Ã±Ä• disaá¹ƒ,

``tÄ• ta, tava mÄ• tÄ• manussamaá¹ƒsakhÄ• dikÄ• yakkhinÄ«, mayaá¹ƒ ubho manussÄ• â
idha kasmÄ• vasÄ• ma, ehi manussapathaá¹ƒ gacchÄ• mÄ• â€™â€™ ti. ``tÄ• ta, sace ma
tava mÄ• tÄ• khÄ• dissatÄ«â€™â€™ ti. bodhisatto ``mÄ• bhÄ• yi, tÄ• ta, tava manussapa
bhÄ• roâ€™â€™ ti pitaraá¹ƒ samassÄ• setvÄ• punadivase mÄ• tari gatÄ• ya pitaraá¹ƒ gah
Ä• gantvÄ• te adisvÄ• vÄ• tavegena pakkhanditvÄ• te gahetvÄ• ``brÄ• hmaá¹‡a, kiá¹ƒ pa
natthÄ«â€™â€™ ti vatvÄ• ``bhadde, mÄ• mayhaá¹ƒ kujjhi, putto te maá¹ƒ \Ee III 504/ gah
ti vutte puttasinehena kiÃ±ci avatvÄ• te assÄ• setvÄ• attano vasanaá¹-á¹-hÄ• naÃ±Ã±eva
evaá¹ƒ punapi katipaye divase palÄ• yante Ä• nesi.

bodhisatto cintesi ``mayhaá¹ƒ mÄ• tu paricchinnena okÄ• sena bhavitabbaá¹ƒ, yaá¹ƒnÅ«nÄ
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• nasÄ«maá¹ƒ puccheyyaá¹ƒ, atha naá¹ƒ atikkamitvÄ• palÄ• yissÄ
ekadivasaá¹ƒ mÄ• taraá¹ƒ gahetvÄ• ekamantaá¹ƒ nisinno ``amma, mÄ• tusantakaá¹ƒ nÄ•
akkhÄ• hi tÄ• va me attano santakÄ• ya bhÅ«miyÄ• paricchedaâ€™â€™ nti Ä• ha. sÄ• sa
pabbatanadÄ«nimittÄ• dÄ«ni kathetvÄ• Ä• yÄ• mato tiá¹ƒsayojanaá¹ƒ, vitthÄ• rato paÃ±ca
``idaá¹ƒ ettakaá¹ƒ á¹-hÄ• naá¹ƒ sallakkhehi puttÄ• â€™â€™ ti Ä• ha. so \Be III 480/ dve tay
mÄ• tu aá¹-avigatakÄ• le pitaraá¹ƒ khandhaá¹ƒ Ä• ropetvÄ• tassÄ• dinnasaÃ±Ã±Ä• ya vÄ
paricchedanadÄ«tÄ«raá¹ƒ sampÄ• puá¹‡i. sÄ• pi Ä• gantvÄ• te apassantÄ« anubandhi. bo
nadÄ«majjhaá¹ƒ agamÄ• si. sÄ• Ä• gantvÄ• nadÄ«tÄ«re á¹-hatvÄ• attano paricchedaá¹ƒ
tattheva á¹-hatvÄ• ``tÄ• ta, pitaraá¹ƒ gahetvÄ• ehi, ko mayhaá¹ƒ doso, tumhÄ• kaá¹ƒ maá¹
na sampajjati, nivatta, sÄ• mÄ«â€™â€™ ti puttaÃ±ca patiÃ±ca yÄ• ci. atha brÄ• hmaá¹‡o n
puttameva yÄ• cantÄ« ``tÄ• ta, mÄ• evaá¹ƒ kari, nivattÄ• hÄ«â€™â€™ ti Ä• ha. ``amma, m
yakkhinÄ«, na sakkÄ• sabbakÄ• laá¹ƒ tava santike vasituâ€™â€™ nti. ``neva nivattissasi, t
``Ä• ma, ammÄ• â€™â€™ ti. ``tÄ• ta, yadi na nivattissasi, manussaloke jÄ«vitaá¹ƒ nÄ• ma
ajÄ• nantÄ• jÄ«vituá¹ƒ na sakkonti, ahaá¹ƒ ekaá¹ƒ cintÄ• maá¹‡iá¹ƒ nÄ• ma vijjaá¹ƒ jÄ• nÄ
dvÄ• dasasaá¹ƒvaccharamatthake haá¹-abhaá¹‡á¸• ampi padÄ• nupadaá¹ƒ gantvÄ• \Ne III
ayaá¹ƒ te jÄ«vikÄ• bhavissati, uggaá¹‡ha, tÄ• ta, anagghaá¹ƒ mantaâ€™â€™ nti tathÄ• rÅ
abhibhÅ«tÄ• pi puttasinehena mantaá¹ƒ \Ee III 505/ adÄ• si.

bodhisatto nadiyÄ• á¹-hitakova mÄ• taraá¹ƒ vanditvÄ• atisakkaccaá¹ƒ sutaá¹ƒ katvÄ• ma
mÄ• taraá¹ƒ vanditvÄ• ``gacchatha, ammÄ• â€™â€™ ti Ä• ha. ``tÄ• ta, tumhesu anivattant
natthÄ«â€™â€™ ti vatvÄ• ---

``ehi putta nivattassu, mÄ• anÄ• thaá¹ƒ karohi me.

ajja puttaá¹ƒ apassantÄ«, yakkhinÄ« maraá¹‡aá¹ƒ gatÄ• â€™â€™ ti ||

yakkhinÄ« uraá¹ƒ pahari, tÄ• vadevassÄ• puttasokena hadayaá¹ƒ phali. sÄ• maritvÄ• tat
bodhisatto tassÄ• matabhÄ• vaá¹ƒ Ã±atvÄ• pitaraá¹ƒ pakkositvÄ• mÄ• tu santikaá¹ƒ gant

jhÄ• petvÄ• Ä• á¸·Ä• hanaá¹ƒ nibbÄ• petvÄ• nÄ• nÄ• vaá¹‡á¹‡ehi pupphehi pÅ«jetvÄ• va
pitaraá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rÄ• jadvÄ• re á¹-hatvÄ• ``padakusalo mÄ•
raÃ±Ã±o paá¹-ivedetvÄ• ``tena hi Ä• gacchatÅ«â€™â€™ ti vutte pavisitvÄ• rÄ• jÄ• naá¹ƒ
sippaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti vutte ``deva, dvÄ• dasasaá¹ƒvaccharamatthake haá¹-abha
gantvÄ• gaá¹‡hituá¹ƒ \Be III 481/ jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha. ``tena hi maá¹ƒ upaá¹-á¹-
devasikaá¹ƒ sahassaá¹ƒ labhanto upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu tÄ• ta, upa
devasikaá¹ƒ sahassaá¹ƒ dÄ• pesi.

athekadivasaá¹ƒ purohito rÄ• jÄ• naá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, mayaá¹ƒ tassa mÄ• á¹‡av
kassaci kammassa akatattÄ• `sippaá¹ƒ atthi vÄ• natthi vÄ• â€™ ti na jÄ• nÄ• ma, vÄ«maá
nti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ubhopi janÄ• nÄ• nÄ• ratanagopakÄ
ratanasÄ• rabhaá¹‡á¸• ikaá¹ƒ gahetvÄ• pÄ• sÄ• dÄ• oruyha rÄ• janivesanantare tikkhattua
attharitvÄ• pÄ• kÄ• ramatthakena bahi otaritvÄ• vinicchayasÄ• laá¹ƒ pavisitvÄ• tattha nisÄ
nisseá¹‡iá¹ƒ attharitvÄ• pÄ• kÄ• ramatthakena otaritvÄ• antepure pokkharaá¹‡iyÄ• tÄ«raá
pokkharaá¹‡iá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• otaritvÄ• antopokkharaá¹‡iyaá¹ƒ bha
á¹-hapetvÄ• pÄ• sÄ• daá¹ƒ abhiruhiá¹ƒsu. punadivase ``rÄ• janivesanato \Ee III 506/ kira ra
hariá¹ƒsÅ«â€™â€™ ti ekakolÄ• halaá¹ƒ ahosi. rÄ• jÄ• ajÄ• nanto viya hutvÄ• bodhisattaá
rÄ• janivesanato bahuratanabhaá¹‡á¸• aá¹ƒ haá¹-aá¹ƒ, handa naá¹ƒ anuvicinituá¹ƒ vaá¹-á¹-
III 447/. ``mahÄ• rÄ• ja, dvÄ• dasasaá¹ƒvaccharamatthake haá¹-abhaá¹‡á¸• aá¹ƒ corÄ• naá
Ä• haraá¹‡asamatthassa mama anacchariyaá¹ƒ ajja rattiá¹ƒ haá¹-abhaá¹‡á¸• aá¹ƒ Ä• haritu
mÄ• cintayitthÄ• â€™â€™ ti. ``tena hi Ä• harÄ• â€™â€™ ti. so ``sÄ• dhu, devÄ• â€™â€™
mantaá¹ƒ parivattetvÄ• mahÄ• tale á¹-hitova ``mahÄ• rÄ• ja, dvinnaá¹ƒ corÄ• naá¹ƒ padaá
vatvÄ• raÃ±Ã±o ca purohitassa ca padÄ• nusÄ• rena sirigabbhaá¹ƒ pavisitvÄ• tato nikkha
rÄ• janivesanantare tikkhattuá¹ƒ parigantvÄ• padÄ• nusÄ• reneva pÄ• kÄ• rasamÄ«paá¹ƒ
``mahÄ• rÄ• ja, imasmiá¹ƒ á¹-hÄ• ne pÄ• kÄ• rato muccitvÄ• Ä• kÄ• se padaá¹ƒ paÃ±Ã±Ä
attharÄ• petvÄ• dethÄ• â€™â€™ ti nisseá¹‡iá¹ƒ pÄ• kÄ• ramatthakena otaritvÄ• padÄ• nu
gantvÄ• puna rÄ• janivesanaá¹ƒ Ä• gantvÄ• nisseá¹‡iá¹ƒ attharÄ• petvÄ• pÄ• kÄ• ramatt
gantvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• ``mahÄ• rÄ• ja, corÄ• imaá¹ƒ pokkharaá¹‡iá
vatvÄ• attanÄ• á¹-hapitaá¹ƒ viya bhaá¹‡á¸• ikaá¹ƒ nÄ«haritvÄ• \Be III 482/ raÃ±Ã±o datvÄ
corÄ• abhiÃ±Ã±Ä• tamahÄ• corÄ• iminÄ• maggena rÄ• janivesanaá¹ƒ abhiruá¸·hÄ• â€™
tuá¹-á¹-hapahaá¹-á¹-hÄ• aá¹…guliyo phoá¹-esuá¹ƒ, celukkhepÄ• pavattiá¹ƒsu.

rÄ• jÄ• cintesi --- ``ayaá¹ƒ mÄ• á¹‡avo padÄ• nusÄ• rena gantvÄ• corehi á¹-hapitabhaá¹‡
maÃ±Ã±e jÄ• nÄ• ti, core pana gaá¹‡hituá¹ƒ na sakkotÄ«â€™â€™ ti. atha naá¹ƒ Ä• ha ``co
tÄ• va no tayÄ• Ä• haá¹-aá¹ƒ, corÄ• pana na Ä• haá¹-Ä• â€™â€™ ti. ``mahÄ• rÄ• ja, idhe
``ko \Ee III 507/ ca ko cÄ• â€™â€™ ti. ``yo mahÄ• rÄ• ja, icchati, sova coro hoti, tato tumhÄ
bhaá¹‡á¸• ikassa laddhakÄ• lato paá¹-á¹-hÄ• ya corehi ko attho, mÄ• pucchitthÄ• â€™â€™
tuyhaá¹ƒ devasikaá¹ƒ sahassaá¹ƒ dammi, core me gahetvÄ• dehÄ«â€™â€™ ti. ``mahÄ• rÄ

corehÄ«â€™â€™ ti. ``dhanatopi no, tÄ• ta, core laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``tena h
nÄ• ma corÄ• â€™ ti tumhÄ• kaá¹ƒ na kathessÄ• mi, atÄ«te pavattakÄ• raá¹‡aá¹ƒ pana te
paÃ±Ã±avanto, taá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti so evaá¹ƒ vatvÄ• atÄ«taá¹ƒ Ä

atÄ«te bÄ• rÄ• á¹‡asito avidÅ«re nadÄ«tÄ«ragÄ• make pÄ• á¹-ali nÄ• ma eko naá¹-o vasa
bhariyamÄ• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• naccitvÄ• vÄ«á¹‡aá¹ƒ vÄ• ditvÄ• gÄ• yit
ussavapariyosÄ• ne bahuá¹ƒ surÄ• bhattaá¹ƒ gÄ• hÄ• petvÄ• attano gÄ• maá¹ƒ gacchanto
navodakaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• bhattaá¹ƒ bhuÃ±janto suraá¹ƒ pivanto nisÄ«ditvÄ• m
ajÄ• nanto ``mahÄ• vÄ«á¹‡aá¹ƒ gÄ«vÄ• ya bandhitvÄ• nadiá¹ƒ uttaritvÄ• gamissÄ• mÄ«â
gahetvÄ• nadiá¹ƒ otari. vÄ«á¹‡Ä• chiddehi udakaá¹ƒ pÄ• visi. atha naá¹ƒ sÄ• vÄ«á¹‡Ä• u
448/. bhariyÄ• panassa osÄ«danabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ vissajjetvÄ• uttaritvÄ• tÄ«re
naá¹-apÄ• á¹-ali sakiá¹ƒ ummujjati, sakiá¹ƒ nimujjati, udakaá¹ƒ pavisitvÄ• uddhumÄ• tauda
bhariyÄ• cintesi ``mayhaá¹ƒ sÄ• miko idÄ• ni marissati, ekaá¹ƒ naá¹ƒ gÄ«takaá¹ƒ yÄ• citvÄ
gÄ• yantÄ« jÄ«vikaá¹ƒ kappessÄ• mÄ«â€™â€™ ti cintetvÄ• ``sÄ• mi, tvaá¹ƒ udake nimujja
dehi, tena jÄ«vikaá¹ƒ kappessÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

49__._ á¹• 21 ``bahussutaá¹ƒ \Be III 483/ cittakathiá¹ƒ, gaá¹…gÄ• vahati pÄ• á¹-aliá¹ƒ.

vuyhamÄ• naka bhaddante, ekaá¹ƒ me dehi gÄ• thakaâ€™â€™ nti ||

tattha __gÄ• thaka_nti khuddakaá¹ƒ gÄ• thaá¹ƒ.

atha \Ee III 508/ naá¹ƒ naá¹-apÄ• á¹-ali ``bhadde, kathaá¹ƒ tava gÄ«takaá¹ƒ dassÄ• mi, idÄ
paá¹-isaraá¹‡abhÅ«taá¹ƒ udakaá¹ƒ maá¹ƒ mÄ• retÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

50__._ á¹• 21 ``yena siÃ±canti dukkhitaá¹ƒ, yena siÃ±canti Ä• turaá¹ƒ.

tassa majjhe marissÄ• mi, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

bodhisatto imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``mahÄ• rÄ• ja, yathÄ• udakaá¹ƒ mahÄ• janassa pa
rÄ• jÄ• nopi, tesaá¹ƒ santikÄ• bhaye uppanne taá¹ƒ bhayaá¹ƒ ko paá¹-ibÄ• hissatÄ«â€™â€
idaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icchannaá¹ƒ, mayÄ• pana paá¹‡á¸• itavedanÄ«yaá¹ƒ katvÄ• ka
mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. ``tÄ• ta ahaá¹ƒ evarÅ«paá¹ƒ paá¹-icchannakathaá¹ƒ na jÄ
dehÄ«â€™â€™ ti. athassa mahÄ• satto ``tena hi, mahÄ• rÄ• ja, idaá¹ƒ sutvÄ• jÄ• nÄ• hÄ«
kÄ• raá¹‡aá¹ƒ Ä• hari. deva, pubbe imissÄ• va bÄ• rÄ• á¹‡asiyÄ• dvÄ• ragÄ• me eko kum
mattikaá¹ƒ Ä• haranto ekasmiá¹ƒyeva á¹-hÄ• ne nibaddhaá¹ƒ gaá¹‡hitvÄ• antopabbhÄ• raa
khaá¹‡i. athekadivasaá¹ƒ tassa mattikaá¹ƒ gaá¹‡hantassa akÄ• lamahÄ• megho uá¹-á¹-hah
pÄ• tesi. udakaá¹ƒ avattharamÄ• naá¹ƒ Ä• vÄ• á¹-aá¹ƒ pÄ• tesi, tenassa matthako bhijji. so

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51__._ á¹• 21 ``yattha bÄ«jÄ• ni rÅ«hanti, sattÄ• yattha patiá¹-á¹-hitÄ• .

sÄ• me sÄ«saá¹ƒ nipÄ«á¸·eti, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha \Ne III 449/ __nipÄ«á¸·etÄ«_ti nipatitvÄ• pÄ«á¸·eti bhindati.

yathÄ• hi deva, mahÄ• janassa paá¹-isaraá¹‡abhÅ«tÄ• mahÄ• pathavÄ« kumbhakÄ• rass
mahÄ• pathavÄ«same sabbalokassa paá¹-isaraá¹‡e narinde uá¹-á¹-hÄ• ya corakammaá¹ƒ
sakkhissasi, mahÄ• rÄ• ja, evaá¹ƒ paá¹-icchÄ• detvÄ• \Ee III 509/ kathitaá¹ƒ coraá¹ƒ jÄ• ni
paá¹-icchannena kÄ• raá¹‡aá¹ƒ natthi, ayaá¹ƒ coroti evaá¹ƒ me coraá¹ƒ gahetvÄ• dehÄ«ti.
rakkhanto ``tvaá¹ƒ coroâ€™â€™ ti avatvÄ• aparampi udÄ• haraá¹‡aá¹ƒ Ä• hari. mahÄ• rÄ
nagare ekassa purisassa gehaá¹ƒ Ä• dittaá¹ƒ. so \Be III 484/ ``anto pavisitvÄ• bhaá¹‡á¸• a
ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pesi. tasmiá¹ƒ pavisitvÄ• nÄ«harante gehadvÄ• raá¹ƒ pidahi. so dh
nikkhamanamaggaá¹ƒ alabhanto uppannaá¸• Ä• hadukkho hutvÄ• anto á¹-hitova paridevan

52__._ á¹• 21 ``yena bhattÄ• ni paccanti, sÄ«taá¹ƒ yena vihaÃ±Ã±ati.

so maá¹ƒ á¸• ahati gattÄ• ni, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __so maá¹ƒ á¸• ahatÄ«_ti so me á¸• ahati, ayameva vÄ• pÄ• á¹-ho.

``mahÄ• rÄ• ja, aggi viya mahÄ• janassa paá¹-isaraá¹‡abhÅ«to eko manusso ratanabhaá¹
coraá¹ƒ pucchÄ• â€™â€™ ti. ``tÄ• ta, mayhaá¹ƒ coraá¹ƒ dehiyevÄ• â€™â€™ ti. so rÄ• jÄ•
avatvÄ• aparampi udÄ• haraá¹‡aá¹ƒ Ä• hari. deva, pubbe imasmiá¹ƒyeva nagare eko puris
jÄ«rÄ• petuá¹ƒ asakkonto vedanÄ• ppatto hutvÄ• paridevanto gÄ• thamÄ• ha ---

53__._ á¹• 21 ``yena bhuttena yÄ• panti, puthÅ« brÄ• hmaá¹‡akhattiyÄ• .

so maá¹ƒ bhutto byÄ• pÄ• deti, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __so maá¹ƒ bhutto byÄ• pÄ• detÄ«_ti so odano bhutto maá¹ƒ byÄ• pÄ• deti mÄ• reti

``mahÄ• rÄ• ja, bhattaá¹ƒ viya mahÄ• janassa paá¹-isaraá¹‡abhÅ«to eko bhaá¹‡á¸• aá¹ƒ h
coraá¹ƒ pucchasÄ«â€™â€™ ti? ``tÄ• ta, sakkonto coraá¹ƒ me dehÄ«â€™â€™ ti. so tassa s
udÄ• haraá¹‡aá¹ƒ Ä• hari. mahÄ• rÄ• ja \Ee III 510/, pubbepi imasmiá¹ƒyeva nagare ekassa
gattÄ• ni bhaÃ±ji. so paridevanto gÄ• thamÄ• ha ---

54__._ á¹• 21 ``gimhÄ• naá¹ƒ \Ne III 450/ pacchime mÄ• se, vÄ• tamicchanti paá¹‡á¸• itÄ•

so maá¹ƒ bhaÃ±jati gattÄ• ni, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

iti mahÄ• rÄ• ja, saraá¹‡ato bhayaá¹ƒ uppannaá¹ƒ, jÄ• nÄ• hi taá¹ƒ kÄ• raá¹‡anti. tÄ• ta, c
tassa saÃ±Ã±Ä• panatthaá¹ƒ aparampi udÄ• haraá¹‡aá¹ƒ Ä• hari. deva, atÄ«te himavantap
sÄ• khÄ• viá¹-apasampanno mahÄ• rukkho ahosi pupphaphalasampanno anekasahassÄ• r
III 485/ tassa dve sÄ• khÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-esuá¹ƒ, tato dhÅ«mo upp
patiá¹ƒsu. taá¹ƒ disvÄ• sakuá¹‡ajeá¹-á¹-hako gÄ• thamÄ• ha ---

55__._ á¹• 21 ``yaá¹ƒ nissitÄ• jagatiruhaá¹ƒ, svÄ• yaá¹ƒ aggiá¹ƒ pamuÃ±cati.

disÄ• bhajatha vakkaá¹…gÄ• , jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __jagatiruha_nti mahÄ«ruhaá¹ƒ.

yathÄ• hi, deva, rukkho pakkhÄ«naá¹ƒ paá¹-isaraá¹‡aá¹ƒ, evaá¹ƒ rÄ• jÄ• mahÄ• janassa
tasmiá¹ƒ corikaá¹ƒ karonte ko paá¹-ibÄ• hissati, sallakkhehi, devÄ• ti. tÄ• ta, mayhaá¹ƒ cora
athassa so aparampi udÄ• haraá¹‡aá¹ƒ Ä• hari. mahÄ• rÄ• ja, ekasmiá¹ƒ kÄ• sigÄ• me aÃ±
pacchimabhÄ• ge kakkhaá¸·Ä• susumÄ• ranadÄ« atthi, tassa ca kulassa ekova putto. so p
paá¹-ijaggi. tassa mÄ• tÄ• anicchamÄ• nasseva ekaá¹ƒ kuladhÄ«taraá¹ƒ Ä• nesi. sÄ• pub
sampiyÄ• yitvÄ• pacchÄ• puttadhÄ«tÄ• hi vaá¸• á¸• hamÄ• nÄ• taá¹ƒ nÄ«haritukÄ• mÄ•
tasmiá¹ƒyeva ghare vasati. sÄ• sÄ• mikassa santike sassuyÄ• nÄ• nappakÄ• raá¹ƒ dosaá
``ahaá¹ƒ te mÄ• taraá¹ƒ posetuá¹ƒ na sakkomi, mÄ• rehi naâ€™â€™ nti vatvÄ• ``manussa
511/ bhÄ• riyaá¹ƒ, kathaá¹ƒ naá¹ƒ mÄ• remÄ«â€™â€™ ti vutte ``niddokkamanakÄ• le naá¹
gahetvÄ• susumÄ• ranadiyaá¹ƒ khipissÄ• ma, atha naá¹ƒ susamÄ• rÄ• khÄ• dissantÄ«â€
mÄ• tÄ• kahaâ€™â€™ nti? ``tassÄ• yeva santike supatÄ«â€™â€™ ti. ``tena hi gaccha, ta
rajjuá¹ƒ bandhitvÄ• saÃ±Ã±aá¹ƒ karohÄ«â€™â€™ ti. sÄ• tathÄ• katvÄ• ``katÄ• me saÃ±
``thokaá¹ƒ adhivÄ• sehi, manussÄ• tÄ• va niddÄ• yantÅ«â€™â€™ ti niddÄ• yanto viya nip
rajjukaá¹ƒ bhariyÄ• ya mÄ• tu maÃ±cake bandhitvÄ• bhariyaá¹ƒ pabodhetvÄ• ubhopi gant
saddhiá¹ƒ ukkhipitvÄ• nadiyaá¹ƒ khipiá¹ƒsu. tattha naá¹ƒ niddÄ• yamÄ• naá¹ƒ susumÄ• rÄ
khÄ• diá¹ƒsu.

sÄ• \Ne III 451/ punadivase mÄ• tu parivattitabhÄ• vaá¹ƒ Ã±atvÄ• ``sÄ• mi, mama mÄ• tÄ
mÄ• taraá¹ƒ mÄ• rehÄ«â€™â€™ ti vatvÄ• ``tena hi sÄ• dhÅ«â€™â€™ ti vutte ``susÄ• ne
pakkhipitvÄ• mÄ• ressÄ• mÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ niddÄ• yamÄ• naá¹ƒ ubhopi s
tattha sÄ• miko \Be III 486/ bhariyaá¹ƒ Ä• ha ``aggi te Ä• bhatoâ€™â€™ ti? ``pamuá¹-á¹-hÄ

``tena hi gantvÄ•  Ä• nehÄ«â€™â€™ ti. ``na sakkomi sÄ• mi, gantuá¹ƒ, tayi gatepi á¹-hÄ• tu
ubhopi mayaá¹ƒ gacchissÄ• mÄ• â€™â€™ ti. tesu gatesu mahallikÄ• sÄ«tavÄ• tena pabo
``ime maá¹ƒ mÄ• retukÄ• mÄ•  aggiatthÄ• ya gatÄ• â€™â€™ ti ca upadhÄ• retvÄ•  ``na me
ekaá¹ƒ matakaá¸·evaraá¹ƒ gahetvÄ• maÃ±cake nipajjÄ• petvÄ• upari pilotikÄ• ya paá¹-icc
palÄ• yitvÄ• tattheva leá¹‡aguhaá¹ƒ pÄ• visi. itare aggiá¹ƒ Ä• haritvÄ• ``mahallikÄ• â€™â€
kaá¸·evaraá¹ƒ jhÄ• petvÄ• pakkamiá¹ƒsu. ekena corena tasmiá¹ƒ guhÄ• leá¹‡e pubbe bha
``taá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• gantvÄ•  mahallikaá¹ƒ disvÄ•  ``ekÄ• yakkhinÄ« bh
amanussapariggahitÄ• â€™â€™ ti ekaá¹ƒ bhÅ«tavejjaá¹ƒ Ä• nesi. vejjo mantaá¹ƒ karonto g

atha naá¹ƒ sÄ• Ä• ha ``nÄ• haá¹ƒ yakkhinÄ«, ehi ubhopi imaá¹ƒ dhanaá¹ƒ bhÄ• jessÄ• mÄ
saddahitabbaâ€™â€™ nti? ``tava jivhaá¹ƒ mama jivhÄ• ya á¹-hapehÄ«â€™â€™ ti. so thatÄ
jivhaá¹ƒ á¸• aá¹ƒsitvÄ• chinditvÄ• pÄ• tesi. bhÅ«tavejjo ``addhÄ• esÄ• yakkhinÄ«â€™â€
paggharantiyÄ• viravamÄ• no \Ee III 512/ palÄ• yi. mahallikÄ• punadivase maá¹-á¹-hasÄ•
nÄ• nÄ• ratanabhaá¹‡á¸• ikaá¹ƒ gahetvÄ• gharaá¹ƒ agamÄ• si. suá¹‡isÄ• taá¹ƒ disvÄ• ``k
laddhaâ€™â€™ nti pucchi. ``amma, etasmiá¹ƒ susÄ• ne dÄ• rucitakÄ• ya jhÄ• pitÄ• evarÅ
``amma, mayÄ• pi sakkÄ•  laddhuâ€™â€™ nti. ``mÄ• disÄ« hutvÄ• labhissasÄ«â€™â€™ t
sÄ• mikassa kathetvÄ• tattha attÄ• naá¹ƒ jhÄ• pesi. atha naá¹ƒ punadivase sÄ• miko apas
velÄ• ya tvaá¹ƒ Ä• gatÄ• , suá¹‡isÄ• te nÄ• gacchatÄ«â€™â€™ ti Ä• ha. sÄ• taá¹ƒ sutvÄ•
matÄ• nÄ• ma Ä• gacchantÄ«â€™â€™ ti taá¹ƒ tajjetvÄ• gÄ• thamÄ• ha ---

56__._ á¹• 21 ``yamÄ• nayiá¹ƒ somanassaá¹ƒ, mÄ• liniá¹ƒ candanussadaá¹ƒ.

sÄ• maá¹ƒ gharÄ• nicchubhati, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __somanassa_nti somanassaá¹ƒ uppÄ• detvÄ• . ``somanassÄ• â€™â€™ tipi pÄ• á¹
attho. idaá¹ƒ vuttaá¹ƒ hoti --- yamahaá¹ƒ ``imaá¹ƒ \Be III 487/ me nissÄ• ya putto puttadhÄ«
vaá¸• á¸• hissati, maÃ±ca \Ne III 452/ mahallikakÄ• le posessatÄ«â€™â€™ ti mÄ• liniá¹ƒ ca
alaá¹…karitvÄ• somanassajÄ• tÄ• Ä• nesiá¹ƒ. sÄ• maá¹ƒ ajja gharÄ• nÄ«harati, saraá¹‡a
uppannanti.

``mahÄ• rÄ• ja, suá¹‡isÄ• viya sassuyÄ• mahÄ• janassa rÄ• jÄ• paá¹-isaraá¹‡aá¹ƒ, tato
kÄ• tuá¹ƒ, sallakkhehi, devÄ• â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• ``tÄ• ta, nÄ• haá¹ƒ tayÄ• Ä
jÄ• nÄ• mi, corameva me dehÄ«â€™â€™ ti Ä• ha. so ``rÄ• jÄ• naá¹ƒ rakkhissÄ• mÄ«â€™â
Ä• hari. deva, pubbe imasmiá¹ƒyeva nagare eko puriso patthanaá¹ƒ katvÄ• puttaá¹ƒ labhi.
``putto me laddhoâ€™â€™ ti somanassajÄ• to taá¹ƒ posetvÄ• vayappattakÄ• le dÄ• rena s
jaraá¹ƒ patvÄ• kammaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ nÄ• sakkhi. atha naá¹ƒ putto ``tvaá¹ƒ kamma
ito nikkhamÄ• â€™â€™ ti gehato nÄ«hari \Ee III 513/. so kicchena kasirena jÄ«vikaá¹ƒ kap
gÄ• thamÄ• ha ---

57__._ á¹• 21 ``yena jÄ• tena nandissaá¹ƒ, yassa ca bhavamicchisaá¹ƒ.

so maá¹ƒ gharÄ• nicchubhati, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __so ma_nti so putto maá¹ƒ gharato nicchubhati nÄ«harati. svÄ• haá¹ƒ bhikkhaá¹ƒ c
jÄ«vÄ• mi, saraá¹‡atoyeva me bhayaá¹ƒ uppannanti.

``mahÄ• rÄ• ja, yathÄ• pitÄ• nÄ• ma mahallako paá¹-ibalena puttena rakkhitabbo, evaá¹ƒ
rakkhitabbo, idaÃ±ca bhayaá¹ƒ uppajjamÄ• naá¹ƒ sabbasatte rakkhantassa raÃ±Ã±o santik
kÄ• raá¹‡ena `asuko nÄ• ma coroâ€™ ti jÄ• nÄ• hi, devÄ• â€™â€™ ti. ``tÄ• ta, nÄ• haá¹ƒ k
vÄ• jÄ• nÄ• mi, coraá¹ƒ vÄ• me dehi, tvaÃ±Ã±eva vÄ• coro hohÄ«â€™â€™ ti evaá¹ƒ rÄ•
anuyuÃ±ji. atha naá¹ƒ so evamÄ• ha ``kiá¹ƒ pana, mahÄ• rÄ• ja, ekaá¹ƒsena coragahaá¹‡a
``Ä• ma, tÄ• tÄ• â€™â€™ ti. tena hi ``asuko ca asuko ca coroâ€™â€™ ti parisamajjhe pakÃ
tÄ• tÄ• â€™â€™ ti. so tassa vacanaá¹ƒ sutvÄ• ``ayaá¹ƒ rÄ• jÄ• attÄ• naá¹ƒ rakkhituá¹ƒ na
coraâ€™â€™ nti sannipatite mahÄ• jane Ä• mantetvÄ• imÄ• gÄ• thÄ• Ä• ha ---

58__._ á¹• 21 ``suá¹‡antu \Be III 488/ me jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

yatodakaá¹ƒ tadÄ• dittaá¹ƒ, yato khemaá¹ƒ tato bhayaá¹ƒ ||

59__._ á¹• 21 ``rÄ• jÄ• \Ne III 453/ vilumpate raá¹-á¹-haá¹ƒ, brÄ• hmaá¹‡o ca purohito.

attaguttÄ• viharatha, jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

tattha __yatodakaá¹ƒ tadÄ• ditta_nti yaá¹ƒ udakaá¹ƒ tadeva Ä• dittaá¹ƒ. __yato khema_nti
bhavitabbaá¹ƒ, tatova bhayaá¹ƒ uppannaá¹ƒ. __atthaguttÄ• viharathÄ• _ti tumhe idÄ• ni an
attÄ• naá¹ƒ mÄ• vinÄ• setha, attanÄ• va \Ee III 514/ guttÄ• hutvÄ• attano santakaá¹ƒ dha
rÄ• jÄ• nÄ• ma mahÄ• janassa paá¹-isaraá¹‡aá¹ƒ, tato tumhÄ• kaá¹ƒ bhayaá¹ƒ uppannaá¹
vilopakhÄ• dakacorÄ• , sace core gaá¹‡hitukÄ• mattha, ime dve gahetvÄ• kammakaraá¹‡a

te tassa kathaá¹ƒ sutvÄ• cintayiá¹ƒsu ``ayaá¹ƒ rÄ• jÄ• rakkhaá¹‡Ä• rahopi samÄ• no idÄ•
dosaá¹ƒ Ä• ropetvÄ• attano bhaá¹‡á¸• ikaá¹ƒ sayameva pokkharaá¹‡iyaá¹ƒ á¹-hapetvÄ• c
dÄ• ni paá¹-á¹-hÄ• ya puna corakammassa akaraá¹‡atthÄ• ya mÄ• rema naá¹ƒ pÄ• parÄ• j
daá¹‡á¸• amuggarÄ• dihatthÄ• uá¹-á¹-hÄ• ya tattheva rÄ• jÄ• naÃ±ca purohitaÃ±ca pothet
pÄ• petvÄ• mahÄ• sattaá¹ƒ abhisiÃ±citvÄ• rajje patiá¹-á¹-hapesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``anacchariyaá¹ƒ, upÄ• saka, pathaviyaá¹

porÄ• á¹‡akapaá¹‡á¸• itÄ• evaá¹ƒ Ä• kÄ• se padaá¹ƒ saÃ±jÄ• niá¹ƒsÅ«â€™â€™ ti vatvÄ• samodhÄ• nesi, saccapariyosÄ• ne upÄ• sako ca putto ca sotÄ• pattiphale patiá¹-á¹-hitÄ• . ahosi, padakusalamÄ• á¹‡avo pana ahameva ahosinti.

padakusalamÄ• á¹‡avajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [433] 7. lomasakassapajÄ• takavaá¹‡á¹‡anÄ•

__assa indasamo rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hitabhikk taÃ±hi bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti puc nti vutte ``bhikkhu sinerukampanavÄ• to kiá¹ƒ \Be III 489/ purÄ• á¹‡apaá¹‡á¹‡Ä• ni na kamp yasasamaá¹…ginopi sappurisÄ• Ä• yasakyaá¹ƒ pÄ• puá¹‡anti, kilesÄ• nÄ• mete parisuddh karonti, pageva tÄ• disaâ€™â€™ nti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne III 454/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente brahmadattassa put nÄ• ma purohitaputto ca kassapo nÄ• ma dve sahÄ• yakÄ• \Ee III 515/ hutvÄ• ekÄ• cariya uggaá¹‡hiá¹ƒsu. aparabhÄ• ge brahmadattakumÄ• ro pitu accayena rajje patiá¹-á¹-hÄ• si. k sahÄ• yo rÄ• jÄ• jÄ• to, idÄ• ni me mahantaá¹ƒ issariyaá¹ƒ dassati, kiá¹ƒ me issariyena, ah rÄ• jÄ• naÃ±ca Ä• pucchitvÄ• pabbajissÄ• mÄ«â€™â€™ ti. so rÄ• jÄ• naÃ±ca mÄ• tÄ• pit pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• sattame divase abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nib uÃ±chÄ• cariyÄ• ya yÄ• pento vihÄ• si. pabbajitaá¹ƒ pana naá¹ƒ ``lomasakassapoâ€™â€™ paramajitindriyo ghoratapo tÄ• paso ahosi. tassa tejena sakkassa bhavanaá¹ƒ kampi. sakko disvÄ• cintesi ``ayaá¹ƒ tÄ• paso ativiya uggatejo sakkabhÄ• vÄ• pi maá¹ƒ cÄ• veyya, bÄ• r ekato hutvÄ• tapamassa bhindissÄ• mÄ«â€™â€™ ti. so sakkÄ• nubhÄ• vena aá¸• á¸• hara sirigabbhaá¹ƒ pavisitvÄ• sakalagabbhaá¹ƒ sarÄ«rappabhÄ• ya obhÄ• setvÄ• raÃ±Ã±o sar ``uá¹-á¹-hehi, mahÄ• rÄ• jÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ pabodhesi. ``kosi tvaâ€™â€™ nti vu Ä• ha. ``kimatthaá¹ƒ Ä• gatosÄ«â€™â€™ ti? ``mahÄ• rÄ• ja, sakalajambudÄ«pe ekarajjaá¹ ti? ``kissa na icchÄ• mÄ«â€™â€™ ti? atha naá¹ƒ sakko ``tena hi lomasakassapaá¹ƒ Ä• netv yajÄ• pehi, sakkasamo ajarÄ• maro hutvÄ• sakalajambudÄ«pe rajjaá¹ƒ kÄ• ressasÄ«â€™â gÄ• thamÄ• ha ---

60__._ á¹• 21 ``assa indasamo rÄ• ja, accantaá¹ƒ ajarÄ• maro.

sace tvaá¹ƒ yaÃ±Ã±aá¹ƒ yÄ• jeyya, isiá¹ƒ lomasakassapaâ€™â€™ nti ||

tattha __assÄ• _ti bhavissasi. __yÄ• jeyyÄ• _ti sace tvaá¹ƒ araÃ±Ã±Ä• yatanato isiá¹ƒ loma yaÃ±Ã±aá¹ƒ yajeyyÄ• sÄ«ti.

tassa \Be III 490/ vacanaá¹ƒ sutvÄ• rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. sakko ``
karÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. rÄ• jÄ• punadivase \Ee III 516/ seyyaá¹ƒ nÄ• ma ama
``samma, mayhaá¹ƒ piyasahÄ• yakassa lomasakassapassa santikaá¹ƒ gantvÄ• mama vac
kira tumhehi pasughÄ• tayaÃ±Ã±aá¹ƒ yajÄ• petvÄ• sakalajambudÄ«pe ekarÄ• jÄ• bhaviss
padesaá¹ƒ icchatha, tattakaá¹ƒ dassati, mayÄ• saddhiá¹ƒ yaÃ±Ã±aá¹ƒ yajituá¹ƒ Ä• gaccha
so ``sÄ• dhu, devÄ• â€™â€™ ti tÄ• pasassa vasanokÄ• sajÄ• nanatthaá¹ƒ nagare bheriá¹ƒ
vanacarakena ``ahaá¹ƒ \Ne III 455/ jÄ• nÄ• mÄ«â€™â€™ ti vutte taá¹ƒ purato katvÄ• maha
gantvÄ• isiá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno taá¹ƒ sÄ• sanaá¹ƒ Ä• rocesi. atha naá¹ƒ so
kathesÄ«â€™â€™ ti vatvÄ• paá¹-ikkhipanto catasso gÄ• thÄ• abhÄ• si ---

61__._ á¹• 21 ``sasamuddapariyÄ• yaá¹ƒ, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

na icche saha nindÄ• ya, evaá¹ƒ seyya vijÄ• nahi ||

62__._ á¹• 21 ``dhiratthu taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ||

63__._ á¹• 21 ``api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

sÄ• yeva jÄ«vikÄ• seyyo, yÄ• cÄ• dhammena esanÄ• ||

64__._ á¹• 21 ``api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

aÃ±Ã±aá¹ƒ ahiá¹ƒsayaá¹ƒ loke, api rajjena taá¹ƒ varaâ€™â€™ nti ||

tattha __sasamuddapariyÄ• ya_nti sasamuddaparikkhepaá¹ƒ. __sÄ• garakuá¹‡á¸• ala_nti
parikkhipitvÄ• á¹-hitasÄ• garehi kaá¹‡á¹‡avaliyÄ• á¹-hapitakuá¹‡á¸• alehi viya samannÄ• g
nindÄ• yÄ• _ti ``iminÄ• pasughÄ• takammaá¹ƒ kataâ€™â€™ nti imÄ• ya nindÄ• ya saha ca
mahÄ• pathaviá¹ƒ na icchÄ• mÄ«ti vadati. __yÄ• vutti vinipÄ• tenÄ• _ti narake vinipÄ• taka
hoti, taá¹ƒ dhiratthu, garahÄ• mi taá¹ƒ vuttinti dÄ«peti. __sÄ• yeva jÄ«vikÄ• _ti pabbajitassa
Ä• dÄ• ya paragharÄ• ni upasaá¹…kamitvÄ• Ä• hÄ• rapariyesanajÄ«vikÄ• va yasadhanalÄ
sahassaguá¹‡ena varatarÄ• ti attho \Be III 491/ __api rajjena taá¹ƒ vara_nti taá¹ƒ anagÄ• ra
avihiá¹ƒsantassa paribbajanaá¹ƒ sakalajambudÄ«parajjenapi varanti attho.

amacco tassa kathaá¹ƒ sutvÄ• gantvÄ• raÃ±Ã±o Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ• ``anÄ• g
kÄ• tuâ€™â€™ nti tuá¹‡hÄ« ahosi. puna sakko aá¸• á¸• harattasamaye \Ee III 517/ Ä• gant
``kiá¹ƒ, mahÄ• rÄ• ja, lomasakassapaá¹ƒ Ä• netvÄ• yaÃ±Ã±aá¹ƒ na yajÄ• pesÄ«â€™â€™

nÄ• gacchatÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, attano dhÄ«taraá¹ƒ candavatiá¹ƒ kumÄ•
seyyaá¹ƒ tatheva pesetvÄ• `sace kira Ä• gantvÄ• yaÃ±Ã±aá¹ƒ yajissasi, rÄ• jÄ• te imaá¹ƒ
456/ dassatÄ«â€™ ti vadÄ• pehi, addhÄ• so kumÄ• rikÄ• ya paá¹-ibaddhacitto hutvÄ• Ä•
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• punadivase seyyassa hatthe dhÄ«taraá¹ƒ adÄ• s
gahetvÄ• tattha gantvÄ• isiá¹ƒ vanditvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• devaccharapaá¹-ibh
tassa dassetvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha isi indriyÄ• ni bhinditvÄ• taá¹ƒ olokesi, sa
paá¹-ibaddhacitto hutvÄ• jhÄ• nÄ• parihÄ• yi. amacco tassa paá¹-ibaddhacittabhÄ• vaá¹ƒ
kira yaÃ±Ã±aá¹ƒ yajissatha, rÄ• jÄ• te imaá¹ƒ dÄ• rikaá¹ƒ pÄ• daparicÄ• rikaá¹ƒ katvÄ• da
kilesavasena kampanto ``imaá¹ƒ kira me dassatÄ«â€™â€™ ti Ä• ha. ``Ä• ma, yaÃ±Ã±aá¹ƒ
ti. so ``sÄ• dhu imaá¹ƒ labhanto yajissÄ• mÄ«â€™â€™ ti vatvÄ• taá¹ƒ gahetvÄ• saheva ja
abhiruyha bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si. rÄ• jÄ• pi ``Ä• gacchati kirÄ• â€™â€™ ti sutvÄ• ya
paá¹-á¹-hapesi. atha naá¹ƒ Ä• gataá¹ƒ disvÄ• ``sve yaÃ±Ã±aá¹ƒ yajÄ• hi, ahaá¹ƒ indasamo
yaÃ±Ã±apariyosÄ• ne te dhÄ«taraá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• ha. kassapo ``sÄ• dhÅ«â
naá¹ƒ rÄ• jÄ• punadivase taá¹ƒ Ä• dÄ• ya candavatiyÄ• saddhiá¹ƒyeva yaÃ±Ã±Ä• vÄ• á¹-
hatthiassausabhÄ• disabbacatuppadÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• va ahesuá¹ƒ. kassapo
ghÄ• tetvÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ Ä• rabhi. atha naá¹ƒ tattha sannipatito mahÄ• jano disvÄ
518/ lomasakassapa ayuttaá¹ƒ appatirÅ«paá¹ƒ, kiá¹ƒ nÄ• metaá¹ƒ karosÄ«â€™â€™ ti vatv
abhÄ• si ---

65__._ á¹• 21 ``balaá¹ƒ \Be III 492/ cando balaá¹ƒ suriyo, balaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä•

balaá¹ƒ velÄ• samuddassa, balÄ• tibalamitthiyo ||

66__._ á¹• 21 ``yathÄ• uggatapaá¹ƒ santaá¹ƒ, isiá¹ƒ lomasakassapaá¹ƒ.

pitu atthÄ• candavatÄ«, vÄ• japeyyaá¹ƒ ayÄ• jayÄ«â€™â€™ ti ||

tattha __balaá¹ƒ cando balaá¹ƒ suriyo_ti mahandhakÄ• ravidhamane aÃ±Ã±aá¹ƒ balaá¹ƒ n
candimasÅ«riyÄ• vettha balavantoti attho. __samaá¹‡abrÄ• hmaá¹‡Ä• _ti iá¹-á¹-hÄ• niá¹-á¹
khantibalaÃ±Ä• á¹‡abalena samannÄ• gatÄ• samitapÄ• pabÄ• hitapÄ• pÄ• samaá¹‡abrÄ•
samuddassÄ• _ti mahÄ• samuddassa uttarituá¹ƒ adatvÄ• udakaá¹ƒ Ä• varitvÄ• vinÄ• setu
balaá¹ƒ nÄ• ma. __balÄ• tibalamitthiyo_ti itthiyo pana visadaÃ±Ä• á¹‡epi avÄ«tarÄ• ge atta
vinÄ• setuá¹ƒ samatthatÄ• ya tehi sabbehi balehipi atibalÄ• nÄ• ma, sabbabalehi itthibalam
__yathÄ• _ti yasmÄ• . __pitu atthÄ• _ti pitu vuá¸• á¸• hiatthÄ• ya. idaá¹ƒ vuttaá¹ƒ hoti --- yas
uggatapaá¹ƒ samÄ• naá¹ƒ \Ne III 457/ sÄ«lÄ• diguá¹‡Ä• naá¹ƒ esitattÄ• isiá¹ƒ ayaá¹ƒ cand
pitu vuá¸• á¸• hiatthÄ• ya vÄ• japeyyaá¹ƒ yaÃ±Ã±aá¹ƒ yÄ• jeti, tasmÄ• jÄ• nitabbametaá¹ƒ
ti.

tasmiá¹ƒ samaye kassapo yaÃ±Ã±aá¹ƒ yajanatthÄ• ya ``maá¹…galahatthiá¹ƒ gÄ«vÄ• yaá¹
khaggaratanaá¹ƒ ukkhipi. hatthÄ« taá¹ƒ disvÄ• maraá¹‡abhayatajjito mahÄ• ravaá¹ƒ ravi. ta
sesÄ• pi hatthiassausabhÄ• dayo maraá¹‡abhayatajjitÄ• bhayena viraviá¹ƒsu. mahÄ• janop
mahÄ• viravaá¹ƒ sutvÄ• saá¹ƒvegappatto hutvÄ• attano jaá¹-Ä• dÄ«ni olokesi. athassa jaá
pÄ• kaá¹-Ä• ni ahesuá¹ƒ. so vippaá¹-isÄ• rÄ« hutvÄ• ``ananurÅ«paá¹ƒ vata me pÄ• pakam
saá¹ƒvegaá¹ƒ pakÄ• sento aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

67__._ á¹• 21 ``taá¹ƒ \Ee III 519/ lobhapakataá¹ƒ kammaá¹ƒ, kaá¹-ukaá¹ƒ kÄ• mahetukaá¹ƒ

tassa mÅ«laá¹ƒ gavesissaá¹ƒ, checchaá¹ƒ rÄ• gaá¹ƒ sabandhanaâ€™â€™ nti ||

tassattho --- mahÄ• rÄ• ja, yaá¹ƒ etaá¹ƒ mayÄ• candavatiyÄ• lobhaá¹ƒ uppÄ• detvÄ• ten
kÄ• mahetukaá¹ƒ pÄ• pakaá¹ƒ, taá¹ƒ kaá¹-ukaá¹ƒ tikhiá¹‡avipÄ• kaá¹ƒ. tassÄ• haá¹ƒ ayonis
mÅ«laá¹ƒ gavesissaá¹ƒ, alaá¹ƒ \Be III 493/ me iminÄ• khaggena, paÃ±Ã±Ä• khaggaá¹ƒ nÄ
subhanimittabandhanena saddhiá¹ƒ sabandhanaá¹ƒ rÄ• gaá¹ƒ chindissÄ• mÄ«ti.

atha naá¹ƒ rÄ• jÄ• ``mÄ• bhÄ• yi samma, idÄ• ni te candavatiá¹ƒ kumÄ• riÃ±ca raá¹-á¹-ha
dassÄ• mi, yajÄ• hi yaÃ±Ã±aâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• kassapo ``na me, mahÄ• rÄ•
atthoâ€™â€™ ti vatvÄ• osÄ• nagÄ• thamÄ• ha ---

68__._ á¹• 21 ``dhiratthu kÄ• me subahÅ«pi loke, tapova seyyo kÄ• maguá¹‡ehi rÄ• ja.

tapo karissÄ• mi pahÄ• ya kÄ• me, taveva raá¹-á¹-haá¹ƒ candavatÄ« ca hotÅ«â€™â€™ ti ||

tattha __subahÅ«pÄ«_ti atibahukepi. __tapo karissÄ• mÄ«_ti sÄ«lasaá¹ƒyamatapameva ka

so evaá¹ƒ vatvÄ• kasiá¹‡aá¹ƒ samannÄ• haritvÄ• naá¹-á¹-haá¹ƒ visesaá¹ƒ uppÄ• detvÄ•
nisÄ«ditvÄ• raÃ±Ã±o dhammaá¹ƒ desetvÄ• ``appamatto hohÄ«â€™â€™ ti ovaditvÄ• yaÃ
viddhaá¹ƒsÄ• petvÄ• mahÄ• janassa \Ne III 458/ abhayadÄ• naá¹ƒ dÄ• petvÄ• raÃ±Ã±o y
vasanaá¹-á¹-hÄ• nameva gantvÄ• yÄ• vajÄ«vaá¹ƒ á¹-hatvÄ• Ä• yupariyosÄ• ne brahmalok

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• seyyo mahÄ• amacco sÄ• ripu
pana ahameva ahosinti.

lomasakassapajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [434] 8. cakkavÄ• kajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• sÄ• yavatthe_ti \Ee III 520/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ lolabhikkhuá¹ƒ
kira lolo ahosi paccayaluddho, Ä• cariyupajjhÄ• yavattÄ• dÄ«ni chaá¸• á¸• etvÄ• pÄ• tova s
visÄ• khÄ• ya \Be III 494/ gehe anekakhÄ• danÄ«yaparivÄ• raá¹ƒ yÄ• guá¹ƒ pivitvÄ• nÄ• n
bhuÃ±jitvÄ• pi tena atitto tato cÅ«á¸·aanÄ• thapiá¹‡á¸• ikassa mahÄ• anÄ• thapiá¹‡á¸• ikas
tesaá¹ƒ nivesanÄ• ni sandhÄ• ya vicari. athekadivasaá¹ƒ tassa lolabhÄ• vaá¹ƒ Ä• rabbha d
samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte taá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• ``sacca
loloâ€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkhu kasmÄ• lolosi, pu
lolabhÄ• vena bÄ• rÄ• á¹‡asiyaá¹ƒ hatthikuá¹‡apÄ• dÄ«ni khÄ• ditvÄ• vicaranto tehi atitto
gaá¹…gÄ• tÄ«re vicaranto himavantaá¹ƒ pavaá¹-á¹-hoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko lolakÄ• ko bÄ• rÄ• á¹‡asiya
khÄ• ditvÄ• vicaranto tehi atitto ``gaá¹…gÄ• kÅ«le macchamataá¹ƒ khÄ• dissÄ• mÄ«â€™â
matamacche khÄ• danto katipÄ• haá¹ƒ vasitvÄ• himavantaá¹ƒ pavisitvÄ• nÄ• nÄ• phalÄ•
bahumacchakacchapaá¹ƒ mahantaá¹ƒ padumasaraá¹ƒ patvÄ• tattha suvaá¹‡á¹‡avaá¹‡á¹‡
khÄ• ditvÄ• vasante disvÄ• ``ime ativiya vaá¹‡á¹‡asampannÄ• sobhaggappattÄ• , imesaá
bhavissati, imesaá¹ƒ bhojanaá¹ƒ pucchitvÄ• ahampi tadeva bhuÃ±jitvÄ• suvaá¹‡á¹‡avaá¹‡
ti cintetvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekasmiá¹ƒ sÄ• khapar
tesaá¹ƒ pasaá¹ƒsanapaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ kathento paá¹-hamaá¹ƒ gÄ• thamÄ• ha -

69__._ á¹• 21 ``kÄ• sÄ• yavatthe \Ne III 459/ sakuá¹‡e vadÄ• mi, duve duve nandamane ca

kaá¹ƒ aá¹‡á¸• ajaá¹ƒ aá¹‡á¸• ajÄ• mÄ• nusesu, jÄ• tiá¹ƒ pasaá¹ƒsanti tadiá¹…gha brÅ«thÄ

tattha \Ee III 521/ __kÄ• sÄ• yavatthe_ti suvaá¹‡á¹‡avaá¹‡á¹‡e kÄ• sÄ• yavatthe viya. __d
hutvÄ• . __nandamane_ti tuá¹-á¹-hacitte. __kaá¹ƒ aá¹‡á¸• ajaá¹ƒ aá¹‡á¸• ajÄ• mÄ• nusesu
ambho aá¹‡á¸• ajÄ• tumhe manussesu pasaá¹ƒsantÄ• kaá¹ƒ aá¹‡á¸• ajaá¹ƒ jÄ• tiá¹ƒ katar
vatvÄ• pasaá¹ƒsanti, kaá¹ƒ sakuá¹‡aá¹ƒ \Be III 495/ nÄ• mÄ• ti vatvÄ• tumhe manussÄ• n
attho. ``kaá¹ƒ aá¹‡á¸• ajaá¹ƒ aá¹‡á¸• ajamÄ• nusesÅ«â€™â€™ tipi pÄ• á¹-ho. tassattho ---
mÄ• nusesu ca kataraá¹ƒ aá¹‡á¸• ajanti vatvÄ• pasaá¹ƒsantÄ«ti.

taá¹ƒ sutvÄ• cakkavÄ• ko dutiyaá¹ƒ gÄ• thamÄ• ha ---

70__._ á¹• 21 ``amhe manussesu manussahiá¹ƒsa, anubbate cakkavÄ• ke vadanti.

kalyÄ• á¹‡abhÄ• vamhe dijesu sammatÄ• , abhirÅ«pÄ• vicarÄ• ma aá¹‡á¹‡aveâ€™â€™ ti

tattha __manussahiá¹ƒsÄ• _ti kÄ• ko manusse hiá¹ƒsati viheá¹-heti, tena naá¹ƒ evaá¹ƒ Ä• l
aÃ±Ã±amaÃ±Ã±aá¹ƒ anugate sammodamÄ• ne viyasaá¹ƒvÄ• se. __cakkavÄ• ke_ti cakkav
pasaá¹ƒsanti vaá¹‡á¹‡enti kathenti. __dijesÅ«_ti yattakÄ• pakkhino nÄ• ma, tesu mayaá¹ƒ
``kalyÄ• á¹‡abhÄ• vÄ• â€™â€™ tipi manussesu sammatÄ• . dutiye atthavikappe manusses
vadanti, dijesu pana mayaá¹ƒ ``kalyÄ• á¹‡abhÄ• vÄ• â€™â€™ ti sammatÄ• , ``kalyÄ• á¹‡ab
vadantÄ«ti attho. __aá¹‡á¹‡ave_ti imasmiá¹ƒ á¹-hÄ• ne saro ``aá¹‡á¹‡avoâ€™â€™ ti vutto,
mayameva dve janÄ• paresaá¹ƒ ahiá¹ƒsanato abhirÅ«pÄ• vicarÄ• mÄ• ti attho. imissÄ• ya
catutthapadaá¹ƒ ``na ghÄ• sahetÅ«pi karoma pÄ• paâ€™â€™ nti paá¹-hanti. tassattho --- y
ghÄ• sahetÅ«pi pÄ• paá¹ƒ na karoma, tasmÄ• ``kalyÄ• á¹‡abhÄ• vÄ• â€™â€™ ti amhe ma

taá¹ƒ sutvÄ• kÄ• ko tatiyaá¹ƒ gÄ• thamÄ• ha ---

71__._ á¹• 21 ``kiá¹ƒ aá¹‡á¹‡ave kÄ• ni phalÄ• ni bhuÃ±je, maá¹ƒsaá¹ƒ kuto khÄ• datha ca

kiá¹ƒ bhojanaá¹ƒ bhuÃ±jatha vo anomÄ• , balaÃ±ca vaá¹‡á¹‡o ca anapparÅ«pÄ• â€™â€™

tattha \Ne III 460/ __ki_nti pucchÄ• vasena Ä• lapanaá¹ƒ, kiá¹ƒ bho cakkavÄ• kÄ• ti vuttaá¹
__aá¹‡á¹‡ave_ti imasmiá¹ƒ sare. __bhuÃ±je_ti bhuÃ±jatha, kiá¹ƒ bhuÃ±jathÄ• ti attho \Be II
kuto khÄ• dathÄ• _ti katarapÄ• á¹‡Ä• naá¹ƒ sarÄ«rato maá¹ƒsaá¹ƒ khÄ• datha. __bhuÃ±jat
__vo_kÄ• ro nipÄ• tamattaá¹ƒ, parapadena vÄ• ssa sambandho ``balaÃ±ca vÄ• vaá¹‡á¹‡o

tato cakkavÄ• ko catutthaá¹ƒ gÄ• thamÄ• ha ---

72__._ á¹• 21 ``na aá¹‡á¹‡ave santi phalÄ• ni dhaá¹…ka, maá¹ƒsaá¹ƒ kuto khÄ• dituá¹ƒ cak

sevÄ• labhakkhamha apÄ• á¹‡abhojanÄ• , na ghÄ• sahetÅ«pi karoma pÄ• paâ€™â€™ nti

tattha __cakkavÄ• ke_ti cakkavÄ• kassa. __apÄ• á¹‡abhojanÄ• _ti pÄ• á¹‡akarahitaudaka
sevÄ• laÃ±ceva udakaÃ±ca bhojananti dasseti. __na ghÄ• sahetÅ«_ti tumhÄ• disÄ• viya m
na karomÄ• ti.

tato kÄ• ko dve gÄ• thÄ• abhÄ• si ---

73__._ á¹• 21 ``na me idaá¹ƒ ruccati cakkavÄ• ka, asmiá¹ƒ bhave bhojanasannikÄ• so.

ahosi pubbe tato me aÃ±Ã±athÄ• , icceva me vimati ettha jÄ• tÄ• ||

74__._ á¹• 21 ``ahampi maá¹ƒsÄ• ni phalÄ• ni bhuÃ±je, annÄ• ni ca loá¹‡iyateliyÄ• ni.

rasaá¹ƒ manussesu labhÄ• mi bhottuá¹ƒ, sÅ«rova saá¹…gÄ• mamukhaá¹ƒ vijetvÄ• .

na ca me tÄ• diso vaá¹‡á¹‡o, cakkavÄ• ka yathÄ• tavÄ• â€™â€™ ti ||

tattha __ida_nti idaá¹ƒ tumhÄ• kaá¹ƒ bhuÃ±janabhojanaá¹ƒ mayhaá¹ƒ na ruccati. __asmiá¹
bhojanasannikÄ• so_ti imasmiá¹ƒ bhave bhojanasannikÄ• so yaá¹ƒ imasmiá¹ƒ cakkavÄ• ka
sannikÄ• so taá¹ƒsadiso tadanurÅ«po ahosi, ativiya pasannasarÄ«rosÄ«ti attho. __tato me
497/ yaá¹ƒ mayhaá¹ƒ pubbe tumhe disvÄ• va ete ettha nÄ• nÄ• vidhÄ• ni phalÄ• ni ceva ma
tena evaá¹ƒ sobhaggappattÄ• ti ahosi, idÄ• ni me tato aÃ±Ã±athÄ• hotÄ«ti attho. __icceva
kÄ• raá¹‡ena ettha tumhÄ• kaá¹ƒ sarÄ«ravaá¹‡á¹‡e \Ee III 523/ vimati jÄ• tÄ• ``kathaá¹ƒ nu
lÅ«khabhojanaá¹ƒ bhuÃ±jantÄ• vaá¹‡á¹‡avanto jÄ• tÄ• â€™â€™ ti. __ahampÄ«_ti ahaÃ±h
III 461/. __bhuÃ±je_ti bhuÃ±jÄ• mi. __annÄ• ni cÄ• _ti bhojanÄ• ni ca. __loá¹‡iyateliyÄ• nÄ
__rasa_nti manussesu paribhogaá¹ƒ paá¹‡Ä«tarasaá¹ƒ. __vijetvÄ• _ti yathÄ• sÅ«ro vÄ«ray
vijetvÄ• vilumpitvÄ• paribhuÃ±jati, tathÄ• vilumpitvÄ• paribhuÃ±jÄ• mÄ«ti attho. __yathÄ•
paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ bhuÃ±jantassapi mama tÄ• diso vaá¹‡á¹‡o natthi, yÄ• diso tava v
vacanaá¹ƒ na saddahÄ• mÄ«ti dÄ«peti.

athassa vaá¹‡á¹‡asampattiyÄ• abhÄ• vakÄ• raá¹‡aá¹ƒ attano ca bhÄ• vakÄ• raá¹‡aá¹ƒ ka
abhÄ• si ---

75__._ á¹• 21 ``asuddhabhakkhosi khaá¹‡Ä• nupÄ• tÄ«, kicchena te labbhati annapÄ• naá¹

na tussasÄ« rukkhaphalehi dhaá¹…ka, maá¹ƒsÄ• ni vÄ• yÄ• ni susÄ• namajjhe ||

76__._ á¹• 21 ``yo sÄ• hasena adhigamma bhoge, paribhuÃ±jati dhaá¹…ka khaá¹‡Ä• nupÄ

tato upakkosati naá¹ƒ sabhÄ• vo, upakkuá¹-á¹-ho vaá¹‡á¹‡abalaá¹ƒ jahÄ• ti ||

77__._ á¹• 21 ``appampi ce nibbutiá¹ƒ bhuÃ±jatÄ« yadi, asÄ• hasena aparÅ«paghÄ• tÄ«.

balaÃ±ca vaá¹‡á¹‡o ca tadassa hoti, na hi sabbo Ä• hÄ• ramayena vaá¹‡á¹‡oâ€™â€™ ti ||

tattha __asuddhabhakkhosÄ«_ti tvaá¹ƒ thenetvÄ• vaÃ±cetvÄ• bhakkhanato asuddhabhak
__khaá¹‡Ä• nupÄ• tÄ«_ti pamÄ• dakkhaá¹‡e anupatanasÄ«lo. __kicchena_ \Be III 498/ __t
annapÄ• naá¹ƒ labbhati. __maá¹ƒsÄ• ni vÄ• yÄ• nÄ«_ti yÄ• ni vÄ• susÄ• namajjhe maá¹ƒ
__tato_ti pacchÄ• . __upakkosati naá¹ƒ sabhÄ• vo_ti attÄ• va taá¹ƒ puggalaá¹ƒ garahi. __u
attanÄ• pi parehipi upakkuá¹-á¹-ho garahito vippaá¹-isÄ• ritÄ• ya vaá¹‡á¹‡aÃ±ca balaÃ±ca j

bhuÃ±jatÄ« yadÄ«_ti yadi pana paraá¹ƒ aviheá¹-hetvÄ• appakampi dhammaladdhaá¹ƒ nibb
__tadassa hotÄ«_ti tadÄ• assa paá¹‡á¸• itassa sarÄ«re balaÃ±ca \Ee III 524/ vaá¹‡á¹‡o ca
__Ä• hÄ• ramayenÄ• _ti nÄ• nappakÄ• rena Ä• hÄ• reneva. idaá¹ƒ vuttaá¹ƒ hoti --- bho kÄ•
catusamuá¹-á¹-hÄ• no, so na Ä• hÄ• ramatteneva hoti, utucittakammehipi hotiyevÄ• ti.

evaá¹ƒ cakkavÄ• ko anekapariyÄ• yena kÄ• kaá¹ƒ garahi. kÄ• ko harÄ• yitvÄ• ``na mayha
kÄ• kÄ• â€™â€™ ti vassanto palÄ• yi.

satthÄ• \Ne III 462/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne lolabhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. tadÄ• kÄ• ko lolabhikkhu a
rÄ• hulamÄ• tÄ• , cakkavÄ• ko pana ahameva ahosinti.

cakkavÄ• kajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [435] 9. haliddirÄ• gajÄ• takavaá¹‡á¹‡anÄ•

__sutitikkha_nti idaá¹ƒ satthÄ• jetavane viharanto thullakumÄ• rikÄ• palobhanaá¹ƒ Ä• rabb
terasakanipÄ• te __cÅ«á¸·anÄ• radajÄ• take_ (J I 13.40 Ä• dayo) Ä• vi bhavissati. atÄ«tava
kumÄ• rikÄ• tassa tÄ• pasakumÄ• rassa sÄ«laá¹ƒ bhinditvÄ• attano vase á¹-hitabhÄ• vaá¹
vaÃ±cetvÄ• manussapathaá¹ƒ nessÄ• mÄ«â€™â€™ ti cintetvÄ• ``rÅ«pÄ• dikÄ• maguá¹‡a
rakkhitasÄ«laá¹ƒ nÄ• ma na mahapphalaá¹ƒ hoti, manussapathe rÅ«pÄ• dÄ«naá¹ƒ paccupa
hoti, ehi mayÄ• saddhiá¹ƒ tattha gantvÄ• sÄ«laá¹ƒ rakkhÄ• hi, kiá¹ƒ te araÃ±Ã±enÄ• â€™
gÄ• thamÄ• ha ---

78__._ á¹• 21 ``sutitikkhaá¹ƒ \Be III 499/ araÃ±Ã±amhi, pantamhi sayanÄ• sane.

ye ca gÄ• me titikkhanti, te uá¸·Ä• ratarÄ• tayÄ• â€™â€™ ti ||

tattha __sutitikkha_nti suá¹-á¹-hu adhivÄ• sanaá¹ƒ. __titikkhantÄ«_ti sÄ«tÄ• dÄ«ni adhivÄ•

taá¹ƒ sutvÄ• tÄ• pasakumÄ• ro ``pitÄ• me araÃ±Ã±aá¹ƒ gato, tasmiá¹ƒ Ä• gate taá¹ƒ Ä• p
ti Ä• ha. sÄ• cintesi ``pitÄ• kirassa \Ee III 525/ atthi, sace maá¹ƒ so passissati, kÄ• jakoá¹-i
pothetvÄ• vinÄ• saá¹ƒ pÄ• pessati, mayÄ• paá¹-hamameva gantabbaâ€™â€™ nti. atha na
maggasaÃ±Ã±aá¹ƒ kurumÄ• nÄ• paá¹-hamataraá¹ƒ gamissÄ• mi, tvaá¹ƒ pacchÄ• Ä• gacc
so tassÄ• gatakÄ• le neva dÄ• rÅ«ni Ä• hari, na pÄ• nÄ«yaá¹ƒ, na paribhojanÄ«yaá¹ƒ upaa
pajjhÄ• yantova nisÄ«di, pitu Ä• gamanakÄ• le paccuggamanaá¹ƒ nÄ• kÄ• si. atha naá¹ƒ pi
gato esoâ€™â€™ ti Ã±atvÄ• pi ``kasmÄ• tÄ• ta, neva dÄ• rÅ«ni Ä• hari, na pÄ• nÄ«yaá¹ƒ,
upaá¹-á¹-hÄ• pesi, pajjhÄ• yantoyeva pana nisinnosÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ tÄ• pa

kira rakkhitasÄ«laá¹ƒ nÄ• ma na mahapphalaá¹ƒ hoti, manussapathe mahapphalaá¹ƒ \Ne II
gantvÄ• sÄ«laá¹ƒ rakkhissÄ• mi, sahÄ• yo me maá¹ƒ `Ä• gaccheyyÄ• sÄ«â€™ ti vatvÄ• p
saddhiá¹ƒ gamissÄ• mi, tattha pana vasantena mayÄ• kataro puriso sevitabboâ€™â€™ ti p
gÄ• thamÄ• ha ---

79__._ á¹• 21 ``araÃ±Ã±Ä• gÄ• mamÄ• gamma, kiá¹ƒsÄ«laá¹ƒ kiá¹ƒvataá¹ƒ ahaá¹ƒ.

purisaá¹ƒ tÄ• ta seveyyaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

athassa pitÄ• kathento sesagÄ• thÄ• abhÄ• si ---

80__._ á¹• 21 ``yo te vissÄ• saye tÄ• ta, vissÄ• saÃ±ca khameyya te.

sussÅ«sÄ« ca titikkhÄ« ca, taá¹ƒ bhajehi ito gato ||

81__._ á¹• 21 ``yassa kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

urasÄ«va patiá¹-á¹-hÄ• ya, taá¹ƒ bhajehi ito gato ||

82__._ á¹• 21 ``yo ca dhammena carati, carantopi na maÃ±Ã±ati.

visuddhakÄ• riá¹ƒ sappaÃ±Ã±aá¹ƒ, taá¹ƒ bhajehi ito gato ||

83__._ á¹• 21 ``haliddirÄ• gaá¹ƒ \Be III 500/ kapicittaá¹ƒ, purisaá¹ƒ rÄ• gavirÄ• ginaá¹ƒ.

tÄ• disaá¹ƒ tÄ• ta mÄ• sevi, nimmanussampi ce siyÄ• ||

84__._ á¹• 21 ``Ä• sÄ«visaá¹ƒva kupitaá¹ƒ, mÄ«á¸·halittaá¹ƒ mahÄ• pathaá¹ƒ.

Ä• rakÄ• parivajjehi, yÄ• nÄ«va visamaá¹ƒ pathaá¹ƒ ||

85__._ á¹• 21 ``anatthÄ• \Ee III 526/ tÄ• ta vaá¸• á¸• hanti, bÄ• laá¹ƒ accupasevato.

mÄ• ssu bÄ• lena saá¹ƒgacchi, amitteneva sabbadÄ• ||

86__._ á¹• 21 ``taá¹ƒ tÄ• haá¹ƒ tÄ• ta yÄ• cÄ• mi, karassu vacanaá¹ƒ mama.

mÄ• ssu bÄ• lena saá¹ƒgacchi, dukkho bÄ• lehi saá¹…gamoâ€™â€™ ti ||

tattha \Ne III 464/ __yo te vissÄ• saye_ti yo tava vissÄ• seyya. __khameyya te_ti yo ca tava
kataá¹ƒ vissÄ• saá¹ƒ khameyya. __sussÅ«sÄ« ca titikkhÄ« cÄ• _ti tava vacanaá¹ƒ sussÅ«s
vacanÄ• dhivÄ• sanena ca samannÄ• gato bhaveyyÄ• ti attho. __urasÄ«va patiá¹-á¹-hÄ• yÄ
patiá¹-á¹-hÄ• ti, evaá¹ƒ patiá¹-á¹-hahitvÄ• attano mÄ• taraá¹ƒ viya maÃ±Ã±amÄ• no taá¹ƒ b
__yo ca dhammena caratÄ«_ti yo tividhena sucaritena dhammena iriyati. __na maÃ±Ã±atÄ«
``ahaá¹ƒ dhammaá¹ƒ carÄ• mÄ«â€™â€™ ti mÄ• naá¹ƒ na karoti. __visuddhakÄ• ri_nti visu
dasakusalakammapathÄ• naá¹ƒ kÄ• rakaá¹ƒ.

__rÄ• gavirÄ• gina_nti rÄ• ginaÃ±ca virÄ• ginaÃ±ca rajjitvÄ• taá¹ƒkhaá¹‡aÃ±Ã±eva virajja
__nimmanussampi ce siyÄ• _ti sacepi sakalajambudÄ«patalaá¹ƒ nimmanussaá¹ƒ hoti, soye
tiá¹-á¹-hati, tathÄ• pi tÄ• disaá¹ƒ mÄ• sevi. __mahÄ• patha_nti gÅ«thamakkhitaá¹ƒ maggaá
yÄ• nena gacchanto viya. __visama_nti ninnaunnatakhÄ• á¹‡upÄ• sÄ• á¹‡Ä• divisamaá¹ƒ.
bÄ• laá¹ƒ appaÃ±Ã±aá¹ƒ atisevantassa. __sabbadÄ• _ti tÄ• ta, bÄ• lena saha saá¹ƒvÄ• so
sabbadÄ• niccakÄ• lameva dukkho. __taá¹ƒ tÄ• ha_nti tena kÄ• raá¹‡ena taá¹ƒ ahaá¹ƒ.

so evaá¹ƒ pitarÄ• ovadito ``tÄ• ta, ahaá¹ƒ manussapathaá¹ƒ gantvÄ• tumhÄ• dise paá¹‡á
tattha gantuá¹ƒ bhÄ• yÄ• mi, idheva tumhÄ• kaá¹ƒ santike vasissÄ• mÄ«â€™â€™ ti Ä• ha.
datvÄ• kasiá¹‡aparikammaá¹ƒ \Be III 501/ Ä• cikkhi. so na cirasseva abhiÃ±Ã±Ä• samÄ• p
saddhiá¹ƒ pitarÄ• brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• tÄ• pasakumÄ• ro ukkaá¹‡á¹-hitabhikkhu ahosi, kumÄ• rikÄ• thullakumÄ• rikÄ• va,
ahosinti.

haliddirÄ• gajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [436] 10. samuggajÄ• takavaá¹‡á¹‡anÄ•

__kuto_ \Ne III 465/ \Ee III 527/ __nu Ä• gacchathÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu
ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kasmÄ• bh
patthesi, mÄ• tugÄ• mo nÄ• mesa asabbho akataÃ±Ã±Å«, pubbe dÄ• navarakkhasÄ• gilitv
mÄ• tugÄ• maá¹ƒ rakkhituá¹ƒ ekapurisanissitaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu, tvaá¹ƒ kathaá
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• me pahÄ• ya hi
isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• phalÄ• phalena
paá¹‡á¹‡asÄ• lÄ• ya avidÅ«re eko dÄ• navarakkhaso vasati. so antarantarÄ• mahÄ• satta
dhammaá¹ƒ suá¹‡Ä• ti, aá¹-aviyaá¹ƒ pana manussÄ• naá¹ƒ saÃ±caraá¹‡amagge á¹-hatvÄ•
khÄ• dati. tasmiá¹ƒ kÄ• le ekÄ• kÄ• siraá¹-á¹-he kuladhÄ«tÄ• uttamarÅ«padharÄ• aÃ±Ã±
nivutthÄ• hoti. tassÄ• ekadivasaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dassanatthÄ• ya gantvÄ• paccÄ•
disvÄ• so dÄ• navo bheravarÅ«pena pakkhandi. manussÄ• bhÄ«tÄ• gahitagahitÄ• vudhÄ
palÄ• yiá¹ƒsu. dÄ• navo yÄ• ne nisinnaá¹ƒ abhirÅ«paá¹ƒ mÄ• tugÄ• maá¹ƒ disvÄ• paá¹-iba
guhaá¹ƒ netvÄ• bhariyaá¹ƒ akÄ• si. tato paá¹-á¹-hÄ• ya sappitelataá¹‡á¸• ulamacchamaá¹ƒ
madhuraphalÄ• phalÄ• ni ca Ä• haritvÄ• taá¹ƒ posesi, vatthÄ• laá¹…kÄ• rehi ca naá¹ƒ alaá
rakkhaá¹‡atthÄ• ya ekasmiá¹ƒ karaá¹‡á¸• ake pakkhipitvÄ• \Be III 502/ karaá¹‡á¸• akaá¹ƒ
pariharati. so ekadivasaá¹ƒ nhÄ• yitukÄ• matÄ• ya ekaá¹ƒ saraá¹ƒ gantvÄ• karaá¹‡á¸• aka
nÄ«haritvÄ• nhÄ• petvÄ• vilimpetvÄ• alaá¹…kÄ• retvÄ• ``thokaá¹ƒ tava sarÄ«raá¹ƒ utuá¹
taá¹ƒ karaá¹‡á¸• akasamÄ«pe á¹-hapetvÄ• sayaá¹ƒ nhÄ• natitthaá¹ƒ otaritvÄ• taá¹ƒ anÄ•
dÅ«raá¹ƒ gantvÄ• \Ee III 528/ nhÄ• yi.

tasmiá¹ƒ samaye vÄ• yussaputto nÄ• ma vijjÄ• dharo sannaddhakhaggo Ä• kÄ• sena gacc
``ehÄ«â€™â€™ ti hatthamuddaá¹ƒ akÄ• si, vijjÄ• dharo khippaá¹ƒ otari. atha naá¹ƒ sÄ• ka
dÄ• navassa Ä• gamanaá¹ƒ olokentÄ« karaá¹‡á¸• akÅ«pari nisÄ«ditvÄ• taá¹ƒ Ä• gacchant
dassetvÄ• tasmiá¹ƒ karaá¹‡á¸• akasamÄ«paá¹ƒ asampatteyeva karaá¹‡á¸• akaá¹ƒ vivaritv
vijjÄ• dharassa upari nipajjitvÄ• attano sÄ• á¹-akaá¹ƒ pÄ• rupi. dÄ• navo Ä• gantvÄ• karaá
``mÄ• tugÄ• moyeva meâ€™â€™ ti saÃ±Ã±Ä• ya karaá¹‡á¸• akaá¹ƒ gilitvÄ• attano guhaá¹
antarÄ• magge cintesi ``tÄ• paso me ciraá¹ƒ diá¹-á¹-ho, ajja tÄ• va naá¹ƒ gantvÄ• vandissÄ
santikaá¹ƒ agamÄ• si. tÄ• pasopi naá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• dvinnaá¹ƒ janÄ
Ã±atvÄ• sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

87__._ á¹• 21 ``kuto nu Ä• gacchatha bho tayo janÄ• , svÄ• gatÄ• etha nisÄ«dathÄ• sane.

kaccittha, bhonto kusalaá¹ƒ anÄ• mayaá¹ƒ, cirassamabbhÄ• gamanaÃ±hi vo idhÄ• â€™â€™

tattha __bho_ti Ä• lapanaá¹ƒ. __kaccitthÄ• _ti kacci hotha bhavatha vijjatha. __bhonto_ti pu
__kusalaá¹ƒ anÄ• maya_nti kacci tumhÄ• kaá¹ƒ kusalaá¹ƒ Ä• rogyaá¹ƒ. __cirassamabbhÄ•
tumhÄ• kaá¹ƒ idha abbhÄ• gamanaÃ±ca ciraá¹ƒ jÄ• taá¹ƒ.

taá¹ƒ sutvÄ• dÄ• navo ``ahaá¹ƒ imassa tÄ• pasassa santikaá¹ƒ ekakova Ä• gato, ayaÃ±ca
vadati, kiá¹ƒ nÄ• mesa katheti, kiá¹ƒ nu kho sabhÄ• vaá¹ƒ Ã±atvÄ• katheti, udÄ• hu ummat
vilapatÄ«â€™â€™ ti cintetvÄ• tÄ• pasaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ ni
sallapanto dutiyaá¹ƒ gÄ• thamÄ• ha ---

88__._ á¹• 21 ``ahameva \Ee III 529/ \Be III 503/ eko idha majja patto, na cÄ• pi me dutiyo k

kimeva sandhÄ• ya te bhÄ• sitaá¹ƒ ise, kuto nu Ä• gacchatha bho tayo janÄ• â€™â€™ ti ||

tattha __idha majjÄ• _ti idha ajja. __kimeva sandhÄ• ya te bhÄ• sitaá¹ƒ ise_ti bhante, isi kia
sandhÄ• ya tayÄ• bhÄ• sitaá¹ƒ, pÄ• kaá¹-aá¹ƒ tÄ• va me katvÄ• kathehÄ«ti.

tÄ• paso ``ekaá¹ƒsenevÄ• vuso sotukÄ• mosÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, bhanteâ€™
suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``tuvaÃ±ca eko bhariyÄ• ca te piyÄ• , samuggapakkhittanikiá¹‡á¹‡amantare.

sÄ• rakkhitÄ• kucchigatÄ• va te sadÄ• , vÄ• yussaputtena sahÄ• tahiá¹ƒ ratÄ• â€™â€™ t

tattha __tuvaÃ±ca eko_ti paá¹-hamaá¹ƒ tÄ• va tvaá¹ƒ eko jano. __pakkhittanikiá¹‡á¹‡aman
pakkhittÄ• nikiá¹‡á¹‡aantare taá¹ƒ tattha bhariyaá¹ƒ rakkhitukÄ• mena sadÄ• tayÄ• samug
samuggena \Ne III 467/ nikiá¹‡á¹‡Ä• antare, antokucchiyaá¹ƒ á¹-hapitÄ• ti attho. __vÄ• yus
evaá¹ƒnÄ• makena vijjÄ• dharena saddhiá¹ƒ. __tahiá¹ƒ ratÄ• _ti tattha tava antokucchiyaÃ±
ratÄ• . so dÄ• ni tvaá¹ƒ mÄ• tugÄ• maá¹ƒ ``ekaá¹ƒ purisanissitaá¹ƒ karissÄ• mÄ«â€™â€™
tassÄ• jÄ• raá¹ƒ ukkhipitvÄ• carasÄ«ti.

taá¹ƒ sutvÄ• dÄ• navo ``vijjÄ• dharÄ• nÄ• ma bahumÄ• yÄ• honti, sacassa khaggo hatth
me phÄ• letvÄ• pi palÄ• yissatÄ«â€™â€™ ti bhÄ«tatasito hutvÄ• khippaá¹ƒ karaá¹‡á¸• aka
á¹-hapesi. satthÄ• abhisambuddho hutvÄ• taá¹ƒ pavattiá¹ƒ pakÄ• sento catutthaá¹ƒ gÄ• th

90__._ á¹• 21 ``saá¹ƒviggarÅ«po \Be III 504/ isinÄ• viyÄ• kato, so dÄ• navo tattha samugga

addakkhi \Ee III 530/ bhariyaá¹ƒ sucimÄ• ladhÄ• riniá¹ƒ, vÄ• yussaputtena sahÄ• tahiá¹ƒ ra

tattha __addakkhÄ«_ti so karaá¹‡á¸• akaá¹ƒ vivaritvÄ• addasa.

karaá¹‡á¸• ake pana vivaá¹-amatteyeva vijjÄ• dharo vijjaá¹ƒ jappitvÄ• khaggaá¹ƒ gahetvÄ•
taá¹ƒ disvÄ• dÄ• navo mahÄ• sattassa tussitvÄ• thutipubbaá¹…gamÄ• sesagÄ• thÄ• abh

91__._ á¹• 21 ``sudiá¹-á¹-harÅ«pamuggatapÄ• nuvattinÄ• , hÄ«nÄ• narÄ• ye pamadÄ• va

yathÄ• have pÄ• á¹‡arivettha rakkhitÄ• , duá¹-á¹-hÄ• mayÄ« aÃ±Ã±amabhippamodayi ||

92__._ á¹• 21 ``divÄ• ca ratto ca mayÄ• upaá¹-á¹-hitÄ• , tapassinÄ• jotirivÄ• vane vasaá¹

sÄ• dhammamukkamma adhammamÄ• cari, akiriyarÅ«po pamadÄ• hi santhavo ||

93__._ á¹• 21 ``sarÄ«ramajjhamhi á¹-hitÄ• ti maÃ±Ã±ahaá¹ƒ, mayhaá¹ƒ ayanti asatiá¹ƒ asa

sÄ• dhammamukkamma adhammamÄ• cari, akiriyarÅ«po pamadÄ• hi santhavo ||

94__._ á¹• 21 ``surakkhitaá¹ƒ meti kathaá¹ƒ nu vissase, anekacittÄ• su na hatthi rakkhaá¹‡Ä

etÄ• hi pÄ• tÄ• lapapÄ• tasannibhÄ• , etthappamatto byasanaá¹ƒ nigacchati ||

95__._ á¹• 21 ``tasmÄ• \Ne III 468/ hi te sukhino vÄ«tasokÄ• , ye mÄ• tugÄ• mehi caranti n

etaá¹ƒ sivaá¹ƒ uttamamÄ• bhipatthayaá¹ƒ, na mÄ• tugÄ• mehi kareyya santhavaâ€™â€™ n

tattha \Ee III 531/ \Be III 505/ __sudiá¹-á¹-harÅ«pamuggatapÄ• nuvattinÄ• _ti bhante, isi ug
tayÄ• sudiá¹-á¹-harÅ«paá¹ƒ idaá¹ƒ kÄ• raá¹‡aá¹ƒ. __hÄ«nÄ• _ti nÄ«cÄ• . __yathÄ• have p
ayaá¹ƒ mayÄ• attano pÄ• á¹‡Ä• viya ettha antokucchiyaá¹ƒ pariharantena rakkhitÄ• . __du
mayi mittadubbhikammaá¹ƒ katvÄ• duá¹-á¹-hÄ• aÃ±Ã±aá¹ƒ purisaá¹ƒ abhippamodati. __jo
vasantena tapassinÄ• aggi viya mayÄ• upaá¹-á¹-hitÄ• paricaritÄ• . __sÄ• dhammamukka
okkamitvÄ• atikkamitvÄ• . __akiriyarÅ«po_ti akattabbarÅ«po. __sarÄ«ramajjhamhi á¹-hitÄ•
mayhaá¹ƒ ayanti asatiá¹ƒ asaÃ±Ã±ata_nti imaá¹ƒ asatiá¹ƒ asappurisadhammasamannÄ• ga
dussÄ«laá¹ƒ ``mayhaá¹ƒ sarÄ«ramajjhamhi á¹-hitÄ• â€™â€™ ti ca ``mayhaá¹ƒ ayaâ€™â€™

__surakkhitaá¹ƒ meti kathaá¹ƒ nu vissase_ti ayaá¹ƒ mayÄ• surakkhitÄ• ti kathaá¹ƒ paá¹‡á¹
hi nÄ• ma mÄ• disopi antokucchiyaá¹ƒ rakkhanto rakkhituá¹ƒ nÄ• sakkhi. __pÄ• tÄ• lapapÄ
duppÅ«raá¹‡Ä«yattÄ• mahÄ• samudde pÄ• tÄ• lasaá¹…khÄ• tena papÄ• tena sadisÄ• . __
evarÅ«pÄ• su nigguá¹‡Ä• su pamatto puriso mahÄ• byasanaá¹ƒ pÄ• puá¹‡Ä• ti. __tasmÄ•
gatÄ• mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡anti, tasmÄ• ye mÄ• tugÄ• mehi nissaá¹-Ä• hutvÄ• c
siva_nti yadetaá¹ƒ mÄ• tugÄ• mato nissaá¹-Ä• naá¹ƒ visaá¹ƒsaá¹-á¹-hÄ• naá¹ƒ caraá¹‡aá¹ƒ
sivaá¹ƒ khemaá¹ƒ uttamaá¹ƒ abhipatthetabbaá¹ƒ, etaá¹ƒ patthayamÄ• no mÄ• tugÄ• mehi s
kareyyÄ• ti.

evaÃ±ca pana vatvÄ• dÄ• navo mahÄ• sattassa pÄ• desu nipatitvÄ• ``bhante, tumhe niss
laddhaá¹ƒ, ahaá¹ƒ imÄ• ya pÄ• padhammÄ• ya vijjÄ• dharena mÄ• rÄ• pitoâ€™â€™ ti mah
dhammaá¹ƒ desetvÄ• ``imissÄ• mÄ• kiÃ±ci pÄ• paá¹ƒ akÄ• si, sÄ«lÄ• ni gaá¹‡hÄ• hÄ«â€

patiá¹-á¹-hÄ• pesi. dÄ• navo ``ahaá¹ƒ kucchinÄ• pariharantopi taá¹ƒ rakkhituá¹ƒ na sakkom
rakkhissatÄ«â€™â€™ ti taá¹ƒ uyyojetvÄ• attano araÃ±Ã±ameva agamÄ• si.

satthÄ• \Be III 506/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• dibbacakkh
ahosinti.

samuggajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

á¹• 03 [437] 11. pÅ«timaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ne III 469/ \Ee III 532/ __kho me ruccatÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto indr
Ä• rabbha kathesi. ekasmiÃ±hi samaye bahÅ« bhikkhÅ« indriyesu aguttadvÄ• rÄ• ahesuá¹
ovadituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• nandattherassa vatvÄ• aniyamavasena bhikkhusaá¹
alaá¹…katapallaá¹…kavaramajjhagato bhikkhÅ« Ä• mantetvÄ• ``na, bhikkhave, bhikkhunÄ•
subhanimittavasena nimittaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati, sace hi tasmiá¹ƒ samaye kÄ• laá¹ƒ ka
nibbattati, tasmÄ• rÅ«pÄ• dÄ«su subhanimittaá¹ƒ mÄ• gaá¹‡hatha. bhikkhunÄ• nÄ• ma rÅ
bhavitabbaá¹ƒ, rÅ«pÄ• digocarÄ• hi diá¹-á¹-heva dhamme mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡an
tattÄ• ya ayosalÄ• kÄ• ya Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya cakkhundriyaá¹ƒ s
vitthÄ• retvÄ• ``tumhÄ• kaá¹ƒ rÅ«paá¹ƒ olokanakÄ• lopi atthi anolokanakÄ• lopi. olokanakÄ
anoloketvÄ• asubhavaseneva olokeyyÄ• tha, evaá¹ƒ attano gocarÄ• na parihÄ• yissatha. k
gocaroti? cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ•
maggo, nava lokuttaradhammÄ• . etasmiÃ±hi vo gocare carantÄ• naá¹ƒ na lacchati mÄ• ro
kilesavasikÄ• hutvÄ• subhanimittavasena olokessatha, pÅ«timaá¹ƒsasiá¹…gÄ• lo viya atta
parihÄ• yissathÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente himavantapadese araÃ±Ã±Ä• y
anekasatÄ• eá¸·akÄ• vasanti. tesaá¹ƒ vasanaá¹-á¹-hÄ• nato avidÅ«re ekissÄ• guhÄ• ya p
siá¹…gÄ• lo veá¹‡iyÄ• nÄ• ma bhariyÄ• ya saddhiá¹ƒ vasati. so ekadivasaá¹ƒ bhariyÄ• ya
507/ te eá¸·ake disvÄ• ``ekena upÄ• yena imesaá¹ƒ maá¹ƒsaá¹ƒ khÄ• dituá¹ƒ vaá¹-á¹-atÄ«
upÄ• yena ekekaá¹ƒ eá¸·akaá¹ƒ mÄ• resi. te ubhopi eá¸·akamaá¹ƒsaá¹ƒ khÄ• dantÄ• thÄ•
ahesuá¹ƒ. anupubbena eá¸·akÄ• parikkhayaá¹ƒ agamaá¹ƒsu. tesaá¹ƒ antare meá¹‡á¸• am
eá¸·ikÄ• byattÄ• ahosi upÄ• yakusalÄ• . siá¹…gÄ• lo taá¹ƒ mÄ• retuá¹ƒ asakkonto ekadiva
sammantento ``bhadde, eá¸·akÄ• khÄ«á¹‡Ä• , imaá¹ƒ eá¸·ikaá¹ƒ ekena upÄ• yena khÄ• di
panettha upÄ• yo, tvaá¹ƒ ekikÄ• va gantvÄ• etÄ• ya saddhiá¹ƒ sakhÄ« hohi, atha te tÄ• ya
uppanne ahaá¹ƒ matÄ• layaá¹ƒ karitvÄ• nipajjissÄ• mi, tvaá¹ƒ etaá¹ƒ upasaá¹…kamitvÄ• `
ahaÃ±ca anÄ• thÄ• , á¹-hapetvÄ• taá¹ƒ aÃ±Ã±o me Ã±Ä• tako natthi, ehi roditvÄ• kanditvÄ
karissÄ• mÄ• â€™ ti vatvÄ• taá¹ƒ gahetvÄ• Ä• gaccheyyÄ• si, atha naá¹ƒ ahaá¹ƒ uppatitv

mÄ• ressÄ• mÄ«â€™â€™ ti Ä• ha.

sÄ• \Ne III 470/ ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tÄ• ya saddhiá¹ƒ sakhibhÄ• vaá
eá¸·ikaá¹ƒ tathÄ• avoca. eá¸·ikÄ• ``Ä• á¸·i siá¹…gÄ• li tava sÄ• mikena sabbe mama Ã±Ä•
na sakkomi gantuâ€™â€™ nti Ä• ha. ``Ä• á¸·i, mÄ• bhÄ• yi, matako kiá¹ƒ karissatÄ«â€™â
sÄ• miko, bhÄ• yÄ• mevÄ• haâ€™â€™ nti sÄ• evaá¹ƒ vatvÄ• pi tÄ• ya punappunaá¹ƒ yÄ•
bhavissatÄ«â€™â€™ ti sampaá¹-icchitvÄ• tÄ• ya saddhiá¹ƒ pÄ• yÄ• si. gacchantÄ« pana
bhavissatÄ«â€™â€™ ti tasmiá¹ƒ Ä• saá¹…kÄ• ya siá¹…gÄ• liá¹ƒ purato katvÄ• siá¹…gÄ•
gacchati. siá¹…gÄ• lo tÄ• saá¹ƒ padasaddaá¹ƒ sutvÄ• ``Ä• gatÄ• nu kho eá¸·ikÄ• â€™â€™
akkhÄ«ni parivattetvÄ• olokesi. eá¸·ikÄ• taá¹ƒ tathÄ• karontaá¹ƒ disvÄ• ``ayaá¹ƒ pÄ• pa
mÄ• retukÄ• mo matÄ• layaá¹ƒ dassetvÄ• nipannoâ€™â€™ ti nivattitvÄ• palÄ• yantÄ« siá
palÄ• yasÄ«â€™â€™ ti vutte taá¹ƒ kÄ• raá¹‡aá¹ƒ kathentÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha

96__._ á¹• 21 ``na \Ee III 534/ kho me ruccati Ä• á¸·i, pÅ«timaá¹ƒsassa pekkhanÄ• .

etÄ• disÄ• sakhÄ• rasmÄ• , Ä• rakÄ• parivajjayeâ€™â€™ ti ||

tattha \Be III 508/ __Ä• á¸·Ä«_ti Ä• lapanaá¹ƒ, sakhi sahÄ• yiketi attho. __etÄ• disÄ• sakh
sahÄ• yakÄ• apakkamitvÄ• taá¹ƒ sahÄ• yakaá¹ƒ Ä• rakÄ• parivajjeyyÄ• ti attho.

evaÃ±ca pana vatvÄ• sÄ• nivattitvÄ• attano vasanaá¹-á¹-hÄ• nameva gatÄ• . siá¹…gÄ• l
asakkontÄ« tassÄ• kujjhitvÄ• attano sÄ• mikasseva santikaá¹ƒ gantvÄ• pajjhÄ• yamÄ• n
siá¹…gÄ• lo garahanto dutiyaá¹ƒ gÄ• thamÄ• ha ---

97__._ á¹• 21 ``ummattikÄ• ayaá¹ƒ veá¹‡Ä«, vaá¹‡á¹‡eti patino sakhiá¹ƒ.

pajjhÄ• yi paá¹-igacchantiá¹ƒ, Ä• gataá¹ƒ meá¹‡á¸• amÄ• taraâ€™â€™ nti ||

tattha __veá¹‡Ä«_ti tassÄ• nÄ• maá¹ƒ. __vaá¹‡á¹‡eti patino sakhi_nti paá¹-hamameva att
``mayi sinehÄ• vissÄ• sikÄ• Ä• gamissati no santikaá¹ƒ, matÄ• layaá¹ƒ karohÄ«â€™â€™
vaá¹‡á¹‡eti. atha naá¹ƒ sÄ• idÄ• ni Ä• gataá¹ƒ mama santikaá¹ƒ anÄ• gantvÄ• va paá¹-iga
meá¹‡á¸• amÄ• taraá¹ƒ pajjhÄ• yati anusocatÄ«ti.

taá¹ƒ sutvÄ• siá¹…gÄ• lÄ« tatiyaá¹ƒ gÄ• thamÄ• ha ---

98__._ á¹• 21 ``tvaá¹ƒ \Ne III 471/ khosi samma ummatto, dummedho avicakkhaá¹‡o.

yo tvaá¹ƒ matÄ• layaá¹ƒ katvÄ• , akÄ• lena vipekkhasÄ«â€™â€™ ti ||

tattha __avicakkhaá¹‡o_ti vicÄ• raá¹‡apaÃ±Ã±Ä• rahito. __akÄ• lena vipekkhasÄ«_ti eá¸·ik
anÄ• gatÄ• yeva olokesÄ«ti attho.

99__._ á¹• 21 ``na akÄ• le vipekkhayya, kÄ• le pekkheyya paá¹‡á¸• ito.

pÅ«timaá¹ƒsova pajjhÄ• yi, yo akÄ• le vipekkhatÄ«â€™â€™ ti || --- ayaá¹ƒ abhisambuddha

tattha __akÄ• le_ti kÄ• maguá¹‡e Ä• rabbha subhavasena cittuppÄ• dakÄ• le. ayaÃ±hi bhi
akÄ• lo nÄ• ma. __kÄ• le_ti asubhavasena anussativasena kasiá¹‡avasena vÄ• rÅ«paggal
509/ bhikkhuno rÅ«paá¹ƒ oloketuá¹ƒ kÄ• lo nÄ• ma. tattha akÄ• le sÄ• rattakÄ• le rÅ«paá¹ƒ
pÄ• puá¹‡antÄ«ti haritacajÄ• takalomasakassapajÄ• takÄ• dÄ«hi dÄ«petabbaá¹ƒ. kÄ• le as
patiá¹-á¹-hahantÄ«ti asubhakammikatissattheravatthunÄ• kathetabbaá¹ƒ. __pÅ«timaá¹ƒsov
bhikkhave, yathÄ• pÅ«timaá¹ƒsasiá¹…gÄ• lo akÄ• le eá¸·ikaá¹ƒ oloketvÄ• attano \Ee III 53
pajjhÄ• yati, evaá¹ƒ bhikkhu akÄ• le subhavasena rÅ«paá¹ƒ oloketvÄ• satipaá¹-á¹-hÄ• nÄ•
diá¹-á¹-hadhamme samparÄ• yepi socati pajjhÄ• yati kilamatÄ«ti.

veá¹‡Ä«pi kho siá¹…gÄ• lÄ« pÅ«timaá¹ƒsaá¹ƒ assÄ• setvÄ• ``sÄ• mi, mÄ• cintesi, ahaá¹
Ä• nessÄ• mi, tvaá¹ƒ Ä• gatakÄ• le appamatto gaá¹‡heyyÄ• sÄ«â€™â€™ ti vatvÄ• tassÄ•
tava Ä• gatakÄ• leyeva no attho jÄ• to, tava Ä• gatakÄ• lasmiá¹ƒyeva hi me sÄ• miko satiá¹
jÄ«vati, ehi tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karohÄ«â€™â€™ ti vatvÄ• paÃ±camaá¹ƒ g

100__._ á¹• 21 ``piyaá¹ƒ kho Ä• á¸·i me hotu, puá¹‡á¹‡apattaá¹ƒ dadÄ• hi me.

pati saÃ±jÄ«vito mayhaá¹ƒ, eyyÄ• si piyapucchikÄ• â€™â€™ ti ||

tattha __puá¹‡á¹‡apattaá¹ƒ dadÄ• hi me_ti piyakkhÄ• naá¹ƒ akkhÄ• yikÄ• mayhaá¹ƒ tuá¹-
saÃ±jÄ«vito mayha_nti mama sÄ• miko saÃ±jÄ«vito uá¹-á¹-hito arogoti attho. __eyyÄ• sÄ«_
Ä• gaccha.

eá¸·ikÄ• \Ne III 472/ ``ayaá¹ƒ pÄ• padhammÄ• maá¹ƒ vaÃ±cetukÄ• mÄ• , ayuttaá¹ƒ kho p
upÄ• yeneva naá¹ƒ vaÃ±cessÄ• mÄ«â€™â€™ ti cintetvÄ• chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha

101__._ á¹• 21 ``piyaá¹ƒ kho Ä• á¸·i te hotu, puá¹‡á¹‡apattaá¹ƒ dadÄ• mi te.

mahatÄ• parivÄ• rena, essaá¹ƒ kayirÄ• hi bhojanaâ€™â€™ nti ||

tattha __essa_nti Ä• gamissÄ• mi. Ä• gacchamÄ• nÄ• ca attano Ä• rakkhaá¹ƒ katvÄ• mal

Ä• gamissÄ• mÄ«ti.

atha \Be III 510/ naá¹ƒ siá¹…gÄ• lÄ« parivÄ• raá¹ƒ pucchantÄ« sattamaá¹ƒ gÄ• thamÄ• ha

102__._ á¹• 21 ``kÄ«diso tuyhaá¹ƒ parivÄ• ro, yesaá¹ƒ kÄ• hÄ• mi bhojanaá¹ƒ.

kiá¹ƒ nÄ• makÄ• ca te sabbe, te me akkhÄ• hi pucchitÄ• â€™â€™ ti ||

sÄ• Ä• cikkhantÄ« aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

103__._ á¹• 21 ``mÄ• liyo caturakkho ca, piá¹…giyo atha jambuko.

ediso mayhaá¹ƒ parivÄ• ro, tesaá¹ƒ kayirÄ• hi bhojanaâ€™â€™ nti ||

tattha \Ee III 536/ __te me_ti te parivÄ• re mayhaá¹ƒ Ä• cikkhi. __mÄ• liyo_tiÄ• dÄ«ni catur
nÄ• mÄ• ni. ``tattha ekekassa paÃ±ca paÃ±ca sunakhasatÄ• ni parivÄ• renti, evaá¹ƒ dvÄ«h
parivÄ• ritÄ• Ä• gamissÄ• mÄ«â€™â€™ ti vatvÄ• ``sace te bhojanaá¹ƒ na labhissanti, tum
khÄ• dissantÄ«â€™â€™ ti Ä• ha.

taá¹ƒ sutvÄ• siá¹…gÄ• lÄ« bhÄ«tÄ• ``alaá¹ƒ imissÄ• tattha gamanena, upÄ• yenassÄ• a
karissÄ• mÄ«â€™â€™ ti cintetvÄ• navamaá¹ƒ gÄ• thamÄ• ha ---

104__._ á¹• 21 ``nikkhantÄ• ya agÄ• rasmÄ• , bhaá¹‡á¸• akampi vinassati.

Ä• rogyaá¹ƒ Ä• á¸·ino vajjaá¹ƒ, idheva vasa mÄ• gamÄ• â€™â€™ ti ||

tassattho \Ne III 473/ --- Ä• á¸·i, tava gehe bahubhaá¹‡á¸• akaá¹ƒ atthi, taá¹ƒ te nikkhantÄ•
anÄ• rakkhaá¹ƒ bhaá¹‡á¸• akaá¹ƒ vinassati, ahameva te Ä• á¸·ino sahÄ• yakassa Ä• rogya
tvaá¹ƒ idheva vasa mÄ• gamÄ• ti.

evaÃ±ca pana vatvÄ• maraá¹‡abhayabhÄ«tÄ• vegena sÄ• mikassa santikaá¹ƒ gantvÄ• t
taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantuá¹ƒ nÄ• sakkhiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• ahaá¹
vanajeá¹-á¹-hakarukkhe nibbattadevatÄ• ahosiâ€™â€™ nti.

pÅ«timaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• ekÄ• dasamÄ• .

á¹• 03 [438] 12. daddarajÄ• takavaá¹‡á¹‡anÄ•

__yo_ \Be III 511/ __te puttake_ti idaá¹ƒ satthÄ• gijjhakÅ«á¹-e viharanto devadattassa vad
parisakkanaá¹ƒ Ä• rabbha kathesi. tasmiÃ±hi samaye dhammasabhÄ• yaá¹ƒ kathaá¹ƒ sam
devadatto nillajjo anariyo evaá¹ƒ uttamaguá¹‡adharassa sammÄ• sambuddhassa ajÄ• tasa
hutvÄ• dhanuggahapayojanasilÄ• pavijjhananÄ• á¸·Ä• girivissajjanehi vadhÄ• ya upÄ• yaá
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
\Ee III 537/ vutte ``na, bhikkhave, idÄ• neva, pubbepi devadatto mayhaá¹ƒ vadhÄ• ya parisa
tÄ• samattampi kÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko disÄ• pÄ• mokkho Ä• cariy
mÄ• á¹‡avakÄ• naá¹ƒ sippaá¹ƒ vÄ• cento ekadivasaá¹ƒ cintesi ``mayhaá¹ƒ idha vasantassa
mÄ• á¹‡avakÄ• nampi sippaá¹ƒ na niá¹-á¹-hÄ• ti, himavantapadese araÃ±Ã±Ä• yatanaá¹ƒ p
vÄ• cessÄ• mÄ«â€™â€™ ti. so mÄ• á¹‡avakÄ• naá¹ƒ kathetvÄ• tilataá¹‡á¸• ulatelavatthÄ•
pavisitvÄ• maggato avidÅ«re á¹-hÄ• ne paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• nivÄ• saá¹ƒ kappe
paá¹‡á¹‡asÄ• laá¹ƒ kariá¹ƒsu. mÄ• á¹‡avakÄ• naá¹ƒ Ã±Ä• takÄ• telataá¹‡á¸• ulÄ• dÄ«ni p
``disÄ• pÄ• mokkho Ä• cariyo kira araÃ±Ã±e asukaá¹-á¹-hÄ• ne nÄ• ma vasanto sippaá¹ƒ u
taá¹‡á¸• ulÄ• dÄ«ni abhiharanti, kantÄ• rappaá¹-ipannÄ• pi denti, aÃ±Ã±ataropi puriso khÄ«
savacchaá¹ƒ \Ne III 474/ dhenuá¹ƒ adÄ• si. Ä• cariyassa paá¹‡á¹‡asÄ• lÄ• ya santike dvÄ«
godhÄ• vasati, sÄ«habyagghÄ• pissa upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti. eko tittiropi tattha n
Ä• cariyassa mÄ• á¹‡avÄ• naá¹ƒ mante vÄ• centassa saddaá¹ƒ sutvÄ• tayopi vede uggaá¹
ativissÄ• sikÄ• ahesuá¹ƒ.

aparabhÄ• ge mÄ• á¹‡avesu nipphattiá¹ƒ appattesuyeva Ä• cariyo kÄ• lamakÄ• si. mÄ• á¹
jhÄ• petvÄ• vÄ• lukÄ• ya thÅ«paá¹ƒ katvÄ• nÄ• nÄ• pupphehi pÅ«jetvÄ• rodanti parideva
\Be III 512/ rodathÄ• â€™â€™ ti Ä• ha. ``Ä• cariyo no sippe aniá¹-á¹-hiteyeva kÄ• lakato, ta
ti. ``evaá¹ƒ sante mÄ• socittha, ahaá¹ƒ vo sippaá¹ƒ vÄ• cessÄ• mÄ«â€™â€™ ti. ``tvaá¹ƒ k
ti? ``ahaá¹ƒ Ä• cariye tumhÄ• kaá¹ƒ vÄ• cente saddaá¹ƒ sutvÄ• tayo vede paguá¹‡e akÄ• s
paguá¹‡abhÄ• vaá¹ƒ amhe jÄ• nÄ• pehÄ«â€™â€™ ti. tittiro \Ee III 538/ ``tena hi suá¹‡Ä• th
gaá¹‡á¹-hiá¹-á¹-hÄ• nameva pabbatamatthakÄ• nadiá¹ƒ otaranto viya osÄ• resi. mÄ• á¹‡av
hutvÄ• tittirapaá¹‡á¸• itassa santike sippaá¹ƒ paá¹-á¹-hapesuá¹ƒ. sopi disÄ• pÄ• mokkhÄ• c
á¹-hatvÄ• tesaá¹ƒ sippaá¹ƒ vÄ• cesi. mÄ• á¹‡avÄ• tassa suvaá¹‡á¹‡apaÃ±jaraá¹ƒ karitvÄ•
bandhitvÄ• suvaá¹‡á¹‡ataá¹-á¹-ake madhulÄ• jÄ• dÄ«ni upaharantÄ• nÄ• nÄ• vaá¹‡á¹‡eh
sakkÄ• raá¹ƒ kariá¹ƒsu. ``tittiro kira araÃ±Ã±Ä• yatane paÃ±casate mÄ• á¹‡avake mantaá¹ƒ
sakalajambudÄ«pe pÄ• kaá¹-o ahosi.

tadÄ• jambudÄ«pe giraggasamajjasadisaá¹ƒ mahantaá¹ƒ chaá¹‡aá¹ƒ ghosayiá¹ƒsu. mÄ• a
``chaá¹‡adassanatthÄ• ya Ä• gacchantÅ«â€™â€™ ti pesesuá¹ƒ. mÄ• á¹‡avÄ• tittirassa Ä•

tittirapaá¹‡á¸• itaá¹ƒ sabbaÃ±ca assamapadaá¹ƒ godhaá¹ƒ paá¹-icchÄ• petvÄ• attano attan
tadÄ• eko nikkÄ• ruá¹‡iko duá¹-á¹-hatÄ• paso tattha tattha vicaranto taá¹ƒ á¹-hÄ• naá¹ƒ sa
taá¹ƒ disvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ``asukaá¹-á¹-hÄ• ne taá¹‡á¸• ulÄ• , asukaá¹-á¹-hÄ
bhattaá¹ƒ pacitvÄ• bhuÃ±jÄ• hÄ«â€™â€™ ti vatvÄ• gocaratthÄ• ya gatÄ• . tÄ• paso pÄ• t
godhÄ• puttake mÄ• retvÄ• khÄ• di, divÄ• tittirapaá¹‡á¸• itaÃ±ca vacchakaÃ±ca mÄ• retvÄ
Ä• gacchantaá¹ƒ disvÄ• tampi mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• rukkhamÅ«le nipajjitvÄ
okkami. godhÄ• sÄ• yaá¹ƒ Ä• gantvÄ• puttake apassantÄ« upadhÄ• rayamÄ• nÄ• vicari.
adisvÄ• kampamÄ• naá¹ƒ oloketvÄ• khandhaviá¹-apabbhantare dibbÄ• nubhÄ• vena á¹-ha
pÄ• papurisena tava puttakÄ• ca tittiro ca vaccho ca dhenu ca mÄ• ritÄ• , gÄ«vÄ• ya naá¹ƒ
jÄ«vitakkhayaá¹ƒ pÄ• pehÄ«â€™â€™ ti sallapantÄ« paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``yo \Ne III 475/ \Ee III 539/ te puttake akhÄ• di, dinnabhatto adÅ«sake.

tasmiá¹ƒ dÄ• á¹-haá¹ƒ nipÄ• tehi, mÄ• te muccittha jÄ«vatoâ€™â€™ ti ||

tattha \Be III 513/ __dinnabhatto_ti bhattaá¹ƒ pacitvÄ• bhuÃ±jÄ• hÄ«ti tayÄ• dinnabhatto.
niddose niraparÄ• dhe. __tasmiá¹ƒ dÄ• á¹-haá¹ƒ nipÄ• tehÄ«_ti tasmiá¹ƒ pÄ• papurise cata
nipÄ• tehÄ«ti adhippÄ• yo. __mÄ• te muccittha jÄ«vato_ti jÄ«vanto sajÄ«vo hutvÄ• tava h
mÄ• muccittha, mokkhaá¹ƒ mÄ• labhatu, jÄ«vitakkhayaá¹ƒ pÄ• pehÄ«ti attho.

tato godhÄ• dve gÄ• thÄ• abhÄ• si ---

106__._ á¹• 21 ``Ä• kiá¹‡á¹‡aluddo puriso, dhÄ• ticelaá¹ƒva makkhito.

padesaá¹ƒ taá¹ƒ na passÄ• mi, yattha dÄ• á¹-haá¹ƒ nipÄ• taye ||

107__._ á¹• 21 ``akataÃ±Ã±ussa posassa, niccaá¹ƒ vivaradassino.

sabbaá¹ƒ ce pathaviá¹ƒ dajjÄ• , neva naá¹ƒ abhirÄ• dhayeâ€™â€™ ti ||

tattha __Ä• kiá¹‡á¹‡aluddo_ti gÄ• á¸·haluddo. __vivaradassino_ti chiddaá¹ƒ otÄ• raá¹ƒ pari
naá¹ƒ abhirÄ• dhaye_ti evarÅ«paá¹ƒ puggalaá¹ƒ sakalapathaviá¹ƒ dentopi tosetuá¹ƒ na sak
panÄ• haá¹ƒ bhattamattadÄ• yikÄ• ti dasseti.

godhÄ• evaá¹ƒ vatvÄ• ``ayaá¹ƒ pabujjhitvÄ• mampi khÄ• deyyÄ• â€™â€™ ti attano jÄ«v
tepi pana sÄ«habyagghÄ• tittirassa sahÄ• yakÄ• va, kadÄ• ci te Ä• gantvÄ• tittiraá¹ƒ pass
tesaá¹ƒ dhammaá¹ƒ desetvÄ• Ä• gacchati, tasmiá¹ƒ pana divase sÄ«ho byagghaá¹ƒ Ä• ha
diá¹-á¹-ho no tittiro, ajja sattaá¹-á¹-hadivasÄ• honti, gaccha, tÄ• vassa pavattiá¹ƒ Ã±atvÄ• e

byaggho ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• godhÄ• ya palÄ• yanakÄ• le taá¹ƒ á¹-hÄ
pÄ• papurisaá¹ƒ niddÄ• yantaá¹ƒ passi. tassa jaá¹-antare tittirapaá¹‡á¸• itassa lomÄ• ni \Ee
paÃ±Ã±Ä• yanti, dhenuyÄ• ca vacchakassa ca aá¹-á¹-hÄ«ni paÃ±Ã±Ä• yanti. byaggharÄ• j
suvaá¹‡á¹‡apaÃ±jare ca tittirapaá¹‡á¸• itaá¹ƒ adisvÄ• ``iminÄ• pÄ• papurisena ete mÄ• rit
taá¹ƒ pÄ• dena paharitvÄ• uá¹-á¹-hÄ• pesi. sopi taá¹ƒ disvÄ• bhÄ«tatasito ahosi. atha naá
mÄ• retvÄ• khÄ• dasÄ«â€™â€™ ti pucchi. ``neva mÄ• remi, na khÄ• dÄ• mÄ«â€™â€™ ti
aÃ±Ã±o \Ne III 476/ ko mÄ• ressati, kathehi tÄ• va kÄ• raá¹‡aá¹ƒ, akathentassa jÄ«vitaá¹ƒ t
maraá¹‡abhayabhÄ«to ``Ä• ma, sÄ• mi, godhÄ• puttake ca vacchakaÃ±ca dhenuÃ±ca mÄ•
pana \Be III 514/ na mÄ• remÄ«â€™â€™ tiÄ• ha. so tassa bahuá¹ƒ kathentassapi asaddah
Ä• gatosÄ«â€™â€™ ti pucchitvÄ• ``sÄ• mi, kaliá¹…garaá¹-á¹-hato vÄ• á¹‡ijakÄ• naá¹ƒ bha
jÄ«vikahetu idaÃ±cidaÃ±ca kammaá¹ƒ katvÄ• idÄ• nimhi idhÄ• gatoâ€™â€™ ti tena sabba
kathite ``pÄ• padhamma tayi tittiraá¹ƒ amÄ• rente aÃ±Ã±o ko mÄ• ressati, ehi sÄ«hassa mi
taá¹ƒ nessÄ• mÄ«â€™â€™ ti taá¹ƒ purato katvÄ• tÄ• sento agamÄ• si. sÄ«harÄ• jÄ• taá¹
pucchanto catutthaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``kiá¹ƒ nu subÄ• hu taramÄ• narÅ«po, paccÄ• gatosi saha mÄ• á¹‡avena.

kiá¹ƒ kiccamatthaá¹ƒ idhamatthi tuyhaá¹ƒ, akkhÄ• hi me pucchito etamatthaâ€™â€™ nti ||

tattha __subÄ• hÅ«_ti byagghaá¹ƒ nÄ• menÄ• lapati. byagghassa hi purimakÄ• yo manÄ•
__kiá¹ƒ kiccamatthaá¹ƒ idhamatthi tuyha_nti kiá¹ƒ karaá¹‡Ä«yaá¹ƒ atthasaÃ±Ã±itaá¹ƒ iminÄ
atthi. ``tuyhaá¹ƒ kiá¹ƒ kiccamatthaâ€™â€™ ntipi pÄ• á¹-ho, ayamevattho.

taá¹ƒ \Ee III 541/ sutvÄ• byaggho paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

109__._ á¹• 21 ``yo te sakhÄ• daddaro sÄ• dhurÅ«po, tassa vadhaá¹ƒ parisaá¹…kÄ• mi ajj

purisassa kammÄ• yatanÄ• ni sutvÄ• , nÄ• haá¹ƒ sukhiá¹ƒ daddaraá¹ƒ ajja maÃ±Ã±eâ€™â

tattha __daddaro_ti tittiro. __tassa vadha_nti tassa tittirapaá¹‡á¸• itassa imamhÄ• purisam
parisaá¹…kÄ• mi. __nÄ• haá¹ƒ sukhi_nti ahaá¹ƒ ajja daddaraá¹ƒ sukhiá¹ƒ arogaá¹ƒ na maÃ

atha naá¹ƒ sÄ«ho chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

110__._ á¹• 21 ``kÄ• nissa kammÄ• yatanÄ• ni assu, purisassa vuttisamodhÄ• natÄ• ya.

kaá¹ƒ vÄ• paá¹-iÃ±Ã±aá¹ƒ purisassa sutvÄ• , parisaá¹…kasi daddaraá¹ƒ mÄ• á¹‡avenÄ• â

tattha \Be III 515/ __assÅ«_ti assosi. __vuttisamodhÄ• natÄ• yÄ• _ti jÄ«vitavuttisamodhÄ• iminÄ• \Ne III 477/ attano kammÄ• ni tuyhaá¹ƒ kathitÄ• nÄ«ti attho. __mÄ• á¹‡avenÄ• _ti k mÄ• á¹‡avena mÄ• ritaá¹ƒ parisaá¹…kasi.

athassa kathento byaggharÄ• jÄ• sesagÄ• thÄ• abhÄ• si ---

111__._ á¹• 21 ``ciá¹‡á¹‡Ä• kaliá¹…gÄ• caritÄ• vaá¹‡ijjÄ• , vettÄ• caro saá¹…kupathopi c

naá¹-ehi ciá¹‡á¹‡aá¹ƒ saha vÄ• kurehi, daá¹‡á¸• ena yuddhampi samajjamajjhe ||

112__._ á¹• 21 ``baddhÄ• kulÄ«kÄ• mitamÄ• á¸·akena, akkhÄ• jitÄ• saá¹ƒyamo abbhatÄ

abbÄ• hitaá¹ƒ pubbakaá¹ƒ aá¸• á¸• harattaá¹ƒ, hatthÄ• daá¸• á¸• hÄ• piá¹‡á¸• apaá¹-iggah

113__._ á¹• 21 ``tÄ• nissa \Ee III 542/ kammÄ• yatanÄ• ni assu, purisassa vuttisamodhÄ• n

yathÄ• ayaá¹ƒ dissati lomapiá¹‡á¸• o, gÄ• vo hatÄ• kiá¹ƒ pana daddarassÄ• â€™â€™ ti ||

tattha __ciá¹‡á¹‡Ä• kaliá¹…gÄ• _ti vÄ• á¹‡ijakÄ• naá¹ƒ bhaá¹‡á¸• aá¹ƒ vahantena kira ten ciá¹‡á¹‡Ä• . __caritÄ• vaá¹‡ijjÄ• _ti vaá¹‡ijjÄ• pi tena katÄ• . __vettÄ• caro_ti vettehi saÃ±c __saá¹…kupathopi ciá¹‡á¹‡o_ti khÄ• á¹‡ukamaggopi valaÃ±jito. __naá¹-ehÄ«_ti jÄ«vikahet saddhiá¹ƒ. __ciá¹‡á¹‡aá¹ƒ saha vÄ• kurehÄ«_ti vÄ• kuraá¹ƒ vahantena vÄ• kurehi saddhiá¹ yuddha_nti daá¹‡á¸• ena yuddhampi kira tena yujjhitaá¹ƒ.

__baddhÄ• kulÄ«kÄ• _ti sakuá¹‡ikÄ• pi kira tena baddhÄ• . __mitamÄ• á¸·akenÄ• _ti dhaÃ tena kataá¹ƒ. __akkhÄ• jitÄ• _ti akkhadhuttÄ• naá¹ƒ veyyÄ• vaccaá¹ƒ karontena \Be III 516 __saá¹ƒyamo abbhatÄ«to_ti jÄ«vitavuttiá¹ƒ nissÄ• ya pabbajanteneva sÄ«lasaá¹ƒyamo atik apaggharaá¹‡aá¹ƒ kataá¹ƒ. __pubbaka_nti lohitaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- iminÄ• kira jÄ« rÄ• jÄ• parÄ• dhikÄ• naá¹ƒ hatthapÄ• de chinditvÄ• te Ä• netvÄ• sÄ• lÄ• ya nipajjÄ• petvÄ lohitaá¹ƒ aá¸• á¸• harattasamaye tattha gantvÄ• kuá¹‡á¸• akadhÅ«maá¹ƒ datvÄ• á¹-hapita daá¸• á¸• hÄ• _ti Ä• jÄ«vikapabbajjaá¹ƒ pabbajitakÄ• le uá¹‡hapiá¹‡á¸• apÄ• tapaá¹-iggaha daá¸• á¸• hÄ• .

__tÄ• nissa kammÄ• yatanÄ• nÄ«_ti tÄ• ni assa kammÄ• ni. __assÅ«_ti assosiá¹ƒ. __yath jaá¹-antare tittiralomapiá¹‡á¸• opi dissati, iminÄ• kÄ• raá¹‡ena veditabbametaá¹ƒ ``eteneva mÄ• ritoâ€™â€™ ti. __gÄ• vo hatÄ• kiá¹ƒ pana daddarassÄ• _ti gÄ• vopi etena hatÄ• , da hanitabbaá¹ƒ, kasmÄ• esa taá¹ƒ na mÄ• ressatÄ«ti.

sÄ«ho taá¹ƒ purisaá¹ƒ pucchi ``mÄ• rito te tittirapaá¹‡á¸• itoâ€™â€™ ti? ``Ä• ma, sÄ• mÄ«
saccavacanaá¹ƒ sutvÄ• sÄ«ho taá¹ƒ vissajjetukÄ• mo ahosi. byaggharÄ• jÄ• pana ``mÄ• n
vatvÄ• tattheva naá¹ƒ dÄ• á¹-hÄ• hi paharitvÄ• mÄ• retvÄ• Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• \B
mÄ• á¹‡avÄ• Ä• gantvÄ• tittirapaá¹‡á¸• ikaá¹ƒ adisvÄ• roditvÄ• paridevitvÄ• nivattiá¹ƒsu

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, devadatto pubbepi m
parisakkÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kÅ«á¹-ajaá¹-ilo devad
uppalavaá¹‡á¹‡Ä• , byaggho moggallÄ• no, sÄ«ho sÄ• riputto, disÄ• pÄ• mokkho Ä• cariyo
tittirapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

daddarajÄ• takavaá¹‡á¹‡anÄ• dvÄ• dasamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

gijjhakosambÄ« \Be III 517/ suvaÃ±ca, cÅ«á¸·asÅ«vaá¹ƒ harittacaá¹ƒ.

kusalaá¹ƒ lomakassapaá¹ƒ, cakkavÄ• kaá¹ƒ haliddi ca ||

samuggaá¹ƒ pÅ«timaá¹ƒsaÃ±ca, daddaraÃ±ceva dvÄ• dasa.

jÄ• take navanipÄ• te, gÄ«yiá¹ƒsu gÄ«tikÄ• rakÄ• ||

navakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(tatiyo bhÄ• go niá¹-á¹-hito.)

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• taka-aá¹-á¹-hakathÄ•

catuttho bhÄ• go

10. dasakanipÄ• to

á¹• 03 [439] 1. catudvÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__catudvÄ• ramidaá¹ƒ_ \Ne IV 1/ \Ee IV 1/ \Be IV 1/ __nagara_nti idaá¹ƒ satthÄ• jetavane
dubbacabhikkhuá¹ƒ Ä• rabbha kathesi. paccuppannavatthu navakanipÄ• tassa paá¹-hamajÄ
pana satthÄ• taá¹ƒ bhikkhuá¹ƒ ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu dubbacoâ€™â€™ ti pucchitv
bhanteâ€™â€™ ti vutte ``pubbepi tvaá¹ƒ bhikkhu dubbacatÄ• ya paá¹‡á¸• itÄ• naá¹ƒ vacan
Ä• pÄ• desÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne IV 2/ kassapadasabalassa kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ asÄ«tikoá¹-ivibhavassa s
mittavindako nÄ• ma ahosi. tassa mÄ• tÄ• pitaro sotÄ• pannÄ• ahesuá¹ƒ, so pana dussÄ«
aparabhÄ• ge pitari kÄ• lakate mÄ• tÄ• kuá¹-umbaá¹ƒ vicÄ• rentÄ« Ä• ha --- ``tÄ• ta, tayÄ•
laddhaá¹ƒ, dÄ• naá¹ƒ dehi, sÄ«laá¹ƒ rakkhÄ• hi, uposathakammaá¹ƒ karohi, dhammaá¹ƒ su
mayhaá¹ƒ dÄ• nÄ• dÄ«hi attho, mÄ• maá¹ƒ kiÃ±ci avacuttha, ahaá¹ƒ yathÄ• kammaá¹ƒ ga
naá¹ƒ ekadivasaá¹ƒ \Be IV 2/ puá¹‡á¹‡amuposathadivase mÄ• tÄ• Ä• ha --- ``tÄ• ta, ajja ab
mahÄ• uposathadivaso, ajja uposathaá¹ƒ samÄ• diyitvÄ• vihÄ• raá¹ƒ gantvÄ• sabbarattiá¹
ahaá¹ƒ te sahassaá¹ƒ dassÄ• mÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti dhanalobhena upo
bhuttapÄ• tarÄ• so vihÄ• raá¹ƒ gantvÄ• divasaá¹ƒ vÄ«tinÄ• metvÄ• rattiá¹ƒ yathÄ• ekamp
na paharati, tathÄ• ekasmiá¹ƒ \Ee IV 2/ padese nipajjitvÄ• niddaá¹ƒ okkamitvÄ• punadivas
dhovitvÄ• gehaá¹ƒ gantvÄ• nisÄ«di.

mÄ• tÄ• panassa ``ajja me putto dhammaá¹ƒ sutvÄ• pÄ• tova dhammakathikattheraá¹ƒ Ä
yÄ• guá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• detvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ•
taá¹ƒ ekakaá¹ƒ Ä• gataá¹ƒ disvÄ• ``tÄ• ta, dhammakathiko kena na Ä• nÄ«toâ€™â€™ ti va
dhammakathikena atthoâ€™â€™ ti vutte ``tena hi yÄ• guá¹ƒ pivÄ• â€™â€™ ti Ä• ha. so ``t
paá¹-issutaá¹ƒ, taá¹ƒ tÄ• va me detha, pacchÄ• pivissÄ• mÄ«â€™â€™ ti Ä• ha. ``piva, tÄ•
dassÄ• mÄ«â€™â€™ ti. ``gahetvÄ• va pivissÄ• mÄ«â€™â€™ ti. athassa mÄ• tÄ• sahassa
so yÄ• guá¹ƒ pivitvÄ• sahassabhaá¹‡á¸• ikaá¹ƒ gahetvÄ• vohÄ• raá¹ƒ karonto na cirassev
uppÄ• desi. athassa etadahosi --- ``nÄ• vaá¹ƒ upaá¹-á¹-hapetvÄ• vohÄ• raá¹ƒ karissÄ• mÄ

upaá¹-á¹-hapetvÄ• ``amma, ahaá¹ƒ nÄ• vÄ• ya vohÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha
tÄ• ta, ekaputtako, imasmiá¹ƒ ghare dhanampi bahu, samuddo anekÄ• dÄ«navo, mÄ• gam
``ahaá¹ƒ gamissÄ• meva, na sakkÄ• maá¹ƒ nivÄ• retuâ€™â€™ nti vatvÄ• ``ahaá¹ƒ taá¹ƒ,
mÄ• tarÄ• hatthe gahito hatthaá¹ƒ vissajjÄ• petvÄ• mÄ• taraá¹ƒ paharitvÄ• pÄ• tetvÄ• ar
nÄ• vÄ• ya samuddaá¹ƒ pakkhandi.

nÄ• vÄ• sattame divase mittavindakaá¹ƒ nissÄ• ya samuddapiá¹-á¹-he niccalÄ• aá¹-á¹-hÄ
kÄ• á¸·akaá¹‡á¹‡isalÄ• kÄ• kariyamÄ• nÄ• mittavindakasseva hatthe tikkhattuá¹ƒ pati. ath
``imaá¹ƒ ekaá¹ƒ nissÄ• ya bahÅ« mÄ• nassantÅ«â€™â€™ ti taá¹ƒ samuddapiá¹-á¹-he khip
javena mahÄ• samuddaá¹ƒ pakkhandi. sopi uá¸·umpe nipajjitvÄ• ekaá¹ƒ dÄ«pakaá¹ƒ pÄ• p
catasso \Ne IV 3/ vemÄ• nikapetiyo addasa. tÄ• sattÄ• haá¹ƒ dukkhaá¹ƒ \Ee IV 3/ anubhav
sukhaá¹ƒ \Be IV 3/. so tÄ• hi saddhiá¹ƒ sattÄ• haá¹ƒ dibbasampattiá¹ƒ anubhavi. atha naá¹ƒ
dukkhÄ• nubhavanatthÄ• ya gacchamÄ• nÄ• ``sÄ• mi, mayaá¹ƒ sattame divase Ä• gamiss
tÄ• va anukkaá¹‡á¹-hamÄ• no idheva vasÄ• â€™â€™ ti vatvÄ• agamaá¹ƒsu. so taá¹‡hÄ• v
phalake nipajjitvÄ• puna samuddapiá¹-á¹-hena gacchanto aparaá¹ƒ dÄ«pakaá¹ƒ patvÄ• ta
aá¹-á¹-ha vemÄ• nikapetiyo disvÄ• eteneva upÄ• yena aparasmiá¹ƒ dÄ«pake maá¹‡ivimÄ•
dÄ«pake kanakavimÄ• ne dvattiá¹ƒsa vemÄ• nikapetiyo disvÄ• tÄ• hi saddhiá¹ƒ dibbasamp
tÄ• sampi dukkhaá¹ƒ anubhavituá¹ƒ gatakÄ• le puna samuddapiá¹-á¹-hena gacchanto ekaá
catudvÄ• raá¹ƒ nagaraá¹ƒ addasa. ussadanirayo kiresa, bahÅ«naá¹ƒ nerayikasattÄ• naá¹ƒ
kammakaraá¹‡Ä• nubhavanaá¹-á¹-hÄ• naá¹ƒ mittavindakassa alaá¹…katapaá¹-iyattanagara
upaá¹-á¹-hÄ• si.

so ``imaá¹ƒ nagaraá¹ƒ pavisitvÄ• rÄ• jÄ• bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• khuracakk
paccamÄ• naá¹ƒ nerayikasattaá¹ƒ addasa. athassa taá¹ƒ tassa sÄ«se khuracakkaá¹ƒ padu
upaá¹-á¹-hÄ• si. ure paÃ±caá¹…gikabandhanaá¹ƒ uracchadapasÄ• dhanaá¹ƒ hutvÄ• sÄ«s
lohitacandanavilepanaá¹ƒ viya hutvÄ• paridevanasaddo madhurasaro gÄ«tasaddo viya hut
tassa santikaá¹ƒ gantvÄ• ``bho purisa, ciraá¹ƒ tayÄ• padumaá¹ƒ dhÄ• ritaá¹ƒ, dehi me eta
``samma, nayidaá¹ƒ padumaá¹ƒ, khuracakkaá¹ƒ etaâ€™â€™ nti. ``tvaá¹ƒ mayhaá¹ƒ adÄ• tu
vadasÄ«â€™â€™ ti. nerayikasatto cintesi ``mayhaá¹ƒ kammaá¹ƒ khÄ«á¹‡aá¹ƒ bhavissati, i
mÄ• taraá¹ƒ paharitvÄ• Ä• gatena bhavitabbaá¹ƒ, dassÄ• missa khuracakkaâ€™â€™ nti. a
imaâ€™â€™ nti vatvÄ• khuracakkaá¹ƒ tassa sÄ«se khipi, taá¹ƒ tassa matthakaá¹ƒ pisamÄ
khaá¹‡e mittavindako \Ee IV 4/ tassa khuracakkabhÄ• vaá¹ƒ Ã±atvÄ• ``tava khuracakkaá¹ƒ
khuracakkaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vedanÄ• ppatto paridevi, itaro antaradhÄ• yi. tadÄ• b
hutvÄ• mahantena parivÄ• rena ussadacÄ• rikaá¹ƒ caramÄ• no taá¹ƒ á¹-hÄ• naá¹ƒ pÄ• pu
oloketvÄ• ``sÄ• mi devarÄ• ja, idaá¹ƒ maá¹ƒ cakkaá¹ƒ saá¹‡hakaraá¹‡iyaá¹ƒ viya tilÄ• ni pi
kiá¹ƒ nu kho mayÄ• pÄ• paá¹ƒ pakataâ€™â€™ nti pucchanto dve gÄ• thÄ• abhÄ• si ---

1__._ á¹• 21 ``catudvÄ• ramidaá¹ƒ \Be IV 4/ nagaraá¹ƒ, Ä• yasaá¹ƒ daá¸·hapÄ• kÄ• raá¹ƒ.

oruddhapaá¹-iruddhosmi, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• ||

2__._ á¹• 21 ``sabbe \Ne IV 4/ apihitÄ• dvÄ• rÄ• , oruddhosmi yathÄ• dijo.

kimÄ• dhikaraá¹‡aá¹ƒ yakkha, cakkÄ• bhinihato ahaâ€™â€™ nti ||

tattha __daá¸·hapÄ• kÄ• ra_nti thirapÄ• kÄ• raá¹ƒ. ``daá¸·hatoraá¹‡aâ€™â€™ ntipi pÄ• á¹-
__oruddhapaá¹-iruddhosmÄ«_ti anto katvÄ• samantÄ• pÄ• kÄ• rena ruddho, palÄ• yanaá¹
__kiá¹ƒ pÄ• paá¹ƒ pakata_nti kiá¹ƒ nu kho mayÄ• pÄ• pakammaá¹ƒ kataá¹ƒ. __apihitÄ• _ti
paÃ±jare pakkhitto sakuá¹‡o viya. __kimÄ• dhikaraá¹‡a_nti kiá¹ƒ kÄ• raá¹‡aá¹ƒ. __cakkÄ• b
abhinihato.

athassa devarÄ• jÄ• kÄ• raá¹‡aá¹ƒ kathetuá¹ƒ cha gÄ• thÄ• abhÄ• si ---

3__._ á¹• 21 ``laddhÄ• satasahassÄ• ni, atirekÄ• ni vÄ«sati.

anukampakÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ, vacanaá¹ƒ samma nÄ• kari ||

4__._ á¹• 21 ``laá¹…ghiá¹ƒ samuddaá¹ƒ pakkhandi, sÄ• garaá¹ƒ appasiddhikaá¹ƒ.

catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa ||

5__._ á¹• 21 ``soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, aticchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthake ||

6__._ á¹• 21 ``uparivisÄ• lÄ• duppÅ«rÄ• , icchÄ• visaá¹-agÄ• minÄ«.

ye ca taá¹ƒ anugijjhanti, te honti cakkadhÄ• rino ||

7__._ á¹• 21 ``bahubhaá¹‡á¸• aá¹ƒ avahÄ• ya, maggaá¹ƒ appaá¹-ivekkhiya.

yesaÃ±cetaá¹ƒ asaá¹…khÄ• taá¹ƒ, te honti cakkadhÄ• rino ||

8__._ á¹• 21 ``kammaá¹ƒ \Ee IV 5/ samekkhe vipulaÃ±ca bhogaá¹ƒ, icchaá¹ƒ na seveyya an

kareyya vÄ• kyaá¹ƒ anukampakÄ• naá¹ƒ, taá¹ƒ tÄ• disaá¹ƒ nÄ• tivatteyya cakkaâ€™â€™ n

tattha __laddhÄ• satasahassÄ• ni, atirekÄ• ni vÄ«satÄ«_ti tvaá¹ƒ uposathaá¹ƒ katvÄ• mÄ
\Ne IV 5/ gahetvÄ• vohÄ• raá¹ƒ karonto satasahassÄ• ni \Be IV 5/ ca atirekÄ• ni vÄ«satisa
__nÄ• karÄ«_ti tena dhanena asantuá¹-á¹-ho nÄ• vÄ• ya samuddaá¹ƒ pavisanto samudde Â
mÄ• tuyÄ• vÄ• riyamÄ• nopi anukampakÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ vacanaá¹ƒ na karosi, sot
antaraá¹ƒ katvÄ• nikkhantoyevÄ• sÄ«ti dÄ«peti.

__laá¹…ghi_nti nÄ• vaá¹ƒ ullaá¹…ghanasamatthaá¹ƒ. __pakkhandÄ«_ti pakkhandosi. __ap
mandasiddhiá¹ƒ vinÄ• sabahulaá¹ƒ. __catubbhi aá¹-á¹-hÄ• _ti atha naá¹ƒ nissÄ• ya á¹-hitÄ•
datvÄ• samudde khittopi tvaá¹ƒ mÄ• taraá¹ƒ nissÄ• ya ekadivasaá¹ƒ katassa uposathakam
phalikavimÄ• ne catasso itthiyo labhitvÄ• tato rajatavimÄ• ne aá¹-á¹-ha, maá¹‡ivimÄ• ne so
dvattiá¹ƒsa adhigatosÄ«ti. __aticchaá¹ƒ cakkamÄ• sado_ti atha tvaá¹ƒ yathÄ• laddhena asa
uttaritaraá¹ƒ labhissÄ• mÄ«â€™â€™ ti evaá¹ƒ laddhaá¹ƒ laddhaá¹ƒ atikkamanalobhasaá¹…
samannÄ• gatattÄ• aticcho pÄ• papuggalo tassa uposathakammassa khÄ«á¹‡attÄ• dvattia
imaá¹ƒ petanagaraá¹ƒ Ä• gantvÄ• tassa mÄ• tupahÄ• radÄ• naakusalassa nissandena ida
``atricchaâ€™â€™ ntipi pÄ• á¹-ho, atra atra icchamÄ• noti attho. ``atricchÄ• â€™â€™ tipi p
attho. __bhamatÄ«_ti tassa te icchÄ• hatassa posassa idaá¹ƒ cakkaá¹ƒ matthakaá¹ƒ pisam
kumbhakÄ• racakkaá¹ƒ viya matthake bhamatÄ«ti attho.

__ye ca taá¹ƒ anugijjhantÄ«_ti taá¹‡hÄ• nÄ• mesÄ• gacchantÄ« uparÅ«pari visÄ• lÄ• ho
duppÅ«rÄ• , rÅ«pÄ• dÄ«su tassa tassa icchanaicchÄ• ya visaá¹-agÄ• minÄ«, taá¹ƒ evarÅ«p
anugijjhanti giddhÄ• gadhitÄ• hutvÄ• punappunaá¹ƒ allÄ«yanti. __te honti cakkadhÄ• rino
khuracakkaá¹ƒ dhÄ• renti. __bahubhaá¹‡á¸• a_nti mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ bahudha
gantabbaá¹ƒ appasiddhikaá¹ƒ samuddamaggaá¹ƒ apaccavekkhitvÄ• yathÄ• tvaá¹ƒ paá¹-ip
yesaÃ±cetaá¹ƒ asaá¹…khÄ• taá¹ƒ avÄ«maá¹ƒsitaá¹ƒ, te yathÄ• tvaá¹ƒ tatheva taá¹‡hÄ• va
pahÄ• ya gamanamaggaá¹ƒ anapekkhitvÄ• paá¹-ipannÄ• cakkadhÄ• rino honti. __kamma
paá¹‡á¸• ito puriso attanÄ• kattabbakammaá¹ƒ ``sadosaá¹ƒ nu kho, niddosaâ€™â€™ nti sa
paccavekkheyya. __vipulaÃ±ca_ \Ee IV 6/ __bhoga_nti attano dhammaladdhaá¹ƒ dhanarÄ•
__nÄ• tivatteyyÄ• _ti taá¹ƒ tÄ• disaá¹ƒ puggalaá¹ƒ idaá¹ƒ cakkaá¹ƒ na ativatteyya nÄ• vatth
``nÄ• tivattetÄ«â€™â€™ tipi pÄ• á¹-ho, nÄ• vattharatÄ«ti attho.

taá¹ƒ \Ne IV 6/ sutvÄ• mittavindako ``iminÄ• devaputtena mayÄ• katakammaá¹ƒ tathato Â
mayhaá¹ƒ paccanapamÄ• á¹‡ampi jÄ• nissati, pucchÄ• mi naâ€™â€™ nti cintetvÄ• navam

9__._ á¹• 21 ``kÄ«vaciraá¹ƒ nu me yakkha, cakkaá¹ƒ sirasi á¹-hassati.

kati vassasahassÄ• ni, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

athassa kathento mahÄ• satto dasamaá¹ƒ gÄ• thamÄ• ha ---

10__._ á¹• 21 ``atisaro paccasaro, mittavinda suá¹‡ohi me.

cakkaá¹ƒ te sirasi mÄ• viddhaá¹ƒ, na taá¹ƒ jÄ«vaá¹ƒ pamokkhasÄ«â€™â€™ ti ||

tattha __atisaro_ti atisarÄ«tipi atisaro, atisarissatÄ«tipi atisaro. __paccasaro_ti tasseva vev
idaá¹ƒ vuttaá¹ƒ hoti --- samma mittavindaka, suá¹‡ohi me vacanaá¹ƒ, tvaÃ±hi atidÄ• ruá¹‡as
atisaro, tassa pana na sakkÄ• vassagaá¹‡anÄ• ya vipÄ• ko paÃ±Ã±Ä• petunti aparimÄ• á¹
vipÄ• kadukkhaá¹ƒ sarissasi paá¹-ipajjissasÄ«ti atisaro. tena te ``ettakÄ• ni vassasahassÄ•
na sakkomi. __sirasimÄ• viddha_nti yaá¹ƒ pana te idaá¹ƒ cakkaá¹ƒ sirasmiá¹ƒ Ä• viddhaá¹ƒ
bhamati. __na taá¹ƒ jÄ«vaá¹ƒ pamokkhasÄ«_ti taá¹ƒ tvaá¹ƒ yÄ• va te kammavipÄ• ko na kh
na pamokkhasi, kammavipÄ• ke pana khÄ«á¹‡e idaá¹ƒ cakkaá¹ƒ pahÄ• ya yathÄ• kammaá

idaá¹ƒ vatvÄ• devaputto attano devaá¹-á¹-hÄ• nameva gato, itaropi mahÄ• dukkhaá¹ƒ paá

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mit
dubbacabhikkhu ahosi, devarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

catudvÄ• rajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [440] 2. kaá¹‡hajÄ• takavaá¹‡á¹‡anÄ•

__kaá¹‡ho_ \Ne IV 7/ \Be IV 7/ __vatÄ• yaá¹ƒ puriso_ti idaá¹ƒ satthÄ• kapilavatthuá¹ƒ upa
nigrodhÄ• rÄ• me viharanto sitapÄ• tukammaá¹ƒ Ä• rabbha kathesi. tadÄ• kira satthÄ• sÄ
nigrodhÄ• rÄ• me bhikkhusaá¹…ghaparivuto jaá¹…ghavihÄ• raá¹ƒ anucaá¹…kamamÄ• no
pÄ• tvÄ• kÄ• si. Ä• nandatthero ``ko nu kho hetu, ko paccayo bhagavato sitassa pÄ• tukam
sitaá¹ƒ pÄ• tukaronti, pucchissÄ• mi tÄ• vÄ• â€™â€™ ti aÃ±jaliá¹ƒ paggayha sitakÄ• raá¹‡
satthÄ• ``bhÅ«tapubbaá¹ƒ, Ä• nanda, kaá¹‡ho nÄ• ma isi ahosi, so imasmiá¹ƒ bhÅ«mippad
jhÄ• narato, tassa sÄ«latejena sakkassa bhavanaá¹ƒ kampÄ«â€™â€™ ti sitakÄ• raá¹‡aá¹ƒ
apÄ• kaá¹-attÄ• therena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asiyaá¹ƒ ekena asÄ
aputtakena brÄ• hmaá¹‡ena sÄ«laá¹ƒ samÄ• diyitvÄ• putte patthite bodhisatto tassa brÄ• h
nibbatti. kÄ• á¸·avaá¹‡á¹‡attÄ• panassa nÄ• maggahaá¹‡adivase ``kaá¹‡hakumÄ• roâ€™â
soá¸·asavassakÄ• le maá¹‡ipaá¹-imÄ• viya sobhaggappatto hutvÄ• pitarÄ• sippuggahaá¹
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggahetvÄ• paccÄ• gacchi. atha naá¹ƒ pitÄ• anurÅ«pena
aparabhÄ• ge mÄ• tÄ• pitÅ«naá¹ƒ accayena sabbissariyaá¹ƒ paá¹-ipajji. athekadivasaá¹ƒ ra

viloketvÄ• varapallaá¹…kamajjhagato suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ Ä• harÄ• petvÄ• ``ettakaá
uppÄ• ditaá¹ƒ, ettakaá¹ƒ asukenÄ• â€™â€™ ti pubbaÃ±Ä• tÄ«hi suvaá¹‡á¹‡apaá¹-á¹-e likh
cintesi ``yehi imaá¹ƒ dhanaá¹ƒ uppÄ• ditaá¹ƒ, te na paÃ±Ã±Ä• yanti, dhanameva paÃ±Ã±Ä•
dhanaá¹ƒ gahetvÄ• gato nÄ• ma natthi, na kho pana sakkÄ• dhanabhaá¹‡á¸• ikaá¹ƒ bandl
paÃ±cannaá¹ƒ verÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vena hi asÄ• rassa dhanassa dÄ• naá¹ƒ
bahurogasÄ• dhÄ• raá¹‡abhÄ• vena asÄ• rassa sarÄ«rassa sÄ«lavantesu abhivÄ• danÄ•
aniccÄ• bhibhÅ«tabhÄ• vena asÄ• rassa \Be IV 8/ jÄ«vitassa aniccÄ• divasena vipassanÄ•
bhogehi sÄ• raggahaá¹‡atthaá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti.

so Ä• sanÄ• vuá¹-á¹-hÄ• ya raÃ±Ã±o santikaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• ma
sattamÄ• divasÄ• dhanaá¹ƒ aparikkhÄ«yamÄ• naá¹ƒ \Ee IV 8/ disvÄ• ``kiá¹ƒ me dhanena
nÄ• bhibhavati, tÄ• vadeva pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• bra
bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• gehe sabbadvÄ• rÄ• ni vivarÄ• petvÄ• ``dinnaá¹ƒ me
viya jigucchanto \Ne IV 8/ vatthukÄ• me pahÄ• ya mahÄ• janassa rodantassa paridevantass
himavantapadesaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• attano vasanatthÄ• ya ramaá¹‡
olokento imaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• ``idha vasissÄ• mÄ«â€™â€™ ti ekaá¹ƒ indavÄ• ruá¹
adhiá¹-á¹-hÄ• ya tasseva rukkhassa mÅ«le vihÄ• si. gÄ• mantasenÄ• sanaá¹ƒ pahÄ• ya Ä•
paá¹‡á¹‡asÄ• laá¹ƒ akatvÄ• rukkhamÅ«liko ahosi, abbhokÄ• siko nesajjiko. sace nipajjituk
nipajjati, dantamÅ«saliko hutvÄ• anaggipakkameva khÄ• dati, thusaparikkhittaá¹ƒ kiÃ±ci na
ekadivasaá¹ƒ ekavÄ• rameva khÄ• dati, ekÄ• saniko ahosi. khamÄ• ya pathavÄ«Ä• patejav
dhutaá¹…gaguá¹‡e samÄ• dÄ• ya vattati, imasmiá¹ƒ kira jÄ• take bodhisatto paramappicch
abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto tattheva vasa
aÃ±Ã±attha na gacchati, rukkhassa phalitakÄ• le phalaá¹ƒ khÄ• dati, pupphitakÄ• le puppha
sapattakÄ• le pattÄ• ni khÄ• dati, nippattakÄ• le papaá¹-ikaá¹ƒ khÄ• dati. evaá¹ƒ paramasa
imasmiá¹ƒ á¹-hÄ• ne ciraá¹ƒ vasati.

so ekadivasaá¹ƒ pubbaá¹‡hasamaye tassa rukkhassa pakkÄ• ni phalÄ• ni gaá¹‡hi, gaá¹‡ha
uá¹-á¹-hÄ• ya aÃ±Ã±asmiá¹ƒ padese na gaá¹‡hÄ• ti, yathÄ• nisinnova hatthaá¹ƒ pasÄ• retv
hatthappasÄ• raá¹‡aá¹-á¹-hÄ• ne á¹-hitÄ• ni phalÄ• ni saá¹ƒharati, tesupi manÄ• pÄ• manÄ
sampattasampattameva gaá¹‡hÄ• ti. evaá¹ƒ paramasantuá¹-á¹-hassa tassa sÄ«latejena sab
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. taá¹ƒ kira sakkassa Ä• yukkha
puÃ±Ã±akkhayena \Be IV 9/ vÄ• , aÃ±Ã±asmiá¹ƒ \Ee IV 9/ vÄ• mahÄ• nubhÄ• vasatte taá¹
dhammikÄ• naá¹ƒ vÄ• mahiddhikasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«latejena uá¹‡haá¹ƒ
á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™ ti Ä• vajjetvÄ• imasmiá¹ƒ padese vasantaá¹ƒ kaá¹‡h
uccinantaá¹ƒ disvÄ• cintesi ``ayaá¹ƒ isi ghoratapo paramajitindriyo, imaá¹ƒ dhammakathÄ•
nadÄ• petvÄ• sukÄ• raá¹‡aá¹ƒ sutvÄ• varena santappetvÄ• imamassa rukkhaá¹ƒ dhuvap
Ä• gamissÄ• mÄ«â€™â€™ ti. so mahantenÄ• nubhÄ• vena sÄ«ghaá¹ƒ otaritvÄ• tasmiá¹ƒ
á¹-hatvÄ• ``attano avaá¹‡á¹‡e kathite kujjhissati nu kho, noâ€™â€™ ti vÄ«maá¹ƒsanto paá

11__._ á¹• 21 ``kaá¹‡ho vatÄ• yaá¹ƒ puriso, kaá¹‡haá¹ƒ bhuÃ±jati bhojanaá¹ƒ.

kaá¹‡he bhÅ«mipadesasmiá¹ƒ, na mayhaá¹ƒ manaso piyoâ€™â€™ ti ||

tattha __kaá¹‡ho_ti kÄ• á¸·avaá¹‡á¹‡o. __bhojana_nti rukkhaphalabhojanaá¹ƒ.

kaá¹‡ho \Ne IV 9/ isi sakkassa vacanaá¹ƒ sutvÄ• ``ko nu kho mayÄ• saddhiá¹ƒ kathetÄ«â
upadhÄ• rento ``sakkoâ€™â€™ ti Ã±atvÄ• anivattitvÄ• anoloketvÄ• va dutiyaá¹ƒ gÄ• tham

12__._ á¹• 21 ``na kaá¹‡ho tacasÄ• hoti, antosÄ• ro hi brÄ• hmaá¹‡o.

yasmiá¹ƒ pÄ• pÄ• ni kammÄ• ni, sa ve kaá¹‡ho sujampatÄ«â€™â€™ ti ||

tattha __tacasÄ• _ti tacena kaá¹‡ho nÄ• ma na hotÄ«ti attho. __antosÄ• ro_ti abbhantare
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasÄ• rehi samannÄ• gato. evarÅ«
brÄ• hmaá¹‡o nÄ• ma hoti. __sa ve_ti yasmiá¹ƒ pana pÄ• pÄ• ni kammÄ• ni atthi, so yattha
kenaci sarÄ«ravaá¹‡á¹‡ena samannÄ• gatopi kÄ• á¸·akova.

evaÃ±ca pana vatvÄ• imesaá¹ƒ sattÄ• naá¹ƒ kaá¹‡habhÄ• vakarÄ• ni pÄ• pakammÄ• ni e
sabbÄ• nipi tÄ• ni garahitvÄ• sÄ«lÄ• dayo guá¹‡e pasaá¹ƒsitvÄ• Ä• kÄ• se candaá¹ƒ uá¹-
sakkassa dhammaá¹ƒ desesi. sakko tassa dhammakathaá¹ƒ sutvÄ• pamudito somanassaj
nimantento tatiyaá¹ƒ gÄ• thamÄ• ha ---

13__._ á¹• 21 ``etasmiá¹ƒ \Be IV 10/ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ brÄ• hmaá¹‡a te dammi, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti ||

tattha __etasmi_nti yaá¹ƒ idaá¹ƒ tayÄ• sabbaÃ±Ã±ubuddhena viya sulapitaá¹ƒ, tasmiá¹ƒ s
anucchavikattÄ• patirÅ«pe subhÄ• site yaá¹ƒ kiÃ±ci manasÄ• icchasi, sabbaá¹ƒ te yaá¹ƒ v
patthitaá¹ƒ, taá¹ƒ dammÄ«ti attho.

taá¹ƒ sutvÄ• mahÄ• satto cintesi ``ayaá¹ƒ kiá¹ƒ nu kho attano avaá¹‡á¹‡e kathite kujjhissa
vÄ«maá¹ƒsanto mayhaá¹ƒ chavivaá¹‡á¹‡aÃ±ca bhojanaÃ±ca vasanaá¹-á¹-hÄ• naÃ±ca gara
akuddhabhÄ• vaá¹ƒ Ã±atvÄ• pasannacitto varaá¹ƒ deti, maá¹ƒ kho panesa `sakkissariyabr
brahmacariyaá¹ƒ caratÄ«â€™ tipi maÃ±Ã±eyya, tatrassa nikkaá¹…khabhÄ• vatthaá¹ƒ mayh
vÄ• mÄ• uppajjatu, parasampattiyaá¹ƒ lobho vÄ• paresu sineho vÄ• mÄ• uppajjatu, majj

mayÄ• cattÄ• ro vare gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so tassa nikkaá¹…khabhÄ• vatth
gaá¹‡hanto catutthaá¹ƒ gÄ• thamÄ• ha ---

14__._ á¹• 21 ``varaÃ±ce \Ne IV 10/ me ado sakka, sabbabhÅ«tÄ• namissara.

sunikkodhaá¹ƒ suniddosaá¹ƒ, nillobhaá¹ƒ vuttimattano.

nisnehamabhikaá¹…khÄ• mi, ete me caturo vareâ€™â€™ ti ||

tattha __varaÃ±ce me ado sakkÄ• _ti sace tvaá¹ƒ mayhaá¹ƒ varaá¹ƒ adÄ• si. __sunikkodha
suá¹-á¹-hu nikkodhaá¹ƒ. __suniddosa_nti adussanavasena suá¹-á¹-hu niddosaá¹ƒ. __nillobh
nillobhaá¹ƒ. __vuttimattano_ti evarÅ«paá¹ƒ attano vuttiá¹ƒ. __nisneha_nti puttadhÄ«tÄ• dÄ«
saviÃ±Ã±Ä• á¹‡akesu dhanadhaÃ±Ã±Ä• dÄ«su vÄ• aviÃ±Ã±Ä• á¹‡akesu attano santakesu
__abhikaá¹…khÄ• mÄ«_ti evarÅ«paá¹ƒ imehi catÅ«haá¹…gehi samannÄ• gataá¹ƒ attano v
me caturo vare_ti ete nikkodhÄ• dike caturo mayhaá¹ƒ vare dehÄ«ti.

kiá¹ƒ panesa na jÄ• nÄ• ti ``yathÄ• na sakkÄ• sakkassa santike varaá¹ƒ gahetvÄ• varena
nti. no na jÄ• nÄ• ti, sakke kho pana varaá¹ƒ \Ee IV 11/ dente na gaá¹‡hÄ• mÄ«ti vacanaá¹
nikkaá¹…khabhÄ• vatthÄ• ya gaá¹‡hi \Be IV 11/. tato sakko cintesi ``kaá¹‡hapaá¹‡á¸• ito va
ativiya anavajje vare gaá¹‡hi, etesu varesu guá¹‡adosaá¹ƒ etameva pucchissÄ• mÄ«â€™â
paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

15__._ á¹• 21 ``kiá¹ƒnu kodhe vÄ• dose vÄ• , lobhe snehe ca brÄ• hmaá¹‡a.

Ä• dÄ«navaá¹ƒ tvaá¹ƒ passasi, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tassattho --- brÄ• hmaá¹‡a kiá¹ƒ nu kho tvaá¹ƒ kodhe dose lobhe snehe ca Ä• dÄ«navaá¹ƒ
pucchito akkhÄ• hi, na hi mayaá¹ƒ ettha Ä• dÄ«navaá¹ƒ jÄ• nÄ• mÄ• ti.

atha naá¹ƒ mahÄ• satto ``tena hi suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• catasso gÄ• thÄ• abhÄ•

16__._ á¹• 21 ``appo hutvÄ• bahu hoti, vaá¸• á¸• hate so akhantijo.

Ä• saá¹…gÄ« bahupÄ• yÄ• so, tasmÄ• kodhaá¹ƒ na rocaye ||

17__._ á¹• 21 ``duá¹-á¹-hassa \Ne IV 11/ pharusÄ• vÄ• cÄ• , parÄ• mÄ• so anantarÄ• .

tato pÄ• á¹‡i tato daá¹‡á¸• o, satthassa paramÄ• gati.

doso kodhasamuá¹-á¹-hÄ• no, tasmÄ• dosaá¹ƒ na rocaye ||

18__._ á¹• 21 ``Ä• lopasÄ• hasÄ• kÄ• rÄ• , nikatÄ« vaÃ±canÄ• ni ca.

dissanti lobhadhammesu, tasmÄ• lobhaá¹ƒ na rocaye ||

19__._ á¹• 21 ``snehasaá¹…gathitÄ• ganthÄ• , senti manomayÄ• puthÅ«.

te bhusaá¹ƒ upatÄ• penti, tasmÄ• snehaá¹ƒ na rocayeâ€™â€™ ti ||

tattha __akhantijo_ti so anadhivÄ• sakajÄ• tikassa akhantito jÄ• to kodho paá¹-hamaá¹ƒ pa
bahu hoti aparÄ• paraá¹ƒ vaá¸• á¸• hati. tassa vaá¸• á¸• hanabhÄ• vo __khantivÄ• dÄ«jÄ• t
__cÅ«á¸·adhammapÄ• lajÄ• takena_ (J I 5.44 Ä• dayo) ca vaá¹‡á¹‡etabbo. apica tissÄ• ma
Ä• diá¹ƒ katvÄ• sabbaá¹ƒ saparijanaá¹ƒ mÄ• retvÄ• pacchÄ• attano mÄ• ritavatthu kathet
Ä• saá¹…gakaraá¹‡o. yassa uppajjati, taá¹ƒ Ä• sattaá¹ƒ laggitaá¹ƒ karoti, taá¹ƒ vatthuá¹ƒ vis
12/ gantuá¹ƒ na deti, nivattitvÄ• akkosanÄ• dÄ«ni kÄ• reti. __bahupÄ• yÄ• so_ti bahunÄ•
kÄ• yikacetasikadukkhasaá¹…khÄ• tena upÄ• yÄ• sena kilamathena samannÄ• gato. kodh
ariyÄ• dÄ«su katavÄ«tikkamÄ• diá¹-á¹-hadhamme ceva samparÄ• ye ca vadhabandhavipp
ceva paÃ±cavidhabandhanakammakaraá¹‡Ä• dÄ«ni ca bahÅ«ni dukkhÄ• ni anubhavantÄ«
__tasmÄ• _ti yasmÄ• esa evaá¹ƒ anekÄ• dÄ«navo, tasmÄ• kodhaá¹ƒ na rocemi.

__duá¹-á¹-hassÄ• _ti kujjhanalakkhaá¹‡ena kodhena kujjhitvÄ• aparabhÄ• ge dussanalakk
duá¹-á¹-hassa paá¹-hamaá¹ƒ tÄ• va ``are, dÄ• sa, pessÄ• â€™â€™ ti pharusavÄ• cÄ• nico
Ä• kaá¸• á¸• hanavikaá¸• á¸• hanavasena hatthaparÄ• mÄ• so, tato anantarÄ• upakkaman
daá¹‡á¸• o, daá¹‡á¸• appahÄ• re atikkamitvÄ• pana ekatodhÄ• raubhatodhÄ• rassa sattha
sabbapariyantÄ• satthanipphatti hoti. yadÄ• hi satthena paraá¹ƒ jÄ«vitÄ• voropetvÄ• pac
attÄ• naá¹ƒ jÄ«vitÄ• voropeti, tadÄ• doso matthakappatto hoti. __doso kodhasamuá¹-á¹-hÄ
anambilaá¹ƒ takkaá¹ƒ vÄ• kaÃ±jikaá¹ƒ vÄ• pariá¹‡Ä• mavasena parivattitvÄ• ambilaá¹ƒ h
samÄ• naá¹ƒ ambilaá¹ƒ anambilanti nÄ• nÄ• vuccati, tathÄ• pubbakÄ• le kodho pariá¹‡am
doso hoti. so akusalamÅ«lattena ekajÄ• tikopi samÄ• no kodho dosoti nÄ• nÄ• vuccati. yat
evaá¹ƒ sopi kodhato samuá¹-á¹-hÄ• tÄ«ti kodhasamuá¹-á¹-hÄ• no. __tasmÄ• _ti yasmÄ• ev
tasmÄ• dosampi na rocemi.

__Ä• lopasÄ• hasÄ• kÄ• rÄ• _ti divÄ• divasseva gÄ• maá¹ƒ paharitvÄ• vilumpanÄ• ni ca
``idaá¹ƒ nÄ• ma me dehÄ«â€™â€™ ti sÄ• hasÄ• kÄ• rÄ• ca. __nikatÄ« vaÃ±canÄ• ni cÄ•
parassa haraá¹‡aá¹ƒ nikati nÄ• ma, sÄ• asuvaá¹‡á¹‡ameva ``suvaá¹‡á¹‡aâ€™â€™ nti kÅ«
``kahÄ• paá¹‡oâ€™â€™ ti datvÄ• parasantakaggahaá¹‡e daá¹-á¹-habbÄ• . paá¹-ibhÄ• nav

parasantakaggahaá¹‡aá¹ƒ vaÃ±canaá¹ƒ nÄ• ma. tassevaá¹ƒ pavatti daá¹-á¹-habbÄ• --- ek
gÄ• mikapuriso araÃ±Ã±ato sasakaá¹ƒ Ä• netvÄ• nadÄ«tÄ«re á¹-hapetvÄ• nhÄ• yituá¹ƒ o
sasakaá¹ƒ sÄ«se katvÄ• nhÄ• yituá¹ƒ otiá¹‡á¹‡o. itaro uttaritvÄ• sasakaá¹ƒ apassanto ito
tamenaá¹ƒ dhutto ``kiá¹ƒ bho vilokesÄ«â€™â€™ ti vatvÄ• ``imasmiá¹ƒ me á¹-hÄ• ne sasak
passÄ• mÄ«â€™â€™ ti vutte ``andhabÄ• la, tvaá¹ƒ na jÄ• nÄ• si, sasakÄ• nÄ• ma nadÄ«t
passa ahaá¹ƒ attano sasakaá¹ƒ \Be IV 13/ sÄ«se á¹-hapetvÄ• va nhÄ• yÄ• mÄ«â€™â€™ ti
``evaá¹ƒ bhavissatÄ«â€™â€™ ti pakkÄ• mi. ekakahÄ• paá¹‡ena migapotakaá¹ƒ gahetvÄ•
dvikahÄ• paá¹‡agghanakassa migassa gahitavatthupettha kathetabbaá¹ƒ. __dissanti lobha
Ä• lopÄ• dayo pÄ• padhammÄ• lobhasabhÄ• vesu lobhÄ• bhibhÅ«tesu sattesu dissanti. n
kammÄ• ni karonti. evaá¹ƒ lobho anekÄ• dÄ«navo, tasmÄ• lobhampi na rocemi.

__snehasaá¹…gathitÄ• ganthÄ• _ti Ä• rammaá¹‡esu allÄ«yanalakkhaá¹‡ena snehena sa
uppÄ• davasena ghaá¹-itÄ• suttena pupphÄ• ni \Ee IV 13/ viya baddhÄ• nÄ• nappakÄ• re
abhijjhÄ• kÄ• yaganthÄ• . __senti manomayÄ• puthÅ«_ti te puthÅ«su Ä• rammaá¹‡esu up
nibbattÄ• ni suvaá¹‡á¹‡Ä• dimayÄ• ni Ä• bharaá¹‡Ä• dÄ«ni viya manena nibbattattÄ• man
tesu Ä• rammaá¹‡esu senti anusenti. __te bhusaá¹ƒ upatÄ• pentÄ«_ti te evaá¹ƒ anusayitÄ•
bhusaá¹ƒ upatÄ• penti atikilamenti. tesaá¹ƒ pana bhusaá¹ƒ upatÄ• pane ``sallaviddhova ru
gÄ• thÄ• ya vatthu, ``piyajÄ• tikÄ• hi gahapati, sokaparidevadukkhadomanassupÄ• yÄ• sÄ
II 353), ``piyato jÄ• yatÄ« sokoâ€™â€™ tiÄ• dÄ«ni (Dhp 212) suttÄ• ni ca Ä• haritabbÄ• ni.
maá¹…galabodhisattassa dÄ• rake datvÄ• balavasokena hadayaá¹ƒ phali, vessantarabodh
domanassaá¹ƒ udapÄ• di. evaá¹ƒ pÅ«ritapÄ• ramÄ«naá¹ƒ \Ne IV 13/ mahÄ• sattÄ• naá¹ƒ p
ayaá¹ƒ snehe Ä• dÄ«navo, tasmÄ• snehampi na rocemÄ«ti.

sakko paÃ±havissajjanaá¹ƒ sutvÄ• ``kaá¹‡hapaá¹‡á¹Ä• ita tayÄ• ime paÃ±hÄ• buddhalÄ«
kathitÄ• , ativiya tuá¹-á¹-hosmi te, aparampi varaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vatvÄ• dasa

20__._ á¹• 21 ``etasmiá¹ƒ \Be IV 14/ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ brÄ• hmaá¹‡a te dammi, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti ||

tato bodhisatto anantaragÄ• thamÄ• ha ---

21__._ á¹• 21 ``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

araÃ±Ã±e me viharato, niccaá¹ƒ ekavihÄ• rino.

Ä• bÄ• dhÄ• mÄ• uppajjeyyuá¹ƒ, antarÄ• yakarÄ• bhusÄ• â€™â€™ ti ||

tattha __antarÄ• yakarÄ• bhusÄ• _ti imassa me tapokammassa antarÄ• yakarÄ• .

taá¹ƒ sutvÄ• sakko ``kaá¹‡hapaá¹‡á¸• ito varaá¹ƒ gaá¹‡hanto na Ä• misasannissitaá¹ƒ gaá
tapokammanissitameva gaá¹‡hÄ• tÄ«â€™â€™ ti cintetvÄ• bhiyyosomattÄ• ya pasanno ap
itaraá¹ƒ gÄ• thamÄ• ha ---

22__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ brÄ• hmaá¹‡a te dammi, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti ||

bodhisattopi varaggahaá¹‡Ä• padesena tassa dhammaá¹ƒ desento osÄ• nagÄ• thamÄ• ha

23__._ á¹• 21 ``varaÃ±ce \Ee IV 14/ me ado sakka, sabbabhÅ«tÄ• namissara.

na mano vÄ• sarÄ«raá¹ƒ vÄ• , maá¹ƒ-kate sakka kassaci.

kadÄ• ci upahaÃ±Ã±etha, etaá¹ƒ sakka varaá¹ƒ vareâ€™â€™ ti ||

tattha \Ne IV 14/ __mano vÄ• _ti manodvÄ• raá¹ƒ vÄ• . __sarÄ«raá¹ƒ vÄ• _ti kÄ• yadvÄ• ra
etesaá¹ƒ gahaá¹‡ena gahitamevÄ• ti veditabbaá¹ƒ. __maá¹ƒ-kate_ti mama kÄ• raá¹‡Ä• . __
upaghÄ• taá¹ƒ Ä• pajjeyya aparisuddhaá¹ƒ assa. idaá¹ƒ vuttaá¹ƒ hoti --- sakka devarÄ• ja, n
nissÄ• ya mama anatthakÄ• matÄ• ya kassaci sattassa kismiÃ±ci kÄ• le idaá¹ƒ tividhampi k
upahaÃ±Ã±etha, pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi dasahi akusalakammapathehi vimuttaá¹ƒ parisu

iti \Be IV 15/ mahÄ• satto chasupi á¹-hÄ• nesu varaá¹ƒ gaá¹‡hanto nekkhammanissitameva
``sarÄ«raá¹ƒ nÄ• ma byÄ• dhidhammaá¹ƒ, na taá¹ƒ sakkÄ• sakkena abyÄ• dhidhammaá¹ƒ
tÄ«su dvÄ• resu parisuddhabhÄ• vo asakkÄ• yattova, evaá¹ƒ santepi tassa dhammadesana
sakkopi taá¹ƒ rukkhaá¹ƒ dhuvaphalaá¹ƒ katvÄ• mahÄ• sattaá¹ƒ vanditvÄ• sirasi aÃ±jaliá¹ƒ
``arogÄ• idheva vasathÄ• â€™â€™ ti vatvÄ• sakaá¹-á¹-hÄ• nameva gato. bodhisattopi apa
brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``Ä• nanda, pubbe mayÄ• nivutthabhÅ«m
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sakko anuruddho ahosi, kaá¹‡hapaá¹‡á¸• ito pana a

kaá¹‡hajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [441] 3. catuposathikajÄ• takavaá¹‡á¹‡anÄ•

24-38__._ __yo kopaneyyo_ti idaá¹ƒ catuposathikajÄ• takaá¹ƒ __puá¹‡á¹‡akajÄ• take_ Ä• v

catuposathikajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [442] 4. saá¹…khajÄ• takavaá¹‡á¹‡anÄ•

__bahussuto_ti \Ee IV 15/ idaá¹ƒ satthÄ• jetavane viharanto sabbaparikkhÄ• radÄ• naá¹ƒ
sÄ• vatthiyaá¹ƒ kireko upÄ• sako tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• pasannacitto s
attano gharadvÄ• re maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• alaá¹…karitvÄ• punadivase tathÄ• gatas
satthÄ• \Ne IV 15/ paÃ±casatabhikkhuparivÄ• ro tattha gantvÄ• paÃ±Ã±atte Ä• sane nisÄ«
saparijano buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• puna svÄ
nimantetvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattame divase sabbaparikkhÄ• raá¹ƒ adÄ• si.
upÄ• hanadÄ• naá¹ƒ ussannaá¹ƒ katvÄ• adÄ• si. dasabalassa dinno upÄ• hanasaá¹…ghÄ
ahosi, dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ paÃ±casatagghanako, sesÄ• naá¹ƒ paÃ±cannaá¹ƒ
iti so sabbaparikkhÄ• radÄ• naá¹ƒ datvÄ• attano parisÄ• ya saddhiá¹ƒ bhagavato santike n
madhurena sarena anumodanaá¹ƒ karonto ``upÄ• saka, uá¸·Ä• raá¹ƒ te sabbaparikkhÄ• ra
pubbe anuppanne buddhe paccekabuddhassa ekaá¹ƒ upÄ• hanasaá¹…ghÄ• á¹-aá¹ƒ datvÄ
appatiá¹-á¹-he mahÄ• samuddepi upÄ• hanadÄ• nanissandena patiá¹-á¹-haá¹ƒ labhiá¹ƒsu, t
buddhappamukhassa bhikkhusaá¹…ghassa sabbaparikkhÄ• radÄ• naá¹ƒ adÄ• si, tassa te u
kasmÄ• na patiá¹-á¹-hÄ• bhavissatÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« moá¸·inÄ« nÄ• ma ahosi. moá¸·ininagare brahmadatte rajja
nÄ• ma brÄ• hmaá¹‡o aá¸• á¸• ho mahaddhano mahÄ• bhogo pahÅ«tavittupakaraá¹‡o pah
catÅ«su nagaradvÄ• resu nagaramajjhe nivesanadvÄ• re cÄ• ti chasu á¹-hÄ• nesu cha dÄ•
devasikaá¹ƒ chasatasahassÄ• ni vissajjento kapaá¹‡addhikÄ• naá¹ƒ mahÄ• dÄ• naá¹ƒ pava
cintesi ``ahaá¹ƒ gehe dhane khÄ«á¹‡e dÄ• tuá¹ƒ na sakkhissÄ• mi, aparikkhÄ«á¹‡eyeva dh
suvaá¹‡á¹‡abhÅ«miá¹ƒ gantvÄ• dhanaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti. so nÄ• vaá¹ƒ banc
pÅ«rÄ• petvÄ• puttadÄ• raá¹ƒ Ä• mantetvÄ• ``yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi \Ee IV 16/, tÄ
anupacchinditvÄ• pavatteyyÄ• thÄ• â€™â€™ ti vatvÄ• dÄ• sakammakaraparivuto chattaá
majjhanhikasamaye paá¹-á¹-anagÄ• mÄ• bhimukho pÄ• yÄ• si. tasmiá¹ƒ khaá¹‡e gandham
Ä• vajjetvÄ• taá¹ƒ dhanÄ• haraá¹‡atthÄ• ya gacchantaá¹ƒ disvÄ• ``mahÄ• puriso dhanaá¹
bhavissati nu kho assa samudde antarÄ• yo, noâ€™â€™ ti Ä• vajjetvÄ• ``bhavissatÄ«â€™
disvÄ• chattaÃ±ca upÄ• hanaÃ±ca mayhaá¹ƒ datvÄ• upÄ• hanadÄ• nanissandena samud
patiá¹-á¹-haá¹ƒ labhissati, karissÄ• missa anuggahaâ€™â€™ nti Ä• kÄ• senÄ• gantvÄ• tas
caá¹‡á¸• avÄ• tÄ• tape aá¹…gÄ• rasantharasadisaá¹ƒ uá¹‡havÄ• lukaá¹ƒ maddanto tassa a

so taá¹ƒ disvÄ• va ``puÃ±Ã±akkhettaá¹ƒ me Ä• gataá¹ƒ, ajja mayÄ• ettha dÄ• nabÄ«jaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti tuá¹-á¹-hacitto vegena taá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ``bhant

anuggahatthÄ• ya thokaá¹ƒ maggÄ• okkamma imaá¹ƒ rukkhamÅ«laá¹ƒ upasaá¹…kamathÄ
tasmiá¹ƒ rukkhamÅ«laá¹ƒ upasaá¹…kamante rukkhamÅ«le \Ne IV 16/ vÄ• lukaá¹ƒ ussÄ• pe
paÃ±Ã±apetvÄ• paccekabuddhaá¹ƒ nisÄ«dÄ• petvÄ• vanditvÄ• vÄ• sitaparissÄ• vitena u
gandhatelena makkhetvÄ• attano upÄ• hanÄ• omuÃ±citvÄ• papphoá¹-etvÄ• gandhateler
paá¹-imuÃ±citvÄ• ``bhante, imÄ• upÄ• hanÄ• Ä• ruyha chattaá¹ƒ matthake katvÄ• gacch
chattupÄ• hanaá¹ƒ adÄ• si. so assa anuggahatthÄ• ya taá¹ƒ gahetvÄ• pasÄ• dasaá¹ƒvaá¸
passantassevassa uppatitvÄ• gandhamÄ• danameva agamÄ• si. bodhisattopi taá¹ƒ disvÄ•
paá¹-á¹-anaá¹ƒ gantvÄ• nÄ• vaá¹ƒ abhiruhi. athassa mahÄ• samuddaá¹ƒ paá¹-ipannassa s
vivaraá¹ƒ adÄ• si, udakaá¹ƒ ussiÃ±cituá¹ƒ nÄ• sakkhiá¹ƒsu. mahÄ• jano maraá¹‡abhayabh
namassitvÄ• mahÄ• viravaá¹ƒ viravi. mahÄ• satto ekaá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ \Ee IV 17/ ga
telena makkhetvÄ• sappinÄ• saddhiá¹ƒ sakkharacuá¹‡á¹‡aá¹ƒ yÄ• vadatthaá¹ƒ khÄ• ditvÄ
saddhiá¹ƒ kÅ«pakayaá¹-á¹-himatthakaá¹ƒ Ä• ruyha ``imÄ• ya disÄ• ya amhÄ• kaá¹ƒ nagara
vavatthapetvÄ• macchakacchapaparipanthato attÄ• naá¹ƒ mocento tena saddhiá¹ƒ usabha
mahÄ• jano vinÄ• saá¹ƒ pÄ• puá¹‡i. mahÄ• satto pana upaá¹-á¹-hÄ• kena saddhiá¹ƒ samud
tarantasseva sattamo divaso jÄ• to. so tasmimpi kÄ• le loá¹‡odakena mukhaá¹ƒ vikkhÄ• let

tadÄ• pana catÅ«hi lokapÄ• lehi maá¹‡imekhalÄ• nÄ• ma devadhÄ«tÄ• ``sace samudde
tisaraá¹‡agatÄ• vÄ• sÄ«lasampannÄ• vÄ• mÄ• tÄ• pitupaá¹-á¹-hÄ• kÄ• vÄ• manussÄ•
rakkheyyÄ• sÄ«â€™â€™ ti samudde Ä• rakkhaá¹‡atthÄ• ya á¹-hapitÄ• hoti. sÄ• attano iss
sattÄ• hamanubhavitvÄ• pamajjitvÄ• sattame divase samuddaá¹ƒ olokentÄ« sÄ«lÄ• cÄ• ra
saá¹…khabrÄ• hmaá¹‡aá¹ƒ disvÄ• ``imassa sattamo divaso samudde patitassa, sace so m
me bhavissatÄ«â€™â€™ ti saá¹ƒviggamÄ• nahadayÄ• hutvÄ• ekaá¹ƒ suvaá¹‡á¹‡apÄ• tiá
pÅ«retvÄ• vÄ• tavegena tattha gantvÄ• tassa purato Ä• kÄ• se á¹-hatvÄ• ``brÄ• hmaá¹‡a
nirÄ• hÄ• ro, idaá¹ƒ dibbabhojanaá¹ƒ bhuÃ±jÄ• â€™â€™ ti Ä• ha. so taá¹ƒ oloketvÄ• ``apa
uposathikoâ€™â€™ ti Ä• ha. athassa \Be IV 18/ upaá¹-á¹-hÄ• ko pacchato Ä• gato devataá
``ayaá¹ƒ brÄ• hmaá¹‡o pakatisukhumÄ• lo sattÄ• haá¹ƒ nirÄ• hÄ• ratÄ• ya dukkhito maraá¹
assÄ• sessÄ• mi naâ€™â€™ nti cintetvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

39__._ á¹• 21 ``bahussuto sutadhammosi saá¹…kha, diá¹-á¹-hÄ• tayÄ• samaá¹‡abrÄ• hm

athakkhaá¹‡e \Ee IV 18/ dassayase vilÄ• paá¹ƒ, aÃ±Ã±o nu ko te paá¹-imantako mayÄ• â€™

tattha \Ne IV 17/ __sutadhammosÄ«_ti dhammopi tayÄ• dhammikasamaá¹‡abrÄ• hmaá¹‡
__diá¹-á¹-hÄ• tayÄ• _ti tesaá¹ƒ paccaye dentena veyyÄ• vaccaá¹ƒ karontena dhammikasa
diá¹-á¹-hÄ• . evaá¹ƒ akaronto hi passantopi te na passatiyeva. __athakkhaá¹‡e_ti atha akkh
kassaci abhÄ• vena vacanassa anokÄ• se. __dassayase_ti ``ahaá¹ƒ uposathikoâ€™â€™ ti
__paá¹-imantako_ti mayÄ• aÃ±Ã±o ko tava paá¹-imantako paá¹-ivacanadÄ• yako, kiá¹ƒkÄ•

vippalapasÄ«ti?

so tassa vacanaá¹ƒ sutvÄ• ``imassa devatÄ• na paÃ±Ã±Ä• yati maÃ±Ã±eâ€™â€™ ti cint
maraá¹‡assa bhÄ• yÄ• mi, atthi pana me aÃ±Ã±o paá¹-imantakoâ€™â€™ ti vatvÄ• dutiyaá

40__._ á¹• 21 ``subbhÅ« subhÄ• suppaá¹-imukkakambu, paggayha sovaá¹‡á¹‡amayÄ• ya

`bhuÃ±jassu bhattaá¹ƒâ€™ iti maá¹ƒ vadeti, saddhÄ• vittÄ• , tamahaá¹ƒ noti brÅ«mÄ«â€™

tattha __subbhÅ«_ti subhamukhÄ• . __subhÄ• _ti pÄ• sÄ• dikÄ• uttamarÅ«padharÄ• . __s
paá¹-imukkasuvaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• . __paggayhÄ• _ti suvaá¹‡á¹‡apÄ• tiyÄ• bhattaá¹
__saddhÄ• vittÄ• _ti saddhÄ• ceva tuá¹-á¹-hacittÄ• ca. ``saddhaá¹ƒ cittaâ€™â€™ ntipi pÄ
__saddha_nti saddahantaá¹ƒ, __citta_nti tuá¹-á¹-hacittaá¹ƒ. __tamahaá¹ƒ_ \Be IV 19/ __not
devataá¹ƒ uposathikattÄ• paá¹-ikkhipanto noti brÅ«mi, na vippalapÄ• mi sammÄ• ti.

athassa so tatiyaá¹ƒ gÄ• thamÄ• ha ---

41__._ á¹• 21 ``etÄ• disaá¹ƒ brÄ• hmaá¹‡a disvÄ• na yakkhaá¹ƒ, puccheyya poso sukhamÄ

uá¹-á¹-hehi naá¹ƒ paÃ±jalikÄ• bhipuccha, devÄ« nusi tvaá¹ƒ uda mÄ• nusÄ« nÅ«â€™â€™

tattha __sukhamÄ• sisÄ• no_ti etÄ• disaá¹ƒ yakkhaá¹ƒ disvÄ• attano sukhaá¹ƒ Ä• sÄ«san
``amhÄ• kaá¹ƒ sukhaá¹ƒ bhavissati, na bhavissatÄ«â€™â€™ ti puccheyya. __uá¹-á¹-hehÄ«
uá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ dassento uá¹-á¹-haha. __paÃ±jalikÄ• bhipucchÄ• _ti aÃ±jaliko \Ee
__uda mÄ• nusÄ«_ti udÄ• hu mahiddhikÄ• mÄ• nusÄ« tvanti.

bodhisatto ``yuttaá¹ƒ kathesÄ«â€™â€™ ti taá¹ƒ pucchanto catutthaá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``yaá¹ƒ \Ne IV 18/ tvaá¹ƒ sukhenÄ• bhisamekkhase maá¹ƒ, bhuÃ±jassu bhatt

pucchÄ• mi taá¹ƒ nÄ• ri mahÄ• nubhÄ• ve, devÄ« nusi tvaá¹ƒ uda mÄ• nusÄ« nÅ«â€™â€™

tattha __yaá¹ƒ tva_nti yasmÄ• tvaá¹ƒ sukhena maá¹ƒ abhisamekkhase, piyacakkhÅ«hi olo
tena kÄ• raá¹‡ena taá¹ƒ pucchÄ• mi.

tato devadhÄ«tÄ• dve gÄ• thÄ• abhÄ• si ---

43__._ á¹• 21 ``devÄ« ahaá¹ƒ saá¹…kha mahÄ• nubhÄ• vÄ• , idhÄ• gatÄ• sÄ• garavÄ• rin

anukampikÄ• no ca paduá¹-á¹-hacittÄ• , taveva atthÄ• ya idhÄ• gatÄ• smi ||

44__._ á¹• 21 ``idhannapÄ• naá¹ƒ sayanÄ• sanaÃ±ca, yÄ• nÄ• ni nÄ• nÄ• vividhÄ• ni saá¹

sabbassa tyÄ• haá¹ƒ paá¹-ipÄ• dayÄ• mi, yaá¹ƒ kiÃ±ci tuyhaá¹ƒ manasÄ• bhipatthitaâ€™â€

tattha \Be IV 20/ __idhÄ• _ti imasmiá¹ƒ mahÄ• samudde. __nÄ• nÄ• vividhÄ• nÄ«_ti bahÅ«
hatthiyÄ• naassayÄ• nÄ• dÄ«ni atthi. __sabbassa tyÄ• ha_nti tassa annapÄ• nÄ• dino sabb
te annapÄ• nÄ• diá¹ƒ paá¹-ipÄ• dayÄ• mi dadÄ• mi. __yaá¹ƒ kiÃ±cÄ«_ti aÃ±Ã±ampi yaá¹ƒ
taá¹ƒ sabbaá¹ƒ te dammÄ«ti.

taá¹ƒ sutvÄ• mahÄ• satto ``ayaá¹ƒ devadhÄ«tÄ• samuddapiá¹-á¹-he mayhaá¹ƒ `idaÃ±cida
kiá¹ƒ nu kho esÄ• mayÄ• katena puÃ±Ã±akammena dÄ• tukÄ• mÄ• , udÄ• hu attano bale
nti cintetvÄ• pucchanto sattamaá¹ƒ gÄ• thamÄ• ha ---

45__._ á¹• 21 ``yaá¹ƒ kiÃ±ci yiá¹-á¹-haÃ±ca hutaÃ±ca mayhaá¹ƒ, sabbassa no issarÄ• tvaá

sussoá¹‡i subbhamu suvilaggamajjhe, kissa me kammassa ayaá¹ƒ vipÄ• koâ€™â€™ ti ||

tattha \Ee IV 20/ __yiá¹-á¹-ha_nti dÄ• navasena yajitaá¹ƒ. __huta_nti Ä• hunapÄ• hunavase
no issarÄ• tva_nti tassa amhÄ• kaá¹ƒ puÃ±Ã±akammassa tvaá¹ƒ issarÄ• , ``imassa ayaá¹ƒ
nti byÄ• karituá¹ƒ samatthÄ• ti attho. __sussoá¹‡Ä«_ti sundaraÅ«rulakkhaá¹‡e. __subbham
IV 19/. __suvilaggamajjhe_ti suá¹-á¹-huvilaggitatanumajjhe. __kissa me_ti mayÄ• katakamm
ayaá¹ƒ vipÄ• ko, yenÄ• haá¹ƒ appatiá¹-á¹-he samudde patiá¹-á¹-haá¹ƒ labhÄ• mÄ«ti.

taá¹ƒ sutvÄ• devadhÄ«tÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o `yaá¹ƒ tena kusalaá¹ƒ kataá¹ƒ, taá¹ƒ ka
ti aÃ±Ã±Ä• ya pucchati maÃ±Ã±e, kathayissÄ• mi dÄ• nissÄ• â€™â€™ ti taá¹ƒ kathentÄ« a

46__._ á¹• 21 ``ghamme pathe brÄ• hmaá¹‡a ekabhikkhuá¹ƒ, ugghaá¹-á¹-apÄ• daá¹ƒ tasita

paá¹-ipÄ• dayÄ« saá¹…kha upÄ• hanÄ• ni, sÄ• dakkhiá¹‡Ä• kÄ• maduhÄ• tavajjÄ• â€™â

tattha __ekabhikkhu_nti ekaá¹ƒ paccekabuddhaá¹ƒ sandhÄ• yÄ• ha. __ugghaá¹-á¹-apÄ• da
ghaá¹-á¹-itapÄ• daá¹ƒ. __tasita_nti pipÄ• sitaá¹ƒ. __paá¹-ipÄ• dayÄ«_ti paá¹-ipÄ• desi, yoje
__kÄ• maduhÄ• _ti sabbakÄ• madÄ• yikÄ• .

taá¹ƒ \Be IV 21/ sutvÄ• mahÄ• satto ``evarÅ«pepi nÄ• ma appatiá¹-á¹-he mahÄ• samudde
mama sabbakÄ• madadaá¹ƒ jÄ• taá¹ƒ, aho sudinnaá¹ƒ me paccekabuddhassa dÄ• naâ€™
gÄ• thamÄ• ha ---

47__._ á¹• 21 ``sÄ• hotu nÄ• vÄ• phalakÅ«papannÄ• , anavassutÄ• erakavÄ• tayuttÄ• .

aÃ±Ã±assa yÄ• nassa na hettha bhÅ«mi, ajjeva maá¹ƒ moá¸·iniá¹ƒ pÄ• payassÅ«â€™â€™

tassattho --- devate, evaá¹ƒ sante mayhaá¹ƒ ekaá¹ƒ nÄ• vaá¹ƒ mÄ• pehi, khuddakaá¹ƒ par
mÄ• pehi, yaá¹ƒ nÄ• vaá¹ƒ mÄ• pessasi, sÄ• hotu nÄ• vÄ• bahÅ«hi susibbitehi phalakehi
udakapavesanassÄ• bhÄ• vena anavassutÄ• , erakena sammÄ• \Ee IV 21/ gahetvÄ• gacc
á¹-hapetvÄ• dibbanÄ• vaá¹ƒ aÃ±Ã±assa yÄ• nassa ettha bhÅ«mi natthi, tÄ• ya pana dibba
moá¸·ininagaraá¹ƒ pÄ• payassÅ«ti.

devadhÄ«tÄ• tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-hacittÄ• sattaratanamayaá¹ƒ nÄ• vaá¹ƒ mÄ
aá¹-á¹-hausabhÄ• ahosi vitthÄ• rato catuusabhÄ• , gambhÄ«rato vÄ«satiyaá¹-á¹-hikÄ• . tas
kÅ«pakÄ• , sovaá¹‡á¹‡amayÄ• ni yottÄ• ni rajatamayÄ• ni pattÄ• ni sovaá¹‡á¹‡amayÄ• ni c
devatÄ• taá¹ƒ nÄ• vaá¹ƒ sattannaá¹ƒ ratanÄ• naá¹ƒ pÅ«retvÄ• brÄ• hmaá¹‡aá¹ƒ Ä• liá¹…
IV 20/ Ä• ropesi, upaá¹-á¹-hÄ• kaá¹ƒ panassa na olokesi. brÄ• hmaá¹‡o attanÄ• katakalyÄ
adÄ• si, so anumodi. tadÄ• devatÄ• tampi Ä• liá¹…gitvÄ• nÄ• vÄ• ya patiá¹-á¹-hÄ• pesi. a
moá¸·ininagaraá¹ƒ netvÄ• brÄ• hmaá¹‡assa ghare dhanaá¹ƒ patiá¹-á¹-hÄ• petvÄ• attano v
agamÄ• si. satthÄ• abhisambuddho hutvÄ• ---

48__._ á¹• 21 ``sÄ• tattha vittÄ• sumanÄ• patÄ«tÄ• , nÄ• vaá¹ƒ sucittaá¹ƒ abhinimminitvÄ

Ä• dÄ• ya saá¹…khaá¹ƒ purisena saddhiá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ sÄ• dhurammaâ€™â€

imaá¹ƒ osÄ• nagÄ• thaá¹ƒ abhÄ• si.

tattha \Be IV 22/ __sÄ• _ti bhikkhave, sÄ• devatÄ• tattha samuddamajjhe tassa vacanaá¹
vittisaá¹…khÄ• tÄ• ya pÄ«tiyÄ• samannÄ• gatattÄ• __vittÄ• . sumanÄ• _ti sundaramanÄ•
hutvÄ• vicitranÄ• vaá¹ƒ nimminitvÄ• brÄ• hmaá¹‡aá¹ƒ paricÄ• rakena saddhiá¹ƒ Ä• dÄ• ya
atiramaá¹‡Ä«yaá¹ƒ nagaraá¹ƒ upÄ• nayÄ«ti.

brÄ• hmaá¹‡opi yÄ• vajÄ«vaá¹ƒ aparimitadhanaá¹ƒ gehaá¹ƒ ajjhÄ• vasanto dÄ• naá¹ƒ dat
jÄ«vitapariyosÄ• ne sapariso devanagaraá¹ƒ paripÅ«resi.

satthÄ• \Ee IV 22/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak

saccapariyosÄ• ne upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• devadhÄ«tÄ• uppalavaá¹‡á¹‡Ä• ahosi, upaá¹-á¹-hÄ• kapuriso Ä• nando, saá¹…kha
ahosinti.

saá¹…khajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [443] 5. cÅ«á¸·abodhijÄ• takavaá¹‡á¹‡anÄ•

__yo te imaá¹ƒ visÄ• lakkhi_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kodhanaá¹ƒ bhikk
kathesi. so kira bhikkhu niyyÄ• nike buddhasÄ• sane pabbajitvÄ• pi kodhaá¹ƒ niggahetuá¹ƒ
upÄ• yÄ• sabahulo, appampi vutto samÄ• no abhisajji kuppi byÄ• pajji \Ne IV 21/ patiá¹-á¹-h
kodhanabhÄ• vaá¹ƒ sutvÄ• pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ kodhanoâ€™â€™ ti p
bhanteâ€™â€™ ti vutte ``bhikkhu kodho nÄ• ma vÄ• retabbo, evarÅ«po hi idhaloke ca para
tvaá¹ƒ nikkodhassa buddhassa sÄ• sane pabbajitvÄ• kasmÄ• kujjhasi, porÄ• á¹‡akapaá¹‡
pabbajitvÄ• pi kodhaá¹ƒ na kariá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente aÃ±Ã±atarasmiá¹ƒ kÄ• sinigam
mahaddhano mahÄ• bhogo aputtako ahosi, tassa brÄ• hmaá¹‡Ä« puttaá¹ƒ patthesi. tadÄ•
cavitvÄ• tassÄ• kucchiyaá¹ƒ nibbatti, tassa nÄ• maggahaá¹‡adivase ``bodhikumÄ• roâ€™
tassa vayappattakÄ• le takkasilaá¹ƒ gantvÄ• \Be IV 23/ sabbasippÄ• ni uggaá¹‡hitvÄ• pac
anicchantasseva mÄ• tÄ• pitaro samÄ• najÄ• tikÄ• kulÄ• kumÄ• rikaá¹ƒ Ä• nesuá¹ƒ. sÄ• p
uttamarÅ«padharÄ• devaccharapaá¹-ibhÄ• gÄ• . tesaá¹ƒ anicchamÄ• nÄ• naÃ±Ã±eva aÃ±
kariá¹ƒsu. ubhinnaá¹ƒ panetesaá¹ƒ kilesasamudÄ• cÄ• ro nÄ• ma na bhÅ«tapubbo, saá¹ƒrÄ
olokanaá¹ƒ nÄ• ma nÄ• hosi, supinepi methunadhammo nÄ• ma na diá¹-á¹-hapubbo, evaá¹

athÄ• parabhÄ• ge mahÄ• satto mÄ• tÄ• pitÅ«su kÄ• lakatesu tesaá¹ƒ sarÄ«rakiccaá¹ƒ ka
``bhadde, tvaá¹ƒ imaá¹ƒ \Ee IV 23/ asÄ«tikoá¹-idhanaá¹ƒ gahetvÄ• sukhena jÄ«vÄ• hÄ«â€
karissatha tumhe pana, ayyaputtÄ• â€™â€™ ti? ``mayhaá¹ƒ dhanena kiccaá¹ƒ natthi, hima
isipabbajjaá¹ƒ pabbajitvÄ• attano patiá¹-á¹-haá¹ƒ karissÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ pana ay
purisÄ• naÃ±Ã±eva vaá¹-á¹-atÄ«â€™â€™ ti? ``itthÄ«nampi vaá¹-á¹-ati, bhaddeâ€™â€™ ti.
chaá¹-á¹-itakheá¸·aá¹ƒ na gaá¹‡hissÄ• mi, mayhampi dhanena kiccaá¹ƒ natthi, ahampi pabb
``sÄ• dhu, bhaddeâ€™â€™ ti. te ubhopi mahÄ• dÄ• naá¹ƒ datvÄ• nikkhamitvÄ• ramaá¹‡Ä
katvÄ• pabbajitvÄ• uÃ±chÄ• cariyÄ• ya phalÄ• phalehi yÄ• pentÄ• tattha dasamattÄ• ni s
jhÄ• naá¹ƒ pana nesaá¹ƒ na tÄ• va uppajjati. te tattha pabbajjÄ• sukheneva dasa saá¹ƒvacc
loá¹‡ambilasevanatthÄ• ya janapadacÄ• rikaá¹ƒ carantÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ p

athekadivasaá¹ƒ rÄ• jÄ• uyyÄ• napÄ• laá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya Ä• gataá¹ƒ d

kÄ«á¸·issÄ• ma, uyyÄ• naá¹ƒ sodhehÄ«â€™â€™ ti vatvÄ• tena sodhitaá¹ƒ sajjitaá¹ƒ uyyÄ•
agamÄ• si. tasmiá¹ƒ khaá¹‡e te ubhopi janÄ• uyyÄ• nassa ekapasse pabbajjÄ• sukhena vÄ
22/ honti. atha rÄ• jÄ• uyyÄ• ne vicaranto te ubhopi nisinnake disvÄ• paramapÄ• sÄ• dika
paribbÄ• jikaá¹ƒ olokento paá¹-ibaddhacitto ahosi. so kilesavasena kampanto ``pucchissÄ•
paribbÄ• jikÄ• imassa kiá¹ƒ hotÄ«â€™â€™ ti bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``pabbajita
kiá¹ƒ hotÄ«â€™â€™ ti pucchi. mahÄ• rÄ• ja, kiÃ±ci na hoti, kevalaá¹ƒ ekapabbajjÄ• ya pab
me gihikÄ• le pÄ• daparicÄ• rikÄ• ahosÄ«ti. taá¹ƒ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ kiretassa kiÃ±c
gihikÄ• le pÄ• daparicÄ• rikÄ• kirassa ahosi \Be IV 24/, sace panÄ• haá¹ƒ issariyabalena g
kiá¹ƒ nu kho esa karissati, pariggaá¹‡hissÄ• mi tÄ• va naâ€™â€™ nti cintetvÄ• upasaá¹…k
gÄ• thamÄ• ha ---

49__._ á¹• 21 ``yo \Ee IV 24/ te imaá¹ƒ visÄ• lakkhiá¹ƒ, piyaá¹ƒ saá¹ƒmhitabhÄ• siniá¹ƒ.

Ä• dÄ• ya balÄ• gaccheyya, kiá¹ƒ nu kayirÄ• si brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __saá¹ƒmhitabhÄ• sini_nti mandahasitabhÄ• siniá¹ƒ. __balÄ• gaccheyyÄ• _ti balakk
__kiá¹ƒ nu kayirÄ• sÄ«_ti tassa tvaá¹ƒ brÄ• hmaá¹‡a kiá¹ƒ kareyyÄ• sÄ«ti?

athassa kathaá¹ƒ sutvÄ• mahÄ• satto dutiyaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``uppajje me na mucceyya, na me mucceyya jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, khippameva nivÄ• rayeâ€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, sace imaá¹ƒ gahetvÄ• gacchante kismiÃ±ci mama abbhantare
anto uppajjitvÄ• na mucceyya, yÄ• vÄ• haá¹ƒ jÄ«vÄ• mi, tÄ• va me na mucceyya. nÄ• ssa
patiá¹-á¹-hÄ• tuá¹ƒ dassÄ• mi, atha kho yathÄ• uppannaá¹ƒ rajaá¹ƒ vipulÄ• meghavuá¹-á¹
tathÄ• khippameva naá¹ƒ mettÄ• bhÄ• vanÄ• ya niggahetvÄ• vÄ• ressÄ• mÄ«ti.

evaá¹ƒ mahÄ• satto sÄ«hanÄ• daá¹ƒ nadi. rÄ• jÄ• panassa kathaá¹ƒ sutvÄ• pi andhabÄ•
cittaá¹ƒ nivÄ• retuá¹ƒ asakkonto aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi ``imaá¹ƒ paribbÄ
nehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• ``adhammo loke vattati, ayu
23/ vatvÄ• paridevamÄ• naá¹ƒyeva naá¹ƒ Ä• dÄ• ya pÄ• yÄ• si. bodhisatto tassÄ• paridev
ekavÄ• raá¹ƒ oloketvÄ• puna na olokesi. taá¹ƒ rodantiá¹ƒ paridevantiá¹ƒ rÄ• janivesanamev
bÄ• rÄ• á¹‡asirÄ• jÄ• uyyÄ• ne papaÃ±caá¹ƒ akatvÄ• va sÄ«ghataraá¹ƒ gantvÄ• taá¹ƒ pa
mahantena yasena nimantesi. sÄ• yasassa aguá¹‡aá¹ƒ pabbajÄ• ya eva guá¹‡aá¹ƒ kathes
tassÄ• manaá¹ƒ alabhanto taá¹ƒ ekasmiá¹ƒ gabbhe kÄ• retvÄ• cintesi ``ayaá¹ƒ paribbÄ• ji
na icchati, sopi tÄ• paso evarÅ«paá¹ƒ mÄ• tugÄ• maá¹ƒ gahetvÄ• gacchante kujjhitvÄ• olo

akÄ• si, pabbajitÄ• kho pana bahumÄ• yÄ• honti, kiÃ±ci payojetvÄ• anatthampi me karey
tÄ• va jÄ• nÄ• mi kiá¹ƒ karonto nisinnoâ€™â€™ ti saá¹‡á¹-hÄ• tuá¹ƒ asakkonto uyyÄ• naá¹
cÄ«varaá¹ƒ sibbanto nisÄ«di. rÄ• jÄ• mandaparivÄ• rova padasaddaá¹ƒ akaronto saá¹‡ika
bodhisatto rÄ• jÄ• naá¹ƒ anoloketvÄ• cÄ«varameva sibbi. rÄ• jÄ• ``ayaá¹ƒ kujjhitvÄ• may
sallapatÄ«â€™â€™ ti maÃ±Ã±amÄ• no ``ayaá¹ƒ kÅ«á¹-atÄ• paso `kodhassa uppajjituá¹ƒ n
khippameva niggaá¹‡hissÄ• mÄ«â€™ ti paá¹-hamameva gajjitvÄ• idÄ• ni kodhena thaddh
sallapatÄ«â€™â€™ ti saÃ±Ã±Ä• ya tatiyaá¹ƒ gÄ• thamÄ• ha ---

51__._ á¹• 21 ``yaá¹ƒ nu pubbe vikatthittho, balamhiva apassito.

svajja tuá¹‡hikato dÄ• ni, saá¹…ghÄ• á¹-iá¹ƒ sibbamacchasÄ«â€™â€™ ti ||

tattha __balamhiva apassito_ti balanissito viya hutvÄ• . __tuá¹‡hikato_ti kiÃ±ci avadanto. _
sibbanto acchasi.

taá¹ƒ sutvÄ• mahÄ• satto ``ayaá¹ƒ rÄ• jÄ• kodhavasena maá¹ƒ nÄ• lapatÄ«ti maÃ±Ã±ati,
uppannassa kodhassa vasaá¹ƒ agatabhÄ• vaâ€™â€™ nti cintetvÄ• catutthaá¹ƒ gÄ• thamÄ

52__._ á¹• 21 ``uppajji me na muccittha, na me muccittha jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, khippameva nivÄ• rayiâ€™â€™ nti ||

tassattho --- mahÄ• rÄ• ja, uppajji me, na na uppajji, na pana me muccittha, nÄ• ssa pavisi
á¹-hÄ• tuá¹ƒ adÄ• siá¹ƒ, iti so mama jÄ«vato na muccittheva, rajaá¹ƒ vipulÄ• vuá¹-á¹-hi viya
nivÄ• resinti.

taá¹ƒ \Ne IV 24/ sutvÄ• rÄ• jÄ• ``kiá¹ƒ nu kho esa kopameva sandhÄ• ya vadati, udÄ• hu
sandhÄ• ya kathesi, pucchissÄ• mi tÄ• va naâ€™â€™ nti cintetvÄ• pucchanto paÃ±camaá

53__._ á¹• 21 ``kiá¹ƒ te uppajji no mucci, kiá¹ƒ te na mucci jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, katamaá¹ƒ taá¹ƒ nivÄ• rayÄ«â€™â€™ ti ||

tattha \Ee IV 26/ __kiá¹ƒ te uppajji no muccÄ«_ti kiá¹ƒ tava uppajji ceva na mucci ca.

taá¹ƒ \Be IV 26/ sutvÄ• bodhisatto ``mahÄ• rÄ• ja, evaá¹ƒ kodho bahuÄ• dÄ«navo mahÄ•
uppajji, uppannaÃ±ca naá¹ƒ mettÄ• bhÄ• vanÄ• ya nivÄ• resiâ€™â€™ nti kodhe Ä• dÄ«na

54__._ á¹• 21 ``yamhi jÄ• te na passati, ajÄ• te sÄ• dhu passati.

so me uppajji no mucci, kodho dummedhagocaro ||

55__._ á¹• 21 ``yena jÄ• tena nandanti, amittÄ• dukkhamesino.

so me uppajji no mucci, kodho dummedhagocaro ||

56__._ á¹• 21 ``yasmiÃ±ca jÄ• yamÄ• namhi, sadatthaá¹ƒ nÄ• vabujjhati.

so me uppajji no mucci, kodho dummedhagocaro ||

57__._ á¹• 21 ``yenÄ• bhibhÅ«to kusalaá¹ƒ jahÄ• ti, parakkare vipulaÃ±cÄ• pi atthaá¹ƒ.

sa bhÄ«maseno balavÄ• pamaddÄ«, kodho mahÄ• rÄ• ja na me amuccatha ||

58__._ á¹• 21 ``kaá¹-á¹-hasmiá¹ƒ matthamÄ• nasmiá¹ƒ, pÄ• vako nÄ• ma jÄ• yati.

tameva kaá¹-á¹-haá¹ƒ á¸• ahati, yasmÄ• so jÄ• yate gini ||

59__._ á¹• 21 ``evaá¹ƒ mandassa posassa, bÄ• lassa avijÄ• nato.

sÄ• rambhÄ• jÄ• yate kodho, sopi teneva á¸• ayhati ||

60__._ á¹• 21 ``aggÄ«va \Ne IV 25/ tiá¹‡akaá¹-á¹-hasmiá¹ƒ, kodho yassa pavaá¸• á¸• hati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• ||

61__._ á¹• 21 ``anedho dhÅ«maketÅ«va, kodho yassÅ«pasammati.

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• â€™â€™ ti || --- imÄ• gÄ• thÄ• Ä• ha.

tattha __na passatÄ«_ti attatthampi na passati, pageva paratthaá¹ƒ. __sÄ• dhu passatÄ«_t
paratthaá¹ƒ ubhayatthampi sÄ• dhu passati. __dummedhagocaro_ti nippaÃ±Ã±Ä• naá¹ƒ Ä•
__dukkhamesino_ti dukkhaá¹ƒ icchantÄ• . __sadattha_nti attano \Be IV 27/ atthabhÅ«taá¹ƒ
ca vuddhiá¹ƒ. __parakkare_ti vipulampi atthaá¹ƒ uppannaá¹ƒ parato kÄ• reti, apanetha, na
vadati. __sa bhÄ«maseno_ti so kodho bhÄ«mÄ• ya bhayajananiyÄ• mahatiyÄ• kilesasenÄ
__pamaddÄ«_ti attano balavabhÄ• vena uá¸·Ä• repi satte gahetvÄ• attano vase karaá¹‡en

amuccathÄ• _ti mama santikÄ• mokkhaá¹ƒ na labhati, hadaye vÄ• pana me khÄ«raá¹ƒ viy
na patiá¹-á¹-hahitthÄ• tipi attho.

__kaá¹-á¹-hasmiá¹ƒ matthamÄ• nasmi_nti araá¹‡Ä«sahitena matthiyamÄ• ne, ``maddamÄ•
__yasmÄ• _ti yato kaá¹-á¹-hÄ• jÄ• yati, tameva á¸• ahati. __ginÄ«_ti aggi. __bÄ• lassa avij
avijÄ• nantassa. __sÄ• rambhÄ• jÄ• yate_ti ahaá¹ƒ tvanti Ä• kaá¸• á¸• hanavikaá¸• á¸• har
karaá¹‡uttariyalakkhaá¹‡Ä• sÄ• rambhÄ• araá¹‡Ä«matthanÄ• viya pÄ• vako kodho jÄ• ya
bÄ• lo teneva kodhena kaá¹-á¹-haá¹ƒ viya agginÄ• á¸• ayhati. __anedho dhÅ«maketÅ«vÄ•
__tassÄ• _ti tassa adhivÄ• sanakhantiyÄ• samannÄ• gatassa puggalassa sukkapakkhe ca
aparÄ• paraá¹ƒ Ä• pÅ«ratÄ«ti.

rÄ• jÄ• mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• tuá¹-á¹-ho ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä•
Ä• harÄ• petvÄ• ``bhante nikkodhatÄ• pasa, ubhopi tumhe pabbajjÄ• sukhena vÄ«tinÄ• me
ahaá¹ƒ vo dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• khamÄ
ubhopi tattheva vasiá¹ƒsu. aparabhÄ• ge paribbÄ• jikÄ• kÄ• lamakÄ• si. bodhisatto tassÄ•
pavisitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• cattÄ• ro brahmavihÄ• re bhÄ• v
ahosi.

satthÄ• \Ne IV 26/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne kodhano bhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi.

tadÄ• paribbÄ• jikÄ• rÄ• hulamÄ• tÄ• ahosi, rÄ• jÄ• Ä• nando, paribbÄ• jako pana aham

cÅ«á¸·abodhijÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [444] 6. kaá¹‡hadÄ«pÄ• yanajÄ• takavaá¹‡á¹‡anÄ•

__sattÄ• hamevÄ• ha_nti \Be IV 28/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-h
kathesi. vatthu __kusajÄ• take_ (J II 20.1 Ä• dayo) Ä• vi bhavissati. satthÄ• taá¹ƒ bhikkhuá
tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ bhanteâ€™â€™ ti \Ee
porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppanne buddhe bÄ• hirakapabbajjaá¹ƒ pabbajitvÄ• atirekap
anabhiratÄ• brahmacariyaá¹ƒ carantÄ• hirottappabhedabhayena attano ukkaá¹‡á¹-hitabhÄ
kathesuá¹ƒ, tvaá¹ƒ kasmÄ• evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• mÄ• disassa garun
á¹-hatvÄ• catuparisamajjhe ukkaá¹‡á¹-hitabhÄ• vaá¹ƒ Ä• vi karosi, kimatthaá¹ƒ attano hirot
rakkhasÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te vaá¹ƒsaraá¹-á¹-he kosambiyaá¹ƒ nÄ• ma nagare kosambako nÄ• ma rÄ• jÄ• rajjaá
aÃ±Ã±atarasmiá¹ƒ nigame dve brÄ• hmaá¹‡Ä• asÄ«tikoá¹-idhanavibhavÄ• aÃ±Ã±amaÃ±Ã

dosaá¹ƒ disvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• ubhopi kÄ• me pahÄ• ya mahÄ• janassa ro
nikkhamitvÄ• himavantapadese assamapadaá¹ƒ katvÄ• pabbajitvÄ• uÃ±chÄ• cariyÄ• ya
yÄ• pentÄ• paá¹‡á¹‡Ä• sa vassÄ• ni vasiá¹ƒsu, jhÄ• naá¹ƒ uppÄ• detuá¹ƒ nÄ• sakkhiá¹ƒsu
loá¹‡ambilasevanatthÄ• ya janapadaá¹ƒ carantÄ• kÄ• siraá¹-á¹-haá¹ƒ sampÄ• puá¹‡iá¹ƒsu
nigamagÄ• me dÄ«pÄ• yanatÄ• pasassa gihisahÄ• yo maá¹‡á¸• abyo nÄ• ma atthi, te ubho
so te disvÄ• va attamano paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• ubhopi te catÅ«hi paccayehi upaá
tÄ«á¹‡i cattÄ• ri vassÄ• ni vasitvÄ• taá¹ƒ Ä• pucchitvÄ• cÄ• rikaá¹ƒ carantÄ• bÄ• rÄ• á¹‡
atimuttakasusÄ• ne vasiá¹ƒsu. tattha dÄ«pÄ• yano yathÄ• bhirantaá¹ƒ viharitvÄ• puna tass
gato. maá¹‡á¸• abyatÄ• paso tattheva vasi.

athekadivasaá¹ƒ \Ne IV 27/ eko coro antonagare corikaá¹ƒ katvÄ• dhanasÄ• raá¹ƒ Ä• dÄ•
ti Ã±atvÄ• paá¹-ibuddhehi gharassÄ• mikehi ceva Ä• rakkhamanussehi ca anubaddho nidd
susÄ• naá¹ƒ pavisitvÄ• tÄ• pasassa paá¹‡á¹‡asÄ• ladvÄ• re bhaá¹‡á¸• ikaá¹ƒ chaá¹-á¹-etv
manussÄ• bhaá¹‡á¸• ikaá¹ƒ disvÄ• ``are duá¹-á¹-hajaá¹-ila, tvaá¹ƒ rattiá¹ƒ corikaá¹ƒ katvÄ
tÄ• pasarÅ«pena carasÄ«â€™â€™ ti tajjetvÄ• pothetvÄ• taá¹ƒ Ä• dÄ• ya netvÄ• raÃ±Ã±
anupaparikkhitvÄ• va ``gacchatha, naá¹ƒ sÅ«le uttÄ• sethÄ• â€™â€™ ti Ä• ha. te taá¹ƒ sus
khadirasÅ«laá¹ƒ Ä• ropayiá¹ƒsu, tÄ• pasassa sarÄ«re sÅ«laá¹ƒ na pavisati. tato nimbasÅ«la
na pavisati. ayasÅ«laá¹ƒ Ä• hariá¹ƒsu, tampi na pavisati. tÄ• paso ``kiá¹ƒ nu kho me pubbal
olokesi, athassa jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ uppajji, tena pubbakammaá¹ƒ oloketvÄ• addasa.
pubbakammanti? koviá¸·Ä• rasÅ«le makkhikÄ• vedhanaá¹ƒ. so kira purimabhave vaá¸• á¸•
rukkhatacchanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ekaá¹ƒ makkhikaá¹ƒ gahetvÄ• koviá¸·Ä• rasalÄ•
tamenaá¹ƒ pÄ• pakammaá¹ƒ imaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• gaá¹‡hi. so ``na sakkÄ• ito pÄ•
Ã±atvÄ• rÄ• japurise Ä• ha ``sace maá¹ƒ sÅ«le uttÄ• setukÄ• mattha, koviá¸·Ä• rasÅ«laá¹ƒ
tathÄ• katvÄ• taá¹ƒ sÅ«le uttÄ• setvÄ• Ä• rakkhaá¹ƒ datvÄ• pakkamiá¹ƒsu.

Ä• rakkhakÄ• paá¹-icchannÄ• hutvÄ• tassa santikaá¹ƒ Ä• gacchante olokenti. tadÄ• dÄ«
sahÄ• yoâ€™â€™ ti maá¹‡á¸• abyassa santikaá¹ƒ Ä• gacchanto ``sÅ«le uttÄ• sitoâ€™â€™
antarÄ• magge sutvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• ekamantaá¹ƒ á¹-hito ``kiá¹ƒ samma kÄ•
``akÄ• rakomhÄ«â€™â€™ ti vutte ``attano manopadosaá¹ƒ rakkhituá¹ƒ sakkhi, nÄ• sakkhÄ
yehi ahaá¹ƒ gahito, neva tesaá¹ƒ, na raÃ±Ã±o upari mayhaá¹ƒ manopadoso atthÄ«â€™â€™
tÄ• disassa sÄ«lavato chÄ• yÄ• mayhaá¹ƒ sukhÄ• â€™â€™ ti vatvÄ• dÄ«pÄ• yano sÅ«la
sarÄ«re maá¹‡á¸• abyassa sarÄ«rato lohitabindÅ«ni patiá¹ƒsu. tÄ• ni suvaá¹‡á¹‡avaá¹‡á¹‡
sussitvÄ• kÄ• á¸·akÄ• ni uppajjiá¹ƒsu. tato paá¹-á¹-hÄ• yeva so kaá¹‡hadÄ«pÄ• yano nÄ•
tattheva nisÄ«di.

punadivase Ä• rakkhapurisÄ• Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ•
kataâ€™â€™ nti vegena tattha gantvÄ• \Ee IV 30/ ``pabbajita, kasmÄ• sÅ«laá¹ƒ nissÄ• ya
dÄ«pÄ• yanaá¹ƒ pucchi. mahÄ• rÄ• ja, imaá¹ƒ tÄ• pasaá¹ƒ rakkhanto nisinnomhi. kiá¹ƒ pan

kÄ• rakabhÄ• vaá¹ƒ vÄ• akÄ• rakabhÄ• vaá¹ƒ vÄ• Ã±atvÄ• evaá¹ƒ kÄ• resÄ«ti? so kamm
athassa \Be IV 30/ so ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma nisammakÄ• rinÄ• bhavitabbaá¹ƒ
kÄ• mabhogÄ« na sÄ• dhÅ«â€™â€™ tiÄ• dÄ«ni vatvÄ• dhammaá¹ƒ desesi. rÄ• jÄ• maá¹
Ã±atvÄ• ``sÅ«laá¹ƒ harathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. sÅ«laá¹ƒ harantÄ• harituá¹ƒ na sa
Ä• ha --- ``mahÄ• rÄ• ja, ahaá¹ƒ pubbe katakammadosena evarÅ«paá¹ƒ bhayaá¹ƒ sampatte
harituá¹ƒ na sakkÄ• , sace mayhaá¹ƒ jÄ«vitaá¹ƒ dÄ• tukÄ• mo, kakacaá¹ƒ Ä• harÄ• petvÄ•
chindÄ• pehÄ«â€™â€™ ti. rÄ• jÄ• tathÄ• kÄ• resi. antosarÄ«re sÅ«lo antoyeva ahosi. tad
koviá¸·Ä• rasalÄ• kaá¹ƒ gahetvÄ• makkhikÄ• ya vaccamaggaá¹ƒ pavesesi, taá¹ƒ tassa ante
kÄ• raá¹‡ena amaritvÄ• attano Ä• yukkhayeneva mari, tasmÄ• ayampi na mato. rÄ• jÄ• tÄ
ubhopi uyyÄ• ne vasÄ• pento paá¹-ijaggi, tato paá¹-á¹-hÄ• ya maá¹‡á¸• abyo Ä• á¹‡imaá¹‡á
rÄ• jÄ• naá¹ƒ upanissÄ• ya tattheva vasi, dÄ«pÄ• yano pana tassa vaá¹‡aá¹ƒ phÄ• sukaá¹ƒ
gihisahÄ• yamaá¹‡á¸• abyassa santikameva gato.

taá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ pavisantaá¹ƒ disvÄ• eko puriso sahÄ• yassa Ä• rocesi. so sutvÄ
saputtadÄ• ro bahÅ« gandhamÄ• latelaphÄ• á¹‡itÄ• dÄ«ni Ä• dÄ• ya taá¹ƒ paá¹‡á¹‡asÄ• la
vanditvÄ• pÄ• de dhovitvÄ• telena makkhetvÄ• pÄ• nakaá¹ƒ pÄ• yetvÄ• Ä• á¹‡imaá¹‡á¸•
nisÄ«di. athassa putto yaÃ±Ã±adattakumÄ• ro nÄ• ma caá¹…kamanakoá¹-iyaá¹ƒ geá¹‡á¸•
cekasmiá¹ƒ vammike Ä• sÄ«viso vasati. kumÄ• rassa bhÅ«miyaá¹ƒ pahaá¹-ageá¹‡á¸• uko g
Ä• sÄ«visassa matthake pati. so ajÄ• nanto bile hatthaá¹ƒ pavesesi. atha naá¹ƒ kuddho Ä•
á¸• aá¹ƒsi. so visavegena mucchito tattheva pati. athassa mÄ• tÄ• pitaro \Ee IV 31/ sappena
Ã±atvÄ• kumÄ• rakaá¹ƒ ukkhipitvÄ• tÄ• pasassa santikaá¹ƒ Ä• netvÄ• pÄ• damÅ«le nipa
nÄ• ma osadhaá¹ƒ vÄ• parittaá¹ƒ vÄ• jÄ• nanti, puttakaá¹ƒ no Ä• rogaá¹ƒ karothÄ• â€™â€
osadhaá¹ƒ na jÄ• nÄ• mi, nÄ• haá¹ƒ vejjakammaá¹ƒ karissÄ• mÄ«ti. ``tena hi bhante, imasm
katvÄ• saccakiriyaá¹ƒ karothÄ• â€™â€™ ti \Be IV 31/ vutte tÄ• paso ``sÄ• dhu, saccakiriya
vatvÄ• yaÃ±Ã±adattassa sÄ«se hatthaá¹ƒ á¹-hapetvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

62__._ á¹• 21 ``sattÄ• hamevÄ• haá¹ƒ pasannacitto, puÃ±Ã±atthiko Ä• cariá¹ƒ brahmacariy

athÄ• paraá¹ƒ yaá¹ƒ caritaá¹ƒ mamedaá¹ƒ, vassÄ• ni paÃ±Ã±Ä• sa samÄ• dhikÄ• ni.

akÄ• makovÄ• pi ahaá¹ƒ carÄ• mi, etena saccena suvatthi hotu.

hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adattoâ€™â€™ ti ||

tattha \Ne IV 29/ __athÄ• paraá¹ƒ yaá¹ƒ carita_nti tasmÄ• sattÄ• hÄ• uttari yaá¹ƒ mama b
__akÄ• makovÄ• pÄ«_ti pabbajjaá¹ƒ anicchantoyeva. __etena saccena suvatthi hotÅ«_ti sa
atirekapaá¹‡á¹‡Ä• savassÄ• ni anabhirativÄ• saá¹ƒ vasantena mayÄ• kassaci anÄ• rocitab
saccena yaÃ±Ã±adattakumÄ• rassa sotthibhÄ• vo hotu, jÄ«vitaá¹ƒ paá¹-ilabhatÅ«ti.

athassa saha saccakiriyÄ• ya yaÃ±Ã±adattassa thanappadesato uddhaá¹ƒ visaá¹ƒ bhassit
kumÄ• ro akkhÄ«ni ummÄ«letvÄ• mÄ• tÄ• pitaro oloketvÄ• ``ammatÄ• tÄ• â€™â€™ ti vat
athassa pitaraá¹ƒ kaá¹‡hadÄ«pÄ• yano Ä• ha --- ``mayÄ• tÄ• va mama balaá¹ƒ kataá¹ƒ, tv
karohÄ«â€™â€™ ti. so ``ahampi saccakiriyaá¹ƒ karissÄ• mÄ«â€™â€™ ti puttassa ure hatt
gÄ• thamÄ• ha ---

63__._ á¹• 21 ``yasmÄ• dÄ• naá¹ƒ nÄ• bhinandiá¹ƒ kadÄ• ci, disvÄ• nahaá¹ƒ atithiá¹ƒ vÄ•

na \Ee IV 32/ cÄ• pi me appiyataá¹ƒ aveduá¹ƒ, bahussutÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca.

akÄ• makovÄ• pi ahaá¹ƒ dadÄ• mi, etena saccena suvatthi hotu.

hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adattoâ€™â€™ ti ||

tattha __vÄ• sakÄ• le_ti vasanatthÄ• ya gehaá¹ƒ Ä• gatakÄ• le. __na cÄ• pi me appiyataá
samaá¹‡abrÄ• hmaá¹‡Ä• ``ayaá¹ƒ neva dÄ• naá¹ƒ abhinandati \Be IV 32/ na amheâ€™â€
appiyabhÄ• vaá¹ƒ neva jÄ• niá¹ƒsu. ahaÃ±hi te piyacakkhÅ«hiyeva olokemÄ«ti dÄ«peti. __
ahaá¹ƒ dÄ• naá¹ƒ dadamÄ• no vipÄ• kaá¹ƒ asaddahitvÄ• attano anicchÄ• ya dammi, anic
jÄ• nanti, etena saccena suvatthi hotÅ«ti attho.

evaá¹ƒ tassa saccakiriyÄ• ya saha kaá¹-ito uddhaá¹ƒ visaá¹ƒ bhassitvÄ• pathaviá¹ƒ pÄ• vis
nisÄ«di, á¹-hÄ• tuá¹ƒ pana na sakkoti. athassa pitÄ• mÄ• taraá¹ƒ Ä• ha ``bhadde, mayÄ• a
tvaá¹ƒ idÄ• ni saccakiriyaá¹ƒ katvÄ• puttassa uá¹-á¹-hÄ• ya gamanabhÄ• vaá¹ƒ karohÄ«â€
mayhaá¹ƒ ekaá¹ƒ saccaá¹ƒ, tava pana santike kathetuá¹ƒ na sakkomÄ«â€™â€™ ti. ``bhad
puttaá¹ƒ arogaá¹ƒ karohÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sac
gÄ• thamÄ• ha ---

64__._ á¹• 21 ``Ä• sÄ«viso \Ne IV 30/ tÄ• ta pahÅ«tatejo, yo taá¹ƒ aá¸• aá¹ƒsÄ« bilarÄ• ud

tasmiÃ±ca me appiyatÄ• ya ajja, pitaraÃ±ca te natthi koci viseso.

etena saccena suvatthi hotu, hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adattoâ€™â€™ ti ||

tattha __tÄ• tÄ• _ti puttaá¹ƒ Ä• lapati. __pahÅ«tatejo_ti balavaviso. __bilarÄ• _ti vivarÄ• , a
pÄ• á¹-ho. __udiccÄ• _ti uá¹-á¹-hahitvÄ• , vammikabilato uá¹-á¹-hÄ• yÄ• ti attho. __pitaraÃ±
aá¹-á¹-hakathÄ• yaá¹ƒ pana ayameva pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- ``tÄ• ta, yaÃ±Ã±ad
tava pitari \Ee IV 33/ ca appiyabhÄ• vena mayhaá¹ƒ koci viseso natthi. taÃ±ca pana appiyab

ajja mayÄ• koci jÄ• nÄ• pitapubbo nÄ• ma natthi, sace etaá¹ƒ saccaá¹ƒ, etena saccena tav

saha ca saccakiriyÄ• ya sabbaá¹ƒ visaá¹ƒ bhassitvÄ• pathaviá¹ƒ pÄ• visi. yaÃ±Ã±adatto n
uá¹-á¹-hÄ• ya kÄ«á¸·ituá¹ƒ Ä• raddho. evaá¹ƒ putte uá¹-á¹-hite maá¹‡á¸• abyo dÄ«pÄ• yana
pucchanto catutthaá¹ƒ gÄ• thamÄ• ha ---

65__._ á¹• 21 ``santÄ• \Be IV 33/ dantÄ• yeva paribbajanti, aÃ±Ã±atra kaá¹‡hÄ• natthÄ• k

dÄ«pÄ• yana kissa jigucchamÄ• no, akÄ• mako carasi brahmacariyaâ€™â€™ nti ||

tassattho --- ye keci khattiyÄ• dayo kÄ• me pahÄ• ya idha loke pabbajanti, te aÃ±Ã±atra kaá
kaá¹‡haá¹ƒ á¹-hapetvÄ• aÃ±Ã±e akÄ• marÅ«pÄ• nÄ• ma natthi, sabbe jhÄ• nabhÄ• vanÄ
santÄ• , cakkhÄ• dÄ«ni dvÄ• rÄ• ni yathÄ• nibbisevanÄ• ni honti, tathÄ• tesaá¹ƒ damitattÄ
abhiratÄ• va brahmacariyaá¹ƒ caranti, tvaá¹ƒ pana bhante dÄ«pÄ• yana, kiá¹ƒkÄ• raá¹‡Ä•
akÄ• mako hutvÄ• brahmacariyaá¹ƒ carasi, kasmÄ• puna na agÄ• rameva ajjhÄ• vasasÄ«

athassa so kÄ• raá¹‡aá¹ƒ kathento paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

66__._ á¹• 21 ``saddhÄ• ya nikkhamma punaá¹ƒ nivatto, so eá¸·amÅ«gova bÄ• lo vatÄ• yaá

etassa vÄ• dassa jigucchamÄ• no, akÄ• mako carÄ• mi brahmacariyaá¹ƒ.

viÃ±Ã±uppasatthaÃ±ca sataÃ±ca á¹-hÄ• naá¹ƒ, evampahaá¹ƒ puÃ±Ã±akaro bhavÄ• mÄ«â€

tassattho \Ne IV 31/ --- kaá¹‡ho kammaÃ±ca phalaÃ±ca saddahitvÄ• tÄ• va mahantaá¹ƒ v
nikkhamitvÄ• yaá¹ƒ jahi, puna tadatthameva nivatto. so ayaá¹ƒ eá¸·amÅ«go gÄ• madÄ• rak
imaá¹ƒ vÄ• daá¹ƒ jigucchamÄ• no ahaá¹ƒ attano hirottappabhedabhayena anicchamÄ• nop
kiÃ±ca bhiyyo pabbajjÄ• puÃ±Ã±aÃ±ca nÄ• metaá¹ƒ viÃ±Ã±Å«hi buddhÄ• dÄ«hi pasatthaá
nivÄ• saá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ iminÄ• pi kÄ• raá¹‡ena ahaá¹ƒ puÃ±Ã±akaro bhavÄ• mi, a
brahmacariyaá¹ƒ carÄ• miyevÄ• ti.

evaá¹ƒ \Ee IV 34/ so attano ajjhÄ• sayaá¹ƒ kathetvÄ• puna maá¹‡á¸• abyaá¹ƒ pucchanto c
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67__._ á¹• 21 ``samaá¹‡e \Be IV 34/ tuvaá¹ƒ brÄ• hmaá¹‡e addhike ca, santappayÄ• si ann

opÄ• nabhÅ«taá¹ƒva gharaá¹ƒ tava yidaá¹ƒ, annena pÄ• nena upetarÅ«paá¹ƒ.

atha kissa vÄ• dassa jigucchamÄ• no, akÄ• mako dÄ• namimaá¹ƒ dadÄ• sÄ«â€™â€™ ti ||

tattha __bhikkha_nti bhikkhÄ• ya carantÄ• naá¹ƒ bhikkhaÃ±ca sampÄ• detvÄ• dadÄ• si. _
catumahÄ• pathe khatasÄ• dhÄ• raá¹‡apokkharaá¹‡Ä« viya.

tato maá¹‡á¸• abyo attano ajjhÄ• sayaá¹ƒ kathento sattamaá¹ƒ gÄ• thamÄ• ha ---

68__._ á¹• 21 ``pitaro ca me Ä• suá¹ƒ pitÄ• mahÄ• ca, saddhÄ• ahuá¹ƒ dÄ• napatÄ« vada

taá¹ƒ kullavattaá¹ƒ anuvattamÄ• no, mÄ• haá¹ƒ kule antimagandhano ahuá¹ƒ.

etassa vÄ• dassa jigucchamÄ• no, akÄ• mako dÄ• namimaá¹ƒ dadÄ• mÄ«â€™â€™ ti ||

tattha ``Ä• suâ€™â€™ nti padassa ``saddhÄ• â€™â€™ ti iminÄ• sambandho, saddhÄ• a
saddhÄ• hutvÄ• tato uttari dÄ• najeá¹-á¹-hakÄ• ceva ``detha karothÄ• â€™â€™ ti vuttava
ahesuá¹ƒ. __taá¹ƒ kullavatta_nti taá¹ƒ kulavattaá¹ƒ, aá¹-á¹-hakathÄ• yaá¹ƒ pana ayameva p
kule antimagandhano ahu_nti ``ahaá¹ƒ attano kule sabbapacchimako ceva kulapalÄ• po ca
sallakkhetvÄ• etaá¹ƒ ``kulaantimo kulapalÄ• poâ€™â€™ ti vÄ• daá¹ƒ jigucchamÄ• no dÄ•
dÄ• naá¹ƒ dadÄ• mÄ«ti dÄ«peti.

evaÃ±ca pana vatvÄ• maá¹‡á¸• abyo attano bhariyaá¹ƒ pucchamÄ• no aá¹-á¹-hamaá¹ƒ gÄ

69__._ á¹• 21 ``dahariá¹ƒ \Ne IV 32/ \Ee IV 35/ \Be IV 35/ kumÄ• riá¹ƒ asamatthapaÃ±Ã±aá
Ã±Ä• tikulÄ• sugatte.

na cÄ• pi me appiyataá¹ƒ avedi, aÃ±Ã±atra kÄ• mÄ• paricÄ• rayantÄ• .

atha kena vaá¹‡á¹‡ena mayÄ• te bhoti, saá¹ƒvÄ• sadhammo ahu evarÅ«poâ€™â€™ ti ||

tattha __asamatthapaÃ±Ã±a_nti kuá¹-umbaá¹ƒ vicÄ• retuá¹ƒ appaá¹-ibalapaÃ±Ã±aá¹ƒ atita
__yaá¹ƒ tÄ• nayi_nti yaá¹ƒ taá¹ƒ Ä• nayiá¹ƒ, ahaá¹ƒ daharimeva samÄ• naá¹ƒ taá¹ƒ Ã±Ä• ti
hoti. __aÃ±Ã±atra kÄ• mÄ• paricÄ• rayantÄ• _ti ettakaá¹ƒ kÄ• laá¹ƒ vinÄ• kÄ• mena anicc
paricÄ• rayantÄ• pi attano appiyataá¹ƒ maá¹ƒ na jÄ• nÄ• pesi, sampiyÄ• yamÄ• narÅ«pÄ• v
vaá¹‡á¹‡enÄ• _ti kena kÄ• raá¹‡ena. __bhotÄ«_ti taá¹ƒ Ä• lapati. __evarÅ«po_ti
Ä• sÄ«visasamÄ• napaá¹-ikÅ«labhÄ• vena mayÄ• saddhiá¹ƒ tava saá¹ƒvÄ• sadhammo ev
kathaá¹ƒ jÄ• toti.

athassa sÄ• kathentÄ« navamaá¹ƒ gÄ• thamÄ• ha ---

70__._ á¹• 21 ``Ä• rÄ• dÅ«re nayidha kadÄ• ci atthi, paramparÄ• nÄ• ma kule imasmiá¹ƒ.

taá¹ƒ kullavattaá¹ƒ anuvattamÄ• nÄ• , mÄ• haá¹ƒ kule antimagandhinÄ« ahuá¹ƒ.

etassa vÄ• dassa jigucchamÄ• nÄ• , akÄ• mikÄ• paddhacarÄ• mhi tuyhaâ€™â€™ nti ||

tattha __Ä• rÄ• dÅ«re_ti aÃ±Ã±amaÃ±Ã±avevacanaá¹ƒ. atidÅ«reti vÄ• dassentÄ« evamÄ
nipÄ• tamattaá¹ƒ, na kadÄ• cÄ«ti attho. __paramparÄ• _ti purisaparamparÄ• . idaá¹ƒ vuttaá
imasmiá¹ƒ amhÄ• kaá¹ƒ Ã±Ä• tikule dÅ«rato paá¹-á¹-hÄ• ya yÄ• va sattamÄ• kulaparivaá¹-
na kadÄ• ci atthi, ekitthiyÄ• pi sÄ• mikaá¹ƒ chaá¸• á¸• etvÄ• aÃ±Ã±o puriso gahitapubbo nÄ
kullavatta_nti ahampi taá¹ƒ kulavattaá¹ƒ kulapaveá¹‡iá¹ƒ anuvattamÄ• nÄ• attano kule pac
mÄ• ahunti sallakkhetvÄ• etaá¹ƒ kulaantimÄ• \Be IV 36/ kulagandhinÄ«ti vÄ• daá¹ƒ jiguco
tuyhaá¹ƒ paddhacarÄ• mhi veyyÄ• vaccakÄ• rikÄ• pÄ• daparicÄ• rikÄ• jÄ• tÄ• mhÄ«ti.

evaÃ±ca \Ee IV 36/ pana vatvÄ• ``mayÄ• sÄ• mikassa santike abhÄ• sitapubbaá¹ƒ guyha
me ayaá¹ƒ, amhÄ• kaá¹ƒ kulÅ«pakatÄ• pasassa sammukheyeva khamÄ• pessÄ• mÄ«â€™
dasamaá¹ƒ gÄ• thamÄ• ha ---

71__._ á¹• 21 ``maá¹‡á¸• abya \Ne IV 33/ bhÄ• siá¹ƒ yamabhÄ• saneyyaá¹ƒ, taá¹ƒ khamyat

puttapemÄ• na idha paratthi kiÃ±ci, so no ayaá¹ƒ jÄ«vati yaÃ±Ã±adattoâ€™â€™ ti ||

tattha __taá¹ƒ khamyata_nti taá¹ƒ khamayatu. __puttakahetu majjÄ• _ti taá¹ƒ mama bhÄ• s
puttassa hetu khamayatu. __so no aya_nti yassa puttassa kÄ• raá¹‡Ä• mayÄ• etaá¹ƒ bhÄ
jÄ«vati, imassa jÄ«vitalÄ• bhabhÄ• vena me khama sÄ• mi, ajjato paá¹-á¹-hÄ• ya tava vasa

atha naá¹ƒ maá¹‡á¸• abyo ``uá¹-á¹-hehi bhadde, khamÄ• mi te, ito pana paá¹-á¹-hÄ• ya mÄ
ahampi te appiyaá¹ƒ na karissÄ• mÄ«â€™â€™ ti Ä• ha. bodhisatto maá¹‡á¸• abyaá¹ƒ Ä• ha
dussaá¹…gharaá¹ƒ dhanaá¹ƒ saá¹…gharitvÄ• kammaÃ±ca phalaÃ±ca asaddahitvÄ• dÄ• n
kataá¹ƒ, ito paá¹-á¹-hÄ• ya dÄ• naá¹ƒ saddahitvÄ• dehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€
bodhisattaá¹ƒ Ä• ha --- ``bhante, tayÄ• amhÄ• kaá¹ƒ dakkhiá¹‡eyyabhÄ• ve á¹-hatvÄ• ana
carantena ayuttaá¹ƒ kataá¹ƒ, ito paá¹-á¹-hÄ• ya idÄ• ni yathÄ• tayi katakÄ• rÄ• mahappha
cittaá¹ƒ pasÄ• detvÄ• suddhacitto abhirato hutvÄ• brahmacariyaá¹ƒ carÄ• hÄ«â€™â€™ ti
uá¹-á¹-hÄ• ya agamaá¹ƒsu. tato paá¹-á¹-hÄ• ya bhariyÄ• sÄ• mike sasnehÄ• ahosi, maá¹‡
saddhÄ• ya dÄ• naá¹ƒ adÄ• si. bodhisatto anabhiratiá¹ƒ vinodetvÄ• jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ
brahmalokaparÄ• yaá¹‡o ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hito bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi \Be IV 37/. tadÄ• maá¹‡á¸• abyo Ä• n
\Ee IV 37/ visÄ• khÄ• , putto rÄ• hulo, Ä• á¹‡imaá¹‡á¸• abyo sÄ• riputto, kaá¹‡hadÄ«pÄ• ya

kaá¹‡hadÄ«pÄ• yanajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [445] 7. nigrodhajÄ• takavaá¹‡á¹‡anÄ•

__na vÄ• hametaá¹ƒ jÄ• nÄ• mÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattaá¹ƒ Ä•
ekadivasaÃ±hi bhikkhÅ« tena ``Ä• vuso devadatta, satthÄ• tava bahÅ«pakÄ• ro, tvaÃ±hi sa
pabbajjaá¹ƒ labhi upasampadaá¹ƒ labhi, tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hi, jhÄ• na
lÄ• bhasakkÄ• ropi \Ne IV 34/ te dasabalasseva santakoâ€™â€™ ti bhikkhÅ«hi vutte tiá¹‡as
``ettakampi samaá¹‡ena gotamena mayhaá¹ƒ kataá¹ƒ guá¹‡aá¹ƒ na passÄ• mÄ«â€™â€™
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi k
ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi deva
mittadubbhÄ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te rÄ• jagahe magadhamahÄ• rÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tadÄ• rÄ• jagahaseá
janapadaseá¹-á¹-hino dhÄ«taraá¹ƒ Ä• nesi, sÄ• vaÃ±jhÄ• ahosi. athassÄ• aparabhÄ• ge s
``amhÄ• kaá¹ƒ puttassa gehe vaÃ±jhitthiyÄ• vasantiyÄ• kathaá¹ƒ kulavaá¹ƒso vaá¸• á¸• hi
suá¹‡Ä• ti, evampi kathaá¹ƒ samuá¹-á¹-hÄ• penti. sÄ• taá¹ƒ sutvÄ• ``hotu gabbhiniÄ• laya
vaÃ±cessÄ• mÄ«â€™â€™ ti cintetvÄ• attano atthacÄ• rikaá¹ƒ dhÄ• tiá¹ƒ Ä• ha ``amma, ga
karontÄ«â€™â€™ ti gabbhiniparihÄ• raá¹ƒ pucchitvÄ• utunikÄ• le paá¹-icchÄ• detvÄ• amb
hatthapÄ• dÄ• naá¹ƒ uddhumÄ• yanakÄ• le hatthapÄ• dapiá¹-á¹-hiyo koá¹-á¹-Ä• petvÄ• ba
divasepi pilotikÄ• veá¹-hanena ca udaravaá¸• á¸• hanaá¹ƒ vaá¸• á¸• hesi, thanamukhÄ• ni k
sarÄ«rakiccaá¹ƒ karontÄ«pi aÃ±Ã±atra tassÄ• dhÄ• tiyÄ• aÃ±Ã±esaá¹ƒ sammukhaá¹-á¹-h
gabbhaparihÄ• raá¹ƒ adÄ• si. evaá¹ƒ nava mÄ• se vasitvÄ• ``idÄ• ni janapade pitu gharaá¹
vijÄ• yissÄ• mÄ«â€™â€™ ti sasure Ä• pucchitvÄ• rathamÄ• ruhitvÄ• mahantena parivÄ• n
nikkhamitvÄ• \Be IV 38/ maggaá¹ƒ paá¹-ipajji. tassÄ• pana purato eko sattho gacchati. sat
gataá¹-á¹-hÄ• naá¹ƒ esÄ• pÄ• tarÄ• sakÄ• le pÄ• puá¹‡Ä• ti.

athekadivasaá¹ƒ tasmiá¹ƒ satthe ekÄ• duggatitthÄ« rattiyÄ• ekasmiá¹ƒ nigrodhamÅ«le pu
pÄ• tova satthe gacchante ``ahaá¹ƒ vinÄ• satthena gantuá¹ƒ na sakkhissÄ• mi, sakkÄ• kh
puttaá¹ƒ labhituâ€™â€™ nti nigrodhamÅ«lajÄ• le jalÄ• buÃ±ceva gabbhamalaÃ±ca attharit
agamÄ• si. dÄ• rakassapi devatÄ• Ä• rakkhaá¹ƒ gaá¹‡hiá¹ƒsu. so hi na yo vÄ• so vÄ• , bo
tÄ• disaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. itarÄ• pÄ• tarÄ• sakÄ• le taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• `
karissÄ• mÄ«â€™â€™ ti tÄ• ya dhÄ• tiyÄ• saddhiá¹ƒ nigrodhamÅ«laá¹ƒ gatÄ• suvaá¹‡á¹
disvÄ• ``amma, nipphannaá¹ƒ no kiccaâ€™â€™ nti pilotikÄ• yo apanetvÄ• ucchaá¹…gapa

gabbhamalena ca makkhetvÄ• attano gabbhavuá¹-á¹-hÄ• naá¹ƒ Ä• rocesi. tÄ• vadeva naá
haá¹-á¹-hatuá¹-á¹-ho saparijano rÄ• jagahaá¹ƒ paá¹‡á¹‡aá¹ƒ pesesi. athassÄ• sassusasurÄ
paá¹-á¹-hÄ• ya ``pitu kule kiá¹ƒ karissati, idheva Ä• gacchatÅ«â€™â€™ ti pesayiá¹ƒsu. sÄ•
IV 35/ rÄ• jagahameva pÄ• visi. tattha taá¹ƒ sampaá¹-icchitvÄ• dÄ• rakassa nÄ• maá¹ƒ kar
jÄ• tattÄ• ``nigrodhakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ divasaÃ±Ã±eva anus
vijÄ• yanatthÄ• ya kulagharaá¹ƒ gacchantÄ« antarÄ• magge ekissÄ• rukkhasÄ• khÄ• ya h
tassa ``sÄ• khakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ divasaÃ±Ã±eva seá¹-á¹-hiá
tunnakÄ• rassa bhariyÄ• pi pilotikantare puttaá¹ƒ vijÄ• yi, tassa ``pottikoâ€™â€™ ti nÄ• ma

mahÄ• seá¹-á¹-hi ubhopi te dÄ• rake ``nigrodhakumÄ• rassa jÄ• tadivasaÃ±Ã±eva jÄ• tÄ•
teneva saddhiá¹ƒ saá¹ƒvaá¸• á¸• hesi. te ekato vaá¸• á¸• hitvÄ• vayappattÄ• takkasilaá¹ƒ g
uggaá¹‡hiá¹ƒsu. ubhopi seá¹-á¹-hiputtÄ• Ä• cariyassa dve sahassÄ• ni adaá¹ƒsu. nigrodha
pottikassa attano santike sippaá¹ƒ paá¹-á¹-hapesi. te nipphannasippÄ• Ä• cariyaá¹ƒ Ä• puc
``janapadacÄ• rikaá¹ƒ carissÄ• mÄ• â€™â€™ ti anupubbena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• eka
nipajjiá¹ƒsu. tadÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o kÄ• lakatassa sattamo divaso, ``sve phussarath
nagare bheriá¹ƒ carÄ• pesuá¹ƒ. tesupi sahÄ• yesu rukkhamÅ«le nipajjitvÄ• niddÄ• yantesu
paccÅ«sakÄ• le uá¹-á¹-hÄ• ya nigrodhakumÄ• rassa pÄ• de parimajjanto nisÄ«di. tasmiá¹ƒ
uparikukkuá¹-o heá¹-á¹-hÄ• kukkuá¹-assa sarÄ«re vaccaá¹ƒ pÄ• tesi. atha naá¹ƒ so ``keneta
Ä• ha. ``samma, mÄ• kujjhi, mayÄ• ajÄ• nantena pÄ• titaâ€™â€™ nti Ä• ha. ``are, tvaá¹ƒ
vaccaá¹-á¹-hÄ• naá¹ƒ maÃ±Ã±asi, kiá¹ƒ mama pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti.
`ajÄ• nantena me kataâ€™ nti vuttepi kujjhasiyeva, kiá¹ƒ pana te pamÄ• á¹‡aâ€™â€™ nti Ä
maá¹ƒsaá¹ƒ khÄ• dati, so pÄ• tova sahassaá¹ƒ labhati, tasmÄ• ahaá¹ƒ mÄ• naá¹ƒ karomÄ
``are ettakamattena tvaá¹ƒ mÄ• naá¹ƒ karosi, maá¹ƒ pana mÄ• retvÄ• yo thÅ«lamaá¹ƒsaá¹
rÄ• jÄ• hoti, yo majjhimamaá¹ƒsaá¹ƒ khÄ• dati, so senÄ• pati, yo aá¹-á¹-hinissitaá¹ƒ khÄ• d
bhaá¹‡á¸• Ä• gÄ• riko hotÄ«â€™â€™ ti Ä• ha.

pottiko tesaá¹ƒ kathaá¹ƒ sutvÄ• ``kiá¹ƒ no sahassena, rajjameva varaâ€™â€™ nti saá¹‡ika
abhiruhitvÄ• uparisayitakukkuá¹-aá¹ƒ gahetvÄ• mÄ• retvÄ• aá¹…gÄ• re pacitvÄ• thÅ«lam
adÄ• si, majjhimamaá¹ƒsaá¹ƒ sÄ• khassa adÄ• si, aá¹-á¹-himaá¹ƒsaá¹ƒ attanÄ• khÄ• di. kh
nigrodha, tvaá¹ƒ ajja rÄ• jÄ• bhavissasi, samma sÄ• kha, tvaá¹ƒ senÄ• pati bhavissasi, aha
bhaá¹‡á¸• Ä• gÄ• riko bhavissÄ• mÄ«â€™â€™ ti vatvÄ• ``kathaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ t
Ä• rocesi. te tayopi janÄ• pÄ• tarÄ• savelÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• ekassa brÄ• h
sappisakkarayuttaá¹ƒ pÄ• yÄ• saá¹ƒ bhuÃ±jitvÄ• nagarÄ• nikkhamitvÄ• uyyÄ• naá¹ƒ \Ee
nigrodhakumÄ• ro silÄ• paá¹-á¹-e nipajji \Ne IV 36/, itare dve bahi nipajjiá¹ƒsu. tasmiá¹ƒ sam
rÄ• jakakudhabhaá¹‡á¸• Ä• ni anto á¹-hapetvÄ• phussarathaá¹ƒ vissajjesuá¹ƒ. tattha vitthÄ
__mahÄ• janakajÄ• take_ (J II 22.123 Ä• dayo) Ä• vi bhavissati. phussaratho uyyÄ• naá¹ƒ g
Ä• rohanasajjo hutvÄ• aá¹-á¹-hÄ• si. purohito ``uyyÄ• ne puÃ±Ã±avatÄ• sattena bhavitabb
pavisitvÄ• kumÄ• raá¹ƒ disvÄ• pÄ• dantato sÄ• á¹-akaá¹ƒ apanetvÄ• pÄ• desu lakkhaá¹‡

``tiá¹-á¹-hatu bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ, sakalajambudÄ«passa adhipatirÄ• jÄ• bhavituá¹
sabbatÄ• lÄ• vacare paggaá¹‡hÄ• pesi. nigrodhakumÄ• ro pabujjhitvÄ• mukhato sÄ• á¹-ak
oloketvÄ• parivattitvÄ• nipanno thokaá¹ƒ vÄ«tinÄ• metvÄ• silÄ• paá¹-á¹-e pallaá¹…kena n
naá¹ƒ purohito jaá¹‡á¹‡unÄ• patiá¹-á¹-hÄ• ya ``rajjaá¹ƒ te deva pÄ• puá¹‡Ä• tÄ«â€™â€™ t
ti vutte tattheva ratanarÄ• simhi á¹-hapetvÄ• abhisiÃ±ci. so rajjaá¹ƒ patvÄ• sÄ• khassa ser
datvÄ• mahantena sakkÄ• rena nagaraá¹ƒ pÄ• visi, pottikopi tehi saddhiÃ±Ã±eva agamÄ•
mahÄ• satto bÄ• rÄ• á¹‡asiyaá¹ƒ dhammena rajjaá¹ƒ kÄ• resi.

so ekadivasaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ saritvÄ• sÄ• khaá¹ƒ Ä• ha --- ``samma, na sakkÄ• m
vattituá¹ƒ, mahantena parivÄ• rena gantvÄ• mÄ• tÄ• pitaro no Ä• nehÄ«â€™â€™ ti. sÄ• kl
gamanakammaá¹ƒ atthÄ«â€™â€™ ti paá¹-ikkhipi. tato pottikaá¹ƒ Ä• á¹‡Ä• pesi. so ``sÄ• dh
nigrodhassa mÄ• tÄ• pitaro ``putto vo rajje patiá¹-á¹-hito, etha gacchÄ• mÄ• â€™â€™ ti Ä•
vibhavamattaá¹ƒ, alaá¹ƒ tattha gamanenÄ• â€™â€™ ti paá¹-ikkhipiá¹ƒsu. sÄ• khassapi mÄ
icchiá¹ƒsu. attano mÄ• tÄ• pitaro avoca, ``mayaá¹ƒ tÄ• ta tunnakÄ• rakammena jÄ«vissÄ• r
paá¹-ikkhipiá¹ƒsu. so tesaá¹ƒ manaá¹ƒ alabhitvÄ• bÄ• rÄ• á¹‡asimeva paccÄ• gantvÄ• ``s
maggakilamathaá¹ƒ vinodetvÄ• pacchÄ• nigrodhasahÄ• yaá¹ƒ passissÄ• mÄ«â€™â€™ ti
nivesanadvÄ• raá¹ƒ gantvÄ• ``sahÄ• yo kira \Ee IV 41/ te pottiko nÄ• ma Ä• gatoti senÄ• p
dovÄ• rikaá¹ƒ Ä• ha, so tathÄ• akÄ• si. sÄ• kho pana ``ayaá¹ƒ mayhaá¹ƒ rajjaá¹ƒ adatvÄ•
adÄ• sÄ«â€™â€™ ti tasmiá¹ƒ veraá¹ƒ bandhi. so taá¹ƒ kathaá¹ƒ sutvÄ• va kuddho Ä• gant
ummattako dÄ• siputto, gaá¹‡hatha naâ€™â€™ nti vatvÄ• hatthapÄ• dajaá¹‡á¹‡ukappareh
gÄ«vÄ• yaá¹ƒ gÄ• hÄ• petvÄ• nÄ«harÄ• pesi.

so cintesi ``sÄ• kho mama santikÄ• senÄ• patiá¹-á¹-hÄ• naá¹ƒ labhitvÄ• akataÃ±Ã±Å« mi
koá¹-á¹-Ä• petvÄ• nÄ«harÄ• pesi, nigrodho pana paá¹‡á¸• ito kataÃ±Ã±Å« sappuriso, tasse
gamissÄ• mÄ«â€™â€™ ti. so rÄ• jadvÄ• raá¹ƒ gantvÄ• ``deva, pottiko kira nÄ• ma te sahÄ
\Ne IV 37/ raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ• pakkosÄ• petvÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ•
paccuggantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• massukammÄ• dÄ«ni kÄ• rÄ• petvÄ• sabbÄ•
paribhuttanÄ• naggarasabhojanena tena saddhiá¹ƒ sukhanisinno mÄ• tÄ• pitÅ«naá¹ƒ pavat
anÄ• gamanabhÄ• vaá¹ƒ suá¹‡i. sÄ• khopi ``pottiko maá¹ƒ raÃ±Ã±o santike paribhindeyya
kiÃ±ci vattuá¹ƒ na sakkhissatÄ«â€™â€™ ti tattheva agamÄ• si. pottiko tassa santikeyeva rÄ
``deva, ahaá¹ƒ maggakilanto `sÄ• khassa gehaá¹ƒ gantvÄ• vissamitvÄ• idhÄ• gamissÄ• m
sÄ• kho `nÄ• haá¹ƒ taá¹ƒ jÄ• nÄ• mÄ«â€™ ti vatvÄ• koá¹-á¹-Ä• petvÄ• gÄ«vÄ• yaá¹ƒ gÄ•
saddaheyyÄ• si tvaá¹ƒ etaâ€™â€™ nti vatvÄ• tisso gÄ• thÄ• abhÄ• si ---

72__._ á¹• 21 ``na vÄ• hametaá¹ƒ jÄ• nÄ• mi, ko vÄ• yaá¹ƒ kassa vÄ• ti vÄ• .

yathÄ• sÄ• kho vadi eva, nigrodha kinti maÃ±Ã±asi ||

73__._ á¹• 21 ``tato galavinÄ«tena, purisÄ• nÄ«hariá¹ƒsu maá¹ƒ.

datvÄ• mukhapahÄ• rÄ• ni, sÄ• khassa vacanaá¹ƒkarÄ• ||

74__._ á¹• 21 ``etÄ• disaá¹ƒ dummatinÄ• , akataÃ±Ã±una dubbhinÄ• .

kataá¹ƒ anariyaá¹ƒ sÄ• khena, sakhinÄ• te janÄ• dhipÄ• â€™â€™ ti ||

tattha \Ee IV 42/ __kinti maÃ±Ã±asÄ«_ti yathÄ• maá¹ƒ sÄ• kho acari, kiá¹ƒ tvampi evamev
aÃ±Ã±athÄ• maÃ±Ã±asi, maá¹ƒ sÄ• kho evaá¹ƒ vadeyyÄ• ti saddahasi, taá¹ƒ na saddahas
__galavinÄ«tenÄ• _ti galaggÄ• hena. __dubbhinÄ• _ti mittadubbhinÄ• .

taá¹ƒ sutvÄ• nigrodho catasso gÄ• thÄ• abhÄ• si ---

75__._ á¹• 21 ``na vÄ• hametaá¹ƒ jÄ• nÄ• mi, napi me koci saá¹ƒsati.

yaá¹ƒ me tvaá¹ƒ samma akkhÄ• si, sÄ• khena kÄ• raá¹‡aá¹ƒ kataá¹ƒ ||

76__._ á¹• 21 ``sakhÄ«naá¹ƒ sÄ• jÄ«vakaro, mama sÄ• khassa cÅ«bhayaá¹ƒ.

tvaá¹ƒ nosissariyaá¹ƒ dÄ• tÄ• , manussesu mahantataá¹ƒ.

tayÄ• mÄ• labbhitÄ• iddhÄ«, ettha me natthi saá¹ƒsayo ||

77__._ á¹• 21 ``yathÄ• pi \Ne IV 38/ bÄ«jamaggimhi, á¸• ayhati na virÅ«hati.

evaá¹ƒ kataá¹ƒ asappurise, nassati na virÅ«hati ||

78__._ á¹• 21 ``kataÃ±Ã±umhi ca posamhi, sÄ«lavante ariyavuttine.

sukhette viya bÄ«jÄ• ni, kataá¹ƒ tamhi na nassatÄ«â€™â€™ ti ||

tattha \Be IV 42/ __saá¹ƒsatÄ«_ti Ä• cikkhati. __kÄ• raá¹‡aá¹ƒ kata_nti
Ä• kaá¸• á¸• hanavikaá¸• á¸• hanapothanakoá¹-á¹-anasaá¹…khÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ kata
sÄ• jÄ«vakaro_ti samma, pottika tvaá¹ƒ sahÄ• yakÄ• naá¹ƒ suÄ• jÄ«vakaro jÄ«vikÄ• ya upp
cÅ«bhaya_nti mayhaÃ±ca sÄ• khassa ca ubhinnampi sakhÄ«nanti attho. __tvaá¹ƒ nosissar
issariyaá¹ƒ dÄ• tÄ• , tava santikÄ• imÄ• sampattÄ« amhehi laddhÄ• . __mahantata_nti ma

evaÃ±ca pana vatvÄ• ettakaá¹ƒ kathente nigrodhe sÄ• kho tattheva aá¹-á¹-hÄ• si. atha na
imaá¹ƒ pottikaá¹ƒ saÃ±jÄ• nÄ• sÄ«â€™â€™ ti pucchi. so tuá¹‡hÄ« ahosi. athassa rÄ• jÄ•
aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

79__._ á¹• 21 ``imaá¹ƒ jammaá¹ƒ nekatikaá¹ƒ, asappurisacintakaá¹ƒ.

hanantu sÄ• khaá¹ƒ sattÄ«hi, nÄ• ssa icchÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __jamma_nti lÄ• makaá¹ƒ. __nekatika_nti vaÃ±cakaá¹ƒ.

taá¹ƒ sutvÄ• pottiko ``mÄ• esa bÄ• lo maá¹ƒ nissÄ• ya nassatÅ«â€™â€™ ti cintetvÄ• na

80__._ á¹• 21 ``khamatassa \Ee IV 43/ mahÄ• rÄ• ja, pÄ• á¹‡Ä• na paá¹-iÄ• nayÄ• .

khama deva asappurisassa, nÄ• ssa icchÄ• mahaá¹ƒ vadhaâ€™â€™ nti ||

tattha __khamatassÄ• _ti khamataá¹ƒ assa, etassa asappurisassa khamathÄ• ti attho. __na
matassa nÄ• ma pÄ• á¹‡Ä• paá¹-iÄ• netuá¹ƒ na sakkÄ• .

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• sÄ• khassa khami, senÄ• patiá¹-á¹-hÄ• nampi pottikassev
39/, so pana na icchi. athassa sabbasenÄ• nÄ«naá¹ƒ vicÄ• raá¹‡Ä• rahaá¹ƒ bhaá¹‡á¸• Ä• g
adÄ• si. pubbe kiretaá¹ƒ á¹-hÄ• nantaraá¹ƒ nÄ• hosi, tato paá¹-á¹-hÄ• ya jÄ• taá¹ƒ. aparabh
bhaá¹‡á¸• Ä• gÄ• riko puttadhÄ«tÄ• hi vaá¸• á¸• hamÄ• no attano puttadhÄ«tÄ• naá¹ƒ ovÄ•

81__._ á¹• 21 ``nigrodhameva seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khasmi jÄ«vitaâ€™â€™ nti ||

satthÄ• \Be IV 43/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, devadatto
akataÃ±Ã±Å«yevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sÄ• kho dev
nigrodho pana ahameva ahosiâ€™â€™ nti.

nigrodhajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [446] 8. takkalajÄ• takavaá¹‡á¹‡anÄ•

__na takkalÄ• santi na Ä• luvÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ pituposa
Ä• rabbha kathesi. so kira daliddakule paccÄ• jÄ• to mÄ• tari kÄ• lakatÄ• ya pÄ• tova uá¹-á

dantakaá¹-á¹-hamukhodakadÄ• nÄ• dÄ«ni karonto bhatiá¹ƒ vÄ• kasiá¹ƒ vÄ• katvÄ• laddh
yÄ• gubhattÄ• dÄ«ni sampÄ• detvÄ• pitaraá¹ƒ posesi. atha naá¹ƒ pitÄ• Ä• ha --- ``tÄ• ta, t
bahi ca kattabbaá¹ƒ karosi, ekaá¹ƒ te kuladÄ• rikaá¹ƒ Ä• nessÄ• mi, sÄ• te gehe kattabbaá
``tÄ• ta, itthiyo nÄ• ma gharaá¹ƒ Ä• gatÄ• neva mayhaá¹ƒ, na tumhÄ• kaá¹ƒ cittasukhaá¹ƒ
evarÅ«paá¹ƒ cintayittha, ahaá¹ƒ yÄ• vajÄ«vaá¹ƒ tumhe posetvÄ• tumhÄ• kaá¹ƒ \Ee IV 44/
jÄ• nissÄ• mÄ«â€™â€™ ti. athassa pitÄ• anicchamÄ• nasseva ekaá¹ƒ kumÄ• rikaá¹ƒ Ä• n
ca upakÄ• rikÄ• ahosi nÄ«cavutti. sÄ• mikopissÄ• ``mama pitu upakÄ• rikÄ• â€™â€™ ti tu
manÄ• paá¹ƒ Ä• haritvÄ• deti, sÄ• pi taá¹ƒ sasurasseva upanÄ• mesi. sÄ• aparabhÄ• ge
laddhaá¹ƒ laddhaá¹ƒ pitu adatvÄ• mayhameva deti, addhÄ• pitari nisneho jÄ• to, imaá¹ƒ m
mama sÄ• mikassa paá¹-ikkÅ«laá¹ƒ katvÄ• gehÄ• nikkaá¸• á¸• hÄ• pessÄ• mÄ«â€™â€™

sÄ• tato paá¹-á¹-hÄ• ya udakaá¹ƒ atisÄ«taá¹ƒ vÄ• accuá¹‡haá¹ƒ vÄ• , Ä• hÄ• raá¹ƒ atiloá
\Ne IV 40/, bhattaá¹ƒ uttaá¹‡á¸• ulaá¹ƒ vÄ• atikilinnaá¹ƒ vÄ• ti evamÄ• dÄ«ni tassa kodhup
katvÄ• tasmiá¹ƒ kujjhante ``ko imaá¹ƒ mahallakaá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ sakkhissatÄ«â€™â
kalahaá¹ƒ vaá¸• á¸• hesi. tattha tattha kheá¸·apiá¹‡á¸• Ä• dÄ«ni chaá¸• á¸• etvÄ• pi sÄ• mik
pitu kammaá¹ƒ, `idaÃ±cidaÃ±ca mÄ• karÄ«â€™ ti vutte kujjhati, imasmiá¹ƒ gehe pitaraá¹ƒ
vÄ• â€™â€™ ti. atha naá¹ƒ so ``bhadde, tvaá¹ƒ daharÄ• yattha katthaci jÄ«vituá¹ƒ sakkhis
44/ pitÄ• mahallako, tvaá¹ƒ tassa asahantÄ« imamhÄ• gehÄ• nikkhamÄ• â€™â€™ ti Ä• h
paá¹-á¹-hÄ• ya evaá¹ƒ na karissÄ• mÄ«â€™â€™ ti sasurassa pÄ• desu patitvÄ• khamÄ• p
paá¹-ijaggituá¹ƒ Ä• rabhi. atha so upÄ• sako purimadivasesu tÄ• ya ubbÄ• á¸·ho satthu san
agantvÄ• tassÄ• pakatiyÄ• patiá¹-á¹-hitakÄ• le agamÄ• si. atha naá¹ƒ satthÄ• ``kiá¹ƒ, up
divasÄ• ni dhammassavanÄ• ya nÄ• gatosÄ«â€™â€™ ti pucchi. so taá¹ƒ kÄ• raá¹‡aá¹ƒ ka
tassÄ• kathaá¹ƒ aggahetvÄ• pitaraá¹ƒ na nÄ«harÄ• pesi, pubbe pana etissÄ• kathaá¹ƒ ga
Ä• makasusÄ• naá¹ƒ netvÄ• Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• tattha naá¹ƒ pakkhipitvÄ• mÄ• ra
hutvÄ• mÄ• tÄ• pitÅ«naá¹ƒ guá¹‡aá¹ƒ kathetvÄ• pitughÄ• takakammÄ• nivÄ• resiá¹ƒ, tad
tava pitaraá¹ƒ yÄ• vajÄ«vaá¹ƒ paá¹-ijaggitvÄ• saggaparÄ• yaá¹‡o jÄ• to, svÄ• yaá¹ƒ mayÄ
bhavantaragatampi na vijahati, iminÄ• kÄ• raá¹‡ena tassÄ• kathaá¹ƒ aggahetvÄ• idÄ• ni t
nÄ«haá¹-oâ€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente aÃ±Ã±atarasmiá¹ƒ kÄ• sigÄ• m
ekaputtako ahosi nÄ• mena saviá¹-á¹-hako nÄ• ma. so mÄ• tÄ• pitaro paá¹-ijagganto \Ee IV
kÄ• lakatÄ• ya pitaraá¹ƒ posesÄ«ti sabbaá¹ƒ vatthu paccuppannavatthuniyÄ• meneva kathe
viseso. tadÄ• sÄ• itthÄ« ``passa pitu kammaá¹ƒ, `idaÃ±cidaÃ±ca mÄ• karÄ«â€™ ti vutte k
``sÄ• mi, pitÄ• te caá¹‡á¸• o pharuso niccaá¹ƒ kalahaá¹ƒ karoti, jarÄ• jiá¹‡á¹‡o byÄ• dhipÄ
marissati, ahaÃ±ca etena saddhiá¹ƒ ekagehe vasituá¹ƒ na sakkomi, sayampesa katipÄ• her
etaá¹ƒ Ä• makasusÄ• naá¹ƒ netvÄ• Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• tattha naá¹ƒ pakkhipitvÄ•
chinditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• upari paá¹ƒsunÄ• chÄ• detvÄ• Ä• gacchÄ• hÄ«â
punappunaá¹ƒ vuccamÄ• no ``bhadde, purisamÄ• raá¹‡aá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ, kathaá¹ƒ

Ä• ha. ``ahaá¹ƒ te upÄ• yaá¹ƒ Ä• cikkhissÄ• mÄ«â€™â€™ ti. ``Ä• cikkha tÄ• vÄ• â€™â€™
paccÅ«sakÄ• le pitu nisinnaá¹-á¹-hÄ• naá¹ƒ gantvÄ• yathÄ• sabbe suá¹‡anti, evaá¹ƒ mah
asukagÄ• me tumhÄ• kaá¹ƒ uddhÄ• raá¹‡ako \Be IV 45/ atthi, mayi gate na deti, tumhÄ• ka
sve yÄ• nake nisÄ«ditvÄ• pÄ• tova gacchissÄ• mÄ• â€™ ti vatvÄ• tena vuttavelÄ• yameva
yÄ• nakaá¹ƒ yojetvÄ• tattha nisÄ«dÄ• petvÄ• Ä• makasusÄ• naá¹ƒ netvÄ• Ä• vÄ• á¹-aá¹ƒ
acchinnasaddaá¹ƒ katvÄ• mÄ• retvÄ• Ä• vÄ• á¹-e pakkhipitvÄ• sÄ«saá¹ƒ chinditvÄ• nhÄ

saviá¹-á¹-hako ``atthesa upÄ• yoâ€™â€™ ti tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• yÄ• nak
tassa paneko sattavassiko putto atthi paá¹‡á¸• ito byatto. so mÄ• tu vacanaá¹ƒ sutvÄ• ``ma
pÄ• padhammÄ• pitaraá¹ƒ me pitughÄ• takammaá¹ƒ kÄ• reti, ahaá¹ƒ imassa pitughÄ• taka
dassÄ• mÄ«â€™â€™ ti saá¹‡ikaá¹ƒ gantvÄ• ayyakena saddhiá¹ƒ nipajji. saviá¹-á¹-hakopi i
yÄ• nakaá¹ƒ yojetvÄ• ``ehi, tÄ• ta, uddhÄ• raá¹ƒ sodhessÄ• mÄ• â€™â€™ ti pitaraá¹ƒ yÄ•
paá¹-hamataraá¹ƒ yÄ• nakaá¹ƒ abhiruhi. saviá¹-á¹-hako taá¹ƒ \Ee IV 46/ nivÄ• retuá¹ƒ asakl
Ä• makasusÄ• naá¹ƒ gantvÄ• pitaraÃ±ca kumÄ• rakena saddhiá¹ƒ ekamante á¹-hapetvÄ•
kuddÄ• lapiá¹-akaá¹ƒ Ä• dÄ• ya ekasmiá¹ƒ paá¹-icchannaá¹-á¹-hÄ• ne caturassÄ• vÄ• á¹-aá
kumÄ• rako otaritvÄ• tassa santikaá¹ƒ gantvÄ• ajÄ• nanto viya kathaá¹ƒ samuá¹-á¹-hÄ• pe
gÄ• thamÄ• ha ---

82__._ á¹• 21 ``na takkalÄ• santi na Ä• luvÄ• ni, na biá¸·Ä• liyo na kaá¸·ambÄ• ni tÄ• ta.

eko araÃ±Ã±amhi susÄ• namajjhe, kimatthiko tÄ• ta khaá¹‡Ä• si kÄ• suâ€™â€™ nti ||

tattha __na takkalÄ• santÄ«_ti piá¹‡á¸• Ä• lukandÄ• na santi. __Ä• luvÄ• nÄ«_ti Ä• luvaka
biá¸·Ä• rivallikandÄ• . __kaá¸·ambÄ• nÄ«_ti tÄ• lakandÄ• .

athassa pitÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

83__._ á¹• 21 ``pitÄ• maho tÄ• ta sudubbalo te, anekabyÄ• dhÄ«hi dukhena phuá¹-á¹-ho.

tamajjahaá¹ƒ nikhaá¹‡issÄ• mi sobbhe, na hissa taá¹ƒ jÄ«vitaá¹ƒ rocayÄ• mÄ«â€™â€™ ti |

tattha \Be IV 46/ __anekabyÄ• dhÄ«hÄ«_ti anekehi byÄ• dhÄ«hi uppannena dukkhena phu
ahaÃ±hi tassa tava pitÄ• mahassa taá¹ƒ dujjÄ«vitaá¹ƒ na icchÄ• mi, ``evarÅ«pÄ• jÄ«vitÄ•
varaâ€™â€™ nti maÃ±Ã±amÄ• no taá¹ƒ sobbhe nikhaá¹‡issÄ• mÄ«ti.

taá¹ƒ sutvÄ• kumÄ• ro upaá¸• á¸• haá¹ƒ gÄ• thamÄ• ha ---

84__._ á¹• 21 ``saá¹…kappametaá¹ƒ \Ne IV 42/ paá¹-iladdha pÄ• pakaá¹ƒ, accÄ• hitaá¹ƒ ka

||

tassattho --- tÄ• ta, tvaá¹ƒ ``pÄ«taraá¹ƒ dukkhÄ• pamocessÄ• mÄ«â€™â€™ ti maraá¹‡ad
pÄ• pakaá¹ƒ saá¹…kappaá¹ƒ paá¹-iladdhÄ• tassa ca saá¹…kappavasena hitaá¹ƒ atikkamm
kammaá¹ƒ karosi luddanti.

evaÃ±ca pana vatvÄ• kumÄ• ro pitu hatthato kuddÄ• laá¹ƒ gahetvÄ• avidÅ«re aÃ±Ã±atar
khaá¹‡ituá¹ƒ Ä• rabhi. atha naá¹ƒ pitÄ• upasaá¹…kamitvÄ• \Ee IV 47/ ``kasmÄ• , tÄ• ta, Ä
khaá¹‡asÄ«â€™â€™ ti pucchi. so tassa kathento tatiyaá¹ƒ gÄ• thamÄ• ha ---

``mayÄ• pi tÄ• ta paá¹-ilacchase tuvaá¹ƒ, etÄ• disaá¹ƒ kamma jarÅ«panÄ«to.

taá¹ƒ kullavattaá¹ƒ anuvattamÄ• no, ahampi taá¹ƒ nikhaá¹‡issÄ• mi sobbheâ€™â€™ ti ||

tassattho --- tÄ• ta, ahampi etasmiá¹ƒ sobbhe taá¹ƒ mahallakakÄ• le nikhaá¹‡issÄ• mi, iti k
kate imasmiá¹ƒ sobbhe tuvaá¹ƒ jarÅ«panÄ«to etÄ• disaá¹ƒ kammaá¹ƒ paá¹-ilacchase, yaá¹
pavattitaá¹ƒ kulavattaá¹ƒ, taá¹ƒ anuvattamÄ• no vayappatto bhariyÄ• ya saddhiá¹ƒ vasanto
nikhaá¹‡issÄ• mi sobbheti.

athassa pitÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

85__._ á¹• 21 ``pharusÄ• hi vÄ• cÄ• hi pakubbamÄ• no, Ä• sajja maá¹ƒ tvaá¹ƒ vadase kum

putto mamaá¹ƒ orasako samÄ• no, ahÄ«tÄ• nukampÄ« mama tvaá¹ƒsi puttÄ• â€™â€™ ti ||

tattha __pakubbamÄ• no_ti abhibhavanto. __Ä• sajjÄ• _ti ghaá¹-á¹-etvÄ• .

evaá¹ƒ \Be IV 47/ vutte paá¹‡á¸• itakumÄ• rako ekaá¹ƒ paá¹-ivacanagÄ• thaá¹ƒ, dve udÄ•
abhÄ• si ---

86__._ á¹• 21 ``na tÄ• haá¹ƒ tÄ• ta ahitÄ• nukampÄ«, hitÄ• nukampÄ« te ahampi tÄ• ta.

pÄ• paÃ±ca taá¹ƒ kamma pakubbamÄ• naá¹ƒ, arahÄ• mi no vÄ• rayituá¹ƒ tato ||

87__._ á¹• 21 ``yo \Ne IV 43/ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ saviá¹-á¹-ha, adÅ«sake hiá¹ƒsati p

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ so nirayaá¹ƒ upeti ||

88__._ á¹• 21 ``yo mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ saviá¹-á¹-ha, annena pÄ• nena upaá¹-á¹-hahÄ

kÄ• yassa \Ee IV 48/ bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ so sugatiá¹ƒ upetÄ«â€™

imaá¹ƒ pana puttassa dhammakathaá¹ƒ sutvÄ• pitÄ• aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``na me tvaá¹ƒ putta ahitÄ• nukampÄ«, hitÄ• nukampÄ« me tvaá¹ƒsi putta.

ahaÃ±ca taá¹ƒ mÄ• tarÄ• vuccamÄ• no, etÄ• disaá¹ƒ kamma karomi luddaâ€™â€™ nti ||

tattha __ahaÃ±ca taá¹ƒ mÄ• tarÄ• _ti ahaÃ±ca te mÄ• tarÄ• , ayameva vÄ• pÄ• á¹-ho.

taá¹ƒ sutvÄ• kumÄ• ro ``tÄ• ta, itthiyo nÄ• ma uppanne dose aniggayhamÄ• nÄ• punappu
mÄ• tÄ• yathÄ• puna evarÅ«paá¹ƒ na karoti, tathÄ• naá¹ƒ paá¹‡Ä• metuá¹ƒ vaá¹-á¹-atÄ«
gÄ• thamÄ• ha ---

90__._ á¹• 21 ``yÄ• te sÄ• bhariyÄ• anariyarÅ«pÄ• , mÄ• tÄ• mamesÄ• sakiyÄ• janetti.

niddhÄ• paye taÃ±ca sakÄ• agÄ• rÄ• , aÃ±Ã±ampi te sÄ• dukhamÄ• vaheyyÄ• â€™â€™

saviá¹-á¹-hako \Be IV 48/ paá¹‡á¸• itaputtassa kathaá¹ƒ sutvÄ• somanassajÄ• to hutvÄ• ``
ti saddhiá¹ƒ puttena ca pitarÄ• ca yÄ• nake nisÄ«ditvÄ• pÄ• yÄ• si. sÄ• pi kho anÄ• cÄ• r
kÄ• á¸·akaá¹‡á¹‡Ä«â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• allagomayena gehaá¹ƒ upalimpetvÄ•
Ä• gamanamaggaá¹ƒ olokentÄ« te Ä• gacchante disvÄ• ``nikkhantaá¹ƒ kÄ• á¸·akaá¹‡á¹‡iá
ti kujjhitvÄ• ``are nikatika, nikkhantaá¹ƒ kÄ• á¸·akaá¹‡á¹‡iá¹ƒ puna Ä• dÄ• ya Ä• gatosÄ«â€
saviá¹-á¹-hako kiÃ±ci avatvÄ• yÄ• nakaá¹ƒ mocetvÄ• ``anÄ• cÄ• re kiá¹ƒ vadesÄ«â€™â€™
koá¹-á¹-etvÄ• ``ito paá¹-á¹-hÄ• ya mÄ• imaá¹ƒ gehaá¹ƒ pÄ• visÄ«â€™â€™ ti pÄ• de gahe
pitaraÃ±ca puttaÃ±ca nhÄ• petvÄ• sayampi nhÄ• yitvÄ• tayopi \Ee IV 49/ pÄ• yÄ• saá¹ƒ p
pÄ• padhammÄ• katipÄ• haá¹ƒ aÃ±Ã±asmiá¹ƒ gehe vasi. tasmiá¹ƒ kÄ• le putto pitaraá¹ƒ Ä
ettakena na bujjhati, tumhe mama mÄ• tu maá¹…kubhÄ• vakaraá¹‡atthaá¹ƒ `asukagÄ• mak
\Ne IV 44/, sÄ• mayhaá¹ƒ pitaraÃ±ca puttaÃ±ca maÃ±ca paá¹-ijaggissati, taá¹ƒ Ä• nessÄ•
mÄ• lÄ• gandhÄ• dÄ«ni Ä• dÄ• ya yÄ• nakena nikkhamitvÄ• khettaá¹ƒ anuvicaritvÄ• sÄ• y
tathÄ• akÄ• si.

paá¹-ivissakakule itthiyo ``sÄ• miko kira te aÃ±Ã±aá¹ƒ bhariyaá¹ƒ Ä• netuá¹ƒ asukagÄ• ma
tassÄ• Ä• cikkhiá¹ƒsu. sÄ• ``dÄ• nimhi naá¹-á¹-hÄ• , natthi me puna okÄ• soâ€™â€™ ti bl
``puttameva yÄ• cissÄ• mÄ«â€™â€™ ti paá¹‡á¸• itaputtassa santikaá¹ƒ gantvÄ• tassa pÄ•
á¹-hapetvÄ• aÃ±Ã±o mama paá¹-isaraá¹‡aá¹ƒ natthi, ito paá¹-á¹-hÄ• ya tava pitaraÃ±ca pit

alaá¹…katacetiyaá¹ƒ viya paá¹-ijaggissÄ• mi, puna mayhaá¹ƒ imasmiá¹ƒ ghare pavesanaá¹
so ``sÄ• dhu, amma, sace puna evarÅ«paá¹ƒ na karissatha, karissÄ• mi, appamattÄ• hothA
Ä• gatakÄ• le dasamaá¹ƒ gÄ• thamÄ• ha ---

91__._ á¹• 21 ``yÄ• te sÄ• bhariyÄ• anariyarÅ«pÄ• , mÄ• tÄ• mamesÄ• sakiyÄ• janetti.

dantÄ• kareá¹‡Å«va vasÅ«panÄ«tÄ• , sÄ• pÄ• padhammÄ• punarÄ• vajÄ• tÅ«â€™â€™

tattha \Be IV 49/ __kareá¹‡Å«vÄ• _ti tÄ• ta, idÄ• ni sÄ• Ä• neÃ±jakÄ• raá¹‡aá¹ƒ kÄ• rikÄ•
vasaá¹ƒ upanÄ«tÄ• nibbisevanÄ• jÄ• tÄ• . __punarÄ• gajÄ• tÅ«_ti puna imaá¹ƒ gehaá¹ƒ Ä

evaá¹ƒ so pitu dhammaá¹ƒ kathetvÄ• gantvÄ• mÄ• taraá¹ƒ Ä• nesi. sÄ• sÄ• mikaÃ±ca sa
paá¹-á¹-hÄ• ya dantÄ• dhammena samannÄ• gatÄ• hutvÄ• sÄ• mikaÃ±ca sasuraÃ±ca pu
puttassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karitvÄ• saggaparÄ• yaá¹‡Ä• ah

satthÄ• \Ee IV 50/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• tak
saccapariyosÄ• ne pituposako sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• pitÄ• ca putto ca suá¹
ahesuá¹ƒ, paá¹‡á¸• itakumÄ• ro pana ahameva ahosinti.

takkalajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [447] 9. mahÄ• dhammapÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒ_ \Ne IV 45/ __te vata_nti idaá¹ƒ satthÄ• paá¹-hamagamanena kapilapuraá¹ƒ gantv
viharanto pitu nivesane raÃ±Ã±o asaddahanaá¹ƒ Ä• rabbha kathesi. tadÄ• hi suddhodanan
vÄ«satisahassabhikkhuparivÄ• rassa bhagavato attano nivesane yÄ• gukhajjakaá¹ƒ datvÄ•
sammodanÄ«yaá¹ƒ kathaá¹ƒ kathento ``bhante, tumhÄ• kaá¹ƒ padhÄ• nakÄ• le devatÄ• Ä
`putto te siddhatthakumÄ• ro appÄ• hÄ• ratÄ• ya matoâ€™ ti mayhaá¹ƒ Ä• rocesuâ€™â€™
``saddahi, mahÄ• rÄ• jÄ• â€™â€™ ti vutte ``na saddahiá¹ƒ, bhante, Ä• kÄ• se á¹-hatvÄ• ka
puttassa bodhitale buddhattaá¹ƒ appatvÄ• parinibbÄ• naá¹ƒ nÄ• ma natthÄ«â€™ ti paá¹-ikl
``mahÄ• rÄ• ja, pubbepi tvaá¹ƒ mahÄ• dhammapÄ• lakÄ• lepi `putto te mato imÄ• nissa aá¹
vadantassapi disÄ• pÄ• mokkhÄ• cariyassa `amhÄ• kaá¹ƒ kule taruá¹‡akÄ• le kÄ• lakiriyÄ•
saddahi, idÄ• ni pana kasmÄ• saddahissasÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä

atÄ«te \Be IV 50/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente kÄ• siraá¹-á¹-he dhar
ahosi. so dhammapÄ• lakulassa vasanatÄ• ya etaá¹ƒ nÄ• maá¹ƒ labhi. tattha dasannaá¹ƒ k
pÄ• lanato ``dhammapÄ• loâ€™â€™ tveva paÃ±Ã±Ä• to brÄ• hmaá¹‡o paá¹-ivasati, tassa
dÄ• naá¹ƒ denti, sÄ«laá¹ƒ rakkhanti, uposathakammaá¹ƒ karonti. tadÄ• bodhisatto tasmiá¹ƒ

``dhammapÄ• lakumÄ• roâ€™â€™ tvevassa nÄ• maá¹ƒ kariá¹ƒsu. atha naá¹ƒ vayappattaá
sippuggahaá¹‡atthÄ• ya takkasilaá¹ƒ pesesi. so tattha gantvÄ• disÄ• pÄ• mokkhÄ• cariyas
uggaá¹‡hi, paÃ±cannaá¹ƒ mÄ• á¹‡avakasatÄ• naá¹ƒ jeá¹-á¹-hantevÄ• siko ahosi. tadÄ• Ä•
kÄ• lamakÄ• si. Ä• cariyo mÄ• á¹‡avakaparivuto \Ee IV 51/ Ã±Ä• tigaá¹‡ena saddhiá¹ƒ roda
sarÄ«rakiccaá¹ƒ kÄ• reti. tattha Ä• cariyo ca Ã±Ä• tivaggo cassa antevÄ• sikÄ• ca rodanti p
dhammapÄ• loyeveko na rodati na paridevati. apica kho pana tesu paÃ±casatesu mÄ• á¹‡a
Ä• cariyassa santike nisÄ«ditvÄ• ``aho evarÅ«po nÄ• ma Ä• cÄ• rasampanno taruá¹‡amÄ•
mÄ• tÄ• pitÅ«hi vippayutto maraá¹‡appattoâ€™â€™ ti vadantesu ``sammÄ• , tumhe `taruá
kasmÄ• taruá¹‡akÄ• leyeva marati, nanu ayuttaá¹ƒ taruá¹‡akÄ• le marituâ€™â€™ nti Ä• h

atha naá¹ƒ te Ä• haá¹ƒsu ``kiá¹ƒ pana samma, tvaá¹ƒ imesaá¹ƒ sattÄ• naá¹ƒ maraá¹‡abhÄ
ti? jÄ• nÄ• mi, taruá¹‡akÄ• le pana na maranti, mahallakakÄ• leyeva marantÄ«ti. nanu anic
\Ne IV 46/ hutvÄ• abhÄ• vinoti? ``saccaá¹ƒ aniccÄ• , daharakÄ• le pana sattÄ• na maranti
aniccataá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti. ``kiá¹ƒ samma, dhammapÄ• la, tumhÄ• kaá¹ƒ geh
``daharakÄ• le pana na maranti, mahallakakÄ• leyeva marantÄ«â€™â€™ ti. ``kiá¹ƒ panesÄ
kulapaveá¹‡Ä«â€™â€™ ti? ``Ä• ma kulapaveá¹‡Ä«â€™â€™ ti. mÄ• á¹‡avÄ• taá¹ƒ tassa k
Ä• rocesuá¹ƒ. atha naá¹ƒ so pakkosÄ• petvÄ• pucchi ``saccaá¹ƒ kira tÄ• ta dhammapÄ• la
daharakÄ• le na mÄ«yantÄ«â€™â€™ ti? ``saccaá¹ƒ Ä• cariyÄ• â€™â€™ ti. so tassa vacan
ativiya acchariyaá¹ƒ vadati, imassa pitu santikaá¹ƒ gantvÄ• pucchitvÄ• sace etaá¹ƒ saccaá
IV 51/ dhammaá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti. so puttassa kattabbakiccaá¹ƒ katvÄ• sattaá
dhammapÄ• laá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, ahaá¹ƒ khippaá¹ƒ Ä• gamissÄ• mi, yÄ• va ma
sippaá¹ƒ vÄ• cehÄ«â€™â€™ ti vatvÄ• ekassa eá¸·akassa \Ee IV 52/ aá¹-á¹-hÄ«ni gahetvÄ
katvÄ• ekaá¹ƒ cÅ«á¸·upaá¹-á¹-hÄ• kaá¹ƒ Ä• dÄ• ya takkasilato nikkhamitvÄ• anupubbena
``kataraá¹ƒ mahÄ• dhammapÄ• lassa gehaâ€™â€™ nti pucchitvÄ• gantvÄ• dvÄ• re aá¹-á
dÄ• samanussesu yo yo paá¹-hamaá¹ƒ addasa, so so Ä• cariyassa hatthato chattaá¹ƒ gaá¹
upaá¹-á¹-hÄ• kassapi hatthato pasibbakaá¹ƒ gaá¹‡hi. ``puttassa vo dhammapÄ• lakumÄ• ra
á¹-hitoti kumÄ• rassa pitu Ä• rocethÄ• â€™â€™ ti ca vuttÄ• ``sÄ• dhÅ«â€™â€™ ti gantvÄ•
dvÄ• ramÅ«laá¹ƒ gantvÄ• ``ito ethÄ• â€™â€™ ti taá¹ƒ gharaá¹ƒ abhinetvÄ• pallaá¹…ke ni
pÄ• dadhovanÄ• dikiccaá¹ƒ akÄ• si.

Ä• cariyo bhuttabhojano sukhakathÄ• ya nisinnakÄ• le ``brÄ• hmaá¹‡a, putto te dhammapÄ
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaÃ±ca sippÄ• naá¹ƒ nipphattiá¹ƒ patto, apica kh
jÄ«vitakkhayaá¹ƒ patto, sabbe saá¹…khÄ• rÄ• aniccÄ• , mÄ• socitthÄ• â€™â€™ ti Ä• ha.
paharitvÄ• mahÄ• hasitaá¹ƒ hasi. ``kiá¹ƒ nu brÄ• hmaá¹‡a, hasasÄ«â€™â€™ ti ca vutte ``n
aÃ±Ã±o koci mato bhavissatÄ«â€™â€™ ti Ä• ha. ``brÄ• hmaá¹‡a, puttoyeva te mato, puttas
disvÄ• saddahÄ• â€™â€™ ti aá¹-á¹-hÄ«ni nÄ«haritvÄ• ``imÄ• ni te puttassa aá¹-á¹-hÄ«nÄ
eá¸·akassa vÄ• sunakhassa vÄ• bhavissanti, mayhaá¹ƒ pana putto na marati, amhÄ• kÄ•
kulaparivaá¹-á¹-Ä• taruá¹‡akÄ• le matapubbÄ• nÄ• ma natthi, tvaá¹ƒ musÄ• bhaá¹‡asÄ«t

pÄ• á¹‡iá¹ƒ paharitvÄ• mahÄ• hasitaá¹ƒ hasiá¹ƒsu. Ä• cariyo taá¹ƒ acchariyaá¹ƒ disvÄ• so
``brÄ• hmaá¹‡a, tumhÄ• kaá¹ƒ kulapaveá¹‡iyaá¹ƒ daharÄ• naá¹ƒ amaraá¹‡ena na sakkÄ•
kÄ• raá¹‡ena daharÄ• na mÄ«yantÄ«â€™â€™ ti pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha

92__._ á¹• 21 ``kiá¹ƒ \Ne IV 47/ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡ass

akkhÄ• hi me brÄ• hmaá¹‡a etamatthaá¹ƒ, kasmÄ• nu tumhaá¹ƒ daharÄ• na mÄ«yareâ€™

tattha \Ee IV 53/ \Be IV 52/ __vata_nti vatasamÄ• dÄ• naá¹ƒ. __brahmacariya_nti seá¹-á¹-h
suciá¹‡á¹‡assÄ• _ti tumhÄ• kaá¹ƒ kule daharÄ• naá¹ƒ amaraá¹‡aá¹ƒ nÄ• ma katarasucarita

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o yesaá¹ƒ guá¹‡Ä• naá¹ƒ Ä• nubhÄ• vena tasmiá¹ƒ kule daharÄ
vaá¹‡á¹‡ayanto ---

93__._ á¹• 21 ``dhammaá¹ƒ carÄ• ma na musÄ• bhaá¹‡Ä• ma, pÄ• pÄ• ni kammÄ• ni pari

anariyaá¹ƒ parivajjemu sabbaá¹ƒ, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

94__._ á¹• 21 ``suá¹‡oma dhammaá¹ƒ asataá¹ƒ sataÃ±ca, na cÄ• pi dhammaá¹ƒ asataá¹ƒ

hitvÄ• asante na jahÄ• ma sante, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

95__._ á¹• 21 ``pubbeva dÄ• nÄ• sumanÄ• bhavÄ• ma, dadampi ve attamanÄ• bhavÄ• m

datvÄ• pi ve nÄ• nutappÄ• ma pacchÄ• , tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

96__._ á¹• 21 ``samaá¹‡e mayaá¹ƒ brÄ• hmaá¹‡e addhike ca, vanibbake yÄ• canake dalido

annena pÄ• nena abhitappayÄ• ma, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

97__._ á¹• 21 ``mayaÃ±ca bhariyaá¹ƒ nÄ• tikkamÄ• ma, amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

98__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Be IV 53/ viramÄ• ma sabbe, loke adinnaá¹ƒ parivajjay

amajjapÄ• nopi musÄ• bhaá¹‡Ä• ma, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

99__._ á¹• 21 ``etÄ• su ve jÄ• yare suttamÄ• su, medhÄ• vino honti pahÅ«tapaÃ±Ã±Ä• .

bahussutÄ• vedaguno ca honti, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

100__._ á¹• 21 ``mÄ• tÄ• \Ne IV 48/ pitÄ• ca bhaginÄ« bhÄ• taro ca, puttÄ• ca dÄ• rÄ• c

dhammaá¹ƒ carÄ• ma paralokahetu, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yare ||

101__._ á¹• 21 ``dÄ• sÄ• ca dÄ• syo anujÄ«vino ca, paricÄ• rakÄ• kammakarÄ• ca sabbe

dhammaá¹ƒ \Ee IV 54/ caranti paralokahetu, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™

imÄ• gÄ• thÄ• Ä• ha.

tattha __dhammaá¹ƒ carÄ• mÄ• _ti dasakusalakammapathadhammaá¹ƒ carÄ• ma, attano j
kunthakipillikampi jÄ«vitÄ• na voropema, parabhaá¹‡á¸• aá¹ƒ lobhacittena na olokemÄ• ti s
vitthÄ• retabbaá¹ƒ. musÄ• vÄ• do cettha musÄ• vÄ• dissa akaraá¹‡apÄ• paá¹ƒ nÄ• ma nat
te kira hasÄ• dhippÄ• yenapi musÄ• na bhaá¹‡anti. __pÄ• pÄ• nÄ«_ti sabbÄ• ni nirayagÄ•
ariyagarahitaá¹ƒ sabbaá¹ƒ asundaraá¹ƒ aparisuddhaá¹ƒ kammaá¹ƒ parivajjayÄ• ma. __tasm
__hi_-kÄ• ro nipÄ• tamatto, tena kÄ• raá¹‡ena amhÄ• kaá¹ƒ daharÄ• na mÄ«yanti, antarÄ•
natthÄ«ti attho. ``tasmÄ• amhaâ€™â€™ ntipi pÄ• á¹-ho. __suá¹‡omÄ• _ti mayaá¹ƒ kiriyavÄ
kusaladÄ«panampi asappurisÄ• naá¹ƒ akusaladÄ«panampi dhammaá¹ƒ suá¹‡oma \Be IV 5
hoti, taá¹ƒ na rocayÄ• ma. tehi pana no saddhiá¹ƒ viggaho vÄ• vivÄ• do vÄ• mÄ• hotÅ«ti
sutvÄ• pi hitvÄ• asante sante vattÄ• ma, ekampi khaá¹‡aá¹ƒ na jahÄ• ma sante, pÄ• pamit
kalyÄ• á¹‡amittasevinova homÄ• ti.

__samaá¹‡e mayaá¹ƒ brÄ• hmaá¹‡e_ti mayaá¹ƒ samitapÄ• pe bÄ• hitapÄ• pe paccekabuc
avasesadhammikasamaá¹‡abrÄ• hmaá¹‡epi addhikayÄ• cake sesajanepi annapÄ• nena ab
pana ayaá¹ƒ gÄ• thÄ• ``pubbeva dÄ• nÄ• â€™â€™ ti gÄ• thÄ• ya pacchato Ä• gatÄ• . __n
bhariyaá¹ƒ atikkamitvÄ• bahi aÃ±Ã±aá¹ƒ micchÄ• cÄ• raá¹ƒ na karoma. __aÃ±Ã±atra tÄ• h
á¹-hapetvÄ• sesaitthÄ«su brahmacariyaá¹ƒ carÄ• ma, amhÄ• kaá¹ƒ bhariyÄ• pi sesapurise
__jÄ• yare_ti jÄ• yanti. __suttamÄ• sÅ«_ti susÄ«lÄ• su uttamitthÄ«su. idaá¹ƒ vuttaá¹ƒ hoti -
sampannasÄ«lÄ• su uttamitthÄ«su amhÄ• kaá¹ƒ puttÄ• jÄ• yanti, te medhÄ• vinoti evaá¹ƒp
antarÄ• maraá¹‡aá¹ƒ, tasmÄ• pi amhÄ• kaá¹ƒ kule daharÄ• na marantÄ«ti. __dhammaá¹ƒ
tividhasucaritadhammaá¹ƒ carÄ• ma. __dÄ• syo_ti dÄ• siyo.

avasÄ• ne \Ne IV 49/ ---

102__._ á¹• 21 ``dhammo have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ•

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

103__._ á¹• 21 ``dhammo \Ee IV 55/ have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ

dhammena gutto mama dhammapÄ• lo, aÃ±Ã±assa aá¹-á¹-hÄ«ni sukhÄ« kumÄ• roâ€™â€™

imÄ• hi dvÄ«hi gÄ• thÄ• hi dhammacÄ• rÄ«naá¹ƒ guá¹‡aá¹ƒ kathesi.

tattha __rakkhatÄ«_ti dhammo nÄ• meso rakkhito attano rakkhitaá¹ƒ paá¹-irakkhati. __sukh
devamanussasukhaÃ±ceva nibbÄ• nasukhaÃ±ca Ä• vahati. __na_ \Be IV 55/ __duggati_nti
na gacchati. evaá¹ƒ brÄ• hmaá¹‡a, mayaá¹ƒ dhammaá¹ƒ rakkhÄ• ma, dhammopi amhe rak
gutto_ti mahÄ• chattasadisena attanÄ• gopitadhammena gutto. __aÃ±Ã±assa aá¹-á¹-hÄ«n
aá¹-á¹-hÄ«ni aÃ±Ã±assa eá¸·akassa vÄ• sunakhassa vÄ• aá¹-á¹-hÄ«ni bhavissanti, chaá¸
sukhÄ« kumÄ• roti.

taá¹ƒ sutvÄ• Ä• cariyo ``mayhaá¹ƒ Ä• gamanaá¹ƒ suÄ• gamanaá¹ƒ, saphalaá¹ƒ, no nippha
saÃ±jÄ• tasomanasso dhammapÄ• lassa pitaraá¹ƒ khamÄ• petvÄ• ``mayÄ• Ä• gacchante
imÄ• ni eá¸·akaaá¹-á¹-hÄ«ni Ä• bhatÄ• ni, putto te arogoyeva, tumhÄ• kaá¹ƒ rakkhitadhamm
ti paá¹‡á¹‡e likhitvÄ• katipÄ• haá¹ƒ tattha vasitvÄ• takkasilaá¹ƒ gantvÄ• dhammapÄ• laá¹
sikkhÄ• petvÄ• mahantena parivÄ• rena pesesi.

satthÄ• suddhodanamahÄ• rÄ• jassa imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pa
samodhÄ• nesi, saccapariyosÄ• ne rÄ• jÄ• anÄ• gÄ• miphale patiá¹-á¹-hahi. tadÄ• mÄ• tÄ
ahesuá¹ƒ, Ä• cariyo sÄ• riputto, parisÄ• buddhaparisÄ• , dhammapÄ• lakumÄ• ro pana aha

mahÄ• dhammapÄ• lajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [448] 10. kukkuá¹-ajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• smase_ \Ne IV 50/ __katapÄ• pamhÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto deva
parisakkanaá¹ƒ Ä• rabbha kathesi. dhammasabhÄ• yaÃ±hi bhikkhÅ« devadattassa aguá¹‡a
``Ä• vuso, devadatto dhanuggahÄ• dipayojanena dasabalassa vadhatthameva upÄ• yaá¹ƒ
IV 56/ Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pu
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi esa mayhaá¹ƒ vadhÄ• ya pa
atÄ«taá¹ƒ Ä• hari.

atÄ«te kosambiyaá¹ƒ kosambako nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto ekas
kukkuá¹-ayoniyaá¹ƒ nibbattitvÄ• anekasatakukkuá¹-aparivÄ• ro araÃ±Ã±e vasati, tassÄ• vi
IV 56/. so upÄ• yena ekekaá¹ƒ kukkuá¹-aá¹ƒ gahetvÄ• khÄ• danto á¹-hapetvÄ• bodhisatta
ekakova ahosi. so appamatto velÄ• ya gocaraá¹ƒ gahetvÄ• veá¸·uvanaá¹ƒ pavisitvÄ• vasa
gaá¹‡hituá¹ƒ asakkonto ``ekena naá¹ƒ upÄ• yena upalÄ• petvÄ• gaá¹‡hissÄ• mÄ«â€™â€™
sÄ• khÄ• ya nilÄ«yitvÄ• ``samma kukkuá¹-arÄ• ja, tvaá¹ƒ mayhaá¹ƒ kasmÄ• bhÄ• yasi, ah
vissÄ• saá¹ƒ kattukÄ• mo, asukasmiá¹ƒ nÄ• ma padese sampannagocaro, tattha ubhopi go
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyasaá¹ƒvÄ• saá¹ƒ vasissÄ• mÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ bodh
tayÄ• saddhiá¹ƒ vissÄ• so nÄ• ma natthi, gaccha tvaâ€™â€™ nti. ``samma, tvaá¹ƒ mayÄ•
saddahasi, ito paá¹-á¹-hÄ• ya evarÅ«paá¹ƒ na karissÄ• mÄ«â€™â€™ ti. ``na mayhaá¹ƒ tÄ•
gaccha tvaâ€™â€™ nti. iti naá¹ƒ yÄ• vatatiyaá¹ƒ paá¹-ikkhipitvÄ• ``etehi aá¹…gehi samann
saddhiá¹ƒ vissÄ• so nÄ• ma kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vanaghaá¹-aá¹ƒ unnÄ• d
dadamÄ• nÄ• su dhammakathaá¹ƒ samuá¹-á¹-hÄ• pento ---

104__._ á¹• 21 ``nÄ• smase katapÄ• pamhi, nÄ• smase alikavÄ• dine.

nÄ• smase attatthapaÃ±Ã±amhi, atisantepi nÄ• smase ||

105__._ á¹• 21 ``bhavanti heke purisÄ• , gopipÄ• sikajÄ• tikÄ• .

ghasanti maÃ±Ã±e mittÄ• ni, vÄ• cÄ• ya na ca kammunÄ• ||

106__._ á¹• 21 ``sukkhaÃ±jalipaggahitÄ• \Ne IV 51/, vÄ• cÄ• ya paliguá¹‡á¹-hitÄ• .

manussapheggÅ« nÄ• sÄ«de, yasmiá¹ƒ natthi kataÃ±Ã±utÄ• ||

107__._ á¹• 21 ``na \Ee IV 57/ hi aÃ±Ã±aÃ±Ã±acittÄ• naá¹ƒ, itthÄ«naá¹ƒ purisÄ• na vÄ• .

nÄ• nÄ• vikatvÄ• saá¹ƒsaggaá¹ƒ, tÄ• disampi ca nÄ• smase ||

108__._ á¹• 21 ``anariyakammamokkantaá¹ƒ, athetaá¹ƒ sabbaghÄ• tinaá¹ƒ.

nisitaá¹ƒva paá¹-icchannaá¹ƒ, tÄ• disampi ca nÄ• smase ||

109__._ á¹• 21 ``mittarÅ«penidhekacce, sÄ• khalyena acetasÄ• .

vividhehi upÄ• yanti, tÄ• disampi ca nÄ• smase ||

110__._ á¹• 21 ``Ä• misaá¹ƒ \Be IV 57/ vÄ• dhanaá¹ƒ vÄ• pi, yattha passati tÄ• diso.

dubbhiá¹ƒ karoti dummedho, taÃ±ca hantvÄ• na gacchatÄ«â€™â€™ ti || --- imÄ• gÄ• thÄ•

tattha __nÄ• smase_ti nÄ• ssase. ayameva vÄ• pÄ• á¹-ho, na vissaseti vuttaá¹ƒ hoti. __ka
paá¹-hamaá¹ƒ katapÄ• pe puggale. __alikavÄ• dine_ti musÄ• vÄ• dimhipi na vissase. tassa
pÄ• paá¹ƒ natthi. __nÄ• smase attatthapaÃ±Ã±amhÄ«_ti attano atthÄ• ya eva yassa paÃ±Ã
dhanatthikova bhajati, tasmiá¹ƒ attatthapaÃ±Ã±epi na vissase. __atisante_ti anto upasame
bahi upasamadassanena atisante viya paá¹-icchannakammantepi bilapaá¹-icchannaÄ• sÄ«
__gopipÄ• sikajÄ• tikÄ• _ti gunnaá¹ƒ pipÄ• sakajÄ• tikÄ• viya, pipÄ• sitagosadisÄ• ti vuttaa
pipÄ• sitagÄ• vo titthaá¹ƒ otaritvÄ• mukhapÅ«raá¹ƒ udakaá¹ƒ pivanti, na pana udakassa ka
karonti, evameva ekacce ``idaÃ±cidaÃ±ca karissÄ• mÄ• â€™â€™ ti madhuravacanena mitt
piyavacanÄ• nucchavikaá¹ƒ pana na karonti, tÄ• disesu vissÄ• so mahato anatthÄ• ya hotÄ

__sukkhaÃ±jalipaggahitÄ• _ti paggahitatucchaaÃ±jalino. __vÄ• cÄ• ya paliguá¹‡á¹-hitÄ• _t
idaá¹ƒ karissÄ• mÄ• â€™â€™ ti vacanena paá¹-icchÄ• dikÄ• . __manussapheggÅ«_ti evar
manussapheggÅ« nÄ• ma. __nÄ• sÄ«de_ti na Ä• sÄ«de evarÅ«pe na upagaccheyya. __ya
puggale kataÃ±Ã±utÄ• natthi, tampi nÄ• sÄ«deti attho. __aÃ±Ã±aÃ±Ã±acittÄ• na_nti aÃ±Ã
samannÄ• gatÄ• naá¹ƒ \Ne IV 52/, lahucittÄ• nanti attho. evarÅ«pÄ• naá¹ƒ itthÄ«naá¹ƒ vÄ•
vissaseti dÄ«peti. __nÄ• nÄ• vikatvÄ• saá¹ƒsagga_nti yopi na sakkÄ• anupagantvÄ• etas
antarÄ• yakaraá¹‡atthaá¹ƒ nÄ• nÄ• kÄ• raá¹‡ehi saá¹ƒsaggamÄ• vikatvÄ• daá¸·haá¹ƒ karit
karoti, tÄ• disampi puggalaá¹ƒ nÄ• smase na vissaseyyÄ• ti dÄ«peti.

__anariyakammamokkanta_ti anariyÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ kammaá¹ƒ otaritvÄ• á¹-hita
appatiá¹-á¹-hitavacanaá¹ƒ. __sabbaghÄ• tina_nti okÄ• saá¹ƒ labhitvÄ• sabbesaá¹ƒ \Be IV 5
__nisitaá¹ƒva_ \Ee IV 58/ __paá¹-icchanna_nti kosiyÄ• vÄ• pilotikÄ• ya vÄ• paá¹-icchanna
__tÄ• disampÄ«_ti evarÅ«pampi amittaá¹ƒ mittapatirÅ«pakaá¹ƒ na vissaseyya. __sÄ• khaly
maá¹-á¹-havacanena. __acetasÄ• _ti acittakena. vacanameva hi nesaá¹ƒ maá¹-á¹-haá¹ƒ, cit
pharusaá¹ƒ. __vividhehÄ«_ti vividhehi upÄ• yehi otÄ• rÄ• pekkhÄ• upagacchanti. __tÄ• dis
mittapatirÅ«pakehi sadiso hoti, tampi na vissaseti attho. __Ä• misa_nti khÄ• danÄ«yabhojan
maÃ±capaá¹-ipÄ• dakaá¹ƒ Ä• diá¹ƒ katvÄ• avasesaá¹ƒ. __yattha passatÄ«_ti sahÄ• yakag
passati. __dubbhiá¹ƒ karotÄ«_ti dubbhicittaá¹ƒ uppÄ• deti, taá¹ƒ dhanaá¹ƒ harati. __taÃ±ca
sahÄ• yakampi chetvÄ• gacchati. iti imÄ• satta gÄ• thÄ• kukkuá¹-arÄ• jÄ• kathesi.

111__._ á¹• 21 ``mittarÅ«pena bahavo, channÄ• sevanti sattavo.

jahe kÄ• purise hete, kukkuá¹-o viya senakaá¹ƒ ||

112__._ á¹• 21 ``yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

amittavasamanveti, pacchÄ• ca manutappati ||

113__._ á¹• 21 ``yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , kukkuá¹-o viya senakÄ• ||

114__._ á¹• 21 ``taá¹ƒ tÄ• disaá¹ƒ kÅ«á¹-amivoá¸• á¸• itaá¹ƒ vane, adhammikaá¹ƒ niccavidh

Ä• rÄ• vivajjeyya naro vicakkhaá¹‡o, senaá¹ƒ yathÄ• kukkuá¹-o vaá¹ƒsakÄ• naneâ€™â€™

imÄ• catasso dhammarÄ• jena bhÄ• sitÄ• abhisambuddhagÄ• thÄ• .

tattha \Ne IV 53/ __jahe kÄ• purise hete_ti bhikkhave, ete kÄ• purise paá¹‡á¸• ito jaheyya. nipÄ• tamattaá¹ƒ. __pacchÄ• ca manutappatÄ«_ti pacchÄ• ca anutappati. __kÅ«á¹-amivo migÄ• naá¹ƒ bandhanatthÄ• ya kÅ«á¹-apÄ• saá¹ƒ viya oá¸• á¸• itaá¹ƒ. __niccavidhaá¹ƒsakÄ viddhaá¹ƒsanakaraá¹ƒ. __vaá¹ƒsakÄ• nane_ti yathÄ• vaá¹ƒsavane kukkuá¹-o senaá¹ƒ viva pÄ• pamitte vivajjeyya.

sopi \Be IV 59/ tÄ• gÄ• thÄ• vatvÄ• senaá¹ƒ Ä• mantetvÄ• ``sace imasmiá¹ƒ á¹-hÄ• ne v kattabbaâ€™â€™ nti tajjesi. seno tato palÄ• yitvÄ• aÃ±Ã±atra gato.

satthÄ• \Ee IV 59/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhave devadatto p parisakkÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• seno devadatto ahosi ahosiâ€™â€™ nti.

kukkuá¹-ajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

á¹• 03 [449] 11. maá¹-á¹-hakuá¹‡á¸• alÄ«jÄ• takavaá¹‡á¹‡anÄ•

__alaá¹…kato maá¹-á¹-hakuá¹‡á¸• alÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ matap Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kirekassa buddhupaá¹-á¹-hÄ• kassa kuá¹-umbikassa piy puttasokasamappito na nhÄ• yati na bhuÃ±jati na kammante vicÄ• reti, na buddhupaá¹-á¹-h kevalaá¹ƒ ``piyaputtaka, maá¹ƒ ohÄ• ya paá¹-hamataraá¹ƒ gatosÄ«â€™â€™ tiÄ• dÄ«ni vat paccÅ«sasamaye lokaá¹ƒ olokento tassa sotÄ• pattiphalÅ«panissayaá¹ƒ disvÄ• punadivas sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco bhikkhÅ« uyyojetvÄ• Ä• nandatthe tassa gharadvÄ• raá¹ƒ agamÄ• si. satthu Ä• gatabhÄ• vaá¹ƒ kuá¹-umbikassa Ä• rocesuá¹ƒ

paÃ±Ã±apetvÄ• satthÄ• raá¹ƒ nisÄ«dÄ• petvÄ• kuá¹-umbikaá¹ƒ pariggahetvÄ• satthu sar
vanditvÄ• ekamantaá¹ƒ nisinnaá¹ƒ satthÄ• karuá¹‡Ä• sÄ«talena vacanena Ä• mantetvÄ•
anusocasÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, bhanteâ€™â€™ ti vutte ``upÄ• saka, porÄ• á¹
kÄ• lakate sokasamappitÄ• vicarantÄ• pi paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ sutvÄ• `alabbhanÄ
tathato Ã±atvÄ• appamattakampi sokaá¹ƒ na kariá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito a

atÄ«te \Ne IV 54/ \Be IV 60/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente ekassa ma
brÄ• hmaá¹‡assa putto paÃ±cadasasoá¸·asavassakÄ• le ekena byÄ• dhinÄ• phuá¹-á¹-ho k
nibbatti. brÄ• hmaá¹‡o tassa kÄ• lakiriyato paá¹-á¹-hÄ• ya susÄ• naá¹ƒ gantvÄ• chÄ• rikap
paridevati, sabbakammante pariccajitvÄ• sokasamappito vicarati. tadÄ• devaputto anuvica
``ekaá¹ƒ upamaá¹ƒ katvÄ• sokaá¹ƒ harissÄ• mÄ«â€™â€™ ti tassa susÄ• naá¹ƒ gantvÄ• p
puttavaá¹‡á¹‡Ä« hutvÄ• sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• ito ekasmiá¹ƒ padese á¹-hatvÄ•
á¹-hapetvÄ• \Ee IV 60/ mahÄ• saddena paridevi. brÄ• hmaá¹‡o saddaá¹ƒ sutvÄ• taá¹ƒ olo
paá¹-ilabhitvÄ• tassa santike á¹-hatvÄ• ``tÄ• ta mÄ• á¹‡ava, imasmiá¹ƒ susÄ• namajjhe ka
pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

115__._ á¹• 21 ``alaá¹…kato maá¹-á¹-hakuá¹‡á¸• alÄ«, mÄ• ladhÄ• rÄ« haricandanussado.

bÄ• hÄ• paggayha kandasi, vanamajjhe kiá¹ƒ dukkhito tuvaâ€™â€™ nti ||

tattha __alaá¹…kato_ti nÄ• nÄ• bharaá¹‡avibhÅ«sito. __maá¹-á¹-hakuá¹‡á¸• alÄ«_ti karaá¹
maá¹-á¹-hehi kuá¹‡á¸• alehi samannÄ• gato. __mÄ• ladhÄ• rÄ«_ti vicitrakusumamÄ• ladhar
suvaá¹‡á¹‡avaá¹‡á¹‡ena candanena anulitto. __vanamajjhe_ti susÄ• namajjhe. __kiá¹ƒ duk
kiá¹ƒkÄ• raá¹‡Ä• dukkhito tvaá¹ƒ, Ä• cikkha, ahaá¹ƒ te yaá¹ƒ icchasi, taá¹ƒ dassÄ• mÄ«ti Ä

athassa kathento mÄ• á¹‡avo dutiyaá¹ƒ gÄ• thamÄ• ha ---

116__._ á¹• 21 ``sovaá¹‡á¹‡amayo pabhassaro, uppanno rathapaÃ±jaro mama.

tassa cakkayugaá¹ƒ na vindÄ• mi, tena dukkhena jahÄ• mi jÄ«vitaâ€™â€™ nti ||

brÄ• hmaá¹‡o sampaá¹-icchanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

117__._ á¹• 21 ``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡Ä«mayaá¹ƒ, lohamayaá¹ƒ atha rÅ«piyÄ• maya

pÄ• vada rathaá¹ƒ karissÄ• mi te, cakkayugaá¹ƒ paá¹-ipÄ• dayÄ• mi taâ€™â€™ nti ||

tattha \Be IV 61/ __pÄ• vadÄ• _ti yÄ• disena te attho yÄ• disaá¹ƒ rocesi, tÄ• disaá¹ƒ vada,

karissÄ• mi. __paá¹-ipÄ• dayÄ• mi ta_nti taá¹ƒ paÃ±jarÄ• nurÅ«paá¹ƒ cakkayugaá¹ƒ adhiga

taá¹ƒ \Ne IV 55/ sutvÄ• mÄ• á¹‡avena kathitÄ• ya gÄ• thÄ• ya paá¹-hamapÄ• daá¹ƒ satth
kathesi, sesaá¹ƒ mÄ• á¹‡avo.

118__._ á¹• 21 ``so mÄ• á¹‡avo tassa pÄ• vadi, candasÅ«riyÄ• \Ee IV 61/ ubhayettha bhÄ

sovaá¹‡á¹‡amayo ratho mama, tena cakkayugena sobhatÄ«â€™â€™ ti ||

brÄ• hmaá¹‡o tadanantaraá¹ƒ Ä• ha ---

119__._ á¹• 21 ``bÄ• lo kho tvaá¹ƒsi mÄ• á¹‡ava, yo tvaá¹ƒ patthayasi apatthiyaá¹ƒ.

maÃ±Ã±Ä• mi tuvaá¹ƒ marissasi, na hi tvaá¹ƒ lacchasi candasÅ«riyeâ€™â€™ ti || ---

brÄ• hmaá¹‡ena vuttagÄ• thÄ• ya __apatthiya_nti apatthetabbaá¹ƒ.

tato mÄ• á¹‡avo Ä• ha ---

120__._ á¹• 21 ``gamanÄ• gamanampi dissati, vaá¹‡á¹‡adhÄ• tu ubhayettha vÄ«thiyo.

peto pana neva dissati, ko nu kho kandataá¹ƒ bÄ• lyataroâ€™â€™ ti ||

mÄ• á¹‡avena vuttagÄ• thÄ• ya __gamanÄ• gamana_nti uggamanaÃ±ca atthagamanaÃ±c
__ubhayettha vÄ«thiyo_ti ettha Ä• kÄ• se ``ayaá¹ƒ candassa vÄ«thi, ayaá¹ƒ sÅ«riyassa vÄ«
ubhayagamanÄ• gamanabhÅ«miyopi paÃ±Ã±Ä• yanti. __peto panÄ• _ti paralokaá¹ƒ gatsa
kho_ti evaá¹ƒ sante amhÄ• kaá¹ƒ dvinnaá¹ƒ kandantÄ• naá¹ƒ ko nu kho bÄ• lyataroti.

evaá¹ƒ \Be IV 62/ mÄ• á¹‡ave kathente brÄ• hmaá¹‡o sallakkhetvÄ• gÄ• thamÄ• ha ---

121__._ á¹• 21 ``saccaá¹ƒ kho vadesi mÄ• á¹‡ava, ahameva kandataá¹ƒ bÄ• lyataro.

candaá¹ƒ viya dÄ• rako rudaá¹ƒ, petaá¹ƒ kÄ• lakatÄ• bhipatthayeâ€™â€™ ti ||

tattha __candaá¹ƒ viya dÄ• rako_ti yathÄ• daharo gÄ• madÄ• rako ``candaá¹ƒ dethÄ• â€™
rodeyya, evaá¹ƒ ahampi petaá¹ƒ kÄ• lakataá¹ƒ abhipatthemÄ«ti.

iti \Ne IV 56/ brÄ• hmaá¹‡o mÄ• á¹‡avassa kathÄ• ya nissoko hutvÄ• tassa thutiá¹ƒ karont

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122__._ á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

123__._ á¹• 21 ``abbahÄ« \Ee IV 62/ vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

124__._ á¹• 21 ``sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avÄ• â€™â€™ ti ||

atha naá¹ƒ mÄ• á¹‡avo ``brÄ• hmaá¹‡a, yassatthÄ• ya tvaá¹ƒ rodasi, ahaá¹ƒ te putto, ahaá
ito paá¹-á¹-hÄ• ya mÄ• maá¹ƒ anusoci, dÄ• naá¹ƒ dehi, sÄ«laá¹ƒ rakkhÄ• hi, uposathaá¹ƒ
sakaá¹-á¹-hÄ• nameva gato. brÄ• hmaá¹‡opi tassovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã
nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• dhammadesakadevaputto ahameva aho

maá¹-á¹-hakuá¹‡á¸• alÄ«jÄ• takavaá¹‡á¹‡anÄ• ekÄ• dasamÄ• .

á¹• 03 [450] 12. bilÄ• rakosiyajÄ• takavaá¹‡á¹‡anÄ•

__apacantÄ• pÄ«_ti \Be IV 63/ idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dÄ• navittaá¹ƒ bh
kathesi. so kira bhagavato dhammadesanaá¹ƒ sutvÄ• sÄ• sane pabbajitvÄ• pabbajitakÄ•
dÄ• navitto ahosi dÄ• najjhÄ• sayo, pattapariyÄ• pannampi piá¹‡á¸• apÄ• taá¹ƒ aÃ±Ã±assa
pÄ• nÄ«yampi labhitvÄ• aÃ±Ã±assa adatvÄ• na pivi, evaá¹ƒ dÄ• nÄ• bhirato ahosi. athass
bhikkhÅ« guá¹‡akathaá¹ƒ kathesuá¹ƒ. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etan
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte taá¹ƒ bhikkhuá¹ƒ
tvaá¹ƒ \Ne IV 57/ bhikkhu dÄ• navitto dÄ• najjhÄ• sayoâ€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, b
``bhikkhave ayaá¹ƒ pubbe assaddho ahosi appasanno, tiá¹‡aggena telabindumpi uddharitvÄ
atha naá¹ƒ ahaá¹ƒ dametvÄ• nibbisevanaá¹ƒ katvÄ• dÄ• naphalaá¹ƒ Ã±Ä• pesiá¹ƒ, tamev
bhavantarepi na pajahatÄ«â€™â€™ ti vatvÄ• bhikkhÅ«hi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto seá¹-á¹-hikule nibbat

kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• pitu accayena seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ patvÄ• ekadivas
katvÄ• ``dhanaá¹ƒ paÃ±Ã±Ä• yati, etassa \Ee IV 63/ uppÄ• dakÄ• na paÃ±Ã±Ä• yanti, ima
mahÄ• dÄ• naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti dÄ• nasÄ• laá¹ƒ kÄ• retvÄ• yÄ• vajÄ«
Ä• yupariyosÄ• ne ``idaá¹ƒ dÄ• navattaá¹ƒ mÄ• upacchindÄ«â€™â€™ ti puttassa ovÄ• da
sakko hutvÄ• nibbatti. puttopissa tatheva dÄ• naá¹ƒ datvÄ• puttaá¹ƒ ovaditvÄ• Ä• yupariy
hutvÄ• nibbatti, tassa putto sÅ«riyo hutvÄ• nibbatti, tassapi putto mÄ• talisaá¹…gÄ• hako
putto paÃ±casikho gandhabbadevaputto hutvÄ• nibbatti. chaá¹-á¹-ho pana assaddho ahosi
maccharÄ«, dÄ• nasÄ• laá¹ƒ viddhaá¹ƒsetvÄ• jhÄ• petvÄ• yÄ• cake pothetvÄ• nÄ«harÄ•
uddharitvÄ• telabindumpi na deti. tadÄ• sakko devarÄ• jÄ• attano pubbakammaá¹ƒ oloket
dÄ• navaá¹ƒso, udÄ• hu noâ€™â€™ ti upadhÄ• rento ``putto me dÄ• naá¹ƒ pavattetvÄ• \B
nibbatti, tassa putto sÅ«riyo, tassa putto mÄ• tali, tassa putto paÃ±casikho gandhabbadeva
nibbatti, chaá¹-á¹-ho pana taá¹ƒ vaá¹ƒsaá¹ƒ upacchindÄ«â€™â€™ ti passi.

athassa etadahosi ``imaá¹ƒ pÄ• padhammaá¹ƒ dametvÄ• dÄ• naphalaá¹ƒ jÄ• nÄ• petvÄ•
candasÅ«riyamÄ• talipaÃ±casikhe pakkosÄ• petvÄ• ``sammÄ• , amhÄ• kaá¹ƒ vaá¹ƒse cha
samucchinditvÄ• dÄ• nasÄ• laá¹ƒ jhÄ• petvÄ• yÄ• cake nÄ«harÄ• pesi, na kassaci kiÃ±ci
damessÄ• mÄ• â€™â€™ ti tehi saddhiá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si. tasmiá¹ƒ khaá¹‡e
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ katvÄ• Ä• gantvÄ• sattame dvÄ• rakoá¹-á¹-hake antaravÄ«thiá¹ƒ
``tumhe mama paviá¹-á¹-hakÄ• le pacchato paá¹-ipÄ• á¹-iyÄ• Ä• gacchathÄ• â€™â€™ ti va
santike á¹-hatvÄ• ``bho mahÄ• seá¹-á¹-hi, bhojanaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. ``brÄ• h
bhattaá¹ƒ, aÃ±Ã±attha gacchÄ• â€™â€™ ti. ``bho mahÄ• seá¹-á¹-hi, brÄ• hmaá¹‡ehi bhatte
dÄ• tuá¹ƒ na labbhatÄ«â€™â€™ ti. ``brÄ• hmaá¹‡a, mama gehe pakkampi pacitabbampi bh
gacchÄ• â€™â€™ ti. ``mahÄ• seá¹-á¹-hi, ekaá¹ƒ te silokaá¹ƒ kathessÄ• mi, taá¹ƒ suá¹‡Ä• h
mayhaá¹ƒ tava silokenattho, mÄ• idha tiá¹-á¹-hÄ• â€™â€™ ti. sakko tassa kathaá¹ƒ asuá¹‡
abhÄ• si ---

125__._ á¹• 21 ``apacantÄ• pi \Ne IV 58/ dicchanti, santo laddhÄ• na bhojanaá¹ƒ.

kimeva tvaá¹ƒ pacamÄ• no, yaá¹ƒ na dajjÄ• na taá¹ƒ samaá¹ƒ ||

126__._ á¹• 21 ``maccherÄ• ca pamÄ• dÄ• ca, evaá¹ƒ dÄ• naá¹ƒ na dÄ«yati.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nena, deyyaá¹ƒ hoti vijÄ• natÄ• â€™â€™ ti ||

tÄ• saá¹ƒ attho --- mahÄ• seá¹-á¹-hi apacantÄ• pi santo sappurisÄ• bhikkhÄ• cariyÄ• ya la
dÄ• tuá¹ƒ icchanti, na ekakÄ• paribhuÃ±janti. kimeva tvaá¹ƒ pacamÄ• no yaá¹ƒ na dadeyy
taá¹ƒ tava anurÅ«paá¹ƒ anucchavikaá¹ƒ na hoti. dÄ• naÃ±hi maccherena ca pamÄ• dena c
dÄ«yati, puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nena vijÄ• natÄ• paá¹‡á¸• itamanussena dÄ• tabb

so tassa vacanaá¹ƒ sutvÄ• ``tena hi gehaá¹ƒ pavisitvÄ• nisÄ«da, thokaá¹ƒ lacchasÄ«â€™
pavisitvÄ• te siloke sajjhÄ• yanto nisÄ«di. atha naá¹ƒ cando Ä• gantvÄ• bhattaá¹ƒ yÄ• ci. `
gacchÄ• â€™â€™ ti ca \Be IV 65/ vutto ``mahÄ• seá¹-á¹-hi anto eko brÄ• hmaá¹‡o nisinno,
maÃ±Ã±e bhavissati, ahampi bhavissÄ• mÄ«â€™â€™ ti vatvÄ• ``natthi brÄ• hmaá¹‡avÄ•
vuccamÄ• nopi ``mahÄ• seá¹-á¹-hi iá¹…gha tÄ• va silokaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti dve g

127__._ á¹• 21 ``yasseva bhÄ«to na dadÄ• ti maccharÄ«, tadevÄ• dadato bhayaá¹ƒ.

jighacchÄ• ca pipÄ• sÄ• ca, yassa bhÄ• yati maccharÄ«.

tameva bÄ• laá¹ƒ phusati, asmiá¹ƒ loke paramhi ca ||

128__._ á¹• 21 ``tasmÄ• vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

tattha __yassa bhÄ• yatÄ«_ti ``ahaá¹ƒ aÃ±Ã±esaá¹ƒ datvÄ• sayaá¹ƒ jighacchito ca pipÄ•
bhavissÄ• mÄ«â€™â€™ ti yassÄ• jighacchÄ• ya pipÄ• sÄ• ya bhÄ• yati. __tamevÄ• _ti \E
jighacchÄ• pipÄ• sÄ• saá¹…khÄ• taá¹ƒ bhayaá¹ƒ etaá¹ƒ bÄ• laá¹ƒ nibbattanibbattaá¹-á¹-hÄ
phusati pÄ«á¸·eti, accantadÄ• liddiyaá¹ƒ pÄ• puá¹‡Ä• ti. __malÄ• bhibhÅ«_ti macchariyama

tassapi vacanaá¹ƒ sutvÄ• ``tena hi pavisa, thokaá¹ƒ labhissasÄ«â€™â€™ ti Ä• ha. sopi pa
sakkassa santike nisÄ«di. tato thokaá¹ƒ vÄ«tinÄ• metvÄ• sÅ«riyo Ä• gantvÄ• bhattaá¹ƒ yÄ
abhÄ• si ---

129__._ á¹• 21 ``duddadaá¹ƒ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

130__._ á¹• 21 ``tasmÄ• sataÃ±ca asataá¹ƒ, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yaá¹‡Ä• â€™â€™ ti ||

tattha __duddada_nti dÄ• naá¹ƒ nÄ• ma duddadaá¹ƒ maccheraá¹ƒ abhibhavitvÄ• dÄ• tabb
__dukkara_nti tadeva dÄ• nakammaá¹ƒ dukkaraá¹ƒ yuddhasadisaá¹ƒ, taá¹ƒ kubbataá¹ƒ. __
asappurisÄ• dÄ• naphalaá¹ƒ ajÄ• nantÄ• tesaá¹ƒ gatamaggaá¹ƒ nÄ• nugacchanti. __sata
bodhisattÄ• naá¹ƒ dhammo aÃ±Ã±ehi duranugamo. __asanto_ti macchariyavasena dÄ• na

nirayaá¹ƒ yanti.

seá¹-á¹-hi \Be IV 66/ gahetabbagahaá¹‡aá¹ƒ apassanto ``tena hi pavisitvÄ• brÄ• hmaá¹‡Ä
thokaá¹ƒ lacchasÄ«â€™â€™ ti Ä• ha. tato thokaá¹ƒ vÄ«tinÄ• metvÄ• mÄ• tali Ä• gantvÄ•
``natthÄ«â€™â€™ ti vacanamattakÄ• lameva sattamaá¹ƒ gÄ• thamÄ• ha ---

131__._ á¹• 21 ``appasmeke pavecchanti, bahuneke na dicchare.

appasmÄ• dakkhiá¹‡Ä• dinnÄ• , sahassena samaá¹ƒ mitÄ• â€™â€™ ti ||

tattha __appasmeke pavecchantÄ«_ti mahÄ• seá¹-á¹-hi ekacce paá¹‡á¸• itapurisÄ• appas
pavecchanti, dadantiyevÄ• ti attho. bahunÄ• pi deyyadhammena samannÄ• gatÄ• eke satt
__dakkhiá¹‡Ä• _ti kammaÃ±ca phalaÃ±ca saddahitvÄ• dinnadÄ• naá¹ƒ. __sahassena sam
kaá¹-acchubhattamattÄ• pi dakkhiá¹‡Ä• sahassadÄ• nena saddhiá¹ƒ mitÄ• , mahÄ• phalat
hotÄ«ti attho.

tampi \Ee IV 66/ so ``tena hi pavisitvÄ• nisÄ«dÄ• â€™â€™ ti Ä• ha. tato thokaá¹ƒ vÄ«tinÄ
Ä• gantvÄ• bhattaá¹ƒ yÄ• citvÄ• ``natthi gacchÄ• â€™â€™ ti vutte ``ahaá¹ƒ na gatapubbo
brÄ• hmaá¹‡avÄ• canakaá¹ƒ bhavissati maÃ±Ã±eâ€™â€™ ti tassa dhammakathaá¹ƒ Ä• ra
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132__._ á¹• 21 ``dhammaá¹ƒ \Ne IV 60/ care yopi samuÃ±chakaá¹ƒ care, dÄ• raÃ±ca posa

sataá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaá¹ƒ, kalampi nÄ• gghanti tathÄ• vidhassa teâ€™â

tattha __dhamma_nti tividhasucaritadhammaá¹ƒ. __samuÃ±chaka_nti gÄ• me vÄ• Ä• mak
araÃ±Ã±e vÄ• phalÄ• phalaharaá¹‡asaá¹…khÄ• taá¹ƒ uÃ±chaá¹ƒ yo careyya, sopi dhamm
posa_nti attano ca puttadÄ• raá¹ƒ posentoyeva. __dadamappakasmi_nti paritte vÄ• deyya
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ dadamÄ• no dhammaá¹ƒ careti attho. __sataá¹ƒ
paraá¹ƒ pothetvÄ• viheá¹-hetvÄ• sahassena yÄ• gaá¹ƒ yajantÄ• naá¹ƒ sahassayÄ• gÄ«na
satasahassampi. __kalampi nÄ• gghanti tathÄ• vidhassa te_ti tesaá¹ƒ satasahassasaá¹…kh
sahassayÄ• gÄ«naá¹ƒ yÄ• gÄ• tathÄ• vidhassa dhammena samena \Be IV 67/ deyyadham
duggatamanussassa soá¸·asiá¹ƒ kalaá¹ƒ na agghantÄ«ti.

seá¹-á¹-hi paÃ±casikhassa kathaá¹ƒ sutvÄ• sallakkhesi. atha naá¹ƒ anagghakÄ• raá¹‡aá¹ƒ
gÄ• thamÄ• ha ---

133__._ á¹• 21 ``kenesa yaÃ±Ã±o vipulo mahagghato, samena dinnassa na agghameti.

kathaá¹ƒ sataá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaá¹ƒ, kalampi nÄ• gghanti tathÄ• vidhass

tattha __yaÃ±Ã±o_ti dÄ• nayÄ• go satasahassapariccÄ• gavasena vipulo, vipulattÄ• va ma
dinnassÄ• _ti dhammena dinnassa kena kÄ• raá¹‡ena agghaá¹ƒ na upeti. __kathaá¹ƒ sataá
brÄ• hmaá¹‡a, kathaá¹ƒ \Ee IV 67/ sahassayÄ• gÄ«naá¹ƒ purisÄ• naá¹ƒ bahÅ«naá¹ƒ sahas
satasahassasaá¹…khÄ• tÄ• issarÄ• tathÄ• vidhassa dhammena uppÄ• detvÄ• dÄ• yakas
kalaá¹ƒ nÄ• gghantÄ«ti.

athassa kathento paÃ±casikho osÄ• nagÄ• thamÄ• ha ---

134__._ á¹• 21 ``dadanti heke visame niviá¹-á¹-hÄ• , chetvÄ• vadhitvÄ• atha socayitvÄ• .

sÄ• dakkhiá¹‡Ä• assumukhÄ• sadaá¹‡á¸• Ä• , samena dinnassa na agghameti.

evaá¹ƒ sataá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaá¹ƒ, kalampi nÄ• gghanti tathÄ• vidhassa

tattha __visame_ti visame kÄ• yakammÄ• dimhi niviá¹-á¹-hÄ• . __chetvÄ• _ti kilametvÄ• . _
__socayitvÄ• _ti sasoke katvÄ• .

so \Ne IV 61/ paÃ±casikhassa dhammakathaá¹ƒ sutvÄ• ``tena hi gaccha, gehaá¹ƒ pavisitv
lacchasÄ«â€™â€™ ti Ä• ha. sopi gantvÄ• tesaá¹ƒ santike nisÄ«di. tato bilÄ• rakosiyo seá¹
Ä• mantetvÄ• ``etesaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ palÄ• pavÄ«hÄ«naá¹ƒ nÄ• á¸·iá¹ƒ nÄ• á¸·iá
vÄ«hÄ« gahetvÄ• brÄ• hmaá¹‡e \Be IV 68/ upasaá¹…kamitvÄ• ``ime Ä• dÄ• ya yattha kat
bhuÃ±jathÄ• â€™â€™ ti Ä• ha. ``na amhÄ• kaá¹ƒ vÄ«hinÄ• attho, na mayaá¹ƒ vÄ«hiá¹ƒ Ä
vÄ«hiá¹ƒ kirete nÄ• masantÄ«â€™â€™ ti? ``tena hi tesaá¹ƒ taá¹‡á¸• ule dehÄ«â€™â€™ ti.
gantvÄ• ``brÄ• hmaá¹‡Ä• taá¹‡á¸• ule gaá¹‡hathÄ• â€™â€™ ti Ä• ha. ``mayaá¹ƒ Ä• maka
ti. ``ayya, Ä• makaá¹ƒ kira na gaá¹‡hantÄ«â€™â€™ ti. ``tena hi tesaá¹ƒ karoá¹-iyaá¹ƒ vaá¸•
dehÄ«â€™â€™ ti. sÄ• tesaá¹ƒ karoá¹-iyaá¹ƒ vaá¸• á¸• hetvÄ• mahÄ• goá¹‡Ä• naá¹ƒ pakk
paÃ±capi janÄ• kabaá¸·e vaá¸• á¸• hetvÄ• mukhe pakkhipitvÄ• gale laggÄ• petvÄ• akkhÄ
vissaá¹-á¹-hasaÃ±Ã±Ä• matÄ• viya nipajjiá¹ƒsu. dÄ• sÄ« te disvÄ• ``matÄ• bhavissantÄ«
seá¹-á¹-hino Ä• rocesi ``ayya, te brÄ• hmaá¹‡Ä• gobhattaá¹ƒ gilituá¹ƒ asakkontÄ• \Ee IV 6

so cintesi ``idÄ• ni ayaá¹ƒ pÄ• padhammo sukhumÄ• labrÄ• hmaá¹‡Ä• naá¹ƒ gobhattaá¹ƒ
asakkontÄ• matÄ• ti maá¹ƒ garahissantÄ«â€™â€™ ti. tato dÄ• siá¹ƒ Ä• ha --- ``khippaá¹ƒ
karoá¹-ikesu bhattaá¹ƒ haritvÄ• nÄ• naggarasaá¹ƒ sÄ• libhattaá¹ƒ vaá¸• á¸• hehÄ«â€™â€™
seá¹-á¹-hi antarapÄ«thiá¹ƒ paá¹-ipannamanusse pakkosÄ• petvÄ• ``ahaá¹ƒ mama bhuÃ±ja
brÄ• hmaá¹‡Ä• naá¹ƒ bhattaá¹ƒ dÄ• pesiá¹ƒ, ete lobhena mahante piá¹‡á¸• e katvÄ• bhuÃ

matÄ• , mama niddosabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti vatvÄ• parisaá¹ƒ sannipÄ• tesi
brÄ• hmaá¹‡Ä• uá¹-á¹-hÄ• ya mahÄ• janaá¹ƒ oloketvÄ• ``passathimassa seá¹-á¹-hissa mu
attano bhuÃ±janabhattaá¹ƒ dÄ• pesiâ€™ nti vadati, paá¹-hamaá¹ƒ gobhattaá¹ƒ amhÄ• kaá¹
nipannesu imaá¹ƒ bhattaá¹ƒ vaá¸• á¸• hÄ• pesÄ«â€™â€™ ti vatvÄ• attano mukhehi gahita
pÄ• tetvÄ• dassesuá¹ƒ. mahÄ• jano seá¹-á¹-hiá¹ƒ garahi ``andhabÄ• la, attano kulavaá¹ƒsa
dÄ• nasÄ• laá¹ƒ jhÄ• pesi, yÄ• cake gÄ«vÄ• yaá¹ƒ gahetvÄ• nÄ«harÄ• pesi, idÄ• ni imesa
bhattaá¹ƒ dento gobhattaá¹ƒ dÄ• pesi, paralokaá¹ƒ gacchanto tava ghare vibhavaá¹ƒ gÄ«vÄ
gamissasi maÃ±Ã±eâ€™â€™ ti.

tasmiá¹ƒ khaá¹‡e sakko mahÄ• janaá¹ƒ pucchi ``jÄ• nÄ• tha, tumhe imasmiá¹ƒ gehe dhana
nti? ``na jÄ• nÄ• mÄ• â€™â€™ ti. ``imasmiá¹ƒ nagare asukakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ \Be
dÄ• nasÄ• laá¹ƒ kÄ• retvÄ• mahÄ• dÄ• naá¹ƒ pavattayÄ«â€™â€™ ti sutapubbaá¹ƒ tumhe
``ahaá¹ƒ so seá¹-á¹-hi, dÄ• naá¹ƒ datvÄ• sakko devarÄ• jÄ• hutvÄ• puttopi me taá¹ƒ vaá¹
dÄ• naá¹ƒ datvÄ• cando \Ne IV 62/ devaputto hutvÄ• nibbatto, tassa putto sÅ«riyo, tassa p
putto paÃ±casikho gandhabbadevaputto hutvÄ• nibbatto. tesu ayaá¹ƒ cando, ayaá¹ƒ sÅ«riy
mÄ• talisaá¹…gÄ• hako, ayaá¹ƒ imassa \Ee IV 69/ pÄ• padhammassa pitÄ• paÃ±casikho g
bahuguá¹‡aá¹ƒ etaá¹ƒ dÄ• naá¹ƒ nÄ• ma, kattabbameva kusalaá¹ƒ paá¹‡á¸• itehÄ«â€™â€™
kaá¹…khacchedanatthaá¹ƒ Ä• kÄ• se uppatitvÄ• mahantenÄ• nubhÄ• vena mahantena pa
aá¹-á¹-haá¹ƒsu, sakalanagaraá¹ƒ pajjalantaá¹ƒ viya ahosi. sakko mahÄ• janaá¹ƒ Ä• mantetv
dibbasampattiá¹ƒ pahÄ• ya Ä• gacchantÄ• imaá¹ƒ kulavaá¹ƒsanÄ• sakaraá¹ƒ pÄ• padham
Ä• gatÄ• , ayaá¹ƒ pÄ• padhammo attano kulavaá¹ƒsaá¹ƒ nÄ• setvÄ• dÄ• nasÄ• laá¹ƒ jhÄ•
gahetvÄ• nÄ«harÄ• petvÄ• amhÄ• kaá¹ƒ vaá¹ƒsaá¹ƒ samucchindi, `ayaá¹ƒ adÄ• nasÄ«lo
ti imassa anukampÄ• ya Ä• gatÄ• mhÄ• â€™â€™ ti vatvÄ• dÄ• naguá¹‡aá¹ƒ pakÄ• sento
bilÄ• rakosiyo sirasmiá¹ƒ aÃ±jaliá¹ƒ patiá¹-á¹-hapetvÄ• ``deva, ahaá¹ƒ ito paá¹-á¹-hÄ• ya
porÄ• á¹‡akulavaá¹ƒsaá¹ƒ anÄ• sÄ• petvÄ• dÄ• naá¹ƒ pavattessÄ• mi, ajja Ä• diá¹ƒ katvÄ
upÄ• dÄ• ya attano laddhÄ• hÄ• raá¹ƒ parassa adatvÄ• na khÄ• dissÄ• mÄ«â€™â€™ ti sa
sakko taá¹ƒ dametvÄ• nibbisevanaá¹ƒ katvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hapetvÄ• cattÄ
sakaá¹-á¹-hÄ• nameva gato. sopi seá¹-á¹-hi yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ• tÄ• vatiá¹ƒsa

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, ayaá¹ƒ bhikkhu pubb
kiÃ±ci adÄ• tÄ• , ahaá¹ƒ pana naá¹ƒ dametvÄ• dÄ• naphalaá¹ƒ jÄ• nÄ• pesiá¹ƒ, tameva cit
jahÄ• tÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• seá¹-á¹-hi ayaá¹ƒ dÄ• n
cando sÄ• riputto, sÅ«riyo moggallÄ• no, mÄ• tali kassapo, paÃ±casikho Ä• nando, sakko p
nti.

bilÄ• rakosiyajÄ• takavaá¹‡á¹‡anÄ• dvÄ• dasamÄ• .

á¹• 03 [451] 13. cakkavÄ• kajÄ• takavaá¹‡á¹‡anÄ•

__vaá¹‡á¹‡avÄ• _ \Ee IV 70/ \Be IV 70/ __abhirÅ«posÄ«_ti idaá¹ƒ satthÄ• jetavane vihara
lolabhikkhuá¹ƒ Ä• rabbha kathesi. so kira cÄ«varÄ• dÄ«hi atitto ``kahaá¹ƒ saá¹…ghabhattaá
nimantanaâ€™â€™ nti pariyesanto vicarati, Ä• misakathÄ• yameva abhiramati. athaÃ±Ã±e
tassÄ• nuggahena satthu Ä• rocesuá¹ƒ. satthÄ• taá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tva
pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti \Ne IV 63/ vutte ``bhikkhu kasmÄ• evarÅ«pe niy
pabbajitvÄ• lolo ahosi, lolabhÄ• vo ca nÄ• ma pÄ• pako, pubbepi tvaá¹ƒ lolabhÄ• vaá¹ƒ nis
hatthikuá¹‡apÄ• dÄ«hi atitto mahÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-hoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko lolakÄ• ko bÄ• rÄ• á¹‡asiya
atitto ``araÃ±Ã±aá¹ƒ nu kho kÄ«disaâ€™â€™ nti araÃ±Ã±aá¹ƒ gantvÄ• tatthapi phalÄ• pha
gaá¹…gÄ• ya tÄ«raá¹ƒ gantvÄ• vicaranto jayampatike cakkavÄ• ke disvÄ• ``ime sakuá¹‡Ä
imasmiá¹ƒ gaá¹…gÄ• tÄ«re bahuá¹ƒ macchamaá¹ƒsaá¹ƒ khÄ• danti maÃ±Ã±e, ime paá¹-ip
bhojanaá¹ƒ gocaraá¹ƒ khÄ• ditvÄ• vaá¹‡á¹‡avantena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti te
cakkavÄ• kaá¹ƒ pucchanto dve gÄ• thÄ• abhÄ• si ---

135__._ á¹• 21 ``vaá¹‡á¹‡avÄ• abhirÅ«posi, ghano saÃ±jÄ• tarohito.

cakkavÄ• ka surÅ«posi, vippasannamukhindriyo ||

136__._ á¹• 21 ``pÄ• á¹-hÄ«naá¹ƒ pÄ• vusaá¹ƒ macchaá¹ƒ, balajaá¹ƒ muÃ±jarohitaá¹ƒ.

gaá¹…gÄ• ya tÄ«re nisinno, evaá¹ƒ bhuÃ±jasi bhojanaâ€™â€™ nti ||

tattha __ghano_ti ghanasarÄ«ro. __saÃ±jÄ• tarohito_ti uttattasuvaá¹‡á¹‡aá¹ƒ viya
suá¹-á¹-hujÄ• tarohitavaá¹‡á¹‡o. __pÄ• á¹-hÄ«na_nti pÄ• á¹-hÄ«nanÄ• makaá¹ƒ pÄ• sÄ• á
mahÄ• mukhamacchaá¹ƒ, ``pÄ• husaâ€™â€™ ntipi pÄ• á¹-ho. __balaja_nti balajamacchaá
muÃ±jamacchaÃ±ca rohitamacchaÃ±ca. __evaá¹ƒ bhuÃ±jasÄ«_ti evarÅ«paá¹ƒ bhojanaá¹ƒ
pucchati.

cakkavÄ• ko \Be IV 71/ tassa vacanaá¹ƒ paá¹-ikkhipanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

137__._ á¹• 21 ``na \Ee IV 71/ vÄ• hametaá¹ƒ bhuÃ±jÄ• mi, jaá¹…galÄ• nodakÄ• ni vÄ• .

aÃ±Ã±atra sevÄ• lapaá¹‡akÄ• , etaá¹ƒ me samma bhojanaâ€™â€™ nti ||

tassattho --- ahaá¹ƒ samma, aÃ±Ã±atra sevÄ• lÄ• ca paá¹‡akÄ• ca sesÄ• ni jaá¹…galÄ•
maá¹ƒsÄ• ni Ä• dÄ• ya etaá¹ƒ bhojanaá¹ƒ na bhuÃ±jÄ• mi, yaá¹ƒ panetaá¹ƒ sevÄ• lapaá¹‡a

bhojananti.

tato \Ne IV 64/ kÄ• ko dve gÄ• thÄ• abhÄ• si ---

138__._ á¹• 21 ``na vÄ• hametaá¹ƒ saddahÄ• mi, cakkavÄ• kassa bhojanaá¹ƒ.

ahampi samma bhuÃ±jÄ• mi, gÄ• me loá¹‡iyateliyaá¹ƒ ||

139__._ á¹• 21 ``manussesu kataá¹ƒ bhattaá¹ƒ, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

na ca me tÄ• diso vaá¹‡á¹‡o, cakkavÄ• ka yathÄ• tuvaâ€™â€™ nti ||

tattha __yathÄ• tuva_nti yathÄ• tuvaá¹ƒ sobhaggappatto sarÄ«ravaá¹‡á¹‡o, tÄ• diso may
etena kÄ• raá¹‡ena ahaá¹ƒ tava ``sevÄ• lapaá¹‡akaá¹ƒ mama bhojanaâ€™â€™ nti vadanta
saddahÄ• mÄ«ti.

athassa cakkavÄ• ko dubbaá¹‡á¹‡akÄ• raá¹‡aá¹ƒ kathetvÄ• dhammaá¹ƒ desento sesagÄ•

140__._ á¹• 21 ``sampassaá¹ƒ attani veraá¹ƒ, hiá¹ƒsayaá¹ƒ mÄ• nusiá¹ƒ pajaá¹ƒ.

utrasto ghasasÄ« bhÄ«to, tena vaá¹‡á¹‡o tavediso ||

141__._ á¹• 21 ``sabbalokaviruddhosi, dhaá¹…ka pÄ• pena kammunÄ• .

laddho piá¹‡á¸• o na pÄ«á¹‡eti, tena vaá¹‡á¹‡o tavediso ||

142__._ á¹• 21 ``ahampi samma bhuÃ±jÄ• mi, ahiá¹ƒsaá¹ƒ sabbapÄ• á¹‡inaá¹ƒ.

appossukko nirÄ• saá¹…kÄ«, asoko akutobhayo ||

143__._ á¹• 21 ``so karassu Ä• nubhÄ• vaá¹ƒ, vÄ«tivattassu sÄ«liyaá¹ƒ.

ahiá¹ƒsÄ• ya cara loke, piyo hohisi maá¹ƒmiva ||

144__._ á¹• 21 ``yo \Be IV 72/ na hanti na ghÄ• teti, na jinÄ• ti na jÄ• paye.

mettaá¹ƒso sabbabhÅ«tesu, veraá¹ƒ tassa na kenacÄ«â€™â€™ ti ||

tattha __sampassa_nti samma kÄ• ka tvaá¹ƒ paresu uppannaá¹ƒ attani veracittaá¹ƒ sampa
pajaá¹ƒ hiá¹ƒsanto viheá¹-hento. __utrasto_ti bhÄ«to. __ghasasÄ«_ti bhuÃ±jasi. tena te edi
bÄ«bhacchavaá¹‡á¹‡o \Ne IV 65/ jÄ• to. __dhaá¹…kÄ• _ti kÄ• kaá¹ƒ Ä• lapati. __piá¹‡á¸• o
__ahiá¹ƒsaá¹ƒ sabbapÄ• á¹‡ina_nti ahaá¹ƒ pana sabbasatte ahiá¹ƒsanto \Ee IV 72/ bhuÃ±j
karassu Ä• nubhÄ• va_nti so tvampi vÄ«riyaá¹ƒ karohi, attano sÄ«liyasaá¹…khÄ• taá¹ƒ dus
vÄ«tivattassu. __ahiá¹ƒsÄ• yÄ• _ti ahiá¹ƒsÄ• ya samannÄ• gato hutvÄ• loke cara. __piyo h
sante mayÄ• sadisova lokassa piyo hohisi. __na jinÄ• tÄ«_ti dhanajÄ• niá¹ƒ na karoti. __na
na kÄ• reti. __mettaá¹ƒso_ti mettakoá¹-á¹-hÄ• so mettacitto. __na kenacÄ«_ti kenaci ekasa
veraá¹ƒ nÄ• ma natthÄ«ti.

tasmÄ• sace lokassa piyo bhavituá¹ƒ icchasi, sabbaverehi viramÄ• hÄ«ti evaá¹ƒ cakkavÄ•
desesi. kÄ• ko ``tumhe attano gocaraá¹ƒ mayhaá¹ƒ na kathetha, kÄ• kÄ• â€™â€™ ti vassa
bÄ• rÄ• á¹‡asiyaá¹ƒ ukkÄ• rabhÅ«miyaÃ±Ã±eva otari.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
lolabhikkhu anÄ• gÄ• miphale patiá¹-á¹-hahi. tadÄ• kÄ• ko lolabhikkhu ahosi, cakkavÄ• kÄ«
cakkavÄ• ko pana ahameva ahosinti.

cakkavÄ• kajÄ• takavaá¹‡á¹‡anÄ• terasamÄ• .

á¹• 03 [452] 14. bhÅ«ripaÃ±Ã±ajÄ• takavaá¹‡á¹‡anÄ•

145-154__._ __saccaá¹ƒ kirÄ• _ti idaá¹ƒ bhÅ«ripaÃ±Ã±ajÄ• takaá¹ƒ __mahÄ• umaá¹…gajÄ
Ä• vi bhavissati.

bhÅ«ripaÃ±Ã±ajÄ• takavaá¹‡á¹‡anÄ• cuddasamÄ• .

á¹• 03 [453] 15. mahÄ• maá¹…galajÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒsu_ \Be IV 73/ __naro_ti idaá¹ƒ satthÄ• jetavane viharanto __mahÄ• maá¹…galasu
Ä• rabbha kathesi. rÄ• jagahanagarasmiÃ±hi kenacideva karaá¹‡Ä«yena santhÄ• gÄ• re sa
majjhe eko puriso ``ajja me maá¹…galakiriyÄ• atthÄ«â€™â€™ ti uá¹-á¹-hÄ• ya agamÄ• si.
sutvÄ• ``ayaá¹ƒ `maá¹…galaâ€™ nti vatvÄ• va gato, kiá¹ƒ etaá¹ƒ maá¹…galaá¹ƒ nÄ• mÄ•
tamaÃ±Ã±o ``abhimaá¹…galarÅ«padassanaá¹ƒ maá¹…galaá¹ƒ nÄ• ma. ekacco hi kÄ• lasso
usabhaá¹ƒ vÄ• passati, gabbhinitthiá¹ƒ vÄ• rohitamacchaá¹ƒ vÄ• puá¹‡á¹‡aghaá¹-aá¹ƒ vÄ
gosappiá¹ƒ vÄ• ahatavatthaá¹ƒ vÄ• pÄ• yÄ• saá¹ƒ vÄ• passati, ito uttari maá¹…galaá¹ƒ nÄ
Ä• ha. tena kathitaá¹ƒ ekacce ``sukathitaâ€™â€™ nti abhinandiá¹ƒsu. aparo ``netaá¹ƒ \Ee I
sutaá¹ƒ nÄ• ma maá¹…galaá¹ƒ. ekacco hi `puá¹‡á¹‡Ä• â€™ ti vadantÄ• naá¹ƒ suá¹‡Ä• ti, ta

`vaá¸• á¸• hamÄ• nÄ• â€™ ti suá¹‡Ä• ti, `bhuÃ±jÄ• â€™ ti `khÄ• dÄ• â€™ ti vadantÄ• naá¹
maá¹…galaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti Ä• ha. tena kathitampi ekacce ``sukathitaâ€™â€
``na etaá¹ƒ maá¹…galaá¹ƒ, mutaá¹ƒ nÄ• ma maá¹…galaá¹ƒ. ekacco hi kÄ• lasseva uá¹-á¹-h
haritatiá¹‡aá¹ƒ allagomayaá¹ƒ parisuddhasÄ• á¹-akaá¹ƒ rohitamacchaá¹ƒ suvaá¹‡á¹‡arajata
ito uttari maá¹…galaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti Ä• ha. tena kathitampi ekacce ``sukathi
abhinandiá¹ƒsu. evaá¹ƒ diá¹-á¹-hamaá¹…galikÄ• sutamaá¹…galikÄ• mutamaá¹…galikÄ• ti
aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• petuá¹ƒ nÄ• sakkhiá¹ƒsu, bhummadevatÄ• Ä• diá¹ƒ katvÄ
maá¹…galaâ€™â€™ nti tathato na jÄ• niá¹ƒsu.

sakko cintesi ``imaá¹ƒ maá¹…galapaÃ±haá¹ƒ sadevake loke aÃ±Ã±atra bhagavatÄ• aÃ±Ã
natthi, bhagavantaá¹ƒ upasaá¹…kamitvÄ• imaá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti.
upasaá¹…kamitvÄ• vanditvÄ• aÃ±jaliá¹ƒ paggayha ``bahÅ« devÄ• manussÄ• cÄ• â€™â€
satthÄ• dvÄ• dasahi gÄ• thÄ• hi aá¹-á¹-hatiá¹ƒsa mahÄ• maá¹…galÄ• ni kathesi. maá¹…ga
koá¹-isatasahassamattÄ• devatÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, sotÄ• pannÄ• dÄ«naá¹ƒ g
maá¹…galaá¹ƒ sutvÄ• sakaá¹-á¹-hÄ• nameva gato. satthÄ• rÄ• maá¹…gale kathite sadeva
abhinandi. tadÄ• \Be IV 74/ dhammasabhÄ• yaá¹ƒ tathÄ• gatassa guá¹‡akathaá¹ƒ samuá¹
satthÄ• aÃ±Ã±esaá¹ƒ avisayaá¹ƒ maá¹…galapaÃ±haá¹ƒ sadevakassa lokassa cittaá¹ƒ gah
gaganatale candaá¹ƒ uá¹-á¹-hÄ• pento viya kathesi, evaá¹ƒ mahÄ• paÃ±Ã±o, Ä• vuso, tath
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``anacchariyaá¹ƒ, bhikkhave, idÄ• neva sambodhippattassa mama maá¹…galapaÃ±ha
bodhisattacariyaá¹ƒ carantopi devamanussÄ• naá¹ƒ kaá¹…khaá¹ƒ chinditvÄ• maá¹…galap
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee IV 74/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto ekasmiá¹
vibhavasampannassa brÄ• hmaá¹‡assa kule nibbatti, ``rakkhitakumÄ• roâ€™â€™ tissa nÄ
vayappatto takkasilÄ• yaá¹ƒ uggahitasippo katadÄ• rapariggaho mÄ• tÄ• pitÅ«naá¹ƒ accay
saá¹ƒviggamÄ• naso mahÄ• dÄ• naá¹ƒ pavattetvÄ• kÄ• me pahÄ• ya himavantapadese pa
nibbattetvÄ• \Ne IV 67/ vanamÅ«laphalÄ• hÄ• ro ekasmiá¹ƒ padese vÄ• saá¹ƒ kappesi. an
ahosi, paÃ±ca antevÄ• sikasatÄ• ni ahesuá¹ƒ. athekadivasaá¹ƒ te tÄ• pasÄ• bodhisattaá¹ƒ
vanditvÄ• ``Ä• cariya, vassÄ• rattasamaye himavantato otaritvÄ• loá¹‡ambilasevanatthÄ•
gacchÄ• ma, evaá¹ƒ no sarÄ«raÃ±ca thiraá¹ƒ bhavissati, jaá¹…ghavihÄ• ro ca kato bhaviss
te ``tena hi tumhe gacchatha, ahaá¹ƒ idheva vasissÄ• mÄ«â€™â€™ ti vutte taá¹ƒ vanditvÄ•
cÄ• rikaá¹ƒ caramÄ• nÄ• bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasiá¹ƒsu. tesaá¹ƒ mahÄ
athekadivasaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ santhÄ• gÄ• re sannipatite mahÄ• janakÄ• ye maá¹…
sabbaá¹ƒ paccuppannavatthunayeneva veditabbaá¹ƒ.

tadÄ• pana manussÄ• naá¹ƒ kaá¹…khaá¹ƒ chinditvÄ• maá¹…galapaÃ±haá¹ƒ kathetuá¹ƒ s
uyyÄ• naá¹ƒ gantvÄ• isigaá¹‡aá¹ƒ maá¹…galapaÃ±haá¹ƒ pucchi. isayo rÄ• jÄ• naá¹ƒ Ä• m

etaá¹ƒ kathetuá¹ƒ na sakkhissÄ• ma, apica kho amhÄ• kaá¹ƒ Ä• cariyo rakkhitatÄ• paso nÄ
vasati, so sadevakassa lokassa cittaá¹ƒ gahetvÄ• etaá¹ƒ maá¹…galapaÃ±haá¹ƒ kathessatÄ
rÄ• jÄ• ``bhante, himavanto \Be IV 75/ nÄ• ma dÅ«re duggamova, na sakkhissÄ• ma maya
vata tumheyeva Ä• cariyassa santikaá¹ƒ gantvÄ• pucchitvÄ• uggaá¹‡hitvÄ• punÄ• gantvÄ
ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• Ä• cariyassa santikaá¹ƒ gantvÄ• van
Ä• cariyena raÃ±Ã±o dhammikabhÄ• ve janapadacÄ• ritte ca pucchite taá¹ƒ diá¹-á¹-hamaá¹
Ä• dito paá¹-á¹-hÄ• ya kathetvÄ• \Ee IV 75/ raÃ±Ã±o yÄ• canÄ• ya ca attano paÃ±hasavan
pakÄ• setvÄ• ``sÄ• dhu no bhante, maá¹…galapaÃ±haá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• kathethÄ
jeá¹-á¹-hantevÄ• siko Ä• cariyaá¹ƒ pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

155__._ á¹• 21 ``kiá¹ƒsu naro jappamadhicca kÄ• le, kaá¹ƒ vÄ• vijjaá¹ƒ katamaá¹ƒ vÄ• sut

so macco asmiÃ±ca paramhi loke, kathaá¹ƒ karo sotthÄ• nena guttoâ€™â€™ ti ||

tattha __kÄ• le_ti maá¹…galapatthanakÄ• le. __vijja_nti vedaá¹ƒ. __sutÄ• na_nti
sikkhitabbayuttakapariyattÄ«naá¹ƒ. __asmiÃ±cÄ• _ti ettha __cÄ• _ti nipÄ• tamattaá¹ƒ. __so
sotthibhÄ• vÄ• vahena maá¹…galena. idaá¹ƒ vuttaá¹ƒ hoti --- ``Ä• cariya, puriso maá¹…gala
maá¹…galakÄ• le kiá¹ƒsu nÄ• ma jappanto tÄ«su vedesu kataraá¹ƒ vÄ• vedaá¹ƒ kataraá¹ƒ
sutapariyattiá¹ƒ adhÄ«yitvÄ• so macco imasmiÃ±ca loke paramhi ca kathaá¹ƒ karo etesu ja
niyÄ• mena karonto sotthÄ• nena niraparÄ• dhamaá¹…galena gutto rakkhito hoti, taá¹ƒ ubh
á¹-hitamaá¹…galaá¹ƒ amhÄ• kaá¹ƒ kathehÄ«â€™â€™ ti.

evaá¹ƒ \Ne IV 68/ jeá¹-á¹-hantevÄ• sikena maá¹…galapaÃ±haá¹ƒ puá¹-á¹-ho mahÄ• satto c
kaá¹…khaá¹ƒ chindanto ``idaÃ±cidaÃ±ca maá¹…galaâ€™â€™ nti buddhalÄ«á¸·Ä• ya maá¹

156__._ á¹• 21 ``yassa \Be IV 76/ devÄ• pitaro ca sabbe, sarÄ«sapÄ• sabbabhÅ«tÄ• ni cÄ

mettÄ• ya niccaá¹ƒ apacitÄ• ni honti, bhÅ«tesu ve sotthÄ• naá¹ƒ tadÄ• hÅ«â€™â€™ ti ||

tattha __yassÄ• _ti yassa puggalassa. __devÄ• _ti bhummadeve Ä• diá¹ƒ katvÄ• sabbepi
cÄ• _ti tatuttari rÅ«pÄ• vacarabrahmÄ• no. __sarÄ«sapÄ• _ti dÄ«ghajÄ• tikÄ• . __sabbabh
vuttÄ• vasesÄ• ni ca sabbÄ• nipi bhÅ«tÄ• ni. __mettÄ• ya niccaá¹ƒ apacitÄ• ni hontÄ«_ti et
dasadisÄ• pharaá¹‡avasena pavattÄ• ya appanÄ• ppattÄ• ya mettÄ• bhÄ• vanÄ• ya apacit
tassa puggalassa sabbasattesu sotthÄ• naá¹ƒ nirantaraá¹ƒ pavattaá¹ƒ niraparÄ• dhamaá¹…
mettÄ• vihÄ• rÄ« hi puggalo sabbesaá¹ƒ piyo hoti parÅ«pakkamena avikopiyo. iti so iminÄ•
gopito hotÄ«ti.

iti mahÄ• satto paá¹-hamaá¹ƒ maá¹…galaá¹ƒ kathetvÄ• dutiyÄ• dÄ«ni kathento ---

157__._ á¹• 21 ``yo sabbalokassa nivÄ• tavutti, itthÄ«pumÄ• naá¹ƒ sahadÄ• rakÄ• naá¹ƒ.

khantÄ• duruttÄ• namappaá¹-ikÅ«lavÄ• dÄ«, adhivÄ• sanaá¹ƒ sotthÄ• naá¹ƒ tadÄ• hu ||

158__._ á¹• 21 ``yo nÄ• vajÄ• nÄ• ti sahÄ• yamatte, sippena kulyÄ• hi dhanena jaccÄ• .

rucipaÃ±Ã±o atthakÄ• le matÄ«mÄ• , sahÄ• yesu ve sotthÄ• naá¹ƒ tadÄ• hu ||

159__._ á¹• 21 ``mittÄ• ni ve yassa bhavanti santo, saá¹ƒvissatthÄ• avisaá¹ƒvÄ• dakassa.

na mittadubbhÄ« saá¹ƒvibhÄ• gÄ« dhanena, mittesu ve sotthÄ• naá¹ƒ tadÄ• hu ||

160__._ á¹• 21 ``yassa \Be IV 77/ bhariyÄ• tulyavayÄ• samaggÄ• , anubbatÄ• dhammakÄ

koliniyÄ• sÄ«lavatÄ« patibbatÄ• , dÄ• resu ve sotthÄ• naá¹ƒ tadÄ• hu ||

161__._ á¹• 21 ``yassa rÄ• jÄ• bhÅ«tapati yasassÄ«, jÄ• nÄ• ti soceyyaá¹ƒ parakkamaÃ±c

advejjhatÄ• suhadayaá¹ƒ mamanti, rÄ• jÅ«su ve sotthÄ• naá¹ƒ tadÄ• hu ||

162__._ á¹• 21 ``annaÃ±ca \Ne IV 69/ pÄ• naÃ±ca dadÄ• ti saddho, mÄ• laÃ±ca gandhaÃ±

pasannacitto anumodamÄ• no, saggesu ve sotthÄ• naá¹ƒ tadÄ• hu ||

163__._ á¹• 21 ``yamariyadhammena punanti vuddhÄ• , Ä• rÄ• dhitÄ• samacariyÄ• ya san

bahussutÄ• \Ee IV 77/ isayo sÄ«lavanto, arahantamajjhe sotthÄ• naá¹ƒ tadÄ• hÅ«â€™â€™

imÄ• gÄ• thÄ• abhÄ• si.

tattha __nivÄ• tavuttÄ«_ti muducittatÄ• ya sabbalokassa nÄ«cavutti hoti. __khantÄ• durutt
vuttÄ• naá¹ƒ duá¹-á¹-havacanÄ• naá¹ƒ adhivÄ• sako hoti. __appaá¹-ikÅ«lavÄ• dÄ«_ti ``akk
maâ€™â€™ nti yugaggÄ• haá¹ƒ akaronto anukÅ«lameva vadati. __adhivÄ• sana_nti idaá¹ƒ
sotthÄ• naá¹ƒ niraparÄ• dhamaá¹…galaá¹ƒ paá¹‡á¸• itÄ• vadanti.

__sahÄ• yamatte_ti sahÄ• ye ca sahÄ• yamatte ca. tattha sahapaá¹ƒsukÄ«á¸·itÄ• sahÄ• y
vassÄ• ni ekato vutthÄ• sahÄ• yamattÄ• nÄ• ma, te sabbepi ``ahaá¹ƒ sippavÄ• , ime nisip

vÄ• ``ahaá¹ƒ kulÄ«no, ime na kulÄ«nÄ• â€™â€™ ti evaá¹ƒ kulasampattisaá¹…khÄ• tÄ• hi
aá¸• á¸• ho, ime duggatÄ• â€™â€™ ti evaá¹ƒ dhanena vÄ• , ``ahaá¹ƒ jÄ• tisampanno, ime
jaccÄ• vÄ• nÄ• vajÄ• nÄ• ti. __rucipaÃ±Ã±o_ti sÄ• dhupaÃ±Ã±o sundarapaÃ±Ã±o \Be IV
kassacideva atthassa kÄ• raá¹‡assa uppannakÄ• le. __matÄ«mÄ• _ti taá¹ƒ taá¹ƒ atthaá¹ƒ
vicÄ• raá¹‡asamatthatÄ• ya matimÄ• hutvÄ• te sahÄ• ye nÄ• vajÄ• nÄ• ti. __sahÄ• yesÅ«
sahÄ• yesu sotthÄ• naá¹ƒ nÄ• mÄ• ti porÄ• á¹‡akapaá¹‡á¸• itÄ• Ä• hu. tena hi so niraparÄ
paraloke ca gutto hoti. tattha paá¹‡á¸• ite sahÄ• ye nissÄ• ya sotthibhÄ• vo __kusanÄ• á¸·ij
Ä• dayo) kathetabbo.

__santo_ti paá¹‡á¸• itÄ• sappurisÄ• yassa mittÄ• ni bhavanti. __saá¹ƒvissatthÄ• _ti ghara
icchiticchitasseva gahaá¹‡avasena vissÄ• samÄ• pannÄ• . __avisaá¹ƒvÄ• dakassÄ• _ti avis
mittadubbhÄ«_ti yo ca mittadubbhÄ« na hoti. __saá¹ƒvibhÄ• gÄ« dhanenÄ• _ti attano dhan
saá¹ƒvibhÄ• gaá¹ƒ karoti. __mittesÅ«_ti mitte nissÄ• ya laddhabbaá¹ƒ tassa taá¹ƒ mittesu s
hoti. so hi evarÅ«pehi mittehi rakkhito sotthiá¹ƒ pÄ• puá¹‡Ä• ti. tattha mitte nissÄ• ya sotthib
__mahÄ• ukkusajÄ• takÄ• _dÄ«hi (J I 14.44 Ä• dayo) kathetabbo.

__tulyavayÄ• _ti \Ne IV 70/ samÄ• navayÄ• . __samaggÄ• _ti samaggavÄ• sÄ• . __anubba
__dhammakÄ• mÄ• _ti tividhasucaritadhammaá¹ƒ roceti. __pajÄ• tÄ• _ti vijÄ• yinÄ«, na vaÅ
sÄ«laguá¹‡ehi samannÄ• gate mÄ• tugÄ• me gehe vasante sÄ• mikassa sotthi hotÄ«ti paá
sÄ«lavantaá¹ƒ mÄ• tugÄ• maá¹ƒ nissÄ• ya sotthibhÄ• vo __maá¹‡icorajÄ• taka-_ (J I 2.87 Ä
(J I 16.297 Ä• dayo) __khaá¹‡á¸• ahÄ• lajÄ• takehi_ (J II 22.982 Ä• dayo) kathetabbo.

__soceyya_nti sucibhÄ• vaá¹ƒ. __advejjhatÄ• _ti advejjhatÄ• ya na esa mayÄ• saddhiá¹ƒ
bhavissatÄ«ti evaá¹ƒ advejjhabhÄ• vena yaá¹ƒ jÄ• nÄ• ti. __suhadayaá¹ƒ mama_nti suhado
jÄ• nÄ• ti. __rÄ• jÅ«su ve_ti evaá¹ƒ rÄ• jÅ«su sevakÄ• naá¹ƒ sotthÄ• naá¹ƒ nÄ• mÄ• ti paá
__dadÄ• ti_ \Ee IV 78/ __saddho_ti kammaÃ±ca phalaÃ±ca saddahitvÄ• dadÄ• ti. __sagge
devaloke sotthÄ• naá¹ƒ niraparÄ• dhamaá¹…galanti paá¹‡á¸• itÄ• kathenti, taá¹ƒ petavatth
vitthÄ• retvÄ• kathetabbaá¹ƒ.

__punanti_ \Be IV 79/ __vuddhÄ• _ti yaá¹ƒ puggalaá¹ƒ Ã±Ä• á¹‡avuddhÄ• ariyadhammen
__samacariyÄ• yÄ• _ti sammÄ• paá¹-ipattiyÄ• . __bahussutÄ• _ti paá¹-ivedhabahussutÄ• .
__sÄ«lavanto_ti ariyasÄ«lena samannÄ• gatÄ• . __arahantamajjhe_ti arahantÄ• naá¹ƒ majj
taá¹ƒ sotthÄ• nanti paá¹‡á¸• itÄ• kathenti. arahanto hi attanÄ• paá¹-ividdhamaggaá¹ƒ Ä• c
paá¹-ipÄ• dentÄ• Ä• rÄ• dhakaá¹ƒ puggalaá¹ƒ ariyamaggena punanti, sopi arahÄ• va hoti.

evaá¹ƒ mahÄ• satto arahattena desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hanto aá¹-á¹-hahi gÄ• thÄ• h
mahÄ• maá¹…galÄ• ni kathetvÄ• tesaÃ±Ã±eva maá¹…galÄ• naá¹ƒ thutiá¹ƒ karonto osÄ• n

164__._ á¹• 21 ``etÄ• ni kho sotthÄ• nÄ• ni loke, viÃ±Ã±uppasatthÄ• ni sukhudrayÄ• ni.

tÄ• nÄ«dha sevetha naro sapaÃ±Ã±o, na hi maá¹…gale kiÃ±canamatthi saccaâ€™â€™ nti

tattha __na hi maá¹…gale_ti tasmiá¹ƒ pana diá¹-á¹-hasutamutappabhede maá¹…gale kiÃ±c
saccaá¹ƒ nÄ• ma natthi, nibbÄ• nameva panekaá¹ƒ paramatthasaccanti.

isayo tÄ• ni maá¹…galÄ• ni sutvÄ• sattaá¹-á¹-hadivasaccayena Ä• cariyaá¹ƒ Ä• pucchitvÄ
rÄ• jÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• pucchi. te tassa Ä• cariyena kathitaniyÄ• mena maá¹…
kathetvÄ• himavantameva Ä• gamaá¹ƒsu. tato paá¹-á¹-hÄ• ya loke maá¹…galaá¹ƒ pÄ• kaá
vattitvÄ• matamatÄ• saggapathaá¹ƒ pÅ«resuá¹ƒ. bodhisatto cattÄ• ro brahmavihÄ• re bhÄ
Ä• dÄ• ya brahmaloke nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepÄ• haá
kathesiâ€™â€™ nti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• isigaá¹‡o buddhaparisÄ
maá¹…galapaÃ±hapucchako jeá¹-á¹-hantevÄ• siko sÄ• riputto, Ä• cariyo pana ahameva ah

mahÄ• maá¹…galajÄ• takavaá¹‡á¹‡anÄ• pannarasamÄ• .

á¹• 03 [454] 16. ghaá¹-apaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ•

__uá¹-á¹-hehi_ \Be IV 80/ __kaá¹‡hÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto mataputtaá¹ƒ k
Ä• rabbha kathesi. vatthu maá¹-á¹-hakuá¹‡á¸• alisadisameva. idha pana satthÄ• taá¹ƒ upÄ
upÄ• saka, socasÄ«â€™â€™ ti vatvÄ• ``Ä• ma, bhanteâ€™â€™ nti vutte ``upÄ• saka, por
paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ sutvÄ• mataputtaá¹ƒ nÄ• nusociá¹ƒsÅ«â€™â€™ ti vatvÄ• te

atÄ«te uttarapathe kaá¹ƒsabhoge asitaÃ±jananagare mahÄ• kaá¹ƒso nÄ• ma rÄ• jÄ• rajjaá
ca, upakaá¹ƒso cÄ• ti dve puttÄ• ahesuá¹ƒ, devagabbhÄ• nÄ• ma ekÄ• dhÄ«tÄ• . tassÄ•
brÄ• hmaá¹‡Ä• ``etissÄ• kucchiyaá¹ƒ nibbattaputtÄ• kaá¹ƒsagottaá¹ƒ kaá¹ƒsavaá¹ƒsaá¹ƒ
byÄ• kariá¹ƒsu. rÄ• jÄ• balavasinehena dhÄ«taraá¹ƒ vinÄ• setuá¹ƒ nÄ• sakkhi, ``bhÄ• taro
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• kÄ• lamakÄ• si. tasmiá¹ƒ kÄ• lakate kaá¹ƒso rÄ• jÄ• ahosi, u
cintayiá¹ƒsu ``sace mayaá¹ƒ bhaginiá¹ƒ nÄ• sessÄ• ma, gÄ• rayhÄ• bhavissÄ• ma, etaá¹ƒ
nissÄ• mikaá¹ƒ katvÄ• paá¹-ijaggissÄ• mÄ• â€™â€™ ti. te ekathÅ«á¹‡akaá¹ƒ pÄ• sÄ• daá
vasÄ• pesuá¹ƒ. nandigopÄ• nÄ• ma tassÄ• paricÄ• rikÄ• ahosi. andhakaveá¹‡á¸• o nÄ• r
Ä• rakkhamakÄ• si.

tadÄ• uttaramadhurÄ• ya mahÄ• sÄ• garo nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tassa sÄ• gar
ahesuá¹ƒ. tesu pitu accayena sÄ• garo rÄ• jÄ• ahosi, upasÄ• garo uparÄ• jÄ• . so upakaá¹

ekÄ• cariyakule ekato uggahitasippo. so sÄ• garassa bhÄ• tu antepure \Ne IV 72/ dubbhitvÄ
palÄ• yitvÄ• kaá¹ƒsabhoge upakaá¹ƒsassa santikaá¹ƒ agamÄ• si. upakaá¹ƒso taá¹ƒ raÃ±Ã
IV 80/ mahantaá¹ƒ yasaá¹ƒ adÄ• si. so rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchanto devagabbhÄ• ya
pÄ• sÄ• daá¹ƒ disvÄ• ``kasseso nivÄ• soâ€™â€™ ti pucchitvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ sutvÄ
paá¹-ibaddhacitto ahosi. devagabbhÄ• pi ekadivasaá¹ƒ taá¹ƒ upakaá¹ƒsena saddhiá¹ƒ rÄ• ju
Ä• gacchantaá¹ƒ disvÄ• ``ko esoâ€™â€™ ti pucchitvÄ• ``mahÄ• sÄ• garassa putto upasÄ
nandigopÄ• ya \Be IV 81/ santikÄ• sutvÄ• tasmiá¹ƒ paá¹-ibaddhacittÄ• ahosi. upasÄ• garo
datvÄ• ``bhagini, sakkhissasi me devagabbhaá¹ƒ dassetuâ€™â€™ nti Ä• ha. sÄ• ``na etaá
vatvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ devagabbhÄ• ya Ä• rocesi. sÄ• pakatiyÄ• va tasmiá¹ƒ paá¹-iba
sutvÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• nandigopÄ• upasÄ• garassa saÃ±Ã±aá¹
pÄ• sÄ• daá¹ƒ Ä• ropesi. so devagabbhÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi. atha nesa
devagabbhÄ• gabbhaá¹ƒ paá¹-ilabhi.

aparabhÄ• ge tassÄ• gabbhapatiá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ ahosi. bhÄ• taro nandigop
abhayaá¹ƒ yÄ• citvÄ• taá¹ƒ antaraá¹ƒ kathesi. te sutvÄ• ``bhaginiá¹ƒ nÄ• setuá¹ƒ na sakkÄ
vijÄ• yissati, tampi na nÄ• sessÄ• ma, sace pana putto bhavissati, nÄ• sessÄ• mÄ• â€™â€
upasÄ• garasseva adaá¹ƒsu. sÄ• paripuá¹‡á¹‡agabbhÄ• dhÄ«taraá¹ƒ vijÄ• yi. bhÄ• taro s
tassÄ• ``aÃ±janadevÄ«â€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. tesaá¹ƒ bhogavaá¸• á¸• hamÄ• na
adaá¹ƒsu. upasÄ• garo devagabbhaá¹ƒ gahetvÄ• bhogavaá¸• á¸• hamÄ• nagÄ• me vasi. d
patiá¹-á¹-hÄ• si, nandigopÄ• pi taá¹ƒ divasameva gabbhaá¹ƒ paá¹-ilabhi. tÄ• su paripuá¹‡á¹
ekadivasameva devagabbhÄ• puttaá¹ƒ vijÄ• yi, nandigopÄ• dhÄ«taraá¹ƒ vijÄ• yi. devagab
vinÄ• sanabhayena puttaá¹ƒ nandigopÄ• ya rahassena pesetvÄ• tassÄ• dhÄ«taraá¹ƒ Ä• h
vijÄ• tabhÄ• vaá¹ƒ bhÄ• tikÄ• naá¹ƒ Ä• rocesuá¹ƒ. te ``puttaá¹ƒ vijÄ• tÄ• , dhÄ«taraâ€™â€
``dhÄ«taraâ€™â€™ nti \Ee IV 81/ vutte ``tena hi posethÄ• â€™â€™ ti Ä• haá¹ƒsu. etenupÄ
putte vijÄ• yi, dasa dhÄ«taro nandigopÄ• vijÄ• yi. dasa puttÄ• nandigopÄ• ya santike vaá¸
devagabbhÄ• ya. taá¹ƒ antaraá¹ƒ koci na jÄ• nÄ• ti. devagabbhÄ• ya jeá¹-á¹-haputto vÄ• su
baladevo, tatiyo candadevo, catuttho sÅ«riyadevo, paÃ±camo aggidevo, chaá¹-á¹-ho varuá¹
aá¹-á¹-hamo pajjuno, navamo ghaá¹-apaá¹‡á¸• ito, dasamo aá¹…kuro nÄ• ma ahosi. te and
dasa bhÄ• tikÄ• ceá¹-akÄ• ti pÄ• kaá¹-Ä• ahesuá¹ƒ.

te aparabhÄ• ge vuddhimanvÄ• ya thÄ• mabalasampannÄ• kakkhaá¸·Ä• pharusÄ• hutvÄ
\Ne IV 73/, raÃ±Ã±o gacchante paá¹‡á¹‡Ä• kÄ• repi vilumpanteva. manussÄ• \Be IV 82/ sa
``andhakaveá¹‡á¸• adÄ• saputtÄ• dasa bhÄ• tikÄ• raá¹-á¹-haá¹ƒ vilumpantÄ«â€™â€™ ti r
rÄ• jÄ• andhakaveá¹‡á¸• aá¹ƒ pakkosÄ• petvÄ• ``kasmÄ• puttehi vilopaá¹ƒ kÄ• rÄ• pesÄ
dutiyampi tatiyampi manussehi upakkose kate rÄ• jÄ• taá¹ƒ santajjesi. so maraá¹‡abhayab
abhayaá¹ƒ yÄ• citvÄ• ``deva, ete na mayhaá¹ƒ puttÄ• , upasÄ• garassa puttÄ• â€™â€™ ti
rÄ• jÄ• bhÄ«to ``kena te upÄ• yena gaá¹‡hÄ• mÄ• â€™â€™ ti amacce pucchitvÄ• ``ete, d
nagare yuddhaá¹ƒ kÄ• retvÄ• tattha ne yuddhamaá¹‡á¸• alaá¹ƒ Ä• gate gÄ• hÄ• petvÄ• m

cÄ• ruraÃ±ca, muá¹-á¹-hikaÃ±cÄ• ti dve malle posetvÄ• ``ito sattame divase yuddhaá¹ƒ bh
bheriá¹ƒ carÄ• petvÄ• rÄ• jaá¹…gaá¹‡e yuddhamaá¹‡á¸• alaá¹ƒ sajjÄ• petvÄ• akkhavÄ• á
yuddhamaá¹‡á¸• alaá¹ƒ alaá¹…kÄ• rÄ• petvÄ• dhajapaá¹-Ä• kaá¹ƒ bandhÄ• pesi. sakalana
cakkÄ• ticakkaá¹ƒ maÃ±cÄ• timaÃ±caá¹ƒ bandhitvÄ• cÄ• ruramuá¹-á¹-hikÄ• yuddhamaá¹‡
gajjantÄ• apphoá¹-entÄ• vicariá¹ƒsu. dasa bhÄ• tikÄ• pi Ä• gantvÄ• rajakavÄ«thiá¹ƒ vilum
nivÄ• setvÄ• gandhÄ• paá¹‡esu gandhaá¹ƒ \Ee IV 82/, mÄ• lÄ• kÄ• rÄ• paá¹‡esu mÄ• laá
mÄ• ladhÄ• rino katakaá¹‡á¹‡apÅ«rÄ• vaggantÄ• gajjantÄ• apphoá¹-entÄ• yuddhamaá¹‡

tasmiá¹ƒ khaá¹‡e cÄ• ruro apphoá¹-ento vicarati. baladevo taá¹ƒ disvÄ• ``na naá¹ƒ hatther
ti hatthisÄ• lato mahantaá¹ƒ hatthiyottaá¹ƒ Ä• haritvÄ• vaggitvÄ• gajjitvÄ• yottaá¹ƒ khipitv
veá¹-hetvÄ• dve yottakoá¹-iyo ekato katvÄ• vattetvÄ• ukkhipitvÄ• sÄ«samatthake bhame
bahi akkhavÄ• á¹-e khipi. cÄ• rure mate rÄ• jÄ• muá¹-á¹-hikamallaá¹ƒ Ä• á¹‡Ä• pesi. so uá
gajjitvÄ• apphoá¹-esi. baladevo taá¹ƒ pothetvÄ• aá¹-á¹-hÄ«ni saÃ±cuá¹‡á¹‡etvÄ• ``amallo
ti vadantameva ``nÄ• haá¹ƒ tava mallabhÄ• vaá¹ƒ vÄ• amallabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• mÄ«
bhÅ«miyaá¹ƒ pothetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• bahi akkhavÄ• á¹-e khipi. muá¹-á¹-hi
taá¹ƒ khÄ• dituá¹ƒ labhissÄ• mÄ«â€™â€™ ti patthanaá¹ƒ paá¹-á¹-hapesi. so kÄ• lamattikaa
hutvÄ• nibbatti. rÄ• jÄ• ``gaá¹‡hatha dasa bhÄ• tike ceá¹-akeâ€™â€™ ti uá¹-á¹-hahi \Be IV
vÄ• sudevo cakkaá¹ƒ khipi. taá¹ƒ dvinnampi bhÄ• tikÄ• naá¹ƒ sÄ«sÄ• ni pÄ• tesi. mahÄ• ja
no hothÄ• â€™â€™ ti tesaá¹ƒ pÄ• desu patitvÄ• nipajji. te dvepi mÄ• tule mÄ• retvÄ• asita
gahetvÄ• mÄ• tÄ• pitaro tattha katvÄ• ``sakalajambudÄ«pe rajjaá¹ƒ gaá¹‡hissÄ• mÄ• â€™
anupubbena kÄ• layonakaraÃ±Ã±o nivÄ• saá¹ƒ ayujjhanagaraá¹ƒ gantvÄ• taá¹ƒ parikkhipit
parikhÄ• rukkhagahanaá¹ƒ viddhaá¹ƒsetvÄ• pÄ• kÄ• raá¹ƒ bhinditvÄ• rÄ• jÄ• naá¹ƒ \Ne IV
attano hatthagataá¹ƒ katvÄ• dvÄ• ravatiá¹ƒ pÄ• puá¹‡iá¹ƒsu. tassa pana nagarassa ekato s
amanussapariggahitaá¹ƒ kira taá¹ƒ ahosi.

tassa Ä• rakkhaá¹ƒ gahetvÄ• á¹-hitayakkho paccÄ• mitte disvÄ• gadrabhavesena gadrabh
khaá¹‡e yakkhÄ• nubhÄ• vena \Ee IV 83/ sakalanagaraá¹ƒ uppatitvÄ• mahÄ• samudde ek
paccÄ• mittesu gatesu punÄ• gantvÄ• sakaá¹-á¹-hÄ• neyeva patiá¹-á¹-hÄ• ti. tadÄ• pi so ga
bhÄ• tikÄ• naá¹ƒ Ä• gamanaá¹ƒ Ã±atvÄ• gadrabharavaá¹ƒ ravi. nagaraá¹ƒ uppatitvÄ• dÄ«
nagaraá¹ƒ adisvÄ• nivattantesu punÄ• gantvÄ• sakaá¹-á¹-hÄ• ne patiá¹-á¹-hÄ• si. te puna
gadrabho tatheva akÄ• si. te dvÄ• ravatinagare rajjaá¹ƒ gaá¹‡hituá¹ƒ asakkontÄ• kaá¹‡had
santikaá¹ƒ gantvÄ• vanditvÄ• ``bhante, mayaá¹ƒ dvÄ• ravatiyaá¹ƒ rajjaá¹ƒ gahetuá¹ƒ na sa
upÄ• yaá¹ƒ karothÄ• â€™â€™ ti pucchitvÄ• ``parikhÄ• piá¹-á¹-he asukasmiá¹ƒ nÄ• ma á¹-
hi amitte disvÄ• viravati, tasmiá¹ƒ khaá¹‡e nagaraá¹ƒ uppatitvÄ• gacchati, tumhe tassa pÄ
ayaá¹ƒ vo nipphajjanÅ«pÄ• yoâ€™â€™ ti vutte tÄ• pasaá¹ƒ vanditvÄ• gantvÄ• gadrabhas
nipatitvÄ• ``sÄ• mi, á¹-hapetvÄ• tumhe aÃ±Ã±o amhÄ• kaá¹ƒ avassayo natthi, amhÄ• kaá
mÄ• ravitthÄ• â€™â€™ ti yÄ• ciá¹ƒsu. gadrabho ``na sakkÄ• na viravituá¹ƒ, tumhe pana p
cattÄ• ro janÄ• mahantÄ• ni ayanaá¹…galÄ• ni gahetvÄ• catÅ«su nagaradvÄ• resu mahan

Ä• koá¹-etvÄ• nagarassa uppatanakÄ• le naá¹…galÄ• ni gahetvÄ• naá¹…galabaddhaá¹ƒ a
bandheyyÄ• tha, nagaraá¹ƒ uppatituá¹ƒ na sakkhissatÄ«â€™â€™ ti Ä• ha.

te \Be IV 84/ ``sÄ• dhÅ«â€™â€™ ti vatvÄ• tasmiá¹ƒ aviravanteyeva naá¹…galÄ• ni Ä• dÄ•
khÄ• á¹‡uke bhÅ«miyaá¹ƒ Ä• koá¹-etvÄ• aá¹-á¹-haá¹ƒsu. tasmiá¹ƒ khaá¹‡e gadrabho virav
uppatitumÄ• rabhi. catÅ«su dvÄ• resu á¹-hitÄ• catÅ«hi ayanaá¹…galehi gahetvÄ• naá¹…g
khÄ• á¹‡ukesu bandhiá¹ƒsu, nagaraá¹ƒ uppatituá¹ƒ nÄ• sakkhi. dasa bhÄ• tikÄ• tato nagar
rÄ• jÄ• naá¹ƒ mÄ• retvÄ• rajjaá¹ƒ gaá¹‡hiá¹ƒsu. evaá¹ƒ te sakalajambudÄ«pe tesaá¹-á¹-hiy
nagarasahassesu sabbarÄ• jÄ• no cakkena jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• dvÄ• ravatiyaá¹ƒ
koá¹-á¹-hÄ• se katvÄ• vibhajiá¹ƒsu, bhaginiá¹ƒ pana aÃ±janadeviá¹ƒ na sariá¹ƒsu. tato pun
koá¹-á¹-hÄ• se karomÄ• â€™â€™ ti vutte aá¹…kuro ``mama koá¹-á¹-hÄ• saá¹ƒ tassÄ• deth
jÄ«vissÄ• mi, kevalaá¹ƒ tumhe attano janapade mayhaá¹ƒ suá¹…kaá¹ƒ vissajjethÄ• â€™â€
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tassa koá¹-á¹-hÄ• saá¹ƒ bhaginiyÄ• datvÄ• sad
dvÄ• ravatiyaá¹ƒ vasiá¹ƒsu. aá¹…kuro pana vaá¹‡ijjamakÄ• si. evaá¹ƒ tesu aparÄ• paraá¹ƒ
vaá¸• á¸• hamÄ• nesu addhÄ• ne gate mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu.

tadÄ• \Ne IV 75/ kira manussÄ• naá¹ƒ vÄ«sativassasahassÄ• yukakÄ• lo ahosi. tadÄ• vÄ
putto kÄ• lamakÄ• si. rÄ• jÄ• sokapareto sabbakiccÄ• ni pahÄ• ya maÃ±cassa aá¹-aniá¹ƒ p
nipajji. tasmiá¹ƒ kÄ• le ghaá¹-apaá¹‡á¸• ito cintesi ``á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o koci mama
harituá¹ƒ samattho nÄ• ma natthi, upÄ• yenassa sokaá¹ƒ harissÄ• mÄ«â€™â€™ ti. so umm
``sasaá¹ƒ me detha, sasaá¹ƒ me dethÄ• â€™â€™ ti Ä• kÄ• saá¹ƒ ullokento sakalanagaraá¹
``ghaá¹-apaá¹‡á¸• ito ummattako jÄ• toâ€™â€™ ti sakalanagaraá¹ƒ saá¹…khubhi. tasmiá¹ƒ
amacco vÄ• sudevaraÃ±Ã±o santikaá¹ƒ gantvÄ• tena saddhiá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• p
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165__._ á¹• 21 ``uá¹-á¹-hehi kaá¹‡ha kiá¹ƒ sesi, ko attho supanena te.

yopi tuyhaá¹ƒ sako bhÄ• tÄ• , hadayaá¹ƒ cakkhu ca dakkhiá¹‡aá¹ƒ.

tassa vÄ• tÄ• balÄ«yanti, ghaá¹-o jappati kesavÄ• â€™â€™ ti ||

tattha \Be IV 85/ __kaá¹‡hÄ• _ti gottenÄ• lapati, kaá¹‡hÄ• yanagotto kiresa. __ko attho_ti k
vaá¸• á¸• hi. __hadayaá¹ƒ cakkhu ca dakkhiá¹‡a_nti hadayena ceva dakkhiá¹‡acakkhunÄ•
vÄ• tÄ• balÄ«yantÄ«_ti tassa hadayaá¹ƒ apasmÄ• ravÄ• tÄ• avattharantÄ«ti attho. __japp
dethÄ• â€™â€™ ti vippalapati. __kesavÄ• _ti so kira kesasobhanatÄ• ya ``kesavÄ• â€™â€
taá¹ƒ nÄ• menÄ• lapati.

evaá¹ƒ \Ee IV 85/ amaccena vutte tassa ummattakabhÄ• vaá¹ƒ Ã±atvÄ• satthÄ• abhisam

gÄ• thamÄ• ha ---

166__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , rohiá¹‡eyyassa kesavo.

taramÄ• narÅ«po vuá¹-á¹-hÄ• si, bhÄ• tusokena aá¹-á¹-itoâ€™â€™ ti ||

rÄ• jÄ• uá¹-á¹-hÄ• ya sÄ«ghaá¹ƒ pÄ• sÄ• dÄ• otaritvÄ• ghaá¹-apaá¹‡á¸• itassa santikaá¹
daá¸·haá¹ƒ gahetvÄ• tena saddhiá¹ƒ sallapanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

167__._ á¹• 21 ``kiá¹ƒ nu ummattarÅ«pova, kevalaá¹ƒ dvÄ• rakaá¹ƒ imaá¹ƒ.

saso sasoti lapasi, ko nu te sasamÄ• harÄ«â€™â€™ ti ||

tattha \Ne IV 76/ __kevalaá¹ƒ dvÄ• rakaá¹ƒ ima_nti kasmÄ• ummattako viya hutvÄ• sakal
dvÄ• ravatinagaraá¹ƒ vicaranto ``saso sasoâ€™â€™ ti lapasi. ko tava sasaá¹ƒ hari, kena te
pucchati.

so raÃ±Ã±Ä• evaá¹ƒ vuttepi punappunaá¹ƒ tadeva vacanaá¹ƒ vadati. rÄ• jÄ• puna dve gÄ

168__._ á¹• 21 ``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡Ä«mayaá¹ƒ, lohamayaá¹ƒ atha rÅ«piyÄ• maya

saá¹…khasilÄ• pavÄ• á¸·amayaá¹ƒ, kÄ• rayissÄ• mi te sasaá¹ƒ ||

169__._ á¹• 21 ``santi aÃ±Ã±epi sasakÄ• , araÃ±Ã±e vanagocarÄ• .

tepi te Ä• nayissÄ• mi, kÄ«disaá¹ƒ sasamicchasÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ saá¹…khepattho --- tesu suvaá¹‡á¹‡amayÄ• dÄ«su yaá¹ƒ icchasi, taá¹ƒ vada,
dassÄ• mi, athÄ• pi te na rocesi, aÃ±Ã±epi araÃ±Ã±e \Be IV 86/ vanagocarÄ• sasakÄ• att
vada bhadramukha, kÄ«disaá¹ƒ sasamicchasÄ«ti.

raÃ±Ã±o kathaá¹ƒ sutvÄ• ghaá¹-apaá¹‡á¸• ito chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

170__._ á¹• 21 ``na cÄ• hamete icchÄ• mi, ye sasÄ• pathavissitÄ• .

candato sasamicchÄ• mi, taá¹ƒ me ohara kesavÄ• â€™â€™ ti ||

tattha __oharÄ• _ti otÄ• rehi.

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• ``nissaá¹ƒsayaá¹ƒ me bhÄ• tÄ• ummattakova jÄ• toâ€™â€
sattamaá¹ƒ gÄ• thamÄ• ha ---

171__._ á¹• 21 ``so \Ee IV 86/ nÅ«na madhuraá¹ƒ Ã±Ä• ti, jÄ«vitaá¹ƒ vijahissasi.

apatthiyaá¹ƒ yo patthayasi, candato sasamicchasÄ«â€™â€™ ti ||

tattha \Ne IV 77/ __Ã±Ä• tÄ«_ti kaniá¹-á¹-haá¹ƒ Ä• lapanto Ä• ha. idaá¹ƒ vuttaá¹ƒ hoti --- ``t
piyaÃ±Ä• ti so tvaá¹ƒ nÅ«na atimadhuraá¹ƒ attano jÄ«vitaá¹ƒ vijahissasi, yo apatthetabbaá¹
ti.

ghaá¹-apaá¹‡á¸• ito raÃ±Ã±o vacanaá¹ƒ sutvÄ• niccalo á¹-hatvÄ• ``bhÄ• tika, tvaá¹ƒ cand
patthentassa taá¹ƒ alabhitvÄ• jÄ«vitakkhayabhÄ• vaá¹ƒ jÄ• nanto kiá¹ƒ kÄ• raá¹‡Ä• matap
ti vatvÄ• aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

172__._ á¹• 21 ``evaá¹ƒ ce kaá¹‡ha jÄ• nÄ• si, yadaÃ±Ã±amanusÄ• sasi.

kasmÄ• pure mataá¹ƒ puttaá¹ƒ, ajjÄ• pi manusocasÄ«â€™â€™ ti ||

tattha __eva_nti idaá¹ƒ alabbhaneyyaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na patthetabbanti yadi evaá¹
__yadaÃ±Ã±amanusÄ• sasÄ«_ti evaá¹ƒ jÄ• nantova yadi aÃ±Ã±aá¹ƒ anusÄ• sasÄ«ti attho.
catumÄ• samatthake mataputtaá¹ƒ ajjÄ• pi anusocasÄ«ti vadati.

evaá¹ƒ so antaravÄ«thiyaá¹ƒ á¹-hitakova ``bhÄ• tika, ahaá¹ƒ tÄ• va paÃ±Ã±Ä• yamÄ• naá¹
apaÃ±Ã±Ä• yamÄ• nassa socasÄ«â€™â€™ ti vatvÄ• tassa dhammaá¹ƒ desento puna dve

173__._ á¹• 21 ``yaá¹ƒ \Be IV 87/ na labbhÄ• manussena, amanussena vÄ• puna.

jÄ• to me mÄ• marÄ« putto, kuto labbhÄ• alabbhiyaá¹ƒ ||

174__._ á¹• 21 ``na mantÄ• mÅ«labhesajjÄ• , osadhehi dhanena vÄ• .

sakkÄ• Ä• nayituá¹ƒ kaá¹‡ha, yaá¹ƒ petamanusocasÄ«â€™â€™ ti ||

tattha __ya_nti bhÄ• tika yaá¹ƒ evaá¹ƒ jÄ• to me putto mÄ• marÄ«ti manussena vÄ• deve
sakkÄ• laddhuá¹ƒ, taá¹ƒ tvaá¹ƒ patthesi, tadetaá¹ƒ kuto labbhÄ• kena kÄ• raá¹‡ena sakkÄ
dÄ«peti. kasmÄ• ? yasmÄ• alabbhiyaá¹ƒ, alabbhaneyyaá¹-á¹-hÄ• naÃ±hi nÄ• metanti attho

__mÅ«labhesajjÄ• _ti mÅ«labhesajjena. __osadhehÄ«_ti nÄ• nÄ• vidhosadhehi. __dhanen
koá¹-isatasaá¹…khyenapi dhanena vÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- ``yaá¹ƒ tvaá¹ƒ petamanuso
mantapayogÄ• dÄ«hi Ä• netuá¹ƒ na sakkÄ• â€™â€™ ti.

rÄ• jÄ• \Ne IV 78/ taá¹ƒ sutvÄ• ``yuttaá¹ƒ, tÄ• ta, sallakkhitaá¹ƒ me, mama sokaharaá¹‡at
kataâ€™â€™ nti ghaá¹-apaá¹‡á¸• itaá¹ƒ vaá¹‡á¹‡ento catasso gÄ• thÄ• abhÄ• si ---

175__._ á¹• 21 ``yassa \Ee IV 87/ etÄ• disÄ• assu, amaccÄ• purisapaá¹‡á¸• itÄ• .

yathÄ• nijjhÄ• paye ajja, ghaá¹-o purisapaá¹‡á¸• ito ||

176__._ á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

177__._ á¹• 21 ``abbahÄ« vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

178__._ á¹• 21 ``sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avÄ• â€™â€™ ti ||

tattha paá¹-hamagÄ• thÄ• ya saá¹…khepattho --- yathÄ• yena kÄ• raá¹‡ena ajja maá¹ƒ pu
purisapaá¹‡á¸• ito sokaharaá¹‡atthÄ• ya nijjhÄ• paye nijjhÄ• pesi bodhesi. yassa aÃ±Ã±ass
purisapaá¹‡á¸• itÄ• amaccÄ• assu, tassa kuto sokoti. sesagÄ• thÄ• vuttatthÄ• yeva.

avasÄ• ne \Be IV 88/ ---

179__._ á¹• 21 ``evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

nivattayanti sokamhÄ• , ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• taraâ€™â€™ nti || ---

ayaá¹ƒ abhisambuddhagÄ• thÄ• uttÄ• natthÄ• yeva.

evaá¹ƒ ghaá¹-akumÄ• rena vÄ«tasoke kate vÄ• sudeve rajjaá¹ƒ anusÄ• sante dÄ«ghassa
dasabhÄ• tikaputtÄ• kumÄ• rÄ• cintayiá¹ƒsu ``kaá¹‡hadÄ«pÄ• yanaá¹ƒ `dibbacakkhukoâ€
tÄ• va naâ€™â€™ nti. te ekaá¹ƒ daharakumÄ• raá¹ƒ alaá¹…karitvÄ• gabbhiniÄ• kÄ• rena

bandhitvÄ• tassa santikaá¹ƒ netvÄ• ``bhante, ayaá¹ƒ kumÄ• rikÄ• kiá¹ƒ vijÄ• yissatÄ«â€™
tÄ• paso ``dasabhÄ• tikarÄ• jÅ«naá¹ƒ vinÄ• sakÄ• lo patto, mayhaá¹ƒ nu kho Ä• yusaá¹…k
hotÄ«â€™â€™ ti olokento ``ajjeva maraá¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``kumÄ•
atthoâ€™â€™ ti vatvÄ• ``kathetheva no, bhanteâ€™â€™ ti nibaddho ``ayaá¹ƒ ito sattame
khadiraghaá¹-ikaá¹ƒ vijÄ• yissati, tÄ• ya vÄ• sudevakulaá¹ƒ nassissati, apica kho pana tumh
khadiraghaá¹-ikaá¹ƒ gahetvÄ• jhÄ• petvÄ• chÄ• rikaá¹ƒ nadiyaá¹ƒ pakkhipeyyÄ• thÄ• â€™
``kÅ«á¹-ajaá¹-ila, puriso vijÄ• yanako nÄ• ma natthÄ«â€™â€™ ti vatvÄ• tantarajjukaá¹ƒ nÄ
katvÄ• tattheva jÄ«vitakkhayaá¹ƒ pÄ• payiá¹ƒsu. rÄ• jÄ• no kumÄ• re pakkosÄ• petvÄ• ``k
mÄ• rayitthÄ• â€™â€™ ti \Ee IV 88/ pucchitvÄ• sabbaá¹ƒ sutvÄ• bhÄ«tÄ• tassa Ä• rakkh
tassa kucchito nikkhantaá¹ƒ khadiraghaá¹-ikaá¹ƒ jhÄ• petvÄ• chÄ• rikaá¹ƒ nadiyaá¹ƒ khipiá
vuyhamÄ• nÄ• mukhadvÄ• re ekapasse laggi, tato erakaá¹ƒ nibbatti.

athekadivasaá¹ƒ te rÄ• jÄ• no ``samuddakÄ«á¸·aá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti mukhad
mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• alaá¹…katamaá¹‡á¸• ape khÄ• dantÄ• pivantÄ•
pavattahatthapÄ• daparÄ• mÄ• sÄ• dvidhÄ• bhijjitvÄ• mahÄ• kalahaá¹ƒ kariá¹ƒsu. atheko
alabhanto erakavanato ekaá¹ƒ erakapattaá¹ƒ gaá¹‡hi. taá¹ƒ gahitamattameva khadiramusal
mahÄ• janaá¹ƒ pothesi \Be IV 89/. athaÃ±Ã±ehi sabbehi gahitagahitaá¹ƒ khadiramusalamev
aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesu mahÄ• vinÄ• sa
baladevo ca bhaginÄ« aÃ±janadevÄ« ca purohito cÄ• ti cattÄ• ro janÄ• rathaá¹ƒ abhiruhitv
sabbepi vinaá¹-á¹-hÄ• . tepi cattÄ• ro rathena palÄ• yantÄ• kÄ• á¸·amattikaaá¹-aviá¹ƒ pÄ• p
muá¹-á¹-hikamallo patthanaá¹ƒ katvÄ• yakkho hutvÄ• tattha nibbatto baladevassa Ä• gatal
gÄ• maá¹ƒ mÄ• petvÄ• mallavesaá¹ƒ gahetvÄ• ``ko yujjhitukÄ• moâ€™â€™ ti vagganto g
baladevo taá¹ƒ disvÄ• va ``bhÄ• tika, ahaá¹ƒ iminÄ• saddhiá¹ƒ yujjhissÄ• mÄ«â€™â€™ ti v
vÄ• renteyeva rathÄ• oruyha tassa santikaá¹ƒ gantvÄ• vagganto gajjanto apphoá¹-esi. ath
pasÄ• ritahattheyeva gahetvÄ• mÅ«lakandaá¹ƒ viya khÄ• di. vÄ• sudevo tassa matabhÄ• v
purohitaÃ±ca Ä• dÄ• ya sabbarattiá¹ƒ gantvÄ• sÅ«riyodaye ekaá¹ƒ paccantagÄ• maá¹ƒ pa
Ä• harathÄ• â€™â€™ ti bhaginiÃ±ca purohitaÃ±ca gÄ• maá¹ƒ pahiá¹‡itvÄ• sayaá¹ƒ ekasm
nipajji.

atha naá¹ƒ jarÄ• nÄ• ma eko luddako gacchaá¹ƒ calantaá¹ƒ disvÄ• ``sÅ«karo ettha bhavis
saÃ±Ã±Ä• ya sattiá¹ƒ khipitvÄ• pÄ• de vijjhitvÄ• ``ko maá¹ƒ vijjhÄ«â€™â€™ ti vutte manus
Ã±atvÄ• bhÄ«to palÄ• yituá¹ƒ Ä• rabhi \Ee IV 89/. rÄ• jÄ• satiá¹ƒ paccupaá¹-á¹-hapetvÄ•
mÄ• bhÄ• yi, ehÄ«â€™â€™ ti pakkositvÄ• Ä• gataá¹ƒ ``kosi nÄ• ma tvaâ€™â€™ nti pucc
nÄ• mÄ• â€™â€™ ti \Ne IV 80/ vutte ``jarÄ• ya viddho marissatÄ«ti kira maá¹ƒ porÄ• á¹‡Ä•
nissaá¹ƒsayaá¹ƒ ajja mayÄ• maritabbaâ€™â€™ nti Ã±atvÄ• ``mÄ• tula, mÄ• bhÄ• yi, ehi
ti tena pahÄ• ramukhaá¹ƒ bandhÄ• petvÄ• taá¹ƒ uyyojesi. balavavedanÄ• pavattiá¹ƒsu, ita
Ä• hÄ• raá¹ƒ paribhuÃ±jituá¹ƒ nÄ• sakkhi. atha te Ä• mantetvÄ• ``ajja ahaá¹ƒ marissÄ• mi,
aÃ±Ã±aá¹ƒ kammaá¹ƒ katvÄ• jÄ«vituá¹ƒ na sakkhissatha, imaá¹ƒ vijjaá¹ƒ sikkhathÄ• â€™â

sikkhÄ• petvÄ• te uyyojetvÄ• tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡i. evaá¹ƒ aÃ±janadeviá¹
vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``upÄ• saka, evaá¹ƒ porÄ• á¹‡akapaá¹‡á¸
kathaá¹ƒ sutvÄ• attano puttasokaá¹ƒ hariá¹ƒsu, mÄ• cintayÄ«â€™â€™ ti vatvÄ• \Be IV 90
jÄ• takaá¹ƒ samodhÄ• nesi, saccapariyosÄ• ne upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahi. ta
ahosi, vÄ• sudevo sÄ• riputto, avasesÄ• buddhaparisÄ• , ghaá¹-apaá¹‡á¸• ito pana ahame

ghaá¹-apaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ• soá¸·asamÄ• .

iti soá¸·asajÄ• takapaá¹-imaá¹‡á¸• itassa

dasakanipÄ• tajÄ• takassa atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÄ• takuddÄ• naá¹ƒ ---

catudvÄ• ro kaá¹‡huposo, saá¹…kha bodhi dÄ«pÄ• yano.

nigrodha takkala dhamma-pÄ• lo kukkuá¹-a kuá¹‡á¸• alÄ«.

bilÄ• ra cakka bhÅ«ri ca, maá¹…gala ghaá¹-a soá¸·asa ||

dasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasakanipÄ• to

á¹• 03 [455] 1. mÄ• tuposakajÄ• takavaá¹‡á¹‡anÄ•

__tassa_ \Ne IV 81/ \Ee IV 90/ \Be IV 91/ __nÄ• gassa vippavÄ• senÄ• _ti idaá¹ƒ satthÄ• j
mÄ• tuposakabhikkhuá¹ƒ Ä• rabbha kathesi. paccuppannavatthu sÄ• majÄ• takavatthusadis
Ä• mantetvÄ• ``mÄ• bhikkhave, etaá¹ƒ bhikkhuá¹ƒ ujjhÄ• yittha, porÄ• á¹‡akapaá¹‡á¸• itÄ•
nibbattÄ• pi mÄ• tarÄ• viyuttÄ• sattÄ• haá¹ƒ nirÄ• hÄ• ratÄ• ya sussamÄ• nÄ• rÄ• jÄ• rah
`mÄ• tarÄ• vinÄ• na bhuÃ±jissÄ• mÄ• â€™ ti mÄ• taraá¹ƒ disvÄ• va gocaraá¹ƒ gaá¹‡hiá¹ƒ
yÄ• cito atÄ«tamÄ• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto himavantapadese ha
nibbattitvÄ• sabbaseto ahosi abhirÅ«po dassanÄ«yo pÄ• sÄ• diko lakkhaá¹‡asampanno as
so jarÄ• jiá¹‡á¹‡aá¹ƒ mÄ• taraá¹ƒ posesi, mÄ• tÄ• panassa andhÄ• . so madhuramadhurÄ•

hatthÄ«naá¹ƒ datvÄ• mÄ• tu santikaá¹ƒ pesesi. hatthÄ« tassÄ• adatvÄ• attanÄ• va khÄ•
taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``yÅ«thaá¹ƒ chaá¸• á¸• etvÄ• mÄ• tarameva posessÄ• mÄ«â€™â
hatthÄ«naá¹ƒ ajÄ• nantÄ• naá¹ƒ mÄ• taraá¹ƒ gahetvÄ• caá¹‡á¸• oraá¹‡apabbatapÄ• daá¹ƒ
upanissÄ• ya á¹-hitÄ• ya pabbataguhÄ• yaá¹ƒ mÄ• taraá¹ƒ á¹-hapetvÄ• posesi. atheko bÄ•
maggamÅ«á¸·ho disaá¹ƒ vavatthapetuá¹ƒ asakkonto mahantena \Ee IV 91/ saddena paride
saddaá¹ƒ sutvÄ• ``ayaá¹ƒ puriso anÄ• tho, na kho pana metaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ esa n
vinasseyyÄ• â€™â€™ ti tassa santikaá¹ƒ gantvÄ• taá¹ƒ bhayena palÄ• yantaá¹ƒ disvÄ• ``
maá¹ƒ nissÄ• ya bhayaá¹ƒ, mÄ• palÄ• yi, kasmÄ• tvaá¹ƒ paridevanto vicarasÄ«â€™â€™
maggamÅ«á¸·ho, ajja me sattamo divasoâ€™â€™ ti vutte ``bho purisa, mÄ• bhÄ• yi, ahaá
á¹-hapessÄ• mÄ«â€™â€™ ti taá¹ƒ attano piá¹-á¹-hiyaá¹ƒ nisÄ«dÄ• petvÄ• araÃ±Ã±Ä• nÄ
``nagaraá¹ƒ gantvÄ• raÃ±Ã±o Ä• rocessÄ• mÄ«â€™â€™ ti rukkhasaÃ±Ã±aá¹ƒ pabbatasa
bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si.

tasmiá¹ƒ \Ne IV 82/ \Be IV 92/ kÄ• le raÃ±Ã±o maá¹…galahatthÄ« kÄ• lamakÄ• si. rÄ• jÄ•
opavayhaá¹ƒ kÄ• tuá¹ƒ yuttarÅ«po hatthÄ« diá¹-á¹-ho atthi, so Ä• cikkhatÅ«â€™â€™ ti bhe
puriso rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``mayÄ• , deva, tumhÄ• kaá¹ƒ opavayho bhavituá
sÄ«lavÄ• hatthirÄ• jÄ• diá¹-á¹-ho, ahaá¹ƒ maggaá¹ƒ dassessÄ• mi, mayÄ• saddhiá¹ƒ hatt
gaá¹‡hÄ• pethÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti ``imaá¹ƒ maggadesaka
iminÄ• vuttaá¹ƒ hatthinÄ• gaá¹ƒ Ä• nethÄ• â€™â€™ ti tena saddhiá¹ƒ mahantena parivÄ•
so tena saddhiá¹ƒ gantvÄ• bodhisattaá¹ƒ naá¸·iniá¹ƒ pavisitvÄ• gocaraá¹ƒ gaá¹‡hantaá¹ƒ
hatthÄ• cariyaá¹ƒ disvÄ• ``idaá¹ƒ bhayaá¹ƒ na aÃ±Ã±ato uppannaá¹ƒ, tassa purisassa san
bhavissati, ahaá¹ƒ kho pana mahÄ• balo hatthisahassampi viddhaá¹ƒsetuá¹ƒ samattho hom
saraá¹-á¹-hakaá¹ƒ senÄ• vÄ• hanaá¹ƒ nÄ• setuá¹ƒ, sace pana kujjhissÄ• mi, sÄ«laá¹ƒ me b
sattÄ«hi koá¹-á¹-iyamÄ• nopi na kujjhissÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hÄ• ya sÄ«saá¹ƒ nÄ•
aá¹-á¹-hÄ• si. hatthÄ• cariyo padumasaraá¹ƒ otaritvÄ• tassa lakkhaá¹‡asampattiá¹ƒ disvÄ•
rajatadÄ• masadisÄ• ya soá¹‡á¸• Ä• ya gahetvÄ• sattame divase bÄ• rÄ• á¹‡asiá¹ƒ pÄ• pu
putte anÄ• gacchante ``putto me rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi nÄ«to \Ee IV 92/ bhavissa
vippavÄ• sena ayaá¹ƒ vanasaá¹‡á¸• o vaá¸• á¸• hissatÄ«â€™â€™ ti paridevamÄ• nÄ• dve

1__._ á¹• 21 ``tassa nÄ• gassa vippavÄ• sena, virÅ«á¸·ho sallakÄ« ca kuá¹-ajÄ• ca.

kuruvindakaravÄ«rÄ• bhisasÄ• mÄ• ca, nivÄ• te pupphitÄ• ca kaá¹‡ikÄ• rÄ• ||

2__._ á¹• 21 ``kocideva suvaá¹‡á¹‡akÄ• yurÄ• , nÄ• garÄ• jaá¹ƒ bharanti piá¹‡á¸• ena.

yattha rÄ• jÄ• rÄ• jakumÄ• ro vÄ• , kavacamabhihessati achambhitoâ€™â€™ ti ||

tattha \Be IV 93/ __virÅ«á¸·hÄ• _ti vaá¸• á¸• hitÄ• nÄ• ma, natthettha saá¹ƒsayoti asaá¹ƒsa

__sallakÄ« ca kuá¹-ajÄ• cÄ• _ti indasÄ• larukkhÄ• ca kuá¹-ajarukkhÄ• ca. __kuruvindaka
cÄ• _ti kuruvindarukkhÄ• ca karavÄ«ranÄ• makÄ• ni mahÄ• tiá¹‡Ä• ni ca bhisÄ• ni ca sÄ•
sabbe idÄ• ni vaá¸• á¸• hissantÄ«ti paridevati. __nivÄ• te_ti pabbatapÄ• de. __pupphitÄ• _t
bhaÃ±jitvÄ• akhÄ• diyamÄ• nÄ• kaá¹‡ikÄ• rÄ• pi pupphitÄ• bhavissantÄ«ti vuttaá¹ƒ hoti.
gÄ• me vÄ• nagare vÄ• . __suvaá¹‡á¹‡akÄ• yurÄ• _ti suvaá¹‡á¹‡Ä• bharaá¹‡Ä• rÄ• jarÄ•
piá¹‡á¸• enÄ• _ti ajja mÄ• tuposakaá¹ƒ nÄ• garÄ• jaá¹ƒ rÄ• jÄ• rahassa bhojanassa suvaá¸
posenti. __yatthÄ• _ti yasmiá¹ƒ nÄ• garÄ• je rÄ• jÄ• nisÄ«ditvÄ• . __kavacamabhihessatÄ•
saá¹…gÄ• maá¹ƒ pavisitvÄ• paccÄ• mittÄ• naá¹ƒ kavacaá¹ƒ abhihanissati bhindissati. idaá
``yattha mama putte nisinno rÄ• jÄ• vÄ• rÄ• jakumÄ• ro vÄ• achambhito hutvÄ• sapattÄ•
taá¹ƒ me puttaá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ suvaá¹‡á¹‡Ä• bharaá¹‡Ä• ajja piá¹‡á¸• ena bharant

hatthÄ• cariyopi antarÄ• maggeva raÃ±Ã±o sÄ• sanaá¹ƒ pesesi. taá¹ƒ sutvÄ• rÄ• jÄ• nag
hatthÄ• cariyo bodhisattaá¹ƒ katagandhaparibhaá¹‡á¸• aá¹ƒ alaá¹…katapaá¹-iyattaá¹ƒ hatth
vicitrasÄ• á¹‡iyÄ• parikkhipÄ• petvÄ• raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ• nÄ• naggarasabhoj
bodhisattassa dÄ• pesi. so ``mÄ• taraá¹ƒ vinÄ• gocaraá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™ ti
atha naá¹ƒ yÄ• canto rÄ• jÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

3__._ á¹• 21 ``gaá¹‡hÄ• hi \Ee IV 93/ nÄ• ga kabaá¸·aá¹ƒ, mÄ• nÄ• ga kisako bhava.

bahÅ«ni rÄ• jakiccÄ• ni, tÄ• ni nÄ• ga karissasÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• bodhisatto catutthaá¹ƒ gÄ• thamÄ• ha ---

4__._ á¹• 21 ``sÄ• nÅ«nasÄ• kapaá¹‡ikÄ• , andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«â€™â€™ ti ||

tattha __sÄ• nÅ«nasÄ• _ti mahÄ• rÄ• ja, nÅ«na sÄ• esÄ• . __kapaá¹‡ikÄ• _ti puttaviyoge
tattha tattha patitaá¹ƒ rukkhakaliá¹…garaá¹ƒ. __ghaá¹-á¹-etÄ«_ti paridevamÄ• nÄ• tattha ta
pothentÄ« nÅ«na pÄ• dena hanati \Be IV 94/. __giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«_ti
caá¹‡á¸• oraá¹‡apabbatÄ• bhimukhÄ«, pabbatapÄ• de paripphandamÄ• nÄ• ti attho.

atha naá¹ƒ pucchanto rÄ• jÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

5__._ á¹• 21 ``kÄ• nu te sÄ• mahÄ• nÄ• ga, andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«â€™â€™ ti ||

á¹• 22

bodhisatto \Ne IV 84/ chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

6__._ á¹• 21 ``mÄ• tÄ• me sÄ• mahÄ• rÄ• ja, andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ patÄ«â€™â€™ ti ||

rÄ• jÄ• chaá¹-á¹-hagÄ• thÄ• ya tamatthaá¹ƒ sutvÄ• muÃ±cÄ• pento sattamaá¹ƒ gÄ• tham

7__._ á¹• 21 ``muÃ±cathetaá¹ƒ mahÄ• nÄ• gaá¹ƒ, yoyaá¹ƒ bharati mÄ• taraá¹ƒ.

sametu mÄ• tarÄ• nÄ• go, saha sabbehi Ã±Ä• tibhÄ«â€™â€™ ti ||

tattha __yoyaá¹ƒ bharatÄ«_ti ayaá¹ƒ nÄ• go ``ahaá¹ƒ, mahÄ• rÄ• ja, andhaá¹ƒ mÄ• taraá¹ƒ
mayhaá¹ƒ mÄ• tÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡issati, tÄ• ya vinÄ• mayhaá¹ƒ issariyena at
gocaraá¹ƒ alabhantiyÄ• sattamo divasoâ€™â€™ ti vadati, tasmÄ• yo ayaá¹ƒ mÄ• taraá¹ƒ
mahÄ• nÄ• gaá¹ƒ khippaá¹ƒ muÃ±catha. __sabbehi Ã±Ä• tibhÄ«_ti saddhiá¹ƒ esa mÄ• tarÄ

aá¹-á¹-hamanavamÄ• abhisambuddhagÄ• thÄ• honti ---

8__._ á¹• 21 ``mutto ca bandhanÄ• nÄ• go, muttamÄ• dÄ• ya kuÃ±jaro.

muhuttaá¹ƒ assÄ• sayitvÄ• , agamÄ• yena pabbato ||

9__._ á¹• 21 ``tato \Ee IV 94/ so naá¸·iniá¹ƒ gantvÄ• , sÄ«taá¹ƒ kuÃ±jarasevitaá¹ƒ.

soá¹‡á¸• Ä• yÅ«dakamÄ• hatvÄ• , mÄ• taraá¹ƒ abhisiÃ±cathÄ• â€™â€™ ti ||

so kira nÄ• go bandhanÄ• mutto thokaá¹ƒ vissamitvÄ• raÃ±Ã±o dasarÄ• jadhammagÄ• th
``appamatto hohi, mahÄ• rÄ• jÄ• â€™â€™ ti ovÄ• daá¹ƒ \Be IV 95/ datvÄ• mahÄ• janena g
nagarÄ• nikkhamitvÄ• tadaheva taá¹ƒ padumasaraá¹ƒ patvÄ• ``mama mÄ• taraá¹ƒ gocara
gaá¹‡hissÄ• mÄ«â€™â€™ ti bahuá¹ƒ bhisamuá¸·Ä• laá¹ƒ Ä• dÄ• ya soá¹‡á¸• apÅ«raá¹ƒ ud
nikkhamitvÄ• guhÄ• dvÄ• re nisinnÄ• ya mÄ• tuyÄ• santikaá¹ƒ gantvÄ• sattÄ• haá¹ƒ nirÄ
phassapaá¹-ilÄ• bhatthaá¹ƒ \Ne IV 85/ upari udakaá¹ƒ siÃ±ci, tamatthaá¹ƒ Ä• vikaronto sattl
abhÄ• si. bodhisattassa mÄ• tÄ• pi ``devo vassatÄ«â€™â€™ ti saÃ±Ã±Ä• ya taá¹ƒ akkosan

10__._ á¹• 21 ``koyaá¹ƒ anariyo devo, akÄ• lenapi vassati.

gato me atrajo putto, yo mayhaá¹ƒ paricÄ• rakoâ€™â€™ ti ||

tattha __atrajo_ti attato jÄ• to.

atha naá¹ƒ samassÄ• sento bodhisatto ekÄ• dasamaá¹ƒ gÄ• thamÄ• ha ---

11__._ á¹• 21 ``uá¹-á¹-hehi amma kiá¹ƒ sesi, Ä• gato tyÄ• hamatrajo.

muttomhi kÄ• sirÄ• jena, vedehena yasassinÄ• â€™â€™ ti ||

tattha __Ä• gato tyÄ• ha_nti Ä• gato te ahaá¹ƒ. __vedehenÄ• _ti Ã±Ä• á¹‡asampannena. _
mahÄ• parivÄ• rena tena raÃ±Ã±Ä• maá¹…galahatthibhÄ• vÄ• ya gahitopi ahaá¹ƒ mutto, i
uá¹-á¹-hehi gocaraá¹ƒ gaá¹‡hÄ• hÄ«ti.

sÄ• tuá¹-á¹-hamÄ• nasÄ• raÃ±Ã±o anumodanaá¹ƒ karontÄ« osÄ• nagÄ• thamÄ• ha ---

12__._ á¹• 21 ``ciraá¹ƒ jÄ«vatu so rÄ• jÄ• , kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

yo me puttaá¹ƒ pamocesi, sadÄ• vuddhÄ• pacÄ• yikaâ€™â€™ nti ||

tadÄ• rÄ• jÄ• bodhisattassa guá¹‡e pasÄ«ditvÄ• naá¸·iniyÄ• avidÅ«re gÄ• maá¹ƒ mÄ• p
cassa nibaddhaá¹ƒ vattaá¹ƒ paá¹-á¹-hapesi. aparabhÄ• ge bodhisatto mÄ• tari kÄ• lakatÄ• y
sarÄ«raparihÄ• raá¹ƒ katvÄ• \Ee IV 95/ kÄ• raá¹‡á¸• akaassamapadaá¹ƒ nÄ• ma gato. tas
himavantato otaritvÄ• paÃ±casatÄ• isayo vasiá¹ƒsu, taá¹ƒ vattaá¹ƒ tesaá¹ƒ adÄ• si. rÄ• jÄ
samÄ• narÅ«paá¹ƒ silÄ• paá¹-imaá¹ƒ kÄ• retvÄ• mahÄ• sakkÄ• raá¹ƒ pavattesi \Be IV 96/.
anusaá¹ƒvaccharaá¹ƒ sannipatitvÄ• hatthimahaá¹ƒ nÄ• ma kariá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
IV 86/ mÄ• tuposakabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• rÄ• jÄ• Ä• nando ahosi
hatthÄ• cariyo sÄ• riputto, mÄ• tÄ• hatthinÄ« mahÄ• mÄ• yÄ• , mÄ• tuposakanÄ• go pana

mÄ• tuposakajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [456] 2. juá¹‡hajÄ• takavaá¹‡á¹‡anÄ•

__suá¹‡ohi mayhaá¹ƒ vacanaá¹ƒ janindÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto Ä• nandat

Ä• rabbha kathesi. paá¹-hamabodhiyaÃ±hi vÄ«sati vassÄ• ni bhagavato anibaddhupaá¹-á¹-
thero nÄ• gasamÄ• lo, ekadÄ• nÄ• gito, ekadÄ• upavÄ• á¹‡o, ekadÄ• sunakkhatto, ekad
sÄ• gato, ekadÄ• meghiyo bhagavantaá¹ƒ upaá¹-á¹-hahi. athekadivasaá¹ƒ bhagavÄ• bhik
idÄ• nimhi mahallako, ekacce bhikkhÅ« `iminÄ• maggena gacchÄ• mÄ• â€™ ti vutte aÃ±Ã
mayhaá¹ƒ pattacÄ«varaá¹ƒ bhÅ«miyaá¹ƒ nikkhipanti, nibaddhupaá¹-á¹-hÄ• kaá¹ƒ me ekaá¹
jÄ• nÄ• thÄ• â€™â€™ ti. ``bhante, ahaá¹ƒ upaá¹-á¹-hahissÄ• mi, ahaá¹ƒ upaá¹-á¹-hahissÄ•
aÃ±jaliá¹ƒ katvÄ• uá¹-á¹-hite sÄ• riputtattherÄ• dayo ``tumhÄ• kaá¹ƒ patthanÄ• matthakaá
paá¹-ikkhipi. tato bhikkhÅ« Ä• nandattheraá¹ƒ ``tvaá¹ƒ Ä• vuso, upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• n
Ä• haá¹ƒsu. thero ``sace me bhante, bhagavÄ• attanÄ• laddhacÄ«varaá¹ƒ na dassati, piá¹
ekagandhakuá¹-iyaá¹ƒ vasituá¹ƒ na dassati, maá¹ƒ gahetvÄ• nimantanaá¹ƒ na gamissati, s
gahitaá¹ƒ nimantanaá¹ƒ gamissati, sace ahaá¹ƒ tiroraá¹-á¹-hÄ• tirojanapadÄ• bhagavantaá
Ä• gataá¹ƒ parisaá¹ƒ Ä• gatakkhaá¹‡eyeva dassetuá¹ƒ labhissÄ• mi \Ee IV 96/, yadÄ• me
tasmiá¹ƒ khaá¹‡eyeva bhagavantaá¹ƒ upasaá¹…kamituá¹ƒ labhissÄ• mi, sace yaá¹ƒ bhaga
dhammaá¹ƒ katheti, taá¹ƒ Ä• gantvÄ• mayhaá¹ƒ kathessati, evÄ• haá¹ƒ \Be IV 97/ bhagava
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti ime cattÄ• ro paá¹-ikkhepe catasso ca Ä• yÄ• canÄ• ti a
bhagavÄ• pissa adÄ• si.

so tato paá¹-á¹-hÄ• ya paÃ±cavÄ«sati vassÄ• ni nibaddhupaá¹-á¹-hÄ• ko ahosi. so paÃ±ca
á¹-hapanaá¹ƒ patvÄ• Ä• gamasampadÄ• , adhigamasampadÄ• , pubbahetusampadÄ• , att
titthavÄ• sasampadÄ• , yonisomanasikÄ• rasampadÄ• , buddhÅ«panissayasampadÄ• ti im
samannÄ• gato buddhassa santike aá¹-á¹-havaradÄ• yajjaá¹ƒ labhitvÄ• buddhasÄ• sane p
viya pÄ• kaá¹-o ahosi. athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á
tathÄ• gato Ä• nandattheraá¹ƒ \Ne IV 87/ varadÄ• nena santappesÄ«â€™â€™ ti. satthÄ• Ä
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
idÄ• neva, pubbepÄ• haá¹ƒ Ä• nandaá¹ƒ varena santappesiá¹ƒ, pubbepÄ• haá¹ƒ yaá¹ƒ yaá
adÄ• siá¹ƒyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa putto juá¹‡hak
takkasilÄ• yaá¹ƒ sippaá¹ƒ uggahetvÄ• Ä• cariyassa anuyogaá¹ƒ datvÄ• rattibhÄ• ge andha
nikkhamitvÄ• attano nivÄ• saá¹-á¹-hÄ• naá¹ƒ vegena gacchanto aÃ±Ã±ataraá¹ƒ brÄ• hmaá
attano nivÄ• saá¹-á¹-hÄ• naá¹ƒ gacchantaá¹ƒ apassanto bÄ• hunÄ• paharitvÄ• tassa bhat
brÄ• hmaá¹‡o patitvÄ• viravi. kumÄ• ro kÄ• ruÃ±Ã±ena nivattitvÄ• taá¹ƒ hatthe gahetvÄ•
brÄ• hmaá¹‡o ``tayÄ• , tÄ• ta, mama bhikkhÄ• bhÄ• janaá¹ƒ bhinnaá¹ƒ, bhattamÅ«laá¹ƒ me
``brÄ• hmaá¹‡a, na dÄ• nÄ• haá¹ƒ tava bhattamÅ«laá¹ƒ dÄ• tuá¹ƒ sakkomi, ahaá¹ƒ kho pa
juá¹‡hakumÄ• ro nÄ• ma, mayi rajje patiá¹-á¹-hite Ä• gantvÄ• maá¹ƒ dhanaá¹ƒ yÄ• ceyyÄ•
niá¹-á¹-hitasippo Ä• cariyaá¹ƒ vanditvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• pitu sippaá¹ƒ dassesi.
putto diá¹-á¹-ho, rÄ• jabhÅ«tampi naá¹ƒ passissÄ• mÄ«â€™â€™ ti rajje abhisiÃ±ci. so \Ee I
nÄ• ma hutvÄ• dhammena rajjaá¹ƒ kÄ• resi. brÄ• hmaá¹‡o taá¹ƒ pavattiá¹ƒ sutvÄ• ``idÄ• n

Ä• harissÄ• mÄ«â€™â€™ ti bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ alaá¹…katanagaraá¹
disvÄ• ekasmiá¹ƒ unnatappadese á¹-hito hatthaá¹ƒ pasÄ• retvÄ• jayÄ• pesi. atha naá¹ƒ rÄ
atikkami. brÄ• hmaá¹‡o tena adiá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pent
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13__._ á¹• 21 ``suá¹‡ohi \Be IV 98/ mayhaá¹ƒ vacanaá¹ƒ janinda, atthena juá¹‡hamhi idhÄ•

na brÄ• hmaá¹‡e addhike tiá¹-á¹-hamÄ• ne, gantabbamÄ• hu dvipadinda seá¹-á¹-hÄ• â€™â

tattha __juá¹‡hamhÄ«_ti mahÄ• rÄ• ja, tayi juá¹‡hamhi ahaá¹ƒ ekena atthena idhÄ• nuppa
idhÄ• gatomhÄ«ti dÄ«peti. __addhike_ti addhÄ• naá¹ƒ Ä• gate. __gantabba_nti taá¹ƒ addhi
yÄ• camÄ• naá¹ƒ brÄ• hmaá¹‡aá¹ƒ anoloketvÄ• va gantabbanti paá¹‡á¸• itÄ• na Ä• hu na

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• hatthiá¹ƒ vajiraá¹…kusena niggahetvÄ• dutiyaá¹ƒ gÄ• tha

14__._ á¹• 21 ``suá¹‡omi \Ne IV 88/ tiá¹-á¹-hÄ• mi vadehi brahme, yenÄ• si atthena idhÄ• n

kaá¹ƒ vÄ• tvamatthaá¹ƒ mayi patthayÄ• no, idhÄ• gamo brahme tadiá¹…gha brÅ«hÄ«â€™

tattha __iá¹…ghÄ• _ti codanatthe nipÄ• to.

tato paraá¹ƒ brÄ• hmaá¹‡assa ca raÃ±Ã±o ca vacanapaá¹-ivacanavasena sesagÄ• thÄ• k

15__._ á¹• 21 ``dadÄ• hi me gÄ• mavarÄ• ni paÃ±ca, dÄ• sÄ«sataá¹ƒ satta gavaá¹ƒsatÄ• n

parosahassaÃ±ca suvaá¹‡á¹‡anikkhe, bhariyÄ• ca me sÄ• disÄ« dve dadÄ• hi ||

16__._ á¹• 21 ``tapo \Ee IV 98/ nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«po, mantÄ• nu te brÄ• hma

yakkhÄ• nu te assavÄ• santi keci, atthaá¹ƒ vÄ• me abhijÄ• nÄ• si kattaá¹ƒ ||

17__._ á¹• 21 ``na \Be IV 99/ me tapo atthi na cÄ• pi mantÄ• , yakkhÄ• pi me assavÄ• natt

atthampi te nÄ• bhijÄ• nÄ• mi kattaá¹ƒ, pubbe ca kho saá¹…gatimattamÄ• si ||

18__._ á¹• 21 ``paá¹-hamaá¹ƒ idaá¹ƒ dassanaá¹ƒ jÄ• nato me, na tÄ• bhijÄ• nÄ• mi ito pura

akkhÄ• hi me pucchito etamatthaá¹ƒ, kadÄ• kuhiá¹ƒ vÄ• ahu saá¹…gamo no ||

19__._ á¹• 21 ``gandhÄ• rarÄ• jassa puramhi ramme, avasimhase takkasÄ«lÄ• yaá¹ƒ deva.

tatthandhakÄ• ramhi timÄ«sikÄ• yaá¹ƒ, aá¹ƒsena aá¹ƒsaá¹ƒ samaghaá¹-á¹-ayimha ||

20__._ á¹• 21 ``te tattha á¹-hatvÄ• na ubho janinda, sÄ• rÄ• á¹‡iyaá¹ƒ vÄ«tisÄ• rayimha tatt

sÄ• yeva no saá¹…gatimattamÄ• si, tato na pacchÄ• na pure ahosi ||

21__._ á¹• 21 ``yadÄ• kadÄ• ci manujesu brahme, samÄ• gamo sappurisena hoti.

na paá¹‡á¸• itÄ• saá¹…gatisanthavÄ• ni, pubbe kataá¹ƒ vÄ• pi vinÄ• sayanti ||

22__._ á¹• 21 ``bÄ• lÄ• va kho saá¹…gatisanthavÄ• ni, pubbe kataá¹ƒ vÄ• pi vinÄ• sayanti.

bahumpi bÄ• lesu kataá¹ƒ vinassati, tathÄ• hi bÄ• lÄ• akataÃ±Ã±urÅ«pÄ• ||

23__._ á¹• 21 ``dhÄ«rÄ• \Ne IV 89/ ca kho saá¹…gatisanthavÄ• ni, pubbe kataá¹ƒ vÄ• pi na

appampi \Ee IV 99/ dhÄ«resu kataá¹ƒ na nassati, tathÄ• hi dhÄ«rÄ• sukataÃ±Ã±urÅ«pÄ•

24__._ á¹• 21 ``dadÄ• mi \Be IV 100/ te gÄ• mavarÄ• ni paÃ±ca, dÄ• sÄ«sataá¹ƒ satta gava

parosahassaÃ±ca suvaá¹‡á¹‡anikkhe, bhariyÄ• ca te sÄ• disÄ« dve dadÄ• mi ||

25__._ á¹• 21 ``evaá¹ƒ sataá¹ƒ hoti samecca rÄ• ja, nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ.

Ä• pÅ«ratÄ« kÄ• sipatÄ« tathÄ• haá¹ƒ, tayÄ• pi me saá¹…gamo ajja laddhoâ€™â€™ ti ||

tattha __sÄ• disÄ«_ti rÅ«pavaá¹‡á¹‡ajÄ• tikulapadesena mayÄ• sÄ• disÄ« ekasadisÄ• dv
dehÄ«ti attho. __bhiá¹ƒsarÅ«po_ti kiá¹ƒ nu te brÄ• hmaá¹‡a balavarÅ«pasÄ«lÄ• cÄ• raguá¹
tapokammaá¹ƒ atthÄ«ti pucchati. __mantÄ• nu te_ti udÄ• hu vicitrarÅ«pÄ• sabbatthasÄ• c
__assavÄ• _ti vacanakÄ• rakÄ• icchiticchitadÄ• yakÄ• yakkhÄ• vÄ• te keci santi. __katta
kataá¹ƒ kiÃ±ci mama atthaá¹ƒ abhijÄ• nÄ• sÄ«ti pucchati. __saá¹…gatimatta_nti samÄ• gam
pubbe mama Ä• sÄ«ti vadati. __jÄ• nato me_ti jÄ• nantassa mama idaá¹ƒ paá¹-hamaá¹ƒ ta
tÄ• bhijÄ• nÄ• mÄ«_ti na taá¹ƒ abhijÄ• nÄ• mi. __timÄ«sikÄ• ya_nti bahalatimirÄ• yaá¹ƒ rat
á¹-hatvÄ• nÄ• _ti te mayaá¹ƒ tasmiá¹ƒ aá¹ƒsena aá¹ƒsaá¹ƒ ghaá¹-á¹-itaá¹-á¹-hÄ• ne á¹-hatv
tatthÄ• _ti tasmiá¹ƒyeva á¹-hÄ• ne saritabbayuttakaá¹ƒ kathaá¹ƒ vÄ«tisÄ• rayimha, ahaá¹ƒ

tayÄ• bhinnaá¹ƒ, bhattamÅ«laá¹ƒ me dehÄ«â€™â€™ ti avacaá¹ƒ, tvaá¹ƒ ``idÄ• nÄ• haá¹ƒ
na sakkomi, ahaá¹ƒ kho pana kÄ• sikaraÃ±Ã±o putto juá¹‡hakumÄ• ro nÄ• ma, mayi rajje p
maá¹ƒ dhanaá¹ƒ yÄ• ceyyÄ• sÄ«â€™â€™ ti avacÄ• ti imaá¹ƒ sÄ• raá¹‡Ä«yakathaá¹ƒ karim
saá¹…gatimattamÄ• sÄ«_ti deva, amhÄ• kaá¹ƒ sÄ• yeva aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…gatim
dÄ«peti. __tato_ti tato pana taá¹ƒmuhuttikamittadhammato pacchÄ• vÄ• pure vÄ• kadÄ• c
nÄ• ma na bhÅ«tapubbÄ• .

__na paá¹‡á¸• itÄ• _ti brÄ• hmaá¹‡a paá¹‡á¸• itÄ• nÄ• ma taá¹ƒmuhuttikaá¹ƒ saá¹…gatiá¹
vÄ• yaá¹ƒ kiÃ±ci pubbe kataguá¹‡aá¹ƒ vÄ• na nÄ• senti. __bahumpÄ«_ti bahukampi \Be I\
__akataÃ±Ã±urÅ«pÄ• _ti yasmÄ• bÄ• lÄ• akataÃ±Ã±usabhÄ• vÄ• , tasmÄ• tesu bahump
__sukataÃ±Ã±urÅ«pÄ• _ti suá¹-á¹-hu kataÃ±Ã±usabhÄ• vÄ• . etthÄ• pi tatthÄ• pi __tathÄ•
kÄ• raá¹‡attho. __dadÄ• mi te_ti brÄ• hmaá¹‡ena yÄ• citayÄ• citaá¹ƒ dadanto evamÄ• ha. j
raÃ±Ã±o \Ee IV 100/ anumodanaá¹ƒ karonto vadati, sataá¹ƒ \Ne IV 90/ sappurisÄ• naá¹ƒ ek
saá¹…gati nÄ• ma evaá¹ƒ hoti. __nakkhattarÄ• jÄ• rivÄ• _ti ettha __ra_-kÄ• ro nipÄ• tamatt
tÄ• rakagaá¹‡amajjhe. __kÄ• sipatÄ«_ti rÄ• jÄ• namÄ• lapati. idaá¹ƒ vuttaá¹ƒ hoti --- ``deva
kÄ• siraá¹-á¹-hÄ• dhipati yathÄ• cando tÄ• rakÄ• naá¹ƒ majjhe á¹-hito tÄ• rakagaá¹‡aparivu
paá¹-á¹-hÄ• ya yÄ• va puá¹‡á¹‡amÄ• Ä• pÅ«rati, tathÄ• ahampi ajja tayÄ• dinnehi gÄ• ma
ti. __tayÄ• pi me_ti mayÄ• pubbe tayÄ• saddhiá¹ƒ laddhopi saá¹…gamo aladdhova, ajja pa
nipphannattÄ• mayÄ• tayÄ• saha saá¹…gamo laddho nÄ• mÄ• ti nipphannaá¹ƒ me tayÄ•
bodhisatto tassa mahantaá¹ƒ yasaá¹ƒ adÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepÄ• haá¹
santappesiá¹ƒ yevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• brÄ• hmaá
ahameva ahosiâ€™â€™ nti.

juá¹‡hajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [457] 3. dhammadevaputtajÄ• takavaá¹‡á¹‡anÄ•

__yasokaro puÃ±Ã±akarohamasmÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto devadattassa pa
kathesi. tadÄ• hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vu
saddhiá¹ƒ paá¹-ivirujjhitvÄ• pathaviá¹ƒ paviá¹-á¹-hoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• j
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
mama jinacakke pahÄ• raá¹ƒ datvÄ• pathaviá¹ƒ paviá¹-á¹-ho, pubbepi dhammacakke \Be I\
pathaviá¹ƒ pavisitvÄ• avÄ«ciparÄ• yaá¹‡o jÄ• toyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• ha

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• mÄ• vacaradeva
hutvÄ• nibbatti, devadatto adhammo nÄ• ma. tesu dhammo dibbÄ• laá¹…kÄ• rapaá¹-imaá¹

dibbarathavaramabhiruyha accharÄ• gaá¹‡aparivuto manussesu sÄ• yamÄ• saá¹ƒ bhuÃ±jit
sukhakathÄ• ya nisinnesu puá¹‡á¹‡amuposathadivase gÄ• manigamajanapadarÄ• jadhÄ• n
``pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi dasahi akusalakammapathehi viramitvÄ• mÄ• tupaá¹-á¹-hÄ• na
pitupaá¹-á¹-hÄ• nadhammaá¹ƒ tividhasucaritadhammaÃ±ca pÅ«retha \Ee IV 101/, evaá¹ƒ sa
mahantaá¹ƒ yasaá¹ƒ anubhavissathÄ• â€™â€™ ti manusse dasa kusalakammapathe samÄ
padakkhiá¹‡aá¹ƒ karoti. adhammo pana devaputto ``pÄ• á¹‡aá¹ƒ hanathÄ• â€™â€™ tiÄ• d
akusalakammapathe samÄ• dapento jambudÄ«paá¹ƒ vÄ• maá¹ƒ karoti. atha tesaá¹ƒ \Ne IV
ahesuá¹ƒ. atha nesaá¹ƒ parisÄ• ``tumhe kassa, tumhe kassÄ• â€™â€™ ti pucchitvÄ• ``ma
adhammassÄ• â€™â€™ ti vatvÄ• maggÄ• okkamitvÄ• dvidhÄ• jÄ• tÄ• . dhammopi adha
adhammo, ahaá¹ƒ dhammo, maggo mayhaá¹ƒ anucchaviko, tava rathaá¹ƒ okkÄ• metvÄ• m
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``yasokaro puÃ±Ã±akarohamasmi, sadÄ• tthuto samaá¹‡abrÄ• hmaá¹‡Ä• na

maggÄ• raho devamanussapÅ«jito, dhammo ahaá¹ƒ dehi adhamma maggaâ€™â€™ nti ||

tattha __yasokaro_ti ahaá¹ƒ devamanussÄ• naá¹ƒ yasadÄ• yako. dutiyapadepi eseva nayo
thuto niccapasattho. tato parÄ• ---

27__._ á¹• 21 ``adhammayÄ• naá¹ƒ daá¸·hamÄ• ruhitvÄ• , asantasanto balavÄ• hamasmi.

sa kissa hetumhi tavajja dajjaá¹ƒ, maggaá¹ƒ ahaá¹ƒ dhamma adinnapubbaá¹ƒ ||

28__._ á¹• 21 ``dhammo \Be IV 103/ have pÄ• turahosi pubbe, pacchÄ• adhammo udapÄ•

jeá¹-á¹-ho ca seá¹-á¹-ho ca sanantano ca, uyyÄ• hi jeá¹-á¹-hassa kaniá¹-á¹-ha maggÄ• ||

29__._ á¹• 21 ``na yÄ• canÄ• ya napi pÄ• tirÅ«pÄ• , na arahatÄ• tehaá¹ƒ dadeyyaá¹ƒ mag

yuddhaÃ±ca \Ee IV 102/ no hotu ubhinnamajja, yuddhamhi yo jessati tassa maggo ||

30__._ á¹• 21 ``sabbÄ• disÄ• anuvisaá¹-ohamasmi, mahabbalo amitayaso atulyo.

guá¹‡ehi sabbehi upetarÅ«po, dhammo adhamma tvaá¹ƒ kathaá¹ƒ vijessasi ||

31__._ á¹• 21 ``lohena ve haÃ±Ã±ati jÄ• tarÅ«paá¹ƒ, na jÄ• tarÅ«pena hananti lohaá¹ƒ.

sace adhammo haÃ±chati dhammamajja, ayo suvaá¹‡á¹‡aá¹ƒ viya dassaneyyaá¹ƒ ||

32__._ á¹• 21 ``sace tuvaá¹ƒ yuddhabalo adhamma, na tuyha vuá¸• á¸• hÄ• ca garÅ« ca at

maggaÃ±ca te dammi piyÄ• ppiyena, vÄ• cÄ• duruttÄ• nipi te khamÄ• mÄ«â€™â€™ ti || ---

imÄ• cha gÄ• thÄ• tesaÃ±Ã±eva vacanapaá¹-ivacanavasena kathitÄ• .

tattha \Ne IV 92/ __sa kissa hetumhi tavajja dajja_nti somhi ahaá¹ƒ adhammo adhammayÄ
Ä• ruá¸·ho abhÄ«to balavÄ• . kiá¹ƒkÄ• raá¹‡Ä• ajja bho dhamma, kassaci adinnapubbaá¹ƒ
__pubbe_ti paá¹-hamakappikakÄ• le imasmiá¹ƒ loke dasakusalakammapathadhammo ca pu
adhammo. __jeá¹-á¹-ho cÄ• _ti pure nibbattabhÄ• vena ahaá¹ƒ jeá¹-á¹-ho ca seá¹-á¹-ho ca
pana kaniá¹-á¹-ho, tasmÄ• maggÄ• uyyÄ• hÄ«ti vadati. __napi_ \Be IV 104/ pÄ• tirÅ«pÄ• t
yÄ• canÄ• ya na patirÅ«pavacanena maggÄ• rahatÄ• ya maggaá¹ƒ dadeyyaá¹ƒ. __anuvisa
catasso anudisÄ• ti sabbÄ• disÄ• attano guá¹‡ena patthaá¹-o paÃ±Ã±Ä• to pÄ• kaá¹-o. __
ayamuá¹-á¹-hikena. __haÃ±chatÄ«_ti hanissati. __tuvaá¹ƒ yuddhabalo adhammÄ• _ti sace
adhamma. __vuá¸• á¸• hÄ• ca garÅ« cÄ• _ti yadi tuyhaá¹ƒ ``ime vuá¸• á¸• hÄ• , ime garÅ«
natthi. __piyÄ• ppiyenÄ• _ti piyenÄ• pi appiyenÄ• pi dadanto piyena viya te maggaá¹ƒ dadÄ

bodhisattena \Ee IV 103/ pana imÄ• ya gÄ• thÄ• ya kathitakkhaá¹‡eyeva adhammo rathe á
avaá¹ƒsiro pathaviyaá¹ƒ patitvÄ• pathaviyÄ• vivare dinne gantvÄ• avÄ«cimhiyeva nibbatti
bhagavÄ• abhisambuddho hutvÄ• sesagÄ• thÄ• abhÄ• si ---

33__._ á¹• 21 ``idaÃ±ca sutvÄ• vacanaá¹ƒ adhammo, avaá¹ƒsiro patito uddhapÄ• do.

yuddhatthiko ce na labhÄ• mi yuddhaá¹ƒ, ettÄ• vatÄ• hoti hato adhammo ||

34__._ á¹• 21 ``khantÄ«balo yuddhabalaá¹ƒ vijetvÄ• , hantvÄ• adhammaá¹ƒ nihanitva bhÅ«

pÄ• yÄ• si vitto abhiruyha sandanaá¹ƒ, maggeneva atibalo saccanikkamo ||

35__._ á¹• 21 ``mÄ• tÄ• pitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, asammÄ• nitÄ• yassa sake a

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• nirayaá¹ƒ vajanti te.

yathÄ• adhammo patito avaá¹ƒsiro ||

36__._ á¹• 21 ``mÄ• tÄ• pitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, susammÄ• nitÄ• yassa sake

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• sugatiá¹ƒ vajanti te.

yathÄ• pi dhammo abhiruyha sandanaâ€™â€™ nti ||

tattha \Be IV 105/ __yuddhatthiko ce_ti ayaá¹ƒ tassa vilÄ• po, so kirevaá¹ƒ vilapantoyeva p
paviá¹-á¹-ho \Ne IV 93/. __ettÄ• vatÄ• _ti bhikkhave, yÄ• vatÄ• pathaviá¹ƒ paviá¹-á¹-ho, tÄ•
nÄ• ma hoti. __khantÄ«balo_ti bhikkhave, evaá¹ƒ adhammo pathaviá¹ƒ paviá¹-á¹-ho adhivÄ
yuddhabalaá¹ƒ vijetvÄ• vadhitvÄ• bhÅ«miyaá¹ƒ nihanitvÄ• pÄ• tetvÄ• vittajÄ• tatÄ• ya __
Ä• ruyha maggeneva __saccanikkamo_ tathaparakkamo dhammadevaputto pÄ• yÄ• si. __a
__sarÄ«radeha_nti imasmiá¹ƒyeva loke sarÄ«rasaá¹…khÄ• taá¹ƒ dehaá¹ƒ nikkhipitvÄ• . __
pÄ• papuggalassa ete sakkÄ• rÄ• rahÄ• gehe asakkatÄ• , tathÄ• rÅ«pÄ• yathÄ• adhamm
avaá¹ƒsirÄ• \Ee IV 104/ nirayaá¹ƒ vajantÄ«ti attho. __sugatiá¹ƒ vajantÄ«_ti yassa panete sa
paá¹‡á¸• itÄ• yathÄ• pi dhammo sandanaá¹ƒ abhiruyha devalokaá¹ƒ gato, evaá¹ƒ sugatiá¹ƒ

satthÄ• evaá¹ƒ dhammaá¹ƒ desetvÄ• ``na, bhikkhave, idÄ• neva, pubbepi devadatto may
paá¹-ivirujjhitvÄ• pathaviá¹ƒ paviá¹-á¹-hoâ€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devaputto devadatto ahosi, parisÄ• pissa devadattaparisÄ• , dhammo pana ahameva, paris
buddhaparisÄ• yevÄ• â€™â€™ ti.

dhammadevaputtajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [458] 4. udayajÄ• takavaá¹‡á¹‡anÄ•

__ekÄ• nisinnÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä
__kusajÄ• take_ (J II 20.1 Ä• dayo) Ä• vi bhavissati. satthÄ• pana taá¹ƒ bhikkhuá¹ƒ ``sacca
ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkhu kas
niyyÄ• nikasÄ• sane pabbajitvÄ• ukkaá¹‡á¹-hitosi? porÄ• á¹‡akapaá¹‡á¸• itÄ• samiddhe d
surundhananagare rajjaá¹ƒ kÄ• rentÄ• devaccharapaá¹-ibhÄ• gÄ• ya itthiyÄ• saddhiá¹ƒ sa
vasantÄ• pi indriyÄ• ni bhinditvÄ• lobhavasena na olokesuâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä

atÄ«te \Be IV 106/ kÄ• siraá¹-á¹-he surundhananagare kÄ• sirÄ• jÄ• rajjaá¹ƒ kÄ• resi, tass
dhÄ«tÄ• ahosi. so attano deviyo ``putte patthethÄ• â€™â€™ ti Ä• ha. aggamahesÄ«pi raÃ±
sampaá¹-icchitvÄ• tathÄ• akÄ• si. tadÄ• bodhisatto brahmalokÄ• cavitvÄ• tasseva raÃ±Ä
nibbatti. athassa mahÄ• janassa hadayaá¹ƒ vaá¸• á¸• hetvÄ• jÄ• tabhÄ• vena ``udayabhad
nÄ• maá¹ƒ kariá¹ƒsu. kumÄ• rassa padasÄ• caraá¹‡akÄ• le aÃ±Ã±opi satto brahmalokÄ•
aÃ±Ã±atarÄ• ya deviyÄ• kucchimhi kumÄ• rikÄ• hutvÄ• nibbatti, tassÄ• pi ``udayabhaddÄ
kariá¹ƒsu. kumÄ• ro vayappatto sabbasippanipphattiá¹ƒ pÄ• puá¹‡i \Ee IV 105/, jÄ• tabrahm
supinantenapi methunadhammaá¹ƒ na jÄ• nÄ• ti, na tassa kilesesu cittaá¹ƒ allÄ«yi. rÄ• jÄ•

abhisiÃ±citukÄ• mo ``kumÄ• rassa idÄ• ni rajjasukhasevanakÄ• lo, nÄ• á¹-akÄ• pissa paccu
ti sÄ• sanaá¹ƒ pesesi. bodhisatto ``na mayhaá¹ƒ rajjenattho, kilesesu me cittaá¹ƒ na allÄ«ya
paá¹-ikkhipitvÄ• punappunaá¹ƒ vuccamÄ• no rattajambunadamayaá¹ƒ itthirÅ«paá¹ƒ kÄ• re
labhamÄ• no rajjaá¹ƒ sampaá¹-icchissÄ• mÄ«â€™â€™ ti mÄ• tÄ• pitÅ«naá¹ƒ pesesi. te taá
sakalajambudÄ«paá¹ƒ parihÄ• rÄ• petvÄ• tathÄ• rÅ«paá¹ƒ itthiá¹ƒ alabhantÄ• udayabhad
santike á¹-hapesuá¹ƒ. sÄ• taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ abhibhavitvÄ• aá¹-á¹-hÄ• si. atha
anicchamÄ• nÄ• naÃ±Ã±eva vemÄ• tikaá¹ƒ bhaginiá¹ƒ udayabhaddakumÄ• riá¹ƒ aggamah
abhisiÃ±ciá¹ƒsu. te pana dvepi brahmacariyavÄ• sameva vasiá¹ƒsu.

aparabhÄ• ge mÄ• tÄ• pitÅ«naá¹ƒ accayena bodhisatto rajjaá¹ƒ kÄ• resi. ubho ekagabbhe
indriyÄ• ni bhinditvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ na olokesuá¹ƒ, apica kho pana ``yo amhesu pa
karoti, so nibbattaá¹-á¹-hÄ• nato Ä• gantvÄ• `asukaá¹-á¹-hÄ• ne nibbattosmÄ«â€™ ti Ä• ro
saá¹…garamakaá¹ƒsu. atha kho bodhisatto abhisekato sattavassasataccayena kÄ• lamakÄ
udayabhaddÄ• yayeva Ä• á¹‡Ä• pavatti. amaccÄ• rajjaá¹ƒ anusÄ• siá¹ƒsu. bodhisattopi cu
tÄ• vatiá¹ƒsabhavane sakkattaá¹ƒ patvÄ• yasamahantatÄ• ya sattÄ• haá¹ƒ anussarituá¹ƒ r
manussagaá¹‡anÄ• ya sattavassasataccayena Ä• vajjetvÄ• ``udayabhaddaá¹ƒ rÄ• jadhÄ«
sÄ«hanÄ• daá¹ƒ nadÄ• petvÄ• dhammaá¹ƒ desetvÄ• saá¹…garaá¹ƒ mocetvÄ• Ä• gamiss
IV 107/ kira manussÄ• naá¹ƒ dasavassasahassÄ• yukakÄ• lo hoti. rÄ• jadhÄ«tÄ• pi taá¹ƒ d
pihitesu dvÄ• resu á¹-hapitaÄ• rakkhe sattabhÅ«mikapÄ• sÄ• davaratale alaá¹…katasirigab
attano \Ee IV 106/ sÄ«laá¹ƒ Ä• vajjamÄ• nÄ• nisÄ«di. atha sakko suvaá¹‡á¹‡amÄ• sakapÅ
suvaá¹‡á¹‡apÄ• tiá¹ƒ Ä• dÄ• ya Ä• gantvÄ• sayanagabbheyeva pÄ• tubhavitvÄ• ekamant
sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

37__._ á¹• 21 ``ekÄ• nisinnÄ• suci saÃ±Ã±atÅ«rÅ«, pÄ• sÄ• damÄ• ruyha aninditaá¹…gÄ

yÄ• cÄ• mi taá¹ƒ kinnaranettacakkhu, imekarattiá¹ƒ ubhayo vasemÄ• â€™â€™ ti ||

tattha \Ne IV 95/ __sucÄ«_ti sucivatthanivatthÄ• . __saÃ±Ã±atÅ«rÅ«_ti suá¹-á¹-hu á¹-hapita
iriyÄ• pathaá¹ƒ saá¹‡á¹-hapetvÄ• sucivatthÄ• ekikÄ• va nisinnÄ• sÄ«ti vuttaá¹ƒ hoti. __ani
pÄ• dantato yÄ• va kesaggÄ• aninditasarÄ«rÄ• paramasobhaggappattasarÄ«rÄ• . __kinna
maá¹‡á¸• alehi paÃ±cahi ca pasÄ• dehi upasobhitattÄ• kinnarÄ• naá¹ƒ nettasadisehi cakkh
__imekaratti_nti imaá¹ƒ ekarattaá¹ƒ ajja imasmiá¹ƒ alaá¹…katasayanagabbhe ekato vaseyy

tato rÄ• jadhÄ«tÄ• dve gÄ• thÄ• abhÄ• si ---

38__._ á¹• 21 ``okiá¹‡á¹‡antaraparikhaá¹ƒ, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ.

rakkhitaá¹ƒ khaggahatthehi, duppavesamidaá¹ƒ puraá¹ƒ ||

39__._ á¹• 21 ``daharassa yuvino cÄ• pi, Ä• gamo ca na vijjati.

atha kena nu vaá¹‡á¹‡ena, saá¹…gamaá¹ƒ icchase mayÄ• â€™â€™ ti ||

tattha __okiá¹‡á¹‡antaraparikha_nti idaá¹ƒ dvÄ• dasayojanikaá¹ƒ surundhanapuraá¹ƒ antar
udakaparikhÄ• naá¹ƒ kaddamaparikhÄ• naá¹ƒ sukkhaparikhÄ• naá¹ƒ okiá¹‡á¹‡attÄ• okiá¹‡
__daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-haka_nti thiratarehi aá¹-á¹-Ä• lakehi dvÄ• rakoá¹-á¹-hakehi c
__khaggahatthehÄ«_ti Ä• vudhahatthehi dasahi yodhasahassehi rakkhitaá¹ƒ. __duppavesa
sakalapurampi tassa anto mÄ• pitaá¹ƒ mayhaá¹ƒ nivÄ• sapurampi ubhayaá¹ƒ kassaci pavis
cÄ• _ti idha imÄ• ya \Be IV 108/ velÄ• ya taruá¹‡assa vÄ• yobbanappattassa vÄ• thÄ• ma
aÃ±Ã±assa vÄ• mahantampi paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gacchantassa Ä• gamo n
tvaá¹ƒ kena kÄ• raá¹‡ena imÄ• ya velÄ• ya mayÄ• saha samÄ• gamaá¹ƒ icchasÄ«ti.

atha sakko catutthaá¹ƒ gÄ• thamÄ• ha ---

40__._ á¹• 21 ``yakkhohamasmi \Ee IV 107/ kalyÄ• á¹‡i, Ä• gatosmi tavantike.

tvaá¹ƒ maá¹ƒ nandaya bhaddante, puá¹‡á¹‡akaá¹ƒsaá¹ƒ dadÄ• mi teâ€™â€™ ti ||

tassattho --- kalyÄ• á¹‡i, sundaradassane ahameko devaputto devatÄ• nubhÄ• vena idhÄ•
nandaya tosehi, ahaá¹ƒ te imaá¹ƒ suvaá¹‡á¹‡amÄ• sakapuá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ

taá¹ƒ \Ne IV 96/ sutvÄ• rÄ• jadhÄ«tÄ• paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

41__._ á¹• 21 ``devaá¹ƒva yakkhaá¹ƒ atha vÄ• manussaá¹ƒ, na patthaye udayamaticca aÃ

gaccheva tvaá¹ƒ yakkha mahÄ• nubhÄ• va, mÄ• cassu gantvÄ• punarÄ• vajitthÄ• â€™â€

tassattho --- ahaá¹ƒ devarÄ• ja, devaá¹ƒ vÄ• yakkhaá¹ƒ vÄ• udayaá¹ƒ atikkamitvÄ• aÃ±Ã
tvaá¹ƒ gaccheva, mÄ• idha aá¹-á¹-hÄ• si, na me tayÄ• Ä• bhatena paá¹‡á¹‡Ä• kÄ• rena at
á¹-hÄ• naá¹ƒ punarÄ• vajitthÄ• ti.

so tassÄ• sÄ«hanÄ• daá¹ƒ sutvÄ• aá¹-á¹-hatvÄ• gatasadiso hutvÄ• tattheva antarahito a
punadivase tÄ• ya velÄ• yameva suvaá¹‡á¹‡amÄ• sakapÅ«raá¹ƒ rajatapÄ• tiá¹ƒ Ä• dÄ• ya
chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

42__._ á¹• 21 ``yÄ• sÄ• rati uttamÄ• kÄ• mabhoginaá¹ƒ, yaá¹ƒhetu sattÄ• visamaá¹ƒ car

mÄ• taá¹ƒ ratiá¹ƒ jÄ«yi tuvaá¹ƒ sucimhite, dadÄ• mi te rÅ«piyaá¹ƒ kaá¹ƒsapÅ«raâ€™â€™

tassattho \Be IV 109/ --- bhadde, rÄ• jadhÄ«te yÄ• esÄ• kÄ• mabhogisattÄ• naá¹ƒ ratÄ«s
uttamÄ• rati, yassÄ• ratiyÄ• kÄ• raá¹‡Ä• sattÄ• kÄ• yaduccaritÄ• divisamaá¹ƒ caranti, ta
bhadde, sucimhite manÄ• pahasite mÄ• jÄ«yi, ahampi Ä• gacchanto na tucchahattho Ä• ga
suvaá¹‡á¹‡amÄ• sakapÅ«raá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ Ä• hariá¹ƒ, ajja rÅ«piyapÄ• tiá¹ƒ, ima
rÅ«piyapÄ• tiá¹ƒ suvaá¹‡á¹‡apÅ«raá¹ƒ dadÄ• mÄ«ti.

rÄ• jadhÄ«tÄ• cintesi ``ayaá¹ƒ kathÄ• sallÄ• paá¹ƒ labhanto punappunaá¹ƒ Ä• gamissati,
kathessÄ• mÄ«â€™â€™ ti. sÄ• kiÃ±ci na \Ee IV 108/ kathesi.

sakko tassÄ• akathitabhÄ• vaá¹ƒ Ã±atvÄ• tattheva antarahito hutvÄ• punadivase tÄ• yan
kahÄ• paá¹‡apÅ«raá¹ƒ Ä• dÄ• ya ``bhadde, tvaá¹ƒ maá¹ƒ kÄ• maratiyÄ• santappehi, imaá
lohapÄ• tiá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ disvÄ• rÄ• jadhÄ«tÄ• sattamaá¹ƒ gÄ• t

43__._ á¹• 21 ``nÄ• riá¹ƒ \Ne IV 97/ naro nijjhapayaá¹ƒ dhanena, ukkaá¹ƒsatÄ« yattha karot

vipaccanÄ«ko tava devadhammo, paccakkhato thokatarena esÄ«â€™â€™ ti ||

tassattho --- bho purisa, tvaá¹ƒ jaá¸·o. naro hi nÄ• ma nÄ• riá¹ƒ kilesaratikÄ• raá¹‡Ä• dhan
saÃ±Ã±Ä• pento yattha nÄ• riyÄ• chandaá¹ƒ karoti, taá¹ƒ ukkaá¹ƒsati vaá¹‡á¹‡etvÄ• thom
palobheti, tuyhaá¹ƒ paneso devasabhÄ• vo vipaccanÄ«ko, tvaÃ±hi mayÄ• paccakkhato tho
paá¹-hamadivase suvaá¹‡á¹‡apÅ«raá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ Ä• haritvÄ• , dutiyadivase su
rÅ«piyapÄ• tiá¹ƒ, tatiyadivase kahÄ• paá¹‡apÅ«raá¹ƒ lohapÄ• tiá¹ƒ Ä• harasÄ«ti.

taá¹ƒ sutvÄ• sakko ``bhadde rÄ• jakumÄ• ri, ahaá¹ƒ chekavÄ• á¹‡ijo na niratthakena attha
Ä• yunÄ• vÄ• vaá¹‡á¹‡ena vÄ• vaá¸• á¸• heyyÄ• si, ahaá¹ƒ te paá¹‡á¹‡Ä• kÄ• raá¹ƒ vaá¸
pana parihÄ• yaseva, tenÄ• hampi dhanaá¹ƒ parihÄ• pemÄ«â€™â€™ ti vatvÄ• tisso gÄ• t

44__._ á¹• 21 ``Ä• yu \Be IV 110/ ca vaá¹‡á¹‡o ca manussaloke, nihÄ«yati manujÄ• naá¹ƒ s

teneva vaá¹‡á¹‡ena dhanampi tuyhaá¹ƒ, nihÄ«yati jiá¹‡á¹‡atarÄ• si ajja ||

45__._ á¹• 21 ``evaá¹ƒ me pekkhamÄ• nassa, rÄ• japutti yasassini.

hÄ• yateva tava vaá¹‡á¹‡o, ahorattÄ• namaccaye ||

46__._ á¹• 21 ``iminÄ• va tvaá¹ƒ vayasÄ• , rÄ• japutti sumedhase.

brahmacariyaá¹ƒ careyyÄ• si, bhiyyo vaá¹‡á¹‡avatÄ« siyÄ• â€™â€™ ti ||

tattha __nihÄ«yatÄ«_ti parissÄ• vane Ä• sittaudakaá¹ƒ viya parihÄ• yati. manussalokasmiÃ
vaá¹‡á¹‡ena cakkhupasÄ• dÄ• dÄ«hi ca dine dine parihÄ• yanteva. __jiá¹‡á¹‡atarÄ• sÄ«_ti
paá¹-hamaá¹ƒ Ä• gatadivase pavattaÃ±hi te Ä• yu hiyyo divasaá¹ƒ na pÄ• puá¹‡i, kuá¹-hÄ•
tattheva nirujjhi, hiyyo pavattampi ajjadivasaá¹ƒ na pÄ• puá¹‡i, hiyyova kuá¹-hÄ• riyÄ• chin
tasmÄ• ajja jiá¹‡á¹‡atarÄ• si jÄ• tÄ• . __evaá¹ƒ me_ti tiá¹-á¹-hatu hiyyo ca parahiyyo ca, aj
evaá¹ƒ pekkhamÄ• nasseva hÄ• yateva tava vaá¹‡á¹‡o. __ahorattÄ• namaccaye_ti ito paá
vÄ«tivattesu ahorattÄ• naá¹ƒ accayena apaá¹‡á¹‡attikabhÄ• vameva gamissasÄ«ti dasseti.
bhadde, sace tvaá¹ƒ iminÄ• vayeneva imasmiá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡e sarÄ«re rajÄ• ya \
seá¹-á¹-hacariyaá¹ƒ careyyÄ• si, pabbajitvÄ• samaá¹‡adhammaá¹ƒ kareyyÄ• si. __bhiyyo
atirekataravaá¹‡á¹‡Ä• bhaveyyÄ• sÄ«ti.

tato rÄ• jadhÄ«tÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``devÄ• na jÄ«ranti yathÄ• manussÄ• , gattesu tesaá¹ƒ valiyo na honti.

pucchÄ• mi taá¹ƒ yakkha mahÄ• nubhÄ• va, kathaá¹ƒ nu devÄ• na sarÄ«radehoâ€™â€™ t

tattha \Be IV 111/ __sarÄ«radeho_ti sarÄ«rasaá¹…khÄ• to deho, devÄ• naá¹ƒ sarÄ«raá¹ƒ
idaá¹ƒ ahaá¹ƒ taá¹ƒ pucchÄ• mÄ«ti vadati.

athassÄ• kathento sakko itaraá¹ƒ gÄ• thamÄ• ha ---

48__._ á¹• 21 ``devÄ• na jÄ«ranti yathÄ• manussÄ• , gattesu tesaá¹ƒ valiyo na honti.

suve suve bhiyyatarova tesaá¹ƒ, dibbo ca vaá¹‡á¹‡o vipulÄ• ca bhogÄ• â€™â€™ ti ||

tattha __yathÄ• manussÄ• _ti yathÄ• manussÄ• jÄ«rantÄ• rÅ«pena vaá¹‡á¹‡ena bhoge
jÄ«ranti, na evaá¹ƒ devÄ• . tesaÃ±hi gattesu valiyopi na santi, maá¹-á¹-hakaÃ±canapaá¹-á¹
hoti. __suve suve_ti divase divase. __bhiyyatarovÄ• _ti atirekatarova tesaá¹ƒ dibbo ca vaá¹
bhogÄ• honti, manussesu hi rÅ«paparihÄ• ni cirajÄ• tabhÄ• vassa sakkhi, devesu atirekarÅ
atirekaparivÄ• rasampatti ca. evaá¹ƒ aparihÄ• nadhammo nÄ• mesa devaloko \Ee IV 110/.
appatvÄ• va nikkhamitvÄ• pabbaja, evaá¹ƒ parihÄ• niyasabhÄ• vÄ• manussalokÄ• cavitv
evarÅ«paá¹ƒ devalokaá¹ƒ gamissasÄ«ti.

sÄ• devalokassa vaá¹‡á¹‡aá¹ƒ sutvÄ• tassa gamanamaggaá¹ƒ pucchantÄ« itaraá¹ƒ gÄ• t

49__._ á¹• 21 ``kiá¹ƒsÅ«dha bhÄ«tÄ• janatÄ• anekÄ• , maggo ca nekÄ• yatanaá¹ƒ pavutto

pucchÄ• mi taá¹ƒ yakkha mahÄ• nubhÄ• va, katthaá¹-á¹-hito paralokaá¹ƒ na bhÄ• yeâ€™â€

tattha __kiá¹ƒsÅ«dha bhÄ«tÄ• _ti devarÄ• ja, ayaá¹ƒ khattiyÄ• dibhedÄ• anekÄ• janatÄ•
\Ne IV 99/ parihÄ• niyasabhÄ• vÄ• manussalokÄ• devalokaá¹ƒ na gacchatÄ«ti pucchati. _
devalokagÄ• mimaggo. idha pana ``kiâ€™â€™ nti Ä• haritvÄ• ``koâ€™â€™ ti pucchÄ• kÄ
``anekatitthÄ• yatanavasena paá¹‡á¸• itehi pavutto devalokamaggo ko kataroâ€™â€™ ti vu
paralokaá¹ƒ gacchanto katarasmiá¹ƒ magge á¹-hito na bhÄ• yatÄ«ti.

athassÄ• \Be IV 112/ kathento sakko itaraá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya sammÄ• , kÄ• yena pÄ• pÄ• ni akubba

bahunnapÄ• naá¹ƒ gharamÄ• vasanto, saddho mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«.

saá¹…gÄ• hako sakhilo saá¹‡havÄ• co, etthaá¹-á¹-hito paralokaá¹ƒ na bhÄ• yeâ€™â€™ ti |

tassattho --- bhadde, udaye vÄ• caá¹ƒ manaÃ±ca sammÄ• á¹-hapetvÄ• kÄ• yena pÄ• pÄ
kusalakammapathe samÄ• dÄ• ya vattanto bahuannapÄ• ne pahÅ«tadeyyadhamme ghare
atthÄ«â€™â€™ ti saddhÄ• ya samannÄ• gato muducitto dÄ• nasaá¹ƒvibhÄ• gatÄ• ya __sa
bhikkhÄ• ya caramÄ• nÄ• vadanti nÄ• ma, tesaá¹ƒ paccayadÄ• nena tassa vÄ• dassa jÄ•
saá¹…gahavatthÅ«hi saá¹…gahatÄ• ya __saá¹…gÄ• hako_ piyavÄ• ditÄ• ya __sakhilo_ ma
__saá¹‡havÄ• co ettha_ ettake guá¹‡arÄ• simhi á¹-hito paralokaá¹ƒ gacchanto na bhÄ• yat

tato \Ee IV 111/ rÄ• jadhÄ«tÄ• taá¹ƒ tassa vacanaá¹ƒ sutvÄ• thutiá¹ƒ karontÄ« itaraá¹ƒ gÄ

51__._ á¹• 21 ``anusÄ• sasi maá¹ƒ yakkha, yathÄ• mÄ• tÄ• yathÄ• pitÄ• .

uá¸·Ä• ravaá¹‡á¹‡a pucchÄ• mi, ko nu tvamasi subrahÄ• â€™â€™ ti ||

tassattho --- yathÄ• mÄ• tÄ• pitaro puttake anusÄ• santi, tathÄ• maá¹ƒ anusÄ• sasi. uá¸·Ä
sobhaggappattarÅ«padÄ• raka ko nu asi tvaá¹ƒ evaá¹ƒ accuggatasarÄ«roti.

tato bodhisatto itaraá¹ƒ gÄ• thamÄ• ha ---

52__._ á¹• 21 ``udayohamasmi kalyÄ• á¹‡i, saá¹…garattÄ• idhÄ• gato.

Ä• manta kho taá¹ƒ gacchÄ• mi, muttosmi tava saá¹…garÄ• â€™â€™ ti ||

tassattho \Ne IV 100/ \Be IV 113/ --- kalyÄ• á¹‡adassane ahaá¹ƒ purimabhave tava sÄ• mik
tÄ• vatiá¹ƒsabhavane sakko hutvÄ• nibbatto, idhÄ• gacchanto na kilesavasenÄ• gato, taá¹
saá¹…garaá¹ƒ mocessÄ• mÄ«ti saá¹…garattÄ• pubbe saá¹…garassa katattÄ• Ä• gatosmi
gacchÄ• mi, muttosmi tava saá¹…garÄ• ti.

rÄ• jadhÄ«tÄ• assasitvÄ• ``sÄ• mi, tvaá¹ƒ udayabhaddarÄ• jÄ• â€™â€™ ti assudhÄ• rÄ•
tumhehi vinÄ• vasituá¹ƒ na sakkomi, yathÄ• tumhÄ• kaá¹ƒ santike vasÄ• mi, tathÄ• maá¹
vatvÄ• itaraá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

53__._ á¹• 21 ``sace kho tvaá¹ƒ udayosi, saá¹…garattÄ• idhÄ• gato.

anusÄ• sa maá¹ƒ rÄ• japutta, yathÄ• ssa puna saá¹…gamoâ€™â€™ ti ||

atha naá¹ƒ anusÄ• santo mahÄ• satto catasso gÄ• thÄ• abhÄ• si ---

54__._ á¹• 21 ``atipatati vayo khaá¹‡o tatheva, á¹-hÄ• naá¹ƒ natthi dhuvaá¹ƒ cavanti sattÄ•

parijÄ«yati addhuvaá¹ƒ sarÄ«raá¹ƒ, udaye mÄ• pamÄ• da carassu dhammaá¹ƒ ||

55__._ á¹• 21 ``kasiá¹‡Ä• pathavÄ« dhanassa pÅ«rÄ• , ekasseva siyÄ• anaÃ±Ã±adheyyÄ

taá¹ƒ cÄ• pi jahati avÄ«tarÄ• go, udaye mÄ• pamÄ• da carassu dhammaá¹ƒ ||

56__._ á¹• 21 ``mÄ• tÄ• \Ee IV 112/ ca pitÄ• ca bhÄ• taro ca, bhariyÄ• yÄ• pi dhanena ho

te cÄ• pi jahanti aÃ±Ã±amaÃ±Ã±aá¹ƒ, udaye mÄ• pamÄ• da carassu dhammaá¹ƒ ||

57__._ á¹• 21 ``kÄ• yo \Be IV 114/ parabhojananti Ã±atvÄ• , saá¹ƒsÄ• re sugatiÃ±ca dugga

ittaravÄ• soti jÄ• niyÄ• na, udaye mÄ• pamÄ• da carassu dhammaâ€™â€™ nti ||

tattha __atipatatÄ«_ti ativiya patati, sÄ«ghaá¹ƒ atikkamati. __vayo_ti paá¹-hamavayÄ• ditiv
__khaá¹‡o tathevÄ• _ti uppÄ• daá¹-á¹-hitibhaá¹…gakkhaá¹‡opi tatheva atipatati. ubhayenap
sattÄ• naá¹ƒ Ä• yusaá¹…khÄ• ro nÄ• ma sÄ«ghasotÄ• nadÄ« viya anivattanto sÄ«ghaá¹ƒ

__á¹-hÄ• naá¹ƒ natthÄ«_ti ``uppannÄ• saá¹…khÄ• rÄ• abhijjitvÄ• tiá¹-á¹-hantÅ«â€™â€™
tesaá¹ƒ á¹-hÄ• naá¹ƒ nÄ• ma natthi, dhuvaá¹ƒ ekaá¹ƒseneva buddhaá¹ƒ bhagavantaá¹ƒ Ä•
cavanti, ``dhuvaá¹ƒ maraá¹‡aá¹ƒ, addhuvaá¹ƒ jÄ«vitaâ€™â€™ nti evaá¹ƒ maraá¹‡assatiá¹ƒ
__parijÄ«yatÄ«_ti idaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡ampi sarÄ«raá¹ƒ jÄ«rateva, evaá¹ƒ jÄ• nÄ• h
tasmÄ• tvaá¹ƒ udayabhadde mÄ• pamÄ• daá¹ƒ Ä• pajji, appamattÄ• hutvÄ• dasakusalak

__kasiá¹‡Ä• _ti sakalÄ• . __ekassevÄ• _ti yadi ekasseva raÃ±Ã±o, tasmiá¹ƒ ekasmiá¹ƒyev
__taá¹ƒ cÄ• pi jahati avÄ«tarÄ• go_ti taá¹‡hÄ• vasiko puggalo ettakenapi yasena atitto mara
avÄ«tarÄ• gova taá¹ƒ vijahati. evaá¹ƒ taá¹‡hÄ• ya apÅ«raá¹‡Ä«yabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«ti
mÄ• tÄ• puttaá¹ƒ, putto mÄ• taraá¹ƒ, pitÄ• puttaá¹ƒ, putto pitaraá¹ƒ, bhÄ• tÄ• bhaginiá¹ƒ,
bhariyÄ• sÄ• mikaá¹ƒ, sÄ• miko bhariyanti ete aÃ±Ã±amaÃ±Ã±aá¹ƒ jahanti, nÄ• nÄ• honti
nÄ• nÄ• bhÄ• vavinÄ• bhÄ• vaá¹ƒ jÄ• nÄ• hÄ«ti dÄ«peti.

__parabhojana_nti vividhÄ• naá¹ƒ kÄ• kÄ• dÄ«naá¹ƒ parasattÄ• naá¹ƒ bhojanaá¹ƒ. __ittara
imasmiá¹ƒ saá¹ƒsÄ• re manussabhÅ«tÄ• suggati ca tiracchÄ• nabhÅ«tÄ• duggati ca, etaá
``ittaravÄ• soâ€™â€™ ti jÄ• nitvÄ• mÄ• pamÄ• daá¹ƒ, carassu dhammaá¹ƒ. imesaá¹ƒ sat
Ä• gantvÄ• ekasmiá¹ƒ á¹-hÄ• ne samÄ• gamo paritto, ime sattÄ• appakasmiá¹ƒyeva kÄ• l
appamattÄ• hohÄ«ti.

evaá¹ƒ \Be IV 115/ mahÄ• satto tassÄ• ovÄ• damadÄ• si. sÄ• pi tassa dhammakathÄ• ya
osÄ• nagÄ• thamÄ• ha ---

58__._ á¹• 21 ``sÄ• dhu \Ee IV 113/ bhÄ• satiyaá¹ƒ yakkho, appaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ.

kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ.

sÄ• haá¹ƒ ekÄ• pabbajissÄ• mi, hitvÄ• kÄ• siá¹ƒ surundhanaâ€™â€™ nti ||

tattha __sÄ• dhÅ«_ti ``appaá¹ƒ maccÄ• na jÄ«vitaâ€™â€™ nti bhÄ• samÄ• no ayaá¹ƒ dev
kiá¹ƒkÄ• raá¹‡Ä• ? idaÃ±hi kasiraÃ±ca dukkhaá¹ƒ assÄ• darahitaá¹ƒ, parittaÃ±ca na bahuk
hi kasirampi samÄ• naá¹ƒ dÄ«ghakÄ• laá¹ƒ pavatteyya, parittakampi samÄ• naá¹ƒ sukhaá¹
kasiraÃ±ceva parittaÃ±ca sakalena vaá¹-á¹-adukkhena saá¹ƒyutaá¹ƒ sannihitaá¹ƒ. __sÄ• ha
__surundhana_nti surundhananagaraÃ±ca kÄ• siraá¹-á¹-haÃ±ca chaá¸• á¸• etvÄ• ekikÄ• v

bodhisatto \Ne IV 102/ tassÄ• ovÄ• daá¹ƒ datvÄ• sakaá¹-á¹-hÄ• nameva gato. sÄ• pi puna
paá¹-icchÄ• petvÄ• antonagareyeva ramaá¹‡Ä«ye uyyÄ• ne isipabbajjaá¹ƒ pabbajitvÄ• dh
Ä• yupariyosÄ• ne tÄ• vatiá¹ƒsabhavane bodhisattassa pÄ• daparicÄ• rikÄ• hutvÄ• nibbat

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• rÄ• jadhÄ«tÄ• rÄ• hulamÄ• tÄ
ahameva ahosinti.

udayajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [459] 5. pÄ• nÄ«yajÄ• takavaá¹‡á¹‡anÄ•

__mitto mittassÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto kilesaniggahaá¹ƒ Ä• rabbha kathes
sÄ• vatthivÄ• sino paÃ±casatÄ• gihisahÄ• yakÄ• tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ
antokoá¹-isanthÄ• re vasantÄ• aá¸• á¸• harattasamaye kÄ• mavitakkaá¹ƒ vitakkesuá¹ƒ. sab
heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. bhagavato Ä• á¹‡attiyÄ• panÄ• yasmatÄ• Ä• na
sannipÄ• tite satthÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• anodissakaá¹ƒ katvÄ• ``kÄ• mavitak
ti avatvÄ• sabbasaá¹…gÄ• hikavaseneva ``bhikkhave, kileso khuddako nÄ• ma natthi, bhik
uppannuppannÄ• kilesÄ• niggahetabbÄ• , porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppannepi buddh
paccekabodhiÃ±Ä• á¹‡aá¹ƒ pattÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee IV 114/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente kÄ• siraá¹-á¹-he eka
sahÄ• yakÄ• pÄ• nÄ«yatumbÄ• ni Ä• dÄ• ya khettaá¹ƒ gantvÄ• ekamantaá¹ƒ á¹-hapetvÄ•
pipÄ• sitakÄ• le Ä• gantvÄ• pÄ• nÄ«yaá¹ƒ pivanti. tesu eko pÄ• nÄ«yatthÄ• ya Ä• gantvÄ•
itarassa tumbato pivitvÄ• sÄ• yaá¹ƒ araÃ±Ã±Ä• nikkhamitvÄ• nhÄ• yitvÄ• á¹-hito ``atthi n
kÄ• yadvÄ• rÄ• dÄ«hi ajja kiÃ±ci pÄ• paá¹ƒ kataâ€™â€™ nti upadhÄ• rento thenetvÄ• pÄ•
disvÄ• saá¹ƒvegappatto hutvÄ• ``ayaá¹ƒ taá¹‡hÄ• vaá¸• á¸• hamÄ• nÄ• maá¹ƒ apÄ• yes
niggaá¹‡hissÄ• mÄ«â€™â€™ ti pÄ• nÄ«yassa thenetvÄ• pivitabhÄ• vaá¹ƒ Ä• rammaá¹‡aá
vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• paá¹-iladdhaguá¹‡aá¹ƒ Ä• vajjen
itaro nhÄ• yitvÄ• uá¹-á¹-hito ``ehi, samma, gharaá¹ƒ gacchÄ• mÄ• â€™â€™ ti Ä• ha. ``gac
kiccaá¹ƒ natthi, paccekabuddhÄ• \Ne IV 103/ nÄ• ma mayaâ€™â€™ nti. ``paccekabuddhÄ
hontÄ«â€™â€™ ti. ``atha kÄ«disÄ• paccekabuddhÄ• hontÄ«â€™â€™ ti? ``dvaá¹…gulake
uttarahimavante nandamÅ«lakapabbhÄ• re vasantÄ«â€™â€™ ti. so sÄ«saá¹ƒ parÄ• masi,
gihiliá¹…gaá¹ƒ antaradhÄ• yi, surattadupaá¹-á¹-aá¹ƒ nivatthameva, vijjulatÄ• sadisaá¹ƒ kÄ•
baddhameva, alattakapÄ• á¹-alavaá¹‡á¹‡aá¹ƒ uttarÄ• saá¹…gacÄ«varaá¹ƒ ekaá¹ƒsaá¹ƒ kat
paá¹ƒsukÅ«lacÄ«varaá¹ƒ dakkhiá¹‡aaá¹ƒsakÅ«á¹-e á¹-hapitameva, bhamaravaá¹‡á¹‡o mat
vÄ• maaá¹ƒsakÅ«á¹-e laggitova ahosi. so Ä• kÄ• se á¹-hatvÄ• dhammaá¹ƒ desetvÄ• uppa
nandamÅ«lakapabbhÄ• reyeva otari.

aparopi kÄ• sigÄ• meyeva kuá¹-umbiko Ä• paá¹‡e nisinno ekaá¹ƒ purisaá¹ƒ attano bhariya
disvÄ• taá¹ƒ uttamarÅ«padharaá¹ƒ itthiá¹ƒ indriyÄ• ni bhinditvÄ• oloketvÄ• puna cintesi ``
vaá¸• á¸• hamÄ• no maá¹ƒ \Be IV 117/ apÄ• yesu khipissatÄ«â€™â€™ ti saá¹ƒviggamÄ• n

paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• Ä• kÄ• se á¹-hito dhammaá¹ƒ desetvÄ• nandamÅ
gato.

aparepi kÄ• sigÄ• mavÄ• sinoyeva dve pitÄ• puttÄ• ekato maggaá¹ƒ paá¹-ipajjiá¹ƒsu. aá¹-
uá¹-á¹-hitÄ• honti. te pitÄ• putte labhitvÄ• puttaá¹ƒ gahetvÄ• ``dhanaá¹ƒ Ä• haritvÄ• tava
gaá¹‡hÄ• â€™â€™ ti pitaraá¹ƒ vissajjenti, dve bhÄ• taro labhitvÄ• kaniá¹-á¹-haá¹ƒ gahetvÄ
vissajjenti, Ä• cariyantevÄ• sike labhitvÄ• Ä• cariyaá¹ƒ gahetvÄ• antevÄ• sikaá¹ƒ vissajjen
sippalobhena dhanaá¹ƒ Ä• haritvÄ• Ä• cariyaá¹ƒ gaá¹‡hitvÄ• gacchati. atha te pitÄ• puttÄ•
uá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• ``tvaá¹ƒ maá¹ƒ `pitÄ• â€™ ti mÄ• vada, ahampi taá¹ƒ `putt
vakkhÄ• mÄ«â€™â€™ ti katikaá¹ƒ katvÄ• corehi gahitakÄ• le ``tumhe aÃ±Ã±amaÃ±Ã±aá¹
puá¹-á¹-hÄ• ``na kiÃ±ci homÄ• â€™â€™ ti sampajÄ• namusÄ• vÄ• daá¹ƒ kariá¹ƒsu. tesu a
nhÄ• yitvÄ• á¹-hitesu putto attano sÄ«laá¹ƒ sodhento taá¹ƒ musÄ• vÄ• daá¹ƒ disvÄ• ``idaá
vaá¸• á¸• hamÄ• naá¹ƒ maá¹ƒ apÄ• yesu khipissati, imaá¹ƒ kilesaá¹ƒ niggaá¹‡hissÄ• mÄ«â
vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• Ä• kÄ• se á¹-hito pitu dhammaá
nandamÅ«lakapabbhÄ• rameva gato.

aparopi kÄ• sigÄ• meyeva pana eko gÄ• mabhojako mÄ• ghÄ• taá¹ƒ kÄ• rÄ• pesi. atha na
sannipatitvÄ• Ä• ha ``sÄ• mi, mayaá¹ƒ migasÅ«karÄ• dayo mÄ• retvÄ• yakkhÄ• naá¹ƒ bal
balikammakÄ• lo esoâ€™â€™ ti. tumhÄ• kaá¹ƒ pubbe karaá¹‡aniyÄ• meneva karothÄ• ti m
pÄ• á¹‡Ä• tipÄ• tamakaá¹ƒsu. so bahuá¹ƒ macchamaá¹ƒsaá¹ƒ disvÄ• ``ime manussÄ• etta
mamevekassa vacanena mÄ• rayiá¹ƒsÅ«â€™â€™ ti kukkuccaá¹ƒ katvÄ• vÄ• tapÄ• naá¹ƒ
\Ne IV 104/ vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• Ä• kÄ• se á¹-hito ma
desetvÄ• nandamÅ«lakapabbhÄ• rameva gato.

aparopi kÄ• siraá¹-á¹-heyeva gÄ• mabhojako majjavikkayaá¹ƒ vÄ• retvÄ• ``sÄ• mi, pubbe
surÄ• chaá¹‡o nÄ• ma hoti, kiá¹ƒ karomÄ• â€™â€™ ti mahÄ• janena vutto ``tumhÄ• kaá¹ƒ
karothÄ• â€™â€™ ti \Ee IV 116/ \Be IV 118/ Ä• ha. manussÄ• chaá¹‡aá¹ƒ katvÄ• suraá¹ƒ
hatthapÄ• de bhaÃ±jitvÄ• sÄ«saá¹ƒ bhinditvÄ• kaá¹‡á¹‡e chinditvÄ• bahudaá¹‡á¸• ena ba
disvÄ• cintesi ``mayi ananujÄ• nante ime imaá¹ƒ dukkhaá¹ƒ na vindeyyuâ€™â€™ nti. so et
vÄ• tapÄ• naá¹ƒ nissÄ• ya á¹-hitakova vipassanaá¹ƒ vaá¸• á¸• hetvÄ• paccekabodhiÃ±Ä• â
``appamattÄ• hothÄ• â€™â€™ ti Ä• kÄ• se á¹-hatvÄ• dhammaá¹ƒ desetvÄ• nandamÅ«la

aparabhÄ• ge te paÃ±ca paccekabuddhÄ• bhikkhÄ• cÄ• ratthÄ• ya bÄ• rÄ• á¹‡asidvÄ• re
pÄ• sÄ• dikehi abhikkamÄ• dÄ«hi piá¹‡á¸• Ä• ya carantÄ• rÄ• jadvÄ• raá¹ƒ sampÄ• puá¹‡
pasannacitto rÄ• janivesanaá¹ƒ pavesetvÄ• pÄ• de dhovitvÄ• gandhatelena makkhetvÄ•
bhojanÄ«yena parivisitvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• ``bhante, tumhÄ• kaá¹ƒ paá¹-hamava
imasmiá¹ƒ vaye pabbajantÄ• kathaá¹ƒ kÄ• mesu Ä• dÄ«navaá¹ƒ passittha, kiá¹ƒ vo Ä• ram
pucchi. te tassa kathentÄ• ---

59__._ á¹• 21 ``mitto mittassa pÄ• nÄ«yaá¹ƒ, adinnaá¹ƒ paribhuÃ±jisaá¹ƒ.

tena pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

60__._ á¹• 21 ``paradÄ• raÃ±ca disvÄ• na, chando me udapajjatha.

tena pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

61__._ á¹• 21 ``pitaraá¹ƒ me mahÄ• rÄ• ja, corÄ• agaá¹‡hu kÄ• nane.

tesÄ• haá¹ƒ pucchito jÄ• naá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kariá¹ƒ ||

62__._ á¹• 21 ``tena \Ne IV 105/ pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

63__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tamakaruá¹ƒ, somayÄ• ge upaá¹-á¹-hite.

tesÄ• haá¹ƒ samanuÃ±Ã±Ä• siá¹ƒ ||

64__._ á¹• 21 ``tena \Be IV 119/ pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

65__._ á¹• 21 ``surÄ• merayamÄ• dhukÄ• , ye janÄ• paá¹-hamÄ• su no.

bahÅ«naá¹ƒ te anatthÄ• ya, majjapÄ• namakappayuá¹ƒ.

tesÄ• haá¹ƒ \Ee IV 117/ samanuÃ±Ã±Ä• siá¹ƒ ||

66__._ á¹• 21 ``tena pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaâ€™â€™ nti || ---

imÄ• paá¹-ipÄ• á¹-iyÄ• paÃ±ca gÄ• thÄ• abhÄ• siá¹ƒsu. rÄ• jÄ• pi ekamekassa byÄ• kara
pabbajjÄ• tumhÄ• kaá¹ƒ yevÄ• nucchavikÄ• â€™â€™ ti thutimakÄ• si.

tattha __mitto mittassÄ• _ti mahÄ• rÄ• ja, ahaá¹ƒ ekassa mitto hutvÄ• tassa mittassa santa
iminÄ• niyÄ• meneva paribhuÃ±jiá¹ƒ. __tasmÄ• _ti yasmÄ• puthujjanÄ• nÄ• ma pÄ• paka
__mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, _ taá¹ƒ pÄ• paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pabbajitomh
iminÄ• va niyÄ• mena mama paradÄ• raá¹ƒ disvÄ• kÄ• me chando uppajji. __agaá¹‡hÅ«_t
tesaá¹ƒ corÄ• naá¹ƒ ``ayaá¹ƒ kiá¹ƒ te hotÄ«â€™â€™ ti pucchito jÄ• nantoyeva ``na kiÃ±ci h
aÃ±Ã±athÄ• byÄ• kÄ• siá¹ƒ. __somayÄ• ge_ti navacande uá¹-á¹-hite somayÄ• gaá¹ƒ nÄ• n
tasmiá¹ƒ upaá¹-á¹-hite. __samanuÃ±Ã±Ä• si_nti samanuÃ±Ã±o Ä• siá¹ƒ. __surÄ• merayam
piá¹-á¹-hasurÄ• disuraÃ±ca pupphÄ• savÄ• dimerayaÃ±ca pakkamadhu viya madhuraá¹ƒ m
paá¹-hamÄ• su no_ti ye no gÄ• me janÄ• paá¹-hamaá¹ƒ evarÅ«pÄ• Ä• suá¹ƒ ahesuá¹ƒ. __
ekadivasaá¹ƒ ekasmiá¹ƒ chaá¹‡e patte bahÅ«naá¹ƒ anatthÄ• ya majjapÄ• naá¹ƒ akappayiá

rÄ• jÄ• \Ne IV 106/ tesaá¹ƒ dhammaá¹ƒ sutvÄ• pasannacitto cÄ«varasÄ• á¹-ake ca bhesa
paccekabuddhe uyyojesi. tepi tassa anumodanaá¹ƒ katvÄ• tattheva agamaá¹ƒsu. tato paá¹
vatthukÄ• mesu viratto anapekkho hutvÄ• \Be IV 120/ nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitv
anoloketvÄ• virattacitto uá¹-á¹-hÄ• ya sirigabbhaá¹ƒ pavisitvÄ• nisinno setabhittiyaá¹ƒ kasi
katvÄ• jhÄ• naá¹ƒ nibbattesi. so jhÄ• nappatto kÄ• me garahanto ---

67__._ á¹• 21 ``dhiratthu subahÅ« kÄ• me, duggandhe bahukaá¹‡á¹-ake.

ye ahaá¹ƒ paá¹-isevanto, nÄ• labhiá¹ƒ tÄ• disaá¹ƒ sukhaâ€™â€™ nti || --- gÄ• thamÄ• ha.

tattha __bahukaá¹‡á¹-ake_ti bahÅ« paccÄ• mitte. __ye aha_nti yo ahaá¹ƒ, ayameva vÄ• p
etÄ• disaá¹ƒ kilesarahitaá¹ƒ jhÄ• nasukhaá¹ƒ.

athassa \Ee IV 118/ aggamahesÄ« ``ayaá¹ƒ rÄ• jÄ• paccekabuddhÄ• naá¹ƒ dhammakatha
ahosi, amhehi saddhiá¹ƒ akathetvÄ• va sirigabbhaá¹ƒ paviá¹-á¹-ho, pariggaá¹‡hissÄ• mi tÄ•
cintetvÄ• sirigabbhadvÄ• re á¹-hitÄ• raÃ±Ã±o kÄ• mesu garahantassa udÄ• naá¹ƒ sutvÄ•
garahasi, kÄ• masukhasadisaá¹ƒ nÄ• ma sukhaá¹ƒ natthÄ«â€™â€™ ti kÄ• me vaá¹‡á¹‡ent

68__._ á¹• 21 ``mahassÄ• dÄ• sukhÄ• kÄ• mÄ• , natthi kÄ• mÄ• paraá¹ƒ sukhaá¹ƒ.

ye kÄ• me paá¹-isevanti, saggaá¹ƒ te upapajjareâ€™â€™ ti ||

tattha __mahassÄ• dÄ• _ti mahÄ• rÄ• ja, ete kÄ• mÄ• nÄ• ma mahÄ• assÄ• dÄ• , ito utta

kÄ• masevino hi apÄ• ye anupagamma sagge nibbattantÄ«ti attho.

taá¹ƒ sutvÄ• bodhisatto tassÄ• ``nassa vasali, kiá¹ƒ kathesi, kÄ• mesu sukhaá¹ƒ nÄ• ma l
vipariá¹‡Ä• madukkhÄ• eteâ€™â€™ ti garahanto sesagÄ• thÄ• abhÄ• si ---

69__._ á¹• 21 ``appassÄ• dÄ• dukhÄ• kÄ• mÄ• , natthi kÄ• mÄ• paraá¹ƒ dukhaá¹ƒ.

ye kÄ• me paá¹-isevanti, nirayaá¹ƒ te upapajjare ||

70__._ á¹• 21 ``asÄ« \Ne IV 107/ yathÄ• sunisito, nettiá¹ƒsova supÄ• yiko.

sattÄ«va urasi khittÄ• , kÄ• mÄ• dukkhatarÄ• tato ||

71__._ á¹• 21 ``aá¹…gÄ• rÄ• naá¹ƒva \Be IV 121/ jalitaá¹ƒ, kÄ• suá¹ƒ sÄ• dhikaporisaá¹ƒ.

phÄ• laá¹ƒva divasaá¹ƒtattaá¹ƒ, kÄ• mÄ• dukkhatarÄ• tato ||

72__._ á¹• 21 ``visaá¹ƒ yathÄ• halÄ• halaá¹ƒ, telaá¹ƒ pakkuthitaá¹ƒ yathÄ• .

tambalohavilÄ«naá¹ƒva, kÄ• mÄ• dukkhatarÄ• tatoâ€™â€™ ti ||

tattha __nettiá¹ƒso_ti nikkaruá¹‡o, idampi ekassa khaggassa nÄ• maá¹ƒ. __dukkhatarÄ• _t
jalitaá¹…gÄ• rakÄ• suá¹ƒ vÄ• divasaá¹ƒ tattaá¹ƒ phÄ• laá¹ƒ vÄ• paá¹-icca yaá¹ƒ dukkhaá¹
kÄ• mÄ• yeva dukkhatarÄ• ti attho. anantaragÄ• thÄ• ya yathÄ• etÄ• ni visÄ• dÄ«ni dukkh
kÄ• mÄ• pi dukkhÄ• , taá¹ƒ pana kÄ• madukkhaá¹ƒ itarehi dukkhehi dukkhataranti attho.

evaá¹ƒ \Ee IV 119/ mahÄ• satto deviyÄ• dhammaá¹ƒ desetvÄ• amacce sannipÄ• tetvÄ• `
rajjaá¹ƒ paá¹-ipajjatha, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti vatvÄ• mahÄ• janassa rodanta
uá¹-á¹-hÄ• ya Ä• kÄ• se á¹-hatvÄ• ovÄ• daá¹ƒ datvÄ• anilapatheneva uttarahimavantaá¹ƒ
assamaá¹ƒ mÄ• petvÄ• isipabbajjaá¹ƒ pabbajitvÄ• Ä• yupariyosÄ• ne brahmalokaparÄ• ya

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``bhikkhave, kileso khuddako nÄ• ma natt
paá¹‡á¸• itehi niggahitabboyevÄ• â€™â€™ ti vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ s
paÃ±casatÄ• bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu. tadÄ• paccekabuddhÄ• parinibbÄ• y
ahosi, rÄ• jÄ• pana ahameva ahosinti.

pÄ• nÄ«yajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [460] 6. yudhaÃ±cayajÄ• takavaá¹‡á¹‡anÄ•

__mittÄ• maccaparibyÅ«á¸·ha_nti \Ne IV 108/ idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bh
kathesi. ekadivasaÃ±hi dhammasabhÄ• yaá¹ƒ sannipatitÄ• bhikkhÅ« ``Ä• vuso, sace dasal
ajjhÄ• vasissa, sakalacakkavÄ• á¸·agabbhe cakkavattirÄ• jÄ• abhavissa sattaratanasaman
samiddho parosahassaputtaparivÄ• ro \Be IV 122/, so evarÅ«paá¹ƒ sirivibhavaá¹ƒ pahÄ• ya
aá¸• á¸• harattasamaye channasahÄ• yova kaá¹‡á¹-akamÄ• ruyha nikkhamitvÄ• anomana
dukkarakÄ• rikaá¹ƒ katvÄ• sammÄ• sambodhiá¹ƒ pattoâ€™â€™ ti satthu guá¹‡akathaá¹ƒ k
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, tathÄ• gato idÄ• neva mahÄ• bhinikkhamanaá¹ƒ nikkhanto, pubbepi d
bÄ• rÄ• á¹‡asinagare rajjaá¹ƒ pahÄ• ya nikkhantoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• h

atÄ«te rammanagare sabbadatto nÄ• ma rÄ• jÄ• ahosi. ayaÃ±hi bÄ• rÄ• á¹‡asÄ« __udaya
__surundhananagaraá¹ƒ_ nÄ• ma jÄ• tÄ• , __cÅ«á¸·asutasomajÄ• take_ (J II 17.195 Ä• day
__soá¹‡anandajÄ• take_ (J II 20.92 Ä• dayo) __brahmavaá¸• á¸• hanaá¹ƒ_ nÄ• ma, __khaá
22.982 Ä• dayo) __pupphavatÄ«_ \Ee IV 120/ nÄ• ma, __saá¹…khabrÄ• hmaá¹‡ajÄ• take_
nÄ• ma, imasmiá¹ƒ pana yudhaÃ±cayajÄ• take __rammanagaraá¹ƒ_ nÄ• ma ahosi. evamas
parivattati. tattha sabbadattaraÃ±Ã±o puttasahassaá¹ƒ ahosi. yudhaÃ±cayassa nÄ• ma jeá¹
uparajjaá¹ƒ adÄ• si. so divase divase mahÄ• dÄ• naá¹ƒ pavattesi. evaá¹ƒ gacchante kÄ• le
pÄ• tova rathavaramÄ• ruyha mahantena sirivibhavena uyyÄ• nakÄ«á¸·aá¹ƒ gacchanto
rukkhaggatiá¹‡aggasÄ• khaggamakkaá¹-akasuttajÄ• lÄ• dÄ«su muttÄ• jÄ• lÄ• kÄ• rena lag
``samma sÄ• rathi, kiá¹ƒ nÄ• metaâ€™â€™ nti pucchitvÄ• ``ete deva, himasamaye patana
nÄ• mÄ• â€™â€™ ti sutvÄ• divasabhÄ• gaá¹ƒ uyyÄ• ne kÄ«á¸·itvÄ• sÄ• yanhakÄ• le pac
sÄ• rathi, kahaá¹ƒ nu kho ete ussavabindÅ«, na te idÄ• ni passÄ• mÄ«â€™â€™ ti pucchi. `
uggacchante sabbeva bhijjitvÄ• pathaviyaá¹ƒ patantÄ«â€™â€™ ti sutvÄ• saá¹ƒvegappatto
sattÄ• naá¹ƒ jÄ«vitasaá¹…khÄ• rÄ• pi tiá¹‡agge ussavabindusadisÄ• va, mayÄ• byÄ• dhija
mÄ• tÄ• pitaro Ä• pucchitvÄ• pabbajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ussavabindumeva Ä• ra
viya tayo bhave passanto attano gehaá¹ƒ agantvÄ• alaá¹…katapaá¹-iyattÄ• ya vinicchayas
santikaá¹ƒyeva gantvÄ• pitaraá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hito pabbajjaá¹ƒ yÄ• canto pa
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73__._ á¹• 21 ``mittÄ• maccaparibyÅ«á¸·haá¹ƒ \Ne IV 109/ \Be IV 123/, ahaá¹ƒ vande rathe

pabbajissÄ• mahaá¹ƒ rÄ• ja, taá¹ƒ devo anumaÃ±Ã±atÅ«â€™â€™ ti ||

tattha __paribyÅ«á¸·ha_nti parivÄ• ritaá¹ƒ. __taá¹ƒ devo_ti taá¹ƒ mama pabbajjaá¹ƒ devo a

atha naá¹ƒ rÄ• jÄ• nivÄ• rento dutiyaá¹ƒ gÄ• thamÄ• ha ---

74__._ á¹• 21 ``sace te Å«naá¹ƒ kÄ• mehi, ahaá¹ƒ paripÅ«rayÄ• mi te.

yo taá¹ƒ hiá¹ƒ sati vÄ• remi, mÄ• pabbaja yudhaÃ±cayÄ• â€™â€™ ti ||

taá¹ƒ \Ee IV 121/ sutvÄ• kumÄ• ro tatiyaá¹ƒ gÄ• thamÄ• ha ---

75__._ á¹• 21 ``na matthi Å«naá¹ƒ kÄ• mehi, hiá¹ƒsitÄ• me na vijjati.

dÄ«paÃ±ca kÄ• tumicchÄ• mi, yaá¹ƒ jarÄ• nÄ• bhikÄ«ratÄ«â€™â€™ ti ||

tattha __dÄ«paÃ±cÄ• _ti tÄ• ta neva mayhaá¹ƒ kÄ• mehi Å«naá¹ƒ atthi, na maá¹ƒ hiá¹ƒsan
pana paralokagamanÄ• ya attano patiá¹-á¹-haá¹ƒ kÄ• tumicchÄ• mi. kÄ«disaá¹ƒ? __yaá¹ƒ j
viddhaá¹ƒseti, tamahaá¹ƒ kÄ• tumicchÄ• mi, amatamahÄ• nibbÄ• naá¹ƒ gavesissÄ• mi, na
maá¹ƒ, mahÄ• rÄ• jÄ• ti vadati.

iti punappunaá¹ƒ kumÄ• ro pabbajjaá¹ƒ yÄ• ci, rÄ• jÄ• ``mÄ• pabbajÄ• â€™â€™ ti vÄ• re
satthÄ• upaá¸• á¸• haá¹ƒ gÄ• thamÄ• ha ---

76__._ á¹• 21 ``putto vÄ• pitaraá¹ƒ yÄ• ce, pitÄ• vÄ• puttamorasaâ€™â€™ nti ||

tattha __vÄ• _-kÄ• ro sampiá¹‡á¸• anattho. idaá¹ƒ vuttaá¹ƒ hoti --- ``evaá¹ƒ, bhikkhave, put
yÄ• cati, pitÄ• ca orasaá¹ƒ puttaá¹ƒ yÄ• catÄ«â€™â€™ ti.

sesaá¹ƒ upaá¸• á¸• hagÄ• thaá¹ƒ rÄ• jÄ• Ä• ha ---

``negamo \Ne IV 110/ taá¹ƒ yÄ• ce tÄ• ta, mÄ• pabbaja yudhaÃ±cayÄ• â€™â€™ ti ||

tassattho --- ayaá¹ƒ te tÄ• ta nigamavÄ• simahÄ• jano yÄ• cati, nagarajanopi mÄ• tvaá¹ƒ p

kumÄ• ro punapi paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

77__._ á¹• 21 ``mÄ• \Be IV 124/ maá¹ƒ deva nivÄ• rehi, pabbajantaá¹ƒ rathesabha.

mÄ• haá¹ƒ kÄ• mehi sammatto, jarÄ• ya vasamanvagÅ«â€™â€™ ti ||

tattha __vasamanvagÅ«_ti mÄ• ahaá¹ƒ kÄ• mehi sammatto pamatto jarÄ• ya vasagÄ• mÄ
vaá¹-á¹-adukkhaá¹ƒ pana khepetvÄ• yathÄ• ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ivijjhana

olokehÄ«ti adhippÄ• yo.

evaá¹ƒ vutte rÄ• jÄ• appaá¹-ibhÄ• á¹‡o ahosi. mÄ• tÄ• panassa ``putto te, devi, pitaraá¹ƒ
anujÄ• nÄ• petÄ«â€™â€™ ti sutvÄ• ``kiá¹ƒ tumhe kathethÄ• â€™â€™ ti nirassÄ• sena mu
nisÄ«ditvÄ• sÄ«ghaá¹ƒ vinicchayaá¹-á¹-hÄ• naá¹ƒ gantvÄ• yÄ• camÄ• nÄ• chaá¹-á¹-haá¹

78__._ á¹• 21 ``ahaá¹ƒ taá¹ƒ tÄ• ta yÄ• cÄ• mi, ahaá¹ƒ putta nivÄ• raye.

ciraá¹ƒ taá¹ƒ daá¹-á¹-humicchÄ• mi, mÄ• pabbaja yudhaÃ±cayÄ• â€™â€™ ti ||

taá¹ƒ \Ee IV 122/ sutvÄ• kumÄ• ro sattamaá¹ƒ gÄ• thamÄ• ha ---

79__._ á¹• 21 ``ussÄ• vova tiá¹‡aggamhi, sÅ«riyuggamanaá¹ƒ pati.

evamÄ• yu manussÄ• naá¹ƒ, mÄ• maá¹ƒ amma nivÄ• rayÄ• â€™â€™ ti ||

tassattho --- amma, yathÄ• tiá¹‡agge ussavabindu sÅ«riyassa uggamanaá¹ƒ patiá¹-á¹-hÄ•
pathaviyaá¹ƒ patati, evaá¹ƒ imesaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaá¹ƒ parittaá¹ƒ tÄ• vakÄ• likaá¹ƒ ac
evarÅ«pe lokasannivÄ• se kathaá¹ƒ tvaá¹ƒ ciraá¹ƒ maá¹ƒ passasi, mÄ• maá¹ƒ nivÄ• rehÄ«

evaá¹ƒ \Ne IV 111/ vuttepi sÄ• punappunaá¹ƒ yÄ• ciyeva. tato mahÄ• satto pitaraá¹ƒ Ä• m
gÄ• thamÄ• ha ---

80__._ á¹• 21 ``taramÄ• no imaá¹ƒ yÄ• naá¹ƒ, Ä• ropetu rathesabha.

mÄ• me mÄ• tÄ• tarantassa, antarÄ• yakarÄ• ahÅ«â€™â€™ ti ||

tassattho --- tÄ• ta rathesabha, imaá¹ƒ mama mÄ• taraá¹ƒ taramÄ• no puriso suvaá¹‡á¹‡as
mÄ• me jÄ• tijarÄ• byÄ• dhimaraá¹‡akantÄ• raá¹ƒ tarantassa atikkamantassa mÄ• tÄ• ant

rÄ• jÄ• \Be IV 125/ puttassa vacanaá¹ƒ sutvÄ• ``gaccha, bhadde, tava sivikÄ• ya nisÄ«dit
rativaá¸• á¸• hanapÄ• sÄ• daá¹ƒ abhiruhÄ• â€™â€™ ti Ä• ha. sÄ• tassa vacanaá¹ƒ sutvÄ•
nÄ• rÄ«gaá¹‡aparivutÄ• gantvÄ• pÄ• sÄ• daá¹ƒ abhiruhitvÄ• ``kÄ• nu kho puttassa pava
vinicchayaá¹-á¹-hÄ• naá¹ƒ olokentÄ« aá¹-á¹-hÄ• si. bodhisatto mÄ• tu gatakÄ• le puna pitar
paá¹-ibÄ• hituá¹ƒ asakkonto ``tena hi tÄ• ta, tava manaá¹ƒ matthakaá¹ƒ pÄ• pehi, pabbajÄ•
raÃ±Ã±o anuÃ±Ã±Ä• takÄ• le bodhisattassa kaniá¹-á¹-ho yudhiá¹-á¹-hilakumÄ• ro nÄ• ma p
mayhaá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• thÄ• â€™â€™ ti anujÄ• nÄ• pesi. ubhopi bhÄ• taro pitar
mahÄ• janaparivutÄ• vinicchayato nikkhamiá¹ƒsu. devÄ«pi mahÄ• sattaá¹ƒ oloketvÄ• ``ma

rammanagaraá¹ƒ tucchaá¹ƒ bhavissatÄ«â€™â€™ ti paridevamÄ• nÄ• gÄ• thÄ• dvayamÄ•

81__._ á¹• 21 ``abhidhÄ• vatha bhaddante, suÃ±Ã±aá¹ƒ hessati rammakaá¹ƒ.

yudhaÃ±cayo anuÃ±Ã±Ä• to, sabbadattena rÄ• jinÄ• ||

82__._ á¹• 21 ``yohu \Ee IV 123/ seá¹-á¹-ho sahassassa, yuvÄ• kaÃ±canasannibho.

soyaá¹ƒ kumÄ• ro pabbajito, kÄ• sÄ• yavasano balÄ«â€™â€™ ti ||

tattha __abhidhÄ• vathÄ• _ti parivÄ• retvÄ• á¹-hitÄ• nÄ• riyo sabbÄ• vegena dhÄ• vathÄ
__bhaddante_ti evaá¹ƒ gantvÄ• ``bhaddaá¹ƒ tava hotÅ«â€™â€™ ti vadatha. __rammaka_
sandhÄ• yÄ• ha. __yohu seá¹-á¹-ho_ti yo raÃ±Ã±o putto sahassassa seá¹-á¹-ho ahosi, so p
gacchantaá¹ƒ sandhÄ• yevamÄ• ha.

bodhisattopi \Ne IV 112/ na tÄ• va pabbajati. so hi mÄ• tÄ• pitaro vanditvÄ• kaniá¹-á¹-haá¹
yudhiá¹-á¹-hilakumÄ• raá¹ƒ gahetvÄ• nagarÄ• nikkhamma mahÄ• janaá¹ƒ nivattetvÄ• ubh
pavisitvÄ• manorame á¹-hÄ• ne assamapadaá¹ƒ karitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ•
vanamÅ«laphalÄ• dÄ«hi yÄ• vajÄ«vaá¹ƒ yÄ• petvÄ• brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ.
abhisambuddhagÄ• thÄ• ya dÄ«peti ---

83__._ á¹• 21 ``ubho kumÄ• rÄ• pabbajitÄ• , yudhaÃ±cayo yudhiá¹-á¹-hilo.

pahÄ• ya mÄ• tÄ• pitaro, saá¹…gaá¹ƒ chetvÄ• na maccunoâ€™â€™ ti ||

tattha \Be IV 126/ __maccuno_ti mÄ• rassa. idaá¹ƒ vuttaá¹ƒ hoti --- bhikkhave, yudhaÃ±cay
ca te ubhopi kumÄ• rÄ• mÄ• tÄ• pitaro pahÄ• ya mÄ• rassa santakaá¹ƒ rÄ• gadosamohas
pabbajitÄ• ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• ``na bhikkhave, i
rajjaá¹ƒ chaá¸• á¸• etvÄ• pabbajitoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ, yudhiá¹-á¹-hilakumÄ• ro Ä• nando, yudhaÃ±cayo pana aha

yudhaÃ±cayajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [461] 7. dasarathajÄ• takavaá¹‡á¹‡anÄ•

__etha lakkhaá¹‡a sÄ«tÄ• cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ matapitikaá¹ƒ

Ä• rabbha kathesi. so hi pitari kÄ• lakate sokÄ• bhibhÅ«to sabbakiccÄ• ni pahÄ• ya sokÄ• r
paccÅ«sasamaye lokaá¹ƒ olokento tassa sotÄ• pattiphalÅ«panissayaá¹ƒ disvÄ• punadivas
piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco bhikkhÅ« uyyojetvÄ• ekaá¹ƒ pacchÄ• samaá¹‡aá¹
gehaá¹ƒ gantvÄ• vanditvÄ• nisinnaá¹ƒ madhuravacanena Ä• lapanto ``kiá¹ƒ socasi upÄ• s
``Ä• ma, bhante, pitusoko maá¹ƒ bÄ• dhatÄ«â€™â€™ ti vutte ``upÄ• saka, porÄ• á¹‡akapa
lokadhamme tathato jÄ• nantÄ• pitari kÄ• lakate appamattakampi sokaá¹ƒ na kariá¹ƒsÅ«â€
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ dasarathamahÄ• rÄ• jÄ• nÄ• ma agatigamanaá¹ƒ pahÄ• ya dh
\Ne IV 113/ soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ jeá¹-á¹-hikÄ• aggamahesÄ« dve putte eka
jeá¹-á¹-haputto rÄ• mapaá¹‡á¸• ito nÄ• ma ahosi, dutiyo lakkhaá¹‡akumÄ• ro nÄ• ma, dhÄ«
aparabhÄ• ge mahesÄ« kÄ• lamakÄ• si. rÄ• jÄ• tassÄ• kÄ• lakatÄ• ya cirataraá¹ƒ sokava
saÃ±Ã±Ä• pito tassÄ• kattabbaparihÄ• raá¹ƒ \Be IV 127/ katvÄ• aÃ±Ã±aá¹ƒ aggamahesiá
raÃ±Ã±o piyÄ• ahosi manÄ• pÄ• . sÄ• pi aparabhÄ• ge gabbhaá¹ƒ gaá¹‡hitvÄ• laddhagab
``bharatakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ akaá¹ƒsu. rÄ• jÄ• puttasinehena ``bhadde, va
gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• gahitakaá¹ƒ katvÄ• á¹-hapetvÄ• kumÄ• rassa sattaá
upasaá¹…kamitvÄ• ``deva, tumhehi mayhaá¹ƒ puttassa varo dinno, idÄ• nissa varaá¹ƒ deth
gaá¹‡ha, bhaddeti. ``deva, puttassa me rajjaá¹ƒ dethÄ• â€™â€™ ti vutte rÄ• jÄ• accharaá¹
vasali, mayhaá¹ƒ dve puttÄ• aggikkhandhÄ• viya jalanti, te mÄ• rÄ• petvÄ• tava puttassa
ti tajjesi. sÄ• bhÄ«tÄ• sirigabbhaá¹ƒ pavisitvÄ• aÃ±Ã±esupi divasesu rÄ• jÄ• naá¹ƒ punap

rÄ• jÄ• tassÄ• taá¹ƒ varaá¹ƒ adatvÄ• va cintesi ``mÄ• tugÄ• mo nÄ• ma akataÃ±Ã±Å« mi
kÅ«á¹-apaá¹‡á¹‡aá¹ƒ vÄ• kÅ«á¹-alaÃ±jaá¹ƒ vÄ• katvÄ• putte ghÄ• tÄ• peyyÄ• â€™â€™
tamatthaá¹ƒ Ä• rocetvÄ• ``tÄ• tÄ• , tumhÄ• kaá¹ƒ idha vasantÄ• naá¹ƒ antarÄ• yopi bhavey
vÄ• araÃ±Ã±aá¹ƒ vÄ• gantvÄ• mama maraá¹‡akÄ• le Ä• gantvÄ• kulasantakaá¹ƒ rajjaá¹
vatvÄ• puna nemittake brÄ• hmaá¹‡e pakkosÄ• petvÄ• attano Ä• yuparicchedaá¹ƒ pucchit
vassÄ• ni \Ee IV 125/ pavattissatÄ«â€™â€™ ti sutvÄ• ``tÄ• tÄ• , ito dvÄ• dasavassaccayen
ussÄ• peyyÄ• thÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti vatvÄ• pitaraá¹ƒ vanditvÄ•
sÄ«tÄ• devÄ« ``ahampi bhÄ• tikehi saddhiá¹ƒ gamissÄ• mÄ«â€™â€™ ti pitaraá¹ƒ vanditvÄ
janÄ• mahÄ• parivÄ• rÄ• nikkhamitvÄ• mahÄ• janaá¹ƒ nivattetvÄ• anupubbena himavant
sulabhaphalÄ• phale padese assamaá¹ƒ mÄ• petvÄ• phalÄ• phalena yÄ• pentÄ• vasiá¹ƒs

lakkhaá¹‡apaá¹‡á¸• ito ca sÄ«tÄ• ca rÄ• mapaá¹‡á¸• itaá¹ƒ yÄ• citvÄ• ``tumhe amhÄ• ka
tasmÄ• assameyeva hotha, mayaá¹ƒ phalÄ• phalaá¹ƒ Ä• haritvÄ• tumhe posessÄ• mÄ• â
gaá¹‡hiá¹ƒsu. tato paá¹-á¹-hÄ• ya rÄ• mapaá¹‡á¸• ito tattheva hoti. itare dve phalÄ• phalaá¹
paá¹-ijaggiá¹ƒsu. evaá¹ƒ tesaá¹ƒ phalÄ• phalena yÄ• petvÄ• vasantÄ• naá¹ƒ dasarathamah
saá¹ƒvacchare kÄ• lamakÄ• si. tassa sarÄ«rakiccaá¹ƒ kÄ• retvÄ• \Be IV 128/ devÄ« ``attan

bharatakumÄ• rassa chattaá¹ƒ ussÄ• pethÄ• â€™â€™ ti Ä• ha. amaccÄ• pana ``chattassÄ
ti na adaá¹ƒsu. bharatakumÄ• ro \Ne IV 114/ ``mama bhÄ• taraá¹ƒ rÄ• mapaá¹‡á¸• itaá¹ƒ a
chattaá¹ƒ ussÄ• pessÄ• mÄ«â€™â€™ ti paÃ±carÄ• jakakudhabhaá¹‡á¸• Ä• ni gahetvÄ• c
vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• avidÅ«re khandhÄ• vÄ• raá¹ƒ katvÄ• tattha nivÄ• setvÄ• k
lakkhaá¹‡apaá¹‡á¸• itassa ca sÄ«tÄ• ya ca araÃ±Ã±aá¹ƒ gatakÄ• le assamapadaá¹ƒ pavisi
á¹-hapitakaÃ±canarÅ«pakaá¹ƒ viya rÄ• mapaá¹‡á¸• itaá¹ƒ nirÄ• saá¹…kaá¹ƒ sukhanisinnaá
vanditvÄ• ekamantaá¹ƒ á¹-hito raÃ±Ã±o pavattiá¹ƒ Ä• rocetvÄ• saddhiá¹ƒ amaccehi pÄ• d
rÄ• mapaá¹‡á¸• ito pana neva soci, na paridevi, indriyavikÄ• ramattampissa nÄ• hosi. bhara
nisinnakÄ• le sÄ• yanhasamaye itare dve phalÄ• phalaá¹ƒ Ä• dÄ• ya Ä• gamiá¹ƒsu. rÄ• ma
daharÄ• mayhaá¹ƒ viya pariggaá¹‡hanapaÃ±Ã±Ä• etesaá¹ƒ natthi, sahasÄ• \Ee IV 126/ `
sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ• naá¹ƒ hadayampi tesaá¹ƒ phaleyya, upÄ• yena te uda
pavattiá¹ƒ Ä• rocessÄ• mÄ«â€™â€™ ti. atha nesaá¹ƒ purato ekaá¹ƒ udakaá¹-á¹-hÄ• naá¹ƒ
Ä• gatÄ• , idaá¹ƒ vo daá¹‡á¸• akammaá¹ƒ hotu, imaá¹ƒ udakaá¹ƒ otaritvÄ• tiá¹-á¹-hathÄ• â
upaá¸• á¸• hagÄ• thaá¹ƒ tÄ• va Ä• ha ---

84__._ á¹• 21 ``etha lakkhaá¹‡a sÄ«tÄ• ca, ubho otarathodakaâ€™â€™ nti ||

tassattho --- etha lakkhaá¹‡a sÄ«tÄ• ca Ä• gacchatha, ubhopi otaratha udakanti.

te ekavacaneneva otaritvÄ• aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ pitu pavattiá¹ƒ Ä• rocento sesaá
upaá¸• á¸• hagÄ• thamÄ• ha ---

``evÄ• yaá¹ƒ bharato Ä• ha, rÄ• jÄ• dasaratho matoâ€™â€™ ti ||

te pitu matasÄ• sanaá¹ƒ sutvÄ• va visaÃ±Ã±Ä• ahesuá¹ƒ. punapi nesaá¹ƒ kathesi, punapi
evaá¹ƒ yÄ• vatatiyaá¹ƒ visaÃ±Ã±itaá¹ƒ patte te amaccÄ• ukkhipitvÄ• udakÄ• nÄ«haritvÄ•
laddhassÄ• sesu tesu \Be IV 129/ sabbe aÃ±Ã±amaÃ±Ã±aá¹ƒ roditvÄ• paridevitvÄ• nisÄ«
bharatakumÄ• ro cintesi --- ``mayhaá¹ƒ bhÄ• tÄ• lakkhaá¹‡akumÄ• ro ca bhaginÄ« ca sÄ«
matasÄ• sanaá¹ƒ sutvÄ• va sokaá¹ƒ sandhÄ• retuá¹ƒ na sakkonti, rÄ• mapaá¹‡á¸• ito pana
kiá¹ƒ nu kho tassa asocanakÄ• raá¹‡aá¹ƒ, pucchissÄ• mi naâ€™â€™ nti. so taá¹ƒ pucchan
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85__._ á¹• 21 ``kena \Ne IV 115/ rÄ• mappabhÄ• vena, socitabbaá¹ƒ na socasi.

pitaraá¹ƒ kÄ• lakataá¹ƒ sutvÄ• , na taá¹ƒ pasahate dukhaâ€™â€™ nti ||

tattha __pabhÄ• venÄ• _ti Ä• nubhÄ• vena. __na taá¹ƒ pasahate dukha_nti evarÅ«paá¹ƒ d
taá¹ƒ na pÄ«á¸·eti, kiá¹ƒ te asocanakÄ• raá¹‡aá¹ƒ, kathehi tÄ• va nanti.

athassa rÄ• mapaá¹‡á¸• ito attano asocanakÄ• raá¹‡aá¹ƒ kathento ---

86__._ á¹• 21 ``yaá¹ƒ na sakkÄ• nipÄ• letuá¹ƒ, posena lapataá¹ƒ bahuá¹ƒ.

sa kissa viÃ±Ã±Å« medhÄ• vÄ«, attÄ• namupatÄ• paye ||

87__._ á¹• 21 ``daharÄ• \Ee IV 127/ ca hi vuddhÄ• ca, ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• .

aá¸• á¸• hÄ• ceva daliddÄ• ca, sabbe maccuparÄ• yaá¹‡Ä• ||

88__._ á¹• 21 ``phalÄ• namiva pakkÄ• naá¹ƒ, niccaá¹ƒ patanato bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ ||

89__._ á¹• 21 ``sÄ• yameke na dissanti, pÄ• to diá¹-á¹-hÄ• bahujjanÄ• .

pÄ• to eke na dissanti, sÄ• yaá¹ƒ diá¹-á¹-hÄ• bahujjanÄ• ||

90__._ á¹• 21 ``paridevayamÄ• no ce, kiÃ±cidatthaá¹ƒ udabbahe.

sammÅ«á¸·ho hiá¹ƒsamattÄ• naá¹ƒ, kayirÄ• taá¹ƒ vicakkhaá¹‡o ||

91__._ á¹• 21 ``kiso vivaá¹‡á¹‡o bhavati, hiá¹ƒsamattÄ• namattano.

na tena petÄ• pÄ• lenti, niratthÄ• paridevanÄ• ||

92__._ á¹• 21 ``yathÄ• saraá¹‡amÄ• dittaá¹ƒ, vÄ• rinÄ• parinibbaye.

evampi dhÄ«ro sutavÄ• , medhÄ• vÄ« paá¹‡á¸• ito naro.

khippamuppatitaá¹ƒ sokaá¹ƒ, vÄ• to tÅ«laá¹ƒva dhaá¹ƒsaye ||

93__._ á¹• 21 ``macco \Ne IV 116/ \Be IV 130/ ekova acceti, ekova jÄ• yate kule.

saá¹ƒyogaparamÄ• tveva, sambhogÄ• sabbapÄ• á¹‡inaá¹ƒ ||

94__._ á¹• 21 ``tasmÄ• hi dhÄ«rassa bahussutassa, sampassato lokamimaá¹ƒ paraÃ±ca.

aÃ±Ã±Ä• ya dhammaá¹ƒ hadayaá¹ƒ manaÃ±ca, sokÄ• mahantÄ• pi na tÄ• payanti ||

95__._ á¹• 21 ``sohaá¹ƒ dassaÃ±ca bhokkhaÃ±ca, bharissÄ• mi ca Ã±Ä• take.

sesaÃ±ca pÄ• layissÄ• mi, kiccametaá¹ƒ vijÄ• natoâ€™â€™ ti || ---

imÄ• hi dasahi gÄ• thÄ• hi aniccataá¹ƒ pakÄ• seti.

tattha __nipÄ• letu_nti rakkhituá¹ƒ. __lapata_nti lapantÄ• naá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``tÄ
yaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaá¹ƒ bahumpi vilapantÄ• naá¹ƒ purisÄ• naá¹ƒ ekenÄ• pi mÄ• ucch
rakkhituá¹ƒ, so dÄ• ni mÄ• diso aá¹-á¹-ha lokadhamme tathato jÄ• nanto viÃ±Ã±Å« medhÄ•
maraá¹‡apariyosÄ• najÄ«vitesu sattesu kissa attÄ• namupatÄ• paye, kiá¹ƒkÄ• raá¹‡Ä• anu
attÄ• naá¹ƒ santÄ• peyyÄ• â€™â€™ ti.

__daharÄ• cÄ• _ti gÄ• thÄ• ``maccu nÄ• mesa tÄ• ta bharata, neva \Ee IV 128/ suvaá¹‡á
daharÄ• naá¹ƒ khattiyakumÄ• rakÄ• dÄ«naá¹ƒ, na vuddhippattÄ• naá¹ƒ mahÄ• yodhÄ• naá
puthujjanasattÄ• naá¹ƒ, na buddhÄ• dÄ«naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ, na cakkavattiÄ• dÄ«naá
niddhanÄ• naá¹ƒ daliddÄ• dÄ«naá¹ƒ lajjati, sabbepime sattÄ• maccuparÄ• yaá¹‡Ä• maraá
bhavantiyevÄ• â€™â€™ ti dassanatthaá¹ƒ vuttÄ• .

__niccaá¹ƒ patanato_ti idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• hi tÄ• ta bharata, pakkÄ• naá¹ƒ phalÄ
paá¹-á¹-hÄ• ya ``idÄ• ni vaá¹‡á¹-Ä• chijjitvÄ• patissanti, idÄ• ni patissantÄ«â€™â€™ ti pat
niccaá¹ƒ dhuvaá¹ƒ ekaá¹ƒsikameva bhavati, evaá¹ƒ Ä• saá¹…kanÄ«yato evaá¹ƒ jÄ• tÄ• naá
ekaá¹ƒsikaá¹ƒyeva maraá¹‡ato bhayaá¹ƒ, natthi so khaá¹‡o vÄ• layo vÄ• yattha tesaá¹ƒ m
Ä• saá¹…kitabbaá¹ƒ bhaveyyÄ• ti.

__sÄ• ya_nti \Be IV 131/ vikÄ• le. iminÄ• rattibhÄ• ge ca diá¹-á¹-hÄ• naá¹ƒ divasabhÄ• ge
divasabhÄ• ge ca diá¹-á¹-hÄ• naá¹ƒ rattibhÄ• ge adassanaá¹ƒ dÄ«peti. __kiÃ±cidattha_nti `
meâ€™â€™ tiÄ• dÄ«hi paridevamÄ• nova poso sammÅ«á¸·ho attÄ• naá¹ƒ hiá¹ƒsanto kilam
Ä• hareyya. __kayirÄ• _ \Ne IV 117/ __taá¹ƒ vicakkhaá¹‡o_ti atha paá¹‡á¸• ito puriso evaá¹
yasmÄ• pana paridevanto mataá¹ƒ vÄ• Ä• netuá¹ƒ aÃ±Ã±aá¹ƒ vÄ• tassa vaá¸• á¸• hiá¹ƒ k
niratthakattÄ• paridevitassa paá¹‡á¸• itÄ• na paridevanti.

__attÄ• namattano_ti attano attabhÄ• vaá¹ƒ sokaparidevadukkhena hiá¹ƒsanto. __na tenÄ•
paralokaá¹ƒ gatÄ• sattÄ• na pÄ• lenti na yÄ• penti. __niratthÄ• _ti tasmÄ• tesaá¹ƒ matasa
paridevanÄ• niratthakÄ• . __saraá¹‡a_nti nivÄ• sagehaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ•
attano vasanÄ• gÄ• re Ä• ditte muhuttampi vosÄ• naá¹ƒ anÄ• pajjitvÄ• ghaá¹-asatena ghaa

nibbÄ• payateva, evaá¹ƒ dhÄ«ro uppatitaá¹ƒ sokaá¹ƒ khippameva nibbÄ• paye. tÅ«laá¹ƒ viy
saá¹‡á¹-hÄ• tuá¹ƒ na sakkoti, evaá¹ƒ dhaá¹ƒsaye viddhaá¹ƒseyyÄ• ti attho.

__macco ekova accetÄ«_ti ettha tÄ• ta bharata, ime sattÄ• kammassakÄ• nÄ• ma, tathÄ•
gacchanto satto ekova acceti atikkamati, khattiyÄ• dikule jÄ• yamÄ• nopi ekova gantvÄ• jÄ
pana Ã±Ä• timittasaá¹ƒyogena ``ayaá¹ƒ me pitÄ• , ayaá¹ƒ me mÄ• tÄ• , ayaá¹ƒ me mittoâ€
saá¹ƒyogaparamÄ• tveva sambhogÄ• sabbapÄ• á¹‡Ä«naá¹ƒ, paramatthena pana tÄ«supi
attho.

__tasmÄ• _ti yasmÄ• etesaá¹ƒ sattÄ• naá¹ƒ Ã±Ä• timittasaá¹ƒyogaá¹ƒ Ã±Ä• timittaparibho
paraá¹ƒ aÃ±Ã±aá¹ƒ natthi, tasmÄ• . __sampassato_ti imaÃ±ca paraÃ±ca lokaá¹ƒ nÄ• nÄ• b
passato. __aÃ±Ã±Ä• ya dhamma_nti aá¹-á¹-havidhalokadhammaá¹ƒ jÄ• nitvÄ• . __hadayaá
idaá¹ƒ ubhayampi cittasseva nÄ• maá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti ---

``lÄ• bho \Be IV 132/ alÄ• bho yaso ayaso ca, nindÄ• pasaá¹ƒsÄ• ca sukhaÃ±ca dukkhaá

ete aniccÄ• manujesu dhammÄ• , mÄ• soca kiá¹ƒ socasi poá¹-á¹-hapÄ• dÄ• â€™â€™ ti ||

imesaá¹ƒ aá¹-á¹-hannaá¹ƒ lokadhammÄ• naá¹ƒ yena kenaci cittaá¹ƒ pariyÄ• dÄ«yati, tassa
á¹-hitassa dhÄ«rassa pituputtamaraá¹‡Ä• divatthukÄ• mahantÄ• pi sokÄ• hadayaá¹ƒ na tÄ
aá¹-á¹-havidhaá¹ƒ lokadhammaá¹ƒ Ã±atvÄ• á¹-hitassa hadayavatthuÃ±ca manaÃ±ca maha
evampettha attho daá¹-á¹-habbo.

__sohaá¹ƒ_ \Ne IV 118/ __dassaÃ±ca bhokkhaÃ±cÄ• _ti gÄ• thÄ• ya --- tÄ• ta bharata, an
viya mama rodanaparidevanaá¹ƒ nÄ• ma na anucchavikaá¹ƒ, ahaá¹ƒ pana pitu accayena ta
kapaá¹‡Ä• dÄ«naá¹ƒ dÄ• nÄ• rahÄ• naá¹ƒ dÄ• naá¹ƒ, á¹-hÄ• nantarÄ• rahÄ• naá¹ƒ á¹-hÄ•
yasaá¹ƒ dassÄ• mi, pitarÄ• me paribhuttanayena issariyaá¹ƒ paribhuÃ±jissÄ• mi, Ã±Ä• tak
avasesaÃ±ca antoparijanÄ• dikaá¹ƒ janaá¹ƒ pÄ• lessÄ• mi, dhammikasamaá¹‡abrÄ• hmaá
rakkhÄ• varaá¹‡aguttiá¹ƒ karissÄ• mÄ«ti evaÃ±hi jÄ• nato paá¹‡á¸• itapurisassa anurÅ«paá

parisÄ• imaá¹ƒ rÄ• mapaá¹‡á¸• itassa aniccatÄ• pakÄ• sanaá¹ƒ dhammadesanaá¹ƒ sutvÄ
bharatakumÄ• ro rÄ• mapaá¹‡á¸• itaá¹ƒ vanditvÄ• ``bÄ• rÄ• á¹‡asirajjaá¹ƒ sampaá¹-icchat
lakkhaá¹‡aÃ±ca, sÄ«tÄ• deviÃ±ca gahetvÄ• gantvÄ• rajjaá¹ƒ anusÄ• sathÄ• ti. tumhe pan
pitÄ• ``dvÄ• dasavassaccayena Ä• gantvÄ• rajjaá¹ƒ kÄ• reyyÄ• sÄ«â€™â€™ ti maá¹ƒ avo
tassa vacanakaro nÄ• ma na homi, aÃ±Ã±Ä• nipi tÄ«á¹‡i vassÄ• ni atikkamitvÄ• Ä• gamiss
kÄ• laá¹ƒ ko rajjaá¹ƒ kÄ• ressatÄ«â€™â€™ ti? ``tumhe kÄ• rethÄ• â€™â€™ ti. ``na mayaá
``tena hi yÄ• va mamÄ• gamanÄ• imÄ• pÄ• dukÄ• kÄ• ressantÄ«â€™â€™ ti attano tiá¹‡á
tayopi janÄ• pÄ• dukÄ• gahetvÄ• rÄ• mapaá¹‡á¸• itaá¹ƒ vanditvÄ• mahÄ• janaparivutÄ•

tÄ«á¹‡i saá¹ƒvaccharÄ• ni pÄ• dukÄ• rajjaá¹ƒ kÄ• resuá¹ƒ. amaccÄ• tiá¹‡apÄ• dukÄ• rÄ•
IV 133/ aá¸• á¸• aá¹ƒ vinicchinanti. sace dubbinicchito hoti, pÄ• dukÄ• aÃ±Ã±amaÃ±Ã±aá¹
paá¹-ihaÃ±Ã±anti. tÄ• ya saÃ±Ã±Ä• ya puna vinicchinanti. sammÄ• vinicchitakÄ• le pÄ• du
sannisÄ«danti. rÄ• mapaá¹‡á¸• ito tiá¹‡á¹‡aá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ accayena araÃ±Ã±Ä
bÄ• rÄ• á¹‡asinagaraá¹ƒ patvÄ• uyyÄ• naá¹ƒ pÄ• visi. tassa Ä• gamanabhÄ• vaá¹ƒ Ã±atvÄ
amaccagaá¹‡aparivutÄ• uyyÄ• naá¹ƒ gantvÄ• sÄ«taá¹ƒ aggamahesiá¹ƒ katvÄ• ubhinnam
abhisekappatto mahÄ• satto alaá¹…katarathe á¹-hatvÄ• mahantena parivÄ• rena nagaraá¹
katvÄ• candakapÄ• sÄ• davarassa mahÄ• talaá¹ƒ abhiruhi. tato paá¹-á¹-hÄ• ya soá¸·asa va
rajjaá¹ƒ kÄ• retvÄ• Ä• yupariyosÄ• ne saggapuraá¹ƒ pÅ«resi.

96__._ á¹• 21 ``dasa vassasahassÄ• ni, saá¹-á¹-hi vassasatÄ• ni ca.

kambugÄ«vo mahÄ• bÄ• hu, rÄ• mo rajjamakÄ• rayÄ«â€™â€™ ti || ---

ayaá¹ƒ abhisambuddhagÄ• thÄ• tamatthaá¹ƒ dÄ«peti.

tattha \Ne IV 119/ __kambugÄ«vo_ti suvaá¹‡á¹‡Ä• á¸·iá¹…gasadisagÄ«vo. suvaá¹‡á¹‡aÃ±

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
kuá¹-umbiko sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• dasarathamahÄ• rÄ• jÄ• suddhodanam
mahÄ• mÄ• yÄ• devÄ«, sÄ«tÄ• rÄ• hulamÄ• tÄ• , bharato Ä• nando, lakkhaá¹‡o sÄ• riputt
rÄ• mapaá¹‡á¸• ito pana ahameva ahosinti.

dasarathajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [462] 8. saá¹ƒvarajÄ• takavaá¹‡á¹‡anÄ•

__jÄ• nanto no mahÄ• rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ ossaá¹-á¹-havÄ
Ä• rabbha kathesi. so kira sÄ• vatthivÄ• sÄ« kulaputto satthu dhammadesanaá¹ƒ sutvÄ• pa
Ä• cariyupajjhÄ• yavattaá¹ƒ pÅ«rento ubhayÄ• ni pÄ• timokkhÄ• ni paguá¹‡Ä• ni katvÄ• pa
134/ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ``araÃ±Ã±e vasissÄ• mÄ«â€™â€™ ti Ä• cariyupajjh
kosalaraá¹-á¹-he ekaá¹ƒ paccantagÄ• maá¹ƒ gantvÄ• tattha iriyÄ• pathe pasannamanussel
paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• upaá¹-á¹-hiyamÄ• no vassaá¹ƒ upagantvÄ• yuÃ±janto ghaá¹-e
vÄ«riyena temÄ• saá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• obhÄ• samattampi uppÄ• detu
ahaá¹ƒ satthÄ• rÄ• desitesu catÅ«su puggalesu padaparamo, kiá¹ƒ me araÃ±Ã±avÄ• sena
tathÄ• gatassa rÅ«pasiriá¹ƒ passanto madhuradhammadesanaá¹ƒ suá¹‡anto vÄ«tinÄ• mes
ossajitvÄ• tato nikkhanto anupubbena jetavanaá¹ƒ gantvÄ• Ä• cariyupajjhÄ• yehi ceva sar
Ä• gamanakÄ• raá¹‡aá¹ƒ puá¹-á¹-ho tamatthaá¹ƒ kathetvÄ• tehi ``kasmÄ• evamakÄ• sÄ«â

santikaá¹ƒ netvÄ• ``kiá¹ƒ, bhikkhave, anicchamÄ• naá¹ƒ bhikkhuá¹ƒ Ä• nayitthÄ• â€™â€™
vÄ«riyaá¹ƒ ossajitvÄ• Ä• gatoâ€™â€™ ti Ä• rocite satthÄ• ``saccaá¹ƒ kirÄ• â€™â€™ ti pu
bhanteâ€™â€™ ti vutte ``kasmÄ• bhikkhu vÄ«riyaá¹ƒ ossaji, imasmiÃ±hi sÄ• sane nibbÄ«
aggaphalaá¹ƒ arahattaá¹ƒ nÄ• ma natthi, Ä• raddhavÄ«riyÄ• imaá¹ƒ dhammaá¹ƒ Ä• rÄ• dh
vÄ«riyavÄ• ovÄ• dakkhamo, teneva kÄ• raá¹‡ena bÄ• rÄ• á¹‡asiraÃ±Ã±o puttasatassa sab
paá¹‡á¸• itÄ• naá¹ƒ ovÄ• de á¹-hatvÄ• setacchattaá¹ƒ pattosÄ«â€™â€™ ti vatvÄ• atÄ«taá

atÄ«te \Ne IV 120/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente saá¹ƒvarakumÄ• ro
sabbakaniá¹-á¹-ho ahosi. rÄ• jÄ• ekekaá¹ƒ puttaá¹ƒ ``sikkhitabbayuttakaá¹ƒ sikkhÄ• pethÄ•
amaccassa adÄ• si. saá¹ƒvarakumÄ• rassa Ä• cariyo amacco bodhisatto ahosi paá¹‡á¸• ito
pituá¹-á¹-hÄ• ne á¹-hito. amaccÄ• sikkhitasippe rÄ• japutte raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• te
datvÄ• uyyojesi. saá¹ƒvarakumÄ• ro sabbasippassa nipphattiá¹ƒ patvÄ• bodhisattaá¹ƒ puc
pitÄ• janapadaá¹ƒ peseti, kiá¹ƒ karomÄ«â€™â€™ ti? ``tÄ• ta, tvaá¹ƒ janapade dÄ«yamÄ• r
ahaá¹ƒ sabbakaniá¹-á¹-ho, mayipi gate tumhÄ• kaá¹ƒ pÄ• damÅ«laá¹ƒ tucchaá¹ƒ bhavissati
pÄ• damÅ«leyeva vasissÄ• mÄ«â€™ ti vadeyyÄ• sÄ«â€™â€™ ti. athekadivasaá¹ƒ rÄ• jÄ•
ekamantaá¹ƒ \Be IV 135/ nisinnaá¹ƒ pucchi ``kiá¹ƒ tÄ• ta, sippaá¹ƒ te niá¹-á¹-hitaâ€™â€™ r
devÄ• â€™â€™ ti. ``tuyhampi janapadaá¹ƒ demÄ«â€™â€™ ti. ``deva tumhÄ• kaá¹ƒ pÄ• da
bhavissati, pÄ• damÅ«leyeva vasissÄ• mÄ«â€™â€™ ti. rÄ• jÄ• tussitvÄ• ``sÄ• dhÅ«â€™
paá¹-á¹-hÄ• ya raÃ±Ã±o pÄ• damÅ«leyeva hutvÄ• punapi bodhisattaá¹ƒ pucchi ``tÄ• ta aÃ±
ti? ``tÄ• ta rÄ• jÄ• naá¹ƒ ekaá¹ƒ purÄ• á¹‡uyyÄ• naá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti. so ``sÄ• dh
yÄ• citvÄ• tattha jÄ• takehi pupphaphalehi nagare issarajanaá¹ƒ saá¹…gaá¹‡hitvÄ• puna `
pucchi. ``tÄ• ta, rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• antonagare bhattavetanaá¹ƒ tvameva dehÄ«â
antonagare kassaci kiÃ±ci ahÄ• petvÄ• bhattavetanaá¹ƒ datvÄ• puna bodhisattaá¹ƒ pucch
viÃ±Ã±Ä• petvÄ• antonivesane dÄ• saporisÄ• nampi hatthÄ«nampi assÄ• nampi balakÄ• y
adÄ• si, tirojanapadehi Ä• gatÄ• naá¹ƒ dÅ«tÄ• dÄ«naá¹ƒ nivÄ• saá¹-á¹-hÄ• nÄ• dÄ«ni vÄ• a
sabbakaraá¹‡Ä«yÄ• ni attanÄ• va akÄ• si. evaá¹ƒ so mahÄ• sattassa ovÄ• de á¹-hatvÄ• sa
bahijanaÃ±ca nÄ• gare ca raá¹-á¹-havÄ• sino ca Ä• gantuke ca Ä• yavattane ca tena tena s
Ä• bandhitvÄ• saá¹…gaá¹‡hi, sabbesaá¹ƒ piyo ahosi manÄ• po.

aparabhÄ• ge rÄ• jÄ• naá¹ƒ maraá¹‡amaÃ±ce nipannaá¹ƒ amaccÄ• pucchiá¹ƒsu ``deva, t
setacchattaá¹ƒ kassa demÄ• â€™â€™ ti? ``tÄ• ta, mama puttÄ• sabbepi setacchattassa sA
tumhÄ• kaá¹ƒ manaá¹ƒ gaá¹‡hÄ• ti, tasseva setacchatthaá¹ƒ dadeyyÄ• thÄ• â€™â€™ ti. te
sarÄ«raparihÄ• raá¹ƒ katvÄ• sattame divase sannipatitvÄ• ``raÃ±Ã±Ä• `yo tumhÄ• kaá¹ƒ
setacchattaá¹ƒ ussÄ• peyyÄ• thÄ• â€™ ti vuttaá¹ƒ, amhÄ• kaÃ±ca ayaá¹ƒ saá¹ƒvarakumÄ•
ti Ã±Ä• takehi parivÄ• ritÄ• tassa kaÃ±canamÄ• laá¹ƒ setacchattaá¹ƒ ussÄ• payiá¹ƒsu. saá
bodhisattassa ovÄ• de á¹-hatvÄ• dhammena rajjaá¹ƒ kÄ• resi. itare ekÅ«nasatakumÄ• rÄ•
saá¹ƒvarakumÄ• rassa kira setacchattaá¹ƒ \Ee IV 133/ ussÄ• pesuá¹ƒ, so sabbakaniá¹-á¹-h
pÄ• puá¹‡Ä• ti, sabbajeá¹-á¹-hakassa \Ne IV 121/ chattaá¹ƒ ussÄ• pessÄ• mÄ• â€™â€™ ti

vÄ• no detu, yuddhaá¹ƒ vÄ• â€™â€™ ti saá¹ƒvaramahÄ• rÄ• jassa paá¹‡á¹‡aá¹ƒ pesetvÄ•
rÄ• jÄ• bodhisattassa taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``idÄ• ni kiá¹ƒ karomÄ• â€™â€™ ti puc
bhÄ• tikehi \Be IV 136/ saddhiá¹ƒ yujjhanakiccaá¹ƒ natthi, tvaá¹ƒ pitu santakaá¹ƒ dhanaá¹ƒ
kÄ• retvÄ• ekÅ«nasataá¹ƒ bhÄ• tikÄ• naá¹ƒ pesetvÄ• ``imaá¹ƒ tumhÄ• kaá¹ƒ koá¹-á¹-hÄ•
gaá¹‡hatha, nÄ• haá¹ƒ tumhehi saddhiá¹ƒ yujjhÄ• mÄ«â€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡Ä• h
athassa sabbajeá¹-á¹-habhÄ• tiko uposathakumÄ• ro nÄ• ma sese Ä• mantetvÄ• ``tÄ• tÄ•
abhibhavituá¹ƒ samatthÄ• nÄ• ma natthi, ayaÃ±ca no kaniá¹-á¹-habhÄ• tiko paá¹-isattupi hu
amhÄ• kaá¹ƒ pitu santakaá¹ƒ dhanaá¹ƒ pesetvÄ• `nÄ• haá¹ƒ tumhehi saddhiá¹ƒ yujjhÄ• mA
mayaá¹ƒ sabbepi ekakkhaá¹‡e chattaá¹ƒ ussÄ• pessÄ• ma, ekasseva chattaá¹ƒ ussÄ• pess
etha taá¹ƒ passitvÄ• rÄ• jakuá¹-umbaá¹ƒ paá¹-icchÄ• detvÄ• amhÄ• kaá¹ƒ janapadameva
atha te sabbepi kumÄ• rÄ• nagaradvÄ• raá¹ƒ vivarÄ• petvÄ• paá¹-isattuno ahutvÄ• nagar

rÄ• jÄ• pi tesaá¹ƒ amaccehi paá¹‡á¹‡Ä• kÄ• raá¹ƒ gÄ• hÄ• petvÄ• paá¹-imaggaá¹ƒ peseti.
parivÄ• rena pattikÄ• va Ä• gantvÄ• rÄ• janivesanaá¹ƒ abhiruhitvÄ• saá¹ƒvaramahÄ• rÄ• j
dassetvÄ• nÄ«cÄ• sane nisÄ«diá¹ƒsu. saá¹ƒvaramahÄ• rÄ• jÄ• setacchattassa heá¹-á¹-hÄ
yaso mahantaá¹ƒ sirisobhaggaá¹ƒ ahosi, olokitolokitaá¹-á¹-hÄ• naá¹ƒ kampi. uposathakumÄ
saá¹ƒvaramahÄ• rÄ• jassa sirivibhavaá¹ƒ oloketvÄ• ``amhÄ• kaá¹ƒ pitÄ• attano accayena
rÄ• jabhÄ• vaá¹ƒ Ã±atvÄ• maÃ±Ã±e amhÄ• kaá¹ƒ janapade datvÄ• imassa na adÄ• sÄ«â
sallapanto tisso gÄ• thÄ• abhÄ• si ---

97__._ á¹• 21 ``jÄ• nanto \Ee IV 134/ no mahÄ• rÄ• ja, tava sÄ«laá¹ƒ janÄ• dhipo.

ime kumÄ• re pÅ«jento, na taá¹ƒ kenaci maÃ±Ã±atha ||

98__._ á¹• 21 ``tiá¹-á¹-hante no mahÄ• rÄ• je, adu deve divaá¹…gate.

Ã±Ä• tÄ« taá¹ƒ samanuÃ±Ã±iá¹ƒsu, sampassaá¹ƒ atthamattano ||

99__._ á¹• 21 ``kena saá¹ƒvara vattena, saÃ±jÄ• te abhitiá¹-á¹-hasi.

kena taá¹ƒ nÄ• tivattanti, Ã±Ä• tisaá¹…ghÄ• samÄ• gatÄ• â€™â€™ ti ||

tattha \Ne IV 122/ \Be IV 137/ __jÄ• nanto no_ti jÄ• nanto nu. __janÄ• dhipo_ti amhÄ• kaá¹
__ime_ti ime ekÅ«nasate kumÄ• re. pÄ• á¸·ipotthakesu pana ``aÃ±Ã±e kumÄ• reâ€™â€™
tena tena janapadena mÄ• nento. __na taá¹ƒ kenacÄ«_ti khuddakenÄ• pi kenaci janapaden
maÃ±Ã±ittha, ``ayaá¹ƒ mama accayena rÄ• jÄ• bhavissatÄ«â€™â€™ ti Ã±atvÄ• maÃ±Ã±e
vÄ• sesÄ«ti. __tiá¹-á¹-hante no_ti tiá¹-á¹-hante nu, dharamÄ• neyeva nÅ«ti pucchati, __adu
amhÄ• kaá¹ƒ pitari divaá¹…gate attano atthaá¹ƒ vuá¸• á¸• hiá¹ƒ passantÄ• saddhiá¹ƒ rÄ• ja

negamajÄ• napadehi Ã±Ä• tayo taá¹ƒ ``rÄ• jÄ• hohÄ«â€™â€™ ti samanuÃ±Ã±iá¹ƒsu. __va
__saÃ±jÄ• te abhitiá¹-á¹-hasÄ«_ti samÄ• najÄ• tike ekÅ«nasatabhÄ• taro abhibhavitvÄ• tiá
__nÄ• tivattantÄ«_ti na abhibhavanti.

taá¹ƒ sutvÄ• saá¹ƒvaramahÄ• rÄ• jÄ• attano guá¹‡aá¹ƒ kathento cha gÄ• thÄ• abhÄ• si -

100__._ á¹• 21 ``na rÄ• japutta usÅ«yÄ• mi, samaá¹‡Ä• naá¹ƒ mahesinaá¹ƒ.

sakkaccaá¹ƒ te namassÄ• mi, pÄ• de vandÄ• mi tÄ• dinaá¹ƒ ||

101__._ á¹• 21 ``te maá¹ƒ dhammaguá¹‡e yuttaá¹ƒ, sussÅ«samanusÅ«yakaá¹ƒ.

samaá¹‡Ä• manusÄ• santi, isÄ« dhammaguá¹‡e ratÄ• ||

102__._ á¹• 21 ``tesÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , samaá¹‡Ä• naá¹ƒ mahesinaá¹ƒ.

na kiÃ±ci atimaÃ±Ã±Ä• mi, dhamme me nirato mano ||

103__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

tesaá¹ƒ nappaá¹-ibandhÄ• mi, niviá¹-á¹-haá¹ƒ bhattavetanaá¹ƒ ||

104__._ á¹• 21 ``mahÄ• mattÄ• ca me atthi, mantino paricÄ• rakÄ• .

bÄ• rÄ• á¹‡asiá¹ƒ voharanti, bahumaá¹ƒsasurodanaá¹ƒ ||

105__._ á¹• 21 ``athopi \Ee IV 135/ vÄ• á¹‡ijÄ• phÄ«tÄ• , nÄ• nÄ• raá¹-á¹-hehi Ä• gatÄ• .

tesu me vihitÄ• rakkhÄ• , evaá¹ƒ jÄ• nÄ• huposathÄ• â€™â€™ ti ||

tattha \Be IV 138/ __na rÄ• japuttÄ• _ti ahaá¹ƒ rÄ• japutta, kaÃ±ci sattaá¹ƒ ``ayaá¹ƒ sampa
123/ hotÅ«â€™â€™ ti na usÅ«yÄ• mi. __tÄ• dina_nti tÄ• dilakkhaá¹‡ayuttÄ• naá¹ƒ samitap
mahantÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ esitatÄ• ya mahesÄ«naá¹ƒ dha
paÃ±capatiá¹-á¹-hitena pÄ• de vandÄ• mi, dÄ• naá¹ƒ dadanto dhammikaÃ±ca nesaá¹ƒ rakk
paccupaá¹-á¹-hapento sakkaccaá¹ƒ te namassÄ• mi, manena sampiyÄ• yanto ca pÅ«jemÄ«
samaá¹‡Ä• maá¹ƒ ``ayaá¹ƒ dhammakoá¹-á¹-hÄ• se yuttapayutto sussÅ«saá¹ƒ anusÅ«yako
maá¹ƒ dhammaguá¹‡e yuttaá¹ƒ sussÅ«saá¹ƒ anusÅ«yakaá¹ƒ anusÄ• santi, ``idaá¹ƒ kara, id
ovadantÄ«ti attho. __tesÄ• ha_nti tesaá¹ƒ ahaá¹ƒ. __hatthÄ• rohÄ• _ti hatthiá¹ƒ Ä• ruyha yu

__anÄ«kaá¹-á¹-hÄ• _ti hatthÄ• nÄ«kÄ• dÄ«su á¹-hitÄ• . __rathikÄ• _ti rathayodhÄ• . __patt
__niviá¹-á¹-ha_nti yaá¹ƒ tehi sajjitaá¹ƒ bhattaÃ±ca vetanaÃ±ca, ahaá¹ƒ taá¹ƒ nappaá¹-iband
aparihÄ• petvÄ• dadÄ• mÄ«ti attho.

__mahÄ• mattÄ• _ti bhÄ• tika, mayhaá¹ƒ mahÄ• paÃ±Ã±Ä• mantesu kusalÄ• mahÄ• ama
paricÄ• rakÄ• atthi. iminÄ• imaá¹ƒ dasseti ``tumhe mantasampanne paá¹‡á¸• ite Ä• cariye
pana Ä• cariyÄ• paá¹‡á¸• itÄ• upÄ• yakusalÄ• , te no setacchattena yojesuâ€™â€™ nti. _
mama chattaá¹ƒ ussÄ• pitakÄ• lato paá¹-á¹-hÄ• ya ``amhÄ• kaá¹ƒ rÄ• jÄ• dhammiko anvad
sassÄ• ni sampajjanti, bÄ• rÄ• á¹‡asiyaá¹ƒ bahuá¹ƒ khÄ• ditabbayuttakaá¹ƒ macchamaá¹ƒ
surodakaÃ±ca jÄ• taâ€™â€™ nti evaá¹ƒ raá¹-á¹-havÄ• sino bahumaá¹ƒsasurodakaá¹ƒ katv
__phÄ«tÄ• _ti hatthiratanaassaratanamuttaratanÄ• dÄ«ni Ä• haritvÄ• nirupaddavÄ• vohÄ•
samiddhÄ• . __evaá¹ƒ jÄ• nÄ• hÄ«_ti bhÄ• tika uposatha ahaá¹ƒ imehi ettakehi kÄ• raá¹‡eh
hutvÄ• mama bhÄ• tike abhibhavitvÄ• setacchattaá¹ƒ patto, evaá¹ƒ jÄ• nÄ• hÄ«ti.

athassa guá¹‡aá¹ƒ sutvÄ• uposathakumÄ• ro dve gÄ• thÄ• abhÄ• si ---

106__._ á¹• 21 ``dhammena kira Ã±Ä• tÄ«naá¹ƒ, rajjaá¹ƒ kÄ• rehi saá¹ƒvara.

medhÄ• vÄ« paá¹‡á¸• ito cÄ• si, athopi Ã±Ä• tinaá¹ƒ hito ||

107__._ á¹• 21 ``taá¹ƒ \Be IV 139/ taá¹ƒ Ã±Ä• tiparibyÅ«á¸·haá¹ƒ, nÄ• nÄ• ratanamocitaá¹ƒ

amittÄ• nappasahanti, indaá¹ƒva asurÄ• dhipoâ€™â€™ ti ||

tattha \Ee IV 136/ __dhammena kira Ã±Ä• tÄ«na_nti tÄ• ta saá¹ƒvara mahÄ• rÄ• ja, dhamm
ekÅ«nasatÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ \Ne IV 124/ attano jeá¹-á¹-habhÄ• tikÄ• naá¹ƒ Ä• nubhÄ
paá¹-á¹-hÄ• ya tvameva rajjaá¹ƒ kÄ• rehi, tvameva medhÄ• vÄ« ceva paá¹‡á¸• ito ca Ã±Ä•
__taá¹ƒ ta_nti evaá¹ƒ vividhaguá¹‡asampannaá¹ƒ taá¹ƒ. __Ã±Ä• tiparibyÅ«á¸·ha_nti amheh
parivÄ• ritaá¹ƒ. __nÄ• nÄ• ratanamocita_nti nÄ• nÄ• ratanehi ocitaá¹ƒ saÃ±citaá¹ƒ bahurata
__asurÄ• dhipo_ti yathÄ• tÄ• vatiá¹ƒsehi parivÄ• ritaá¹ƒ indaá¹ƒ asurarÄ• jÄ• nappasahati
Ä• rakkhaá¹ƒ karontehi parivÄ• ritaá¹ƒ taá¹ƒ tiyojanasatike kÄ• siraá¹-á¹-he dvÄ• dasayojan
rajjaá¹ƒ kÄ• rentaá¹ƒ amittÄ• nappasahantÄ«ti dÄ«peti.

saá¹ƒvaramahÄ• rÄ• jÄ• sabbesampi bhÄ• tikÄ• naá¹ƒ mahantaá¹ƒ yasaá¹ƒ adÄ• si. te tas
mÄ• saá¸• á¸• hamÄ• saá¹ƒ vasitvÄ• ``mahÄ• rÄ• ja janapadesu coresu uá¹-á¹-hahantesu
rajjasukhaá¹ƒ anubhavÄ• â€™â€™ ti vatvÄ• attano attano janapadaá¹ƒ gatÄ• . rÄ• jÄ• pi b
á¹-hatvÄ• Ä• yupariyosÄ• ne devanagaraá¹ƒ pÅ«rento agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``bhikkhu evaá¹ƒ tvaá¹ƒ pubbe ovÄ• dakk
vÄ«riyaá¹ƒ na akÄ• sÄ«â€™â€™ ti vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ•
bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi.

tadÄ• saá¹ƒvaramahÄ• rÄ• jÄ• ayaá¹ƒ bhikkhu ahosi, uposathakumÄ• ro sÄ• riputto, sesa
parisÄ• buddhaparisÄ• , ovÄ• dadÄ• yako amacco pana ahameva ahosinti.

saá¹ƒvarajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [463] 9. suppÄ• rakajÄ• takavaá¹‡á¹‡anÄ•

__ummujjanti nimujjantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä•
ekadivasaÃ±hi sÄ• yanhasamaye tathÄ• gatassa dhammaá¹ƒ desetuá¹ƒ nikkhamanaá¹ƒ Ä•
dhammasabhÄ• yaá¹ƒ nisÄ«ditvÄ• ``Ä• vuso, aho \Be IV 140/ satthÄ• mahÄ• paÃ±Ã±o pu
javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o tatra tatra upÄ• yapaÃ±Ã±Ä• ya sama
pathavÄ«samÄ• ya, mahÄ• samuddo viya gambhÄ«rÄ• ya, Ä• kÄ• so viya vitthiá¹‡á¹‡Ä• ya
uá¹-á¹-hitapaÃ±ho dasabalaá¹ƒ atikkamitvÄ• gantuá¹ƒ samattho nÄ• ma natthi. yathÄ• ma
uá¹-á¹-hitaÅ«miyo velaá¹ƒ nÄ• tikkamanti, velaá¹ƒ patvÄ• va bhijjanti, evaá¹ƒ \Ee IV 137/ na
dasabalaá¹ƒ atikkamati, satthu pÄ• damÅ«laá¹ƒ \Ne IV 125/ patvÄ• bhijjatevÄ• â€™â€™ ti
mahÄ• paÃ±Ã±Ä• pÄ• ramiá¹ƒ vaá¹‡á¹‡esuá¹ƒ. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikk
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, ta
paÃ±Ã±avÄ• , pubbepi aparipakke Ã±Ä• á¹‡e paÃ±Ã±avÄ• va, andho hutvÄ• pi mahÄ• sam
imasmiá¹ƒ samudde idaá¹ƒ nÄ• ma idaá¹ƒ nÄ• ma ratanaâ€™ nti aÃ±Ã±Ä• sÄ«â€™â€™ ti

atÄ«te kururaá¹-á¹-he kururÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi, kurukacchaá¹ƒ nÄ• ma paá¹-á
bodhisatto kurukacche niyÄ• makajeá¹-á¹-hakassa putto hutvÄ• nibbatti pÄ• sÄ• diko suva
``suppÄ• rakakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. so mahantena parivÄ• rena va
soá¸·asavassakÄ• leyeva niyÄ• makasippe nipphattiá¹ƒ patvÄ• aparabhÄ• ge pitu accayen
hutvÄ• niyÄ• makakammaá¹ƒ akÄ• si, paá¹‡á¸• ito Ã±Ä• á¹‡asampanno ahosi. tena Ä• ruá
natthi. tassa aparabhÄ• ge loá¹‡ajalapahaá¹-Ä• ni dvepi cakkhÅ«ni nassiá¹ƒsu. so tato paá¹
niyÄ• makajeá¹-á¹-hako hutvÄ• pi niyÄ• makakammaá¹ƒ akatvÄ• ``rÄ• jÄ• naá¹ƒ nissÄ• ya
rÄ• jÄ• naá¹ƒ upasaá¹…kami. atha naá¹ƒ rÄ• jÄ• agghÄ• paniyakamme á¹-hapesi. so tato
hatthiratanaassaratanamuttasÄ• ramaá¹‡isÄ• rÄ• dÄ«ni agghÄ• pesi.

athekadivasaá¹ƒ ``raÃ±Ã±o maá¹…galahatthÄ« bhavissatÄ«â€™â€™ ti kÄ• á¸·apÄ• sÄ• á
vÄ• raá¹‡aá¹ƒ Ä• nesuá¹ƒ. taá¹ƒ disvÄ• rÄ• jÄ• ``paá¹‡á¸• itassa dassethÄ• â€™â€™ ti Ä
santikaá¹ƒ nayiá¹ƒsu. so hatthena tassa sarÄ«raá¹ƒ parimajjitvÄ• ``nÄ• yaá¹ƒ maá¹…galah
anucchaviko, pÄ• dehi vÄ• manadhÄ• tuko esa, etaÃ±hi mÄ• tÄ• vijÄ• yamÄ• nÄ• aá¹…ke

tasmÄ• bhÅ«miyaá¹ƒ patitvÄ• pacchimapÄ• dehi vÄ• manadhÄ• tuko hotÄ«â€™â€™ ti \B
gahetvÄ• Ä• gate pucchiá¹ƒsu. te ``saccaá¹ƒ paá¹‡á¸• ito kathetÄ«â€™â€™ ti vadiá¹ƒsu. ta
138/ rÄ• jÄ• sutvÄ• tuá¹-á¹-ho tassa aá¹-á¹-ha kahÄ• paá¹‡e dÄ• pesi.

punekadivasaá¹ƒ ``raÃ±Ã±o maá¹…galaasso bhavissatÄ«â€™â€™ ti ekaá¹ƒ assaá¹ƒ Ä• na
paá¹‡á¸• itassa santikaá¹ƒ pesesi. so tampi hatthena parÄ• masitvÄ• ``ayaá¹ƒ maá¹…galaa
etassa hi jÄ• tadivaseyeva mÄ• tÄ• mari, tasmÄ• mÄ• tu khÄ«raá¹ƒ alabhanto na sammÄ•
sÄ• pissa kathÄ• saccÄ• va ahosi. tampi sutvÄ• rÄ• jÄ• tussitvÄ• aá¹-á¹-ha kahÄ• paá¹‡e
``raÃ±Ã±o maá¹…galaratho bhavissatÄ«â€™â€™ ti rathaá¹ƒ Ä• hariá¹ƒsu. tampi rÄ• jÄ• ta
tampi hatthena parÄ• masitvÄ• ``ayaá¹ƒ ratho susirarukkhena kato, tasmÄ• raÃ±Ã±o nÄ• n
sÄ• pissa kathÄ• saccÄ• va ahosi. rÄ• jÄ• tampi sutvÄ• aá¹-á¹-heva \Ne IV 126/ kahÄ• pa
mahagghaá¹ƒ kambalaratanaá¹ƒ Ä• hariá¹ƒsu. tampi tasseva pesesi. so tampi hatthena par
mÅ«sikacchinnaá¹ƒ ekaá¹-á¹-hÄ• naá¹ƒ atthÄ«â€™â€™ ti Ä• ha. sodhentÄ• taá¹ƒ disvÄ• n
sutvÄ• tussitvÄ• aá¹-á¹-heva kahÄ• paá¹‡e dÄ• pesi.

so cintesi ``ayaá¹ƒ rÄ• jÄ• evarÅ«pÄ• nipi acchariyÄ• ni disvÄ• aá¹-á¹-heva kahÄ• paá¹‡e
nhÄ• pitadÄ• yo, nhÄ• pitajÄ• tiko bhavissati, kiá¹ƒ me evarÅ«pena rÄ• jupaá¹-á¹-hÄ• nena
vasanaá¹-á¹-hÄ• nameva gamissÄ• mÄ«â€™â€™ ti. so kurukacchapaá¹-á¹-anameva paccÄ
vÄ• á¹‡ijÄ• nÄ• vaá¹ƒ sajjetvÄ• ``kaá¹ƒ niyÄ• makaá¹ƒ karissÄ• mÄ• â€™â€™ ti mantesu
Ä• ruá¸·hanÄ• vÄ• na byÄ• pajjati, esa paá¹‡á¸• ito upÄ• yakusalo, andho samÄ• nopi sup
uttamoâ€™â€™ ti taá¹ƒ upasaá¹…kamitvÄ• ``niyÄ• mako no hohÄ«â€™â€™ ti vatvÄ• ``tÄ
niyÄ• makakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti vutte ``sÄ• mi, andhÄ• pi tumheyeva amhÄ
punappunaá¹ƒ yÄ• ciyamÄ• no ``sÄ• dhu tÄ• tÄ• , tumhehi Ä• rocitasaÃ±Ã±Ä• ya niyÄ• ma
\Ee IV 139/ nÄ• vaá¹ƒ abhiruhi. te nÄ• vÄ• ya mahÄ• samuddaá¹ƒ pakkhandiá¹ƒsu. nÄ• vÄ•
agamÄ• si, tato akÄ• lavÄ• taá¹ƒ uppÄ• titaá¹ƒ uppajji, nÄ• vÄ• cattÄ• ro mÄ• se pakatisan
khuramÄ• lÄ«samuddaá¹ƒ nÄ• ma pattÄ• . tattha \Be IV 142/ macchÄ• manussasamÄ• nas
ummujjanimujjaá¹ƒ karonti. vÄ• á¹‡ijÄ• te disvÄ• mahÄ• sattaá¹ƒ tassa samuddassa nÄ• n
paá¹-hamaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

108__._ á¹• 21 ``ummujjanti nimujjanti, manussÄ• khuranÄ• sikÄ• .

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaâ€™â€™ nti ||

evaá¹ƒ tehi puá¹-á¹-ho mahÄ• satto attano niyÄ• makasuttena saá¹ƒsanditvÄ• dutiyaá¹ƒ gA

109__._ á¹• 21 ``kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, khuramÄ• lÄ«ti vuccatÄ«â€™â€™ ti ||

tattha __payÄ• tÄ• na_nti kurukacchapaá¹-á¹-anÄ• nikkhamitvÄ• gacchantÄ• naá¹ƒ. __dh
vÄ• á¹‡ijÄ• naá¹ƒ dhanaá¹ƒ pariyesantÄ• naá¹ƒ. __nÄ• vÄ• ya vippanaá¹-á¹-hÄ• yÄ• _ti tÄ•
videsaá¹ƒ pakkhandanÄ• vÄ• ya kammakÄ• rakaá¹ƒ pakatisamuddaá¹ƒ atikkamitvÄ• samp
``khuramÄ• lÄ«â€™â€™ ti vuccati, evametaá¹ƒ paá¹‡á¸• itÄ• kathentÄ«ti.

tasmiá¹ƒ \Ne IV 127/ pana samudde vajiraá¹ƒ ussannaá¹ƒ hoti. mahÄ• satto ``sacÄ• haá¹ƒ
ti evaá¹ƒ etesaá¹ƒ kathessÄ• mi, lobhena bahuá¹ƒ vajiraá¹ƒ gaá¹‡hitvÄ• nÄ• vaá¹ƒ osÄ«dÄ
tesaá¹ƒ anÄ• cikkhitvÄ• va nÄ• vaá¹ƒ laggÄ• petvÄ• upÄ• yenekaá¹ƒ yottaá¹ƒ gahetvÄ• m
jÄ• laá¹ƒ khipÄ• petvÄ• vajirasÄ• raá¹ƒ uddharitvÄ• nÄ• vÄ• yaá¹ƒ pakkhipitvÄ• aÃ±Ã±aá
chaá¸• á¸• Ä• pesi. nÄ• vÄ• taá¹ƒ samuddaá¹ƒ atikkamitvÄ• purato aggimÄ• liá¹ƒ nÄ• ma
pajjalitaaggikkhandho viya majjhanhikasÅ«riyo viya ca obhÄ• saá¹ƒ muÃ±canto aá¹-á¹-hÄ•

110__._ á¹• 21 ``yathÄ• aggÄ«va sÅ«riyova, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaâ€™â€™ nti || --- gÄ• thÄ• ya taá¹

mahÄ• sattopi \Be IV 143/ tesaá¹ƒ anantaragÄ• thÄ• ya kathesi ---

111__._ á¹• 21 ``kurukacchÄ• \Ee IV 140/ payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, aggimÄ• lÄ«ti vuccatÄ«â€™â€™ ti ||

tasmiá¹ƒ pana samudde suvaá¹‡á¹‡aá¹ƒ ussannaá¹ƒ ahosi. mahÄ• satto purimanayeneva
gÄ• hÄ• petvÄ• nÄ• vÄ• yaá¹ƒ pakkhipÄ• pesi. nÄ• vÄ• tampi samuddaá¹ƒ atikkamitvÄ• l
obhÄ• santaá¹ƒ dadhimÄ• liá¹ƒ nÄ• ma samuddaá¹ƒ pÄ• puá¹‡i. vÄ• á¹‡ijÄ• ---

112__._ á¹• 21 ``yathÄ• dadhÄ«va khÄ«raá¹ƒva, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaâ€™â€™ nti || ---

gÄ• thÄ• ya tassapi nÄ• maá¹ƒ pucchiá¹ƒsu.

mahÄ• satto anantaragÄ• thÄ• ya Ä• cikkhi ---

113__._ á¹• 21 ``kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, dadhimÄ• lÄ«ti vuccatÄ«â€™â€™ ti ||

tasmiá¹ƒ pana samudde rajataá¹ƒ ussannaá¹ƒ ahosi. so tampi upÄ• yena gÄ• hÄ• petvÄ• \Ne IV 128/. nÄ• vÄ• tampi samuddaá¹ƒ atikkamitvÄ• nÄ«lakusatiá¹‡aá¹ƒ viya sampannas obhÄ• samÄ• naá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ kusamÄ• liá¹ƒ nÄ• ma samuddaá¹ƒ pÄ• puá¹‡i. vÄ

114__._ á¹• 21 ``yathÄ• kusova sassova, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaâ€™â€™ nti || ---

gÄ• thÄ• ya tassapi nÄ• maá¹ƒ pucchiá¹ƒsu.

so anantaragÄ• thÄ• ya Ä• cikkhi ---

115__._ á¹• 21 ``kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, kusamÄ• lÄ«ti vuccatÄ«â€™â€™ ti ||

tasmiá¹ƒ pana samudde nÄ«lamaá¹‡iratanaá¹ƒ ussannaá¹ƒ ahosi. so tampi upÄ• yeneva g pakkhipÄ• pesi. nÄ• vÄ• tampi samuddaá¹ƒ atikkamitvÄ• \Be IV 144/ naá¸·avanaá¹ƒ viya v khÄ• yamÄ• naá¹ƒ naá¸·amÄ• liá¹ƒ nÄ• ma samuddaá¹ƒ pÄ• puá¹‡i. vÄ• á¹‡ijÄ• ---

116__._ á¹• 21 ``yathÄ• \Ee IV 141/ naá¸·ova veá¸·Å«va, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaâ€™â€™ nti || ---

gÄ• thÄ• ya tassapi nÄ• maá¹ƒ pucchiá¹ƒsu.

mahÄ• satto anantaragÄ• thÄ• ya kathesi ---

117__._ á¹• 21 ``kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, naá¸·amÄ• lÄ«ti vuccatÄ«â€™â€™ ti ||

tasmiá¹ƒ pana samudde masÄ• ragallaá¹ƒ veá¸·uriyaá¹ƒ ussannaá¹ƒ ahosi. so tampi upÄ• nÄ• vÄ• yaá¹ƒ pakkhipÄ• pesi. aparo nayo --- __naá¸·o_ti vicchikanaá¸·opi kakkaá¹-akanaá rattavaá¹‡á¹‡o hoti. __veá¸·Å«_ti pana pavÄ• á¸·assetaá¹ƒ nÄ• maá¹ƒ, so ca samuddo pav ahosi, tasmÄ• ``yathÄ• naá¸·ova veá¸·uvÄ• â€™â€™ ti pucchiá¹ƒsu. mahÄ• satto tato pav

vÄ• á¹‡ijÄ• naá¸·amÄ• liá¹ƒ atikkantÄ• balavÄ• mukhasamuddaá¹ƒ nÄ• ma passiá¹ƒsu. ta
kaá¸• á¸• hitvÄ• sabbato bhÄ• gena uggacchati. tasmiá¹ƒ sabbato bhÄ• gena uggate udaka
chinnapapÄ• tamahÄ• sobbho viya paÃ±Ã±Ä• yati, Å«miyÄ• uggatÄ• ya ekato papÄ• tasad
uppajjati sotÄ• ni bhindanto viya hadayaá¹ƒ phÄ• lento viya ca. taá¹ƒ disvÄ• vÄ• á¹‡ijÄ• bh

118__._ á¹• 21 ``mahabbhayo bhiá¹ƒsanako, saddo suyyatimÄ• nuso.

yathÄ• sobbho papÄ• tova, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaâ€™â€™ nti || ---

gÄ• thÄ• ya tassapi nÄ• maá¹ƒ pucchiá¹ƒsu.

tattha \Be IV 145/ __suyyatimÄ• nuso_ti suyyati amÄ• nuso saddo.

119__._ á¹• 21 ``kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, balavÄ• mukhÄ«ti vuccatÄ«â€™â€™ ti || ---

bodhisatto anantaragÄ• thÄ• ya tassa nÄ• maá¹ƒ Ä• cikkhitvÄ• ``tÄ• tÄ• , imaá¹ƒ balavÄ• n
patvÄ• nivattituá¹ƒ samatthÄ• nÄ• vÄ• nÄ• ma natthi, ayaá¹ƒ sampattanÄ• vaá¹ƒ nimujjÄ•
pÄ• petÄ«â€™â€™ ti Ä• ha. taÃ±ca nÄ• vaá¹ƒ satta manussasatÄ• ni abhiruhiá¹ƒsu. te sab
ekappahÄ• reneva avÄ«cimhi paccamÄ• nasattÄ• viya atikÄ• ruÃ±Ã±aá¹ƒ ravaá¹ƒ muÃ±ci
maá¹ƒ aÃ±Ã±o etesaá¹ƒ sotthibhÄ• vaá¹ƒ kÄ• tuá¹ƒ samattho nÄ• ma natthi, saccakiriyÄ• y
karissÄ• mÄ«â€™â€™ ti cintetvÄ• te Ä• mantetvÄ• Ä• ha --- ``tÄ• tÄ• , khippaá¹ƒ maá¹ƒ g
ahatavatthÄ• ni nivÄ• sÄ• petvÄ• puá¹‡á¹‡apÄ• tiá¹ƒ sajjetvÄ• nÄ• vÄ• ya dhure á¹-hapeth
tathÄ• kariá¹ƒsu. mahÄ• satto ubhohi hatthehi puá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• nÄ• vÄ• ya dh
karonto osÄ• nagÄ• thamÄ• ha ---

120__._ á¹• 21 ``yato \Ne IV 130/ sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

nÄ• bhijÄ• nÄ• mi saÃ±cicca, ekapÄ• á¹‡ampi hiá¹ƒsitaá¹ƒ.

etena saccavajjena, sotthiá¹ƒ nÄ• vÄ• nivattatÅ«â€™â€™ ti ||

tattha __yato_ti yato paá¹-á¹-hÄ• ya ahaá¹ƒ attÄ• naá¹ƒ sarÄ• mi, yato paá¹-á¹-hÄ• ya cam
attho. __ekapÄ• á¹‡ampi hiá¹ƒsita_nti etthantare saÃ±cicca ekaá¹ƒ kunthakipillikapÄ• á¹‡an
nÄ• bhijÄ• nÄ• mi. desanÄ• mattamevetaá¹ƒ, bodhisatto pana tiá¹‡asalÄ• kampi upÄ• dÄ•

gahitapubbaá¹ƒ, lobhavasena paradÄ• raá¹ƒ na olokitapubbaá¹ƒ, musÄ• na bhÄ• sitapubb
na pivitapubbanti evaá¹ƒ paÃ±casÄ«lavasena pana saccakiriyaá¹ƒ akÄ• si, katvÄ• ca pana
udakaá¹ƒ nÄ• vÄ• ya dhure abhisiÃ±ci.

cattÄ• ro mÄ• se videsaá¹ƒ pakkhandanÄ• vÄ• nivattitvÄ• iddhimÄ• viya saccÄ• nubhÄ•
kurukacchapaá¹-á¹-anaá¹ƒ agamÄ• si. gantvÄ• ca pana thalepi aá¹-á¹-husabhamattaá¹ƒ á¹
nÄ• vikassa gharadvÄ• reyeva aá¹-á¹-hÄ• si. mahÄ• satto tesaá¹ƒ vÄ• á¹‡ijÄ• naá¹ƒ
suvaá¹‡á¹‡arajatamaá¹‡ipavÄ• á¸·amuttavajirÄ• ni bhÄ• jetvÄ• \Be IV 146/ adÄ• si. ``ettak
ratanehi alaá¹ƒ, mÄ• puna samuddaá¹ƒ pavisathÄ• â€™â€™ ti tesaá¹ƒ ovÄ• daá¹ƒ datvÄ•
puÃ±Ã±Ä• ni katvÄ• devapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepi tathÄ• gato n
vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• parisÄ• buddhaparisÄ• ahesuá¹ƒ, suppÄ• n
ahosiâ€™â€™ nti.

suppÄ• rakajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

mÄ• tuposaka juá¹‡ho ca, dhamma udaya pÄ• nÄ«yo.

yudhaÃ±cayo dasaratho, saá¹ƒvaro ca suppÄ• rako.

ekÄ• dasanipÄ• tamhi, saá¹…gÄ«tÄ• nava jÄ• takÄ• ||

ekÄ• dasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasakanipÄ• to

á¹• 03 [464] 1. cÅ«á¸·akuá¹‡Ä• lajÄ• takavaá¹‡á¹‡anÄ•

1-12__._ á¹• 21 __luddhÄ• naá¹ƒ_ \Ne IV 131/ \Ee IV 144/ \Be IV 147/ __lahucittÄ• na_nti i
__kuá¹‡Ä• lajÄ• take_ (J II 21.kuá¹‡Ä• lajÄ• taka) Ä• vi bhavissati.

cÅ«á¸·akuá¹‡Ä• lajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [465] 2. bhaddasÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• tvaá¹ƒ suddhehi vatthehÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto Ã±Ä• tatthacariyaá
sÄ• vatthiyaÃ±hi anÄ• thapiá¹‡á¸• ikassa nivesane paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ niba
tathÄ• visÄ• khÄ• ya ca kosalaraÃ±Ã±o ca. tattha pana kiÃ±cÄ• pi nÄ• naggarasabhojanaá
panettha koci vissÄ• siko natthi, tasmÄ• bhikkhÅ« rÄ• janivesane na bhuÃ±janti, bhattaá¹ƒ
anÄ• thapiá¹‡á¸• ikassa vÄ• visÄ• khÄ• ya vÄ• aÃ±Ã±esaá¹ƒ vÄ• vissÄ• sikÄ• naá¹ƒ gha
ekadivasaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• haá¹-aá¹ƒ ``bhikkhÅ«naá¹ƒ dethÄ• â€™â€™ ti bhat
bhikkhÅ« natthÄ«â€™â€™ ti vutte ``kahaá¹ƒ gatÄ• â€™â€™ ti pucchitvÄ• ``attano vissÄ•
bhuÃ±jantÄ«â€™â€™ ti sutvÄ• bhuttapÄ• tarÄ• so satthu santikaá¹ƒ gantvÄ• ``bhante, bh
paramaâ€™â€™ nti pucchi. vissÄ• saparamaá¹ƒ mahÄ• rÄ• ja, kaÃ±jikamattakampi vissÄ•
hotÄ«ti. bhante, kena pana saddhiá¹ƒ bhikkhÅ«naá¹ƒ vissÄ• so hotÄ«ti? ``Ã±Ä• tÄ«hi vÄ•
mahÄ• rÄ• jÄ• â€™â€™ ti. tato rÄ• jÄ• cintesi ``ekaá¹ƒ sakyadhÄ«taraá¹ƒ Ä• netvÄ• agga
mayÄ• saddhiá¹ƒ bhikkhÅ«naá¹ƒ Ã±Ä• take viya \Ee IV 145/ vissÄ• so bhavissatÄ«â€™â€
attano nivesanaá¹ƒ gantvÄ• kapilavatthuá¹ƒ dÅ«taá¹ƒ pesesi ``dhÄ«taraá¹ƒ me detha, ahaá
Ã±Ä• tibhÄ• vaá¹ƒ icchÄ• mÄ«â€™â€™ ti.

sÄ• kiyÄ• \Ne IV 132/ \Be IV 148/ dÅ«tavacanaá¹ƒ sutvÄ• sannipatitvÄ• mantayiá¹ƒsu ``n
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne vasÄ• ma, sace dÄ• rikaá¹ƒ na dassÄ• ma, mahantaá¹ƒ veraá
kulavaá¹ƒso no bhijjissati, kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti. atha ne mahÄ• nÄ• mo Ä• h
mama dhÄ«tÄ• vÄ• sabhakhattiyÄ• nÄ• ma nÄ• gamuá¹‡á¸• Ä• ya nÄ• ma dÄ• siyÄ• kuc
soá¸·asavassuddesikÄ• uttamarÅ«padharÄ• sobhaggappattÄ• pitu vaá¹ƒsena khattiyajÄ•
`khattiyakaÃ±Ã±Ä• â€™ ti pesessÄ• mÄ• â€™â€™ ti. sÄ• kiyÄ• ``sÄ• dhÅ«â€™â€™ ti sar
pakkosÄ• petvÄ• ``sÄ• dhu, dÄ• rikaá¹ƒ dassÄ• ma, idÄ• neva naá¹ƒ gahetvÄ• gacchathÄ
cintesuá¹ƒ ``ime sÄ• kiyÄ• nÄ• ma jÄ• tiá¹ƒ nissÄ• ya atimÄ• nino, `sadisÄ« noâ€™ ti vatv
etehi saddhiá¹ƒ ekato bhuÃ±jamÄ• nameva gaá¹‡hissÄ• mÄ• â€™â€™ ti. te evamÄ• haá¹ƒ
yÄ• tumhehi saddhiá¹ƒ ekato bhuÃ±jati, taá¹ƒ gahetvÄ• gamissÄ• mÄ• â€™â€™ ti. sÄ• ki
nivÄ• saá¹-á¹-hÄ• naá¹ƒ dÄ• petvÄ• ``kiá¹ƒ karissÄ• mÄ• â€™â€™ ti cintayiá¹ƒsu. mahÄ•
cintayittha, ahaá¹ƒ upÄ• yaá¹ƒ karissÄ• mi, tumhe mama bhojanakÄ• le vÄ• sabhakhattiyaá
mayÄ• ekasmiá¹ƒ kabaá¸·e gahitamatte `deva, asukarÄ• jÄ• paá¹‡á¹‡aá¹ƒ pahiá¹‡i, imaá¹
suá¹‡Ä• thÄ• â€™ ti paá¹‡á¹‡aá¹ƒ dasseyyÄ• thÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti sa
bhuÃ±jamÄ• ne kumÄ• rikaá¹ƒ alaá¹…kariá¹ƒsu.

mahÄ• nÄ• mo ``dhÄ«taraá¹ƒ me Ä• netha, mayÄ• saddhiá¹ƒ bhuÃ±jatÅ«â€™â€™ ti Ä• h
tÄ• vadeva thokaá¹ƒ papaÃ±caá¹ƒ katvÄ• Ä• nayiá¹ƒsu. sÄ• ``pitarÄ• saddhiá¹ƒ bhuÃ±jis
ekapÄ• tiyaá¹ƒ hatthaá¹ƒ otÄ• resi. mahÄ• nÄ• mopi tÄ• ya saddhiá¹ƒ ekapiá¹‡á¸• aá¹ƒ gah
dutiyapiá¹‡á¸• Ä• ya hatthe pasÄ• rite ``deva, asukaraÃ±Ã±Ä• paá¹‡á¹‡aá¹ƒ pahitaá¹ƒ, ima
suá¹‡Ä• thÄ• â€™â€™ ti paá¹‡á¹‡aá¹ƒ upanÄ• mesuá¹ƒ. mahÄ• nÄ• mo ``amma, tvaá¹ƒ b
dakkhiá¹‡ahatthaá¹ƒ \Ee IV 146/ pÄ• tiyÄ• yeva katvÄ• vÄ• mahatthena gahetvÄ• paá¹‡á¹
sÄ• sanaá¹ƒ upadhÄ• rentasseva itarÄ• bhuÃ±ji. so tassÄ• bhuttakÄ• le hatthaá¹ƒ dhovitv

taá¹ƒ disvÄ• dÅ«tÄ• ``nicchayenesÄ• etassa dhÄ«tÄ• â€™â€™ ti niá¹-á¹-hamakaá¹ƒsu, n
sakkhiá¹ƒsu. mahÄ• nÄ• mo mahantena parivÄ• rena \Be IV 149/ dhÄ«taraá¹ƒ pesesi. dÅ«t
netvÄ• ``ayaá¹ƒ kumÄ• rikÄ• jÄ• tisampannÄ• mahÄ• nÄ• massa dhÄ«tÄ• â€™â€™ ti va
sakalanagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• taá¹ƒ ratanarÄ• simhi á¹-hapetvÄ• aggamahesiá¹-
raÃ±Ã±o piyÄ• ahosi manÄ• pÄ• .

athassÄ• na cirasseva gabbho patiá¹-á¹-hahi. rÄ• jÄ• gabbhaparihÄ• ramadÄ• si. sÄ• das
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ puttaá¹ƒ vijÄ• yi. athassa nÄ• maggahaá¹‡adivase rÄ• jÄ• attano
pesesi ``sakyarÄ• jadhÄ«tÄ• vÄ• sabhakhattiyÄ• puttaá¹ƒ vijÄ• yi, kimassa nÄ• maá¹ƒ kar
sÄ• sanaá¹ƒ \Ne IV 133/ gahetvÄ• gato amacco thokaá¹ƒ badhiradhÄ• tuko, so gantvÄ• ra
taá¹ƒ sutvÄ• ``vÄ• sabhakhattiyÄ• puttaá¹ƒ avijÄ• yitvÄ• pi sabbaá¹ƒ janaá¹ƒ abhibhavati,
raÃ±Ã±o vallabhÄ• bhavissatÄ«â€™â€™ ti Ä• ha. so badhiraamacco ``vallabhÄ• â€™â€™
``viá¹-aá¹-Å«bhoâ€™â€™ ti sallakkhetvÄ• rÄ• jÄ• naá¹ƒ upagantvÄ• ``deva, kumÄ• rassa
nÄ• maá¹ƒ karothÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• ``porÄ• á¹‡akaá¹ƒ no kuladattikaá¹ƒ nÄ• ma
cintetvÄ• ``viá¹-aá¹-Å«bhoâ€™â€™ ti nÄ• maá¹ƒ akÄ• si. tato paá¹-á¹-hÄ• ya kumÄ• ro kum
vaá¸• á¸• hanto sattavassikakÄ• le aÃ±Ã±esaá¹ƒ kumÄ• rÄ• naá¹ƒ mÄ• tÄ• mahakulato hat
Ä• hariyamÄ• nÄ• ni disvÄ• mÄ• taraá¹ƒ pucchi ``amma, aÃ±Ã±esaá¹ƒ mÄ• tÄ• mahakulat
mayhaá¹ƒ koci kiÃ±ci na pesesi, kiá¹ƒ tvaá¹ƒ nimmÄ• tÄ• nippitÄ• sÄ«â€™â€™ ti? atha na
sakyarÄ• jÄ• no mÄ• tÄ• mahÄ• dÅ«re pana vasanti, tena te kiÃ±ci na pesentÄ«â€™â€™

puna soá¸·asavassikakÄ• le ``amma, mÄ• tÄ• mahakulaá¹ƒ passitukÄ• momhÄ«â€™â€™
tattha gantvÄ• karissasÄ«â€™â€™ ti vÄ• riyamÄ• nopi punappunaá¹ƒ yÄ• ci. athassa mÄ•
gacchÄ• hÄ«â€™â€™ ti sampaá¹-icchi. so pitu Ä• rocetvÄ• mahantena parivÄ• rena nikkh
puretaraá¹ƒ paá¹‡á¹‡aá¹ƒ pesesi ``ahaá¹ƒ idha sukhaá¹ƒ vasÄ• mi, sÄ• mino kiÃ±ci antaraá
dassayiá¹ƒsÅ«â€™â€™ ti. sÄ• kiyÄ• viá¹-aá¹-Å«bhassa Ä• gamanaá¹ƒ Ã±atvÄ• ``vanditua
daharadahare kumÄ• rake janapadaá¹ƒ pahiá¹‡iá¹ƒsu. kumÄ• re kapilavatthuá¹ƒ sampatte s
sannipatiá¹ƒsu. kumÄ• ro santhÄ• gÄ• raá¹ƒ \Be IV 150/ gantvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ
mÄ• tÄ• maho, ayaá¹ƒ mÄ• tuloâ€™â€™ ti vadiá¹ƒsu so sabbe vandamÄ• no vicari. so yÄ•
rujanappamÄ• á¹‡Ä• vanditvÄ• ekampi attÄ• naá¹ƒ vandamÄ• naá¹ƒ adisvÄ• ``kiá¹ƒ nu kl
natthÄ«â€™â€™ ti pucchi. sÄ• kiyÄ• ``tÄ• ta, tava kaniá¹-á¹-hakumÄ• rÄ• janapadaá¹ƒ ga
mahantaá¹ƒ sakkÄ• raá¹ƒ kariá¹ƒsu. so katipÄ• haá¹ƒ vasitvÄ• mahantena parivÄ• rena nik
santhÄ• gÄ• re tena nisinnaphalakaá¹ƒ ``idaá¹ƒ vÄ• sabhakhattiyÄ• ya dÄ• siyÄ• puttassa
akkositvÄ• paribhÄ• sitvÄ• khÄ«rodakena dhovi. eko puriso attano Ä• vudhaá¹ƒ pamussitv
gaá¹‡hanto viá¹-aá¹-Å«bhakumÄ• rassa akkosanasaddaá¹ƒ sutvÄ• taá¹ƒ antaraá¹ƒ pucchit
dÄ• siyÄ• kucchismiá¹ƒ mahÄ• nÄ• masakkassa jÄ• tÄ• â€™â€™ ti Ã±atvÄ• gantvÄ• bal
``vÄ• sabhakhattiyÄ• kira dÄ• siyÄ• dhÄ«tÄ• â€™â€™ ti mahÄ• kolÄ• halaá¹ƒ ahosi.

kumÄ• ro taá¹ƒ sutvÄ• ``ete tÄ• va mama nisinnaphalakaá¹ƒ khÄ«rodakena dhovantu, aha

patiá¹-á¹-hitakÄ• le \Ne IV 134/ etesaá¹ƒ galalohitaá¹ƒ gahetvÄ• mama nisinnaphalakaá¹ƒ c
cittaá¹ƒ paá¹-á¹-hapesi. tasmiá¹ƒ sÄ• vatthiá¹ƒ gate amaccÄ• sabbaá¹ƒ pavattiá¹ƒ raÃ±Ã±o
``sabbe mayhaá¹ƒ dÄ• sidhÄ«taraá¹ƒ adaá¹ƒsÅ«â€™â€™ ti sÄ• kiyÄ• naá¹ƒ kujjhitvÄ• vÄ•
ca dinnaparihÄ• raá¹ƒ acchinditvÄ• dÄ• sadÄ• sÄ«hi laddhabbaparihÄ• ramattameva dÄ• p
satthÄ• rÄ• janivesanaá¹ƒ Ä• gantvÄ• nisÄ«di. rÄ• jÄ• satthÄ• raá¹ƒ vanditvÄ• ``bhante,
Ã±Ä• takehi dÄ• sidhÄ«tÄ• mayhaá¹ƒ dinnÄ• , tenassÄ• ahaá¹ƒ saputtÄ• ya parihÄ• raá¹ƒ
laddhabbaparihÄ• ramattameva dÄ• pesiâ€™â€™ nti Ä• ha. satthÄ• ``ayuttaá¹ƒ, mahÄ• rÄ
kataá¹ƒ, dadantehi nÄ• ma samÄ• najÄ• tikÄ• dÄ• tabbÄ• assa. taá¹ƒ pana mahÄ• rÄ• ja,
khattiyarÄ• jadhÄ«tÄ• khattiyassa raÃ±Ã±o gehe abhisekaá¹ƒ labhi, viá¹-aá¹-Å«bhopi khatt
paá¹-icca jÄ• to, mÄ• tugottaá¹ƒ nÄ• ma kiá¹ƒ karissati, pitugottameva pamÄ• á¹‡anti porÄ•
dalidditthiyÄ• kaá¹-á¹-hahÄ• rikÄ• yapi aggamahesiá¹-á¹-hÄ• naá¹ƒ adaá¹ƒsu, tassÄ• ca ku
dvÄ• dasayojanikÄ• ya bÄ• rÄ• á¹‡asiyÄ• rajjaá¹ƒ katvÄ• kaá¹-á¹-havÄ• hanarÄ• jÄ• nÄ•
__kaá¹-á¹-havÄ• hanajÄ• takaá¹ƒ_ (J I 1.7) kathesi \Be IV 151/. rÄ• jÄ• satthu dhammakath
``pitugottameva kira pamÄ• á¹‡aâ€™â€™ nti sutvÄ• tussitvÄ• mÄ• tÄ• puttÄ• naá¹ƒ pakat

raÃ±Ã±o pana bandhulo nÄ• ma senÄ• pati mallikaá¹ƒ nÄ• ma attano bhariyaá¹ƒ vaÃ±jhaá
gacchÄ• hÄ«â€™â€™ ti kusinÄ• rameva pesesi. sÄ• ``satthÄ• raá¹ƒ disvÄ• va gamissÄ• n
pavisitvÄ• tathÄ• gataá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• ``kahaá¹ƒ gacchasÄ«â€™â€™
me, bhante, kulagharaá¹ƒ pesesÄ«â€™â€™ ti vatvÄ• ``kasmÄ• â€™â€™ ti vuttÄ• ``vaÃ±j
ti vatvÄ• satthÄ• rÄ• ``yadi evaá¹ƒ gamanakiccaá¹ƒ natthi, nivattÄ• hÄ«â€™â€™ ti vuttÄ•
vanditvÄ• nivesanameva puna agamÄ• si. ``kasmÄ• nivattasÄ«â€™â€™ ti puá¹-á¹-hÄ• ``
nivattitÄ• mhÄ«â€™â€™ ti Ä• ha. senÄ• pati ``diá¹-á¹-haá¹ƒ bhavissati tathÄ• gatena kÄ• ra
na cirasseva gabbhaá¹ƒ paá¹-ilabhitvÄ• uppannadohaá¸·Ä• ``dohaá¸·o me uppannoâ€™â€
dohaá¸·oâ€™â€™ ti? ``vesÄ• liyÄ• nagare licchavirÄ• jÄ• naá¹ƒ abhisekamaá¹…galapokkh
pÄ• nÄ«yaá¹ƒ pivitukÄ• mÄ• mhi, sÄ• mÄ«â€™â€™ ti. senÄ• pati ``sÄ• dhÅ«â€™â€™ ti va
gahetvÄ• taá¹ƒ rathaá¹ƒ Ä• ropetvÄ• sÄ• vatthito nikkhamitvÄ• rathaá¹ƒ pÄ• jento vesÄ• l

tasmiÃ±ca kÄ• le kosalaraÃ±Ã±o bandhulasenÄ• patinÄ• saddhiá¹ƒ ekÄ• cariyakule uggal
licchavÄ« andho licchavÄ«naá¹ƒ atthaÃ±ca dhammaÃ±ca anusÄ• santo dvÄ• rasamÄ«pe v
paá¹-ighaá¹-á¹-anasaddaá¹ƒ sutvÄ• ``bandhulamallassa rathapatanasaddo \Ee IV 149/ eso
IV 135/ bhayaá¹ƒ uppajjissatÄ«â€™â€™ ti Ä• ha. pokkharaá¹‡iyÄ• anto ca bahi ca Ä• rakk
lohajÄ• laá¹ƒ patthaá¹-aá¹ƒ, sakuá¹‡Ä• nampi okÄ• so natthi. senÄ• pati pana rathÄ• otarit
paharanto palÄ• petvÄ• lohajÄ• laá¹ƒ chinditvÄ• antopokkharaá¹‡iyaá¹ƒ bhariyaá¹ƒ otÄ• re
sayampi nhatvÄ• mallikaá¹ƒ rathaá¹ƒ Ä• ropetvÄ• nagarÄ• nikkhamitvÄ• Ä• gatamaggen
gantvÄ• licchavÄ«naá¹ƒ Ä• rocesuá¹ƒ. licchavirÄ• jÄ• no kujjhitvÄ• paÃ±ca rathasatÄ• ni Ä
gaá¹‡hissÄ• mÄ• â€™â€™ ti nikkhamiá¹ƒsu. taá¹ƒ pavattiá¹ƒ mahÄ• lissa Ä• rocesuá¹ƒ. ma
vo sabbe ghÄ• tayissatÄ«â€™â€™ ti Ä• ha. tepi ``mayaá¹ƒ gamissÄ• mayevÄ• â€™â€™ ti
yÄ• va nÄ• bhito pathaviá¹ƒ paviá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ \Be IV 152/ disvÄ• nivatteyyÄ• tha

purato asanisaddaá¹ƒ viya suá¹‡issatha, tamhÄ• á¹-hÄ• nÄ• nivatteyyÄ• tha, tato anivattan
rathadhuresu chiddaá¹ƒ passissatha, tamhÄ• á¹-hÄ• nÄ• nivatteyyÄ• tha, purato mÄ• gam
anivattitvÄ• taá¹ƒ anubandhiá¹ƒsuyeva.

mallikÄ• disvÄ• ``rathÄ• , sÄ• mi, paÃ±Ã±Ä• yantÄ«â€™â€™ ti Ä• ha. tena hi ekassa rath
mama Ä• roceyyÄ• sÄ«ti. sÄ• yadÄ• sabbe eko viya hutvÄ• paÃ±Ã±Ä• yiá¹ƒsu, tadÄ• ``e
paÃ±Ã±Ä• yatÄ«â€™â€™ ti Ä• ha. bandhulo ``tena hi imÄ• rasmiyo gaá¹‡hÄ• hÄ«â€™â€™
á¹-hitova dhanuá¹ƒ Ä• ropeti, rathacakkaá¹ƒ yÄ• va nÄ• bhito pathaviá¹ƒ pÄ• visi, licchavinc
disvÄ• pi na nivattiá¹ƒsu. itaro thokaá¹ƒ gantvÄ• jiyaá¹ƒ pothesi, asanisaddo viya ahosi. te t
nivattiá¹ƒsu, anubandhantÄ• gacchanteva. bandhulo rathe á¹-hitakova ekaá¹ƒ saraá¹ƒ khip
rathasatÄ• naá¹ƒ rathasÄ«saá¹ƒ chiddaá¹ƒ katvÄ• paÃ±ca rÄ• jasatÄ• ni parikarabandhana
pathaviá¹ƒ pÄ• visi. te attano viddhabhÄ• vaá¹ƒ ajÄ• nitvÄ• ``tiá¹-á¹-ha re, tiá¹-á¹-ha reâ€™
anubandhiá¹ƒsuyeva. bandhulo rathaá¹ƒ á¹-hapetvÄ• ``tumhe matakÄ• , matakehi saddhiá¹
natthÄ«â€™â€™ ti Ä• ha. te ``matakÄ• nÄ• ma amhÄ• disÄ• neva hontÄ«â€™â€™ ti vad
sabbapacchimassa parikaraá¹ƒ mocethÄ• â€™â€™ ti. te \Ee IV 150/ mocayiá¹ƒsu. so mutta
atha ne ``sabbepi tumhe evarÅ«pÄ• , attano gharÄ• ni gantvÄ• saá¹ƒvidhÄ• tabbaá¹ƒ saá¹
anusÄ• sitvÄ• sannÄ• haá¹ƒ mocethÄ• â€™â€™ ti Ä• ha. te tathÄ• katvÄ• sabbe jÄ«vitak

bandhulopi mallikaá¹ƒ sÄ• vatthiá¹ƒ Ä• nesi. sÄ• soá¸·asakkhattuá¹ƒ yamake putte vijÄ• yi
thÄ• masampannÄ• ahesuá¹ƒ, sabbasippe nipphattiá¹ƒ pÄ• puá¹‡iá¹ƒsu. ekekassapi purisa
IV 136/. pitarÄ• saddhiá¹ƒ rÄ• janivesanaá¹ƒ gacchantehi teheva rÄ• jaá¹…gaá¹‡aá¹ƒ parip
vinicchaye kÅ«á¹-aá¸• á¸• aparÄ• jitÄ• manussÄ• bandhulaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• m
vinicchayaamaccÄ• naá¹ƒ kÅ«á¹-aá¸• á¸• akÄ• raá¹‡aá¹ƒ tassa Ä• rocesuá¹ƒ. sopi viniccha
aá¸• á¸• aá¹ƒ tÄ«retvÄ• sÄ• mikameva sÄ• mikaá¹ƒ, assÄ• mikameva assÄ• mikaá¹ƒ \Be I
mahÄ• saddena sÄ• dhukÄ• raá¹ƒ pavattesi. rÄ• jÄ• ``kimidaâ€™â€™ nti pucchitvÄ• tama
sabbepi te amacce hÄ• retvÄ• bandhulasseva vinicchayaá¹ƒ niyyÄ• desi. so tato paá¹-á¹-hA
tato porÄ• á¹‡akavinicchayikÄ• laÃ±jaá¹ƒ alabhantÄ• appalÄ• bhÄ• hutvÄ• ``bandhulo ra
rÄ• jakule paribhindiá¹ƒsu. rÄ• jÄ• taá¹ƒ kathaá¹ƒ gahetvÄ• cittaá¹ƒ niggahetuá¹ƒ nÄ• sakk
ghÄ• tiyamÄ• ne garahÄ• me uppajjissatÄ«â€™â€™ ti puna cintetvÄ• ``payuttapurisehi pa
palÄ• petvÄ• nivattakÄ• le antarÄ• magge puttehi saddhiá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™
pakkosÄ• petvÄ• ``paccanto kira kupito, tava puttehi saddhiá¹ƒ gantvÄ• core gaá¹‡hÄ• hÄ
``etthevassa dvattiá¹ƒsÄ• ya puttehi saddhiá¹ƒ sÄ«saá¹ƒ chinditvÄ• Ä• harathÄ• â€™â€™
samatthe mahÄ• yodhe pesesi. tasmiá¹ƒ paccantaá¹ƒ gacchanteyeva ``senÄ• pati kira Ä• g
payuttakacorÄ• palÄ• yiá¹ƒsu. so taá¹ƒ padesaá¹ƒ Ä• vÄ• sÄ• petvÄ• janapadaá¹ƒ saá¹‡á

athassa nagarato avidÅ«re á¹-hÄ• ne te yodhÄ• puttehi saddhiá¹ƒ sÄ«saá¹ƒ chindiá¹ƒsu. t
mallikÄ• ya paÃ±cahi bhikkhusatehi saddhiá¹ƒ dve aggasÄ• vakÄ• nimantitÄ• honti. athas
``sÄ• mikassa te saddhiá¹ƒ puttehi sÄ«saá¹ƒ chindiá¹ƒsÅ«â€™â€™ ti paá¹‡á¹‡aá¹ƒ Ä• hari

pavattiá¹ƒ Ã±atvÄ• \Ee IV 151/ kassaci kiÃ±ci avatvÄ• paá¹‡á¹‡aá¹ƒ ucchaá¹…ge katvÄ•
parivisi. athassÄ• paricÄ• rikÄ• bhikkhÅ«naá¹ƒ bhattaá¹ƒ datvÄ• sappicÄ• á¹-iá¹ƒ Ä• hara
cÄ• á¹-iá¹ƒ bhindiá¹ƒsu. dhammasenÄ• pati ``upÄ• sike, bhedanadhammaá¹ƒ bhinnaá¹ƒ, na
sÄ• ucchaá¹…gato paá¹‡á¹‡aá¹ƒ nÄ«haritvÄ• ``dvattiá¹ƒsaputtehi saddhiá¹ƒ pitu sÄ«saá¹ƒ
paá¹‡á¹‡aá¹ƒ Ä• hariá¹ƒsu, ahaá¹ƒ idaá¹ƒ sutvÄ• pi na cintemi, sappicÄ• á¹-iyÄ• bhinnÄ• y
bhanteâ€™â€™ ti Ä• ha. dhammasenÄ• pati ``animittamanaÃ±Ã±Ä• taâ€™â€™ ntiÄ• dÄ«
desetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ agamÄ• si. sÄ• pi dvattiá¹ƒsa suá¹‡isÄ• yo pa
sÄ• mikÄ• attano purimakammaphalaá¹ƒ labhiá¹ƒsu, tumhe mÄ• socittha mÄ• paridevittha
manopadosaá¹ƒ mÄ• karitthÄ• â€™â€™ ti ovadi.

raÃ±Ã±o carapurisÄ• taá¹ƒ kathaá¹ƒ sutvÄ• tesaá¹ƒ niddosabhÄ• vaá¹ƒ raÃ±Ã±o kathayiá
saá¹ƒvegappatto tassÄ• nivesanaá¹ƒ gantvÄ• mallikaÃ±ca suá¹‡isÄ• yo \Be IV 154/ cassÄ
varaá¹ƒ adÄ• si. sÄ• \Ne IV 137/ ``gahito me hotÅ«â€™â€™ ti vatvÄ• tasmiá¹ƒ gate matak
rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ``deva, tumhehi me varo dinno, mayhaÃ±ca a
dvattiá¹ƒsÄ• ya me suá¹‡isÄ• naá¹ƒ mama ca kulagharagamanaá¹ƒ anujÄ• nÄ• thÄ• â€™â
sÄ• dvattiá¹ƒsÄ• ya suá¹‡isÄ• naá¹ƒ sakakulaá¹ƒ pesetvÄ• sayaá¹ƒ kusinÄ• ranagare atta
rÄ• jÄ• bandhulasenÄ• patino bhÄ• gineyyassa dÄ«ghakÄ• rÄ• yanassa nÄ• ma senÄ• pa
``mÄ• tulo me iminÄ• mÄ• ritoâ€™â€™ ti raÃ±Ã±o otÄ• raá¹ƒ gavesanto vicarati. rÄ• jÄ• p
mÄ• ritakÄ• lato paá¹-á¹-hÄ• ya vippaá¹-isÄ• rÄ« cittassÄ• daá¹ƒ na labhati, rajjasukhaá¹ƒ n

tadÄ• satthÄ• sÄ• kiyÄ• naá¹ƒ veá¸·uá¹ƒ nÄ• ma nigamaá¹ƒ upanissÄ• ya viharati. rÄ• jÄ
avidÅ«re khandhÄ• vÄ• raá¹ƒ nivÄ• setvÄ• ``mahantena parivÄ• rena satthÄ• raá¹ƒ vandis
gantvÄ• paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• ni dÄ«ghakÄ• rÄ• yanassa datvÄ• ekakova g
__dhammacetiyasutta_niyÄ• meneva (MN II 364 Ä• dayo) veditabbaá¹ƒ. tasmiá¹ƒ gandhaku
dÄ«ghakÄ• rÄ• yano tÄ• ni paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• ni gahetvÄ• viá¹-aá¹-Å«bha
katvÄ• raÃ±Ã±o ekaá¹ƒ assaá¹ƒ ekaÃ±ca upaá¹-á¹-hÄ• nakÄ• rikaá¹ƒ mÄ• tugÄ• maá¹ƒ ni
agamÄ• si. rÄ• jÄ• satthÄ• rÄ• saddhiá¹ƒ piyakathaá¹ƒ kathetvÄ• nikkhanto senaá¹ƒ adis
pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``ahaá¹ƒ bhÄ• gineyyaá¹ƒ ajÄ• tasattuá¹ƒ Ä• dÄ• ya Ä•
gahessÄ• mÄ«â€™â€™ ti rÄ• jagahanagaraá¹ƒ gacchanto vikÄ• le dvÄ• resu pihitesu naga
ekissÄ• ya sÄ• lÄ• ya nipajjitvÄ• vÄ• tÄ• tapena kilanto rattibhÄ• ge tattheva kÄ• lamakÄ•
``deva kosalanarinda, idÄ• ni anÄ• thosi jÄ• toâ€™â€™ ti vilapantiyÄ• tassÄ• itthiyÄ• sad
Ä• rocesuá¹ƒ. so mÄ• tulassa mahantena sakkÄ• rena sarÄ«rakiccaá¹ƒ kÄ• resi.

viá¹-aá¹-Å«bhopi rajjaá¹ƒ labhitvÄ• taá¹ƒ veraá¹ƒ saritvÄ• ``sabbepi sÄ• kiye mÄ• ressÄ•
senÄ• ya nikkhami. taá¹ƒ divasaá¹ƒ satthÄ• paccÅ«sasamaye lokaá¹ƒ volokento Ã±Ä• tisa
``Ã±Ä• tisaá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• pubbaá¹‡hasamaye pi
155/ piá¹‡á¸• apÄ• tapaá¹-ikkanto gandhakuá¹-iyaá¹ƒ sÄ«haseyyaá¹ƒ kappetvÄ• sÄ• yanha
kapilavatthusÄ• mante ekasmiá¹ƒ kabaracchÄ• ye rukkhamÅ«le nisÄ«di. tato avidÅ«re viá¹-

rajjasÄ«mÄ• ya anto sandacchÄ• yo nigrodharukkho atthi, viá¹-aá¹-Å«bho satthÄ• raá¹ƒ dis
vanditvÄ• ``bhante, kiá¹ƒkÄ• raá¹‡Ä• evarÅ«pÄ• ya uá¹‡havelÄ• ya imasmiá¹ƒ kabaracch
etasmiá¹ƒ sandacchÄ• ye nigrodharukkhamÅ«le nisÄ«datha, bhanteâ€™â€™ ti vatvÄ• ``h
Ã±Ä• takÄ• naá¹ƒ chÄ• yÄ• \Ne IV 138/ nÄ• ma sÄ«talÄ• â€™â€™ ti vutte ``Ã±Ä• takÄ• n
Ä• gato bhavissatÄ«â€™â€™ ti cintetvÄ• satthÄ• raá¹ƒ vanditvÄ• sÄ• vatthimeva paccÄ•
jetavanameva gato.

rÄ• jÄ• sÄ• kiyÄ• naá¹ƒ dosaá¹ƒ saritvÄ• dutiyaá¹ƒ nikkhamitvÄ• tatheva satthÄ• raá¹ƒ p
tatiyavÄ• re nikkhamitvÄ• tattheva satthÄ• raá¹ƒ passitvÄ• nivatti. catutthavÄ• re pana tas
satthÄ• sÄ• kiyÄ• naá¹ƒ pubbakammaá¹ƒ oloketvÄ• tesaá¹ƒ nadiyaá¹ƒ visapakkhipanapÄ
appaá¹-ibÄ• hirabhÄ• vaá¹ƒ Ã±atvÄ• catutthavÄ• re na agamÄ• si. viá¹-aá¹-Å«bharÄ• jÄ•
katvÄ• sabbe sÄ• kiye ghÄ• tetvÄ• galalohitena nisinnaphalakaá¹ƒ dhovitvÄ• paccÄ• gam
gamanato paccÄ• gantvÄ• punadivase piá¹‡á¸• Ä• ya caritvÄ• \Ee IV 153/ niá¹-á¹-hÄ• pita
gandhakuá¹-iyaá¹ƒ pavisante disÄ• hi sannipatitÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ nisÄ«d
attÄ• naá¹ƒ dassetvÄ• rÄ• jÄ• naá¹ƒ nivattÄ• petvÄ• Ã±Ä• take maraá¹‡abhayÄ• mocesi,
atthacaro satthÄ• â€™â€™ ti bhagavato guá¹‡akathaá¹ƒ kathayiá¹ƒsu. satthÄ• Ä• gantvÄ
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
tathÄ• gato Ã±Ä• takÄ• naá¹ƒ atthaá¹ƒ carati, pubbepi cariyevÄ• â€™â€™ ti vatvÄ• atÄ«ta

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto nÄ• ma rÄ• jÄ• dasa rÄ• jadhamme akopetvÄ• c
ekadivasaá¹ƒ cintesi ``jambudÄ«patale rÄ• jÄ• no bahuthambhesu pÄ• sÄ• desu vasanti, ta
pÄ• sÄ• dakaraá¹‡aá¹ƒ nÄ• ma anacchariyaá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ ekathambhakaá¹ƒ pÄ
sabbarÄ• jÅ«naá¹ƒ aggarÄ• jÄ• bhavissÄ• mÄ«â€™â€™ ti. so vaá¸• á¸• hakÄ« pakkosÄ•
sobhaggappattaá¹ƒ ekathambhakaá¹ƒ pÄ• sÄ• daá¹ƒ karothÄ• â€™â€™ ti Ä• ha. te ``sÄ• c
sampaá¹-icchitvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• ujÅ« mahante ekathambhakapÄ• sÄ• dÄ• rahe
rukkhÄ• santi, maggo pana visamo, na sakkÄ• otÄ• retuá¹ƒ, raÃ±Ã±o Ä• cikkhissÄ• mÄ• â
akaá¹ƒsu. rÄ• jÄ• ``kenaci upÄ• yena saá¹‡ikaá¹ƒ otÄ• rethÄ• â€™â€™ ti vatvÄ• ``deva, y
sakkÄ• â€™â€™ ti vutte ``tena hi mama uyyÄ• ne ekaá¹ƒ rukkhaá¹ƒ upadhÄ• rethÄ• â€™â
uyyÄ• naá¹ƒ gantvÄ• ekaá¹ƒ sujÄ• taá¹ƒ ujukaá¹ƒ gÄ• manigamapÅ«jitaá¹ƒ rÄ• jakulatopi l
maá¹…galasÄ• larukkhaá¹ƒ disvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocesuá¹ƒ
nÄ• ma mama paá¹-ibaddho, gacchatha bho taá¹ƒ chindathÄ• â€™â€™ ti Ä• ha. te ``sÄ• d
gandhamÄ• lÄ• dihatthÄ• uyyÄ• naá¹ƒ gantvÄ• rukkhe gandhapaÃ±caá¹…gulikaá¹ƒ datvÄ
pupphakaá¹‡á¹‡ikaá¹ƒ bandhitvÄ• dÄ«paá¹ƒ jÄ• letvÄ• balikammaá¹ƒ katvÄ• ``ito \Ee IV
Ä• gantvÄ• rukkhaá¹ƒ chindissÄ• ma, rÄ• jÄ• chindÄ• peti, imasmiá¹ƒ rukkhe nibbattadeva
amhÄ• kaá¹ƒ doso natthÄ«â€™â€™ ti sÄ• vesuá¹ƒ.

atha \Ne IV 139/ tasmiá¹ƒ nibbatto devaputto taá¹ƒ vacanaá¹ƒ sutvÄ• ``nissaá¹ƒsayaá¹ƒ im
imaá¹ƒ rukkhaá¹ƒ chindissanti, vimÄ• naá¹ƒ me nassissati, vimÄ• napariyantikameva kho pa

imaÃ±ca rakkhaá¹ƒ parivÄ• retvÄ• á¹-hitesu taruá¹‡asÄ• larukkhesu nibbattÄ• naá¹ƒ mama
vimÄ• nÄ• ni nassissanti. vimÄ• napariyantikameva mama Ã±Ä• tÄ«naá¹ƒ devatÄ• nampi jÄ
tathÄ• attano vinÄ• so bÄ• dhati, yathÄ• Ã±Ä• tÄ«naá¹ƒ, tasmÄ• nesaá¹ƒ mayÄ• jÄ«vitaâ
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• aá¸• á¸• harattasamaye dibbÄ• laá¹…kÄ• rapaá¹-imaá¹‡â
pavisitvÄ• sakalagabbhaá¹ƒ ekobhÄ• saá¹ƒ katvÄ• ussisakapasse rodamÄ• no aá¹-á¹-hÄ•
bhÄ«tatasito tena saddhiá¹ƒ sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

13__._ á¹• 21 ``kÄ• tvaá¹ƒ suddhehi vatthehi, aghe vehÄ• yasaá¹ƒ á¹-hitÄ• .

kena tyÄ• ssÅ«ni vattanti, kuto taá¹ƒ bhayamÄ• gataâ€™â€™ nti ||

tattha __kÄ• tva_nti nÄ• gayakkhasupaá¹‡á¹‡asakkÄ• dÄ«su kÄ• nÄ• ma tvanti pucchati.
vacanamattamevetaá¹ƒ, sabbepi pana dibbÄ• laá¹…kÄ• re sandhÄ• yevamÄ• ha. __aghe_t
__vehÄ• yasa_nti tasseva vevacanaá¹ƒ. __kena tyÄ• ssÅ«ni vattantÄ«_ti kena kÄ• raá¹‡en
__kuto_ti Ã±Ä• tiviyogadhanavinÄ• sÄ• dÄ«naá¹ƒ kiá¹ƒ nissÄ• ya taá¹ƒ bhayamÄ• gatanti p

tato \Be IV 157/ devarÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

14__._ á¹• 21 ``taveva deva vijite, bhaddasÄ• loti maá¹ƒ vidÅ«.

saá¹-á¹-hi vassasahassÄ• ni, tiá¹-á¹-hato pÅ«jitassa me ||

15__._ á¹• 21 ``kÄ• rayantÄ• nagarÄ• ni, agÄ• re ca disampati.

vividhe cÄ• pi pÄ• sÄ• de, na maá¹ƒ te accamaÃ±Ã±isuá¹ƒ.

yatheva maá¹ƒ te pÅ«jesuá¹ƒ, tatheva tvampi pÅ«jayÄ• â€™â€™ ti ||

tattha \Ee IV 155/ __tiá¹-á¹-hato_ti sakalabÄ• rÄ• á¹‡asinagarehi ceva gÄ• manigamehi ca
niccaá¹ƒ balikammaÃ±ca sakkÄ• raÃ±ca labhantassa mayhaá¹ƒ imasmiá¹ƒ uyyÄ• ne tiá¹-á¹
gatoti dasseti. __nagarÄ• nÄ«_ti nagarapaá¹-isaá¹…kharaá¹‡akammÄ• ni. __agÄ• recÄ• _t
__disampatÄ«_ti disÄ• naá¹ƒ \Ne IV 140/ pati, mahÄ• rÄ• ja. __na maá¹ƒ te_ti te nagarapaâ
karontÄ• imasmiá¹ƒ nagare porÄ• á¹‡akarÄ• jÄ• no maá¹ƒ nÄ• timaÃ±Ã±isuá¹ƒ nÄ• tikkam
mama nivÄ• sarukkhaá¹ƒ chinditvÄ• attano kammaá¹ƒ na kariá¹ƒsu, mayhaá¹ƒ pana sakkÄ
__yathevÄ• _ti tasmÄ• yatheva te porÄ• á¹‡akarÄ• jÄ• no maá¹ƒ pÅ«jayiá¹ƒsu, ekopi imaâ
tvaÃ±cÄ• pi maá¹ƒ tatheva pÅ«jaya, mÄ• me rukkhaá¹ƒ chedayÄ«ti.

tato rÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

16__._ á¹• 21 ``taá¹ƒ ivÄ• haá¹ƒ na passÄ• mi, thÅ«laá¹ƒ kÄ• yena te dumaá¹ƒ.

Ä• rohapariá¹‡Ä• hena, abhirÅ«posi jÄ• tiyÄ• ||

17__._ á¹• 21 ``pÄ• sÄ• daá¹ƒ kÄ• rayissÄ• mi, ekatthambhaá¹ƒ manoramaá¹ƒ.

tattha taá¹ƒ upanessÄ• mi, ciraá¹ƒ te yakkha jÄ«vitaâ€™â€™ nti ||

tattha __kÄ• yenÄ• _ti pamÄ• á¹‡ena. idaá¹ƒ vuttaá¹ƒ hoti --- tava pamÄ• á¹‡ena taá¹ƒ viya
aÃ±Ã±aá¹ƒ dumaá¹ƒ na passÄ• mi, tvaÃ±Ã±eva pana Ä• rohapariá¹‡Ä• hena sujÄ• tasaá¹.
samasaá¹‡á¹-hÄ• naujubhÄ• vappakÄ• rÄ• ya jÄ• tiyÄ• ca abhirÅ«po sobhaggappatto ekat
__pÄ• sÄ• da_nti tasmÄ• taá¹ƒ chedÄ• petvÄ• ahaá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• rÄ• pessÄ• mev
158/ panÄ• haá¹ƒ samma devarÄ• ja, tattha pÄ• sÄ• de upanessÄ• mi, so tvaá¹ƒ mayÄ• sa
aggagandhamÄ• lÄ• dÄ«ni labhanto sakkÄ• rappatto sukhaá¹ƒ jÄ«vissasi, nivÄ• saá¹-á¹-hÄ
bhavissatÄ«ti mÄ• cintayi, ciraá¹ƒ te yakkha jÄ«vitaá¹ƒ bhavissatÄ«ti.

taá¹ƒ sutvÄ• devarÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

18__._ á¹• 21 ``evaá¹ƒ cittaá¹ƒ udapÄ• di, sarÄ«rena vinÄ• bhÄ• vo.

puthuso maá¹ƒ vikantitvÄ• , khaá¹‡á¸• aso avakantatha ||

19__._ á¹• 21 ``agge \Ee IV 156/ ca chetvÄ• majjhe ca, pacchÄ• mÅ«lamhi chindatha.

evaá¹ƒ me chijjamÄ• nassa, na dukkhaá¹ƒ maraá¹‡aá¹ƒ siyÄ• â€™â€™ ti ||

tattha \Ne IV 141/ __evaá¹ƒ cittaá¹ƒ udapÄ• dÄ«_ti yadi evaá¹ƒ cittaá¹ƒ tava uppannaá¹ƒ. _
vinÄ• bhÄ• vo_ti yadi te mama sarÄ«rena bhaddasÄ• larukkhena saddhiá¹ƒ mama vinÄ• bh
bahudhÄ• . __vikantitvÄ• _ti chinditvÄ• . __khaá¹‡á¸• aso_ti khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ k
cÄ• _ti avakantantÄ• pana paá¹-hamaá¹ƒ agge, tato majjhe chetvÄ• sabbapacchÄ• mÅ«le
chijjamÄ• nassa na dukkhaá¹ƒ maraá¹‡aá¹ƒ siyÄ• , sukhaá¹ƒ nu khaá¹‡á¸• aso bhaveyyÄ•

tato rÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

20__._ á¹• 21 ``hatthapÄ• daá¹ƒ yathÄ• chinde, kaá¹‡á¹‡anÄ• saÃ±ca jÄ«vato.

tato pacchÄ• siro chinde, taá¹ƒ dukkhaá¹ƒ maraá¹‡aá¹ƒ siyÄ• ||

21__._ á¹• 21 ``sukhaá¹ƒ nu khaá¹‡á¸• aso chinnaá¹ƒ, bhaddasÄ• la vanappati.

kiá¹ƒhetu kiá¹ƒ upÄ• dÄ• ya, khaá¹‡á¸• aso chinnamicchasÄ«â€™â€™ ti ||

tattha __hatthapÄ• da_nti hatthe ca pÄ• de ca. __taá¹ƒ dukkha_nti evaá¹ƒ paá¹-ipÄ• á¹-iyÄ
taá¹ƒ maraá¹‡aá¹ƒ dukkhaá¹ƒ siyÄ• . __sukhaá¹ƒ nÅ«_ti samma bhaddasÄ• la, vajjhappattÄ
maritukÄ• mÄ• sÄ«sacchedaá¹ƒ yÄ• canti, na khaá¹‡á¸• aso chedanaá¹ƒ, tvaá¹ƒ pana eva
pucchÄ• mi ``sukhaá¹ƒ nu khaá¹‡á¸• aso chinnaâ€™â€™ nti. __kiá¹ƒhetÅ«_ti khaá¹‡á¸• as
sukhaá¹ƒ, kÄ• raá¹‡ena panettha bhavitabbanti taá¹ƒ pucchanto evamÄ• ha.

athassa \Be IV 159/ Ä• cikkhanto bhaddasÄ• lo dve gÄ• thÄ• abhÄ• si ---

22__._ á¹• 21 ``yaÃ±ca hetumupÄ• dÄ• ya, hetuá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ.

khaá¹‡á¸• aso chinnamicchÄ• mi, mahÄ• rÄ• ja suá¹‡ohi me ||

23__._ á¹• 21 ``Ã±Ä• tÄ« me sukhasaá¹ƒvaddhÄ• , mama passe nivÄ• tajÄ• .

tepihaá¹ƒ upahiá¹ƒseyya, paresaá¹ƒ asukhocitaâ€™â€™ nti ||

tattha \Ee IV 157/ __hetuá¹ƒ dhammÅ«pasaá¹ƒhita_nti mahÄ• rÄ• ja, yaá¹ƒ hetusabhÄ• va
hetupatirÅ«pakaá¹ƒ, hetuá¹ƒ upÄ• dÄ• ya Ä• rabbha sandhÄ• yÄ• haá¹ƒ khaá¹‡á¸• aso chi
suá¹‡ohÄ«ti attho. __Ã±Ä• tÄ«_ \Ne IV 142/ __me_ti mama bhaddasÄ• larukkhassa chÄ• y
passe taruá¹‡asÄ• larukkhesu nibbattÄ• mayÄ• katavÄ• taparittÄ• á¹‡attÄ• nivÄ• tajÄ• m
atthi, te ahaá¹ƒ visÄ• lasÄ• khaviá¹-apo mÅ«le chinditvÄ• patanto upahiá¹ƒseyyaá¹ƒ, saá¹ƒ
vinÄ• seyyanti attho. __paresaá¹ƒ asukhocita_nti evaá¹ƒ sante mayÄ• tesaá¹ƒ paresaá¹ƒ Ã
asukhaá¹ƒ dukkhaá¹ƒ ocitaá¹ƒ vaá¸• á¸• hitaá¹ƒ, na cÄ• haá¹ƒ tesaá¹ƒ dukkhakÄ• mo, tasm
khaá¹‡á¸• aso khaá¹‡á¸• aso chindÄ• pemÄ«ti ayametthÄ• dhippÄ• yo.

taá¹ƒ sutvÄ• rÄ• jÄ• ``dhammiko vatÄ• yaá¹ƒ, devaputto, attano vimÄ• navinÄ• satopi Ã±
vimÄ• navinÄ• saá¹ƒ na icchati, Ã±Ä• tÄ«naá¹ƒ atthacariyaá¹ƒ carati, abhayamassa dassÄ•
osÄ• nagÄ• thamÄ• ha ---

24__._ á¹• 21 ``ceteyyarÅ«paá¹ƒ cetesi, bhaddasÄ• la vanappati.

hitakÄ• mosi Ã±Ä• tÄ«naá¹ƒ, abhayaá¹ƒ samma dammi teâ€™â€™ ti ||

tattha __ceteyyarÅ«paá¹ƒ cetesÄ«_ti Ã±Ä• tÄ«su muducittatÄ• ya cintento cintetabbayuttal
chedeyyarÅ«paá¹ƒ chedesÄ«tipi pÄ• á¹-ho. tassattho --- khaá¹‡á¸• aso chinnamicchanto ch
chedesÄ«ti. __abhaya_nti etasmiá¹ƒ te samma, guá¹‡e pasÄ«ditvÄ• abhayaá¹ƒ dadÄ• mi,
nÄ• haá¹ƒ taá¹ƒ chedÄ• pessÄ• mi, gaccha Ã±Ä• tisaá¹…ghaparivuto sakkatagarukato sukl

devarÄ• jÄ• \Be IV 160/ raÃ±Ã±o dhammaá¹ƒ desetvÄ• agamÄ• si. rÄ• jÄ• tassovÄ• de a
puÃ±Ã±Ä• ni katvÄ• saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepi tathÄ• gato A
acariyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä• nando ah
nibbattadevatÄ• buddhaparisÄ• , bhaddasÄ• ladevarÄ• jÄ• pana ahameva ahosiâ€™â€™

bhaddasÄ• lajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [466] 3. samuddavÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ•

__kasanti_ \Ne IV 143/ \Ee IV 158/ __vapanti te janÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto
paÃ±ca kulasatÄ• ni gahetvÄ• niraye patitabhÄ• vaá¹ƒ Ä• rabbha kathesi. so hi aggasÄ• va
pakkantesu sokaá¹ƒ sandhÄ• retuá¹ƒ asakkonto uá¹‡halohite mukhato nikkhante balavaved
tathÄ• gatassa guá¹‡aá¹ƒ anussaritvÄ• ``ahameva nava mÄ• se tathÄ• gatassa anatthaá¹ƒ
mayi pÄ• pacittaá¹ƒ nÄ• ma natthi, asÄ«timahÄ• therÄ• nampi mayi Ä• ghÄ• to nÄ• ma natt
idÄ• ni anÄ• tho jÄ• to, satthÄ• rÄ• pimhi vissaá¹-á¹-ho mahÄ• therehipi Ã±Ä• tiseá¹-á¹-hena
sakyarÄ• jakulehipi, gantvÄ• satthÄ• raá¹ƒ khamÄ• pessÄ• mÄ«â€™â€™ ti parisÄ• ya saÃ
paÃ±cakena gÄ• hÄ• petvÄ• rattiá¹ƒ rattiá¹ƒ gacchanto kosalaraá¹-á¹-haá¹ƒ sampÄ• puá¹‡
Ä• rocesi ``devadatto kira, bhante, tumhÄ• kaá¹ƒ khamÄ• petuá¹ƒ Ä• gacchatÄ«â€™â€™ ti
dassanaá¹ƒ na labhissatÄ«â€™â€™ ti.

atha tasmiá¹ƒ sÄ• vatthinagaradvÄ• raá¹ƒ sampatte puna thero Ä• rocesi, bhagavÄ• pi tath
pokkharaá¹‡iyÄ• samÄ«paá¹ƒ Ä• gatassa pÄ• paá¹ƒ matthakaá¹ƒ pÄ• puá¹‡i, sarÄ«re á¸•
pÄ• nÄ«yaá¹ƒ pivitukÄ• mo hutvÄ• ``maÃ±cakato maá¹ƒ Ä• vuso otÄ• retha, pÄ• nÄ«yaá¹ƒ
tassa otÄ• retvÄ• bhÅ«miyaá¹ƒ á¹-hapitamattassa cittassÄ• de aladdheyeva mahÄ• pathav
taá¹ƒ avÄ«cito \Be IV 161/ aggijÄ• lÄ• uá¹-á¹-hÄ• ya parikkhipitvÄ• gaá¹‡hi. so ``pÄ• pakan
pattaâ€™â€™ nti tathÄ• gatassa guá¹‡e anussaritvÄ• ---

``imehi aá¹-á¹-hÄ«hi tamaggapuggalaá¹ƒ, devÄ• tidevaá¹ƒ naradammasÄ• rathiá¹ƒ.

samantacakkhuá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ, pÄ• á¹‡ehi buddhaá¹ƒ saraá¹‡aá¹ƒ upemÄ

imÄ• ya gÄ• thÄ• ya saraá¹‡e patiá¹-á¹-hahanto avÄ«ciparÄ• yaá¹‡o ahosi. tassa pana paÃ
upaá¹-á¹-hÄ• kakulasatÄ• ni ahesuá¹ƒ. tÄ• nipi tappakkhikÄ• ni hutvÄ• dasabalaá¹ƒ akkosi
nibbattiá¹ƒsu. evaá¹ƒ so tÄ• ni paÃ±ca kulasatÄ• ni gaá¹‡hitvÄ• avÄ«cimhi patiá¹-á¹-hito.

athekadivasaá¹ƒ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vu
lÄ• bhasakkÄ• ragiddhatÄ• ya \Ne IV 144/ \Ee IV 159/ sammÄ• sambuddhe aá¹-á¹-hÄ• ne k
anÄ• gatabhayamanoloketvÄ• paÃ±cahi kulasatehi saddhiá¹ƒ avÄ«ciparÄ• yaá¹‡o jÄ• toâ€
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``na bhikkhave, idÄ• neva devadatto lÄ• bhasakkÄ• ragiddho hutvÄ• anÄ• gatabhayaá¹ƒ n
anÄ• gatabhayaá¹ƒ anoloketvÄ• paccuppannasukhagiddhena saddhiá¹ƒ parisÄ• ya mahÄ•
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bÄ• rÄ• á¹‡asito avidÅ«re kulas
mahÄ• vaá¸• á¸• hakÄ«gÄ• mo ahosi. tattha vaá¸• á¸• hakÄ« ``tumhÄ• kaá¹ƒ maÃ±caá¹ƒ ka
karissÄ• ma, gehaá¹ƒ karissÄ• mÄ• â€™â€™ ti vatvÄ• manussÄ• naá¹ƒ hatthato bahuá¹ƒ
kÄ• tuá¹ƒ na sakkhiá¹ƒsu. manussÄ• diá¹-á¹-hadiá¹-á¹-he vaá¸• á¸• hakÄ« codenti palibudd
upaddutÄ• sukhaá¹ƒ vasituá¹ƒ asakkontÄ• ``videsaá¹ƒ gantvÄ• yattha katthaci vasissÄ• n
pavisitvÄ• rukkhe chinditvÄ• mahatiá¹ƒ nÄ• vaá¹ƒ bandhitvÄ• nadiá¹ƒ otÄ• retvÄ• Ä• hari
gÄ• vutaá¸• á¸• hayojanamatte á¹-hÄ• ne á¹-hapetvÄ• aá¸• á¸• harattasamaye gÄ• maá¹ƒ
nÄ• vaá¹-á¹-hÄ• naá¹ƒ gantvÄ• nÄ• vaá¹ƒ \Be IV 162/ Ä• ruyha anukkamena mahÄ• samu
vicarantÄ• samuddamajjhe ekaá¹ƒ dÄ«pakaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tasmiá¹ƒ pana dÄ«pake
sayaá¹ƒjÄ• tasÄ• liucchukadaliambajambupanasatÄ• lanÄ• á¸·ikerÄ• dÄ«ni vividhaphalÄ• n
pabhinnanÄ• vo puriso paá¹-hamataraá¹ƒ taá¹ƒ dÄ«pakaá¹ƒ patvÄ• sÄ• libhattaá¹ƒ bhuÃ±j
khÄ• damÄ• no thÅ«lasarÄ«ro naggo parÅ«á¸·hakesamassu tasmiá¹ƒ dÄ«pake paá¹-ivasat

vaá¸• á¸• hakÄ« cintayiá¹ƒsu ``sace ayaá¹ƒ dÄ«pako rakkhasapariggahito bhavissati, sabb
pÄ• puá¹‡issÄ• ma, pariggaá¹‡hissÄ• ma tÄ• va naâ€™â€™ nti. atha sattaá¹-á¹-ha purisÄ•
160/ sannaddhapaÃ±cÄ• vudhÄ• hutvÄ• otaritvÄ• dÄ«pakaá¹ƒ pariggaá¹‡hiá¹ƒsu. tasmiá
bhuttapÄ• tarÄ• so ucchurasaá¹ƒ pivitvÄ• sukhappatto ramaá¹‡Ä«ye padese rajatapaá¹-á¹-
sÄ«tacchÄ• yÄ• ya uttÄ• nako nipajjitvÄ• ``jambudÄ«pavÄ• sino kasantÄ• vapantÄ• evar
jambudÄ«pato mayhaá¹ƒ ayameva dÄ«pako varaâ€™â€™ nti gÄ• yamÄ• no udÄ• naá¹ƒ u
Ä• mantetvÄ• ``so bhikkhave puriso imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ ti dassento p

25__._ á¹• 21 ``kasanti vapanti te janÄ• , manujÄ• kammaphalÅ«pajÄ«vino.

nayimassa dÄ«pakassa bhÄ• gino, jambudÄ«pÄ• idameva no varaâ€™â€™ nti ||

tattha \Ne IV 145/ __te janÄ• _ti te jambudÄ«pavÄ• sino janÄ• . __kammaphalÅ«pajÄ«vino phalÅ«pajÄ«vino sattÄ• .

atha te dÄ«pakaá¹ƒ pariggaá¹‡hantÄ• purisÄ• tassa gÄ«tasaddaá¹ƒ sutvÄ• ``manussasa jÄ• nissÄ• ma naâ€™â€™ nti saddÄ• nusÄ• rena gantvÄ• taá¹ƒ purisaá¹ƒ disvÄ• ``yakkho bhÄ«tatasitÄ• sare sannahiá¹ƒsu. sopi te disvÄ• attano vadhabhayena ``nÄ• haá¹ƒ, sÄ• m jÄ«vitaá¹ƒ me dethÄ• â€™â€™ ti yÄ• canto ``purisÄ• nÄ• ma tumhÄ• disÄ• naggÄ• na ho punappunaá¹ƒ yÄ• citvÄ• manussabhÄ• vaá¹ƒ viÃ±Ã±Ä• pesi. te taá¹ƒ purisaá¹ƒ upasaá¹… kathaá¹ƒ sutvÄ• tassa tattha Ä• gataniyÄ• maá¹ƒ pucchiá¹ƒsu. sopi sabbaá¹ƒ tesaá¹ƒ kathe puÃ±Ã±asampattiyÄ• idhÄ• gatÄ• \Be IV 163/, ayaá¹ƒ uttamadÄ«po, na ettha sahatthena l sayaá¹ƒjÄ• tasÄ• lÄ«naÃ±ceva ucchuÄ• dÄ«naÃ±cettha anto natthÄ«ti anukkaá¹‡á¹-hantÄ• pana vasantÄ• naá¹ƒ amhÄ• kaá¹ƒ aÃ±Ã±o paripantho \Ee IV 161/ natthi, aÃ±Ã±aá¹ƒ bhaya pana amanussapariggahito, amanussÄ• tumhÄ• kaá¹ƒ uccÄ• rapassÄ• vaá¹ƒ disvÄ• kujjh vÄ• lukaá¹ƒ viyÅ«hitvÄ• vÄ• lukÄ• ya paá¹-icchÄ• deyyÄ• tha, ettakaá¹ƒ idha bhayaá¹ƒ, aÃ appamattÄ• bhaveyyÄ• thÄ• ti. te tattha vÄ• saá¹ƒ upagacchiá¹ƒsu. tasmiá¹ƒ pana kulasah paÃ±cannaá¹ƒ kulasatÄ• naá¹ƒ jeá¹-á¹-hakÄ• dve vaá¸• á¸• hakÄ« ahesuá¹ƒ. tesu eko bÄ• paá¹‡á¸• ito rasesu anallÄ«no.

aparabhÄ• ge sabbepi te tattha sukhaá¹ƒ vasantÄ• thÅ«lasarÄ«rÄ• hutvÄ• cintayiá¹ƒsu `` ucchurasena merayaá¹ƒ katvÄ• pivissÄ• mÄ• â€™â€™ ti. te merayaá¹ƒ kÄ• retvÄ• pivitvÄ naccantÄ• kÄ«á¸·antÄ• pamattÄ• tattha tattha uccÄ• rapassÄ• vaá¹ƒ katvÄ• appaá¹-icch jegucchaá¹ƒ paá¹-ikÅ«laá¹ƒ kariá¹ƒsu. devatÄ• ``ime amhÄ• kaá¹ƒ kÄ«á¸·Ä• maá¹‡á¸• alaá karontÄ«â€™â€™ ti kujjhitvÄ• ``mahÄ• samuddaá¹ƒ uttarÄ• petvÄ• dÄ«pakadhovanaá¹ƒ l ``ayaá¹ƒ kÄ• á¸·apakkho, ajja amhÄ• kaá¹ƒ samÄ• gamo ca bhinno, ito dÄ• ni pannarasame puá¹‡á¹‡amÄ«uposathadivase candassuggamanavelÄ• ya samuddaá¹ƒ ubbattetvÄ• sabbe divasaá¹ƒ á¹-hapayiá¹ƒsu. atha nesaá¹ƒ antare eko dhammiko devaputto ``mÄ• ime mama nassiá¹ƒsÅ«â€™â€™ ti anukampÄ• ya tesu sÄ• yamÄ• saá¹ƒ bhuÃ±jitvÄ• gharadvÄ• re su sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito sakaladÄ«paá¹ƒ ekobhÄ• saá¹ƒ katvÄ• uttarÄ• ya c ``ambho vaá¸• á¸• hakÄ«, devatÄ• tumhÄ• kaá¹ƒ kuddhÄ• . imasmiá¹ƒ á¹-hÄ• ne mÄ• vas hi devatÄ• samuddaá¹ƒ ubbattetvÄ• \Ee IV 162/ sabbeva tumhe ghÄ• tessanti, ito nikkham ti vatvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``tipaÃ±carattÅ«pagatamhi \Ne IV 146/ cande, vego mahÄ• hehiti sÄ• garass

uplavissaá¹ƒ dÄ«pamimaá¹ƒ uá¸·Ä• raá¹ƒ, mÄ• vo vadhÄ« gacchatha leá¹‡amaÃ±Ã±aâ€™

tattha \Be IV 164/ __uplavissa_nti imaá¹ƒ dÄ«pakaá¹ƒ uplavanto ajjhottharanto abhibhaviss vadhÄ«_ti so sÄ• garavego tumhe mÄ• vadhi.

iti so tesaá¹ƒ ovÄ• daá¹ƒ datvÄ• attano á¹-hÄ• nameva gato. tasmiá¹ƒ gate aparo sÄ• hasi
``ime imassa vacanaá¹ƒ gahetvÄ• palÄ• yeyyuá¹ƒ, ahaá¹ƒ nesaá¹ƒ gamanaá¹ƒ nivÄ• retvÄ
pÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• dibbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito sakaladÄ«paá
Ä• gantvÄ• dakkhiá¹‡Ä• ya disÄ• ya Ä• kÄ• se á¹-hatvÄ• ``eko devaputto idhÄ• gato, noâ€
``Ä• gatoâ€™â€™ ti vutte ``so vo kiá¹ƒ kathesÄ«â€™â€™ ti vatvÄ• ``imaá¹ƒ nÄ• ma, sÄ• n
tumhÄ• kaá¹ƒ idha nivÄ• saá¹ƒ na icchati, dosena katheti, tumhe aÃ±Ã±attha agantvÄ• idh
vatvÄ• dve gÄ• thÄ• abhÄ• si ---

27__._ á¹• 21 ``na jÄ• tuyaá¹ƒ sÄ• garavÄ• rivego, uplavissaá¹ƒ dÄ«pamimaá¹ƒ uá¸·Ä• raá¹

taá¹ƒ me nimittehi bahÅ«hi diá¹-á¹-haá¹ƒ, mÄ• bhetha kiá¹ƒ socatha modathavho ||

28__._ á¹• 21 ``pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, pattattha Ä• vÄ• samimaá¹ƒ uá¸·Ä

na vo bhayaá¹ƒ paá¹-ipassÄ• mi kiÃ±ci, Ä• puttaputtehi pamodathavhoâ€™â€™ ti ||

tattha \Ee IV 163/ __na jÄ• tuya_nti na jÄ• tu ayaá¹ƒ. __mÄ• bhethÄ• _ti mÄ• bhÄ• yittha.
pamoditÄ• pÄ«tisomanassajÄ• tÄ• hotha. __Ä• puttaputtehÄ«_ti yÄ• va puttÄ• nampi putt
imasmiá¹ƒ á¹-hÄ• ne bhayanti.

evaá¹ƒ so imÄ• hi dvÄ«hi gÄ• thÄ• hi te assÄ• setvÄ• pakkÄ• mi. tassa pakkantakÄ• le dh
anÄ• diyanto bÄ• lavaá¸• á¸• hakÄ« ``suá¹‡antu me, bhonto, vacanaâ€™â€™ nti sesavaá¸•
paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

29__._ á¹• 21 ``yo \Be IV 165/ devoyaá¹ƒ dakkhiá¹‡Ä• yaá¹ƒ disÄ• yaá¹ƒ, khemanti pakkosa

na uttaro vedi bhayÄ• bhayassa, mÄ• bhetha kiá¹ƒ socatha modathavhoâ€™â€™ ti ||

tattha \Ne IV 147/ __dakkhiá¹‡Ä• ya_nti dakkhiá¹‡Ä• ya, ayameva vÄ• pÄ• á¹-ho.

taá¹ƒ sutvÄ• rasagiddhÄ• paÃ±casatÄ• vaá¸• á¸• hakÄ« tassa bÄ• lassa vacanaá¹ƒ Ä• d
paá¹‡á¸• itavaá¸• á¸• hakÄ« tassa vacanaá¹ƒ anÄ• diyanto te vaá¸• á¸• hakÄ« Ä• mantetvÄ

30__._ á¹• 21 ``yathÄ• ime vippavadanti yakkhÄ• , eko bhayaá¹ƒ saá¹ƒsati khemameko.

tadiá¹…gha mayhaá¹ƒ vacanaá¹ƒ suá¹‡Ä• tha, khippaá¹ƒ lahuá¹ƒ mÄ• vinassimha sabbe ||

31__._ á¹• 21 ``sabbe samÄ• gamma karoma nÄ• vaá¹ƒ, doá¹‡iá¹ƒ daá¸·haá¹ƒ sabbayantÅ

sace ayaá¹ƒ dakkhiá¹‡o saccamÄ• ha, moghaá¹ƒ paá¹-ikkosati uttaroyaá¹ƒ.

sÄ• ceva no hehiti Ä• padatthÄ• , imaÃ±ca dÄ«paá¹ƒ na pariccajema ||

32__._ á¹• 21 ``sace ca kho uttaro saccamÄ• ha, moghaá¹ƒ paá¹-ikkosati dakkhiá¹‡oyaá¹ƒ.

tameva \Ee IV 164/ nÄ• vaá¹ƒ abhiruyha sabbe, evaá¹ƒ mayaá¹ƒ sotthi taremu pÄ• raá¹ƒ ||

33__._ á¹• 21 ``na ve sugaá¹‡haá¹ƒ paá¹-hamena seá¹-á¹-haá¹ƒ, kaniá¹-á¹-hamÄ• pÄ• thag

yo cÄ«dha tacchaá¹ƒ paviceyya gaá¹‡hati, sa ve naro seá¹-á¹-hamupeti á¹-hÄ• naâ€™â€™

tattha \Be IV 166/ __vippavadantÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhaá¹ƒ vadanti. __lahu_n
atthadÄ«panaá¹ƒ. __doá¹‡i_nti gambhÄ«raá¹ƒ mahÄ• nÄ• vaá¹ƒ. __sabbayantÅ«papanna_
yantehi upapannaá¹ƒ. __sÄ• ceva no hehiti Ä• padatthÄ• _ti sÄ• ca no nÄ• vÄ• pacchÄ•
atthÄ• bhavissati, imaÃ±ca dÄ«paá¹ƒ na pariccajissÄ• ma. __taremÅ«_ti tarissÄ• ma. __na
sukhena gaá¹‡hitabbaá¹ƒ. __seá¹-á¹-ha_nti uttamaá¹ƒ tathaá¹ƒ saccaá¹ƒ. __kaniá¹-á¹-ha_n
upÄ• dÄ• ya pacchimavacanaá¹ƒ kaniá¹-á¹-haá¹ƒ nÄ• ma. idhÄ• pi ``na ve sugaá¹‡haâ€™â
vuttaá¹ƒ hoti --- ambho vaá¸• á¸• hakÄ«, yena kenaci paá¹-hamena vuttavacanaá¹ƒ ``idame
saccaâ€™â€™ nti sukhaá¹ƒ na gaá¹‡hitabbameva, yathÄ• ca taá¹ƒ, evaá¹ƒ kaniá¹-á¹-haá¹
``idameva tathaá¹ƒ saccaâ€™â€™ nti na gaá¹‡hitabbaá¹ƒ. yaá¹ƒ pana sotavisayaá¹ƒ Ä• pÄ
Ä• pÄ• thagataá¹ƒ gahetvÄ• yo idha paá¹‡á¸• itapuriso purimavacanaÃ±ca pacchimavacan
tÄ«retvÄ• upaparikkhitvÄ• tacchaá¹ƒ gaá¹‡hÄ• ti, yaá¹ƒ tathaá¹ƒ saccaá¹ƒ sabhÄ• vabhÅ«
katvÄ• gaá¹‡hÄ• ti. __sa ve naro seá¹-á¹-hamupeti á¹-hÄ• na_nti so uttamaá¹ƒ á¹-hÄ• naá¹
vindati labhatÄ«ti.

so \Ne IV 148/ evaÃ±ca pana vatvÄ• Ä• ha --- ``ambho, mayaá¹ƒ dvinnampi devatÄ• naá¹
nÄ• vaá¹ƒ tÄ• va sajjeyyÄ• ma. sace paá¹-hamassa vacanaá¹ƒ saccaá¹ƒ bhavissati, taá¹ƒ n
palÄ• yissÄ• ma, atha itarassa vacanaá¹ƒ saccaá¹ƒ bhavissati, nÄ• vaá¹ƒ ekamante á¹-hap
vasissÄ• mÄ• â€™â€™ ti. evaá¹ƒ vutte bÄ• lavaá¸• á¸• hakÄ« ``ambho, tvaá¹ƒ udakapÄ• ti
passasi, atÄ«va dÄ«ghaá¹ƒ passasi, paá¹-hamadevaputto amhesu dosavasena kathesi, pa
evarÅ«paá¹ƒ varadÄ«paá¹ƒ pahÄ• ya kuhiá¹ƒ gamissÄ• ma, sace pana tvaá¹ƒ gantukÄ• m
nÄ• vaá¹ƒ karohi, amhÄ• kaá¹ƒ nÄ• vÄ• ya kiccaá¹ƒ natthÄ«â€™â€™ ti Ä• ha. paá¹‡á¸• ito
nÄ• vaá¹ƒ sajjetvÄ• nÄ• vÄ• ya sabbÅ«pakaraá¹‡Ä• ni Ä• ropetvÄ• sapariso nÄ• vÄ• ya a

tato puá¹‡á¹‡amadivase candassa uggamanavelÄ• ya samuddato Å«mi uttaritvÄ• jÄ• á¹‡u

dÄ«pakaá¹ƒ dhovitvÄ• gatÄ• . paá¹‡á¸• ito samuddassa uttaraá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• nÄ
bÄ• lavaá¸• á¸• hakipakkhikÄ• ni paÃ±ca kulasatÄ• ni ``samuddato Å«mi dÄ«padhovanatth
etaâ€™â€™ nti kathentÄ• \Be IV 167/ nisÄ«diá¹ƒsu. tato paá¹-ipÄ• á¹-iyÄ• kaá¹-ippamÄ• a
tÄ• lappamÄ• á¹‡Ä• sattatÄ• lappamÄ• á¹‡Ä• sÄ• garaÅ«mi dÄ«pakampi vuyhamÄ• nÄ•
upÄ• yakusalatÄ• ya rase alaggo sotthinÄ• gato, bÄ• lavaá¸• á¸• hakÄ« rasagiddhena anÄ
paÃ±cahi kulasatehi saddhiá¹ƒ vinÄ• saá¹ƒ patto.

ito parÄ• sÄ• nusÄ• sanÄ« tamatthaá¹ƒ dÄ«payamÄ• nÄ• tisso abhisambuddhagÄ• thÄ•

34__._ á¹• 21 ``yathÄ• pi te sÄ• garavÄ• rimajjhe, sakammunÄ• sotthi vahiá¹ƒsu vÄ• á¹‡ijÄ

anÄ• gatatthaá¹ƒ paá¹-ivijjhiyÄ• na, appampi nÄ• cceti sa bhÅ«ripaÃ±Ã±o ||

35__._ á¹• 21 ``bÄ• lÄ• ca mohena rasÄ• nugiddhÄ• , anÄ• gataá¹ƒ appaá¹-ivijjhiyatthaá¹ƒ

paccuppanne sÄ«danti atthajÄ• te, samuddamajjhe yathÄ• te manussÄ• ||

36__._ á¹• 21 ``anÄ• gataá¹ƒ \Ee IV 166/ paá¹-ikayirÄ• tha kiccaá¹ƒ, `mÄ• maá¹ƒ kiccaá¹ƒ

taá¹ƒ tÄ• disaá¹ƒ paá¹-ikatakiccakÄ• riá¹ƒ, na taá¹ƒ kiccaá¹ƒ kiccakÄ• le byadhetÄ«â€™â€™

tattha __sakammunÄ• _ti anÄ• gatabhayaá¹ƒ disvÄ• puretaraá¹ƒ katena attano kammena.
khemena gamiá¹ƒsu. __vÄ• á¹‡ijÄ• _ti samudde vicaraá¹‡abhÄ• vena vaá¸• á¸• hakÄ« vutt
evaá¹ƒ, bhikkhave \Ne IV 149/, paá¹-hamataraá¹ƒ kattabbaá¹ƒ anÄ• gataá¹ƒ atthaá¹ƒ paá¹-i
bhÅ«ripaÃ±Ã±o kulaputto appamattakampi attano atthaá¹ƒ na acceti nÄ• tivattati, na hÄ• pe
__appaá¹-ivijjhiyattha_nti appaá¹-ivijjhitvÄ• atthaá¹ƒ, paá¹-hamameva kattabbaá¹ƒ akatvÄ•
__paccuppanne_ti yadÄ• taá¹ƒ anÄ• gataá¹ƒ atthajÄ• taá¹ƒ uppajjati, tadÄ• tasmiá¹ƒ pacc
atthe jÄ• te attano patiá¹-á¹-haá¹ƒ na labhanti, samudde te bÄ• lavaá¸• á¸• hakÄ« manussÄ
pÄ• puá¹‡anti.

__anÄ• gata_nti \Be IV 168/ bhikkhave, paá¹‡á¸• itapuriso anÄ• gataá¹ƒ paá¹-hamataraá¹ƒ
samparÄ• yikaá¹ƒ vÄ• diá¹-á¹-hadhammikaá¹ƒ vÄ• __paá¹-ikayirÄ• tha, _ puretarameva ka
__mÄ• maá¹ƒ kiccaá¹ƒ kiccakÄ• le byadhesi, _ pure kattabbaÃ±hi pure akayiramÄ• naá¹ƒ
paccuppannabhÄ• vappattaá¹ƒ attano kiccakÄ• le kÄ• yacittÄ• bÄ• dhena byadheti, taá¹ƒ m
paá¹-hamameva naá¹ƒ paá¹‡á¸• ito kareyya. __taá¹ƒ tÄ• disa_nti yathÄ• paá¹‡á¸• itaá¹ƒ pu
__paá¹-ikatakiccakÄ• ri_nti paá¹-ikacceva kattabbakiccakÄ• rinaá¹ƒ. __taá¹ƒ kiccaá¹ƒ kiccal
kiccaá¹ƒ kayiramÄ• naá¹ƒ pacchÄ• paccuppannabhÄ• vappattaá¹ƒ attano kiccakÄ• le kÄ•
purimaá¹ƒ na byadheti na bÄ• dhati. kasmÄ• ? pureyeva katattÄ• ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi devad
anÄ• gatabhayaá¹ƒ anoloketvÄ• sapariso vinÄ• saá¹ƒ pattoâ€™â€™ ti vatvÄ• jÄ• takaá¹ƒ
bÄ• lavaá¸• á¸• hakÄ« devadatto ahosi, dakkhiá¹‡adisÄ• ya á¹-hito adhammikadevaputto ko
á¹-hito dhammikadevaputto sÄ• riputto, paá¹‡á¸• itavaá¸• á¸• hakÄ« pana ahameva ahosiâ€

samuddavÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [467] 4. kÄ• majÄ• takavaá¹‡á¹‡anÄ•

__kÄ• maá¹ƒ_ \Ee IV 167/ __kÄ• mayamÄ• nassÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto a
Ä• rabbha kathesi. eko kira sÄ• vatthivÄ• sÄ« brÄ• hmaá¹‡o aciravatÄ«tÄ«re khettakaraá¹‡
koá¹-esi. satthÄ• tassa upanissayaá¹ƒ disvÄ• sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisanto magg
paá¹-isanthÄ• raá¹ƒ katvÄ• ``kiá¹ƒ karosi brÄ• hmaá¹‡Ä• â€™â€™ ti vatvÄ• ``khettaá¹-á¹-
gotamÄ• â€™â€™ ti vutte ``sÄ• dhu, brÄ• hmaá¹‡a, kammaá¹ƒ karohÄ«â€™â€™ ti vatvÄ•
chinnarukkhe hÄ• retvÄ• khettassa sodhanakÄ• le kasanakÄ• le kedÄ• rabandhanakÄ• le
gantvÄ• tena saddhiá¹ƒ \Ne IV 150/ paá¹-isanthÄ• ramakÄ• si. vapanadivase pana so brÄ•
gotama, mayhaá¹ƒ vappamaá¹…galaá¹ƒ, ahaá¹ƒ imasmiá¹ƒ sasse nipphanne buddhappam
IV 169/ mahÄ• dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ• tuá¹‡hÄ«bhÄ• vena adhi
punekadivasaá¹ƒ brÄ• hmaá¹‡o sassaá¹ƒ olokento aá¹-á¹-hÄ• si. satthÄ• pi tattha gantvÄ•
brÄ• hmaá¹‡Ä• â€™â€™ ti pucchitvÄ• ``sassaá¹ƒ olokemi bho gotamÄ• â€™â€™ ti vutte
vatvÄ• pakkÄ• mi. tadÄ• brÄ• hmaá¹‡o cintesi ``samaá¹‡o gotamo abhiá¹‡haá¹ƒ Ä• gacch
atthiko, dassÄ• mahaá¹ƒ tassa bhattaâ€™â€™ nti. tassevaá¹ƒ cintetvÄ• gehaá¹ƒ gatadivas
agamÄ• si. atha brÄ• hmaá¹‡assa ativiya vissÄ• so ahosi. aparabhÄ• ge pariá¹‡ate sasse
lÄ• yissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• nipanne brÄ• hmaá¹‡e aciravatiyÄ
karakavassaá¹ƒ vassi. mahogho Ä• gantvÄ• ekanÄ• á¸·imattampi anavasesaá¹ƒ katvÄ• sa
pavesesi. brÄ• hmaá¹‡o oghamhi patite sassavinÄ• saá¹ƒ oloketvÄ• sakabhÄ• vena saá¹‡
balavasokÄ• bhibhÅ«to hatthena uraá¹ƒ paharitvÄ• paridevamÄ• no rodanto nipajji.

satthÄ• paccÅ«sasamaye sokÄ• bhibhÅ«taá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• ``brÄ• hmaá¹‡as
punadivase sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• tapaá¹-ikkanto bhikkhÅ«
pacchÄ• samaá¹‡ena saddhiá¹ƒ tassa gehadvÄ• raá¹ƒ agamÄ• si. brÄ• hmaá¹‡o satthu Ä•
sutvÄ• ``paá¹-isanthÄ• ratthÄ• ya me sahÄ• yo Ä• gato bhavissatÄ«â€™â€™ ti paá¹-iladdh
paÃ±Ã±apesi. satthÄ• pavisitvÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``brÄ• hmaá¹‡a, kasmÄ•
aphÄ• sukaâ€™â€™ nti pucchi. bho gotama, aciravatÄ«tÄ«re mayÄ• rukkhacchedanato pa
tumhe jÄ• nÄ• tha, ahaá¹ƒ ``imasmiá¹ƒ sasse nipphanne tumhÄ• kaá¹ƒ dÄ• naá¹ƒ dassÄ• n
me sabbaá¹ƒ taá¹ƒ sassaá¹ƒ mahogho samuddameva pavesesi, kiÃ±ci avasiá¹-á¹-haá¹ƒ na
dhaÃ±Ã±aá¹ƒ vinaá¹-á¹-haá¹ƒ, tena me mahÄ• soko uppannoti. ``kiá¹ƒ pana, brÄ• hmaá¹‡a

punÄ• gacchatÄ«â€™â€™ ti. ``no hetaá¹ƒ bho gotamÄ• â€™â€™ ti. ``evaá¹ƒ sante kasmÄ
dhanadhaÃ±Ã±aá¹ƒ nÄ• ma uppajjanakÄ• le uppajjati, nassanakÄ• le nassati, kiÃ±ci saá¹…
anassanadhammaá¹ƒ nÄ• ma natthi, mÄ• cintayÄ«â€™â€™ ti. iti naá¹ƒ satthÄ• samassÄ
sappÄ• yadhammaá¹ƒ desento __kÄ• masuttaá¹ƒ_ (Sn 772 Ä• dayo) kathesi. suttapariyosÄ
brÄ• hmaá¹‡o sotÄ• pattiphale patiá¹-á¹-hahi. satthÄ• taá¹ƒ nissokaá¹ƒ katvÄ• uá¹-á¹-hÄ•
agamÄ• si. ``satthÄ• asukaá¹ƒ nÄ• ma brÄ• hmaá¹‡aá¹ƒ sokasallasamappitaá¹ƒ nissokaá¹
patiá¹-á¹-hÄ• pesÄ«â€™â€™ ti sakalanagaraá¹ƒ aÃ±Ã±Ä• si. bhikkhÅ« dhammasabhÄ• ya
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, dasabalo brÄ• hmaá¹‡ena saddhiá¹ƒ mittaá¹ƒ katvÄ• vis
tassa sokasallasamappitassa dhammaá¹ƒ desetvÄ• taá¹ƒ \Ne IV 151/ nissokaá¹ƒ katvÄ• s
patiá¹-á¹-hÄ• pesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi ka
ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepÄ• ha
nissokamakÄ• siâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadattassa raÃ±Ã±o dve puttÄ• ahesuá¹ƒ. so jeá¹-á¹-hak
kaniá¹-á¹-hassa senÄ• patiá¹-á¹-hÄ• naá¹ƒ. aparabhÄ• ge brahmadatte kÄ• lakate amaccÄ
paá¹-á¹-hapesuá¹ƒ. so ``na mayhaá¹ƒ rajjenattho, kaniá¹-á¹-hassa me dethÄ• â€™â€™ ti va
yÄ• ciyamÄ• nopi paá¹-ikkhipitvÄ• kaniá¹-á¹-hassa abhiseke kate ``na me issariyenatthoâ€
na icchi. ``tena hi sÄ• dÅ«ni bhojanÄ• ni bhuÃ±janto idheva vasÄ• hÄ«â€™â€™ ti vuttepi ``
kiccaá¹ƒ atthÄ«â€™â€™ ti bÄ• rÄ• á¹‡asito \Ee IV 169/ nikkhamitvÄ• paccantaá¹ƒ gantvÄ
nissÄ• ya sahatthena kammaá¹ƒ karonto vasi. te aparabhÄ• ge tassa rÄ• jakumÄ• rabhÄ• v
kÄ• tuá¹ƒ nÄ• daá¹ƒsu, kumÄ• raparihÄ• reneva taá¹ƒ pariharia¹ƒsu. aparabhÄ• ge rÄ• jaka
khettappamÄ• á¹‡aggahaá¹‡atthÄ• ya taá¹ƒ gÄ• maá¹ƒ agamaá¹ƒsu. seá¹-á¹-hi rÄ• jakumÄ
``sÄ• mi, mayaá¹ƒ tumhe posema, kaniá¹-á¹-habhÄ• tikassa paá¹‡á¹‡aá¹ƒ pesetvÄ• amhÄ
hÄ• rethÄ• â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ``ahaá¹ƒ asuka
upanissÄ• ya vasÄ• mi, maá¹ƒ nissÄ• ya etesaá¹ƒ baliá¹ƒ vissajjehÄ«â€™â€™ ti paá¹‡á¹‡a
``sÄ• dhÅ«â€™â€™ ti vatvÄ• tathÄ• kÄ• resi.

atha naá¹ƒ sakalagÄ• mavÄ• sinopi janapadavÄ• sinopi upasaá¹…kamitvÄ• ``mayaá¹ƒ tu
dassÄ• ma, amhÄ• kampi suá¹…kaá¹ƒ vissajjÄ• pehÄ«â€™â€™ ti Ä• haá¹ƒsu. so tesampi
vissajjÄ• pesi. tato \Be IV 171/ paá¹-á¹-hÄ• ya te tasseva baliá¹ƒ adaá¹ƒsu. athassa mahÄ•
tena saddhiÃ±Ã±evassa taá¹‡hÄ• pi mahatÄ« jÄ• tÄ• . so aparabhÄ• gepi sabbaá¹ƒ janapa
upaá¸• á¸• harajjaá¹ƒ yÄ• ci, kaniá¹-á¹-hopi tassa adÄ• siyeva. so taá¹‡hÄ• ya vaá¸• á¸• ha
upaá¸• á¸• harajjenapi asantuá¹-á¹-ho ``rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti janapadapariv
gantvÄ• bahinagare á¹-hatvÄ• ``rajjaá¹ƒ vÄ• me detu yuddhaá¹ƒ vÄ• â€™â€™ ti kaniá¹-á
pahiá¹‡i. kaniá¹-á¹-ho cintesi ``ayaá¹ƒ bÄ• lo pubbe rajjampi uparajjÄ• dÄ«nipi paá¹-ikkhipit
`yuddhena gaá¹‡hÄ• mÄ«â€™ ti vadati, sace kho panÄ• haá¹ƒ imaá¹ƒ yuddhena mÄ• ress
kiá¹ƒ me rajjenÄ• â€™â€™ ti. athassa ``alaá¹ƒ yuddhena, rajjaá¹ƒ gaá¹‡hatÅ«â€™â€™ ti p
gaá¹‡hitvÄ• kaniá¹-á¹-hassa uparajjaá¹ƒ datvÄ• tato paá¹-á¹-hÄ• ya rajjaá¹ƒ kÄ• rento taá¹

ekena rajjena asantuá¹-á¹-ho dve tÄ«á¹‡i rajjÄ• ni patthetvÄ• \Ee IV 170/ taá¹‡hÄ• ya koá¹-

tadÄ• \Ne IV 152/ sakko devarÄ• jÄ• ``ke nu kho loke mÄ• tÄ• pitaro upaá¹-á¹-hahanti, ke
karonti, ke taá¹‡hÄ• vasikÄ• â€™â€™ ti olokento tassa taá¹‡hÄ• vasikabhÄ• vaá¹ƒ Ã±atvÄ
bÄ• rÄ• á¹‡asirajjenapi na tussati, ahaá¹ƒ sikkhÄ• pessÄ• mi naâ€™â€™ nti mÄ• á¹‡avaka
``eko upÄ• yakusalo mÄ• á¹‡avo dvÄ• re á¹-hitoâ€™â€™ ti Ä• rocÄ• petvÄ• ``pavisatÅ«â€
rÄ• jÄ• naá¹ƒ jayÄ• petvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• Ä• gatosÄ«â€™â€™ ti vutte ``mahÄ• rÄ• ja
atthi, raho paccÄ• sÄ«sÄ• mÄ«â€™â€™ ti Ä• ha. sakkÄ• nubhÄ• vena tÄ• vadeva manuss
mÄ• á¹‡avo ``ahaá¹ƒ, mahÄ• rÄ• ja, phÄ«tÄ• ni Ä• kiá¹‡á¹‡amanussÄ• ni sampannabalavÄ
passÄ• mi, ahaá¹ƒ te attano Ä• nubhÄ• vena tesu rajjaá¹ƒ gahetvÄ• dassÄ• mi, papaÃ±caa
gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. so taá¹‡hÄ• vasiko rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti
sakkÄ• nubhÄ• vena ``ko vÄ• tvaá¹ƒ, kuto vÄ• Ä• gato, kiá¹ƒ vÄ• te laddhuá¹ƒ vaá¹-á¹-atÄ
sopi ettakaá¹ƒ vatvÄ• tÄ• vatiá¹ƒsabhavanameva agamÄ• si.

rÄ• jÄ• amacce pakkosÄ• petvÄ• ``eko mÄ• á¹‡avo `amhÄ• kaá¹ƒ tÄ«á¹‡i rajjÄ• ni gahetv
taá¹ƒ pakkosatha, nagare bheriá¹ƒ carÄ• petvÄ• \Be IV 172/ balakÄ• yaá¹ƒ sannipÄ• tÄ• pe
tÄ«á¹‡i rajjÄ• ni gaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• ``kiá¹ƒ pana te, mahÄ• rÄ• ja, tassa m
kato, nivÄ• saá¹-á¹-hÄ• naá¹ƒ vÄ• pucchitaâ€™â€™ nti vutte ``neva sakkÄ• raá¹ƒ akÄ• siá
nivÄ• saá¹-á¹-hÄ• naá¹ƒ pucchiá¹ƒ, gacchatha naá¹ƒ upadhÄ• rethÄ• â€™â€™ ti Ä• ha. upa
``mahÄ• rÄ• ja, sakalanagare mÄ• á¹‡avaá¹ƒ na passÄ• mÄ• â€™â€™ ti Ä• rocesuá¹ƒ. taá
``tÄ«su nagaresu rajjaá¹ƒ naá¹-á¹-haá¹ƒ, mahantenamhi yasena parihÄ«no, `neva me paribh
pucchi nivÄ• saá¹-á¹-hÄ• naâ€™ nti mayhaá¹ƒ kujjhitvÄ• mÄ• á¹‡avo \Ee IV 171/ anÄ• gato
punappunaá¹ƒ cintesi. athassa taá¹‡hÄ• vasikassa sarÄ«re á¸• Ä• ho uppajji, sarÄ«re pariá
khobhetvÄ• lohitapakkhandikÄ• udapÄ• di. ekaá¹ƒ bhÄ• janaá¹ƒ pavisati, ekaá¹ƒ nikkhama
na sakkonti, rÄ• jÄ• kilamati. athassa byÄ• dhitabhÄ• vo sakalanagare pÄ• kaá¹-o ahosi.

tadÄ• bodhisatto takkasilato sabbasippÄ• ni uggaá¹‡hitvÄ• bÄ• rÄ• á¹‡asinagare mÄ• tÄ•
Ä• gato taá¹ƒ raÃ±Ã±o pavattiá¹ƒ sutvÄ• ``ahaá¹ƒ tikicchissÄ• mÄ«â€™â€™ ti rÄ• jadvÄ• m
taruá¹‡amÄ• á¹‡avo tumhe tikicchituá¹ƒ Ä• gatoâ€™â€™ ti Ä• rocÄ• pesi. rÄ• jÄ• ``mahan
disÄ• pÄ• mokkhavejjÄ• pi maá¹ƒ tikicchituá¹ƒ na sakkonti, kiá¹ƒ taruá¹‡amÄ• á¹‡avo sakkh
datvÄ• vissajjetha naâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• mÄ• á¹‡avo ``mayhaá¹ƒ vejjakamme
tikicchÄ• mi, kevalaá¹ƒ bhesajjamÅ«lamattaá¹ƒ detÅ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• \Ne IV
``sÄ• dhÅ«â€™â€™ ti pakkosÄ• pesi. mÄ• á¹‡avo rÄ• jÄ• naá¹ƒ vanditvÄ• ``mÄ• bhÄ• yi,
tikicchÄ• mi, apica kho pana me rogassa samuá¹-á¹-hÄ• naá¹ƒ Ä• cikkhÄ• hÄ«â€™â€™ ti Ä
``kiá¹ƒ te samuá¹-á¹-hÄ• nena, bhesajjaá¹ƒ eva karohÄ«â€™â€™ ti Ä• ha. mahÄ• rÄ• ja, ve
imaá¹ƒ nissÄ• ya samuá¹-á¹-hitoâ€™â€™ ti Ã±atvÄ• anucchavikaá¹ƒ bhesajjaá¹ƒ karontÄ«
tÄ• tÄ• â€™â€™ ti samuá¹-á¹-hÄ• naá¹ƒ kathento ``ekena mÄ• á¹‡avena Ä• gantvÄ• tÄ«su
dassÄ• mÄ«â€™â€™ tiÄ• diá¹ƒ katvÄ• sabbaá¹ƒ kathetvÄ• ``iti me tÄ• ta, taá¹‡haá¹ƒ niss

tikicchituá¹ƒ sakkosi, tikicchÄ• hÄ«â€™â€™ ti Ä• ha. kiá¹ƒ pana mahÄ• rÄ• ja, socanÄ• ya
laddhunti? ``na sakkÄ• tÄ• tÄ• â€™â€™ ti. ``evaá¹ƒ sante kasmÄ• socasi, mahÄ• rÄ• ja, s
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akavatthuá¹ƒ \Be IV 173/ attano kÄ• yaá¹ƒ Ä• diá¹ƒ katv
IV 172/, catÅ«su nagaresu rajjaá¹ƒ gahetvÄ• pi tvaá¹ƒ ekappahÄ• reneva na catasso bhatta
catÅ«su sayanesu sayissasi, na cattÄ• ri vatthayugÄ• ni acchÄ• dessasi, taá¹‡hÄ• vasikena
vaá¹-á¹-ati, ayaÃ±hi taá¹‡hÄ• nÄ• ma vaá¸• á¸• hamÄ• nÄ• catÅ«hi apÄ• yehi muccituá¹ƒ

iti naá¹ƒ mahÄ• satto ovaditvÄ• athassa dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

37__._ á¹• 21 ``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchati ||

38__._ á¹• 21 ``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

tato naá¹ƒ aparaá¹ƒ kÄ• me, ghamme taá¹‡haá¹ƒva vindati ||

39__._ á¹• 21 ``gavaá¹ƒva siá¹…gino siá¹…gaá¹ƒ, vaá¸• á¸• hamÄ• nassa vaá¸• á¸• hati.

evaá¹ƒ mandassa posassa, bÄ• lassa avijÄ• nato.

bhiyyo taá¹‡hÄ• pipÄ• sÄ• ca, vaá¸• á¸• hamÄ• nassa vaá¸• á¸• hati ||

40__._ á¹• 21 ``pathabyÄ• sÄ• liyavakaá¹ƒ, gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

datvÄ• ca nÄ• lamekassa, iti vidvÄ• samaá¹ƒ care ||

41__._ á¹• 21 ``rÄ• jÄ• pasayha pathaviá¹ƒ vijitvÄ• , sasÄ• garantaá¹ƒ mahimÄ• vasanto.

oraá¹ƒ samuddassa atittarÅ«po, pÄ• raá¹ƒ samuddassapi patthayetha ||

42__._ á¹• 21 ``yÄ• va \Ne IV 154/ anussaraá¹ƒ kÄ• me, manasÄ• titti nÄ• jjhagÄ• .

tato nivattÄ• paá¹-ikkamma disvÄ• , te ve sutittÄ• ye paÃ±Ã±Ä• ya tittÄ• ||

43__._ á¹• 21 ``paÃ±Ã±Ä• ya tittinaá¹ƒ seá¹-á¹-haá¹ƒ, na so kÄ• mehi tappati.

paÃ±Ã±Ä• ya tittaá¹ƒ purisaá¹ƒ, taá¹‡hÄ• na kurute vasaá¹ƒ ||

44__._ á¹• 21 ``apacinetheva \Be IV 174/ kÄ• mÄ• naá¹ƒ, appicchassa alolupo.

samuddamatto puriso, na so kÄ• mehi tappati ||

45__._ á¹• 21 ``rathakÄ• rova cammassa, parikantaá¹ƒ upÄ• hanaá¹ƒ.

yaá¹ƒ \Ee IV 173/ yaá¹ƒ cajati kÄ• mÄ• naá¹ƒ, taá¹ƒ taá¹ƒ sampajjate sukhaá¹ƒ.

sabbaÃ±ce sukhamiccheyya, sabbe kÄ• me pariccajeâ€™â€™ ti ||

tattha __kÄ• ma_nti vatthukÄ• mampi kilesakÄ• mampi. __kÄ• mayamÄ• nassÄ• _ti pattha
samijjhatÄ«_ti tassa puggalassa taá¹ƒ kÄ• mitavatthu samijjhati ce, nipphajjati ceti attho. __
aparaá¹ƒ kÄ• me_ti ettha __na_nti nipÄ• tamattaá¹ƒ. __apara_nti parabhÄ• gadÄ«panaá¹ƒ.
upayogabahuvacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- sace kÄ• maá¹ƒ kÄ• mayamÄ• nassa taá¹ƒ
tasmiá¹ƒ samiddhe tato paraá¹ƒ so puggalo kÄ• mayamÄ• no yathÄ• nÄ• ma __ghamme_
__taá¹‡haá¹ƒ vindati, _ pÄ• nÄ«yapipÄ• saá¹ƒ paá¹-ilabhati, evaá¹ƒ bhiyyo kÄ• mataá¹‡hÄ•
paá¹-ilabhati, rÅ«pataá¹‡hÄ• dikÄ• taá¹‡hÄ• cassa vaá¸• á¸• hatiyevÄ• ti. __gavaá¹ƒvÄ• _
__siá¹…gino_ti matthakaá¹ƒ padÄ• letvÄ• uá¹-á¹-hitasiá¹…gassa. __mandassÄ• _ti manda
bÄ• ladhamme yuttassa. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• vacchakassa vaá¸• á¸• hantassa sa
siá¹…gaá¹ƒ vaá¸• á¸• hati, evaá¹ƒ andhabÄ• lassapi appattakÄ• mataá¹‡hÄ• ca pattakÄ• m
vaá¸• á¸• hatÄ«ti.

__sÄ• liyavaka_nti sÄ• likhettayavakhettaá¹ƒ. etena sÄ• liyavÄ• dikaá¹ƒ sabbaá¹ƒ dhaÃ±Ã±
sabbaá¹ƒ dvipadacatuppadaá¹ƒ dasseti. paá¹-hamapadena vÄ• sabbaá¹ƒ aviÃ±Ã±Ä• á¹‡ak
saviÃ±Ã±Ä• á¹‡akaá¹ƒ. __datvÄ• cÄ• _ti datvÄ• pi. idaá¹ƒ vuttaá¹ƒ hoti --- tiá¹-á¹-hantu tÄ«
so mÄ• á¹‡avo aÃ±Ã±aá¹ƒ vÄ• sakalampi pathaviá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡ak
gaccheyya, idampi ettakaá¹ƒ vatthu ekasseva apariyantaá¹ƒ, evaá¹ƒ duppÅ«rÄ• esÄ• taá¹
samaá¹ƒ care_ti evaá¹ƒ jÄ• nanto puriso taá¹‡hÄ• vasiko ahutvÄ• kÄ• yasamÄ• cÄ• rÄ• dÄ

__ora_nti \Ne IV 155/ \Be IV 175/ orimakoá¹-á¹-hÄ• saá¹ƒ patvÄ• tena atittarÅ«po puna sa
patthayetha. evaá¹ƒ taá¹‡hÄ• vasikasattÄ• nÄ• ma duppÅ«rÄ• ti dasseti. __yÄ• vÄ• _ti ani
__anussara_nti anussaranto. __nÄ• jjhagÄ• _ti na vindati. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ
apariyantepi kÄ• me \Ee IV 174/ manasÄ• anussaranto tittiá¹ƒ na vindati, pattukÄ• mova ho
sattÄ• naá¹ƒ taá¹‡hÄ• vaá¸• á¸• hateva. __tato nivattÄ• _ti tato pana vatthukÄ• makilesakÄ
kÄ• yena paá¹-ikkamma Ã±Ä• á¹‡ena Ä• dÄ«navaá¹ƒ disvÄ• ye paÃ±Ã±Ä• ya tittÄ• paripu

__paÃ±Ã±Ä• ya tittinaá¹ƒ seá¹-á¹-ha_nti paÃ±Ã±Ä• ya tittÄ«naá¹ƒ ayaá¹ƒ paripuá¹‡á¹‡asea

pÄ• á¹-ho. __na so kÄ• mehi tappatÄ«_ti ``na hÄ«â€™â€™ tipi pÄ• á¹-ho. yasmÄ• paÃ±Ã±
pariá¸• ayhatÄ«ti attho. __na kurute vasa_nti tÄ• disaÃ±hi purisaá¹ƒ taá¹‡hÄ• vase vattetuá
pana taá¹‡hÄ• ya Ä• dÄ«navaá¹ƒ disvÄ• sarabhaá¹…gamÄ• á¹‡avo viya ca aá¸• á¸• hamÄ
na pavattatÄ«ti attho. __apacinethevÄ• _ti viddhaá¹ƒsetheva. __samuddamatto_ti mahatiyÄ
samannÄ• gatattÄ• samuddappamÄ• á¹‡o. so mahantena agginÄ• pi samuddo viya kilesak

__rathakÄ• ro_ti cammakÄ• ro. __parikanta_nti parikantanto. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ•
upÄ• hanaá¹ƒ parikantanto yaá¹ƒ yaá¹ƒ cammassa agayhÅ«pagaá¹-á¹-hÄ• naá¹ƒ hoti, taá¹ƒ
katvÄ• upÄ• hanamÅ«laá¹ƒ labhitvÄ• sukhito hoti, evameva paá¹‡á¸• ito cammakÄ• rasatt
kantanto yaá¹ƒ yaá¹ƒ odhiá¹ƒ kÄ• mÄ• naá¹ƒ cajati, tena tenassa kÄ• modhinÄ• rahitaá¹ƒ t
vacÄ«kammaá¹ƒ manokammaÃ±ca sukhaá¹ƒ sampajjati vigatadarathaá¹ƒ, sace pana sabba
vigatapariá¸·Ä• hameva iccheyya, kasiá¹‡aá¹ƒ bhÄ• vetvÄ• jhÄ• naá¹ƒ nibbattetvÄ• sabbe

bodhisattassa pana imaá¹ƒ gÄ• thaá¹ƒ kathentassa raÃ±Ã±o setacchattaá¹ƒ Ä• rammaá¹‡a
odÄ• takasiá¹‡ajjhÄ• naá¹ƒ udapÄ• di, rÄ• jÄ• pi arogo ahosi. so tuá¹-á¹-ho sayanÄ• vuá¹-á
vejjÄ• maá¹ƒ tikicchituá¹ƒ nÄ• sakkhiá¹ƒsu, \Be IV 176/ paá¹‡á¸• itamÄ• á¹‡avo pana attan
nirogaá¹ƒ akÄ• sÄ«â€™â€™ ti tena saddhiá¹ƒ sallapanto dasamaá¹ƒ gÄ• thamÄ• ha ---

46__._ á¹• 21 ``aá¹-á¹-ha \Ee IV 175/ te bhÄ• sitÄ• gÄ• thÄ• , sabbÄ• honti sahassiyÄ• .

paá¹-igaá¹‡ha mahÄ• brahme, sÄ• dhetaá¹ƒ tava bhÄ• sitaâ€™â€™ nti ||

tattha \Ne IV 156/ __aá¹-á¹-hÄ• _ti dutiyagÄ• thaá¹ƒ Ä• diá¹ƒ katvÄ• kÄ• mÄ• dÄ«navasaá
__sahassiyÄ• _ti sahassÄ• rahÄ• . __paá¹-igaá¹‡hÄ• _ti aá¹-á¹-ha sahassÄ• ni gaá¹‡ha. __
bhÄ• sita_nti sÄ• dhu etaá¹ƒ tava vacanaá¹ƒ.

taá¹ƒ sutvÄ• mahÄ• satto ekÄ• dasamaá¹ƒ gÄ• thamÄ• ha ---

47__._ á¹• 21 ``na me attho sahassehi, satehi nahutehi vÄ• .

pacchimaá¹ƒ bhÄ• sato gÄ• thaá¹ƒ, kÄ• me me na rato manoâ€™â€™ ti ||

tattha __pacchima_nti ``rathakÄ• rova cammassÄ• â€™â€™ ti gÄ• thaá¹ƒ. __kÄ• me me n
gÄ• thaá¹ƒ bhÄ• samÄ• nasseva mama vatthukÄ• mepi kilesakÄ• mepi mano nÄ• bhiramÄ
bhÄ• samÄ• no attanova dhammadesanÄ• ya jhÄ• naá¹ƒ nibbattesiá¹ƒ, mahÄ• rÄ• jÄ• ti.

rÄ• jÄ• bhiyyosomattÄ• ya tussitvÄ• mahÄ• sattaá¹ƒ vaá¹‡á¹‡ento osÄ• nagÄ• thamÄ• ha

48__._ á¹• 21 ``bhadrako vatÄ• yaá¹ƒ mÄ• á¹‡avako, sabbalokavidÅ« muni.

yo imaá¹ƒ taá¹‡haá¹ƒ dukkhajananiá¹ƒ, parijÄ• nÄ• ti paá¹‡á¸• itoâ€™â€™ ti ||

tattha __dukkhajanani_nti sakalavaá¹-á¹-adukkhajananiá¹ƒ. __parijÄ• nÄ• tÄ«_ti parijÄ• ni
luÃ±citvÄ• nÄ«harÄ«ti bodhisattaá¹ƒ vaá¹‡á¹‡ento evamÄ• ha.

bodhisattopi ``mahÄ• rÄ• ja, appamatto hutvÄ• dhammaá¹ƒ carÄ• â€™â€™ ti rÄ• jÄ• naá
himavantaá¹ƒ gantvÄ• isipabbajjaá¹ƒ pabbajitvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• brahmavih
aparihÄ«najjhÄ• no hutvÄ• brahmalokÅ«pago ahosi.

satthÄ• \Be IV 177/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepÄ
brÄ• hmaá¹‡aá¹ƒ nissokamakÄ• siâ€™â€™ nti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tad
ahosi, paá¹‡á¸• itamÄ• á¹‡avo pana ahameva ahosiâ€™â€™ nti.

kÄ• majÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [468] 5. janasandhajÄ• takavaá¹‡á¹‡anÄ•

__dasa_ \Ne IV 157/ \Ee IV 176/ __khalÅ«_ti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ±
kathesi. ekasmiÃ±hi kÄ• le rÄ• jÄ• issariyamadamatto kilesasukhanissito vinicchayampi na
buddhupaá¹-á¹-hÄ• nampi pamajji. so ekadivase dasabalaá¹ƒ anussaritvÄ• ``satthÄ• raá¹ƒ
bhuttapÄ• tarÄ• so rathavaramÄ• ruyha vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• nisÄ
``kiá¹ƒ mahÄ• rÄ• ja ciraá¹ƒ na paÃ±Ã±Ä• yasÄ«â€™â€™ ti vatvÄ• ``bahukiccatÄ• ya no b
okÄ• so na jÄ• toâ€™â€™ ti vutte ``mahÄ• rÄ• ja, mÄ• dise nÄ• ma ovÄ• dadÄ• yake sabb
viharante ayuttaá¹ƒ tava pamajjituá¹ƒ, raÃ±Ã±Ä• nÄ• ma rÄ• jakiccesu appamattena bhavit
raá¹-á¹-havÄ• sÄ«naá¹ƒ mÄ• tÄ• pitusamena agatigamanaá¹ƒ pahÄ• ya dasa rÄ• jadhamm
vaá¹-á¹-ati, raÃ±Ã±o hi dhammikabhÄ• ve sati parisÄ• pissa dhammikÄ• honti, anacchariya
mayi anusÄ• sante tvaá¹ƒ dhammena rajjaá¹ƒ kÄ• reyyÄ• si, porÄ• á¹‡akapaá¹‡á¸• itÄ• an
avijjamÄ• nepi attano matiyÄ• va tividhasucaritadhamme patiá¹-á¹-hÄ• ya mahÄ• janassa d
saggapathaá¹ƒ pÅ«rayamÄ• nÄ• agamaá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
``janasandhakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. athassa vayappattassa takkasil
uggaá¹‡hitvÄ• Ä• gatakÄ• le rÄ• jÄ• sabbÄ• ni bandhanÄ• gÄ• rÄ• ni sodhÄ• petvÄ• upa
pitu accayena rajje patiá¹-á¹-hÄ• ya catÅ«su nagaradvÄ• resu \Be IV 178/ nagaramajjhe rÄ•
dÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• divase divase cha satasahassÄ• ni pariccajitvÄ• sakalaja

mahÄ• dÄ• naá¹ƒ pavattento bandhanÄ• gÄ• rÄ• ni niccaá¹ƒ vivaá¹-Ä• ni kÄ• rÄ• petvÄ• d
sodhÄ• petvÄ• catÅ«hi saá¹…gahavatthÅ«hi lokaá¹ƒ saá¹…gaá¹‡hanto paÃ±ca sÄ«lÄ• ni \
uposathavÄ• saá¹ƒ vasanto dhammena rajjaá¹ƒ kÄ• resi. antarantarÄ• ca raá¹-á¹-havÄ• sir
``dÄ• naá¹ƒ detha, sÄ«laá¹ƒ samÄ• diyatha, bhÄ• vanaá¹ƒ bhÄ• vetha, dhammena kammar
daharakÄ• leyeva sippÄ• ni uggaá¹‡hatha, dhanaá¹ƒ uppÄ• detha, gÄ• makÅ«á¹-akammaá
vÄ• mÄ• karittha, caá¹‡á¸• Ä• pharusÄ• mÄ• ahuvattha, mÄ• tupaá¹-á¹-hÄ• naá¹ƒ pitupa
jeá¹-á¹-hÄ• pacÄ• yino bhavathÄ• â€™â€™ ti dhammaá¹ƒ desetvÄ• mahÄ• jane sucaritad
ekadivasaá¹ƒ pannarasÄ«uposathe samÄ• dinnuposatho ``mahÄ• janassa bhiyyo hitasukha
appamÄ• davihÄ• ratthÄ• ya dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti cintetvÄ• nagare bher
Ä• diá¹ƒ katvÄ• sabbanagarajanaá¹ƒ sannipÄ• tÄ• petvÄ• rÄ• jaá¹…gaá¹‡e alaá¹…karitvÄ
alaá¹…kataratanamaá¹‡á¸• apamajjhe supaÃ±Ã±attavarapallaá¹…ke nisÄ«ditvÄ• ``ambho,
\Ne IV 158/ tapanÄ«ye ca atapanÄ«ye ca dhamme desessÄ• mi, appamattÄ• hutvÄ• ohita
suá¹‡Ä• thÄ• â€™â€™ ti vatvÄ• dhammaá¹ƒ desesi.

satthÄ• saccaparibhÄ• vitaá¹ƒ mukharatanaá¹ƒ vivaritvÄ• taá¹ƒ dhammadesanaá¹ƒ madh
Ä• vi karonto ---

49__._ á¹• 21 ``dasa khalu imÄ• ni á¹-hÄ• nÄ• ni, yÄ• ni pubbe akaritvÄ• .

sa pacchÄ• manutappati, iccevÄ• ha janasandho ||

50__._ á¹• 21 ``aladdhÄ• vittaá¹ƒ tappati, pubbe asamudÄ• nitaá¹ƒ.

na pubbe dhanamesissaá¹ƒ, iti pacchÄ• nutappati ||

51__._ á¹• 21 ``sakyarÅ«paá¹ƒ pure santaá¹ƒ, mayÄ• sippaá¹ƒ na sikkhitaá¹ƒ.

kicchÄ• vutti asippassa, iti pacchÄ• nutappati ||

52__._ á¹• 21 ``kÅ«á¹-avedÄ« pure Ä• siá¹ƒ, pisuá¹‡o piá¹-á¹-himaá¹ƒsiko.

caá¹‡á¸• o ca pharuso cÄ• pi, iti pacchÄ• nutappati ||

53__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ« \Ee IV 178/ \Be IV 179/ pure Ä• siá¹ƒ, luddo cÄ• pi anÄ

bhÅ«tÄ• naá¹ƒ nÄ• pacÄ• yissaá¹ƒ, iti pacchÄ• nutappati ||

54__._ á¹• 21 ``bahÅ«su vata santÄ«su, anÄ• pÄ• dÄ• su itthisu.

paradÄ• raá¹ƒ asevissaá¹ƒ, iti pacchÄ• nutappati ||

55__._ á¹• 21 ``bahumhi vata santamhi, annapÄ• ne upaá¹-á¹-hite.

na pubbe adadaá¹ƒ dÄ• naá¹ƒ, iti pacchÄ• nutappati ||

56__._ á¹• 21 ``mÄ• taraá¹ƒ pitaraá¹ƒ cÄ• pi, jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahu santo na posissaá¹ƒ, iti pacchÄ• nutappati ||

57__._ á¹• 21 ``Ä• cariyamanusatthÄ• raá¹ƒ \Ne IV 159/, sabbakÄ• marasÄ• haraá¹ƒ.

pitaraá¹ƒ atimaÃ±Ã±issaá¹ƒ, iti pacchÄ• nutappati ||

58__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

na pubbe payirupÄ• sissaá¹ƒ, iti pacchÄ• nutappati ||

59__._ á¹• 21 ``sÄ• dhu hoti tapo ciá¹‡á¹‡o, santo ca payirupÄ• sito.

na ca pubbe tapo ciá¹‡á¹‡o, iti pacchÄ• nutappati ||

60__._ á¹• 21 ``yo ca etÄ• ni á¹-hÄ• nÄ• ni, yoniso paá¹-ipajjati.

karaá¹ƒ purisakiccÄ• ni, sa pacchÄ• nÄ• nutappatÄ«â€™â€™ ti || --- imÄ• gÄ• thÄ• Ä• ha

tattha __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __pubbe_ti paá¹-hamameva akaritvÄ• . __sa pa
paá¹-hamaá¹ƒ kattabbÄ• naá¹ƒ akÄ• rako puggalo pacchÄ• idhalokepi paralokepi tappati k
anutappatÄ«â€™â€™ tipi pÄ• á¹-ho. __iccevÄ• hÄ• _ti iti evaá¹ƒ Ä• hÄ• ti padacchedo, iti e
avoca. iccassuhÄ• tipi pÄ• á¹-ho. tattha assu-kÄ• ro nipÄ• tamattaá¹ƒ iti assu Ä• hÄ• ti pada
dasa tapanÄ«yakÄ• raá¹‡Ä• ni pakÄ• setuá¹ƒ bodhisattassa dhammakathÄ• hoti. tattha __
taruá¹‡akÄ• le parakkamaá¹ƒ katvÄ• __asamudÄ• nitaá¹ƒ_ asambhataá¹ƒ dhanaá¹ƒ \Be IV
alabhitvÄ• tappati socati, pare ca sukhite disvÄ• sayaá¹ƒ dukkhaá¹ƒ jÄ«vanto ``pubbe dha
pariyesissaâ€™â€™ nti evaá¹ƒ pacchÄ• anutappati, tasmÄ• mahallakakÄ• le sukhaá¹ƒ jÄ
dhammikÄ• ni kasikammÄ• dÄ«ni katvÄ• dhanaá¹ƒ pariyesathÄ• ti dasseti.

__pure santa_nti pure daharakÄ• le Ä• cariye payirupÄ• sitvÄ• mayÄ• kÄ• tuá¹ƒ sakyarÅ«

hatthisippÄ• dikaá¹ƒ kiÃ±ci sippaá¹ƒ na \Ee IV 179/ sikkhitaá¹ƒ. __kicchÄ• _ti mahallakakÄ•
jÄ«vitavutti, neva sakkÄ• tadÄ• sippaá¹ƒ sikkhituá¹ƒ, tasmÄ• mahallakakÄ• le sukhaá¹ƒ jÄ
taruá¹‡akÄ• leyeva sippaá¹ƒ sikkhathÄ• ti dasseti. __kuá¹-avedÄ«_ti kÅ«á¹-ajÄ• nanako gÄ
anatthakÄ• rako vÄ• tulÄ• kÅ«á¹-Ä• dikÄ• rako vÄ• kÅ«á¹-aá¹-á¹-akÄ• rako vÄ• ti attho. __
pubbe ahosiá¹ƒ. __pisuá¹‡o_ti pesuÃ±Ã±akÄ• raá¹‡o. __piá¹-á¹-himaá¹ƒsiko_ti laÃ±jaá¹ƒ ga
karonto paresaá¹ƒ piá¹-á¹-himaá¹ƒsakhÄ• dako. __iti pacchÄ• _ti evaá¹ƒ maraá¹‡amaÃ±ce
160/, tasmÄ• sace niraye na vasitukÄ• mÄ• ttha, mÄ• evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ karit

__luddo_ti dÄ• ruá¹‡o. __anÄ• riyo_ti na ariyo nÄ«casamÄ• cÄ• ro. __nÄ• pacÄ• yissa_nti
nÄ«cavuttiko nÄ• hosiá¹ƒ. sesaá¹ƒ purimanayeneva yojetabbaá¹ƒ. __anÄ• pÄ• dÄ• sÅ«_ti
pariggahoti attho. natthi Ä• pÄ• do yÄ• saá¹ƒ tÄ• anÄ• pÄ• dÄ• , aÃ±Ã±ehi akatapariggahÄ
__upaá¹-á¹-hite_ti paccupaá¹-á¹-hite. __na pubbe_ti ito pubbe dÄ• naá¹ƒ na adadaá¹ƒ. __pa
dhanabalenÄ• pi kÄ• yabalenÄ• pi posituá¹ƒ samattho paá¹-ibalo samÄ• no. __Ä• cariya_nt
pitÄ• ``Ä• cariyoâ€™â€™ ti adhippeto. __anusatthÄ• ra_nti anusÄ• sakaá¹ƒ. __sabbakÄ• r
vatthukÄ• marase Ä• haritvÄ• positÄ• raá¹ƒ. __atimaÃ±Ã±issa_nti tassa ovÄ• daá¹ƒ agaá¹
maÃ±Ã±issaá¹ƒ.

__na pubbe_ti ito pubbe dhammikasamaá¹‡abrÄ• hmaá¹‡epi gilÄ• nÄ• gilÄ• nepi cÄ«varÄ
appaá¹-ijagganena na payirupÄ• sissaá¹ƒ. __tapo_ti sucaritatapo. __santo_ti tÄ«hi dvÄ• reh
idaá¹ƒ vuttaá¹ƒ hoti --- tividhasucaritasaá¹…khÄ• to \Be IV 181/ tapo ciá¹‡á¹‡o evarÅ«po ca
payirupÄ• sito nÄ• ma sÄ• dhu sundaro. __na pubbe_ti mayÄ• daharakÄ• le evarÅ«po tap
jarÄ• jiá¹‡á¹‡o maraá¹‡abhayatajjito anutappati socati. sace tumhe evaá¹ƒ na socitukÄ• mÄ
karothÄ• ti vadati. __yo ca etÄ• nÄ«_ti yo pana etÄ• ni dasa kÄ• raá¹‡Ä• ni paá¹-hamameva
samÄ• dÄ• ya vattati, purisehi kattabbÄ• ni dhammikakiccÄ• ni karonto so appamÄ• davihÄ
nÄ• nutappati, somanassappattova hotÄ«ti.

iti \Ee IV 180/ mahÄ• satto anvaddhamÄ• saá¹ƒ iminÄ• niyÄ• mena mahÄ• janassa dhamm
ovÄ• de á¹-hatvÄ• tÄ• ni dasa á¹-hÄ• nÄ• ni pÅ«retvÄ• saggaparÄ• yaá¹‡ova ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, mahÄ• rÄ• ja, porÄ• á¹‡akapaá¹
attano matiyÄ• va dhammaá¹ƒ desetvÄ• mahÄ• janaá¹ƒ saggapathe patiá¹-á¹-hÄ• pesuâ€™
samodhÄ• nesi --- ``tadÄ• parisÄ• buddhaparisÄ• ahesuá¹ƒ, janasandharÄ• jÄ• pana aha

janasandhajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [469] 6. mahÄ• kaá¹‡hajÄ• takavaá¹‡á¹‡anÄ•

__kaá¹‡ho_ \Ne IV 161/ __kaá¹‡ho cÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto lokatthacariya

ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ nisÄ«ditvÄ• ``yÄ• vaÃ±cidaá¹ƒ, Ä• vuso, s
paá¹-ipanno attano phÄ• suvihÄ• raá¹ƒ pahÄ• ya lokasseva atthaá¹ƒ carati, paramÄ• bhisa
pattacÄ«varamÄ• dÄ• ya aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gantvÄ• paÃ±cavaggiyattherÄ•
1081; Vin I 13 Ä• dayo; Paá¹-is II 30) pavattetvÄ• paÃ±camiyÄ• pakkhassa __anattalakkha
59; Vin I 20 Ä• dayo) kathetvÄ• sabbesaá¹ƒ arahattaá¹ƒ adÄ• si. uruvelaá¹ƒ gantvÄ• tebhÄ
aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ• ni dassetvÄ• pabbÄ• jetvÄ• gayÄ• sÄ«
IV 235; Vin I 54) kathetvÄ• jaá¹-ilasahassÄ• naá¹ƒ arahattaá¹ƒ adÄ• si, mahÄ• kassapassa
IV 182/ paccuggamanaá¹ƒ gantvÄ• tÄ«hi ovÄ• dehi upasampadaá¹ƒ adÄ• si. eko pacchÄ•
paÃ±cacattÄ• lÄ«sayojanamaggaá¹ƒ gantvÄ• pukkusÄ• tikulaputtaá¹ƒ anÄ• gÄ• miphale p
mahÄ• kappinassa vÄ«sayojanasataá¹ƒ paccuggamanaá¹ƒ katvÄ• arahattaá¹ƒ adÄ• si, ek
tiá¹ƒsayojanamaggaá¹ƒ gantvÄ• tÄ• va kakkhaá¸·aá¹ƒ pharusaá¹ƒ aá¹…gulimÄ• laá¹ƒ arah
tiá¹ƒsayojanamaggaá¹ƒ gantvÄ• Ä• á¸·avakaá¹ƒ yakkhaá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• p
akÄ• si. tÄ• vatiá¹ƒsabhavane temÄ• saá¹ƒ vasanto asÄ«tiyÄ• devatÄ• koá¹-Ä«naá¹ƒ dhan
brahmalokaá¹ƒ gantvÄ• bakabrahmuno diá¹-á¹-hiá¹ƒ bhinditvÄ• dasannaá¹ƒ brahmasahas
anusaá¹ƒvaccharaá¹ƒ tÄ«su maá¹‡á¸• alesu cÄ• rikaá¹ƒ caramÄ• no upanissayasampannÄ
saraá¹‡Ä• ni ceva sÄ«lÄ• nica maggaphalÄ• ni ca deti, nÄ• gasupaá¹‡á¹‡Ä• dÄ«nampi \Ee
atthaá¹ƒ caratÄ«â€™â€™ ti dasabalassa lokatthacariyaguá¹‡aá¹ƒ kathayiá¹ƒsu. satthÄ• Ä•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
bhikkhave, sohaá¹ƒ idÄ• ni abhisambodhiá¹ƒ patvÄ• lokassa atthaá¹ƒ careyyaá¹ƒ, pubbe s
atthaá¹ƒ acariâ€™â€™ nti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te kassapasammÄ• sambuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ usÄ«nako nÄ• ma rÄ• jÄ•
kassapasammÄ• sambuddhe catusaccadesanÄ• ya mahÄ• janaá¹ƒ kilesabandhanÄ• moc
parinibbute dÄ«ghassa addhuno accayena sÄ• sanaá¹ƒ osakki. bhikkhÅ« ekavÄ«satiyÄ• a
kappenti, bhikkhÅ« gihisaá¹ƒsaggaá¹ƒ karonti, puttadhÄ«tÄ• dÄ«hi vaá¸• á¸• hanti. bhikkhu
karonti, puttadhÄ«tÄ• dÄ«hi vaá¸• á¸• hanti. bhikkhÅ« bhikkhudhammaá¹ƒ, bhikkhuniyo bhi
upÄ• sakadhammaá¹ƒ, upÄ• sikÄ• upÄ• sikadhammaá¹ƒ, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡ad
manussÄ• \Ne IV 162/ dasa akusalakammapathe samÄ• dÄ• ya vattiá¹ƒsu, matamatÄ• ap
sakko devarÄ• jÄ• nave nave deve apassanto manussalokaá¹ƒ oloketvÄ• manussÄ• naá¹
Ã±atvÄ• satthu sÄ• sanaá¹ƒ osakkitaá¹ƒ disvÄ• ``kiá¹ƒ nu karissÄ• mÄ«â€™â€™ ti cintet
mahÄ• janaá¹ƒ tÄ• setvÄ• bhÄ«tabhÄ• vaá¹ƒ Ã±atvÄ• pacchÄ• assÄ• setvÄ• dhammaá¹
paggayha aparampi vassasahassaá¹ƒ pavattanakÄ• raá¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti \B
katvÄ• mÄ• talidevaputtaá¹ƒ mocappamÄ• á¹‡adÄ• á¹-haá¹ƒ catÅ«hi dÄ• á¹-hÄ• hi vinigga
katvÄ• gabbhinÄ«naá¹ƒ dassaneneva gabbhapÄ• tanasamatthaá¹ƒ ghorarÅ«paá¹ƒ Ä• jÄ•
kÄ• á¸·avaá¹‡á¹‡aá¹ƒ mahÄ• kaá¹‡hasunakhaá¹ƒ mÄ• petvÄ• paÃ±cabandhanena bandhi
kaá¹‡á¹-he piá¸·andhitvÄ• rajjukoá¹-ikaá¹ƒ Ä• dÄ• ya sayaá¹ƒ dve kÄ• sÄ• yÄ• ni nivÄ• set
kese bandhitvÄ• rattamÄ• laá¹ƒ piá¸·andhitvÄ• Ä• ropitapavÄ• á¸·avaá¹‡á¹‡ajiyaá¹ƒ mahÄ
vajiragganÄ• rÄ• caá¹ƒ nakhena parivaá¹-á¹-ento vanacarakavesaá¹ƒ gahetvÄ• nagarato y

otaritvÄ• ``nassati loko, nassati lokoâ€™â€™ ti tikkhattuá¹ƒ saddaá¹ƒ anusÄ• vetvÄ• man
nagarÅ«pacÄ• raá¹ƒ patvÄ• puna saddamakÄ• si.

manussÄ• sunakhaá¹ƒ disvÄ• utrastÄ• nagaraá¹ƒ pavisitvÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä
sÄ«ghaá¹ƒ nagaradvÄ• rÄ• ni pidahÄ• pesi. sakkopi aá¹-á¹-hÄ• rasahatthaá¹ƒ pÄ• kÄ• raá¹
saddhiá¹ƒ antonagare patiá¹-á¹-hahi. manussÄ• bhÄ«tatasitÄ• palÄ• yitvÄ• gehÄ• ni pavis
mahÄ• kaá¹‡hopi diá¹-á¹-hadiá¹-á¹-he manusse upadhÄ• vitvÄ• santÄ• sento rÄ• janivesan
rÄ• jaá¹…gaá¹‡e manussÄ• bhayena palÄ• yitvÄ• rÄ• janivesanaá¹ƒ pavisitvÄ• dvÄ• raá¹
usÄ«nakarÄ• jÄ• pi orodhe gahetvÄ• pÄ• sÄ• daá¹ƒ abhiruhi. mahÄ• kaá¹‡ho sunakho pur
á¹-hatvÄ• mahÄ• bhussitaá¹ƒ bhussi. tassa saddo heá¹-á¹-hÄ• avÄ«ciá¹ƒ, upari bhavagga
sakalacakkavÄ• á¸·aá¹ƒ ekaninnÄ• daá¹ƒ ahosi. __vidhurajÄ• take_ (J II 22.1346 Ä• dayo)
puá¹‡á¹‡akayakkharaÃ±Ã±o, __kusajÄ• take_ (J II 20.1 Ä• dayo) kusaraÃ±Ã±o, __bhÅ«rida
Ä• dayo) sudassananÄ• garaÃ±Ã±o, imasmiá¹ƒ mahÄ• kaá¹‡hajÄ• take ayaá¹ƒ saddoti ime
mahÄ• saddÄ• nÄ• ma ahesuá¹ƒ.

nagaravÄ• sino bhÄ«tatasitÄ• hutvÄ• ekapurisopi sakkena saddhiá¹ƒ kathetuá¹ƒ nÄ• sakk
upaá¹-á¹-hÄ• petvÄ• vÄ• tapÄ• naá¹ƒ nissÄ• ya sakkaá¹ƒ Ä• mantetvÄ• ``ambho luddaka,
bhussatÄ«â€™â€™ ti Ä• ha. ``chÄ• tabhÄ• vena, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi tassa
ti antojanassa ca attano ca pakkabhattaá¹ƒ sabbaá¹ƒ dÄ• pesi. taá¹ƒ sabbaá¹ƒ sunakho eka
puna saddamakÄ• si. puna rÄ• jÄ• pucchitvÄ• ``idÄ• nipi me sunakho \Be IV 184/ chÄ• toy
sutvÄ• hatthiassÄ• dÄ«naá¹ƒ pakkabhattaá¹ƒ sabbaá¹ƒ Ä• harÄ• petvÄ• dÄ• pesi. tasmiá¹
niá¹-á¹-hÄ• pite sakalanagarassa pakkabhattaá¹ƒ dÄ• pesi. tampi so tatheva bhuÃ±jitvÄ• p
``na esa sunakho, nissaá¹ƒsayaá¹ƒ esa yakkho bhavissati, Ä• gamanakÄ• raá¹‡aá¹ƒ pucch
bhÄ«tatasito hutvÄ• pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

61__._ á¹• 21 ``kaá¹‡ho kaá¹‡ho ca ghoro ca, sukkadÄ• á¹-ho pabhÄ• savÄ• .

baddho paÃ±cahi rajjÅ«hi, kiá¹ƒ ravi sunakho tavÄ• â€™â€™ ti ||

tattha __kaá¹‡ho kaá¹‡ho_ti bhayavasena daá¸·hÄ«vasena vÄ• Ä• meá¸• itaá¹ƒ. __ghoro_
bhayajanako. __pabhÄ• savÄ• _ti dÄ• á¹-hÄ• nikkhantaraá¹ƒsipabhÄ• sena pabhÄ• savÄ•
tavesa evarÅ«po kakkhaá¸·o sunakho kiá¹ƒ karoti, kiá¹ƒ mige gaá¹‡hÄ• ti, udÄ• hu te amitte
vissajjehi nanti adhippÄ• yenevamÄ• ha.

taá¹ƒ sutvÄ• sakko dutiyaá¹ƒ gÄ• thamÄ• ha ---

62__._ á¹• 21 ``nÄ• yaá¹ƒ migÄ• namatthÄ• ya, usÄ«naka bhavissati.

manussÄ• naá¹ƒ anayo hutvÄ• , tadÄ• kaá¹‡ho pamokkhatÄ«â€™â€™ ti ||

tassattho --- ayaÃ±hi ``migamaá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti idha nÄ• gato, tasmÄ
bhavissati, manussamaá¹ƒsaá¹ƒ pana khÄ• dituá¹ƒ Ä• gato, tasmÄ• tesaá¹ƒ anayo mahÄ•
anena manussÄ• vinÄ• saá¹ƒ pÄ• pitÄ• bhavissanti, tadÄ• ayaá¹ƒ kaá¹‡ho pamokkhati, m

atha naá¹ƒ rÄ• jÄ• ``kiá¹ƒ pana te bho luddaka-sunakho sabbesaá¹ƒyeva manussÄ• naá¹ƒ
udÄ• hu tava amittÄ• naÃ±Ã±evÄ• â€™â€™ ti \Ee IV 184/ pucchitvÄ• ``amittÄ• naÃ±Ã±eva
vutte ``ke pana idha te amittÄ• â€™â€™ ti pucchitvÄ• ``adhammÄ• bhiratÄ• visamacÄ• rin
vutte ``kathehi tÄ• va ne amhÄ• kaâ€™â€™ nti pucchi. athassa kathento devarÄ• jÄ• dasa

63__._ á¹• 21 ``pattahatthÄ• \Be IV 185/ samaá¹‡akÄ• , muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• r

naá¹…galehi kasissanti, tadÄ• kaá¹‡ho pamokkhati ||

64__._ á¹• 21 ``tapassiniyo \Ne IV 164/ pabbajitÄ• , muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ•

yadÄ• loke gamissanti, tadÄ• kaá¹‡ho pamokkhati ||

65__._ á¹• 21 ``dÄ«ghottaroá¹-á¹-hÄ• jaá¹-ilÄ• , paá¹…kadantÄ• rajassirÄ• .

iá¹‡aá¹ƒ codÄ• ya gacchanti, tadÄ• kaá¹‡ho pamokkhati ||

66__._ á¹• 21 ``adhicca vede sÄ• vittiá¹ƒ, yaÃ±Ã±atantaÃ±ca brÄ• hmaá¹‡Ä• .

bhatikÄ• ya yajissanti, tadÄ• kaá¹‡ho pamokkhati ||

67__._ á¹• 21 ``mÄ• taraá¹ƒ pitaraá¹ƒ cÄ• pi, jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahÅ« santo na bharanti, tadÄ• kaá¹‡ho pamokkhati ||

68__._ á¹• 21 ``mÄ• taraá¹ƒ pitaraá¹ƒ cÄ• pi, jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

bÄ• lÄ• tumheti vakkhanti, tadÄ• kaá¹‡ho pamokkhati ||

69__._ á¹• 21 ``Ä• cariyabhariyaá¹ƒ sakhiá¹ƒ, mÄ• tulÄ• niá¹ƒ pitucchakiá¹ƒ.

yadÄ• loke gamissanti, tadÄ• kaá¹‡ho pamokkhati ||

70__._ á¹• 21 ``asicammaá¹ƒ gahetvÄ• na, khaggaá¹ƒ paggayha brÄ• hmaá¹‡Ä• .

panthaghÄ• taá¹ƒ karissanti, tadÄ• kaá¹‡ho pamokkhati ||

71__._ á¹• 21 ``sukkacchavÄ« vedhaverÄ• , thÅ«labÄ• hÅ« apÄ• tubhÄ• .

mittabhedaá¹ƒ karissanti, tadÄ• kaá¹‡ho pamokkhati ||

72__._ á¹• 21 ``mÄ• yÄ• vino nekatikÄ• , asappurisacintakÄ• .

yadÄ• loke bhavissanti, tadÄ• kaá¹‡ho pamokkhatÄ«â€™â€™ ti ||

tattha \Ee IV 185/ __samaá¹‡akÄ• _ti ``mayaá¹ƒ samaá¹‡Ä• mhÄ• â€™â€™ ti paá¹-iÃ±Ã±
hÄ«á¸·itavohÄ• renevamÄ• ha. __kasissantÄ«_ti te tadÄ• pi kasantiyeva. ayaá¹ƒ pana \Be
evamÄ• ha. ayaÃ±hissa adhippÄ• yo --- ete evarÅ«pÄ• dussÄ«lÄ• mama amittÄ• , yadÄ•
maá¹ƒsaá¹ƒ khÄ• ditaá¹ƒ \Ne IV 165/ bhavissati, tadÄ• esa kaá¹‡ho ito paÃ±carajjubandha
iminÄ• upÄ• yena sabbagÄ• thÄ• su adhippÄ• yayojanÄ• veditabbÄ• .

__pabbajitÄ• _ti buddhasÄ• sane pabbajitÄ• . __gamissantÄ«_ti agÄ• ramajjhe paÃ±ca kÄ
vicarissanti. __dÄ«ghottaroá¹-á¹-hÄ• _ti dÄ• á¹-hikÄ• naá¹ƒ vaá¸• á¸• hitattÄ• dÄ«ghuttaroá
__paá¹…kadantÄ• _ti paá¹…kena malena samannÄ• gatadantÄ• . __iá¹‡aá¹ƒ codÄ• yÄ• _t
saá¹ƒharitvÄ• vaá¸• á¸• hiyÄ• iá¹‡aá¹ƒ payojetvÄ• taá¹ƒ codetvÄ• tato laddhena jÄ«vikaá
gacchantÄ«ti attho.

__sÄ• vitti_nti sÄ• vittiÃ±ca adhiyitvÄ• . __yaÃ±Ã±atantaÃ±cÄ• _ti yaÃ±Ã±avidhÄ• yakatan
adhiyitvÄ• ti attho. __bhatikÄ• yÄ• _ti te te rÄ• jarÄ• jamahÄ• matte upasaá¹…kamitvÄ• ``t
yajissÄ• ma, dhanaá¹ƒ dethÄ• â€™â€™ ti evaá¹ƒ bhatiatthÄ• ya yadÄ• yaÃ±Ã±aá¹ƒ yajiss
bharituá¹ƒ posetuá¹ƒ samatthÄ• samÄ• nÄ• . __bÄ• lÄ• tumhe_ti tumhe bÄ• lÄ• na kiÃ±c
vakkhanti. __gamissantÄ«_ti lokadhammasevanavasena gamissanti. __panthaghÄ• ta_nti p
mÄ• retvÄ• tesaá¹ƒ bhaá¹‡á¸• aggahaá¹‡aá¹ƒ.

__sukkacchavÄ«_ti kasÄ• vacuá¹‡á¹‡Ä• dighaá¹ƒsanena samuá¹-á¹-hÄ• pitasukkacchaviva
vidhavÄ• apatikÄ• , tÄ• hi vidhavÄ• hi veraá¹ƒ carantÄ«ti vedhaverÄ• . __thÅ«labÄ• hÅ«_t
samuá¹-á¹-hÄ• pitamaá¹ƒsatÄ• ya mahÄ• bÄ• hÅ«. __apÄ• tubhÄ• _ti apÄ• tubhÄ• vÄ• , dh
__mittabheda_nti mithubhedaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- yadÄ• e
``imÄ• amhe na jahissantÄ«â€™â€™ ti sahiraÃ±Ã±Ä• vidhavÄ• upagantvÄ• saá¹ƒvÄ• sa
santakaá¹ƒ khÄ• ditvÄ• tÄ• hi saddhiá¹ƒ mittabhedaá¹ƒ \Ee IV 186/ karissanti \Be IV 187/, v

aÃ±Ã±aá¹ƒ sahiraÃ±Ã±aá¹ƒ gamissanti, tadÄ• esa te core sabbeva khÄ• ditvÄ• muccissat
asappurisacittehi paradukkhacintanasÄ«lÄ• . __tadÄ• _ti tadÄ• sabbepime ghÄ• tetvÄ• kh
pamokkhatÄ«ti.

evaÃ±ca pana vatvÄ• ``ime mayhaá¹ƒ, mahÄ• rÄ• ja, amittÄ• â€™â€™ ti te te adhammak
khÄ• ditukÄ• mataá¹ƒ viya katvÄ• dasseti. so tato mahÄ• janassa utrastakÄ• le sunakhaá¹
á¹-hapitaá¹ƒ viya katvÄ• luddakavesaá¹ƒ vijahitvÄ• attano Ä• nubhÄ• vena Ä• kÄ• se jalan
``mahÄ• rÄ• ja, ahaá¹ƒ sakko devarÄ• jÄ• , `ayaá¹ƒ loko vinassatÄ«â€™ ti Ä• gato, pamattA
adhammaá¹ƒ vattitvÄ• matamatÄ• sampati apÄ• ye pÅ«renti, devaloko tuccho viya \Ne IV
paá¹-á¹-hÄ• ya adhammikesu kattabbaá¹ƒ ahaá¹ƒ jÄ• nissÄ• mi, tvaá¹ƒ appamatto hohi, ma
satÄ• rahagÄ• thÄ• hi dhammaá¹ƒ desetvÄ• manussÄ• naá¹ƒ dÄ• nasÄ«lesu patiá¹-á¹-hÄ•
aÃ±Ã±aá¹ƒ vassasahassaá¹ƒ pavattanasamatthaá¹ƒ katvÄ• mÄ• taliá¹ƒ Ä• dÄ• ya sakaá¹-
dÄ• nasÄ«lÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• devaloke nibbattiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhave pubbepÄ• haá¹ƒ lokas
ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mÄ• tali Ä• nando ahosi, sakko pana aham

mahÄ• kaá¹‡hajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [470] 7. kosiyajÄ• takavaá¹‡á¹‡anÄ•

73-93__._ kosiyajÄ• takaá¹ƒ __sudhÄ• bhojanajÄ• take_ (J II 21.192 Ä• dayo) Ä• vi bhaviss

kosiyajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [471] 8. meá¹‡á¸• akapaÃ±hajÄ• takavaá¹‡á¹‡anÄ•

94-105__._ meá¹‡á¸• akapaÃ±hajÄ• takaá¹ƒ \Be IV 188/ __umaá¹…gajÄ• take_ (J II 22.590

meá¹‡á¸• akapaÃ±hajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [472] 9. mahÄ• padumajÄ• takavaá¹‡á¹‡anÄ•

__nÄ• daá¹-á¹-hÄ• _ \Ee IV 187/ __parato dosa_nti idaá¹ƒ satthÄ• jetavane viharanto ciÃ±
Ä• rabbha kathesi. paá¹-hamabodhiyaÃ±hi dasabalassa puthubhÅ«tesu sÄ• vakesu aparim
ariyabhÅ«miá¹ƒ okkantesu patthaá¹-esu guá¹‡asamudayesu mahÄ• lÄ• bhasakkÄ• ro udap
khajjopanakasadisÄ• ahesuá¹ƒ hatalÄ• bhasakkÄ• rÄ• . te antaravÄ«thiyaá¹ƒ á¹-hatvÄ• ``
buddho, mayampi buddhÄ• , kiá¹ƒ tasseva dinnaá¹ƒ mahapphalaá¹ƒ, amhÄ• kampi dinnaá¹

\Ne IV 167/ detha karothÄ• â€™â€™ ti evaá¹ƒ manusse viÃ±Ã±Ä• pentÄ• pi lÄ• bhasakkÄ•
sannipatitvÄ• ``kena nu kho upÄ• yena samaá¹‡assa gotamassa manussÄ• naá¹ƒ antare a
lÄ• bhasakkÄ• raá¹ƒ nÄ• seyyÄ• mÄ• â€™â€™ ti mantayiá¹ƒsu. tadÄ• sÄ• vatthiyaá¹ƒ ciÃ
paribbÄ• jikÄ• uttamarÅ«padharÄ• sobhaggappattÄ• devaccharÄ• viya. tassÄ• sarÄ«rat
kharamantÄ« evamÄ• ha --- ``ciÃ±camÄ• á¹‡avikaá¹ƒ paá¹-icca samaá¹‡assa gotamassa a
lÄ• bhasakkÄ• raá¹ƒ nÄ• sessÄ• mÄ• â€™â€™ ti. te ``attheso upÄ• yoâ€™â€™ ti sampaá
titthiyÄ• rÄ• maá¹ƒ gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si, titthiyÄ• tÄ• ya saddhiá¹ƒ na kathesu
dosoâ€™â€™ ti yÄ• vatatiyaá¹ƒ ``vandÄ• mi ayyÄ• â€™â€™ ti vatvÄ• ``ayyÄ• , ko nu kho
saddhiá¹ƒ na kathethÄ• â€™â€™ ti Ä• ha. ``bhagini, samaá¹‡aá¹ƒ gotamaá¹ƒ amhe viheá¹-
katvÄ• vicarantaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti. ``nÄ• haá¹ƒ jÄ• nÄ• mi ayyÄ• , mayÄ• kiá
tvaá¹ƒ bhagini, amhÄ• kaá¹ƒ sukhamicchasi, attÄ• naá¹ƒ paá¹-icca samaá¹‡asssa gotamas
uppÄ• detvÄ• lÄ• bhasakkÄ• raá¹ƒ nÄ• sehÄ«â€™â€™ ti.

sÄ• \Be IV 189/ ``sÄ• dhu ayyÄ• , mayhameveso bhÄ• ro, mÄ• cintayitthÄ• â€™â€™ ti va
itthimÄ• yÄ• su kusalatÄ• ya tato paá¹-á¹-hÄ• ya sÄ• vatthivÄ• sÄ«naá¹ƒ dhammakathaá¹ƒ
nikkhamanasamaye indagopakavaá¹‡á¹‡aá¹ƒ paá¹-aá¹ƒ pÄ• rupitvÄ• gandhamÄ• lÄ• dihat
188/ gacchantÄ« ``imÄ• ya velÄ• ya kuhiá¹ƒ gacchasÄ«â€™â€™ ti vutte ``kiá¹ƒ tumhÄ• kaá
gamanaá¹-á¹-hÄ• nenÄ• â€™â€™ ti vatvÄ• jetavanasamÄ«pe titthiyÄ• rÄ• me vasitvÄ• pÄ
vandissÄ• mÄ• â€™â€™ ti nagarÄ• nikkhamante upÄ• sakajane jetavane vutthÄ• viya hut
``kuhiá¹ƒ vutthÄ• sÄ«â€™â€™ ti vutte ``kiá¹ƒ tumhÄ• kaá¹ƒ mama vutthaá¹-á¹-hÄ• nenÄ• â
mÄ• saá¸• á¸• hamÄ• saccayena pucchiyamÄ• nÄ• ``jetavane samaá¹‡ena gotamena sadd
vutthÄ• mhÄ«â€™â€™ ti Ä• ha. puthujjanÄ• naá¹ƒ ``saccaá¹ƒ nu kho etaá¹ƒ, noâ€™â€™ t
temÄ• sacatumÄ• saccayena pilotikÄ• hi udaraá¹ƒ veá¹-hetvÄ• gabbhinivaá¹‡á¹‡aá¹ƒ dass
pÄ• rupitvÄ• ``samaá¹‡aá¹ƒ gotamaá¹ƒ paá¹-icca gabbho me laddhoâ€™â€™ ti andhabÄ•
aá¹-á¹-hanavamÄ• saccayena udare dÄ• rumaá¹‡á¸• alikaá¹ƒ bandhitvÄ• upari rattapaá¹-aá
hatthapÄ• dapiá¹-á¹-hiyo gohanukena koá¹-á¹-Ä• petvÄ• ussade dassetvÄ• kilantindriyÄ•
tathÄ• gate alaá¹…katadhammÄ• sane nisÄ«ditvÄ• dhammaá¹ƒ desente dhammasabhaá¹ƒ
á¹-hatvÄ• ``mahÄ• samaá¹‡a, mahÄ• janassa tÄ• va dhammaá¹ƒ desesi, madhuro te sadd
dantÄ• varaá¹‡aá¹ƒ, ahaá¹ƒ pana taá¹ƒ paá¹-icca gabbhaá¹ƒ labhitvÄ• paripuá¹‡á¹‡agabbh
sÅ«tigharaá¹ƒ jÄ• nÄ• si, na sappitelÄ• dÄ«ni, sayaá¹ƒ akaronto upaá¹-á¹-hÄ• kÄ• nampi aÃ
kosalarÄ• jÄ• naá¹ƒ vÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ vÄ• visÄ• khaá¹ƒ upÄ• sikaá¹ƒ vÄ• ``imis
kattabbayuttaá¹ƒ karohÄ«â€™â€™ ti na vadasi, abhiramituá¹ƒyeva \Ne IV 168/ jÄ• nÄ• si, gabbh
jÄ• nÄ• sÄ«â€™â€™ ti gÅ«thapiá¹‡á¸• aá¹ƒ gahetvÄ• candamaá¹‡á¸• alaá¹ƒ dÅ«setuá¹ƒ v
tathÄ• gataá¹ƒ akkosi. tathÄ• gato dhammakathaá¹ƒ á¹-hapetvÄ• sÄ«ho viya abhinadanto
tathabhÄ• vaá¹ƒ vÄ• atathabhÄ• vaá¹ƒ vÄ• ahaÃ±ceva tvaÃ±ca jÄ• nÄ• mÄ• â€™â€™ ti A
mayÄ• ca Ã±Ä• tabhÄ• venetaá¹ƒ jÄ• tanti.

tasmiá¹ƒ \Be IV 190/ khaá¹‡e sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajja

``ciÃ±camÄ• á¹‡avikÄ• tathÄ• gataá¹ƒ abhÅ«tena akkosatÄ«â€™â€™ ti Ã±atvÄ• ``imaá¹ƒ
ti catÅ«hi devaputtehi saddhiá¹ƒ Ä• gami. devaputtÄ• mÅ«sikapotakÄ• hutvÄ• dÄ• rumaá
bandhanarajjuke ekappahÄ• reneva chindiá¹ƒsu, pÄ• rutapaá¹-aá¹ƒ vÄ• to ukkhipi, dÄ• rum
patamÄ• naá¹ƒ tassÄ• pÄ• dapiá¹-á¹-hiyaá¹ƒ pati, ubho aggapÄ• dÄ• chijjiá¹ƒsu. manussÄ
``kÄ• á¸·akaá¹‡á¹‡i, sammÄ• sambuddhaá¹ƒ akkosasÄ«â€™â€™ ti sÄ«se kheá¸·aá¹ƒ pÄ•
leá¸• á¸• udaá¹‡á¸• Ä• dihatthÄ• jetavanÄ• nÄ«hariá¹ƒsu. athassÄ• tathÄ• gatassa cakkh
mahÄ• pathavÄ« bhijjitvÄ• vivaramadÄ• si, avÄ«cito aggijÄ• lÄ• uá¹-á¹-hahi. sÄ• kuladatti
pÄ• rupamÄ• nÄ• viya gantvÄ• avÄ«cimhi nibbatti. aÃ±Ã±atitthiyÄ• naá¹ƒ lÄ• bhasakkÄ• r
bhiyyosomattÄ• ya vaá¸• á¸• hi. punadivase dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ•
ciÃ±camÄ• á¹‡avikÄ• evaá¹ƒ uá¸·Ä• raguá¹‡aá¹ƒ aggadakkhiá¹‡eyyaá¹ƒ sammÄ• sambud
mahÄ• vinÄ• saá¹ƒ pattÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, eta
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, id
abhÅ«tena akkositvÄ• mahÄ• vinÄ• saá¹ƒ pattÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa aggamahesiyÄ
phullapadumasassirikamukhattÄ• panassa ``padumakumÄ• roâ€™â€™ tveva nÄ• maá¹ƒ k
takkasilÄ• yaá¹ƒ gantvÄ• sabbasippÄ• ni uggaá¹‡hitvÄ• Ä• gami. athassa mÄ• tÄ• kÄ• la
aggamahesiá¹ƒ katvÄ• puttassa uparajjaá¹ƒ adÄ• si. aparabhÄ• ge rÄ• jÄ• paccantaá¹ƒ ku
aggamahesiá¹ƒ Ä• ha ``bhadde, idheva vasa, ahaá¹ƒ paccantaá¹ƒ kupitaá¹ƒ vÅ«pasametuâ
vatvÄ• ``nÄ• haá¹ƒ idheva vasissÄ• mi, ahampi gamissÄ• mÄ«â€™â€™ ti vutte yuddhabhÄ
``yÄ• va mamÄ• gamanÄ• anukkaá¹‡á¹-hamÄ• nÄ• vasa, ahaá¹ƒ padumakumÄ• raá¹ƒ ya
hoti, evaá¹ƒ Ä• á¹‡Ä• petvÄ• gamissÄ• mÄ«â€™â€™ ti vatvÄ• tathÄ• katvÄ• gantvÄ• pa
janapadaá¹ƒ santappetvÄ• paccÄ• gantvÄ• bahinagare khandhÄ• vÄ• raá¹ƒ nivÄ• sesi \Ne
Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• \Be IV 191/ nagaraá¹ƒ \Ee IV 190/ alaá¹…kÄ• rÄ• petvÄ• rÄ• j
ekakova tassÄ• santikaá¹ƒ agamÄ• si.

sÄ• tassa rÅ«pasampattiá¹ƒ disvÄ• paá¹-ibaddhacittÄ• ahosi. bodhisatto taá¹ƒ vanditvÄ•
amhÄ• kaá¹ƒ kattabbaâ€™â€™ nti pucchi. atha naá¹ƒ ``ammÄ• ti maá¹ƒ vadasÄ«â€™â€™
``sayanaá¹ƒ abhiruhÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti? ``yÄ• va rÄ• jÄ•
kilesaratiyÄ• ramissÄ• mÄ• â€™â€™ ti. ``amma, tvaá¹ƒ mama mÄ• tÄ• ca sasÄ• mikÄ• c
nÄ• ma kilesavasena indriyÄ• ni bhinditvÄ• na olokitapubbo, kathaá¹ƒ tayÄ• saddhiá¹ƒ eva
kiliá¹-á¹-hakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sÄ• dve tayo vÄ• re kathetvÄ• tasmiá¹ƒ an
na karosÄ«â€™â€™ ti Ä• ha. ``Ä• ma, na karomÄ«â€™â€™ ti. ``tena hi raÃ±Ã±o kathetvÄ•
chindÄ• pessÄ• mÄ«â€™â€™ ti. mahÄ• satto ``tava ruciá¹ƒ karohÄ«â€™â€™ ti vatvÄ• taâ

sÄ• bhÄ«tatasitÄ• cintesi ``sace ayaá¹ƒ paá¹-hamaá¹ƒ pitu Ä• rocessati, jÄ«vitaá¹ƒ me na
puretaraá¹ƒ kathessÄ• mÄ«â€™â€™ ti bhattaá¹ƒ abhuÃ±jitvÄ• kiliá¹-á¹-halomavatthaá¹ƒ ni
nakharÄ• jiyo dassetvÄ• ``kuhiá¹ƒ devÄ«ti raÃ±Ã±o pucchanakÄ• le ``gilÄ• nÄ• â€™ ti kath

paricÄ• rikÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• gilÄ• nÄ• layaá¹ƒ katvÄ• nipajji. rÄ• jÄ• pi nagara
nivesanaá¹ƒ Ä• ruyha taá¹ƒ apassanto ``kuhiá¹ƒ devÄ«â€™â€™ ti pucchitvÄ• ``gilÄ• nÄ• â
sirigabbhaá¹ƒ pavisitvÄ• ``kiá¹ƒ te devi, aphÄ• sukaâ€™â€™ nti pucchi. sÄ• tassa vacana
hutvÄ• dve tayo vÄ• re pucchitÄ• ``mahÄ• rÄ• ja, kasmÄ• kathesi, tuá¹‡hÄ« hohi, sasÄ• r
na hontÄ«â€™â€™ ti vatvÄ• ``kena tvaá¹ƒ viheá¹-hitÄ• si, sÄ«ghaá¹ƒ me kathehi \Ee IV 19
chindissÄ• mÄ«â€™â€™ ti vutte ``kaá¹ƒsi tvaá¹ƒ, mahÄ• rÄ• ja, nagare á¹-hapetvÄ• gatoâ
``padumakumÄ• raâ€™â€™ nti vutte ``so mayhaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• `tÄ
tava mÄ• tÄ• â€™ ti vuccamÄ• nopi `á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o rÄ• jÄ• natthi, ahaá¹ƒ ta
kilesaratiyÄ• ramissÄ• mÄ«â€™ ti maá¹ƒ kesesu \Be IV 192/ gahetvÄ• aparÄ• paraá¹ƒ luÃ
akarontiá¹ƒ maá¹ƒ pÄ• tetvÄ• koá¹-á¹-etvÄ• gatoâ€™â€™ ti Ä• ha.

rÄ• jÄ• anupaparikkhitvÄ• va Ä• sÄ«viso viya kuddho purise Ä• á¹‡Ä• pesi ``gacchatha, bh
bandhitvÄ• Ä• nethÄ• â€™â€™ ti. te nagaraá¹ƒ avattharantÄ• viya tassa gehaá¹ƒ gantvÄ•
paharitvÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸habandhanaá¹ƒ bandhitvÄ• rattakaá¹‡averamÄ• laá
vajjhaá¹ƒ katvÄ• Ä• nayiá¹ƒsu \Ne IV 170/. so ``deviyÄ• idaá¹ƒ kammaâ€™â€™ nti Ã±atvÄ
raÃ±Ã±o dosakÄ• rako, nipparÄ• dhohamasmÄ«â€™â€™ ti vilapanto Ä• gacchati. sakalana
``rÄ• jÄ• kira mÄ• tugÄ• massa vacanaá¹ƒ gahetvÄ• mahÄ• padumakumÄ• raá¹ƒ ghÄ• tÄ
rÄ• jakumÄ• rassa pÄ• damÅ«le nipatitvÄ• ``idaá¹ƒ te sÄ• mi, ananucchavikaâ€™â€™ nti
naá¹ƒ netvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• disvÄ• va cittaá¹ƒ niggaá¹‡hituá¹ƒ asakkonto `
rÄ• jalÄ«á¸aá¹ƒ karoti, mama putto hutvÄ• aggamahesiyÄ• aparajjhati, gacchatha naá¹ƒ c
vinÄ• saá¹ƒ pÄ• pethÄ• â€™â€™ ti Ä• ha. mahÄ• satto ``na mayhaá¹ƒ, tÄ• ta, evarÅ«po ap
vacanaá¹ƒ gahetvÄ• mÄ• maá¹ƒ nÄ• sehÄ«â€™â€™ ti pitaraá¹ƒ yÄ• ci. so tassa kathaá¹ƒ

tato soá¸asasahassÄ• antepurikÄ• ``tÄ• ta mahÄ• padumakumÄ• ra, attano ananucchavi
mahÄ• viravaá¹ƒ viraviá¹ƒsu. sabbe \Ee IV 192/ khattiyamahÄ• sÄ• lÄ• dayopi amaccaparij
sÄ«lÄ• cÄ• raguá¹‡asampanno vaá¹ƒsÄ• nurakkhito rajjadÄ• yÄ• do, mÄ• naá¹ƒ mÄ• tugÄ
anupaparikkhitvÄ• va vinÄ• sehi, raÃ±Ã±Ä• nÄ• ma nisammakÄ• rinÄ• bhavitabbaâ€™â€™
abhÄ• siá¹ƒsu ---

106__._ á¹• 21 ``nÄ• daá¹-á¹-hÄ• parato dosaá¹ƒ, aá¹‡uá¹ƒ thÅ«lÄ• ni sabbaso.

issaro paá¹‡aye daá¹‡á¸• aá¹ƒ, sÄ• maá¹ƒ appaá¹-ivekkhiya ||

107__._ á¹• 21 ``yo ca appaá¹-ivekkhitvÄ• , daá¹‡á¸• aá¹ƒ kubbati khattiyo.

sakaá¹‡á¹-akaá¹ƒ so gilati, jaccandhova samakkhikaá¹ƒ ||

108__._ á¹• 21 ``adaá¹‡á¸• iyaá¹ƒ \Be IV 193/ daá¹‡á¸• ayati, daá¹‡á¸• iyaÃ±ca adaá¹‡á¸• i

andhova visamaá¹ƒ maggaá¹ƒ, na jÄ• nÄ• ti samÄ• samaá¹ƒ ||

109__._ á¹• 21 ``yo ca etÄ• ni á¹-hÄ• nÄ• ni, aá¹‡uá¹ƒ thÅ«lÄ• ni sabbaso.

sudiá¹-á¹-hamanusÄ• seyya, sa ve voharitu marahati ||

110__._ á¹• 21 ``nekantamudunÄ• sakkÄ• , ekantatikhiá¹‡ena vÄ• .

attaá¹ƒ mahante á¹-hapetuá¹ƒ, tasmÄ• ubhayamÄ• care ||

111__._ á¹• 21 ``paribhÅ«to \Ne IV 171/ mudu hoti, atitikkho ca veravÄ• .

etaÃ±ca ubhayaá¹ƒ Ã±atvÄ• , anumajjhaá¹ƒ samÄ• care ||

112__._ á¹• 21 ``bahumpi ratto bhÄ• seyya, duá¹-á¹-hopi bahu bhÄ• sati.

na itthikÄ• raá¹‡Ä• rÄ• ja, puttaá¹ƒ ghÄ• tetumarahasÄ«â€™â€™ ti ||

tattha __nÄ• daá¹-á¹-hÄ• _ti na adisvÄ• . __parato_ti parassa. __sabbaso_ti sabbÄ• ni. __a
khuddakamahantÄ• ni vajjÄ• ni. __sÄ• maá¹ƒ appaá¹-ivekkhiyÄ• _ti parassa vacanaá¹ƒ gah
akatvÄ• pathavissaro rÄ• jÄ• daá¹‡á¸• aá¹ƒ na paá¹‡aye na paá¹-á¹-hapeyya. mahÄ• sam
uttari daá¹‡á¸• o nÄ• ma natthi, tÄ• á¸·anagarahaá¹‡apabbÄ• janato uddhaá¹ƒ hatthapÄ• da
natthi, pacchÄ• kakkhaá¸·arÄ• jÅ«naá¹ƒyeva kÄ• le etaá¹ƒ uppannaá¹ƒ, taá¹ƒ sandhÄ• ya
parassa dosaá¹ƒ sÄ• maá¹ƒ adisvÄ• kÄ• tuá¹ƒ na yuttaâ€™â€™ nti kathentÄ• evamÄ• ha

__yo ca appaá¹-ivekkhitvÄ• _ti mahÄ• rÄ• ja, evaá¹ƒ appaá¹-ivekkhitvÄ• dosÄ• nucchavike
rÄ• jÄ• agatigamane á¹-hito taá¹ƒ dosaá¹ƒ appaá¹-ivekkhitvÄ• hatthacchedÄ• didaá¹‡á¸• a
attano dukkhakÄ• raá¹‡aá¹ƒ karonto sakaá¹‡á¹-akaá¹ƒ bhojanaá¹ƒ gilati nÄ• ma, jaccandho
bhuÃ±jati nÄ• ma. __adaá¹‡á¸• iya_nti yo adaá¹‡á¸• iyaá¹ƒ adaá¹‡á¸• apaá¹‡etabbaÃ±ca d
daá¹‡á¸• apaá¹‡etabbaá¹ƒ adaá¹‡á¸• etvÄ• attano rucimeva karoti, so andho viya visamaá
na jÄ• nÄ• ti samÄ• samaá¹ƒ, tato pÄ• sÄ• á¹‡Ä• dÄ«su pakkhalanto andho viya catÅ«su a
pÄ• puá¹‡Ä• tÄ«ti \Be IV 194/ attho. __etÄ• ni á¹-hÄ• nÄ• nÄ«_ti etÄ• ni daá¹‡á¸• iyÄ• daá¹
daá¹‡á¸• iyakÄ• raá¹‡esupi aá¹‡uá¹ƒthÅ«lÄ• ni ca sabbÄ• ni sudiá¹-á¹-haá¹ƒ disvÄ• anusÄ
rajjamanusÄ• situá¹ƒ arahatÄ«ti attho.

__attaá¹ƒ mahante á¹-hapetu_nti evarÅ«po anuppanne bhoge uppÄ• detvÄ• uppanne thÄ•
mahante uá¸·Ä• re issariye á¹-hapetuá¹ƒ na sakkotÄ«ti attho. __mudÅ«_ti mudurÄ• jÄ• raá

paribhÅ«to hoti avaÃ±Ã±Ä• to, so rajjaá¹ƒ niccoraá¹ƒ kÄ• tuá¹ƒ na sakkoti. __veravÄ• _ti ati
sabbepi raá¹-á¹-havÄ• sino verino hontÄ«ti so veravÄ• nÄ• ma hoti. __anumajjha_nti anubh
mudutikhiá¹‡abhÄ• vÄ• naá¹ƒ majjhaá¹ƒ samÄ• care, amudu atikkho hutvÄ• rajjaá¹ƒ kÄ• re
itthikÄ• raá¹‡Ä• _ti pÄ• paá¹ƒ lÄ• makaá¹ƒ mÄ• tugÄ• maá¹ƒ nissÄ• ya vaá¹ƒsÄ• nurakkhal
ghÄ• tetuá¹ƒ nÄ• rahasi, mahÄ• rÄ• jÄ• ti.

evaá¹ƒ \Ne IV 172/ nÄ• nÄ• kÄ• raá¹‡ehi kathentÄ• pi amaccÄ• attano kathaá¹ƒ gÄ• hÄ• p
bodhisattopi yÄ• canto attano kathaá¹ƒ gÄ• hÄ• petuá¹ƒ nÄ• sakkhi. andhabÄ• lo pana rÄ•
corapapÄ• te khipathÄ• â€™â€™ ti Ä• á¹‡Ä• pento aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

113__._ á¹• 21 ``sabbova loko ekato, itthÄ« ca ayamekikÄ• .

tenÄ• haá¹ƒ paá¹-ipajjissaá¹ƒ, gacchatha pakkhipatheva taâ€™â€™ nti ||

tattha __tenÄ• ha_nti yena kÄ• raá¹‡ena sabbo loko ekato kumÄ• rasseva pakkho hutvÄ•
ekikÄ• va, tena kÄ• raá¹‡ena ahaá¹ƒ imissÄ• vacanaá¹ƒ paá¹-ipajjissaá¹ƒ, gacchatha taá¹ƒ
papÄ• te khipathevÄ• ti.

evaá¹ƒ vutte soá¸·asasahassÄ• su rÄ• jaitthÄ«su ekÄ• pi sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ
sakalanagaravÄ• sino bÄ• hÄ• paggayha kanditvÄ• kese vikirayamÄ• nÄ• vilapiá¹ƒsu. rÄ•
khipanaá¹ƒ \Ee IV 194/ paá¹-ibÄ• heyyuâ€™â€™ nti saparivÄ• ro gantvÄ• mahÄ• janassa
uddhaá¹ƒpÄ• daá¹ƒ avaá¹ƒsiraá¹ƒ katvÄ• gÄ• hÄ• petvÄ• papÄ• te khipÄ• pesi. athassa m
adhivatthÄ• devatÄ• ``mÄ• bhÄ• yi mahÄ• padumÄ• â€™â€™ ti taá¹ƒ samassÄ• setvÄ•
gahetvÄ• hadaye á¹-hapetvÄ• dibbasamphassaá¹ƒ pharÄ• petvÄ• otaritvÄ• pabbatapÄ•
phaá¹‡agabbhe á¹-hapesi. nÄ• garÄ• jÄ• bodhisattaá¹ƒ nÄ• gabhavanaá¹ƒ netvÄ• attano y
adÄ• si. so tattha ekasaá¹ƒvaccharaá¹ƒ vasitvÄ• ``manussapathaá¹ƒ gamissÄ• mÄ«â€™â€
á¹-hÄ• naâ€™â€™ nti vutte ``himavantaá¹ƒ gantvÄ• pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. nA
taá¹ƒ gahetvÄ• manussapathe patiá¹-á¹-hÄ• petvÄ• pabbajitaparikkhÄ• re datvÄ• sakaá¹-
himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibbattetvÄ• va
paá¹-ivasati.

atheko bÄ• rÄ• á¹‡asivÄ• sÄ« vanacarako taá¹ƒ á¹-hÄ• naá¹ƒ patto mahÄ• sattaá¹ƒ saÃ±jÄ
mahÄ• padumakumÄ• roâ€™â€™ ti vatvÄ• ``Ä• ma, sammÄ• â€™â€™ ti vutte taá¹ƒ vand
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• raÃ±Ã±o Ä• rocesi ``deva, putto te himavantapadese isipabbajja
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasati, ahaá¹ƒ tassa santike vasitvÄ• Ä• gatoâ€™â€™ ti. ``paccak
ti? ``Ä• ma devÄ• â€™â€™ ti. rÄ• jÄ• mahÄ• balakÄ• yaparivuto tattha gantvÄ• vanapariy
bandhitvÄ• amaccagaá¹‡aparivuto paá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• kaÃ±canarÅ«pasadisaá¹ƒ
nisinnaá¹ƒ mahÄ• sattaá¹ƒ disvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. amaccÄ• pi vanditvÄ•

\Ne IV 173/ nisÄ«diá¹ƒsu. bodhisattopi rÄ• jÄ• naá¹ƒ paá¹-ipucchitvÄ• paá¹-isanthÄ• ramak
``tÄ• ta, mayÄ• tvaá¹ƒ gambhÄ«re \Ee IV 195/ papÄ• te khipÄ• pito, kathaá¹ƒ sajÄ«vitosÄ«
navamaá¹ƒ gÄ• thamÄ• ha ---

114__._ á¹• 21 ``anekatÄ• le narake, gambhÄ«re ca suduttare.

pÄ• tito giriduggasmiá¹ƒ, kena tvaá¹ƒ tattha nÄ• marÄ«â€™â€™ ti ||

tattha __anekatÄ• le_ti anekatÄ• lappamÄ• á¹‡e. __nÄ• marÄ«_ti na amari.

tatoparaá¹ƒ ---

115__._ á¹• 21 ``nÄ• go jÄ• taphaá¹‡o tattha, thÄ• mavÄ• girisÄ• nujo.

paccaggahi maá¹ƒ bhogehi, tenÄ• haá¹ƒ tattha nÄ• mariá¹ƒ ||

116__._ á¹• 21 ``ehi \Be IV 196/ taá¹ƒ paá¹-inessÄ• mi, rÄ• japutta sakaá¹ƒ gharaá¹ƒ.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasi ||

117__._ á¹• 21 ``yathÄ• gilitvÄ• baá¸·isaá¹ƒ, uddhareyya salohitaá¹ƒ.

uddharitvÄ• sukhÄ« assa, evaá¹ƒ passÄ• mi attanaá¹ƒ ||

118__._ á¹• 21 ``kiá¹ƒ nu tvaá¹ƒ baá¸·isaá¹ƒ brÅ«si, kiá¹ƒ tvaá¹ƒ brÅ«si salohitaá¹ƒ.

kiá¹ƒ nu tvaá¹ƒ ubbhataá¹ƒ brÅ«si, taá¹ƒ me akkhÄ• hi pucchito ||

119__._ á¹• 21 ``kÄ• mÄ• haá¹ƒ baá¸·isaá¹ƒ brÅ«mi, hatthiassaá¹ƒ salohitaá¹ƒ.

cattÄ• haá¹ƒ ubbhataá¹ƒ brÅ«mi, evaá¹ƒ jÄ• nÄ• hi khattiyÄ• â€™â€™ ti || ---

imÄ• su paÃ±casu ekantarikÄ• tisso gÄ• thÄ• bodhisattassa, dve raÃ±Ã±o.

tattha \Ne IV 174/ __paccaggahi ma_nti pabbatapatanakÄ• le devatÄ• ya pariggahetvÄ• di
samassÄ• setvÄ• upanÄ«taá¹ƒ maá¹ƒ paá¹-iggaá¹‡hi, gahetvÄ• ca pana nÄ• gabhavanaá
datvÄ• ``manussapathaá¹ƒ maá¹ƒ nehÄ«â€™â€™ ti vutto maá¹ƒ manussapathaá¹ƒ Ä• nes
pabbajito, iti tena devatÄ• ya ca nÄ• garÄ• jassa ca Ä• nubhÄ• vena ahaá¹ƒ tattha nÄ• mar

__ehÄ«_ti rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• somanassappatto hutvÄ• ``tÄ• ta, ahaá¹ƒ bÄ• vacanaá¹ƒ gahetvÄ• evaá¹ƒ sÄ«lÄ• cÄ• rasampanne tayi aparajjhiá¹ƒ, khamÄ• hi me dosa ``uá¹-á¹-hehi, mahÄ• rÄ• ja, khamÄ• ma te dosaá¹ƒ, ito paraá¹ƒ puna mÄ• evaá¹ƒ anisamm ti vutte ``tÄ• ta, tvaá¹ƒ attano kulasantakaá¹ƒ setacchattaá¹ƒ ussÄ• petvÄ• rajjaá¹ƒ anusÄ• khamasi nÄ• mÄ• â€™â€™ ti evamÄ• ha.

__uddharitvÄ• _ti \Ee IV 196/ hadayavakkÄ• dÄ«ni asampattameva taá¹ƒ uddharitvÄ• sukl attana_nti attÄ• naá¹ƒ mahÄ• rÄ• ja, evaá¹ƒ ahampi puna sotthibhÄ• vappattaá¹ƒ gilitabaá¸ attÄ• naá¹ƒ passÄ• mÄ«ti. __ ``kiá¹ƒ nu tvaâ€™â€™ _nti idaá¹ƒ rÄ• jÄ• tamatthaá¹ƒ vitthÄ __kÄ• mÄ• ha_nti paÃ±ca kÄ• maguá¹‡e ahaá¹ƒ. __hatthiassaá¹ƒ salohita_nti evaá¹ƒ hatth sattaratanÄ• divibhavaá¹ƒ ``salohitaâ€™â€™ nti brÅ«mi. __cattÄ• ha_nti cattaá¹ƒ ahaá¹ƒ, y cattaá¹ƒ hoti pariccattaá¹ƒ, taá¹ƒ dÄ• nÄ• haá¹ƒ ``ubbhataâ€™â€™ nti brÅ«mi.

``iti \Be IV 197/ kho, mahÄ• rÄ• ja, mayhaá¹ƒ rajjena kiccaá¹ƒ natthi, tvaá¹ƒ pana dasa rÄ• agatigamanaá¹ƒ pahÄ• ya dhammena rajjaá¹ƒ kÄ• rehÄ«â€™â€™ ti mahÄ• satto pitu ovÄ• roditvÄ• paridevitvÄ• nagaraá¹ƒ gacchanto antarÄ• magge amacce pucchi. ``ahaá¹ƒ kaá¹ƒ Ä• cÄ• raguá¹‡asampannena puttena viyogaá¹ƒ pattoâ€™â€™ ti? ``aggamahesiá¹ƒ, devÄ• uddhaá¹ƒpÄ• daá¹ƒ gÄ• hÄ• petvÄ• corapapÄ• te khipÄ• petvÄ• nagaraá¹ƒ pavisitvÄ• dh

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepesÄ• maá¹ƒ pattÄ• â€™â€™ ti vatvÄ• ---

120__._ á¹• 21 ``ciÃ±camÄ• á¹‡avikÄ• \Ne IV 175/ mÄ• tÄ• , devadatto ca me pitÄ• .

Ä• nando paá¹‡á¸• ito nÄ• go, sÄ• riputto ca devatÄ• .

rÄ• japutto ahaá¹ƒ Ä• siá¹ƒ, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti || ---

osÄ• nagÄ• thÄ• ya jÄ• takaá¹ƒ samodhÄ• nesi.

mahÄ• padumajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [473] 10. mittÄ• mittajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• ni kammÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto kosalaraÃ±Ã±o atthacarakaá¹ƒ kathesi. so kira raÃ±Ã±o bahÅ«pakÄ• ro ahosi. athassa rÄ• jÄ• atirekasammÄ• naá¹ƒ kÄ• asahamÄ• nÄ• ``deva, asuko nÄ• ma amacco tumhÄ• kaá¹ƒ anatthakÄ• rakoâ€™â€™ ti p

pariggaá¹‡hanto kiÃ±ci dosaá¹ƒ adisvÄ• ``ahaá¹ƒ imassa kiÃ±ci dosaá¹ƒ na passÄ• mi, kat
mayÄ• imassa mittabhÄ• vaá¹ƒ vÄ• amittabhÄ• vaá¹ƒ vÄ• jÄ• nituâ€™â€™ nti cintetvÄ•
tathÄ• gataá¹ƒ \Ee IV 197/ aÃ±Ã±o jÄ• nituá¹ƒ na sakkhissati, gantvÄ• pucchissÄ• mÄ«â€™
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``bhante, kathaá¹ƒ nu kho sakkÄ• purisena attano mittab
amittabhÄ• vaá¹ƒ vÄ• jÄ• nituâ€™â€™ nti pucchi. atha naá¹ƒ satthÄ• ``pubbepi mahÄ• rÄ
paÃ±haá¹ƒ cintetvÄ• paá¹‡á¸• ite pucchitvÄ• tehi kathitavasena \Be IV 198/ Ã±atvÄ• amitt
seviá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa atthadhammÄ
tadÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o ekaá¹ƒ atthacarakaá¹ƒ amaccaá¹ƒ sesÄ• paribhindiá¹ƒsu. rÄ
apassanto ``kathaá¹ƒ nu kho sakkÄ• mittaá¹ƒ vÄ• amittaá¹ƒ vÄ• Ã±Ä• tuâ€™â€™ nti mah
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

121__._ á¹• 21 ``kÄ• ni kammÄ• ni kubbÄ• naá¹ƒ, kathaá¹ƒ viÃ±Ã±Å« parakkame.

amittaá¹ƒ jÄ• neyya medhÄ• vÄ«, disvÄ• sutvÄ• ca paá¹‡á¸• itoâ€™â€™ ti ||

tassattho --- kÄ• ni kammÄ• ni karontaá¹ƒ medhÄ• vÄ« paá¹‡á¸• ito puriso cakkhunÄ• disv
sutvÄ• vÄ• ``ayaá¹ƒ mayhaá¹ƒ amittoâ€™â€™ ti jÄ• neyya, tassa jÄ• nanatthÄ• ya kathaá

athassa amittalakkhaá¹‡aá¹ƒ kathento Ä• ha ---

122__._ á¹• 21 ``na naá¹ƒ umhayate disvÄ• , na ca naá¹ƒ paá¹-inandati.

cakkhÅ«ni cassa na dadÄ• ti, paá¹-iloma Ã±ca vattati ||

123__._ á¹• 21 ``amitte tassa bhajati, mitte tassa na sevati.

vaá¹‡á¹‡akÄ• me nivÄ• reti, akkosante pasaá¹ƒsati ||

124__._ á¹• 21 ``guyhaÃ±ca tassa nakkhÄ• ti, tassa guyhaá¹ƒ na gÅ«hati.

kammaá¹ƒ tassa na vaá¹‡á¹‡eti, paÃ±Ã±assa nappasaá¹ƒsati ||

125__._ á¹• 21 ``abhave nandati tassa, bhave tassa na nandati.

accheraá¹ƒ bhojanaá¹ƒ laddhÄ• , tassa nuppajjate sati.

tato naá¹ƒ nÄ• nukampati, aho sopi labheyyito ||

126__._ á¹• 21 ``iccete soá¸·asÄ• kÄ• rÄ• , amittasmiá¹ƒ patiá¹-á¹-hitÄ• .

yehi amittaá¹ƒ jÄ• neyya, disvÄ• sutvÄ• ca paá¹‡á¸• itoâ€™â€™ ti ||

mahÄ• satto \Be IV 199/ imÄ• paÃ±ca gÄ• thÄ• vatvÄ• na puna ---

127__._ á¹• 21 ``kÄ• ni \Ee IV 198/ kammÄ• ni kubbÄ• naá¹ƒ, kathaá¹ƒ viÃ±Ã±Å« parakkan

mittaá¹ƒ jÄ• neyya medhÄ• vÄ«, disvÄ• sutvÄ• ca paá¹‡á¸• itoâ€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya mittalakkhaá¹‡aá¹ƒ puá¹-á¹-ho sesagÄ• thÄ• abhÄ• si ---

128__._ á¹• 21 ``pavutthaá¹ƒ \Ne IV 177/ tassa sarati, Ä• gataá¹ƒ abhinandati.

tato kelÄ• yito hoti, vÄ• cÄ• ya paá¹-inandati ||

129__._ á¹• 21 ``mitte tasseva bhajati, amitte tassa na sevati.

akkosante nivÄ• reti, vaá¹‡á¹‡akÄ• me pasaá¹ƒsati ||

130__._ á¹• 21 ``guyhaÃ±ca tassa akkhÄ• ti, tassa guyhaÃ±ca gÅ«hati.

kammaÃ±ca tassa vaá¹‡á¹‡eti, paÃ±Ã±aá¹ƒ tassa pasaá¹ƒsati ||

131__._ á¹• 21 ``bhave ca nandati tassa, abhave tassa na nandati.

accheraá¹ƒ bhojanaá¹ƒ laddhÄ• , tassa uppajjate sati.

tato naá¹ƒ anukampati, aho sopi labheyyito ||

132__._ á¹• 21 ``iccete soá¸·asÄ• kÄ• rÄ• , mittasmiá¹ƒ suppatiá¹-á¹-hitÄ• .

yehi mittaÃ±ca jÄ• neyya, disvÄ• sutvÄ• ca paá¹‡á¸• itoâ€™â€™ ti ||

tattha __na naá¹ƒ umhayate disvÄ• _ti taá¹ƒ mittaá¹ƒ mittapatirÅ«pako disvÄ• sitaá¹ƒ na k

pahaá¹-á¹-hÄ• kÄ• raá¹ƒ na dasseti. __na ca naá¹ƒ paá¹-inandatÄ«_ti tassa kathaá¹ƒ pagga
paá¹-inandati na tussati. __cakkhÅ«ni cassa na dadÄ• tÄ«_ti olokentaá¹ƒ na oloketi. __paá¹
kathaá¹ƒ paá¹-ippharati paá¹-isattu hoti. __vaá¹‡á¹‡akÄ• me_ti tassa vaá¹‡á¹‡aá¹ƒ bhaá¹‡a
attano guyhaá¹ƒ tassa na Ä• cikkhati. __kammaá¹ƒ tassÄ• _ti tena katakammaá¹ƒ na vaá¹‡
assa paÃ±Ã±aá¹ƒ nappasaá¹ƒsati, Ã±Ä• á¹‡asampadaá¹ƒ na pasaá¹ƒsati. __abhave_ti ava
nuppajjate satÄ«_ti tassa mittapatirÅ«pakassa ``mama mittassapi ito dassÄ• mÄ«â€™â€™
__nÄ• nukampatÄ«_ti muducittena na cinteti. __labheyyito_ti labheyya ito. __Ä• kÄ• rÄ• _ti
__pavuttha_nti videsagataá¹ƒ \Be IV 200/. __kelÄ• yito_ti kelÄ• yati mamÄ• yati pattheti pih
__vÄ• cÄ• yÄ• _ti madhuravacanena taá¹ƒ samudÄ• caranto paá¹-inandati tussati. sesaá¹ƒ
veditabbaá¹ƒ. rÄ• jÄ• \Ee IV 199/ mahÄ• sattassa kathÄ• ya attamano hutvÄ• tassa maha

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, mahÄ• rÄ• ja, pubbepesa paÃ±h
paá¹‡á¸• itÄ• va naá¹ƒ \Ne IV 178/ kathayiá¹ƒsu, imehi dvattiá¹ƒsÄ• ya Ä• kÄ• rehi mittÄ• m
vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä• nando ahosi, paá¹‡á¸• itÄ• macc
nti.

mittÄ• mittajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

kuá¹‡Ä• laá¹ƒ bhaddasÄ• laÃ±ca, samuddavÄ• á¹‡ija paá¹‡á¸• itaá¹ƒ.

janasandhaá¹ƒ mahÄ• kaá¹‡haá¹ƒ, kosiyaá¹ƒ sirimantakaá¹ƒ ||

padumaá¹ƒ mittÄ• mittaÃ±ca, iccete dasa jÄ• take.

saá¹…gÄ• yiá¹ƒsu mahÄ• therÄ• , dvÄ• dasamhi nipÄ• take ||

dvÄ• dasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. terasakanipÄ• to

á¹• 03 [474] 1. ambajÄ• takavaá¹‡á¹‡anÄ•

__ahÄ• si_ \Ne IV 179/ \Ee IV 200/ \Be IV 201/ __me ambaphalÄ• ni pubbe_ti idaá¹ƒ satthÄ
devadattaá¹ƒ Ä• rabbha kathesi. devadatto hi ``ahaá¹ƒ buddho bhavissÄ• mi, mayhaá¹ƒ sar
Ä• cariyo na upajjhÄ• yoâ€™â€™ ti Ä• cariyaá¹ƒ paccakkhÄ• ya jhÄ• naparihÄ«no saá¹…g
sÄ• vatthiá¹ƒ Ä• gacchanto bahijetavane pathaviyÄ• vivare dinne avÄ«ciá¹ƒ pÄ• visi. tadÄ•

dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, devadatto Ä• cariyaá¹ƒ
patto, avÄ«cimahÄ• niraye nibbattoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkh
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
Ä• cariyaá¹ƒ paccakkhÄ• ya mahÄ• vinÄ• saá¹ƒ pattoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa purohitakulaá¹ƒ ahivÄ• ta
putto bhittiá¹ƒ bhinditvÄ• palÄ• to. so takkasilaá¹ƒ gantvÄ• disÄ• pÄ• mokkhassÄ• cariyas
avasesasippÄ• ni ca uggahetvÄ• Ä• cariyaá¹ƒ vanditvÄ• nikkhanto ``desacÄ• rittaá¹ƒ jÄ• n
ekaá¹ƒ paccantanagaraá¹ƒ pÄ• puá¹‡i. taá¹ƒ nissÄ• ya mahÄ• caá¹‡á¸• Ä• lagÄ• mako aho
gÄ• me paá¹-ivasati, paá¹‡á¸• ito byatto akÄ• le phalaá¹ƒ gaá¹‡hÄ• panamantaá¹ƒ jÄ• nÄ•
kÄ• jaá¹ƒ Ä• dÄ• ya tato gÄ• mÄ• nikkhimitvÄ• araÃ±Ã±e ekaá¹ƒ ambarukkhaá¹ƒ upasaá¹
á¹-hito taá¹ƒ mantaá¹ƒ parivattetvÄ• ambarukkhaá¹ƒ ekena \Ee IV 201/ udakapasatena pah
taá¹…khaá¹‡aÃ±Ã±eva purÄ• á¹‡apaá¹‡á¹‡Ä• ni patanti, navÄ• ni uá¹-á¹-hahanti, pupphÄ•
ambaphalÄ• ni uá¹-á¹-hÄ• ya muhutteneva paccitvÄ• madhurÄ• ni ojavantÄ• ni dibbarasas
patanti. mahÄ• satto tÄ• ni uccinitvÄ• yÄ• vadatthaá¹ƒ khÄ• ditvÄ• kÄ• jaá¹ƒ pÅ«rÄ• petvÄ
vikkiá¹‡itvÄ• puttadÄ• raá¹ƒ posesi.

so \Ne IV 180/ \Be IV 202/ brÄ• hmaá¹‡akumÄ• ro mahÄ• sattaá¹ƒ akÄ• le ambapakkÄ• ni
disvÄ• ``nissaá¹ƒsayena tehi mantabalena uppannehi bhavitabbaá¹ƒ, imaá¹ƒ purisaá¹ƒ niss
anagghamantaá¹ƒ labhissÄ• mÄ«â€™â€™ ti cintetvÄ• mahÄ• sattassa ambÄ• ni Ä• haraá
tathato Ã±atvÄ• tasmiá¹ƒ araÃ±Ã±ato anÄ• gateyeva tassa gehaá¹ƒ gantvÄ• ajÄ• nanto vi
``kuhiá¹ƒ ayyo, Ä• cariyoâ€™â€™ ti pucchitvÄ• ``araÃ±Ã±aá¹ƒ gatoâ€™â€™ ti vutte taá¹ƒ
á¹-hatvÄ• Ä• gacchantaá¹ƒ disvÄ• hatthato pacchiá¹ƒ gahetvÄ• Ä• haritvÄ• gehe á¹-hape
oloketvÄ• bhariyaá¹ƒ Ä• ha --- ``bhadde, ayaá¹ƒ mÄ• á¹‡avo mantatthÄ• ya Ä• gato, tassa
asappuriso esoâ€™â€™ ti. mÄ• á¹‡avopi ``ahaá¹ƒ imaá¹ƒ mantaá¹ƒ Ä• cariyassa upakÄ• r
ti cintetvÄ• tato paá¹-á¹-hÄ• ya tassa gehe sabbakiccÄ• ni karoti. dÄ• rÅ«ni Ä• harati, vÄ«h
bhattaá¹ƒ pacati, dantakaá¹-á¹-hamukhadhovanÄ• dÄ«ni deti, pÄ• daá¹ƒ dhovati.

ekadivasaá¹ƒ mahÄ• sattena ``tÄ• ta mÄ• á¹‡ava, maÃ±capÄ• dÄ• naá¹ƒ me upadhÄ• naá
apassitvÄ• sabbarattiá¹ƒ Å«rumhi á¹-hapetvÄ• nisÄ«di. aparabhÄ• ge mahÄ• sattassa bha
tassÄ• pasÅ«tikÄ• le parikammaá¹ƒ sabbamakÄ• si. sÄ• ekadivasaá¹ƒ mahÄ• sattaá¹ƒ Ä•
jÄ• tisampanno hutvÄ• mantatthÄ• ya amhÄ• kaá¹ƒ veyyÄ• vaccaá¹ƒ karoti, etassa hatthe
vÄ• , detha tassa mantaâ€™â€™ nti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• \Ee IV 2
evamÄ• ha --- ``tÄ• ta, anagghoyaá¹ƒ manto, tava imaá¹ƒ nissÄ• ya mahÄ• lÄ• bhasakkÄ•
rÄ• jamahÄ• mattena vÄ• `ko te Ä• cariyoâ€™ ti puá¹-á¹-hakÄ• le mÄ• maá¹ƒ nigÅ«hittho,
santikÄ• manto gahitoâ€™ ti lajjanto `brÄ• hmaá¹‡amahÄ• sÄ• lo me Ä• cariyoâ€™ ti kath
phalaá¹ƒ na labhissasÄ«â€™â€™ ti. so ``kiá¹ƒ kÄ• raá¹‡Ä• taá¹ƒ nigÅ«hissÄ• mi, kenaci p
kathessÄ• mÄ«â€™â€™ ti vatvÄ• taá¹ƒ vanditvÄ• caá¹‡á¸• Ä• lagÄ• mato nikkhamitvÄ• n

anupubbena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• ambÄ• ni vikkiá¹‡itvÄ• bahuá¹ƒ dhanaá¹ƒ labhi.

athekadivasaá¹ƒ uyyÄ• napÄ• lo tassa hatthato ambaá¹ƒ kiá¹‡itvÄ• raÃ±Ã±o adÄ• si. rÄ• j
``kuto samma, tayÄ• evarÅ«paá¹ƒ ambaá¹ƒ \Be IV 203/ laddhaâ€™â€™ nti pucchi. deva, e
akÄ• laambaphalÄ• ni Ä• netvÄ• vikkiá¹‡Ä• ti, tato me gahitanti. tena hi ``ito paá¹-á¹-hÄ• ya
Ä• haratÅ«â€™â€™ ti naá¹ƒ vadehÄ«ti. so tathÄ• akÄ• si. mÄ• á¹‡avopi tato paá¹-á¹-hÄ• y
harati. atha raÃ±Ã±Ä• ``upaá¹-á¹-haha maâ€™â€™ nti vutte rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahant
labhitvÄ• anukkamena vissÄ• siko jÄ• to. atha naá¹ƒ ekadivasaá¹ƒ rÄ• jÄ• pucchi ``mÄ• á
\Ne IV 181/ vaá¹‡á¹‡agandharasasampannÄ• ni ambÄ• ni labhasi, kiá¹ƒ te nÄ• go vÄ• sup
deti, udÄ• hu mantabalaá¹ƒ etaâ€™â€™ nti? ``na me mahÄ• rÄ• ja, koci deti, anaggho pan
balaâ€™â€™ nti. ``tena hi mayampi te ekadivasaá¹ƒ mantabalaá¹ƒ daá¹-á¹-hukÄ• mÄ• â€™
dassessÄ• mÄ«â€™â€™ ti. rÄ• jÄ• punadivase tena saddhiá¹ƒ uyyÄ• naá¹ƒ gantvÄ• ``das
``sÄ• dhÅ«â€™â€™ ti ambarukkhaá¹ƒ upagantvÄ• sattapadamatthake á¹-hito mantaá¹ƒ pa
pahari. taá¹…khaá¹‡aÃ±Ã±eva ambarukkho heá¹-á¹-hÄ• vuttaniyÄ• meneva phalaá¹ƒ gahe
viya ambavassaá¹ƒ vassi. mahÄ• jano sÄ• dhukÄ• raá¹ƒ adÄ• si, celukkhepÄ• pavattiá¹ƒsu

rÄ• jÄ• ambaphalÄ• ni khÄ• ditvÄ• tassa bahuá¹ƒ dhanaá¹ƒ datvÄ• ``mÄ• á¹‡avaka, eva
santike gahitoâ€™â€™ ti pucchi. mÄ• á¹‡avo ``sacÄ• haá¹ƒ `caá¹‡á¸• Ä• lassa santikeâ€™
lajjitabbakaá¹ƒ bhavissati, maÃ±ca garahissanti, manto kho pana me paguá¹‡o, idÄ• ni na r
disÄ• pÄ• mokkhaá¹ƒ Ä• cariyaá¹ƒ apadisÄ• mÄ«â€™â€™ ti cintetvÄ• musÄ• vÄ• daá¹ƒ k
disÄ• pÄ• mokkhÄ• cariyassa santike gahito meâ€™â€™ ti vadanto Ä• cariyaá¹ƒ paccakkh
manto antaradhÄ• yi. rÄ• jÄ• somanassajÄ• to taá¹ƒ Ä• dÄ• ya nagaraá¹ƒ pavisitvÄ• puna
khÄ• dissÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ gantvÄ• maá¹…galasilÄ• paá¹-á¹-e nisÄ«ditvÄ•
Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti ambaá¹ƒ upagantvÄ• sattapadamatthake á¹-hito ``mantaá
mante anupaá¹-á¹-hahante antarahitabhÄ• vaá¹ƒ Ã±atvÄ• lajjito aá¹-á¹-hÄ• si. rÄ• jÄ• ``aya
parisamajjheyeva ambÄ• ni Ä• haritvÄ• amhÄ• kaá¹ƒ deti, ghanameghavassaá¹ƒ viya amb
thaddho viya á¹-hito, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti cintetvÄ• taá¹ƒ pucchanto paá¹-h

1__._ á¹• 21 ``ahÄ• si \Be IV 204/ me ambaphalÄ• ni pubbe, aá¹‡Å«ni thÅ«lÄ• ni ca brahma

teheva mantehi na dÄ• ni tuyhaá¹ƒ, dumapphalÄ• pÄ• tubhavanti brahmeâ€™â€™ ti ||

tattha __ahÄ• sÄ«_ti Ä• hari. __dumapphalÄ• _ti rukkhaphalÄ• ni.

taá¹ƒ sutvÄ• mÄ• á¹‡avo ``sace `ajja ambaphalaá¹ƒ na gaá¹‡hÄ• mÄ«â€™ ti vakkhÄ• mi,
musÄ• vÄ• dena naá¹ƒ vaÃ±cessÄ• mÄ«â€™â€™ ti dutiyaá¹ƒ gÄ• thamÄ• ha ---

2__._ á¹• 21 ``nakkhattayogaá¹ƒ \Ne IV 182/ paá¹-imÄ• nayÄ• mi, khaá¹‡aá¹ƒ muhuttaÃ±ca

nakkhattayogaÃ±ca \Ee IV 204/ khaá¹‡aÃ±ca laddhÄ• , addhÄ• harissambaphalaá¹ƒ pahÅ

tattha __addhÄ• harissambaphala_nti addhÄ• ambaphalaá¹ƒ Ä• harissÄ• mi.

rÄ• jÄ• ``ayaá¹ƒ aÃ±Ã±adÄ• nakkhattayogaá¹ƒ na vadati, kiá¹ƒ nu kho etaâ€™â€™ nti pu
abhÄ• si ---

3__._ á¹• 21 ``nakkhattayogaá¹ƒ na pure abhÄ• á¹‡i, khaá¹‡aá¹ƒ muhuttaá¹ƒ na pure asaá¹

sayaá¹ƒ harÄ« ambaphalaá¹ƒ pahÅ«taá¹ƒ, vaá¹‡á¹‡ena gandhena rasenupetaá¹ƒ ||

4__._ á¹• 21 ``mantÄ• bhijappena pure hi tuyhaá¹ƒ, dumapphalÄ• pÄ• tubhavanti brahme.

svÄ• jja na pÄ• resi jappampi mantaá¹ƒ, ayaá¹ƒ so ko nÄ• ma tavajja dhammoâ€™â€™ ti ||

tattha __na pÄ• resÄ«_ti na sakkosi. __jappampÄ«_ti jappantopi parivattentopi. __ayaá¹ƒ s
sabhÄ• vo ajja ko nÄ• ma jÄ• toti.

taá¹ƒ sutvÄ• mÄ• á¹‡avo ``na sakkÄ• rÄ• jÄ• naá¹ƒ musÄ• vÄ• dena vaÃ±cetuá¹ƒ, sacep
kareyya, karotu, sabhÄ• vameva kathessÄ• mÄ«â€™â€™ ti cintetvÄ• dve gÄ• thÄ• abhÄ•

5__._ á¹• 21 ``caá¹‡á¸• Ä• laputto \Be IV 205/ mama sampadÄ• si, dhammena mante pakat

mÄ• cassu me pucchito nÄ• magottaá¹ƒ, guyhittho atthaá¹ƒ vijaheyya manto ||

6__._ á¹• 21 ``sohaá¹ƒ janindena janamhi puá¹-á¹-ho, makkhÄ• bhibhÅ«to alikaá¹ƒ abhÄ• á

`mantÄ• ime brÄ• hmaá¹‡assÄ• â€™ ti micchÄ• , pahÄ«namanto kapaá¹‡o rudÄ• mÄ«â€™

tattha __dhammenÄ• _ti samena kÄ• raá¹‡ena appaá¹-icchÄ• detvÄ• va adÄ• si. __pakatiÄ
pucchito nÄ• magottaá¹ƒ guyhittho, sace gÅ«hasi \Ee IV 205/, mantÄ• te nassissantÄ«â€™
nassanapakatiÃ±ca mayhaá¹ƒ saá¹ƒsi. __brÄ• hmaá¹‡assÄ• ti micchÄ• _ti ``brÄ• hmaá¹‡as
gahitÄ• â€™â€™ ti \Ne IV 183/ micchÄ• ya abhaá¹‡iá¹ƒ, tena me te mantÄ• naá¹-á¹-hÄ• , s
idÄ• ni kapaá¹‡o rudÄ• mÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ pÄ• padhammo evarÅ«paá¹ƒ ratanamantaá¹ƒ na olokesi, ev
uttamaratanamante laddhe jÄ• ti kiá¹ƒ karissatÄ«â€™â€™ ti kujjhitvÄ• tassa garahanto ---

7__._ á¹• 21 ``eraá¹‡á¸• Ä• pucimandÄ• vÄ• , atha vÄ• pÄ• libhaddakÄ• .

madhuá¹ƒ madhutthiko vinde, so hi tassa dumuttamo ||

8__._ á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

yamhÄ• dhammaá¹ƒ vijÄ• neyya, so hi tassa naruttamo ||

9__._ á¹• 21 ``imassa daá¹‡á¸• aÃ±ca vadhaÃ±ca datvÄ• , gale gahetvÄ• khalayÄ• tha jam

yo uttamatthaá¹ƒ kasirena laddhaá¹ƒ, mÄ• nÄ• timÄ• nena vinÄ• sayitthÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• Ä• ha.

tattha \Be IV 206/ __madhutthiko_ti madhuatthiko puriso araÃ±Ã±e madhuá¹ƒ olokento etes
madhuá¹ƒ labhati, sova dumo tassa dumuttamo nÄ• ma. tatheva khattiyÄ• dÄ«su yamhÄ•
kÄ• raá¹‡aá¹ƒ yuttaá¹ƒ atthaá¹ƒ vijÄ• neyya, sova tassa uttamo naro nÄ• ma. __imassa daá
pÄ• padhammassa sabbassaharaá¹‡adaá¹‡á¸• aÃ±ca veá¸·upesikÄ• dÄ«hi piá¹-á¹-hicamm
datvÄ• imaá¹ƒ jammaá¹ƒ gale gahetvÄ• khalayÄ• tha, khalikÄ• rattaá¹ƒ pÄ• petvÄ• niddh
kiá¹ƒ iminÄ• idha vasantenÄ• ti.

rÄ• japurisÄ• tathÄ• katvÄ• ``tavÄ• cariyassa santikaá¹ƒ gantvÄ• taá¹ƒ Ä• rÄ• dhetvÄ• v
labhissasi, idha Ä• gaccheyyÄ• si, no ce, imaá¹ƒ disaá¹ƒ mÄ• olokeyyÄ• sÄ«â€™â€™ ti ta
anÄ• tho hutvÄ• ``á¹-hapetvÄ• Ä• cariyaá¹ƒ na me aÃ±Ã±aá¹ƒ paá¹-isaraá¹‡aá¹ƒ atthi, tas
taá¹ƒ Ä• rÄ• dhetvÄ• puna mantaá¹ƒ yÄ• cissÄ• mÄ«â€™â€™ ti rodanto taá¹ƒ gÄ• maá¹ƒ
Ä• gacchantaá¹ƒ disvÄ• mahÄ• satto bhariyaá¹ƒ Ä• mantetvÄ• ``bhadde, passa taá¹ƒ pÄ•
puna Ä• gacchantaâ€™â€™ nti Ä• ha. so mahÄ• sattaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• e
``kiá¹ƒkÄ• raá¹‡Ä• Ä• gatosÄ«â€™â€™ ti puá¹-á¹-ho ``Ä• cariya, musÄ• vÄ• daá¹ƒ katvÄ•
mahÄ• vinÄ• saá¹ƒ pattomhÄ«â€™â€™ ti vatvÄ• accayaá¹ƒ dassetvÄ• puna mante yÄ• c

10__._ á¹• 21 ``yathÄ• samaá¹ƒ maÃ±Ã±amÄ• no pateyya, sobbhaá¹ƒ guhaá¹ƒ narakaá¹ƒ

rajjÅ«ti vÄ• akkame kaá¹‡hasappaá¹ƒ, andho yathÄ• jotimadhiá¹-á¹-haheyya.

evampi maá¹ƒ taá¹ƒ khalitaá¹ƒ sapaÃ±Ã±a, pahÄ«namantassa punappadÄ• hÄ«â€™â€™ t

tattha __yathÄ• sama_nti yathÄ• puriso idaá¹ƒ samaá¹ƒ á¹-hÄ• nanti maÃ±Ã±amÄ• no so

bhÅ«miyÄ• phalitaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ narakaá¹ƒ vÄ• pÅ«tipÄ• daá¹ƒ vÄ• patey
himavantapadese mahÄ• rukkhe sussitvÄ• mate tassa \Be IV 207/ mÅ«lesu pÅ«tikesu jÄ• t
mahÄ• Ä• vÄ• á¹-o hoti, tassa nÄ• maá¹ƒ. __jotimadhiá¹-á¹-haheyyÄ• _ti aggiá¹ƒ akkameyy
ahampi paÃ±Ã±Ä• cakkhuno abhÄ• vÄ• andho tumhÄ• kaá¹ƒ visesaá¹ƒ ajÄ• nanto tumhes
viditvÄ• __sapaÃ±Ã±a_ Ã±Ä• á¹‡asampanna pahÄ«namantassa mama punapi dethÄ• ti.

atha naá¹ƒ Ä• cariyo ``tÄ• ta, kiá¹ƒ kathesi, andho hi saÃ±Ã±Ä• ya dinnÄ• ya sobbhÄ• dÄ«
paá¹-hamameva tava kathitaá¹ƒ, idÄ• ni kimatthaá¹ƒ mama santikaá¹ƒ Ä• gatosÄ«â€™â€™

11__._ á¹• 21 ``dhammena mantaá¹ƒ tava sampadÄ• siá¹ƒ, tuvampi dhammena paá¹-iggah

pakatimpi te attamano asaá¹ƒsiá¹ƒ, dhamme á¹-hitaá¹ƒ taá¹ƒ na jaheyya manto ||

12__._ á¹• 21 ``yo \Ee IV 207/ bÄ• la-mantaá¹ƒ kasirena laddhaá¹ƒ, yaá¹ƒ dullabhaá¹ƒ ajja

kiÃ±cÄ• pi laddhÄ• jÄ«vituá¹ƒ appapaÃ±Ã±o, vinÄ• sayÄ« alikaá¹ƒ bhÄ• samÄ• no ||

13__._ á¹• 21 ``bÄ• lassa mÅ«á¸·hassa akataÃ±Ã±uno ca, musÄ• bhaá¹‡antassa asaÃ±Ã±

mante mayaá¹ƒ tÄ• disake na dema, kuto mantÄ• gaccha na mayhaá¹ƒ ruccasÄ«â€™â€™

imÄ• gÄ• thÄ• Ä• ha.

tattha __dhammenÄ• _ti ahampi tava Ä• cariyabhÄ• gaá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡a
mantaá¹ƒ sampadÄ• siá¹ƒ, tvampi kiÃ±ci adatvÄ• dhammena sameneva paá¹-iggahesi. __
Ä• cariyapÅ«jakadhamme \Ne IV 185/ á¹-hitaá¹ƒ. __tÄ• disake_ti tathÄ• rÅ«pe akÄ• laphala
dema, gaccha na me ruccasÄ«ti.

so evaá¹ƒ Ä• cariyena uyyojito ``kiá¹ƒ mayhaá¹ƒ jÄ«vitenÄ• â€™â€™ ti araÃ±Ã±aá¹ƒ pavis
mari.

satthÄ• \Be IV 208/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pu
Ä• cariyaá¹ƒ paccakkhÄ• ya mahÄ• vinÄ• saá¹ƒ pattoâ€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samo
mÄ• á¹‡avo devadatto ahosi, rÄ• jÄ• Ä• nando, caá¹‡á¸• Ä• laputto pana ahameva ahosiâ€

ambajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [475] 2. phandanajÄ• takavaá¹‡á¹‡anÄ•

__kuá¹-hÄ• rihattho puriso_ti idaá¹ƒ satthÄ• rohiá¹‡Ä«nadÄ«tÄ«re viharanto Ã±Ä• takÄ• n
kathesi. vatthu pana __kuá¹‡Ä• lajÄ• take_ (J II 21.kuá¹‡Ä• lajÄ• taka) Ä• vi bhavissati. tad
Ã±Ä• take Ä• mantetvÄ• --- mahÄ• rÄ• jÄ• , atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá
vaá¸• á¸• hakigÄ• mo ahosi. tatreko brÄ• hmaá¹‡avaá¸• á¸• hakÄ« araÃ±Ã±ato dÄ• rÅ«ni Ä
jÄ«vikaá¹ƒ kappesi. tadÄ• himavantapadese mahÄ• phandanarukkho ahosi \Ee IV 208/. ek
pariyesitvÄ• Ä• gantvÄ• tassa mÅ«le nipajji. athassa ekadivasaá¹ƒ vÄ• te paharante eko s
patitvÄ• khandhe avatthÄ• si. so thokaá¹ƒ khandhena rujantena bhÄ«tatasito uá¹-á¹-hÄ• ya
nivatto Ä• gatamaggaá¹ƒ olokento kiÃ±ci adisvÄ• ``aÃ±Ã±o maá¹ƒ sÄ«ho vÄ• byaggho vÄ
imasmiá¹ƒ pana rukkhe nibbattadevatÄ• maá¹ƒ ettha nipajjantaá¹ƒ na sahati maÃ±Ã±e, hot
aá¹-á¹-hÄ• ne kopaá¹ƒ bandhitvÄ• rukkhaá¹ƒ paharitvÄ• ``neva tava rukkhassa pattaá¹ƒ kh
bhaÃ±jÄ• mi, idha aÃ±Ã±e mige vasante sahasi, maá¹ƒ na sahasi, ko mayhaá¹ƒ doso atthi,
samÅ«laá¹ƒ te rukkhaá¹ƒ uppÄ• á¹-etvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chedÄ• pessÄ• m
tajjetvÄ• ekaá¹ƒ purisaá¹ƒ upadhÄ• rento vicari. tadÄ• so brÄ• hmaá¹‡avaá¸• á¸• hakÄ« d
rathadÄ• rÅ«naá¹ƒ atthÄ• ya yÄ• nakena taá¹ƒ padesaá¹ƒ gantvÄ• ekasmiá¹ƒ á¹-hÄ• ne yÄ
vÄ• sipharasuhattho rukkhe upadhÄ• rento phandanasamÄ«paá¹ƒ agamÄ• si. kÄ• á¸·asÄ«
paccÄ• mittassa piá¹-á¹-hiá¹ƒ daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti gantvÄ• rukkhamÅ«le
vaá¸• á¸• hakÄ« ca ito cito oloketvÄ• \Be IV 209/ phandanasamÄ«pena pÄ• yÄ• si. so ``yÄ
tÄ• vadevassa kathessÄ• mÄ«â€™â€™ ti cintetvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

14__._ á¹• 21 ``kuá¹-hÄ• rihattho puriso, vanamogayha tiá¹-á¹-hasi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ dÄ• ruá¹ƒ chetumicchasÄ«â€™â€™ ti ||

tattha __puriso_ti tvaá¹ƒ kuá¹-hÄ• rihattho eko puriso imaá¹ƒ vanaá¹ƒ ogayha tiá¹-á¹-hasÄ«

so tassa vacanaá¹ƒ sutvÄ• ``acchariyaá¹ƒ vata bho, na vata me ito pubbe migo manussav
diá¹-á¹-hapubbo, esa rathÄ• nucchavikaá¹ƒ \Ee IV 209/ dÄ• ruá¹ƒ jÄ• nissati, pucchissÄ• mi
dutiyaá¹ƒ gÄ• thamÄ• ha ---

15__._ á¹• 21 ``isso vanÄ• ni carasi, samÄ• ni visamÄ• ni ca.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ dÄ• ruá¹ƒ nemiyÄ• daá¸·haâ€™â€™ nti ||

tattha __isso_ti tvampi eko kÄ• á¸·asÄ«ho vanÄ• ni carasi, tvaá¹ƒ rathÄ• nucchavikaá¹ƒ dÄ

taá¹ƒ sutvÄ• kÄ• á¸·asÄ«ho ``idÄ• ni me manoratho matthakaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€
gÄ• thamÄ• ha ---

16__._ á¹• 21 ``neva sÄ• lo na khadiro, nÄ• ssakaá¹‡á¹‡o kuto dhavo.

rukkho ca phandano nÄ• ma, taá¹ƒ dÄ• ruá¹ƒ nemiyÄ• daá¸·haâ€™â€™ nti ||

so taá¹ƒ sutvÄ• somanassajÄ• to ``sudivasena vatamhi ajja araÃ±Ã±aá¹ƒ paviá¹-á¹-ho, tira
rathÄ• nucchavikaá¹ƒ dÄ• ruá¹ƒ Ä• cikkhati, aho sÄ• dhÅ«â€™â€™ ti pucchanto catutthaá¹

17__._ á¹• 21 ``kÄ«disÄ• nissa pattÄ• ni, khandho vÄ• pana kÄ«diso.

puá¹-á¹-ho me samma akkhÄ• hi, yathÄ• jÄ• nemu phandanaâ€™â€™ nti ||

athassa \Ne IV 187/ so Ä• cikkhanto dve gÄ• thÄ• abhÄ• si ---

18__._ á¹• 21 ``yassa sÄ• khÄ• palambanti, namanti na ca bhaÃ±jare.

so rukkho phandano nÄ• ma, yassa mÅ«le ahaá¹ƒ á¹-hito ||

19__._ á¹• 21 ``arÄ• naá¹ƒ \Be IV 210/ cakkanÄ• bhÄ«naá¹ƒ, Ä«sÄ• nemirathassa ca.

sabbassa te kammaniyo, ayaá¹ƒ hessati phandanoâ€™â€™ ti ||

tattha __ ``arÄ• naâ€™â€™ _nti idaá¹ƒ so ``kadÄ• cesa imaá¹ƒ rukkhaá¹ƒ na gaá¹‡heyya,
kathessÄ• mÄ«â€™â€™ ti cintetvÄ• evamÄ• ha. tattha __Ä«sÄ• nemirathassa cÄ• _ti Ä«s
rathassa sabbassa te esa kammaniyo kammakkhamo bhavissatÄ«ti.

so evaá¹ƒ Ä• cikkhitvÄ• tuá¹-á¹-hamÄ• naso ekamante vicari, vaá¸• á¸• hakÄ«pi rukkhaá¹ƒ
rukkhadevatÄ• cintesi ``mayÄ• etassa upari na kiÃ±ci pÄ• titaá¹ƒ, ayaá¹ƒ aá¹-á¹-hÄ• ne Ä•
mama vimÄ• naá¹ƒ nÄ• seti, ahaÃ±ca vinassissÄ• mi, ekenupÄ• yena \Ee IV 210/ imaÃ±ca
ti. sÄ• vanakammikapuriso viya hutvÄ• tassa santikaá¹ƒ Ä• gantvÄ• pucchi ``bho purisa m
imaá¹ƒ chinditvÄ• kiá¹ƒ karissasÄ«â€™â€™ ti? ``rathanemiá¹ƒ karissÄ• mÄ«â€™â€™ ti. ``
bhavissatÄ«â€™â€™ ti kena te akkhÄ• tanti. ``ekena kÄ• á¸·asÄ«henÄ• â€™â€™ ti. ``sÄ•
akkhÄ• taá¹ƒ, iminÄ• rukkhena ratho sundaro bhavissati, kÄ• á¸·asÄ«hassa galacammaá¹ƒ
caturaá¹…gulamatte á¹-hÄ• ne ayapaá¹-á¹-ena viya nemimaá¹‡á¸• ale parikkhitte nemi ca th
bahuÃ±ca dhanaá¹ƒ labhissasÄ«â€™â€™ ti. ``kÄ• á¸·asÄ«hacammaá¹ƒ kuto lacchÄ• mÄ«
ayaá¹ƒ tava rukkho vane á¹-hito na palÄ• yati, tvaá¹ƒ yena te rukkho akkhÄ• to, tassa santik
tayÄ• dassitarukkhaá¹ƒ kataraá¹-á¹-hÄ• ne chindÄ• mÄ«â€™ ti vaÃ±cetvÄ• Ä• nehi, atha
ca ettha ca chindÄ• â€™ ti mukhatuá¹‡á¸• aá¹ƒ pasÄ• retvÄ• Ä• cikkhantaá¹ƒ tikhiá¹‡ena

koá¹-á¹-etvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• cammaá¹ƒ Ä• dÄ• ya varamaá¹ƒsaá¹ƒ khÄ• di
veraá¹ƒ appesi. tamatthaá¹ƒ pakÄ• sento satthÄ• imÄ• gÄ• thÄ• Ä• ha ---

20__._ á¹• 21 ``iti phandanarukkhopi, tÄ• vade ajjhabhÄ• satha.

mayhampi vacanaá¹ƒ atthi, bhÄ• radvÄ• ja suá¹‡ohi me ||

21__._ á¹• 21 ``issassa \Ne IV 188/ upakkhandhamhÄ• , ukkacca caturaá¹…gulaá¹ƒ.

tena nemiá¹ƒ pasÄ• resi, evaá¹ƒ daá¸·hataraá¹ƒ siyÄ• ||

22__._ á¹• 21 ``iti phandanarukkhopi, veraá¹ƒ appesi tÄ• vade.

jÄ• tÄ• naÃ±ca ajÄ• tÄ• naá¹ƒ, issÄ• naá¹ƒ dukkhamÄ• vahÄ«â€™â€™ ti ||

tattha \Be IV 211/ __bhÄ• radvÄ• jÄ• _ti taá¹ƒ gottena Ä• lapati. __upakkhandhamhÄ• _ti k
ukkantitvÄ• .

vaá¸• á¸• hakÄ« rukkhadevatÄ• ya vacanaá¹ƒ sutvÄ• ``aho ajja mayhaá¹ƒ maá¹…galadiva
ghÄ• tetvÄ• rukkhaá¹ƒ chetvÄ• pakkÄ• mi. tamatthaá¹ƒ \Ee IV 211/ pakÄ• sento satthÄ• Ä

23__._ á¹• 21 ``iccevaá¹ƒ phandano issaá¹ƒ, isso ca pana phandanaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• dena, aÃ±Ã±amaÃ±Ã±amaghÄ• tayuá¹ƒ ||

24__._ á¹• 21 ``evameva manussÄ• naá¹ƒ, vivÄ• do yattha jÄ• yati.

mayÅ«ranaccaá¹ƒ naccanti, yathÄ• te issaphandanÄ• ||

25__._ á¹• 21 ``taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

sammodatha mÄ• vivadatha, mÄ• hotha issaphandanÄ• ||

26__._ á¹• 21 ``sÄ• maggimeva sikkhetha, buddhehetaá¹ƒ pasaá¹ƒsitaá¹ƒ.

sÄ• maggirato dhammaá¹-á¹-ho, yogakkhemÄ• na dhaá¹ƒsatÄ«â€™â€™ ti ||

tattha __aghÄ• tayu_nti ghÄ• tÄ• pesuá¹ƒ. __mayÅ«ranaccaá¹ƒ naccantÄ«_ti mahÄ• rÄ• j

vivÄ• do hoti, tattha yathÄ• nÄ• ma mayÅ«rÄ• naccantÄ• paá¹-icchÄ• detabbaá¹ƒ rahassa
karonti, evaá¹ƒ manussÄ• aÃ±Ã±amaÃ±Ã±assa randhaá¹ƒ pakÄ• sentÄ• mayÅ«ranaccaá
issaphandanÄ• aÃ±Ã±amaÃ±Ã±assa randhaá¹ƒ pakÄ• sentÄ• nacciá¹ƒsu nÄ• ma. __taá¹
vadÄ• mi. __bhaddaá¹ƒ vo_ti bhaddaá¹ƒ tumhÄ• kaá¹ƒ hotu. __yÄ• vantetthÄ• _ti yÄ• vanto
mÄ• ahuvattha. __sÄ• maggimeva sikkhethÄ• _ti samaggabhÄ• vameva tumhe sikkhatha,
paá¹‡á¸• itehi pasaá¹ƒsitaá¹ƒ \Ne IV 189/. __dhammaá¹-á¹-ho_ti sucaritadhamme á¹-hito. __
dhaá¹ƒsatÄ«_ti yogehi khemÄ• nibbÄ• nÄ• na parihÄ• yatÄ«ti nibbÄ• nena desanÄ• kÅ«á
dhammakathaá¹ƒ sutvÄ• samaggÄ• jÄ• tÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• taá¹ƒ
tasmiá¹ƒ vanasaá¹‡á¸• e nivutthadevatÄ• ahameva ahosiâ€™â€™ nti.

phandanajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [476] 3. javanahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__idheva_ \Be IV 212/ __haá¹ƒsa nipatÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto
__daá¸·hadhammadhanuggahasuttantadesanaá¹ƒ_ (SN a II 228) Ä• rabbha kathesi. bhagav

``seyyathÄ• pi, bhikkhave, cattÄ• ro daá¸·hadhammÄ• dhanuggahÄ• susikkhitÄ• katahatth
á¹-hitÄ• assu, atha puriso Ä• gaccheyya `ahaá¹ƒ imesaá¹ƒ catunnaá¹ƒ daá¸·hadhammÄ• n
susikkhitÄ• naá¹ƒ katahatthÄ• naá¹ƒ katÅ«pÄ• sanÄ• naá¹ƒ \Ee IV 212/ catuddisÄ• kaá¹‡á
pathaviyaá¹ƒ gahetvÄ• Ä• harissÄ• mÄ«â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, `java
samannÄ• gatoâ€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti? ``evaá¹ƒ bhanteâ€™â€™ ti. yathÄ•
javo, yathÄ• ca candimasÅ«riyÄ• naá¹ƒ javo, tato sÄ«ghataro. yathÄ• ca, bhikkhave, tassa
ca candimasÅ«riyÄ• naá¹ƒ javo, yathÄ• ca yÄ• devatÄ• candimasÅ«riyÄ• naá¹ƒ purato dh
devatÄ• naá¹ƒ javo, tato sÄ«ghataraá¹ƒ Ä• yusaá¹…khÄ• rÄ• khÄ«yanti, tasmÄ• tiha, bhikk
`appamattÄ• viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti ---

imassa suttassa kathitadivasato dutiyadivase bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ sam
``Ä• vuso, satthÄ• attano buddhavisaye á¹-hatvÄ• imesaá¹ƒ sattÄ• naá¹ƒ Ä• yusaá¹…khÄ•
paridÄ«pento puthujjanabhikkhÅ« ativiya santÄ• saá¹ƒ pÄ• pesi, aho buddhabalaá¹ƒ nÄ• m
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``anacchariyaá¹ƒ, bhikkhave, svÄ• haá¹ƒ idÄ• ni sabbaÃ±Ã±utaá¹ƒ patto Ä• yusaá¹…k
ittarabhÄ• vaá¹ƒ dassetvÄ• bhikkhÅ« saá¹ƒvejetvÄ• dhammaá¹ƒ desemi, mayÄ• hi pubbe
nibbattenapi Ä• yusaá¹…khÄ• rÄ• naá¹ƒ ittarabhÄ• vaá¹ƒ \Ne IV 190/ dassetvÄ• bÄ• rÄ• á
katvÄ• sakalarÄ• japarisaá¹ƒ saá¹ƒvejetvÄ• dhammo desitoâ€™â€™ ti vatvÄ• atÄ«taá¹ƒ

atÄ«te \Be IV 213/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto javanaha
nibbattitvÄ• navutihaá¹ƒsasahassaparivuto cittakÅ«á¹-e paá¹-ivasati. so ekadivasaá¹ƒ jamb
sare saparivÄ• ro sayaá¹ƒjÄ• tasÄ• liá¹ƒ khÄ• ditvÄ• Ä• kÄ• se suvaá¹‡á¹‡akilaÃ±jaá¹ƒ pa
parivÄ• rena bÄ• rÄ• á¹‡asinagarassa matthakena mandamandÄ• ya vilÄ• sagatiyÄ• cittak
bÄ• rÄ• á¹‡asirÄ• jÄ• disvÄ• ``iminÄ• pi mÄ• disena raÃ±Ã±Ä• bhavitabbaâ€™â€™ nti a
sinehaá¹ƒ uppÄ• detvÄ• mÄ• lÄ• gandhavilepanaá¹ƒ gahetvÄ• mahÄ• sattaá¹ƒ oloketvÄ•
paggaá¹‡hÄ• pesi. mahÄ• satto attano sakkÄ• raá¹ƒ karontaá¹ƒ disvÄ• haá¹ƒse pucchi ``rÄ
evarÅ«paá¹ƒ sakkÄ• raá¹ƒ karonto kiá¹ƒ paccÄ• sÄ«satÄ«â€™â€™ ti? ``tumhehi saddhiá¹ƒ
ti. ``tena hi raÃ±Ã±o amhehi saddhiá¹ƒ mittabhÄ• vo hotÅ«â€™â€™ ti raÃ±Ã±Ä• saddhiá¹ƒ
pakkÄ• mi. athekadivasaá¹ƒ raÃ±Ã±o uyyÄ• naá¹ƒ gatakÄ• le anotattadahaá¹ƒ gantvÄ• ek
candanacuá¹‡á¹‡aá¹ƒ Ä• dÄ• ya Ä• gantvÄ• rÄ• jÄ• naá¹ƒ tena udakena nhÄ• petvÄ• can
mahÄ• janassa passantasseva saparivÄ• ro cittakÅ«á¹-aá¹ƒ agamÄ• si. tato paá¹-á¹-hÄ• ya
daá¹-á¹-hukÄ• mo hutvÄ• ``sahÄ• yo me ajja Ä• gamissati, sahÄ• yo me ajja Ä• gamissatÄ
olokento acchati.

tadÄ• mahÄ• sattassa kaniá¹-á¹-hÄ• dve haá¹ƒsapotakÄ• ``sÅ«riyena saddhiá¹ƒ javissÄ•
mahÄ• sattassa Ä• rocesuá¹ƒ ``mayaá¹ƒ sÅ«riyena saddhiá¹ƒ javissÄ• mÄ• â€™â€™ ti. ``t
sÄ«gho, sÅ«riyena saddhiá¹ƒ javituá¹ƒ na sakkhissatha, antarÄ• va vinassissatha, mÄ• gan
dutiyampi tatiyampi yÄ• ciá¹ƒsu, bodhisattopi te yÄ• vatatiyaá¹ƒ vÄ• resiyeva. te mÄ• natha
ajÄ• nantÄ• mahÄ• sattassa anÄ• cikkhitvÄ• va ``sÅ«riyena saddhiá¹ƒ javissÄ• mÄ• â€™â
gantvÄ• yugandharamatthake nisÄ«diá¹ƒsu. mahÄ• satto te adisvÄ• ``kahaá¹ƒ nu kho gat
taá¹ƒ pavattiá¹ƒ sutvÄ• cintesi ``te sÅ«riyena saddhiá¹ƒ javituá¹ƒ na sakkhissanti, antarÄ• v
jÄ«vitaá¹ƒ tesaá¹ƒ dassÄ• mÄ«â€™â€™ ti. sopi gantvÄ• yugandharamatthakeyeva nisÄ«d
sÅ«riyamaá¹‡á¸• ale haá¹ƒsapotakÄ• uppatitvÄ• sÅ«riyena saddhiá¹ƒ pakkhandiá¹ƒsu, ma
pakkhandi. kaniá¹-á¹-habhÄ• tiko \Be IV 214/ yÄ• va pubbaá¹‡hasamayÄ• javitvÄ• kilami,
aggiuá¹-á¹-hÄ• nakÄ• lo viya ahosi. so bodhisattassa saÃ±Ã±aá¹ƒ adÄ• si ``bhÄ• tika, na sa
naá¹ƒ mahÄ• satto ``mÄ• bhÄ• yi, jÄ«vitaá¹ƒ te dassÄ• mÄ«â€™â€™ ti pakkhapaÃ±jarena
assÄ• setvÄ• cittakÅ«á¹-apabbataá¹ƒ netvÄ• haá¹ƒsÄ• naá¹ƒ majjhe á¹-hapetvÄ• puna pa
patvÄ• itarena saddhiá¹ƒ pÄ• yÄ• si. sopi yÄ• va upakaá¹-á¹-hamajjhanhikÄ• sÅ«riyena \E
javitvÄ• kilami, pakkhasandhÄ«su aggiuá¹-á¹-hÄ• nakÄ• lo viya ahosi. tadÄ• bodhisattassa
``bhÄ• tika, na sakkomÄ«â€™â€™ ti. tampi mahÄ• satto tatheva samassÄ• setvÄ• pakkha
cittakÅ«á¹-ameva agamÄ• si. tasmiá¹ƒ khaá¹‡e sÅ«riyo nabhamajjhaá¹ƒ pÄ• puá¹‡i.

atha mahÄ• satto ``mama ajja sarÄ«rabalaá¹ƒ vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti cintetvÄ•
yugandharamatthake nisÄ«ditvÄ• tato uppatitvÄ• ekavegena sÅ«riyaá¹ƒ pÄ• puá¹‡itvÄ• k
pacchato javitvÄ• cintesi ``mayhaá¹ƒ sÅ«riyena saddhiá¹ƒ javanaá¹ƒ nÄ• ma niratthakaá¹ƒ
ayonisomanasikÄ• rasambhÅ«taá¹ƒ, kiá¹ƒ me iminÄ• , bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• mama sa
atthayuttaá¹ƒ dhammayuttaá¹ƒ kathaá¹ƒ kathessÄ• mÄ«â€™â€™ ti. so nivattitvÄ• sÅ«riye

anatikkanteyeva sakalacakkavÄ• á¸·agabbhaá¹ƒ antantena anusaá¹ƒyÄ• yitvÄ• vegaá¹ƒ pa
sakalajambudÄ«paá¹ƒ antantena anusaá¹ƒyÄ• yitvÄ• bÄ• rÄ• á¹‡asiá¹ƒ pÄ• puá¹‡i. dvÄ• c
haá¹ƒsacchannaá¹ƒ viya ahosi, chiddaá¹ƒ nÄ• ma na paÃ±Ã±Ä• yi, anukkamena vege parih
paÃ±Ã±Ä• yiá¹ƒsu. mahÄ• satto vegaá¹ƒ parihÄ• petvÄ• Ä• kÄ• sato otaritvÄ• sÄ«hapaÃ±
aá¹-á¹-hÄ• si. rÄ• jÄ• ``Ä• gato me sahÄ• yoâ€™â€™ ti somanassappatto tassa nisÄ«dana
paÃ±Ã±apetvÄ• ``samma, pavisa, idha nisÄ«dÄ• â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• th

27__._ á¹• 21 ``idheva haá¹ƒsa nipata, piyaá¹ƒ me tava dassanaá¹ƒ.

issarosi anuppatto, yamidhatthi pavedayÄ• â€™â€™ ti ||

tattha __ ``idhÄ• â€™â€™ _ti kaÃ±canapÄ«á¹-haá¹ƒ sandhÄ• yÄ• ha. __nipatÄ• _ti nisÄ«c
imassa á¹-hÄ• nassa issaro sÄ• mi hutvÄ• Ä• gatosÄ«ti vadati. __yamidhatthi pavedayÄ• _
imasmiá¹ƒ nivesane atthi, taá¹ƒ aparisaá¹…kanto amhÄ• kaá¹ƒ kathehÄ«ti.

mahÄ• satto kaÃ±canapÄ«á¹-he nisÄ«di. rÄ• jÄ• satapÄ• kasahassapÄ• kehi telehi tassa
kaÃ±canataá¹-á¹-ake madhulÄ• je ca madhurodakaÃ±ca sakkharodakaÃ±ca dÄ• petvÄ• m
\Ee IV 215/ ``samma, tvaá¹ƒ ekakova Ä• gatosi, kuhiá¹ƒ agamitthÄ• â€™â€™ ti pucchi. so t
vitthÄ• rena kathesi. atha naá¹ƒ rÄ• jÄ• Ä• ha ``samma, mamapi sÅ«riyena saddhiá¹ƒ javita
ti. mahÄ• rÄ• ja, na sakkÄ• so vego dassetunti. tena hi me sarikkhakamattaá¹ƒ \Ne IV 192/
mahÄ• rÄ• ja, sarikkhakamattaá¹ƒ dassessÄ• mi, akkhaá¹‡avedhÄ« dhanuggahe sannipÄ•
mahÄ• satto cattÄ• ro dhanuggahe gahetvÄ• nivesanÄ• oruyha rÄ• jaá¹…gaá¹‡e silÄ• tha
attano gÄ«vÄ• yaá¹ƒ ghaá¹‡á¹-aá¹ƒ bandhÄ• petvÄ• silÄ• thambhamatthake nisÄ«ditvÄ• c
nissÄ• ya catuddisÄ• bhimukhe á¹-hapetvÄ• ``mahÄ• rÄ• ja, ime cattÄ• ro janÄ• ekappahÄ
cattÄ• ri kaá¹‡á¸• Ä• ni khipantu, tÄ• ni ahaá¹ƒ pathaviá¹ƒ appattÄ• neva Ä• haritvÄ• etesa
pÄ• tessÄ• mi. mama kaá¹‡á¸• agahaá¹‡atthÄ• ya gatabhÄ• vaá¹ƒ ghaá¹‡á¹-asaddasaÃ±Ã
passissasÄ«â€™â€™ ti vatvÄ• tehi ekappahÄ• reneva khittakaá¹‡á¸• Ä• ni Ä• haritvÄ• tes
silÄ• thambhamatthake nisinnameva attÄ• naá¹ƒ dassetvÄ• ``diá¹-á¹-ho te, mahÄ• rÄ• ja, n
vatvÄ• ``mahÄ• rÄ• ja, ayaá¹ƒ vego mayhaá¹ƒ neva uttamo, majjhimo, paritto lÄ• makaveg
mahÄ• rÄ• ja, amhÄ• kaá¹ƒ vegoâ€™â€™ ti Ä• ha.

atha naá¹ƒ rÄ• jÄ• pucchi ``samma, atthi pana tumhÄ• kaá¹ƒ vegato aÃ±Ã±o sÄ«ghataro v
mahÄ• rÄ• ja, amhÄ• kaá¹ƒ uttamavegatopi sataguá¹‡ena sahassaguá¹‡ena satasahassag
Ä• yusaá¹…khÄ• rÄ• sÄ«ghataraá¹ƒ khÄ«yanti bhijjanti, khayaá¹ƒ gacchantÄ«â€™â€™ ti k
rÅ«padhammÄ• naá¹ƒ nirodhaá¹ƒ dasseti, tato nÄ• madhammÄ• naá¹ƒ. rÄ• jÄ• mahÄ• sat
maraá¹‡abhayabhÄ«to satiá¹ƒ paccupaá¹-á¹-hÄ• petuá¹ƒ asakkonto bhÅ«miyaá¹ƒ pati, mah
ahosi. raÃ±Ã±o mukhaá¹ƒ udakena siÃ±citvÄ• \Be IV 216/ satiá¹ƒ labhÄ• pesi. atha naá¹ƒ n
mÄ• bhÄ• yi, maraá¹‡assatiá¹ƒ \Ee IV 216/ bhÄ• vehi, dhammaá¹ƒ carÄ• hi, dÄ• nÄ• dÄ«n

hohi, devÄ• â€™â€™ ti ovadi. atha rÄ• jÄ• ``sÄ• mi, mayaá¹ƒ tumhÄ• disena Ã±Ä• á¹‡aba
vasituá¹ƒ na sakkhissÄ• ma, cittakÅ«á¹-aá¹ƒ agantvÄ• mayhaá¹ƒ dhammaá¹ƒ desento may
idheva vasÄ• hÄ«â€™â€™ ti yÄ• canto dve gÄ• thÄ• abhÄ• si ---

28__._ á¹• 21 ``savanena ekassa piyÄ• bhavanti, disvÄ• panekassa viyeti chando.

disvÄ• ca sutvÄ• ca piyÄ• bhavanti, kaccinnu me pÄ«yasi dassanena ||

29__._ á¹• 21 ``savanena piyo mesi, bhiyyo cÄ• gamma dassanaá¹ƒ.

evaá¹ƒ piyadassano me, vasa haá¹ƒsa mamantikeâ€™â€™ ti ||

tÄ• saá¹ƒ attho --- samma haá¹ƒsarÄ• ja savanena ekassa ekacce piyÄ• honti, ``evaá¹ƒ gu
sutvÄ• savanena piyÄ• yati, ekassa pana ekacce disvÄ• va chando vigacchati, pemaá¹ƒ an
khÄ• dituá¹ƒ Ä• gatÄ• yakkhÄ• viya upaá¹-á¹-hahanti, ekassa ekacce disvÄ• ca sutvÄ• cA
honti, tena taá¹ƒ pucchÄ• mi. __kaccinnu me pÄ«yasi dassanenÄ• _ti kacci nu tvaá¹ƒ maá¹
pana tvaá¹ƒ savanena piyova, dassanaá¹ƒ panÄ• gamma atipiyova. evaá¹ƒ mama piyadass
agantvÄ• idha mama santike vasÄ• ti.

bodhisatto Ä• ha ---

30__._ á¹• 21 ``vaseyyÄ• ma tavÄ• gÄ• re, niccaá¹ƒ sakkatapÅ«jitÄ• .

matto ca ekadÄ• vajje, haá¹ƒsarÄ• jaá¹ƒ pacantu meâ€™â€™ ti ||

tattha __matto ca ekadÄ• _ti mahÄ• rÄ• ja, mayaá¹ƒ tava ghare niccaá¹ƒ pÅ«jitÄ• vaseyyÄ
surÄ• madamatto maá¹ƒsakhÄ• danatthaá¹ƒ ``haá¹ƒsarÄ• jaá¹ƒ pacantu meâ€™â€™ ti vac
anujÄ«vino maá¹ƒ mÄ• retvÄ• paceyyuá¹ƒ, tadÄ• haá¹ƒ kiá¹ƒ karissÄ• mÄ«ti.

athassa \Ee IV 217/ \Be IV 217/ rÄ• jÄ• ``tena hi majjameva na pivissÄ• mÄ«â€™â€™ ti pa
imaá¹ƒ gÄ• thamÄ• ha ---

31__._ á¹• 21 ``dhiratthu taá¹ƒ majjapÄ• naá¹ƒ, yaá¹ƒ me piyataraá¹ƒ tayÄ• .

na cÄ• pi majjaá¹ƒ pissÄ• mi, yÄ• va me vacchasÄ« ghareâ€™â€™ ti ||

tato paraá¹ƒ bodhisatto cha gÄ• thÄ• Ä• ha ---

32__._ á¹• 21 ``suvijÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±ca vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tato ||

33__._ á¹• 21 ``api ce maÃ±Ã±atÄ« poso, Ã±Ä• ti mitto sakhÄ• ti vÄ• .

yo pubbe sumano hutvÄ• , pacchÄ• sampajjate diso ||

34__._ á¹• 21 ``yasmiá¹ƒ mano nivisati, avidÅ«re sahÄ• pi so.

santikepi hi so dÅ«re, yasmiá¹ƒ nÄ• visate mano ||

35__._ á¹• 21 ``antopi \Ne IV 194/ so hoti pasannacitto, pÄ• raá¹ƒ samuddassa pasannacitt

antopi so hoti paduá¹-á¹-hacitto, pÄ• raá¹ƒ samuddassa paduá¹-á¹-hacitto ||

36__._ á¹• 21 ``saá¹ƒvasantÄ• vivasanti, ye disÄ• te rathesabha.

Ä• rÄ• santo saá¹ƒvasanti, manasÄ• raá¹-á¹-havaá¸• á¸• hana ||

37__._ á¹• 21 ``aticiraá¹ƒ nivÄ• sena, piyo bhavati appiyo.

Ä• manta kho taá¹ƒ gacchÄ• ma, purÄ• te homa appiyÄ• â€™â€™ ti ||

tattha __vassita_nti mahÄ• rÄ• ja, tiracchÄ• nagatÄ• ujuhadayÄ• , tena tesaá¹ƒ vassitaá¹ƒ
pana kakkhaá¸·Ä• , tasmÄ• tesaá¹ƒ vacanaá¹ƒ dubbijÄ• nataranti attho. __yo pubbe_ti yo p
attamano hutvÄ• ``tvaá¹ƒ mayhaá¹ƒ Ã±Ä• tako mitto pÄ• á¹‡asamo sakhÄ• â€™â€™ ti api
pacchÄ• diso verÄ« sampajjati, evaá¹ƒ dubbijÄ• naá¹ƒ nÄ• ma manussahadayanti. __nivisa
yasmiá¹ƒ puggale pemavasena mano nivisati, so dÅ«re \Be IV 218/ vasantopi avidÅ«re sah
yasmiá¹ƒ pana puggale mano na nivisati apeti, so santike vasantopi dÅ«reyeva.

__antopi so hotÄ«_ti mahÄ• rÄ• ja, yo sahÄ• yo pasannacitto, so cittena allÄ«nattÄ• pÄ• r
vasantopi antoyeva \Ee IV 218/ hoti. yo pana paduá¹-á¹-hacitto, so cittena anallÄ«nattÄ• an
pÄ• raá¹ƒ samuddassa nÄ• ma. __ye disÄ• te_ti ye verino paccatthikÄ• , te ekato vasantÄ•
nÄ• ma. santo pana paá¹‡á¸• itÄ• Ä• rÄ• á¹-hitÄ• pi mettÄ• bhÄ• vitena manasÄ• Ä• vajje
te homÄ• _ti yÄ• va tava appiyÄ• na homa, tÄ• vadeva taá¹ƒ Ä• mantetvÄ• gacchÄ• mÄ•

atha naá¹ƒ rÄ• jÄ• Ä• ha ---

38__._ á¹• 21 ``evaá¹ƒ ce yÄ• camÄ• nÄ• naá¹ƒ, aÃ±jaliá¹ƒ nÄ• vabujjhasi.

paricÄ• rakÄ• naá¹ƒ sataá¹ƒ, vacanaá¹ƒ na karosi no.

evaá¹ƒ taá¹ƒ abhiyÄ• cÄ• ma, puna kayirÄ• si pariyÄ• yaâ€™â€™ nti ||

tattha \Ne IV 195/ __evaá¹ƒ ce_ti sace haá¹ƒsarÄ• ja, evaá¹ƒ aÃ±jaliá¹ƒ paggayha yÄ• cam
imaá¹ƒ aÃ±jaliá¹ƒ nÄ• vabujjhasi, tava paricÄ• rakÄ• naá¹ƒ samÄ• nÄ• naá¹ƒ vacanaá¹ƒ na
yÄ• cÄ• ma. __puna kayirÄ• si pariyÄ• ya_nti kÄ• lena kÄ• laá¹ƒ idha Ä• gamanÄ• ya vÄ• r

tato bodhisatto Ä• ha ---

39__._ á¹• 21 ``evaá¹ƒ ce no viharataá¹ƒ, antarÄ• yo na hessati.

tuyhaá¹ƒ cÄ• pi mahÄ• rÄ• ja, mayhaÃ±ca raá¹-á¹-havaá¸• á¸• hana.

appeva nÄ• ma passemu, ahorattÄ• namaccayeâ€™â€™ ti ||

tattha __evaá¹ƒ ce no_ti mahÄ• rÄ• ja, mÄ• cintayittha, sace amhÄ• kampi evaá¹ƒ viharan
na bhavissati, appeva nÄ• ma ubho aÃ±Ã±amaÃ±Ã±aá¹ƒ passissÄ• ma, apica tvaá¹ƒ mayÄ
á¹-hÄ• ne á¹-hapetvÄ• evaá¹ƒ ittarajÄ«vite lokasannivÄ• se appamatto hutvÄ• dÄ• nÄ• dÄ
rÄ• jadhamme akopetvÄ• dhammena rajjaá¹ƒ kÄ• rehi, evaÃ±hi \Be IV 219/ me ovÄ• daá¹ƒ
passissatiyevÄ• ti. evaá¹ƒ mahÄ• satto rÄ• jÄ• naá¹ƒ ovaditvÄ• cittakÅ«á¹-apabbatameva g

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbe tiracchÄ• nayo
Ä• yusaá¹…khÄ• rÄ• naá¹ƒ dubbalabhÄ• vaá¹ƒ dassetvÄ• dhammo desitoâ€™â€™ ti vatv
``tadÄ• rÄ• jÄ• Ä• nando ahosi, kaniá¹-á¹-ho moggallÄ• no, majjhimo sÄ• riputto, sesahaá¹
javanahaá¹ƒso pana ahameva ahosiâ€™â€™ nti.

javanahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [477] 4. cÅ«á¸·anÄ• radajÄ• takavaá¹‡á¹‡anÄ•

__na_ \Ee IV 219/ __te kaá¹-á¹-hÄ• ni bhinnÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto
thullakumÄ• rikÄ• palobhanaá¹ƒ Ä• rabbha kathesi. sÄ• vatthivÄ• sino kirekassa kulassa
pannarasasoá¸·asavassuddesikÄ• dhÄ«tÄ• ahosi sobhaggappattÄ• , na ca naá¹ƒ koci vÄ•
cintesi ``mama dhÄ«tÄ• vayappattÄ• , na ca naá¹ƒ koci vÄ• reti, Ä• misena macchaá¹ƒ viya

sÄ• kiyabhikkhuá¹ƒ palobhetvÄ• uppabbÄ• jetvÄ• \Ne IV 196/ taá¹ƒ nissÄ• ya jÄ«vissÄ• m
sÄ• vatthivÄ• sÄ« eko kulaputto sÄ• sane uraá¹ƒ datvÄ• pabbajitvÄ• upasampannakÄ• lat
sikkhÄ• kÄ• mataá¹ƒ pahÄ• ya Ä• lasiyo sarÄ«ramaá¹‡á¸• anamanuyutto vihÄ• si. mahÄ• u
yÄ• gukhÄ• danÄ«yabhojanÄ«yÄ• ni sampÄ• detvÄ• dvÄ• re á¹-hatvÄ• antaravÄ«thiyÄ• g
bhikkhuá¹ƒ rasataá¹‡hÄ• ya bandhitvÄ• gahetuá¹ƒ sakkuá¹‡eyyarÅ«paá¹ƒ upadhÄ• rentÄ«
tepiá¹-akaÄ• bhidhammikavinayadharÄ• naá¹ƒ mahantena parivÄ• rena gacchantÄ• naá¹ƒ a
adisvÄ• tesaá¹ƒ pacchato gacchantÄ• naá¹ƒ madhuradhammakathikÄ• naá¹ƒ acchinnavalÄ
piá¹‡á¸• apÄ• tikÄ• nampi antare kaÃ±ci adisvÄ• va ekaá¹ƒ yÄ• va bahi apaá¹…gÄ• akkhÄ
osaá¹‡hetvÄ• dukÅ«lantaravÄ• sakaá¹ƒ nivÄ• setvÄ• ghaá¹-itamaá¹-á¹-haá¹ƒ cÄ«varaá¹ƒ
maá¹‡ivaá¹‡á¹‡apattaá¹ƒ Ä• dÄ• ya manoramaá¹ƒ chattaá¹ƒ dhÄ• rayamÄ• naá¹ƒ vissaá¹-á
kÄ• yadaá¸·hibahulaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``imaá¹ƒ sakkÄ• gaá¹‡hituâ€™â€™ nti ga
gahetvÄ• ``etha \Be IV 220/, bhanteâ€™â€™ ti gharaá¹ƒ Ä• netvÄ• nisÄ«dÄ• petvÄ• yÄ•
katabhattakiccaá¹ƒ taá¹ƒ bhikkhuá¹ƒ ``bhante, ito paá¹-á¹-hÄ• ya idhevÄ• gaccheyyÄ• thÄ•
paá¹-á¹-hÄ• ya tattheva gantvÄ• aparabhÄ• ge vissÄ• siko ahosi.

athekadivasaá¹ƒ mahÄ• upÄ• sikÄ• tassa savanapathe á¹-hatvÄ• ``imasmiá¹ƒ gehe upab
tathÄ• rÅ«po pana me putto vÄ• jÄ• mÄ• tÄ• vÄ• gehaá¹ƒ vicÄ• rituá¹ƒ samattho natthÄ«
vacanaá¹ƒ sutvÄ• ``kimatthaá¹ƒ nu kho kathetÄ«â€™â€™ ti thokaá¹ƒ hadaye viddho viya a
Ä• ha ``imaá¹ƒ palobhetvÄ• tava vase vattÄ• pehÄ«â€™â€™ ti. sÄ• tato paá¹-á¹-hÄ• ya m
itthikuttavilÄ• sehi taá¹ƒ palobhesi. thullakumÄ• rikÄ• ti \Ee IV 220/ na ca thÅ«lasarÄ«rÄ• d
thÅ«lÄ• vÄ• hotu kisÄ• vÄ• , paÃ±cakÄ• maguá¹‡ikarÄ• gena pana thÅ«latÄ• ya ``thullak
so daharo kilesavasiko hutvÄ• ``na dÄ• nÄ• haá¹ƒ buddhasÄ• sane patiá¹-á¹-hÄ• tuá¹ƒ sak
cintetvÄ• ``vihÄ• raá¹ƒ gantvÄ• pattacÄ«varaá¹ƒ niyyÄ• detvÄ• asukaá¹-á¹-hÄ• naá¹ƒ nÄ•
vatthÄ• ni pesethÄ• â€™â€™ ti vatvÄ• vihÄ• raá¹ƒ gantvÄ• pattacÄ«varaá¹ƒ niyyÄ• detvÄ
ti Ä• cariyupajjhÄ• ye Ä• ha. te taá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ netvÄ• ``ayaá¹ƒ bhikkhu
Ä• rocesuá¹ƒ. satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchit
bhanteâ€™â€™ ti vutte ``kena ukkaá¹‡á¹-hÄ• pitosÄ«â€™â€™ ti vatvÄ• ``thullakumÄ• rikÄ
``bhikkhu pubbepesÄ• tava araÃ±Ã±e vasantassa brahmacariyantarÄ• yaá¹ƒ katvÄ• maha
tvaá¹ƒ etameva nissÄ• ya kasmÄ• ukkaá¹‡á¹-hitosÄ«â€™â€™ ti vatvÄ• bhikkhÅ«hi yÄ• ci

atÄ«te \Ne IV 197/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraa
brÄ• hmaá¹‡akule nibbattitvÄ• uggahitasippo kuá¹-umbaá¹ƒ saá¹‡á¹-hapesi, athassa bhariy
vijÄ• yitvÄ• kÄ• lamakÄ• si. so ``yatheva me piyabhariyÄ• ya, evaá¹ƒ mayipi maraá¹‡aá¹ƒ
gharÄ• vÄ• sena, pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• kÄ• me pahÄ• ya puttaá¹ƒ Ä• dÄ•
saddhiá¹ƒ isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• vanamÅ«laphalÄ•
tadÄ• paccantavÄ• sino corÄ• janapadaá¹ƒ pavisitvÄ• \Be IV 221/ gÄ• maá¹ƒ paharitvÄ•
bhaá¹‡á¸• ikaá¹ƒ ukkhipÄ• petvÄ• puna paccantaá¹ƒ pÄ• payiá¹ƒsu. tesaá¹ƒ antare ekÄ• a
kerÄ• á¹-ikapaÃ±Ã±Ä• ya samannÄ• gatÄ• cintesi ``ime amhe gahetvÄ• dÄ• sibhogena pa

palÄ• yituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sÄ• ``sÄ• mi, sarÄ«rakiccaá¹ƒ kÄ• tukÄ• mÄ• mhi, t
tiá¹-á¹-hathÄ• â€™â€™ ti vatvÄ• core vaÃ±cetvÄ• palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pavisantÄ«
assame á¹-hapetvÄ• phalÄ• phalatthÄ• ya gatakÄ• le pubbaá¹‡hasamaye taá¹ƒ assamaá¹
tÄ• pasakumÄ• raá¹ƒ \Ee IV 221/ kÄ• maratiyÄ• palobhetvÄ• sÄ«lamassa bhinditvÄ• atta
araÃ±Ã±avÄ• sena, ehi gÄ• maá¹ƒ gantvÄ• vasissÄ• ma, tatra hi rÅ«pÄ• dayo kÄ• maguá¹
sopi ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ``pitÄ• tÄ• va me araÃ±Ã±ato phalÄ• phala
disvÄ• ubhopi ekatova gamissÄ• mÄ• â€™â€™ ti Ä• ha.

sÄ• cintesi --- ``ayaá¹ƒ taruá¹‡adÄ• rako na kiÃ±ci jÄ• nÄ• ti, pitarÄ• panassa mahallakak
bhavitabbaá¹ƒ, so Ä• gantvÄ• `idha kiá¹ƒ karosÄ«â€™ ti maá¹ƒ pothetvÄ• pÄ• de gahetvÄ
khipissati, tasmiá¹ƒ anÄ• gateyeva palÄ• yissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ ``ahaá¹ƒ purat
pacchÄ• Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• maggasaÃ±Ã±aá¹ƒ Ä• cikkhitvÄ• pakkÄ•
paá¹-á¹-hÄ• ya uppannadomanasso yathÄ• pure kiÃ±ci vattaá¹ƒ akatvÄ• sasÄ«saá¹ƒ pÄ•
antopaá¹‡á¹‡asÄ• lÄ• ya pajjhÄ• yanto nipajji. mahÄ• satto phalÄ• phalaá¹ƒ Ä• dÄ• ya Ä• g
disvÄ• ``ayaá¹ƒ mÄ• tugÄ• massa padavalaÃ±jo, ``puttassa mama sÄ«laá¹ƒ bhinnaá¹ƒ bha
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• phalÄ• phalaá¹ƒ otÄ• retvÄ• puttaá¹ƒ pucchanto paá¹-hama

40__._ á¹• 21 ``na te kaá¹-á¹-hÄ• ni bhinnÄ• ni, na te udakamÄ• bhataá¹ƒ.

aggÄ«pi te na hÄ• pito, kiá¹ƒ nu mandova jhÄ• yasÄ«â€™â€™ ti ||

tattha \Ne IV 198/ __aggÄ«pi te na hÄ• pito_ti aggipi te na jÄ• lito. __mandovÄ• _ti nippaÃ±

so pitu kathaá¹ƒ sutvÄ• uá¹-á¹-hÄ• ya pitaraá¹ƒ vanditvÄ• gÄ• raveneva araÃ±Ã±avÄ• se
gÄ• thÄ• dvayamÄ• ha ---

41__._ á¹• 21 ``na \Be IV 222/ ussahe vane vatthuá¹ƒ, kassapÄ• mantayÄ• mi taá¹ƒ.

dukkho vÄ• so araÃ±Ã±amhi, raá¹-á¹-haá¹ƒ icchÄ• mi gantave ||

42__._ á¹• 21 ``yathÄ• ahaá¹ƒ ito gantvÄ• , yasmiá¹ƒ janapade vasaá¹ƒ.

Ä• cÄ• raá¹ƒ brahme sikkheyyaá¹ƒ, taá¹ƒ dhammaá¹ƒ anusÄ• sa maâ€™â€™ nti ||

tattha \Ee IV 222/ __kassapÄ• mantayÄ• mi ta_nti kassapa Ä• mantayÄ• mi taá¹ƒ. __ganta
__Ä• cÄ• ra_nti yasmiá¹ƒ janapade vasÄ• mi, tattha vasanto yathÄ• Ä• cÄ• raá¹ƒ janapada
jÄ• neyyaá¹ƒ, taá¹ƒ dhammaá¹ƒ anusÄ• sa ovadÄ• hÄ«ti vadati.

mahÄ• satto ``sÄ• dhu, tÄ• ta, desacÄ• rittaá¹ƒ te kathessÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• t

43__._ á¹• 21 ``sace araÃ±Ã±aá¹ƒ hitvÄ• na, vanamÅ«laphalÄ• ni ca.

raá¹-á¹-he rocayase vÄ• saá¹ƒ, taá¹ƒ dhammaá¹ƒ nisÄ• mehi me ||

44__._ á¹• 21 ``visaá¹ƒ mÄ• paá¹-isevittho, papÄ• taá¹ƒ parivajjaya.

paá¹…ke ca mÄ• visÄ«dittho, yatto cÄ• sÄ«vise careâ€™â€™ ti ||

tattha __dhamma_nti sace raá¹-á¹-havÄ• saá¹ƒ rocesi, tena hi tvaá¹ƒ janapadacÄ• rittaá¹ƒ
__yatto cÄ• sÄ«vise_ti Ä• sÄ«visassa santike yatto paá¹-iyatto careyyÄ• si, sakkonto Ä• sÄ
parivajjeyyÄ• sÄ«ti attho.

tÄ• pasakumÄ• ro saá¹ƒkhittena bhÄ• sitassa atthaá¹ƒ ajÄ• nanto pucchi ---

45__._ á¹• 21 ``kiá¹ƒ \Ne IV 199/ nu visaá¹ƒ papÄ• to vÄ• , paá¹…ko vÄ• brahmacÄ• rinaá

kaá¹ƒ tvaá¹ƒ Ä• sÄ«visaá¹ƒ brÅ«si, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

itaropissa byÄ• kÄ• si ---

46__._ á¹• 21 ``Ä• savo tÄ• ta lokasmiá¹ƒ, surÄ• nÄ• ma pavuccati.

manuÃ±Ã±o surabhÄ« vaggu, sÄ• du khuddarasÅ«pamo.

visaá¹ƒ tadÄ• hu ariyÄ• se, brahmacariyassa nÄ• rada ||

47__._ á¹• 21 ``itthiyo \Be IV 223/ tÄ• ta lokasmiá¹ƒ, pamattaá¹ƒ pamathenti tÄ• .

haranti yuvino cittaá¹ƒ, tÅ«laá¹ƒ bhaá¹-á¹-haá¹ƒva mÄ• luto.

papÄ• to eso akkhÄ• to, brahmacariyassa nÄ• rada ||

48__._ á¹• 21 ``lÄ• bho siloko sakkÄ• ro, pÅ«jÄ• parakulesu ca.

paá¹…ko eso ca akkhÄ• to, brahmacariyassa nÄ• rada ||

49__._ á¹• 21 ``sasatthÄ• tÄ• ta rÄ• jÄ• no, Ä• vasanti mahiá¹ƒ imaá¹ƒ.

te tÄ• dise manussinde, mahante tÄ• ta nÄ• rada ||

50__._ á¹• 21 ``issarÄ• naá¹ƒ \Ee IV 223/ adhipatÄ«naá¹ƒ, na tesaá¹ƒ pÄ• dato care.

Ä• sÄ«visoti akkhÄ• to, brahmacariyassa nÄ• rada ||

51__._ á¹• 21 ``bhattattho bhattakÄ• le ca, yaá¹ƒ gehamupasaá¹…kame.

yadettha kusalaá¹ƒ jaÃ±Ã±Ä• , tattha ghÄ• sesanaá¹ƒ care ||

52__._ á¹• 21 ``pavisitvÄ• parakulaá¹ƒ, pÄ• natthaá¹ƒ bhojanÄ• ya vÄ• .

mitaá¹ƒ khÄ• de mitaá¹ƒ bhuÃ±je, na ca rÅ«pe manaá¹ƒ kare ||

53__._ á¹• 21 ``goá¹-á¹-haá¹ƒ majjaá¹ƒ kirÄ• á¹-aÃ±ca, sabhÄ• nikiraá¹‡Ä• ni ca.

Ä• rakÄ• parivajjehi, yÄ• nÄ«va visamaá¹ƒ pathaâ€™â€™ nti ||

tattha \Ne IV 200/ __Ä• savo_ti pupphÄ• savÄ• di. __visaá¹ƒ tadÄ• hÅ«_ti taá¹ƒ Ä• savasa
ariyÄ• ``brahmacariyassa visaâ€™â€™ nti vadanti. __pamatta_nti muá¹-á¹-hassatiá¹ƒ. __tÄ
bhaá¹-á¹-haá¹ƒvÄ• _ti rukkhÄ• bhassitvÄ• patitatÅ«laá¹ƒ viya. __akkhÄ• to_ti buddhÄ• dÄ
kittivaá¹‡á¹‡o. __sakkÄ• ro_ti aÃ±jalikammÄ• di. __pÅ«jÄ• _ti gandhamÄ• lÄ• dÄ«hi pÅ«jÄ
osÄ«dÄ• panaá¹-á¹-hena ``paá¹…koâ€™â€™ ti akkhÄ• to. __mahante_ti mahantabhÄ• vap
care_ti tesaá¹ƒ santike na care, rÄ• jakulÅ«pako na bhaveyyÄ• sÄ«ti attho. rÄ• jÄ• no hi Ä•
muhutteneva kujjhitvÄ• anayabyasanaá¹ƒ pÄ• penti. apica antepurappavesane vuttÄ• dÄ«
veditabbo.

__bhattattho_ti \Be IV 224/ bhattena atthiko hutvÄ• . __yadettha kusala_nti yaá¹ƒ tesu upas
gehesu kusalaá¹ƒ anavajjaá¹ƒ paÃ±caagocararahitaá¹ƒ jÄ• neyyÄ• si, tattha ghÄ• sesanaá
__na ca rÅ«pe manaá¹ƒ kare_ti parakule mattaÃ±Ã±Å« hutvÄ• bhojanaá¹ƒ bhuÃ±jantopi ta
mÄ• kareyyÄ• si, mÄ• cakkhuá¹ƒ ummÄ«letvÄ• itthirÅ«pe nimittaá¹ƒ gaá¹‡heyyÄ• sÄ«ti v
majjaá¹ƒ kirÄ• á¹-a_nti ayaá¹ƒ potthakesu pÄ• á¹-ho, aá¹-á¹-hakathÄ• yaá¹ƒ pana ``goá¹-á¹-
kirÄ• saÃ±cÄ• â€™â€™ ti vatvÄ• __ ``goá¹-á¹-ha_nti gunnaá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ. __n
__kirÄ• sa_nti dhuttakerÄ• á¹-ikajanaâ€™â€™ nti vuttaá¹ƒ. __sabhÄ• nikiraá¹‡Ä• ni cÄ• _t
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• naá¹ƒ nikiraá¹‡aá¹-á¹-hÄ• nÄ• ni ca. __Ä• rakÄ• _ti etÄ• ni sabbÄ•

__yÄ• nÄ«vÄ• _ti sappitelayÄ• nena gacchanto visamaá¹ƒ maggaá¹ƒ viya.

mÄ• á¹‡avo pitu kathentasseva satiá¹ƒ paá¹-ilabhitvÄ• ``tÄ• ta, alaá¹ƒ me manussapathen
athassa pitÄ• \Ee IV 224/ mettÄ• dibhÄ• vanaá¹ƒ Ä• cikkhi. so tassovÄ• de á¹-hatvÄ• na c
nibbattesi. ubhopi pitÄ• puttÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒ katvÄ• brahmaloke nibbatti

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sÄ
kumÄ• rikÄ• ahosi, tÄ• pasakumÄ• ro ukkaá¹‡á¹-hitabhikkhu, pitÄ• pana ahameva ahosiâ€

cÅ«á¸·anÄ• radajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [478] 5. dÅ«tajÄ• takavaá¹‡á¹‡anÄ•

__dÅ«te te brahme pÄ• hesi_nti idaá¹ƒ satthÄ• jetavane viharanto attano paÃ±Ã±Ä• pasaa
kathesi. dhammasabhÄ• yaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``passatha, Ä• v
upÄ• yakosallaá¹ƒ, nandassa \Ne IV 201/ sakyaputtassa accharÄ• gaá¹‡aá¹ƒ dassetvÄ• ar
cÅ«á¸·apanthakassa pilotikaá¹ƒ datvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ adÄ• si, kamr
dassetvÄ• arahattaá¹ƒ adÄ• si, evaá¹ƒ nÄ• nÄ• upÄ• yehi satte vinetÄ«â€™â€™ ti \Be IV 2
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``na, bhikkhave, tathÄ• gato idÄ• neva `iminÄ• idaá¹ƒ hotÄ«â€™ ti upÄ• yakusalo, pubbepi
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente janapado ahiraÃ±Ã±o ahosi. so
pÄ«á¸·etvÄ• dhanameva saá¹ƒkaá¸• á¸• hi. tadÄ• bodhisatto kÄ• sigÄ• me brÄ• hmaá¹‡ak
takkasilaá¹ƒ gantvÄ• ``pacchÄ• dhammena bhikkhaá¹ƒ caritvÄ• Ä• cariyadhanaá¹ƒ Ä• ha
sippaá¹ƒ paá¹-á¹-hapetvÄ• niá¹-á¹-hitasippo anuyogaá¹ƒ datvÄ• ``Ä• cariya, tumhÄ• kaá¹ƒ
Ä• harissÄ• mÄ«â€™â€™ ti Ä• pucchitvÄ• nikkhamma janapade caranto dhammena same
labhitvÄ• ``Ä• cariyassa dassÄ• mÄ«â€™â€™ ti gacchanto antarÄ• magge gaá¹…gaá¹ƒ ot
tassa tattha nÄ• vÄ• ya viparivattamÄ• nÄ• ya taá¹ƒ suvaá¹‡á¹‡aá¹ƒ udake pati. so cintesi `
hiraÃ±Ã±aá¹ƒ, janapade puna Ä• cariyadhane pariyesiyamÄ• ne \Ee IV 225/ papaÃ±co bha
gaá¹…gÄ• tÄ«reyeva nirÄ• hÄ• ro nisÄ«deyyaá¹ƒ, tassa me nisinnabhÄ• vaá¹ƒ anupubben
amacce pesessati, ahaá¹ƒ tehi saddhiá¹ƒ na mantessÄ• mi, tato rÄ• jÄ• sayaá¹ƒ Ä• gamiss
santike Ä• cariyadhanaá¹ƒ labhissÄ• mÄ«â€™â€™ ti. so gaá¹…gÄ• tÄ«re uttarisÄ• á¹-akaá
yaÃ±Ã±asuttaá¹ƒ bahi á¹-hapetvÄ• rajatapaá¹-á¹-avaá¹‡á¹‡e vÄ• lukatale suvaá¹‡á¹‡apaá¹
nirÄ• hÄ• raá¹ƒ nisinnaá¹ƒ disvÄ• mahÄ• jano ``kasmÄ• nisinnosÄ«â€™â€™ ti pucchi, kas
dvÄ• ragÄ• mavÄ• sino tassa tattha nisinnabhÄ• vaá¹ƒ sutvÄ• Ä• gantvÄ• pucchiá¹ƒsu, te
kilamathaá¹ƒ disvÄ• paridevantÄ• pakkamiá¹ƒsu. tatiyadivase nagaravÄ• sino Ä• gamiá¹ƒ
issarajanÄ• , paÃ±camadivase rÄ• japurisÄ• . chaá¹-á¹-hadivase rÄ• jÄ• amacce pesesi, te

sattamadivase rÄ• jÄ• bhayaá¹-á¹-ito hutvÄ• tassa santikaá¹ƒ gantvÄ• pucchanto paá¹-ha

54__._ á¹• 21 ``dÅ«te te brahme pÄ• hesiá¹ƒ, gaá¹…gÄ• tÄ«rasmi jhÄ• yato.

tesaá¹ƒ puá¹-á¹-ho na byÄ• kÄ• si, dukkhaá¹ƒ guyhamataá¹ƒ nu teâ€™â€™ ti ||

tattha \Be IV 226/ __dukkhaá¹ƒ guyhamataá¹ƒ nu te_ti kiá¹ƒ nu kho, brÄ• hmaá¹‡a, yaá¹ƒ t
uppannaá¹ƒ, taá¹ƒ te guyhameva mataá¹ƒ, na aÃ±Ã±assa Ä• cikkhitabbanti.

taá¹ƒ \Ne IV 202/ sutvÄ• mahÄ• satto ``mahÄ• rÄ• ja, dukkhaá¹ƒ nÄ• ma harituá¹ƒ samattl
na aÃ±Ã±assÄ• â€™â€™ ti vatvÄ• satta gÄ• thÄ• abhÄ• si ---

55__._ á¹• 21 ``sace te dukkhamuppajje, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

mÄ• kho naá¹ƒ tassa akkhÄ• hi, yo taá¹ƒ dukkhÄ• na mocaye ||

56__._ á¹• 21 ``yo tassa dukkhajÄ• tassa, ekaá¹…gamapi bhÄ• gaso.

vippamoceyya dhammena, kÄ• maá¹ƒ tassa pavedaya ||

57__._ á¹• 21 ``suvijÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±ca vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tato ||

58__._ á¹• 21 ``api \Ee IV 226/ ce maÃ±Ã±atÄ« poso, Ã±Ä• ti mitto sakhÄ• ti vÄ• .

yo pubbe sumano hutvÄ• , pacchÄ• sampajjate diso ||

59__._ á¹• 21 ``yo attano dukkhamanÄ• nupuá¹-á¹-ho, pavedaye jantu akÄ• larÅ«pe.

Ä• nandino tassa bhavanti mittÄ• , hitesino tassa dukhÄ« bhavanti ||

60__._ á¹• 21 ``kÄ• laÃ±ca Ã±atvÄ• na tathÄ• vidhassa, medhÄ• vinaá¹ƒ ekamanaá¹ƒ viditv

akkheyya tibbÄ• ni parassa dhÄ«ro, saá¹‡haá¹ƒ giraá¹ƒ atthavatiá¹ƒ pamuÃ±ce ||

61__._ á¹• 21 ``sace ca jaÃ±Ã±Ä• avisayhamattano, na te hi mayhaá¹ƒ sukhÄ• gamÄ• ya.

ekova tibbÄ• ni saheyya dhÄ«ro, saccaá¹ƒ hirottappamapekkhamÄ• noâ€™â€™ ti ||

tattha \Be IV 227/ __uppajje_ti sace tava uppajjeyya. __mÄ• akkhÄ• hÄ«_ti mÄ• kathehi. tato_ti tato tiracchÄ• nagatavassitatopi dubbijÄ• nataraá¹ƒ, tasmÄ• tathato ajÄ• nitvÄ• hari attano dukkhaá¹ƒ na kathetabbamevÄ• ti. __api ce_ti gÄ• thÄ• vuttatthÄ• va. __anÄ• nupu puá¹-á¹-ho. __pavedaye_ti katheti. __akÄ• larÅ«pe_ti akÄ• le. __kÄ• la_nti attano guyhassa __tathÄ• vidhassÄ• _ti paá¹‡á¸• itapurisaá¹ƒ attanÄ• saddhiá¹ƒ ekamanaá¹ƒ viditvÄ• tathÄ __tibbÄ• nÄ«_ti dukkhÄ• ni.

__sace_ti \Ne IV 203/ yadi attano dukkhaá¹ƒ avisayhaá¹ƒ attano vÄ• paresaá¹ƒ vÄ• purisa jÄ• neyya. __te hÄ«_ti te eva lokapaveá¹‡ikÄ• , aá¹-á¹-halokadhammÄ• ti attho. idaá¹ƒ vutta ayaá¹ƒ lokapaveá¹‡Ä« na mayhaá¹ƒ eva sukhÄ• gamÄ• ya uppannÄ• , aá¹-á¹-hahi lokadha evaá¹ƒ sante sukhameva patthentena parassa dukkhÄ• ropanaá¹ƒ nÄ• ma na yuttaá¹ƒ, neta kattabbaá¹ƒ, atthi ca me hirÄ« ottappanti saccaá¹ƒ saá¹ƒvijjamÄ• naá¹ƒ attani hirottappaá¹ƒ aÃ±Ã±assa anÄ• rocetvÄ• ekova tibbÄ• ni saheyya dhÄ«roti.

evaá¹ƒ \Ee IV 227/ mahÄ• satto sattahi gÄ• thÄ• hi raÃ±Ã±o dhammaá¹ƒ desetvÄ• attano pariyesitabhÄ• vaá¹ƒ dassento catasso gÄ• thÄ• abhÄ• si ---

62__._ á¹• 21 ``ahaá¹ƒ raá¹-á¹-he vicaranto, nigame rÄ• jadhÄ• niyo.

bhikkhamÄ• no mahÄ• rÄ• ja, Ä• cariyassa dhanatthiko ||

63__._ á¹• 21 ``gahapatÄ« rÄ• japurise, mahÄ• sÄ• le ca brÄ• hmaá¹‡e.

alatthaá¹ƒ satta nikkhÄ• ni, suvaá¹‡á¹‡assa janÄ• dhipa.

te me naá¹-á¹-hÄ• mahÄ• rÄ• ja, tasmÄ• socÄ• mahaá¹ƒ bhusaá¹ƒ ||

64__._ á¹• 21 ``purisÄ• te mahÄ• rÄ• ja, manasÄ• nuvicintitÄ• .

nÄ• laá¹ƒ dukkhÄ• pamocetuá¹ƒ, tasmÄ• tesaá¹ƒ na byÄ• hariá¹ƒ ||

65__._ á¹• 21 ``tvaÃ±ca \Be IV 228/ kho me mahÄ• rÄ• ja, manasÄ• nuvicintito.

alaá¹ƒ dukkhÄ• pamocetuá¹ƒ, tasmÄ• tuyhaá¹ƒ pavedayiâ€™â€™ nti ||

tattha __bhikkhamÄ• no_ti ete gahapatiÄ• dayo yÄ• camÄ• no. __te me_ti te satta nikkhÄ•

tarantassa naá¹-á¹-hÄ• , gaá¹…gÄ• yaá¹ƒ patitÄ• . __purisÄ• te_ti mahÄ• rÄ• ja, tava dÅ«t
__anuvicintitÄ• _ti ``nÄ• laá¹ƒ ime maá¹ƒ dukkhÄ• mocetuâ€™â€™ nti mayÄ• Ã±Ä• tÄ• . _
tesaá¹ƒ attano dukkhaá¹ƒ nÄ• cikkhiá¹ƒ. __pavedayi_nti kathesiá¹ƒ.

rÄ• jÄ• tassa dhammakathaá¹ƒ sutvÄ• ``mÄ• cintayi, brÄ• hmaá¹‡a, ahaá¹ƒ te Ä• cariyad
dviguá¹‡adhanamadÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• osÄ• nagÄ• thamÄ• ha ---

66__._ á¹• 21 ``tassÄ• dÄ• si \Ne IV 204/ pasannatto, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• ha

jÄ• tarÅ«pamaye nikkhe, suvaá¹‡á¹‡assa catuddasÄ• â€™â€™ ti ||

tattha __jÄ• tarÅ«pamaye_ti te suvaá¹‡á¹‡assa catuddasa nikkhe jÄ• tarÅ«pamayeyeva ad
vÄ• suvaá¹‡á¹‡assÄ• ti attho.

mahÄ• satto raÃ±Ã±o ovÄ• daá¹ƒ datvÄ• Ä• cariyassa dhanaá¹ƒ datvÄ• dÄ• nÄ• dÄ«ni p
tassovÄ• de á¹-hito dhammena rajjaá¹ƒ kÄ• retvÄ• ubhopi yathÄ• kammaá¹ƒ gatÄ• .

satthÄ• \Ee IV 228/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pu
upÄ• yakusaloyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä•
sÄ• riputto, brÄ• hmaá¹‡amÄ• á¹‡avo pana ahameva ahosiâ€™â€™ nti.

dÅ«tajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [479] 6. kÄ• liá¹…gabodhijÄ• takavaá¹‡á¹‡anÄ•

__rÄ• jÄ• kÄ• liá¹…go cakkavattÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto Ä• nandattherena
mahÄ• bodhipÅ«jaá¹ƒ Ä• rabbha kathesi. veneyyasaá¹…gahatthÄ• ya hi tathÄ• gate janapa
sÄ• vatthivÄ• sino gandhamÄ• lÄ• dihatthÄ• jetavanaá¹ƒ gantvÄ• aÃ±Ã±aá¹ƒ pÅ«janÄ«ya
gandhakuá¹-idvÄ• re pÄ• tetvÄ• \Be IV 229/ gacchanti, te uá¸·Ä• rapÄ• mojjÄ• na honti. ta
anÄ• thapiá¹‡á¸• iko tathÄ• gatassa jetavanaá¹ƒ Ä• gatakÄ• le Ä• nandattherassa santikaá¹
vihÄ• ro tathÄ• gate cÄ• rikaá¹ƒ pakkante nipaccayo hoti, manussÄ• naá¹ƒ gandhamÄ• lÄ•
pÅ«janÄ«yaá¹-á¹-hÄ• naá¹ƒ na hoti, sÄ• dhu, bhante, tathÄ• gatassa imamatthaá¹ƒ Ä• roce
pÅ«janÄ«yaá¹-á¹-hÄ• nassa sakkuá¹‡eyyabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. so ``
sampaá¹-icchitvÄ• tathÄ• gataá¹ƒ pucchi ``kati nu kho, bhante, cetiyÄ• nÄ«â€™â€™ ti? ``t
ti. ``katamÄ• ni, bhante, tÄ«á¹‡Ä«â€™â€™ ti? ``sÄ• rÄ«rikaá¹ƒ pÄ• ribhogikaá¹ƒ uddissaka
pana, bhante, tumhesu dharantesuyeva cetiyaá¹ƒ kÄ• tuâ€™â€™ nti. ``Ä• nanda, sÄ• rÄ«ri
taÃ±hi buddhÄ• naá¹ƒ parinibbÄ• nakÄ• le hoti, uddissakaá¹ƒ avatthukaá¹ƒ mamÄ• yanama
paribhutto mahÄ• bodhirukkho buddhesu dharantesupi cetiyamevÄ• â€™â€™ ti. ``bhante, t

jetavanavihÄ• ro appaá¹-isaraá¹‡o hoti, mahÄ• jano pÅ«janÄ«yaá¹-á¹-hÄ• naá¹ƒ \Ne IV 205
bÄ«jaá¹ƒ Ä• haritvÄ• jetavanadvÄ• re ropessÄ• mi, bhanteâ€™â€™ ti. ``sÄ• dhu, Ä• nanda
jetavane mama nibaddhavÄ• so viya bhavissatÄ«â€™â€™ ti.

thero kosalanarindassa anÄ• thapiá¹‡á¸• ikassa visÄ• khÄ• dÄ«naÃ±ca Ä• rocetvÄ• jetava
bodhiropanaá¹-á¹-hÄ• ne Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• petvÄ• mahÄ• moggallÄ• nattheraá¹ƒ Ä
jetavanadvÄ• re bodhiá¹ƒ ropessÄ• mi, mahÄ• bodhito me bodhipakkaá¹ƒ Ä• harathÄ• â€™
ti sampaá¹-icchitvÄ• Ä• kÄ• sena bodhimaá¹‡á¸• aá¹ƒ gantvÄ• vaá¹‡á¹-Ä• parigalantaá¹ƒ
bhÅ«miá¹ƒ asampattameva cÄ«varena sampaá¹-icchitvÄ• gahetvÄ• Ä• nandattherassa ad
bodhiá¹ƒ ropessÄ• mÄ«â€™â€™ ti kosalarÄ• jÄ• dÄ«naá¹ƒ Ä• rocesi. rÄ• jÄ• sÄ• yanhasa
sabbÅ«pakaraá¹‡Ä• ni gÄ• hÄ• petvÄ• Ä• gami, tathÄ• anÄ• thapiá¹‡á¸• iko visÄ• khÄ• c
mahÄ• bodhiropanaá¹-á¹-hÄ• ne mahantaá¹ƒ suvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ á¹-hapetvÄ• heá¹-
gandhakalalassa pÅ«retvÄ• ``idaá¹ƒ bodhipakkaá¹ƒ ropehi, mahÄ• rÄ• jÄ• â€™â€™ ti raÃ±
``rajjaá¹ƒ nÄ• ma na sabbakÄ• laá¹ƒ amhÄ• kaá¹ƒ hatthe tiá¹-á¹-hati, idaá¹ƒ mayÄ• anÄ• th
ropÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Be IV 230/. so taá¹ƒ bodhipakkaá¹ƒ mahÄ• seá¹-á¹-
anÄ• thapiá¹‡á¸• iko gandhakalalaá¹ƒ viyÅ«hitvÄ• tattha pÄ• tesi. tasmiá¹ƒ tassa hatthato r
sabbesaá¹ƒ passantÄ• naÃ±Ã±eva naá¹…galasÄ«sappamÄ• á¹‡o bodhikhandho paá¹‡á¹‡Ä
catÅ«su disÄ• su uddhaÃ±cÄ• ti paÃ±ca mahÄ• sÄ• khÄ• paá¹‡á¹‡Ä• sahatthÄ• va nikkha
taá¹…khaá¹‡aÃ±Ã±eva vanappatijeá¹-á¹-hako hutvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• aá¹-á¹-hÄ• ras
suvaá¹‡á¹‡arajataghaá¹-e gandhodakena pÅ«retvÄ• nÄ«luppalahatthakÄ• dipaá¹-imaá¹‡á¸
parikkhipitvÄ• puá¹‡á¹‡aghaá¹-e paá¹-ipÄ• á¹-iyÄ• á¹-hapesi, sattaratanamayaá¹ƒ vedikaá
suvaá¹‡á¹‡amissakaá¹ƒ vÄ• lukaá¹ƒ okiri, pÄ• kÄ• raparikkhepaá¹ƒ kÄ• resi, sattaratanama
dvÄ• rakoá¹-á¹-hakaá¹ƒ kÄ• resi, sakkÄ• ro mahÄ• ahosi.

thero tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• ``bhante, tumhehi mahÄ• bodhimÅ«le samÄ• par
ropitabodhimÅ«le nisÄ«ditvÄ• mahÄ• janassa hitatthÄ• ya samÄ• pajjathÄ• â€™â€™ ti Ä•
mayi mahÄ• bodhimÅ«le samÄ• pannasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinne aÃ±Ã±o pad
sakkotÄ«â€™â€™ ti. ``bhante, mahÄ• janassa hitatthÄ• ya imassa bhÅ«mippadesassa dhu
taá¹ƒ bodhimÅ«laá¹ƒ paribhuÃ±jathÄ• â€™â€™ ti. satthÄ• ekarattiá¹ƒ samÄ• pattisukhena
kosalarÄ• jÄ• dÄ«naá¹ƒ kathetvÄ• bodhimahaá¹ƒ nÄ• ma kÄ• resi. sopi kho bodhirukkho Ä
__Ä• nandabodhi_yevÄ• ti paÃ±Ã±Ä• yittha. tadÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá
Ä• yasmÄ• Ä• nando dharanteyeva tathÄ• gate bodhiá¹ƒ ropetvÄ• mahÄ• pÅ«jaá¹ƒ kÄ• re
theroâ€™â€™ ti \Ne IV 206/. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi Ä• na
mahÄ• dÄ«pesu manusse gahetvÄ• bahugandhamÄ• lÄ• dÄ«ni Ä• haritvÄ• mahÄ• bodhi
kÄ• resiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te kaliá¹…garaá¹-á¹-he dantapuranagare kÄ• liá¹…go nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi

cÅ«á¸·akÄ• liá¹…goti dve puttÄ• ahesuá¹ƒ. nemittakÄ• ``jeá¹-á¹-haputto pitu accayena rajj
kaniá¹-á¹-ho pana isipabbajjaá¹ƒ \Be IV 231/ pabbajitvÄ• bhikkhÄ• ya carissati, putto panas
bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu. aparabhÄ• ge jeá¹-á¹-haputto pitu accayena rÄ• jÄ•
uparÄ• jÄ• . so ``putto kira me cakkavattÄ« bhavissatÄ«â€™â€™ ti puttaá¹ƒ nissÄ• ya mÄ•
asahanto ``cÅ«á¸·akÄ• liá¹…gaá¹ƒ gaá¹‡hÄ• â€™â€™ ti ekaá¹ƒ atthacarakaá¹ƒ Ä• á¹‡Ä• p
rÄ• jÄ• taá¹ƒ gaá¹‡hÄ• petukÄ• mo, tava jÄ«vitaá¹ƒ rakkhÄ• hÄ«â€™â€™ ti Ä• ha. so atta
sukhumakambalaÃ±ca khaggaÃ±cÄ• ti imÄ• ni tÄ«á¹‡i atthacarakÄ• maccassa dassetvÄ•
puttassa rajjaá¹ƒ dadeyyÄ• thÄ• â€™â€™ ti vatvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• ramaá¹‡Ä«ye
katvÄ• isipabbajjaá¹ƒ pabbajitvÄ• nadÄ«tÄ«re vÄ• saá¹ƒ kappesi.

maddaraá¹-á¹-hepi sÄ• galanagare maddaraÃ±Ã±o aggamahesÄ« dhÄ«taraá¹ƒ vijÄ• yi. taá
bhikkhaá¹ƒ caritvÄ• jÄ«vikaá¹ƒ kappessati, putto panassÄ• cakkavattÄ« bhavissatÄ«â€™â
sakalajambudÄ«pe rÄ• jÄ• no taá¹ƒ pavattiá¹ƒ sutvÄ• ekappahÄ• reneva Ä• gantvÄ• sÄ• g
maddarÄ• jÄ• cintesi ``sacÄ• haá¹ƒ imaá¹ƒ ekassa dassÄ• mi, sesarÄ• jÄ• no kujjhissanti,
rakkhissÄ• mÄ«â€™â€™ ti dhÄ«taraÃ±ca bhariyaÃ±ca gahetvÄ• aÃ±Ã±Ä• takavesena pa
cÅ«á¸·akÄ• liá¹…gakumÄ• rassa assamapadato uparibhÄ• ge assamaá¹ƒ \Ee IV 231/ katvÄ
jÄ«vikaá¹ƒ kappento tattha paá¹-ivasati. mÄ• tÄ• pitaro ``dhÄ«taraá¹ƒ rakkhissÄ• mÄ• â€™
katvÄ• phalÄ• phalatthÄ• ya gacchanti. sÄ• tesaá¹ƒ gatakÄ• le nÄ• nÄ• pupphÄ• ni gahet
katvÄ• gaá¹…gÄ• tÄ«re á¹-hapitasopÄ• napanti viya jÄ• to eko supupphito ambarukkho att
kÄ«á¸·itvÄ• pupphacumbaá¹-akaá¹ƒ udake khipi. taá¹ƒ ekadivasaá¹ƒ gaá¹…gÄ• yaá¹ƒ nhÄ
cÅ«á¸·akÄ• liá¹…gakumÄ• rassa sÄ«se laggi. so taá¹ƒ oloketvÄ• ``idaá¹ƒ ekÄ• ya itthiyÄ•
mahallikÄ• ya, taruá¹‡akumÄ• rikÄ• ya katakammaá¹ƒ, vÄ«maá¹ƒsissÄ• mi tÄ• va naâ€™â
uparigaá¹…gaá¹ƒ gantvÄ• tassÄ• ambarukkhe nisÄ«ditvÄ• madhurena sarena gÄ• yantiy
rukkhamÅ«laá¹ƒ gantvÄ• taá¹ƒ disvÄ• ``bhadde, kÄ• nÄ• ma tvaâ€™â€™ nti Ä• ha. ``ma
ti \Ne IV 207/. ``tena hi otarÄ• hÄ«â€™â€™ ti. ``na sakkÄ• sÄ• mi, ahaá¹ƒ khattiyÄ• â€™â
khattiyoyeva, otarÄ• hÄ«â€™â€™ ti. sÄ• mi, na vacanamatteneva khattiyo hoti, yadisi khatt
\Be IV 232/ kathehÄ«â€™â€™ ti. te ubhopi aÃ±Ã±amaÃ±Ã±aá¹ƒ khattiyamÄ• yaá¹ƒ kathay

te aÃ±Ã±amaÃ±Ã±aá¹ƒ ajjhÄ• cÄ• raá¹ƒ cariá¹ƒsu. sÄ• mÄ• tÄ• pitÅ«su Ä• gatesu tassa
kÄ• liá¹…garÄ• japuttabhÄ• vaÃ±ceva araÃ±Ã±aá¹ƒ paviá¹-á¹-hakÄ• raá¹‡aÃ±ca vitthÄ• re
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• taá¹ƒ tassa adaá¹ƒsu. tesaá¹ƒ piyasaá¹ƒvÄ• sena
gabbhaá¹ƒ labhitvÄ• dasamÄ• saccayena dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampannaá¹ƒ put
tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto pitu ceva ayyakassa ca santike sabbasippÄ• naá¹
athassa pitÄ• nakkhattayogavasena bhÄ• tu matabhÄ• vaá¹ƒ Ã±atvÄ• ``tÄ• ta, mÄ• tvaá¹
mahÄ• kÄ• liá¹…go kÄ• lakato, tvaá¹ƒ dantapuranagaraá¹ƒ gantvÄ• kulasantakaá¹ƒ sakala
ti vatvÄ• attanÄ• \Ee IV 232/ Ä• nÄ«taá¹ƒ muddikaÃ±ca kambalaÃ±ca khaggaÃ±ca datvÄ•
asukavÄ«thiyaá¹ƒ amhÄ• kaá¹ƒ atthacarako amacco atthi, tassa gehe sayanamajjhe otaritv
ratanÄ• ni tassa dassetvÄ• mama puttabhÄ• vaá¹ƒ Ä• cikkha, so taá¹ƒ rajje patiá¹-á¹-hÄ• p

uyyojesi. so mÄ• tÄ• pitaro ca ayyakÄ• yyike ca vanditvÄ• puÃ±Ã±amahiddhiyÄ• Ä• kÄ• s
sayanapiá¹-á¹-heyeva otaritvÄ• ``kosi tvaâ€™â€™ nti puá¹-á¹-ho ``cÅ«á¸·akÄ• liá¹…gassa
Ä• cikkhitvÄ• tÄ• ni ratanÄ• ni dassesi. amacco rÄ• japarisÄ• ya Ä• rocesi. amaccÄ• naga
tassa setacchattaá¹ƒ ussÄ• payiá¹ƒsu.

athassa kÄ• liá¹…gabhÄ• radvÄ• jo nÄ• ma purohito tassa dasa cakkavattivattÄ• ni Ä• cikk
pÅ«resi. athassa pannarasauposathadivase cakkadahato cakkaratanaá¹ƒ, uposathakulato h
valÄ• hakakulato assaratanaá¹ƒ, vepullapabbatato maá¹‡iratanaá¹ƒ Ä• gami,
itthiratanagahapatiratanapariá¹‡Ä• yakaratanÄ• ni pÄ• tubhavanti. so sakalacakkavÄ• á¸·ag
gaá¹‡hitvÄ• ekadivasaÃ±ca chattiá¹ƒsayojanÄ• ya parisÄ• ya parivuto sabbasetaá¹ƒ kelÄ•
hatthiá¹ƒ Ä• ruyha mahantena sirivilÄ• sena mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ pÄ• yÄ• si. atha
jayapallaá¹…kassa pathavÄ«nÄ• bhibhÅ«tassa mahÄ• bodhimaá¹‡á¸• assa uparibhÄ• ge n
punappunaá¹ƒ codesi, so nÄ• sakkhiyeva. tamatthaá¹ƒ pakÄ• sento satthÄ• paá¹-hamaá¹ƒ

67__._ á¹• 21 ``rÄ• jÄ• \Ne IV 208/ \Be IV 233/ kÄ• liá¹…go cakkavatti, dhammena pathavi

agamÄ• bodhisamÄ«paá¹ƒ, nÄ• gena mahÄ• nubhÄ• venÄ• â€™â€™ ti ||

atha raÃ±Ã±o purohito raÃ±Ã±Ä• saddhiá¹ƒ gacchanto ``Ä• kÄ• se Ä• varaá¹‡aá¹ƒ nÄ• ma
hatthiá¹ƒ pesetuá¹ƒ na sakkoti \Ee IV 233/, vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti Ä• kÄ• sato or
jayapallaá¹…kaá¹ƒ pathavÄ«nÄ• bhimaá¹‡á¸• alabhÅ«taá¹ƒ bhÅ«mibhÄ• gaá¹ƒ passi. tadÄ
aá¹-á¹-harÄ• jakarÄ«samatte á¹-hÄ• ne kesamassumattampi tiá¹‡aá¹ƒ nÄ• ma natthi, rajata
vippakiá¹‡á¹‡Ä• honti, samantÄ• tiá¹‡alatÄ• vanappatiyo bodhimaá¹‡á¸• aá¹ƒ padakkhiá¹‡
Ä• vaá¹-á¹-etvÄ• bodhimaá¹‡á¸• Ä• bhimukhÄ• va aá¹-á¹-haá¹ƒsu. brÄ• hmaá¹‡o taá¹ƒ bhÅ
``idaÃ±hi sabbabuddhÄ• naá¹ƒ sabbakilesaviddhaá¹ƒsanaá¹-á¹-hÄ• naá¹ƒ, imassa uparibhÄ
gantuâ€™â€™ nti cintetvÄ• kÄ• liá¹…garaÃ±Ã±o santikaá¹ƒ gantvÄ• bodhimaá¹‡á¸• assa
rÄ• jÄ• naá¹ƒ ``otarÄ• â€™â€™ ti Ä• ha. tamatthaá¹ƒ pakÄ• sento satthÄ• imÄ• gÄ• thÄ•

68__._ á¹• 21 ``kÄ• liá¹…go bhÄ• radvÄ• jo ca, rÄ• jÄ• naá¹ƒ kÄ• liá¹…gaá¹ƒ samaá¹‡akola

cakkaá¹ƒ vattayato pariggahetvÄ• , paÃ±jalÄ« idamavoca ||

69__._ á¹• 21 ``paccoroha mahÄ• rÄ• ja, bhÅ«mibhÄ• go yathÄ• samaá¹‡uggato.

idha anadhivarÄ• buddhÄ• , abhisambuddhÄ• virocanti ||

70__._ á¹• 21 ``padakkhiá¹‡ato Ä• vaá¹-á¹-Ä• , tiá¹‡alatÄ• asmiá¹ƒ bhÅ«mibhÄ• gasmiá¹ƒ.

pathaviyÄ• nÄ• bhiyaá¹ƒ maá¹‡á¸• o, iti no sutaá¹ƒ mante mahÄ• rÄ• ja ||

71__._ á¹• 21 ``sÄ• garapariyantÄ• ya, mediniyÄ• sabbabhÅ«tadharaá¹‡iyÄ• .

pathaviyÄ• ayaá¹ƒ maá¹‡á¸• o, orohitvÄ• namo karohi ||

72__._ á¹• 21 ``ye te bhavanti nÄ• gÄ• ca, abhijÄ• tÄ• ca kuÃ±jarÄ• .

ettÄ• vatÄ• padesaá¹ƒ te, nÄ• gÄ• neva mupayanti ||

73__._ á¹• 21 ``abhijÄ• to nÄ• go kÄ• maá¹ƒ, pesehi kuÃ±jaraá¹ƒ dantiá¹ƒ.

ettÄ• vatÄ• padeso, sakkÄ• nÄ• gena mupagantuá¹ƒ ||

74__._ á¹• 21 ``taá¹ƒ \Ne IV 209/ \Be IV 234/ sutvÄ• rÄ• jÄ• kÄ• liá¹…go, veyyaÃ±janikava

sampesesi nÄ• gaá¹ƒ Ã±assÄ• ma, mayaá¹ƒ yathimassidaá¹ƒ vacanaá¹ƒ ||

75__._ á¹• 21 ``sampesito ca raÃ±Ã±Ä• , nÄ• go koÃ±cova abhinaditvÄ• na.

paá¹-isakkitvÄ• nisÄ«di, garuá¹ƒva bhÄ• raá¹ƒ asahamÄ• noâ€™â€™ ti ||

tattha \Ee IV 234/ __samaá¹‡akolaÃ±Ã±a_nti tÄ• pasÄ• naá¹ƒ puttaá¹ƒ. __cakkaá¹ƒ vattay
vattayamÄ• naá¹ƒ, cakkavattinti attho. __pariggahetvÄ• _ti bhÅ«mibhÄ• gaá¹ƒ vÄ«maá¹ƒsit
sabbabuddhehi vaá¹‡á¹‡ito. __anadhivarÄ• _ti atulyÄ• appameyyÄ• . __virocantÄ«_ti vihat
taruá¹‡asÅ«riyÄ• viya idha nisinnÄ• virocanti. __tiá¹‡alatÄ• _ti tiá¹‡Ä• ni ca latÄ• yo ca. __
catunahutÄ• dhikadviyojanasatasahassabahalÄ• ya pathaviyÄ• maá¹‡á¸• o sÄ• ro nÄ• bhil
kappe saá¹‡á¹-hahante paá¹-hamaá¹ƒ saá¹‡á¹-hahati, vinassante pacchÄ• vinassati. __iti r
amhehi lakkhaá¹‡amantavasena sutaá¹ƒ. __orohitvÄ• _ti Ä• kÄ• sato otaritvÄ• imassa sab
kilesaviddhaá¹ƒsanaá¹-á¹-hÄ• nassa __namo karohi, _ pÅ«jÄ• sakkÄ• raá¹ƒ karohi.

__ye te_ti ye cakkavattiraÃ±Ã±o hatthiratanasaá¹…khÄ• tÄ• uposathakule nibbattanÄ• gÄ
te ettakaá¹ƒ padesaá¹ƒ neva upayanti, koá¹-á¹-iyamÄ• nÄ• pi na upagacchantiyeva. __abhij
aá¹-á¹-ha hatthikulÄ• ni abhibhavitvÄ• atikkamitvÄ• uposathakule jÄ• to. __kuÃ±jara_nti ut
__ettÄ• vatÄ• _ti ettako padeso sakkÄ• etena nÄ• gena upagantuá¹ƒ, ito uttari na sakkÄ• ,
vajiraá¹…kusena saÃ±Ã±aá¹ƒ datvÄ• pesehÄ«ti. __veyyaÃ±janikavaco nisÄ• metvÄ• _ti bh
lakkhaá¹‡apÄ• á¹-hakassa veyyaÃ±janikassa kÄ• liá¹…gabhÄ• radvÄ• jassa vaco nisÄ• me
mayaá¹ƒ yathÄ• imassa vacanaá¹ƒ yadi vÄ• saccaá¹ƒ yadi vÄ• alikaâ€™â€™ nti vÄ«maá

attho. __koÃ±cova abhinaditvÄ• nÄ• _ti bhikkhave, so nÄ• go tena raÃ±Ã±Ä• vajiraá¹…kus
koÃ±casakuá¹‡o viya naditvÄ• paá¹-isakkitvÄ• soá¹‡á¸• aá¹ƒ ukkhipitvÄ• gÄ«vaá¹ƒ unnÄ•
vahituá¹ƒ asakkonto viya Ä• kÄ• seyeva nisÄ«di.

so \Be IV 235/ tena punappunaá¹ƒ vijjhiyamÄ• no vedanaá¹ƒ sahituá¹ƒ asakkonto kÄ• lama
matabhÄ• vaá¹ƒ ajÄ• nanto piá¹-á¹-he nisinnova ahosi. kÄ• liá¹…gabhÄ• radvÄ• jo ``mahÄ•
aÃ±Ã±aá¹ƒ hatthiá¹ƒ saá¹…kamÄ• â€™â€™ ti Ä• ha. tamatthaá¹ƒ pakÄ• sento satthÄ• das

76__._ á¹• 21 ``kÄ• liá¹…gabhÄ• radvÄ• jo \Ne IV 210/, nÄ• gaá¹ƒ khÄ«á¹‡Ä• yukaá¹ƒ vidit

rÄ• jÄ• naá¹ƒ kÄ• liá¹…gaá¹ƒ, taramÄ• no ajjhabhÄ• sittha.

aÃ±Ã±aá¹ƒ saá¹…kama nÄ• gaá¹ƒ, nÄ• go khÄ«á¹‡Ä• yuko mahÄ• rÄ• jÄ• â€™â€™ ti ||

tattha \Ee IV 235/ __nÄ• go khÄ«á¹‡Ä• yuko_ti nÄ• go te jÄ«vitakkhayaá¹ƒ patto, yaá¹ƒ kiÃ
piá¹-á¹-he nisinnena bodhimaá¹‡á¸• amatthakena gantuá¹ƒ. __aÃ±Ã±aá¹ƒ nÄ• gaá¹ƒ saá¹…
puÃ±Ã±iddhibalena aÃ±Ã±o nÄ• go uposathakulato Ä• gantvÄ• piá¹-á¹-hiá¹ƒ upanÄ• mesi.

rÄ• jÄ• tassa piá¹-á¹-hiyaá¹ƒ nisÄ«di. tasmiá¹ƒ khaá¹‡e matahatthÄ« bhÅ«miyaá¹ƒ pati. tar
satthÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

77__._ á¹• 21 ``taá¹ƒ sutvÄ• kÄ• liá¹…go, taramÄ• no saá¹…kamÄ« nÄ• gaá¹ƒ.

saá¹…kanteva raÃ±Ã±e nÄ• go, tattheva pati bhumyÄ• .

veyyaÃ±janikavaco, yathÄ• tathÄ• ahu nÄ• goâ€™â€™ ti ||

atha rÄ• jÄ• Ä• kÄ• sato oruyha bodhimaá¹‡á¸• aá¹ƒ oloketvÄ• pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ•
karonto Ä• ha ---

78__._ á¹• 21 ``kÄ• liá¹…go rÄ• jÄ• kÄ• liá¹…gaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ etadavoca.

tvameva asi sambuddho, sabbaÃ±Ã±Å« sabbadassÄ• vÄ«â€™â€™ ti ||

brÄ• hmaá¹‡o taá¹ƒ anadhivÄ• sento attÄ• naá¹ƒ nÄ«caá¹-á¹-hÄ• ne á¹-hapetvÄ• buddhey
tamatthaá¹ƒ pakÄ• sento satthÄ• imÄ• gÄ• thÄ• abhÄ• si ---

79__._ á¹• 21 ``taá¹ƒ anadhivÄ• sento kÄ• liá¹…ga, brÄ• hmaá¹‡o idamavoca.

veyyaÃ±janikÄ• hi mayaá¹ƒ, buddhÄ• sabbaÃ±Ã±uno mahÄ• rÄ• ja ||

80__._ á¹• 21 ``sabbaÃ±Ã±Å« \Be IV 236/ sabbavidÅ« ca, buddhÄ• na lakkhaá¹‡ena jÄ• na

Ä• gamabalasÄ• hi mayaá¹ƒ, buddhÄ• sabbaá¹ƒ pajÄ• nantÄ«â€™â€™ ti ||

 tattha \Ne IV 211/ __veyyaÃ±janikÄ• _ti mahÄ• rÄ• ja, mayaá¹ƒ byaÃ±janaá¹ƒ disvÄ• byÄ• sutabuddhÄ• nÄ• ma, buddhÄ• pana sabbaÃ±Ã±Å« sabbavidÅ«. buddhÄ• hi atÄ«tÄ• dibh passanti ca, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena te sabbaá¹ƒ jÄ• nanti, na lakkhaá¹‡ena. mayaá¹ sippabaleneva jÄ• nÄ• ma, taÃ±ca ekadesameva, buddhÄ• pana sabbaá¹ƒ pajÄ• nantÄ«ti.

 rÄ• jÄ• buddhaguá¹‡e sutvÄ• somanassappatto hutvÄ• sakalacakkavÄ• á¸·avÄ• sikehi b Ä• harÄ• petvÄ• mahÄ• bodhimaá¹‡á¸• e sattÄ• haá¹ƒ vasitvÄ• mahÄ• bodhipÅ«jaá¹ƒ kÄ• pakÄ• sento satthÄ• imaá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

81__._ á¹• 21 ``mahayitvÄ• sambodhiá¹ƒ, nÄ• nÄ• turiyehi vajjamÄ• nehi.

mÄ• lÄ• vilepanaá¹ƒ abhiharitvÄ• , atha rÄ• jÄ• manupÄ• yÄ• si ||

82__._ á¹• 21 ``saá¹-á¹-hi vÄ• hasahassÄ• ni, pupphÄ• naá¹ƒ sannipÄ• tayi.

pÅ«jesi rÄ• jÄ• kÄ• liá¹…go, bodhimaá¹‡á¸• amanuttaraâ€™â€™ nti ||

 tattha __manupÄ• yÄ• sÄ«_ti mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ agamÄ• si. so mahÄ• bodhim aá¹-á¹-hÄ• rasahatthaá¹ƒ suvaá¹‡á¹‡atthambhaá¹ƒ ussÄ• pesi. tassa sattaratanamayÄ• ve ratanamissakaá¹ƒ vÄ• lukaá¹ƒ okirÄ• petvÄ• pÄ• kÄ• raparikkhittaá¹ƒ kÄ• resi, sattaratana dvÄ• rakoá¹-á¹-hakaá¹ƒ kÄ• resi, devasikaá¹ƒ pupphÄ• naá¹ƒ saá¹-á¹-hivÄ• hasahassÄ• ni bodhimaá¹‡á¸• aá¹ƒ pÅ«jesi. pÄ• á¸·iyaá¹ƒ pana ``saá¹-á¹-hi vÄ• hasahassÄ• ni pupphÄ• na Ä• gataá¹ƒ.

 evaá¹ƒ mahÄ• bodhipÅ«jaá¹ƒ katvÄ• mÄ• tÄ• pitaro ayyakÄ• yyike ca Ä• dÄ• ya dantapur puÃ±Ã±Ä• ni katvÄ• tÄ• vatiá¹ƒsabhavane nibbatti.

 satthÄ• \Be IV 237/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pu bodhipÅ«jaá¹ƒ kÄ• resiyevÄ• â€™â€™ ti vatvÄ•  jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mÄ ahosi, kÄ• liá¹…gabhÄ• radvÄ• jo pana ahameva ahosiâ€™â€™ nti.

kÄ• liá¹…gabodhijÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [480] 7. akittijÄ• takavaá¹‡á¹‡anÄ•

__akittiá¹ƒ_ \Ne IV 212/ __disvÄ• sammanta_nti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ
dÄ• napatiá¹ƒ upÄ• sakaá¹ƒ Ä• rabbha kathesi. so kira satthÄ• raá¹ƒ nimantetvÄ• sattÄ• ha
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• pariyosÄ• nadivase ariyasaá¹…ghassa sab
satthÄ• parisamajjheyeva anumodanaá¹ƒ karonto ``upÄ• saka, mahÄ• te pariccÄ• go, aho
ayaÃ±hi dÄ• navaá¹ƒso nÄ• ma porÄ• á¹‡akapaá¹‡á¸• itÄ• naá¹ƒ vaá¹ƒso, dÄ• naá¹ƒ nÄ• n
dÄ• tabbameva. porÄ• á¹‡akapaá¹‡á¸• itÄ• pana pabbajitvÄ• araÃ±Ã±e vasantÄ• pi aloá¹
udakamattasittaá¹ƒ kÄ• rapaá¹‡á¹‡aá¹ƒ \Ee IV 237/ khÄ• damÄ• nÄ• pi sampattayÄ• cakÄ•
sayaá¹ƒ pÄ«tisukhena yÄ• payiá¹ƒsÅ«â€™â€™ ti vatvÄ• ``bhante, idaá¹ƒ tÄ• va sabbapar
mahÄ• janassa pÄ• kaá¹-aá¹ƒ, tumhehi vuttaá¹ƒ apÄ• kaá¹-aá¹ƒ, taá¹ƒ no kathethÄ• â€™â€
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tikoá¹-ivibhavas
brÄ• hmaá¹‡amahÄ• sÄ• lassa kule nibbatti, ``akittÄ«â€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. t
bhaginÄ«pi jÄ• yi, ``yasavatÄ«â€™â€™ tissÄ• nÄ• maá¹ƒ kariá¹ƒsu. mahÄ• satto soá¸·asa
gantvÄ• sabbasippÄ• ni uggaá¹‡hitvÄ• paccÄ• gami. athassa mÄ• tÄ• pitaro kÄ• lamakaá
kÄ• retvÄ• dhanavilokanaá¹ƒ karonto ``asuko nÄ• ma ettakaá¹ƒ dhanaá¹ƒ saá¹‡á¹-hapetvÄ
ettakaâ€™â€™ nti vacanaá¹ƒ sutvÄ• saá¹ƒviggamÄ• naso hutvÄ• ``idaá¹ƒ dhanameva pa
saá¹ƒhÄ• rakÄ• , sabbe imaá¹ƒ dhanaá¹ƒ pahÄ• yeva gatÄ• , ahaá¹ƒ pana taá¹ƒ Ä• dÄ• ya
bhaginiá¹ƒ pakkosÄ• petvÄ• ``tvaá¹ƒ imaá¹ƒ dhanaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ ti Ä• ha \
pana ko ajjhÄ• sayoâ€™â€™ ti? ``pabbajitukÄ• momhÄ«â€™â€™ ti. ``bhÄ• tika, ahaá¹ƒ tu
kheá¸·aá¹ƒ na sirasÄ• sampaá¹-icchÄ• mi, na me iminÄ• attho, ahampi pabbajissÄ• mÄ«â
Ä• pucchitvÄ• bheriá¹ƒ carÄ• pesi ``dhanena atthikÄ• akittipaá¹‡á¸• itassa gehaá¹ƒ Ä• gac

so sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• dhane akhÄ«yamÄ• ne cintesi ``ime saá¹…
dhanakÄ«á¸·Ä• ya, atthikÄ• taá¹ƒ gaá¹‡hissantÄ«â€™â€™ ti nivesanadvÄ• raá¹ƒ vivaritvÄ
harantÅ«â€™â€™ ti sahiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ gehaá¹ƒ pahÄ• ya Ã±Ä• timaá¹‡á¸• alass
gahetvÄ• bÄ• rÄ• á¹‡asito nikkhami. yena dvÄ• rena nikkhami, taá¹ƒ akittidvÄ• raá¹ƒ nÄ• n
nadiá¹ƒ otiá¹‡á¹‡o, tampi akittititthaá¹ƒ nÄ• ma jÄ• taá¹ƒ. so dve tÄ«á¹‡i yojanÄ• ni gantvÄ•
á¹-hÄ• ne paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• bhaginiyÄ• saddhiá¹ƒ pabbaji. tassa pabbajitakÄ• lat
paá¹-á¹-hÄ• ya bahugÄ• manigamarÄ• jadhÄ• nivÄ• sino \Ne IV 213/ pabbajiá¹ƒsu. mahÄ•
mahÄ• lÄ• bhasakkÄ• ro nibbatti, buddhuppÄ• dakÄ• lo viya pavatti. atha mahÄ• satto ``aya
parivÄ• ropi mahanto, mayÄ• ekakeneva viharituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ave
ajÄ• nÄ• petvÄ• ekakova nikkhamitvÄ• anupubbena damiá¸·araá¹-á¹-haá¹ƒ patvÄ• kÄ• vÄ
viharanto jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattesi. tatrÄ• pissa mahÄ• lÄ• bhasakkÄ• ro uppajji. s

chaá¸• á¸• etvÄ• Ä• kÄ• sena gantvÄ• nÄ• gadÄ«pasamÄ«pe kÄ• radÄ«pe otari. tadÄ• kA
tattha mahantaá¹ƒ kÄ• rarukkhaá¹ƒ upanissÄ• ya paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• vÄ• saá
vasanabhÄ• vaá¹ƒ na koci jÄ• nÄ• ti. athassa bhaginÄ« bhÄ• taraá¹ƒ gavesamÄ• nÄ• anup
patvÄ• taá¹ƒ adisvÄ• tena vasitaá¹-á¹-hÄ• neyeva vasi, jhÄ• naá¹ƒ pana nibbattetuá¹ƒ nÄ•

mahÄ• satto appicchatÄ• ya katthaci agantvÄ• tassa rukkhassa phalakÄ• le phalÄ• ni khÄ
udakasittÄ• ni khÄ• dati. tassa sÄ«latejena sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡
``ko nu kho maá¹ƒ á¹-hÄ• nÄ• cÄ• vetukÄ• moâ€™â€™ ti Ä• vajjento akittipaá¹‡á¸• itaá¹ƒ
tÄ• paso sÄ«lÄ• ni rakkhati, sakkattaá¹ƒ nu kho pattheti, udÄ• hu aÃ±Ã±aá¹ƒ, vÄ«miá¹ƒsiss
dukkhena jÄ«vikaá¹ƒ kappesi, udakasittÄ• ni kÄ• rapaá¹‡á¹‡Ä• ni \Be IV 239/ khÄ• dati, sac
attano sittapattÄ• ni mayhaá¹ƒ dassati, no ce, na dassatÄ«â€™â€™ ti brÄ• hmaá¹‡avaá¹‡á
agamÄ• si. bodhisatto kÄ• rapaá¹‡á¹‡Ä• ni sedetvÄ• otÄ• retvÄ• ``sÄ«talabhÅ«tÄ• ni khÄ
paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«di. athassa purato sakko bhikkhÄ• ya aá¹-á¹-hÄ• si. mahÄ• sa
somanassappatto hutvÄ• ``lÄ• bhÄ• vata me, yohaá¹ƒ yÄ• cakaá¹ƒ passÄ• mi, ajja me ma
239/ pÄ• petvÄ• dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti pakkabhÄ• janeneva Ä• dÄ• ya gantvÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paccayo hotÅ«â€™â€™ ti attano asesetvÄ• va tassa bhÄ•
gahetvÄ• thokaá¹ƒ gantvÄ• antaradhÄ• yi. mahÄ• sattopi tassa datvÄ• puna apacitvÄ• pA
punadivase pacitvÄ• tattheva paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«di.

sakko puna brÄ• hmaá¹‡avesena agamÄ• si. punapissa datvÄ• mahÄ• satto tatheva vÄ«ti
tatheva datvÄ• ``aho me lÄ• bhÄ• vata, kÄ• rapaá¹‡á¹‡Ä• ni nissÄ• ya mahantaá¹ƒ puÃ±Ã
somanassappatto tayo divase anÄ• hÄ• ratÄ• ya dubbalopi samÄ• no majjhanhikasamaye p
dÄ• naá¹ƒ Ä• vajjento paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«di. sakkopi cintesi ``ayaá¹ƒ \Ne IV 214/
nirÄ• hÄ• ro hutvÄ• evaá¹ƒ dubbalopi dÄ• naá¹ƒ dento tuá¹-á¹-hacittova deti, cittassa aÃ±Ã
ahaá¹ƒ imaá¹ƒ `idaá¹ƒ nÄ• ma patthetvÄ• detÄ«â€™ ti na jÄ• nÄ• mi, pucchitvÄ• ajjhÄ• sa
dÄ• nakÄ• raá¹‡aá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. so majjhanhike vÄ«tivatte mahantena siris
taruá¹‡asÅ«riyo viya jalamÄ• no Ä• gantvÄ• mahÄ• sattassa puratova á¹-hatvÄ• ``ambho
paharante evarÅ«pe loá¹‡ajalaparikkhitte araÃ±Ã±e kimatthaá¹ƒ tapokammaá¹ƒ karosÄ«â€
tamatthaá¹ƒ pakÄ• sento satthÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

83__._ á¹• 21 ``akittiá¹ƒ disvÄ• sammantaá¹ƒ, sakko bhÅ«tapatÄ« bravi.

kiá¹ƒ patthayaá¹ƒ mahÄ• brahme, eko sammasi ghammanÄ«â€™â€™ ti ||

tattha __kiá¹ƒ patthaya_nti kiá¹ƒ manussasampattiá¹ƒ patthento, udÄ• hu sakkasampattiÄ•

mahÄ• satto \Be IV 240/ taá¹ƒ sutvÄ• sakkabhÄ• vaÃ±cassa Ã±atvÄ• ``nÄ• haá¹ƒ etÄ• s

sabbaÃ±Ã±utaá¹ƒ pana patthento tapokammaá¹ƒ karomÄ«â€™â€™ ti pakÄ• setuá¹ƒ dutiya

84__._ á¹• 21 ``dukkho \Ee IV 240/ punabbhavo sakka, sarÄ«rassa ca bhedanaá¹ƒ.

sammohamaraá¹‡aá¹ƒ dukkhaá¹ƒ, tasmÄ• sammÄ• mi vÄ• savÄ• â€™â€™ ti ||

tattha __tasmÄ• _ti yasmÄ• punappunaá¹ƒ jÄ• ti khandhÄ• naá¹ƒ bhedanaá¹ƒ sammoham yatthetÄ• ni natthi, taá¹ƒ nibbÄ• naá¹ƒ patthento idha sammÄ• mÄ«ti evaá¹ƒ attano nibbÄ•

taá¹ƒ sutvÄ• sakko tuá¹-á¹-hamÄ• naso ``sabbabhavesu kirÄ• yaá¹ƒ ukkaá¹‡á¹-hito nibbÄ• viharati, varamassa dassÄ• mÄ«â€™â€™ ti varena nimantento tatiyaá¹ƒ gÄ• thamÄ• ha ---

85__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti ||

tattha __yaá¹ƒ kiÃ±ci manasicchasÄ«_ti yaá¹ƒ manasÄ• icchasi, taá¹ƒ dammi, varaá¹ƒ gaá

mahÄ• satto \Ne IV 215/ varaá¹ƒ gaá¹‡hanto catutthaá¹ƒ gÄ• thamÄ• ha ---

86__._ á¹• 21 ``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

yena putte ca dÄ• re ca, dhanadhaÃ±Ã±aá¹ƒ piyÄ• ni ca.

laddhÄ• narÄ• na tappanti, so lobho na mayÄ« vaseâ€™â€™ ti ||

tattha __varaÃ±ce me ado_ti sace varaá¹ƒ mayhaá¹ƒ desi. __piyÄ• ni cÄ• _ti aÃ±Ã±Ä• ni c piyabhaá¹‡á¸• Ä• ni. __na tappantÄ«_ti punappunaá¹ƒ puttÄ• dayo patthentiyeva, na tittiá¹ƒ mayÄ« vase_ti mayi mÄ• vasatu mÄ• uppajjatu.

athassa sakko tussitvÄ• uttarimpi varaá¹ƒ dento mahÄ• satto ca varaá¹ƒ gaá¹‡hanto imÄ• ---

87__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

88__._ á¹• 21 ``varaÃ±ce \Be IV 241/ me ado sakka, sabbabhÅ«tÄ• namissara.

khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aÃ±ca, gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

yena jÄ• tena jÄ«yanti, so doso na mayÄ« vase ||

89__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

90__._ á¹• 21 ``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

bÄ• laá¹ƒ na passe na suá¹‡e, na ca bÄ• lena saá¹ƒvase.

bÄ• lenallÄ• pasallÄ• paá¹ƒ, na kare na ca rocaye ||

91__._ á¹• 21 ``kiá¹ƒ \Ee IV 241/ nu te akaraá¹ƒ bÄ• lo, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa bÄ• lassa, dassanaá¹ƒ nÄ• bhikaá¹…khasi ||

92__._ á¹• 21 ``anayaá¹ƒ \Ne IV 216/ nayati dummedho, adhurÄ• yaá¹ƒ niyuÃ±jati.

dunnayo seyyaso hoti, sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti, sÄ• dhu tassa adassanaá¹ƒ ||

93__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

94__._ á¹• 21 ``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha saá¹ƒvase.

dhÄ«renallÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

95__._ á¹• 21 ``kiá¹ƒ nu te akaraá¹ƒ dhÄ«ro, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa dhÄ«rassa, dassanaá¹ƒ abhikaá¹…khasi ||

96__._ á¹• 21 ``nayaá¹ƒ nayati medhÄ• vÄ«, adhurÄ• yaá¹ƒ na yuÃ±jati.

sunayo seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamo ||

97__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

98__._ á¹• 21 ``varaÃ±ce \Be IV 242/ me ado sakka, sabbabhÅ«tÄ• namissara.

tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, sÄ«lavanto ca yÄ• cakÄ• ||

99__._ á¹• 21 ``dadato me na khÄ«yetha, datvÄ• nÄ• nutapeyyahaá¹ƒ.

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, etaá¹ƒ sakka varaá¹ƒ vare ||

100__._ á¹• 21 ``etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

101__._ á¹• 21 ``varaÃ±ce \Ne IV 217/ me ado sakka, sabbabhÅ«tÄ• namissara.

na maá¹ƒ puna upeyyÄ• si, etaá¹ƒ sakka varaá¹ƒ vare ||

102__._ á¹• 21 ``bahÅ«hi vatacariyÄ• hi, narÄ• ca atha nÄ• riyo.

dassanaá¹ƒ abhikaá¹…khanti, kiá¹ƒ nu me dassane bhayaá¹ƒ ||

103__._ á¹• 21 ``taá¹ƒ tÄ• disaá¹ƒ devavaá¹‡á¹‡aá¹ƒ, sabbakÄ• masamiddhinaá¹ƒ.

disvÄ• tapo pamajjeyyaá¹ƒ, etaá¹ƒ te dassane bhayaâ€™â€™ nti ||

tattha __yena jÄ• tenÄ• _ti yena cittena jÄ• tena kuddhÄ• sattÄ• pÄ• á¹‡avadhÄ• dÄ«naá
rÄ• jadaá¹‡á¸• avasena visakhÄ• danÄ• dÄ«hi vÄ• attano maraá¹‡avasena \Ee IV 242/ etÄ
doso mayi na vaseyyÄ• ti yÄ• cati. __na suá¹‡e_ti asukaá¹-á¹-hÄ• ne nÄ• ma vasatÄ«tipi im
suá¹‡eyyaá¹ƒ. __kiá¹ƒ nu te akara_nti kiá¹ƒ nu tava bÄ• lena mÄ• tÄ• mÄ• ritÄ• , udÄ• hu t
pana te kiá¹ƒ nÄ• ma anatthaá¹ƒ bÄ• lo akaraá¹ƒ.

__anayaá¹ƒ nayatÄ«_ti akÄ• raá¹‡aá¹ƒ ``kÄ• raá¹‡aâ€™â€™ nti gaá¹‡hÄ• ti, pÄ• á¹‡Ä• tip
kappessÄ• mÄ«ti evarÅ«pÄ• ni anatthakammÄ• ni cinteti. __adhurÄ• ya_nti saddhÄ• dhura
ayojetvÄ• ayoge niyuÃ±jati. __dunnayo seyyaso hotÄ«_ti dunnayova tassa seyyo hoti. paÃ
samÄ• dÄ• ya vattanameva seyyoti gaá¹‡hÄ• ti, hitapaá¹-ipattiyÄ• vÄ• dunnayo hoti netuá
vutto_ti hetunÄ• \Be IV 243/ kÄ• raá¹‡ena vutto kuppati. __vinaya_nti ``evaá¹ƒ abhikkamita
ntiÄ• dikaá¹ƒ Ä• cÄ• ravinayaá¹ƒ na jÄ• nÄ• ti, ovÄ• daÃ±ca na sampaá¹-icchati. __sÄ• dhu
tassa adassanameva sÄ• dhu.

__sÅ«riyuggamanaá¹ƒ patÄ«_ti sÅ«riyuggamanavelÄ• ya. __dibbÄ• bhakkhÄ• _ti dibbabh
dibbabhojanassa paá¹-iggÄ• hakÄ• . __vatacariyÄ• hÄ«_ti dÄ• nasÄ«lauposathakammehi.
abhikaá¹…khantÄ«_ti dassanaá¹ƒ mama abhikaá¹…khanti. __taá¹ƒ tÄ• disa_nti evarÅ«paá
dibbÄ• laá¹…kÄ• ravibhÅ«sitaá¹ƒ. __pamajjeyya_nti pamÄ• daá¹ƒ Ä• pajjeyyaá¹ƒ. tava siris
evaá¹ƒ nibbÄ• natthÄ• ya pavattite tapokamme sakkaá¹-á¹-hÄ• naá¹ƒ patthento pamatto nÄ
tava dassane mayhaá¹ƒ bhayanti.

sakko ``sÄ• dhu, bhante, ito paá¹-á¹-hÄ• ya na te santikaá¹ƒ Ä• gamissÄ• mÄ• â€™â€™ ti
khamÄ• petvÄ• \Ne IV 218/ pakkÄ• mi. mahÄ• satto yÄ• vajÄ«vaá¹ƒ tattheva vasanto brah
brahmaloke nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sal
akittipaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

akittijÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [481] 8. takkÄ• riyajÄ• takavaá¹‡á¹‡anÄ•

__ahameva dubbhÄ• sitaá¹ƒ bhÄ• si bÄ• lo_ti idaá¹ƒ satthÄ• jetavane viharanto kokÄ• lika
ekasmiÃ±hi antovasse dve aggasÄ• vakÄ• gaá¹‡aá¹ƒ pahÄ• ya vivittÄ• vÄ• saá¹ƒ vasitukÄ
Ä• pucchitvÄ• kokÄ• likaraá¹-á¹-he kokÄ• likassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ ev
kokÄ• lika, taá¹ƒ \Ee IV 243/ nissÄ• ya amhÄ• kaá¹ƒ, amhe ca nissÄ• ya tava phÄ• suvihÄ•
temÄ• saá¹ƒ idha vaseyyÄ• mÄ• â€™â€™ ti. ``ko panÄ• vuso, maá¹ƒ nissÄ• ya tumhÄ• ka
tvaá¹ƒ Ä• vuso ``dve aggasÄ• vakÄ• idha viharantÄ«â€™â€™ ti kassaci nÄ• roceyyÄ• si, n

vihareyyÄ• ma, ayaá¹ƒ taá¹ƒ nissÄ• ya amhÄ• kaá¹ƒ phÄ• suvihÄ• roti. ``atha \Be IV 244/ tu
phÄ• suvihÄ• roâ€™â€™ ti? ``mayaá¹ƒ tuyhaá¹ƒ antotemÄ• saá¹ƒ dhammaá¹ƒ vÄ• cessÄ•
esa tuyhaá¹ƒ amhe nissÄ• ya phÄ• suvihÄ• roâ€™â€™ ti. ``vasathÄ• vuso, yathÄ• jjhÄ• sa
patirÅ«paá¹ƒ senÄ• sanaá¹ƒ adÄ• si. te phalasamÄ• pattisukhena sukhaá¹ƒ vasiá¹ƒsu. koci
vasanabhÄ• vaá¹ƒ na jÄ• nÄ• ti.

te vutthavassÄ• pavÄ• retvÄ• ``Ä• vuso, taá¹ƒ nissÄ• ya sukhaá¹ƒ vutthÄ• mha, satthÄ• r
gacchÄ• mÄ• â€™â€™ ti taá¹ƒ Ä• pucchiá¹ƒsu. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ
piá¹‡á¸• Ä• ya cari. therÄ• katabhattakiccÄ• gÄ• mato nikkhamiá¹ƒsu. kokÄ• liko te uyyoje
manussÄ• naá¹ƒ Ä• rocesi ``upÄ• sakÄ• , tumhe tiracchÄ• nasadisÄ• , dve aggasÄ• vake te
na jÄ• nittha, idÄ• ni te gatÄ• â€™â€™ ti. manussÄ• ``kasmÄ• pana, bhante, amhÄ• kaá¹
vatvÄ• bahuá¹ƒ sappitelÄ• dibhesajjaÃ±ceva vatthacchÄ• danaÃ±ca gahetvÄ• there upasa
``khamatha no, bhante, mayaá¹ƒ tumhÄ• kaá¹ƒ aggasÄ• vakabhÄ• vaá¹ƒ na jÄ• nÄ• ma, aj
vacanena Ã±Ä• tÄ• , amhÄ• kaá¹ƒ anukampÄ• ya imÄ• ni bhesajjavatthacchÄ• danÄ• ni ga

kokÄ• liko \Ne IV 219/ ``therÄ• appicchÄ• santuá¹-á¹-hÄ• , imÄ• ni vatthÄ• ni attanÄ• agg
dassantÄ«â€™â€™ ti cintetvÄ• upÄ• sakehi saddhiá¹ƒyeva therÄ• naá¹ƒ santikaá¹ƒ gato.
bhikkhuparipÄ• citattÄ• tato kiÃ±ci neva attanÄ• gaá¹‡hiá¹ƒsu, na kokÄ• likassa dÄ• pesua
idÄ• ni agaá¹‡hantÄ• puna amhÄ• kaá¹ƒ anukampÄ• ya idha Ä• gaccheyyÄ• thÄ• â€™â€™
anadhivÄ• setvÄ• satthu santikaá¹ƒ agamiá¹ƒsu. kokÄ• liko ``ime therÄ• attanÄ• agaá¹‡h
dÄ• pesuâ€™â€™ nti Ä• ghÄ• taá¹ƒ bandhi. therÄ• pi satthu santike thokaá¹ƒ vasitvÄ• atta
paÃ±cabhikkhusate ca Ä• dÄ• ya bhikkhusahassena saddhiá¹ƒ cÄ• rikaá¹ƒ caramÄ• nÄ• k
te upÄ• sakÄ• paccuggamanaá¹ƒ katvÄ• there Ä• dÄ• ya tameva vihÄ• raá¹ƒ netvÄ• deva
kariá¹ƒsu. pahutaá¹ƒ bhesajjavatthacchÄ• danaá¹ƒ \Ee IV 244/ uppajji, therehi saddhiá¹ƒ Ä•
cÄ«varÄ• ni vicÄ• rentÄ• saddhiá¹ƒ Ä• gatÄ• naá¹ƒ bhikkhÅ«naÃ±Ã±eva denti \Be IV 245/,
therÄ• pi tassa na dÄ• penti. kokÄ• liko cÄ«varaá¹ƒ alabhitvÄ• ``pÄ• picchÄ• sÄ• riputtam
dÄ«yamÄ• naá¹ƒ lÄ• bhaá¹ƒ aggahetvÄ• idÄ• ni gaá¹‡hanti, pÅ«retuá¹ƒ na sakkÄ• , aÃ±Ã±
akkosati paribhÄ• sati. therÄ• ``ayaá¹ƒ amhe nissÄ• ya akusalaá¹ƒ pasavatÄ«â€™â€™ ti s
``aÃ±Ã±aá¹ƒ, bhante, katipÄ• haá¹ƒ vasathÄ• â€™â€™ ti manussehi yÄ• ciyamÄ• nÄ• pi n

atheko daharo bhikkhu Ä• ha --- ``upÄ• sakÄ• , kathaá¹ƒ therÄ• vasissanti, tumhÄ• kaá¹ƒ
imesaá¹ƒ vÄ• saá¹ƒ na sahatÄ«â€™â€™ ti. te tassa santikaá¹ƒ gantvÄ• ``bhante, tumhe ki
vÄ• saá¹ƒ na sahatha, gacchatha ne khamÄ• petvÄ• nivattetha, sace na nivattetha, palÄ• y
vasathÄ• â€™â€™ ti Ä• haá¹ƒsu. so upÄ• sakÄ• naá¹ƒ bhayena gantvÄ• there yÄ• ci. ther
nivattÄ• mÄ• â€™â€™ ti pakkamiá¹ƒsu. so there nivattetuá¹ƒ asakkonto vihÄ• rameva pacc
upÄ• sakÄ• pucchiá¹ƒsu ``nivattitÄ• te, bhante, therÄ• â€™â€™ ti. ``nivattetuá¹ƒ nÄ• sakk
atha naá¹ƒ ``imasmiá¹ƒ pÄ• padhamme vasante idha pesalÄ• bhikkhÅ« na vasissanti, nikk
cintetvÄ• ``bhante, mÄ• tvaá¹ƒ idha vasi, amhe nissÄ• ya tuyhaá¹ƒ kiÃ±ci natthÄ«â€™â€™

nikkaá¸• á¸• hito pattacÄ«varamÄ• dÄ• ya jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ upasaá¹…ka
sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ ti Ä• ha.
hevaá¹ƒ kokÄ• lika, avaca, mÄ• hevaá¹ƒ kokÄ• lika avaca, pasÄ• dehi kokÄ• lika, sÄ• riput
te pesalÄ• bhikkhÅ«â€™â€™ ti vÄ• reti. vÄ• ritopi kokÄ• liko ``tumhe, bhante, tumhÄ• kaá
saddahatha, ahaá¹ƒ paccakkhato addasaá¹ƒ, pÄ• picchÄ• ete paá¹-icchannakammantÄ• c
yÄ• vatatiyaá¹ƒ satthÄ• rÄ• vÄ• ritopi tatheva vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. tas
sakalasarÄ«re sÄ• sapamattÄ• piá¸·akÄ• uá¹-á¹-hahitvÄ• anupubbena vaá¸• á¸• hitvÄ• \N
beá¸·uvapakkamattÄ• hutvÄ• bhijjitvÄ• pubbalohitÄ• ni paggharia¹ƒsu. so nitthunanto ved
jetavanadvÄ• rakoá¹-á¹-hake nipajji. ``kokÄ• likena dve aggasÄ• vakÄ• akkuá¹-á¹-hÄ• â€™
ekakolÄ• halaá¹ƒ ahosi.

athassa \Be IV 246/ upajjhÄ• yo turÅ« nÄ• ma brahmÄ• \Ee IV 245/ taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã
khamÄ• pessÄ• mÄ«â€™â€™ ti Ä• gantvÄ• Ä• kÄ• se á¹-hatvÄ• ``kokÄ• lika, pharusaá¹ƒ
pasÄ• dehÄ«â€™â€™ ti Ä• ha. ``ko pana tvaá¹ƒ Ä• vusoâ€™â€™ ti? ``turÅ« brahmÄ• nÄ•
Ä• vuso, bhagavatÄ• anÄ• gÄ• mÄ«ti byÄ• kato, anÄ• gÄ• mÄ« ca anÄ• vattidhammo asm
saá¹…kÄ• raá¹-á¹-hÄ• ne yakkho bhavissasÄ«â€™â€™ ti mahÄ• brahmaá¹ƒ apasÄ• desi.
gÄ• hÄ• petuá¹ƒ asakkonto ``tava vÄ• cÄ• ya tvaÃ±Ã±eva paÃ±Ã±Ä• yissasÄ«â€™â€™ ti
kokÄ• likopi kÄ• laá¹ƒ katvÄ• padumaniraye uppajji. tassa tattha nibbattabhÄ• vaá¹ƒ Ã±atv
tathÄ• gatassa Ä• rocesi, satthÄ• bhikkhÅ«naá¹ƒ Ä• rocesi. bhikkhÅ« tassa aguá¹‡aá¹ƒ ka
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, kokÄ• liko kira sÄ• riputtamoggallÄ• ne akkosit
nissÄ• ya padumaniraye uppannoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkha
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
hato attano mukhaá¹ƒ nissÄ• ya dukkhaá¹ƒ anubhoti, pubbepi esa attano mukhaá¹ƒ nissÄ•
anubhosiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tassa purohito piá¹…galo nikkha
tassa brÄ• hmaá¹‡Ä« aÃ±Ã±ena brÄ• hmaá¹‡ena saddhiá¹ƒ aticari, sopi tÄ• disova. purohit
punappunaá¹ƒ vÄ• rentopi vÄ• retuá¹ƒ asakkonto cintesi ``imaá¹ƒ mama veriá¹ƒ sahatthÄ•
upÄ• yena naá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti. so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• Ä• ha
sakalajambudÄ«pe agganagaraá¹ƒ, tvaá¹ƒ aggarÄ• jÄ• , evaá¹ƒ aggaraÃ±Ã±o nÄ• ma tava
duyuttaá¹ƒ avamaá¹…galaâ€™â€™ nti. ``Ä• cariya, idÄ• ni kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``
yojetabbaâ€™â€™ nti. ``kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``purÄ• á¹‡advÄ• raá¹ƒ h
dÄ• rÅ«ni gahetvÄ• nagarapariggÄ• hakÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ baliá¹ƒ datvÄ• maá¹…ga
patiá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``tena hi evaá¹ƒ karothÄ• â€™â€™ ti. tadÄ•
nÄ• ma mÄ• á¹‡avo \Be IV 247/ hutvÄ• \Ee IV 246/ tassa santike sippaá¹ƒ uggaá¹‡hÄ• ti. p
purÄ• á¹‡advÄ• raá¹ƒ hÄ• retvÄ• navaá¹ƒ niá¹-á¹-hÄ• petvÄ• rÄ• jÄ• naá¹ƒ Ä• ha --- ``niá
dvÄ• raá¹ƒ, sve bhaddakaá¹ƒ nakkhattaá¹ƒ, taá¹ƒ anatikkamitvÄ• baliá¹ƒ katvÄ• dvÄ• raá
vaá¹-á¹-atÄ«â€™â€™ ti. ``Ä• cariya, balikammatthÄ• ya kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â

mahesakkhaá¹ƒ dvÄ• raá¹ƒ mahesakkhÄ• hi devatÄ• hi \Ne IV 221/ pariggahitaá¹ƒ, ekaá¹ƒ
nikkhantadÄ• á¹-haá¹ƒ ubhatovisuddhaá¹ƒ brÄ• hmaá¹‡aá¹ƒ mÄ• retvÄ• tassa maá¹ƒsaloh
sarÄ«raá¹ƒ heá¹-á¹-hÄ• khipitvÄ• dvÄ• raá¹ƒ patiá¹-á¹-hÄ• petabbaá¹ƒ, evaá¹ƒ tumhÄ• kaÄ
vuá¸• á¸• hi bhavissatÄ«â€™â€™ ti. ``sÄ• dhu Ä• cariya, evarÅ«paá¹ƒ brÄ• hmaá¹‡aá¹ƒ mÄ
patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti.

so tuá¹-á¹-hamÄ• naso ``sve paccÄ• mittassa piá¹-á¹-hiá¹ƒ passissÄ• mÄ«â€™â€™ ti ussÄ
gantvÄ• mukhaá¹ƒ rakkhituá¹ƒ asakkonto turitaturito bhariyaá¹ƒ Ä• ha --- ``pÄ• pe caá¹‡á¸•
kena saddhiá¹ƒ abhiramissasi, sve te jÄ• raá¹ƒ mÄ• retvÄ• balikammaá¹ƒ karissÄ• mÄ«â€™
kiá¹ƒkÄ• raá¹‡Ä• mÄ• ressasÄ«â€™â€™ ti? rÄ• jÄ• ``kaá¸·Ä• rapiá¹…galassa brÄ• hmaá
balikammaá¹ƒ katvÄ• nagaradvÄ• raá¹ƒ patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti Ä• ha, ``jÄ• ro ca t
mÄ• retvÄ• balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sÄ• jÄ• rassa santikaá¹ƒ sÄ• sanaá¹ƒ
kaá¸·Ä• rapiá¹…galaá¹ƒ brÄ• hmaá¹‡aá¹ƒ mÄ• retvÄ• baliá¹ƒ kÄ• tukÄ• mo, sace jÄ«vitukÄ
brÄ• hmaá¹‡e gahetvÄ• kÄ• lasseva palÄ• yassÅ«â€™â€™ ti. so tathÄ• akÄ• si. taá¹ƒ na
sakalanagarato sabbe kaá¸·Ä• rapiá¹…galÄ• palÄ• yiá¹ƒsu.

purohito paccÄ• mittassa palÄ• tabhÄ• vaá¹ƒ ajÄ• nitvÄ• pÄ• tova rÄ• jÄ• naá¹ƒ upasaá¹…
asukaá¹-á¹-hÄ• ne kaá¸·Ä• rapiá¹…galo brÄ• hmaá¹‡o atthi, taá¹ƒ gaá¹‡hÄ• pethÄ• â€™â€
pesesi. te taá¹ƒ apassantÄ• Ä• gantvÄ• ``palÄ• to kirÄ• â€™â€™ ti Ä• rocesuá¹ƒ. ``aÃ±Ã±
ti \Ee IV 247/ sakalanagaraá¹ƒ upadhÄ• rentÄ• pi na passiá¹ƒsu. tato ``aÃ±Ã±aá¹ƒ upadhÄ•
``deva, á¹-hapetvÄ• purohitaá¹ƒ aÃ±Ã±o evarÅ«po natthÄ«â€™â€™ ti vadiá¹ƒsu. purohitaá
``deva, kiá¹ƒ kathetha, purohitassa kÄ• raá¹‡Ä• ajja dvÄ• re appatiá¹-á¹-hÄ• pite nagaraá¹ƒ
Ä• cariyo kathento ``ajja nakkhattaá¹ƒ atikkamitvÄ• ito saá¹ƒvaccharaccayena nakkhattaá¹ƒ
kathesi, saá¹ƒvaccharaá¹ƒ nagare advÄ• rake paccatthikÄ• naá¹ƒ okÄ• so bhavissati, imaá¹
byattena \Be IV 248/ brÄ• hmaá¹‡ena balikammaá¹ƒ kÄ• retvÄ• dvÄ• raá¹ƒ patiá¹-á¹-hÄ• p
pana aÃ±Ã±o Ä• cariyasadiso paá¹‡á¸• ito brÄ• hmaá¹‡oâ€™â€™ ti? ``atthi deva, tassa an
takkÄ• riyamÄ• á¹‡avo nÄ• ma, tassa purohitaá¹-á¹-hÄ• naá¹ƒ datvÄ• maá¹…galaá¹ƒ karot

rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• sammÄ• naá¹ƒ kÄ• retvÄ• purohitaá¹-á¹-hÄ• naá¹ƒ datvÄ•
so mahantena parivÄ• rena nagaradvÄ• raá¹ƒ agamÄ• si. purohitaá¹ƒ rÄ• jÄ• nubhÄ• vena
mahÄ• satto dvÄ• raá¹-á¹-hapanaá¹-á¹-hÄ• ne Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• petvÄ• sÄ• á¹‡iá¹ƒ
saddhiá¹ƒ antosÄ• á¹‡iyaá¹ƒ aá¹-á¹-hÄ• si. Ä• cariyo Ä• vÄ• á¹-aá¹ƒ oloketvÄ• attano patiá
``attho tÄ• va \Ne IV 222/ me nipphÄ• dito ahosi, bÄ• lattÄ• pana mukhaá¹ƒ rakkhituá¹ƒ asa
pÄ• pitthiyÄ• kathesiá¹ƒ, attanÄ• va attano vadho Ä• bhatoâ€™â€™ ti mahÄ• sattaá¹ƒ Ä• l
gÄ• thamÄ• ha ---

104__._ á¹• 21 ``ahameva dubbhÄ• sitaá¹ƒ bhÄ• si bÄ• lo, bhekovaraÃ±Ã±e ahimavhÄ• ya

takkÄ• riye sobbhamimaá¹ƒ patÄ• mi, na kireva sÄ• dhu ativelabhÄ• á¹‡Ä«â€™â€™ ti ||

tattha \Ee IV 248/ __dubbhÄ• sitaá¹ƒ bhÄ• sÄ«_ti dubbhÄ• sitaá¹ƒ bhÄ• siá¹ƒ. __bhekovÄ•
maá¹‡á¸• Å«ko vassanto attano khÄ• dakaá¹ƒ ahiá¹ƒ avhÄ• yamÄ• no dubbhÄ• sitaá¹ƒ bhÄ
dubbhÄ• sitaá¹ƒ bhÄ• siá¹ƒ. __takkÄ• riye_ti tassa nÄ• maá¹ƒ, takkÄ• riyÄ• ti itthiliá¹…gaá¹
Ä• lapanto evamÄ• ha.

taá¹ƒ sutvÄ• mahÄ• satto dutiyaá¹ƒ gÄ• thamÄ• ha ---

105__._ á¹• 21 ``pappoti macco ativelabhÄ• á¹‡Ä«, bandhaá¹ƒ vadhaá¹ƒ sokapariddavaÃ±c

attÄ• nameva garahÄ• si ettha, Ä• cera yaá¹ƒ taá¹ƒ nikhaá¹‡anti sobbheâ€™â€™ ti ||

tattha \Be IV 249/ __ativelabhÄ• á¹‡Ä«_ti velÄ• tikkantaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ katvÄ
sÄ• dhu, ativelabhÄ• á¹‡Ä« puriso na sÄ• dhÅ«ti attho. __sokapariddavaÃ±cÄ• _ti Ä• cariya
puriso vadhaá¹ƒ bandhaÃ±ca sokaÃ±ca mahantena saddena parideva Ã±ca pappoti. __gara
agarahitvÄ• attÄ• naá¹ƒyeva garaheyyÄ• si. __etthÄ• _ti etasmiá¹ƒ kÄ• raá¹‡e. __Ä• cera
kÄ• raá¹‡ena taá¹ƒ nikhaá¹‡anti sobbhe, taá¹ƒ tayÄ• va kataá¹ƒ, tasmÄ• attÄ• nameva gar

evaÃ±ca pana vatvÄ• ``Ä• cariya, vÄ• caá¹ƒ arakkhitvÄ• na kevalaá¹ƒ tvameva dukkhapp
dukkhappattoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• haritvÄ• dassesi.

pubbe kira bÄ• rÄ• á¹‡asiyaá¹ƒ kÄ• á¸·Ä« nÄ• ma gaá¹‡ikÄ• ahosi, tassÄ• tuá¹‡á¸• ilo nÄ
ekadivasaá¹ƒ sahassaá¹ƒ gaá¹‡hÄ• ti. tuá¹‡á¸• ilo pana itthidhutto surÄ• dhutto akkhadhutto
dhanaá¹ƒ deti, so laddhaá¹ƒ laddhaá¹ƒ vinÄ• seti. sÄ• taá¹ƒ vÄ• rentÄ«pi vÄ• retuá¹ƒ nÄ• s
jÅ«taparÄ• jito nivatthavatthÄ• ni datvÄ• kaá¹-asÄ• rakakhaá¹‡á¸• aá¹ƒ nivÄ• setvÄ• tassÄ
223/. tÄ• ya ca dÄ• siyo Ä• á¹‡attÄ• honti ``tuá¹‡á¸• ilassa Ä• gatakÄ• le \Ee IV 249/ kiÃ±ci
naá¹ƒ gahetvÄ• nÄ«hareyyÄ• thÄ• â€™â€™ ti. tÄ• tathÄ• kariá¹ƒsu. so dvÄ• ramÅ«le roc

atheko seá¹-á¹-hiputto niccakÄ• laá¹ƒ kÄ• á¸·iyÄ• sahassaá¹ƒ Ä• harÄ• pento disvÄ• ``kas
rodasÄ«â€™â€™ ti pucchi. ``sÄ• mi, jÅ«taparÄ• jito mama bhaginiyÄ• santikaá¹ƒ Ä• gaton
gÄ«vÄ• yaá¹ƒ gahetvÄ• nÄ«hariá¹ƒsÅ«â€™â€™ ti. ``tena hi tiá¹-á¹-ha, bhaginiyÄ• te kathe
gantvÄ• ``bhÄ• tÄ• te kaá¹-asÄ• rakakhaá¹‡á¸• aá¹ƒ nivÄ• setvÄ• dvÄ• ramÅ«le á¹-hito, v
desÄ«â€™â€™ ti Ä• ha. ``ahaá¹ƒ tÄ• va na demi, sace pana te sineho atthi, tvaá¹ƒ dehÄ«â
gaá¹‡ikÄ• ya ghare idaá¹ƒcÄ• rittaá¹ƒ --- Ä• bhatasahassato paÃ±casatÄ• ni gaá¹‡ikÄ• ya h
vatthagandhamÄ• lamÅ«lÄ• ni honti. Ä• gatapurisÄ• tasmiá¹ƒ ghare laddhavatthÄ• ni nivÄ•
punadivase gacchantÄ• Ä• bhatavatthÄ• neva nivÄ• setvÄ• gacchanti. tasmÄ• so seá¹-á¹
nivÄ• setvÄ• attano sÄ• á¹-ake tuá¹‡á¸• ilassa dÄ• pesi. so nivÄ• setvÄ• nadanto \Be IV 2

surÄ• gehaá¹ƒ pÄ• visi. kÄ• á¸·Ä«pi dÄ• siyo Ä• á¹‡Ä• pesi ``sve etassa gamanakÄ• le vatt
ti. tÄ• tassa nikkhamanakÄ• le ito cito ca upadhÄ• vitvÄ• vilumpamÄ• nÄ• sÄ• á¹-ake gah
kumÄ• rÄ• â€™â€™ ti naggaá¹ƒ katvÄ• vissajjesuá¹ƒ. so naggova nikkhami. jano parihÄ•
``mayÄ• vetaá¹ƒ kataá¹ƒ, ahameva attano mukhaá¹ƒ rakkhituá¹ƒ nÄ• sakkhiâ€™â€™ nti pa
dassetuá¹ƒ tatiyaá¹ƒ gÄ• thamÄ• ha ---

106__._ á¹• 21 ``kimevahaá¹ƒ tuá¹‡á¸• ilamanupucchiá¹ƒ, kareyya saá¹ƒ bhÄ• taraá¹ƒ kÄ•

naggovahaá¹ƒ vatthayugaÃ±ca jÄ«no, ayampi attho bahutÄ• disovÄ• â€™â€™ ti ||

tattha \Ee IV 250/ __bahutÄ• disovÄ• _ti seá¹-á¹-hiputto hi attanÄ• katena dukkhaá¹ƒ patto
ayampi tuyhaá¹ƒ dukkhappatti attho. bahÅ«hi kÄ• raá¹‡ehi tÄ• disova.

aparopi bÄ• rÄ• á¹‡asiyaá¹ƒ ajapÄ• lÄ• naá¹ƒ pamÄ• dena gocarabhÅ«miyaá¹ƒ dvÄ«su m
kuliá¹…gasakuá¹‡o ``ime dÄ• ni bhinnehi sÄ«sehi marissanti, vÄ• ressÄ• mi teti mÄ• tulÄ•
vÄ• retvÄ• tesaá¹ƒ kathaá¹ƒ aggahetvÄ• yujjhantÄ• naÃ±Ã±eva piá¹-á¹-hiyampi sÄ«sepi n
vÄ• retuá¹ƒ asakkonto ``tena hi maá¹ƒ mÄ• retvÄ• yujjhathÄ• â€™â€™ ti ubhinnampi sÄ«s
aÃ±Ã±amaÃ±Ã±aá¹ƒ yujjhiá¹ƒsuyeva. so saá¹‡hakaraá¹‡iyaá¹ƒ pisito viya attanÄ• katenev
idampi aparaá¹ƒ kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ catutthaá¹ƒ gÄ• thamÄ• ha ---

107__._ á¹• 21 ``yo \Ne IV 224/ yujjhamÄ• nÄ• namayujjhamÄ• no, meá¹‡á¸• antaraá¹ƒ acc

so piá¹ƒsito meá¹‡á¸• asirehi tattha, ayampi attho bahutÄ• disovÄ• â€™â€™ ti ||

tattha __meá¹‡á¸• antara_nti meá¹‡á¸• Ä• naá¹ƒ antaraá¹ƒ. __accupatÄ«_ti atigantvÄ• up
vemajjhe aá¹-á¹-hÄ• sÄ«ti attho. __piá¹ƒsito_ti pÄ«á¸·ito.

aparepi \Be IV 251/ bÄ• rÄ• á¹‡asivÄ• sino gopÄ• lakÄ• phalitaá¹ƒ tÄ• larukkhaá¹ƒ disvÄ•
rukkhaá¹ƒ Ä• ropesuá¹ƒ. tasmiá¹ƒ phalÄ• ni pÄ• tente eko kaá¹‡hasappo vammikÄ• nikkha
Ä• ruhi. heá¹-á¹-hÄ• patiá¹-á¹-hitÄ• daá¹‡á¸• ehi paharantÄ• nivÄ• retuá¹ƒ nÄ• sakkhiá¹ƒs
abhiruhatÄ«â€™â€™ ti itarassa Ä• cikkhiá¹ƒsu. so bhÄ«to mahÄ• viravaá¹ƒ viravi. heá¹-á¹-
thirasÄ• á¹-akaá¹ƒ catÅ«su kaá¹‡á¹‡esu gahetvÄ• ``imasmiá¹ƒ sÄ• á¹-ake patÄ• â€™â€™
catunnampi antare sÄ• á¹-akamajjhe pati. tassa pana pÄ• tanavegena te sandhÄ• retuá¹ƒ a
\Ee IV 251/ sÄ«sehi paharitvÄ• bhinnehi sÄ«sehi jÄ«vitakkhayaá¹ƒ pattÄ• . idampi kÄ• raá¹
paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``caturo janÄ• potthakamaggahesuá¹ƒ, ekaÃ±ca posaá¹ƒ anurakkhamÄ• nÄ

sabbeva te bhinnasirÄ• sayiá¹ƒsu, ayampi attho bahutÄ• disovÄ• â€™â€™ ti ||

tattha __potthaka_nti sÄ• á¹‡asÄ• á¹-akaá¹ƒ. __sabbeva te_ti tepi cattÄ• ro janÄ• attanÄ• sayiá¹ƒsu.

aparepi bÄ• rÄ• á¹‡asivÄ• sino eá¸·akacorÄ• rattiá¹ƒ ekaá¹ƒ ajaá¹ƒ thenetvÄ• ``divÄ• ara khÄ• dissÄ• mÄ• â€™â€™ ti tassÄ• avassanatthÄ• ya mukhaá¹ƒ bandhitvÄ• veá¸·ugumb khÄ• dituá¹ƒ gacchantÄ• Ä• vudhaá¹ƒ pamussitvÄ• agamaá¹ƒsu. te ``ajaá¹ƒ mÄ• retvÄ• r khÄ• dissÄ• ma, Ä• harathÄ• vudhaâ€™â€™ nti ekassapi hatthe Ä• vudhaá¹ƒ adisvÄ• ``vi mÄ• retvÄ• pi maá¹ƒsaá¹ƒ gahetuá¹ƒ na sakkÄ• , vissajjetha naá¹ƒ, puÃ±Ã±amassa atthÄ« tadÄ• eko naá¸·akÄ• ro veá¸·uá¹ƒ gahetvÄ• ``punapi Ä• gantvÄ• gahessÄ• mÄ«â€™â€™ veá¸·ugumbantare á¹-hapetvÄ• pakkÄ• mi. ajÄ• ``muttÄ• mhÄ«â€™â€™ ti tussitvÄ• veá¸ pacchimapÄ• dehi paharitvÄ• taá¹ƒ satthaá¹ƒ pÄ• tesi. corÄ• satthasaddaá¹ƒ sutvÄ• upa tuá¹-á¹-hamÄ• nasÄ• ajaá¹ƒ mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• diá¹ƒsu. iti ``sÄ• pi ajÄ• attanÄ dassetuá¹ƒ chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

109__._ á¹• 21 ``ajÄ• \Ne IV 225/ \Be IV 252/ yathÄ• veá¸·ugumbasmiá¹ƒ baddhÄ• , avak

teneva tassÄ• galakÄ• vakantaá¹ƒ, ayampi attho bahutÄ• disovÄ• â€™â€™ ti ||

tattha __avakkhipantÄ«_ti kÄ«á¸·amÄ• nÄ• pacchimapÄ• de khipantÄ«.

evaÃ±ca \Ee IV 252/ pana vatvÄ• ``attano vacanaá¹ƒ rakkhitvÄ• mitabhÄ• á¹‡ino nÄ• ma muccantÄ«â€™â€™ ti dassetvÄ• __kinnaravatthuá¹ƒ_ Ä• hari.

bÄ• rÄ• á¹‡asivÄ• sÄ« kireko luddako himavantaá¹ƒ gantvÄ• ekenupÄ• yena jayampatike raÃ±Ã±o adÄ• si. rÄ• jÄ• adiá¹-á¹-hapubbe kinnare disvÄ• tussitvÄ• ``ludda, imesaá¹ƒ ko ``deva, ete madhurena saddena gÄ• yanti, manuÃ±Ã±aá¹ƒ naccanti, manussÄ• evaá¹ƒ gÄ jÄ• nantÄ«â€™â€™ ti. rÄ• jÄ• luddassa bahuá¹ƒ dhanaá¹ƒ datvÄ• kinnare ``gÄ• yatha na kinnarÄ• ``sace mayaá¹ƒ gÄ• yantÄ• byaÃ±janaá¹ƒ paripuá¹‡á¹‡aá¹ƒ kÄ• tuá¹ƒ na sakkhi amhe garahissanti vadhissanti, bahuá¹ƒ kathentÄ• naÃ±ca pana musÄ• vÄ• dopi hotÄ«â€™ raÃ±Ã±Ä• punappunaá¹ƒ vuttÄ• pi na gÄ• yiá¹ƒsu na nacciá¹ƒsu. rÄ• jÄ• kujjhitvÄ• ``ime pacitvÄ• Ä• harathÄ• â€™â€™ ti Ä• á¹‡Ä• pento sattamaá¹ƒ gÄ• thamÄ• ha ---

110__._ á¹• 21 ``ime na devÄ• na gandhabbaputtÄ• , migÄ• ime atthavasaá¹ƒ gatÄ• me.

ekaÃ±ca naá¹ƒ sÄ• yamÄ• se pacantu, ekaá¹ƒ punappÄ• tarÄ• se pacantÅ«â€™â€™ ti ||

tattha __migÄ• ime_ti ime sace devÄ• gandhabbÄ• vÄ• bhaveyyuá¹ƒ, nacceyyuÃ±ceva
tiracchÄ• nagatÄ• . __atthavasaá¹ƒ gatÄ• me_ti atthaá¹ƒ paccÄ• sÄ«santena luddena Ä• n
hatthaá¹ƒ gatÄ• . etesu ekaá¹ƒ sÄ• yamÄ• se, ekaá¹ƒ pÄ• tarÄ• se pacantÅ«ti.

kinnarÄ« cintesi ``rÄ• jÄ• kuddho nissaá¹ƒsayaá¹ƒ mÄ• ressati, idÄ• ni kathetuá¹ƒ kÄ• loâ
gÄ• thamÄ• ha ---

111__._ á¹• 21 ``sataá¹ƒ \Be IV 253/ sahassÄ• ni dubhÄ• sitÄ• ni, kalampi nÄ• gghanti subh

dubbhÄ• sitaá¹ƒ saá¹…kamÄ• no kileso, tasmÄ• tuá¹‡hÄ« kimpurisÄ• na bÄ• lyÄ• â€™â€

tattha \Ne IV 226/ \Ee IV 253/ __saá¹…kamÄ• no kileso_ti kadÄ• ci ahaá¹ƒ bhÄ• samÄ• no
bhÄ• seyyaá¹ƒ, evaá¹ƒ dubbhÄ• sitaá¹ƒ saá¹…kamÄ• no kilissati kilamati. __tasmÄ• _ti ten
na gÄ• yiá¹ƒ, na bÄ• labhÄ• venÄ• ti.

rÄ• jÄ• kinnariyÄ• tussitvÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

112__._ á¹• 21 ``yÄ• mesÄ• byÄ• hÄ• si pamuÃ±cathetaá¹ƒ, giriÃ±ca naá¹ƒ himavantaá¹ƒ

imaÃ±ca kho dentu mahÄ• nasÄ• ya, pÄ• tova naá¹ƒ pÄ• tarÄ• se pacantÅ«â€™â€™ ti ||

tattha __yÄ• mesÄ• _ti yÄ• me esÄ• . __dentÅ«_ti mahÄ• nasatthÄ• ya dentu.

kinnaro raÃ±Ã±o vacanaá¹ƒ sutvÄ• ``ayaá¹ƒ maá¹ƒ akathentaá¹ƒ avassaá¹ƒ mÄ• ressati, i
vaá¹-á¹-atÄ«â€™â€™ ti itaraá¹ƒ gÄ• thamÄ• ha ---

113__._ á¹• 21 ``pajjunnanÄ• thÄ• pasavo, pasunÄ• thÄ• ayaá¹ƒ pajÄ• .

tvaá¹ƒ nÄ• thosi mahÄ• rÄ• ja, nÄ• thohaá¹ƒ bhariyÄ• ya me.

dvinnamaÃ±Ã±ataraá¹ƒ Ã±atvÄ• , mutto gaccheyya pabbataâ€™â€™ nti ||

tattha __pajjunnanÄ• thÄ• pasavo_ti tiá¹‡abhakkhÄ• pasavo meghanÄ• thÄ• nÄ• ma. __
ayaá¹ƒ pana manussapajÄ• paÃ±cagorasena upajÄ«vantÄ« pasunÄ• thÄ• pasupatiá¹-á¹-h
tvaá¹ƒ mama patiá¹-á¹-hÄ• asi. __nÄ• thoha_nti mama bhariyÄ• ya ahaá¹ƒ nÄ• tho, ahama
__dvinnamaÃ±Ã±ataraá¹ƒ Ã±atvÄ• , mutto gaccheyya pabbata_nti amhÄ• kaá¹ƒ dvinnaá¹ƒ
Ã±atvÄ• sayaá¹ƒ maraá¹‡ato mutto himavantaá¹ƒ gaccheyya, jÄ«vamÄ• nÄ• pana mayaá¹
tasmÄ• sacepi imaá¹ƒ himavantaá¹ƒ pesetukÄ• mo, maá¹ƒ paá¹-hamaá¹ƒ mÄ• retvÄ• pac

evaÃ±ca \Be IV 254/ pana vatvÄ• ``mahÄ• rÄ• ja, na mayaá¹ƒ tava vacanaá¹ƒ akÄ• tukÄ•
mayaá¹ƒ kathÄ• ya pana dosaá¹ƒ disvÄ• na kathayimhÄ• â€™â€™ ti dÄ«pento imaá¹ƒ gÄ

114__._ á¹• 21 ``na ve nindÄ• suparivajjayetha, nÄ• nÄ• janÄ• sevitabbÄ• janinda.

yeneva \Ee IV 254/ eko labhate pasaá¹ƒsaá¹ƒ, teneva aÃ±Ã±o labhate ninditÄ• raá¹ƒ ||

115__._ á¹• 21 ``sabbo \Ne IV 227/ loko paricitto aticitto, sabbo loko cittavÄ• samhi citte.

paccekacittÄ• puthu sabbasattÄ• , kassÄ«dha cittassa vasena vatteâ€™â€™ ti ||

tattha __suparivajjayethÄ• _ti mahÄ• rÄ• ja, nindÄ• nÄ• ma sukhena parivajjetuá¹ƒ na sak
nÄ• nÄ• chandÄ• janÄ• . __yenevÄ• _ti yena sÄ«lÄ• diguá¹‡ena eko pasaá¹ƒsaá¹ƒ labhati
labhati. amhÄ• kaÃ±hi kinnarÄ• naá¹ƒ antare kathanena pasaá¹ƒsaá¹ƒ labhati, manussÄ• n
nindÄ• nÄ• ma dupparivajjiyÄ• , svÄ• haá¹ƒ kathaá¹ƒ tava santikÄ• pasaá¹ƒsaá¹ƒ labhissÄ

__sabbo loko paricitto_ti mahÄ• rÄ• ja, asappuriso nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dicittena, sa
veramaá¹‡i Ä• dicittena aticittoti, evaá¹ƒ sabbo loko paricitto aticittoti attho. __cittavÄ• saml
sabbo pana loko attano hÄ«nena vÄ• paá¹‡Ä«tena vÄ• cittena cittavÄ• nÄ• ma. __paccek
pÄ• á¹-iyekkacittÄ• puthuppabhedÄ• sabbe sattÄ• . tesu kassekassa tava vÄ• aÃ±Ã±assa
mÄ• diso vÄ• aÃ±Ã±o vÄ• vatteyya, tasmÄ• ``ayaá¹ƒ mama cittavasena na vattatÄ«â€™â
sabbasattÄ• \Be IV 255/ hi attano cittavasena gacchanti, devÄ• ti. kimpuriso raÃ±Ã±o dham

rÄ• jÄ• ``sabhÄ• vameva katheti paá¹‡á¸• ito kinnaroâ€™â€™ ti somanassappatto hutvÄ•

116__._ á¹• 21 ``tuá¹‡hÄ« ahÅ« kimpuriso sabhariyo, yo dÄ• ni byÄ• hÄ• si bhayassa bhÄ«

so dÄ• ni mutto sukhito arogo, vÄ• cÄ• kirevatthavatÄ« narÄ• naâ€™â€™ nti ||

tattha __vÄ• cÄ• kirevatthavatÄ« narÄ• na_nti vÄ• cÄ• girÄ• eva imesaá¹ƒ sattÄ• naá¹ƒ at
attho.

rÄ• jÄ• kinnare suvaá¹‡á¹‡apaÃ±jare nisÄ«dÄ• petvÄ• tameva luddaá¹ƒ pakkosÄ• petvÄ•
gahitaá¹-á¹-hÄ• neyeva vissajjehÄ«â€™â€™ ti vissajjÄ• pesi. mahÄ• sattopi \Ee IV 255/ ``Ä
vÄ• caá¹ƒ rakkhitvÄ• pattakÄ• le kathitena subhÄ• siteneva muttÄ• , tvaá¹ƒ pana dukkathit
pattoâ€™â€™ ti idaá¹ƒ udÄ• haraá¹‡aá¹ƒ dassetvÄ• ``Ä• cariya, mÄ• bhÄ• yi, jÄ«vitaá¹ƒ t
ti assÄ• sesi, ``apica kho pana tumhe maá¹ƒ rakkheyyÄ• thÄ• â€™â€™ tivutte ``na tÄ• va n

labbhatÄ«â€™â€™ ti \Ne IV 228/ divasaá¹ƒ vÄ«tinÄ• metvÄ• majjhimayÄ• masamanantare
Ä• harÄ• petvÄ• ``brÄ• hmaá¹‡a, yattha katthaci gantvÄ• jÄ«vÄ• hÄ«â€™â€™ ti kaÃ±ci a
eá¸·akamaá¹ƒsena baliá¹ƒ katvÄ• dvÄ• raá¹ƒ patiá¹-á¹-hÄ• pesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi kokÄ•
hatoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kaá¸·Ä• rapiá¹…galo
takkÄ• riyapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

takkÄ• riyajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [482] 9. rurumigarÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__tassa_ \Be IV 256/ __gÄ• mavaraá¹ƒ dammÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto d
kathesi. so kira bhikkhÅ«hi ``bahÅ«pakÄ• ro te Ä• vuso, devadattasatthÄ• , tvaá¹ƒ tathÄ• ga
pabbajjaá¹ƒ labhi, tÄ«á¹‡i piá¹-akÄ• ni uggaá¹‡hi, lÄ• bhasakkÄ• raá¹ƒ pÄ• puá¹‡Ä«â€™â€
satthÄ• rÄ• mama tiá¹‡aggamattopi upakÄ• ro na kato, ahaá¹ƒ sayameva pabbajiá¹ƒ, saya
uggaá¹‡hiá¹ƒ, sayaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ pÄ• puá¹‡iâ€™â€™ nti kathesi. bhikkhÅ« dhan
samuá¹-á¹-hÄ• pesuá¹ƒ ``akataÃ±Ã±Å« Ä• vuso, devadatto akatavedÄ«â€™â€™ ti. satthÄ•
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â
devadatto idÄ• neva akataÃ±Ã±Å«, pubbepi akataÃ±Ã±Å«yeva, pubbepesa mayÄ• jÄ«vite
na jÄ• nÄ• tÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko asÄ«tikoá¹-ivibhavo seá¹-á
``mahÄ• dhanakoâ€™â€™ tissa, nÄ• maá¹ƒ katvÄ• ``sippaá¹ƒ uggaá¹‡hanto mama putto
sippaá¹ƒ uggaá¹‡hÄ• pesi. so gÄ«tanaccavÄ• ditakhÄ• danabhojanato uddhaá¹ƒ na kiÃ±ci
vayappattaá¹ƒ patirÅ«pena dÄ• rena saá¹ƒyojetvÄ• mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. so te
itthidhuttasurÄ• dhuttÄ• dÄ«hi parivuto nÄ• nÄ• byasanamukhehi \Ee IV 256/ iá¹‡aá¹ƒ Ä• d
asakkonto iá¹‡Ä• yikehi codiyamÄ• no cintesi ``kiá¹ƒ mayhaá¹ƒ jÄ«vitena, ekenamhi attabh
jÄ• to, mataá¹ƒ me seyyoâ€™â€™ ti. so iá¹‡Ä• yike Ä• ha --- ``tumhÄ• kaá¹ƒ iá¹‡apaá¹‡á¹‡
gaá¹…gÄ• tÄ«re me nidahitaá¹ƒ kulasantakaá¹ƒ dhanaá¹ƒ atthi, taá¹ƒ vo dassÄ• mÄ«â€™â
saddhiá¹ƒ agamaá¹ƒsu. so ``idha dhanaâ€™â€™ nti nidhiá¹-á¹-hÄ• naá¹ƒ Ä• cikkhanto viya
marissÄ• mÄ«â€™â€™ ti palÄ• yitvÄ• gaá¹…gÄ• yaá¹ƒ pati. so caá¹‡á¸• asotena vuyhant

tadÄ• mahÄ• satto rurumigayoniyaá¹ƒ nibbattitvÄ• parivÄ• raá¹ƒ chaá¸• á¸• etvÄ• ekakov
ramaá¹‡Ä«ye sÄ• lamissake supupphitaambavane vasati uposathaá¹ƒ upavutthÄ• ya. tassa
sumajjitakaÃ±canapaá¹-á¹-avaá¹‡á¹‡Ä• ahosi, hatthapÄ• dÄ• \Be IV 257/ lÄ• khÄ• rasapa
naá¹…guá¹-á¹-haá¹ƒ cÄ• marÄ«naá¹…guá¹-á¹-haá¹ƒ viya, siá¹…gÄ• ni rajatadÄ• masadisÄ
sumajjitamaá¹‡iguá¸·ikÄ• viya, mukhaá¹ƒ odahitvÄ• á¹-hapitarattakambalageá¹‡á¸• ukaá¹ƒ

rÅ«paá¹ƒ ahosi. so aá¸• á¸• harattasamaye tassa kÄ• ruÃ±Ã±asaddaá¹ƒ sutvÄ• ``manussa
dharante maratu, jÄ«vitamassa dassÄ• mÄ«â€™â€™ ti cintetvÄ• sayanagumbÄ• uá¹-á¹-h
``ambho purisa, mÄ• bhÄ• yi, jÄ«vitaá¹ƒ te dassÄ• mÄ«â€™â€™ ti assÄ• setvÄ• sotaá¹ƒ
piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• tÄ«raá¹ƒ pÄ• petvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• ph
dvÄ«hatÄ«haccayena ``bho purisa, ahaá¹ƒ taá¹ƒ ito araÃ±Ã±ato nÄ«haritvÄ• bÄ• rÄ• á¹‡as
tvaá¹ƒ sotthinÄ• gamissasi, apica kho pana tvaá¹ƒ `asukaá¹-á¹-hÄ• ne nÄ• ma kaÃ±canam
dhanakÄ• raá¹‡Ä• maá¹ƒ raÃ±Ã±o ceva rÄ• jamahÄ• mattassa ca mÄ• Ä• cikkhÄ• hÄ«â€
sÄ• mÄ«â€™â€™ ti sampaá¹-icchi.

mahÄ• satto tassa paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• taá¹ƒ attano piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• bÄ•
nivatti. tassa bÄ• rÄ• á¹‡asipavisanadivaseyeva khemÄ• nÄ• ma raÃ±Ã±o aggamahesÄ« p
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ migaá¹ƒ attano dhammaá¹ƒ desentaá¹ƒ disvÄ• \Ee IV 257/ cinte
bhaveyya, nÄ• haá¹ƒ supine passeyyaá¹ƒ, addhÄ• bhavissati, raÃ±Ã±o Ä• rocessÄ• mÄ«â
upasaá¹…kamitvÄ• ``mahÄ• rÄ• ja, ahaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ migaá¹ƒ passituá¹ƒ i
suvaá¹‡á¹‡avaá¹‡á¹‡amigassa dhammaá¹ƒ sotukÄ• mÄ• mhi, labhissÄ• mi ce, jÄ«veyyaá¹
jÄ«vitaâ€™â€™ nti Ä• ha. rÄ• jÄ• taá¹ƒ assÄ• setvÄ• ``sace manussaloke atthi, labhissas
brÄ• hmaá¹‡e pakkosÄ• petvÄ• ``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• migÄ• nÄ• ma hontÄ«â€™â€™
hontÄ«â€™â€™ ti sutvÄ• alaá¹…katahatthikkhandhe suvaá¹‡á¹‡acaá¹…koá¹-ake sahassa
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ migaá¹ƒ Ä• cikkhissati, tassa saddhiá¹ƒ sahassathavikasuvaá¹‡á
hatthiá¹ƒ tato ca uttari dÄ• tukÄ• mo hutvÄ• suvaá¹‡á¹‡apaá¹-á¹-e gÄ• thaá¹ƒ likhÄ• petvÄ
pakkosÄ• petvÄ• ``ehi tÄ• ta, mama vacanena imaá¹ƒ gÄ• thaá¹ƒ nagaravÄ• sÄ«naá¹ƒ kat
jÄ• take paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

117__._ á¹• 21 ``tassa \Ne IV 230/ \Be IV 258/ gÄ• mavaraá¹ƒ dammi, nÄ• riyo ca alaá¹…ka

yo me taá¹ƒ migamakkhÄ• ti, migÄ• naá¹ƒ migamuttamaâ€™â€™ nti ||

amacco suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ gahetvÄ• sakalanagare vÄ• cÄ• pesi. atha so seá¹-á¹-hi
pavisantova taá¹ƒ kathaá¹ƒ sutvÄ• amaccassa santikaá¹ƒ gantvÄ• ``ahaá¹ƒ raÃ±Ã±o evar
Ä• cikkhissÄ• mi, maá¹ƒ raÃ±Ã±o dassehÄ«â€™â€™ ti Ä• ha. amacco hatthikkhandhato ot
santikaá¹ƒ netvÄ• ``ayaá¹ƒ kira, deva, taá¹ƒ migaá¹ƒ Ä• cikkhissatÄ«â€™â€™ ti dassesi. r
purisÄ• â€™â€™ ti pucchi. so ``saccaá¹ƒ mahÄ• rÄ• ja, tvaá¹ƒ etaá¹ƒ yasaá¹ƒ mayhaá¹ƒ d
dutiyaá¹ƒ gÄ• thamÄ• ha ---

118__._ á¹• 21 ``mayhaá¹ƒ gÄ• mavaraá¹ƒ dehi, nÄ• riyo ca alaá¹…katÄ• .

ahaá¹ƒ te migamakkhissaá¹ƒ, migÄ• naá¹ƒ migamuttamaâ€™â€™ nti ||

taá¹ƒ sutvÄ• rÄ• jÄ• tassa mittadubbhissa tussitvÄ• ``abbho kuhiá¹ƒ so migo vasatÄ«â€™
``asukaá¹-á¹-hÄ• ne nÄ• ma devÄ• â€™â€™ ti vutte tameva maggadesakaá¹ƒ katvÄ• mah
á¹-hÄ• naá¹ƒ agamÄ• si. atha naá¹ƒ so mittadubbhÄ« ``senaá¹ƒ, deva, sannisÄ«dÄ• pehÄ«
sannisinnÄ• ya senÄ• ya eso, deva, suvaá¹‡á¹‡amigo etasmiá¹ƒ vane vasatÄ«â€™â€™ ti h
Ä• cikkhanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

119__._ á¹• 21 ``etasmiá¹ƒ vanasaá¹‡á¸• asmiá¹ƒ, ambÄ• sÄ• lÄ• ca pupphitÄ• .

indagopakasaÃ±channÄ• , ettheso tiá¹-á¹-hate migoâ€™â€™ ti ||

tattha __indagopakasaÃ±channÄ• _ti etassa vanasaá¹‡á¸• assa bhÅ«mi indagopakavaá¹‡
sukhasamphassÄ• ya tiá¹‡ajÄ• tiyÄ• saÃ±channÄ• , sasakucchi viya mudukÄ• , ettha etas
vanasaá¹‡á¸• e eso tiá¹-á¹-hatÄ«ti dasseti.

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• amacce Ä• á¹‡Ä• pesi ``tassa migassa palÄ• yituá¹ƒ adat
Ä• vudhahatthehi purisehi saddhiá¹ƒ vanasaá¹‡á¸• aá¹ƒ parivÄ• rethÄ• â€™â€™ ti. te tathÄ
rÄ• jÄ• katipayehi janehi saddhiá¹ƒ ekamantaá¹ƒ aá¹-á¹-hÄ• si, sopissa avidÅ«re aá¹-á¹-hÄ
saddaá¹ƒ sutvÄ• cintesi ``mahanto balakÄ• yasaddo, tamhÄ• me purisÄ• \Be IV 259/ bhay
bhavitabbaâ€™â€™ nti \Ne IV 231/. so uá¹-á¹-hÄ• ya sakalaparisaá¹ƒ oloketvÄ• raÃ±Ã±o a
disvÄ• ``raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• neyeva me sotthi bhavissati, ettheva mayÄ• gantuá¹ƒ va
cintetvÄ• rÄ• jÄ• bhimukho pÄ• yÄ• si. rÄ• jÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``nÄ• gabalo
Ä• gaccheyya, saraá¹ƒ sannayhitvÄ• imaá¹ƒ migaá¹ƒ santÄ• setvÄ• sace palÄ• yati, vijjhit
gaá¹‡hissÄ• mÄ«â€™â€™ ti dhanuá¹ƒ Ä• ropetvÄ• bodhisattÄ• bhimukho ahosi. tamattha
gÄ• thÄ• dvayamÄ• ha ---

120__._ á¹• 21 ``dhanuá¹ƒ advejjhaá¹ƒ katvÄ• na, usuá¹ƒ sannayhupÄ• gami.

migo ca disvÄ• rÄ• jÄ• naá¹ƒ, dÅ«rato ajjhabhÄ• satha ||

121__._ á¹• 21 ``Ä• gamehi mahÄ• rÄ• ja, mÄ• maá¹ƒ vijjhi rathesabha.

ko nu te idamakkhÄ• si, ettheso tiá¹-á¹-hate migoâ€™â€™ ti ||

tattha \Ee IV 259/ __advejjhaá¹ƒ katvÄ• nÄ• _ti jiyÄ• ya ca sarena ca saddhiá¹ƒ ekameva k
sannayhitvÄ• . __Ä• gamehÄ«_ti ``tiá¹-á¹-ha, mahÄ• rÄ• ja, mÄ• maá¹ƒ vijjhi, jÄ«vaggÄ• ha
madhurÄ• ya manussavÄ• cÄ• ya abhÄ• si.

rÄ• jÄ• tassa madhurakathÄ• ya bandhitvÄ• dhanuá¹ƒ otÄ• retvÄ• gÄ• ravena aá¹-á¹-hÄ•

upasaá¹…kamitvÄ• madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. mahÄ
chaá¸• á¸• etvÄ• Ä• gantvÄ• rÄ• jÄ• naá¹ƒ parivÄ• resi. tasmiá¹ƒ khaá¹‡e mahÄ• satto suv
cÄ• lento viya madhurena sarena rÄ• jÄ• naá¹ƒ pucchi ``ko nu te idamakkhÄ• si, ettheso tiá
tasmiá¹ƒ khaá¹‡e pÄ• papuriso thokaá¹ƒ paá¹-ikkamitvÄ• sotapatheva aá¹-á¹-hÄ• si. rÄ• jÄ
dassitoâ€™â€™ ti kathento chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

122__._ á¹• 21 ``esa pÄ• pacaro poso, samma tiá¹-á¹-hati Ä• rakÄ• .

soyaá¹ƒ me idamakkhÄ• si, ettheso tiá¹-á¹-hate migoâ€™â€™ ti ||

tattha __pÄ• pacaro_ti vissaá¹-á¹-hÄ• cÄ• ro.

taá¹ƒ sutvÄ• mahÄ• satto taá¹ƒ mittadubbhiá¹ƒ garahitvÄ• raÃ±Ã±Ä• saddhiá¹ƒ sallapant
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123__._ á¹• 21 ``saccaá¹ƒ \Ne IV 232/ \Be IV 260/ kireva mÄ• haá¹ƒsu, narÄ• ekacciyÄ• id

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo, na tvevekacciyo naroâ€™â€™ ti ||

tattha __niplavita_nti uttÄ• ritaá¹ƒ. __ekacciyo_ti ekacco pana mittadubbhÄ« pÄ• papuggal
uttÄ• rito na tveva seyyo. kaá¹-á¹-haÃ±hi nÄ• nappakÄ• rena upakÄ• rÄ• ya saá¹ƒvattati, m
pÄ• papuggalo vinÄ• sÄ• ya, tasmÄ• tato kaá¹-á¹-hameva varataranti porÄ• á¹‡akapaá¹‡á¸
pana tesaá¹ƒ vacanaá¹ƒ na katanti.

taá¹ƒ sutvÄ• rÄ• jÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

124__._ á¹• 21 ``kiá¹ƒ nu ruru garahasi migÄ• naá¹ƒ, kiá¹ƒ pakkhÄ«naá¹ƒ kiá¹ƒ pana mÄ• n

bhayaá¹ƒ \Ee IV 260/ hi maá¹ƒ vindatinapparÅ«paá¹ƒ, sutvÄ• na taá¹ƒ mÄ• nusiá¹ƒ bhÄ• sa

tattha __migÄ• na_nti migÄ• namaÃ±Ã±ataraá¹ƒ garahasi, udÄ• hu pakkhÄ«naá¹ƒ, mÄ• nu
maá¹ƒ vindatÄ«_ti bhayaá¹ƒ maá¹ƒ paá¹-ilabhati, ahaá¹ƒ attani anissaro bhayasantako viya
__anapparÅ«pa_nti mahantaá¹ƒ.

tato mahÄ• satto ``mahÄ• rÄ• ja, na migaá¹ƒ, na pakkhiá¹ƒ garahÄ• mi, manussaá¹ƒ pana
dassento navamaá¹ƒ gÄ• thamÄ• ha ---

125__._ á¹• 21 ``yamuddhariá¹ƒ vÄ• hane vuyhamÄ• naá¹ƒ, mahodake salile sÄ«ghasote.

tatonidÄ• naá¹ƒ bhayamÄ• gataá¹ƒ mama, dukkho have rÄ• ja asabbhi saá¹…gamoâ€™â€

tattha __vÄ• hane_ti patitapatite vahituá¹ƒ samatthe gaá¹…gÄ• vahe. __mahodake salile_t
mahÄ• salileti attho. ubhayenÄ• pi gaá¹…gÄ• vahasseva bahuudakataá¹ƒ dasseti. __tatoni
mayhaá¹ƒ tayÄ• dassito puriso, eso mayÄ• gaá¹…gÄ• ya vuyhamÄ• no aá¸• á¸• harattasa
viravanto uddharito, tatonidÄ• naá¹ƒ me idamajja bhayaá¹ƒ Ä• gataá¹ƒ, asappurisehi samÄ•
mahÄ• rÄ• jÄ• ti.

taá¹ƒ \Ne IV 233/ \Be IV 261/ sutvÄ• rÄ• jÄ• tassa kujjhitvÄ• ``evaá¹ƒ bahÅ«pakÄ• rassa
jÄ• nÄ• ti, vijjhitvÄ• naá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti dasamaá¹ƒ gÄ• th

126__._ á¹• 21 ``sohaá¹ƒ catuppattamimaá¹ƒ vihaá¹…gamaá¹ƒ, tanucchidaá¹ƒ hadaye ossa

hanÄ• mi taá¹ƒ mittadubbhiá¹ƒ akiccakÄ• riá¹ƒ, yo tÄ• disaá¹ƒ kammakataá¹ƒ na jÄ• neâ€™

tattha __catuppatta_nti catÅ«hi vÄ• japattehi samannÄ• gataá¹ƒ. __vihaá¹…gama_nti Ä• k
__tanucchida_nti sarÄ«rachindanaá¹ƒ. __ossajÄ• mÄ«_ti etassa hadaye vissajjemi.

tato mahÄ• satto ``mÄ• esa maá¹ƒ nissÄ• ya nassatÅ«â€™â€™ ti cintetvÄ• ekÄ• dasama

127__._ á¹• 21 ``dhÄ«rassa \Ee IV 261/ bÄ• lassa have janinda, santo vadhaá¹ƒ nappasaá¹

kÄ• maá¹ƒ gharaá¹ƒ gacchatu pÄ• padhammo, yaÃ±cassa bhaá¹-á¹-haá¹ƒ tadetassa dehi.

ahaÃ±ca te kÄ• makaro bhavÄ• mÄ«â€™â€™ ti ||

tattha __kÄ• ma_nti kÄ• mena yathÄ• ruciyÄ• attano gharaá¹ƒ gacchatu. __yaÃ±cassa bh
dehÄ«_ti yaÃ±ca tassa ``idaá¹ƒ nÄ• ma te dassÄ• mÄ«â€™â€™ ti tayÄ• kathitaá¹ƒ, taá¹ƒ t
icchÄ• karo, yaá¹ƒ icchasi, taá¹ƒ karohi, maá¹ƒsaá¹ƒ vÄ• me khÄ• da, kÄ«á¸·Ä• migaá¹ƒ v
anukÅ«lavattÄ« bhavissÄ• mÄ«ti attho.

taá¹ƒ sutvÄ• rÄ• jÄ• tuá¹-á¹-hamÄ• naso mahÄ• sattassa thutiá¹ƒ karonto anantaraá¹ƒ gÄ

128__._ á¹• 21 ``addhÄ• rurÅ« aÃ±Ã±ataro sataá¹ƒ so, yo dubbhato mÄ• nusassa na dubb

kÄ• maá¹ƒ gharaá¹ƒ gacchatu pÄ• padhammo, yaÃ±cassa bhaá¹-á¹-haá¹ƒ tadetassa damm

ahaÃ±ca te kÄ• macÄ• raá¹ƒ dadÄ• mÄ«â€™â€™ ti ||

tattha \Be IV 262/ __sataá¹ƒ so_ti addhÄ• tvaá¹ƒ sataá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ aÃ±Ã±ataro.
ahaá¹ƒ tava dhammakathÄ• ya pasÄ«ditvÄ• tuyhaá¹ƒ kÄ• macÄ• raá¹ƒ abhayaá¹ƒ dadÄ• n
nibbhayÄ• yathÄ• ruciyÄ• viharathÄ• ti mahÄ• sattassa varaá¹ƒ adÄ• si.

atha \Ne IV 234/ naá¹ƒ mahÄ• satto ``mahÄ• rÄ• ja, manussÄ• nÄ• ma aÃ±Ã±aá¹ƒ mukhe
karontÄ«â€™â€™ ti pariggaá¹‡hanto dve gÄ• thÄ• abhÄ• si ---

129__._ á¹• 21 ``suvijÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±ca vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tato ||

130__._ á¹• 21 ``api ce maÃ±Ã±atÄ« poso, Ã±Ä• ti mitto sakhÄ• ti vÄ• .

yo pubbe sumano hutvÄ• , pacchÄ• sampajjate disoâ€™â€™ ti ||

taá¹ƒ sutvÄ• rÄ• jÄ• ``migarÄ• ja, mÄ• maá¹ƒ evaá¹ƒ maÃ±Ã±i, ahaÃ±hi rajjaá¹ƒ jahanto
dinnavaraá¹ƒ jahissaá¹ƒ, saddahatha, mayhaâ€™â€™ nti \Ee IV 262/ varaá¹ƒ adÄ• si. mah
varaá¹ƒ gaá¹‡hanto attÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sabbasattÄ• naá¹ƒ abhayadÄ• naá¹ƒ vara
varaá¹ƒ datvÄ• bodhisattaá¹ƒ nagaraá¹ƒ netvÄ• mahÄ• sattaÃ±ca nagaraÃ±ca alaá¹…kÄ•
desÄ• pesi. mahÄ• satto deviá¹ƒ Ä• diá¹ƒ katvÄ• raÃ±Ã±o ca rÄ• japarisÄ• ya ca madhurÄ
dhammaá¹ƒ desetvÄ• rÄ• jÄ• naá¹ƒ dasahi rÄ• jadhammehi ovaditvÄ• mahÄ• janaá¹ƒ anu
migagaá¹‡aparivuto vÄ• saá¹ƒ kappesi. rÄ• jÄ• ``sabbesaá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ dam
carÄ• pesi. tato paá¹-á¹-hÄ• ya migapakkhÄ«naá¹ƒ koci hatthaá¹ƒ pasÄ• retuá¹ƒ samattho n
manussÄ• naá¹ƒ sassÄ• ni khÄ• dati, koci vÄ• retuá¹ƒ na sakkoti. mahÄ• jano rÄ• jaá¹…ga
tamatthaá¹ƒ pakÄ• sento satthÄ• imaá¹ƒ gÄ• thamÄ• ha ---

131__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

migÄ• sassÄ• ni khÄ• danti, taá¹ƒ devo paá¹-isedhatÅ«â€™â€™ ti ||

tattha __taá¹ƒ devo_ti taá¹ƒ migagaá¹‡aá¹ƒ devo paá¹-isedhatÅ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• gÄ• thÄ• dvayamÄ• ha ---

132__._ á¹• 21 ``kÄ• maá¹ƒ janapado mÄ• si, raá¹-á¹-haÃ±cÄ• pi vinassatu.

na tvevÄ• haá¹ƒ ruruá¹ƒ dubbhe, datvÄ• abhayadakkhiá¹‡aá¹ƒ ||

133__._ á¹• 21 ``mÄ• \Ne IV 235/ \Be IV 263/ me janapado Ä• si, raá¹-á¹-haÃ±cÄ• pi vinass

na tvevÄ• haá¹ƒ migarÄ• jassa, varaá¹ƒ datvÄ• musÄ• bhaá¹‡eâ€™â€™ ti ||

tattha __mÄ• sÄ«_ti kÄ• maá¹ƒ mayhaá¹ƒ janapado mÄ• hotu. __ruru_nti na tveva ahaá¹ƒ
rurumigarÄ• jassa abhayadakkhiá¹‡aá¹ƒ datvÄ• dubbhissÄ• mÄ«ti.

mahÄ• jano raÃ±Ã±o vacanaá¹ƒ sutvÄ• kiÃ±ci vattuá¹ƒ avisahanto paá¹-ikkami. sÄ• kathÄ
taá¹ƒ sutvÄ• mahÄ• satto migagaá¹‡aá¹ƒ sannipÄ• tÄ• petvÄ• ``ito paá¹-á¹-hÄ• ya manuss
khÄ• dathÄ• â€™â€™ ti ovaditvÄ• ``attano khettesu paá¹‡á¹‡asaÃ±Ã±aá¹ƒ bandhantÅ«â€
manussÄ• naá¹ƒ ghosÄ• pesi. te tathÄ• bandhiá¹ƒsu, tÄ• ya saÃ±Ã±Ä• ya migÄ• yÄ• vajja

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi devad
ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• seá¹-á¹-hiputto devadatto ahosi, rÄ• jÄ• Ä• n
ahameva ahosiâ€™â€™ nti.

rurumigarÄ• jajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [483] 10. sarabhamigajÄ• takavaá¹‡á¹‡anÄ•

__Ä• sÄ«setheva puriso_ti idaá¹ƒ satthÄ• jetavane viharanto attanÄ• saá¹ƒkhittena pucch
dhammasenÄ• patino vitthÄ• rena byÄ• karaá¹‡aá¹ƒ Ä• rabbha kathesi. kadÄ• pana satthÄ
paÃ±haá¹ƒ pucchÄ«ti? devorohane. tatrÄ• yaá¹ƒ saá¹…khepato anupubbikathÄ• . rÄ• jagah
candanapatte Ä• yasmatÄ• piá¹‡á¸• olabhÄ• radvÄ• jena iddhiyÄ• gahite satthÄ• bhikkhÅ
iddhipÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ paá¹-ikkhipi. tadÄ• titthiyÄ• ``paá¹-ikkhittaá¹ƒ samaá¹‡ena
iddhipÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ, idÄ• ni sayampi na karissatÄ«â€™â€™ ti cintetvÄ• maá¹
sÄ• vakehi ``kiá¹ƒ, bhante, iddhiyÄ• pattaá¹ƒ na gaá¹‡hathÄ• â€™â€™ ti vuccamÄ• nÄ• ``
dukkaraá¹ƒ, chavassa pana dÄ• rupattassatthÄ• ya attano saá¹‡hasukhumaguá¹‡aá¹ƒ ko g
gaá¹‡himha, samaá¹‡Ä• pana sakyaputtiyÄ• lolatÄ• ya iddhiá¹ƒ dassetvÄ• \Be IV 264/ ga
`amhÄ• kaá¹ƒ iddhikaraá¹‡aá¹ƒ bhÄ• roâ€™ ti cintayittha, mayaÃ±hi tiá¹-á¹-hantu samaá¹‡a
Ä• kaá¹…khamÄ• nÄ• pana \Ne IV 236/ samaá¹‡ena gotamena saddhiá¹ƒ iddhiá¹ƒ dasses
ekaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karissati, mayaá¹ƒ dviguá¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ ti katha

taá¹ƒ sutvÄ• bhikkhÅ« bhagavato Ä• rocesuá¹ƒ ``bhante, titthiyÄ• kira pÄ• á¹-ihÄ• riyaá¹ƒ
satthÄ• ``bhikkhave, karontu, ahampi karissÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• bimbis
bhagavantaá¹ƒ pucchi ``bhante, pÄ• á¹-ihÄ• riyaá¹ƒ kira karissathÄ• â€™â€™ ti? ``Ä• ma, n

``nanu, bhante, sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€™ nti. ``mahÄ• rÄ• ja, taá¹ƒ mayÄ• sÄ
buddhÄ• naá¹ƒ pana sikkhÄ• padaá¹ƒ nÄ• ma \Ee IV 264/ natthi. ``yathÄ• hi, mahÄ• rÄ• ja
pupphaphalaá¹ƒ aÃ±Ã±esaá¹ƒ vÄ• ritaá¹ƒ, na tava, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaâ
bhante, pÄ• á¹-ihÄ• riyaá¹ƒ karissathÄ• â€™â€™ ti? ``sÄ• vatthinagaradvÄ• re kaá¹‡á¸• am
``amhehi tattha kiá¹ƒ kattabbaâ€™â€™ nti? ``natthi kiÃ±ci mahÄ• rÄ• jÄ• â€™â€™ ti. puna
katabhattakicco cÄ• rikaá¹ƒ pakkÄ• mi. manussÄ• ``kuhiá¹ƒ, bhante, satthÄ• gacchatÄ«â€
``sÄ• vatthinagaradvÄ• re kaá¹‡á¸• ambarukkhamÅ«le titthiyamaddanaá¹ƒ yamakapÄ• á¹-ih
tesaá¹ƒ bhikkhÅ« kathayanti. mahÄ• jano ``acchariyarÅ«paá¹ƒ kira pÄ• á¹-ihÄ• riyaá¹ƒ bhav
naâ€™â€™ nti gharadvÄ• rÄ• ni chaá¸• á¸• etvÄ• satthÄ• rÄ• saddhiá¹ƒyeva agamÄ• si.

aÃ±Ã±atitthiyÄ• ``mayampi samaá¹‡assa gotamassa pÄ• á¹-ihÄ• riyakaraá¹‡aá¹-á¹-hÄ• ne
karissÄ• mÄ• â€™â€™ ti upaá¹-á¹-hÄ• kehi saddhiá¹ƒ satthÄ• rameva anubandhiá¹ƒsu. sat
gantvÄ• raÃ±Ã±Ä• ``pÄ• á¹-ihÄ• riyaá¹ƒ kira, bhante, karissathÄ• â€™â€™ ti pucchito ``ka
``kadÄ• , bhanteâ€™â€™ ti vutte ``ito sattame divase Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• siyaâ€™â
``maá¹‡á¸• apaá¹ƒ karomi bhanteâ€™â€™ ti? ``alaá¹ƒ mahÄ• rÄ• ja, mama pÄ• á¹-ihÄ• riya
devarÄ• jÄ• dvÄ• dasayojanikaá¹ƒ ratanamaá¹‡á¸• apaá¹ƒ karissatÄ«â€™â€™ ti. ``etaá¹ƒ
ugghosÄ• pemi, bhanteâ€™â€™ ti? ``ugghosÄ• pehi mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• dl
alaá¹…katahatthipiá¹-á¹-hiá¹ƒ Ä• ropetvÄ• ``bhagavÄ• kira sÄ• vatthinagaradvÄ• re kaá¹‡á
titthiyamaddanaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karissati ito sattame divaseâ€™â€™ ti yÄ• va chaá¹
devasikaá¹ƒ ghosanaá¹ƒ kÄ• resi. titthiyÄ• ``kaá¹‡á¸• ambarukkhamÅ«le kira karissatÄ«â€
dhanaá¹ƒ \Be IV 265/ datvÄ• sÄ• vatthisÄ• mante ambarukkhe chindÄ• payiá¹ƒsu. dhamma
pÄ• tova ``ajja, bhagavato pÄ• á¹-ihÄ• riyaá¹ƒ bhavissatÄ«â€™â€™ ti ugghosesi. devatÄ• n
dvÄ• re á¹-hatvÄ• ugghositaá¹ƒ viya ahosi. ye ye gantuá¹ƒ cittaá¹ƒ uppÄ• denti, te te sÄ• va
attÄ• naá¹ƒ passiá¹ƒsu, dvÄ• dasayojanikÄ• parisÄ• ahosi.

satthÄ• \Ne IV 237/ pÄ• tova sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisituá¹ƒ nikkhami. kaá¹‡á¸• o
piá¹‡á¸• ipakkameva kumbhapamÄ• á¹‡aá¹ƒ mahantaá¹ƒ ambapakkaá¹ƒ raÃ±Ã±o haranto
``idaá¹ƒ tathÄ• gatasseva anucchavikaâ€™â€™ nti adÄ• si. satthÄ• paá¹-iggahetvÄ• tatth
paribhuÃ±jitvÄ• ``Ä• nanda, imaá¹ƒ ambaá¹-á¹-hiá¹ƒ uyyÄ• napÄ• lakassa imasmiá¹ƒ á¹-hÄ
kaá¹‡á¸• ambo \Ee IV 265/ nÄ• ma bhavissatÄ«â€™â€™ ti Ä• ha. thero tathÄ• akÄ• si. uyy
viyÅ«hitvÄ• ropesi. taá¹…khaá¹‡aÃ±Ã±eva aá¹-á¹-hiá¹ƒ bhinditvÄ• mÅ«lÄ• ni otariá¹ƒsu, n
rattaá¹…kuro uá¹-á¹-hahi, mahÄ• janassa olokentasseva paá¹‡á¹‡Ä• sahatthakkhandho paâ
ubbedhato ca hatthasatiko ambarukkho sampajji, tÄ• vadevassa pupphÄ• ni ca phalÄ• ni ca
madhukaraparivuto suvaá¹‡á¹‡avaá¹‡á¹‡aphalabharito nabhaá¹ƒ pÅ«retvÄ• aá¹-á¹-hÄ• si,
madhurapakkÄ• ni patiá¹ƒsu. pacchÄ• Ä• gacchantÄ• bhikkhÅ« paribhuÃ±jitvÄ• va Ä• gan

sÄ• yanhasamaye sakko devarÄ• jÄ• Ä• vajjento ``satthu ratanamaá¹‡á¸• apakaraá¹‡aá¹ƒ
Ã±atvÄ• vissakammadevaputtaá¹ƒ pesetvÄ• dvÄ• dasayojanikaá¹ƒ nÄ«luppalasaÃ±chann

kÄ• resi. evaá¹ƒ dasasahassacakkavÄ• á¸·adevatÄ• sannipatiá¹ƒsu. satthÄ• titthiyamadda
sÄ• vakehi yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• bahujanassa pasannabhÄ• vaá¹ƒ Ã±atvÄ• c
dhammaá¹ƒ desesi. vÄ«sati pÄ• á¹‡akoá¹-iyo amatapÄ• naá¹ƒ piviá¹ƒsu. tato ``purimabudd
katvÄ• kattha gacchantÄ«â€™â€™ ti Ä• vajjento ``tÄ• vatiá¹ƒsabhavanaâ€™â€™ nti Ã±at
dakkhiá¹‡apÄ• daá¹ƒ yugandharamuddhani á¹-hapetvÄ• vÄ• mapÄ• dena sinerumatthakaá
pÄ• ricchattakamÅ«le paá¹‡á¸• ukambalasilÄ• yaá¹ƒ vassaá¹ƒ upagantvÄ• antotemÄ• saá
abhidhammapiá¹-akaá¹ƒ kathesi. parisÄ• satthu gataá¹-á¹-hÄ• naá¹ƒ ajÄ• nantÄ« \Be IV 26
gamissÄ• mÄ• â€™â€™ ti tattheva temÄ• saá¹ƒ vasi. upakaá¹-á¹-hÄ• ya pavÄ• raá¹‡Ä• ya
bhagavato Ä• rocesi. atha naá¹ƒ satthÄ• pucchi ``kahaá¹ƒ pana etarahi sÄ• riputtoâ€™â€™
pÄ• á¹-ihÄ• riye pasÄ«ditvÄ• pabbajitehi paÃ±cahi bhikkhusatehi saddhiá¹ƒ saá¹…kassana
``moggallÄ• na, ahaá¹ƒ ito sattame divase saá¹…kassanagaradvÄ• re otarissÄ• mi, tathÄ• g
saá¹…kassanagare ekato sannipatantÅ«â€™â€™ ti. thero ``sÄ• dhÅ«â€™â€™ ti paá¹-issu
Ä• rocetvÄ• sakalaparisaá¹ƒ sÄ• vatthito tiá¹ƒsayojanaá¹ƒ saá¹…kassanagaraá¹ƒ ekamuhu

satthÄ• vutthavasso pavÄ• retvÄ• ``mahÄ• rÄ• ja, manussalokaá¹ƒ gamissÄ• mÄ«â€™â€
vissakammaá¹ƒ Ä• mantetvÄ• ``dasabalassa manussalokagamanatthÄ• ya tÄ«á¹‡i sopÄ• n
sinerumatthake sopÄ• nasÄ«saá¹ƒ saá¹…kassanagaradvÄ• re dhurasopÄ• naá¹ƒ katvÄ• \B
ekasmiá¹ƒ passe rajatamayaá¹ƒ, ekasmiá¹ƒ passe suvaá¹‡á¹‡amayanti \Ee IV 266/ tÄ«á¹‡i
sattaratanamayÄ• vedikÄ• parikkhepÄ• . satthÄ• lokavivaraá¹‡aá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ ka
sopÄ• nena otari. sakko pattacÄ«varaá¹ƒ aggahesi, suyÄ• mo vÄ• labÄ«janiá¹ƒ, sahampati
dhÄ• resi, dasasahassacakkavÄ• á¸·adevatÄ• dibbagandhamÄ• lÄ• dÄ«hi pÅ«jayiá¹ƒsu. sa
patiá¹-á¹-hitaá¹ƒ paá¹-hamameva sÄ• riputtatthero vandi, pacchÄ• sesaparisÄ• . tasmiá¹ƒ s
cintesi ``moggallÄ• no ``iddhimÄ• â€™ ti pÄ• kaá¹-o, upÄ• li `vinayadharoâ€™ ti. sÄ• riputta
mahÄ• paÃ±Ã±aguá¹‡o apÄ• kaá¹-o, á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o etena sadiso samapaÃ±Ã
paÃ±Ã±Ä• guá¹‡amassa pÄ• kaá¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti paá¹-hamaá¹ƒ tÄ• va puth
pucchi, taá¹ƒ puthujjanÄ• va kathayiá¹ƒsu tato sotÄ• pannÄ• naá¹ƒ visaye paÃ±haá¹ƒ pucch
kathayiá¹ƒsu, puthujjanÄ• na jÄ• niá¹ƒsu. evaá¹ƒ sakadÄ• gÄ• mivisaye anÄ• gÄ• mivisaye
mahÄ• sÄ• vakavisaye ca paÃ±haá¹ƒ pucchi, tampi heá¹-á¹-himÄ• heá¹-á¹-himÄ• na jÄ• n
kathayiá¹ƒsu. aggasÄ• vakavisaye puá¹-á¹-hapaÃ±hampi aggasÄ• vakÄ• va kathayiá¹ƒsu, a
sÄ• riputtattherassa visaye paÃ±haá¹ƒ pucchi, taá¹ƒ therova kathesi, aÃ±Ã±e na jÄ• niá¹ƒsu

manussÄ• \Be IV 267/ ``ko nÄ• ma esa thero satthÄ• rÄ• saddhiá¹ƒ kathesÄ«â€™â€™ ti
sÄ• riputtatthero nÄ• mÄ• â€™â€™ ti sutvÄ• ``aho mahÄ• paÃ±Ã±oâ€™â€™ ti vadiá¹ƒsu.
devamanussÄ• naá¹ƒ antare therassa mahÄ• paÃ±Ã±aguá¹‡o pÄ• kaá¹-o jÄ• to. atha naá¹

``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti || (Sn 1044; Nidd II a

63; Nett 14) ---

buddhavisaye paÃ±haá¹ƒ pucchitvÄ• ``imassa nu kho sÄ• riputta, saá¹ƒkhittena bhÄ• sitas
attho daá¹-á¹-habboâ€™â€™ ti Ä• ha. thero paÃ±haá¹ƒ oloketvÄ• ``satthÄ• maá¹ƒ sekhÄ•
Ä• gamanapaá¹-ipadaá¹ƒ pucchatÄ«â€™â€™ ti paÃ±he nikkaá¹…kho hutvÄ• ``Ä• gamana
khandhÄ• divasena bahÅ«hi mukhehi sakkÄ• kathetuá¹ƒ, kataá¹ƒ nu kho kathento satthu a
sakkhissÄ• mÄ«â€™â€™ ti ajjhÄ• saye kaá¹…khi. satthÄ• ``sÄ• riputto paÃ±he nikkaá¹…k
kaá¹…khati, mayÄ• naye adinne kathetuá¹ƒ na sakkhissati, nayamassa dassÄ• mÄ«â€™â
dadanto ``bhÅ«tamidaá¹ƒ sÄ• riputta samanupassÄ• â€™â€™ ti Ä• ha. evaá¹ƒ kirassa aho
ajjhÄ• sayaá¹ƒ \Ne IV 239/ gahetvÄ• kathento khandhavasena kathessatÄ«â€™â€™ ti. the
paÃ±ho nayasatena nayasahassena upaá¹-á¹-hÄ• si. so satthÄ• rÄ• dinnanaye á¹-hatvÄ•
kathesi.

satthÄ• dvÄ• dasayojanikÄ• ya parisÄ• ya dhammaá¹ƒ desesi. tiá¹ƒsa pÄ• á¹‡akoá¹-iyo an
satthÄ• parisaá¹ƒ uyyojetvÄ• cÄ• rikaá¹ƒ caranto anupubbena sÄ• vatthiá¹ƒ gantvÄ• puna
piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• tapaá¹-ikkanto bhikkhÅ«hi vatte dassite gandhakuá¹-i
sÄ• yanhasamaye bhikkhÅ« therassa guá¹‡akathaá¹ƒ kathentÄ• dhammasabhÄ• yaá¹ƒ nis
Ä• vuso, sÄ• riputto puthupaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o da
pucchitapaÃ±haá¹ƒ vitthÄ• rena kathesÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha,
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ kathesiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹

atÄ«te \Be IV 268/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto sarabha
nibbattitvÄ• araÃ±Ã±e vasati. rÄ• jÄ• migavittako ahosi thÄ• masampanno, aÃ±Ã±aá¹ƒ ma
tipi na gaá¹‡eti. so ekadivasaá¹ƒ migavaá¹ƒ gantvÄ• amacce Ä• ha --- ``yassa passena mig
daá¹‡á¸• o dÄ• tabboâ€™â€™ ti. te cintayiá¹ƒsu ``kadÄ• ci vemajjhe á¹-hitamigaá¹ƒ vijjhant
uá¹-á¹-hitaá¹ƒ, kadÄ• ci palÄ• yantampi, ajja pana yena kenaci upÄ• yena raÃ±Ã±o á¹-hitaá
Ä• ropessÄ• mÄ• â€™â€™ ti. cintetvÄ• ca pana katikaá¹ƒ katvÄ• raÃ±Ã±o dhuramaggaá¹
gumbaá¹ƒ parikkhipitvÄ• muggarÄ• dÄ«hi bhÅ«miá¹ƒ pothayiá¹ƒsu. paá¹-hamameva sarab
tikkhattuá¹ƒ gubbhaá¹ƒ anuparigantvÄ• palÄ• yanokÄ• saá¹ƒ olokento sesadisÄ• su manus
dhanunÄ• dhanuá¹ƒ Ä• hacca nirantare á¹-hite disvÄ• raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• neyeva ok
ummÄ«litesu akkhÄ«su \Ee IV 268/ vÄ• lukaá¹ƒ khipamÄ• no viya rÄ• jÄ• naá¹ƒ abhimukho
lahusampattaá¹ƒ disvÄ• saraá¹ƒ ukkhipitvÄ• vijjhi. sarabhamigÄ• nÄ• ma saraá¹ƒ vaÃ±ce
abhimukhaá¹ƒ Ä• gacchante vegaá¹ƒ hÄ• petvÄ• tiá¹-á¹-hanti, pacchato Ä• gacchante vege
uparibhÄ• genÄ• gacchante piá¹-á¹-hiá¹ƒ nÄ• menti, passenÄ• gacchante thokaá¹ƒ apagac
sandhÄ• yÄ• gacchante parivattitvÄ• patanti, sare atikkante vÄ• tacchinnavalÄ• hakavegen

sopi rÄ• jÄ• tasmiá¹ƒ parivattitvÄ• patite ``sarabhamigo me viddhoâ€™â€™ ti nÄ• daá¹ƒ

uá¹-á¹-hÄ• ya vÄ• tavegena palÄ• yi. balamaá¹‡á¸• alaá¹ƒ bhijjitvÄ• ubhosu passesu á¹-hita
palÄ• yamÄ• naá¹ƒ disvÄ• ekato hutvÄ• pucchiá¹ƒsu ``migo kassa á¹-hitaá¹-á¹-hÄ• naá¹ƒ
``raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• naâ€™â€™ nti \Ne IV 240/. ``rÄ• jÄ• `viddho meâ€™ ti vadati, k
nibbirajjho bho amhÄ• kaá¹ƒ rÄ• jÄ• , bhÅ«minena viddhÄ• â€™â€™ ti te nÄ• nappakÄ• re
kariá¹ƒsu. rÄ• jÄ• cintesi ``ime maá¹ƒ parihasanti, na mama pamÄ• á¹‡aá¹ƒ jÄ• nantÄ«â€™
nivÄ• setvÄ• pattikova khaggaá¹ƒ Ä• dÄ• ya ``sarabhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti veg
disvÄ• tÄ«á¹‡i yojanÄ• ni anubandhi. sarabho araÃ±Ã±aá¹ƒ pÄ• visi, rÄ• jÄ• pi pÄ• visi. tat
gamanamagge saá¹-á¹-hihatthamatto mahÄ• pÅ«tipÄ• danarakÄ• vÄ• á¹-o \Be IV 269/ atthi
udakena puá¹‡á¹‡o tiá¹‡ehi ca paá¹-icchanno. sarabho udakagandhaá¹ƒ ghÄ• yitvÄ• va Ä•
thokaá¹ƒ osakkitvÄ• gato. rÄ• jÄ• pana ujukameva gacchanto tasmiá¹ƒ pati.

sarabho tassa padasaddaá¹ƒ asuá¹‡anto nivattitvÄ• taá¹ƒ apassanto ``narakÄ• vÄ• á¹-e p
ti Ã±atvÄ• Ä• gantvÄ• olokento taá¹ƒ gambhÄ«raudake apatiá¹-á¹-haá¹ƒ kilamantaá¹ƒ disv
aparÄ• dhaá¹ƒ hadaye akatvÄ• \Ee IV 269/ saÃ±jÄ• takÄ• ruÃ±Ã±o ``mÄ• mayi passantev
dukkhÄ• naá¹ƒ mocessÄ• mÄ«â€™â€™ ti Ä• vÄ• á¹-atÄ«re á¹-hito ``mÄ• bhÄ• yi, mahÄ•
mocessÄ• mÄ«â€™â€™ ti vatvÄ• attano piyaputtaá¹ƒ uddharituá¹ƒ ussÄ• haá¹ƒ karonto vi
silÄ• ya yoggaá¹ƒ katvÄ• va ``vijjhissÄ• mÄ«â€™â€™ ti Ä• gataá¹ƒ rÄ• jÄ• naá¹ƒ saá¹-á¹-h
assÄ• setvÄ• piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• araÃ±Ã±Ä• nÄ«haritvÄ• senÄ• ya avidÅ«re otÄ•
paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pesi. rÄ• jÄ• mahÄ• sattaá¹ƒ vinÄ• vasituá¹ƒ asakkonto Ä
sarabhamigarÄ• ja, mayÄ• saddhiá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ ehi, dvÄ• dasayojanikÄ• ya te bÄ•
dammi, taá¹ƒ kÄ• rehÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, mayaá¹ƒ tiracchÄ• nagatÄ• , na me raj
atthi, mayÄ• dinnÄ• ni sÄ«lÄ• ni rakkhanto raá¹-á¹-havÄ• sinopi sÄ«laá¹ƒ rakkhÄ• pehÄ«â€
araÃ±Ã±ameva pÄ• visi.

so assupuá¹‡á¹‡ehi nettehi tassa guá¹‡aá¹ƒ sarantova senaá¹ƒ pÄ• puá¹‡itvÄ• senaá¹…g
gantvÄ• ``ito paá¹-á¹-hÄ• ya sakalanagaravÄ• sino paÃ±ca sÄ«lÄ• ni rakkhantÅ«â€™â€™
mahÄ• sattena pana attano kataguá¹‡aá¹ƒ kassaci akathetvÄ• sÄ• yanhe nÄ• naggarasab
alaá¹…katasayane sayitvÄ• paccÅ«sakÄ• le mahÄ• sattassa guá¹‡aá¹ƒ saritvÄ• uá¹-á¹-hÄ
pallaá¹…kena nisÄ«ditvÄ• pÄ«tipuá¹‡á¹‡ena hadayena chahi gÄ• thÄ• hi udÄ• nesi ---

134__._ á¹• 21 ``Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

135__._ á¹• 21 ``Ä• sÄ«setheva \Ne IV 241/ puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

136__._ á¹• 21 ``vÄ• yametheva \Be IV 270/ puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

137__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

138__._ á¹• 21 ``dukkhÅ«panÄ«topi naro sapaÃ±Ã±o, Ä• saá¹ƒ na chindeyya sukhÄ• gamÄ

bahÅ« \Ee IV 270/ hi phassÄ• ahitÄ• hitÄ• ca, avitakkitÄ• maccumupabbajanti ||

139__._ á¹• 21 ``acintitampi bhavati, cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• â€™â€™ ti ||

tattha __Ä• sÄ«setheva puriso_ti Ä• sacchedakakammaá¹ƒ akatvÄ• attano kammesu Ä• s
ukkaá¹‡á¹-heyya. __yathÄ• icchi_nti ahaÃ±hi saá¹-á¹-hihatthÄ• narakÄ• uá¹-á¹-hÄ• naá¹ƒ
jÄ• to, tato uá¹-á¹-hitoyevÄ• ti dÄ«peti. __ahitÄ• hitÄ• cÄ• _ti dukkhaphassÄ• ca sukhaph
``maraá¹‡aphassÄ• jÄ«vitaphassÄ• cÄ• â€™â€™ tipi attho, sattÄ• naÃ±hi maraá¹‡aphass
tesaá¹ƒ avitakkito acintitopi maraá¹‡aphasso Ä• gacchatÄ«ti dasseti. __acinti tampÄ«_ti ma
patissÄ• mÄ«â€™â€™ ti na cintitaá¹ƒ, ``sarabhaá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti cintitaá¹ƒ,
naá¹-á¹-haá¹ƒ, acintitameva jÄ• taá¹ƒ. __bhogÄ• _ti yasaparivÄ• rÄ• . ete cintÄ• mayÄ• na
Ã±Ä• á¹‡avatÄ• vÄ«riyameva kÄ• tabbaá¹ƒ. vÄ«riyavato hi acintitampi hotiyeva.

tassevaá¹ƒ udÄ• naá¹ƒ udÄ• nentasseva aruá¹‡aá¹ƒ uá¹-á¹-hahi. purohito ca pÄ• tova sukh
Ä• gantvÄ• rÄ• jadvÄ• re á¹-hito tassa udÄ• nagÄ«tasaddaá¹ƒ sutvÄ• cintesi ``rÄ• jÄ• hiy
tattha sarabhamigaá¹ƒ viraddho bhavissati, tato amaccehi avahasiyamÄ• no `mÄ• retvÄ• n
khattiyamÄ• nena taá¹ƒ anubandhanto saá¹-á¹-hihatthe narake patito bhavissati, dayÄ• lunÄ
raÃ±Ã±o dosaá¹ƒ acintetvÄ• rÄ• jÄ• uddharito bhavissati, tena maÃ±Ã±e udÄ• naá¹ƒ udÄ•
brÄ• hmaá¹‡assa raÃ±Ã±o \Be IV 271/ paripuá¹‡á¹‡abyaÃ±janaá¹ƒ udÄ• naá¹ƒ sutvÄ• sun
IV 242/ olokentassa chÄ• yÄ• viya raÃ±Ã±Ä• ca sarabhena ca katakÄ• raá¹‡aá¹ƒ pÄ• kaá
dvÄ• raá¹ƒ Ä• koá¹-esi. rÄ• jÄ• ``ko esoâ€™â€™ ti pucchi. ``ahaá¹ƒ deva purohitoâ€™â€™
vivaritvÄ• ``ito ehÄ• cariyÄ• â€™â€™ ti Ä• ha. so pavisitvÄ• rÄ• jÄ• naá¹ƒ jayÄ• petvÄ• e
``ahaá¹ƒ, mahÄ• rÄ• ja, tayÄ• araÃ±Ã±e katakÄ• raá¹‡aá¹ƒ jÄ• nÄ• mi, tvaá¹ƒ ekaá¹ƒ sara
narake patito, atha naá¹ƒ so sarabho silÄ• ya yoggaá¹ƒ katvÄ• \Ee IV 271/ narakato uddha
guá¹‡aá¹ƒ anussaritvÄ• udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ ti vatvÄ• dve gÄ• thÄ• abhÄ• s

140__._ á¹• 21 ``sarabhaá¹ƒ giriduggasmiá¹ƒ, yaá¹ƒ tvaá¹ƒ anusarÄ« pure.

alÄ«nacittassa tuvaá¹ƒ, vikkantamanujÄ«vasi ||

141__._ á¹• 21 ``yo taá¹ƒ viduggÄ• narakÄ• samuddhari, silÄ• ya yoggaá¹ƒ sarabho karitv

dukkhÅ«panÄ«taá¹ƒ maccumukhÄ• pamocayi, alÄ«nacittaá¹ƒ ta migaá¹ƒ vadesÄ«â€™â€™

tattha __anusarÄ«_ti anubandhi. __vikkanta_nti uddharaá¹‡atthÄ• ya kataparakkamaá¹ƒ. _
upajÄ«vasi, tassÄ• nubhÄ• vena tayÄ• jÄ«vitaá¹ƒ laddhanti attho. __samuddharÄ«_ti uddh
vadesÄ«_ti taá¹ƒ suvaá¹‡á¹‡asarabhamigaá¹ƒ idha sirisayane nisinno vaá¹‡á¹‡esi.

taá¹ƒ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ mayÄ• saddhiá¹ƒ na migavaá¹ƒ gato, sabbaá¹ƒ pavattiá¹ƒ j
jÄ• nÄ• ti, pucchissÄ• mi naâ€™â€™ nti cintetvÄ• navamaá¹ƒ gÄ• thamÄ• ha ---

142__._ á¹• 21 ``kiá¹ƒ tvaá¹ƒ nu tattheva tadÄ• ahosi, udÄ• hu te koci naá¹ƒ etadakkhÄ• .

vivaá¹-acchaddo nusi sabbadassÄ«, Ã±Ä• á¹‡aá¹ƒ nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«paâ€™

tattha __bhiá¹ƒsarÅ«pa_nti kiá¹ƒ nu te Ã±Ä• á¹‡aá¹ƒ balavajÄ• tikaá¹ƒ, tenetaá¹ƒ jÄ• nÄ• s

brÄ• hmaá¹‡o \Be IV 272/ ``nÄ• haá¹ƒ sabbaÃ±Ã±ubuddho, byaÃ±janaá¹ƒ amakkhetvÄ• t
mayhaá¹ƒ attho upaá¹-á¹-hÄ• tÄ«â€™â€™ ti dÄ«pento dasamaá¹ƒ gÄ• thamÄ• ha ---

143__._ á¹• 21 ``na cevahaá¹ƒ tattha tadÄ• ahosiá¹ƒ, na cÄ• pi me koci naá¹ƒ etadakkhÄ•

gÄ• thÄ• padÄ• naÃ±ca \Ee IV 272/ subhÄ• sitÄ• naá¹ƒ, atthaá¹ƒ tadÄ• nenti janinda dhÄ«

tattha \Ne IV 243/ __subhÄ• sitÄ• na_nti byaÃ±janaá¹ƒ amakkhetvÄ• suá¹-á¹-hu bhÄ• sitÄ
tadÄ• nentÄ«_ti yo tesaá¹ƒ attho, taá¹ƒ Ä• nenti upadhÄ• rentÄ«ti.

rÄ• jÄ• tassa tussitvÄ• bahuá¹ƒ dhanaá¹ƒ adÄ• si. tato paá¹-á¹-hÄ• ya dÄ• nÄ• dipuÃ±Ã±
puÃ±Ã±Ä• bhiratÄ• hutvÄ• matamatÄ• saggameva pÅ«rayiá¹ƒsu. athekadivasaá¹ƒ rÄ• jÄ
vijjhissÄ• mÄ«â€™â€™ ti purohitamÄ• dÄ• ya uyyÄ• naá¹ƒ gato. tadÄ• sakko devarÄ• jÄ•
devakaÃ±Ã±Ä• yo ca disvÄ• ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti Ä• vajjento sarabhamig
raÃ±Ã±o sÄ«lesu patiá¹-á¹-hÄ• pitabhÄ• vaá¹ƒ Ã±atvÄ• ``raÃ±Ã±o Ä• nubhÄ• vena mahÄ•
devaloko paripÅ«rati, idÄ• ni kho pana rÄ• jÄ• lakkhaá¹ƒ vijjhituá¹ƒ uyyÄ• naá¹ƒ gato, taá¹ƒ
sÄ«hanÄ• daá¹ƒ nadÄ• petvÄ• sarabhamigassa guá¹‡aá¹ƒ kathÄ• petvÄ• attano ca sakka

á¹-hito dhammaá¹ƒ desetvÄ• mettÄ• ya ceva paÃ±cannaá¹ƒ sÄ«lÄ• naÃ±ca guá¹‡aá¹ƒ kat
cintetvÄ• uyyÄ• naá¹ƒ agamÄ• si. rÄ• jÄ• pi ``lakkhaá¹ƒ vijjhissÄ• mÄ«â€™â€™ ti dhanuá
sannayhi. tasmiá¹ƒ khaá¹‡e sakko raÃ±Ã±o ca lakkhassa ca antare attano Ä• nubhÄ• vena
taá¹ƒ disvÄ• saraá¹ƒ na muÃ±ci. atha naá¹ƒ sakko purohitassa sarÄ«re adhimuccitvÄ• gÄ

144__._ á¹• 21 ``Ä• dÄ• ya pattiá¹ƒ paraviriyaghÄ• tiá¹ƒ, cÄ• pe saraá¹ƒ kiá¹ƒ vicikicchase t

nunno saro sarabhaá¹ƒ hantu khippaá¹ƒ, annaÃ±hi etaá¹ƒ varapaÃ±Ã±a raÃ±Ã±oâ€™â€™

tattha \Be IV 273/ __patti_nti vÄ• japattehi samannÄ• gataá¹ƒ. __paraviriyaghÄ• ti_nti pare
vÄ«riyaghÄ• takaá¹ƒ. __cÄ• pe sara_nti etaá¹ƒ pattasahitaá¹ƒ saraá¹ƒ cÄ• pe Ä• dÄ• ya sa
kiá¹ƒ vicikicchasi. __hantÅ«_ti tayÄ• vissaá¹-á¹-ho hutvÄ• esa saro \Ee IV 273/ khippaá¹ƒ i
hanatu. __annaÃ±hi eta_nti varapaÃ±Ã±a, mahÄ• rÄ• ja, sarabho nÄ• ma raÃ±Ã±o Ä• hÄ•

tato rÄ• jÄ• gÄ• thamÄ• ha ---

145__._ á¹• 21 ``addhÄ• pajÄ• nÄ• mi ahampi etaá¹ƒ, annaá¹ƒ migo brÄ• hmaá¹‡a khattiy

pubbe kataÃ±ca apacÄ• yamÄ• no, tasmÄ• migaá¹ƒ sarabhaá¹ƒ no hanÄ• mÄ«â€™â€™ t

tattha \Ne IV 244/ __pubbe kataÃ±cÄ• _ti brÄ• hmaá¹‡a, ahametaá¹ƒ ekaá¹ƒsena jÄ• nÄ•
annaá¹ƒ, pubbe pana iminÄ• mayhaá¹ƒ kataguá¹‡aá¹ƒ pÅ«jemi, tasmÄ• taá¹ƒ na hanÄ• m

tato sakko gÄ• thÄ• dvayamÄ• ha ---

146__._ á¹• 21 ``neso migo mahÄ• rÄ• ja, asureso disampati.

etaá¹ƒ hantvÄ• manussinda, bhavassu amarÄ• dhipo ||

147__._ á¹• 21 ``sace ca rÄ• jÄ• vicikicchase tuvaá¹ƒ, hantuá¹ƒ migaá¹ƒ sarabhaá¹ƒ sahÄ•

saputtadÄ• ro naravÄ«raseá¹-á¹-ha, gantÄ• tuvaá¹ƒ vetaraá¹‡iá¹ƒ yamassÄ• â€™â€™ ti ||

tattha __asureso_ti asuro eso, asurajeá¹-á¹-hako sakko esoti adhippÄ• yena vadati. __ama
etaá¹ƒ sakkaá¹ƒ mÄ• retvÄ• sayaá¹ƒ sakko devarÄ• jÄ• hohÄ«ti vadati. __vetaraá¹‡iá¹ƒ ya
`sahÄ• yo meâ€™ ti cintetvÄ• na mÄ• ressasi, saputtadÄ• ro yamassa vetaraá¹‡inirayaá¹ƒ
naá¹ƒ tÄ• sesi.

tato \Be IV 274/ rÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

148__._ á¹• 21 ``kÄ• maá¹ƒ ahaá¹ƒ jÄ• napadÄ• ca sabbe, puttÄ• ca dÄ• rÄ• ca sahÄ• ya

gacchemu taá¹ƒ vetaraá¹‡iá¹ƒ yamassa, na tveva haÃ±Ã±o mama pÄ• á¹‡ado yo ||

149__._ á¹• 21 ``ayaá¹ƒ \Ee IV 274/ migo kicchagatassa mayhaá¹ƒ, ekassa kattÄ• vivanasm

taá¹ƒ tÄ• disaá¹ƒ pubbakiccaá¹ƒ saranto, jÄ• naá¹ƒ mahÄ• brahme kathaá¹ƒ haneyyaâ€™â

tattha __mama pÄ• á¹‡ado yo_ti brÄ• hmaá¹‡a, yo mama pÄ• á¹‡adado yena me piyaá¹ƒ j
pavisantena mayÄ• so na tveva haÃ±Ã±o na hanitabbo, avajjho esoti vadati. __ekassa katt
dÄ• ruá¹‡e araÃ±Ã±e paviá¹-á¹-hassa sato ekassa asahÄ• yakassa mama kattÄ• kÄ• rako
taá¹ƒ iminÄ• kataá¹ƒ tÄ• disaá¹ƒ pubbakiccaá¹ƒ sarantoyeva taá¹ƒ guá¹‡aá¹ƒ jÄ• nantoyev

atha \Ne IV 245/ sakko purohitassa sarÄ«rato apagantvÄ• sakkattabhÄ• vaá¹ƒ mÄ• petvÄ•
guá¹‡aá¹ƒ pakÄ• sento gÄ• thÄ• dvayamÄ• ha ---

150__._ á¹• 21 ``mittÄ• bhirÄ• dhÄ« cirameva jÄ«va, rajjaá¹ƒ imaá¹ƒ dhammaguá¹‡e pasÄ•

nÄ• rÄ«gaá¹‡ehi paricÄ• riyanto, modassu raá¹-á¹-he tidiveva vÄ• savo ||

151__._ á¹• 21 ``akkodhano niccapasannacitto, sabbÄ• tithÄ« yÄ• cayogo bhavitvÄ• .

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, anindito saggamupehi á¹-hÄ• naâ€™â€™ nti

tattha \Be IV 275/ __mittÄ• bhirÄ• dhÄ«_ti mitte Ä• rÄ• dhento tosento tesu adubbhamÄ• n
dhammikasamaá¹‡abrÄ• hmaá¹‡e atithÄ« pÄ• hunakeyeva katvÄ• pariharanto yÄ• citabba
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karaá¹‡ena pamudito devalokena abhinandito hutvÄ• saggaá¹

evaá¹ƒ \Ee IV 275/ vatvÄ• sakko ``ahaá¹ƒ mahÄ• rÄ• jaá¹ƒ taá¹ƒ pariggaá¹‡hituá¹ƒ Ä• gat
pariggaá¹‡hituá¹ƒ nÄ• dÄ• si, appamatto hohÄ«â€™â€™ ti taá¹ƒ ovaditvÄ• sakaá¹-á¹-hÄ•

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi sÄ• ri
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ jÄ• nÄ• tiyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ
Ä• nando ahosi, purohito sÄ• riputto, sarabhamigo pana ahameva ahosiâ€™â€™ nti.

sarabhamigajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

amba phandana javana, nÄ• rada dÅ«ta kaliá¹…gÄ• .

akitti takkÄ• riyaá¹ƒ ruru, sarabhaá¹ƒ dasa terase ||

terasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. pakiá¹‡á¹‡akanipÄ• to

á¹• 03 [484] 1. sÄ• likedÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__sampannaá¹ƒ_ \Ne IV 246/ \Ee IV 276/ \Be IV 276/ __sÄ• likedÄ• ra_nti idaá¹ƒ satthÄ• j
mÄ• tuposakabhikkhuá¹ƒ Ä• rabbha kathesi. paccuppannavatthu __sÄ• majÄ• take_ (J II 22
bhavissati. satthÄ• pana taá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu
pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kiá¹ƒ te hontÄ«â€™â€™ ti vatvÄ• ``mÄ•
ti vutte ``sÄ• dhu bhikkhu, porÄ• á¹‡akapaá¹‡á¸• itÄ• tiracchÄ• nÄ• hutvÄ• suvayoniyaá¹ƒ
mÄ• tÄ• pitaro kulÄ• vake nipajjÄ• petvÄ• mukhatuá¹‡á¸• akena gocaraá¹ƒ Ä• haritvÄ• po
atÄ«taá¹ƒ Ä• hari.

atÄ«te rÄ• jagahe magadharÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tadÄ• nagarato pubbuttaradi
brÄ• hmaá¹‡agÄ• mo ahosi. tassa pubbuttaradisÄ• ya magadhakhettaá¹ƒ atthi, tattha kosiya
sÄ• liddiyavÄ• sÄ« brÄ• hmaá¹‡o sahassakarÄ«samattaá¹ƒ khettaá¹ƒ gahetvÄ• sÄ• liá¹ƒ v
sasse vatiá¹ƒ thiraá¹ƒ kÄ• retvÄ• kassaci paá¹‡á¹‡Ä• sakarÄ«samattaá¹ƒ, kassaci saá¹-á¹-
paÃ±casatakarÄ«samattaá¹ƒ khettaá¹ƒ attano purisÄ• naá¹ƒyeva Ä• rakkhaá¹‡atthÄ• ya da
paÃ±casatakarÄ«samattaá¹ƒ khettaá¹ƒ bhatiá¹ƒ katvÄ• ekassa bhatakassa adÄ• si. so tatt
rattindivaá¹ƒ vasati. khettassa pana pubbuttaradisÄ• bhÄ• ge ekasmiá¹ƒ sÄ• nupabbate ma
atthi, tattha anekÄ• ni suvasatÄ• ni vasanti. tadÄ• bodhisatto tasmiá¹ƒ suvasaá¹…ghe suva
nibbatti. so vayappatto abhirÅ«po thÄ• masampanno sakaá¹-anÄ• bhipamÄ• á¹‡asarÄ«ro a
mahallakakÄ• le ``ahaá¹ƒ idÄ• ni dÅ«raá¹ƒ gantuá¹ƒ na sakkomi, tvaá¹ƒ imaá¹ƒ gaá¹‡aá¹ƒ p
gaá¹‡aá¹ƒ niyyÄ• desi. so punadivasato paá¹-á¹-hÄ• ya mÄ• tÄ• pitÅ«naá¹ƒ gocaratthÄ• ya
suvagaá¹‡aá¹ƒ pariharanto himavantaá¹ƒ gantvÄ• sayaá¹ƒjÄ• tasÄ• livane yÄ• vadatthaá¹ƒ
khÄ• ditvÄ• Ä• gamanakÄ• le mÄ• tÄ• pitÅ«naá¹ƒ pahonakaá¹ƒ gocaraá¹ƒ Ä• haritvÄ• mÄ

athassa ekadivasaá¹ƒ suvÄ• Ä• rocesuá¹ƒ ``pubbe imasmiá¹ƒ kÄ• le magadhakhette sÄ• l
247/ kiá¹ƒ nu kho jÄ• taâ€™â€™ nti? ``tena hi jÄ• nÄ• thÄ• â€™â€™ ti dve suve pahiá¹‡iá¹
magadhakhette otarantÄ• tassa bhatiyÄ• rakkhaá¹‡apurisassa khette otaritvÄ• sÄ• liá¹ƒ k

sÄ• lisÄ«saá¹ƒ Ä• dÄ• ya simbalivanaá¹ƒ gantvÄ• sÄ• lisÄ«saá¹ƒ mahÄ• sattassa pÄ• dan
evarÅ«po sÄ• lÄ«â€™â€™ ti vadiá¹ƒsu. so punadivase suvagaá¹‡aparivuto tattha gantvÄ•
otari. so pana puriso suve sÄ• liá¹ƒ khÄ• dante disvÄ• ito cito ca dhÄ• vitvÄ• vÄ• rentopi v
sesÄ• suvÄ• yÄ• vadatthaá¹ƒ sÄ• liá¹ƒ khÄ• ditvÄ• tucchamukhÄ• va gacchanti. suvarÄ•
ekato katvÄ• tehi parivuto hutvÄ• Ä• haritvÄ• mÄ• tÄ• pitÅ«naá¹ƒ deti. suvÄ• punadivasa
sÄ• liá¹ƒ khÄ• diá¹ƒsu. atha so puriso ``sace ime aÃ±Ã±aá¹ƒ \Ee IV 278/ katipÄ• haá¹ƒ evaá
na bhavissati, brÄ• hmaá¹‡o sÄ• liá¹ƒ agghÄ• petvÄ• mayhaá¹ƒ iá¹‡aá¹ƒ karissati, gantvÄ•
Ä• rocessÄ• mÄ«â€™â€™ ti sÄ• limuá¹-á¹-hinÄ• saddhiá¹ƒ tathÄ• rÅ«paá¹ƒ paá¹‡á¹‡Ä• kÄ
sÄ• liddiyagÄ• maá¹ƒ gantvÄ• brÄ• hmaá¹‡aá¹ƒ passitvÄ• vanditvÄ• paá¹‡á¹‡Ä• kÄ• raá¹
``kiá¹ƒ, bho purisa, sampannaá¹ƒ sÄ• likhettaâ€™â€™ nti puá¹-á¹-ho ``Ä• ma, brÄ• hmaá¹‡
vatvÄ• dve gÄ• thÄ• abhÄ• si ---

1__._ á¹• 21 ``sampannaá¹ƒ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na ne vÄ• retumussahe ||

2__._ á¹• 21 ``eko ca tattha sakuá¹‡o, yo nesaá¹ƒ sabbasundaro.

bhutvÄ• sÄ• liá¹ƒ yathÄ• kÄ• maá¹ƒ, tuá¹‡á¸• enÄ• dÄ• ya gacchatÄ«â€™â€™ ti ||

tattha __sampanna_nti paripuá¹‡á¹‡aá¹ƒ avekallaá¹ƒ. __sÄ• likedÄ• ra_nti sÄ• likhettaá¹ƒ.
sabbehi koá¹-á¹-hÄ• sehi sundaro rattatuá¹‡á¸• o jiÃ±jukasannibhaakkhi rattapÄ• do tÄ«hi r
parikkhittagÄ«vo mahÄ• mayÅ«rapamÄ• á¹‡o so yÄ• vadatthaá¹ƒ sÄ• liá¹ƒ khÄ• ditvÄ• aÃ
gacchatÄ«ti.

brÄ• hmaá¹‡o \Be IV 278/ tassa kathaá¹ƒ sutvÄ• suvarÄ• je sinehaá¹ƒ uppÄ• detvÄ• khet
purisa, pÄ• saá¹ƒ oá¸• á¸• etuá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ t
ajjhabhÄ• si ---

3__._ á¹• 21 ``oá¸• á¸• entu vÄ• lapÄ• sÄ• ni, yathÄ• bajjhetha so dijo.

jÄ«vaÃ±ca naá¹ƒ gahetvÄ• na, Ä• nayehi mamantikeâ€™â€™ ti ||

tattha \Ne IV 248/ __oá¸• á¸• entÅ«_ti oá¸• á¸• ayantu. __vÄ• lapÄ• sÄ• nÄ«_ti assavÄ• lÄ
__jÄ«vaÃ±ca na_nti jÄ«vantaá¹ƒ eva naá¹ƒ. __Ä• nayehÄ«_ti Ä• nehi.

taá¹ƒ sutvÄ• khettapÄ• lo sÄ• liá¹ƒ agghÄ• petvÄ• iá¹‡assa akatabhÄ• vena tuá¹-á¹-ho ga
vaá¹-á¹-etvÄ• ``ajja imasmiá¹ƒ á¹-hÄ• ne otarissatÄ«â€™â€™ ti suvaraÃ±Ã±o otaraá¹‡aá¹-

punadivase pÄ• tova cÄ• á¹-ipamÄ• á¹‡aá¹ƒ paÃ±jaraá¹ƒ katvÄ• pÄ• saÃ±ca oá¸• á¸• etvÄ
olokento kuá¹-iyaá¹ƒ nisÄ«di. suvarÄ• jÄ• pi suvagaá¹‡aparivuto Ä• gantvÄ• aloluppacÄ• ra
khÄ• ditaá¹-á¹-hÄ• ne \Ee IV 279/ oá¸• á¸• itapÄ• se pÄ• daá¹ƒ pavesantova otari. so attano
cintesi ``sacÄ• haá¹ƒ idÄ• neva baddharavaá¹ƒ ravissÄ• mi, Ã±Ä• takÄ• me bhayatajjitÄ• g
palÄ• yissanti, yÄ• va etesaá¹ƒ gocaraggahaá¹‡aá¹ƒ, tÄ• va adhivÄ• sessÄ• mÄ«â€™â€™
Ã±atvÄ• maraá¹‡abhayatajjito hutvÄ• tikkhattuá¹ƒ baddharavaá¹ƒ ravi. atha sabbe te suvÄ
suvarÄ• jÄ• ``ettakesu me Ã±Ä• takesu nivattitvÄ• olokento ekopi natthi, kiá¹ƒ nu kho mayA
nti vilapanto gÄ• thamÄ• ha ---

4__._ á¹• 21 ``ete bhutvÄ• pivitvÄ• ca, pakkamanti vihaá¹…gamÄ• .

eko baddhosmi pÄ• sena, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• â€™â€™ ti ||

khettapÄ• lo suvarÄ• jassa baddharavaá¹ƒ suvÄ• naÃ±ca Ä• kÄ• se pakkhandanasaddaá¹
kuá¹-iyÄ• oruyha pÄ• sÄ• á¹-á¹-hÄ• naá¹ƒ gantvÄ• suvarÄ• jÄ• naá¹ƒ disvÄ• ``yasseva m
baddhoâ€™â€™ ti tuá¹-á¹-hamÄ• naso suvarÄ• jÄ• naá¹ƒ pÄ• sato mocetvÄ• dve pÄ• de
Ä• dÄ• ya sÄ• liddiyagÄ• maá¹ƒ \Be IV 279/ gantvÄ• suvarÄ• jaá¹ƒ brÄ• hmaá¹‡assa adÄ•
mahÄ• sattaá¹ƒ ubhohi hatthehi daá¸·haá¹ƒ gahetvÄ• aá¹…ke nisÄ«dÄ• petvÄ• tena sadd
abhÄ• si ---

5__._ á¹• 21 ``udaraá¹ƒ nÅ«na aÃ±Ã±esaá¹ƒ, suva accodaraá¹ƒ tava.

bhutvÄ• sÄ• liá¹ƒ yathÄ• kÄ• maá¹ƒ, tuá¹‡á¸• enÄ• dÄ• ya gacchasi ||

6__._ á¹• 21 ``koá¹-á¹-haá¹ƒ nu tattha pÅ«resi, suva veraá¹ƒ nu te mayÄ• .

puá¹-á¹-ho me samma akkhÄ• hi, kuhiá¹ƒ sÄ• liá¹ƒ nidÄ• hasÄ«â€™â€™ ti ||

tattha \Ne IV 249/ __udaraá¹ƒ nÅ«nÄ• _ti aÃ±Ã±esaá¹ƒ udaraá¹ƒ udarameva maÃ±Ã±e, ta
atiudaraá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ simbalivane. __pÅ«resÄ«_ti vassÄ• rattatthÄ• ya pÅ«res
nidhÄ• naá¹ƒ katvÄ• á¹-hapesi, ``nidhÄ«yasÄ«â€™â€™ tipi pÄ• á¹-ho.

taá¹ƒ sutvÄ• suvarÄ• jÄ• madhurÄ• ya manussabhÄ• sÄ• ya sattamaá¹ƒ gÄ• thamÄ• ha

7__._ á¹• 21 ``na \Ee IV 280/ me veraá¹ƒ tayÄ• saddhiá¹ƒ, koá¹-á¹-ho mayhaá¹ƒ na vijjati.

iá¹‡aá¹ƒ muÃ±cÄ• miá¹‡aá¹ƒ dammi, sampatto koá¹-asimbaliá¹ƒ.

nidhimpi tattha nidahÄ• mi, evaá¹ƒ jÄ• nÄ• hi kosiyÄ• â€™â€™ ti ||

tattha __iá¹‡aá¹ƒ muÃ±cÄ• miá¹‡aá¹ƒ dammÄ«_ti tava sÄ• liá¹ƒ haritvÄ• iá¹‡aá¹ƒ muÃ±cÄ
vadati. __nidhimpÄ«_ti ekaá¹ƒ tattha simbalivane anugÄ• mikanidhimpi nidahÄ• mi.

atha naá¹ƒ brÄ• hmaá¹‡o pucchi ---

8__._ á¹• 21 ``kÄ«disaá¹ƒ te iá¹‡adÄ• naá¹ƒ, iá¹‡amokkho ca kÄ«diso.

nidhinidhÄ• namakkhÄ• hi, atha pÄ• sÄ• pamokkhasÄ«â€™â€™ ti ||

tattha __iá¹‡adÄ• na_nti iá¹‡assa dÄ• naá¹ƒ. __nidhinidhÄ• na_nti nidhino nidhÄ• naá¹ƒ.

evaá¹ƒ brÄ• hmaá¹‡ena puá¹-á¹-ho suvarÄ• jÄ• tassa byÄ• karonto catasso gÄ• thÄ• abh

9__._ á¹• 21 ``ajÄ• tapakkhÄ• taruá¹‡Ä• , puttakÄ• mayha kosiya.

te maá¹ƒ bhatÄ• bharissanti, tasmÄ• tesaá¹ƒ iá¹‡aá¹ƒ dade ||

10__._ á¹• 21 ``mÄ• tÄ• pitÄ• ca me vuddhÄ• , jiá¹‡á¹‡akÄ• gatayobbanÄ• .

tesaá¹ƒ tuá¹‡á¸• ena hÄ• tÅ«na, muÃ±ce pubbakataá¹ƒ iá¹‡aá¹ƒ ||

11__._ á¹• 21 ``aÃ±Ã±epi \Ne IV 250/ \Be IV 280/ tattha sakuá¹‡Ä• , khÄ«á¹‡apakkhÄ• suc

tesaá¹ƒ puÃ±Ã±atthiko dammi, taá¹ƒ nidhiá¹ƒ Ä• hu paá¹‡á¸• itÄ• ||

12__._ á¹• 21 ``Ä«disaá¹ƒ me iá¹‡adÄ• naá¹ƒ, iá¹‡amokkho ca Ä«diso.

nidhinidhÄ• namakkhÄ• mi, evaá¹ƒ jÄ• nÄ• hi kosiyÄ• â€™â€™ ti ||

tattha __hÄ• tÅ«nÄ• _ti haritvÄ• . __taá¹ƒ nidhi_nti taá¹ƒ puÃ±Ã±akammaá¹ƒ paá¹‡á¸• itÄ•
kathenti. __nidhinidhÄ• na_nti nidhino nidhÄ• naá¹ƒ, ``nidhÄ• nanidhiâ€™â€™ ntipi pÄ• á¹-

brÄ• hmaá¹‡o mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• pasannacitto dve gÄ• thÄ• abhÄ

13__._ á¹• 21 ``bhaddako vatayaá¹ƒ pakkhÄ«, dijo paramadhammiko.

ekaccesu manussesu, ayaá¹ƒ dhammo na vijjati ||

14__._ á¹• 21 ``bhuÃ±ja \Ee IV 281/ sÄ• liá¹ƒ yathÄ• kÄ• maá¹ƒ, saha sabbehi Ã±Ä• tibhi.

punÄ• pi suva passemu, piyaá¹ƒ me tava dassanaâ€™â€™ nti ||

tattha __bhuÃ±ja sÄ• li_nti ito paá¹-á¹-hÄ• ya nibbhayo hutvÄ• bhuÃ±jÄ• ti karÄ«sasahass
evamÄ• ha. __passemÅ«_ti attano ruciyÄ• Ä• gataá¹ƒ aÃ±Ã±esupi divasesu taá¹ƒ passeyy

evaá¹ƒ brÄ• hmaá¹‡o mahÄ• sattaá¹ƒ yÄ• citvÄ• piyaputtaá¹ƒ viya muducittena olokento p
mocetvÄ• satapÄ• katelena pÄ• de makkhetvÄ• bhaddapÄ«á¹-he nisÄ«dÄ• petvÄ• kaÃ±c
khÄ• dÄ• petvÄ• sakkharodakaá¹ƒ pÄ• yesi. athassa suvarÄ• jÄ• ``appamatto hohi, brÄ• h
ovÄ• daá¹ƒ dento Ä• ha ---

15__._ á¹• 21 ``bhuttaÃ±ca pÄ«taÃ±ca tavassamamhi, ratÄ« ca no kosiya te sakÄ• se.

nikkhittadaá¹‡á¸• esu dadÄ• hi dÄ• naá¹ƒ, jiá¹‡á¹‡e ca mÄ• tÄ• pitaro bharassÅ«â€™â€™

tattha __tavassamamhÄ«_ti tava nivesane. __ratÄ«_ti abhirati.

taá¹ƒ \Ne IV 251/ \Be IV 281/ sutvÄ• brÄ• hmaá¹‡o tuá¹-á¹-hamÄ• naso udÄ• naá¹ƒ udÄ• n

16__._ á¹• 21 ``lakkhÄ« vata me udapÄ• di ajja, yo addasÄ• siá¹ƒ pavaraá¹ƒ dijÄ• naá¹ƒ.

suvassa sutvÄ• na subhÄ• sitÄ• ni, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™ ti ||

tattha __lakkhÄ«_ti sirÄ«pi puÃ±Ã±ampi paÃ±Ã±Ä• pi.

mahÄ• satto brÄ• hmaá¹‡ena attano dinnaá¹ƒ karÄ«sasahassamattaá¹ƒ paá¹-ikkhipitvÄ• a
gaá¹‡hi. brÄ• hmaá¹‡o thambhe nikhanitvÄ• tassa khettaá¹ƒ niyyÄ• detvÄ• gandhamÄ• lÄ
``gaccha sÄ• mi, assumukhe rodamÄ• ne mÄ• tÄ• pitaro assÄ• sehÄ«â€™â€™ ti vatvÄ• ta
tuá¹-á¹-hamÄ• naso sÄ• lisÄ«saá¹ƒ Ä• dÄ• ya gantvÄ• mÄ• tÄ• pitÅ«naá¹ƒ purato nikkhipit
uá¹-á¹-hethÄ• â€™â€™ ti Ä• ha. te assumukhÄ• rodamÄ• nÄ• uá¹-á¹-hahiá¹ƒsu, tÄ• vadev
sannipatitvÄ• ``kathaá¹ƒ muttosi, devÄ• â€™â€™ ti pucchiá¹ƒsu. so tesaá¹ƒ sabbaá¹ƒ vitth
kosiyopi suvaraÃ±Ã±o ovÄ• daá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya dhammikasamaá¹‡abrÄ• hm
paá¹-á¹-hapesi. tamatthaá¹ƒ pakÄ• sento satthÄ• osÄ• nagÄ• thamÄ• ha ---

17__._ á¹• 21 ``so kosiyo attamano udaggo, annaÃ±ca pÄ• naÃ±cabhisaá¹…kharitvÄ• .

annena pÄ• nena pasannacitto, santappayi samaá¹‡abrÄ• hmaá¹‡e cÄ• â€™â€™ ti ||

tattha __santappayÄ«_ti gahitagahitÄ• ni bhÄ• janÄ• ni pÅ«rento santappesÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhu mÄ• tÄ• pitÅ«naá¹ƒ posa
vaá¹ƒsoâ€™â€™ ti vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, saccapari
sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• suvagaá¹‡Ä• buddhaparisÄ• ahesuá¹ƒ, mÄ• tÄ• pita
khettapÄ• lo channo, brÄ• hmaá¹‡o Ä• nando, suvarÄ• jÄ• pana ahameva ahosinti.

sÄ• likedÄ• rajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [485] 2. candakinnarÄ«jÄ• takavaá¹‡á¹‡anÄ•

__upanÄ«yatidaá¹ƒ_ \Ne IV 252/ \Be IV 282/ __maÃ±Ã±e_ti idaá¹ƒ satthÄ• kapilavatthupu
nigrodhÄ• rÄ• me viharanto rÄ• janivesane rÄ• hulamÄ• taraá¹ƒ Ä• rabbha kathesi. idaá¹ƒ p
dÅ«renidÄ• nato paá¹-á¹-hÄ• ya kathetabbaá¹ƒ. sÄ• panesÄ• nidÄ• nakathÄ• yÄ• va laá¹
uruvelakassapasÄ«hanÄ• dÄ• __apaá¹‡á¹‡akajÄ• take_ kathitÄ• , tato paraá¹ƒ yÄ• va kap
__vessantarajÄ• take_ Ä• vi bhavissati. satthÄ• pana pitu nivesane nisÄ«ditvÄ• antarabha
__mahÄ• dhammapÄ• lajÄ• takaá¹ƒ_ (J I 10.92 Ä• dayo) kathetvÄ• katabhattakicco ``rÄ• h
tassÄ• guá¹‡aá¹ƒ vaá¹‡á¹‡ento __candakinnarÄ«jÄ• takaá¹ƒ_ (J I 14.18 Ä• dayo) kathessÄ
pattaá¹ƒ gÄ• hÄ• petvÄ• dvÄ«hi aggasÄ• vakehi saddhiá¹ƒ rÄ• hulamÄ• tu nivesanaá¹-á¹-h
tassÄ• sammukhÄ• cattÄ• lÄ«sasahassanÄ• á¹-akitthiyo vasanti tÄ• su khattiyakaÃ±Ã±Ä•
navutiadhikasahassaá¹ƒ. sÄ• tathÄ• gatassa Ä• gamanaá¹ƒ Ã±atvÄ• ``sabbÄ• kÄ• sÄ• vÄ
tÄ• saá¹ƒ Ä• rocÄ• pesi. tÄ• tathÄ• kariá¹ƒsu. satthÄ• Ä• gantvÄ• paÃ±Ã±attÄ• sane \Ee
sabbÄ• pi ekappahÄ• reneva viraviá¹ƒsu, mahÄ• paridevasaddo ahosi. rÄ• hulamÄ• tÄ• pi
vinodetvÄ• satthÄ• raá¹ƒ vanditvÄ• rÄ• jagatena bahumÄ• nena sagÄ• ravena nisÄ«di. rÄ
Ä• rabhi, ``bhante, mama suá¹‡hÄ• `tumhehi kÄ• sÄ• vÄ• ni nivatthÄ• nÄ«â€™ ti sutvÄ• k
`mÄ• lÄ• dÄ«ni pariccattÄ• nÄ«â€™ ti sutvÄ• mÄ• lÄ• dÄ«ni pariccaji, `bhÅ«miyaá¹ƒ sayat
bhÅ«misayanÄ• va jÄ• tÄ• , tumhÄ• kaá¹ƒ pabbajitakÄ• le vidhavÄ• hutvÄ• aÃ±Ã±ehi rÄ•
paá¹‡á¹‡Ä• kÄ• raá¹ƒ na gaá¹‡hi, evaá¹ƒ tumhesu asaá¹ƒhÄ«racittÄ• esÄ• â€™â€™ ti nÄ•
guá¹‡akathaá¹ƒ kathesi. satthÄ• ``anacchariyaá¹ƒ, mahÄ• rÄ• ja, yaá¹ƒ esÄ• idÄ• ni mama
sasinehÄ• asaá¹ƒhÄ«racittÄ• anaÃ±Ã±aneyyÄ• bhaveyya. esÄ• tiracchÄ• nayoniyaá¹ƒ n
asaá¹ƒhÄ«racittÄ• anaÃ±Ã±aneyyÄ• ahosÄ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä

atÄ«te \Be IV 283/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente mahÄ• satto himava
kinnarayoniyaá¹ƒ nibbatti, candÄ• nÄ• massa bhariyÄ• . te ubhopi candanÄ• make rajatapa
bÄ• rÄ• á¹‡asirÄ• jÄ• amaccÄ• naá¹ƒ rajjaá¹ƒ niyyÄ• detvÄ• dve kÄ• sÄ• yÄ• ni nivÄ• set

ekakova himavantaá¹ƒ pÄ• visi. so migamaá¹ƒsaá¹ƒ khÄ• danto ekaá¹ƒ khuddakanadiá¹ƒ a
abhiruhi. candapabbatavÄ• sino kinnarÄ• vassÄ• rattasamaye anotaritvÄ• pabbateyeva va
otaranti. tadÄ• ca so candakinnaro attano bhariyÄ• ya saddhiá¹ƒ otaritvÄ• tesu tesu á¹-hÄ•
vilimpanto puppharea¹‡uá¹ƒ khÄ• danto pupphapaá¹-e nivÄ• sento pÄ• rupanto latÄ• dolÄ•
madhurassarena gÄ• yanto taá¹ƒ khuddakanadiá¹ƒ patvÄ• ekasmiá¹ƒ nivattanaá¹-á¹-hÄ• n
vikiritvÄ• udakakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• pupphapaá¹-e nivÄ• setvÄ• pÄ• rupitvÄ• rajatapa
vÄ• lukÄ• ya pupphÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• ekaá¹ƒ veá¸·u daá¹‡á¸• akaá¹ƒ gahetvÄ• s
candakinnaro veá¸·uá¹ƒ vÄ• dento madhurasaddena gÄ• yi. candakinnarÄ« muduhatthe nÄ
á¹-hitÄ• nacci ceva gÄ• yi ca. so rÄ• jÄ• tesaá¹ƒ saddaá¹ƒ sutvÄ• padasaddaá¹ƒ asÄ• ver
paá¹-icchanne á¹-hatvÄ• te kinnare disvÄ• kinnariyÄ• paá¹-ibaddhacitto hutvÄ• ``taá¹ƒ kin
jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• imÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappessÄ• mÄ«â€™â€™
vijjhi. so vedanÄ• ppatto paridevamÄ• no catasso gÄ• thÄ• abhÄ• si ---

18__._ á¹• 21 ``upanÄ«yatidaá¹ƒ maÃ±Ã±e, cande lohitamaddane.

ajja jahÄ• mi jÄ«vitaá¹ƒ, pÄ• á¹‡Ä• me cande nirujjhanti ||

19__._ á¹• 21 ``osÄ«di me dukkhaá¹ƒ hadayaá¹ƒ, me á¸• ayhate nitammÄ• mi.

tava candiyÄ• socantiyÄ• , na naá¹ƒ aÃ±Ã±ehi sokehi ||

20__._ á¹• 21 ``tiá¹‡amiva vanamiva milÄ• yÄ• mi, nadÄ« aparipuá¹‡á¹‡Ä• va sussÄ• mi.

tava candiyÄ• socantiyÄ• , na naá¹ƒ aÃ±Ã±ehi sokehi ||

21__._ á¹• 21 ``vassamiva sare pÄ• de, imÄ• ni assÅ«ni vattare mayhaá¹ƒ.

tava candiyÄ• socantiyÄ• , na naá¹ƒ aÃ±Ã±ehi sokehÄ«â€™â€™ ti ||

tattha \Be IV 284/ __upanÄ«yatÄ«_ti santativicchedaá¹ƒ upanÄ«yati. __ida_nti jÄ«vitaá¹ƒ. _
bhadde, cande mama jÄ«vitapÄ• á¹‡Ä• nirujjhanti. __osÄ«di me_ti jÄ«vitaá¹ƒ me osÄ«dati.
atikilamÄ• mi. __tava candiyÄ• _ti idaá¹ƒ mama dukkhaá¹ƒ, na naá¹ƒ aÃ±Ã±ehi sokehi, atha
socantiyÄ• sokahetu yasmÄ• tvaá¹ƒ mama viyogena socissasi, tasmÄ• ti attho. __tiá¹‡ami
milÄ• yÄ• mÄ«_ti tattapÄ• sÄ• á¹‡e khittatiá¹‡amiva mÅ«lachinnavanamiva milÄ• yÄ• mÄ«
yathÄ• nÄ• ma pabbatapÄ• de patitavassaá¹ƒ saritvÄ• acchinnadhÄ• raá¹ƒ vattati.

mahÄ• satto imÄ• hi catÅ«hi gÄ• thÄ• hi paridevitvÄ• pupphasayane nipannova satiá¹ƒ vis
rÄ• jÄ• patiá¹-á¹-hitova. itarÄ• mahÄ• satte paridevante attano ratiyÄ• mattÄ• hutvÄ• tas

viddhabhÄ• vaá¹ƒ \Ne IV 254/ na jÄ• nÄ• ti, visaÃ±Ã±aá¹ƒ pana naá¹ƒ parivattitvÄ• nipanna
kho me piyasÄ• mikassa dukkhaâ€™â€™ nti upadhÄ• rentÄ« pahÄ• ramukhato paggharan
piyasÄ• mike uppannaá¹ƒ balavasokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« mahÄ• saddena par
bhavissatÄ«â€™â€™ ti nikkhamitvÄ• attÄ• naá¹ƒ dassesi. candÄ• taá¹ƒ disvÄ• ``iminÄ•
viddho bhavissatÄ«â€™â€™ ti kampamÄ• nÄ• palÄ• yitvÄ• pabbatamatthake á¹-hatvÄ• r
paÃ±ca gÄ• thÄ• abhÄ• si ---

22__._ á¹• 21 ``pÄ• po khosi rÄ• japutta, yo me icchitaá¹ƒ patiá¹ƒ varÄ• kiyÄ• .

vijjhasi vanamÅ«lasmiá¹ƒ, soyaá¹ƒ viddho chamÄ• seti ||

23__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu rÄ• japutta tava mÄ• tÄ•

yo mayhaá¹ƒ hadayasoko, kimpurisaá¹ƒ avekkhamÄ• nÄ• ya ||

24__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu rÄ• japutta tava jÄ• yÄ•

yo mayhaá¹ƒ hadayasoko, kimpurisaá¹ƒ avekkhamÄ• nÄ• ya ||

25__._ á¹• 21 ``mÄ• ca puttaá¹ƒ mÄ• ca patiá¹ƒ, addakkhi rÄ• japutta tava mÄ• tÄ• .

yo kimpurisaá¹ƒ avadhi, adÅ«sakaá¹ƒ mayha kÄ• mÄ• hi ||

26__._ á¹• 21 ``mÄ• ca puttaá¹ƒ mÄ• ca patiá¹ƒ, addakkhi rÄ• japutta tava jÄ• yÄ• .

yo kimpurisaá¹ƒ avadhi, adÅ«sakaá¹ƒ mayha kÄ• mÄ• hÄ«â€™â€™ ti ||

tattha \Be IV 285/ __varÄ• kiyÄ• _ti kapaá¹‡Ä• ya. __paá¹-imuÃ±catÅ«_ti paá¹-ilabhatu phu
__mayha kÄ• mÄ• hÄ«_ti mayhaá¹ƒ kÄ• mena.

rÄ• jÄ• naá¹ƒ paÃ±cahi gÄ• thÄ• hi paribhÄ• sitvÄ• pabbatamatthake á¹-hitaá¹ƒyeva assÄ

27__._ á¹• 21 ``mÄ• tvaá¹ƒ cande rodi mÄ• sopi, vanatimiramattakkhi.

mama tvaá¹ƒ hehisi bhariyÄ• , rÄ• jakule pÅ«jitÄ• nÄ• rÄ«bhÄ«â€™â€™ ti ||

tattha \Ne IV 255/ \Ee IV 286/ __cande_ti mahÄ• sattassa paridevanakÄ• le nÄ• massa sut
__vanatimiramattakkhÄ«_ti vanatimirapupphasamÄ• naakkhi. __pÅ«jitÄ• nÄ• rÄ«bhÄ«_ti s

itthisahassÄ• naá¹ƒ jeá¹-á¹-hikÄ• aggamahesÄ« hessasi.

candÄ• tassa vacanaá¹ƒ sutvÄ• ``tvaá¹ƒ kiá¹ƒ maá¹ƒ vadesÄ«â€™â€™ ti sÄ«hanÄ• daá¹
anantaragÄ• thamÄ• ha ---

28__._ á¹• 21 ``api nÅ«nahaá¹ƒ marissaá¹ƒ, nÄ• haá¹ƒ rÄ• japutta tava hessaá¹ƒ.

yo kimpurisaá¹ƒ avadhi, adÅ«sakaá¹ƒ mayha kÄ• mÄ• hÄ«â€™â€™ ti ||

tattha __api nÅ«naha_nti api ekaá¹ƒseneva ahaá¹ƒ marissaá¹ƒ.

so tassÄ• vacanaá¹ƒ sutvÄ• nicchandarÄ• go hutvÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

29__._ á¹• 21 ``api bhÄ«ruke api jÄ«vitukÄ• mike, kimpurisi gaccha himavantaá¹ƒ.

tÄ• lÄ«satagarabhojanÄ• , aÃ±Ã±e taá¹ƒ migÄ• ramissantÄ«â€™â€™ ti ||

tattha __api bhÄ«ruke_ti bhÄ«rujÄ• tike. __tÄ• lÄ«satagarabhojanÄ• _ti tvaá¹ƒ tÄ• lÄ«sapa
migÄ«, tasmÄ• aÃ±Ã±e taá¹ƒ migÄ• ramissanti, na tvaá¹ƒ rÄ• jakulÄ• rahÄ• , gacchÄ• ti n
nirapekkho hutvÄ• pakkÄ• mi.

sÄ• tassa gatabhÄ• vaá¹ƒ Ã±atvÄ• oruyha mahÄ• sattaá¹ƒ Ä• liá¹…gitvÄ• pabbatamattha
nipajjÄ• petvÄ• sÄ«samassa attano Å«rÅ«su katvÄ• balavaparidevaá¹ƒ paridevamÄ• nÄ•

30__._ á¹• 21 ``te \Be IV 286/ pabbatÄ• tÄ• ca kandarÄ• , tÄ• ca giriguhÄ• yo tatheva tiá¹

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

31__._ á¹• 21 ``te paá¹‡á¹‡asanthatÄ• ramaá¹‡Ä«yÄ• , vÄ• á¸·amigehi anuciá¹‡á¹‡Ä• .

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

32__._ á¹• 21 ``te \Ne IV 256/ pupphasanthatÄ• ramaá¹‡Ä«yÄ• , vÄ• á¸·amigehi anuciá¹‡á

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

33__._ á¹• 21 ``acchÄ• \Ee IV 287/ savanti girivananadiyo, kusumÄ• bhikiá¹‡á¹‡asotÄ• yo.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

34__._ á¹• 21 ``nÄ«lÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

35__._ á¹• 21 ``pÄ«tÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

36__._ á¹• 21 ``tambÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

37__._ á¹• 21 ``tuá¹…gÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

38__._ á¹• 21 ``setÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

39__._ á¹• 21 ``citrÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

40__._ á¹• 21 ``yakkhagaá¹‡asevite gandhamÄ• dane, osadhebhi saÃ±channe.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

41__._ á¹• 21 ``kimpurisasevite \Be IV 287/ gandhamÄ• dane, osadhebhi saÃ±channe.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaâ€™â€™ nti ||

tattha \Ne IV 257/ __te pabbatÄ• _ti yesu mayaá¹ƒ ekatova abhiramimha, ime te pabbatÄ• giriguhÄ• yo tatheva á¹-hitÄ• . tesu ahaá¹ƒ idÄ• ni __taá¹ƒ apassantÄ« kathaá¹ƒ kassaá¹ƒ, tesu pupphaphalapallavÄ• disobhaá¹ƒ taá¹ƒ apassantÄ« kathaá¹ƒ adhivÄ• setuá¹ƒ sakkhiss __paá¹‡á¹‡asanthatÄ• _ti tÄ• lÄ«sapattÄ• digandhapaá¹‡á¹‡asantharÄ• . __acchÄ• _ti vipp

nÄ«lamaá¹‡imayÄ• ni. __pÄ«tÄ• nÄ«_ti sovaá¹‡á¹‡amayÄ• ni. __tambÄ• nÄ«_ti manosilam
uccÄ• ni tikhiá¹‡aggÄ• ni. __setÄ• nÄ«_ti rajatamayÄ• ni. __citrÄ• nÄ«_ti sattaratanamissal
__yakkhagaá¹‡asevite_ti bhummadevatÄ• hi sevite.

iti sÄ• dvÄ• dasahi gÄ• thÄ• hi paridevitvÄ• mahÄ• sattassa ure hatthaá¹ƒ á¹-hapetvÄ• s
``cando jÄ«vatiyeva, devujjhÄ• nakammaá¹ƒ katvÄ• jÄ«vitamassa dassÄ• mÄ«â€™â€™ ti
lokapÄ• lÄ• nÄ• ma natthi, udÄ• hu vippavutthÄ• , adu matÄ• \Ee IV 288/, te me piyasÄ• n
ti devujjhÄ• nakammaá¹ƒ akÄ• si. tassÄ• sokavegena sakkassa Ä• sanaá¹ƒ uá¹‡haá¹ƒ aho
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• brÄ• hmaá¹‡avaá¹‡á¹‡ena vegeneva Ä• gantvÄ• kuá¹‡á¸• ikato ud
Ä• siÃ±ci. tÄ• vadeva visaá¹ƒ antaradhÄ• yi, vaá¹‡o ruhi, imasmiá¹ƒ á¹-hÄ• ne viddhotipi na
sukhito uá¹-á¹-hÄ• si. candÄ• piyasÄ• mikaá¹ƒ arogaá¹ƒ disvÄ• somanassappattÄ• sakka
anantaragÄ• thamÄ• ha ---

42__._ á¹• 21 ``vande te ayirabrahme, yo me icchitaá¹ƒ patiá¹ƒ varÄ• kiyÄ• .

amatena abhisiÃ±ci, samÄ• gatÄ• smi piyatamenÄ• â€™â€™ ti ||

tattha __amatenÄ• _ti udakaá¹ƒ ``amataâ€™â€™ nti maÃ±Ã±amÄ• nÄ• evamÄ• ha. __piy
vÄ• pÄ• á¹-ho.

sakko tesaá¹ƒ ovÄ• damadÄ• si ``ito paá¹-á¹-hÄ• ya candapabbatato oruyha manussapath
vasathÄ• â€™â€™ ti. evaÃ±ca pana vatvÄ• te ovaditvÄ• sakaá¹-á¹-hÄ• nameva \Be IV 28
sÄ• mi iminÄ• paripanthaá¹-á¹-hÄ• nena, ehi candapabbatameva gacchÄ• mÄ• â€™â€™ t

43__._ á¹• 21 ``vicarÄ• ma dÄ• ni girivananadiyo, kusumÄ• bhikiá¹‡á¹‡asotÄ• yo.

nÄ• nÄ• dumavasanÄ• yo, piyaá¹ƒvadÄ• aÃ±Ã±amaÃ±Ã±assÄ• â€™â€™ ti ||

satthÄ• \Ne IV 258/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na idÄ• neva, pubbepesÄ• n
anaÃ±Ã±aneyyÄ• evÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ•
anuruddho, candÄ• rÄ• hulamÄ• tÄ• , candakinnaro pana ahameva ahosiâ€™â€™ nti.

candakinnarÄ«jÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [486] 3. mahÄ• ukkusajÄ• takavaá¹‡á¹‡anÄ•

__ukkÄ• cilÄ• cÄ• bandhantÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto mittabandhakaupÄ• s
kira sÄ• vatthiyaá¹ƒ parijiá¹‡á¹‡assa kulassa \Ee IV 289/ putto sahÄ• yaá¹ƒ pesetvÄ• aÃ±Ã

kuladhÄ«taraá¹ƒ vÄ• rÄ• petvÄ• ``atthi panassa uppannakiccaá¹ƒ nittharaá¹‡asamattho mi
ti vutte ``natthÄ«â€™â€™ ti vatvÄ• ``tena hi mitte tÄ• va bandhatÅ«â€™â€™ ti vutte tasmi
paá¹-hamaá¹ƒ tÄ• va catÅ«hi dovÄ• rikehi saddhiá¹ƒ mettiá¹ƒ akÄ• si, athÄ• nupubbena
nagaraguttikagaá¹‡akamahÄ• mattÄ• dÄ«hi saddhiá¹ƒ mettiá¹ƒ katvÄ• senÄ• patinÄ• pi up
mettiá¹ƒ akÄ• si. tehi pana saddhiá¹ƒ ekato hutvÄ• raÃ±Ã±Ä• saddhiá¹ƒ mettiá¹ƒ akÄ• si. t
mahÄ• therehi saddhiá¹ƒ Ä• nandattherenapi saddhiá¹ƒ ekato hutvÄ• tathÄ• gatena saddhi
naá¹ƒ satthÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pesi, rÄ• jÄ• pissa issariyamadÄ• si.
pÄ• kaá¹-o jÄ• to. athassa rÄ• jÄ• mahantaá¹ƒ gehaá¹ƒ datvÄ• Ä• vÄ• hamaá¹…galaá¹ƒ k
katvÄ• mahÄ• jano paá¹‡á¹‡Ä• kÄ• re pahiá¹‡i. athassa bhariyÄ• raÃ±Ã±Ä• pahitaá¹ƒ pa
uparÄ• jena pahitaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ senÄ• patissÄ• ti etena upÄ• yena sakalanaga
gaá¹‡hi. sattame divase \Be IV 289/ mahÄ• sakkÄ• raá¹ƒ katvÄ• dasabalaá¹ƒ nimantetvÄ•
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• bhattakiccÄ• vasÄ• n
anumodanaá¹ƒ sutvÄ• ubhopi jayampatikÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu.

bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, mittabandhak
nissÄ• ya tassÄ• vacanaá¹ƒ katvÄ• sabbehi mettiá¹ƒ katvÄ• raÃ±Ã±o santikÄ• mahantaá
tathÄ• gatena pana saddhiá¹ƒ mettiá¹ƒ katvÄ• ubhopi jayampatikÄ• sotÄ• pattiphale patiá¹
satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti
nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva so etaá¹ƒ mÄ• tugÄ• maá¹ƒ nissÄ• ya
pubbe tiracchÄ• nayoniyaá¹ƒ nibbattopi panesa etissÄ• vacanena bahÅ«hi saddhiá¹ƒ metti
muttoyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne IV 259/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente ekacce paccantavÄ
bahuá¹ƒ maá¹ƒsaá¹ƒ labhanti, tattha tattha gÄ• maá¹ƒ nivÄ• setvÄ• araÃ±Ã±e caritvÄ• mi
maá¹ƒsaá¹ƒ Ä• haritvÄ• puttadÄ• re \Ee IV 290/ posenti. tesaá¹ƒ gÄ• mato avidÅ«re mahÄ
dakkhiá¹‡apasse eko senasakuá¹‡o, pacchimapasse ekÄ• senasakuá¹‡Ä«, uttarapasse sÄ
pÄ• cÄ«napasse ukkusasakuá¹‡arÄ• jÄ• vasati. jÄ• tassaramajjhe pana unnataá¹-á¹-hÄ• n
seniá¹ƒ ``bhariyÄ• me hohÄ«â€™â€™ ti vadati. atha naá¹ƒ sÄ• Ä• ha --- ``atthi pana te ko
``natthi bhaddeâ€™â€™ ti. amhÄ• kaá¹ƒ uppannaá¹ƒ bhayaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• haraá¹
sahÄ• yaá¹ƒ vÄ• laddhuá¹ƒ vaá¹-á¹-ati, mitte tÄ• va gaá¹‡hÄ• hÄ«ti. ``kehi saddhiá¹ƒ mettia
ti? pÄ• cÄ«napasse vasantena ukkusarÄ• jena, uttarapasse sÄ«hena, jÄ• tassaramajjhe ka
karohÄ«ti. so tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• tathÄ• akÄ• si. tadÄ• te ubhopi saá¹ƒ
tasmiá¹ƒyeva sare ekasmiá¹ƒ dÄ«pake kadambarukkho atthi samantÄ• udakena parikkhitto
katvÄ• paá¹-ivasiá¹ƒsu.

tesaá¹ƒ \Be IV 290/ aparabhÄ• ge dve sakuá¹‡apotakÄ• jÄ• yiá¹ƒsu. tesaá¹ƒ pakkhesu as
ekadivasaá¹ƒ te jÄ• napadÄ• divasaá¹ƒ araÃ±Ã±e caritvÄ• kiÃ±ci alabhitvÄ• ``na sakkÄ•
gantuá¹ƒ, macche vÄ• kacchape vÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti saraá¹ƒ otaritvÄ• taá¹

kadambassa mÅ«le nipajjitvÄ• makasÄ• dÄ«hi khajjamÄ• nÄ• tesaá¹ƒ palÄ• panatthÄ• ya
nibbattetvÄ• dhÅ«maá¹ƒ kariá¹ƒsu. dhumo uggantvÄ• sakuá¹‡e pahari, sakuá¹‡apotakÄ•
taá¹ƒ sutvÄ• ``ambho, sakuá¹‡apotakÄ• naá¹ƒ sÅ«yati saddo, uá¹-á¹-hetha ukkÄ• bandhat
sakkoma, sakuá¹‡amaá¹ƒsaá¹ƒ khÄ• ditvÄ• va sayissÄ• mÄ• â€™â€™ ti vatvÄ• aggiá¹ƒ jÄ
sakuá¹‡ikÄ• tesaá¹ƒ saddaá¹ƒ sutvÄ• ``ime amhÄ• kaá¹ƒ potake khÄ• ditukÄ• mÄ• , maya
haraá¹‡atthÄ• ya mitte gaá¹‡himha, sÄ• mikaá¹ƒ ukkusarÄ• jassa santikaá¹ƒ pesessÄ• mÄ
``gaccha, sÄ• mi \Ee IV 291/, puttÄ• naá¹ƒ no uppannabhayaá¹ƒ ukkusarÄ• jassa Ä• roceh
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``ukkÄ• cilÄ• cÄ• bandhanti dÄ«pe, pajÄ• mamaá¹ƒ khÄ• dituá¹ƒ patthayan

mittaá¹ƒ sahÄ• yaÃ±ca vadehi senaka, Ä• cikkha Ã±Ä• tibyasanaá¹ƒ dijÄ• naâ€™â€™ nti ||

tattha __cilÄ• cÄ• _ti jÄ• napadÄ• . __dÄ«pe_ti dÄ«pakamhi. __pajÄ• mama_nti mama pu
senakasakuá¹‡aá¹ƒ \Ne IV 260/ nÄ• menÄ• lapati. __Ã±Ä• tibyasana_nti puttÄ• naá¹ƒ byas
amhÄ• kaá¹ƒ Ã±Ä• tÄ«naá¹ƒ dijÄ• naá¹ƒ idaá¹ƒ byasanaá¹ƒ ukkusarÄ• jassa santikaá¹ƒ ga

so vegena tassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vassitvÄ• attano Ä• gatabhÄ• vaá¹ƒ jÄ•
upasaá¹…kamitvÄ• vanditvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• Ä• gatosÄ«â€™â€™ ti puá¹-á¹-ho Ä• ga
dutiyaá¹ƒ gÄ• thamÄ• ha ---

45__._ á¹• 21 ``dijo dijÄ• naá¹ƒ pavarosi pakkhima, ukkusarÄ• ja saraá¹‡aá¹ƒ taá¹ƒ upema.

pajÄ• mamaá¹ƒ khÄ• dituá¹ƒ patthayanti, luddÄ• cilÄ• cÄ• bhava me sukhÄ• yÄ• â€™â€™

tattha __dijo_ti tvaá¹ƒ dijo ceva dijÄ• naá¹ƒ pavaro ca.

ukkusarÄ• jÄ• \Be IV 291/ ``senaka mÄ• bhÄ• yÄ«â€™â€™ ti taá¹ƒ assÄ• setvÄ• tatiyaá

46__._ á¹• 21 ``mittaá¹ƒ sahÄ• yaÃ±ca karonti paá¹‡á¸• itÄ• , kÄ• le akÄ• le sukhamesamÄ

karomi te senaka etamatthaá¹ƒ, ariyo hi ariyassa karoti kiccaâ€™â€™ nti ||

tattha __kÄ• le akÄ• le_ti divÄ• ca rattiÃ±ca. __ariyo_ti idha Ä• cÄ• raariyo adhippeto. Ä•
Ä• cÄ• rasampannassa kiccaá¹ƒ karoteva, kimettha karaá¹‡Ä«yanti vadati.

atha \Ee IV 292/ naá¹ƒ pucchi ``kiá¹ƒ, samma, rukkhaá¹ƒ abhiruá¸·hÄ• cilÄ• cÄ• â€™â€™
abhiruá¸·hÄ• , ukkÄ• yeva bandhantÄ«ti. tena hi tvaá¹ƒ sÄ«ghaá¹ƒ gantvÄ• mama sahÄ• y

mamÄ• gamanabhÄ• vaá¹ƒ Ä• cikkhÄ• hÄ«ti. so tathÄ• akÄ• si. ukkusarÄ• jÄ• pi gantvÄ•
cilÄ• cÄ• naá¹ƒ abhiruhanaá¹ƒ olokento ekasmiá¹ƒ rukkhagge nisÄ«ditvÄ• ekassa cilÄ• cas
tasmiá¹ƒ kulÄ• vakassa avidÅ«raá¹ƒ abhiruá¸·he sare nimujjitvÄ• pakkhehi ca mukhena ca
ukkÄ• ya upari Ä• siÃ±ci, sÄ• nibbÄ• yi. cilÄ• cÄ• ``imaÃ±ca senakasakuá¹‡apotake cassa
otaritvÄ• puna ukkaá¹ƒ jÄ• lÄ• petvÄ• abhiruhiá¹ƒsu. puna so ukkaá¹ƒ vijjhÄ• pesi. etenup
baddhaá¹ƒ vijjhÄ• pentassevassa aá¸• á¸• haratto jÄ• to. so ativiya kilami, heá¹-á¹-hÄ• udar
gataá¹ƒ, akkhÄ«ni rattÄ• ni jÄ• tÄ• ni. taá¹ƒ disvÄ• sakuá¹‡Ä« sÄ• mikaá¹ƒ Ä• ha --- ``sÄ•
IV 261/ ukkusarÄ• jÄ• , etassa thokaá¹ƒ vissamanatthÄ• ya gantvÄ• kacchaparÄ• jassa ka
vacanaá¹ƒ sutvÄ• ukkusaá¹ƒ upasaá¹…kamitvÄ• gÄ• thÄ• ya ajjhabhÄ• si ---

47__._ á¹• 21 ``yaá¹ƒ hoti kiccaá¹ƒ anukampakena, ariyassa ariyena kataá¹ƒ tayÄ«daá¹ƒ.

attÄ• nurakkhÄ« bhava mÄ• aá¸• ayhi, lacchÄ• ma putte tayi jÄ«vamÄ• neâ€™â€™ ti ||

tattha __tayÄ«da_nti tayÄ• idaá¹ƒ, ayameva vÄ• pÄ• á¹-ho.

so \Be IV 292/ tassa vacanaá¹ƒ sutvÄ• sÄ«hanÄ• daá¹ƒ nadanto paÃ±camaá¹ƒ gÄ• thamÄ

48__._ á¹• 21 ``taveva rakkhÄ• varaá¹‡aá¹ƒ karonto, sarÄ«rabhedÄ• pi na santasÄ• mi.

karonti heke sakhinaá¹ƒ sakhÄ• ro, pÄ• á¹‡aá¹ƒ cajantÄ• satamesa dhammoâ€™â€™ ti ||

chaá¹-á¹-haá¹ƒ \Ee IV 293/ pana satthÄ• abhisambuddho hutvÄ• tassa guá¹‡aá¹ƒ vaá¹‡á¹

49__._ á¹• 21 ``sudukkaraá¹ƒ kammamakÄ• si, aá¹‡á¸• ajÄ• yaá¹ƒ vihaá¹…gamo.

atthÄ• ya kuraro putte, aá¸• á¸• haratte anÄ• gateâ€™â€™ ti ||

tattha __kuraro_ti ukkusarÄ• jÄ• . __putte_ti senakassa putte rakkhanto tesaá¹ƒ atthÄ• ya
anÄ• gate_ yÄ• va diyaá¸• á¸• hayÄ• mÄ• vÄ• yÄ• maá¹ƒ karonto dukkaraá¹ƒ akÄ• si.

senopi ukkusaá¹ƒ ``thokaá¹ƒ vissamÄ• hi, sammÄ• â€™â€™ ti vatvÄ• kacchapassa santi
uá¹-á¹-hÄ• petvÄ• ``kiá¹ƒ, samma, Ä• gatosÄ«â€™â€™ ti vutto ``evarÅ«paá¹ƒ nÄ• ma bha
ukkusarÄ• jÄ• paá¹-hamayÄ• mato paá¹-á¹-hÄ• ya vÄ• yamanto kilami, tenamhi tava santi
sattamaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``cutÄ• pi heke khalitÄ• sakammunÄ• , mittÄ• nukampÄ• ya patiá¹-á¹-hahant

puttÄ• mamaá¹-á¹-Ä• gatimÄ• gatosmi, atthaá¹ƒ caretho mama vÄ• ricarÄ• â€™â€™ ti ||

tassattho --- sÄ• mi, ekacce hi yasato vÄ• dhanato vÄ• cutÄ• pi sakammunÄ• khalitÄ• pi
anukampÄ• ya patiá¹-á¹-hahanti, mama ca puttÄ• aá¹-á¹-Ä• Ä• turÄ• , tenÄ• haá¹ƒ taá¹ƒ g
katvÄ• Ä• gatosmi, puttÄ• naá¹ƒ jÄ«vitadÄ• naá¹ƒ dadanto atthaá¹ƒ me carÄ• hi vÄ• ricarÄ

taá¹ƒ sutvÄ• kacchapo itaraá¹ƒ gÄ• thamÄ• ha ---

51__._ á¹• 21 ``dhanena dhaÃ±Ã±ena ca attanÄ• ca, mittaá¹ƒ sahÄ• yaÃ±ca karonti paá¹‡

karomi te senaka etamatthaá¹ƒ, ariyo hi ariyassa karoti kiccaâ€™â€™ nti ||

athassa \Be IV 293/ putto avidÅ«re nipanno pitu vacanaá¹ƒ sutvÄ• ``mÄ• me pitÄ• kilama
kiccaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• navamaá¹ƒ gÄ• thamÄ• ha ---

52__._ á¹• 21 ``appossukko tÄ• ta tuvaá¹ƒ nisÄ«da, putto pitu carati atthacariyaá¹ƒ.

ahaá¹ƒ \Ee IV 294/ carissÄ• mi tavetamatthaá¹ƒ, senassa putte paritÄ• yamÄ• noâ€™â€™

atha naá¹ƒ pitÄ• gÄ• thÄ• ya ajjhabhÄ• si ---

53__._ á¹• 21 ``addhÄ• hi tÄ• ta satamesa dhammo, putto pitu yaá¹ƒ care atthacariyaá¹ƒ.

appeva maá¹ƒ disvÄ• na pavaá¸• á¸• hakÄ• yaá¹ƒ, senassa puttÄ• na viheá¹-hayeyyuâ€™

tattha __satamesa dhammo_ti paá¹‡á¸• itÄ• naá¹ƒ esa dhammo. __puttÄ• _ti senassa putt
heá¹-hayeyyunti.

evaá¹ƒ vatvÄ• mahÄ• kacchapo ``samma, mÄ• bhÄ• yi, tvaá¹ƒ purato gaccha, idÄ• nÄ• h
taá¹ƒ uyyojetvÄ• udake patitvÄ• kalalaÃ±ca sevÄ• laÃ±ca saá¹ƒkaá¸• á¸• hitvÄ• Ä• dÄ• y
vijjhÄ• petvÄ• nipajji. cilÄ• cÄ• ``kiá¹ƒ no senapotakehi, imaá¹ƒ kÄ• á¸·akacchapaá¹ƒ pariv
ayaá¹ƒ no sabbesaá¹ƒ pahossatÄ«â€™â€™ ti valliyo uddharitvÄ• jiyÄ• gahetvÄ• nivattha
tesu á¹-hÄ• nesu bandhitvÄ• kacchapaá¹ƒ parivattetuá¹ƒ na sakkonti. kacchapo te Ä• kaá¸•
gambhÄ«raá¹-á¹-hÄ• ne udake pati. tepi kacchapalobhena saddhiá¹ƒyeva patitvÄ• udakapu
kilantÄ• nikkhamitvÄ• ``bho ekena no ukkusena yÄ• va aá¸• á¸• harattÄ• ukkÄ• vijjhÄ• pi
kacchapena udake pÄ• tetvÄ• udakaá¹ƒ pÄ• yetvÄ• mahodarÄ• \Ne IV 263/ katamha, pur
uggatepi ime senakapotake khÄ• dissÄ• mÄ• â€™â€™ ti aggiá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.
sutvÄ• ``sÄ• mi, ime yÄ• ya kÄ• yaci velÄ• ya amhÄ• kaá¹ƒ puttake khÄ• ditvÄ• gamissan

santikaá¹ƒ gacchÄ• hÄ«â€™â€™ ti Ä• ha. so taá¹…khaá¹‡aÃ±Ã±eva sÄ«hassa \Ee IV 295/
avelÄ• ya Ä• gatosÄ«â€™â€™ ti \Be IV 294/ vutte Ä• dito paá¹-á¹-hÄ• ya taá¹ƒ pavattiá¹ƒ Ä
gÄ• thamÄ• ha ---

54__._ á¹• 21 ``pasÅ« manussÄ• migavÄ«raseá¹-á¹-ha, bhayaá¹-á¹-itÄ• seá¹-á¹-hamupabb

puttÄ• mamaá¹-á¹-Ä• gatimÄ• gatosmi, tvaá¹ƒ nosi rÄ• jÄ• bhava me sukhÄ• yÄ• â€™â€™

tattha __pasÅ«_ti sabbatiracchÄ• ne Ä• ha. idaá¹ƒ vuttaá¹ƒ hoti --- ``sÄ• mi, migesu vÄ«riy
sabbalokasmiÃ±hi sabbe tiracchÄ• nÄ• pi manussÄ• pi bhayaá¹-á¹-itÄ• hutvÄ• seá¹-á¹-haa
puttÄ• aá¹-á¹-Ä• Ä• turÄ• . tasmÄ• haá¹ƒ taá¹ƒ gatiá¹ƒ katvÄ• Ä• gatomhi, tvaá¹ƒ amhÄ• b
bhavÄ• hÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• sÄ«ho gÄ• thamÄ• ha ---

55__._ á¹• 21 ``karomi te senaka etamatthaá¹ƒ, Ä• yÄ• mi te taá¹ƒ disataá¹ƒ vadhÄ• ya.

kathaÃ±hi viÃ±Ã±Å« pahu sampajÄ• no, na vÄ• yame attajanassa guttiyÄ• â€™â€™ ti ||

tattha __taá¹ƒ disata_nti taá¹ƒ disasamÅ«haá¹ƒ, taá¹ƒ tava paccatthikagaá¹‡anti attho. __p
hantuá¹ƒ samattho. __sampajÄ• no_ti mittassa bhayuppattiá¹ƒ jÄ• nanto. __attajanassÄ• _t
aá¹…gasamÄ• nassa janassa, mittassÄ• ti attho.

evaÃ±ca pana vatvÄ• ``gaccha tvaá¹ƒ putte samassÄ• sehÄ«â€™â€™ ti taá¹ƒ uyyojetvÄ•
maddamÄ• no pÄ• yÄ• si. cilÄ• cÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``kurarena tÄ• va amhÄ
tathÄ• kacchapena amhe nivatthapilotikÄ• nampi assÄ• mikÄ• katÄ• , idÄ• ni pana naá¹-á
jÄ«vitakkhayameva pÄ• pessatÄ«â€™â€™ ti maraá¹‡abhayatajjitÄ• yena vÄ• tena vÄ• pa
rukkhamÅ«le na kiÃ±ci addasa. atha naá¹ƒ kuraro \Ee IV 296/ ca kacchapo ca seno ca upas
vandiá¹ƒsu. so tesaá¹ƒ mittÄ• nisaá¹ƒsaá¹ƒ kathetvÄ• ``ito paá¹-á¹-hÄ• ya mittadhammaá¹ƒ
hothÄ• â€™â€™ ti ovaditvÄ• pakkÄ• mi, tepi sakaá¹-hÄ• nÄ• ni gatÄ• . senasakuá¹‡Ä« \N
putte oloketvÄ• ``mitte nissÄ• ya amhehi dÄ• rakÄ• laddhÄ• â€™â€™ ti sukhanisinnasam
sallapantÄ« mittadhammaá¹ƒ pakÄ• samÄ• nÄ• cha gÄ• thÄ• abhÄ• si ---

56__._ á¹• 21 ``mittaÃ±ca kayirÄ• tha suhadayaÃ±ca, ayiraÃ±ca kayirÄ• tha sukhÄ• gamÄ•

nivatthakocova sarebhihantvÄ• , modÄ• ma puttehi samaá¹…gibhÅ«tÄ• ||

57__._ á¹• 21 ``sakamittassa kammena, sahÄ• yassÄ• palÄ• yino.

kÅ«jantamupakÅ«janti, lomasÄ• hadayaá¹…gamaá¹ƒ ||

58__._ á¹• 21 ``mittaá¹ƒ sahÄ• yaá¹ƒ adhigamma paá¹‡á¸• ito, so bhuÃ±jatÄ« putta pasuá¹

ahaÃ±ca puttÄ• ca patÄ« ca mayhaá¹ƒ, mittÄ• nukampÄ• ya samaá¹…gibhÅ«tÄ• ||

59__._ á¹• 21 ``rÄ• javatÄ• sÅ«ravatÄ• ca attho, sampannasakhissa bhavanti hete.

so mittavÄ• yasavÄ• uggatatto, asmiá¹ƒdhaloke modati kÄ• makÄ• mÄ« ||

60__._ á¹• 21 ``karaá¹‡Ä«yÄ• ni mittÄ• ni, daliddenÄ• pi senaka.

passa mittÄ• nukampÄ• ya, samaggamhÄ• saÃ±Ä• take ||

61__._ á¹• 21 ``sÅ«rena balavantena, yo mitte kurute dijo.

evaá¹ƒ so sukhito hoti, yathÄ• haá¹ƒ tvaÃ±ca senakÄ• â€™â€™ ti ||

tattha __mittaÃ±cÄ• _ti yaá¹ƒkiÃ±ci attano mittaÃ±ca __suhadayaÃ±ca_ suhadayasahÄ• y
__ayiraÃ±ca_ karotheva. __nivatthakocova sarebhihantvÄ• _ti ettha __koco_ti kavaco. yath
paá¹-imukkakavaco sare abhihanati nivÄ• reti, evaá¹ƒ mayampi mittabalena paccatthike abh
puttehi saddhiá¹ƒ \Ee IV 297/ modÄ• mÄ• ti vadati. __sakamittassa kammenÄ• _ti sakassa
__sahÄ• yassÄ• palÄ• yino_ti sahÄ• yassa apalÄ• yino migarÄ• jassa. __lomasÄ• _ti pakkh
taÃ±ca kÅ«jantaá¹ƒ hadayaá¹…gamaá¹ƒ madhurassaraá¹ƒ nicchÄ• retvÄ• upakÅ«janti. __
ekaá¹-á¹-hÄ• ne á¹-hitÄ• .

__rÄ• javatÄ• sÅ«ravatÄ• ca attho_ti yassa sÄ«hasadiso rÄ• jÄ• ukkusakacchapasadisÄ
265/ honti, tena rÄ• javatÄ• sÅ«ravatÄ• ca attho sakkÄ• pÄ• puá¹‡ituá¹ƒ. __bhavanti hete
paripuá¹‡á¹‡amittadhammo, tassa ete sahÄ• yÄ• bhavanti. __uggatatto_ti sirisobhaggena
__asmiá¹ƒdhaloke_ti idhalokasaá¹…khÄ• te asmiá¹ƒ loke modati. __kÄ• makÄ• mÄ«_ti sÄ•
kÄ• manato kÄ• makÄ• mÄ« nÄ• ma. __samaggamhÄ• _ti samaggÄ• jÄ• tamhÄ• . __saÃ±
saddhiá¹ƒ.

evaá¹ƒ sÄ• chahi gÄ• thÄ• hi mittadhammassa guá¹‡akathaá¹ƒ kathesi. te sabbepi sahÄ•
abhinditvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• yathÄ• kammaá¹ƒ gatÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva so bhariyaá¹ƒ

pubbepi sukhappattoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• seno
ahesuá¹ƒ, puttakacchapo rÄ• hulo, pitÄ• mahÄ• moggallÄ• no, ukkuso sÄ• riputto, sÄ«ho p
nti.

mahÄ• ukkusajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [487] 4. uddÄ• lakajÄ• takavaá¹‡á¹‡anÄ•

__kharÄ• jinÄ• jaá¹-ilÄ• paá¹…kadantÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ kuh
kathesi. so hi niyyÄ• nikasÄ• sane pabbajitvÄ• pi catupaccayatthÄ• ya tividhaá¹ƒ kuhakavat
aguá¹‡aá¹ƒ pakÄ• sentÄ• bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá
evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• kuhanaá¹ƒ nissÄ• ya \Be IV 297/ jÄ«vikaá¹ƒ kap
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepesa kuhakoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä•

atÄ«te \Ee IV 298/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto tassa pu
paá¹‡á¸• ito byatto. so ekadivasaá¹ƒ uyyÄ• nakÄ«á¸·aá¹ƒ gato ekaá¹ƒ abhirÅ«paá¹ƒ gaá¹‡ik
paá¹-ibaddhacitto tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• taá¹ƒ paá¹-icca gabbhaá¹ƒ
patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ Ä• ha --- ``sÄ• mi, gabbho me patiá¹-á¹-hito, jÄ• tak
assa kiá¹ƒ nÄ• maá¹ƒ karomÄ«â€™â€™ ti? so ``vaá¹‡á¹‡adÄ• siyÄ• kucchimhi nibbattattÄ
kÄ• tuâ€™â€™ nti \Ne IV 266/ cintetvÄ• ``bhadde, ayaá¹ƒ vÄ• taghÄ• tarukkho uddÄ• lo n
`uddÄ• lakoâ€™ tissa nÄ• maá¹ƒ kareyyÄ• sÄ«â€™â€™ ti vatvÄ• aá¹…gulimuddikaá¹ƒ ad
imÄ• ya naá¹ƒ poseyyÄ• si, sace putto, atha naá¹ƒ vayappattaá¹ƒ mayhaá¹ƒ dasseyyÄ• sÄ«
aparabhÄ• ge puttaá¹ƒ vijÄ• yitvÄ• ``uddÄ• lakoâ€™â€™ tissa nÄ• maá¹ƒ akÄ• si.

so vayappatto mÄ• taraá¹ƒ pucchi --- ``amma, ko me pitÄ• â€™â€™ ti? ``purohito tÄ• tÄ• â
vede uggaá¹‡hissÄ• mÄ«â€™â€™ ti mÄ• tu hatthato muddikaÃ±ca Ä• cariyabhÄ• gaÃ±ca
disÄ• pÄ• mokkhÄ• cariyassa santike sippaá¹ƒ uggaá¹‡hanto ekaá¹ƒ tÄ• pasagaá¹‡aá¹ƒ dis
varasippaá¹ƒ bhavissati, taá¹ƒ uggaá¹‡hissÄ• mÄ«â€™â€™ ti sippalobhena pabbajitvÄ• te
katvÄ• ``Ä• cariyÄ• maá¹ƒ tumhÄ• kaá¹ƒ jÄ• nanasippaá¹ƒ sikkhÄ• pethÄ• â€™â€™ ti Ä•
jÄ• nananiyÄ• meneva taá¹ƒ sikkhÄ• pesuá¹ƒ. paÃ±cannaá¹ƒ tÄ• pasasatÄ• naá¹ƒ ekopi te
sveva tesaá¹ƒ paÃ±Ã±Ä• ya aggo. athassa te sannipatitvÄ• Ä• cariyaá¹-á¹-hÄ• naá¹ƒ adaá
``mÄ• risÄ• , tumhe niccaá¹ƒ vanamÅ«laphalÄ• hÄ• rÄ• araÃ±Ã±eva vasatha, manussapat
gacchathÄ• â€™â€™ ti? ``mÄ• risa, manussÄ• nÄ• ma mahÄ• dÄ• naá¹ƒ datvÄ• anumod
kathaá¹ƒ bhaá¹‡Ä• penti, paÃ±haá¹ƒ pucchanti, mayaá¹ƒ tena bhayena tattha na gacchÄ• n
sacepi cakkavattirÄ• jÄ• bhavissati, manaá¹ƒ gahetvÄ• kathanaá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ
bhÄ• yathÄ• â€™â€™ ti vatvÄ• tehi saddhiá¹ƒ cÄ• rikaá¹ƒ caramÄ• no \Be IV 298/ anupub
\Ee IV 299/ rÄ• juyyÄ• ne vasitvÄ• punadivase sabbehi saddhiá¹ƒ dvÄ• ragÄ• me bhikkhÄ•

mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. tÄ• pasÄ• punadivase nagaraá¹ƒ pavisiá¹ƒsu manussÄ• mah
uddÄ• lakatÄ• paso dÄ• nÄ• numodanaá¹ƒ karoti, maá¹…galaá¹ƒ vadati, paÃ±haá¹ƒ vissajj
bahupaccaye adaá¹ƒsu. sakalanagaraá¹ƒ ``paá¹‡á¸• ito gaá¹‡asatthÄ• dhammikatÄ• paso
taá¹ƒ raÃ±Ã±opi kathayiá¹ƒsu.

rÄ• jÄ• ``kuhiá¹ƒ vasatÄ«â€™â€™ ti pucchitvÄ• ``uyyÄ• neâ€™â€™ ti sutvÄ• ``sÄ• dhu
gamissÄ• mÄ«â€™â€™ ti Ä• ha. eko puriso gantvÄ• ``rÄ• jÄ• kira vo passituá¹ƒ Ä• gacch
kathesi. sopi isigaá¹‡aá¹ƒ Ä• mantetvÄ• ``mÄ• risÄ• , rÄ• jÄ• kira Ä• gamissati, issare nÄ•
Ä• rÄ• dhetvÄ• yÄ• vajÄ«vaá¹ƒ alaá¹ƒ hotÄ«â€™â€™ ti. ``kiá¹ƒ pana kÄ• tabbaá¹ƒ Ä• cari
``tumhesu ekacce vaggulivataá¹ƒ carantu, ekacce ukkuá¹-ikappadhÄ• namanuyuÃ±jantu, ek
kaá¹‡á¹-akÄ• passayikÄ• bhavantu, ekacce paÃ±cÄ• tapaá¹ƒ tapantu, ekacce udakorohan
tattha tattha mante sajjhÄ• yantÅ«â€™â€™ ti. te tathÄ• kariá¹ƒsu. sayaá¹ƒ pana aá¹-á¹-ha
paá¹‡á¸• itavÄ• dino gahetvÄ• manorame Ä• dhÄ• rake ramaá¹‡Ä«yaá¹ƒ potthakaá¹ƒ \Ne
antevÄ• sikaparivuto supaÃ±Ã±atte sÄ• passaye Ä• sane nisÄ«di. tasmiá¹ƒ khaá¹‡e rÄ• jÄ•
mahantena parivÄ• rena uyyÄ• naá¹ƒ gantvÄ• te micchÄ• tapaá¹ƒ carante disvÄ• ``apÄ• y
pasÄ«ditvÄ• uddÄ• lakassa santikaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ
purohitena saddhiá¹ƒ sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

62__._ á¹• 21 ``kharÄ• jinÄ• jaá¹-ilÄ• paá¹…kadantÄ• , dummakkharÅ«pÄ• ye mantaá¹ƒ j

kaccinnu te mÄ• nusake payoge, idaá¹ƒ vidÅ« parimuttÄ• apÄ• yÄ• â€™â€™ ti ||

tattha \Ee IV 300/ __kharÄ• jinÄ• _ti sakhurehi ajinacammehi samannÄ• gatÄ• . __paá¹…k
dantakaá¹-á¹-hassa akhÄ• danena malaggahitadantÄ• . __dummakkharÅ«pÄ• _ti anaÃ±jita
IV 299/ lÅ«khasaá¹…ghÄ• á¹-idharÄ• . __mÄ• nusake payoge_ti manussehi kattabbavÄ«riy
tapacaraá¹‡aÃ±ca mantasajjhÄ• yanaÃ±ca jÄ• nantÄ• . __apÄ• yÄ• _ti kacci Ä• cariya, ime
pucchati.

taá¹ƒ sutvÄ• purohito ``ayaá¹ƒ rÄ• jÄ• aá¹-á¹-hÄ• ne pasanno, tuá¹‡hÄ« bhavituá¹ƒ na va
cintetvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

63__._ á¹• 21 ``pÄ• pÄ• ni kammÄ• ni karetha rÄ• ja, bahussuto ce na careyya dhammaá¹ƒ

sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamucce caraá¹‡aá¹ƒ apatvÄ• â€™â€™ ti ||

tattha __bahussuto ce_ti sace mahÄ• rÄ• ja, ``ahaá¹ƒ bahussutomhÄ«â€™â€™ ti paguá¹‡
dasakusalakammapathadhammaá¹ƒ na careyya, tÄ«hi dvÄ• rehi pÄ• pÄ• neva kareyya, tiá¹
sahassavedopi samÄ• no taá¹ƒ bÄ• husaccaá¹ƒ paá¹-icca aá¹-á¹-hasamÄ• pattisaá¹…khÄ•

apÄ• yadukkhato na mucceyyÄ• ti.

tassa vacanaá¹ƒ sutvÄ• uddÄ• lako cintesi ``rÄ• jÄ• yathÄ• vÄ• tathÄ• vÄ• isigaá¹‡ass
brÄ• hmaá¹‡o carantaá¹ƒ goá¹‡aá¹ƒ daá¹‡á¸• ena paharanto viya vaá¸• á¸• hitabhatte kaca
kathesi, tena saddhiá¹ƒ kathessÄ• mÄ«â€™â€™ ti. so tena saddhiá¹ƒ kathento tatiyaá¹ƒ gÄ

64__._ á¹• 21 ``sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamucce caraá¹‡aá¹ƒ apatvÄ•

maÃ±Ã±Ä• mi vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡aÃ±Ã±eva saccaâ€™â€™

tattha \Ne IV 268/ __aphalÄ• _ti tava vÄ• de vedÄ• ca sesasippÄ• ni ca aphalÄ• ni Ä• pajj
uggaá¹‡hanti, sÄ«lasaá¹ƒyamena saddhiá¹ƒ caraá¹‡aÃ±Ã±eva ekaá¹ƒ saccaá¹ƒ Ä• pajjatÄ«

tato \Ee IV 301/ \Be IV 300/ purohito catutthaá¹ƒ gÄ• thamÄ• ha ---

65__._ á¹• 21 ``na heva vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡aÃ±Ã±eva sacc

kittiÃ±hi pappoti adhicca vede, santiá¹ƒ puá¹‡Ä• ti caraá¹‡ena dantoâ€™â€™ ti ||

tattha __na hevÄ• _ti nÄ• haá¹ƒ ``vedÄ• aphalÄ• â€™â€™ ti vadÄ• mi, apica kho pana sa
saccameva sabhÄ• vabhÅ«taá¹ƒ uttamaá¹ƒ. tena hi sakkÄ• dukkhÄ• muccituá¹ƒ. __santiá
samÄ• pattisaá¹…khÄ• tena caraá¹‡ena danto bhayasantikaraá¹ƒ nibbÄ• naá¹ƒ pÄ• puá¹‡Ä

taá¹ƒ sutvÄ• uddÄ• lako ``na sakkÄ• iminÄ• saddhiá¹ƒ paá¹-ipakkhavasena á¹-hÄ• tuá¹ƒ,
vutte sinehaá¹ƒ akaronto nÄ• ma natthi, puttabhÄ• vamassa kathessÄ• mÄ«â€™â€™ ti cin
gÄ• thamÄ• ha ---

66__._ á¹• 21 ``bhaccÄ• mÄ• tÄ• pitÄ• bandhÅ«, yena jÄ• to sayeva so.

uddÄ• lako ahaá¹ƒ bhoto, sottiyÄ• kulavaá¹ƒsakoâ€™â€™ ti ||

tattha __bhaccÄ• _ti mÄ• tÄ• ca pitÄ• ca sesabandhÅ« ca bharitabbÄ• nÄ• ma. yena par
attÄ• yeva hi attano jÄ• yati, ahaÃ±ca tayÄ• va uddÄ• lakarukkhamÅ«le janito, tayÄ• vuttar
uddÄ• lako ahaá¹ƒ bhoti.

so ``ekaá¹ƒsena tvaá¹ƒ uddÄ• lakosÄ«â€™â€™ ti vutte ``Ä• mÄ• â€™â€™ ti vatvÄ• ``may
dinnaá¹ƒ, taá¹ƒ kuhiâ€™â€™ nti vutte ``idaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ ti muddikaá¹ƒ tass
brÄ• hmaá¹‡o muddikaá¹ƒ saÃ±jÄ• nitvÄ• nicchayena ``tvaá¹ƒ brÄ• hmaá¹‡adhammaá¹ƒ p

brÄ• hmaá¹‡adhammaá¹ƒ pucchanto chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

67__._ á¹• 21 ``kathaá¹ƒ \Ee IV 302/ bho brÄ• hmaá¹‡o hoti, kathaá¹ƒ bhavati kevalÄ«.

kathaÃ±ca parinibbÄ• naá¹ƒ, dhammaá¹-á¹-ho kinti vuccatÄ«â€™â€™ ti ||

uddÄ• lakopi \Ne IV 269/ \Be IV 301/ tassa Ä• cikkhanto sattamaá¹ƒ gÄ• thamÄ• ha ---

68__._ á¹• 21 ``niraá¹ƒkatvÄ• aggimÄ• dÄ• ya brÄ• hmaá¹‡o, Ä• po siÃ±caá¹ƒ yajaá¹ƒ uss

evaá¹ƒkaro brÄ• hmaá¹‡o hoti khemÄ«, dhamme á¹-hitaá¹ƒ tena amÄ• payiá¹ƒsÅ«â€™â€™

tattha __niraá¹ƒkatvÄ• aggimÄ• dÄ• yÄ• _ti nirantaraá¹ƒ katvÄ• aggiá¹ƒ gahetvÄ• parica
yajaá¹ƒ usseti yÅ«pa_nti abhisecanakakammaá¹ƒ karonto sammÄ• pÄ• saá¹ƒ vÄ• vÄ• jape
yajanto suvaá¹‡á¹‡ayÅ«paá¹ƒ ussÄ• peti. __khemÄ«_ti khemappatto. __amÄ• payiá¹ƒsÅ«_
dhamme á¹-hitaá¹ƒ kathayiá¹ƒsu.

taá¹ƒ sutvÄ• purohito tena kathitaá¹ƒ brÄ• hmaá¹‡adhammaá¹ƒ garahanto aá¹-á¹-hamaá¹ƒ

69__._ á¹• 21 ``na suddhi secanenatthi, nÄ• pi kevalÄ« brÄ• hmaá¹‡o.

na khantÄ« nÄ• pi soraccaá¹ƒ, nÄ• pi so parinibbutoâ€™â€™ ti ||

tattha __secanenÄ• _ti tena vuttesu brÄ• hmaá¹‡adhammesu ekaá¹ƒ dassetvÄ• sabbaá¹ƒ
vuttaá¹ƒ hoti --- ``aggiparicaraá¹‡ena vÄ• udakasecanena vÄ• pasughÄ• tayaÃ±Ã±ena vÄ
nÄ• pi ettakena brÄ• hmaá¹‡o kevalaparipuá¹‡á¹‡o hoti, na adhivÄ• sanakhanti, na sÄ«lasc
kilesaparinibbÄ• nena parinibbuto nÄ• ma hotÄ«â€™â€™ ti.

tato naá¹ƒ uddÄ• lako ``yadi evaá¹ƒ brÄ• hmaá¹‡o na hoti, atha kathaá¹ƒ hotÄ«â€™â€™ ti
gÄ• thamÄ• ha ---

70__._ á¹• 21 ``kathaá¹ƒ so brÄ• hmaá¹‡o hoti, kathaá¹ƒ bhavati kevalÄ«.

kathaÃ±ca parinibbÄ• naá¹ƒ, dhammaá¹-á¹-ho kinti vuccatÄ«â€™â€™ ti ||

purohitopissa \Ee IV 303/ \Be IV 302/ kathento itaraá¹ƒ gÄ• thamÄ• ha ---

71__._ á¹• 21 ``akhettabandhÅ« amamo nirÄ• so, nillobhapÄ• po bhavalobhakhÄ«á¹‡o.

evaá¹ƒkaro brÄ• hmaá¹‡o hoti khemÄ«, dhamme á¹-hitaá¹ƒ tena amÄ• payiá¹ƒsÅ«â€™â€™

tattha \Ne IV 270/ __akhettabandhÅ«_ti akkhetto abandhu, khettavatthugÄ• manigamaparig
Ã±Ä• tibandhavagottabandhavamittabandhavasahÄ• yabandhavasippabandhavapariggahe
sattasaá¹…khÄ• resu taá¹‡hÄ• diá¹-á¹-himamÄ• yanarahito. __nirÄ• so_ti lÄ• bhadhanaput
__nillobhapÄ• po_ti pÄ• palobhavisamalobhena rahito. __bhavalobhakhÄ«á¹‡o_ti khÄ«á¹‡a

tato uddÄ• lako gÄ• thamÄ• ha ---

72__._ á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

sabbeva soratÄ• dantÄ• , sabbeva parinibbutÄ• .

sabbesaá¹ƒ sÄ«tibhÅ«tÄ• naá¹ƒ, atthi seyyotha pÄ• piyoâ€™â€™ ti ||

tattha __atthi seyyotha pÄ• piyo_ti ete khattiyÄ• dayo sabbepi soraccÄ• dÄ«hi samannÄ• g
bhÅ«tÄ• naá¹ƒ pana tesaá¹ƒ ayaá¹ƒ seyyo, ayaá¹ƒ pÄ• piyoti evaá¹ƒ hÄ«nukkaá¹-á¹-hatÄ•

athassa ``arahattuppattito paá¹-á¹-hÄ• ya hÄ«nukkaá¹-á¹-hatÄ• nÄ• ma natthÄ«â€™â€™ t
gÄ• thamÄ• ha ---

73__._ á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

sabbeva soratÄ• dantÄ• , sabbeva parinibbutÄ• .

sabbesaá¹ƒ sÄ«tibhÅ«tÄ• naá¹ƒ, natthi seyyotha pÄ• piyoâ€™â€™ ti ||

atha naá¹ƒ garahanto uddÄ• lako gÄ• thÄ• dvayamÄ• ha ---

74__._ á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

sabbeva soratÄ• dantÄ• , sabbeva parinibbutÄ• ||

75__._ á¹• 21 ``sabbesaá¹ƒ \Be IV 303/ sÄ«tibhÅ«tÄ• naá¹ƒ, natthi seyyotha pÄ• piyo.

panaá¹-á¹-haá¹ƒ carasi brahmaÃ±Ã±aá¹ƒ, sottiyÄ• kulavaá¹ƒsataâ€™â€™ nti ||

tassattho \Ne IV 271/ \Ee IV 304/ --- yadi etehi guá¹‡ehi samannÄ• gatÄ• naá¹ƒ viseso natt
hoti, evaá¹ƒ sante tvaá¹ƒ ubhato sujÄ• tabhÄ• vaá¹ƒ nÄ• sento panaá¹-á¹-haá¹ƒ carasi brah
caá¹‡á¸• Ä• lasamo hosi, sottiyakulavaá¹ƒsataá¹ƒ nÄ• sesÄ«ti.

atha naá¹ƒ purohito upamÄ• ya saÃ±Ã±Ä• pento gÄ• thÄ• dvayamÄ• ha ---

76__._ á¹• 21 ``nÄ• nÄ• rattehi vatthehi, vimÄ• naá¹ƒ bhavati chÄ• ditaá¹ƒ.

na tesaá¹ƒ chÄ• yÄ• vatthÄ• naá¹ƒ, so rÄ• go anupajjatha ||

77__._ á¹• 21 ``evameva manussesu, yadÄ• sujjhanti mÄ• á¹‡avÄ• .

te sajÄ• tiá¹ƒ pamuÃ±canti, dhammamaÃ±Ã±Ä• ya subbatÄ• â€™â€™ ti ||

tattha __vimÄ• na_nti gehaá¹ƒ vÄ• maá¹‡á¸• apaá¹ƒ vÄ• . __chÄ• yÄ• _ti tesaá¹ƒ vatthÄ•
rÄ• go na upeti, sabbÄ• chÄ• yÄ• ekavaá¹‡á¹‡Ä• va honti. __evamevÄ• _ti manussesupi
aÃ±Ã±Ä• á¹‡abrÄ• hmaá¹‡Ä• akÄ• raá¹‡eneva cÄ• tuvaá¹‡á¹‡e suddhiá¹ƒ paÃ±Ã±Ä• pen
yadÄ• ariyamaggena mÄ• á¹‡avÄ• sujjhanti, tadÄ• tehi paá¹-ividdhaá¹ƒ nibbÄ• nadhamm
sÄ«lavantÄ• paá¹‡á¸• itapurisÄ• te sajÄ• tiá¹ƒ muÃ±canti. nibbÄ• nappattito paá¹-á¹-hÄ• y
niratthakÄ• ti.

uddÄ• lako pana paccÄ• harituá¹ƒ asakkonto appaá¹-ibhÄ• nova nisÄ«di. atha brÄ• hmaá¹
``sabbe ete, mahÄ• rÄ• ja, kuhakÄ• sakalajambudÄ«pe kohaÃ±Ã±eneva nÄ• senti, uddÄ•
upapurohitaá¹ƒ karotha, sese uppabbÄ• jetvÄ• phalakÄ• vudhÄ• ni datvÄ• sevake karothÄ
Ä• cariyÄ• â€™â€™ ti rÄ• jÄ• tathÄ• kÄ• resi. te rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahantÄ• va yath

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepesa ku
jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• uddÄ• lako \Be IV 304/ kuhakabhikkhu ahosi, rÄ• jÄ•
ahameva ahosiâ€™â€™ nti.

uddÄ• lakajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [488] 5. bhisajÄ• takavaá¹‡á¹‡anÄ•

__assaá¹ƒ_ \Ne IV 272/ __gavaá¹ƒ rajataá¹ƒ jÄ• tarÅ«pa_nti idaá¹ƒ satthÄ• jetavane vihar
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. vatthu pana __kusajÄ• take_ (J II 20.1 Ä• day
tadÄ• \Ee IV 305/ pana satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu ukkaá¹‡á¹-hitosÄ«â€™â€™

``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``kiá¹ƒ paá¹-iccÄ• â€™â€™ ti vatvÄ• ``kilesaá¹ƒ, bhant
``bhikkhu evarÅ«pe niyyÄ• nikasÄ• sane pabbajitvÄ• kasmÄ• kilesaá¹ƒ paá¹-icca ukkaá¹‡a
porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppanne buddhe bÄ• hirakapabbajjaá¹ƒ pabbajitvÄ• vatthukA
uppajjanakasaÃ±Ã±aá¹ƒ sapathaá¹ƒ katvÄ• vihariá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• l

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto asÄ«tikoá¹-ivibhavas
brÄ• hmaá¹‡amahÄ• sÄ• lakulassa putto hutvÄ• nibbatti, ``mahÄ• kaÃ±canakumÄ• roâ€™
athassa padasÄ• vicaraá¹‡akÄ• le aparopi putto jÄ• yi, ``upakaÃ±canakumÄ• roâ€™â€™ t
evaá¹ƒ paá¹-ipÄ• á¹-iyÄ• satta puttÄ• ahesuá¹ƒ. sabbakaniá¹-á¹-hÄ• panekÄ• dhÄ«tÄ• , t
``kaÃ±canadevÄ«â€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. mahÄ• kaÃ±canakumÄ• ro vayappatto t
uggaá¹‡hitvÄ• Ä• gacchi. atha naá¹ƒ mÄ• tÄ• pitaro gharÄ• vÄ• sena bandhitukÄ• mÄ• ``a
dÄ• rikaá¹ƒ Ä• nessÄ• ma, gharÄ• vÄ• saá¹ƒ saá¹‡á¹-hapehÄ«â€™â€™ ti vadiá¹ƒsu. ``amm
gharÄ• vÄ• senattho, mayhaÃ±hi tayo bhavÄ• Ä• dittÄ• viya sappaá¹-ibhayÄ• , bandhanÄ•
ukkÄ• rabhÅ«mi viya jegucchÄ• hutvÄ• upaá¹-á¹-hahanti, mayÄ• supinenapi methunadha
aÃ±Ã±e vo puttÄ• atthi, te gharÄ• vÄ• sena nimantethÄ• â€™â€™ ti vatvÄ• punappunaá¹
tehi yÄ• citopi na icchi.

atha \Be IV 305/ naá¹ƒ sahÄ• yÄ• ``samma, kiá¹ƒ pana tvaá¹ƒ patthento kÄ• me paribhuÃ±
ti pucchiá¹ƒsu. so tesaá¹ƒ nekkhammajjhÄ• sayataá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• mÄ• tÄ• pita
tepi na icchiá¹ƒsu. kaÃ±canadevÄ«pi na icchiyeva. aparabhÄ• ge mÄ• tÄ• pitaro kÄ• lamak
mahÄ• kaÃ±canapaá¹‡á¸• ito mÄ• tÄ• pitÅ«naá¹ƒ kattabbakiccaá¹ƒ katvÄ• asÄ«tikoá¹-idha
mahÄ• dÄ• naá¹ƒ datvÄ• cha bhÄ• taro bhaginiá¹ƒ ekaá¹ƒ dÄ• saá¹ƒ ekaá¹ƒ dÄ• siá¹ƒ eka
mahÄ• bhinikkhamanaá¹ƒ \Ee IV 306/ nikkhamitvÄ• himavantaá¹ƒ pÄ• visi. te tattha ekaá¹ƒ
ramaá¹‡Ä«ye bhÅ«mibhÄ• ge assamaá¹ƒ katvÄ• pabbajitvÄ• vanamÅ«laphalÄ• hÄ• rehi y
gacchantÄ• ekatova gantvÄ• yattha eko phalaá¹ƒ vÄ• pattaá¹ƒ vÄ• passati, tattha itarepi
diá¹-á¹-hasutÄ• dÄ«ni \Ne IV 273/ kathentÄ• uccinanti, gÄ• massa kammantaá¹-á¹-hÄ• naá
mahÄ• kaÃ±canatÄ• paso cintesi ``amhÄ• kaá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ chaá¸• á¸• etvÄ• pa
loluppacÄ• ravasena phalÄ• phalatthÄ• ya vicaraá¹‡aá¹ƒ nÄ• ma appatirÅ«paá¹ƒ, ito paá¹-á
phalÄ• phalaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti. so assamaá¹ƒ patvÄ• sabbepi te sÄ• yanhas
tamatthaá¹ƒ Ä• rocetvÄ• ``tumhe idheva samaá¹‡adhammaá¹ƒ karontÄ• acchatha, ahaá¹ƒ
Ä• harissÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ upakaÃ±canÄ• dayo ``mayaá¹ƒ Ä• cariya, tu
idheva samaá¹‡adhammaá¹ƒ karotha, bhaginÄ«pi no idheva hotu, dÄ• sÄ«pi tassÄ• santik
aá¹-á¹-ha janÄ• vÄ• rena phalÄ• phalaá¹ƒ Ä• harissÄ• ma, tumhe pana tayo vÄ• ramuttÄ• v
paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hiá¹ƒsu.

tato paá¹-á¹-hÄ• ya aá¹-á¹-hasupi janesu ekeko vÄ• reneva phalÄ• phalaá¹ƒ Ä• harati. sesÄ
paá¹‡á¹‡asÄ• lÄ• yameva honti, akÄ• raá¹‡ena ekato bhavituá¹ƒ na labhanti. vÄ• rappatto p
eko mÄ• á¸·ako atthi, tattha pÄ• sÄ• á¹‡aphalake ekÄ• dasa koá¹-á¹-hÄ• se katvÄ• ghaá¹‡

koá¹-á¹-hÄ• saá¹ƒ Ä• dÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ pavisati. sesÄ• ghaá¹‡á¸• isaÃ±Ã±Ä• akatvÄ• \Be IV 306/ gÄ• ravaparihÄ• rena gantvÄ• attano pÄ• puá¹‡anakoá¹-á¹-hÄ• saá¹ƒ gantvÄ• paribhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karonti. te aparabhÄ• ge bhisÄ• ni Ä• harit ghoratapÄ• paramÄ• jitindriyÄ• kasiá¹‡aparikammaá¹ƒ karontÄ• vihariá¹ƒsu. atha tesaá¹ƒ bhavanaá¹ƒ kampi. sakkopi Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``kÄ• mÄ• dhimuttÄ• 307/, noâ€™â€™ ti Ä• saá¹…kaá¹ƒ karotiyeva. so ``ime tÄ• va isayo pariggaá¹‡hissÄ• mÄ« Ä• nubhÄ• vena mahÄ• sattassa koá¹-á¹-hÄ• saá¹ƒ tayo divase antaradhÄ• pesi. so paá¹-h adisvÄ• ``mama koá¹-á¹-hÄ• saá¹ƒ pamuá¹-á¹-ho bhavissatÄ«â€™â€™ ti cintesi, dutiyadiv bhavitabbaá¹ƒ, paá¹‡Ä• manavasena mama koá¹-á¹-hÄ• saá¹ƒ na á¹-hapesi maÃ±Ã±eâ€™ ``kena nu kho kÄ• raá¹‡ena mayhaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ na á¹-hapenti, sace me doso atthi ti sÄ• yanhasamaye ghaá¹‡á¸• isaÃ±Ã±aá¹ƒ adÄ• si.

sabbe sannipatitvÄ• ``kena ghaá¹‡á¸• isaÃ±Ã±Ä• dinnÄ• â€™â€™ ti Ä• haá¹ƒsu. ``mayÄ ``kiá¹ƒkÄ• raá¹‡Ä• Ä• cariyÄ• â€™â€™ ti? ``tÄ• tÄ• tatiyadivase kena phalÄ• phalaá¹ƒ Ä• uá¹-á¹-hÄ• ya ``mayÄ• Ä• cariyÄ• â€™â€™ ti vanditvÄ• aá¹-á¹-hÄ• si. koá¹-á¹-hÄ• se karo koá¹-á¹-hÄ• so katoti. ``Ä• ma, Ä• cariya, jeá¹-á¹-hakakoá¹-á¹-hÄ• so me katoâ€™â€™ ti. `` nti? ``mayÄ• â€™â€™ ti aparo uá¹-á¹-hÄ• ya vanditvÄ• aá¹-á¹-hÄ• si. koá¹-á¹-hÄ• saá¹ƒ ka ``tumhÄ• kaá¹ƒ me jeá¹-á¹-hakakoá¹-á¹-hÄ• so á¹-hapitoâ€™â€™ ti. ``ajja kenÄ• bhataâ€™ aparo uá¹-á¹-hÄ• ya vanditvÄ• aá¹-á¹-hÄ• si. koá¹-á¹-hÄ• saá¹ƒ karonto maá¹ƒ anussarÄ«ti 274/ jeá¹-á¹-hakakoá¹-á¹-hÄ• so katoâ€™â€™ ti. ``tÄ• tÄ• , ajja mayhaá¹ƒ koá¹-á¹-hÄ• saá¹ divaso, paá¹-hamadivase koá¹-á¹-hÄ• saá¹ƒ adisvÄ• `koá¹-á¹-hÄ• saá¹ƒ karonto maá¹ƒ par ti cintesiá¹ƒ, dutiyadivase ``mama koci doso bhavissatÄ«â€™â€™ ti cintesiá¹ƒ, ajja pana ``s khamÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ghaá¹‡á¸• isaÃ±Ã±Ä• ya tumhe sannipÄ• tesiá¹ ``karimhÄ• â€™â€™ ti vadatha, ahaá¹ƒ na labhÄ• mi, etesaá¹ƒ thenetvÄ• khÄ• dakaá¹ƒ Ã± pahÄ• ya pabbajitÄ• naá¹ƒ bhisamattaá¹ƒ \Be IV 307/ thenanaá¹ƒ nÄ• ma appatirÅ«panti. te ``aho sÄ• hasikakammaâ€™â€™ nti \Ee IV 308/ sabbeva ubbegappattÄ• ahesuá¹ƒ.

tasmiá¹ƒ assamapade vanajeá¹-á¹-hakarukkhe nibbattadevatÄ• pi otaritvÄ• Ä• gantvÄ• te Ä• neÃ±jakaraá¹‡aá¹ƒ kÄ• riyamÄ• no dukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkonto Ä• á¸·Ä• naá¹ araÃ±Ã±aá¹ƒ paviá¹-á¹-ho eko vÄ• raá¹‡o kÄ• lena kÄ• laá¹ƒ isigaá¹‡aá¹ƒ vandati, sopi Ä• aá¹-á¹-hÄ• si. sappakÄ«á¸·Ä• panako eko vÄ• naro ahituá¹‡á¸• ikassa hatthato muccitvÄ• pavisitvÄ• tattheva assame vasati. sopi taá¹ƒ divasaá¹ƒ isigaá¹‡aá¹ƒ vanditvÄ• ekamantaá ``isigaá¹‡aá¹ƒ pariggaá¹‡hissÄ• mÄ«â€™â€™ ti tesaá¹ƒ santike adissamÄ• nakÄ• yo aá¹-á bodhisattassa kaniá¹-á¹-ho upakaÃ±canatÄ• paso uá¹-á¹-hÄ• yÄ• sanÄ• bodhisattaá¹ƒ van dassetvÄ• ``Ä• cariya, ahaá¹ƒ aÃ±Ã±e apaá¹-á¹-hapetvÄ• attÄ• naÃ±Ã±eva sodhetuá¹ƒ la ``Ä• ma, labhasÄ«â€™â€™ ti. so isigaá¹‡amajjhe á¹-hatvÄ• ``sace te mayÄ• bhisÄ• ni khÅ hotÅ«â€™â€™ ti sapathaá¹ƒ karonto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

78__._ á¹• 21 ``assaá¹ƒ gavaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, bhariyaÃ±ca so idha labhataá¹ƒ

puttehi dÄ• rehi samaá¹…gi hotu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• sÄ«â€™â€™ ti ||

tattha __ ``assaá¹ƒ gavaâ€™â€™ _nti idaá¹ƒ ``so `yattakÄ• ni piyavatthÅ«ni honti, tehi vipp
sokadukkhÄ• ni uppajjantÄ«â€™ ti vatthukÄ• me garahanto abhÄ• sÄ«â€™â€™ ti veditabb

taá¹ƒ sutvÄ• isigaá¹‡o ``mÄ• risa, mÄ• evaá¹ƒ kathetha, atibhÄ• riyo te sapathoâ€™â€™
bodhisattopi naá¹ƒ ``tÄ• ta, atibhÄ• riyo te sapatho, na tvaá¹ƒ khÄ• dasi, tava pattÄ• sane n
IV 275/ Ä• ha. tasmiá¹ƒ paá¹-hamaá¹ƒ sapathaá¹ƒ katvÄ• nisinne dutiyopi bhÄ• tÄ• sahas
mahÄ• sattaá¹ƒ vanditvÄ• sapathena attÄ• naá¹ƒ sodhento dutiyaá¹ƒ gÄ• thamÄ• ha ---

79__._ á¹• 21 ``mÄ• laÃ±ca \Ee IV 309/ \Be IV 308/ so kÄ• sikacandanaÃ±ca, dhÄ• retu put

kÄ• mesu tibbaá¹ƒ kurutaá¹ƒ apekkhaá¹ƒ, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• sÄ«â€™â€™

tattha __tibba_nti vatthukÄ• makilesakÄ• mesu bahalaá¹ƒ apekkhaá¹ƒ karotÅ«ti. idaá¹ƒ so
apekkhÄ• honti, so tehi vippayoge mahantaá¹ƒ dukkhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti duk

tasmiá¹ƒ nisinne sesÄ• pi attano attano ajjhÄ• sayÄ• nurÅ«pena taá¹ƒ taá¹ƒ gÄ• thaá¹ƒ ab

80__._ á¹• 21 ``pahÅ«tadhaÃ±Ã±o kasimÄ• yasassÄ«, putte gihÄ« dhanimÄ• sabbakÄ• m

vayaá¹ƒ apassaá¹ƒ gharamÄ• vasÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

81__._ á¹• 21 ``so khattiyo hotu pasayhakÄ• rÄ«, rÄ• jÄ• bhirÄ• jÄ• balavÄ• yasassÄ«.

sa cÄ• turantaá¹ƒ mahimÄ• vasÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

82__._ á¹• 21 ``so brÄ• hmaá¹‡o hotu avÄ«tarÄ• go, muhuttanakkhattapathesu yutto.

pÅ«jetu naá¹ƒ raá¹-á¹-hapatÄ« yasassÄ«, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

83__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ sabbasamantavedaá¹ƒ, tapassinaá¹ƒ maÃ±Ã±atu sabbaloko

pÅ«jentu naá¹ƒ jÄ• napadÄ• samecca, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

84__._ á¹• 21 ``catussadaá¹ƒ gÄ• mavaraá¹ƒ samiddhaá¹ƒ, dinnaÃ±hi so bhuÃ±jatu vÄ• sa

avÄ«tarÄ• go maraá¹‡aá¹ƒ upetu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

85__._ á¹• 21 ``so \Ee IV 310/ \Be IV 309/ gÄ• maá¹‡Ä« hotu sahÄ• yamajjhe, naccehi gÄ«

so rÄ• jato byasana mÄ• lattha kiÃ±ci, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

86__._ á¹• 21 ``yaá¹ƒ \Ne IV 276/ ekarÄ• jÄ• pathaviá¹ƒ vijetvÄ• , itthÄ«sahassÄ• na á¹-ha

sÄ«mantinÄ«naá¹ƒ pavarÄ• bhavÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yÄ• ahÄ• si ||

87__._ á¹• 21 ``isÄ«naÃ±hi sÄ• sabbasamÄ• gatÄ• naá¹ƒ, bhuÃ±jeyya sÄ• duá¹ƒ avikamp

carÄ• tu lÄ• bhena vikatthamÄ• nÄ• , bhisÄ• ni te brÄ• hmaá¹‡a yÄ• ahÄ• si ||

88__._ á¹• 21 ``Ä• vÄ• siko hotu mahÄ• vihÄ• re, navakammiko hotu gajaá¹…galÄ• yaá¹ƒ.

Ä• lokasandhiá¹ƒ divasaá¹ƒ karotu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

89__._ á¹• 21 ``so bajjhatÅ« pÄ• sasatehi chabbhi, rammÄ• vanÄ• niyyatu rÄ• jadhÄ• niá¹

tuttehi so haÃ±Ã±atu pÄ• canehi, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

90__._ á¹• 21 ``alakkamÄ• lÄ« tipukaá¹‡á¹‡aviddho, laá¹-á¹-hÄ«hato sappamukhaá¹ƒ upetu

sakacchabandho visikhaá¹ƒ carÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• sÄ«â€™â€™ ti ||

tattha tatiyena vuttagÄ• thÄ• ya __kasimÄ• _ti sampannakasikammo. __putte gihÄ« dhanin
labhatu, gihÄ« hotu, sattavidhena ratanadhanena dhanimÄ• hotu, rÅ«pÄ• dibhede sabbakÄ
apassa_nti mahallakakÄ• le pabbajjÄ• nurÅ«pampi attano vayaá¹ƒ apassanto paÃ±cakÄ• n
310/ gharameva Ä• vasatÅ«ti. idaá¹ƒ so ``paÃ±cakÄ• maguá¹‡agiddho kÄ• maguá¹‡avippa
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti dassetuá¹ƒ kathesi.

catutthena vuttagÄ• thÄ• ya \Ee IV 311/ __rÄ• jÄ• bhirÄ• jÄ• _ti rÄ• jÅ«naá¹ƒ antare abhirÄ
``issarÄ• naá¹ƒ nÄ• ma issariye parigalite mahantaá¹ƒ dukkhaá¹ƒ uppajjatÄ«â€™â€™ ti rajj
kathesi. paÃ±camena vuttagÄ• thÄ• ya __avÄ«tarÄ• go_ti purohitaá¹-á¹-hÄ• nataá¹‡hÄ• ya
``purohitassa purohitaá¹-á¹-hÄ• ne parigalite mahantaá¹ƒ domanassaá¹ƒ uppajjatÄ«â€™â€™

chaá¹-á¹-hena vuttagÄ• thÄ• ya __tapassina_nti tapasÄ«lasampannoti taá¹ƒ maÃ±Ã±atu. id
``lÄ• bhasakkÄ• rÄ• pagamena mahantaá¹ƒ domanassaá¹ƒ uppajjatÄ«â€™â€™ ti lÄ• bhas

sahÄ• yatÄ• pasena vuttagÄ• thÄ• ya __catussada_nti Ä• kiá¹‡á¹‡amanussatÄ• ya manus
dhaÃ±Ã±ena, sulabhadÄ• rutÄ• ya dÄ• rÅ«hi, sampannodakatÄ• ya udakenÄ• ti catÅ«hi us
catussadasamannÄ• gatanti \Ne IV 277/ attho. __vÄ• savenÄ• _ti vÄ• savena dinnaá¹ƒ viya
laddhavarÄ• nubhÄ• vena ekaá¹ƒ rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• tena dinnantipi attho. __av
viya kÄ• mapaá¹…ke nimuggova hutvÄ• . iti sopi kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ kathento e

dÄ• sena vuttagÄ• thÄ• ya __gÄ• maá¹‡Ä«_ti gÄ• majeá¹-á¹-hako. ayampi kÄ• me garahan
kaÃ±canadeviyÄ• vuttagÄ• thÄ• ya __ya_nti yaá¹ƒ itthinti attho. __ekarÄ• jÄ• _ti aggarÄ• jÄ
vacanamaá¹-á¹-hatÄ• ya vuttaá¹ƒ, soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹
__sÄ«mantinÄ«na_nti sÄ«mantadharÄ• naá¹ƒ itthÄ«nanti attho. iti sÄ• itthibhÄ• ve á¹-hatvA
duggandhagÅ«tharÄ• siá¹ƒ viya kÄ• me garahantÄ«yeva evamÄ• ha. dÄ• siyÄ• vuttagÄ• th
sabbesaá¹ƒ sannipatitÄ• naá¹ƒ majjhe nisÄ«ditvÄ• avikampamÄ• nÄ• anosakkamÄ• nÄ•
dÄ• sÄ«naá¹ƒ kira sÄ• mikassa santike nisÄ«ditvÄ• bhuÃ±janaá¹ƒ nÄ• ma appiyaá¹ƒ. iti sÄ
evamÄ• ha. __carÄ• tÅ«_ti caratu. __lÄ• bhena vikatthamÄ• nÄ• _ti lÄ• bhahetu kuhanakan
lÄ• bhasakkÄ• raá¹ƒ uppÄ• dentÄ« caratÅ«ti attho. iminÄ• sÄ• dÄ• sibhÄ• ve á¹-hitÄ• pi k
garahati.

devatÄ• ya \Be IV 311/ vuttagÄ• thÄ• ya __Ä• vÄ• siko_ti Ä• vÄ• sajagganako. __gajaá¹…
nagare. tattha kira dabbasambhÄ• rÄ• sulabhÄ• . __Ä• lokasandhiá¹ƒ divasa_nti ekadivase
so kira devaputto kassapabuddhakÄ• le gajaá¹…galanagaraá¹ƒ nissÄ• ya yojanike jiá¹‡á¹‡a
Ä• vÄ• sikasaá¹…ghatthero hutvÄ• jiá¹‡á¹‡avihÄ• re navakammaá¹ƒ karontoyeva mahÄ• d
tadeva dukkhaá¹ƒ Ä• rabbha evamÄ• ha. hatthinÄ• vuttagÄ• thÄ• ya __pÄ• sasatehÄ«_ti b
catÅ«su pÄ• desu gÄ«vÄ• ya kaá¹-ibhÄ• ge cÄ• ti chasu á¹-hÄ• nesu. __tuttehÄ«_ti dvikaá¹
dÄ«ghalaá¹-á¹-hÄ«hi. __pÄ• canehÄ«_ti dasapÄ• canehi aá¹…kusehi vÄ• . so kira attano a
Ä• rabbha evamÄ• ha.

vÄ• narena vuttagÄ• thÄ• ya __alakkamÄ• lÄ«_ti ahituá¹‡á¸• ikena kaá¹‡á¹-he parikkhipitvA
alakkamÄ• lÄ• ya samannÄ• gato. __tipukaá¹‡á¹‡aviddho_ti tipupiá¸·andhanena piá¸·andha
__laá¹-á¹-hÄ«hato_ti sappakÄ«á¸·aá¹ƒ sikkhÄ• payamÄ• no laá¹-á¹-hiyÄ• hato hutvÄ• . esc
hatthe attano anubhÅ«tadukkhameva sandhÄ• ya evamÄ• ha.

evaá¹ƒ \Ee IV 312/ tehi terasahi janehi sapathe kate mahÄ• satto cintesi ``kadÄ• ci ime `aya
\Ne IV 278/ naá¹-á¹-hanti kathetÄ«â€™ ti mayi Ä• saá¹…kaá¹ƒ kareyyuá¹ƒ, ahampi sapatha
atha naá¹ƒ karonto cuddasamaá¹ƒ gÄ• thamÄ• ha ---

91__._ á¹• 21 ``yo ve anaá¹-á¹-haá¹ƒva naá¹-á¹-hanti cÄ• ha, kÄ• meva so labhataá¹ƒ bhuÃ

agÄ• ramajjhe maraá¹‡aá¹ƒ upetu, yo vÄ• bhonto saá¹…kati kaÃ±cidevÄ• â€™â€™ ti ||

tattha __bhonto_ti Ä• lapanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- bhavanto yo anaá¹-á¹-he koá¹-á¹-h
``naá¹-á¹-haá¹ƒ meâ€™â€™ ti vadati, yo vÄ• tumhesu kaÃ±ci Ä• saá¹…kati, so paÃ±ca kÄ
bhuÃ±jatu ca, ramaá¹‡Ä«yameva pabbajjaá¹ƒ alabhitvÄ• agÄ• ramajjheyeva maratÅ«ti.

evaá¹ƒ \Be IV 312/ isÄ«hi sapathe kate sakko bhÄ• yitvÄ• ``ahaá¹ƒ ime vÄ«maá¹ƒsanto bh
antaradhÄ• pesiá¹ƒ. ime ca chaá¸• á¸• itakheá¸·apiá¹‡á¸• aá¹ƒ viya kÄ• me garahantÄ• sap
garahakÄ• raá¹‡aá¹ƒ te pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• dissamÄ• narÅ«po bodhisatt
anantaraá¹ƒ gÄ• thamÄ• ha ---

92__._ á¹• 21 ``yadesamÄ• nÄ• vicaranti loke, iá¹-á¹-haÃ±ca kantaÃ±ca bahÅ«nametaá¹ƒ.

piyaá¹ƒ manuÃ±Ã±aá¹ƒ cidha jÄ«valoke, kasmÄ• isayo nappasaá¹ƒsanti kÄ• meâ€™â€™

tattha __yadesamÄ• nÄ• _ti yaá¹ƒ vatthukÄ• maá¹ƒ kilesakÄ• maÃ±ca kasigorakkhÄ• dÄ«h
pariyesamÄ• nÄ• sattÄ• loke vicaranti, etaá¹ƒ bahÅ«naá¹ƒ devamanussÄ• naá¹ƒ iá¹-á¹-ha
manuÃ±Ã±aÃ±ca, kasmÄ• isayo nappasaá¹ƒsanti kÄ• meti attho. __ ``kÄ• meâ€™â€™ _ti
sarÅ«pato dasseti.

athassa paÃ±haá¹ƒ vissajjento mahÄ• satto dve gÄ• thÄ• abhÄ• si ---

93__._ á¹• 21 ``kÄ• mesu ve haÃ±Ã±are bajjhare ca, kÄ• mesu dukkhaÃ±ca bhayaÃ±ca jÄ•

kÄ• mesu bhÅ«tÄ• dhipatÄ« pamattÄ• , pÄ• pÄ• ni kammÄ• ni karonti mohÄ• ||

94__._ á¹• 21 ``te pÄ• padhammÄ• pasavetva pÄ• paá¹ƒ, kÄ• yassa bhedÄ• nirayaá¹ƒ vaj

Ä• dÄ«navaá¹ƒ \Ee IV 313/ kÄ• maguá¹‡esu disvÄ• , tasmÄ• isayo nappasaá¹ƒsanti kÄ• m

tattha \Ne IV 279/ __kÄ• mesÅ«_ti kÄ• mahetu, kÄ• me nissÄ• ya kÄ• yaduccaritÄ• dÄ«ni
__haÃ±Ã±are_ti daá¹‡á¸• Ä• dÄ«hi haÃ±Ã±anti. __bajjhare_ti rajjubandhanÄ• dÄ«hi bajjhar
kÄ• yikacetasikaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ. __bhaya_nti attÄ• nuvÄ• dÄ• dikaá¹ƒ sabbampi
__bhÅ«tÄ• dhipatÄ«_ti sakkaá¹ƒ Ä• lapati. __Ä• dÄ«nava_nti evarÅ«paá¹ƒ dosaá¹ƒ. so par
dukkhakkhandhÄ• dÄ«hi suttehi (MN I 163-180) dÄ«petabbo.

sakko \Be IV 313/ mahÄ• sattassa kathaá¹ƒ sutvÄ• saá¹ƒviggamÄ• naso anantaraá¹ƒ gÄ•

95__._ á¹• 21 ``vÄ«maá¹ƒsamÄ• no isino bhisÄ• ni, tÄ«re gahetvÄ• na thale nidhesiá¹ƒ.

suddhÄ• apÄ• pÄ• isayo vasanti, etÄ• ni te brahmacÄ• rÄ« bhisÄ• nÄ«â€™â€™ ti ||

tattha __vimaá¹ƒsamÄ• no_ti bhante, ahaá¹ƒ ``ime isayo kÄ• mÄ• dhimuttÄ• vÄ• , no vÄ• __isino_ti tava mahesino santakÄ• ni bhisÄ• ni. __tÄ«re gahetvÄ• nÄ• _ti tÄ«re nikkhittÄ• n ekamante nidhesiá¹ƒ. __suddhÄ• _ti idÄ• ni mayÄ• tumhÄ• kaá¹ƒ sapathakiriyÄ• ya Ã±Ä• t apÄ• pÄ• hutvÄ• vasantÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• bodhisatto gÄ• thamÄ• ha ---

96__._ á¹• 21 ``na te naá¹-Ä• no pana kÄ«á¸·aneyyÄ• , na bandhavÄ• no pana te sahÄ• y

kismiá¹ƒ vupatthambha sahassanetta, isÄ«hi tvaá¹ƒ kÄ«á¸·asi devarÄ• jÄ• â€™â€™ ti ||

tattha __na te naá¹-Ä• no_ti devarÄ• ja, mayaá¹ƒ tava naá¹-Ä• vÄ• kÄ«á¸·itabbayuttakÄ• tava Ã±Ä• takÄ• , na sahÄ• yÄ• , atha tvaá¹ƒ kiá¹ƒ vÄ• upatthambhaá¹ƒ katvÄ• kiá¹ƒ nissÄ kÄ«á¸·asÄ«ti attho.

atha naá¹ƒ sakko khamÄ• pento vÄ«satimaá¹ƒ gÄ• thamÄ• ha ---

97__._ á¹• 21 ``Ä• cariyo mesi pitÄ• ca mayhaá¹ƒ, esÄ• patiá¹-á¹-hÄ• khalitassa brahme.

ekÄ• parÄ• dhaá¹ƒ khama bhÅ«ripaÃ±Ã±a, na paá¹‡á¸• itÄ• kodhabalÄ• bhavantÄ«â€™â

tattha \Ne IV 280/ __esÄ• patiá¹-á¹-hÄ• _ti esÄ• tava pÄ• dacchÄ• yÄ• ajja mama khalita patiá¹-á¹-hÄ• hotu. __kodhabalÄ• _ti paá¹‡á¸• itÄ• nÄ• ma khantibalÄ• bhavanti, na kodha

atha \Ee IV 314/ \Be IV 314/ mahÄ• satto sakkassa devaraÃ±Ã±o khamitvÄ• sayaá¹ƒ isiga itaraá¹ƒ gÄ• thamÄ• ha ---

98__._ á¹• 21 ``suvÄ• sitaá¹ƒ isinaá¹ƒ ekarattaá¹ƒ, yaá¹ƒ vÄ• savaá¹ƒ bhÅ«tapatiddasÄ• m

sabbeva bhonto sumanÄ• bhavantu, yaá¹ƒ brÄ• hmaá¹‡o paccupÄ• dÄ« bhisÄ• nÄ«â€™â

tattha __suvÄ• sitaá¹ƒ isinaá¹ƒ ekaratta_nti Ä• yasmantÄ• naá¹ƒ isÄ«naá¹ƒ ekarattampi ima

vasitaá¹ƒ suvasitameva. kiá¹ƒkÄ• raá¹‡Ä• ? yaá¹ƒ vÄ• savaá¹ƒ bhÅ«tapatiá¹ƒ addasÄ• ma,
avasimha, imaá¹ƒ na addasÄ• ma. __bhonto_ti bhavanto sabbepi sumanÄ• bhavantu, tuss
khamantu. kiá¹ƒkÄ• raá¹‡Ä• ? __yaá¹ƒ brÄ• hmaá¹‡o paccupÄ• dÄ« bhisÄ• ni, _ yasmÄ• t
paá¹-ilabhÄ«ti.

sakko isigaá¹‡aá¹ƒ vanditvÄ• devalokameva gato. isigaá¹‡opi jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibb
ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhu porÄ• á¹‡akapaá¹‡á¸• itÄ
pajahiá¹ƒsÅ«â€™â€™ ti vatvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne ukkaá¹‡á¹-hitabh
patiá¹-á¹-hahi. jÄ• takaá¹ƒ samodhÄ• nento puna satthÄ• tisso gÄ• thÄ• abhÄ• si ---

99__._ á¹• 21 ``ahaÃ±ca sÄ• riputto ca, moggallÄ• no ca kassapo.

anuruddho puá¹‡á¹‡o Ä• nando, tadÄ• suá¹ƒ satta bhÄ• taro ||

100__._ á¹• 21 ``bhaginÄ« uppalavaá¹‡á¹‡Ä• ca, dÄ• sÄ« khujjuttarÄ• tadÄ• .

citto gahapati dÄ• so, yakkho sÄ• tÄ• giro tadÄ• ||

101__._ á¹• 21 ``pÄ• lileyyo tadÄ• nÄ• go, madhudo seá¹-á¹-havÄ• naro.

kÄ• á¸·udÄ• yÄ« tadÄ• sakko, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

bhisajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [489] 6. surucijÄ• takavaá¹‡á¹‡anÄ•

__mahesÄ«_ \Ne IV 281/ \Be IV 315/ __surucino bhariyÄ• _ti idaá¹ƒ satthÄ• sÄ• vatthiá¹ƒ
migÄ• ramÄ• tupÄ• sÄ• de viharanto visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya laddhe aá¹-á¹-ha
ekadivasaá¹ƒ jetavane dhammakathaá¹ƒ sutvÄ• bhagavantaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…g
pakkÄ• mi. tassÄ• pana rattiyÄ• accayena cÄ• tuddÄ«piko mahÄ• megho pÄ• vassi \Ee IV
Ä• mantetvÄ• ``yathÄ• , bhikkhave, jetavane vassati, evaá¹ƒ catÅ«su dÄ«pesu vassati, ova
kÄ• yaá¹ƒ, ayaá¹ƒ pacchimako cÄ• tuddÄ«piko mahÄ• meghoâ€™â€™ ti vatvÄ• ovassÄ• p
iddhibalena jetavane antarahito visÄ• khÄ• ya koá¹-á¹-hake pÄ• turahosi. upÄ• sikÄ• ``acch
abbhutaá¹ƒ vata bho, tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• , yatra hi nÄ• ma
vattamÄ• nesu kaá¹-imattesupi oghesu vattamÄ• nesu na hi nÄ• ma ekabhikkhussapi pÄ• o
bhavissantÄ«â€™â€™ ti haá¹-á¹-hÄ• udaggÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ

bhagavantaá¹ƒ etadavoca ``aá¹-á¹-hÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ varÄ• ni yÄ• cÄ• mÄ•
kho, visÄ• khe, tathÄ• gatÄ• â€™â€™ ti. ``yÄ• ni ca, bhante, kappiyÄ• ni yÄ• ni ca anavajjÄ
visÄ• kheâ€™â€™ ti. ``icchÄ• mahaá¹ƒ, bhante, bhikkhusaá¹…ghassa yÄ• vajÄ«vaá¹ƒ vas
Ä• gantukabhattaá¹ƒ dÄ• tuá¹ƒ, gamikabhattaá¹ƒ dÄ• tuá¹ƒ, gilÄ• nabhattaá¹ƒ dÄ• tuá¹ƒ,
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ dÄ• tuá¹ƒ, gilÄ• nabhesajjaá¹ƒ dÄ• tuá¹ƒ, dhuvayÄ• guá¹ƒ
bhikkhunisaá¹…ghassa yÄ• vajÄ«vaá¹ƒ udakasÄ• á¹-ikaá¹ƒ dÄ• tuâ€™â€™ nti.

satthÄ• ``kaá¹ƒ pana tvaá¹ƒ, visÄ• khe, atthavasaá¹ƒ sampassamÄ• nÄ• tathÄ• gataá¹ƒ a
yÄ• casÄ«â€™â€™ ti pucchitvÄ• tÄ• ya varÄ• nisaá¹ƒse kathite ``sÄ• dhu sÄ• dhu, visÄ• k
visÄ• khe, imaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ sampassamÄ• nÄ• tathÄ• gataá¹ƒ aá¹-á¹-ha varÄ• ni yÄ
``anujÄ• nÄ• mi te, visÄ• khe, aá¹-á¹-ha varÄ• nÄ«â€™â€™ ti aá¹-á¹-ha vare datvÄ• anum
athekadivasaá¹ƒ satthari pubbÄ• rÄ• me viharante bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹
``Ä• vuso, visÄ• khÄ• mahÄ• upÄ• sikÄ• mÄ• tugÄ• mattabhÄ• ve á¹-hatvÄ• pi dasabalas
aho mahÄ• guá¹‡Ä• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi ka
pucchitvÄ• ``imÄ• ya \Be IV 316/ nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, visÄ• khÄ• id
labhati, pubbepesÄ• labhiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te mithilÄ• yaá¹ƒ suruci nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• rento puttaá¹ƒ paá¹-ilabhitvÄ• tas
``surucikumÄ• roâ€™â€™ tveva \Ne IV 282/ nÄ• maá¹ƒ akÄ• si. so vayappatto ``takkasilÄ•
uggaá¹‡hissÄ• mÄ«â€™â€™ ti gantvÄ• nagaradvÄ• re sÄ• lÄ• yaá¹ƒ nisÄ«di. bÄ• rÄ• á¹‡
brahmadattakumÄ• ro \Ee IV 316/ nÄ• ma tatheva gantvÄ• surucikumÄ• rassa nisinnaphala
aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchitvÄ• vissÄ• sikÄ• hutvÄ• ekatova Ä• cariyassa santikaá¹ƒ gan
sippaá¹ƒ paá¹-á¹-hapetvÄ• na cirasseva niá¹-á¹-hitasippÄ• Ä• cariyaá¹ƒ Ä• pucchitvÄ• tho
gantvÄ• dvedhÄ• pathe á¹-hitÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• liá¹…gitvÄ• mittadhammÄ• nura
kariá¹ƒsu ``sace mama putto jÄ• yati, tava dhÄ«tÄ• , tava putto, mama dhÄ«tÄ• , tesaá¹ƒ Ä
karissÄ• mÄ• â€™â€™ ti. tesu rajjaá¹ƒ kÄ• rentesu surucimahÄ• rÄ• jassa putto jÄ• yi, ``su
nÄ• maá¹ƒ kariá¹ƒsu. brahmadattassa dhÄ«tÄ• jÄ• yi, ``sumedhÄ• â€™â€™ tissÄ• nÄ• m

surucikumÄ• ro vayappatto takkasilÄ• yaá¹ƒ gantvÄ• sippaá¹ƒ uggaá¹‡hitvÄ• Ä• gacchi. a
abhisiÃ±citukÄ• mo hutvÄ• ``sahÄ• yassa kira me bÄ• rÄ• á¹‡asiraÃ±Ã±o dhÄ«tÄ• atthi, ta
karissÄ• mÄ«â€™â€™ ti tassÄ• atthÄ• ya bahuá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• amacce
anÄ• gatakÄ• leyeva bÄ• rÄ• á¹‡asirÄ• jÄ• deviá¹ƒ pucchi ``bhadde, mÄ• tugÄ• massa nÄ
nti? ``sapattirosadukkhaá¹ƒ devÄ• â€™â€™ ti. ``tena hi, bhadde, amhÄ• kaá¹ƒ ekaá¹ƒ dhÄ
tamhÄ• dukkhÄ• mocetvÄ• yo etaá¹ƒ ekikameva gaá¹‡hissati, tassa dassÄ• mÄ• â€™â€™
Ä• gantvÄ• tassÄ• nÄ• me gahite ``tÄ• tÄ• , kÄ• maá¹ƒ mayÄ• pubbe mayhaá¹ƒ sahÄ• ya
pana mayaá¹ƒ itthighaá¹-Ä• ya antare na khipitukÄ• mÄ• , yo etaá¹ƒ ekikameva gaá¹‡hÄ• ti
dÄ• tukÄ• mamhÄ• â€™â€™ ti Ä• ha. te raÃ±Ã±o santikaá¹ƒ pahiá¹‡iá¹ƒsu. rÄ• jÄ• pana `
mahantaá¹ƒ, sattayojanikaá¹ƒ mithilanagaraá¹ƒ, tÄ«á¹‡i yojanasatÄ• ni raá¹-á¹-haparicched

soá¸·asa itthisahassÄ• ni laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• na rocesi.

surucikumÄ• ro \Be IV 317/ pana sumedhÄ• ya rÅ«pasampadaá¹ƒ sutvÄ• savanasaá¹ƒsag
``ahaá¹ƒ taá¹ƒ ekikameva gaá¹‡hissÄ• mi, na mayhaá¹ƒ itthighaá¹-Ä• ya attho, tameva Ä• n
mÄ• tÄ• pitÅ«naá¹ƒ pesesi. te tassa manaá¹ƒ abhinditvÄ• bahuá¹ƒ dhanaá¹ƒ pesetvÄ• ma
Ä• netvÄ• kumÄ• rassa aggamahesiá¹ƒ katvÄ• ekatova abhisiÃ±ciá¹ƒsu. so surucimahÄ•
rajjaá¹ƒ kÄ• rento tÄ• ya saddhiá¹ƒ piyasaá¹ƒvÄ• saá¹ƒ vasi. sÄ• pana dasa vassasahassÄ
neva puttaá¹ƒ, na dhÄ«taraá¹ƒ labhi. atha nÄ• garÄ• sannipatitvÄ• rÄ• jaá¹…gaá¹‡e upakk
nti vutte ``raÃ±Ã±o doso natthi, vaá¹ƒsÄ• nupÄ• lako pana vo putto na vijjati, tumhÄ• kaá¹ƒ
rÄ• jakule ca nÄ• ma heá¹-á¹-himantena soá¸·asahi itthisahassehi bhavitabbaá¹ƒ, itthighaá¹-
addhÄ• tÄ• su \Ne IV 283/ puÃ±Ã±avatÄ« puttaá¹ƒ labhissatÄ«â€™â€™ ti vatvÄ• ``tÄ• tÄ•
aÃ±Ã±aá¹ƒ na gaá¹‡hissÄ• mÄ«â€™ ti paá¹-iÃ±Ã±aá¹ƒ datvÄ• mayÄ• esÄ• Ä• nÄ«tÄ• , n
na mayhaá¹ƒ itthighaá¹-Ä• ya atthoâ€™â€™ ti raÃ±Ã±Ä• paá¹-ikkhittÄ• pakkamiá¹ƒsu.

sumedhÄ• taá¹ƒ kathaá¹ƒ sutvÄ• ``rÄ• jÄ• tÄ• va saccavÄ• ditÄ• ya aÃ±Ã±Ä• itthiyo na
Ä• nessÄ• mÄ«â€™â€™ ti raÃ±Ã±o mÄ• tusamabhariyaá¹-á¹-hÄ• ne á¹-hatvÄ• attano ruci
sahassaá¹ƒ, amaccakaÃ±Ã±Ä• naá¹ƒ sahassaá¹ƒ, gahapatikaÃ±Ã±Ä• naá¹ƒ sahassaá¹ƒ, s
sahassanti cattÄ• ri itthisahassÄ• ni Ä• nesi. tÄ• pi dasa vassasahassÄ• ni rÄ• jakule vasitv
dhÄ«taraá¹ƒ labhiá¹ƒsu. etenevupÄ• yena aparÄ• nipi tikkhattuá¹ƒ cattÄ• ri cattÄ• ri sahass
puttaá¹ƒ, na dhÄ«taraá¹ƒ labhiá¹ƒsu. ettÄ• vatÄ• soá¸·asa itthisahassÄ• ni ahesuá¹ƒ. cattÄ
atikkamiá¹ƒsu, tÄ• ni tÄ• ya ekikÄ• ya vutthehi dasahi sahassehi saddhiá¹ƒ paÃ±Ã±Ä• sa va
nÄ• garÄ• sannipatitvÄ• puna upakkositvÄ• ``kimetaâ€™â€™ nti vutte ``deva, tumhÄ• ka
puttaá¹ƒ patthetuá¹ƒ Ä• á¹‡Ä• pethÄ• â€™â€™ ti vadiá¹ƒsu. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ t
puttaá¹ƒ patthethÄ• â€™â€™ ti Ä• ha. tÄ• tato paá¹-á¹-hÄ• ya puttaá¹ƒ patthayamÄ• nÄ• n
nÄ• nÄ• vatÄ• ni caranti, putto nuppajjateva. atha rÄ• jÄ• sumedhaá¹ƒ Ä• ha ``bhadde, tva
patthehÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti pannarasauposathadivase aá¹-á¹-haá¹…
samÄ• dÄ• ya sirigabbhe sÄ«lÄ• ni Ä• vajjamÄ• nÄ• kappiyamaÃ±cake nisÄ«di \Be IV 318
puttaá¹ƒ alabhitvÄ• uyyÄ• naá¹ƒ agamaá¹ƒsu.

sumedhÄ• ya sÄ«latejena sakkassa bhavanaá¹ƒ kampi. tadÄ• sakko Ä• vajjento ``sumedh
puttamassÄ• dassÄ• mi, na kho pana sakkÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• dÄ• tuá¹ƒ, anucchavik
upadhÄ• ressÄ• mÄ«â€™â€™ ti upadhÄ• rento naá¸·akÄ• radevaputtaá¹ƒ passi. so hi puÃ
purimattabhÄ• ve bÄ• rÄ• á¹‡asiyaá¹ƒ vasanto vappakÄ• le khettaá¹ƒ gacchanto ekaá¹ƒ pa
dÄ• sakammakare ``vapathÄ• â€™â€™ ti pahiá¹‡i. sayaá¹ƒ nivattitvÄ• paccekabuddhaá¹ƒ
puna gaá¹…gÄ• tÄ«raá¹ƒ Ä• netvÄ• puttena saddhiá¹ƒ ekato hutvÄ• udumbarabhittipÄ• da
paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• dvÄ• raá¹ƒ yojetvÄ• caá¹…kamaá¹ƒ katvÄ• paccekabuddhaá¹
vasÄ• petvÄ• vutthavassaá¹ƒ dve pitÄ• puttÄ• ticÄ«varena acchÄ• detvÄ• uyyojesuá¹ƒ. e
sattaá¹-á¹-ha paccekabuddhe tÄ• ya paá¹‡á¹‡asÄ• lÄ• ya vasÄ• petvÄ• ticÄ«varÄ• ni adaâ

naá¸·akÄ• rÄ• hutvÄ• gaá¹…gÄ• tÄ«re veá¸·uá¹ƒ upadhÄ• rentÄ• paccekabuddhaá¹ƒ disv
vadantiyeva.

te \Ne IV 284/ kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbattitvÄ• chasu kÄ• mÄ• vacaras
mahantaá¹ƒ devissariyaá¹ƒ anubhavantÄ• vicaranti. te tato cavitvÄ• uparidevaloke nibbatti
tathÄ• gatabhÄ• vaá¹ƒ Ã±atvÄ• tesu ekassa \Ee IV 319/ vimÄ• nadvÄ• raá¹ƒ gantvÄ• taá
á¹-hitaá¹ƒ Ä• ha --- ``mÄ• risa, tayÄ• manussalokaá¹ƒ gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``
nÄ• ma jeguccho paá¹-ikÅ«lo, tattha á¹-hitÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• devaloka
gantvÄ• kiá¹ƒ karissÄ• mÄ«â€™â€™ ti. ``mÄ• risa, devaloke paribhuÃ±jitabbasampattiá¹ƒ
paribhuÃ±jissasi, paÃ±cavÄ«satiyojanubbedhe navayojanaÄ• yÄ• me aá¹-á¹-hayojanavitthÄ
vasissasi, adhivÄ• sehÄ«â€™â€™ ti. so adhivÄ• sesi. sakko tassa paá¹-iÃ±Ã±aá¹ƒ gahetvÄ
gantvÄ• tÄ• saá¹ƒ itthÄ«naá¹ƒ upari Ä• kÄ• se caá¹…kamanto attÄ• naá¹ƒ dassetvÄ• ``ka
kÄ• puttavaraá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti Ä• ha. ``bhante, mayhaá¹ƒ dehi, mayhaá¹ƒ deh
itthisahassÄ• ni hatthe ukkhipiá¹ƒsu. tato sakko \Be IV 319/ Ä• ha --- ``ahaá¹ƒ sÄ«lavatÄ«na
tumhÄ• kaá¹ƒ kiá¹ƒ sÄ«laá¹ƒ, ko Ä• cÄ• roâ€™â€™ ti. tÄ• ukkhittahatthe samaÃ±chitvÄ• `
dÄ• tukÄ• mo, sumedhÄ• ya santikaá¹ƒ gacchÄ• hÄ«â€™â€™ ti vadiá¹ƒsu. so Ä• kÄ• sene
sÄ«hapaÃ±jare aá¹-á¹-hÄ• si.

athassÄ• tÄ• itthiyo Ä• rocesuá¹ƒ ``etha, devi, sakko devarÄ• jÄ• `tumhÄ• kaá¹ƒ puttavar
Ä• kÄ• senÄ• gantvÄ• sÄ«hapaÃ±jare á¹-hitoâ€™â€™ ti. sÄ• garuparihÄ• renÄ• gantvÄ•
``saccaá¹ƒ kira, bhante, tumhe sÄ«lavatiyÄ• puttavaraá¹ƒ dethÄ• â€™â€™ ti Ä• ha. ``Ä• m
hi mayhaá¹ƒ dethÄ• â€™â€™ ti. ``kiá¹ƒ pana te sÄ«laá¹ƒ, kathehi, sace me ruccati, dassÄ•
nti. sÄ• tassa vacanaá¹ƒ sutvÄ• ``tena hi suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• attano sÄ«laguá
gÄ• thÄ• abhÄ• si ---

102__._ á¹• 21 ``mahesÄ« surucino bhariyÄ• , Ä• nÄ«tÄ• paá¹-hamaá¹ƒ ahaá¹ƒ.

dasa vassasahassÄ• ni, yaá¹ƒ maá¹ƒ surucimÄ• nayi ||

103__._ á¹• 21 ``sÄ• haá¹ƒ brÄ• hmaá¹‡a rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi kÄ• yena, vÄ• cÄ• ya uda cetasÄ• .

suruciá¹ƒ atimaÃ±Ã±ittha, Ä• vi vÄ• yadi vÄ• raho ||

104__._ á¹• 21 ``etena \Ne IV 285/ \Ee IV 320/ saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

105__._ á¹• 21 ``bhattu mama sassu mÄ• tÄ• , pitÄ• cÄ• pi ca sassuro.

te maá¹ƒ brahme vinetÄ• ro, yÄ• va aá¹-á¹-haá¹ƒsu jÄ«vitaá¹ƒ ||

106__._ á¹• 21 ``sÄ• haá¹ƒ ahiá¹ƒsÄ• ratinÄ«, kÄ• masÄ• dhammacÄ• rinÄ«.

sakkaccaá¹ƒ te upaá¹-á¹-hÄ• siá¹ƒ, rattindivamatanditÄ• ||

107__._ á¹• 21 ``etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

108__._ á¹• 21 ``soá¸·asitthisahassÄ• ni \Be IV 320/, sahabhariyÄ• ni brÄ• hmaá¹‡a.

tÄ• su issÄ• vÄ• kodho vÄ• , nÄ• hu mayhaá¹ƒ kudÄ• canaá¹ƒ ||

109__._ á¹• 21 ``hitena tÄ• saá¹ƒ nandÄ• mi, na ca me kÄ• ci appiyÄ• .

attÄ• naá¹ƒvÄ• nukampÄ• mi, sadÄ• sabbÄ• sapattiyo ||

110__._ á¹• 21 ``etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

111__._ á¹• 21 ``dÄ• se kammakare pesse, ye caÃ±Ã±e anujÄ«vino.

pesemi sahadhammena, sadÄ• pamuditindriyÄ• ||

112__._ á¹• 21 ``etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

113__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, aÃ±Ã±e cÄ• pi vanibbake.

tappemi annapÄ• nena, sadÄ• payatapÄ• á¹‡inÄ« ||

114__._ á¹• 21 ``etena \Ne IV 286/ saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

115__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±caddasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ.

uposathaá¹ƒ upavasÄ• mi, sadÄ• sÄ«lesu saá¹ƒvutÄ• ||

116__._ á¹• 21 ``etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• â€™â€™ ti ||

tattha __mahesÄ«_ti aggamahesÄ«. __surucino_ti suruciraÃ±Ã±o. __paá¹-hama_nti soá¸·a
itthisahassÄ• naá¹ƒ sabbapaá¹-hamaá¹ƒ. __yaá¹ƒ ma_nti yasmiá¹ƒ kÄ• le maá¹ƒ suruci Ä•
ahaá¹ƒ dasa vassasahassÄ• ni ekikÄ• va imasmiá¹ƒ gehe vasiá¹ƒ. __atimaÃ±Ã±itthÄ• _ti m
parammukhÄ• vÄ• atimaÃ±Ã±inti idaá¹ƒ atikkamitvÄ• maÃ±Ã±anaá¹ƒ na jÄ• nÄ• mi na sa
Ä• lapati.

__te_ \Be IV 321/ __ma_nti sasuro ca sassu cÄ• ti te ubhopi maá¹ƒ __vinetÄ• ro, _ tehi vin
321/ me yÄ• va jÄ«viá¹ƒsu, tÄ• va ovÄ• damadaá¹ƒsu. __ahiá¹ƒsÄ• ratinÄ«_ti ahiá¹ƒsÄ• sa
samannÄ• gatÄ• . mayÄ• hi kunthakipillikopi na hiá¹ƒsitapubbo. __kÄ• masÄ• _ti ekantene
dasakusalakammapathesu pÅ«remi. __upaá¹-á¹-hÄ• si_nti pÄ• daparikammÄ• dÄ«ni kiccÄ•

__sahabhariyÄ• nÄ«_ti mayÄ• saha ekasÄ• mikassa bhariyabhÅ«tÄ• ni. __nÄ• hÅ«_ti kile
vÄ• kodhadhammo vÄ• mayhaá¹ƒ na bhÅ«tapubbo. __hitenÄ• _ti yaá¹ƒ tÄ• saá¹ƒ hitaá¹ƒ,
vutthadhÄ«taro viya tÄ• disvÄ• tussÄ• mi. __kÄ• cÄ«_ti tÄ• su ekÄ• pi mayhaá¹ƒ appiyÄ•
piyakÄ• yeva. __anukampÄ• mÄ«_ti muducittena sabbÄ• soá¸·asasahassÄ• pi tÄ• attÄ• n

__sahadhammenÄ• _ti nayena kÄ• raá¹‡ena yo yaá¹ƒ kÄ• tuá¹ƒ sakkoti, taá¹ƒ tasmiá¹ƒ ka
__pamuditindriyÄ• _ti pesentÄ« ca niccaá¹ƒ pamuditindriyÄ• va hutvÄ• pesemi, ``are duá¹-
IV 287/ nÄ• ma karohÄ«â€™ ti evaá¹ƒ kujjhitvÄ• na me koci katthaci pesitapubbo. __payat
dhotahatthÄ• pasÄ• ritahatthÄ• va hutvÄ• . __pÄ• á¹-ihÄ• riyapakkhaÃ±cÄ• _ti aá¹-á¹-ham
paccuggamanÄ• nuggamanavasena cattÄ• ro divasÄ• . __sadÄ• _ti niccakÄ• laá¹ƒ paÃ±ca
pihitagopitattabhÄ• vÄ• va homÄ«ti.

evaá¹ƒ tassÄ• gÄ• thÄ• ya satenapi sahassenapi vaá¹‡á¹‡iyamÄ• nÄ• naá¹ƒ guá¹‡Ä• naá
tÄ• ya pannarasahi gÄ• thÄ• hi attano guá¹‡Ä• naá¹ƒ vaá¹‡á¹‡itakÄ• leyeva sakko attano b

kathaá¹ƒ avicchinditvÄ• ``pahÅ«tÄ• abbhutÄ• yeva te guá¹‡Ä• â€™â€™ ti taá¹ƒ pasaá¹ƒs

117__._ á¹• 21 ``sabbeva te dhammaguá¹‡Ä• , rÄ• japutti yasassini.

saá¹ƒvijjanti tayi bhadde, ye tvaá¹ƒ kittesi attani ||

118__._ á¹• 21 ``khattiyo \Be IV 322/ jÄ• tisampanno, abhijÄ• to yasassimÄ• .

dhammarÄ• jÄ• videhÄ• naá¹ƒ, putto uppajjate tavÄ• â€™â€™ ti ||

tattha __dhammaguá¹‡Ä• _ti sabhÄ• vaguá¹‡Ä• bhÅ«taguá¹‡Ä• . __saá¹ƒvijjantÄ«_ti ye ta
upalabbhanti. __abhijÄ• to_ti atijÄ• to suddhajÄ• to. __yasassimÄ• _ti yasasampannena pa
samannÄ• gato. __uppajjate_ti evarÅ«po putto tava uppajjissati, mÄ• cintayÄ«ti.

sÄ• tassa vacanaá¹ƒ sutvÄ• somanassajÄ• tÄ• taá¹ƒ pucchantÄ« dve gÄ• thÄ• abhÄ• s

119__._ á¹• 21 ``dummÄ« \Ee IV 322/ rajojalladharo, aghe vehÄ• yasaá¹ƒ á¹-hito.

manuÃ±Ã±aá¹ƒ bhÄ• sase vÄ• caá¹ƒ, yaá¹ƒ mayhaá¹ƒ hadayaá¹…gamaá¹ƒ ||

120__._ á¹• 21 ``devatÄ• nusi saggamhÄ• , isi vÄ• si mahiddhiko.

ko vÄ• si tvaá¹ƒ anuppatto, attÄ• naá¹ƒ me pavedayÄ• â€™â€™ ti ||

tattha __dummÄ«_ti anaÃ±jitÄ• maá¹‡á¸• ito sakko Ä• gacchanto ramaá¹‡Ä«yena tÄ• pasa
pabbajitavesena Ä• gatattÄ• pana sÄ• evamÄ• ha. __aghe_ti appaá¹-ighe á¹-hÄ• ne. __ya
manuÃ±Ã±aá¹ƒ \Ne IV 288/ vÄ• caá¹ƒ mayhaá¹ƒ bhÄ• sasi, taá¹ƒ bhÄ• samÄ• no tvaá¹ƒ de
__isi vÄ• si mahiddhiko_ti yakkhÄ• dÄ«su ko vÄ• tvaá¹ƒ asi idhÄ• nuppatto, attÄ• naá¹ƒ me
yathÄ• bhÅ«taá¹ƒ kathehÄ«ti vadati.

sakko tassÄ• kathento cha gÄ• thÄ• abhÄ• si ---

121__._ á¹• 21 ``yaá¹ƒ devasaá¹…ghÄ• vandanti, sudhammÄ• yaá¹ƒ samÄ• gatÄ• .

sohaá¹ƒ sakko sahassakkho, Ä• gatosmi tavantike ||

122__._ á¹• 21 ``itthiyo jÄ«valokasmiá¹ƒ, yÄ• hoti samacÄ• rinÄ«.

medhÄ• vinÄ« sÄ«lavatÄ«, sassudevÄ• patibbatÄ• ||

123__._ á¹• 21 ``tÄ• disÄ• ya \Be IV 323/ sumedhÄ• ya, sucikammÄ• ya nÄ• riyÄ• .

devÄ• dassanamÄ• yanti, mÄ• nusiyÄ• amÄ• nusÄ• ||

124__._ á¹• 21 ``tvaÃ±ca bhadde suciá¹‡á¹‡ena, pubbe sucaritena ca.

idha rÄ• jakule jÄ• tÄ• , sabbakÄ• masamiddhinÄ« ||

125__._ á¹• 21 ``ayaÃ±ca te rÄ• japutti, ubhayattha kaá¹-aggaho.

devalokÅ«papattÄ« ca, kittÄ« ca idha jÄ«vite ||

126__._ á¹• 21 ``ciraá¹ƒ sumedhe sukhinÄ«, dhammamattani pÄ• laya.

esÄ• haá¹ƒ tidivaá¹ƒ yÄ• mi, piyaá¹ƒ me tava dassanaâ€™â€™ nti ||

tattha __sahassakkho_ti atthasahassassa taá¹ƒmuhuttaá¹ƒ dassanavasena sahassakkho. __samacÄ• rinÄ«_ti tÄ«hi dvÄ• rehi samacariyÄ• ya samannÄ• gatÄ• . __tÄ• disÄ• yÄ• _ti __sumedhÄ• yÄ• _ti supaÃ±Ã±Ä• ya. __ubhayattha kaá¹-aggaho_ti ayaá¹ƒ tava imasmiÃ±c jayaggÄ• ho. tesu anÄ• gate devalokuppatti ca idha jÄ«vite pavattamÄ• ne kitti cÄ• ti ayaá¹ kaá¹-aggaho nÄ• ma. __dhamma_nti evaá¹ƒ sabhÄ• vaguá¹‡aá¹ƒ ciraá¹ƒ attani pÄ• laya. __piyaá¹ƒ me_ti mayhaá¹ƒ tava dassanaá¹ƒ piyaá¹ƒ.

devaloke \Ne IV 289/ \Ee IV 323/ pana me kiccakaraá¹‡Ä«yaá¹ƒ atthi, tasmÄ• gacchÄ• mi, hohÄ«ti tassÄ• ovÄ• daá¹ƒ datvÄ• pakkÄ• mi. naá¸·akÄ• radevaputto pana paccÅ«sakÄ• paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• raÃ±Ã±o Ä• roc parihÄ• raá¹ƒ adÄ• si. sÄ• dasamÄ• saccayena puttaá¹ƒ vijÄ• yi, ``mahÄ• panÄ• doâ€™â€ ubhayaraá¹-á¹-havÄ• sino ``sÄ• miputtassa no khÄ«ramÅ«laâ€™â€™ nti ekekaá¹ƒ kahÄ• p khipiá¹ƒsu, mahÄ• dhanarÄ• si ahosi. raÃ±Ã±Ä• paá¹-ikkhittÄ• pi ``sÄ• miputtassa no vaá¸· bhavissatÄ«â€™â€™ ti aggahetvÄ• va pakkamiá¹ƒsu. kumÄ• ro pana mahÄ• parivÄ• rena soá¸·asavassakÄ• leyeva sabbasippesu nipphattiá¹ƒ pÄ• puá¹‡i. rÄ• jÄ•  puttassa vayaá¹ƒ deviá¹ƒ Ä• ha --- ``bhadde, puttassa me rajjÄ• bhisekakÄ• lo, ramaá¹‡Ä«yamassa pÄ• sÄ• karissÄ• mÄ«â€™â€™ ti. sÄ• ``sÄ• dhu devÄ• â€™â€™ ti sampaá¹-icchi. rÄ• jÄ•  vatthuvi ``tÄ• tÄ• , vaá¸• á¸• hakiá¹ƒ gahetvÄ• amhÄ• kaá¹ƒ nivesanato avidÅ«re puttassa me pÄ• naá¹ƒ abhisiÃ±cissÄ• mÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhu, devÄ• â€™â€™ ti bhÅ«mippade

tasmiá¹ƒ khaá¹‡e sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so taá¹ƒ kÄ• raá¹‡aá¹
Ä• mantetvÄ• ``gaccha, tÄ• ta, mahÄ• panÄ• dakumÄ• rassa Ä• yÄ• mena navayojanikaá¹
aá¹-á¹-hayojanikaá¹ƒ, ubbedhena paÃ±cavÄ«satiyojanikaá¹ƒ, ratanapÄ• sÄ• daá¹ƒ mÄ• peh
vaá¸• á¸• hakÄ«vesena vaá¸• á¸• hakÄ«naá¹ƒ santikaá¹ƒ gantvÄ• ``tumhe pÄ• tarÄ• saá¹ƒ
pesetvÄ• daá¹‡á¸• akena bhÅ«miá¹ƒ pahari, tÄ• vadeva vuttappakÄ• ro sattabhÅ«miko pÄ
mahÄ• panÄ• dassa pÄ• sÄ• damaá¹…galaá¹ƒ, chattamaá¹…galaá¹ƒ, Ä• vÄ• hamaá¹…gal
ahesuá¹ƒ. maá¹…galaá¹-á¹-hÄ• ne ubhayaraá¹-á¹-havÄ• sino sannipatitvÄ• maá¹…galacch
vÄ«tinÄ• mesuá¹ƒ. neva ne rÄ• jÄ• uyyojesi, tesaá¹ƒ vatthÄ• laá¹…kÄ• rakhÄ• danÄ«yabh
sabbaá¹ƒ rÄ• jakulasantakameva ahosi. te sattasaá¹ƒvaccharaccayena upakkositvÄ• suruc
``kimetaâ€™â€™ nti puá¹-á¹-hÄ• ``mahÄ• rÄ• ja, amhÄ• kaá¹ƒ maá¹…galaá¹ƒ bhuÃ±jantÄ
kadÄ• maá¹…galassa osÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti Ä• haá¹ƒsu. tato rÄ• jÄ• ``tÄ• tÄ
kÄ• laá¹ƒ na hasitapubbaá¹ƒ, yadÄ• so hasissati, tadÄ• gamissathÄ• â€™â€™ ti Ä• ha. at
carÄ• petvÄ• naá¹-e sannipÄ• tesi. cha naá¹-asahassÄ• ni sannipatitvÄ• satta koá¹-á¹-hÄ•
rÄ• jÄ• naá¹ƒ hasÄ• petuá¹ƒ nÄ• sakkhiá¹ƒsu. tassa kira dÄ«gharattaá¹ƒ dibbanÄ• á¹-akÄ•
naccaá¹ƒ amanuÃ±Ã±aá¹ƒ ahosi.

tadÄ• bhaá¹‡á¸• ukaá¹‡á¸• o ca paá¹‡á¸• ukaá¹‡á¸• o cÄ• ti dve nÄ• á¹-akajeá¹-á¹-hakÄ•
hasÄ• pessÄ• mÄ• â€™â€™ ti rÄ• jaá¹…gaá¹‡aá¹ƒ pavisiá¹ƒsu. tesu bhaá¹‡á¸• ukaá¹‡á¸•
atulaá¹ƒ nÄ• ma ambaá¹ƒ \Ne IV 290/ mÄ• petvÄ• suttaguá¸·aá¹ƒ khipitvÄ• tassa sÄ• khÄ
atulambaá¹ƒ abhiruhi. atulamboti kira \Be IV 325/ vessavaá¹‡assa ambo. atha tampi vessav
gahetvÄ• aá¹…gapaccaá¹…gÄ• ni chinditvÄ• pÄ• tesuá¹ƒ, sesanÄ• á¹-akÄ• tÄ• ni samod
abhisiÃ±ciá¹ƒsu. so pupphapaá¹-aá¹ƒ nivÄ• setvÄ• ca pÄ• rupitvÄ• ca naccantova uá¹-á¹-h
disvÄ• neva hasi. paá¹‡á¸• ukaá¹‡á¸• o naá¹-o rÄ• jaá¹…gaá¹‡e dÄ• rucitakaá¹ƒ kÄ• retvÄ
aggiá¹ƒ pÄ• visi. tasmiá¹ƒ nibbute citakaá¹ƒ udakena abhisiÃ±ciá¹ƒsu. so sapariso pupphap
ca pÄ• rupitvÄ• ca naccantova uá¹-á¹-hahi. tampi disvÄ• rÄ• jÄ• neva hasi. iti taá¹ƒ hasÄ•
manussÄ• upaddutÄ• ahesuá¹ƒ.

sakko taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``gaccha, tÄ• ta, mahÄ• panÄ• daá¹ƒ hasÄ• petvÄ• e
pesesi. so Ä• gantvÄ• rÄ• jaá¹…gaá¹‡e Ä• kÄ• se á¹-hatvÄ• upaá¸• á¸• haaá¹…gaá¹ƒ nÄ•
hattho, ekova pÄ• do, ekaá¹ƒ akkhi, ekÄ• dÄ• á¹-hÄ• naccati calati phandati, sesaá¹ƒ nicc
mahÄ• panÄ• do thokaá¹ƒ hasitaá¹ƒ akÄ• si. mahÄ• jano pana hasanto hasanto hÄ• saá¹ƒ
paccupaá¹-á¹-hÄ• petuá¹ƒ asakkonto aá¹…gÄ• ni vissajjetvÄ• rÄ• jaá¹…gaá¹‡eyeva pati, ta
niá¹-á¹-hitaá¹ƒ. sesamettha ``panÄ• do nÄ• ma so rÄ• jÄ• , yassa yÅ«po suvaá¹‡á¹‡ayoâ€™
mahÄ• panÄ• dajÄ• takena vaá¹‡á¹‡etabbaá¹ƒ. rÄ• jÄ• mahÄ• panÄ• do dÄ• nÄ• dÄ«ni pu
devalokameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, visÄ• khÄ• pubbepi
labhiyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mahÄ• panÄ• do bha

visÄ• khÄ• , vissakammo Ä• nando, sakko pana ahameva ahosiâ€™â€™ nti.

surucijÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [490] 7. paÃ±cuposathajÄ• takavaá¹‡á¹‡anÄ•

__appossukko dÄ• ni tuvaá¹ƒ kapotÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto uposathike pa
Ä• rabbha kathesi. tadÄ• hi satthÄ• dhammasabhÄ• yaá¹ƒ catuparisamajjhe alaá¹…katab
muducittena parisaá¹ƒ oloketvÄ• ``ajja upÄ• sakÄ• naá¹ƒ kathaá¹ƒ paá¹-icca desanÄ• \Be
samuá¹-á¹-hahissatÄ«â€™â€™ ti Ã±atvÄ• upÄ• sake Ä• mantetvÄ• ``uposathikattha upÄ•
``Ä• ma \Ne IV 291/, bhanteâ€™â€™ ti vutte ``sÄ• dhu vo kataá¹ƒ, uposatho nÄ• mesa por
vaá¹ƒso, porÄ• á¹‡akapaá¹‡á¸• itÄ• hi rÄ• gÄ• dikilesaniggahatthaá¹ƒ uposathavÄ• saá¹ƒ
tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te magadharaá¹-á¹-hÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ raá¹-á¹-hÄ• naá¹ƒ antare aá¹-avÄ« aho
magadharaá¹-á¹-he brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattitvÄ• vayappatto kÄ• me pahÄ•
aá¹-aviá¹ƒ pavisitvÄ• assamaá¹ƒ katvÄ• isipabbajjaá¹ƒ pabbajitvÄ• vÄ• saá¹ƒ kappesi. tas
avidÅ«re ekasmiá¹ƒ veá¸·ugahane attano bhariyÄ• ya saddhiá¹ƒ kapotasakuá¹‡o \Ee IV 326
vammike ahi, ekasmiá¹ƒ vanagumbe siá¹…gÄ• lo, ekasmiá¹ƒ vanagumbe accho. te cattÄ• r
upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡anti.

athekadivasaá¹ƒ kapoto bhariyÄ• ya saddhiá¹ƒ kulÄ• vakÄ• nikkhamitvÄ• gocarÄ• ya pak
gacchantiá¹ƒ kapotiá¹ƒ eko seno gahetvÄ• palÄ• yi. tassÄ• viravasaddaá¹ƒ sutvÄ• kapoto
taá¹ƒ tena hariyamÄ• naá¹ƒ passi. senopi naá¹ƒ viravantiá¹ƒyeva mÄ• retvÄ• khÄ• di. kapo
rÄ• gapariá¸·Ä• hena pariá¸• ayhamÄ• no cintesi ``ayaá¹ƒ rÄ• go maá¹ƒ ativiya kilameti, na
aniggahetvÄ• gocarÄ• ya pakkamissÄ• mÄ«â€™â€™ ti. so gocarapathaá¹ƒ pacchinditvÄ•
rÄ• ganiggahÄ• ya uposathaá¹ƒ samÄ• diyitvÄ• ekamantaá¹ƒ nipajji.

sappopi ``gocaraá¹ƒ pariyesissÄ• mÄ«â€™â€™ ti vasanaá¹-á¹-hÄ• nÄ• nikkhamitvÄ• pac
vicaraá¹‡aá¹-á¹-hÄ• ne gocaraá¹ƒ pariyesati. tadÄ• gÄ• mabhojakassa sabbaseto maá¹…g
ekasmiá¹ƒ vammikapÄ• de jaá¹‡á¹‡unÄ• patiá¹-á¹-hÄ• ya siá¹…gehi mattikaá¹ƒ gaá¹‡hant
gÄ• vÄ«naá¹ƒ padasaddena bhÄ«to taá¹ƒ vammikaá¹ƒ pavisituá¹ƒ pakkanto. atha naá¹ƒ us
taá¹ƒ kujjhitvÄ• á¸• aá¹ƒsi, usabho tattheva jÄ«vitakkhayaá¹ƒ patto. gÄ• mavÄ• sino ``usab
sutvÄ• sabbe ekato Ä• gantvÄ• roditvÄ• kanditvÄ• taá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ
pakkamiá¹ƒsu. sappo tesaá¹ƒ gatakÄ• le nikkhamitvÄ• ``ahaá¹ƒ kodhaá¹ƒ nissÄ• ya imaá¹ƒ
mahÄ• janassa hadaye sokaá¹ƒ pavesesiá¹ƒ, na \Be IV 327/ dÄ• ni imaá¹ƒ kodhaá¹ƒ anigga
pakkamissÄ• mÄ«â€™â€™ ti cintetvÄ• nivattitvÄ• taá¹ƒ assamaá¹ƒ gantvÄ• kodhaniggah
samÄ• diyitvÄ• ekamantaá¹ƒ nipajji.

siá¹…gÄ• lopi \Ne IV 292/ gocaraá¹ƒ pariyesanto ekaá¹ƒ matahatthiá¹ƒ disvÄ• ``mahÄ• m
tuá¹-á¹-ho gantvÄ• soá¹‡á¸• Ä• yaá¹ƒ á¸• aá¹ƒsi, thambhe daá¹-á¹-hakÄ• lo viya ahosi. tatth
dante á¸• aá¹ƒsi, pÄ• sÄ• á¹‡e daá¹-á¹-hakÄ• lo viya ahosi. kucchiyaá¹ƒ á¸• aá¹ƒsi, kusule d
ahosi. naá¹…guá¹-á¹-he á¸• aá¹ƒsi, ayasalÄ• ke \Ee IV 327/ daá¹-á¹-hakÄ• lo viya ahosi. vad
ghatapÅ«ve daá¹-á¹-hakÄ• lo viya ahosi. so lobhavasena khÄ• danto antokucchiyaá¹ƒ pÄ• v
maá¹ƒsaá¹ƒ khÄ• dati, pipÄ• sitakÄ• le lohitaá¹ƒ pivati, nipajjanakÄ• le antÄ• ni ca papphÄ•
nipajji. so ``idheva me annapÄ• naÃ±ca sayanaÃ±ca nipphannaá¹ƒ, aÃ±Ã±attha kiá¹ƒ karis
tattheva abhirato bahi anikkhamitvÄ• antokucchiyaá¹ƒyeva vasi. aparabhÄ• ge vÄ• tÄ• tape
sukkhante karÄ«samaggo pihito, siá¹…gÄ• lo antokucchiyaá¹ƒ nipajjamÄ• no appamaá¹ƒsa
hutvÄ• nikkhamanamaggaá¹ƒ na passi. athekadivasaá¹ƒ akÄ• lamegho vassi, karÄ«samag
vivaraá¹ƒ dassesi. siá¹…gÄ• lo chiddaá¹ƒ disvÄ• ``aticiramhi kilanto, iminÄ• chiddena palÄ
karÄ«samaggaá¹ƒ sÄ«sena pahari. tassa sambÄ• dhaá¹-á¹-hÄ• nena vegena nikkhantassa
lomÄ• ni karÄ«samagge laggÄ• ni, tÄ• lakando viya nillomasarÄ«ro hutvÄ• nikkhami. so ``l
idaá¹ƒ dukkhaá¹ƒ anubhÅ«taá¹ƒ, na dÄ• ni imaá¹ƒ aniggahetvÄ• gocaraá¹ƒ gaá¹‡hissÄ• m
assamaá¹ƒ gantvÄ• lobhaniggahatthÄ• ya uposathaá¹ƒ samÄ• diyitvÄ• ekamantaá¹ƒ nipaj

acchopi araÃ±Ã±Ä• nikkhamitvÄ• atricchÄ• bhibhÅ«to mallaraá¹-á¹-he paccantagÄ• maá¹
kira Ä• gatoâ€™â€™ ti dhanudaá¹‡á¸• Ä• dihatthÄ• nikkhamitvÄ• tena paviá¹-á¹-haá¹ƒ gu
mahÄ• janena parivÄ• ritabhÄ• vaá¹ƒ Ã±atvÄ• nikkhamitvÄ• palÄ• yi, palÄ• yantameva taá
daá¹‡á¸• Ä• dÄ«hi ca pothesuá¹ƒ. so bhinnena sÄ«sena lohitena galantena attano vasanaá
gantvÄ• ``idaá¹ƒ dukkhaá¹ƒ mama atricchÄ• lobhavasena uppannaá¹ƒ, na dÄ• ni imaá¹ƒ an
gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• taá¹ƒ assamaá¹ƒ gantvÄ• atricchÄ• niggahÄ• ya up
328/ ekamantaá¹ƒ nipajji.

tÄ• pasopi attano jÄ• tiá¹ƒ nissÄ• ya mÄ• navasiko hutvÄ• jhÄ• naá¹ƒ uppÄ• detuá¹ƒ na sa
tassa mÄ• nanissitabhÄ• vaá¹ƒ Ã±atvÄ• ``ayaá¹ƒ na lÄ• makasatto, buddhaá¹…kuro esa, i
sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡issati, imassa mÄ• naniggahaá¹ƒ katvÄ• samÄ• pattinibbattan
ti tasmiá¹ƒ paá¹‡á¹‡asÄ• lÄ• ya nisinneyeva uttarahimavantato Ä• gantvÄ• tassa pÄ• sÄ• a
nikkhamitvÄ• taá¹ƒ attano Ä• sane nisinnaá¹ƒ disvÄ• \Ne IV 293/ mÄ• nanissitabhÄ• vena
upasaá¹…kamitvÄ• accharaá¹ƒ paharitvÄ• ``nassa, vasala, kÄ• á¸·akaá¹‡á¹‡i, muá¹‡á¸• a
mama nisinnaphalake nisinnosÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ so ``sappurisa, kasmÄ• mÄ
paá¹-ividdhapaccekabodhiÃ±Ä• á¹‡o, tvaá¹ƒ imasmiá¹ƒyeva bhaddakappe sabbaÃ±Ã±ubud
buddhaá¹…kurosi, pÄ• ramiyo pÅ«retvÄ• Ä• gato aÃ±Ã±aá¹ƒ ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ a
buddhattabhÄ• ve á¹-hito siddhattho nÄ• ma bhavissasÄ«â€™â€™ ti nÄ• maÃ±ca gottaÃ±c
sabbe Ä• cikkhitvÄ• ``kimatthaá¹ƒ tvaá¹ƒ mÄ• nanissito hutvÄ• pharuso hosi, nayidaá¹ƒ ta
ovÄ• damadÄ• si. so tena evaá¹ƒ vuttopi neva naá¹ƒ vandi, na ca ``kadÄ• haá¹ƒ buddho bh
pucchi. atha naá¹ƒ paccekabuddho ``tava jÄ• tiyÄ• mama guá¹‡Ä• naá¹ƒ mahantabhÄ• vaá

ahaá¹ƒ viya Ä• kÄ• se vicarÄ• hÄ«â€™â€™ ti vatvÄ• Ä• kÄ• se uppatitvÄ• attano pÄ• dap
jaá¹-Ä• maá¹‡á¸• ale vikiranto uttarahimavantameva gato.

tÄ• paso tassa gatakÄ• le saá¹ƒvegappatto hutvÄ• ``ayaá¹ƒ samaá¹‡o evaá¹ƒ garusarÄ«ro
khittatÅ«lapicu viya Ä• kÄ• se pakkhando, ahaá¹ƒ jÄ• timÄ• nena evarÅ«passa paccekabuc
na ca ``kadÄ• haá¹ƒ buddho bhavissÄ• mÄ«â€™ ti pucchiá¹ƒ, jÄ• ti nÄ• mesÄ• kiá¹ƒ kariss
sÄ«lacaraá¹‡ameva mahantaá¹ƒ, ayaá¹ƒ kho pana \Ee IV 329/ me mÄ• no vaá¸• á¸• hanto
idÄ• ni imaá¹ƒ mÄ• naá¹ƒ aniggahetvÄ• phalÄ• phalatthÄ• ya gamissÄ• mÄ«â€™â€™ ti pa
mÄ• naniggahÄ• ya uposathaá¹ƒ samÄ• dÄ• ya kaá¹-á¹-hattharikÄ• ya \Be IV 329/ nisinno
mÄ• naá¹ƒ niggahetvÄ• kasiá¹‡aá¹ƒ vaá¸• á¸• hetvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca ni
caá¹…kamanakoá¹-iyaá¹ƒ pÄ• sÄ• á¹‡aphalake nisÄ«di. atha naá¹ƒ kapotÄ• dayo upasaá¹.
ekamantaá¹ƒ nisÄ«diá¹ƒsu. mahÄ• satto kapotaá¹ƒ pucchi ``tvaá¹ƒ aÃ±Ã±esu divasesu na i
gocaraá¹ƒ pariyesasi, kiá¹ƒ nu kho ajja uposathiko jÄ• tosÄ«â€™â€™ ti? ``Ä• ma bhanteâ€
``kena kÄ• raá¹‡enÄ• â€™â€™ ti pucchanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

127__._ á¹• 21 ``appossukko dÄ• ni tuvaá¹ƒ kapota, vihaá¹…gama na tava bhojanattho.

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• bhavaá¹ƒposathiko kapotÄ• â€™â€™ ti ||

tattha __appossukko_ti nirÄ• layo. __na tava bhojanattho_ti kiá¹ƒ ajja tava bhojanena attho

taá¹ƒ \Ne IV 294/ sutvÄ• kapoto dve gÄ• thÄ• abhÄ• si ---

128__._ á¹• 21 ``ahaá¹ƒ pure giddhigato kapotiyÄ• , asmiá¹ƒ padesasmimubho ramÄ• ma.

athaggahÄ« sÄ• kuá¹‡iko kapotiá¹ƒ, akÄ• mako tÄ• ya vinÄ• ahosiá¹ƒ ||

129__._ á¹• 21 ``nÄ• nÄ• bhavÄ• vippayogena tassÄ• , manomayaá¹ƒ vedana vedayÄ• mi

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, rÄ• go mamaá¹ƒ mÄ• punarÄ• gamÄ• sÄ«â€™â

tattha __ramÄ• mÄ• _ti imasmiá¹ƒ bhÅ«mibhÄ• ge kÄ• maratiyÄ• ramÄ• ma. __sÄ• kuá¹‡

kapotena \Ee IV 330/ attano uposathakamme vaá¹‡á¹‡ite mahÄ• satto sappÄ• dÄ«su ekek
yathÄ• bhÅ«taá¹ƒ byÄ• kariá¹ƒsu ---

130__._ á¹• 21 ``anujjugÄ• mÄ« \Be IV 330/ uragÄ• dujivha, dÄ• á¹-hÄ• vudho ghoravisosi

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• bhavaá¹ƒposathiko nu dÄ«gha ||

131__._ á¹• 21 ``usabho ahÅ« balavÄ• gÄ• mikassa, calakkakÅ« vaá¹‡á¹‡abalÅ«papanno.

so maá¹ƒ akkami taá¹ƒ kupito aá¸• aá¹ƒsiá¹ƒ, dukkhÄ• bhituá¹‡á¹‡o maraá¹‡aá¹ƒ upÄ• gÄ•

132__._ á¹• 21 ``tato janÄ• nikkhamitvÄ• na gÄ• mÄ• , kanditvÄ• roditvÄ• apakkamiá¹ƒsu

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, kodho mamaá¹ƒ mÄ• punarÄ• gamÄ• si ||

133__._ á¹• 21 ``matÄ• na maá¹ƒsÄ• ni bahÅ« susÄ• ne, manuÃ±Ã±arÅ«paá¹ƒ tava bhojan

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• bhavaá¹ƒposathiko siá¹…gÄ• la ||

134__._ á¹• 21 ``pavisi kucchiá¹ƒ mahato gajassa, kuá¹‡ape rato hatthimaá¹ƒsesu giddho.

uá¹‡ho ca vÄ• to tikhiá¹‡Ä• ca rasmiyo, te sosayuá¹ƒ tassa karÄ«samaggaá¹ƒ ||

135__._ á¹• 21 ``kiso ca paá¹‡á¸• Å« ca ahaá¹ƒ bhadante, na me ahÅ« nikkhamanÄ• ya ma

mahÄ• ca megho sahasÄ• pavassi, so temayÄ« tassa karÄ«samaggaá¹ƒ ||

136__._ á¹• 21 ``tato \Ne IV 295/ ahaá¹ƒ nikkhamisaá¹ƒ bhadante, cando yathÄ• rÄ• humu

tasmÄ• \Ee IV 331/ ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, lobho mamaá¹ƒ mÄ• punarÄ• gamÄ•

137__._ á¹• 21 ``vammÄ«kathÅ«pasmiá¹ƒ \Be IV 331/ kipillikÄ• ni, nippothayanto tuvaá¹ƒ pu

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• bhavaá¹ƒposathiko nu accha ||

138__._ á¹• 21 ``sakaá¹ƒ niketaá¹ƒ atihÄ«á¸·ayÄ• no, atricchatÄ• mallagÄ• maá¹ƒ agacchia

tato janÄ• nikkhamitvÄ• na gÄ• mÄ• , kodaá¹‡á¸• akena paripothayiá¹ƒsu maá¹ƒ ||

139__._ á¹• 21 ``so bhinnasÄ«so ruhiramakkhitaá¹…go, paccÄ• gamÄ• siá¹ƒ sakaá¹ƒ niketa

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, atricchatÄ• mÄ• punarÄ• gamÄ• sÄ«â€™â€™ ti

tattha __anujjugÄ• mÄ«_tiÄ• dÄ«hi taá¹ƒ Ä• lapati. __calakkakÅ«_ti calamÄ• nakakudho. _
usabho dukkhena abhituá¹‡á¹‡o Ä• turo hutvÄ• . __bahÅ«_ti bahÅ«ni. __pavisÄ«_ti pÄ• vis
sÅ«riyarasmiyo. __nikkhamisa_nti nikkhamiá¹ƒ. __kipillikÄ• nÄ«_ti upacikÄ• yo. __nippotha
__atihÄ«á¸·ayÄ• no_ti atimaÃ±Ã±anto nindanto garahanto. __kodaá¹‡á¸• akenÄ• _ti dhanu
ca.

evaá¹ƒ te cattÄ• ropi attano uposathakammaá¹ƒ vaá¹‡á¹‡etvÄ• uá¹-á¹-hÄ• ya mahÄ• satta
tumhe aÃ±Ã±esu divasesu imÄ• ya velÄ• ya phalÄ• phalatthÄ• ya gacchatha, ajja agantvÄ•
uposathikatthÄ• â€™â€™ ti pucchantÄ• gÄ• thamÄ• haá¹ƒsu ---

140__._ á¹• 21 ``yaá¹ƒ no apucchittha tuvaá¹ƒ bhadante, sabbeva byÄ• karimha yathÄ• paj

mayampi pucchÄ• ma tuvaá¹ƒ bhadante, kasmÄ• bhavaá¹ƒposathiko nu brahmeâ€™â€™

sopi \Ee IV 332/ \Be IV 332/ nesaá¹ƒ byÄ• kÄ• si ---

141__._ á¹• 21 ``anÅ«palitto mama assamamhi, paccekabuddho muhuttaá¹ƒ nisÄ«di.

so maá¹ƒ avedÄ« gatimÄ• gatiÃ±ca, nÄ• maÃ±ca gottaá¹ƒ caraá¹‡aÃ±ca sabbaá¹ƒ ||

142__._ á¹• 21 ``evampahaá¹ƒ \Ne IV 296/ na vandi tassa pÄ• de, na cÄ• pi naá¹ƒ mÄ• nag

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, mÄ• no mamaá¹ƒ mÄ• punarÄ• gamÄ• sÄ«â€™

tattha __yaá¹ƒ no_ti yaá¹ƒ atthaá¹ƒ tvaá¹ƒ amhe apucchi. __yathÄ• pajÄ• na_nti attano paj
mayaá¹ƒ byÄ• karimha. __anÅ«palitto_ti sabbakilesehi alitto. __so maá¹ƒ avedÄ«_ti so mar
gantabbaá¹-á¹-hÄ• naÃ±ca gataá¹-á¹-hÄ• naÃ±ca ``anÄ• gate tvaá¹ƒ evaá¹ƒnÄ• mo buddho
evarÅ«paá¹ƒ te sÄ«lacaraá¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ nÄ• maÃ±ca gottaÃ±ca c
avedi jÄ• nÄ• pesi, kathesÄ«ti attho. __evampahaá¹ƒ na vandÄ«_ti evaá¹ƒ kathentassapi ta
mÄ• naá¹ƒ nissÄ• ya pÄ• de na vandinti.

evaá¹ƒ mahÄ• satto attano uposathakÄ• raá¹‡aá¹ƒ kathetvÄ• te ovaditvÄ• uyyojetvÄ• pa
itarepi yathÄ• á¹-á¹-hÄ• nÄ• ni agamaá¹ƒsu. mahÄ• satto aparihÄ«najjhÄ• no brahmalokapa
tassovÄ• de á¹-hatvÄ• saggaparÄ• yaá¹‡Ä• ahesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ upÄ• sakÄ• , uposatho nÄ• mesa
vaá¹ƒso, upavasitabbo uposathavÄ• soâ€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
ahosi, accho kassapo, siá¹…gÄ• lo moggallÄ• no, sappo sÄ• riputto, tÄ• paso pana ahamev

paÃ±cuposathajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [491] 8. mahÄ• morajÄ• takavaá¹‡á¹‡anÄ•

__sace_ \Be IV 333/ __hi tyÄ• haá¹ƒ dhanahetu gÄ• hito_ti idaá¹ƒ satthÄ• jetavane vihara
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. taÃ±hi bhikkhuá¹ƒ satthÄ• ``saccaá¹ƒ kira tva
ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkhu aya
tÄ• disaá¹ƒ kiá¹ƒ nÄ• ma nÄ• lolessati, na hi sineruubbÄ• hanakavÄ• to sÄ• mante purÄ• á
pubbe satta vassasatÄ• ni antokilesasamudÄ• cÄ• raá¹ƒ vÄ• retvÄ• viharante visuddhasat
ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne IV 297/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto paccant
kucchimhi paá¹-isandhiá¹ƒ aggahesi. gabbhe paripÄ• kagate mÄ• tÄ• gocarabhÅ«miyaá¹ƒ
pakkÄ• mi. aá¹‡á¸• aÃ±ca nÄ• ma mÄ• tu arogabhÄ• ve sati aÃ±Ã±asmiá¹ƒ dÄ«ghajÄ• tikÄ
nassati. tasmÄ• taá¹ƒ aá¹‡á¸• aá¹ƒ kaá¹‡ikÄ• ramakulaá¹ƒ viya suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ
attano dhammatÄ• ya bhijji, suvaá¹‡á¹‡avaá¹‡á¹‡o moracchÄ• po nikkhami. tassa dve akkh
jiÃ±jukÄ• phalasadisÄ• ni, tuá¹‡á¸• aá¹ƒ pavÄ• á¸·avaá¹‡á¹‡aá¹ƒ, tisso rattarÄ• jiyo gÄ«vaá
piá¹-á¹-himajjhena agamaá¹ƒsu. so vayappatto bhaá¹‡á¸• asakaá¹-amattasarÄ«ro abhirÅ«p
nÄ«lamorÄ• sannipatitvÄ• rÄ• jÄ• naá¹ƒ katvÄ• parivÄ• rayiá¹ƒsu.

so ekadivasaá¹ƒ udakasoá¹‡á¸• iyaá¹ƒ pÄ• nÄ«yaá¹ƒ pivanto attano rÅ«pasampattiá¹ƒ disv
sabbamorehi atirekarÅ«pasobho, sacÄ• haá¹ƒ imehi saddhiá¹ƒ manussapathe vasissÄ• mi,
himavantaá¹ƒ gantvÄ• ekakova phÄ• sukaá¹-á¹-hÄ• ne vasissÄ• mÄ«â€™â€™ ti. so rattib
kaÃ±ci ajÄ• nÄ• petvÄ• uppatitvÄ• himavantaá¹ƒ pavisitvÄ• tisso pabbatarÄ• jiyo atikkam
pabbatarÄ• jiyÄ• ekasmiá¹ƒ araÃ±Ã±e padumasaÃ±channo jÄ• tassaro atthi, tassa avidÅ«
nissÄ• ya á¹-hito mahÄ• nigrodharukkho atthi, tassa sÄ• khÄ• ya nilÄ«yi. tassa pana pabba
guhÄ• atthi. so tattha vasitukÄ• mo hutvÄ• tassÄ• pamukhe pabbatatale nilÄ«yi. taá¹ƒ pa
heá¹-á¹-hÄ• bhÄ• gena \Be IV 334/ abhiruhituá¹ƒ, na uparibhÄ• gena otarituá¹ƒ sakkÄ• ,
biá¸·Ä• ladÄ«ghajÄ• tikamanussabhayehi \Ee IV 334/ vimuttaá¹ƒ. so ``idaá¹ƒ me phÄ• suka
taá¹ƒ divasaá¹ƒ tattheva vasitvÄ• punadivase pabbataguhÄ• to uá¹-á¹-hÄ• ya pabbatamatt
nisinno udentaá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ disvÄ• attano divÄ• rakkhÄ• varaá¹‡atthÄ• ya ``
ekarÄ• jÄ• â€™â€™ ti parittaá¹ƒ katvÄ• gocarabhÅ«miyaá¹ƒ otaritvÄ• gocaraá¹ƒ gahetvÄ
pabbatamatthake pacchÄ• bhimukho nisinno atthaá¹…gataá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ disv
rattirakkhÄ• varaá¹‡atthÄ• ya ``apetayaá¹ƒ cakkhumÄ• ekarÄ• jÄ• â€™â€™ ti parittaá¹ƒ ka

atha naá¹ƒ ekadivasaá¹ƒ eko luddaputto araÃ±Ã±e vicaranto pabbatamatthake nisinnaá¹ƒ
nivesanaá¹ƒ Ä• gantvÄ• maraá¹‡Ä• sannakÄ• le puttaá¹ƒ Ä• ha --- ``tÄ• ta, catutthÄ• ya pa

suvaá¹‡á¹‡avaá¹‡á¹‡o moro atthi, sace rÄ• jÄ• pucchati, Ä• cikkheyyÄ• sÄ«â€™â€™ ti. at
bÄ• rÄ• á¹‡asiraÃ±Ã±o khemÄ• nÄ• ma aggamahesÄ« paccÅ«sakÄ• le supinaá¹ƒ passi. e
``suvaá¹‡á¹‡avaá¹‡á¹‡o moro dhammaá¹ƒ deseti, sÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• dhammaá
desetvÄ• uá¹-á¹-hÄ• ya pakkÄ• miâ€™â€™. sÄ• ``morarÄ• jÄ• gacchati, gaá¹‡hatha \Ne
vadantÄ«yeva pabujjhi, pabujjhitvÄ• ca pana supinabhÄ• vaá¹ƒ Ã±atvÄ• ``supinoti vutte rÄ
karissati, `dohaá¸·o meâ€™ ti vutte karissatÄ«â€™â€™ ti cintetvÄ• dohaá¸·inÄ« viya hutvÄ
rÄ• jÄ• upasaá¹…kamitvÄ• pucchi ``bhadde, kiá¹ƒ te aphÄ• sukaâ€™â€™ nti. ``dohaá¸·o
icchasi bhaddeâ€™â€™ ti? ``suvaá¹‡á¹‡avaá¹‡á¹‡assa morassa dhammaá¹ƒ sotuá¹ƒ devÄ
evarÅ«paá¹ƒ moraá¹ƒ lacchÄ• mÄ«â€™â€™ ti? ``deva, sace na labhÄ• mi, jÄ«vitaá¹ƒ me n
mÄ• cintayi, sace katthaci atthi, labhissasÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ assÄ• setvÄ• gantv
amacce pucchi ``ambho, devÄ« suvaá¹‡á¹‡avaá¹‡á¹‡assa morassa dhammaá¹ƒ sotukÄ• m
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• hontÄ«â€™â€™ ti? ``brÄ• hmaá¹‡Ä• jÄ• nissanti devÄ• â€™â€™

rÄ• jÄ• brÄ• hmaá¹‡e pakkosÄ• petvÄ• pucchi. brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu ``mahÄ
macchakacchapakakkaá¹-akÄ• , thalajesu migÄ• haá¹ƒsÄ• morÄ• tittirÄ• ete tiracchÄ• na
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• hontÄ«ti amhÄ• kaá¹ƒ lakkhaá¹‡amantesu Ä• gataâ€™â€™ nti. rÄ
sannipÄ• tetvÄ• ``suvaá¹‡á¹‡avaá¹‡á¹‡o moro vo diá¹-á¹-hapubboâ€™â€™ ti pucchi. sesÄ
diá¹-á¹-hapubboâ€™â€™ ti Ä• haá¹ƒsu. yassa pana pitarÄ• Ä• cikkhitaá¹ƒ, so Ä• ha --- ``m
diá¹-á¹-hapubbo, pitÄ• pana me `asukaá¹-á¹-hÄ• ne nÄ• ma suvaá¹‡á¹‡avaá¹‡á¹‡o moro a
ti. atha naá¹ƒ rÄ• jÄ• ``samma, mayhaÃ±ca deviyÄ• ca jÄ«vitaá¹ƒ dinnaá¹ƒ bhavissati, gan
Ä• nehÄ«â€™â€™ ti bahuá¹ƒ dhanaá¹ƒ datvÄ• uyyojesi. so puttadÄ• rassa dhanaá¹ƒ datv
mahÄ• sattaá¹ƒ disvÄ• pÄ• se oá¸• á¸• etvÄ• ``ajja bajjhissati, ajja bajjhissatÄ«â€™â€™ ti
devÄ«pi patthanaá¹ƒ alabhantÄ« matÄ• . rÄ• jÄ• ``taá¹ƒ moraá¹ƒ nissÄ• ya piyabhariyÄ• n
kujjhitvÄ• kodhavasiko hutvÄ• ``himavante catutthÄ• ya pabbatarÄ• jiyÄ• suvaá¹‡á¹‡avaá
maá¹ƒsaá¹ƒ khÄ• ditvÄ• ajarÄ• amarÄ• hontÄ«â€™â€™ ti suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• p
sÄ• ramaÃ±jÅ«sÄ• yaá¹ƒ á¹-hapetvÄ• kÄ• lamakÄ• si.

atha aÃ±Ã±o rÄ• jÄ• ahosi. so suvaá¹‡á¹‡apaá¹-á¹-e akkharÄ• ni disvÄ• ``ajaro amaro bh
gahaá¹‡atthÄ• ya ekaá¹ƒ luddaputtaá¹ƒ pesesi. sopi tattheva mato. evaá¹ƒ cha rÄ• japariva
luddaputtÄ• himavanteyeva matÄ• . sattamena pana raÃ±Ã±Ä• pesito sattamo luddo ``ajja
saá¹ƒvaccharÄ• ni bajjhituá¹ƒ asakkonto cintesi ``kiá¹ƒ nu kho imassa morarÄ• jassa pÄ• de
asaÃ±caraá¹‡akÄ• raá¹‡aâ€™â€™ nti? atha naá¹ƒ pariggaá¹‡hanto sÄ• yaá¹ƒpÄ• taá¹ƒ pa
``imasmiá¹ƒ á¹-hÄ• ne aÃ±Ã±o moro natthi, iminÄ• brahmacÄ• rinÄ• bhavitabbaá¹ƒ, brahm
336/ ceva parittÄ• nubhÄ• vena cassa pÄ• do pÄ• se na bajjhatÄ«â€™â€™ ti nayato parigg
paccantajanapadaá¹ƒ gantvÄ• ekaá¹ƒ moriá¹ƒ bandhitvÄ• yathÄ• sÄ• accharÄ• ya pahaá
pahaá¹-e naccati, evaá¹ƒ sikkhÄ• petvÄ• Ä• dÄ• ya gantvÄ• bodhisattassa parittakaraá¹‡a
oá¸• á¸• etvÄ• accharaá¹ƒ paharitvÄ• moriá¹ƒ vassÄ• pesi. moro tassÄ• saddaá¹ƒ suá¹‡i,
vassasatÄ• ni sannisinnakileso phaá¹‡aá¹ƒ karitvÄ• daá¹‡á¸• ena pahaá¹-Ä• sÄ«viso viya u

kilesÄ• turo hutvÄ• parittaá¹ƒ kÄ• tuá¹ƒ asakkuá¹‡itvÄ• va vegena tassÄ• santikaá¹ƒ gantv
pavesentoyeva Ä• kÄ• sÄ• otari. satta vassasatÄ• ni asaÃ±caraá¹‡akapÄ• so taá¹…khaá¹‡
pÄ• daá¹ƒ bandhi.

atha naá¹ƒ luddaputto yaá¹-á¹-hiagge olambantaá¹ƒ disvÄ• cintesi ``imaá¹ƒ morarÄ• jaá¹ƒ
bandhituá¹ƒ nÄ• sakkhiá¹ƒsu, ahampi satta vassÄ• ni nÄ• sakkhiá¹ƒ, ajja \Be IV 336/ panes
nissÄ• ya kilesÄ• turo hutvÄ• parittaá¹ƒ kÄ• tuá¹ƒ asakkuá¹‡itvÄ• Ä• gamma pÄ• se baddh
olambati, evarÅ«po me sÄ«lavÄ• kilamito, evarÅ«paá¹ƒ raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• ratthÄ• y
me raÃ±Ã±Ä• dinnena sakkÄ• rena, vissajjessÄ• mi naâ€™â€™ nti. puna cintesi ``ayaá¹ƒ
mayi upasaá¹…kamante `esa maá¹ƒ mÄ• retuá¹ƒ Ä• gacchatÄ«â€™ ti maraá¹‡abhayatajjito
pakkhaá¹ƒ vÄ• bhindeyya, anupagantvÄ• pana paá¹-icchanne á¹-hatvÄ• khurappenassa p
sayameva yathÄ• ruciyÄ• gamissatÄ«â€™â€™ ti. so paá¹-icchanne á¹-hatvÄ• dhanuá¹ƒ Ä
sannayhitvÄ• Ä• kaá¸• á¸• hi. moropi ``ayaá¹ƒ luddako maá¹ƒ kilesÄ• turaá¹ƒ katvÄ• baddh
nirÄ• saá¹…ko Ä• gacchissati, kahaá¹ƒ nu kho soâ€™â€™ ti cintetvÄ• ito cito ca viloketvÄ•
á¹-hitaá¹ƒ disvÄ• ``mÄ• retvÄ• \Ee IV 337/ maá¹ƒ Ä• dÄ• ya gantukÄ• mo bhavissatÄ«â€™
maraá¹‡abhayatajjito hutvÄ• jÄ«vitaá¹ƒ yÄ• canto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

143__._ á¹• 21 ``sace hi tyÄ• haá¹ƒ dhanahetu gÄ• hito, mÄ• maá¹ƒ vadhÄ« jÄ«vagÄ• haá

raÃ±Ã±o ca maá¹ƒ samma upantikaá¹ƒ nehi, maÃ±Ã±e dhanaá¹ƒ lacchasinapparÅ«paâ€™

tattha __sace hi tyÄ• ha_nti sace hi te ahaá¹ƒ. __upantikaá¹ƒ nehÄ«_ti upasantikaá¹ƒ nehi.
__lacchasinapparÅ«pa_nti lacchasi anappakarÅ«paá¹ƒ.

taá¹ƒ sutvÄ• luddaputto cintesi --- ``morarÄ• jÄ• , `ayaá¹ƒ maá¹ƒ vijjhitukÄ• matÄ• ya khur
ti maÃ±Ã±ati, assÄ• sessÄ• mi naâ€™â€™ nti. so assÄ• sento dutiyaá¹ƒ gÄ• thamÄ• ha ---

144__._ á¹• 21 ``na \Ne IV 300/ me ayaá¹ƒ tuyha vadhÄ• ya ajja, samÄ• hito cÄ• padhure k

pÄ• saÃ±ca tyÄ• haá¹ƒ adhipÄ• tayissaá¹ƒ, yathÄ• sukhaá¹ƒ gacchatu morarÄ• jÄ• â€™â€

tattha __adhipÄ• tayissa_nti chindayissaá¹ƒ.

tato \Be IV 337/ morarÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

145__._ á¹• 21 ``yaá¹ƒ satta vassÄ• ni mamÄ• nubandhi, rattindivaá¹ƒ khuppipÄ• saá¹ƒ sah

atha kissa maá¹ƒ pÄ• savasÅ«panÄ«taá¹ƒ, pamuttave icchasi bandhanasmÄ• ||

146__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• virato nusajja, abhayaá¹ƒ nu te sabbabhÅ«tesu dinna

yaá¹ƒ maá¹ƒ tuvaá¹ƒ pÄ• savasÅ«panÄ«taá¹ƒ, pamuttave icchasi bandhanasmÄ• â€™â€™

tattha __ya_nti yasmÄ• maá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ tvaá¹ƒ anubandhi, tasmÄ• taá¹ƒ pucch
pÄ• savasaá¹ƒ upanÄ«taá¹ƒ bandhanasmÄ• pamocetuá¹ƒ icchasÄ«ti attho. __virato nusajj
__sabbabhÅ«tesÅ«_ti sabbasattÄ• naá¹ƒ.

ito \Ee IV 338/ paraá¹ƒ ---

147__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratassa brÅ«hi, abhayaÃ±ca yo sabbabhÅ«tesu deti

pucchÄ• mi taá¹ƒ morarÄ• jetamatthaá¹ƒ, ito cuto kiá¹ƒ labhate sukhaá¹ƒ so ||

148__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratassa brÅ«mi, abhayaÃ±ca yo sabbabhÅ«tesu det

diá¹-á¹-heva dhamme labhate pasaá¹ƒsaá¹ƒ, saggaÃ±ca so yÄ• ti sarÄ«rabhedÄ• ||

149__._ á¹• 21 ``na santi devÄ• iti Ä• hu eke, idheva jÄ«vo vibhavaá¹ƒ upeti.

tathÄ• phalaá¹ƒ sukatadukkaá¹-Ä• naá¹ƒ, dattupaÃ±Ã±attaÃ±ca vadanti dÄ• naá¹ƒ.

tesaá¹ƒ vaco arahataá¹ƒ saddahÄ• no, tasmÄ• ahaá¹ƒ sakuá¹‡e bÄ• dhayÄ• mÄ«â€™â€™

imÄ• uttÄ• nasambandhagÄ• thÄ• pÄ• á¸·inayena veditabbÄ• .

tattha \Ne IV 301/ \Be IV 338/ __iti Ä• hu eke_ti ekacce samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ k
arahataá¹ƒ saddahÄ• no_ti tassa kira kulÅ«pakÄ• ucchedavÄ• dino naggasamaá¹‡akÄ• . t
paccekabodhiÃ±Ä• á¹‡assa upanissayasampannampi sattaá¹ƒ ucchedavÄ• daá¹ƒ gaá¹‡hÄ
``kusalÄ• kusalaá¹ƒ natthÄ«â€™â€™ ti gahetvÄ• sakuá¹‡e mÄ• reti. evaá¹ƒ mahÄ• sÄ• va
nÄ• ma. teyeva ayaá¹ƒ ``arahantoâ€™â€™ ti maÃ±Ã±amÄ• no evamÄ• ha.

taá¹ƒ sutvÄ• mahÄ• satto ``tasseva paralokassa atthibhÄ• vaá¹ƒ kathessÄ• mÄ«â€™â€™
adhosiro olambamÄ• nova imaá¹ƒ gÄ• thamÄ• ha ---

150__._ á¹• 21 ``cando ca suriyo ca ubho sudassanÄ• , gacchanti obhÄ• sayamantalikkhe.

imassa lokassa parassa vÄ• te, kathaá¹ƒ nu te Ä• hu manussalokeâ€™â€™ ti ||

 tattha \Ee IV 339/ __imassÄ• _ti kiá¹ƒ nu te imassa lokassa santi, udÄ• hu paralokassÄ• ti.
etaá¹ƒ sÄ• mivacanaá¹ƒ. __kathaá¹ƒ nu te_ti etesu vimÄ• nesu candimasÅ«riyadevaputte k
atthÄ«ti kathenti, udÄ• hu natthÄ«ti, kiá¹ƒ vÄ• devÄ• , udÄ• hu manussÄ• ti?

 luddaputto gÄ• thamÄ• ha ---

151__._ á¹• 21 ``cando ca suriyo ca ubho sudassanÄ• , gacchanti obhÄ• sayamantalikkhe.

parassa lokassa na te imassa, devÄ• ti te Ä• hu manussalokeâ€™â€™ ti ||

 atha naá¹ƒ mahÄ• satto Ä• ha ---

152__._ á¹• 21 ``ettheva te nÄ«hatÄ• hÄ«navÄ• dÄ• , ahetukÄ• ye na vadanti kammaá¹ƒ.

tathÄ• phalaá¹ƒ sukatadukkaá¹-Ä• naá¹ƒ, dattupaÃ±Ã±attaá¹ƒ ye ca vadanti dÄ• naâ€™â€

 tattha \Be IV 339/ __ettheva te nihatÄ• hÄ«navÄ• dÄ• _ti sace candimasÅ«riyÄ• devaloke
manussaloke, sace ca te devÄ• , na manussÄ• , ettheva ettake byÄ• karaá¹‡e te tava kulÅ«
nÄ«hatÄ• honti. __ahetukÄ• _ ``visuddhiyÄ• vÄ• saá¹ƒkilesassa vÄ• hetubhÅ«taá¹ƒ kam
evaá¹ƒvÄ• dÄ• . __dattupaÃ±Ã±atta_nti ye ca dÄ• naá¹ƒ ``bÄ• lakehi paÃ±Ã±attaâ€™â€™

 so \Ne IV 302/ mahÄ• satte kathente sallakkhetvÄ• gÄ• thÄ• dvayamÄ• ha ---

153__._ á¹• 21 ``addhÄ• hi saccaá¹ƒ vacanaá¹ƒ tavedaá¹ƒ, kathaÃ±hi dÄ• naá¹ƒ aphalaá¹

tathÄ• phalaá¹ƒ sukatadukkaá¹-Ä• naá¹ƒ, dattupaÃ±Ã±attaÃ±ca kathaá¹ƒ bhaveyya ||

154__._ á¹• 21 ``kathaá¹ƒkaro kintikaro kimÄ• caraá¹ƒ, kiá¹ƒ sevamÄ• no kena tapoguá¹‡en

akkhÄ• hi me morarÄ• jetamatthaá¹ƒ, yathÄ• ahaá¹ƒ no nirayaá¹ƒ pateyyaâ€™â€™ nti ||

 tattha \Ee IV 340/ __dattupaÃ±Ã±attaÃ±cÄ• _ti dÄ• naÃ±ca dattupaÃ±Ã±attaá¹ƒ nÄ• ma ka
__kathaá¹ƒkaro_ti katarakammaá¹ƒ karonto. __kintikaro_ti kena kÄ• raá¹‡ena karonto ahaá
gaccheyyaá¹ƒ. itarÄ• ni tasseva vevacanÄ• ni.

 taá¹ƒ sutvÄ• mahÄ• satto ``sacÄ• haá¹ƒ imaá¹ƒ paÃ±haá¹ƒ na kathessÄ• mi, manussaloke

bhavissati, tathevassa dhammikÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ atthibhÄ• vaá¹ƒ k
dve gÄ• thÄ• abhÄ• si ---

155__._ á¹• 21 ``ye keci atthi samaá¹‡Ä• pathabyÄ• , kÄ• sÄ• yavatthÄ• anagÄ• riyÄ• te.

pÄ• tova piá¹‡á¸• Ä• ya caranti kÄ• le, vikÄ• lacariyÄ• viratÄ• hi santo ||

156__._ á¹• 21 ``te \Be IV 340/ tattha kÄ• lenupasaá¹…kamitvÄ• , pucchÄ• hi yaá¹ƒ te mana

te te pavakkhanti yathÄ• pajÄ• naá¹ƒ, imassa lokassa parassa catthaâ€™â€™ nti ||

tattha __santo_ti santapÄ• pÄ• paá¹‡á¸• itÄ• paccekabuddhÄ• . __yathÄ• pajÄ• na_nti te
pajÄ• nananiyÄ• mena vakkhanti, kaá¹…khaá¹ƒ te chinditvÄ• kathessanti. __imassa lokass
iminÄ• nÄ• ma kammena manussaloke nibbattanti, iminÄ• devaloke, iminÄ• nirayÄ• dÄ«s
ca lokassa atthaá¹ƒ Ä• cikkhissanti, te pucchÄ• ti.

evaÃ±ca pana vatvÄ• nirayabhayena tajjesi. so pana pÅ«ritapÄ• ramÄ« paccekabodhisatto
oloketvÄ• á¹-hitaá¹ƒ pariá¹‡atapadumaá¹ƒ viya paripÄ• kagataÃ±Ä• á¹‡o vicarati. so tassa
suá¹‡anto á¹-hitapadeneva á¹-hito saá¹…khÄ• re pariggaá¹‡hitvÄ• tilakkhaá¹‡aá¹ƒ sammas
paccekabodhiÃ±Ä• á¹‡aá¹ƒ \Ne IV 303/ paá¹-ivijjhi. tassa paá¹-ivedho ca mahÄ• sattassa pA
ekakkhaá¹‡eyeva ahosi. paccekabuddho sabbakilese padÄ• letvÄ• bhavapariyante á¹-hitov
gÄ• thamÄ• ha ---

157__._ á¹• 21 ``tacaá¹ƒva \Ee IV 341/ jiá¹‡á¹‡aá¹ƒ urago purÄ• á¹‡aá¹ƒ, paá¹‡á¸• Å«palÄ•

esappahÄ«no mama luddabhÄ• vo, jahÄ• mahaá¹ƒ luddakabhÄ• vamajjÄ• â€™â€™ ti ||

tassattho --- yathÄ• jiá¹‡á¹‡aá¹ƒ purÄ• á¹‡aá¹ƒ tacaá¹ƒ urago jahati, yathÄ• ca harito sam
dumo katthaci á¹-hitaá¹ƒ paá¹‡á¸• upalÄ• saá¹ƒ jahati, evaá¹ƒ ahampi ajja luddabhÄ• vaá¹ƒ
jahitvÄ• á¹-hito, so dÄ• ni esa pahÄ«no mama luddabhÄ• vo, sÄ• dhu vata jahÄ• mahaá¹ƒ
__jahÄ• maha_nti pajahiá¹ƒ ahanti attho.

so imaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• ``ahaá¹ƒ tÄ• va sabbakilesabandhanehi mutto, nivesan
á¹-hapitÄ• bahÅ« sakuá¹‡Ä• atthi, te kathaá¹ƒ mocessÄ• mÄ«â€™â€™ ti cintetvÄ• mahÄ
``morarÄ• ja, nivesane me bahÅ« sakuá¹‡Ä• \Be IV 341/ baddhÄ• atthi, te kathaá¹ƒ moces
paccekabuddhatopi sabbaÃ±Ã±ubodhisattÄ• naÃ±Ã±eva upÄ• yapariggahaÃ±Ä• á¹‡aá¹ƒ m
Ä• ha ``yaá¹ƒ vo maggena kilese khaá¹‡á¸• etvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ paá¹-ividdha
saccakiriyaá¹ƒ karotha, sakalajambudÄ«pe bandhanagato satto nÄ• ma na bhavissatÄ«â€™

dinnanayadvÄ• re á¹-hatvÄ• saccakiriyaá¹ƒ karonto gÄ• thamÄ• ha ---

158__._ á¹• 21 ``ye cÄ• pi me sakuá¹‡Ä• atthi baddhÄ• , satÄ• ninekÄ• ni nivesanasmiá¹ƒ.

tesampahaá¹ƒ jÄ«vitamajja dammi, mokkhaÃ±ca te pattÄ• sakaá¹ƒ niketaâ€™â€™ nti ||

tattha __mokkhaÃ±ca te pattÄ• _ti svÄ• haá¹ƒ mokkhaá¹ƒ patto paccekabodhiÃ±Ä• á¹‡aá¹
te satte jÄ«vitadÄ• nena anukampÄ• mi, etena saccena. __sakaá¹ƒ niketa_nti sabbepi te sa
vasanaá¹-á¹-hÄ• naá¹ƒ gacchantÅ«ti vadati.

athassa \Ee IV 342/ saccakiriyÄ• samakÄ• lameva sabbe bandhanÄ• muccitvÄ• tuá¹-á¹-h
sakaá¹-á¹-hÄ• nameva agamiá¹ƒsu. tasmiá¹ƒ khaá¹‡e tesaá¹ƒ tesaá¹ƒ gehesu biá¸·Ä• le Ä•
sakalajambudÄ«pe bandhanagato satto nÄ• ma nÄ• hosi. paccekabuddho hatthaá¹ƒ ukkhip
tÄ• vadeva gihiliá¹…gaá¹ƒ \Ne IV 304/ antaradhÄ• yi, pabbajitaliá¹…gaá¹ƒ pÄ• turahosi. so
viya Ä• kappasampanno aá¹-á¹-haparikkhÄ• radharo hutvÄ• ``tvameva mama patiá¹-á¹-hÄ•
morarÄ• jassa aÃ±jaliá¹ƒ paggayha padakkhiá¹‡aá¹ƒ katvÄ• Ä• kÄ• se uppatitvÄ• nandam
morarÄ• jÄ• pi yaá¹-á¹-hiaggato uppatitvÄ• gocaraá¹ƒ gahetvÄ• attano vasanaá¹-á¹-hÄ• na
satta vassÄ• ni pÄ• sahatthassa caritvÄ• pi morarÄ• jÄ• naá¹ƒ nissÄ• ya dukkhÄ• muttabh
osÄ• nagÄ• thamÄ• ha ---

159__._ á¹• 21 ``luddo \Be IV 342/ carÄ« pÄ• sahattho araÃ±Ã±e, bÄ• dhetu morÄ• dhipati

bandhitvÄ• morÄ• dhipatiá¹ƒ yasassiá¹ƒ, dukkhÄ• sa pamucci yathÄ• haá¹ƒ pamuttoâ€™â

tattha __bÄ• dhetÅ«_ti mÄ• retuá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __bandhitvÄ• _ti bandhitvÄ•
sutvÄ• paá¹-iladdhasaá¹ƒvego hutvÄ• ti attho. __yathÄ• ha_nti yathÄ• ahaá¹ƒ sayambhuÃ
sopi muttoti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
ukkaá¹‡á¹-hitabhikkhu arahattaá¹ƒ pÄ• puá¹‡i. tadÄ• morarÄ• jÄ• ahameva ahosinti.

mahÄ• morajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [492] 9. tacchasÅ«karajÄ• takavaá¹‡á¹‡anÄ•

__yadesamÄ• nÄ• vicarimhÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto dve mahallakatthere Ä
mahÄ• kosalo kira raÃ±Ã±o bimbisÄ• rassa dhÄ«taraá¹ƒ dento dhÄ«tu nhÄ• nÄ«yamÅ«latt
pasenadi rÄ• jÄ• ajÄ• tasattunÄ• \Ee IV 343/ pitari mÄ• rite taá¹ƒ gÄ• maá¹ƒ acchindi. tesu

yujjhantesu paá¹-hamaá¹ƒ ajÄ• tasattussa jayo ahosi. kosalarÄ• jÄ• parÄ• jayappatto amac
upÄ• yena ajÄ• tasattuá¹ƒ gaá¹‡heyyÄ• mÄ• â€™â€™ ti. mahÄ• rÄ• ja, bhikkhÅ« nÄ• ma r
pesetvÄ• vihÄ• re bhikkhÅ«naá¹ƒ kathaá¹ƒ pariggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«ti. rÄ• jÄ• ``sÄ•
paá¹-issuá¹‡itvÄ• ``etha, tumhe vihÄ• raá¹ƒ gantvÄ• paá¹-icchannÄ• hutvÄ• bhadantÄ• n
pariggaá¹‡hathÄ• â€™â€™ ti carapurise payojesi. jetavanepi bahÅ« rÄ• japurisÄ• pabbajit
mahallakattherÄ• vihÄ• rapaccante \Ne IV 305/ paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasanti, eko dhanu
eko mantidattatthero nÄ• ma. te sabbarattiá¹ƒ supitvÄ• paccÅ«sakÄ• le pabujjhiá¹ƒsu.

tesu \Be IV 343/ dhanuggahatissatthero aggiá¹ƒ jÄ• letvÄ• Ä• ha ``bhante, mantidattatther
bhanteâ€™â€™ ti. ``niddÄ• yatha tumheâ€™â€™ ti. ``na niddÄ• yÄ• mi, kiá¹ƒ kÄ• tabbaâ€
vatÄ• yaá¹ƒ kosalarÄ• jÄ• cÄ• á¹-imattabhojanameva bhuÃ±jituá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti.
``attano kucchimhi pÄ• á¹‡akamattena ajÄ• tasattunÄ• parÄ• jito rÄ• jÄ• â€™â€™ ti. ``kinti
vaá¹-á¹-atÄ«â€™â€™ ti? ``bhante, mantidattatthera yuddhaá¹ƒ nÄ• ma sakaá¹-abyÅ«hacak
tividhaá¹ƒ. tesu bhÄ• gineyyaá¹ƒ ajÄ• tasattuá¹ƒ gaá¹‡hantena sakaá¹-abyÅ«haá¹ƒ katvÄ•
asukasmiá¹ƒ nÄ• ma pabbatakaá¹‡á¹‡e dvÄ«su passesu sÅ«rapurise á¹-hapetvÄ• purato b
paviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• naditvÄ• vaggitvÄ• kumine paviá¹-á¹-hamacchaá¹ƒ viya a
katvÄ• va naá¹ƒ gahetuá¹ƒ sakkÄ• â€™â€™ ti.

payojitapurisÄ• taá¹ƒ kathaá¹ƒ sutvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• mahatiyÄ• senÄ• y
ajÄ• tasattuá¹ƒ gahetvÄ• saá¹…khalikabandhanena bandhitvÄ• katipÄ• haá¹ƒ nimmadaá¹
mÄ• karÄ«â€™â€™ ti assÄ• setvÄ• mocetvÄ• dhÄ«taraá¹ƒ vajirakumÄ• riá¹ƒ nÄ• ma tas
vissajjesi. ``kosalaraÃ±Ã±Ä• dhanuggahatissattherassa saá¹ƒvidhÄ• nena ajÄ• tasattu gah
bhikkhÅ«naá¹ƒ antare kathÄ• samuá¹-á¹-hahi, dhammasabhÄ• yampi tameva kathaá¹ƒ sar
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitv
vutte ``na, bhikkhave, idÄ• neva, pubbepi dhanuggahatisso yuddhasaá¹ƒvidhÄ• ne chekoye
atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee IV 344/ bÄ• rÄ• á¹‡asinagarassa dvÄ• ragÄ• mavÄ• sÄ« eko vaá¸• á¸• hakÄ« d
gantvÄ• Ä• vÄ• á¹-e patitaá¹ƒ ekaá¹ƒ sÅ«karapotakaá¹ƒ disvÄ• Ä• netvÄ• ``tacchasÅ«kar
katvÄ• posesi. so tassa upakÄ• rako ahosi. tuá¹‡á¸• ena rukkhe parivattetvÄ• deti, dÄ• á¹-
kÄ• á¸·asuttaá¹ƒ kaá¸• á¸• hati, mukhena á¸• aá¹ƒsitvÄ• vÄ• sinikhÄ• danamuggare Ä• har
mahÄ• balo mahÄ• sarÄ«ro ahosi. atha vaá¸• á¸• hakÄ« tasmiá¹ƒ puttapemaá¹ƒ paccupaá¹
vasantaá¹ƒ kocideva hiá¹ƒseyyÄ• â€™â€™ ti araÃ±Ã±e vissajjesi. so cintesi ``ahaá¹ƒ imasm
vasituá¹ƒ na sakkhissÄ• mi, Ã±Ä• take pariyesitvÄ• tehi \Be IV 344/ parivuto vasissÄ• mÄ«
vanaghaá¹-Ä• ya sÅ«kare pariyesanto bahÅ« sÅ«kare disvÄ• tussitvÄ• tisso gÄ• thÄ• abh

160__._ á¹• 21 ``yadesamÄ• nÄ• \Ne IV 306/ vicarimha, pabbatÄ• ni vanÄ• ni ca.

anvesaá¹ƒ vicariá¹ƒ Ã±Ä• tÄ«, teme adhigatÄ• mayÄ• ||

161__._ á¹• 21 ``bahuÃ±cidaá¹ƒ mÅ«laphalaá¹ƒ, bhakkho cÄ• yaá¹ƒ anappako.

rammÄ• cimÄ• girÄ«najjo, phÄ• suvÄ• so bhavissati ||

162__._ á¹• 21 ``idhevÄ• haá¹ƒ vasissÄ• mi, saha sabbehi Ã±Ä• tibhi.

appossukko nirÄ• saá¹…kÄ«, asoko akutobhayoâ€™â€™ ti ||

tattha __yadesamÄ• nÄ• _ti yaá¹ƒ Ã±Ä• tigaá¹‡aá¹ƒ pariyesantÄ• mayaá¹ƒ vicarimha. __a
anvesanto vicariá¹ƒ. __teme_ti te ime. __bhakkho_ti sveva vanamÅ«laphalasaá¹…khÄ• to b
anussukko hutvÄ• .

sÅ«karÄ• tassa vacanaá¹ƒ sutvÄ• catutthaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

163__._ á¹• 21 ``aÃ±Ã±ampi leá¹‡aá¹ƒ pariyesa, sattu no idha vijjati.

so taccha sÅ«kare hanti, idhÄ• gantvÄ• varaá¹ƒ varaâ€™â€™ nti ||

tattha __tacchÄ• _ti taá¹ƒ nÄ• menÄ• lapanti. __varaá¹ƒ vara_nti sÅ«kare hananto thÅ«lam
varaÃ±Ã±eva hanati.

ito paraá¹ƒ uttÄ• nasambandhagÄ• thÄ• pÄ• á¸·inayena veditabbÄ• ---

164__._ á¹• 21 ``ko numhÄ• kaá¹ƒ idha sattu, ko Ã±Ä• tÄ« susamÄ• gate.

duppadhaá¹ƒse padhaá¹ƒseti, taá¹ƒ me akkhÄ• tha pucchitÄ• ||

165__._ á¹• 21 ``uddhaggarÄ• jÄ« \Ee IV 345/ migarÄ• jÄ• , balÄ« dÄ• á¹-hÄ• vudho migo.

so taccha sÅ«kare hanti, idhÄ• gantvÄ• varaá¹ƒ varaá¹ƒ ||

166__._ á¹• 21 ``na \Ne IV 307/ no dÄ• á¹-hÄ• na vijjanti, balaá¹ƒ kÄ• ye samohitaá¹ƒ.

sabbe samaggÄ• hutvÄ• na, vasaá¹ƒ kÄ• hÄ• ma ekakaá¹ƒ ||

167__._ á¹• 21 ``hadayaá¹…gamaá¹ƒ \Be IV 345/ kaá¹‡á¹‡asukhaá¹ƒ, vÄ• caá¹ƒ bhÄ• sasi

yopi yuddhe palÄ• yeyya, tampi pacchÄ• hanÄ• maseâ€™â€™ ti ||

tattha __ko numhÄ• ka_nti ahaá¹ƒ tumhe disvÄ• va ``ime sÅ«karÄ• appamaá¹ƒsalohitÄ• , bhavitabbaâ€™â€™ nti cintesiá¹ƒ, tasmÄ• me Ä• cikkhatha, ko nu amhÄ• kaá¹ƒ idha sattu uddhaggÄ• hi sarÄ«rarÄ• jÄ«hi samannÄ• gato. byagghaá¹ƒ sandhÄ• yevamÄ• haá¹ƒsu. _ ekopi palÄ• yissati, tampi mayaá¹ƒ pacchÄ• hanissÄ• mÄ• ti.

tacchasÅ«karo sabbe sÅ«kare ekacitte katvÄ• pucchi ``kÄ• ya velÄ• ya byaggho Ä• gamis pÄ• tova ekaá¹ƒ gahetvÄ• gato, sve pÄ• tova Ä• gamissatÄ«ti. so yuddhakusalo ``imasmiá sakkÄ• jetuâ€™â€™ nti bhÅ«misÄ«saá¹ƒ pajÄ• nÄ• ti, tasmÄ• ekaá¹ƒ padesaá¹ƒ sallakkh gocaraá¹ƒ gÄ• hÄ• petvÄ• balavapaccÅ«sato paá¹-á¹-hÄ• ya ``yuddhaá¹ƒ nÄ• ma sakaá¹-a hotÄ«â€™â€™ ti vatvÄ• padumabyÅ«haá¹ƒ saá¹ƒvidahati. majjhe á¹-hÄ• ne khÄ«rapivake parivÄ• retvÄ• tesaá¹ƒ mÄ• taro, tÄ• parivÄ• retvÄ• vaÃ±jhÄ• sÅ«kariyo, tÄ• saá¹ƒ anant anantarÄ• makuladÄ• á¹-he taruá¹‡asÅ«kare, tesaá¹ƒ anantarÄ• mahÄ• dÄ• á¹-he, tesaá¹ tato tattha tattha dasavaggaá¹ƒ vÄ«sativaggaá¹ƒ tiá¹ƒsavaggaÃ±ca katvÄ• balagumbaá¹ƒ a atthÄ• ya ekaá¹ƒ Ä• vÄ• á¹-aá¹ƒ, byagghassa patanatthÄ• ya ekaá¹ƒ suppasaá¹‡á¹-hÄ• naa khaá¹‡Ä• pesi. dvinnaá¹ƒ Ä• vÄ• á¹-Ä• naá¹ƒ antare attano vasanatthÄ• ya pÄ«á¹-hakaá¹ƒ yodhasÅ«kare gahetvÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne sÅ«kare assÄ• sento vicari. tassevaá karontasseva sÅ«riyo uggacchati.

atha byaggharÄ• jÄ• kÅ«á¹-ajaá¹-ilassa assamapadÄ• nikkhamitvÄ• pabbatatale aá¹-á¹-h sÅ«karÄ• ``Ä• gato no bhante verÄ«â€™â€™ ti vadiá¹ƒsu. mÄ• bhÄ• yatha, yaá¹ƒ yaá¹ƒ e sarikkhÄ• hutvÄ• karothÄ• ti. byaggho sarÄ«raá¹ƒ vidhunitvÄ• osakkanto viya passÄ• var kariá¹ƒsu. byaggho sÅ«kare oloketvÄ• mahÄ• nadaá¹ƒ nadi, tepi tatheva kariá¹ƒsu. so tesa cintesi ``na ime pubbasadisÄ• , ajja \Be IV 346/ mayhaá¹ƒ paá¹-isattuno hutvÄ• vaggavagg saá¹ƒvidahako nesaá¹ƒ senÄ• nÄ• yakopi atthi, ajja mayÄ• etesaá¹ƒ \Ne IV 308/ santikaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti maraá¹‡abhayatajjito nivattitvÄ• kÅ«á¹-ajaá¹-ilassa santikaá¹ƒ gato tucchahatthaá¹ƒ disvÄ• navamaá¹ƒ gÄ• thamÄ• ha ---

168__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• virato nu ajja, abhayaá¹ƒ nu te sabbabhÅ«tesu dinnaá

dÄ• á¹-hÄ• nu te migavadhÄ• ya na santi, yo saá¹…ghapatto kapaá¹‡ova jhÄ• yasÄ«â€™â

tattha __saá¹…ghapatto_ti yo tvaá¹ƒ sÅ«karasaá¹…ghapatto hutvÄ• kiÃ±ci gocaraá¹ƒ alab jhÄ• yasÄ«ti.

atha byaggho tisso gÄ• thÄ• abhÄ• si ---

169__._ á¹• 21 ``na me dÄ• á¹-hÄ• na vijjanti, balaá¹ƒ kÄ• ye samohitaá¹ƒ.

Ã±Ä• tÄ« ca disvÄ• na sÄ• maggÄ« ekato, tasmÄ• ca jhÄ• yÄ• mi vanamhi ekako ||

170__._ á¹• 21 ``imassudaá¹ƒ yanti disodisaá¹ƒ pure, bhayaá¹-á¹-itÄ• leá¹‡agavesino puthu

te dÄ• ni saá¹…gamma vasanti ekato, yatthaá¹-á¹-hitÄ• duppasahajja te mayÄ• ||

171__._ á¹• 21 ``pariá¹‡Ä• yakasampannÄ• \Ee IV 347/, sahitÄ• ekavÄ• dino.

te maá¹ƒ samaggÄ• hiá¹ƒseyyuá¹ƒ, tasmÄ• nesaá¹ƒ na patthayeâ€™â€™ ti ||

tattha __sÄ• maggÄ« ekato_ti sahitÄ• hutvÄ• ekato á¹-hite. __imassuda_nti ime sudaá¹ƒ
ummÄ«letvÄ• olokitamattÄ• va pubbe disodisaá¹ƒ gacchanti. __puthÅ«_ti visuá¹ƒ visuá¹ƒ.
yasmiá¹ƒ bhÅ«mibhÄ• ge á¹-hitÄ• . __pariá¹‡Ä• yakasampannÄ• _ti senÄ• nÄ• yakena sam
patthaye_ti tena kÄ• raá¹‡ena etesaá¹ƒ na patthemi.

taá¹ƒ \Be IV 347/ sutvÄ• kÅ«á¹-ajaá¹-ilo tassa ussÄ• haá¹ƒ janayanto gÄ• thamÄ• ha ---

172__._ á¹• 21 ``ekova indo asure jinÄ• ti, ekova seno hanti dije pasayha.

ekova byaggho migasaá¹…ghapatto, varaá¹ƒ varaá¹ƒ hanti balaÃ±hi tÄ• disaâ€™â€™ nti ||

tattha \Ne IV 309/ __migasaá¹…ghapatto_ti migagaá¹‡apatto hutvÄ• varaá¹ƒ varaá¹ƒ miga
tÄ• disa_nti tÄ• disaÃ±hi tassa balaá¹ƒ.

atha byaggho gÄ• thamÄ• ha ---

173__._ á¹• 21 ``na heva indo na seno, napi byaggho migÄ• dhipo.

samagge sahite Ã±Ä• tÄ«, na byagghe kurute vaseâ€™â€™ ti ||

tattha __byagghe_ti byagghasadise hutvÄ• sarÄ«ravidhÅ«nanÄ• dÄ«ni katvÄ• á¹-hite vas
vattÄ• petuá¹ƒ na sakkotÄ«ti attho.

puna jaá¹-ilo taá¹ƒ ussÄ• hento dve gÄ• thÄ• abhÄ• si ---

174__._ á¹• 21 ``kumbhÄ«lakÄ• sakuá¹‡akÄ• , saá¹…ghino gaá¹‡acÄ• rino.

sammodamÄ• nÄ• ekajjhaá¹ƒ, uppatanti á¸• ayanti ca ||

175__._ á¹• 21 ``tesaÃ±ca á¸• ayamÄ• nÄ• naá¹ƒ, ekettha apasakkati.

taÃ±ca seno nitÄ• á¸·eti, veyyagghiyeva sÄ• gatÄ«â€™â€™ ti ||

tattha \Ee IV 348/ __kumbhÄ«lakÄ• _ti evaá¹ƒnÄ• makÄ• khuddakasakuá¹‡Ä• . __uppatan
uppatanti. __á¸• ayanti cÄ• _ti gocaraá¹ƒ gahetvÄ• Ä• kÄ• sena gacchanti. __ekettha apas
osakkitvÄ• vÄ• ekapassena vÄ• visuá¹ƒ gacchati. __nitÄ• á¸·etÄ«_ti paharitvÄ• gaá¹‡hÄ
gatÄ«_ti byagghÄ• naá¹ƒ esÄ• ti veyyagghi, samaggÄ• naá¹ƒ gacchantÄ• nampi esÄ• eva
gatiyeva nÄ• ma hoti. na hi sakkÄ• sabbehi ekatova gantuá¹ƒ, tasmÄ• yo evaá¹ƒ tattha ek
gaá¹‡hÄ• ti.

evaÃ±ca pana vatvÄ• ``byaggharÄ• ja tvaá¹ƒ attano balaá¹ƒ na jÄ• nÄ• si, mÄ• bhÄ• yi, k
pakkhanda, dve ekato gacchantÄ• nÄ• ma na bhavissantÄ«â€™â€™ ti ussÄ• hesi \Be IV 3
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

176__._ á¹• 21 ``ussÄ• hito \Ne IV 310/ jaá¹-ilena, luddenÄ• misacakkhunÄ• .

dÄ• á¹-hÄ« dÄ• á¹-hÄ«su pakkhanti, maÃ±Ã±amÄ• no yathÄ• pureâ€™â€™ ti ||

tattha __dÄ• á¹-hÄ«_ti sayaá¹ƒ dÄ• á¹-hÄ• vudho itaresu dÄ• á¹-hÄ• vudhesu pakkhandi. _
pubbe maÃ±Ã±ati, tatheva maÃ±Ã±amÄ• no.

so kira gantvÄ• pabbatatale tÄ• va aá¹-á¹-hÄ• si. sÅ«karÄ• ``punÄ• gato sÄ• mi, coroâ€™
Ä• rocesuá¹ƒ. so ``mÄ• bhÄ• yathÄ• â€™â€™ ti te assÄ• setvÄ• uá¹-á¹-hÄ• ya dvinnaá¹ƒ
pÄ«á¹-hakÄ• ya aá¹-á¹-hÄ• si. byaggho vegaá¹ƒ janetvÄ• tacchasÅ«karaá¹ƒ sandhÄ• ya pa
parivattitvÄ• pacchÄ• mukho purimaÄ• vÄ• á¹-e pati. byaggho ca vegaá¹ƒ sandhÄ• retuá¹ƒ
suppapabbhÄ• re Ä• vÄ• á¹-e patitvÄ• puÃ±jakitova aá¹-á¹-hÄ• si. tacchasÅ«karo vegena u
antarasatthimhi dÄ• á¹-haá¹ƒ otÄ• retvÄ• yÄ• va hadayÄ• phÄ• letvÄ• maá¹ƒsaá¹ƒ khÄ• d
bahiÄ• vÄ• á¹-e pÄ• tetvÄ• ``gaá¹‡hathimaá¹ƒ dÄ• saâ€™â€™ nti Ä• ha. paá¹-hamÄ• gatÄ
tuá¹‡á¸• otÄ• raá¹‡amattaá¹ƒ labhiá¹ƒsu, pacchÄ• Ä• gatÄ• alabhitvÄ• ``byagghamaá¹ƒsa
vadiá¹ƒsu. tacchasÅ«karo Ä• vÄ• á¹-Ä• uttaritvÄ• sÅ«kare oloketvÄ• ``kiá¹ƒ nu kho na tus
``sÄ• mi, eko tÄ• va byaggho gahito, aÃ±Ã±o paneko dasabyagghagghanako atthÄ«â€™â€
``byagghena Ä• bhatÄ• bhatamaá¹ƒsaá¹ƒ khÄ• dako kÅ«á¹-ajaá¹-iloâ€™â€™ ti. ``tena hi et
nti tehi saddhiá¹ƒ vegena pakkhandi.

jaá¹-ilo ``byaggho cirÄ• yatÄ«â€™â€™ ti tassa Ä• gamanamaggaá¹ƒ olokento bahÅ« sÅ«k
byagghaá¹ƒ mÄ• retvÄ• mama mÄ• raá¹‡atthÄ• ya Ä• gacchanti maÃ±Ã±eâ€™â€™ ti palÄ
abhiruhi. sÅ«karÄ• ``esa rukkhaá¹ƒ Ä• ruá¸·hoâ€™â€™ ti vadiá¹ƒsu. ``kiá¹ƒ rukkhaâ€™â€™
``udumbararukkhaâ€™â€™ nti. ``tena hi mÄ• cintayittha, idÄ• ni naá¹ƒ gaá¹‡hissÄ• mÄ• â
pakkositvÄ• rukkhamÅ«latÄ• \Be IV 349/ paá¹ƒsuá¹ƒ apabyÅ«hÄ• pesi, sÅ«karÄ«hi mukha
Ä• harÄ• pesi, mahÄ• dÄ• á¹-hasÅ«karehi samantÄ• mÅ«lÄ• ni chindÄ• pesi. ekaá¹ƒ ujuka
aá¹-á¹-hÄ• si. tato sesasÅ«kare ``tumhe apethÄ• â€™â€™ ti ussÄ• retvÄ• jaá¹‡á¹‡ukehi pa
dÄ• á¹-hÄ• ya mÅ«laá¹ƒ pahari, pharasunÄ• pahaá¹-aá¹ƒ viya chijjitvÄ• gataá¹ƒ. rukkho pa
kÅ«á¹-ajaá¹-ilaá¹ƒ patantameva sampaá¹-icchitvÄ• maá¹ƒsaá¹ƒ bhakkhesuá¹ƒ. taá¹ƒ accha
rukkhadevatÄ• gÄ• thamÄ• ha ---

177__._ á¹• 21 ``sÄ• dhu \Ne IV 311/ sambahulÄ• Ã±Ä• tÄ«, api rukkhÄ• araÃ±Ã±ajÄ• .

sÅ«karehi samaggehi, byaggho ekÄ• yane hatoâ€™â€™ ti ||

tattha __ekÄ• yane hato_ti ekagamanasmiá¹ƒyeva hato.

ubhinnaá¹ƒ pana nesaá¹ƒ hatabhÄ• vaá¹ƒ pakÄ• sento satthÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

178__._ á¹• 21 ``brÄ• hmaá¹‡aÃ±ceva byagghaÃ±ca, ubho hantvÄ• na sÅ«karÄ• .

Ä• nandino pamuditÄ• , mahÄ• nÄ• daá¹ƒ panÄ• disuâ€™â€™ nti ||

puna \Ee IV 350/ tacchasÅ«karo te pucchi ``aÃ±Ã±epi vo amittÄ• atthÄ«â€™â€™ ti? sÅ«k
sÄ• mÄ«â€™â€™ ti vatvÄ• ``taá¹ƒ abhisiÃ±citvÄ• rÄ• jÄ• naá¹ƒ karissÄ• mÄ• â€™â€™ ti
jaá¹-ilassa pÄ• nÄ«yasaá¹…khaá¹ƒ disvÄ• taá¹ƒ dakkhiá¹‡Ä• vaá¹-á¹-aá¹ƒ saá¹…kharatana
abhiharitvÄ• tacchasÅ«karaá¹ƒ udumbararukkhamÅ«leyeva abhisiÃ±ciá¹ƒsu. abhisekaudal
sÅ«karimevassa aggamahesiá¹ƒ kariá¹ƒsu. tato paá¹-á¹-hÄ• ya udumbarabhaddapÄ«á¹-he
dakkhiá¹‡Ä• vaá¹-á¹-asaá¹…khena abhisekakaraá¹‡aá¹ƒ pavattaá¹ƒ. tampi atthaá¹ƒ pakÄ• s
osÄ• nagÄ• thamÄ• ha ---

179__._ á¹• 21 ``te su udumbaramÅ«lasmiá¹ƒ, sÅ«karÄ• susamÄ• gatÄ• .

tacchakaá¹ƒ abhisiÃ±ciá¹ƒsu, tvaá¹ƒ no rÄ• jÄ• si issaroâ€™â€™ ti ||

tattha __te sÅ«_ti te sÅ«karÄ• , __su_-kÄ• ro nipÄ• tamattaá¹ƒ. __udumbaramÅ«lasmi_nti

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi dhanu
yuddhasaá¹ƒvidahane chekoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi \Be IV 3
devadatto ahosi, tacchasÅ«karo dhanuggahatisso, rukkhadevatÄ• pana ahameva ahosiâ€™

tacchasÅ«karajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [493] 10. mahÄ• vÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ•

__vÄ• á¹‡ijÄ• _ \Ne IV 312/ __samitiá¹ƒ katvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto sÄ• v
Ä• rabbha kathesi. te kira vohÄ• ratthÄ• ya gacchantÄ• satthu mahÄ• dÄ• naá¹ƒ datvÄ• sa
patiá¹-á¹-hÄ• ya ``bhante, sace arogÄ• Ä• gamissÄ• ma, puna tumhÄ• kaá¹ƒ pÄ• de vandis
paÃ±camattehi sakaá¹-asatehi nikkhamitvÄ• kantÄ• raá¹ƒ patvÄ• maggaá¹ƒ asallakkhetvÄ
nirÄ• hÄ• re araÃ±Ã±e vicarantÄ• ekaá¹ƒ nÄ• gapariggahitaá¹ƒ nigrodharukkhaá¹ƒ disvÄ•
rukkhamÅ«le nisÄ«diá¹ƒsu. te tassa udakatintÄ• ni viya nÄ«lÄ• ni siniddhÄ• ni pattÄ• ni uda
sÄ• khÄ• disvÄ• cintayiá¹ƒsu ``imasmiá¹ƒ rukkhe udakaá¹ƒ saÃ±carantaá¹ƒ viya paÃ±Ã±Ä
purimasÄ• khaá¹ƒ chindÄ• ma, pÄ• nÄ«yaá¹ƒ no dassatÄ«â€™â€™ ti. atheko \Ee IV 351/ n
sÄ• khaá¹ƒ chindi, tato tÄ• lakkhandhappamÄ• á¹‡Ä• udakadhÄ• rÄ• pavatti. te tattha nha
dakkhiá¹‡asÄ• khaá¹ƒ chindiá¹ƒsu, tato nÄ• naggarasabhojanaá¹ƒ nikkhami. taá¹ƒ bhuÃ±jitv
chindiá¹ƒsu, tato alaá¹…kataitthiyo nikkhamiá¹ƒsu. tÄ• hi saddhiá¹ƒ abhiramitvÄ• uttarasÄ•
tato satta ratanÄ• ni nikkhamiá¹ƒsu. tÄ• ni gahetvÄ• paÃ±ca sakaá¹-asatÄ• ni pÅ«retvÄ• s
dhanaá¹ƒ gopetvÄ• gandhamÄ• lÄ• dihatthÄ• jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ
nisinnÄ• dhammakathaá¹ƒ sutvÄ• nimantetvÄ• punadivase mahÄ• dÄ• naá¹ƒ datvÄ• ``bh
amhÄ• kaá¹ƒ dhanadÄ• yikÄ• ya rukkhadevatÄ• ya pattiá¹ƒ demÄ• â€™â€™ ti pattiá¹ƒ ada
niá¹-á¹-hitabhattakicco ``katararukkhadevatÄ• ya pattiá¹ƒ dethÄ• â€™â€™ ti pucchi. vÄ• á¹‡
dhanassa laddhÄ• kÄ• raá¹ƒ tathÄ• gatassÄ• rocesuá¹ƒ. satthÄ• ``tumhe tÄ• va mattaÃ±Ã±
ahutvÄ• dhanaá¹ƒ labhittha, pubbe pana amattaÃ±Ã±utÄ• ya taá¹‡hÄ• vasikÄ• dhanaÃ±ca
vijahiá¹ƒsÅ«â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be IV 351/ bÄ• rÄ• á¹‡asinagare tadeva pana kantÄ• raá¹ƒ sveva nigrodho. vÄ• á¹‡
hutvÄ• tameva nigrodhaá¹ƒ passiá¹ƒsu. tamatthaá¹ƒ satthÄ• abhisambuddho hutvÄ• kath

180__._ á¹• 21 ``vÄ• á¹‡ijÄ• samitiá¹ƒ katvÄ• , nÄ• nÄ• raá¹-á¹-hato Ä• gatÄ• .

dhanÄ• harÄ• pakkamiá¹ƒsu, ekaá¹ƒ katvÄ• na gÄ• maá¹‡iá¹ƒ ||

181__._ á¹• 21 ``te taá¹ƒ kantÄ• ramÄ• gamma, appabhakkhaá¹ƒ anodakaá¹ƒ.

mahÄ• nigrodhamaddakkhuá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

182__._ á¹• 21 ``te \Ne IV 313/ ca tattha nisÄ«ditvÄ• , tassa rukkhassa chÄ• yayÄ• .

vÄ• á¹‡ijÄ• samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• ||

183__._ á¹• 21 ``allÄ• yate ayaá¹ƒ rukkho, api vÄ• rÄ«va sandati.

iá¹…ghassa purimaá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

184__._ á¹• 21 ``sÄ• ca chinnÄ• va pagghari, acchaá¹ƒ vÄ• riá¹ƒ anÄ• vilaá¹ƒ.

te tattha nhatvÄ• pivitvÄ• , yÄ• vaticchiá¹ƒsu vÄ• á¹‡ijÄ• ||

185__._ á¹• 21 ``dutiyaá¹ƒ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa dakkhiá¹‡aá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

186__._ á¹• 21 ``sÄ• \Ee IV 352/ ca chinnÄ• va pagghari, sÄ• limaá¹ƒsodanaá¹ƒ bahuá¹ƒ.

appodavaá¹‡á¹‡e kummÄ• se, siá¹…giá¹ƒ vidalasÅ«piyo ||

187__._ á¹• 21 ``te tattha bhutvÄ• khÄ• ditvÄ• , yÄ• vaticchiá¹ƒsu vÄ• á¹‡ijÄ• .

tatiyaá¹ƒ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa pacchimaá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

188__._ á¹• 21 ``sÄ• ca chinnÄ• va pagghari, nÄ• riyo samalaá¹…katÄ• .

vicitravatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

189__._ á¹• 21 ``api su vÄ• á¹‡ijÄ• ekÄ• , nÄ• riyo paá¹‡á¹‡avÄ«sati.

samantÄ• parivÄ• riá¹ƒsu, tassa rukkhassa chÄ• yayÄ• .

te tÄ• hi paricÄ• retvÄ• , yÄ• vaticchiá¹ƒsu vÄ• á¹‡ijÄ• ||

190__._ á¹• 21 ``catutthaá¹ƒ \Be IV 352/ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa uttaraá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

191__._ á¹• 21 ``sÄ• \Ne IV 314/ ca chinnÄ• va pagghari, muttÄ• veá¸·uriyÄ• bahÅ«.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, kuttiyo paá¹-iyÄ• ni ca ||

192__._ á¹• 21 ``kÄ• sikÄ• ni ca vatthÄ• ni, uddiyÄ• ni ca kambalÄ• .

te tattha bhÄ• re bandhitvÄ• , yÄ• vaticchiá¹ƒsu vÄ• á¹‡ijÄ• ||

193__._ á¹• 21 ``paÃ±camaá¹ƒ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa mÅ«laá¹ƒ chindÄ• ma, api bhiyyo labhÄ• mase ||

194__._ á¹• 21 ``athuá¹-á¹-hahi satthavÄ• ho, yÄ• camÄ• no kataÃ±jalÄ«.

nigrodho kiá¹ƒ parajjhati, vÄ• á¹‡ijÄ• bhaddamatthu te ||

195__._ á¹• 21 ``vÄ• ridÄ• purimÄ• sÄ• khÄ• , annapÄ• naÃ±ca dakkhiá¹‡Ä• .

nÄ• ridÄ• pacchimÄ• sÄ• khÄ• , sabbakÄ• me ca uttarÄ• .

nigrodho kiá¹ƒ parajjhati, vÄ• á¹‡ijÄ• bhaddamatthu te ||

196__._ á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

197__._ á¹• 21 ``te ca tassÄ• nÄ• diyitvÄ• , ekassa vacanaá¹ƒ bahÅ«.

nisitÄ• hi kuá¹-hÄ• rÄ«hi, mÅ«lato naá¹ƒ upakkamuâ€™â€™ nti ||

tattha __samitiá¹ƒ katvÄ• _ti bÄ• rÄ• á¹‡asiyaá¹ƒ samÄ• gamaá¹ƒ katvÄ• , bahÅ« ekato hu
__pakkamiá¹ƒsÅ«_ti paÃ±cahi sakaá¹-asatehi bÄ• rÄ• á¹‡aseyyakaá¹ƒ bhaá¹‡á¸• aá¹ƒ Ä• c
__gÄ• maá¹‡i_nti ekaá¹ƒ paÃ±Ã±avantataraá¹ƒ satthavÄ• haá¹ƒ katvÄ• \Ee IV 353/. __chÄ
__allÄ• yate_ti udakabharito viya allo hutvÄ• paÃ±Ã±Ä• yati. __chinnÄ• va paggharÄ«_ti el
abhiruhitvÄ• taá¹ƒ chindi, sÄ• chinnamattÄ• va paggharÄ«ti dasseti. paratopi eseva nayo.

__appodavaá¹‡á¹‡e_ \Be IV 353/ __kummÄ• se_ti appodakapÄ• yÄ• sasadise kummÄ• se
siá¹…giverÄ• dikaá¹ƒ uttaribhaá¹…gaá¹ƒ. __vidalasÅ«piyo_ti muggasÅ«pÄ• dayo. __vÄ• á¹
vÄ• á¹‡ijassa yattakÄ• vÄ• á¹‡ijÄ• \Ne IV 315/, tesu ekekassa ekekÄ• va, satthavÄ• hassa
paÃ±cavÄ«satÄ«ti attho. __parivÄ• riá¹ƒsÅ«_ti parivÄ• resuá¹ƒ. tÄ• hi pana saddhiá¹ƒyeva
sÄ• á¹‡ivitÄ• nasayanÄ• dÄ«ni paggharia¹ƒsu.

__kuttiyo_ti hatthattharÄ• dayo. __paá¹-iyÄ• nicÄ• _ti uá¹‡á¹‡Ä• mayapaccattharaá¹‡Ä• ni.
tipi vadantiyeva. __uddiyÄ• ni ca kambalÄ• _ti uddiyÄ• ni nÄ• ma kambalÄ• atthi. __te tatth
yÄ• vatakaá¹ƒ icchiá¹ƒsu, tÄ• vatakaá¹ƒ gahetvÄ• paÃ±ca sakaá¹-asatÄ• ni pÅ«retvÄ• ti at
bhaddamatthu te_ti ekekaá¹ƒ vÄ• á¹‡ijaá¹ƒ Ä• lapanto ``bhaddaá¹ƒ te atthÅ«â€™â€™ ti Ä•
annaÃ±ca pÄ• naÃ±ca adÄ• si. __sabbakÄ• me cÄ• _ti sabbakÄ• me ca adÄ• si. __mittadu
dubbhanapuriso hi pÄ• pako lÄ• mako nÄ• ma. __anÄ• diyitvÄ• _ti tassa vacanaá¹ƒ aggahe
chindituá¹ƒ Ä• rabhiá¹ƒsu.

atha ne chindanatthÄ• ya rukkhaá¹ƒ upagate disvÄ• nÄ• garÄ• jÄ• cintesi ``ahaá¹ƒ etesaá
pÄ• nÄ«yaá¹ƒ dÄ• pesiá¹ƒ, tato dibbabhojanaá¹ƒ, tato sayanÄ• dÄ«ni ceva paricÄ• rikÄ• ca
paÃ±casatasakaá¹-apÅ«raá¹ƒ ratanaá¹ƒ, idÄ• ni panime ``rukkhaá¹ƒ mÅ«lato chindissÄ• mA
luddhÄ• ime, á¹-hapetvÄ• satthavÄ• haá¹ƒ avasese mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.
nikkhamantu, ettakÄ• dhanuggahÄ• , ettakÄ• vamminoâ€™â€™ ti senaá¹ƒ vicÄ• resi. tam
gÄ• thamÄ• ha ---

198__._ á¹• 21 ``tato nÄ• gÄ• nikkhamiá¹ƒsu, sannaddhÄ• paá¹‡á¹‡avÄ«sati.

dhanuggahÄ• naá¹ƒ tisatÄ• , chasahassÄ• ca vamminoâ€™â€™ ti ||

tattha __sannaddhÄ• _ti suvaá¹‡á¹‡arajatÄ• divammakavacikÄ• . __dhanuggahÄ• naá¹ƒ ti
meá¹‡á¸• avisÄ• á¹‡adhanuggahÄ• naá¹ƒ tÄ«á¹‡i satÄ• ni || __vammino_ti kheá¹-akaphalal

199__._ á¹• 21 ``ete \Ee IV 354/ \Be IV 354/ hanatha bandhatha, mÄ• vo muÃ±cittha jÄ«vit

á¹-hapetvÄ• satthavÄ• haá¹ƒva, sabbe bhasmaá¹ƒ karotha neâ€™â€™ ti || --- ayaá¹ƒ nÄ• g

tattha __mÄ• vo muÃ±cittha jÄ«vita_nti kassaci ekassapi jÄ«vitaá¹ƒ mÄ• muÃ±cittha.

nÄ• gÄ• \Ne IV 316/ tathÄ• katvÄ• attharaá¹‡Ä• dÄ«ni paÃ±casu sakaá¹-asatesu Ä• rope
sayaá¹ƒ tÄ• ni sakaá¹-Ä• ni pÄ• jentÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• sabbaá¹ƒ dhanaá¹ƒ tass
Ä• pucchitvÄ• attano nÄ• gabhavanameva gatÄ• . tamatthaá¹ƒ viditvÄ• satthÄ• ovÄ• dava

200__._ á¹• 21 ``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

lobhassa na vasaá¹ƒ gacche, haneyyÄ• risakaá¹ƒ manaá¹ƒ ||

201__._ á¹• 21 ``evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡hÄ• dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

tattha __tasmÄ• _ti yasmÄ• lobhavasikÄ• mahÄ• vinÄ• saá¹ƒ pattÄ• , satthavÄ• ho uttam
__haneyyÄ• risakaá¹ƒ mana_nti anto uppajjamÄ• nÄ• naá¹ƒ nÄ• nÄ• vidhÄ• naá¹ƒ lobhasa
lobhasampayuttacittaá¹ƒ haneyyÄ• ti attho. __evamÄ• dÄ«nava_nti evaá¹ƒ lobhe Ä• dÄ«na
dukkhassa sambhava_nti jÄ• tiÄ• didukkhassa taá¹‡hÄ• sambhavo, tato etaá¹ƒ dukkhaá¹ƒ
taá¹‡hÄ• va dukkhassa sambhavaá¹ƒ Ã±atvÄ• __vÄ«tataá¹‡ho_ taá¹‡hÄ• Ä• dÄ• nena __
satiyÄ• __sato_ hutvÄ• __bhikkhu paribbaje_ iriyetha vattethÄ• ti arahattena desanÄ• ya k

imaÃ±ca pana dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ upÄ• sakÄ• pubbe lobhavasikÄ•
pattÄ• , tasmÄ• lobhavasikena na bhavitabbaâ€™â€™ nti vatvÄ• saccÄ• ni pakÄ• setvÄ•
saccapariyosÄ• ne te vÄ• á¹‡ijÄ• sotÄ• pattiphale patiá¹-á¹-hitÄ• . tadÄ• nÄ• garÄ• jÄ• sÄ
satthavÄ• ho pana ahameva ahosinti.

mahÄ• vÄ• á¹‡ijajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

á¹• 03 [494] 11. sÄ• dhinajÄ• takavaá¹‡á¹‡anÄ•

__abbhuto_ \Ee IV 355/ \Be IV 355/ __vata lokasmi_nti idaá¹ƒ satthÄ• jetavane viharanto u
Ä• rabbha kathesi. tadÄ• hi satthÄ• ``upÄ• sakÄ• porÄ• á¹‡akapaá¹‡á¸• itÄ• attano upos
manussasarÄ«reneva devalokaá¹ƒ gantvÄ• ciraá¹ƒ vasiá¹ƒsÅ«â€™â€™ ti vatvÄ• tehi yÄ•

atÄ«te \Ne IV 317/ mithilÄ• yaá¹ƒ sÄ• dhino nÄ• ma rÄ• jÄ• dhammena rajjaá¹ƒ kÄ• resi. s
nagaramajjhe nivesanadvÄ• re cÄ• ti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• sakalajambudÄ«paa
mahÄ• dÄ• naá¹ƒ pavattesi, devasikaá¹ƒ cha satasahassÄ• ni vayakaraá¹‡aá¹ƒ gacchanti,
uposathaá¹ƒ upavasati. raá¹-á¹-havÄ• sinopi tassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±
devanagareyeva nibbattiá¹ƒsu. sudhammadevasabhaá¹ƒ pÅ«retvÄ• nisinnÄ• devÄ• raÃ±
vaá¹‡á¹‡ayanti. taá¹ƒ sutvÄ• sesadevÄ• pi rÄ• jÄ• naá¹ƒ daá¹-á¹-hukÄ• mÄ• ahesuá¹ƒ. sa
manaá¹ƒ viditvÄ• Ä• ha --- ``sÄ• dhinarÄ• jÄ• naá¹ƒ daá¹-á¹-hukÄ• matthÄ• â€™â€™ ti. ``
mÄ• taliá¹ƒ Ä• á¹‡Ä• pesi ``gaccha tvaá¹ƒ vejayantarathaá¹ƒ yojetvÄ• sÄ• dhinarÄ• jÄ• naa
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• rathaá¹ƒ yojetvÄ• videharaá¹-á¹-haá¹ƒ agamÄ• s

hoti. mÄ• tali manussÄ• naá¹ƒ sÄ• yamÄ• saá¹ƒ bhuÃ±jitvÄ• gharadvÄ• resu sukhakathÄ•
candamaá¹‡á¸• alena saddhiá¹ƒ rathaá¹ƒ pesesi. manussÄ• ``dve candÄ• uá¹-á¹-hitÄ• â€™
candamaá¹‡á¸• alaá¹ƒ ohÄ• ya rathaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``nÄ• yaá¹ƒ cando, ratho
kassesa etaá¹ƒ manomayasindhavayuttaá¹ƒ dibbarathaá¹ƒ Ä• neti, na aÃ±Ã±assa, amhÄ• l
rÄ• jÄ• hi no dhammiko dhammarÄ• jÄ• â€™â€™ ti somanassajÄ• tÄ• hutvÄ• aÃ±jaliá¹ƒ
gÄ• thamÄ• haá¹ƒsu ---

202__._ á¹• 21 ``abbhuto vata lokasmiá¹ƒ, uppajji lomahaá¹ƒsano.

dibbo ratho pÄ• turahu, vedehassa yasassinoâ€™â€™ ti ||

tassattho \Ee IV 356/ --- abbhuto vatesa amhÄ• kaá¹ƒ rÄ• jÄ• , lokasmiá¹ƒ lomahaá¹ƒsano
ratho pÄ• turahosi vedehassa yasassinoti.

mÄ• talipie \Be IV 356/ taá¹ƒ rathaá¹ƒ Ä• netvÄ• manussesu gandhamÄ• lÄ• dÄ«hi pÅ«jen
padakkhiá¹‡aá¹ƒ katvÄ• raÃ±Ã±o nivesanadvÄ• raá¹ƒ gantvÄ• rathaá¹ƒ nivattetvÄ• pacch
sÄ«hapaÃ±jaraummÄ• re á¹-hapetvÄ• Ä• rohaá¹‡asajjaá¹ƒ katvÄ• aá¹-á¹-hÄ• si. taá¹ƒ diva
dÄ• nasÄ• lÄ• yo oloketvÄ• ``iminÄ• niyÄ• mena dÄ• naá¹ƒ dethÄ• â€™â€™ ti Ä• á¹‡Ä• p
divasaá¹ƒ vÄ«tinÄ• metvÄ• amaccagaá¹‡aparivuto alaá¹…katamahÄ• tale pÄ• cÄ«nasÄ«h
dhammayuttaá¹ƒ kathento nisinno hoti. atha naá¹ƒ mÄ• tali rathÄ• bhiruhanatthaá¹ƒ nimante
tamatthaá¹ƒ pakÄ• sento satthÄ• imÄ• gÄ• thÄ• abhÄ• si ---

203__._ á¹• 21 ``devaputto \Ne IV 318/ mahiddhiko, mÄ• tali devasÄ• rathi.

nimantayittha rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ ||

204__._ á¹• 21 ``ehimaá¹ƒ rathamÄ• ruyha, rÄ• jaseá¹-á¹-ha disampati.

devÄ• dassanakÄ• mÄ• te, tÄ• vatiá¹ƒsÄ• saindakÄ• .

saramÄ• nÄ• hi te devÄ• , sudhammÄ• yaá¹ƒ samacchare ||

205__._ á¹• 21 ``tato ca rÄ• jÄ• sÄ• dhino, vedeho mithilaggaho.

sahassayuttamÄ• ruyha, agÄ• devÄ• na santike.

taá¹ƒ devÄ• paá¹-inandiá¹ƒsu, disvÄ• rÄ• jÄ• namÄ• gataá¹ƒ ||

206__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

nisÄ«da dÄ• ni rÄ• jÄ«si, devarÄ• jassa santike ||

207__._ á¹• 21 ``sakkopi paá¹-inandittha, vedehaá¹ƒ mithilaggahaá¹ƒ.

nimantayittha kÄ• mehi, Ä• sanena ca vÄ• savo ||

208__._ á¹• 21 ``sÄ• dhu khosi anuppatto, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ.

vasa devesu rÄ• jÄ«si, sabbakÄ• masamiddhisu.

tÄ• vatiá¹ƒsesu devesu, bhuÃ±ja kÄ• me amÄ• nuseâ€™â€™ ti ||

tattha __samacchare_ti acchanti. __agÄ• devÄ• na santike_ti devÄ• naá¹ƒ santikaá¹ƒ aga
abhiruhitvÄ• á¹-hite ratho Ä• kÄ• saá¹ƒ pakkhandi, so mahÄ• janassa olokentasseva antara
rÄ• jÄ• naá¹ƒ devalokaá¹ƒ nesi \Ee IV 357/. taá¹ƒ disvÄ• devatÄ• ca sakko ca haá¹-á¹-hatu
paccuggamanaá¹ƒ katvÄ• \Be IV 357/ paá¹-isanthÄ• raá¹ƒ kariá¹ƒsu. tamatthaá¹ƒ dassetuá
_tiÄ• di vuttaá¹ƒ. tattha __paá¹-inandiá¹ƒsÅ«_ti punappunaá¹ƒ nandiá¹ƒsu. __Ä• sanena cÄ
Ä• liá¹…gitvÄ• ``idha nisÄ«dÄ• â€™â€™ ti attano paá¹‡á¸• ukambalasilÄ• sanena ca kÄ• n
upaá¸• á¸• harajjaá¹ƒ datvÄ• ekÄ• sane nisÄ«dÄ• pesÄ«ti attho.

tattha sakkena devaraÃ±Ã±Ä• dasayojanasahassaá¹ƒ devanagaraá¹ƒ aá¸• á¸• hatiyÄ• ca
vejayantapÄ• sÄ• daÃ±ca \Ne IV 319/ majjhe bhinditvÄ• dinnaá¹ƒ sampattiá¹ƒ anubhavanta
satta vassasatÄ• ni atikkantÄ• ni. tenattabhÄ• vena devaloke vasanakaá¹ƒ puÃ±Ã±aá¹ƒ khÄ
uppannÄ• , tasmÄ• sakkena saddhiá¹ƒ sallapanto gÄ• thamÄ• ha ---

209__._ á¹• 21 ``ahaá¹ƒ pure saggagato ramÄ• mi, naccehi gÄ«tehi ca vÄ• ditehi.

so dÄ• ni ajja na ramÄ• mi sagge, Ä• yuá¹ƒ nu khÄ«á¹‡o maraá¹‡aá¹ƒ nu santike.

udÄ• hu mÅ«á¸·hosmi janindaseá¹-á¹-hÄ• â€™â€™ ti ||

tattha __Ä• yuá¹ƒ nu khÄ«á¹‡o_ti kiá¹ƒ nu mama sarasena jÄ«vitindriyaá¹ƒ khÄ«á¹‡aá¹ƒ, u
upacchedakakammavasena maraá¹‡aá¹ƒ santike jÄ• tanti pucchati. __janindaseá¹-á¹-hÄ• _
seá¹-á¹-ha.

atha naá¹ƒ sakko Ä• ha ---

210__._ á¹• 21 ``na tÄ• yu khÄ«á¹‡aá¹ƒ maraá¹‡aÃ±ca dÅ«re, na cÄ• pi mÅ«á¸·ho naravÄ«

tuyhaÃ±ca puÃ±Ã±Ä• ni parittakÄ• ni, yesaá¹ƒ vipÄ• kaá¹ƒ idha vedayittho ||

211__._ á¹• 21 ``vasa devÄ• nubhÄ• vena, rÄ• jaseá¹-á¹-ha disampati.

tÄ• vatiá¹ƒsesu devesu, bhuÃ±ja kÄ• me amÄ• nuseâ€™â€™ ti ||

tattha __ ``parittakÄ• nÄ«â€™â€™ _ti idaá¹ƒ tena attabhÄ• vena devaloke vipÄ• kadÄ• yal
vuttaá¹ƒ, itarÄ• ni panassa puÃ±Ã±Ä• ni pathaviyaá¹ƒ paá¹ƒsu viya appamÄ• á¹‡Ä• ni. __va
ahaá¹ƒ te attano puÃ±Ã±Ä• ni \Be IV 358/ majjhe bhinditvÄ• dassÄ• mi, mamÄ• nubhÄ• ve
samassÄ• sento Ä• ha.

atha \Ee IV 358/ naá¹ƒ paá¹-ikkhipanto mahÄ• satto Ä• ha ---

212__._ á¹• 21 ``yathÄ• yÄ• citakaá¹ƒ yÄ• naá¹ƒ, yathÄ• yÄ• citakaá¹ƒ dhanaá¹ƒ.

evaá¹ƒsampadamevetaá¹ƒ, yaá¹ƒ parato dÄ• napaccayÄ• ||

213__._ á¹• 21 ``na \Ne IV 320/ cÄ• hametamicchÄ• mi, yaá¹ƒ parato dÄ• napaccayÄ• .

sayaá¹ƒkatÄ• ni puÃ±Ã±Ä• ni, taá¹ƒ me Ä• veá¹‡ikaá¹ƒ dhanaá¹ƒ ||

214__._ á¹• 21 ``sohaá¹ƒ gantvÄ• manussesu, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhito hoti, na ca pacchÄ• nutappatÄ«â€™â€™ ti ||

tattha __yaá¹ƒ parato dÄ• napaccayÄ• _ti yaá¹ƒ parena dinnattÄ• labbhati, taá¹ƒ yÄ• citak
yÄ• citakaÃ±hi tuá¹-á¹-hakÄ• le denti, atuá¹-á¹-hakÄ• le acchinditvÄ• gaá¹‡hantÄ«ti vadati.
kÄ• yÄ• dÄ«hi pÄ• passa akaraá¹‡ena. __saá¹ƒyamenÄ• _ti sÄ«lasaá¹ƒyamena. __damen
katvÄ• _ti yaá¹ƒ karitvÄ• sukhito ceva hoti na ca pacchÄ• nutappati, tathÄ• rÅ«pameva kar

athassa vacanaá¹ƒ sutvÄ• sakko mÄ• taliá¹ƒ Ä• á¹‡Ä• pesi ``gaccha, tÄ• ta, sÄ• dhinarÄ• j
uyyÄ• ne otÄ• rehÄ«â€™â€™ ti. so tathÄ• akÄ• si. rÄ• jÄ• uyyÄ• ne caá¹…kamati. atha n
pucchitvÄ• gantvÄ• nÄ• radaraÃ±Ã±o Ä• rocesi. so raÃ±Ã±o Ä• gatabhÄ• vaá¹ƒ sutvÄ• ``

uyyÄ• naá¹ƒ sajjetvÄ• tassa ca mayhaÃ±ca dve Ä• sanÄ• ni paÃ±Ã±Ä• pehÄ«â€™â€™ ti
tathÄ• akÄ• si. atha naá¹ƒ rÄ• jÄ• pucchi ``kassa dve Ä• sanÄ• ni paÃ±Ã±Ä• pesÄ«â€™â
ekaá¹ƒ amhÄ• kaá¹ƒ raÃ±Ã±oâ€™â€™ ti. atha naá¹ƒ rÄ• jÄ• ``ko aÃ±Ã±o satto mama san
nisÄ«dissatÄ«â€™â€™ ti vatvÄ• ekasmiá¹ƒ nisÄ«ditvÄ• ekasmiá¹ƒ pÄ• de á¹-hapesi. nÄ•
pÄ• de vanditvÄ• ekamantaá¹ƒ nisÄ«di. so kirassa sattamo panattÄ• . tadÄ• kira vassasat
mahÄ• satto pana attano puÃ±Ã±abalena ettakaá¹ƒ kÄ• laá¹ƒ vÄ«tinÄ• mesi. so nÄ• radaá
vicaranto tisso gÄ• thÄ• abhÄ• si ---

215__._ á¹• 21 ``imÄ• ni \Be IV 359/ tÄ• ni khettÄ• ni, imaá¹ƒ nikkhaá¹ƒ sukuá¹‡á¸• alaá¹ƒ.

imÄ• tÄ• haritÄ• nÅ«pÄ• , imÄ• najjo savantiyo ||

216__._ á¹• 21 ``imÄ• \Ee IV 359/ tÄ• pokkharaá¹‡Ä« rammÄ• , cakkavÄ• kapakÅ«jitÄ• .

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

yassimÄ• ni mamÄ• yiá¹ƒsu, kiá¹ƒ nu te disataá¹ƒ gatÄ• ||

217__._ á¹• 21 ``tÄ• nÄ«dha \Ne IV 321/ khettÄ• ni so bhÅ«mibhÄ• go, teyeva Ä• rÄ• mava

tameva mayhaá¹ƒ janataá¹ƒ apassato, suÃ±Ã±aá¹ƒva me nÄ• rada khÄ• yate disÄ• â€™â€

tattha __khettÄ• nÄ«_ti bhÅ«mibhÄ• ge sandhÄ• yÄ• ha. __imaá¹ƒ nikkha_nti imaá¹ƒ tÄ• c
__sukuá¹‡á¸• ala_nti sobhanena musalapavesanakuá¹‡á¸• alena samannÄ• gataá¹ƒ. __har
udakaniddhamanassa ubhosu passesu haritatiá¹‡asaÃ±channÄ• anÅ«pabhÅ«miyo. __yas
nÄ• rada, ye mama upaá¹-á¹-hÄ• kÄ• ca orodhÄ• ca imasmiá¹ƒ uyyÄ• ne mahantena yase
imÄ• ni á¹-hÄ• nÄ• ni mamÄ• yiá¹ƒsu piyÄ• yiá¹ƒsu, kataraá¹ƒ nu te disataá¹ƒ gatÄ• , kattha
khettÄ• nÄ«_ti imasmiá¹ƒ uyyÄ• ne tÄ• neva etÄ• ni uparopanakaviruhanaá¹-á¹-hÄ• nÄ• ni.
Ä• rÄ• mavanÅ«pacÄ• rÄ• _ti ime teyeva Ä• rÄ• mavanÅ«pacÄ• rÄ• , vihÄ• rabhÅ«miyoti a

atha naá¹ƒ nÄ• rado Ä• ha --- ``deva, tumhÄ• kaá¹ƒ devalokagatÄ• naá¹ƒ idÄ• ni satta vas
sattamo panattÄ• , tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• kÄ• ca orodhÄ• ca maraá¹‡amukhaá¹ƒ pat
santakaá¹ƒ rajjaá¹ƒ, anubhavatha naâ€™â€™ nti. rÄ• jÄ• ``tÄ• ta nÄ• rada, nÄ• haá¹ƒ idhÄ
Ä• gato, puÃ±Ã±akaraá¹‡atthÄ• yamhi Ä• gato, ahaá¹ƒ puÃ±Ã±ameva karissÄ• mÄ«â€™â€

218__._ á¹• 21 ``diá¹-á¹-hÄ• mayÄ• vimÄ• nÄ• ni, obhÄ• sentÄ• catuddisÄ• .

sammukhÄ• devarÄ• jassa, tidasÄ• naÃ±ca sammukhÄ• ||

219__._ á¹• 21 ``vutthaá¹ƒ \Be IV 360/ me bhavanaá¹ƒ dibyaá¹ƒ, bhuttÄ• kÄ• mÄ• amÄ• m

tÄ• vatiá¹ƒsesu devesu, sabbakÄ• masamiddhisu ||

220__._ á¹• 21 ``sohaá¹ƒ etÄ• disaá¹ƒ hitvÄ• , puÃ±Ã±Ä• yamhi idhÄ• gato.

dhammameva carissÄ• mi, nÄ• haá¹ƒ rajjena atthiko ||

221__._ á¹• 21 ``adaá¹‡á¸• Ä• vacaraá¹ƒ \Ne IV 322/ \Ee IV 360/ maggaá¹ƒ, sammÄ• samb

taá¹ƒ maggaá¹ƒ paá¹-ipajjissaá¹ƒ, yena gacchanti subbatÄ• â€™â€™ ti ||

tattha __vutthaá¹ƒ me bhavanaá¹ƒ dibya_nti vejayantaá¹ƒ sandhÄ• ya Ä• ha. __sohaá¹ƒ et
sohaá¹ƒ buddhaÃ±Ä• á¹‡ena aparicchindanÄ«yaá¹ƒ evarÅ«paá¹ƒ kÄ• maguá¹‡asampattiá¹
puÃ±Ã±akaraá¹‡atthÄ• ya idhÄ• gato. __adaá¹‡á¸• Ä• vacara_nti adaá¹‡á¸• ehi nikkhittada
avacaritabbaá¹ƒ sammÄ• diá¹-á¹-hipurekkhÄ• raá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ. __sub
subbatÄ• sabbaÃ±Ã±ubuddhÄ• gacchanti, ahampi agatapubbaá¹ƒ disaá¹ƒ gantuá¹ƒ bodhi
maggaá¹ƒ paá¹-ipajjissÄ• mÄ«ti.

evaá¹ƒ bodhisatto imÄ• gÄ• thÄ• yo sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saá¹…khipitvÄ• kathe
``rajjaá¹ƒ, deva, anusÄ• sÄ• â€™â€™ ti. ``tÄ• ta, na me rajjenattho, satta vassasatÄ• ni vig
sattÄ• heneva dÄ• tukÄ• mamhÄ«â€™â€™ ti. nÄ• rado ``sÄ• dhÅ«â€™â€™ ti tassa vacan
mahÄ• dÄ• naá¹ƒ paá¹-iyÄ• desi. rÄ• jÄ• sattÄ• haá¹ƒ dÄ• naá¹ƒ datvÄ• sattame divase k
tÄ• vatiá¹ƒsabhavaneyeva nibbatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ vasitabbayuttakaá¹ƒ uposathakar
dassetvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, saccapariyosÄ• ne uposat
sotÄ• pattiphale, keci sakadÄ• gÄ• miphale, keci anÄ• gÄ• miphale patiá¹-á¹-hahiá¹ƒsu. tad
sÄ• riputto ahosi, mÄ• tali Ä• nando, sakko anuruddho, sÄ• dhinarÄ• jÄ• pana ahameva ah

sÄ• dhinajÄ• takavaá¹‡á¹‡anÄ• ekÄ• dasamÄ• .

á¹• 03 [495] 12. dasabrÄ• hmaá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__rÄ• jÄ• _ \Be IV 361/ __avoca vidhura_nti idaá¹ƒ satthÄ• jetavane viharanto asadisadÄ•
taá¹ƒ aá¹-á¹-hakanipÄ• te __Ä• dittajÄ• take_ (J I 8.69 Ä• dayo) vitthÄ• ritameva. rÄ• jÄ• ki
dadanto satthÄ• raá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• paÃ±ca bhikkhusatÄ• ni vicinitvÄ• gaá¹‡hitv

mahÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒyeva adÄ• si. athassa guá¹‡akathaá¹ƒ kathentÄ• ``Ä• vuso
vicinitvÄ• mahapphalaá¹-á¹-hÄ• ne adÄ• sÄ«â€™â€™ ti dhammasabhÄ• yaá¹ƒ kathaá¹ƒ s
Ä• gantvÄ• ``kÄ• ya \Ne IV 323/ nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte ``anacchariyaá¹ƒ, bhikkhave, yaá¹ƒ kosalarÄ• jÄ• \Ee IV 361/ m
upaá¹-á¹-hÄ• ko hutvÄ• viceyyadÄ• naá¹ƒ deti, porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppanne bud
adaá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te kururaá¹-á¹-he indapatthanagare yudhiá¹-á¹-hilagotto korabyo nÄ• ma rÄ• jÄ• rajjaá
vidhuro nÄ• ma amacco atthaÃ±ca dhammaÃ±ca anusÄ• sati. rÄ• jÄ• sakalajambudÄ«paá
deti. taá¹ƒ gahetvÄ• bhuÃ±jantesu ekopi paÃ±casÄ«lamattaá¹ƒ rakkhanto nÄ• ma natthi, s
dÄ• naá¹ƒ rÄ• jÄ• naá¹ƒ na toseti. rÄ• jÄ• ``viceyyadÄ• naá¹ƒ mahapphalaâ€™â€™ nti sÄ«
hutvÄ• cintesi ``vidhurapaá¹‡á¸• itena saddhiá¹ƒ mantayissÄ• mÄ«â€™â€™ ti. so taá¹ƒ up
Ä• sane nisÄ«dÄ• petvÄ• paÃ±haá¹ƒ pucchi. tamatthaá¹ƒ pakÄ• sento satthÄ• upaá¸• á¸•

222__._ á¹• 21 ``rÄ• jÄ• avoca vidhuraá¹ƒ, dhammakÄ• mo yudhiá¹-á¹-hiloâ€™â€™ ti.

parato raÃ±Ã±o ca vidhurassa ca vacanapaá¹-ivacanaá¹ƒ hoti ---

``brÄ• hmaá¹‡e vidhura pariyesa, sÄ«lavante bahussute ||

223__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

224__._ á¹• 21 ``dullabhÄ• brÄ• hmaá¹‡Ä• deva, sÄ«lavanto bahussutÄ• .

viratÄ• methunÄ• dhammÄ• , ye te bhuÃ±jeyyu bhojanaá¹ƒ ||

225__._ á¹• 21 ``dasa \Be IV 362/ khalu mahÄ• rÄ• ja, yÄ• tÄ• brÄ• hmaá¹‡ajÄ• tiyo.

tesaá¹ƒ vibhaá¹…gaá¹ƒ vicayaá¹ƒ, vitthÄ• rena suá¹‡ohi me ||

226__._ á¹• 21 ``pasibbake gahetvÄ• na, puá¹‡á¹‡e mÅ«lassa saá¹ƒvute.

osadhikÄ• yo ganthenti, nhÄ• payanti japanti ca ||

227__._ á¹• 21 ``tikicchakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

228__._ á¹• 21 ``apetÄ• \Ne IV 324/ \Ee IV 362/ te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

229__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

230__._ á¹• 21 ``kiá¹…kiá¹‡ikÄ• yo gahetvÄ• , ghosenti puratopi te.

pesanÄ• nipi gacchanti, rathacariyÄ• su sikkhare ||

231__._ á¹• 21 ``paricÄ• rakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

232__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

233__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

234__._ á¹• 21 ``kamaá¹‡á¸• aluá¹ƒ gahetvÄ• na, vaá¹…kadaá¹‡á¸• aÃ±ca brÄ• hmaá¹‡Ä•

paccupessanti rÄ• jÄ• no, gÄ• mesu nigamesu ca.

nÄ• dinne vuá¹-á¹-hahissÄ• ma, gÄ• mamhi vÄ• vanamhi vÄ• ||

235__._ á¹• 21 ``niggÄ• hakasamÄ• \Be IV 363/ rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

236__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

237__._ á¹• 21 ``virate \Ne IV 325/ methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

238__._ á¹• 21 ``parÅ«á¸·hakacchanakhalomÄ• , paá¹…kadantÄ• rajassirÄ• .

okiá¹‡á¹‡Ä• rajareá¹‡Å«hi, yÄ• cakÄ• vicaranti te ||

239__._ á¹• 21 ``khÄ• á¹‡ughÄ• tasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

240__._ á¹• 21 ``apetÄ• \Ee IV 363/ te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

241__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

242__._ á¹• 21 ``harÄ«takaá¹ƒ Ä• malakaá¹ƒ, ambaá¹ƒ jambuá¹ƒ vibhÄ«takaá¹ƒ.

labujaá¹ƒ dantapoá¹‡Ä• ni, beluvÄ• badarÄ• ni ca ||

243__._ á¹• 21 ``rÄ• jÄ• yatanaá¹ƒ ucchupuá¹-aá¹ƒ, dhÅ«manettaá¹ƒ madhuaÃ±janaá¹ƒ.

uccÄ• vacÄ• ni paá¹‡iyÄ• ni, vipaá¹‡enti janÄ• dhipa ||

244__._ á¹• 21 ``vÄ• á¹‡ijakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

245__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

246__._ á¹• 21 ``virate \Ne IV 326/ \Be IV 364/ methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bh

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

247__._ á¹• 21 ``kasivÄ• á¹‡ijjaá¹ƒ kÄ• renti, posayanti ajeá¸·ake.

kumÄ• riyo pavecchanti, vivÄ• hantÄ• vahanti ca ||

248__._ á¹• 21 ``samÄ• ambaá¹-á¹-havessehi, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

249__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

250__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

251__._ á¹• 21 ``nikkhittabhikkhaá¹ƒ \Ee IV 364/ bhuÃ±janti, gÄ• mesveke purohitÄ• .

bahÅ« te paripucchanti, aá¹‡á¸• acchedÄ• nilaÃ±chakÄ• ||

252__._ á¹• 21 ``pasÅ«pi tattha haÃ±Ã±anti, mahiá¹ƒsÄ• sÅ«karÄ• ajÄ• .

goghÄ• takasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

253__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

254__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

255__._ á¹• 21 ``asicammaá¹ƒ \Ne IV 327/ gahetvÄ• na, khaggaá¹ƒ paggayha brÄ• hmaá¹‡

vessapathesu tiá¹-á¹-hanti, satthaá¹ƒ abbÄ• hayantipi ||

256__._ á¹• 21 ``samÄ• gopanisÄ• dehi, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

257__._ á¹• 21 ``apetÄ• \Be IV 365/ te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

258__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

259__._ á¹• 21 ``araÃ±Ã±e kuá¹-ikaá¹ƒ katvÄ• , kuá¹-Ä• ni kÄ• rayanti te.

sasabiá¸·Ä• re bÄ• dhenti, Ä• godhÄ• macchakacchapaá¹ƒ ||

260__._ á¹• 21 ``te luddakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

261__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

262__._ á¹• 21 ``virate \Ee IV 365/ methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

263__._ á¹• 21 ``aÃ±Ã±e dhanassa kÄ• mÄ• hi, heá¹-á¹-hÄ• maÃ±ce pasakkitÄ• .

rÄ• jÄ• no upari nhÄ• yanti, somayÄ• ge upaá¹-á¹-hite ||

264__._ á¹• 21 ``malamajjakasamÄ• \Ne IV 328/ rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

265__._ á¹• 21 ``apetÄ• te ca brahmaÃ±Ã±Ä• , (iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

266__._ á¹• 21 ``virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

tattha __sÄ«lavante_ti maggenÄ• gatasÄ«le. __bahussute_ti paá¹-ivedhabahussute. __dak
__ye te_ti ye dhammikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• tava dÄ• naá¹ƒ \Be IV 366/ bhuÃ±jeyyu
__brÄ• hmaá¹‡ajÄ• tiyo_ti brÄ• hmaá¹‡akulÄ• ni. __tesaá¹ƒ vibhaá¹…gaá¹ƒ vicaya_nti tesa
vibhaá¹…gaá¹ƒ mama paÃ±Ã±Ä• ya vicitabhÄ• vaá¹ƒ vitthÄ• rena suá¹‡ohi. __saá¹ƒvute_ti
ganthentÄ«_ti ``idaá¹ƒ imassa rogassa bhesajjaá¹ƒ, idaá¹ƒ imassa rogassa bhesajjaâ€™â€™
bandhitvÄ• manussÄ• naá¹ƒ denti. __nhÄ• payantÄ«_ti nahÄ• panaá¹ƒ nÄ• ma karonti. __
parivattenti. __tikicchakasamÄ• _ti vejjasadisÄ• . __tepi vuccantÄ«_ti tepi ``brÄ• hmaá¹‡Ä•
abrÄ• hmaá¹‡Ä• vÄ• â€™â€™ ti ajÄ• nitvÄ• vejjakammena jÄ«vikaá¹ƒ kappentÄ• vohÄ•

vuccanti. __akkhÄ• tÄ• te_ti ime te mayÄ• vejjabrÄ• hmaá¹‡Ä• nÄ• ma akkhÄ• tÄ• . __nip
kiá¹ƒ tÄ• dise brÄ• hmaá¹‡e nipatÄ• ma, nimantanatthÄ• ya upasaá¹…kamÄ• ma, atthi te e
__brahmaÃ±Ã±Ä• _ti brÄ• hmaá¹‡adhammato. __na te vuccantÄ«_ti te bÄ• hitapÄ• patÄ• y
vuccanti.

__kiá¹…kiá¹‡ikÄ• yo_ti mahÄ• rÄ• ja, aparepi brÄ• hmaá¹‡Ä• attano brÄ• hmaá¹‡adhamm
jÄ«vikatthÄ• ya rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ purato kaá¹ƒsatÄ• á¸·e gahetvÄ• vÄ• dent
__pesanÄ• nipÄ«_ti dÄ• sakammakarÄ• viya pesanÄ• nipi gacchanti. __rathacariyÄ• sÅ«_
__paricÄ• rakasamÄ• _ti dÄ• sakammakarasadisÄ• . __vaá¹…kadaá¹‡á¸• a_nti \Ee IV 366/
__paccupessanti rÄ• jÄ• no_ti rÄ• jarÄ• jamahÄ• matte paá¹-icca Ä• gamma sandhÄ• ya up
cÄ• _ti tesaá¹ƒ nivesanadvÄ• re nisÄ«danti. __niggÄ• hakasamÄ• _ti niggahakÄ• rakehi ba
samÄ• . yathÄ• te purisÄ• ``aggahetvÄ• na gamissÄ• mÄ• â€™â€™ ti niggahaá¹ƒ katvÄ•
vÄ• \Ne IV 329/ vane vÄ• aladdhÄ• marantÄ• pi na vuá¹-á¹-hahissÄ• mÄ• â€™â€™ ti upa
balisÄ• dhakasadisÄ• pÄ• padhammÄ• .

__rajareá¹‡Å«hÄ«_ti rajehi ca paá¹ƒsÅ«hi ca okiá¹‡á¹‡Ä• . __yÄ• cakÄ• _ti dhanayÄ• cakÄ
__khÄ• á¹‡ughÄ• tasamÄ• _ti malÄ«nasarÄ«ratÄ• ya jhÄ• makhette khÄ• á¹‡ughÄ• takehi
jhÄ• makhÄ• á¹‡ukauddharaá¹‡akamanussehi samÄ• nÄ• , ``aggahetvÄ• na gamissÄ• mÄ
á¹-hitattÄ• nikhaá¹‡itvÄ• á¹-hapitavatikhÄ• á¹‡ukÄ• viyÄ• tipi attho. __tepÄ«_ti tepi tathÄ•
vaá¸• á¸• hiyÄ• payojetvÄ• puna tatheva á¹-hitattÄ• dussÄ«lÄ• brÄ• hmaá¹‡Ä• .

__ucchupuá¹-a_nti \Be IV 367/ ucchuÃ±ceva phÄ• á¹‡itapuá¹-aÃ±ca. __madhuaÃ±jana_nti
__uccÄ• vacÄ• nÄ«_ti mahagghaappagghÄ• ni. __paá¹‡iyÄ• nÄ«_ti bhaá¹‡á¸• Ä• ni. __vipa
__tepÄ«_ti tepi imÄ• ni ettakÄ• ni vikkiá¹‡itvÄ• jÄ«vikakappakÄ• vÄ• á¹‡ijakabrÄ• hmaá¹‡
gorasavikkayena jÄ«vikakappanatthaá¹ƒ posenti. __pavecchantÄ«_ti attano dhÄ«taro hiraÃ
gahetvÄ• paresaá¹ƒ denti. te evaá¹ƒ paresaá¹ƒ dadamÄ• nÄ• vivÄ• hanti nÄ• ma, attano p
gaá¹‡hamÄ• nÄ• Ä• vÄ• hanti nÄ• ma. __ambaá¹-á¹-havessehÄ«_ti kuá¹-umbikehi ceva ga
vohÄ• ravasena ``brÄ• hmaá¹‡Ä• â€™â€™ ti vuccanti.

__nikkhittabhikkha_nti gÄ• mapurohitÄ• hutvÄ• attano atthÄ• ya nibaddhabhikkhaá¹ƒ. __b
ete gÄ• mapurohite nakkhattamuhuttamaá¹…galÄ• ni pucchanti. __aá¹‡á¸• acchedÄ• nilaÃ
balibaddÄ• naá¹ƒ aá¹‡á¸• acchedakÄ• ceva tisÅ«lÄ• diaá¹…kakaraá¹‡ena laÃ±chakÄ• ca,
__tatthÄ• _ti tesaá¹ƒ gÄ• mapurohitÄ• naá¹ƒ gehesu maá¹ƒsavikkiá¹‡anatthaá¹ƒ ete pasuÄ
__tepÄ«_ti tepi goghÄ• takasamÄ• brÄ• hmaá¹‡Ä• ti vuccanti.

__asicamma_nti asilaá¹-á¹-hiÃ±ceva kaá¹‡á¸• avÄ• raá¹‡aÃ±ca. __vessapathesÅ«_ti vÄ• â
__satthaá¹ƒ abbÄ• hayantÄ«_ti satthavÄ• hÄ• naá¹ƒ hatthato satampi sahassampi gahetvÄ
atibÄ• henti. __gopanisÄ• dehÄ«_ti gopÄ• lakehi ceva nisÄ• dehi ca gÄ• maghÄ• takacoreh

__tepÄ«_ti tepi evarÅ«pÄ• brÄ• hmaá¹‡Ä• ti vuccanti. __kuá¹-Ä• ni kÄ• rayanti te_ti kÅ«á¹-
__sasabiá¸·Ä• re_ti sase ceva biá¸·Ä• re ca. etena thalacare mige dasseti. __Ä• godhÄ• m
thalajesu tÄ• va Ä• godhato mahante ca khuddake ca pÄ• á¹‡ayo bÄ• dhenti mÄ• renti, jala
__tepÄ«_ti tepi luddakasamÄ• \Ee IV 367/ brÄ• hmaá¹‡Ä• ti vuccanti.

__aÃ±Ã±e_ \Ne IV 330/ __dhanassa kÄ• mÄ• hÄ«_ti apare brÄ• hmaá¹‡Ä• dhanaá¹ƒ pat
pasakkitÄ• _ti ``kalipavÄ• hakammaá¹ƒ kÄ• ressÄ• mÄ• â€™â€™ ti ratanamayaá¹ƒ maÃ±c
nipannÄ• acchanti. atha nesaá¹ƒ somayÄ• ge upaá¹-á¹-hite rÄ• jÄ• no upari nahÄ• yanti, te
niá¹-á¹-hite Ä• gantvÄ• \Be IV 368/ tasmiá¹ƒ maÃ±ce nisÄ«danti. atha ne aÃ±Ã±e brÄ• hma
pavÄ• hessÄ• mÄ• â€™â€™ ti nahÄ• penti. ratanamaÃ±co ceva raÃ±Ã±o rÄ• jÄ• laá¹…kÄ
nipannasseva hoti. __tepÄ«_ti tepi malamajjakehi nahÄ• pitehi sadisÄ• brÄ• hmaá¹‡Ä• ti vu

evaÃ±cime vohÄ• ramattabrÄ• hmaá¹‡e dassetvÄ• idÄ• ni paramatthabrÄ• hmaá¹‡e dass

267__._ á¹• 21 ``atthi kho brÄ• hmaá¹‡Ä• deva, sÄ«lavanto bahussutÄ• .

viratÄ• methunÄ• dhammÄ• , ye te bhuÃ±jeyyu bhojanaá¹ƒ ||

268__._ á¹• 21 ``ekaÃ±ca bhattaá¹ƒ bhuÃ±janti, na ca majjaá¹ƒ pivanti te.

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• maseâ€™â€™ ti ||

tattha __sÄ«lavanto_ti ariyasÄ«lena samannÄ• gatÄ• . __bahussutÄ• _ti paá¹-ivedhabÄ• h
__tÄ• dise_ti evarÅ«pe bÄ• hitapÄ• pe paccekabuddhabrÄ• hmaá¹‡e nimantanatthÄ• ya up

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• pucchi ``samma vidhura, evarÅ«pÄ• aggadakkhiá¹‡eyyÄ•
vasantÄ«â€™â€™ ti? uttarahimavante nandamÅ«lakapabbhÄ• re, mahÄ• rÄ• jÄ• ti. ``tena
mayhaá¹ƒ te brÄ• hmaá¹‡e pariyesÄ• â€™â€™ ti tuá¹-á¹-hamÄ• naso gÄ• thamÄ• ha ---

269__._ á¹• 21 ``ete kho brÄ• hmaá¹‡Ä• vidhura, sÄ«savanto bahussutÄ• .

ete vidhura pariyesa, khippaÃ±ca ne nimantayÄ• â€™â€™ ti ||

mahÄ• satto ``sÄ• dhÅ«â€™â€™ ti tassa vacanaá¹ƒ sampaá¹-icchitvÄ• ``tena hi, mahÄ• rÄ
alaá¹…kÄ• rÄ• petvÄ• sabbe nagaravÄ• sino dÄ• naá¹ƒ datvÄ• uposathaá¹ƒ adhiá¹-á¹-hÄ
hontÅ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• ``tumhepi saddhiá¹ƒ parijanena uposathaá¹ƒ sam
sayaá¹ƒ pÄ• tova bhuÃ±jitvÄ• uposathaá¹ƒ samÄ• dÄ• ya sÄ• yanhasamaye jÄ• tipupphap
suvaá¹‡á¹‡asamuggaá¹ƒ Ä• harÄ• petvÄ• raÃ±Ã±Ä• \Ne IV 331/ saddhiá¹ƒ paÃ±capatiá¹-

\Ee IV 368/ paccekabuddhÄ• naá¹ƒ guá¹‡e anussaritvÄ• vanditvÄ• ``uttarahimavante nand
paÃ±casatÄ• paccekabuddhÄ• sve amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti nima
pupphamuá¹-á¹-hiyo vissajjesi. tadÄ• tattha paÃ±casatÄ• paccekabuddhÄ• vasanti, puppha
upari patiá¹ƒsu. te Ä• vajjentÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ \Be IV 369/ Ã±atvÄ• ``mÄ• risÄ• , vidh
nimantitamha, na kho panesa ittarasatto, buddhaá¹…kuro esa, imasmiá¹ƒyeva kappe buddh
karissÄ• massa saá¹…gahaâ€™â€™ nti nimantanaá¹ƒ adhivÄ• sayiá¹ƒsu. mahÄ• satto pup
adhivÄ• sitabhÄ• vaá¹ƒ Ã±atvÄ• ``mahÄ• rÄ• ja, sve paccekabuddhÄ• Ä• gamissanti, sakk
ti Ä• ha. rÄ• jÄ• punadivase mahÄ• sakkÄ• raá¹ƒ katvÄ• mahÄ• tale mahÄ• rahÄ• ni Ä• sa
paccekabuddhÄ• anotattadahe katasarÄ«rapaá¹-ijagganÄ• velaá¹ƒ sallakkhetvÄ• Ä• kÄ•
otariá¹ƒsu. rÄ• jÄ• ca bodhisatto ca pasannamÄ• nasÄ• tesaá¹ƒ hatthato pattÄ• ni gahetvÄ
nisÄ«dÄ• petvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena
bhattakiccapariyosÄ• ne ca punadivasatthÄ• yÄ• ti evaá¹ƒ satta divase nimantetvÄ• mahÄ•
divase sabbaparikkhÄ• re adaá¹ƒsu. te anumodanaá¹ƒ katvÄ• Ä• kÄ• sena tattheva gatÄ•
saddhiá¹ƒyeva gatÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``anacchariyaá¹ƒ, bhikkhave, kosalaraÃ±Ã
sato viceyyadÄ• naá¹ƒ dÄ• tuá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ• anuppannepi buddhe dÄ• naá
vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• rÄ• jÄ• Ä• nando ahosi, vidhurapaá¹‡á¸• ito
nti.

dasabrÄ• hmaá¹‡ajÄ• takavaá¹‡á¹‡anÄ• dvÄ• dasamÄ• .

á¹• 03 [496] 13. bhikkhÄ• paramparajÄ• takavaá¹‡á¹‡anÄ•

__sukhumÄ• larÅ«paá¹ƒ_ \Ee IV 369/ __disvÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã
Ä• rabbha kathesi. so kira saddho ahosi pasanno, tathÄ• gatassa ceva saá¹…ghassa ca nib
karoti. athekadivasaá¹ƒ cintesi ``ahaá¹ƒ buddharatanassa ceva saá¹…gharatanassa ca paá
khÄ• danÄ«yabhojanÄ«yÄ• ni ceva sukhumavatthÄ• ni ca dento niccaá¹ƒ mahÄ• sakkÄ• ra
dhammaratanassapi karissÄ• mi, kathaá¹ƒ nu kho tassa sakkÄ• raá¹ƒ karontena \Be IV 370
bahÅ«ni gandhamÄ• lÄ• dÄ«ni \Ne IV 332/ Ä• dÄ• ya jetavanaá¹ƒ gantvÄ• satthÄ• raá¹ƒ va
bhante, dhammaratanassa sakkÄ• raá¹ƒ kattukÄ• momhi, kathaá¹ƒ nu kho tassa sakkÄ• raa
nti. atha naá¹ƒ satthÄ• Ä• ha --- ``sace dhammaratanassa sakkÄ• raá¹ƒ kattukÄ• mo, dham
Ä• nandassa sakkÄ• raá¹ƒ karohÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ•
punadivase mahantena sakkÄ• rena attano gehaá¹ƒ netvÄ• mahÄ• rahe Ä• sane nisÄ«dÄ•
pÅ«jetvÄ• nÄ• naggarasabhojanaá¹ƒ datvÄ• mahagghe ticÄ«varappahonake sÄ• á¹-ake a
sakkÄ• ro dhammaratanassa kato, na mayhaá¹ƒ anucchaviko, aggasÄ• vakassa dhammase
cintetvÄ• piá¹‡á¸• apÄ• taÃ±ca vatthÄ• ni ca vihÄ• raá¹ƒ haritvÄ• sÄ• riputtattherassa adÄ
sakkÄ• ro dhammaratanassa kato, ekantena dhammassÄ• mino sammÄ• sambuddhasseva

dasabalassa adÄ• si. satthÄ• attano uttaritaraá¹ƒ adisvÄ• piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji,
aggahesi.

 bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, asuko nÄ• ma
sakkÄ• raá¹ƒ karomÄ«â€™ ti dhammabhaá¹‡á¸• Ä• gÄ• rikassa Ä• nandattherassa adÄ• si
anucchavikoâ€™ ti dhammasenÄ• patino adÄ• si, sopi `nÄ• yaá¹ƒ mayhaá¹ƒ anucchavikoâ
tathÄ• gato aÃ±Ã±aá¹ƒ uttaritaraá¹ƒ apassanto attano dhammassÄ• mitÄ• ya `mayhameves
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji, cÄ«varasÄ• á¹-akepi gaá¹‡hi, evaá¹ƒ so piá¹‡á¸• apÄ• to y
dhammassÄ• minova pÄ• damÅ«laá¹ƒ gatoâ€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nutth
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
paramparÄ• yathÄ• nucchavikaá¹ƒ gacchati, pubbepi anuppanne buddhe agamÄ• siyevÄ•
Ä• hari.

 atÄ«te \Ee IV 370/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto agatigamanaá¹ƒ pahÄ• ya dasa rÄ• ja
rajjaá¹ƒ kÄ• resi. evaá¹ƒ santepissa vinicchayo suÃ±Ã±o viya ahosi. rÄ• jÄ• attano aguá¹‡a
antonivesanÄ• dÄ«ni \Be IV 371/ pariggaá¹‡hanto antepure ca antonagare ca dvÄ• ragÄ• m
kathentaá¹ƒ adisvÄ• ``janapade gavesissÄ• mÄ«â€™â€™ ti amaccÄ• naá¹ƒ rajjaá¹ƒ niyyÄ
aÃ±Ã±Ä• takaveseneva kÄ• siraá¹-á¹-he caranto kaÃ±ci aguá¹‡aá¹ƒ kathentaá¹ƒ adisvÄ• p
patvÄ• bahidvÄ• rasÄ• lÄ• yaá¹ƒ nisÄ«di. tasmiá¹ƒ khaá¹‡e nigamavÄ• sÄ« asÄ«tikoá¹-ivib
parivÄ• rena nhÄ• natitthaá¹ƒ gacchanto sÄ• lÄ• yaá¹ƒ nisinnaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹
rÄ• jÄ• naá¹ƒ disvÄ• uppannasineho sÄ• laá¹ƒ pavisitvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ``idh
hothÄ• â€™â€™ ti vatvÄ• gehaá¹ƒ gantvÄ• nÄ• naggarasabhojanaá¹ƒ sampÄ• detvÄ• m
bhattabhÄ• janÄ• ni gÄ• hÄ• petvÄ• agamÄ• si. tasmiá¹ƒ khaá¹‡e himavantavÄ• sÄ« paÃ±
tattheva nisÄ«di. nandamÅ«lakapabbhÄ• rato paccekabuddhopi Ä• gantvÄ• tattheva nisÄ«

 kuá¹-umbiko raÃ±Ã±o hatthadhovanaudakaá¹ƒ datvÄ• nÄ• naggarasehi sÅ«pabyaÃ±janeh
raÃ±Ã±o upanesi. rÄ• jÄ• naá¹ƒ gahetvÄ• purohitassa brÄ• hmaá¹‡assa adÄ• si. brÄ• hma
adÄ• si. tÄ• paso paccekabuddhassa santikaá¹ƒ gantvÄ• vÄ• mahatthena bhattapÄ• tiá¹ƒ,
kamaá¹‡á¸• aluá¹ƒ gahetvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• patte bhattaá¹ƒ pakkhipi. so kaÃ±
anÄ• pucchitvÄ• paribhuÃ±ji. tassa bhattakiccapariyosÄ• ne kuá¹-umbiko cintesi ``mayÄ• n
dinnaá¹ƒ, raÃ±Ã±Ä• brÄ• hmaá¹‡assa, brÄ• hmaá¹‡ena tÄ• pasassa, tÄ• pasena paccekal
anÄ• pucchitvÄ• paribhuÃ±ji, kiá¹ƒ nu kho imesaá¹ƒ ettakaá¹ƒ dÄ• nakÄ• raá¹‡aá¹ƒ, kiá¹ƒ i
anÄ• pucchitvÄ• va \Ee IV 371/ bhuÃ±janakÄ• raá¹‡aá¹ƒ, anupubbena te pucchissÄ• mÄ«â
upasaá¹…kamitvÄ• vanditvÄ• pucchi. tepissa kathesuá¹ƒ ---

270__._ á¹• 21 ``sukhumÄ• larÅ«paá¹ƒ disvÄ• , raá¹-á¹-hÄ• vivanamÄ• gataá¹ƒ.

kuá¹-Ä• gÄ• ravarÅ«petaá¹ƒ, mahÄ• sayanamupÄ• sitaá¹ƒ ||

271__._ á¹• 21 ``tassa te pemakenÄ• haá¹ƒ, adÄ• siá¹ƒ vaá¸• á¸• hamodanaá¹ƒ.

sÄ• lÄ«naá¹ƒ vicitaá¹ƒ bhattaá¹ƒ, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

272__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ bhattaá¹ƒ paá¹-iggayha, brÄ• hmaá¹‡assa adÄ• sayi.

attÄ• naá¹ƒ anasitvÄ• na, koyaá¹ƒ dhammo namatthu te ||

273__._ á¹• 21 ``Ä• cariyo \Be IV 372/ brÄ• hmaá¹‡o mayhaá¹ƒ, kiccÄ• kiccesu byÄ• vaá¹-c

garu ca Ä• mantanÄ«yo ca, dÄ• tumarahÄ• mi bhojanaá¹ƒ ||

274__._ á¹• 21 ``brÄ• hmaá¹‡aá¹ƒ dÄ• ni pucchÄ• mi, gotamaá¹ƒ rÄ• japÅ«jitaá¹ƒ.

rÄ• jÄ• te bhattaá¹ƒ pÄ• dÄ• si, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

275__._ á¹• 21 ``taá¹ƒ \Ne IV 334/ tvaá¹ƒ bhattaá¹ƒ paá¹-iggayha, isissa bhojanaá¹ƒ adÄ• .

akhettaÃ±Ã±Å«si dÄ• nassa, koyaá¹ƒ dhammo namatthu te ||

276__._ á¹• 21 ``bharÄ• mi puttadÄ• re ca, gharesu gadhito ahaá¹ƒ.

bhuÃ±je mÄ• nusake kÄ• me, anusÄ• sÄ• mi rÄ• jino ||

277__._ á¹• 21 ``Ä• raÃ±Ã±ikassa isino, cirarattaá¹ƒ tapassino.

vuá¸• á¸• hassa bhÄ• vitattassa, dÄ• tumarahÄ• mi bhojanaá¹ƒ ||

278__._ á¹• 21 ``isiÃ±ca dÄ• ni pucchÄ• mi, kisaá¹ƒ dhamanisanthataá¹ƒ.

parÅ«á¸·hakacchanakhalomaá¹ƒ, paá¹…kadantaá¹ƒ rajassiraá¹ƒ ||

279__._ á¹• 21 ``eko araÃ±Ã±e viharasi, nÄ• vakaá¹…khasi jÄ«vitaá¹ƒ.

bhikkhu kena tayÄ• seyyo, yassa tvaá¹ƒ bhojanaá¹ƒ adÄ• ||

280__._ á¹• 21 ``khaá¹‡antÄ• lukalambÄ• ni, bilÄ• litakkalÄ• ni ca.

dhunaá¹ƒ sÄ• mÄ• kanÄ«vÄ• raá¹ƒ, saá¹…ghÄ• riyaá¹ƒ pasÄ• riyaá¹ƒ ||

281__._ á¹• 21 ``sÄ• kaá¹ƒ bhisaá¹ƒ madhuá¹ƒ maá¹ƒsaá¹ƒ, badarÄ• malakÄ• ni ca.

tÄ• ni Ä• haritvÄ• bhuÃ±jÄ• mi, atthi me so pariggaho ||

282__._ á¹• 21 ``pacanto \Ee IV 372/ apacantassa, amamassa sakiÃ±cano.

anÄ• dÄ• nassa sÄ• dÄ• no, dÄ• tumarahÄ• mi bhojanaá¹ƒ ||

283__._ á¹• 21 ``bhikkhuÃ±ca dÄ• ni pucchÄ• mi, tuá¹‡hÄ«mÄ• sÄ«na subbataá¹ƒ.

isi te bhattaá¹ƒ pÄ• dÄ• si, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

284__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ bhattaá¹ƒ paá¹-iggayha, tuá¹‡hÄ« bhuÃ±jasi ekako.

nÄ• Ã±Ã±aá¹ƒ kaÃ±ci nimantesi, koyaá¹ƒ dhammo namatthu te ||

285__._ á¹• 21 ``na \Ne IV 335/ pacÄ• mi na pÄ• cemi, na chindÄ• mi na chedaye.

taá¹ƒ maá¹ƒ akiÃ±canaá¹ƒ Ã±atvÄ• , sabbapÄ• pehi Ä• rataá¹ƒ ||

286__._ á¹• 21 ``vÄ• mena \Be IV 373/ bhikkhamÄ• dÄ• ya, dakkhiá¹‡ena kamaá¹‡á¸• aluá

isi me bhattaá¹ƒ pÄ• dÄ• si, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

287__._ á¹• 21 ``ete hi dÄ• tumarahanti, samamÄ• sapariggahÄ• .

paccanÄ«kamahaá¹ƒ maÃ±Ã±e, yo dÄ• tÄ• raá¹ƒ nimantayeâ€™â€™ ti ||

tattha __vivana_nti nirudakÄ• raÃ±Ã±asadisaá¹ƒ imaá¹ƒ paccantaá¹ƒ Ä• gataá¹ƒ. __kÅ«á¹-
kÅ«á¹-Ä• gÄ• ravarena upagataá¹ƒ, ekaá¹ƒ varakÅ«á¹-Ä• gÄ• ravÄ• sinanti attho. __mahÄ•
supaÃ±Ã±attaá¹ƒ sirisayanaá¹ƒ upÄ• sitaá¹ƒ. __tassa te_ti evarÅ«paá¹ƒ taá¹ƒ disvÄ• ahaá
te pemakena. __vaá¸• á¸• hamodana_nti uttamodanaá¹ƒ. __vicita_nti apagatakhaá¹‡á¸• akÅ
vicitataá¹‡á¸• ulehi kataá¹ƒ. __adÄ• sayÄ«_ti adÄ• si. __attÄ• na_nti attanÄ• , ayameva vÄ•
__anasitvÄ• nÄ• _ti abhuÃ±jitvÄ• . __koyaá¹ƒ dhammo_ti mahÄ• rÄ• ja, ko esa tumhÄ• kaá
namo tava atthu, yo tvaá¹ƒ attanÄ• abhuÃ±jitvÄ• parassa adÄ• si.

__Ä• cariyo_ti kuá¹-umbika esa mayhaá¹ƒ Ä• cÄ• rasikkhÄ• pako Ä• cariyo. __byÄ• vaá¹-o
Ä• mantetabbayuttako mayÄ• dinnaá¹ƒ bhattaá¹ƒ gahetuá¹ƒ anurÅ«po. __dÄ• tumarahÄ• r
Ä• cariyassa bhojanaá¹ƒ dÄ• tuá¹ƒ arahÄ• mÄ«â€™â€™ ti rÄ• jÄ• brÄ• hmaá¹‡assa guá¹‡
__akhettaÃ±Ã±Å«sÄ«_ti nÄ• haá¹ƒ dÄ• nassa khettaá¹ƒ, mayi dinnaá¹ƒ mahapphalaá¹ƒ na
dÄ• nassa akhettaá¹ƒ jÄ• nÄ• si maÃ±Ã±eti. __anusÄ• sÄ• mÄ«_ti attano atthaá¹ƒ pahÄ• y
anusÄ• sÄ• mi.

evaá¹ƒ attano aguá¹‡aá¹ƒ kathetvÄ• __Ä• raÃ±Ã±ikassÄ• _ti isino guá¹‡aá¹ƒ kathesi. __is
sÄ«lÄ• diguá¹‡apariyesakassa. __tapassino_ti tapanissitassa. __vuá¸• á¸• hassÄ• _ti \Ee IV
guá¹‡avuá¸• á¸• hassa. __nÄ• vakaá¹…khasÄ«_ti sayaá¹ƒ dullabhabhojano hutvÄ• evarÅ«
desi, kiá¹ƒ attano jÄ«vitaá¹ƒ na kaá¹…khasi. __bhikkhu kenÄ• _ti ayaá¹ƒ bhikkhu katarena g
seá¹-á¹-hataro.

__khaá¹‡antÄ• lukalambÄ• nÄ«_ti \Ne IV 336/ \Be IV 374/ khaá¹‡anto Ä• lÅ«ni ceva tÄ• lal
__bilÄ• litakkalÄ• ni cÄ• _ti bilÄ• likandatakkalakandÄ• ni ca. __dhunaá¹ƒ sÄ• mÄ• kanÄ«vÄ
nÄ«vÄ• raÃ±ca dhunitvÄ• . __saá¹…ghÄ• riyaá¹ƒ pasÄ• riya_nti ete sÄ• mÄ• kanÄ«vÄ• re
sukkhÄ• pite pasÄ• retvÄ• suppena papphoá¹-etvÄ• koá¹-á¹-etvÄ• taá¹‡á¸• ule Ä• dÄ• ya
vadati. __sÄ• ka_nti yaá¹ƒ kiÃ±ci sÅ«peyyapaá¹‡á¹‡aá¹ƒ. __maá¹ƒsa_nti sÄ«habyagghavig
__tÄ• ni Ä• haritvÄ• _ti tÄ• ni sÄ• kÄ• dÄ«ni Ä• haritvÄ• . __amamassÄ• _ti taá¹‡hÄ• diá¹-á
__sakiÃ±cano_ti sapalibodho. __anÄ• dÄ• nassÄ• _ti niggahaá¹‡assa. __dÄ• tumarahÄ• m
paccekabuddhassa attanÄ• laddhabhojanaá¹ƒ dÄ• tuá¹ƒ arahÄ• mi.

__tuá¹‡hÄ«mÄ• sÄ«na_nti kiÃ±ci avatvÄ• nisinnaá¹ƒ. __akiÃ±cana_nti rÄ• gakiÃ±canÄ• c
virataá¹ƒ sabbapÄ• pÄ• ni pahÄ• ya á¹-hitaá¹ƒ. __kamaá¹‡á¸• alu_nti kuá¹‡á¸• ikaá¹ƒ. __et
tayo janÄ• ti hatthaá¹ƒ pasÄ• retvÄ• te niddisanto evamÄ• ha. __dÄ• tumarahantÄ«_ti mÄ•
__paccanÄ«ka_nti paccanÄ«kapaá¹-ipadaá¹ƒ. dÄ• yakassa hi nimantanaá¹ƒ ekavÄ«satiyÄ•
piá¹‡á¸• apÄ• tapariyesanÄ• ya jÄ«vikakappanasaá¹…khÄ• tÄ• micchÄ• jÄ«vapaá¹-ipatti n

tassa vacanaá¹ƒ sutvÄ• kuá¹-umbiko attamano dve osÄ• nagÄ• thÄ• abhÄ• si ---

288__._ á¹• 21 ``atthÄ• ya vata me ajja, idhÄ• gacchi rathesabho.

sohaá¹ƒ ajja pajÄ• nÄ• mi, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

289__._ á¹• 21 ``raá¹-á¹-hesu giddhÄ• rÄ• jÄ• no, kiccÄ• kiccesu brÄ• hmaá¹‡Ä• .

isÄ« mÅ«laphale giddhÄ• , vippamuttÄ• ca bhikkhavoâ€™â€™ ti ||

tattha __rathesabho_ti rÄ• jÄ• naá¹ƒ sandhÄ• yÄ• ha. __kiccÄ• kiccesÅ«_ti raÃ±Ã±o kicca
__bhikkhavo_ti paccekabuddhÄ• bhikkhavo pana sabbabhavehi vippamuttÄ• .

paccekabuddho \Be IV 375/ tassa dhammaá¹ƒ desetvÄ• sakaá¹-á¹-hÄ• nameva gato, tathÄ
katipÄ• haá¹ƒ tassa santike vasitvÄ• bÄ• rÄ• á¹‡asimeva gato.

satthÄ• \Ee IV 374/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva piá
yathÄ• nucchavikaá¹ƒ gacchati \Ne IV 337/, pubbepi gatoyevÄ• â€™â€™ ti vatvÄ• jÄ• taka
``tadÄ• kuá¹-umbiko dhammaratanassa sakkÄ• rakÄ• rako kuá¹-umbiko ahosi, rÄ• jÄ• Ä• r
himavantatÄ• paso pana ahameva ahosiâ€™â€™ nti.

bhikkhÄ• paramparajÄ• takavaá¹‡á¹‡anÄ• terasamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

kedÄ• raá¹ƒ candakinnarÄ«, ukkusuddÄ• labhisakaá¹ƒ.

suruci paÃ±cuposathaá¹ƒ, mahÄ• moraÃ±ca tacchakaá¹ƒ ||

mahÄ• vÄ• á¹‡ija sÄ• dhinaá¹ƒ, dasabrÄ• hmaá¹‡ajÄ• takaá¹ƒ.

bhikkhÄ• paramparÄ• pi ca, terasÄ• ni pakiá¹‡á¹‡ake ||

pakiá¹‡á¹‡akanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. vÄ«satinipÄ• to

á¹• 03 [497] 1. mÄ• taá¹…gajÄ• takavaá¹‡á¹‡anÄ•

__kuto_ \Ne IV 338/ \Ee IV 375/ \Be IV 376/ __nu Ä• gacchasi dummavÄ• sÄ«_ti idaá¹ƒ sat
udenaá¹ƒ nÄ• ma vaá¹ƒsarÄ• jÄ• naá¹ƒ Ä• rabbha kathesi. tasmiÃ±hi kÄ• le Ä• yasmÄ• pi
jetavanato Ä• kÄ• sena gantvÄ• yebhuyyena kosambiyaá¹ƒ udenassa raÃ±Ã±o uyyÄ• naá
thero kira purimabhave rajjaá¹ƒ kÄ• rento dÄ«ghamaddhÄ• naá¹ƒ tasmiá¹ƒ uyyÄ• ne mahÄ
anubhavi. so tena pubbÄ• ciá¹‡á¹‡ena yebhuyyena tattheva divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ•
vÄ«tinÄ• meti. tasmiá¹ƒ ekadivasaá¹ƒ tattha gantvÄ• supupphitasÄ• lamÅ«le nisinne udenc
mahÄ• pÄ• naá¹ƒ pivitvÄ• ``uyyÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti mahantena p
maá¹…galasilÄ• paá¹-á¹-e aÃ±Ã±atarÄ• ya itthiyÄ• aá¹…ke nipanno surÄ• madamattatÄ• y

nisinnitthiyo tÅ«riyÄ• ni chaá¸• á¸• etvÄ• uyyÄ• naá¹ƒ pavisitvÄ• pupphaphalÄ• dÄ«ni vicin
gantvÄ• vanditvÄ• nisÄ«diá¹ƒsu. thero tÄ• saá¹ƒ dhammakathaá¹ƒ kathento nisÄ«di. itarÄ
cÄ• letvÄ• rÄ• jÄ• naá¹ƒ pabodhetvÄ• ``kuhiá¹ƒ tÄ• vasaliyo gatÄ• â€™â€™ ti vutte ``eka
parivÄ• retvÄ• nisinnÄ• â€™â€™ ti Ä• ha. so kuddho gantvÄ• theraá¹ƒ akkositvÄ• paribh
taá¹ƒ samaá¹‡aá¹ƒ tambakipillakehi khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti kodhavasena theras
tambakipillakapuá¹-aá¹ƒ bhindÄ• pesi. thero Ä• kÄ• se á¹-hatvÄ• tassovÄ• daá¹ƒ datvÄ• je
gandhakuá¹-idvÄ• reyeva otaritvÄ• tathÄ• gatena ``kuto Ä• gatosÄ«â€™â€™ ti puá¹-á¹-ho
satthÄ• ``na kho, bhÄ• radvÄ• ja, udeno idÄ• neva pabbajite viheá¹-heti, pubbepi viheá¹-he
tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee IV 376/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente tadÄ• mahÄ• satto
caá¹‡á¸• Ä• layoniyaá¹ƒ nibbatti, ``mÄ• taá¹…goâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. apara
viÃ±Ã±utaá¹ƒ patto ``mÄ• taá¹…gapaá¹‡á¸• itoâ€™â€™ ti pÄ• kaá¹-o ahosi. tadÄ• bÄ• rÄ•
diá¹-á¹-hamaá¹…galikÄ• nÄ• ma ekamÄ• sadvemÄ• savÄ• rena mahÄ• parivÄ• rÄ• uyyÄ•
athekadivasaá¹ƒ mahÄ• satto kenaci kammena nagaraá¹ƒ pavisanto antaradvÄ• re diá¹-á¹-
ekamantaá¹ƒ apagantvÄ• allÄ«yitvÄ• aá¹-á¹-hÄ• si. diá¹-á¹-hamaá¹…galikÄ• \Ne IV 339/ s
olokentÄ« taá¹ƒ disvÄ• ``ko esoâ€™â€™ ti pucchitvÄ• ``caá¹‡á¸• Ä• lo ayyeâ€™â€™ ti vu
``adiá¹-á¹-hapubbayuttakaá¹ƒ vata passÄ• mÄ«â€™â€™ ti gandhodakena akkhÄ«ni dhovit
saddhiá¹ƒ nikkhantajano ``are, duá¹-á¹-ha caá¹‡á¸• Ä• la, ajja taá¹ƒ nissÄ• ya amhÄ• kaá¹ƒ
surÄ• bhattaá¹ƒ naá¹-á¹-haâ€™â€™ nti kodhÄ• bhibhÅ«to mÄ• taá¹…gapaá¹‡á¸• itaá¹ƒ hat
visaÃ±Ã±iá¹ƒ katvÄ• pakkÄ• mi. so muhuttaá¹ƒ vÄ«tinÄ• metvÄ• paá¹-iladdhasaÃ±Ã±o cin
``diá¹-á¹-hamaá¹…galikÄ• ya parijano maá¹ƒ niddosaá¹ƒ akÄ• raá¹‡ena pothesi, diá¹-á¹-han
labhitvÄ• va uá¹-á¹-hahissÄ• mi, no alabhitvÄ• â€™â€™ ti adhiá¹-á¹-hÄ• ya gantvÄ• tassÄ•
nipajji. so ``kena kÄ• raá¹‡ena nipannosÄ«â€™â€™ ti vutte ``aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ nat
diá¹-á¹-hamaá¹…galikÄ• ya me atthoâ€™â€™ ti Ä• ha. eko divaso atÄ«to, tathÄ• dutiyo, ta
chaá¹-á¹-ho ca. bodhisattÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ nÄ• ma samijjhati, tasmÄ• sattame
diá¹-á¹-hamaá¹…galikaá¹ƒ nÄ«haritvÄ• tassa adaá¹ƒsu.

atha naá¹ƒ sÄ• ``uá¹-á¹-hehi, sÄ• mi, tumhÄ• kaá¹ƒ gehaá¹ƒ gacchÄ• mÄ• â€™â€™ ti Ä•
supothito dubbalo, maá¹ƒ ukkhipitvÄ• piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• Ä• dÄ• ya gacchÄ• hÄ«ti.
nagaravÄ• sÄ«naá¹ƒ passantÄ• naÃ±Ã±eva nagarÄ• nikkhamitvÄ• caá¹‡á¸• Ä• lagÄ• mak
jÄ• tisambhedavÄ«tikkamaá¹ƒ akatvÄ• va katipÄ• haá¹ƒ gehe vasÄ• petvÄ• cintesi ``aham
lÄ• bhaggayasaggappattaá¹ƒ karonto pabbajitvÄ• va kÄ• tuá¹ƒ sakkhissÄ• mi, na itarathÄ•
naá¹ƒ Ä• mantetvÄ• `bhadde, mayi araÃ±Ã±ato kiÃ±ci anÄ• harante amhÄ• kaá¹ƒ jÄ«vikÄ•
mamÄ• gamanÄ• mÄ• ukkaá¹‡á¹-hi, ahaá¹ƒ araÃ±Ã±aá¹ƒ gamissÄ• mÄ«â€™â€™ ti vatv
pamajjitthÄ• â€™â€™ ti ovaditvÄ• araÃ±Ã±aá¹ƒ gantvÄ• samaá¹‡apabbajjaá¹ƒ pabbajitvÄ
aá¹-á¹-ha samÄ• pattiyo ca paÃ±ca abhiÃ±Ã±Ä• yo ca uppÄ• detvÄ• ``idÄ• ni diá¹-á¹-hama
avassayo bhavituá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti iddhiyÄ• gantvÄ• caá¹‡á¸• Ä• lagÄ• mad

diá¹-á¹-hamaá¹…galikÄ• ya gehadvÄ• raá¹ƒ agamÄ• si. sÄ• tassÄ• gamanaá¹ƒ sutvÄ• gel
kasmÄ• maá¹ƒ anÄ• thaá¹ƒ katvÄ• pabbajitosÄ«â€™â€™ ti paridevi. atha naá¹ƒ ``bhadde
porÄ• á¹‡akayasato idÄ• ni mahantataraá¹ƒ yasaá¹ƒ karissÄ• mi, apica kho pana `na mayh
sÄ• miko, mahÄ• brahmÄ• me sÄ• mikoâ€™ ti ettakaá¹ƒ parisamajjhe vattuá¹ƒ sakkhissas
sakkhissÄ• mÄ«â€™â€™ ti. ``tena hi ``idÄ• ni te sÄ• miko kuhinti puá¹-á¹-hÄ• `brahmaloka
`kadÄ• Ä• gamissatÄ«â€™ ti vutte `ito sattame divase puá¹‡á¹‡amÄ• yaá¹ƒ candaá¹ƒ bhin
vadeyyÄ• sÄ«â€™â€™ ti naá¹ƒ vatvÄ• mahÄ• satto himavantameva gato.

diá¹-á¹-hamaá¹…galikÄ• pi \Ne IV 340/ bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• janassa majjhe tesu tes
kathesi. mahÄ• jano ``aho mahÄ• brahmÄ• samÄ• no diá¹-á¹-hamaá¹…galikaá¹ƒ na gacch
bhavissatÄ«â€™â€™ ti saddahi. bodhisattopi puá¹‡á¹‡amadivase candassa gaganamajjhe
brahmattabhÄ• vaá¹ƒ mÄ• petvÄ• sakalaá¹ƒ kÄ• siraá¹-á¹-haá¹ƒ dvÄ• dasayojanikaá¹ƒ bÄ•
ekobhÄ• saá¹ƒ katvÄ• candamaá¹‡á¸• alaá¹ƒ bhinditvÄ• otaritvÄ• bÄ• rÄ• á¹‡asiyÄ• upa
paribbhamitvÄ• mahÄ• janena gandhamÄ• lÄ• dÄ«hi pÅ«jiyamÄ• no caá¹‡á¸• Ä• lagÄ• ma
sannipatitvÄ• caá¹‡á¸• Ä• lagÄ• makaá¹ƒ gantvÄ• diá¹-á¹-hamaá¹…galikÄ• ya gehaá¹ƒ su
bhÅ«miá¹ƒ catujjÄ• tiyagandhehi opuÃ±chitvÄ• pupphÄ• ni vikiritvÄ• dhÅ«maá¹ƒ \Ee IV 37
pasÄ• retvÄ• mahÄ• sayanaá¹ƒ paÃ±Ã±apetvÄ• gandhatelehi dÄ«paá¹ƒ jÄ• letvÄ• dvÄ• r
rajatapaá¹-á¹-avaá¹‡á¹‡avÄ• lukaá¹ƒ okiritvÄ• pupphÄ• ni vikiritvÄ• dhaje bandhiá¹ƒsu. ev
mahÄ• satto otaritvÄ• anto pavisitvÄ• thokaá¹ƒ sayanapiá¹-á¹-he nisÄ«di.

tadÄ• diá¹-á¹-hamaá¹…galikÄ• utunÄ« hoti. athassÄ• aá¹…guá¹-á¹-hakena nÄ• bhiá¹ƒ pa
patiá¹-á¹-hÄ• si. atha naá¹ƒ mahÄ• satto Ä• mantetvÄ• ``bhadde, gabbho te patiá¹-á¹-hito, t
vijÄ• yissasi, tvampi puttopi te lÄ• bhaggayasaggappattÄ• bhavissatha, tava pÄ• dadhovan
sakalajambudÄ«pe rÄ• jÅ«naá¹ƒ abhisekodakaá¹ƒ bhavissati, nahÄ• nodakaá¹ƒ pana te am
taá¹ƒ sÄ«se Ä• siÃ±cissanti, te sabbarogehi muccissanti, kÄ• á¸·akaá¹‡á¹‡iá¹ƒ \Be IV 379/ p
pÄ• dapiá¹-á¹-he sÄ«saá¹ƒ á¹-hapetvÄ• vandantÄ• sahassaá¹ƒ dassanti, sotapathe á¹-hat
dassanti, cakkhupathe á¹-hatvÄ• vandantÄ• ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ datvÄ• vandissanti,
naá¹ƒ ovaditvÄ• gehÄ• nikkhamitvÄ• mahÄ• janassa passantasseva uppatitvÄ• candama
brahmabhattÄ• sannipatitvÄ• á¹-hitakÄ• va rattiá¹ƒ vÄ«tinÄ• metvÄ• pÄ• tova diá¹-á¹-ham
suvaá¹‡á¹‡asivikaá¹ƒ Ä• ropetvÄ• sÄ«sena ukkhipitvÄ• nagaraá¹ƒ pavisiá¹ƒsu. ``mahÄ• b
taá¹ƒ upasaá¹…kamitvÄ• mahÄ• jano gandhamÄ• lÄ• dÄ«hi pÅ«jesi. pÄ• dapiá¹-á¹-he sÄ«
labhantÄ• sahassatthavikaá¹ƒ denti, sotapathe á¹-hatvÄ• vandituá¹ƒ labhantÄ• sataá¹ƒ de
á¹-hatvÄ• vandituá¹ƒ labhantÄ• ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ denti. evaá¹ƒ dvÄ• dasayojanikaa
gahetvÄ• vicarantÄ• aá¹-á¹-hÄ• rasakoá¹-idhanaá¹ƒ labhiá¹ƒsu.

atha naá¹ƒ nagaraá¹ƒ pariharitvÄ• Ä• netvÄ• nagaramajjhe mahÄ• maá¹‡á¸• apaá¹ƒ kÄ•
parikkhipitvÄ• mahÄ• sayanaá¹ƒ paÃ±Ã±apetvÄ• mahantena sirisobhaggena tattha vasÄ•
maá¹‡á¸• apasantikeyeva sattadvÄ• rakoá¹-á¹-haá¹ƒ sattabhÅ«mikaá¹ƒ pÄ• sÄ• daá¹ƒ kÄ•

navakammaá¹ƒ ahosi. diá¹-á¹-hamaá¹…galikÄ• maá¹‡á¸• apeyeva puttaá¹ƒ vijÄ• yi. athass
brÄ• hmaá¹‡Ä• sannipatitvÄ• \Ne IV 341/ \Ee IV 379/ maá¹‡á¸• ape jÄ• tattÄ• ``maá¹‡á¸•
nÄ• maá¹ƒ kariá¹ƒsu. pÄ• sÄ• do pana dasahi mÄ• sehi niá¹-á¹-hito. tato paá¹-á¹-hÄ• ya sÄ
tasmiá¹ƒ vasati, maá¹‡á¸• abyakumÄ• ropi mahantena parivÄ• rena vaá¸• á¸• hati. tassa sa
jambudÄ«patale uttamÄ• cariyÄ• sannipatiá¹ƒsu. te taá¹ƒ tayo vede uggaá¹‡hÄ• pesuá¹ƒ.
paá¹-á¹-hÄ• ya brÄ• hmaá¹‡Ä• naá¹ƒ bhattaá¹ƒ paá¹-á¹-hapesi, nibaddhaá¹ƒ soá¸·asa brÄ•
bhuÃ±janti. catutthe dvÄ• rakoá¹-á¹-hake brÄ• hmaá¹‡Ä• naá¹ƒ dÄ• naá¹ƒ deti.

athekasmiá¹ƒ mahÄ• mahadivase gehe bahuá¹ƒ pÄ• yÄ• saá¹ƒ paá¹-iyÄ• desuá¹ƒ. soá¸·as
catutthe dvÄ• rakoá¹-á¹-hake nisÄ«ditvÄ• suvaá¹‡á¹‡arasavaá¹‡á¹‡ena navasappinÄ•
pakkamadhukhaá¹‡á¸• asakkharÄ• hi ca abhisaá¹…khataá¹ƒ pÄ• yÄ• saá¹ƒ paribhuÃ±janti.
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito suvaá¹‡á¹‡apÄ• dukÄ• Ä• ruyha hatthena kaÃ±can
sappiá¹ƒ detha, idha madhuâ€™â€™ nti vicÄ• rento carati. tasmiá¹ƒ khaá¹‡e mÄ• taá¹…ga
assamapade \Be IV 380/ nisinno ``kÄ• nu kho diá¹-á¹-hamaá¹…galikÄ• ya puttassa pavattÄ
atitthe pakkhandabhÄ• vaá¹ƒ disvÄ• ``ajjeva gantvÄ• mÄ• á¹‡avaá¹ƒ dametvÄ• yattha dir
tattha dÄ• naá¹ƒ dÄ• petvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• kÄ• sena anotatta
mukhadhovanÄ• dÄ«ni katvÄ• manosilÄ• tale á¹-hito rattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• kÄ•
paá¹ƒsukÅ«lasaá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• mattikÄ• pattaá¹ƒ Ä• dÄ• ya Ä• kÄ• senÄ• g
dvÄ• rakoá¹-á¹-hake dÄ• naggeyeva otaritvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. maá¹‡á¸• abyo k
taá¹ƒ disvÄ• ``evaá¹ƒvirÅ«po saá¹…kÄ• rayakkhasadiso ayaá¹ƒ pabbajito imaá¹ƒ á¹-hÄ• na
kho Ä• gacchatÄ«â€™â€™ ti tena saddhiá¹ƒ sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1__._ á¹• 21 ``kuto \Ee IV 380/ nu Ä• gacchasi dummavÄ• sÄ«, otallako paá¹ƒsupisÄ• cako

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he, ko re tuvaá¹ƒ hosi adakkhiá¹‡eyyoâ€™â€

tattha __dummavÄ• sÄ«_ti anaÃ±jitaamaá¹‡á¸• itaghaá¹-itasaá¹…ghÄ• á¹-ikapilotikavasan
olambavilambanantakadharo vÄ• . __paá¹ƒsupisÄ• cakovÄ• _ti saá¹…kÄ• raá¹-á¹-hÄ• ne p
__saá¹…kÄ• racoá¸·a_nti saá¹…kÄ• raá¹-á¹-hÄ• ne laddhapilotikaá¹ƒ. __paá¹-imuÃ±cÄ• _ti
__adakkhiá¹‡eyyo_ti tvaá¹ƒ adakkhiá¹‡eyyo imesaá¹ƒ paramadakkhiá¹‡eyyÄ• naá¹ƒ nisinna
kuto Ä• gato.

taá¹ƒ sutvÄ• mahÄ• satto muducitteneva tena saddhiá¹ƒ sallapanto dutiyaá¹ƒ gÄ• thamÄ•

2__._ á¹• 21 ``annaá¹ƒ \Ne IV 342/ tavedaá¹ƒ pakataá¹ƒ yasassi, taá¹ƒ khajjare bhuÃ±jare p

jÄ• nÄ• si maá¹ƒ tvaá¹ƒ paradattÅ«pajÄ«viá¹ƒ, uttiá¹-á¹-hapiá¹‡á¸• aá¹ƒ labhataá¹ƒ sapÄ• k

tattha __pakata_nti paá¹-iyattaá¹ƒ. __yasassÄ«_ti parivÄ• rasampanna. __taá¹ƒ khajjare_ti
bhuÃ±janti ca pivanti ca. kiá¹ƒkÄ• raá¹‡Ä• mayhaá¹ƒ kujjhasi? __uttiá¹-á¹-hapiá¹‡á¸• a_nti
IV 381/ labhitabbapiá¹‡á¸• aá¹ƒ, uá¹-á¹-hÄ• ya á¹-hitehi vÄ• dÄ«yamÄ• naá¹ƒ heá¹-á¹-hÄ•
labhitabbapiá¹‡á¸• aá¹ƒ. __labhataá¹ƒ sapÄ• ko_ti sapÄ• ko caá¹‡á¸• Ä• lopi labhatu. jÄ• tis
katthaci labhanti, sapÄ• kacaá¹‡á¸• Ä• lassa pana ko deti, dullabhapiá¹‡á¸• o ahaá¹ƒ, tasm
jÄ«vitapavattanatthaá¹ƒ bhojanaá¹ƒ dÄ• pehi, kumÄ• rÄ• ti.

tato \Ne IV 343/ maá¹‡á¸• abyo gÄ• thamÄ• ha ---

3__._ á¹• 21 ``annaá¹ƒ mamedaá¹ƒ pakataá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ, attatthÄ• ya saddahat

apehi etto kimidhaá¹-á¹-hitosi, na mÄ• disÄ• tumhaá¹ƒ dadanti jammÄ• â€™â€™ ti ||

tattha \Ee IV 381/ __attatthÄ• yÄ• _ti attano vaá¸• á¸• hiatthÄ• ya. __apehi etto_ti imamhÄ•
__na mÄ• disÄ• _ti mÄ• disÄ• jÄ• tisampannÄ• naá¹ƒ udiccabrÄ• hmaá¹‡Ä• naá¹ƒ dÄ• na
caá¹‡á¸• Ä• lassa, gaccha, jammÄ• ti.

tato mahÄ• satto gÄ• thamÄ• ha ---

4__._ á¹• 21 ``thale ca ninne ca vapanti bÄ«jaá¹ƒ, anÅ«pakhette phalamÄ• samÄ• nÄ• .

etÄ• ya saddhÄ• ya dadÄ• hi dÄ• naá¹ƒ, appeva Ä• rÄ• dhaye dakkhiá¹‡eyyeâ€™â€™ ti ||

tassattho --- kumÄ• ra, sassaphalaá¹ƒ Ä• sÄ«samÄ• nÄ• tÄ«supi khettesu bÄ«jaá¹ƒ vapan
ativuá¹-á¹-hikÄ• le thale sassaá¹ƒ sampajjati, ninne pÅ«tikaá¹ƒ hoti, anÅ«pakhette nadiÃ±ca
nissÄ• ya kataá¹ƒ oghena vuyhati. mandavuá¹-á¹-hikÄ• le thale khette vipajjati, ninne thokaa
anÅ«pakhette sampajjateva. samavuá¹-á¹-hikÄ• le thale khette thokaá¹ƒ sampajjati, itaresu
yathÄ• phalamÄ• sÄ«samÄ• nÄ• tÄ«supi khettesu vapanti, tathÄ• tvampi etÄ• ya phalasa
sabbesaá¹ƒyeva dÄ• naá¹ƒ dehi, appeva nÄ• ma evaá¹ƒ dadanto dakkhiá¹‡eyye Ä• rÄ• dhe

tato \Be IV 382/ maá¹‡á¸• abyo gÄ• thamÄ• ha ---

5__._ á¹• 21 ``khettÄ• ni mayhaá¹ƒ viditÄ• ni loke, yesÄ• haá¹ƒ bÄ«jÄ• ni patiá¹-á¹-hapemi.

ye brÄ• hmaá¹‡Ä• jÄ• timantÅ«papannÄ• , tÄ• nÄ«dha khettÄ• ni supesalÄ• nÄ«â€™â€™

tattha __yesÄ• ha_nti yesu ahaá¹ƒ. __jÄ• timantÅ«papannÄ• _ti jÄ• tiyÄ• ca mantehi ca up

tato mahÄ• satto dve gÄ• thÄ• abhÄ• si ---

6__._ á¹• 21 ``jÄ• timado ca atimÄ• nitÄ• ca, lobho ca doso ca mado ca moho.

ete aguá¹‡Ä• yesu ca santi sabbe, tÄ• nÄ«dha khettÄ• ni apesalÄ• ni ||

7__._ á¹• 21 ``jÄ• timado ca atimÄ• nitÄ• ca, lobho ca doso ca mado ca moho.

ete \Ee IV 382/ aguá¹‡Ä• yesu na santi sabbe, tÄ• nÄ«dha khettÄ• ni supesalÄ• nÄ«â€™â

tattha __jÄ• timado_ti ``ahamasmi jÄ• tisampannoâ€™â€™ ti evaá¹ƒ uppannamÄ• no. __a
mayÄ• saddhiá¹ƒ jÄ• tiÄ• dÄ«hi sadiso natthÄ«â€™â€™ ti atikkamma pavattamÄ• no. lobh
lubbhanadussanamajjanamuyhanamattÄ• va. __apesalÄ• nÄ«_ti evarÅ«pÄ• puggalÄ• Ä•
appiyasÄ«lÄ• honti. evarÅ«pÄ• naá¹ƒ dinnaá¹ƒ na mahapphalaá¹ƒ hoti, tasmÄ• mÄ• etes
maÃ±Ã±ittha. na hi jÄ• timantÄ• saggadÄ• yakÄ• . ye pana jÄ• timÄ• nÄ• dirahitÄ• ariyÄ•
supesalÄ• ni, tesu dinnaá¹ƒ mahapphalaá¹ƒ, te saggadÄ• yakÄ• hontÄ«ti.

iti so mahÄ• satte punappunaá¹ƒ kathente kujjhitvÄ• ``ayaá¹ƒ ativiya bahuá¹ƒ vippalapati,
dovÄ• rikÄ• , nayimaá¹ƒ caá¹‡á¸• Ä• laá¹ƒ nÄ«harantÄ«â€™â€™ ti gÄ• thamÄ• ha ---

8__._ á¹• 21 ``kvettha \Be IV 383/ gatÄ• upajotiyo ca, upajjhÄ• yo atha vÄ• gaá¹‡á¸• akuc

imassa daá¹‡á¸• aÃ±ca vadhaÃ±ca datvÄ• , gale gahetvÄ• khalayÄ• tha jammaâ€™â€™ n

tattha __kvettha gatÄ• _ti imesu tÄ«su dvÄ• resu á¹-hapitÄ• upajotiyo ca upajjhÄ• yo ca ga
tayo dovÄ• rikÄ• kuhiá¹ƒ gatÄ• ti attho.

tepi \Ne IV 344/ tassa vacanaá¹ƒ sutvÄ• vegenÄ• gantvÄ• vanditvÄ• ``kiá¹ƒ karoma devÄ
``ayaá¹ƒ vo jammo caá¹‡á¸• Ä• lo diá¹-á¹-hoâ€™â€™ ti? ``na passÄ• ma deva, kutoci Ä• ga
jÄ• nÄ• mÄ• â€™â€™ ti. ``ko cesa mÄ• yÄ• kÄ• ro vÄ• vijjÄ• dharo vÄ• bhavissati, idÄ• n
ti. ``kiá¹ƒ karoma devÄ• â€™â€™ ti? ``imassa mukhameva pothetvÄ• bhindantÄ• daá¹‡á¸
piá¹-á¹-hicammaá¹ƒ uppÄ• á¹-entÄ• vadhaÃ±ca datvÄ• gale gahetvÄ• etaá¹ƒ jammaá¹ƒ k
nÄ«harathÄ• â€™â€™ ti.

mahÄ• satto tesu attano santikaá¹ƒ anÄ• gatesveva uppatitvÄ• Ä• kÄ• se á¹-hito gÄ• tham

9__._ á¹• 21 ``giriá¹ƒ \Ee IV 383/ nakhena khaá¹‡asi, ayo dantehi khÄ• dasi.

jÄ• tavedaá¹ƒ padahasi, yo isiá¹ƒ paribhÄ• sasÄ«â€™â€™ ti ||

tattha __jÄ• tavedaá¹ƒ padahasÄ«_ti aggiá¹ƒ gilituá¹ƒ vÄ• yamasi.

imaÃ±ca pana gÄ• thaá¹ƒ vatvÄ• mahÄ• satto passantasseva mÄ• á¹‡avassa ca brÄ• hm
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

10__._ á¹• 21 ``idaá¹ƒ vatvÄ• na mÄ• taá¹…go, isi saccaparakkamo.

antalikkhasmiá¹ƒ pakkÄ• mi, brÄ• hmaá¹‡Ä• naá¹ƒ udikkhataâ€™â€™ nti ||

tattha __saccaparakkamo_ti sabhÄ• vaparakkamo.

so pÄ• cÄ«nadisÄ• bhimukho gantvÄ• ekÄ• ya vÄ«thiyÄ• otaritvÄ• ``padavaá¸·aÃ±jaá¹ƒ
adhiá¹-á¹-hÄ• ya pÄ• cÄ«nadvÄ• rasamÄ«pe piá¹‡á¸• Ä• ya caranto missakabhattaá¹ƒ saá¹
sÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• missakabhattaá¹ƒ paribhuÃ±ji \Be IV 384/. nagaradevatÄ• ``aya
viheá¹-hetvÄ• kathetÄ«â€™â€™ ti asahamÄ• nÄ• Ä• gamiá¹ƒsu. athassa jeá¹-á¹-hakayak
gahetvÄ• parivattesi, sesadevatÄ• sesabrÄ• hmaá¹‡Ä• naá¹ƒ gÄ«vaá¹ƒ gaá¹‡hitvÄ• pariv
muducittatÄ• ya pana ``tassa puttoâ€™â€™ ti naá¹ƒ na mÄ• renti, kevalaá¹ƒ kilamentiyeva.
sÄ«saá¹ƒ parivattitvÄ• piá¹-á¹-hipassÄ• bhimukhaá¹ƒ jÄ• taá¹ƒ, hatthapÄ• dÄ• ujukÄ• tha
akkhÄ«ni kÄ• lakatasseva parivattiá¹ƒsu. so thaddhasarÄ«rova nipajji, sesabrÄ• hmaá¹‡Ä•
vamantÄ• aparÄ• paraá¹ƒ parivattanti \Ne IV 345/. mÄ• á¹‡avÄ• ``ayye, puttassa te kiá¹ƒ j
diá¹-á¹-hamaá¹…galikÄ• ya Ä• rocayiá¹ƒsu. sÄ• vegena gantvÄ• puttaá¹ƒ disvÄ• ``kimeta
gÄ• thamÄ• ha ---

11__._ á¹• 21 ``Ä• vellitaá¹ƒ piá¹-á¹-hito uttamaá¹…gaá¹ƒ, bÄ• huá¹ƒ pasÄ• reti akammaney

setÄ• ni akkhÄ«ni yathÄ• matassa, ko me imaá¹ƒ puttamakÄ• si evaâ€™â€™ nti ||

tattha \Ee IV 384/ __Ä• vellita_nti parivattitaá¹ƒ.

athassÄ• tasmiá¹ƒ á¹-hÄ• ne á¹-hitajano Ä• rocetuá¹ƒ gÄ• thamÄ• ha ---

12__._ á¹• 21 ``idhÄ• gamÄ• samaá¹‡o dummavÄ• sÄ«, otallako paá¹ƒsupisÄ• cakova.

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he, so te imaá¹ƒ puttamakÄ• si evaâ€™â€™

sÄ• taá¹ƒ sutvÄ• va cintesi ``aÃ±Ã±assetaá¹ƒ balaá¹ƒ natthi, nissaá¹ƒsayaá¹ƒ mÄ• taá¹…g

sampannamettÄ• bhÄ• vano kho pana dhÄ«ro na ettakaá¹ƒ janaá¹ƒ kilametvÄ• gamissati,
gato bhavissatÄ«â€™â€™ ti. tato pucchantÄ« gÄ• thamÄ• ha ---

13__._ á¹• 21 ``katamaá¹ƒ disaá¹ƒ agamÄ• bhÅ«ripaÃ±Ã±o, akkhÄ• tha me mÄ• á¹‡avÄ•

gantvÄ• na taá¹ƒ paá¹-ikaremu accayaá¹ƒ, appeva naá¹ƒ putta labhemu jÄ«vitaâ€™â€™ nt

tattha \Be IV 385/ __gantvÄ• nÄ• _ti tassa santikaá¹ƒ gantvÄ• . __taá¹ƒ paá¹-ikaremu acca
paá¹-ikarissÄ• ma desessÄ• ma, khamÄ• pessÄ• ma nanti. __putta labhemu jÄ«vita_nti app
jÄ«vitaá¹ƒ labheyyÄ• ma.

athassÄ• tattha á¹-hitÄ• mÄ• á¹‡avÄ• kathentÄ• gÄ• thamÄ• haá¹ƒsu ---

14__._ á¹• 21 ``vehÄ• yasaá¹ƒ agamÄ• bhÅ«ripaÃ±Ã±o, pathaddhuno pannaraseva cando

api cÄ• pi so purimadisaá¹ƒ agacchi, saccappaá¹-iÃ±Ã±o isi sÄ• dhurÅ«poâ€™â€™ ti ||

tattha \Ne IV 346/ __pathaddhuno_ti Ä• kÄ• sapathasaá¹…khÄ• tassa addhuno majjhe á¹-h
__api cÄ• pi so_ti apica kho pana so puratthimaá¹ƒ disaá¹ƒ gato.

sÄ• tesaá¹ƒ vacanaá¹ƒ sutvÄ• ``mama sÄ• mikaá¹ƒ upadhÄ• ressÄ• mÄ«â€™â€™ ti
suvaá¹‡á¹‡akalasasuvaá¹‡á¹‡asarakÄ• ni gÄ• hÄ• petvÄ• dÄ• sigaá¹‡aparivutÄ• tena pa
adhiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ patvÄ• tenÄ• nusÄ• rena gacchantÄ« tasmiá¹ƒ pÄ«á¹-hikÄ• y
tassa santikaá¹ƒ gantvÄ• \Ee IV 385/ vanditvÄ• aá¹-á¹-hÄ• si. so taá¹ƒ disvÄ• thokaá¹ƒ oc
á¹-hapesi. diá¹-á¹-hamaá¹…galikÄ• suvaá¹‡á¹‡akalasena tassa udakaá¹ƒ adÄ• si. so tatthe
mukhaá¹ƒ vikkhÄ• lesi. atha naá¹ƒ sÄ• ``kena me puttassa so vippakÄ• ro katoâ€™â€™ ti

15__._ á¹• 21 ``Ä• vellitaá¹ƒ piá¹-á¹-hito uttamaá¹…gaá¹ƒ, bÄ• huá¹ƒ pasÄ• reti akammaney

setÄ• ni akkhÄ«ni yathÄ• matassa, ko me imaá¹ƒ puttamakÄ• si evaâ€™â€™ nti ||

tato parÄ• tesaá¹ƒ vacanapaá¹-ivacanagÄ• thÄ• honti ---

16__._ á¹• 21 ``yakkhÄ• have santi mahÄ• nubhÄ• vÄ• , anvÄ• gatÄ• isayo sÄ• dhurÅ«pÄ

te duá¹-á¹-hacittaá¹ƒ kupitaá¹ƒ viditvÄ• , yakkhÄ• hi te puttamakaá¹ƒsu evaá¹ƒ ||

17__._ á¹• 21 ``yakkhÄ• \Be IV 386/ ca me puttamakaá¹ƒsu evaá¹ƒ, tvaÃ±Ã±eva me mÄ•

tumheva pÄ• de saraá¹‡aá¹ƒ gatÄ• smi, anvÄ• gatÄ• puttasokena bhikkhu ||

18__._ á¹• 21 ``tadeva hi etarahi ca mayhaá¹ƒ, manopadoso na mamatthi koci.

putto ca te vedamadena matto, atthaá¹ƒ na jÄ• nÄ• ti adhicca vede ||

19__._ á¹• 21 ``addhÄ• have bhikkhu muhuttakena, sammuyhateva purisassa saÃ±Ã±Ä• .

ekÄ• parÄ• dhaá¹ƒ khama bhÅ«ripaÃ±Ã±a, na paá¹‡á¸• itÄ• kodhabalÄ• bhavantÄ«â€™â

 tattha __yakkhÄ• _ti nagarapariggÄ• hakayakkhÄ• . __anvÄ• gatÄ• _ti anu Ä• gatÄ• , isay
guá¹‡asampannÄ• ti evaá¹ƒ jÄ• namÄ• nÄ• ti attho. __te_ti te isÄ«naá¹ƒ guá¹‡aá¹ƒ Ã±atvÄ
duá¹-á¹-hacittaá¹ƒ kupitacittaá¹ƒ viditvÄ• . __tvaÃ±Ã±eva me_ti sace \Ee IV 386/ yakkhÄ• k
karontu, devatÄ• nÄ• ma \Ne IV 347/ pÄ• nÄ«yauá¸·uá¹…kamattena santappetuá¹ƒ sakkÄ
bhÄ• yÄ• mi, kevalaá¹ƒ tvaÃ±Ã±eva me puttassa mÄ• kujjhi. __anvÄ• gatÄ• _ti Ä• gatÄ• s
mahÄ• sattaá¹ƒ Ä• lapantÄ« puttassa jÄ«vitadÄ• naá¹ƒ yÄ• cati. __tadeva hÄ«_ti diá¹-á¹-ha
puttassa maá¹ƒ akkosanakÄ• le ca mayhaá¹ƒ manopadoso natthi, etarahi ca tayi yÄ• camÄ
manopadoso natthiyeva. __vedamadenÄ• _ti ``tayo vedÄ• me uggahitÄ• â€™â€™ ti made
uggahetvÄ• pi atthÄ• natthaá¹ƒ na jÄ• nÄ• ti. __muhuttakenÄ• _ti yaá¹ƒ kiÃ±ci uggahetvÄ•

 evaá¹ƒ tÄ• ya khamÄ• piyamÄ• no mahÄ• satto ``tena hi etesaá¹ƒ yakkhÄ• naá¹ƒ palÄ• ya
dassÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

20__._ á¹• 21 ``idaÃ±ca \Be IV 387/ mayhaá¹ƒ uttiá¹-á¹-hapiá¹‡á¸• aá¹ƒ, tava maá¹‡á¸• aby

yakkhÄ• ca te naá¹ƒ na viheá¹-hayeyyuá¹ƒ, putto ca te hessati so arogoâ€™â€™ ti ||

 tattha __uttiá¹-á¹-hapiá¹‡á¸• a_nti ucchiá¹-á¹-hakapiá¹‡á¸• aá¹ƒ, ``ucchiá¹-á¹-hapiá¹‡á¸• aâ€
pÄ• á¹-ho.

 sÄ• mahÄ• sattassa vacanaá¹ƒ sutvÄ• ``detha, sÄ• mi, amatosadhaâ€™â€™ nti suvaá¹‡
mahÄ• satto ucchiá¹-á¹-hakakaÃ±jikaá¹ƒ tattha Ä• siÃ±citvÄ• ``paá¹-hamaÃ±Ã±eva ito upa
mukhe osiÃ±citvÄ• sesaá¹ƒ cÄ• á¹-iyaá¹ƒ udakena missetvÄ• sesabrÄ• hmaá¹‡Ä• naá¹ƒ n
nirogÄ• bhavissantÄ«â€™â€™ ti vatvÄ• uppatitvÄ• himavantameva gato. sÄ• pi taá¹ƒ sa
``amatosadhaá¹ƒ me laddhaâ€™â€™ nti vadantÄ« nivesanaá¹ƒ gantvÄ• paá¹-hamaá¹ƒ pu

osiÃ±ci, yakkho palÄ• yi. itaro paá¹ƒsuá¹ƒ puÃ±chanto uá¹-á¹-hÄ• ya ``amma kimetaâ€™â€
tvameva jÄ• nissasi. ehi, tÄ• ta, tava dakkhiá¹‡eyyÄ• naá¹ƒ tesaá¹ƒ vippakÄ• raá¹ƒ passÄ•
vippaá¹-isÄ• rÄ« ahosi. atha \Ee IV 387/ naá¹ƒ mÄ• tÄ• ``tÄ• ta maá¹‡á¸• abya, tvaá¹ƒ bÄ•
mahapphalaá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• si, dakkhiá¹‡eyyÄ• nÄ• ma evarÅ«pÄ• na honti, m
honti, ito paá¹-á¹-hÄ• ya mÄ• etesaá¹ƒ dussÄ«lÄ• naá¹ƒ dÄ• namadÄ• si, sÄ«lavantÄ• naá

21__._ á¹• 21 ``maá¹‡á¸• abya bÄ• losi parittapaÃ±Ã±o, yo puÃ±Ã±akkhettÄ• namakovidos

mahakkasÄ• vesu dadÄ• si dÄ• naá¹ƒ, kiliá¹-á¹-hakammesu asaÃ±Ã±atesu ||

22__._ á¹• 21 ``jaá¹-Ä• \Ne IV 348/ ca kesÄ• ajinÄ• nivatthÄ• , jarÅ«dapÄ• naá¹ƒva mukh

pajaá¹ƒ imaá¹ƒ passatha dummarÅ«paá¹ƒ, na jaá¹-Ä• jinaá¹ƒ tÄ• yati appapaÃ±Ã±aá¹ƒ ||

23__._ á¹• 21 ``yesaá¹ƒ \Be IV 388/ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, tesu dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

tattha __mahakkasÄ• vesÅ«_ti mahÄ• kasÄ• vesu mahantehi rÄ• gakasÄ• vÄ• dÄ«hi sam
tÄ• ta maá¹‡á¸• abya, tava dakkhiá¹‡eyyesu ekaccÄ• naá¹ƒ kesÄ• jaá¹-Ä• katvÄ• baddhÄ
sakhurÄ• ni ajinacammÄ• ni nivatthÄ• . __jarÅ«dapÄ• naá¹ƒ vÄ• _ti tiá¹‡agahanena jiá¹‡á¹
dÄ«ghamassutÄ• ya parÅ«á¸·haá¹ƒ. __pajaá¹ƒ ima_nti imaá¹ƒ evarÅ«paá¹ƒ anaÃ±jitÄ• ma
pajaá¹ƒ passatha. __na jaá¹-Ä• jina_nti etaá¹ƒ jaá¹-Ä• jinaá¹ƒ imaá¹ƒ appapaÃ±Ã±aá¹ƒ paja
sakkoti, sÄ«lapaÃ±Ã±Ä• á¹‡atapokammÄ• neva imesaá¹ƒ sattÄ• naá¹ƒ patiá¹-á¹-hÄ• honti
ete rajjanadussanamuyhanasabhÄ• vÄ• rÄ• gÄ• dayo aá¹-á¹-havatthukÄ• ca avijjÄ• virÄ•
ca etesaá¹ƒ kilesÄ• naá¹ƒ ye khÄ«á¹‡Ä• savÄ• arahanto, tesu dinnaá¹ƒ mahapphalaá¹ƒ, ta
paá¹-á¹-hÄ• ya evarÅ«pÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ adatvÄ• ye loke aá¹-á¹-hasamÄ• pattilÄ
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• ca paccekabuddhÄ• ca santi, tesaá¹ƒ dÄ• naá¹ƒ dehi.
amatosadhaá¹ƒ pÄ• yetvÄ• aroge \Ee IV 388/ karissÄ• mÄ• ti vatvÄ• ucchiá¹-á¹-hakaÃ±jik
udakacÄ• á¹-iyaá¹ƒ pakkhipitvÄ• soá¸·asannaá¹ƒ brÄ• hmaá¹‡asahassÄ• naá¹ƒ mukhesu

ekeko paá¹ƒsuá¹ƒ puÃ±chantova uá¹-á¹-hahi. atha ne brÄ• hmaá¹‡Ä• ``imehi caá¹‡á¸• Ä•
pÄ«taâ€™â€™ nti abrÄ• hmaá¹‡e kariá¹ƒsu. te lajjitÄ• bÄ• rÄ• á¹‡asito nikkhamitvÄ• majj
majjharaÃ±Ã±o santike vasiá¹ƒsu, maá¹‡á¸• abyo pana tattheva vasi. tadÄ• vettavatÄ«nag
vettavatÄ«nadÄ«tÄ«re jÄ• timanto nÄ• meko brÄ• hmaá¹‡o pabbajito jÄ• tiá¹ƒ nissÄ• ya ma
mahÄ• satto ``etassa mÄ• naá¹ƒ bhindissÄ• mÄ«â€™â€™ ti taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• ta
kappesi. so ekadivasaá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• ``imaá¹ƒ dantakaá¹-á¹-haá¹ƒ jÄ•

laggatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya nadiyaá¹ƒ pÄ• tesi. taá¹ƒ tassa udakaá¹ƒ Ä• camanta
taá¹ƒ disvÄ• va ``nassa vasalÄ• â€™â€™ ti vatvÄ• ``kuto ayaá¹ƒ kÄ• á¸·akaá¹‡á¹‡Ä« Ä• g
naâ€™â€™ nti uddhaá¹ƒsotaá¹ƒ gacchanto mahÄ• sattaá¹ƒ disvÄ• ``kiá¹ƒjÄ• tikosÄ«â€™â
``caá¹‡á¸• Ä• losmÄ«â€™â€™ ti. ``tayÄ• nadiyÄ• dantakaá¹-á¹-haá¹ƒ pÄ• titaâ€™â€™ nti
mayÄ• â€™â€™ ti. ``nassa, vasala, caá¹‡á¸• Ä• la kÄ• á¸·akaá¹‡á¹‡i mÄ• idha vasi, heá¹-
ti vatvÄ• heá¹-á¹-hÄ• sote vasantenapi tena pÄ• tite dantakaá¹-á¹-he \Ne IV 349/ paá¹-isota
jaá¹-Ä• su laggante so ``nassa vasala, sace idha vasissasi, sattame divase sattadhÄ• mud
ti Ä• ha.

mahÄ• satto ``sacÄ• haá¹ƒ etassa kujjhissÄ• mi, sÄ«laá¹ƒ me arakkhitaá¹ƒ bhavissati, upÄ
bhindissÄ• mÄ«â€™â€™ ti sattame divase sÅ«riyuggamanaá¹ƒ nivÄ• resi. manussÄ• ubb
tÄ• pasaá¹ƒ upasaá¹…kamitvÄ• ``bhante, tumhe sÅ«riyuggamanaá¹ƒ na dethÄ• â€™â€™
me taá¹ƒ kammaá¹ƒ, nadÄ«tÄ«re paneko caá¹‡á¸• Ä• lo vasati, tassetaá¹ƒ kammaá¹ƒ bhav
mahÄ• sattaá¹ƒ upasaá¹…kamitvÄ• ``tumhe, bhante, sÅ«riyuggamanaá¹ƒ \Ee IV 389/ na d
``Ä• mÄ• vusoâ€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti. ``tumhÄ• kaá¹ƒ kulÅ«pako tÄ• pa
abhisapi, tasmiá¹ƒ Ä• gantvÄ• khamÄ• panatthÄ• ya mama pÄ• desu patite sÅ«riyaá¹ƒ vis
gantvÄ• taá¹ƒ kaá¸• á¸• hantÄ• Ä• netvÄ• mahÄ• sattassa pÄ• damÅ«le nipajjÄ• petvÄ•
``sÅ«riyaá¹ƒ vissajjetha bhanteâ€™â€™ ti. ``na sakkÄ• vissajjetuá¹ƒ, sacÄ• haá¹ƒ vissajjes
sattadhÄ• muddhÄ• phalissatÄ«â€™â€™ ti. ``atha, bhante, kiá¹ƒ karomÄ• â€™â€™ ti? so
Ä• harathÄ• â€™â€™ ti Ä• harÄ• petvÄ• ``imaá¹ƒ tÄ• pasassa sÄ«se á¹-hapetvÄ• tÄ• pas
á¹-hapethÄ• â€™â€™ ti á¹-hapÄ• petvÄ• sÅ«riyaá¹ƒ vissajjesi. sÅ«riyarasmÄ«hi pahaá¹-a
sattadhÄ• bhijji, tÄ• paso udake nimujji.

mahÄ• satto taá¹ƒ dametvÄ• ``kahaá¹ƒ nu kho dÄ• ni soá¸·asa brÄ• hmaá¹‡asahassÄ• ni
upadhÄ• rento ``majjharaÃ±Ã±o santikeâ€™â€™ ti Ã±atvÄ• ``te damessÄ• mÄ«â€™â€™
nagarasÄ• mante otaritvÄ• pattaá¹ƒ Ä• dÄ• ya nagare piá¹‡á¸• Ä• ya cari. brÄ• hmaá¹‡Ä•
ekaá¹ƒ dve divase vasantopi amhe appatiá¹-á¹-he karissatÄ«â€™â€™ ti vegena gantvÄ• ``
eko vijjÄ• dharo coro Ä• gato, gaá¹‡hÄ• petha naâ€™â€™ nti raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• j
sampaá¹-icchi. mahÄ• sattopi missakabhattaá¹ƒ Ä• dÄ• ya aÃ±Ã±ataraá¹ƒ kuá¹-á¹-aá¹ƒ nis
bhuÃ±jati. atha naá¹ƒ aÃ±Ã±avihitakaá¹ƒ Ä• hÄ• raá¹ƒ paribhuÃ±jamÄ• nameva raÃ±Ã±Ä•
390/ gÄ«vaá¹ƒ paharitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesuá¹ƒ. so kÄ• laá¹ƒ katvÄ• brahmaloke
jÄ• take bodhisatto koá¹‡á¸• adamako ahosi. so teneva paratantiyuttabhÄ• vena jÄ«vitakkh
kujjhitvÄ• sakalameva majjharaá¹-á¹-haá¹ƒ uá¹‡haá¹ƒ kukkuá¸·avassaá¹ƒ vassÄ• petvÄ• r
araá¹-á¹-hamakaá¹ƒsu. tena vuttaá¹ƒ ---

``upahacca \Ne IV 350/ manaá¹ƒ majjho, mÄ• taá¹…gasmiá¹ƒ yasassine.

sapÄ• risajjo ucchinno, majjhÄ• raÃ±Ã±aá¹ƒ tadÄ• ahÅ«â€™â€™ ti || (J II 19.96).

satthÄ• \Ee IV 390/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na idÄ• neva, pubbepi udeno
viheá¹-hesiyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• maá¹‡á¸• abyo
mÄ• taá¹…gapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

mÄ• taá¹…gajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [498] 2. cittasambhÅ«tajÄ• takavaá¹‡á¹‡anÄ•

__sabbaá¹ƒ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto Ä•
piyasaá¹ƒvÄ• se dve saddhivihÄ• rike bhikkhÅ« Ä• rabbha kathesi. te kira aÃ±Ã±amaÃ±Ã±a
paramavissÄ• sikÄ• ahesuá¹ƒ, piá¹‡á¸• Ä• ya carantÄ• pi ekatova gacchanti, ekatova Ä• ga
na sakkonti. dhammasabhÄ• yaá¹ƒ bhikkhÅ« tesaá¹ƒyeva vissÄ• saá¹ƒ vaá¹‡á¹‡ayamÄ• nÄ
Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ
vutte ``anacchariyaá¹ƒ, bhikkhave, imesaá¹ƒ ekasmiá¹ƒ attabhÄ• ve vissÄ• sikattaá¹ƒ, porÄ
tÄ«á¹‡i cattÄ• ri bhavantarÄ• ni gacchantÄ• pi mittabhÄ• vaá¹ƒ na vijahiá¹ƒsuyevÄ• â€™â€
Ä• hari.

atÄ«te avantiraá¹-á¹-he ujjeniyaá¹ƒ avantimahÄ• rÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tadÄ• uj
caá¹‡á¸• Ä• lagÄ• mako ahosi. mahÄ• satto tattha nibbatti, aparopi satto tasseva mÄ• tucch
tesu eko citto nÄ• ma ahosi, eko sambhÅ«to nÄ• ma. te ubhopi \Be IV 391/ vayappattÄ•
caá¹‡á¸• Ä• lavaá¹ƒsadhovanaá¹ƒ nÄ• ma sippaá¹ƒ uggaá¹‡hitvÄ• ekadivasaá¹ƒ ``ujjenÄ«n
dassessÄ• mÄ• â€™â€™ ti eko uttaradvÄ• re sippaá¹ƒ dassesi, eko pÄ• cÄ«nadvÄ• re. tas
diá¹-á¹-hamaá¹…galikÄ• yo ahesuá¹ƒ, ekÄ• seá¹-á¹-hidhÄ«tÄ• , ekÄ• purohitadhÄ«tÄ• . tÄ
bahukhÄ• danÄ«yabhojanÄ«yamÄ• lÄ• gandhÄ• dÄ«ni gÄ• hÄ• petvÄ• ``uyyÄ• nakÄ«á¸·a
uttaradvÄ• rena nikkhami, ekÄ• pÄ• cÄ«nadvÄ• rena. tÄ• te caá¹‡á¸• Ä• laputte sippaá¹ƒ
eteâ€™â€™ ti pucchitvÄ• ``caá¹‡á¸• Ä• laputtÄ• â€™â€™ ti sutvÄ• ``apassitabbayuttakaâ
gandhodakena \Ee IV 391/ akkhÄ«ni dhovitvÄ• nivattiá¹ƒsu. mahÄ• jano ``are duá¹-á¹-haca
nissÄ• ya mayaá¹ƒ amÅ«lakÄ• ni surÄ• bhattÄ• dÄ«ni na labhimhÄ• â€™â€™ ti te ubhopi b
anayabyasanaá¹ƒ pÄ• pesi.

te \Ne IV 351/ paá¹-iladdhasaÃ±Ã±Ä• uá¹-á¹-hÄ• ya aÃ±Ã±amaÃ±Ã±assa santikaá¹ƒ gacc
samÄ• gantvÄ• aÃ±Ã±amaÃ±Ã±assa taá¹ƒ dukkhuppattiá¹ƒ Ä• rocetvÄ• roditvÄ• paridevi
ti mantetvÄ• ``imaá¹ƒ amhÄ• kaá¹ƒ jÄ• tiá¹ƒ nissÄ• ya dukkhaá¹ƒ uppannaá¹ƒ, caá¹‡á¸• Ä•
sakkhissÄ• ma, jÄ• tiá¹ƒ paá¹-icchÄ• detvÄ• brÄ• hmaá¹‡amÄ• á¹‡avavaá¹‡á¹‡ena takkas
uggaá¹‡hissÄ• mÄ• â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• tattha gantvÄ• dhammantevÄ
disÄ• pÄ• mokkhÄ• cariyassa santike sippaá¹ƒ paá¹-á¹-hapesuá¹ƒ. jambudÄ«patale ``dve k
paá¹-icchÄ• detvÄ• sippaá¹ƒ uggaá¹‡hantÄ«â€™â€™ ti sÅ«yittha. tesu cittapaá¹‡á¸• itassa

niá¹-á¹-hitaá¹ƒ, sambhÅ«tassa na tÄ• va niá¹-á¹-hÄ• ti.

athekadivasaá¹ƒ eko gÄ• mavÄ• sÄ« ``brÄ• hmaá¹‡avÄ• canakaá¹ƒ karissÄ• mÄ«â€™â€™
rattiá¹ƒ devo vassitvÄ• magge kandarÄ• dÄ«ni pÅ«resi. Ä• cariyo pÄ• tova cittapaá¹‡á¸• ita
``tÄ• ta, ahaá¹ƒ gantuá¹ƒ na sakkhissÄ• mi, tvaá¹ƒ mÄ• á¹‡avehi saddhiá¹ƒ gantÄ• maá¹…
laddhaá¹ƒ bhuÃ±jitvÄ• amhehi laddhaá¹ƒ Ä• harÄ• â€™â€™ ti pesesi. so ``sÄ• dhÅ«â€™â
gato. yÄ• va mÄ• á¹‡avÄ• nhÄ• yanti ceva mukhÄ• ni ca dhovanti, tÄ• va manussÄ• pÄ• y
nibbÄ• tÅ«ti á¹-hapesuá¹ƒ. mÄ• á¹‡avÄ• tasmiá¹ƒ anibbuteyeva Ä• gantvÄ• nisÄ«diá¹ƒsu.
datvÄ• tesaá¹ƒ purato pÄ• tiyo á¹-hapesuá¹ƒ. sambhÅ«to luddhadhÄ• tuko viya hutvÄ• ``s
pÄ• yÄ• sapiá¹‡á¸• aá¹ƒ ukkhipitvÄ• mukhe á¹-hapesi, so tassa \Be IV 392/ Ä• dittaayoguá
kampamÄ• no satiá¹ƒ anupaá¹-á¹-hÄ• petvÄ• cittapaá¹‡á¸• itaá¹ƒ oloketvÄ• caá¹‡á¸• Ä• la
khaá¸·Å«â€™â€™ ti Ä• ha \Ee IV 392/. sopi tatheva satiá¹ƒ anupaá¹-á¹-hÄ• petvÄ• caá¹‡á
``niggala niggalÄ• â€™â€™ ti Ä• ha. mÄ• á¹‡avÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ oloketvÄ• ``kiá¹ƒ
vadiá¹ƒsu. cittapaá¹‡á¸• ito maá¹…galaá¹ƒ abhÄ• si. mÄ• á¹‡avÄ• bahi nikkhamitvÄ• vagg
tattha nisÄ«ditvÄ• bhÄ• saá¹ƒ sodhentÄ• ``caá¹‡á¸• Ä• labhÄ• sÄ• â€™â€™ ti Ã±atvÄ• ``
ettakaá¹ƒ kÄ• laá¹ƒ `brÄ• hmaá¹‡Ä• mhÄ• â€™ ti vatvÄ• vaÃ±cayitthÄ• â€™â€™ ti ubhop
sappuriso ``apethÄ• â€™â€™ ti vÄ• retvÄ• ``ayaá¹ƒ tumhÄ• kaá¹ƒ jÄ• tiyÄ• doso, gaccha
pabbajitvÄ• jÄ«vathÄ• â€™â€™ ti te ubho uyyojesi. mÄ• á¹‡avÄ• tesaá¹ƒ caá¹‡á¸• Ä• lab
Ä• rocesuá¹ƒ.

tepi araÃ±Ã±aá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• na cirasseva tato cavitvÄ• neraÃ±
kucchismiá¹ƒ nibbattiá¹ƒsu. te mÄ• tukucchito nikkhantakÄ• lato paá¹-á¹-hÄ• ya ekatova vic
bhavituá¹ƒ na sakkonti. te ekadivasaá¹ƒ gocaraá¹ƒ gahetvÄ• ekasmiá¹ƒ rukkhamÅ«le sÄ«s
siá¹…gaá¹ƒ, tuá¹‡á¸• ena tuá¹‡á¸• aá¹ƒ allÄ«yÄ• petvÄ• romanthayamÄ• ne á¹-hite disvÄ•
khipitvÄ• ekappahÄ• reneva jÄ«vitÄ• voropesi. tato cavitvÄ• nammadÄ• nadÄ«tÄ«re \Ne
nibbattiá¹ƒsu. tatrÄ• pi vuddhippatte gocaraá¹ƒ gahetvÄ• sÄ«sena sÄ«saá¹ƒ, tuá¹‡á¸• ena
allÄ«yÄ• petvÄ• á¹-hite disvÄ• eko yaá¹-á¹-hiluddako ekappahÄ• reneva bandhitvÄ• vadh
cittapaá¹‡á¸• ito kosambiyaá¹ƒ purohitassa putto hutvÄ• nibbatti. sambhÅ«tapaá¹‡á¸• ito ut
putto hutvÄ• nibbatti. te nÄ• maggahaá¹‡adivasato paá¹-á¹-hÄ• ya attano jÄ• tiá¹ƒ anussar
sambhÅ«tapaá¹‡á¸• ito nirantaraá¹ƒ sarituá¹ƒ asakkonto catutthaá¹ƒ caá¹‡á¸• Ä• lajÄ• time
cittapaá¹‡á¸• ito paá¹-ipÄ• á¹-iyÄ• catassopi jÄ• tiyo. so soá¸·asavassakÄ• le nikkhamitvÄ•
pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• \Ee IV 393/ jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibbattetvÄ• jhÄ•
vasi. sambhÅ«tapaá¹‡á¸• itopi pitu accayena chattaá¹ƒ ussÄ• petvÄ• chattamaá¹…galadiva
maá¹…galagÄ«taá¹ƒ katvÄ• udÄ• navasena dve gÄ• thÄ• \Be IV 393/ abhÄ• si. taá¹ƒ sutv
maá¹…galagÄ«taâ€™â€™ nti orodhÄ• pi gandhabbÄ• pi tameva gÄ«taá¹ƒ gÄ• yanti. anukk
piyagÄ«taâ€™â€™ nti sabbepi nagaravÄ• sino manussÄ• tameva gÄ• yanti.

cittapaá¹‡á¸• itopi himavantapadese vasantoyeva ``kiá¹ƒ nu kho mama bhÄ• tikena sambhÅ

laddhaá¹ƒ, udÄ• hu na vÄ• â€™â€™ ti upadhÄ• rento laddhabhÄ• vaá¹ƒ Ã±atvÄ• ``navara
bodhetuá¹ƒ na sakkhissÄ• mi, mahallakakÄ• le naá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ kath
cintetvÄ• paá¹‡á¹‡Ä• sa vassÄ• ni agantvÄ• raÃ±Ã±o puttadhÄ«tÄ• hi vaá¸• á¸• hitakÄ• le
otaritvÄ• maá¹…galasilÄ• paá¹-á¹-e suvaá¹‡á¹‡apaá¹-imÄ• viya nisÄ«di. tasmiá¹ƒ khaá¹‡e
gÄ«taá¹ƒ gÄ• yanto dÄ• rÅ«ni uddharati. cittapaá¹‡á¸• ito taá¹ƒ pakkosi. so Ä• gantvÄ• var
atha naá¹ƒ Ä• ha --- ``tvaá¹ƒ pÄ• tova paá¹-á¹-hÄ• ya imameva gÄ«taá¹ƒ gÄ• yasi, kiá¹ƒ aÃ
jÄ• nÄ• sÄ«â€™â€™ ti. ``bhante, aÃ±Ã±Ä• nipi bahÅ«ni jÄ• nÄ• mi, imÄ• ni pana dve raÃ±
imÄ• neva gÄ• yÄ• mÄ«â€™â€™ ti. ``atthi pana raÃ±Ã±o gÄ«tassa paá¹-igÄ«taá¹ƒ gÄ• yan
bhanteâ€™â€™ ti. ``sakkhissasi pana tvaá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yituâ€™â€™ nti? ``jÄ• na
ti. ``tena hi tvaá¹ƒ raÃ±Ã±Ä• dvÄ«su gÄ«tesu gÄ• yitesu idaá¹ƒ tatiyaá¹ƒ katvÄ• gÄ• yassÅ
gÄ«taá¹ƒdatvÄ• ``gantvÄ• raÃ±Ã±o santike gÄ• yissasi, rÄ• jÄ• te pasÄ«ditvÄ• mahantaá
dassatÄ«â€™â€™ ti uyyojesi.

so sÄ«ghaá¹ƒ mÄ• tu santikaá¹ƒ gantvÄ• attÄ• naá¹ƒ alaá¹…kÄ• rÄ• petvÄ• rÄ• jadvÄ• ra
tumhehi saddhiá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yissatÄ«â€™â€™ ti raÃ±Ã±o Ä• rocÄ• petvÄ• ``Ä•
gantvÄ• vanditvÄ• ``tvaá¹ƒ kira, tÄ• ta, paá¹-igÄ«taá¹ƒ gÄ• yissasÄ«â€™â€™ ti \Ee IV 394
deva, sabbaá¹ƒ rÄ• japarisaá¹ƒ sannipÄ• tethÄ• â€™â€™ ti sannipatitÄ• ya parisÄ• ya rÄ•
deva, tumhÄ• kaá¹ƒ gÄ«taá¹ƒ gÄ• yatha, athÄ• haá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yissÄ• mÄ«â€™â

24__._ á¹• 21 ``sabbaá¹ƒ \Ne IV 353/ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡aá¹ƒ, na kammunÄ

passÄ• mi sambhÅ«taá¹ƒ mahÄ• nubhÄ• vaá¹ƒ, sakammunÄ• puÃ±Ã±aphalÅ«papannaá¹

25__._ á¹• 21 ``sabbaá¹ƒ \Be IV 394/ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡aá¹ƒ, na kammunÄ

kaccinnu cittassapi evamevaá¹ƒ, iddho mano tassa yathÄ• pi mayhaâ€™â€™ nti ||

tattha __na kammunÄ• kiÃ±cana moghamatthÄ«_ti sukatadukkaá¹-esu kammesu kiÃ±can
natthi, nipphalaá¹ƒ na hoti, vipÄ• kaá¹ƒ datvÄ• va nassatÄ«ti aparÄ• pariyavedanÄ«yakam
__sambhÅ«ta_nti attÄ• naá¹ƒ vadati, passÄ• mahaá¹ƒ Ä• yasmantaá¹ƒ sambhÅ«taá¹ƒ sake
puÃ±Ã±aphalÅ«papannaá¹ƒ, sakammaá¹ƒ nissÄ• ya puÃ±Ã±aphalena upapannaá¹ƒ taá¹ƒ
cittassapÄ«_ti mayaÃ±hi dvepi janÄ• ekato hutvÄ• na ciraá¹ƒ sÄ«laá¹ƒ rakkhimha, ahaá¹ƒ
mahantaá¹ƒ yasaá¹ƒ patto, kacci nu kho me bhÄ• tikassa cittassapi evameva mano iddho s

tassa gÄ«tÄ• vasÄ• ne dÄ• rako gÄ• yanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

26__._ á¹• 21 ``sabbaá¹ƒ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡aá¹ƒ, na kammunÄ• kiÃ±cana

cittampi jÄ• nÄ• hi tatheva deva, iddho mano tassa yathÄ• pi tuyhaâ€™â€™ nti ||

taá¹ƒ sutvÄ• rÄ• jÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

27__._ á¹• 21 ``bhavaá¹ƒ nu citto sutamaÃ±Ã±ato te, udÄ• hu te koci naá¹ƒ etadakkhÄ• .

gÄ• thÄ• sugÄ«tÄ• na mamatthi kaá¹…khÄ• , dadÄ• mi te gÄ• mavaraá¹ƒ sataÃ±cÄ• â€™

tattha \Ee IV 395/ __sutamaÃ±Ã±ato te_ti ahaá¹ƒ sambhÅ«tassa bhÄ• tÄ• citto nÄ• mÄ• ti
te santikÄ• sutanti attho. __koci na_nti udÄ• hu mayÄ• sambhÅ«tassa raÃ±Ã±o bhÄ• tÄ•
etamatthaá¹ƒ Ä• cikkhi. __sugÄ«tÄ• _ti sabbathÄ• pi ayaá¹ƒ gÄ• thÄ• sugÄ«tÄ• , natthetth
__gÄ• mavaraá¹ƒ sataÃ±cÄ• _ti gÄ• mavarÄ• naá¹ƒ te sataá¹ƒ dadÄ• mÄ«ti vadati.

tato \Be IV 395/ dÄ• rako paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

28__._ á¹• 21 ``na \Ne IV 354/ cÄ• haá¹ƒ citto sutamaÃ±Ã±ato me, isÄ« ca me etamatthaá¹

gantvÄ• na raÃ±Ã±o paá¹-igÄ• hi gÄ• thaá¹ƒ, api te varaá¹ƒ attamano dadeyyÄ• â€™â€™ t

tattha __etamattha_nti tumhÄ• kaá¹ƒ uyyÄ• ne nisinno eko isi mayhaá¹ƒ etamatthaá¹ƒ Ä• c

taá¹ƒ sutvÄ• rÄ• jÄ• ``so mama bhÄ• tÄ• citto bhavissati, idÄ• neva naá¹ƒ gantvÄ• passi
Ä• á¹‡Ä• pento gÄ• thÄ• dvayamÄ• ha ---

29__._ á¹• 21 ``yojentu ve rÄ• jarathe, sukate cittasibbane.

kacchaá¹ƒ nÄ• gÄ• naá¹ƒ bandhatha, gÄ«veyyaá¹ƒ paá¹-imuÃ±catha ||

30__._ á¹• 21 ``Ä• haÃ±Ã±antu bherimudiá¹…gasaá¹…khe, sÄ«ghÄ• ni yÄ• nÄ• ni ca yojay

ajjevahaá¹ƒ assamaá¹ƒ taá¹ƒ gamissaá¹ƒ, yattheva dakkhissamisiá¹ƒ nisinnaâ€™â€™ nti ||

tattha __Ä• haÃ±Ã±antÅ«_ti Ä• hanantu. __assamaá¹ƒ ta_nti taá¹ƒ assamaá¹ƒ.

so evaá¹ƒ vatvÄ• rathaá¹ƒ abhiruyha sÄ«ghaá¹ƒ gantvÄ• uyyÄ• nadvÄ• re rathaá¹ƒ á¹-ha
upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisinno tuá¹-á¹-hamÄ• naso aá¹-á¹-hamaá¹ƒ g

31__._ á¹• 21 ``suladdhalÄ• bho vata me ahosi, gÄ• thÄ• sugÄ«tÄ• parisÄ• ya majjhe.

svÄ• haá¹ƒ isiá¹ƒ sÄ«lavatÅ«papannaá¹ƒ, disvÄ• patÄ«to sumanohamasmÄ«â€™â€™ ti ||

tassattho \Ee IV 396/ --- suladdhalÄ• bho vata mayhaá¹ƒ chattamaá¹…galadivase parisÄ• y
sugÄ«tÄ• va ahosi, svÄ• haá¹ƒ ajja sÄ«lavatasampannaá¹ƒ isiá¹ƒ disvÄ• pÄ«tisomanassap

so \Be IV 396/ cittapaá¹‡á¸• itassa diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya somanassappatto ``bh
pallaá¹…kaá¹ƒ attharathÄ• â€™â€™ tiÄ• dÄ«ni Ä• á¹‡Ä• pento navamaá¹ƒ gÄ• thamÄ• ha

32__._ á¹• 21 ``Ä• sanaá¹ƒ udakaá¹ƒ pajjaá¹ƒ, paá¹-iggaá¹‡hÄ• tu no bhavaá¹ƒ.

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhavaâ€™â€™ nti ||

tattha \Ne IV 355/ __agghe_ti atithino dÄ• tabbayuttakasmiá¹ƒ agghe bhavantaá¹ƒ Ä• pucc
imaá¹ƒ no agghaá¹ƒ bhavaá¹ƒ paá¹-iggaá¹‡hÄ• tu.

evaá¹ƒ madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• rajjaá¹ƒ majjhe bhinditvÄ• dento itaraá¹ƒ gÄ•

33__._ á¹• 21 ``rammaÃ±ca te Ä• vasathaá¹ƒ karontu, nÄ• rÄ«gaá¹‡ehi paricÄ• rayassu.

karohi okÄ• samanuggahÄ• ya, ubhopimaá¹ƒ issariyaá¹ƒ karomÄ• â€™â€™ ti ||

tattha __imaá¹ƒ issariya_nti kapilaraá¹-á¹-he uttarapaÃ±cÄ• lanagare rajjaá¹ƒ majjhe bhindi
karoma anubhavÄ• ma.

tassa taá¹ƒ vacanaá¹ƒ sutvÄ• cittapaá¹‡á¸• ito dhammaá¹ƒ desento cha gÄ• thÄ• abhÄ• s

34__._ á¹• 21 ``disvÄ• phalaá¹ƒ duccaritassa rÄ• ja, attho suciá¹‡á¹‡assa mahÄ• vipÄ• kaa

attÄ• nameva paá¹-isaá¹ƒyamissaá¹ƒ, na patthaye putta pasuá¹ƒ dhanaá¹ƒ vÄ• ||

35__._ á¹• 21 ``dasevimÄ• vassadasÄ• , maccÄ• naá¹ƒ idha jÄ«vitaá¹ƒ.

apattaÃ±Ã±eva taá¹ƒ odhiá¹ƒ, naá¸·o chinnova sussati ||

36__._ á¹• 21 ``tattha kÄ• nandi kÄ• khiá¸• á¸• Ä• , kÄ• ratÄ« kÄ• dhanesanÄ• .

kiá¹ƒ me puttehi dÄ• rehi, rÄ• ja muttosmi bandhanÄ• ||

37__._ á¹• 21 ``sohaá¹ƒ evaá¹ƒ pajÄ• nÄ• mi, maccu me nappamajjati.

antakenÄ• dhipannassa, kÄ• ratÄ« kÄ• dhanesanÄ• ||

38__._ á¹• 21 ``jÄ• ti \Ee IV 397/ \Be IV 397/ narÄ• naá¹ƒ adhamÄ• janinda, caá¹‡á¸• Ä• la
dvipadÄ• kaniá¹-á¹-hÄ• .

sakehi kammehi supÄ• pakehi, caá¹‡á¸• Ä• lagabbhe avasimha pubbe ||

39__._ á¹• 21 ``caá¹‡á¸• Ä• lÄ• humha avantÄ«su, migÄ• neraÃ±jaraá¹ƒ pati.

ukkusÄ• nammadÄ• tÄ«re, tyajja brÄ• hmaá¹‡akhattiyÄ• â€™â€™ ti ||

tattha \Ne IV 356/ __duccaritassÄ• _ti mahÄ• rÄ• ja, tvaá¹ƒ sucaritasseva phalaá¹ƒ jÄ• nÄ•
duccaritassapi phalaá¹ƒ passÄ• miyeva. mayaÃ±hi ubho duccaritassa phalena ito catutthe a
caá¹‡á¸• Ä• layoniyaá¹ƒ nibbattÄ• . tattha na ciraá¹ƒ sÄ«laá¹ƒ rakkhitvÄ• tassa phalena tva
nibbatto, ahaá¹ƒ brÄ• hmaá¹‡akule, evÄ• haá¹ƒ duccaritassa ca phalaá¹ƒ suciá¹‡á¹‡assa ca
attÄ• nameva sÄ«lasaá¹ƒyamena paá¹-isaá¹ƒyamissaá¹ƒ, puttaá¹ƒ vÄ• pasuá¹ƒ vÄ• dhana

__dasevimÄ• vassadasÄ• _ti mahÄ• rÄ• ja, mandadasakaá¹ƒ khiá¸• á¸• Ä• dasakaá¹ƒ vaá
paÃ±Ã±Ä• dasakaá¹ƒ hÄ• nidasakaá¹ƒ pabbhÄ• radasakaá¹ƒ vaá¹…kadasakaá¹ƒ momÅ«h
imesaÃ±hi dasannaá¹ƒ dasakÄ• naá¹ƒ vasena daseva vassadasÄ• imesaá¹ƒ maccÄ• naá¹
tayidaá¹ƒ na niyamena sabbÄ• eva etÄ• dasÄ• pÄ• puá¹‡Ä• ti, atha kho appattaÃ±Ã±eva
chinnova sussati. yepi sakalaá¹ƒ vassasataá¹ƒ jÄ«vanti, tesampi mandadasake pavattÄ• rÅ
vicchinditvÄ• Ä• tape khittanaá¸·o viya tattheva sussanti antaradhÄ• yanti, taá¹ƒ odhiá¹ƒ ati
khiá¸• á¸• Ä• dasakaá¹ƒ na pÄ• puá¹‡anti, tathÄ• khiá¹-á¹-Ä• dasakÄ• dÄ«su pavattÄ• vaá

__tatthÄ• _ti tasmiá¹ƒ evaá¹ƒ sussamÄ• ne jÄ«vite kÄ• paÃ±ca kÄ• maguá¹‡e nissÄ• ya a
kÄ• yakÄ«á¸·Ä• divasena khiá¸• á¸• Ä• , kÄ• somanassavasena rati, kÄ• dhanesanÄ• , kiá
muttosmi tamhÄ• puttadÄ• rabandhanÄ• ti attho. __antakenÄ• dhipannassÄ• _ti jÄ«vitanta
abhibhÅ«tassa. __dvipadÄ• kaniá¹-á¹-hÄ• _ti dvipadÄ• naá¹ƒ antare lÄ• makÄ• . __avasimh

__caá¹‡á¸• Ä• lÄ• humhÄ• _ti \Be IV 398/ mahÄ• rÄ• ja, ito pubbe catutthaá¹ƒ jÄ• tiá¹ƒ ava
caá¹‡á¸• Ä• lÄ• ahumha, tato cavitvÄ• neraÃ±jarÄ• ya nadiyÄ• tÄ«re ubhopi migÄ• ahum
ekasmiá¹ƒ rukkhamÅ«le aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya á¹-hite eko luddako ekeneva sattipa

tato cavitvÄ• nammadÄ• nadÄ«tÄ«re kurarÄ• ahumha. tatrÄ• pi no nissÄ• ya á¹-hite eko n
bandhitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi, tato cavitvÄ• te \Ee IV 398/ mayaá¹ƒ ajja brÄ• hma
ahaá¹ƒ kosambiyaá¹ƒ brÄ• hmaá¹‡akule nibbatto, tvaá¹ƒ idha rÄ• jÄ• jÄ• toti.

evamassa atÄ«te lÄ• makajÄ• tiyo pakÄ• setvÄ• idÄ• ni imissÄ• pi jÄ• tiyÄ• Ä• yusaá¹…k
puÃ±Ã±esu ussÄ• haá¹ƒ janento catasso gÄ• thÄ• abhÄ• si ---

40__._ á¹• 21 ``upanÄ«yati \Ne IV 357/ jÄ«vitamappamÄ• yu, jarÅ«panÄ«tassa na santi tÄ•

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammÄ• ni dukkhudrayÄ• ni ||

41__._ á¹• 21 ``upanÄ«yati jÄ«vitamappamÄ• yu, jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammÄ• ni dukkhapphalÄ• ni ||

42__._ á¹• 21 ``upanÄ«yati jÄ«vitamappamÄ• yu, jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammÄ• ni rajassirÄ• ni ||

43__._ á¹• 21 ``upanÄ«yati jÄ«vitamappamÄ• yu, vaá¹‡á¹‡aá¹ƒ jarÄ• hanti narassa jiyyato.

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammaá¹ƒ nirayÅ«papattiyÄ• â€™â€™

tattha \Be IV 399/ __upanÄ«yatÄ«_ti mahÄ• rÄ• ja, idaá¹ƒ jÄ«vitaá¹ƒ maraá¹‡aá¹ƒ upagacc
sattÄ• naá¹ƒ appamÄ• yu sarasaparittatÄ• yapi á¹-hitiparittatÄ• yapi parittakaá¹ƒ, sÅ«riyugg
ussÄ• vabindusadisaá¹ƒ. __na santi tÄ• á¹‡Ä• _ti na hi jarÄ• ya maraá¹‡aá¹ƒ upanÄ«tassa
honti. __mameta vÄ• kya_nti mama etaá¹ƒ vacanaá¹ƒ. __mÄ• kÄ• sÄ«_ti mÄ• rÅ«pÄ• dikÄ
Ä• pajjitvÄ• nirayÄ• dÄ«su dukkhavaá¸• á¸• hanÄ• ni kammÄ• ni kari. __dukkhapphalÄ• nÄ
__rajassirÄ• nÄ«_ti kilesarajena okiá¹‡á¹‡asÄ«sÄ• ni. __vaá¹‡á¹‡a_nti jÄ«ramÄ• nassa nar
jarÄ• hanti. __nirayÅ«papattiyÄ• _ti nirassÄ• de niraye uppajjanatthÄ• ya.

evaá¹ƒ \Ee IV 399/ mahÄ• satte kathente rÄ• jÄ• tussitvÄ• tisso gÄ• thÄ• abhÄ• si ---

44__._ á¹• 21 ``addhÄ• hi saccaá¹ƒ vacanaá¹ƒ tavetaá¹ƒ, yathÄ• isÄ« bhÄ• sasi evametaá

kÄ• mÄ• ca me santi anapparÅ«pÄ• , te duccajÄ• mÄ• disakena bhikkhu ||

45__._ á¹• 21 ``nÄ• go yathÄ• paá¹…kamajjhe byasanno, passaá¹ƒ thalaá¹ƒ nÄ• bhisambh

evampahaá¹ƒ kÄ• mapaá¹…ke byasanno, na bhikkhuno maggamanubbajÄ• mi ||

46__._ á¹• 21 ``yathÄ• pi mÄ• tÄ• ca pitÄ• ca puttaá¹ƒ, anusÄ• sare kinti sukhÄ« bhaveyy

evampi maá¹ƒ tvaá¹ƒ anusÄ• sa bhante, yathÄ• ciraá¹ƒ pecca sukhÄ« bhaveyyaâ€™â€™

tattha \Ne IV 358/ __anapparÅ«pÄ• _ti aparittajÄ• tikÄ• bahÅ« aparimitÄ• . __te duccajÄ• bhÄ• tika, tvaá¹ƒ kilese pahÄ• ya á¹-hito, ahaá¹ƒ pana kÄ• mapaá¹…ke nimuggo, tasmÄ• n duccajÄ• . __ ``nÄ• go yathÄ• â€™â€™ _ti iminÄ• attano kÄ• mapaá¹…ke nimuggabhÄ• v __byasanno_ti visanno anupaviá¹-á¹-ho ayameva vÄ• pÄ• á¹-ho. __magga_nti tumhÄ• kaá ovÄ• dÄ• nusÄ• sanÄ«maggaá¹ƒ __nÄ• nubbajÄ• mi_ pabbajituá¹ƒ na sakkomi, idheva par dethÄ• ti. __anusÄ• sare_ti anusÄ• santi.

atha naá¹ƒ mahÄ• satto Ä• ha ---

47__._ á¹• 21 ``no ce tuvaá¹ƒ ussahase janinda, kÄ• me ime mÄ• nusake pahÄ• tuá¹ƒ.

dhammiá¹ƒ baliá¹ƒ paá¹-á¹-hapayassu rÄ• ja, adhammakÄ• ro tava mÄ• hu raá¹-á¹-he ||

48__._ á¹• 21 ``dÅ«tÄ• vidhÄ• vantu disÄ• catasso, nimantakÄ• samaá¹‡abrÄ• hmaá¹‡Ä•

te annapÄ• nena upaá¹-á¹-hahassu, vatthena senÄ• sanapaccayena ca ||

49__._ á¹• 21 ``annena \Ee IV 400/ pÄ• nena pasannacitto, santappaya samaá¹‡abrÄ• hma

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, anindito saggamupehi á¹-hÄ• naá¹ƒ ||

50__._ á¹• 21 ``sace ca taá¹ƒ rÄ• ja mado saheyya, nÄ• rÄ«gaá¹‡ehi paricÄ• rayantaá¹ƒ.

imameva gÄ• thaá¹ƒ manasÄ« karohi, bhÄ• sesi cenaá¹ƒ parisÄ• ya majjhe ||

51__._ á¹• 21 ``abbhokÄ• sasayo jantu, vajantyÄ• khÄ«rapÄ• yito.

parikiá¹‡á¹‡o suvÄ• nehi, svÄ• jja rÄ• jÄ• ti vuccatÄ«â€™â€™ ti ||

tattha __ussahase_ti ussahasi. __dhammiá¹ƒ bali_nti dhammena samena anatirittaá¹ƒ bali __adhammakÄ• ro_ti porÄ• á¹‡akarÄ• jÅ«hi á¹-hapitaá¹ƒ vinicchayadhammaá¹ƒ bhinditvÄ•

__nimantakÄ• _ti dhammikasamaá¹‡abrÄ• hmaá¹‡e nimantetvÄ• pakkosakÄ• . __yathÄ• r
yathÄ• sattiá¹ƒ. __imameva gÄ• tha_nti idÄ• ni vattabbaá¹ƒ sandhÄ• yÄ• ha. tatrÄ• yaá¹ƒ a
sace taá¹ƒ mado abhibhaveyya, sace te nÄ• rÄ«gaá¹‡aparivutassa \Be IV 401/ rÅ«pÄ• dayo
rajjasukhaá¹ƒ vÄ• Ä• rabbha mÄ• no uppajjeyya, athevaá¹ƒ cinteyyÄ• si `ahaá¹ƒ pure caá¹
channassa tiá¹‡akuá¹-imattassapi \Ne IV 359/ abhÄ• vÄ• abbhokÄ• sasayo ahosiá¹ƒ, tadÄ•
caá¹‡á¸• Ä• lÄ« araÃ±Ã±aá¹ƒ dÄ• rupaá¹‡á¹‡Ä• dÄ«naá¹ƒ atthÄ• ya gacchantÄ« maá¹ƒ ku
nipajjÄ• petvÄ• attano khÄ«raá¹ƒ pÄ• yetvÄ• gacchati, sohaá¹ƒ kukkurehi parivÄ• rito tehi
sunakhiyÄ• khÄ«raá¹ƒ pivitvÄ• vaá¸• á¸• hito, evaá¹ƒ nÄ«cajacco hutvÄ• ajja rÄ• jÄ• nÄ•
tvaá¹ƒ mahÄ• rÄ• ja, iminÄ• atthena attÄ• naá¹ƒ ovadanto yo so pubbe abbhokÄ• sasayo j
caá¹‡á¸• Ä• liyÄ• ito cito ca anusaÃ±carantiyÄ• sunakhiyÄ• ca khÄ«raá¹ƒ pÄ• yito sunakh
vaá¸• á¸• hito, so ajja rÄ• jÄ• ti vuccatÄ«â€™ ti imaá¹ƒ gÄ• thaá¹ƒ bhÄ• seyyÄ• sÄ«â€™â€

evaá¹ƒ mahÄ• satto tassa ovÄ• daá¹ƒ datvÄ• ``dinno te mayÄ• ovÄ• do, idÄ• ni tvaá¹ƒ pa
attanÄ• va attano kammassa vipÄ• kaá¹ƒ paá¹-isevissatÄ«â€™â€™ ti vatvÄ• Ä• kÄ• se up
pÄ• darajaá¹ƒ pÄ• tento himavantameva gato. rÄ• jÄ• pi taá¹ƒ disvÄ• \Ee IV 401/ uppannas
jeá¹-á¹-haputtassa rajjaá¹ƒ datvÄ• balakÄ• yaá¹ƒ nivattetvÄ• himavantÄ• bhimukho pÄ• yÄ
tassÄ• gamanaá¹ƒ Ã±atvÄ• isigaá¹‡aparivuto Ä• gantvÄ• taá¹ƒ Ä• dÄ• ya gantvÄ• pabbÄ
Ä• cikkhi. so jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibbattesi. iti te ubhopi brahmalokÅ«pagÄ• ahesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, porÄ• á¹‡akapaá¹‡á¸
bhavantarÄ• ni gacchantÄ• pi daá¸·havissÄ• sÄ• va ahesuâ€™â€™ nti vatvÄ• jÄ• takaá¹ƒ
sambhÅ«tapaá¹‡á¸• ito Ä• nando ahosi, cittapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

cittasambhÅ«tajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ•

á¹• 03 [499] 3. sivijÄ• takavaá¹‡á¹‡anÄ•

__dÅ«re_ \Be IV 402/ __apassaá¹ƒ therovÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto asadisa
kathesi. taá¹ƒ aá¹-á¹-hakanipÄ• te __sivijÄ• take_ vitthÄ• ritameva. tadÄ• pana rÄ• jÄ• sat
sabbaparikkhÄ• re datvÄ• anumodanaá¹ƒ yÄ• ci, satthÄ• akatvÄ• va pakkÄ• mi. rÄ• jÄ• b
gantvÄ• ``kasmÄ• , bhante, anumodanaá¹ƒ na karitthÄ• â€™â€™ ti Ä• ha. satthÄ• ``apari
parisÄ• â€™â€™ ti vatvÄ• ``na ve kadariyÄ• devalokaá¹ƒ vajantÄ«â€™â€™ ti (Dhp 177) g
rÄ• jÄ• pasÄ«ditvÄ• satasahassagghanakena sÄ«veyyakena uttarÄ• saá¹…gena tathÄ• g
pÄ• visi. punadivase dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, kos
datvÄ• tÄ• disenapi \Ne IV 360/ dÄ• nena atitto dasabalena dhamme desite puna satasaha
sÄ«veyyakavatthaá¹ƒ adÄ• si, yÄ• va atitto vata Ä• vuso dÄ• nena rÄ• jÄ• â€™â€™ ti. satth
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• `imÄ• ya nÄ• mÄ•
bÄ• hirabhaá¹‡á¸• aá¹ƒ nÄ• ma sudinnaá¹ƒ, porÄ• á¹‡akapaá¹‡á¸• itÄ• sakalajambudÄ«pa

devasikaá¹ƒ chasatasahassapariccÄ• gena dÄ• naá¹ƒ dadamÄ• nÄ• pi bÄ• hiradÄ• nena a
labhatÄ«â€™ ti sampattayÄ• cakÄ• naá¹ƒ akkhÄ«ni uppÄ• á¹-etvÄ• adaá¹ƒsuyevÄ• â€™â

atÄ«te siviraá¹-á¹-he ariá¹-á¹-hapuranagare sivimahÄ• rÄ• je rajjaá¹ƒ kÄ• rente mahÄ• satt
nibbatti, ``sivikumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto takkasilaá¹ƒ gan
IV 402/ Ä• gantvÄ• pitu sippaá¹ƒ dassetvÄ• uparajjaá¹ƒ labhitvÄ• aparabhÄ• ge pitu acca
agatigamanaá¹ƒ pahÄ• ya dasa rÄ• jadhamme akopetvÄ• dhammena rajjaá¹ƒ kÄ• retvÄ•
nivesanadvÄ• re cÄ• ti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ chasatasahassaparic
pavattesi. aá¹-á¹-hamiyaá¹ƒ cÄ• tuddasiyaá¹ƒ pannarasiyaÃ±ca niccaá¹ƒ dÄ• nasÄ• laá¹ƒ g
so ekadÄ• puá¹‡á¹‡amadivase pÄ• tova samussitasetacchatte rÄ• japallaá¹…ke nisinno at
Ä• vajjento bÄ• hiravatthuá¹ƒ \Be IV 403/ attanÄ• adinnaá¹ƒ nÄ• ma adisvÄ• ``mayÄ• bÄ•
natthi, na maá¹ƒ bÄ• hiradÄ• naá¹ƒ toseti, ahaá¹ƒ ajjhattikadÄ• naá¹ƒ dÄ• tukÄ• mo, aho va
dÄ• nasÄ• laá¹ƒ gatakÄ• le kocideva yÄ• cako bÄ• hiravatthuá¹ƒ ayÄ• citvÄ• ajjhattikassa
hi me koci hadayamaá¹ƒsassa nÄ• maá¹ƒ gaá¹‡heyya, kaá¹‡ayena uraá¹ƒ paharitvÄ• pasa
padumaá¹ƒ uddharanto viya lohitabindÅ«ni paggharantaá¹ƒ hadayaá¹ƒ nÄ«haritvÄ• dassÄ•
nÄ• maá¹ƒ gaá¹‡heyya, avalekhanasatthakena telasiá¹…gaá¹ƒ likhanto viya sarÄ«ramaá¹ƒ
sace lohitassa nÄ• maá¹ƒ gaá¹‡heyya, yantamukhe pakkhanditvÄ• upanÄ«taá¹ƒ bhÄ• jana
dassÄ• mi. sace vÄ• pana koci `gehe me kammaá¹ƒ nappavattati, gehe me dÄ• sakammaá
rÄ• javesaá¹ƒ apanetvÄ• bahi á¹-hatvÄ• attÄ• naá¹ƒ sÄ• vetvÄ• dÄ• sakammaá¹ƒ karissÄ
nÄ• maá¹ƒ gaá¹‡heyya, tÄ• lamiÃ±jaá¹ƒ nÄ«haranto viya akkhÄ«ni uppÄ• á¹-etvÄ• dassÄ•

iti so ---

``yaá¹ƒkiÃ±ci mÄ• nusaá¹ƒ dÄ• naá¹ƒ, adinnaá¹ƒ me na vijjati.

yopi yÄ• ceyya maá¹ƒ cakkhuá¹ƒ, dadeyyaá¹ƒ avikampitoâ€™â€™ ti || (Cp 1.52) ---

cintetvÄ• \Ne IV 361/ soá¸·asahi gandhodakaghaá¹-ehi nhÄ• yitvÄ• sabbÄ• laá¹…kÄ• rapa
nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• alaá¹…katahatthikkhandhavaragato \Ee IV 403/ dÄ•
tassa ajjhÄ• sayaá¹ƒ viditvÄ• ``sivirÄ• jÄ• `ajja sampattayÄ• cakÄ• naá¹ƒ cakkhÅ«ni uppÄ
cintesi, sakkhissati nu kho dÄ• tuá¹ƒ, udÄ• hu noâ€™â€™ ti tassa vimaá¹ƒsanatthÄ• ya jar
viya hutvÄ• raÃ±Ã±o dÄ• naggagamanakÄ• le ekasmiá¹ƒ unnatappadese hatthaá¹ƒ pasÄ•
aá¹-á¹-hÄ• si. rÄ• jÄ• tadabhimukhaá¹ƒ vÄ• raá¹‡aá¹ƒ pesetvÄ• ``brÄ• hmaá¹‡a, kiá¹ƒ vad
naá¹ƒ sakko ``mahÄ• rÄ• ja, tava dÄ• najjhÄ• sayaá¹ƒ nissÄ• ya samuggatena kittighosena
nirantaraá¹ƒ phuá¹-o, ahaá¹ƒ andho, tvaá¹ƒ dvicakkhukoâ€™â€™ ti vatvÄ• cakkhuá¹ƒ yÄ•
gÄ• thamÄ• ha ---

52__._ á¹• 21 ``dÅ«re \Be IV 404/ apassaá¹ƒ therova, cakkhuá¹ƒ yÄ• citumÄ• gato.

ekanettÄ• bhavissÄ• ma, cakkhuá¹ƒ me dehi yÄ• citoâ€™â€™ ti ||

tattha __dÅ«re_ti ito dÅ«re vasanto. __thero_ti jarÄ• jiá¹‡á¹‡athero. __ekanettÄ• _ti ekaá¹ƒ
dehi, evaá¹ƒ dvepi ekekanettÄ• bhavissÄ• mÄ• ti.

taá¹ƒ sutvÄ• mahÄ• satto ``idÄ• nevÄ• haá¹ƒ pÄ• sÄ• de nisinno cintetvÄ• Ä• gato, aho m
manoratho matthakaá¹ƒ pÄ• puá¹‡issati, adinnapubbaá¹ƒ dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™
gÄ• thamÄ• ha ---

53__._ á¹• 21 ``kenÄ• nusiá¹-á¹-ho idha mÄ• gatosi, vanibbaka cakkhupathÄ• ni yÄ• cituá¹ƒ

suduccajaá¹ƒ yÄ• casi uttamaá¹…gaá¹ƒ, yamÄ• hu nettaá¹ƒ purisena `duccajaâ€™ nti ||

tattha __vanibbakÄ• _ti taá¹ƒ Ä• lapati. __cakkhupathÄ• nÄ«_ti cakkhÅ«nametaá¹ƒ nÄ• ma
paá¹‡á¸• itÄ• ``duccajaâ€™â€™ nti kathenti.

ito paraá¹ƒ uttÄ• nasambandhagÄ• thÄ• pÄ• á¸·inayeneva veditabbÄ• ---

54__._ á¹• 21 ``yamÄ• hu devesu sujampatÄ«ti, maghavÄ• ti naá¹ƒ Ä• hu manussaloke.

tenÄ• nusiá¹-á¹-ho \Ee IV 404/ idha mÄ• gatosmi, vanibbako cakkhupathÄ• ni yÄ• cituá¹ƒ ||

55__._ á¹• 21 ``vanibbato \Ne IV 362/ mayha vaniá¹ƒ anuttaraá¹ƒ, dadÄ• hi te cakkhupathÄ

dadÄ• hi me cakkhupathaá¹ƒ anuttaraá¹ƒ, yamÄ• hu nettaá¹ƒ purisena duccajaá¹ƒ ||

56__._ á¹• 21 ``yena atthena Ä• gacchi, yamatthamabhipatthayaá¹ƒ.

te te ijjhantu saá¹…kappÄ• , labha cakkhÅ«ni brÄ• hmaá¹‡a ||

57__._ á¹• 21 ``ekaá¹ƒ \Be IV 405/ te yÄ• camÄ• nassa, ubhayÄ• ni dadÄ• mahaá¹ƒ.

sa cakkhumÄ• gaccha janassa pekkhato, yadicchase tvaá¹ƒ tadate samijjhatÅ«â€™â€™ ti

tattha __vanibbato_ti yÄ• cantassa. __vani_nti yÄ• canaá¹ƒ. __te te_ti te tava tassa atthass
cakkhumÄ• _ti so tvaá¹ƒ mama cakkhÅ«hi cakkhumÄ• hutvÄ• . __yadicchase tvaá¹ƒ tadate
mama santikÄ• icchasi, taá¹ƒ te samijjhatÅ«ti.

rÄ• jÄ• ettakaá¹ƒ kathetvÄ• ``idheva mayÄ• akkhÄ«ni uppÄ• á¹-etvÄ• dÄ• tuá¹ƒ asÄ• ru
brÄ• hmaá¹‡aá¹ƒ Ä• dÄ• ya antepuraá¹ƒ gantvÄ• rÄ• jÄ• sane nisÄ«ditvÄ• sÄ«vikaá¹ƒ nÄ
``akkhiá¹ƒ me sodhehÄ«â€™â€™ ti Ä• ha. ``amhÄ• kaá¹ƒ kira rÄ• jÄ• akkhÄ«ni uppÄ• á¹-
dÄ• tukÄ• moâ€™â€™ ti sakalanagare ekakolÄ• halaá¹ƒ ahosi. atha senÄ• patiÄ• dayo rÄ•
orodhÄ• ca sabbe sannipatitvÄ• rÄ• jÄ• naá¹ƒ vÄ• rentÄ• tisso gÄ• thÄ• avocuá¹ƒ ---

58__._ á¹• 21 ``mÄ• no deva adÄ• cakkhuá¹ƒ, mÄ• no sabbe parÄ• kari.

dhanaá¹ƒ dehi mahÄ• rÄ• ja, muttÄ• veá¸·uriyÄ• bahÅ« ||

59__._ á¹• 21 ``yutte deva rathe dehi, Ä• jÄ• nÄ«ye calaá¹…kate.

nÄ• ge dehi mahÄ• rÄ• ja, hemakappanavÄ• sase ||

60__._ á¹• 21 ``yathÄ• \Ee IV 405/ taá¹ƒ sivayo sabbe, sayoggÄ• sarathÄ• sadÄ• .

samantÄ• parikireyyuá¹ƒ, evaá¹ƒ dehi rathesabhÄ• â€™â€™ ti ||

tattha __parÄ• karÄ«_ti pariccaji. akkhÄ«su hi dinnesu rajjaá¹ƒ tvaá¹ƒ na kÄ• ressasi, aÃ±Â
363/ bhavissati, evaá¹ƒ tayÄ• mayaá¹ƒ pariccattÄ• nÄ• ma bhavissÄ• mÄ• ti adhippÄ• yer
__parikireyyu_nti parivÄ• reyyuá¹ƒ. __evaá¹ƒ dehÄ«_ti yathÄ• taá¹ƒ avikalacakkhuá¹ƒ siva
evaá¹ƒ bÄ• hiradhanamevassa dehi, mÄ• akkhÄ«ni. akkhÄ«su hi dinnesu na taá¹ƒ sivayo p

atha \Be IV 406/ rÄ• jÄ• tisso gÄ• thÄ• abhÄ• si ---

61__._ á¹• 21 ``yo ve dassanti vatvÄ• na, adÄ• ne kurute mano.

bhÅ«myaá¹ƒ so patitaá¹ƒ pÄ• saá¹ƒ, gÄ«vÄ• yaá¹ƒ paá¹-imuÃ±cati ||

62__._ á¹• 21 ``yo ve dassanti vatvÄ• naá¹ƒ, adÄ• ne kurute mano.

pÄ• pÄ• pÄ• pataro hoti, sampatto yamasÄ• dhanaá¹ƒ ||

63__._ á¹• 21 ``yaÃ±hi yÄ• ce taÃ±hi dade, yaá¹ƒ na yÄ• ce na taá¹ƒ dade.

svÄ• haá¹ƒ tameva dassÄ• mi, yaá¹ƒ maá¹ƒ yÄ• cati brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha __paá¹-imuÃ±catÄ«_ti paveseti. __pÄ• pÄ• pÄ• pataro_ti lÄ• makÄ• pi lÄ• makataro
yamasÄ• dhana_nti yamassa Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ ussadanirayaá¹ƒ esa pattoye
yÄ• ce_ti yaá¹ƒ yÄ• cako yÄ• ceyya, dÄ• yakopi tameva dadeyya, na ayÄ• citaá¹ƒ, ayaÃ±ca
yÄ• cati, na muttÄ• dikaá¹ƒ dhanaá¹ƒ, tadevassÄ• haá¹ƒ dassÄ• mÄ«ti vadati.

atha naá¹ƒ amaccÄ• ``kiá¹ƒ patthetvÄ• cakkhÅ«ni desÄ«â€™â€™ ti pucchantÄ• gÄ• tha

64__._ á¹• 21 ``Ä• yuá¹ƒ nu vaá¹‡á¹‡aá¹ƒ nu sukhaá¹ƒ balaá¹ƒ nu, kiá¹ƒ patthayÄ• no nu ja

kathaÃ±hi rÄ• jÄ• sivinaá¹ƒ anuttaro, cakkhÅ«ni dajjÄ• paralokahetÅ«â€™â€™ ti ||

tattha __paralokahetÅ«_ti mahÄ• rÄ• ja, kathaá¹ƒ nÄ• ma tumhÄ• diso paá¹‡á¸• itapuriso s
issariyaá¹ƒ pahÄ• ya paralokahetu cakkhÅ«ni dadeyyÄ• ti.

atha \Ee IV 406/ nesaá¹ƒ kathento rÄ• jÄ• gÄ• thamÄ• ha ---

65__._ á¹• 21 ``na \Ne IV 364/ vÄ• hametaá¹ƒ yasasÄ• dadÄ• mi, na puttamicche na dhana

sataÃ±ca dhammo carito purÄ• á¹‡o, icceva dÄ• ne ramate mano mamÄ• â€™â€™ ti ||

tattha \Be IV 407/ __na vÄ• ha_nti na ve ahaá¹ƒ. __yasasÄ• _ti dibbassa vÄ• mÄ• nusass
__na puttamicche_ti imassa cakkhudÄ• nassa phalena nevÄ• haá¹ƒ puttaá¹ƒ icchÄ• mi, na
apica sataá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ esa Ä• ciá¹‡á¹‡o samÄ• c
yadidaá¹ƒ pÄ• ramÄ«pÅ«raá¹‡aá¹ƒ nÄ• ma. na hi pÄ• ramiyo apÅ«retvÄ• bodhipallaá¹…ke
pÄ• puá¹‡ituá¹ƒ samattho nÄ• ma atthi, ahaÃ±ca pÄ• ramiyo pÅ«retvÄ• buddho bhavitukÄ•
mano mamÄ• _ti iminÄ• kÄ• raá¹‡ena mama mano dÄ• neyeva niratoti vadati.

sammÄ• sambuddhopi dhammasenÄ• patisÄ• riputtattherassa cariyÄ• piá¹-akaá¹ƒ desento
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva piyataraâ€™â€™ nti dÄ«petuá¹ƒ Ä• ha ---

``na me dessÄ• ubho cakkhÅ«, attÄ• naá¹ƒ me na dessiyaá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• cakkhuá¹ƒ adÄ• sahaâ€™â€™ nti || (Cp 1.66

mahÄ• sattassa pana kathaá¹ƒ sutvÄ• amaccesu appaá¹-ibhÄ• á¹‡esu á¹-hitesu mahÄ• sa
gÄ• thÄ• ya ajjhabhÄ• si ---

66__._ á¹• 21 ``sakhÄ• ca mitto ca mamÄ• si sÄ«vika, susikkhito sÄ• dhu karohi me vaco.

uddharitvÄ• cakkhÅ«ni mamaá¹ƒ jigÄ«sato, hatthesu á¹-hapehi vanibbakassÄ• â€™â€™ ti

tassattho --- samma sÄ«vika, tvaá¹ƒ mayhaá¹ƒ sahÄ• yo ca mitto ca vejjasippe cÄ• si susik
vacanaá¹ƒ karohi. mama jigÄ«sato upadhÄ• rentassa olokentasseva tÄ• lamiÃ±jaá¹ƒ viya m
imassa yÄ• cakassa hatthesu á¹-hapehÄ«ti.

atha naá¹ƒ sÄ«viko Ä• ha ``cakkhudÄ• naá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ, upadhÄ• rehi, devÄ• â€
upadhÄ• ritaá¹ƒ mayÄ• , tvaá¹ƒ mÄ• papaÃ±caá¹ƒ \Ee IV 407/ karohi, mÄ• mayÄ• saddhi
cintesi ``ayuttaá¹ƒ mÄ• disassa susikkhitassa vejjassa raÃ±Ã±o akkhÄ«su satthapÄ• tanaâ€
nÄ• nÄ• bhesajjÄ• ni ghaá¹ƒsitvÄ• bhesajjacuá¹‡á¹‡ena nÄ«luppalaá¹ƒ \Be IV 408/ paribhÄ
upasiá¹…ghÄ• pesi, akkhi \Ne IV 365/ parivatti, dukkhavedanÄ• uppajji. ``sallakkhehi, mahÄ
paá¹-ipÄ• katikakaraá¹‡aá¹ƒ mayhaá¹ƒ bhÄ• roâ€™â€™ ti. ``alaÃ±hi tÄ• ta mÄ• papaÃ±ca
paribhÄ• vetvÄ• puna upasiá¹…ghÄ• pesi, akkhi akkhikÅ«pato mucci, balavatarÄ• vedanÄ
mahÄ• rÄ• ja, sakkomahaá¹ƒ paá¹-ipÄ• katikaá¹ƒ kÄ• tuâ€™â€™ nti. ``mÄ• papaÃ±caá¹ƒ
kharataraá¹ƒ paribhÄ• vetvÄ• upanÄ• mesi. akkhi osadhabalena paribbhamitvÄ• akkhikÅ«
nhÄ• rusuttakena olambamÄ• naá¹ƒ aá¹-á¹-hÄ• si. sallakkhehi narinda, puna pÄ• katikakara
mÄ• papaÃ±caá¹ƒ karÄ«ti. adhimattÄ• vedanÄ• udapÄ• di, lohitaá¹ƒ pagghari, nivatthasÄ
temiá¹ƒsu. orodhÄ• ca amaccÄ• ca raÃ±Ã±o pÄ• damÅ«le patitvÄ• ``deva akkhÄ«ni mÄ•
mahÄ• paridevaá¹ƒ parideviá¹ƒsu.

rÄ• jÄ• vedanaá¹ƒ adhivÄ• setvÄ• ``tÄ• ta, mÄ• papaÃ±caá¹ƒ karÄ«â€™â€™ ti Ä• ha. so
vÄ• mahatthena akkhiá¹ƒ dhÄ• retvÄ• dakkhiá¹‡ahatthena satthakaá¹ƒ Ä• dÄ• ya akkhisutt
gahetvÄ• mahÄ• sattassa hatthe á¹-hapesi. so vÄ• makkhinÄ• dakkhiá¹‡akkhiá¹ƒ oloketvÄ
``ehi brÄ• hmaá¹‡Ä• â€™â€™ ti brÄ• hmaá¹‡aá¹ƒ pakkositvÄ• ``mama ito akkhito sataguá
satasahassaguá¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡akkhimeva piyataraá¹ƒ, tassa me idaá¹ƒ p
brÄ• hmaá¹‡assa akkhiá¹ƒ adÄ• si. so taá¹ƒ ukkhipitvÄ• attano akkhimhi á¹-hapesi. taá¹ƒ ta
vikasitanÄ«luppalaá¹ƒ viya hutvÄ• patiá¹-á¹-hÄ• si. mahÄ• satto vÄ• makkhinÄ• tassa taá¹
sudinnaá¹ƒ mayÄ• akkhidÄ• naâ€™â€™ nti anto samuggatÄ• ya \Ee IV 408/ pÄ«tiyÄ• nira
itarampi akkhiá¹ƒ adÄ• si. sakko tampi attano akkhimhi á¹-hapetvÄ• rÄ• janivesanÄ• nikkh
olokentasseva nagarÄ• nikkhamitvÄ• devalokameva gato. tamatthaá¹ƒ pakÄ• sento satthÄ

67__._ á¹• 21 ``codito sivirÄ• jena, sÄ«viko vacanaá¹ƒkaro.

raÃ±Ã±o cakkhÅ«nuddharitvÄ• , brÄ• hmaá¹‡assÅ«panÄ• mayi.

sacakkhu brÄ• hmaá¹‡o Ä• si, andho rÄ• jÄ• upÄ• visÄ«â€™â€™ ti ||

raÃ±Ã±o \Be IV 409/ na cirasseva akkhÄ«ni ruhiá¹ƒsu, ruhamÄ• nÄ• ni ca Ä• vÄ• á¹-abhÄ•
kambalageá¹‡á¸• ukena viya uggatena maá¹ƒsapiá¹‡á¸• ena pÅ«retvÄ• cittakammarÅ«pas
vedanÄ• pacchijji. atha mahÄ• satto katipÄ• haá¹ƒ pÄ• sÄ• de vasitvÄ• ``kiá¹ƒ andhassa r
rajjaá¹ƒ niyyÄ• detvÄ• uyyÄ• naá¹ƒ gantvÄ• pabbajitvÄ• samaá¹‡adhammaá¹ƒ karissÄ• n
\Ne IV 366/ pakkosÄ• petvÄ• tesaá¹ƒ tamatthaá¹ƒ Ä• rocetvÄ• ``eko mukhadhovanÄ• didÄ
mayhaá¹ƒ santike bhavissati, sarÄ«rakiccaá¹-á¹-hÄ• nesupi me rajjukaá¹ƒ bandhathÄ• â€™
Ä• mantetvÄ• ``rathaá¹ƒ yojehÄ«â€™â€™ ti Ä• ha. amaccÄ• panassa rathena gantuá¹ƒ a
naá¹ƒ netvÄ• pokkharaá¹‡Ä«tÄ«re nisÄ«dÄ• petvÄ• Ä• rakkhaá¹ƒ saá¹ƒvidhÄ• ya paá¹-ikk
nisinno attano dÄ• naá¹ƒ Ä• vajjesi. tasmiá¹ƒ khaá¹‡e sakkassa Ä• sanaá¹ƒ uá¹‡haá¹ƒ ahos
kÄ• raá¹‡aá¹ƒ disvÄ• ``mahÄ• rÄ• jassa varaá¹ƒ datvÄ• cakkhuá¹ƒ paá¹-ipÄ• katikaá¹ƒ ka
tattha gantvÄ• mahÄ• sattassa avidÅ«re aparÄ• paraá¹ƒ caá¹…kami. tamatthaá¹ƒ pakÄ• s
Ä• ha ---

68__._ á¹• 21 ``tato so katipÄ• hassa, uparÅ«á¸·hesu cakkhusu.

sÅ«taá¹ƒ Ä• mantayÄ« rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano ||

69__._ á¹• 21 ``yojehi \Ee IV 409/ sÄ• rathi yÄ• naá¹ƒ, yuttaÃ±ca paá¹-ivedaya.

uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma, pokkharaÃ±Ã±o vanÄ• ni ca ||

70__._ á¹• 21 ``so ca pokkharaá¹‡Ä«tÄ«re, pallaá¹…kena upÄ• visi.

tassa sakko pÄ• turahu, devarÄ• jÄ• sujampatÄ«â€™â€™ ti ||

sakkopi mahÄ• sattena padasaddaá¹ƒ sutvÄ• ``ko esoâ€™â€™ ti puá¹-á¹-ho gÄ• thamÄ•

71__._ á¹• 21 ``sakkohamasmi devindo, Ä• gatosmi tavantike.

varaá¹ƒ varassu rÄ• jÄ«si, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti || ---

evaá¹ƒ vutte rÄ• jÄ• gÄ• thamÄ• ha ---

72__._ á¹• 21 ``pahÅ«taá¹ƒ me dhanaá¹ƒ sakka, balaá¹ƒ koso canappako.

andhassa me sato dÄ• ni, maraá¹‡aÃ±Ã±eva ruccatÄ«â€™â€™ ti ||

á¹• 22

tattha \Ne IV 367/ \Be IV 410/ __maraá¹‡aÃ±Ã±eva ruccatÄ«_ti devarÄ• ja, idÄ• ni mayhaá
maraá¹‡ameva ruccati, taá¹ƒ me dehÄ«ti.

atha naá¹ƒ sakko Ä• ha ``sivirÄ• ja, kiá¹ƒ pana tvaá¹ƒ maritukÄ• mo hutvÄ• maraá¹‡aá¹ƒ r
andhabhÄ• venÄ• â€™â€™ ti? ``andhabhÄ• vena devÄ• â€™â€™ ti. ``mahÄ• rÄ• ja, dÄ• r
samparÄ• yatthameva dÄ«yati, diá¹-á¹-hadhammatthÄ• yapi paccayo hoti, tvaÃ±ca ekaá¹ƒ c
adÄ• si, tena saccakiriyaá¹ƒ karohÄ«â€™â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ• Ä• ha ---

73__._ á¹• 21 ``yÄ• ni saccÄ• ni dvipadinda, tÄ• ni bhÄ• sassu khattiya.

saccaá¹ƒ te bhaá¹‡amÄ• nassa, puna cakkhu bhavissatÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• mahÄ• satto ``sakka, sacesi mama cakkhuá¹ƒ dÄ• tukÄ• mo, aÃ±Ã±aá¹ƒ upÄ
dÄ• nanissandeneva me cakkhu uppajjatÅ«â€™â€™ ti vatvÄ• sakkena ``mahÄ• rÄ• ja, aha
paresaá¹ƒ cakkhuá¹ƒ dÄ• tuá¹ƒ sakkomi, tayÄ• dinnadÄ• nassa phaleneva te cakkhu uppaj
``tena hi mayÄ• dÄ• naá¹ƒ sudinnaâ€™â€™ nti vatvÄ• saccakiriyaá¹ƒ karonto gÄ• thamÄ•

74__._ á¹• 21 ``ye \Ee IV 410/ maá¹ƒ yÄ• citumÄ• yanti, nÄ• nÄ• gottÄ• vanibbakÄ• .

yopi maá¹ƒ yÄ• cate tattha, sopi me manaso piyo.

etena saccavajjena, cakkhu me upapajjathÄ• â€™â€™ ti ||

tattha __ye ma_nti ye maá¹ƒ yÄ• cituá¹ƒ Ä• gacchanti, tesu yÄ• cakesu Ä• gacchantesu yo
manaso piyo. __etenÄ• _ti sace mama sabbepi yÄ• cakÄ• piyÄ• , saccamevetaá¹ƒ mayÄ•
saccavacanena ekaá¹ƒ me cakkhu upapajjatha upapajjatÅ«ti Ä• ha.

athassa vacanÄ• nantarameva paá¹-hamaá¹ƒ cakkhu udapÄ• di. tato dutiyassa uppajjanatt
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75__._ á¹• 21 ``yaá¹ƒ maá¹ƒ so yÄ• cituá¹ƒ Ä• gÄ• , dehi cakkhunti brÄ• hmaá¹‡o.

tassa cakkhÅ«ni pÄ• dÄ• siá¹ƒ, brÄ• hmaá¹‡assa vanibbato ||

76__._ á¹• 21 ``bhiyyo \Ne IV 368/ maá¹ƒ Ä• visÄ« pÄ«ti, somanassaÃ±canappakaá¹ƒ.

etena saccavajjena, dutiyaá¹ƒ me upapajjathÄ• â€™â€™ ti ||

tattha \Be IV 411/ __yaá¹ƒ ma_nti yo maá¹ƒ yÄ• cati. __so_ti so cakkhuvikalo brÄ• hmaá¹‡
cakkhuâ€™â€™ nti yÄ• cituá¹ƒ Ä• gato. __vanibbato_ti yÄ• cantassa. __bhiyyo maá¹ƒ Ä• v
cakkhÅ«ni datvÄ• andhakÄ• lato paá¹-á¹-hÄ• ya tasmiá¹ƒ andhakÄ• le tathÄ• rÅ«paá¹ƒ ve
sudinnaá¹ƒ me dÄ• naâ€™â€™ nti paccavekkhantaá¹ƒ maá¹ƒ bhiyyo atirekatarÄ• pÄ«ti Ä•
paviá¹-á¹-hÄ• , somanassaÃ±ca mama anantaá¹ƒ aparimÄ• á¹‡aá¹ƒ uppajji. __etenÄ• _ti sa
pÄ«tisomanassaá¹ƒ uppannaá¹ƒ, saccamevetaá¹ƒ mayÄ• vuttaá¹ƒ, etena me saccavacane
upapajjatÅ«ti Ä• ha.

taá¹…khaá¹‡aÃ±Ã±eva dutiyampi cakkhu udapÄ• di. tÄ• ni panassa cakkhÅ«ni neva pÄ• k
sakkabrÄ• hmaá¹‡assa hi dinnaá¹ƒ cakkhuá¹ƒ puna pÄ• katikaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , up
nÄ• ma na uppajjati, tÄ• ni panassa \Ee IV 411/ saccapÄ• ramitÄ• nubhÄ• vena sambhÅ«tÄ
tesaá¹ƒ uppattisamakÄ• lameva sakkÄ• nubhÄ• vena sabbÄ• rÄ• japarisÄ• sannipatitÄ• v
mahÄ• janamajjheyeva thutiá¹ƒ karonto gÄ• thÄ• dvayamÄ• ha ---

77__._ á¹• 21 ``dhammena bhÄ• sitÄ• gÄ• thÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

etÄ• ni tava nettÄ• ni, dibbÄ• ni paá¹-idissare ||

78__._ á¹• 21 ``tirokuá¹-á¹-aá¹ƒ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhontu teâ€™â€™ ti ||

tattha __dhammena bhÄ• sitÄ• _ti mahÄ• rÄ• ja, imÄ• te gÄ• thÄ• dhammena sabhÄ• ve
dibbÄ• nubhÄ• vayuttÄ• ni. __paá¹-idissare_ti paá¹-idissanti. __tirokuá¹-á¹-a_nti mahÄ• rÄ•
devatÄ• naá¹ƒ cakkhÅ«ni viya parakuá¹-á¹-aá¹ƒ paraselaá¹ƒ yaá¹ƒkiÃ±ci pabbatampi samat
samantÄ• dasa disÄ• yojanasataá¹ƒ rÅ«padassanaá¹ƒ anubhontu sÄ• dhentÅ«ti attho.

iti so Ä• kÄ• se á¹-hatvÄ• mahÄ• janamajjhe imÄ• gÄ• thÄ• bhÄ• sitvÄ• ``appamatto hoh
ovaditvÄ• devalokameva gato. mahÄ• sattopi mahÄ• janaparivuto mahantena sakkÄ• rena
pavisitvÄ• sucandakaá¹ƒ pÄ• sÄ• daá¹ƒ abhiruhi. tena cakkhÅ«naá¹ƒ paá¹-iladdhabhÄ• vo
pÄ• kaá¹-o jÄ• to. athassa dassanatthaá¹ƒ sakalaraá¹-á¹-havÄ• sino bahuá¹ƒ paá¹‡á¹‡Ä• kÄ
gahetvÄ• Ä• gamiá¹ƒsu. mahÄ• satto ``imasmiá¹ƒ mahÄ• janasannipÄ• te mama dÄ• naá¹
rÄ• jadvÄ• re mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• samussitasetacchatte rÄ• japallaá¹…ke
carÄ• petvÄ• sabbaseniyo sannipÄ• tetvÄ• ``ambho, siviraá¹-á¹-havÄ• sino imÄ• ni me dib
paá¹-á¹-hÄ• ya dÄ• naá¹ƒ adatvÄ• mÄ• bhuÃ±jathÄ• â€™â€™ ti dhammaá¹ƒ desento cata

79__._ á¹• 21 ``ko nÄ«dha vittaá¹ƒ na dadeyya yÄ• cito, api visiá¹-á¹-haá¹ƒ supiyampi attan

tadiá¹…gha sabbe sivayo samÄ• gatÄ• , dibbÄ• ni nettÄ• ni mamajja passatha ||

80__._ á¹• 21 ``tirokuá¹-á¹-aá¹ƒ \Ee IV 412/ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhonti me ||

81__._ á¹• 21 ``na cÄ• gamattÄ• paramatthi kiÃ±ci, maccÄ• naá¹ƒ idha jÄ«vite.

datvÄ• na mÄ• nusaá¹ƒ cakkhuá¹ƒ, laddhaá¹ƒ me cakkhuá¹ƒ amÄ• nusaá¹ƒ ||

82__._ á¹• 21 ``etampi disvÄ• sivayo, detha dÄ• nÄ• ni bhuÃ±jatha.

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, aninditÄ• saggamupetha á¹-hÄ• naâ€™â€™

tattha __konÄ«dhÄ• _ti ko nu idha. __api visiá¹-á¹-ha_nti uttamampi samÄ• naá¹ƒ. __cÄ• g
cÄ• gapamÄ• á¹‡ato aÃ±Ã±aá¹ƒ varaá¹ƒ nÄ• ma natthi. __idha jÄ«vite_ti imasmiá¹ƒ jÄ«valo
ntipi pÄ• á¹-ho, imasmiá¹ƒ loke jÄ«vamÄ• nÄ• nanti attho. __amÄ• nusa_nti dibbacakkhu m
kÄ• raá¹‡ena veditabbametaá¹ƒ ``cÄ• gato uttamaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti. __etamp
laddhaá¹ƒ dibbacakkhuá¹ƒ disvÄ• pi.

iti imÄ• hi catÅ«hi gÄ• thÄ• hi dhammaá¹ƒ desetvÄ• tato paá¹-á¹-hÄ• ya anvaddhamÄ• sa
mahÄ• janaá¹ƒ sannipÄ• tÄ• petvÄ• niccaá¹ƒ imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desesi. taá¹ƒ
puÃ±Ã±Ä• ni katvÄ• devalokaá¹ƒ pÅ«rentova agamÄ• si.

satthÄ• \Be IV 413/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, porÄ• á¹‡
bÄ• hiradÄ• nena asantuá¹-á¹-hÄ• \Ne IV 370/ sampattayÄ• cakÄ• naá¹ƒ attano cakkhÅ«ni
adaá¹ƒsÅ«â€™â€™ ti vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tad
sakko anuruddho ahosi, sesaparisÄ• buddhaparisÄ• , sivirÄ• jÄ• pana ahameva ahosiâ€™

sivijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [500] 4. sirÄ«mantajÄ• takavaá¹‡á¹‡anÄ•

83-103__._ __paÃ±Ã±Ä• yupetaá¹ƒ siriyÄ• vihÄ«na_nti ayaá¹ƒ sirÄ«mantapaÃ±ho __mahÄ
Ä• dayo) Ä• vi bhavissati.

sirÄ«mantajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [501] 5. rohaá¹‡amigajÄ• takavaá¹‡á¹‡anÄ•

__ete_ \Ee IV 413/ __yÅ«thÄ• patiyantÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto Ä• yasm
jÄ«vitapariccÄ• gaá¹ƒ Ä• rabbha kathesi. so panassa jÄ«vitapariccÄ• go asÄ«tinipÄ• te __c
II 21.1 Ä• dayo) dhanapÄ• ladamane Ä• vi bhavissati. evaá¹ƒ tenÄ• yasmatÄ• satthu atthÄ
dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, Ä• yasmÄ• Ä• nando s
dasabalassatthÄ• ya jÄ«vitaá¹ƒ pariccajÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh
mamatthÄ• ya jÄ«vitaá¹ƒ pariccajiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente khemÄ• nÄ• massa aggamahe
himavantapadese migayoniyaá¹ƒ nibbattitvÄ• suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi sobhaggappatto
cittamigo nÄ• ma suvaá¹‡á¹‡avaá¹‡á¹‡ova ahosi, kaniá¹-á¹-habhaginÄ«pissa sutanÄ• nÄ•
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va ahosi. mahÄ• satto pana rohaá¹‡o nÄ• ma migarÄ• jÄ• ahosi. s
pabbatarÄ• jiyo atikkamitvÄ• tatiyÄ• ya antare rohaá¹‡aá¹ƒ nÄ• ma saraá¹ƒ nissÄ• ya asÄ«
vÄ• saá¹ƒ kappesi. so andhe jiá¹‡á¹‡e mÄ• tÄ• pitaro posesi. atheko bÄ• rÄ• á¹‡asito avidÅ
nesÄ• daputto himavantaá¹ƒ paviá¹-á¹-ho mahÄ• sattaá¹ƒ disvÄ• attano gÄ• maá¹ƒ \Ne IV
kÄ• laá¹ƒ karonto puttassÄ• rocesi ``tÄ• ta, amhÄ• kaá¹ƒ kammabhÅ«miyaá¹ƒ asukasmiá¹ƒ
suvaá¹‡á¹‡avaá¹‡á¹‡o migo vasati, sace rÄ• jÄ• puccheyya, katheyyÄ• sÄ«â€™â€™ ti.

athekadivasaá¹ƒ khemÄ• devÄ« paccÅ«sakÄ• le supinaá¹ƒ addasa. evarÅ«po supino aho
migo Ä• gantvÄ• kaÃ±canapÄ«á¹-he nisÄ«ditvÄ• suvaá¹‡á¹‡akiá¹…kiá¹‡ikaá¹ƒ Ä• koá¹-en
deviyÄ• dhammaá¹ƒ deseti, sÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• dhammaá¹ƒ suá¹‡Ä• ti. migo dh
eva uá¹-á¹-hÄ• ya gacchati, sÄ• ``migaá¹ƒ gaá¹‡hatha gaá¹‡hathÄ• â€™â€™ ti vadantÄ«y
tassÄ• saddaá¹ƒ sutvÄ• ``pihitadvÄ• ravÄ• tapÄ• naá¹ƒ gehaá¹ƒ vÄ• tassapi okÄ• so natth
migaá¹ƒ gaá¹‡hÄ• petÄ«â€™â€™ ti avahasiá¹ƒsu. sÄ• tasmiá¹ƒ khaá¹‡e \Ee IV 414/ ``sup
cintesi ``supinoti vutte rÄ• jÄ• anÄ• daro bhavissati, `dohaá¸·o uppannoâ€™ ti vutte pana Ä
pariyesissati, suvaá¹‡á¹‡avaá¹‡á¹‡assa migassa dhammakathaá¹ƒ suá¹‡issÄ• mÄ«â€™â€™
katvÄ• nipajji. rÄ• jÄ• Ä• gantvÄ• ``bhadde, kiá¹ƒ te aphÄ• sukaâ€™â€™ nti pucchi. ``dev
dohaá¸·o pana me uppannoâ€™â€™ ti. ``kiá¹ƒ icchasi devÄ«â€™â€™ ti? ``suvaá¹‡á¹‡avaá
dhammaá¹ƒ sotukÄ• mÄ• devÄ• â€™â€™ ti. ``bhadde, yaá¹ƒ natthi, tattha te dohaá¸·o upp
nÄ• ma migoyeva natthÄ«â€™â€™ ti. so ``sace na labhÄ• mi, idheva me maraá¹‡aâ€™â€™
datvÄ• nipajji.

rÄ• jÄ• ``sace atthi, labhissasÄ«â€™â€™ ti parisamajjhe nisÄ«ditvÄ• __morajÄ• take_ (J
vuttanayeneva amacce ca brÄ• hmaá¹‡e ca pucchitvÄ• ``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• migÄ• n

luddake sannipÄ• tetvÄ• ``evarÅ«po migo kena diá¹-á¹-ho, kena sutoâ€™â€™ ti pucchitvÄ
santikÄ• sutaniyÄ• mena \Be IV 415/ kathite ``samma, tassa te migassa Ä• nÄ«takÄ• le ma
karissÄ• mi, gaccha Ä• nehi naâ€™â€™ nti vatvÄ• paribbayaá¹ƒ datvÄ• taá¹ƒ pesesi. sop
Ä• netuá¹ƒ na sakkhissÄ• mi, cammamassa Ä• nessÄ• mi, taá¹ƒ Ä• netuá¹ƒ asakkonto lom
cintayitthÄ• â€™â€™ ti vatvÄ• attano nivesanaá¹ƒ gantvÄ• puttadÄ• rassa paribbayaá¹ƒ c
migarÄ• jÄ• naá¹ƒ disvÄ• ``kasmiá¹ƒ nu kho á¹-hÄ• ne pÄ• saá¹ƒ oá¸• á¸• etvÄ• imaá¹ƒ m
sakkhissÄ• mÄ«â€™â€™ ti vÄ«maá¹ƒsanto pÄ• nÄ«yatitthe okÄ• saá¹ƒ passi. so daá¸·haá
mahÄ• sattassa pÄ• nÄ«yapivanaá¹-á¹-hÄ• ne yaá¹-á¹-hipÄ• saá¹ƒ oá¸• á¸• esi.

punadivase mahÄ• satto asÄ«tiyÄ• migasahassehi saddhiá¹ƒ gocaraá¹ƒ caritvÄ• ``pakatit
IV 372/ pivissÄ• mÄ«â€™â€™ ti tattha gantvÄ• otarantoyeva pÄ• se bajjhi. so ``sacÄ• haá
ravissÄ• mi, Ã±Ä• tigaá¹‡Ä• pÄ• nÄ«yaá¹ƒ apivitvÄ• va bhÄ«tÄ• palÄ• yissantÄ«â€™â€™
\Ee IV 415/ allÄ«yitvÄ• attano vase vattetvÄ• pÄ• nÄ«yaá¹ƒ pivanto viya ahosi. atha asÄ«t
pÄ• nÄ«yaá¹ƒ pivitvÄ• uttaritvÄ• á¹-hitakÄ• le ``pÄ• saá¹ƒ chindissÄ• mÄ«â€™â€™ ti tikkh
paá¹-hamavÄ• re cammaá¹ƒ chijji, dutiyavÄ• re maá¹ƒsaá¹ƒ chijji, tatiyavÄ• re nhÄ• ruá¹ƒ ch
aá¹-á¹-hiá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. so chindituá¹ƒ asakkonto baddharavaá¹ƒ ravi, migagaá
ghaá¹-Ä• hi palÄ• yiá¹ƒsu. cittamigo tiá¹‡á¹‡ampi ghaá¹-Ä• naá¹ƒ antare mahÄ• sattaá¹ƒ ad
uppajjamÄ• naá¹ƒ mama bhÄ• tu uppannaá¹ƒ bhavissatÄ«â€™â€™ ti cintetvÄ• tassa sant
passi. atha naá¹ƒ mahÄ• satto disvÄ• ``bhÄ• tika, mÄ• idha tiá¹-á¹-ha, sÄ• saá¹…kaá¹ƒ ida
vatvÄ• uyyojento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

104__._ á¹• 21 ``ete yÅ«thÄ• patiyanti, bhÄ«tÄ• maraá¹‡assa cittaka.

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• sahÄ• â€™â€™ ti ||

tattha __ete_ti cakkhupathaá¹ƒ atikkamitvÄ• dÅ«ragate sandhÄ• yÄ• ha. __patiyantÄ«_ti p
palÄ• yantÄ«ti attho. __cittakÄ• _ti taá¹ƒ Ä• lapati. __tayÄ• sahÄ• _ti tvaá¹ƒ etesaá¹ƒ mam
rÄ• jÄ• hohi, ete tayÄ• saddhiá¹ƒ jÄ«vissantÄ«ti.

tato \Be IV 416/ ubhinnampi tisso ekantarikagÄ• thÄ• yo honti ---

105__._ á¹• 21 ``nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na taá¹ƒ ahaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaá¹ƒ ||

106__._ á¹• 21 ``te hi nÅ«na marissanti, andhÄ• apariá¹‡Ä• yakÄ• .

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• saha ||

107__._ á¹• 21 ``nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na taá¹ƒ baddhaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __rohaá¹‡Ä• _ti mahÄ• sattaá¹ƒ nÄ• menÄ• lapati. __avakassatÄ«_ti kaá¸• á¸• haya
kaá¸• á¸• hÄ«yati \Ne IV 373/. __te hi nÅ«nÄ• _ti te amhÄ• kaá¹ƒ mÄ• tÄ• pitaro ekaá¹ƒsen
matesu apariá¹‡Ä• yakÄ• hutvÄ• appaá¹-ijaggiyamÄ• nÄ• sussitvÄ• marissanti, tasmÄ•
tuvaá¹ƒ, tayÄ• saha te jÄ«vissantÄ«ti attho. __idha hissÄ• mÄ«_ti imasmiá¹ƒyeva á¹-hÄ• n
jahissÄ• mÄ«ti.

iti vatvÄ• bodhisattassa \Ee IV 416/ dakkhiá¹‡apassaá¹ƒ nissÄ• ya taá¹ƒ sandhÄ• retvÄ• a
sutanÄ• pi migapotikÄ• palÄ• yitvÄ• migÄ• naá¹ƒ antare ubho bhÄ• tike apassantÄ« ``idaá
bhÄ• tikÄ• naá¹ƒ uppannaá¹ƒ bhavissatÄ«â€™â€™ ti nivattitvÄ• tesaá¹ƒ santikaá¹ƒ Ä• gat
disvÄ• mahÄ• satto paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

108__._ á¹• 21 ``gaccha bhÄ«ru palÄ• yassu, kÅ«á¹-e baddhosmi Ä• yase.

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• sahÄ• â€™â€™ ti ||

tattha __bhÄ«rÅ«_ti mÄ• tugÄ• mo nÄ• ma appamattakenapi bhÄ• yati, tena naá¹ƒ evaá¹ƒ
paá¹-icchannapÄ• se. __Ä• yase_ti so hi antoudake ayakkhandhaá¹ƒ koá¹-á¹-etvÄ• tattha s
yaá¹-á¹-hiá¹ƒ bandhitvÄ• oá¸• á¸• ito, tasmÄ• evamÄ• ha. __tayÄ• sahÄ• _ti te asÄ«tisaha
jÄ«vissantÄ«ti.

tato \Be IV 417/ paraá¹ƒ purimanayeneva tisso gÄ• thÄ• honti ---

109__._ á¹• 21 ``nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na taá¹ƒ ahaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaá¹ƒ ||

110__._ á¹• 21 ``te hi nÅ«na marissanti, andhÄ• apariá¹‡Ä• yakÄ• .

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• saha ||

111__._ á¹• 21 ``nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na taá¹ƒ baddhaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __te hi nÅ«nÄ• _ti idhÄ• pi mÄ• tÄ• pitaroyeva sandhÄ• yÄ• ha.

sÄ• pi \Ne IV 374/ tatheva paá¹-ikkhipitvÄ• mahÄ• sattassa vÄ• mapassaá¹ƒ nissÄ• ya ass
luddopi te mige palÄ• yante disvÄ• baddharavaÃ±ca sutvÄ• ``baddho bhavissati migarÄ• j
kacchaá¹ƒ bandhitvÄ• migamÄ• raá¹‡asattiá¹ƒ Ä• dÄ• ya vegenÄ• gacchi. mahÄ• satto taá
navamaá¹ƒ gÄ• thamÄ• ha ---

112__._ á¹• 21 ``ayaá¹ƒ so luddako eti, luddarÅ«po sahÄ• vudho.

yo no vadhissati ajja, usunÄ• sattiyÄ• apÄ«â€™â€™ ti ||

tattha __luddarÅ«po_ti dÄ• ruá¹‡ajÄ• tiko. __sattiyÄ• apÄ«_ti sattiyÄ• pi no paharitvÄ• va
so nÄ• gacchati, tÄ• va palÄ• yathÄ• ti.

taá¹ƒ \Ee IV 417/ disvÄ• pi cittamigo na palÄ• yi. sutanÄ• pana sakabhÄ• vena saá¹‡á¹-hÄ
maraá¹‡abhayabhÄ«tÄ• thokaá¹ƒ palÄ• yitvÄ• --- ``ahaá¹ƒ dve bhÄ• tike pahÄ• ya kuhiá¹ƒ
attano jÄ«vitaá¹ƒ jahitvÄ• nalÄ• á¹-ena maccuá¹ƒ Ä• dÄ• ya punÄ• gantvÄ• bhÄ• tu vÄ• m
tamatthaá¹ƒ pakÄ• sento satthÄ• dasamaá¹ƒ gÄ• thamÄ• ha ---

113__._ á¹• 21 ``sÄ• muhuttaá¹ƒ palÄ• yitvÄ• , bhayaá¹-á¹-Ä• bhayatajjitÄ• .

sudukkaraá¹ƒ akarÄ• bhÄ«ru, maraá¹‡Ä• yÅ«panivattathÄ• â€™â€™ ti ||

tattha __maraá¹‡Ä• yÅ«panivattathÄ• _ti maraá¹‡atthÄ• ya upanivatti.

luddopi \Be IV 418/ Ä• gantvÄ• te tayo jane ekato á¹-hite disvÄ• mettacittaá¹ƒ uppÄ• detv
nibbattabhÄ• taro viya te maÃ±Ã±amÄ• no cintesi ``migarÄ• jÄ• , tÄ• va pÄ• se baddho, im
hirottappabandhanena baddhÄ• , kiá¹ƒ nu kho ime etassa hontÄ«â€™â€™ ti? atha naá¹ƒ p

114__._ á¹• 21 ``kiá¹ƒ nu teme migÄ• honti, muttÄ• baddhaá¹ƒ upÄ• sare.

na taá¹ƒ cajitumicchanti, jÄ«vitassapi kÄ• raá¹‡Ä• â€™â€™ ti ||

tattha __kiá¹ƒ nu teme_ti kiá¹ƒ nu te ime. __upÄ• sare_ti upÄ• santi.

athassa \Ne IV 375/ bodhisatto Ä• cikkhi ---

115__._ á¹• 21 ``bhÄ• taro honti me ludda, sodariyÄ• ekamÄ• tukÄ• .

na maá¹ƒ cajitumicchanti, jÄ«vitassapi kÄ• raá¹‡Ä• â€™â€™ ti ||

 so tassa vacanaá¹ƒ sutvÄ• bhiyyosomattÄ• ya muducitto ahosi. cittamigarÄ• jÄ• tassa mu
``samma luddaka, mÄ• tvaá¹ƒ etaá¹ƒ migarÄ• jÄ• naá¹ƒ `migamattoyevÄ• â€™ ti maÃ±Ã±i
migasahassÄ• naá¹ƒ rÄ• jÄ• sÄ«lÄ• cÄ• rasampanno sabbasattesu muducitto mahÄ• paÃ±
poseti. sace tvaá¹ƒ evarÅ«paá¹ƒ dhammikaá¹ƒ migaá¹ƒ mÄ• resi, etaá¹ƒ mÄ• rento mÄ• tÄ
bhaginiÃ±ca meti amhe paÃ±capi jane mÄ• resiyeva. mayhaá¹ƒ pana bhÄ• tu jÄ«vitaá¹ƒ de
jÄ«vitadÄ• yakosÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

116__._ á¹• 21 ``te \Ee IV 418/ hi nÅ«na marissanti, andhÄ• apariá¹‡Ä• yakÄ• .

paÃ±cannaá¹ƒ jÄ«vitaá¹ƒ dehi, bhÄ• taraá¹ƒ muÃ±ca luddakÄ• â€™â€™ ti ||

 so tassa dhammakathaá¹ƒ sutvÄ• pasannacitto ``mÄ• bhÄ• yi sÄ• mÄ«â€™â€™ ti vatvÄ•

117__._ á¹• 21 ``so vo ahaá¹ƒ pamokkhÄ• mi, mÄ• tÄ• pettibharaá¹ƒ migaá¹ƒ.

nandantu mÄ• tÄ• pitaro, muttaá¹ƒ disvÄ• mahÄ• migaâ€™â€™ nti ||

 tattha __vo_ti nipÄ• tamattaá¹ƒ. __mutta_nti bandhanÄ• muttaá¹ƒ passitvÄ• .

 evaÃ±ca \Be IV 419/ pana vatvÄ• cintesi ``raÃ±Ã±Ä• dinnayaso mayhaá¹ƒ kiá¹ƒ karissati,
migarÄ• jÄ• naá¹ƒ vadhissÄ• mi, ayaá¹ƒ vÄ• me pathavÄ« bhijjitvÄ• vivaraá¹ƒ dassati, asa
patissati, vissajjessÄ• mi naâ€™â€™ nti. so mahÄ• sattaá¹ƒ upasaá¹…kamitvÄ• yaá¹-á¹-hi
cammayottaá¹ƒ chinditvÄ• migarÄ• jÄ• naá¹ƒ Ä• liá¹…gitvÄ• udakapariyante nipajjÄ• petv
pÄ• sÄ• mocetvÄ• nhÄ• rÅ«hi nhÄ• ruá¹ƒ, maá¹ƒsena maá¹ƒsaá¹ƒ, cammena cammaá¹ƒ
dhovitvÄ• mettacittena punappunaá¹ƒ parimajji. tassa mettÄ• nubhÄ• veneva mahÄ• sattas
sabbÄ• ni nhÄ• rumaá¹ƒsacammÄ• ni sandhÄ«yiá¹ƒsu, pÄ• do saÃ±channachavi saÃ±char
\Ne IV 376/ baddho ahosÄ«tipi na paÃ±Ã±Ä• yi. mahÄ• satto sukhappatto hutvÄ• aá¹-á¹-hÄ
cittamigo somanassajÄ• to luddassa anumodanaá¹ƒ karonto gÄ• thamÄ• ha ---

118__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• mahÄ• migaâ€™â€™ nti ||

 atha mahÄ• satto ``kiá¹ƒ nu kho esa luddo maá¹ƒ gaá¹‡hanto attano kÄ• mena gaá¹‡hi, ud

Ä• á¹‡attiyÄ• â€™â€™ ti cintetvÄ• gahitakÄ• raá¹‡aá¹ƒ pucchi. luddaputto Ä• ha --- ``sÄ• m
kammaá¹ƒ atthi, raÃ±Ã±o pana aggamahesÄ« khemÄ• nÄ• ma tumhÄ• kaá¹ƒ dhammakath
raÃ±Ã±o Ä• á¹‡attiyÄ• tvaá¹ƒ mayÄ• gahitoâ€™â€™ ti. samma, evaá¹ƒ sante maá¹ƒ vissa
419/ karosi, ehi maá¹ƒ netvÄ• raÃ±Ã±o dassehi, deviyÄ• dhammaá¹ƒ kathessÄ• mÄ«ti. sÄ
kakkhaá¸·Ä• , ko jÄ• nÄ• ti, kiá¹ƒ bhavissati, mayhaá¹ƒ raÃ±Ã±Ä• dinnayasena kammaá¹ƒ
yathÄ• sukhanti. puna mahÄ• satto ``iminÄ• maá¹ƒ vissajjentena atidukkaraá¹ƒ kataá¹ƒ, ya
upÄ• yamassa karissÄ• mÄ«â€™â€™ ti cintetvÄ• ``samma, piá¹-á¹-hiá¹ƒ tÄ• va me hatthe
``so parimajji, hattho suvaá¹‡á¹‡avaá¹‡á¹‡ehi lomehi pÅ«riâ€™â€™. ``sÄ• mi, imehi lomehi
ti. ``samma, imÄ• ni haritvÄ• raÃ±Ã±o ca deviyÄ• ca dassetvÄ• `imÄ• ni tassa suvaá¹‡á¹‡
lomÄ• nÄ«â€™ ti vatvÄ• mama á¹-hÄ• ne á¹-hatvÄ• imÄ• hi gÄ• thÄ• hi deviyÄ• dhamma
cassÄ• dohaá¸·o paá¹-ippassambhissatÄ«â€™â€™ ti \Be IV 420/. ``dhammaá¹ƒ cara mahÄ
dhammacariyagÄ• thÄ• uggaá¹‡hÄ• petvÄ• paÃ±ca sÄ«lÄ• ni datvÄ• appamÄ• dena ova
mahÄ• sattaá¹ƒ Ä• cariyaá¹-á¹-hÄ• ne á¹-hapetvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• ca
lomÄ• ni paduminipattena gahetvÄ• pakkÄ• mi. tepi tayo janÄ• thokaá¹ƒ anugantvÄ• muk
gahetvÄ• mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ gamiá¹ƒsu. mÄ• tÄ• pitaro ``tÄ• ta rohaá¹‡a, tvaá
kathaá¹ƒ muttosÄ«â€™â€™ ti pucchantÄ• gÄ• thamÄ• haá¹ƒsu ---

119__._ á¹• 21 ``kathaá¹ƒ tvaá¹ƒ pamokkho Ä• si, upanÄ«tasmi jÄ«vite.

kathaá¹ƒ putta amocesi, kÅ«á¹-apÄ• samha luddakoâ€™â€™ ti ||

tattha __upanÄ«tasmÄ«_ti tava jÄ«vite maraá¹‡asantikaá¹ƒ upanÄ«te kathaá¹ƒ pamokkho

taá¹ƒ sutvÄ• bodhisatto tisso gÄ• thÄ• abhÄ• si ---

120__._ á¹• 21 ``bhaá¹‡aá¹ƒ \Ne IV 377/ kaá¹‡á¹‡asukhaá¹ƒ vÄ• caá¹ƒ, hadayaá¹…gaá¹ƒ h

subhÄ• sitÄ• hi vÄ• cÄ• hi, cittako maá¹ƒ amocayi ||

121__._ á¹• 21 ``bhaá¹‡aá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ vÄ• caá¹ƒ, hadayaá¹…gaá¹ƒ hadayassitaá

subhÄ• sitÄ• hi vÄ• cÄ• hi, sutanÄ• maá¹ƒ amocayi ||

122__._ á¹• 21 ``sutvÄ• \Ee IV 420/ kaá¹‡á¹‡asukhaá¹ƒ vÄ• caá¹ƒ, hadayaá¹…gaá¹ƒ hada

subhÄ• sitÄ• ni sutvÄ• na, luddako maá¹ƒ amocayÄ«â€™â€™ ti ||

tattha __bhaá¹‡a_nti bhaá¹‡anto. __hadayaá¹…ga_nti hadayaá¹…gamaá¹ƒ. dutiyagÄ• thÄ

bhaá¹‡amÄ• nÄ• . __sutvÄ• _ti so imesaá¹ƒ ubhinnaá¹ƒ vÄ• caá¹ƒ sutvÄ• .

athassa mÄ• tÄ• pitaro anumodantÄ• Ä• haá¹ƒsu ---

123__._ á¹• 21 ``evaá¹ƒ Ä• nandito hotu, saha dÄ• rehi luddako.

yathÄ• mayajja nandÄ• ma, disvÄ• rohaá¹‡amÄ• gataâ€™â€™ nti ||

luddopi araÃ±Ã±Ä• nikkhamitvÄ• rÄ• jakulaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekaman
disvÄ• rÄ• jÄ• gÄ• thamÄ• ha ---

124__._ á¹• 21 ``nanu tvaá¹ƒ avaca ludda, `migacammÄ• ni Ä• hariá¹ƒâ€™.

atha kena nu vaá¹‡á¹‡ena, migacammÄ• ni nÄ• harÄ«â€™â€™ ti ||

tattha \Be IV 421/ __migacammÄ• nÄ«_ti migaá¹ƒ vÄ• cammaá¹ƒ vÄ• . __Ä• hari_nti Ä• h
hoti --- ambho ludda, nanu tvaá¹ƒ evaá¹ƒ avaca ``migaá¹ƒ Ä• netuá¹ƒ asakkonto cammaá¹ƒ
asakkonto lomÄ• nÄ«â€™â€™ ti, so tvaá¹ƒ kena kÄ• raá¹‡ena neva migaá¹ƒ, na migacam

taá¹ƒ sutvÄ• luddo gÄ• thamÄ• ha ---

125__._ á¹• 21 ``Ä• gamÄ• \Ne IV 378/ ceva hatthatthaá¹ƒ, kÅ«á¹-apÄ• saÃ±ca so migo.

abajjhi taá¹ƒ migarÄ• jaá¹ƒ, taÃ±ca muttÄ• upÄ• sare ||

126__._ á¹• 21 ``tassa me ahu saá¹ƒvego, abbhuto lomahaá¹ƒsano.

imaÃ±cÄ• haá¹ƒ migaá¹ƒ haÃ±Ã±e, ajja hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __Ä• gamÄ• _ti mahÄ• rÄ• ja, so migo mama hatthatthaá¹ƒ hatthapÄ• saÃ±ceva ma
kÅ«á¹-apÄ• saÃ±ca Ä• gato, tasmiÃ±ca kÅ«á¹-apÄ• se abajjhi. __taÃ±ca muttÄ• upÄ• sare
muttÄ• abaddhÄ• va dve migÄ• assÄ• sentÄ• taá¹ƒ nissÄ• ya aá¹-á¹-haá¹ƒsu. __abbhuto
__imaÃ±cÄ• ha_nti atha me saá¹ƒviggassa etadahosi ``sace ahaá¹ƒ imaá¹ƒ migaá¹ƒ haniss
á¹-hÄ• ne jÄ«vitaá¹ƒ jahissÄ• mÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha ---

127__._ á¹• 21 ``kÄ«disÄ• te migÄ• ludda, kÄ«disÄ• dhammikÄ• migÄ• .

kathaá¹ƒvaá¹‡á¹‡Ä• kathaá¹ƒsÄ«lÄ• , bÄ• á¸·haá¹ƒ kho ne pasaá¹ƒsasÄ«â€™â€™ ti ||

idaá¹ƒ so rÄ• jÄ• vimhayavasena punappunaá¹ƒ pucchati. taá¹ƒ sutvÄ• luddo gÄ• thamÄ•

128__._ á¹• 21 ``odÄ• tasiá¹…gÄ• \Ee IV 421/ sucivÄ• lÄ• , jÄ• tarÅ«patacÅ«pamÄ• .

pÄ• dÄ• lohitakÄ• tesaá¹ƒ, aÃ±jitakkhÄ• manoramÄ• â€™â€™ ti ||

tattha __odÄ• tasiá¹…gÄ• _ti rajatadÄ• masadisasiá¹…gÄ• . __sucivÄ• lÄ• _ti cÄ• marivÄ•
samannÄ• gatÄ• . __lohitakÄ• _ti rattanakhÄ• pavÄ• á¸·asadisÄ• . __pÄ• dÄ• _ti khurapari
aÃ±jitehi viya visuddhapaÃ±capasÄ• dehi akkhÄ«hi samannÄ• gatÄ• .

iti \Be IV 422/ so kathentova mahÄ• sattassa suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ni lomÄ• ni raÃ±Ã±o
tesaá¹ƒ migÄ• naá¹ƒ sarÄ«ravaá¹‡á¹‡aá¹ƒ pakÄ• sento gÄ• thamÄ• ha ---

129__._ á¹• 21 ``edisÄ• \Ne IV 379/ te migÄ• deva, edisÄ• dhammikÄ• migÄ• .

mÄ• tÄ• pettibharÄ• deva, na te so abhihÄ• rituâ€™â€™ nti ||

tattha __mÄ• tÄ• pettibharÄ• _ti jiá¹‡á¹‡e andhe mÄ• tÄ• pitaro posenti, etÄ• disÄ• nesaá
abhihÄ• ritu_nti so migarÄ• jÄ• na sakkÄ• kenaci tava paá¹‡á¹‡Ä• kÄ• ratthÄ• ya abhihari
``abhihÄ• rayiâ€™â€™ ntipi pÄ• á¹-ho, so ahaá¹ƒ taá¹ƒ te paá¹‡á¹‡Ä• kÄ• ratthÄ• ya nÄ• b
attho.

iti so mahÄ• sattassa ca cittamigassa ca sutanÄ• ya migapotikÄ• ya ca guá¹‡aá¹ƒ kathetvÄ
tena migaraÃ±Ã±Ä• `attano lomÄ• ni dassetvÄ• mama á¹-hÄ• ne á¹-hatvÄ• dasahi rÄ• jad
dhammaá¹ƒ katheyyÄ• sÄ«â€™ ti uggaá¹‡hÄ• pito Ä• á¹‡attoâ€™â€™ ti Ä• ha. taá¹ƒ sutvÄ
ahatavatthÄ• ni nivÄ• setvÄ• sattaratanakhacite pallaá¹…ke nisÄ«dÄ• petvÄ• sayaá¹ƒ dev
ekamantaá¹ƒ nisÄ«ditvÄ• taá¹ƒ aÃ±jaliá¹ƒ paggayha yÄ• cati. so dhammaá¹ƒ desento Ä• h

``dhammaá¹ƒ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, mittÄ• maccesu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ \Ne IV 380/ \Be IV 423/ cara mahÄ• rÄ• ja, raá¹-á¹-hesu janapadesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡abrÄ• hmaá¹‡esu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vaho.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• devÄ• sabrahmakÄ• .

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• madoâ€™â€™ ti || (J II 18.114-

iti nesÄ• daputto mahÄ• sattena desitaniyÄ• mena Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya b
desesi. mahÄ• jano sÄ• dhukÄ• rasahassÄ• ni pavattesi. dhammakathaá¹ƒ sutvÄ• yeva dev
paá¹-ippassambhi. rÄ• jÄ• tussitvÄ• luddaputtaá¹ƒ mahantena yasena santappento tisso g

130__._ á¹• 21 ``dammi nikkhasataá¹ƒ ludda, thÅ«laÃ±ca maá¹‡ikuá¹‡á¸• alaá¹ƒ.

catussadaÃ±ca pallaá¹…kaá¹ƒ, umÄ• pupphasarinnibhaá¹ƒ ||

131__._ á¹• 21 ``dve ca sÄ• disiyo bhariyÄ• , usabhaÃ±ca gavaá¹ƒ sataá¹ƒ.

dhammena rajjaá¹ƒ kÄ• ressaá¹ƒ, bahukÄ• ro mesi luddaka ||

132__._ á¹• 21 ``kasivÄ• á¹‡ijjÄ• iá¹‡adÄ• naá¹ƒ, ucchÄ• cariyÄ• ca luddaka.

etena dÄ• raá¹ƒ posehi, mÄ• pÄ• paá¹ƒ akarÄ« punÄ• â€™â€™ ti ||

tattha __thÅ«la_nti mahagghaá¹ƒ maá¹‡ikuá¹‡á¸• alapasÄ• dhanaÃ±ca te dammi. __catuss
catuussÄ«sakanti \Ne IV 381/ attho. __umÄ• pupphasarinnibha_nti nÄ«lapaccattharaá¹‡attÄ
nibhÄ• ya obhÄ• sena samannÄ• gataá¹ƒ, kÄ• á¸·avaá¹‡á¹‡adÄ• rusÄ• ramayaá¹ƒ vÄ• . __
IV 423/ rÅ«pena ca bhogena ca sadisÄ• . __usabhaÃ±ca gavaá¹ƒ sata_nti usabhaá¹ƒ jeá¹-á
sataÃ±ca te dammi. __kÄ• ressa_nti \Be IV 424/ dasa rÄ• jadhamme akopento dhammenev
__bahukÄ• ro mesÄ«_ti suvaá¹‡á¹‡avaá¹‡á¹‡assa migaraÃ±Ã±o á¹-hÄ• ne á¹-hatvÄ• dhar
bahupakÄ• ro, migarÄ• jena vuttaniyÄ• meneva te ahaá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ•
samma luddaka, ahampi migarÄ• jÄ• naá¹ƒ adisvÄ• tassa vacanameva sutvÄ• paÃ±casu
ito paá¹-á¹-hÄ• ya sÄ«lavÄ• hohi, yÄ• ni tÄ• ni kasivÄ• á¹‡ijjÄ• ni iá¹‡adÄ• naá¹ƒ uÃ±chÄ•
eteneva sammÄ• Ä• jÄ«vena tava puttadÄ• raá¹ƒ posehi, mÄ• puna pÄ• paá¹ƒ karÄ«ti.

so raÃ±Ã±o kathaá¹ƒ sutvÄ• ``na me gharÄ• vÄ• senattho, pabbajjaá¹ƒ me anujÄ• nÄ• tha
anujÄ• nÄ• petvÄ• raÃ±Ã±Ä• dinnadhanaá¹ƒ puttadÄ• rassa datvÄ• himavantaá¹ƒ pavisit
aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• brahmalokaparÄ• yaá¹‡o ahosi. rÄ• jÄ• pi mahÄ• sat
saggapuraá¹ƒ pÅ«resi, tassa ovÄ• do vassasahassaá¹ƒ pavatti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ bhikkhave pubbepi mamatthÄ• ya
pariccattamevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• luddo channo a
devÄ« khemÄ• bhikkhunÄ«, mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni, sutanÄ• uppalavaá¹‡á¹‡
migasahassÄ• ni sÄ• kiyagaá¹‡o, rohaá¹‡o migarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

rohaá¹‡amigajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [502] 6. cÅ«á¸·ahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__ete haá¹ƒsÄ• pakkamantÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto Ä• nandatherassa jÄ
Ä• rabbha kathesi. tadÄ• pi hi dhammasabhÄ• yaá¹ƒ therassa guá¹‡akathaá¹ƒ kathentesu b

``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya
``na, bhikkhave, idÄ• neva, pubbepi Ä• nandena mamatthÄ• ya jÄ«vitaá¹ƒ pariccattamevÄ•
Ä• hari.

atÄ«te \Ne IV 382/ \Be IV 425/ bÄ• rÄ• á¹‡asiyaá¹ƒ bahuputtako nÄ• ma rÄ• jÄ• rajjaá¹ƒ k
aggamahesÄ« ahosi. tadÄ• mahÄ• satto suvaá¹‡á¹‡ahaá¹ƒsayoniyaá¹ƒ nibbattitvÄ• navut
cittakÅ«á¹-e vasi. tadÄ• pi devÄ« \Ee IV 424/ vuttanayeneva supinaá¹ƒ disvÄ• raÃ±Ã±o
suvaá¹‡á¹‡avaá¹‡á¹‡ahaá¹ƒsassa dhammadesanÄ• savanadohaá¸·aá¹ƒ Ä• rocesi. rÄ• jÄ•
``suvaá¹‡á¹‡avaá¹‡á¹‡ahaá¹ƒsÄ• nÄ• ma cittakÅ«á¹-apabbate vasantÄ«â€™â€™ ti ca sut
kÄ• retvÄ• nÄ• nappakÄ• rÄ• ni nivÄ• padhaÃ±Ã±Ä• ni ropÄ• petvÄ• catÅ«su kaá¹‡á¹‡es
ghosÄ• pesi, ekaÃ±ca luddaputtaá¹ƒ haá¹ƒsÄ• naá¹ƒ gahaá¹‡atthÄ• ya payojesi. tassa pay
sakuá¹‡Ä• naá¹ƒ upaparikkhitabhÄ• vo ca, suvaá¹‡á¹‡ahaá¹ƒsÄ• naá¹ƒ Ä• gatakÄ• le raÃ±
oá¸• á¸• itaniyÄ• mo ca, mahÄ• sattassa pÄ• se baddhaniyÄ• mo ca, sumukhassa haá¹ƒsas
haá¹ƒsaghaá¹-Ä• su taá¹ƒ adisvÄ• nivattanaÃ±ca sabbaá¹ƒ __mahÄ• haá¹ƒsajÄ• take_ (J
bhavissati. idhÄ• pi mahÄ• satto yaá¹-á¹-hipÄ• se bajjhitvÄ• pÄ• sayaá¹-á¹-hiyaá¹ƒ olamba
pasÄ• retvÄ• haá¹ƒsÄ• naá¹ƒ gatamaggaá¹ƒ olokento sumukhaá¹ƒ Ä• gacchantaá¹ƒ disvÄ
vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti cintetvÄ• tasmiá¹ƒ Ä• gate tisso gÄ• thÄ• abhÄ• si ---

133__._ á¹• 21 ``ete haá¹ƒsÄ• pakkamanti, vakkaá¹…gÄ• bhayameritÄ• .

harittaca hemavaá¹‡á¹‡a, kÄ• maá¹ƒ sumukha pakkama ||

134__._ á¹• 21 ``ohÄ• ya maá¹ƒ Ã±Ä• tigaá¹‡Ä• , ekaá¹ƒ pÄ• savasaá¹ƒ gataá¹ƒ.

anapekkhamÄ• nÄ• gacchanti, kiá¹ƒ eko avahiyyasi ||

135__._ á¹• 21 ``pateva patataá¹ƒ seá¹-á¹-ha, natthi baddhe sahÄ• yatÄ• .

mÄ• anÄ«ghÄ• ya hÄ• pesi, kÄ• maá¹ƒ sumukha pakkamÄ• â€™â€™ ti ||

tattha __bhayameritÄ• _ti bhayeritÄ• bhayatajjitÄ• bhayacalitÄ• . __harittaca hemavaá¹‡á
vacanehi tamevÄ• lapati. __kÄ• ma_nti suvaá¹‡á¹‡attaca, suvaá¹‡á¹‡avaá¹‡á¹‡a, sundara
pakkamÄ• hiyeva, kiá¹ƒ te idhÄ• gamanenÄ• ti vadati. __ohÄ• yÄ• _ti maá¹ƒ jahitvÄ• uppa
te mama Ã±Ä• takÄ• mayi anapekkhÄ• va gacchanti. __patevÄ• _ti uppateva. __mÄ• anÄ
gantvÄ• pattabbÄ• ya niddukkhabhÄ• vÄ• ya vÄ«riyaá¹ƒ mÄ• hÄ• pesi.

tato \Ee IV 425/ sumukho paá¹…kapiá¹-á¹-he nisÄ«ditvÄ• gÄ• thamÄ• ha ---

136__._ á¹• 21 ``nÄ• haá¹ƒ \Ne IV 383/ dukkhaparetoti, dhataraá¹-á¹-ha tuvaá¹ƒ jahe.

jÄ«vitaá¹ƒ maraá¹‡aá¹ƒ vÄ• me, tayÄ• saddhiá¹ƒ bhavissatÄ«â€™â€™ ti ||

tattha __dukkhapareto_ti mahÄ• rÄ• ja, ``tvaá¹ƒ maraá¹‡adukkhaparetoâ€™â€™ ti ettaken
jahÄ• mi.

evaá¹ƒ sumukhena sÄ«hanÄ• de kathite dhataraá¹-á¹-ho gÄ• thamÄ• ha ---

137__._ á¹• 21 ``etadariyassa kalyÄ• á¹‡aá¹ƒ, yaá¹ƒ tvaá¹ƒ sumukha bhÄ• sasi.

taÃ±ca vÄ«maá¹ƒsamÄ• nohaá¹ƒ, patatetaá¹ƒ avassajiâ€™â€™ nti ||

tattha __etadariyassÄ• _ti yaá¹ƒ tvaá¹ƒ ``nÄ• haá¹ƒ taá¹ƒ jaheâ€™â€™ ti bhÄ• sasi, etaá¹ƒ
ariyassa kalyÄ• á¹‡aá¹ƒ uttamavacanaá¹ƒ. __patateta_nti ahaÃ±ca na taá¹ƒ vissajjetukÄ• m
atha kho taá¹ƒ vÄ«maá¹ƒsamÄ• no ``patatÅ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ avassajiá¹ƒ, gac
attho.

evaá¹ƒ tesaá¹ƒ kathentÄ• naÃ±Ã±eva luddaputto daá¹‡á¸• amÄ• dÄ• ya vegenÄ• gato. sur
assÄ• setvÄ• tassÄ• bhimukho gantvÄ• apacitiá¹ƒ dassetvÄ• haá¹ƒsaraÃ±Ã±o guá¹‡e ka
muducitto ahosi. so tassa muducittakaá¹ƒ Ã±atvÄ• puna gantvÄ• haá¹ƒsarÄ• jameva assÄ
luddopi haá¹ƒsarÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

138__._ á¹• 21 ``apadena padaá¹ƒ yÄ• ti, antalikkhacaro dijo.

Ä• rÄ• pÄ• saá¹ƒ na bujjhi tvaá¹ƒ, haá¹ƒsÄ• naá¹ƒ pavaruttamÄ• â€™â€™ ti ||

tattha __apadena pada_nti mahÄ• rÄ• ja, tumhÄ• diso antalikkhacaro dijo apade Ä• kÄ• se
bujjhi tva_nti so tvaá¹ƒ evarÅ«po dÅ«ratova imaá¹ƒ pÄ• saá¹ƒ na bujjhi na jÄ• nÄ«ti puccha

mahÄ• satto \Be IV 427/ Ä• ha ---

139__._ á¹• 21 ``yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhatÄ«â€™â€™ ti ||

tattha \Ne IV 384/ \Ee IV 426/ __yadÄ• parÄ• bhavo_ti samma luddaputta, yadÄ• parÄ• bh
sampatto hoti, atha poso jÄ«vitasaá¹…khaye patte jÄ• laÃ±ca pÄ• saÃ±ca patvÄ• pi na jÄ•

luddo haá¹ƒsaraÃ±Ã±o kathaá¹ƒ abhinanditvÄ• sumukhena saddhiá¹ƒ sallapanto tisso gÄ•

140__._ á¹• 21 ``ete haá¹ƒsÄ• pakkamanti, vakkaá¹…gÄ• bhayameritÄ• .

harittaca hemavaá¹‡á¹‡a, tvaÃ±Ã±eva avahiyyasi ||

141__._ á¹• 21 ``ete bhutvÄ• ca pivitvÄ• ca, pakkamanti vihaá¹…gamÄ• .

anapekkhamÄ• nÄ• vakkaá¹…gÄ• , tvaÃ±Ã±eveko upÄ• sasi ||

142__._ á¹• 21 ``kiá¹ƒ nu tyÄ• yaá¹ƒ dijo hoti, mutto baddhaá¹ƒ upÄ• sasi.

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ eko avahiyyasÄ«â€™â€™ ti ||

tattha __tvaÃ±Ã±evÄ• _ti tvameva ohiyyasÄ«ti pucchati. __upÄ• sasÄ«_ti payirupÄ• sasi.

sumukho Ä• ha ---

143__._ á¹• 21 ``rÄ• jÄ• me so dijo mitto, sakhÄ• pÄ• á¹‡asamo ca me.

neva naá¹ƒ vijahissÄ• mi, yÄ• va kÄ• lassa pariyÄ• yaâ€™â€™ nti ||

tattha __yÄ• va kÄ• lassa pariyÄ• ya_nti luddaputta, yÄ• va jÄ«vitakÄ• lassa pariyosÄ• naâ
vijahissÄ• miyeva.

taá¹ƒ sutvÄ• luddo pasannacitto hutvÄ• ``sacÄ• haá¹ƒ evaá¹ƒ sÄ«lasampannesu imesu a
me vivaraá¹ƒ dadeyya, kiá¹ƒ me raÃ±Ã±o santikÄ• laddhena dhanena, vissajjessÄ• mi naâ
gÄ• thamÄ• ha ---

144__._ á¹• 21 ``yo \Be IV 428/ ca tvaá¹ƒ sakhino hetu, pÄ• á¹‡aá¹ƒ cajitumicchasi.

so te sahÄ• yaá¹ƒ muÃ±cÄ• mi, hotu rÄ• jÄ• tavÄ• nugoâ€™â€™ ti ||

tattha \Ne IV 385/ __yo ca tva_nti yo nÄ• ma tvaá¹ƒ. __so_ti so ahaá¹ƒ. __tavÄ• nugo_ti es
vasaá¹ƒ anugato hotu, tayÄ• saddhiá¹ƒ ekaá¹-á¹-hÄ• ne vasatu.

evaÃ±ca pana vatvÄ• dhataraá¹-á¹-haá¹ƒ yaá¹-á¹-hipÄ• sato otÄ• retvÄ• saratÄ«raá¹ƒ net

muducittena lohitaá¹ƒ dhovitvÄ• nhÄ• ruÄ• dÄ«ni \Ee IV 427/ paá¹-ipÄ• desi. tassa muducit
pÄ• ramitÄ• nubhÄ• vena ca tÄ• vadeva pÄ• do sacchavi ahosi, baddhaá¹-á¹-hÄ• nampi na
bodhisattaá¹ƒ oloketvÄ• tuá¹-á¹-hacitto anumodanaá¹ƒ karonto gÄ• thamÄ• ha ---

145__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• dijÄ• dhipaâ€™â€™ nti ||

taá¹ƒ sutvÄ• luddo ``gacchatha, sÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ mahÄ• satto ``kiá¹
attano atthÄ• ya bandhi, udÄ• hu aÃ±Ã±assa Ä• á¹‡attiyÄ• â€™â€™ ti pucchitvÄ• tena tas
``kiá¹ƒ nu kho me itova cittakÅ«á¹-aá¹ƒ gantuá¹ƒ seyyo, udÄ• hu nagaraâ€™â€™ nti vimaá
gate luddaputto dhanaá¹ƒ labhissati, deviyÄ• dohaá¸·o paá¹-ippassambhissati, sumukhassa
bhavissati, tathÄ• mama Ã±Ä• á¹‡abalaá¹ƒ, khemaÃ±ca saraá¹ƒ abhayadakkhiá¹‡aá¹ƒ kat
nagarameva gantuá¹ƒ seyyoâ€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• ``ludda, tvaá¹ƒ amhe
santikaá¹ƒ nehi, sace no rÄ• jÄ• vissajjetukÄ• mo bhavissati, vissajjessatÄ«â€™â€™ ti Ä•
sÄ• mi, kakkhaá¸·Ä• , gacchatha tumheti. mayaá¹ƒ tÄ• disaá¹ƒ luddampi mudukaá¹ƒ karimh
amhÄ• kaá¹ƒ bhÄ• ro, nehiyeva no, sammÄ• ti. so tathÄ• akÄ• si. rÄ• jÄ• haá¹ƒse disvÄ•
dvepi haá¹ƒse kaÃ±canapÄ«á¹-he nisÄ«dÄ• petvÄ• madhulÄ• je khÄ• dÄ• petvÄ• madhu
paggayha dhammakathaá¹ƒ Ä• yÄ• ci. haá¹ƒsarÄ• jÄ• tassa sotukÄ• mataá¹ƒ viditvÄ• paá
paá¹-isanthÄ• ramakÄ• si \Be IV 429/. tatrimÄ• haá¹ƒsassa ca raÃ±Ã±o ca vacanapaá¹-iva

146__._ á¹• 21 ``kaccinnu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sasi ||

147__._ á¹• 21 ``kusalaá¹ƒ \Ee IV 428/ ceva me haá¹ƒsa, atho haá¹ƒsa anÄ• mayaá¹ƒ.

atho raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sahaá¹ƒ ||

148__._ á¹• 21 ``kacci \Ne IV 386/ bhoto amaccesu, doso koci na vijjati.

kacci Ä• rÄ• amittÄ• te, chÄ• yÄ• dakkhiá¹‡atoriva ||

149__._ á¹• 21 ``athopi me amaccesu, doso koci na vijjati.

atho Ä• rÄ• amittÄ• me, chÄ• yÄ• dakkhiá¹‡atoriva ||

150__._ á¹• 21 ``kacci te sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , tava chandavasÄ• nugÄ• ||

151__._ á¹• 21 ``atho me sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , mama chandavasÄ• nugÄ• ||

152__._ á¹• 21 ``kacci te bahavo puttÄ• , sujÄ• tÄ• raá¹-á¹-havaá¸• á¸• hana.

paÃ±Ã±Ä• javena sampannÄ• , sammodanti tato tato ||

153__._ á¹• 21 ``satameko ca me puttÄ• , dhataraá¹-á¹-ha mayÄ• sutÄ• .

tesaá¹ƒ tvaá¹ƒ kiccamakkhÄ• hi, nÄ• varujjhanti te vacoâ€™â€™ ti ||

tattha __kusala_nti Ä• rogyaá¹ƒ, itaraá¹ƒ tasseva vevacanaá¹ƒ. __phÄ«ta_nti kacci te idaá¹
phÄ«taá¹ƒ subhikkhaá¹ƒ, dhammena ca naá¹ƒ anusÄ• sasÄ«ti pucchati. __doso_ti aparÄ• d
dakkhiá¹‡atorivÄ• _ti yathÄ• nÄ• ma dakkhiá¹‡adisÄ• bhimukhÄ• chÄ• yÄ• na vaá¸• á¸• h
vaá¸• á¸• hantÄ«ti vadati. __sÄ• disÄ«_ti jÄ• tigottakulapadesehi samÄ• nÄ• . evarÅ«pÄ• h
__assavÄ• _ti vacanapaá¹-iggÄ• hikÄ• . __puttarÅ«payasÅ«petÄ• _ti puttehi ca rÅ«pena \B
upetÄ• . __paÃ±Ã±Ä• javenÄ• _ti paÃ±Ã±Ä• vegena paÃ±Ã±aá¹ƒ javÄ• petvÄ• tÄ• ni tÄ• n
samatthÄ• ti pucchati. __sammodanti tato tato_ti yattha yattha niyuttÄ• honti, tato tato sam
virujjhantÄ«ti pucchati. __mayÄ• sutÄ• _ti mayÄ• vissutÄ• . maÃ±hi loko ``bahuputtarÄ• jÄ
te maá¹ƒ nissÄ• ya vissutÄ• pÄ• kaá¹-Ä• jÄ• tÄ• ti mayÄ• sutÄ• nÄ• ma hontÄ«ti vadati.
kiccamakkhÄ• hÄ«_ti tesaá¹ƒ mama puttÄ• naá¹ƒ ``idaá¹ƒ nÄ• ma karontÅ«â€™â€™ ti tvaá
vacanaá¹ƒ avarujjhanti, ovÄ• daá¹ƒ nesaá¹ƒ dehÄ«ti adhippÄ• yenevamÄ• ha.

taá¹ƒ \Ne IV 387/ sutvÄ• mahÄ• satto tassa ovÄ• daá¹ƒ dento paÃ±ca gÄ• thÄ• abhÄ• si

154__._ á¹• 21 ``upapannopi ce hoti, jÄ• tiyÄ• vinayena vÄ• .

atha pacchÄ• kurute yogaá¹ƒ, kicche Ä• pÄ• su sÄ«dati ||

155__._ á¹• 21 ``tassa \Ee IV 429/ saá¹ƒhÄ«rapaÃ±Ã±assa, vivaro jÄ• yate mahÄ• .

rattimandhova rÅ«pÄ• ni, thÅ«lÄ• ni manupassati ||

156__._ á¹• 21 ``asÄ• re sÄ• rayogaÃ±Ã±Å«, matiá¹ƒ na tveva vindati.

sarabhova giriduggasmiá¹ƒ, antarÄ• yeva sÄ«dati ||

157__._ á¹• 21 ``hÄ«najaccopi ce hoti, uá¹-á¹-hÄ• tÄ• dhitimÄ• naro.

Ä• cÄ• rasÄ«lasampanno, nise aggÄ«va bhÄ• sati ||

158__._ á¹• 21 ``etaá¹ƒ me upamaá¹ƒ katvÄ• , putte vijjÄ• su vÄ• caya.

saá¹ƒvirÅ«á¸·hetha medhÄ• vÄ«, khette bÄ«jaá¹ƒva vuá¹-á¹-hiyÄ• â€™â€™ ti ||

tattha __vinayenÄ• _ti Ä• cÄ• rena. __pacchÄ• kurute yoga_nti yo ce sikkhitabbasikkhÄ• s
vÄ«riyaá¹ƒ akatvÄ• pacchÄ• mahallakakÄ• le karoti, evarÅ«po pacchÄ• tathÄ• rÅ«pe duk
uppannÄ• su sÄ«dati, attÄ• naá¹ƒ uddharituá¹ƒ na sakkoti. __tassa saá¹ƒhÄ«rapaÃ±Ã±ass
tato tato haritabbapaÃ±Ã±assa niccaá¹ƒ calabuddhino. __vivaro_ti bhogÄ• dÄ«naá¹ƒ chidda
__rattimandho_ti rattandho. idaá¹ƒ \Be IV 431/ vuttaá¹ƒ hoti --- ``yathÄ• rattandho rattikÄ• á
candobhÄ• sÄ• dÄ«hi thÅ«larÅ«pÄ• neva passati, sukhumÄ• ni passituá¹ƒ na sakkoti, evaá
saá¹ƒhÄ«rapaÃ±Ã±o kismiÃ±cideva bhaye uppanne sukhumÄ• ni kiccÄ• ni passituá¹ƒ na sa
passati, tasmÄ• tava putte daharakÄ• leyeva sikkhÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

__asÄ• re_ti nissÄ• re lokÄ• yatavedasamaye. __sÄ• rayogaÃ±Ã±Å«_ti sÄ• rayutto esa sa
__matiá¹ƒ na tveva vindatÄ«_ti bahuá¹ƒ sikkhitvÄ• pi paÃ±Ã±aá¹ƒ na labhatiyeva. __giridug
yathÄ• nÄ• ma sarabho attano vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanto antarÄ• magge visam
maÃ±Ã±amÄ• no giridugge vegenÄ• gacchanto narakapapÄ• taá¹ƒ patitvÄ• antarÄ• yeva s
pÄ• puá¹‡Ä• ti, evametaá¹ƒ asÄ• raá¹ƒ lokÄ• yatavedasamayaá¹ƒ sÄ• rasaÃ±Ã±Ä• ya ugga
pÄ• puá¹‡Ä• ti. tasmÄ• tava putte atthanissitesu vaá¸• á¸• hiÄ• vahesu kiccesu yojetvÄ• si
aggÄ«vÄ• _ti mahÄ• rÄ• ja, hÄ«najÄ• tikopi uá¹-á¹-hÄ• nÄ• diguá¹‡asampanno rattiá¹ƒ agg
__etaá¹ƒ me_ti etaá¹ƒ mayÄ• vuttaá¹ƒ rattandhaÃ±ca aggikkhandhaÃ±ca upamaá¹ƒ katvÄ•
vÄ• caya, sikkhitabbayuttÄ• su sikkhÄ• su yojehi. evaá¹ƒ yutto hi yathÄ• sukhette suvuá¹-á
saá¹ƒvirÅ«hati, tatheva medhÄ• vÄ« saá¹ƒvirÅ«hati, yasena ca bhogehi ca vaá¸• á¸• hatÄ«t

evaá¹ƒ \Ee IV 430/ mahÄ• satto sabbarattiá¹ƒ raÃ±Ã±o dhammaá¹ƒ desesi, deviyÄ• dohaá
mahÄ• satto aruá¹‡uggamanavelÄ• yameva rÄ• jÄ• naá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hape
saddhiá¹ƒ sumukhena uttarasÄ«hapaÃ±jarena nikkhamitvÄ• cittakÅ«á¹-ameva gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepi iminÄ• mam
pariccattamevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• luddo channo a
devÄ« khemÄ• bhikkhunÄ«, haá¹ƒsaparisÄ• sÄ• kiyagaá¹‡o, sumukho Ä• nando, haá¹ƒsar

nti.

cÅ«á¸·ahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [503] 7. sattigumbajÄ• takavaá¹‡á¹‡anÄ•

__migaluddo_ \Be IV 432/ __mahÄ• rÄ• jÄ• _ti idaá¹ƒ satthÄ• maddakucchismiá¹ƒ migadÄ
Ä• rabbha kathesi. devadattena hi silÄ• ya paviddhÄ• ya bhagavato pÄ• de sakalikÄ• ya kh
tathÄ• gatassa dassanatthÄ• ya bahÅ« bhikkhÅ« sannipatiá¹ƒsu. atha bhagavÄ• parisaá¹ƒ
``bhikkhave, idaá¹ƒ senÄ• sanaá¹ƒ atisambÄ• dhaá¹ƒ, sannipÄ• to mahÄ• bhavissati, maá
maddakucchiá¹ƒ nethÄ• â€™â€™ ti Ä• ha. bhikkhÅ« tathÄ• kariá¹ƒsu. jÄ«vako tathÄ• gata
akÄ• si. bhikkhÅ« satthu santike nisinnÄ• va kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, de
parisÄ• pissa pÄ• pÄ• , iti so pÄ• po pÄ• paparivÄ• rova viharatÄ«â€™â€™ ti. satthÄ• ``kia
bhikkhaveâ€™â€™ ti pucchitvÄ• ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ•
pÄ• po pÄ• paparivÄ• royevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne IV 389/ uttarapaÃ±cÄ• lanagare paÃ±cÄ• lo nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. m
ekasmiá¹ƒ sÄ• nupabbate simbalivane ekassa suvaraÃ±Ã±o putto hutvÄ• nibbatti, dve bhÄ
pabbatassa uparivÄ• te coragÄ• mako ahosi paÃ±cannaá¹ƒ corasatÄ• naá¹ƒ nivÄ• so, adho
isisatÄ• naá¹ƒ nivÄ• so. tesaá¹ƒ suvapotakÄ• naá¹ƒ pakkhanikkhamanakÄ• le vÄ• tamaá¹‡
pahaá¹-o eko suvapotako coragÄ• make \Ee IV 431/ corÄ• naá¹ƒ Ä• vudhantare patito, tass
``sattigumboâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. eko assame vÄ• lukatale pupphantare pa
``pupphakoâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. sattigumbo corÄ• naá¹ƒ antare vaá¸• á¸• h

athekadivasaá¹ƒ rÄ• jÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito rathavaraá¹ƒ abhiruhitvÄ•
migavadhÄ• ya nagarato nÄ• tidÅ«re supupphitaphalitaá¹ƒ ramaá¹‡Ä«yaá¹ƒ upagumbavana
migo palÄ• yati, tasseva gÄ«vÄ• â€™â€™ ti vatvÄ• rathÄ• oruyha paá¹-icchÄ• detvÄ• dir
Ä• dÄ• ya aá¹-á¹-hÄ• si. purisehi migÄ• naá¹ƒ uá¹-á¹-hÄ• panatthÄ• ya vanagumbesu pothiy
uá¹-á¹-hÄ• ya gamanamaggaá¹ƒ olokento raÃ±Ã±o á¹-hitaá¹-á¹-hÄ• nasseva vivittataá¹ƒ \Be
tadabhimukho pakkhanditvÄ• palÄ• yi. amaccÄ• ``kassa passena migo palÄ• yitoâ€™â€™
passenÄ• â€™â€™ ti Ã±atvÄ• raÃ±Ã±Ä• saddhiá¹ƒ keá¸·iá¹ƒ kariá¹ƒsu. rÄ• jÄ• asmimÄ•
asahanto ``idÄ• ni taá¹ƒ migaá¹ƒ gahessÄ• mÄ«â€™â€™ ti rathaá¹ƒ Ä• ruyha ``sÄ«ghaá¹ƒ
Ä• á¹‡Ä• petvÄ• migena gatamaggaá¹ƒ paá¹-ipajji. rathaá¹ƒ vegena gacchantaá¹ƒ parisÄ•
rÄ• jÄ• sÄ• rathidutiyo yÄ• va majjhanhikÄ• gantvÄ• taá¹ƒ migaá¹ƒ adisvÄ• nivattanto tas
ramaá¹‡Ä«yaá¹ƒ kandaraá¹ƒ disvÄ• rathÄ• oruyha nhatvÄ• ca pivitvÄ• ca paccuttari. atha
uttarattharaá¹‡aá¹ƒ otÄ• retvÄ• sayanaá¹ƒ rukkhacchÄ• yÄ• ya paÃ±Ã±apesi, so tattha nip
pÄ• de sambÄ• hanto nisÄ«di. rÄ• jÄ• antarantarÄ• niddÄ• yati ceva pabujjhati ca.

coragÄ• mavÄ• sino corÄ• pi raÃ±Ã±o Ä• rakkhaá¹‡atthÄ• ya araÃ±Ã±ameva pavisiá¹ƒsu.
bhattarandhako patikolambo nÄ• meko puriso cÄ• ti dveva ohÄ«yiá¹ƒsu. tasmiá¹ƒ khaá¹‡e s
nikkhamitvÄ• rÄ• jÄ• naá¹ƒ disvÄ• ``imaá¹ƒ niddÄ• yamÄ• nameva mÄ• retvÄ• Ä• bharaá
cintetvÄ• patikolambassa santikaá¹ƒ gantvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• rocesi. tamatthaá¹ƒ \
satthÄ• paÃ±ca gÄ• thÄ• abhÄ• si ---

159__._ á¹• 21 ``migaluddo \Ne IV 390/ mahÄ• rÄ• jÄ• , paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

nikkhanto saha senÄ• ya, ogaá¹‡o vanamÄ• gamÄ• ||

160__._ á¹• 21 ``tatthaddasÄ• araÃ±Ã±asmiá¹ƒ, takkarÄ• naá¹ƒ kuá¹-iá¹ƒ kataá¹ƒ.

tassÄ• kuá¹-iyÄ• nikkhamma, suvo luddÄ• ni bhÄ• sati ||

161__._ á¹• 21 ``sampannavÄ• hano poso, yuvÄ• sammaá¹-á¹-hakuá¹‡á¸• alo.

sobhati lohituá¹‡hÄ«so, divÄ• sÅ«riyova bhÄ• sati ||

162__._ á¹• 21 ``majjhanhike sampatike, sutto rÄ• jÄ• sasÄ• rathi.

handassÄ• bharaá¹‡aá¹ƒ sabbaá¹ƒ, gaá¹‡hÄ• ma sÄ• hasÄ• mayaá¹ƒ ||

163__._ á¹• 21 ``nisÄ«thepi rahodÄ• ni, sutto rÄ• jÄ• sasÄ• rathi.

Ä• dÄ• ya vatthaá¹ƒ maá¹‡ikuá¹‡á¸• alaÃ±ca, hantvÄ• na sÄ• khÄ• hi avattharÄ• mÄ• â€™

tattha \Be IV 434/ __migaluddo_ti luddo viya migÄ• naá¹ƒ gavesanato ``migaluddoâ€™â€™
gaá¹‡Ä• ohÄ«no parihÄ«no hutvÄ• . __takkarÄ• naá¹ƒ kuá¹-iá¹ƒ kata_nti so rÄ• jÄ• tattha
vasanatthÄ• ya kataá¹ƒ gÄ• makaá¹ƒ addasa. __tassÄ• _ti tato corakuá¹-ito. __luddÄ• ni bh
saddhiá¹ƒ dÄ• ruá¹‡Ä• ni vacanÄ• ni katheti. __sampannavÄ• hano_ti sampannaassavÄ• h
rattena uá¹‡hÄ«sapaá¹-á¹-ena samannÄ• gato. __sampatike_ti sampati idÄ• ni, evarÅ«pe á
attho. __sÄ• hasÄ• _ti sÄ• hasena pasayhÄ• kÄ• raá¹ƒ katvÄ• gaá¹‡hÄ• mÄ• ti vadati. __n
nisÄ«thepi idÄ• nipi raho. idaá¹ƒ vadati --- yathÄ• nisÄ«the aá¸• á¸• harattasamaye manuss
raho nÄ• ma hoti, idÄ• ni á¹-hitamajjhanhikepi kÄ• le tathevÄ• ti. __hantvÄ• nÄ• _ti rÄ• jÄ• n
vatthÄ• bharaá¹‡Ä• nissa gahetvÄ• atha naá¹ƒ pÄ• de gahetvÄ• kaá¸• á¸• hitvÄ• ekaman
paá¹-icchÄ• demÄ• ti.

iti so vegena sakiá¹ƒ nikkhamati, sakiá¹ƒ patikolambassa santikaá¹ƒ gacchati. so tassa vac

nikkhamitvÄ• olokento rÄ• jabhÄ• vaá¹ƒ Ã±atvÄ• bhÄ«to gÄ• thamÄ• ha ---

164__._ á¹• 21 ``kinnu \Ne IV 391/ ummattarÅ«pova, sattigumba pabhÄ• sasi.

durÄ• sadÄ• hi rÄ• jÄ• no, aggi pajjalito yathÄ• â€™â€™ ti ||

atha naá¹ƒ suvo gÄ• thÄ• ya ajjhabhÄ• si ---

165__._ á¹• 21 ``atha tvaá¹ƒ patikolamba, matto thullÄ• ni gajjasi.

mÄ• tari mayha naggÄ• ya, kinnu tvaá¹ƒ vijigucchaseâ€™â€™ ti ||

tattha \Ee IV 433/ __atha tva_nti nanu tvaá¹ƒ. __matto_ti corÄ• naá¹ƒ ucchiá¹-á¹-hasuraá¹ƒ
matto hutvÄ• pubbe mahÄ• gajjitÄ• ni gajjasi. __mÄ• tarÄ«_ti corajeá¹-á¹-hakassa bhariyaá
kira tadÄ• sÄ• khÄ• bhaá¹…gaá¹ƒ nivÄ• setvÄ• carati. __vijigucchase_ti mama mÄ• tari na
corakammaá¹ƒ jigucchasi, kÄ• tuá¹ƒ na icchasÄ«ti.

rÄ• jÄ• pabujjhitvÄ• tassa tena saddhiá¹ƒ manussabhÄ• sÄ• ya kathentassa vacanaá¹ƒ su
idaá¹ƒ á¹-hÄ• naâ€™â€™ nti sÄ• rathiá¹ƒ uá¹-á¹-hÄ• pento gÄ• thamÄ• ha ---

166__._ á¹• 21 ``uá¹-á¹-hehi \Be IV 435/ samma taramÄ• no, rathaá¹ƒ yojehi sÄ• rathi.

sakuá¹‡o me na ruccati, aÃ±Ã±aá¹ƒ gacchÄ• ma assamaâ€™â€™ nti ||

sopi sÄ«ghaá¹ƒ uá¹-á¹-hahitvÄ• rathaá¹ƒ yojetvÄ• gÄ• thamÄ• ha ---

167__._ á¹• 21 ``yutto ratho mahÄ• rÄ• ja, yutto ca balavÄ• hano.

adhitiá¹-á¹-ha mahÄ• rÄ• ja, aÃ±Ã±aá¹ƒ gacchÄ• ma assamaâ€™â€™ nti ||

tattha __balavÄ• hano_ti balavavÄ• hano, mahÄ• thÄ• maassasampannoti attho. __adhitiá

abhiruá¸·hamatteyeva ca tasmiá¹ƒ sindhavÄ• vÄ• tavegena pakkhandiá¹ƒsu. sattigumbo ra
disvÄ• saá¹ƒvegappatto dve gÄ• thÄ• abhÄ• si ---

168__._ á¹• 21 ``ko \Ne IV 392/ numeva gatÄ• sabbe, ye asmiá¹ƒ paricÄ• rakÄ• .

esa gacchati paÃ±cÄ• lo, mutto tesaá¹ƒ adassanÄ• ||

169__._ á¹• 21 ``kodaá¹‡á¸• akÄ• ni gaá¹‡hatha, sattiyo tomarÄ• ni ca.

esa gacchati paÃ±cÄ• lo, mÄ• vo muÃ±cittha jÄ«vataâ€™â€™ nti ||

tattha __ko nume_ti kuhiá¹ƒ nu ime. __asmi_nti imasmiá¹ƒ assame. __paricÄ• rakÄ• _ti co
etesaá¹ƒ corÄ• naá¹ƒ adassanena mutto esa gacchatÄ«ti, etesaá¹ƒ hatthato mutto hutvÄ•
gacchatÄ«tipi attho. __kodaá¹‡á¸• akÄ• nÄ«_ti dhanÅ«ni. __jÄ«vata_nti tumhÄ• kaá¹ƒ jÄ«v
Ä• vudhahatthÄ• dhÄ• vitvÄ• gaá¹‡hatha nanti.

evaá¹ƒ tassa viravitvÄ• aparÄ• paraá¹ƒ dhÄ• vantasseva rÄ• jÄ• isÄ«naá¹ƒ assamaá¹ƒ pa
phalÄ• phalatthÄ• ya gatÄ• \Ee IV 434/. eko pupphakasuvova assamapade á¹-hito hoti. so
paccuggamanaá¹ƒ katvÄ• paá¹-isanthÄ• ramakÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• cat

170__._ á¹• 21 ``athÄ• paro paá¹-inandittha, suvo lohitatuá¹‡á¸• ako.

svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

171__._ á¹• 21 ``tiá¹‡á¸• ukÄ• ni \Be IV 436/ piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

172__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasi ||

173__._ á¹• 21 ``araÃ±Ã±aá¹ƒ uÃ±chÄ• ya gatÄ• , ye asmiá¹ƒ paricÄ• rakÄ• .

sayaá¹ƒ uá¹-á¹-hÄ• ya gaá¹‡havho, hatthÄ• me natthi dÄ• taveâ€™â€™ ti ||

tattha __paá¹-inanditthÄ• _ti rÄ• jÄ• naá¹ƒ disvÄ• va tussi. __lohitatuá¹‡á¸• ako_ti rattatuá¹
\Ne IV 393/. __madhuke_ti madhukaphalÄ• ni. __kÄ• sumÄ• riyo_ti evaá¹ƒnÄ• makÄ• ni ph
__tato pivÄ• _ti tato pÄ• nÄ«yamÄ• á¸·ato gahetvÄ• pÄ• nÄ«yaá¹ƒ piva. __ye asmiá¹ƒ pari
imasmiá¹ƒ assame vicaraá¹‡akÄ• isayo, te araÃ±Ã±aá¹ƒ uÃ±chÄ• ya gatÄ• . __gaá¹‡havh
gaá¹‡hatha. __dÄ• tave_ti dÄ• tuá¹ƒ.

rÄ• jÄ• tassa paá¹-isanthÄ• re pasÄ«ditvÄ• gÄ• thÄ• dvayamÄ• ha ---

174__._ á¹• 21 ``bhaddako vatayaá¹ƒ pakkhÄ«, dijo paramadhammiko.

atheso itaro pakkhÄ«, suvo luddÄ• ni bhÄ• sati ||

175__._ á¹• 21 `` `etaá¹ƒ hanatha bandhatha, mÄ• vo muÃ±cittha jÄ«vataá¹ƒâ€™.

iccevaá¹ƒ vilapantassa, sotthiá¹ƒ pattosmi assamaâ€™â€™ nti ||

tattha __itaro_ti corakuá¹-iyaá¹ƒ suvako. __icceva_nti ahaá¹ƒ pana tassa evaá¹ƒ vilapantas
assamaá¹ƒ sotthinÄ• patto.

raÃ±Ã±o kathaá¹ƒ sutvÄ• pupphako dve gÄ• thÄ• abhÄ• si ---

176__._ á¹• 21 ``bhÄ• tarosma mahÄ• rÄ• ja, sodariyÄ• ekamÄ• tukÄ• .

ekarukkhasmiá¹ƒ saá¹ƒvaá¸• á¸• hÄ• , nÄ• nÄ• khettagatÄ• ubho ||

177__._ á¹• 21 ``sattigumbo ca corÄ• naá¹ƒ, ahaÃ±ca isinaá¹ƒ idha.

asataá¹ƒ so, sataá¹ƒ ahaá¹ƒ, tena dhammena no vinÄ• â€™â€™ ti ||

tattha \Ee IV 435/ __bhÄ• tarosmÄ• _ti mahÄ• rÄ• ja, so ca ahaÃ±ca ubho bhÄ• taro homa
corÄ• naá¹ƒ santike saá¹ƒvaá¸• á¸• ho, ahaá¹ƒ isÄ«naá¹ƒ santike \Be IV 437/. __asataá¹ƒ s
asÄ• dhÅ«naá¹ƒ dussÄ«lÄ• naá¹ƒ santikaá¹ƒ upagato, ahaá¹ƒ sÄ• dhÅ«naá¹ƒ sÄ«lavantÄ•
vinÄ• _ti mahÄ• rÄ• ja, taá¹ƒ sattigumbaá¹ƒ corÄ• coradhammena corakiriyÄ• ya vinesuá¹ƒ
isisÄ«lÄ• cÄ• rena, tasmÄ• sopi tena coradhammena no vinÄ• hoti, ahampi isidhammena

idÄ• ni \Ne IV 394/ taá¹ƒ dhammaá¹ƒ vibhajanto gÄ• thÄ• dvayamÄ• ha ---

178__._ á¹• 21 ``tattha vadho ca bandho ca, nikatÄ« vaÃ±canÄ• ni ca.

Ä• lopÄ• sÄ• hasÄ• kÄ• rÄ• , tÄ• ni so tattha sikkhati ||

179__._ á¹• 21 ``idha saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

Ä• sanÅ«dakadÄ• yÄ«naá¹ƒ, aá¹…ke vaddhosmi bhÄ• radhÄ• â€™â€™ ti ||

tattha __nikatÄ«_ti patirÅ«pakena vaÃ±canÄ• . __vaÃ±canÄ• nÄ«_ti ujukavaÃ±canÄ• neva
gÄ• maghÄ• tÄ• . __sÄ• hasÄ• kÄ• rÄ• _ti gehaá¹ƒ pavisitvÄ• maraá¹‡ena tajjetvÄ• sÄ• h
__sacca_nti sabhÄ• vo. __dhammo_ti sucaritadhammo. __ahiá¹ƒsÄ• _ti mettÄ• pubbabhÄ•
sÄ«lasaá¹ƒyamo. __damo_ti indriyadamanaá¹ƒ. __Ä• sanÅ«dakadÄ• yÄ«na_nti abbhÄ• ga
dÄ• nasÄ«lÄ• naá¹ƒ. __bhÄ• radhÄ• _ti rÄ• jÄ• naá¹ƒ Ä• lapati.

idÄ• ni raÃ±Ã±o dhammaá¹ƒ desento imÄ• gÄ• thÄ• abhÄ• si ---

180__._ á¹• 21 ``yaá¹ƒ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ• asaá¹ƒ.

sÄ«lavantaá¹ƒ visÄ«laá¹ƒ vÄ• , vasaá¹ƒ tasseva gacchati ||

181__._ á¹• 21 ``yÄ• disaá¹ƒ kurute mittaá¹ƒ, yÄ• disaá¹ƒ cÅ«pasevati.

sopi tÄ• disako hoti, sahavÄ• so hi tÄ• diso ||

182__._ á¹• 21 ``sevamÄ• no sevamÄ• naá¹ƒ, samphuá¹-á¹-ho samphusaá¹ƒ paraá¹ƒ.

saro diddho kalÄ• paá¹ƒva, alittamupalimpati.

upalepabhayÄ• dhÄ«ro, neva pÄ• pasakhÄ• siyÄ• ||

183__._ á¹• 21 ``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«ti vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• ||

184__._ á¹• 21 ``tagaraÃ±ca \Ne IV 395/ \Ee IV 436/ \Be IV 438/ palÄ• sena, yo naro upana

pattÄ• pi surabhi vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

185__._ á¹• 21 ``tasmÄ• pattapuá¹-asseva, Ã±atvÄ• sampÄ• kamattano.

asante nopaseveyya, sante seveyya paá¹‡á¸• ito.

asanto nirayaá¹ƒ nenti, santo pÄ• penti suggatiâ€™â€™ nti ||

tattha __santaá¹ƒ vÄ• yadi vÄ• asa_nti sappurisaá¹ƒ vÄ• asappurisaá¹ƒ vÄ• . __sevamÄ•

seviyamÄ• no Ä• cariyo sevamÄ• naá¹ƒ antevÄ• sikaá¹ƒ. __samphuá¹-á¹-ho_ti antevÄ• sinA
__samphusaá¹ƒ para_nti paraá¹ƒ Ä• cariyaá¹ƒ samphusanto antevÄ• sÄ« vÄ• . __alitta_nti
pÄ• padhammena alittaá¹ƒ so Ä• cariyo visadiddho saro sesaá¹ƒ sarakalÄ• paá¹ƒ viya limpa
bÄ• lÅ«pasevanÄ• _ti bÄ• lÅ«pasevÄ« hi pÅ«timacchaá¹ƒ upanayhanakusaggaá¹ƒ viya hot
avaá¹‡á¹‡aá¹ƒ akittiá¹ƒ labhati. __dhÄ«rÅ«pasevanÄ• _ti dhÄ«rÅ«pasevÄ« puggalo
tagarÄ• digandhajÄ• tipaliveá¹-hanapattaá¹ƒ viya hoti, paá¹‡á¸• ito bhavituá¹ƒ asakkontopi k
guá¹‡akittiá¹ƒ labhati. __pattapuá¹-assevÄ• _ti duggandhasugandhapaliveá¹-hanapaá¹‡á¹‡a
__sampÄ• kamattano_ti kalyÄ• á¹‡amittasaá¹ƒsaggavasena attano paripÄ• kaá¹ƒ paribhÄ•
__pÄ• penti suggati_nti santo sammÄ• diá¹-á¹-hikÄ• attÄ• naá¹ƒ nissite satte saggameva p
yathÄ• nusandhimeva pÄ• pesi.

rÄ• jÄ• tassa dhammakathÄ• ya pasÄ«di, isigaá¹‡opi Ä• gato. rÄ• jÄ• isayo vanditvÄ• ``b
anukampamÄ• nÄ• mama vasanaá¹-á¹-hÄ• ne vasathÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ paá¹-i
gantvÄ• suvÄ• naá¹ƒ abhayaá¹ƒ adÄ• si. isayopi tattha agamaá¹ƒsu. rÄ• jÄ• isigaá¹‡aá¹ƒ
yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hahitvÄ• saggapuraá¹ƒ pÅ«resi. athassa puttopi chattaá¹ƒ ussÄ•
paá¹-ijaggiyevÄ• ti tasmiá¹ƒ kulaparivaá¹-á¹-e satta rÄ• jÄ• no isigaá¹‡assa dÄ• naá¹ƒ pava
araÃ±Ã±e vasantoyeva yathÄ• kammaá¹ƒ gato.

satthÄ• \Be IV 439/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepi d
pÄ• paparivÄ• royevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• sattigum
devadattaparisÄ• \Ee IV 437/, rÄ• jÄ• Ä• nando, isigaá¹‡Ä• buddhaparisÄ• , pupphakasuv
nti.

sattigumbajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [504] 8. bhallÄ• tiyajÄ• takavaá¹‡á¹‡anÄ•

__bhallÄ• tiyo_ \Ne IV 396/ __nÄ• ma ahosi rÄ• jÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto m
Ä• rabbha kathesi. tassÄ• kira ekadivasaá¹ƒ raÃ±Ã±Ä• saddhiá¹ƒ sayanaá¹ƒ nissÄ• ya kal
kujjhitvÄ• naá¹ƒ na olokesi. sÄ• cintesi ``nanu tathÄ• gato raÃ±Ã±o mayi kuddhabhÄ• vaá¹
satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• punadivase bhikkhusaá¹…ghaparivuto sÄ• vatthiá¹ƒ
raÃ±Ã±o gehadvÄ• raá¹ƒ gato. rÄ• jÄ• paccuggantvÄ• pattaá¹ƒ gahetvÄ• satthÄ• raá¹ƒ pA
paá¹-ipÄ• á¹-iyÄ• bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• paá¹-
bhattakiccÄ• vasÄ• ne ekamantaá¹ƒ nisÄ«di. satthÄ• ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, mallikÄ•
ti pucchitvÄ• ``attano sukhamadamattatÄ• yÄ• â€™â€™ ti vutte ``nanu, mahÄ• rÄ• ja, tvaá
nibbattitvÄ• ekarattiá¹ƒ kinnariyÄ• vinÄ• hutvÄ• satta vassasatÄ• ni paridevamÄ• no vica
yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ bhallÄ• tiyo nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• rento ``aá¹…gÄ• rapa
khÄ• dissÄ• mÄ«â€™â€™ ti rajjaá¹ƒ amaccÄ• naá¹ƒ niyyÄ• detvÄ• sannaddhapaÃ±cÄ• vu
susikkhitakoleyyakasuá¹‡akhagaá¹‡aparivuto nagarÄ• nikkhamitvÄ• himavantaá¹ƒ pavisitv
upari abhiruhituá¹ƒ asakkonto ekaá¹ƒ gaá¹…gaá¹ƒ otiá¹‡á¹‡anadiá¹ƒ disvÄ• tadanusÄ• ren
migasÅ«karÄ• dayo vadhitvÄ• aá¹…gÄ• rapakkamaá¹ƒsaá¹ƒ khÄ• danto uccaá¹-á¹-hÄ• na
nadikÄ• paripuá¹‡á¹‡akÄ• le thanapamÄ• á¹‡odakÄ• hutvÄ• sandati, aÃ±Ã±adÄ• jaá¹‡á
tattha nÄ• nappakÄ• rakÄ• macchakacchapÄ• vicaranti. udakapariyante \Be IV 440/ rajata
ubhosu tÄ«resu nÄ• nÄ• pupphaphalabharitavinamitÄ• rukkhÄ• pupphaphalarasamattehi
nÄ• nÄ• vihaá¹…gamabhamaragaá¹‡ehi samparikiá¹‡á¹‡Ä• vividhamigasaá¹…ghanisevitÄ
ramaá¹‡Ä«yÄ• ya hemavatanadiyÄ• tÄ«re dve \Ee IV 438/ kinnarÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ
nÄ• nappakÄ• rehi paridevantÄ• rodanti.

rÄ• jÄ• tassÄ• nadiyÄ• tÄ«rena gandhamÄ• danaá¹ƒ abhiruhanto te kinnare disvÄ• ``kiá
paridevanti, pucchissÄ• mi neâ€™â€™ ti cintetvÄ• sunakhe oloketvÄ• accharaá¹ƒ pahari.
susikkhitakoleyyakasunakhÄ• tÄ• ya saÃ±Ã±Ä• ya gumbaá¹ƒ pavisitvÄ• urena nipajjiá¹ƒsu
paá¹-isallÄ«nabhÄ• vaá¹ƒ Ã±atvÄ• dhanukalÄ• paÃ±ceva sesÄ• vudhÄ• ni ca rukkhaá¹ƒ ni
padasaddaá¹ƒ akaronto saá¹‡ikaá¹ƒ tesaá¹ƒ santikaá¹ƒ gantvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• tumhe
pucchi. tamatthaá¹ƒ pakÄ• sento satthÄ• tisso gÄ• thÄ• abhÄ• si ---

186__._ á¹• 21 ``bhallÄ• tiyo \Ne IV 397/ nÄ• ma ahosi rÄ• jÄ• , raá¹-á¹-haá¹ƒ pahÄ• ya mig

agamÄ• girivaraá¹ƒ gandhamÄ• danaá¹ƒ, supupphitaá¹ƒ kimpurisÄ• nuciá¹‡á¹‡aá¹ƒ ||

187__._ á¹• 21 ``sÄ• á¸·Å«rasaá¹…ghaÃ±ca nisedhayitvÄ• , dhanuá¹ƒ kalÄ• paÃ±ca so nik

upÄ• gami vacanaá¹ƒ vattukÄ• mo, yatthaá¹-á¹-hitÄ• kimpurisÄ• ahesuá¹ƒ ||

188__._ á¹• 21 ``himaccaye hemavatÄ• ya tÄ«re, kimidhaá¹-á¹-hitÄ• mantayavho abhiá¹‡h

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kathaá¹ƒ vo jÄ• nanti manussalokeâ€™â€™ ti ||

tattha __sÄ• á¸·Å«rasaá¹…gha_nti sunakhagaá¹‡aá¹ƒ. __himaccaye_ti catunnaá¹ƒ hemant
__hemavatÄ• yÄ• _ti imissÄ• hemavatÄ• ya nadiyÄ• tÄ«re.

raÃ±Ã±o \Be IV 441/ vacanaá¹ƒ sutvÄ• kinnaro tuá¹‡hÄ« ahosi, kinnarÄ« pana raÃ±Ã±Ä•

189__._ á¹• 21 ``mallaá¹ƒ giriá¹ƒ paá¹‡á¸• arakaá¹ƒ tikÅ«á¹-aá¹ƒ, sÄ«todakÄ• anuvicarÄ• r

migÄ• \Ee IV 439/ manussÄ• va nibhÄ• savaá¹‡á¹‡Ä• , jÄ• nanti no kimpurisÄ• ti luddÄ• â€

tattha __mallaá¹ƒ giri_nti samma luddaka, mayaá¹ƒ imaá¹ƒ mallagiriÃ±ca paá¹‡á¸• arakaÃ±
ca najjo anuvicarÄ• ma. ``mÄ• lÄ• giriâ€™â€™ ntipi pÄ• á¹-ho. __nibhÄ• savaá¹‡á¹‡Ä• _ti
dissamÄ• nasarÄ«rÄ• ti attho.

tato rÄ• jÄ• tisso gÄ• thÄ• abhÄ• si ---

190__._ á¹• 21 ``sukiccharÅ«paá¹ƒ paridevayavho, Ä• liá¹…gito cÄ• si piyo piyÄ• ya.

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kimidha vane rodatha appatÄ«tÄ• ||

191__._ á¹• 21 ``sukiccharÅ«paá¹ƒ paridevayavho, Ä• liá¹…gito cÄ• si piyo piyÄ• ya.

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kimidha vane vilapatha appatÄ«tÄ• ||

192__._ á¹• 21 ``sukiccharÅ«paá¹ƒ \Ne IV 398/ paridevayavho, Ä• liá¹…gito cÄ• si piyo piyÄ

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kimidha vane socatha appatÄ«tÄ• â€™â€™ ti ||

tattha __sukiccharÅ«pa_nti suá¹-á¹-hu dukkhappattÄ• viya hutvÄ• . __Ä• liá¹…gito cÄ• si p
piyÄ• ya tava piyo Ä• liá¹…gito ca Ä• si. ``Ä• liá¹…giyo cÄ• sÄ«â€™â€™ tipi pÄ• á¹-ho, aya
vane_ti kiá¹ƒkÄ• raá¹‡Ä• idha vane antarantarÄ• Ä• liá¹…gitvÄ• paricumbitvÄ• piyakatha
appatÄ«tÄ• rodathÄ• ti.

tato \Be IV 442/ parÄ• ubhinnampi Ä• lÄ• pasallÄ• pagÄ• thÄ• honti ---

193__._ á¹• 21 ``mayekarattaá¹ƒ vippavasimha ludda, akÄ• makÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ s

tamekarattaá¹ƒ anutappamÄ• nÄ• , socÄ• ma `sÄ• ratti punaá¹ƒ na hossatiâ€™ ||

194__._ á¹• 21 ``yamekarattaá¹ƒ anutappathetaá¹ƒ, dhanaá¹ƒva naá¹-á¹-haá¹ƒ pitaraá¹ƒva

pucchÄ• mi \Ee IV 440/ vo mÄ• nusadehavaá¹‡á¹‡e, kathaá¹ƒ vinÄ• vÄ• samakappayittha

195__._ á¹• 21 ``yamimaá¹ƒ nadiá¹ƒ passasi sÄ«ghasotaá¹ƒ, nÄ• nÄ• dumacchÄ• danaá¹ƒ

taá¹ƒ me piyo uttari vassakÄ• le, mamaÃ±ca maÃ±Ã±aá¹ƒ anubandhatÄ«ti ||

196__._ á¹• 21 ``ahaÃ±ca aá¹…kolakamocinÄ• mi, atimuttakaá¹ƒ sattaliyothikaÃ±ca.

`piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupessaá¹ƒâ€™ ||

197__._ á¹• 21 ``ahaÃ±cidaá¹ƒ kuravakamocinÄ• mi, uddÄ• lakÄ• pÄ• á¹-alisindhuvÄ• rak

`piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupessaá¹ƒâ€™ ||

198__._ á¹• 21 ``ahaÃ±ca sÄ• lassa supupphitassa, oceyya pupphÄ• ni karomi mÄ• laá¹ƒ.

`piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupessaá¹ƒâ€™ ||

199__._ á¹• 21 ``ahaÃ±ca sÄ• lassa supupphitassa, oceyya pupphÄ• ni karomi bhÄ• raá¹ƒ.

idaÃ±ca no hehiti santharatthaá¹ƒ, yatthajjimaá¹ƒ viharissÄ• ma rattiá¹ƒ ||

200__._ á¹• 21 ``ahaÃ±ca \Ne IV 399/ \Be IV 443/ kho agaá¸·uá¹ƒ candanaÃ±ca, silÄ• ya pi

`piyo ca me hehiti rositaá¹…go, ahaÃ±ca naá¹ƒ rositÄ• ajjhupessaá¹ƒâ€™ ||

201__._ á¹• 21 ``athÄ• gamÄ• salilaá¹ƒ sÄ«ghasotaá¹ƒ, nudaá¹ƒ sÄ• le salaá¸·e kaá¹‡á¹‡ik

Ä• pÅ«ratha \Ee IV 441/ tena muhuttakena, sÄ• yaá¹ƒ nadÄ« Ä• si mayÄ• suduttarÄ• ||

202__._ á¹• 21 ``ubhosu tÄ«resu mayaá¹ƒ tadÄ• á¹-hitÄ• , sampassantÄ• ubhayo aÃ±Ã±a

sakimpi rodÄ• ma sakiá¹ƒ hasÄ• ma, kicchena no Ä• gamÄ• saá¹ƒvarÄ« sÄ• ||

203__._ á¹• 21 ``pÄ• tova kho uggate sÅ«riyamhi, catukkaá¹ƒ nadiá¹ƒ uttariyÄ• na ludda.

Ä• liá¹…giyÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mayaá¹ƒ ubho, sakimpi rodÄ• ma sakiá¹ƒ hasÄ• ma ||

204__._ á¹• 21 ``tÄ«hÅ«nakaá¹ƒ satta satÄ• ni ludda, yamidha mayaá¹ƒ vippavasimha pubb

vassekimaá¹ƒ jÄ«vitaá¹ƒ bhÅ«mipÄ• la, ko nÄ«dha kantÄ• ya vinÄ• vaseyya ||

205__._ á¹• 21 ``Ä• yuÃ±ca vo kÄ«vatako nu samma, sacepi jÄ• nÄ• tha vadetha Ä• yuá¹ƒ.

anussavÄ• vuá¸• á¸• hato Ä• gamÄ• vÄ• , akkhÄ• tha metaá¹ƒ avikampamÄ• nÄ• ||

206__._ á¹• 21 ``Ä• yuÃ±ca no vassasahassaá¹ƒ ludda, na cantarÄ• pÄ• pako atthi rogo.

appaÃ±ca dukkhaá¹ƒ sukhameva bhiyyo, avÄ«tarÄ• gÄ• vijahÄ• ma jÄ«vitaâ€™â€™ nti ||

tattha \Be IV 444/ __mayekaratta_nti mayaá¹ƒ ekarattaá¹ƒ. __vippavasimhÄ• _ti vippayuttÄ
__anutappamÄ• nÄ• _ti ``anicchamÄ• nÄ• naá¹ƒ no ekaratto atÄ«toâ€™â€™ ti taá¹ƒ ekara
__punaá¹ƒ na hessatÄ«_ti puna na bhavissati nÄ• gamissatÄ«ti socÄ• ma. __dhanaá¹ƒva n
peta_nti dhanaá¹ƒ vÄ• naá¹-á¹-haá¹ƒ pitaraá¹ƒ vÄ• mÄ• taraá¹ƒ vÄ• petaá¹ƒ kÄ• lakataá¹ƒ
cintayamÄ• nÄ• kena kÄ• raá¹‡ena taá¹ƒ ekarattaá¹ƒ vinÄ• vÄ• saá¹ƒ akappayittha, idaá¹ƒ
pucchati. __yamima_nti yaá¹ƒ imaá¹ƒ. __selakÅ«la_nti dvinnaá¹ƒ selÄ• naá¹ƒ antare sanda
__vassakÄ• le_ti ekassa meghassa uá¹-á¹-hÄ• ya vassanakÄ• le \Ee IV 442/. amhÄ• kaÃ±h
rativasena carantÄ• naá¹ƒ eko megho uá¹-á¹-hahi. atha me piyasÄ• miko kinnaromaá¹ƒ ``pa
ti maÃ±Ã±amÄ• no etaá¹ƒ nadiá¹ƒ uttarÄ«ti Ä• ha.

__ahaÃ±cÄ• _ti \Ne IV 400/ ahaá¹ƒ panetassa paratÄ«raá¹ƒ gatabhÄ• vaá¹ƒ ajÄ• nantÄ« s
aá¹…kolakÄ• dÄ«ni pupphÄ• ni ocinÄ• mi. tattha __sattaliyothikaÃ±cÄ• _ti kundÄ• lapupph
ocinantÄ« pana ``piyo ca me mÄ• labhÄ• rÄ« bhavissati, ahaÃ±ca naá¹ƒ mÄ• linÄ« hutvÄ•
kÄ• raá¹‡ena ocinÄ• mi. __uddÄ• lakÄ• pÄ• á¹-alisindhuvÄ• rakÄ• _ti tepi mayÄ• ocitÄ• y
ocinitvÄ• . __agaá¸·uá¹ƒ candanaÃ±cÄ• _ti kÄ• á¸·Ä• gaá¸·uÃ±ca rattacandanaÃ±ca. __ros
__rositÄ• _ti vilittÄ• hutvÄ• . __ajjhupessa_nti sayane upagamissÄ• mi. __nudaá¹ƒ sÄ• le s
kaá¹‡á¹‡ikÄ• re_ti etÄ• ni mayÄ• ocinitvÄ• tÄ«re á¹-hapitÄ• ni pupphÄ• ni nudantaá¹ƒ hara
tassÄ• hi orimatÄ«re á¹-hitakÄ• leyeva nadiyÄ• udakaá¹ƒ Ä• gataá¹ƒ, taá¹…khaá¹‡aÃ±Ã±e
vijjulatÄ• niccharanti, kinnarÄ• nÄ• ma udakabhÄ«rukÄ• honti, iti sÄ• otarituá¹ƒ na visahi
``sÄ• yaá¹ƒ nadÄ« Ä• si mayÄ• suduttarÄ• â€™â€™ _ti.

__sampassantÄ• _ti vijjulatÄ• niccharaá¹‡akÄ• le passantÄ• . __rodÄ• mÄ• _ti andhakÄ• n
vijjulatÄ• niccharaá¹‡akÄ• le passantÄ• hasÄ• ma. __saá¹ƒvarÄ«_ti ratti. __catukka_nti tuc
__uttariyÄ• nÄ• _ti uttaritvÄ• . __tÄ«hÅ«naka_nti tÄ«hi Å«nÄ• ni satta vassasatÄ• ni. __yan
kÄ• laá¹ƒ idha mayaá¹ƒ vippavasimha, so ito tÄ«hi Å«nakÄ• ni satta vassasatÄ• ni hontÄ«ti
vassaá¹ƒ ekaá¹ƒ imaá¹ƒ, tumhÄ• kaá¹ƒ ekameva vassasataá¹ƒ imaá¹ƒ jÄ«vitanti vadati. __k
parittake jÄ«vite ko \Be IV 445/ nu idha kantÄ• ya vinÄ• bhaveyya, ayuttaá¹ƒ tava piyabhari
bhavitunti dÄ«peti.

__kÄ«vatako nÅ«_ti rÄ• jÄ• kinnariyÄ• vacanaá¹ƒ sutvÄ• ``imesaá¹ƒ Ä• yuppamÄ• á¹‡aá
cintetvÄ• ``tumhÄ• kaá¹ƒ kittako Ä• yÅ«â€™â€™ ti pucchati. __anussavÄ• _ti sace vo kass

sutaá¹ƒ, mÄ• tÄ• pitÅ«naá¹ƒ vÄ• vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ• naá¹ƒ santikÄ• Ä• gamo
vuá¸• á¸• hato Ä• gamÄ• vÄ• etaá¹ƒ avikampamÄ• nÄ• akkhÄ• tha. __na cantarÄ• _ti am
antarÄ• ca no pÄ• pako jÄ«vitantarÄ• yakaro rogopi natthi. __avÄ«tarÄ• gÄ• _ti aÃ±Ã±ama
hutvÄ• .

taá¹ƒ sutvÄ• rÄ• jÄ• ``ime hi nÄ• ma tiracchÄ• nagatÄ• hutvÄ• ekarattiá¹ƒ vippayogena s
rodantÄ• vicaranti, ahaá¹ƒ pana tiyojanasatike rajje mahÄ• sampattiá¹ƒ pahÄ• ya araÃ±Ã±a
akiccakÄ• rimhÄ«â€™â€™ ti tatova nivatto bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• ``kiá¹ƒ te, mahÄ• rÄ
acchariyaá¹ƒ diá¹-á¹-haâ€™â€™ nti amaccehi \Ee IV 443/ puá¹-á¹-ho sabbaá¹ƒ Ä• rocetvÄ•
dÄ• nÄ• ni dadanto bhoge bhuÃ±ji. tamatthaá¹ƒ pakÄ• sento satthÄ• ---

207__._ á¹• 21 ``idaÃ±ca sutvÄ• na amÄ• nusÄ• naá¹ƒ, bhallÄ• tiyo ittaraá¹ƒ jÄ«vitanti.

nivattatha na migavaá¹ƒ acari, adÄ• si dÄ• nÄ• ni abhuÃ±ji bhogeâ€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• puna ovadanto dve gÄ• thÄ• abhÄ• si ---

208__._ á¹• 21 ``idaÃ±ca sutvÄ• na amÄ• nusÄ• naá¹ƒ, sammodatha mÄ• kalahaá¹ƒ akatt

mÄ• vo tapÄ« attakammÄ• parÄ• dho, yathÄ• pi te kimpurisekarattaá¹ƒ ||

209__._ á¹• 21 ``idaÃ±ca sutvÄ• na amÄ• nusÄ• naá¹ƒ, sammodatha mÄ• vivÄ• daá¹ƒ aka

mÄ• vo tapÄ« attakammÄ• parÄ• dho, yathÄ• pi te kimpurisekarattaâ€™â€™ nti ||

tattha \Be IV 446/ __amÄ• nusÄ• na_nti kinnarÄ• naá¹ƒ. __attakammÄ• parÄ• dho_ti attan
__kimpurisekaratta_nti yathÄ• te kimpurise ekarattiá¹ƒ kato attano kammadoso tapi, tathÄ•
attho.

mallikÄ• devÄ« tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• aÃ±jaliâ
thutiá¹ƒ karontÄ« osÄ• nagÄ• thamÄ• ha ---

210__._ á¹• 21 ``vividhaá¹ƒ adhimanÄ• suá¹‡omahaá¹ƒ, vacanapathaá¹ƒ tava atthasaá¹ƒhi

muÃ±caá¹ƒ giraá¹ƒ nudaseva me daraá¹ƒ, samaá¹‡a sukhÄ• vaha jÄ«va me ciraâ€™â€™ n

tattha __vividhaá¹ƒ adhimanÄ• suá¹‡omaha_nti bhante, tumhehi vividhehi nÄ• nÄ• kÄ• raa
desitaá¹ƒ dhammadesanaá¹ƒ ahaá¹ƒ adhimanÄ• pasannacittÄ• hutvÄ• suá¹‡omi. __vaca

vuttaá¹ƒ vividhavacanaá¹ƒ. __muÃ±caá¹ƒ giraá¹ƒ nudaseva me dara_nti kaá¹‡á¹‡asukhaá¹
muÃ±canto mama hadaye sokadarathaá¹ƒ nudasiyeva harasiyeva. __samaá¹‡a_ \Ee IV 44
cira_nti bhante buddhasamaá¹‡a, dibbamÄ• nusalokiyalokuttarasukhÄ• vaha mama sÄ• mi
jÄ«vÄ• ti.

kosalarÄ• jÄ• \Ne IV 402/ tato paá¹-á¹-hÄ• ya tÄ• ya saddhiá¹ƒ samaggavÄ• saá¹ƒ vasi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kin
kinnarÄ« mallikÄ• devÄ«, bhallÄ• tiyarÄ• jÄ• ahameva ahosiâ€™â€™ nti.

bhallÄ• tiyajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [505] 9. somanassajÄ• takavaá¹‡á¹‡anÄ•

__ko taá¹ƒ hiá¹ƒsati heá¹-hetÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto devadattassa vadhÄ•
Ä• rabbha kathesi. tadÄ• hi satthÄ• ``na, bhikkhave, idÄ• neva, pubbepesa mama vadhÄ•
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be IV 447/ kururaá¹-á¹-he uttarapaÃ±cÄ• lanagare reá¹‡u nÄ• ma rÄ• jÄ• rajjaá¹ƒ
mahÄ• rakkhito nÄ• ma tÄ• paso paÃ±casatatÄ• pasaparivÄ• ro himavante ciraá¹ƒ vasitvÄ•
cÄ• rikaá¹ƒ caranto uttarapaÃ±cÄ• lanagaraá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ• sapariso pi
rÄ• jadvÄ• raá¹ƒ pÄ• puá¹‡i. rÄ• jÄ• isigaá¹‡aá¹ƒ disvÄ• iriyÄ• pathe pasanno alaá¹…kata
paá¹‡Ä«tenÄ• hÄ• rena parivisitvÄ• ``bhante, imaá¹ƒ vassÄ• rattaá¹ƒ mama uyyÄ• neyeva
tehi saddhiá¹ƒ uyyÄ• naá¹ƒ gantvÄ• vasanaá¹-á¹-hÄ• nÄ• ni kÄ• retvÄ• pabbajitaparikkhÄ
nikkhami. tato paá¹-á¹-hÄ• ya sabbepi te rÄ• janivesane bhuÃ±janti. rÄ• jÄ• pana aputtako
puttÄ• nuppajjanti. vassÄ• rattaccayena mahÄ• rakkhito ``idÄ• ni himavanto ramaá¹‡Ä«yo,
gamissÄ• mÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• raÃ±Ã±Ä• katasakkÄ• rasammÄ•
majjhanhikasamaye maggÄ• okkamma ekassa sandacchÄ• yassa rukkhassa heá¹-á¹-hÄ•
saparivÄ• ro nisÄ«di.

tÄ• pasÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``rÄ• jagehe vaá¹ƒsÄ• nurakkhito putto natthi,
rÄ• jÄ• puttaá¹ƒ labheyya, paveá¹‡i ghaá¹-Ä«yethÄ• â€™â€™ ti. mahÄ• rakkhito tesaá¹ƒ k
nu kho raÃ±Ã±o \Ee IV 445/ putto, udÄ• hu noâ€™â€™ ti upadhÄ• rento ``bhavissatÄ«â€™
``mÄ• bhonto cintayittha, ajja paccÅ«sakÄ• le eko devaputto cavitvÄ• raÃ±Ã±o aggamahe
paá¹-isandhiá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti. taá¹ƒ sutvÄ• eko kuá¹-ajaá¹-ilo ``idÄ• ni rÄ• jaku
bhavissÄ• mÄ«â€™â€™ ti \Ne IV 403/ cintetvÄ• tÄ• pasÄ• naá¹ƒ gamanakÄ• le gilÄ• nÄ•
gacchÄ• mÄ• â€™â€™ ti vutto ``na sakkomÄ«â€™â€™ ti Ä• ha. mahÄ• rakkhito tassa nipa
sakkosi, tadÄ• Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• isigaá¹‡aá¹ƒ Ä• dÄ• ya himavantam

vegenÄ• gantvÄ• rÄ• jadvÄ• re á¹-hatvÄ• ``mahÄ• rakkhitassa upaá¹-á¹-hÄ• katÄ• paso Ä
Ä• rocÄ• petvÄ• raÃ±Ã±Ä• vegena pakkosÄ• pito pÄ• sÄ• daá¹ƒ abhiruyha paÃ±Ã±attÄ• s
tÄ• pasaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno isÄ«naá¹ƒ Ä• rogyaá¹ƒ pucchitvÄ• ``bhante, a
vegena kenatthenÄ• gatatthÄ• â€™â€™ ti Ä• ha. ``Ä• ma, mahÄ• rÄ• ja, isigaá¹‡o sukhani
raÃ±Ã±o paveá¹‡ipÄ• lako putto uppajjeyyÄ• â€™ ti kathaá¹ƒ samuá¹-á¹-hÄ• pesi. ahaá¹ƒ k
``bhavissati nu kho raÃ±Ã±o putto, udÄ• hu noâ€™â€™ ti dibbacakkhunÄ• olokento ``mah
aggamahesiyÄ• sudhammÄ• ya kucchimhi nibbattissatÄ«â€™â€™ ti disvÄ• ``ajÄ• nantÄ•
Ä• cikkhissÄ• mi nesaâ€™â€™ nti tumhÄ• kaá¹ƒ kathanatthÄ• ya Ä• gato. kathitaá¹ƒ te ma
mahÄ• rÄ• jÄ• ti. rÄ• jÄ• ``bhante, na sakkÄ• gantuâ€™â€™ nti haá¹-á¹-hatuá¹-á¹-ho pasa
uyyÄ• naá¹ƒ netvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidahitvÄ• adÄ• si. so tato paá¹-á¹-hÄ• y
vasati, ``dibbacakkhukoâ€™â€™ tvevassa nÄ• maá¹ƒ ahosi.

tadÄ• bodhisatto tÄ• vatiá¹ƒsabhavanÄ• cavitvÄ• tattha paá¹-isandhiá¹ƒ gaá¹‡hi. jÄ• tass
nÄ• maggahaá¹‡adivase ``somanassakumÄ• roâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. so ku
kuhakatÄ• pasopi uyyÄ• nassa ekasmiá¹ƒ passe nÄ• nappakÄ• raá¹ƒ sÅ«peyyasÄ• kaÃ±ca
paá¹‡á¹‡ikÄ• naá¹ƒ hatthe vikkiá¹‡anto dhanaá¹ƒ saá¹‡á¹-hapesi. bodhisattassa sattavassik
paccanto \Ee IV 446/ kuppi. ``dibbacakkhutÄ• pasaá¹ƒ mÄ• pamajjÄ«â€™â€™ ti kumÄ• ra
``paccantaá¹ƒ vÅ«pasamessÄ• mÄ«â€™â€™ ti gato. athekadivasaá¹ƒ kumÄ• ro ``jaá¹-ilaá¹
uyyÄ• naá¹ƒ gantvÄ• kÅ«á¹-ajaá¹-ilaá¹ƒ ekaá¹ƒ gaá¹‡á¹-hikakÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• e
hatthehi dve udakaghaá¹-e gahetvÄ• sÄ• kavatthusmiá¹ƒ udakaá¹ƒ Ä• siÃ±cantaá¹ƒ disvÄ•
attano samaá¹‡adhammaá¹ƒ akatvÄ• paá¹‡á¹‡ikakammaá¹ƒ karotÄ«â€™â€™ ti Ã±atvÄ•
paá¹‡á¹‡ikagahapatikÄ• â€™â€™ ti taá¹ƒ lajjÄ• petvÄ• avanditvÄ• va nikkhami. kÅ«á¹-ajaá
evarÅ«po paccÄ• mitto, ko jÄ• nÄ• ti kiá¹ƒ karissati, idÄ• neva naá¹ƒ nÄ• setuá¹ƒ vaá¹-á¹-at
raÃ±Ã±o Ä• gamanakÄ• le pÄ• sÄ• á¹‡aphalakaá¹ƒ ekamantaá¹ƒ khipitvÄ• pÄ• nÄ«yaghaá
paá¹‡á¹‡asÄ• lÄ• ya tiá¹‡Ä• ni vikiritvÄ• sarÄ«raá¹ƒ telena makkhetvÄ• paá¹‡á¹‡asÄ• laá¹
pÄ• rupitvÄ• mahÄ• dukkhappatto viya maÃ±ce nipajji. rÄ• jÄ• Ä• gantvÄ• nagaraá¹ƒ pad
nivesanaá¹ƒ apavisitvÄ• va ``mama sÄ• mikaá¹ƒ dibbacakkhukaá¹ƒ \Ne IV 404/ passissÄ• n
paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ gantvÄ• taá¹ƒ vippakÄ• raá¹ƒ disvÄ• ``kiá¹ƒ nu kho etaâ€™â€
nipannakaá¹ƒ disvÄ• pÄ• de parimajjanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

211__._ á¹• 21 ``ko \Be IV 449/ taá¹ƒ hiá¹ƒsati heá¹-heti, kiá¹ƒ dummano socasi appatÄ«to.

kassajja mÄ• tÄ• pitaro rudantu, kvajja setu nihato pathabyÄ• â€™â€™ ti ||

tattha __hiá¹ƒsatÄ«_ti paharati. __heá¹-hetÄ«_ti akkosati. __kvajja setÅ«_ti ko ajja sayatu.

taá¹ƒ sutvÄ• kÅ«á¹-ajaá¹-ilo nitthunanto uá¹-á¹-hÄ• ya dutiyaá¹ƒ gÄ• thamÄ• ha ---

212__._ á¹• 21 ``tuá¹-á¹-hosmi deva tava dassanena, cirassaá¹ƒ passÄ• mi taá¹ƒ bhÅ«mipÄ

ahiá¹ƒsako \Ee IV 447/ reá¹‡umanuppavissa, puttena te heá¹-hayitosmi devÄ• â€™â€™ ti |

ito parÄ• uttÄ• nasambandhagÄ• thÄ• pÄ• á¸·inayeneva veditabbÄ• ---

213__._ á¹• 21 ``Ä• yantu dovÄ• rikÄ• khaggabandhÄ• , kÄ• sÄ• viyÄ• yantu antepurantaa

hantvÄ• na taá¹ƒ somanassaá¹ƒ kumÄ• raá¹ƒ, chetvÄ• na sÄ«saá¹ƒ varamÄ• harantu ||

214__._ á¹• 21 ``pesitÄ• rÄ• jino dÅ«tÄ• , kumÄ• raá¹ƒ etadabravuá¹ƒ.

issarena vitiá¹‡á¹‡osi, vadhaá¹ƒ pattosi khattiya ||

215__._ á¹• 21 ``sa rÄ• japutto paridevayanto, dasaá¹…guliá¹ƒ aÃ±jaliá¹ƒ paggahetvÄ• .

ahampi icchÄ• mi janinda daá¹-á¹-huá¹ƒ, jÄ«vaá¹ƒ maá¹ƒ netvÄ• paá¹-idassayetha ||

216__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , raÃ±Ã±o puttaá¹ƒ adassayuá¹ƒ.

putto ca pitaraá¹ƒ disvÄ• , dÅ«ratovajjhabhÄ• satha ||

217__._ á¹• 21 ``Ä• gacchuá¹ƒ \Be IV 450/ dovÄ• rikÄ• khaggabandhÄ• , kÄ• sÄ• viyÄ• ha

akkhÄ• hi me pucchito etamatthaá¹ƒ, aparÄ• dho ko nidha mamajja atthÄ«â€™â€™ ti ||

tattha \Ne IV 405/ __ahiá¹ƒsako_ti ahaá¹ƒ kassaci ahiá¹ƒsako sÄ«lÄ• cÄ• rasampanno. __r
mahÄ• rÄ• ja reá¹‡u, ahaá¹ƒ tava puttena mahÄ• parivÄ• rena anupavisitvÄ• ``are kÅ«á¹-a
vasasÄ«â€™â€™ ti vatvÄ• pÄ• sÄ• á¹‡aphalakaá¹ƒ khipitvÄ• ghaá¹-aá¹ƒ bhinditvÄ• hatth
koá¹-á¹-entena viheá¹-hitosmÄ«ti evaá¹ƒ so abhÅ«tameva bhÅ«taá¹ƒ viya katvÄ• rÄ• jÄ• na
__Ä• yantÅ«_ti gacchantu. ``mama sÄ• mimhi vippaá¹-ipannakÄ• lato paá¹-á¹-hÄ• ya mayip
kujjhitvÄ• tassa vadhaá¹ƒ Ä• á¹‡Ä• pento evamÄ• ha. __kÄ• sÄ• viyÄ• _ti coraghÄ• takÄ•
vidhÄ• nena gacchantÅ«ti vadati. __vara_nti varaá¹ƒ sÄ«saá¹ƒ uttamasÄ«saá¹ƒ chinditvÄ•

__rÄ• jino_ti bhikkhave, raÃ±Ã±o santikÄ• dÅ«tÄ• raÃ±Ã±Ä• pesitÄ• vegena gantvÄ• m
attano aá¹…ke nisÄ«dÄ• pitaá¹ƒ kumÄ• raá¹ƒ parivÄ• retvÄ• etadavocuá¹ƒ. __issarenÄ• _
__vitiá¹‡á¹‡osÄ«_ti pariccattosi. __sa rÄ• japutto_ti bhikkhave, tesaá¹ƒ vacanaá¹ƒ sutvÄ• m
mÄ• tu aá¹…kato uá¹-á¹-hÄ• ya so rÄ• japutto \Ee IV 448/. __paá¹-idassayethÄ• _ti dasseth

te dÅ«tÄ• kumÄ• rassa taá¹ƒ vacanaá¹ƒ sutvÄ• mÄ• retuá¹ƒ avisahantÄ• goá¹‡aá¹ƒ viya
parikaá¸• á¸• hantÄ• netvÄ• raÃ±Ã±o dassayuá¹ƒ. kumÄ• re pana nÄ«yamÄ• ne dÄ• siga
sudhammÄ• pi devÄ« nÄ• garÄ• pi ``mayaá¹ƒ niraparÄ• dhaá¹ƒ kumÄ• raá¹ƒ mÄ• retuá¹ƒ
saddhiá¹ƒyeva agamaá¹ƒsu. __Ä• gacchu_nti tumhÄ• kaá¹ƒ Ä• á¹‡Ä• ya mama santikaá¹ƒ
mama_nti maá¹ƒ mÄ• retuá¹ƒ. __ko nÄ«dhÄ• _ti ko nu idha mama aparÄ• dho, yena maá¹ƒ

rÄ• jÄ• ``bhavaggaá¹ƒ atinÄ«caá¹ƒ, tava doso atimahantoâ€™â€™ ti tassa dosaá¹ƒ kathe

218__._ á¹• 21 ``sÄ• yaÃ±ca \Be IV 451/ pÄ• to udakaá¹ƒ sajÄ• ti, aggiá¹ƒ sadÄ• pÄ• ricar

taá¹ƒ tÄ• disaá¹ƒ saá¹ƒyataá¹ƒ brahmacÄ• riá¹ƒ, kasmÄ• tuvaá¹ƒ brÅ«si gahappatÄ«â€™â

tattha __udakaá¹ƒ sajÄ• tÄ«_ti udakorohaá¹‡akammaá¹ƒ karoti. __taá¹ƒ tÄ• disa_nti taá¹ƒ
sÄ• miá¹ƒ dibbacakkhutÄ• pasaá¹ƒ kasmÄ• tvaá¹ƒ gahapativÄ• dena samudÄ• carasÄ«ti v

tato kumÄ• ro ``deva, mayhaá¹ƒ gahapatiÃ±Ã±eva `gahapatÄ«â€™ ti vadantassa ko dosoâ

219__._ á¹• 21 ``tÄ• lÄ• \Ne IV 406/ ca mÅ«lÄ• ca phalÄ• ca deva, pariggahÄ• vividhÄ•

te rakkhati gopayatappamatto, tasmÄ• ahaá¹ƒ brÅ«mi gahappatÄ«â€™â€™ ti ||

tattha __mÅ«lÄ• _ti mÅ«lakÄ• dimÅ«lÄ• ni. __phalÄ• _ti nÄ• nÄ• vidhÄ• ni valliphalÄ• ni. _
gopayatappamatto_ti te esa tava kulÅ«pakatÄ• paso paá¹‡á¹‡ikakammaá¹ƒ karonto nisÄ«d
katvÄ• gopayati appamatto, tena kÄ• raá¹‡ena so tava brÄ• hmaá¹‡o gahapati nÄ• ma hot

iti naá¹ƒ ahampi ``gahapatÄ«â€™â€™ ti kathesiá¹ƒ. sace na saddahasi, catÅ«su dvÄ• resu
pucchÄ• pehÄ«ti. rÄ• jÄ• pucchÄ• pesi. te \Ee IV 449/ ``Ä• ma, mayaá¹ƒ imassa hatthato p
phalÄ• phalÄ• ni ca kiá¹‡Ä• mÄ• â€™â€™ ti Ä• haá¹ƒsu. paá¹‡á¹‡avatthumpi upadhÄ• rÄ•
paá¹‡á¹‡asÄ• lampissa pavisitvÄ• kumÄ• rassa purisÄ• paá¹‡á¹‡avikkayaladdhaá¹ƒ kahÄ
nÄ«haritvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• mahÄ• sattassa niddosabhÄ• vaá¹ƒ Ã±atvÄ• g

220__._ á¹• 21 ``saccaá¹ƒ kho etaá¹ƒ vadasi kumÄ• ra, pariggahÄ• vividhÄ• santimassa.

te rakkhati gopayatappamatto, sa brÄ• hmaá¹‡o gahapati tena hotÄ«â€™â€™ ti ||

tato mahÄ• satto cintesi ``evarÅ«passa bÄ• lassa raÃ±Ã±o santike vÄ• sato himavantaá¹ƒ
varaá¹ƒ, parisamajjheyevassa dosaá¹ƒ Ä• vikatvÄ• \Be IV 452/ Ä• pucchitvÄ• ajjeva nikkha

pabbajissÄ• mÄ«â€™â€™ ti. so parisÄ• ya namakkÄ• raá¹ƒ katvÄ• gÄ• thamÄ• ha ---

221__._ á¹• 21 ``suá¹‡antu mayhaá¹ƒ parisÄ• samÄ• gatÄ• , sanegamÄ• jÄ• napadÄ• ca

bÄ• lÄ• yaá¹ƒ bÄ• lassa vaco nisamma, ahetunÄ• ghÄ• tayate maá¹ƒ janindoâ€™â€™ ti ||

tattha __bÄ• lÄ• yaá¹ƒ bÄ• lassÄ• _ti ayaá¹ƒ rÄ• jÄ• sayaá¹ƒ bÄ• lo imassa bÄ• lassa kÅ«
sutvÄ• ahetunÄ• va maá¹ƒ ghÄ• tayateti.

evaÃ±ca pana vatvÄ• pitaraá¹ƒ vanditvÄ• attÄ• naá¹ƒ pabbajjÄ• ya anujÄ• nÄ• pento itara

222__._ á¹• 21 ``daá¸·hasmi mÅ«le visaá¹-e virÅ«á¸·he, dunnikkayo veá¸·u pasÄ• khajÄ• to

vandÄ• mi pÄ• dÄ• ni tava janinda, anujÄ• na maá¹ƒ pabbajissÄ• mi devÄ• â€™â€™ ti ||

tattha \Ne IV 407/ __visaá¹-e_ti visÄ• le mahante jÄ• te. __dunnikkayo_ti dunnikkaá¸• á¸• h

tato \Ee IV 450/ parÄ• raÃ±Ã±o ca puttassa ca vacanapaá¹-ivacanagÄ• thÄ• honti ---

223__._ á¹• 21 ``bhuÃ±jassu bhoge vipule kumÄ• ra, sabbaÃ±ca te issariyaá¹ƒ dadÄ• mi.

ajjeva tvaá¹ƒ kurÅ«naá¹ƒ hohi rÄ• jÄ• , mÄ• pabbajÄ« pabbajjÄ• hi dukkhÄ• ||

224__._ á¹• 21 ``kinnÅ«dha deva tavamatthi bhogÄ• , pubbevahaá¹ƒ devaloke ramissaá¹ƒ.

rÅ«pehi saddehi atho rasehi, gandhehi phassehi manoramehi ||

225__._ á¹• 21 ``bhuttÄ• \Be IV 453/ ca me bhogÄ• tidivasmiá¹ƒ deva, parivÄ• rito acchar

tuvaÃ±ca bÄ• laá¹ƒ paraneyyaá¹ƒ viditvÄ• , na tÄ• dise rÄ• jakule vaseyyaá¹ƒ ||

226__._ á¹• 21 ``sacÄ• haá¹ƒ bÄ• lo paraneyyo asmi, ekÄ• parÄ• dhaá¹ƒ khama putta may

punapi ce edisakaá¹ƒ bhaveyya, yathÄ• matiá¹ƒ somanassa karohÄ«â€™â€™ ti ||

tattha __dukkhÄ• _ti tÄ• ta, pabbajjÄ• nÄ• ma parapaá¹-ibaddhajÄ«vikattÄ• dukkhÄ• , mÄ
taá¹ƒ yÄ• ci. __kinnÅ«dha devÄ• _ti deva, ye tava bhogÄ• , tesu kiá¹ƒ nÄ• ma bhuÃ±jitabba
__parivÄ• rito_ti paricÄ• rito, ayameva vÄ• pÄ• á¹-ho. tassa kira jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ u

__paraneyya_nti andhaá¹ƒ viya yaá¹-á¹-hiyÄ• parena netabbaá¹ƒ. __tÄ• dise_ti tÄ• disassa
paá¹‡á¸• itena vasitabbaá¹ƒ, mayÄ• attano Ã±Ä• á¹‡abalena ajja jÄ«vitaá¹ƒ laddhaá¹ƒ, nÄ•
vasissÄ• mÄ«ti Ã±Ä• petuá¹ƒ evamÄ• ha. __yathÄ• mati_nti sace puna mayhaá¹ƒ evarÅ«pe
yathÄ• ajjhÄ• sayaá¹ƒ karohÄ«ti puttaá¹ƒ khamÄ• pesi.

mahÄ• satto rÄ• jÄ• naá¹ƒ ovadanto aá¹-á¹-ha gÄ• thÄ• abhÄ• si ---

227__._ á¹• 21 ``anisamma \Ee IV 451/ kataá¹ƒ kammaá¹ƒ, anavatthÄ• ya cintitaá¹ƒ.

bhesajjasseva vebhaá¹…go, vipÄ• ko hoti pÄ• pako ||

228__._ á¹• 21 ``nisamma \Ne IV 408/ ca kataá¹ƒ kammaá¹ƒ, sammÄ• vatthÄ• ya cintitaá¹ƒ

bhesajjasseva sampatti, vipÄ• ko hoti bhadrako ||

229__._ á¹• 21 ``alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

230__._ á¹• 21 ``nisamma \Be IV 454/ khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hati ||

231__._ á¹• 21 ``nisamma daá¹‡á¸• aá¹ƒ paá¹‡ayeyya issaro, vegÄ• kataá¹ƒ tappati bhÅ«m

sammÄ• paá¹‡Ä«dhÄ« ca narassa atthÄ• , anÄ• nutappÄ• te bhavanti pacchÄ• ||

232__._ á¹• 21 ``anÄ• nutappÄ• ni hi ye karonti, vibhajja kammÄ• yatanÄ• ni loke.

viÃ±Ã±uppasatthÄ• ni sukhudrayÄ• ni, bhavanti buddhÄ• numatÄ• ni tÄ• ni ||

233__._ á¹• 21 ``Ä• gacchuá¹ƒ dovÄ• rikÄ• khaggabandhÄ• , kÄ• sÄ• viyÄ• hantu mamaá

mÄ• tuÃ±ca aá¹…kasmimahaá¹ƒ nisinno, Ä• kaá¸• á¸• hito sahasÄ• tehi deva ||

234__._ á¹• 21 ``kaá¹-ukaÃ±hi sambÄ• dhaá¹ƒ sukicchaá¹ƒ patto, madhurampi yaá¹ƒ jÄ«vit

kicchenahaá¹ƒ ajja vadhÄ• pamutto, pabbajjamevÄ• bhimanohamasmÄ«â€™â€™ ti ||

tattha \Ee IV 452/ __anisammÄ• _ti anoloketvÄ• anupadhÄ• retvÄ• . __anavatthÄ• ya cinti
atuletvÄ• atÄ«retvÄ• cintitaá¹ƒ. __vipÄ• ko hoti pÄ• pako_ti tassa hi yathÄ• nÄ• ma bhesa
vipatti, evamevaá¹ƒ vipÄ• ko hoti pÄ• pako. __asaÃ±Ã±ato_ti kÄ• yÄ• dÄ«hi asaÃ±Ã±ato du
sÄ• dhÅ«_ti taá¹ƒ tassa kodhanaá¹ƒ na sÄ• dhu. __nÄ• nisammÄ• _ti anisÄ• metvÄ• kiÃ±c
__paá¹‡ayeyyÄ• _ti paá¹-á¹-hapeyya pavatteyya. __vegÄ• _ti vegena sahasÄ• . __sammÄ•
á¹-hapitena cittena katÄ• narassa atthÄ• pacchÄ• anÄ• nutappÄ• bhavantÄ«ti attho. __vi
kÄ• tuá¹ƒ yuttÄ• ni, imÄ• ni ayuttÄ• nÄ«â€™â€™ ti evaá¹ƒ paÃ±Ã±Ä• ya vibhajitvÄ• . __kan
__buddhÄ• numatÄ• nÄ«_ti paá¹‡á¸• itehi anumatÄ• ni anavajjÄ• ni honti. __kaá¹-uka_nti \N
455/, kaá¹-ukaá¹ƒ sambÄ• dhaá¹ƒ sukicchaá¹ƒ maraá¹‡abhayaá¹ƒ pattomhi. __laddhÄ• _ti a
labhitvÄ• . __pabbajjamevÄ• bhimanohamasmÄ«_ti pabbajjÄ• bhimukhacittoyevasmi.

evaá¹ƒ mahÄ• sattena dhamme desite rÄ• jÄ• deviá¹ƒ Ä• mantetvÄ• gÄ• thamÄ• ha ---

235__._ á¹• 21 ``putto tavÄ• yaá¹ƒ taruá¹‡o sudhamme, anukampako somanasso kumÄ• ro

taá¹ƒ yÄ• camÄ• no na labhÄ• mi svajja, arahasi naá¹ƒ yÄ• citave tuvampÄ«â€™â€™ ti ||

tattha __yÄ• citave_ti yÄ• cituá¹ƒ.

sÄ• pabbajjÄ• yameva uyojentÄ« gÄ• thamÄ• ha ---

236__._ á¹• 21 ``ramassu bhikkhÄ• cariyÄ• ya putta, nisamma dhammesu paribbajassu.

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, anindito brahmamupeti á¹-hÄ• naâ€™â€™ nti

tattha __nisammÄ• _ti pabbajanto ca nisÄ• metvÄ• micchÄ• diá¹-á¹-hikÄ• naá¹ƒ pabbajjaá
sammÄ• diá¹-á¹-hiyuttaá¹ƒ niyyÄ• nikapabbajjaá¹ƒ pabbaja.

atha rÄ• jÄ• gÄ• thamÄ• ha ---

237__._ á¹• 21 ``accherarÅ«paá¹ƒ vata yÄ• disaÃ±ca, dukkhitaá¹ƒ maá¹ƒ dukkhÄ• payase

yÄ• cassu \Ee IV 453/ puttaá¹ƒ iti vuccamÄ• nÄ• , bhiyyova ussÄ• hayase kumÄ• raâ€™â€

tattha __yÄ• disaÃ±cÄ• _ti yÄ• disaá¹ƒ idaá¹ƒ tvaá¹ƒ vadesi, taá¹ƒ acchariyarÅ«paá¹ƒ vata
pakatiyÄ• pi maá¹ƒ dukkhitaá¹ƒ bhiyyo dukkhÄ• payasi.

puna devÄ« gÄ• thamÄ• ha ---

238__._ á¹• 21 ``ye \Be IV 456/ vippamuttÄ• anavajjabhogino, parinibbutÄ• lokamimaá¹ƒ c

tamariyamaggaá¹ƒ paá¹-ipajjamÄ• naá¹ƒ, na ussahe vÄ• rayituá¹ƒ kumÄ• raâ€™â€™ nti ||

tattha \Ne IV 410/ __vippamuttÄ• _ti rÄ• gÄ• dÄ«hi vippamuttÄ• . __parinibbutÄ• _ti kilesap
__tamariyamagga_nti taá¹ƒ tesaá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ santakaá¹ƒ maggaá¹ƒ
puttaá¹ƒ vÄ• retuá¹ƒ na ussahÄ• mi devÄ• ti.

tassÄ• vacanaá¹ƒ sutvÄ• rÄ• jÄ• osÄ• nagÄ• thamÄ• ha ---

239__._ á¹• 21 ``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacin

yesÄ• yaá¹ƒ sutvÄ• na subhÄ• sitÄ• ni, appossukkÄ• vÄ«tasokÄ• sudhammÄ• â€™â€™ t

tattha __bahuá¹-hÄ• nacintino_ti bahukÄ• raá¹‡acintino. __yesÄ• ya_nti yesaá¹ƒ ayaá¹ƒ. s
sÄ• subhÄ• sitaá¹ƒ sutvÄ• appossukkÄ• jÄ• tÄ• , rÄ• jÄ• pi tadeva sandhÄ• yÄ• ha.

mahÄ• satto mÄ• tÄ• pitaro vanditvÄ• ``sace mayhaá¹ƒ doso atthi, khamathÄ• â€™â€™ ti
katvÄ• himavantÄ• bhimukho gantvÄ• manussesu nivattesu manussavaá¹‡á¹‡enÄ• gantv
pabbatarÄ• jiyo atikkamitvÄ• himavantaá¹ƒ nÄ«to vissakammunÄ• nimmitÄ• ya paá¹‡á¹‡a
pabbaji. taá¹ƒ tattha yÄ• va soá¸·asavassakÄ• lÄ• rÄ• jakulaparicÄ• rikavesena devatÄ• ye
kÅ«á¹-ajaá¹-ilampi mahÄ• jano pothetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. mahÄ• satto jhÄ• nÄ
brahmalokÅ«pago ahosi.

satthÄ• \Ee IV 454/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepes
parisakkiyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• kuhako devadatt
mahÄ• rakkhito sÄ• riputto, somanassakumÄ• ro pana ahameva ahosiâ€™â€™ nti.

somanassajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [506] 10. campeyyajÄ• takavaá¹‡á¹‡anÄ•

__kÄ• _ \Be IV 457/ __nu vijjurivÄ• bhÄ• sÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto uposath
kathesi. tadÄ• hi satthÄ• ``sÄ• dhu vo kataá¹ƒ upÄ• sakÄ• uposathavÄ• saá¹ƒ vasantehi,
nÄ• gasampattiá¹ƒ pahÄ• ya uposathavÄ• saá¹ƒ vasiá¹ƒsuyevÄ• â€™â€™ ti vatvÄ• tehi yÄ

atÄ«te \Ne IV 411/ aá¹…garaá¹-á¹-he aá¹…ge ca magadharaá¹-á¹-he magadhe ca rajjaá¹ƒ
aá¹…gamagadharaá¹-á¹-hÄ• naá¹ƒ antare campÄ• nÄ• ma nadÄ«, tattha nÄ• gabhavanaá
nÄ• garÄ• jÄ• rajjaá¹ƒ kÄ• resi. kadÄ• ci magadharÄ• jÄ• aá¹…garaá¹-á¹-haá¹ƒ gaá¹‡hÄ•
magadharaá¹-á¹-haá¹ƒ. athekadivasaá¹ƒ magadharÄ• jÄ• aá¹…gena saddhiá¹ƒ yujjhitvÄ•
Ä• ruyha palÄ• yanto aá¹…garaÃ±Ã±o yodhehi anubaddho puá¹‡á¹‡aá¹ƒ campÄ• nadiá¹ƒ p
nadiá¹ƒ pavisitvÄ• mataá¹ƒ seyyoâ€™â€™ ti asseneva saddhiá¹ƒ nadiá¹ƒ otari. tadÄ• cam
antodake ratanamaá¹‡á¸• apaá¹ƒ nimminitvÄ• mahÄ• parivÄ• ro mahÄ• pÄ• naá¹ƒ pivati. a
nimujjitvÄ• nÄ• garaÃ±Ã±o purato otari. nÄ• garÄ• jÄ• alaá¹…katapaá¹-iyattaá¹ƒ rÄ• jÄ• n
uppÄ• detvÄ• Ä• sanÄ• uá¹-á¹-hÄ• ya ``mÄ• bhÄ• yi, mahÄ• rÄ• jÄ• â€™â€™ ti rÄ• jÄ• n
nisÄ«dÄ• petvÄ• udake nimuggakÄ• raá¹‡aá¹ƒ pucchi. rÄ• jÄ• yathÄ• bhÅ«taá¹ƒ kathesi.
mahÄ• rÄ• ja, ahaá¹ƒ taá¹ƒ dvinnaá¹ƒ raá¹-á¹-hÄ• naá¹ƒ sÄ• mikaá¹ƒ karissÄ• mÄ«â€™â€™
mahantaá¹ƒ yasaá¹ƒ anubhavitvÄ• sattame divase magadharÄ• jena saddhiá¹ƒ nÄ• gabha
nÄ• garÄ• jassÄ• nubhÄ• vena aá¹…garÄ• jÄ• naá¹ƒ gahetvÄ• jÄ«vitÄ• voropetvÄ• dvÄ«
tato paá¹-á¹-hÄ• ya raÃ±Ã±o ca nÄ• garÄ• jassa ca vissÄ• so thiro ahosi. rÄ• jÄ• anusaá¹ƒ
campÄ• nadÄ«tÄ«re \Ee IV 455/ ratanamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• mahantena pariccÄ• g
karoti. sopi mahantena parivÄ• rena nÄ• gabhavanÄ• nikkhamitvÄ• balikammaá¹ƒ sampaa
nÄ• garaÃ±Ã±o sampattiá¹ƒ oloketi.

tadÄ• bodhisatto daliddakule nibbatto rÄ• japarisÄ• ya saddhiá¹ƒ nadÄ«tÄ«raá¹ƒ gantvÄ•
sampattiá¹ƒ disvÄ• lobhaá¹ƒ uppÄ• detvÄ• taá¹ƒ patthayamÄ• no dÄ• naá¹ƒ datvÄ• sÄ«la
campeyyanÄ• garÄ• jassa kÄ• lakiriyato sattame divase cavitvÄ• tassa vasanapÄ• sÄ• de
sirisayanapiá¹-á¹-he nibbatti \Be IV 458/. sarÄ«raá¹ƒ sumanadÄ• mavaá¹‡á¹‡aá¹ƒ mahantaa
disvÄ• vippaá¹-isÄ• rÄ« hutvÄ• ``mayÄ• katakusalanissandena chasu kÄ• masaggesu iss
paá¹-isÄ• mitaá¹ƒ dhaÃ±Ã±aá¹ƒ viya ahosi. svÄ• haá¹ƒ imissÄ• tiracchÄ• nayoniyÄ• paá¹-
kiá¹ƒ me jÄ«vitenÄ• â€™â€™ ti maraá¹‡Ä• ya cittaá¹ƒ uppÄ• desi. atha naá¹ƒ sumanÄ• nÄ
``mahÄ• nubhÄ• vo satto nibbatto bhavissatÄ«â€™â€™ ti sesanÄ• gamÄ• á¹‡avikÄ• naá¹ƒ
nÄ• nÄ• tÅ«riyahatthÄ• Ä• gantvÄ• tassa upahÄ• raá¹ƒ kariá¹ƒsu. tassa taá¹ƒ nÄ• gabhav
ahosi, maraá¹‡acittaá¹ƒ paá¹-ippassambhi, sappasarÄ«raá¹ƒ vijahitvÄ• sabbÄ• laá¹…kÄ• r
sayanapiá¹-á¹-he nisÄ«di. athassa tato paá¹-á¹-hÄ• ya yaso mahÄ• ahosi.

so tattha nÄ• garajjaá¹ƒ kÄ• rento aparabhÄ• ge vippaá¹-isÄ• rÄ« hutvÄ• ``kiá¹ƒ me imÄ•
IV 412/, uposathavÄ• saá¹ƒ vasitvÄ• ito muccitvÄ• manussapathaá¹ƒ gantvÄ• saccÄ• ni p
dukkhassantaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• tato paá¹-á¹-hÄ• ya tasmiá¹ƒyeva pÄ•
karoti. alaá¹…katanÄ• gamÄ• á¹‡avikÄ• tassa santikaá¹ƒ gacchanti, yebhuyyenassa sÄ«la
paá¹-á¹-hÄ• ya pÄ• sÄ• dÄ• nikkhamitvÄ• uyyÄ• naá¹ƒ gacchati. tÄ• tatrÄ• pi gacchanti, u
cintesi ``mayÄ• ito nÄ• gabhavanÄ• nikkhamitvÄ• manussalokaá¹ƒ gantvÄ• uposathavÄ•
vaá¹-á¹-atÄ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya \Ee IV 456/ uposathadivasesu nÄ• gabhava
paccantagÄ• massa avidÅ«re mahÄ• maggasamÄ«pe vammikamatthake ``mama cammÄ•

kÄ«á¸·Ä• sappaá¹ƒ vÄ• kÄ• tukÄ• mÄ• karontÅ«â€™â€™ ti sarÄ«raá¹ƒ dÄ• namukhe viss
nipanno uposathavÄ• saá¹ƒ vasati. mahÄ• maggena gacchantÄ• ca Ä• gacchantÄ• ca taá
pÅ«jetvÄ• pakkamanti. paccantagÄ• mavÄ• sino gantvÄ• ``mahÄ• nubhÄ• vo nÄ• garÄ• jÄ
maá¹‡á¸• apaá¹ƒ karitvÄ• samantÄ• vÄ• lukaá¹ƒ okiritvÄ• gandhÄ• dÄ«hi pÅ«jayiá¹ƒsu. ta
mahÄ• satte pasÄ«ditvÄ• pÅ«jaá¹ƒ katvÄ• puttaá¹ƒ patthenti, dhÄ«taraá¹ƒ patthenti.

mahÄ• sattopi uposathakammaá¹ƒ karonto cÄ• tuddasÄ«pannarasÄ«su vammikamatthake
nÄ• gabhavanaá¹ƒ gacchati. tassevaá¹ƒ uposathaá¹ƒ karontassa addhÄ• vÄ«tivatto. ekadiv
aggamahesÄ« Ä• ha ``deva \Be IV 459/, tvaá¹ƒ manussalokaá¹ƒ gantvÄ• uposathaá¹ƒ upa
sÄ• saá¹…ko sappaá¹-ibhayo, sace te bhayaá¹ƒ uppajjeyya, atha mayaá¹ƒ yena nimittena jÄ
Ä• cikkhÄ• hÄ«â€™â€™ ti. atha naá¹ƒ mahÄ• satto maá¹…galapokkharaá¹‡iyÄ• tÄ«raá¹ƒ
koci paharitvÄ• kilamessati, imissÄ• pokkharaá¹‡iyÄ• udakaá¹ƒ Ä• vilaá¹ƒ bhavissati, sace
gahessati, udakaá¹ƒ pakkuthissati, sace ahituá¹‡á¸• iko gaá¹‡hissati, udakaá¹ƒ lohitavaá¹‡á
bhavissatÄ«â€™â€™ ti Ä• ha. evaá¹ƒ tassÄ• tÄ«á¹‡i nimittÄ• ni Ä• cikkhitvÄ• cÄ• tuddasÄ
adhiá¹-á¹-hÄ• ya nÄ• gabhavanÄ• nikkhamitvÄ• tattha gantvÄ• vammikamatthake nipajji s
sobhayamÄ• no. sarÄ«raÃ±hissa rajatadÄ• maá¹ƒ viya setaá¹ƒ ahosi matthako rattakambal
imasmiá¹ƒ pana jÄ• take bodhisattassa sarÄ«raá¹ƒ naá¹…galasÄ«sapamÄ• á¹‡aá¹ƒ ahosi,
22.784 Ä• dayo) Å«ruppamÄ• á¹‡aá¹ƒ, __saá¹…khapÄ• lajÄ• take_ (J II 17.143 Ä• dayo) el

tadÄ• eko bÄ• rÄ• á¹‡asivÄ• sÄ« mÄ• á¹‡avo takkasilaá¹ƒ gantvÄ• disÄ• pÄ• mokkhassa
alampÄ• yanamantaá¹ƒ \Ee IV 457/ uggaá¹‡hitvÄ• tena maggena attano gehaá¹ƒ gacchant
``imaá¹ƒ sappaá¹ƒ gahetvÄ• gÄ• manigamarÄ• jadhÄ• nÄ«su kÄ«á¸·Ä• pento dhanaá¹ƒ up
dibbosadhÄ• ni \Ne IV 413/ gahetvÄ• dibbamantaá¹ƒ parivattetvÄ• tassa santikaá¹ƒ agamÄ
dibbamantasutakÄ• lato paá¹-á¹-hÄ• ya mahÄ• sattassa kaá¹‡á¹‡esu ayasalÄ• kapavesana
sikharena abhimatthiyamÄ• no viya jÄ• to. so ``ko nu kho esoâ€™â€™ ti bhogantarato sÄ«s
ahituá¹‡á¸• ikaá¹ƒ disvÄ• cintesi ``mama visaá¹ƒ mahantaá¹ƒ, sacÄ• haá¹ƒ kujjhitvÄ• nÄ•
vissajjessÄ• mi, etassa sarÄ«raá¹ƒ bhasmamuá¹-á¹-hi viya vippakirissati, atha me sÄ«laá¹ƒ
bhavissati, na dÄ• ni taá¹ƒ olokessÄ• mÄ«â€™â€™ ti. so akkhÄ«ni nimmÄ«letvÄ• sÄ«saá

ahituá¹‡á¸• iko \Be IV 460/ brÄ• hmaá¹‡o osadhaá¹ƒ khÄ• ditvÄ• mantaá¹ƒ parivattetvÄ• l
sarÄ«re opi, osadhÄ• naÃ±ca mantassa cÄ• nubhÄ• vena kheá¸·ena phuá¹-á¹-haphuá¹-á¹-h
uá¹-á¹-hÄ• nakÄ• lo viya jÄ• to. atha naá¹ƒ so naá¹…guá¹-á¹-he gahetvÄ• kaá¸• á¸• hitvÄ•
ajapadena daá¹‡á¸• ena uppÄ«á¸·ento dubbalaá¹ƒ katvÄ• sÄ«saá¹ƒ daá¸·haá¹ƒ gahetvÄ•
mukhaá¹ƒ vivari. athassa mukhe kheá¸·aá¹ƒ opitvÄ• osadhamantaá¹ƒ katvÄ• dante bhindi,
pÅ«ri. mahÄ• satto attano sÄ«labhedabhayena evarÅ«paá¹ƒ dukkhaá¹ƒ adhivÄ• sento akkh
olokanamattampi nÄ• kari. sopi ``nÄ• garÄ• jÄ• naá¹ƒ dubbalaá¹ƒ karissÄ• mÄ«â€™â€™ ti
paá¹-á¹-hÄ• yassa aá¹-á¹-hÄ«ni cuá¹‡á¹‡ayamÄ• no viya sakalasarÄ«raá¹ƒ madditvÄ• paá
veá¹-hesi, tantamajjitaá¹ƒ nÄ• ma majji, naá¹…guá¹-á¹-haá¹ƒ gahetvÄ• dussapothimaá¹ƒ nÄ

mahÄ• sattassa sakalasarÄ«raá¹ƒ lohitamakkhitaá¹ƒ ahosi. so mahÄ• vedanaá¹ƒ adhivÄ• s

athassa dubbalabhÄ• vaá¹ƒ Ã±atvÄ• vallÄ«hi peá¸·aá¹ƒ \Ee IV 458/ karitvÄ• tattha naá¹ƒ paccantagÄ• maá¹ƒ netvÄ• mahÄ• janamajjhe kÄ«á¸·Ä• pesi. nÄ«lÄ• dÄ«su vaá¹‡á¹‡esu v saá¹‡á¹-hÄ• nesu aá¹‡uá¹ƒthÅ«lÄ• dÄ«su pamÄ• á¹‡esu yaá¹ƒ yaá¹ƒ brÄ• hmaá¹‡o icchati katvÄ• naccati, phaá¹‡asataá¹ƒ phaá¹‡asahassampi karotiyeva. mahÄ• jano pasÄ«ditvÄ• ekadivasameva kahÄ• paá¹‡asahassaÃ±ceva sahassagghanake ca parikkhÄ• re labhi. brÄ labhitvÄ• ``vissajjessÄ• mÄ«â€™â€™ ti cintesi, taá¹ƒ pana dhanaá¹ƒ labhitvÄ• ``paccanta ettakaá¹ƒ dhanaá¹ƒ laddhaá¹ƒ, rÄ• jarÄ• jamahÄ• maccÄ• naá¹ƒ santike bahuá¹ƒ dhanaá¹ƒ sakaá¹-aÃ±ca sukhayÄ• nakaÃ±ca gahetvÄ• sakaá¹-e parikkhÄ• re á¹-hapetvÄ• sukhayÄ• parivÄ• rena mahÄ• sattaá¹ƒ gÄ• manigamÄ• dÄ«su kÄ«á¸·Ä• pento ``bÄ• rÄ• á¹‡asiyaá¹ƒ kÄ«á¸·Ä• petvÄ• vissajjessÄ• mÄ«â€™â€™ ti agamÄ• si. so maá¹‡á¸• Å«ke mÄ• retvÄ• r ``punappunaá¹ƒ esa maá¹ƒ nissÄ• ya mÄ• ressatÄ«â€™â€™ ti na khÄ• dati. athassa madh ``sacÄ• haá¹ƒ bhojanaá¹ƒ \Ne IV 414/ gaá¹‡hissÄ• mi, antopeá¸·Ä• ya eva maraá¹‡aá¹ƒ bh khÄ• dati. brÄ• hmaá¹‡o mÄ• samattena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• dvÄ• ragÄ• mesu kÄ«á

rÄ• jÄ• pi \Be IV 461/ naá¹ƒ pakkosÄ• petvÄ• ``amhÄ• kaá¹ƒ kÄ«á¸·Ä• pehÄ«â€™â€™ ti pannarase tumhÄ• kaá¹ƒ kÄ«á¸·Ä• pessÄ• mÄ«â€™â€™ ti. rÄ• jÄ• ``sve nÄ• garÄ• jÄ• r mahÄ• jano sannipatitvÄ• passatÅ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• punadivase rÄ• jaá¹ brÄ• hmaá¹‡aá¹ƒ pakkosÄ• pesi. so ratanapeá¸·Ä• ya mahÄ• sattaá¹ƒ netvÄ• vicittatthare nisÄ«di. rÄ• jÄ• pi pÄ• sÄ• dÄ• oruyha mahÄ• janaparivuto rÄ• jÄ• sane nisÄ«di. brÄ• hma naccÄ• pesi. mahÄ• jano sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkonto celukkhepasahassa upari sattaratanavassaá¹ƒ vassati. tassa gahitassa mÄ• so sampÅ«ri. ettakaá¹ƒ kÄ• laá¹ƒ n sumanÄ• \Ee IV 459/ ``aticirÄ• yati me piyasÄ• miko, idÄ• nissa idha anÄ• gacchantassa m nu kho kÄ• raá¹‡aâ€™â€™ nti gantvÄ• pokkharaá¹‡iá¹ƒ olokentÄ« lohitavaá¹‡á¹‡aá¹ƒ uda ``ahituá¹‡á¸• ikena gahito bhavissatÄ«â€™â€™ ti Ã±atvÄ• nÄ• gabhavanÄ• nikkhamitvÄ• mahÄ• sattassa gahitaá¹-á¹-hÄ• naÃ±ca kilamitaá¹-á¹-hÄ• naÃ±ca disvÄ• roditvÄ• kanditv pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rÄ• jaá¹…gaá¹‡e parisamaj aá¹-á¹-hÄ• si. mahÄ• satto naccantova Ä• kÄ• saá¹ƒ oloketvÄ• taá¹ƒ disvÄ• lajjito peá¸·aá rÄ• jÄ• tassa peá¸·aá¹ƒ paviá¹-á¹-hakÄ• le ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti ito cito ca á¹-hitaá¹ƒ disvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

240__._ á¹• 21 ``kÄ• nu vijjurivÄ• bhÄ• si, osadhÄ« viya tÄ• rakÄ• .

devatÄ• nusi gandhabbÄ«, na taá¹ƒ maÃ±Ã±Ä• mÄ« mÄ• nusiâ€™â€™ nti ||

tattha __na taá¹ƒ maÃ±Ã±Ä• mi mÄ• nusi_nti ahaá¹ƒ taá¹ƒ mÄ• nusÄ«ti na maÃ±Ã±Ä• mi, gandhabbiyÄ• vÄ• bhavituá¹ƒ vaá¹-á¹-atÄ«ti vadati.

idÄ• ni tesaá¹ƒ vacanapaá¹-ivacanagÄ• thÄ• honti ---

241__._ á¹• 21 ``namhi devÄ« na gandhabbÄ«, na mahÄ• rÄ• ja mÄ• nusÄ«.

nÄ• gakaÃ±Ã±Ä• smi bhaddante, atthenamhi idhÄ• gatÄ• ||

242__._ á¹• 21 ``vibbhantacittÄ• \Ne IV 415/ \Be IV 462/ kupitindriyÄ• si, nettehi te vÄ• riga

kiá¹ƒ te naá¹-á¹-haá¹ƒ kiá¹ƒ pana patthayÄ• nÄ• , idhÄ• gatÄ• nÄ• ri tadiá¹…gha brÅ«hi ||

243__._ á¹• 21 ``yamuggatejo uragoti cÄ• hu, nÄ• goti naá¹ƒ Ä• hu janÄ• janinda.

tamaggahÄ« puriso jÄ«vikattho, taá¹ƒ bandhanÄ• muÃ±ca patÄ« mameso ||

244__._ á¹• 21 ``kathaá¹ƒ nvayaá¹ƒ balaviriyÅ«papanno, hatthattamÄ• gacchi vanibbakass

akkhÄ• hi me nÄ• gakaÃ±Ã±e tamatthaá¹ƒ, kathaá¹ƒ vijÄ• nemu gahÄ«tanÄ• gaá¹ƒ ||

245__._ á¹• 21 ``nagarampi \Ee IV 460/ nÄ• go bhasmaá¹ƒ kareyya, tathÄ• hi so balaviriyÅ

dhammaÃ±ca nÄ• go apacÄ• yamÄ• no, tasmÄ• parakkamma tapo karotÄ«â€™â€™ ti ||

tattha __atthenamhÄ«_ti ahaá¹ƒ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca idhÄ• gatÄ• . __kupitindri
__vÄ• rigaá¹‡Ä• _ti assubindughaá¹-Ä• . __uragoti cÄ• hÅ«_ti uragoti cÄ• yaá¹ƒ mahÄ• jan
puriso_ti ayaá¹ƒ puriso taá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ jÄ«vikatthÄ• ya aggahesi. __vanibbakass
kathaá¹ƒ nu esa mahÄ• nubhÄ• vo samÄ• no hatthattaá¹ƒ Ä• gatoti pucchati. __dhammaÃ±
uposathavÄ• sadhammaÃ±ca garuá¹ƒ karonto viharati, tasmÄ• iminÄ• purisena gahitopi ``
nÄ• savÄ• taá¹ƒ vissajjessÄ• mi, bhasmamuá¹-á¹-hi viya vikirissati, evaá¹ƒ me sÄ«laá¹ƒ bhi
sÄ«labhedabhayÄ• parakkamma taá¹ƒ dukkhaá¹ƒ adhivÄ• setvÄ• tapo karoti, vÄ«riyamev

rÄ• jÄ• ``kahaá¹ƒ paneso iminÄ• gahitoâ€™â€™ ti pucchi. athassa sÄ• Ä• cikkhantÄ« gÄ

246__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Be IV 463/ paÃ±cadasiÃ±ca rÄ• ja, catuppathe sammati n

tamaggahÄ« puriso jÄ«vikattho, taá¹ƒ bandhanÄ• muÃ±ca patÄ« mamesoâ€™â€™ ti ||

tattha __catuppathe_ti catukkamaggassa Ä• sannaá¹-á¹-hÄ• ne ekasmiá¹ƒ vammike catura

adhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hahitvÄ• uposathavÄ• saá¹ƒ vasanto nipajjatÄ«ti attho. __taá
evaá¹ƒ dhammikaá¹ƒ guá¹‡avantaá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ etassa dhanaá¹ƒ datvÄ• peá¸·a

evaÃ±ca \Ne IV 416/ pana vatvÄ• punapi taá¹ƒ yÄ• cantÄ« dve gÄ• thÄ• abhÄ• si ---

247__._ á¹• 21 ``soá¸·asitthisahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

vÄ• rigehasayÄ• nÄ• rÄ«, tÄ• pi taá¹ƒ saraá¹‡aá¹ƒ gatÄ• ||

248__._ á¹• 21 ``dhammena mocehi asÄ• hasena, gÄ• mena nikkhena gavaá¹ƒ satena.

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• â€™â€™ ti ||

tattha \Ee IV 461/ __soá¸·asitthisahassÄ• nÄ«_ti mÄ• tvaá¹ƒ esa yo vÄ• so vÄ• daliddanÄ
etassa hi ettakÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• itthiyova, sesÄ• sampatti aparin
__vÄ• rigehasayÄ• _ti udakacchadanaá¹ƒ udakagabbhaá¹ƒ katvÄ• tattha sayanasÄ«lÄ• . _
nissaá¹-á¹-hakÄ• yo hutvÄ• . __carÄ• tÅ«_ti caratu.

atha naá¹ƒ rÄ• jÄ• tisso gÄ• thÄ• abhÄ• si ---

249__._ á¹• 21 ``dhammena mocemi asÄ• hasena, gÄ• mena nikkhena gavaá¹ƒ satena.

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• ||

250__._ á¹• 21 ``dammi nikkhasataá¹ƒ ludda, thÅ«laÃ±ca maá¹‡ikuá¹‡á¸• alaá¹ƒ.

catussadaÃ±ca pallaá¹…kaá¹ƒ, umÄ• pupphasarinnibhaá¹ƒ ||

251__._ á¹• 21 ``dve \Be IV 464/ ca sÄ• disiyo bhariyÄ• , usabhaÃ±ca gavaá¹ƒ sataá¹ƒ.

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• â€™â€™ ti ||

tattha __luddÄ• _ti rÄ• jÄ• uragaá¹ƒ mocetuá¹ƒ ahituá¹‡á¸• ikaá¹ƒ Ä• mantetvÄ• tassa dÄ
dassento evamÄ• ha. gÄ• thÄ• pana heá¹-á¹-hÄ• vuttatthÄ• yeva.

atha naá¹ƒ luddo Ä• ha ---

252__._ á¹• 21 ``vinÄ• pi \Ne IV 417/ dÄ• nÄ• tava vacanaá¹ƒ janinda, muÃ±cemu naá¹ƒ u

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• â€™â€™ ti ||

tattha __tava vacana_nti mahÄ• rÄ• ja, vinÄ• pi dÄ• nena tava vacanameva amhÄ• kaá¹ƒ
muÃ±cissÄ• mi etanti vadati.

evaÃ±ca pana vatvÄ• mahÄ• sattaá¹ƒ peá¸·ato nÄ«hari. nÄ• garÄ• jÄ• nikkhamitvÄ• pup
attabhÄ• vaá¹ƒ vijahitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡ena alaá¹…katasarÄ«ro hutvÄ• pathaviá¹
aá¹-á¹-hÄ• si. sumanÄ• Ä• kÄ• sato otaritvÄ• tassa santike á¹-hitÄ• . nÄ• garÄ• jÄ• aÃ±ja
namassamÄ• no aá¹-á¹-hÄ• si. tamatthaá¹ƒ \Ee IV 462/ pakÄ• sento satthÄ• dve gÄ• thÄ•

253__._ á¹• 21 ``mutto campeyyako nÄ• go, rÄ• jÄ• naá¹ƒ etadabravi.

namo te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mi, passeyyaá¹ƒ me nivesanaá¹ƒ ||

254__._ á¹• 21 ``addhÄ• hi dubbissasametamÄ• hu, yaá¹ƒ mÄ• nuso vissase amÄ• nusam

sace ca maá¹ƒ yÄ• casi etamatthaá¹ƒ, dakkhemu te nÄ• ga nivesanÄ• nÄ«â€™â€™ ti ||

tattha \Be IV 465/ __passeyyaá¹ƒ me nivesana_nti mama nivesanaá¹ƒ campeyyanÄ• gabh
passitabbayuttakaá¹ƒ. taá¹ƒ te ahaá¹ƒ dassetukÄ• mo, taá¹ƒ sabalavÄ• hano tvaá¹ƒ Ä• gan
vadati. __dubbissasa_nti duvissÄ• sanÄ«yaá¹ƒ. __sace cÄ• _ti sace maá¹ƒ yÄ• casi, passe
ca kho pana taá¹ƒ na saddahÄ• mÄ«ti vadati.

atha naá¹ƒ saddahÄ• petuá¹ƒ sapathaá¹ƒ karonto mahÄ• satto dve gÄ• thÄ• abhÄ• si ---

255__._ á¹• 21 ``sacepi vÄ• to girimÄ• vaheyya, cando ca suriyo ca chamÄ• pateyyuá¹ƒ.

sabbÄ• ca najjo paá¹-isotaá¹ƒ vajeyyuá¹ƒ, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaá¹ƒ ||

256__._ á¹• 21 ``nabhaá¹ƒ \Ne IV 418/ phaleyya udadhÄ«pi susse, saá¹ƒvaá¹-á¹-aye bhÅ«t

siluccayo meru samÅ«lamuppate, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaâ€™â€™ nti ||

tattha __saá¹ƒvaá¹-á¹-aye bhÅ«tadharÄ• vasundharÄ• _ti ayaá¹ƒ bhÅ«tadharÄ• ti ca vasu
gatÄ• mahÄ• pathavÄ« kilaÃ±jaá¹ƒ viya saá¹ƒvaá¹-á¹-eyya. __samÅ«lamuppate_ti evaá¹ƒ

uá¹-á¹-hÄ• ya purÄ• á¹‡apaá¹‡á¹‡aá¹ƒ viya Ä• kÄ• se pakkhandeyya.

so mahÄ• sattena evaá¹ƒ vuttepi asaddahanto ---

257__._ á¹• 21 ``addhÄ• hi dubbissasametamÄ• hu, yaá¹ƒ mÄ• nuso vissase amÄ• nusam

sace \Ee IV 463/ ca maá¹ƒ yÄ• casi etamatthaá¹ƒ, dakkhemu te nÄ• ga nivesanÄ• nÄ«â€™

punapi tameva gÄ• thaá¹ƒ vatvÄ• ``tvaá¹ƒ mayÄ• kataguá¹‡aá¹ƒ jÄ• nituá¹ƒ arahasi, sadd
yuttabhÄ• vaá¹ƒ vÄ• ayuttabhÄ• vaá¹ƒ vÄ• ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti pakÄ• sent

258__._ á¹• 21 ``tumhe \Be IV 466/ khottha ghoravisÄ• uá¸·Ä• rÄ• , mahÄ• tejÄ• khippako

maá¹ƒkÄ• raá¹‡Ä• bandhanasmÄ• pamutto, arahasi no jÄ• nituye katÄ• nÄ«â€™â€™ ti ||

tattha __uá¸·Ä• rÄ• _ti uá¸·Ä• ravisÄ• . __jÄ• nituye_ti jÄ• nituá¹ƒ.

atha naá¹ƒ saddahÄ• petuá¹ƒ puna sapathaá¹ƒ karonto mahÄ• satto gÄ• thamÄ• ha ---

259__._ á¹• 21 ``so paccataá¹ƒ niraye ghorarÅ«pe, mÄ• kÄ• yikaá¹ƒ sÄ• tamalattha kiÃ±ci

peá¸·Ä• ya baddho maraá¹‡aá¹ƒ upetu, yo tÄ• disaá¹ƒ kammakataá¹ƒ na jÄ• neâ€™â€™ ti

tattha __paccata_nti paccatu. __kammakata_nti katakammaá¹ƒ evaá¹ƒ guá¹‡akÄ• rakaá¹ƒ
jÄ• nÄ• ti, so evarÅ«po hotÅ«ti vadati.

athassa rÄ• jÄ• saddahitvÄ• thutiá¹ƒ karonto gÄ• thamÄ• ha ---

260__._ á¹• 21 ``saccappaá¹-iÃ±Ã±Ä• \Ne IV 419/ tava mesa hotu, akkodhano hohi anupar

sabbaÃ±ca te nÄ• gakulaá¹ƒ supaá¹‡á¹‡Ä• , aggiá¹ƒva gimhesu vivajjayantÅ«â€™â€™ ti ||

tattha __tava mesa hotÅ«_ti tava esÄ• paá¹-iÃ±Ã±Ä• saccÄ• hotu. __aggiá¹ƒva gimhesu
manussÄ• gimhakÄ• le santÄ• paá¹ƒ anicchantÄ• jalamÄ• naá¹ƒ aggiá¹ƒ vivajjenti, evaá¹ƒ
pariharantu.

mahÄ• sattopi raÃ±Ã±o thutiá¹ƒ karonto itaraá¹ƒ gÄ• thamÄ• ha ---

261__._ á¹• 21 ``anukampasÄ« nÄ• gakulaá¹ƒ janinda, mÄ• tÄ• yathÄ• suppiyaá¹ƒ ekaput

ahaÃ±ca te nÄ• gakulena saddhiá¹ƒ, kÄ• hÄ• mi veyyÄ• vaá¹-ikaá¹ƒ uá¸·Ä• raâ€™â€™ nti

taá¹ƒ \Ee IV 464/ \Be IV 467/ sutvÄ• rÄ• jÄ• nÄ• gabhavanaá¹ƒ gantukÄ• mo senaá¹ƒ gan
Ä• á¹‡Ä• pento gÄ• thamÄ• ha ---

262__._ á¹• 21 ``yojentu ve rÄ• jarathe sucitte, kambojake assatare sudante.

nÄ• ge ca yojentu suvaá¹‡á¹‡akappane, dakkhemu nÄ• gassa nivesanÄ• nÄ«â€™â€™ ti ||

tattha __kambojake assatare sudante_ti susikkhite kambojaraá¹-á¹-hasambhave assatare y

itarÄ• abhisambuddhagÄ• thÄ• ---

263__._ á¹• 21 ``bherÄ« mudiá¹…gÄ• paá¹‡avÄ• ca saá¹…khÄ• , avajjayiá¹ƒsu uggasena

pÄ• yÄ• si rÄ• jÄ• bahu sobhamÄ• no, purakkhato nÄ• rigaá¹‡assa majjheâ€™â€™ ti ||

tattha __bahu sobhamÄ• no_ti bhikkhave, bÄ• rÄ• á¹‡asirÄ• jÄ• soá¸·asahi nÄ• rÄ«sahass
tassa nÄ• rÄ«gaá¹‡assa majjhe bÄ• rÄ• á¹‡asito nÄ• gabhavanaá¹ƒ gacchanto ativiya sobh

tassa nagarÄ• nikkhantakÄ• leyeva mahÄ• satto attano Ä• nubhÄ• vena nÄ• gabhavanaá
pÄ• kÄ• raÃ±ca dvÄ• raá¹-á¹-Ä• lake ca dissamÄ• narÅ«pe katvÄ• nÄ• gabhavanagÄ• miá
alaá¹…katapaá¹-iyattaá¹ƒ mÄ• pesi \Ne IV 420/. rÄ• jÄ• sapariso tena maggena nÄ• gabha
ramaá¹‡Ä«yaá¹ƒ bhÅ«mibhÄ• gaÃ±ca pÄ• sÄ• de ca addasa. tamatthaá¹ƒ pakÄ• sento sat

264__._ á¹• 21 ``suvaá¹‡á¹‡acitakaá¹ƒ bhÅ«miá¹ƒ, addakkhi kÄ• sivaá¸• á¸• hano.

sovaá¹‡á¹‡amayapÄ• sÄ• de, veá¸·uriyaphalakatthate ||

265__._ á¹• 21 ``sa rÄ• jÄ• pÄ• visi byamhaá¹ƒ, campeyyassa nivesanaá¹ƒ.

Ä• diccavaá¹‡á¹‡asannibhaá¹ƒ, kaá¹ƒsavijjupabhassaraá¹ƒ ||

266__._ á¹• 21 ``nÄ• nÄ• rukkhehi \Be IV 468/ saÃ±channaá¹ƒ, nÄ• nÄ• gandhasamÄ«ritaá

so pÄ• vekkhi kÄ• sirÄ• jÄ• , campeyyassa nivesanaá¹ƒ ||

267__._ á¹• 21 ``paviá¹-á¹-hasmiá¹ƒ kÄ• siraÃ±Ã±e, campeyyassa nivesanaá¹ƒ.

dibbÄ• tÅ«riyÄ• pavajjiá¹ƒsu, nÄ• gakaÃ±Ã±Ä• ca naccisuá¹ƒ ||

268__._ á¹• 21 ``taá¹ƒ \Ee IV 465/ nÄ• gakaÃ±Ã±Ä• caritaá¹ƒ gaá¹‡ena, anvÄ• ruhÄ« kÄ•

nisÄ«di sovaá¹‡á¹‡amayamhi pÄ«á¹-he, sÄ• passaye candanasÄ• ralitteâ€™â€™ ti ||

tattha __suvaá¹‡á¹‡acitaka_nti suvaá¹‡á¹‡avÄ• lukÄ• ya santhataá¹ƒ. __byamha_nti alaá¹
__campeyyassÄ• _ti nÄ• gabhavanaá¹ƒ pavisitvÄ• campeyyanÄ• garÄ• jassa nivesanaá¹ƒ
__kaá¹ƒsavijjupabhassara_nti meghamukhe saÃ±caraá¹‡asuvaá¹‡á¹‡avijju viya obhÄ• sam
__nÄ• nÄ• gandhasamÄ«rita_nti nÄ• nÄ• vidhehi dibbagandhehi anusaÃ±caritaá¹ƒ. __carit
nivesanaá¹ƒ nÄ• gakaÃ±Ã±Ä• gaá¹‡ena caritaá¹ƒ anusaÃ±caritaá¹ƒ. __candanasÄ• ralitte_
anulitte.

tattha nisinnamattassevassa nÄ• naggarasaá¹ƒ dibbabhojanaá¹ƒ upanÄ• mesuá¹ƒ, tathÄ•
itthisahassÄ• naá¹ƒ sesarÄ• japarisÄ• ya ca. so sattÄ• hamattaá¹ƒ sapariso dibbannapÄ• n
dibbehi kÄ• maguá¹‡ehi abhiramitvÄ• sukhasayane nisinno mahÄ• sattassa yasaá¹ƒ vaá¹‡
tvaá¹ƒ evarÅ«paá¹ƒ sampattiá¹ƒ pahÄ• ya manussaloke vammikamatthake nipajjitvÄ• kasm
vasÄ«â€™â€™ ti pucchi. sopissa kathesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

269__._ á¹• 21 ``so \Ne IV 421/ tattha bhutvÄ• ca atho ramitvÄ• , campeyyakaá¹ƒ kÄ• sirÄ•

vimÄ• naseá¹-á¹-hÄ• ni imÄ• ni tuyhaá¹ƒ, Ä• diccavaá¹‡á¹‡Ä• ni pabhassarÄ• ni.

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

270__._ á¹• 21 ``tÄ• \Be IV 469/ kambukÄ• yÅ«radharÄ• suvatthÄ• , vaá¹-á¹-aá¹…gulÄ« ta

paggayha pÄ• yenti anomavaá¹‡á¹‡Ä• , netÄ• disaá¹ƒ atthi manussaloke.

kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

271__._ á¹• 21 ``najjo \Ee IV 466/ ca temÄ• puthulomamacchÄ• , Ä• á¹-Ä• sakuntÄ• bhiruc

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

272__._ á¹• 21 ``koÃ±cÄ• mayÅ«rÄ• diviyÄ• ca haá¹ƒsÄ• , vaggussarÄ• kokilÄ• sampat

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

273__._ á¹• 21 ``ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phull

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

274__._ á¹• 21 ``imÄ• ca te pokkharaÃ±Ã±o samantato, dibbÄ• ca gandhÄ• satataá¹ƒ pav

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

275__._ á¹• 21 ``na puttahetu na dhanassa hetu, na Ä• yuno cÄ• pi janinda hetu.

manussayoniá¹ƒ abhipatthayÄ• no, tasmÄ• parakkamma tapo karomÄ«â€™â€™ ti ||

tattha __tÄ• _ti soá¸·asasahassanÄ• gakaÃ±Ã±Ä• yo sandhÄ• yÄ• ha. __kambukÄ• yÅ«ra
suvaá¹‡á¹‡Ä• bharaá¹‡adharÄ• . __vaá¹-á¹-aá¹…gulÄ«_ti pavÄ• á¸·aá¹…kurasadisavaá¹-á¹
__tambatalÅ«papannÄ• _ti abhirattehi hatthapÄ• datalehi samannÄ• gatÄ• . __pÄ• yentÄ«_
ukkhipitvÄ• taá¹ƒ pÄ• yenti. __puthulomamacchÄ• _ti puthulapattehi nÄ• nÄ• macchehi sa
__Ä• á¹-Ä• sakuntÄ• bhirudÄ• _ti Ä• á¹-Ä• saá¹…khÄ• tehi sakuá¹‡ehi abhirudÄ• . __sutitth
__diviyÄ• ca haá¹ƒsÄ• _ti dibbahaá¹ƒsÄ• ca. __sampatantÄ«_ti manuÃ±Ã±aravaá¹ƒ ravan
sampatanti. __dibbÄ• ca gandhÄ• _ti tÄ• su pokkharaá¹‡Ä«su satataá¹ƒ dibbagandhÄ• vÄ
\Ne IV 422/ patthayanto vicarÄ• mi. __tasmÄ• _ti tena kÄ• raá¹‡ena parakkamma vÄ«riyaá¹
uposathaá¹ƒ upavasÄ• mÄ«ti.

evaá¹ƒ vutte rÄ• jÄ• Ä• ha ---

276__._ á¹• 21 ``tvaá¹ƒ lohitakkho vihatantaraá¹ƒso, alaá¹…kato kappitakesamassu.

surosito lohitacandanena, gandhabbarÄ• jÄ• va disÄ• pabhÄ• sasi ||

277__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, sabbehi kÄ• mehi samaá¹…gibhÅ«to.

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, seyyo ito kena manussalokoâ€™â€™ ti ||

tattha \Ee IV 467/ __surosito_ti suvilitto.

athassa Ä• cikkhanto nÄ• garÄ• jÄ• Ä• ha ---

278__._ á¹• 21 ``janinda nÄ• Ã±Ã±atra manussalokÄ• , suddhÄ«va saá¹ƒvijjati saá¹ƒyamo v

ahaÃ±ca laddhÄ• na manussayoniá¹ƒ, kÄ• hÄ• mi jÄ• timaraá¹‡assa antaâ€™â€™ nti ||

tattha __suddhÄ« vÄ• _ti mahÄ• rÄ• ja, aÃ±Ã±atra manussalokÄ• amatamahÄ• nibbÄ• na
sÄ«lasaá¹ƒyamo vÄ• natthi. __anta_nti manussayoniá¹ƒ laddhÄ• jÄ• timaraá¹‡assa antaá¹
karomÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha ---

279__._ á¹• 21 ``addhÄ• \Be IV 471/ have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahu

nÄ• riyo ca disvÄ• na tuvaÃ±ca nÄ• ga, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™

tattha __nÄ• riyo cÄ• _ti imÄ• tava nÄ• gakaÃ±Ã±Ä• yo ca tuvaÃ±ca disvÄ• bahÅ«ni puÃ

atha \Ne IV 423/ naá¹ƒ nÄ• garÄ• jÄ• Ä• ha ---

280__._ á¹• 21 ``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacin

nÄ• riyo ca disvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™ ti ||

tattha __karohÄ«_ti kareyyÄ• si, mahÄ• rÄ• jÄ• ti.

evaá¹ƒ vutte uggaseno gantukÄ• mo hutvÄ• ``nÄ• garÄ• ja, ciraá¹ƒ vasimha, gamissÄ• mÄ
naá¹ƒ mahÄ• satto ``tena hi mahÄ• rÄ• ja, yÄ• vadicchakaá¹ƒ dhanaá¹ƒ gaá¹‡hÄ• hÄ«â€™

281__._ á¹• 21 ``idaÃ±ca me jÄ• tarÅ«paá¹ƒ pahÅ«taá¹ƒ, rÄ• sÄ« suvaá¹‡á¹‡assa ca tÄ• la

ito haritvÄ• na suvaá¹‡á¹‡agharÄ• ni, karassu rÅ«piyapÄ• kÄ• raá¹ƒ karontu ||

282__._ á¹• 21 ``muttÄ• \Ee IV 468/ ca vÄ• hasahassÄ• ni paÃ±ca, veá¸·uriyamissÄ• ni ito

antepure bhÅ«miyaá¹ƒ santharantu, nikkaddamÄ• hehiti nÄ«rajÄ• ca ||

283__._ á¹• 21 ``etÄ• disaá¹ƒ Ä• vasa rÄ• jaseá¹-á¹-ha, vimÄ• naseá¹-á¹-haá¹ƒ bahu sobha

bÄ• rÄ• á¹‡asiá¹ƒ nagaraá¹ƒ iddhaá¹ƒ phÄ«taá¹ƒ, rajjaÃ±ca kÄ• rehi anomapaÃ±Ã±Ä• â€™

tattha \Be IV 472/ __rÄ• sÄ«_ti tesu tesu á¹-hÄ• nesu tÄ• lapamÄ• á¹‡Ä• rÄ• siyo. __suva
suvaá¹‡á¹‡agehÄ• ni. __nikkaddamÄ• _ti evaá¹ƒ te antepure bhÅ«mi nikkaddamÄ• ca nira
__etÄ• disa_nti evarÅ«paá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ rajatapÄ• kÄ• raá¹ƒ muttÄ• veá¸·uriyasa
__phÄ«ta_nti phÄ«taá¹ƒ bÄ• rÄ• á¹‡asinagaraÃ±ca Ä• vasa. __anomapaÃ±Ã±Ä• _ti alÄ• m

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• adhivÄ• sesi. atha mahÄ• satto nÄ• gabhavane bheriá¹ƒ ca
rÄ• japarisÄ• yÄ• vadicchakaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dikaá¹ƒ dhanaá¹ƒ gaá¹‡hantÅ«â
sakaá¹-asatehi dhanaá¹ƒ pesesi. rÄ• jÄ• mahantena yasena nÄ• gabhavanÄ• nikkhamitvÄ
paá¹-á¹-hÄ• ya kira jambudÄ«patalaá¹ƒ sahiraÃ±Ã±aá¹ƒ jÄ• taá¹ƒ.

satthÄ• \Ne IV 424/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ porÄ• á¹‡akapaá¹‡á¸
pahÄ• ya uposathavÄ• saá¹ƒ vasiá¹ƒsÅ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ---
devadatto ahosi, sumanÄ• rÄ• hulamÄ• tÄ• , uggaseno sÄ• riputto, campeyyanÄ• garÄ• jÄ

campeyyajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

á¹• 03 [507] 11. mahÄ• palobhanajÄ• takavaá¹‡á¹‡anÄ•

__brahmalokÄ• cavitvÄ• nÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto visuddhasaá¹ƒkilesaá¹
vatthu heá¹-á¹-hÄ• vitthÄ• ritameva. idha pana satthÄ• ``bhikkhu mÄ• tugÄ• mo nÄ• mesa
saá¹ƒkiliá¹-á¹-he karotÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee IV 469/ bÄ• rÄ• á¹‡asiyanti __cÅ«á¸·apalobhane_ (J I 3.37 Ä• dayo) vuttanayen
vitthÄ• ritabbaá¹ƒ. tadÄ• pana mahÄ• satto brahmalokÄ• cavitvÄ• kÄ• siraÃ±Ã±o putto hu
anitthigandhakumÄ• ro nÄ• ma ahosi. itthÄ«naá¹ƒ hatthe na saá¹‡á¹-hÄ• ti, purisavesena n
pÄ• yenti, jhÄ• nÄ• gÄ• re vasati, itthiyo na passati. tamatthaá¹ƒ pakÄ• sento satthÄ• catas

284__._ á¹• 21 ``brahmalokÄ• \Be IV 473/ cavitvÄ• na, devaputto mahiddhiko.

raÃ±Ã±o putto udapÄ• di, sabbakÄ• masamiddhisu ||

285__._ á¹• 21 ``kÄ• mÄ• vÄ• kÄ• masaÃ±Ã±Ä• vÄ• , brahmaloke na vijjati.

svÄ• ssu tÄ• yeva saÃ±Ã±Ä• ya, kÄ• mehi vijigucchatha ||

286__._ á¹• 21 ``tassa cantepure Ä• si, jhÄ• nÄ• gÄ• raá¹ƒ sumÄ• pitaá¹ƒ.

so tattha paá¹-isallÄ«no, eko rahasi jhÄ• yatha ||

287__._ á¹• 21 ``sa rÄ• jÄ• paridevesi, puttasokena aá¹-á¹-ito.

ekaputto cayaá¹ƒ mayhaá¹ƒ, na ca kÄ• mÄ• ni bhuÃ±jatÄ«â€™â€™ ti ||

tattha \Ne IV 425/ __sabbakÄ• masamiddhisÅ«_ti sabbakÄ• mÄ• naá¹ƒ samiddhÄ«su sam
putto hutvÄ• eko devaputto nibbatti. __svÄ• ssÅ«_ti so kumÄ• ro. __tÄ• yevÄ• _ti tÄ• ya br
jhÄ• nasaÃ±Ã±Ä• ya eva. __sumÄ• pita_nti pitarÄ• suá¹-á¹-hu manÄ• paá¹ƒ katvÄ• mÄ• p
mÄ• tugÄ• maá¹ƒ apassanto vasi. __paridevesÄ«_ti vilapi.

paÃ±camÄ• raÃ±Ã±o paridevanagÄ• thÄ• ---

288__._ á¹• 21 ``ko nu khvettha upÄ• yo so, ko vÄ• jÄ• nÄ• ti kiÃ±canaá¹ƒ.

yo me puttaá¹ƒ palobheyya, yathÄ• kÄ• mÄ• ni patthayeâ€™â€™ ti ||

tattha __ko nu khvettha upÄ• yo_ti ko nu kho ettha etassa kÄ• mÄ• naá¹ƒ bhuÃ±janaupÄ•
soâ€™â€™ tipi pÄ• á¹-ho, aá¹-á¹-hakathÄ• yaá¹ƒ pana ``ko nu kho etaá¹ƒ upavasitvÄ• upa
jÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ. __ko vÄ• jÄ• nÄ• ti kiÃ±cana_nti ko vÄ• etassa palibodha
attho.

tato paraá¹ƒ diyaá¸• á¸• hagÄ• thÄ• abhisambuddhagÄ• thÄ• ---

289__._ á¹• 21 ``ahu kumÄ• rÄ« tattheva, vaá¹‡á¹‡arÅ«pasamÄ• hitÄ• .

kusalÄ• naccagÄ«tassa, vÄ• dite ca padakkhiá¹‡Ä• ||

290__._ á¹• 21 ``sÄ• \Be IV 474/ tattha upasaá¹…kamma, rÄ• jÄ• naá¹ƒ etadabravÄ«â€™â

tattha \Ee IV 470/ __ahÅ«_ti bhikkhave, tattheva antepure cÅ«á¸·anÄ• á¹-akÄ• naá¹ƒ antar
taruá¹‡akumÄ• rikÄ• ahosi. __padakkhiá¹‡Ä• _ti susikkhitÄ• .

``ahaá¹ƒ kho naá¹ƒ palobheyyaá¹ƒ, sace bhattÄ• bhavissatÄ«â€™â€™ ti || ---

upaá¸• á¸• hagÄ• thÄ• kumÄ• rikÄ• ya vuttÄ• .

tattha __sace bhattÄ• _ti sace esa mayhaá¹ƒ pati bhavissatÄ«ti.

291__._ á¹• 21 ``taá¹ƒ \Ne IV 426/ tathÄ• vÄ• diniá¹ƒ rÄ• jÄ• , kumÄ• riá¹ƒ etadabravi.

tvaÃ±Ã±eva naá¹ƒ palobhehi, tava bhattÄ• bhavissatÄ«ti ||

tattha __tava bhattÄ• _ti tavesa pati bhavissati, tvaÃ±Ã±eva tassa aggamahesÄ« bhavissa
palobhehi, kÄ• marasaá¹ƒ jÄ• nÄ• pehÄ«ti.

evaá¹ƒ vatvÄ• rÄ• jÄ• ``imissÄ• kira okÄ• saá¹ƒ karontÅ«â€™â€™ ti kumÄ• rassa upaá¹
paccÅ«sakÄ• le vÄ«á¹‡aá¹ƒ Ä• dÄ• ya gantvÄ• kumÄ• rassa sayanagabbhassa bahi avidÅ
vÄ«á¹‡aá¹ƒ vÄ• dentÄ« madhurasarena gÄ• yitvÄ• taá¹ƒ palobhesi. tamatthaá¹ƒ pakÄ• se

292__._ á¹• 21 ``sÄ• ca antepuraá¹ƒ gantvÄ• , bahuá¹ƒ kÄ• mupasaá¹ƒhitaá¹ƒ.

hadayaá¹…gamÄ• pemanÄ«yÄ• , citrÄ• gÄ• thÄ• abhÄ• satha ||

293__._ á¹• 21 ``tassÄ• ca gÄ• yamÄ• nÄ• ya, saddaá¹ƒ sutvÄ• na nÄ• riyÄ• .

kÄ• macchandassa uppajji, janaá¹ƒ so paripucchatha ||

294__._ á¹• 21 ``kasseso saddo ko vÄ• so, bhaá¹‡ati uccÄ• vacaá¹ƒ bahuá¹ƒ.

hadayaá¹…gamaá¹ƒ pemanÄ«yaá¹ƒ, aho kaá¹‡á¹‡asukhaá¹ƒ mama ||

295__._ á¹• 21 ``esÄ• kho pamadÄ• deva, khiá¸• á¸• Ä• esÄ• anappikÄ• .

sace tvaá¹ƒ kÄ• me bhuÃ±jeyya, bhiyyo bhiyyo chÄ• deyyu taá¹ƒ ||

296__._ á¹• 21 ``iá¹…gha Ä• gacchatorena, avidÅ«ramhi gÄ• yatu.

assamassa samÄ«pamhi, santike mayha gÄ• yatu ||

297__._ á¹• 21 ``tirokuá¹-á¹-amhi gÄ• yitvÄ• , jhÄ• nÄ• gÄ• ramhi pÄ• visi.

bandhi naá¹ƒ anupubbena, Ä• raÃ±Ã±amiva kuÃ±jaraá¹ƒ ||

298__._ á¹• 21 ``tassa \Ne IV 427/ \Be IV 475/ kÄ• marasaá¹ƒ Ã±atvÄ• , issÄ• dhammo ajÄ

`ahameva kÄ• me bhuÃ±jeyyaá¹ƒ, mÄ• aÃ±Ã±o puriso ahuâ€™ ||

299__._ á¹• 21 ``tato asiá¹ƒ gahetvÄ• na, purise hantuá¹ƒ upakkami.

ahameveko bhuÃ±jissaá¹ƒ, mÄ• aÃ±Ã±o puriso siyÄ• ||

300__._ á¹• 21 ``tato \Ee IV 471/ jÄ• napadÄ• sabbe, vikkandiá¹ƒsu samÄ• gatÄ• .

putto tyÄ• yaá¹ƒ mahÄ• rÄ• ja, janaá¹ƒ heá¹-hetyadÅ«sakaá¹ƒ ||

301__._ á¹• 21 ``taÃ±ca rÄ• jÄ• vivÄ• hesi, samhÄ• raá¹-á¹-hÄ• ca khattiyo.

yÄ• vatÄ• vijitaá¹ƒ mayhaá¹ƒ, na te vatthabba tÄ• vade ||

302__._ á¹• 21 ``tato so bhariyamÄ• dÄ• ya, samuddaá¹ƒ upasaá¹…kami.

paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• na, vanamuÃ±chÄ• ya pÄ• visi ||

303__._ á¹• 21 ``athettha isi mÄ• gacchi, samuddaá¹ƒ uparÅ«pari.

so tassa gehaá¹ƒ pÄ• vekkhi, bhattakÄ• le upaá¹-á¹-hite ||

304__._ á¹• 21 ``taÃ±ca bhariyÄ• palobhesi, passa yÄ• va sudÄ• ruá¹‡aá¹ƒ.

cuto so brahmacariyamhÄ• , iddhiyÄ• parihÄ• yatha ||

305__._ á¹• 21 ``rÄ• japutto ca uÃ±chÄ• to, vanamÅ«laphalaá¹ƒ bahuá¹ƒ.

sÄ• yaá¹ƒ kÄ• jena Ä• dÄ• ya, assamaá¹ƒ upasaá¹…kami ||

306__._ á¹• 21 ``isÄ« ca khattiyaá¹ƒ disvÄ• , samuddaá¹ƒ upasaá¹…kami.

`vehÄ• yasaá¹ƒ gamissaâ€™ nti, sÄ«date so mahaá¹‡á¹‡ave ||

307__._ á¹• 21 ``khattiyo ca isiá¹ƒ disvÄ• , sÄ«damÄ• naá¹ƒ mahaá¹‡á¹‡ave.

tasseva anukampÄ• ya, imÄ• gÄ• thÄ• abhÄ• satha ||

308__._ á¹• 21 ``abhijjamÄ• ne \Ne IV 428/ vÄ• rismiá¹ƒ, sayaá¹ƒ Ä• gamma iddhiyÄ• .

missÄ«bhÄ• vitthiyÄ• gantvÄ• , saá¹ƒsÄ«dasi mahaá¹‡á¹‡ave ||

309__._ á¹• 21 ``Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

310__._ á¹• 21 ``analÄ• mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• nadÄ«samÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

311__._ á¹• 21 ``yaá¹ƒ \Be IV 476/ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒ á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti taá¹ƒ ||

312__._ á¹• 21 ``khattiyassa vaco sutvÄ• , isissa nibbidÄ• ahu.

laddhÄ• porÄ• á¹‡akaá¹ƒ maggaá¹ƒ, gacchate so vihÄ• yasaá¹ƒ ||

313__._ á¹• 21 ``khattiyo ca isiá¹ƒ disvÄ• , gacchamÄ• naá¹ƒ vihÄ• yasaá¹ƒ.

saá¹ƒvegaá¹ƒ alabhÄ« dhÄ«ro, pabbajjaá¹ƒ samarocayi ||

314__._ á¹• 21 ``tato so pabbajitvÄ• na, kÄ• marÄ• gaá¹ƒ virÄ• jayi.

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brÄ• hmalokÅ«pago ahÅ«â€™â€™ ti ||

tattha \Ee IV 472/ __antepura_nti kumÄ• rassa vasanaá¹-á¹-hÄ• naá¹ƒ. __bahu_nti bahuá¹
__kÄ• mupasaá¹ƒhita_nti kÄ• manissitaá¹ƒ gÄ«taá¹ƒ pavattayamÄ• nÄ• . __kÄ• macchand
anitthigandhakumÄ• rassa kÄ• macchando uppajji. __jana_nti attano santikÄ• vacaraá¹ƒ pa
__uccÄ• vaca_nti uggataÃ±ca anuggataÃ±ca. __bhuÃ±jeyyÄ• _ti sace bhuÃ±jeyyÄ• si. __c
nÄ• ma tava rucceyyuá¹ƒ. so ``pamadÄ• â€™â€™ ti vacanaá¹ƒ sutvÄ• tuá¹‡hÄ« ahosi. itan

evaá¹ƒ kumÄ• ro paá¹-ibaddhacitto hutvÄ• tassÄ• Ä• gamanaá¹ƒ rocento paricÄ• rike Ä• r
_ti gÄ• thamÄ• ha.

__tirokuá¹-á¹-amhÄ«_ti sayanagabbhakuá¹-á¹-assa bahi. __mÄ• aÃ±Ã±o_ti aÃ±Ã±o kÄ• m
nÄ• ma mÄ• siyÄ• . __hantuá¹ƒ upakkamÄ«_ti antaravÄ«thiá¹ƒ otaritvÄ• mÄ• retuá¹ƒ Ä• r
IV 429/ kumÄ• rena katipayesu purisesu pahatesu purisÄ• palÄ• yitvÄ• gehÄ• ni pavisiá¹ƒ
thokaá¹ƒ vissami. tasmiá¹ƒ khaá¹‡e rÄ• jaá¹…gaá¹‡e sannipatitvÄ• upakkosiá¹ƒsu. __janaa
niraparÄ• dhaá¹ƒ janaá¹ƒ heá¹-heti, taá¹ƒ gaá¹‡hÄ• pethÄ• ti vadiá¹ƒsu. rÄ• jÄ• upÄ• yena
``imassa kiá¹ƒ kattabbaâ€™â€™ nti pucchi. ``deva, aÃ±Ã±aá¹ƒ natthi, imaá¹ƒ pana kumÄ•
saddhiá¹ƒ raá¹-á¹-hÄ• pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vutte tathÄ• akÄ• si. tamatth
__ ``taÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __vivÄ• hesÄ«_ti pabbÄ• jesi. __na te vatthal
mayhaá¹ƒ vijitaá¹ƒ, tattake tayÄ• na vatthabbaá¹ƒ. __uÃ±chÄ• yÄ• _ti phalÄ• phalatthÄ• ya

tasmiá¹ƒ \Be IV 477/ pana vanaá¹ƒ paviá¹-á¹-he itarÄ• yaá¹ƒ tattha pacitabbayuttakaá¹ƒ att
tassÄ• gamanaá¹ƒ olokentÄ« paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«dati. evaá¹ƒ kÄ• le gacchante e
antaradÄ«pakavÄ• sÄ« eko iddhimantatÄ• paso assamapadato nikkhamitvÄ• maá¹‡iphalal
maddamÄ• nova Ä• kÄ• se uppatitvÄ• bhikkhÄ• cÄ• raá¹ƒ gacchanto paá¹‡á¹‡asÄ• lÄ• ya
disvÄ• ``imasmiá¹ƒ á¹-hÄ• ne manussÄ• vasanti maÃ±Ã±eâ€™â€™ ti paá¹‡á¹‡asÄ• ladvÄ
nisÄ«dÄ• petvÄ• paá¹-ibaddhacittÄ• hutvÄ• itthikuttaá¹ƒ dassetvÄ• tena saddhiá¹ƒ anÄ•
tamatthaá¹ƒ pakÄ• sento satthÄ• __ ``athetthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __isi mÄ•
__samuddaá¹ƒ uparÅ«parÄ«_ti samuddassa matthakamatthakena. __passa yÄ• va sudÄ• r
tÄ• ya kumÄ• rikÄ• ya yÄ• va sudÄ• ruá¹‡aá¹ƒ kammaá¹ƒ katanti attho.

__sÄ• ya_nti sÄ• yanhasamaye. __disvÄ• _ti taá¹ƒ vijahituá¹ƒ asakkonto sakaladivasaá¹ƒ t
sÄ• yanhasamaye rÄ• japuttaá¹ƒ Ä• gataá¹ƒ disvÄ• palÄ• yituá¹ƒ ``vehÄ• yasaá¹ƒ gamissa
karonto patitvÄ• mahaá¹‡á¹‡ave sÄ«dati. __isiá¹ƒ disvÄ• _ti anubandhamÄ• no gantvÄ• p
sacÄ• yaá¹ƒ bhÅ«miyÄ• Ä• gato abhavissa, palÄ• yitvÄ• araÃ±Ã±aá¹ƒ paviseyya, Ä• kÄ•
bhavissati, tasmÄ• samudde patitopi uppatanÄ• kÄ• rameva karotÄ«ti anukampaá¹ƒ uppÄ•
abhÄ• satha. tÄ• saá¹ƒ pana gÄ• thÄ• naá¹ƒ attho tikanipÄ• te vuttoyeva. __nibbidÄ• ahÅ«
__porÄ• á¹‡akaá¹ƒ magga_nti pubbe adhigataá¹ƒ jhÄ• navisesaá¹ƒ. __pabbajitvÄ• nÄ• _ti t
manussÄ• vÄ• saá¹ƒ netvÄ• nivattitvÄ• araÃ±Ã±e isipabbajjaá¹ƒ pabbajitvÄ• kÄ• marÄ• g
brahmalokÅ«pago ahosÄ«ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, mÄ• tugÄ• maá¹ƒ pa
saá¹ƒkilissantÄ«â€™â€™ ti \Ne IV 430/ vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samoc
ukkaá¹‡á¹-hitabhikkhu arahattaá¹ƒ patto. tadÄ• anitthigandhakumÄ• ro ahameva ahosinti.

mahÄ• palobhanajÄ• takavaá¹‡á¹‡anÄ• ekÄ• dasamÄ• .

á¹• 03 [508] 12. paÃ±capaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ•

315-336__._ paÃ±capaá¹‡á¸• itajÄ• takaá¹ƒ \Be IV 478/ mahÄ• umaá¹…ge Ä• vi bhavissati

paÃ±capaá¹‡á¸• itajÄ• takavaá¹‡á¹‡anÄ• dvÄ• dasamÄ• .

á¹• 03 [509] 13. hatthipÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__cirassaá¹ƒ vata passÄ• mÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bhinikkhaman
tadÄ• hi satthÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ• gato mahÄ• bhinikkhamanaá¹
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ esukÄ• rÄ« nÄ• ma rÄ• jÄ• ahosi. tassa purohito daharakÄ• la
piyasahÄ• yo. te ubhopi aputtakÄ• ahesuá¹ƒ. te ekadivasaá¹ƒ sukhasayane nisinnÄ• mant
issariyaá¹ƒ mahantaá¹ƒ, putto vÄ• dhÄ«tÄ• vÄ• natthi, kiá¹ƒ nu kho kattabbaâ€™â€™ nti.
Ä• ha --- ``samma, sace tava gehe putto jÄ• yissati, mama rajjassa sÄ• miko bhavissati, sac
jÄ• yissati, tava gehe bhogÄ• naá¹ƒ sÄ• miko bhavissatÄ«â€™â€™ ti. evaá¹ƒ ubhopi aÃ±Ã

athekadivasaá¹ƒ purohito bhogagÄ• maá¹ƒ gantvÄ• Ä• gamanakÄ• le dakkhiá¹‡advÄ• ren
bahinagare ekaá¹ƒ bahuputtikaá¹ƒ nÄ• ma \Ee IV 474/ duggatitthiá¹ƒ passi. tassÄ• satta pu
eko pacanabhÄ• janakapallaá¹ƒ gaá¹‡hi, eko sayanakaá¹-asÄ• rakaá¹ƒ, eko purato gacchat
aá¹…guliá¹ƒ gaá¹‡hi, eko aá¹…ke nisinno, eko khandhe. atha naá¹ƒ purohito pucchi ``bhado
dÄ• rakÄ• naá¹ƒ pitÄ• kuhiâ€™â€™ nti? ``sÄ• mi, imesaá¹ƒ pitÄ• nÄ• ma nibaddho natthÄ
putte kinti katvÄ• alatthÄ• â€™â€™ ti? sÄ• aÃ±Ã±aá¹ƒ gahaá¹‡aá¹ƒ apassantÄ« nagarad
nigrodharukkhaá¹ƒ dassetvÄ• ``sÄ• mi etasmiá¹ƒ nigrodhe adhivatthÄ• ya devatÄ• ya santi
etÄ• ya me puttÄ• dinnÄ• â€™â€™ ti Ä• ha. purohito ``tena hi gaccha tvaâ€™â€™ nti rath
nigrodhamÅ«laá¹ƒ gantvÄ• sÄ• khÄ• ya gahetvÄ• cÄ• letvÄ• ``ambho devate, tvaá¹ƒ raÃ±
labhasi, rÄ• jÄ• te anusaá¹ƒvaccharaá¹ƒ sahassaá¹ƒ vissajjetvÄ• balikammaá¹ƒ karoti, tas
etÄ• ya duggatitthiyÄ• tava ko upakÄ• ro kato, yenassÄ• satta putte adÄ• si. sace amhÄ•
desi, ito taá¹ƒ sattame divase samÅ«laá¹ƒ chindÄ• petvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ k
rukkhadevataá¹ƒ tajjetvÄ• pakkÄ• mi. so etena niyÄ• meneva punadivasepÄ«ti paá¹-ipÄ• á
chaá¹-á¹-he pana divase sÄ• khÄ• ya gahetvÄ• ``rukkhadevate ajjekarattimattakameva ses
puttaá¹ƒ na desi, sve taá¹ƒ niá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti Ä• ha.

rukkhadevatÄ• Ä• vajjetvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ tathato Ã±atvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o
vimÄ• naá¹ƒ nÄ• sessati, kena nu kho upÄ• yena tassa puttaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™

mahÄ• rÄ• jÄ• naá¹ƒ santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocesi. te ``mayaá¹ƒ tassa puttaá
sakkhissÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. aá¹-á¹-havÄ«satiyakkhasenÄ• patÄ«naá¹ƒ santikaá
tathevÄ• haá¹ƒsu. sakkassa devaraÃ±Ã±o santikaá¹ƒ gantvÄ• kathesi. sopi ``labhissati nu
putte, udÄ• hu noâ€™â€™ ti \Ee IV 475/ upadhÄ• rento puÃ±Ã±avante cattÄ• ro devaputte
bÄ• rÄ• á¹‡asiyaá¹ƒ pesakÄ• rÄ• hutvÄ• tena kammena laddhakaá¹ƒ paÃ±cakoá¹-á¹-hÄ•
koá¹-á¹-hÄ• se paribhuÃ±jiá¹ƒsu. paÃ±camaá¹ƒ gahetvÄ• ekatova dÄ• naá¹ƒ adaá¹ƒsu. te
tÄ• vatiá¹ƒsabhavane nibbattiá¹ƒsu, tato yÄ• mabhavaneti evaá¹ƒ anulomapaá¹-ilomaá¹ƒ ch
sampattiá¹ƒ anubhavantÄ• vicaranti. tadÄ• pana nesaá¹ƒ tÄ• vatiá¹ƒsabhavanato cavitvÄ•
gamanavÄ• ro hoti. sakko tesaá¹ƒ santikaá¹ƒ gantvÄ• pakkositvÄ• ``mÄ• risÄ• , tumhehi n
vaá¹-á¹-ati, esukÄ• rÄ«raÃ±Ã±o aggamahesiyÄ• kucchimhi nibbattathÄ• â€™â€™ ti Ä• ha.
``sÄ• dhu deva, gamissÄ• ma, na panamhÄ• kaá¹ƒ rÄ• jakulenattho, purohitassa gehe nibb
kÄ• me pahÄ• ya pabbajissÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. sakko ``sÄ• dhÅ«â€™â€™ ti tes
Ä• gantvÄ• rukkhadevatÄ• ya tamatthaá¹ƒ Ä• rocesi. sÄ• tuá¹-á¹-hamÄ• nasÄ• sakkaá¹ƒ
gatÄ• .

purohitopi \Be IV 480/ punadivase balavapurise sannipÄ• tÄ• petvÄ• vÄ• sipharasuÄ• dÄ«
rukkhamÅ«laá¹ƒ gantvÄ• rukkhasÄ• khÄ• ya gahetvÄ• ``ambho devate, ajja mayhaá¹ƒ taá
divaso, idÄ• ni te niá¹-á¹-hÄ• nakÄ• loâ€™â€™ ti Ä• ha. tato rukkhadevatÄ• mahantenÄ• n
nikkhamitvÄ• madhurasarena taá¹ƒ Ä• mantetvÄ• `brÄ• hmaá¹‡a, tiá¹-á¹-hatu eko putto, ca
putte dassÄ• mÄ«â€™â€™ ti Ä• ha. ``mama puttenattho natthi, amhÄ• kaá¹ƒ raÃ±Ã±o putt
``tuyhaá¹ƒyeva demÄ«â€™â€™ ti. ``tena hi mama dve, raÃ±Ã±o dve dehÄ«â€™â€™ ti. ``ra
tuyhameva dammi, tayÄ• ca laddhamattÄ• va bhavissanti, agÄ• re pana aá¹-á¹-hatvÄ• dah
pabbajissantÄ«â€™â€™ ti. ``tvaá¹ƒ me kevalaá¹ƒ putte dehi, apabbajanakÄ• raá¹‡aá¹ƒ par
ti. sÄ• tassa puttavaraá¹ƒ datvÄ• attano bhavanaá¹ƒ pÄ• visi. tato paá¹-á¹-hÄ• ya devatÄ•
ahosi.

jeá¹-á¹-hakadevaputto cavitvÄ• purohitassa brÄ• hmaá¹‡iyÄ• \Ee IV 476/ kucchimhi nibba
nÄ• maggahaá¹‡adivase ``hatthipÄ• loâ€™â€™ ti nÄ• maá¹ƒ katvÄ• apabbajanatthÄ• ya h
so tesaá¹ƒ santike vaá¸• á¸• hati. tassa padasÄ• gamanakÄ• le dutiyo cavitvÄ• assÄ• kuc
jÄ• takÄ• le ``assapÄ• loâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. so assagopakÄ• naá¹ƒ santike va
jÄ• takÄ• le ``gopÄ• loâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. so gopÄ• lehi saddhiá¹ƒ vaá¸• á¸• h
``ajapÄ• loâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. so ajapÄ• lehi saddhiá¹ƒ vaá¸• á¸• hati. te vuá¸
sobhaggappattÄ• ahesuá¹ƒ.

atha nesaá¹ƒ pabbajitabhayena raÃ±Ã±o vijitÄ• pabbajite nÄ«hariá¹ƒsu. sakalakÄ• siraá¹-
nÄ• hosi. te kumÄ• rÄ• atipharusÄ• ahesuá¹ƒ, yÄ• ya disÄ• ya gacchanti, tÄ• ya Ä• hariya
vilumpanti. hatthipÄ• lassa soá¸·asavassakÄ• le kÄ• yasampattiá¹ƒ disvÄ• rÄ• jÄ• ca puro
mahallakÄ• jÄ• tÄ• , chattussÄ• panasamayo, tesaá¹ƒ kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti

abhisittakÄ• lato paá¹-á¹-hÄ• ya atissarÄ• bhavissanti, tato tato pabbajitÄ• Ä• gamissanti,
pabbajissanti, etesaá¹ƒ pabbajitakÄ• le janapado ulloá¸·o bhavissati, vÄ«maá¹ƒsissÄ• ma tÄ
abhisiÃ±cissÄ• mÄ• â€™â€™ ti cintetvÄ• ubhopi isivesaá¹ƒ gahetvÄ• bhikkhaá¹ƒ carantÄ
kumÄ• rassa nivesanadvÄ• raá¹ƒ agamaá¹ƒsu. kumÄ• ro te disvÄ• va tuá¹-á¹-ho pasanno u
tisso gÄ• thÄ• abhÄ• si ---

337__._ á¹• 21 ``cirassaá¹ƒ vata passÄ• ma, brÄ• hmaá¹‡aá¹ƒ devavaá¹‡á¹‡inaá¹ƒ.

mahÄ• jaá¹-aá¹ƒ khÄ• ridharaá¹ƒ, paá¹…kadantaá¹ƒ rajassiraá¹ƒ ||

338__._ á¹• 21 ``cirassaá¹ƒ vata passÄ• ma, isiá¹ƒ dhammaguá¹‡e rataá¹ƒ.

kÄ• sÄ• yavatthavasanaá¹ƒ, vÄ• kacÄ«raá¹ƒ paá¹-icchadaá¹ƒ ||

339__._ á¹• 21 ``Ä• sanaá¹ƒ \Ne IV 433/ udakaá¹ƒ pajjaá¹ƒ, paá¹-igaá¹‡hÄ• tu no bhavaá¹ƒ

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhavaâ€™â€™ nti ||

tattha \Ee IV 477/ __brÄ• hmaá¹‡a_nti bÄ• hitapÄ• pabrÄ• hmaá¹‡aá¹ƒ. __devavaá¹‡á¹‡in
seá¹-á¹-havaá¹‡á¹‡inaá¹ƒ ghoratapaá¹ƒ paramatikkhindriyaá¹ƒ pabbajitabhÄ• vaá¹ƒ upagata
__khÄ• ridhara_nti khÄ• ribhÄ• radharaá¹ƒ. __isi_nti sÄ«lakkhandhÄ• dayo pariyesitvÄ• á¹
rata_nti sucaritakoá¹-á¹-hÄ• se abhirataá¹ƒ. __ ``Ä• sanaâ€™â€™ _nti idaá¹ƒ tesaá¹ƒ nisÄ«
paÃ±Ã±apetvÄ• gandhodakaÃ±ca pÄ• dabbhaÃ±janaÃ±ca upanetvÄ• Ä• ha. __agghe_ti i
bhavantaá¹ƒ pucchÄ• ma. __kurutu no_ti ime no agghe bhavaá¹ƒ paá¹-iggaá¹‡hatÅ«ti.

evaá¹ƒ so tesu ekekaá¹ƒ vÄ• renÄ• ha. atha naá¹ƒ purohito Ä• ha --- ``tÄ• ta hatthipÄ• la tv
ti maÃ±Ã±amÄ• no evaá¹ƒ kathesÄ«â€™â€™ ti. ``hemavantakÄ• isayoâ€™â€™ ti. ``na m
rÄ• jÄ• esukÄ• rÄ«, ahaá¹ƒ te pitÄ• parohitoâ€™â€™ ti. ``atha kasmÄ• isivesaá¹ƒ gaá¹‡h
vÄ«maá¹ƒsanatthÄ• yÄ• â€™â€™ ti. ``mama kiá¹ƒ vÄ«maá¹ƒsathÄ• â€™â€™ ti? ``sace ar
taá¹ƒ rajje abhisiÃ±cituá¹ƒ Ä• gatÄ• mhÄ• â€™â€™ ti. ``tÄ• ta na me rajjenattho, pabbajiss
pitÄ• ``tÄ• ta hatthipÄ• la, nÄ• yaá¹ƒ kÄ• lo pabbajjÄ• yÄ• â€™â€™ ti vatvÄ• yathÄ• jjhÄ•
catutthagÄ• thamÄ• ha ---

340__._ á¹• 21 ``adhicca \Be IV 482/ vede pariyesa vittaá¹ƒ, putte gehe tÄ• ta patiá¹-á¹-hap

gandhe rase paccanubhuyya sabbaá¹ƒ, araÃ±Ã±aá¹ƒ sÄ• dhu muni so pasatthoâ€™â€™ ti

tattha __adhiccÄ• _ti sajjhÄ• yitvÄ• . __putte_ti chattaá¹ƒ ussÄ• petvÄ• nÄ• á¹-ake vÄ• re

puttadhÄ«tÄ• hi vaá¸• á¸• hitvÄ• te putte gehe patiá¹-á¹-hÄ• petvÄ• ti attho. __sabba_nti et
sesaÃ±ca sabbaá¹ƒ vatthukÄ• maá¹ƒ anubhavitvÄ• . __araÃ±Ã±aá¹ƒ sÄ• dhu muni so pasa
pabbajitassa araÃ±Ã±aá¹ƒ sÄ• dhu laddhakaá¹ƒ hoti. yo evarÅ«pe kÄ• le pabbajati, so mun
pasatthoti vadati.

tato hatthipÄ• lo gÄ• thamÄ• ha ---

341__._ á¹• 21 ``vedÄ• \Ne IV 434/ na saccÄ• na ca vittalÄ• bho, na puttalÄ• bhena jaraá¹

gandhe \Ee IV 478/ rase muccanamÄ• hu santo, sakammunÄ• hoti phalÅ«papattÄ«â€™â€

tattha __na saccÄ• _ti yaá¹ƒ saggaÃ±ca maggaÃ±ca vadanti, na taá¹ƒ sÄ• dhenti, tucchÄ•
__na ca vittalÄ• bho_ti dhanalÄ• bhopi paÃ±casÄ• dhÄ• raá¹‡attÄ• sabbo ekasabhÄ• vo n
jaraá¹ƒ vÄ• byÄ• dhimaraá¹‡aá¹ƒ vÄ• na koci puttalÄ• bhena paá¹-ibÄ• hituá¹ƒ samattho n
hete upadhayo. __gandhe rase_ti gandhe ca rase ca sesesu Ä• rammaá¹‡esu ca muccana
paá¹‡á¸• itÄ• kathenti. __sakammunÄ• _ti attanÄ• katakammeneva sattÄ• naá¹ƒ phalÅ«pa
kammassakÄ• hi, tÄ• ta, sattÄ• ti.

kumÄ• rassa vacanaá¹ƒ sutvÄ• rÄ• jÄ• gÄ• thamÄ• ha ---

342__._ á¹• 21 ``addhÄ• hi saccaá¹ƒ vacanaá¹ƒ tavetaá¹ƒ, sakammunÄ• hoti phalÅ«papat

jiá¹‡á¹‡Ä• ca mÄ• tÄ• pitaro tavÄ«me, passeyyuá¹ƒ taá¹ƒ vassasataá¹ƒ arogaâ€™â€™ nti

tattha \Be IV 483/ __vassasataá¹ƒ aroga_nti ete vassasataá¹ƒ arogaá¹ƒ taá¹ƒ passeyyuá¹ƒ
jÄ«vanto mÄ• tÄ• pitaro posassÅ«ti vadati.

taá¹ƒ sutvÄ• kumÄ• ro ``deva, tvaá¹ƒ kiá¹ƒ nÄ• metaá¹ƒ vadasÄ«â€™â€™ ti vatvÄ• dve g

343__._ á¹• 21 ``yassassa sakkhÄ« maraá¹‡ena rÄ• ja, jarÄ• ya mettÄ« naravÄ«raseá¹-á¹-

yo cÄ• pi jaÃ±Ã±Ä• na marissaá¹ƒ kadÄ• ci, passeyyuá¹ƒ taá¹ƒ vassasataá¹ƒ arogaá¹ƒ ||

344__._ á¹• 21 ``yathÄ• pi nÄ• vaá¹ƒ puriso dakamhi, ereti ce naá¹ƒ upaneti tÄ«raá¹ƒ.

evampi byÄ• dhÄ« satataá¹ƒ jarÄ• ca, upaneti maccaá¹ƒ vasamantakassÄ• â€™â€™ ti ||

tattha __sakkhÄ«_ti mittadhammo. __maraá¹‡enÄ• _ti datto mato mitto matoti sammutimar

pÄ• kaá¹-ajarÄ• ya vÄ• saddhiá¹ƒ yassa mettÄ« \Ee IV 479/ bhaveyya, yassetaá¹ƒ maraá¹‡
mittabhÄ• vena nÄ• gaccheyyÄ• ti attho. __ereti ce na_nti mahÄ• rÄ• ja, yathÄ• nÄ• ma pu
nÄ• vaá¹ƒ á¹-hapetvÄ• paratÄ«ragÄ• miá¹ƒ janaá¹ƒ Ä• ropetvÄ• sace arittena uppÄ«á¸·en
IV 435/ cÄ• leti ghaá¹-á¹-eti, atha naá¹ƒ paratÄ«raá¹ƒ neti. evaá¹ƒ byÄ• dhi jarÄ• ca niccaá
vasaá¹ƒ upanetiyevÄ• ti.

evaá¹ƒ imesaá¹ƒ sattÄ• naá¹ƒ jÄ«vitasaá¹…khÄ• rassa parittabhÄ• vaá¹ƒ dassetvÄ• ``mah
tiá¹-á¹-hatha, tumhehi saddhiá¹ƒ kathayantameva maá¹ƒ byÄ• dhijarÄ• maraá¹‡Ä• ni upaga
hothÄ• â€™â€™ ti ovÄ• daá¹ƒ datvÄ• rÄ• jÄ• naÃ±ca pitaraÃ±ca vanditvÄ• attano paricÄ
bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ pahÄ• ya ``pabbajissÄ• mÄ«â€™â€™ ti nagarato nikkhami. ``p
bhavissatÄ«â€™â€™ ti hatthipÄ• lakumÄ• rena saddhiá¹ƒ mahÄ• jano nikkhami. yojanikÄ•
parisÄ• ya saddhiá¹ƒ gaá¹…gÄ• ya tÄ«raá¹ƒ patvÄ• gaá¹…gÄ• ya udakaá¹ƒ oloketvÄ• kas
jhÄ• nÄ• ni nibbattetvÄ• cintesi \Be IV 484/ ``ayaá¹ƒ samÄ• gamo mahÄ• bhavissati, mam
mÄ• tÄ• pitaro rÄ• jÄ• devÄ«ti sabbe saparisÄ• pabbajissanti, bÄ• rÄ• á¹‡asÄ« suÃ±Ã±Ä•
Ä• gamanÄ• idheva bhavissÄ• mÄ«â€™â€™ ti. so tattheva mahÄ• janassa ovÄ• daá¹ƒ de

punadivase rÄ• jÄ• ca purohito ca cintayiá¹ƒsu ``hatthipÄ• lakumÄ• ro tÄ• va `rajjaá¹ƒ pah
Ä• dÄ• ya pabbajissÄ• mÄ«â€™ ti gantvÄ• gaá¹…gÄ• tÄ«re nisinno, assapÄ• laá¹ƒ vÄ«ma
abhisiÃ±cissÄ• mÄ• â€™â€™ ti. te isiveseneva tassapi gehadvÄ• raá¹ƒ agamaá¹ƒsu. sopi t
upasaá¹…kamitvÄ• ``cirassaá¹ƒ vata passÄ• mÄ• â€™â€™ tiÄ• dÄ«ni vadanto tatheva pa
vatvÄ• attano Ä• gatakÄ• raá¹‡aá¹ƒ kathayiá¹ƒsu. so ``mama bhÄ• tike hatthipÄ• lakumÄ•
paá¹-hamataraá¹ƒ mayhameva setacchattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti pucchitvÄ• ``tÄ
rajjenattho, pabbajissÄ• mÄ«â€™ ti vatvÄ• nikkhantoâ€™â€™ ti vutte ``kahaá¹ƒ paneso id
``gaá¹…gÄ• tÄ«re \Ee IV 480/ nisinnoâ€™â€™ ti vutte ``tÄ• ta, mama bhÄ• tarÄ• chaá¸• á
natthi, bÄ• lÄ• hi parittakapaÃ±Ã±Ä• sattÄ• etaá¹ƒ kilesaá¹ƒ jahituá¹ƒ na sakkonti, ahaá¹ƒ
jahissÄ• mÄ«â€™â€™ ti raÃ±Ã±o ca pitu ca dhammaá¹ƒ desento dve gÄ• thÄ• abhÄ• si --

345__._ á¹• 21 ``paá¹…ko ca kÄ• mÄ• palipo ca kÄ• mÄ• , manoharÄ• duttarÄ• maccudh

etasmiá¹ƒ paá¹…ke palipe byasannÄ• , hÄ«nattarÅ«pÄ• na taranti pÄ• raá¹ƒ ||

346__._ á¹• 21 ``ayaá¹ƒ pure luddamakÄ• si kammaá¹ƒ, svÄ• yaá¹ƒ gahÄ«to na hi mokkhito

orundhiyÄ• naá¹ƒ parirakkhissÄ• mi, mÄ• yaá¹ƒ puna luddamakÄ• si kammaâ€™â€™ nti ||

tattha \Ne IV 436/ __paá¹…ko_ti yo koci kaddamo. __palipo_ti sukhumavÄ• lukamisso saá¹
kÄ• mÄ• laggÄ• panavasena paá¹…ko nÄ• ma, osÄ«dÄ• panavasena palipo nÄ• mÄ• ti vu
__maccudheyyÄ• _ti maccuno adhiá¹-á¹-hÄ• nÄ• . etesu hi laggÄ• ceva anupaviá¹-á¹-hÄ•

asakkontÄ• dukkhakkhandhapariyÄ• ye vuttappakÄ• raá¹ƒ dukkhaÃ±ceva maraá¹‡aÃ±ca \
tenÄ• ha --- __ ``etasmiá¹ƒ paá¹…ke palipe byasannÄ• hÄ«nattarÅ«pÄ• na taranti pÄ• raâ
__byasannÄ• _ti sannÄ• . ``visannÄ• â€™â€™ tipi pÄ• á¹-ho, ayamevattho. __hÄ«nattarÅ«
__na taranti pÄ• ra_nti nibbÄ• napÄ• raá¹ƒ gantuá¹ƒ na sakkonti.

__aya_nti mahÄ• rÄ• ja, ayaá¹ƒ mamattabhÄ• vo pubbe assagopakehi saddhiá¹ƒ vaá¸• á¸•
vilumpanaviheá¹-hanÄ• divasena bahuá¹ƒ luddaá¹ƒ sÄ• hasikakammaá¹ƒ akÄ• si. __svÄ• y
tassa kammassa vipÄ• ko mayÄ• gahito. __na hi mokkhito me_ti saá¹ƒsÄ• ravaá¹-á¹-e sati
akusalaphalato mama atthi. __orundhiyÄ• naá¹ƒ parirakkhissÄ• mÄ«_ti idÄ• ni naá¹ƒ kÄ• y
pidahanto orundhitvÄ• parirakkhissÄ• mi. kiá¹ƒkÄ• raá¹‡Ä• ? __mÄ• yaá¹ƒ puna luddamak
paá¹-á¹-hÄ• ya pÄ• paá¹ƒ akatvÄ• kalyÄ• á¹‡ameva karissÄ• mi.

evaá¹ƒ assapÄ• lakumÄ• ro dvÄ«hi gÄ• thÄ• hi dhammaá¹ƒ desetvÄ• ``tiá¹-á¹-hatha tumh
kathentameva maá¹ƒ byÄ• dhijarÄ• maraá¹‡Ä• ni upagacchantÄ«â€™â€™ ti ovÄ• daá¹ƒ da
gahetvÄ• \Ee IV 481/ nikkhamitvÄ• hatthipÄ• lakumÄ• rasseva santikaá¹ƒ gato. so tassa Ä
dhammaá¹ƒ desetvÄ• ``bhÄ• tika, ayaá¹ƒ samÄ• gamo mahÄ• bhavissati, idheva tÄ• va h
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. punadivase rÄ• jÄ• ca purohito ca tenevupÄ• yena g
gantvÄ• tenapi tatheva paá¹-inanditvÄ• attano Ä• gamanakÄ• raá¹‡aá¹ƒ Ä• cikkhiá¹ƒsu. so
paá¹-ikkhipitvÄ• ``ahaá¹ƒ cirato paá¹-á¹-hÄ• ya pabbajitukÄ• mo vane naá¹-á¹-hagoá¹‡aá¹ƒ
upadhÄ• rento vicarÄ• mi, tena me naá¹-á¹-hagoá¹‡assa padaá¹ƒ viya bhÄ• tikÄ• naá¹ƒ gat
svÄ• haá¹ƒ teneva maggena gamissÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

347__._ á¹• 21 ``gavaá¹ƒva naá¹-á¹-haá¹ƒ puriso yathÄ• vane, anvesatÄ« rÄ• ja apassamÄ

evaá¹ƒ naá¹-á¹-ho esukÄ• rÄ« mamattho, sohaá¹ƒ kathaá¹ƒ na gaveseyyaá¹ƒ rÄ• jÄ• â€™â

tattha \Be IV 486/ __esukÄ• rÄ«_ti rÄ• jÄ• naá¹ƒ Ä• lapati. __mamattho_ti vane goá¹‡o viya
pabbajjÄ• saá¹…khÄ• to \Ne IV 437/ attho naá¹-á¹-ho. __soha_nti so ahaá¹ƒ ajja pabbajitÄ•
kathaá¹ƒ pabbajjaá¹ƒ na gaveseyyaá¹ƒ, mama bhÄ• tikÄ• naá¹ƒ gatamaggameva gamissÄ•

atha naá¹ƒ ``tÄ• ta gopÄ• la, ekÄ• haá¹ƒ dvÄ«haá¹ƒ Ä• gamehi, amhe samassÄ• setvÄ• p
vadiá¹ƒsu. so ``mahÄ• rÄ• ja, ajja kattabbakammaá¹ƒ `sve karissÄ• mÄ«â€™ ti na vattabba
nÄ• ma ajjeva kattabbaâ€™â€™ nti vatvÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

348__._ á¹• 21 ``hiyyoti hiyyati poso, pareti parihÄ• yati.

anÄ• gataá¹ƒ netamatthÄ«ti Ã±atvÄ• , uppannachandaá¹ƒ ko panudeyya dhÄ«roâ€™â€™ t

tattha __hiyyo_ti sveti attho. __pare_ti punadivase. idaá¹ƒ vuttaá¹ƒ hoti --- ``yo mahÄ• rÄ• j
kattabbaá¹ƒ kammaá¹ƒ `sveâ€™ ti, sve kattabbaá¹ƒ kammaá¹ƒ `pareâ€™ ti vatvÄ• na karo
na taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ sakkotÄ«â€™â€™ ti. evaá¹ƒ gopÄ• lo __bhaddekarattasuttaá
Ä• dayo) nÄ• ma kathesi. svÄ• yamattho bhaddekarattasuttena kathetabbo. __anÄ• gataá¹ƒ
anÄ• gataá¹ƒ, taá¹ƒ ``netaá¹ƒ atthÄ«â€™â€™ ti Ã±atvÄ• uppannaá¹ƒ kusalacchandaá¹ƒ ko
hareyya.

evaá¹ƒ gopÄ• lakumÄ• ro dvÄ«hi gÄ• thÄ• hi dhammaá¹ƒ desetvÄ• ``tiá¹-á¹-hatha tumhe,
kathentameva maá¹ƒ byÄ• dhijarÄ• maraá¹‡Ä• ni upagacchantÄ«â€™â€™ ti yojanikaá¹ƒ pa
dvinnaá¹ƒ bhÄ• tikÄ• naá¹ƒ santikaá¹ƒ gato. hatthipÄ• lo tassapi dhammaá¹ƒ desesi. punad
ca tenevupÄ• yena ajapÄ• lakumÄ• rassa nivesanaá¹ƒ gantvÄ• tenapi tatheva paá¹-inandit
Ä• gamanakÄ• raá¹‡aá¹ƒ Ä• cikkhitvÄ• ``chattaá¹ƒ te ussÄ• pessÄ• mÄ• â€™â€™ ti vadiá
``mayhaá¹ƒ bhÄ• tikÄ• kuhiâ€™â€™ nti? te ``amhÄ• kaá¹ƒ rajjenattho natthÄ«â€™â€™ ti
tiyojanikaá¹ƒ parisaá¹ƒ gahetvÄ• nikkhamitvÄ• gaá¹…gÄ• tÄ«re nisinnÄ• ti. nÄ• haá¹ƒ mar
chaá¸• á¸• itakheá¸·aá¹ƒ sÄ«senÄ• dÄ• ya vicarissÄ• mi, ahampi pabbajissÄ• mÄ«ti. tÄ• ta,
487/, amhÄ• kaá¹ƒ hatthabhÄ• ro, vayappattakÄ• le pabbajissasÄ«ti. atha ne kumÄ• ro ``kia
ime sattÄ• daharakÄ• lepi mahallakakÄ• lepi marantiyeva, `ayaá¹ƒ daharakÄ• le marissati,
ti kassaci hatthe vÄ• pÄ• de vÄ• nimittaá¹ƒ natthi, ahaá¹ƒ mama maraá¹‡akÄ• laá¹ƒ na jÄ•
pabbajissÄ• mÄ«â€™â€™ ti vatvÄ• dve gÄ• thÄ• abhÄ• si ---

349__._ á¹• 21 ``passÄ• mi \Ne IV 438/ vohaá¹ƒ daharaá¹ƒ kumÄ• riá¹ƒ, mattÅ«pamaá¹ƒ ke

abhuttabhoge paá¹-hame vayasmiá¹ƒ, Ä• dÄ• ya maccu vajate kumÄ• riá¹ƒ ||

350__._ á¹• 21 ``yuvÄ• sujÄ• to sumukho sudassano, sÄ• mo kusumbhaparikiá¹‡á¹‡amass

hitvÄ• na kÄ• me paá¹-ikacca gehaá¹ƒ, anujÄ• na maá¹ƒ pabbajissÄ• mi devÄ• â€™â€™ ti

tattha \Ee IV 483/ __vo_ti nipÄ• tamattaá¹ƒ, passÄ• miccevÄ• ti attho. __mattÅ«pama_nti h
mattaá¹ƒ viya carantiá¹ƒ. __ketakapupphanetta_nti ketakapupphapattaá¹ƒ viya puthulÄ• yat
__abhuttabhoge_ti evaá¹ƒ uttamarÅ«padharaá¹ƒ kumÄ• riá¹ƒ paá¹-hamavaye vattamÄ• naá
mÄ• tÄ• pitÅ«naá¹ƒ upari mahantaá¹ƒ sokaá¹ƒ pÄ• tetvÄ• maccu gahetvÄ• va gacchati. __
__sumukho_ti kaÃ±canÄ• dÄ• sapuá¹‡á¹‡acandasadisamukho. __sudassano_ti uttamarÅ«
__sÄ• mo_ti suvaá¹‡á¹‡asÄ• mo. __kusumbhaparikiá¹‡á¹‡amassÅ«_ti sannisinnaá¹-á¹-hen
taruá¹‡akusumbhakesarasadisaparikiá¹‡á¹‡amassu. iminÄ• evarÅ«popi kumÄ• ro maccuva
tathÄ• vidhampi hi sineruá¹ƒ uppÄ• tento viya nikkaruá¹‡o maccu Ä• dÄ• ya gacchatÄ«ti da
paá¹-ikacca gehaá¹ƒ, anujÄ• na maá¹ƒ pabbajissÄ• mi devÄ• _ti deva, puttadÄ• rabandhan
bandhanaá¹ƒ ducchedanÄ«yaá¹ƒ hoti, tenÄ• haá¹ƒ puretaraÃ±Ã±eva kÄ• me ca gehaÃ±ca

anujÄ• na, manti.

evaÃ±ca \Be IV 488/ pana vatvÄ• ``tiá¹-á¹-hatha tumhe, tumhehi saddhiá¹ƒ kathentameva byÄ• dhijarÄ• maraá¹‡Ä• ni upagacchantÄ«â€™â€™ ti te ubhopi vanditvÄ• yojanikaá¹ƒ pa gaá¹…gÄ• tÄ«rameva agamÄ• si. hatthipÄ• lo tassapi Ä• kÄ• se nisÄ«ditvÄ• dhammaá¹ƒ c bhavissatÄ«â€™â€™ ti tattheva nisÄ«di. punadivase purohito pallaá¹…kavaramajjhagato ni puttÄ• pabbajitÄ• , idÄ• nÄ• haá¹ƒ ekakova manussakhÄ• á¹‡uko jÄ• tomhi, ahampi pabba brÄ• hmaá¹‡iyÄ• saddhiá¹ƒ mantento gÄ• thamÄ• ha ---

351__._ á¹• 21 ``sÄ• khÄ• hi rukkho labhate samaÃ±Ã±aá¹ƒ, pahÄ«nasÄ• khaá¹ƒ pana khÄ

pahÄ«naputtassa mamajja bhoti, vÄ• seá¹-á¹-hi bhikkhÄ• cariyÄ• ya kÄ• loâ€™â€™ ti ||

tattha __labhate samaÃ±Ã±a_nti rukkhoti vohÄ• raá¹ƒ labhati. __vÄ• seá¹-á¹-hÄ«_ti brÄ• h __bhikkhÄ• cariyÄ• yÄ• _ti mayhampi pabbajjÄ• ya kÄ• lo, puttÄ• naá¹ƒ santikameva gamis

so \Ne IV 439/ evaá¹ƒ vatvÄ• brÄ• hmaá¹‡e pakkosÄ• pesi, saá¹-á¹-hi brÄ• hmaá¹‡asahas ne Ä• ha --- ``tumhe kiá¹ƒ karissathÄ• â€™â€™ ti \Ee IV 484/ tumhe pana Ä• cariyÄ• ti. ``al santike pabbajissÄ• mÄ«â€™â€™ ti. ``na tumhÄ• kameva nirayo uá¹‡ho, mayampi pabbaji asÄ«tikoá¹-idhanaá¹ƒ brÄ• hmaá¹‡iyÄ• niyyÄ• detvÄ• yojanikaá¹ƒ brÄ• hmaá¹‡aparisaá¹ƒ puttÄ• naá¹ƒ santikaÃ±Ã±eva gato. hatthipÄ• lo tÄ• yapi parisÄ• ya Ä• kÄ• se á¹-hatvÄ• dh brÄ• hmaá¹‡Ä« cintesi ``mama cattÄ• ro puttÄ• setacchattaá¹ƒ pahÄ• ya `pabbajissÄ• mÄ purohitaá¹-á¹-hÄ• nena saddhiá¹ƒ asÄ«tikoá¹-idhanaá¹ƒ chaá¸• á¸• etvÄ• puttÄ• naÃ±Ã±ev ekÄ• kiá¹ƒ karissÄ• mi, puttÄ• naá¹ƒ gatamaggeneva gamissÄ• mÄ«â€™â€™ ti. sÄ• atÄ« Ä• harantÄ« udÄ• nagÄ• thamÄ• ha ---

352__._ á¹• 21 ``aghasmi koÃ±cÄ• va yathÄ• himaccaye, katÄ• ni jÄ• lÄ• ni padÄ• liya haá

gacchanti puttÄ• ca patÄ« ca mayhaá¹ƒ, sÄ• haá¹ƒ kathaá¹ƒ nÄ• nuvaje pajÄ• naâ€™â€™

tattha \Be IV 489/ __aghasmi koÃ±cÄ• va yathÄ• _ti yatheva Ä• kÄ• se koÃ±casakuá¹‡Ä• __himaccaye_ti vassÄ• naccaye. __katÄ• ni jÄ• lÄ• ni padÄ• liya haá¹ƒsÄ• _ti atÄ«te kira c suvaá¹‡á¹‡ahaá¹ƒsÄ• vassÄ• rattapahonakaá¹ƒ sÄ• liá¹ƒ kaÃ±canaguhÄ• yaá¹ƒ nikkhipitvÄ anikkhamitvÄ• catumÄ• saá¹ƒ tattha vasanti. atha nesaá¹ƒ uá¹‡á¹‡anÄ• bhi nÄ• ma makka bandhati. haá¹ƒsÄ• dvinnaá¹ƒ taruá¹‡ahaá¹ƒsÄ• naá¹ƒ dviguá¹‡aá¹ƒ vaá¹-á¹-aá¹ƒ denti. te taá¹ƒ jÄ• laá¹ƒ chinditvÄ• purato gacchanti, sesÄ• tesaá¹ƒ gatamaggena gacchanti. sÄ• ta evamÄ• ha. idaá¹ƒ vuttaá¹ƒ hoti --- yatheva Ä• kÄ• se koÃ±casakuá¹‡Ä• asajjamÄ• nÄ• ga vassÄ• nÄ• tikkame dve taruá¹‡ahaá¹ƒsÄ• katÄ• ni jÄ• lÄ• ni padÄ• letvÄ• gacchanti, atha

haá¹ƒsÄ• . idÄ• ni pana mama puttÄ• taruá¹‡ahaá¹ƒsÄ• jÄ• laá¹ƒ viya kÄ• majÄ• laá¹ƒ chi
tesaá¹ƒ gatamaggena gantabbanti iminÄ• dhippÄ• yena __ ``gacchanti puttÄ• ca patÄ« ca
kathaá¹ƒ nÄ• nuvaje pajÄ• naâ€™â€™ _nti Ä• ha.

iti sÄ• ``kathaá¹ƒ ahaá¹ƒ evaá¹ƒ pajÄ• nantÄ« na pabbajissÄ• mi, pabbajissÄ• mi yevÄ• â€
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• brÄ• hmaá¹‡iyo pakkosÄ• petvÄ• evamÄ• ha ``tumhe kiá¹ƒ \E
ti? ``tumhe pana ayyeâ€™â€™ ti. ``ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti. ``mayampi pabbaj
vibhavaá¹ƒ chaá¸• á¸• etvÄ• yojanikaá¹ƒ parisaá¹ƒ gahetvÄ• puttÄ• naá¹ƒ santikameva ga
parisÄ• ya Ä• kÄ• se nisÄ«ditvÄ• dhammaá¹ƒ desesi. punadivase rÄ• jÄ• ``kuhiá¹ƒ purohi
purohito \Ne IV 440/ ca brÄ• hmaá¹‡Ä« ca sabbaá¹ƒ dhanaá¹ƒ chaá¸• á¸• etvÄ• dviyojanika
puttÄ• naá¹ƒ santikaá¹ƒ gatÄ• â€™â€™ ti. rÄ• jÄ• ``asÄ• mikaá¹ƒ dhanaá¹ƒ amhÄ• kaá¹ƒ
gehato dhanaá¹ƒ Ä• harÄ• pesi. athassa aggamahesÄ« ``rÄ• jÄ• kiá¹ƒ karotÄ«â€™â€™ ti
gehato dhanaá¹ƒ Ä• harÄ• petÄ«â€™â€™ ti vutte ``purohito kuhiâ€™â€™ nti vatvÄ• ``sap
nikkhantoâ€™â€™ ti sutvÄ• ``ayaá¹ƒ rÄ• jÄ• brÄ• hmaá¹‡ena ca brÄ• hmaá¹‡iyÄ• ca cat
ukkÄ• raá¹ƒ mohena mÅ«á¸·ho attano gharaá¹ƒ Ä• harÄ• peti, upamÄ• ya naá¹ƒ bodhessÄ
maá¹ƒsaá¹ƒ Ä• harÄ• petvÄ• rÄ• jaá¹…gaá¹‡e rÄ• siá¹ƒ kÄ• retvÄ• ujumaggaá¹ƒ vissajjet
parikkhipÄ• pesi. gijjhÄ• dÅ«ratova disvÄ• tassatthÄ• ya otariá¹ƒsu. tattha sappaÃ±Ã±Ä•
Ã±atvÄ• atibhÄ• rikÄ• hutvÄ• ``ujukaá¹ƒ uppatituá¹ƒ na sakkhissÄ• mÄ• â€™â€™ ti attan
chaá¸• á¸• etvÄ• vamitvÄ• jÄ• laá¹ƒ anallÄ«yitvÄ• ujukameva uppatitvÄ• gamiá¹ƒsu. andh
chaá¸• á¸• itaá¹ƒ vamitaá¹ƒ khÄ• ditvÄ• bhÄ• riyÄ• hutvÄ• ujukaá¹ƒ uppatituá¹ƒ asakkontÄ
bajjhiá¹ƒsu. athekaá¹ƒ gijjhaá¹ƒ Ä• netvÄ• deviyÄ• dassayiá¹ƒsu. sÄ• taá¹ƒ Ä• dÄ• ya raÃ
``etha tÄ• va, mahÄ• rÄ• ja, rÄ• jaá¹…gaá¹‡e ekaá¹ƒ kiriyaá¹ƒ passissÄ• mÄ• â€™â€™ ti s
``ime gijjhe olokehi mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• dve gÄ• thÄ• abhÄ• si ---

353__._ á¹• 21 ``ete bhutvÄ• vamitvÄ• ca, pakkamanti vihaá¹…gamÄ• .

ye ca bhutvÄ• na vamiá¹ƒsu, te me hatthattamÄ• gatÄ• ||

354__._ á¹• 21 ``avamÄ« \Ee IV 486/ brÄ• hmaá¹‡o kÄ• me, so tvaá¹ƒ paccÄ• vamissasi.

vantÄ• do puriso rÄ• ja, na so hoti pasaá¹ƒsiyoâ€™â€™ ti ||

tattha __bhutvÄ• vamitvÄ• cÄ• _ti maá¹ƒsaá¹ƒ khÄ• ditvÄ• vamitvÄ• ca. __paccÄ• vami
__vantÄ• do_ti parassa vamitakhÄ• dako. __na pasaá¹ƒsiyo_ti so taá¹‡hÄ• vasiko bÄ• lo bu
pasaá¹ƒsitabbo na hoti.

taá¹ƒ sutvÄ• rÄ• jÄ• vippaá¹-isÄ• rÄ« ahosi, tayo bhavÄ• Ä• dittÄ• viya upaá¹-á¹-hahiá¹ƒ
pahÄ• ya mama pabbajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti uppannasaá¹ƒvego deviyÄ• thutiá¹ƒ

355__._ á¹• 21 ``paá¹…ke ca posaá¹ƒ palipe byasannaá¹ƒ, balÄ« yathÄ• dubbalamuddhar

evampi maá¹ƒ tvaá¹ƒ udatÄ• ri bhoti, paÃ±cÄ• li gÄ• thÄ• hi subhÄ• sitÄ• hÄ«â€™â€™ ti ||

tattha \Ne IV 441/ __byasanna_nti nimuggaá¹ƒ, ``visannaâ€™â€™ ntipi pÄ• á¹-ho. __uddh
hatthesu vÄ• gahetvÄ• ukkhipitvÄ• thale á¹-hapeyya. __udatÄ• rÄ«_ti kÄ• mapaá¹…kato
tipi pÄ• á¹-ho, ayamevattho. ``uddhaá¹-Ä• sÄ«â€™â€™ tipi pÄ• á¹-ho, uddharÄ«ti attho. __
paÃ±cÄ• larÄ• jadhÄ«te.

evaÃ±ca \Be IV 491/ pana vatvÄ• taá¹…khaá¹‡aÃ±Ã±eva pabbajitukÄ• mo hutvÄ• amacc
``tumhe kiá¹ƒ karissathÄ• â€™â€™ ti tumhe pana, devÄ• ti? ``ahaá¹ƒ hatthipÄ• lassa santi
ti. ``mayampi pabbajissÄ• ma, devÄ• â€™â€™ ti. rÄ• jÄ• dvÄ• dasayojanike bÄ• rÄ• á¹‡as
chaá¸• á¸• etvÄ• ``atthikÄ• setacchattaá¹ƒ ussÄ• pentÅ«â€™â€™ ti amaccaparivuto tiyoja
kumÄ• rasseva santikaá¹ƒ gato. hatthipÄ• lo tassÄ• pi parisÄ• ya Ä• kÄ• se nisinno dhamm
pabbajitabhÄ• vaá¹ƒ pakÄ• sento gÄ• thamÄ• ha ---

356__._ á¹• 21 ``idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , esukÄ• rÄ« disampati.

raá¹-á¹-haá¹ƒ hitvÄ• na pabbaji, nÄ• go chetvÄ• va bandhanaâ€™â€™ nti ||

punadivase \Ee IV 487/ nagare ohÄ«najano sannipatitvÄ• rÄ• jadvÄ• raá¹ƒ gantvÄ• deviy
pavisitvÄ• deviá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hito gÄ• thamÄ• ha.

357__._ á¹• 21 ``rÄ• jÄ• ca pabbajjamarocayittha, raá¹-á¹-haá¹ƒ pahÄ• ya naravÄ«raseá¹-á

tuvampi no hohi yatheva rÄ• jÄ• , amhehi guttÄ• anusÄ• sa rajjaâ€™â€™ nti ||

tattha __anusÄ• sÄ• _ti amhehi guttÄ• hutvÄ• dhammena rajjaá¹ƒ kÄ• rehi.

sÄ• mahÄ• janassa kathaá¹ƒ sutvÄ• sesagÄ• thÄ• abhÄ• si ---

358__._ á¹• 21 ``rÄ• jÄ• ca pabbajjamarocayittha, raá¹-á¹-haá¹ƒ pahÄ• ya naravÄ«raseá¹-á

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni manoramÄ• ni ||

359__._ á¹• 21 ``rÄ• jÄ• ca pabbajjamarocayittha, raá¹-á¹-haá¹ƒ pahÄ• ya naravÄ«raseá¹-á

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni ||

360__._ á¹• 21 ``accenti \Ne IV 442/ \Be IV 492/ kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anu

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni manoramÄ• ni ||

361__._ á¹• 21 ``accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni ||

362__._ á¹• 21 ``accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

ahampi ekÄ• carissÄ• mi loke, sÄ«tibhÅ«tÄ• sabbamaticca saá¹…gaâ€™â€™ nti ||

tattha \Ee IV 488/ __ekÄ• _ti puttadhÄ«tukilesasambÄ• dhehi muccitvÄ• imasmiá¹ƒ loke el
__kÄ• mÄ• nÄ«_ti rÅ«pÄ• dayo kÄ• maguá¹‡e. __yatodhikÄ• nÄ«_ti yena yena odhinÄ• á¹
jahissÄ• mi, na kiÃ±ci Ä• masissÄ• mÄ«ti attho. __accenti kÄ• lÄ• _ti pubbaá¹‡hÄ• dayo kÄ
__tarayantÄ«_ti atucchÄ• hutvÄ• Ä• yusaá¹…khÄ• raá¹ƒ khepayamÄ• nÄ• khÄ• dayamÄ•
paá¹-hamavayÄ• dayo tayo, mandadasakÄ• dayo vÄ• dasa koá¹-á¹-hÄ• sÄ• . __anupubba
uparÅ«parikoá¹-á¹-hÄ• saá¹ƒ appatvÄ• tattha tattheva nirujjhanti. __sÄ«tibhÅ«tÄ• _ti uá¹‡h
uá¹‡hasabhÄ• ve kilese pahÄ• ya sÄ«talÄ• hutvÄ• . __sabbamaticca saá¹…ga_nti rÄ• gas
atikkamitvÄ• ekÄ• carissÄ• mi, hatthipÄ• lakumÄ• rassa santikaá¹ƒ gantvÄ• pabbajissÄ•

iti sÄ• imÄ• hi gÄ• thÄ• hi mahÄ• janassa dhammaá¹ƒ desetvÄ• amaccabhariyÄ• yo pakk
kiá¹ƒ karissathÄ• â€™â€™ ti tumhe pana ayyeti? ``ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti. ``n
ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti rÄ• janivesane suvaá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• rÄ• dÄ«ni vivarÄ
asukaá¹-á¹-hÄ• ne ca mahÄ• nidhi nidahitaâ€™â€™ nti suvaá¹‡á¹‡apaá¹-á¹-e likhÄ• petvÄ•
harantÅ«â€™â€™ ti vatvÄ• suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ mahÄ• tale thambhe bandhÄ• petvÄ•
mahÄ• sampattiá¹ƒ chaá¸• á¸• etvÄ• nagarÄ• nikkhami. tasmiá¹ƒ \Be IV 493/ khaá¹‡e saka
``rÄ• jÄ• ca kira devÄ« ca rajjaá¹ƒ pahÄ• ya `pabbajissÄ• mÄ• â€™ ti nikkhamanti, mayaá¹
karissÄ• mÄ• â€™â€™ ti tato tato manussÄ• yathÄ• pÅ«ritÄ• neva gehÄ• ni chaá¸• á¸• etv
nikkhamiá¹ƒsu. sabbÄ• paá¹‡Ä• pasÄ• ritaniyÄ• meneva á¹-hitÄ• , nivattitvÄ• olokento nÄ•
sakalanagaraá¹ƒ tucchaá¹ƒ ahosi, devÄ«pi tiyojanikaá¹ƒ parisaá¹ƒ gahetvÄ• tattheva gatÄ•
parisÄ• ya Ä• kÄ• se nisinno dhammaá¹ƒ desetvÄ• dvÄ• dasayojanikaá¹ƒ parisaá¹ƒ gahetv
pÄ• yÄ• si. ``hatthipÄ• lakumÄ• ro kira dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ tucchaá¹ƒ k
mahÄ• janaá¹ƒ Ä• dÄ• ya \Ne IV 443/ himavantaá¹ƒ gacchati, kimaá¹…gaá¹ƒ pana mayaâ€
sakalakÄ• siraá¹-á¹-haá¹ƒ saá¹…khubhi. aparabhÄ• ge parisÄ• tiá¹ƒsayojanikÄ• ahesuá¹ƒ
saddhiá¹ƒ himavantaá¹ƒ \Ee IV 489/ pÄ• visi.

sakko Ä• vajjento taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``hatthipÄ• lakumÄ• ro mahÄ• bhinikkhamanaá
mahÄ• bhavissati, vasanaá¹-á¹-hÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vissakammaá
Ä• yÄ• mato chattiá¹ƒsayojanaá¹ƒ, vitthÄ• rato pannarasayojanaá¹ƒ assamaá¹ƒ mÄ• petvÄ•
sampÄ• dehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• gaá¹…gÄ• tÄ«re ra
vuttappamÄ• á¹‡aá¹ƒ assamapadaá¹ƒ mÄ• petvÄ• paá¹‡á¹‡asÄ• lÄ• su
kaá¹-á¹-hattharaá¹‡apaá¹‡á¹‡attharaá¹‡aÄ• sanÄ• dÄ«ni paÃ±Ã±apetvÄ• sabbe pabbajitap
ekekissÄ• paá¹‡á¹‡asÄ• lÄ• ya dvÄ• re ekeko caá¹…kamo rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ•
katasudhÄ• parikammo Ä• lambanaphalako, tesu tesu á¹-hÄ• nesu nÄ• nÄ• vaá¹‡á¹‡asural
pupphagacchÄ• , ekekassa caá¹…kamassa koá¹-iyaá¹ƒ ekeko udakabharito kÅ«po, tassa s
ekova sabbaphalÄ• ni phalati. idaá¹ƒ sabbaá¹ƒ devatÄ• nubhÄ• vena ahosi. vissakammo as
paá¹‡á¹‡asÄ• lÄ• su pabbajitaparikkhÄ• re á¹-hapetvÄ• ``ye keci pabbajitukÄ• mÄ• ime pa
ti jÄ• tihiá¹…gulakena bhittiyÄ• akkharÄ• ni likhitvÄ• attano Ä• nubhÄ• vena bheravasadde
amanusse ca paá¹-ikkamÄ• petvÄ• sakaá¹-á¹-hÄ• nameva gato.

hatthipÄ• lakumÄ• ro ekapadikamaggena sakkadattiyaá¹ƒ assamaá¹ƒ pavisitvÄ• akkharÄ•
mahÄ• bhinikkhamanaá¹ƒ nikkhantabhÄ• vo Ã±Ä• to bhavissatÄ«â€™â€™ ti \Be IV 494/ dv
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• isipabbajjaliá¹…gaá¹ƒ gahetvÄ• nikkhamitvÄ• caá¹…kama
aparÄ• paraá¹ƒ caá¹…kamitvÄ• sesajanakÄ• yaá¹ƒ pabbÄ• jetvÄ• assamapadaá¹ƒ vicÄ• r
itthÄ«naá¹ƒ majjhaá¹-á¹-hÄ• ne paá¹‡á¹‡asÄ• laá¹ƒ adÄ• si. tato anantaraá¹ƒ mahallakitthÄ
majjhimitthÄ«naá¹ƒ, samantÄ• parikkhipitvÄ• pana purisÄ• naá¹ƒ adÄ• si \Ee IV 490/. athe
``bÄ• rÄ• á¹‡asiyaá¹ƒ kira rÄ• jÄ• natthÄ«â€™â€™ ti Ä• gantvÄ• alaá¹…katapaá¹-iyattaá¹
rÄ• janivesanaá¹ƒ Ä• ruyha tattha tattha ratanarÄ• siá¹ƒ disvÄ• ``evarÅ«paá¹ƒ nagaraá¹ƒ p
paá¹-á¹-hÄ• ya pabbajjÄ• nÄ• mesÄ• uá¸·Ä• rÄ• bhavissatÄ«â€™â€™ ti surÄ• soá¹‡á¸• e
hatthipÄ• lassa santikaá¹ƒ pÄ• yÄ• si. hatthipÄ• lo tassa vanantaraá¹ƒ Ä• gatabhÄ• vaá¹ƒ Ã
gantvÄ• Ä• kÄ• se nisinno parisÄ• ya dhammaá¹ƒ desetvÄ• assamapadaá¹ƒ netvÄ• sabb
etenupÄ• yena aÃ±Ã±epi cha rÄ• jÄ• no pabbajiá¹ƒsu. satta rÄ• jÄ• no bhoge chaá¸• á¸• ay
assamo nirantaro paripÅ«ri. yo kÄ• mavitakkÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vitakketi, mahÄ• puri
desetvÄ• brahmavihÄ• rabhÄ• vanaÃ±ceva kasiá¹‡abhÄ• vanaÃ±ca \Ne IV 444/ Ä• cikkha
jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• tÄ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• sÄ• brahmalok
tatiyakoá¹-á¹-hÄ• saá¹ƒ tidhÄ• katvÄ• eko koá¹-á¹-hÄ• so brahmaloke nibbatti, eko chasu k
isÄ«naá¹ƒ pÄ• ricariyaá¹ƒ katvÄ• manussaloke tÄ«su kulasampattÄ«su nibbatti. evaá¹ƒ hat
apagatanirayatiracchÄ• nayonipettivisayÄ• surakÄ• yaá¹ƒ ahosi.

imasmiá¹ƒ tambapaá¹‡á¹‡idÄ«pe pathavicÄ• lakadhammaguttatthero, kaá¹-akandhakÄ• ra
uparimaá¹‡á¸• alavÄ• sÄ« mahÄ• saá¹…gharakkhitatthero, malayamahÄ• devatthero, abha
gÄ• mantapabbhÄ• ravÄ• sÄ« mahÄ• sivatthero, kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ•
mÅ«gapakkhasamÄ• game cÅ«á¸·asutasomasamÄ• game ayogharapaá¹‡á¸• itasamÄ• gar

sabbapacchÄ• nikkhantapurisÄ• ahesuá¹ƒ. tenevÄ• ha bhagavÄ• ---

``abhittharetha \Be IV 495/ kalyÄ• á¹‡e, pÄ• pÄ• cittaá¹ƒ nivÄ• raye.

dandhaÃ±hi karoto puÃ±Ã±aá¹ƒ, pÄ• pasmiá¹ƒ ramate manoâ€™â€™ ti || (Dhp 116).

tasmÄ• kalyÄ• á¹‡aá¹ƒ turitaturiteneva kÄ• tabbanti.

satthÄ• \Ee IV 491/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepi t
mahÄ• bhinikkhamanaá¹ƒ nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi -
suddhodanamahÄ• rÄ• jÄ• ahosi, devÄ« mahÄ• mÄ• yÄ• , purohito kassapo, brÄ• hmaá¹‡
anuruddho, gopÄ• lo moggallÄ• no, assapÄ• lo sÄ• riputto, sesaparisÄ• buddhaparisÄ• , h
ahosiâ€™â€™ nti.

hatthipÄ• lajÄ• takavaá¹‡á¹‡anÄ• terasamÄ• .

á¹• 03 [510] 14. ayogharajÄ• takavaá¹‡á¹‡anÄ•

__yamekarattiá¹ƒ paá¹-hama_nti idaá¹ƒ satthÄ• jetavane viharanto mahÄ• bhinikkhamana
tadÄ• pi hi so ``na, bhikkhave, idÄ• neva, pubbepi tathÄ• gato mahÄ• bhinikkhamanaá¹ƒ nik
vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ne IV 445/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente brahmadattassa raÃ
gabbhaá¹ƒ paá¹-ilabhitvÄ• laddhagabbhaparihÄ• rÄ• pariá¹‡atagabbhÄ• paccÅ«sasaman
tassÄ• purimattabhÄ• ve ekÄ• sapattikÄ• ``tava jÄ• taá¹ƒ jÄ• taá¹ƒ pajaá¹ƒ khÄ• dituá¹ƒ la
patthanaá¹ƒ paá¹-á¹-hapesi. sÄ• kira sayaá¹ƒ vaÃ±jhÄ• hutvÄ• puttamÄ• tukodhena taá¹ƒ
yakkhayoniyaá¹ƒ nibbatti. itarÄ• raÃ±Ã±o aggamahesÄ« hutvÄ• imaá¹ƒ puttaá¹ƒ vijÄ• yi. s
okÄ• saá¹ƒ labhitvÄ• deviyÄ• passantiyÄ• va bÄ«bhaccharÅ«pÄ• hutvÄ• Ä• gantvÄ• taá
devÄ« ``yakkhinÄ« me puttaá¹ƒ gahetvÄ• palÄ• yÄ«â€™â€™ ti mahÄ• saddena viravi. itar
mÅ«lakandaá¹ƒ viya muruá¹ƒ muruá¹ƒ karontÄ« khÄ• ditvÄ• deviyÄ• hatthavikÄ• rÄ• dÄ«h
tajjetvÄ• pakkÄ• mi. rÄ• jÄ• taá¹ƒ vacanaá¹ƒ sutvÄ• ``kiá¹ƒ sakkÄ• yakkhiniyÄ• kÄ• tuâ€
puna deviyÄ• vijÄ• yanakÄ• le daá¸·haá¹ƒ Ä• rakkhamakÄ• si. devÄ« puttaá¹ƒ puna vijÄ• y
khÄ• ditvÄ• gatÄ• . tatiyavÄ• re \Be IV 496/ tassÄ• kucchiyaá¹ƒ mahÄ• satto paá¹-isandhiâ
mahÄ• janaá¹ƒ sannipÄ• tetvÄ• ``deviyÄ• jÄ• taá¹ƒ jÄ• taá¹ƒ pajaá¹ƒ ekÄ• yakkhinÄ« khÄ
kho kÄ• tabbaâ€™â€™ nti pucchi. atheko ``yakkhÄ• nÄ• ma tÄ• lapaá¹‡á¹‡assa bhÄ• yan
tÄ• lapaá¹‡á¹‡aá¹ƒ bandhituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. atheko ``ayogharassa bhÄ•
vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti attano vijite kammÄ• re sann
karothÄ• â€™â€™ ti Ä• á¹‡Ä• petvÄ• Ä• yuttake adÄ• si. antonagareyeva ramaá¹‡Ä«ye bl

paá¹-á¹-hapesuá¹ƒ, thambhe Ä• diá¹ƒ katvÄ• sabbagehasambhÄ• rÄ• ayomayÄ• va ahesu
mahantaá¹ƒ caturassasÄ• laá¹ƒ niá¹-á¹-hÄ• naá¹ƒ agamÄ• si. taá¹ƒ niccaá¹ƒ pajjalitapadÄ«

rÄ• jÄ• deviyÄ• gabbhaparipÄ• kaá¹ƒ Ã±atvÄ• ayogharaá¹ƒ alaá¹…kÄ• rÄ• petvÄ• taá¹ƒ
sÄ• tattha dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampannaá¹ƒ puttaá¹ƒ vijÄ• yi, ``ayogharakumÄ•
kariá¹ƒsu. taá¹ƒ dhÄ• tÄ«naá¹ƒ datvÄ• mahantaá¹ƒ Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• rÄ• jÄ•
padakkhiá¹‡aá¹ƒ katvÄ• alaá¹…katapÄ• sÄ• datalameva abhiruhi. yakkhinÄ«pi udakavÄ• r
udakaá¹ƒ vahantÄ« jÄ«vitakkhayaá¹ƒ pattÄ• . mahÄ• satto ayoghareyeva vaá¸• á¸• hitvÄ•
sabbasippÄ• ni uggaá¹‡hi. rÄ• jÄ• ``ko me puttassa vayappadesoâ€™â€™ ti amacce pucc
sÅ«ro thÄ• masampanno yakkhasahassampi paá¹-ibÄ• hituá¹ƒ samatthoâ€™â€™ ti sutvÄ•
sakalanagaraá¹ƒ alaá¹…karitvÄ• ayogharato taá¹ƒ nÄ«haritvÄ• Ä• nethÄ• â€™â€™ ti Ä• h
devÄ• â€™â€™ ti dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ alaá¹…karitvÄ• sabbÄ• laá¹…k
maá¹…galavÄ• raá¹‡aá¹ƒ Ä• dÄ• ya tattha gantvÄ• kumÄ• raá¹ƒ alaá¹…kÄ• rÄ• petvÄ• ha
``deva, kulasantakaá¹ƒ \Ne IV 446/ alaá¹…katanagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pitaraá¹ƒ
vandatha, ajjeva setacchattaá¹ƒ labhissathÄ• â€™â€™ ti Ä• haá¹ƒsu.

mahÄ• satto nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto
Ä• rÄ• marÄ• maá¹‡eyyakavanapokkharaá¹‡ibhÅ«mirÄ• maá¹‡eyyakapÄ• sÄ• darÄ• maá¹
cintesi ``mama pitÄ• maá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ bandhanÄ• gÄ• re vasÄ• pesi. evarÅ«paá¹
daá¹-á¹-huá¹ƒ nÄ• dÄ• si, ko nu kho mayhaá¹ƒ dosoâ€™â€™ ti amacce pucchi. ``deva, natt
tumhÄ• kaá¹ƒ pana dvebhÄ• tike ekÄ• yakkhinÄ« khÄ• di, tena vo \Be IV 497/ pitÄ• ayogh
jÄ«vitaá¹ƒ tumhÄ• kaá¹ƒ laddhaâ€™â€™ nti. so tesaá¹ƒ vacanaá¹ƒ sutvÄ• cintesi ``ahaá¹ƒ
lohakumbhiniraye viya ca gÅ«thaniraye viya ca mÄ• tukucchimhi vasitvÄ• mÄ• tukucchito n
paá¹-á¹-hÄ• ya soá¸·asa vassÄ• ni etasmiá¹ƒ bandhanÄ• gÄ• re vasiá¹ƒ, bahi oloketumpi na
khitto viya ahosiá¹ƒ, yakkhiniyÄ• hatthato muttopi panÄ• haá¹ƒ neva ajaro, na amaro homi,
rajje á¹-hitakÄ• lato paá¹-á¹-hÄ• ya dunnikkhamanaá¹ƒ hoti, ajjeva mama pitaraá¹ƒ pabbajja
himavantaá¹ƒ pavisitvÄ• pabbajissÄ• mÄ«â€™â€™ ti. so nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katv
rÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si.

rÄ• jÄ• tassa sarÄ«rasobhaá¹ƒ oloketvÄ• balavasinehena amacce olokesi. te ``kiá¹ƒ karon
vadiá¹ƒsu. puttaá¹ƒ me ratanarÄ• simhi á¹-hapetvÄ• tÄ«hi saá¹…khehi abhisiÃ±citvÄ• kaÃ
setacchattaá¹ƒ ussÄ• pethÄ• ti. mahÄ• satto pitaraá¹ƒ vanditvÄ• ``na mayhaá¹ƒ rajjenattho
pabbajjaá¹ƒ me anujÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. tÄ• ta rajjaá¹ƒ paá¹-ikkhipitvÄ• kiá¹ƒkÄ
``deva ahaá¹ƒ mÄ• tukucchimhi dasa mÄ• se gÅ«thaniraye viya vasitvÄ• mÄ• tukucchito ni
soá¸·asa vassÄ• ni bandhanÄ• gÄ• re vasanto bahi oloketumpi na alabhiá¹ƒ, ussadaniraye
yakkhiniyÄ• hatthato muttomhÄ«tipi ajaro amaro na homi. maccu nÄ• mesa na sakkÄ• ken
ukkaá¹‡á¹-hitomhi, yÄ• va me byÄ• dhijarÄ• maraá¹‡Ä• ni nÄ• gacchanti, tÄ• vadeva pabba
alaá¹ƒ me rajjena, anujÄ• nÄ• tha maá¹ƒ, devÄ• â€™â€™ ti vatvÄ• pitu dhammaá¹ƒ desen

363__._ á¹• 21 ``yamekarattiá¹ƒ \Ee IV 494/ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattati ||

364__._ á¹• 21 ``na \Ne IV 447/ yujjhamÄ• nÄ• na balenavassitÄ• , narÄ• na jÄ«ranti na c

sabbaá¹ƒ hidaá¹ƒ jÄ• tijarÄ• yupaddutaá¹ƒ, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

365__._ á¹• 21 ``caturaá¹…giniá¹ƒ \Be IV 498/ senaá¹ƒ subhiá¹ƒsarÅ«paá¹ƒ, jayanti raá¹-á¹

na maccuno jayitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

366__._ á¹• 21 ``hatthÄ«hi assehi rathehi pattibhi, parivÄ• ritÄ• muccare ekacceyyÄ• .

na maccuno muccitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

367__._ á¹• 21 ``hatthÄ«hi assehi rathehi pattibhi, sÅ«rÄ• pabhaÃ±janti padhaá¹ƒsayanti.

na maccuno bhaÃ±jitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

368__._ á¹• 21 ``mattÄ• gajÄ• bhinnagaá¸·Ä• pabhinnÄ• , nagarÄ• ni maddanti janaá¹ƒ h

na maccuno madditumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

369__._ á¹• 21 ``issÄ• sino katahatthÄ• pi vÄ«rÄ• , dÅ«repÄ• tÄ« akkhaá¹‡avedhinopi.

na maccuno vijjhitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

370__._ á¹• 21 ``sarÄ• ni khÄ«yanti saselakÄ• nanÄ• , sabbaá¹ƒ hidaá¹ƒ khÄ«yati dÄ«ghar

sabbaá¹ƒ hidaá¹ƒ bhaÃ±jare kÄ• lapariyÄ• yaá¹ƒ, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹

371__._ á¹• 21 ``sabbesamevaÃ±hi narÄ• na nÄ• rinaá¹ƒ, calÄ• calaá¹ƒ pÄ• á¹‡abhunodha

paá¹-ova dhuttassa, dumova kÅ«lajo, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

372__._ á¹• 21 ``dumapphalÄ• neva \Ee IV 495/ \Be IV 499/ patanti mÄ• á¹‡avÄ• , daharÄ•

sarÄ«rabhedÄ• .

nÄ• riyo narÄ• majjhimaporisÄ• ca, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

373__._ á¹• 21 ``nÄ• yaá¹ƒ vayo tÄ• rakarÄ• jasannibho, yadabbhatÄ«taá¹ƒ gatameva dÄ•

jiá¹‡á¹‡assa hÄ« natthi ratÄ« kuto sukhaá¹ƒ, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

374__._ á¹• 21 ``yakkhÄ• \Ne IV 448/ pisÄ• cÄ• athavÄ• pi petÄ• , kupitÄ• te assasanti m

na maccuno assasitussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

375__._ á¹• 21 ``yakkhe pisÄ• ce athavÄ• pi pete, kupitepi te nijjhapanaá¹ƒ karonti.

na maccuno nijjhapanaá¹ƒ karonti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

376__._ á¹• 21 ``aparÄ• dhake dÅ«sake heá¹-hake ca, rÄ• jÄ• no daá¹‡á¸• enti viditvÄ• na

na maccuno daá¹‡á¸• ayitussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

377__._ á¹• 21 ``aparÄ• dhakÄ• dÅ«sakÄ• heá¹-hakÄ• ca, labhanti te rÄ• jino nijjhapetuá

na maccuno nijjhapanaá¹ƒ karonti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

378__._ á¹• 21 ``na khattiyoti na ca brÄ• hmaá¹‡oti, na aá¸• á¸• hakÄ• balavÄ• tejavÄ• pi.

na maccurÄ• jassa apekkhamatthi, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

379__._ á¹• 21 ``sÄ«hÄ• \Be IV 500/ ca byagghÄ• ca athopi dÄ«piyo, pasayha khÄ• danti

na maccuno khÄ• ditumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

380__._ á¹• 21 ``mÄ• yÄ• kÄ• rÄ• raá¹…gamajjhe karontÄ• , mohenti cakkhÅ«ni janassa t

na maccuno mohayitussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

381__._ á¹• 21 ``Ä• sÄ«visÄ• \Ee IV 496/ kupitÄ• uggatejÄ• , á¸• aá¹ƒsanti mÄ• rentipi te

na maccuno á¸• aá¹ƒsitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

382__._ á¹• 21 ``Ä• sÄ«visÄ• kupitÄ• yaá¹ƒ á¸• aá¹ƒsanti, tikicchakÄ• tesa visaá¹ƒ hanan

na maccuno daá¹-á¹-havisaá¹ƒ hananti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

383__._ á¹• 21 ``dhammantarÄ« vettaraá¹‡Ä« ca bhojo, visÄ• ni hantvÄ• na bhujaá¹…gamÄ

suyyanti te kÄ• lakatÄ• tatheva, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

384__._ á¹• 21 ``vijjÄ• dharÄ• \Ne IV 449/ ghoramadhÄ«yamÄ• nÄ• , adassanaá¹ƒ osadhe

na maccurÄ• jassa vajantadassanaá¹ƒ, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

385__._ á¹• 21 ``dhammo have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ•

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

386__._ á¹• 21 ``na \Be IV 501/ hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti ||

tattha __yamekaratti_nti yebhuyyena sattÄ• mÄ• tukucchimhi paá¹-isandhiá¹ƒ gaá¹‡hantÄ
gaá¹‡hanti, tasmÄ• evamÄ• ha. ayaá¹ƒ panettha attho --- yaá¹ƒ ekarattiá¹ƒ vÄ• divÄ• vÄ•
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• mÄ• tukucchisaá¹…khÄ• te gabbhe vasati. __mÄ• á¹‡avo_ti s
patiá¹-á¹-hÄ• ti. __abbhuá¹-á¹-hitova so yÄ• tÄ«_ti so mÄ• á¹‡avo yathÄ• nÄ• ma valÄ• hal
uá¹-á¹-hito nibbatto vÄ• yuvegÄ• hato paá¹-igacchati, tatheva ---

``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaá¹ƒ.

abbudÄ• jÄ• yate pesi, pesi nibbattatÄ« ghano.

ghanÄ• pasÄ• khÄ• jÄ• yanti, kesÄ• lomÄ• nakhÄ• pi ca ||

``yaÃ±cassa bhuÃ±jatÄ« mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroti || (SN a I 235).

imaá¹ƒ mÄ• tukucchiyaá¹ƒ kalalÄ• dibhÄ• vaá¹ƒ, mÄ• tukucchito ca nikkhanto mandadasak
satataá¹ƒ samitaá¹ƒ gacchati. __sa gacchaá¹ƒ na nivattatÄ«_ti sacÄ• yaá¹ƒ \Ee IV 497/ eva
abbudato kalalabhÄ• vaá¹ƒ, pesiÄ• dito vÄ• abbudÄ• dibhÄ• vaá¹ƒ, khiá¸• á¸• Ä• dasakato
vaá¹‡á¹‡adasakÄ• dito vÄ• khiá¸• á¸• Ä• dasakÄ• dibhÄ• vaá¹ƒ pÄ• puá¹‡ituá¹ƒ na nivatta
vÄ• tavegena saá¹ƒcuá¹‡á¹‡iyamÄ• no ``ahaá¹ƒ asukaá¹-á¹-hÄ• ne nÄ• ma uá¹-á¹-hito puna
gantvÄ• pakatibhÄ• vena á¹-hassÄ• mÄ«â€™â€™ ti na labhati, yaá¹ƒ disaá¹ƒ gataá¹ƒ, taá
antarahitaá¹ƒ, taá¹ƒ antarahitameva hoti, tathÄ• sopi kalalÄ• dibhÄ• vena gacchamÄ• no g
tasmiá¹ƒ koá¹-á¹-hÄ• se saá¹…khÄ• rÄ• purimÄ• naá¹ƒ purimÄ• naá¹ƒ paccayÄ• hutvÄ• p
tattheva bhijjanti, jarÄ• kÄ• le \Ne IV 450/ saá¹…khÄ• rÄ• ``amhehi esa pubbe yuvÄ• thÄ•
naá¹ƒ nivattitvÄ• tattheva karissÄ• mÄ• â€™â€™ ti na labhanti, tattha tattheva antaradhÄ•

__na_ \Be IV 502/ __yujjhamÄ• nÄ• _ti ubhato byÅ«á¸·he saá¹…gÄ• me yujjhantÄ• . __na
kÄ• yabalena vÄ• yodhabalena vÄ• upagatÄ• samannÄ• gatÄ• . __na jÄ«rantÄ«_ti purim
evarÅ«pÄ• pi narÄ• na jÄ«ranti na cÄ• pi na mÄ«yareti attho veditabbo. __sabbaá¹ƒ hida_n
idaá¹ƒ pÄ• á¹‡amaá¹‡á¸• alaá¹ƒ mahÄ• yantena pÄ«á¸·iyamÄ• nÄ• ucchughaá¹-ikÄ• viya
upaddutaá¹ƒ niccaá¹ƒ pÄ«á¸·itaá¹ƒ. __taá¹ƒ me matÄ« hotÄ«_ti tena kÄ• raá¹‡ena mama ``
carÄ• mÄ«â€™â€™ ti mati hoti cittaá¹ƒ uppajjati.

__caturaá¹…gini_nti hatthiÄ• dÄ«hi caturaá¹…gehi samannÄ• gataá¹ƒ. __senaá¹ƒ subhiá¹ƒ
bhiá¹ƒsanakajÄ• tikaá¹ƒ senaá¹ƒ. __jayantÄ«_ti kadÄ• ci ekacce rÄ• jÄ• no attano senÄ• ya
tepi rÄ• jÄ• no mahÄ• senassa maccuno senaá¹ƒ jayituá¹ƒ na ussahanti, na byÄ• dhijarÄ• n
sakkonti. __muccare ekacceyyÄ• _ti etehi hatthiÄ• dÄ«hi parivÄ• ritÄ• ekacce paccÄ• mittÄ
maccuno pana santikÄ• muccituá¹ƒ na sakkonti. __pabhaÃ±jantÄ«_ti etehi hatthiÄ• dÄ«hi p
nagarÄ• ni pabhaÃ±janti. __padhaá¹ƒsayantÄ«_ti mahÄ• janaá¹ƒ dhaá¹ƒsentÄ• padhaá¹ƒs
pÄ• penti. __na maccuno_ti tepi maraá¹‡akÄ• le patte maccuno bhaÃ±jituá¹ƒ na sakkonti.

__bhinnagaá¸·Ä• pabhinnÄ• _ti tÄ«su á¹-hÄ• nesu pabhinnÄ• hutvÄ• madaá¹ƒ gaá¸·antÄ
__na maccuno_ti tepi mahÄ• maccuá¹ƒ maddituá¹ƒ na sakkonti. __issÄ• sino_ti issÄ• sÄ•
__katahatthÄ• _ti susikkhitÄ• . __dÅ«repÄ• tÄ«_ti saraá¹ƒ dÅ«re pÄ• tetuá¹ƒ samatthÄ• . __
aviraddhavedhino, vijjuÄ• lokena vijjhanasamatthÄ• vÄ• . __sarÄ• nÄ«_ti anotattÄ• dÄ«ni n
khÄ«yantiyeva. __saselakÄ• nanÄ• _ti sapabbatavanasaá¹‡á¸• Ä• mahÄ• pathavÄ«pi khÄ
sabbamidaá¹ƒ saá¹…khÄ• ragataá¹ƒ dÄ«ghamantaraá¹ƒ á¹-hatvÄ• khÄ«yateva. kappuá¹-á
patvÄ• mahÄ• sinerupi aggimukhe madhusitthakaá¹ƒ viya vilÄ«yateva, aá¹‡umattopi saá¹…
sakkoti. __kÄ• lapariyÄ• ya_nti kÄ• lapariyÄ• yaá¹ƒ nassanakÄ• lavÄ• raá¹ƒ patvÄ• __sabb
saá¹…khÄ• ragataá¹ƒ bhijjateva. tassa pakÄ• sanatthaá¹ƒ __sattasÅ«riyasuttaá¹ƒ_ (AN b 7

__calÄ• cala_nti caÃ±calaá¹ƒ sakabhÄ• vena á¹-hÄ• tuá¹ƒ asamatthaá¹ƒ nÄ• nÄ• bhÄ• va
__pÄ• á¹‡abhunodha_ \Ne IV 451/ __jÄ«vita_nti idha loke imesaá¹ƒ pÄ• á¹‡abhÅ«tÄ• naá¹

__paá¹-ova dhuttassa, dumova kÅ«lajo_ti suradhutto hi suraá¹ƒ disvÄ• va udare baddhaá¹ƒ
pivateva, nadÄ«kÅ«le jÄ• tadumova kÅ«le lujjamÄ• ne lujjati, yathÄ• esa paá¹-o ca dumo c
sattÄ• naá¹ƒ jÄ«vitaá¹ƒ, devÄ• ti. __dumapphalÄ• nevÄ• _ti yathÄ• pakkÄ• ni phalÄ• ni vÄ
bhÅ«miyaá¹ƒ patanti, tathevime mÄ• á¹‡avÄ• jarÄ• vÄ• tÄ• hatÄ• jÄ«vitÄ• gaá¸·itvÄ• ma
__daharÄ• _ti antamaso kalalabhÄ• ve á¹-hitÄ• pi. __majjhimaporisÄ• _ti nÄ• rÄ«narÄ• naá
ubhatobyaÃ±janakanapuá¹ƒsakÄ• .

__tÄ• rakarÄ• jasannibho_ti yathÄ• tÄ• rakarÄ• jÄ• kÄ• á¸·apakkhe khÄ«á¹‡o, puna juá¹‡
sattÄ• naá¹ƒ vayo. sattÄ• naÃ±hi yaá¹ƒ abbhatÄ«taá¹ƒ, gatameva dÄ• ni taá¹ƒ, na tassa pu
__kuto sukha_nti jarÄ• jiá¹‡á¹‡assa kÄ• maguá¹‡esu ratipi natthi, te paá¹-icca uppajjanakas
__yakkhÄ• _ti mahiddhikÄ• yakkhÄ• . __pisÄ• cÄ• _ti paá¹ƒsupisÄ• cakÄ• . __petÄ• _ti pe
assÄ• savÄ• tena upahananti, Ä• visantÄ«ti vÄ• attho. __na maccuno_ti maccuá¹ƒ pana te
vÄ• Ä• visituá¹ƒ vÄ• na sakkonti. __nijjhapanaá¹ƒ karontÄ«_ti balikammavasena khamÄ• p
__aparÄ• dhake_ti rÄ• jÄ• parÄ• dhakÄ• rake. __dÅ«sake_ti rajjadÅ«sake. __heá¹-hake_ti
lokaviheá¹-hake. __rÄ• jÄ• no_ti rÄ• jÄ• no. __viditvÄ• na dosa_nti dosaá¹ƒ jÄ• nitvÄ• yath
daá¹‡á¸• entÄ«ti attho. __na maccuno_ti tepi maccuá¹ƒ daá¹‡á¸• ayituá¹ƒ na sakkonti.

__nijjhapetu_nti sakkhÄ«hi attano niraparÄ• dhabhÄ• vaá¹ƒ pakÄ• setvÄ• pasÄ• detuá¹ƒ.
tejavÄ• pÄ«_ti ``ime aá¸• á¸• hÄ• , ayaá¹ƒ kÄ• yabalaÃ±Ä• á¹‡abalÄ• dÄ«hi balavÄ• , ayaá
paccurÄ• jassa apekkhaá¹ƒ atthi, ekasmimpi satte apekkhaá¹ƒ pemaá¹ƒ sineho natthi, sabb
dasseti. __pasayhÄ• _ti balakkÄ• rena abhibhavitvÄ• . __na maccuno_ti tepi maccuá¹ƒ khÄ
__karontÄ• _ti mÄ• yaá¹ƒ karontÄ• . __mohentÄ«_ti abhÅ«taá¹ƒ bhÅ«taá¹ƒ katvÄ• dassen
uggatena visatejena samannÄ• gatÄ• . __tikicchakÄ• _ti visavejjÄ• . __dhammantarÄ« vetta
evaá¹ƒnÄ• makÄ• vejjÄ• . __ghoramadhÄ«yamÄ• nÄ• _ti ghoraá¹ƒ nÄ• ma vijjaá¹ƒ adhÄ«y
vÄ• gandhÄ• riá¹ƒ \Ee IV 499/ vÄ• vijjaá¹ƒ sÄ• vetvÄ• osadhaá¹ƒ Ä• dÄ• ya tehi osadheh
adassanaá¹ƒ vajanti.

__dhammo_ti \Be IV 504/ sucaritadhammo. __rakkhatÄ«_ti yena rakkhito, taá¹ƒ paá¹-irakkh
kÄ• masaggesu sukhaá¹ƒ Ä• vahati. __pÄ• petÄ«_ti paá¹-isandhivasena upaneti.

evaá¹ƒ \Ne IV 452/ mahÄ• satto catuvÄ«satiyÄ• gÄ• thÄ• hi pitu dhammaá¹ƒ desetvÄ• ``n
rajjaá¹ƒ tumhÄ• kameva hotu, na mayhaá¹ƒ iminÄ• attho, tumhehi pana saddhiá¹ƒ kathenta
byÄ• dhijarÄ• maraá¹‡Ä• ni upagacchanti, tiá¹-á¹-hatha, tumheâ€™â€™ ti vatvÄ• ayadÄ• n
viya kaÃ±canapaÃ±jaraá¹ƒ chinditvÄ• sÄ«hapotako viya kÄ• me pahÄ• ya mÄ• tÄ• pitaro v
pitÄ• ``mamapi rajjenattho natthÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya tena saddhiÃ±Ã±eva nikkh
devÄ«pi amaccÄ• pi brÄ• hmaá¹‡agahapatikÄ• dayopÄ«ti sakalanagaravÄ• sino gehÄ• ni c
samÄ• gamo mahÄ• ahosi, parisÄ• dvÄ• dasayojanikÄ• jÄ• tÄ• . taá¹ƒ Ä• dÄ• ya mahÄ•
tassa nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• vissakammaá¹ƒ pesetvÄ• dvÄ• dasayojanÄ• yÄ• maá

assamapadaá¹ƒ kÄ• resi. sabbe pabbajitaparikkhÄ• re paá¹-iyÄ• dÄ• pesi. ito paraá¹ƒ mahÄ
ovÄ• dadÄ• naÃ±ca brahmalokaparÄ• yaá¹‡atÄ• ca parisÄ• ya anapÄ• yagamanÄ«yatÄ•
veditabbÄ• .

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ, bhikkhave, pubbepi tathÄ• gato
nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• mÄ• tÄ• pitaro
sesaparisÄ• buddhaparisÄ• , ayogharapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

ayogharajÄ• takavaá¹‡á¹‡anÄ• cuddasamÄ• .

jÄ• takuddÄ• naá¹ƒ ---

mÄ• taá¹…go cittasambhÅ«to, sivi sirÄ« ca rohaá¹‡aá¹ƒ.

haá¹ƒso sattigumbo bhallÄ• , somanassaá¹ƒ campeyyakaá¹ƒ ||

palobhaá¹ƒ paÃ±capaá¹‡á¸• itaá¹ƒ, hatthipÄ• laá¹ƒ ayogharaá¹ƒ.

vÄ«satiyamhi jÄ• takÄ• , catuddaseva saá¹…gitÄ• ||

vÄ«satinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(catuttho bhÄ• go niá¹-á¹-hito)

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• taka-aá¹-á¹-hakathÄ•

(paÃ±camo bhÄ• go)

16. tiá¹ƒsanipÄ• to

á¹• 03 [151] 1. kiá¹ƒchandajÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒchando_ \Ne V 1/ \Ee V 1/ \Be V 1/ __kimadhippÄ• yo_ti idaá¹ƒ satthÄ• jetavane vi
uposathakammaá¹ƒ Ä• rabbha kathesi. ekadivasaÃ±hi satthÄ• bahÅ« upÄ• sake ca upÄ• s

dhammassavanatthÄ• ya Ä• gantvÄ• dhammasabhÄ• yaá¹ƒ nisinne ``uposathikÄ• ttha upÄ
``Ä• ma, bhanteâ€™â€™ ti vutte ``sÄ• dhu vo \Ne V 2/ kataá¹ƒ uposathaá¹ƒ karontehi, porÄ
upaá¸• á¸• hÅ«posathakammassa nissandena mahantaá¹ƒ yasaá¹ƒ paá¹-ilabhiá¹ƒsÅ«â€™â
atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto dhammena rajjaá¹ƒ kÄ• rento saddho ahosi dÄ• n
appamatto. so sesepi amaccÄ• dayo dÄ• nÄ• dÄ«su samÄ• dapesi. purohito panassa para
laÃ±jakhÄ• dako kÅ«á¹-avinicchayiko ahosi. rÄ• jÄ• uposathadivase amaccÄ• dayo pakkos
hothÄ• â€™â€™ ti Ä• ha. purohito uposathaá¹ƒ na samÄ• diyi. atha naá¹ƒ divÄ• laÃ±jaá¹ƒ
katvÄ• upaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ rÄ• jÄ• ``tumhe uposathikÄ• â€™â€™ ti amacce pu
uposathikoâ€™â€™ ti pucchi. so ``Ä• mÄ• â€™â€™ ti musÄ• vÄ• daá¹ƒ \Be V 2/ katvÄ• p
amacco ``nanu tumhe na uposathikÄ• â€™â€™ ti codesi. so Ä• ha --- ``ahaá¹ƒ velÄ• yame
gantvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• uposathaá¹ƒ adhiá¹-á¹-hÄ• ya sÄ• yaá¹ƒ \Ee V 2/ na bhu
sÄ«laá¹ƒ rakkhissÄ• mi, evaá¹ƒ me upaá¸• á¸• hÅ«posathakammaá¹ƒ bhavissatÄ«â€™â€™
ti. so gehaá¹ƒ gantvÄ• tathÄ• akÄ• si. punekadivasaá¹ƒ tasmiá¹ƒ vinicchaye nisinne aÃ±Ã
itthÄ« aá¸• á¸• aá¹ƒ karontÄ« gharaá¹ƒ gantuá¹ƒ alabhamÄ• nÄ• ``uposathakammaá¹ƒ nÄ•
upakaá¹-á¹-he kÄ• le mukhaá¹ƒ vikkhÄ• letuá¹ƒ Ä• rabhi. tasmiá¹ƒ khaá¹‡e brÄ• hmaá¹‡ass
ambaphalÄ• naá¹ƒ ambapiá¹‡á¸• i Ä• hariyittha. so tassÄ• uposathikabhÄ• vaá¹ƒ Ã±atvÄ•
uposathikÄ• hohÄ«â€™â€™ ti adÄ• si. sÄ• tathÄ• akÄ• si. ettakaá¹ƒ brÄ• hmaá¹‡assa ka

so aparabhÄ• ge kÄ• laá¹ƒ katvÄ• himavantapadese kosikigaá¹…gÄ• ya tÄ«re tiyojanike a
bhÅ«mibhÄ• ge sobhaggappatte kanakavimÄ• ne alaá¹…katasirisayane suttappabuddho vi
alaá¹…katapaá¹-iyatto uttamarÅ«padharo soá¸·asasahassadevakaÃ±Ã±Ä• parivÄ• ro. so ra
sirisampattiá¹ƒ anubhoti. vemÄ• nikapetabhÄ• vena hissa kammasarikkhako vipÄ• ko ahosi
uggacchante ambavanaá¹ƒ pavisati, paviá¹-á¹-hakkhaá¹‡eyevassa dibbattabhÄ• vo antarad
asÄ«tihatthatÄ• lakkhandhappamÄ• á¹‡o attabhÄ• vo nibbattati, sakalasarÄ«raá¹ƒ jhÄ• yati
hoti. dvÄ«su hatthesu ekekÄ• va aá¹…guli, tattha mahÄ• kuddÄ• lappamÄ• á¹‡Ä• nakhÄ•
piá¹-á¹-himaá¹ƒsaá¹ƒ phÄ• letvÄ• uppÄ• á¹-etvÄ• khÄ• danto vedanÄ• ppatto mahÄ• rava
sÅ«riye atthaá¹…gate taá¹ƒ sarÄ«raá¹ƒ antaradhÄ• yati, dibbasarÄ«raá¹ƒ nibbattati, alaá¹…
dibbanÄ• á¹-akitthiyo nÄ• nÄ• tÅ«riyÄ• ni gahetvÄ• parivÄ• renti. so mahÄ• sampattiá¹ƒ an
ambavane dibbapÄ• sÄ• daá¹ƒ abhiruhati. iti so uposathikÄ• ya itthiyÄ• ambaphaladÄ• nas
ambavanaá¹ƒ paá¹-ilabhati \Ne V 3/, laÃ±jaá¹ƒ gahetvÄ• kÅ«á¹-aá¸• á¸• akaraá¹‡anissande
piá¹-á¹-himaá¹ƒsaá¹ƒ uppÄ• á¹-etvÄ• \Ee V 3/ khÄ• dati, upaá¸• á¸• hÅ«posathassa nissan
anubhoti, soá¸·asasahassanÄ• á¹-akitthÄ«hi parivuto paricÄ• resi.

tasmiá¹ƒ \Be V 3/ kÄ• le bÄ• rÄ• á¹‡asirÄ• jÄ• kÄ• mesu dosaá¹ƒ disvÄ• isipabbajjaá¹ƒ pa
ramaá¹‡Ä«ye bhÅ«mipadese paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• uÃ±chÄ• cariyÄ• ya yÄ• pent
ambavanÄ• mahÄ• ghaá¹-appamÄ• á¹‡aá¹ƒ ambapakkaá¹ƒ gaá¹…gÄ• ya patitvÄ• sotena

paribhogatitthÄ• bhimukhaá¹ƒ agamÄ• si. so mukhaá¹ƒ dhovanto taá¹ƒ majjhe nadiyÄ• Ä• taranto gantvÄ• Ä• dÄ• ya assamapadaá¹ƒ Ä• haritvÄ• agyÄ• gÄ• re á¹-hapetvÄ• satthak khÄ• ditvÄ• sesaá¹ƒ kadalipaá¹‡á¹‡ehi paá¹-icchÄ• detvÄ• punappunaá¹ƒ divase divase y tasmiá¹ƒ pana khÄ«á¹‡e aÃ±Ã±aá¹ƒ phalÄ• phalaá¹ƒ khÄ• dituá¹ƒ nÄ• sakkhi, rasataá¹‡hÄ ambapakkaá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti nadÄ«tÄ«raá¹ƒ gantvÄ• nadiá¹ƒ olokento ``am uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• nisÄ«di. so tattha nirÄ• hÄ• r tÄ«á¹‡i, catu, paÃ±ca, cha divasÄ• ni vÄ• tÄ• tapena parisussanto ambaá¹ƒ olokento nisÄ« nadÄ«devatÄ• Ä• vajjamÄ• nÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``ayaá¹ƒ tÄ• paso taá¹‡hÄ• nirÄ• hÄ• ro gaá¹…gaá¹ƒ olokento nisÄ«di, imassa ambapakkaá¹ƒ adÄ• tuá¹ƒ na yuttaá¹ƒ, dassÄ• mi tassÄ• â€™â€™ ti Ä• gantvÄ• gaá¹…gÄ• ya upari Ä• kÄ• se á¹-hatvÄ• tena sa gÄ• thamÄ• ha ---

1__._ á¹• 21 ``kiá¹ƒchando kimadhippÄ• yo, eko sammasi ghammani.

kiá¹ƒpatthayÄ• no kiá¹ƒ esaá¹ƒ, kena atthena brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __chando_ti ajjhÄ• sayo. __adhippÄ• yo_ti cittaá¹ƒ. __sammasÄ«_ti acchasi. __gha __esa_nti esanto. __brÄ• hmaá¹‡Ä• _ti pabbajitattÄ• tÄ• pasaá¹ƒ Ä• lapati. idaá¹ƒ vuttaá¹ƒ tvaá¹ƒ kiá¹ƒ adhippÄ• yo kiá¹ƒ cintento kiá¹ƒ patthento kiá¹ƒ gavesanto kenatthena imasmiá gaá¹…gaá¹ƒ olokento nisinnoti.

taá¹ƒ \Ee V 4/ sutvÄ• tÄ• paso nava gÄ• thÄ• abhÄ• si ---

2__._ á¹• 21 ``yathÄ• mahÄ• vÄ• ridharo, kumbho supariá¹‡Ä• havÄ• .

tathÅ«pamaá¹ƒ ambapakkaá¹ƒ, vaá¹‡á¹‡agandharasuttamaá¹ƒ ||

3__._ á¹• 21 ``taá¹ƒ \Ne V 4/ \Be V 4/ vuyhamÄ• naá¹ƒ sotena, disvÄ• nÄ• malamajjhime.

pÄ• á¹‡Ä«bhi naá¹ƒ gahetvÄ• na, agyÄ• yatanamÄ• hariá¹ƒ ||

4__._ á¹• 21 ``tato kadalipattesu, nikkhipitvÄ• sayaá¹ƒ ahaá¹ƒ.

satthena naá¹ƒ vikappetvÄ• , khuppipÄ• saá¹ƒ ahÄ• si me ||

5__._ á¹• 21 ``sohaá¹ƒ apetadaratho, byantÄ«bhÅ«to dukhakkhamo.

assÄ• daá¹ƒ nÄ• dhigacchÄ• mi, phalesvaÃ±Ã±esu kesuci ||

6__._ á¹• 21 ``sosetvÄ• nÅ«na maraá¹‡aá¹ƒ, taá¹ƒ mamaá¹ƒ Ä• vahissati.

ambaá¹ƒ yassa phalaá¹ƒ sÄ• du, madhuraggaá¹ƒ manoramaá¹ƒ.

yamuddhariá¹ƒ vuyhamÄ• naá¹ƒ, udadhismÄ• mahaá¹‡á¹‡ave ||

7__._ á¹• 21 ``akkhÄ• taá¹ƒ te mayÄ• sabbaá¹ƒ, yasmÄ• upavasÄ• mahaá¹ƒ.

rammaá¹ƒ pati nisinnosmi, puthulomÄ• yutÄ• puthu ||

8__._ á¹• 21 ``tvaÃ±ca kho meva akkhÄ• hi, attÄ• namapalÄ• yini.

kÄ• vÄ• tvamasi kalyÄ• á¹‡i, kissa vÄ• tvaá¹ƒ sumajjhime ||

9__._ á¹• 21 ``ruppapaá¹-á¹-apalimaá¹-á¹-hÄ«va, byagghÄ«va girisÄ• nujÄ• .

yÄ• santi nÄ• riyo devesu, devÄ• naá¹ƒ paricÄ• rikÄ• ||

10__._ á¹• 21 ``yÄ• ca manussalokasmiá¹ƒ, rÅ«penÄ• nvÄ• gatitthiyo.

rÅ«pena te sadisÄ« natthi, devesu gandhabbamanussaloke.

puá¹-á¹-hÄ• si me cÄ• rupubbaá¹…gi, brÅ«hi nÄ• maÃ±ca bandhaveâ€™â€™ ti ||

tattha __vÄ• ridharo kumbho_ti udakaghaá¹-o. __supariá¹‡Ä• havÄ• _ti susaá¹‡á¹-hÄ• no. __vaá¹‡á¹‡agandharasuttama_nti vaá¹‡á¹‡agandharasehi uttamaá¹ƒ. __disvÄ• nÄ• _ti disv nimmalamajjhe. devataá¹ƒ Ä• lapanto evamÄ• ha. __pÄ• á¹‡Ä«bhÄ«_ti hatthehi. __agyÄ• y aggihutasÄ• laá¹ƒ Ä• hariá¹ƒ. __vikappetvÄ• _ti vicchinditvÄ• . ``vikantetvÄ• â€™â€™ tipi p nti pÄ• á¹-haseso. __ahÄ• si me_ti \Ne V 5/ taá¹ƒ jivhagge á¹-hapitamattameva satta rasaha pharitvÄ• mama \Ee V 5/ khudaÃ±ca pipÄ• saÃ±ca hari. __apetadaratho_ti vigatakÄ• yacit sudhÄ• bhojanaá¹ƒ bhuttassa viya hi tassa sabbadarathaá¹ƒ apahari. __byantÄ«bhÅ«to_ti t vigatanto jÄ• to, parikkhÄ«á¹‡aambapakko hutvÄ• ti attho. __dukhakkhamo_ti dukkhena as cittakkhamena ca samannÄ• gato. aÃ±Ã±esu pana kadalipanasÄ• dÄ«su phalesu parittakan nÄ• dhigacchÄ• mi, sabbÄ• ni me jivhÄ• ya á¹-hapitamattÄ• ni tittakÄ• neva sampajjantÄ«ti

__sosetvÄ• _ti nirÄ• hÄ• ratÄ• ya sosetvÄ• sukkhÄ• petvÄ• . __taá¹ƒ mama_nti taá¹ƒ man ahosÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ phalaá¹ƒ mama sÄ• du ahosi, yamahaá¹ƒ gam

puthulaudakakkhandhasaá¹…khÄ• te mahaá¹‡á¹‡ave vuyhamÄ• naá¹ƒ tato udadhismÄ• u
maraá¹‡aá¹ƒ Ä• vahissatÄ«ti maÃ±Ã±Ä• mi, mayhaá¹ƒ taá¹ƒ alabhantassa jÄ«vitaá¹ƒ nappa
__upavasÄ• mÄ«_ti khuppipÄ• sÄ• hi upagato vasÄ• mi. __rammaá¹ƒ pati nisinnosmÄ«_ti
ahaá¹ƒ nisinno. __puthulomÄ• yutÄ• puthÅ«_ti ayaá¹ƒ nadÄ« puthulomehi macchehi Ä• yu
me ito sotthi bhaveyyÄ• ti adhippÄ• yo. __apalÄ• yinÄ«_ti apalÄ• yitvÄ• mama sammukhe
Ä• lapati. ``apalÄ• sinÄ«â€™â€™ tipi pÄ• á¹-ho, palÄ• sarahite anavajjasarÄ«reti attho. __k
kÄ• raá¹‡Ä• idhÄ• gatÄ• sÄ«ti pucchati.

__rÅ«papaá¹-á¹-apalimaá¹-á¹-hÄ«vÄ• _ti suá¹-á¹-hu parimajjitakaÃ±canapaá¹-á¹-asadisÄ«.
lÄ«lÄ• vilÄ• sena taruá¹‡abyagghapotikÄ• viya. __devÄ• na_nti channaá¹ƒ kÄ• mÄ• vacara
manussalokasmi_nti yÄ• ca manussaloke. __rÅ«penÄ• nvÄ• gatitthiyo_ti rÅ«pena anvÄ• g
sambhÄ• vanÄ• ya evamÄ• ha. tava rÅ«pasadisÄ• ya nÄ• ma na bhavitabbanti hissa adhip
__gandhabbamanussaloke_ti mÅ«lagandhÄ• dinissitesu gandhabbesu ca manussaloke ca.
cÄ• runÄ• pubbaá¹…gena Å«rulakkhaá¹‡ena samannÄ• gate. __nÄ• maÃ±ca bandhave_ti
mayhaá¹ƒ akkhÄ• hÄ«ti vadati.

tato devadhÄ«tÄ• aá¹-á¹-ha gÄ• thÄ• abhÄ• si ---

11__._ á¹• 21 ``yaá¹ƒ tvaá¹ƒ pati nisinnosi, rammaá¹ƒ brÄ• hmaá¹‡a kosikiá¹ƒ.

sÄ• haá¹ƒ bhusÄ• layÄ• vutthÄ• , varavÄ• rivahoghasÄ• ||

12__._ á¹• 21 ``nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡Ä• \Ne V 6/ \Be V 6/, bahukÄ• girikandarÄ•

mameva pamukhÄ• honti, abhisandanti pÄ• vuse ||

13__._ á¹• 21 ``atho \Ee V 6/ bahÅ« vanatodÄ• , nÄ«lavÄ• rivahindharÄ• .

bahukÄ• nÄ• gavittodÄ• , abhisandanti vÄ• rinÄ• ||

14__._ á¹• 21 ``tÄ• ambajambulabujÄ• , nÄ«pÄ• tÄ• lÄ• cudumbarÄ• .

bahÅ«ni phalajÄ• tÄ• ni, Ä• vahanti abhiá¹‡haso ||

15__._ á¹• 21 ``yaá¹ƒ kiÃ±ci ubhato tÄ«re, phalaá¹ƒ patati ambuni.

asaá¹ƒsayaá¹ƒ taá¹ƒ sotassa, phalaá¹ƒ hoti vasÄ• nugaá¹ƒ ||

16__._ á¹• 21 ``etadaÃ±Ã±Ä• ya medhÄ• vi, puthupaÃ±Ã±a suá¹‡ohi me.

mÄ• rocaya mabhisaá¹…gaá¹ƒ, paá¹-isedha janÄ• dhipa ||

17__._ á¹• 21 ``na vÄ• haá¹ƒ vaá¸• á¸• havaá¹ƒ maÃ±Ã±e, yaá¹ƒ tvaá¹ƒ raá¹-á¹-hÄ• bhivaá

Ä• ceyyamÄ• no rÄ• jisi, maraá¹‡aá¹ƒ abhikaá¹…khasi ||

18__._ á¹• 21 ``tassa jÄ• nanti pitaro, gandhabbÄ• ca sadevakÄ• .

ye cÄ• pi isayo loke, saÃ±Ã±atattÄ• tapassino.

asaá¹ƒsayaá¹ƒ tepi jÄ• nanti, paá¹-á¹-habhÅ«tÄ• yasassinoâ€™â€™ ti ||

tattha __kosiki_nti yaá¹ƒ tvaá¹ƒ, brÄ• hmaá¹‡a, rammaá¹ƒ kosikiá¹ƒ gaá¹…gaá¹ƒ pati nisin
__bhusÄ• layÄ• vutthÄ• _ti bhuse caá¹‡á¸• asote Ä• layo yassa vimÄ• nassa, tasmiá¹ƒ adh
gaá¹…gaá¹-á¹-hakavimÄ• navÄ• sinÄ«ti attho. __varavÄ• rivahoghasÄ• _ti varavÄ• rivahen
__pamukhÄ• _ti tÄ• vuttappakÄ• rÄ• girikandarÄ• maá¹ƒ pamukhaá¹ƒ karonti, ahaá¹ƒ tÄ•
dasseti. __abhisandantÄ«_ti sandanti pavattanti, tato tato Ä• gantvÄ• maá¹ƒ kosikigaá¹…g
attho. __vanatodÄ• _ti na kevalaá¹ƒ kandarÄ• va, atha kho bahÅ« vanatodÄ• tamhÄ• tam
maá¹ƒ bahÅ«ni pavisanti. __nÄ«lavÄ• rivahindharÄ• _ti maá¹‡ivaá¹‡á¹‡ena nÄ«lavÄ• rinÄ•
udakakkhandhasaá¹…khÄ• te vahe dhÄ• rayantiyo. __nÄ• gavittodÄ• _ti nÄ• gÄ• naá¹ƒ vit
vÄ• udakena \Ne V 7/ samannÄ• gatÄ• . __vÄ• rinÄ• _ti evarÅ«pÄ• hi bahÅ« nadiyo maá¹
pÅ«rentÄ«ti dasseti.

__tÄ• _ti \Be V 7/ tÄ• nadiyo. __Ä• vahantÄ«_ti etÄ• ni ambÄ• dÄ«ni Ä• kaá¸• á¸• hanti. s
upayogatthe paccattavacanÄ• ni. atha vÄ• __tÄ• _ti upayogabahuvacanaá¹ƒ. __Ä• vahant
nadiyo Ä• gacchanti, upagacchantÄ«ti attho, evaá¹ƒ upagatÄ• ni pana mama sotaá¹ƒ pavis
__sotassÄ• _ti yaá¹ƒ ubhato tÄ«re jÄ• tarukkhehi phalaá¹ƒ mama ambuni patati, sabbaá¹ƒ t
vasÄ• nugaá¹ƒ hoti. natthettha saá¹ƒsayoti evaá¹ƒ ambapakkassa nadÄ«sotena Ä• gamana

__medhÄ• vi puthupaÃ±Ã±Ä• _ti ubhayaá¹ƒ Ä• lapanameva. __mÄ• rocayÄ• _ti evaá¹ƒ ta
__paá¹-isedhÄ• _ti paá¹-isedhehi nanti rÄ• jÄ• naá¹ƒ ovadati. __vaá¸• á¸• hava_nti paÃ±Ã±
paá¹‡á¸• itabhÄ• vaá¹ƒ. __raá¹-á¹-hÄ• bhivaá¸• á¸• hanÄ• _ti \Ee V 7/ raá¹-á¹-hassa abhiva
__Ä• ceyyamÄ• no_ti maá¹ƒsalohitehi Ä• ciyanto vaá¸• á¸• hanto, taruá¹‡ova hutvÄ• ti attho
Ä• lapati. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ tvaá¹ƒ nirÄ• hÄ• ratÄ• ya sussamÄ• no taruá¹‡ova s
maraá¹‡aá¹ƒ abhikaá¹…khasi, na ve ahaá¹ƒ tava imaá¹ƒ paá¹‡á¸• itabhÄ• vaá¹ƒ maÃ±Ã±Ä•

__tassÄ• _ti yo puggalo taá¹‡hÄ• vasiko hoti, tassa taá¹‡hÄ• vasikabhÄ• vaá¹ƒ ``pitaroâ€™
brahmÄ• no ca saddhiá¹ƒ kÄ• mÄ• vacaradevehi gandhabbÄ• ca vuttappakÄ• rÄ• dibbaca
jÄ• nanti. anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ te iddhimanto jÄ• neyyuá¹ƒ, ``asuko hi nÄ• ma taá¹‡
ti. puna tesaá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• yepi tesaá¹ƒ paá¹-á¹-habhÅ«tÄ•
tepi jÄ• nanti. pÄ• pakammaá¹ƒ karontassa hi raho nÄ• ma natthÄ«ti tÄ• pasassa saá¹ƒveg

tato tÄ• paso catasso gÄ• thÄ• abhÄ• si ---

19__._ á¹• 21 ``evaá¹ƒ viditvÄ• vidÅ« sabbadhammaá¹ƒ, viddhaá¹ƒsanaá¹ƒ cavanaá¹ƒ jÄ«

na cÄ«yatÄ« tassa narassa pÄ• paá¹ƒ, sace na ceteti vadhÄ• ya tassa ||

20__._ á¹• 21 ``isipÅ«gasamaÃ±Ã±Ä• te \Be V 8/, evaá¹ƒ lokyÄ• viditÄ• sati.

anariyaparisambhÄ• se, pÄ• pakammaá¹ƒ jigÄ«sasi ||

21__._ á¹• 21 ``sace \Ne V 8/ ahaá¹ƒ marissÄ• mi, tÄ«re te puthusussoá¹‡i.

asaá¹ƒsayaá¹ƒ taá¹ƒ asiloko, mayi pete Ä• gamissati ||

22__._ á¹• 21 ``tasmÄ• hi pÄ• pakaá¹ƒ kammaá¹ƒ, rakkhasseva sumajjhime.

mÄ• taá¹ƒ sabbo jano pacchÄ• , pakuá¹-á¹-hÄ• yi mayi mateâ€™â€™ ti ||

tattha __evaá¹ƒ viditvÄ• _ti yathÄ• ahaá¹ƒ sÄ«laÃ±ca aniccataÃ±ca jÄ• nÄ• mi, evaá¹ƒ jÄ•
__vidÅ«_ti viduno. __sabbadhamma_nti sabbaá¹ƒ sucaritadhammaá¹ƒ. tividhaÃ±hi sucarita
adhippetaá¹ƒ. __viddhaá¹ƒsana_nti bhaá¹…gaá¹ƒ. __cavana_nti cutiá¹ƒ. __jÄ«vitassÄ• _ti
hoti --- evaá¹ƒ viditvÄ• á¹-hitassa paá¹‡á¸• itassa sabbaá¹ƒ sucaritadhammaá¹ƒ jÄ«vitassa
jÄ• nantassa evarÅ«passa narassa pÄ• paá¹ƒ na cÄ«yati na vaá¸• á¸• hati. __sace na cetet
saá¹…khaá¹ƒ gatassa parapuggalassa vadhÄ• ya na ceteti na pakappeti, neva parapuggala
parasantakaá¹ƒ vinÄ• seti, ahaÃ±ca kassaci vadhÄ• ya acetetvÄ• kevalaá¹ƒ ambapakke Ä•
gaá¹…gaá¹ƒ olokento nisinno, tvaá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ• ma akusalaá¹ƒ passasÄ«ti.

__isipÅ«gasamaÃ±Ã±Ä• te_ti \Ee V 8/ isigaá¹‡ena suá¹-á¹-hu aÃ±Ã±Ä• te isÄ«naá¹ƒ samn
tvaá¹ƒ nÄ• ma pÄ• papavÄ• hanena lokassa hitÄ• ti evaá¹ƒ viditÄ• . __satÄ«_ti sati sobhan
Ä• lapanametaá¹ƒ. __anariyaparisambhÄ• se_ti ``tassa jÄ• nanti pitaroâ€™â€™ tiÄ• dikÄ•
samannÄ• gate. __jigÄ«sasÄ«_ti mayi pÄ• pe asaá¹ƒvijjantepi maá¹ƒ evaá¹ƒ paribhÄ• sant
ajjhupekkhantÄ« ca attano pÄ• pakammaá¹ƒ gavesasi uppÄ• desi. __tÄ«re te_ti tava gaá¹…

__puthusussoá¹‡Ä«_ti puthulÄ• ya sundarÄ• ya soá¹‡iyÄ• samannÄ• gate. __pete_ti amba
paralokaá¹ƒ gate, mateti attho. __pakuá¹-á¹-hÄ• yÄ«_ti akkosi garahi nindi. ``pakvatthÄ• sÄ
pÄ• á¹-ho.

taá¹ƒ \Be V 9/ sutvÄ• devadhÄ«tÄ• paÃ±ca gÄ• thÄ• abhÄ• si ---

23__._ á¹• 21 ``aÃ±Ã±Ä• tametaá¹ƒ avisayhasÄ• hi, attÄ• namambaÃ±ca dadÄ• mi te taá¹ƒ

yo dubbaje kÄ• maguá¹‡e pahÄ• ya, santiÃ±ca dhammaÃ±ca adhiá¹-á¹-hitosi ||

24__._ á¹• 21 ``yo \Ne V 9/ hitvÄ• pubbasaÃ±Ã±ogaá¹ƒ, pacchÄ• saá¹ƒyojane á¹-hito.

adhammaÃ±ceva carati, pÄ• paÃ±cassa pavaá¸• á¸• hati ||

25__._ á¹• 21 ``ehi taá¹ƒ pÄ• payissÄ• mi, kÄ• maá¹ƒ appossuko bhava.

upanayÄ• mi sÄ«tasmiá¹ƒ, viharÄ• hi anussuko ||

26__._ á¹• 21 ``taá¹ƒ puppharasamattebhi, vakkaá¹…gehi arindama.

koÃ±cÄ• mayÅ«rÄ• diviyÄ• , kolaá¹-á¹-himadhusÄ• á¸·ikÄ• .

kÅ«jitÄ• haá¹ƒsapÅ«gehi, kokilettha pabodhare ||

27__._ á¹• 21 ``ambettha vippasÄ• khaggÄ• , palÄ• lakhalasannibhÄ• .

kosambasalaá¸·Ä• nÄ«pÄ• , pakkatÄ• lavilambinoâ€™â€™ ti ||

tattha __aÃ±Ã±Ä• tameta_nti ``garahÄ• te bhavissatÄ«ti vadanto ambapakkatthÄ• ya vada
kÄ• raá¹‡aá¹ƒ mayÄ• aÃ±Ã±Ä• taá¹ƒ. __avisayhasÄ• hÄ«_ti rÄ• jÄ• no nÄ• ma dussahaá¹
evamÄ• ha. __attÄ• na_nti taá¹ƒ Ä• liá¹…gitvÄ• ambavanaá¹ƒ nayantÄ« attÄ• naÃ±ca te d
__kÄ• maguá¹‡e_ti kaÃ±canamÄ• lÄ• setacchattapaá¹-imaá¹‡á¸• ite vatthukÄ• me. __santi
dussÄ«lyavÅ«pasamena santisaá¹…khÄ• taá¹ƒ sÄ«laÃ±ceva sucaritadhammaÃ±ca. __adh
guá¹‡e upagato, etesu vÄ• patiá¹-á¹-hitoti attho.

__pubbasaÃ±Ã±oga_nti purimabandhanaá¹ƒ. __pacchÄ• saá¹ƒyojane_ti pacchimabandhan
ambho tÄ• pasa yo mahantaá¹ƒ rajjasirivibhavaá¹ƒ pahÄ• ya ambapakkamatte \Ee V 9/ rasa
vÄ• tÄ• tapaá¹ƒ agaá¹‡etvÄ• nadÄ«tÄ«re sussamÄ• no nisÄ«dati, so mahÄ• samuddaá¹ƒ

saá¹ƒsÄ«danapuggalasadiso. yo puggalo rasataá¹‡hÄ• vasiko adhammaÃ±ceva carati, rasa
kariyamÄ• naá¹ƒ pÄ• paÃ±cassa pavaá¸• á¸• hatÄ«ti. iti sÄ• tÄ• pasaá¹ƒ garahantÄ« evam

__kÄ• maá¹ƒ appossuko bhavÄ• _ti ekaá¹ƒseneva ambapakke nirÄ• layo hohi. __sÄ«tasm
__ta_nti evaá¹ƒ vadamÄ• nÄ• va devatÄ• tÄ• pasaá¹ƒ \Be V 10/ Ä• liá¹…gitvÄ• ure nipajjÄ
tiyojanikaá¹ƒ dibbaambavanaá¹ƒ disvÄ• sakuá¹‡asaddaÃ±ca sutvÄ• tÄ• pasassa Ä• cikkh
evamÄ• ha. __puppharasamattebhÄ«_ti puppharasena mattehi. __vakkaá¹…gehÄ«_ti vaá¹
abhinÄ• ditanti \Ne V 10/ attho. idÄ• ni te sakuá¹‡e Ä• cikkhantÄ« ``koÃ±cÄ• â€™â€™ tiÄ•
__diviyÄ• _ti dibyÄ• . __kolaá¹-á¹-himadhusÄ• á¸·ikÄ• _ti kolaá¹-á¹-hisakuá¹‡Ä• ca nÄ• ma
sakuá¹‡Ä• ca. ete dibbasakuá¹‡Ä• ettha vasantÄ«ti dasseti. __kÅ«jitÄ• haá¹ƒsapÅ«gehÄ•
upakÅ«jitÄ• viravasaá¹…ghaá¹-á¹-itÄ• . __kokilettha pabodhare_ti ettha ambavane kokilÄ•
pabodhenti Ã±Ä• penti. __ambetthÄ• _ti ambÄ• ettha. __vippasÄ• khaggÄ• _ti phalabhÄ• n
__palÄ• lakhalasannibhÄ• _ti pupphasannicayena sÄ• lipalÄ• lakhalasadisÄ• . __pakkatÄ•
pakkatÄ• laphalavilambino. evarÅ«pÄ• rukkhÄ• ca ettha atthÄ«ti ambavanaá¹ƒ vaá¹‡á¹‡et

vaá¹‡á¹‡ayitvÄ• ca pana tÄ• pasaá¹ƒ tattha otÄ• retvÄ• ``imasmiá¹ƒ ambavane ambÄ• ni
pÅ«rehÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. tÄ• paso ambÄ• ni khÄ• ditvÄ• taá¹‡haá¹ƒ pÅ«re
vicaranto taá¹ƒ petaá¹ƒ dukkhaá¹ƒ anubhavantaá¹ƒ disvÄ• kiÃ±ci vattuá¹ƒ nÄ• sakkhi. sÅ«
taá¹ƒ nÄ• á¹-akitthiparivÄ• ritaá¹ƒ dibbasampattiá¹ƒ anubhavamÄ• naá¹ƒ disvÄ• tisso gÄ• t

28__._ á¹• 21 ``mÄ• lÄ« kiriá¹-Ä« kÄ• yÅ«rÄ«, aá¹…gadÄ« candanussado.

rattiá¹ƒ tvaá¹ƒ paricÄ• resi, divÄ• vedesi vedanaá¹ƒ ||

29__._ á¹• 21 ``soá¸·asitthisahassÄ• ni, yÄ• temÄ• paricÄ• rikÄ• .

evaá¹ƒ mahÄ• nubhÄ• vosi, abbhuto lomahaá¹ƒsano ||

30__._ á¹• 21 ``kiá¹ƒ kammamakarÄ« pubbe, pÄ• paá¹ƒ attadukhÄ• vahaá¹ƒ.

yaá¹ƒ karitvÄ• manussesu, piá¹-á¹-himaá¹ƒsÄ• ni khÄ• dasÄ«â€™â€™ ti ||

tattha __mÄ• lÄ«_ti dibbamÄ• lÄ• dharo. __kiriá¹-Ä«_ti dibbaveá¹-hanadharo. __kÄ• yÅ«rÄ
dibbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• ito. __aá¹…gadÄ«_ti dibbaá¹…gadasamannÄ• gato. __ca
dibbacandanavilitto. __paricÄ• resÄ«_ti indriyÄ• ni dibbavisayesu cÄ• resi. __divÄ• _ti divÄ•
mahÄ• dukkhaá¹ƒ anubhosi. __yÄ• temÄ• _ti yÄ• te imÄ• . __abbhuto_ti manussaloke abh
ye taá¹ƒ passanti, tesaá¹ƒ lomÄ• ni haá¹ƒsanti. __pubbe_ti purimabhave. __attadukhÄ• vah
dukkhÄ• vahaá¹ƒ. __manussesÅ«_ti yaá¹ƒ manussaloke katvÄ• idÄ• ni attano piá¹-á¹-hima

pucchati.

peto \Ne V 11/ taá¹ƒ saÃ±jÄ• nitvÄ• ``tumhe maá¹ƒ na saÃ±jÄ• nÄ• tha, ahaá¹ƒ tumhÄ• ka
idaá¹ƒ me rattiá¹ƒ sukhÄ• nubhavanaá¹ƒ tumhe nissÄ• ya katassa upaá¸• á¸• hÅ«posathass
divÄ• dukkhÄ• nubhavanaá¹ƒ pana mayÄ• pakatassa pÄ• passeva nissandena. ahaÃ±hi t
kÅ«á¹-aá¸• á¸• aá¹ƒ karitvÄ• laÃ±jaá¹ƒ gahetvÄ• parapiá¹-á¹-himaá¹ƒsiko hutvÄ• tassa div
nissandena idaá¹ƒ dukkhaá¹ƒ anubhavÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thÄ• dvayamÄ• ha --

31__._ á¹• 21 ``ajjhenÄ• ni paá¹-iggayha, kÄ• mesu gadhito ahaá¹ƒ.

acariá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, paresaá¹ƒ ahitÄ• yahaá¹ƒ ||

32__._ á¹• 21 ``yo piá¹-á¹-himaá¹ƒsiko hoti, evaá¹ƒ ukkacca khÄ• dati.

yathÄ• haá¹ƒ ajja khÄ• dÄ• mi, piá¹-á¹-himaá¹ƒsÄ• ni attanoâ€™â€™ ti ||

tattha __ajjhenÄ• nÄ«_ti vede. __paá¹-iggayhÄ• _ti paá¹-iggahetvÄ• adhÄ«yitvÄ• . __acar
__ahitÄ• yaha_nti ahitÄ• ya atthanÄ• sanÄ• ya ahaá¹ƒ. __yo piá¹-á¹-himaá¹ƒsiko_ti yo pugg
piá¹-á¹-himaá¹ƒsakhÄ• dako pisuá¹‡o hoti. __ukkaccÄ• _ti ukkantitvÄ• .

idaÃ±ca pana vatvÄ• tÄ• pasaá¹ƒ pucchi --- ``tumhe kathaá¹ƒ idhÄ• gatÄ• â€™â€™ ti. tÄ•
kathesi. ``idÄ• ni pana, bhante, idheva vasissatha, gamissathÄ• â€™â€™ ti. ``na vasissÄ• n
gamissÄ• mÄ«â€™â€™ ti. peto ``sÄ• dhu, bhante, ahaá¹ƒ vo nibaddhaá¹ƒ ambapakkena u
vatvÄ• attano Ä• nubhÄ• vena assamapadeyeva otÄ• retvÄ• ``anukkaá¹‡á¹-hÄ• idheva va
gahetvÄ• gato. tato paá¹-á¹-hÄ• ya nibaddhaá¹ƒ ambapakkena upaá¹-á¹-hahi. tÄ• paso taá
kasiá¹‡aparikammaá¹ƒ katvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• brahmalokaparÄ• yaá¹‡c

satthÄ• \Ee V 11/ upÄ• sakÄ• naá¹ƒ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pak
samodhÄ• nesi, saccapariyosÄ• ne keci sotÄ• pannÄ• ahesuá¹ƒ, \Be V 12/ keci sakadÄ• g
tadÄ• devadhÄ«tÄ• uppalavaá¹‡á¹‡Ä• ahosi, tÄ• paso pana ahameva ahosinti.

kiá¹ƒchandajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [512] 2. kumbhajÄ• takavaá¹‡á¹‡anÄ•

__ko_ \Ne V 12/ __pÄ• turÄ• sÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto visÄ• khÄ• ya sahÄ
paÃ±casatÄ• itthiyo Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira surÄ• chaá¹‡e saá¹…ghuá¹-á¹-
itthiyo sÄ• mikÄ• naá¹ƒ chaá¹‡e kÄ«á¸·amÄ• nÄ• naá¹ƒ tikkhasuraá¹ƒ paá¹-iyÄ• detvÄ• ``c

kÄ«á¸issÄ• mÄ• â€™â€™ ti sabbÄ• pi visÄ• khÄ• ya santikaá¹ gantvÄ• ``sahÄ• yike cha
vatvÄ• ``ayaá¹ surÄ• chaá¹‡o, na ahaá¹ suraá¹ pivissÄ• mÄ«â€™â€™ ti vutte --- ``tumh
dÄ• naá¹ detha, mayaá¹ chaá¹‡aá¹ karissÄ• mÄ• â€™â€™ ti Ä• haá¹su. sÄ• ``sÄ• dh
tÄ• uyyojetvÄ• satthÄ• raá¹ nimantÄ• petvÄ• mahÄ• dÄ• naá¹ pavattetvÄ• bahuá¹ ga
sÄ• yanhasamaye dhammakathaá¹ sotuá¹ tÄ• hi parivutÄ• jetavanaá¹ agamÄ• si. tÄ• p
pivamÄ• nÄ• va tÄ• ya saddhiá¹ gantvÄ• dvÄ• rakoá¹-á¹-hake á¹-hatvÄ• suraá¹ pivitvÄ•
santikaá¹ agamaá¹su. visÄ• khÄ• satthÄ• raá¹ vanditvÄ• ekamantaá¹ nisÄ«di, itarÄ• s
santikeyeva nacciá¹su, ekaccÄ• gÄ• yiá¹su, ekaccÄ• hatthakukkuccapÄ• dakukkuccÄ• n
akaá¹su.

satthÄ• tÄ• saá¹ saá¹vegajananatthÄ• ya bhamukalomato raá¹sÄ« vissajjesi, andhakÄ•
bhÄ«tÄ• ahesuá¹ maraá¹‡abhayatajjitÄ• , tena tÄ• saá¹ surÄ• jÄ«ri. satthÄ• nisinnapall
sinerumuddhani á¹-hatvÄ• uá¹‡á¹‡alomato raá¹sÄ« vissajjesi, candasÅ«riyasahassuggam
tattha á¹-hitova tÄ• saá¹ saá¹vegajananatthÄ• ya ---

``ko nu hÄ• so kimÄ• nando, niccaá¹ pajjalite sati.

andhakÄ• rena onaddhÄ• , padÄ«paá¹ na gavesathÄ• â€™â€™ ti || (Dhp 146) ---

imaá¹ gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne tÄ• paÃ±casatÄ• pi sotÄ• pattiphale patiá¹-á
Ä• gantvÄ• gandhakuá¹-ichÄ• yÄ• ya buddhÄ• sane nisÄ«di. atha \Be V 13/ naá¹ visÄ• kh
idaá¹ hirottappabhedakaá¹ surÄ• pÄ• naá¹ nÄ• ma kadÄ• uppannaâ€™â€™ nti pucchi.
atÄ«taá¹ Ä• hari.

atÄ«te \Ee V 12/ bÄ• rÄ• á¹‡asiyaá¹ brahmadatte rajjaá¹ kÄ• rente eko kÄ• siraá¹-á¹-hav
vanacarako bhaá¹‡á¸• apariyesanatthÄ• ya himavantaá¹ agamÄ• si. tattheko rukkho ugga
tidhÄ• kappo ahosi. tassa tiá¹‡á¹‡aá¹ kappÄ• naá¹ antare cÄ• á¹-ippamÄ• á¹‡o Ä• vÄ• á
udakena pÅ«rito, taá¹ parivÄ• retvÄ• harÄ«takÄ« Ä• malakÄ« maricagaccho ca ahosi \Ne
phalÄ• ni chijjitvÄ• tattha patanti. tassÄ• vidÅ«re sayaá¹jÄ• tasÄ• li jÄ• to, tato suvakÄ• s
Ä• haritvÄ• tasmiá¹ rukkhe nisÄ«ditvÄ• khÄ• danti. tesaá¹ khÄ• damÄ• nÄ• naá¹ sÄ• l
patanti. iti taá¹ udakaá¹ sÅ«riyasantÄ• pena paccamÄ• naá¹ rasaá¹ lohitavaá¹‡á¹‡aá¹
pipÄ• sitÄ• sakuá¹‡agaá¹‡Ä• Ä• gantvÄ• taá¹ pivitvÄ• mattÄ• parivattitvÄ• rukkhamÅ«
thokaá¹ niddÄ• yitvÄ• vikÅ«jamÄ• nÄ• pakkamanti. rukkhasunakhamakkaá¹-Ä• dÄ«supi e
disvÄ• ``sace idaá¹ visaá¹ bhaveyya, ime mareyyuá¹, ime pana thokaá¹ niddÄ• yitvÄ•
gacchanti, nayidaá¹ visaâ€™â€™ nti sayaá¹ pivitvÄ• matto hutvÄ• maá¹saá¹ khÄ• dit
katvÄ• rukkhamÅ«le patite tittirakukkuá¹-Ä• dayo mÄ• retvÄ• maá¹saá¹ aá¹…gÄ• re pac
naccanto ekena maá¹saá¹ khÄ• danto ekÄ• hadvÄ«haá¹ tattheva ahosi.

tato pana avidÅ«re eko varuá¹‡o nÄ• ma tÄ• paso vasati. vanacarako aÃ±Ã±adÄ• pi tassa
athassa etadahosi --- ``idaá¹ƒ pÄ• naá¹ƒ tÄ• pasena saddhiá¹ƒ pivissÄ• mÄ«â€™â€™ ti. so
pÅ«retvÄ• pakkamaá¹ƒsena saddhiá¹ƒ Ä• haritvÄ• paá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• , ``bhante
pivathÄ• â€™â€™ ti vatvÄ• ubhopi maá¹ƒsaá¹ƒ khÄ• dantÄ• piviá¹ƒsu. iti surena ca varuá
tassa pÄ• nassa ``surÄ• â€™â€™ ti ca ``varuá¹‡Ä• â€™â€™ ti ca nÄ• maá¹ƒ jÄ• taá¹ƒ. te
ti veá¸·unÄ• á¸·iyo pÅ«retvÄ• kÄ• jenÄ• dÄ• ya paccantanagaraá¹ƒ gantvÄ• ``pÄ• nakÄ• r
raÃ±Ã±o Ä• rocÄ• pesuá¹ƒ. rÄ• jÄ• ne pakkosÄ• pesi, te tassa pÄ• naá¹ƒ upanesuá¹ƒ. rÄ•
majji, tassa taá¹ƒ ekÄ• hadvÄ«hamattameva ahosi. atha \Be V 14/ ne ``aÃ±Ã±ampi atthÄ«â
devÄ• â€™â€™ ti. ``kuhiâ€™â€™ nti? ``himavante devÄ• â€™â€™ ti. ``tena hi Ä• nethÄ• â
vÄ• re Ä• netvÄ• ``nibaddhaá¹ƒ gantuá¹ƒ na sakkhissÄ• mÄ• â€™â€™ ti sambhÄ• re salla
tacaá¹ƒ Ä• diá¹ƒ katvÄ• sabbasambhÄ• re pakkhipitvÄ• nagare suraá¹ƒ kariá¹ƒsu. nÄ• gar
pamÄ• daá¹ƒ Ä• pannÄ• duggatÄ• ahesuá¹ƒ, nagaraá¹ƒ suÃ±Ã±aá¹ƒ viya ahosi, tena pÄ•
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• ``pÄ• nakÄ• rakÄ• Ä• gatÄ• â€™â€™ ti raÃ±Ã±o Ä• rocÄ• pes
paribbayaá¹ƒ adÄ• si. te tatthÄ• pi suraá¹ƒ akaá¹ƒsu, tampi nagaraá¹ƒ tatheva vinassi, tato
sÄ• ketaá¹ƒ, sÄ• ketato sÄ• vatthiá¹ƒ agamaá¹ƒsu.

tadÄ• sÄ• vatthiyaá¹ƒ sabbamitto nÄ• ma rÄ• jÄ• ahosi. so tesaá¹ƒ saá¹…gahaá¹ƒ katvÄ•
pucchitvÄ• ``sambhÄ• ramÅ«lena ceva sÄ• lipiá¹-á¹-hena ca paÃ±cahi cÄ• á¹-isatehi cÄ• â
dÄ• pesi. te paÃ±casu cÄ• á¹-isatesu suraá¹ƒ saá¹‡á¹-hÄ• petvÄ• mÅ«sikabhayena cÄ• á¹
\Ne V 14/ cÄ• á¹-iyÄ• santike ekekaá¹ƒ biá¸·Ä• raá¹ƒ bandhiá¹ƒsu. te paccitvÄ• uttaraá¹‡a
paggharantaá¹ƒ suraá¹ƒ pivitvÄ• mattÄ• niddÄ• yiá¹ƒsu. mÅ«sikÄ• Ä• gantvÄ• tesaá¹ƒ
kaá¹‡á¹‡anÄ• sikadÄ• á¹-hikanaá¹…guá¹-á¹-he khÄ• ditvÄ• agamaá¹ƒsu. ``biá¸·Ä• rÄ• sur
\Ee V 14/ Ä• yuttakapurisÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• ``visakÄ• rakÄ• ete bhavissan
dvinnampi janÄ• naá¹ƒ sÄ«sÄ• ni chindÄ• pesi. te ``suraá¹ƒ deva, madhuraá¹ƒ devÄ• â€™â
mariá¹ƒsu. rÄ• jÄ• te mÄ• rÄ• petvÄ• ``cÄ• á¹-iyo bhindathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. b
jiá¹‡á¹‡Ä• ya uá¹-á¹-hahitvÄ• kÄ«á¸·antÄ• vicariá¹ƒsu, te disvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. r
assa, ete mareyyuá¹ƒ, madhureneva bhavitabbaá¹ƒ, pivissÄ• mi naâ€™â€™ nti nagaraá¹ƒ
rÄ• jaá¹…gaá¹‡e maá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• alaá¹…katamaá¹‡á¸• ape samussitaseta
nisÄ«ditvÄ• amaccagaá¹‡aparivuto suraá¹ƒ pÄ• tuá¹ƒ Ä• rabhi.

tadÄ• sakko devarÄ• jÄ• ``ke nu kho mÄ• tupaá¹-á¹-hÄ• nÄ• dÄ«su appamattÄ• tÄ«á¹‡i
lokaá¹ƒ volokento taá¹ƒ rÄ• jÄ• naá¹ƒ suraá¹ƒ pÄ• tuá¹ƒ nisinnaá¹ƒ disvÄ• ``sacÄ• yaá¹ƒ su
sakalajambudÄ«po nassissati. yathÄ• na pivissati, tathÄ• naá¹ƒ karissÄ• mÄ«â€™â€™ ti
kumbhaá¹ƒ hatthatale á¹-hapetvÄ• brÄ• hmaá¹‡avesenÄ• gantvÄ• raÃ±Ã±o sammukhaá¹-
15/ ``imaá¹ƒ kumbhaá¹ƒ kiá¹‡Ä• tha, imaá¹ƒ kumbhaá¹ƒ kiá¹‡Ä• thÄ• â€™â€™ ti Ä• ha. sal
vadantaá¹ƒ Ä• kÄ• se á¹-hitaá¹ƒ disvÄ• ``kuto nu kho brÄ• hmaá¹‡o Ä• gacchatÄ«â€™â€™
tisso gÄ• thÄ• abhÄ• si ---

33__._ á¹• 21 ``ko pÄ• turÄ• sÄ« tidivÄ• nabhamhi, obhÄ• sayaá¹ƒ saá¹ƒvariá¹ƒ candimÄ•

gattehi te rasmiyo niccharanti, sateratÄ• vijjurivantalikkhe ||

34__._ á¹• 21 ``so chinnavÄ• taá¹ƒ kamasÄ« aghamhi, vehÄ• yasaá¹ƒ gacchasi tiá¹-á¹-hasÄ

iddhÄ« nu te vatthukatÄ• subhÄ• vitÄ• , anaddhagÅ«naá¹ƒ api devatÄ• naá¹ƒ ||

35__._ á¹• 21 ``vehÄ• yasaá¹ƒ gammamÄ• gamma tiá¹-á¹-hasi, kumbhaá¹ƒ kiá¹‡Ä• thÄ• ti y

ko \Ee V 15/ vÄ• tuvaá¹ƒ kissa vÄ• tÄ• ya kumbho, akkhÄ• hi me brÄ• hmaá¹‡a etamattha

tattha __ko pÄ• turÄ• sÄ«_ti kuto pÄ• tubhÅ«tosi, kuto Ä• gatosÄ«ti attho. __tidivÄ• nabha
tÄ• vatiá¹ƒsabhavanÄ• Ä• gantvÄ• idha nabhamhi Ä• kÄ• se pÄ• kaá¹-o jÄ• tosÄ«ti pucch
__sateratÄ• _ti evaá¹ƒnÄ• mikÄ• . __so_ti so tvaá¹ƒ. __chinnavÄ• ta_nti valÄ• hakopi tÄ• v
kamati, tassa pana sopi vÄ• to natthi, tenevamÄ• ha. __kamasÄ«_ti pavattesi. __aghamhÄ«
__vatthukatÄ• _ti vatthu viya patiá¹-á¹-hÄ• viya katÄ• . __anaddhagÅ«naá¹ƒ api devatÄ• na
addhÄ• naá¹ƒ agamanena anaddhagÅ«naá¹ƒ devatÄ• naá¹ƒ iddhi, sÄ• api tava subhÄ• vit
gammamÄ• gammÄ• _ti Ä• kÄ• se pavattaá¹ƒ padavÄ«tihÄ• raá¹ƒ paá¹-icca nissÄ• ya. ``tiá
``ko vÄ• tuvaâ€™â€™ nti iminÄ• sambandho, evaá¹ƒ tiá¹-á¹-hamÄ• no ko vÄ• tvanti attho
etaá¹ƒ vadasi. imassa ``kissa vÄ• tÄ• yaâ€™â€™ nti iminÄ• sambandho, yaá¹ƒ etaá¹ƒ kur
vadasi, kissa vÄ• te ayaá¹ƒ kumbhoti attho.

tato \Be V 16/ sakko ``tena hi suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• surÄ• ya dose dassento Ä• h

36__._ á¹• 21 ``na sappikumbho napi telakumbho, na phÄ• á¹‡itassa na madhussa kumbho

kumbhassa vajjÄ• ni anappakÄ• ni, dose bahÅ« kumbhagate suá¹‡Ä• tha ||

37__._ á¹• 21 ``gaá¸·eyya yaá¹ƒ pitvÄ• pate papÄ• taá¹ƒ, sobbhaá¹ƒ guhaá¹ƒ candaniyoá¸·

bahumpi bhuÃ±jeyya abhojaneyyaá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

38__._ á¹• 21 ``yaá¹ƒ pitvÄ• cittasmiá¹ƒ anesamÄ• no, Ä• hiá¹‡á¸• atÄ« goriva bhakkhasÄ«

anÄ• thamÄ• no \Ee V 16/ upagÄ• yati naccati ca, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ k

39__._ á¹• 21 ``yaá¹ƒ ve pivitvÄ• acelova naggo, careyya gÄ• me visikhantarÄ• ni.

sammÅ«á¸·hacitto ativelasÄ• yÄ«, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

40__._ á¹• 21 ``yaá¹ƒ pitvÄ• uá¹-á¹-hÄ• ya pavedhamÄ• no, sÄ«saÃ±ca bÄ• huÃ±ca pacÄ•

so naccatÄ« dÄ• rukaá¹-allakova, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

41__._ á¹• 21 ``yaá¹ƒ ve pivitvÄ• aggidaá¸• á¸• hÄ• sayanti, atho sigÄ• lehipi khÄ• ditÄ• s

bandhaá¹ƒ vadhaá¹ƒ bhogajÄ• niÃ±cupenti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä•

42__._ á¹• 21 ``yaá¹ƒ \Be V 17/ pitvÄ• bhÄ• seyya abhÄ• saneyyaá¹ƒ, sabhÄ• yamÄ• sÄ«

sammakkhito vantagato byasanno, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

43__._ á¹• 21 ``yaá¹ƒ \Ne V 16/ ve pivitvÄ• ukkaá¹-á¹-ho Ä• vilakkho, mameva sabbapatha

na me samo cÄ• turantopi rÄ• jÄ• , tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

44__._ á¹• 21 ``mÄ• nÄ• timÄ• nÄ• kalahÄ• ni pesuá¹‡Ä«, dubbaá¹‡á¹‡inÄ« naggayinÄ« p

corÄ• na dhuttÄ• na gatÄ« niketo, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

45__._ á¹• 21 ``iddhÄ• ni phÄ«tÄ• ni kulÄ• ni assu, anekasÄ• hassadhanÄ• ni loke.

ucchinnadÄ• yajjakatÄ• nimÄ• ya, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

46__._ á¹• 21 ``dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, khettaá¹ƒ gavaá¹ƒ yattha

ucchedanÄ« vittagataá¹ƒ kulÄ• naá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

47__._ á¹• 21 ``yaá¹ƒ \Ee V 17/ ve pitvÄ• dittarÅ«pova poso, akkosati mÄ• taraá¹ƒ pitaraÃ±

sassumpi gaá¹‡heyya athopi suá¹‡haá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• th

48__._ á¹• 21 ``yaá¹ƒ ve pitvÄ• dittarÅ«pÄ• va nÄ• rÄ«, akkosatÄ« sassuraá¹ƒ sÄ• mikaÃ±

dÄ• sampi gaá¹‡he paricÄ• rikampi, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

49__._ á¹• 21 ``yaá¹ƒ \Be V 18/ ve pivitvÄ• na haneyya poso, dhamme á¹-hitaá¹ƒ samaá¹‡a

gacche apÄ• yampi tatonidÄ• naá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

50__._ á¹• 21 ``yaá¹ƒ ve pivitvÄ• duccaritaá¹ƒ caranti, kÄ• yena vÄ• cÄ• ya ca cetasÄ• ca

nirayaá¹ƒ vajanti duccaritaá¹ƒ caritvÄ• , tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha

51__._ á¹• 21 ``yaá¹ƒ yÄ• camÄ• nÄ• na labhanti pubbe, bahuá¹ƒ hiraÃ±Ã±ampi pariccajan

so taá¹ƒ pivitvÄ• alikaá¹ƒ bhaá¹‡Ä• ti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

52__._ á¹• 21 ``yaá¹ƒ ve pitvÄ• pesane pesiyanto, accÄ• yike karaá¹‡Ä«yamhi jÄ• te.

atthampi so nappajÄ• nÄ• ti vutto, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

53__._ á¹• 21 ``hirÄ«manÄ• pi \Ne V 17/ ahirÄ«kabhÄ• vaá¹ƒ, pÄ• tuá¹ƒ karonti madanÄ• y

dhÄ«rÄ• pi santÄ• bahukaá¹ƒ bhaá¹‡anti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• th

54__._ á¹• 21 ``yaá¹ƒ ve pitvÄ• ekathÅ«pÄ• sayanti, anÄ• sakÄ• thaá¹‡á¸• iladukkhaseyy

dubbaá¹‡á¹‡iyaá¹ƒ Ä• yasakyaÃ±cupenti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• th

55__._ á¹• 21 ``yaá¹ƒ ve pitvÄ• pattakhandhÄ• sayanti, gÄ• vo kÅ«á¹-ahatÄ• va na \Ee V

vego narena susahoriva, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

56__._ á¹• 21 ``yaá¹ƒ \Be V 19/ manussÄ• vivajjanti, sappaá¹ƒ ghoravisamiva.

taá¹ƒ loke visasamÄ• naá¹ƒ, ko naro pÄ• tumarahati ||

57__._ á¹• 21 ``yaá¹ƒ ve pitvÄ• andhakaveá¹‡á¸• aputtÄ• , samuddatÄ«re paricÄ• rayantÄ

upakkamuá¹ƒ musalebhi aÃ±Ã±amaÃ±Ã±aá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡

58__._ á¹• 21 ``yaá¹ƒ ve pitvÄ• pubbadevÄ• pamattÄ• , tidivÄ• cutÄ• sassatiyÄ• samÄ•

taá¹ƒ tÄ• disaá¹ƒ majjamimaá¹ƒ niratthakaá¹ƒ, jÄ• naá¹ƒ mahÄ• rÄ• ja kathaá¹ƒ piveyya ||

59__._ á¹• 21 ``nayimasmiá¹ƒ kumbhasmiá¹ƒ dadhi vÄ• madhu vÄ• , evaá¹ƒ abhiÃ±Ã±Ä• y

evaÃ±himaá¹ƒ kumbhagatÄ• mayÄ• te, akkhÄ• tarÅ«paá¹ƒ tava sabbamittÄ• â€™â€™ ti |

tattha __vajjÄ• nÄ«_tiÄ• dÄ«navÄ• . __gaá¸·eyyÄ• _ti gacchanto pade pade parivatteyya. _
yaá¹ƒ pivitvÄ• pateyya. __sobbha_nti Ä• vÄ• á¹-aá¹ƒ. __candaniyoá¸·igalla_nti candanikaÃ
__abhojaneyya_nti bhuÃ±jituá¹ƒ ayuttaá¹ƒ. __anesamÄ• no_ti anissaro. __gorivÄ• _ti goá¹‡
__bhakkhasÄ• dÄ«_ti purÄ• á¹‡akasaá¹-akhÄ• dako, yathÄ• so tattha tattha bhakkhasaá¹ƒ
evaá¹ƒ Ä• hiá¹‡á¸• atÄ«ti attho. __anÄ• thamÄ• no_ti niravassayo anÄ• tho viya. __upagÄ•
gÄ• yantaá¹ƒ disvÄ• upagantvÄ• gÄ• yati. __acelovÄ• _ti acelako viya. __visikhantarÄ• nÄ
__ativelasÄ• yÄ«_ti aticirampi niddaá¹ƒ okkameyya. ``ativelacÄ• rÄ«â€™â€™ tipi pÄ• á¹-ho
careyyÄ• ti attho.

__dÄ• rukaá¹-allako_ \Ne V 18/ __vÄ• _ti dÄ• rumayayantarÅ«pakaá¹ƒ viya. __bhogajÄ• ni
bhogajÄ• niÃ±ca upenti, pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni katvÄ• daá¹‡á¸• apÄ«á¸·itÄ• dhanajÄ•
vadhabandhanÄ• didukkhaá¹ƒ pÄ• puá¹‡antÄ«ti attho. __vantagato_ti attano vantasmiá¹ƒ \B
__byasanno_ti byasanÄ• panno. ``visannoâ€™â€™ tipi pÄ• á¹-ho \Be V 20/, tasmiá¹ƒ vante
__ukkaá¹-á¹-ho_ti ahaá¹ƒ mahÄ• yodho, ko mayÄ• sadiso atthÄ«ti evaá¹ƒ ukkaá¹ƒsagato h
rattakkho. __sabbapathavÄ«_ti sabbÄ• pathavÄ«. ``sabbaputhuvÄ«â€™â€™ tipi pÄ• á¹-ho
catusamuddapariyantÄ• ya pathaviyÄ• issaro. __mÄ• nÄ• timÄ• nÄ• _ti mÄ• nakÄ• rikÄ• .
__gatÄ«_ti nibbatti. __niketo_ti nivÄ• so. __tassÄ• puá¹‡á¹‡a_nti yÄ• evarÅ«pÄ• , tassÄ•
__iddhÄ• nÄ«_ti samiddhÄ• ni. __phÄ«tÄ• nÄ«_ti vatthÄ• laá¹…kÄ• rakappabhaá¹‡á¸• ehi
__ucchinnadÄ• yajjakatÄ• nÄ«_ti ucchinnadÄ• yÄ• dÄ• ni niddhanÄ• ni katÄ• ni. __yattha v
nissÄ• ya yattha patiá¹-á¹-hitÄ• , evaá¹ƒ bahumpi dhanadhaÃ±Ã±Ä• disÄ• pateyyaá¹ƒ nÄ• s

__dittarÅ«po_ti dappitarÅ«po. __gaá¹‡heyyÄ• _ti bhariyasaÃ±Ã±Ä• ya kilesavasena hatthe
gaá¹‡he_ti attano dÄ• sampi kilesavasena ``sÄ• miko meâ€™â€™ ti gaá¹‡heyya. __pivitvÄ
__duccaritaá¹ƒ caritvÄ• _ti evaá¹ƒ tÄ«hi dvÄ• rehi dasavidhampi akusalaá¹ƒ katvÄ• . __yaá
purisaá¹ƒ pubbe suraá¹ƒ apivantaá¹ƒ bahuá¹ƒ hiraÃ±Ã±aá¹ƒ pariccajantÄ• musÄ• vÄ• daá
labhanti. __pitvÄ• _ti pivitvÄ• á¹-hito. __nappajÄ• nÄ• ti vutto_ti ``kenaá¹-á¹-hena Ä• gatosÄ
sÄ• sanassa duggahitattÄ• taá¹ƒ atthaá¹ƒ na jÄ• nÄ• ti. __hirÄ«manÄ• pÄ«_ti hirÄ«yuttacit
sÅ«karapotakÄ• viya hÄ«najaccehipi saddhiá¹ƒ ekarÄ• sÄ« hutvÄ• . __anÄ• sakÄ• _ti nirÄ
__thaá¹‡á¸• iladukkhaseyya_nti bhÅ«miyaá¹ƒ dukkhaseyyaá¹ƒ sayanti. __Ä• yasakya_nti g

__pattakhandhÄ• _ti patitakkhandhÄ• . __kÅ«á¹-ahatÄ• vÄ• _ti gÄ«vÄ• ya baddhena kÅ«á

tÄ• tiá¹‡aá¹ƒ akhÄ• dantiyo pÄ• nÄ«yaá¹ƒ apivantiyo sayanti, tathÄ• sayantÄ«ti attho. __g
ghoravisaá¹ƒ viya. __visasamÄ• na_nti visasadisaá¹ƒ. __andhakaveá¹‡á¸• aputtÄ• _ti dasa
__upakkamu_nti pahariá¹ƒsu. __pubbadevÄ• _ti asurÄ• . __tidivÄ• _ti tÄ• vatiá¹ƒsadevalok
sassatÄ• , dÄ«ghÄ• yukabhÄ• vena niccasammatÄ• devalokÄ• ti attho. __samÄ• yÄ• _ti s
__jÄ• na_nti evaá¹ƒ ``niratthakaá¹ƒ etaâ€™â€™ nti jÄ• nanto tumhÄ• diso paá¹‡á¸• ito puri
21/. __kumbhagatÄ• mayÄ• _ti kumbhagataá¹ƒ mayÄ• , ayameva vÄ• pÄ• á¹-ho. __akkhÄ
akkhÄ• taá¹ƒ.

taá¹ƒ \Ne V 19/ sutvÄ• rÄ• jÄ• surÄ• ya Ä• dÄ«navaá¹ƒ Ã±atvÄ• tuá¹-á¹-ho sakkassa thu
abhÄ• si ---

60__._ á¹• 21 ``na \Ee V 20/ me pitÄ• vÄ• athavÄ• pi mÄ• tÄ• , etÄ• disÄ• yÄ• disako tuv

hitÄ• nukampÄ« paramatthakÄ• mo, sohaá¹ƒ karissaá¹ƒ vacanaá¹ƒ tavajja ||

61__._ á¹• 21 ``dadÄ• mi te gÄ• mavarÄ• ni paÃ±ca, dÄ• sÄ«sataá¹ƒ satta gavaá¹ƒsatÄ• ni

Ä• jaÃ±Ã±ayutte ca rathe dasa ime, Ä• cariyo hosi mamatthakÄ• moâ€™â€™ ti ||

tattha __gÄ• mavarÄ• nÄ«_ti, brÄ• hmaá¹‡a, Ä• cariyassa nÄ• ma Ä• cariyabhÄ• go icchit
saá¹ƒvacchare satasahassuá¹-á¹-hÄ• nake tuyhaá¹ƒ paÃ±ca gÄ• me dadÄ• mÄ«ti vadati. _
á¹-hite kaÃ±canavicitte rathe dassento evamÄ• ha.

taá¹ƒ sutvÄ• sakko devattabhÄ• vaá¹ƒ dassetvÄ• attÄ• naá¹ƒ jÄ• nÄ• pento Ä• kÄ• se á¹-
---

62__._ á¹• 21 ``taveva dÄ• sÄ«satamatthu rÄ• ja, gÄ• mÄ• ca gÄ• vo ca taveva hontu.

Ä• jaÃ±Ã±ayuttÄ• ca rathÄ• taveva, sakkohamasmÄ« tidasÄ• namindo ||

63__._ á¹• 21 ``maá¹ƒsodanaá¹ƒ sappipÄ• yÄ• saá¹ƒ bhuÃ±ja, khÄ• dassu ca tvaá¹ƒ madh

evaá¹ƒ tuvaá¹ƒ dhammarato janinda, anindito saggamupehi á¹-hÄ• naâ€™â€™ nti ||

tattha __evaá¹ƒ tuvaá¹ƒ dhammarato_ti evaá¹ƒ tvaá¹ƒ nÄ• naggarasabhojanaá¹ƒ bhuÃ±jan
tÄ«á¹‡i duccaritÄ• ni pahÄ• ya tividhasucaritadhammarato hutvÄ• kenaci anindito saggaá¹-

iti \Be V 22/ sakko tassa ovÄ• daá¹ƒ datvÄ• sakaá¹-á¹-hÄ• nameva gato. sopi suraá¹ƒ apiv

bhindÄ• petvÄ• sÄ«laá¹ƒ samÄ• dÄ• ya dÄ• naá¹ƒ datvÄ• saggaparÄ• yaá¹‡o ahosi. jamb
surÄ• pÄ• naá¹ƒ vepullappattaá¹ƒ jÄ• taá¹ƒ.

satthÄ• \Ne V 20/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``
sakko pana ahameva ahosiâ€™â€™ nti.

kumbhajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [513] 3. jayaddisajÄ• takavaá¹‡á¹‡anÄ•

__cirassaá¹ƒ_ \Ee V 21/ __vata me_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ mÄ• tupos
kathesi. paccuppannavatthu __sÄ• majÄ• taka_sadisaá¹ƒ (J II 22.296 Ä• dayo). tadÄ• pana
``porÄ• á¹‡akapaá¹‡á¸• itÄ• kaÃ±canamÄ• laá¹ƒ setacchattaá¹ƒ pahÄ• ya mÄ• tÄ• pitaro p
atÄ«taá¹ƒ Ä• hari.

atÄ«te kapilaraá¹-á¹-he uttarapaÃ±cÄ• lanagare paÃ±cÄ• lo nÄ• ma rÄ• jÄ• ahosi. tassa a
paá¹-ilabhitvÄ• puttaá¹ƒ vijÄ• yi. tassÄ• purimabhave ekÄ• sapattikÄ• kujjhitvÄ• ``tuyhaá
pajaá¹ƒ khÄ• dituá¹ƒ samatthÄ• bhavissÄ• mÄ«â€™â€™ ti patthanaá¹ƒ á¹-hapetvÄ• yakk
okÄ• saá¹ƒ labhitvÄ• tassÄ• passantiyÄ• va taá¹ƒ allamaá¹ƒsapesivaá¹‡á¹‡aá¹ƒ kumÄ• ra
murumurÄ• yantÄ« khÄ• ditvÄ• pakkÄ• mi. dutiyavÄ• repi tatheva akÄ• si. tatiyavÄ• re pan
paviá¹-á¹-hakÄ• le gehaá¹ƒ parivÄ• retvÄ• gÄ• á¸·haá¹ƒ Ä• rakkhaá¹ƒ akaá¹ƒsu. vijÄ• tadiv
puna dÄ• rakaá¹ƒ aggahesi. devÄ« ``yakkhinÄ«â€™â€™ ti mahÄ• saddamakÄ• si. Ä• vudh
deviyÄ• dinnasaÃ±Ã±Ä• ya yakkhiniá¹ƒ anubandhiá¹ƒsu. sÄ• khÄ• dituá¹ƒ okÄ• saá¹ƒ alab
udakaniddhamanaá¹ƒ pÄ• visi. dÄ• rako mÄ• tusaÃ±Ã±Ä• ya tassÄ• thanaá¹ƒ mukhena ga
uppÄ• detvÄ• tato palÄ• yitvÄ• susÄ• naá¹ƒ gantvÄ• dÄ• rakaá¹ƒ pÄ• sÄ• á¹‡aleá¹‡e á¹-h
anukkamena vaá¸• á¸• hamÄ• nassa manussamaá¹ƒsaá¹ƒ Ä• haritvÄ• adÄ• si. ubhopi \Be
khÄ• ditvÄ• tattha vasiá¹ƒsu. dÄ• rako attano manussabhÄ• vaá¹ƒ na jÄ• nÄ• ti ``yakkhinip
saÃ±Ã±Ä• ya. so attabhÄ• vaá¹ƒ jahitvÄ• antaradhÄ• yituá¹ƒ na sakkoti. athassa sÄ• anta
mÅ«laá¹ƒ adÄ• si. so mÅ«lÄ• nubhÄ• vena antaradhÄ• yitvÄ• manussamaá¹ƒsaá¹ƒ khÄ• c
vessavaá¹‡assa mahÄ• rÄ• jassa veyyÄ• vaccatthÄ• ya gatÄ• tattheva kÄ• lamakÄ• si. de
puttaá¹ƒ \Ee V 22/ vijÄ• yi. so yakkhiniyÄ• muttattÄ• arogo ahosi. paccÄ• mittaá¹ƒ yakkhin
jÄ• tattÄ• ``jayaddisakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto sabbasip
chattaá¹ƒ ussÄ• petvÄ• rajjamanusÄ• si.

tadÄ• \Ne V 21/ bodhisatto tassa aggamahesiyÄ• kucchimhi nibbatti, ``alÄ«nasattukumÄ•
kariá¹ƒsu. so vayappatto uggahitasabbasippo uparÄ• jÄ• ahosi. sopi yakkhiniputto aparabh
mÅ«laá¹ƒ nÄ• setvÄ• antaradhÄ• yituá¹ƒ asakkonto dissamÄ• narÅ«pova susÄ• ne manus
taá¹ƒ disvÄ• bhÄ«tÄ• Ä• gantvÄ• raÃ±Ã±o upakkosiá¹ƒsu ``deva eko yakkho dissamÄ• na

manussamaá¹ƒsaá¹ƒ khÄ• dati, so anukkamena nagaraá¹ƒ pavisitvÄ• manusse mÄ• retvÄ
gÄ• hÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ•
Ä• á¹‡Ä• pesi. balakÄ• yo gantvÄ• susÄ• naá¹ƒ parivÄ• retvÄ• aá¹-á¹-hÄ• si. yakkhiniputto
maraá¹‡abhayabhÄ«to viravanto manussÄ• naá¹ƒ antaraá¹ƒ pakkhandi. manussÄ• ``yakkh
maraá¹‡abhayabhÄ«tÄ• dvidhÄ• bhijjiá¹ƒsu. sopi tato palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pÄ• visi,
Ä• gacchi. so ekaá¹ƒ mahÄ• vattaniaá¹-aviá¹ƒ nissÄ• ya maggapaá¹-ipannesu manussesu e
pavisitvÄ• mÄ• retvÄ• khÄ• danto ekasmiá¹ƒ nigrodhamÅ«le vÄ• saá¹ƒ kappesi.

atheko satthavÄ• habrÄ• hmaá¹‡o aá¹-avipÄ• lÄ• naá¹ƒ sahassaá¹ƒ datvÄ• paÃ±cahi saka
paá¹-ipajji. manussayakkho viravanto pakkhandi, bhÄ«tÄ• manussÄ• urena nipajjiá¹ƒsu. so
gahetvÄ• palÄ• yanto khÄ• á¹‡unÄ• pÄ• de viddho aá¹-avipÄ• lesu anubandhantesu brÄ•
attano vasanaá¹-á¹-hÄ• narukkhamÅ«le nipajji. tassa tattha nipannassa sattame divase jaya
migavadhaá¹ƒ Ä• á¹‡Ä• petvÄ• nagarÄ• nikkhami. taá¹ƒ nagarÄ• nikkhantamattameva \E
takkasilavÄ• sÄ« nando nÄ• ma mÄ• tuposakabrÄ• hmaá¹‡o catasso satÄ• rahagÄ• thÄ• y
addasa. rÄ• jÄ• ``nivattitvÄ• suá¹‡issÄ• mÄ«â€™â€™ ti tassa nivÄ• sagehaá¹ƒ dÄ• petvÄ
passena migo palÄ• yati, tasseva gÄ«vÄ• â€™â€™ ti Ä• ha. atheko pasadamigo uá¹-á¹-hah
gantvÄ• palÄ• yi. amaccÄ• parihÄ• saá¹ƒ kariá¹ƒsu. rÄ• jÄ• khaggaá¹ƒ gahetvÄ• taá¹ƒ ar
tiyojanamatthake patvÄ• khaggena paharitvÄ• dve khaá¹‡á¸• Ä• ni karitvÄ• kÄ• jenÄ• dÄ•
manussayakkhassa nipannaá¹-á¹-hÄ• naá¹ƒ patvÄ• dabbatiá¹‡esu nisÄ«ditvÄ• thokaá¹ƒ v
atha naá¹ƒ so uá¹-á¹-hÄ• ya ``tiá¹-á¹-ha kuhiá¹ƒ gacchasi, bhakkhosi meâ€™â€™ ti hatthe g
gÄ• thamÄ• ha ---

64__._ á¹• 21 ``cirassaá¹ƒ vata me udapÄ• di ajja, bhakkho mahÄ• sattamibhattakÄ• le.

kutosi kovÄ• si tadiá¹…gha brÅ«hi, Ä• cikkha jÄ• tiá¹ƒ vidito yathÄ• sÄ«â€™â€™ ti ||

tattha __bhakkho mahÄ• _ti mahÄ• bhakkho. __sattamibhattakÄ• le_ti pÄ• á¹-ipadato paá¹
sattamiyaá¹ƒ bhattakÄ• le. __kutosÄ«_ti kuto Ä• gatosÄ«ti.

rÄ• jÄ• \Ne V 22/ yakkhaá¹ƒ disvÄ• bhÄ«to Å«rutthambhaá¹ƒ patvÄ• palÄ• yituá¹ƒ nÄ• sa
paccupaá¹-á¹-hÄ• petvÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

65__._ á¹• 21 ``paÃ±cÄ• larÄ• jÄ• migavaá¹ƒ paviá¹-á¹-ho, jayaddiso nÄ• ma yadissuto te.

carÄ• mi kacchÄ• ni vanÄ• ni cÄ• haá¹ƒ, pasadaá¹ƒ imaá¹ƒ khÄ• da mamajja muÃ±cÄ• â€™

tattha __migavaá¹ƒ paviá¹-á¹-ho_ti migavadhÄ• ya raá¹-á¹-hÄ• nikkhanto. __kacchÄ• nÄ«_
__pasada_nti pasadamigaá¹ƒ.

taá¹ƒ \Ee V 24/ \Be V 25/ sutvÄ• yakkho tatiyaá¹ƒ gÄ• thamÄ• ha ---

66__._ á¹• 21 ``seneva tvaá¹ƒ paá¹‡asi sassamÄ• no, mamesa bhakkho pasado yaá¹ƒ vad

taá¹ƒ khÄ• diyÄ• na pasadaá¹ƒ jighaÃ±Ã±aá¹ƒ, khÄ• dissaá¹ƒ pacchÄ• na vilÄ• pakÄ• loâ€

tattha __senevÄ• _ti mama santakeneva. __paá¹‡asÄ«_ti voharasi attÄ• naá¹ƒ vikkiá¹‡Ä• s
vihiá¹ƒsayamÄ• no. __taá¹ƒ khÄ• diyÄ• nÄ• _ti taá¹ƒ paá¹-hamaá¹ƒ khÄ• ditvÄ• . __jighaÃ±
__khÄ• dissa_nti etaá¹ƒ pacchÄ• khÄ• dissÄ• mi. __na vilÄ• pakÄ• lo_ti mÄ• vilapi. nÄ• y

taá¹ƒ sutvÄ• rÄ• jÄ• nandabrÄ• hmaá¹‡aá¹ƒ saritvÄ• catutthaá¹ƒ gÄ• thamÄ• ha ---

67__._ á¹• 21 ``na catthi mokkho mama nikkayena, gantvÄ• na pacchÄ• gamanÄ• ya paá¹‡

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaâ€™â

tattha __na catthÄ«_ti na ce mayhaá¹ƒ nikkayena vimokkho atthi. __gantvÄ• nÄ• _ti evaá¹
migamaá¹ƒsaá¹ƒ khÄ• ditvÄ• mama nagaraá¹ƒ gantvÄ• . __paá¹‡he_ti pageyeva, sveva pÄ
paccÄ• gamanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hÄ• hÄ«ti adhippÄ• yo. __taá¹ƒ saá¹…gara_
dassÄ• mÄ«â€™â€™ ti brÄ• hmaá¹‡assa saá¹…garo kato, taá¹ƒ tassa datvÄ• imaá¹ƒ may
anurakkhanto ahaá¹ƒ puna Ä• gamissÄ• mÄ«ti attho.

taá¹ƒ \Ne V 23/ sutvÄ• yakkho paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

68__._ á¹• 21 ``kiá¹ƒ kammajÄ• taá¹ƒ anutappate tvaá¹ƒ, pattaá¹ƒ samÄ«paá¹ƒ maraá¹‡ass

Ä• cikkha me taá¹ƒ api sakkuá¹‡emu, anujÄ• nituá¹ƒ Ä• gamanÄ• ya paá¹‡heâ€™â€™ ti ||

tattha \Ee V 25/ \Be V 26/ kammameva __kammajÄ• taá¹ƒ. anutappate_ti taá¹ƒ anutappati.
__api sakkuá¹‡emÅ«_ti api nÄ• ma taá¹ƒ tava sokakÄ• raá¹‡aá¹ƒ sutvÄ• pÄ• tova Ä• gama
sakkuá¹‡eyyÄ• mÄ• ti attho.

rÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ kathento chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

69__._ á¹• 21 ``katÄ• mayÄ• brÄ• hmaá¹‡assa dhanÄ• sÄ• , taá¹ƒ saá¹…garaá¹ƒ paá¹-im

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaâ€™â

tattha __paá¹-imukkaá¹ƒ na mutta_nti catasso satÄ• rahÄ• gÄ• thÄ• sutvÄ• ``dhanaá¹ƒ te
paá¹-iÃ±Ã±Ä• ya mayÄ• attani paá¹-imuÃ±citvÄ• á¹-hapitaá¹ƒ, na pana taá¹ƒ muttaá¹ƒ dha

taá¹ƒ sutvÄ• yakkho sattamaá¹ƒ gÄ• thamÄ• ha ---

70__._ á¹• 21 ``yÄ• te katÄ• brÄ• hmaá¹‡assa dhanÄ• sÄ• , taá¹ƒ saá¹…garaá¹ƒ paá¹-imu

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajassÅ«â€™

tattha __punarÄ• vajassÅ«_ti puna Ä• gacchassu.

evaÃ±ca pana vatvÄ• rÄ• jÄ• naá¹ƒ vissajjesi. so tena vissaá¹-á¹-ho ``tvaá¹ƒ mÄ• cintayi,
Ä• gamissÄ• mÄ«â€™â€™ ti vatvÄ• magganimittÄ• ni sallakkhento attano balakÄ• yaá¹ƒ u
nagaraá¹ƒ pavisitvÄ• nandabrÄ• hmaá¹‡aá¹ƒ pakkosÄ• petvÄ• mahÄ• rahe Ä• sane nisÄ«
cattÄ• ri sahassÄ• ni datvÄ• yÄ• naá¹ƒ Ä• ropetvÄ• ``imaá¹ƒ takkasilameva nethÄ• â€™â€
brÄ• hmaá¹‡aá¹ƒ uyyojetvÄ• dutiyadivase paá¹-igantukÄ• mo hutvÄ• puttaá¹ƒ Ä• mantetvÄ
dÄ«pento satthÄ• dve gÄ• thÄ• abhÄ• si ---

71__._ á¹• 21 ``muttoca \Ne V 24/ \Be V 27/ so porisÄ• dassa hatthÄ• , gantvÄ• sakaá¹ƒ m

taá¹ƒ \Ee V 26/ saá¹…garaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, Ä• mantayÄ« puttamalÄ«nasatt

72__._ á¹• 21 ``ajjeva rajjaá¹ƒ abhisiÃ±cayassu, dhammaá¹ƒ cara sesu paresu cÄ• pi.

adhammakÄ• ro ca te mÄ• hu raá¹-á¹-he, gacchÄ• mahaá¹ƒ porisÄ• dassa Ã±atteâ€™â€™

tattha __alÄ«nasattu_nti evaá¹ƒnÄ• makaá¹ƒ kumÄ• raá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``arinasattu
__ajjeva rajja_nti putta rajjaá¹ƒ te dammi, tvaá¹ƒ ajjeva muddhani abhisekaá¹ƒ abhisiÃ±caya
abhyÄ• se, santiketi attho.

taá¹ƒ sutvÄ• kumÄ• ro dasamaá¹ƒ gÄ• thamÄ• ha ---

73__._ á¹• 21 ``kiá¹ƒ kamma krubbaá¹ƒ tava deva pÄ• va, nÄ• rÄ• dhayÄ« taá¹ƒ tadicchÄ•

yamajja rajjamhi udassaye tuvaá¹ƒ, rajjampi niccheyyaá¹ƒ, tayÄ• vinÄ• haâ€™â€™ nti ||

tattha __krubba_nti karonto. __yamajjÄ• _ti yena anÄ• rÄ• dhakammena ajja maá¹ƒ rajjam

ussÄ• pesi patiá¹-á¹-hÄ• pesi, taá¹ƒ me Ä• cikkha, ahaÃ±hi tayÄ• vinÄ• rajjampi na icchÄ•

taá¹ƒ sutvÄ• rÄ• jÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

74__._ á¹• 21 ``na kammunÄ• vÄ• vacasÄ• va tÄ• ta, aparÄ• dhitohaá¹ƒ tuviyaá¹ƒ sarÄ• n

sandhiÃ±ca katvÄ• purisÄ• dakena, saccÄ• nurakkhÄ« punÄ• haá¹ƒ gamissaâ€™â€™ nti

tattha __aparÄ• dhito_ti aparÄ• dhaá¹ƒ ito. __tuviya_nti tava santakaá¹ƒ. idaá¹ƒ vuttaá¹ƒ ho ahaá¹ƒ ito tava kammato vÄ• tava vacanato vÄ• \Be V 28/ kiÃ±ci mama appiyaá¹ƒ aparÄ• __sandhiÃ±ca katvÄ• _ti maá¹ƒ pana migavaá¹ƒ \Ee V 27/ gataá¹ƒ eko yakkho ``khÄ• dissÄ athÄ• haá¹ƒ brÄ• hmaá¹‡assa dhammakathaá¹ƒ sutvÄ• tassa sakkÄ• raá¹ƒ katvÄ• ``sve ta Ä• gamissÄ• mÄ«â€™â€™ ti tena purisÄ• dakena sandhiá¹ƒ saccaá¹ƒ katvÄ• Ä• gato, tas puna tattha gamissÄ• mi, tvaá¹ƒ rajjaá¹ƒ kÄ• rehÄ«ti vadati.

taá¹ƒ \Ne V 25/ sutvÄ• kumÄ• ro gÄ• thamÄ• ha ---

75__._ á¹• 21 ``ahaá¹ƒ gamissÄ• mi idheva hohi, natthi tato jÄ«vato vippamokkho.

sace tuvaá¹ƒ gacchasiyeva rÄ• ja, ahampi gacchÄ• mi ubho na homÄ• â€™â€™ ti ||

tattha __idhevÄ• _ti tvaá¹ƒ idheva hoti. __tato_ti tassa santikÄ• jÄ«vantassa mokkho nÄ• n evaá¹ƒ sante ubhopi na bhavissÄ• ma.

taá¹ƒ sutvÄ• rÄ• jÄ• gÄ• thamÄ• ha ---

76__._ á¹• 21 ``addhÄ• hi tÄ• ta satÄ• nesa dhammo, maraá¹‡Ä• ca me dukkhataraá¹ƒ ta

kammÄ• sapÄ• do taá¹ƒ yadÄ• pacitvÄ• , pasayha khÄ• de bhidÄ• rukkhasÅ«leâ€™â€™

tassattho --- __addhÄ• _ ekaá¹ƒsena esa, tÄ• ta, __satÄ• naá¹ƒ_ paá¹‡á¸• itÄ• naá¹ƒ __dh tvaá¹ƒ vadasi, api ca kho pana mayhaá¹ƒ maraá¹‡atopetaá¹ƒ dukkhataraá¹ƒ assa, yadÄ• ta __bhidÄ• rukkhasÅ«le_ti tikhiá¹‡arukkhasÅ«le bhitvÄ• pacitvÄ• pasayha balakkÄ• rena kh

taá¹ƒ sutvÄ• kumÄ• ro gÄ• thamÄ• ha ---

77__._ á¹• 21 ``pÄ• á¹‡ena te pÄ• á¹‡amahaá¹ƒ nimissaá¹ƒ, mÄ• tvaá¹ƒ agÄ• porisÄ• das

evaÃ±ca te pÄ• á¹‡amahaá¹ƒ nimissaá¹ƒ, tasmÄ• mataá¹ƒ jÄ«vitassa vaá¹‡á¹‡emÄ«â€™â

tattha \Be V 29/ __nimissa_nti ahaá¹ƒ idheva tava pÄ• á¹‡ena mama pÄ• á¹‡aá¹ƒ parivatte
yasmÄ• etaá¹ƒ pÄ• á¹‡aá¹ƒ tava pÄ• á¹‡enÄ• haá¹ƒ nimissaá¹ƒ, tasmÄ• tava \Ee V 28/ jÄ
maraá¹‡aá¹ƒ vaá¹‡á¹‡emi maraá¹‡ameva varemi, icchÄ• mÄ«ti attho.

taá¹ƒ sutvÄ• rÄ• jÄ• puttassa balaá¹ƒ jÄ• nanto ``sÄ• dhu tÄ• ta, gacchÄ• hÄ«â€™â€™ ti
mÄ• tÄ• pitaro vanditvÄ• nagaramhÄ• nikkhami. tamatthaá¹ƒ pakÄ• sento satthÄ• upaá¸•

78__._ á¹• 04 ``tato \Ne V 26/ have dhitimÄ• rÄ• japutto, vanditvÄ• mÄ• tu ca pitu ca pÄ• c

tattha __pÄ• de_ti pÄ• de vanditvÄ• nikkhantoti attho.

athassa mÄ• tÄ• pitaropi bhaginÄ«pi bhariyÄ• pi amaccaparijanehi saddhiá¹ƒyeva nikkham
nikkhamitvÄ• pitaraá¹ƒ maggaá¹ƒ pucchitvÄ• suá¹-á¹-hu vavatthapetvÄ• mÄ• tÄ• pitaro va
ovÄ• daá¹ƒ datvÄ• acchambhito kesarasÄ«ho viya maggaá¹ƒ Ä• ruyha yakkhÄ• vÄ• saá¹ƒ
disvÄ• mÄ• tÄ• sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ« pathaviyaá¹ƒ pati. pitÄ• bÄ
saddena kandi. tampi atthaá¹ƒ pakÄ• sento satthÄ• ---

``dukhinissa mÄ• tÄ• nipatÄ• pathabyÄ• , pitÄ• ssa paggayha bhujÄ• ni kandatÄ«â€™â€

upaá¸• á¸• hagÄ• thaá¹ƒ vatvÄ• tassa pitarÄ• payuttaá¹ƒ Ä• sÄ«savÄ• daá¹ƒ abhivÄ• dana
bhaginÄ«bhariyÄ• hi ca kataá¹ƒ saccakiriyaá¹ƒ pakÄ• sento aparÄ• pi catasso gÄ• thÄ• ab

79__._ á¹• 21 ``taá¹ƒ gacchantaá¹ƒ tÄ• va pitÄ• viditvÄ• , parammukho vandati paÃ±jalÄ«k

somo ca rÄ• jÄ• varuá¹‡o ca rÄ• jÄ• , pajÄ• patÄ« candimÄ• sÅ«riyo ca.

etehi gutto purisÄ• dakamhÄ• , anuÃ±Ã±Ä• to sotthi paccehi tÄ• ta ||

80__._ á¹• 21 ``yaá¹ƒ \Ee V 29/ \Be V 30/ daá¹‡á¸• akiraÃ±Ã±o gatassa mÄ• tÄ• , rÄ• mass
suguttÄ• .

taá¹ƒ te ahaá¹ƒ sotthÄ• naá¹ƒ karomi, etena saccena sarantu devÄ• .

anuÃ±Ã±Ä• to sotthi paccehi putta ||

81__._ á¹• 21 ``Ä• vÄ« raho vÄ• pi manopadosaá¹ƒ, nÄ• haá¹ƒ sare jÄ• tu malÄ«nasatte.

etena saccena sarantu devÄ• , anuÃ±Ã±Ä• to sotthi paccehi bhÄ• tika ||

82__._ á¹• 21 ``yasmÄ• ca me anadhimanosi sÄ• mi, na cÄ• pi me manasÄ• appiyosi.

etena saccena sarantu devÄ• , anuÃ±Ã±Ä• to sotthi paccehi sÄ• mÄ«â€™â€™ ti ||

tattha __parammukho_ti ayaá¹ƒ me putto parammukho mÄ• tÄ• pitaro vanditvÄ• gacchati,
\Ne V 27/ gacchantaá¹ƒ disvÄ• viditvÄ• . __paÃ±jalÄ«ko_ti tasmiá¹ƒ kÄ• le sirasi aÃ±jaliá¹ƒ
devatÄ• namassati. __purisÄ• dakamhÄ• _ti purisÄ• dassa santikÄ• tena anuÃ±Ã±Ä• to s

__rÄ• massakÄ• sÄ«_ti rÄ• massa akÄ• si. eko kira bÄ• rÄ• á¹‡asivÄ• sÄ« rÄ• mo nÄ• ma
paá¹-ijagganto vohÄ• ratthÄ• ya gato daá¹‡á¸• akiraÃ±Ã±o vijite kumbhavatÄ«nagaraá¹ƒ ga
sakalaraá¹-á¹-he vinÄ• siyamÄ• ne mÄ• tÄ• pitÅ«naá¹ƒ guá¹‡aá¹ƒ sari. atha naá¹ƒ mÄ• tup
devatÄ• sotthinÄ• Ä• nayitvÄ• mÄ• tu adaá¹ƒsu. taá¹ƒ kÄ• raá¹‡aá¹ƒ sutavasenÄ• haritvÄ
sotthibhÄ• vaá¹ƒ. taá¹ƒ pana kiÃ±cÄ• pi devatÄ• kariá¹ƒsu, mÄ• tupaá¹-á¹-hÄ• naá¹ƒ nissÄ
mÄ• tÄ• akÄ• sÄ«ti vuttaá¹ƒ. __taá¹ƒ te aha_nti ahampi te tameva sotthÄ• naá¹ƒ karomi, m
tava sotthibhÄ• vo hotÅ«ti attho. atha vÄ• __karomÄ«_ti icchÄ• mi. __etena saccenÄ• _ti s
sotthinÄ• Ä• nÄ«tabhÄ• vo sacco, etena saccena mamapi puttaá¹ƒ sarantu devÄ• \Be V 3
Ä• haritvÄ• mama dassantÅ«ti attho. __anuÃ±Ã±Ä• to_ti porisÄ• dena ``gacchÄ• â€™â€™
Ä• nubhÄ• vena sotthi paá¹-iÄ• gaccha puttÄ• ti vadati.

__jÄ• tu malÄ«nasatte_ti jÄ• tu ekaá¹ƒsena alÄ«nasatte mama bhÄ• tike ahaá¹ƒ sammukh
manopadosaá¹ƒ na sarÄ• mi, na mayÄ• tamhi manopadoso katapubboti evamassa kaniá¹-
ca me anadhimanosi_ \Ee V 30/, __sÄ• mÄ«_ti mama, sÄ• mi alÄ«nasattu yasmÄ• tvaá¹ƒ
abhibhavitvÄ• atikkamitvÄ• aÃ±Ã±aá¹ƒ manena na patthesi. __na cÄ• pi me manasÄ• ap
manasÄ• tvaá¹ƒ appiyo na hosi, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyasaá¹ƒvÄ• sÄ• va mayanti evama

kumÄ• ropi pitarÄ• akkhÄ• tanayena rakkhÄ• vÄ• samaggaá¹ƒ paá¹-ipajji. yakkhopi ``khatt
honti, ko jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti rukkhaá¹ƒ abhiruhitvÄ• raÃ±Ã±o Ä• gama
kumÄ• raá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``pitaraá¹ƒ nivattetvÄ• putto Ä• gato bhavissati, natth
otaritvÄ• tassa piá¹-á¹-hiá¹ƒ dassento nisÄ«di. so Ä• gantvÄ• tassa purato aá¹-á¹-hÄ• si. a
gÄ• thamÄ• ha ---

83__._ á¹• 21 ``brahÄ• ujÅ« cÄ• rumukho kutosi, na maá¹ƒ pajÄ• nÄ• si vane vasantaá¹ƒ.

luddaá¹ƒ maá¹ƒ Ã±atvÄ• `purisÄ• dakoâ€™ si, ko sotthimÄ• jÄ• namidhÄ• vajeyyÄ• â€™â

tattha \Ne V 28/ __ko sotthimÄ• jÄ• namidhÄ• vajeyyÄ• _ti kumÄ• ra ko nÄ• ma puriso atta
icchanto idhÄ• gaccheyya, tvaá¹ƒ ajÄ• nanto Ä• gato maÃ±Ã±eti.

taá¹ƒ sutvÄ• kumÄ• ro gÄ• thamÄ• ha ---

84__._ á¹• 21 ``jÄ• nÄ• mi ludda purisÄ• dako tvaá¹ƒ, na taá¹ƒ na jÄ• nÄ• mi vane vasantaa

ahaÃ±ca puttosmi jayaddisassa, mamajja khÄ• da pituno pamokkhÄ• â€™â€™ ti ||

tattha \Be V 32/ __pamokkhÄ• _ti pamokkhahetu ahaá¹ƒ pitu jÄ«vitaá¹ƒ datvÄ• idhÄ• gato
maá¹ƒ khÄ• dÄ• hÄ«ti attho.

tato yakkho gÄ• thamÄ• ha ---

85__._ á¹• 21 ``jÄ• nÄ• mi puttoti jayaddisassa, tathÄ• hi vo mukhavaá¹‡á¹‡o ubhinnaá¹ƒ.

sudukkaraÃ±Ã±eva \Ee V 31/ kataá¹ƒ tavedaá¹ƒ, yo mattumicche pituno pamokkhÄ• â€™â€

tattha __tathÄ• hi vo_ti tÄ• diso vo tumhÄ• kaá¹ƒ. ubhinnampi sadisova mukhavaá¹‡á¹‡o h
taveda_nti idaá¹ƒ tava kammaá¹ƒ sudukkaraá¹ƒ.

tato kumÄ• ro gÄ• thamÄ• ha ---

86__._ á¹• 21 ``na dukkaraá¹ƒ kiÃ±ci mahettha maÃ±Ã±e, yo mattumicche pituno pamokkhÄ

mÄ• tu ca hetu paraloka gantvÄ• , sukhena saggena ca sampayuttoâ€™â€™ ti ||

tattha __kiÃ±ci mahettha maÃ±Ã±e_ti kiÃ±ci ahaá¹ƒ ettha na maÃ±Ã±Ä• mi. idaá¹ƒ vuttaá¹
puggalo pitu vÄ• pamokkhatthÄ• ya mÄ• tu vÄ• hetu paralokaá¹ƒ gantvÄ• sukhena sagge
sampayutto bhavituá¹ƒ __mattumicche_ marituá¹ƒ icchati, tasmÄ• ahaá¹ƒ ettha mÄ• tÄ• pit
jÄ«vitapariccÄ• ge kiÃ±ci dukkaraá¹ƒ na maÃ±Ã±Ä• mÄ«ti.

taá¹ƒ \Ne V 29/ sutvÄ• yakkho ``kumÄ• ra, maraá¹‡assa abhayÄ• nakasatto nÄ• ma natthi
bhÄ• yasÄ«â€™â€™ ti pucchi. so tassa kathento dve gÄ• thÄ• abhÄ• si ---

87__._ á¹• 21 ``ahaÃ±ca kho attano pÄ• pakiriyaá¹ƒ, Ä• vÄ« raho vÄ• pi sare na jÄ• tu.

saá¹…khÄ• tajÄ• tÄ«maraá¹‡ohamasmi, yatheva me idha tathÄ• parattha ||

88__._ á¹• 21 ``khÄ• dajja \Be V 33/ maá¹ƒ dÄ• ni mahÄ• nubhÄ• va, karassu kiccÄ• ni ima

rukkhassa vÄ• te papatÄ• mi aggÄ• , chÄ• dayamÄ• no mayhaá¹ƒ tvamadesi maá¹ƒsaâ€™

tattha __sare na jÄ• tÅ«_ti ekaá¹ƒseneva na sarÄ• mi. __saá¹…khÄ• tajÄ• tÄ«maraá¹‡oha
suparicchinnajÄ• timaraá¹‡o, jÄ• tasatto amaraá¹‡adhammo nÄ• ma natthÄ«ti jÄ• nÄ• mi. _
mama idha \Ee V 32/, tathÄ• paraloke, yathÄ• ca paraloke, tathÄ• idhÄ• pi maraá¹‡ato mu
idampi mama Ã±Ä• á¹‡ena suparicchinnaá¹ƒ. __karassu kiccÄ• nÄ«_ti iminÄ• sarÄ«rena k
te mayÄ• nissaá¹-á¹-haá¹ƒ sarÄ«raá¹ƒ. __chÄ• dayamÄ• no mayhaá¹ƒ tvamadesi maá¹ƒsa
mate mama sarÄ«rato tvaá¹ƒ chÄ• dayamÄ• no rocayamÄ• no yaá¹ƒ yaá¹ƒ icchasi, taá¹ƒ ta
khÄ• deyyÄ• sÄ«ti attho.

yakkho tassa vacanaá¹ƒ sutvÄ• bhÄ«to hutvÄ• ``na sakkÄ• imassa maá¹ƒsaá¹ƒ khÄ• ditu
palÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

89__._ á¹• 21 ``idaÃ±ca te ruccati rÄ• japutta, cajesi pÄ• á¹‡aá¹ƒ pituno pamokkhÄ• .

tasmÄ• hi so tvaá¹ƒ taramÄ• narÅ«po, sambhaÃ±ja kaá¹-á¹-hÄ• ni jalehi aggiâ€™â€™ nti |

tattha __jalehÄ«_ti araÃ±Ã±aá¹ƒ pavisitvÄ• sÄ• radÄ• rÅ«ni Ä• haritvÄ• aggiá¹ƒ jÄ• letvÄ
kara, tattha te maá¹ƒsaá¹ƒ pacitvÄ• khÄ• dissÄ• mÄ«ti dÄ«peti.

so tathÄ• katvÄ• tassa santikaá¹ƒ agamÄ• si. taá¹ƒ kÄ• raá¹‡aá¹ƒ pakÄ• sento satthÄ• ita

90__._ á¹• 21 ``tato have dhitimÄ• rÄ• japutto, dÄ• ruá¹ƒ samÄ• haritvÄ• mahantamaggiá¹

santÄ«payitvÄ• paá¹-ivedayittha, Ä• dÄ«pito dÄ• ni mahÄ• yamaggÄ«â€™â€™ ti ||

yakkho \Ne V 30/ \Be V 34/ aggiá¹ƒ katvÄ• Ä• gataá¹ƒ kumÄ• raá¹ƒ oloketvÄ• ``ayaá¹ƒ pu
bhayaá¹ƒ natthi, mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ evaá¹ƒ nibbhayo nÄ• ma na diá¹-á¹-hapubboâ€
kumÄ• raá¹ƒ punappunaá¹ƒ olokento nisÄ«di. kumÄ• ro tassa kiriyaá¹ƒ disvÄ• gÄ• thamÄ•

91__._ á¹• 21 ``khÄ• dajja maá¹ƒ dÄ• ni pasayhakÄ• ri, kiá¹ƒ maá¹ƒ muhuá¹ƒ pekkhasi haá

tathÄ• \Ee V 33/ tathÄ• tuyhamahaá¹ƒ karomi, yathÄ• yathÄ• maá¹ƒ chÄ• dayamÄ• no a

tattha __muhu_nti punappunaá¹ƒ. __tathÄ• tathÄ• tuyhamaha_nti ahaá¹ƒ tuyhaá¹ƒ tathÄ•

idÄ• ni kiá¹ƒ karissÄ• mi, yathÄ• yathÄ• maá¹ƒ chÄ• dayamÄ• no rocayamÄ• no adesi khÄ
manti.

athassa vacanaá¹ƒ sutvÄ• yakkho gÄ• thamÄ• ha ---

92__._ á¹• 21 ``ko tÄ• disaá¹ƒ arahati khÄ• ditÄ• ye, dhamme á¹-hitaá¹ƒ saccavÄ• diá¹ƒ vad

muddhÄ• pi tassa viphaleyya sattadhÄ• , yo tÄ• disaá¹ƒ saccavÄ• diá¹ƒ adeyyÄ• â€™â€™

taá¹ƒ sutvÄ• kumÄ• ro ``sace maá¹ƒ na khÄ• ditukÄ• mosi, atha kasmÄ• dÄ• rÅ«ni bhaÃ±
kÄ• resÄ«â€™â€™ ti vatvÄ• ``palÄ• yissati nu kho, noti tava pariggaá¹‡hanatthÄ• yÄ• â€™
idÄ• ni maá¹ƒ kathaá¹ƒ pariggaá¹‡hissasi, yohaá¹ƒ tiracchÄ• nayoniyaá¹ƒ nibbatto sakkassa
pariggaá¹‡hituá¹ƒ nÄ• dÄ• siâ€™â€™ nti vatvÄ• Ä• ha ---

93__._ á¹• 21 ``idaÃ±hi so brÄ• hmaá¹‡aá¹ƒ maÃ±Ã±amÄ• no, saso avÄ• sesi sake sarÄ«r

teneva so candimÄ• devaputto, sasatthuto kÄ• maduhajja yakkhÄ• â€™â€™ ti ||

tassattho --- idaÃ±hi so sasapaá¹‡á¸• ito ``brÄ• hmaá¹‡o esoâ€™â€™ ti brÄ• hmaá¹‡aá¹ƒ
sarÄ«raá¹ƒ khÄ• ditvÄ• idheva vasÄ• â€™â€™ ti evaá¹ƒ sake sarÄ«re attano sarÄ«raá¹ƒ d
vasÄ• pesÄ«ti attho. sarÄ«raÃ±cassa \Be V 35/ bhakkhatthÄ• ya adÄ• si. sakko pabbataras
candamaá¹‡á¸• ale sasalakkhaá¹‡aá¹ƒ akÄ• si. tato paá¹-á¹-hÄ• ya teneva sasalakkhaá¹‡en
``sasÄ« sasÄ«â€™â€™ ti evaá¹ƒ sasatthuto lokassa kÄ• maduho pemavaá¸• á¸• hano ajja
kappaá¹-á¹-hiyaÃ±hetaá¹ƒ pÄ• á¹-ihÄ• riyanti.

taá¹ƒ \Ne V 31/ \Ee V 34/ sutvÄ• yakkho kumÄ• raá¹ƒ vissajjento gÄ• thamÄ• ha ---

94__._ á¹• 21 ``cando yathÄ• rÄ• humukhÄ• pamutto, virocate pannaraseva bhÄ• á¹‡umÄ

evaá¹ƒ tuvaá¹ƒ porisÄ• dÄ• pamutto, viroca kappile mahÄ• nubhÄ• va.

Ä• modayaá¹ƒ pitaraá¹ƒ mÄ• taraÃ±ca, sabbo ca te nandatu Ã±Ä• tipakkhoâ€™â€™ ti ||

tattha __bhÄ• á¹‡umÄ• _ti sÅ«riyo. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• pannarase rÄ• humukhÄ
bhÄ• á¹‡umÄ• vÄ• virocati, evaá¹ƒ tvampi mama santikÄ• mutto kapilaraá¹-á¹-he viroca m
__nandatÅ«_ti tussatu.

gaccha mahÄ• vÄ«rÄ• ti mahÄ• sattaá¹ƒ uyyojesi. sopi taá¹ƒ nibbisevanaá¹ƒ katvÄ• paÃ±

nu kho esa, noâ€™â€™ ti pariggaá¹‡hanto ``yakkhÄ• naá¹ƒ akkhÄ«ni rattÄ• ni honti animm
paÃ±Ã±Ä• yati, acchambhitÄ• honti. nÄ• yaá¹ƒ yakkho, manusso eso. mayhaá¹ƒ pitu kira ta
gahitÄ• . tesu etÄ• ya dve khÄ• ditÄ• bhavissanti, eko puttasinehena paá¹-ijaggito bhavissa
bhavitabbaá¹ƒ, imaá¹ƒ netvÄ• mayhaá¹ƒ pitu Ä• cikkhitvÄ• rajje patiá¹-á¹-hÄ• pessÄ• mÄ«
ambho, na tvaá¹ƒ yakkho, pitu me jeá¹-á¹-habhÄ• tikosi, ehi mayÄ• saddhiá¹ƒ gantvÄ• kula
ussÄ• pehÄ«â€™â€™ ti vatvÄ• itarena ``nÄ• haá¹ƒ manussoâ€™â€™ ti vutte ``na tvaá¹ƒ
pana so, yassa saddahasÄ«â€™â€™ ti pucchitvÄ• ``atthi asukaá¹-á¹-hÄ• ne dibbacakkhuk
taá¹ƒ Ä• dÄ• ya tattha agamÄ• si. tÄ• paso te disvÄ• va ``kiá¹ƒ karontÄ• pitÄ• puttÄ• araÃ
vatvÄ• tesaá¹ƒ Ã±Ä• tibhÄ• vaá¹ƒ kathesi \Be V 36/. porisÄ• do tassa saddahitvÄ• ``tÄ• ta
ekasmiÃ±Ã±eva attabhÄ• ve dvidhÄ• jÄ• to, na me rajjenattho, pabbajissÄ• mahaâ€™â€™
isipabbajjaá¹ƒ pabbaji. atha naá¹ƒ kumÄ• ro vanditvÄ• nagaraá¹ƒ agamÄ• si. tamatthaá¹ƒ
satthÄ• ---

95__._ á¹• 21 ``tato have dhitimÄ• rÄ• japutto, kataÃ±jalÄ« pariyÄ• ya porisÄ• daá¹ƒ.

anuÃ±Ã±Ä• to sotthi sukhÄ« arogo, paccÄ• gamÄ• kapilamalÄ«nasattÄ• â€™â€™ ti || ---

gÄ• thaá¹ƒ vatvÄ• tassa nagaraá¹ƒ gatassa negamÄ• dÄ«hi katakiriyaá¹ƒ dassento osÄ• n

96__._ á¹• 21 ``taá¹ƒ \Ne V 32/ negamÄ• jÄ• napadÄ• ca sabbe, hatthÄ• rohÄ• rathikÄ•

namassamÄ• nÄ• paÃ±jalikÄ• upÄ• gamuá¹ƒ, namatthu te dukkarakÄ• rakosÄ«â€™â€™

rÄ• jÄ• ``kumÄ• ro kira Ä• gatoâ€™â€™ ti sutvÄ• paccuggamanaá¹ƒ akÄ• si. kumÄ• ro m
rÄ• jÄ• naá¹ƒ vandi. atha naá¹ƒ so pucchi --- ``tÄ• ta, kathaá¹ƒ tÄ• disÄ• porisÄ• dÄ• mutt
nÄ• yaá¹ƒ yakkho, tumhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tiko, esa mayhaá¹ƒ petteyyoâ€™â€™ ti sa
``tumhehi mama petteyyaá¹ƒ daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• taá¹…kh
carÄ• petvÄ• mahantena parivÄ• rena tÄ• pasÄ• naá¹ƒ santikaá¹ƒ agamÄ• si. mahÄ• tÄ• p
akhÄ• ditvÄ• positakÄ• raá¹‡aÃ±ca yakkhÄ• bhÄ• vakÄ• raá¹‡aÃ±ca tesaá¹ƒ Ã±Ä• tibhÄ•
kathesi. rÄ• jÄ• ``ehi, bhÄ• tika, rajjaá¹ƒ kÄ• rehÄ«â€™â€™ ti Ä• ha. ``alaá¹ƒ mahÄ• rÄ• jÄ
etha uyyÄ• ne vasissatha, ahaá¹ƒ vo catÅ«hi paccayehi upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti
mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• tesaá¹ƒ assamapadato avidÅ«re ekaá¹ƒ pabbatantaraá
taá¸·Ä• kaá¹ƒ kÄ• retvÄ• kedÄ• re sampÄ• detvÄ• mahaá¸• á¸• hakulasahassaá¹ƒ Ä• netv
tÄ• pasÄ• naá¹ƒ bhikkhÄ• cÄ• raá¹ƒ paá¹-á¹-hapesi. so gÄ• mo cÅ«á¸·akammÄ• sadamma
sutasomamahÄ• sattena \Ee V 36/ porisÄ• dassa damitapadeso pana mahÄ• kammÄ• sada

satthÄ• idaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
mÄ• tuposakatthero sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ

sÄ• riputto, porisÄ• do aá¹…gulimÄ• lo, kaniá¹-á¹-hÄ• uppalavaá¹‡á¹‡Ä• , aggamahesÄ« r
alÄ«nasattukumÄ• ro pana ahameva ahosinti.

jayaddisajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [514] 4. chaddantajÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒ nu socasÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ daharabhikkhuniá¹ƒ Ä• ra
sÄ• vatthiyaá¹ƒ kuladhÄ«tÄ• gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ disvÄ• sÄ• sane pabbajitvÄ•
saddhiá¹ƒ dhammasavanÄ• ya gantvÄ• alaá¹…katadhammÄ• sane nisÄ«ditvÄ• dhammaá
aparimÄ• á¹‡apuÃ±Ã±apabhÄ• vÄ• bhinibbattaá¹ƒ uttamarÅ«pasampattiyuttaá¹ƒ attabhÄ• v
``pariciá¹‡á¹‡apubbÄ• \Ne V 33/ nu kho me bhavasmiá¹ƒ vicarantiyÄ• imassa mahÄ• puris
pÄ• daparicÄ• rikÄ• â€™â€™ ti cintesi. athassÄ• taá¹…khaá¹‡aÃ±Ã±eva jÄ• tissaraÃ±Ä• a
``chaddantavÄ• raá¹‡akÄ• le ahaá¹ƒ imassa mahÄ• purisassa pÄ• daparicÄ• rikÄ• bhÅ«ta
sarantiyÄ• mahantaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ uppajji. sÄ• pÄ«tivegena mahÄ• hasitaá¹ƒ hasit
``pÄ• daparicÄ• rikÄ• nÄ• ma sÄ• mikÄ• naá¹ƒ hitajjhÄ• sayÄ• appakÄ• , ahitajjhÄ• sayÄ•
kho ahaá¹ƒ imassa mahÄ• purisassa ahosiá¹ƒ, ahitajjhÄ• sayÄ• â€™â€™ ti. sÄ• anussara
appamattakaá¹ƒ dosaá¹ƒ hadaye á¹-hapetvÄ• vÄ«saratanasatikaá¹ƒ chaddantamahÄ• gaji
nesÄ• daá¹ƒ pesetvÄ• visapÄ«tasallena vijjhÄ• petvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesiâ€™â€™
udapÄ• di, hadayaá¹ƒ uá¹‡haá¹ƒ ahosi, sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« assasitvÄ• p
parodi. taá¹ƒ disvÄ• satthÄ• \Be V 38/ sitaá¹ƒ pÄ• tu karitvÄ• ``ko nu kho, bhante, hetu, ko
pÄ• tukammÄ• yÄ• â€™â€™ ti bhikkhusaá¹…ghena puá¹-á¹-ho ``bhikkhave, ayaá¹ƒ dahara
aparÄ• dhaá¹ƒ saritvÄ• rodatÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Ee V 37/ himavantapadese chaddantadahaá¹ƒ upanissÄ• ya aá¹-á¹-hasahassÄ• ha
iddhimantÄ• vehÄ• saá¹…gamÄ• . tadÄ• bodhisatto jeá¹-á¹-hakavÄ• raá¹‡assa putto hutv
ahosi rattamukhapÄ• do. so aparabhÄ• ge vuddhippatto aá¹-á¹-hÄ• sÄ«tihatthubbedho ahos
aá¹-á¹-hapaá¹‡á¹‡Ä• sahatthÄ• ya rajatadÄ• masadisÄ• ya soá¹‡á¸• Ä• ya samannÄ• gato.
pannarasahatthÄ• ahesuá¹ƒ dÄ«ghato tiá¹ƒsahatthÄ• chabbaá¹‡á¹‡araá¹ƒsÄ«hi samannÄ
nÄ• gasahassÄ• naá¹ƒ jeá¹-á¹-hako ahosi, paÃ±casate paccekabuddhe pÅ«jesi. tassa dve a
cÅ«á¸·asubhaddÄ• , mahÄ• subhaddÄ• cÄ• ti. nÄ• garÄ• jÄ• aá¹-á¹-hanÄ• gasahassapari
so pana chaddantadaho Ä• yÄ• mato ca vitthÄ• rato ca paá¹‡á¹‡Ä• sayojano hoti. tassa ma
dvÄ• dasayojanappamÄ• á¹‡e á¹-hÄ• ne sevÄ• lo vÄ• paá¹‡akaá¹ƒ vÄ• natthi, maá¹‡ikkha
santiá¹-á¹-hati, tadanantaraá¹ƒ yojanavitthataá¹ƒ suddhaá¹ƒ kallahÄ• ravanaá¹ƒ, taá¹ƒ udak
á¹-hitaá¹ƒ, tadanantaraá¹ƒ yojanavitthatameva suddhaá¹ƒ nÄ«luppalavanaá¹ƒ taá¹ƒ parikkh
tato yojanayojanavitthatÄ• neva rattuppalasetuppalarattapadumasetapadumakumudavanÄ•
parikkhipitvÄ• á¹-hitÄ• ni. imesaá¹ƒ pana sattannaá¹ƒ vanÄ• naá¹ƒ anantaraá¹ƒ sabbesamp
kallahÄ• rÄ• divanÄ• naá¹ƒ vasena omissakavanaá¹ƒ yojanavitthatameva tÄ• ni parikkhipitv

tadanantaraá¹ƒ nÄ• gÄ• naá¹ƒ kaá¹-ippamÄ• á¹‡e udake yojanavitthatameva rattasÄ• livana
udakapariyante yojanavitthatameva nÄ«lapÄ«talohitaodÄ• tasurabhisukhumakusumasamÄ•
khuddakagacchavanaá¹ƒ, iti imÄ• ni dasa vanÄ• ni yojanavitthatÄ• neva. tato
khuddakarÄ• jamÄ• samahÄ• rÄ• jamÄ• samuggavanaá¹ƒ, tadanantaraá¹ƒ tipusaelÄ• lukal
tato pÅ«garukkhappamÄ• á¹‡aá¹ƒ \Ne V 34/ ucchuvanaá¹ƒ, tato hatthidantappamÄ• á¹‡aph
38/, tato sÄ• lavanaá¹ƒ, tadanantaraá¹ƒ cÄ• á¹-ippamÄ• á¹‡aphalaá¹ƒ panasavanaá¹ƒ, tato
ciÃ±cavanaá¹ƒ, tato ambavanaá¹ƒ, tato kapiá¹-á¹-havanaá¹ƒ, tato omissako mahÄ• vanasaa
veá¸·uvanaá¹ƒ, ayamassa tasmiá¹ƒ \Be V 39/ kÄ• le sampatti. saá¹ƒyuttaá¹-á¹-hakathÄ• yaá
pavattamÄ• nasampattiyeva kathitÄ• .

veá¸·uvanaá¹ƒ pana parikkhipitvÄ• satta pabbatÄ• á¹-hitÄ• . tesaá¹ƒ bÄ• hirantato paá¹-á¹
cÅ«á¸·akÄ• á¸·apabbato nÄ• ma, dutiyo mahÄ• kÄ• á¸·apabbato nÄ• ma, tato udakapabbat
candimapassapabbato nÄ• ma, tato sÅ«riyapassapabbato nÄ• ma, tato maá¹‡ipassapabba
suvaá¹‡á¹‡apassapabbato nÄ• ma. so ubbedhato sattayojaniko chaddantadahaá¹ƒ parikkhi
mukhavaá¹-á¹-i viya á¹-hito. tassa abbhantarimaá¹ƒ passaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ, tat
obhÄ• sena chaddantadaho samuggatabÄ• lasÅ«riyo viya hoti. bÄ• hirapabbatesu pana ek
paÃ±ca, eko cattÄ• ri, eko tÄ«á¹‡i, eko dve, eko yojaniko, evaá¹ƒ sattapabbataparikkhittass
pubbuttarakaá¹‡á¹‡e udakavÄ• tappaharaá¹‡okÄ• se mahÄ• nigrodharukkho atthi. tassa kh
paÃ±cayojaniko, ubbedhato sattayojaniko, catÅ«su disÄ• su catasso sÄ• khÄ• chayojanikÄ
uggatasÄ• khÄ• pi chayojanikÄ• va, iti so mÅ«lato paá¹-á¹-hÄ• ya ubbedhena terasayojanik
yÄ• va pÄ• rimantÄ• dvÄ• dasayojaniko, aá¹-á¹-hahi pÄ• rohasahassehi paá¹-imaá¹‡á¸• ito
vilÄ• samÄ• no tiá¹-á¹-hati. chaddantadahassa pana pacchimadisÄ• bhÄ• ge suvaá¹‡á¹‡apa
kaÃ±canaguhÄ• tiá¹-á¹-hati. chaddanto nÄ• ma nÄ• garÄ• jÄ• vassÄ• ratte hemante aá¹-á
kaÃ±canaguhÄ• yaá¹ƒ vasati. gimhakÄ• le udakavÄ• taá¹ƒ sampaá¹-icchamÄ• no mahÄ• n
tiá¹-á¹-hatÄ«.

athassa ekadivasaá¹ƒ ``mahÄ• sÄ• lavanaá¹ƒ pupphitaâ€™â€™ nti taruá¹‡anÄ• gÄ• Ä• g
saparivÄ• ro ``sÄ• lakÄ«á¸·aá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti \Ee V 39/ sÄ• lavanaá¹ƒ gantv
sÄ• larukkhaá¹ƒ kumbhena pahari. tadÄ• cÅ«á¸·asubhaddÄ• paá¹-ivÄ• tapasse á¹-hitÄ• , t
sukkhadaá¹‡á¸• akamissakÄ• ni purÄ• á¹‡apaá¹‡á¹‡Ä• ni ceva tambakipillikÄ• ni ca patiá¹ƒ
adhovÄ• tapasse á¹-hitÄ• , tassÄ• sarÄ«re pupphareá¹‡ukiÃ±jakkhapattÄ• ni patiá¹ƒsu. cÅ
nÄ• garÄ• jÄ• attano piyabhariyÄ• ya upari pupphareá¹‡ukiÃ±jakkhapattÄ• ni pÄ• tesi, mar
sukkhadaá¹‡á¸• akamissÄ• ni purÄ• á¹‡apaá¹‡á¹‡Ä• ni ceva tambakipillikÄ• ni ca pÄ• tesi,
jÄ• nissÄ• mÄ«â€™â€™ ti mahÄ• satte veraá¹ƒ bandhi.

aparampi divasaá¹ƒ nÄ• garÄ• jÄ• saparivÄ• ro nhÄ• natthÄ• ya chaddantadahaá¹ƒ otari. a
soá¹‡á¸• Ä• hi \Ne V 35/ usirakalÄ• pe gahetvÄ• kelÄ• sakÅ«á¹-aá¹ƒ majjantÄ• viya nhÄ•
uttiá¹‡á¹‡e dve kareá¹‡uyo nhÄ• pesuá¹ƒ. tÄ• pi uttaritvÄ• mahÄ• sattassa santike aá¹-á¹-h

aá¹-á¹-hasahassanÄ• gÄ• saraá¹ƒ otaritvÄ• udakakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• sarato nÄ• nÄ•
rajatathÅ«paá¹ƒ alaá¹…karontÄ• viya mahÄ• sattaá¹ƒ alaá¹…karitvÄ• pacchÄ• dve kareá
atheko hatthÄ« sare vicaranto sattuddayaá¹ƒ nÄ• ma mahÄ• padumaá¹ƒ labhitvÄ• Ä• harit
taá¹ƒ soá¹‡á¸• Ä• ya gahetvÄ• reá¹‡uá¹ƒ kumbhe okiritvÄ• jeá¹-á¹-hakÄ• ya mahÄ• subha
itarÄ• ``idampi sattuddayaá¹ƒ mahÄ• padumaá¹ƒ attano piyabhariyÄ• ya eva adÄ• si, na m
tasmiá¹ƒ veraá¹ƒ bandhi.

athekadivasaá¹ƒ bodhisatte madhuraphalÄ• ni ceva bhisamuá¸·Ä• lÄ• ni ca pokkharamadh
paccekabuddhe bhojente cÅ«á¸·asubhaddÄ• attanÄ• laddhaphalÄ• phalaá¹ƒ paccekabudd
cavitvÄ• maddarÄ• jakule nibbattitvÄ• subhaddÄ• nÄ• ma rÄ• jakaÃ±Ã±Ä• hutvÄ• vayap
aggamahesibhÄ• vaá¹ƒ patvÄ• tassa piyÄ• manÄ• pÄ• taá¹ƒ attano ruciá¹ƒ kÄ• retuá¹ƒ s
Ä• cikkhitvÄ• ekaá¹ƒ luddakaá¹ƒ pesetvÄ• imaá¹ƒ hatthiá¹ƒ visapÄ«tena sallena vijjhÄ• pe
pÄ• petvÄ• chabbaá¹‡á¹‡araá¹ƒsiá¹ƒ \Ee V 40/ vissajjente yamakadante Ä• harÄ• petuá¹ƒ
patthanaá¹ƒ á¹-hapesi. sÄ• tato paá¹-á¹-hÄ• ya gocaraá¹ƒ aggahetvÄ• sussitvÄ• nacirass
maddaraá¹-á¹-he rÄ• jaaggamahesiyÄ• kucchimhi nibbatti, subhaddÄ• tissÄ• nÄ• maá¹ƒ k
vayappattaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±o adaá¹ƒsu. sÄ• tassa piyÄ• ahosi manÄ• pÄ• , soá¸·
jeá¹-á¹-hikÄ• hutvÄ• jÄ• tissaraÃ±Ä• á¹‡aÃ±ca paá¹-ilabhi. sÄ• cintesi --- ``samiddhÄ• me
tassa nÄ• gassa yamakadante Ä• harÄ• pessÄ• mÄ«â€™â€™ ti. tato sarÄ«raá¹ƒ telena ma
nivÄ• setvÄ• gilÄ• nÄ• kÄ• raá¹ƒ dassetvÄ• sirigabbhaá¹ƒ pavisitvÄ• maÃ±cake nipajji. rÄ
subhaddÄ• â€™â€™ ti vatvÄ• ``gilÄ• nÄ• â€™â€™ ti sutvÄ• sirigabbhaá¹ƒ pavisitvÄ• ma
piá¹-á¹-hiá¹ƒ parimajjanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

97__._ á¹• 21 ``kiá¹ƒ \Be V 41/ nu socasinuccaá¹…gi, paá¹‡á¸• Å«si varavaá¹‡á¹‡ini.

milÄ• yasi visÄ• lakkhi, mÄ• lÄ• va parimadditÄ• â€™â€™ ti ||

tattha __anuccaá¹…gÄ«_ti kaÃ±canasannibhasarÄ«re. __mÄ• lÄ• va parimadditÄ• _ti hatth
padumamÄ• lÄ• viya.

taá¹ƒ sutvÄ• sÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

98__._ á¹• 21 ``dohaá¸·o \Ne V 36/ me mahÄ• rÄ• ja, supinantenupajjhagÄ• .

na so sulabharÅ«pova, yÄ• diso mama dohaá¸·oâ€™â€™ ti ||

tattha __na so_ti yÄ• diso mama __supinantenupajjhagÄ• _ supine passantiyÄ• mayÄ• di
sulabharÅ«po viya na hoti, dullabho so, mayhaá¹ƒ pana taá¹ƒ alabhantiyÄ• jÄ«vitaá¹ƒ natth

taá¹ƒ sutvÄ• rÄ• jÄ• gÄ• thamÄ• ha ---

99__._ á¹• 21 ``ye keci mÄ• nusÄ• kÄ• mÄ• , idha lokamhi nandane.

sabbe te pacurÄ• mayhaá¹ƒ, ahaá¹ƒ te dammi dohaá¸·aâ€™â€™ nti ||

tattha __pacurÄ• _ti bahÅ« sulabhÄ• .

taá¹ƒ sutvÄ• devÄ«, ``mahÄ• rÄ• ja, dullabho mama dohaá¸·o, na taá¹ƒ idÄ• ni kathemi, yÄ
luddÄ• , te sabbe sannipÄ• tetha \Ee V 41/, tesaá¹ƒ majjhe kathessÄ• mÄ«â€™â€™ ti dÄ«p
gÄ• thamÄ• ha ---

100__._ á¹• 21 ``luddÄ• deva samÄ• yantu, ye keci vijite tava.

etesaá¹ƒ ahamakkhissaá¹ƒ, yÄ• diso mama dohaá¸·oâ€™â€™ ti ||

rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sirigabbhÄ• nikkhamitvÄ• ``yÄ• vatikÄ• tiyojanasatike kÄ•
tesaá¹ƒ sannipÄ• tatthÄ• ya bheriá¹ƒ carÄ• pethÄ• â€™â€™ ti amacce Ä• á¹‡Ä• pesi. te tat
kÄ• siraá¹-á¹-havÄ• sino luddÄ• yathÄ• balaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gantvÄ
Ä• rocÄ• pesuá¹ƒ \Be V 42/. te sabbepi saá¹-á¹-hisahassamattÄ• ahesuá¹ƒ. rÄ• jÄ• tesaá¹
vÄ• tapÄ• ne á¹-hito hatthaá¹ƒ pasÄ• retvÄ• tesaá¹ƒ Ä• gatabhÄ• vaá¹ƒ deviyÄ• kathento

101__._ á¹• 21 ``ime te luddakÄ• devi, katahatthÄ• visÄ• radÄ• .

vanaÃ±Ã±Å« ca migaÃ±Ã±Å« ca, mamatthe cattajÄ«vitÄ• â€™â€™ ti ||

tattha \Ne V 37/ ime teti ye tvaá¹ƒ sannipÄ• tÄ• pesi, ime te. katahatthÄ• ti vijjhanachedane
kusalÄ• susikkhitÄ• . visÄ• radÄ• ti nibbhayÄ• . vanaÃ±Ã±Å« ca migaÃ±Ã±Å« cÄ• ti vanÄ•
mamattheti sabbepi cete mamatthe cattajÄ«vitÄ• , yamahaá¹ƒ icchÄ• mi, taá¹ƒ karontÄ«ti.

taá¹ƒ sutvÄ• devÄ« te Ä• mantetvÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

102__._ á¹• 21 ``luddaputtÄ• nisÄ• metha, yÄ• vantettha samÄ• gatÄ• .

chabbisÄ• á¹‡aá¹ƒ gajaá¹ƒ setaá¹ƒ, addasaá¹ƒ supine ahaá¹ƒ.

tassa dantehi me attho, alÄ• bhe natthi jÄ«vitaâ€™â€™ nti ||

tattha nisÄ• methÄ• ti suá¹‡Ä• tha. chabbisÄ• á¹‡anti chabbaá¹‡á¹‡avisÄ• á¹‡aá¹ƒ.

taá¹ƒ sutvÄ• luddaputtÄ• Ä• haá¹ƒsu ---

103__._ á¹• 21 ``na no pitÅ«naá¹ƒ na pitÄ• mahÄ• naá¹ƒ, diá¹-á¹-ho suto kuÃ±jaro chabbisÄ

yamaddasÄ• \Ee V 42/ supine rÄ• japuttÄ«, akkhÄ• hi no yÄ• diso hatthinÄ• goâ€™â€™ ti

tattha pitÅ«nanti karaá¹‡atthe sÄ• mivacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- devi neva amhÄ• k
pitÄ• mahehi evarÅ«po kuÃ±jaro diá¹-á¹-hapubbo, pageva amhehi, tasmÄ• attanÄ• diá¹-á¹
akkhÄ• hi no, yÄ• diso tayÄ• diá¹-á¹-ho hatthinÄ• goti.

anantaragÄ• thÄ• pi \Be V 43/ teheva vuttÄ• ---

104__._ á¹• 21 ``disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo.

katamaá¹ƒ disaá¹ƒ tiá¹-á¹-hati nÄ• garÄ• jÄ• , yamaddasÄ• supine chabbisÄ• á¹‡aâ€™â€™

tattha disÄ• ti disÄ• su. katamanti etÄ• su disÄ• su katamÄ• ya disÄ• yÄ• ti.

evaá¹ƒ vutte subhaddÄ• sabbe ludde oloketvÄ• tesaá¹ƒ antare patthaá¹-apÄ• daá¹ƒ bhatt
mahÄ• jÄ• á¹‡ukaá¹ƒ mahÄ• phÄ• sukaá¹ƒ bahalamassutambadÄ• á¹-hikaá¹ƒ nibbiddhapiâ
bÄ«bhacchaá¹ƒ sabbesaá¹ƒ matthakamatthakena \Ne V 38/ paÃ±Ã±Ä• yamÄ• naá¹ƒ mahÄ
sonuttaraá¹ƒ nÄ• ma nesÄ• daá¹ƒ disvÄ• ``esa mama vacanaá¹ƒ kÄ• tuá¹ƒ sakkhissatÄ«â€
anujÄ• nÄ• petvÄ• taá¹ƒ Ä• dÄ• ya sattabhÅ«mikapÄ• sÄ• dassa uparimatalaá¹ƒ Ä• ruyha
vivaritvÄ• uttarahimavantÄ• bhimukhaá¹ƒ hatthaá¹ƒ pasÄ• retvÄ• catasso gÄ• thÄ• abhÄ•

105__._ á¹• 21 ``ito ujuá¹ƒ uttariyaá¹ƒ disÄ• yaá¹ƒ, atikkamma so satta girÄ« brahmante.

suvaá¹‡á¹‡apasso nÄ• ma girÄ« uá¸·Ä• ro, supupphito kimpurisÄ• nuciá¹‡á¹‡o ||

106__._ á¹• 21 ``Ä• ruyha selaá¹ƒ bhavanaá¹ƒ kinnarÄ• naá¹ƒ, olokaya pabbatapÄ• damÅ«

atha \Ee V 43/ dakkhasÄ« meghasamÄ• navaá¹‡á¹‡aá¹ƒ, nigrodharÄ• jaá¹ƒ aá¹-á¹-hasahas

107__._ á¹• 21 ``tatthacchatÄ« kuÃ±jaro chabbisÄ• á¹‡o, sabbaseto duppasaho parebhi.

rakkhanti naá¹ƒ aá¹-á¹-hasahassanÄ• gÄ• , Ä«sÄ• dantÄ• vÄ• tajavappahÄ• rino ||

108__._ á¹• 21 ``tiá¹-á¹-hanti \Be V 44/ te tumÅ«laá¹ƒ passasantÄ• , kuppanti vÄ• tassapi e

manussabhÅ«taá¹ƒ pana tattha disvÄ• , bhasmaá¹ƒ kareyyuá¹ƒ nÄ• ssa rajopi tassÄ• â€™

tattha __ito_ti imamhÄ• á¹-hÄ• nÄ• . __uttariya_nti uttarÄ• ya. __uá¸·Ä• ro_ti mahÄ• itare
uccataro. __olokayÄ• _ti Ä• lokeyyÄ• si. __tatthacchatÄ«_ti tasmiá¹ƒ nigrodhamÅ«le gimha
sampaá¹-icchanto tiá¹-á¹-hati. __duppasaho_ti aÃ±Ã±e taá¹ƒ upagantvÄ• pasayhakÄ• raá¹
natthÄ«ti duppasaho parebhi. __Ä«sÄ• dantÄ• _ti rathÄ«sÄ• ya samÄ• nadantÄ• . __vÄ• ta
gantvÄ• paccÄ• mitte paharaá¹‡asÄ«lÄ• evarÅ«pÄ• aá¹-á¹-hasahassanÄ• gÄ• nÄ• garÄ
__tumÅ«la_nti bhiá¹ƒsanakaá¹ƒ mahÄ• saddÄ• nubandhaá¹ƒ assÄ• saá¹ƒ muÃ±cantÄ• tiá
vÄ• tapaharitassa yaá¹ƒ saddÄ• nubandhaá¹ƒ eritaá¹ƒ calanaá¹ƒ kampanaá¹ƒ, tassapi kupp
nÄ• gÄ• . __nÄ• ssÄ• _ti tassa nÄ• savÄ• tena viddhaá¹ƒsetvÄ• bhasmaá¹ƒ katassa tassa

taá¹ƒ sutvÄ• sonuttaro maraá¹‡abhayabhÄ«to Ä• ha ---

109__._ á¹• 21 ``bahÅ« \Ne V 39/ hime rÄ• jakulamhi santi, piá¸·andhanÄ• jÄ• tarÅ«passa

muttÄ• \Ee V 44/ maá¹‡Ä« veá¸·uriyÄ• mayÄ• ca, kiá¹ƒ kÄ• hasi dantapiá¸·andhanena.

mÄ• retukÄ• mÄ• kuÃ±jaraá¹ƒ chabbisÄ• á¹‡aá¹ƒ, udÄ• hu ghÄ• tessasi luddaputteâ€™â€

tattha __piá¸·andhanÄ• _ti Ä• bharaá¹‡Ä• ni. __veá¸·uriyÄ• mayÄ• _ti veá¸·uriyamayÄ• ni.
piá¸·andhanÄ• padesena luddaputte ghÄ• tÄ• petukÄ• mÄ• sÄ«ti pucchati.

tato devÄ« gÄ• thamÄ• ha ---

110__._ á¹• 21 ``sÄ• issitÄ• dukkhitÄ• casmi ludda, uddhaÃ±ca sussÄ• mi anussarantÄ«.

karohi me luddaka etamatthaá¹ƒ, dassÄ• mi te gÄ• mavarÄ• ni paÃ±cÄ• â€™â€™ ti ||

tattha \Be V 45/ __sÄ• _ti sÄ• ahaá¹ƒ. __anussarantÄ«_ti tena vÄ• raá¹‡ena pure mayi ka
anussaramÄ• nÄ• . __dassÄ• mi te_ti etasmiá¹ƒ te atthe nipphÄ• dite saá¹ƒvacchare satas
gÄ• mavare dadÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• ``samma luddaputta ahaá¹ƒ `etaá¹ƒ chaddantahatthiá¹ƒ mÄ• rÄ• pe
Ä• harÄ• petuá¹ƒ samatthÄ• homÄ«â€™ ti pubbe paccekabuddhÄ• naá¹ƒ dÄ• naá¹ƒ datvÄ
mayÄ• supinantena diá¹-á¹-haá¹ƒ nÄ• ma natthi, sÄ• pana mayÄ• patthitapatthanÄ• sam

mÄ• bhÄ• yÄ«â€™â€™ ti taá¹ƒ samassÄ• setvÄ• pesesi. so ``sÄ• dhu, ayyeâ€™â€™ ti ta
sampaá¹-icchitvÄ• ``tena hi me pÄ• kaá¹-aá¹ƒ katvÄ• tassa vasanaá¹-á¹-hÄ• naá¹ƒ katheh
imaá¹ƒ gÄ• thamÄ• ha ---

111__._ á¹• 21 ``katthacchatÄ« kattha mupeti á¹-hÄ• naá¹ƒ, vÄ«thissa kÄ• nhÄ• nagatassa

kathaÃ±hi so nhÄ• yati nÄ• garÄ• jÄ• , kathaá¹ƒ vijÄ• nemu gatiá¹ƒ gajassÄ• â€™â€™ ti ||

tattha __katthacchatÄ«_ti kattha vasati. __kattha mupetÄ«_ti kattha upeti, kattha tiá¹-á¹-hat
__vÄ«thissa kÄ• _ti tassa nhÄ• nagatassa kÄ• vÄ«thi hoti, kataramaggena so gacchati. __
gati_nti tayÄ• akathite mayaá¹ƒ kathaá¹ƒ tassa nÄ• garÄ• jassa gatiá¹ƒ vijÄ• nissÄ• ma, ta

tato \Ne V 40/ \Ee V 45/ sÄ• jÄ• tissaraÃ±Ä• á¹‡ena paccakkhato diá¹-á¹-haá¹-á¹-hÄ• naá¹
gÄ• thÄ• abhÄ• si ---

112__._ á¹• 21 ``tattheva sÄ• pokkharaá¹‡Ä« adÅ«re, rammÄ• sutitthÄ• ca mahodikÄ• ca

sampupphitÄ• bhamaragaá¹‡Ä• nuciá¹‡á¹‡Ä• , ettha hi so nhÄ• yati nÄ• garÄ• jÄ• ||

113__._ á¹• 21 ``sÄ«saá¹ƒ \Be V 46/ nahÄ• tuppalamÄ• labhÄ• rÄ«, sabbaseto puá¹‡á¸• ar

Ä• modamÄ• no gacchati sanniketaá¹ƒ, purakkhatvÄ• mahesiá¹ƒ sabbabhaddaâ€™â€™ n

tattha __tatthevÄ• _ti tassa vasanaá¹-á¹-hÄ• neyeva. __pokkharaá¹‡Ä«_ti chaddantadahaá
__sampupphitÄ• _ti duvidhehi kumudehi tividhehi uppalehi paÃ±cavaá¹‡á¹‡ehi ca padumeh
__ettha hi so_ti so nÄ• garÄ• jÄ• ettha chaddantadahe nhÄ• yati. __uppalamÄ• labhÄ• rÄ«
jalajathalajÄ• naá¹ƒ pupphÄ• naá¹ƒ mÄ• laá¹ƒ dhÄ• rento. __puá¹‡á¸• arÄ«kattacaá¹…gÄ«
odÄ• tena aá¹…gena samannÄ• gato. __Ä• modamÄ• no_ti Ä• moditapamodito. __sannike
vasanaá¹-á¹-hÄ• naá¹ƒ. __purakkhatvÄ• _ti sabbabhaddaá¹ƒ nÄ• ma mahesiá¹ƒ purato katv
nÄ• gasahassehi parivuto attano vasanaá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti.

taá¹ƒ sutvÄ• sonuttaro ``sÄ• dhu ayye, ahaá¹ƒ taá¹ƒ vÄ• raá¹‡aá¹ƒ mÄ• retvÄ• tassa dan
sampaá¹-icchi. athassa sÄ• tuá¹-á¹-hÄ• sahassaá¹ƒ datvÄ• ``gehaá¹ƒ tÄ• va gaccha, ito s
gamissasÄ«â€™â€™ ti taá¹ƒ uyyojetvÄ• kammÄ• re pakkosÄ• petvÄ• ``tÄ• tÄ• amhÄ• ka
vÄ• sipharasu-kuddÄ• la-nikhÄ• dana-muá¹-á¹-hikaveá¸·ugumbacchedana-sattha-tiá¹‡alÄ•
Ä• á¹‡uka- ayasiá¹…ghÄ• á¹-akehi attho, sabbaá¹ƒ sÄ«ghaá¹ƒ katvÄ• Ä• harathÄ• â€™â€™
pakkosÄ• petvÄ• ``tÄ• tÄ• amhÄ• kaá¹ƒ kumbhabhÄ• ragÄ• hitaá¹ƒ cammabhastaá¹ƒ kÄ•

cammayottavarattahatthipÄ• daupÄ• hanacammachattehipi no attho, sabbaá¹ƒ sÄ«ghaá¹ƒ l
Ä• á¹‡Ä• pesi. te ubhopi sabbÄ• ni tÄ• ni sÄ«ghaá¹ƒ katvÄ• Ä• haritvÄ• \Ee V 46/ adaá¹ƒs
saá¹ƒvidahitvÄ• araá¹‡isahitaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ upakaraá¹‡aÃ±ca baddhasattu
pÄ• theyyaÃ±ca cammabhastÄ• yaá¹ƒ pakkhipi, taá¹ƒ sabbampi kumbhabhÄ• ramattaá¹ƒ a

sonuttaropi attano parivacchaá¹ƒ katvÄ• sattame divase Ä• gantvÄ• deviá¹ƒ vanditvÄ• aá
sÄ• ``niá¹-á¹-hitaá¹ƒ te samma sabbÅ«pakaraá¹‡aá¹ƒ, imaá¹ƒ tÄ• va pasibbakaá¹ƒ gaá¹‡hÄ
mahÄ• thÄ• mo paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ \Be V 47/ dhÄ• reti, tasmÄ• tambÅ«la
upakacchantare \Ne V 41/ á¹-hapetvÄ• rittahattho viya aá¹-á¹-hÄ• si. subhaddÄ• luddassa
paribbayaá¹ƒ datvÄ• raÃ±Ã±o Ä• cikkhitvÄ• sonuttaraá¹ƒ uyyojesi. sopi rÄ• jÄ• naÃ±ca de
rÄ• janivesanÄ• oruyha rathe á¹-hatvÄ• mahantena parivÄ• rena nagarÄ• nikkhamitvÄ•
gÄ• manigamajanapadaparamparÄ• ya paccantaá¹ƒ patvÄ• jÄ• napade nivattetvÄ• pacca
araÃ±Ã±aá¹ƒ pavisitvÄ• manussapathaá¹ƒ atikkamma paccantavÄ• sinopi nivattetvÄ• eka
tiá¹ƒsayojanaá¹ƒ patvÄ• paá¹-hamaá¹ƒ dabbagahanaá¹ƒ kÄ• sagahanaá¹ƒ tiá¹‡agahanaá¹
saragahanaá¹ƒ tirivacchagahananti cha gahanÄ• ni, kaá¹‡á¹-akaveá¸·ugumbagahanÄ• ni ve
omissakagahanaá¹ƒ naá¸·agahanaá¹ƒ saragahanasadisaá¹ƒ uragenapi dubbinivijjhaá¹ƒ gha
rukkhagahanaá¹ƒ veá¸·ugahanaá¹ƒ aparampi veá¸·ugumbagahanaá¹ƒ kalalagahanaá¹ƒ uda
aá¹-á¹-hÄ• rasa gahanÄ• ni paá¹-ipÄ• á¹-iyÄ• patvÄ• dabbagahanÄ• dÄ«ni asitena lÄ• yitv
veá¸·ugumbacchedanasatthena chinditvÄ• rukkhe pharasunÄ• koá¹-á¹-etvÄ• atimahante r
vijjhitvÄ• maggaá¹ƒ karonto veá¸·uvane nisseá¹‡iá¹ƒ katvÄ• veá¸·ugumbaá¹ƒ Ä• ruyha veá
aparassa veá¸·ugumbassa upari pÄ• tetvÄ• veá¸·ugumbamatthakena gantvÄ• kalalagahan
47/ attharitvÄ• tena gantvÄ• aparaá¹ƒ attharitvÄ• itaraá¹ƒ ukkhipitvÄ• puna purato atthara
atikkamitvÄ• udakagahane doá¹‡iá¹ƒ katvÄ• tÄ• ya udakagahanaá¹ƒ taritvÄ• pabbatapÄ•
ayasiá¹…ghÄ• á¹-akaá¹ƒ yottena bandhitvÄ• uddhaá¹ƒ khipitvÄ• pabbate laggÄ• petvÄ• y
lohadaá¹‡á¸• ena pabbataá¹ƒ vijjhitvÄ• khÄ• á¹‡ukaá¹ƒ koá¹-á¹-etvÄ• tattha á¹-hatvÄ• siá
Ä• kaá¸• á¸• hitvÄ• puna upari laggÄ• petvÄ• tattha á¹-hito cammayottaá¹ƒ olambetvÄ• ta
heá¹-á¹-himakhÄ• á¹‡uke bandhitvÄ• vÄ• mahatthena yottaá¹ƒ gahetvÄ• dakkhiá¹‡ahatthe
yottaá¹ƒ paharitvÄ• khÄ• á¹‡ukaá¹ƒ nÄ«haritvÄ• puna abhiruhati. etenupÄ• yena pabbatan
parato otaranto purimanayeneva paá¹-hamaá¹ƒ pabbatamatthake khÄ• á¹‡ukaá¹ƒ koá¹-á¹-e
yottaá¹ƒ bandhitvÄ• khÄ• á¹‡uke veá¹-hetvÄ• sayaá¹ƒ antopasibbake nisÄ«ditvÄ• makkaá
makkaá¹-asuttavissajjanÄ• kÄ• rena yottaá¹ƒ viniveá¹-hento otarati. cammachattena vÄ• taá
viya otaratÄ«tipi vadantiyeva.

evaá¹ƒ \Be V 48/ tassa subhaddÄ• ya vacanaá¹ƒ Ä• dÄ• ya nagarÄ• nikkhamitvÄ• sattara
pabbatagahanaá¹ƒ patvÄ• tatrÄ• pi cha pabbate atikkamitvÄ• suvaá¹‡á¹‡apassapabbatam
Ä• ruá¸·habhÄ• vaá¹ƒ Ä• vikaronto satthÄ• Ä• ha ---

114__._ á¹• 21 ``tattheva so uggahetvÄ• na vÄ• kyaá¹ƒ, Ä• dÄ• ya tÅ«á¹‡iÃ±ca dhanuÃ±ca

vituriyati satta girÄ« brahante, suvaá¹‡á¹‡apassaá¹ƒ nÄ• ma giriá¹ƒ uá¸·Ä• raá¹ƒ ||

115__._ á¹• 21 ``Ä• ruyha \Ne V 42/ selaá¹ƒ bhavanaá¹ƒ kinnarÄ• naá¹ƒ, olokayÄ« pabbata

tatthaddasÄ• meghasamÄ• navaá¹‡á¹‡aá¹ƒ, nigrodharÄ• jaá¹ƒ aá¹-á¹-hasahassapÄ• daá¹

116__._ á¹• 21 ``tatthaddasÄ• \Ee V 48/ kuÃ±jaraá¹ƒ chabbisÄ• á¹‡aá¹ƒ, sabbasetaá¹ƒ du

rakkhanti naá¹ƒ aá¹-á¹-hasahassanÄ• gÄ• , Ä«sÄ• dantÄ• vÄ• tajavappahÄ• rino ||

117__._ á¹• 21 ``tatthaddasÄ• pokkharaá¹‡iá¹ƒ adÅ«re, rammaá¹ƒ sutitthaÃ±ca mahodika

sampupphitaá¹ƒ bhamaragaá¹‡Ä• nuciá¹‡á¹‡aá¹ƒ, yattha hi so nhÄ• yati nÄ• garÄ• jÄ• ||

118__._ á¹• 21 ``disvÄ• na nÄ• gassa gatiá¹ƒ á¹-hitiÃ±ca, vÄ«thissayÄ• nhÄ• nagatassa h

opÄ• tamÄ• gacchi anariyarÅ«po, payojito cittavasÄ• nugÄ• yÄ• â€™â€™ ti ||

tattha __so_ti, bhikkhave, so luddo tattheva sattabhÅ«mikapÄ• sÄ• datale á¹-hitÄ• ya tass
vacanaá¹ƒ uggahetvÄ• saratÅ«á¹‡iÃ±ca mahÄ• dhanuÃ±ca Ä• dÄ• ya pabbatagahanaá¹ƒ
suvaá¹‡á¹‡apassapabbato nÄ• mÄ• â€™â€™ ti satta \Be V 49/ mahÄ• pabbate vituriyati, t
tÄ«reti. so evaá¹ƒ tÄ«rento suvaá¹‡á¹‡apassaá¹ƒ nÄ• ma giriá¹ƒ uá¸·Ä• raá¹ƒ disvÄ• ``aya
ti cintesi. __olokayÄ«_ti taá¹ƒ kinnarÄ• naá¹ƒ bhavanabhÅ«taá¹ƒ pabbataá¹ƒ Ä• ruyha subh
dinnasaÃ±Ã±Ä• vasena heá¹-á¹-hÄ• olokesi. __tatthÄ• _ti tasmiá¹ƒ pabbatapÄ• damÅ«le a
nigrodhaá¹ƒ addasa.

__tatthÄ• _ti tasmiá¹ƒ nigrodharukkhamÅ«le á¹-hitaá¹ƒ. __tatthÄ• _ti tattheva antopabbate
nigrodhassÄ• vidÅ«re yattha so nhÄ• yati, taá¹ƒ pokkharaá¹‡iá¹ƒ addasa. __disvÄ• nÄ• _ti
oruyha hatthÄ«naá¹ƒ gatakÄ• le hatthipÄ• daupÄ• hanaá¹ƒ Ä• ruyha tassa nÄ• garaÃ±Ã±o
nibaddhavasanaá¹-á¹-hÄ• naá¹ƒ upadhÄ• rento ``iminÄ• maggena gacchati, idha nhÄ• yati
tiá¹-á¹-hatÄ«â€™â€™ ti sabbaá¹ƒ disvÄ• ahirikabhÄ• vena anariyarÅ«po tÄ• ya cittavasÄ•
opÄ• taá¹ƒ Ä• gacchi paá¹-ipajji, Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä«ti attho.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- ``so kira mahÄ• sattassa vasanokÄ• saá¹ƒ sattamÄ• sÄ•
saá¹ƒvaccharehi sattahi ca divasehi patvÄ• vuttanayeneva tassa vasanokÄ• saá¹ƒ sallakkh
Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• tasmiá¹ƒ á¹-hito vÄ• raá¹‡Ä• dhipatiá¹ƒ visapÄ«tena sallena vij
pÄ• pessÄ• mÄ«â€™â€™ ti vavatthapetvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• thambhÄ• dÄ«naá¹ƒ

dabbasambhÄ• re \Ne V 43/ sajjetvÄ• hatthÄ«su \Ee V 49/ nhÄ• natthÄ• ya gatesu tassa v
caturassaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• uddhatapaá¹ƒsuá¹ƒ bÄ«jaá¹ƒ vapanto viya udake
udukkhalapÄ• sÄ• á¹‡Ä• naá¹ƒ upari thambhe patiá¹-á¹-hapetvÄ• tulÄ• ca kÄ• je ca datvÄ
kaá¹‡á¸• appamÄ• á¹‡aá¹ƒ chiddaá¹ƒ katvÄ• upari paá¹ƒsuÃ±ca kacavaraÃ±ca pakkhipitvÄ
pavisanaá¹-á¹-hÄ• naá¹ƒ katvÄ• evaá¹ƒ niá¹-á¹-hite Ä• vÄ• á¹-e paccÅ«sakÄ• leyeva patisÄ
kÄ• sÄ• yÄ• ni paridahitvÄ• saddhiá¹ƒ visapÄ«tena sallena dhanuá¹ƒ Ä• dÄ• ya Ä• vÄ• á¹-
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

119__._ á¹• 21 ``khaá¹‡itvÄ• na kÄ• suá¹ƒ phalakehi chÄ• dayi, attÄ• namodhÄ• ya dhanuÄ

passÄ• gataá¹ƒ puthusallena nÄ• gaá¹ƒ, samappayÄ« dukkaá¹-akammakÄ• rÄ« ||

120__._ á¹• 21 ``viddho \Be V 50/ ca nÄ• go koÃ±camanÄ• di ghoraá¹ƒ, sabbe ca nÄ• gÄ•

tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca raá¹‡aá¹ƒ karontÄ• , dhÄ• viá¹ƒsu te aá¹-á¹-ha disÄ• samantato

121__._ á¹• 21 ``vadhissametanti parÄ• masanto, kÄ• sÄ• vamaddakkhi dhajaá¹ƒ isÄ«naá¹

dukkhena phuá¹-á¹-hassudapÄ• di saÃ±Ã±Ä• , arahaddhajo sabbhi avajjharÅ«poâ€™â€™ t

tattha __odhÄ• yÄ• _ti odahitvÄ• pavesetvÄ• . __passÄ• gata_nti attano Ä• vÄ• á¹-assa pa
dutiyadivase Ä• gantvÄ• nhatvÄ• uttiá¹‡á¹‡o tasmiá¹ƒ mahÄ• visÄ• lamÄ• lake nÄ• ma pa
sarÄ«rato udakaá¹ƒ nÄ• bhipadesena ogalitvÄ• tena chiddena luddassa sarÄ«re pati. tÄ• y
mahÄ• sattassa Ä• gantvÄ• á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ passÄ• gataá¹ƒ puthunÄ• sa
__dukkaá¹-akammakÄ• rÄ«_ti tassa mahÄ• sattassa kÄ• yikacetasikassa dukkhassa uppÄ•
kÄ• rako.

__koÃ±camanÄ• dÄ«_ti koÃ±canÄ• daá¹ƒ akari. tassa kira taá¹ƒ sallaá¹ƒ nÄ• bhiyaá¹ƒ pav
saÃ±cuá¹‡á¹‡etvÄ• antÄ• ni chinditvÄ• piá¹-á¹-hibhÄ• gaá¹ƒ \Ee V 50/ pharasunÄ• padÄ•
Ä• kÄ• se pakkhandi. bhinnarajatakumbhato rajanaá¹ƒ viya pahÄ• ramukhena lohitaá¹ƒ pag
uppajji. so vedanaá¹ƒ adhivÄ• setuá¹ƒ asakkonto vedanÄ• ppatto sakalapabbataá¹ƒ ekanin
tikkhattuá¹ƒ mahantaá¹ƒ koÃ±canÄ• daá¹ƒ nadi. __sabbe cÄ• _ti tepi sabbe aá¹-á¹-hasahas
sutvÄ• maraá¹‡abhayabhÄ«tÄ• ghorarÅ«paá¹ƒ ninnaduá¹ƒ anuravaá¹ƒ kariá¹ƒsu. __raá¹‡
saddena gantvÄ• chaddantavÄ• raá¹‡aá¹ƒ \Ne V 44/ vedanÄ• ppattaá¹ƒ disvÄ• ``paccÄ• n
ti tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karontÄ• samantÄ• dhÄ• viá¹ƒsu.

__vadhissameta_nti ``bhikkhave, so chaddantavÄ• raá¹‡o disÄ• pakkantesu nÄ• gesu sub
á¹-hatvÄ• sandhÄ• retvÄ• samassÄ• sayamÄ• nÄ• ya vedanaá¹ƒ adhivÄ• setvÄ• kaá¹‡á¸

sallakkhento `sace \Be V 51/ idaá¹ƒ puratthimadisÄ• dÄ«hi Ä• gataá¹ƒ abhavissa, kumbhÄ•
pacchimakÄ• yÄ«dÄ«hi nikkhamissa, idaá¹ƒ pana nÄ• bhiyÄ• pavisitvÄ• Ä• kÄ• saá¹ƒ pak
á¹-hitena vissaá¹-á¹-haá¹ƒ bhavissatÄ«â€™ ti upadhÄ• retvÄ• á¹-hitaá¹-á¹-hÄ• naá¹ƒ upapa
jÄ• nÄ• ti, kiá¹ƒ bhavissati, subhaddaá¹ƒ apanetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ``bh
aá¹-á¹-hasahassanÄ• gÄ• mama paccÄ• mittaá¹ƒ pariyesantÄ• disÄ• pakkhandÄ• , tvaá¹
vatvÄ• , ``deva, ahaá¹ƒ tumhe sandhÄ• retvÄ• samassÄ• sentÄ« á¹-hitÄ• , khamatha meâ€
padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu vanditvÄ• tÄ• ya Ä• kÄ• saá¹ƒ pakkhandÄ•
pÄ• danakhena pahari, padaraá¹ƒ uppatitvÄ• gataá¹ƒ. so chiddena olokento sonuttaraá¹ƒ c
naâ€™â€™ nti cittaá¹ƒ uppÄ• detvÄ• rajatadÄ• mavaá¹‡á¹‡asoá¹‡á¸• aá¹ƒ pavesetvÄ• pa
isÄ«naá¹ƒ dhajaá¹ƒ kÄ• sÄ• vaá¹ƒ addakkhi. luddo kÄ• sÄ• vaá¹ƒ mahÄ• sattassa hatthe á
ukkhipitvÄ• purato á¹-hapesi. athassa tena tathÄ• rÅ«penapi dukkhena phuá¹-á¹-hassa ``ar
paá¹‡á¸• itehi avajjharÅ«po, aÃ±Ã±adatthu sakkÄ• tabbo garukÄ• tabboyevÄ• â€™â€™ ti a

so tena saddhiá¹ƒ sallapanto gÄ• thÄ• dvayamÄ• ha ---

122__._ á¹• 21 ``anikkasÄ• vo kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridahissati.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

123__._ á¹• 21 ``yo ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahatÄ«â€™â€™ ti ||

tassattho --- samma luddaputta yo puriso rÄ• gÄ• dÄ«hi kasÄ• vehi anikkasÄ• vo indriyada
apeto anupagato tehi guá¹‡ehi kasÄ• varasapÄ«taá¹ƒ kÄ• sÄ• vavatthaá¹ƒ paridahati, so ta
nÄ• rahati, nÄ• nucchaviko so tassa \Ee V 51/ vatthassa. yo pana tesaá¹ƒ kasÄ• vÄ• naá¹ƒ
vantakasÄ• vo assa sÄ«lesu susamÄ• hito supatiá¹-á¹-hito paripuá¹‡á¹‡asÄ«lÄ• cÄ• ro, so
nÄ• mÄ• ti.

evaá¹ƒ vatvÄ• mahÄ• satto tasmiá¹ƒ cittaá¹ƒ nibbÄ• petvÄ• ``samma kimatthaá¹ƒ tvaá¹ƒ n
attano atthÄ• ya, udÄ• hu aÃ±Ã±ena payojitosÄ«â€™â€™ ti pucchi. tamatthaá¹ƒ Ä• vÄ«kar

124__._ á¹• 21 ``samappito \Be V 52/ puthusallena nÄ• go, aduá¹-á¹-hacitto luddakamajjhab

kimatthayaá¹ƒ kissa vÄ• samma hetu, mamaá¹ƒ vadhÄ« kassa vÄ• yaá¹ƒ payogoâ€™â€™

tattha __kimatthaya_nti Ä• yatiá¹ƒ kiá¹ƒ patthento. __kissa vÄ• _ti kissa hetu kena kÄ• raá¹
tava mayÄ• saddhiá¹ƒ veranti adhippÄ• yo. __kassa vÄ• _ti kassa vÄ• aÃ±Ã±assa ayaá¹ƒ

avadhÄ«ti attho.

athassa Ä• cikkhanto luddo gÄ• thamÄ• ha ---

125__._ á¹• 21 ``kÄ• sissa raÃ±Ã±o mahesÄ« bhadante, sÄ• pÅ«jitÄ• rÄ• jakule subhadd

taá¹ƒ addasÄ• sÄ• ca mamaá¹ƒ asaá¹ƒsi, dantehi atthoti ca maá¹ƒ avocÄ• â€™â€™ ti ||

tattha __pÅ«jitÄ• _ti aggamahesiá¹-á¹-hÄ• ne á¹-hapetvÄ• pÅ«jitÄ• . __addasÄ• _ti sÄ• ki
addasa. __asaá¹ƒsÄ«_ti sÄ• ca mama sakkÄ• raá¹ƒ kÄ• retvÄ• ``himavantapadese evarÅ
nÄ• ma á¹-hÄ• ne vasatÄ«â€™â€™ ti mamaá¹ƒ Ä• cikkhi. __dantehÄ«_ti tassa nÄ• gassa
dantÄ• , tehi mama attho, piá¸·andhanaá¹ƒ kÄ• retukÄ• mÄ• mhi, te me Ä• harÄ• ti maá¹ƒ a

taá¹ƒ sutvÄ• ``idaá¹ƒ cÅ«á¸·asubhaddÄ• ya kammaâ€™â€™ nti Ã±atvÄ• mahÄ• satto ve
mama dantehi attho natthi, maá¹ƒ mÄ• retukÄ• matÄ• ya pana pahiá¹‡Ä«â€™â€™ ti dÄ«pe

126__._ á¹• 21 ``bahÅ« hime dantayugÄ• uá¸·Ä• rÄ• , ye me pitÅ«naÃ±ca pitÄ• mahÄ• na

jÄ• nÄ• ti sÄ• kodhanÄ• rÄ• japuttÄ«, vadhatthikÄ• veramakÄ• si bÄ• lÄ• ||

127__._ á¹• 21 ``uá¹-á¹-hehi \Ne V 46/ \Ee V 52/ tvaá¹ƒ ludda kharaá¹ƒ gahetvÄ• , dante im
marÄ• mi.

vajjÄ• si taá¹ƒ kodhanaá¹ƒ rÄ• japuttiá¹ƒ, nÄ• go hato handa imassa dantÄ• â€™â€™ ti ||

tattha \Be V 53/ __ime_ti tassa kira pitu pitÄ• mahÄ• naá¹ƒ dantÄ• mÄ• vinassantÅ«ti guh
sandhÄ• ya evamÄ• ha. __jÄ• nÄ• tÄ«_ti bahÅ«naá¹ƒ vÄ• raá¹‡Ä• naá¹ƒ idha sannicihe da
kevalaá¹ƒ pana sÄ• maá¹ƒ mÄ• retukÄ• mÄ• appamattakaá¹ƒ dosaá¹ƒ hadaye á¹-hapetvÄ
evarÅ«pena pharusakammena matthakaá¹ƒ pÄ• pesi. __khara_nti kakacaá¹ƒ. __purÄ• ma
__vajjasÄ«_ti vadeyyÄ• si. __handa imassa dantÄ• _ti hato so mayÄ• nÄ• go, manoratho t
ime tassa dantÄ• ti.

so tassa vacanaá¹ƒ sutvÄ• nisÄ«danaá¹-á¹-hÄ• nÄ• vuá¹-á¹-hÄ• ya kakacaá¹ƒ Ä• dÄ• ya
ti tassa santikaá¹ƒ upagato. so pana ubbedhato aá¹-á¹-hÄ• sÄ«tihattho rajatapabbato viya á
dantaá¹-á¹-hÄ• naá¹ƒ na pÄ• puá¹‡i. atha mahÄ• satto kÄ• yaá¹ƒ upanÄ• mento heá¹-á¹-hÄ
nesÄ• do mahÄ• sattassa rajatadÄ• masadisaá¹ƒ soá¹‡á¸• aá¹ƒ maddanto abhiruhitvÄ• ke
á¹-hatvÄ• mukhakoá¹-imaá¹ƒsaá¹ƒ dhanukena paharitvÄ• anto pakkhipitvÄ• kumbhato oru
pavesesi, ubhohi hatthehi daá¸·haá¹ƒ aparÄ• paraá¹ƒ kaá¸• á¸• hi. mahÄ• sattassa balavav

lohitena pÅ«ri. nesÄ• do ito cito ca saÃ±cÄ• rento kakacena chindituá¹ƒ nÄ• sakkhi. atha na
lohitaá¹ƒ chaá¸• á¸• etvÄ• vedanaá¹ƒ adhivÄ• setvÄ• ``kiá¹ƒ samma chindituá¹ƒ na sakkos
``Ä• ma, sÄ• mÄ«â€™â€™ ti. mahÄ• satto satiá¹ƒ paccupaá¹-á¹-hapetvÄ• ``tena hi samma
ukkhipitvÄ• kakacakoá¹-iá¹ƒ gaá¹‡hÄ• pehi, mama sayaá¹ƒ soá¹‡á¸• aá¹ƒ ukkhipituá¹ƒ bala
Ä• ha. nesÄ• do tathÄ• akÄ• si.

mahÄ• satto soá¹‡á¸• Ä• ya kakacaá¹ƒ gahetvÄ• aparÄ• paraá¹ƒ cÄ• resi, dantÄ• kaá¸·Ä•
naá¹ƒ te Ä• harÄ• petvÄ• gaá¹‡hitvÄ• ``samma luddaputta ahaá¹ƒ ime dante tuyhaá¹ƒ dad
appiyÄ• â€™ ti \Ee V 53/ dammi, na sakkattamÄ• rattabrahmattÄ• ni patthento, imehi pana
sahassaguá¹‡ena satasahassaguá¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adantÄ• va piyatarÄ• ,
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ivedhÄ• ya me idaá¹ƒ puÃ±Ã±aá¹ƒ paccayo hotÅ«â€™â€
á¹-hÄ• naá¹ƒ kittakena kÄ• lena Ä• gatosÄ«â€™â€™ ti pucchitvÄ• ``sattamÄ• sasattadivas
saá¹ƒvaccharehÄ«â€™â€™ ti vutte --- ``gaccha imesaá¹ƒ \Be V 54/ dantÄ• naá¹ƒ Ä• nubhÄ
sattadivasabbhantareyeva bÄ• rÄ• á¹‡asiá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti vatvÄ• tassa pa
uyyojesi \Ne V 47/. uyyojetvÄ• ca pana anÄ• gatesuyeva tesu nÄ• gesu subhaddÄ• ya ca a
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

128__._ á¹• 21 ``uá¹-á¹-hÄ• ya so luddo kharaá¹ƒ gahetvÄ• , chetvÄ• na dantÄ• ni gajuttam

vaggÅ« subhe appaá¹-ime pathabyÄ• , Ä• dÄ• ya pakkÄ• mi tato hi khippaâ€™â€™ nti ||

tattha __vaggÅ«_ti vilÄ• savante. __subhe_ti sundare. __appaá¹-ime_ti imissaá¹ƒ pathaviy
asadiseti.

tasmiá¹ƒ pakkante te nÄ• gÄ• paccÄ• mittaá¹ƒ adisvÄ• Ä• gamiá¹ƒsu. tamatthaá¹ƒ pakÄ•

129__._ á¹• 21 ``bhayaá¹-á¹-itÄ• nÄ• gavadhena aá¹-á¹-Ä• , ye te nÄ• gÄ• aá¹-á¹-ha disÄ•

adisvÄ• na posaá¹ƒ gajapaccamittaá¹ƒ, paccÄ• gamuá¹ƒ yena so nÄ• garÄ• jÄ• â€™â€™ t

tattha __bhayaá¹-á¹-itÄ• _ti maraá¹‡abhayena upaddutÄ• . __aá¹-á¹-Ä• _ti dukkhitÄ• . __ga
paccÄ• mittaá¹ƒ. __yena so_ti yattha visÄ• lamÄ• lake so nÄ• garÄ• jÄ• kÄ• laá¹ƒ katvÄ•
taá¹ƒ á¹-hÄ• naá¹ƒ paccÄ• gamunti attho.

tehi \Ee V 54/ pana saddhiá¹ƒ mahÄ• subhaddÄ• pi Ä• gatÄ• . te sabbepi aá¹-á¹-hasahassa
kanditvÄ• mahÄ• sattassa kulupakÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ santikaá¹ƒ gantvÄ• , ``
paccayadÄ• yako visapÄ«tena sallena viddho kÄ• lakato, sÄ«vathikadassanamassa Ä• gac
paÃ±casatÄ• paccekabuddhÄ• pi Ä• kÄ• senÄ• gantvÄ• visÄ• lamÄ• lake otariá¹ƒsu. tasm

nÄ• garaÃ±Ã±o sarÄ«raá¹ƒ dantehi ukkhipitvÄ• paccekabuddhe vandÄ• petvÄ• citakaá¹ƒ
paccekabuddhÄ• sabbarattiá¹ƒ Ä• á¸·Ä• hane \Be V 55/ dhammasajjhÄ• yamakaá¹ƒsu. aá¹
Ä• á¸·Ä• hanaá¹ƒ nibbÄ• petvÄ• vanditvÄ• nhatvÄ• mahÄ• subhaddaá¹ƒ purato katvÄ• a
agamaá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

130__._ á¹• 21 ``te tattha kanditvÄ• roditvÄ• na nÄ• gÄ• , sÄ«se sake paá¹ƒsukaá¹ƒ okiritv

agamaá¹ƒsu te sabbe sakaá¹ƒ niketaá¹ƒ, purakkhatvÄ• mahesiá¹ƒ sabbabhaddaâ€™â€™

tattha \Ne V 48/ __paá¹ƒsuka_nti Ä• á¸·Ä• hanapaá¹ƒsukaá¹ƒ.

sonuttaropi appatteyeva sattame divase dante Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ sampÄ• puá¹‡i
satthÄ• Ä• ha ---

131__._ á¹• 21 ``Ä• dÄ• ya dantÄ• ni gajuttamassa, vaggÅ« subhe appaá¹-ime pathabyÄ• .

suvaá¹‡á¹‡arÄ• jÄ«hi samantamodare, so luddako kÄ• sipuraá¹ƒ upÄ• gami.

upanesi so rÄ• jakaÃ±Ã±Ä• ya dante, nÄ• go hato handa imassa dantÄ• â€™â€™ ti ||

tattha __suvaá¹‡á¹‡arÄ• jÄ«hÄ«_ti suvaá¹‡á¹‡arÄ• jiraá¹ƒsÄ«hi. __samantamodare_ti sam
sakalavanasaá¹‡á¸• aá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ viya karonte. __upanesÄ«_ti ahaá¹ƒ ch
chabbaá¹‡á¹‡araá¹ƒsivissajjane yamakadante Ä• dÄ• ya \Ee V 55/ Ä• gacchÄ• mi, nagaraá
deviyÄ• sÄ• sanaá¹ƒ pesetvÄ• tÄ• ya raÃ±Ã±o Ä• rocÄ• petvÄ• devanagaraá¹ƒ viya naga
nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ Ä• ruhitvÄ• dante upanesi, upanetvÄ• ca pana, ``ayy
appamattakaá¹ƒ dosaá¹ƒ hadaye karittha, so nÄ• go mayÄ• hato mato, `matabhÄ• vaá¹ƒ m
tassa matabhÄ• vaá¹ƒ tumhe jÄ• nÄ• tha, gaá¹‡hatha, ime tassa dantÄ• â€™â€™ ti dante

sÄ• mahÄ• sattassa chabbaá¹‡á¹‡araá¹ƒsivicittadante maá¹‡itÄ• lavaá¹‡á¹-ena gahetvÄ•
purimabhave attano pirasÄ• mikassa dante olokentÄ« ``evarÅ«paá¹ƒ \Be V 56/ sobhaggapp
visapÄ«tena sallena jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• ime dante chinditvÄ• sonuttaro Ä• gatoâ
anussarantÄ« sokaá¹ƒ uppÄ• detvÄ• adhivÄ• setuá¹ƒ nÄ• sakkhi. athassÄ• tattheva hada
kÄ• lamakÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

132__._ á¹• 21 ``disvÄ• na dantÄ• ni gajuttamassa, bhattuppiyassa purimÄ• ya jÄ• tiyÄ• .

tattheva tassÄ• hadayaá¹ƒ aphÄ• li, teneva sÄ• kÄ• lamakÄ• si bÄ• lÄ• â€™â€™ ti ||

133__._ á¹• 21 ``sambodhipatto sa mahÄ• nubhÄ• vo, sitaá¹ƒ akÄ• sÄ« parisÄ• ya majjhe.

pucchiá¹ƒsu bhikkhÅ« suvimuttacittÄ• , nÄ• kÄ• raá¹‡e pÄ• tukaronti buddhÄ• ||

134__._ á¹• 21 ``yamaddasÄ• tha \Ne V 49/ dahariá¹ƒ kumÄ• riá¹ƒ, kÄ• sÄ• yavatthaá¹ƒ an

sÄ• kho tadÄ• rÄ• jakaÃ±Ã±Ä• ahosi, ahaá¹ƒ tadÄ• nÄ• garÄ• jÄ• ahosiá¹ƒ ||

135__._ á¹• 21 ``Ä• dÄ• ya dantÄ• ni gajuttamassa, vaggÅ« subhe appaá¹-ime pathabyÄ• .

yo \Ee V 56/ luddako kÄ• sipuraá¹ƒ upÄ• gami, so kho tadÄ• devadatto ahosi ||

136__._ á¹• 21 ``anÄ• vasÅ«raá¹ƒ cirarattasaá¹ƒsitaá¹ƒ, uccÄ• vacaá¹ƒ caritamidaá¹ƒ purÄ

vÄ«taddaro vÄ«tasoko visallo, sayaá¹ƒ abhiÃ±Ã±Ä• ya abhÄ• si buddho ||

137__._ á¹• 21 ``ahaá¹ƒ vo tena kÄ• lena, ahosiá¹ƒ tattha bhikkhavo.

nÄ• garÄ• jÄ• tadÄ• homi, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti || ---

imÄ• \Be V 57/ gÄ• thÄ• dasabalassa guá¹‡e vaá¹‡á¹‡entehi dhammasaá¹…gÄ• hakatthe

tattha __sitaá¹ƒ akÄ• sÄ«_ti so sambodhippatto satthÄ• mahÄ• nubhÄ• vo alaá¹…katadha
alaá¹…katadhammÄ• sane parisamajjhe nisinno ekadivasaá¹ƒ sitaá¹ƒ akÄ• si. __nÄ• kÄ• ra
nÄ• ma akÄ• raá¹‡e sitaá¹ƒ na karonti, tumhehi ca sitaá¹ƒ kataá¹ƒ, kena nu kho kÄ• raá¹‡er
nti mahÄ• khÄ«á¹‡Ä• savÄ• bhikkhÅ« pucchiá¹ƒsu. __yamaddasÄ• thÄ• _ti evaá¹ƒ puá¹-á
sitakÄ• raá¹‡aá¹ƒ Ä• cikkhanto ekaá¹ƒ daharabhikkhuniá¹ƒ dassetvÄ• evamÄ• ha --- ``bhik
daharaá¹ƒ yobbanappattaá¹ƒ kumÄ• riá¹ƒ kÄ• sÄ• yavatthaá¹ƒ anagÄ• riyaá¹ƒ upetaá¹ƒ pal
carantiá¹ƒ addasÄ• tha passatha, sÄ• tadÄ• `visapÄ«tena sallena nÄ• garÄ• jaá¹ƒ vijjhitvÄ
sonuttarassa pesetÄ• rÄ• jakaÃ±Ã±Ä• ahosi. tena gantvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pito aha
ahosinti attho. __devadatto_ti, bhikkhave, idÄ• ni devadatto tadÄ• so luddako ahosi.

__anÄ• vasÅ«ra_nti na avasÅ«raá¹ƒ, anatthaá¹…gatasÅ«riyanti attho. __cirarattasaá¹ƒsita
anekavassakoá¹-imatthake saá¹ƒsitaá¹ƒ saá¹ƒsaritaá¹ƒ anuciá¹‡á¹‡aá¹ƒ. idaá¹ƒ vuttaá¹ƒ ho
anekavassakoá¹-imatthake saá¹ƒsaritampi pubbaá¹‡he kataá¹ƒ taá¹ƒ divasameva sÄ• yanh
caritavasena uccattÄ• tÄ• ya rÄ• jadhÄ«tÄ• ya ca sonuttarassa ca caritavasena nÄ«cattÄ•
idaá¹ƒ purÄ• á¹‡aá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ darÄ• naá¹ƒ vigatatÄ• ya vÄ«taddaro, Ã±Ä• tidhana
vÄ«tasoko, rÄ• gasallÄ• dÄ«naá¹ƒ vigatattÄ• visallo attanÄ• va jÄ• nitvÄ• buddho abhÄ• s

50/ ettha __vo_ti nipÄ• tamattaá¹ƒ, bhikkhave, ahaá¹ƒ tena kÄ• lena tattha chaddantadahe
__nÄ• garÄ• jÄ• _ti honto ca pana na aÃ±Ã±o koci tadÄ• homi, atha kho nÄ• garÄ• jÄ• ho
cÄ• rethÄ• _ti tumhe taá¹ƒ jÄ• takaá¹ƒ evaá¹ƒ dhÄ• retha uggaá¹‡hÄ• tha pariyÄ• puá¹‡Ä•

imaÃ±ca \Ee V 57/ pana dhammadesanaá¹ƒ sutvÄ• bahÅ« sotÄ• pannÄ• dayo ahesuá¹ƒ.
vipassitvÄ• arahattaá¹ƒ pattÄ• ti.

chaddantajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [515] 5. sambhavajÄ• takavaá¹‡á¹‡anÄ•

__rajjaÃ±ca_ \Be V 58/ __paá¹-ipannÄ• smÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto paÃ±Ã
kathesi. paccuppannavatthu __mahÄ• umaá¹…gajÄ• take_ (J II 22.590 Ä• dayo) Ä• vi bhav

atÄ«te pana kururaá¹-á¹-he indapatthanagare dhanaÃ±cayakorabyo nÄ• ma rÄ• jÄ• rajjaá
nÄ• ma brÄ• hmaá¹‡o purohito atthadhammÄ• nusÄ• sako ahosi. rÄ• jÄ• dÄ• nÄ• dÄ«ni p
rajjamanusÄ• si. so ekadivasaá¹ƒ dhammayÄ• gaá¹ƒ nÄ• ma paÃ±haá¹ƒ abhisaá¹…kharitv
brÄ• hmaá¹‡aá¹ƒ purohitaá¹ƒ Ä• sane nisÄ«dÄ• petvÄ• sakkÄ• raá¹ƒ katvÄ• paÃ±haá¹ƒ p
abhÄ• si ---

138__._ á¹• 21 ``rajjaÃ±ca paá¹-ipannÄ• sma, Ä• dhipaccaá¹ƒ sucÄ«rata.

mahattaá¹ƒ pattumicchÄ• mi, vijetuá¹ƒ pathaviá¹ƒ imaá¹ƒ ||

139__._ á¹• 21 ``dhammena no adhammena, adhammo me na ruccati.

kiccova dhammo carito, raÃ±Ã±o hoti sucÄ«rata ||

140__._ á¹• 21 ``idha cevÄ• ninditÄ• yena, pecca yena aninditÄ• .

yasaá¹ƒ devamanussesu, yena pappomu brÄ• hmaá¹‡a ||

141__._ á¹• 21 ``yohaá¹ƒ \Ne V 51/ atthaÃ±ca dhammaÃ±ca, kattumicchÄ• mi brÄ• hmaá¹‡

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, brÄ• hmaá¹‡akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __rajja_nti, Ä• cariya, mayaá¹ƒ imasmiá¹ƒ sattayojanike indapatthanagare rajjaÃ±ca,
kururaá¹-á¹-he issarabhÄ• vasaá¹…khÄ• taá¹ƒ Ä• dhipaccaÃ±ca. __paá¹-ipannÄ• smÄ• _ti

__mahatta_nti idÄ• ni mahantabhÄ• vaá¹ƒ. __pattumicchÄ• mi vijetu_nti imaá¹ƒ pathaviá¹ƒ ajjhotthariuá¹ƒ icchÄ• mi. __kiccovÄ• _ti avasesajanehi raÃ±Ã±o carito dhammo kicco kara rÄ• jÄ• nuvattako hi loko, so tasmiá¹ƒ dhammike sabbopi dhammiko hoti. tasmÄ• esa dhan kiccoti.

__idha cevÄ• ninditÄ• _ti yena mayaá¹ƒ idhaloke paraloke \Ee V 58/ ca aninditÄ• . __yena mayaá¹ƒ nirayÄ• dÄ«su anibbattitvÄ• devesu ca manussesu ca yasaá¹ƒ issariyaá¹ƒ sobha taá¹ƒ no kÄ• raá¹‡aá¹ƒ kathehÄ«ti \Be V 59/. __yoha_nti, brÄ• hmaá¹‡a, yo ahaá¹ƒ phalavi atthaÃ±ca tassa atthassa hetubhÅ«taá¹ƒ dhammaÃ±ca kattuá¹ƒ samÄ• dÄ• ya vattituá¹ƒ up __taá¹ƒ tva_nti tassa mayhaá¹ƒ tvaá¹ƒ sukheneva nibbÄ• nagÄ• mimaggaá¹ƒ Ä• ruyha apa patthentassa taá¹ƒ atthaÃ±ca dhammaÃ±ca pucchito akkhÄ• hi, pÄ• kaá¹-aá¹ƒ katvÄ• kath dhammayÄ• gapaÃ±haá¹ƒ pucchi.

ayaá¹ƒ pana paÃ±ho gambhÄ«ro buddhavisayo, sabbaÃ±Ã±ubuddhameva taá¹ƒ pucchituá sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apariyesakaá¹ƒ bodhisattanti. sucirato pana attano abodhisattatÄ nÄ• sakkhi, asakkonto ca paá¹‡á¸• itamÄ• naá¹ƒ akatvÄ• attano asamatthabhÄ• vaá¹ƒ kat

142__._ á¹• 21 ``nÄ• Ã±Ã±atra vidhurÄ• rÄ• ja, etadakkhÄ• tumarahati.

yaá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, kattumicchasi khattiyÄ• â€™â€™ ti ||

tassattho --- avisayo esa, mahÄ• rÄ• ja, paÃ±ho mÄ• disÄ• naá¹ƒ. ahaÃ±hi nevassa Ä• diá passÄ• mi, andhakÄ• raá¹ƒ paviá¹-á¹-ho viya homi. bÄ• rÄ• á¹‡asiraÃ±Ã±o pana purohito vi atthi, so etaá¹ƒ Ä• cikkheyya, taá¹ƒ á¹-hapetvÄ• yaá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca katt akkhÄ• tuá¹ƒ na aÃ±Ã±o arahatÄ«ti.

rÄ• jÄ• \Ne V 52/ tassa vacanaá¹ƒ sutvÄ• ``tena hi, brÄ• hmaá¹‡a, khippaá¹ƒ tassa santik ti paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• taá¹ƒ pesetukÄ• mo hutvÄ• gÄ• thamÄ• ha ---

143__._ á¹• 21 ``ehi kho pahito gaccha, vidhurassa upantikaá¹ƒ.

nikkhaÃ±cimaá¹ƒ suvaá¹‡á¹‡assa, haraá¹ƒ gaccha sucÄ«rata.

abhihÄ• raá¹ƒ imaá¹ƒ dajjÄ• , atthadhammÄ• nusiá¹-á¹-hiyÄ• â€™â€™ ti ||

tattha __upantika_nti santikaá¹ƒ. __nikkha_nti paÃ±casuvaá¹‡á¹‡o eko nikkho. ayaá¹ƒ pan nikkhasahassaá¹ƒ datvÄ• evamÄ• ha. __imaá¹ƒ dajjÄ• _ti tena imasmiá¹ƒ dhammayÄ• gap atthadhammÄ• nusiá¹-á¹-hiyÄ• abhihÄ• rapÅ«jaá¹ƒ karonto imaá¹ƒ nikkhasahassaá¹ƒ dade

evaÃ±ca \Ee V 59/ pana vatvÄ• paÃ±havissajjanassa likhanatthÄ• ya satasahassagghana
suvaá¹‡á¹‡apaá¹-á¹-aÃ±ca gamanatthÄ• ya yÄ• naá¹ƒ, parivÄ• ratthÄ• ya balakÄ• yaá¹ƒ, ta
datvÄ• \Be V 60/ taá¹…khaá¹‡aÃ±Ã±eva uyyojesi. so pana indapatthanagarÄ• nikkhamitvÄ
bÄ• rÄ• á¹‡asiá¹ƒ agantvÄ• yattha yattha paá¹‡á¸• itÄ• vasanti, sabbÄ• ni tÄ• ni á¹-hÄ• nÄ
sakalajambudÄ«pe paÃ±hassa vissajjetÄ• raá¹ƒ alabhitvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ
nivÄ• saá¹ƒ gahetvÄ• katipayehi janehi saddhiá¹ƒ pÄ• tarÄ• sabhuÃ±janavelÄ• ya vidhuras
Ä• gatabhÄ• vaá¹ƒ Ä• rocÄ• petvÄ• tena pakkosÄ• pito taá¹ƒ sake ghare bhuÃ±jamÄ• naá
Ä• vikaronto satthÄ• sattamaá¹ƒ gÄ• thamÄ• ha ---

144__._ á¹• 21 ``svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, vidhurassa upantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , asamÄ• naá¹ƒ sake ghareâ€™â€™ ti ||

tattha __svÄ• dhippÄ• gÄ• _ti so bhÄ• radvÄ• jagotto sucirato adhippÄ• gÄ• , gatoti attho.
mahÄ• brÄ• hmaá¹‡o. __asamÄ• na_nti bhuÃ±jamÄ• naá¹ƒ.

so pana tassa bÄ• lasahÄ• yako ekÄ• cariyakule uggahitasippo, tasmÄ• tena saddhiá¹ƒ ek
bhattakiccapariyosÄ• ne sukhanisinno ``samma kimatthaá¹ƒ Ä• gatosÄ«â€™â€™ ti puá¹-á¹
Ä• cikkhanto aá¹-á¹-hamaá¹ƒ gÄ• thamÄ• ha ---

145__._ á¹• 21 ``raÃ±Ã±ohaá¹ƒ \Ne V 53/ pahito dÅ«to, korabyassa yasassino.

`atthaá¹ƒ dhammaÃ±ca pucchesiâ€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, vidhurakkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __raÃ±Ã±oha_nti ahaá¹ƒ raÃ±Ã±o korabyassa yasassino dÅ«to. __pahito_ti tena pes
__pucchesÄ«_ti so yudhiá¹-á¹-hilagotto dhanaÃ±cayarÄ• jÄ• maá¹ƒ dhammayÄ• gapaÃ±ha
kathetuá¹ƒ asakkonto ``tvaá¹ƒ sakkhissasÄ«â€™â€™ ti Ã±atvÄ• tassa Ä• rocesiá¹ƒ, so ca
paÃ±hapucchanatthÄ• ya maá¹ƒ tava santikaá¹ƒ pesento ``vidhurassa santikaá¹ƒ gantvÄ•
pÄ• á¸·idhammaÃ±ca puccheyyÄ• sÄ«â€™â€™ ti abravi. ``taá¹ƒ tvaá¹ƒ idÄ• ni mayÄ• puc

tadÄ• \Ee V 60/ pana so brÄ• hmaá¹‡o ``mahÄ• janassa cittaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€
vinicchayaá¹ƒ vicÄ• reti. tassa paÃ±havissajjane okÄ• so natthi. so tamatthaá¹ƒ Ä• cikkhant
gÄ• thamÄ• ha ---

146__._ á¹• 21 ``gaá¹…gaá¹ƒ \Be V 61/ me pidahissanti, na taá¹ƒ sakkomi brÄ• hmaá¹‡a.

apidhetuá¹ƒ mahÄ• sindhuá¹ƒ, taá¹ƒ kathaá¹ƒ so bhavissati.

na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchitoâ€™â€™ ti ||

tassattho --- brÄ• hmaá¹‡a, mayhaá¹ƒ ``mahÄ• janassa nÄ• nÄ• cittagatisaá¹…khÄ• taá¹ƒ nti byÄ• pÄ• ro uppanno, tamahaá¹ƒ mahÄ• sindhuá¹ƒ apidhetuá¹ƒ na sakkomi, tasmÄ• ka yasmÄ• te ahaá¹ƒ paÃ±haá¹ƒ vissajjeyyaá¹ƒ. iti cittekaggataÃ±ceva okÄ• saÃ±ca alabhant akkhÄ• tuá¹ƒ atthaá¹ƒ dhammaÃ±ca pucchitoti.

evaÃ±ca pana vatvÄ• ``putto me paá¹‡á¸• ito mayÄ• Ã±Ä• á¹‡avantataro, so te byÄ• karis gacchÄ• hÄ«â€™â€™ ti vatvÄ• dasamaá¹ƒ gÄ• thamÄ• ha ---

147__._ á¹• 21 ``bhadrakÄ• ro ca me putto, oraso mama atrajo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, gantvÄ• pucchassu brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __oraso_ti ure saá¹ƒvaá¸• á¸• ho. __atrajo_ti attanÄ• jÄ• toti.

taá¹ƒ \Ne V 54/ sutvÄ• sucirato vidhurassa gharÄ• nikkhamitvÄ• bhadrakÄ• rassa bhuttap parisamajjhe nisinnakÄ• le nivesanaá¹ƒ agamÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• ekÄ•

148__._ á¹• 21 ``svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, bhadrakÄ• rassupantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , nisinnaá¹ƒ samhi vesmanÄ«â€™â€™ ti ||

tattha __vesmanÄ«_ti ghare.

so tattha gantvÄ• bhadrakÄ• ramÄ• á¹‡avena katÄ• sanÄ• bhihÄ• rasakkÄ• ro nisÄ«ditvÄ puá¹-á¹-ho dvÄ• dasamaá¹ƒ gÄ• thamÄ• ha ---

149__._ á¹• 21 ``raÃ±Ã±ohaá¹ƒ \Ee V 61/ pahito dÅ«to, korabyassa yasassino.

`atthaá¹ƒ dhammaÃ±ca pucchesiâ€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, bhadrakÄ• ra pabrÅ«hi meâ€™â€™ ti ||

atha naá¹ƒ bhadrakÄ• ro, ``tÄ• ta, ahaá¹ƒ imesu divasesu paradÄ• rikakamme abhiniviá¹-á

byÄ• kulaá¹ƒ, tena tyÄ• haá¹ƒ vissajjetuá¹ƒ na sakkhissÄ• mi, mayhaá¹ƒ \Be V 62/ pana kar
saÃ±cayakumÄ• ro nÄ• ma mayÄ• ativiya Ã±Ä• á¹‡avantataro, taá¹ƒ puccha, so te paÃ±ha
tassa santikaá¹ƒ pesento dve gÄ• thÄ• abhÄ• si ---

150__._ á¹• 21 ``maá¹ƒsakÄ• jaá¹ƒ avahÄ• ya, godhaá¹ƒ anupatÄ• mahaá¹ƒ.

na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchito ||

151__._ á¹• 21 ``saÃ±cayo nÄ• ma me bhÄ• tÄ• , kaniá¹-á¹-ho me sucÄ«rata.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, gantvÄ• pucchassu brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __maá¹ƒsakÄ• ja_nti yathÄ• nÄ• ma puriso thÅ«lamigamaá¹ƒsaá¹ƒ kÄ• jenÄ• dÄ• y
godhapotakaá¹ƒ disvÄ• maá¹ƒsakÄ• jaá¹ƒ chaá¸• á¸• etvÄ• taá¹ƒ anubandheyya, evameva
bhariyaá¹ƒ chaá¸• á¸• etvÄ• parassa rakkhitagopitaá¹ƒ itthiá¹ƒ anubandhanto homÄ«ti dÄ«

so \Ne V 55/ tasmiá¹ƒ khaá¹‡e saÃ±cayassa nivesanaá¹ƒ gantvÄ• tena katasakkÄ• ro Ä• g
puá¹-á¹-ho Ä• cikkhi. tamatthaá¹ƒ pakÄ• sento satthÄ• dve gÄ• thÄ• abhÄ• si ---

152__._ á¹• 21 ``svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, saÃ±cayassa upantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , nisinnaá¹ƒ samhi vesmani ||

153__._ á¹• 21 ``raÃ±Ã±ohaá¹ƒ pahito dÅ«to, korabyassa yasassino.

`atthaá¹ƒ dhammaÃ±ca pucchesiâ€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, saÃ±cayakkhÄ• hi pucchitoâ€™â€™ ti ||

saÃ±cayakumÄ• ro pana tadÄ• paradÄ• rameva sevati. athassa so ``ahaá¹ƒ, tÄ• ta, parad
pana gaá¹…gaá¹ƒ otaritvÄ• \Ee V 62/ paratÄ«raá¹ƒ gacchÄ• mi, taá¹ƒ maá¹ƒ sÄ• yaÃ±ca p
maccu gilati nÄ• ma, tena cittaá¹ƒ me byÄ• kulaá¹ƒ, na tyÄ• haá¹ƒ Ä• cikkhituá¹ƒ sakkhissÄ
me sambhavakumÄ• ro nÄ• ma atthi jÄ• tiyÄ• sattavassiko, mayÄ• sataguá¹‡ena sahassa
satasahassaguá¹‡enÄ• dhikaÃ±Ä• á¹‡ataro, so te Ä• cikkhissati, gaccha taá¹ƒ pucchÄ• hÄ
imamatthaá¹ƒ pakÄ• sento satthÄ• dve gÄ• thÄ• abhÄ• si ---

154__._ á¹• 21 ``sadÄ• \Be V 63/ maá¹ƒ gilate maccu, sÄ• yaá¹ƒ pÄ• to sucÄ«rata.

na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchito ||

155__._ á¹• 21 ``sambhavo nÄ• ma me bhÄ• tÄ• , kaniá¹-á¹-ho me sucÄ«rata.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, gantvÄ• pucchassu brÄ• hmaá¹‡Ä• â€™â€™ ti ||

taá¹ƒ sutvÄ• sucirato ``ayaá¹ƒ paÃ±ho imasmiá¹ƒ loke abbhuto bhavissati, imaá¹ƒ paÃ±ha
samattho nÄ• ma natthi maÃ±Ã±eâ€™â€™ ti cintetvÄ• dve gÄ• thÄ• abhÄ• si ---

156__._ á¹• 21 ``abbhuto vata bho dhammo, nÄ• yaá¹ƒ asmÄ• ka ruccati.

tayo janÄ• pitÄ• puttÄ• , te su paÃ±Ã±Ä• ya no vidÅ« ||

157__._ á¹• 21 ``na \Ne V 56/ taá¹ƒ sakkotha akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchitÄ

kathaá¹ƒ nu daharo jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca pucchitoâ€™â€™ ti ||

tattha __nÄ• ya_nti ayaá¹ƒ paÃ±hadhammo abbhuto, imaá¹ƒ kathetuá¹ƒ samatthena nÄ• m
yaá¹ƒ tvaá¹ƒ ``kumÄ• ro kathessatÄ«â€™â€™ ti vadati, nÄ• yaá¹ƒ asmÄ• kaá¹ƒ ruccati. __
nipÄ• tamattaá¹ƒ. __pitÄ• _ti vidhuro paá¹‡á¸• ito, puttÄ• bhadrakÄ• ro saÃ±cayo cÄ• ti tep
paÃ±Ã±Ä• ya imaá¹ƒ dhammaá¹ƒ no vidÅ«, na vijÄ• nanti, aÃ±Ã±o ko jÄ• nissatÄ«ti attho. _
janÄ• pucchitÄ• etaá¹ƒ akkhÄ• tuá¹ƒ na sakkotha, daharo sattavassiko kumÄ• ro pucchito
kena kÄ• raá¹‡ena jÄ• nituá¹ƒ sakkhissatÄ«ti attho.

taá¹ƒ sutvÄ• saÃ±cayakumÄ• ro, ``tÄ• ta, sambhavakumÄ• raá¹ƒ `daharoâ€™ ti mÄ• uÃ±
paÃ±havissajjanenÄ• tthiko, gaccha naá¹ƒ pucchÄ• â€™â€™ ti atthadÄ«panÄ• hi upamÄ•
pakÄ• sento dvÄ• dasa gÄ• thÄ• abhÄ• si ---

158__._ á¹• 21 ``mÄ• \Ee V 63/ naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

159__._ á¹• 21 ``yathÄ• pi cando vimalo, gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• .

sabbe tÄ• rÄ• gaá¹‡e loke, Ä• bhÄ• ya atirocati ||

160__._ á¹• 21 ``evampi \Be V 64/ daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

161__._ á¹• 21 ``yathÄ• pi rammako mÄ• so, gimhÄ• naá¹ƒ hoti brÄ• hmaá¹‡a.

atevaÃ±Ã±ehi mÄ• sehi, dumapupphehi sobhati ||

162__._ á¹• 21 ``evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

163__._ á¹• 21 ``yathÄ• pi \Ne V 57/ himavÄ• brahme, pabbato gandhamÄ• dano.

nÄ• nÄ• rukkhehi saÃ±channo, mahÄ• bhÅ«tagaá¹‡Ä• layo.

osadhehi ca dibbehi, disÄ• bhÄ• ti pavÄ• ti ca ||

164__._ á¹• 21 ``evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

165__._ á¹• 21 ``yathÄ• pi pÄ• vako brahme, accimÄ• lÄ« yasassimÄ• .

jalamÄ• no vane gacche, analo kaá¹‡havattanÄ« ||

166__._ á¹• 21 ``ghatÄ• sano dhÅ«maketu, uttamÄ• hevanandaho.

nisÄ«the pabbataggasmiá¹ƒ, pahÅ«tedho virocati ||

167__._ á¹• 21 ``evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

168__._ á¹• 21 ``javena bhadraá¹ƒ jÄ• nanti, balibaddaÃ±ca vÄ• hiye.

dohena dhenuá¹ƒ jÄ• nanti, bhÄ• samÄ• naÃ±ca paá¹‡á¸• itaá¹ƒ ||

169__._ á¹• 21 ``evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha \Be V 65/ __jaÃ±Ã±Ä• _ti jÄ• nissasi. __cando_ti puá¹‡á¹‡acando. __vimalo_ti abbh
__evampi daharÅ«peto_ti evaá¹ƒ sambhavakumÄ• ro daharabhÄ• vena upetopi \Ee V 64/ p
sakalajambudÄ«patale avasese paá¹‡á¸• ite atikkamitvÄ• virocati. __rammako_ti cittamÄ•
ativiya aÃ±Ã±ehi ekÄ• dasahi mÄ• sehi. __eva_nti evaá¹ƒ sambhavopi paÃ±Ã±Ä• yogena s
himapÄ• tasamaye himayuttoti himavÄ• , gimhakÄ• le himaá¹ƒ vamatÄ«ti himavÄ• . sampa
gandhena madayatÄ«ti __gandhamÄ• dano. mahÄ• bhÅ«tagaá¹‡Ä• layo_ti devagaá¹‡Ä• n
sabbadisÄ• ekobhÄ• sÄ• viya karoti. __pavÄ• tÄ«_ti gandhena sabbadisÄ• vÄ• yati. __ev
paÃ±Ã±Ä• yogena sabbadisÄ• bhÄ• ti ceva pavÄ• ti ca.

__yasassimÄ• _ti tejasampattiyÄ• yasassimÄ• . __accimÄ• lÄ«_ti accÄ«hi yutto. __jalamÄ
gacchasaá¹…khÄ• te mahÄ• vane jalanto carati. __analo_ti atitto. gatamaggassa kaá¹‡hab
__kaá¹‡havattanÄ«_. yaÃ±Ã±e Ä• hutivasena Ä• hutaá¹ƒ ghataá¹ƒ asnÄ• tÄ«ti __ghatÄ• sa
sÄ• dhetÄ«ti __dhÅ«maketu. uttamÄ• hevanandaho_ti ahevanaá¹ƒ vuccati vanasaá¹‡á¸• o,
dahatÄ«ti attho. __nisÄ«the_ti rattibhÄ• ge. __pabbataggasmi_nti pabbatasikhare. __pahÅ«
pahÅ«taindhano. __virocatÄ«_ti sabbadisÄ• su obhÄ• sati. __eva_nti evaá¹ƒ mama kaniá¹-
daharopi paÃ±Ã±Ä• yogena virocati. __bhadra_nti bhadraá¹ƒ assÄ• jÄ• nÄ«yaá¹ƒ javasamp
sarÄ«rena. __vÄ• hiye_ti vahitabbabhÄ• re sati bhÄ• ravahatÄ• ya ``ahaá¹ƒ uttamoâ€™â€™
__dohenÄ• _ti dohasampattiyÄ• dhenuá¹ƒ ``sukhÄ«rÄ• â€™â€™ ti jÄ• nanti. __bhÄ• samÄ
``nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaâ€™â€™ nti suttaá¹ƒ (SN

sucirato evaá¹ƒ tasmiá¹ƒ sambhavaá¹ƒ vaá¹‡á¹‡ente ``paÃ±haá¹ƒ pucchitvÄ• jÄ• nissÄ• m
te kumÄ• ra kaniá¹-á¹-hoâ€™â€™ ti pucchi. athassa so sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• hatth
pÄ• sÄ• dadvÄ• re antaravÄ«thiyÄ• kumÄ• rakehi saddhiá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡o kÄ«á¸
upasaá¹…kamitvÄ• taá¹ƒ puccha, buddhalÄ«á¸·Ä• ya te paÃ±haá¹ƒ kathessatÄ«â€™â€™
vacanaá¹ƒ sutvÄ• \Be V 66/ pÄ• sÄ• dÄ• oruyha kumÄ• rassa santikaá¹ƒ agamÄ• si. kÄ• y
nivatthasÄ• á¹-akaá¹ƒ mocetvÄ• \Ee V 65/ khandhe khipitvÄ• ubhohi hatthehi paá¹ƒsuá¹ƒ

tamatthaá¹ƒ Ä• vikaronto satthÄ• gÄ• thamÄ• ha ---

170__._ á¹• 21 ``svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, sambhavassa upantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , kÄ«á¸·amÄ• naá¹ƒ bahÄ«pureâ€™â€™ ti ||

tattha __bahÄ«pure_ti bahinivesane.

mahÄ• sattopi brÄ• hmaá¹‡aá¹ƒ Ä• gantvÄ• purato á¹-hitaá¹ƒ disvÄ• ``tÄ• ta, kenatthenÄ• pucchitvÄ• , ``tÄ• ta, kumÄ• ra ahaá¹ƒ jambudÄ«patale Ä• hiá¹‡á¸• anto mayÄ• pucchitaá¹ samatthaá¹ƒ alabhitvÄ• \Ne V 59/ tava santikaá¹ƒ Ä• gatomhÄ«â€™â€™ ti vutte ``sakalaja paÃ±ho mama santikaá¹ƒ Ä• gato, ahaá¹ƒ Ã±Ä• á¹‡ena mahallakoâ€™â€™ ti hirottappaá¹ƒ hatthagataá¹ƒ paá¹ƒsuá¹ƒ chaá¸• á¸• etvÄ• khandhato sÄ• á¹-akaá¹ƒ Ä• dÄ• ya nivÄ• setvÄ buddhalÄ«á¸·Ä• ya te kathessÄ• mÄ«â€™â€™ ti sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi.

171__._ á¹• 21 ``raÃ±Ã±ohaá¹ƒ pahito dÅ«to, korabyassa yasassino.

`atthaá¹ƒ dhammaÃ±ca pucchesiâ€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, sambhavakkhÄ• hi pucchitoâ€™â€™ ti || ---

gÄ• thÄ• ya paÃ±haá¹ƒ pucchi.

tassa attho sambhavapaá¹‡á¸• itassa gaganamajjhe puá¹‡á¹‡acando viya pÄ• kaá¹-o ahos

atha naá¹ƒ ``tena hi suá¹‡ohÄ«â€™â€™ ti vatvÄ• dhammayÄ• gapaÃ±haá¹ƒ vissajjento g

172__._ á¹• 21 ``taggha te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

rÄ• jÄ• ca kho taá¹ƒ jÄ• nÄ• ti, yadi kÄ• hati vÄ• na vÄ• â€™â€™ ti ||

tassa antaravÄ«thiyaá¹ƒ á¹-hatvÄ• madhurassarena dhammaá¹ƒ desentassa saddo dvÄ• sakalabÄ• rÄ• á¹‡asinagaraá¹ƒ avatthari. atha rÄ• jÄ• ca uparÄ• jÄ• dayo ca sabbe sannip mahÄ• janassa majjhe dhammadesanaá¹ƒ paá¹-á¹-hapesi.

tattha \Ee V 66/ \Be V 67/ __tagghÄ• _ti ekaá¹ƒsavacanaá¹ƒ. __yathÄ• pi kusalo_ti yathÄ• sabbaÃ±Ã±ubuddho Ä• cikkhati, tathÄ• te ekaá¹ƒseneva ahamakkhissanti attho. __rÄ• jÄ• paÃ±haá¹ƒ yathÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• jÄ• nituá¹ƒ sakkoti, tathÄ• kathessÄ• mi. tato utta

jÄ• nÄ• ti, yadi karissati vÄ• na vÄ• karissati, karontassa vÄ• akarontassa vÄ• tasseveta
mayhaá¹ƒ pana doso natthÄ«ti dÄ«peti.

evaá¹ƒ imÄ• ya gÄ• thÄ• ya paÃ±hakathanaá¹ƒ paá¹-ijÄ• nitvÄ• idÄ• ni dhammayÄ• gapa

173__._ á¹• 21 ``ajja \Ne V 60/ suveti saá¹ƒseyya, raÃ±Ã±Ä• puá¹-á¹-ho sucÄ«rata.

mÄ• katvÄ• avasÄ« rÄ• jÄ• , atthe jÄ• te yudhiá¹-á¹-hilo ||

174__._ á¹• 21 ``ajjhattaÃ±Ã±eva saá¹ƒseyya, raÃ±Ã±Ä• puá¹-á¹-ho sucÄ«rata.

kummaggaá¹ƒ na niveseyya, yathÄ• mÅ«á¸·ho acetaso ||

175__._ á¹• 21 ``attÄ• naá¹ƒ nÄ• tivatteyya, adhammaá¹ƒ na samÄ• care.

atitthe nappatÄ• reyya, anatthe na yuto siyÄ• ||

176__._ á¹• 21 ``yo ca etÄ• ni á¹-hÄ• nÄ• ni, kattuá¹ƒ jÄ• nÄ• ti khattiyo.

sadÄ• so vaá¸• á¸• hate rÄ• jÄ• , sukkapakkheva candimÄ• ||

177__._ á¹• 21 ``Ã±Ä• tÄ«naÃ±ca piyo hoti, mittesu ca virocati.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

tattha __saá¹ƒseyyÄ• _ti katheyya. idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta, sucirata sace tumhÄ• kaá
dÄ• naá¹ƒ dema, sÄ«laá¹ƒ rakkhÄ• ma, uposathakammaá¹ƒ karomÄ• â€™â€™ ti koci puá¹
pÄ• á¹‡aá¹ƒ hanÄ• ma, kÄ• me paribhuÃ±jÄ• ma, suraá¹ƒ pivÄ• ma, kusalaá¹ƒ pana kariss
katheyya, tassa atimahantassapi amaccassa vacanaá¹ƒ katvÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• yudh
atthe jÄ• te taá¹ƒ divasaá¹ƒ pamÄ• dena vÄ«tinÄ• mento mÄ• avasi, tassa vacanaá¹ƒ akat
kusalacittaá¹ƒ aparihÄ• petvÄ• kusalapaá¹-isaá¹ƒyuttaá¹ƒ kammaá¹ƒ karotuyeva, idamassa
mahÄ• satto imÄ• ya gÄ• thÄ• ya ---

``ajjeva \Be V 68/ kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suveâ€™â€™ ti || (MN III

bhaddekarattasuttaÃ±ceva,

``appamÄ• do amatapadaá¹ƒ, pamÄ• do maccuno padaâ€™â€™ nti || (Dhp 21) ---

appamÄ• dovÄ• daÃ±ca kathesi.

__ajjhattaÃ±Ã±evÄ• _ti \Ne V 61/, tÄ• ta, sucirata sambhavapaá¹‡á¸• ito tayÄ• dhammayÄ
kathesÄ«ti raÃ±Ã±Ä• puá¹-á¹-ho samÄ• no tumhÄ• kaá¹ƒ raÃ±Ã±o ajjhattaÃ±Ã±eva saá¹ƒs
niyakajjhattasaá¹…khÄ• taá¹ƒ khandhapaÃ±cakaá¹ƒ hutvÄ• abhÄ• vato aniccanti katheyyÄ

``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passatiâ€™â€™ || (Dhp 277) ---

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhamminoâ€™â€™ ti || (DN II 221) ---

evaá¹ƒ vibhÄ• vitaá¹ƒ aniccataá¹ƒ kathesÄ«ti.

__kummagga_nti, brÄ• hmaá¹‡a, yathÄ• \Ee V 67/ mÅ«á¸·ho acetano andhabÄ• laputhujja
dvÄ• saá¹-á¹-hidiá¹-á¹-higatasaá¹…khÄ• taá¹ƒ kummaggaá¹ƒ sevati, evaá¹ƒ tava rÄ• jÄ• ta
seveyya, niyyÄ• nikaá¹ƒ dasakusalakammapathamaggameva sevatu, evamassa vadeyyÄ•

__attÄ• na_nti imaá¹ƒ sugatiyaá¹ƒ á¹-hitaá¹ƒ attabhÄ• vaá¹ƒ nÄ• tivatteyya, yena kammena
sabbakÄ• masagge atikkamitvÄ• apÄ• ye nibbattanti, taá¹ƒ kammaá¹ƒ na kareyyÄ• ti attho
tividhaduccaritasaá¹…khÄ• taá¹ƒ adhammaá¹ƒ na samÄ• careyya. __atitthe_ti dvÄ• saá¹-á¹
atitthe nappatÄ• reyya na otÄ• reyya. ``na tÄ• reyyÄ• â€™â€™ tipi pÄ• á¹-ho, attano diá¹-á¹
janaá¹ƒ na otÄ• reyya. __anatthe_ti akÄ• raá¹‡e. __na yuto_ti yuttapayutto na siyÄ• . brÄ• h
dhammayÄ• gapaÃ±he vattitukÄ• mo, ``imasmiá¹ƒ ovÄ• de vattatÅ«â€™â€™ ti tassa kathe
adhippÄ• yo.

__sadÄ• _ti satataá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``yo khattiyo etÄ• ni kÄ• raá¹‡Ä• ni kÄ• tuá¹ƒ
sukkapakkhe cando viya sadÄ• vaá¸• á¸• hatÄ«â€™â€™ ti \Be V 69/. __virocatÄ«_ti mittÄ•
sÄ«lÄ• cÄ• raÃ±Ä• á¹‡Ä• dÄ«hi guá¹‡ehi sobhati virocatÄ«ti.

evaá¹ƒ mahÄ• satto gaganatale candaá¹ƒ uá¹-á¹-hÄ• pento viya buddhalÄ«á¸·Ä• ya brÄ• h
mahÄ• jano nadanto selento apphoá¹-ento sÄ• dhukÄ• rasahassÄ• ni adÄ• si, celukkhepe c
pavattesi, hatthapiá¸·andhanÄ• dÄ«ni khipi. evaá¹ƒ khittadhanaá¹ƒ koá¹-imattaá¹ƒ ahosi. rÄ•
mahantaá¹ƒ yasaá¹ƒ adÄ• si. suciratopi nikkhasahassena pÅ«jaá¹ƒ katvÄ• suvaá¹‡á¹‡apaa
paÃ±havissajjanaá¹ƒ \Ne V 62/ likhitvÄ• indapatthanagaraá¹ƒ gantvÄ• raÃ±Ã±o dhammayÄ
rÄ• jÄ• tasmiá¹ƒ dhamme vattitvÄ• saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ•

mahÄ• paÃ±Ã±oyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• dhanaÃ±ca
anuruddho, vidhuro kassapo, bhadrakÄ• ro moggallÄ• no, saÃ±cayamÄ• á¹‡avo sÄ• riputto
ahameva ahosiâ€™â€™ nti.

sambhavajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

á¹• 03 [516] 6. mahÄ• kapijÄ• takavaá¹‡á¹‡anÄ•

__bÄ• rÄ• á¹‡asyaá¹ƒ ahÅ« rÄ• jÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viharanto devadattassa
Ä• rabbha kathesi. tena hi dhanuggahe payojetvÄ• aparabhÄ• ge \Ee V 68/ silÄ• ya pavidd
devadattassa avaá¹‡á¹‡e kathite satthÄ• ``na, bhikkhave, idÄ• neva, pubbepi devadatto ma
pavijjhiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente kÄ• sikagÄ• make eko kassaka
kasitvÄ• goá¹‡e vissajjetvÄ• kuddÄ• lakammaá¹ƒ kÄ• tuá¹ƒ Ä• rabhi. goá¹‡Ä• ekasmiá¹ƒ
khÄ• dantÄ• anukkamena aá¹-aviá¹ƒ pavisitvÄ• palÄ• yiá¹ƒsu. so velaá¹ƒ sallakkhetvÄ• k
goá¹‡e olokento adisvÄ• domanassappatto te pariyesanto \Be V 70/ antoaá¹-aviá¹ƒ pavisitv
himavantaá¹ƒ pÄ• visi. so tattha disÄ• mÅ«á¸·ho hutvÄ• sattÄ• haá¹ƒ nirÄ• hÄ• ro vicarant
disvÄ• abhiruyha phalÄ• ni khÄ• danto tindukarukkhato parigaá¸·itvÄ• saá¹-á¹-hihatthe nar
tatrassa dasa divasÄ• vÄ«tivattÄ• . tadÄ• bodhisatto kapiyoniyaá¹ƒ nibbattitvÄ• phalÄ• ph
purisaá¹ƒ disvÄ• silÄ• ya yoggaá¹ƒ katvÄ• taá¹ƒ purisaá¹ƒ uddharitvÄ• silÄ• ya matthake
--- ``bho brÄ• hmaá¹‡a, ahaá¹ƒ kilamÄ• mi, muhuttaá¹ƒ niddÄ• yissÄ• mi, maá¹ƒ rakkhÄ• h
niddÄ• yantassa silÄ• ya matthakaá¹ƒ padÄ• lesi. mahÄ• satto tassa taá¹ƒ kammaá¹ƒ Ã±at
nisÄ«ditvÄ• ``bho purisa, tvaá¹ƒ bhÅ«miyÄ• gaccha, ahaá¹ƒ sÄ• khaggena tuyhaá¹ƒ magg
gamissÄ• mÄ«â€™â€™ ti taá¹ƒ purisaá¹ƒ araÃ±Ã±ato nÄ«haritvÄ• magge á¹-hapetvÄ• pa
puriso mahÄ• satte aparajjhitvÄ• kuá¹-á¹-hÄ« hutvÄ• diá¹-á¹-hadhammeyeva manussapeto

so \Ne V 63/ satta vassÄ• ni dukkhapÄ«á¸·ito vicaranto bÄ• rÄ• á¹‡asiyaá¹ƒ migÄ• jinaá¹ƒ
pavisitvÄ• pÄ• kÄ• rantare kadalipaá¹‡á¹‡aá¹ƒ attharitvÄ• vedanÄ• ppatto nipajji. tadÄ• b
uyyÄ• naá¹ƒ gantvÄ• tattha vicaranto taá¹ƒ disvÄ• ``kosi tvaá¹ƒ, kiá¹ƒ vÄ• katvÄ• imaá¹ƒ
ti pucchi. sopissa sabbaá¹ƒ vitthÄ• rato Ä• cikkhi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha -

178__._ á¹• 21 ``bÄ• rÄ• á¹‡asyaá¹ƒ ahÅ« rÄ• jÄ• , kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano

mittÄ• maccaparibyÅ«á¸·ho, agamÄ• si migÄ• jinaá¹ƒ ||

179__._ á¹• 21 ``tattha \Ee V 69/ brÄ• hmaá¹‡amaddakkhi, setaá¹ƒ citraá¹ƒ kilÄ• sinaá¹ƒ.

viddhastaá¹ƒ koviá¸·Ä• raá¹ƒva, kisaá¹ƒ dhamanisanthataá¹ƒ ||

180__._ á¹• 21 ``paramakÄ• ruÃ±Ã±ataá¹ƒ pattaá¹ƒ, disvÄ• kicchagataá¹ƒ naraá¹ƒ.

avaca byamhito rÄ• jÄ• , yakkhÄ• naá¹ƒ katamo nusi ||

181__._ á¹• 21 ``hatthapÄ• dÄ• ca te setÄ• , tato setataraá¹ƒ siro.

gattaá¹ƒ kammÄ• savaá¹‡á¹‡aá¹ƒ te, kilÄ• sabahulo casi ||

182__._ á¹• 21 ``vaá¹-á¹-anÄ• vaá¸·isaá¹…kÄ• sÄ• \Be V 71/, piá¹-á¹-hi te ninnatunnatÄ• .

kÄ• á¸·apabbÄ• va te aá¹…gÄ• , nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisaá¹ƒ ||

183__._ á¹• 21 ``ugghaá¹-á¹-apÄ• do tasito, kiso dhamanisanthato.

chÄ• to Ä• tattarÅ«posi, kutosi kattha gacchati ||

184__._ á¹• 21 ``duddasÄ« appakÄ• rosi, dubbaá¹‡á¹‡o bhÄ«madassano.

janetti yÄ• pi te mÄ• tÄ• , na taá¹ƒ iccheyya passituá¹ƒ ||

185__._ á¹• 21 ``kiá¹ƒ kammamakaraá¹ƒ pubbe, kaá¹ƒ avajjhaá¹ƒ aghÄ• tayi.

kibbisaá¹ƒ yaá¹ƒ karitvÄ• na, idaá¹ƒ dukkhaá¹ƒ upÄ• gamÄ«â€™â€™ ti ||

tattha __bÄ• rÄ• á¹‡asya_nti bÄ• rÄ• á¹‡asiyaá¹ƒ. __mittÄ• maccaparibyÅ«á¸·ho_ti mittehi amaccehi \Ne V 64/ ca parivuto. __migÄ• jina_nti evaá¹ƒnÄ• makaá¹ƒ uyyÄ• naá¹ƒ. __seta_ setaá¹ƒ kabarakuá¹-á¹-hena vicitraá¹ƒ paribhinnena kaá¹‡á¸• Å«yanakilÄ• sakuá¹-á¹-hena k vedanÄ• ppattaá¹ƒ kadalipaá¹‡á¹‡e nipannaá¹ƒ addasa. __viddhastaá¹ƒ koviá¸·Ä• raá¹ƒvÄ• paggharantena maá¹ƒsena viddhastaá¹ƒ pupphitakoviá¸·Ä• rasadisaá¹ƒ. __kisa_nti ekacces aá¹-á¹-hicammamattasarÄ«raá¹ƒ sirÄ• jÄ• lasanthataá¹ƒ. __byamhito_ti bhÄ«to vimhayamÄ yakkhÄ• naá¹ƒ antare tvaá¹ƒ katarayakkho nÄ• mÄ• si. __vaá¹-á¹-anÄ• vaá¸·isaá¹…kÄ• sÄ piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ• ne Ä• vunitvÄ• á¹-hapitÄ• vaá¹-á¹-anÄ• vaá¸·isadisÄ• . __aá kÄ• á¸·apabbavallisadisÄ• ni te aá¹…gÄ• ni. __nÄ• Ã±Ã±a_nti aÃ±Ã±aá¹ƒ purisaá¹ƒ edisaá __ugghaá¹-á¹-apÄ• do_ti rajokiá¹‡á¹‡apÄ• do. __Ä• tattarÅ«po_ti sukkhasarÄ«ro. __dudda __appakÄ• rosÄ«_ti sarÄ«rappakÄ• rarahitosi, dussaá¹‡á¹-hÄ• nosÄ«ti attho. __kiá¹ƒ kamm kiá¹ƒ kammaá¹ƒ akaraá¹ƒ, akÄ• sÄ«ti attho. __kibbisa_nti dÄ• ruá¹‡akammaá¹ƒ.

tato paraá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

186__._ á¹• 21 ``taggha te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

saccavÄ• diÃ±hi lokasmiá¹ƒ, pasaá¹ƒsantÄ«dha paá¹‡á¸• itÄ• ||

187__._ á¹• 21 ``eko \Ee V 70/ \Be V 72/ caraá¹ƒ gogaveso, mÅ«á¸·ho accasariá¹ƒ vane.

araÃ±Ã±e irÄ«á¹‡e vivane, nÄ• nÄ• kuÃ±jarasevite ||

188__._ á¹• 21 ``vÄ• á¸·amigÄ• nucarite, vippanaá¹-á¹-hosmi kÄ• nane.

acariá¹ƒ tattha sattÄ• haá¹ƒ, khuppipÄ• sasamappito ||

189__._ á¹• 21 ``tattha tindukamaddakkhiá¹ƒ, visamaá¹-á¹-haá¹ƒ bubhukkhito.

papÄ• tamabhilambantaá¹ƒ, sampannaphaladhÄ• rinaá¹ƒ ||

190__._ á¹• 21 ``vÄ• tassitÄ• ni bhakkhesiá¹ƒ, tÄ• ni rucciá¹ƒsu me bhusaá¹ƒ.

atitto rukkhamÄ• rÅ«hiá¹ƒ, tattha hessÄ• mi Ä• sito ||

191__._ á¹• 21 ``ekaá¹ƒ me bhakkhitaá¹ƒ Ä• si, dutiyaá¹ƒ abhipatthitaá¹ƒ.

tato sÄ• bhaÃ±jatha sÄ• khÄ• , chinnÄ• pharasunÄ• viya ||

192__._ á¹• 21 ``sohaá¹ƒ \Ne V 65/ sahÄ• va sÄ• khÄ• hi, uddhaá¹ƒpÄ• do avaá¹ƒsiro.

appatiá¹-á¹-he anÄ• lambe, giriduggasmi pÄ• pataá¹ƒ ||

193__._ á¹• 21 ``yasmÄ• ca vÄ• ri gambhÄ«raá¹ƒ, tasmÄ• na samapajjisaá¹ƒ.

tattha sesiá¹ƒ nirÄ• nando, anÅ«nÄ• dasa rattiyo ||

194__._ á¹• 21 ``athettha kapi mÄ• gaÃ±chi, gonaá¹…gulo darÄ«caro.

sÄ• khÄ• hi sÄ• khaá¹ƒ vicaranto, khÄ• damÄ• no dumapphalaá¹ƒ ||

195__._ á¹• 21 ``so maá¹ƒ disvÄ• kisaá¹ƒ paá¹‡á¸• uá¹ƒ, kÄ• ruÃ±Ã±amakaraá¹ƒ mayi.

ambho ko nÄ• ma so ettha, evaá¹ƒ dukkhena aá¹-á¹-ito ||

196__._ á¹• 21 ``manusso amanusso vÄ• , attÄ• naá¹ƒ me pavedaya.

tassaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

197__._ á¹• 21 ``manussohaá¹ƒ byasampatto, sÄ• me natthi ito gati.

taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, tvaÃ±ca me saraá¹‡aá¹ƒ bhava ||

198__._ á¹• 21 ``garuá¹ƒ silaá¹ƒ gahetvÄ• na, vicarÄ« pabbate kapi.

silÄ• ya yoggaá¹ƒ katvÄ• na, nisabho etadabravi ||

199__._ á¹• 21 ``ehi \Be V 73/ me piá¹-á¹-himÄ• ruyha, gÄ«vaá¹ƒ gaá¹‡hÄ• hi bÄ• hubhi.

ahaá¹ƒ taá¹ƒ uddharissÄ• mi, giriduggata vegasÄ• ||

200__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , vÄ• narindassa sirÄ«mato.

piá¹-á¹-himÄ• ruyha dhÄ«rassa, gÄ«vaá¹ƒ bÄ• hÄ• hi aggahiá¹ƒ ||

201__._ á¹• 21 ``so maá¹ƒ tato samuá¹-á¹-hÄ• si, tejassÄ« balavÄ• kapi.

vihaÃ±Ã±amÄ• no kicchena, giriduggata vegasÄ• ||

202__._ á¹• 21 ``uddharitvÄ• na \Ne V 66/ maá¹ƒ santo, nisabho etadabravi.

iá¹…gha maá¹ƒ samma rakkhassu, pasupissaá¹ƒ muhuttakaá¹ƒ ||

203__._ á¹• 21 ``sÄ«hÄ• byagghÄ• \Ee V 71/ ca dÄ«pÄ« ca, acchakokataracchayo.

te maá¹ƒ pamattaá¹ƒ hiá¹ƒseyyuá¹ƒ, te tvaá¹ƒ disvÄ• nivÄ• raya ||

204__._ á¹• 21 ``evaá¹ƒ me parittÄ• tÅ«na, pasupÄ« so muhuttakaá¹ƒ.

tadÄ• haá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, paá¹-ilacchiá¹ƒ ayoniso ||

205__._ á¹• 21 ``bhakkho ayaá¹ƒ manussÄ• naá¹ƒ, yathÄ• caÃ±Ã±e vane migÄ• .

yaá¹ƒ nÅ«nimaá¹ƒ vadhitvÄ• na, chÄ• to khÄ• deyya vÄ• naraá¹ƒ ||

206__._ á¹• 21 ``asito ca gamissÄ• mi, maá¹ƒsamÄ• dÄ• ya sambalaá¹ƒ.

kantÄ• raá¹ƒ nittharissÄ• mi, pÄ• theyyaá¹ƒ me bhavissati ||

207__._ á¹• 21 ``tato silaá¹ƒ gahetvÄ• na, matthakaá¹ƒ sannitÄ• á¸·ayiá¹ƒ.

mama gattakilantassa, pahÄ• ro dubbalo ahu ||

208__._ á¹• 21 ``so ca vegenudappatto, kapi ruhiramakkhito.

assupuá¹‡á¹‡ehi nettehi, rodanto maá¹ƒ udikkhati ||

209__._ á¹• 21 ``mÄ• yyo maá¹ƒ kari bhaddante, tvaÃ±ca nÄ• medisaá¹ƒ kari.

tvaÃ±ca kho nÄ• ma dÄ«ghÄ• vu, aÃ±Ã±e vÄ• retumarahasi ||

210__._ á¹• 21 ``aho vata re purisa, tÄ• vadukkarakÄ• raka.

edisÄ• visamÄ• duggÄ• , papÄ• tÄ• uddhato mayÄ• ||

211__._ á¹• 21 ``Ä• nÄ«to paralokÄ• va, dubbheyyaá¹ƒ maá¹ƒ amaÃ±Ã±atha.

taá¹ƒ tena pÄ• pakammena, pÄ• paá¹ƒ pÄ• pena cintitaá¹ƒ ||

212__._ á¹• 21 ``mÄ• \Ne V 67/ \Be V 74/ heva tvaá¹ƒ adhammaá¹-á¹-ha, vedanaá¹ƒ kaá¹-u

mÄ• heva pÄ• pakammaá¹ƒ taá¹ƒ, phalaá¹ƒ veá¸·uá¹ƒva taá¹ƒ vadhi ||

213__._ á¹• 21 ``tayi me natthi vissÄ• so, pÄ• padhamma asaÃ±Ã±ata.

ehi me piá¹-á¹-hito gaccha, dissamÄ• nova santike ||

214__._ á¹• 21 ``muttosi hatthÄ• vÄ• á¸·Ä• naá¹ƒ, pattosi mÄ• nusiá¹ƒ padaá¹ƒ.

esa maggo adhammaá¹-á¹-ha, tena gaccha yathÄ• sukhaá¹ƒ ||

215__._ á¹• 21 ``idaá¹ƒ vatvÄ• giricaro, rahade pakkhalya matthakaá¹ƒ.

assÅ«ni sampamajjitvÄ• , tato pabbatamÄ• ruhi ||

216__._ á¹• 21 ``sohaá¹ƒ tenÄ• bhisattosmi, pariá¸·Ä• hena aá¹-á¹-ito.

á¸• ayhamÄ• nena gattena, vÄ• riá¹ƒ pÄ• tuá¹ƒ upÄ• gamiá¹ƒ ||

217__._ á¹• 21 ``agginÄ• viya santatto, rahado ruhiramakkhito.

pubbalohitasaá¹…kÄ• so, sabbo me samapajjatha ||

218__._ á¹• 21 ``yÄ• vanto \Ee V 72/ udabindÅ«ni, kÄ• yasmiá¹ƒ nipatiá¹ƒsu me.

tÄ• vanto gaá¹‡á¸• a jÄ• yetha, addhabeluvasÄ• disÄ• ||

219__._ á¹• 21 ``pabhinnÄ• paggharia¹ƒsu me, kuá¹‡apÄ• pubbalohitÄ• .

yena yeneva gacchÄ• mi, gÄ• mesu nigamesu ca ||

220__._ á¹• 21 ``daá¹‡á¸• ahatthÄ• nivÄ• renti, itthiyo purisÄ• ca maá¹ƒ.

okkitÄ• pÅ«tigandhena, mÄ• ssu orena Ä• gamÄ• ||

221__._ á¹• 21 ``etÄ• disaá¹ƒ idaá¹ƒ dukkhaá¹ƒ, satta vassÄ• ni dÄ• ni me.

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe dukkaá¹-amattano ||

222__._ á¹• 21 ``taá¹ƒ \Ne V 68/ vo vadÄ• mi bhaddante, yÄ• vantettha samÄ• gatÄ• .

mÄ• ssu mittÄ• na dubbhittho, mittadubbho hi pÄ• pako ||

223__._ á¹• 21 ``kuá¹-á¹-hÄ« kilÄ• sÄ« bhavati, yo mittÄ• nidha dubbhati.

kÄ• yassa bhedÄ• mittaddu, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti ||

tattha \Be V 75/ __kusalo_ti yathÄ• cheko kusalo katheti, tathÄ• vo kathessÄ• mi. __goga
goá¹‡e gavesanto. __accasari_nti manussapathaá¹ƒ atikkamitvÄ• himavantaá¹ƒ pÄ• visiá¹
suÃ±Ã±e. __irÄ«á¹‡e_ti sukkhakantÄ• re. __vivane_ti vivitte. __vippanaá¹-á¹-ho_ti maggam
__bubhukkhito_ti saÃ±jÄ• tabubhukkho chÄ• tajjhatto. __papÄ• tamabhilambanta_nti papÄ
olambantaá¹ƒ. __sampannaphaladhÄ• rina_nti madhuraphaladhÄ• rinaá¹ƒ. __vÄ• tassitÄ•
vÄ• tapatitÄ• ni khÄ• diá¹ƒ. __tattha hessÄ• mÄ«_ti tasmiá¹ƒ rukkhe suhito bhavissÄ• mÄ«
bhaÃ±jatha sÄ• khÄ• _ti tassa abhipatthitassa atthÄ• ya hatthe pasÄ• rite sÄ• mayÄ• abhi
pharasunÄ• chinnÄ• viya abhaÃ±jatha. __anÄ• lambe_ti Ä• lambitabbaá¹-á¹-hÄ• narahite.
girivisame. __sesi_nti sayitomhi.

__kapi mÄ• gaÃ±chÄ«_ti kapi Ä• gaÃ±chi. __gonaá¹…gulo_ti gunnaá¹ƒ naá¹…guá¹-á¹-has
``gonaá¹…guá¹-á¹-hoâ€™â€™ tipi pÄ• á¹-ho. ``gonaá¹…gulÄ«â€™â€™ tipi paá¹-hanti. __a
mayi. __ambho_ti, mahÄ• rÄ• ja, so kapirÄ• jÄ• tasmiá¹ƒ narakapapÄ• te mama udakapoth
``ambhoâ€™â€™ ti Ä• lapitvÄ• ``ko nÄ• mesoâ€™â€™ ti pucchi. __byasampatto_ti byasa
vasaá¹ƒ pattoti vÄ• attho. __bhaddaá¹ƒ vo_ti tasmÄ• tumhe vadÄ• mi --- ``bhaddaá¹ƒ tumh
__garuá¹ƒ sila_nti, mahÄ• rÄ• ja, so kapirÄ• jÄ• mayÄ• evaá¹ƒ vutte ``mÄ• bhÄ• yÄ«â€™
paá¹-hamaá¹ƒ tÄ• va garuá¹ƒ silaá¹ƒ gahetvÄ• yoggaá¹ƒ karonto pabbate vicari \Ee V 73/.
purisanisabho uttamavÄ• narindo pabbatapapÄ• te á¹-hatvÄ• maá¹ƒ etadabravÄ«ti.

__bÄ• hubhÄ«_ti dvÄ«hi bÄ• hÄ• hi mama gÄ«vaá¹ƒ suggahitaá¹ƒ gaá¹‡ha. __vegasÄ• _ti
puÃ±Ã±avantassa. __aggahi_nti saá¹-á¹-hihatthaá¹ƒ narakapapÄ• taá¹ƒ vÄ• tavegena otari
á¹-hitassa ahaá¹ƒ vegena piá¹-á¹-himabhiruhitvÄ• ubhohi bÄ• hÄ• hi gÄ«vaá¹ƒ aggahesiá¹
kilamanto. __kicchenÄ• _ti dukkhena. __santo_ti paá¹‡á¸• ito, atha vÄ• parisanto kilanto.
taá¹ƒ uddharanto kilanto muhuttaá¹ƒ vissamanto pasupissaá¹ƒ, tasmÄ• maá¹ƒ rakkhÄ• hi.
migÄ• _ti \Ne V 69/ sÄ«hÄ• dÄ«hi aÃ±Ã±epi ye imasmiá¹ƒ vane vÄ• á¸·amigÄ• . pÄ• á¸·iya
``acchakokataracchayoâ€™â€™ ti likhanti. __parittÄ• tÅ«nÄ• _ti, mahÄ• rÄ• ja, evaá¹ƒ so k
\Be V 76/ parittÄ• á¹‡aá¹ƒ katvÄ• muhuttaá¹ƒ pasupi. __ayoniso_ti ayonisomanasikÄ• rena
khÄ• ditabbayuttako. __asito_ dhÄ• to suhito. __sambala_nti pÄ• theyyaá¹ƒ. __matthakaá¹
vÄ• narindassa matthakaá¹ƒ pahariá¹ƒ. ``sannitÄ• á¸·ayaâ€™â€™ ntipi pÄ• á¹-ho. __dubba
yathÄ• dhippÄ• yaá¹ƒ na agamÄ• sÄ«ti.

__vegenÄ• _ti mayÄ• pahaá¹-apÄ• sÄ• á¹‡avegena. __udappatto_ti uá¹-á¹-hito. __mÄ• yy
silÄ• ya paviddhÄ• ya mahÄ• cammaá¹ƒ chinditvÄ• olambi, ruhiraá¹ƒ pagghari. mahÄ• satt
``imasmiá¹ƒ á¹-hÄ• ne aÃ±Ã±o natthi, idaá¹ƒ bhayaá¹ƒ imaá¹ƒ purisaá¹ƒ nissÄ• ya uppanna
maraá¹‡abhayabhÄ«to olambantaá¹ƒ cammabandhaá¹ƒ hatthena gahetvÄ• uppatitvÄ• sÄ

pÄ• papurisena saddhiá¹ƒ sallapanto __ ``mÄ• yyo maâ€™â€™ _ntiÄ• dimÄ• ha. tattha __
mÄ• akari ayyo maá¹ƒ bhaddanteti taá¹ƒ nivÄ• reti. __tvaÃ±ca kho nÄ• mÄ• _ti tvaá¹ƒ nÄ•
uddhaá¹-o edisaá¹ƒ pharusakammaá¹ƒ mayi kari, aho te ayuttaá¹ƒ katanti. __aho vatÄ• _ti t
evamÄ• ha. __tÄ• vadukkarakÄ• rakÄ• _ti mayi aparajjhanena atidukkarakammakÄ• raka. _
viya Ä• nÄ«to. __dubbheyya_nti dubbhitabbaá¹ƒ vadhitabbaá¹ƒ. __vedanaá¹ƒ kaá¹-uka_nti
adhammaá¹-á¹-ha yÄ• disaá¹ƒ vedanaá¹ƒ ahaá¹ƒ phusÄ• mi, edisaá¹ƒ vedanaá¹ƒ kaá¹-ukaá
pÄ• pakammaá¹ƒ phalaá¹ƒ veá¸·uá¹ƒva taá¹ƒ mÄ• vadhi. iti maá¹ƒ, mahÄ• rÄ• ja, so piyap

atha naá¹ƒ ahaá¹ƒ etadavocaá¹ƒ --- ``ayya, mayÄ• kataá¹ƒ dosaá¹ƒ hadaye mÄ• kari, mÄ
evarÅ«pe araÃ±Ã±e nÄ• saya, ahaá¹ƒ disÄ• mÅ«á¸·ho maggaá¹ƒ na jÄ• nÄ• mi, attanÄ• k
jÄ«vitadÄ• naá¹ƒ me detha, araÃ±Ã±Ä• nÄ«haritvÄ• manussapathe á¹-hapethÄ• â€™â€™
saddhiá¹ƒ sallapanto __ ``tayi me natthi vissÄ• soâ€™â€™ _ti Ä• dimÄ• ha. tattha __tayÄ«_
mayhaá¹ƒ tayi vissÄ• so \Ee V 74/ natthi. __ehÄ«_ti, bho purisa, ahaá¹ƒ tayÄ• saddhiá¹ƒ m
tvaá¹ƒ pana ehi mama piá¹-á¹-hito avidÅ«re dissamÄ• nasarÄ«rova gaccha, ahaá¹ƒ rukkhag
__muttosÄ«_ti atha so maá¹ƒ, mahÄ• rÄ• ja, araÃ±Ã±Ä• nÄ«haritvÄ• , bho purisa, vÄ• á¸·a
__pattosi mÄ• nusiá¹ƒ pada_nti manussÅ«pacÄ• raá¹ƒ patto Ä• gatosi, esa te maggo, etena

__giricaro_ti \Be V 77/ giricÄ• rÄ« vÄ• naro. __pakkhalyÄ• _ti dhovitvÄ• . __tenÄ• bhisattos
mahÄ• rÄ• ja \Ne V 70/, tena vÄ• narena abhisatto, pÄ• pakamme pariá¹‡ate tenÄ• bhisatto
evamÄ• ha. __aá¹-á¹-ito_ti upadduto. __upÄ• gami_nti ekaá¹ƒ rahadaá¹ƒ upagatosmi. __sa
evarÅ«po hutvÄ• upaá¹-á¹-hÄ• si. __yÄ• vanto_ti yattakÄ• ni. __gaá¹‡á¸• a jÄ• yethÄ• _ti g
kira pipÄ• saá¹ƒ sandhÄ• retuá¹ƒ asakkonto udakaÃ±jaliá¹ƒ ukkhipitvÄ• thokaá¹ƒ pivitvÄ•
athassa tÄ• vadeva udakabindugaá¹‡anÄ• ya aá¸• á¸• habeluvapakkappamÄ• á¹‡Ä• gaá¹‡
evamÄ• ha. __pabhinnÄ• _ti te gaá¹‡á¸• Ä• taá¹ƒ divasameva bhijjitvÄ• kuá¹‡apÄ• pÅ«tig
pubbalohitÄ• ni paggharia¹ƒsu. __yena yenÄ• _ti yena yena maggena. __okkitÄ• _ti pÅ«tiga
parikkhittÄ• parivÄ• ritÄ• . __mÄ• ssu orena Ä• gamÄ• _ti duá¹-á¹-hasatta orena mÄ• ssu Ä
santikaá¹ƒ mÄ• Ä• gamÄ«ti evaá¹ƒ vadantÄ• maá¹ƒ nivÄ• rentÄ«ti attho. __satta vassÄ• n
tato paá¹-á¹-hÄ• ya idÄ• ni satta vassÄ• ni mama ettakaá¹ƒ kÄ• laá¹ƒ sakaá¹ƒ kammaá¹ƒ an

iti so attano mittadubbhikammaá¹ƒ vitthÄ• retvÄ• , ``mahÄ• rÄ• ja, maÃ±Ã±eva oloketvÄ•
kenaci kattabbaâ€™â€™ nti vatvÄ• __ ``taá¹ƒ voâ€™â€™ _tiÄ• dimÄ• ha. tattha __ta_nti t
kammaá¹ƒ evaá¹ƒ dukkhavipÄ• kaá¹ƒ, tasmÄ• ti attho.

223__._ á¹• 21 ``kuá¹-á¹-hÄ« kilÄ• sÄ« bhavati, yo mittÄ• nidha dubbhati.

kÄ• yassa bhedÄ• mittaddu, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti || ---

ayaá¹ƒ abhisambuddhagÄ• thÄ• . bhikkhave, yo idha loke mittÄ• ni dubbhati hiá¹ƒsati, so ev

tassapi purisassa raÃ±Ã±Ä• saddhiá¹ƒ kathentasseva pathavÄ« vivaraá¹ƒ adÄ• si. taá¹…k
avÄ«cimhi nibbatto. rÄ• jÄ• tasmiá¹ƒ pathaviá¹ƒ paviá¹-á¹-he uyyÄ• nÄ• nikkhamitvÄ• nag

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi devad
paá¹-ivijjhiyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• \Be V 78/ mittad
ahosi, kapirÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

mahÄ• kapijÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

á¹• 03 [517] 7. dakarakkhasajÄ• takavaá¹‡á¹‡anÄ•

224-257__._ __sace_ \Ne V 71/ \Ee V 75/ __vo vuyhamÄ• nÄ• na_nti dakarakkhasajÄ• taka
mahÄ• umaá¹…gajÄ• take Ä• vi bhavissatÄ«ti.

dakarakkhasajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [518] 8. paá¹‡á¸• aranÄ• garÄ• jajÄ• takavaá¹‡á¹‡anÄ•

__vikiá¹‡á¹‡avÄ• ca_nti idaá¹ƒ satthÄ• jetavane viharanto musÄ• vÄ• daá¹ƒ katvÄ• devad
pathavippavesanaá¹ƒ Ä• rabbha kathesi. tadÄ• hi satthÄ• bhikkhÅ«hi tassa avaá¹‡á¹‡e ka
idÄ• neva, pubbepi devadatto musÄ• vÄ• daá¹ƒ katvÄ• pathaviá¹ƒ paviá¹-á¹-hoyevÄ• â€™
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente paÃ±casatavÄ• á¹‡ijÄ• nÄ• vÄ
sattame divase atÄ«radassaniyÄ• nÄ• vÄ• ya samuddapiá¹-á¹-he bhinnÄ• ya á¹-hapetvÄ•
macchakacchapabhakkhÄ• ahesuá¹ƒ, eko pana vÄ• tavegena karampiyapaá¹-á¹-anaá¹ƒ nÄ
uttaritvÄ• naggabhogo tasmiá¹ƒ paá¹-á¹-aneyeva bhikkhÄ• ya cari. tamenaá¹ƒ manussÄ• `
santuá¹-á¹-hoâ€™â€™ ti sambhÄ• vetvÄ• sakkÄ• raá¹ƒ kariá¹ƒsu. so ``laddho me jÄ«vikÅ«
nivÄ• sanapÄ• rupanaá¹ƒ dentesupi na icchi. te ``natthi ito uttari appiccho samaá¹‡oâ€™â€
pasÄ«ditvÄ• tassa assamapadaá¹ƒ katvÄ• tattha naá¹ƒ nivÄ• sÄ• pesuá¹ƒ. so ``karampiya
tassa tattha vasantassa mahÄ• lÄ• bhasakkÄ• ro udapÄ• di.

eko \Be V 79/ nÄ• garÄ• jÄ• pissa supaá¹‡á¹‡arÄ• jÄ• ca upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchant
paá¹‡á¸• aro nÄ• ma. athekadivasaá¹ƒ supaá¹‡á¹‡arÄ• jÄ• tassa santikaá¹ƒ gantvÄ• vand
evamÄ• ha --- ``bhante, amhÄ• kaá¹ƒ Ã±Ä• takÄ• nÄ• ge gaá¹‡hantÄ• bahÅ« vinassanti, e
gahaá¹‡aniyÄ• maá¹ƒ mayaá¹ƒ na jÄ• nÄ• ma, guyhakÄ• raá¹‡aá¹ƒ kira tesaá¹ƒ atthi, sakk
ete piyÄ• yamÄ• nÄ• viya \Ee V 76/ taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchituâ€™â€™ nti. so ``sÄ• dh

sampaá¹-icchitvÄ• supaá¹‡á¹‡arÄ• je vanditvÄ• pakkante nÄ• garÄ• jassa Ä• gatakÄ• le v
nÄ• garÄ• jÄ• naá¹ƒ pucchi --- ``nÄ• garÄ• ja, supaá¹‡á¹‡Ä• kira tumhe gaá¹‡hantÄ• bahÅ
gaá¹‡hantÄ• kathaá¹ƒ gaá¹‡hituá¹ƒ na sakkontÄ«â€™â€™ ti. bhante, idaá¹ƒ amhÄ• kaá¹ƒ
imaá¹ƒ kathentena Ã±Ä• tisaá¹…ghassa maraá¹‡aá¹ƒ Ä• haá¹-aá¹ƒ \Ne V 72/ hotÄ«ti. kiá¹ƒ
``ayaá¹ƒ aÃ±Ã±assa kathessatÄ«â€™â€™ ti evaá¹ƒsaÃ±Ã±Ä« hosi, nÄ• haá¹ƒ aÃ±Ã±assa
jÄ• nitukÄ• matÄ• ya pucchÄ• mi, tvaá¹ƒ mayhaá¹ƒ saddahitvÄ• nibbhayo hutvÄ• kathehÄ
kathessÄ• mi, bhanteâ€™â€™ ti vanditvÄ• pakkÄ• mi. punadivasepi pucchi, tathÄ• pissa n

atha naá¹ƒ tatiyadivase Ä• gantvÄ• nisinnaá¹ƒ, ``nÄ• garÄ• ja, ajja tatiyo divaso, mama pu
na kathesÄ«â€™â€™ ti Ä• ha. ``tumhe aÃ±Ã±assa Ä• cikkhissathÄ• â€™â€™ ti bhayena,
kathessÄ• mi, nibbhayo kathehÄ«ti. ``tena hi, bhante, aÃ±Ã±assa mÄ• kathayitthÄ• â€™â€
gahetvÄ• , ``bhante, mayaá¹ƒ mahante mahante pÄ• sÄ• á¹‡e gilitvÄ• bhÄ• riyÄ• hutvÄ•
Ä• gamanakÄ• le mukhaá¹ƒ nibbÄ• hetvÄ• dante vivaritvÄ• supaá¹‡á¹‡e á¸• aá¹ƒsituá¹ƒ a
amhÄ• kaá¹ƒ sÄ«saá¹ƒ gaá¹‡hanti, tesaá¹ƒ amhe garubhÄ• re hutvÄ• nipanne uddharituá¹
udakaá¹ƒ ottharati. te sÄ«dantÄ• antoudakeyeva maranti, iminÄ• kÄ• raá¹‡ena bahÅ« sup
tesaá¹ƒ amhe gaá¹‡hantÄ• naá¹ƒ kiá¹ƒ sÄ«sena gahitena, bÄ• lÄ• naá¹…guá¹-á¹-he gahet
katvÄ• gahitaá¹ƒ gocaraá¹ƒ mukhena chaá¸• á¸• Ä• petvÄ• lahuke katvÄ• gantuá¹ƒ sakko
rahassakÄ• raá¹‡aá¹ƒ tassa dussÄ«lassa kathesi.

atha tasmiá¹ƒ pakkante supaá¹‡á¹‡arÄ• jÄ• Ä• gantvÄ• karampiyaacelaá¹ƒ vanditvÄ• ``k
te nÄ• garÄ• jassa guyhakÄ• raá¹‡aâ€™â€™ nti Ä• ha. so ``Ä• mÄ• vusoâ€™â€™ ti \Ee V
tena kathitaniyÄ• meneva kathesi. taá¹ƒ sutvÄ• supaá¹‡á¹‡o ``nÄ• garÄ• jena ayuttaá¹ƒ ka
nassananiyÄ• mo parassa na kathetabbo, hotu, ajjeva mayÄ• supaá¹‡á¹‡avÄ• taá¹ƒ katvÄ
gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti supaá¹‡á¹‡avÄ• taá¹ƒ katvÄ• paá¹‡á¸• aranÄ• garÄ• jÄ
gahetvÄ• heá¹-á¹-hÄ• sÄ«saá¹ƒ katvÄ• gahitagocaraá¹ƒ chaá¸• á¸• Ä• petvÄ• uppatitvÄ•
paá¹‡á¸• aro Ä• kÄ• se heá¹-á¹-hÄ• sÄ«sakaá¹ƒ olambanto ``mayÄ• va mama dukkhaá¹ƒ Ä
Ä• ha ---

258__._ á¹• 21 ``vikiá¹‡á¹‡avÄ• caá¹ƒ aniguyhamantaá¹ƒ, asaÃ±Ã±ataá¹ƒ aparicakkhitÄ• ra

bhayaá¹ƒ tamanveti sayaá¹ƒ abodhaá¹ƒ, nÄ• gaá¹ƒ yathÄ• paá¹‡á¸• arakaá¹ƒ supaá¹‡á¹‡o

259__._ á¹• 21 ``yo guyhamantaá¹ƒ parirakkhaá¹‡eyyaá¹ƒ, mohÄ• naro saá¹ƒsati hÄ• sam

taá¹ƒ bhinnamantaá¹ƒ bhayamanveti khippaá¹ƒ, nÄ• gaá¹ƒ yathÄ• paá¹‡á¸• arakaá¹ƒ supa

260__._ á¹• 21 ``nÄ• numitto \Ne V 73/ garuá¹ƒ atthaá¹ƒ, guyhaá¹ƒ veditumarahati.

sumitto ca asambuddhaá¹ƒ, sambuddhaá¹ƒ vÄ• anatthavÄ• ||

261__._ á¹• 21 ``vissÄ• samÄ• pajjimahaá¹ƒ acelaá¹ƒ, samaá¹‡o ayaá¹ƒ sammato bhÄ• vit

tassÄ• hamakkhiá¹ƒ vivariá¹ƒ guyhamatthaá¹ƒ, atÄ«tamattho kapaá¹‡aá¹ƒ rudÄ• mi ||

262__._ á¹• 21 ``tassÄ• haá¹ƒ paramaá¹ƒ brahme guyhaá¹ƒ, vÄ• caá¹ƒ himaá¹ƒ nÄ• sakkhi

tappakkhato hi bhayamÄ• gataá¹ƒ mamaá¹ƒ, atÄ«tamattho kapaá¹‡aá¹ƒ rudÄ• mi ||

263__._ á¹• 21 ``yo \Ee V 78/ ve naro suhadaá¹ƒ maÃ±Ã±amÄ• no, guyhamatthaá¹ƒ saá¹ƒ

dosÄ• bhayÄ• athavÄ• rÄ• garattÄ• , pallatthito bÄ• lo asaá¹ƒsayaá¹ƒ so ||

264__._ á¹• 21 ``tirokkhavÄ• co \Be V 81/ asataá¹ƒ paviá¹-á¹-ho, yo saá¹…gatÄ«su mudÄ«

Ä• sÄ«viso dummukhotyÄ• hu taá¹ƒ naraá¹ƒ, Ä• rÄ• Ä• rÄ• saá¹ƒyame tÄ• disamhÄ• ||

265__._ á¹• 21 ``annaá¹ƒ pÄ• naá¹ƒ kÄ• sikacandanaÃ±ca, manÄ• pitthiyo mÄ• lamucchÄ•

ohÄ• ya gacchÄ• mase sabbakÄ• me, supaá¹‡á¹‡a pÄ• á¹‡Å«pagatÄ• va tyamhÄ• â€™â€

tattha __vikiá¹‡á¹‡avÄ• ca_nti patthaá¹-avacanaá¹ƒ. __aniguyhamanta_nti appaá¹-icchann
__asaÃ±Ã±ata_nti kÄ• yadvÄ• rÄ• dÄ«ni rakkhituá¹ƒ asakkontaá¹ƒ. __aparicakkhitÄ• ra_nti
kathitamantaá¹ƒ rakkhituá¹ƒ sakkhissati, na sakkhissatÄ«â€™â€™ ti puggalaá¹ƒ oloketuá¹ƒ
asakkontaá¹ƒ. __bhayaá¹ƒ tamanvetÄ«_ti taá¹ƒ imehi catÅ«hi aá¹…gehi samannÄ• gataá¹ƒ
puggalaá¹ƒ sayaá¹ƒkatameva bhayaá¹ƒ anveti, yathÄ• maá¹ƒ paá¹‡á¸• arakanÄ• gaá¹ƒ su
__saá¹ƒsati hÄ• samÄ• no_ti rakkhituá¹ƒ asamatthassa pÄ• papurisassa hÄ• samÄ• no kat
anuvattanamattena yo mitto, na hadayena, so guyhaá¹ƒ atthaá¹ƒ jÄ• nituá¹ƒ nÄ• rahatÄ«ti p
__asambuddha_nti asambuddhanto ajÄ• nanto, appaÃ±Ã±oti attho. __sambuddha_nti saml
sappaÃ±Ã±oti attho. idaá¹ƒ vuttaá¹ƒ hoti --- ``yopi suhadayo mitto vÄ• amitto vÄ• appaÃ±Ã
yo anatthavÄ• anatthacaro, sopi guyhaá¹ƒ vedituá¹ƒ nÄ• rahateâ€™â€™ ti.

__samaá¹‡o aya_nti ayaá¹ƒ samaá¹‡oti ca lokasammatoti ca bhÄ• vitattoti ca maÃ±Ã±amÄ
etasmiá¹ƒ vissÄ• samÄ• pajjiá¹ƒ. __akkhi_nti kathesiá¹ƒ. __atÄ«tamattho_ti atÄ«tattho, atik
idÄ• ni kapaá¹‡aá¹ƒ rudÄ• mÄ«ti paridevati. __tassÄ• _ti tassa acelakassa. __brahme_ti su
__saá¹ƒyametu_nti imaá¹ƒ guyhavÄ• caá¹ƒ rahassakÄ• raá¹‡aá¹ƒ rakkhituá¹ƒ nÄ• sakkhiá¹
idÄ• ni idaá¹ƒ bhayaá¹ƒ mama tassa acelakassa pakkhato koá¹-á¹-hÄ• sato santikÄ• Ä• ga

82/ kapaá¹‡aá¹ƒ rudÄ• mÄ«ti. __suhada_nti ``suhado mama ayaâ€™â€™ nti maÃ±Ã±amÄ
akulaje nÄ«ce. __dosÄ• _ti etehi dosÄ• dÄ«hi kÄ• raá¹‡ehi yo evarÅ«paá¹ƒ guyhaá¹ƒ saá¹ƒ
asaá¹ƒsayaá¹ƒ __pallatthito_ parivattetvÄ• pÄ• pito, hatoyeva nÄ• mÄ• ti attho.

__tirokkhavÄ• co_ti attano yaá¹ƒ vÄ• caá¹ƒ kathetukÄ• mo, tassÄ• tirokkhakatattÄ• paá¹-
paviá¹-á¹-ho_ti asappurisÄ• naá¹ƒ antaraá¹ƒ paviá¹-á¹-ho asappurisesu pariyÄ• panno. __sa
mudÄ«retÄ«_ti yo evarÅ«po paresaá¹ƒ rahassaá¹ƒ sutvÄ• va parisamajjhesu ``asukena asu
vuttaá¹ƒ vÄ• â€™â€™ ti vÄ• kyaá¹ƒ udÄ«reti, taá¹ƒ naraá¹ƒ ``Ä• sÄ«viso dummukho pÅ«tir
tÄ• disamhÄ• purisÄ• __Ä• rÄ• Ä• rÄ• saá¹ƒyame, _ dÅ«rato dÅ«ratova virameyya, pariv
__mÄ• lamucchÄ• danaÃ±cÄ• _ti mÄ• laÃ±ca dibbaá¹ƒ catujjÄ• tiyagandhaÃ±ca ucchÄ• da
dibbaannÄ• dayo sabbakÄ• me ajja mayaá¹ƒ ohÄ• ya chaá¸• á¸• etvÄ• gamissÄ• ma. __su
tyamhÄ• _ti, bho supaá¹‡á¹‡a, pÄ• á¹‡ehi upagatÄ• va te amhÄ• , saraá¹‡aá¹ƒ no hohÄ«ti.

evaá¹ƒ paá¹‡á¸• arako Ä• kÄ• se heá¹-á¹-hÄ• sÄ«sako olambanto aá¹-á¹-hahi gÄ• thÄ• hi p
paridevanasaddaá¹ƒ sutvÄ• , ``nÄ• garÄ• ja attano rahassaá¹ƒ acelakassa kathetvÄ• idÄ•
paridevasÄ«â€™â€™ ti taá¹ƒ garahitvÄ• gÄ• thamÄ• ha ---

266__._ á¹• 21 ``ko nÄ«dha tiá¹‡á¹‡aá¹ƒ garahaá¹ƒ upeti, asmiá¹ƒdha loke pÄ• á¹‡abhÅ« n

samaá¹‡o supaá¹‡á¹‡o athavÄ• tvameva, kiá¹ƒkÄ• raá¹‡Ä• paá¹‡á¸• arakaggahÄ«toâ€™â

tattha __ko nÄ«dhÄ• _ti idha amhesu tÄ«su janesu ko nu. __asmiá¹ƒdhÄ• _ti ettha __idhÄ•
asmiá¹ƒ loketi attho. __pÄ• á¹‡abhÅ«_ti pÄ• á¹‡abhÅ«to. __athavÄ• tvamevÄ• _ti udÄ• hu
samaá¹‡aá¹ƒ tÄ• va mÄ• garaha, so hi upÄ• yena taá¹ƒ rahassaá¹ƒ pucchi. supaá¹‡á¹‡am
paccatthikova. __paá¹‡á¸• arakaggahÄ«to_ti, samma paá¹‡á¸• araka, ``ahaá¹ƒ kiá¹ƒkÄ• raá
gahitoâ€™â€™ ti cintetvÄ• ca pana attÄ• nameva garaha, tayÄ• hi rahassaá¹ƒ kathentena
katoti ayamettha adhippÄ• yo.

taá¹ƒ \Ne V 75/ \Be V 83/ sutvÄ• paá¹‡á¸• arako itaraá¹ƒ gÄ• thamÄ• ha ---

267__._ á¹• 21 ``samaá¹‡oti me sammatatto ahosi, piyo ca me manasÄ• bhÄ• vitatto.

tassÄ• hamakkhiá¹ƒ \Ee V 80/ vivariá¹ƒ guyhamatthaá¹ƒ, atÄ«tamattho kapaá¹‡aá¹ƒ rudÄ•

tattha __sammatatto_ti so samaá¹‡o mayhaá¹ƒ ``sappuriso ayaâ€™â€™ nti sammatabhÄ•
sambhÄ• vitabhÄ• vo ca me ahosÄ«ti.

tato supaá¹‡á¹‡o catasso gÄ• thÄ• abhÄ• si ---

268__._ á¹• 21 ``na catthi satto amaro pathabyÄ• , paÃ±Ã±Ä• vidhÄ• natthi na ninditabbÄ•

saccena dhammena dhitiyÄ• damena, alabbhamabyÄ• haratÄ« naro idha ||

269__._ á¹• 21 ``mÄ• tÄ• pitÄ• paramÄ• bandhavÄ• naá¹ƒ, nÄ• ssa tatiyo anukampakatth

tesampi guyhaá¹ƒ paramaá¹ƒ na saá¹ƒse, mantassa bhedaá¹ƒ parisaá¹…kamÄ• no ||

270__._ á¹• 21 ``mÄ• tÄ• pitÄ• bhaginÄ« bhÄ• taro ca, sahÄ• yÄ• vÄ• yassa honti sapak

tesampi guyhaá¹ƒ paramaá¹ƒ na saá¹ƒse, mantassa bhedaá¹ƒ parisaá¹…kamÄ• no ||

271__._ á¹• 21 ``bhariyÄ• ce purisaá¹ƒ vajjÄ• , komÄ• rÄ« piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , Ã±Ä• tisaá¹…ghapurakkhatÄ• .

tassÄ• pi guyhaá¹ƒ paramaá¹ƒ na saá¹ƒse, mantassa bhedaá¹ƒ parisaá¹…kamÄ• noâ€™â€

tattha __amaro_ti amaraá¹‡asabhÄ• vo satto nÄ• ma natthi. __paÃ±Ã±Ä• vidhÄ• natthÄ«_
padasandhikaro, paÃ±Ã±Ä• vidhÄ• atthÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- nÄ• garÄ• ja \Be
natthi, paÃ±Ã±Ä• vidhÄ• pi atthi, sÄ• aÃ±Ã±esaá¹ƒ paÃ±Ã±Ä• koá¹-á¹-hÄ• sasaá¹…khÄ• t
jÄ«vitahetu na ninditabbÄ• ti. atha vÄ• __paÃ±Ã±Ä• vidhÄ• _ti paÃ±Ã±Ä• sadisÄ• na nind
dhammajÄ• ti natthi, taá¹ƒ kasmÄ• nindasÄ«ti. yesaá¹ƒ pana ``paÃ±Ã±Ä• vidhÄ• nampi na
pÄ• á¹-ho, tesaá¹ƒ ujukameva. __saccenÄ• _tiÄ• dÄ«su vacÄ«saccena ca sucaritadhamme
dhitiyÄ• ca indriyadamena ca __alabbhaá¹ƒ_ dullabhaá¹ƒ aá¹-á¹-hasamÄ• pattimaggaphala
visesaá¹ƒ __abyÄ• harati_ Ä• vahati \Ne V 76/ taá¹ƒ nipphÄ• deti \Ee V 81/ naro idha, tasm
nindituá¹ƒ, attÄ• nameva garaha. acelena hi attano paÃ±Ã±avantatÄ• ya upÄ• yakusalatÄ•
rahassaá¹ƒ guyhaá¹ƒ mantaá¹ƒ pucchitoti attho.

__paramÄ• _ti ete ubho bandhavÄ• naá¹ƒ uttamabandhavÄ• nÄ• ma. __nÄ• ssa tatiyo_ti
aÃ±Ã±o tatiyo satto anukampako nÄ• ma natthi, mantassa bhedaá¹ƒ parisaá¹…kamÄ• no p
mÄ• tÄ• pitÅ«nampi paramaá¹ƒ guyhaá¹ƒ na saá¹ƒseyya, tvaá¹ƒ pana mÄ• tÄ• pitÅ«nampi
kathesÄ«ti attho. __sahÄ• yÄ• vÄ• _ti suhadayamittÄ• vÄ• . __sapakkhÄ• _ti petteyyamÄ•
samÄ• napakkhÄ• Ã±Ä• tayo. __tesampÄ«_ti etesampi Ã±Ä• timittÄ• naá¹ƒ na katheyya, tv
attanova kujjhassÅ«ti dÄ«peti. __bhariyÄ• ce_ti komÄ• rÄ« piyabhÄ• á¹‡inÄ« puttehi ca rÅ«
upetÄ• evarÅ«pÄ• bhariyÄ• pi ce ``Ä• cikkhÄ• hi me tava guyhaâ€™â€™ nti vadeyya, tas

tato parÄ• ---

272__._ á¹• 21 ``na guyhamatthaá¹ƒ vivareyya, rakkheyya naá¹ƒ yathÄ• nidhiá¹ƒ.

na hi pÄ• tukato sÄ• dhu, guyho attho pajÄ• natÄ• ||

273__._ á¹• 21 ``thiyÄ• guyhaá¹ƒ na saá¹ƒseyya, amittassa ca paá¹‡á¸• ito.

yo cÄ• misena saá¹ƒhÄ«ro, hadayattheno ca yo naro ||

274__._ á¹• 21 ``guyhamatthaá¹ƒ asambuddhaá¹ƒ, sambodhayati yo naro.

mantabhedabhayÄ• tassa, dÄ• sabhÅ«to titikkhati ||

275__._ á¹• 21 ``yÄ• vanto \Be V 85/ purisassatthaá¹ƒ, guyhaá¹ƒ jÄ• nanti mantinaá¹ƒ.

tÄ• vanto tassa ubbegÄ• , tasmÄ• guyhaá¹ƒ na vissaje.

276__._ á¹• 21 ``vivicca bhÄ• seyya divÄ• rahassaá¹ƒ, rattiá¹ƒ giraá¹ƒ nÄ• tivelaá¹ƒ pamuÃ

upassutikÄ• hi suá¹‡anti mantaá¹ƒ, tasmÄ• manto khippamupeti bhedaâ€™â€™ nti || ---

paÃ±ca \Ne V 77/ gÄ• thÄ• umaá¹…gajÄ• take paÃ±capaá¹‡á¸• itapaÃ±he Ä• vi bhavissan

tato parÄ• su ---

277__._ á¹• 21 ``yathÄ• pi assa nagaraá¹ƒ mahantaá¹ƒ, advÄ• rakaá¹ƒ Ä• yasaá¹ƒ bhaddas

samantakhÄ• tÄ• parikhÄ• upetaá¹ƒ \Ee V 82/, evampi me te idha guyhamantÄ• ||

278__._ á¹• 21 ``ye guyhamantÄ• avikiá¹‡á¹‡avÄ• cÄ• , daá¸·hÄ• sadatthesu narÄ• dujivl

Ä• rÄ• amittÄ• byavajanti tehi, Ä• sÄ«visÄ• vÄ• riva sattusaá¹…ghÄ• â€™â€™ ti || ---

dvÄ«su gÄ• thÄ• su __bhaddasÄ• la_nti Ä• paá¹‡Ä• dÄ«hi sÄ• lÄ• hi sampannaá¹ƒ. __sam
samantakhÄ• tÄ• hi tÄ«hi parikhÄ• hi upagataá¹ƒ. __evampi me_ti evampi mayhaá¹ƒ te pur
idha guyhamantÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• advÄ• rakassa ayomayanagarassa man
upabhogaparibhogo antova hoti, na abbhantarimÄ• bahi nikkhamanti, na bÄ• hirÄ• anto pa

saÃ±cÄ• ro chijjati, guyhamantÄ• purisÄ• evarÅ«pÄ• honti, attano guyhaá¹ƒ attano antoy
aÃ±Ã±assa kathentÄ«ti. __daá¸·hÄ• sadatthesÅ«_ti attano atthesu thirÄ• . __dujivhÄ• _ti p
Ä• lapati. __byavajantÄ«_ti paá¹-ikkamanti. __Ä• sÄ«visÄ• vÄ• riva sattusaá¹…ghÄ• _ti et
nipÄ• tamattaá¹ƒ, Ä• sÄ«visÄ• sattusaá¹…ghÄ• rivÄ• ti attho. yathÄ• Ä• sÄ«visato sattusa
manussÄ• \Be V 86/ Ä• rÄ• paá¹-ikkamanti, evaá¹ƒ tehi guyhamantehi narehi Ä• rÄ• amitt
upagantuá¹ƒ okÄ• saá¹ƒ na labhantÄ«ti vuttaá¹ƒ hoti.

evaá¹ƒ supaá¹‡á¹‡ena dhamme kathite paá¹‡á¸• arako Ä• ha ---

279__._ á¹• 21 ``hitvÄ• gharaá¹ƒ pabbajito acelo, naggo muá¹‡á¸• o carati ghÄ• sahetu.

tamhi nu kho vivariá¹ƒ guyhamatthaá¹ƒ, atthÄ• ca dhammÄ• ca apaggatÄ• mhÄ• ||

280__._ á¹• 21 ``kathaá¹ƒkaro hoti supaá¹‡á¹‡arÄ• ja, kiá¹ƒsÄ«lo kena vatena vattaá¹ƒ.

samaá¹‡o caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni, kathaá¹ƒkaro saggamupeti á¹-hÄ• naâ€™â€™ n

tattha __ghÄ• sahetÅ«_ti nissiriko kucchipÅ«raá¹‡atthÄ• ya khÄ• danÄ«yabhojanÄ«ye pari
__apaggatÄ• mhÄ• _ti \Ne V 78/ apagatÄ• parihÄ«nÄ• mhÄ• . __kathaá¹ƒkaro_ti \Ee V 83/
naggassa samaá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• samaá¹‡apaá¹-ipattiá¹ƒ pucchanto Ä• ha. tattha _
Ä• cÄ• rena samannÄ• gato. __kena vatenÄ• _ti katarena vatasamÄ• dÄ• nena vattanto. _
caranto taá¹‡hÄ• mamÄ• yitÄ• ni hitvÄ• kathaá¹ƒ samitapÄ• pasamaá¹‡o nÄ• ma hoti. __s
suá¹-á¹-hu aggaá¹ƒ devanagaraá¹ƒ so samaá¹‡o upetÄ«ti.

supaá¹‡á¹‡o Ä• ha ---

281__._ á¹• 21 ``hiriyÄ• titikkhÄ• ya damenupeto, akkodhano pesuá¹‡iyaá¹ƒ pahÄ• ya.

samaá¹‡o caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni, evaá¹ƒkaro saggamupeti á¹-hÄ• naâ€™â€™ nti

tattha __hiriyÄ• _ti, samma nÄ• garÄ• ja, ajjhattabahiddhÄ• samuá¹-á¹-hÄ• nehi hirottappe
titikkhÄ• saá¹…khÄ• tÄ• ya adhivÄ• sanakhantiyÄ• indriyadamena ca upeto akujjhanasÄ«
taá¹‡hÄ• mamÄ• yitÄ• ni ca hitvÄ• pabbajjÄ• ya caranto \Be V 87/ samaá¹‡o nÄ• ma hoti,
hirÄ«Ä• dÄ«ni kusalÄ• ni karonto saggamupeti á¹-hÄ• nanti.

idaá¹ƒ supaá¹‡á¹‡arÄ• jassa dhammakathaá¹ƒ sutvÄ• paá¹‡á¸• arako jÄ«vitaá¹ƒ yÄ• cant

282__._ á¹• 21 ``mÄ• tÄ• va puttaá¹ƒ taruá¹‡aá¹ƒ tanujjaá¹ƒ, samphassatÄ• sabbagattaá¹ƒ

evampi me tvaá¹ƒ pÄ• turahu dijinda, mÄ• tÄ• va puttaá¹ƒ anukampamÄ• noâ€™â€™ ti ||

tassattho --- yathÄ• mÄ• tÄ• __tanujaá¹ƒ_ attano sarÄ«rajÄ• taá¹ƒ taruá¹‡aá¹ƒ puttaá¹ƒ s
taá¹ƒ ure nipajjÄ• petvÄ• thaÃ±Ã±aá¹ƒ pÄ• yentÄ« puttasamphassena sabbaá¹ƒ attano ga
puttato bhÄ• yati napi putto mÄ• tito, evampi me tvaá¹ƒ __pÄ• turahu_ pÄ• tubhÅ«to __dijin
mÄ• tÄ• va puttaá¹ƒ mudukena hadayena anukampamÄ• no maá¹ƒ passa, jÄ«vitaá¹ƒ me d

athassa supaá¹‡á¹‡o jÄ«vitaá¹ƒ dento itaraá¹ƒ gÄ• thamÄ• ha ---

283__._ á¹• 21 ``handajja tvaá¹ƒ muÃ±ca vadhÄ• dujivha, tayo hi puttÄ• na hi aÃ±Ã±o atth

antevÄ• sÄ« \Ee V 84/ dinnako atrajo ca, rajjassu puttaÃ±Ã±ataro me ahosÄ«â€™â€™ ti ||

tattha \Ne V 79/ __muÃ±cÄ• _ti mucca, ayameva vÄ• pÄ• á¹-ho. __dujivhÄ• _ti taá¹ƒ Ä• la
catuttho putto nÄ• ma natthi. __antevÄ• sÄ«_ti sippaá¹ƒ vÄ• uggaá¹‡hamÄ• no paÃ±haá¹ƒ
nivuttho. __dinnako_ti ``ayaá¹ƒ te putto hotÅ«â€™â€™ ti parehi dinno. __rajjassÅ«_ti abhira
__aÃ±Ã±ataro_ti tÄ«su puttesu aÃ±Ã±ataro antevÄ• sÄ« putto me tvaá¹ƒ jÄ• toti dÄ«peti.

evaÃ±ca pana vatvÄ• Ä• kÄ• sÄ• otaritvÄ• taá¹ƒ bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• pesi. tamattl
dve gÄ• thÄ• abhÄ• si ---

284__._ á¹• 21 ``icceva \Be V 88/ vÄ• kyaá¹ƒ visajjÄ« supaá¹‡á¹‡o, bhumyaá¹ƒ patiá¹-á¹-hÄ

muttajja tvaá¹ƒ sabbabhayÄ• tivatto, thalÅ«dake hohi mayÄ• bhigutto ||

285__._ á¹• 21 ``Ä• taá¹…kinaá¹ƒ yathÄ• kusalo bhisakko, pipÄ• sitÄ• naá¹ƒ rahadova sÄ«

vesmaá¹ƒ yathÄ• himasÄ«taá¹-á¹-itÄ• naá¹ƒ, evampi te saraá¹‡amahaá¹ƒ bhavÄ• mÄ«â€™

tattha __icceva vÄ• kya_nti iti evaá¹ƒ vacanaá¹ƒ vatvÄ• taá¹ƒ nÄ• garÄ• jaá¹ƒ vissajji. __b
bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• ya dijo taá¹ƒ dujivhaá¹ƒ samassÄ• sento mutto ajja tvaá¹ƒ ito pa
sabbabhayÄ• ni ativatto thale ca udake ca mayÄ• abhigutto rakkhito hohÄ«ti Ä• ha. __Ä• ta
gilÄ• nÄ• naá¹ƒ. __evampi te_ti evaá¹ƒ ahaá¹ƒ tava saraá¹‡aá¹ƒ bhavÄ• mi.

gaccha tvanti uyyojesi. so nÄ• garÄ• jÄ• nÄ• gabhavanaá¹ƒ pÄ• visi. itaropi supaá¹‡á¹‡ab
paá¹‡á¸• arakanÄ• go sapathaá¹ƒ katvÄ• saddahÄ• petvÄ• vissajjito, kÄ«disaá¹ƒ nu kho m
vÄ«maá¹ƒsissÄ• mi naâ€™â€™ nti nÄ• gabhavanaá¹ƒ gantvÄ• supaá¹‡á¹‡avÄ• taá¹ƒ akÄ

``supaá¹‡á¹‡arÄ• jÄ• maá¹ƒ gahetuá¹ƒ Ä• gato bhavissatÄ«â€™â€™ ti maÃ±Ã±amÄ• no b
attabhÄ• vaá¹ƒ mÄ• petvÄ• pÄ• sÄ• á¹‡e ca vÄ• lukaÃ±ca gilitvÄ• bhÄ• riyo hutvÄ• \Ee V
heá¹-á¹-hÄ• katvÄ• bhogamatthake phaá¹‡aá¹ƒ dhÄ• rayamÄ• no nipajjitvÄ• supaá¹‡á¹‡ar
viya ahosi. taá¹ƒ disvÄ• supaá¹‡á¹‡o itaraá¹ƒ gÄ• thamÄ• ha ---

286__._ á¹• 21 ``sandhiá¹ƒ katvÄ• amittena, aá¹‡á¸• ajena jalÄ• buja.

vivariya dÄ• á¹-haá¹ƒ sesi, kuto taá¹ƒ bhayamÄ• gataâ€™â€™ nti ||

taá¹ƒ sutvÄ• \Ne V 80/ nÄ• garÄ• jÄ• tisso gÄ• thÄ• abhÄ• si ---

287__._ á¹• 21 ``saá¹…ketheva amittasmiá¹ƒ, mittasmimpi na vissase.

abhayÄ• bhayamuppannaá¹ƒ, api mÅ«lÄ• ni kantati ||

288__._ á¹• 21 ``kathaá¹ƒ nu vissase tyamhi, yenÄ• si kalaho kato.

niccayattena á¹-hÄ• tabbaá¹ƒ, so disabbhi na rajjati ||

289__._ á¹• 21 ``vissÄ• saye \Be V 89/ na ca taá¹ƒ vissayeyya, asaá¹…kito saá¹…kito ca bh

tathÄ• tathÄ• viÃ±Ã±Å« parakkameyya, yathÄ• yathÄ• bhÄ• vaá¹ƒ paro na jaÃ±Ã±Ä• â€

tattha __abhayÄ• _ti abhayaá¹-á¹-hÄ• nabhÅ«tÄ• mittamhÄ• bhayaá¹ƒ uppannaá¹ƒ jÄ«vit
kantati. __tyamhÄ«_ti tasmiá¹ƒ. __yenÄ• sÄ«_ti yena saddhiá¹ƒ kalaho kato ahosi. __niccay
niccapaá¹-iyattena. __so disabbhi na rajjatÄ«_ti yo niccayattena abhitiá¹-á¹-hati, so attano sa
saddhiá¹ƒ vissÄ• savasena na rajjati, tato tesaá¹ƒ yathÄ• kÄ• makaraá¹‡Ä«yo na hotÄ«ti att
paraá¹ƒ attani vissÄ• saye, taá¹ƒ pana sayaá¹ƒ na vissaseyya. parena asaá¹…kito attanÄ•
bhaveyya. __bhÄ• vaá¹ƒ paro_ti yathÄ• yathÄ• paá¹‡á¸• ito parakkamati, tathÄ• tathÄ• ta
jÄ• nÄ• ti, tasmÄ• paá¹‡á¸• itena vÄ«riyaá¹ƒ kÄ• tabbamevÄ• ti dÄ«peti.

iti te aÃ±Ã±amaÃ±Ã±aá¹ƒ sallapitvÄ• samaggÄ• sammodamÄ• nÄ• ubhopi acelakassa a
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

290__._ á¹• 21 ``te devavaá¹‡á¹‡Ä• sukhumÄ• larÅ«pÄ• , ubho samÄ• sujayÄ• puÃ±Ã±a

upÄ• gamuá¹ƒ \Ee V 86/ karampiyaá¹ƒ acelaá¹ƒ, missÄ«bhÅ«tÄ• assavÄ• hÄ• va nÄ• gÄ•

tattha __samÄ• _ti samÄ• narÅ«pÄ• sadisasaá¹‡á¹-hÄ• nÄ• hutvÄ• . __sujayÄ• _ti suvay
pÄ• á¹-ho. __puÃ±Ã±akhandhÄ• _ti katakusalatÄ• ya puÃ±Ã±akkhandhÄ• viya. __missÄ«b
gahetvÄ• kÄ• yamissÄ«bhÄ• vaá¹ƒ upagatÄ• . __assavÄ• hÄ• va nÄ• gÄ• _ti dhure yuttak
purisanÄ• gÄ• tassa assamaá¹ƒ agamiá¹ƒsu.

gantvÄ• \Ne V 81/ ca pana supaá¹‡á¹‡arÄ• jÄ• cintesi --- ``ayaá¹ƒ nÄ• garÄ• jÄ• acelaka
dassati, etaá¹ƒ dussÄ«laá¹ƒ na vandissÄ• mÄ«â€™â€™ ti. so bahi á¹-hatvÄ• nÄ• garÄ• jÄ
pesesi. taá¹ƒ sandhÄ• ya satthÄ• itaraá¹ƒ gÄ• thamÄ• ha.

291__._ á¹• 21 ``tato \Be V 90/ have paá¹‡á¸• arako acelaá¹ƒ, sayamevupÄ• gamma idaá¹ƒ

muttajjahaá¹ƒ sabbabhayÄ• tivatto, na hi nÅ«na tuyhaá¹ƒ manaso piyamhÄ• â€™â€™ ti ||

tattha __piyamhÄ• _ti dussÄ«lanaggabhoggamusÄ• vÄ• di nÅ«na mayaá¹ƒ tava manaso n

tato acelo itaraá¹ƒ gÄ• thamÄ• ha ---

292__._ á¹• 21 ``piyo hi me Ä• si supaá¹‡á¹‡arÄ• jÄ• , asaá¹ƒsayaá¹ƒ paá¹‡á¸• arakena sa

so rÄ• garattova akÄ• simetaá¹ƒ, pÄ• pakammaá¹ƒ sampajÄ• no na mohÄ• â€™â€™ ti ||

tattha __paá¹‡á¸• arakenÄ• _ti tayÄ• paá¹‡á¸• arakena so mama piyataro ahosi, saccame
tasmiá¹ƒ supaá¹‡á¹‡e rÄ• gena ratto hutvÄ• etaá¹ƒ pÄ• pakammaá¹ƒ jÄ• nantova akÄ• siá

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

293__._ á¹• 21 ``na me piyaá¹ƒ appiyaá¹ƒ vÄ• pi hoti, sampassato lokamimaá¹ƒ paraÃ±ca.

susaÃ±Ã±atÄ• naÃ±hi viyaÃ±janena, asaÃ±Ã±ato lokamimaá¹ƒ carÄ• si ||

294__._ á¹• 21 ``ariyÄ• vakÄ• sosi \Ee V 87/ anariyovÄ• si, asaÃ±Ã±ato saÃ±Ã±atasannikÄ

kaá¹‡hÄ• bhijÄ• tikosi anariyarÅ«po, pÄ• paá¹ƒ bahuá¹ƒ duccaritaá¹ƒ acÄ• rÄ«â€™â€™ ti |

tattha __na me_ti ambho dussÄ«lanaggamusÄ• vÄ• di pabbajitassa hi imaÃ±ca paraÃ±ca
vÄ• me appiyaá¹ƒ vÄ• pi meti na hoti, tvaá¹ƒ pana __susaÃ±Ã±atÄ• naá¹ƒ_ sÄ«lavantÄ• n
pabbajitaliá¹…gena asaÃ±Ã±ato hutvÄ• imaá¹ƒ lokaá¹ƒ vaÃ±cento carasi. __ariyÄ• vakÄ• s
ariyapaá¹-irÅ«pakosi \Ne V 82/. __asaÃ±Ã±ato_ti \Be V 91/ kÄ• yÄ• dÄ«hi asaÃ±Ã±atosi. __

kÄ• á¸·akasabhÄ• vo. __anariyarÅ«po_ti ahirikasabhÄ• vo. __acÄ• rÄ«_ti akÄ• si.

iti taá¹ƒ garahitvÄ• idÄ• ni abhisapanto imaá¹ƒ gÄ• thamÄ• ha ---

295__._ á¹• 21 ``aduá¹-á¹-hassa tuvaá¹ƒ dubbhi, dubbhÄ« ca pisuá¹‡o casi.

etena saccavajjena, muddhÄ• te phalatu sattadhÄ• â€™â€™ ti ||

tassattho --- ambho dubbhi tvaá¹ƒ aduá¹-á¹-hassa mittassa dubbhÄ« cÄ• si, pisuá¹‡o cÄ• s
muddhÄ• te sattadhÄ• phalatÅ«ti.

iti nÄ• garÄ• jassa sapantasseva acelakassa sÄ«saá¹ƒ sattadhÄ• phali. nisinnaá¹-á¹-hÄ• r
vivaraá¹ƒ adÄ• si. so pathaviá¹ƒ pavisitvÄ• avÄ«cimhi nibbatti, nÄ• garÄ• jasupaá¹‡á¹‡arÄ
bhavanameva agamiá¹ƒsu. satthÄ• tassa pathaviá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ pakÄ• sento c

296__._ á¹• 21 ``tasmÄ• hi mittÄ• naá¹ƒ na dubbhitabbaá¹ƒ, mittadubbhÄ• pÄ• piyo natthi

Ä• sittasatto nihato pathabyÄ• , indassa vÄ• kyena hi saá¹ƒvaro hatoâ€™â€™ ti ||

tattha __tasmÄ• _ti yasmÄ• mittadubbhikammassa pharuso vipÄ• ko, tasmÄ• . __Ä• sittas
__indassÄ• _ti nÄ• gindassa vÄ• kyena. __saá¹ƒvaro_ti ``ahaá¹ƒ saá¹ƒvare á¹-hitosmÄ«â€™
evaá¹ƒ paÃ±Ã±Ä• to Ä• jÄ«vako hatoti.

satthÄ• \Ee V 88/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubb
musÄ• vÄ• daá¹ƒ katvÄ• pathaviá¹ƒ paviá¹-á¹-hoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ sam
devadatto ahosi, nÄ• garÄ• jÄ• sÄ• riputto, supaá¹‡á¹‡arÄ• jÄ• pana ahameva ahosiâ€™â

paá¹‡á¸• aranÄ• garÄ• jajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [519] 9. sambulÄ• jÄ• takavaá¹‡á¹‡anÄ•

__kÄ• _ \Ne V 83/ \Be V 92/ __vedhamÄ• nÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto mallika
kathesi. vatthu __kummÄ• sapiá¹‡á¸• ijÄ• take_ (J I 7.142 Ä• dayo) vitthÄ• ritameva. sÄ• p
tiá¹‡á¹‡aá¹ƒ kummÄ• sapiá¹‡á¸• ikÄ• naá¹ƒ dÄ• nÄ• nubhÄ• vena taá¹ƒ divasaÃ±Ã±eva ra
pubbuá¹-á¹-hÄ• yitÄ• dÄ«hi paÃ±cahi kalyÄ• á¹‡adhammehi samannÄ• gatÄ• Ã±Ä• á¹‡asa
patidevatÄ• ahosi. tassÄ• patidevatÄ• bhÄ• vo sakalanagare pÄ• kaá¹-o ahosi. athekadiva
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, mallikÄ• devÄ« kira vattasampannÄ• Ã±Ä•
patidevatÄ• â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya

pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepesÄ• v
patidevatÄ• yevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadattassa raÃ±Ã±o sotthiseno nÄ• ma putto ahosi. taá¹ƒ
uparajje patiá¹-á¹-hapesi, sambulÄ• nÄ• massa aggamahesÄ« ahosi uttamarÅ«padharÄ• s
nivÄ• te jalamÄ• nÄ• dÄ«pasikhÄ• viya khÄ• yati. aparabhÄ• ge sotthisenassa sarÄ«re ku
vejjÄ• tikicchituá¹ƒ nÄ• sakkhiá¹ƒsu. so bhijjamÄ• ne kuá¹-á¹-he paá¹-ikÅ«lo hutvÄ• vippaá
``ko me rajjena attho, araÃ±Ã±e anÄ• thamaraá¹‡aá¹ƒ marissÄ• mÄ«â€™â€™ ti raÃ±Ã±o Ä
chaá¸• á¸• etvÄ• nikkhami. sambulÄ• bahÅ«hi upÄ• yehi nivattiyamÄ• nÄ• pi anivattitvÄ• v
araÃ±Ã±e paá¹-ijaggissÄ• mÄ«â€™â€™ ti vatvÄ• saddhiÃ±Ã±eva nikkhami. so araÃ±Ã±aá
sulabhamÅ«laphalÄ• phale chÄ• yÅ«dakasampanne padese paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• vÄ
taá¹ƒ paá¹-ijaggi. kathaá¹ƒ? sÄ• hi pÄ• to vuá¹-á¹-hÄ• ya assamapadaá¹ƒ sammajjitvÄ• pÄ
upaá¹-á¹-hapetvÄ• dantakaá¹-á¹-haÃ±ca \Ee V 89/ mukhadhovanaÃ±ca upanÄ• metvÄ• m
pisitvÄ• tassa vaá¹‡e makkhetvÄ• madhuramadhurÄ• ni phalÄ• phalÄ• ni khÄ• dÄ• petvÄ
hatthesu dhotesu ``appamatto hohi devÄ• â€™â€™ ti vatvÄ• vanditvÄ• pacchikhaá¹‡ittiaá
phalÄ• phalatthÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• phalÄ• phalÄ• ni Ä• haritvÄ• ekamante á¹-h
Ä• haritvÄ• nÄ• nÄ• cuá¹‡á¹‡ehi ca mattikÄ• hi ca sotthisenaá¹ƒ nhÄ• petvÄ• puna \Be V
upanÄ• meti. paribhogÄ• vasÄ• ne vÄ• sitapÄ• nÄ«yaá¹ƒ upanetvÄ• sayaá¹ƒ phalÄ• phalÄ
padarasantharaá¹ƒ saá¹ƒvidahitvÄ• tasmiá¹ƒ tattha nipanne tassa pÄ• de dhovitvÄ•
sÄ«saparikammapiá¹-á¹-hiparikammapÄ• daparikammÄ• ni katvÄ• sayanapassaá¹ƒ upaga
sÄ• mikaá¹ƒ paá¹-ijaggi.

sÄ• \Ne V 84/ ekadivasaá¹ƒ araÃ±Ã±e phalÄ• phalaá¹ƒ Ä• harantÄ« ekaá¹ƒ girikandaraá¹
otÄ• retvÄ• kandaratÄ«re á¹-hapetvÄ• ``nhÄ• yissÄ• mÄ«â€™â€™ ti otaritvÄ• haliddÄ• y
nhatvÄ• sudhotasarÄ«rÄ• uttaritvÄ• vÄ• kacÄ«raá¹ƒ nivÄ• setvÄ• kandaratÄ«re aá¹-á¹-h
sarÄ«rappabhÄ• ya vanaá¹ƒ ekobhÄ• saá¹ƒ ahosi. tasmiá¹ƒ khaá¹‡e eko dÄ• navo gocarat
paá¹-ibaddhacitto hutvÄ• gÄ• thÄ• dvayaá¹ƒ Ä• ha ---

297__._ á¹• 21 ``kÄ• vedhamÄ• nÄ• girikandarÄ• yaá¹ƒ, ekÄ• tuvaá¹ƒ tiá¹-á¹-hasi saá¹ƒhi

puá¹-á¹-hÄ• si me pÄ• á¹‡ipameyyamajjhe, akkhÄ• hi me nÄ• maÃ±ca bandhave ca ||

298__._ á¹• 21 ``obhÄ• sayaá¹ƒ vanaá¹ƒ rammaá¹ƒ, sÄ«habyagghanisevitaá¹ƒ.

kÄ• vÄ• tvamasi kalyÄ• á¹‡i, kassa vÄ• tvaá¹ƒ sumajjhime.

abhivÄ• demi taá¹ƒ bhadde, dÄ• navÄ• haá¹ƒ namatthu teâ€™â€™ ti ||

tattha __kÄ• vedhamÄ• nÄ• _ti nhÄ• namattatÄ• ya sÄ«tabhÄ• vena kampamÄ• nÄ• . __s
uttamaÅ«rulakkhaá¹‡e. __pÄ• á¹‡ipameyyamajjhe_ti \Ee V 90/ hatthena minitabbamajjhe. _
nÄ• ma vÄ• tvaá¹ƒ bhavasi. __abhivÄ• demÄ«_ti vandÄ• mi. __dÄ• navÄ• ha_nti ahaá¹ƒ e
tava atthu, aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mÄ«ti avaca.

sÄ• tassa vacanaá¹ƒ sutvÄ• tisso gÄ• thÄ• abhÄ• si ---

299__._ á¹• 21 ``yo putto kÄ• sirÄ• jassa, sotthisenoti taá¹ƒ vidÅ«.

tassÄ• haá¹ƒ sambulÄ• bhariyÄ• , evaá¹ƒ jÄ• nÄ• hi dÄ• nava.

abhivÄ• demi taá¹ƒ bhante, sambulÄ• haá¹ƒ namatthu te ||

300__._ á¹• 21 ``vedehaputto bhaddante, vane vasati Ä• turo.

tamahaá¹ƒ rogasammattaá¹ƒ, ekÄ• ekaá¹ƒ upaá¹-á¹-hahaá¹ƒ ||

301__._ á¹• 21 ``ahaÃ±ca \Be V 94/ vanamuÃ±chÄ• ya, madhumaá¹ƒsaá¹ƒ migÄ• bilaá¹ƒ.

yadÄ• harÄ• mi taá¹ƒ bhakkho, tassa nÅ«najja nÄ• dhatÄ«â€™â€™ ti ||

tattha \Ne V 85/ __vedehaputto_ti vedeharÄ• jadhÄ«tÄ• ya putto. __rogasammatta_nti roga
__upaá¹-á¹-haha_nti upaá¹-á¹-hahÄ• mi paá¹-ijaggÄ• mi. ``upaá¹-á¹-hitÄ• â€™â€™ tipi pÄ•
__vanamuÃ±chÄ• yÄ• _ti vanaá¹ƒ uÃ±chetvÄ• uÃ±chÄ• cariyaá¹ƒ caritvÄ• . __madhumaá
migÄ• bilamaá¹ƒsaÃ±ca sÄ«habyagghamigehi khÄ• ditamaá¹ƒsato atirittakoá¹-á¹-hÄ• saá¹ƒ
ahaá¹ƒ Ä• harÄ• mi, taá¹ƒ bhakkhova so mama sÄ• miko. __tassa nÅ«najjÄ• _ti tassa maÃ
alabhamÄ• nassa sarÄ«raá¹ƒ Ä• tape pakkhittapadumaá¹ƒ viya __nÄ• dhati_ upatappati mi

tato paraá¹ƒ dÄ• navassa ca tassÄ• ca vacanapaá¹-ivacanagÄ• thÄ• yo honti ---

302__._ á¹• 21 ``kiá¹ƒ vane rÄ• japuttena, Ä• turena karissasi.

sambule pariciá¹‡á¹‡ena, ahaá¹ƒ bhattÄ• bhavÄ• mi te ||

303__._ á¹• 21 ``sokaá¹-á¹-Ä• ya durattÄ• ya, kiá¹ƒ rÅ«paá¹ƒ vijjate mama.

aÃ±Ã±aá¹ƒ pariyesa bhaddante, abhirÅ«pataraá¹ƒ mayÄ• ||

304__._ á¹• 21 ``ehimaá¹ƒ girimÄ• ruyha, bhariyÄ• me catussatÄ• .

tÄ• saá¹ƒ tvaá¹ƒ pavarÄ• hohi, sabbakÄ• masamiddhinÄ« ||

305__._ á¹• 21 ``nÅ«na tÄ• rakavaá¹‡á¹‡Ä• bhe, yaá¹ƒ kiÃ±ci manasicchasi.

sabbaá¹ƒ taá¹ƒ pacuraá¹ƒ mayhaá¹ƒ, ramassvajja mayÄ• saha ||

306__._ á¹• 21 ``no \Ee V 91/ ce tuvaá¹ƒ maheseyyaá¹ƒ, sambule kÄ• rayissasi.

alaá¹ƒ tvaá¹ƒ pÄ• tarÄ• sÄ• ya, paá¹‡he bhakkhÄ• bhavissasi ||

307__._ á¹• 21 ``taÃ±ca sattajaá¹-o luddo, kaá¸·Ä• ro purisÄ• dako.

vane nÄ• thaá¹ƒ apassantiá¹ƒ, sambulaá¹ƒ aggahÄ« bhuje ||

308__._ á¹• 21 ``adhipannÄ• pisÄ• cena, luddenÄ• misacakkhunÄ• .

sÄ• ca sattuvasaá¹ƒ pattÄ• , patimevÄ• nusocati ||

309__._ á¹• 21 ``na \Ne V 86/ \Be V 95/ me idaá¹ƒ tathÄ• dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ khÄ• de

yaÃ±ca me ayyaputtassa, mano hessati aÃ±Ã±athÄ• ||

310__._ á¹• 21 ``na santi devÄ• pavasanti nÅ«na, na hi nÅ«na santi idha lokapÄ• lÄ• .

sahasÄ• karontÄ• namasaÃ±Ã±atÄ• naá¹ƒ, na hi nÅ«na santi paá¹-isedhitÄ• roâ€™â€™ ti

 tattha __pariciá¹‡á¹‡enÄ• _ti tena Ä• turena pariciá¹‡á¹‡ena kiá¹ƒ karissasi. __sokaá¹-á¹-Ä
sokÄ• turÄ• ya. ``sokaá¹-á¹-hÄ• yÄ• â€™â€™ tipi pÄ• á¹-ho, soke á¹-hitÄ• yÄ• ti attho. __d
duggatakapaá¹‡abhÄ• vappattÄ• ya attabhÄ• vÄ• ya. __ehima_nti mÄ• tvaá¹ƒ durattÄ• mh
girimhi dibbavimÄ• naá¹ƒ, ehi imaá¹ƒ giriá¹ƒ Ä• ruha. __catussatÄ• _ti tasmiá¹ƒ me vimÄ• n
bhariyÄ• yo atthi. __sabbaá¹ƒ ta_nti yaá¹ƒ kiÃ±ci upabhogaparibhogavatthÄ• bharaá¹‡Ä• di
taá¹ƒ nÅ«na mayhaá¹ƒ pacuraá¹ƒ bahuá¹ƒ sulabhaá¹ƒ, tasmÄ• mÄ• kapaá¹‡Ä• mhÄ«ti cin
ramassÅ«ti vadati.

 __maheseyya_nti, ``bhadde, sambule no ce me tvaá¹ƒ mahesibhÄ• vaá¹ƒ kÄ• ressasi, pari
pÄ• tarÄ• sÄ• ya, tena taá¹ƒ balakkÄ• rena vimÄ• naá¹ƒ nessÄ• mi, tatra maá¹ƒ asaá¹…ga

bhakkhÄ• bhavissasÄ«â€™â€™ ti evaá¹ƒ vatvÄ• so sattahi jaá¹-Ä• hi samannÄ• gato ludd
taá¹ƒ tasmiá¹ƒ vane kiÃ±ci attano nÄ• thaá¹ƒ apassantiá¹ƒ sambulaá¹ƒ bhuje aggahesi. __a
ajjhotthaá¹-Ä• . __Ä• misacakkhunÄ• _ti kilesalolena. __patimevÄ• _ti attano acintetvÄ• pa
hessatÄ«_ti maá¹ƒ cirÄ• yantiá¹ƒ viditvÄ• aÃ±Ã±athÄ• cittaá¹ƒ bhavissati. __na santi devÄ
dÄ• navena bhuje gahitÄ• devatujjhÄ• panaá¹ƒ karontÄ« Ä• ha. __lokapÄ• lÄ• _ti evarÅ«p
patidevatÄ• naá¹ƒ pÄ• lakÄ• lokapÄ• lÄ• nÅ«na idha loke na santÄ«ti paridevati.

athassÄ• \Ee V 92/ sÄ«latejena sakkassa bhavanaá¹ƒ kampi, paá¹‡á¸• ukambalasilÄ• san
dassesi. sakko Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• vajiraá¹ƒ Ä• dÄ• ya vegena gantvÄ
á¹-hatvÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

311__._ á¹• 21 ``itthÄ«namesÄ• \Ne V 87/ \Be V 96/ pavarÄ• yasassinÄ«, santÄ• samÄ•

taÃ±ce tuvaá¹ƒ rakkhasÄ• desi kaÃ±Ã±aá¹ƒ, muddhÄ• ca hi sattadhÄ• te phaleyya.

mÄ• tvaá¹ƒ dahÄ« muÃ±ca patibbatÄ• yÄ• â€™â€™ ti ||

tattha __santÄ• _ti upasantÄ• , atha vÄ• paá¹‡á¸• itÄ• Ã±Ä• á¹‡asampannÄ• . __samÄ• _
__adesÄ«_ti khÄ• dasi. __phaleyyÄ• _ti iminÄ• me indavajirena paharitvÄ• muddhÄ• bhij
dahÄ«_ti tvaá¹ƒ imaá¹ƒ patibbataá¹ƒ mÄ• tÄ• peyyÄ• sÄ«ti.

taá¹ƒ sutvÄ• dÄ• navo sambulaá¹ƒ vissajjesi. sakko ``punapi esa evarÅ«paá¹ƒ kareyyÄ• â
dÄ• navaá¹ƒ devasaá¹…khalikÄ• ya bandhitvÄ• puna anÄ• gamanÄ• ya tatiye pabbatantar
appamÄ• dena ovaditvÄ• sakaá¹-á¹-hÄ• nameva gato. rÄ• jadhÄ«tÄ• pi atthaá¹…gate sÅ«r
pÄ• puá¹‡i. tamatthaá¹ƒ pakÄ• sento satthÄ• aá¹-á¹-ha gÄ• thÄ• abhÄ• si ---

312__._ á¹• 21 ``sÄ• ca assamamÄ• gacchi, pamuttÄ• purisÄ• dakÄ• .

nÄ«á¸·aá¹ƒ paá¸·inaá¹ƒ sakuá¹‡Ä«va, gatasiá¹…gaá¹ƒva Ä• layaá¹ƒ ||

313__._ á¹• 21 ``sÄ• tattha paridevesi, rÄ• japuttÄ« yasassinÄ«.

sambulÄ• utumattakkhÄ• , vane nÄ• thaá¹ƒ apassantÄ« ||

314__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e vande, sampannacaraá¹‡e ise.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

315__._ á¹• 21 ``vande sÄ«he ca byagghe ca, ye ca aÃ±Ã±e vane migÄ• .

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

316__._ á¹• 21 ``tiá¹‡Ä• latÄ• ni osajho, pabbatÄ• ni vanÄ• ni ca.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

317__._ á¹• 21 ``vande indÄ«varÄ«sÄ• maá¹ƒ, rattiá¹ƒ nakkhattamÄ• liniá¹ƒ.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

318__._ á¹• 21 ``vande \Ne V 88/ \Ee V 93/ \Be V 97/ bhÄ• gÄ«rathiá¹ƒ gaá¹…gaá¹ƒ, savan

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

319__._ á¹• 21 ``vande ahaá¹ƒ pabbatarÄ• jaseá¹-á¹-haá¹ƒ, himavantaá¹ƒ siluccayaá¹ƒ.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• â€™â€™ ti ||

tattha __nÄ«á¸·aá¹ƒ paá¸·inaá¹ƒ sakuá¹‡Ä«vÄ• _ti yathÄ• sakuá¹‡ikÄ• mukhatuá¹‡á¸• ak
kenaci upaddavena sakuá¹‡apotakÄ• naá¹ƒ paá¸·inattÄ• paá¸·inaá¹ƒ sakuá¹‡inÄ«á¸·aá¹ƒ Ä
__gatasiá¹…gaá¹ƒ_ nikkhantavacchakaá¹ƒ __Ä• layaá¹ƒ_ suÃ±Ã±aá¹ƒ vacchakasÄ• laá¹ƒ
Ä• gaccheyya, evaá¹ƒ suÃ±Ã±aá¹ƒ assamaá¹ƒ Ä• gacchÄ«ti attho. tadÄ• hi sotthiseno sam
``itthiyo nÄ• ma lolÄ• , paccÄ• mittampi me gahetvÄ• Ä• gaccheyyÄ• â€™â€™ ti parisaá¹.
nikkhamitvÄ• gacchantaraá¹ƒ pavisitvÄ• nisÄ«di. tenetaá¹ƒ vuttaá¹ƒ. __utumattakkhÄ• _ti
uá¹‡hena utunÄ• mandalocanÄ• . __apassantÄ«_ti tasmiá¹ƒ vane nÄ• thaá¹ƒ attano patiá¹
sandhÄ• vamÄ• nÄ• paridevesi.

tattha __samaá¹‡e brÄ• hmaá¹‡e_ti samitapÄ• pabÄ• hitapÄ• pe samaá¹‡e brÄ• hmaá¹‡e
sÄ«lena aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ vasena ca sampannacaraá¹‡e ise vandeti eva
apassantÄ« tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gatÄ• amhi. sace me sÄ• mikassa nisinnaá¹-á¹-hÄ•
Ä• cikkhathÄ• ti paridevesÄ«ti attho. sesagÄ• thÄ• supi eseva nayo. __tiá¹‡Ä• latÄ• ni osaj
antopheggubahisÄ• ratiá¹‡Ä• ni ca latÄ• ni ca antosÄ• raosadhiyo ca. imaá¹ƒ gÄ• thaá¹ƒ tiá
sandhÄ• yÄ• ha. __indÄ«varÄ«sÄ• ma_nti indÄ«varÄ«pupphasamÄ• navaá¹‡á¹‡aá¹ƒ. __na
nakkhattapaá¹-ipÄ• á¹-isamannÄ• gataá¹ƒ. __tumhaá¹ƒmhÄ«_ti rattiá¹ƒ sandhÄ• ya tampi a
__bhÄ• gÄ«rathiá¹ƒ gaá¹…ga_nti evaá¹ƒpariyÄ• yanÄ• mikaá¹ƒ gaá¹…gaá¹ƒ. __savantÄ«n
nadÄ«naá¹ƒ paá¹-iggÄ• hikaá¹ƒ. gaá¹…gÄ• ya nibbattadevataá¹ƒ sandhÄ• yevamÄ• ha. hir

taá¹ƒ evaá¹ƒ paridevamÄ• naá¹ƒ disvÄ• sotthiseno cintesi --- ``ayaá¹ƒ ativiya paridevati, na
bhÄ• vaá¹ƒ jÄ• nÄ• mi, sace mayi sinehena evaá¹ƒ karoti \Be V 98/, hadayampissÄ• phaley
tÄ• va naâ€™â€™ nti gantvÄ• paá¹‡á¹‡asÄ• ladvÄ• re nisÄ«di. sÄ• pi paridevamÄ• nÄ• va
gantvÄ• tassa pÄ• de vanditvÄ• ``kuhiá¹ƒ gatosi, devÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ so,
aÃ±Ã±esu \Ee V 94/ divasesu na imÄ• ya velÄ• ya Ä• gacchasi, ajja atisÄ• yaá¹ƒ Ä• gatÄ•
gÄ• thamÄ• ha ---

320__._ á¹• 21 ``atisÄ• yaá¹ƒ vatÄ• gaÃ±chi, rÄ• japutti yasassini.

kena nujja samÄ• gacchi, ko te piyataro mayÄ• â€™â€™ ti ||

atha naá¹ƒ sÄ• ``ahaá¹ƒ, ayyaputta, phalÄ• phalÄ• ni Ä• dÄ• ya Ä• gacchantÄ« ekaá¹ƒ dÄ
paá¹-ibaddhacitto hutvÄ• maá¹ƒ hatthe gaá¹‡hitvÄ• `sace mama vacanaá¹ƒ na karosi, khÄ
ahaá¹ƒ tÄ• ya velÄ• ya taÃ±Ã±eva anusocantÄ« evaá¹ƒ parideviâ€™â€™ nti vatvÄ• gÄ• th

321__._ á¹• 21 ``idaá¹ƒ khohaá¹ƒ tadÄ• vocaá¹ƒ, gahitÄ• tena sattunÄ• .

na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ khÄ• deyya rakkhaso.

yaÃ±ca me ayyaputtassa, mano hessati aÃ±Ã±athÄ• â€™â€™ ti ||

athassa sesampi pavattiá¹ƒ Ä• rocentÄ« ``tena panÄ• haá¹ƒ, deva, dÄ• navena gahitÄ• at
asakkontÄ« devatujjhÄ• panakammaá¹ƒ akÄ• siá¹ƒ, atha sakko vajirahattho Ä• gantvÄ• Ä•
santajjetvÄ• maá¹ƒ vissajjÄ• petvÄ• taá¹ƒ devasaá¹…khalikÄ• ya bandhitvÄ• tatiye pabba
pakkÄ• mi, evÄ• haá¹ƒ sakkaá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ labhiâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ•
hotu, mÄ• tugÄ• massa antare saccaá¹ƒ nÄ• ma dullabhaá¹ƒ, himavante hi bahÅ« vanacara
santi, ko tuyhaá¹ƒ saddahissatÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

322__._ á¹• 21 ``corÄ«naá¹ƒ bahubuddhÄ«naá¹ƒ, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gataâ€™â€™ nti ||

sÄ• tassa vacanaá¹ƒ sutvÄ• , ``ayyaputta, ahaá¹ƒ taá¹ƒ asaddahantaá¹ƒ mama saccabale
ti udakassa kalasaá¹ƒ pÅ«retvÄ• saccakiriyaá¹ƒ katvÄ• tassa sÄ«se udakaá¹ƒ Ä• siÃ±cant

323__._ á¹• 21 ``tathÄ• \Ne V 90/ \Ee V 95/ \Be V 99/ maá¹ƒ saccaá¹ƒ pÄ• letu, pÄ• layissa

yathÄ• haá¹ƒ nÄ• bhijÄ• nÄ• mi, aÃ±Ã±aá¹ƒ piyataraá¹ƒ tayÄ• .

etena saccavajjena, byÄ• dhi te vÅ«pasammatÅ«â€™â€™ ti ||

tattha tathÄ• -saddo ``ce mamaâ€™â€™ nti iminÄ• saddhiá¹ƒ yojetabbo. idaá¹ƒ vuttaá¹ƒ h
vadÄ• mi, tathÄ• ce mama vacanaá¹ƒ saccaá¹ƒ, atha maá¹ƒ idÄ• nipi pÄ• letu, Ä• yatimpi p
vacanaá¹ƒ suá¹‡Ä• tha ``yathÄ• haá¹ƒ nÄ• bhijÄ• nÄ• mÄ«â€™â€™ ti. potthakesu pana ``t
pÄ• letÄ«â€™â€™ ti likhitaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ natthi.

evaá¹ƒ tÄ• ya saccakiriyaá¹ƒ katvÄ• udake Ä• sittamatteyeva sotthisenassa kuá¹-á¹-haá¹ƒ
tambamalaá¹ƒ tÄ• vadeva apagacchi. te katipÄ• haá¹ƒ tattha vasitvÄ• araÃ±Ã±Ä• nikkham
uyyÄ• naá¹ƒ pavisiá¹ƒsu. rÄ• jÄ• tesaá¹ƒ Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• uyyÄ• naá¹ƒ gantvÄ
chattaá¹ƒ ussÄ• petvÄ• sambulaá¹ƒ aggamahesiá¹-á¹-hÄ• ne abhisiÃ±cÄ• petvÄ• nagaraá
isipabbajjaá¹ƒ pabbajitvÄ• uyyÄ• ne vÄ• saá¹ƒ kappesi, rÄ• janivesaneyeva ca nibaddhaá¹
sambulÄ• ya aggamahesiá¹-á¹-hÄ• namattameva adÄ• si, na punassÄ• koci sakkÄ• ro aho
aÃ±Ã±Ä• si, aÃ±Ã±Ä• heva itthÄ«hi saddhiá¹ƒ abhirami. sambulÄ• sapattidosavasena kisÄ
upaá¹‡á¸• upaá¹‡á¸• ukajÄ• tÄ• dhamanÄ«santhatagattÄ• . sÄ• ekadivasaá¹ƒ sokavinoda
Ä• gatassa sasuratÄ• pasassa santikaá¹ƒ gantvÄ• taá¹ƒ katabhattakiccaá¹ƒ vanditvÄ• eka
milÄ• tindriyaá¹ƒ disvÄ• gÄ• thamÄ• ha ---

324__._ á¹• 21 ``ye kuÃ±jarÄ• sattasatÄ• uá¸·Ä• rÄ• , rakkhanti rattindivamuyyutÄ• vudhÄ

dhanuggahÄ• naÃ±ca satÄ• ni soá¸·asa, kathaá¹ƒvidhe passasi bhadde sattavoâ€™â€™ ti

tassattho --- bhadde, sambule ye amhÄ• kaá¹ƒ sattasatÄ• kuÃ±jarÄ• , tesaÃ±Ã±eva khand
vasena uyyuttÄ• vudhÄ• , aparÄ• ni ca soá¸·asadhanuggahasatÄ• ni \Ee V 96/ rattindivaá¹ƒ
rakkhanti. evaá¹ƒ surakkhite nagare kathaá¹ƒvidhe tvaá¹ƒ sattavo passasi. bhadde, yassÄ•
sappaá¹-ibhayÄ• \Be V 100/ araÃ±Ã±Ä• Ä• gatakÄ• lepi pabhÄ• sampannaá¹ƒ sarÄ«raá¹ƒ
paá¹‡á¸• upalÄ• savaá¹‡á¹‡Ä• ativiya kilantindriyÄ• si, kassa nÄ• ma tvaá¹ƒ bhÄ• yasÄ«â€

sÄ• \Ne V 91/ tassa vacanaá¹ƒ sutvÄ• ``putto te, deva, mayi na purimasadisoâ€™â€™ ti v
abhÄ• si ---

325__._ á¹• 21 ``alaá¹…katÄ• yo padumuttarattacÄ• , virÄ• gitÄ• passati haá¹ƒsagaggarÄ•

tÄ• saá¹ƒ suá¹‡itvÄ• mitagÄ«tavÄ• ditaá¹ƒ, na dÄ• ni me tÄ• ta tathÄ• yathÄ• pure ||

326__._ á¹• 21 ``suvaá¹‡á¹‡asaá¹ƒkaccadharÄ• suviggahÄ• , alaá¹…katÄ• mÄ• nusiyacch

senopiyÄ• tÄ• ta aninditaá¹…giyo, khattiyakaÃ±Ã±Ä• paá¹-ilobhayanti naá¹ƒ ||

327__._ á¹• 21 ``sace ahaá¹ƒ tÄ• ta tathÄ• yathÄ• pure, patiá¹ƒ tamuÃ±chÄ• ya punÄ• va

sammÄ• naye maá¹ƒ na ca maá¹ƒ vimÄ• naye, itopi me tÄ• ta tato varaá¹ƒ siyÄ• ||

328__._ á¹• 21 ``yamannapÄ• ne vipulasmi ohite, nÄ• rÄ« vimaá¹-á¹-hÄ• bharaá¹‡Ä• alaá¹

sabbaá¹…gupetÄ• patino ca appiyÄ• , abajjha tassÄ• maraá¹‡aá¹ƒ tato varaá¹ƒ ||

329__._ á¹• 21 ``api ce daliddÄ• kapaá¹‡Ä• anÄ• á¸·hiyÄ• , kaá¹-Ä• dutÄ«yÄ• patino ca s

sabbaá¹…gupetÄ• yapi appiyÄ• ya, ayameva seyyÄ• kapaá¹‡Ä• pi yÄ• piyÄ• â€™â€™ ti

tattha __padumuttarattacÄ• _ti padumagabbhasadisauttarattacÄ• . sabbÄ• saá¹ƒ sarÄ«rato niccharantÄ«ti dÄ«peti. __virÄ• gitÄ• _ti vilaggasarÄ«rÄ• , tanumajjhÄ• ti \Ee V 97/ attho. __ evarÅ«pÄ• haá¹ƒsÄ• viya madhurassarÄ• nÄ• riyo passati. __tÄ• sa_nti \Be V 101/ so tav nÄ• rÄ«naá¹ƒ mitagÄ«tavÄ• ditÄ• dÄ«ni suá¹‡itvÄ• idÄ• ni me, tÄ• ta, yathÄ• pure, tathÄ• __suvaá¹‡á¹‡asaá¹ƒkaccadharÄ• _ti suvaá¹‡á¹‡amayasaá¹ƒkaccÄ• laá¹…kÄ• radharÄ• . __ nÄ• nÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• . __mÄ• nusiyaccharÅ«pamÄ• _ti mÄ• nusiyo acc sotthisenassa piyÄ• . __paá¹-ilobhayanti na_nti naá¹ƒ tava puttaá¹ƒ paá¹-ilobhayanti.

__sace aha_nti, tÄ• ta, yathÄ• pure sace ahaá¹ƒ punapi taá¹ƒ patiá¹ƒ tatheva kuá¹-á¹-haro paviá¹-á¹-haá¹ƒ uÃ±chÄ• ya tasmiá¹ƒ vane bhareyyaá¹ƒ, punapi maá¹ƒ so sammÄ• neyya r bÄ• rÄ• á¹‡asirajjato taá¹ƒ araÃ±Ã±ameva varaá¹ƒ siyÄ• sapattidosena sussantiyÄ• ti dÄ«p yaá¹ƒ annapÄ• ne. __ohite_ti á¹-hapite paá¹-iyatte. iminÄ• bahunnapÄ• nagharaá¹ƒ dasset adhippÄ• yo \Ne V 92/ --- yÄ• nÄ• rÄ« vipulannapÄ• ne ghare ekikÄ• va asapatti samÄ• nÄ nÄ• nÄ• laá¹…kÄ• rehi alaá¹…katÄ• sabbehi guá¹‡aá¹…gehi upetÄ• patino ca appiyÄ• ho vÄ• rajjuyÄ• vÄ• bandhitvÄ• tassÄ• tato gharÄ• vÄ• sato maraá¹‡ameva varataranti. __a __kaá¹-Ä• dutÄ«yÄ• _ti nipajjanakaá¹-asÄ• rakadutiyÄ• . __seyyÄ• _ti kapaá¹‡Ä• pi samÄ• uttamÄ• ti.

evaá¹ƒ tÄ• ya attano parisussanakÄ• raá¹‡e tÄ• pasassa kathite tÄ• paso rÄ• jÄ• naá¹ƒ pa sotthisena tayi kuá¹-á¹-harogÄ• bhibhÅ«te araÃ±Ã±aá¹ƒ pavisante tayÄ• saddhiá¹ƒ pavisitv upaá¹-á¹-hahantÄ« attano saccabalena tava rogaá¹ƒ vÅ«pasametvÄ• yÄ• te rajje patiá¹-á¹ tassÄ• nÄ• ma tvaá¹ƒ neva á¹-hitaá¹-á¹-hÄ• naá¹ƒ, na nisinnaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• si, ay mittadubbhikammaá¹ƒ nÄ• metaá¹ƒ pÄ• pakaâ€™â€™ nti vatvÄ• puttaá¹ƒ ovadanto gÄ• th

330__._ á¹• 21 ``sudullabhitthÄ« purisassa yÄ• hitÄ• , bhattitthiyÄ• dullabho yo hito ca.

hitÄ• ca te sÄ«lavatÄ« ca bhariyÄ• , janinda dhammaá¹ƒ cara sambulÄ• yÄ• â€™â€™ ti ||

tassattho \Be V 102/ --- tÄ• ta, yÄ• purisassa hitÄ• muducittÄ• anukampikÄ• itthÄ«, yo ca
hito kataguá¹‡aá¹ƒ jÄ• nÄ• ti, ubhopete sudullabhÄ• . ayaÃ±ca sambulÄ• tuyhaá¹ƒ \Ee V 9
sÄ«lasampannÄ• ca, tasmÄ• etissÄ• dhammaá¹ƒ cara, kataguá¹‡aá¹ƒ jÄ• nitvÄ• muduci
paritosehÄ«ti.

evaá¹ƒ so puttassa ovÄ• daá¹ƒ datvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. rÄ• jÄ• pitari ga
pakkosÄ• petvÄ• , ``bhadde, ettakaá¹ƒ kÄ• laá¹ƒ mayÄ• kataá¹ƒ dosaá¹ƒ khama, ito paá¹-á
tuyhameva dammÄ«â€™â€™ ti vatvÄ• osÄ• nagÄ• thamÄ• ha ---

331__._ á¹• 21 ``sace tuvaá¹ƒ vipule laddhabhoge, issÄ• vatiá¹‡á¹‡Ä• maraá¹‡aá¹ƒ upesi.

ahaÃ±ca te bhadde imÄ• rÄ• jakaÃ±Ã±Ä• , sabbe te vacanakarÄ• bhavÄ• mÄ• â€™â€™

tassattho --- bhadde, sambule sace tvaá¹ƒ ratanarÄ• simhi á¹-hapetvÄ• abhisittÄ• aggama
vipule bhoge labhitvÄ• pi issÄ• ya otiá¹‡á¹‡Ä• maraá¹‡aá¹ƒ upesi, ahaÃ±ca imÄ• \Ne V 93
tava vacanakarÄ• bhavÄ• ma, tvaá¹ƒ yathÄ• dhippÄ• yaá¹ƒ imaá¹ƒ rajjaá¹ƒ vicÄ• rehÄ«ti s
adÄ• si.

tato paá¹-á¹-hÄ• ya ubho samaggavÄ• saá¹ƒ vasantÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karitvÄ
tÄ• paso jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• brahmalokÅ«pago ahosi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi mallik
ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• sambulÄ• mallikÄ• ahosi, sotthiseno kosalar
ahameva ahosiâ€™â€™ nti.

sambulÄ• jÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [520] 10. gandhatindukajÄ• takavaá¹‡á¹‡anÄ•

__appamÄ• do_ti \Be V 103/ idaá¹ƒ satthÄ• jetavane viharanto rÄ• jovÄ• daá¹ƒ Ä• rabbha
heá¹-á¹-hÄ• vitthÄ• ritova. atÄ«te pana kapilaraá¹-á¹-he uttarapaÃ±cÄ• lanagare paÃ±cÄ• l
agatigamane á¹-hito adhammena pamatto rajjaá¹ƒ kÄ• resi. athassa amaccÄ• dayo sabbep
balipÄ«á¸·itÄ• raá¹-á¹-havÄ• sino puttadÄ• re Ä• dÄ• ya araÃ±Ã±e migÄ• viya cariá¹ƒsu, g

nÄ• ma nÄ• hosi. manussÄ• rÄ• japurisÄ• naá¹ƒ \Ee V 99/ bhayena divÄ• gehe vasituá¹ƒ
kaá¹‡á¹-akasÄ• khÄ• hi parikkhipitvÄ• gehe rattiá¹ƒ vasitvÄ• aruá¹‡e uggacchanteyeva ara
divÄ• rÄ• japurisÄ• vilumpanti, rattiá¹ƒ corÄ• . tadÄ• bodhisatto bahinagare gandhatinduk
nibbatti, anusaá¹ƒvaccharaá¹ƒ raÃ±Ã±o santikÄ• sahassagghanakaá¹ƒ balikammaá¹ƒ labh
``ayaá¹ƒ rÄ• jÄ• pamatto rajjaá¹ƒ kÄ• reti, sakalaraá¹-á¹-haá¹ƒ vinassati, á¹-hapetvÄ• maá
patirÅ«pe nivesetuá¹ƒ samattho nÄ• ma natthi, upakÄ• rako cÄ• pi me anusaá¹ƒvaccharaá
pÅ«jeti, ovadissÄ• mi naâ€™â€™ nti.

so rattibhÄ• ge raÃ±Ã±o sirigabbhaá¹ƒ pavisitvÄ• ussÄ«sakapasse á¹-hatvÄ• obhÄ• saá¹
aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ bÄ• lasÅ«riyaá¹ƒ viya jalamÄ• naá¹ƒ disvÄ• ``kosi tvaá¹ƒ, kena
idhÄ• gatosÄ«â€™â€™ ti pucchi. so tassa vacanaá¹ƒ sutvÄ• , ``mahÄ• rÄ• ja, ahaá¹ƒ gand
ovÄ• daá¹ƒ dassÄ• mÄ«â€™ ti Ä• gatomhÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ nÄ• ma ovÄ• daá¹ƒ
vutte mahÄ• satto, ``mahÄ• rÄ• ja, tvaá¹ƒ pamatto hutvÄ• rajjaá¹ƒ kÄ• resi, tena te sakalar
hataviluttaá¹ƒ viya vinaá¹-á¹-haá¹ƒ, rÄ• jÄ• no nÄ• ma pamÄ• dena rajjaá¹ƒ kÄ• rentÄ• sak
na honti, diá¹-á¹-heva dhamme vinÄ• saá¹ƒ patvÄ• samparÄ• ye puna mahÄ• niraye nibbat
Ä• pannesu antojanÄ• bahijanÄ• pissa pamattÄ• va honti, tasmÄ• raÃ±Ã±Ä• atirekena ap
nti vatvÄ• dhammadesanaá¹ƒ paá¹-á¹-hapento imÄ• ekÄ• dasa gÄ• thÄ• Ä• ha ---

332__._ á¹• 21 ``appamÄ• do amatapadaá¹ƒ, pamÄ• do maccuno padaá¹ƒ.

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• ||

333__._ á¹• 21 ``madÄ• \Be V 104/ pamÄ• do jÄ• yetha, pamÄ• dÄ• jÄ• yate khayo.

khayÄ• padosÄ• jÄ• yanti, mÄ• mado bharatÅ«sabha ||

334__._ á¹• 21 ``bahÅ« hi khattiyÄ• jÄ«nÄ• , atthaá¹ƒ raá¹-á¹-haá¹ƒ pamÄ• dino.

athopi gÄ• mino gÄ• mÄ• , anagÄ• rÄ• agÄ• rino ||

335__._ á¹• 21 ``khattiyassa \Ee V 100/ pamattassa, raá¹-á¹-hasmiá¹ƒ raá¹-á¹-havaá¸• á¸• h

sabbe bhogÄ• vinassanti, raÃ±Ã±o taá¹ƒ vuccate aghaá¹ƒ ||

336__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, ativelaá¹ƒ pamajjasi.

iddhaá¹ƒ phÄ«taá¹ƒ janapadaá¹ƒ, corÄ• viddhaá¹ƒsayanti naá¹ƒ ||

337__._ á¹• 21 ``na te puttÄ• bhavissanti, na hiraÃ±Ã±aá¹ƒ na dhÄ• niyaá¹ƒ.

raá¹-á¹-he viluppamÄ• namhi, sabbabhogehi jÄ«yasi ||

338__._ á¹• 21 ``sabbabhogÄ• parijiá¹‡á¹‡aá¹ƒ, rÄ• jÄ• naá¹ƒ vÄ• pi khattiyaá¹ƒ.

Ã±Ä• timittÄ• suhajjÄ• ca, na taá¹ƒ maÃ±Ã±anti mÄ• niyaá¹ƒ ||

339__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

tamevamupajÄ«vantÄ• , na taá¹ƒ maÃ±Ã±anti mÄ• niyaá¹ƒ ||

340__._ á¹• 21 ``asaá¹ƒvihitakammantaá¹ƒ \Ne V 95/, bÄ• laá¹ƒ dummantimantinaá¹ƒ.

sirÄ« jahati dummedhaá¹ƒ, jiá¹‡á¹‡aá¹ƒva urago tacaá¹ƒ ||

341__._ á¹• 21 ``susaá¹ƒvihitakammantaá¹ƒ, kÄ• luá¹-á¹-hÄ• yiá¹ƒ atanditaá¹ƒ.

sabbe bhogÄ• bhivaá¸• á¸• hanti, gÄ• vo sausabhÄ• miva ||

342__._ á¹• 21 ``upassutiá¹ƒ mahÄ• rÄ• ja, raá¹-á¹-he janapade cara.

tattha disvÄ• ca sutvÄ• ca, tato taá¹ƒ paá¹-ipajjasÄ«â€™â€™ ti ||

tattha __appamÄ• do_ti satiyÄ• avippavÄ• so. __amatapada_nti amatassa nibbÄ• nassa p
__maccuno pada_nti maraá¹‡assa kÄ• raá¹‡aá¹ƒ. pamattÄ• hi vipassanaá¹ƒ avaá¸• á¸• he
appaá¹-isandhikabhÄ• vaá¹ƒ pattuá¹ƒ asakkontÄ• punappunaá¹ƒ saá¹ƒsÄ• re jÄ• yanti cev
pamÄ• do maccuno padaá¹ƒ nÄ• ma \Be V 105/. __na mÄ«yantÄ«_ti vipassanaá¹ƒ vaá¸• á¸
appaá¹-isandhikabhÄ• vaá¹ƒ pattÄ• puna saá¹ƒsÄ• re anibbattattÄ• na mÄ«yanti nÄ• ma.
mahÄ• rÄ• ja, ye puggalÄ• pamattÄ• , te yathÄ• matÄ• , tatheva daá¹-á¹-habbÄ• . kasmÄ•
matassapi hi ``ahaá¹ƒ dÄ• naá¹ƒ dassÄ• mi, sÄ«laá¹ƒ rakkhissÄ• mi, uposathakammaá¹ƒ k
kalyÄ• á¹‡akammaá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti Ä• bhogo vÄ• patthanÄ• vÄ• pariyuá¹-
apagataviÃ±Ã±Ä• á¹‡attÄ• , pamattassapi appamÄ• dÄ• bhÄ• vÄ• ti tasmÄ• ubhopete eka

__madÄ• _ti, mahÄ• rÄ• ja, Ä• rogyayobbanajÄ«vitamadasaá¹…khÄ• tÄ• tividhÄ• madÄ•
madappatto pamÄ• dÄ• panno pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pÄ• pakammÄ• ni karoti. atha na
hanÄ• penti vÄ• , sabbaá¹ƒ vÄ• dhanamassa haranti, evamassa pamÄ• dÄ• Ã±Ä• tidhana
dhanakkhayaá¹ƒ \Ee V 101/ vÄ• yasakkhayaá¹ƒ vÄ• patto jÄ«vituá¹ƒ asakkonto jÄ«vitavut

kÄ• yaduccaritÄ• dÄ«ni karoti, iccassa khayÄ• padosÄ• jÄ• yanti, tena taá¹ƒ vadÄ• mi __n
raá¹-á¹-habhÄ• rakajeá¹-á¹-haka bharatÅ«sabha mÄ• pamÄ• damÄ• pajjÄ«ti attho. __attha
janapadavÄ• sÄ«naá¹ƒ vuddhiÃ±ceva sakalaraá¹-á¹-haÃ±ca bahÅ« pamÄ• dino jÄ«nÄ• . te
khantivÄ• dijÄ• taka-mÄ• taá¹…gajÄ• taka-bharujÄ• taka-sarabhaá¹…gajÄ• taka-cetiyajÄ• t
__gÄ• mino_ti gÄ• mabhojakÄ• pi te gÄ• mÄ• pi bahÅ« pamÄ• dadosena jÄ«nÄ• parihÄ«n
agÄ• rino_ti pabbajitÄ• pi pabbajitapaá¹-ipattito, gihÄ«pi gharÄ• vÄ• sato ceva dhanadhaÃ±
jÄ«nÄ• parihÄ«nÄ• ti vadati. __taá¹ƒ vuccate agha_nti, mahÄ• rÄ• ja, yasabhogaparihÄ• n
raÃ±Ã±o dukkhaá¹ƒ vuccati. bhogÄ• bhÄ• vena hi niddhanassa yaso hÄ• yati, hÄ«nayaso n
kÄ• yikacetasikadukkhaá¹ƒ pÄ• puá¹‡Ä• ti.

__nesa dhammo_ti, mahÄ• rÄ• ja, esa porÄ• á¹‡akarÄ• jÅ«naá¹ƒ dhammo na hoti. __iddha
annapÄ• nÄ• dinÄ• samiddhaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dinÄ• phÄ«taá¹ƒ pupphitaá¹ƒ. _
paveá¹‡ipÄ• lakÄ• te puttÄ• na bhavissanti. raá¹-á¹-havÄ• sino hi ``adhammikaraÃ±Ã±o es
vuá¸• á¸• hiá¹ƒ karissati, nÄ• ssa chattaá¹ƒ dassÄ• mÄ• â€™â€™ ti chattaá¹ƒ na denti. eva
puttÄ• na honti nÄ• ma. __parijiá¹‡á¹‡a_nti parihÄ«naá¹ƒ. __rÄ• jÄ• naá¹ƒ vÄ• pÄ«_ti sace
naá¹ƒ rÄ• jÄ• naá¹ƒ samÄ• nampi. __mÄ• niya_nti ``ayaá¹ƒ rÄ• jÄ• â€™â€™ ti garucittena
katvÄ• na maÃ±Ã±anti. __upajÄ«vantÄ• _ti upanissÄ• ya jÄ«vantÄ• pi ete ettakÄ• janÄ• g
na maÃ±Ã±anti. kiá¹ƒkÄ• raá¹‡Ä• ? adhammikabhÄ• vena.

__sirÄ«_ti yasavibhavo. __taca_nti yathÄ• urago jiá¹‡á¹‡atacaá¹ƒ jigucchanto jahati, na pu
tÄ• disaá¹ƒ rÄ• jÄ• naá¹ƒ sirÄ« jahati. __susaá¹ƒvihitakammanta_nti kÄ• yadvÄ• rÄ• dÄ«hi
__abhivaá¸• á¸• hantÄ«_ti abhimukhaá¹ƒ gacchantÄ• vaá¸• á¸• hanti. __sausabhÄ• mivÄ•
hi sausabhajeá¹-á¹-hako gogaá¹‡o viya bhogÄ• vaá¸• á¸• hanti. __upassuti_nti janapadacÄ
cÄ• rikaá¹ƒ attano sakalaraá¹-á¹-he ca janapade ca cara. __tatthÄ• _ti tasmiá¹ƒ raá¹-á¹-he c
daá¹-á¹-habbaá¹ƒ disvÄ• sotabbaá¹ƒ sutvÄ• attano guá¹‡Ä• guá¹‡aá¹ƒ paccakkhaá¹ƒ katv
hitapaá¹-ipattiá¹ƒ paá¹-ipajjissasÄ«ti.

iti mahÄ• satto ekÄ• dasahi gÄ• thÄ• hi rÄ• jÄ• naá¹ƒ ovaditvÄ• ``gaccha papaÃ±caá¹ƒ ak
raá¹-á¹-haá¹ƒ, mÄ• nÄ• sayÄ«â€™â€™ ti vatvÄ• sakaá¹-á¹-hÄ• nameva gato. rÄ• jÄ• pi ta
saá¹ƒvegappatto punadivase rajjaá¹ƒ amacce paá¹-icchÄ• petvÄ• purohitena saddhiá¹ƒ kÄ
nagarÄ• nikkhamitvÄ• \Ee V 102/ yojanamattaá¹ƒ gato. tattheko gÄ• mavÄ• sÄ« mahallak
kaá¹‡á¹-akasÄ• khaá¹ƒ Ä• haritvÄ• gehadvÄ• raá¹ƒ parikkhipitvÄ• pidahitvÄ• puttadÄ• ra
pavisitvÄ• sÄ• yaá¹ƒ rÄ• japurisesu pakkantesu attano gharaá¹ƒ Ä• gacchanto gehadvÄ• r
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• kaá¹‡á¹-akaá¹ƒ nÄ«haranto ---

343__._ á¹• 21 ``evaá¹ƒ vedetu paÃ±cÄ• lo, saá¹…gÄ• me saramappito.

yathÄ• hamajja vedemi, kaá¹‡á¹-akena samappitoâ€™â€™ ti || ---

imÄ• ya \Ne V 97/ gÄ• thÄ• ya rÄ• jÄ• naá¹ƒ akkosi. taá¹ƒ panassa akkosanaá¹ƒ bodhisattÄ
bodhisattena adhiggahitova so akkosÄ«ti veditabbo. tasmiá¹ƒ pana samaye rÄ• jÄ• ca purc
aÃ±Ã±Ä• takavesena tassa santikeva aá¹-á¹-haá¹ƒsu. athassa vacanaá¹ƒ sutvÄ• purohito i

344__._ á¹• 21 ``jiá¹‡á¹‡o dubbalacakkhÅ«si, na rÅ«paá¹ƒ sÄ• dhu passasi.

kiá¹ƒ tattha brahmadattassa, yaá¹ƒ taá¹ƒ maggeyya kaá¹‡á¹-akoâ€™â€™ ti ||

tattha \Be V 107/ __maggeyyÄ• _ti vijjheyya. idaá¹ƒ vuttaá¹ƒ hoti --- yadi tvaá¹ƒ attano abya
kaá¹‡á¹-akena viddho, ko ettha raÃ±Ã±o doso. yena rÄ• jÄ• naá¹ƒ akkosi, kiá¹ƒ te raÃ±Ã±Ä
oloketvÄ• va Ä• cikkhitabboti.

taá¹ƒ sutvÄ• mahallako tisso gÄ• thÄ• abhÄ• si ---

345__._ á¹• 21 ``bahvettha brahmadattassa, sohaá¹ƒ maggasmi brÄ• hmaá¹‡a.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

346__._ á¹• 21 ``rattiÃ±hi corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano ||

347__._ á¹• 21 ``etÄ• dise bhaye jÄ• te, bhayaá¹-á¹-Ä• tÄ• ta mÄ• á¹‡avÄ• .

nillenakÄ• ni kubbanti, vane Ä• hatva kaá¹‡á¹-akaâ€™â€™ nti ||

tattha __bahvetthÄ• _ti, brÄ• hmaá¹‡a, sohaá¹ƒ sakaá¹‡á¹-ake magge patito sannisinno, ba
doso, tvaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ raÃ±Ã±o dosena \Ee V 103/ mama sakaá¹‡á¹-ake magge v
jÄ• nÄ• si. tassa hi arakkhitÄ• jÄ• napadÄ• ... pe ... kaá¹‡á¹-akanti. tattha __khÄ• dantÄ«_
__tuá¹‡á¸• iyÄ• _ti vadhabandhÄ• dÄ«hi pÄ«á¸·etvÄ• adhammena balisÄ• dhakÄ• . __kÅ«
__adhammiko_ti paá¹-icchannakammanto. __tÄ• tÄ• _ti purohitaá¹ƒ Ä• lapati. __mÄ• á¹‡av
__nillenakÄ• nÄ«_ti nilÄ«yanaá¹-á¹-hÄ• nÄ• ni. __vane Ä• hatva kaá¹‡á¹-aka_nti kaá¹‡á¹-al
pidahitvÄ• gharaá¹ƒ chaá¸• á¸• etvÄ• puttadÄ• raá¹ƒ Ä• dÄ• ya vanaá¹ƒ pavisitvÄ• tasmiá
nilÄ«yanaá¹-á¹-hÄ• nÄ• ni karonti \Ne V 98/. atha vÄ• vane yo kaá¹‡á¹-ako, taá¹ƒ Ä• haritv
parikkhipanti. iti raÃ±Ã±o dosenevamhi kaá¹‡á¹-akena viddho, mÄ• evarÅ«passa raÃ±Ã±o

taá¹ƒ sutvÄ• rÄ• jÄ• purohitaá¹ƒ Ä• mantetvÄ• , ``Ä• cariya, mahallako yuttaá¹ƒ bhaá¹‡ati

nivattÄ• ma, dhammena rajjaá¹ƒ kÄ• ressÄ• mÄ• â€™â€™ ti Ä• ha. bodhisatto purohitassa
gantvÄ• ``pariggaá¹‡hissÄ• ma tÄ• va, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. te tamhÄ• gÄ• m
antarÄ• magge ekissÄ• mahallikÄ• ya saddaá¹ƒ assosuá¹ƒ. sÄ• kirekÄ• dalidditthÄ« dve
rakkhamÄ• nÄ• \Be V 108/ tÄ• saá¹ƒ araÃ±Ã±aá¹ƒ gantuá¹ƒ na deti. sayaá¹ƒ araÃ±Ã±ato d
Ä• haritvÄ• dhÄ«taro paá¹-ijaggati. sÄ• taá¹ƒ divasaá¹ƒ ekaá¹ƒ gumbaá¹ƒ Ä• ruyha sÄ• ka
pavaá¹-á¹-amÄ• nÄ• bhÅ«miyaá¹ƒ patitvÄ• rÄ• jÄ• naá¹ƒ maraá¹‡ena akkosantÄ« gÄ• tha

348__._ á¹• 21 ``kadÄ• ssu nÄ• mayaá¹ƒ rÄ• jÄ• , brahmadatto marissati.

yassa raá¹-á¹-hamhi jÄ«yanti, appatikÄ• kumÄ• rikÄ• â€™â€™ ti ||

tattha __appatikÄ• _ti assÄ• mikÄ• . sace hi tÄ• saá¹ƒ sÄ• mikÄ• assu, maá¹ƒ poseyyuá¹ƒ
ahaá¹ƒ dukkhaá¹ƒ anubhomi, kadÄ• nu kho esa marissatÄ«ti.

evaá¹ƒ bodhisattÄ• nubhÄ• veneva sÄ• akkosi. atha naá¹ƒ purohito paá¹-isedhento gÄ• th

349__._ á¹• 21 ``dubbhÄ• sitaÃ±hi te jammi, anatthapadakovide.

kuhiá¹ƒ rÄ• jÄ• kumÄ• rÄ«naá¹ƒ, bhattÄ• raá¹ƒ pariyesatÄ«â€™â€™ ti ||

taá¹ƒ \Ee V 104/ sutvÄ• mahallikÄ• dve gÄ• thÄ• abhÄ• si ---

350__._ á¹• 21 ``na me dubbhÄ• sitaá¹ƒ brahme, kovidatthapadÄ• ahaá¹ƒ.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

351__._ á¹• 21 ``rattiÃ±hi corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano.

dujjÄ«ve dubbhare dÄ• re, kuto bhattÄ• kumÄ• riyoâ€™â€™ ti ||

tattha \Ne V 99/ __kovidatthapadÄ• _ti ahaá¹ƒ atthapade kÄ• raá¹‡apade kovidÄ• chekÄ•
pÄ• parÄ• jÄ• naá¹ƒ pasaá¹ƒsi. __dujjÄ«ve_ti dujjÄ«ve raá¹-á¹-he dubbhare dÄ• re jÄ• te m
araÃ±Ã±e vasantesu __kuto bhattÄ• kumÄ• riyo, _ kuto kumÄ• riyo bhattÄ• raá¹ƒ labhissa

te tassÄ• vacanaá¹ƒ sutvÄ• ``yuttaá¹ƒ sÄ• kathetÄ«â€™â€™ ti tato paraá¹ƒ gacchantÄ•
saddaá¹ƒ assosuá¹ƒ. tassa kira kasantassa sÄ• liyo \Be V 109/ nÄ• ma balibaddo phÄ• lena

rÄ• jÄ• naá¹ƒ akkosanto gÄ• thamÄ• ha ---

352__._ á¹• 21 ``evaá¹ƒ sayatu paÃ±cÄ• lo, saá¹…gÄ• me sattiyÄ• hato.

yathÄ• yaá¹ƒ kapaá¹‡o seti, hato phÄ• lena sÄ• liyoâ€™â€™ ti ||

tattha __yathÄ• _ti yathÄ• ayaá¹ƒ vedanÄ• ppatto sÄ• liyabalibaddo seti, evaá¹ƒ sayatÅ«ti

atha naá¹ƒ purohito paá¹-isedhento gÄ• thamÄ• ha ---

353__._ á¹• 21 ``adhammena tuvaá¹ƒ jamma, brahmadattassa kujjhasi.

yo tvaá¹ƒ sapasi rÄ• jÄ• naá¹ƒ, aparajjhitvÄ• na attanoâ€™â€™ ti ||

tattha __adhammenÄ• _ti akÄ• raá¹‡ena asabhÄ• vena.

taá¹ƒ sutvÄ• so tisso gÄ• thÄ• abhÄ• si ---

354__._ á¹• 21 ``dhammena brahmadattassa, ahaá¹ƒ kujjhÄ• mi brÄ• hmaá¹‡a.

arakkhitÄ• jÄ• napadÄ• adhammabalinÄ• hatÄ• ||

355__._ á¹• 21 ``rattiÃ±hi corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano ||

356__._ á¹• 21 ``sÄ• \Ee V 105/ nÅ«na puna re pakkÄ• , vikÄ• le bhattamÄ• hari.

bhattahÄ• riá¹ƒ apekkhanto, hato phÄ• lena sÄ• liyoâ€™â€™ ti ||

tattha \Ne V 100/ __dhammenÄ• _ti kÄ• raá¹‡eneva, akÄ• raá¹‡ena akkosatÄ«ti saÃ±Ã±aá
puna re pakkÄ• , vikÄ• le bhattamÄ• harÄ«_ti, brÄ• hmaá¹‡a, sÄ• bhattahÄ• rikÄ• itthÄ« p
pacitvÄ• Ä• harantÄ« adhammabalisÄ• dhakehi brahmadattassa dÄ• sehi palibuddhÄ• bh
mayhaá¹ƒ bhattaá¹ƒ pakkaá¹ƒ bhavissati, tena kÄ• raá¹‡ena vikÄ• le bhattaá¹ƒ Ä• hari, ``ajj
Ä• harÄ«â€™â€™ ti cintetvÄ• chÄ• tajjhatto ahaá¹ƒ taá¹ƒ bhattahÄ• riá¹ƒ olokento goá¹‡aa
vijjhiá¹ƒ, tenesa pÄ• daá¹ƒ ukkhipitvÄ• phÄ• laá¹ƒ paharanto hato phÄ• lena sÄ• liyo. tasm
hatoâ€™â€™ ti saÃ±Ã±aá¹ƒ mÄ• kari, pÄ• paraÃ±Ã±oyeva hato nÄ• mesa, mÄ• tassa va

te \Be V 110/ purato gantvÄ• ekasmiá¹ƒ gÄ• me vasiá¹ƒsu. punadivase pÄ• tova ekÄ• kÅ
pÄ• dena paharitvÄ• saddhiá¹ƒ khÄ«rena pavaá¹-á¹-esi. so brahmadattaá¹ƒ akkosanto gÄ•

357__._ á¹• 21 ``evaá¹ƒ haÃ±Ã±atu paÃ±cÄ• lo, saá¹…gÄ• me asinÄ• hato.

yathÄ• hamajja pahato, khÄ«raÃ±ca me pavaá¹-á¹-itaâ€™â€™ nti ||

taá¹ƒ sutvÄ• purohito paá¹-isedhento gÄ• thamÄ• ha ---

358__._ á¹• 21 ``yaá¹ƒ pasu khÄ«raá¹ƒ chaá¸• á¸• eti, pasupÄ• laá¹ƒ vihiá¹ƒsati.

kiá¹ƒ tattha brahmadattassa, yaá¹ƒ no garahate bhavaâ€™â€™ nti ||

brÄ• hmaá¹‡ena gÄ• thÄ• ya vuttÄ• ya puna so tisso gÄ• thÄ• abhÄ• si ---

359__._ á¹• 21 ``gÄ• rayho brahme paÃ±cÄ• lo, brahmadattassa rÄ• jino.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

360__._ á¹• 21 ``rattiÃ±hi corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano ||

361__._ á¹• 21 ``caá¹‡á¸• Ä• aá¹-anakÄ• gÄ• vÄ«, yaá¹ƒ pure na duhÄ• mase.

taá¹ƒ dÄ• ni ajja dohÄ• ma, khÄ«rakÄ• mehupaddutÄ• â€™â€™ ti ||

tattha \Ne V 101/ __caá¹‡á¸• Ä• _ti pharusÄ• . __aá¹-anakÄ• _ti palÄ• yanasÄ«lÄ• . __khÄ
adhammikaraÃ±Ã±o purisehi bahuá¹ƒ khÄ«raá¹ƒ Ä• harÄ• pentehi upaddutÄ• duhÄ• ma. s
kÄ• reyya, na no evarÅ«paá¹ƒ bhayaá¹ƒ Ä• gaccheyyÄ• ti.

te \Ee V 106/ ``so yuttaá¹ƒ kathetÄ«â€™â€™ ti tamhÄ• gÄ• mÄ• nikkhamma mahÄ• mag
gamiá¹ƒsu. ekasmiÃ±ca gÄ• me balisÄ• dhakÄ• asikosatthÄ• ya ekaá¹ƒ taruá¹‡aá¹ƒ kabar
cammaá¹ƒ gaá¹‡hiá¹ƒsu. vacchakamÄ• tÄ• dhenu puttasokena tiá¹‡aá¹ƒ na khÄ• dati pÄ•
paridevamÄ• nÄ• Ä• hiá¹‡á¸• ati. taá¹ƒ disvÄ• gÄ• madÄ• rakÄ• rÄ• jÄ• naá¹ƒ akkosantÄ

362__._ á¹• 21 ``evaá¹ƒ kandatu paÃ±cÄ• lo, viputto vippasukkhatu.

yathÄ• yaá¹ƒ kapaá¹‡Ä• gÄ• vÄ«, viputtÄ• paridhÄ• vatÄ«â€™â€™ ti ||

tattha __paridhÄ• vatÄ«_ti paridevamÄ• no dhÄ• vati.

tato \Be V 111/ purohito itaraá¹ƒ gÄ• thamÄ• ha ---

363__._ á¹• 21 ``yaá¹ƒ pasu pasupÄ• lassa, sambhameyya raveyya vÄ• .

konÄ«dha aparÄ• dhatthi, brahmadattassa rÄ• jinoâ€™â€™ ti ||

tattha __sambhameyya raveyya vÄ• _ti bhameyya vÄ• viraveyya vÄ• . idaá¹ƒ vuttaá¹ƒ hoti
pasupÄ• lassa rakkhantasseva dhÄ• vatipi viravatipi, tiá¹‡ampi na khÄ• dati pÄ• nÄ«yampi
ko nu aparÄ• dhoti.

tato gÄ• madÄ• rakÄ• dve gÄ• thÄ• abhÄ• siá¹ƒsu ---

364__._ á¹• 21 ``aparÄ• dho mahÄ• brahme, brahmadattassa rÄ• jino.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

365__._ á¹• 21 ``rattiÃ±hi \Ne V 102/ corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano.

kathaá¹ƒ no asikosatthÄ• , khÄ«rapÄ• haÃ±Ã±ate pajÄ• â€™â€™ ti ||

tattha __mahÄ• brahme_ti mahÄ• brÄ• hmaá¹‡a. __rÄ• jino_ti raÃ±Ã±o. __kathaá¹ƒ no_ti k
kÄ• raá¹‡ena. __khÄ«rapÄ• haÃ±Ã±ate pajÄ• _ti pÄ• parÄ• jassa sevakehi khÄ«rapako va
dhenu puttasokena paridevati, sopi rÄ• jÄ• ayaá¹ƒ dhenu viya paridevatÅ«ti rÄ• jÄ• naá¹ƒ a

te ``sÄ• dhu vo kÄ• raá¹‡aá¹ƒ vadathÄ• â€™â€™ ti vatvÄ• pakkamiá¹ƒsu. athantarÄ• mag
sukkhapokkharaá¹‡iyÄ• kÄ• kÄ• tuá¹‡á¸• ehi vijjhitvÄ• maá¹‡á¸• Å«ke khÄ• danti. bodhisa
sampattesu attano Ä• nubhÄ• vena maá¹‡á¸• Å«kena ---

366__._ á¹• 21 ``evaá¹ƒ \Ee V 107/ khajjatu paÃ±cÄ• lo, hato yuddhe saputtako.

yathÄ• hamajja khajjÄ• mi, gÄ• mikehi araÃ±Ã±ajoâ€™â€™ ti || ---

rÄ• jÄ• naá¹ƒ akkosÄ• pesi.

tattha __gÄ• mikehÄ«_ti gÄ• mavÄ• sÄ«hi.

taá¹ƒ \Be V 112/ sutvÄ• purohito maá¹‡á¸• Å«kena saddhiá¹ƒ sallapanto gÄ• thamÄ• ha --

367__._ á¹• 21 ``na sabbabhÅ«tesu vidhenti rakkhaá¹ƒ, rÄ• jÄ• no maá¹‡á¸• Å«ka manussa

nettÄ• vatÄ• rÄ• jÄ• adhammacÄ• rÄ«, yaá¹ƒ tÄ• disaá¹ƒ jÄ«vamadeyyu dhaá¹…kÄ• â€™

tattha __jÄ«va_nti jÄ«vantaá¹ƒ. __adeyyu_nti khÄ• deyyuá¹ƒ. __dhaá¹…kÄ• _ti kÄ• kÄ• . e
nÄ• ma na hoti, kiá¹ƒ sakkÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• raÃ±Ã±Ä• taá¹ƒ rakkhantena caritu

taá¹ƒ sutvÄ• maá¹‡á¸• Å«ko dve gÄ• thÄ• abhÄ• si ---

368__._ á¹• 21 ``adhammarÅ«po \Ne V 103/ vata brahmacÄ• rÄ«, anuppiyaá¹ƒ bhÄ• sasi k

viluppamÄ• nÄ• ya puthuppajÄ• ya, pÅ«jesi rÄ• jaá¹ƒ paramappamÄ• daá¹ƒ ||

369__._ á¹• 21 ``sace idaá¹ƒ brahme surajjakaá¹ƒ siyÄ• , phÄ«taá¹ƒ raá¹-á¹-haá¹ƒ muditaá¹

bhutvÄ• baliá¹ƒ aggapiá¹‡á¸• aÃ±ca kÄ• kÄ• , na mÄ• disaá¹ƒ jÄ«vamadeyyu dhaá¹…kÄ•

tattha __brahmacÄ• rÄ«_ti purohitaá¹ƒ garahanto Ä• ha. __khattiyassÄ• _ti evarÅ«passa pÅ
__viluppamÄ• nÄ• yÄ• _ti vilumpamÄ• nÄ• ya, ayameva vÄ• pÄ• á¹-ho. __puthuppajÄ• yÄ
vinÄ• siyamÄ• nÄ• ya. __pÅ«jesÄ«_ti pasaá¹ƒsi. __surajjaka_nti chandÄ• divasena agantv
akopentena appamattena raÃ±Ã±Ä• rakkhiyamÄ• naá¹ƒ sace idaá¹ƒ surajjakaá¹ƒ bhaveyya
sammÄ• dhÄ• raá¹ƒ anuppavecchantesu sampannasassaá¹ƒ. __na mÄ• disa_nti evaá¹ƒ sa
kÄ• kÄ• na khÄ• deyyuá¹ƒ.

evaá¹ƒ chasupi á¹-hÄ• nesu akkosanaá¹ƒ bodhisattasseva Ä• nubhÄ• vena ahosi.

taá¹ƒ \Ee V 108/ sutvÄ• rÄ• jÄ• ca purohito ca ``araÃ±Ã±avÄ• siá¹ƒ tiracchÄ• nagataá¹ƒ n
sabbe amheyeva akkosantÄ«â€™â€™ ti vatvÄ• tato nagaraá¹ƒ \Be V 113/ gantvÄ• dhamm
mahÄ• sattassovÄ• de á¹-hitÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni kariá¹ƒsu.

satthÄ• kosalaraÃ±Ã±o imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• , ``mahÄ• rÄ• ja, raÃ±Ã±Ä•
dhammena rajjaá¹ƒ kÄ• retabbaâ€™â€™ nti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• ga

ahosiâ€™â€™ nti.

gandhatindukajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

jÄ• takuddÄ• naá¹ƒ

kiá¹ƒchanda kumbha jayaddisa chaddanta, atha paá¹‡á¸• itasambhava sirakapi.

dakarakkhasa paá¹‡á¸• aranÄ• gavaro, atha sambula tindukadevasutoti ||

tiá¹ƒsanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

17. cattÄ• lÄ«sanipÄ• to

á¹• 03 [521] 1. tesakuá¹‡ajÄ• takavaá¹‡á¹‡anÄ•

__vessantaraá¹ƒ_ \Ne V 104/ \Ee V 109/ \Be V 114/ __taá¹ƒ pucchÄ• mÄ«_ti idaá¹ƒ satthÄ
kosalaraÃ±Ã±o ovÄ• davasena kathesi. taÃ±hi rÄ• jÄ• naá¹ƒ dhammassavanatthÄ• ya Ä• g
``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma dhammena rajjaá¹ƒ kÄ• retabbaá¹ƒ, yasmiÃ±hi samaye
rÄ• jayuttÄ• pi tasmiá¹ƒ samaye adhammikÄ• hontÄ«â€™â€™ ti catukkanipÄ• te (AN a IV
ovaditvÄ• agatigamane agatiagamane ca Ä• dÄ«navaÃ±ca Ä• nisaá¹ƒsaÃ±ca kathetvÄ• ``
tiÄ• dinÄ• nayena kÄ• mesu Ä• dÄ«navaá¹ƒ vitthÄ• retvÄ• , ``mahÄ• rÄ• ja, imesaÃ±hi sat

`maccunÄ• saá¹…garo natthi, laÃ±jaggÄ• ho na vijjati.

yuddhaá¹ƒ natthi jayo natthi, sabbe maccuparÄ• yaá¹‡Ä• â€™ ||

tesaá¹ƒ paralokaá¹ƒ gacchantÄ• naá¹ƒ á¹-hapetvÄ• attanÄ• kataá¹ƒ kalyÄ• á¹‡akammaá¹
nÄ• ma natthi. evaá¹ƒ ittarapaccupaá¹-á¹-hÄ• naá¹ƒ avassaá¹ƒ pahÄ• tabbaá¹ƒ, na yasaá¹ƒ
kÄ• tuá¹ƒ vaá¹-á¹-ati, appamatteneva hutvÄ• dhammena rajjaá¹ƒ kÄ• retuá¹ƒ vaá¹-á¹-ati. pc
anuppannepi buddhe paá¹‡á¸• itÄ• naá¹ƒ ovÄ• de á¹-hatvÄ• dhammena rajjaá¹ƒ kÄ• retvÄ
gamiá¹ƒsÅ«â€™â€™ ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto rajjaá¹ƒ kÄ• rento aputtako ahosi, patthentopi putt
vÄ• na labhi. so ekadivasaá¹ƒ mahantena parivÄ• rena uyyÄ• naá¹ƒ gantvÄ• divasabhÄ• g
maá¹…galasÄ• larukkhamÅ«le \Ee V 110/ sayanaá¹ƒ attharÄ• petvÄ• thokaá¹ƒ niddÄ• yitv
oloketvÄ• tattha sakuá¹‡akulÄ• vakaá¹ƒ passi, saha dassanenevassa sineho uppajji. so ek
pakkosÄ• petvÄ• ``imaá¹ƒ rukkhaá¹ƒ abhiruhitvÄ• etasmiá¹ƒ kulÄ• vake kassaci atthitaá¹ƒ
jÄ• nÄ• hÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhu, devÄ• â€™â€™ ti vatvÄ• abhiruhitvÄ• tattha
aá¹‡á¸• akÄ• ni \Ne V 105/ disvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``tena hi etesaá¹ƒ upari nÄ•
vissajjesÄ«â€™â€™ ti vatvÄ• ``caá¹…koá¹-ake kappÄ• sapicuá¹ƒ attharitvÄ• tattheva tÄ•
á¹-hapetvÄ• saá¹‡ikaá¹ƒ otarÄ• hÄ«â€™â€™ ti otÄ• rÄ• petvÄ• caá¹…koá¹-akaá¹ƒ hatthe
``katarasakuá¹‡aá¹‡á¸• akÄ• ni nÄ• metÄ• nÄ«â€™â€™ ti amacce pucchi. te ``mayaá¹ƒ na
jÄ• nissantÄ«â€™â€™ ti vadiá¹ƒsu. rÄ• jÄ• nesÄ• de pakkosÄ• petvÄ• pucchi. nesÄ• dÄ•
ulÅ«kaaá¹‡á¸• aá¹ƒ, ekaá¹ƒ sÄ• likÄ• aá¹‡á¸• aá¹ƒ, ekaá¹ƒ suvakaaá¹‡á¸• aâ€™â€™ nti ka
ekasmiá¹ƒ kulÄ• vake tiá¹‡á¹‡aá¹ƒ sakuá¹‡ikÄ• naá¹ƒ aá¹‡á¸• Ä• ni hontÄ«ti. Ä• ma, deva,
sunikkhittÄ• ni na nassantÄ«ti. rÄ• jÄ• tussitvÄ• ``ime mama puttÄ• bhavissantÄ«â€™â€™
aá¹‡á¸• Ä• ni tayo amacce paá¹-icchÄ• petvÄ• ``ime mayhaá¹ƒ puttÄ• bhavissanti, tumhe

aá¹‡á¸• akosato nikkhantakÄ• le mamÄ• roceyyÄ• thÄ• â€™â€™ ti Ä• ha. te tÄ• ni sÄ• dhu

tesu paá¹-hamaá¹ƒ ulÅ«kaaá¹‡á¸• aá¹ƒ bhijji. amacco ekaá¹ƒ nesÄ• daá¹ƒ pakkosÄ• petvÄ
vÄ• purisabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• hÄ«â€™â€™ ti vatvÄ• tena taá¹ƒ vÄ«maá¹ƒsitvÄ• ``pu
rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``putto te, deva, jÄ• toâ€™â€™ ti Ä• ha. rÄ• jÄ• tuá¹-á¹-
datvÄ• ``puttakaá¹ƒ me sÄ• dhukaá¹ƒ paá¹-ijagga, `vessantaroâ€™ ti cassa nÄ• maá¹ƒ kar
uyyojesi. so tathÄ• akÄ• si. tato katipÄ• haccayena sÄ• likÄ• aá¹‡á¸• aá¹ƒ bhijji. sopi amac
vÄ«maá¹ƒsÄ• petvÄ• ``itthÄ«â€™â€™ ti sutvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``dhÄ«tÄ• t
Ä• ha. rÄ• jÄ• tuá¹-á¹-ho tassapi bahuá¹ƒ dhanaá¹ƒ datvÄ• ``dhÄ«taraá¹ƒ \Ee V 111/ me s
`kuá¹‡á¸• alinÄ«â€™ ti cassÄ• nÄ• maá¹ƒ karohÄ«â€™â€™ ti vatvÄ• uyyojesi. sopi tathÄ
katipÄ• haccayena suvakaaá¹‡á¸• aá¹ƒ bhijji. sopi amacco nesÄ• dena taá¹ƒ vÄ«maá¹ƒsitvÄ
raÃ±Ã±o santikaá¹ƒ gantvÄ• ``putto te, deva, jÄ• toâ€™â€™ ti Ä• ha. rÄ• jÄ• tuá¹-á¹-ho ta
datvÄ• ``puttassa me mahantena parivÄ• rena maá¹…galaá¹ƒ katvÄ• `jambukoâ€™ tissa
vatvÄ• uyyojesi. sopi tathÄ• akÄ• si. te tayopi sakuá¹‡Ä• tiá¹‡á¹‡aá¹ƒ amaccÄ• naá¹ƒ geh
rÄ• jakumÄ• raparihÄ• reneva vaá¸• á¸• hanti. rÄ• jÄ• ``mama putto, mama dhÄ«tÄ• â€™â
aÃ±Ã±amaÃ±Ã±aá¹ƒ avahasanti ``passatha, bho, raÃ±Ã±o \Be V 116/ kiriyaá¹ƒ, tiracchÄ• n
dhÄ«tÄ• meâ€™ ti vadanto vicaratÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• cintesi --- ``ime amaccÄ• etesaá¹ƒ mama puttÄ• naá¹ƒ paÃ±Ã±Ä• sa
pÄ• kaá¹-aá¹ƒ nesaá¹ƒ karissÄ• mÄ«â€™â€™ ti. athekaá¹ƒ amaccaá¹ƒ vessantarassa sant
``tumhÄ• kaá¹ƒ pitÄ• paÃ±haá¹ƒ pucchitukÄ• mo, kadÄ• kira Ä• gantvÄ• pucchatÅ«â€™â
vessantaraá¹ƒ \Ne V 106/ vanditvÄ• taá¹ƒ sÄ• sanaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• vessantaro
amaccaá¹ƒ pakkositvÄ• ``mayhaá¹ƒ kira pitÄ• maá¹ƒ paÃ±haá¹ƒ pucchitukÄ• mo, tassa id
kÄ• tuá¹ƒ vaá¹-á¹-ati, kadÄ• Ä• gacchatÅ«â€™â€™ ti pucchi. amacco ``ito sattame divase
Ä• gacchatÅ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• vessantaro ``pitÄ• me ito sattame divase Ä•
uyyojesi. so Ä• gantvÄ• raÃ±Ã±o Ä• cikkhi. rÄ• jÄ• sattame divase nagare bheriá¹ƒ carÄ•
nivesanaá¹ƒ agamÄ• si. vessantaro raÃ±Ã±o mahantaá¹ƒ sakkÄ• raá¹ƒ kÄ• resi, antamaso
sakkÄ• raá¹ƒ kÄ• resi. rÄ• jÄ• vessantarasakuá¹‡assa gehe bhuÃ±jitvÄ• mahantaá¹ƒ yasa
nivesanaá¹ƒ Ä• gantvÄ• rÄ• jaá¹…gaá¹‡e mahantaá¹ƒ maá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• n
alaá¹…katamaá¹‡á¸• apamajjhe mahÄ• janaparivÄ• ro nisÄ«ditvÄ• ``vessantaraá¹ƒ \Ee V 1
amaccassa santikaá¹ƒ pesesi. amacco vessantaraá¹ƒ suvaá¹‡á¹‡apÄ«á¹-he nisÄ«dÄ• petv
vessantarasakuá¹‡o pitu aá¹…ke nisÄ«ditvÄ• pitarÄ• saha kÄ«á¸·itvÄ• gantvÄ• tattheva
nisÄ«di. atha naá¹ƒ rÄ• jÄ• mahÄ• janamajjhe rÄ• jadhammaá¹ƒ pucchanto paá¹-hamaá¹ƒ

1__._ á¹• 21 ``vessantaraá¹ƒ taá¹ƒ pucchÄ• mi, sakuá¹‡a bhaddamatthu te.

rajjaá¹ƒ kÄ• retukÄ• mena, kiá¹ƒ su kiccaá¹ƒ kataá¹ƒ varaâ€™â€™ nti ||

tattha __sakuá¹‡Ä• _ti taá¹ƒ Ä• lapati. __kiá¹ƒ sÅ«_ti kataraá¹ƒ kiccaá¹ƒ kataá¹ƒ varaá¹ƒ ut
kathehi me, tÄ• ta, sakalaá¹ƒ rÄ• jadhammanti evaá¹ƒ kira taá¹ƒ so pucchi.

taá¹ƒ sutvÄ• vessantaro paÃ±haá¹ƒ akathetvÄ• va rÄ• jÄ• naá¹ƒ tÄ• va pamÄ• dena code

2__._ á¹• 21 ``cirassaá¹ƒ vata maá¹ƒ tÄ• to, kaá¹ƒso bÄ• rÄ• á¹‡asiggaho.

pamatto appamattaá¹ƒ maá¹ƒ, pitÄ• puttaá¹ƒ acodayÄ«â€™â€™ ti ||

tattha \Be V 117/ __tÄ• to_ti pitÄ• . __kaá¹ƒso_ti idaá¹ƒ tassa nÄ• maá¹ƒ. __bÄ• rÄ• á¹‡as
saá¹…gahavatthÅ«hi bÄ• rÄ• á¹‡asiá¹ƒ saá¹…gahetvÄ• vattanto. __pamatto_ti evarÅ«pÄ•
santike vasanto paÃ±hassa apucchanena pamatto. __appamattaá¹ƒ ma_nti sÄ«lÄ• diguá¹‡
__pitÄ• _ti posakapitÄ• . __acodayÄ«_ti amaccehi ``tiracchÄ• nagate putte katvÄ• voharat
avahasiyamÄ• no pamÄ• daá¹ƒ Ä• pajjitvÄ• cirassaá¹ƒ ajja codesi, paÃ±haá¹ƒ pucchÄ«ti v

evaá¹ƒ \Ne V 107/ so imÄ• ya gÄ• thÄ• ya codetvÄ• ``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma tÄ
rajjaá¹ƒ kÄ• retabbaâ€™â€™ nti vatvÄ• rÄ• jadhammaá¹ƒ kathento imÄ• gÄ• thÄ• yo Ä• h

3__._ á¹• 21 ``paá¹-hameneva vitathaá¹ƒ, kodhaá¹ƒ hÄ• saá¹ƒ nivÄ• raye.

tato kiccÄ• ni kÄ• reyya, taá¹ƒ vataá¹ƒ Ä• hu khattiya ||

4__._ á¹• 21 ``yaá¹ƒ tvaá¹ƒ tÄ• ta tapokammaá¹ƒ, pubbe katamasaá¹ƒsayaá¹ƒ.

ratto duá¹-á¹-ho ca yaá¹ƒ kayirÄ• , na taá¹ƒ kayirÄ• tato puna ||

5__._ á¹• 21 ``khattiyassa pamattassa, raá¹-á¹-hasmiá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

sabbe bhogÄ• vinassanti, raÃ±Ã±o taá¹ƒ vuccate aghaá¹ƒ ||

6__._ á¹• 21 ``sirÄ« tÄ• ta alakkhÄ« ca, pucchitÄ• etadabravuá¹ƒ.

uá¹-á¹-hÄ• navÄ«riye pose, ramÄ• haá¹ƒ anusÅ«yake ||

7__._ á¹• 21 ``usÅ«yake \Ee V 113/ duhadaye, purise kammadussake.

kÄ• á¸·akaá¹‡á¹‡Ä« mahÄ• rÄ• ja, ramati cakkabhaÃ±janÄ« ||

8__._ á¹• 21 ``so tvaá¹ƒ sabbe suhadayo, sabbesaá¹ƒ rakkhito bhava.

alakkhiá¹ƒ nuda mahÄ• rÄ• ja, lakkhyÄ• bhava nivesanaá¹ƒ ||

9__._ á¹• 21 ``sa lakkhÄ«dhitisampanno, puriso hi mahaggato.

amittÄ• naá¹ƒ kÄ• sipati, mÅ«laá¹ƒ aggaÃ±ca chindati ||

10__._ á¹• 21 ``sakkopi hi bhÅ«tapati, uá¹-á¹-hÄ• ne nappamajjati.

sa kalyÄ• á¹‡e dhitiá¹ƒ katvÄ• , uá¹-á¹-hÄ• ne kurute mano ||

11__._ á¹• 21 ``gandhabbÄ• \Be V 118/ pitaro devÄ• , sÄ• jÄ«vÄ• honti tÄ• dino.

uá¹-á¹-hÄ• hato appamajjato, anutiá¹-á¹-hanti devatÄ• ||

12__._ á¹• 21 ``so \Ne V 108/ appamatto akkuddho, tÄ• ta kiccÄ• ni kÄ• raya.

vÄ• yamassu ca kiccesu, nÄ• laso vindate sukhaá¹ƒ ||

13__._ á¹• 21 ``tattheva te vattapadÄ• , esÄ• va anusÄ• sanÄ«.

alaá¹ƒ mitte sukhÄ• petuá¹ƒ, amittÄ• naá¹ƒ dukhÄ• ya cÄ• â€™â€™ ti ||

tattha __paá¹-hameneva vitatha_nti, tÄ• ta, rÄ• jÄ• nÄ• ma Ä• ditova musÄ• vÄ• daá¹ƒ niv
raÃ±Ã±o raá¹-á¹-haá¹ƒ nirojaá¹ƒ hoti, pathaviyÄ• ojÄ• kammakaraá¹‡aá¹-á¹-hÄ• nato satta
heá¹-á¹-hÄ• bhassati, tato Ä• hÄ• re vÄ• telamadhuphÄ• á¹‡itÄ• dÄ«su vÄ• osadhesu ojÄ
nirojÄ• hÄ• rabhojanÄ• manussÄ• bahvÄ• bÄ• dhÄ• honti, raá¹-á¹-he thalajalapathesu Ä•
anuppajjante rÄ• jÄ• no duggatÄ• honti. te sevake saá¹…gaá¹‡hituá¹ƒ na sakkonti, asaá¹…
rÄ• jÄ• naá¹ƒ garucittena na olokenti. evaá¹ƒ, tÄ• ta, musÄ• vÄ• do nÄ• mesa nirojo, na so
saccaá¹ƒ pana sÄ• dutaraá¹ƒ rasÄ• nanti tadeva paá¹-iggahetabbaá¹ƒ. apica musÄ• vÄ• do
vipattipariyosÄ• no, dutiyacittavÄ• re avÄ«ciparÄ• yaá¹‡aá¹ƒ karoti. imasmiá¹ƒ panatthe ``d
hantÄ«â€™â€™ ti __cetiyajÄ• takaá¹ƒ_ (J I 8.45 Ä• dayo) kathetabbaá¹ƒ.

__kodha_nti, tÄ• ta, rÄ• jÄ• nÄ• ma paá¹-hamameva kujjhanalakkhaá¹‡aá¹ƒ kodhampi niv
kodho khippaá¹ƒ matthakaá¹ƒ na pÄ• puá¹‡Ä• ti, rÄ• jÅ«naá¹ƒ pÄ• puá¹‡Ä• ti. rÄ• jÄ• no nÅ
olokitamattenÄ• pi paraá¹ƒ vinÄ• senti, tasmÄ• raÃ±Ã±Ä• aÃ±Ã±ehi manussehi atirekatara
bhavitabbaá¹ƒ, khantimettÄ• nuddayÄ• sampannena attano piyaputtaá¹ƒ viya lokaá¹ƒ volok

tÄ• ta, atikodhano nÄ• ma rÄ• jÄ• uppannaá¹ƒ yasaá¹ƒ rakkhituá¹ƒ na sakkoti. imassa pana
__khantivÄ• dijÄ• taka-_ (J I 4.49 Ä• dayo) __cÅ«á¸·adhammapÄ• lajÄ• takÄ• ni_ (J I 5.44 Ä
cÅ«á¸·adhammapÄ• lajÄ• takasmiÃ±hi mahÄ• patÄ• pano nÄ• ma rÄ• jÄ• puttaá¹ƒ ghÄ• te
hadayena phalitena matÄ• ya deviyÄ• sayampi deviá¹ƒ anusocanto \Be V 119/ hadayena p
tayopi ekaÄ• á¸·Ä• haneva jhÄ• pesuá¹ƒ. tasmÄ• raÃ±Ã±Ä• paá¹-hamameva musÄ• vÄ• c
vajjetabbo.

__hÄ• sa_nti hassaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. tesu tesu kiccesu uppilÄ• vitacittatÄ• ya k
parihÄ• saá¹ƒ nivÄ• reyya. tÄ• ta, raÃ±Ã±Ä• nÄ• ma keá¸·isÄ«lena na bhavitabbaá¹ƒ, apar
kiccÄ• ni attapaccakkheneva kÄ• tabbÄ• ni. uppilÄ• vitacitto hi rÄ• jÄ• atuletvÄ• \Ne V 109
laddhaá¹ƒ yasaá¹ƒ vinÄ• seti. imasmiá¹ƒ panatthe __sarabhaá¹…gajÄ• take_ (J II 17.50 Ä•
vacanaá¹ƒ gahetvÄ• daá¹‡á¸• akiraÃ±Ã±o kisavacche aparajjhitvÄ• saha raá¹-á¹-hena ucc
nibbattabhÄ• vo ca __mÄ• taá¹…gajÄ• take_ (J I 15.1 Ä• dayo) majjharaÃ±Ã±o brÄ• hmaá¹
mÄ• taá¹…gatÄ• pase aparajjhitvÄ• saha raá¹-á¹-hena ucchijjitvÄ• niraye nibbattabhÄ• vo
__ghaá¹-apaá¹‡á¸• itajÄ• take_ (J I 10.165 Ä• dayo) dasabhÄ• tikarÄ• jadÄ• rakÄ• naá¹ƒ m
gahetvÄ• kaá¹‡hadÄ«pÄ• yane aparajjhitvÄ• vÄ• sudevakulassa nÄ• sitabhÄ• vo ca kathe

__tato kiccÄ• ni kÄ• reyyÄ• _ti evaá¹ƒ, tÄ• ta, paá¹-hamaá¹ƒ musÄ• vÄ• daá¹ƒ dutiyaá¹ƒ ko
adhammahÄ• saá¹ƒ vajjetvÄ• tato pacchÄ• rÄ• jÄ• raá¹-á¹-havÄ• sÄ«naá¹ƒ kattabbakiccÄ
Ä• hu khattiyÄ• _ti, khattiyamahÄ• rÄ• ja, yaá¹ƒ mayÄ• vuttaá¹ƒ, etaá¹ƒ raÃ±Ã±o vatasamÄ
porÄ• á¹‡akapaá¹‡á¸• itÄ• kathayiá¹ƒsu.

__na taá¹ƒ kayirÄ• _ti yaá¹ƒ tayÄ• rÄ• gÄ• divasena pacchÄ• tÄ• pakaraá¹ƒ kammaá¹ƒ ka
katato puna tÄ• disaá¹ƒ kammaá¹ƒ na kayirÄ• , mÄ• kareyyÄ• si, tÄ• tÄ• ti. __vuccate_ti ta
vuccati, evaá¹ƒ porÄ• á¹‡akapaá¹‡á¸• itÄ• kathayiá¹ƒsu. __sirÄ«_ti idaá¹ƒ vessantarasakua
bÄ• rÄ• á¹‡asiyaá¹ƒ pavattitakÄ• raá¹‡aá¹ƒ Ä• haritvÄ• dassento Ä• ha. tattha __abravu_n
suciparivÄ• raseá¹-á¹-hinÄ• pucchitÄ• kathayiá¹ƒsu. __uá¹-á¹-hÄ• navÄ«riye_ti yo poso uá
patiá¹-á¹-hito, na ca paresaá¹ƒ sampattiá¹ƒ disvÄ• usÅ«yati, tasmiá¹ƒ ahaá¹ƒ abhiramÄ• m
tÄ• ta sirÄ« kathesi. __usÅ«yake_ti alakkhÄ« pana, tÄ• ta, pucchitÄ• ahaá¹ƒ parasampattiu
ducitte kalyÄ• á¹‡akammadÅ«sake yo kalyÄ• á¹‡akammaá¹ƒ dussanto \Be V 120/ appiyÄ•
karoti, tasmiá¹ƒ abhiramÄ• mÄ«ti Ä• ha. evaá¹ƒ sÄ• kÄ• á¸·akaá¹‡á¹‡Ä«, mahÄ• rÄ• ja, ra
kusalacakkassa bhaÃ±janÄ«.

__suhadayo_ti sundaracitto hitacittako. __nudÄ• _ti nÄ«hara. __nivesana_nti lakkhiyÄ• pa
patiá¹-á¹-hÄ• hohi. __sa lakkhÄ«dhitisampanno_ti, mahÄ• rÄ• ja, kÄ• sipati so puriso paÃ±
sampanno. __mahaggato_ti mahajjhÄ• sayo corÄ• naá¹ƒ paccayabhÅ«te gaá¹‡hanto amittÄ
gaá¹‡hanto amittÄ• naá¹ƒ aggaá¹ƒ chindatÄ«ti vadati. __sakko_ti \Ee V 115/ indo. __bhÅ«ta
Ä• lapati. __uá¹-á¹-hÄ• ne_ti uá¹-á¹-hÄ• navÄ«riye. __nappamajjatÄ«_ti na pamajjati, sabba

kalyÄ• á¹‡e_ti so devarÄ• jÄ• uá¹-á¹-hÄ• navÄ«riye manaá¹ƒ karonto pÄ• pakammaá¹ƒ aka
puÃ±Ã±akammasmiÃ±Ã±eva dhitiá¹ƒ katvÄ• appamatto uá¹-á¹-hÄ• ne manaá¹ƒ karoti, tass
vÄ«riyakaraá¹‡abhÄ• vadassanatthaá¹ƒ sarabhaá¹…gajÄ• take dvÄ«su devalokesu devatÄ
kapiá¹-á¹-hÄ• rÄ• maá¹ƒ Ä• gantvÄ• paÃ±haá¹ƒ pucchitvÄ• dhammassa sutabhÄ• vo, mal
Ä• dayo) attano Ä• nubhÄ• vena janaá¹ƒ tÄ• setvÄ• osakkantassa sÄ• sanassa pavattitabh
vatthÅ«ni kathetabbÄ• ni.

__gandhabbÄ• _ti cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ heá¹-á¹-hÄ• catuyonikÄ• devÄ• , catuyon
nÄ• ma jÄ• tÄ• . __pitaro_ti brahmÄ• no. __devÄ• _ti upapattidevavasena cha kÄ• mÄ• vac
tathÄ• vidhassa kusalÄ• bhiratassa raÃ±Ã±o. __sÄ• jÄ«vÄ• hontÄ«_ti samÄ• najÄ«vikÄ• u
rÄ• jÄ• no dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karontÄ• devatÄ• naá¹ƒ pattiá¹ƒ denti, tÄ• taá¹ƒ pa
sampaá¹-icchitvÄ• dibbayasena vaá¸• á¸• hanti. __anutiá¹-á¹-hantÄ«_ti tÄ• disassa raÃ±Ã±
appamÄ• daá¹ƒ Ä• pajjantassa devatÄ• anutiá¹-á¹-hanti anugacchanti, dhammikaá¹ƒ rakkh
attho.

__so_ti so tvaá¹ƒ. __vÄ• yamassÅ«_ti tÄ• ni raá¹-á¹-hakiccÄ• ni karonto tulanavasena tÄ«r
paccakkhakammavasena tesu tesu kiccesu vÄ«riyaá¹ƒ karassu. __tattheva te vattapadÄ• _
tvaá¹ƒ kiá¹ƒsu kiccaá¹ƒ kataá¹ƒ varanti \Be V 121/ pucchi, tattha tava paÃ±heyeva ete mayÄ
vitathaâ€™â€™ ntiÄ• dayo vuttÄ• , ete vattapadÄ• vattakoá¹-á¹-hÄ• sÄ• , evaá¹ƒ tattha va
mayÄ• kathitÄ• , esÄ• va tava anusÄ• sanÄ«. __ala_nti evaá¹ƒ vattamÄ• no hi rÄ• jÄ• atta
amittÄ• naÃ±ca dukkhÄ• ya alaá¹ƒ pariyatto samatthoti.

evaá¹ƒ vessantarasakuá¹‡ena ekÄ• ya gÄ• thÄ• ya raÃ±Ã±o pamÄ• daá¹ƒ codetvÄ• ekÄ•
``buddhalÄ«á¸·Ä• ya paÃ±ho kathitoâ€™â€™ ti mahÄ• jano acchariyabbhutacittajÄ• to sÄ•
rÄ• jÄ• somanassappatto amacce Ä• mantetvÄ• pucchi --- ``bhonto! amaccÄ• mama putt
kathentena kena kattabbaá¹ƒ kiccaá¹ƒ kataâ€™â€™ nti. mahÄ• senaguttena, devÄ• ti. ``ten
mahÄ• senaguttaá¹-á¹-hÄ• naá¹ƒ dammÄ«â€™â€™ ti vessantaraá¹ƒ á¹-hÄ• nantare á¹-hap
mahÄ• senaguttaá¹-á¹-hÄ• ne á¹-hito pitu kammaá¹ƒ akÄ• sÄ«ti.

vessantarapaÃ±ho niá¹-á¹-hito.

puna \Ne V 111/ \Ee V 116/ rÄ• jÄ• katipÄ• haccayena purimanayeneva kuá¹‡á¸• aliniyÄ•
pesetvÄ• sattame divase tattha gantvÄ• paccÄ• gantvÄ• tattheva maá¹‡á¸• apamajjhe nis
Ä• harÄ• petvÄ• suvaá¹‡á¹‡apÄ«á¹-he nisinnaá¹ƒ rÄ• jadhammaá¹ƒ pucchanto gÄ• thamÄ

14__._ á¹• 21 ``sakkhisi tvaá¹ƒ kuá¹‡á¸• alini, maÃ±Ã±asi khattabandhuni.

rajjaá¹ƒ kÄ• retukÄ• mena, kiá¹ƒ su kiccaá¹ƒ kataá¹ƒ varaâ€™â€™ nti ||

tattha __sakkhisÄ«_ti mayÄ• puá¹-á¹-hapaÃ±haá¹ƒ kathetuá¹ƒ sakkhissasÄ«ti pucchati. __
tassÄ• saliá¹…gato Ä• gatanÄ• menÄ• lapati. tassÄ• kira dvÄ«su kaá¹‡á¹‡apiá¹-á¹-hesu k
dve lekhÄ• ahesuá¹ƒ, tenassÄ• ``kuá¹‡á¸• alinÄ«â€™â€™ ti nÄ• maá¹ƒ kÄ• resi. __maÃ±
puá¹-á¹-hapaÃ±hassa atthanti. __khattabandhunÄ«_ti khattassa mahÄ• senaguttassa bhagi
Ä• lapati. kasmÄ• panesa vessantarasakuá¹‡aá¹ƒ evaá¹ƒ apucchitvÄ• imameva pucchatÄ
hi parittapaÃ±Ã±Ä• , tasmÄ• ``sace sakkoti, pucchissÄ• mi, no ce, na pucchissÄ• mÄ«â€™
evaá¹ƒ pucchitvÄ• taÃ±Ã±eva paÃ±haá¹ƒ pucchi.

sÄ• \Be V 122/ evaá¹ƒ raÃ±Ã±Ä• rÄ• jadhamme pucchite, ``tÄ• ta, tvaá¹ƒ maá¹ƒ `itthikÄ•
kathessatÄ«â€™ ti vÄ«maá¹ƒsasi maÃ±Ã±e, sakalaá¹ƒ te rÄ• jadhammaá¹ƒ dvÄ«suyeva pa
kathessÄ• mÄ«â€™â€™ ti vatvÄ• Ä• ha ---

15__._ á¹• 21 ``dveva tÄ• ta padakÄ• ni, yattha sabbaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

aladdhassa ca yo lÄ• bho, laddhassa cÄ• nurakkhaá¹‡Ä• ||

16__._ á¹• 21 ``amacce tÄ• ta jÄ• nÄ• hi, dhÄ«re atthassa kovide.

anakkhÄ• kitave tÄ• ta, asoá¹‡á¸• e avinÄ• sake ||

17__._ á¹• 21 ``yo ca taá¹ƒ tÄ• ta rakkheyya, dhanaá¹ƒ yaÃ±ceva te siyÄ• .

sÅ«tova rathaá¹ƒ saá¹…gaá¹‡he, so te kiccÄ• ni kÄ• raye ||

18__._ á¹• 21 ``susaá¹…gahitantajano, sayaá¹ƒ vittaá¹ƒ avekkhiya.

nidhiÃ±ca iá¹‡adÄ• naÃ±ca, na kare parapattiyÄ• ||

19__._ á¹• 21 ``sayaá¹ƒ \Ne V 112/ Ä• yaá¹ƒ vayaá¹ƒ jaÃ±Ã±Ä• , sayaá¹ƒ jaÃ±Ã±Ä• katÄ•

niggaá¹‡he niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ• rahaá¹ƒ ||

20__._ á¹• 21 ``sayaá¹ƒ \Ee V 117/ jÄ• napadaá¹ƒ atthaá¹ƒ, anusÄ• sa rathesabha.

mÄ• te adhammikÄ• yuttÄ• , dhanaá¹ƒ raá¹-á¹-haÃ±ca nÄ• sayuá¹ƒ ||

21__._ á¹• 21 ``mÄ• ca vegena kiccÄ• ni, karosi kÄ• rayesi vÄ• .

vegasÄ• hi kataá¹ƒ kammaá¹ƒ, mando pacchÄ• nutappati ||

22__._ á¹• 21 ``mÄ• te adhisare muÃ±ca, subÄ• á¸·hamadhikopitaá¹ƒ.

kodhasÄ• hi bahÅ« phÄ«tÄ• , kulÄ• akulataá¹ƒ gatÄ• ||

23__._ á¹• 21 `` `mÄ• tÄ• ta issaromhÄ«â€™ ti, anatthÄ• ya patÄ• rayi.

itthÄ«naá¹ƒ purisÄ• naÃ±ca, mÄ• te Ä• si dukhudrayo ||

24__._ á¹• 21 ``apetalomahaá¹ƒsassa, raÃ±Ã±o kÄ• mÄ• nusÄ• rino.

sabbe bhogÄ• vinassanti, raÃ±Ã±o taá¹ƒ vuccate aghaá¹ƒ ||

25__._ á¹• 21 ``tattheva te vattapadÄ• , esÄ• va anusÄ• sanÄ«.

dakkhassudÄ• ni puÃ±Ã±akaro, asoá¹‡á¸• o avinÄ• sako.

sÄ«lavÄ• ssu mahÄ• rÄ• ja, dussÄ«lo vinipÄ• tikoâ€™â€™ ti ||

tattha \Be V 123/ __padakÄ• nÄ«_ti kÄ• raá¹‡apadÄ• ni. __yatthÄ• _ti yesu dvÄ«su padesu
hitasukhaá¹ƒ patiá¹-á¹-hitaá¹ƒ. __aladdhassÄ• _ti yo ca pubbe aladdhassa lÄ• bhassa lÄ• b
anurakkhaá¹‡Ä• . tÄ• ta, anuppannassa hi lÄ• bhassa uppÄ• danaá¹ƒ nÄ• ma na bhÄ• ro, u
anurakkhaá¹‡ameva bhÄ• ro. ekacco hi yasaá¹ƒ uppÄ• detvÄ• pi yase pamatto pamÄ• daá
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karoti, mahÄ• coro hutvÄ• raá¹-á¹-haá¹ƒ vilumpamÄ• no carati. a
gÄ• hÄ• petvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• penti. atha vÄ• uppannarÅ«pÄ• dÄ«su kÄ• magu
nÄ• sento sabbasÄ• pateyye khÄ«á¹‡e kapaá¹‡o hutvÄ• cÄ«rakavasano kapÄ• lamÄ• dÄ•
ganthadhurÄ• divasena lÄ• bhasakkÄ• raá¹ƒ nibbattetvÄ• pamatto hÄ«nÄ• yÄ• vattati. apa
V 113/ nibbattetvÄ• pi muá¹-á¹-hassatitÄ• ya tathÄ• rÅ«pe Ä• rammaá¹‡e bajjhitvÄ• jhÄ• n
uppannassa yasassa vÄ• jhÄ• nÄ• dilÄ• bhassa vÄ• rakkhaá¹‡ameva dukkaraá¹ƒ. tadatth
devadattassa vatthu ca, mudulakkhaá¹‡a- (J I 1.66) lomasakassapa- (J I 9.60 Ä• dayo) harit
Ä• dayo) saá¹…kappajÄ• takÄ• dÄ«ni (J I 3.1 Ä• dayo) ca kathetabbÄ• ni. eko pana lÄ• bha
appamÄ• de á¹-hatvÄ• kalyÄ• á¹‡akammaá¹ƒ karoti, tassa so yaso sukkapakkhe cando viy
tvaá¹ƒ, mahÄ• rÄ• ja, appamatto payogasampattiyÄ• á¹-hatvÄ• dhammena rajjaá¹ƒ kÄ• re
anurakkhÄ• hÄ«ti.

__jÄ• nÄ• hÄ«_ti bhaá¹‡á¸• Ä• gÄ• rikakammÄ• dÄ«naá¹ƒ karaá¹‡atthaá¹ƒ upadhÄ• rehi.

akitave ajutakare ceva akerÄ• á¹-ike ca \Ee V 118/. __asoá¹‡á¸• e_ti
pÅ«vasurÄ• gandhamÄ• lÄ• soá¹‡á¸• abhÄ• varahite. __avinÄ• sake_ti tava santakÄ• naá¹
avinÄ• sake. __yo_ti yo amacco. __yaÃ±cevÄ• _ti yaÃ±ca te ghare dhanaá¹ƒ siyÄ• , taá¹ƒ n
rathasÄ• rathi viya. yathÄ• sÄ• rathi visamamagganivÄ• raá¹‡atthaá¹ƒ asse saá¹…gaá¹‡ha
saá¹…gaá¹‡heyya, evaá¹ƒ yo saha bhogehi taá¹ƒ rakkhituá¹ƒ sakkoti, so te amacco nÄ• ma
bhaá¹‡á¸• Ä• gÄ• rikÄ• dikiccÄ• ni kÄ• raye.

__susaá¹…gahitantajano_ti, tÄ• ta, yassa hi raÃ±Ã±o attano antojano attano valaÃ±janaka
asaá¹…gahito hoti, tassa antonivesane suvaá¹‡á¹‡ahiraÃ±Ã±Ä• dÄ«ni tesaá¹ƒ asaá¹…gahi
V 124/ nassanti, antojanÄ• bahi gacchanti, tasmÄ• tvaá¹ƒ suá¹-á¹-husaá¹…gahitaantojano
nÄ• ma me vittaâ€™â€™ nti sayaá¹ƒ attano dhanaá¹ƒ avekkhitvÄ• ``asukaá¹-á¹-hÄ• ne nÄ
asukassa iá¹‡aá¹ƒ demÄ• â€™â€™ ti idaá¹ƒ ubhayampi __na kare parapattiyÄ• , _ parapat
sabbaá¹ƒ attapaccakkhameva kareyyÄ• sÄ«ti vadati.

__Ä• yaá¹ƒ vaya_nti tato uppajjanakaá¹ƒ Ä• yaÃ±ca tesaá¹ƒ tesaá¹ƒ dÄ• tabbaá¹ƒ vayaÃ±
__katÄ• kata_nti saá¹…gÄ• me vÄ• navakamme vÄ• aÃ±Ã±esu vÄ• kiccesu ``iminÄ• ida
iminÄ• na kataâ€™â€™ nti etampi sayameva jÄ• neyyÄ• si, mÄ• parapattiyo hohi. __nigga
nÄ• ma sandhicchedÄ• dikÄ• rakaá¹ƒ niggahÄ• rahaá¹ƒ Ä• netvÄ• dassitaá¹ƒ upaparikkhit
porÄ• á¹‡akarÄ• jÅ«hi á¹-hapitadaá¹‡á¸• aá¹ƒ oloketvÄ• dosÄ• nurÅ«paá¹ƒ niggaá¹‡heyya
paggahÄ• raho hoti, abhinnassa vÄ• parabalassa bhedetÄ• , bhinnassa vÄ• sakabalassa
rajjassa Ä• harako, laddhassa vÄ• thÄ• varakÄ• rako, yena vÄ• \Ne V 114/ pana jÄ«vitaá¹
evarÅ«paá¹ƒ paggahÄ• rahaá¹ƒ paggahetvÄ• mahantaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ kareyy
uraá¹ƒ datvÄ• kattabbaá¹ƒ karissanti.

__jÄ• napada_nti janapadavÄ• sÄ«naá¹ƒ atthaá¹ƒ sayaá¹ƒ attapaccakkheneva anusÄ• sa.
adhammikÄ• tattha tattha niyuttÄ• Ä• yuttakÄ• laÃ±jaá¹ƒ gahetvÄ• vinicchayaá¹ƒ bhindan
raá¹-á¹-haÃ±ca mÄ• nÄ• sayuá¹ƒ. iminÄ• kÄ• raá¹‡ena appamatto hutvÄ• sayameva anus
atuletvÄ• atÄ«retvÄ• . __vegasÄ• _ti atuletvÄ• atÄ«retvÄ• chandÄ• divasena sahasÄ• ka
sundaraá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? tÄ• disaÃ±hi katvÄ• mando pacchÄ• vippaá¹-isÄ• ravasen
anubhavanto paraloke ca anutappati. ayaá¹ƒ panettha attho ``isÄ«namantaraá¹ƒ katvÄ• , bh
sutaâ€™â€™ nti bharujÄ• takena (J I 2.125-126) dÄ«petabbo \Ee V 119/.

__mÄ• te adhisare muÃ±ca, subÄ• á¸·hamadhikopita_nti, tÄ• ta, tava hadayaá¹ƒ kusalaá¹
atikkamitvÄ• pavatte paresaá¹ƒ akusalakamme suá¹-á¹-hu bÄ• á¸·haá¹ƒ adhikopitaá¹ƒ kujjh
muÃ±ca, mÄ• patiá¹-á¹-hÄ• yatÅ«ti attho. idaá¹ƒ \Be V 125/ vuttaá¹ƒ hoti --- tÄ• ta, yadÄ• t
á¹-hitassa iminÄ• puriso vÄ• hato sandhi vÄ• chinnoti coraá¹ƒ dassenti, tadÄ• te paresaá
kopitampi hadayaá¹ƒ kodhavasena mÄ• muÃ±ca, apariggahetvÄ• mÄ• daá¹‡á¸• aá¹ƒ paá
acorampi hi ``coroâ€™â€™ ti gahetvÄ• Ä• nenti, tasmÄ• akujjhitvÄ• ubhinnaá¹ƒ attapacca

sutvÄ• suá¹-á¹-hu sodhetvÄ• attapaccakkhena tassa corabhÄ• vaá¹ƒ Ã±atvÄ• paveá¹‡iyÄ
kattabbaá¹ƒ karohi. raÃ±Ã±Ä• hi uppannepi kodhe hadayaá¹ƒ sÄ«talaá¹ƒ akatvÄ• kammaa
panassa hadayaá¹ƒ nibbutaá¹ƒ hoti mudukaá¹ƒ, tadÄ• vinicchayakammaá¹ƒ kÄ• tabbaá¹ƒ.
udake mukhanimittaá¹ƒ viya kÄ• raá¹‡aá¹ƒ na paÃ±Ã±Ä• yati. __kodhasÄ• hÄ«_ti, tÄ• ta, k
phÄ«tÄ• ni rÄ• jakulÄ• ni akulabhÄ• vaá¹ƒ gatÄ• ni mahÄ• vinÄ• sameva pattÄ• nÄ«ti. imas
khantivÄ• dijÄ• taka- (J I 4.49 Ä• dayo) nÄ• á¸·ikerarÄ• javatthusahassabÄ• huajjunavatthu

__mÄ• , tÄ• ta, issaromhÄ«ti, anatthÄ• ya patÄ• rayÄ«_ti, tÄ• ta, ``ahaá¹ƒ pathavissaroâ€™
kÄ• yaduccaritÄ• dianatthÄ• ya patÄ• rayi mÄ• otÄ• rayi, yathÄ• taá¹ƒ anatthaá¹ƒ samÄ• d
evamakÄ• sÄ«ti attho. __mÄ• te Ä• sÄ«_ti, tÄ• ta, tava vijite manussajÄ• tikÄ• naá¹ƒ vÄ• t
vÄ• itthipurisÄ• naá¹ƒ __dukhudrayo_ dukkhuppatti mÄ• Ä• si. yathÄ• hi adhammikarÄ• jA
manussÄ• kÄ• yaduccaritÄ• dÄ«ni katvÄ• niraye uppajjanti, tava raá¹-á¹-havÄ• sÄ«naá¹ƒ t
hoti, tathÄ• karohÄ«ti attho.

__apetalomahaá¹ƒsassÄ• _ti attÄ• nuvÄ• dÄ• dibhayehi nibbhayassa. iminÄ• imaá¹ƒ dass
kismiÃ±ci Ä• saá¹…kaá¹ƒ akatvÄ• attano kÄ• mameva anussarati, chandavasena yaá¹ƒ ya
karoti, vissaá¹-á¹-hayaá¹-á¹-hi viya andho niraá¹…kuso viya ca caá¹‡á¸• ahatthÄ« hoti, tassa
vinassanti, tassa taá¹ƒ bhogabyasanaá¹ƒ aghaá¹ƒ dukkhanti vuccati.

__tattheva te vattapadÄ• _ti purimanayeneva yojetabbaá¹ƒ. __dakkhassudÄ• nÄ«_ti, tÄ• ta
anusÄ• saniá¹ƒ sutvÄ• idÄ• ni dakkho analaso puÃ±Ã±Ä• naá¹ƒ karaá¹‡ena \Be V 126/ __
surÄ• dipariharaá¹‡ena. __asoá¹‡á¸• o_ diá¹-á¹-hadhammikasamparÄ• yikassa atthassa av
bhaveyyÄ• sÄ«ti. __sÄ«lavÄ• ssÅ«_ti sÄ«lavÄ• Ä• cÄ• rasampanno bhava, dasasu rÄ• jad
rajjaá¹ƒ kÄ• rehi. __dussÄ«lo vinipÄ• tiko_ti dussÄ«lo hi, mahÄ• rÄ• ja, attÄ• naá¹ƒ niraye v
vinipÄ• tiko nÄ• ma hotÄ«ti.

evaá¹ƒ \Ee V 120/ kuá¹‡á¸• alinÄ«pi ekÄ• dasahi gÄ• thÄ• hi dhammaá¹ƒ desesi. rÄ• jÄ• t
Ä• mantetvÄ• pucchi --- ``bhonto! amaccÄ• mama dhÄ«tÄ• ya kuá¹‡á¸• aliniyÄ• evaá¹ƒ k
kattabbaá¹ƒ kiccaá¹ƒ kataâ€™â€™ nti. bhaá¹‡á¸• Ä• gÄ• rikena, devÄ• ti. ``tena hissÄ•
bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• naá¹ƒ dammÄ«â€™â€™ ti kuá¹‡á¸• aliniá¹ƒ á¹-hÄ• nantare
paá¹-á¹-hÄ• ya bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• ne á¹-hatvÄ• pitu kammaá¹ƒ akÄ• sÄ«ti.

kuá¹‡á¸• alinipaÃ±ho niá¹-á¹-hito.

puna rÄ• jÄ• katipÄ• haccayena purimanayeneva jambukapaá¹‡á¸• itassa santikaá¹ƒ dÅ«t
tattha gantvÄ• sampattiá¹ƒ anubhavitvÄ• paccÄ• gato tattheva maá¹‡á¸• apamajjhe nisÄ«d
jambukapaá¹‡á¸• itaá¹ƒ kaÃ±canabhaddapÄ«á¹-he nisÄ«dÄ• petvÄ• pÄ«á¹-haá¹ƒ sÄ«senÄ
pitu aá¹…ke nisÄ«ditvÄ• kÄ«á¸·itvÄ• gantvÄ• kaÃ±canapÄ«á¹-heyeva nisÄ«di. atha naá¹ƒ

pucchanto gÄ• thamÄ• ha ---

26__._ á¹• 21 ``apucchimha kosiyagottaá¹ƒ, kuá¹‡á¸• aliniá¹ƒ tatheva ca.

tvaá¹ƒ dÄ• ni vadehi jambuka, balÄ• naá¹ƒ balamuttamaâ€™â€™ nti ||

tassattho \Ne V 116/ --- tÄ• ta, jambuka, ahaá¹ƒ tava bhÄ• taraá¹ƒ kosiyagottaá¹ƒ vessanta
kuá¹‡á¸• aliniá¹ƒ rÄ• jadhammaá¹ƒ apucchiá¹ƒ, te attano balena kathesuá¹ƒ, yathÄ• pana t
idÄ• ni, putta jambuka, taá¹ƒ pucchÄ• mi, tvaá¹ƒ me rÄ• jadhammaÃ±ca balÄ• naá¹ƒ uttam

evaá¹ƒ rÄ• jÄ• mahÄ• sattaá¹ƒ paÃ±haá¹ƒ pucchanto aÃ±Ã±esaá¹ƒ pucchitaniyÄ• mena a
athassa paá¹‡á¸• ito ``tena hi, mahÄ• rÄ• ja, ohitasoto suá¹‡Ä• hi, sabbaá¹ƒ te kathessÄ• m
pasÄ• ritahatthe sahassatthavikaá¹ƒ á¹-hapento viya dhammadesanaá¹ƒ Ä• rabhi ---

27__._ á¹• 21 ``balaá¹ƒ \Be V 127/ paÃ±cavidhaá¹ƒ loke, purisasmiá¹ƒ mahaggate.

tattha bÄ• hubalaá¹ƒ nÄ• ma, carimaá¹ƒ vuccate balaá¹ƒ ||

28__._ á¹• 21 ``bhogabalaÃ±ca dÄ«ghÄ• vu, dutiyaá¹ƒ vuccate balaá¹ƒ.

amaccabalaÃ±ca dÄ«ghÄ• vu, tatiyaá¹ƒ vuccate balaá¹ƒ ||

29__._ á¹• 21 ``abhijaccabalaÃ±ceva, taá¹ƒ catutthaá¹ƒ asaá¹ƒsayaá¹ƒ.

yÄ• ni cetÄ• ni sabbÄ• ni, adhigaá¹‡hÄ• ti paá¹‡á¸• ito ||

30__._ á¹• 21 ``taá¹ƒ \Ee V 121/ balÄ• naá¹ƒ balaá¹ƒ seá¹-á¹-haá¹ƒ, aggaá¹ƒ paÃ±Ã±Ä• bal

paÃ±Ã±Ä• balenupatthaddho, atthaá¹ƒ vindati paá¹‡á¸• ito ||

31__._ á¹• 21 ``api ce labhati mando, phÄ«taá¹ƒ dharaá¹‡imuttamaá¹ƒ.

akÄ• massa pasayhaá¹ƒ vÄ• , aÃ±Ã±o taá¹ƒ paá¹-ipajjati ||

32__._ á¹• 21 ``abhijÄ• topi ce hoti, rajjaá¹ƒ laddhÄ• na khattiyo.

duppaÃ±Ã±o hi kÄ• sipati, sabbenapi na jÄ«vati ||

33__._ á¹• 21 ``paÃ±Ã±Ä• va sutaá¹ƒ vinicchinÄ«, paÃ±Ã±Ä• kittisilokavaá¸• á¸• hanÄ«.

paÃ±Ã±Ä• sahito naro idha, api dukkhe sukhÄ• ni vindati ||

34__._ á¹• 21 ``paÃ±Ã±aÃ±ca \Ne V 117/ kho asussÅ«saá¹ƒ, na koci adhigacchati.

bahussutaá¹ƒ anÄ• gamma, dhammaá¹-á¹-haá¹ƒ avinibbhujaá¹ƒ ||

35__._ á¹• 21 ``yo ca dhammavibhaá¹…gaÃ±Ã±Å«, kÄ• luá¹-á¹-hÄ• yÄ« atandito.

anuá¹-á¹-hahati kÄ• lena, kammaphalaá¹ƒ tassijjhati ||

36__._ á¹• 21 ``anÄ• yatanasÄ«lassa, anÄ• yatanasevino.

na nibbindiyakÄ• rissa, sammadattho vipaccati ||

37__._ á¹• 21 ``ajjhattaÃ±ca payuttassa, tathÄ• yatanasevino.

anibbindiyakÄ• rissa, sammadattho vipaccati ||

38__._ á¹• 21 ``yogappayogasaá¹…khÄ• taá¹ƒ, sambhatassÄ• nurakkhaá¹‡aá¹ƒ.

tÄ• ni tvaá¹ƒ tÄ• ta sevassu, mÄ• akammÄ• ya randhayi.

akammunÄ• hi dummedho, naá¸·Ä• gÄ• raá¹ƒva sÄ«datÄ«â€™â€™ ti ||

 tattha \Be V 128/ __mahaggate_ti, mahÄ• rÄ• ja, imasmiá¹ƒ sattaloke mahajjhÄ• saye puris
hoti. __bÄ• hubala_nti kÄ• yabalaá¹ƒ. __carima_nti taá¹ƒ atimahantampi samÄ• naá¹ƒ lÄ• n
andhabÄ• labhÄ• vena. sace hi kÄ• yabalaá¹ƒ mahantaá¹ƒ nÄ• ma bhaveyya, vÄ• raá¹‡aba
khuddakaá¹ƒ bhaveyya, vÄ• raá¹‡abalaá¹ƒ pana andhabÄ• labhÄ• vena maraá¹‡assa pacc
attano Ã±Ä• á¹‡akusalatÄ• ya vÄ• raá¹‡aá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• pesi. imasmiá¹ƒ panatth
balena kiccaá¹ƒ, balaÃ±hi bÄ• lassa vadhÄ• ya hotÄ«â€™â€™ ti suttaá¹ƒ (J I 5.42) Ä• harit

 __bhogabala_nti upatthambhanavasena sabbaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di upabhogajÄ•
taá¹ƒ kÄ• yabalato mahantataraá¹ƒ. __amaccabala_nti abhejjamantassa sÅ«rassa suhaday
atthitÄ• , taá¹ƒ balaá¹ƒ saá¹…gÄ• masÅ«ratÄ• ya purimehi balehi mahantataraá¹ƒ. __abhija
kulÄ• ni atikkamitvÄ• khattiyakulavasena jÄ• tisampatti \Ee V 122/, taá¹ƒ itarehi balehi mah
jÄ• tisampannÄ• eva hi sujjhanti, na itareti. __yÄ• ni cetÄ• nÄ«_ti yÄ• ni ca etÄ• ni cattÄ• ri

paá¹‡á¸• ito paÃ±Ã±Ä• nubhÄ• vena adhigaá¹‡hÄ• ti abhibhavati, taá¹ƒ sabbabalÄ• naá¹ƒ
ca agganti ca vuccati. kiá¹ƒkÄ• raá¹‡Ä• ? tena hi balena upatthaddho paá¹‡á¸• ito atthaá¹ƒ
pÄ• puá¹‡Ä• ti \Ne V 118/. tadatthajotanatthaá¹ƒ ``puá¹‡á¹‡aá¹ƒ nadiá¹ƒ yena ca peyyamÄ•
__puá¹‡á¹‡anadÄ«jÄ• takaÃ±ca_ (J I 2.127 Ä• dayo) sirÄ«kÄ• á¸·akaá¹‡á¹‡ipaÃ±haá¹ƒ paÃ
__sattubhastajÄ• taka-_ (J I 7.46 Ä• dayo) __sambhavajÄ• taka-_ (J I 16.138 Ä• dayo) __sa
(J II 17.50 Ä• dayo) ca kathetabbÄ• ni.

__mando_ti mandapaÃ±Ã±o bÄ• lo. __phÄ«ta_nti, tÄ• ta, mandapaÃ±Ã±o puggalo sattarat
uttamaá¹ƒ dharaá¹‡iá¹ƒ labhati, tassa anicchamÄ• nasseva pasayhakÄ• raá¹ƒ vÄ• pana ka
paÃ±Ã±Ä• sampanno taá¹ƒ paá¹-ipajjati. mando hi laddhaá¹ƒ yasaá¹ƒ rakkhituá¹ƒ kulasanta
paveá¹‡iÄ• gatampi rajjaá¹ƒ adhigantuá¹ƒ na sakkoti. tadatthajotanatthaá¹ƒ ``addhÄ• pÄ• c
paÃ±Ã±Ä• ya atirocatÄ«â€™â€™ ti __pÄ• daÃ±jalÄ«jÄ• takaá¹ƒ_ (J I 2.194-195) kathetabb
jÄ• tisampattiá¹ƒ nissÄ• ya kulasantakaá¹ƒ rajjaá¹ƒ labhitvÄ• pi. __sabbenapÄ«_ti tena saka
jÄ«vati, anupÄ• yakusalatÄ• ya duggatova hotÄ«ti.

evaá¹ƒ \Be V 129/ mahÄ• satto ettakena á¹-hÄ• nena apaá¹‡á¸• itassa aguá¹‡aá¹ƒ kathetv
pasaá¹ƒsanto __ ``paÃ±Ã±Ä• â€™â€™ _tiÄ• dimÄ• ha. tattha __suta_nti sutapariyatti. taÃ±
vinicchinati. __kittisilokavaá¸• á¸• hanÄ«_ti kittighosassa ca lÄ• bhasakkÄ• rassa ca vaá¸• á
sukhÄ• ni vindatÄ«_ti dukkhe uppannepi nibbhayo hutvÄ• upÄ• yakusalatÄ• ya sukhaá¹ƒ p
tadatthadÄ«panatthaá¹ƒ ---

``yassete caturo dhammÄ• , vÄ• narinda yathÄ• tavaâ€™â€™ || (J I 1.57).

alametehi ambehi, jambÅ«hi panasehi cÄ• â€™â€™ ti || (J I 2.115) ---

Ä• dÄ«ni jÄ• takÄ• ni kathetabbÄ• ni.

__asussÅ«sa_nti paá¹‡á¸• itapuggale apayirupÄ• santo assuá¹‡anto. __dhammaá¹-á¹-ha_
á¹-hitaá¹ƒ bahussutaá¹ƒ anÄ• gamma taá¹ƒ asaddahanto. __avinibbhuja_nti atthÄ• natthaá
anogÄ• hanto atÄ«rento na koci paÃ±Ã±aá¹ƒ adhigacchati, tÄ• tÄ• ti.

__dhammavibhaá¹…gaÃ±Ã±Å«_ti dasakusalakammapathavibhaá¹…gakusalo. __kÄ• luá¹-
yuttakÄ• le vÄ«riyassa kÄ• rako. __anuá¹-á¹-hahatÄ«_ti tasmiá¹ƒ tasmiá¹ƒ kÄ• le taá¹ƒ taá¹
__tassÄ• _ti tassa puggalassa \Ne V 119/ kammaphalaá¹ƒ samijjhati nipphajjati. __anÄ• yat
anÄ• yatanaá¹ƒ vuccati lÄ• bhayasasukhÄ• naá¹ƒ anÄ• karo dussÄ«lyakammaá¹ƒ, taá¹ƒsÄ
samannÄ• gatassa, anÄ• yatanabhÅ«tameva dussÄ«lapuggalaá¹ƒ sevantassa, kusalassa k
__nibbindiyakÄ• rissa_ nibbinditvÄ• ukkaá¹‡á¹-hitvÄ• karontassa evarÅ«passa, tÄ• ta, pug
attho sammÄ• __na vipaccati_ na sampajjati, tÄ«á¹‡i kulaggÄ• ni ca cha kÄ• masaggÄ• ni

__ajjhattaÃ±cÄ• _ti \Ee V 123/ attano niyakajjhattaá¹ƒ aniccabhÄ• vanÄ• divasena payuttas
__tathÄ• yatanasevino_ti tatheva sÄ«lavante puggale sevamÄ• nassa. __vipaccatÄ«_ti sam
deti.

__yogappayogasaá¹…khÄ• ta_nti yoge yuÃ±jitabbayuttake kÄ• raá¹‡e payogakoá¹-á¹-hÄ•
__sambhatassÄ• _ti rÄ• sikatassa dhanassa anurakkhaá¹‡aá¹ƒ. __tÄ• ni tva_nti etÄ• ni ca
vuttakÄ• raá¹‡Ä• ni sabbÄ• ni, tÄ• ta, tvaá¹ƒ sevassu, mayÄ• vuttaá¹ƒ ovÄ• daá¹ƒ hadaye
130/ dhanaá¹ƒ rakkha. __mÄ• akammÄ• ya randhayÄ«_ti ayuttena akÄ• raá¹‡ena mÄ• ra
jhÄ• payi mÄ• nÄ• sayi. kiá¹ƒkÄ• raá¹‡Ä• ? __akammunÄ• hÄ«_ti ayuttakammakaraá¹‡en
dhanaá¹ƒ nÄ• setvÄ• pacchÄ• duggato. __naá¸·Ä• gÄ• raá¹ƒva sÄ«datÄ«_ti yathÄ• naá¸·
paá¹-á¹-hÄ• ya jÄ«ramÄ• naá¹ƒ appatiá¹-á¹-haá¹ƒ patati, evaá¹ƒ akÄ• raá¹‡ena dhanaá¹ƒ n
nibbattatÄ«ti.

evampi bodhisatto ettakena á¹-hÄ• nena paÃ±ca balÄ• ni vaá¹‡á¹‡etvÄ• paÃ±Ã±Ä• balaá¹
candamaá¹‡á¸• alaá¹ƒ nÄ«haranto viya kathetvÄ• idÄ• ni dasahi gÄ• thÄ• hi raÃ±Ã±o ovÄ•

39__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

40__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

41__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mittÄ• maccesu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

42__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

43__._ á¹• 21 ``dhammaá¹ƒ \Ne V 120/ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

44__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, raá¹-á¹-he janapadesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

45__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡e brÄ• hmaá¹‡esu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

46__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

47__._ á¹• 21 ``dhammaá¹ƒ \Be V 131/ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vaho

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

48__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• devÄ• sabrahmakÄ• .

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• madoâ€™â€™ ti ||

tattha paá¹-hamagÄ• thÄ• ya tÄ• va __idha dhamma_nti mÄ• tÄ• pitupaá¹-á¹-hÄ• nadhamm
vuá¹-á¹-hÄ• ya mÄ• tÄ• pitÅ«naá¹ƒ mukhodakadantakaá¹-á¹-hadÄ• namÄ• diá¹ƒ katvÄ• sa
karontova pÅ«rehÄ«ti vadati. __puttadÄ• resÅ«_ti puttadhÄ«taro tÄ• va pÄ• pÄ• nivÄ• retv
sippaá¹ƒ uggaá¹‡hÄ• pento \Ee V 124/ vayappattakÄ• le patirÅ«pakulavaá¹ƒsena Ä• vÄ• ha
dhanaá¹ƒ dento puttesu dhammaá¹ƒ carati nÄ• ma, bhariyaá¹ƒ sammÄ• nento anavamÄ• n
vossajjento alaá¹…kÄ• raá¹ƒ anuppadento dÄ• resu dhammaá¹ƒ carati nÄ• ma. __mittÄ• m
saá¹…gahavatthÅ«hi saá¹…gaá¹‡hanto avisaá¹ƒvÄ• dento etesu dhammaá¹ƒ carati nÄ• ma
hatthiassÄ• dÄ«naá¹ƒ vÄ• hanÄ• naá¹ƒ balakÄ• yassa ca dÄ• tabbayuttakaá¹ƒ dento sakkÄ
mahallakakÄ• le kammesu ayojento tesu dhammaá¹ƒ carati nÄ• ma.

__gÄ• mesu nigamesu cÄ• _ti gÄ• manigamavÄ• sino daá¹‡á¸• abalÄ«hi apÄ«á¸·entova te
__raá¹-á¹-he janapadesu cÄ• _ti raá¹-á¹-haÃ±ca janapadaÃ±ca akÄ• raá¹‡ena kilamento hit
apaccupaá¹-á¹-hapento \Ne V 121/ tattha adhammaá¹ƒ carati nÄ• ma, apÄ«á¸·ento pana hit
dhammaá¹ƒ carati nÄ• ma. __samaá¹‡e brÄ• hmaá¹‡esu cÄ• _ti tesaá¹ƒ cattÄ• ro paccaye
nÄ• ma. __migapakkhÄ«sÅ«_ti sabbacatuppadasakuá¹‡Ä• naá¹ƒ abhayaá¹ƒ dento tesu dha
ciá¹‡á¹‡o_ti sucaritadhammo ciá¹‡á¹‡o. __sukhÄ• vaho_ti tÄ«su kulasampadÄ• su chasu k
Ä• vahati. __suciá¹‡á¹‡enÄ• _ti idha ciá¹‡á¹‡ena kÄ• yasucaritÄ• dinÄ• suciá¹‡á¹‡ena. __
devalokabrahmalokasaá¹…khÄ• taá¹ƒ divaá¹ƒ gatÄ• , tattha dibbasampattilÄ• bhino jÄ• tÄ•
pÄ• mado_ti tasmÄ• tvaá¹ƒ, mahÄ• rÄ• ja, jÄ«vitaá¹ƒ jahantopi dhammaá¹ƒ mÄ• pamajjÄ«

evaá¹ƒ \Be V 132/ dasa dhammacariyagÄ• thÄ• yo vatvÄ• uttaripi ovadanto osÄ• nagÄ• th

49__._ á¹• 21 ``tattheva te vattapadÄ• , esÄ• va anusÄ• sanÄ«.

sappaÃ±Ã±asevÄ« kalyÄ• á¹‡Ä«, samattaá¹ƒ sÄ• ma taá¹ƒ vidÅ«â€™â€™ ti ||

tattha __tattheva te vattapadÄ• _ti idaá¹ƒ purimanayeneva yojetabbaá¹ƒ. __sappaÃ±Ã±ase
samattaá¹ƒ sÄ• ma taá¹ƒ vidÅ«_ti, mahÄ• rÄ• ja, taá¹ƒ mayÄ• vuttaá¹ƒ ovÄ• daá¹ƒ tvaá¹ƒ
sappaÃ±Ã±apuggalasevÄ« kalyÄ• á¹‡aguá¹‡asamannÄ• gato hutvÄ• samattaá¹ƒ paripuá¹
attapaccakkhatova jÄ• nitvÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjÄ• ti.

evaá¹ƒ mahÄ• satto Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya buddhalÄ«á¸·Ä• ya dhammaá¹ƒ
mahÄ• sakkÄ• raá¹ƒ akÄ• si, sÄ• dhukÄ• rasahassÄ• ni adÄ• si. rÄ• jÄ• tuá¹-á¹-ho amacce
``bhonto! amaccÄ• mama puttena \Ee V 125/ taruá¹‡ajambuphalasamÄ• natuá¹‡á¸• ena ja
kathentena kena kattabbaá¹ƒ kiccaá¹ƒ kataâ€™â€™ nti. senÄ• patinÄ• , devÄ• ti. ``tena his
senÄ• patiá¹-á¹-hÄ• naá¹ƒ dammÄ«â€™â€™ ti jambukaá¹ƒ á¹-hÄ• nantare á¹-hapesi. so ta
senÄ• patiá¹-á¹-hÄ• ne á¹-hatvÄ• pitu kammÄ• ni akÄ• si. tiá¹‡á¹‡aá¹ƒ sakuá¹‡Ä• naá¹ƒ ma
tayopi janÄ• raÃ±Ã±o atthaÃ±ca dhammaÃ±ca anusÄ• siá¹ƒsu. mahÄ• sattassovÄ• de á¹-
puÃ±Ã±Ä• ni katvÄ• saggaparÄ• yaá¹‡o ahosi. amaccÄ• raÃ±Ã±o sarÄ«rakiccaá¹ƒ katvÄ•
``sÄ• mi, jambukasakuá¹‡a rÄ• jÄ• tumhÄ• kaá¹ƒ chattaá¹ƒ ussÄ• petabbaá¹ƒ akÄ• sÄ«â€
``na mayhaá¹ƒ rajjenattho, tumhe appamattÄ• rajjaá¹ƒ kÄ• rethÄ• â€™â€™ ti mahÄ• janaá
patiá¹-á¹-hÄ• petvÄ• ``evaá¹ƒ vinicchayaá¹ƒ pavatteyyÄ• thÄ• â€™â€™ ti vinicchayadham
likhÄ• petvÄ• araÃ±Ã±aá¹ƒ pÄ• visi. tassovÄ• do cattÄ• lÄ«sa vassasahassÄ• ni pavattati.

satthÄ• \Ne V 122/ raÃ±Ã±o ovÄ• davasena imaá¹ƒ dhammadesanaá¹ƒ desetvÄ• jÄ• taka
rÄ• jÄ• Ä• nando ahosi, kuá¹‡á¸• alinÄ« uppalavaá¹‡á¹‡Ä• , vessantaro sÄ• riputto, jambul
ahosiâ€™â€™ nti.

tesakuá¹‡ajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [522] 2. sarabhaá¹…gajÄ• takavaá¹‡á¹‡anÄ•

__alaá¹…katÄ• _ \Be V 133/ __kuá¹‡á¸• alino suvatthÄ• _ti idaá¹ƒ satthÄ• veá¸·uvane viha
mahÄ• moggallÄ• nattherassa parinibbÄ• naá¹ƒ Ä• rabbha kathesi. sÄ• riputtatthero tathÄ•
viharantaá¹ƒ attano parinibbÄ• naá¹ƒ anujÄ• nÄ• petvÄ• gantvÄ• nÄ• á¸·akagÄ• make jÄ•
parinibbutabhÄ• vaá¹ƒ sutvÄ• satthÄ• rÄ• jagahaá¹ƒ gantvÄ• veá¸·uvane vihÄ• si. tadÄ•
isigilipasse kÄ• á¸·asilÄ• yaá¹ƒ viharati. so pana iddhibalena koá¹-ippattabhÄ• vena devalok
ussadanirayacÄ• rikaÃ±ca gacchati. devaloke buddhasÄ• vakÄ• naá¹ƒ mahantaá¹ƒ issariya

titthiyasÄ• vakÄ• naá¹ƒ mahantaá¹ƒ dukkhaá¹ƒ disvÄ• manussalokaá¹ƒ Ä• gantvÄ• ``asuk
upÄ• sikÄ• asukasmiá¹ƒ nÄ• ma devaloke nibbattitvÄ• mahÄ• sampattiá¹ƒ anubhavanti, tit
asukÄ• ca nirayÄ• dÄ«su asukaapÄ• ye \Ee V 126/ nÄ• ma nibbattÄ• â€™â€™ ti manussÄ
pasÄ«danti, titthiye parivajjenti. buddhasÄ• vakÄ• naá¹ƒ sakkÄ• ro mahanto ahosi, titthiyÄ•

te there Ä• ghÄ• taá¹ƒ bandhitvÄ• ``imasmiá¹ƒ jÄ«vante amhÄ• kaá¹ƒ upaá¹-á¹-hÄ• kÄ• b
parihÄ• yati, mÄ• rÄ• pessÄ• ma naâ€™â€™ nti therassa mÄ• raá¹‡atthaá¹ƒ samaá¹‡agutt
adaá¹ƒsu. so ``theraá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti mahantena parivÄ• rena saddhiá¹ƒ kÄ
taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va iddhiyÄ• uppatitvÄ• pakkÄ• mi. coro taá¹ƒ divasaá¹ƒ ther
punadivasepÄ«ti cha divase agamÄ• si. theropi tatheva iddhiyÄ• pakkÄ• mi. sattame pana
kataá¹ƒ aparÄ• pariyavedanÄ«yakammaá¹ƒ okÄ• saá¹ƒ labhi. so kira pubbe bhariyÄ• ya va
mÄ• tÄ• pitaro mÄ• retukÄ• mo yÄ• nakena araÃ±Ã±aá¹ƒ netvÄ• corÄ• naá¹ƒ uá¹-á¹-hitÄ•
pothesi pahari. te cakkhudubbalatÄ• ya rÅ«padassanarahitÄ• taá¹ƒ attano puttaá¹ƒ asaÃ±jÄ
eteâ€™â€™ ti saÃ±Ã±Ä• ya, ``tÄ• ta, asukÄ• nÄ• ma corÄ• no ghÄ• tenti, tvaá¹ƒ paá¹-ikk
tassevatthÄ• ya parideviá¹ƒsu. so cintesi --- ``ime mayÄ• pothiyamÄ• nÄ• pi mayhaá¹ƒ yev
ayuttaá¹ƒ kammaá¹ƒ karomÄ«â€™â€™ ti. atha ne assÄ• setvÄ• corÄ• naá¹ƒ palÄ• yanÄ•
tesaá¹ƒ hatthapÄ• de sambÄ• hitvÄ• ``amma \Be V 134/, tÄ• tÄ• , mÄ• bhÄ• yittha, corÄ•
puna attano gehameva Ä• nesi. taá¹ƒ kammaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ okÄ• saá¹ƒ alabhitvÄ•
aá¹…gÄ• rarÄ• si viya á¹-hatvÄ• imaá¹ƒ antimasarÄ«raá¹ƒ upadhÄ• vitvÄ• gaá¹‡hi. yathÄ•
migaá¹ƒ disvÄ• sunakho vissajjito migaá¹ƒ anubandhitvÄ• yasmiá¹ƒ á¹-hÄ• ne pÄ• puá¹‡Ä
gaá¹‡hÄ• ti, evaá¹ƒ idaá¹ƒ kammaá¹ƒ yasmiá¹ƒ á¹-hÄ• ne okÄ• saá¹ƒ labhati, tasmiá¹ƒ vipÄ
nÄ• ma natthi.

thero attanÄ• katakammassa Ä• kaá¸• á¸• hitabhÄ• vaá¹ƒ Ã±atvÄ• na apagacchi. thero tas
uppatituá¹ƒ nÄ• sakkhi. nandopanandadamanasamatthavejayantakampanasamatthÄ• pissa
pattÄ• . coro theraá¹ƒ gahetvÄ• therassa aá¹-á¹-hÄ«ni taá¹‡á¸• ulakaá¹‡amattÄ• ni karonto
saÃ±cuá¹‡á¹‡etvÄ• palÄ• lapiá¹-á¹-hikakaraá¹‡aá¹ƒ nÄ• ma katvÄ• ``matoâ€™â€™ ti saÃ
gumbapiá¹-á¹-he khipitvÄ• saparivÄ• ro pakkÄ• mi. thero satiá¹ƒ paá¹-ilabhitvÄ• ``satthÄ• n
parinibbÄ• yissÄ• mÄ«â€™â€™ ti cintetvÄ• sarÄ«raá¹ƒ jhÄ• naveá¹-hanena veá¹-hetvÄ• t
uppatitvÄ• Ä• kÄ• sena satthu santikaá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ``bhante, Ä• yu
ossaá¹-á¹-ho, parinibbÄ• yissÄ• mÄ«â€™â€™ ti Ä• ha. ``parinibbÄ• yissasi, moggallÄ• naâ
bhanteâ€™â€™ ti. ``kattha gantvÄ• parinibbÄ• yissasÄ«â€™â€™ ti. ``kÄ• á¸·asilÄ• paá¹-á
hi, moggallÄ• na, dhammaá¹ƒ mayhaá¹ƒ kathetvÄ• yÄ• hi, tÄ• disassa sÄ• vakassa idÄ• ni
``evaá¹ƒ karissÄ• mi, bhanteâ€™â€™ ti satthÄ• raá¹ƒ vanditvÄ• tÄ• lappamÄ• á¹‡aá¹ƒ Ä•
parinibbÄ• nadivase sÄ• riputtatthero viya nÄ• nappakÄ• rÄ• iddhiyo katvÄ• dhammaá¹ƒ k
vanditvÄ• kÄ• á¸·asilÄ• yaá¹ƒ aá¹-aviyaá¹ƒ parinibbÄ• yi.

taá¹…khaá¹‡aÃ±Ã±eva cha devalokÄ• ekakolÄ• halÄ• ahesuá¹ƒ, ``amhÄ• kaá¹ƒ kira Ä• c

dibbagandhamÄ• lÄ• vÄ• sadhÅ«macandanacuá¹‡á¹‡Ä• ni ceva nÄ• nÄ• dÄ• rÅ«ni ca gah
ekÅ«nasataratanacandanacitakÄ• \Ee V 127/ ahosi. satthÄ• therassa santike á¹-hatvÄ• sa
kÄ• resi. Ä• á¸·Ä• hanassa samantato yojanamatte padese pupphavassaá¹ƒ vassi. devÄ• n
manussÄ• naá¹ƒ antare devÄ• ahesuá¹ƒ. yathÄ• kkamena devÄ• naá¹ƒ antare yakkhÄ• tia
antare gandhabbÄ• tiá¹-á¹-hanti, gandhabbÄ• naá¹ƒ antare nÄ• gÄ• tiá¹-á¹-hanti, nÄ• gÄ•
tiá¹-á¹-hanti, venateyyÄ• naá¹ƒ antare kinnarÄ• tiá¹-á¹-hanti, kinnarÄ• naá¹ƒ antare chattÄ•
chattÄ• naá¹ƒ antare suvaá¹‡á¹‡acÄ• marÄ• \Be V 135/ tiá¹-á¹-hanti, tesaá¹ƒ antare dhajÄ•
antare paá¹-Ä• kÄ• tiá¹-á¹-hanti. satta divasÄ• ni sÄ• dhukÄ«á¸·aá¹ƒ kÄ«á¸·iá¹ƒsu. satthÄ•
gÄ• hÄ• petvÄ• veá¸·uvanadvÄ• rakoá¹-á¹-hake cetiyaá¹ƒ kÄ• rÄ• pesi. tadÄ• bhikkhÅ« dh
samuá¹-á¹-hÄ• pesuá¹ƒ ``Ä• vuso, sÄ• riputtatthero tathÄ• gatassa santike \Ne V 124/ apari
santikÄ• mahantaá¹ƒ sammÄ• naá¹ƒ na labhi, moggallÄ• natthero pana buddhÄ• naá¹ƒ sa
mahÄ• sammÄ• naá¹ƒ labhÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave,
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, i
santikÄ• sammÄ• naá¹ƒ labhati, pubbepi labhiyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto purohitassa brÄ• hm
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• dasamÄ• saccayena paccÅ«sasamaye mÄ• tukucchito nikkha
dvÄ• dasayojanike bÄ• rÄ• á¹‡asinagare sabbÄ• vudhÄ• ni pajjaliá¹ƒsu. purohito puttassa j
nikkhamitvÄ• Ä• kÄ• saá¹ƒ olokento nakkhattayogaá¹ƒ disvÄ• ``iminÄ• nakkhattena jÄ• ta
sakalajambudÄ«pe dhanuggahÄ• naá¹ƒ aggo bhavissatÄ«â€™â€™ ti Ã±atvÄ• kÄ• lasseva
rÄ• jÄ• naá¹ƒ sukhasayitabhÄ• vaá¹ƒ pucchi. ``kuto me, Ä• cariya, sukhaá¹ƒ, ajja sakalanive
pajjalitÄ• nÄ«â€™â€™ ti vutte ``mÄ• bhÄ• yi, deva, na tumhÄ• kaá¹ƒ nivesaneyeva, sakala
ajja amhÄ• kaá¹ƒ gehe kumÄ• rassa jÄ• tattÄ• evaá¹ƒ ahosÄ«â€™â€™ ti. ``Ä• cariya, eva
kiá¹ƒ bhavissatÄ«â€™â€™ ti? ``na kiÃ±ci, mahÄ• rÄ• ja, so pana sakalajambudÄ«pe dhanu
bhavissatÄ«â€™â€™ ti. ``sÄ• dhu, Ä• cariya, tena hi naá¹ƒ paá¹-ijaggitvÄ• vayappattakÄ•
dasseyyÄ• sÄ«â€™â€™ ti vatvÄ• khÄ«ramÅ«laá¹ƒ tÄ• va sahassaá¹ƒ dÄ• pesi. purohito ta
gantvÄ• brÄ• hmaá¹‡iyÄ• datvÄ• puttassa nÄ• maggahaá¹‡adivase jÄ• takkhaá¹‡e Ä• vu
``jotipÄ• loâ€™â€™ tissa nÄ• maá¹ƒ akÄ• si.

so mahantena parivÄ• rena vaá¸• á¸• hamÄ• no soá¸·asavassakÄ• le uttamarÅ«padharo a
sarÄ«rasampattiá¹ƒ oloketvÄ• sahassaá¹ƒ datvÄ• , ``tÄ• ta, takkasilaá¹ƒ gantvÄ• \Ee V 12
Ä• cariyassa santike sippaá¹ƒ uppaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti
Ä• cariyabhÄ• gaá¹ƒ gahetvÄ• mÄ• tÄ• pitaro vanditvÄ• tattha gantvÄ• sahassaá¹ƒ datvÄ
paá¹-á¹-hapetvÄ• sattÄ• heneva nipphattiá¹ƒ pÄ• puá¹‡i. athassa Ä• cariyo tussitvÄ• attan
khaggaratanaá¹ƒ sandhiyuttaá¹ƒ meá¹‡á¸• akasiá¹…gadhanuá¹ƒ sandhiyuttaá¹ƒ tÅ«á¹‡Ä«ra
sannÄ• hakaÃ±cukaá¹ƒ uá¹‡hÄ«saÃ±ca datvÄ• ``tÄ• ta jotipola, ahaá¹ƒ mahallako, idÄ• ni
sikkhÄ• pehÄ«â€™â€™ ti paÃ±casatamÄ• á¹‡avakepi tasseva niyyÄ• desi. bodhisatto sabb
Ä• cariyaá¹ƒ vanditvÄ• bÄ• rÄ• á¹‡asimeva Ä• gantvÄ• mÄ• tÄ• pitaro vanditvÄ• aá¹-á¹-h

á¹-hitaá¹ƒ pitÄ• avoca ``uggahitaá¹ƒ te, tÄ• ta, sippaâ€™â€™ nti. ``Ä• ma, tÄ• tÄ• â€™â€™
sutvÄ• rÄ• jakulaá¹ƒ gantvÄ• ``putto me \Ne V 125/, deva, sippaá¹ƒ sikkhitvÄ• Ä• gato, ki
Ä• ha. ``Ä• cariya, amhe upaá¹-á¹-hahatÅ«â€™â€™ ti. ``paribbayamassa jÄ• nÄ• tha, devÄ
sahassaá¹ƒ labhatÅ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• gehaá¹ƒ gar
pakkosÄ• petvÄ• ``tÄ• ta, rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahÄ• â€™â€™ ti Ä• ha. so tato paá¹-á¹-
labhitvÄ• rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahi.

rÄ• japÄ• damÅ«likÄ• ujjhÄ• yiá¹ƒsu --- ``mayaá¹ƒ jotipÄ• lena katakammaá¹ƒ na passÄ•
gaá¹‡hÄ• ti, mayamassa sippaá¹ƒ passitukÄ• mÄ• â€™â€™ ti. rÄ• jÄ• tesaá¹ƒ vacanaá¹ƒ
purohito ``sÄ• dhu, devÄ• â€™â€™ ti puttassÄ• rocesi. so ``sÄ• dhu, tÄ• ta, ito sattame div
sippaá¹ƒ, apica rÄ• jÄ• attano vijite dhanuggahe sannipÄ• tÄ• petÅ«â€™â€™ ti Ä• ha. pur
tamatthaá¹ƒ Ä• rocesi. rÄ• jÄ• nagare bheriá¹ƒ carÄ• petvÄ• dhanuggahe sannipÄ• tÄ• pe
dhanuggahÄ• sannipatiá¹ƒsu. rÄ• jÄ• tesaá¹ƒ sannipatitabhÄ• vaá¹ƒ Ã±atvÄ• ``nagaravÄ
passantÅ«â€™â€™ ti nagare bheriá¹ƒ carÄ• petvÄ• rÄ• jaá¹…gaá¹‡aá¹ƒ sajjÄ• petvÄ• ma
\Ee V 129/ nisÄ«ditvÄ• dhanuggahe pakkosÄ• petvÄ• ``jotipÄ• lo Ä• gacchatÅ«â€™â€™ t
dinnÄ• ni dhanutÅ«á¹‡Ä«rasannÄ• hakaÃ±cukauá¹‡hÄ«sÄ• ni nivÄ• sanantare á¹-hapetvÄ
pakativesena raÃ±Ã±o santikaá¹ƒ gantvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.

dhanuggahÄ• ``jotipÄ• lo kira dhanusippaá¹ƒ dassetuá¹ƒ Ä• gato, dhanuá¹ƒ aggahetvÄ• p
hatthato dhanuá¹ƒ gahetukÄ• mo bhavissati \Be V 137/, nÄ• ssa dassÄ• mÄ• â€™â€™ ti k
jotipÄ• laá¹ƒ Ä• mantetvÄ• ``sippaá¹ƒ dassehÄ«â€™â€™ ti Ä• ha. so sÄ• á¹‡iá¹ƒ parikkhip
á¹-hito sÄ• á¹-akaá¹ƒ apanetvÄ• sannÄ• hakaÃ±cukaá¹ƒ pavesetvÄ• uá¹‡hÄ«saá¹ƒ sÄ«se
meá¹‡á¸• akasiá¹…gadhanumhi pavÄ• lavaá¹‡á¹‡aá¹ƒ jiyaá¹ƒ Ä• ropetvÄ• tÅ«á¹‡Ä«raá¹ƒ
khaggaá¹ƒ vÄ• mato katvÄ• vajiraggaá¹ƒ nÄ• rÄ• caá¹ƒ nakhapiá¹-á¹-hena parivattetvÄ• s
pathaviá¹ƒ bhinditvÄ• alaá¹…katanÄ• gakumÄ• ro viya nikkhamitvÄ• gantvÄ• raÃ±Ã±o ap
aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• mahÄ• janÄ• vagganti nadanti apphoá¹-enti seá¸·enti. rÄ• jÄ• `
sippaâ€™â€™ nti Ä• ha. deva, tumhÄ• kaá¹ƒ dhanuggahesu akkhaá¹‡avedhivÄ• lavedhisa
dhanuggahe pakkosÄ• pehÄ«ti. atha rÄ• jÄ• pakkosÄ• pesi.

mahÄ• satto rÄ• jaá¹…gaá¹‡e caturassaparicchedabbhantare maá¹‡á¸• alaá¹ƒ katvÄ• cat
dhanuggahe á¹-hapetvÄ• ekekassa tiá¹ƒsa tiá¹ƒsa kaá¹‡á¸• asahassÄ• ni dÄ• petvÄ• ekek
kaá¹‡á¸• adÄ• yakaá¹ƒ á¹-hapetvÄ• sayaá¹ƒ vajiraggaá¹ƒ nÄ• rÄ• caá¹ƒ gahetvÄ• maá¹‡á
``mahÄ• rÄ• ja, ime cattÄ• ro \Ne V 126/ dhanuggahÄ• ekappahÄ• reneva sare khipitvÄ• r
khittakaá¹‡á¸• Ä• ni nivÄ• ressÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ``evaá¹ƒ karothÄ• â€™â€™
Ä• haá¹ƒsu, ``mahÄ• rÄ• ja, mayaá¹ƒ akkhaá¹‡avedhivÄ• lavedhisaravedhisaddavedhino, j
mayaá¹ƒ vijjhissÄ• mÄ• â€™â€™ ti. mahÄ• satto ``sace sakkotha, vijjhatha maâ€™â€™ nt
sampaá¹-icchitvÄ• ekappahÄ• reneva kaá¹‡á¸• Ä• ni khipiá¹ƒsu. mahÄ• satto tÄ• ni nÄ• rÄ
tathÄ• \Ee V 130/ vÄ• na pÄ• tesi, bodhikoá¹-á¹-hakaá¹ƒ pana parikkhipanto viya tÄ• lena

vÄ• laá¹ƒ, daá¹‡á¸• akena daá¹‡á¸• akaá¹ƒ, vÄ• jena vÄ• jaá¹ƒ anatikkamanto khipitvÄ• sa
dhanuggahÄ• naá¹ƒ kaá¹‡á¸• Ä• ni khÄ«á¹‡Ä• ni. so tesaá¹ƒ kaá¹‡á¸• akhÄ«á¹‡abhÄ• vaá
avinÄ• sentova uppatitvÄ• gantvÄ• raÃ±Ã±o santike aá¹-á¹-hÄ• si. mahÄ• jano unnÄ• den
seá¸·ento accharaá¹ƒ paharanto mahÄ• kolÄ• halaá¹ƒ katvÄ• vatthÄ• bharaá¹‡Ä• dÄ«ni kh
aá¹-á¹-hÄ• rasakoá¹-isaá¹…khyaá¹ƒ dhanaá¹ƒ ahosi.

atha \Be V 138/ naá¹ƒ rÄ• jÄ• pucchi --- ``kiá¹ƒ sippaá¹ƒ nÄ• metaá¹ƒ jotipÄ• lÄ• â€™â€™
nÄ• ma, devÄ• ti. aÃ±Ã±e etaá¹ƒ jÄ• nantÄ• atthÄ«ti. sakalajambudÄ«pe maá¹ƒ á¹-hapetvÄ
aparaá¹ƒ dassehi, tÄ• tÄ• ti. deva, ete tÄ• va catÅ«su kaá¹‡á¹‡esu á¹-hatvÄ• cattÄ• ropi ja
na sakkhiá¹ƒsu, ahaá¹ƒ panete catÅ«su kaá¹‡á¹‡esu á¹-hite ekeneva sarena vijjhissÄ• mÄ«
á¹-hÄ• tuá¹ƒ na ussahiá¹ƒsu. mahÄ• satto catÅ«su kaá¹‡á¹‡esu catasso kadaliyo á¹-hapÄ•
rattasuttakaá¹ƒ bandhitvÄ• ekaá¹ƒ kadaliá¹ƒ sandhÄ• ya khipi. nÄ• rÄ• co taá¹ƒ kadaliá¹ƒ v
dutiyaá¹ƒ, tato tatiyaá¹ƒ, tato catutthaá¹ƒ, tato paá¹-hamaá¹ƒ viddhameva vijjhitvÄ• puna ta
patiá¹-á¹-hahi. kadaliyo suttaparikkhittÄ• aá¹-á¹-haá¹ƒsu. mahÄ• jano unnÄ• dasahassÄ• ni
``kiá¹ƒ sippaá¹ƒ nÄ• metaá¹ƒ, tÄ• tÄ• â€™â€™ ti? cakkaviddhaá¹ƒ nÄ• ma, devÄ• ti. apara
mahÄ• satto saralaá¹-á¹-hiá¹ƒ nÄ• ma, sararajjuá¹ƒ nÄ• ma, saravedhiá¹ƒ nÄ• ma dassesi,
sarasopÄ• naá¹ƒ nÄ• ma, saramaá¹‡á¸• apaá¹ƒ nÄ• ma, sarapÄ• kÄ• raá¹ƒ nÄ• ma, sarapo
sarapadumaá¹ƒ nÄ• ma pupphÄ• pesi, saravassaá¹ƒ nÄ• ma vassÄ• pesi. iti aÃ±Ã±ehi asÄ
imÄ• ni dvÄ• dasa sippÄ• ni dassetvÄ• puna aÃ±Ã±ehi asÄ• dhÄ• raá¹‡eyeva satta mahÄ•
aá¹-á¹-haá¹…gulabahalaá¹ƒ udumbarapadaraá¹ƒ vijjhi, caturaá¹…gulabahalaá¹ƒ asanapada
tambapaá¹-á¹-aá¹ƒ, ekaá¹…gulabahalaá¹ƒ ayapaá¹-á¹-aá¹ƒ, ekÄ• baddhaá¹ƒ phalakasataá¹
palÄ• lasakaá¹-avÄ• lukasakaá¹-apadarasakaá¹-Ä• naá¹ƒ purimabhÄ• gena saraá¹ƒ khipitvÄ
nikkhamÄ• pesi, pacchÄ• bhÄ• gena saraá¹ƒ khipitvÄ• purimabhÄ• gena nikkhamÄ• pesi,
aá¹-á¹-hausabhaá¹-á¹-hÄ• naá¹ƒ kaá¹‡á¸• aá¹ƒ pesesi. vÄ• tiá¹…gaá¹‡asaÃ±Ã±Ä• ya usabh
bodhisatto sare khipitvÄ• Ä• kÄ• se sarapÄ• sÄ• dÄ• dÄ«ni katvÄ• puna ekena sarena te
bhaá¹…gavibhaá¹…ge akÄ• sÄ«ti ``sarabhaá¹…goâ€™â€™ ti nÄ• ma paÃ±Ã±Ä• to. tassa
sÅ«riyo atthaá¹…gato.

athassa rÄ• jÄ• senÄ• patiá¹-á¹-hÄ• naá¹ƒ paá¹-ijÄ• nitvÄ• ``jotipÄ• la, ajja vikÄ• lo, sve tv
senÄ• patiá¹-á¹-hÄ• naá¹ƒ sakkÄ• raá¹ƒ gaá¹‡hissasi, kesamassuá¹ƒ kÄ• retvÄ• nhatvÄ• c
paribbayatthÄ• ya satasahassaá¹ƒ adÄ• si. mahÄ• satto \Be V 139/ ``iminÄ• mayhaá¹ƒ atth
aá¹-á¹-hÄ• rasakoá¹-isaá¹…khyaá¹ƒ dhanaá¹ƒ sÄ• mikÄ• naÃ±Ã±eva datvÄ• mahantena p
gantvÄ• kesamassuá¹ƒ kÄ• retvÄ• nhatvÄ• sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito anop
pavisitvÄ• nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• sirisayanaá¹ƒ abhiruyha nipanno dve yÄ
pabuddho uá¹-á¹-hÄ• ya pallaá¹…kaá¹ƒ Ä• bhujitvÄ• sayanapiá¹-á¹-he nisinnova attano sip
Ä• dimajjhapariyosÄ• naá¹ƒ olokento ``mama sippassa Ä• ditova paramÄ• raá¹‡aá¹ƒ paÃ±Ã
kilesaparibhogo, pariyosÄ• ne nirayamhi paá¹-isandhi, pÄ• á¹‡Ä• tipÄ• to kilesaparibhogesu
niraye paá¹-isandhiá¹ƒ deti, raÃ±Ã±Ä• mayhaá¹ƒ mahantaá¹ƒ senÄ• patiá¹-á¹-hÄ• naá¹ƒ di

issariyaá¹ƒ bhavissati, bhariyÄ• ca puttadhÄ«taro ca bahÅ« bhavissanti. kilesavatthu kho p
duccajaá¹ƒ hoti, idÄ• neva nikkhamitvÄ• ekakova araÃ±Ã±aá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ \
yuttaá¹ƒ mayhaâ€™â€™ nti mahÄ• sayanato uá¹-á¹-hÄ• ya kaÃ±ci ajÄ• nÄ• pento pÄ• sÄ•
nikkhamitvÄ• ekakova araÃ±Ã±aá¹ƒ pavisitvÄ• godhÄ• varinadÄ«tÄ«re tiyojanikaá¹ƒ kapiá
pÄ• yÄ• si.

tassa nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• sakko vissakammaá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, jÄ•
nikkhanto, mahÄ• samÄ• gamo bhavissati, godhÄ• varinadÄ«tÄ«re kapiá¹-á¹-havane assam
pabbajitaparikkhÄ• re paá¹-iyÄ• dehÄ«â€™â€™ ti Ä• ha. so tathÄ• akÄ• si. mahÄ• satto ta
ekapadikamaggaá¹ƒ disvÄ• ``pabbajitÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nena bhavitabbaâ€™â€™
gantvÄ• kaÃ±ci apassanto paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• pabbajitaparikkhÄ• re disvÄ• ``s
nikkhantabhÄ• vaá¹ƒ aÃ±Ã±Ä• si maÃ±Ã±eâ€™â€™ ti cintetvÄ• sÄ• á¹-akaá¹ƒ apanetvÄ•
ca pÄ• rupitvÄ• ca ajinacammaá¹ƒ ekaá¹ƒsagataá¹ƒ akÄ• si, jaá¹-Ä• maá¹‡á¸• alaá¹ƒ band
katvÄ• kattaradaá¹‡á¸• aá¹ƒ gahetvÄ• paá¹‡á¹‡asÄ• lato nikkhamitvÄ• caá¹…kamaá¹ƒ Ä•
aparÄ• paraá¹ƒ caá¹…kamitvÄ• pabbajjÄ• siriyÄ• vanaá¹ƒ upasobhayamÄ• no kasiá¹‡apa
sattame divase aá¹-á¹-ha samÄ• pattiyo paÃ±ca abhiÃ±Ã±Ä• yo ca nibbattetvÄ• uÃ±chÄ• c
vanamÅ«laphalÄ• hÄ• ro ekakova vihÄ• si. mÄ• tÄ• pitaro mittasuhajjÄ• dayo Ã±Ä• tivaggÄ
rodantÄ• paridevantÄ• vicaranti.

atheko \Ne V 128/ \Be V 140/ vanacarako araÃ±Ã±aá¹ƒ pavisitvÄ• kapiá¹-á¹-hakaassamap
mahÄ• sattaá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• gantvÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ
mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocesi. te raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• ``etha naá¹ƒ passissÄ• r
mÄ• tÄ• pitaro gahetvÄ• mahÄ• janaparivuto vanacarakena desitena maggena godhÄ• var
bodhisatto nadÄ«tÄ«raá¹ƒ Ä• gantvÄ• Ä• kÄ• se nisinno dhammaá¹ƒ desetvÄ• te sabbe a
pavesetvÄ• tatrapi tesaá¹ƒ Ä• kÄ• se nisinnova kÄ• mesu Ä• dÄ«navaá¹ƒ pakÄ• setvÄ• d
Ä• diá¹ƒ katvÄ• sabbeva pabbajiá¹ƒsu. bodhisatto isigaá¹‡aparivuto tattheva vasi. athassa
sakalajambudÄ«pe pÄ• kaá¹-o ahosi. aÃ±Ã±epi rÄ• jÄ• no raá¹-á¹-havÄ• sÄ«hi saddhiá¹ƒ Ä
pabbajiá¹ƒsu, samÄ• gamo mahÄ• ahosi. anupubbena anekasatasahassaparisÄ• ahesuá¹
byÄ• pÄ• davitakkaá¹ƒ vÄ• vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakketi, mahÄ• satto gantvÄ• tass
nisÄ«ditvÄ• dhammaá¹ƒ deseti, kasiá¹‡aparikammaá¹ƒ Ä• cikkhati. tassovÄ• de á¹-hatvÄ•
uppÄ• detvÄ• jhÄ• nanipphattiá¹ƒ pattÄ• sÄ• lissaro meá¹‡á¸• issaro pabbato kÄ• á¸·adev
nÄ• radoti satta jeá¹-á¹-hantevÄ• sino ahesuá¹ƒ. aparabhÄ• ge kapiá¹-á¹-hakaassamo parip
vasanokÄ• so nappahoti.

atha mahÄ• satto sÄ• lissaraá¹ƒ Ä• mantetvÄ• ``sÄ• lissara, ayaá¹ƒ assamo isigaá¹‡assa
isigaá¹‡aá¹ƒ gahetvÄ• majjharaÃ±Ã±o vijite kalappacullakanigamaá¹ƒ upanissÄ• ya vasÄ•
``sÄ• dhÅ«â€™â€™ ti tassa vacanaá¹ƒ sampaá¹-icchitvÄ• anekasahassaá¹ƒ isigaá¹‡aá¹ƒ
vÄ• saá¹ƒ kappesi. manussesu Ä• gantvÄ• pabbajantesu puna assamo paripÅ«ri. bodhisat

Ä• mantetvÄ• , ``meá¹‡á¸• issara, tvaá¹ƒ imaá¹ƒ isigaá¹‡aá¹ƒ Ä• dÄ• ya suraá¹-á¹-hajanapa
sÄ• todikÄ• nÄ• ma nadÄ« atthi, tassÄ• tÄ«re vasÄ• hÄ«â€™â€™ ti uyyojesi, puna kapiá¹
etenupÄ• yena tatiyavÄ• re pabbataá¹ƒ Ä• mantetvÄ• ``pabbata, tvaá¹ƒ mahÄ• aá¹-aviyaá¹
atthi, taá¹ƒ upanissÄ• ya vasÄ• hÄ«â€™â€™ ti pesesi. catutthavÄ• re kÄ• á¸·adevilaá¹ƒ Ä•
tvaá¹ƒ dakkhiá¹‡apathe avantiraá¹-á¹-he ghanaselapabbato nÄ• ma atthi, taá¹ƒ upanissÄ• y
V 141/ pesesi. puna kapiá¹-á¹-hakaassamo paripÅ«ri, paÃ±casu á¹-hÄ• nesu anekasatasah
kisavaccho pana mahÄ• sattaá¹ƒ Ä• pucchitvÄ• daá¹‡á¸• akiraÃ±Ã±o \Ee V 134/ vijite kum
atthi, taá¹ƒ upanissÄ• ya uyyÄ• ne vihÄ• si. nÄ• rado majjhimadese aÃ±janagirinÄ• make p
anusisso pana mahÄ• sattassa santikeva ahosi.

tasmiá¹ƒ kÄ• le daá¹‡á¸• akirÄ• jÄ• ekaá¹ƒ laddhasakkÄ• raá¹ƒ gaá¹‡ikaá¹ƒ á¹-hÄ• nÄ• c
dhammatÄ• ya \Ne V 129/ vicarantÄ« uyyÄ• naá¹ƒ gantvÄ• kisavacchatÄ• pasaá¹ƒ disvÄ•
bhavissati, imassa sarÄ«re kaliá¹ƒ pavÄ• hetvÄ• nhatvÄ• gamissÄ• mÄ«â€™â€™ ti danta
sabbapaá¹-hamaá¹ƒ tassÅ«pari bahalakheá¸·aá¹ƒ niá¹-á¹-hubhantÄ« kisavacchatÄ• pasass
niá¹-á¹-hubhitvÄ• dantakaá¹-á¹-hampissa sÄ«seyeva khipitvÄ• sayaá¹ƒ sÄ«saá¹ƒ nhÄ• yitv
saritvÄ• puna pÄ• katikameva akÄ• si. sÄ• mohamÅ«á¸·hÄ• hutvÄ• ``kÄ• á¸·akaá¹‡á¹‡is
mampi rÄ• jÄ• puna á¹-hÄ• ne á¹-hapeti mayÄ• yaso laddhoâ€™â€™ ti saÃ±Ã±amakÄ• si
purohitaá¹ƒ á¹-hÄ• nato cÄ• vesi. so tassÄ• santikaá¹ƒ gantvÄ• ``tvaá¹ƒ kena kÄ• raá¹‡en
labhasÄ«â€™â€™ ti pucchi. athassa sÄ• ``rÄ• juyyÄ• ne kÄ• á¸·akaá¹‡á¹‡isarÄ«re kalissa
Ä• rocesi. purohito gantvÄ• tatheva tassa sarÄ«re kaliá¹ƒ pavÄ• hesi, tampi rÄ• jÄ• puna â
athassa aparabhÄ• ge paccanto kuppi. so senaá¹…gaparivuto yuddhÄ• ya nikkhami. atha n
``mahÄ• rÄ• ja, kiá¹ƒ tumhe jayaá¹ƒ icchatha, udÄ• hu parÄ• jayaâ€™â€™ nti pucchitvÄ• `
``tena hi rÄ• juyyÄ• ne kÄ• á¸·akaá¹‡á¹‡Ä« vasati, tassa sarÄ«re kaliá¹ƒ pavÄ• hetvÄ• yÄ•
tassa kathaá¹ƒ gahetvÄ• ``ye mayÄ• saddhiá¹ƒ Ä• gacchanti, te uyyÄ• ne kÄ• á¸·akaá¹‡á¹
pavÄ• hentÅ«â€™â€™ ti vatvÄ• uyyÄ• naá¹ƒ pavisitvÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• s
tassa jaá¹-antare kheá¸·aá¹ƒ niá¹-á¹-hubhitvÄ• dantakaá¹-á¹-haÃ±ca khipitvÄ• sÄ«saá¹ƒ nh
tathÄ• akÄ• si.

tasmiá¹ƒ pakkante senÄ• pati gantvÄ• tÄ• pasaá¹ƒ disvÄ• dantakaá¹-á¹-hÄ• dÄ«ni nÄ«ha
nhÄ• petvÄ• ``bhante, raÃ±Ã±o kiá¹ƒ bhavissatÄ«â€™â€™ ti pucchi. Ä• vusÄ• \Be V 142/
devatÄ• pana kupitÄ• \Ee V 135/ ito sattame divase sakalaraá¹-á¹-haá¹ƒ araá¹-á¹-haá¹ƒ ka
puttadÄ• raá¹ƒ gahetvÄ• sÄ«ghaá¹ƒ palÄ• yitvÄ• aÃ±Ã±attha yÄ• hÄ«ti. so bhÄ«tasito g
rÄ• jÄ• tassa vacanaá¹ƒ na gaá¹‡hi. so nivattitvÄ• attano gehaá¹ƒ gantvÄ• puttadÄ• raá¹ƒ
aÃ±Ã±aá¹ƒ raá¹-á¹-haá¹ƒ agamÄ• si. sarabhaá¹…gasatthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ•
``kisavacchaá¹ƒ maÃ±casivikÄ• ya Ä• nethÄ• â€™â€™ ti Ä• kÄ• sena Ä• á¹‡Ä• pesi. rÄ• jÄ
nagarameva paccÄ• gami. tasmiá¹ƒ Ä• gate devatÄ• paá¹-hamaá¹ƒ devaá¹ƒ vassÄ• pesuá
avahaá¹-esu suddhavÄ• lukavassaá¹ƒ vassi, suddhavÄ• lukamatthake dibbapupphavassaá¹
mÄ• sakavassaá¹ƒ, mÄ• sakamatthake kahÄ• paá¹‡avassaá¹ƒ, kahÄ• paá¹‡amatthake dib

manussÄ• somanassappattÄ• hiraÃ±Ã±asuvaá¹‡á¹‡Ä• bharaá¹‡Ä• ni gaá¹‡hituá¹ƒ Ä• rab
sampajjalitaá¹ƒ nÄ• nappakÄ• raá¹ƒ Ä• vudhavassaá¹ƒ vassi, manussÄ• khaá¹‡á¸• Ä• kha
nesaá¹ƒ upari mahantamahantÄ• vÄ«taccitaá¹…gÄ• rÄ• patiá¹ƒsu \Ne V 130/, tesaá¹ƒ upa
pajjalitapabbatakÅ«á¹-Ä• ni patiá¹ƒsu, tesaá¹ƒ upari saá¹-á¹-hihatthaá¹-á¹-hÄ• naá¹ƒ pÅ«ray
sukhumavÄ• lukavassaá¹ƒ vassi. evaá¹ƒ saá¹-á¹-hiyojanaá¹-á¹-hÄ• naá¹ƒ araá¹-á¹-haá¹ƒ ah
araá¹-á¹-habhÄ• vo sakalajambudÄ«pe paÃ±Ã±Ä• yi.

atha tassa raá¹-á¹-hassa anantararaá¹-á¹-hÄ• dhipatino kÄ• liá¹…go, aá¹-á¹-hako, bhÄ«ma
cintayiá¹ƒsu --- ``pubbe bÄ• rÄ• á¹‡asiyaá¹ƒ kalÄ• bukÄ• sikarÄ• jÄ• khantivÄ• ditÄ• pase
paviá¹-á¹-hoti sÅ«yati, tathÄ• ``nÄ• á¸·ikerarÄ• jÄ• tÄ• pase sunakhehi khÄ• dÄ• petvÄ• , s
aá¹…gÄ«rase aparajjhitvÄ• , idÄ• ni daá¹‡á¸• akirÄ• jÄ• kisavacche aparajjhitvÄ• saha raá
pattoâ€™â€™ ti sÅ«yati. imesaá¹ƒ pana catunnaá¹ƒ rÄ• jÅ«naá¹ƒ nibbattaá¹-á¹-hÄ• naá¹ƒ n
no á¹-hapetvÄ• sarabhaá¹…gasatthÄ• raá¹ƒ aÃ±Ã±o kathetuá¹ƒ samattho nÄ• ma natthi, ta
paÃ±he pucchissÄ• mÄ• â€™â€™ ti \Ee V 136/. te tayopi mahantena parivÄ• rena paÃ±ha
te pana ``asukopi nikkhantoâ€™â€™ ti na jÄ• nanti, ekeko ``ahameva gacchÄ• mÄ«â€™â€
godhÄ• varinadito avidÅ«re samÄ• gamo \Be V 143/ ahosi. te rathehi otaritvÄ• tayopi ekam
godhÄ• varinadÄ«tÄ«raá¹ƒ sampÄ• puá¹‡iá¹ƒsu.

tasmiá¹ƒ khaá¹‡e sakko paá¹‡á¸• ukambalasilÄ• sane nisinno satta paÃ±he cintetvÄ• ``im
sarabhaá¹…gasatthÄ• raá¹ƒ aÃ±Ã±o sadevake loke kathetuá¹ƒ samattho nÄ• ma natthi, taá
imepi tayo rÄ• jÄ• no sarabhaá¹…gasatthÄ• raá¹ƒ paÃ±haá¹ƒ pucchituá¹ƒ godhÄ• varinadÄ
paÃ±hepi ahameva pucchissÄ• mÄ«â€™â€™ ti dvÄ«su devalokesu devatÄ• hi parivuto dev
divasameva kisavaccho kÄ• lamakÄ• si. tassa sarÄ«rakiccaá¹ƒ kÄ• retuá¹ƒ catÅ«su á¹-hÄ•
tattheva gantvÄ• paÃ±casu á¹-hÄ• nesu maá¹‡á¸• apaÃ±ca kÄ• retvÄ• anekasahassÄ• is
tÄ• pasassa candanacitakaá¹ƒ katvÄ• sarÄ«raá¹ƒ jhÄ• pesuá¹ƒ. Ä• á¸·Ä• hanassa samant
á¹-hÄ• ne dibbakusumavassaá¹ƒ vassi. mahÄ• satto tassa sarÄ«ranikkhepaá¹ƒ kÄ• rÄ• pet
isigaá¹‡ehi parivuto nisÄ«di. tesampi rÄ• jÅ«naá¹ƒ nadÄ«tÄ«raá¹ƒ Ä• gatakÄ• le mahÄ• ser
ahosi. mahÄ• satto taá¹ƒ sutvÄ• anusissaá¹ƒ tÄ• pasaá¹ƒ Ä• mantetvÄ• ``tÄ• ta, tvaá¹ƒ ga
kiá¹ƒ saddo nÄ• mesoâ€™â€™ ti Ä• ha. so pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• dÄ• ya tattha gantvÄ•
pucchanavasena paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

50__._ á¹• 21 ``alaá¹…katÄ• kuá¹‡á¸• alino suvatthÄ• , veá¸·uriyamuttÄ• tharukhaggaband

rathesabhÄ• tiá¹-á¹-hatha ke nu tumhe, kathaá¹ƒ vo jÄ• nanti manussalokeâ€™â€™ ti ||

tattha __veá¸·uriyamuttÄ• tharukhaggabandhÄ• _ti \Ne V 131/ veá¸·uriyamaá¹‡Ä«hi ceva m
alaá¹…katatharÅ«hi khaggaratanehi samannÄ• gatÄ• . __tiá¹-á¹-hathÄ• _ti ekasmiá¹ƒ rathe
nÅ«_ti ke nÄ• ma tumhe, kathaá¹ƒ vo saÃ±jÄ• nantÄ«ti?

te \Ee V 137/ tassa vacanaá¹ƒ sutvÄ• rathÄ• otaritvÄ• vanditvÄ• aá¹-á¹-haá¹ƒsu. tesu aá
saddhiá¹ƒ sallapanto dutiyaá¹ƒ gÄ• thamÄ• ha ---

51__._ á¹• 21 ``ahamaá¹-á¹-hako \Be V 144/ bhÄ«maratho panÄ• yaá¹ƒ, kÄ• liá¹…garÄ• jÄ•

susaÃ±Ã±atÄ• naá¹ƒ isÄ«naá¹ƒ dassanÄ• ya, idhÄ• gatÄ• pucchitÄ• yemha paÃ±heâ€™â

tattha __uggato_ti cando viya sÅ«riyo viya ca pÄ• kaá¹-o paÃ±Ã±Ä• to. __susaÃ±Ã±atÄ• n
na mayaá¹ƒ vanakÄ«á¸·Ä• dÄ«naá¹ƒ atthÄ• ya Ä• gatÄ• , atha kho kÄ• yÄ• dÄ«hi susaÃ±Ã
isÄ«naá¹ƒ dassanatthÄ• ya idhÄ• gatÄ• . __pucchitÄ• yemha paÃ±he_ti sarabhaá¹…gasatt
emha, Ä• gatÄ• mhÄ• ti attho. ya-kÄ• ro byaÃ±janasandhikaroti veditabbo.

atha ne tÄ• paso ``sÄ• dhu mahÄ• rÄ• jÄ• , Ä• gantabbaá¹-á¹-hÄ• naÃ±Ã±eva Ä• gatÄ• tth
assamapadaá¹ƒ pavisitvÄ• isigaá¹‡aá¹ƒ vanditvÄ• sarabhaá¹…gasatthÄ• rameva paÃ±haá
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• pÄ• nÄ«yaghaá¹-aá¹ƒ ukkhipitvÄ• udakatheve puÃ±
sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ devagaá¹‡aparivutaá¹ƒ erÄ• vaá¹‡akkhandhavaragataá¹ƒ otara
sallapanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

52__._ á¹• 21 ``vehÄ• yasaá¹ƒ tiá¹-á¹-hasi antalikkhe, pathaddhuno pannaraseva cando.

pucchÄ• mi taá¹ƒ yakkha mahÄ• nubhÄ• va, kataá¹ƒ taá¹ƒ jÄ• nanti manussalokeâ€™â€™

tattha __vehÄ• yasa_nti abbhuggantvÄ• antalikkhe Ä• kÄ• se tiá¹-á¹-hasi. __pathaddhuno
addhapathe gaganamajjhe á¹-hitoti attho.

taá¹ƒ sutvÄ• sakko catutthaá¹ƒ gÄ• thamÄ• ha ---

53__._ á¹• 21 ``yamÄ• hu \Ne V 132/ devesu `sujampatÄ«â€™ ti, `maghavÄ• â€™ ti taá¹ƒ

sa devarÄ• jÄ• idamajja patto, susaÃ±Ã±atÄ• naá¹ƒ isÄ«naá¹ƒ dassanÄ• yÄ• â€™â€™ ti |

tattha \Ee V 138/ __sa devarÄ• jÄ• _ti so ahaá¹ƒ sakko devarÄ• jÄ• . __idamajja patto_ti id
Ä• gato. __dassanÄ• yÄ• _ti dassanatthÄ• ya vandanatthÄ• ya sarabhaá¹…gasatthÄ• raÃ±
Ä• ha.

atha \Be V 145/ naá¹ƒ anusisso ``sÄ• dhu, mahÄ• rÄ• ja, tumhe pacchÄ• Ä• gacchathÄ• â
pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• dÄ• ya assamapadaá¹ƒ pavisitvÄ• pÄ• nÄ«yaghaá¹-aá¹ƒ paá¹-isÄ

rÄ• jÅ«naá¹ƒ devarÄ• jassa ca paÃ±hapucchanatthÄ• ya Ä• gatabhÄ• vaá¹ƒ mahÄ• sattass
mahÄ• visÄ• lamÄ• á¸·ake nisÄ«di. tayo rÄ• jÄ• no Ä• gantvÄ• isigaá¹‡aá¹ƒ vanditvÄ• eka
sakkopi otaritvÄ• isigaá¹‡aá¹ƒ upasaá¹…kamitvÄ• aÃ±jaliá¹ƒ paggayha á¹-hito isigaá¹‡aá¹
vandamÄ• no paÃ±camaá¹ƒ gÄ• thamÄ• ha ---

54__._ á¹• 21 ``dÅ«re sutÄ• no isayo samÄ• gatÄ• , mahiddhikÄ• iddhiguá¹‡Å«papannÄ•

vandÄ• mi te ayire pasannacitto, ye jÄ«valokettha manussaseá¹-á¹-hÄ• â€™â€™ ti ||

tattha __dÅ«re sutÄ• no_ti, bhante, amhehi tumhe dÅ«re devaloke á¹-hitehiyeva sutÄ• ti m
idaá¹ƒ vuttaá¹ƒ hoti --- ime idha samÄ• gatÄ• amhÄ• kaá¹ƒ isayo dÅ«re sutÄ• yÄ• va brah
pÄ• kaá¹-Ä• ti. __mahiddhikÄ• _ti mahÄ• nubhÄ• vÄ• . __iddhiguá¹‡Å«papannÄ• _ti paÃ±c
samannÄ• gatÄ• . __ayire_ti, ayye. __ye_ti ye tumhe imasmiá¹ƒ jÄ«valoke manussesu seá¹

evaá¹ƒ isigaá¹‡aá¹ƒ vaá¹‡á¹‡etvÄ• sakko cha nisajjadose pariharanto ekamantaá¹ƒ nisÄ«
adhovÄ• te nisinnaá¹ƒ disvÄ• anusisso chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha ---

55__._ á¹• 21 ``gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ, kÄ• yÄ• cuto gacchati mÄ• lutena.

ito paá¹-ikkamma sahassanetta, gandho isÄ«naá¹ƒ asuci devarÄ• jÄ• â€™â€™ ti ||

tattha __ciradikkhitÄ• na_nti cirapabbajitÄ• naá¹ƒ. __paá¹-ikkammÄ• _ti paá¹-ikkama apehi
Ä• lapanametaá¹ƒ. sakko hi amaccasahassehi cintitaá¹ƒ atthaá¹ƒ ekakova passati, tasmÄ•
vuccati \Ee V 139/. atha vÄ• sahassanettÄ• naá¹ƒ pana devÄ• naá¹ƒ dassanÅ«pacÄ• rÄ• t
sahassanettÄ• \Be V 146/. __asucÄ«_ti sedamalÄ• dÄ«hi paribhÄ• vitattÄ• duggandho, tu
esa gandho bÄ• dhatÄ«ti.

taá¹ƒ sutvÄ• sakko itaraá¹ƒ gÄ• thamÄ• ha ---

56__._ á¹• 21 ``gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ, kÄ• yÄ• cuto gacchatu mÄ• lutena.

vicittapupphaá¹ƒ surabhiá¹ƒva mÄ• laá¹ƒ, gandhaÃ±ca etaá¹ƒ pÄ• á¹-ikaá¹…khÄ• ma bhant

na hettha devÄ• paá¹-ikkÅ«lasaÃ±Ã±inoâ€™â€™ ti ||

tattha __gacchatÅ«_ti yathÄ• sukhaá¹ƒ pavattatu, nÄ• sapuá¹-aá¹ƒ no paharatÅ«ti attho. __
icchÄ• ma patthema. __etthÄ• _ti etasmiá¹ƒ gandhe devÄ• jigucchasaÃ±Ã±ino na honti. du
jigucchanti, na sÄ«lavanteti.

evaÃ±ca pana vatvÄ• ``bhante, anusissa ahaá¹ƒ mahantena ussÄ• hena paÃ±haá¹ƒ pucch
karohÄ«â€™â€™ ti Ä• ha. so tassa vacanaá¹ƒ sutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• isigaá¹‡aá¹ƒ
gÄ• thÄ• dvayamÄ• ha ---

57__._ á¹• 21 ``purindado bhÅ«tapatÄ« yasassÄ«, devÄ• namindo sakko maghavÄ• sujam

sa devarÄ• jÄ• asuragaá¹‡appamaddano, okÄ• samÄ• kaá¹…khati paÃ±ha pucchituá¹ƒ ||

58__._ á¹• 21 ``ko nevimesaá¹ƒ idha paá¹‡á¸• itÄ• naá¹ƒ, paÃ±he puá¹-á¹-ho nipuá¹‡e byÄ•

tiá¹‡aÃ±ca raÃ±Ã±aá¹ƒ manujÄ• dhipÄ• naá¹ƒ, devÄ• namindassa ca vÄ• savassÄ• â€™â€

tattha ``purindadoâ€™â€™ tiÄ• dÄ«ni sakkasseva guá¹‡anÄ• mÄ• ni. so hi pure dÄ• naá¹ƒ
bhÅ«tesu jeá¹-á¹-hakattÄ• __bhÅ«tapati, _ parivÄ• rasampadÄ• ya __yasassÄ«, _ paramis
sattannaá¹ƒ vattapadÄ• naá¹ƒ suá¹-á¹-hu katattÄ• __sakko, _ purimajÄ• tivasena __magha
asurakaÃ±Ã±Ä• ya patibhÄ• vena \Be V 147/ __sujampati, _ devÄ• naá¹ƒ raÃ±janatÄ• ya _
nu eva. __nipuá¹‡e_ti saá¹‡hasukhume paÃ±he. __raÃ±Ã±a_nti rÄ• jÅ«naá¹ƒ. imesaá¹ƒ ca
manaá¹ƒ gahetvÄ• ko imesaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ isÄ«naá¹ƒ paÃ±he kathessati, paÃ±ha
samatthaá¹ƒ jÄ• nÄ• thÄ• ti vadati.

taá¹ƒ \Ne V 134/ \Ee V 140/ sutvÄ• isigaá¹‡o, ``mÄ• risa, anusissa tvaá¹ƒ pathaviyaá¹ƒ á¹-h
apassanto viya kathesi, á¹-hapetvÄ• sarabhaá¹…gasatthÄ• raá¹ƒ ko aÃ±Ã±o etesaá¹ƒ paÃ
samatthoâ€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

59__._ á¹• 21 ``ayaá¹ƒ isi sarabhaá¹…go tapassÄ«, yato jÄ• to virato methunasmÄ• .

Ä• ceraputto suvinÄ«tarÅ«po, so nesaá¹ƒ paÃ±hÄ• ni viyÄ• karissatÄ«â€™â€™ ti ||

tattha __sarabhaá¹…go_ti sare khipitvÄ• Ä• kÄ• se sarapÄ• sÄ• dÄ• dÄ«ni katvÄ• puna e
bhaá¹…gavibhaá¹…ge akÄ• sÄ«ti sarabhaá¹…go. __methunasmÄ• _ti methunadhammato.
pabbajito. __Ä• ceraputto_ti raÃ±Ã±o Ä• cariyassa purohitassa putto.

evaÃ±ca pana vatvÄ• isigaá¹‡o anusissaá¹ƒ Ä• ha --- ``mÄ• risa, tvameva satthÄ• raá¹ƒ va
vacanena sakkena pucchitapaÃ±hakathanÄ• ya okÄ• saá¹ƒ kÄ• rehÄ«â€™â€™ ti. so ``sÄ•
satthÄ• raá¹ƒ vanditvÄ• okÄ• saá¹ƒ kÄ• rento anantaraá¹ƒ gÄ• thamÄ• ha ---

60__._ á¹• 21 ``koá¹‡á¸• aÃ±Ã±a paÃ±hÄ• ni viyÄ• karohi, yÄ• canti taá¹ƒ isayo sÄ• dhurÅ«

koá¹‡á¸• aÃ±Ã±a eso manujesu dhammo, yaá¹ƒ vuddhamÄ• gacchati esa bhÄ• roâ€™â€™

tattha __koá¹‡á¸• aÃ±Ã±Ä• _ti taá¹ƒ gottenÄ• lapati. __dhammo_ti sabhÄ• vo. __yaá¹ƒ vuc
vuddhaá¹ƒ purisaá¹ƒ esa paÃ±hÄ• naá¹ƒ vissajjanabhÄ• ro nÄ• ma Ä• gacchati, eso manuj
candimasÅ«riyasahassaá¹ƒ uá¹-á¹-hÄ• pento viya pÄ• kaá¹-aá¹ƒ katvÄ• devaraÃ±Ã±o paÃ

tato \Be V 148/ mahÄ• puriso okÄ• saá¹ƒ karonto anantaraá¹ƒ gÄ• thamÄ• ha ---

61__._ á¹• 21 ``katÄ• vakÄ• sÄ• pucchantu bhonto, yaá¹ƒ kiÃ±ci paÃ±haá¹ƒ manasÄ• bhip

ahaÃ±hi taá¹ƒ taá¹ƒ vo viyÄ• karissaá¹ƒ, Ã±atvÄ• sayaá¹ƒ lokamimaá¹ƒ paraÃ±cÄ• â€™â€

tattha \Ee V 141/ __yaá¹ƒ kiÃ±cÄ«_ti na kevalaá¹ƒ tumhÄ• kaá¹ƒyeva, atha kho sadevakas
manasÄ• bhipatthitaá¹ƒ, taá¹ƒ maá¹ƒ bhavanto pucchantu. ahaÃ±hi vo idhalokanissitaá¹ƒ vA
vÄ• sabbaá¹ƒ paÃ±haá¹ƒ imaÃ±ca paraÃ±ca lokaá¹ƒ sayaá¹ƒ paÃ±Ã±Ä• ya sacchikatvÄ•
sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ sampavÄ• resi.

evaá¹ƒ \Ne V 135/ tena okÄ• se kate sakko attanÄ• abhisaá¹…khataá¹ƒ paÃ±haá¹ƒ pucch
satthÄ• Ä• ha ---

62__._ á¹• 21 ``tato ca maghavÄ• sakko, atthadassÄ« purindado.

apucchi paá¹-hamaá¹ƒ paÃ±haá¹ƒ, yaÃ±cÄ• si abhipatthitaá¹ƒ ||

63__._ á¹• 21 ``kiá¹ƒ sÅ« vadhitvÄ• na kadÄ• ci socati, kissappahÄ• naá¹ƒ isayo vaá¹‡á¹‡a

kassÄ«dha vuttaá¹ƒ pharusaá¹ƒ khametha, akkhÄ• hi me koá¹‡á¸• aÃ±Ã±a etamatthaâ€™â

tattha __yaÃ±cÄ• sÄ«_ti yaá¹ƒ tassa manasÄ• abhipatthitaá¹ƒ Ä• si, taá¹ƒ pucchÄ«ti attho
mayÄ• pucchitamatthaá¹ƒ akkhÄ• hi meti ekagÄ• thÄ• ya tayo paÃ±he pucchi.

tato paraá¹ƒ byÄ• karonto Ä• ha ---

64__._ á¹• 21 ``kodhaá¹ƒ vadhitvÄ• na kadÄ• ci socati, makkhappahÄ• naá¹ƒ isayo vaá¹‡á

sabbesaá¹ƒ vuttaá¹ƒ pharusaá¹ƒ khametha, etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™â€™

tattha __kodhaá¹ƒ vadhitvÄ• _ti kodhaá¹ƒ mÄ• retvÄ• chaá¸• á¸• etvÄ• . socanto hi paá¹-ig
kodhÄ• bhÄ• vÄ• kuto soko. tena vuttaá¹ƒ \Be V 149/ __ ``na kadÄ• ci socatÄ«â€™â€™ _t
parehi attano kataguá¹‡amakkhanalakkhaá¹‡assa akataÃ±Ã±ubhÄ• vasaá¹…khÄ• tassa ma
vaá¹‡á¹‡ayanti. __sabbesa_nti hÄ«namajjhimukkaá¹-á¹-hÄ• naá¹ƒ sabbesampi pharusaá¹ƒ
__santo_ti porÄ• á¹‡akÄ• paá¹‡á¸• itÄ• evaá¹ƒ kathenti.

sakko Ä• ha ---

65__._ á¹• 21 ``sakkÄ• ubhinnaá¹ƒ vacanaá¹ƒ titikkhituá¹ƒ, sadisassa vÄ• seá¹-á¹-hataras

kathaá¹ƒ nu hÄ«nassa vaco khametha, akkhÄ• hi me koá¹‡á¸• aÃ±Ã±a etamatthaâ€™â€™

sarabhaá¹…go Ä• ha ---

66__._ á¹• 21 ``bhayÄ• \Ne V 136/ hi seá¹-á¹-hassa vaco khametha, sÄ• rambhahetÅ« pan

yo \Ee V 142/ cÄ«dha hÄ«nassa vaco khametha, etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™

evamÄ• dÄ«naá¹ƒ gÄ• thÄ• naá¹ƒ vacanappaá¹-ivacanavasena sambandho veditabbo.

tattha __akkhÄ• hi me_ti, bhante koá¹‡á¸• aÃ±Ã±a, tumhehi dve paÃ±hÄ• sukathitÄ• , eko
gaá¹‡hÄ• ti, kathaá¹ƒ sakkÄ• attano hÄ«natarassa vacanaá¹ƒ adhivÄ• setuá¹ƒ, taá¹ƒ mam
evamÄ• ha. __etaá¹ƒ khanti_nti yadetaá¹ƒ jÄ• tigottÄ• dihÄ«nassa vacanaá¹ƒ khamanaá¹ƒ,
porÄ• á¹‡akapaá¹‡á¸• itÄ• vadanti. yaá¹ƒ panetaá¹ƒ jÄ• tiÄ• dÄ«hi seá¹-á¹-hassa bhayena,
karaá¹‡uttariyalakkhaá¹‡e sÄ• rambhe Ä• dÄ«navadassanena khamanaá¹ƒ, nesÄ• adhivÄ

evaá¹ƒ vutte sakko mahÄ• sattaá¹ƒ Ä• ha --- ``bhante, paá¹-hamaá¹ƒ tumhe `sabbesaá¹ƒ v
khametha, etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™ ti vatvÄ• idÄ• ni `yo cÄ«dha hÄ«nass
khantiá¹ƒ uttamamÄ• hu santoâ€™ ti vadatha, na vo purimena pacchimaá¹ƒ sametÄ«â€™â
``sakka, pacchimaá¹ƒ mayÄ• `ayaá¹ƒ hÄ«noâ€™ ti Ã±atvÄ• pharusavacanaá¹ƒ adhivÄ• se
yasmÄ• pana na sakkÄ• rÅ«padassanamattena sattÄ• naá¹ƒ seá¹-á¹-hÄ• dibhÄ• vo Ã±Ä•
purimaá¹ƒ vuttaâ€™â€™ nti vatvÄ• sattÄ• naá¹ƒ aÃ±Ã±atra saá¹ƒvÄ• sÄ• rÅ«padassanam
duviÃ±Ã±eyyataá¹ƒ pakÄ• sento gÄ• thamÄ• ha ---

67__._ á¹• 21 ``kathaá¹ƒ vijaÃ±Ã±Ä• catupattharÅ«paá¹ƒ, seá¹-á¹-haá¹ƒ sarikkhaá¹ƒ athav

virÅ«parÅ«pena caranti santo, tasmÄ• hi sabbesaá¹ƒ vaco khamethÄ• â€™â€™ ti ||

tattha __catupattharÅ«pa_nti catÅ«hi iriyÄ• pathehi paá¹-icchannasabhÄ• vaá¹ƒ. __virÅ«pa
virÅ«pÄ• naá¹ƒ lÄ• makapuggalÄ• naá¹ƒ rÅ«pena uttamaguá¹‡Ä• santopi vicaranti. imasm
majjhantikattherassa vatthu kathetabbaá¹ƒ.

taá¹ƒ sutvÄ• sakko nikkaá¹…kho hutvÄ• , ``bhante, etÄ• ya no khantiyÄ• Ä• nisaá¹ƒsaá¹ƒ
athassa mahÄ• satto gÄ• thamÄ• ha ---

68__._ á¹• 21 ``na \Ne V 137/ hetamatthaá¹ƒ mahatÄ«pi senÄ• , sarÄ• jikÄ• yujjhamÄ• nÄ•

yaá¹ƒ \Ee V 143/ khantimÄ• sappuriso labhetha, khantÄ«balassÅ«pasamanti verÄ• â€™â€

tattha __etamattha_nti etaá¹ƒ veravÅ«pasamanippaá¹-ighasabhÄ• vasaá¹…khÄ• taá¹ƒ atth

evaá¹ƒ mahÄ• sattena khantiguá¹‡e kathite te rÄ• jÄ• no cintayiá¹ƒsu --- ``sakko attanova p
amhÄ• kaá¹ƒ pucchanokÄ• saá¹ƒ na dassatÄ«â€™â€™ ti. atha nesaá¹ƒ ajjhÄ• sayaá¹ƒ vid
abhisaá¹…khate cattÄ• ro paÃ±he á¹-hapetvÄ• va tesaá¹ƒ kaá¹…khaá¹ƒ pucchanto gÄ• tha

69__._ á¹• 21 ``subhÄ• sitaá¹ƒ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tadiá¹…gha

yathÄ• ahuá¹ƒ daá¹‡á¸• akÄ« nÄ• á¸·ikero, athajjuno kalÄ• bu cÄ• pi rÄ• jÄ• .

tesaá¹ƒ gatiá¹ƒ brÅ«hi supÄ• pakamminaá¹ƒ, katthÅ«papannÄ• isÄ«naá¹ƒ viheá¹-hakÄ• â€

tattha \Be V 151/ __anumodiyÄ• nÄ• _ti idaá¹ƒ mayÄ• puá¹-á¹-hÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ paÃ
vissajjanasaá¹…khÄ• taá¹ƒ tava subhÄ• sitaá¹ƒ anumoditvÄ• . __yathÄ• ahu_nti yathÄ• ca
__kalÄ• bu cÄ• _ti kalÄ• burÄ• jÄ• ca. __athajjuno_ti atha ajjunarÄ• jÄ• .

athassa vissajjento mahÄ• satto paÃ±ca gÄ• thÄ• yo abhÄ• si ---

70__._ á¹• 21 ``kisaÃ±hi vacchaá¹ƒ avakiriya daá¹‡á¸• akÄ«, ucchinnamÅ«lo sajano saraá¹

kukkuá¸·anÄ• me nirayamhi paccati, tassa phuliá¹…gÄ• ni patanti kÄ• ye ||

71__._ á¹• 21 ``yo saÃ±Ã±ate pabbajite aheá¹-hayi, dhammaá¹ƒ bhaá¹‡ante samaá¹‡e adÅ

taá¹ƒ nÄ• á¸·ikeraá¹ƒ sunakhÄ• parattha, saá¹…gamma khÄ• danti viphandamÄ• naá¹ƒ ||

72__._ á¹• 21 ``athajjuno niraye sattisÅ«le, avaá¹ƒsiro patito uddhaá¹ƒpÄ• do.

aá¹…gÄ«rasaá¹ƒ \Ee V 144/ gotamaá¹ƒ heá¹-hayitvÄ• , khantiá¹ƒ tapassiá¹ƒ cirabrahmacÄ•

73__._ á¹• 21 ``yo khaá¹‡á¸• aso pabbajitaá¹ƒ achedayi, khantiá¹ƒ vadantaá¹ƒ samaá¹‡aá¹

kalÄ• buvÄ«ciá¹ƒ upapajja paccati, mahÄ• patÄ• paá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaá¹ƒ ||

74__._ á¹• 21 ``etÄ• ni \Ne V 138/ sutvÄ• nirayÄ• ni paá¹‡á¸• ito, aÃ±Ã±Ä• ni pÄ• piá¹-á¹-h

dhammaá¹ƒ care samaá¹‡abrÄ• hmaá¹‡esu, evaá¹ƒkaro saggamupeti á¹-hÄ• naâ€™â€™ n

tattha __kisa_nti appamaá¹ƒsalohitattÄ• kisasarÄ«raá¹ƒ. __avakiriyÄ• _ti avakiritvÄ•
niá¹-á¹-hubhanadantakaá¹-á¹-hapÄ• tanena tassa sarÄ«re kaliá¹ƒ pavÄ• hetvÄ• . __ucchinn
ucchinnamÅ«lo hutvÄ• . __sajano_ti sapariso. __kukkuá¸·anÄ• me nirayamhÄ«_ti yojanasa
kappasaá¹‡á¹-hite uá¹‡hachÄ• rikaniraye. __phuliá¹…gÄ• nÄ«_ti vÄ«taccitaá¹…gÄ• rÄ• . ta
uá¹‡hakukkuá¸·e nimuggassa navahi vaá¹‡amukhehi uá¹‡hÄ• chÄ• rikÄ• pavisanti, sÄ«se
patanti. tesaá¹ƒ pana patanakÄ• le sakalasarÄ«raá¹ƒ dÄ«parukkho viya jalati, balavavedan
adhivÄ• setuá¹ƒ asakkonto mahÄ• viravaá¹ƒ ravati. sarabhaá¹…gasatthÄ• pathaviá¹ƒ bhin
tathÄ• paccamÄ• naá¹ƒ dassesi, mahÄ• jano bhayasantÄ• samÄ• pajji. tassa ativiya bhÄ«t
taá¹ƒ nirayaá¹ƒ antaradhÄ• pesi.

__dhammaá¹ƒ bhaá¹‡ante_ti dasakusalakammapathadhammaá¹ƒ bhÄ• sante. __samaá¹‡
niraparÄ• dhe. __nÄ• á¸·ikera_nti evaá¹ƒnÄ• makaá¹ƒ rÄ• jÄ• naá¹ƒ. __paratthÄ• _ti paralo
__saá¹…gammÄ• _ti ito cito ca samÄ• gantvÄ• chinditvÄ• mahantamahantÄ• sunakhÄ•
kaliá¹…garaá¹-á¹-he dantapuranagare nÄ• á¸·ikere nÄ• ma raÃ±Ã±e rajjaá¹ƒ kÄ• rayamÄ• n
paÃ±casatatÄ• pasaparivuto himavantÄ• Ä• gamma rÄ• juyyÄ• ne vÄ• saá¹ƒ kappetvÄ• m
``dhammikatÄ• paso uyyÄ• ne vasatÄ«â€™â€™ ti raÃ±Ã±opi Ä• rocayiá¹ƒsu. rÄ• jÄ• pana
kÄ• resi. so amaccesu tÄ• pasaá¹ƒ pasaá¹ƒsantesu ``ahampi dhammaá¹ƒ suá¹‡issÄ• mÄ«â
tÄ• pasaá¹ƒ vanditvÄ• nisÄ«di. tÄ• paso raÃ±Ã±Ä• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto
dhammena rajjaá¹ƒ kÄ• resi, janaá¹ƒ na pÄ«á¸·esÄ«â€™â€™ ti Ä• ha. so tassa kujjhitvÄ• `
ettakaá¹ƒ kÄ• laá¹ƒ nÄ• garÄ• naá¹ƒ santike mamaÃ±Ã±eva aguá¹‡aá¹ƒ kathesi maÃ±Ã±e,
cintetvÄ• ``sve amhÄ• kaá¹ƒ gharadvÄ• raá¹ƒ Ä• gaccheyyÄ• thÄ• â€™â€™ ti nimantetvÄ
cÄ• á¹-iyo paripÅ«rÄ• petvÄ• tÄ• pasesu Ä• gatesu tesaá¹ƒ bhikkhÄ• bhÄ• janÄ• ni gÅ«tha
pidahÄ• petvÄ• musalÄ• ni ca lohadaá¹‡á¸• e ca gÄ• hÄ• petvÄ• \Ee V 145/ isÄ«naá¹ƒ sÄ
gÄ• hÄ• petvÄ• kaá¸• á¸• hÄ• petvÄ• sunakhehi khÄ• dÄ• petvÄ• tattheva bhinnaá¹ƒ path
sunakhamahÄ• niraye nibbattati, tatrassa tigÄ• vutappamÄ• á¹‡asarÄ«raá¹ƒ \Be V 153/ aho
mahantamahantÄ• mahÄ• hatthippamÄ• á¹‡Ä• paÃ±cavaá¹‡á¹‡Ä• sunakhÄ• anubandhit
jalitaayapathaviyÄ• pÄ• tetvÄ• mukhapÅ«raá¹ƒ luÃ±cantÄ• vipphandamÄ• naá¹ƒ khÄ• dia

dvidhÄ• bhinditvÄ• taá¹ƒ nirayaá¹ƒ dassetvÄ• mahÄ• janassa bhÄ«tabhÄ• vaá¹ƒ Ã±atvÄ•

__athajjuno_ti \Ne V 139/ sahassabÄ• hurÄ• jÄ• . __aá¹…gÄ«rasa_nti aá¹…gehi raá¹ƒsÄ«
evaá¹ƒladdhanÄ• maá¹ƒ. __heá¹-hayitvÄ• _ti viheá¹-hetvÄ• visapÄ«takaá¹‡á¸• ena vijjhitvÄ
pÄ• petvÄ• . so kira ajjuno nÄ• ma rÄ• jÄ• mahisakaraá¹-á¹-he ketakarÄ• jadhÄ• niyaá¹ƒ ra
gantvÄ• mige vadhitvÄ• aá¹…gÄ• rapakkamaá¹ƒsaá¹ƒ khÄ• danto vicari. athekadivasaá¹ƒ
Ä• gamanaá¹-á¹-hÄ• ne koá¹-á¹-hakaá¹ƒ katvÄ• mige olokayamÄ• no aá¹-á¹-hÄ• si. tadÄ•
avidÅ«re ekaá¹ƒ kÄ• rarukkhaá¹ƒ abhiruhitvÄ• phalÄ• ni ocinanto ocinitaphalasÄ• khaá¹ƒ n
vissaá¹-á¹-hÄ• ya saddena taá¹ƒá¹-hÄ• naá¹ƒ pattÄ• migÄ• palÄ• yiá¹ƒsu. rÄ• jÄ• kujjhitvÄ
visamissitena sallena vijjhi. so parigalitvÄ• patanto matthakena khadirakhÄ• á¹‡ukaá¹ƒ Ä• s
kÄ• lamakÄ• si. rÄ• jÄ• taá¹…khaá¹‡eyeva dvidhÄ• bhinnaá¹ƒ pathaviá¹ƒ pavisitvÄ• sattis
tigÄ• vutappamÄ• á¹‡aá¹ƒ sarÄ«raá¹ƒ ahosi. tatra taá¹ƒ nirayapÄ• lÄ• jalitehi Ä• vudhehi k
ayapabbataá¹ƒ Ä• ropenti. pabbatamatthake á¹-hitakÄ• le vÄ• to paharati, so vÄ• tappahÄ•
tasmiá¹ƒ khaá¹‡e heá¹-á¹-hÄ• navayojanÄ• ya jalitaayapathaviyÄ• mahÄ• tÄ• lakkhandhap
ayasÅ«laá¹ƒ uá¹-á¹-hahati. so sÅ«laggamatthakeyeva Ä• sÄ• detvÄ• sÅ«lÄ• vuto tiá¹-á¹-ha
pathavÄ« jalati, sÅ«laá¹ƒ jalati, tassa sarÄ«raá¹ƒ jalati. so tattha mahÄ• ravaá¹ƒ ravanto pa
pathaviá¹ƒ dvidhÄ• katvÄ• taá¹ƒ nirayaá¹ƒ dassetvÄ• mahÄ• janassa bhÄ«tabhÄ• vaá¹ƒ Ã

__khaá¹‡á¸• aso_ti cattÄ• ro hatthapÄ• de kaá¹‡á¹‡anÄ• saÃ±ca khaá¹‡á¸• Ä• khaá¹‡á¸• a
niraparÄ• dhaá¹ƒ. tathÄ• chedÄ• petvÄ• dvÄ«hi kasÄ• hi pahÄ• rasahassehi tÄ• á¸·Ä• pet
Ä• kaá¸• á¸• hÄ• petvÄ• paá¹-ikujjaá¹ƒ nipajjÄ• petvÄ• \Be V 154/ piá¹-á¹-hiyaá¹ƒ paá¹‡hiy
mahÄ• dukkhasamappitaá¹ƒ akÄ• si. __kalÄ• buvÄ«ci_nti kalÄ• bu avÄ«ciá¹ƒ. __kaá¹-uka_
evarÅ«paá¹ƒ nirayaá¹ƒ upapajjitvÄ• channaá¹ƒ jÄ• lÄ• naá¹ƒ antare paccati. vitthÄ• rato pa
vatthu __khantivÄ• dijÄ• take_ (J I 4.49-52) kathitameva. __aÃ±Ã±Ä• ni pÄ• piá¹-á¹-hatarÄ•
nirayehi pÄ• piá¹-á¹-hatarÄ• ni ca aÃ±Ã±Ä• ni nirayÄ• ni sutvÄ• . __dhammaá¹ƒ care_ti, sak
kulaputto na kevalaá¹ƒ eteyeva cattÄ• ro nirayÄ• , eteyeva ca rÄ• jÄ• no nerayikÄ• , atha kh
aÃ±Ã±epi ca rÄ• jÄ• no nirayesu uppannÄ• ti viditvÄ•
catupaccayadÄ• nadhammikÄ• rakkhÄ• varaá¹‡asaá¹ƒvidhÄ• nasaá¹…khÄ• taá¹ƒ samaá¹‡
careyyÄ• ti.

evaá¹ƒ \Ee V 146/ mahÄ• sattena catunnaá¹ƒ rÄ• jÅ«naá¹ƒ nibbattaá¹-á¹-hÄ• ne dassite ta
ahesuá¹ƒ. tato sakko avasese cattÄ• ro paÃ±he pucchanto gÄ• thamÄ• ha ---

75__._ á¹• 21 ``subhÄ• sitaá¹ƒ \Ne V 140/ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi

kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ±Ã±avantaá¹ƒ vadanti.

kathaá¹ƒvidhaá¹ƒ sappurisaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ no siri no jahÄ• tÄ«â€™â€™ ti ||

tattha __kathaá¹ƒvidhaá¹ƒ no siri no jahÄ• tÄ«_ti kathaá¹ƒvidhaá¹ƒ nu purisaá¹ƒ paá¹-iladdh
jahÄ• tÄ«ti.

athassa vissajjento mahÄ• satto catasso gÄ• thÄ• yo abhÄ• si ---

76__._ á¹• 21 ``kÄ• yena vÄ• cÄ• ya ca yodha saÃ±Ã±ato, manasÄ• ca kiÃ±ci na karoti pÄ

na attahetÅ« alikaá¹ƒ bhaá¹‡eti, tathÄ• vidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti ||

77__._ á¹• 21 ``gambhÄ«rapaÃ±haá¹ƒ \Be V 155/ manasÄ• bhicintayaá¹ƒ, nÄ• ccÄ• hitaá¹ƒ

kÄ• lÄ• gataá¹ƒ atthapadaá¹ƒ na riÃ±cati, tathÄ• vidhaá¹ƒ paÃ±Ã±avantaá¹ƒ vadanti ||

78__._ á¹• 21 ``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro, kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukhitassa sakkacca karoti kiccaá¹ƒ, tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadanti ||

79__._ á¹• 21 ``etehi sabbehi guá¹‡ehupeto, saddho mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«

saá¹…gÄ• hakaá¹ƒ sakhilaá¹ƒ saá¹‡havÄ• caá¹ƒ, tathÄ• vidhaá¹ƒ no siri no jahÄ• tÄ«â€™â

tattha \Ee V 147/ __ ``kÄ• yenÄ• â€™â€™ _tiÄ• dÄ«ni padÄ• ni tividhasucaritadvÄ• ravase
attahetÅ«_ti desanÄ• sÄ«samevetaá¹ƒ, attahetu vÄ• parahetu vÄ• yasahetu vÄ• dhanahe
Ä• misakiÃ±cikkhahetu vÄ• alikaá¹ƒ na kathetÄ«ti attho. kÄ• maÃ±cesa attho ``vÄ• cÄ• ya
iminÄ• va siddho, musÄ• vÄ• dino pana akattabbaá¹ƒ pÄ• paá¹ƒ nÄ• ma natthÄ«ti garubhÄ
evamÄ• hÄ• ti veditabbo. taá¹ƒ puggalaá¹ƒ sÄ«lavantaá¹ƒ vadanti.

__gambhÄ«rapaÃ±ha_nti atthato ca pÄ• á¸·ito ca gambhÄ«raá¹ƒ guá¸·haá¹ƒ paá¹-icchanna
(J I 7.46 Ä• dayo) __sambhavajÄ• taka-_ (J I 16.138 Ä• dayo) __mahÄ• umaá¹…gajÄ• take
Ä• gatasadisaá¹ƒ paÃ±haá¹ƒ. __manasÄ• bhicintaya_nti manasÄ• abhicintento atthaá¹ƒ pa
candasahassaá¹ƒ sÅ«riyasahassaá¹ƒ uá¹-á¹-hÄ• pento viya pÄ• kaá¹-aá¹ƒ katvÄ• yo kathe
attho. __nÄ• ccÄ• hita_nti na atiahitaá¹ƒ, hitÄ• tikkantaá¹ƒ luddaá¹ƒ pharusaá¹ƒ sÄ• hasikal
karotÄ«ti attho. imassa panatthassa Ä• vibhÄ• vatthaá¹ƒ ---

``na \Be V 156/ paá¹‡á¸• itÄ• attasukhassa hetu, pÄ• pÄ• ni kammÄ• ni samÄ• caranti.

dukkhena phuá¹-á¹-hÄ• piá¸·itÄ• pi santÄ• , chandÄ• dosÄ• ca na jahanti dhammaâ€™â€

bhÅ«ripaÃ±ho kathetabbo.

__kÄ• lÄ• gata_nti ettha dÄ• naá¹ƒ dÄ• tabbakÄ• le, sÄ«laá¹ƒ rakkhaá¹‡akÄ• le, uposatha
saraá¹‡esu patiá¹-á¹-hÄ• nakÄ• le, pabbajitakÄ• le, samaá¹‡adhammakaraá¹‡akÄ• le, vipas
yuÃ±janakÄ• le cÄ• ti imÄ• ni dÄ• nÄ• dÄ«ni sampÄ• dento kÄ• lÄ• gataá¹ƒ atthapadaá¹ƒ n
gaá¸·Ä• peti nÄ• ma. __tathÄ• vidha_nti sakka sabbaÃ±Ã±ubuddhÄ• ca paccekabuddhÄ•
paÃ±Ã±avantaá¹ƒ kathentÄ• evarÅ«paá¹ƒ puggalaá¹ƒ kathenti.

__ ``yo veâ€™â€™ _ti gÄ• thÄ• ya parena attano kataguá¹‡aá¹ƒ jÄ• nÄ• tÄ«ti __kataÃ±Ã±
yenassa guá¹‡o kato, tassa guá¹‡aá¹ƒ paá¹-ikaronto __katavedÄ«_ nÄ• ma. __dukhitassÄ•
dukkhappattassa dukkhaá¹ƒ attani Ä• ropetvÄ• yo tassa uppannakiccaá¹ƒ sahatthena sakk
buddhÄ• dayo evarÅ«paá¹ƒ sappurisaá¹ƒ nÄ• ma kathenti. apica sappurisÄ• nÄ• ma kataÃ
__satapattajÄ• taka-_ (J I 3.85-87) __cÅ«á¸·ahaá¹ƒsajÄ• taka-_ (J I 15.133 Ä• dayo) __mah
(J II 21.89 Ä• dayo) kathetabbÄ• ni. __etehi sabbehÄ«_ti sakka yo etehi heá¹-á¹-hÄ• vutteh
sabbehipi guá¹‡ehi upeto. __saddho_ti okappanasaddhÄ• ya samannÄ• gato. __mudÅ«_ti
__saá¹ƒvibhÄ• gÄ«_ti sÄ«lasaá¹ƒvibhÄ• gadÄ• nasaá¹ƒvibhÄ• gÄ• bhiratattÄ• saá¹ƒvibhÄ
Ã±atvÄ• dÄ• navasena __vadaÃ±Ã±Å«_. catÅ«hi saá¹…gahavatthÅ«hi tesaá¹ƒ tesaá¹ƒ sa
__saá¹…gÄ• hakaá¹ƒ, _ madhuravacanatÄ• ya __sakhilaá¹ƒ, _ maá¹-á¹-havacanatÄ• ya __
tathÄ• vidhaá¹ƒ nu puggalaá¹ƒ adhigatayasasobhaggasaá¹…khÄ• tÄ• sirÄ« no jahÄ• ti, nÄ

evaá¹ƒ \Ee V 148/ mahÄ• satto gaganatale puá¹‡á¹‡acandaá¹ƒ uá¹-á¹-hÄ• pento viya cattÄ
tato paraá¹ƒ sesapaÃ±hÄ• naá¹ƒ pucchÄ• ca vissajjanaÃ±ca hoti ---

80__._ á¹• 21 ``subhÄ• sitaá¹ƒ \Ne V 142/ \Be V 157/ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ p
brÅ«hi.

sÄ«laá¹ƒ siriÃ±cÄ• pi sataÃ±ca dhammaá¹ƒ, paÃ±Ã±aÃ±ca kaá¹ƒ seá¹-á¹-hataraá¹ƒ vadant

81__._ á¹• 21 ``paÃ±Ã±Ä• hi seá¹-á¹-hÄ• kusalÄ• vadanti, nakkhattarÄ• jÄ• riva tÄ• rakÄ•

sÄ«laá¹ƒ sirÄ« cÄ• pi sataÃ±ca dhammo, anvÄ• yikÄ• paÃ±Ã±avato bhavanti ||

82__._ á¹• 21 ``subhÄ• sitaá¹ƒ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tadiá¹…gha

kathaá¹ƒkaro kintikaro kimÄ• caraá¹ƒ, kiá¹ƒ sevamÄ• no labhatÄ«dha paÃ±Ã±aá¹ƒ.

paÃ±Ã±Ä• ya dÄ• nippaá¹-ipadaá¹ƒ vadehi, kathaá¹ƒkaro paÃ±Ã±avÄ• hoti macco ||

83__._ á¹• 21 ``sevetha vuddhe nipuá¹‡e bahussute, uggÄ• hako ca paripucchako siyÄ• .

suá¹‡eyya sakkacca subhÄ• sitÄ• ni, evaá¹ƒkaro paÃ±Ã±avÄ• hoti macco ||

84__._ á¹• 21 ``sa paÃ±Ã±avÄ• kÄ• maguá¹‡e avekkhati, aniccato dukkhato rogato ca.

evaá¹ƒ vipassÄ« pajahÄ• ti chandaá¹ƒ, dukkhesu kÄ• mesu mahabbhayesu ||

85__._ á¹• 21 ``sa vÄ«tarÄ• go pavineyya dosaá¹ƒ, mettaá¹ƒ cittaá¹ƒ bhÄ• vaye appamÄ• á

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, anindito brahmamupeti á¹-hÄ• naâ€™â€™ nti

tattha \Ee V 149/ __sÄ«la_nti Ä• cÄ• rasÄ«laá¹ƒ. __siri_nti issariyasiriá¹ƒ. __sataÃ±ca dha
sappurisadhammaá¹ƒ. __paÃ±Ã±a_nti supaÃ±Ã±aá¹ƒ. evaá¹ƒ imesaá¹ƒ catunnaá¹ƒ dhamm
seá¹-á¹-hataraá¹ƒ vadantÄ«ti pucchati. __paÃ±Ã±Ä• hÄ«_ti, sakka, etesu catÅ«su dhamme
V 158/ nÄ• ma, sÄ• va seá¹-á¹-hÄ• , iti buddhÄ• dayo kusalÄ• vadanti. yathÄ• hi tÄ• rakag
parivÄ• renti, candova tesaá¹ƒ uttamo. evaá¹ƒ sÄ«laÃ±ca sirÄ« cÄ• pi sataÃ±ca dhammoti
__paÃ±Ã±avato bhavanti_ paÃ±Ã±avantameva anugacchanti, paÃ±Ã±Ä• ya eva parivÄ• rÄ

``kathaá¹ƒkaroâ€™â€™ tiÄ• dÄ«ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. __kathaá¹ƒkaro_ti k
kiá¹ƒ Ä• caranto kiá¹ƒ sevamÄ• no bhajamÄ• no payirupÄ• samÄ• no idhaloke paÃ±Ã±aá¹ƒ
paá¹-ipadaá¹ƒ vadehi, jÄ• nitukÄ• momhi, kathaá¹ƒkaro macco paÃ±Ã±avÄ• nÄ• ma hotÄ«
paÃ±Ã±Ä• vuddhippatte paá¹‡á¸• ite. __nipuá¹‡e_ti sukhumakÄ• raá¹‡ajÄ• nanasamatthe.
evaá¹ƒ vuttappakÄ• re \Ne V 143/ puggale sevati bhajati payirupÄ• sati, pÄ• á¸·iá¹ƒ uggaá¹
atthaá¹ƒ pucchati, pÄ• sÄ• á¹‡e lekhaá¹ƒ khaá¹‡anto viya kaÃ±cananÄ• á¸·iyÄ• sÄ«havasa
ohitasoto sakkaccaá¹ƒ subhÄ• sitÄ• ni suá¹‡Ä• ti, ayaá¹ƒ evaá¹ƒkaro macco paÃ±Ã±avÄ•

evaá¹ƒ mahÄ• satto pÄ• cÄ«nalokadhÄ• tuto sÅ«riyaá¹ƒ uá¹-á¹-hÄ• pento viya paÃ±Ã±Ä•
idÄ• ni tassÄ• paÃ±Ã±Ä• ya guá¹‡aá¹ƒ kathento __ ``sa paÃ±Ã±avÄ• â€™â€™ _tiÄ• dimÄ
kÄ• makoá¹-á¹-hÄ• se hutvÄ• abhÄ• vaá¹-á¹-hena __aniccato, _ diá¹-á¹-hadhammikasampa
vatthubhÄ• vena __dukkhato, _ aá¹-á¹-hanavutiyÄ• rogamukhÄ• naá¹ƒ kÄ• me nissÄ• ya u
avekkhati_ oloketi, so __evaá¹ƒ vipassÄ«_ etehi kÄ• raá¹‡ehi kÄ• mÄ• naá¹ƒ aniccÄ• ditaá
nissÄ• ya uppajjanakadukkhÄ• naá¹ƒ anto natthi, kÄ• mÄ• naá¹ƒ pahÄ• nameva sukhaâ€™
kÄ• mesu mahabbhayesu chandaá¹ƒ pajahÄ• ti. __sa vÄ«tarÄ• go_ti, ``sakka, so puggalo e
navÄ• ghÄ• tavatthuvasena uppajjanakasabhÄ• vadosaá¹ƒ vinetvÄ• mettacittaá¹ƒ bhÄ• ve
appamÄ• á¹‡asattÄ• rammaá¹‡attÄ• appamÄ• á¹‡aá¹ƒ taá¹ƒ bhÄ• vetvÄ• aparihÄ«najjhÄ
uppajjatÄ«â€™â€™ ti.

evaá¹ƒ mahÄ• satte kÄ• mÄ• naá¹ƒ dosaá¹ƒ kathenteyeva tesaá¹ƒ tiá¹‡á¹‡ampi rÄ• jÅ«naa
tadaá¹…gappahÄ• nena paÃ±cakÄ• maguá¹‡arÄ• go pahÄ«no. taá¹ƒ Ã±atvÄ• mahÄ• satto
gÄ• thamÄ• ha ---

86__._ á¹• 21 ``mahatthiyaá¹ƒ \Be V 159/ Ä• gamanaá¹ƒ ahosi, tavamaá¹-á¹-hakÄ• bhÄ«m

kÄ• liá¹…garÄ• jassa ca uggatassa, sabbesa vo kÄ• marÄ• go pahÄ«noâ€™â€™ ti ||

tattha \Ee V 150/ __mahatthiya_nti mahatthaá¹ƒ mahÄ• vipphÄ• raá¹ƒ mahÄ• jutikaá¹ƒ. __t
aá¹-á¹-hakÄ• . __pahÄ«no_ti tadaá¹…gappahÄ• nena pahÄ«no.

taá¹ƒ sutvÄ• rÄ• jÄ• no mahÄ• sattassa thutiá¹ƒ karontÄ• gÄ• thamÄ• haá¹ƒsu ---

87__._ á¹• 21 ``evametaá¹ƒ paracittavedi, sabbesa no kÄ• marÄ• go pahÄ«no.

karohi okÄ• samanuggahÄ• ya, yathÄ• gatiá¹ƒ te abhisambhavemÄ• â€™â€™ ti ||

tattha __anuggahÄ• yÄ• _ti pabbajjatthÄ• ya okÄ• saá¹ƒ no karohi. yathÄ• mayaá¹ƒ pabba
nipphattiá¹ƒ abhisambhavema pÄ• puá¹‡eyyÄ• ma, tayÄ• paá¹-ividdhaguá¹‡aá¹ƒ paá¹-ivijjh

atha \Ne V 144/ nesaá¹ƒ okÄ• saá¹ƒ karonto mahÄ• satto itaraá¹ƒ gÄ• thamÄ• ha ---

88__._ á¹• 21 ``karomi okÄ• samanuggahÄ• ya, tathÄ• hi vo kÄ• marÄ• go pahÄ«no.

pharÄ• tha kÄ• yaá¹ƒ vipulÄ• ya pÄ«tiyÄ• , yathÄ• gatiá¹ƒ me abhisambhavethÄ• â€™â€™

tattha __pharÄ• tha kÄ• ya_nti jhÄ• napÄ«tiyÄ• vipulÄ• ya kÄ• yaá¹ƒ pharathÄ• ti.

taá¹ƒ sutvÄ• te sampaá¹-icchantÄ• gÄ• thamÄ• haá¹ƒsu ---

89__._ á¹• 21 ``sabbaá¹ƒ karissÄ• ma tavÄ• nusÄ• saniá¹ƒ, yaá¹ƒ yaá¹ƒ tuvaá¹ƒ vakkhasi b

pharÄ• ma kÄ• yaá¹ƒ vipulÄ• ya pÄ«tiyÄ• , yathÄ• gatiá¹ƒ te abhisambhavemÄ• â€™â€™

atha nesaá¹ƒ sabalakÄ• yÄ• naá¹ƒ mahÄ• satto pabbajjaá¹ƒ dÄ• petvÄ• isigaá¹‡aá¹ƒ uyyo

90__._ á¹• 21 ``katÄ• ya \Be V 160/ vacchassa kisassa pÅ«jÄ• , gacchantu bhonto isayo sÄ

jhÄ• ne ratÄ• hotha sadÄ• samÄ• hitÄ• , esÄ• ratÄ« pabbajitassa seá¹-á¹-hÄ• â€™â€™ ti

tattha __gacchantÅ«_ti attano attano vasanaá¹-á¹-hÄ• nÄ• ni gacchantu.

isayo \Ee V 151/ tassa sarabhaá¹…gasatthuno vacanaá¹ƒ sirasÄ• sampaá¹-icchitvÄ• vand
uppatitvÄ• sakÄ• ni vasanaá¹-á¹-hÄ• nÄ• ni gamiá¹ƒsu. sakkopi uá¹-á¹-hÄ• yÄ• sanÄ• mal
aÃ±jaliá¹ƒ paggayha sÅ«riyaá¹ƒ namassanto viya mahÄ• sattaá¹ƒ namassamÄ• no saparis
viditvÄ• satthÄ• imÄ• gÄ• thÄ• yo abhÄ• si ---

91__._ á¹• 21 ``sutvÄ• na gÄ• thÄ• paramatthasaá¹ƒhitÄ• , subhÄ• sitÄ• isinÄ• paá¹‡á¸• i

te vedajÄ• tÄ• anumodamÄ• nÄ• , pakkÄ• mu devÄ• devapuraá¹ƒ yasassino ||

92__._ á¹• 21 ``gÄ• thÄ• imÄ• atthavatÄ« subyaÃ±janÄ• , subhÄ• sitÄ• isinÄ• paá¹‡á¸• i

yo kocimÄ• aá¹-á¹-hikatvÄ• suá¹‡eyya, labhetha pubbÄ• pariyaá¹ƒ visesaá¹ƒ.

laddhÄ• na pubbÄ• pariyaá¹ƒ visesaá¹ƒ, adassanaá¹ƒ maccurÄ• jassa gaccheâ€™â€™ ti ||

tattha \Ne V 145/ __paramatthasaá¹ƒhitÄ• _ti aniccÄ• didÄ«panena nibbÄ• nanissitÄ• . __g
satthÄ• sarabhaá¹…gasatthuno nibbÄ• nadÄ• yakaá¹ƒ subhÄ• sitaá¹ƒ vaá¹‡á¹‡ento Ä• ha
nibbÄ• nadÄ• yakaá¹-á¹-hena paramatthanissitÄ• . __subyaÃ±janÄ• _ti parisuddhabyaÃ±jan
sukathitÄ• . __aá¹-á¹-hikatvÄ• _ti attano atthikabhÄ• vaá¹ƒ katvÄ• atthiko hutvÄ• sakkacca
__pubbÄ• pariya_nti paá¹-hamajjhÄ• naá¹ƒ pubbaviseso, dutiyajjhÄ• naá¹ƒ aparaviseso. du
pubbaviseso, tatiyajjhÄ• naá¹ƒ aparavisesoti evaá¹ƒ aá¹-á¹-hasamÄ• patticatumaggavasena
á¹-hitaá¹ƒ visesaá¹ƒ. __adassana_nti pariyosÄ• ne aparavisesaá¹ƒ \Be V 161/ arahattaá¹ƒ l
pÄ• puá¹‡eyya. nibbÄ• nappatto hi puggalo maccurÄ• jassa adassanaá¹ƒ gato nÄ• ma hotÄ

evaá¹ƒ satthÄ• arahattena desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hitvÄ• ``na, bhikkhave, idÄ• neva
Ä• á¸·Ä• hane pupphavassaá¹ƒ vassÄ«â€™â€™ ti vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• taka

93__._ á¹• 21 ``sÄ• lissaro sÄ• riputto, meá¹‡á¸• issaro ca kassapo.

pabbato anuruddho ca, kaccÄ• yano ca devalo.

94__._ á¹• 21 ``anusisso ca Ä• nando, kisavaccho ca kolito.

nÄ• rado udÄ• yitthero, parisÄ• buddhaparisÄ• .

sarabhaá¹…go lokanÄ• tho, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

sarabhaá¹…gajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [523] 3. alambusÄ• jÄ• takavaá¹‡á¹‡anÄ•

__athabravÄ«_ti \Ee V 152/ idaá¹ƒ satthÄ• jetavane viharanto purÄ• á¹‡adutiyikÄ• palobha
vatthu __indriyajÄ• take_ (J I 8.60 Ä• dayo) vitthÄ• ritameva. satthÄ• pana taá¹ƒ bhikkhuá¹
tvaá¹ƒ, bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vu
ukkaá¹‡á¹-hÄ• pitosÄ«â€™â€™ ti vatvÄ• ``purÄ• á¹‡adutiyikÄ• yÄ• â€™â€™ ti vutte ``bhik
anatthakÄ• rikÄ• , tvaá¹ƒ etaá¹ƒ nissÄ• ya jhÄ• naá¹ƒ nÄ• setvÄ• tÄ«á¹‡i saá¹ƒvaccharÄ• n
nipajjitvÄ• uppannÄ• ya saÃ±Ã±Ä• ya mahÄ• paridevaá¹ƒ paridevÄ«â€™â€™ ti vatvÄ• at

atÄ«te \Ne V 146/ bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá
nibbattitvÄ• vayappatto sabbasippesu nipphattiá¹ƒ patvÄ• isipabbajjaá¹ƒ pabbajitvÄ• araÃ
vanamÅ«laphalÄ• hÄ• ro yÄ• pesi. athekÄ• migÄ« tassa passÄ• vaá¹-á¹-hÄ• ne sambhava
udakaá¹ƒ pivi. ettakeneva ca tasmiá¹ƒ paá¹-ibaddhacittÄ• gabbhaá¹ƒ paá¹-ilabhitvÄ• tato p
agantvÄ• tattheva tiá¹‡aá¹ƒ khÄ• ditvÄ• assamassa sÄ• manteyeva vicarati \Be V 162/. ma
taá¹ƒ kÄ• raá¹‡aá¹ƒ aÃ±Ã±Ä• si. sÄ• aparabhÄ• ge manussadÄ• rakaá¹ƒ vijÄ• yi. mahÄ• s
paá¹-ijaggi, ``isisiá¹…goâ€™â€™ tissa nÄ• maá¹ƒ akÄ• si. atha naá¹ƒ mahÄ• satto viÃ±Ã±u
attano mahallakakÄ• le taá¹ƒ Ä• dÄ• ya nÄ• rivanaá¹ƒ nÄ• ma gantvÄ• , ``tÄ• ta, imasmiá¹ƒ
sadisÄ• itthiyo nÄ• ma honti, tÄ• attano vasaá¹ƒ gate mahÄ• vinÄ• saá¹ƒ pÄ• penti, na tÄ•
gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ovaditvÄ• aparabhÄ• ge brahmalokaparÄ• yaá¹‡o ahosi.

isisiá¹…gopi jhÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·anto himavantappadese vÄ• saá¹ƒ kappesi. ghorata
ahosi. athassa sÄ«latejena sakkassa bhavanaá¹ƒ kampi, sakko Ä• vajjento taá¹ƒ kÄ• raá¹‡a
maá¹ƒ sakkattÄ• cÄ• veyya, ekaá¹ƒ accharaá¹ƒ pesetvÄ• sÄ«lamassa bhindÄ• pessÄ• mÄ
upaparikkhanto attano aá¸• á¸• hateyyakoá¹-isaá¹…khÄ• naá¹ƒ paricÄ• rikÄ• naá¹ƒ majjhe
accharaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ tassa sÄ«laá¹ƒ bhindituá¹ƒ samatthaá¹ƒ adisvÄ• taá¹ƒ
sÄ«labhedaá¹ƒ kÄ• tuá¹ƒ Ä• á¹‡Ä• pesi. tamatthaá¹ƒ \Ee V 153/ Ä• vikaronto satthÄ• paá¹-

95__._ á¹• 21 ``athabravi brahÄ• indo, vatrabhÅ« jayataá¹ƒ pitÄ• .

devakaÃ±Ã±aá¹ƒ parÄ• bhetvÄ• , sudhammÄ• yaá¹ƒ alambusaâ€™â€™ nti ||

tattha __brahÄ• _ti mahÄ• . __vatrabhÅ«_ti vatrassa nÄ• ma asurassa abhibhavitÄ• . __jay

jayantÄ• naá¹ƒ jayappattÄ• naá¹ƒ sesÄ• naá¹ƒ tettiá¹ƒsÄ• ya devaputtÄ• naá¹ƒ pitukiccasÄ
__parÄ• bhetvÄ• _ti hadayaá¹ƒ bhinditvÄ• olokento viya taá¹ƒ ``paá¹-ibalÄ• ayaâ€™â€™ n
__sudhammÄ• ya_nti sudhammÄ• yaá¹ƒ devasabhÄ• yaá¹ƒ.

paá¹‡á¸• ukambalasilÄ• sane nisinno taá¹ƒ alambusaá¹ƒ pakkosÄ• petvÄ• idamÄ• ha ---

96__._ á¹• 21 ``misse \Ne V 147/ devÄ• taá¹ƒ yÄ• canti, tÄ• vatiá¹ƒsÄ• saindakÄ• .

isippalobhane gaccha, isisiá¹…gaá¹ƒ alambuseâ€™â€™ ti ||

tattha \Be V 163/ __misse_ti taá¹ƒ Ä• lapati, idaÃ±ca tassÄ• nÄ• maá¹ƒ, sabbÄ• panitthiyo
kilesamissanena missanato ``missÄ• â€™â€™ ti vuccanti, tena sÄ• dhÄ• raá¹‡ena guá¹‡an
__isippalobhane_ti isÄ«naá¹ƒ palobhanasamatthe. __isisiá¹…ga_nti tassa kira matthake mig
cÅ«á¸·Ä• uá¹-á¹-hahiá¹ƒsu, tasmÄ• evaá¹ƒ vuccati.

iti sakko ``gaccha isisiá¹…gaá¹ƒ upasaá¹…kamitvÄ• attano vasaá¹ƒ Ä• netvÄ• sÄ«lamass
alambusaá¹ƒ Ä• á¹‡Ä• pesi.

97__._ á¹• 21 ``purÄ• yaá¹ƒ amhe acceti, vattavÄ• brahmacariyavÄ• .

nibbÄ• nÄ• bhirato vuddho, tassa maggÄ• ni Ä• varÄ• â€™â€™ ti || --- vacanaá¹ƒ Ä• ha.

tattha __purÄ• ya_nti ayaá¹ƒ tÄ• paso vattasampanno ca brahmacariyavÄ• ca, so panesa
nibbÄ• nasaá¹…khÄ• te magge abhirato guá¹‡avuddhiyÄ• ca vuddho. tasmÄ• yÄ• va esa
abhibhavitvÄ• imamhÄ• á¹-hÄ• nÄ• cÄ• veti, tÄ• vadeva tvaá¹ƒ gantvÄ• tassa devalokag
yathÄ• idha nÄ• gacchati, evaá¹ƒ karohÄ«ti attho.

taá¹ƒ sutvÄ• alambusÄ• gÄ• thÄ• dvayamÄ• ha ---

98__._ á¹• 21 ``devarÄ• ja kimeva tvaá¹ƒ, mameva tuvaá¹ƒ sikkhasi.

isippalobhane gaccha, santi aÃ±Ã±Ä• pi accharÄ• ||

99__._ á¹• 21 ``mÄ• disiyo pavarÄ• ceva, asoke nandane vane.

tÄ• sampi hotu pariyÄ• yo, tÄ• pi yantu palobhanÄ• â€™â€™ ti ||

tattha \Ee V 154/ __kimeva tva_nti kiá¹ƒ nÄ• metaá¹ƒ tvaá¹ƒ karosÄ«ti dÄ«peti. __mameva

imasmiá¹ƒ sakaladevaloke mameva tuvaá¹ƒ ikkhasi, aÃ±Ã±aá¹ƒ na passasÄ«ti adhippÄ• ye
panettha byaÃ±janasandhikaro. __isippalobhane gacchÄ• _ti kiá¹ƒkÄ• raá¹‡Ä• maÃ±Ã±eva
\Ne V 148/. __pavarÄ• cevÄ• _ti mayÄ• uttaritarÄ• ceva. __asoke_ti sokarahite. __nandan
__pariyÄ• yo_ti gamanavÄ• ro.

tato \Be V 164/ sakko tisso gÄ• thÄ• yo abhÄ• si ---

100__._ á¹• 21 ``addhÄ• hi saccaá¹ƒ bhaá¹‡asi, santi aÃ±Ã±Ä• pi accharÄ• .

tÄ• disiyo pavarÄ• ceva, asoke nandane vane ||

101__._ á¹• 21 ``na tÄ• evaá¹ƒ pajÄ• nanti, pÄ• ricariyaá¹ƒ pumaá¹ƒ gatÄ• .

yÄ• disaá¹ƒ tvaá¹ƒ pajÄ• nÄ• si, nÄ• ri sabbaá¹…gasobhane ||

102__._ á¹• 21 ``tvameva gaccha kalyÄ• á¹‡i, itthÄ«naá¹ƒ pavarÄ• casi.

taveva vaá¹‡á¹‡arÅ«pena, savasamÄ• nayissasÄ«â€™â€™ ti ||

tattha __pumaá¹ƒ gatÄ• _ti purisaá¹ƒ upasaá¹…kamantÄ• samÄ• nÄ• purisapalobhinipÄ•
__vaá¹‡á¹‡arÅ«penÄ• _ti sarÄ«ravaá¹‡á¹‡ena ceva rÅ«pasampattiyÄ• ca. __savasamÄ• n
attano vasaá¹ƒ Ä• nessasÄ«ti.

taá¹ƒ sutvÄ• alambusÄ• dve gÄ• thÄ• abhÄ• si ---

103__._ á¹• 21 ``na vÄ• haá¹ƒ na gamissÄ• mi, devarÄ• jena pesitÄ• .

vibhemi cetaá¹ƒ Ä• sÄ• duá¹ƒ, uggatejo hi brÄ• hmaá¹‡o ||

104__._ á¹• 21 ``aneke nirayaá¹ƒ pattÄ• , isimÄ• sÄ• diyÄ• janÄ• .

Ä• pannÄ• mohasaá¹ƒsÄ• raá¹ƒ, tasmÄ• lomÄ• ni haá¹ƒsayeâ€™â€™ ti ||

tattha __na vÄ• ha_nti na ve ahaá¹ƒ. __vibhemÄ«_ti bhÄ• yÄ• mi. __Ä• sÄ• du_nti Ä• sÄ•
--- nÄ• haá¹ƒ, deva, tayÄ• pesitÄ• na gamissÄ• mi, apicÄ• haá¹ƒ taá¹ƒ isiá¹ƒ sÄ«labhedan
bhÄ• yÄ• mi, uggatejo hi soti. __Ä• sÄ• diyÄ• _ti Ä• sÄ• detvÄ• . __mohasaá¹ƒsÄ• ra_nti m
isiá¹ƒ palobhetvÄ• saá¹ƒsÄ• raá¹ƒ Ä• pannÄ• vaá¹-á¹-adukkhe patiá¹-á¹-hitÄ• sattÄ• gaá
\Ne V 149/. __tasmÄ• _ti tena kÄ• raá¹‡ena. __lomÄ• ni haá¹ƒsaye_ti ahaá¹ƒ lomÄ• ni uá¹-

kirÄ• haá¹ƒ sÄ«laá¹ƒ bhindissÄ• mÄ«â€™â€™ ti cintayamÄ• nÄ• ya me lomÄ• ni pahaá¹ƒs

105__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«.

missÄ• missitumicchantÄ«, isisiá¹…gaá¹ƒ alambusÄ• ||

106__._ á¹• 21 ``sÄ• \Ee V 155/ \Be V 165/ ca taá¹ƒ vanamogayha, isisiá¹…gena rakkhitaá

bimbijÄ• lakasaÃ±channaá¹ƒ, samantÄ• addhayojanaá¹ƒ ||

107__._ á¹• 21 ``pÄ• tova pÄ• tarÄ• samhi, udaá¹‡hasamayaá¹ƒ pati.

aggiá¹-á¹-haá¹ƒ parimajjantaá¹ƒ, isisiá¹…gaá¹ƒ upÄ• gamÄ«â€™â€™ ti || --- imÄ• abhisam

tattha __pakkÄ• mÄ«_ti tena hi, devarÄ• ja, Ä• vajjeyyÄ• si manti attano sayanagabbhaá¹ƒ
alaá¹…karitvÄ• isisiá¹…gaá¹ƒ kilesena missituá¹ƒ icchantÄ« pakkÄ• mi, bhikkhave, sÄ• ac
gatÄ• ti. __bimbijÄ• lakasaÃ±channa_nti rattaá¹…kuravanena saÃ±channaá¹ƒ. __pÄ• tova
bhikkhave, pÄ• tarÄ• savelÄ• ya pÄ• tova pageyeva atipageva. __udaá¹‡hasamayaá¹ƒ pat
sÅ«riyuggamanavelÄ• yameva. __aggiá¹-á¹-ha_nti aggisÄ• laá¹ƒ. rattiá¹ƒ padhÄ• namanuy
udakakiccaá¹ƒ katvÄ• paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ thokaá¹ƒ jhÄ• nasukhena vÄ«tinÄ• metvÄ•
sammajjantaá¹ƒ taá¹ƒ isisiá¹…gaá¹ƒ sÄ• upÄ• gami, itthivilÄ• saá¹ƒ dassentÄ« tassa purat

atha naá¹ƒ tÄ• paso pucchanto Ä• ha ---

108__._ á¹• 21 ``kÄ• nu vijjurivÄ• bhÄ• si, osadhÄ« viya tÄ• rakÄ• .

vicittahatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

109__._ á¹• 21 ``Ä• diccavaá¹‡á¹‡asaá¹…kÄ• sÄ• , hemacandanagandhinÄ«.

saÃ±Ã±atÅ«rÅ« mahÄ• mÄ• yÄ• , kumÄ• rÄ« cÄ• rudassanÄ• ||

110__._ á¹• 21 ``vilaggÄ• mudukÄ• suddhÄ• , pÄ• dÄ• te suppatiá¹-á¹-hitÄ• .

gamanÄ• kÄ• manÄ«yÄ• te, harantiyeva me mano ||

111__._ á¹• 21 ``anupubbÄ• \Ne V 150/ ca te Å«rÅ«, nÄ• ganÄ• sasamÅ«pamÄ• .

vimaá¹-á¹-hÄ• tuyhaá¹ƒ sussoá¹‡Ä«, akkhassa phalakaá¹ƒ yathÄ• ||

112__._ á¹• 21 ``uppalasseva kiÃ±jakkhÄ• , nÄ• bhi te sÄ• dhusaá¹‡á¹-hitÄ• .

purÄ• kaá¹‡haÃ±janasseva, dÅ«rato patidissati ||

113__._ á¹• 21 ``duvidhÄ• \Be V 166/ jÄ• tÄ• urajÄ• , avaá¹‡á¹-Ä• sÄ• dhupaccudÄ• .

payodharÄ• apatitÄ• , aá¸• á¸• halÄ• busamÄ• thanÄ• ||

114__._ á¹• 21 ``dÄ«ghÄ• kambutalÄ• bhÄ• sÄ• , gÄ«vÄ• eá¹‡eyyakÄ• yathÄ• .

paá¹‡á¸• arÄ• varaá¹‡Ä• vaggu, catutthamanasannibhÄ• ||

115__._ á¹• 21 ``uddhaggÄ• \Ee V 156/ ca adhaggÄ• ca, dumaggaparimajjitÄ• .

duvijÄ• nelasambhÅ«tÄ• , dantÄ• tava sudassanÄ• ||

116__._ á¹• 21 ``apaá¹‡á¸• arÄ• lohitantÄ• , jiÃ±jÅ«kaphalasannibhÄ• .

Ä• yatÄ• ca visÄ• lÄ• ca, nettÄ• tava sudassanÄ• ||

117__._ á¹• 21 ``nÄ• tidÄ«ghÄ• susammaá¹-á¹-hÄ• , kanakabyÄ• samocitÄ• .

uttamaá¹…garuhÄ• tuyhaá¹ƒ, kesÄ• candanagandhikÄ• ||

118__._ á¹• 21 ``yÄ• vatÄ• kasigorakkhÄ• , vÄ• á¹‡ijÄ• naÃ±ca yÄ• gati.

isÄ«naÃ±ca parakkantaá¹ƒ, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ ||

119__._ á¹• 21 ``na te samasamaá¹ƒ passe, asmiá¹ƒ pathavimaá¹‡á¸• ale.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

tattha __vicittahatthÄ• bharaá¹‡Ä• _ti vicittehi hatthÄ• bharaá¹‡ehi samannÄ• gatÄ• . __he
suvaá¹‡á¹‡avaá¹‡á¹‡acandanagandhavilepanÄ• . __saÃ±Ã±atÅ«rÅ«_ti suvaá¹-á¹-itaghana/
__vilaggÄ• _ti saá¹ƒkhittamajjhÄ• . __mudukÄ• _ti mudu sukhumÄ• lÄ• . __suddhÄ• _ti nim
__suppatiá¹-á¹-hitÄ• _ti samaá¹ƒ pathaviá¹ƒ phusantÄ• \Ne V 151/ suá¹-á¹-hu patiá¹-á¹-hitÄ

gacchamÄ• nÄ• . __kÄ• manÄ«yÄ• _ti kantÄ• kÄ• mitabbayuttakÄ• . __harantiyeva me ma
itthivilÄ• sena caá¹…kamantiyÄ• tava pÄ• dÄ• mama cittaá¹ƒ harantiyeva. __vimaá¹-á¹-hÄ
__sussoá¹‡Ä«_ti sundarasoá¹‡Ä«. __akkhassÄ• _ti sundaravaá¹‡á¹‡assa akkhassa suvaá¹
visÄ• lÄ• te soá¹‡Ä«ti vadati. __uppalasseva kiÃ±jakkhÄ• _ti nÄ«luppalakaá¹‡á¹‡ikÄ• viya
__kaá¹‡haÃ±janassevÄ• _ti sukhumakaá¹‡halomacittattÄ• evamÄ• ha.

``duvidhÄ• â€™â€™ tigÄ• thaá¹ƒ thane vaá¹‡á¹‡ayanto Ä• ha. te hi dve hutvÄ• ure jÄ• tÄ
__avaá¹‡á¹-Ä• , _ ure laggÄ• eva hutvÄ• suá¹-á¹-hu nikkhantattÄ• \Be V 167/ __sÄ• dhup
dhÄ• raá¹‡ato __payodharÄ• , apatitÄ• _ti na patitÄ• , amilÄ• tatÄ• ya vÄ• alambanatÄ• ya
apatitÄ• , suvaá¹‡á¹‡aphalake á¹-hapitasuvaá¹‡á¹‡amayavaá¹-á¹-aalÄ• buno aá¸• á¸• hena
__aá¸• á¸• halÄ• busamÄ• thanÄ• . eá¹‡eyyakÄ• yathÄ• _ti eá¹‡Ä«migassa hi dÄ«ghÄ• c
yathÄ• , evaá¹ƒ tava gÄ«vÄ• thokaá¹ƒ dÄ«ghÄ• . __kambutalÄ• bhÄ• sÄ• _ti suvaá¹‡á¹‡Ä
attho. __paá¹‡á¸• arÄ• varaá¹‡Ä• _ti dantÄ• varaá¹‡Ä• . __catutthamanasannibhÄ• _ti catu
catutthamanavatthubhÅ«tÄ• jivhÄ• . abhirattabhÄ• vena jivhÄ• sadisaá¹ƒ te oá¹-á¹-hapariyo
__uddhaggÄ• _ti heá¹-á¹-himadantÄ• . __adhaggÄ• _ti uparimadantÄ• . __dumaggaparima
dantakaá¹-á¹-haparimajjitÄ• parisuddhÄ• . __duvijÄ• _ti dvijÄ• . __nelasambhÅ«tÄ• _ti nido
hanumaá¹ƒsapariyosÄ• nesu sambhÅ«tÄ• .

__apaá¹‡á¸• arÄ• _ti kaá¹‡hÄ• . __lohitantÄ• _ti rattapariyantÄ• . __jiÃ±jÅ«kaphalasannibh
jiÃ±jukaphalasadisÄ• . __sudassanÄ• _ti passantÄ• naá¹ƒ atittikarÄ• paÃ±capasÄ• dasam
pamÄ• á¹‡ayuttÄ• . __susammaá¹-á¹-hÄ• _ti suá¹-á¹-hu sammaá¹-á¹-hÄ• . __kanakabyÄ• s
suvaá¹‡á¹‡aphaá¹‡ikÄ• , tÄ• ya gandhatelaá¹ƒ Ä• dÄ• ya paharitÄ• suracitÄ• . __kasigoral
gorakkhaÃ±ca nissÄ• ya jÄ«vanakasatte dasseti. __yÄ• gatÄ«_ti yattakÄ• nipphatti. __par
isÄ«naá¹ƒ parakkantaá¹ƒ, vitthÄ• rÄ«katÄ• imasmiá¹ƒ himavante yattakÄ• isayo vasantÄ«
samasama_nti tesu sabbesu ekampi rÅ«palÄ«á¸·Ä• vilÄ• sÄ• disamatÄ• ya tayÄ• samÄ• n
tva_nti idaá¹ƒ tassÄ• itthibhÄ• vaá¹ƒ jÄ• nanto purisavohÄ• ravasena pucchati.

evaá¹ƒ pÄ• dato paá¹-á¹-hÄ• ya yÄ• va kesÄ• attano vaá¹‡á¹‡aá¹ƒ bhÄ• sante tÄ• pase al
tassÄ• kathÄ• ya yathÄ• nusandhiá¹ƒ gatÄ• ya tassa sammÅ«á¸·habhÄ• vaá¹ƒ Ã±atvÄ• g

120__._ á¹• 21 ``na \Ne V 152/ paÃ±hakÄ• lo bhaddante, kassapevaá¹ƒ gate sati.

ehi samma ramissÄ• ma, ubho asmÄ• kamassame.

ehi taá¹ƒ upagÅ«hissaá¹ƒ, ratÄ«naá¹ƒ kusalo bhavÄ• â€™â€™ ti ||

tattha \Be V 168/ __kassapevaá¹ƒ gate satÄ«_ti kassapagotta evaá¹ƒ tava citte pavatte sat
hoti. __sammÄ• _ti vayassa, piyavacanÄ• lapanametaá¹ƒ. __ratÄ«na_nti paÃ±cakÄ• magu

evaá¹ƒ vatvÄ• alambusÄ• cintesi --- ``nÄ• yaá¹ƒ mayi á¹-hitÄ• ya hatthapÄ• saá¹ƒ Ä• gam
bhavissÄ• mÄ«â€™â€™ ti. sÄ• itthimÄ• yÄ• kusalatÄ• ya tÄ• pasaá¹ƒ anupasaá¹…kamitv
pÄ• yÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

121__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«.

missÄ• missitumicchantÄ«, isisiá¹…gaá¹ƒ alambusÄ• â€™â€™ ti ||

atha \Ee V 158/ naá¹ƒ tÄ• paso gacchantiá¹ƒ disvÄ• ``ayaá¹ƒ gacchatÄ«â€™â€™ ti attano
mandagamanaá¹ƒ chinditvÄ• vegena dhÄ• vitvÄ• kesesu hatthena parÄ• masi. tamatthaá¹

122__._ á¹• 21 ``so ca vegena nikkhamma, chetvÄ• dandhaparakkamaá¹ƒ.

tamuttamÄ• su veá¹‡Ä«su, ajjhappatto parÄ• masi ||

123__._ á¹• 21 ``tamudÄ• vatta kalyÄ• á¹‡Ä«, palissaji susobhanÄ• .

cavitamhi brahmacariyÄ• , yathÄ• taá¹ƒ atha tositÄ• ||

124__._ á¹• 21 ``manasÄ• agamÄ• indaá¹ƒ, vasantaá¹ƒ nandane vane.

tassÄ• saá¹…kappamaÃ±Ã±Ä• ya, maghavÄ• devakuÃ±jaro ||

125__._ á¹• 21 ``pallaá¹…kaá¹ƒ pahiá¹‡Ä« khippaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ sopavÄ• hanaá¹ƒ.

sauttaracchadapaÃ±Ã±Ä• saá¹ƒ, sahassapaá¹-iyatthataá¹ƒ ||

126__._ á¹• 21 ``tamenaá¹ƒ \Ne V 153/ tattha dhÄ• resi, ure katvÄ• na sobhanÄ• .

yathÄ• ekamuhuttaá¹ƒva, tÄ«á¹‡i vassÄ• ni dhÄ• rayi ||

127__._ á¹• 21 ``vimado tÄ«hi vassehi, pabujjhitvÄ• na brÄ• hmaá¹‡o.

addasÄ• si haritarukkhe, samantÄ• aggiyÄ• yanaá¹ƒ ||

128__._ á¹• 21 ``navapattavanaá¹ƒ phullaá¹ƒ, kokilaggaá¹‡aghositaá¹ƒ.

samantÄ• paviloketvÄ• , rudaá¹ƒ assÅ«ni vattayi ||

129__._ á¹• 21 ``na \Be V 169/ juhe na jape mante, aggihuttaá¹ƒ pahÄ• pitaá¹ƒ.

ko nu me pÄ• ricariyÄ• ya, pubbe cittaá¹ƒ palobhayi ||

130__._ á¹• 21 ``araÃ±Ã±e me viharato, yo me tejÄ• ha sambhutaá¹ƒ.

nÄ• nÄ• ratanaparipÅ«raá¹ƒ, nÄ• vaá¹ƒva gaá¹‡hi aá¹‡á¹‡aveâ€™â€™ ti ||

tattha __ajjhappatto_ti sampatto. __tamudÄ• vatta kalyÄ• á¹‡Ä«_ti taá¹ƒ kese parÄ• masitv
udÄ• vattitvÄ• nivattitvÄ• kalyÄ• á¹‡adassanÄ• sÄ• suá¹-á¹-hu sobhanÄ• . __palissajÄ«_
brahmacariyÄ• , yathÄ• taá¹ƒ atha tositÄ• _ti, bhikkhave, tassa isino tÄ• vadeva jhÄ• naá¹ƒ
tamhÄ• jhÄ• nÄ• brahmacariyÄ• cavite yathÄ• taá¹ƒ sakkena patthitaá¹ƒ, tatheva ahosi. a
samiddhabhÄ• vaá¹ƒ viditvÄ• sÄ• devakaÃ±Ã±Ä• tositÄ• , tassa tena brahmacariyavinÄ•
saÃ±janitapÄ«tipÄ• mojjÄ• ti attho.

__manasÄ• agamÄ• _ti sÄ• taá¹ƒ Ä• liá¹…gitvÄ• á¹-hitÄ• ``aho vata sakko pallaá¹…kaá¹
evaá¹ƒ pavattena manasÄ• indaá¹ƒ agamÄ• . __nandane vane_ti nandijananasamatthatÄ•
tÄ• vatiá¹ƒsabhavane vasantaá¹ƒ. __devakuÃ±jaro_ti devaseá¹-á¹-ho \Ee V 159/. __pahiá¹‡
``pÄ• hiá¹‡Ä«â€™â€™ tipi pÄ• á¹-ho. __sopavÄ• hana_nti saparivÄ• raá¹ƒ. __sauttaraccha
paÃ±Ã±Ä• sÄ• ya uttaracchadehi paá¹-icchÄ• ditaá¹ƒ. __sahassapaá¹-iyatthata_nti sahassa
__tamenaá¹ƒ tatthÄ• _ti taá¹ƒ isisiá¹…gaá¹ƒ tattha dibbapallaá¹…ke nisinnÄ• sÄ• ure katv
vassÄ• nÄ«_ti ekamuhuttaá¹ƒ viya manussagaá¹‡anÄ• ya tÄ«á¹‡i vassÄ• ni taá¹ƒ ure nipaj
dhÄ• resi.

__vimado_ti \Ne V 154/ nimmado vigatasaÃ±Ã±abhÄ• vo. so hi tÄ«á¹‡i saá¹ƒvaccharÄ• ni
paá¹-iladdhasaÃ±Ã±o pabujjhi. tasmiá¹ƒ pabujjhamÄ• ne hatthÄ• diphandanaá¹ƒ disvÄ• va
pabujjhanabhÄ• vaá¹ƒ Ã±atvÄ• pallaá¹…kaá¹ƒ antaradhÄ• petvÄ• sayampi antarahitÄ• aa
so assamapadaá¹ƒ olokento ``kena nu khomhi sÄ«lavinÄ• saá¹ƒ pÄ• pitoâ€™â€™ ti cintetv
paridevamÄ• no addasÄ• si. __haritarukkhe_ti aggiyÄ• yanasaá¹…khÄ• taá¹ƒ aggisÄ• laá¹ƒ
á¹-hite haritapattarukkhe. __navapattavana_nti taruá¹‡ehi navapattehi saÃ±channaá¹ƒ vana
paridevanto.

__na_ \Be V 170/ __juhe na jape mante_ti ayamassa paridevanagÄ• thÄ• . __pahÄ• pita_n
upasaggamattaá¹ƒ. __pÄ• ricariyÄ• yÄ• _ti ko nu kilesapÄ• ricariyÄ• ya ito pubbe mama cit
paridevati. __yo me tejÄ• ha sambhuta_nti __ha_-kÄ• ro nipÄ• tamattaá¹ƒ. yo mama sama

jhÄ• naguá¹‡aá¹ƒ nÄ• nÄ• ratanaparipuá¹‡á¹‡aá¹ƒ mahantaá¹ƒ mahaá¹‡á¹‡ave nÄ• vaá¹ƒ pÄ• pesi, ko nÄ• mesoti paridevatÄ«ti.

taá¹ƒ sutvÄ• alambusÄ• cintesi --- ``sacÄ• haá¹ƒ na kathessÄ• mi, ayaá¹ƒ me abhisapissa kathessÄ• mÄ«â€™â€™ ti. sÄ• dissamÄ• nena kÄ• yena á¹-hatvÄ• gÄ• thamÄ• ha ---

131__._ á¹• 21 ``ahaá¹ƒ te pÄ• ricariyÄ• ya, devarÄ• jena pesitÄ• .

avadhiá¹ƒ cittaá¹ƒ cittena, pamÄ• do tvaá¹ƒ na bujjhasÄ«â€™â€™ ti ||

so tassÄ• kathaá¹ƒ sutvÄ• pitarÄ• dinnaovÄ• daá¹ƒ saritvÄ• ``pitu vacanaá¹ƒ akatvÄ• m pattomhÄ«â€™â€™ ti paridevanto catasso gÄ• thÄ• yo abhÄ• si ---

132__._ á¹• 21 ``imÄ• ni kira maá¹ƒ tÄ• to, kassapo anusÄ• sati.

kamalÄ• sadisitthiyo, tÄ• yo bujjhesi mÄ• á¹‡ava ||

133__._ á¹• 21 ``uregaá¹‡á¸• Ä• yo bujjhesi, tÄ• yo bujjhesi mÄ• á¹‡ava.

iccÄ• nusÄ• si maá¹ƒ tÄ• to, yathÄ• maá¹ƒ anukampako ||

134__._ á¹• 21 ``tassÄ• haá¹ƒ \Ee V 160/ vacanaá¹ƒ nÄ• kaá¹ƒ, pitu vuddhassa sÄ• sanaá¹

araÃ±Ã±e nimmanussamhi, svajja jhÄ• yÄ• mi ekako ||

135__._ á¹• 21 ``sohaá¹ƒ \Ne V 155/ tathÄ• karissÄ• mi, dhiratthu jÄ«vitena me.

puna vÄ• tÄ• diso hessaá¹ƒ, maraá¹‡aá¹ƒ me bhavissatÄ«â€™â€™ ti ||

tattha __imÄ• nÄ«_ti imÄ• ni vacanÄ• ni. __kamalÄ• sadisitthiyo_ti kamalÄ• vuccati nÄ• rip pupphasadisÄ• itthiyo. __tÄ• yo bujjhesi mÄ• á¹‡avÄ• _ti mÄ• á¹‡ava tvaá¹ƒ tÄ• yo jÄ• ney dassanapathaá¹ƒ agantvÄ• palÄ• peyyÄ• sÄ«ti yÄ• ni evarÅ«pÄ• ni vacanÄ• ni tadÄ• maá kira tÄ• nÄ«ti. __uregaá¹‡á¸• Ä• yo_ti uramhi dvÄ«hi gaá¹‡á¸• ehi samannÄ• gatÄ• . __tÄ• mÄ• á¹‡ava, tÄ• yo attano \Be V 171/ vasaá¹ƒ gate vinÄ• saá¹ƒ pÄ• pentÄ«ti tvaá¹ƒ jÄ• ney nÄ• kariá¹ƒ. __jhÄ• yÄ• mÄ«_ti pajjhÄ• yÄ• mi paridevÄ• mi. __dhiratthu jÄ«vitena me_ti dh jÄ«vitaá¹ƒ, jÄ«vitena me ko attho. __puna vÄ• _ti tathÄ• karissÄ• mi, yathÄ• puna vÄ• tÄ• naá¹-á¹-haá¹ƒ jhÄ• naá¹ƒ uppÄ• detvÄ• vÄ«tarÄ• go bhavissÄ• mi, maraá¹‡aá¹ƒ vÄ• me b

so kÄ• marÄ• gaá¹ƒ pahÄ• ya puna jhÄ• naá¹ƒ uppÄ• desi. athassa samaá¹‡atejaá¹ƒ disvÄ
uppÄ• ditabhÄ• vaá¹ƒ Ã±atvÄ• alambusÄ• bhÄ«tÄ• khamÄ• pesi. tamatthaá¹ƒ pakÄ• sen
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136__._ á¹• 21 ``tassa tejaá¹ƒ vÄ«riyaÃ±ca, dhitiá¹ƒ Ã±atvÄ• avaá¹-á¹-hitaá¹ƒ.

sirasÄ• aggahÄ« pÄ• de, isisiá¹…gaá¹ƒ alambusÄ• ||

137__._ á¹• 21 ``mÄ• me kujjha mahÄ• vÄ«ra, mÄ• me kujjha mahÄ• ise.

mahÄ• attho mayÄ• ciá¹‡á¹‡o, tidasÄ• naá¹ƒ yasassinaá¹ƒ.

tayÄ• pakampitaá¹ƒ Ä• si, sabbaá¹ƒ devapuraá¹ƒ tadÄ• â€™â€™ ti ||

atha naá¹ƒ so ``khamÄ• mi te, bhadde, yathÄ• sukhaá¹ƒ gacchÄ• â€™â€™ ti vissajjento gA

138__._ á¹• 21 ``tÄ• vatiá¹ƒsÄ• ca ye devÄ• , tidasÄ• naÃ±ca vÄ• savo.

tvaÃ±ca bhadde sukhÄ« hohi, gaccha kaÃ±Ã±e yathÄ• sukhaâ€™â€™ nti ||

sÄ• taá¹ƒ vanditvÄ• teneva suvaá¹‡á¹‡apallaá¹…kena devapuraá¹ƒ gatÄ• . tamatthaá¹ƒ \B
satthÄ• tisso gÄ• thÄ• yo abhÄ• si ---

139__._ á¹• 21 ``tassa \Ne V 156/ pÄ• de gahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, tamhÄ• á¹-hÄ• nÄ• apakkami ||

140__._ á¹• 21 ``yo ca tassÄ• si pallaá¹…ko, sovaá¹‡á¹‡o sopavÄ• hano.

sauttaracchadapaÃ±Ã±Ä• so, sahassapaá¹-iyatthato.

tameva pallaá¹…kamÄ• ruyha, agÄ• devÄ• na santike ||

141__._ á¹• 21 ``tamokkamiva Ä• yantiá¹ƒ, jalantiá¹ƒ vijjutaá¹ƒ yathÄ• .

patÄ«to sumano vitto, devindo adadÄ• varaâ€™â€™ nti ||

tattha \Be V 172/ __okkamivÄ• _ti dÄ«pakaá¹ƒ viya. ``patÄ«toâ€™â€™ tiÄ• dÄ«hi tuá¹-á¹-h

__adadÄ• vara_nti Ä• gantvÄ• vanditvÄ• á¹-hitÄ• ya tuá¹-á¹-ho varaá¹ƒ adÄ• si.

sÄ• tassa santike varaá¹ƒ gaá¹‡hantÄ« osÄ• nagÄ• thamÄ• ha ---

142__._ á¹• 21 ``varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

nisippalobhikÄ• gacche, etaá¹ƒ sakka varaá¹ƒ vareâ€™â€™ ti ||

tassattho --- ``sakka devarÄ• ja, sace me tvaá¹ƒ varaá¹ƒ ado, puna isipalobhikÄ• ya na gac
etadatthÄ• ya pahiá¹‡eyyÄ• si, etaá¹ƒ varaá¹ƒ vare yÄ• cÄ• mÄ«â€™â€™ ti.

satthÄ• tassa bhikkhuno imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• j
saccapariyosÄ• ne so bhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• alambusÄ• purÄ• á¹‡
isisiá¹…go ukkaá¹‡á¹-hitabhikkhu, pitÄ• mahÄ• isi pana ahameva ahosinti.

alambusÄ• jÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [524] 4. saá¹…khapÄ• lajÄ• takavaá¹‡á¹‡anÄ•

__ariyÄ• vakÄ• sosÄ«_ti \Ne V 157/ idaá¹ƒ satthÄ• jetavane viharanto uposathakammaá¹ƒ
hi satthÄ• uposathike upÄ• sake sampahaá¹ƒsetvÄ• ``porÄ• á¹‡akapaá¹‡á¸• itÄ• mahatiá
uposathavÄ• saá¹ƒ upavasiá¹ƒsuyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te rÄ• jagahe magadharÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. tadÄ• bodhisatto tassa raÃ±
nibbatti, ``duyyodhanoâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. so vayappatto takkasilÄ• yaá¹ƒ
uggaá¹‡hitvÄ• Ä• gantvÄ• pitu sippaá¹ƒ dassesi. atha naá¹ƒ pitÄ• rajje abhisiÃ±citvÄ• isi
pabbajitvÄ• uyyÄ• ne vasi. bodhisatto divasassa tikkhattuá¹ƒ pitu santikaá¹ƒ agamÄ• si. tas
mahÄ• lÄ• bhasakkÄ• ro udapÄ• di. so teneva palibodhena kasiá¹‡aparikammamattampi kÄ
``mahÄ• me \Be V 173/ lÄ• bhasakkÄ• ro, na sakkÄ• mayÄ• idha vasantena imaá¹ƒ jaá¹-
anÄ• rocetvÄ• va aÃ±Ã±attha gamissÄ• mÄ«â€™â€™ ti. so kaÃ±ci ajÄ• nÄ• petvÄ• uyyÄ•
magadharaá¹-á¹-haá¹ƒ atikkamitvÄ• mahisakaraá¹-á¹-he saá¹…khapÄ• ladahato nÄ• ma ni
kaá¹‡á¹‡aveá¹‡á¹‡Ä• ya nadiyÄ• nivattane candakapabbataá¹ƒ upanissÄ• ya paá¹‡á¹‡asÄ
kasiá¹‡aparikammaá¹ƒ katvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• uÃ±chÄ• cariyÄ• ya yÄ•
nÄ• ma nÄ• garÄ• jÄ• mahantena parivÄ• rena kaá¹‡á¹‡aveá¹‡á¹‡anadito nikkhamitvÄ• a
tassa dhammaá¹ƒ desesi. athassa putto pitaraá¹ƒ daá¹-á¹-hukÄ• mo gataá¹-á¹-hÄ• naá¹ƒ aj
``asukaá¹-á¹-hÄ• ne nÄ• ma vasatÄ«â€™â€™ ti Ã±atvÄ• tassa dassanatthÄ• ya mahanter
ekamante khandhavÄ• raá¹ƒ nivÄ• setvÄ• katipayehi amaccehi saddhiá¹ƒ assamapadÄ• b

tasmiá¹ƒ khaá¹‡e saá¹…khapÄ• lo mahantena parivÄ• rena dhammaá¹ƒ suá¹‡anto nisÄ«di
Ä• gacchantaá¹ƒ disvÄ• isiá¹ƒ vanditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. rÄ• jÄ• pitaraá
paá¹-isanthÄ• raá¹ƒ katvÄ• nisÄ«ditvÄ• pucchi --- ``bhante, katararÄ• jÄ• nÄ• mesa tumhÄ
Ä• gatoâ€™â€™ ti. tÄ• ta, saá¹…khapÄ• lanÄ• garÄ• jÄ• nÄ• mesoti. so tassa sampattiá¹ƒ
lobhaá¹ƒ katvÄ• katipÄ• haá¹ƒ vasitvÄ• pitu bhikkhÄ• hÄ• raá¹ƒ nibaddhaá¹ƒ dÄ• petvÄ•
catÅ«su dvÄ• resu dÄ• nasÄ• lÄ• yo kÄ• retvÄ• sakalajambudÄ«paá¹ƒ saá¹…khobhento d
rakkhitvÄ• uposathakammaá¹ƒ katvÄ• nÄ• gabhavanaá¹ƒ patthetvÄ• Ä• yupariyosÄ• ne n
saá¹…khapÄ• lanÄ• garÄ• jÄ• ahosi \Ee V 163/. so gacchante kÄ• le tÄ• ya sampattiyÄ• v
paá¹-á¹-hÄ• ya manussayoniá¹ƒ patthento \Ne V 158/ uposathavÄ• saá¹ƒ vasi. athassa nÄ•
uposathavÄ• so na sampajjati, sÄ«lavinÄ• saá¹ƒ pÄ• puá¹‡Ä• ti. so tato paá¹-á¹-hÄ• ya nÄ•
kaá¹‡á¹‡aveá¹‡á¹‡Ä• ya nadiyÄ• avidÅ«re mahÄ• maggassa ca ekapadikamaggassa ca a
parikkhipitvÄ• uposathaá¹ƒ adhiá¹-á¹-hÄ• ya samÄ• dinnasÄ«lo ``mama cammamaá¹ƒsÄ•
cammamaá¹ƒsÄ• dÄ«ni harantÅ«â€™â€™ ti attÄ• naá¹ƒ dÄ• namukhe vissajjetvÄ• vammi
samaá¹‡adhammaá¹ƒ karonto cÄ• tuddase pannarase vasitvÄ• pÄ• á¹-ipade nÄ• gabhava

tasmiá¹ƒ \Be V 174/ ekadivasaá¹ƒ evaá¹ƒ sÄ«laá¹ƒ samÄ• diyitvÄ• nipanne paccantagÄ• r
``maá¹ƒsaá¹ƒ Ä• harissÄ• mÄ• â€™â€™ ti Ä• vudhahatthÄ• araÃ±Ã±e vicarantÄ• kiÃ±ci a
vammikamatthake nipannaá¹ƒ disvÄ• ``mayaá¹ƒ ajja godhÄ• potakampi na labhimhÄ• , ima
vadhitvÄ• khÄ• dissÄ• mÄ• â€™â€™ ti cintetvÄ• ``mahÄ• kho panesa gayhamÄ• no palÄ
bhogesu sÅ«lehi vijjhitvÄ• dubbalaá¹ƒ katvÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti sÅ«lÄ• ni Ä• d
bodhisattassa sarÄ«raá¹ƒ mahantaá¹ƒ ekadoá¹‡ikanÄ• vappamÄ• á¹‡aá¹ƒ vaá¹-á¹-etvÄ• á
viya jiÃ±jukaphalasannibhehi akkhÄ«hi jayasumanapupphasadisena ca sÄ«sena samannÄ•
tesaá¹ƒ soá¸·asannaá¹ƒ janÄ• naá¹ƒ padasaddena bhogantarato sÄ«saá¹ƒ nÄ«haritvÄ• rat
sÅ«lahatthe Ä• gacchante disvÄ• cintesi --- ``ajja mayhaá¹ƒ manoratho matthakaá¹ƒ pÄ• pu
attÄ• naá¹ƒ dÄ• namukhe niyyÄ• detvÄ• vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• nipanno, ime mam
koá¹-á¹-etvÄ• chiddÄ• vachiddaá¹ƒ karonte kodhavasena akkhÄ«ni ummÄ«letvÄ• na oloke
sÄ«labhedabhayena daá¸·haá¹ƒ adhiá¹-á¹-hÄ• ya \Ee V 164/ sÄ«saá¹ƒ bhogantareyeva pav
te upagantvÄ• naá¹…guá¹-á¹-he gahetvÄ• kaá¸• á¸• hantÄ• bhÅ«miyaá¹ƒ pothetvÄ• tikhi
á¹-hÄ• nesu vijjhitvÄ• sakaá¹‡á¹-akakÄ• á¸·avettayaá¹-á¹-hiyo pahÄ• ramukhehi pavesetvÄ
kÄ• jenÄ• dÄ• ya mahÄ• maggaá¹ƒ paá¹-ipajjiá¹ƒsu, mahÄ• satto sÅ«lehi vijjhanato paá¹-á¹
kodhavasena akkhÄ«ni ummÄ«letvÄ• te na olokesi. tassa aá¹-á¹-hahi kÄ• jehi Ä• dÄ• ya nÄ
olambetvÄ• bhÅ«miyaá¹ƒ pahari. atha naá¹ƒ ``sÄ«samassa olambatÄ«â€™â€™ ti mahÄ• r
taruá¹‡asÅ«lena nÄ• sÄ• puá¹-aá¹ƒ vijjhitvÄ• rajjukaá¹ƒ pavesetvÄ• sÄ«saá¹ƒ ukkhipitvÄ•
laggitvÄ• punapi ukkhipitvÄ• maggaá¹ƒ paá¹-ipajjiá¹ƒsu.

tasmiá¹ƒ khaá¹‡e videharaá¹-á¹-he mithilanagaravÄ• sÄ« Ä• á¸·Ä• ro nÄ• ma kuá¹-umbiko
Ä• dÄ• ya sukhayÄ• nake nisÄ«ditvÄ• gacchanto te bhojaputte bodhisattaá¹ƒ tathÄ• gaá¹‡
tesaá¹ƒ soá¸·asannampi soá¸·asahi vÄ• hagoá¹‡ehi saddhiá¹ƒ pasataá¹ƒ pasataá¹ƒ suvaá¹

nivÄ• sanapÄ• rupanÄ• ni \Ne V 159/ bhariyÄ• nampi nesaá¹ƒ vatthÄ• bharaá¹‡Ä• ni datvÄ
nÄ• gabhavanaá¹ƒ gantvÄ• tattha papaÃ±caá¹ƒ akatvÄ• mahantena \Be V 175/ parivÄ• re
upasaá¹…kamitvÄ• nÄ• gabhavanassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• taá¹ƒ Ä• dÄ• ya nÄ• gabh
nÄ• gakaÃ±Ã±Ä• satehi saddhiá¹ƒ mahantamassa yasaá¹ƒ datvÄ• dibbehi kÄ• mehi santa
ekavassaá¹ƒ vasitvÄ• dibbakÄ• me paribhuÃ±jitvÄ• ``icchÄ• mahaá¹ƒ, samma, pabbajituâ
kathetvÄ• pabbajitaparikkhÄ• re gahetvÄ• nÄ• gabhavanato himavantappadesaá¹ƒ gantvÄ
vasitvÄ• aparabhÄ• ge cÄ• rikaá¹ƒ caranto bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ
nagaraá¹ƒ pavisitvÄ• rÄ• jadvÄ• raá¹ƒ agamÄ• si. atha naá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• disvÄ•
pakkosÄ• petvÄ• paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• nÄ• naggarasabhojanaá¹ƒ bhojetvÄ
nÄ«ce Ä• sane nisinno vanditvÄ• tena saddhiá¹ƒ sallapanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha

143__._ á¹• 21 ``ariyÄ• vakÄ• sosi pasannanetto, maÃ±Ã±e bhavaá¹ƒ pabbajito kulamhÄ• .

kathaá¹ƒ nu vittÄ• ni pahÄ• ya bhoge, pabbaji nikkhamma gharÄ• sapaÃ±Ã±Ä• â€™â€™ t

tattha __ariyÄ• vakÄ• sosÄ«_ti niddosasundarasarÄ«rÄ• vakÄ• sosi, abhirÅ«posÄ«ti attho.
paÃ±cahi pasÄ• dehi yuttanetto. __kulamhÄ• _ti khattiyakulÄ• vÄ• brÄ• hmaá¹‡akulÄ• vÄ
pabbajitosÄ«ti maÃ±Ã±Ä• mi. __kathaá¹ƒ nÅ«_ti kena kÄ• raá¹‡ena kiá¹ƒ Ä• rammaá¹‡aá¹ƒ
ca pahÄ• ya gharÄ• nikkhamitvÄ• pabbajitosi sapaÃ±Ã±a paá¹‡á¸• itapurisÄ• ti pucchati.

tato paraá¹ƒ tÄ• pasassa ca raÃ±Ã±o ca vacanappaá¹-ivacanavasena gÄ• thÄ• naá¹ƒ sam

144__._ á¹• 21 ``sayaá¹ƒ vimÄ• naá¹ƒ naradeva disvÄ• , mahÄ• nubhÄ• vassa mahoragass

disvÄ• na puÃ±Ã±Ä• na mahÄ• vipÄ• kaá¹ƒ, saddhÄ• yahaá¹ƒ pabbajitomhi rÄ• ja ||

145__._ á¹• 21 ``na \Be V 176/ kÄ• makÄ• mÄ• na bhayÄ• na dosÄ• , vÄ• caá¹ƒ musÄ• p

akkhÄ• hi me pucchito etamatthaá¹ƒ, sutvÄ• na me jÄ• yihitippasÄ• do ||

146__._ á¹• 21 ``vÄ• á¹‡ijja raá¹-á¹-hÄ• dhipa gacchamÄ• no, pathe addasÄ• simhi bhojapu

pavaá¸• á¸• hakÄ• yaá¹ƒ uragaá¹ƒ mahantaá¹ƒ, Ä• dÄ• ya gacchante pamodamÄ• ne ||

147__._ á¹• 21 ``sohaá¹ƒ \Ne V 160/ samÄ• gamma janinda tehi, pahaá¹-á¹-halomo avacam

kuhiá¹ƒ ayaá¹ƒ nÄ«yati bhÄ«makÄ• yo, nÄ• gena kiá¹ƒ kÄ• hatha bhojaputtÄ• ||

148__._ á¹• 21 ``nÄ• go \Ee V 166/ ayaá¹ƒ nÄ«yati bhojanatthÄ• , pavaá¸• á¸• hakÄ• yo ura

sÄ• duÃ±ca thÅ«laÃ±ca muduÃ±ca maá¹ƒsaá¹ƒ, na tvaá¹ƒ rasaÃ±Ã±Ä• si videhaputta ||

149__._ á¹• 21 ``ito mayaá¹ƒ gantvÄ• sakaá¹ƒ niketaá¹ƒ, Ä• dÄ• ya satthÄ• ni vikopayitvÄ•

maá¹ƒsÄ• ni bhokkhÄ• ma pamodamÄ• nÄ• , mayaÃ±hi ve sattavo pannagÄ• naá¹ƒ ||

150__._ á¹• 21 ``sace ayaá¹ƒ nÄ«yati bhojanatthÄ• , pavaá¸• á¸• hakÄ• yo urago mahanto.

dadÄ• mi vo balibaddÄ• ni soá¸·asa, nÄ• gaá¹ƒ imaá¹ƒ muÃ±catha bandhanasmÄ• ||

151__._ á¹• 21 ``addhÄ• hi no bhakkho ayaá¹ƒ manÄ• po, bahÅ« ca no uragÄ• bhuttapub

karoma te taá¹ƒ vacanaá¹ƒ aá¸·Ä• ra, mittaÃ±ca no hohi videhaputta ||

152__._ á¹• 21 ``tadÄ• ssu \Be V 177/ te bandhanÄ• mocayiá¹ƒsu, yaá¹ƒ natthuto paá¹-imo

mutto ca so bandhanÄ• nÄ• garÄ• jÄ• , pakkÄ• mi pÄ• cÄ«namukho muhuttaá¹ƒ ||

153__._ á¹• 21 ``gantvÄ• na pÄ• cÄ«namukho muhuttaá¹ƒ, puá¹‡á¹‡ehi nettehi palokayÄ« n

tadÄ• ssahaá¹ƒ piá¹-á¹-hito anvagacchiá¹ƒ, dasaá¹…guliá¹ƒ aÃ±jaliá¹ƒ paggahetvÄ• ||

154__._ á¹• 21 ``gaccheva kho tvaá¹ƒ taramÄ• narÅ«po, mÄ• taá¹ƒ amittÄ• punaraggahes

dukkho hi luddehi punÄ• samÄ• gamo, adassanaá¹ƒ bhojaputtÄ• na gaccha ||

155__._ á¹• 21 ``agamÄ• si so rahadaá¹ƒ vippasannaá¹ƒ, nÄ«lobhÄ• saá¹ƒ ramaá¹‡Ä«yaá¹

samotataá¹ƒ \Ee V 167/ jambuhi vetasÄ• hi, pÄ• vekkhi nittiá¹‡á¹‡abhayo patÄ«to ||

156__._ á¹• 21 ``so taá¹ƒ pavissa nacirassa nÄ• go, dibbena me pÄ• turahÅ« janinda.

upaá¹-á¹-hahÄ« maá¹ƒ pitaraá¹ƒva putto, hadayaá¹…gamaá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡a

157__._ á¹• 21 ``tvaá¹ƒ \Ne V 161/ mesi mÄ• tÄ• ca pitÄ• aá¸·Ä• ra, abbhantaro pÄ• á¹‡ad

sakaÃ±ca iddhiá¹ƒ paá¹-ilÄ• bhakosmi, aá¸·Ä• ra passa me nivesanÄ• ni.

pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassÄ• â€™â€™ t

tattha __vimÄ• na_nti saá¹…khapÄ• lanÄ• garaÃ±Ã±o anekasatanÄ• á¹-akasampattisampa
kaÃ±canamaá¹‡ivimÄ• naá¹ƒ. __puÃ±Ã±Ä• na_nti tena katapuÃ±Ã±Ä• naá¹ƒ mahantaá¹ƒ v
178/ phalaÃ±ca paralokaÃ±ca saddahitvÄ• pavattÄ• ya saddhÄ• ya ahaá¹ƒ pabbajito. __na
vatthukÄ• menapi bhayenapi dosenapi musÄ• bhaá¹‡anti. __jÄ• yihitÄ«_ti, bhante, tumhÄ•
mayhampi pasÄ• do somanassaá¹ƒ jÄ• yissati. __vÄ• á¹‡ijja_nti vÄ• á¹‡ijjakammaá¹ƒ karis
addasÄ• simhÄ«_ti paÃ±cannaá¹ƒ sakaá¹-asatÄ• naá¹ƒ purato sukhayÄ• nake nisÄ«ditvÄ•
janapadamanusse addasaá¹ƒ. __pavaá¸• á¸• hakÄ• ya_nti vaá¸• á¸• hitakÄ• yaá¹ƒ. __Ä• dÄ
gahetvÄ• . __avacamhÄ«_ti abhÄ• siá¹ƒ. __bhÄ«makÄ• yo_ti bhayajanakakÄ• yo. __bhoja
piyasamudÄ• cÄ• renÄ• lapati. __videhaputtÄ• _ti videharaá¹-á¹-havÄ• sitÄ• ya Ä• á¸·Ä• ra
__vikopayitvÄ• _ti chinditvÄ• . __mayaÃ±hi vo sattavo_ti mayaá¹ƒ pana nÄ• gÄ• naá¹ƒ veri
__bhojanatthÄ• _ti bhojanatthÄ• ya. __mittaÃ±ca no hohÄ«_ti tvaá¹ƒ amhÄ• kaá¹ƒ mitto ho

__tadÄ• ssu te_ti, mahÄ• rÄ• ja, tehi bhojaputtehi evaá¹ƒ vutte ahaá¹ƒ tesaá¹ƒ soá¸·asa vÄ
nivÄ• sanapÄ• rupanÄ• ni pasataá¹ƒ pasataá¹ƒ suvaá¹‡á¹‡amÄ• sake bhariyÄ• naÃ±ca ne
adÄ• siá¹ƒ, atha te saá¹…khapÄ• lanÄ• garÄ• jÄ• naá¹ƒ bhÅ«miyaá¹ƒ nipajjÄ• petvÄ• atta
sakaá¹‡á¹-akakÄ• á¸·avettalatÄ• ya koá¹-iyaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hituá¹ƒ Ä• rabhiá¹ƒ s
nÄ• garÄ• jÄ• naá¹ƒ kilamantaá¹ƒ disvÄ• akilamentova asinÄ• tÄ• latÄ• chinditvÄ• dÄ• r
vaá¹-á¹-inÄ«haraá¹‡aniyÄ• mena adukkhÄ• pento saá¹‡ikaá¹ƒ nÄ«hariá¹ƒ, tasmiá¹ƒ kÄ• le
bandhanaá¹ƒ assa natthuto pavesetvÄ• pÄ• se paá¹-imokkaá¹ƒ, tasmÄ• bandhanÄ• taá¹ƒ
mocayiá¹ƒsu. tassa nÄ• sato saha pÄ• sena taá¹ƒ rajjukaá¹ƒ nÄ«hariá¹ƒsÅ«ti dÄ«peti. iti te
thokaá¹ƒ gantvÄ• ``ayaá¹ƒ urago dubbalo, matakÄ• le naá¹ƒ gahetvÄ• gamissÄ• mÄ• â€™

__puá¹‡á¹‡ehÄ«_ti sopi muhuttaá¹ƒ pÄ• cÄ«nÄ• bhimukho gantvÄ• assupuá¹‡á¹‡ehi nette
__tadÄ• ssaha_nti tadÄ• assa ahaá¹ƒ. __gacchevÄ• _ti evaá¹ƒ taá¹ƒ avacanti vadati. __ra
kaá¹‡á¹‡aveá¹‡á¹‡adahaá¹ƒ. __samotata_nti ubhayatÄ«resu jamburukkhavetasarukkhehi o
__nittiá¹‡á¹‡abhayo patÄ«to_ti so \Be V 179/ kira taá¹ƒ dahaá¹ƒ pavisanto Ä• á¸·Ä• rassa n
dassetvÄ• yÄ• va naá¹…guá¹-á¹-hÄ• otari, udake \Ne V 162/ paviá¹-á¹-haá¹-á¹-hÄ• namev
tasmÄ• nittiá¹‡á¹‡abhayo patÄ«to haá¹-á¹-hatuá¹-á¹-ho pÄ• vekkhÄ«ti. __pavissÄ• _ti pavis
nÄ• gabhavane pamÄ• daá¹ƒ anÄ• pajjitvÄ• mayi kaá¹‡á¹‡aveá¹‡á¹‡atÄ«raá¹ƒ anatikkante
purato pÄ• turahosi. __upaá¹-á¹-hahÄ«_ti upÄ• gami. __abbhantaro_ti hadayamaá¹ƒsasadis
bahupakÄ• ro, sakkÄ• raá¹ƒ te karissÄ• mi. __passa me nivesanÄ• nÄ«_ti mama nÄ• gabh
__masakkasÄ• raá¹ƒ viyÄ• _ti masakkasÄ• ro vuccati osakkanaparisakkanÄ• bhÄ• vena gh
sinerupabbatarÄ• jÄ• . ayaá¹ƒ tattha mÄ• pitaá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ sandhÄ• yevam

mahÄ• rÄ• ja! evaá¹ƒ vatvÄ• so nÄ• garÄ• jÄ• uttari attano nÄ• gabhavanaá¹ƒ vaá¹‡á¹‡e

158__._ á¹• 21 ``taá¹ƒ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, asakkharÄ• ceva mudÅ« subhÄ•

nÄ«cattiá¹‡Ä• apparajÄ• ca bhÅ«mi, pÄ• sÄ• dikÄ• yattha jahanti sokaá¹ƒ ||

159__._ á¹• 21 ``anÄ• vakulÄ• veá¸·uriyÅ«panÄ«lÄ• , catuddisaá¹ƒ ambavanaá¹ƒ suramma

pakkÄ• ca pesÄ« ca phalÄ• suphullÄ• , niccotukÄ• dhÄ• rayantÄ« phalÄ• nÄ«â€™â€™ ti

tattha __asakkharÄ• _ti yÄ• tattha bhÅ«mi pÄ• sÄ• á¹‡asakkhararahitÄ• mudu subhÄ• ka
sattaratanavÄ• lukÄ• kiá¹‡á¹‡Ä• . __nÄ«cattiá¹‡Ä• _ti indagopakapiá¹-á¹-hisadisavaá¹‡á¹‡e
samannÄ• gatÄ• . __apparajÄ• _ti paá¹ƒsurahitÄ• . __yattha jahanti soka_nti yattha paviá¹-
honti. __anÄ• vakulÄ• _ti \Ee V 169/ na avakulÄ• akhÄ• á¹‡umÄ• upari ukkulavikulabhÄ• v
samasaá¹‡á¹-hitÄ• . __veá¸·uriyÅ«panÄ«lÄ• _ti veá¸·uriyena upanÄ«lÄ• , tasmiá¹ƒ nÄ• gab
pasannasalilÄ• nÄ«lobhÄ• sÄ• anekavaá¹‡á¹‡akamaluppalasaÃ±channÄ• pokkharaá¹‡Ä«
pokkharaá¹‡iyÄ• catÅ«su disÄ• su. __pakkÄ• cÄ• _ti tasmiá¹ƒ ambavane ambarukkhÄ• p
aá¸• á¸• hapakkaphalÄ• ca taruá¹‡aphalÄ• ca phullitÄ• yevÄ• ti attho. __niccotukÄ• _ti cha
anurÅ«pehi pupphaphalehi samannÄ• gatÄ• ti.

160__._ á¹• 21 tesaá¹ƒ vanÄ• naá¹ƒ naradeva majjhe, nivesanaá¹ƒ bhassarasannikÄ• saá¹

rajataggaá¸·aá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raá¹ƒ, obhÄ• satÄ« vijjurivantalikkhe ||

161__._ á¹• 21 ``maá¹‡Ä«mayÄ• \Ne V 163/ soá¹‡á¹‡amayÄ• uá¸·Ä• rÄ• , anekacittÄ• sa

paripÅ«rÄ• kaÃ±Ã±Ä• hi alaá¹…katÄ• hi, suvaá¹‡á¹‡akÄ• yÅ«radharÄ• hi rÄ• ja ||

162__._ á¹• 21 ``so saá¹…khapÄ• lo taramÄ• narÅ«po, pÄ• sÄ• damÄ• ruyha anomavaá¹‡á¹‡

sahassathambhaá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, yatthassa bhariyÄ• mahesÄ« ahosi ||

163__._ á¹• 21 ``ekÄ• ca nÄ• rÄ« taramÄ• narÅ«pÄ• , Ä• dÄ• ya veá¸·uriyamayaá¹ƒ maha

subhaá¹ƒ maá¹‡iá¹ƒ jÄ• timantÅ«papannaá¹ƒ, acoditÄ• Ä• sanamabbhihÄ• si ||

164__._ á¹• 21 ``tato maá¹ƒ urago hatthe gahetvÄ• , nisÄ«dayÄ« pÄ• mukhaÄ• sanasmiá¹ƒ

idamÄ• sanaá¹ƒ atra bhavaá¹ƒ nisÄ«datu, bhavaÃ±hi me aÃ±Ã±ataro garÅ«naá¹ƒ ||

165__._ á¹• 21 ``aÃ±Ã±Ä• ca nÄ• rÄ« taramÄ• narÅ«pÄ• , Ä• dÄ• ya vÄ• riá¹ƒ upasaá¹…k

pÄ• dÄ• ni pakkhÄ• layÄ« me janinda, bhariyÄ• va bhattÅ« patino piyassa ||

166__._ á¹• 21 ``aparÄ• \Ee V 170/ \Be V 181/ ca nÄ• rÄ« taramÄ• narÅ«pÄ• , paggayha s

anekasÅ«paá¹ƒ vividhaá¹ƒ viyaÃ±janaá¹ƒ, upanÄ• mayÄ« bhatta manuÃ±Ã±arÅ«paá¹ƒ ||

167__._ á¹• 21 ``turiyehi maá¹ƒ bhÄ• rata bhuttavantaá¹ƒ, upaá¹-á¹-hahuá¹ƒ bhattu mano vi

tatuttariá¹ƒ maá¹ƒ nipatÄ« mahantaá¹ƒ, dibbehi kÄ• mehi anappakehÄ«â€™â€™ ti ||

tattha __nivesana_nti pÄ• sÄ• do. __bhassarasannikÄ• sa_nti pabhassaradassanaá¹ƒ. __r
rajatadvÄ• rakavÄ• á¹-aá¹ƒ. __maá¹‡Ä«mayÄ• _ti evarÅ«pÄ• tattha kÅ«á¹-Ä• gÄ• rÄ• ca g
sampuá¹‡á¹‡Ä• . __so saá¹…khapÄ• lo_ti, mahÄ• rÄ• ja, ahaá¹ƒ evaá¹ƒ tasmiá¹ƒ nÄ• gabh
daá¹-á¹-hukÄ• mo ahosiá¹ƒ, atha maá¹ƒ tattha netvÄ• so saá¹…khapÄ• lo hatthe gahetvÄ•
veá¸·uriyathambhehi sahassathambhaá¹ƒ pÄ• sÄ• daá¹ƒ Ä• ruyha yasmiá¹ƒ á¹-hÄ• ne assa
á¹-hÄ• naá¹ƒ netÄ«ti dÄ«peti. __ekÄ• cÄ• _ti mayi pÄ• sÄ• daá¹ƒ abhiruá¸·he ekÄ• itthÄ«
jÄ• timahantehi upetaá¹ƒ subhaá¹ƒ veá¸·uriyÄ• sanaá¹ƒ tena nÄ• garÄ• jena avuttÄ• va. __
attharÄ«ti vuttaá¹ƒ hoti.

__pÄ• mukhaÄ• sanasmi_nti pamukhÄ• sanasmiá¹ƒ, uttamÄ• sane nisÄ«dÄ• pesÄ«ti attho
\Ne V 164/ me tvaá¹ƒ aÃ±Ã±ataroti evaá¹ƒ vatvÄ• nisÄ«dÄ• pesi. __vividhaá¹ƒ viyaÃ±jana_
byaÃ±janaá¹ƒ. __bhatta manuÃ±Ã±arÅ«pa_nti bhattaá¹ƒ manuÃ±Ã±arÅ«paá¹ƒ. __bhÄ• rat
__bhuttavanta_nti bhuttÄ• viá¹ƒ katabhattakiccaá¹ƒ. __upaá¹-á¹-hahu_nti anekasatehi turiye
kurumÄ• nÄ• upaá¹-á¹-hahiá¹ƒsu. __bhattu mano viditvÄ• _ti attano patino cittaá¹ƒ jÄ• nitv
tato gandhabbakaraá¹‡ato uttariá¹ƒ. __maá¹ƒ nipatÄ«_ti so nÄ• garÄ• jÄ• maá¹ƒ upasaá¹…
dibbehÄ«_ti mahantehi uá¸·Ä• rehi dibbehi kÄ• mehi tehi ca anappakehi.

evaá¹ƒ upasaá¹…kamitvÄ• ca pana gÄ• thamÄ• ha ---

168__._ á¹• 21 ``bhariyÄ• mametÄ• tisatÄ• aá¸·Ä• ra, sabbattamajjhÄ• padumuttarÄ• bh

aá¸·Ä• ra etÄ• ssu te kÄ• makÄ• rÄ• , dadÄ• mi te tÄ• paricÄ• rayassÅ«â€™â€™ ti ||

tattha \Be V 182/ __sabbattamajjhÄ• _ti sabbÄ• attamajjhÄ• , pÄ• á¹‡inÄ• gahitappamÄ•

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``sumajjhÄ• â€™â€™ ti pÄ• á¹-ho. __padumuttarÄ• bhÄ• _ti \E
padumavaá¹‡á¹‡auttarÄ• bhÄ• , padumavaá¹‡á¹‡auttaracchaviyoti attho. __paricÄ• rayass
pÄ• daparicÄ• rikÄ• karohÄ«ti vatvÄ• tÄ«hi itthisatehi saddhiá¹ƒ mahÄ• sampattiá¹ƒ mayh

so Ä• ha ---

169__._ á¹• 21 ``saá¹ƒvaccharaá¹ƒ dibbarasÄ• nubhutvÄ• , tadÄ• ssuhaá¹ƒ uttarimajjhabhÄ

nÄ• gassidaá¹ƒ kinti kathaÃ±ca laddhaá¹ƒ, kathajjhagamÄ• si vimÄ• naseá¹-á¹-haá¹ƒ ||

170__._ á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• hu devehi d

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, kathajjhagamÄ• si vimÄ• naseá¹-á¹-haâ€™â€™

tattha __dibbarasÄ• nubhutvÄ• _ti dibbe kÄ• maguá¹‡arase anubhavitvÄ• . __tadÄ• ssuha
__nÄ• gassida_nti bhadramukhassa saá¹…khapÄ• lanÄ• garÄ• jassa idaá¹ƒ sampattijÄ• ta
kammaá¹ƒ katvÄ• kathaÃ±ca katvÄ• laddhaá¹ƒ, kathametaá¹ƒ vimÄ• naseá¹-á¹-haá¹ƒ tvaá
ahaá¹ƒ pucchiá¹ƒ. __adhiccaladdha_nti ahetunÄ• laddhaá¹ƒ. __pariá¹‡Ä• majaá¹ƒ te_ti ker
pariá¹‡Ä• mitattÄ• pariá¹‡Ä• mato jÄ• taá¹ƒ. __sayaá¹ƒkata_nti kÄ• rake pakkosÄ• petvÄ•
kÄ• ritanti.

tato \Ne V 165/ parÄ• dvinnampi vacanappaá¹-ivacanagÄ• thÄ• va ---

171__._ á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒkataá¹ƒ nÄ• pi

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

172__._ á¹• 21 ``kiá¹ƒ \Be V 183/ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡a

akkhÄ• hi me nÄ• garÄ• jetamatthaá¹ƒ, kathaá¹ƒ nu te laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

173__._ á¹• 21 ``rÄ• jÄ• ahosiá¹ƒ magadhÄ• namissaro, duyyodhano nÄ• ma mahÄ• nubh

so \Ee V 172/ ittaraá¹ƒ jÄ«vitaá¹ƒ saá¹ƒviditvÄ• , asassataá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ ||

174__._ á¹• 21 ``annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• s

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si, santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

175__._ á¹• 21 ``mÄ• laÃ±ca gandhaÃ±ca vilepanaÃ±ca, padÄ«piyaá¹ƒ yÄ• namupassayaÃ

acchÄ• danaá¹ƒ sayanamathannapÄ• naá¹ƒ, sakkacca dÄ• nÄ• ni adamha tattha ||

176__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa ayaá

teneva me laddhamidaá¹ƒ vimÄ• naá¹ƒ, pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ.

naccehi gÄ«tehi cupetarÅ«paá¹ƒ, ciraá¹-á¹-hitikaá¹ƒ na ca sassatÄ• yaá¹ƒ ||

177__._ á¹• 21 ``appÄ• nubhÄ• vÄ• taá¹ƒ mahÄ• nubhÄ• vaá¹ƒ, tejassinaá¹ƒ hanti atejava

kimeva dÄ• á¹-hÄ• vudha kiá¹ƒ paá¹-icca, hatthattamÄ• gacchi vanibbakÄ• naá¹ƒ ||

178__._ á¹• 21 ``bhayaá¹ƒ nu te anvagataá¹ƒ mahantaá¹ƒ, tejo nu te nÄ• nvagaá¹ƒ dantam

kimeva dÄ• á¹-hÄ• vudha kiá¹ƒ paá¹-icca, kilesamÄ• pajji vanibbakÄ• naá¹ƒ ||

179__._ á¹• 21 ``na \Be V 184/ me bhayaá¹ƒ anvagataá¹ƒ mahantaá¹ƒ, tejo na sakkÄ• man

sataÃ±ca dhammÄ• ni sukittitÄ• ni, samuddavelÄ• va duraccayÄ• ni ||

180__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Ne V 166/ paÃ±cadasiá¹ƒ aá¸·Ä• ra, uposathaá¹ƒ niccamu

athÄ• gamuá¹ƒ soá¸·asa bhojaputtÄ• , rajjuá¹ƒ gahetvÄ• na daá¸·haÃ±ca pÄ• saá¹ƒ ||

181__._ á¹• 21 ``bhetvÄ• na \Ee V 173/ nÄ• saá¹ƒ atikassa rajjuá¹ƒ, nayiá¹ƒsu maá¹ƒ samp

etÄ• disaá¹ƒ dukkhamahaá¹ƒ titikkhaá¹ƒ, uposathaá¹ƒ appaá¹-ikopayanto ||

182__._ á¹• 21 ``ekÄ• yane taá¹ƒ pathe addasaá¹ƒsu, balena vaá¹‡á¹‡ena cupetarÅ«paá¹ƒ

siriyÄ• paÃ±Ã±Ä• ya ca bhÄ• vitosi, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

183__._ á¹• 21 ``na puttahetÅ« na dhanassa hetÅ«, na Ä• yuno cÄ• pi aá¸·Ä• ra hetu.

manussayoniá¹ƒ abhipatthayÄ• no, tasmÄ• parakkama tapo karomi ||

184__._ á¹• 21 ``tvaá¹ƒ lohitakkho vihatantaraá¹ƒso, alaá¹…kato kappitakesamassu.

surosito lohitacandanena, gandhabbarÄ• jÄ• va disÄ• pabhÄ• sasi ||

185__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, sabbehi kÄ• mehi samaá¹…gibhÅ«to.

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, seyyo ito kena manussaloko ||

186__._ á¹• 21 ``aá¸·Ä• ra \Be V 185/ nÄ• Ã±Ã±atra manussalokÄ• , suddhÄ«va saá¹ƒvijjati

ahaÃ±ca laddhÄ• na manussayoniá¹ƒ, kÄ• hÄ• mi jÄ• timaraá¹‡assa antaá¹ƒ ||

187__._ á¹• 21 ``saá¹ƒvaccharo me vasato tavantike, annena pÄ• nena upaá¹-á¹-hitosmi.

Ä• mantayitvÄ• na palemi nÄ• ga, cirappavuá¹-á¹-hosmi ahaá¹ƒ janinda ||

188__._ á¹• 21 ``puttÄ• ca dÄ• rÄ• anujÄ«vino ca, niccÄ• nusiá¹-á¹-hÄ• upatiá¹-á¹-hatheta

kaccinnu \Ee V 174/ taá¹ƒ nÄ• bhisapittha koci, piyaÃ±hi me dassanaá¹ƒ tuyhaá¹ƒ aá¸·Ä• ra

189__._ á¹• 21 ``yathÄ• pi mÄ• tÅ« ca pitÅ« agÄ• re, putto piyo paá¹-ivihito vaseyya.

tatopi mayhaá¹ƒ idhameva seyyo, cittaÃ±hi te nÄ• ga mayÄ« pasannaá¹ƒ ||

190__._ á¹• 21 ``maá¹‡Ä« \Ne V 167/ mamaá¹ƒ vijjati lohitaá¹…ko, dhanÄ• haro maá¹‡irata

Ä• dÄ• ya tvaá¹ƒ gaccha sakaá¹ƒ niketaá¹ƒ, laddhÄ• dhanaá¹ƒ taá¹ƒ maá¹‡imossajassÅ«â

tattha __kiá¹ƒ te vata_nti kiá¹ƒ tava vatasamÄ• dÄ• naá¹ƒ. __brahmacariya_nti seá¹-á¹-hac
__opÄ• nabhÅ«ta_nti catumahÄ• pathe khatapokkharaá¹‡Ä« viya dhammikasamaá¹‡abrÄ•
paribhuÃ±jitabbavibhavaá¹ƒ. __na ca sassatÄ• ya_nti ciraá¹-á¹-hitikaá¹ƒ samÄ• nampi ce ta
na hotÄ«ti me katheti.

__appÄ• nubhÄ• vÄ• _ti bhojaputte sandhÄ• yÄ• ha. __hantÄ«_ti aá¹-á¹-hasu á¹-hÄ• nesu
kiá¹ƒkÄ• raá¹‡Ä• haniá¹ƒsu. __kiá¹ƒ paá¹-iccÄ• _ti kiá¹ƒ sandhÄ• ya tvaá¹ƒ tadÄ• tesaá¹ƒ
vasaá¹ƒ upagato. __vanibbakÄ• na_nti bhojaputtÄ• idha ``vanibbakÄ• â€™â€™ ti vuttÄ• .
dantamÅ«la_nti kiá¹ƒ nu tava tejo \Be V 186/ bhojaputte disvÄ• tadÄ• bhayaá¹ƒ mahantaá

visaá¹ƒ dantamÅ«laá¹ƒ na anvagataá¹ƒ. __kilesa_nti dukkhaá¹ƒ. __vanibbakÄ• na_nti bhoja
bhojaputte nissÄ• yÄ• ti attho.

__tejo na sakkÄ• mama tehi hantu_nti mama visatejo aÃ±Ã±assa tejena abhihantumpi na
buddhÄ• dÄ«naá¹ƒ. __dhammÄ• nÄ«_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• khantianuddayamettÄ•
__sukittitÄ• nÄ«_ti suvaá¹‡á¹‡itÄ• ni sukathitÄ• ni. kinti katvÄ• ? __samuddavelÄ• va durac
samuddavelÄ• viya sappurisehi jÄ«vitatthampi duraccayÄ• nÄ«ti vaá¹‡á¹‡itÄ• ni, tasmÄ• a
khantimettÄ• disamannÄ• gato hutvÄ• mama kopassa sÄ«lavelantaá¹ƒ atikkamituá¹ƒ na ad

``imissÄ• pana saá¹…khapÄ• ladhammadesanÄ• ya dasapi pÄ• ramiyo labbhanti. tadÄ• h
pariccattabhÄ• vo dÄ• napÄ• ramÄ« nÄ• ma hoti, tathÄ• rÅ«penÄ• pi visatejena sÄ«lassa a
nÄ• gabhavanato nikkhamitvÄ• samaá¹‡adhammakaraá¹‡aá¹ƒ nekkhammapÄ• ramÄ«, `id
vaá¹-á¹-atÄ«â€™ ti saá¹ƒvidahanaá¹ƒ paÃ±Ã±Ä• pÄ• ramÄ«, adhivÄ• sanavÄ«riyaá¹ƒ vÄ«r
khantipÄ• ramÄ«, saccasamÄ• dÄ• naá¹ƒ saccapÄ• ramÄ«, `mama sÄ«laá¹ƒ na bhindissÄ•
adhiá¹-á¹-hÄ• napÄ• ramÄ«, anuddayabhÄ• vo \Ee V 175/ mettÄ• pÄ• ramÄ«, vedanÄ• ya
upekkhÄ• pÄ• ramÄ«â€™â€™ ti.

__athÄ• gamu_nti athekadivasaá¹ƒ vammikamatthake nipannaá¹ƒ disvÄ• soá¸·asa bhojap
daá¸·hapÄ• saÃ±ca \Ne V 168/ sÅ«lÄ• ni ca gahetvÄ• mama santikaá¹ƒ Ä• gatÄ• . __bhetv
aá¹-á¹-hasu á¹-hÄ• nesu bhinditvÄ• sakaá¹‡á¹-akakÄ• á¸·avettalatÄ• pavesetvÄ• . __nÄ• s
thokaá¹ƒ gantvÄ• sÄ«saá¹ƒ me olambantaá¹ƒ disvÄ• mahÄ• magge nipajjÄ• petvÄ• puna
vaá¹-á¹-arajjuá¹ƒ atikassa Ä• vunitvÄ• kÄ• jakoá¹-iyaá¹ƒ laggetvÄ• samantato pariggahetv

__addasaá¹ƒsÅ«_ti, samma saá¹…khapÄ• la, te bhojaputtÄ• ekÄ• yane ekagamane jaá¹…
vaá¹‡á¹‡ena ca upetarÅ«paá¹ƒ passiá¹ƒsu, tvaá¹ƒ pana issariyasobhaggasiriyÄ• ca paÃ±Ã
vaá¸• á¸• hito, so tvaá¹ƒ evarÅ«po samÄ• nopi \Be V 187/ kimatthaá¹ƒ tapaá¹ƒ karosi, kimic
vasasi, sÄ«laá¹ƒ rakkhasi. ``addasÄ• siâ€™â€™ ntipi pÄ• á¹-ho, ahaá¹ƒ ekÄ• yane mahÄ•
__abhipatthayÄ• no_ti patthento. __tasmÄ• _ti yasmÄ• manussayoniá¹ƒ patthemi, tasmÄ•
tapokammaá¹ƒ karomi.

__surosito_ti suá¹-á¹-hu manulitto. __ito_ti imamhÄ• nÄ• gabhavanÄ• manussaloko kena
maggaphalanibbÄ• nasaá¹…khÄ• tÄ• visuddhi. __saá¹ƒyamo_ti sÄ«laá¹ƒ. idaá¹ƒ so manus
buddhapaccekabuddhÄ• naá¹ƒ uppattiá¹ƒ sandhÄ• yÄ• ha. __kÄ• hÄ• mÄ«_ti attano appaá
jÄ• tijarÄ• maraá¹‡assantaá¹ƒ karissÄ• mÄ«ti. evaá¹ƒ, mahÄ• rÄ• ja, so saá¹…khapÄ• lo m
__saá¹ƒvaccharo me_ti evaá¹ƒ, mahÄ• rÄ• ja, tasmiá¹ƒ manussalokaá¹ƒ vaá¹‡á¹‡ente ahaa
katvÄ• etadavocaá¹ƒ. tattha __upaá¹-á¹-hitosmÄ«_ti annapÄ• nena ceva dibbehi ca kÄ• ma
mÄ• nito asmi. __palemÄ«_ti paremi gacchÄ• mi. __cirappavuá¹-á¹-hosmÄ«_ti ahaá¹ƒ man
asmi.

__nÄ• bhisapitthÄ• _ti kacci nu kho mama puttÄ• dÄ«su koci taá¹ƒ na akkosi na paribhÄ• s
``nÄ• bhisajjethÄ• â€™â€™ tipi pÄ• á¹-ho, na kopesÄ«ti attho. __paá¹-ivihito_ti paá¹-ijaggito
sace, samma Ä• á¸·Ä• ra, gacchasiyeva, evaá¹ƒ sante mama lohitaá¹…ko dhanahÄ• rako s
saá¹ƒvijjati, taá¹ƒ uá¸·Ä• raá¹ƒ maá¹‡iratanaá¹ƒ Ä• dÄ• ya tava gehaá¹ƒ gaccha, tattha imas
yÄ• vadicchakaá¹ƒ dhanaá¹ƒ laddhÄ• puna imaá¹ƒ maá¹‡iá¹ƒ ossajassu, ossajanto ca aÃ±
udakacÄ• á¹-iyaá¹ƒ ossajeyyÄ• sÄ«ti vatvÄ• mayhaá¹ƒ maá¹‡iratanaá¹ƒ upanesÄ«ti vadati

evaá¹ƒ vatvÄ• Ä• á¸·Ä• ro ``athÄ• haá¹ƒ, mahÄ• rÄ• ja, nÄ• garÄ• jÄ• naá¹ƒ etadavocaá¹ƒ
dhanenatthiko, pabbajituá¹ƒ pana icchÄ• mÄ«â€™ ti \Ee V 176/ pabbajitaparikkhÄ• raá¹ƒ yÄ
nÄ• gabhavanÄ• \Ne V 169/ nikkhamitvÄ• taá¹ƒ nivattetvÄ• himavantaá¹ƒ pavisitvÄ• pab
raÃ±Ã±o dhammakathaá¹ƒ kathento gÄ• thÄ• dvayamÄ• ha ---

191__._ á¹• 21 ``diá¹-á¹-hÄ• mayÄ• mÄ• nusakÄ• pi kÄ• mÄ• , asassatÄ• vipariá¹‡Ä• ma

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , saddhÄ• yahaá¹ƒ pabbajitomhi rÄ• ja ||

192__._ á¹• 21 ``dumapphalÄ• nÄ«va \Be V 188/ patanti mÄ• á¹‡avÄ• , daharÄ• ca vuddhÄ

etampi disvÄ• pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyoâ€™â€™ ti

tattha __saddhÄ• yÄ• _ti kammaÃ±ca phalaÃ±ca nibbÄ• naÃ±ca saddahitvÄ• . __dumapph
rukkhaphalÄ• ni pakkÄ• nipi apakkÄ• nipi patanti, tathÄ• mÄ• á¹‡avÄ• daharÄ• ca vuddhÄ
__apaá¹‡á¹‡aka_nti aviraddhaá¹ƒ niyyÄ• nikaá¹ƒ. __sÄ• maÃ±Ã±ameva seyyo_ti pabbajjÄ•
guá¹‡aá¹ƒ disvÄ• pabbajitomhi, mahÄ• rÄ• jÄ• ti.

taá¹ƒ sutvÄ• rÄ• jÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

193__._ á¹• 21 ``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacin

nÄ• gaÃ±ca sutvÄ• na tavaÃ±caá¸·Ä• ra, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™

tattha __ye bahuá¹-hÄ• nacintino_ti ye bahÅ«ni kÄ• raá¹‡Ä• ni jÄ• nanti. __nÄ• gaÃ±cÄ• _
appamÄ• davihÄ• rinaá¹ƒ nÄ• garÄ• jÄ• naÃ±ca tava ca vacanaá¹ƒ sutvÄ• .

athassa ussÄ• haá¹ƒ janento tÄ• paso osÄ• nagÄ• thamÄ• ha ---

194__._ á¹• 21 ``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacin

nÄ• gaÃ±ca sutvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™ ti ||

evaá¹ƒ \Ee V 177/ so raÃ±Ã±o dhammaá¹ƒ desetvÄ• tattheva cattÄ• ro vassÄ• namÄ• se
gantvÄ• yÄ• vajÄ«vaá¹ƒ cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• brahmalokÅ«pago ahosi. s
uposathavÄ• saá¹ƒ vasitvÄ• rÄ• jÄ• ca dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karitvÄ• yathÄ• kam

satthÄ• \Ne V 170/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- `
ahosi, bÄ• rÄ• á¹‡asirÄ• jÄ• Ä• nando, Ä• á¸·Ä• ro sÄ• riputto, saá¹…khapÄ• lanÄ• garÄ• j
nti.

saá¹…khapÄ• lajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [525] 5. cÅ«á¸·asutasomajÄ• takavaá¹‡á¹‡anÄ•

__Ä• mantayÄ• mi_ \Be V 189/ __nigama_nti idaá¹ƒ satthÄ• jetavane viharanto nekkhamn
kathesi. paccuppannavatthu __mahÄ• nÄ• radakassapajÄ• taka_sadisameva (J II 22.1153 /
bÄ• rÄ• á¹‡asÄ« sudassanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi, tattha brahmadatto nÄ• ma rÄ• jÄ
aggamahesiyÄ• kucchimhi nibbatti, dasamÄ• saccayena mÄ• tukucchito nikkhami. tassa pa
puá¹‡á¹‡acandasassirikaá¹ƒ mukhaá¹ƒ ahosi, tenassa ``somakumÄ• roâ€™â€™ ti nÄ• maa
patto sutavittako savanasÄ«lo ahosi, tena naá¹ƒ ``sutasomoâ€™â€™ ti saÃ±jÄ• niá¹ƒsu. so
takkasilÄ• yaá¹ƒ sabbasippÄ• ni uggahetvÄ• Ä• gato pitu santakaá¹ƒ setacchattaá¹ƒ labhitv
kÄ• resi, mahantaá¹ƒ issariyaá¹ƒ ahosi. tassa candÄ• devippamukhÄ• ni soá¸·asa itthisahas
aparabhÄ• ge puttadhÄ«tÄ• hi vaá¸• á¸• hanto gharÄ• vÄ• se anabhirato araÃ±Ã±aá¹ƒ pavi

so ekadivasaá¹ƒ kappakaá¹ƒ Ä• mantetvÄ• ``yadÄ• me, samma, sirasmiá¹ƒ palitaá¹ƒ pass
Ä• roceyyÄ• sÄ«â€™â€™ ti Ä• ha. kappako tassa vacanaá¹ƒ sampaá¹-icchitvÄ• aparabhÄ
``tena hi naá¹ƒ, samma kappaka, uddharitvÄ• mama hatthe patiá¹-á¹-hapehÄ«â€™â€™ ti v
suvaá¹‡á¹‡asaá¹‡á¸• Ä• sena uddharitvÄ• raÃ±Ã±o hatthe á¹-hapesi. taá¹ƒ disvÄ• mahÄ•
sarÄ«raá¹ƒ abhibhÅ«taâ€™â€™ nti bhÄ«to taá¹ƒ palitaá¹ƒ gahetvÄ• va pÄ• sÄ• dÄ• otarit
dassanaá¹-á¹-hÄ• ne paÃ±Ã±atte rÄ• japallaá¹…ke nisÄ«ditvÄ• senÄ• patippamukhÄ• ni a
purohitappamukhÄ• ni saá¹-á¹-hibrÄ• hmaá¹‡asahassÄ• ni aÃ±Ã±e ca raá¹-á¹-hikajÄ• napa
pakkosÄ• petvÄ• ``sirasmiá¹ƒ me palitaá¹ƒ jÄ• taá¹ƒ, ahaá¹ƒ mahallakosmi, mama pabbajit
jÄ• nÄ• thÄ• â€™â€™ ti vatvÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

195__._ á¹• 21 ``Ä• mantayÄ• mi nigamaá¹ƒ, mittÄ• macce parissaje.

sirasmiá¹ƒ palitaá¹ƒ jÄ• taá¹ƒ, pabbajjaá¹ƒ dÄ• ni rocahaâ€™â€™ nti ||

tattha \Ne V 171/ __Ä• mantayÄ• mÄ«_ti jÄ• nÄ• pemi. __rocaha_nti ``rocemi ahaá¹ƒ, tass pabbajitabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti.

taá¹ƒ \Be V 190/ sutvÄ• tesu eko visÄ• radappatto hutvÄ• gÄ• thamÄ• ha ---

196__._ á¹• 21 ``abhuá¹ƒ me kathaá¹ƒ nu bhaá¹‡asi, sallaá¹ƒ me deva urasi kappesi.

sattasatÄ• te bhariyÄ• , kathaá¹ƒ nu te tÄ• bhavissantÄ«â€™â€™ ti ||

tattha __abhu_nti avaá¸• á¸• hiá¹ƒ. __urasi kappesÄ«_ti urasmiá¹ƒ sunisitadhotasattiá¹ƒ cÄ __sattasatÄ• _ti samajÄ• tikÄ• khattiyakaÃ±Ã±Ä• sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __kathaá¹ƒ n tÄ• tava bhariyÄ• tayi pabbajite anÄ• thÄ• nippaccayÄ• kathaá¹ƒ bhavissanti, etÄ• anÄ• pabbajjÄ• nÄ• ma na yuttÄ• ti.

tato mahÄ• satto tatiyaá¹ƒ gÄ• thamÄ• ha ---

197__._ á¹• 21 ``paÃ±Ã±Ä• yihinti etÄ• , daharÄ• aÃ±Ã±ampi tÄ• gamissanti.

saggaÃ±ca patthayÄ• no, tena ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti ||

tattha __paÃ±Ã±Ä• yihintÄ«_ti attano kammena paÃ±Ã±Ä• yissanti. ahaá¹ƒ etÄ• saá¹ƒ kiá¹ daharÄ• , yo aÃ±Ã±o rÄ• jÄ• bhavissati, taá¹ƒ etÄ• gamissantÄ«ti.

amaccÄ• dayo bodhisattassa paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• tassa mÄ• tu santika Ä• rocesuá¹ƒ. sÄ• turitaturitÄ• Ä• gantvÄ• \Ee V 179/ ``saccaá¹ƒ kira tvaá¹ƒ, tÄ• ta, pabba vatvÄ• dve gÄ• thÄ• yo abhÄ• si ---

198__._ á¹• 21 ``dulladdhaá¹ƒ me Ä• si sutasoma, yassa te homahaá¹ƒ mÄ• tÄ• .

yaá¹ƒ me vilapantiyÄ• , anapekkho pabbajasi deva ||

199__._ á¹• 21 ``dulladdhaá¹ƒ me Ä• si sutasoma, yaá¹ƒ taá¹ƒ ahaá¹ƒ vijÄ• yissaá¹ƒ.

yaá¹ƒ me vilapantiyÄ• , anapekkho pabbajasi devÄ• â€™â€™ ti ||

tattha \Ne V 172/ \Be V 191/ __dulladdha_nti yaá¹ƒ etaá¹ƒ mayÄ• labhantiyÄ• puttaá¹ƒ jan dulladdhaá¹ƒ. __yaá¹ƒ me_ti yena kÄ• raá¹‡ena mayi nÄ• nappakÄ• rakaá¹ƒ vipalantiyÄ• t

tena kÄ• raá¹‡ena tÄ• disassa puttassa labhanaá¹ƒ mama dulladdhaá¹ƒ nÄ• mÄ• ti.

bodhisatto evaá¹ƒ paridevamÄ• nÄ• yapi mÄ• tarÄ• saddhiá¹ƒ kiÃ±ci na kathesi. sÄ• rodit
ekamantaá¹ƒ aá¹-á¹-hÄ• si. athassa pitu Ä• rocesuá¹ƒ. so Ä• gantvÄ• ekaá¹ƒ tÄ• va gÄ• th

200__._ á¹• 21 ``ko nÄ• meso dhammo, sutasoma kÄ• ca nÄ• ma pabbajjÄ• .

yaá¹ƒ no amhe jiá¹‡á¹‡e, anapekkho pabbajasi devÄ• â€™â€™ ti ||

tattha __yaá¹ƒ no amhe_ti yaá¹ƒ tvaá¹ƒ amhÄ• kaá¹ƒ putto samÄ• no amhe jiá¹‡á¹‡e paá¹-
appaá¹-ijaggitvÄ• papÄ• te silaá¹ƒ pavaá¹-á¹-ento viya chaá¸• á¸• etvÄ• anapekkho pabbaj
ko nÄ• meso tava dhammoti adhippÄ• yo.

taá¹ƒ sutvÄ• mahÄ• satto tuá¹‡hÄ« ahosi. atha naá¹ƒ pitÄ• , ``tÄ• ta sutasoma, sacepi te n
natthi, puttadhÄ«taro te bahÅ« taruá¹‡Ä• , tayÄ• vinÄ• vattituá¹ƒ na sakkhissanti, tesaá¹ƒ
vuá¸• á¸• hippattakÄ• le pabbajissasÄ«â€™â€™ ti vatvÄ• sattamaá¹ƒ gÄ• thamÄ• ha ---

201__._ á¹• 21 ``puttÄ• pi \Ee V 180/ tuyhaá¹ƒ bahavo, daharÄ• appattayobbanÄ• .

maÃ±jÅ« tepitaá¹ƒ apassantÄ• , maÃ±Ã±e dukkhaá¹ƒ nigacchantÄ«â€™â€™ ti ||

tattha __maÃ±jÅ«_ti madhuravacanÄ• . __nigacchantÄ«_ti nigacchissanti kÄ• yikacetasika
paá¹-ilabhissantÄ«ti maÃ±Ã±Ä• mi.

taá¹ƒ sutvÄ• mahÄ• satto gÄ• thamÄ• ha ---

202__._ á¹• 21 ``puttehi ca me etehi, daharehi appattayobbanehi.

maÃ±jÅ«hi sabbehipi tumhehi, cirampi á¹-hatvÄ• vinÄ• sabhÄ• voâ€™â€™ ti ||

tattha \Ne V 173/ \Be V 192/ __sabbehipi tumhehÄ«_ti, tÄ• ta, na kevalaá¹ƒ putteheva, atha
aÃ±Ã±ehipi sabbasaá¹…khÄ• rehi ciraá¹ƒ á¹-hatvÄ• pi dÄ«ghamaddhÄ• naá¹ƒ á¹-hatvÄ• pi
sakalasmimpi hi lokasannivÄ• se ekasaá¹…khÄ• ropi nicco nÄ• ma natthÄ«ti.

evaá¹ƒ mahÄ• satto pitu dhammakathaá¹ƒ kathesi. so tassa dhammakathaá¹ƒ sutvÄ• tuá¹
sattasatÄ• naá¹ƒ bhariyÄ• naá¹ƒ Ä• rocayiá¹ƒsu. tÄ• ca pÄ• sÄ• dÄ• oruyha tassa santika
gahetvÄ• paridevamÄ• nÄ• gÄ• thamÄ• haá¹ƒsu ---

203__._ á¹• 21 ``chinnaá¹ƒ nu tuyhaá¹ƒ hadayaá¹ƒ, adu te karuá¹‡Ä• ca natthi amhesu.

yaá¹ƒ no vikandantiyo, anapekkho pabbajasi devÄ• â€™â€™ ti ||

tassattho --- sÄ• mi sutasoma, amhe vidhavÄ• katvÄ• gacchantassa appamattakassapi si
hadayaá¹ƒ amhesu chinnaá¹ƒ nu, udÄ• hu karuá¹‡Ä• ya abhÄ• vena kÄ• ruÃ±Ã±aá¹ƒ vÄ•
vikandantiyo pahÄ• ya pabbajasÄ«ti.

mahÄ• satto tÄ• saá¹ƒ pÄ• damÅ«le parivattitvÄ• paridevamÄ• nÄ• naá¹ƒ paridevanasado
gÄ• thamÄ• ha ---

204__._ á¹• 21 ``na \Ee V 181/ ca mayhaá¹ƒ chinnaá¹ƒ hadayaá¹ƒ, atthi karuá¹‡Ä• pi mayha

saggaÃ±ca patthayÄ• no, tena ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti ||

tattha __saggaÃ±cÄ• _ti ahaá¹ƒ saggaÃ±ca patthayanto yasmÄ• ayaá¹ƒ pabbajjÄ• nÄ• m
tasmÄ• pabbajissÄ• mi, tumhe mÄ• cintayitthÄ• ti tÄ• assÄ• sesi.

athassa aggamahesiyÄ• Ä• rocesuá¹ƒ. sÄ• garubhÄ• rÄ• paripuá¹‡á¹‡agabbhÄ• pi samÄ
vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• tisso gÄ• thÄ• yo abhÄ• si ---

205__._ á¹• 21 ``dulladdhaá¹ƒ \Be V 193/ me Ä• si sutasoma, yassa te ahaá¹ƒ bhariyÄ• .

yaá¹ƒ me vilapantiyÄ• , anapekkho pabbajasi deva ||

206__._ á¹• 21 ``dulladdhaá¹ƒ \Ne V 174/ me Ä• si sutasoma, yassa te ahaá¹ƒ bhariyÄ• .

yaá¹ƒ me kucchipaá¹-isandhiá¹ƒ, anapekkho pabbajasi deva ||

207__._ á¹• 21 ``paripakko me gabbho, kucchigato yÄ• va naá¹ƒ vijÄ• yÄ• mi.

mÄ• haá¹ƒ ekÄ• vidhavÄ• , pacchÄ• dukkhÄ• ni addakkhiâ€™â€™ nti ||

tattha __yaá¹ƒ me_ti yasmÄ• mama vilapantiyÄ• tvaá¹ƒ anapekkho pabbajasi, tasmÄ• ya
aggamahesiá¹-á¹-hÄ• naá¹ƒ laddhaá¹ƒ, taá¹ƒ dulladdhameva Ä• si. dutiyagÄ• thÄ• ya yasm
kucchipaá¹-isandhiá¹ƒ pahÄ• ya anapekkho pabbajasi, tasmÄ• yaá¹ƒ mayÄ• tava bhariyat
dulladdhaá¹ƒ meti attho. __yÄ• va na_nti yÄ• vÄ• haá¹ƒ taá¹ƒ gabbhaá¹ƒ vijÄ• yÄ• mi, tÄ• v

tato mahÄ• satto gÄ• thamÄ• ha ---

208__._ á¹• 21 ``paripakko te gabbho, kucchigato iá¹…gha tvaá¹ƒ vijÄ• yassu.

puttaá¹ƒ \Ee V 182/ anomavaá¹‡á¹‡aá¹ƒ, taá¹ƒ hitvÄ• pabbajissÄ• mÄ«â€™â€™ ti ||

tattha __putta_nti, bhadde, tava gabbho paripakkoti jÄ• nÄ• mi, tvaá¹ƒ pana vijÄ• yamÄ• nA
vijÄ• yissasi, na dhÄ«taraá¹ƒ, sÄ• tvaá¹ƒ sotthinÄ• vijÄ• yassu puttaá¹ƒ, ahaá¹ƒ pana sadd
puttaá¹ƒ hitvÄ• pabbajissÄ• miyevÄ• ti.

sÄ• tassa vacanaá¹ƒ sutvÄ• sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« ``ito dÄ• ni paá¹-á¹-hÄ•
sirÄ« nÄ• ma natthÄ«â€™â€™ ti ubhohi hatthehi hadayaá¹ƒ dhÄ• rayamÄ• nÄ• assÅ«ni m
paridevi. atha naá¹ƒ samassÄ• sento mahÄ• satto gÄ• thamÄ• ha ---

209__._ á¹• 21 ``mÄ• \Be V 194/ tvaá¹ƒ cande rudi, mÄ• soci vanatimiramattakkhi.

Ä• roha varapÄ• sÄ• daá¹ƒ, anapekkho ahaá¹ƒ gamissÄ• mÄ«â€™â€™ ti ||

tattha __mÄ• tvaá¹ƒ cande rudÄ«_ti, bhadde candÄ• devi, tvaá¹ƒ mÄ• rodi mÄ• soci. __v
girikaá¹‡á¹‡ikapupphasamÄ• nanette. pÄ• á¸·iyaá¹ƒ pana ``koviá¸·Ä• ratambakkhÄ«â€™â€
koviá¸·Ä• rapupphaá¹ƒ viya tambanetteti attho.

sÄ• \Ne V 175/ tassa vacanaá¹ƒ sutvÄ• á¹-hÄ• tuá¹ƒ asakkontÄ« pÄ• sÄ• daá¹ƒ Ä• ruyha
naá¹ƒ bodhisattassa jeá¹-á¹-haputto disvÄ• ``kiá¹ƒ nu kho me mÄ• tÄ• rodantÄ« nisinnÄ• â
gÄ• thamÄ• ha ---

210__._ á¹• 21 ``ko taá¹ƒ amma kopesi, kiá¹ƒ rodasi pekkhasi ca maá¹ƒ bÄ• á¸·haá¹ƒ.

kaá¹ƒ avajjhaá¹ƒ ghÄ• temi, Ã±Ä• tÄ«naá¹ƒ udikkhamÄ• nÄ• naâ€™â€™ nti ||

tattha __kopesÄ«_ti, amma! ko nÄ• ma taá¹ƒ kopesi, ko te appiyaá¹ƒ akÄ• si. __pekkhasi c
pekkhantÄ« kiá¹ƒkÄ• raá¹‡Ä• rodasÄ«ti adhippÄ• yo. __kaá¹ƒ avajjhaá¹ƒ ghÄ• temÄ«_ti ag
ghÄ• temi attano Ã±Ä• tÄ«naá¹ƒ udikkhamÄ• nÄ• naÃ±Ã±eva, akkhÄ• hi meti pucchati.

tato devÄ« gÄ• thamÄ• ha ---

211__._ á¹• 21 ``na hi so sakkÄ• hantuá¹ƒ, vijitÄ• vÄ« yo maá¹ƒ tÄ• ta kopesi.

pitÄ• \Ee V 183/ te maá¹ƒ tÄ• ta avaca, anapekkho ahaá¹ƒ gamissÄ• mÄ«â€™â€™ ti ||

tattha __vijitÄ• vÄ«_ti, tÄ• ta, yo maá¹ƒ imissÄ• pathaviyÄ• vijitÄ• vÄ« kopesi, appiyasam
kopaÃ±ca sokaÃ±ca pavesesi, so tayÄ• hantuá¹ƒ na sakkÄ• , maÃ±hi, tÄ• ta, tava pitÄ• ``
taÃ±ca pahÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• pabbajissÄ• mÄ«â€™â€™ ti avaca, idaá¹ƒ me r

so \Be V 195/ tassÄ• vacanaá¹ƒ sutvÄ• ``amma! kiá¹ƒ nÄ• ma tvaá¹ƒ kathesi, nanu evaá¹
nÄ• ma bhavissÄ• mÄ• â€™â€™ ti paridevanto gÄ• thamÄ• ha ---

212__._ á¹• 21 ``yohaá¹ƒ pubbe niyyÄ• mi, uyyÄ• naá¹ƒ mattakuÃ±jare ca yodhemi.

sutasome pabbajite, kathaá¹ƒ nu dÄ• ni karissÄ• mÄ«â€™â€™ ti ||

tassattho --- yo ahaá¹ƒ pubbe catuÄ• jaÃ±Ã±ayuttaá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸•
uyyÄ• naá¹ƒ gacchÄ• mi, mattakuÃ±jare ca yodhemi, aÃ±Ã±ehi ca assakÄ«á¸·Ä• dÄ«hi kÄ«
sutasome pabbajite kathaá¹ƒ karissÄ• mÄ«ti?

athassa \Ne V 176/ kaniá¹-á¹-habhÄ• tÄ• sattavassiko te ubhopi rodante disvÄ• mÄ• taraá
``amma! kiá¹ƒkÄ• raá¹‡Ä•  tumhe rodathÄ• â€™â€™ ti pucchitvÄ•  tamatthaá¹ƒ sutvÄ•  ``te
tÄ• tassa pabbajituá¹ƒ na dassÄ• mÄ«â€™â€™ ti ubhopi te assÄ• setvÄ• dhÄ• tiyÄ• sado
santikaá¹ƒ gantvÄ• , ``tÄ• ta, tvaá¹ƒ kira amhe akÄ• make pahÄ• ya `pabbajÄ• mÄ«â€™ ti
pabbajituá¹ƒ na dassÄ• mÄ«â€™â€™ ti pitaraá¹ƒ gÄ«vÄ• ya daá¸·haá¹ƒ gahetvÄ• gÄ• tha

213__._ á¹• 21 ``mÄ• tucca me rudantyÄ• , jeá¹-á¹-hassa ca bhÄ• tuno akÄ• massa.

hatthepi te gahessaá¹ƒ, na hi gacchasi no akÄ• mÄ• naâ€™â€™ nti ||

mahÄ• satto cintesi --- ``ayaá¹ƒ me paripanthaá¹ƒ karoti, kena nu kho naá¹ƒ upÄ• yena paá
nti. tato dhÄ• tiá¹ƒ oloketvÄ• , ``amma! dhÄ• ti handimaá¹ƒ maá¹‡ikkhandhapiá¸·andhanaá¹
hatthe, puttaá¹ƒ apanehi, mÄ• me antarÄ• yaá¹ƒ karÄ«â€™â€™ ti sayaá¹ƒ puttaá¹ƒ hatthe
asakkonto tassÄ• laÃ±jaá¹ƒ paá¹-ijÄ• netvÄ• gÄ• thamÄ• ha ---

214__._ á¹• 21 ``uá¹-á¹-hehi tvaá¹ƒ dhÄ• ti, imaá¹ƒ kumÄ• raá¹ƒ ramehi aÃ±Ã±attha.

mÄ• me paripanthamakÄ• si, saggaá¹ƒ mama patthayÄ• nassÄ• â€™â€™ ti ||

tattha \Be V 196/ __imaá¹ƒ kumÄ• ra_nti, amma! dhÄ• ti tvaá¹ƒ uá¹-á¹-hehi, imaá¹ƒ kumÄ•
Ä• gantvÄ• imaá¹ƒ maá¹‡iá¹ƒ gahetvÄ• aÃ±Ã±attha naá¹ƒ abhiramehÄ«ti.

sÄ• laÃ±jaá¹ƒ labhitvÄ• kumÄ• raá¹ƒ saÃ±Ã±Ä• petvÄ• Ä• dÄ• ya aÃ±Ã±attha gantvÄ• p

215__._ á¹• 21 ``yaá¹ƒ nÅ«nimaá¹ƒ dadeyyaá¹ƒ pabhaá¹…karaá¹ƒ, ko nu me iminÄ• ttho.

sutasome pabbajite, kiá¹ƒ nu menaá¹ƒ karissÄ• mÄ«â€™â€™ ti ||

tassattho --- yaá¹ƒ nÅ«na ahaá¹ƒ imaá¹ƒ laÃ±jatthÄ• ya gahitaá¹ƒ pabhaá¹…karaá¹ƒ suppal
dadeyyaá¹ƒ, ko nu mayhaá¹ƒ sutasomanarinde pabbajite iminÄ• attho, __kiá¹ƒ nu menaá¹ƒ
tasmiá¹ƒ pabbajite imaá¹ƒ labhissÄ• mi, labhantÄ«pi ca kiá¹ƒ nu kho etaá¹ƒ karissÄ• mi, pas

tato \Ne V 177/ mahÄ• senagutto cintesi --- ``ayaá¹ƒ rÄ• jÄ• ``gehe me dhanaá¹ƒ mandaâ€
maÃ±Ã±e, bahubhÄ• vamassa kathessÄ• mÄ«â€™â€™ ti. so uá¹-á¹-hÄ• ya vanditvÄ• gÄ•

216__._ á¹• 21 ``koso ca tuyhaá¹ƒ vipulo, koá¹-á¹-hÄ• gÄ• raÃ±ca tuyhaá¹ƒ paripÅ«raá¹ƒ.

pathavÄ« ca tuyhaá¹ƒ vijitÄ• , ramassu mÄ• pabbaji devÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• mahÄ• satto gÄ• thamÄ• ha ---

217__._ á¹• 21 ``koso ca mayhaá¹ƒ vipulo, koá¹-á¹-hÄ• gÄ• raÃ±ca mayhaá¹ƒ paripÅ«raá¹ƒ

pathavÄ« ca mayhaá¹ƒ vijitÄ• , taá¹ƒ hitvÄ• pabbajissÄ• mÄ«â€™â€™ ti ||

taá¹ƒ \Ee V 185/ sutvÄ• tasmiá¹ƒ apagate kulavaá¸• á¸• hanaseá¹-á¹-hi nÄ• ma uá¹-á¹-hÄ•

218__._ á¹• 21 ``mayhampi \Be V 197/ dhanaá¹ƒ pahÅ«taá¹ƒ, saá¹…khyÄ• tuá¹ƒ nopi deva

taá¹ƒ te dadÄ• mi sabbampi, ramassu mÄ• pabbaji devÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• mahÄ• satto gÄ• thamÄ• ha ---

219__._ á¹• 21 ``jÄ• nÄ• mi dhanaá¹ƒ pahÅ«taá¹ƒ, kulavaá¸• á¸• hana pÅ«jito tayÄ• casmi

saggaÃ±ca patthayÄ• no, tena ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• kulavaá¸• á¸• hane apagate mahÄ• satto somadattaá¹ƒ kaniá¹-á¹-habhÄ• tara

ahaá¹ƒ paÃ±jarapakkhitto vanakukkuá¹-o viya ukkaá¹‡á¹-hito, maá¹ƒ gharÄ• vÄ• se anabhir
pabbajissÄ• mi, tvaá¹ƒ imaá¹ƒ rajjaá¹ƒ paá¹-ipajjÄ• â€™â€™ ti rajjaá¹ƒ niyyÄ• dento gÄ• th

220__._ á¹• 21 ``ukkaá¹‡á¹-hitosmi bÄ• á¸·haá¹ƒ, arati maá¹ƒ somadatta Ä• visati.

bahukÄ• pi me antarÄ• yÄ• , ajjevÄ• haá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• sopi pabbajitukÄ• mo taá¹ƒ dÄ«pento itaraá¹ƒ gÄ• thamÄ• ha ---

221__._ á¹• 21 ``idaÃ±ca \Ne V 178/ tuyhaá¹ƒ rucitaá¹ƒ, sutasoma ajjeva dÄ• ni tvaá¹ƒ pabl

ahampi pabbajissÄ• mi, na ussahe tayÄ• vinÄ• ahaá¹ƒ á¹-hÄ• tuâ€™â€™ nti ||

atha naá¹ƒ so paá¹-ikkhipitvÄ• upaá¸• á¸• haá¹ƒ gÄ• thamÄ• ha ---

222__._ á¹• 21 ``na hi sakkÄ• pabbajituá¹ƒ, nagare na hi paccati janapade cÄ• â€™â€™ ti

tattha \Ee V 186/ __na hi paccatÄ«_ti idÄ• neva tÄ• va mama pabbajjÄ• dhippÄ• yaá¹ƒ sutv
dvÄ• dasayojanike sudassananagare ca sakalajanapade ca na paccati, koci uddhane aggiá
dvÄ«su pabbajitesu anÄ• thÄ• va raá¹-á¹-havÄ• sino bhavissanti, tasmÄ• na hi sakkÄ• tay
pabbajissÄ• mÄ«ti.

taá¹ƒ sutvÄ• mahÄ• jano mahÄ• sattassa pÄ• damÅ«le parivattitvÄ• paridevanto upaá¸• â

``sutasome pabbajite, kathaá¹ƒ nu dÄ• ni karissÄ• mÄ• â€™â€™ ti ||

tato mahÄ• satto ``alaá¹ƒ mÄ• socayittha, ahaá¹ƒ cirampi á¹-hatvÄ• tumhehi vinÄ• bhavis
uppannasaá¹…khÄ• ro hi nicco nÄ• ma natthÄ«â€™â€™ ti mahÄ• janassa dhammaá¹ƒ kat

223__._ á¹• 21 ``upanÄ«yatidaá¹ƒ \Be V 198/ maÃ±Ã±e, parittaá¹ƒ udakaá¹ƒva caá¹…kavÄ

evaá¹ƒ suparittake jÄ«vite, na ca pamajjituá¹ƒ kÄ• lo ||

224__._ á¹• 21 ``upanÄ«yatidaá¹ƒ maÃ±Ã±e, parittaá¹ƒ udakaá¹ƒva caá¹…kavÄ• ramhi.

evaá¹ƒ suparittake jÄ«vite, andhabÄ• lÄ• pamajjanti ||

225__._ á¹• 21 ``te vaá¸• á¸• hayanti nirayaá¹ƒ, tiracchÄ• nayoniÃ±ca pettivisayaÃ±ca.

taá¹‡hÄ• ya bandhanabaddhÄ• , vaá¸• á¸• henti asurakÄ• yaâ€™â€™ nti ||

tattha __upanÄ«yatidaá¹ƒ maÃ±Ã±e_ti, tÄ• ta, ``idaá¹ƒ jÄ«vitaá¹ƒ upanÄ«yatÄ«â€™â€™ ti
aÃ±Ã±esu suttesu upasaá¹ƒharaá¹‡attho upaniyyanattho, idha pana pariyÄ• dÄ• nattho. tas
udakaá¹ƒ \Ne V 179/ rajakÄ• naá¹ƒ khÄ• racaá¹…kavÄ• re pakkhittaá¹ƒ sÄ«ghaá¹ƒ pariyÄ•
evaá¹ƒ suparittake jÄ«vite taá¹ƒ parittakaá¹ƒ Ä• yusaá¹…khÄ• raá¹ƒ gahetvÄ• vicarantÄ• n
puÃ±Ã±akiriyÄ• ya pamajjituá¹ƒ kÄ• lo, appamÄ• dova kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti ayamettha a
pamajjantÄ«_ti ajarÄ• marÄ• viya hutvÄ• gÅ«thakalale sÅ«karÄ• viya hutvÄ• kÄ• mapaá
pamajjanti. __asurakÄ• ya_nti kÄ• á¸·akaÃ±jikaasurayoniÃ±ca vaá¸• á¸• hentÄ«ti attho.

evaá¹ƒ mahÄ• satto mahÄ• janassa dhammaá¹ƒ desetvÄ• pubbakaá¹ƒ nÄ• ma pÄ• sÄ• da
á¹-hito khaggena cÅ«á¸·aá¹ƒ chinditvÄ• ``ahaá¹ƒ tumhÄ• kaá¹ƒ kiÃ±ci na homi, attano rÄ• j
gaá¹‡hathÄ• â€™â€™ ti saveá¹-hanaá¹ƒ cÅ«á¸·aá¹ƒ mahÄ• janassa antare khipi. taá¹ƒ gah
parivaá¹-á¹-ento parivaá¹-á¹-ento paridevi. tasmiá¹ƒ á¹-hÄ• ne mahantaá¹ƒ rajaggaá¹ƒ uá¹-á
paá¹-ikkamitvÄ• á¹-hitajano taá¹ƒ oloketvÄ• ``raÃ±Ã±Ä• cÅ«á¸·aá¹ƒ chinditvÄ• saveá¹-ha
mahÄ• janassa antare khittÄ• bhavissati, tenÄ• yaá¹ƒ pÄ• sÄ• dassa avidÅ«re rajavaá¹-á¹-
paridevanto gÄ• thamÄ• ha ---

226__._ á¹• 21 ``Å«haÃ±Ã±ate rajaggaá¹ƒ avidÅ«re, pubbakamhi ca pÄ• sÄ• de.

maÃ±Ã±e no kesÄ• chinnÄ• , yasassino dhammarÄ• jassÄ• â€™â€™ ti ||

tattha __Å«haÃ±Ã±ate_ti uá¹-á¹-hahati. __rajagga_nti rajakkhandho. __avidÅ«re_ti ito amh
á¹-hitaá¹-á¹-hÄ• nato avidÅ«re. __pubbakamhÄ«_ti pubbakapÄ• sÄ• dassa samÄ«pe. __ma
dhammarÄ• jassa kesÄ• chinnÄ• bhavissantÄ«ti maÃ±Ã±Ä• ma.

mahÄ• satto \Be V 199/ paricÄ• rikaá¹ƒ pesetvÄ• pabbajitaparikkhÄ• re Ä• harÄ• petvÄ• k
ohÄ• rÄ• petvÄ• alaá¹…kÄ• raá¹ƒ sayanapiá¹-á¹-he pÄ• tetvÄ• rattapaá¹-Ä• naá¹ƒ dasÄ• n
nivÄ• setvÄ• mattikÄ• pattaá¹ƒ vÄ• maaá¹ƒsakÅ«á¹-e laggetvÄ• kattaradaá¹‡á¸• aá¹ƒ Ä• c
caá¹…kamitvÄ• pÄ• sÄ• dÄ• otaritvÄ• antaravÄ«thiá¹ƒ paá¹-ipajji. gacchantaá¹ƒ pana naá
athassa sattasatÄ• khattiyakaÃ±Ã±Ä• pÄ• sÄ• daá¹ƒ abhiruhitvÄ• taá¹ƒ adisvÄ• Ä• bhara
otaritvÄ• avasesÄ• naá¹ƒ soá¸·asasahassÄ• naá¹ƒ itthÄ«naá¹ƒ santikaá¹ƒ gantvÄ• ``amhÄ
sutasomamahissaro pabbajitoâ€™â€™ ti mahÄ• saddena paridevamÄ• nÄ• va bahi nikkha
mahÄ• jano \Ee V 188/ tassa pabbajitabhÄ• vaá¹ƒ aÃ±Ã±Ä• si, sakalanagaraá¹ƒ saá¹…khu
pabbajitoâ€™â€™ ti rÄ• jadvÄ• re sannipati, mahÄ• jano ``idha rÄ• jÄ• bhavissati, ettha bh
pÄ• sÄ• dÄ• dÄ«ni raÃ±Ã±o paribhogaá¹-á¹-hÄ• nÄ• ni gantvÄ• rÄ• jÄ• naá¹ƒ adisvÄ• ---

227__._ á¹• 21 ``ayamassa \Ne V 180/ pÄ• sÄ• do, sovaá¹‡á¹‡apupphamÄ• lyavÄ«tikiá¹‡á¹

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

228__._ á¹• 21 ``ayamassa pÄ• sÄ• do, sovaá¹‡á¹‡apupphamÄ• lyavÄ«tikiá¹‡á¹‡o.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

229__._ á¹• 21 ``idamassa kÅ«á¹-Ä• gÄ• raá¹ƒ, sovaá¹‡á¹‡apupphamÄ• lyavÄ«tikiá¹‡á¹‡aá

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

230__._ á¹• 21 ``idamassa kÅ«á¹-Ä• gÄ• raá¹ƒ, sovaá¹‡á¹‡apupphamÄ• lyavÄ«tikiá¹‡á¹‡aá

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

231__._ á¹• 21 ``ayamassa asokavanikÄ• , supupphitÄ• sabbakÄ• likÄ• rammÄ• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

232__._ á¹• 21 ``ayamassa asokavanikÄ• , supupphitÄ• sabbakÄ• likÄ• rammÄ• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

233__._ á¹• 21 ``idamassa uyyÄ• naá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari \Ee V 189/ rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

234__._ á¹• 21 ``idamassa \Be V 200/ uyyÄ• naá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ ramma

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

235__._ á¹• 21 ``idamassa kaá¹‡ikÄ• ravanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

236__._ á¹• 21 ``idamassa kaá¹‡ikÄ• ravanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

237__._ á¹• 21 ``idamassa \Ne V 181/ pÄ• á¹-alivanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ ra

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

238__._ á¹• 21 ``idamassa pÄ• á¹-alivanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

239__._ á¹• 21 ``idamassa ambavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

240__._ á¹• 21 ``idamassa ambavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

241__._ á¹• 21 ``ayamassa pokkharaá¹‡Ä«, saÃ±channÄ• aá¹‡á¸• ajehi vÄ«tikiá¹‡á¹‡Ä• .

yahimanuvicari \Ee V 190/ rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

242__._ á¹• 21 ``ayamassa pokkharaá¹‡Ä«, saÃ±channÄ• aá¹‡á¸• ajehi vÄ«tikiá¹‡á¹‡Ä• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghenÄ• â€™â€™ ti || ---

imÄ• hi gÄ• thÄ• hi paridevanto vicari.

tattha __vÄ«tikiá¹‡á¹‡o_ti sovaá¹‡á¹‡apupphehi ca nÄ• nÄ• mÄ• lyehi ca samokiá¹‡á¹‡o. _
parivÄ• rito. __itthÄ• gÄ• rehÄ«_ti dÄ• siyo upÄ• dÄ• ya itthiyo itthÄ• gÄ• rÄ• nÄ• ma. __Ã
amaccÄ• pi idha Ã±Ä• tayo eva. __kÅ«á¹-Ä• gÄ• ra_nti sattaratanavicitto sayanakÅ«á¹-Ä• g
__asokavanikÄ• _ti asokavanabhÅ«mi. __sabbakÄ• likÄ• _ti sabbakÄ• laparibhogakkhamÄ
__uyyÄ• na_nti nandanavanacittalatÄ• vanasadisaá¹ƒ uyyÄ• naá¹ƒ \Be V 201/. __sabbakÄ•
uppajjanakapupphaphalasaÃ±channaá¹ƒ. kaá¹‡ikÄ• ravanÄ• dÄ«su __sabbakÄ• lika_nti sa
supupphitaphalitameva. __saÃ±channÄ• _ti nÄ• nÄ• vidhehi jalajathalajakusumehi suá¹-á¹-
__aá¹‡á¸• ajehi vÄ«tikiá¹‡á¹‡Ä• _ti sakuá¹‡asaá¹…ghehi okiá¹‡á¹‡Ä• .

evaá¹ƒ tesu tesu á¹-hÄ• nesu paridevitvÄ• mahÄ• jano puna rÄ• jaá¹…gaá¹‡aá¹ƒ Ä• gantv

243__._ á¹• 21 ``rÄ• jÄ• \Ne V 182/ vo kho pabbajito, sutasomo rajjaá¹ƒ imaá¹ƒ pahatvÄ• n

kÄ• sÄ• yavatthavasano, nÄ• gova ekako caratÄ«â€™â€™ ti || ---

gÄ• thaá¹ƒ vatvÄ• attano ghare vibhavaá¹ƒ pahÄ• ya puttadhÄ«taro hatthesu gahetvÄ• nik
santikaá¹ƒ agamÄ• si, tathÄ• mÄ• tÄ• pitaro puttadÄ• rÄ• soá¸·asasahassÄ• ca nÄ• á¹-ak
tucchaá¹ƒ viya ahosi, janapadavÄ• sinopi tesaá¹ƒ pacchato pacchato gamiá¹ƒsu. bodhisatto
parisaá¹ƒ gahetvÄ• himavantÄ• bhimukho pÄ• yÄ• si. athassa abhinikkhamanaá¹ƒ Ã±atvÄ•
Ä• mantetvÄ• , ``tÄ• ta vissakamma, sutasomamahÄ• rÄ• jÄ• abhinikkhamanaá¹ƒ nikkhant
191/ laddhuá¹ƒ vaá¹-á¹-ati, samÄ• gamo ca mahÄ• bhavissati, gaccha himavantapadese ga
tiá¹ƒsayojanÄ• yÄ• maá¹ƒ paÃ±cadasayojanavitthataá¹ƒ assamapadaá¹ƒ mÄ• pehÄ«â€™â
tasmiá¹ƒ assamapade pabbajitaparikkhÄ• re paá¹-iyÄ• detvÄ• ekapadikamaggaá¹ƒ mÄ• pe

 mahÄ• satto tena maggena gantvÄ• taá¹ƒ assamapadaá¹ƒ pavisitvÄ• paá¹-hamaá¹ƒ saya
pabbÄ• jesi, aparabhÄ• ge bahÅ« pabbajiá¹ƒsu. tiá¹ƒsayojanikaá¹ƒ á¹-hÄ• naá¹ƒ paripÅ«ri.
assamamÄ• pitaniyÄ• mo ca bahÅ«naá¹ƒ pabbajitaniyÄ• mo ca bodhisattassa assamapada
__hatthipÄ• lajÄ• take_ (J I 15.337 Ä• dayo) Ä• gatanayeneva veditabbo. tattha mahÄ• satt
kÄ• mavitakkÄ• di micchÄ• vitakko uppajjati, taá¹ƒ taá¹ƒ Ä• kÄ• sena upasaá¹…kamitvÄ• Ä
nisÄ«ditvÄ• ovadanto gÄ• thÄ• dvayamÄ• ha ---

244__._ á¹• 21 ``mÄ• ssu \Be V 202/ pubbe ratikÄ«á¸·itÄ• ni, hasitÄ• ni ca anussarittha.

mÄ• vo kÄ• mÄ• haniá¹ƒsu, rammaÃ±hi sudassanaá¹ƒ nagaraá¹ƒ ||

245__._ á¹• 21 ``mettacittaÃ±ca bhÄ• vetha, appamÄ• á¹‡aá¹ƒ divÄ• ca ratto ca.

agacchittha devapuraá¹ƒ, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaâ€™â€™ nti ||

 tattha __ratikÄ«á¸·itÄ• nÄ«_ti kÄ• maratiyo ca kÄ• yavÄ• cÄ• khiá¸• á¸• Ä• vasena pavatta
kÄ• mÄ• haniá¹ƒsÅ«_ti mÄ• tumhe vatthukÄ• makilesakÄ• mÄ• haniá¹ƒsu. __rammaá¹ƒ
ramaá¹‡Ä«yaá¹ƒ, taá¹ƒ mÄ• anussarittha. __mettacitta_nti idaá¹ƒ desanÄ• mattameva, so
brahmavihÄ• re \Ne V 183/ Ä• cikkhi. __appamÄ• á¹‡a_nti appamÄ• á¹‡asattÄ• rammaá¹‡a
gamissatha. __devapura_nti brahmalokaá¹ƒ.

 sopi \Ee V 192/ isigaá¹‡o tassovÄ• de á¹-hatvÄ• brahmalokaparÄ• yaá¹‡o ahosÄ«ti sabba
Ä• gatanayeneva kathetabbaá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ
nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• mÄ• tÄ• pitaro mah
candÄ• devÄ« rÄ• hulamÄ• tÄ• , jeá¹-á¹-haputto sÄ• riputto, kaniá¹-á¹-haputto rÄ• hulo, dhÄ
kulavaá¸• á¸• hanaseá¹-á¹-hi kassapo, mahÄ• senagutto moggallÄ• no, somadattakumÄ• ro
buddhaparisÄ• , sutasomarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

cÅ«á¸·asutasomajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

jÄ• takuddÄ• naá¹ƒ ---

suvapaá¹‡á¸• itajambukakuá¹‡á¸• alino, varakaÃ±Ã±amalambusajÄ• takaÃ±ca.

pavaruttamasaá¹…khasirÄ«vhayako, sutasomaarindamarÄ• javaro ||

cattÄ• lÄ«sanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. paá¹‡á¹‡Ä• sanipÄ• to

á¹• 03 [526] 1. niá¸·inikÄ• jÄ• takavaá¹‡á¹‡anÄ•

__uddayhate_ \Ne V 184/ \Ee V 193/ \Be V 203/ __janapado_ti idaá¹ƒ satthÄ• jetavane vih
purÄ• á¹‡adutiyikÄ• palobhanaá¹ƒ Ä• rabba kathesi. kathento ca taá¹ƒ bhikkhuá¹ƒ ``kena uk
ti pucchitvÄ• ``purÄ• á¹‡adutiyikÄ• yÄ• â€™â€™ ti vutte ``na esÄ• kho, bhikkhu, idÄ• neva
pubbepi tvaá¹ƒ etaá¹ƒ nissÄ• ya jhÄ• nÄ• parihÄ• yitvÄ• mahÄ• vinÄ• saá¹ƒ pattoâ€™â€™

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto udiccabrÄ• hmaá¹‡a
nibbattitvÄ• vayappatto uggahitasippo isipabbajjaá¹ƒ pabbijitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nibb
vÄ• saá¹ƒ kappesi. alambusÄ• jÄ• take vuttanayeneva taá¹ƒ paá¹-icca ekÄ• migÄ« gabbha
vijÄ• yi, ``isisiá¹…goâ€™â€™ tvevassa nÄ• maá¹ƒ ahosi. atha naá¹ƒ pitÄ• vayappattaá¹ƒ p
kasiá¹‡aparikammaá¹ƒ uggaá¹‡hÄ• pesi. so nacirasseva jhÄ• nÄ• bhiÃ±Ã±Ä• uppÄ• detvÄ
ghoratapo paramadhitindriyo ahosi. tassa sÄ«latejena sakkassa bhavanaá¹ƒ kampi. sakko Ä
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``upÄ• yenassa sÄ«laá¹ƒ bhindissÄ• mÄ«â€™â€™ ti tÄ«á¹‡i saá¹ƒ
sakalakÄ• siraá¹-á¹-he vuá¹-á¹-hiá¹ƒ nivÄ• resi, raá¹-á¹-haá¹ƒ aggidaá¸• á¸• haá¹ƒ viya ahos
asampajjamÄ• ne dubbhikkhapÄ«á¸·itÄ• manussÄ• sannipatitvÄ• rÄ• jaá¹…gaá¹‡e upakk
vÄ• tapÄ• ne á¹-hito ``kiá¹ƒ etaâ€™â€™ nti pucchi. ``mahÄ• rÄ• ja, tÄ«á¹‡i \Ee V 194/ saá¹
avassantattÄ• sakalaraá¹-á¹-haá¹ƒ uddayhati, manussÄ• dukkhitÄ• , devaá¹ƒ vassÄ• pehi,
sÄ«laá¹ƒ samÄ• diyitvÄ• uposathaá¹ƒ upavasantopi vassaá¹ƒ vassÄ• petuá¹ƒ nÄ• sakkhi.

tasmiá¹ƒ kÄ• le sakko aá¸• á¸• harattasamaye tassa sirigabbhaá¹ƒ pavisitvÄ• ekobhÄ• saá
aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• ``kosi tvaâ€™â€™ nti pucchi. ``sakkohamasmÄ«â€™â€
``kenatthenÄ• gatosÄ«â€™â€™ ti? ``vassati te, mahÄ• rÄ• ja \Be V 204/, raá¹-á¹-he devoâ€
vassatÄ«â€™â€™ ti. ``jÄ• nÄ• si panassa avassanakÄ• raá¹‡aâ€™â€™ nti? ``na jÄ• nÄ• r
``mahÄ• rÄ• ja, himavantapadese \Ne V 185/ isisiá¹…go nÄ• ma tÄ• paso paá¹-ivasati ghor
nibaddhaá¹ƒ deve vassante kujjhitvÄ• Ä• kÄ• saá¹ƒ olokesi, tasmÄ• devo na vassatÄ«â€™
kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``tassa tape bhinne devo vassissatÄ«â€™â€™ ti. ``ko panass
samatthoâ€™â€™ ti? ``dhÄ«tÄ• te, mahÄ• rÄ• ja, niá¸·inikÄ• samatthÄ• , taá¹ƒ pakkosÄ•
nÄ• ma gantvÄ• tÄ• pasassa tapaá¹ƒ bhindÄ• hÄ«â€™ ti pesehÄ«â€™â€™ ti. evaá¹ƒ so r
sakaá¹-á¹-hÄ• nameva agamÄ• si. rÄ• jÄ• punadivase amaccehi saddhiá¹ƒ mantetvÄ• dhÄ
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1__._ á¹• 21 ``uddayhate janapado, raá¹-á¹-haÃ±cÄ• pi vinassati.

ehi niá¸·inike gaccha, taá¹ƒ me brÄ• hmaá¹‡amÄ• nayÄ• â€™â€™ ti ||

tattha __taá¹ƒ me_ti taá¹ƒ mama anatthakÄ• riá¹ƒ brÄ• hmaá¹‡aá¹ƒ attano vasaá¹ƒ Ä• neh
sÄ«laá¹ƒ bhindÄ• hÄ«ti.

taá¹ƒ sutvÄ• sÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

2__._ á¹• 21 ``nÄ• haá¹ƒ dukkhakkhamÄ• rÄ• ja, nÄ• haá¹ƒ addhÄ• nakovidÄ• .

kathaá¹ƒ ahaá¹ƒ gamissÄ• mi, vanaá¹ƒ kuÃ±jarasevitaâ€™â€™ nti ||

tattha __dukkhakkhamÄ• _ti ahaá¹ƒ, mahÄ• rÄ• ja, dukkhassa khamÄ• na homi, addhÄ• r
kathaá¹ƒ gamissÄ• mÄ«ti.

tato rÄ• jÄ• dve gÄ• thÄ• yo abhÄ• si ---

3__._ á¹• 21 ``phÄ«taá¹ƒ janapadaá¹ƒ gantvÄ• , hatthinÄ• ca rathena ca.

dÄ• rusaá¹…ghÄ• á¹-ayÄ• nena, evaá¹ƒ gaccha niá¸·inike ||

4__._ á¹• 21 ``hatthiassarathe \Ee V 195/ pattÄ«, gacchevÄ• dÄ• ya khattiye.

taveva vaá¹‡á¹‡arÅ«pena, vasaá¹ƒ tamÄ• nayissasÄ«â€™â€™ ti ||

tattha \Ne V 186/ __dÄ• rusaá¹…ghÄ• á¹-ayÄ• nenÄ• _ti, amma, niá¸·inike na tvaá¹ƒ padas
pana subhikkhaá¹ƒ khemaá¹ƒ attano janapadaá¹ƒ hatthivÄ• hanehi ca rathavÄ• hanehi ca \
parampi ajjhokÄ• se paá¹-icchannena vayhÄ• dinÄ• udakaá¹-á¹-hÄ• ne nÄ• vÄ• saá¹…khÄ
gaccha. __vaá¹‡á¹‡arÅ«penÄ• _ti evaá¹ƒ akilamamÄ• nÄ• gantvÄ• tava vaá¹‡á¹‡ena ceva
brÄ• hmaá¹‡aá¹ƒ attano vasaá¹ƒ Ä• nayissasÄ«ti.

evaá¹ƒ so dhÄ«tarÄ• saddhiá¹ƒ akathetabbampi raá¹-á¹-haparipÄ• lanaá¹ƒ nissÄ• ya kathe
ti sampaá¹-icchi. athassÄ• sabbaá¹ƒ dÄ• tabbayuttakaá¹ƒ datvÄ• amaccehi saddhiá¹ƒ uyyo
Ä• dÄ• ya paccantaá¹ƒ patvÄ• tattha khandhÄ• vÄ• raá¹ƒ nivÄ• sÄ• petvÄ• rÄ• jadhÄ«tara
desitena maggena himavantaá¹ƒ pavisitvÄ• pubbaá¹‡hasamaye tassa assamapadassa sam
tasmiá¹ƒ khaá¹‡e bodhisatto puttaá¹ƒ assamapade nivÄ• sÄ• petvÄ• sayaá¹ƒ phalÄ• phala
paviá¹-á¹-ho hoti. vanacarako sayaá¹ƒ assamaá¹ƒ agantvÄ• tassa pana dassanaá¹-á¹-hÄ• n
taá¹ƒ dassento dve gÄ• thÄ• abhÄ• si ---

5__._ á¹• 21 ``kadalÄ«dhajapaÃ±Ã±Ä• á¹‡o, Ä• bhujÄ«parivÄ• rito.

eso padissati rammo, isisiá¹…gassa assamo ||

6__._ á¹• 21 ``eso aggissa saá¹…khÄ• to, eso dhÅ«mo padissati.

maÃ±Ã±e no aggiá¹ƒ hÄ• peti, isisiá¹…go mahiddhikoâ€™â€™ ti ||

tattha kadalÄ«saá¹…khÄ• tÄ• dhajÄ• paÃ±Ã±Ä• á¹‡aá¹ƒ assÄ• ti __kadalÄ«dhajapaÃ±Ã±
bhujapattavanaparikkhitto. __saá¹…khÄ• to_ti eso aggi assa isisiá¹…gassa jhÄ• nena saá¹.
jalati. __maÃ±Ã±e no aggi_nti aggiá¹ƒ no hÄ• peti juhati paricaratÄ«ti maÃ±Ã±Ä• mi.

amaccÄ• pi bodhisattassa araÃ±Ã±aá¹ƒ paviá¹-á¹-havelÄ• ya assamaá¹ƒ parivÄ• retvÄ• Ä
rÄ• jadhÄ«taraá¹ƒ isivesaá¹ƒ gÄ• hÄ• petvÄ• \Ee V 196/ suvaá¹‡á¹‡acÄ«rakena nivÄ• sam
sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• tantubaddhaá¹ƒ cittageá¹‡á¸• ukaá¹ƒ gÄ• hÄ• petvÄ
sayaá¹ƒ bahi rakkhantÄ• aá¹-á¹-haá¹ƒsu. sÄ• tena geá¹‡á¸• ukena kÄ«á¸·antÄ« caá¹…kam
tasmiá¹ƒ khaá¹‡e isisiá¹…go paá¹‡á¹‡asÄ• ladvÄ• re pÄ• sÄ• á¹‡aphalake nisinno hoti. so
disvÄ• bhÄ«tatasito uá¹-á¹-hÄ• ya paá¹‡á¹‡asÄ• laá¹ƒ \Ne V 187/ pavisitvÄ• aá¹-á¹-hÄ• si
paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ gantvÄ• kÄ«á¸·iyeva. satthÄ• taÃ±ca tato uttari ca atthaá¹ƒ pal
abhÄ• si ---

7__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantiá¹ƒ, Ä• muttamaá¹‡ikuá¹‡á¸• alaá¹ƒ.

isisiá¹…go pÄ• visi bhÄ«to, assamaá¹ƒ paá¹‡á¹‡achÄ• danaá¹ƒ ||

8__._ á¹• 21 ``assamassa ca sÄ• dvÄ• re, geá¹‡á¸• ukenassa kÄ«á¸·ati.

vidaá¹ƒsayantÄ« aá¹…gÄ• ni, guyhaá¹ƒ pakÄ• sitÄ• ni ca ||

9__._ á¹• 21 ``taÃ±ca disvÄ• na kÄ«á¸·antiá¹ƒ, paá¹‡á¹‡asÄ• lagato jaá¹-Ä«.

assamÄ• nikkhamitvÄ• na, idaá¹ƒ vacanamabravÄ«â€™â€™ ti ||

 tattha __geá¹‡á¸• ukenassÄ• _ti assa isisiá¹…gassa assamadvÄ• re geá¹‡á¸• ukena kÄ«á¸
dassentÄ«. __guyhaá¹ƒ pakÄ• sitÄ• ni cÄ• _ti guyhaÃ±ca rahassaá¹…gaá¹ƒ pakÄ• sitÄ• ni
mukhahatthÄ• dÄ«ni. __abravÄ«_ti so kira paá¹‡á¹‡asÄ• lÄ• ya á¹-hatvÄ• cintesi --- ``sacÄ
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• maá¹ƒ murumurÄ• petvÄ• khÄ• deyya, nÄ• yaá¹ƒ yakkho, t
assamÄ• nikkhamitvÄ• pucchanto gÄ• thamÄ• ha ---

10__._ á¹• 21 ``ambho ko nÄ• ma so rukkho, yassa tevaá¹ƒgataá¹ƒ phalaá¹ƒ.

dÅ«repi khittaá¹ƒ pacceti, na taá¹ƒ ohÄ• ya gacchatÄ«â€™â€™ ti ||

 tattha __yassa tevaá¹ƒgataá¹ƒ phala_nti yassa tava rukkhassa evaá¹ƒgatikaá¹ƒ manorama
so rukkho_ti citrageá¹‡á¸• ukassa adiá¹-á¹-hapubbattÄ• ``rukkhaphalena tena bhavitabbaâ€
evaá¹ƒ pucchati.

 athassa sÄ• rukkhaá¹ƒ Ä• cikkhantÄ« gÄ• thamÄ• ha ---

11__._ á¹• 21 ``assamassa mama brahme, samÄ«pe gandhamÄ• dane.

bahavo tÄ• disÄ• rukkhÄ• , yassa tevaá¹ƒgataá¹ƒ phalaá¹ƒ.

dÅ«repi khittaá¹ƒ pacceti, na maá¹ƒ ohÄ• ya gacchatÄ«â€™â€™ ti ||

 tattha \Ne V 188/ \Ee V 197/ __samÄ«pe gandhamÄ• dane_ti gandhamÄ• danapabbate ma
tevaá¹ƒgata_nti yassa evaá¹ƒgataá¹ƒ, __ta_-kÄ• ro byaÃ±janasandhikaroti.

 iti \Be V 207/ sÄ• musÄ• vÄ• daá¹ƒ abhÄ• si. itaropi saddahitvÄ• ``tÄ• paso esoâ€™â€™
paá¹-isanthÄ• raá¹ƒ karonto gÄ• thamÄ• ha ---

12__._ á¹• 21 ``etÅ« bhavaá¹ƒ assamimaá¹ƒ adetu, pajjaÃ±ca bhakkhaÃ±ca paá¹-iccha dan

idamÄ• sanaá¹ƒ atra bhavaá¹ƒ nisÄ«datu, ito bhavaá¹ƒ mÅ«laphalÄ• ni bhuÃ±jatÅ«â€™â€

tattha __assamima_nti assamaá¹ƒ imaá¹ƒ bhavaá¹ƒ pavisatu. __adetÅ«_ti yathÄ• sannihita
paribhuÃ±jatu. __pajja_nti pÄ• dabbhaÃ±janaá¹ƒ. __bhakkha_nti madhuraphalÄ• phalaá¹ƒ.
paá¹-iggaá¹‡ha. __idamÄ• sana_nti paviá¹-á¹-hakÄ• le evamÄ• ha.

tassÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kaá¹-á¹-hattharaá¹‡e nisÄ«dantiyÄ• suvaá¹‡á¹‡acÄ
sarÄ«raá¹ƒ appaá¹-icchannaá¹ƒ ahosi. tÄ• paso mÄ• tugÄ• masarÄ«rassa adiá¹-á¹-hapubba
``vaá¹‡á¹‡o esoâ€™â€™ ti saÃ±Ã±Ä• ya evamÄ• ha ---

13__._ á¹• 21 ``kiá¹ƒ te idaá¹ƒ Å«rÅ«namantarasmiá¹ƒ, supicchitaá¹ƒ kaá¹‡harivappakÄ• sa

akkhÄ• hi me pucchito etamatthaá¹ƒ, kose nu te uttamaá¹…gaá¹ƒ paviá¹-á¹-haâ€™â€™ nti

tattha __supicchita_nti dvinnaá¹ƒ Å«rÅ«naá¹ƒ samÄ• gamakÄ• le suphusitaá¹ƒ sippipuá¹-a
subhalakkhaá¹‡ena hi asamannÄ• gatÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ Ä• vÄ• á¹-adhÄ• tukaá¹ƒ ho
abbhunnataá¹ƒ sippipuá¹-amukhasaá¹‡á¹-hÄ• naá¹ƒ. __kaá¹‡harivappakÄ• satÄ«_ti ubhosu
khÄ• yati. __kose nu te uttamaá¹…gaá¹ƒ paviá¹-á¹-ha_nti tava uttamaá¹…gaá¹ƒ liá¹…gasaá
paÃ±Ã±Ä• yati, kiá¹ƒ nu taá¹ƒ tava sarÄ«rasaá¹…khÄ• te kose paviá¹-á¹-hanti pucchati.

atha naá¹ƒ sÄ• vaÃ±cayantÄ« gÄ• thÄ• dvayamÄ• ha ---

14__._ á¹• 21 ``ahaá¹ƒ vane mÅ«laphalesanaá¹ƒ caraá¹ƒ, Ä• sÄ• dayiá¹ƒ acchaá¹ƒ sughora

so \Ee V 198/ maá¹ƒ patitvÄ• sahasÄ• jjhapatto, panujja maá¹ƒ abbahi uttamaá¹…gaá¹ƒ ||

15__._ á¹• 21 ``svÄ• yaá¹ƒ \Ne V 189/ \Be V 208/ vaá¹‡o khajjati kaá¹‡á¸• uvÄ• yati, sabba
labhÄ• mi sÄ• taá¹ƒ.

paho bhavaá¹ƒ kaá¹‡á¸• umimaá¹ƒ vinetuá¹ƒ, kurutaá¹ƒ bhavaá¹ƒ yÄ• cito brÄ• hmaá¹‡atth

tattha __Ä• sÄ• dayi_nti ghaá¹-á¹-esiá¹ƒ, Ä• gacchantaá¹ƒ disvÄ• leá¸• á¸• unÄ• paharinti
upadhÄ• vitvÄ• . __sahasÄ• jjhappatto_ti mamaá¹ƒ sahasÄ• ajjhappatto sampatto. __panu
__abbahÄ«_ti mukhena mama uttamaá¹…gaá¹ƒ luÃ±citvÄ• pakkÄ• mi, tato paá¹-á¹-hÄ• ya
jÄ• to. __svÄ• ya_nti so ayaá¹ƒ tato paá¹-á¹-hÄ• ya mayhaá¹ƒ vaá¹‡o khajjati ceva kaá¹‡á¸•
tappaccayÄ• sÄ• haá¹ƒ sabbakÄ• laá¹ƒ kÄ• yikacetasikasukhaá¹ƒ na labhÄ• mi. __paho_ti
__brÄ• hmaá¹‡attha_nti bhavaá¹ƒ mayÄ• yÄ• cito imaá¹ƒ brÄ• hmaá¹‡assa atthaá¹ƒ karotu

harÄ• hÄ«ti vadati.

so tassÄ• musÄ• vÄ• daá¹ƒ ``sabhÄ• voâ€™â€™ ti saddahitvÄ• ``sace te evaá¹ƒ sukhaá
taá¹ƒ padesaá¹ƒ oloketvÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

16__._ á¹• 21 ``gambhÄ«rarÅ«po te vaá¹‡o salohito, apÅ«tiko vaá¹‡agandho mahÄ• ca.

karomi te kiÃ±ci kasÄ• yayogaá¹ƒ, yathÄ• bhavaá¹ƒ paramasukhÄ« bhaveyyÄ• â€™â€™ t

tattha __salohito_ti rattobhÄ• so. __apÅ«tiko_ti pÅ«timaá¹ƒsarahito. __vaá¹‡agandho_ti th
__kasÄ• yayoga_nti ahaá¹ƒ keci rukkhakasÄ• ye gahetvÄ• tava ekaá¹ƒ kasÄ• yayogaá¹ƒ k

tato niá¸·inikÄ• gÄ• thamÄ• ha

17__._ á¹• 21 ``na mantayogÄ• na kasÄ• yayogÄ• , na osadhÄ• brahmacÄ• ri kamanti.

yaá¹ƒ te mudu tena vinehi kaá¹‡á¸• uá¹ƒ, yathÄ• ahaá¹ƒ paramasukhÄ« bhaveyyaâ€™â€™

tattha \Ee V 199/ \Be V 209/ __kamantÄ«_ti, bho brahmacÄ• ri, imasmiá¹ƒ mama vaá¹‡e n
kasÄ• yayogÄ• , na pupphaphalÄ• dÄ«ni osadhÄ• ni kamanti, anekavÄ• raá¹ƒ katehipi tehi
bhÅ«tapubbo. yaá¹ƒ pana te etaá¹ƒ mudu aá¹…gajÄ• taá¹ƒ, tena ghaá¹-á¹-iyamÄ• nasseva
tasmÄ• tena vinehi kaá¹‡á¸• unti.

so \Ne V 190/ ``saccaá¹ƒ eso bhaá¹‡atÄ«â€™â€™ ti sallakkhetvÄ• ``methunasaá¹ƒsagge
jhÄ• naá¹ƒ antaradhÄ• yatÄ«â€™â€™ ti ajÄ• nanto mÄ• tugÄ• massa adiá¹-á¹-hapubbattÄ
ajÄ• nanabhÄ• vena ``bhesajjaâ€™â€™ nti vadantiyÄ• tÄ• ya methunaá¹ƒ paá¹-isevi. tÄ• v
jhÄ• naá¹ƒ parihÄ• yi. so dve tayo vÄ• re saá¹ƒsaggaá¹ƒ katvÄ• kilanto hutvÄ• nikkhamitv
paá¹-ippassaddhadaratho Ä• gantvÄ• paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• punapi taá¹ƒ ``
maÃ±Ã±amÄ• no vasanaá¹-á¹-hÄ• naá¹ƒ pucchanto gÄ• thamÄ• ha ---

18__._ á¹• 21 ``ito nu bhoto katamena assamo, kacci bhavaá¹ƒ abhiramasi araÃ±Ã±e.

kacci nu te mÅ«laphalaá¹ƒ pahÅ«taá¹ƒ, kacci bhavantaá¹ƒ na vihiá¹ƒsanti vÄ• á¸·Ä• â€™â€

tattha __katamenÄ• _ti ito katamena disÄ• bhÄ• gena bhoto assamo. __bhava_nti Ä• lapa

tato niá¸·inikÄ• catasso gÄ• thÄ• yo abhÄ• si ---

19__._ á¹• 21 ``ito ujuá¹ƒ uttarÄ• yaá¹ƒ disÄ• yaá¹ƒ, khemÄ• nadÄ« himavatÄ• pabhÄ• vÄ

tassÄ• tÄ«re assamo mayha rammo, aho bhavaá¹ƒ assamaá¹ƒ mayhaá¹ƒ passe ||

20__._ á¹• 21 ``ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ

samantato kimpurisÄ• bhigÄ«taá¹ƒ, aho bhavaá¹ƒ assamaá¹ƒ mayhaá¹ƒ passe ||

21__._ á¹• 21 ``tÄ• lÄ• \Be V 210/ ca mÅ«lÄ• ca phalÄ• ca mettha, vaá¹‡á¹‡ena gandhen

taá¹ƒ \Ee V 200/ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, aho bhavaá¹ƒ assamaá¹ƒ mayhaá¹ƒ pas

22__._ á¹• 21 ``phalÄ• ca mÅ«lÄ• ca pahÅ«tamettha, vaá¹‡á¹‡ena gandhena rasenupetÄ•

Ä• yanti ca luddakÄ• taá¹ƒ padesaá¹ƒ, mÄ• me tato mÅ«laphalaá¹ƒ ahÄ• suâ€™â€™ nti |

tattha __uttarÄ• ya_nti uttarÄ• ya. __khemÄ• _ti evaá¹ƒnÄ• mikÄ• nadÄ«. __himavatÄ• p
pavattati. __aho_ti patthanatthe nipÄ• to. __uddÄ• lakÄ• _ti vÄ• taghÄ• takÄ• . __kimpurisÄ
parivÄ• retvÄ• madhurasaddena gÄ• yantehi kimpurisehi abhigÄ«taá¹ƒ. __tÄ• lÄ• ca mÅ«
ettha mama assame pÄ• sÄ• dikÄ• tÄ• larukkhÄ• ca tesaÃ±Ã±eva vaá¹‡á¹‡agandhÄ• disa
191/ mÅ«lÄ• ca phalÄ• ca. __pahÅ«tamettthÄ• _ti nÄ• nÄ• rukkhaphalÄ• ca rukkhavallimÅ
me tato_ti taá¹ƒ mama assamapadaá¹ƒ sambahulÄ• luddakÄ• Ä• gacchanti, mayÄ• cettha
madhurasamÅ«laphalÄ• phalaá¹ƒ atthi, te mayi cirÄ• yante mÅ«laphalÄ• phalaá¹ƒ hareyyua
mÅ«laphalÄ• phalaá¹ƒ mÄ• hariá¹ƒsu, tasmÄ• sacepi mayÄ• saddhiá¹ƒ Ä• gantukÄ• mo,
gamissÄ• mÄ«ti Ä• ha.

taá¹ƒ sutvÄ• tÄ• paso yÄ• va pitu Ä• gamanÄ• adhivÄ• sÄ• petuá¹ƒ gÄ• thamÄ• ha ---

23__._ á¹• 21 ``pitÄ• mamaá¹ƒ mÅ«laphalesanaá¹ƒ gato, idÄ• ni Ä• gacchati sÄ• yakÄ• le.

ubhova gacchÄ• mase assamaá¹ƒ taá¹ƒ, yÄ• va pitÄ• mÅ«laphalato etÅ«â€™â€™ ti ||

tattha __ubhova gacchÄ• mase_ti mama pitu Ä• rocetvÄ• ubhova gamissÄ• ma.

tato \Be V 211/ sÄ• cintesi --- ``ayaá¹ƒ tÄ• va araÃ±Ã±eva vaá¸• á¸• hitabhÄ• vena mama
jÄ• nÄ• ti, pitÄ• panassa maá¹ƒ disvÄ• va jÄ• nitvÄ• `tvaá¹ƒ idha kiá¹ƒ karosÄ«â€™ ti kÄ•
sÄ«sampi me bhindeyya, tasmiá¹ƒ anÄ• gateyeva mayÄ• gantuá¹ƒ vaá¹-á¹-ati, Ä• gamanal
niá¹-á¹-hitaâ€™â€™ nti. sÄ• tassa Ä• gamanÅ«pÄ• yaá¹ƒ Ä• cikkhantÄ« itaraá¹ƒ gÄ• tham

24__._ á¹• 21 ``aÃ±Ã±e \Ee V 201/ bahÅ« isayo sÄ• dhurÅ«pÄ• , rÄ• jÄ«sayo anumagge va

teyeva pucchesi mamassamaá¹ƒ taá¹ƒ, te taá¹ƒ nayissanti mamaá¹ƒ sakÄ• seâ€™â€™ ti ||

tattha __rÄ• jÄ«sayo_ti, samma, mayÄ• na sakkÄ• cirÄ• yituá¹ƒ, aÃ±Ã±e pana sÄ• dhusa
brÄ• hmaá¹‡isayo ca anumagge mama assamamaggapasse vasanti, ahaá¹ƒ tesaá¹ƒ Ä• cik
puccheyyÄ• si, te taá¹ƒ mama santikaá¹ƒ nayissantÄ«ti.

evaá¹ƒ sÄ• attano palÄ• yanÅ«pÄ• yaá¹ƒ katvÄ• paá¹‡á¹‡asÄ• lato nikkhamitvÄ• taá¹ƒ o
nivattÄ• â€™â€™ ti vatvÄ• Ä• gamanamaggeneva amaccÄ• naá¹ƒ santikaá¹ƒ agamÄ• si. t
khandhÄ• vÄ• raá¹ƒ gantvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ pÄ• puá¹‡iá¹ƒsu. sakkopi taá¹
sakalaraá¹-á¹-he devaá¹ƒ vassÄ• pesi, tato subhikkhaá¹ƒ janapadaá¹ƒ ahosi. isisiá¹…gatÄ•
pakkantamattÄ• ya eva kÄ• ye á¸• Ä• ho uppajji. so kampanto paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ
\Ne V 192/ socanto nipajji. bodhisatto sÄ• yaá¹ƒ Ä• gantvÄ• puttaá¹ƒ apassanto ``kahaá¹ƒ
kÄ• jaá¹ƒ otÄ• retvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• taá¹ƒ nipannakaá¹ƒ disvÄ• ``tÄ• ta, k
piá¹-á¹-hiá¹ƒ parimajjanto tisso gÄ• thÄ• abhÄ• si ---

25__._ á¹• 21 ``na te kaá¹-á¹-hÄ• ni bhinnÄ• ni, na te udakamÄ• bhataá¹ƒ.

aggÄ«pi te na hÄ• pito, kiá¹ƒ nu mandova jhÄ• yasi ||

26__._ á¹• 21 ``bhinnÄ• ni kaá¹-á¹-hÄ• ni huto ca aggi, tapanÄ«pi te samitÄ• brahmacÄ• rÄ

pÄ«á¹-haÃ±ca mayhaá¹ƒ udakaÃ±ca hoti, ramasi tuvaá¹ƒ brahmabhÅ«to puratthÄ• ||

27__._ á¹• 21 ``abhinnakaá¹-á¹-hosi \Be V 212/ anÄ• bhatodako, ahÄ• pitaggÄ«si asiddhab

na me tuvaá¹ƒ Ä• lapasÄ« mamajja, naá¹-á¹-haá¹ƒ nu kiá¹ƒ cetasikaÃ±ca dukkhaâ€™â€™

tattha \Ee V 202/ __bhinnÄ• nÄ«_ti araÃ±Ã±ato uddhaá¹-Ä• ni. __na hÄ• pito_ti na jalito. __
tayÄ• mamÄ• gamanavelÄ• ya kaá¹-á¹-hÄ• ni uddhaá¹-Ä• neva honti. __huto ca aggÄ«_ti a
__tapanÄ«_ti visibbanaaggisaá¹…khÄ• tÄ• tapanÄ«pi te samitÄ• va sayameva saá¹ƒvidah
mama Ä• sanatthÄ• ya pÄ«á¹-haÃ±ca paÃ±Ã±attameva hoti. __udakaÃ±cÄ• _ti pÄ• dadhov
hoti. __brahmabhÅ«to_ti tuvampi ito puratthÄ• seá¹-á¹-habhÅ«to imasmiá¹ƒ assame abhira
__abhinnakaá¹-á¹-hosÄ«_ti so dÄ• ni ajja anuddhaá¹-akaá¹-á¹-hosi. __asiddhabhojano_ti na
kandamÅ«laá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• seditaá¹ƒ. __mamajjÄ• _ti, mama putta, ajja na me
__naá¹-á¹-haá¹ƒ nu ki_nti kiá¹ƒ nu te naá¹-á¹-haá¹ƒ vÄ• , kiá¹ƒ cetasikaá¹ƒ vÄ• dukkhaá¹ƒ,

nipannakÄ• raá¹‡anti pucchati.

so pitu vacanaá¹ƒ sutvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ kathento Ä• ha ---

28__._ á¹• 21 ``idhÄ• gamÄ• jaá¹-ilo brahmacÄ• rÄ«, sudassaneyyo sutanÅ« vineti.

nevÄ• tidÄ«gho na panÄ• tirasso, sukaá¹‡hakaá¹‡hacchadanehi bhoto ||

29__._ á¹• 21 ``amassujÄ• to apurÄ• á¹‡avaá¹‡á¹‡Ä«, Ä• dhÄ• rarÅ«paÃ±ca panassa kaá¹

dve yamÄ• gaá¹‡á¸• Ä• ure sujÄ• tÄ• , suvaá¹‡á¹‡atindukanibhÄ• pabhassarÄ• ||

30__._ á¹• 21 ``mukhaÃ±ca \Ne V 193/ tassa bhusadassaneyyaá¹ƒ, kaá¹‡á¹‡esu lambanti c

te jotare carato mÄ• á¹‡avassa, suttaÃ±ca yaá¹ƒ saá¹ƒyamanaá¹ƒ jaá¹-Ä• naá¹ƒ ||

31__._ á¹• 21 ``aÃ±Ã±Ä• \Be V 213/ ca tassa saá¹ƒyamÄ• ni catasso, nÄ«lÄ• pÄ«tÄ• lohi

tÄ• piá¹ƒsare carato mÄ• á¹‡avassa, tiriá¹-isaá¹…ghÄ• riva pÄ• vusamhi ||

32__._ á¹• 21 ``na mikhalaá¹ƒ muÃ±jamayaá¹ƒ dhÄ• reti, na santhare no pana pabbajassa.

tÄ• \Ee V 203/ jotare jaghanantare vilaggÄ• , sateratÄ• vijjurivantalikkhe ||

33__._ á¹• 21 ``akhÄ«lakÄ• ni ca avaá¹‡á¹-akÄ• ni, heá¹-á¹-hÄ• nabhyÄ• kaá¹-isamohitÄ•

aghaá¹-á¹-itÄ• niccakÄ«á¸·aá¹ƒ karonti, haá¹ƒ tÄ• ta kiá¹ƒrukkhaphalÄ• ni tÄ• ni ||

34__._ á¹• 21 ``jaá¹-Ä• ca tassa bhusadassaneyyÄ• , parosataá¹ƒ vellitaggÄ• sugandhÄ•

dvedhÄ• siro sÄ• dhu vibhattarÅ«po, aho nu kho mayha tathÄ• jaá¹-Ä• ssu ||

35__._ á¹• 21 ``yadÄ• ca so pakirati tÄ• jaá¹-Ä• yo, vaá¹‡á¹‡ena gandhena upetarÅ«pÄ• .

nÄ«luppalaá¹ƒ vÄ• tasameritaá¹ƒva, tatheva saá¹ƒvÄ• ti panassamo ayaá¹ƒ ||

36__._ á¹• 21 ``paá¹…ko ca tassa bhusadassaneyyo, netÄ• diso yÄ• diso mayhaá¹ƒ kÄ• ye

so vÄ• yati erito mÄ• lutena, vanaá¹ƒ yathÄ• aggagimhe suphullaá¹ƒ ||

37__._ á¹• 21 ``nihanti so rukkhaphalaá¹ƒ pathabyÄ• , sucittarÅ«paá¹ƒ ruciraá¹ƒ dassaneyy

khittaÃ±ca tassa punarehi hatthaá¹ƒ, haá¹ƒ tÄ• ta kiá¹ƒrukkhaphalaá¹ƒ nu kho taá¹ƒ ||

38__._ á¹• 21 ``dantÄ• \Be V 214/ ca tassa bhusadassaneyyÄ• , suddhÄ• samÄ• saá¹…k

mano pasÄ• denti vivariyamÄ• nÄ• , na hi nÅ«na so sÄ• kamakhÄ• di tehi ||

39__._ á¹• 21 ``akakkasaá¹ƒ aggaá¸·itaá¹ƒ muhuá¹ƒ muduá¹ƒ, ujuá¹ƒ anuddhataá¹ƒ acapal

rudaá¹ƒ \Ee V 204/ manuÃ±Ã±aá¹ƒ karavÄ«kasussaraá¹ƒ, hadayaá¹…gamaá¹ƒ raÃ±jayatev

40__._ á¹• 21 ``bindussaro \Ne V 194/ nÄ• tivisaá¹-á¹-havÄ• kyo, na nÅ«na sajjhÄ• yamatip

icchÄ• mi bho taá¹ƒ punadeva daá¹-á¹-huá¹ƒ, mitto hi me mÄ• á¹‡avohu puratthÄ• ||

41__._ á¹• 21 ``susandhi sabbattha vimaá¹-á¹-himaá¹ƒ vaá¹‡aá¹ƒ, puthÅ« sujÄ• taá¹ƒ khara

teneva maá¹ƒ uttariyÄ• na mÄ• á¹‡avo, vivaritaá¹ƒ Å«ruá¹ƒ jaghanena piá¸·ayi ||

42__._ á¹• 21 ``tapanti Ä• bhanti virocare ca, sateratÄ• vijjurivantalikkhe.

bÄ• hÄ• mudÅ« aÃ±janalomasÄ• disÄ• , vicitravaá¹-á¹-aá¹…gulikÄ• ssa sobhare ||

43__._ á¹• 21 ``akakkasaá¹…go na ca dÄ«ghalomo, nakhÄ• ssa dÄ«ghÄ• api lohitaggÄ• .

mudÅ«hi bÄ• hÄ• hi palissajanto, kalyÄ• á¹‡arÅ«po ramayaá¹ƒ upaá¹-á¹-hahi ||

44__._ á¹• 21 ``dumassa tÅ«lÅ«panibhÄ• pabhassarÄ• , suvaá¹‡á¹‡akambutalavaá¹-á¹-asu

hatthÄ• mudÅ« tehi maá¹ƒ samphusitvÄ• , ito gato tena maá¹ƒ dahanti tÄ• ta ||

45__._ á¹• 21 ``na \Be V 215/ nÅ«na so khÄ• rividhaá¹ƒ ahÄ• si, na nÅ«na so kaá¹-á¹-hÄ• r

na nÅ«na so hanti dume kuá¹-hÄ• riyÄ• , na hissa hatthesu khilÄ• ni atthi ||

46__._ á¹• 21 ``accho ca kho tassa vaá¹‡aá¹ƒ akÄ• si, so maá¹ƒbravi `sukhitaá¹ƒ maá¹ƒ ka

tÄ• haá¹ƒ \Ee V 205/ kariá¹ƒ tena mamÄ• si sokhyaá¹ƒ, so cabravi `sukhitosmÄ«â€™ ti bra

47__._ á¹• 21 ``ayaÃ±ca te mÄ• luvapaá¹‡á¹‡asanthatÄ• , vikiá¹‡á¹‡arÅ«pÄ• va mayÄ• ca

kilantarÅ«pÄ• udake ramitvÄ• , punappunaá¹ƒ paá¹‡á¹‡akuá¹-iá¹ƒ vajÄ• ma ||

48__._ á¹• 21 ``na majja mantÄ• paá¹-ibhanti tÄ• ta, na aggihuttaá¹ƒ napi yaÃ±Ã±atantaá¹

na cÄ• pi te mÅ«laphalÄ• ni bhuÃ±je, yÄ• va na passÄ• mi taá¹ƒ brahmacÄ• riá¹ƒ ||

49__._ á¹• 21 ``addhÄ• pajÄ• nÄ• si tuvampi tÄ• ta, yassaá¹ƒ disaá¹ƒ vasate brahmacÄ• r

taá¹ƒ maá¹ƒ disaá¹ƒ pÄ• paya tÄ• ta khippaá¹ƒ, mÄ• te ahaá¹ƒ amarimassamamhi ||

50__._ á¹• 21 ``vicitraphullaÃ±hi \Ne V 195/ vanaá¹ƒ sutaá¹ƒ mayÄ• , dijÄ• bhighuá¹-á¹-haá
dijasaá¹…ghasevitaá¹ƒ.

taá¹ƒ maá¹ƒ vanaá¹ƒ pÄ• paya tÄ• ta khippaá¹ƒ, purÄ• te pÄ• á¹‡aá¹ƒ vijahÄ• mi assameâ

tattha __idhÄ• gamÄ• _ti, tÄ• ta, imaá¹ƒ assamapadaá¹ƒ Ä• gato. __sudassaneyyo_ti suá¹
__sutanÅ«_ti suá¹-á¹-hu tanuko nÄ• tikiso nÄ• tithÅ«lo \Be V 216/. __vinetÄ«_ti attano sarÄ
assamapadaá¹ƒ ekobhÄ• saá¹ƒ viya vineti pÅ«reti. __sukaá¹‡hakaá¹‡hacchadanehi bhoto_
sukaá¹‡hehi kaá¹‡hacchadanehi bhamaravaá¹‡á¹‡ehi kesehi sukaá¹‡hasÄ«saá¹ƒ sumajjita
khÄ• yati. __amassÅ«jÄ• to_ti na tÄ• vassa massu jÄ• yati, taruá¹‡oyeva. __apurÄ• á¹‡ava
__Ä• dhÄ• rarÅ«paÃ±ca panassa kaá¹‡á¹-he_ti kaá¹‡á¹-he ca panassa amhÄ• kaá¹ƒ bhikk
pattÄ• dhÄ• rasadisaá¹ƒ piá¸·andhanaá¹ƒ atthÄ«ti muttÄ• hÄ• raá¹ƒ sandhÄ• ya vadati. __g
sandhÄ• yÄ• ha. __ure sujÄ• tÄ• _ti uramhi sujÄ• tÄ• . ``uratoâ€™â€™ tipi pÄ• á¹-ho. __pa
pabhÄ• sampannÄ• . ``pabhÄ• sareâ€™â€™ tipi pÄ• á¹-ho, obhÄ• santÄ«ti attho.

__bhusadassaneyya_nti ativiya dassanÄ«yaá¹ƒ. __kuÃ±citaggÄ• _ti sÄ«hakuá¹‡á¸• alaá¹ƒ
__suttaÃ±cÄ• _ti yaá¹ƒ tassa jaá¹-Ä• bandhanasuttaá¹ƒ, tampi jotati pabhaá¹ƒ muÃ±cati. __
catassoâ€™â€™ _ti iminÄ• maá¹‡isuvaá¹‡á¹‡apavÄ• á¸·arajatamayÄ• ni cattÄ• ri piá¸·and
__tÄ• piá¹ƒsare_ti tÄ• ni piá¸·andhanÄ• ni pÄ• vusamhi pavuá¹-á¹-he deve tiriá¹-isaá¹…ghÄ
__mikhala_nti mekhalaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ nivatthakaÃ±canacÄ«rakaá¹ƒ s
santhare_ti na vÄ• ke. idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta, yathÄ• mayaá¹ƒ tiá¹‡amayaá¹ƒ vÄ• v
cÄ«rakaá¹ƒ dhÄ• rema, na tathÄ• so, so pana suvaá¹‡á¹‡acÄ«rakaá¹ƒ dhÄ• retÄ«ti. __akh

nippaá¹‡á¹‡Ä• ni. __kaá¹-isamohitÄ• nÄ«_ti kaá¹-iyaá¹ƒ baddhÄ• ni. __niccakÄ«á¸·aá¹ƒ kar
aghaá¹-á¹-itÄ• nipi niccakÄ• laá¹ƒ kÄ«á¸·Ä• yanti. __haá¹ƒ, tÄ• tÄ• _ti hambho, tÄ• ta. __kiá
tÄ• nÄ«_ti tÄ• ni tassa mÄ• á¹‡avassa suttÄ• ruá¸·hÄ• ni kaá¹-iyaá¹ƒ baddhÄ• ni katararukk
maá¹‡isaá¹…ghÄ• á¹-iá¹ƒ sandhÄ• yÄ• ha.

__jaá¹-Ä• _ti jaá¹-Ä• maá¹‡á¸• alÄ• kÄ• rena baddharatanamissakakesavaá¹-á¹-iyo sandhÄ
kuÃ±citaggÄ• . __dvedhÄ• siro_ti tassa sÄ«saá¹ƒ dvedhÄ• katvÄ• baddhÄ• naá¹ƒ jaá¹-Ä•
vibhattarÅ«paá¹ƒ. __tathÄ• _ti yathÄ• tassa mÄ• á¹‡avassa jaá¹-Ä• , tathÄ• tumhehi mam
mamapi tathÄ• assÅ«ti patthento Ä• ha. __upetarÅ«pÄ• _ti upetasabhÄ• vÄ• . __vÄ• tasar
yathÄ• nÄ• ma nÄ«luppalaá¹ƒ vÄ• tena samÄ«ritaá¹ƒ, tatheva ayaá¹ƒ imasmiá¹ƒ vanasaá¹
__netÄ• diso_ti, tÄ• ta, yÄ• diso \Ne V 196/ mama kÄ• ye paá¹…ko, netÄ• diso tassa sarÄ«
sugandho ca. __aggagimhe_ti vasantasamaye.

__nihantÄ«_ti paharati. __kiá¹ƒ rukkhaphalaá¹ƒ nu kho ta_nti katararukkhassa nu kho taá¹ƒ
__saá¹…khavarÅ«papannÄ• _ti sudhotasaá¹…khapaá¹-ibhÄ• gÄ• . __na hi nÅ«na so sÄ• k
mÄ• á¹‡avo mayaá¹ƒ viya tehi dantehi rukkhapaá¹‡á¹‡Ä• ni ceva mÅ«laphalÄ• phalÄ• ni ca
khÄ• dantÄ• naá¹ƒ sabalÄ• paá¹‡á¹‡avaá¹‡á¹‡Ä• dantÄ• ti dÄ«peti.

__akakkasa_nti, tÄ• ta, tassa bhÄ• sitaá¹ƒ apharusaá¹ƒ agaá¸·itaá¹ƒ, punappunaá¹ƒ vadan
__muhuá¹ƒ muduá¹ƒ, _ apamussatÄ• ya __ujuá¹ƒ, _ avikkhittatÄ• ya __anuddhaá¹-aá¹ƒ, _
__acapalaá¹ƒ. ruda_nti bhÄ• samÄ• nassa sarasaá¹…khÄ• taá¹ƒ rudampi manoharaá¹ƒ kar
sumadhuraá¹ƒ. __raÃ±jayatevÄ• _ti mama mano raÃ±jatiyeva. __bindussaro_ti piá¹‡á¸• itas
so hi mÄ• á¹‡avo puratthÄ• mama mitto ahu.

__susandhi sabbattha vimaá¹-á¹-himaá¹ƒ vaá¹‡a_nti tÄ• ta tassa mÄ• á¹‡avassa Å«rÅ«naá
atthi, taá¹ƒ susandhi suphusitaá¹ƒ sippipuá¹-amukhasadisaá¹ƒ, sabbattha vimaá¹-á¹-haá¹ƒ s
maá¹-á¹-haá¹ƒ. __puthÅ«_ti mahantaá¹ƒ. __sujÄ• ta_nti susaá¹‡á¹-hitaá¹ƒ. __kharapattasar
supupphitapadumamakuá¸·asannibhaá¹ƒ. __uttariyÄ• nÄ• _ti uttaritvÄ• avattharitvÄ• . __pi
__tapantÄ«_ti tassa mÄ• á¹‡avassa sarÄ«rato niccharantÄ• suvaá¹‡á¹‡avaá¹‡á¹‡araá¹ƒsiy
virocanti ca. __bÄ• hÄ• _ti bÄ• hÄ• pissa mudÅ«. __aÃ±janalomasÄ• disÄ• _ti aÃ±janasad
__vicitravaá¹-á¹-aá¹…gulikÄ• ssa sobhare_ti hatthÄ• pissa varalakkhaá¹‡avicitrÄ• hi pavÄ•
vaá¹-á¹-aá¹…gulÄ«hi samannÄ• gatÄ• sobhanti.

__akakkasaá¹…go_ti kacchupÄ«á¸·akÄ• dirahitaaá¹…gapaccaá¹…go. __ramayaá¹ƒ upaá¹-
upaá¹-á¹-hahi paricari. __tÅ«lÅ«panibhÄ• _ti mudubhÄ• vassa upamÄ• . __suvaá¹‡á¹‡akan
suvaá¹‡á¹‡amayaá¹ƒ Ä• dÄ• satalaá¹ƒ viya vaá¹-á¹-Ä• ca succhavi ca, parimaá¹‡á¸• alatal
cÄ• ti attho. __samphusitvÄ• _ti suá¹-á¹-hu phusitvÄ• attano hatthasamphassaá¹ƒ mama sa
gato_ti mama \Be V 218/ olokentasseva ito gato. __tena maá¹ƒ dahantÄ«_ti tena tassa hatt

maá¹ƒ dahanti. tathÄ• hi tassa gatakÄ• lato paá¹-á¹-hÄ• ya mama sarÄ«re á¸• Ä• ho uá¹-á¹
domanassappatto nipannoti.

__na_ \Ne V 197/ __nÅ«na so khÄ• rividha_nti, tÄ• ta, nÅ«na so mÄ• á¹‡avo na khÄ• ribhÄ
__khilÄ• nÄ«_ti kilÄ• ni, ``ayameva vÄ• pÄ• á¹-ho. __sokhya_nti sukhaá¹ƒ. __mÄ• luvapaá
vikiá¹‡á¹‡arÅ«pÄ• vÄ• _ti, tÄ• ta, ayaá¹ƒ tava mÄ• luvapaá¹‡á¹‡asanthatÄ• ajja mayÄ• ca
parÄ• masanÄ• liá¹…ganavasena parivattantehi vikiá¹‡á¹‡Ä• viya Ä• kulabyÄ• kulÄ• jÄ• tÄ
paá¹‡á¹‡akuá¹-iá¹ƒ vajÄ• mÄ• _ti, tÄ• ta, ahaÃ±ca so ca abhiramitvÄ• kilantarÅ«pÄ• paá¹-
udakaá¹ƒ pavisitvÄ• ramitvÄ• vigatadarathÄ• punappunaá¹ƒ imameva kuá¹-iá¹ƒ pavisÄ• m

__na majja mantÄ• _ti ajja mama tassa gatakÄ• lato paá¹-á¹-hÄ• ya neva mantÄ• paá¹-ibh
na ruccanti. __na aggihuttaá¹ƒ napi yaÃ±Ã±atanta_nti mahÄ• brahmuno Ä• rÄ• dhanatthÄ•
kattabbahomavidhÅ«panÄ• diyaÃ±Ã±akiriyÄ• pi me na paá¹-ibhÄ• ti na upaá¹-á¹-hÄ• ti na r
tayÄ• Ä• bhatamÅ«laphalÄ• phalÄ• nipi na bhuÃ±jÄ• mi. __yassaá¹ƒ disa_nti yassaá¹ƒ dis
mÄ• á¹‡avassa assamaá¹ƒ parivÄ• retvÄ• á¹-hitavananti.

tassevaá¹ƒ vilapantassa taá¹ƒ vilÄ• paá¹ƒ sutvÄ• mahÄ• satto ``ekÄ• ya itthiyÄ• imassa s
bhavissatÄ«â€™â€™ ti Ã±atvÄ• taá¹ƒ ovadanto cha gÄ• thÄ• yo abhÄ• si ---

51__._ á¹• 21 ``imasmÄ• haá¹ƒ jotirase vanamhi, gandhabbadevaccharasaá¹…ghasevite.

isÄ«namÄ• vÄ• se \Ee V 208/ sanantanamhi, netÄ• disaá¹ƒ aratiá¹ƒ pÄ• puá¹‡etha ||

52__._ á¹• 21 ``bhavanti mittÄ• ni atho na honti, Ã±Ä• tÄ«su mittesu karonti pemaá¹ƒ.

ayaÃ±ca jammo kissa vÄ• niviá¹-á¹-ho, yo neva jÄ• nÄ• ti `kutomhi Ä• gatoâ€™ ||

53__._ á¹• 21 ``saá¹ƒvÄ• sena \Be V 219/ hi mittÄ• ni, sandhÄ«yanti punappunaá¹ƒ.

sveva mitto asaá¹ƒgantu, asaá¹ƒvÄ• sena jÄ«rati ||

54__._ á¹• 21 ``sace tuvaá¹ƒ dakkhasi brahmacÄ• riá¹ƒ, sace tuvaá¹ƒ sallape brahmacÄ• ri

sampannasassaá¹ƒva mahodakena, tapoguá¹‡aá¹ƒ khippamimaá¹ƒ pahissasi ||

55__._ á¹• 21 ``punapi ce dakkhasi brahmacÄ• riá¹ƒ, punapi ce sallape brahmacÄ• rinÄ• .

sampannasassaá¹ƒva mahodakena, usmÄ• gataá¹ƒ khippamimaá¹ƒ pahissasi ||

56__._ á¹• 21 ``bhÅ«tÄ• ni \Ne V 198/ hetÄ• ni caranti tÄ• ta, virÅ«parÅ«pena manussaloke

na tÄ• ni sevetha naro sapaÃ±Ã±o, Ä• sajja naá¹ƒ nassati brahmacÄ• rÄ«â€™â€™ ti ||

tattha __imasmÄ• _ti imasmiá¹ƒ. __ha_nti nipÄ• tamattaá¹ƒ. __jotirase_ti hÅ«yamÄ• nassa
__sanantanamhÄ«_ti porÄ• á¹‡ake. __pÄ• puá¹‡ethÄ• _ti pÄ• puá¹‡eyya. idaá¹ƒ vuttaá¹ƒ h
vasanto yaá¹ƒ aratiá¹ƒ tvaá¹ƒ patto, etÄ• disaá¹ƒ na pÄ• puá¹‡eyya paá¹‡á¸• ito kulaputto, p
attho.

__ ``bhavantÄ«â€™â€™ _ti imaá¹ƒ gÄ• thaá¹ƒ mahÄ• satto antogatameva bhÄ• sati. ayan
sattÄ• naá¹ƒ mittÄ• ni nÄ• ma hontipi na hontipi tattha yesaá¹ƒ honti, te attano Ã±Ä• tÄ«su
karonti. __ayaÃ±ca jammo_ti migasiá¹…go lÄ• mako. __kissa vÄ• niviá¹-á¹-ho_ti kena nÄ•
mÄ• tugÄ• me mittasaÃ±Ã±Ä• ya niviá¹-á¹-ho, so migiyÄ• kucchismiá¹ƒ nibbattitvÄ• araÃ±
``kutomhi Ä• gatoâ€™â€™ ti attano Ä• gataá¹-á¹-hÄ• namattampi \Ee V 209/ na jÄ• nÄ• ti,

__punappuna_nti, tÄ• ta, mittÄ• ni nÄ• ma punappunaá¹ƒ saá¹ƒvÄ• sena saá¹ƒsevanena s
__sveva mitto_ti so eva mitto __asaá¹ƒgantu_ asamÄ• gacchantassa purisassa tena asamÄ
asaá¹ƒvÄ• sena __jÄ«rati_ vinassati \Be V 220/. __sace_ti tasmÄ• , tÄ• ta, sace tvaá¹ƒ pun
tena vÄ• sallapissasi, atha yathÄ• nÄ• ma nipphannasassaá¹ƒ mahoghena harÄ«yati, eva
tapoguá¹‡aá¹ƒ pahissasi hÄ• ressasÄ«ti attho. __usmÄ• gata_nti samaá¹‡atejaá¹ƒ.

__virÅ«parÅ«penÄ• _ti vividharÅ«pena. idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta, manussalokasmiÃ±h
yakkhinisaá¹…khÄ• tÄ• ni bhÅ«tÄ• ni vividharÅ«papaá¹-icchannena attano rÅ«pena attano
caranti, tÄ• ni sapaÃ±Ã±o naro na sevetha. tÄ• disaÃ±hi bhÅ«taá¹ƒ Ä• sajja naá¹ƒ patvÄ• n
diá¹-á¹-hosi tÄ• ya yakkhiniyÄ• na khÄ• ditoti puttaá¹ƒ ovadi.

so pitu kathaá¹ƒ sutvÄ• ``yakkhinÄ« kira sÄ• â€™â€™ ti bhÄ«to cittaá¹ƒ nivattetvÄ• ``tÄ•
gamissÄ• mi, khamatha meâ€™â€™ ti khamÄ• pesi. sopi naá¹ƒ samassÄ• setvÄ• ``ehi tva
bhÄ• vehi, karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaâ€™â€™ nti brahmavihÄ• rabhÄ• vanaá¹ƒ Ä• c
paá¹-ipajjitvÄ• puna jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattesi.

satthÄ• \Ne V 199/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• niá¸·inikÄ•
ahosi, isisiá¹…go ukkaá¹‡á¹-hitabhikkhu, pitÄ• pana ahameva ahosinti.

niá¸·inikÄ• jÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [527] 2. ummÄ• dantÄ«jÄ• takavaá¹‡á¹‡anÄ•

__nivesanaá¹ƒ kassanudaá¹ƒ sunandÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto ukkaá¹‡á¹-hi
kathesi. so kirekadivasaá¹ƒ sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caranto ekaá¹ƒ alaá¹…katapaá¹-i
uttamarÅ«padharaá¹ƒ itthiá¹ƒ oloketvÄ• paá¹-ibaddhacitto hutvÄ• cittaá¹ƒ nivattetuá¹ƒ asal
Ä• gantvÄ• tato paá¹-á¹-hÄ• ya sallaviddho viya rÄ• gÄ• turo bhantamigapaá¹-ibhÄ• go kisc
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to anabhirato ekiriyÄ• pathepi \Be V 221/ cittassÄ• daá¹ƒ ala
Ä• cariyavattÄ• dÄ«ni pahÄ• ya uddesaparipucchÄ• kammaá¹-á¹-hÄ• nÄ• nuyogarahito vihA
``pubbe tvaá¹ƒ, Ä• vuso, santindriyo vippasannamukhavaá¹‡á¹‡o, idÄ• ni no tathÄ• , kiá¹ƒ \
kÄ• raá¹‡aâ€™â€™ nti puá¹-á¹-ho, ``Ä• vuso, anabhiratomhÄ«â€™â€™ ti Ä• ha. atha naá¹
sÄ• sane, buddhuppÄ• do nÄ• ma dullabho, tathÄ• saddhammassavanaá¹ƒ manussapaá¹-
manussapaá¹-ilÄ• bhaá¹ƒ paá¹-ilabhitvÄ• dukkhassantakiriyaá¹ƒ patthayamÄ• no assumuk
saddhÄ• ya pabbajitvÄ• kiá¹ƒkÄ• raá¹‡Ä• kilesavasaá¹ƒ yÄ• si, kilesÄ• nÄ• mete gaá¹‡á¸
upÄ• dÄ• ya sabbabÄ• lajanasÄ• dhÄ• raá¹‡Ä• , ye tesaá¹ƒ vatthubhÅ«tÄ• , tepi appassÄ•
bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• , maá¹ƒ
tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• , aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• , supinakÅ«pamÄ• kÄ•
rukkhaphalÅ«pamÄ• kÄ• mÄ• , asisÅ«nÅ«pamÄ• kÄ• mÄ• , sattisÅ«lÅ«pamÄ• kÄ• mÄ•
aggikkhandhÅ«pamÄ• kÄ• mÄ• , tvaá¹ƒ nÄ• ma evarÅ«pe buddhasÄ• sane pabbajitvÄ• e
kilesÄ• naá¹ƒ vasaá¹ƒ gatosÄ«â€™â€™ ti ovaditvÄ• attano kathaá¹ƒ gÄ• hÄ• petuá¹ƒ asal
dhammasabhaá¹ƒ netvÄ• ``kiá¹ƒ, bhikkhave, anicchamÄ• nakaá¹ƒ bhikkhuá¹ƒ Ä• nayitthÄ•
ayaá¹ƒ kira bhikkhu ukkaá¹‡á¹-hitoâ€™â€™ ti Ä• haá¹ƒsu. satthÄ• ``saccaá¹ƒ kirÄ• â€™â€
``saccaá¹ƒ, bhanteâ€™â€™ ti vutte ``bhikkhu porÄ• á¹‡akapaá¹‡á¸• itÄ• rajjaá¹ƒ anusÄ• s
tassa vasaá¹ƒ agantvÄ• cittaá¹ƒ nivÄ• retvÄ• na ayuttakaá¹ƒ kariá¹ƒsÅ«â€™â€™ ti vatvÄ•

atÄ«te \Ne V 200/ siviraá¹-á¹-he ariá¹-á¹-hapuranagare sivi nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• res
aggamahesiyÄ• kucchismiá¹ƒ nibbatti, ``sivikumÄ• roâ€™â€™ tvevassa nÄ• maá¹ƒ kariá¹ƒ
jÄ• yi, ``abhipÄ• rakoâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. te ubhopi sahÄ• yÄ• hutvÄ• abh
soá¸·asavassikÄ• hutvÄ• takkasilaá¹ƒ gantvÄ• sippaá¹ƒ uggaá¹‡hitvÄ• Ä• gamiá¹ƒsu. rÄ•
adÄ• si. sopi abhipÄ• rakaá¹ƒ senÄ• patiá¹-á¹-hÄ• ne á¹-hapetvÄ• dhammena rajjaá¹ƒ kÄ•
tiriá¹-ivacchassa nÄ• ma asÄ«tikoá¹-ivibhavassa seá¹-á¹-hino dhÄ«tÄ• nibbatti uttamarÅ«pa
subhalakkhaá¹‡ena samannÄ• gatÄ• , tassÄ• nÄ• maggahaá¹‡adivase ``ummÄ• dantÄ«â€
kariá¹ƒsu. sÄ• soá¸·asavassikakÄ• le atikkantamÄ• nusavaá¹‡á¹‡Ä• devaccharÄ• viya ab
pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• ahosi. ye ye puthuj
sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• \Ee V 211/ surÄ• pÄ• namadamattÄ• viya k
satiá¹ƒ paccupaá¹-á¹-hÄ• petuá¹ƒ samatthÄ• nÄ• ma nÄ• hesuá¹ƒ.

athassÄ• pitÄ• tiriá¹-ivaccho rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``deva, mama gehe itthira
raÃ±Ã±ova anucchavikaá¹ƒ, lakkhaá¹‡apÄ• á¹-hake brÄ• hmaá¹‡e pesetvÄ• taá¹ƒ vÄ«maâ

karohÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti vatvÄ• brÄ• hmaá¹‡e pesesi. te
katasakkÄ• rasammÄ• nÄ• pÄ• yÄ• saá¹ƒ paribhuÃ±jiá¹ƒsu. tasmiá¹ƒ khaá¹‡e ummÄ• dan
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• tesaá¹ƒ santikaá¹ƒ agamÄ• si. te taá¹ƒ disvÄ• sat
paccupaá¹-á¹-hÄ• petuá¹ƒ asakkontÄ• kilesamadamattÄ• hutvÄ• attano vippakatabhojana
ekacce Ä• lopaá¹ƒ gahetvÄ• ``bhuÃ±jissÄ• mÄ• â€™â€™ ti saÃ±Ã±Ä• ya sÄ«se á¹-hapesu
khipiá¹ƒsu, ekacce bhittiá¹ƒ pahariá¹ƒsu, sabbeva ummattakÄ• ahesuá¹ƒ. sÄ• te disvÄ• ``
lakkhaá¹‡aá¹ƒ vÄ«maá¹ƒsissanti, gÄ«vÄ• yaá¹ƒ ne gahetvÄ• nÄ«harathÄ• â€™â€™ ti nÄ«
rÄ• janivesanaá¹ƒ gantvÄ• ummÄ• dantiyÄ• kuddhÄ• ``deva, sÄ• itthÄ« kÄ• á¸·akaá¹‡á¹‡
anucchavikÄ• â€™â€™ ti vadiá¹ƒsu. rÄ• jÄ• ``kÄ• á¸·akaá¹‡á¹‡Ä« kirÄ• â€™â€™ ti na taá
pavattiá¹ƒ sutvÄ• ``ahaá¹ƒ kira kÄ• á¸·akaá¹‡á¹‡Ä«ti raÃ±Ã±Ä• na gahitÄ• , kÄ• á¸·akaá¹‡
hontÄ«â€™â€™ ti vatvÄ• ``hotu, sace pana taá¹ƒ rÄ• jÄ• naá¹ƒ passissÄ• mi, jÄ• nissÄ• m
Ä• ghÄ• taá¹ƒ bandhi. atha naá¹ƒ pitÄ• abhipÄ• rakassa adÄ• si, sÄ• tassa piyÄ• ahosi m

kassa pana kammassa nissandena sÄ• evaá¹ƒ abhirÅ«pÄ• ahosÄ«ti? rattavatthadÄ• nas
atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ daliddakule nibbattitvÄ• ussavadivase puÃ±Ã±asampannÄ• itt
nivÄ• setvÄ• alaá¹…katÄ• kÄ«á¸·antiyo disvÄ• tÄ• disaá¹ƒ vatthaá¹ƒ nivÄ• setvÄ• \Ne V
mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocetvÄ• tehi, ``amma, mayaá¹ƒ daliddÄ• , kuto no evarÅ«paá¹ƒ va
hi maá¹ƒ ekasmiá¹ƒ aá¸• á¸• hakule bhatiá¹ƒ kÄ• tuá¹ƒ anujÄ• nÄ• tha \Be V 223/, te mama
dassantÄ«â€™â€™ ti vatvÄ• tehi \Ee V 212/ anuÃ±Ã±Ä• tÄ• ekaá¹ƒ kulaá¹ƒ upasaá¹…ka
bhatiá¹ƒ karomÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ te ``tÄ«á¹‡i saá¹ƒvaccharÄ• ni kamme kate
dassÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. sÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• kammaá
guá¹‡aá¹ƒ Ã±atvÄ• aparipuá¹‡á¹‡esuyeva tÄ«su saá¹ƒvaccharesu tassÄ• ghanakusumbha
aÃ±Ã±ampi vatthaá¹ƒ datvÄ• ``tava sahÄ• yikÄ• hi saddhiá¹ƒ gantvÄ• nhatvÄ• nivÄ• sehÅ
pesayiá¹ƒsu. sÄ• sahÄ• yikÄ• Ä• dÄ• ya gantvÄ• rattavatthaá¹ƒ nadÄ«tÄ«re á¹-hapetvÄ•

tasmiá¹ƒ khaá¹‡e eko kassapadasabalassa sÄ• vako acchinnacÄ«varo sÄ• khÄ• bhaá¹…ga
ca taá¹ƒ padesaá¹ƒ pÄ• puá¹‡i. sÄ• taá¹ƒ disvÄ• ``ayaá¹ƒ bhadanto acchinnacÄ«varo bha
adinnabhÄ• vena me nivÄ• sanaá¹ƒ dullabhaá¹ƒ jÄ• taâ€™â€™ nti taá¹ƒ vatthaá¹ƒ dvidhÄ•
koá¹-á¹-hÄ• saá¹ƒ ayyassa dassÄ• mÄ«â€™â€™ ti cintetvÄ• uttaritvÄ• attano nivÄ• sanaá
``tiá¹-á¹-hatha, bhanteâ€™â€™ ti vatvÄ• theraá¹ƒ vanditvÄ• rattavatthaá¹ƒ majjhe phÄ• let
koá¹-á¹-hÄ• saá¹ƒ adÄ• si. so ekamante paá¹-icchanne á¹-hatvÄ• sÄ• khÄ• bhaá¹…gaá¹ƒ c
kaá¹‡á¹‡aá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• nikkhami. athassa vatthobhÄ• sena sakala
viya ekobhÄ• saá¹ƒ ahosi. sÄ• taá¹ƒ disvÄ• ``mayhaá¹ƒ ayyo paá¹-hamaá¹ƒ na sobhati, id
virocati, idampi etasseva dassÄ• mÄ«â€™â€™ ti dutiyampi koá¹-á¹-hÄ• saá¹ƒ datvÄ• ``bha
vicarantÄ« uttamarÅ«padharÄ• bhaveyyaá¹ƒ, maá¹ƒ disvÄ• koci puriso sakabhÄ• vena sa
mayÄ• abhirÅ«patarÄ• nÄ• ma aÃ±Ã±Ä• mÄ• hotÅ«â€™â€™ ti patthanaá¹ƒ paá¹-á¹-hap
pakkÄ• mi.

sÄ• devaloke saá¹ƒsarantÄ« tasmiá¹ƒ kÄ• le ariá¹-á¹-hapure nibbattitvÄ• tathÄ• abhirÅ«p
nagare kattikachaá¹‡aá¹ƒ ghosayiá¹ƒsu, kattikapuá¹‡á¹‡amÄ• yaá¹ƒ nagaraá¹ƒ sajjayiá¹ƒsu
Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ gacchanto taá¹ƒ Ä• mantetvÄ• ``bhadde, ummÄ• danti \Ee V 213
chaá¹‡o, rÄ• jÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto paá¹-hamaá¹ƒ imaá¹ƒ gehadvÄ• raá¹
attÄ• naá¹ƒ dassesi, sopi taá¹ƒ disvÄ• satiá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ na sakkhissatÄ«â€™â€
tvaá¹ƒ, sÄ• mi, ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti sampaá¹-icchitvÄ• \Be V 224/ tasmiá¹ƒ g
``raÃ±Ã±o imaá¹ƒ gehadvÄ• raá¹ƒ Ä• gatakÄ• le mayhaá¹ƒ Ä• roceyyÄ• sÄ«â€™â€™ ti. at
puá¹‡á¹‡acande devanagare viya nagare alaá¹…kate sabbadisÄ• su dÄ«pesu jalitesu rÄ• jÄ
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito Ä• jaÃ±Ã±arathavaragato \Ne V 202/ amaccagaá¹‡a
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto paá¹-hamameva abhipÄ• rakassa gehadvÄ• raá¹ƒ agar
manosilÄ• vaá¹‡á¹‡apÄ• kÄ• raparikkhittaá¹ƒ alaá¹…katadvÄ• raá¹-á¹-Ä• lakaá¹ƒ sobhagga
tasmiá¹ƒ khaá¹‡e dÄ• sÄ« ummÄ• dantiyÄ• Ä• rocesi. sÄ• pupphasamuggaá¹ƒ gÄ• hÄ• p
vÄ• tapÄ• naá¹ƒ nissÄ• ya á¹-hitÄ• raÃ±Ã±o pupphÄ• ni khipi. so taá¹ƒ ulloketvÄ• kilesam
upaá¹-á¹-hÄ• petuá¹ƒ asakkonto ``abhipÄ• rakassetaá¹ƒ gehaâ€™â€™ nti saÃ±jÄ• nitumpi
Ä• mantetvÄ• pucchanto dve gÄ• thÄ• abhÄ• si ---

57__._ á¹• 21 ``nivesanaá¹ƒ kassa nudaá¹ƒ sunanda, pÄ• kÄ• rena paá¹‡á¸• umayena gutta

kÄ• dissati aggisikhÄ• va dÅ«re, vehÄ• yasaá¹ƒ pabbataggeva acci ||

58__._ á¹• 21 ``dhÄ«tÄ• nvayaá¹ƒ kassa sunanda hoti, suá¹‡isÄ• nvayaá¹ƒ kassa athopi b

akkhÄ• hi me khippamidheva puá¹-á¹-ho, avÄ• vaá¹-Ä• yadi vÄ• atthi bhattÄ• â€™â€™ ti |

tattha __kassa nuda_nti kassa nu idaá¹ƒ. __paá¹‡á¸• umayenÄ• _ti rattiá¹-á¹-hakamayena.
vÄ• tapÄ• ne á¹-hitÄ• paÃ±Ã±Ä• yati. __accÄ«_ti analajÄ• lakkhandho. __dhÄ«tÄ• _ \Ee V
ayaá¹ƒ. __avÄ• vaá¹-Ä• _ti apetÄ• varaá¹‡Ä• apariggahÄ• . __bhattÄ• _ti yadi vÄ• assÄ•
akkhÄ• hÄ«ti.

athassa so Ä• cikkhanto dve gÄ• thÄ• abhÄ• si ---

59__._ á¹• 21 ``ahaÃ±hi jÄ• nÄ• mi janinda etaá¹ƒ, matyÄ• ca petyÄ• ca athopi assÄ• .

taveva so puriso bhÅ«mipÄ• la, rattindivaá¹ƒ appamatto tavatthe ||

60__._ á¹• 21 ``iddho \Be V 225/ ca phÄ«to ca suvaá¸• á¸• hito ca, amacco ca te aÃ±Ã±atar

tassesÄ• bhariyÄ• bhipÄ• rakassa, ummÄ• dantÄ« nÄ• madheyyena rÄ• jÄ• â€™â€™ ti ||

tattha __matyÄ• ca petyÄ• cÄ• _ti mÄ• tito ca pitito cetaá¹ƒ jÄ• nÄ• mi. __athopi assÄ• _t
jÄ• nÄ• mÄ«ti vadati. __iddho_ti samiddho. __phÄ«to_ti vatthÄ• laá¹…kÄ• rehi supupphito.
suá¹-á¹-hu vuddho. __nÄ• madheyyenÄ• _ti nÄ• mena. ayaÃ±hi yo naá¹ƒ passati, taá¹ƒ um
paccupaá¹-á¹-hÄ• petuá¹ƒ na deti, tasmÄ• ummÄ• dantÄ«ti vuccati.

taá¹ƒ \Ne V 203/ sutvÄ• rÄ• jÄ• nÄ• mamassÄ• thomento anantaraá¹ƒ gÄ• thamÄ• ha ---

61__._ á¹• 21 ``ambho ambho nÄ• mamidaá¹ƒ imissÄ• , matyÄ• ca petyÄ• ca kataá¹ƒ sus

tadÄ• hi mayhaá¹ƒ avalokayantÄ«, ummattakaá¹ƒ ummadantÄ« akÄ• sÄ«â€™â€™ ti ||

tattha __matyÄ• ca petyÄ• cÄ• _ti mÄ• tarÄ• ca pitarÄ• ca. __mayha_nti upayogatthe sa
__avalokayantÄ«_ti mayÄ• avalokitÄ• sayampi maá¹ƒ avalokayantÄ« maá¹ƒ ummattakaá¹

sÄ• tassa kampitabhÄ• vaá¹ƒ Ã±atvÄ• vÄ• tapÄ• naá¹ƒ thaketvÄ• sirigabbhameva agam
diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya nagaraá¹ƒ padakkhiá¹‡akaraá¹‡e cittameva nÄ• hosi. so s
``samma sunanda, rathaá¹ƒ nivattehi, ayaá¹ƒ chaá¹‡o \Ee V 215/ amhÄ• kaá¹ƒ nÄ• nucchav
senÄ• patissevÄ• nucchaviko, rajjampi tassevÄ• nucchavikaâ€™â€™ nti rathaá¹ƒ nivattÄ• p
sirisayane nipajjitvÄ• vippalapanto Ä• ha ---

62__._ á¹• 21 ``yÄ• puá¹‡á¹‡amÄ• se migamandalocanÄ• , upÄ• visi puá¹‡á¸• arÄ«kattaca

dve puá¹‡á¹‡amÄ• yo tadahÅ« amaÃ±Ã±ahaá¹ƒ, disvÄ• na pÄ• rÄ• vatarattavÄ• siniá¹ƒ ||

63__._ á¹• 21 ``aá¸·Ä• rapamhehi \Be V 226/ subhehi vaggubhi, palobhayantÄ« maá¹ƒ yadÄ

vijambhamÄ• nÄ• harateva me mano, jÄ• tÄ• vane kimpurisÄ«va pabbate ||

64__._ á¹• 21 ``tadÄ• hi brahatÄ« sÄ• mÄ• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

ekaccavasanÄ• nÄ• rÄ«, migÄ« bhantÄ• vudikkhati ||

65__._ á¹• 21 ``kadÄ• ssu maá¹ƒ tambanakhÄ• sulomÄ• , bÄ• hÄ• mudÅ« candanasÄ• ra

vaá¹-á¹-aá¹…gulÄ« sannatadhÄ«rakuttiyÄ• , nÄ• rÄ« upaÃ±Ã±issati sÄ«sato subhÄ• ||

66__._ á¹• 21 ``kadÄ• ssu maá¹ƒ kaÃ±canajÄ• luracchadÄ• , dhÄ«tÄ• tirÄ«á¹-issa vilaggan

mudÅ«hi bÄ• hÄ• hi palissajissati, brahÄ• vane jÄ• tadumaá¹ƒva mÄ• luvÄ• ||

67__._ á¹• 21 ``kadÄ• ssu \Ne V 204/ lÄ• khÄ• rasarattasucchavÄ«, bindutthanÄ« puá¹‡á¸•

mukhaá¹ƒ mukhena upanÄ• mayissati, soá¹‡á¸• ova soá¹‡á¸• assa surÄ• ya thÄ• laá¹ƒ ||

68__._ á¹• 21 ``yadÄ• ddasaá¹ƒ taá¹ƒ tiá¹-á¹-hantiá¹ƒ, sabbabhaddaá¹ƒ manoramaá¹ƒ.

tato sakassa cittassa, nÄ• vabodhÄ• mi kaÃ±cinaá¹ƒ ||

69__._ á¹• 21 ``ummÄ• dantimahaá¹ƒ daá¹-á¹-hÄ• , Ä• muttamaá¹‡ikuá¹‡á¸• alaá¹ƒ.

na supÄ• mi divÄ• rattiá¹ƒ, sahassaá¹ƒva parÄ• jito ||

70__._ á¹• 21 ``sakko \Ee V 216/ ce me varaá¹ƒ dajjÄ• , so ca labbhetha me varo.

ekarattaá¹ƒ dirattaá¹ƒ vÄ• , bhaveyyaá¹ƒ abhipÄ• rako.

ummÄ• dantyÄ• ramitvÄ• na, sivirÄ• jÄ• tato siyaâ€™â€™ nti ||

tattha __puá¹‡á¹‡amÄ• se_ti puá¹‡á¹‡acandÄ• ya rattiyÄ• . __migamandalocanÄ• _ti kaá¹
vanantare á¹-hatvÄ• luddaá¹ƒ olokentiyÄ• migiyÄ• viya mandÄ• ni \Be V 227/ locanÄ• ni a
__upÄ• visÄ«_ti padumavaá¹‡á¹‡ena karatalena pupphÄ• ni khipitvÄ• maá¹ƒ olokentÄ« vÄ
__puá¹‡á¸• arÄ«kattacaá¹…gÄ«_ti rattapadumavaá¹‡á¹‡asarÄ«rÄ• . __dve puá¹‡á¹‡amÄ•
chaá¹‡adivase taá¹ƒ pÄ• rÄ• vatapÄ• dasamÄ• navaá¹‡á¹‡arattavatthanivatthaá¹ƒ disvÄ• t
ekassa pÄ• cÄ«nalokadhÄ• tuto ekassa abhipÄ• rakassa senÄ• patino nivesaneti dvinnaá¹ƒ
uggatattÄ• dve puá¹‡á¹‡amÄ• yo amaÃ±Ã±iá¹ƒ. __aá¸·Ä• rapamhehÄ«_ti visÄ• lapakhume
__vaggubhÄ«_ti madhurÄ• kÄ• rehi. __udikkhatÄ«_ti evarÅ«pehi nettehi yasmiá¹ƒ khaá¹‡e
yathÄ• himavantapabbate supupphitavane vÄ«á¹‡aá¹ƒ Ä• dÄ• ya tantissarena attano saraa
kimpurisÄ« kimpurisassa manaá¹ƒ harati, evaá¹ƒ harateva me manoti vippalapati.

__brahatÄ«_ti uá¸·Ä• rÄ• . __sÄ• mÄ• _ti suvaá¹‡á¹‡avaá¹‡á¹‡asÄ• mÄ• . __ekaccavasan
ekavatthanivatthÄ• ti attho. __bhantÄ• vudikkhatÄ«_ti saá¹‡hakesÄ• puthunalÄ• á¹-Ä• Ä•
tuá¹…ganÄ• sÄ• rattoá¹-á¹-hÄ• setadantÄ• tikhiá¹‡adÄ• á¹-hÄ• suvaá¹-á¹-itagÄ«vÄ• suta
susaá¹‡á¹-hitapayodharÄ• karamitamajjhÄ• visÄ• lasoá¹‡Ä« suvaá¹‡á¹‡akadalisamÄ• nor
khaá¹‡e maá¹ƒ udikkhantÄ« bhayena vanaá¹ƒ pavisitvÄ• puna nivattitvÄ• luddaá¹ƒ udikkh
maá¹ƒ udikkhatÄ«ti vadati. __bÄ• hÄ• mudÅ«_ti mudubÄ• hÄ• . __sannatadhÄ«rakuttiyÄ• _

__upaÃ±Ã±issati_ \Ne V 205/ __ma_nti sÄ• subhÄ• nÄ• rÄ« kadÄ• nu maá¹ƒ tehi tamban
sannatena dhÄ«rena karaá¹‡ena paritosessatÄ«ti patthento vilapati.

__kaÃ±canajÄ• luracchadÄ• _ti kaÃ±canamayauracchadÄ• laá¹…kÄ• rÄ• . __vilaggamajjh
tanumajjhimÄ• . __brahÄ• vane_ti mahÄ• vane. __lÄ• khÄ• rasarattasucchavÄ«_ti
hatthapÄ• datalaagganakhaoá¹-á¹-hamaá¹ƒsesu lÄ• khÄ• rasarattamaá¹‡ipavÄ• lavaá¹‡á¹‡
udakapupphuá¸·aparimaá¹‡á¸• alatthanÄ«. __tato_ti yadÄ• taá¹ƒ tiá¹-á¹-hantiá¹ƒ addasaá¹
__sakassa cittassÄ• _ti attano cittassa anissaro jÄ• tomhÄ«ti adhippÄ• yo. __kaÃ±cina_nti
nÄ• mÄ• â€™â€™ ti na jÄ• nÄ• mi, ummattako jÄ• tomhÄ«ti vadati. __daá¹-á¹-hÄ• _ti disvÄ
rattiá¹ƒ, na divÄ• niddaá¹ƒ labhÄ• mi. __so ca labbhethÄ• _ti yaá¹ƒ me sakko varaá¹ƒ dade
labbhetha, labheyyÄ• haá¹ƒ taá¹ƒ varanti attho.

atha \Be V 228/ te amaccÄ• abhipÄ• rakassapi Ä• rocayiá¹ƒsu --- ``sÄ• mi rÄ• jÄ• , nagara
karonto tumhÄ• kaá¹ƒ gharadvÄ• raá¹ƒ patvÄ• nivattitvÄ• \Ee V 217/ pÄ• sÄ• daá¹ƒ abhiru
gehaá¹ƒ gantvÄ• ummÄ• dantiá¹ƒ Ä• mantetvÄ• ``bhadde, kacci raÃ±Ã±o attÄ• naá¹ƒ das
``sÄ• mi, eko mahodaro mahÄ• dÄ• á¹-hiko rathe á¹-hatvÄ• Ä• gato puriso atthi, ahaá¹ƒ taá
vÄ• ti na jÄ• nÄ• mi, eko issaroti pana vutte vÄ• tapÄ• ne á¹-hatvÄ• pupphÄ• ni khipiá¹ƒ, so
gatoâ€™â€™ ti. so taá¹ƒ sutvÄ• ``nÄ• sitomhi tayÄ• â€™â€™ ti punadivase pÄ• tova rÄ• j
sirigabbhadvÄ• re á¹-hatvÄ• raÃ±Ã±o ummÄ• dantiá¹ƒ nissÄ• ya vippalÄ• paá¹ƒ sutvÄ• ``a
paá¹-ibaddhacitto jÄ• to, taá¹ƒ alabhanto marissati, raÃ±Ã±o ca mama ca aguá¹‡aá¹ƒ moce
jÄ«vitaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attano nivesanaá¹ƒ gantvÄ• ekaá¹ƒ daá¸·ham
pakkosÄ• petvÄ• , ``tÄ• ta, asukaá¹-á¹-hÄ• ne susiracetiyarukkho atthi, tvaá¹ƒ kaÃ±ci ajÄ• n
sÅ«riye tattha gantvÄ• antorukkhe nisÄ«da, ahaá¹ƒ tattha balikammaá¹ƒ karonto taá¹ƒ á¹-h
namassanto, `sÄ• mi devarÄ• ja, amhÄ• kaá¹ƒ rÄ• jÄ• nagaramhi chaá¹‡e vattamÄ• ne ak
pavisitvÄ• vippalapantova nipanno, mayaá¹ƒ tattha kÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ma, rÄ• jÄ• c
anusaá¹ƒvaccharaá¹ƒ sahassaá¹ƒ vissajjetvÄ• balikammaá¹ƒ karoti, idaá¹ƒ nÄ• ma nissÄ•
Ä• cikkhatha, raÃ±Ã±o no jÄ«vitadÄ• naá¹ƒ dethÄ• â€™ ti yÄ• cissÄ• mi, tvaá¹ƒ tasmiá¹ƒ k
parivattitvÄ• , `senÄ• pati, tumhÄ• kaá¹ƒ raÃ±Ã±o byÄ• dhi nÄ• ma natthi, so pana tava bha
paá¹-ibaddhacitto. sace naá¹ƒ labhissati, jÄ«vissati, no ce, marissati. sace \Ne V 206/ tassa
icchasi, ummÄ• dantimassa dehÄ«â€™ ti vadeyyÄ• sÄ«â€™â€™ ti evaá¹ƒ taá¹ƒ uggaá¹‡hA

so gantvÄ• tasmiá¹ƒ rukkhe nisÄ«ditvÄ• punadivase senÄ• patinÄ• amaccagaá¹‡aparivu
gantvÄ• yÄ• cito tathÄ• abhÄ• si. senÄ• pati ``sÄ• dhÅ«â€™â€™ ti vatvÄ• devataá¹ƒ van
nagaraá¹ƒ pavisitvÄ• rÄ• janivesanaá¹ƒ Ä• ruyha sirigabbhadvÄ• raá¹ƒ Ä• koá¹-esi. rÄ• jÄ•
\Ee V 218/ ``ko esoâ€™â€™ ti pucchi. ahaá¹ƒ, deva, abhipÄ• rakoti. athassa rÄ• jÄ• dvÄ•
pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• gÄ• thamÄ• ha ---

71__._ á¹• 21 ``bhÅ«tÄ• ni \Be V 229/ me bhÅ«tapatÄ« namassato, Ä• gamma yakkho idan

raÃ±Ã±o mano ummadantyÄ• niviá¹-á¹-ho, dadÄ• mi te taá¹ƒ paricÄ• rayassÅ«â€™â€™ ti

tattha __namassato_ti tumhÄ• kaá¹ƒ vippalÄ• pakÄ• raá¹‡ajÄ• nanatthaá¹ƒ balikammaá¹ƒ
__ta_nti ahaá¹ƒ taá¹ƒ ummÄ• dantiá¹ƒ tumhÄ• kaá¹ƒ paricÄ• rikaá¹ƒ katvÄ• dadÄ• mÄ«ti.

atha naá¹ƒ rÄ• jÄ• , ``samma abhipÄ• raka, mama ummÄ• dantiyÄ• paá¹-ibaddhacittatÄ• y
yakkhÄ• pi jÄ• nantÄ«â€™â€™ ti pucchi. Ä• ma, devÄ• ti. so ``sabbalokena kira me lÄ• ma
lajjidhamme patiá¹-á¹-hÄ• ya anantaraá¹ƒ gÄ• thamÄ• ha ---

72__._ á¹• 21 ``puÃ±Ã±Ä• ca dhaá¹ƒse amaro na camhi, jano ca me pÄ• pamidaÃ±ca jaÃ±

bhuso ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• â€™â€™ t

tattha __dhaá¹ƒse_ti, samma abhipÄ• raka, ahaá¹ƒ tÄ• ya saddhiá¹ƒ kilesavasena paricÄ•
dhaá¹ƒseyyaá¹ƒ, tÄ• ya saddhiá¹ƒ paricÄ• ritamattena amaro ca na homi, mahÄ• jano ca m
jÄ• neyya, tato ``ayuttaá¹ƒ raÃ±Ã±Ä• kataâ€™â€™ nti garaheyya, taÃ±ca mama datvÄ• p
adaá¹-á¹-hÄ• tava manaso vighÄ• to cassÄ• ti attho.

sesÄ• ubhinnampi vacanapaá¹-ivacanagÄ• thÄ• honti ---

73__._ á¹• 21 ``janinda \Ne V 207/ nÄ• Ã±Ã±atra tayÄ• mayÄ• vÄ• , sabbÄ• pi kammassa

yaá¹ƒ te mayÄ• ummadantÄ« padinnÄ• , bhusehi rÄ• jÄ• vanathaá¹ƒ sajÄ• hi ||

74__._ á¹• 21 ``yo pÄ• pakaá¹ƒ kammakaraá¹ƒ manusso, so maÃ±Ã±ati mÄ• yida maÃ±Ã±

passanti \Ee V 219/ bhÅ«tÄ• ni karontametaá¹ƒ, yuttÄ• ca ye honti narÄ• pathabyÄ• ||

75__._ á¹• 21 ``aÃ±Ã±o \Be V 230/ nu te koci naro pathabyÄ• , saddheyya lokasmi na me p

bhuso ca tyassa manuso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• ||

76__._ á¹• 21 ``addhÄ• piyÄ• mayha janinda esÄ• , na sÄ• mamaá¹ƒ appiyÄ• bhÅ«mipÄ

gaccheva tvaá¹ƒ ummadantiá¹ƒ bhadante, sÄ«hova selassa guhaá¹ƒ upeti ||

77__._ á¹• 21 ``na pÄ«á¸·itÄ• attadukhena dhÄ«rÄ• , sukhapphalaá¹ƒ kamma pariccajanti.

sammohitÄ• vÄ• pi sukhena mattÄ• , na pÄ• pakammaÃ±ca samÄ• caranti ||

78__._ á¹• 21 ``tuvaÃ±hi mÄ• tÄ• ca pitÄ• ca mayhaá¹ƒ, bhattÄ• patÄ« posako devatÄ• c

dÄ• so ahaá¹ƒ tuyha saputtadÄ• ro, yathÄ• sukhaá¹ƒ sÄ• mi karohi kÄ• maá¹ƒ ||

79__._ á¹• 21 ``yo `issaromhÄ«â€™ ti karoti pÄ• paá¹ƒ, katvÄ• ca so nuttasate paresaá¹ƒ.

na tena so jÄ«vati dÄ«ghamÄ• yu, devÄ• pi pÄ• pena samekkhare naá¹ƒ ||

80__._ á¹• 21 ``aÃ±Ã±Ä• takaá¹ƒ sÄ• mikehÄ« padinnaá¹ƒ, dhamme á¹-hitÄ• ye paá¹-iccha

paá¹-icchakÄ• dÄ• yakÄ• cÄ• pi tattha, sukhapphalaÃ±Ã±eva karonti kammaá¹ƒ ||

81__._ á¹• 21 ``aÃ±Ã±o nu te koci naro pathabyÄ• , saddheyya lokasmi na me piyÄ• ti.

bhuso \Ee V 220/ ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ•

82__._ á¹• 21 ``addhÄ• \Be V 231/ piyÄ• mayha janinda esÄ• , na sÄ• mamaá¹ƒ appiyÄ•

yaá¹ƒ te mayÄ• ummadantÄ« padinnÄ• , bhusehi rÄ• jÄ• vanathaá¹ƒ sajÄ• hi ||

83__._ á¹• 21 ``yo \Ne V 208/ attadukkhena parassa dukkhaá¹ƒ, sukhena vÄ• attasukhaá¹ƒ

yathevidaá¹ƒ mayha tathÄ• paresaá¹ƒ, yo evaá¹ƒ jÄ• nÄ• ti sa vedi dhammaá¹ƒ ||

84__._ á¹• 21 ``aÃ±Ã±o nu te koci naro pathabyÄ• , saddheyya lokasmi na me piyÄ• ti.

bhuso ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• ||

85__._ á¹• 21 ``janinda jÄ• nÄ• si piyÄ• mamesÄ• , na sÄ• mamaá¹ƒ appiyÄ• bhÅ«mipÄ•

piyena te dammi piyaá¹ƒ janinda, piyadÄ• yino deva piyaá¹ƒ labhanti ||

86__._ á¹• 21 ``so nÅ«nÄ• haá¹ƒ vadhissÄ• mi, attÄ• naá¹ƒ kÄ• mahetukaá¹ƒ.

na hi dhammaá¹ƒ adhammena, ahaá¹ƒ vadhitumussahe ||

87__._ á¹• 21 ``sace tuvaá¹ƒ mayha satiá¹ƒ janinda, na kÄ• mayÄ• si naravÄ«ra seá¹-á¹-ha

cajÄ• mi naá¹ƒ sabbajanassa sibyÄ• , mayÄ• pamuttaá¹ƒ tato avhayesi naá¹ƒ ||

88__._ á¹• 21 ``adÅ«siyaá¹ƒ ce abhipÄ• raka tvaá¹ƒ, cajÄ• si katte ahitÄ• ya tyassa.

mahÄ• ca te upavÄ• dopi assa, na cÄ• pi tyassa nagaramhi pakkho ||

89__._ á¹• 21 ``ahaá¹ƒ \Be V 232/ sahissaá¹ƒ upavÄ• dametaá¹ƒ, nindaá¹ƒ pasaá¹ƒsaá¹ƒ g

mametamÄ• gacchatu bhÅ«mipÄ• la, yathÄ• sukhaá¹ƒ sivi karohi kÄ• maá¹ƒ ||

90__._ á¹• 21 ``yo \Ee V 221/ neva nindaá¹ƒ na panappasaá¹ƒsaá¹ƒ, Ä• diyati garahaá¹ƒ no

sirÄ« ca lakkhÄ« ca apeti tamhÄ• , Ä• po suvuá¹-á¹-hÄ«va yathÄ• thalamhÄ• ||

91__._ á¹• 21 ``yaá¹ƒ kiÃ±ci dukkhaÃ±ca sukhaÃ±ca etto, dhammÄ• tisÄ• raÃ±ca manovigh

urasÄ• ahaá¹ƒ paccuttarissÄ• mi sabbaá¹ƒ, pathavÄ« yathÄ• thÄ• varÄ• naá¹ƒ tasÄ• naá¹

92__._ á¹• 21 ``dhammÄ• tisÄ• raÃ±ca manovighÄ• taá¹ƒ, dukkhaÃ±ca nicchÄ• mi ahaá¹ƒ

ekovimaá¹ƒ hÄ• rayissÄ• mi bhÄ• raá¹ƒ, dhamme á¹-hito kiÃ±ci ahÄ• payanto ||

93__._ á¹• 21 ``saggÅ«pagaá¹ƒ \Ne V 209/ puÃ±Ã±akammaá¹ƒ janinda, mÄ• me tuvaá¹ƒ a

dadÄ• mi te ummadantiá¹ƒ pasanno, rÄ• jÄ• va yaÃ±Ã±e dhanaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ||

94__._ á¹• 21 ``addhÄ• tuvaá¹ƒ katte hitesi mayhaá¹ƒ, sakhÄ• mamaá¹ƒ ummadantÄ« tuv

nindeyyu devÄ• pitaro ca sabbe, pÄ• paÃ±ca passaá¹ƒ abhisamparÄ• yaá¹ƒ ||

95__._ á¹• 21 ``na hetadhammaá¹ƒ sivirÄ• ja vajjuá¹ƒ, sanegamÄ• jÄ• napadÄ• ca sabbe.

yaá¹ƒ te mayÄ• ummadantÄ« padinnÄ• , bhusehi rÄ• jÄ• vanathaá¹ƒ sajÄ• hi ||

96__._ á¹• 21 ``addhÄ• \Be V 233/ tuvaá¹ƒ katte hitesi mayhaá¹ƒ, sakhÄ• mamaá¹ƒ umma

sataÃ±ca dhammÄ• ni sukittitÄ• ni, samuddavelÄ• va duraccayÄ• ni ||

97__._ á¹• 21 ``Ä• huneyyo mesi hitÄ• nukampÄ«, dhÄ• tÄ• vidhÄ• tÄ• casi kÄ• mapÄ• lo

tayÄ« \Ee V 222/ hutÄ• rÄ• ja mahapphalÄ• hi, kÄ• mena me ummadantiá¹ƒ paá¹-iccha ||

98__._ á¹• 21 ``addhÄ• hi sabbaá¹ƒ abhipÄ• raka tvaá¹ƒ, dhammaá¹ƒ acÄ• rÄ« mama katt

aÃ±Ã±o nu te ko idha sotthikattÄ• , dvipado naro aruá¹‡e jÄ«valoke ||

99__._ á¹• 21 ``tuvaá¹ƒ nu seá¹-á¹-ho tvamanuttarosi, tvaá¹ƒ dhammagutto dhammavidÅ« s

so dhammagutto cirameva jÄ«va, dhammaÃ±ca me desaya dhammapÄ• la ||

100__._ á¹• 21 ``tadiá¹…gha abhipÄ• raka, suá¹‡ohi vacanaá¹ƒ mama.

dhammaá¹ƒ te desayissÄ• mi, sataá¹ƒ Ä• sevitaá¹ƒ ahaá¹ƒ ||

101__._ á¹• 21 ``sÄ• dhu dhammarucÄ« rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaá¹ƒ ||

102__._ á¹• 21 ``akkodhanassa vijite, á¹-hitadhammassa rÄ• jino.

sukhaá¹ƒ manussÄ• Ä• setha, sÄ«tacchÄ• yÄ• ya saá¹…ghare ||

103__._ á¹• 21 ``na \Ne V 210/ cÄ• hametaá¹ƒ abhirocayÄ• mi, kammaá¹ƒ asamekkhakataa

ye vÄ• pi Ã±atvÄ• na sayaá¹ƒ karonti, upamÄ• imÄ• mayhaá¹ƒ tuvaá¹ƒ suá¹‡ohi ||

104__._ á¹• 21 ``gavaá¹ƒ \Be V 234/ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate sati ||

105__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

106__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati ||

107__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammiko ||

108__._ á¹• 21 ``na \Ee V 223/ cÄ• pÄ• haá¹ƒ adhammena, amarattamabhipatthaye.

imaá¹ƒ vÄ• pathaviá¹ƒ sabbaá¹ƒ, vijetuá¹ƒ abhipÄ• raka ||

109__._ á¹• 21 ``yaÃ±hi kiÃ±ci manussesu, ratanaá¹ƒ idha vijjati.

gÄ• vo dÄ• so hiraÃ±Ã±aÃ±ca, vatthiyaá¹ƒ haricandanaá¹ƒ ||

110__._ á¹• 21 ``assitthiyo ratanaá¹ƒ maá¹‡ikaÃ±ca, yaÃ±cÄ• pi me candimasÅ«riyÄ• abhi

na tassa hetu visamaá¹ƒ careyyaá¹ƒ, majjhe sivÄ«naá¹ƒ usabhomhi jÄ• to ||

111__._ á¹• 21 ``netÄ• hitÄ• uggato raá¹-á¹-hapÄ• lo, dhammaá¹ƒ sivÄ«naá¹ƒ apacÄ• yan

so dhammamevÄ• nuvicintayanto, tasmÄ• sake cittavase na vatto ||

112__._ á¹• 21 ``addhÄ• \Ne V 211/ tuvaá¹ƒ mahÄ• rÄ• ja, niccaá¹ƒ abyasanaá¹ƒ sivaá¹ƒ.

karissasi ciraá¹ƒ rajjaá¹ƒ, paÃ±Ã±Ä• hi tava tÄ• disÄ« ||

113__._ á¹• 21 ``etaá¹ƒ te anumodÄ• ma, yaá¹ƒ dhammaá¹ƒ nappamajjasi.

dhammaá¹ƒ pamajja khattiyo, raá¹-á¹-hÄ• cavati issaro ||

114__._ á¹• 21 ``dhammaá¹ƒ \Be V 235/ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

115__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

116__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mittÄ• maccesu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

117__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

118__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

119__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, raá¹-á¹-hesu janapadesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

120__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡abrÄ• hmaá¹‡esu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

121__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

122__._ á¹• 21 ``dhammaá¹ƒ \Ne V 212/ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vah

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

123__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• devÄ• sabrahmakÄ• .

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• madoâ€™â€™ ti ||

tattha \Ee V 224/ __sabbÄ• pÄ«_ti, janinda, ahametaá¹ƒ ekakova paá¹-icchÄ• detvÄ• Ä• n
á¹-hapetvÄ• mamaÃ±ca tuvaÃ±ca aÃ±Ã±Ä• sabbÄ• pi pajÄ• imassa katassa Ä• kÄ• rama
jÄ• nissanti. __bhusehÄ«_ti tÄ• ya saddhiá¹ƒ abhiramanto attano taá¹‡hÄ• vanathaá¹ƒ bhus
manorathaá¹ƒ pÅ«rehi. __sajÄ• hÄ«_ti manorathaá¹ƒ pana pÅ«retvÄ• sace te na ruccati, a
mayhameva paá¹-idehi. __kammakara_nti, samma abhipÄ• raka, yo manusso pÄ• pakaá¹ƒ
so pacchÄ• mÄ• idha aÃ±Ã±e idaá¹ƒ pÄ• pakammaá¹ƒ maÃ±Ã±iá¹ƒsu mÄ• jÄ• nantÅ«ti n
ducintitametaá¹ƒ tassa. kiá¹ƒkÄ• raá¹‡Ä• ? __passanti bhÅ«tÄ• ni karontameta_nti ye ca bu
buddhaputtÄ• iddhiyÄ• yuttÄ• , te ca naá¹ƒ passantiyeva. __na me piyÄ• _ti, samma abhip
``idha lokasmiá¹ƒ sakalÄ• yapi pathaviyÄ• na me ummÄ• dantÄ« piyÄ• â€™â€™ ti evaá¹ƒ

__sÄ«hova selassa guha_nti, mahÄ• rÄ• ja, sace tvaá¹ƒ taá¹ƒ idha na Ä• nesi, atha yathÄ•
uppanne sÄ«hapotikÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ maá¹‡iguhaá¹ƒ upeti, evaá¹ƒ tassÄ• vas
tattha attano patthanaá¹ƒ pÅ«rehÄ«ti. __sukhapphala_nti, samma abhipÄ• raka, paá¹‡á¸• it
phuá¹-á¹-hÄ• samÄ• nÄ• na sukhavipÄ• kadÄ• yakakammaá¹ƒ pariccajanti, sammohitÄ•
sukhena mattÄ• pÄ• pakammaá¹ƒ nÄ• ma na samÄ• caranti. __yathÄ• sukhaá¹ƒ, sÄ• mi, k
sivirÄ• ja, attano dÄ• siá¹ƒ paricÄ• rentassa garahÄ• nÄ• ma natthi, tvaá¹ƒ yathÄ• sukhaá¹
kÄ• maá¹ƒ karohi, attano icchaá¹ƒ pÅ«rehÄ«ti. __na tena so jÄ«vatÄ«_ti, samma abhipÄ• ra
``issaromhÄ«â€™â€™ ti pÄ• paá¹ƒ karoti, katvÄ• ca kiá¹ƒ maá¹ƒ devamanussÄ• vakkhan
ottappati, so tena kammena na ca dÄ«ghakÄ• laá¹ƒ jÄ«vati, khippameva marati, devatÄ• pi
pÄ• paraÃ±Ã±o rajjena, varamassa vÄ• á¸·ukaghaá¹-aá¹ƒ gale bandhitvÄ• maraá¹‡aâ€™â
olokenti.

__aÃ±Ã±Ä• taka_nti, mahÄ• rÄ• ja, aÃ±Ã±esaá¹ƒ santakaá¹ƒ tehi sÄ• mikehi padinnaá¹ƒ o
V 213/ á¹-hitÄ• paá¹-icchanti, te tattha paá¹-icchakÄ• ca dÄ• yakÄ• ca sabbepi sukhappha
karonti. paá¹-iggÄ• hake hi paá¹-iggaá¹‡hante taá¹ƒ dÄ• naá¹ƒ dÄ• yakassa mahantaá¹ƒ vip
attadukkhenÄ• _ti, samma abhipÄ• raka, yo attano dukkhena pÄ«á¸·ito taá¹ƒ parassa dahat
apanetvÄ• parassa sarÄ«re khipati, parassa vÄ• sukhena attano sukhaá¹ƒ dahati, parassa
attani pakkhipati, ``attano dukkhaá¹ƒ harissÄ• mÄ«â€™â€™ ti paraá¹ƒ dukkhitaá¹ƒ karoti, ``
sukhessÄ• mÄ«â€™â€™ ti paraá¹ƒ dukkhitaá¹ƒ karoti, ``attÄ• naá¹ƒ sukhessÄ• mÄ«â€™â
na so dhammaá¹ƒ jÄ• nÄ• ti. yo pana evaá¹ƒ jÄ• nÄ• ti ``yathevidaá¹ƒ mayhaá¹ƒ \Be V 237/
paresaâ€™â€™ nti, sa vedi dhammaá¹ƒ jÄ• nÄ• ti nÄ• mÄ• ti ayametissÄ• gÄ• thÄ• ya att

__piyena te dammÄ«_ti piyena kÄ• raá¹‡abhÅ«tena piyaá¹ƒ phalaá¹ƒ patthento dammÄ«ti
labhantÄ«_ti saá¹ƒsÄ• re saá¹ƒsarantÄ• piyameva labhanti. __kÄ• mahetuka_nti, samma a
kÄ• mahetukaá¹ƒ ayuttaá¹ƒ katvÄ• ``attÄ• naá¹ƒ vadhissÄ• mÄ«â€™â€™ ti me parivitakko
mama santakaá¹ƒ. ``mayha satÄ«â€™â€™ tipi pÄ• á¹-ho, mama santakÄ• ti evaá¹ƒ maÃ±Ã
kÄ• mesÄ«ti attho. __sabbajanassÄ• _ti sabbÄ• seniyo sannipÄ• tÄ• petvÄ• tassa sabbaj

ahitÄ• ti pariccajissÄ• mi. __tato avhayesÄ«_ti tato taá¹ƒ apariggahitattÄ• Ä• neyyÄ• si. __
anaparÄ• dhaá¹ƒ. __katte_ti tameva aparena nÄ• mena Ä• lapati. so hi raÃ±Ã±o hitaá¹ƒ kar
``kattÄ• â€™â€™ ti vuccati. __na cÄ• pi tyassÄ• _ti evaá¹ƒ akiccakÄ• rÄ«ti nagare tava koc

__ninda_nti na kevalaá¹ƒ upavÄ• dameva, sacepi maá¹ƒ koci sammukhÄ• nindissati vÄ•
vÄ• pana Ä• ropento garahissati, tampÄ• haá¹ƒ nindaá¹ƒ pasaá¹ƒsaá¹ƒ garahaÃ±ca sabba
mama Ä• gacchatÅ«ti vadati. __tamhÄ• _ti yo ete nindÄ• dayo na gaá¹‡hÄ• ti, tamhÄ• puri
sirÄ« ca paÃ±Ã±Ä• saá¹…khÄ• tÄ• lakkhÄ« ca thalaá¹-á¹-hÄ• nato suvuá¹-á¹-hisaá¹…khÄ•
patiá¹-á¹-hÄ• tÄ«ti. __etto_ti ito mama tassÄ• pariccattakÄ• raá¹‡Ä• . __dhammÄ• tisÄ• ra
atikkamitvÄ• pavattaá¹ƒ akusalaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci hoti. __paccuttarissÄ• mÄ«_ti sampa
dhÄ• rayissÄ• mi. __thÄ• varÄ• naá¹ƒ tasÄ• na_nti yathÄ• mahÄ• pathavÄ« khÄ«á¹‡Ä• sa
kiÃ±ci sampaá¹-icchati sabbaá¹ƒ adhivÄ• seti, tathevÄ• hampi sabbametaá¹ƒ sampaá¹-icch
dÄ«peti. __ekovima_nti ahaá¹ƒ ekova imampi attano dukkhabhÄ• raá¹ƒ hÄ• rayissÄ• mi dh
__dhamme á¹-hito_ti vinicchayadhamme paveá¹‡idhamme tividhasucaritadhamme ca á¹-hit

__saggÅ«paga_nti \Ne V 214/, deva, puÃ±Ã±akammaá¹ƒ nÄ• metaá¹ƒ saggÅ«pagaá¹ƒ hot
yaÃ±Ã±adhanaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __sakhÄ• _ti ummÄ• dantÄ«pi mama sahÄ• y
__pitaro_ti brahmÄ• no. __sabbe_ti na kevalaá¹ƒ devabrahmÄ• nova, sabbe raá¹-á¹-havÄ•
``bho, sahÄ• yakassa bhariyÄ• sahÄ• yikÄ• iminÄ• gehe katÄ• â€™â€™ ti nindeyyuá¹ƒ. _
etaá¹ƒ adhammikaá¹ƒ. __yaá¹ƒ te mayÄ• _ti yasmÄ• mayÄ• sÄ• tuyhaá¹ƒ dinnÄ• , tasmÄ
vadissanti. __sata_nti santÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ khantimettÄ• bhÄ• vanÄ• sÄ«lÄ• cÄ
suvaá¹‡á¹‡itÄ• ni samuddavelÄ• va duraccayÄ• ni, tasmÄ• yathÄ• samuddo velaá¹ƒ nÄ• t
sÄ«lavelaá¹ƒ nÄ• tikkamissÄ• mÄ«ti vadati.

__Ä• huneyyo mesÄ«_ti, mahÄ• rÄ• ja, tvaá¹ƒ mama Ä• hunapÄ• hunasakkÄ• rassÄ• nuc
kÄ• mapÄ• lo_ti tvaá¹ƒ mama, deva, dhÄ• raá¹‡ato dhÄ• tÄ• issariyasukhassa vidahanato
icchitapatthitÄ• naá¹ƒ \Ee V 226/ kÄ• mÄ• naá¹ƒ pÄ• lanato kÄ• mapÄ• lo. __tayÄ« hutÄ• _
me_ti mama kÄ• mena mama patthanÄ• ya ummÄ• dantiá¹ƒ paá¹-icchÄ• ti evaá¹ƒ abhipÄ•
mayhaá¹ƒ atthoâ€™â€™ ti paá¹-ikkhipati. bhÅ«miyaá¹ƒ patitaá¹ƒ sÄ• kuá¹‡ikapacchiá¹ƒ piá
paharitvÄ• aá¹-aviyaá¹ƒ khipantÄ• viya ubhopi naá¹ƒ jahanteva. idÄ• ni rÄ• jÄ• puna akat
santajjento __ ``addhÄ• hÄ«â€™â€™ _ti gÄ• thamÄ• ha. tattha __kattuputtÄ• _ti pitÄ• piss
evaá¹ƒ Ä• lapati. idaá¹ƒ vuttaá¹ƒ hoti --- addhÄ• tvaá¹ƒ ito pubbe mayhaá¹ƒ sabbadhamma
vuá¸• á¸• himeva akÄ• si, idÄ• ni pana paá¹-ipakkho hutvÄ• bahuá¹ƒ kathesi, ``mÄ• evaá¹
dvipado naro, ko idha jÄ«valoke aruá¹‡eyeva sotthikattÄ• , sace hi ahaá¹ƒ viya aÃ±Ã±o rÄ•
paá¹-ibaddhacitto abhavissa, antoaruá¹‡eyeva tava sÄ«saá¹ƒ chindÄ• petvÄ• taá¹ƒ attano
pana akusalabhayeneva na karomi, tuá¹‡hÄ« hohi, na me etÄ• ya atthoâ€™â€™ ti taá¹ƒ sa

so taá¹ƒ sutvÄ• puna kiÃ±ci vattuá¹ƒ asakkonto raÃ±Ã±o thutivasena __ ``tuvaá¹ƒ nÅ«â€™

tassattho --- mahÄ• rÄ• ja, tvaÃ±Ã±eva sakalajambudÄ«pe sabbesaá¹ƒ narindÄ• naá¹ƒ __s
__anuttaro, _ tvaá¹ƒ vinicchayadhammapaveá¹‡idhammasucaritadhammÄ• naá¹ƒ gopÄ• ya
viditattÄ• __dhammavidÅ«_ tvaá¹ƒ __sumedho, _ so tvaá¹ƒ yaá¹ƒ dhammaá¹ƒ gopesi, tene
dhammaÃ±ca me desehi dhammapÄ• laka, dhammagopaka, rÄ• javarÄ• ti.

atha \Be V 239/ rÄ• jÄ• dhammaá¹ƒ desento __ ``tadiá¹…ghÄ• â€™â€™ _tiÄ• dimÄ• ha. t
nipÄ• to, yasmÄ• \Ne V 215/ maá¹ƒ tvaá¹ƒ codesi, tasmÄ• ti attho. __sata_nti buddhÄ• dÄ«
Ä• sevitaá¹ƒ. __sÄ• dhÅ«_ti sundaro pasattho. vinicchayapaveá¹‡isucaritadhamme rocetÄ«
hi jÄ«vitaá¹ƒ jahantopi akiccaá¹ƒ na karoti, tasmÄ• sÄ• dhu. __paÃ±Ã±Ä• á¹‡avÄ• _ti Ã±Ä•
__mittÄ• namaddubbho_ti mittassa adussanabhÄ• vo. __á¹-hitadhammassÄ• _ti patiá¹-á¹-h
__Ä• sethÄ• _ti Ä• seyyuá¹ƒ nisÄ«deyyuá¹ƒ. desanÄ• sÄ«sameva cetaá¹ƒ, cattÄ• ropi iriyÄ
ayaá¹ƒ panettha attho. __sÄ«tacchÄ• yÄ• yÄ• _ti puttadÄ• raÃ±Ä• timittÄ• naá¹ƒ sÄ«talÄ• y
sakaghare, attano geheti attho. adhammabalidaá¹‡á¸• Ä• dÄ«hi anupaddutÄ• sukhaá¹ƒ vas
cÄ• hameta_nti, samma abhipÄ• raka, yametaá¹ƒ asamekkhitvÄ• kataá¹ƒ asÄ• dhukamma
__ye vÄ• pi Ã±atvÄ• nÄ• _ti ye vÄ• pana rÄ• jÄ• no Ã±atvÄ• tuletvÄ• tÄ«retvÄ• sayaá¹ƒ
rocemÄ«ti adhippÄ• yo. __upamÄ• imÄ• _ti imasmiá¹ƒ panatthe tvaá¹ƒ mayhaá¹ƒ imÄ• dv

__jimha_nti vaá¹…kaá¹ƒ. __nette_ti yo gÄ• viyo neti, tasmiá¹ƒ jeá¹-á¹-hakausabhe. __page
adhammaá¹ƒ carante itarÄ• pajÄ• pageva carati, ativiya karotÄ«ti attho. __dhammiko_ti ca
pahÄ• ya dhammena rajjaá¹ƒ kÄ• rento. __amaratta_nti devataá¹ƒ. __ratana_nti
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaratanaá¹ƒ. __vatthiya_nti kÄ• sikavatthameva. __ass
vÄ• tasamagatiassepi uttamarÅ«padharÄ• itthiyopi. __ratanaá¹ƒ maá¹‡ikaÃ±cÄ• _ti sattavi
mahagghabhaá¹‡á¸• akaÃ±ca. __abhipÄ• layantÄ«_ti \Ee V 227/ Ä• lokaá¹ƒ karontÄ• rakk
cakkavattirajjassapi hetu na visamaá¹ƒ careyyaá¹ƒ. __usabhomhÄ«_ti yasmÄ• ahaá¹ƒ sivÄ
jeá¹-á¹-hakarÄ• jÄ• hutvÄ• jÄ• to, tasmÄ• cakkavattirajjakÄ• raá¹‡ampi na visamaá¹ƒ carÄ
mahÄ• janaá¹ƒ kusale patiá¹-á¹-hÄ• petvÄ• devanagaraá¹ƒ netÄ• , hitakaraá¹‡ena tassa __
dhammacÄ• rÄ«â€™â€™ ti sakalajambudÄ«pe Ã±Ä• tattÄ• __uggato, _ samena raá¹-á¹-h
apacÄ• yamÄ• no_ti sivÄ«naá¹ƒ porÄ• á¹‡akarÄ• jÅ«naá¹ƒ paveá¹‡idhammaá¹ƒ apacÄ• ya
dhammaá¹ƒ anuvicintayanto tasmÄ• tena kÄ• raá¹‡ena attano cittassa vase na vattÄ• mi.

evaá¹ƒ \Be V 240/ mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• abhipÄ• rako thutiá¹ƒ karonto
_tiÄ• dimÄ• ha. __nappamajjasÄ«_ti attanÄ• kathitadhammaá¹ƒ nappamajjasi tattheva vatt
pamajjÄ• _ti dhammaá¹ƒ pamussitvÄ• agativasena gantvÄ• . evaá¹ƒ so tassa thutiá¹ƒ katv
carÄ• â€™â€™ _ti dhammacariyÄ• ya niyyojento uttaripi dasa ovÄ• dagÄ• thÄ• abhÄ• si. t
__tesakuá¹‡ajÄ• take_ (J II 17.1 Ä• dayo) vaá¹‡á¹‡itova.

evaá¹ƒ \Ne V 216/ abhipÄ• rakasenÄ• patinÄ• raÃ±Ã±o dhamme desite rÄ• jÄ• ummÄ• d
vinodesi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
bhikkhu sotÄ• pattiphale patiá¹-á¹-hÄ• si. tadÄ• sunandasÄ• rathi Ä• nando ahosi, abhipÄ•
ummÄ• dantÄ« uppalavaá¹‡á¹‡Ä• , sesaparisÄ• buddhaparisÄ• , sivirÄ• jÄ• ahameva aho

ummÄ• dantÄ«jÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [528] 3. mahÄ• bodhijÄ• takavaá¹‡á¹‡anÄ•

__kiá¹ƒ nu daá¹‡á¸• aá¹ƒ kimajina_nti idaá¹ƒ satthÄ• jetavane viharanto paÃ±Ã±Ä• pÄ• ra
vatthu __mahÄ• umaá¹…gajÄ• take_ (J II 22.590 Ä• dayo) Ä• vi bhavissati. tadÄ• pana sat
idÄ• neva, pubbepi tathÄ• gato paÃ±Ã±avÄ• parappavÄ• dappamaddanoyevÄ• â€™â€™ t

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto kÄ• siraá¹-á¹-he asÄ
udiccabrÄ• hmaá¹‡amahÄ• sÄ• lassa kule nibbatti, ``bodhikumÄ• roâ€™â€™ tissa nÄ• ma
takkasilÄ• yaá¹ƒ uggahitasippo paccÄ• gantvÄ• agÄ• ramajjhe vasanto aparabhÄ• ge kÄ•
pavisitvÄ• paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• \Ee V 228/ tattheva vanamÅ«laphalÄ• hÄ
vassÄ• rattasamaye himavantÄ• oruyha cÄ• rikaá¹ƒ caranto anupubbena bÄ• rÄ• á¹‡asiá¹
punadivase paribbÄ• jakasÄ• ruppena nagare bhikkhÄ• ya caranto rÄ• jadvÄ• raá¹ƒ pÄ• pu
sÄ«hapaÃ±jare á¹-hito rÄ• jÄ• disvÄ• tassa upasame pasÄ«ditvÄ• taá¹ƒ attano bhavanaá
rÄ• japallaá¹…ke nisÄ«dÄ• petvÄ• katapaá¹-isanthÄ• ro thokaá¹ƒ dhammakathaá¹ƒ sutvÄ•
dÄ• pesi. mahÄ• satto bhattaá¹ƒ gahetvÄ• cintesi --- ``idaá¹ƒ rÄ• jakulaá¹ƒ nÄ• ma bahudo
hoti, ko nu kho mama uppannaá¹ƒ bhayaá¹ƒ nittharissatÄ«â€™â€™ ti. so avidÅ«re á¹-hitaá
ekaá¹ƒ piá¹…galasunakhaá¹ƒ disvÄ• mahantaá¹ƒ bhattapiá¹‡á¸• aá¹ƒ gahetvÄ• tassa dÄ•
rÄ• jÄ• Ã±atvÄ• sunakhassa bhÄ• janaá¹ƒ Ä• harÄ• petvÄ• bhattaá¹ƒ gÄ• hÄ• petvÄ• dÄ
bhattakiccaá¹ƒ niá¹-á¹-hapesi. rÄ• jÄ• pissa paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• antonagare rÄ• juyy
kÄ• retvÄ• pabbajitaparikkhÄ• re \Ne V 217/ datvÄ• taá¹ƒ tattha vÄ• sÄ• pesi, devasikaÃ±
upaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. bhojanakÄ• le pana mahÄ• satto niccaá¹ƒ rÄ• japallaá¹…ke
rÄ• jabhojanameva bhuÃ±jati. evaá¹ƒ dvÄ• dasa saá¹ƒvaccharÄ• ni atÄ«tÄ• ni.

tassa pana raÃ±Ã±o paÃ±ca amaccÄ• atthaÃ±ca dhammaÃ±ca anusÄ• santi. tesu eko ah
issarakatavÄ• dÄ«, eko pubbekatavÄ• dÄ«, eko ucchedavÄ• dÄ«, eko khattavijjavÄ• dÄ«. t
sattÄ• saá¹ƒsÄ• rasuddhikÄ• â€™â€™ ti mahÄ• janaá¹ƒ uggaá¹‡hÄ• pesi. issarakatavÄ• d
issaranimmitoâ€™â€™ ti mahÄ• janaá¹ƒ uggaá¹‡hÄ• pesi. pubbekatavÄ• dÄ« ``imesaá¹ƒ s
dukkhaá¹ƒ vÄ• uppajjamÄ• naá¹ƒ pubbekateneva uppajjatÄ«â€™â€™ ti mahÄ• janaá¹ƒ ug
``ito paralokaá¹ƒ gato nÄ• ma natthi, ayaá¹ƒ loko ucchijjatÄ«â€™â€™ ti mahÄ• janaá¹ƒ ugg
khattavijjavÄ• dÄ« ``mÄ• tÄ• pitaropi mÄ• retvÄ• attanova attho kÄ• tabboâ€™â€™ ti mah
raÃ±Ã±o vinicchaye niyuttÄ• laÃ±jakhÄ• dakÄ• \Ee V 229/ hutvÄ• assÄ• mikaá¹ƒ sÄ• mik

karonti.

athekadivasaá¹ƒ eko puriso kÅ«á¹-aá¹-á¹-aparÄ• jito mahÄ• sattaá¹ƒ bhikkhÄ• ya carantaá
pavisantaá¹ƒ disvÄ• vanditvÄ• , ``bhante, tumhe rÄ• jagehe bhuÃ±jamÄ• nÄ• vinicchayÄ•
lokaá¹ƒ vinÄ• sente kasmÄ• ajjhupekkhatha, idÄ• ni paÃ±cahi amaccehi kÅ«á¹-aá¹-á¹-akÄ•
gahetvÄ• sÄ• mikova samÄ• no assÄ• miko katoâ€™â€™ ti paridevi. so \Be V 242/ tasmiá
vinicchayaá¹ƒ gantvÄ• dhammena vinicchinitvÄ• sÄ• mikaÃ±Ã±eva sÄ• mikaá¹ƒ akÄ• si. r
mahÄ• saddena sÄ• dhukÄ• raá¹ƒ adÄ• si. rÄ• jÄ• taá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒsaddo nÄ
tamatthaá¹ƒ sutvÄ• katabhattakiccaá¹ƒ mahÄ• sattaá¹ƒ upanisÄ«ditvÄ• pucchi --- ``bhante
vinicchitoâ€™â€™ ti. ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``bhante, tumhesu vinicchinantes
bhavissati, ito paá¹-á¹-hÄ• ya tumheva vinicchinathÄ• â€™â€™ ti. ``mahÄ• rÄ• ja, mayaá¹ƒ
kammaá¹ƒ amhÄ• kaá¹ƒ kammaâ€™â€™ nti. ``bhante, mahÄ• jane kÄ• ruÃ±Ã±ena kÄ• tuá
sakaladivasaá¹ƒ mÄ• vinicchinatha, uyyÄ• nato pana idhÄ• gacchantÄ• vinicchayaá¹-á¹-hÄ
cattÄ• ro aá¹-á¹-e vinicchinatha, bhutvÄ• uyyÄ• naá¹ƒ gacchantÄ• cattÄ• ro, evaá¹ƒ mahÄ
bhavissatÄ«â€™â€™ ti. so tena punappunaá¹ƒ yÄ• ciyamÄ• no ``sÄ• dhÅ«â€™â€™ ti sam
paá¹-á¹-hÄ• ya tathÄ• akÄ• si.

kÅ«á¹-aá¹-á¹-akÄ• rakÄ• okÄ• saá¹ƒ na labhiá¹ƒsu. tepi amaccÄ• laÃ±jaá¹ƒ alabhantÄ• c
cintayiá¹ƒsu \Ne V 218/ --- ``bodhiparibbÄ• jakassa vinicchinanakÄ• lato paá¹-á¹-hÄ• ya ma
labhÄ• ma, handa naá¹ƒ `rÄ• javerikoâ€™ ti vatvÄ• raÃ±Ã±o antare paribhinditvÄ• mÄ• rÄ
rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• , ``mahÄ• rÄ• ja, bodhiparibbÄ• jako tumhÄ• kaá¹ƒ anatth
asaddahantena raÃ±Ã±Ä• ``sÄ«lavÄ• esa Ã±Ä• á¹‡asampanno, na evaá¹ƒ karissatÄ«â€™
tena sakalanagaravÄ• sino attano hatthe katvÄ• kevalaá¹ƒ amheyeva paÃ±ca \Ee V 230/ ja
sace amhÄ• kaá¹ƒ vacanaá¹ƒ na saddahatha, tassa idhÄ• gamanakÄ• le parisaá¹ƒ oloketh
``sÄ• dhÅ«â€™â€™ ti sÄ«hapaÃ±jare á¹-hito taá¹ƒ Ä• gacchantaá¹ƒ olokento parivÄ• raá¹ƒ
aÃ±Ã±Ä• á¹‡ena aá¹-á¹-akÄ• rakamanusse ``tassa parivÄ• rÄ• â€™â€™ ti maÃ±Ã±amÄ• r
pakkosÄ• petvÄ• ``kinti karomÄ• â€™â€™ ti pucchi. ``gaá¹‡hÄ• petha naá¹ƒ, devÄ• â€™â
aparÄ• dhaá¹ƒ apassantÄ• kathaá¹ƒ gaá¹‡hÄ• mÄ• â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, pa
taá¹ƒ parihÄ• yantaá¹ƒ disvÄ• paá¹‡á¸• ito paribbÄ• jako kassaci anÄ• rocetvÄ• sayameva

rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti vatvÄ• anupubbena tassa parihÄ• raá¹ƒ parihÄ• pesi. paá¹
tucchapallaá¹…keyeva nisÄ«dÄ• pesuá¹ƒ. so tucchapallaá¹…kaá¹ƒ disvÄ• va \Be V 243/ ra
Ã±atvÄ• sayameva uyyÄ• naá¹ƒ gantvÄ• taá¹ƒ divasameva pakkamitukÄ• mo hutvÄ• pi ``
pakkamissÄ• mÄ«â€™â€™ ti na pakkÄ• mi. athassa punadivase tucchapallaá¹…ke nisinna
aÃ±Ã±aÃ±ca gahetvÄ• missakabhattaá¹ƒ adaá¹ƒsu. tatiyadivase mahÄ• talaá¹ƒ pavisituá¹ƒ
á¹-hapetvÄ• missakabhattaá¹ƒ adaá¹ƒsu. so tampi Ä• dÄ• ya uyyÄ• naá¹ƒ gantvÄ• bhattak
catutthadivase heá¹-á¹-hÄ• pÄ• sÄ• de á¹-hapetvÄ• kaá¹‡Ä• jakabhattaá¹ƒ adaá¹ƒsu. so ta
gantvÄ• bhattakiccaá¹ƒ akÄ• si. rÄ• jÄ• amacce pucchi --- ``bodhiparibbÄ• jako sakkÄ• re

pakkamati, kinti naá¹ƒ karomÄ• â€™â€™ ti? ``deva, na so bhattatthÄ• ya carati, chattatthÄ•
bhattatthÄ• ya careyya, paá¹-hamadivasaá¹ƒyeva palÄ• yeyyÄ• â€™â€™ ti. ``idÄ• ni kiá¹ƒ
ghÄ• tÄ• petha naá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti tesaÃ±Ã±eva h
antaradvÄ• re á¹-hatvÄ• pavisantassevassa sÄ«saá¹ƒ chinditvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸•
ajÄ• nÄ• petvÄ• vaccakuá¹-iyaá¹ƒ pakkhipitvÄ• nhatvÄ• Ä• gaccheyyÄ• thÄ• â€™â€™ ti
sampaá¹-icchitvÄ• ``sve Ä• gantvÄ• evaá¹ƒ karissÄ• mÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹
attano nivesanaá¹ƒ agamaá¹ƒsu.

rÄ• jÄ• pi sÄ• yaá¹ƒ bhuttabhojano sirisayane nipajjitvÄ• mahÄ• sattassa guá¹‡e anussari.
uppajji, sarÄ«rato sedÄ• mucciá¹ƒsu, sayane assÄ• saá¹ƒ alabhanto aparÄ• paraá¹ƒ \Ne V
aggamahesÄ« upanipajji, so tÄ• ya saddhiá¹ƒ sallÄ• pamattampi na kari. atha naá¹ƒ sÄ• ``
mahÄ• rÄ• ja, sallÄ• pamattampi na karotha, api nu kho me koci aparÄ• dho atthÄ«â€™â€™
apica kho bodhiparibbÄ• jako kira amhÄ• kaá¹ƒ paccatthiko jÄ• toti tassa sve ghÄ• tanatthÄ
Ä• á¹‡Ä• pesiá¹ƒ, te pana naá¹ƒ mÄ• retvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ katvÄ• vaccak
amhÄ• kaá¹ƒ dvÄ• dasa saá¹ƒvaccharÄ• ni bahuá¹ƒ dhammaá¹ƒ desesi, ekÄ• parÄ• dhopis
diá¹-á¹-hapubbo, parapattiyena hutvÄ• tassa mayÄ• vadho Ä• á¹‡atto, tena kÄ• raá¹‡ena s
naá¹ƒ sÄ• ``sace te deva so paccatthiko jÄ• to, taá¹ƒ ghÄ• tento kiá¹ƒ socasi, paccatthikaá
ghÄ• tetvÄ• attano sotthibhÄ• vo kÄ• tabbova, mÄ• socitthÄ• â€™â€™ ti assÄ• sesi. so ta
paá¹-iladdhassÄ• so niddaá¹ƒ okkami.

tasmiá¹ƒ \Be V 244/ khaá¹‡e koleyyako piá¹…galasunakho taá¹ƒ kathaá¹ƒ sutvÄ• ``sve ma
jÄ«vitaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• punadivase pÄ• tova pÄ• sÄ• dÄ•
Ä• gantvÄ• ummÄ• re sÄ«saá¹ƒ katvÄ• mahÄ• sattassa Ä• gamanamaggaá¹ƒ olokentova
khaggahatthÄ• Ä• gantvÄ• dvÄ• rantare aá¹-á¹-haá¹ƒsu. bodhisattopi velaá¹ƒ sallakkhetvÄ
rÄ• jadvÄ• raá¹ƒ Ä• gaÃ±chi. atha naá¹ƒ sunakho disvÄ• mukhaá¹ƒ vivaritvÄ• catasso dÄ•
tvaá¹ƒ, bhante, jambudÄ«patale aÃ±Ã±attha bhikkhaá¹ƒ na labhasi, amhÄ• kaá¹ƒ rÄ• jÄ• ta
paÃ±ca amacce khaggahatthe dvÄ• rantare á¹-hapesi, mÄ• tvaá¹ƒ nalÄ• á¹-ena maccuá¹ƒ
pakkamÄ• â€™â€™ ti mahÄ• saddena viravi. so sabbarutaÃ±Ã±utÄ• ya tamatthaá¹ƒ Ã±atv
uyyÄ• naá¹ƒ gantvÄ• \Ee V 232/ pakkamanatthÄ• ya parikkhÄ• re Ä• diyi. rÄ• jÄ• sÄ«hapa
Ä• gacchantaá¹ƒ gacchantaÃ±ca disvÄ• ``sace ayaá¹ƒ mama paccatthiko bhaveyya, uyyÄ•
sannipÄ• tÄ• petvÄ• kammasajjo bhavissati. no ce, attano parikkhÄ• re gahetvÄ• gamanas
jÄ• nissÄ• mi tÄ• vassa kiriyaâ€™â€™ nti uyyÄ• naá¹ƒ gantvÄ• mahÄ• sattaá¹ƒ attano par
``gamissÄ• mÄ«â€™â€™ ti paá¹‡á¹‡asÄ• lato nikkhantaá¹ƒ caá¹…kamanakoá¹-iyaá¹ƒ disv
á¹-hito paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

124__._ á¹• 21 ``kiá¹ƒ nu daá¹‡á¸• aá¹ƒ kimajinaá¹ƒ, kiá¹ƒ chattaá¹ƒ kimupÄ• hanaá¹ƒ.

kimaá¹…kusaÃ±ca pattaÃ±ca, saá¹…ghÄ• á¹-iÃ±cÄ• pi brÄ• hmaá¹‡a.

taramÄ• narÅ«pohÄ• si, kiá¹ƒ nu patthayase disaâ€™â€™ nti ||

tassattho \Ne V 220/ --- bhante, pubbe tvaá¹ƒ amhÄ• kaá¹ƒ gharaá¹ƒ Ä• gacchanto daá¹‡á
ajja pana kena kÄ• raá¹‡ena daá¹‡á¸• aÃ±ca ajinaÃ±ca chattÅ«pÄ• hanaÃ±ca mattikapasib
mattikapattaÃ±ca saá¹…ghÄ• á¹-iÃ±cÄ• ti sabbepime parikkhÄ• re taramÄ• narÅ«po gaá¹‡
patthesi, kattha gantukÄ• mosÄ«ti pucchi.

taá¹ƒ sutvÄ• mahÄ• satto ``ayaá¹ƒ attanÄ• katakammaá¹ƒ na jÄ• nÄ• tÄ«ti maÃ±Ã±ati, jÄ
dve gÄ• thÄ• abhÄ• si ---

125__._ á¹• 21 ``dvÄ• dasetÄ• ni vassÄ• ni, vusitÄ• ni tavantike.

nÄ• bhijÄ• nÄ• mi soá¹‡ena, piá¹…galenÄ• bhikÅ«jitaá¹ƒ ||

126__._ á¹• 21 ``svÄ• yaá¹ƒ \Be V 245/ dittova nadati, sukkadÄ• á¹-haá¹ƒ vidaá¹ƒsayaá¹ƒ.

tava sutvÄ• sabhariyassa, vÄ«tasaddhassa maá¹ƒ patÄ«â€™â€™ ti ||

tattha __abhikÅ«jita_nti etena tava sunakhena evaá¹ƒ mahÄ• viravena viravitaá¹ƒ na jÄ• nÄ
dappito viya. __sabhariyassÄ• _ti tava sabhariyassa mama mÄ• raá¹‡atthÄ• ya paÃ±canna
Ä• á¹‡attabhÄ• vaá¹ƒ kathentassa sutvÄ• ``kiá¹ƒ tvaá¹ƒ aÃ±Ã±attha bhikkhaá¹ƒ na labhasi
Ä• á¹‡atto, idha mÄ• gacchÄ«â€™â€™ ti dittova nadati. __vÄ«tasaddhassa maá¹ƒ patÄ«_t
tava vacanaá¹ƒ sutvÄ• eva nadatÄ«ti Ä• ha.

tato rÄ• jÄ• attano dosaá¹ƒ sampaá¹-icchitvÄ• taá¹ƒ khamÄ• pento catutthaá¹ƒ gÄ• thamÄ

127__._ á¹• 21 ``ahu \Ee V 233/ esa kato doso, yathÄ• bhÄ• sasi brÄ• hmaá¹‡a.

esa bhiyyo pasÄ«dÄ• mi, vasa brÄ• hmaá¹‡a mÄ• gamÄ• â€™â€™ ti ||

tattha __bhiyyo_ti saccaá¹ƒ mayÄ• evaá¹ƒ Ä• á¹‡attaá¹ƒ, ayaá¹ƒ me doso, esa panÄ• haá
tayi pasÄ«dÄ• mi, idheva vasa, mÄ• aÃ±Ã±attha gamÄ«ti.

taá¹ƒ sutvÄ• mahÄ• satto, ``mahÄ• rÄ• ja, paá¹‡á¸• itÄ• nÄ• ma tÄ• disena parapattiyena
saddhiá¹ƒ na vasantÄ«â€™â€™ ti vatvÄ• tassa anÄ• cÄ• raá¹ƒ pakÄ• sento Ä• ha ---

128__._ á¹• 21 ``sabbaseto \Ne V 221/ pure Ä• si, tatopi sabalo ahu.

sabbalohitako dÄ• ni, kÄ• lo pakkamituá¹ƒ mama ||

129__._ á¹• 21 ``abbhantaraá¹ƒ pure Ä• si, tato majjhe tato bahi.

purÄ• niddhamanÄ• hoti, sayameva vajÄ• mahaá¹ƒ ||

130__._ á¹• 21 ``vÄ«tasaddhaá¹ƒ na seveyya, upadÄ• naá¹ƒvanodakaá¹ƒ.

sacepi naá¹ƒ anukhaá¹‡e, vÄ• ri kaddamagandhikaá¹ƒ ||

131__._ á¹• 21 ``pasannameva seveyya, appasannaá¹ƒ vivajjaye.

pasannaá¹ƒ payirupÄ• seyya, rahadaá¹ƒvudakatthiko ||

132__._ á¹• 21 ``bhaje bhajantaá¹ƒ purisaá¹ƒ, abhajantaá¹ƒ na bhajjaye.

asappurisadhammo so, yo bhajantaá¹ƒ na bhajjati ||

133__._ á¹• 21 ``yo \Be V 246/ bhajantaá¹ƒ na bhajati, sevamÄ• naá¹ƒ na sevati.

sa ve manussapÄ• piá¹-á¹-ho, migo sÄ• khassito yathÄ• ||

134__._ á¹• 21 ``accÄ• bhikkhaá¹‡asaá¹ƒsaggÄ• , asamosaraá¹‡ena ca.

etena mittÄ• jÄ«ranti, akÄ• le yÄ• canÄ• ya ca ||

135__._ á¹• 21 ``tasmÄ• nÄ• bhikkhaá¹‡aá¹ƒ gacche, na ca gacche cirÄ• ciraá¹ƒ.

kÄ• lena yÄ• caá¹ƒ yÄ• ceyya, evaá¹ƒ mittÄ• na jÄ«yare ||

136__._ á¹• 21 ``aticiraá¹ƒ nivÄ• sena, piyo bhavati appiyo.

Ä• manta kho taá¹ƒ gacchÄ• ma, purÄ• te homa appiyÄ• â€™â€™ ti ||

tattha __sabbaseto_ti, mahÄ• rÄ• ja, paá¹-hamameva tava nivesane mama odano sabbase
bhuÃ±jasi, tameva dÄ• pesÄ«ti attho. __tato_ti tato pacchÄ• paribhedakÄ• naá¹ƒ vacanaá¹
virattakÄ• le __sabalo_ missakodano jÄ• to. __dÄ• nÄ«_ti idÄ• ni sabbalohitako jÄ• to. __k

\Ne V 222/ tava santikÄ• idÄ• ni mama pakkamituá¹ƒ kÄ• lo. __abbhantara_nti paá¹-hamaá
V 234/ Ä• sanaá¹ƒ Ä• si, alaá¹…katamahÄ• talamhi ussitasetacchatte rÄ• japallaá¹…keyeva
__majjhe_ti sopÄ• namatthake. __purÄ• niddhamanÄ• hotÄ«_ti yÄ• va gÄ«vÄ• yaá¹ƒ gah

__anukhaá¹‡e_ti sacepi anudakaá¹ƒ udapÄ• naá¹ƒ patto puriso udakaá¹ƒ apassanto kalala
anukhaá¹‡eyya, tathÄ• pi taá¹ƒ vÄ• ri kaddamagandhikaá¹ƒ bhaveyya, amanuÃ±Ã±atÄ• ya
vÄ«tasaddhaá¹ƒ payirupÄ• santena laddhapaccayÄ• pi parittÄ• ceva lÅ«khÄ• ca, amanuÃ
attho. __pasanna_nti patiá¹-á¹-hitasaddhaá¹ƒ. __rahada_nti gambhÄ«raá¹ƒ mahÄ• rahadaá
attÄ• naá¹ƒ bhajantameva bhajeyya. __abhajanta_nti paccatthikaá¹ƒ. __na bhajjaye_ti na b
bhajjatÄ«_ti yo puriso attÄ• naá¹ƒ bhajantaá¹ƒ hitacittaá¹ƒ puggalaá¹ƒ na bhajati, so asappu
nÄ• mÄ• ti. __manussapÄ• piá¹-á¹-ho_ti manussalÄ• mako patikuá¹-á¹-ho sabbapacchimak

__accÄ• bhikkhaá¹‡asaá¹ƒsaggÄ• _ti \Be V 247/ ativiya abhiá¹‡hasaá¹ƒsaggena. __akÄ• l
parassa piyabhaá¹‡á¸• aá¹ƒ yÄ• canÄ• ya mittÄ• jÄ«ranti nÄ• ma, tvampi aticiraá¹ƒ nivÄ• s
__tasmÄ• _ti yasmÄ• accÄ• bhikkhaá¹‡asaá¹ƒsaggena asamosaraá¹‡ena ca mittÄ• jÄ«ra
cirakÄ• laá¹ƒ vÄ«tinÄ• metvÄ• ciraá¹ƒ na gacche na upasaá¹…kameyya. __yÄ• ca_nti yÄ•
yuttakÄ• le yÄ• ceyya. __na jÄ«yare_ti evaá¹ƒ mittÄ• na jÄ«ranti. __purÄ• te homa appiyÄ
na homa, tÄ• va Ä• mantetvÄ• va taá¹ƒ gacchÄ• mÄ• ti.

rÄ• jÄ• Ä• ha ---

137__._ á¹• 21 ``evaá¹ƒ ce yÄ• camÄ• nÄ• naá¹ƒ, aÃ±jaliá¹ƒ nÄ• vabujjhasi.

paricÄ• rakÄ• naá¹ƒ sataá¹ƒ, vacanaá¹ƒ na karosi no.

evaá¹ƒ taá¹ƒ abhiyÄ• cÄ• ma, puna kayirÄ• si pariyÄ• yaâ€™â€™ nti ||

tattha __nÄ• vabujjhasÄ«_ti sace, bhante, evaá¹ƒ yÄ• cantena mayÄ• kataá¹ƒ aÃ±jaliá¹ƒ r
paá¹-iggaá¹‡hasÄ«ti attho. __pariyÄ• ya_nti puna idhÄ• gamanÄ• ya ekavÄ• raá¹ƒ kareyyÄ

bodhisatto Ä• ha ---

138__._ á¹• 21 ``evaá¹ƒ \Ne V 223/ ce no viharataá¹ƒ, antarÄ• yo na hessati.

tuyhaá¹ƒ vÄ• pi mahÄ• rÄ• ja, mayhaá¹ƒ vÄ• raá¹-á¹-havaddhana.

appeva nÄ• ma passema, ahorattÄ• namaccayeâ€™â€™ ti ||

tattha __evaá¹ƒ ce no_ti sace, mahÄ• rÄ• ja, evaá¹ƒ nÄ• nÄ• hutvÄ• viharantÄ• naá¹ƒ am
hessati, tuyhaá¹ƒ vÄ• mayhaá¹ƒ vÄ• jÄ«vitaá¹ƒ pavattissatÄ«ti dÄ«peti. __passemÄ• _ti a

evaá¹ƒ \Ee V 235/ vatvÄ• mahÄ• satto raÃ±Ã±o dhammaá¹ƒ desetvÄ• ``appamatto hohi,
uyyÄ• nÄ• nikkhamitvÄ• ekasmiá¹ƒ sabhÄ• gaá¹-á¹-hÄ• ne bhikkhÄ• ya caritvÄ• bÄ• rÄ•
himavantokÄ• sameva gantvÄ• kiÃ±ci kÄ• laá¹ƒ vasitvÄ• puna otaritvÄ• ekaá¹ƒ paccanta
vasi. tassa pana gatakÄ• lato paá¹-á¹-hÄ• ya te amaccÄ• puna vinicchaye nisÄ«ditvÄ• vilo
cintayiá¹ƒsu --- ``sace mahÄ• bodhiparibbÄ• jako punÄ• gamissati, jÄ«vitaá¹ƒ no natthi, kiá
anÄ• gamanakÄ• raá¹‡aá¹ƒ kareyyÄ• mÄ• â€™â€™ ti. atha \Be V 248/ nesaá¹ƒ etadahosi
paá¹-ibaddhaá¹-á¹-hÄ• naá¹ƒ nÄ• ma jahituá¹ƒ na sakkonti, kiá¹ƒ nu khvassa idha paá¹-ibac
nti. tato ``raÃ±Ã±o aggamahesÄ«â€™â€™ ti Ã±atvÄ• ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati,
Ä• gaccheyya, paá¹-ikacceva naá¹ƒ mÄ• rÄ• pessÄ• mÄ• â€™â€™ ti te rÄ• jÄ• naá¹ƒ etad
divase nagare ekÄ• kathÄ• sÅ«yatÄ«â€™â€™ ti. ``kiá¹ƒ kathÄ• nÄ• mÄ• â€™â€™ ti? ``
devÄ« ca aÃ±Ã±amaÃ±Ã±aá¹ƒ sÄ• sanapaá¹-isÄ• sanaá¹ƒ pesentÄ«â€™â€™ ti. ``kinti kat
deviyÄ• pesitaá¹ƒ ``sakkÄ• nu kho attano balena rÄ• jÄ• naá¹ƒ mÄ• rÄ• petvÄ• mama se
tÄ• yapissa pesitaá¹ƒ ``raÃ±Ã±o mÄ• raá¹‡aá¹ƒ nÄ• ma mama bhÄ• ro, mahÄ• bodhiparib
Ä• gacchatÅ«â€™â€™ ti rÄ• jÄ• tesaá¹ƒ punappunaá¹ƒ kathentÄ• naá¹ƒ saddahitvÄ• ``id
pucchitvÄ• ``deviá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vutte anupaparikkhitvÄ• va ``ten
mÄ• retvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• vaccakÅ«pe khipathÄ• â€™â€™ ti
tassÄ• mÄ• ritabhÄ• vo sakalanagare pÄ• kaá¹-o ahosi.

athassÄ• cattÄ• ro puttÄ• ``iminÄ• no niraparÄ• dhÄ• mÄ• tÄ• mÄ• ritÄ• â€™â€™ ti ra
rÄ• jÄ• mahÄ• bhayappatto ahosi. mahÄ• satto paramparÄ• ya taá¹ƒ pavattiá¹ƒ sutvÄ• cin
aÃ±Ã±o te kumÄ• re saÃ±Ã±Ä• petvÄ• pitaraá¹ƒ khamÄ• petuá¹ƒ samattho nÄ• ma natthi,
dassÄ• mi, kumÄ• re ca pÄ• pato mocessÄ• mÄ«â€™â€™ ti. so punadivase paccantagÄ•
manussehi dinnaá¹ƒ makkaá¹-amaá¹ƒsaá¹ƒ khÄ• ditvÄ• tassa \Ee V 236/ cammaá¹ƒ yÄ• c
sukkhÄ• petvÄ• niggandhaá¹ƒ katvÄ• nivÄ• sesipi pÄ• rupesipi aá¹ƒsepi á¹-hapesi. kiá¹ƒk
meâ€™â€™ ti vacanatthÄ• ya. so taá¹ƒ cammaá¹ƒ Ä• dÄ• ya anupubbena bÄ• rÄ• á¹‡asiá
upasaá¹…kamitvÄ• ``pitughÄ• takakammaá¹ƒ nÄ• ma dÄ• ruá¹‡aá¹ƒ, taá¹ƒ vo na kÄ• tabb
natthi, ahaá¹ƒ tumhe aÃ±Ã±amaÃ±Ã±aá¹ƒ samagge karissÄ• micceva Ä• gato, tumhe may
Ä• gaccheyyÄ• thÄ• â€™â€™ ti kumÄ• re ovaditvÄ• antonagare uyyÄ• naá¹ƒ pavisitvÄ• m
silÄ• paá¹-á¹-e nisÄ«di.

atha naá¹ƒ uyyÄ• napÄ• lako disvÄ• vegena gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• sutvÄ•
te amacce Ä• dÄ• ya \Be V 249/ tattha gantvÄ• mahÄ• sattaá¹ƒ vanditvÄ• ekamantaá¹ƒ ni
kÄ• tuá¹ƒ Ä• rabhi. mahÄ• satto tena saddhiá¹ƒ asammoditvÄ• makkaá¹-acammameva pa

``bhante, tumhe maá¹ƒ akathetvÄ• makkaá¹-acammameva parimajjatha, kiá¹ƒ vo idaá¹ƒ ma
nti? ``Ä• ma mahÄ• rÄ• ja, bahÅ«pakÄ• ro me esa vÄ• naro, ahamassa piá¹-á¹-he nisÄ«ditv
pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• hari, vasanaá¹-á¹-hÄ• naá¹ƒ sammajji, Ä• bhisamÄ• cÄ• rikavattap
ahaá¹ƒ pana attano dubbalacittatÄ• ya assa maá¹ƒsaá¹ƒ khÄ• ditvÄ• cammaá¹ƒ sukkhÄ• p
ceva nipajjÄ• mi ca, evaá¹ƒ bahÅ«pakÄ• ro esa mayhaâ€™â€™ nti. iti so tesaá¹ƒ vÄ• de bh
vÄ• naravohÄ• raá¹ƒ Ä• ropetvÄ• taá¹ƒ taá¹ƒ pariyÄ• yaá¹ƒ sandhÄ• ya imaá¹ƒ kathaá¹ƒ ka
nivutthapubbattÄ• ``piá¹-á¹-he nisÄ«ditvÄ• vicariâ€™â€™ nti Ä• ha; taá¹ƒ aá¹ƒse katvÄ• p
Ä• haá¹-apubbattÄ• ``pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• harÄ«â€™â€™ ti Ä• ha; tena cammena bh
``vasanaá¹-á¹-hÄ• naá¹ƒ sammajjÄ«â€™â€™ ti Ä• ha; nipannakÄ• le tena cammena piá¹-á
pÄ• dÄ• naá¹ƒ phuá¹-á¹-hapubbattÄ• ``vattapaá¹-ivattaá¹ƒ me akÄ• sÄ«â€™â€™ ti Ä• ha.
maá¹ƒsaá¹ƒ labhitvÄ• khÄ• ditattÄ• ``ahaá¹ƒ pana \Ee V 237/ attano dubbalacittatÄ• ya tas
khÄ• diâ€™â€™ nti Ä• ha.

taá¹ƒ sutvÄ• te amaccÄ• ``pÄ• á¹‡Ä• tipÄ• to tena katoâ€™â€™ ti saÃ±Ã±Ä• ya ``passat
kammaá¹ƒ, makkaá¹-aá¹ƒ kira mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• cammaá¹ƒ gahetvÄ• v
paharitvÄ• parihÄ• samakaá¹ƒsu. mahÄ• satto te tathÄ• karonte disvÄ• ``ime attano vÄ• c
cammaá¹ƒ Ä• dÄ• ya Ä• gatabhÄ• vaá¹ƒ na jÄ• nanti, jÄ• nÄ• pessÄ• mi neâ€™â€™ ti ahe
pucchi --- ``Ä• vuso, tvaá¹ƒ kasmÄ•  maá¹ƒ parihasasÄ«â€™â€™ ti? ``mittadubbhikammas
\Ne V 225/ ca katattÄ• â€™â€™ ti. tato mahÄ• satto ``yo pana gatiyÄ• ceva diá¹-á¹-hiyÄ• c
kareyya, tena kiá¹ƒ dukkaá¹-aâ€™â€™ nti tassa vÄ• daá¹ƒ bhindanto Ä• ha ---

139__._ á¹• 21 ``udÄ«raá¹‡Ä• ce saá¹ƒgatyÄ• , bhÄ• vÄ• yamanuvattati.

akÄ• mÄ• akaraá¹‡Ä«yaá¹ƒ vÄ• , karaá¹‡Ä«yaá¹ƒ vÄ• pi kubbati.

akÄ• makaraá¹‡Ä«yamhi, kvidha pÄ• pena lippati ||

140__._ á¹• 21 ``so \Be V 250/ ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

141__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ti ||

tattha __udÄ«raá¹‡Ä• _ti kathÄ• . __saá¹ƒgatyÄ• _ti saá¹ƒgatiyÄ• channaá¹ƒ abhijÄ• tÄ«n
abhijÄ• tiá¹ƒ upagamanena. __bhÄ• vÄ• yamanuvattatÄ«_ti bhÄ• vena anuvattati, karaá¹‡a
__akÄ• mÄ• _ti akÄ• mena anicchÄ• ya. __akaraá¹‡Ä«yaá¹ƒ vÄ• karaá¹‡Ä«yaá¹ƒ vÄ• pÄ«

kattabbaá¹ƒ kusalaá¹ƒ vÄ• . __kubbatÄ«_ti karoti. __kvidhÄ• _ti ko idha. idaá¹ƒ vuttaá¹ƒ hot
ahetukavÄ• dÄ« ``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™ tiÄ• d
saá¹ƒgatiyÄ• ceva sabhÄ• vena ca anuvattati pariá¹‡amati, tattha tattha sukhadukkhaá¹ƒ p
akÄ• makova pÄ• paá¹ƒ vÄ• puÃ±Ã±aá¹ƒ vÄ• karotÄ«ti vadasi, ayaá¹ƒ tava udÄ«raá¹‡Ä•
akÄ• makaraá¹‡Ä«yasmiá¹ƒ attano dhammatÄ• ya pavattamÄ• ne pÄ• pe ko idha satto pÄ•
akatena pÄ• pena lippati, na koci na lippeyyÄ• ti.

__so ce_ti so ahetukavÄ• dasaá¹…khÄ• to tava bhÄ• sitattho ca atthajotako dhammo ca ka
``ahetÅ« appaccayÄ• sattÄ• saá¹ƒkilissanti, sukhadukkhaá¹ƒ paá¹-isaá¹ƒvediyantÄ«â€™â
vacanaá¹ƒ \Ee V 238/ saccaá¹ƒ ce, suhato vÄ• naro mayÄ• , ko ettha mama dosoti attho. __
sace hi tvaá¹ƒ attano vÄ• dassa aparÄ• dhaá¹ƒ jÄ• neyyÄ• si, na maá¹ƒ garaheyyÄ• si. kiá¹
hi tÄ• diso, _ tasmÄ• ayaá¹ƒ mama vÄ• daá¹ƒ karotÄ«ti maá¹ƒ pasaá¹ƒseyyÄ• si, attano pa
maá¹ƒ garahasÄ«ti.

evaá¹ƒ \Ne V 226/ mahÄ• satto taá¹ƒ niggaá¹‡hitvÄ• appaá¹-ibhÄ• á¹‡aá¹ƒ akÄ• si. sopi rÄ
maá¹…kubhÅ«to pattakkhandho nisÄ«di. mahÄ• sattopi tassa vÄ• daá¹ƒ bhinditvÄ• issarak
``tvaá¹ƒ, Ä• vuso, maá¹ƒ kasmÄ• parihasasi, yadi issaranimmitavÄ• daá¹ƒ sÄ• rato pacces
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142__._ á¹• 21 ``issaro sabbalokassa, sace kappeti jÄ«vitaá¹ƒ.

iddhiá¹ƒ byasanabhÄ• vaÃ±ca, kammaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

niddesakÄ• rÄ« puriso, issaro tena lippati ||

143__._ á¹• 21 ``so \Be V 251/ ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

144__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ti ||

tattha __kappeti jÄ«vita_nti sace brahmÄ• vÄ• aÃ±Ã±o vÄ• koci issaro ``tvaá¹ƒ kasiyÄ• j
gorakkhenÄ• â€™â€™ ti evaá¹ƒ sabbalokassa jÄ«vitaá¹ƒ saá¹ƒvidahati vicÄ• reti. __iddhiá
issariyÄ• dibhedÄ• iddhiyo ca Ã±Ä• tivinÄ• sÄ• dikaá¹ƒ byasanabhÄ• vaÃ±ca sesaÃ±ca ka
sabbaá¹ƒ yadi issarova kappeti karoti. __niddesakÄ• rÄ«_ti yadi tassa niddesaá¹ƒ Ä• á¹‡att
puriso karoti, evaá¹ƒ sante yo koci puriso pÄ• paá¹ƒ karoti, tassa issarena katattÄ• issarova

lippati. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ. yathÄ• ca idha, evaá¹ƒ sabbattha.

iti so ambatova muggaraá¹ƒ gahetvÄ• ambaá¹ƒ pÄ• tento viya issarakaraá¹‡eneva issarak
pubbekatavÄ• diá¹ƒ Ä• mantetvÄ• ``tvaá¹ƒ, Ä• vuso, maá¹ƒ kiá¹ƒ parihasasi, yadi pubbeka
maÃ±Ã±asÄ«â€™â€™ ti vatvÄ• Ä• ha ---

145__._ á¹• 21 ``sace pubbekatahetu, sukhadukkhaá¹ƒ nigacchati.

porÄ• á¹‡akaá¹ƒ kataá¹ƒ pÄ• paá¹ƒ, tameso muccate iá¹‡aá¹ƒ.

porÄ• á¹‡aka iá¹‡amokkho, kvidha pÄ• pena lippati ||

146__._ á¹• 21 ``so \Ne V 227/ \Ee V 239/ ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• p

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

147__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ti ||

tattha __pubbekatahetÅ«_ti pubbakatahetu purimabhave katakammakÄ• raá¹‡eneva. __ta
vadhabandhÄ• dÄ«hi dukkhaá¹ƒ pÄ• puá¹‡Ä• ti, yadi so yaá¹ƒ tena porÄ• á¹‡akaá¹ƒ kataá¹
iá¹‡aá¹ƒ muccati, evaá¹ƒ sante mamapi esa porÄ• á¹‡akaiá¹‡ato mokkho, anena hi makkaá
paribbÄ• jakena hutvÄ• ahaá¹ƒ makkaá¹-o samÄ• no mÄ• retvÄ• khÄ• dito bhavissÄ• mi,
patto mayÄ• paribbÄ• jakattaá¹ƒ pattena mÄ• retvÄ• khÄ• dito bhavissati, ko idha pÄ• per

iti so tassapi vÄ• daá¹ƒ bhinditvÄ• ucchedavÄ• diá¹ƒ abhimukhaá¹ƒ katvÄ• ``tvaá¹ƒ, Ä• vu
ntiÄ• dÄ«ni vatvÄ• `idheva sattÄ• ucchijjanti, paralokaá¹ƒ gatÄ• nÄ• ma natthÄ«â€™ ti ma
parihasasÄ«â€™â€™ ti santajjetvÄ• Ä• ha ---

148__._ á¹• 21 ``catunnaá¹ƒyevupÄ• dÄ• ya, rÅ«paá¹ƒ sambhoti pÄ• á¹‡inaá¹ƒ.

yato ca rÅ«paá¹ƒ sambhoti, tatthevÄ• nupagacchati.

idheva jÄ«vati jÄ«vo, pecca pecca vinassati ||

149__._ á¹• 21 ``ucchijjati ayaá¹ƒ loko, ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• .

ucchijjamÄ• ne lokamhi, kvidha pÄ• pena lippati ||

150__._ á¹• 21 ``so ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

151__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ti ||

tattha \Ne V 228/ __catunna_nti pathavÄ«Ä• dÄ«naá¹ƒ bhÅ«tÄ• naá¹ƒ. __rÅ«pa_nti rÅ«pal
yato taá¹ƒ rÅ«paá¹ƒ sambhoti, nirujjhanakÄ• lepi tattheva anupagacchati. iminÄ• tassa ``cÄ
ayaá¹ƒ puriso yadÄ• kÄ• laá¹ƒ karoti, tadÄ• pathavÄ« pathavÄ«kÄ• yaá¹ƒ anupeti anupag
vÄ• yo vÄ• yokÄ• yaá¹ƒ anupeti anupagacchati, Ä• kÄ• saá¹ƒ indriyÄ• ni saá¹…kamanti, Ä•
mataá¹ƒ Ä• dÄ• ya gacchanti, yÄ• va Ä• á¸·Ä• hanÄ• padÄ• ni paÃ±Ã±Ä• yanti, kÄ• potak
bhasmantÄ• Ä• hutiyo \Ee V 240/, dattupaÃ±Ã±attaá¹ƒ yadidaá¹ƒ dÄ• naá¹ƒ, tesaá¹ƒ tucch
atthikavÄ• daá¹ƒ vadanti, bÄ• le ca paá¹‡á¸• ite ca kÄ• yassa bhedÄ• ucchijjanti vinassanti
maraá¹‡Ä• â€™â€™ ti imaá¹ƒ diá¹-á¹-hiá¹ƒ patiá¹-á¹-hÄ• pesi. __idhevÄ• _ti imasmiá¹ƒyeva
__pecca pecca vinassatÄ«_ti paraloke nibbatto satto gativasena idha anÄ• gantvÄ• tatthev
\Be V 253/ ucchijjati. evaá¹ƒ ucchijjamÄ• ne lokasmiá¹ƒ ko idha pÄ• pena lippatÄ«ti.

iti so tassapi vÄ• daá¹ƒ bhinditvÄ• khattavijjavÄ• diá¹ƒ Ä• mantetvÄ• ``tvaá¹ƒ, Ä• vuso, `m
mÄ• retvÄ• attano attho kÄ• tabboâ€™ ti imaá¹ƒ laddhiá¹ƒ ukkhipitvÄ• vicaranto kasmÄ•
vatvÄ• Ä• ha ---

152__._ á¹• 21 ``Ä• hu khattavidÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

mÄ• taraá¹ƒ pitaraá¹ƒ haÃ±Ã±e, atho jeá¹-á¹-hampi bhÄ• taraá¹ƒ.

haneyya puttadÄ• re ca, attho ce tÄ• diso siyÄ• â€™â€™ ti ||

tattha __khattavidÄ• _ti khattavijjÄ• , ayameva vÄ• pÄ• á¹-ho. khattavijjÄ• cariyÄ• naá¹ƒ et
__bÄ• lÄ• paá¹‡á¸• itamÄ• nino_ti bÄ• lÄ• samÄ• nÄ• pi ``paá¹‡á¸• itÄ• mayaá¹ƒ attano p
pakÄ• semÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• paá¹‡á¸• itamÄ• nino hutvÄ• evamÄ• hu. __a
koci attho siyÄ• , na kiÃ±ci parivajjeyya, sabbaá¹ƒ haneyyevÄ• ti vadanti, tvampi nesaá¹ƒ aÃ

evaá¹ƒ tassa laddhiá¹ƒ patiá¹-á¹-hapetvÄ• attano laddhiá¹ƒ pakÄ• sento Ä• ha ---

153__._ á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

154__._ á¹• 21 ``atha \Ne V 229/ atthe samuppanne, samÅ«lamapi abbahe.

attho me sambalenÄ• pi, suhato vÄ• naro mayÄ• ||

155__._ á¹• 21 ``so ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

156__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ti ||

tattha ambho khattavida amhÄ• kaá¹ƒ pana Ä• cariyÄ• evaá¹ƒ vaá¹‡á¹‡ayanti. attanÄ• pa
rukkhassapi sÄ• khaá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• na bhaÃ±jeyya. kiá¹ƒkÄ• raá¹‡Ä• \Ee V 24
tvaá¹ƒ pana evaá¹ƒ vadesi --- ``atha atthe samuppanne samÅ«lamapi \Be V 254/ abbaheâ€
pÄ• theyyena attho ahosi, tasmÄ• sacepesa mayÄ• hato, tathÄ• pi attho me sambalenÄ• p

evaá¹ƒ so tassapi vÄ• daá¹ƒ bhinditvÄ• paÃ±casu tesu apaá¹-ibhÄ• nesu nisinnesu rÄ• jÄ
``mahÄ• rÄ• ja, tvaá¹ƒ ime paÃ±ca raá¹-á¹-havilopake mahÄ• core gahetvÄ• vicarasi, aho b
saá¹ƒsaggena puriso diá¹-á¹-hadhammikampi samparÄ• yikampi mahÄ• dukkhaá¹ƒ pÄ• pua
dhammaá¹ƒ desento Ä• ha ---

157__._ á¹• 21 ``ahetuvÄ• do puriso, yo ca issarakuttiko.

pubbekatÄ« ca ucchedÄ«, yo ca khattavido naro ||

158__._ á¹• 21 ``ete asappurisÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

kareyya tÄ• diso pÄ• paá¹ƒ, atho aÃ±Ã±ampi kÄ• raye.

asappurisasaá¹ƒsaggo, dukkhanto kaá¹-ukudrayoâ€™â€™ ti ||

tattha __tÄ• diso_ti, mahÄ• rÄ• ja, yÄ• disÄ• ete paÃ±ca diá¹-á¹-higatikÄ• , tÄ• diso puriso
kareyya. yvÄ• ssa vacanaá¹ƒ suá¹‡Ä• ti, taá¹ƒ aÃ±Ã±ampi kÄ• raye. __dukkhanto_ti evarÅ«

saddhiá¹ƒ saá¹ƒsaggo idhalokepi paralokepi dukkhanto kaá¹-ukudrayova hoti. imassa panat
pakÄ• sanatthaá¹ƒ ``yÄ• ni kÄ• nici, bhikkhave, bhayÄ• ni uppajjanti, sabbÄ• ni tÄ• ni bÄ• la
a III 1) Ä• haritabbaá¹ƒ. __godhajÄ• taka-_ (J I 1.138) __saÃ±jÄ«vajÄ• taka-_ (J I 1.150) __
(J I 13.83 Ä• dayo) cÄ• yamattho dÄ«petabbo.

idÄ• nÄ« opammadassanavasena dhammadesanaá¹ƒ vaá¸• á¸• hento Ä• ha ---

159__._ á¹• 21 ``urabbharÅ«pena vakassu pubbe, asaá¹ƒkito ajayÅ«thaá¹ƒ upeti.

hantvÄ• uraá¹‡iá¹ƒ ajikaá¹ƒ ajaÃ±ca, utrÄ• sayitvÄ• yenakÄ• maá¹ƒ paleti ||

160__._ á¹• 21 ``tathÄ• vidheke \Be V 255/ samaá¹‡abrÄ• hmaá¹‡Ä• se, chadanaá¹ƒ katvÄ

anÄ• sakÄ• thaá¹‡á¸• ilaseyyakÄ• ca, rajojallaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ.

pariyÄ• yabhattaÃ±ca \Ee V 242/ apÄ• nakattÄ• , pÄ• pÄ• cÄ• rÄ• arahanto vadÄ• nÄ• ||

161__._ á¹• 21 ``ete asappurisÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

kareyya tÄ• diso pÄ• paá¹ƒ, atho aÃ±Ã±ampi kÄ• raye.

asappurisasaá¹ƒsaggo, dukkhanto kaá¹-ukudrayo ||

162__._ á¹• 21 ``yamÄ• hu natthi vÄ«riyanti, ahetuÃ±ca pavadanti ye.

parakÄ• raá¹ƒ attakÄ• raÃ±ca, ye tucchaá¹ƒ samavaá¹‡á¹‡ayuá¹ƒ ||

163__._ á¹• 21 ``ete asappurisÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

kareyya tÄ• diso pÄ• paá¹ƒ, atho aÃ±Ã±ampi kÄ• raye.

asappurisasaá¹ƒsaggo, dukkhanto kaá¹-ukudrayo ||

164__._ á¹• 21 ``sace hi vÄ«riyaá¹ƒ nÄ• ssa, kammaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

na bhare vaá¸• á¸• hakiá¹ƒ rÄ• jÄ• , napi yantÄ• ni kÄ• raye ||

165__._ á¹• 21 ``yasmÄ• ca vÄ«riyaá¹ƒ atthi, kammaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

tasmÄ• yantÄ• ni kÄ• reti, rÄ• jÄ• bharati vaá¸• á¸• hakiá¹ƒ ||

166__._ á¹• 21 ``yadi \Ne V 231/ vassasataá¹ƒ devo, na vasse na himaá¹ƒ pate.

ucchijjeyya ayaá¹ƒ loko, vinasseyya ayaá¹ƒ pajÄ• ||

167__._ á¹• 21 ``yasmÄ• ca vassatÄ« devo, himaÃ±cÄ• nuphusÄ• yati.

tasmÄ• sassÄ• ni paccanti, raá¹-á¹-haÃ±ca pÄ• lite ciraá¹ƒ ||

168__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate sati ||

169__._ á¹• 21 ``evameva \Be V 256/ manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

170__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati ||

171__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammiko ||

172__._ á¹• 21 ``mahÄ• rukkhassa phalino, Ä• maá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa na jÄ• nÄ• ti, bÄ«jaÃ±cassa vinassati ||

173__._ á¹• 21 ``mahÄ• rukkhÅ«pamaá¹ƒ raá¹-á¹-haá¹ƒ, adhammena pasÄ• sati.

rasaÃ±cassa na jÄ• nÄ• ti, raá¹-á¹-haÃ±cassa vinassati ||

174__._ á¹• 21 ``mahÄ• rukkhassa phalino, pakkaá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa vijÄ• nÄ• ti, bÄ«jaÃ±cassa na nassati ||

175__._ á¹• 21 ``mahÄ• rukkhÅ«pamaá¹ƒ \Ne V 232/ \Ee V 243/ raá¹-á¹-haá¹ƒ, dhammena

rasaÃ±cassa vijÄ• nÄ• ti, raá¹-á¹-haÃ±jassa na nassati ||

176__._ á¹• 21 ``yo ca rÄ• jÄ• janapadaá¹ƒ, adhammena pasÄ• sati.

sabbosadhÄ«hi so rÄ• jÄ• , viruddho hoti khattiyo ||

177__._ á¹• 21 ``tatheva negame hiá¹ƒsaá¹ƒ, ye yuttÄ• kayavikkaye.

ojadÄ• nabalÄ«kÄ• re, sa kosena virujjhati ||

178__._ á¹• 21 ``pahÄ• ravarakhettaÃ±Ã±Å«, saá¹…gÄ• me katanissame.

ussite hiá¹ƒsayaá¹ƒ rÄ• jÄ• , sa balena virujjhati ||

179__._ á¹• 21 ``tatheva isayo hiá¹ƒsaá¹ƒ, saÃ±Ã±ate brahmacÄ• rino.

adhammacÄ• rÄ« khattiyo, so saggena virujjhati ||

180__._ á¹• 21 ``yo \Be V 257/ ca rÄ• jÄ• adhammaá¹-á¹-ho, bhariyaá¹ƒ hanti adÅ«sikaá¹ƒ

luddhaá¹ƒ pasavate á¹-hÄ• naá¹ƒ, puttehi ca virujjhati ||

181__._ á¹• 21 ``dhammaá¹ƒ care jÄ• napade, negamesu balesu ca.

isayo ca na hiá¹ƒseyya, puttadÄ• re samaá¹ƒ care ||

182__._ á¹• 21 ``sa tÄ• diso bhÅ«mipati, raá¹-á¹-hapÄ• lo akodhano.

sapatte sampakampeti, indova asurÄ• dhipoâ€™â€™ ti ||

tattha __vakassÅ«_ti vako assu, __assÅ«_ti nipÄ• tamattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ

urabbharÅ«po vako ahosi, tassa naá¹…guá¹-á¹-hamattameva dÄ«ghaá¹ƒ, taá¹ƒ pana so an
urabbharÅ«pena asaá¹ƒkito ajayÅ«thaá¹ƒ upeti. tattha uraá¹‡ikaÃ±ca ajikaÃ±ca ajaÃ±ca ha
paleti. __tathÄ• vidheke_ti tathÄ• vidhÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• pabbajjÄ• liá¹…ge
attÄ• naá¹ƒ chÄ• detvÄ• madhuravacanÄ• dÄ«hi hitakÄ• mÄ• viya hutvÄ• lokaá¹ƒ vaÃ±ce
_tiÄ• di tesaá¹ƒ chadanassa dassanatthaá¹ƒ vuttaá¹ƒ. ekacce hi ``mayaá¹ƒ anÄ• sakÄ• na
Ä• hÄ• remÄ• â€™â€™ ti manusse vaÃ±centi, apare ``mayaá¹ƒ thaá¹‡á¸• ilaseyyakÄ• â€™
rajojallaá¹ƒ chadanaá¹ƒ, aÃ±Ã±esaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ, te gacchantÄ• pi uppatitv
gacchanti. aÃ±Ã±esaá¹ƒ sattÄ• hadasÄ• hÄ• divÄ• rabhojanasaá¹…khÄ• taá¹ƒ \Ee V 244/
apare apÄ• nakattÄ• honti, ``mayaá¹ƒ pÄ• nÄ«yaá¹ƒ na pivÄ• mÄ• â€™â€™ ti vadanti. __
pÄ• pÄ• cÄ• rÄ• hutvÄ• pi ``mayaá¹ƒ arahantoâ€™â€™ ti vadantÄ• vicaranti. __ete_ti, ma
janÄ• hontu aÃ±Ã±e vÄ• , yÄ• vanto diá¹-á¹-higatikÄ• nÄ• ma, sabbepi ete asappurisÄ• . _
vadanti.

__sace hi vÄ«riyaá¹ƒ nÄ• ssÄ• _ti, mahÄ• rÄ• ja, sace Ã±Ä• á¹‡asampayuttaá¹ƒ kÄ• yikac
bhaveyya. __kamma_nti kalyÄ• á¹‡apÄ• pakaá¹ƒ kammampi yadi na bhaveyya. __na bhare
vaá¸• á¸• hakiá¹ƒ vÄ• aÃ±Ã±e vÄ• kÄ• rake rÄ• jÄ• na poseyya, __napi yantÄ• nÄ«_ti na
sattabhÅ«mikapÄ• sÄ• dÄ• dÄ«ni yantÄ• ni kÄ• reyya. kiá¹ƒkÄ• raá¹‡Ä• ? vÄ«riyassa ceva
__ucchijjeyyÄ• _ti, mahÄ• rÄ• ja, yadi ettakaá¹ƒ kÄ• laá¹ƒ neva devo vasseyya, na himaá¹ƒ
kappuá¹-á¹-hÄ• nakÄ• lo viya ayaá¹ƒ loko ucchijjeyya. ucchedavÄ• dinÄ• kathitaniyÄ• men
natthi. __pÄ• lite_ti pÄ• layati.

__ ``gavaá¹ƒ ceâ€™â€™ _ti catasso gÄ• thÄ• raÃ±Ã±o dhammadesanÄ• yameva vuttÄ• ,
tiÄ• dikÄ• . tattha __mahÄ• rukkhassÄ• _ti madhuraambarukkhassa. __adhammenÄ• _ti ag
jÄ• nÄ• tÄ«_ti adhammiko rÄ• jÄ• raá¹-á¹-hassa rasaá¹ƒ ojaá¹ƒ na jÄ• nÄ• ti, Ä• yasampatt
__vinassatÄ«_ti suÃ±Ã±aá¹ƒ hoti, manussÄ• gÄ• manigame chaá¸• á¸• etvÄ• paccantaá¹ƒ
sabbÄ• ni Ä• yamukhÄ• ni pacchijjanti. __sabbosadhÄ«hÄ«_ti sabbehi mÅ«latacapattapupp
sappinavanÄ«tÄ• dÄ«hi ca osadhehi virujjhati, tÄ• ni na sampajjanti. adhammikaraÃ±Ã±o hi
tassÄ• nirojatÄ• ya osadhÄ• naá¹ƒ ojÄ• na hoti, tÄ• ni rogaÃ±ca vÅ«pasametuá¹ƒ na sakk
nÄ• ma hoti.

__negame_ti nigamavÄ• sikuá¹-umbike. __hiá¹ƒsa_nti hiá¹ƒsanto pÄ«á¸·ento. __ye yuttÄ•
Ä• yÄ• naá¹ƒ mukhÄ• thalajalapathavÄ• á¹‡ijÄ• , te ca hiá¹ƒsanto. __ojadÄ• nabalÄ«kÄ• re
bhaá¹‡á¸• Ä• haraá¹‡asuá¹…kadÄ• navasena ojadÄ• naÃ±ceva chabhÄ• gadasabhÄ• gÄ•
kosenÄ• _ti so ete hiá¹ƒsanto adhammikarÄ• jÄ• dhanadhaÃ±Ã±ehi parihÄ• yanto kosena
__pahÄ• ravarakhettaÃ±Ã±Å«_ti ``imasmiá¹ƒ á¹-hÄ• ne vijjhituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti e
khettaá¹ƒ jÄ• nante dhanuggahe. __saá¹…gÄ• me katanissame_ti yuddhe sukatakamme m
paÃ±Ã±Ä• te mahÄ• matte \Ne V 234/. __hi saya_nti evarÅ«pe sayaá¹ƒ vÄ• hiá¹ƒsanto par
__balenÄ• _ti balakÄ• yena. tathÄ• vidhaÃ±hi rÄ• jÄ• naá¹ƒ ``ayaá¹ƒ bahukÄ• re attano rajj

kimaá¹…gaá¹ƒ pana amheâ€™â€™ ti avasesÄ• pi yodhÄ• vijahantiyeva. iti so balena viruc

__tatheva isayo hiá¹ƒsa_nti yathÄ• ca negamÄ• dayo, tatheva esitaguá¹‡e pabbajite akkos
V 245/ hiá¹ƒsanto adhammacÄ• rÄ« rÄ• jÄ• kÄ• yassa bhedÄ• apÄ• yameva upeti, sagge
V 259/ saggena viruddho nÄ• ma hoti. __bhariyaá¹ƒ hanti adÅ«sika_nti attano bÄ• hucchÄ•
puttadhÄ«tÄ• hi saá¹ƒvaá¸• á¸• haá¹ƒ sÄ«lavatiá¹ƒ bhariyaá¹ƒ mittapatirÅ«pakÄ• naá¹ƒ corA
mÄ• reti. __luddhaá¹ƒ pasavate á¹-hÄ• na_nti so attano nirayÅ«papattiá¹ƒ pasavati nipphÄ•
imasmiÃ±Ã±eva attabhÄ• ve attano puttehi saddhiá¹ƒ virujjhatÄ«ti.

evamassa so tesaá¹ƒ paÃ±cannaá¹ƒ janÄ• naá¹ƒ kathaá¹ƒ gahetvÄ• deviyÄ• mÄ• ritabhÄ
viruddhabhÄ• vaÃ±ca sandhimukhe coraá¹ƒ cÅ«á¸·Ä• yaá¹ƒ gaá¹‡hanto viya kathesi. mahÄ
amaccÄ• naá¹ƒ niggaá¹‡hanaÃ±ca dhammadesanaÃ±ca deviyÄ• tehi mÄ• ritabhÄ• vassa
anupubbena kathaá¹ƒ Ä• haritvÄ• okÄ• saá¹ƒ katvÄ• etamatthaá¹ƒ kathesi. rÄ• jÄ• tassa
aparÄ• dhaá¹ƒ jÄ• ni. atha naá¹ƒ mahÄ• satto ``ito paá¹-á¹-hÄ• ya, mahÄ• rÄ• ja, evarÅ«pÄ
gahetvÄ• mÄ• puna evamakÄ• sÄ«â€™â€™ ti vatvÄ• ovadanto __ ``dhammaá¹ƒ careâ€™

tattha __dhammaá¹ƒ care_ti, mahÄ• rÄ• ja, rÄ• jÄ• nÄ• ma janapadaá¹ƒ adhammikena ba
dhammaá¹ƒ careyya, sÄ• mike asÄ• mike akaronto negamesu dhammaá¹ƒ careyya, aá¹-á¹-
dhammaá¹ƒ careyya. vadhabandhaakkosaparibhÄ• se pariharanto paccaye ca nesaá¹ƒ dad
dhÄ«taro yuttaá¹-á¹-hÄ• ne patiá¹-á¹-hÄ• pento putte ca sippÄ• ni sikkhÄ• petvÄ• sammÄ•
issariyavossaggaalaá¹…kÄ• radÄ• nasammÄ• nanÄ• dÄ«hi anuggaá¹‡hanto puttadÄ• re sa
tÄ• diso rÄ• jÄ• paveá¹‡iá¹ƒ abhinditvÄ• dhammena samena rajjaá¹ƒ kÄ• rento rÄ• jÄ• á¹‡
sampakampeti tÄ• seti cÄ• leti. __ ``indovÄ• â€™â€™ _ti idaá¹ƒ upamatthaá¹ƒ vuttaá¹ƒ. ya
abhibhavitvÄ• á¹-hitakÄ• lato paá¹-á¹-hÄ• ya asurÄ• dhipoti saá¹…khyaá¹ƒ gato indo attano
kampesi, tathÄ• kampetÄ«ti.

evaá¹ƒ mahÄ• satto raÃ±Ã±o dhammaá¹ƒ desetvÄ• cattÄ• ropi kumÄ• re pakkosÄ• petvÄ•
pakÄ• setvÄ• rÄ• jÄ• naá¹ƒ khamÄ• petvÄ• ``mahÄ• rÄ• ja, ito paá¹-á¹-hÄ• ya atuletvÄ• p
gahetvÄ• \Ne V 235/ mÄ• evarÅ«paá¹ƒ sÄ• hasikakammaá¹ƒ akÄ• si, tumhepi kumÄ• rÄ•
dubbhitthÄ• â€™â€™ ti sabbesaá¹ƒ ovÄ• daá¹ƒ adÄ• si. atha naá¹ƒ rÄ• jÄ• Ä• ha --- ``aha
deviyÄ• ca aparajjhanto ime nissÄ• ya etesaá¹ƒ kathaá¹ƒ gahetvÄ• etaá¹ƒ pÄ• pakammaá
mÄ• remÄ«â€™â€™ ti \Ee V 246/. na labbhÄ• , mahÄ• rÄ• ja, evaá¹ƒ kÄ• tunti. tena hi tesa
chedÄ• pemÄ«ti. idampi na labbhÄ• kÄ• tunti. rÄ• jÄ• ``sÄ• dhu, bhanteâ€™â€™ ti sampa
sabbasaá¹ƒharaá¹‡e katvÄ• paÃ±cacÅ«á¸·Ä• karaá¹‡agaddÅ«labandhanagomayÄ• siÃ±ca
pabbÄ• jesi. bodhisatto tattha katipÄ• haá¹ƒ vasitvÄ• ``appamatto hohÄ«â€™â€™ ti rÄ• jÄ
himavantaá¹ƒyeva gantvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• yÄ• vajÄ«vaá¹ƒ brahmavihÄ
ahosi.

satthÄ• imaá¹ƒ desanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ• gato pa
parappavÄ• dappamaddanoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• p
pÅ«raá¹‡akassapamakkhaligosÄ• lapakudhakaccÄ• naajitakesakambalanigaá¹‡á¹-hanÄ• á
piá¹…galasunakho Ä• nando, mahÄ• bodhiparibbÄ• jako pana ahameva ahosiâ€™â€™ nti.

mahÄ• bodhijÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

jÄ• takuddÄ• naá¹ƒ ---

saniá¸·Ä«nikamavhayano paá¹-hamo, dutiyo pana saummadantivaro.

tatiyo pana bodhisirÄ«vhayano, kathitÄ• pana tÄ«á¹‡i jinena subhÄ• ti ||

paá¹‡á¹‡Ä• sanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. saá¹-á¹-hinipÄ• to

á¹• 03 [529] 1. soá¹‡akajÄ• takavaá¹‡á¹‡anÄ•

__kassa_ \Ne V 236/ \Ee V 247/ \Be V 261/ __sutvÄ• sataá¹ƒ dammÄ«_ti idaá¹ƒ satthÄ• j
nekkhammapÄ• ramiá¹ƒ Ä• rabbha kathesi. tadÄ• hi bhagavÄ• dhammasabhÄ• yaá¹ƒ nek
vaá¹‡á¹‡ayantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ majjhe nisÄ«ditvÄ• ``na, bhikkhave, idÄ• neva, pub
mahÄ• bhinikkhamanaá¹ƒ nikkhantoyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te rÄ• jagahe magadharÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. bodhisatto tassa aggamahesi
nÄ• maggahaá¹‡adivase cassa ``arindamakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. tassa
putto jÄ• yi, ``soá¹‡akakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. te ubhopi ekatova vaá
uttamarÅ«padharÄ• rÅ«pena nibbisesÄ• hutvÄ• takkasilaá¹ƒ gantvÄ• uggahitasippÄ• tat
``sabbasamayasippaÃ±ca desacÄ• rittaÃ±ca jÄ• nissÄ• mÄ• â€™â€™ ti anupubbena cÄ• r
patvÄ• rÄ• juyyÄ• ne vasitvÄ• punadivase nagaraá¹ƒ pavisiá¹ƒsu. taá¹ƒ divasaÃ±ca ekaco
``brÄ• hmaá¹‡avÄ• canakaá¹ƒ karissÄ• mÄ• â€™â€™ ti pÄ• yÄ• saá¹ƒ paá¹-iyÄ• detvÄ• Ä
Ä• gacchante te kumÄ• re disvÄ• gharaá¹ƒ pavesetvÄ• paÃ±Ã±attÄ• sane nisÄ«dÄ• pesu
paÃ±Ã±attÄ• sane suddhavatthaá¹ƒ atthataá¹ƒ ahosi, soá¹‡akassa rattakambalaá¹ƒ. so taá
``ajja me piyasahÄ• yo arindamakumÄ• ro \Ee V 248/ bÄ• rÄ• á¹‡asirÄ• jÄ• bhavissati, ma
senÄ• patiá¹-á¹-hÄ• naá¹ƒ dassatÄ«â€™â€™ ti aÃ±Ã±Ä• si. te ubhopi katabhattakiccÄ• uy

tadÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o kÄ• lakatassa sattamo divaso hoti, aputtakaá¹ƒ rÄ• jakulaá¹
sasÄ«saá¹ƒ nhÄ• tÄ• sannipatitvÄ• ``rajjÄ• rahassa santikaá¹ƒ gamissatÄ«â€™â€™ ti phu

vissajjesuá¹ƒ. so nagarÄ• nikkhamitvÄ• anupubbena rÄ• juyyÄ• naá¹ƒ gantvÄ• uyyÄ• nac
Ä• rohaá¹‡asajjo hutvÄ• aá¹-á¹-hÄ• si. bodhisatto maá¹…galasilÄ• paá¹-á¹-esasÄ«saá¹ƒ pÄ
nipajji, soá¹‡akakumÄ• ro tassa santike nisÄ«di. so tÅ«riyasaddaá¹ƒ sutvÄ• ``arindamassa
Ä• gacchati, ajjesa rÄ• jÄ• \Be V 262/ hutvÄ• mama senÄ• patiá¹-á¹-hÄ• naá¹ƒ dassati, na
issariyenattho, etasmiá¹ƒ gate nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• ekama
aá¹-á¹-hÄ• si. purohito uyyÄ• naá¹ƒ pavisitvÄ• mahÄ• sattaá¹ƒ nipannakaá¹ƒ disvÄ• tÅ«riy
mahÄ• satto pabujjhitvÄ• parivattitvÄ• thokaá¹ƒ nipajjitvÄ• uá¹-á¹-hÄ• ya silÄ• paá¹-á¹-e p
atha naá¹ƒ purohito aÃ±jaliá¹ƒ paggaá¹‡hitvÄ• Ä• ha --- ``rajjaá¹ƒ te, deva, pÄ• puá¹‡Ä• tÄ
aputtakaá¹ƒ rÄ• jakulaâ€™â€™ nti? ``evaá¹ƒ, devÄ• â€™â€™ ti. ``tena hi sÄ• dhÅ«â€™â€
abhisiÃ±citvÄ• rathaá¹ƒ Ä• ropetvÄ• mahantena parivÄ• rena nagaraá¹ƒ pavesesuá¹ƒ. so
katvÄ• pÄ• sÄ• daá¹ƒ abhirÅ«hi. so yasamahantatÄ• ya soá¹‡akakumÄ• raá¹ƒ na sari.

sopi tasmiá¹ƒ nagaraá¹ƒ paviá¹-á¹-he pacchÄ• Ä• gantvÄ• silÄ• paá¹-á¹-e nisÄ«di. athass
pavuttaá¹ƒ sÄ• larukkhato paá¹‡á¸• upalÄ• saá¹ƒ pati. so taá¹ƒ disvÄ• va ``yathevetaá¹ƒ, ta
jaraá¹ƒ patvÄ• patissatÄ«â€™â€™ ti aniccÄ• divasena vipassanaá¹ƒ paá¹-á¹-hapetvÄ• pa
taá¹ƒkhaá¹‡aÃ±Ã±evassa gihiliá¹…gaá¹ƒ antaradhÄ• yi, pabbajitaliá¹…gaá¹ƒ pÄ• turahosi.
punabbhavoâ€™â€™ ti udÄ• naá¹ƒ udÄ• nento nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si. n
saá¹ƒvaccharÄ• naá¹ƒ accayena saritvÄ• ``kahaá¹ƒ nu kho me sahÄ• yo soá¹‡akoâ€™â€™
sarantopi ``mayÄ• suto \Ee V 249/ vÄ• diá¹-á¹-ho vÄ• â€™â€™ ti vattÄ• raá¹ƒ alabhitvÄ•
rÄ• japallaá¹…ke nisinno gandhabbanÄ• á¹-akanaccagÄ«tÄ• dÄ«hi parivuto sampattimanub
santike sutvÄ• `asukaá¹-á¹-hÄ• ne nÄ• ma soá¹‡ako vasatÄ«â€™ ti Ä• cikkhissati, tassa sa
sÄ• maá¹ƒ disvÄ• Ä• rocessati, tassa sahassaâ€™â€™ nti ekaá¹ƒ udÄ• naá¹ƒ abhisaá¹…k
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

``kassa sutvÄ• sataá¹ƒ dammi, sahassaá¹ƒ diá¹-á¹-ha soá¹‡akaá¹ƒ.

ko me soá¹‡akamakkhÄ• ti, sahÄ• yaá¹ƒ paá¹ƒsukÄ«á¸·itaâ€™â€™ nti ||

athassa mukhato luÃ±cantÄ« viya gahetvÄ• ekÄ• nÄ• á¹-akÄ«tthÄ« taá¹ƒ gÄ• yi. athaÃ±Ã
``amhÄ• kaá¹ƒ raÃ±Ã±o piyagÄ«taâ€™â€™ nti sabbÄ• orodhÄ• gÄ• yiá¹ƒsu. anukkamena
tameva gÄ«taá¹ƒ gÄ• yiá¹ƒsu. rÄ• jÄ• pi \Be V 263/ punappunaá¹ƒ tameva gÄ«taá¹ƒ gÄ• ya
saá¹ƒvaccharÄ• naá¹ƒ accayena panassa bahÅ« puttadhÄ«taro ahesuá¹ƒ, jeá¹-á¹-haputto c
ahosi. tadÄ• \Ne V 238/ soá¹‡akapaccekabuddho ``arindamarÄ• jÄ• maá¹ƒ daá¹-á¹-hukÄ•
kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamme cÄ• nisaá¹ƒsaá¹ƒ kathetvÄ• pabbajjanÄ• kÄ• raá¹ƒ
iddhiyÄ• Ä• kÄ• senÄ• gantvÄ• uyyÄ• ne nisÄ«di. tadÄ• eko sattavassiko paÃ±cacÅ«á¸·a
gantvÄ• uyyÄ• navane dÄ• rÅ«ni uddharanto punappunaá¹ƒ tameva gÄ«taá¹ƒ gÄ• yi. atha
``kumÄ• raka, tvaá¹ƒ aÃ±Ã±aá¹ƒ agÄ• yitvÄ• ekameva gÄ«taá¹ƒ gÄ• yasi, kiá¹ƒ aÃ±Ã±aá¹
pucchi. ``jÄ• nÄ• mi, bhante, amhÄ• kaá¹ƒ pana raÃ±Ã±o idameva piyaá¹ƒ, tena naá¹ƒ pun

ti. ``etassa pana te gÄ«tassa paá¹-igÄ«taá¹ƒ gÄ• yanto koci diá¹-á¹-hapubboâ€™â€™ ti. ``n
bhanteâ€™â€™ ti. ``ahaá¹ƒ taá¹ƒ sikkhÄ• pessÄ• mi, sakkhissasi raÃ±Ã±o santikaá¹ƒ gant
gÄ• yituâ€™â€™ nti. ``Ä• ma, bhanteâ€™â€™ ti. athassa so paá¹-igÄ«taá¹ƒ Ä• cikkhanto _
_tiÄ• dimÄ• ha. uggaá¹‡hÄ• petvÄ• ca pana \Ee V 250/ taá¹ƒ uyyojesi --- ``gaccha, kumÄ•
paá¹-igÄ«taá¹ƒ raÃ±Ã±Ä• saddhiá¹ƒ gÄ• yÄ• hi, rÄ• jÄ• te mahantaá¹ƒ issariyaá¹ƒ dassati
vegena yÄ• hÄ«â€™â€™ ti.

so ``sÄ• dhÅ«â€™â€™ ti taá¹ƒ paá¹-igÄ«taá¹ƒ uggaá¹‡hitvÄ• vanditvÄ• , ``bhante, yÄ• vÄ
tÄ• va idheva hothÄ• â€™â€™ ti vatvÄ• vegena mÄ• tu santikaá¹ƒ gantvÄ• , ``amma, khip
alaá¹…karotha, ajja taá¹ƒ daliddabhÄ• vato mocessÄ• mÄ«â€™â€™ ti vatvÄ• nhÄ• tamaá
``ayya dovÄ• rika, `eko dÄ• rako tumhehi saddhiá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yissÄ• mÄ«ti Ä• ga
raÃ±Ã±o arocehÄ«â€™â€™ ti Ä• ha. so vegena gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``Ä• g
pakkosÄ• petvÄ• , ``tÄ• ta, tvaá¹ƒ mayÄ• saddhiá¹ƒ paá¹-igÄ«taá¹ƒ gÄ• yissasÄ«â€™â€™
ti. ``tena hi gÄ• yassÅ«â€™â€™ ti. ``deva, imasmiá¹ƒ á¹-hÄ• ne na gÄ• yÄ• mi, nagare pan
mahÄ• janaá¹ƒ sannipÄ• tÄ• petha, mahÄ• janamajjhe gÄ• yissÄ• mÄ«â€™â€™ ti. rÄ• jÄ•
alaá¹…katamaá¹‡á¸• ape pallaá¹…kamajjhe nisÄ«ditvÄ• tassÄ• nurÅ«paá¹ƒ Ä• sanaá¹ƒ dÄ
gÄ• yassÅ«â€™â€™ ti Ä• ha. ``deva, tumhe tÄ• va gÄ• yatha, athÄ• haá¹ƒ paá¹-igÄ«taá¹ƒ
rÄ• jÄ• paá¹-hamaá¹ƒ gÄ• yanto gÄ• thamÄ• ha ---

1__._ á¹• 21 ``kassa \Be V 264/ sutvÄ• sataá¹ƒ dammi, sahassaá¹ƒ diá¹-á¹-ha soá¹‡akaá¹ƒ

so me soá¹‡akamakkhÄ• ti, sahÄ• yaá¹ƒ paá¹ƒsukÄ«á¸·itaâ€™â€™ nti ||

tattha __sutvÄ• _ti ``asukaá¹-á¹-hÄ• ne nÄ• ma te piyasahÄ• yo soá¹‡ako vasatÄ«â€™â€™
vasanaá¹-á¹-hÄ• naá¹ƒ sutvÄ• Ä• rocentassa kassa sataá¹ƒ dammi. __diá¹-á¹-hÄ• _ti ``asu
diá¹-á¹-hoâ€™â€™ ti disvÄ• Ä• rocentassa kassa sahassaá¹ƒ dammÄ«ti.

evaá¹ƒ \Ne V 239/ raÃ±Ã±Ä• paá¹-hamaá¹ƒ udÄ• nagÄ• thÄ• ya gÄ«tÄ• ya paÃ±cacÅ«á¸·
paá¹-igÄ«tabhÄ• vaá¹ƒ pakÄ• sento satthÄ• abhisambuddho hutvÄ• dÄ«yaá¸• á¸• hagÄ• t

2__._ á¹• 21 ``athabravÄ« mÄ• á¹‡avako, daharo paÃ±cacÅ«á¸·ako.

mayhaá¹ƒ sutvÄ• sataá¹ƒ dehi, sahassaá¹ƒ diá¹-á¹-ha soá¹‡akaá¹ƒ.

ahaá¹ƒ te soá¹‡akakkhissaá¹ƒ, sahÄ• yaá¹ƒ paá¹ƒsukÄ«á¸·itaâ€™â€™ nti ||

tena vuttagÄ• thÄ• ya pana ayamattho --- mahÄ• rÄ• ja, yaá¹ƒ tvaá¹ƒ ``sutvÄ• Ä• rocentas
vadasi, tampi mameva dehi, yaá¹ƒ ``disvÄ• Ä• rocentassa sahassaá¹ƒ \Ee V 251/ dammÄ«

mayhameva dehi, ahaá¹ƒ te piyasahÄ• yaá¹ƒ idÄ• neva paccakkhatova ``ayaá¹ƒ soá¹‡akoâ

ito paraá¹ƒ suviÃ±Ã±eyyÄ• sambuddhagÄ• thÄ• pÄ• á¸·inayeneva veditabbÄ• ---

3__._ á¹• 21 ``katamasmiá¹ƒ so janapade, raá¹-á¹-hesu nigamesu ca.

kattha soá¹‡akamaddakkhi, taá¹ƒ me akkhÄ• hi pucchito ||

4__._ á¹• 21 ``taveva deva vijite, tavevuyyÄ• nabhÅ«miyaá¹ƒ.

ujuvaá¹ƒsÄ• mahÄ• sÄ• lÄ• , nÄ«lobhÄ• sÄ• manoramÄ• ||

5__._ á¹• 21 ``tiá¹-á¹-hanti meghasamÄ• nÄ• , rammÄ• aÃ±Ã±oÃ±Ã±anissitÄ• .

tesaá¹ƒ mÅ«lamhi soá¹‡ako, jhÄ• yatÄ« anupÄ• dano.

upÄ• dÄ• nesu lokesu, á¸• ayhamÄ• nesu nibbuto ||

6__._ á¹• 21 ``tato \Be V 265/ ca rÄ• jÄ• pÄ• yÄ• si, senÄ• ya caturaá¹…giyÄ• .

kÄ• rÄ• petvÄ• samaá¹ƒ maggaá¹ƒ, agamÄ• yena soá¹‡ako ||

7__._ á¹• 21 ``uyyÄ• nabhÅ«miá¹ƒ gantvÄ• na, vicaranto brahÄ• vane.

Ä• sÄ«naá¹ƒ soá¹‡akaá¹ƒ dakkhi, á¸• ayhamÄ• nesu nibbutaâ€™â€™ nti ||

tattha \Ne V 240/ __ujuvaá¹ƒsÄ• _ti ujukkhandhÄ• . __mahÄ• sÄ• lÄ• _ti mahÄ• rukkhÄ• .
nÄ«lameghasadisÄ• . __rammÄ• _ti ramaá¹‡Ä«yÄ• . __aÃ±Ã±oÃ±Ã±anissitÄ• _ti sÄ• khÄ•
saá¹ƒsibbitvÄ• á¹-hitÄ• . __tesa_nti tesaá¹ƒ evarÅ«pÄ• naá¹ƒ tava uyyÄ• navane sÄ• lÄ• n
__jhÄ• yatÄ«_ti lakkhaá¹‡Å«panijjhÄ• naÄ• rammaá¹‡Å«panijjhÄ• nasaá¹…khÄ• tehi jhÄ• n
kÄ• mupÄ• dÄ• nÄ• divirahito. __á¸• ayhamÄ• nesÅ«_ti ekÄ• dasahi aggÄ«hi á¸• ayhamÄ•
aggÄ« nibbÄ• petvÄ• sÄ«talena hadayena jhÄ• yamÄ• no tava uyyÄ• ne maá¹…galasÄ• la
nisinno esa te sahÄ• yo kaÃ±canapaá¹-imÄ• viya sobhamÄ• no paá¹-imÄ• netÄ«ti. __tato c
arindamo rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• va ``soá¹‡akapaccekabuddhaá¹ƒ passissÄ• mÄ«
senÄ• ya pÄ• yÄ• si nikkhami. __vicaranto_ti ujukameva agantvÄ• tasmiá¹ƒ mahante vana
santikaá¹ƒ gantvÄ• taá¹ƒ Ä• sÄ«naá¹ƒ addakkhi.

so taá¹ƒ avanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• attano kilesÄ• bhiratattÄ• taá¹ƒ ``kapaá¹‡o

imaá¹ƒ gÄ• thamÄ• ha ---

8__._ á¹• 21 ``kapaá¹‡o vatayaá¹ƒ bhikkhu, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

amÄ• tiko apitiko, rukkhamÅ«lasmi jhÄ• yatÄ«â€™â€™ ti ||

tattha __jhÄ• yatÄ«_ti nimmÄ• tiko nippitiko kÄ• ruÃ±Ã±appatto jhÄ• yati.

9__._ á¹• 21 ``imaá¹ƒ vÄ• kyaá¹ƒ nisÄ• metvÄ• , soá¹‡ako etadabravi.

na rÄ• ja kapaá¹‡o hoti, dhammaá¹ƒ kÄ• yena phassayaá¹ƒ ||

10__._ á¹• 21 ``yo \Ee V 252/ ca dhammaá¹ƒ niraá¹ƒkatvÄ• , adhammamanuvattati.

sa rÄ• ja kapaá¹‡o hoti, pÄ• po pÄ• paparÄ• yaá¹‡oâ€™â€™ ti ||

tattha \Be V 266/ __ima_nti tassa kilesÄ• bhiratassa pabbajjaá¹ƒ arocentassa imaá¹ƒ pabba
sutvÄ• . __etadabravÄ«_ti pabbajjÄ• ya guá¹‡aá¹ƒ pakÄ• sento etaá¹ƒ abravi. __phassaya_
ariyamaggadhammo nÄ• makÄ• yena phassito, so kapaá¹‡o nÄ• ma na hotÄ«ti dassento e
attabhÄ• vato nÄ«haritvÄ• . __pÄ• po pÄ• paparÄ• yaá¹‡o_ti sayaá¹ƒ pÄ• pÄ• naá¹ƒ karaá
karontÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÄ• vena pÄ• paparÄ• yaá¹‡oti.

evaá¹ƒ \Ne V 241/ so bodhisattaá¹ƒ garahi. so attano garahitabhÄ• vaá¹ƒ ajÄ• nanto viya h
kathetvÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto gÄ• thamÄ• ha ---

11__._ á¹• 21 ``arindamoti me nÄ• maá¹ƒ, kÄ• sirÄ• jÄ• ti maá¹ƒ vidÅ«.

kacci bhoto sukhasseyyÄ• , idha pattassa soá¹‡akÄ• â€™â€™ ti ||

tattha __kaccÄ«_ti amhÄ• kaá¹ƒ tÄ• va na kiÃ±ci aphÄ• sukaá¹ƒ, bhoto pana kacci idha pa
vasato sukhavihÄ• roti pucchati.

atha naá¹ƒ paccekabuddho, ``mahÄ• rÄ• ja, na kevalaá¹ƒ idha, aÃ±Ã±atrÄ• pi vasantassa
natthÄ«â€™â€™ ti vatvÄ• tassa samaá¹‡abhadragÄ• thÄ• yo nÄ• ma Ä• rabhi ---

12__._ á¹• 21 ``sadÄ• pi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

na tesaá¹ƒ koá¹-á¹-he openti, na kumbhiá¹ƒ na kaá¸·opiyaá¹ƒ.

paraniá¹-á¹-hitamesÄ• nÄ• , tena yÄ• penti subbatÄ• ||

13__._ á¹• 21 ``dutiyampi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

anavajjapiá¹‡á¸• o bhottabbo, na ca kocÅ«parodhati ||

14__._ á¹• 21 ``tatiyampi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

nibbuto piá¹‡á¸• o bhottabbo, na ca kocÅ«parodhati ||

15__._ á¹• 21 ``catutthampi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

muttassa raá¹-á¹-he carato, saá¹…go yassa na vijjati ||

16__._ á¹• 21 ``paÃ±camampi \Be V 267/ bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

nagaramhi á¸• ayhamÄ• namhi, nÄ• ssa kiÃ±ci aá¸• ayhatha ||

17__._ á¹• 21 ``chaá¹-á¹-hampi \Ee V 253/ bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

raá¹-á¹-he vilumpamÄ• namhi, nÄ• ssa kiÃ±ci ahÄ«ratha ||

18__._ á¹• 21 ``sattamampi \Ne V 242/ bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

corehi rakkhitaá¹ƒ maggaá¹ƒ, ye caÃ±Ã±e paripanthikÄ• .

pattacÄ«varamÄ• dÄ• ya, sotthiá¹ƒ gacchati subbato ||

19__._ á¹• 21 ``aá¹-á¹-hamampi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

yaá¹ƒ yaá¹ƒ disaá¹ƒ pakkamati, anapekkhova gacchatÄ«â€™â€™ ti ||

tattha __anÄ• gÄ• rassÄ• _ti, mahÄ• rÄ• ja, gharÄ• vÄ• saá¹ƒ pahÄ• ya anÄ• gÄ• riyabhÄ
akiÃ±canassa bhikkhuno sabbakÄ• laá¹ƒ bhadrameva. __na tesa_nti, mahÄ• rÄ• ja, tesaá¹
na koá¹-á¹-hÄ• gÄ• re dhanadhaÃ±Ã±Ä• ni openti, na kumbhiyaá¹ƒ, na pacchiyaá¹ƒ, te pan
__paraniá¹-á¹-hitaá¹ƒ_ paresaá¹ƒ ghare pakkaá¹ƒ Ä• hÄ• raá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupi
gharapaá¹-ipÄ• á¹-iyÄ• __esÄ• nÄ• _ pariyesantÄ• tena tato laddhena piá¹‡á¸• ena taá¹ƒ

pÄ• á¹-ikulyÄ• naá¹ƒ vasena paccavekkhitvÄ• paribhuÃ±jitvÄ• jÄ«vitavuttiá¹ƒ yÄ• penti.

__anavajjapiá¹‡á¸• o bhottabbo_ti vejjakammÄ• dikÄ• ya anesanÄ• ya vÄ• kuhanÄ• lapan
lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• ti evarÅ«pena micchÄ• jÄ«vena vÄ• uppÄ• ditÄ• catt
uppÄ• ditÄ• pi apaccavekkhitvÄ• paribhuttÄ• sÄ• vajjapiá¹‡á¸• o nÄ• ma. anesanaá¹ƒ pan
vajjetvÄ• dhammena samena uppÄ• ditÄ• ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-ise
paccavekkhitvÄ• paribhuttÄ• anavajjapiá¹‡á¸• o nÄ• ma. yena evarÅ«po anavajjapiá¹‡á¸•
paribhuÃ±jitabbo, yaÃ±ca evarÅ«paá¹ƒ anavajjaá¹ƒ piá¹‡á¸• aá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ p
appamattakopi kileso __na uparodhati_ na pÄ«á¸·eti, tassa dutiyampi bhadraá¹ƒ adhanassa
bhikkhuno.

__nibbuto_ti puthujjanabhikkhuno dhammena uppannapiá¹‡á¸• opi paccavekkhitvÄ• paribh
nibbutapiá¹‡á¸• o nÄ• ma, ekantato pana khÄ«á¹‡Ä• savassa piá¹‡á¸• ova nibbutapiá¹‡á¸•
hi theyyaparibhogo, iá¹‡aparibhogo \Be V 268/, dÄ• yajjaparibhogo, sÄ• miparibhogoti imes
sÄ• miparibhogavasena taá¹ƒ bhuÃ±jati, taá¹‡hÄ• dÄ• sabyaá¹ƒ atÄ«to sÄ• mÄ« hutvÄ• pa
tappaccayÄ• koci appamattakopi kileso uparodhati.

__muttassa raá¹-á¹-he carato_ti upaá¹-á¹-hÄ• kakulÄ• dÄ«su alaggamÄ• nasassa chinnava
\Ne V 243/ pamuttassa vimalacandamaá¹‡á¸• alassa viya ca yassa gÄ• manigamÄ• dÄ«su
ekopi saá¹…go natthi. ekacco hi kulehi saá¹ƒsaá¹-á¹-ho viharati sahasokÄ« sahanandÄ«, ek
alaggamÄ• naso vicarati korunagaragÄ• mavÄ• sÄ« daharo viya, evarÅ«passa puthujjanas

__nÄ• ssa kiÃ±cÄ«_ti yo hi bahuparikkhÄ• ro hoti, so ``mÄ• me corÄ• parikkhÄ• re hariá¹
ca cÄ«varÄ• dÄ«ni antonagare upaá¹-á¹-hÄ• kakule nikkhipati, atha nagaramhi á¸• ayhamÄ
uá¹-á¹-hitoâ€™â€™ ti sutvÄ• socati kilamati, evarÅ«passa bhadraá¹ƒ nÄ• ma natthi. yo pan
sakuá¹‡avattaá¹ƒ pÅ«reti, kÄ• yapaá¹-ibaddhaparikkhÄ• rova hoti, tassa tÄ• disassa na kiÃ±
paÃ±camampi bhadrameva.

__vilumpamÄ• namhÄ«_ti viluppamÄ• namhi, ayameva vÄ• pÄ• á¹-ho. __ahÄ«rathÄ• _ti y
nikkhamitvÄ• raá¹-á¹-haá¹ƒ vilumpamÄ• nesu coresu bahuparikkhÄ• rassa antogÄ• me á¹-
tathÄ• yassa adhanassa kÄ• yapaá¹-ibaddhaparikkhÄ• rassa na kiÃ±ci ahÄ«ratha tassa ch

__ye caÃ±Ã±e paripanthikÄ• _ti ye ca aÃ±Ã±epi tesu tesu á¹-hÄ• nesu suá¹…kagahaá¹‡at
paripanthikÄ• , tehi ca rakkhitaá¹ƒ. __pattacÄ«vara_nti corÄ• naá¹ƒ anupakÄ• raá¹ƒ suá¹…
asuá¹…kÄ• rahaá¹ƒ mattikÄ• pattaÃ±ceva katadaá¸·hÄ«kammaparibhaá¹‡á¸• aá¹ƒ paá¹ƒsu
kÄ• yabandhanaparissÄ• vanasÅ«civÄ• sipattatthavikÄ• ni cÄ• ti sabbepi aá¹-á¹-ha parikkh
katvÄ• maggappaá¹-ipanno kenaci aviheá¹-hiyamÄ• no sotthiá¹ƒ gacchati. __subbato_ti lob
cÄ«varÄ• dÄ«ni disvÄ• corÄ• haranti, suá¹…kikÄ• pi ``kiá¹ƒ nu kho etassa hattheâ€™â€™

pattatthavikÄ• dÄ«ni sodhenti, subbato pana sallahukavutti tesaá¹ƒ passantÄ• naÃ±Ã±eva s
tenassa sattamampi bhadrameva.

__anapekkhova gacchatÄ«_ti kÄ• yapaá¹-ibaddhato atirekassa vihÄ• re paá¹-isÄ• mitassa
abhÄ• vÄ• vasanaá¹-á¹-hÄ• naá¹ƒ nivattitvÄ• pi na oloketi. yaá¹ƒ yaá¹ƒ disaá¹ƒ gantukÄ• m
gacchantto anapekkhova gacchati anurÄ• dhapurÄ• nikkhamitvÄ• thÅ«pÄ• rÄ• me pabbaj
kulaputtÄ• naá¹ƒ vuá¸• á¸• hataro viya.

iti soá¹‡akapaccekabuddho aá¹-á¹-ha samaá¹‡abhadrakÄ• ni kathesi. tato uttariá¹ƒ pana sa
244/ aparimÄ• á¹‡Ä• ni samaá¹‡abhadrakÄ• ni esa kathetuá¹ƒ samatthoyeva. rÄ• jÄ• pana
kathaá¹ƒ pacchinditvÄ• ``mayhaá¹ƒ samaá¹‡abhadrakehi attho natthÄ«â€™â€™ ti attano k
pakÄ• sento Ä• ha ---

20__._ á¹• 21 ``bahÅ«ni samaá¹‡abhadrÄ• ni, ye tvaá¹ƒ bhikkhu pasaá¹ƒsasi.

ahaÃ±ca giddho kÄ• mesu, kathaá¹ƒ kÄ• hÄ• mi soá¹‡aka ||

21__._ á¹• 21 ``piyÄ• me mÄ• nusÄ• kÄ• mÄ• , atho dibyÄ• pi me piyÄ• .

atha kena nu vaá¹‡á¹‡ena, ubho loke labhÄ• maseâ€™â€™ ti ||

tattha \Ee V 255/ __vaá¹‡á¹‡enÄ• _ti kÄ• raá¹‡ena.

atha naá¹ƒ paccekabuddho Ä• ha ---

22__._ á¹• 21 ``kÄ• me giddhÄ• kÄ• maratÄ• , kÄ• mesu adhimuccitÄ• .

narÄ• pÄ• pÄ• ni katvÄ• na, upapajjanti duggatiá¹ƒ ||

23__._ á¹• 21 ``ye ca kÄ• me pahantvÄ• na, nikkhantÄ• akutobhayÄ• .

ekodibhÄ• vÄ• dhigatÄ• , na te gacchanti duggatiá¹ƒ ||

24__._ á¹• 21 ``upamaá¹ƒ te karissÄ• mi, taá¹ƒ suá¹‡ohi arindama.

upamÄ• ya midhekacce, atthaá¹ƒ jÄ• nanti paá¹‡á¸• itÄ• ||

25__._ á¹• 21 ``gaá¹…gÄ• ya kuá¹‡apaá¹ƒ disvÄ• , vuyhamÄ• naá¹ƒ mahaá¹‡á¹‡ave.

vÄ• yaso samacintesi, appapaÃ±Ã±o acetaso ||

26__._ á¹• 21 ``yÄ• naÃ±ca \Be V 270/ vatidaá¹ƒ laddhaá¹ƒ, bhakkho cÄ• yaá¹ƒ anappako.

tattha rattiá¹ƒ tattha divÄ• , tattheva nirato mano ||

27__._ á¹• 21 ``khÄ• daá¹ƒ \Ne V 245/ nÄ• gassa maá¹ƒsÄ• ni, pivaá¹ƒ bhÄ• gÄ«rathodaka

sampassaá¹ƒ vanacetyÄ• ni, na palettha vihaá¹…gamo ||

28__._ á¹• 21 ``taÃ±ca otaraá¹‡Ä« gaá¹…gÄ• , pamattaá¹ƒ kuá¹‡ape rataá¹ƒ.

samuddaá¹ƒ ajjhagÄ• hÄ• si, agatÄ« yattha pakkhinaá¹ƒ ||

29__._ á¹• 21 ``so ca bhakkhaparikkhÄ«á¹‡o, udapatvÄ• vihaá¹…gamo.

na pacchato na purato, nuttaraá¹ƒ nopi dakkhiá¹‡aá¹ƒ ||

30__._ á¹• 21 ``dÄ«paá¹ƒ so najjhagÄ• gaÃ±chi, agatÄ« yattha pakkhinaá¹ƒ.

so ca tattheva pÄ• pattha, yathÄ• dubbalako tathÄ• ||

31__._ á¹• 21 ``taÃ±ca sÄ• muddikÄ• macchÄ• , kumbhÄ«lÄ• makarÄ• susÅ«.

pasayhakÄ• rÄ• khÄ• diá¹ƒsu, phandamÄ• naá¹ƒ vipakkhakaá¹ƒ ||

32__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, ye caÃ±Ã±e kÄ• mabhogino.

giddhÄ• ce na vamissanti, kÄ• kapaÃ±Ã±Ä• va te vidÅ« ||

33__._ á¹• 21 ``esÄ• te upamÄ• rÄ• ja, atthasandassanÄ« katÄ• .

tvaÃ±ca paÃ±Ã±Ä• yase tena, yadi kÄ• hasi vÄ• na vÄ• â€™â€™ ti ||

tattha \Ee V 256/ __pÄ• pÄ• nÄ«_ti, mahÄ• rÄ• ja, tvaá¹ƒ kÄ• magiddho, narÄ• ca kÄ• me
kÄ• yaduccaritÄ• dÄ«ni pÄ• pÄ• ni katvÄ• yattha supinantepi dibbÄ• ca mÄ• nusikÄ• ca k
duggatiá¹ƒ upapajjantÄ«ti attho. __pahantvÄ• nÄ• _ti kheá¸·apiá¹‡á¸• aá¹ƒ viya pahÄ• ya. _

rÄ• gÄ• dÄ«su kutoci anÄ• gatabhayÄ• . __ekodibhÄ• vÄ• dhigatÄ• _ti ekodibhÄ• vaá¹ƒ ek
te_ti te evarÅ«pÄ• pabbajitÄ• duggatiá¹ƒ na gacchanti.

__upamaá¹ƒ te_ti, mahÄ• rÄ• ja, dibbamÄ• nusake kÄ• me patthentassa hatthikuá¹‡ape pa
tava ekaá¹ƒ upamaá¹ƒ karissÄ• mi, taá¹ƒ suá¹‡ohÄ«ti attho. __kuá¹‡apa_nti hatthikaá¸·eva
__mahaá¹‡á¹‡ave_ti gambhÄ«raputhule udake \Be V 271/. eko kira mahÄ• vÄ• raá¹‡o gaá¹
gaá¹…gÄ• yaá¹ƒ \Ne V 246/ patitvÄ• uttarituá¹ƒ asakkento tattheva mato gaá¹…gÄ• ya vuy
vuttaá¹ƒ. __vÄ• yaso_ti Ä• kÄ• sena gacchanto eko kÄ• ko. __yÄ• naÃ±ca vatida_nti so eva
nilÄ«yitvÄ• ``idaá¹ƒ mayÄ• hatthiyÄ• naá¹ƒ laddhaá¹ƒ, ettha nilÄ«no sukhaá¹ƒ carissÄ• mi
bhakkho bhavissati, idÄ• ni mayÄ• aÃ±Ã±attha gantuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti sanniá
__tattha ratti_nti tattha rattiÃ±ca divÄ• ca tattheva mano abhirato ahosi. __na paletthÄ• _ti
pakkÄ• mi.

__otaraá¹‡Ä«_ti samuddÄ• bhimukhÄ« otaramÄ• nÄ• . ``ohÄ• riá¹‡Ä«â€™â€™ tipi pÄ• á¹-
avahÄ• riá¹‡Ä«ti attho. __agatÄ« yatthÄ• _ti samuddamajjhaá¹ƒ sandhÄ• yÄ• ha. __bhakkh
parikkhÄ«á¹‡abhakkho. __udapatvÄ• _ti khÄ«á¹‡e camme ca maá¹ƒse ca aá¹-á¹-hisaá¹…g
nimujji. atha so kÄ• ko udake patiá¹-á¹-hÄ• tuá¹ƒ asakkonto uppati, evaá¹ƒ uppatitvÄ• ti atth
pakkhina_nti yasmiá¹ƒ samuddamajjhe pakkhÄ«naá¹ƒ agati, tattha so evaá¹ƒ uppatito pacch
tattha patiá¹-á¹-haá¹ƒ alabhitvÄ• puratthimaá¹ƒ, tato uttaraá¹ƒ, tato dakkhiá¹‡anti catassopi
attano patiá¹-á¹-hÄ• naá¹ƒ na ajjhagÄ• nÄ• gaÃ±chÄ«ti attho. atha vÄ• vÄ• yaso evaá¹ƒ u
ekekaá¹ƒ disaá¹ƒ Ä• gaÃ±chi, dÄ«paá¹ƒ pana najjhÄ• gamÄ• ti evamettha attho daá¹-á¹-ha
papatito. __yathÄ• dubbalako_ti yathÄ• dubbalako pateyya, tatheva patito. __susÅ«_ti sus
caá¹‡á¸• amacchÄ• . __pasayhakÄ• rÄ• _ti anicchamÄ• nakaá¹ƒyeva balakkÄ• rena. __vip
viddhastapakkhakaá¹ƒ.

__giddhÄ• ce na vamissantÄ«_ti yadi giddhÄ• hutvÄ• kÄ• me na vamissanti, na chaá¸• á
__kÄ• kapaÃ±Ã±Ä• va te_ti kÄ• kassa samÄ• napaÃ±Ã±Ä• iti te buddhÄ• dayo paá¹‡á¸• it
attho. __atthasandassanÄ«_ti atthappakÄ• sikÄ• . __tvaÃ±ca paÃ±Ã±Ä• yase_ti tvaÃ±ca pa
vuttaá¹ƒ hoti --- mahÄ• rÄ• ja, mayÄ• hitakÄ• mena tava ovÄ• do dinno, taá¹ƒ pana tvaá¹ƒ
nibbattissasi, yadi na kÄ• hasi, kÄ• mapaá¹…ke nimuggo jÄ«vitapariyosÄ• ne niraye nibbatt
tena \Be V 272/ kÄ• raá¹‡ena vÄ• akÄ• raá¹‡ena \Ee V 257/ vÄ• sagge vÄ• niraye vÄ• pa
sabbabhavehi mutto appaá¹-isandhikoti.

imaá¹ƒ pana ovÄ• daá¹ƒ dentena paccekabuddhena nadÄ« dassitÄ• , tÄ• ya vuyhamÄ• na
dassitaá¹ƒ, kuá¹‡apakhÄ• dako kÄ• ko dassito, tassa kuá¹‡apaá¹ƒ khÄ• ditvÄ• pÄ• nÄ«yap
ramaá¹‡Ä«yavanasaá¹‡á¸• adassanakÄ• lo dassito, kuá¹‡apassa nadiyÄ• vuyhamÄ• nass
samuddamajjhe \Ne V 247/ kÄ• kassa hatthikuá¹‡ape patiá¹-á¹-haá¹ƒ alabhitvÄ• vinÄ• saá¹
tattha nadÄ« viya anamataggo saá¹ƒsÄ• ro daá¹-á¹-habbo, nadiyÄ• vuyhamÄ• naá¹ƒ hatthi

paÃ±ca kÄ• maguá¹‡Ä• , kÄ• ko viya bÄ• laputhujjano, kÄ• kassa kuá¹‡apaá¹ƒ khÄ• ditvÄ•
puthujjanassa kÄ• maguá¹‡e paribhuÃ±jitvÄ• somanassikakÄ• lo, kÄ• kassa kuá¹‡ape lagg
ramaá¹‡Ä«yavanasaá¹‡á¸• adassanaá¹ƒ viya puthujjanassa kÄ• maguá¹‡esu laggasseva s
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡adassanaá¹ƒ, kuá¹‡ape samuddaá¹ƒ paviá¹-á¹-he kÄ• kassa pa
asakkontassa vinÄ• saá¹ƒ pattakÄ• lo viya bÄ• laputhujjanassa kÄ• maguá¹‡agiddhassa pÄ
kusaladhamme patiá¹-á¹-haá¹ƒ labhituá¹ƒ asakkontassa mahÄ• niraye mahÄ• vinÄ• sapatti

evamassa so imÄ• ya upamÄ• ya ovÄ• daá¹ƒ datvÄ• idÄ• ni tameva ovÄ• daá¹ƒ thiraá¹ƒ k
gÄ• thamÄ• ha ---

34__._ á¹• 21 ``ekavÄ• campi dvivÄ• caá¹ƒ, bhaá¹‡eyya anukampako.

tatuttariá¹ƒ na bhÄ• seyya, dÄ• sovayyassa santikeâ€™â€™ ti ||

tattha __na bhÄ• seyyÄ• _ti vacanaá¹ƒ aggaá¹‡hantassa hi tato uttariá¹ƒ bhÄ• samÄ• no s
viya hoti. dÄ• so hi sÄ• mike kathaá¹ƒ gaá¹‡hantepi aggaá¹‡hantepi kathetiyeva. tena vuttaá
na bhÄ• seyyÄ• â€™â€™ _ti.

35__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, soá¹‡ako amitabuddhimÄ• .

vehÄ• se antalikkhasmiá¹ƒ, anusÄ• sitvÄ• na khattiyaâ€™â€™ nti || ---

ayaá¹ƒ abhisambuddhagÄ• thÄ• .

tattha \Be V 273/ __idaá¹ƒ vatvÄ• nÄ• _ti, bhikkhave, so paccekabuddho amitÄ• ya lokuttar
amitabuddhimÄ• idaá¹ƒ vatvÄ• iddhiyÄ• uppatitvÄ• ``sace pabbajissasi, taveva, no ce pa
dinno te mayÄ• ovÄ• do, appamatto hohÄ«â€™â€™ ti evaá¹ƒ anusÄ• sitvÄ• na khattiyaá¹ƒ

bodhisattopi taá¹ƒ Ä• kÄ• sena gacchantaá¹ƒ yÄ• va dassanapathÄ• olokento á¹-hatvÄ• t
248/ atikkante saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• cintesi --- ``ayaá¹ƒ brÄ• hmaá¹‡o hÄ«najacco
khattiyavaá¹ƒse jÄ• tassa mama matthake attano pÄ• darajaá¹ƒ \Ee V 258/ okiranto Ä• kÄ•
mayÄ• pi ajjeva nikkhamitvÄ• pabbajituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so rajjaá¹ƒ niyyÄ• detv
gÄ• thÄ• dvayamÄ• ha ---

36__._ á¹• 21 ``ko nume rÄ• jakattÄ• ro, suddÄ• veyyattamÄ• gatÄ• .

rajjaá¹ƒ niyyÄ• dayissÄ• mi, nÄ• haá¹ƒ rajjena matthiko ||

37__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaâ€™â€™ nti ||

tattha __ko nume_ti kuhiá¹ƒ nu ime. __rÄ• jakattÄ• ro_ti ye rÄ• jÄ• rahaá¹ƒ abhisiÃ±citvÄ• __suddÄ• veyyattamÄ• gatÄ• _ti suddÄ• ca ye ca aÃ±Ã±e byattabhÄ• vaá¹ƒ Ä• gatÄ• mu matthiko_ti rajjena atthiko. __ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve_ti maraá¹‡aá¹ƒ ajja vÄ• suve jÄ• nituá¹ƒ samattho.

evaá¹ƒ rajjaá¹ƒ niyyÄ• dentassa sutvÄ• amaccÄ• Ä• haá¹ƒsu ---

38__._ á¹• 21 ``atthi te daharo putto, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

taá¹ƒ rajje abhisiÃ±cassu, so no rÄ• jÄ• bhavissatÄ«â€™â€™ ti ||

tato paraá¹ƒ raÃ±Ã±Ä• vuttagÄ• thamÄ• diá¹ƒ katvÄ• udÄ• nasambandhagÄ• thÄ• pÄ• á

39__._ á¹• 21 ``khippaá¹ƒ kumÄ• ramÄ• netha, dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ

taá¹ƒ rajje abhisiÃ±cissaá¹ƒ, so vo rÄ• jÄ• bhavissati ||

40__._ á¹• 21 ``tato \Be V 274/ kumÄ• ramÄ• nesuá¹ƒ, dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸•

taá¹ƒ disvÄ• Ä• lapÄ« rÄ• jÄ• , ekaputtaá¹ƒ manoramaá¹ƒ ||

41__._ á¹• 21 ``saá¹-á¹-hi \Ne V 249/ gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

te putta paá¹-ipajjasu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

42__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• ko va dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

43__._ á¹• 21 ``saá¹-á¹-hi nÄ• gasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

44__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yebhi, tomaraá¹…kusapÄ• á¹‡ibhi.

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

45__._ á¹• 21 ``ajjeva \Ee V 259/ pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

46__._ á¹• 21 ``saá¹-á¹-hi assasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hino ||

47__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yebhi, illiyÄ• cÄ• padhÄ• ribhi.

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

48__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

49__._ á¹• 21 ``saá¹-á¹-hi rathasahassÄ• ni, sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

50__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yebhi, cÄ• pahatthehi vammibhi.

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

51__._ á¹• 21 ``ajjeva \Ne V 250/ pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

52__._ á¹• 21 ``saá¹-á¹-hi dhenusahassÄ• ni, rohaÃ±Ã±Ä• puá¹…gavÅ«sabhÄ• .

tÄ• putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

53__._ á¹• 21 ``ajjeva \Be V 275/ pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

54__._ á¹• 21 ``soá¸·asitthisahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

vicitravatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

tÄ• putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

55__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

56__._ á¹• 21 ``daharasseva me tÄ• ta, mÄ• tÄ• matÄ• ti me sutaá¹ƒ.

tayÄ• vinÄ• ahaá¹ƒ tÄ• ta, jÄ«vitumpi na ussahe ||

57__._ á¹• 21 ``yathÄ• Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, poto anveti pacchato.

jessantaá¹ƒ giriduggesu, samesu visamesu ca ||

58__._ á¹• 21 ``evaá¹ƒ taá¹ƒ anugacchÄ• mi, pattamÄ• dÄ• ya pacchato.

subharo te bhavissÄ• mi, na te hessÄ• mi dubbharo ||

59__._ á¹• 21 ``yathÄ• sÄ• muddikaá¹ƒ nÄ• vaá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

vohÄ• ro tattha gaá¹‡heyya, vÄ• á¹‡ijÄ• byasanÄ« siyÄ• ||

60__._ á¹• 21 ``evamevÄ• yaá¹ƒ puttakali, antarÄ• yakaro mama.

imaá¹ƒ kumÄ• raá¹ƒ pÄ• petha, pÄ• sÄ• daá¹ƒ rativaá¸• á¸• hanaá¹ƒ ||

61__._ á¹• 21 ``tattha \Ne V 251/ \Ee V 260/ kambusahatthÄ• yo, yathÄ• sakkaá¹ƒva accha

tÄ• naá¹ƒ tattha ramessanti, tÄ• hi ceso ramissati ||

62__._ á¹• 21 ``tato kumÄ• raá¹ƒ pÄ• pesuá¹ƒ, pÄ• sÄ• daá¹ƒ rativaá¸• á¸• hanaá¹ƒ.

taá¹ƒ disvÄ• avacuá¹ƒ kaÃ±Ã±Ä• , dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ ||

63__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ ||

64__._ á¹• 21 ``namhi \Be V 276/ devo na gandhabbo, nÄ• pi sakko purindado.

kÄ• siraÃ±Ã±o ahaá¹ƒ putto, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

mamaá¹ƒ bharatha bhaddaá¹ƒ vo, ahaá¹ƒ bhattÄ• bhavÄ• mi vo ||

65__._ á¹• 21 ``taá¹ƒ tattha avacuá¹ƒ kaÃ±Ã±Ä• , dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸• hanaa

kuhiá¹ƒ rÄ• jÄ• anuppatto, ito rÄ• jÄ• kuhiá¹ƒ gato ||

66__._ á¹• 21 ``paá¹…kaá¹ƒ rÄ• jÄ• atikkanto, thale rÄ• jÄ• patiá¹-á¹-hito.

akaá¹‡á¸• akaá¹ƒ agahanaá¹ƒ, paá¹-ipanno mahÄ• pathaá¹ƒ ||

67__._ á¹• 21 ``ahaÃ±ca paá¹-ipannosmi, maggaá¹ƒ duggatigÄ• minaá¹ƒ.

sakaá¹‡á¹-akaá¹ƒ sagahanaá¹ƒ, yena gacchanti duggatiá¹ƒ ||

68__._ á¹• 21 ``tassa te svÄ• gataá¹ƒ rÄ• ja, sÄ«hasseva giribbajaá¹ƒ.

anusÄ• sa mahÄ• rÄ• ja, tvaá¹ƒ no sabbÄ• samissaroâ€™â€™ ti ||

tattha __khippa_nti tena hi naá¹ƒ sÄ«ghaá¹ƒ Ä• netha. __Ä• lapÄ«_ti ``saá¹-á¹-hi gÄ• masa
tiÄ• dÄ«ni vadanto Ä• lapi. __sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• _ti te nÄ• gÄ• sabbehi sÄ«sÅ«
bhÅ«sitÄ• . __hemakappanavÄ• sasÄ• _ti suvaá¹‡á¹‡akhacitena kappanena paá¹-icchanna
__gÄ• maá¹‡Ä«yebhÄ«_ti hatthÄ• cariyehi. __Ä• jÄ• nÄ«yÄ• vÄ• _ti kÄ• raá¹‡Ä• kÄ• raá¹‡
sindhavajÄ• tiyÄ• sindhuraá¹-á¹-he sindhunadÄ«tÄ«re jÄ• tÄ• . __gÄ• maá¹‡Ä«yebhÄ«_ti a
cÄ• padhÄ• ribhÄ«_ti illiyÄ• vudhaÃ±ca cÄ• pÄ• vudhaÃ±ca \Ne V 252/ dhÄ• rentehi. __dÄ
dÄ«picammabyagghacammaparivÄ• rÄ• . __gÄ• maá¹‡Ä«yebhÄ«_ti rathikehi. __vammibhÄ
__rohaÃ±Ã±Ä• _ti rattavaá¹‡á¹‡Ä• . __puá¹…gavÅ«sabhÄ• _ti usabhasaá¹…khÄ• tena jeá¹
samannÄ• gatÄ• .

__daharasseva me, tÄ• tÄ• _ti atha naá¹ƒ kumÄ• ro, tÄ• ta, mama daharasseva sato mÄ• t

sohaá¹ƒ tayÄ• vinÄ• jÄ«vituá¹ƒ na sakkhissÄ• mÄ«ti Ä• ha. __poto_ti taruá¹‡apotako. __je
__sÄ• muddika_nti samudde vicarantaá¹ƒ. __dhanesina_nti dhanaá¹ƒ pariyesantÄ• naá¹ƒ.
heá¹-á¹-hÄ• kaá¸• á¸• hanako vÄ• á¸·amaccho vÄ• \Ee V 261/ udakarakkhaso vÄ• Ä• vaá
tasmiá¹ƒ samudde. __vÄ• á¹‡ijÄ• byasanÄ« siyÄ• _ti atha te vÄ• á¹‡ijÄ• byasanappattÄ•
``siyyuntiâ€™â€™ pi pÄ• á¹-ho \Be V 277/. __puttakalÄ«_ti puttalÄ• mako puttakÄ• á¸·akaá
kiÃ±ci vattuá¹ƒ na visahi. atha rÄ• jÄ• amacce Ä• á¹‡Ä• pento __ ``imaâ€™â€™ _ntiÄ• din
kambusahatthÄ• yo_ti kambusaá¹ƒ vuccati suvaá¹‡á¹‡aá¹ƒ, suvaá¹‡á¹‡Ä• bharaá¹‡abhÅ«s
__yathÄ• _ti yathÄ• icchanti, tathÄ• karonti.

evaá¹ƒ vatvÄ• mahÄ• satto tattheva taá¹ƒ abhisiÃ±cÄ• petvÄ• nagaraá¹ƒ pÄ• hesi. sayaá
nikkhamitvÄ• himavantaá¹ƒ pavisitvÄ• ramaá¹‡Ä«ye bhÅ«mibhÄ• ge paá¹‡á¹‡asÄ• laá¹ƒ
pabbajitvÄ• vanamÅ«laphalÄ• hÄ• ro yÄ• pesi. mahÄ• janopi kumÄ• raá¹ƒ bÄ• rÄ• á¹‡asiá
padakkhiá¹‡aá¹ƒ katvÄ• pÄ• sÄ• daá¹ƒ abhiruhi. tamatthaá¹ƒ pakÄ• sento satthÄ• __ ``tat
__taá¹ƒ disvÄ• avacuá¹ƒ kaÃ±Ã±Ä• _ti taá¹ƒ mahantena parivÄ• rena sirisobhaggena Ä• g
nÄ• mesoâ€™â€™ ti ajÄ• nantiyova tÄ• nÄ• á¹-akitthiyo gantvÄ• avocuá¹ƒ. __mamaá¹ƒ b
__paá¹…ka_nti rÄ• gÄ• dikilesapaá¹…kaá¹ƒ. __thale_ti pabbajjÄ• ya. __akaá¹‡á¹-aka_nti
rÄ• gakaá¹‡á¹-akÄ• divirahitaá¹ƒ. teheva gahanehi __agahanaá¹ƒ. mahÄ• patha_nti saggar
mahÄ• maggaá¹ƒ paá¹-ipanno. __yenÄ• _ti yena micchÄ• maggena duggatiá¹ƒ gacchanti, t
vadati. tato tÄ• cintesuá¹ƒ --- ``rÄ• jÄ• tÄ• va amhe pahÄ• ya pabbajito, ayampi kÄ• mesu
naá¹ƒ nÄ• bhiramessÄ• ma, nikkhamitvÄ• pabbajeyya, abhiramanÄ• kÄ• ramassa karissÄ•
abhinandantiyo osÄ• nagÄ• thamÄ• haá¹ƒsu. tattha __giribbaja_nti sÄ«hapotakÄ• naá¹ƒ va
kaÃ±canaguhaá¹ƒ kesarasÄ«hassa Ä• gataá¹ƒ viya tassa tava Ä• gataá¹ƒ suÄ• gataá¹ƒ. __
sabbÄ• sampi amhÄ• kaá¹ƒ issaro, sÄ• mÄ«ti.

evaÃ±ca pana vatvÄ• sabbÄ• tÅ«riyÄ• ni paggaá¹‡hiá¹ƒsu, nÄ• nappakÄ• rÄ• ni naccagÄ
253/. yaso mahÄ• ahosi, so yasamadamatto pitaraá¹ƒ na sari, dhammena rajjaá¹ƒ kÄ• retv
bodhisattopi jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• Ä• yupariyosÄ• ne brahmalokÅ«pago ahosi

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ•
nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• paccekabuddho
rÄ• hulakumÄ• ro ahosi \Be V 278/, sesaparisÄ• buddhaparisÄ• , arindamarÄ• jÄ• pana al

soá¹‡akajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [530] 2. saá¹ƒkiccajÄ• takavaá¹‡á¹‡anÄ•

__disvÄ• nisinnaá¹ƒ rÄ• jÄ• na_nti idaá¹ƒ satthÄ• jÄ«vakambavane viharanto ajÄ• tasattu
Ä• rabbha kathesi. so hi devadattaá¹ƒ nissÄ• ya tassa \Ee V 262/ vacanena pitaraá¹ƒ ghÄ•

saá¹…ghabhedÄ• vasÄ• ne bhinnaparisassa roge uppanne ``tathÄ• gataá¹ƒ khamÄ• pessÄ
sÄ• vatthiá¹ƒ gacchantassa jetavanadvÄ• re pathaviá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ sutvÄ• ``de
sammÄ• sambuddhassa paá¹-ipakkho hutvÄ• pathaviá¹ƒ pavisitvÄ• avÄ«ciparÄ• yaá¹‡o jÄ
pitÄ• dhammiko dhammarÄ• jÄ• ghÄ• tito, ahampi nu kho pathaviá¹ƒ pavisissÄ• mÄ«â€™
cittassÄ• daá¹ƒ na labhi, ``thokaá¹ƒ niddÄ• yissÄ• mÄ«â€™â€™ ti niddaá¹ƒ upagatamattov
ayamahÄ• pathaviyaá¹ƒ pÄ• tetvÄ• ayasÅ«lehi koá¹-á¹-iyamÄ• no viya sunakhehi luÃ±jitvÄ
bheravaravena viravanto uá¹-á¹-hÄ• ti.

athekadivasaá¹ƒ komudiyÄ• cÄ• tumÄ• siniyÄ• amaccagaá¹‡aparivuto attano yasaá¹ƒ olo
mahantataro, tathÄ• rÅ«paá¹ƒ nÄ• ma ahaá¹ƒ dhammarÄ• jÄ• naá¹ƒ devadattaá¹ƒ nissÄ• y
tassevaá¹ƒ cintentasseva kÄ• ye á¸• Ä• ho uppajji, sakalasarÄ«raá¹ƒ sedatintaá¹ƒ ahosi. tat
imaá¹ƒ bhayaá¹ƒ vinodetuá¹ƒ sakkhissatÄ«â€™â€™ ti cintetvÄ• ``á¹-hapetvÄ• dasabalaá¹
Ã±atvÄ• ``ahaá¹ƒ tathÄ• gatassa mahÄ• parÄ• dho, ko nu kho maá¹ƒ netvÄ• dassessatÄ«
koci aÃ±Ã±atra jÄ«vakÄ• â€™â€™ ti sallakkhetvÄ• tassa gahetvÄ• gamanÅ«pÄ• yaá¹ƒ ka
bho, dosinÄ• rattÄ«â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• ``kaá¹ƒ nu \Ne V 254/ khvajja sam
vÄ• payirupÄ• seyyÄ• mÄ«â€™â€™ ti vatvÄ• pÅ«raá¹‡asÄ• vakÄ• dÄ«hi pÅ«raá¹‡Ä• dÄ«
vacanaá¹ƒ anÄ• diyitvÄ• jÄ«vakaá¹ƒ paá¹-ipucchitvÄ• tena tathÄ• gatassa guá¹‡aá¹ƒ kath
bhagavantaá¹ƒ payirupÄ• satÅ«â€™â€™ ti vutto hatthiyÄ• nÄ• ni \Be V 279/ kappÄ• petvÄ•
tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• tathÄ• gatena katapaá¹-isanthÄ• ro sandiá¹-á
sÄ• maÃ±Ã±aphalaá¹ƒ pucchitvÄ• tathÄ• gatassa madhuraá¹ƒ __sÄ• maÃ±Ã±aphaladham
sutvÄ• suttapariyosÄ• ne upÄ• sakattaá¹ƒ paá¹-iveditvÄ• tathÄ• gataá¹ƒ khamÄ• petvÄ• p
paá¹-á¹-hÄ• ya dÄ• naá¹ƒ dento sÄ«laá¹ƒ rakkhanto tathÄ• gatena saddhiá¹ƒ saá¹ƒsaggaá¹
madhuradhammakathaá¹ƒ suá¹‡anto kalyÄ• á¹‡amittasaá¹ƒsaggena pahÄ«nabhayo vigatal
cittassÄ• daá¹ƒ paá¹-ilabhitvÄ• sukhena cattÄ• ro iriyÄ• pathe kappesi.

athekadivasaá¹ƒ dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``Ä• vuso, ajÄ
katvÄ• bhayappatto ahosi, rajjasiriá¹ƒ nissÄ• ya cittassÄ• daá¹ƒ alabhanto sabbairiyÄ• path
anubhoti, so dÄ• ni tathÄ• gataá¹ƒ Ä• gamma kalyÄ• á¹‡amittasaá¹ƒsaggena vigatabhayo is
anubhotÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya s
pucchitvÄ• ``imÄ• ya \Ee V 263/ nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pub
katvÄ• maá¹ƒ nissÄ• ya sukhaá¹ƒ sayÄ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto rajjaá¹ƒ kÄ• rento brahmadattakumÄ• raá¹ƒ nÄ• n
tadÄ• bodhisatto purohitassa gehe paá¹-isandhiá¹ƒ gaá¹‡hi, jÄ• tassevassa ``saá¹ƒkiccaku
kariá¹ƒsu. te ubhopi rÄ• janivesane ekatova vaá¸• á¸• hiá¹ƒsu. aÃ±Ã±amaÃ±Ã±aá¹ƒ sahÄ•
takkasilaá¹ƒ gantvÄ• sabbasippÄ• ni uggaá¹‡hitvÄ• paccÄ• gamiá¹ƒsu. atha rÄ• jÄ• putta
bodhisattopi uparÄ• jasseva santike ahosi. athekadivasaá¹ƒ uparÄ• jÄ• pitu uyyÄ• nakÄ«á¸
mahantaá¹ƒ yasaá¹ƒ disvÄ• tasmiá¹ƒ lobhaá¹ƒ uppÄ• detvÄ• ``mayhaá¹ƒ pitÄ• mama bhÄ

maraá¹‡aá¹ƒ olokessÄ• mi, mahallakakÄ• le rajjaá¹ƒ labhissÄ• mi, tadÄ• laddhenapi rajjen
mÄ• retvÄ• rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• bodhisattassa tamatthaá¹ƒ Ä•
pitughÄ• takammaá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ, nirayamaggo, na sakkÄ• etaá¹ƒ kÄ• tuá¹ƒ, mÄ
so punappunampi kathetvÄ• yÄ• vatatiyaá¹ƒ tena paá¹-ibÄ• hito pÄ• damÅ«likehi saddhiá¹
sampaá¹-icchitvÄ• raÃ±Ã±o \Be V 280/ mÄ• raá¹‡Å«pÄ• yaá¹ƒ vÄ«maá¹ƒsiá¹ƒsu. bodhisat
``nÄ• haá¹ƒ etehi saddhiá¹ƒ ekato bhavissÄ• mÄ«â€™â€™ ti mÄ• tÄ• pitaro anÄ• pucchitv
himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nibbattetvÄ• var

rÄ• jakumÄ• ropi \Ne V 255/ tasmiá¹ƒ gate pitaraá¹ƒ mÄ• rÄ• petvÄ• mahantaá¹ƒ yasaá¹ƒ
``saá¹ƒkiccakumÄ• ro kira isipabbajjaá¹ƒ pabbajitoâ€™â€™ ti sutvÄ• bahÅ« kulaputtÄ• nik
pabbajiá¹ƒsu. so mahatÄ• isigaá¹‡ena parivuto tattha vasi. sabbepi samÄ• pattilÄ• bhinoye
mÄ• retvÄ• appamattakaá¹ƒyeva kÄ• laá¹ƒ rajjasukhaá¹ƒ anubhavitvÄ• tato paá¹-á¹-hÄ• y
alabhanto niraye kammakaraá¹‡appatto viya ahosi. so bodhisattaá¹ƒ anussaritvÄ• ``sahÄ•
`pitughÄ• takammaá¹ƒ bhÄ• riyaá¹ƒ, mÄ• karÄ«â€™ ti paá¹-isedhetvÄ• maá¹ƒ attano kath
attÄ• naá¹ƒ niddosaá¹ƒ katvÄ• palÄ• yi. sace so idha abhavissa \Ee V 264/, na me pitughÄ
adassa, idampi me bhayaá¹ƒ hareyya, kahaá¹ƒ nu kho so etarahi viharati. sace tassa vasan
jÄ• neyyaá¹ƒ, pakkosÄ• peyyaá¹ƒ, ko nu kho me tassa vasanaá¹-á¹-hÄ• naá¹ƒ Ä• roceyyÄ•
paá¹-á¹-hÄ• ya antepure ca rÄ• jasabhÄ• yaÃ±ca bodhisattasseva vaá¹‡á¹‡aá¹ƒ bhÄ• sati.

evaá¹ƒ addhÄ• ne gate bodhisatto ``rÄ• jÄ• maá¹ƒ sarati, mayÄ• tattha gantvÄ• tassa dh
nibbhayaá¹ƒ katvÄ• Ä• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti paá¹‡á¹‡Ä• sa vassÄ• ni himavan
paÃ±casatatÄ• pasaparivuto Ä• kÄ• senÄ• gantvÄ• dÄ• yapasse nÄ• ma uyyÄ• ne otaritvÄ
silÄ• paá¹-á¹-e nisÄ«di. uyyÄ• napÄ• lo taá¹ƒ disvÄ• ``bhante, gaá¹‡asatthÄ• konÄ• moâ€
``saá¹ƒkiccapaá¹‡á¸• ito nÄ• mÄ• â€™â€™ ti ca sutvÄ• sayampi saÃ±jÄ• nitvÄ• ``bhante,
Ä• nemi, tÄ• va idheva hotha, amhÄ• kaá¹ƒ rÄ• jÄ• tumhe daá¹-á¹-hukÄ• moâ€™â€™ ti va
gantvÄ• tassa Ä• gatabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tassa santikaá¹ƒ gantvÄ• ka
katvÄ• paÃ±haá¹ƒ pucchi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

69__._ á¹• 21 ``disvÄ• nisinnaá¹ƒ rÄ• jÄ• naá¹ƒ, brahmadattaá¹ƒ rathesabhaá¹ƒ.

athassa paá¹-ivedesi, yassÄ• si anukampako ||

70__._ á¹• 21 ``saá¹ƒkiccÄ• yaá¹ƒ \Be V 281/ anuppatto, isÄ«naá¹ƒ sÄ• dhusammato.

taramÄ• narÅ«po niyyÄ• hi, khippaá¹ƒ passa mahesinaá¹ƒ ||

71__._ á¹• 21 ``tato ca rÄ• jÄ• taramÄ• no, yuttamÄ• ruyha sandanaá¹ƒ.

mittÄ• maccaparibyÅ«á¸·ho, agamÄ• si rathesabho ||

72__._ á¹• 21 ``nikkhippa \Ne V 256/ paÃ±ca kakudhÄ• ni, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸

vÄ• labÄ«janimuá¹‡hÄ«saá¹ƒ, khaggaá¹ƒ chattaÃ±cupÄ• hanaá¹ƒ ||

73__._ á¹• 21 ``oruyha rÄ• jÄ• yÄ• namhÄ• , á¹-hapayitvÄ• paá¹-icchadaá¹ƒ.

Ä• sÄ«naá¹ƒ dÄ• yapassasmiá¹ƒ, saá¹ƒkiccamupasaá¹…kami ||

74__._ á¹• 21 ``upasaá¹…kamitvÄ• so rÄ• jÄ• , sammodi isinÄ• saha.

taá¹ƒ kathaá¹ƒ vÄ«tisÄ• retvÄ• , ekamantaá¹ƒ upÄ• visi ||

75__._ á¹• 21 ``ekamantaá¹ƒ nisinnova, atha kÄ• laá¹ƒ amaÃ±Ã±atha.

tato pÄ• pÄ• ni kammÄ• ni, pucchituá¹ƒ paá¹-ipajjatha ||

76__._ á¹• 21 ``isiá¹ƒ pucchÄ• ma saá¹ƒkiccaá¹ƒ, isÄ«naá¹ƒ sÄ• dhusammataá¹ƒ.

Ä• sÄ«naá¹ƒ dÄ• yapassasmiá¹ƒ, isisaá¹…ghapurakkhataá¹ƒ ||

77__._ á¹• 21 ``kaá¹ƒ \Ee V 265/ gatiá¹ƒ pecca gacchanti, narÄ• dhammÄ• ticÄ• rino.

aticiá¹‡á¹‡o mayÄ• dhammo, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __disvÄ• _ti, bhikkhave, so uyyÄ• napÄ• lo rÄ• jÄ• naá¹ƒ rÄ• jasabhÄ• yaá¹ƒ nisinna
paá¹-ivedesi, ``yassÄ• sÄ«â€™â€™ ti vadanto Ä• rocesÄ«ti attho. __yassÄ• sÄ«_ti, mahÄ•
anukampako muducitto ahosi, yassa abhiá¹‡haá¹ƒ vaá¹‡á¹‡aá¹ƒ payirudÄ• hÄ• si, so ayaá¹
antare sÄ• dhu laddhakoti sammato anuppatto tava uyyÄ• ne silÄ• paá¹-á¹-e isigaá¹‡apariv
viya nisinno. __taramÄ• narÅ«po_ti, mahÄ• rÄ• ja, pabbajitÄ• nÄ• ma kule vÄ• gaá¹‡e vÄ•
gacchantÄ• naÃ±Ã±eva pakkameyyuá¹ƒ, tasmÄ• taramÄ• narÅ«po khippaá¹ƒ niyyÄ• hi, m
sÄ«lÄ• diguá¹‡Ä• naá¹ƒ esitattÄ• passa __mahesinaá¹ƒ_.

__tato_ti, bhikkhave, so rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• tato tassa vacanato anantaramev
nikkhipitvÄ• tassa kira uyyÄ• nadvÄ• raá¹ƒ \Be V 282/ patvÄ• va etadahosi --- ``pabbajitÄ•
garuá¹-á¹-hÄ• niyÄ• , saá¹ƒkiccatÄ• pasassa santikaá¹ƒ uddhatavesena gantuá¹ƒ ayuttaâ€™

maá¹‡icittasuvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ vÄ• labÄ«janiá¹ƒ, kaÃ±canamayaá¹ƒ uá¹‡hÄ«sapaá¹
maá¹…galakhaggaá¹ƒ, setacchattaá¹ƒ \Ne V 257/, sovaá¹‡á¹‡apÄ• dukÄ• ti imÄ• ni paÃ±ca
apanesi. tena vuttaá¹ƒ ``nikkhippÄ• â€™â€™ ti. __paá¹-icchada_nti tameva rÄ• jakakudhab
á¹-hapayitvÄ• bhaá¹‡á¸• Ä• gÄ• rikassa hatthe datvÄ• . __dÄ• yapassasmi_nti evaá¹ƒnÄ•
amaÃ±Ã±athÄ• _ti atha so idÄ• ni me paÃ±haá¹ƒ pucchituá¹ƒ kÄ• loti jÄ• ni. pÄ• á¸·iyaá¹ƒ p
nti Ä• gataá¹ƒ, tassa kÄ• lÄ• nurÅ«pena paÃ±hapucchanaá¹ƒ amaÃ±Ã±athÄ• ti attho. __pa
__peccÄ• _ti paá¹-igantvÄ• , paralokassa vÄ• nÄ• metaá¹ƒ, tasmÄ• paraloketi attho. __ma
sucaritadhammo aticiá¹‡á¹‡o pitughÄ• takammaá¹ƒ kataá¹ƒ, taá¹ƒ me akkhÄ• hi, kaá¹ƒ gati
gacchanti, katarasmiá¹ƒ niraye paccantÄ«ti pucchati.

taá¹ƒ sutvÄ• bodhisatto ``tena hi, mahÄ• rÄ• ja, suá¹‡ohÄ«â€™â€™ ti vatvÄ• ovÄ• daá¹ƒ
tamatthaá¹ƒ pakÄ• sento Ä• ha ---

78__._ á¹• 21 ``isÄ« avaca saá¹ƒkicco, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ.

Ä• sÄ«naá¹ƒ dÄ• yapassasmiá¹ƒ, mahÄ• rÄ• ja suá¹‡ohi me ||

79__._ á¹• 21 ``uppathena vajantassa, yo maggamanusÄ• sati.

tassa ce vacanaá¹ƒ kayirÄ• , nÄ• ssa maggeyya kaá¹‡á¹-ako ||

80__._ á¹• 21 ``adhammaá¹ƒ paá¹-ipannassa, yo dhammamanusÄ• sati.

tassa ce vacanaá¹ƒ kayirÄ• , na so gaccheyya duggatiâ€™â€™ nti ||

tattha __uppathenÄ• _ti corehi pariyuá¹-á¹-hitamaggena. __maggamanusÄ• satÄ«_ti khem
__nÄ• ssa maggeyya kaá¹‡á¹-ako_ti tassa ovÄ• dakarassa purisassa \Ee V 266/ mukhaá¹ƒ
passeyya. __yo dhamma_nti yo sucaritadhammaá¹ƒ. __na so_ti so puriso nirayÄ• dibhedaá
gaccheyya. uppathasadiso hi, mahÄ• rÄ• ja, adhammo, khemamaggasadiso sucaritadhamm
``pitaraá¹ƒ ghÄ• tetvÄ• rÄ• jÄ• homÄ«â€™â€™ ti mayhaá¹ƒ kathetvÄ• mayÄ• paá¹-ibÄ•
pitaraá¹ƒ ghÄ• tetvÄ• idÄ• ni \Be V 283/ socasi, paá¹‡á¸• itÄ• naá¹ƒ ovÄ• daá¹ƒ akaronto n
viya mahÄ• byasanaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

evamassa ovÄ• daá¹ƒ datvÄ• upari dhammaá¹ƒ desento Ä• ha ---

81__._ á¹• 21 ``dhammo \Ne V 258/ patho mahÄ• rÄ• ja, adhammo pana uppatho.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiá¹ƒ ||

82__._ á¹• 21 ``adhammacÄ• rino rÄ• ja, narÄ• visamajÄ«vino.

yaá¹ƒ gatiá¹ƒ pecca gacchanti, niraye te suá¹‡ohi me ||

83__._ á¹• 21 ``saÃ±jÄ«vo kÄ• á¸·asutto ca, saá¹…ghÄ• to dve ca roruvÄ• .

athÄ• paro mahÄ• vÄ«ci, tÄ• pano ca patÄ• pano ||

84__._ á¹• 21 ``iccete aá¹-á¹-ha nirayÄ• , akkhÄ• tÄ• duratikkamÄ• .

Ä• kiá¹‡á¹‡Ä• luddakammehi, paccekÄ• soá¸·asussadÄ• ||

85__._ á¹• 21 ``kadariyatÄ• panÄ• ghorÄ• , accimanto mahabbhayÄ• .

lomahaá¹ƒsanarÅ«pÄ• ca, bhesmÄ• paá¹-ibhayÄ• dukhÄ• ||

86__._ á¹• 21 ``catukkaá¹‡á¹‡Ä• catudvÄ• rÄ• , vibhattÄ• bhÄ• gaso mitÄ• .

ayopÄ• kÄ• rapariyantÄ• , ayasÄ• paá¹-ikujjitÄ• ||

87__._ á¹• 21 ``tesaá¹ƒ ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, phuá¹-Ä• tiá¹-á¹-hanti sabbadÄ• ||

88__._ á¹• 21 ``ete patanti niraye, uddhaá¹ƒpÄ• dÄ• avaá¹ƒsirÄ• .

isÄ«naá¹ƒ ativattÄ• ro, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ ||

89__._ á¹• 21 ``te bhÅ«nahuno paccanti, macchÄ• bilakatÄ• yathÄ• .

saá¹ƒvacchare asaá¹…kheyye, narÄ• kibbisakÄ• rino ||

90__._ á¹• 21 ``á¸• ayhamÄ• nena gattena, niccaá¹ƒ santarabÄ• hiraá¹ƒ.

nirayÄ• nÄ• dhigacchanti, dvÄ• raá¹ƒ nikkhamanesino ||

91__._ á¹• 21 ``puratthimena \Ne V 259/ dhÄ• vanti, tato dhÄ• vanti pacchato.

uttarenapi dhÄ• vanti, tato dhÄ• vanti dakkhiá¹‡aá¹ƒ.

yaá¹ƒ yaÃ±hi dvÄ• raá¹ƒ gacchanti, taá¹ƒ tadeva pidhÄ«yare ||

92__._ á¹• 21 ``bahÅ«ni \Ee V 267/ \Be V 284/ vassasahassÄ• ni, janÄ• nirayagÄ• mino.

bÄ• hÄ• paggayha kandanti, patvÄ• dukkhaá¹ƒ anappakaá¹ƒ ||

93__._ á¹• 21 ``Ä• sÄ«visaá¹ƒva kupitaá¹ƒ, tejassiá¹ƒ duratikkamaá¹ƒ.

na sÄ• dhurÅ«pe Ä• sÄ«de, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ ||

94__._ á¹• 21 ``atikÄ• yo mahissÄ• so, ajjuno kekakÄ• dhipo.

sahassabÄ• hu ucchinno, isimÄ• sajja gotamaá¹ƒ ||

95__._ á¹• 21 ``arajaá¹ƒ rajasÄ• vacchaá¹ƒ, kisaá¹ƒ avakiriya daá¹‡á¸• akÄ«.

tÄ• lova mÅ«lato chinno, sa rÄ• jÄ• vibhavaá¹…gato ||

96__._ á¹• 21 ``upahacca manaá¹ƒ majjho, mÄ• taá¹…gasmiá¹ƒ yasassine.

sapÄ• risajjo ucchinno, majjhÄ• raÃ±Ã±aá¹ƒ tadÄ• ahu ||

97__._ á¹• 21 ``kaá¹‡hadÄ«pÄ• yanÄ• sajja, isiá¹ƒ andhakaveá¹‡á¸• ayo.

aÃ±Ã±oÃ±Ã±aá¹ƒ musalÄ• hantvÄ• , sampattÄ• yamasÄ• dhanaá¹ƒ ||

98__._ á¹• 21 ``athÄ• yaá¹ƒ isinÄ• satto, antalikkhacaro pure.

pÄ• vekkhi pathaviá¹ƒ cecco, hÄ«natto pattapariyÄ• yaá¹ƒ ||

99__._ á¹• 21 ``tasmÄ• hi chandÄ• gamanaá¹ƒ, nappasaá¹ƒsanti paá¹‡á¸• itÄ• .

aduá¹-á¹-hacitto bhÄ• seyya, giraá¹ƒ saccÅ«pasaá¹ƒhitaá¹ƒ ||

100__._ á¹• 21 ``manasÄ• ce paduá¹-á¹-hena, yo naro pekkhate muniá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, gantÄ• so nirayaá¹ƒ adho ||

101__._ á¹• 21 ``ye \Ne V 260/ vuá¸• á¸• he paribhÄ• santi, pharusÅ«pakkamÄ• janÄ• .

anapaccÄ• adÄ• yÄ• dÄ• , tÄ• lavatthu bhavanti te ||

102__._ á¹• 21 ``yo ca pabbajitaá¹ƒ hanti, katakiccaá¹ƒ mahesinaá¹ƒ.

sa kÄ• á¸·asutte niraye, cirarattÄ• ya paccati ||

103__._ á¹• 21 ``yo ca rÄ• jÄ• adhammaá¹-á¹-ho, raá¹-á¹-haviddhaá¹ƒsano mago.

tÄ• payitvÄ• janapadaá¹ƒ, tÄ• pane pecca paccati ||

104__._ á¹• 21 ``so ca vassasahassÄ• ni, sataá¹ƒ dibbÄ• ni paccati.

accisaá¹…ghapareto so, dukkhaá¹ƒ vedeti vedanaá¹ƒ ||

105__._ á¹• 21 ``tassa \Ee V 268/ \Be V 285/ aggisikhÄ• kÄ• yÄ• , niccharanti pabhassarÄ•

tejobhakkhassa gattÄ• ni, lomehi ca nakhehi ca ||

106__._ á¹• 21 ``á¸• ayhamÄ• nena gattena, niccaá¹ƒ santarabÄ• hiraá¹ƒ.

dukkhÄ• bhitunno nadati, nÄ• go tuttaá¹-á¹-ito yathÄ• ||

107__._ á¹• 21 ``yo lobhÄ• pitaraá¹ƒ hanti, dosÄ• vÄ• purisÄ• dhamo.

sa kÄ• á¸·asutte niraye, cirarattÄ• ya paccati ||

108__._ á¹• 21 ``sa tÄ• diso paccati lohakumbhiyaá¹ƒ, pakkaÃ±ca sattÄ«hi hananti nittacaá

andhaá¹ƒ karitvÄ• muttakarÄ«sabhakkhaá¹ƒ, khÄ• re nimujjanti tathÄ• vidhaá¹ƒ naraá¹ƒ ||

109__._ á¹• 21 ``tattaá¹ƒ pakkuthitamayoguá¸·aÃ±ca, dÄ«ghe ca phÄ• le cirarattatÄ• pite.

vikkhambhamÄ• dÄ• ya vibandharajjubhi, vivaá¹-e mukhe sampavisanti rakkhasÄ• ||

110__._ á¹• 21 ``sÄ• mÄ• ca soá¹‡Ä• sabalÄ• ca gijjhÄ• , kÄ• kolasaá¹…ghÄ• ca dijÄ• a

saá¹…gamma khÄ• danti vipphandamÄ• naá¹ƒ, jivhaá¹ƒ vibhajja vighÄ• saá¹ƒ salohitaá¹ƒ ||

111__._ á¹• 21 ``taá¹ƒ \Ne V 261/ daá¸• á¸• hatÄ• laá¹ƒ paribhinnagattaá¹ƒ, nippothayantÄ•

ratÄ« hi tesaá¹ƒ dukhino panÄ«tare, etÄ• disasmiá¹ƒ niraye vasanti.

ye keci loke idha pettighÄ• tino ||

112__._ á¹• 21 ``putto ca mÄ• taraá¹ƒ hantvÄ• , ito gantvÄ• yamakkhayaá¹ƒ.

bhusamÄ• pajjate dukkhaá¹ƒ, attakammaphalÅ«pago ||

113__._ á¹• 21 ``amanussÄ• atibalÄ• , hantÄ• raá¹ƒ janayantiyÄ• .

ayomayehi vÄ• lehi, pÄ«á¸·ayanti punappunaá¹ƒ ||

114__._ á¹• 21 ``tamassavaá¹ƒ \Ee V 269/ \Be V 286/ sakÄ• gattÄ• , rudhiraá¹ƒ attasambh

tambalohavilÄ«naá¹ƒva, tattaá¹ƒ pÄ• yenti mattighaá¹ƒ ||

115__._ á¹• 21 ``jigucchaá¹ƒ kuá¹‡apaá¹ƒ pÅ«tiá¹ƒ, duggandhaá¹ƒ gÅ«thakaddamaá¹ƒ.

pubbalohitasaá¹…kÄ• saá¹ƒ, rahadamogayha tiá¹-á¹-hati ||

116__._ á¹• 21 ``tamenaá¹ƒ kimayo tattha, atikÄ• yÄ• ayomukhÄ• .

chaviá¹ƒ bhetvÄ• na khÄ• danti, saá¹ƒgiddhÄ• maá¹ƒsalohite ||

117__._ á¹• 21 ``so ca taá¹ƒ nirayaá¹ƒ patto, nimuggo sataporisaá¹ƒ.

pÅ«tikaá¹ƒ kuá¹‡apaá¹ƒ vÄ• ti, samantÄ• satayojanaá¹ƒ ||

118__._ á¹• 21 ``cakkhumÄ• pi hi cakkhÅ«hi, tena gandhena jÄ«yati.

etÄ• disaá¹ƒ brahmadatta, mÄ• tugho labhate dukhaá¹ƒ ||

119__._ á¹• 21 ``khuradhÄ• ramanukkamma, tikkhaá¹ƒ durabhisambhavaá¹ƒ.

patanti gabbhapÄ• tiyo, duggaá¹ƒ vetaraá¹‡iá¹ƒ nadiá¹ƒ ||

120__._ á¹• 21 ``ayomayÄ• simbaliyo, soá¸·asaá¹…gulakaá¹‡á¹-akÄ• .

ubhato abhilambanti, duggaá¹ƒ vetaraá¹‡iá¹ƒ nadiá¹ƒ ||

121__._ á¹• 21 ``te \Ne V 262/ accimanto tiá¹-á¹-hanti, aggikkhandhÄ• va Ä• rakÄ• .

Ä• dittÄ• jÄ• tavedena, uddhaá¹ƒ yojanamuggatÄ• ||

122__._ á¹• 21 ``ete vajanti niraye, tatte tikhiá¹‡akaá¹‡á¹-ake.

nÄ• riyo ca aticÄ• rÄ• , narÄ• ca paradÄ• ragÅ« ||

123__._ á¹• 21 ``te patanti adhokkhandhÄ• , vivattÄ• vihatÄ• puthÅ«.

sayanti vinividdhaá¹…gÄ• , dÄ«ghaá¹ƒ jagganti sabbadÄ• ||

124__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, mahatiá¹ƒ pabbatÅ«pamaá¹ƒ.

lohakumbhiá¹ƒ pavajjanti, tattaá¹ƒ aggisamÅ«dakaá¹ƒ ||

125__._ á¹• 21 ``evaá¹ƒ divÄ• ca ratto ca, dussÄ«lÄ• mohapÄ• rutÄ• .

anubhonti sakaá¹ƒ kammaá¹ƒ, pubbe dukkaá¹-amattano ||

126__._ á¹• 21 ``yÄ• ca bhariyÄ• dhanakkÄ«tÄ• , sÄ• mikaá¹ƒ atimaÃ±Ã±ati.

sassuá¹ƒ vÄ• sasuraá¹ƒ vÄ• pi, jeá¹-á¹-haá¹ƒ vÄ• pi nanandaraá¹ƒ ||

127__._ á¹• 21 ``tassÄ• \Be V 287/ vaá¹…kena jivhaggaá¹ƒ, nibbahanti sabandhanaá¹ƒ.

sa \Ee V 270/ byÄ• mamattaá¹ƒ kiminaá¹ƒ, jivhaá¹ƒ passati attani.

viÃ±Ã±Ä• petuá¹ƒ na sakkoti, tÄ• pane pecca paccati ||

128__._ á¹• 21 ``orabbhikÄ• sÅ«karikÄ• , macchikÄ• migabandhakÄ• .

corÄ• goghÄ• takÄ• luddÄ• , avaá¹‡á¹‡e vaá¹‡á¹‡akÄ• rakÄ• ||

129__._ á¹• 21 ``sattÄ«hi lohakÅ«á¹-ehi, nettiá¹ƒsehi usÅ«hi ca.

haÃ±Ã±amÄ• nÄ• khÄ• ranadiá¹ƒ, papatanti avaá¹ƒsirÄ• ||

130__._ á¹• 21 ``sÄ• yaá¹ƒ pÄ• to kÅ«á¹-akÄ• rÄ«, ayokÅ«á¹-ehi haÃ±Ã±ati.

tato vantaá¹ƒ durattÄ• naá¹ƒ, paresaá¹ƒ bhuÃ±jare sadÄ• ||

131__._ á¹• 21 ``dhaá¹…kÄ• \Ne V 263/ bheraá¹‡á¸• akÄ• gijjhÄ• , kÄ• kolÄ• ca ayomukh

vipphandamÄ• naá¹ƒ khÄ• danti, naraá¹ƒ kibbisakÄ• rakaá¹ƒ ||

132__._ á¹• 21 ``ye migena migaá¹ƒ hanti, pakkhiá¹ƒ vÄ• pana pakkhinÄ• .

asanto rajasÄ• channÄ• , gantÄ• te nirayussadaâ€™â€™ nti ||

tattha __dhammo patho_ti dasakusalakammapathadhammo khemo appaá¹-ibhayo sugatim adhammena kappitajÄ«vikÄ• . __niraye te_ti te etesaá¹ƒ nibbattaniraye kathemi. __suá¹‡oh raÃ±Ã±Ä• pitughÄ• takÄ• naá¹ƒ nibbattanirayaá¹ƒ pucchitopi pathamaá¹ƒ taá¹ƒ adassetvÄ• soá¸·asa ca ussadaniraye dassetuá¹ƒ evamÄ• ha. kiá¹ƒkÄ• raá¹‡Ä• ? paá¹-hamaÃ±hi tasmi phalitena hadayena tattheva mareyya, imesu pana nirayesu paccamÄ• nasatte disvÄ• diá¹- ``ahaá¹ƒ viya aÃ±Ã±epi bahÅ« pÄ• pakammino atthi, ahaá¹ƒ etesaá¹ƒ antare paccissÄ• mÄ saÃ±jÄ• tupatthambho arogo bhavissatÄ«ti te pana niraye dassento mahÄ• satto paá¹-hama dvidhÄ• katvÄ• pacchÄ• dassesi.

tesaá¹ƒ vacanattho --- nirayapÄ• lehi pajjalitÄ• ni nÄ• nÄ• vudhÄ• ni gahetvÄ• khaá¹‡á¸• Ä hÄ«raá¹ƒ hÄ«raá¹ƒ katÄ• nerayikasattÄ• punappunaá¹ƒ saÃ±jÄ«vanti etthÄ• ti __saÃ±jÄ«v punappunaá¹ƒ nadantÄ• vaggantÄ• pajjalitÄ• ni nÄ• nÄ• vudhÄ• ni gahetvÄ• jalitÄ• ya lo aparÄ• paraá¹ƒ anubandhitvÄ• paharitvÄ• jalitapathaviyaá¹ƒ patite jalitakÄ• á¸·asuttaá¹ƒ p jalitapharasuá¹ƒ \Be V 288/ gahetvÄ• sayaá¹ƒ unnadantÄ• mahantena aá¹-á¹-assarena vir soá¸·asaá¹ƒse karontÄ• ettha tacchantÄ«ti __kÄ• á¸·asutto_. mahantÄ• jalitaayapabbatÄ• __saá¹…ghÄ• to_. tattha kira satte navayojanÄ• ya jalitÄ• ya ayapathaviyÄ• yÄ• va kaá¹-ito

niccale karonti. atha puratthimato jalito ayapabbato samuá¹-á¹-hÄ• ya asani viya viravanto Ä
saá¹‡hakaraá¹‡iyaá¹ƒ tile pisanto viya gantvÄ• pacchimadisÄ• ya tiá¹-á¹-hati, pacchimadisa
tatheva gantvÄ• puratthimadisÄ• ya tiá¹-á¹-hati. dve pana ekato samÄ• gantvÄ• ucchuyant
pÄ«á¸·enti. evaá¹ƒ tattha bahÅ«ni vassasatasahassÄ• ni dukkhaá¹ƒ anubhonti.

__dve ca roruvÄ• _ti jÄ• laroruvo, dhÅ«maroruvo cÄ• ti dve. tattha jÄ• laroruvo kappena sa
rattalohajÄ• lÄ• hi puá¹‡á¹‡o, dhÅ«maroruvo khÄ• radhÅ«mena puá¹‡á¹‡o. tesu jÄ• laroruv
vaá¹‡á¹‡amukhehi jÄ• lÄ• pavisitvÄ• sarÄ«raá¹ƒ dahanti, dhÅ«maroruve paccantÄ• naá¹ƒ
khÄ• radhÅ«mo \Ne V 264/ pavisitvÄ• piá¹-á¹-haá¹ƒ viya sarÄ«raá¹ƒ sedeti. ubhayatthapi p
mahÄ• viravaá¹ƒ viravantÄ«ti dvepi ``roruvÄ• â€™â€™ ti vuttÄ• . jÄ• lÄ• naá¹ƒ vÄ• paccan
dukkhassa vÄ• vÄ«ci antaraá¹ƒ natthi etthÄ• ti avÄ«ci, mahanto avÄ«ci __mahÄ• vÄ«ci_. t
bhittÄ«hi jÄ• lÄ• uá¹-á¹-hahitvÄ• pacchimÄ• dÄ«su paá¹-ihaÃ±Ã±ati, tÄ• ca bhittiyo vinivijj
yojanasataá¹ƒ gaá¹‡hÄ• ti. heá¹-á¹-hÄ• uá¹-á¹-hitÄ• jÄ• lÄ• upari paá¹-ihaÃ±Ã±ati, upari u
heá¹-á¹-hÄ• paá¹-ihaÃ±Ã±ati. evaá¹ƒ tÄ• vettha jÄ• lÄ• naá¹ƒ vÄ«ci nÄ• ma natthi. tassa pa
á¹-hÄ• naá¹ƒ khÄ«ravallipiá¹-á¹-hassa pÅ«ritanÄ• á¸·i viya sattehi nirantaraá¹ƒ pÅ«ritaá¹ƒ ca
paccantÄ• naá¹ƒ sattÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ•
paccanti. evamettha sattÄ• naá¹ƒ vÄ«ci nÄ• ma natthi. yathÄ• pana jivhagge cha madhubin
tambalohabinduno anudahanabalavatÄ• ya abbohÄ• rikÄ• ni honti, tathÄ• tattha anudahan
akusalavipÄ• kupekkhÄ• abbohÄ• rikÄ• honti, dukkhameva nirantaraá¹ƒ paÃ±Ã±Ä• yati. e
nÄ• ma natthi. svÄ• yaá¹ƒ saha bhittÄ«hi vikkhambhato aá¹-á¹-hÄ• rasÄ• dhikatiyojanasato
catupaá¹‡á¹‡Ä• sÄ• dhikanavayojanasato, saha ussadehi dasa yojanasahassÄ• ni. evamas

niccale \Be V 289/ satte tapatÄ«ti __tÄ• pano_. ativiya tÄ• petÄ«ti __patÄ• pano_. tattha tÄ
satte tÄ• lakkhandhappamÄ• á¹‡e jalitaayasÅ«le nisÄ«dÄ• penti. tato heá¹-á¹-hÄ• pathavÄ
jalanti, sattÄ• jalanti. evaá¹ƒ so nirayo niccale satte tapati. itarasmiá¹ƒ pana nibbattasatte ja
Ä• vudhehi paharitvÄ• jalitaá¹ƒ ayapabbataá¹ƒ Ä• ropenti. tesaá¹ƒ pabbatamatthake á¹-hita
vÄ• to paharati. te tattha saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• uddhaá¹ƒpÄ• dÄ• adhosirÄ• pata
ayapathavito jalitÄ• ni ayasÅ«lÄ• ni uá¹-á¹-hahanti. te tÄ• ni matthakeneva paharitvÄ• tesu
\Ee V 272/ jalantÄ• paccanti. evamesa ativiya tÄ• petÄ«ti.

bodhisatto pana ete niraye dassento paá¹-hamaá¹ƒ saÃ±jÄ«vaá¹ƒ dassetvÄ• tattha paccan
mahÄ• janassa mahÄ• bhaye uppanne taá¹ƒ antaradhÄ• petvÄ• puna pathaviá¹ƒ dvidhÄ•
tatthapi paccamÄ• ne satte disvÄ• mahÄ• janassa mahÄ• bhaye uppanne tampi antaradhÄ
paá¹-ipÄ• á¹-iyÄ• dassesi. tato rÄ• jÄ• naá¹ƒ Ä• mantetvÄ• , ``mahÄ• rÄ• ja, tayÄ• imesu a
paccamÄ• ne satte disvÄ• appamÄ• daá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• puna
kiccaá¹ƒ kathetuá¹ƒ __ ``icceteâ€™â€™ _tiÄ• dimÄ• ha. tattha __akkhÄ• tÄ• _ti mayÄ• ca
porÄ• á¹‡akehi ca kathitÄ• yeva. __Ä• kiá¹‡á¹‡Ä• _ti paripuá¹‡á¹‡Ä• . __paccekÄ• soá¸·as
265/ nirayÄ• naá¹ƒ ekekassa catÅ«su dvÄ• resu ekekasmiá¹ƒ cattÄ• ro cattÄ• ro katvÄ• so

ussadanirayÄ• ti sabbepi sataá¹ƒ aá¹-á¹-havÄ«sati ca ussadanirayÄ• aá¹-á¹-ha ca mahÄ• r
chattiá¹ƒsanirayasataá¹ƒ. __kadariyatÄ• panÄ• _ti sabbete kadariyÄ• naá¹ƒ tÄ• panÄ• . bal
kammanibbattÄ• naá¹ƒ accÄ«naá¹ƒ atthitÄ• ya __accimanto_. bhayassa mahantatÄ• ya __
vÄ• sutamattÄ• vÄ• lomÄ• ni haá¹ƒsantÄ«ti __lomahaá¹ƒsanarÅ«pÄ• ca_. bhÄ«sanatÄ•
__paá¹-ibhayÄ• _. sukhÄ• bhÄ• vena __dukhÄ• . catukkaá¹‡á¹‡Ä• _ti sabbepi caturassama
catudvÄ• ravasena vibhattÄ• . __bhÄ• gaso mitÄ• _ti dvÄ• ravÄ«thÄ«naá¹ƒ vasena koá¹-á¹
__ayasÄ• paá¹-ikujjitÄ• _ti sabbepi \Be V 290/ navayojanikena ayakapÄ• lena paá¹-icchan
tiá¹-á¹-hantÄ«_ti sabbepi ettakaá¹ƒ á¹-hÄ• naá¹ƒ anupharitvÄ• tiá¹-á¹-hanti.

__uddhaá¹ƒpÄ• dÄ• avaá¹ƒsirÄ• _ti evaá¹ƒ tesu tesu nirayesu samparivattitvÄ• punappun
sandhÄ• yÄ• ha. __ativattÄ• ro_ti pharusavÄ• cÄ• hi atikkamitvÄ• vattÄ• ro. mahÄ• nirayes
dhammikasamaá¹‡abrÄ• hmaá¹‡esu katÄ• parÄ• dhÄ• va paccanti, tasmÄ• evamÄ• ha. __
ativattÄ• ro attano vuá¸• á¸• hiyÄ• hatattÄ• bhÅ«nahuno koá¹-á¹-hÄ• sakatÄ• macchÄ• v
__asaá¹…kheyye_ti gaá¹‡etuá¹ƒ asakkuá¹‡eyye. __kibbisakÄ• rino_ti dÄ• ruá¹‡akammakÄ
nirayÄ• nikkhamanaá¹ƒ esantÄ• pi gavesantÄ• pi nikkhamanadvÄ• raá¹ƒ nÄ• dhigacchanti
taá¹ƒ dvÄ• raá¹ƒ apÄ• rutaá¹ƒ hoti, atha tadabhimukhÄ• dhÄ• vanti, tesaá¹ƒ tattha chaviÄ•
dvÄ• rasamÄ«paá¹ƒ pattÄ• naÃ±ca tesaá¹ƒ taá¹ƒ pidhÄ«yati, pacchimadvÄ• raá¹ƒ apÄ• rut
sabbattha. __na sÄ• dhurÅ«pe_ti vuttappakÄ• raá¹ƒ sappaá¹ƒ viya sÄ• dhurÅ«pe isayo __r
pharusavacanena kÄ• yakammena vÄ• ghaá¹-á¹-ento upagaccheyya. kiá¹ƒkÄ• raá¹‡Ä• ? s
Ä• sÄ• ditattÄ• aá¹-á¹-hasu mahÄ• nirayesu mahÄ• dukkhassa anubhavitabbattÄ• .

idÄ• ni ye rÄ• jÄ• no tathÄ• rÅ«pe Ä• sÄ• detvÄ• taá¹ƒ dukkhaá¹ƒ pattÄ• , te dassetuá¹ƒ _
_tiÄ• dimÄ• ha. tattha __atikÄ• yo_ti balasampanno mahÄ• kÄ• yo. __mahissÄ• so_ti \Ee V
__kekakÄ• dhipo_ti kekakaraá¹-á¹-hÄ• dhipati. __sahassabÄ• hÅ«_ti paÃ±cahi dhanuggaha
Ä• ropetabbaá¹ƒ dhanuá¹ƒ Ä• ropanasamatthatÄ• ya sahassabÄ• hu. __vibhavaá¹…gato_ti
pana __sarabhaá¹…gajÄ• take_ (J II 17.50 Ä• dayo) vitthÄ• ritÄ• ni. __upahacca mana_nti
padÅ«setvÄ• . __mÄ• taá¹…gasmi_nti mÄ• taá¹…gapaá¹‡á¸• ite. vatthu __mÄ• taá¹…gajÄ•
vaá¹‡á¹‡itaá¹ƒ. __kaá¹‡hadÄ«pÄ• yanÄ• sajjÄ• _ti kaá¹‡hadÄ«pÄ• yanaá¹ƒ Ä• sajja. __yan
nirayapÄ• lakaraÃ±Ã±o Ä• á¹‡Ä• pavattaá¹-á¹-hÄ• naá¹ƒ. vatthu __ghaá¹-apaá¹‡á¸• itajÄ• t
vitthÄ• ritaá¹ƒ \Ne V 266/. __isinÄ• _ti kapilatÄ• pasena. __pÄ• vekkhÄ«_ti paviá¹-á¹-ho. __
__hÄ«natto_ti parihÄ«nattabhÄ• vo antarahitaiddhi. __pattapariyÄ• ya_nti pariyÄ• yaá¹ƒ ma
vatthu __cetiyajÄ• take_ (J I 8.45 Ä• dayo) kathitaá¹ƒ.

__tasmÄ• _ \Be V 291/ __hÄ«_ti yasmÄ• cittavasiko hutvÄ• isÄ«su aparajjhitvÄ• aá¹-á¹-h
paccati, tasmÄ• hi. __chandÄ• gamana_nti chandÄ• dicatubbidhampi agatigamanaá¹ƒ. __p
__gantÄ• so nirayaá¹ƒ adho_ti so tena adhogamaniyena kammena adhonirayameva gacch
``nirayussadaâ€™â€™ nti likhitaá¹ƒ, tassa ussadanirayaá¹ƒ gacchatÄ«ti attho. __vuá¸• á¸•
guá¹‡avuá¸• á¸• he ca. __anapaccÄ• _ti bhavantarepi apaccaá¹ƒ vÄ• dÄ• yÄ• daá¹ƒ vÄ• r

__tÄ• lavatthÅ«_ti diá¹-á¹-hadhammepi chinnamÅ«latÄ• lo viya mahÄ• vinÄ• saá¹ƒ patvÄ• pabbajitaá¹ƒ hantÄ«_ti yo bÄ• lajano samaá¹‡aá¹ƒ hanati. __cirarattÄ• yÄ• _ti ciraá¹ƒ kÄ• la

evaá¹ƒ mahÄ• satto isiviheá¹-hakÄ• naá¹ƒ paccananiraye dassetvÄ• upari adhammikarÄ• dassento __ ``yo cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __raá¹-á¹-haviddhaá¹ƒsano_ti chandÄ raá¹-á¹-hassa viddhaá¹ƒsano. __accisaá¹…ghapareto_ti accisamÅ«haparikkhitto. __tejobha khÄ• dantassa. __gattÄ• nÄ«_ti tigÄ• vute sarÄ«re sabbaá¹…gapaccaá¹…gÄ• ni. __lomehi saddhiá¹ƒ sabbÄ• ni ekajÄ• lÄ• ni honti. __tuttaá¹-á¹-Ä«to_ti Ä• neÃ±jakÄ• raá¹‡aá¹ƒ kÄ• ri nÄ• go yathÄ• nadati.

evaá¹ƒ mahÄ• satto adhammikarÄ• jÅ«naá¹ƒ paccananiraye dassetvÄ• idÄ• ni pitughÄ• ta dassetuá¹ƒ __ ``yo lobhÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __lobhÄ• _ti yasadhanalobhena duá¹-á¹-hacittatÄ• ya vÄ• . __nittaca_nti lohakumbhiyaá¹ƒ bahÅ«ni vasasahassÄ• ni pakkaá tigÄ• vutamassa sarÄ«raá¹ƒ nittacaá¹ƒ katvÄ• jalitÄ• ya lohapathaviyaá¹ƒ pÄ• tetvÄ• tiá¹‡ koá¹-á¹-etvÄ• cuá¹‡avicuá¹‡á¹‡aá¹ƒ karonti. __andhaá¹ƒ karitvÄ• _ti, mahÄ• rÄ• ja, taá¹ƒ p nirayapÄ• lÄ• jalitalohapathaviyaá¹ƒ uttÄ• naá¹ƒ pÄ• tetvÄ• jalitehi ayasÅ«lehi akkhÄ«ni b karitvÄ• mukhe uá¹‡haá¹ƒ muttakarÄ«saá¹ƒ pakkhipitvÄ• palÄ• lapÄ«á¹-haá¹ƒ viya naá¹ƒ saá¹‡á¹-hite khÄ• re lohaudake nimujjÄ• penti. __tattaá¹ƒ pakkuthitamayoguá¸·aÃ±cÄ• _ti p gÅ«thakalalaÃ±ceva jalitaayoguá¸·aÃ±ca khÄ• dÄ• penti. so pana taá¹ƒ Ä• hariyamÄ• naá¹ athassa dÄ«ghe ciratÄ• pite jalamÄ• ne phÄ• le Ä• dÄ• ya mukhaá¹ƒ vikkhambhetvÄ• viva ayabalisaá¹ƒ \Be V 292/ khipitvÄ• \Ne V 267/ jivhaá¹ƒ nÄ«haritvÄ• \Ee V 274/ tasmiá¹ƒ viv ayoguá¸·aá¹ƒ sampavisanti pakkhipanti. __rakkhasÄ• _ti nirayapÄ• lÄ• .

__sÄ• mÄ• cÄ• _ti, mahÄ• rÄ• ja, tassa pitughÄ• takassa jivhaá¹ƒ balisena nikkaá¸• á¸• hi pathaviyaá¹ƒ nÄ«hataá¹ƒ jivhaá¹ƒ sÄ• mÄ• soá¹‡Ä• sabalavaá¹‡á¹‡Ä• sunakhÄ• ca loha kÄ• kolasaá¹…ghÄ• ca aÃ±Ã±e ca nÄ• nappakÄ• rÄ• sakuá¹‡Ä• samÄ• gantvÄ• Ä• vud kÄ• kapadÄ• kÄ• rena koá¹-á¹-hÄ• se katvÄ• vipphandamÄ• naá¹ƒ salohitaá¹ƒ vighÄ• saá¹ bhakkhayantÄ«ti attho. __taá¹ƒ daá¸• á¸• hatÄ• la_nti taá¹ƒ pitughÄ• takaá¹ƒ jhÄ• yamÄ• na jalitasarÄ«raá¹ƒ. __paribhinnagatta_nti tattha tattha paribhinnagattaá¹ƒ. __nippothayantÄ• _ ayamuggarehi paharantÄ• . __ratÄ« hi tesa_nti tesaá¹ƒ nirayapÄ• lÄ• naá¹ƒ sÄ• rati kÄ«á¸ panÄ«tare_ti itare pana nerayikasattÄ• dukkhitÄ• honti. __pettighÄ• tino_ti pitughÄ• takÄ• pitughÄ• takÄ• naá¹ƒ paccananirayaá¹ƒ disvÄ• rÄ• jÄ• bhÄ«tatasito ahosi.

atha naá¹ƒ mahÄ• satto samassÄ• setvÄ• mÄ• tughÄ• takÄ• naá¹ƒ paccananirayaá¹ƒ das yamanivesanaá¹ƒ, nirayanti attho. __attakammaphalÅ«pago_ti attano kammaphalena upaga nirayapÄ• lÄ• . __hantÄ• raá¹ƒ janayantiyÄ• _ti mÄ• tughÄ• takaá¹ƒ. __vÄ• lehÄ«_ti ayama ayayantena pÄ«á¸·ayanti. __ta_nti taá¹ƒ mÄ• tughÄ• takaá¹ƒ. __pÄ• yentÄ«_ti tassa pÄ«á¸ gaá¸·itvÄ• ayakapallaá¹ƒ pÅ«reti. atha naá¹ƒ yantato nÄ«haranti, tÄ• vadevassa sarÄ«raá¹

taá¹ƒ pathaviyaá¹ƒ uttÄ• naá¹ƒ nipajjÄ• petvÄ• vilÄ«naá¹ƒ tambalohaá¹ƒ viya pakkuthitaá¹ƒ
__ogayha tiá¹-á¹-hatÄ«_ti taá¹ƒ bahÅ«ni vassasahassÄ• ni ayayantehi pÄ«á¸·etvÄ• jegucch
mahante gÅ«thakalalaÄ• vÄ• á¹-e khipanti, so taá¹ƒ rahadaá¹ƒ ogayha ogÄ• hitvÄ• tiá¹-á¹-
ekadoá¹‡ikanÄ• vappamÄ• á¹‡asarÄ«rÄ• . __ayomukhÄ• _ti ayasÅ«cimukhÄ• . __chaviá¹ƒ
katvÄ• yÄ• va aá¹-á¹-himpi bhetvÄ• aá¹-á¹-himiÃ±jampi khÄ• danti. __saá¹ƒgiddhÄ• _ti ga
kevalaÃ±ca khÄ• danteva, adhomaggÄ• dÄ«hi pana pavisitvÄ• mukhÄ• dÄ«hi \Be V 293/ r
pavisitvÄ• dakkhiá¹‡apassÄ• dÄ«hi nikkhamanti, sakalampi sarÄ«raá¹ƒ chiddÄ• vachiddaá
atidukkhapareto viravanto paccati. __so cÄ• _ti so mÄ• tughÄ• tako ca taá¹ƒ sataporisaá¹ƒ
sasÄ«sako nimuggova hoti, taÃ±ca kuá¹‡apaá¹ƒ samantÄ• yojanasataá¹ƒ pÅ«tikaá¹ƒ hutvÄ
mÄ• tughÄ• tako.

evaá¹ƒ mahÄ• satto mÄ• tughÄ• takÄ• naá¹ƒ paccananirayaá¹ƒ dassetvÄ• puna gabbhap
dassento \Ne V 268/ gÄ• thamÄ• ha. __khuradhÄ• ramanukkammÄ• _ti khuradhÄ• raniraya
nirayapÄ• lÄ• mahantamahante khure upari dhÄ• re katvÄ• santharanti, tato yÄ• hi gabbha
\Ee V 275/ pivitvÄ• gabbhÄ• pÄ• titÄ• , tÄ• gabbhapÄ• tiniyo itthiyo jalitehi Ä• vudhehi pot
tÄ• tikhiá¹‡akhuradhÄ• rÄ• su khaá¹‡á¸• Ä• khaá¹‡á¸• ikÄ• hutvÄ• punappunaá¹ƒ uá¹-á¹-
khuradhÄ• ranirayaá¹ƒ akkamantiyo atikkamitvÄ• nirayapÄ• lehi anubaddhÄ• duggaá¹ƒ du
vetaraá¹‡iá¹ƒ nadiá¹ƒ patanti. tattha kammakÄ• raá¹‡aá¹ƒ __nimijÄ• take_ (J II 22.421 Ä• d

evaá¹ƒ gabbhapÄ• tinÄ«naá¹ƒ nirayaá¹ƒ dassetvÄ• mahÄ• satto yattha paradÄ• rikÄ• ca
paccanti, taá¹ƒ kaá¹‡á¹-akasimbalinirayaá¹ƒ dassento __ ``ayomayÄ• â€™â€™ _tiÄ• dimÄ•
abhilambantÄ«_ti vetaraá¹‡iyÄ• ubhosu tÄ«resu tÄ• saá¹ƒ simbalÄ«naá¹ƒ sÄ• khÄ• olamb
pajjalitasarÄ«rÄ• sattÄ• accimanto hutvÄ• tiá¹-á¹-hanti. __yojana_nti tigÄ• vutaá¹ƒ tesaá¹ƒ
uá¹-á¹-hitajÄ• lÄ• ya pana saddhiá¹ƒ yojanaubbedhÄ• honti. __ete vajantÄ«_ti te paradÄ• r
nÄ• nÄ• vidhehi Ä• vudhehi koá¹-á¹-iyamÄ• nÄ• ete simbaliniraye abhiruhanti. __te patantÄ
vassasahassÄ• ni rukkhaviá¹-apesu laggÄ• jhÄ• yitvÄ• puna nirayapÄ• lehi Ä• vudhehi vih
parivattitvÄ• adhosÄ«sakÄ• patanti. __puthÅ«_ti bahÅ«. __vinividdhaá¹…gÄ• _ti tesaá¹ƒ t
heá¹-á¹-hÄ• ayapathavito sÅ«lÄ• ni uá¹-á¹-hahitvÄ• tesaá¹ƒ matthakaá¹ƒ paá¹-icchanti, tÄ•
nikkhamanti, te evaá¹ƒ sÅ«lesu viddhasarÄ«rÄ• cirarattÄ• sayanti. __dÄ«gha_nti supinepi
dÄ«gharattaá¹ƒ jaggantÄ«ti attho. __ratyÄ• vivasÄ• ne_ti rattÄ«naá¹ƒ accayena, cirakÄ• lÄ
V 294/. __pavajjantÄ«_ti saá¹-á¹-hiyojanikaá¹ƒ jalitaá¹ƒ lohakumbhiá¹ƒ kappena saá¹‡á¹-hita
jalitatambaloharasapuá¹‡á¹‡aá¹ƒ lohakumbhiá¹ƒ nirayapÄ• lehi khittÄ• paccanti. __dussÄ«

evaá¹ƒ mahÄ• satto paradÄ• rikaaticÄ• rikÄ• naá¹ƒ paccanasimbalinirayaá¹ƒ dassetvÄ• ito
sÄ• mikavattasassusasuravattÄ• dÄ«ni apÅ«rentÄ«naá¹ƒ paccanaá¹-á¹-hÄ• naá¹ƒ pakÄ• s
_tiÄ• dimÄ• ha. tattha __atimaÃ±Ã±atÄ«_ti __bhisajÄ• take_ (J I 14.78 Ä• dayo) vuttaá¹ƒ sÄ
atikkamitvÄ• maÃ±Ã±ati. __jeá¹-á¹-haá¹ƒ vÄ• _ti sÄ• mikassa jeá¹-á¹-habhÄ• taraá¹ƒ. __na
bhaginiá¹ƒ. etesampi hi aÃ±Ã±atarassa hatthapÄ• dapiá¹-á¹-hiparikammanhÄ• panabhojanÄ

apÅ«rentÄ« tesu hirottappaá¹ƒ anupaá¹-á¹-hapentÄ« te atimaÃ±Ã±ati nÄ• ma, sÄ• pi niraye
__vaá¹…kenÄ• _ti tassÄ• sÄ• mikavattÄ• dÄ«naá¹ƒ aparipÅ«rikÄ• ya sÄ• mikÄ• dayo akk
nibbattÄ• ya lohapathaviyaá¹ƒ \Ne V 269/ nipajjÄ• petvÄ• ayasaá¹…kunÄ• mukhaá¹ƒ vivar
nibbahanti, rajjubandhanena sabandhanaá¹ƒ kaá¸• á¸• hanti. __kimina_nti kimibharitaá¹ƒ. id
mahÄ• rÄ• ja, so nerayikasatto evaá¹ƒ nikkaá¸• á¸• hitaá¹ƒ attano byÄ• mena byÄ• mamatta
koá¹-á¹-itakoá¹-á¹-itaá¹-á¹-hÄ• ne saÃ±jÄ• tehi mahÄ• doá¹‡ippamÄ• á¹‡ehi kimÄ«hi bharita
__viÃ±Ã±Ä• petuá¹ƒ na sakkotÄ«_ti nirayapÄ• le yÄ• citukÄ• mopi kiÃ±ci vattuá¹ƒ na sakko
sÄ• tattha bahÅ«ni vassasahassÄ• ni paccitvÄ• puna tÄ• panamahÄ• niraye paccati.

evaá¹ƒ mahÄ• satto sÄ• mikavattasassusasuravattÄ• dÄ«ni apÅ«rentÄ«naá¹ƒ paccananira
sÅ«karikÄ• dÄ«naá¹ƒ paccananiraye dassento __ ``orabbhikÄ• â€™â€™ _tiÄ• dimÄ• ha \E
vaá¹‡á¹‡akÄ• rakÄ• _ti pesuÃ±Ã±akÄ• rakÄ• . __khÄ• ranadi_nti ete orabbhikÄ• dayo eteh
vetaraá¹‡iá¹ƒ nadiá¹ƒ patantÄ«ti attho. sesÄ• ni orabbhikÄ• dÄ«naá¹ƒ paccanaá¹-á¹-hÄ• nÄ
bhavissanti. __kuá¹-akÄ• rÄ«_ti kÅ«á¹-avinicchayassa ceva tulÄ• kÅ«á¹-Ä• dÄ«naÃ±ca kÄ•
vuttaá¹ƒ. tattha kÅ«á¹-avinicchayakÅ«á¹-aá¹-á¹-akÄ• rakakÅ«á¹-aagghÄ• panikÄ• naá¹ƒ pa
Ä• vi bhavissanti. __vanta_nti vamitakaá¹ƒ. __durattÄ• na_nti duggatattabhÄ• vÄ• naá¹ƒ. id
mahÄ• rÄ• ja, te durattabhÄ• vÄ• sattÄ• ayakÅ«á¹-ehi matthake bhijjamÄ• ne vamanti, tat
jalitaayakapallehi tesu ekaccÄ• naá¹ƒ mukhe khipanti \Be V 295/, iti te paresaá¹ƒ vantaá¹ƒ b
__bheraá¹‡á¸• akÄ• _ti siá¹…gÄ• lÄ• . __vipphandamÄ• na_nti adhomukhaá¹ƒ nipajjÄ• pita
ito cito ca vipphandamÄ• naá¹ƒ. __migenÄ• _ti okacÄ• rakamigena. __pakkhinÄ• _ti tathÄ•
gantÄ• ro te. __nirayussada_nti ussadanirayaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``nirayaá¹ƒ adhoâ€™
pana nirayo nimijÄ• take Ä• vi bhavissatÄ«ti.

iti mahÄ• satto ettake niraye dassetvÄ• idÄ• ni devalokavivaraá¹‡aá¹ƒ katvÄ• raÃ±Ã±o de

133__._ á¹• 21 ``santo ca uddhaá¹ƒ gacchanti, suciá¹‡á¹‡enidha kammunÄ• .

suciá¹‡á¹‡assa phalaá¹ƒ passa, saindÄ• devÄ• sabrahmakÄ• ||

134__._ á¹• 21 ``taá¹ƒ taá¹ƒ brÅ«mi mahÄ• rÄ• ja, dhammaá¹ƒ raá¹-á¹-hapatÄ« cara.

tathÄ• rÄ• ja carÄ• hi dhammaá¹ƒ, yathÄ• taá¹ƒ suciá¹‡á¹‡aá¹ƒ nÄ• nutappeyya pacchÄ•

tattha \Ne V 270/ __santo_ti kÄ• yÄ• dÄ«hi upasantÄ• . __uddha_nti devalokaá¹ƒ. __saind
indehi saddhiá¹ƒ. mahÄ• satto hissa cÄ• tumahÄ• rÄ• jÄ• dike deve dassento, ``mahÄ• rÄ•
passa, cattÄ• ro mahÄ• rÄ• jÄ• no passa, tÄ• vatiá¹ƒse passa, sakkaá¹ƒ passÄ• â€™â€™ t
sabrahmake ca deve dassento ``idampi suciá¹‡á¹‡assa phalaá¹ƒ idampi phalaâ€™â€™ nti

brÅ«mÄ«_ti tasmÄ• taá¹ƒ bhaá¹‡Ä• mi. __dhamma_nti ito paá¹-á¹-hÄ• ya pÄ• á¹‡Ä• tipÄ•
pahÄ• ya dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karohÄ«ti. __yathÄ• taá¹ƒ suciá¹‡á¹‡aá¹ƒ nÄ• nutap
dÄ• nÄ• dipuÃ±Ã±akammaá¹ƒ suciá¹‡á¹‡aá¹ƒ pitughÄ• takammapaccayaá¹ƒ vippaá¹-isÄ• n
samatthatÄ• ya taá¹ƒ nÄ• nutappeyya, tathÄ• taá¹ƒ suciá¹‡á¹‡aá¹ƒ cara, bahuá¹ƒ puÃ±Ã±a

so \Ee V 277/ mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya assÄ• saá¹ƒ p
kiÃ±ci kÄ• laá¹ƒ tattha vasitvÄ• attano vasanaá¹-á¹-hÄ• naÃ±Ã±eva gato.

satthÄ• \Be V 296/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pub
assÄ• sitoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• rÄ• jÄ• ajÄ• tasat
buddhaparisÄ• , saá¹ƒkiccapaá¹‡á¸• ito pana ahameva ahosiâ€™â€™ nti.

saá¹ƒkiccajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

jÄ• takuddÄ• naá¹ƒ ---

atha saá¹-á¹-hinipÄ• tamhi, suá¹‡Ä• tha mama bhÄ• sitaá¹ƒ.

jÄ• takasavhayano pavaro, soá¹‡akaarindamasavhayano.

tathÄ• vuttarathesabhakiccavaroti ||

saá¹-á¹-hinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. sattatinipÄ• to

á¹• 03 [531] 1. kusajÄ• takavaá¹‡á¹‡anÄ•

__idaá¹ƒ_ \Ne V 271/ \Ee V 278/ __te raá¹-á¹-ha_nti idaá¹ƒ satthÄ• jetavane viharanto
ukkaá¹‡á¹-hitabhikkhuá¹ƒ Ä• rabbha kathesi. eko kira sÄ• vatthivÄ• sÄ« kulaputto sÄ• sane
ekadivasaá¹ƒ sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caranto ekaá¹ƒ alaá¹…kataitthiá¹ƒ disvÄ• subl
oloketvÄ• kilesÄ• bhibhÅ«to anabhirato vihÄ• si dÄ«ghakesanakho kiliá¹-á¹-hacÄ«varo upp
dhamanÄ«santhatagatto. yathÄ• hi devalokÄ• cavanadhammÄ• naá¹ƒ devaputtÄ• naá¹ƒ p
paÃ±Ã±Ä• yanti, mÄ• lÄ• milÄ• yanti, vatthÄ• ni kilissanti, sarÄ«re dubbaá¹‡á¹‡iyaá¹ƒ okka
sedÄ• muccanti, devo devÄ• sane nÄ• bhiramati, evameva sÄ• sanÄ• cavanadhammÄ• n
paÃ±ca pubbanimittÄ• ni paÃ±Ã±Ä• yanti, saddhÄ• pupphÄ• ni milÄ• yanti, sÄ«lavatthÄ• ni
maá¹…kutÄ• ya ceva ayasavasena ca dubbaá¹‡á¹‡iyaá¹ƒ okkamati, kilesasedÄ• muccanti,
araÃ±Ã±arukkhamÅ«lasuÃ±Ã±Ä• gÄ• resu nÄ• bhiramanti. tassapi tÄ• ni paÃ±Ã±Ä• yiá¹ƒsu

santikaá¹ƒ netvÄ• ``ayaá¹ƒ, bhante, ukkaá¹‡á¹-hitoâ€™â€™ ti dassesuá¹ƒ. satthÄ• ``sacca
bhikkhu, ukkaá¹‡á¹-hitosÄ«â€™â€™ ti taá¹ƒ pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutt
kilesavasiko hohi, mÄ• tugÄ• mo nÄ• mesa pÄ• po, tasmiá¹ƒ paá¹-ibaddhacittataá¹ƒ vinode
mÄ• tugÄ• me paá¹-ibaddhacittatÄ• ya hi tejavantopi porÄ• á¹‡akapaá¹‡á¸• itÄ• nittejÄ• hu
pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te mallaraá¹-á¹-he kusÄ• vatÄ«rÄ• jadhÄ• niyaá¹ƒ okkÄ• ko nÄ• ma rÄ• jÄ• dhammen
tassa soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ jeá¹-á¹-hikÄ• \Ee V 279/ \Be V 297/ sÄ«lavatÄ« n
ahosi, sÄ• neva puttaá¹ƒ, na dhÄ«taraá¹ƒ labhi. athassa nÄ• garÄ• ceva raá¹-á¹-havÄ• sin
sannipatitvÄ• ``raá¹-á¹-haá¹ƒ nassissati, raá¹-á¹-haá¹ƒ nassissatÄ«â€™â€™ ti upakkosiá¹ƒ
sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• ``mayi rajjaá¹ƒ kÄ• rente adhammakÄ• ro nÄ• ma natt
ti pucchi. ``saccaá¹ƒ, deva, adhammakÄ• ro nÄ• ma natthi, apica vaá¹ƒsÄ• nurakkhako \Be
natthi, aÃ±Ã±o \Ne V 272/ rajjaá¹ƒ gahetvÄ• raá¹-á¹-haá¹ƒ nÄ• sessati, tasmÄ• dhammena
samatthaá¹ƒ puttaá¹ƒ patthethÄ• â€™â€™ ti. ``puttaá¹ƒ patthento kiá¹ƒ karomÄ«â€™â€™ t
ekaá¹ƒ sattÄ• haá¹ƒ cullanÄ• á¹-akaá¹ƒ dhammanÄ• á¹-akaá¹ƒ katvÄ• vissajjetha, sace sÄ
sÄ• dhu, no ce, atha majjhimanÄ• á¹-akaá¹ƒ vissajjetha, tato jeá¹-á¹-hanÄ• á¹-akaá¹ƒ, avass
itthÄ«su ekÄ• puÃ±Ã±avatÄ« puttaá¹ƒ labhissatÄ«â€™â€™ ti. rÄ• jÄ• tesaá¹ƒ vacanena t
yathÄ• sukhaá¹ƒ abhiramitvÄ• Ä• gatÄ• gataá¹ƒ pucchi --- ``kacci vo putto laddhoâ€™â€™
devÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``na me putto uppajjissatÄ«â€™â€™ ti anattamano
upakkosiá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ upakkosatha, mayÄ• tumhÄ• kaá¹ƒ vacanena nÄ• á¹-akÄ• n
puttaá¹ƒ na labhati, idÄ• ni kiá¹ƒ karomÄ• â€™â€™ ti Ä• ha. ``deva, etÄ• dussÄ«lÄ• bhav
natthi etÄ• saá¹ƒ puttalÄ• bhÄ• ya puÃ±Ã±aá¹ƒ, tumhe etÄ• su puttaá¹ƒ alabhantÄ«supi mÄ
Ä• pajjatha, aggamahesÄ« vo sÄ«lavatÄ« devÄ« sÄ«lasampannÄ• , taá¹ƒ vissajjetha, tassÄ
uppajjissatÄ«â€™â€™ ti.

so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ``ito kira sattame divase rÄ• jÄ• sÄ«lavatiá¹ƒ
dhammanÄ• á¹-akaá¹ƒ katvÄ• vissajjessati, purisÄ• sannipatantÅ«â€™â€™ ti bheriá¹ƒ ca
deviá¹ƒ alaá¹…kÄ• rÄ• petvÄ• rÄ• janivesanÄ• otÄ• retvÄ• vissajjesi. tassÄ• sÄ«latejena
uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko ``kiá¹ƒ nu khoâ€™â€™ ti Ä• vajjento deviyÄ• puttapatth
``etissÄ• mayÄ• puttaá¹ƒ \Ee V 280/ dÄ• tuá¹ƒ vaá¹-á¹-ati, atthi nu kho devaloke etissÄ• a
puttoâ€™â€™ ti upadhÄ• rento bodhisattaá¹ƒ addasa. so kira tadÄ• tÄ• vatiá¹ƒsabhavane
uparidevaloke nibbattitukÄ• mo ahosi. sakko tassa vimÄ• nadvÄ• raá¹ƒ gantvÄ• taá¹ƒ pakk
manussalokaá¹ƒ gantvÄ• okkÄ• karaÃ±Ã±o aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ ga
ti sampaá¹-icchÄ• petvÄ• aparampi devaputtaá¹ƒ ``tvampi etissÄ• eva putto bhavissasÄ«â
panassÄ• koci sÄ«laá¹ƒ bhindatÅ«â€™â€™ ti mahallakabrÄ• hmaá¹‡avesena raÃ±Ã±o niv

mahÄ• janopi nhÄ• to alaá¹…kato ``ahaá¹ƒ deviá¹ƒ gaá¹‡hissÄ• mi, ahaá¹ƒ deviá¹ƒ gaá¹‡h
rÄ• jadvÄ• re sannipatitvÄ• sakkaÃ±ca disvÄ• ``tvaá¹ƒ kasmÄ• Ä• gatosÄ«â€™â€™ ti \Be

sakko ``kiá¹ƒ maá¹ƒ tumhe garahatha, sacepi me sarÄ«raá¹ƒ jiá¹‡á¹‡aá¹ƒ, rÄ• go pana na j
sÄ«lavatiá¹ƒ labhissÄ• mi, Ä• dÄ• ya naá¹ƒ gamissÄ• mÄ«ti Ä• gatomhÄ«â€™â€™ ti vatvÄ
sabbesaá¹ƒ puratova aá¹-á¹-hÄ• si. aÃ±Ã±o koci tassa tejena purato bhavituá¹ƒ nÄ• sakkhi.
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ nivesanÄ• nikkhamantiÃ±Ã±eva hatthe gahetvÄ
tattha á¹-hitÄ• \Ne V 273/ garahiá¹ƒsu ``passatha, bho, mahallakabrÄ• hmaá¹‡o evaá¹ƒ utt
deviá¹ƒ Ä• dÄ• ya gacchati, attano yuttaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti. devÄ«pi ``mahallako
gacchatÄ«â€™â€™ ti na aá¹-á¹-Ä«yati na harÄ• yati. rÄ• jÄ• pi vÄ• tapÄ• ne á¹-hatvÄ• ``k
gacchatÄ«â€™â€™ ti olokento taá¹ƒ disvÄ• anattamano ahosi.

sakko taá¹ƒ Ä• dÄ• ya nagaradvÄ• rato nikkhamitvÄ• dvÄ• rasamÄ«pe ekaá¹ƒ gharaá¹ƒ m
paÃ±Ã±attakaá¹-á¹-hattharikaá¹ƒ. atha naá¹ƒ sÄ• ``idaá¹ƒ te nivesanaâ€™â€™ nti pucchi.
pubbe panÄ• haá¹ƒ eko, idÄ• nimhÄ• mayaá¹ƒ dve janÄ• , ahaá¹ƒ bhikkhÄ• ya caritvÄ• ta
tvaá¹ƒ imissÄ• kaá¹-á¹-hattharikÄ• ya nipajjÄ• hÄ«â€™â€™ ti vatvÄ• taá¹ƒ mudunÄ• hatt
281/ dibbasamphassaá¹ƒ pharÄ• petvÄ• tattha nipajjÄ• pesi. sÄ• dibbasamphassapharaá¹
atha naá¹ƒ attano Ä• nubhÄ• vena tÄ• vatiá¹ƒsabhavanaá¹ƒ netvÄ• alaá¹…katavimÄ• ne d
sattame divase pabujjhitvÄ• taá¹ƒ sampattiá¹ƒ disvÄ• ``na so brÄ• hmaá¹‡o manusso, sak
aÃ±Ã±Ä• si. sakkopi tasmiá¹ƒ samaye pÄ• ricchattakamÅ«le dibbanÄ• á¹-akaparivuto nisin
uá¹-á¹-hÄ• ya tassa santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá¹ƒ s
dadÄ• mi, gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. ``tena hi, deva, ekaá¹ƒ puttaá¹ƒ me dehÄ«â€™â
eko putto, ahaá¹ƒ te dve putte dassÄ• mi. tesu pana eko paÃ±Ã±avÄ• bhavissati virÅ«pavÄ
paÃ±Ã±avÄ• . tesu kataraá¹ƒ paá¹-hamaá¹ƒ icchasÄ«â€™â€™ ti? ``paÃ±Ã±avantaá¹ƒ, dev
``sÄ• dhÅ«â€™â€™ ti vatvÄ• tassÄ• kusatiá¹‡aá¹ƒ dibbavatthaá¹ƒ dibbacandanaá¹ƒ pÄ•
kokanudaÃ±ca nÄ• ma vÄ«á¹‡aá¹ƒ datvÄ• taá¹ƒ Ä• dÄ• ya raÃ±Ã±o sayanagharaá¹ƒ pavis
ekasayane nipajjÄ• petvÄ• aá¹…guá¹-á¹-hakena tassÄ• nÄ• bhiá¹ƒ parÄ• masi. tasmiá¹ƒ k
tassÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. sakkopi sakaá¹-á¹-hÄ• nameva gato. paá¹‡á¸• it
patiá¹-á¹-hitabhÄ• vaá¹ƒ jÄ• ni.

atha naá¹ƒ pabuddho rÄ• jÄ• disvÄ• , ``devi, kena nÄ«tÄ• sÄ«â€™â€™ ti pucchi. ``sakken
``ahaá¹ƒ paccakkhato ekaá¹ƒ mahallakabrÄ• hmaá¹‡aá¹ƒ taá¹ƒ Ä• dÄ• ya gacchantaá¹ƒ ad
vaÃ±cesÄ«â€™â€™ ti? ``saddahatha, deva, sakko maá¹ƒ gahetvÄ• devalokaá¹ƒ nesÄ«â€
devÄ«â€™â€™ ti. athassa sÄ• sakkadattiyaá¹ƒ kusatiá¹‡aá¹ƒ dassetvÄ• ``saddahathÄ• â
``kusatiá¹‡aá¹ƒ nÄ• ma yato kutoci labbhatÄ«â€™â€™ ti na saddahi. athassa sÄ• dibbavat
tÄ• ni disvÄ• saddahitvÄ• , ``bhadde, sakko tÄ• va taá¹ƒ netu, putto pana te laddhoâ€™â€
mahÄ• rÄ• ja, gabbho me patiá¹-á¹-hitoâ€™â€™ ti. so tuá¹-á¹-ho tassÄ• gabbhaparihÄ• raa
dasamÄ• saccayena puttaá¹ƒ vijÄ• yi, tassa aÃ±Ã±aá¹ƒ nÄ• maá¹ƒ akatvÄ• kusatiá¹‡anÄ•
kusakumÄ• rassa padasÄ• gamanakÄ• le itaro devaputto tassÄ• kucchiyaá¹ƒ paá¹-isandh
paripuá¹‡á¹‡e puttaá¹ƒ vijÄ• yi, tassa ``jayampatÄ«â€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. te mah
vaá¸• á¸• hiá¹ƒsu. bodhisatto paÃ±Ã±avÄ• Ä• cariyassa santike kiÃ±ci sippaá¹ƒ anuggahet

sabbasippesu nipphattiá¹ƒ pÄ• puá¹‡i.

athassa soá¸·asavassakÄ• le rÄ• jÄ• rajjaá¹ƒ dÄ• tukÄ• mo deviá¹ƒ Ä• mantetvÄ• ``bhad
datvÄ• nÄ• á¹-akÄ• ni upaá¹-á¹-hapessÄ• ma, mayaá¹ƒ jÄ«vantÄ• yeva naá¹ƒ rajje patiá¹-á
sakalajambudÄ«pe kho pana yassa raÃ±Ã±o dhÄ«taraá¹ƒ icchati, tamassa Ä• netvÄ• agga
cittamassa jÄ• nÄ• hi, kataraá¹ƒ rÄ• jadhÄ«taraá¹ƒ rocesÄ«â€™â€™ ti Ä• ha. sÄ• ``sÄ• dh
sampaá¹-icchitvÄ• ``kumÄ• rassa imaá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• cittaá¹ƒ jÄ• nÄ• hÄ«â€™â
pesesi. sÄ• gantvÄ• tassa taá¹ƒ pavattiá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• mahÄ• satto cintesi ---
rÅ«pasampannÄ• rÄ• jadhÄ«tÄ• Ä• nÄ«tÄ• pi maá¹ƒ disvÄ• `kiá¹ƒ me iminÄ• virÅ«penÄ
lajjitabbakaá¹ƒ bhavissati, kiá¹ƒ me gharÄ• vÄ• sena, dharamÄ• ne mÄ• tÄ• pitaro upaá¹-á¹
nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti. so ``mayhaá¹ƒ neva rajjenattho, na nÄ• á¹-akeh
accayena pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• gantvÄ• tassa kathaá¹ƒ deviyÄ• Ä• roc
rÄ• jÄ• anattamano hutvÄ• puna katipÄ• haccayena sÄ• sanaá¹ƒ pesesi. sopi \Be V 301/ p
yÄ• vatatiyaá¹ƒ paá¹-ibÄ• hitvÄ• catutthavÄ• re cintesi --- ``mÄ• tÄ• pitÅ«hi saddhiá¹ƒ ekan
nÄ• ma na yutto, ekaá¹ƒ upÄ• yaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

so kammÄ• rajeá¹-á¹-hakaá¹ƒ pakkosÄ• petvÄ• bahuá¹ƒ suvaá¹‡á¹‡aá¹ƒ datvÄ• ``ekaá¹ƒ
karohÄ«â€™â€™ ti uyyojetvÄ• tasmiá¹ƒ pakkante aÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ gahetvÄ• s
akÄ• si. bodhisattÄ• naÃ±hi adhippÄ• yo nÄ• ma samijjhati. taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ j
avaá¹‡á¹‡anÄ«yasobhaá¹ƒ ahosi. atha naá¹ƒ mahÄ• satto khomaá¹ƒ nivÄ• sÄ• petvÄ• siri
kammÄ• rajeá¹-á¹-hakena Ä• bhatarÅ«pakaá¹ƒ disvÄ• taá¹ƒ garahitvÄ• ``gaccha amhÄ• k
á¹-hapitarÅ«pakaá¹ƒ Ä• harÄ• â€™â€™ ti Ä• ha. so sirigabbhaá¹ƒ paviá¹-á¹-ho \Ee V 283/ t
saddhiá¹ƒ abhiramituá¹ƒ ekÄ• devaccharÄ• , Ä• gatÄ• bhavissatÄ«â€™â€™ ti hatthaá¹ƒ p
nikkhamitvÄ• ``deva, sirigabbhe ayyÄ• ekikÄ• va á¹-hitÄ• , upagantuá¹ƒ na sakkomÄ«â€™
gaccha, suvaá¹‡á¹‡arÅ«pakaá¹ƒ etaá¹ƒ, Ä• harÄ• â€™â€™ ti puna pesito Ä• hari. kumÄ• r
rÅ«pakaá¹ƒ suvaá¹‡á¹‡agabbhe nikkhipÄ• petvÄ• attanÄ• \Ne V 275/ kataá¹ƒ alaá¹…kÄ• r
á¹-hapÄ• petvÄ• ``evarÅ«paá¹ƒ labhanto gaá¹‡hÄ• mÄ«â€™â€™ ti mÄ• tu santikaá¹ƒ pah

sÄ• amacce pakkosÄ• petvÄ• , ``tÄ• tÄ• , mayhaá¹ƒ putto mahÄ• puÃ±Ã±o sakkadattiyo a
labhissati, tumhe evarÅ«paá¹ƒ labhantÄ• gaá¹‡hissatha, imaá¹ƒ rÅ«pakaá¹ƒ paá¹-icchanna
sakalajambudÄ«paá¹ƒ carantÄ• yassa raÃ±Ã±o evarÅ«paá¹ƒ dhÄ«taraá¹ƒ passatha, tasse
tumhehi saddhiá¹ƒ Ä• vÄ• haá¹ƒ karissatÄ«â€™ ti divasaá¹ƒ vavatthapetvÄ• Ä• gacchathÄ
``sÄ• dhÅ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya mahantena parivÄ• rena nikkhamitvÄ• vicarantÄ• y
pÄ• puá¹‡anti, tattha sÄ• yanhasamaye mahÄ• janassa samosaraá¹‡aá¹-á¹-hÄ• ne taá¹ƒ rÅ
vatthapupphÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• suvaá¹‡á¹‡asivikaá¹ƒ Ä• ropetvÄ• titthamag
sayaá¹ƒ paá¹-ikkamitvÄ• Ä• gatÄ• gatÄ• naá¹ƒ kathÄ• savanatthaá¹ƒ ekamante tiá¹-á¹-han
oloketvÄ• ``suvaá¹‡á¹‡arÅ«pakaâ€™â€™ nti saÃ±Ã±aá¹ƒ akatvÄ• ``ayaá¹ƒ manussitthÄ«
devaccharapaá¹-ibhÄ• gÄ• ativiya sobhati, kiá¹ƒ nu kho ettha á¹-hitÄ• , kuto vÄ• Ä• gatÄ•

evarÅ«pÄ• natthÄ«â€™â€™ ti vaá¹‡á¹‡ento pakkamati. taá¹ƒ sutvÄ• amaccÄ• ``sace idh
bhaveyya, `asukÄ• rÄ• jadhÄ«tÄ• viya \Be V 302/ asukÄ• amaccadhÄ«tÄ• viyÄ• â€™ ti v
evarÅ«pÄ• natthÄ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya aÃ±Ã±aá¹ƒ nagaraá¹ƒ gacchanti.

te evaá¹ƒ vicarantÄ• anupubbena maddaraá¹-á¹-he sÄ• galanagaraá¹ƒ sampÄ• puá¹‡iá¹ƒs
aá¹-á¹-ha dhÄ«taro uttamarÅ«padharÄ• devaccharapaá¹-ibhÄ• gÄ• , tÄ• saá¹ƒ sabbajeá¹-á
tassÄ• sarÄ«rato \Ee V 284/ bÄ• lasÅ«riyassa pabhÄ• viya pabhÄ• niccharanti, andhakÄ•
padÄ«pakiccaá¹ƒ natthi, sabbo gabbho ekobhÄ• sova hoti. dhÄ• tÄ« panassÄ• khujjÄ• , sÄ
tassÄ• sÄ«sanhÄ• panatthaá¹ƒ aá¹-á¹-hahi vaá¹‡á¹‡adÄ• sÄ«hi aá¹-á¹-ha ghaá¹-e gÄ• hÄ•
udakatthÄ• ya gacchantÄ« titthamagge á¹-hitaá¹ƒ taá¹ƒ rÅ«pakaá¹ƒ disvÄ• ``pabhÄ• vatÄ«
``ayaá¹ƒ dubbinÄ«tÄ• `sÄ«saá¹ƒ nhÄ• yissÄ• mÄ«â€™ ti amhe udakatthÄ• ya pesetvÄ• p
titthamagge á¹-hitÄ• â€™â€™ ti kujjhitvÄ• ``are kulalajjÄ• panike amhehi purimataraá¹ƒ Ä•
á¹-hitÄ• si, sace rÄ• jÄ• jÄ• nissati, nÄ• sessati noâ€™â€™ ti vatvÄ• hatthena gaá¹‡á¸• ap
hatthatalaá¹ƒ bhijjamÄ• naá¹ƒ viya jÄ• taá¹ƒ. tato ``suvaá¹‡á¹‡arÅ«pakaâ€™â€™ nti Ã±atvA
vaá¹‡á¹‡adÄ• sÄ«naá¹ƒ santikaá¹ƒ gacchantÄ« ``passathetaá¹ƒ me kammaá¹ƒ, mama dhÄ
adÄ• siá¹ƒ, ayaá¹ƒ mama dhÄ«tu santike kimagghati, kevalaá¹ƒ me hattho dukkhÄ• pitoâ€™

atha naá¹ƒ rÄ• jadÅ«tÄ• gahetvÄ• ``tvaá¹ƒ `mama dhÄ«tÄ• ito abhirÅ«patarÄ• â€™ ti va
kathesÄ«â€™â€™ ti \Ne V 276/ Ä• haá¹ƒsu. ``maddaraÃ±Ã±o dhÄ«taraá¹ƒ pabhÄ• vatiá¹ƒ,
soá¸·asimpi kalaá¹ƒ na agghatÄ«â€™â€™ ti. te tuá¹-á¹-hamÄ• nasÄ• rÄ• jadvÄ• raá¹ƒ gan
dvÄ• re á¹-hitÄ• â€™â€™ ti paá¹-ihÄ• resuá¹ƒ. rÄ• jÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya á¹-hitakov
Ä• ha. te pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ``mahÄ• rÄ• ja, amhÄ• kaá¹ƒ rÄ• jÄ• tumhÄ•
pucchatÄ«â€™â€™ ti vatvÄ• katasakkÄ• rasammÄ• nÄ• ``kimatthaá¹ƒ Ä• gatatthÄ• â€™â
raÃ±Ã±o sÄ«hassaro putto kusakumÄ• ro nÄ• ma, rÄ• jÄ• tassa rajjaá¹ƒ dÄ• tukÄ• mo am
pahiá¹‡i, tumhÄ• kaá¹ƒ kira dhÄ«tÄ• pabhÄ• vatÄ«, taá¹ƒ tassa detha, imaÃ±ca suvaá¹‡á¹
deyyadhammaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti taá¹ƒ rÅ«pakaá¹ƒ tassa adaá¹ƒsu. sopi ``evarÅ«
vivÄ• hamaá¹…galaá¹ƒ bhavissatÄ«â€™â€™ ti tuá¹-á¹-hacitto sampaá¹-icchi \Ee V 285/. at
--- ``mahÄ• rÄ• ja, amhehi \Be V 303/ na sakkÄ• papaÃ±caá¹ƒ kÄ• tuá¹ƒ, kumÄ• rikÄ• ya la
Ä• rocessÄ• ma, atha naá¹ƒ so Ä• gantvÄ• Ä• dÄ• ya gamissatÄ«â€™â€™ ti. so ``sÄ• dhÅ
sakkÄ• raá¹ƒ katvÄ• vissajjesi. te gantvÄ• raÃ±Ã±o ca deviyÄ• ca Ä• rocesuá¹ƒ. rÄ• jÄ• n
kusÄ• vatito nikkhamitvÄ• anupubbena sÄ• galanagaraá¹ƒ pÄ• puá¹‡i. maddarÄ• jÄ• pacc
pavesetvÄ• mahantaá¹ƒ sakkÄ• ramakÄ• si.

sÄ«lavatÄ« devÄ« paá¹‡á¸• itattÄ• ``ko jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti ekÄ• hadv
maddarÄ• jÄ• naá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, suá¹‡isaá¹ƒ daá¹-á¹-hukÄ• mÄ• mhÄ«â€™â€
sampaá¹-icchitvÄ• taá¹ƒ pakkosÄ• pesi. pabhÄ• vatÄ« sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸•
Ä• gantvÄ• sassuá¹ƒ vandi. sÄ• taá¹ƒ disvÄ• cintesi --- ``ayaá¹ƒ kumÄ• rikÄ• abhirÅ«pÄ•
sace esÄ• taá¹ƒ passissati, ekÄ• hampi avasitvÄ• palÄ• yissati, upÄ• yaá¹ƒ karissÄ• mÄ«

maddarÄ• jÄ• naá¹ƒ Ä• mantetvÄ• , ``mahÄ• rÄ• ja, suá¹‡isÄ• me puttassa anucchavikÄ• kulapaveá¹‡iyÄ• Ä• gataá¹ƒ cÄ• rittaá¹ƒ atthi, sace ayaá¹ƒ tasmiá¹ƒ cÄ• ritte vattissati, nes Ä• ha. ``kiá¹ƒ pana vo cÄ• rittaâ€™â€™ nti. ``amhÄ• kaá¹ƒ vaá¹ƒse yÄ• va ekassa gabbha tÄ• va divÄ• sÄ• mikaá¹ƒ passituá¹ƒ na labhati. sace esÄ• tathÄ• karissati, nessÄ• mi naâ ``kiá¹ƒ, amma, sakkhissasi evaá¹ƒ vattituâ€™â€™ nti dhÄ«taraá¹ƒ pucchi. sÄ• ``Ä• ma tÄ• okkÄ• karÄ• jÄ• maddaraÃ±Ã±o bahuá¹ƒ dhanaá¹ƒ datvÄ• taá¹ƒ Ä• dÄ• ya pakkÄ• mi. ma dhÄ«taraá¹ƒ uyyojesi.

okkÄ• ko kusÄ• vatiá¹ƒ gantvÄ• nagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• sabbabandhanÄ• ni mo katvÄ• rajjaá¹ƒ datvÄ• pabhÄ• vatiá¹ƒ aggamahesiá¹ƒ kÄ• retvÄ• nagare ``kusarÄ• jassa carÄ• pesi. sakalajambudÄ«patale rÄ• jÄ• no yesaá¹ƒ dhÄ«taro atthi, te kusaraÃ±Ã±o dhÄ« 277/. yesaá¹ƒ puttÄ• \Ee V 286/ atthi, te tena saddhiá¹ƒ mittabhÄ• vaá¹ƒ Ä• kaá¹…khantÄ• katvÄ• pahiá¹‡iá¹ƒsu. bodhisattassa nÄ• á¹-akaparivÄ• ro mahÄ• ahosi, mahantena yasen pabhÄ• vatiá¹ƒ divÄ• passituá¹ƒ na labhati, sÄ• pi taá¹ƒ divÄ• passituá¹ƒ na labhati, ubhin rattidassanameva hoti. tattha pabhÄ• vatiyÄ• sarÄ«rappabhÄ• pi abbohÄ• rikÄ• ahosi. bod rattiá¹ƒyeva nikkhamati.

so \Be V 304/ katipÄ• haccayena pabhÄ• vatiá¹ƒ divÄ• daá¹-á¹-hukÄ• mo mÄ• tuyÄ• Ä• r rucci, yÄ• va ekaá¹ƒ puttaá¹ƒ labhasi, tÄ• va Ä• gamehÄ«â€™â€™ ti, paá¹-ikkhipi. so puna naá¹ƒ sÄ• Ä• ha --- ``tena hi hatthisÄ• laá¹ƒ gantvÄ• hatthimeá¹‡á¸• avesena tiá¹-á¹-ha, ah Ä• nessÄ• mi, atha naá¹ƒ akkhÄ«ni pÅ«retvÄ• olokeyyÄ• si, mÄ• ca attÄ• naá¹ƒ jÄ• nÄ• p ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• hatthisÄ• laá¹ƒ agamÄ• si. athassa mÄ• tÄ• hatt pabhÄ• vatiá¹ƒ ``ehi sÄ• mikassa hatthino passÄ• mÄ• â€™â€™ ti tattha netvÄ• ``ayaá¹ƒ h hatthÄ« asuko nÄ• mÄ• â€™â€™ ti tassÄ• dassesi. tattha taá¹ƒ rÄ• jÄ• mÄ• tu pacchato g hatthigopakavesena hatthichakaá¹‡apiá¹‡á¸• ena piá¹-á¹-hiyaá¹ƒ pahari. sÄ• kuddhÄ• ``ra hatthaá¹ƒ chindÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• deviá¹ƒ ujjhÄ• pesi. rÄ• jamÄ• tÄ• ``mÄ suá¹‡isaá¹ƒ saÃ±Ã±Ä• petvÄ• piá¹-á¹-hiá¹ƒ parimajji. punapi rÄ• jÄ• taá¹ƒ daá¹-á¹-hukÄ• m assagopakavesena taá¹ƒ disvÄ• tatheva assachakaá¹‡apiá¹‡á¸• ena pahari. tadÄ• pi taá¹ƒ saÃ±Ã±Ä• pesi.

punekadivase pabhÄ• vatÄ« mahÄ• sattaá¹ƒ passitukÄ• mÄ• hutvÄ• sassuyÄ• Ä• rocetv ti paá¹-ikkhittÄ• pi punappunaá¹ƒ yÄ• ci. atha naá¹ƒ sÄ• Ä• ha --- ``tena hi sve mama putto padakkhiá¹‡aá¹ƒ karissati, tvaá¹ƒ sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• taá¹ƒ passeyyÄ• sÄ«â€™â punadivase nagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• jayampatikumÄ• raá¹ƒ rÄ• javesaá¹ƒ gÄ• hÄ nisÄ«dÄ• petvÄ• bodhisattaá¹ƒ pacchimÄ• sane nisÄ«dÄ• petvÄ• nagaraá¹ƒ padakkhiá¹‡a pabhÄ• vatiá¹ƒ Ä• dÄ• ya sÄ«hapaÃ±jare á¹-hatvÄ• ``passa tava sÄ• mikassa sirisobhagga ``anucchaviko \Ee V 287/ me sÄ• miko laddhoâ€™â€™ ti attamanÄ• ahosi. taá¹ƒ divasaá¹ƒ hatthimeá¹‡á¸• avesena jayampatissa pacchimÄ• sane nisÄ«ditvÄ• yathÄ• dhippÄ• yena p

hatthavikÄ• rÄ• divasena cittaruciyÄ• keá¸·iá¹ƒ dassesi. hatthimhi atikkante rÄ• jamÄ• tÄ•
--- ``diá¹-á¹-ho te, amma, sÄ• mikoâ€™â€™ ti. ``Ä• ma ayye, pacchimÄ• sane panassa nisi
ativiya dubbinÄ«to, mayhaá¹ƒ hatthavikÄ• rÄ• dÄ«ni dassesi, kasmÄ• evarÅ«paá¹ƒ \Be V 3
278/ raÃ±Ã±o pacchimÄ• sane nisÄ«dÄ• pesuá¹ƒ, nÄ«harÄ• pehi naâ€™â€™ nti? ``amma,
nÄ• ma icchitabbÄ• â€™â€™ ti.

sÄ• cintesi --- ``ayaá¹ƒ hatthimeá¹‡á¸• o ativiya nibbhayo, rÄ• jÄ• naá¹ƒ `rÄ• jÄ• â€™ tipi r
kho esova kusarÄ• jÄ• , addhÄ• hi eso ativiya virÅ«po eva bhavissati, teneva maá¹ƒ na das
khujjaá¹ƒ kaá¹‡á¹‡amÅ«le Ä• ha --- ``amma, gaccha tÄ• va jÄ• nÄ• hi, kiá¹ƒ purimÄ• sane r
pacchimÄ• saneâ€™â€™ ti? ``kathaá¹ƒ panÄ• haá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. ``sace hi
paá¹-hamataraá¹ƒ hatthipiá¹-á¹-hito otarissati, imÄ• ya saÃ±Ã±Ä• ya jÄ• nÄ• hÄ«â€™â€™ t
á¹-hitÄ• paá¹-hamaá¹ƒ mahÄ• sattaá¹ƒ otarantaá¹ƒ addasa, pacchÄ• jayampatikumÄ• raá
olokento khujjaá¹ƒ disvÄ• ``iminÄ• nÄ• ma kÄ• raá¹‡ena esÄ• Ä• gatÄ• bhavissatÄ«â€™
pakkosÄ• petvÄ• ``imaá¹ƒ antaraá¹ƒ pabhÄ• vatiyÄ• mÄ• kathehÄ«â€™â€™ ti daá¸·haá¹
``purimÄ• sane nisinno paá¹-hamaá¹ƒ otarÄ«â€™â€™ ti Ä• ha. pabhÄ• vatÄ« tassÄ• vaca

mahÄ• sattopi puna daá¹-á¹-hukÄ• mo hutvÄ• mÄ• taraá¹ƒ yÄ• ci. sÄ• paá¹-ikkhipituá¹ƒ a
aÃ±Ã±Ä• takavesena uyyÄ• naá¹ƒ gacchÄ• hÄ«â€™â€™ ti Ä• ha. so uyyÄ• naá¹ƒ gantvÄ•
galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ pavisitvÄ• paduminipattena sÄ«saá¹ƒ chÄ• detvÄ• pupphit
aá¹-á¹-hÄ• si. mÄ• tÄ• pissa pabhÄ• vatiá¹ƒ uyyÄ• naá¹ƒ netvÄ• sÄ• yanhasamaye ``ime r
mige passÄ• â€™â€™ ti palobhayamÄ• nÄ• pokkharaá¹‡Ä«tÄ«raá¹ƒ pÄ• yÄ• si. sÄ• paÃ
pokkharaá¹‡iá¹ƒ \Ee V 288/ disvÄ• nhÄ• yitukÄ• mÄ• paricÄ• rikÄ• hi saddhiá¹ƒ pokkharaa
kÄ«á¸·antÄ« taá¹ƒ padumaá¹ƒ disvÄ• vicinitukÄ• mÄ• hatthaá¹ƒ pasÄ• resi. atha naá¹ƒ rÄ
apanetvÄ• ``ahaá¹ƒ kusarÄ• jÄ• â€™â€™ ti vatvÄ• hatthe gaá¹‡hi. sÄ• tassa mukhaá¹ƒ c
gaá¹‡hÄ«â€™â€™ ti viravitvÄ• tattheva visaÃ±Ã±itaá¹ƒ pattÄ• . athassÄ• rÄ• jÄ• hatthaá
paá¹-ilabhitvÄ• ``kusarÄ• jÄ• kira maá¹ƒ hatthe gaá¹‡hi, iminÄ• vÄ• haá¹ƒ hatthisÄ• lÄ• ya
hatthichakaá¹‡apiá¹‡á¸• ena, assasÄ• lÄ• ya assachakaá¹‡apiá¹‡á¸• ena pahaá¹-Ä• , ayam
pacchimÄ• sane nisÄ«ditvÄ• uppaá¹‡á¸• esi, kiá¹ƒ me evarÅ«pena dummukhena patinÄ• ,
jÄ«vantÄ« aÃ±Ã±aá¹ƒ patiá¹ƒ labhissÄ• mÄ«â€™â€™ ti cintetvÄ• attanÄ• saddhiá¹ƒ Ä• g
``mama yÄ• navÄ• hanaá¹ƒ sajjaá¹ƒ karotha, ajjeva gamissÄ• mÄ«â€™â€™ ti Ä• haá¹ƒ \Be
Ä• rocesuá¹ƒ. rÄ• jÄ• cintesi --- ``sace gantuá¹ƒ na labhissati, hadayamassÄ• phalissati, g
attano balena Ä• nessÄ• mÄ«â€™â€™ ti cintetvÄ• athassÄ• gamanaá¹ƒ anujÄ• ni. sÄ• p

mahÄ• sattopi \Ne V 279/ uyyÄ• nato nagaraá¹ƒ pavisitvÄ• alaá¹…katapÄ• sÄ• daá¹ƒ abh
pubbapatthanÄ• vasena na icchi, sopi pubbakammavaseneva virÅ«po ahosi. atÄ«te kira bÄ
dvÄ• ragÄ• me uparimavÄ«thiyÄ• ca heá¹-á¹-himavÄ«thiyÄ• ca dve kulÄ• ni vasiá¹ƒsu. ek
ahesuá¹ƒ. ekassa ekÄ• va dhÄ«tÄ• ahosi. dvÄ«su puttesu bodhisatto kaniá¹-á¹-ho. taá¹ƒ ku
jeá¹-á¹-hakassa adaá¹ƒsu. kaniá¹-á¹-ho adÄ• rabharaá¹‡o bhÄ• tu santikeyeva vasi. atheka

atirasakapÅ«ve paciá¹ƒsu. bodhisatto araÃ±Ã±aá¹ƒ gato hoti. tassa pÅ«vaá¹ƒ á¹-hapetvÄ•
khÄ• diá¹ƒsu. tasmiá¹ƒ khaá¹‡e paccekabuddho bhikkhÄ• ya gharadvÄ• raá¹ƒ agamÄ• si. b
``cÅ«á¸·apatino aÃ±Ã±aá¹ƒ pÅ«vaá¹ƒ pacissÄ• mÄ«â€™â€™ ti taá¹ƒ gahetvÄ• paccekabu
khaá¹‡aÃ±Ã±eva araÃ±Ã±ato Ä• gacchi. atha naá¹ƒ sÄ• Ä• ha --- ``sÄ• mi, cittaá¹ƒ pasÄ•
paccekabuddhassa dinnoâ€™â€™ ti. so \Ee V 289/ ``tava koá¹-á¹-hÄ• saá¹ƒ khÄ• ditvÄ• m
ahaá¹ƒ kiá¹ƒ khÄ• dissÄ• mÄ«â€™â€™ ti kuddho paccekabuddhaá¹ƒ anugantvÄ• pattato p
gharaá¹ƒ gantvÄ• navavilÄ«naá¹ƒ campakapupphavaá¹‡á¹‡aá¹ƒ sappiá¹ƒ Ä• haritvÄ• pac
pÅ«resi, taá¹ƒ obhÄ• saá¹ƒ muÃ±ci. sÄ• taá¹ƒ disvÄ• patthanaá¹ƒ paá¹-á¹-hapesi --- ``bha
nibbattanibbattaá¹-á¹-hÄ• ne me sarÄ«raá¹ƒ obhÄ• sajÄ• taá¹ƒ hotu, uttamarÅ«padharÄ• c
asappurisena saddhiá¹ƒ ekaá¹-á¹-hÄ• ne vÄ• so mÄ• ahosÄ«â€™â€™ ti. iti sÄ• imissÄ• p
na icchi. bodhisattopi taá¹ƒ pÅ«va tasmiá¹ƒ sappipatte osÄ«dÄ• petvÄ• patthanaá¹ƒ paá¹-á
imaá¹ƒ yojanasate vasantimpi Ä• netvÄ• mama pÄ• daparicÄ• rikaá¹ƒ kÄ• tuá¹ƒ samattho
yaá¹ƒ so kuddho gantvÄ• pÅ«vaá¹ƒ gaá¹‡hi, tassa pubbakammassa vasena virÅ«po ahosi,
taá¹ƒ na icchÄ«ti.

so pabhÄ• vatiyÄ• gatÄ• ya sokappatto ahosi, nÄ• nÄ• kÄ• rehi paricÄ• rayamÄ• nÄ• pi n
nÄ• sakkhiá¹ƒsu, \Be V 307/, pabhÄ• vatirahitamassa sakalampi nivesanaá¹ƒ tucchaá¹ƒ viy
sÄ• galanagaraá¹ƒ pattÄ• bhavissatÄ«â€™â€™ ti paccÅ«sasamaye mÄ• tu santikaá¹ƒ gar
pabhÄ• vatiá¹ƒ Ä• nessÄ• mi, tumhe rajjaá¹ƒ anusÄ• sathÄ• â€™â€™ ti vadanto paá¹-ham

1__._ á¹• 21 ``idaá¹ƒ te raá¹-á¹-haá¹ƒ sadhanaá¹ƒ sayoggaá¹ƒ, sakÄ• yuraá¹ƒ sabbakÄ• mÄ

idaá¹ƒ te rajjaá¹ƒ anusÄ• sa amma, gacchÄ• mahaá¹ƒ yattha piyÄ• pabhÄ• vatÄ«â€™â€™

tattha __sayogga_nti hatthiyoggÄ• disahitaá¹ƒ. __sakÄ• yura_nti sapaÃ±carÄ• jakakudhab
ammÄ• _ti \Ne V 280/ so kira purisassa rajjaá¹ƒ datvÄ• puna gaá¹‡hanaá¹ƒ nÄ• ma na yutt
aniyyÄ• detvÄ• mÄ• tu niyyÄ• dento evamÄ• ha.

sÄ• tassa kathaá¹ƒ sutvÄ• ``tena hi, tÄ• ta, appamatto bhaveyyÄ• si, mÄ• tugÄ• mo nÄ• n
ti vatvÄ• nÄ• naggarasabhojanassa suvaá¹‡á¹‡akaroá¹-iá¹ƒ pÅ«retvÄ• ``idaá¹ƒ antarÄ• m
ti \Ee V 290/ vatvÄ• uyyojesi. so taá¹ƒ Ä• dÄ• ya mÄ• taraá¹ƒ vanditvÄ• tikkhattuá¹ƒ padak
``jÄ«vanto puna tumhe passissÄ• mÄ«â€™â€™ ti vatvÄ• sirigabbhaá¹ƒ pavisitvÄ• paÃ±cÄ
bhattakaroá¹-iyÄ• saddhiá¹ƒ kahÄ• paá¹‡asahassaá¹ƒ pasibbake katvÄ• kokanudaÃ±ca vÄ
nikkhamitvÄ• maggaá¹ƒ paá¹-ipajjitvÄ• mahabbalo mahÄ• thÄ• mo yÄ• va majjhanhikÄ• p
bhattaá¹ƒ bhuÃ±jitvÄ• sesadivasabhÄ• gena puna paá¹‡á¹‡Ä• sa yojanÄ• ni gantvÄ• ekÄ
maggaá¹ƒ khepetvÄ• sÄ• yanhasamaye nhatvÄ• sÄ• galanagaraá¹ƒ pÄ• visi. tasmiá¹ƒ pa
tejena pabhÄ• vatÄ« sayanapiá¹-á¹-he saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ« otaritvÄ• bhÅ«miyaá
kilantindriyaá¹ƒ vÄ«thiyÄ• gacchantaá¹ƒ aÃ±Ã±atarÄ• itthÄ« disvÄ• pakkosÄ• petvÄ• nis

dhovÄ• petvÄ• sayanaá¹ƒ dÄ• pesi. so kilantakÄ• yo nipajjitvÄ• niddaá¹ƒ okkami.

atha sÄ• tasmiá¹ƒ niddamupagate bhattaá¹ƒ sampÄ• detvÄ• taá¹ƒ pabodhetvÄ• bhattaá¹
tassÄ• saddhiá¹ƒ bhattakaroá¹-iyÄ• kahÄ• paá¹‡asahassaá¹ƒ \Be V 308/ adÄ• si. so paÃ±
á¹-hapetvÄ• ``gantabbaá¹-á¹-hÄ• naá¹ƒ me atthÄ«â€™â€™ ti vatvÄ• vÄ«á¹‡aá¹ƒ Ä• dÄ• y
``ajja me idha vasituá¹ƒ detha, gandhabbaá¹ƒ vo karissÄ• mÄ«â€™â€™ ti vatvÄ• hatthigop
ekamante nipajjitvÄ• thokaá¹ƒ niddÄ• yitvÄ• paá¹-ippassaddhadaratho uá¹-á¹-hÄ• ya vÄ«á
``sÄ• galanagaravÄ• sino imaá¹ƒ saddaá¹ƒ suá¹‡antÅ«â€™â€™ ti vÄ«á¹‡aá¹ƒ vÄ• dento g
nipannÄ• taá¹ƒ saddaá¹ƒ sutvÄ• va ``ayaá¹ƒ na aÃ±Ã±assa vÄ«á¹‡Ä• saddo, nissaá¹ƒsaya
Ä• gatoâ€™â€™ ti aÃ±Ã±Ä• si. maddarÄ• jÄ• pi taá¹ƒ saddaá¹ƒ sutvÄ• ``ativiya madhuraá
pakkosÄ• petvÄ• mama gandhabbaá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti cintesi.

bodhisatto ``na sakkÄ• idha vasamÄ• nena pabhÄ• vatÄ« daá¹-á¹-huá¹ƒ, aá¹-á¹-hÄ• name
nikkhamitvÄ• sÄ• yaá¹ƒ bhuttageheyeva pÄ• tarÄ• saá¹ƒ bhuÃ±jitvÄ• vÄ«á¹‡aá¹ƒ á¹-hape
santikaá¹ƒ gantvÄ• tassa antevÄ• sikabhÄ• vaá¹ƒ upagantvÄ• ekadivaseneva gharaá¹ƒ m
291/ ``bhÄ• janÄ• ni karomi Ä• cariyÄ• â€™â€™ ti vatvÄ• , ``Ä• ma, kÄ• rohÄ«â€™â€™ ti
mattikÄ• piá¹‡á¸• aá¹ƒ cakke á¹-hapetvÄ• cakkaá¹ƒ \Ne V 281/ Ä• viÃ±chi, sakiá¹ƒ Ä• viddh
majjhanhikÄ• tikkamÄ• bhamiyeva. so nÄ• nÄ• vaá¹‡á¹‡Ä• ni khuddakamahantÄ• ni bhÄ•
atthÄ• ya bhÄ• janaá¹ƒ karonto nÄ• nÄ• rÅ«pÄ• ni samuá¹-á¹-hÄ• pesi. bodhisattÄ• naÃ±hi
``tÄ• ni rÅ«pÄ• ni pabhÄ• vatÄ«yeva passatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. so sabbabhÄ• j
gehaá¹ƒ pÅ«resi. kumbhakÄ• ro nÄ• nÄ• bhÄ• janÄ• ni gahetvÄ• rÄ• jakulaá¹ƒ agamÄ• si.
katÄ• nÄ«â€™â€™ ti pucchi. ``mayÄ• , devÄ• â€™â€™ ti. ``ahaá¹ƒ tayÄ• katÄ• ni jÄ• nÄ•
katÄ• nÄ«â€™â€™ ti? ``antevÄ• sikena me devÄ• â€™â€™ ti. ``na te so antevÄ• sÄ«, Ä• d
santike sippaá¹ƒ sikkha, ito paá¹-á¹-hÄ• ya ca so mama dhÄ«tÄ• naá¹ƒ bhÄ• janÄ• ni karotu
dehÄ«â€™â€™ ti sahassaá¹ƒ dÄ• petvÄ• ``nÄ• nÄ• vaá¹‡á¹‡Ä• ni imÄ• ni khuddakabhÄ•
dehÄ«â€™â€™ ti Ä• ha.

so tÄ• ni tÄ• saá¹ƒ santikaá¹ƒ netvÄ• ``imÄ• ni vo kÄ«á¸·anatthÄ• ya khuddakabhÄ• janÄ•
sabbÄ• Ä• gamiá¹ƒsu. kumbhakÄ• ro mahÄ• sattena pabhÄ• vatiyÄ• atthÄ• ya katabhÄ• j
bhÄ• janaá¹ƒ gahetvÄ• \Be V 309/ tattha attano ca mahÄ• sattassa ca khujjÄ• ya ca rÅ«pa
aÃ±Ã±ena kataá¹ƒ, kusarÄ• jeneva kataâ€™â€™ nti Ã±atvÄ• kujjhitvÄ• bhÅ«miyaá¹ƒ khip
attho natthi, icchantÄ• naá¹ƒ dehÄ«â€™â€™ ti Ä• ha. athassÄ• bhaginiyo kuddhabhÄ• vaâ
``khuddakabhÄ• janaá¹ƒ kusaraÃ±Ã±Ä• katanti maÃ±Ã±asi, idaá¹ƒ tena na kataá¹ƒ, kumbh
gaá¹‡hÄ• hi naâ€™â€™ nti avahasiá¹ƒsu. sÄ• tena katabhÄ• vaá¹ƒ tassa ca Ä• gatabhÄ•
kumbhakÄ• ro sahassaá¹ƒ bodhisattassa datvÄ• ``tÄ• ta, rÄ• jÄ• te tuá¹-á¹-ho, ito kira paá
rÄ• jadhÄ«tÄ• naá¹ƒ bhÄ• janÄ• ni kareyyÄ• si, ahaá¹ƒ tÄ• saá¹ƒ harissÄ• mÄ«â€™â€™ ti

so ``idhÄ• pi vasantena na sakkÄ• pabhÄ• vatÄ« daá¹-á¹-huâ€™â€™ nti taá¹ƒ sahassaá¹ƒ

rÄ• jupaá¹-á¹-hÄ• kassa naá¸·akÄ• rassa santikaá¹ƒ gantvÄ• tassa antevÄ• siko hutvÄ• pa
tÄ• lavaá¹‡á¹-aá¹ƒ katvÄ• tattheva setacchattaÃ±ca Ä• pÄ• nabhÅ«miÃ±ca \Ee V 292/ vatt
pabhÄ• vatiÃ±cÄ• ti nÄ• nÄ• rÅ«pÄ• ni dassesi. naá¸·akÄ• ro taÃ±ca aÃ±Ã±aÃ±ca tena kat
rÄ• jakulaá¹ƒ agamÄ• si. rÄ• jÄ• disvÄ• ``kenimÄ• ni katÄ• nÄ«â€™â€™ ti pucchitvÄ• pu
``imÄ• ni naá¸·akÄ• rabhaá¹‡á¸• Ä• ni mama dhÄ«tÄ• naá¹ƒ dehÄ«â€™â€™ ti Ä• ha. sopi
atthÄ• ya kataá¹ƒ tÄ• lavaá¹‡á¹-aá¹ƒ tassÄ• yeva adÄ• si. tatrapi rÅ«pÄ• ni aÃ±Ã±o jano na
pana disvÄ• kusaraÃ±Ã±Ä• katabhÄ• vaá¹ƒ Ã±atvÄ• ``gaá¹‡hitukÄ• mÄ• gaá¹‡hantÅ«â€
khipi \Ne V 282/. atha naá¹ƒ sesÄ• avahasiá¹ƒsu. naá¸·akÄ• ro sahassaá¹ƒ Ä• haritvÄ• bo
pavattiá¹ƒ Ä• rocesi.

so ``idampi mayhaá¹ƒ avasanaá¹-á¹-hÄ• naâ€™â€™ nti sahassaá¹ƒ tasseva datvÄ• rÄ• ja
gantvÄ• antevÄ• sikabhÄ• vaá¹ƒ upagantvÄ• nÄ• nÄ• vidhaá¹ƒ mÄ• lÄ• vikatiá¹ƒ ganthitv
nÄ• nÄ• rÅ«pavicitraá¹ƒ ekaá¹ƒ cumbaá¹-akaá¹ƒ akÄ• si. mÄ• lÄ• kÄ• ro taá¹ƒ sabbaá¹ƒ Ä•
rÄ• jÄ• disvÄ• ``kenimÄ• ni ganthitÄ• nÄ«â€™â€™ ti pucchi. ``mayÄ• , devÄ• â€™â€™ ti
jÄ• nÄ• mi, kathehi, kena ganthitÄ• nÄ«â€™â€™ ti? ``antevÄ• sikena me \Be V 310/, devÄ•
antevÄ• sÄ«, Ä• cariyo te so, tvaá¹ƒ tassa santike sippaá¹ƒ sikkha, ito paá¹-á¹-hÄ• ya ca so
pupphÄ• ni ganthatu, imaÃ±cassa sahassaá¹ƒ dehÄ«â€™â€™ ti sahassaá¹ƒ datvÄ• ``imÄ
dhÄ«tÄ• naá¹ƒ dehÄ«â€™â€™ ti Ä• ha. sopi bodhisattena pabhÄ• vatiyÄ• atthÄ• ya kataá
adÄ• si. sÄ• tattha attano ca raÃ±Ã±o ca rÅ«pehi saddhiá¹ƒ nÄ• nÄ• rÅ«pÄ• ni disvÄ• ten
kujjhitvÄ• bhÅ«miyaá¹ƒ khipi. sesÄ• bhaginiyo taá¹ƒ tatheva avahasiá¹ƒsu. mÄ• lÄ• kÄ• ro
bodhisattassa datvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesi.

so ``idampi mayhaá¹ƒ avasanaá¹-á¹-hÄ• naâ€™â€™ nti sahassaá¹ƒ tasseva datvÄ• raÃ±Ã
gantvÄ• antevÄ• sikabhÄ• vaá¹ƒ upagacchi. athekadivasaá¹ƒ sÅ«do raÃ±Ã±o bhojanavikat
pacituá¹ƒ bodhisattassa aá¹-á¹-himaá¹ƒsaá¹ƒ adÄ• si. so taá¹ƒ tathÄ• sampÄ• desi, yathÄ•
sakalanagaraá¹ƒ avatthari. rÄ• jÄ• \Ee V 293/ taá¹ƒ ghÄ• yitvÄ• ``kiá¹ƒ te mahÄ• nase aÃ±
pacasÄ«â€™â€™ ti pucchi. ``natthi, deva, apica kho pana me antevÄ• sikassa aá¹-á¹-himaá
dinnaá¹ƒ, tasseva so gandho bhavissatÄ«â€™â€™ ti. rÄ• jÄ• Ä• harÄ• petvÄ• tato thokaá
tÄ• vadeva satta rasaharaá¹‡isahassÄ• ni khobhentaá¹ƒ phari. rÄ• jÄ• rasataá¹‡hÄ• ya baj
``ito paá¹-á¹-hÄ• ya tava antevÄ• sinÄ• mama ca dhÄ«tÄ• naÃ±ca me bhattaá¹ƒ pacÄ• pet
so me dhÄ«tÄ• naá¹ƒ haratÅ«â€™â€™ ti Ä• ha. sÅ«do gantvÄ• tassa Ä• rocesi. so taá¹ƒ s
matthakaá¹ƒ patto, idÄ• ni panÄ• haá¹ƒ pabhÄ• vatiá¹ƒ daá¹-á¹-huá¹ƒ labhissÄ• mÄ«â€™â€
sahassaá¹ƒ tasseva datvÄ• punadivase bhattaá¹ƒ sampÄ• detvÄ• raÃ±Ã±o bhattabhÄ• jan
rÄ• jadhÄ«tÄ• naá¹ƒ bhattakÄ• jaá¹ƒ sayaá¹ƒ gahetvÄ• pabhÄ• vatiyÄ• vasanapÄ• sÄ• da
bhattakÄ• jaá¹ƒ Ä• dÄ• ya pÄ• sÄ• daá¹ƒ abhiruhantaá¹ƒ disvÄ• cintesi --- ``ayaá¹ƒ attano
dÄ• sakammakarehi kattabbaá¹ƒ karoti. sace panÄ• haá¹ƒ katipÄ• haá¹ƒ tuá¹‡hÄ« bhavissÄ
rocatÄ«â€™ ti saÃ±Ã±Ä« hutvÄ• katthaci agantvÄ• maá¹ƒ olokento idheva vasissati, idÄ•
paribhÄ• sitvÄ• muhuttampi idha vasituá¹ƒ \Ne V 283/ adatvÄ• palÄ• pessÄ• mÄ«â€™â€™

aá¸• á¸• havivaá¹-aá¹ƒ katvÄ• ekaá¹ƒ hatthaá¹ƒ kavÄ• á¹-e laggetvÄ• ekena hatthena agga
dutiyaá¹ƒ gÄ• thamÄ• ha ---

2__._ á¹• 21 ``anujjubhÅ«tena \Be V 311/ haraá¹ƒ mahantaá¹ƒ, divÄ• ca ratto ca nisÄ«thak

paá¹-igaccha tvaá¹ƒ khippaá¹ƒ kusÄ• vatiá¹ƒ kusa, nicchÄ• mi dubbaá¹‡á¹‡amahaá¹ƒ vasan

tassattho --- mahÄ• rÄ• ja, tvaá¹ƒ bhattakÄ• rako hutvÄ• ujukena cittena yopi te sÄ«saá¹ƒ
tassapetaá¹ƒ kammaá¹ƒ na karosi, anujubhÅ«tena pana cittena mamatthÄ• ya etaá¹ƒ maha
divÄ• ca ratto ca nisÄ«thakÄ• le ca mahantaá¹ƒ \Ee V 294/ dukkhaá¹ƒ anubhavissasi, kiá¹ƒ
dukkhena, tvaá¹ƒ attano nagaraá¹ƒ kusÄ• vatimeva paá¹-igaccha, aÃ±Ã±aá¹ƒ attanÄ• sadi
atirasakapÅ«vasaá¹‡á¹-hÄ• namukhiá¹ƒ yakkhiniá¹ƒ aggamahesiá¹ƒ katvÄ• rajjaá¹ƒ kÄ• re
dubbaá¹‡á¹‡amahaá¹ƒ vasanta_nti ahaá¹ƒ pana taá¹ƒ dubbaá¹‡á¹‡aá¹ƒ dussaá¹‡á¹-hitaá¹ƒ
icchÄ• mÄ«ti.

so ``pabhÄ• vatiyÄ• me santikÄ• kathÄ• laddhÄ• â€™â€™ ti tuá¹-á¹-hacitto tisso gÄ• thÄ

3__._ á¹• 21 ``nÄ• haá¹ƒ gamissÄ• mi ito kusÄ• vatiá¹ƒ, pabhÄ• vatÄ« vaá¹‡á¹‡apalobhito t

ramÄ• mi maddassa niketaramme, hitvÄ• na raá¹-á¹-haá¹ƒ tava dassane rato ||

4__._ á¹• 21 ``pabhÄ• vatÄ« vaá¹‡á¹‡apalobhito tava, sammÅ«á¸·harÅ«po vicarÄ• mi medi

disaá¹ƒ na jÄ• nÄ• mi kutomhi Ä• gato, tayamhi matto migamandalocane ||

5__._ á¹• 21 ``suvaá¹‡á¹‡acÄ«ravasane, jÄ• tarÅ«pasumekhale.

sussoá¹‡i tava kÄ• mÄ• hi, nÄ• haá¹ƒ rajjena matthikoâ€™â€™ ti ||

tattha __ramÄ• mÄ«_ti abhiramÄ• mi na ukkaá¹‡á¹-hÄ• mi. __sammÅ«á¸·harÅ«po_ti kilesa
__tayamhi matto_ti tayi mattomhi, tayÄ• vÄ• mattomhi. __suvaá¹‡á¹‡acÄ«ravasane_ti
suvaá¹‡á¹‡akhacitavatthavasane. __nÄ• haá¹ƒ rajjena matthiko_ti na ahaá¹ƒ rajjena atthiko

evaá¹ƒ \Be V 312/ vutte sÄ• cintesi --- ``ahaá¹ƒ etaá¹ƒ `vippaá¹-isÄ• rÄ« bhavissatÄ«â€™
ayaá¹ƒ pana rajjitvÄ• va katheti, sace kho pana maá¹ƒ `ahaá¹ƒ kusarÄ• jÄ• â€™ ti vatvÄ• h
V 284/ taá¹ƒ nivÄ• reyya, koci no imaá¹ƒ kathaá¹ƒ suá¹‡eyyÄ• â€™â€™ ti dvÄ• raá¹ƒ thake
aá¹-á¹-hÄ• si. sopi bhattakÄ• jaá¹ƒ Ä• haritvÄ• bhattaá¹ƒ vaá¸• á¸• hetvÄ• rÄ• jadhÄ«taro
``gaccha kusarÄ• jena pakkabhattaá¹ƒ Ä• harÄ• â€™â€™ ti khujjaá¹ƒ pesesi. sÄ• Ä• harit

Ä• ha. nÄ• haá¹ƒ tena pakkabhattaá¹ƒ bhuÃ±jÄ• mi, tvaá¹ƒ bhuÃ±jitvÄ• attano laddhanivÄ•
pacitvÄ• Ä• hara, kusaraÃ±Ã±o Ä• gatabhÄ• vaÃ±ca mÄ• kassaci Ä• rocesÄ«ti. khujjÄ• ta
koá¹-á¹-hÄ• saá¹ƒ Ä• haritvÄ• sayaá¹ƒ bhuÃ±jati, attano koá¹-á¹-hÄ• saá¹ƒ tassÄ• upaneti
tato paá¹-á¹-hÄ• ya taá¹ƒ passituá¹ƒ alabhanto cintesi --- ``atthi nu kho pabhÄ• vatiyÄ• may
natthi, vÄ«maá¹ƒsissÄ• mi naâ€™â€™ nti. so pana rÄ• jadhÄ«taro bhojetvÄ• bhattakÄ• jaa
gabbhadvÄ• re pÄ• sÄ• datalaá¹ƒ pÄ• dena paharitvÄ• bhÄ• janÄ• ni ghaá¹-á¹-etvÄ• nitthu
avakujjo pati. sÄ• tassa nitthunitasaddena dvÄ• raá¹ƒ vivaritvÄ• taá¹ƒ bhattakÄ• jena ottha
--- ``ayaá¹ƒ sakalajambudÄ«pe aggarÄ• jÄ• maá¹ƒ nissÄ• ya rattindivaá¹ƒ dukkhaá¹ƒ anub
bhattakÄ• jena avatthato patati, jÄ«vati nu kho, no vÄ• â€™â€™ ti. sÄ• gabbhato nikkhami
upadhÄ• retuá¹ƒ gÄ«vaá¹ƒ pasÄ• retvÄ• mukhaá¹ƒ olokesi. so mukhapÅ«raá¹ƒ kheá¸·aá¹ƒ
pÄ• tesi. sÄ• taá¹ƒ paribhÄ• sitvÄ• gabbhaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ aá¸• á¸• havivaá¹-aá
gÄ• thamÄ• ha ---

6__._ á¹• 21 ``abbhÅ«ti tassa bho hoti, yo anicchantamicchati.

akÄ• maá¹ƒ rÄ• ja kÄ• mesi, akantaá¹ƒ kantumicchasÄ«â€™â€™ ti ||

tattha __abbhÅ«tÄ«_ti abhÅ«ti, avuá¸• á¸• hÄ«ti attho.

so pana paá¹-ibaddhacittatÄ• ya akkosiyamÄ• nopi paribhÄ• siyamÄ• nopi vippaá¹-isÄ• raá
anantaraá¹ƒ gÄ• thamÄ• ha ---

7__._ á¹• 21 ``akÄ• maá¹ƒ vÄ• sakÄ• maá¹ƒ vÄ• , yo naro labhate piyaá¹ƒ.

lÄ• bhamettha pasaá¹ƒsÄ• ma, alÄ• bho tattha pÄ• pakoâ€™â€™ ti ||

sÄ• pi \Be V 313/ tasmiá¹ƒ evaá¹ƒ kathentepi anosakkitvÄ• thaddhataravacanaá¹ƒ vatvÄ•
gÄ• thamÄ• ha ---

8__._ á¹• 21 ``pÄ• sÄ• á¹‡asÄ• raá¹ƒ \Ne V 285/ khaá¹‡asi, kaá¹‡ikÄ• rassa dÄ• runÄ• .

vÄ• taá¹ƒ jÄ• lena bÄ• dhesi, yo anicchantamicchasÄ«â€™â€™ ti ||

tattha __kaá¹‡ikÄ• rassa dÄ• runÄ• _ti kaá¹‡ikÄ• rakaá¹-á¹-hena. __bÄ• dhesÄ«_ti bandha

taá¹ƒ sutvÄ• rÄ• jÄ• tisso gÄ• thÄ• yo abhÄ• si ---

9__._ á¹• 21 ``pÄ• sÄ• á¹‡o nÅ«na te hadaye, ohito mudulakkhaá¹‡e.

yo te sÄ• taá¹ƒ na vindÄ• mi, tirojanapadÄ• gato ||

10__._ á¹• 21 ``yadÄ• \Ee V 296/ maá¹ƒ bhakuá¹-iá¹ƒ katvÄ• , rÄ• japuttÄ« udikkhati.

Ä• á¸·Ä• riko tadÄ• homi, raÃ±Ã±o maddassantepure ||

11__._ á¹• 21 ``yadÄ• umhayamÄ• nÄ• maá¹ƒ, rÄ• japuttÄ« udikkhati.

nÄ• á¸·Ä• riko tadÄ• homi, rÄ• jÄ• homi tadÄ• kusoâ€™â€™ ti ||

tattha __mudulakkhaá¹‡e_ti mudunÄ• itthilakkhaá¹‡ena samannÄ• gate. __yo_ti yo ahaá¹
tava santike vasanto paá¹-isanthÄ• ramattampi sÄ• taá¹ƒ na labhÄ• mi, so evaá¹ƒ maÃ±Ã±
sinehuppattinivÄ• raá¹‡Ä• ya nÅ«na tava hadaye pÄ• sÄ• á¹‡o á¹-hapito. __bhakuá¹-iá¹ƒ ka
valivisamaá¹ƒ nalÄ• á¹-aá¹ƒ katvÄ• . __Ä• á¸·Ä• riko_ti bhattakÄ• rako. tasmiá¹ƒ khaá¹‡e a
antepure bhattakÄ• rakadÄ• so viya homÄ«ti vadati. __umhayamÄ• nÄ• _ti pahaá¹-á¹-hÄ• k
__rÄ• jÄ• homÄ«_ti tasmiá¹ƒ khaá¹‡e ahaá¹ƒ kusÄ• vatÄ«nagare rajjaá¹ƒ kÄ• rento rÄ• jÄ
pharusÄ• , ito paá¹-á¹-hÄ• ya mÄ• evarÅ«paá¹ƒ kari, bhaddeti.

sÄ• tassa vacanaá¹ƒ sutvÄ• cintesi --- ``ayaá¹ƒ ativiya allÄ«yitvÄ• katheti, musÄ• vÄ• da
naá¹ƒ ito palÄ• pessÄ• mÄ«â€™â€™ ti gÄ• thamÄ• ha ---

12__._ á¹• 21 ``sace \Be V 314/ hi vacanaá¹ƒ saccaá¹ƒ, nemittÄ• naá¹ƒ bhavissati.

neva me tvaá¹ƒ patÄ« assa, kÄ• maá¹ƒ chindantu sattadhÄ• â€™â€™ ti ||

tassattho \Ne V 286/ --- mahÄ• rÄ• ja, mayÄ• ``ayaá¹ƒ kusarÄ• jÄ• mayhaá¹ƒ pati bhaviss
ti bahÅ« nimittapÄ• á¹-hakÄ• pucchitÄ• , te ``kÄ• maá¹ƒ kira maá¹ƒ sattadhÄ• chindantu, n
bhavissasÄ«â€™â€™ ti vadiá¹ƒsÅ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• taá¹ƒ paá¹-ibÄ• hanto ``bhadde, mayÄ• pi attano raá¹-á¹-he nemittak
`aÃ±Ã±atra sÄ«hassarakusarÄ• jato tava pati nÄ• ma aÃ±Ã±o natthÄ«â€™ ti byÄ• kariá¹ƒs
Ã±Ä• á¹‡abalanimittena evameva kathesiâ€™â€™ nti vatvÄ• anantaraá¹ƒ gÄ• thamÄ• ha

13__._ á¹• 21 ``sace hi vacanaá¹ƒ saccaá¹ƒ, aÃ±Ã±esaá¹ƒ yadi vÄ• mama.

neva tuyhaá¹ƒ patÄ« atthi, aÃ±Ã±o sÄ«hassarÄ• kusÄ• â€™â€™ ti ||

tassattho --- yadi hi aÃ±Ã±esaá¹ƒ nemittÄ• naá¹ƒ vacanaá¹ƒ saccaá¹ƒ, yadi vÄ• mama vac
aÃ±Ã±o pati nÄ• ma natthÄ«ti.

sÄ• tassa vacanaá¹ƒ sutvÄ• ``na sakkÄ• imaá¹ƒ lajjÄ• petuá¹ƒ vÄ• palÄ• petuá¹ƒ vÄ• , k
dvÄ• raá¹ƒ pidhÄ• ya attÄ• naá¹ƒ na dassesi. sopi kÄ• jaá¹ƒ gahetvÄ• otari, tato paá¹-á¹-hÄ
na labhati, bhattakÄ• rakakammaá¹ƒ karonto ativiya kilamati \Ee V 297/, bhuttapÄ• tarÄ• so
bhÄ• janÄ• ni dhovati, kÄ• jena udakaá¹ƒ Ä• harati, sayanto ambaá¹‡apiá¹-á¹-he sayati, pÄ
yÄ• guÄ• dÄ«ni pacati harati bhojeti, nandirÄ• gaá¹ƒ nissÄ• ya atidukkhaá¹ƒ anubhoti. so el
bhattagehadvÄ• rena gacchantiá¹ƒ khujjaá¹ƒ disvÄ• pakkosi. sÄ• pabhÄ• vatiyÄ• bhayena
avisahantÄ« turitaturitÄ• viya gacchati. atha naá¹ƒ vegena upagantvÄ• ``khujjeâ€™â€™ ti

sÄ• nivattitvÄ• á¹-hitÄ• ``ko esoâ€™â€™ ti vatvÄ• ``tumhÄ• kaá¹ƒ saddaá¹ƒ na suá¹‡Ä•
naá¹ƒ ``khujje tvampi sÄ• minÄ«pi te ubhopi ativiya thaddhÄ• , ettakaá¹ƒ kÄ• laá¹ƒ tumhÄ•
Ä• rogyasÄ• sanamattampi na labhÄ• mi, deyyadhammaá¹ƒ pana kiá¹ƒ dassatha, tiá¹-á¹-ha
pabhÄ• vatiá¹ƒ mudukaá¹ƒ katvÄ• dassetuá¹ƒ sakkhissasÄ«â€™â€™ ti Ä• ha \Be V 315/. s
sampaá¹-icchi. atha naá¹ƒ ``sace me taá¹ƒ dassetuá¹ƒ sakkhissasi, khujjabhÄ• vaá¹ƒ te ujul
gÄ«veyyakaá¹ƒ dassÄ• mÄ«â€™â€™ ti palobhento paÃ±ca gÄ• thÄ• yo abhÄ• si ---

14__._ á¹• 21 ``nekkhaá¹ƒ \Ne V 287/ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, olokeyya pabhÄ• vatÄ« ||

15__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, Ä• lapeyya pabhÄ• vatÄ« ||

16__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, umhÄ• yeyya pabhÄ• vatÄ« ||

17__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, pamhÄ• yeyya pabhÄ• vatÄ« ||

18__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, pÄ• á¹‡Ä«hi upasamphuseâ€™â€™ ti ||

tattha __nekkhaá¹ƒ gÄ«vaá¹ƒ te_ti tava gÄ«veyyaá¹ƒ sabbasuvaá¹‡á¹‡amayameva kÄ• res
gÄ«vaá¹ƒ te karissÄ• mÄ«â€™â€™ tipi pÄ• á¹-ho, tava gÄ«vÄ• ya nekkhamayaá¹ƒ piá¸·and
attho. __olokeyyÄ• _ti sace tava vacanena maá¹ƒ pabhÄ• vatÄ« olokeyya, sace maá¹ƒ tÄ•
sakkhissasÄ«ti attho. __ ``Ä• lapeyyÄ• â€™â€™ _tiÄ• dÄ«supi eseva nayo. ettha pana __u
mandahasitavasena parihÄ• seyya. __pamhÄ• yeyyÄ• _ti mahÄ• hasitavasena parihÄ• sey

sÄ• \Ee V 298/ tassa vacanaá¹ƒ sutvÄ• ``gacchatha tumhe, deva, katipÄ• haccayena naá
karissÄ• mi, passatha me parakkamaâ€™â€™ nti vatvÄ• taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ•
gantvÄ• tassÄ• vasanagabbhaá¹ƒ sodhentÄ« viya paharaá¹‡ayoggaá¹ƒ leá¸• á¸• ukhaá¹‡a
pÄ• dukÄ• pi nÄ«haritvÄ• sakalagabbhaá¹ƒ sammajjitvÄ• gabbhadvÄ• re ummÄ• raá¹ƒ an
paÃ±Ã±apetvÄ• pabhÄ• vatiyÄ• ekaá¹ƒ nÄ«capÄ«á¹-hakaá¹ƒ attharitvÄ• ``ehi, amma, sÄ
vicinissÄ• mÄ«â€™â€™ ti taá¹ƒ tattha pÄ«á¹-hake nisÄ«dÄ• petvÄ• attano Å«ruantare tas
thokaá¹ƒ kaá¹‡á¸• uyitvÄ• ``aho imissÄ• sÄ«se bahÅ« Å«kÄ• â€™â€™ ti sakasÄ«sato Å«
á¹-hapetvÄ• ``passa kittakÄ• te sÄ«se Å«kÄ• â€™â€™ ti piyakathaá¹ƒ kathetvÄ• mahÄ•
gÄ• thamÄ• ha ---

19__._ á¹• 21 ``na \Ne V 288/ hi nÅ«nÄ• yaá¹ƒ rÄ• japuttÄ«, kuse sÄ• tampi vindati.

Ä• á¸·Ä• rike bhate pose, vetanena anatthikeâ€™â€™ ti ||

tassattho --- ekaá¹ƒsena ayaá¹ƒ rÄ• japuttÄ« pubbe kusÄ• vatÄ«nagare kusanarindassa sa
mÄ• lÄ• gandhavilepanavatthÄ• laá¹…kÄ• ravasena appamattakampi sÄ• taá¹ƒ na vindati n
etena etissÄ• dinnapubbaá¹ƒ na bhavissati. kiá¹ƒkÄ• raá¹‡Ä• ? itthiyo nÄ• ma ekadivasam
nipannasÄ• mikamhi hadayaá¹ƒ bhindituá¹ƒ na sakkonti, ayaá¹ƒ pana Ä• á¸·Ä• rike bhate p
bhatakattaÃ±ca upagate etasmiá¹ƒ purise mÅ«lenapi anatthike kevalaá¹ƒ taá¹ƒyeva nissÄ•
Ä• gantvÄ• evaá¹ƒ dukkhaá¹ƒ anubhavante paá¹-isanthÄ• ramattampi na karoti, sacepi te,
natthi, sakalajambudÄ«pe aggarÄ• jÄ• maá¹ƒ nissÄ• ya kilamatÄ«ti tassa kiÃ±cideva dÄ• t

sÄ• taá¹ƒ sutvÄ• khujjÄ• ya kujjhi. atha naá¹ƒ khujjÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• antogabbh
hutvÄ• dvÄ• raá¹ƒ pidhÄ• ya Ä• viÃ±chanarajjumhi olambantÄ« aá¹-á¹-hÄ• si. pabhÄ• vatÄ
dvÄ• ramÅ«le á¹-hatvÄ• akkosantÄ« itaraá¹ƒ gÄ• thamÄ• ha ---

20__._ á¹• 21 ``na \Ee V 299/ hi nÅ«nÄ• yaá¹ƒ sÄ• khujjÄ• , labhati jivhÄ• ya chedanaá¹ƒ.

sunisitena satthena, evaá¹ƒ dubbhÄ• sitaá¹ƒ bhaá¹‡aâ€™â€™ nti ||

tattha __sunisitenÄ• _ti suá¹-á¹-hu nisitena tikhiá¹‡asatthena. __evaá¹ƒ dubbhÄ• sita_nti ev
asotabbayuttakaá¹ƒ dubbhÄ• sitaá¹ƒ bhaá¹‡antÄ«.

atha khujjÄ• Ä• viÃ±canarajjuá¹ƒ gahetvÄ• á¹-hitÄ• va ``nippaÃ±Ã±e dubbinÄ«te tava rÅ«
kiá¹ƒ mayaá¹ƒ tava rÅ«paá¹ƒ khÄ• ditvÄ• yÄ• pessÄ• mÄ• â€™â€™ ti vatvÄ• terasahi \Be
bodhisattassa guá¹‡aá¹ƒ pakÄ• sentÄ« khujjÄ• gajjitaá¹ƒ nÄ• ma gajji ---

21__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahÄ• yasoti katvÄ• na, karassu rucire piyaá¹ƒ ||

22__._ á¹• 21 ``mÄ• \Ne V 289/ naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahaddhanoti katvÄ• na, karassu rucire piyaá¹ƒ ||

23__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahabbaloti katvÄ• na, karassu rucire piyaá¹ƒ ||

24__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahÄ• raá¹-á¹-hoti katvÄ• na, karassu rucire piyaá¹ƒ ||

25__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahÄ• rÄ• jÄ• ti katvÄ• na, karassu rucire piyaá¹ƒ ||

26__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

sÄ«hassaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

27__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

vaggussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

28__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

bindussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

29__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

maÃ±jussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

30__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

madhussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

31__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

satasippoti katvÄ• na, karassu rucire piyaá¹ƒ ||

32__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

khattiyotipi katvÄ• na, karassu rucire piyaá¹ƒ ||

33__._ á¹• 21 ``mÄ• \Ne V 290/ \Be V 318/ naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• va

kusarÄ• jÄ• ti katvÄ• na, karassu rucire piyaâ€™â€™ nti ||

tattha __mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena, pabhÄ• vatÄ«_ti are pabhÄ• vati, mÄ• attano rÅ«pena Ä• rohapariá¹‡Ä• hena pamini, evaá¹ƒ pamÄ• á¹‡aá¹ƒ gaá¹‡hi. __mahÄ• ya evaá¹ƒ hadaye katvÄ• na __rucire_ piyadassane karassu tassa piyaá¹ƒ. Ä• nubhÄ• voyeva nayo sabbattha. api ca __mahÄ• yaso_ti mahÄ• parivÄ• ro. __mahaddhano_ti mahÄ• bhog mahÄ• thÄ• mo. __mahÄ• raá¹-á¹-ho_ti vipularaá¹-á¹-ho. __mahÄ• rÄ• jÄ• _ti sakalajambuc __sÄ«hassaro_ti sÄ«hasaddasamÄ• nasaddo. __vaggussaro_ti lÄ«lÄ• yuttassaro. __bindu sampiá¹‡á¸• itaghanassaro. __maÃ±jussaro_ti sundarassaro. __madhussaro_ti madhurayu paresaá¹ƒ santike asikkhitvÄ• attano baleneva nipphannaanekasatasippo. __khattiyo_ti ok jÄ• to asambhinnakhattiyo. __kusarÄ• jÄ• _ti sakkadattiyakusatiá¹‡asamÄ• nanÄ• mo rÄ• j nÄ• ma natthÄ«ti jÄ• nitvÄ• etassa piyaá¹ƒ karohÄ«ti khujjÄ• ettakÄ• hi gÄ• thÄ• hi tassa

pabhÄ• vatÄ« tassÄ• vacanaá¹ƒ sutvÄ• ``khujje ativiya gajjasi, hatthena pÄ• puá¹‡antÄ« jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti khujjaá¹ƒ tajjesi. sÄ• pi taá¹ƒ ``ahaá¹ƒ taá¹ƒ rakkhamÄ• nÄ Ä• gatabhÄ• vaá¹ƒ nÄ• rocesiá¹ƒ, hotu, ajja raÃ±Ã±o Ä• rocessÄ• mÄ«â€™â€™ ti mahante ``kocideva suá¹‡eyyÄ• â€™â€™ ti khujjaá¹ƒ saÃ±Ã±Ä• pesi. bodhisattopi taá¹ƒ passituá¹ƒ dubbhojanena dukkhaseyyÄ• ya kilamanto cintesi --- ``ko me etÄ• ya attho, satta mÄ• se va na labhÄ• mi, ativiya kakkhaá¸·Ä• sÄ• hasikÄ• , gantvÄ• mÄ• tÄ• pitaro passissÄ• mÄ«â€ sakko Ä• vajjento tassa ukkaá¹‡á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• ``rÄ• jÄ• satta mÄ• se pabhÄ• labhi, labhanÄ• kÄ• ramassa karissÄ• mÄ«â€™â€™ ti maddaraÃ±Ã±o dÅ«te katvÄ• sattar

dÅ«taá¹ƒ pÄ• hento ``pabhÄ• vatÄ«, kusarÄ• jaá¹ƒ chaá¸• á¸• etvÄ• Ä• gatÄ• , Ä• gacchan
gaá¹‡hantÅ«â€™â€™ ti ekekassa visuá¹ƒ visuá¹ƒ sÄ• sanaá¹ƒ pahiá¹‡i. te mahÄ• parivÄ•
patvÄ• aÃ±Ã±amaÃ±Ã±assa Ä• gatakÄ• raá¹‡aá¹ƒ na jÄ• nanti. te ``tvaá¹ƒ kasmÄ• Ä• gat
Ä• gatosÄ«â€™â€™ ti pucchitvÄ• tamatthaá¹ƒ Ã±atvÄ• kujjhitvÄ• ``ekaá¹ƒ kira dhÄ«taraa
passathassa anÄ• cÄ• raá¹ƒ, uppaá¹‡á¸• eti no, gaá¹‡hatha naâ€™â€™ nti ``sabbesampi a
yuddhaá¹ƒ vÄ• â€™â€™ ti sÄ• sanÄ• ni pahiá¹‡itvÄ• nagaraá¹ƒ parivÄ• rayiá¹ƒsu. maddan
bhÄ«tatasito amacce Ä• mantetvÄ• ``kiá¹ƒ karomÄ• â€™â€™ ti pucchi. atha naá¹ƒ amacca
301/, sattapi rÄ• jÄ• no pabhÄ• vatiá¹ƒ nissÄ• ya Ä• gatÄ• , `sace na dassati, pÄ• kÄ• raá¹ƒ
pavisitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• taá¹ƒ gaá¹‡hissÄ• mÄ• â€™ ti vadanti, pÄ• kÄ• re
pabhÄ• vatiá¹ƒ pesessÄ• mÄ• â€™â€™ ti vatvÄ• gÄ• thamÄ• haá¹ƒsu ---

34__._ á¹• 21 ``ete nÄ• gÄ• upatthaddhÄ• , sabbe tiá¹-á¹-hanti vammitÄ• .

purÄ• maddanti pÄ• kÄ• raá¹ƒ, Ä• nentetaá¹ƒ pabhÄ• vatiâ€™â€™ nti ||

tattha __upatthaddhÄ• _ti atithaddhÄ• dappitÄ• . __Ä• nentetaá¹ƒ pabhÄ• vati_nti Ä• nent
sÄ• sanÄ• ni pahiá¹‡iá¹ƒsu. tasmÄ• yÄ• va ete nÄ• gÄ• pÄ• kÄ• raá¹ƒ na maddanti, tÄ• va
mahÄ• rÄ• jÄ• ti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``sacÄ• haá¹ƒ ekassa pabhÄ• vatiá¹ƒ pesessÄ• mi, sesÄ• yuddhaá¹
ekassa dÄ• tuá¹ƒ, sakalajambudÄ«pe aggarÄ• jÄ• naá¹ƒ `virÅ«poâ€™ ti chaá¸• á¸• etvÄ• Ä
labhatu, vadhitvÄ• na naá¹ƒ satta khaá¹‡á¸• Ä• ni katvÄ• sattannaá¹ƒ khattiyÄ• naá¹ƒ pese
anantaraá¹ƒ gÄ• thamÄ• ha ---

35__._ á¹• 21 ``satta bile karitvÄ• na, ahametaá¹ƒ pabhÄ• vatiá¹ƒ.

khattiyÄ• naá¹ƒ padassÄ• mi, ye maá¹ƒ hantuá¹ƒ idhÄ• gatÄ• â€™â€™ ti ||

tassa sÄ• kathÄ• sakalanivesane pÄ• kaá¹-Ä• ahosi. paricÄ• rikÄ• gantvÄ• ``rÄ• jÄ• kin
khaá¹‡á¸• Ä• ni katvÄ• sattannaá¹ƒ rÄ• jÅ«naá¹ƒ pesessatÄ«â€™â€™ ti pabhÄ• vatiyÄ• Ä
maraá¹‡abhayabhÄ«tÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya bhaginÄ«hi parivutÄ• mÄ• tu sirigabbha
pakÄ• sento satthÄ• Ä• ha ---

36__._ á¹• 21 ``avuá¹-á¹-hahi \Be V 320/ rÄ• japuttÄ«, sÄ• mÄ• koseyyavÄ• sinÄ«.

assupuá¹‡á¹‡ehi nettehi, dÄ• sÄ«gaá¹‡apurakkhatÄ• â€™â€™ ti ||

tattha __sÄ• mÄ• _ti suvaá¹‡á¹‡avaá¹‡á¹‡Ä• . __koseyyavÄ• sinÄ«_ti suvaá¹‡á¹‡akhacital

sÄ• mÄ• tu santikaá¹ƒ gantvÄ• mÄ• taraá¹ƒ vanditvÄ• paridevamÄ• nÄ• Ä• ha ---

37__._ á¹• 21 ``taá¹ƒ \Ne V 292/ \Ee V 302/ nÅ«na kakkÅ«panisevitaá¹ƒ mukhaá¹ƒ, Ä• dÄ• sadantÄ• tharupaccavekkhitaá¹ƒ.

subhaá¹ƒ sunettaá¹ƒ virajaá¹ƒ anaá¹…gaá¹‡aá¹ƒ, chuddhaá¹ƒ vane á¹-hassati khattiyehi ||

38__._ á¹• 21 ``te nÅ«na me asite vellitagge, kese mudÅ« candanasÄ• ralitte.

samÄ• kule sÄ«vathikÄ• ya majjhe, pÄ• dehi gijjhÄ• parikaá¸• á¸• hissanti ||

39__._ á¹• 21 ``tÄ• nÅ«na me tambanakhÄ• sulomÄ• , bÄ• hÄ• mudÅ« candanasÄ• ralitt

chinnÄ• vane ujjhitÄ• khattiyehi, gayha dhaá¹…ko gacchati yenakÄ• maá¹ƒ ||

40__._ á¹• 21 ``te nÅ«na tÄ• lÅ«panibhe alambe, nisevite kÄ• sikacandanena.

thanesu me lambissati siá¹…gÄ• lo, mÄ• tÅ«va putto taruá¹‡o tanÅ«jo ||

41__._ á¹• 21 ``taá¹ƒ nÅ«na soá¹‡iá¹ƒ puthulaá¹ƒ sukoá¹-á¹-itaá¹ƒ, nisevitaá¹ƒ kaÃ±caname

chinnaá¹ƒ vane khattiyehÄ« avatthaá¹ƒ, siá¹…gÄ• lasaá¹…ghÄ• parikaá¸• á¸• hissanti ||

42__._ á¹• 21 ``soá¹‡Ä• dhaá¹…kÄ• siá¹…gÄ• lÄ• ca, ye caÃ±Ã±e santi dÄ• á¹-hino.

ajarÄ• nÅ«na hessanti, bhakkhayitvÄ• pabhÄ• vatiá¹ƒ ||

43__._ á¹• 21 ``sace \Be V 321/ maá¹ƒsÄ• ni hariá¹ƒsu, khattiyÄ• dÅ«ragÄ• mino.

aá¹-á¹-hÄ«ni amma yÄ• citvÄ• , anupathe dahÄ• tha naá¹ƒ ||

44__._ á¹• 21 ``khettÄ• ni amma kÄ• retvÄ• , kaá¹‡ikÄ• rettha ropaya.

yadÄ• te pupphitÄ• assu, hemantÄ• naá¹ƒ himaccaye.

sareyyÄ• tha mamaá¹ƒ amma, evaá¹ƒvaá¹‡á¹‡Ä• pabhÄ• vatÄ«â€™â€™ ti ||

tattha kakkÅ«panisevitantila __kakkÅ«panisevita_nti
sÄ• sapakakkaloá¹‡akakkamattikakakkatilakakkahaliddikakkamukhacuá¹‡á¹‡akehi imehi pa
upanisevitaá¹ƒ. __Ä• dÄ• sadantÄ• tharupaccavekkhita_nti \Ee V 303/ dantamayatharumhi
tattha oloketvÄ• maá¹‡á¸• itaá¹ƒ. __subha_nti subhamukhaá¹ƒ. __viraja_nti vigatarajaá¹ƒ n
__anaá¹…gaá¹‡a_nti gaá¹‡á¸• apiá¸·akÄ• didosarahitaá¹ƒ. __chuddha_nti amma evarÅ«pa
idÄ• ni khattiyehi chaá¸• á¸• itaá¹ƒ __vane_ \Ne V 293/ araÃ±Ã±e á¹-hassatÄ«ti paridevati. _
__vellitagge_ti unnatagge. __sÄ«vathikÄ• yÄ• _ti susÄ• namhi. __parikaá¸• á¸• hissantÄ«_t
manussamaá¹ƒsakhÄ• dakÄ• gijjhÄ• pÄ• dehi paharitvÄ• nÅ«na parikaá¸• á¸• hissanti. __
yenakÄ• ma_nti amma mama evarÅ«paá¹ƒ bÄ• haá¹ƒ nÅ«na dhaá¹…ko gahetvÄ• luÃ±jitvÄ
gacchissati.

__tÄ• lÅ«panibhe_ti suvaá¹‡á¹‡atÄ• laphalasadise. __kÄ• sikacandanenÄ• _ti sukhumacan
me_ti amma mama susÄ• ne patitÄ• ya evarÅ«pe thane disvÄ• mukhena á¸• aá¹ƒsitvÄ• te
mÄ• tu taruá¹‡aputto viya nÅ«na siá¹…gÄ• lo lambissati. __soá¹‡i_nti kaá¹-iá¹ƒ. __sukoá¹-á
paharitvÄ• suvaá¸• á¸• hitaá¹ƒ. __avattha_nti chaá¸• á¸• itaá¹ƒ. __bhakkhayitvÄ• _ti amma
maá¹ƒsaá¹ƒ khÄ• ditvÄ• ajarÄ• bhavissanti.

__sace maá¹ƒsÄ• ni hariá¹ƒsÅ«_ti amma sace te khattiyÄ• mayiá¹ƒ paá¹-ibaddhacittÄ• ma
atha tumhe aá¹-á¹-hÄ«ni yÄ• citvÄ• __anupathe dahÄ• thanaá¹ƒ, _ jaá¹…ghamaggamahÄ•
daheyyÄ• thÄ• ti vadati. __khettÄ• nÄ«_ti amma mama jhÄ• pitaá¹-á¹-hÄ• ne mÄ• lÄ• divat
khettesu kaá¹‡ikÄ• rarukkhe ropaya. __himaccaye_ti himapÄ• tÄ• tikkame phagguá¹‡amÄ•
pupphÄ• naá¹ƒ suvaá¹‡á¹‡acaá¹…koá¹-akaá¹ƒ pÅ«retvÄ• Å«rÅ«su á¹-hapetvÄ• mama dh
evaá¹ƒvaá¹‡á¹‡Ä• ti sareyyÄ• tha.

iti \Be V 322/ sÄ• maraá¹‡abhayatajjitÄ• mÄ• tu santike vilapi. maddarÄ• jÄ• pi ``pharasuÄ
gahetvÄ• coraghÄ• tako idheva Ä• gacchatÅ«â€™â€™ ti Ä• á¹‡Ä• pesi. tassa Ä• gamanaa
ahosi. athassa Ä• gatabhÄ• vaá¹ƒ sutvÄ• pabhÄ• vatiyÄ• mÄ• tÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
santikaá¹ƒ agamÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

45__._ á¹• 21 ``tassÄ• mÄ• tÄ• udaá¹-á¹-hÄ• si, khattiyÄ• devavaá¹‡á¹‡inÄ«.

disvÄ• asiÃ±ca sÅ«naÃ±ca, raÃ±Ã±o maddassantepureâ€™â€™ ti ||

tattha \Ee V 304/ __udaá¹-á¹-hÄ• sÄ«_ti Ä• sanÄ• uá¹-á¹-hÄ• ya raÃ±Ã±o santikaá¹ƒ gantv
asiÃ±ca sÅ«naÃ±cÄ• _ti antepuramhi alaá¹…katamahÄ• tale raÃ±Ã±o purato nikkhittaá¹ƒ p
disvÄ• vilapantÄ« gÄ• thamÄ• ha ---

46__._ á¹• 21 ``iminÄ• \Ne V 294/ nÅ«na asinÄ• , susaÃ±Ã±aá¹ƒ tanumajjhimaá¹ƒ.

dhÄ«taraá¹ƒ madda hantvÄ• na, khattiyÄ• naá¹ƒ padassasÄ«â€™â€™ ti ||

tattha __asinÄ• _ti pharasuá¹ƒ sandhÄ• yÄ• ha. so hi imasmiá¹ƒ á¹-hÄ• ne asi nÄ• ma jÄ• tanumajjhima_nti suá¹-á¹-hu saÃ±Ã±Ä• taá¹ƒ tanumajjhimaá¹ƒ.

atha naá¹ƒ rÄ• jÄ• saÃ±Ã±Ä• pento Ä• ha --- ``devi, kiá¹ƒ kathesi, tava dhÄ«tÄ• sakalajan `virÅ«poâ€™ ti chaá¸• á¸• etvÄ• gatamagge padavalaÃ±je avinaá¹-á¹-heyeva maccuá¹ƒ na idÄ• ni attano rÅ«paá¹ƒ nissÄ• ya Ä«disaá¹ƒ phalaá¹ƒ labhatÅ«â€™â€™ ti. sÄ• tassa vaca santikaá¹ƒ gantvÄ• vilapantÄ« Ä• ha ---

47__._ á¹• 21 ``na me akÄ• si vacanaá¹ƒ, atthakÄ• mÄ• ya puttike.

sÄ• jja lohitasaÃ±channÄ• , gacchasi yamasÄ• dhanaá¹ƒ ||

48__._ á¹• 21 ``evamÄ• pajjatÄ« poso, pÄ• piyaÃ±ca nigacchati.

yo ve hitÄ• naá¹ƒ vacanaá¹ƒ, na karoti atthadassinaá¹ƒ ||

49__._ á¹• 21 ``sace ca ajja dhÄ• resi, kumÄ• raá¹ƒ cÄ• rudassanaá¹ƒ.

kusena jÄ• taá¹ƒ khattiyaá¹ƒ, suvaá¹‡á¹‡amaá¹‡imekhalaá¹ƒ.

pÅ«jitaá¹ƒ Ã±Ä• tisaá¹…ghehi, na gacchasi yamakkhayaá¹ƒ ||

50__._ á¹• 21 ``yatthassu \Be V 323/ bherÄ« nadati, kuÃ±jaro ca nikÅ«jati.

khattiyÄ• naá¹ƒ kule bhadde, kinnu sukhataraá¹ƒ tato ||

51__._ á¹• 21 ``asso ca sisati dvÄ• re, kumÄ• ro uparodati.

khattiyÄ• naá¹ƒ kule bhadde, kinnu sukhataraá¹ƒ tato ||

52__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirude, kokilÄ• bhinikÅ«jite.

khattiyÄ• naá¹ƒ kule bhadde, kinnu sukhataraá¹ƒ tatoâ€™â€™ ti ||

tattha \Ne V 295/ __puttike_ti taá¹ƒ Ä• lapati. idaá¹ƒ vuttaá¹ƒ hoti --- amma, idha kiá¹ƒ karis

sÄ• mikassa santikaá¹ƒ gaccha, mÄ• rÅ«pamadena majjÄ«ti evaá¹ƒ yÄ• cantiyÄ• pi me va
ajja lohitasaÃ±channÄ• gacchasi yamasÄ• dhanaá¹ƒ, maccurÄ• jassa bhavanaá¹ƒ \Ee V 3
__pÄ• piyaÃ±cÄ• _ti ito pÄ• pataraÃ±ca nigacchati. __sace ca ajja dhÄ• resÄ«_ti, amma, s
vasaá¹ƒ agantvÄ• kusanarindaá¹ƒ paá¹-icca laddhaá¹ƒ attano rÅ«pena sadisaá¹ƒ cÄ• ruda
dhÄ• rayissasi. __yamakkhaya_nti evaá¹ƒ sante yamanivesanaá¹ƒ na gaccheyyÄ• si. __tat
ayaá¹ƒ vibhÅ«ti, tamhÄ• nÄ• nÄ• bherisaddena ceva mattavÄ• raá¹‡akoÃ±canÄ• dena ca
kusÄ• vatÄ«rÄ• jakulÄ• kiá¹ƒ nu sukhataraá¹ƒ disvÄ• idhÄ• gatÄ• sÄ«ti attho. __sisatÄ«_t
susikkhito gandhabbakumÄ• ro. __uparodatÄ«_ti nÄ• nÄ• tÅ«riyÄ• ni gahetvÄ• upahÄ• raá
__kokilÄ• bhinikÅ«jite_ti kusarÄ• jakule sÄ• yaá¹ƒ pÄ• to pavattanaccagÄ«tavÄ• ditÅ«pahÄ
viya kokilehi abhinikÅ«jite.

iti sÄ• pi ettakÄ• hi gÄ• thÄ• hi tÄ• ya saddhiá¹ƒ sallapitvÄ• ``sace ajja kusanarindo idha a
rÄ• jÄ• no palÄ• petvÄ• mama dhÄ«taraá¹ƒ dukkhÄ• pamocetvÄ• Ä• dÄ• ya gaccheyyÄ•

53__._ á¹• 21 ``kahaá¹ƒ nu kho sattumaddano, pararaá¹-á¹-happamaddano.

kuso soá¸·Ä• rapaÃ±Ã±Ä• á¹‡o, yo no dukkhÄ• pamocayeâ€™â€™ ti ||

tattha __soá¸·Ä• rapaÃ±Ã±Ä• á¹‡o_ti uá¸·Ä• rapaÃ±Ã±o.

tato \Be V 324/ pabhÄ• vatÄ« ``mama mÄ• tu kusassa vaá¹‡á¹‡aá¹ƒ bhaá¹‡antiyÄ• mukha
Ä• cikkhissÄ• mi tÄ• vassÄ• tassa idheva Ä• á¸·Ä• rikakammaá¹ƒ katvÄ• vasanabhÄ• vaâ

54__._ á¹• 21 ``idheva so sattumaddano, pararaá¹-á¹-happamaddano.

kuso soá¸·Ä• rapaÃ±Ã±Ä• á¹‡o, yo te sabbe vadhissatÄ«â€™â€™ ti ||

athassÄ• mÄ• tÄ• ``ayaá¹ƒ maraá¹‡abhayabhÄ«tÄ• vippalapatÄ«â€™â€™ ti cintetvÄ• g

55__._ á¹• 21 ``ummattikÄ• \Ne V 296/ nu bhaá¹‡asi, andhabÄ• lÄ• pabhÄ• sasi.

kuso ce Ä• gato assa, kiá¹ƒ na jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

tattha __andhabÄ• lÄ• _ti sammÅ«á¸·hÄ• aÃ±Ã±Ä• á¹‡Ä• hutvÄ• . __kiá¹ƒ na jÄ• nemÅ«
jÄ• neyyÄ• ma. so hi antarÄ• magge á¹-hitova amhÄ• kaá¹ƒ sÄ• sanaá¹ƒ peseyya, samussi
paÃ±Ã±Ä• yetha, tvaá¹ƒ pana maraá¹‡abhayena kathesÄ«ti.

sÄ• \Ee V 306/ evaá¹ƒ vutte ``na me mÄ• tÄ• saddahati, tassa idhÄ• gantvÄ• satta mÄ• s
jÄ• nÄ• ti, dassessÄ• mi naâ€™â€™ nti cintetvÄ• mÄ• taraá¹ƒ hatthe gahetvÄ• sÄ«hapaÃ
pasÄ• retvÄ• dassentÄ« gÄ• thamÄ• ha ---

56__._ á¹• 21 ``eso Ä• á¸·Ä• riko poso, kumÄ• rÄ«puramantare.

daá¸·haá¹ƒ katvÄ• na saá¹ƒvelliá¹ƒ, kumbhiá¹ƒ dhovati oá¹‡atoâ€™â€™ ti ||

tattha __kumÄ• rÄ«puramantare_ti vÄ• tapÄ• ne á¹-hitÄ• tava dhÄ«tÄ• naá¹ƒ kumÄ• rÄ«n
naá¹ƒ olokehi. __saá¹ƒvelli_nti kacchaá¹ƒ bandhitvÄ• kumbhiá¹ƒ dhovati.

so kira tadÄ• ``ajja me manoratho matthakaá¹ƒ pÄ• puá¹‡issati, addhÄ• maraá¹‡abhayata
Ä• gatabhÄ• vaá¹ƒ kathessati, bhÄ• janÄ• ni dhovitvÄ• paá¹-isÄ• messÄ• mÄ«â€™â€™ ti
dhovituá¹ƒ Ä• rabhi. atha naá¹ƒ mÄ• tÄ• paribhÄ• santÄ« gÄ• thamÄ• ha ---

57__._ á¹• 21 ``veá¹‡Ä« tvamasi caá¹‡á¸• Ä• lÄ«, adÅ«si kulagandhinÄ«.

kathaá¹ƒ maddakule jÄ• tÄ• , dÄ• saá¹ƒ kayirÄ• si kÄ• mukaâ€™â€™ nti ||

tattha \Be V 325/ __veá¹‡Ä«_ti tacchikÄ• . __adÅ«si kulagandhinÄ«_ti udÄ• hu tvaá¹ƒ kula
kathaá¹ƒ nÄ• ma tvaá¹ƒ evarÅ«pe kule jÄ• tÄ• attano sÄ• mikaá¹ƒ dÄ• saá¹ƒ kareyyÄ• sÄ«

tato pabhÄ• vatÄ« ``mama mÄ• tÄ• imassa maá¹ƒ nissÄ• ya evaá¹ƒ vasanabhÄ• vaá¹ƒ na
cintetvÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

58__._ á¹• 21 ``namhi \Ne V 297/ veá¹‡Ä« na caá¹‡á¸• Ä• lÄ«, na camhi kulagandhinÄ«.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asÄ«â€™â€™ ti ||

tattha __okkÄ• kaputto_ti, amma, esa okkÄ• kaputto, tvaá¹ƒ pana ``dÄ• soâ€™â€™ ti maÃ
``dÄ• soâ€™â€™ ti kathessÄ• mÄ«ti.

idÄ• nissa yasaá¹ƒ vaá¹‡á¹‡entÄ« Ä• ha ---

59__._ á¹• 21 ``yo brÄ• hmaá¹‡asahassÄ• ni, sadÄ• bhojeti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

60__._ á¹• 21 yassa \Ee V 307/ nÄ• gasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

61__._ á¹• 21 ``yassa assasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

62__._ á¹• 21 ``yassa rathasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi.

yassa usabhasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

63__._ á¹• 21 ``yassa dhenusahassÄ• ni, sadÄ• duhanti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asÄ«â€™â€™ ti ||

evaá¹ƒ tÄ• ya paÃ±cahi gÄ• thÄ• hi mahÄ• sattassa yaso vaá¹‡á¹‡ito. athassÄ• mÄ• tÄ• katheti, addhÄ• evametaâ€™â€™ nti saddahitvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• tamatthaá pabhÄ• vatiyÄ• santikaá¹ƒ \Be V 326/ gantvÄ• ``saccaá¹ƒ kira, amma, kusarÄ• jÄ• idhÄ• tÄ• ta, ajjassa satta mÄ• sÄ• atikkantÄ• tava dhÄ«tÄ• naá¹ƒ Ä• á¸·Ä• rikattaá¹ƒ karontass asaddahanto khujjaá¹ƒ pucchitvÄ• yathÄ• bhÅ«taá¹ƒ sutvÄ• dhÄ«taraá¹ƒ garahanto gÄ• th

64__._ á¹• 21 ``taggha \Ne V 298/ te dukkaá¹-aá¹ƒ bÄ• le, yaá¹ƒ khattiyaá¹ƒ mahabbalaá¹ƒ.

nÄ• gaá¹ƒ maá¹‡á¸• Å«kavaá¹‡á¹‡ena, na taá¹ƒ akkhÄ• sidhÄ• gataâ€™â€™ nti ||

tattha __tagghÄ• _ti ekaá¹ƒseneva.

so dhÄ«taraá¹ƒ garahitvÄ• vegena tassa santikaá¹ƒ gantvÄ• katapaá¹-isanthÄ• ro aÃ±jali accayaá¹ƒ dassento gÄ• thamÄ• ha ---

65__._ á¹• 21 ``aparÄ• dhaá¹ƒ mahÄ• rÄ• ja, tvaá¹ƒ no khama rathesabha.

yaá¹ƒ taá¹ƒ aÃ±Ã±Ä• tavesena, nÄ• Ã±Ã±Ä• simhÄ• idhÄ• gataâ€™â€™ nti ||

taá¹ƒ sutvÄ• mahÄ• satto ``sacÄ• haá¹ƒ pharusaá¹ƒ vakkhÄ• mi, idhevassa hadayaá¹ƒ ph
naâ€™â€™ nti cintetvÄ• bhÄ• janantare á¹-hitova itaraá¹ƒ gÄ• thamÄ• ha ---

66__._ á¹• 21 ``mÄ• disassa na taá¹ƒ channaá¹ƒ, yohaá¹ƒ Ä• á¸·Ä• riko bhave.

tvaÃ±Ã±eva me pasÄ«dassu, natthi te deva dukkaá¹-aâ€™â€™ nti ||

rÄ• jÄ• tassa santikÄ• paá¹-isanthÄ• raá¹ƒ labhitvÄ• pÄ• sÄ• daá¹ƒ abhiruhitvÄ• pabhÄ•
khamÄ• panatthÄ• ya pesetuá¹ƒ gÄ• thamÄ• ha ---

67__._ á¹• 21 ``gaccha \Ee V 308/ bÄ• le khamÄ• pehi, kusarÄ• jaá¹ƒ mahabbalaá¹ƒ.

khamÄ• pito kuso rÄ• jÄ• , so te dassati jÄ«vitaâ€™â€™ nti ||

sÄ• pitu vacanaá¹ƒ sutvÄ• bhaginÄ«hi ceva paricÄ• rikÄ• hi ca parivutÄ• tassa santikaá¹
kammakÄ• ravesena á¹-hitova tassÄ• attano santikaá¹ƒ Ä• gamanaá¹ƒ Ã±atvÄ• ``ajja pab
bhinditvÄ• pÄ• damÅ«le naá¹ƒ kalale nipajjÄ• pessÄ• mÄ«â€™â€™ ti sabbaá¹ƒ attanÄ• Ä
chaá¸• á¸• etvÄ• khalamaá¹‡á¸• alamattaá¹ƒ á¹-hÄ• naá¹ƒ madditvÄ• ekakalalaá¹ƒ akÄ• s
gantvÄ• tassa pÄ• desu nipatitvÄ• kalalapiá¹-á¹-he nipannÄ• taá¹ƒ khamÄ• pesi. tamattha
Ä• ha ---

68__._ á¹• 21 ``pitussa \Ne V 299/ \Be V 327/ vacanaá¹ƒ sutvÄ• , devavaá¹‡á¹‡Ä« pabhÄ•

sirasÄ• aggahÄ« pÄ• de, kusarÄ• jaá¹ƒ mahabbalaâ€™â€™ nti ||

tattha __sirasÄ• _ti sirasÄ• nipatitvÄ• kusarÄ• jÄ• naá¹ƒ pÄ• de aggahesÄ«ti.

gahetvÄ• ca pana naá¹ƒ khamÄ• pentÄ« tisso gÄ• thÄ• yo abhÄ• si ---

69__._ á¹• 21 ``yÄ• mÄ• ratyo atikkantÄ• , tÄ• mÄ• deva tayÄ• vinÄ• .

vande te sirasÄ• pÄ• de, mÄ• me kujjha rathesabha ||

70__._ á¹• 21 ``sabbaá¹ƒ te paá¹-ijÄ• nÄ• mi, mahÄ• rÄ• ja suá¹‡ohi me.

na cÄ• pi appiyaá¹ƒ tuyhaá¹ƒ, kareyyÄ• mi ahaá¹ƒ puna ||

71__._ á¹• 21 ``evaá¹ƒ ce yÄ• camÄ• nÄ• ya, vacanaá¹ƒ me na kÄ• hasi.

idÄ• ni maá¹ƒ tÄ• to hantvÄ• , khattiyÄ• naá¹ƒ padassatÄ«â€™â€™ ti ||

tattha __ratyo_ti rattiyo. __tÄ• mÄ• _ti tÄ• imÄ• sabbÄ• pi tayÄ• vinÄ• atikkantÄ• . __sal
paá¹-ijÄ• nÄ• mÄ«_ti, mahÄ• rÄ• ja, ettakaá¹ƒ kÄ• laá¹ƒ mayÄ• tava appiyameva kataá¹ƒ,
paá¹-ijÄ• nÄ• mi, aparampi suá¹‡ohi me, ito paá¹-á¹-hÄ• yÄ• haá¹ƒ puna tuyhaá¹ƒ appiyaá¹
ce_ti sace evaá¹ƒ yÄ• camÄ• nÄ• ya mama tvaá¹ƒ vacanaá¹ƒ na karissasÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``sacÄ• haá¹ƒ `imaá¹ƒ tvaÃ±ceva jÄ• nissasÄ«â€™ ti vakkhÄ• mi, ha
assÄ• sessÄ• mi naâ€™â€™ nti cintetvÄ• Ä• ha ---

72__._ á¹• 21 ``evaá¹ƒ te yÄ• camÄ• nÄ• ya, kiá¹ƒ na kÄ• hÄ• mi te vaco.

vikuddho tyasmi kalyÄ• á¹‡i, mÄ• tvaá¹ƒ bhÄ• yi pabhÄ• vati ||

73__._ á¹• 21 ``sabbaá¹ƒ \Ee V 309/ te paá¹-ijÄ• nÄ• mi, rÄ• japutti suá¹‡ohi me.

na cÄ• pi appiyaá¹ƒ tuyhaá¹ƒ, kareyyÄ• mi ahaá¹ƒ puna ||

74__._ á¹• 21 ``tava \Ne V 300/ kÄ• mÄ• hi sussoá¹‡i, pahu dukkhaá¹ƒ titikkhisaá¹ƒ.

bahuá¹ƒ maddakulaá¹ƒ hantvÄ• , nayituá¹ƒ taá¹ƒ pabhÄ• vatÄ«â€™â€™ ti ||

tattha __kiá¹ƒ na kÄ• hÄ• mÄ«_ti kiá¹ƒkÄ• raá¹‡Ä• tava vacanaá¹ƒ na karissÄ• mi. __viku
nikkopo te asmiá¹ƒ. __sabbaá¹ƒ te_ti vikuddhabhÄ• vaÃ±ca idÄ• ni appiyakaraá¹‡aÃ±ca ub
sabbameva paá¹-ijÄ• nÄ• mi. __tava kÄ• mÄ• _ti tava \Be V 328/ kÄ• mena taá¹ƒ icchamÄ•
adhivÄ• semi. __bahuá¹ƒ maddakulaá¹ƒ hantvÄ• nayituá¹ƒ ta_nti bahumaddarÄ• jakulaá¹ƒ
netuá¹ƒ samatthoti.

atha so sakkassa devaraÃ±Ã±o paricÄ• rikaá¹ƒ viya taá¹ƒ attano paricÄ• rikaá¹ƒ disvÄ• kh
uppÄ• detvÄ• ``mayi kira dharamÄ• neyeva mama bhariyaá¹ƒ aÃ±Ã±e gahetvÄ• gamissan
rÄ• jaá¹…gaá¹‡e vijambhamÄ• no ``sakalanagaravÄ• sino me Ä• gatabhÄ• vaá¹ƒ jÄ• nantÅ
seá¸·ento apphoá¹-ento ``idÄ• ni te jÄ«vaggÄ• haá¹ƒ gahessÄ• mi, rathÄ• dayo me yojentÅ
gÄ• thamÄ• ha ---

75__._ á¹• 21 ``yojayantu rathe asse, nÄ• nÄ• citte samÄ• hite.

atha dakkhatha me vegaá¹ƒ, vidhamantassa sattavoâ€™â€™ ti ||

tattha __nÄ• nÄ• citte_ti nÄ• nÄ• laá¹…kÄ• ravicitte. __samÄ• hite_ti asse sandhÄ• ya vutt
nibbisevaneti attho. __atha dakkhatha me vega_nti atha me parakkamaá¹ƒ passissathÄ• ti.

sattÅ«naá¹ƒ gaá¹‡hanaá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ• ro, gaccha tvaá¹ƒ nhatvÄ• alaá¹…karit
taá¹ƒ uyyojesi. maddarÄ• jÄ• pissa parihÄ• rakaraá¹‡atthaá¹ƒ amacce pahiá¹‡i. te tassa ma
sÄ• á¹‡iá¹ƒ parikkhipitvÄ• kappake upaá¹-á¹-hapesuá¹ƒ. so katamassukammo sÄ«saá¹ƒnh
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito amaccÄ• dÄ«hi parivuto ``pÄ• sÄ• daá¹ƒ abhiruhiss
viloketvÄ• apphoá¹-esi. olokitaolokitaá¹-á¹-hÄ• naá¹ƒ vikampi. so ``idÄ• ni me parakkamaá¹
ti Ä• ha. tamatthaá¹ƒ pakÄ• sento satthÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

76__._ á¹• 21 ``taÃ±ca tattha udikkhiá¹ƒsu, raÃ±Ã±o maddassantepure.

vijambhamÄ• naá¹ƒ sÄ«haá¹ƒva, phoá¹-entaá¹ƒ diguá¹‡aá¹ƒ bhujaâ€™â€™ nti ||

tassattho \Ne V 301/ \Ee V 310/ --- taÃ±ca tattha vijambhantaá¹ƒ apphoá¹-entaá¹ƒ raÃ±Ã±c
vÄ• tapÄ• nÄ• ni vivaritvÄ• itthiyo udikkhiá¹ƒsÅ«ti.

athassa maddarÄ• jÄ• kataÄ• neÃ±jakÄ• raá¹‡aá¹ƒ alaá¹…katavaravÄ• raá¹‡aá¹ƒ pesesi.
hatthikkhandhaá¹ƒ Ä• ruyha ``pabhÄ• vatiá¹ƒ Ä• nethÄ• â€™â€™ ti tampi pacchato nisÄ«d
senÄ• ya parivuto pÄ• cÄ«nadvÄ• rena \Be V 329/ nikkhamitvÄ• parasenaá¹ƒ oloketvÄ• ``
jÄ«vitatthikÄ• urena nipajjantÅ«â€™â€™ ti tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• sattuma
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

77__._ á¹• 21 ``hatthikkhandhaÃ±ca Ä• ruyha, Ä• ropetvÄ• pabhÄ• vatiá¹ƒ.

saá¹…gÄ• maá¹ƒ otaritvÄ• na, sÄ«hanÄ• daá¹ƒ nadÄ« kuso ||

78__._ á¹• 21 ``tassa taá¹ƒ nadato sutvÄ• , sÄ«hassevitare migÄ• .

khattiyÄ• vipalÄ• yiá¹ƒsu, kusasaddabhayaá¹-á¹-itÄ• ||

79__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

aÃ±Ã±amaÃ±Ã±assa chindanti, kusasaddabhayaá¹-á¹-itÄ• ||

80__._ á¹• 21 ``tasmiá¹ƒ saá¹…gÄ• masÄ«sasmiá¹ƒ, passitvÄ• haá¹-á¹-hamÄ• naso.

kusassa raÃ±Ã±o devindo, adÄ• verocanaá¹ƒ maá¹‡iá¹ƒ ||

81__._ á¹• 21 ``so taá¹ƒ vijjhitvÄ• saá¹…gÄ• maá¹ƒ, laddhÄ• verocanaá¹ƒ maá¹‡iá¹ƒ.

hatthikkhandhagato rÄ• jÄ• , pÄ• vekkhi nagaraá¹ƒ puraá¹ƒ ||

82__._ á¹• 21 ``jÄ«vaggÄ• haá¹ƒ gahetvÄ• na, bandhitvÄ• satta khattiye.

sasurassÅ«panÄ• mesi, ime te deva sattavo ||

83__._ á¹• 21 ``sabbeva te vasaá¹ƒ gatÄ• , amittÄ• vihatÄ• tava.

kÄ• maá¹ƒ karohi te tayÄ• , muÃ±ca vÄ• te hanassu vÄ• â€™â€™ ti ||

tattha \Ne V 302/ __vipalÄ• yiá¹ƒsÅ«_ti satiá¹ƒ paccupaá¹-á¹-hÄ• petuá¹ƒ asakkontÄ• vipa bhijjiá¹ƒsu. __kusasaddabhayaá¹-á¹-itÄ• _ti kusaraÃ±Ã±o saddaá¹ƒ nissÄ• ya jÄ• tena bhay mÅ«á¸·hacittÄ• . __aÃ±Ã±amaÃ±Ã±assa chindantÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ chindanti mac tipi pÄ• á¹-ho. __tasmi_nti evaá¹ƒ bodhisattassa saddasavaneneva saá¹…gÄ• me bhinne ta taá¹ƒ mahÄ• sattassa parakkamaá¹ƒ passitvÄ• tuá¹-á¹-hahadayo sakko verocanaá¹ƒ nÄ• m adÄ• si. __nagaraá¹ƒ pura_nti nagarasaá¹…khÄ• taá¹ƒ puraá¹ƒ. __bandhitvÄ• _ti tesaÃ±Ã± pacchÄ• bÄ• haá¹ƒ bandhitvÄ• . __kÄ• maá¹ƒ karohi te tayÄ• _ti tvaá¹ƒ attano kÄ• maá¹ƒ i hi tayÄ• dÄ• sÄ• katÄ• yevÄ• ti.

rÄ• jÄ• \Ee V 311/ \Be V 330/ Ä• ha ---

84__._ á¹• 21 ``tuyheva sattavo ete, na hi te mayha sattavo.

tvaÃ±Ã±eva no mahÄ• rÄ• ja, muÃ±ca vÄ• te hanassu vÄ• â€™â€™ ti ||

tattha __tvaÃ±Ã±eva no_ti, mahÄ• rÄ• ja, tvaá¹ƒyeva amhÄ• kaá¹ƒ issaroti.

evaá¹ƒ \Ne V 303/ vutte mahÄ• satto ``kiá¹ƒ imehi mÄ• ritehi, mÄ• tesaá¹ƒ Ä• gamanaá¹ƒ pabhÄ• vatiyÄ• kaniá¹-á¹-hÄ• satta maddarÄ• jadhÄ«taro atthi, tÄ• nesaá¹ƒ dÄ• pessÄ• m gÄ• thamÄ• ha ---

85__._ á¹• 21 ``imÄ• te dhÄ«taro satta, devakaÃ±Ã±Å«pamÄ• subhÄ• .

dadÄ• hi nesaá¹ƒ ekekaá¹ƒ, hontu jÄ• mÄ• taro tavÄ• â€™â€™ ti ||

atha naá¹ƒ rÄ• jÄ• Ä• ha ---

86__._ á¹• 21 ``amhÄ• kaÃ±ceva tÄ• saÃ±ca, tvaá¹ƒ no sabbesamissaro.

tvaÃ±Ã±eva no mahÄ• rÄ• ja, dehi nesaá¹ƒ yadicchasÄ«â€™â€™ ti ||

tattha __tvaá¹ƒ no sabbesa_nti, mahÄ• rÄ• ja kusanarinda, kiá¹ƒ vadesi, tvaÃ±Ã±eva etesa
rÄ• jÅ«naá¹ƒ mamaÃ±ca imÄ• saÃ±ca sabbesaá¹ƒ no issaro. __yadicchasÄ«_ti yadi icchas
icchasi, tassa taá¹ƒ dehÄ«ti.

evaá¹ƒ vutte so tÄ• sabbÄ• pi alaá¹…kÄ• rÄ• petvÄ• ekekassa raÃ±Ã±o ekekaá¹ƒ adÄ• s
satthÄ• paÃ±ca gÄ• thÄ• yo abhÄ• si ---

87__._ á¹• 21 ``ekamekassa ekekaá¹ƒ, adÄ• sÄ«hassaro kuso.

khattiyÄ• naá¹ƒ tadÄ• tesaá¹ƒ, raÃ±Ã±o maddassa dhÄ«taro ||

88__._ á¹• 21 ``pÄ«á¹‡itÄ• tena lÄ• bhena, tuá¹-á¹-hÄ• sÄ«hassare kuse.

sakaraá¹-á¹-hÄ• ni pÄ• yiá¹ƒsu, khattiyÄ• satta tÄ• vade ||

89__._ á¹• 21 ``pabhÄ• vatiÃ±ca Ä• dÄ• ya, maá¹‡iá¹ƒ verocanaá¹ƒ subhaá¹ƒ.

kusÄ• vatiá¹ƒ kuso rÄ• jÄ• , agamÄ• si mahabbalo ||

90__._ á¹• 21 ``tyassu ekarathe yantÄ• , pavisantÄ• kusÄ• vatiá¹ƒ.

samÄ• nÄ• vaá¹‡á¹‡arÅ«pena, nÄ• Ã±Ã±amaÃ±Ã±Ä• tirocisuá¹ƒ ||

91__._ á¹• 21 ``mÄ• tÄ• \Be V 331/ puttena saá¹ƒgacchi, ubhayo ca jayampatÄ«.

samaggÄ• te tadÄ• Ä• suá¹ƒ, phÄ«taá¹ƒ dharaá¹‡imÄ• vasuâ€™â€™ nti ||

tattha __pÄ«á¹‡itÄ• _ti santappitÄ• . __pÄ• yiá¹ƒsÅ«_ti idÄ• ni appamattÄ• bhaveyyÄ• thÄ
agamaá¹ƒsu. __agamÄ• sÄ«_ti katipÄ• haá¹ƒ vasitvÄ• ``amhÄ• kaá¹ƒ raá¹-á¹-haá¹ƒ \Ee V

sasuraá¹ƒ Ä• pucchitvÄ• gato. __ekarathe yantÄ• _ti dvepi ekarathaá¹ƒ abhiruyha gacchan
vaá¹‡á¹‡arÅ«penÄ• _ti vaá¹‡á¹‡ena ca rÅ«pena ca samÄ• nÄ• hutvÄ• . __nÄ• Ã±Ã±amaÃ
nÄ• tikkami. maá¹‡iratanÄ• nubhÄ• vena kira mahÄ• satto abhirÅ«po ahosi suvaá¹‡á¹‡avaá
kira pubbe paccekabuddhassa piá¹‡á¸• apÄ• tanissandena buddhapaá¹-imÄ• karaá¹‡anissa
ahosi. __saá¹ƒgacchÄ«_ti athassa mÄ• tÄ• mahÄ• sattassa Ä• gamanaá¹ƒ sutvÄ• nagare
mahÄ• sattassa bahuá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• dÄ• ya paccuggamanaá¹ƒ katvÄ• samÄ
saddhiá¹ƒyeva nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• sattÄ• haá¹ƒ chaá¹‡akÄ«á¸·aá¹ƒ kÄ«á¸·
alaá¹…katapÄ• sÄ• datalaá¹ƒ abhiruhi. tepi ubho jayampatikÄ• samaggÄ• ahesuá¹ƒ, tato
samaggÄ• sammodamÄ• nÄ• phÄ«taá¹ƒ dharaá¹‡iá¹ƒ ajjhÄ• vasiá¹ƒsÅ«ti.

satthÄ• \Ne V 304/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• ta
saccapariyosÄ• ne ukkaá¹‡á¹-hitabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• mÄ• tÄ• pi
ahesuá¹ƒ, kaniá¹-á¹-ho Ä• nando, khujjÄ• khujjuttarÄ• , pabhÄ• vatÄ« rÄ• hulamÄ• tÄ• , pa
kusarÄ• jÄ• pana ahameva ahosinti.

kusajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [532] 2. soá¹‡anandajÄ• takavaá¹‡á¹‡anÄ•

__devatÄ• nusi gandhabbo_ti idaá¹ƒ satthÄ• jetavane viharanto mÄ• tuposakabhikkhuá¹ƒ
__sÄ• majÄ• take_ (J II 22.296 Ä• dayo) vatthusadisaá¹ƒ. tadÄ• pana satthÄ• ``mÄ• , bhik
ujjhÄ• yittha, porÄ• á¹‡akapaá¹‡á¸• itÄ• sakalajambudÄ«pe rajjaá¹ƒ labhamÄ• nÄ• pi taá¹ƒ
posiá¹ƒsuyevÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• hari.

atÄ«te \Be V 332/ bÄ• rÄ• á¹‡asÄ« brahmavaá¸• á¸• hanaá¹ƒ nÄ• ma nagaraá¹ƒ ahosi. tatt
rajjaá¹ƒ kÄ• resi. tattha aÃ±Ã±ataro asÄ«tikoá¹-ivibhavo brÄ• hmaá¹‡amahÄ• sÄ• lo aputtal
brÄ• hmaá¹‡Ä« teneva ``bhoti puttaá¹ƒ patthehÄ«â€™â€™ ti vuttÄ• patthesi. atha bodhisa
tassÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi, jÄ• tassa cassa ``soá¹‡akumÄ• roâ€™â€™ t
padasÄ• gamanakÄ• le aÃ±Ã±opi satto brahmalokÄ• cavitvÄ• tassÄ• yeva kucchimhi paá
jÄ• tassa ``nandakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. tesaá¹ƒ uggahitavedÄ• naá¹ƒ s
pattÄ• naá¹ƒ vayappattÄ• naá¹ƒ rÅ«pasampadaá¹ƒ disvÄ• brÄ• hmaá¹‡o brÄ• hmaá¹‡iá¹ƒ
soá¹‡akumÄ• raá¹ƒ gharabandhanena bandhissÄ• mÄ• â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhÅ«
puttassa tamatthaá¹ƒ Ä• cikkhi \Ee V 313/. so ``alaá¹ƒ, amma, mayhaá¹ƒ gharÄ• vÄ• sena,
tumhe paá¹-ijaggitvÄ• tumhÄ• kaá¹ƒ accayena himavantaá¹ƒ pavisitvÄ• pabbajissÄ• mÄ«â
brÄ• hmaá¹‡assa etamatthaá¹ƒ Ä• rocesi.

te punappunaá¹ƒ kathentÄ• pi tassa cittaá¹ƒ alabhitvÄ• nandakumÄ• raá¹ƒ Ä• mantetvÄ•
kuá¹-umbaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â€™ ti vatvÄ• ``nÄ• haá¹ƒ bhÄ• tarÄ• chaá¸• á¸• itakh

ahampi tumhÄ• kaá¹ƒ accayena bhÄ• tarÄ• va saddhiá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti vutte
dve evaá¹ƒ taruá¹‡Ä• va kÄ• me pajahanti, kimaá¹…gaá¹ƒ pana mayaá¹ƒ, sabbeyeva pabb
cintetvÄ• , ``tÄ• tÄ• \Ne V 305/, kiá¹ƒ vo amhÄ• kaá¹ƒ accayena pabbajjÄ• ya, idÄ• neva sa
pabbajissÄ• mÄ• â€™â€™ ti raÃ±Ã±o Ä• rocetvÄ• sabbaá¹ƒ dhanaá¹ƒ dÄ• namukhe vissa
katvÄ• Ã±Ä• tÄ«naá¹ƒ dÄ• tabbayuttakaá¹ƒ datvÄ• cattÄ• ropi janÄ• brahmavaá¸• á¸• han
himavantapadese paÃ±capadumasaÃ±channaá¹ƒ saraá¹ƒ nissÄ• ya ramaá¹‡Ä«ye vanasaá
pabbajitvÄ• tattha vasiá¹ƒsu. ubhopi bhÄ• taro mÄ• tÄ• pitaro paá¹-ijaggiá¹ƒsu, tesaá¹ƒ pÄ•
dantakaá¹-á¹-haÃ±ca mukhadhovanaÃ±ca datvÄ• paá¹‡á¹‡asÄ• laÃ±ca pariveá¹‡aÃ±ca sa
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• araÃ±Ã±ato madhuraphalÄ• phalÄ• ni Ä• haritvÄ• n
uá¹‡hena vÄ• sÄ«tena vÄ• vÄ• rinÄ• nhÄ• penti, jaá¹-Ä• sodhenti, pÄ• daparikammÄ• dÅ

evaá¹ƒ \Be V 333/ addhÄ• ne gate nandapaá¹‡á¸• ito ``mayÄ• Ä• bhataphalÄ• phalÄ• nev
khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti purato gantvÄ• hiyyo ca parahiyyo ca gahitaá¹-á¹-hÄ• na
Ä• haritvÄ• mÄ• tÄ• pitaro khÄ• dÄ• pesi. te tÄ• ni khÄ• ditvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• u
soá¹‡apaá¹‡á¸• ito pana dÅ«raá¹ƒ gantvÄ• madhuramadhurÄ• ni supakkasupakkÄ• ni Ä• h
``tÄ• ta, kaniá¹-á¹-hena te Ä• bhatÄ• ni mayaá¹ƒ pÄ• tova khÄ• ditvÄ• uposathikÄ• jÄ• tÄ•
ti vadanti. iti tassa phalÄ• phalÄ• ni paribhogaá¹ƒ na labhanti vinassanti, punadivasesupi tat
314/. evaá¹ƒ so paÃ±cÄ• bhiÃ±Ã±atÄ• ya dÅ«raá¹ƒ gantvÄ• pi Ä• harati, te pana na khÄ• d

atha mahÄ• satto cintesi --- ``mÄ• tÄ• pitaro me sukhumÄ• lÄ• , nando ca yÄ• ni vÄ• tÄ• n
phalÄ• phalÄ• ni Ä• haritvÄ• khÄ• dÄ• peti, evaá¹ƒ sante ime na cÄ«raá¹ƒ pavattissanti, vÄ
atha naá¹ƒ so Ä• mantetvÄ• ``nanda, ito paá¹-á¹-hÄ• ya phalÄ• phalaá¹ƒ Ä• haritvÄ• mam
ubhopi ekatova khÄ• dÄ• pessÄ• mÄ• â€™â€™ ti Ä• ha. so evaá¹ƒ vuttepi attano puÃ±Ã±a
vacanamakÄ• si. mahÄ• satto ``nando mama vacanaá¹ƒ akaronto ayuttaá¹ƒ karoti, palÄ• pe
mÄ• tÄ• pitaro paá¹-ijaggissÄ• mÄ«â€™â€™ ti cintetvÄ• ``nanda, tvaá¹ƒ anovÄ• dako paá
karosi, ahaá¹ƒ jeá¹-á¹-ho, mÄ• tÄ• pitaro mameva bhÄ• ro, ahameva nesaá¹ƒ paá¹-ijaggissÄ
vasituá¹ƒ na lacchasi, aÃ±Ã±attha yÄ• hÄ«â€™â€™ ti tassa accharaá¹ƒ pahari.

so tena palÄ• pito tassa santike á¹-hÄ• tuá¹ƒ asakkonto taá¹ƒ vanditvÄ• mÄ• tÄ• pitaro up
tamatthaá¹ƒ Ä• rocetvÄ• attano paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kasiá¹‡aá¹ƒ oloketvÄ• taá¹
paÃ±ca abhiÃ±Ã±Ä• yo aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• cintesi --- ``ahaá¹ƒ sÄ«nerup
Ä• haritvÄ• mama bhÄ• tu paá¹‡á¹‡asÄ• lÄ• ya pariveá¹‡e okiritvÄ• bhÄ• taraá¹ƒ khamÄ•
sobhissati, anotattato udakaá¹ƒ Ä• haritvÄ• mama bhÄ• tu paá¹‡á¹‡asÄ• lÄ• ya pariveá¹‡e
khamÄ• petuá¹ƒ pahomi, evampi na sobhissati, sace me bhÄ• taraá¹ƒ devatÄ• naá¹ƒ vasen
ca mahÄ• rÄ• jÄ• no sakkaÃ±ca Ä• netvÄ• bhÄ• taraá¹ƒ khamÄ• petuá¹ƒ pahomi, evampi
sakalajambudÄ«pe manojaá¹ƒ aggarÄ• jÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• rÄ• jÄ• no Ä• netvÄ• kh
bhÄ• tu guá¹‡o sakalajambudÄ«pe avattharitvÄ• gamissati, candimasÅ«riyo viya paÃ±Ã±Ä
tÄ• vadeva iddhiyÄ• gantvÄ• brahmavaá¸• á¸• hananagare tassa raÃ±Ã±o nivesanadvÄ• n

\Ee V 315/ vo tÄ• paso daá¹-á¹-hukÄ• moâ€™â€™ ti raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ• ``kiá¹
diá¹-á¹-hena, Ä• hÄ• ratthÄ• ya Ä• gato bhavissatÄ«â€™â€™ ti bhattaá¹ƒ pahiá¹‡i, so bhat
taá¹‡á¸• ulaá¹ƒ pahiá¹‡i, taá¹‡á¸• ulaá¹ƒ na icchi. vatthÄ• ni pahiá¹‡i, vatthÄ• ni na icchi. tar
pahiá¹‡i, tambÅ«laá¹ƒ na icchi. athassa santike dÅ«taá¹ƒ pesesi, ``kimatthaá¹ƒ Ä• gatosÄ«â
puá¹-á¹-ho ``rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahituá¹ƒ Ä• gatomhÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• taá¹ƒ
upaá¹-á¹-hÄ• kÄ• , attanova tÄ• pasadhammaá¹ƒ karotÅ«â€™â€™ ti pesesi. so taá¹ƒ sutvÄ
attano balena sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• dassÄ• mÄ«â€™â€™ ti Ä• ha.

taá¹ƒ sutvÄ• rÄ• jÄ• cintesi --- ``pabbajitÄ• nÄ• ma paá¹‡á¸• itÄ• , kiÃ±ci upÄ• yaá¹ƒ jÄ•
pakkosÄ• petvÄ• Ä• sane nisÄ«dÄ• petvÄ• vanditvÄ• ``bhante, tumhe kira mayhaá¹ƒ sak
dassathÄ• â€™â€™ ti pucchi. ``Ä• ma mahÄ• rÄ• jÄ• â€™â€™ ti. ``kathaá¹ƒ gaá¹‡hissathÄ
antamaso khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ kassaci anuppÄ• detvÄ• tava
iddhiyÄ• va gahetvÄ• dassÄ• mi, apica kevalaá¹ƒ papaÃ±caá¹ƒ akatvÄ• ajjeva nikkhamitu
so tassa vacanaá¹ƒ saddahitvÄ• senaá¹…gaparivuto nagarÄ• nikkhami. sace senÄ• ya uá
nandapaá¹‡á¸• ito attano iddhiyÄ• chÄ• yaá¹ƒ katvÄ• sÄ«taá¹ƒ karoti, deve vassante senÄ
deti, sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• vÄ• reti, magge khÄ• á¹‡ukaá¹‡á¹-akÄ• dayo sabbapari
maggaá¹ƒ kasiá¹‡amaá¹‡á¸• alaá¹ƒ viya samaá¹ƒ katvÄ• sayaá¹ƒ Ä• kÄ• se cammakhaá¹‡
pallaá¹…kena nisinno senÄ• ya parivuto gacchati.

evaá¹ƒ senaá¹ƒ Ä• dÄ• ya paá¹-hamaá¹ƒ kosalaraá¹-á¹-haá¹ƒ gantvÄ• nagarassÄ• vidÅ«r
nivÄ• sÄ• petvÄ• ``yuddhaá¹ƒ vÄ• no detu setacchattaá¹ƒ vÄ• â€™â€™ ti kosalaraÃ±Ã±o
kujjhitvÄ• ``kiá¹ƒ ahaá¹ƒ na rÄ• jÄ• â€™â€™ ti ``yuddhaá¹ƒ dammÄ«â€™â€™ ti senÄ• ya
V 316/ senÄ• yujjhituá¹ƒ Ä• rabhiá¹ƒsu \Ne V 307/. nandapaá¹‡á¸• ito dvinnampi antare atta
ajinacammaá¹ƒ mahantaá¹ƒ katvÄ• pasÄ• retvÄ• dvÄ«hipi \Be V 335/ senÄ• hi khittasare
ekasenÄ• yapi koci kaá¹‡á¸• ena viddho nÄ• ma natthi, hatthagatÄ• naá¹ƒ pana kaá¹‡á¸• Ä
nirussÄ• hÄ• aá¹-á¹-haá¹ƒsu. nandapaá¹‡á¸• ito manojarÄ• jassa santikaá¹ƒ gantvÄ• ``mÄ
ti assÄ• setvÄ• kosalassa santikaá¹ƒ gantvÄ• ``mahÄ• rÄ• ja, mÄ• bhÄ• yi, natthi te parip
taveva bhavissati, kevalaá¹ƒ manojaraÃ±Ã±o vasavattÄ« hohÄ«â€™â€™ ti Ä• ha. so tassa
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. atha naá¹ƒ manojassa santikaá¹ƒ netvÄ• ``mahÄ• rÄ
vattati, imassa rajjaá¹ƒ imasseva hotÅ«â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaa
vase vattetvÄ• dve senÄ• Ä• dÄ• ya aá¹…garaá¹-á¹-haá¹ƒ gantvÄ• aá¹…gaá¹ƒ gahetvÄ•
etenupÄ• yena sakalajambudÄ«pe rÄ• jÄ• no attano vase vattetvÄ• tato tehi parivuto brahm
gato. rajjaá¹ƒ gaá¹‡hanto panesa sattannaá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ upari sattadivasÄ• dhi
gaá¹‡hi. so ekekarÄ• jadhÄ• nito nÄ• nappakÄ• raá¹ƒ khajjabhojanaá¹ƒ Ä• harÄ• petvÄ• e
saddhiá¹ƒ sattÄ• haá¹ƒ mahÄ• pÄ• naá¹ƒ pivi.

nandapaá¹‡á¸• ito ``yÄ• va rÄ• jÄ• sattÄ• haá¹ƒ issariyasukhaá¹ƒ anubhoti, tÄ• vassa attÄ
dassessÄ• mÄ«â€™â€™ ti uttarakurumhi piá¹‡á¸• Ä• ya caritvÄ• himavante kaÃ±canaguh

manojopi sattame divase attano mahantaá¹ƒ sirivibhavaá¹ƒ oloketvÄ• ``ayaá¹ƒ yaso na ma
aÃ±Ã±ehi dinno, nandatÄ• pasaá¹ƒ nissÄ• ya uppanno, taá¹ƒ kho pana me apassantassa a
nu kho me yasadÄ• yakoâ€™â€™ ti nandapaá¹‡á¸• itaá¹ƒ sari. so tassa anussaraá¹‡abhÄ•
purato Ä• kÄ• se aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• cintesi --- ``ahaá¹ƒ imassa tÄ• pasass
manussabhÄ• vaá¹ƒ vÄ• na jÄ• nÄ• mi, sace esa \Ee V 317/ manusso bhaveyya, sakalajan
dassÄ• mi. atha devo, sakkÄ• ramassa karissÄ• mÄ«â€™â€™ ti. so taá¹ƒ vÄ«maá¹ƒ santo

92__._ á¹• 21 ``devatÄ• nuti gandhabbo, adu sakko purindado.

manussabhÅ«to iddhimÄ• , kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

so tassa vacanaá¹ƒ sutvÄ• sabhÄ• vameva kathento dutiyaá¹ƒ gÄ• thamÄ• ha ---

93__._ á¹• 21 ``nÄ• pi \Ne V 308/ \Be V 336/ devo na gandhabbo, nÄ• pi sakko purindado.

manussabhÅ«to iddhimÄ• , evaá¹ƒ jÄ• nÄ• hi bhÄ• radhÄ• â€™â€™ ti ||

tattha __bhÄ• radhÄ• _ti raá¹-á¹-habhÄ• radhÄ• ritÄ• ya naá¹ƒ evaá¹ƒ Ä• lapati.

taá¹ƒ sutvÄ• rÄ• jÄ• ``manussabhÅ«to kirÄ• yaá¹ƒ mayhaá¹ƒ evaá¹ƒ bahupakÄ• ro, maha
santappessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

94__._ á¹• 21 ``katarÅ«pamidaá¹ƒ bhoto, veyyÄ• vaccaá¹ƒ anappakaá¹ƒ.

devamhi vassamÄ• namhi, anovassaá¹ƒ bhavaá¹ƒ akÄ• ||

95__._ á¹• 21 ``tato vÄ• tÄ• tape ghore, sÄ«tacchÄ• yaá¹ƒ bhavaá¹ƒ akÄ• .

tato amittamajjhesu, saratÄ• á¹‡aá¹ƒ bhavaá¹ƒ akÄ• ||

96__._ á¹• 21 ``tato phÄ«tÄ• ni raá¹-á¹-hÄ• ni, vasino te bhavaá¹ƒ akÄ• .

tato ekasataá¹ƒ khatye, anuyante bhavaá¹ƒ akÄ• ||

97__._ á¹• 21 ``patÄ«tÄ• ssu mayaá¹ƒ bhoto, vada taá¹ƒ bhaÃ±jamicchasi.

hatthiyÄ• naá¹ƒ assarathaá¹ƒ, nÄ• riyo ca alaá¹…katÄ• .

nivesanÄ• ni rammÄ• ni, mayaá¹ƒ bhoto dadÄ• mase ||

98__._ á¹• 21 ``atha vaá¹…ge vÄ• magadhe, mayaá¹ƒ bhoto dadÄ• mase.

atha vÄ• assakÄ• vantÄ«, sumanÄ• damma te mayaá¹ƒ ||

99__._ á¹• 21 ``upaá¸• á¸• haá¹ƒ vÄ• pi rajjassa, mayaá¹ƒ bhoto dadÄ• mase.

sace te attho rajjena, anusÄ• sa yadicchasÄ«â€™â€™ ti ||

tattha __katarÅ«pamida_nti katasabhÄ• vaá¹ƒ. __veyyÄ• vacca_nti kÄ• yaveyyÄ• vatikaka
avassaá¹ƒ, yathÄ• devo na vassati \Ee V 318/, tathÄ• katanti attho. __sÄ«tacchÄ• ya_nti s
__vasino te_ti te raá¹-á¹-havÄ• sino amhÄ• kaá¹ƒ vasavattino. __khatye_ti khattiye, aá¹-á¹-h
ayameva pÄ• á¹-ho. __patÄ«tÄ• ssu_ \Ne V 309/ __maya_nti tuá¹-á¹-hÄ• mayaá¹ƒ. __vada
__bhaÃ±ja_nti ratanassetaá¹ƒ nÄ• maá¹ƒ, varaá¹ƒ te dadÄ• mi, yaá¹ƒ ratanaá¹ƒ icchasi, taá
``hatthiyÄ• naâ€™â€™ ntiÄ• dÄ«hi sarÅ«pato taá¹ƒ taá¹ƒ ratanaá¹ƒ dasseti_ \Be V 337/ __
assakÄ• vantÄ«_assakaraá¹-á¹-haá¹ƒ vÄ• avantiraá¹-á¹-haá¹ƒ vÄ• . ra__jjenÄ• _ti sacepi te
attho, tampi te datvÄ• ahaá¹ƒ phalakÄ• vudhahattho tumhÄ• kaá¹ƒ rathassa purato gamiss
__yadicchasÄ«_ti etesu mayÄ• vuttappakÄ• resu yaá¹ƒ icchasi, taá¹ƒ anusÄ• sa Ä• á¹‡Ä•

taá¹ƒ sutvÄ• nandapaá¹‡á¸• ito attano adhippÄ• yaá¹ƒ Ä• vikaronto Ä• ha ---

100__._ á¹• 21 ``na me atthopi rajjena, nagarena dhanena vÄ• .

athopi janapadena, attho mayhaá¹ƒ na vijjatÄ«â€™â€™ ti ||

``sace te mayi sineho atthi, ekaá¹ƒ me vacanaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• gÄ• thÄ• dva

101__._ á¹• 21 ``bhotova raá¹-á¹-he vijite, araÃ±Ã±e atthi assamo.

pitÄ• mayhaá¹ƒ janettÄ« ca, ubho sammanti assame ||

102__._ á¹• 21 ``tesÄ• haá¹ƒ pubbÄ• cariyesu, puÃ±Ã±aá¹ƒ na labhÄ• mi kÄ• tave.

bhavantaá¹ƒ ajjhÄ• varaá¹ƒ katvÄ• , soá¹‡aá¹ƒ yÄ• cemu saá¹ƒvaraâ€™â€™ nti ||

tattha __raá¹-á¹-he_ti rajje. __vijite_ti Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne. __assamo_ti himavantÄ
atthi. __sammantÄ«_ti tasmiá¹ƒ assame vasanti. __tesÄ• ha_nti tesu ahaá¹ƒ. __kÄ• tave_ti

vattapaá¹-ivattaphalÄ• phalÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ puÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ na labhÄ• soá¹‡apaá¹‡á¸• ito nÄ• ma mamekasmiá¹ƒ aparÄ• dhe mÄ• idha vasÄ«ti maá¹ƒ palÄ• pesi adhiÄ• varaá¹ƒ te mayaá¹ƒ bhavantaá¹ƒ saparivÄ• raá¹ƒ katvÄ• soá¹‡apaá¹‡á¸• itaá¹ƒ saá Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ yÄ• cÄ• mÄ• ti attho. ``yÄ• cemimaá¹ƒ varaâ€™â€™ ntipi pÄ• á¹-h soá¹‡aá¹ƒ yÄ• ceyyÄ• ma khamÄ• peyyÄ• ma, imaá¹ƒ varaá¹ƒ tava santikÄ• gaá¹‡hÄ• mÄ

atha naá¹ƒ rÄ• jÄ• Ä• ha ---

103__._ á¹• 21 ``karomi \Ne V 310/ te taá¹ƒ vacanaá¹ƒ, yaá¹ƒ maá¹ƒ bhaá¹‡asi brÄ• hmaá¹

etaÃ±ca kho no akkhÄ• hi, kÄ«vanto hontu yÄ• cakÄ• â€™â€™ ti ||

tattha \Ee V 319/ \Be V 338/ __karomÄ«_ti ahaá¹ƒ sakalajambudÄ«parajjaá¹ƒ dadamÄ• no karissÄ• mi, karomÄ«ti vadati. __kÄ«vanto_ti kittakÄ• .

nandapaá¹‡á¸• ito Ä• ha ---

104__._ á¹• 21 ``parosataá¹ƒ jÄ• napadÄ• , mahÄ• sÄ• lÄ• ca brÄ• hmaá¹‡Ä• .

ime ca khattiyÄ• sabbe, abhijÄ• tÄ• yasassino.

bhavaÃ±ca rÄ• jÄ• manojo, alaá¹ƒ hessanti yÄ• cakÄ• â€™â€™ ti ||

tattha __jÄ• napadÄ• _ti gahapatÄ«. __mahÄ• sÄ• lÄ• ca brÄ• hmaá¹‡Ä• _ti sÄ• rappattÄ parosatÄ• yeva. __alaá¹ƒ hessantÄ«_ti pariyattÄ• bhavissanti. __yÄ• cakÄ• _ti mamatthÄ• khamÄ• pakÄ• .

atha naá¹ƒ rÄ• jÄ• Ä• ha ---

105__._ á¹• 21 ``hatthÄ« asse ca yojentu, rathaá¹ƒ sannayha sÄ• rathi.

Ä• bandhanÄ• ni gaá¹‡hÄ• tha, pÄ• dÄ• sussÄ• rayaddhaje.

assamaá¹ƒ taá¹ƒ gamissÄ• mi, yattha sammati kosiyoâ€™â€™ ti ||

tattha __yojentÅ«_ti hatthÄ• rohÄ• hatthÄ«, assÄ• rohÄ• ca asse kappentu. __rathaá¹ƒ sa sammasÄ• rathi tvampi rathaá¹ƒ sannayha. __Ä• bandhanÄ• nÄ«_ti hatthiassarathesu Ä• b ca gaá¹‡hatha. __pÄ• dÄ• sussÄ• rayaddhaje_ti rathe á¹-hapitadhajapÄ• dÄ• su dhaje ussÄ

__kosiyo_ti yasmiá¹ƒ assame kosiyagotto vasatÄ«ti.

106__._ á¹• 21 ``tato ca rÄ• jÄ• pÄ• yÄ• si, senÄ• ya caturaá¹…ginÄ«.

agamÄ• assamaá¹ƒ rammaá¹ƒ, yattha sammati kosiyoâ€™â€™ ti || --- ayaá¹ƒ abhisambud

tattha \Ne V 311/ __tato cÄ• _ti, bhikkhave, evaá¹ƒ vatvÄ• tato so rÄ• jÄ• ekasatakhattiye
senÄ• ya parivuto nandapaá¹‡á¸• itaá¹ƒ purato katvÄ• nagarÄ• nikkhami. __caturaá¹…gÄ«
senÄ• ya agamÄ• si, antaramagge vattamÄ• nopi avassaá¹ƒ gÄ• mitÄ• ya evaá¹ƒ vutto.
catuvÄ«satiakkhobhaá¹‡isaá¹…khÄ• tena balakÄ• yena saddhiá¹ƒ maggaá¹ƒ paá¹-ipannass
iddhÄ• nubhÄ• vena aá¹-á¹-husabhavitthataá¹ƒ maggaá¹ƒ samaá¹ƒ mÄ• petvÄ• \Be V 339/
pattharitvÄ• tattha pallaá¹…kena nisÄ«ditvÄ• senÄ• ya parivuto alaá¹…katahatthikkhandhe
raÃ±Ã±Ä• saddhiá¹ƒ dhammayuttakathaá¹ƒ kathento sÄ«tauá¹‡hÄ• diparissaye vÄ• rento a

athassa assamaá¹ƒ pÄ• puá¹‡anadivase soá¹‡apaá¹‡á¸• ito ``mama kaniá¹-á¹-hassa
atirekasattamÄ• sasattadivasÄ• dhikÄ• ni satta vassÄ• ni \Ee V 320/ nikkhantassÄ• â€™â€™
nu kho so etarahÄ«â€™â€™ ti dibbena cakkhunÄ• olokento ``catuvÄ«satiakkhobhaá¹‡ipar
ekasatarÄ• jÄ• no gahetvÄ• mamaÃ±Ã±eva khamÄ• petuá¹ƒ Ä• gacchatÄ«â€™â€™ ti disv
ceva parisÄ• hi ca mama kaniá¹-á¹-hassa bahÅ«ni pÄ• á¹-ihÄ• riyÄ• ni diá¹-á¹-hÄ• ni, mamÄ
`ayaá¹ƒ kÅ«á¹-ajaá¹-ilo attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• ti, amhÄ• kaá¹ƒ ayyena saddhiá¹ƒ
vambhentÄ• kathentÄ• avÄ«ciparÄ• yaá¹‡Ä• bhaveyyuá¹ƒ, iddhipÄ• á¹-ihÄ• riyaá¹ƒ nesa
caturaá¹…gulamattena aá¹ƒsaá¹ƒ aphusantaá¹ƒ Ä• kÄ• se kÄ• jaá¹ƒ á¹-hapetvÄ• anotattat
raÃ±Ã±o avidÅ«re Ä• kÄ• sena pÄ• yÄ• si. nandapaá¹‡á¸• ito taá¹ƒ Ä• gacchantaá¹ƒ disvÄ«
avisahanto nisinnaá¹-á¹-hÄ• neyeva antaradhÄ• yitvÄ• palÄ• yitvÄ• himavantaá¹ƒ pÄ• visi
ramaá¹‡Ä«yena isivesena tathÄ• Ä• gacchantaá¹ƒ disvÄ• gÄ• thamÄ• ha ---

107__._ á¹• 21 ``kassa kÄ• dambayo kÄ• jo, vehÄ• saá¹ƒ caturaá¹…gulaá¹ƒ.

aá¹ƒsaá¹ƒ asamphusaá¹ƒ eti, udahÄ• rÄ• ya gacchatoâ€™â€™ ti ||

tattha __kÄ• dambayo_ti kadambarukkhamayo. __aá¹ƒsaá¹ƒ asamphusaá¹ƒ etÄ«_ti aá¹ƒsa
Ä• gacchati. __udahÄ• rÄ• yÄ• _ti udakaá¹ƒ Ä• harituá¹ƒ gacchantassa kassa esa kÄ• jo ev
kuto vÄ• Ä• gacchasÄ«ti.

evaá¹ƒ vutte mahÄ• satto gÄ• thÄ• dvayamÄ• ha ---

108__._ á¹• 21 ``ahaá¹ƒ \Ne V 312/ soá¹‡o mahÄ• rÄ• ja, tÄ• paso sahitabbato.

bharÄ• mi mÄ• tÄ• pitaro, rattindivamatandito ||

109__._ á¹• 21 ``vane phalaÃ±ca mÅ«laÃ±ca, Ä• haritvÄ• disampati.

posemi mÄ• tÄ• pitaro, pubbe katamanussaraâ€™â€™ nti ||

tattha \Be V 340/ __sahitabbato_ti sahitavato sÄ«lÄ• cÄ• rasampanno eko tÄ• paso ahanti
posemi. __atandito_ti analaso hutvÄ• . __pubbe katamanussara_nti tehi pubbe kataá¹ƒ may
anussarantoti.

taá¹ƒ sutvÄ• rÄ• jÄ• tena saddhiá¹ƒ vissÄ• saá¹ƒ kattukÄ• mo anantaraá¹ƒ gÄ• thamÄ• h

110__._ á¹• 21 ``icchÄ• ma \Ee V 321/ assamaá¹ƒ gantuá¹ƒ, yattha sammati kosiyo.

maggaá¹ƒ no soá¹‡a akkhÄ• hi, yena gacchemu assamaâ€™â€™ nti ||

tattha __assama_nti tumhÄ• kaá¹ƒ assamapadaá¹ƒ.

atha mahÄ• satto attano Ä• nubhÄ• vena assamapadagÄ• mimaggaá¹ƒ mÄ• petvÄ• gÄ• t

111__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« rÄ• ja, yenetaá¹ƒ meghasannibhaá¹ƒ.

koviá¸·Ä• rehi saÃ±channaá¹ƒ, ettha sammati kosiyoâ€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, ayaá¹ƒ ekapadiko jaá¹…ghamaggo, iminÄ• gacchatha, yena dis
meghavaá¹‡á¹‡aá¹ƒ supupphitakoviá¸·Ä• rasaÃ±channaá¹ƒ vanaá¹ƒ dissati, ettha mama pit
etassa so assamoti.

112__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, taramÄ• no mahÄ• isi.

vehÄ• se antalikkhasmiá¹ƒ, anusÄ• sitvÄ• na khattiye ||

113__._ á¹• 21 ``assamaá¹ƒ \Ne V 313/ parimajjitvÄ• , paÃ±Ã±Ä• petvÄ• na Ä• sanaá¹ƒ.

paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• , pitaraá¹ƒ patibodhayi ||

114__._ á¹• 21 ``ime Ä• yanti rÄ• jÄ• no, abhijÄ• tÄ• yasassino.

assamÄ• nikkhamitvÄ• na, nisÄ«da tvaá¹ƒ mahÄ• ise ||

115__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , taramÄ• no mahÄ• isi.

assamÄ• nikkhamitvÄ• na, sadvÄ• ramhi upÄ• visÄ«â€™â€™ ti || --- imÄ• abhisambuddh

tattha \Be V 341/ __pakkÄ• mÄ«_ti anotattaá¹ƒ agamÄ• si. __assamaá¹ƒ parimajjitvÄ• _ti, anotattaá¹ƒ gantvÄ• pÄ• nÄ«yaá¹ƒ Ä• dÄ• ya tesu rÄ• jÅ«su assamaá¹ƒ asampattesuyeva pÄ• nÄ«yamÄ• á¸·ake á¹-hapetvÄ• ``mahÄ• jano pivissatÄ«â€™â€™ ti vanakusumehi vÄ• assamaá¹ƒ sammajjitvÄ• paá¹‡á¹‡asÄ• ladvÄ• re pitu Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• pavis attho. __upÄ• visÄ«_ti uccÄ• sane nisÄ«di.

bodhisattassa mÄ• tÄ• pana tassa pacchato nÄ«caá¹-á¹-hÄ• ne ekamantaá¹ƒ nisÄ«di. ma nandapaá¹‡á¸• itopi bodhisattassa anotattato pÄ• nÄ«yaá¹ƒ Ä• dÄ• ya assamaá¹ƒ Ä• gatak Ä• gantvÄ• assamassa avidÅ«re khandhÄ• vÄ• raá¹ƒ nivÄ• sesi. atha rÄ• jÄ• nhatvÄ• sa ekasatarÄ• japarivuto nandapaá¹‡á¸• itaá¹ƒ gahetvÄ• mahantena sirisobhaggena bodhisat assamaá¹ƒ pÄ• visi. atha naá¹ƒ tathÄ• Ä• gacchantaá¹ƒ bodhisattassa pitÄ• disvÄ• bodhi Ä• cikkhi. tamatthaá¹ƒ \Ee V 322/ pakÄ• sento satthÄ• Ä• ha ---

116__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantaá¹ƒ, jalantaá¹ƒriva tejasÄ• .

khatyasaá¹…ghaparibyÅ«á¸·haá¹ƒ, kosiyo etadabravi ||

117__._ á¹• 21 ``kassa bherÄ« mudiá¹…gÄ• ca, saá¹…khÄ• paá¹‡avadindimÄ• .

purato paá¹-ipannÄ• ni, hÄ• sayantÄ• rathesabhaá¹ƒ ||

118__._ á¹• 21 ``kassa kaÃ±canapaá¹-á¹-ena, puthunÄ• vijjuvaá¹‡á¹‡inÄ• .

yuvÄ• kalÄ• pasannaddho, ko eti siriyÄ• jalaá¹ƒ ||

119__._ á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-haá¹ƒva \Ne V 314/, khadiraá¹…gÄ• rasannibhaá¹

mukhaÃ±ca rucirÄ• bhÄ• ti, ko eti siriyÄ• jalaá¹ƒ ||

120__._ á¹• 21 ``kassa paggahitaá¹ƒ chattaá¹ƒ, sasalÄ• kaá¹ƒ manoramaá¹ƒ.

Ä• diccaraá¹ƒsÄ• varaá¹‡aá¹ƒ, ko eti siriyÄ• jalaá¹ƒ ||

121__._ á¹• 21 ``kassa aá¹…gaá¹ƒ pariggayha, vÄ• labÄ«janimuttamaá¹ƒ.

caranti varapuÃ±Ã±assa, hatthikkhandhena Ä• yato ||

122__._ á¹• 21 ``kassa \Be V 342/ setÄ• ni chattÄ• ni, Ä• jÄ• nÄ«yÄ• ca vammitÄ• .

samantÄ• parikÄ«renti, ko eti siriyÄ• jalaá¹ƒ ||

123__._ á¹• 21 ``kassa ekasataá¹ƒ khatyÄ• , anuyantÄ• yasassino.

samantÄ• nupariyanti, ko eti siriyÄ• jalaá¹ƒ ||

124__._ á¹• 21 ``hatthiassarathapatti, senÄ• ca caturaá¹…ginÄ«.

samantÄ• nupariyanti, ko eti siriyÄ• jalaá¹ƒ ||

125__._ á¹• 21 ``kassesÄ• mahatÄ« senÄ• , piá¹-á¹-hito anuvattati.

akkhobhaá¹‡Ä« apariyantÄ• , sÄ• garasseva Å«miyo ||

126__._ á¹• 21 ``rÄ• jÄ• bhirÄ• jÄ• manojo, indova jayataá¹ƒ pati.

nandassajjhÄ• varaá¹ƒ eti, assamaá¹ƒ brahmacÄ• rinaá¹ƒ ||

127__._ á¹• 21 ``tassesÄ• mahatÄ« senÄ• , piá¹-á¹-hito anuvattati.

akkhobhaá¹‡Ä« apariyantÄ• , sÄ• garasseva Å«miyoâ€™â€™ ti ||

tattha __jalantaá¹ƒrivÄ• _ti jalantaá¹ƒ viya. __paá¹-ipannÄ• nÄ«_ti etÄ• ni tÅ«riyÄ• ni kassa
Ä• gacchantÄ«ti attho. __hÄ• sayantÄ• _ti tosentÄ• . __kaÃ±canapaá¹-á¹-enÄ• _ti, tÄ• ta, k
vijjuvaá¹‡á¹‡ena uá¹‡hÄ«sapaá¹-á¹-ena nalÄ• á¹-anto parikkhittoti pucchati. __yuvÄ• _ti taru
__kalÄ• pasannaddho_ti \Ne V 315/ sannaddhasaratÅ«á¹‡Ä«ro. __ukkÄ• mukhapahaá¹-á¹-
uddhane pahaá¹-á¹-haá¹ƒ suvaá¹‡á¹‡aá¹ƒ viya. __khadiraá¹…gÄ• rasannibha_nti
vÄ«taccitakhadiraá¹…gÄ• ravaá¹‡á¹‡aá¹ƒ. __Ä• diccaraá¹ƒsÄ• varaá¹‡a_ntiÄ• diccaraá¹ƒsA
__aá¹…gaá¹ƒ pariggayhÄ• _ti aá¹…gaá¹ƒ pariggahetvÄ• , sarÄ«raá¹ƒ parikkhipitvÄ• ti attho
__vÄ• labÄ«janimuttama_nti vÄ• labÄ«janiá¹ƒ uttamaá¹ƒ \Ee V 323/. __carantÄ«_ti saÃ±ca
Ä• jÄ• nÄ«yapiá¹-á¹-he nisinnÄ• naá¹ƒ dhÄ• ritachattÄ• ni. __parikÄ«rentÄ«_ti tassa saman

parikÄ«rayanti. __caturaá¹…ginÄ«_ti etehi hatthiÄ• dÄ«hi catÅ«hi aá¹…gehi samannÄ• gat
khobhetuá¹ƒ na sakkÄ• . __sÄ• garassevÄ• _ti sÄ• garassa Å«miyo viya apariyantÄ• . __rÄ
ekasatarÄ• jÅ«naá¹ƒ pÅ«jito, tesaá¹ƒ vÄ• adhiko rÄ• jÄ• ti rÄ• jÄ• bhirÄ• jÄ• . __jayataá¹ƒ
tÄ• vatiá¹ƒsÄ• naá¹ƒ jeá¹-á¹-hako. __ajjhÄ• vara_nti mamaá¹ƒ khamÄ• panatthÄ• ya nanda
upagantvÄ• eti.

satthÄ• \Be V 343/ Ä• ha ---

128__._ á¹• 21 ``anulittÄ• candanena, kÄ• sikuttamadhÄ• rino.

sabbe paÃ±jalikÄ• hutvÄ• , isÄ«naá¹ƒ ajjhupÄ• gamuâ€™â€™ nti ||

tattha __isÄ«naá¹ƒ ajjhupÄ• gamu_nti, bhikkhave, sabbepi te rÄ• jÄ• no surabhicandanena
uttamakÄ• sikavatthadhÄ• rino sirasi patiá¹-á¹-hÄ• pitaaÃ±jalÄ« hutvÄ• isÄ«naá¹ƒ santikaá

tato manojo rÄ• jÄ• taá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno paá¹-isanthÄ• raá¹ƒ karonto gÄ•

129__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

130__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatÄ«â€™â€™ ti ||

tato paraá¹ƒ ubhinnaá¹ƒ tesaá¹ƒ vacanapaá¹-ivacanavasena kathitagÄ• thÄ• honti ---

131__._ á¹• 21 ``kusalaÃ±ceva \Ne V 316/ no rÄ• ja, atho rÄ• ja anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pema, atho mÅ«laphalÄ• bahÅ« ||

132__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• mayhaá¹ƒ na vijjati ||

133__._ á¹• 21 ``bahÅ«ni vassapÅ«gÄ• ni, assame sammataá¹ƒ idha.

nÄ• bhijÄ• nÄ• mi uppannaá¹ƒ, Ä• bÄ• dhaá¹ƒ amanoramaá¹ƒ ||

134__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

135__._ á¹• 21 ``tindukÄ• ni \Ee V 324/ piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

136__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasi ||

137__._ á¹• 21 ``paá¹-iggahitaá¹ƒ \Be V 344/ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹ƒ

nandassÄ• pi nisÄ• metha, vacanaá¹ƒ so pavakkhati ||

138__._ á¹• 21 ``ajjhÄ• varamhÄ• nandassa, bhoto santikamÄ• gatÄ• .

suá¹‡Ä• tu bhavaá¹ƒ vacanaá¹ƒ, nandassa parisÄ• ya cÄ• â€™â€™ ti ||

imÄ• yebhuyyena pÄ• kaá¹-asambandhÄ• yeva, yaá¹ƒ panettha apÄ• kaá¹-aá¹ƒ, tadeva va
imasmiá¹ƒ á¹-hÄ• ne tava abhirucitaá¹ƒ atthi, taá¹ƒ no kathehÄ«ti vadati. __khuddakappÄ• n
nÄ• nÄ• rukkhaphalÄ• ni khuddakamadhupaá¹-ibhÄ• gÄ• ni madhurÄ• ni. __varaá¹ƒ vara_n
bhuÃ±ja. __girigabbharÄ• _ti anotattato. __sabbassa agghiya_nti yena mayaá¹ƒ Ä• pucchit
paá¹-iggahitaá¹ƒ nÄ• ma tumhehi ca dinnameva nÄ• ma, ettÄ• vatÄ• imassa janassa sabba
kataá¹ƒ. __nandassÄ• pÄ«_ti amhÄ• kaá¹ƒ tÄ• va sabbaá¹ƒ kataá¹ƒ, idÄ• ni pana nandapa
\Ne V 317/, tassapi tÄ• va vacanaá¹ƒ suá¹‡Ä• tha. __ajjhÄ• varamhÄ• _ti mayaÃ±hi na aÃ±
nandassa pana parisÄ• hutvÄ• tumhÄ• kaá¹ƒ khamÄ• panatthÄ• ya Ä• gatÄ• ti vadati. __b
soá¹‡apaá¹‡á¸• ito suá¹‡Ä• tu.

evaá¹ƒ vutte nandapaá¹‡á¸• ito uá¹-á¹-hÄ• yÄ• sanÄ• mÄ• tÄ• pitaro ca bhÄ• taraÃ±ca va
saddhiá¹ƒ sallapanto Ä• ha ---

139__._ á¹• 21 ``parosataá¹ƒ jÄ• napadÄ• , mahÄ• sÄ• lÄ• ca brÄ• hmaá¹‡Ä• .

ime ca khattiyÄ• sabbe, abhijÄ• tÄ• yasassino.

bhavaÃ±ca rÄ• jÄ• manojo, anumaÃ±Ã±antu me vaco ||

140__._ á¹• 21 ``ye ca santi samÄ«tÄ• ro, yakkhÄ• ni idha massame.

araÃ±Ã±e bhÅ«tabhabyÄ• ni, suá¹‡antu vacanaá¹ƒ mama ||

141__._ á¹• 21 ``namo katvÄ• na bhÅ«tÄ• naá¹ƒ, isiá¹ƒ vakkhÄ• mi subbataá¹ƒ.

so tyÄ• haá¹ƒ dakkhiá¹‡Ä• bÄ• hu, tava kosiya sammato ||

142__._ á¹• 21 ``pitaraá¹ƒ me janettiÃ±ca, bhattukÄ• massa me sato.

vÄ«ra puÃ±Ã±amidaá¹ƒ á¹-hÄ• naá¹ƒ, mÄ• maá¹ƒ kosiya vÄ• raya ||

143__._ á¹• 21 ``sabbhi \Ee V 325/ \Be V 345/ hetaá¹ƒ upaÃ±Ã±Ä• taá¹ƒ, mametaá¹ƒ upani

uá¹-á¹-hÄ• napÄ• ricariyÄ• ya, dÄ«gharattaá¹ƒ tayÄ• kataá¹ƒ.

dhÄ• tÄ• pitÅ«su puÃ±Ã±Ä• ni, mama lokadado bhava ||

144__._ á¹• 21 ``tatheva santi manujÄ• , dhamme dhammapadaá¹ƒ vidÅ«.

maggo saggassa lokassa, yathÄ• jÄ• nÄ• si tvaá¹ƒ ise ||

145__._ á¹• 21 ``uá¹-á¹-hÄ• napÄ• ricariyÄ• ya, mÄ• tÄ• pitusukhÄ• vahaá¹ƒ.

taá¹ƒ maá¹ƒ puÃ±Ã±Ä• nivÄ• reti, ariyamaggÄ• varo naroâ€™â€™ ti ||

tattha \Ne V 318/ __anumaÃ±Ã±antÅ«_ti anubujjhantu, sÄ• dhukaá¹ƒ sutvÄ• paccakkhaá¹
__samÄ«tÄ• ro_ti samÄ• gatÄ• . __araÃ±Ã±e bhÅ«tabhabyÄ• nÄ«_ti asmiá¹ƒ himavantÄ• n
vuá¸• á¸• himariyÄ• dappattÄ• ni bhabyÄ• ni ca taruá¹‡adevatÄ• ni, tÄ• nipi sabbÄ• ni mam
attho. __ ``namo katvÄ• nÄ• â€™â€™ _ti idaá¹ƒ so parisÄ• ya saÃ±Ã±aá¹ƒ datvÄ• tasmiá¹
nibbattadevatÄ• naá¹ƒ namakkÄ• raá¹ƒ katvÄ• Ä• ha. tassattho --- ajja bahÅ«hi devatÄ• hi
dhammakathÄ• savanatthaá¹ƒ Ä• gatÄ• hi bhavitabbaá¹ƒ, ahaá¹ƒ vo namakkÄ• ro, tumhepi
so devatÄ• naá¹ƒ aÃ±jaliá¹ƒ paggahetvÄ• parisaá¹ƒ jÄ• nÄ• petvÄ• __ ``isiá¹ƒ vakkhÄ• mA
tattha __isi_nti soá¹‡apaá¹‡á¸• itaá¹ƒ sandhÄ• ya vadati. __sammato_ti bhÄ• taro nÄ• ma a
so te ahaá¹ƒ dakkhiá¹‡Ä• bÄ• hÅ«ti sammato. tena me khamituá¹ƒ arahathÄ• ti dÄ«peti.

__vÄ«rÄ• _ti vÄ«riyavanta mahÄ• parakkama. __puÃ±Ã±amidaá¹ƒ á¹-hÄ• na_nti idaá¹ƒ mÄ
nÄ• ma puÃ±Ã±aá¹ƒ saggasaá¹ƒvattanikakÄ• raá¹‡aá¹ƒ, taá¹ƒ karontaá¹ƒ maá¹ƒ mÄ• vÄ•
heta_nti etaÃ±hi mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma paá¹‡á¸• itehi __upaÃ±Ã±Ä• taá¹ƒ
vaá¹‡á¹‡itaÃ±ca. __mametaá¹ƒ upanissajÄ• _ti idaá¹ƒ tvaá¹ƒ mayhaá¹ƒ nissaja vissajjehi d
__uá¹-á¹-hÄ• napÄ• ricariyÄ• yÄ• _ti uá¹-á¹-hÄ• nena ca pÄ• ricariyÄ• ya ca. __kata_nti dÄ
kusalaá¹ƒ kataá¹ƒ. __puÃ±Ã±Ä• nÄ«_ti idÄ• ni ahaá¹ƒ mÄ• tÄ• pitÅ«su puÃ±Ã±Ä• ni kattuk
tassa mama tvaá¹ƒ saggalokadado hoti, ahaÃ±hi tesaá¹ƒ vattaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ katvÄ
aparimÄ• á¹‡aá¹ƒ yasaá¹ƒ labhissÄ• mi, tassa me tvaá¹ƒ dÄ• yako hohÄ«ti vadati.

__tathevÄ• _ti \Be V 346/ yathÄ• tvaá¹ƒ jÄ• nÄ• si, tatheva aÃ±Ã±epi manujÄ• imissaá¹ƒ
nÄ• nappakÄ• re dhamme idaá¹ƒ jeá¹-á¹-hÄ• pacÄ• yikabhÄ• vasaá¹…khÄ• taá¹ƒ dhamma
__maggo saggassa lokassÄ• _ti. __sukhÄ• vaha_nti uá¹-á¹-hÄ• nena ca pÄ• ricariyÄ• ya ca
sukhÄ• vahaá¹ƒ. __taá¹ƒ ma_nti taá¹ƒ maá¹ƒ evaá¹ƒ sammÄ• paá¹-ipannampi bhÄ• tÄ• so
puÃ±Ã±Ä• abhivÄ• reti. __ariyamaggÄ• varo_ti so evaá¹ƒ vÄ• rento ayaá¹ƒ naro mama piy
ariyasaá¹…khÄ• tassa vedalokassa maggÄ• varaá¹‡o nÄ• ma hotÄ«ti.

evaá¹ƒ \Ee V 326/ nandapaá¹‡á¸• itena vutte mahÄ• satto ``imassa tÄ• va tumhehi vacana
suá¹‡Ä• thÄ• â€™â€™ ti sÄ• vento Ä• ha ---

146__._ á¹• 21 ``suá¹‡antu \Ne V 319/ bhonto vacanaá¹ƒ, bhÄ• turajjhÄ• varÄ• mama.

kulavaá¹ƒsaá¹ƒ mahÄ• rÄ• ja, porÄ• á¹‡aá¹ƒ parihÄ• payaá¹ƒ.

adhammacÄ• rÄ« jeá¹-á¹-hesu, nirayaá¹ƒ sopapajjati ||

147__._ á¹• 21 ``ye ca dhammassa kusalÄ• , porÄ• á¹‡assa disampati.

cÄ• rittena ca sampannÄ• , na te gacchanti duggatiá¹ƒ ||

148__._ á¹• 21 ``mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, bhaginÄ« Ã±Ä• ti bandhavÄ• .

sabbe jeá¹-á¹-hassa te bhÄ• rÄ• , evaá¹ƒ jÄ• nÄ• hi bhÄ• radha ||

149__._ á¹• 21 ``Ä• diyitvÄ• garuá¹ƒ bhÄ• raá¹ƒ, nÄ• viko viya ussahe.

dhammaÃ±ca nappamajjÄ• mi, jeá¹-á¹-ho casmi rathesabhÄ• â€™â€™ ti ||

tattha __bhÄ• turajjhÄ• varÄ• _ti mama bhÄ• tu parisÄ• hutvÄ• Ä• gatÄ• bhonto sabbepi

vacanaá¹ƒ suá¹‡antu. __parihÄ• paya_nti parihÄ• pento. __dhammassÄ• _ti jeá¹-á¹-hÄ• pa
paveá¹‡Ä«dhammassa. __kusalÄ• _ti chekÄ• . __cÄ• rittena cÄ• _ti Ä• cÄ• rasÄ«lena sam
jeá¹-á¹-hena vahitabbÄ• paá¹-ijaggitabbÄ• ti tassa bhÄ• rÄ• nÄ• ma. __nÄ• viko viyÄ• _ti y
bhÄ• raá¹ƒ Ä• diyitvÄ• samuddamajjhe nÄ• vaá¹ƒ sotthinÄ• netuá¹ƒ nÄ• viko ussaheti vÄ•
sabbabhaá¹‡á¸• aÃ±ca jano ca tasseva bhÄ• ro hoti, tathÄ• mameva sabbe Ã±Ä• takÄ• bl
ussahÄ• mi paá¹-ijaggituá¹ƒ sakkomi, taÃ±ca jeá¹-á¹-hÄ• pacÄ• yanadhammaá¹ƒ nappamaj
etesaÃ±Ã±eva, sakalassapi lokassa jeá¹-á¹-ho ca asmi, tasmÄ• ahameva saddhiá¹ƒ nande
yuttoti.

taá¹ƒ sutvÄ• sabbepi te rÄ• jÄ• no attamanÄ• hutvÄ• ``jeá¹-á¹-habhÄ• tikassa kira avases
Ã±Ä• taâ€™â€™ nti nandapaá¹‡á¸• itaá¹ƒ pahÄ• ya mahÄ• sattaá¹ƒ sannissitÄ• hutvÄ• ta
gÄ• thÄ• abhÄ• siá¹ƒsu ---

150__._ á¹• 21 ``adhigamÄ• tame Ã±Ä• á¹‡aá¹ƒ, jÄ• laá¹ƒva jÄ• tavedato.

evameva no bhavaá¹ƒ dhammaá¹ƒ, kosiyo pavidaá¹ƒsayi ||

151__._ á¹• 21 ``yathÄ• \Ne V 320/ udayamÄ• dicco, vÄ• sudevo pabhaá¹…karo.

pÄ• á¹‡Ä«naá¹ƒ pavidaá¹ƒseti, rÅ«paá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

evameva no bhavaá¹ƒ dhammaá¹ƒ, kosiyo pavidaá¹ƒsayÄ«â€™â€™ ti ||

tattha \Ee V 327/ __adhigamÄ• _ti mayaá¹ƒ ito pubbe jeá¹-á¹-hÄ• pacÄ• yanadhammapaá¹
na jÄ• nÄ• ma, ajja jÄ• tavedato jÄ• laá¹ƒva Ã±Ä• á¹‡aá¹ƒ adhigatÄ• . __evameva no_ti yat
pabbatamatthake jalito jÄ• tavedo samantÄ• Ä• lokaá¹ƒ pharanto rÅ«pÄ• ni dasseti, tathÄ•
dhammaá¹ƒ pavidaá¹ƒsayÄ«ti attho. __vÄ• sudevo_ti vasudevo vasujotano, dhanapakÄ• sa

iti mahÄ• satto ettakaá¹ƒ kÄ• laá¹ƒ nandapaá¹‡á¸• itassa pÄ• á¹-ihÄ• riyÄ• ni disvÄ• tasmi
rÄ• jÄ• no Ã±Ä• á¹‡abalena tasmiá¹ƒ pasÄ• daá¹ƒ bhinditvÄ• attano kathaá¹ƒ gÄ• hÄ• pet
ullokite akÄ• si. atha nandapaá¹‡á¸• ito ``bhÄ• tÄ• me paá¹‡á¸• ito byatto dhammakathiko s
bhinditvÄ• attano pakkhe kari, á¹-hapetvÄ• imaá¹ƒ aÃ±Ã±o mayhaá¹ƒ paá¹-isaraá¹‡aá¹ƒ n
yÄ• cissÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

152__._ á¹• 21 ``evaá¹ƒ me yÄ• camÄ• nassa, aÃ±jaliá¹ƒ nÄ• vabujjhatha.

tava baddhacaro hessaá¹ƒ, vuá¹-á¹-hito paricÄ• rakoâ€™â€™ ti ||

tassatthÄ• \Be V 348/ --- sace tumhe mama evaá¹ƒ yÄ• camÄ• nassa khamÄ• panatthÄ• y
nÄ• vabujjhatha na paá¹-iggaá¹‡hatha, tumheva mÄ• tÄ• pitaro upaá¹-á¹-hahatha, ahaá¹ƒ p
veyyÄ• vaccakaro hessaá¹ƒ, rattindivaá¹ƒ analasabhÄ• vena vuá¹-á¹-hito paricÄ• rako ahaá
paá¹-ijaggissÄ• mÄ«ti.

mahÄ• sattassa pakatiyÄ• pi nandapaá¹‡á¸• ite doso vÄ• veraá¹ƒ vÄ• natthi, atithaddhaá¹
panassa mÄ• nahÄ• panatthaá¹ƒ niggahavasena tathÄ• katvÄ• idÄ• nissa vacanaá¹ƒ sutv
pasÄ• daá¹ƒ uppÄ• detvÄ• ``idÄ• ni te khamÄ• mi, mÄ• tÄ• pitaro ca paá¹-ijaggituá¹ƒ labhis
guá¹‡aá¹ƒ pakÄ• sento Ä• ha ---

153__._ á¹• 21 ``addhÄ• \Ne V 321/ nanda vijÄ• nÄ• si, saddhammaá¹ƒ sabbhi desitaá¹ƒ.

ariyo ariyasamÄ• cÄ• ro, bÄ• á¸·haá¹ƒ tvaá¹ƒ mama ruccasi ||

154__._ á¹• 21 ``bhavantaá¹ƒ vadÄ• mi bhotiÃ±ca, suá¹‡Ä• tha vacanaá¹ƒ mama.

nÄ• yaá¹ƒ bhÄ• ro bhÄ• ramato, ahu mayhaá¹ƒ kudÄ• canaá¹ƒ ||

155__._ á¹• 21 ``taá¹ƒ maá¹ƒ upaá¹-á¹-hitaá¹ƒ santaá¹ƒ, mÄ• tÄ• pitu sukhÄ• vahaá¹ƒ.

nando ajjhÄ• varaá¹ƒ katvÄ• , upaá¹-á¹-hÄ• nÄ• ya yÄ• cati ||

156__._ á¹• 21 ``yo \Ee V 328/ ve icchati kÄ• mena, santÄ• naá¹ƒ brahmacÄ• rinaá¹ƒ.

nandaá¹ƒ vo varatha eko, kaá¹ƒ nando upatiá¹-á¹-hatÅ«â€™â€™ ti ||

tattha __ariyo_ti sundaro. __ariyasamÄ• cÄ• ro_ti sundarasamÄ• cÄ• ropi jÄ• to. __bÄ• á¸·
ativiya ruccasi. __suá¹‡Ä• thÄ• _ti amma tÄ• tÄ• tumhe mama vacanaá¹ƒ suá¹‡Ä• tha. __n
tumhÄ• kaá¹ƒ paá¹-ijagganabhÄ• ro na kadÄ• ci mama bhÄ• ramato ahu. __taá¹ƒ ma_nti ta
maá¹ƒ tumhe upaá¹-á¹-hitaá¹ƒ samÄ• naá¹ƒ. __upaá¹-á¹-hÄ• nÄ• ya yÄ• catÄ«_ti tumhe up
yÄ• cati. __yo ve icchatÄ«_ti mayhaÃ±hi tvaá¹ƒ me mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• upaá¹-á
yuttaá¹ƒ, tumhÄ• kaá¹ƒ pana santÄ• naá¹ƒ brahmacÄ• rÄ«naá¹ƒ yo eko icchati, taá¹ƒ vadÄ•
varatha, _ taá¹ƒ mama kaniá¹-á¹-haá¹ƒ nandaá¹ƒ rocetha, tumhesu kaá¹ƒ esa upaá¹-á¹-hÄ•
tumhÄ• kaá¹ƒ puttÄ• yevÄ• ti.

athassa \Be V 349/ mÄ• tÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya, ``tÄ• ta soá¹‡apaá¹‡á¸• ita, cirappa
evaá¹ƒ cirÄ• gatampi taá¹ƒ yÄ• cituá¹ƒ na visahÄ• mi, mayaÃ±hi taá¹ƒ nissitÄ• , idÄ• ni pan
ahaá¹ƒ etaá¹ƒ brahmacÄ• rinaá¹ƒ bÄ• hÄ• hi upagÅ«hitvÄ• sÄ«se upasiá¹…ghÄ• yituá¹ƒ la

pakÄ• sentÄ« gÄ• thamÄ• ha ---

157__._ á¹• 21 ``tayÄ• tÄ• ta anuÃ±Ã±Ä• tÄ• , soá¹‡a taá¹ƒ nissitÄ• mayaá¹ƒ.

upaghÄ• tuá¹ƒ labhe nandaá¹ƒ, muddhani brahmacÄ• rinaâ€™â€™ nti ||

atha mahÄ• satto ``tena hi, amma, anujÄ• nÄ• mi, tvaá¹ƒ gaccha, puttaá¹ƒ nandaá¹ƒ Ä• liá
cumbitvÄ• tava hadaye sokaá¹ƒ nibbÄ• pehÄ«â€™â€™ ti Ä• ha. sÄ• tassa santikaá¹ƒ gan
V 322/ parisamajjheyeva Ä• liá¹…gitvÄ• sÄ«saá¹ƒ ghÄ• yitvÄ• cumbitvÄ• hadaye sokaá¹ƒ
saddhiá¹ƒ sallapantÄ« Ä• ha ---

158__._ á¹• 21 ``assatthasseva taruá¹‡aá¹ƒ, pavÄ• á¸·aá¹ƒ mÄ• luteritaá¹ƒ.

cirassaá¹ƒ nandaá¹ƒ disvÄ• na, hadayaá¹ƒ me pavedhati ||

159__._ á¹• 21 ``yadÄ• suttÄ• pi supine, nandaá¹ƒ passÄ• mi Ä• gataá¹ƒ.

udaggÄ• sumanÄ• homi, nando no Ä• gato ayaá¹ƒ ||

160__._ á¹• 21 ``yadÄ• ca paá¹-ibujjhitvÄ• , nandaá¹ƒ passÄ• mi nÄ• gataá¹ƒ.

bhiyyo Ä• visatÄ« soko, domanassaÃ±canappakaá¹ƒ ||

161__._ á¹• 21 ``sÄ• haá¹ƒ \Ee V 329/ ajja cirassampi, nandaá¹ƒ passÄ• mi Ä• gataá¹ƒ.

bhattucca mayhaÃ±ca piyo, nando no pÄ• visÄ« gharaá¹ƒ ||

162__._ á¹• 21 ``pitupi nando suppiyo, yaá¹ƒ nando nappavase gharÄ• .

labhatÅ« tÄ• ta nando taá¹ƒ, maá¹ƒ nando upatiá¹-á¹-hatÅ«â€™â€™ ti ||

tattha __mÄ• luterita_nti yathÄ• vÄ• tÄ• hataá¹ƒ assatthassa pallavaá¹ƒ kampati, evaá¹ƒ c
disvÄ• ajja mama hadayaá¹ƒ kampatÄ«ti vadati. __suttÄ• _ti, tÄ• ta soá¹‡a, yadÄ• haá¹ƒ su
Ä• gataá¹ƒ passÄ• mi, tadÄ• pi udaggÄ• homi. __bhattuccÄ• _ti sÄ• mikassa ca me mayha
ghara_nti, tÄ• ta, putto no nando paá¹‡á¹‡asÄ• laá¹ƒ pavisatu. __ya_nti yasmÄ• pitupi suá
puna imamhÄ• gharÄ• na vippavaseyya. __nando_ \Be V 350/ __ta_nti, tÄ• ta, nando yaá
__maá¹ƒ nando_ti, tÄ• ta soá¹‡a, tava pitaraá¹ƒ tvaá¹ƒ upaá¹-á¹-haha, maá¹ƒ nando upaá¹-

mahÄ• satto ``evaá¹ƒ hotÅ«â€™â€™ ti mÄ• tu vacanaá¹ƒ sampaá¹-icchitvÄ• ``nanda, tay
laddho, mÄ• tÄ• nÄ• ma atiguá¹‡akÄ• rikÄ• , appamatto hutvÄ• paá¹-ijaggeyyÄ• sÄ«â€™
pakÄ• sento dve gÄ• thÄ• abhÄ• si ---

163__._ á¹• 21 ``anukampikÄ• \Ne V 323/ patiá¹-á¹-hÄ• ca, pubbe rasadadÄ« ca no.

maggo saggassa lokassa, mÄ• tÄ• taá¹ƒ varate ise ||

164__._ á¹• 21 ``pubbe rasadadÄ« gottÄ«, mÄ• tÄ• puÃ±Ã±Å«pasaá¹ƒhitÄ• .

maggo saggassa lokassa, mÄ• tÄ• taá¹ƒ varate iseâ€™â€™ ti ||

tattha __anukampikÄ• _ti muduhadayÄ• . __pubbe rasadadÄ«_ti paá¹-hamameva attano k
dÄ• yikÄ• . __mÄ• tÄ• ta_nti mama mÄ• tÄ• maá¹ƒ na icchati, taá¹ƒ varati icchati. __gottÄ
__puÃ±Ã±Å«pasaá¹ƒhitÄ• _ti puÃ±Ã±Å«panissitÄ• puÃ±Ã±adÄ• yikÄ• .

evaá¹ƒ mahÄ• satto dvÄ«hi gÄ• thÄ• hi mÄ• tu guá¹‡aá¹ƒ kathetvÄ• punÄ• gantvÄ• tassÄ
tvaá¹ƒ dukkarakÄ• rikaá¹ƒ mÄ• taraá¹ƒ labhasi, ubhopi mayaá¹ƒ mÄ• tarÄ• dukkhena saá¹
tvaá¹ƒ appamatto paá¹-ijaggÄ• hi, amadhurÄ• ni phalÄ• phalÄ• ni mÄ• khÄ• dÄ• pehÄ«â€™
mÄ• tu dukkarakÄ• rikataá¹ƒ pakÄ• sento Ä• ha ---

165__._ á¹• 21 ``Ä• kaá¹…khamÄ• nÄ• \Ee V 330/ puttaphalaá¹ƒ, devatÄ• ya namassati.

nakkhattÄ• ni ca pucchati, utusaá¹ƒvaccharÄ• ni ca ||

166__._ á¹• 21 ``tassÄ• utumhi nhÄ• tÄ• ya, hoti gabbhassa vokkamo.

tena dohaá¸·inÄ« hoti, suhadÄ• tena vuccati ||

167__._ á¹• 21 ``saá¹ƒvaccharaá¹ƒ vÄ• Å«naá¹ƒ vÄ• , pariharitvÄ• vijÄ• yati.

tena sÄ• janayantÄ«ti, janetti tena vuccati ||

168__._ á¹• 21 ``thanakhÄ«rena gÄ«tena, aá¹…gapÄ• vuraá¹‡ena ca.

rodantaá¹ƒ puttaá¹ƒ toseti, tosentÄ« tena vuccati ||

169__._ á¹• 21 ``tato \Be V 351/ vÄ• tÄ• tape ghore, mamaá¹ƒ katvÄ• udikkhati.

dÄ• rakaá¹ƒ appajÄ• nantaá¹ƒ, posentÄ« tena vuccati ||

170__._ á¹• 21 ``yaÃ±ca \Ne V 324/ mÄ• tudhanaá¹ƒ hoti, yaÃ±ca hoti pituddhanaá¹ƒ.

ubhayampetassa gopeti, api puttassa no siyÄ• ||

171__._ á¹• 21 ``evaá¹ƒ putta aduá¹ƒ putta, iti mÄ• tÄ• vihaÃ±Ã±ati.

pamattaá¹ƒ paradÄ• resu, nisÄ«the pattayobbane.

sÄ• yaá¹ƒ puttaá¹ƒ anÄ• yantaá¹ƒ, iti mÄ• tÄ• vihaÃ±Ã±ati ||

172__._ á¹• 21 ``evaá¹ƒ kicchÄ• bhato poso, mÄ• tu aparicÄ• rako.

mÄ• tari micchÄ• caritvÄ• na, nirayaá¹ƒ sopapajjati ||

173__._ á¹• 21 ``evaá¹ƒ kicchÄ• bhato poso, pitu aparicÄ• rako.

pitari micchÄ• caritvÄ• na, nirayaá¹ƒ sopapajjati ||

174__._ á¹• 21 ``dhanÄ• pi dhanakÄ• mÄ• naá¹ƒ, nassati iti me sutaá¹ƒ.

mÄ• taraá¹ƒ aparicaritvÄ• na, kicchaá¹ƒ vÄ• so nigacchati ||

175__._ á¹• 21 ``dhanÄ• pi dhanakÄ• mÄ• naá¹ƒ, nassati iti me sutaá¹ƒ.

pitaraá¹ƒ aparicaritvÄ• na, kicchaá¹ƒ vÄ• so nigacchati ||

176__._ á¹• 21 ``Ä• nando ca pamodo ca, sadÄ• hasitakÄ«á¸·itaá¹ƒ.

mÄ• taraá¹ƒ paricaritvÄ• na, labbhametaá¹ƒ vijÄ• nato ||

177__._ á¹• 21 ``Ä• nando ca pamodo ca, sadÄ• hasitakÄ«á¸·itaá¹ƒ.

pitaraá¹ƒ paricaritvÄ• na, labbhametaá¹ƒ vijÄ• nato ||

178__._ á¹• 21 ``dÄ• naÃ±ca piyavÄ• cÄ• ca, atthacariyÄ• ca yÄ• idha.

samÄ• nattatÄ• ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

179__._ á¹• 21 ``ete \Ne V 325/ ca saá¹…gahÄ• nÄ• ssu, na mÄ• tÄ• puttakÄ• raá¹‡Ä• .

labhetha \Ee V 331/ mÄ• naá¹ƒ pÅ«jaá¹ƒ vÄ• , pitÄ• vÄ• puttakÄ• raá¹‡Ä• ||

180__._ á¹• 21 ``yasmÄ• ca saá¹…gahÄ• ete, sammapekkhanti paá¹‡á¸• itÄ• .

tasmÄ• mahattaá¹ƒ papponti, pÄ• saá¹ƒsÄ• ca bhavanti te ||

181__._ á¹• 21 ``brahmÄ• ti \Be V 352/ mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

182__._ á¹• 21 ``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atho pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena, pÄ• dÄ• naá¹ƒ dhovanena ca ||

183__._ á¹• 21 ``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti ||

tattha __puttaphala_nti puttasaá¹…khÄ• taá¹ƒ phalaá¹ƒ. __devatÄ• ya namassatÄ«_ti ``put
ti devatÄ• ya namakkÄ• raá¹ƒ karoti Ä• yÄ• cati. __pucchatÄ«_ti ``katarena nakkhattena jÄ•
hoti, katarena appÄ• yukoâ€™â€™ ti evaá¹ƒ nakkhattÄ• ni ca pucchati. __utusaá¹ƒvacchar
utÅ«naá¹ƒ katarasmiá¹ƒ utumhi jÄ• to dÄ«ghÄ• yuko hoti, katarasmiá¹ƒ utumhi appÄ• yuko,
jÄ• to putto dÄ«ghÄ• yuko hoti, kativassÄ• ya appÄ• yukoâ€™â€™ ti evaá¹ƒ utusaá¹ƒvacch
nhÄ• tÄ• yÄ• _ti pupphe uppanne utumhi nhÄ• tÄ• ya. __vokkamo_ti tiá¹‡á¹‡aá¹ƒ sannipÄ•
kucchiyaá¹ƒ gabbho patiá¹-á¹-hÄ• ti. __tenÄ• _ti tena gabbhena sÄ• dohaá¸·inÄ« hoti. __te
kucchimhi nibbattapajÄ• ya sineho uppajjati, tena kÄ• raá¹‡ena ``suhadÄ• â€™â€™ ti vucc
kÄ• raá¹‡ena sÄ• ``janayantÄ«â€™â€™ ti ca ``janettÄ«â€™â€™ ti ca vuccati.

__aá¹…gapÄ• vuraá¹‡ena cÄ• _ti thanantare nipajjÄ• petvÄ• sarÄ«rasamphassaá¹ƒ phar

pÄ• vuraá¹‡ena. __tosentÄ«_ti saÃ±Ã±Ä• pentÄ« hÄ• sentÄ«. __mamaá¹ƒ katvÄ• udikkha
vÄ• to paharati, Ä• tapo pharatÄ«â€™â€™ ti evaá¹ƒ mamaá¹ƒkÄ• raá¹ƒ katvÄ• siniddhena
__ubhayampetassÄ• _ti \Ne V 326/ ubhayampi etaá¹ƒ dhanaá¹ƒ etassa puttassa atthÄ• ya
sÄ• ragabbhÄ• dÄ«su mÄ• tÄ• gopeti. __evaá¹ƒ putta, aduá¹ƒ puttÄ• _ti ``andhabÄ• la put
appamatto hohi, aduÃ±ca kammaá¹ƒ mÄ• karohÄ«â€™â€™ ti sikkhÄ• pentÄ« iti mÄ• tÄ•
__pattayobbane_ti \Be V 353/ putte pattayobbane taá¹ƒ puttaá¹ƒ nisÄ«the paradÄ• resu par
anÄ• gacchantaá¹ƒ Ã±atvÄ• assupuá¹‡á¹‡ehi nettehi maggaá¹ƒ olokentÄ« vihaÃ±Ã±ati kila

__kicchÄ• bhato_ti kicchena bhato paá¹-ijaggito. __micchÄ• caritvÄ• nÄ• _ti mÄ• taraá¹ƒ
__dhanÄ• pÄ«_ti dhanampi, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hoti --- dhanakÄ• mÄ
dhanampi mÄ• taraá¹ƒ apaá¹-ijaggantÄ• naá¹ƒ nassatÄ«ti me sutanti. __kicchaá¹ƒ vÄ• so_
nassati, dukkhaá¹ƒ vÄ• so puriso nigacchati. __labbhameta_nti etaá¹ƒ idhaloke ca paraloke
mÄ• taraá¹ƒ paricaritvÄ• vijÄ• nato paá¹‡á¸• itassa labbhaá¹ƒ, sakkÄ• laddhuá¹ƒ tÄ• disen

__dÄ• naÃ±cÄ• _ti mÄ• tÄ• pitÅ«naá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, piyavacanaá¹ƒ bhaá¹‡itab
uppannakiccasÄ• dhanavasena attho caritabbo. __dhammesÅ«_ti jeá¹-á¹-hÄ• pacÄ• yanad
parisamajjhe vÄ• rahogatÄ• naá¹ƒ vÄ• abhivÄ• danÄ• divasena samÄ• nattatÄ• kÄ• tabb
katvÄ• parisati na kÄ• tabbÄ• ni, sabbattha samÄ• neneva bhavitabbaá¹ƒ. __ete ca saá¹…
cattÄ• ro saá¹…gahÄ• na bhaveyyuá¹ƒ. __sammapekkhantÄ«_ti sammÄ• nayena kÄ• raá
seá¹-á¹-hattaá¹ƒ. __brahmÄ• _ti puttÄ• naá¹ƒ brahmasamÄ• uttamÄ• seá¹-á¹-hÄ• . __pubb
paá¹-hamÄ• cariyÄ• . __Ä• huneyyÄ• _ti Ä• hunapaá¹-iggÄ• hakÄ• yassa kassaci sakkÄ• n
atho_ti annena ceva attho pÄ• nena ca. __peccÄ• _ti kÄ• lakiriyÄ• ya pariyosÄ• ne ito gant

evaá¹ƒ mahasatto sineruá¹ƒ pavaá¹-á¹-ento viya dhammadesanaá¹ƒ niá¹-á¹-hÄ• pesi. taá¹ƒ
rÄ• jÄ• no balakÄ• yÄ• ca pasÄ«diá¹ƒsu. atha ne paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ•
hothÄ• â€™â€™ ti ovaditvÄ• uyyojesi. sabbepi dhammena rajjaá¹ƒ kÄ• retvÄ• Ä• yupariyo
pÅ«rayiá¹ƒsu. soá¹‡apaá¹‡á¸• itanandapaá¹‡á¸• itÄ• pi yÄ• vatÄ• yukaá¹ƒ mÄ• tÄ• pitaro p
brahmalokaparÄ• yaá¹‡Ä• ahesuá¹ƒ.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samo
mÄ• tuposakabhikkhu sotÄ• pattiphale patiá¹-á¹-hahi. tadÄ• mÄ• tÄ• pitaro mÄ• hÄ• rÄ• ja
nandapaá¹‡á¸• ito Ä• nando \Be V 354/, manojarÄ• jÄ• sÄ• riputto, ekasatarÄ• jÄ• no asÄ«
aÃ±Ã±ataratherÄ• ca, catuvÄ«sati akkhobhaá¹‡iyo buddhaparisÄ• , soá¹‡apaá¹‡á¸• ito par

soá¹‡anandajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

jÄ• takuddÄ• naá¹ƒ ---

atha sattatimamhi nipÄ• tavare, sabhÄ• vantu kusÄ• vatirÄ• javaro.

atha soá¹‡asunandavaro ca puna, abhivÄ• sitasattatimamhi suteti ||

sattatinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. asÄ«tinipÄ• to

á¹• 03 [533] 1. cÅ«á¸·ahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__sumukhÄ• _ti \Ne V 328/ \Be V 355/ \Ee V 333/ idaá¹ƒ satthÄ• veá¸·uvane viharanto Ä• jÄ«vitapariccÄ• gaá¹ƒ Ä• rabbha kathesi. devadattena hi tathÄ• gataá¹ƒ jÄ«vitÄ• voropetuá dhanuggahesu sabbapaá¹-hamaá¹ƒ pesitena Ä• gantvÄ• ``nÄ• haá¹ƒ, bhante, sakkomi taá voropetuá¹ƒ, mahiddhiko so bhagavÄ• mahÄ• nubhÄ• voâ€™â€™ ti vutte devadatto ``alaá samaá¹‡aá¹ƒ gotamaá¹ƒ jÄ«vitÄ• voropehi, ahameva samaá¹‡aá¹ƒ gotamaá¹ƒ jÄ«vitÄ• vo tathÄ• gate gijjhakÅ«á¹-apabbatassa pacchimachÄ• yÄ• ya caá¹…kamante sayaá¹ƒ gijjhak abhiruhitvÄ• yantavegena mahatiá¹ƒ silaá¹ƒ pavijjhi, ``imÄ• ya silÄ• ya samaá¹‡aá¹ƒ gotam voropessÄ• mÄ«â€™â€™ ti. tadÄ• dve pabbatakÅ«á¹-Ä• samÄ• gantvÄ• taá¹ƒ silaá¹ƒ sa papaá¹-ikÄ• uppatitvÄ• bhagavato pÄ• daá¹ƒ paharitvÄ• ruhiraá¹ƒ uppÄ• desi, balavaved tathÄ• gatassa pÄ• daá¹ƒ satthakena phÄ• letvÄ• duá¹-á¹-halohitaá¹ƒ vametvÄ• pÅ«timaá bhesajjaá¹ƒ Ä• limpitvÄ• nirogamakÄ• si. satthÄ• purimasadisameva bhikkhusaá¹…ghapa buddhalÄ«lÄ• ya vicari.

atha naá¹ƒ disvÄ• devadatto cintesi --- ``samaá¹‡assa gotamassa rÅ«pasobhaggappattaá manussabhÅ«to upasaá¹…kamituá¹ƒ na sakkoti, raÃ±Ã±o kho pana nÄ• á¸·Ä• giri nÄ• ma h V 334/ manussaghÄ• tako buddhadhammasaá¹…ghaguá¹‡e na jÄ• nÄ• ti, so taá¹ƒ jÄ«vitak so gantvÄ• raÃ±Ã±o tamatthaá¹ƒ Ä• rocesi. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchit pakkosÄ• petvÄ• ``samma, sve nÄ• á¸·Ä• giriá¹ƒ mattaá¹ƒ katvÄ• pÄ• tova samaá¹‡ena g vissajjehÄ«â€™â€™ ti Ä• ha. devadattopi naá¹ƒ ``aÃ±Ã±esu divasesu hatthÄ« kittakaá¹ƒ su pucchitvÄ• ``aá¹-á¹-ha ghaá¹-e, bhanteâ€™â€™ ti vutte ``tena hi sve tvaá¹ƒ taá¹ƒ soá¸·asa pÄ• yetvÄ• samaá¹‡ena gotamena paá¹-ipannavÄ«thiyaá¹ƒ abhimukhaá¹ƒ kareyyÄ• sÄ«â€ ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. rÄ• jÄ• nagare bheriá¹ƒ carÄ• pesi --- ``sve nÄ• á¸·Ä nagare vissajjessati, nÄ• garÄ• pÄ• tova sabbakiccÄ• ni katvÄ• antaravÄ«thiá¹ƒ mÄ• paá devadattopi \Ne V 329/ rÄ• janivesanÄ• oruyha hatthisÄ• laá¹ƒ gantvÄ• hatthigopake Ä• m uccaá¹-á¹-hÄ• niyaá¹ƒ nÄ«caá¹-á¹-hÄ• ne, nÄ«caá¹-á¹-hÄ• niyaá¹ƒ vÄ• uccaá¹-á¹-hÄ• ne k yasena attho, sve pÄ• tova nÄ• á¸·Ä• giriá¹ƒ tikhiá¹‡asurÄ• ya soá¸·asa ghaá¹-e pÄ• yetvÄ• Ä• gamanavelÄ• ya tuttatomarehi vijjhitvÄ• kujjhÄ• petvÄ• hatthisÄ• laá¹ƒ bhindÄ• petvÄ• paá¹-ipannavÄ«thiyaá¹ƒ abhimukhaá¹ƒ katvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ jÄ«vitakkhayaá¹ƒ p

``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu.

sÄ• pavatti sakalanagare vitthÄ• rikÄ• ahosi. buddhadhammasaá¹…ghamÄ• makÄ• upÄ
upasaá¹…kamitvÄ• ``bhante, devadatto raÃ±Ã±Ä• saddhiá¹ƒ ekato hutvÄ• sve tumhehi pa
nÄ• á¸·Ä• giriá¹ƒ vissajjÄ• pessati, sve piá¹‡á¸• Ä• ya apavisitvÄ• idheva hotha, mayaá¹ƒ v
buddhappamukhassa bhikkhusaá¹…ghassa bhikkhaá¹ƒ dassÄ• mÄ• â€™â€™ ti vadiá¹ƒsu.
pavisissÄ• mÄ«â€™â€™ ti avatvÄ• va ``ahaá¹ƒ sve nÄ• á¸·Ä• giriá¹ƒ dametvÄ• pÄ• á¹-ihÄ
madditvÄ• rÄ• jagahe piá¹‡á¸• Ä• ya acaritvÄ• va bhikkhusaá¹…ghaparivuto nagarÄ• nikk
Ä• gamissÄ• mi, rÄ• jagahavÄ• sinopi bahÅ«ni bhattabhÄ• janÄ• ni gahetvÄ• veá¸·uvanam
vihÄ• reyeva bhattaggaá¹ƒ bhavissatÄ«â€™â€™ ti iminÄ• kÄ• raá¹‡ena tesaá¹ƒ adhivÄ• s
adhivÄ• sanaá¹ƒ viditvÄ• bhattabhÄ• janÄ• ni Ä• haritvÄ• ``vihÄ• reyeva dÄ• naá¹ƒ dassÄ

satthÄ• pi paá¹-hamayÄ• me dhammaá¹ƒ desetvÄ• majjhimayÄ• me devatÄ• naá¹ƒ paÃ±h
pacchimayÄ• massa paá¹-hamakoá¹-á¹-hÄ• se sÄ«haseyyaá¹ƒ kappetvÄ• dutiyakoá¹-á¹-hÄ
335/ vÄ«tinÄ• metvÄ• tatiyakoá¹-á¹-hÄ• se mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitv
bodhaneyyabandhave olokento nÄ• á¸·Ä• giridamane caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ•
vibhÄ• tÄ• ya rattiyÄ• katasarÄ«rapaá¹-ijaggano hutvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• n
``Ä• nanda, ajja rÄ• jagahaparivattakesu aá¹-á¹-hÄ• rasasu mahÄ• vihÄ• resu sabbesampi
rÄ• jagahaá¹ƒ pavisituá¹ƒ Ä• rocehÄ«â€™â€™ ti Ä• ha. thero tathÄ• akÄ• si. sabbepi bhik
sannipatiá¹ƒsu. satthÄ• mahÄ• bhikkhusaá¹…ghaparivuto rÄ• jagahaá¹ƒ pÄ• visi. atha hatt
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjiá¹ƒsu, mahanto samÄ• gamo ahosi. saddhÄ• sampannÄ•
buddhanÄ• gassa tiracchÄ• nanÄ• gena saá¹…gÄ• mo bhavissati, anÅ«pamÄ• ya buddhal
passissÄ• mÄ• â€™â€™ ti pÄ• sÄ• dahammiyagehacchadanÄ• dÄ«ni abhiruhitvÄ• aá¹-á¹-
micchÄ• diá¹-á¹-hikÄ• ``ayaá¹ƒ nÄ• á¸·Ä• giri caá¹‡á¸• o pharuso manussaghÄ• tako buddh
jÄ• nÄ• ti, so ajja samaá¹‡assa gotamassa \Ne V 330/ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹
jÄ«vitakkhayaá¹ƒ pÄ• pessati, ajja paccÄ• mittassa piá¹-á¹-hiá¹ƒ passissÄ• mÄ• â€™â€™ t
aá¹-á¹-haá¹ƒsu.

hatthÄ«pi bhagavantaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• manusse tÄ• sento gehÄ• ni viddhaá¹ƒs
saá¹ƒcuá¹‡á¹‡ento soá¹‡á¸• aá¹ƒ ussÄ• petvÄ• pahaá¹-á¹-hakaá¹‡á¹‡avÄ• lo pabbato viya
bhagavÄ• tenÄ• bhidhÄ• vi. taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• bhikkhÅ« bhagavantaá¹ƒ etada
nÄ• á¸·Ä• giri caá¹‡á¸• o pharuso manussaghÄ• tako imaá¹ƒ racchaá¹ƒ paá¹-ipanno, na kho
buddhÄ• diguá¹‡aá¹ƒ jÄ• nÄ• ti, paá¹-ikkamatu, bhante, bhagavÄ• , paá¹-ikkamatu sugatoâ
bhÄ• yittha, paá¹-ibalo ahaá¹ƒ nÄ• á¸·Ä• giriá¹ƒ dametunti. athÄ• yasmÄ• sÄ• riputto satthÄ
``bhante, pitu uppannakiccaá¹ƒ nÄ• ma jeá¹-á¹-haputtassa bhÄ• ro, ahameva taá¹ƒ damem
satthÄ• , ``sÄ• riputta, buddhabalaá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ, sÄ• vakabalaá¹ƒ aÃ±Ã±aá¹ƒ, tiá
paá¹-ibÄ• hi. evaá¹ƒ yebhuyyena asÄ«ti mahÄ• therÄ• yÄ• ciá¹ƒsu. satthÄ• sabbepi paá¹-i
Ä• nando satthari balavasinehena adhivÄ• setuá¹ƒ asakkonto ``ayaá¹ƒ hatthÄ« paá¹-hamaá

tathÄ• gatassatthÄ• ya jÄ«vitaá¹ƒ pariccajitvÄ• gantvÄ• satthu purato aá¹-á¹-hÄ• si. atha n
Ä• nanda, mÄ• me purato aá¹-á¹-hÄ• sÄ«â€™â€™ ti Ä• ha. ``bhante, ayaá¹ƒ hatthÄ« caá¹
manussaghÄ• tako kappuá¹-á¹-hÄ• naggisadiso paá¹-hamaá¹ƒ maá¹ƒ mÄ• retvÄ• pacchÄ•
Ä• gacchatÅ«â€™â€™ ti thero avaca. yÄ• vatatiyaá¹ƒ vuccamÄ• nopi tatheva aá¹-á¹-hÄ• si
bhagavÄ• iddhibalena paá¹-ikkamÄ• petvÄ• bhikkhÅ«naá¹ƒ antare á¹-hapesi.

tasmiá¹ƒ \Be V 358/ khaá¹‡e ekÄ• itthÄ« nÄ• á¸·Ä• giriá¹ƒ disvÄ• maraá¹‡abhayabhÄ«tÄ•
gahitaá¹ƒ dÄ• rakaá¹ƒ hatthino ca tathÄ• gatassa ca antare chaá¸• á¸• etvÄ• palÄ• yi. hatth
nivattitvÄ• dÄ• rakassa santikaá¹ƒ agamÄ• si. tadÄ• dÄ• rako mahÄ• ravaá¹ƒ ravi. satthÄ•
odissakamettÄ• ya pharitvÄ• sumadhuraá¹ƒ brahmassaraá¹ƒ nicchÄ• retvÄ• ``ambho nÄ•
surÄ• ghaá¹-e pÄ• yetvÄ• mattaá¹ƒ karontÄ• na `aÃ±Ã±aá¹ƒ gaá¹‡hissatÄ«â€™ ti kariá¹ƒ
ti pana kariá¹ƒsu, mÄ• akÄ• raá¹‡ena jaá¹…ghÄ• yo kilamento vicari, ito ehÄ«â€™â€™ ti p
vacanaá¹ƒ sutvÄ• akkhÄ«ni ummÄ«letvÄ• bhagavato rÅ«pasiriá¹ƒ oloketvÄ• paá¹-iladdha
pacchinnasurÄ• mado soá¹‡á¸• aá¹ƒ olambento kaá¹‡á¹‡e cÄ• lento Ä• gantvÄ• tathÄ• gat
satthÄ• , ``nÄ• á¸·Ä• giri, tvaá¹ƒ tiracchÄ• nahatthÄ«, ahaá¹ƒ buddhavÄ• raá¹‡o, ito paá¹-á¹
pharuso manussaghÄ• tako bhava, sabbasattesu mettacittaá¹ƒ paá¹-ilabhÄ• â€™â€™ ti va
pasÄ• retvÄ• kumbhe parÄ• masitvÄ• ---

``mÄ• \Ne V 331/ kuÃ±jara nÄ• gamÄ• sado, dukkho hi kuÃ±jara nÄ• gamÄ• sado.

na hi nÄ• gahatassa kuÃ±jara, sugati hoti ito paraá¹ƒ yato ||

``mÄ• ca mado mÄ• ca pamÄ• do, na hi pamattÄ• sugatiá¹ƒ vajanti te.

tvaÃ±Ã±eva tathÄ• karissasi, yena tvaá¹ƒ sugatiá¹ƒ gamissasÄ«â€™â€™ ti || (Vin II 342) --

dhammaá¹ƒ desesi.

tassa sakalasarÄ«raá¹ƒ pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-aá¹ƒ ahosi. sace kira tiracchÄ• nagat
sotÄ• pattiphalaá¹ƒ adhigamissÄ• . manussÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• unnadiá¹ƒ
saÃ±jÄ• tasomanassÄ• nÄ• nÄ• bharaá¹‡Ä• ni khipiá¹ƒsu, tÄ• ni hatthissa sarÄ«raá¹ƒ paá
paá¹-á¹-hÄ• ya \Ee V 337/ nÄ• á¸·Ä• giri dhanapÄ• lako nÄ• ma jÄ• to. tasmiá¹ƒ kho pana d
caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni amataá¹ƒ piviá¹ƒsu. satthÄ• dhanapÄ• lakaá¹ƒ paÃ±cas
patiá¹-á¹-hÄ• pesi. so soá¹‡á¸• Ä• ya bhagavato pÄ• de paá¹ƒsÅ«ni gahetvÄ• upari muddh
paá¹-ikuá¹-itova paá¹-ikkamitvÄ• dassanÅ«pacÄ• re á¹-hito dasabalaá¹ƒ vanditvÄ• nivattitv
pÄ• visi. tato paá¹-á¹-hÄ• ya dantasudanto hutvÄ• na kaÃ±ci viheá¹-heti. satthÄ• nipphann
dhanaá¹ƒ khittaá¹ƒ, tesaÃ±Ã±eva taá¹ƒ hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya ``ajja mayÄ• ma
kataá¹ƒ, imasmiá¹ƒ nagare piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ appaá¹-irÅ«paâ€™â€™ nti titthiye m

bhikkhusaá¹…ghaparivuto jayappatto viya khattiyo nagarÄ• nikkhamitvÄ• veá¸·uvanameva
bahuá¹ƒ annapÄ• nakhÄ• danÄ«yaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• mahÄ• dÄ• naá¹ƒ pa

taá¹ƒ divasaá¹ƒ sÄ• yanhasamaye dhammasabhaá¹ƒ pÅ«retvÄ• sannisinnÄ• bhikkhÅ« ka
--- ``Ä• vuso, Ä• yasmatÄ• Ä• nandena tathÄ• gatassatthÄ• ya attano jÄ«vitaá¹ƒ pariccajan
nÄ• á¸·Ä• giriá¹ƒ disvÄ• satthÄ• rÄ• tikkhattuá¹ƒ paá¹-ibÄ• hiyamÄ• nopi nÄ• pagato, aho
Ä• yasmÄ• Ä• nandoâ€™â€™ ti. satthÄ• ``Ä• nandassa guá¹‡akathÄ• pavattati, gantabb
gandhakuá¹-ito nikkhamitvÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sar
pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi Ä• na
nibbattopi mamatthÄ• ya jÄ«vitaá¹ƒ pariccajiyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá

atÄ«te \Ne V 332/ mahiá¹ƒsakaraá¹-á¹-he sÄ• galanagare sÄ• galo nÄ• ma rÄ• jÄ• dhamm
nagarato avidÅ«re ekasmiá¹ƒ nesÄ• dagÄ• make aÃ±Ã±ataro nesÄ• do pÄ• sehi sakuá¹‡e
jÄ«vikaá¹ƒ kappesi. nagarato ca avidÅ«re Ä• vaá¹-á¹-ato dvÄ• dasayojano mÄ• nusiyo nÄ•
paÃ±cavaá¹‡á¹‡apadumasaÃ±channo. tattha nÄ• nappakÄ• ro sakuá¹‡asaá¹…gho otari. so
pÄ• se oá¸• á¸• esi. tasmiá¹ƒ kÄ• le dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• channavutihaá¹ƒsasah
cittakÅ«á¹-apabbate suvaá¹‡á¹‡aguhÄ• yaá¹ƒ vasati, sumukho nÄ• massa senÄ• pati ahosi
haá¹ƒsayÅ«thÄ• katipayÄ• \Ee V 338/ suvaá¹‡á¹‡ahaá¹ƒsÄ• mÄ• nusiyaá¹ƒ saraá¹ƒ gant
yathÄ• sukhaá¹ƒ vicaritvÄ• suhitÄ• cittakÅ«á¹-aá¹ƒ Ä• gantvÄ• dhataraá¹-á¹-hassa Ä• roc
manussapathe \Be V 360/ mÄ• nusiyo nÄ• ma padumasaro sampannagocaro, tattha gocara
gacchÄ• mÄ• â€™â€™ ti. so ``manussapatho nÄ• ma sÄ• saá¹…ko sappaá¹-ibhayo, mÄ•
paá¹-ikkhipitvÄ• pi tehi punappunaá¹ƒ vuccamÄ• no ``sace tumhÄ• kaá¹ƒ ruccati, gacchÄ• n
taá¹ƒ saraá¹ƒ agamÄ• si. so Ä• kÄ• sÄ• otaranto pÄ• daá¹ƒ pÄ• se pavesentoyeva otari. at
ayapaá¹-á¹-akena kaá¸• á¸• hanto viya Ä• bandhitvÄ• gaá¹‡hi. athassa ``chindissÄ• mi naâ
Ä• kaá¸• á¸• hantassa paá¹-hamavÄ• re cammaá¹ƒ chijji, dutiyavÄ• re maá¹ƒsaá¹ƒ chijji, tat
pÄ• so aá¹-á¹-hiá¹ƒ Ä• hacca aá¹-á¹-hÄ• si, lohitaá¹ƒ pagghari, balavavedanÄ• pavattiá¹ƒsu

so cintesi --- ``sacÄ• haá¹ƒ baddharavaá¹ƒ ravissÄ• mi, Ã±Ä• takÄ• me utrastÄ• hutvÄ• g
chÄ• tajjhattÄ• va palÄ• yantÄ• dubbalatÄ• ya mahÄ• samudde patissantÄ«â€™â€™ ti. so
Ã±Ä• tÄ«naá¹ƒ yÄ• vadatthaá¹ƒ caritvÄ• haá¹ƒsÄ• naá¹ƒ kÄ«á¸·anakÄ• le mahantena sado
sutvÄ• te haá¹ƒsÄ• maraá¹‡abhayatajjitÄ• vaggavaggÄ• hutvÄ• cittakÅ«á¹-Ä• bhimukhÄ
pakkantesu sumukho haá¹ƒsasenÄ• pati ``kacci nu kho idaá¹ƒ bhayaá¹ƒ mahÄ• rÄ• jassa u
naâ€™â€™ nti vegena pakkhanditvÄ• purato gacchantassa haá¹ƒsagaá¹‡assa antare mah
majjhimahaá¹ƒsagaá¹‡aá¹ƒ vicini, tatthapi adisvÄ• pacchimahaá¹ƒsagaá¹‡aá¹ƒ vicini, tattha
``nissaá¹ƒsayaá¹ƒ tassevedaá¹ƒ bhayaá¹ƒ uppannaâ€™â€™ nti nivattitvÄ• \Ee V 339/ Ä• g
pÄ• se baddhaá¹ƒ lohitamakkhitaá¹ƒ dukkhÄ• turaá¹ƒ paá¹…kapiá¹-á¹-he nipannaá¹ƒ disvÄ•
ahaá¹ƒ mama jÄ«vitaá¹ƒ pariccajitvÄ• tumhe pÄ• sato mocessÄ• mÄ«â€™â€™ ti vadanto
assÄ• sentova paá¹…kapiá¹-á¹-he nisÄ«di. atha naá¹ƒ vÄ«maá¹ƒsanto mahÄ• satto paá¹-ha

1__._ á¹• 21 ``sumukha anupacinantÄ• , pakkamanti vihaá¹…gamÄ• .

gaccha tuvampi mÄ• kaá¹…khi, natthi baddhe sahÄ• yatÄ• â€™â€™ ti ||

tattha \Ne V 333/ __anupacinantÄ• _ti sinehena Ä• layavasena anolokentÄ• . __pakkaman
haá¹ƒsasahassÄ• Ã±Ä• tivihaá¹…gamÄ• maá¹ƒ chaá¸• á¸• etvÄ• gacchanti, tvampi gacch
Ä• kaá¹…khi, evaÃ±hi pÄ• sena baddhe mayi sahÄ• yatÄ• nÄ• ma natthi, na hi te ahaá¹ƒ i
kÄ• tuá¹ƒ \Be V 361/ sakkhissÄ• mi, kiá¹ƒ te mayÄ• nirÅ«pakÄ• rena, papaÃ±caá¹ƒ akatvÄ

ito paraá¹ƒ ---

2__._ á¹• 21 ``gacche vÄ• haá¹ƒ na vÄ• gacche, na tena amaro siyaá¹ƒ.

sukhitaá¹ƒ taá¹ƒ upÄ• sitvÄ• , dukkhitaá¹ƒ taá¹ƒ kathaá¹ƒ jahe ||

3__._ á¹• 21 ``maraá¹‡aá¹ƒ vÄ• tayÄ• saddhiá¹ƒ, jÄ«vitaá¹ƒ vÄ• tayÄ• vinÄ• .

tadeva maraá¹‡aá¹ƒ seyyo, yaÃ±ce jÄ«ve tayÄ• vinÄ• ||

4__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, yaá¹ƒ taá¹ƒ evaá¹ƒ gataá¹ƒ jahe.

yÄ• gati tuyhaá¹ƒ sÄ• mayhaá¹ƒ, ruccate vihagÄ• dhipa ||

5__._ á¹• 21 ``kÄ• nu pÄ• sena baddhassa, gati aÃ±Ã±Ä• mahÄ• nasÄ• .

sÄ• kathaá¹ƒ cetayÄ• nassa, muttassa tava ruccati ||

6__._ á¹• 21 ``kaá¹ƒ vÄ• tvaá¹ƒ passase atthaá¹ƒ, mama tuyhaÃ±ca pakkhima.

Ã±Ä• tÄ«naá¹ƒ vÄ• vasiá¹-á¹-hÄ• naá¹ƒ, ubhinnaá¹ƒ jÄ«vitakkhaye ||

7__._ á¹• 21 ``yaá¹ƒ na kaÃ±canadepiÃ±cha, andhena tamasÄ• gataá¹ƒ.

tÄ• dise saÃ±cajaá¹ƒ pÄ• á¹‡aá¹ƒ, kamatthamabhijotaye ||

8__._ á¹• 21 ``kathaá¹ƒ nu patataá¹ƒ seá¹-á¹-ha, dhamme atthaá¹ƒ na bujjhasi.

dhammo apacito santo, atthaá¹ƒ dasseti pÄ• á¹‡inaá¹ƒ ||

9__._ á¹• 21 ``sohaá¹ƒ \Ne V 334/ \Ee V 340/ dhammaá¹ƒ apekkhÄ• no, dhammÄ• catthaá

bhattiÃ±ca tayi sampassaá¹ƒ, nÄ• vakaá¹…khÄ• mi jÄ«vitaá¹ƒ ||

10__._ ``addhÄ• eso sataá¹ƒ dhammo, yo mitto mittamÄ• pade.

na caje jÄ«vitassÄ• pi, hetudhammamanussaraá¹ƒ ||

11__._ á¹• 21 ``svÄ• yaá¹ƒ dhammo ca te ciá¹‡á¹‡o, bhatti ca viditÄ• mayi.

kÄ• maá¹ƒ karassu mayhetaá¹ƒ, gacchevÄ• numato mayÄ• ||

12__._ á¹• 21 ``api tvevaá¹ƒ gate kÄ• le, yaá¹ƒ khaá¹‡á¸• aá¹ƒ Ã±Ä• tinaá¹ƒ mayÄ• .

tayÄ• taá¹ƒ buddhisampannaá¹ƒ, assa paramasaá¹ƒvutaá¹ƒ ||

13__._ á¹• 21 ``iccevaá¹ƒ \Be V 362/ mantayantÄ• naá¹ƒ, ariyÄ• naá¹ƒ ariyavuttinaá¹ƒ.

paccadissatha nesÄ• do, Ä• turÄ• namivantako ||

14__._ á¹• 21 ``te sattumabhisaÃ±cikkha, dÄ«gharattaá¹ƒ hitÄ• dijÄ• .

tuá¹‡hÄ«mÄ• sittha ubhayo, na saÃ±calesumÄ• sanÄ• ||

15__._ á¹• 21 ``dhataraá¹-á¹-he ca disvÄ• na, samuá¸• á¸• ente tato tato.

abhikkhamatha vegena, dijasattu dijÄ• dhipe ||

16__._ á¹• 21 ``so ca vegenabhikkamma, Ä• sajja parame dije.

paccakamittha nesÄ• do, baddhÄ• iti vicintayaá¹ƒ ||

17__._ á¹• 21 ``ekaá¹ƒva baddhamÄ• sÄ«naá¹ƒ, abaddhaÃ±ca punÄ• paraá¹ƒ.

Ä• sajja baddhamÄ• sÄ«naá¹ƒ, pekkhamÄ• namadÄ«navaá¹ƒ ||

18__._ á¹• 21 ``tato so vimatoyeva, paá¹‡á¸• are ajjhabhÄ• satha.

pavaá¸• á¸• hakÄ• ye Ä• sÄ«ne, dijasaá¹…ghagaá¹‡Ä• dhipe ||

19__._ á¹• 21 ``yaá¹ƒ \Ne V 335/ nu pÄ• sena mahatÄ• , baddho na kurute disaá¹ƒ.

atha kasmÄ• abaddho tvaá¹ƒ, balÄ« pakkhi na gacchasi ||

20__._ á¹• 21 ``kiá¹ƒ nu tyÄ• yaá¹ƒ dijo hoti, mutto baddhaá¹ƒ upÄ• sasi.

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ eko avahÄ«yasi ||

21__._ á¹• 21 ``rÄ• jÄ• me so dijÄ• mitta, sakhÄ• pÄ• á¹‡asamo ca me.

neva naá¹ƒ vijahissÄ• mi, yÄ• va kÄ• lassa pariyÄ• yaá¹ƒ ||

22__._ á¹• 21 ``kathaá¹ƒ \Ee V 341/ panÄ• yaá¹ƒ vihaá¹…go, nÄ• ddasa pÄ• samoá¸• á¸• it

padaÃ±hetaá¹ƒ mahantÄ• naá¹ƒ, boddhumarahanti Ä• padaá¹ƒ ||

23__._ á¹• 21 ``yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhati ||

24__._ á¹• 21 ``api tveva mahÄ• paÃ±Ã±a, pÄ• sÄ• bahuvidhÄ• tatÄ• .

guyhamÄ• sajja bajjhanti, athevaá¹ƒ jÄ«vitakkhayeâ€™â€™ ti || ---

imÄ• saá¹ƒ gÄ• thÄ• naá¹ƒ sambandho pÄ• á¸·inayeneva veditabbo.

tattha \Be V 363/ __gacche vÄ• _ti, mahÄ• rÄ• ja, ahaá¹ƒ ito gaccheyyaá¹ƒ vÄ• na vÄ• , n
agamanena vÄ• amaro siyaá¹ƒ, ahaÃ±hi ito gatopi agatopi maraá¹‡ato amuttova, ito pubbe
upÄ• sitvÄ• idÄ• ni dukkhitaá¹ƒ taá¹ƒ kathaá¹ƒ jaheyyanti vadati. __maraá¹‡aá¹ƒ vÄ• _ti ma
tayÄ• saddhiá¹ƒ maraá¹‡aá¹ƒ bhaveyya, gacchantassa vÄ• tayÄ• vinÄ• jÄ«vitaá¹ƒ. tesu
saddhiá¹ƒ maraá¹‡aá¹ƒ, tadeva me varaá¹ƒ, yaá¹ƒ tayÄ• vinÄ• jÄ«veyyaá¹ƒ, na me taá¹ƒ
__ruccate_ti yÄ• tava gati nipphatti, sÄ• va mayhaá¹ƒ ruccati. __sÄ• katha_nti samma sun
daá¸·hena vÄ• lapÄ• sena baddhassa parahatthaá¹ƒ gatassa sÄ• gati ruccatu, tava pana _
paÃ±Ã±avato muttassa kathaá¹ƒ ruccati.

__pakkhimÄ• _ti pakkhasampanna. __ubhinna_nti amhÄ• kaá¹ƒ dvinnaá¹ƒ jÄ«vitakkhaye sa
V 336/ vÄ• avasiá¹-á¹-haÃ±Ä• tÄ«naá¹ƒ vÄ• kaá¹ƒ atthaá¹ƒ passasi. __yaá¹ƒ nÄ• _ti ettha
__kaÃ±canadepiÃ±chÄ• _ti kaÃ±canadvepiÃ±cha, ayameva vÄ• pÄ• á¹-ho, kaÃ±canasadis
__tamasÄ• _ti tamasi. __gata_nti kataá¹ƒ, ayameva vÄ• pÄ• á¹-ho. purimassa __na_-kÄ• n
kataâ€™â€™ nti kataá¹ƒ viyÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- tayi pÄ• á¹‡aá¹ƒ cajantepi ac
jÄ«vitassa abhÄ• vÄ• yaá¹ƒ tava pÄ• á¹‡asaÃ±cajanaá¹ƒ, taá¹ƒ andhena tamasi kataá¹ƒ vi
rÅ«pakammaá¹ƒ apaccakkhaguá¹‡aá¹ƒ, tÄ• dise tava apaccakkhaguá¹‡e pÄ• á¹‡asaÃ±caja
saÃ±cajanto kamatthaá¹ƒ joteyyÄ• sÄ«ti.

__dhammo apacito santo_ti dhammo pÅ«jito mÄ• nito samÄ• no. __atthaá¹ƒ dassetÄ«_ti v
__apekkhÄ• no_ti apekkhanto. __dhammÄ• cattha_nti dhammato ca atthaá¹ƒ samuá¹-á¹-hi
__bhatti_nti sinehaá¹ƒ. sataá¹ƒ __dhammo_ti paá¹‡á¸• itÄ• naá¹ƒ sabhÄ• vo. __yo mitto_ti
mittaá¹ƒ na caje, tassa acajantassa mittassa esa sabhÄ• vo nÄ• ma addhÄ• sataá¹ƒ dhami
jÄ• tÄ• . __kÄ• maá¹ƒ karassÅ«_ti etaá¹ƒ mama kÄ• maá¹ƒ mayÄ• icchitaá¹ƒ mama vacan
gate kÄ• le_ti api tu evaá¹ƒ gate kÄ• le mayi imasmiá¹ƒ á¹-hÄ• ne pÄ• sena baddhe. __para
paramaparipuá¹‡á¹‡aá¹ƒ.

__iccevaá¹ƒ mantayantÄ• na_nti ``gaccha, na gacchÄ• mÄ«â€™â€™ ti evaá¹ƒ kathentÄ• n
Ä• cÄ• raariyÄ• naá¹ƒ. __paccadissathÄ• _ti kÄ• sÄ• yÄ• ni nivÄ• setvÄ• rattamÄ• laá¹ƒ pi
muggaraá¹ƒ Ä• dÄ• ya Ä• gacchanto adissatha. __Ä• turÄ• na_nti gilÄ• nÄ• naá¹ƒ maccu v
bhikkhave, te ubhopi sattuá¹ƒ Ä• yantaá¹ƒ passitvÄ• . __hitÄ• _ti dÄ«gharattaá¹ƒ aÃ±Ã±am
muducittÄ• . __na saÃ±calesumÄ• sanÄ• _ti Ä• sanato na caliá¹ƒsu, yathÄ• nisinnÄ• va ah
nesÄ• do Ä• gantvÄ• paharanto maá¹ƒ paá¹-hamaá¹ƒ paharatÅ«â€™â€™ ti cintetvÄ• mah
nisÄ«di.

__dhataraá¹-á¹-he_ti haá¹ƒse. __samuá¸• á¸• ente_ti maraá¹‡abhayena ito cito ca uppatant
itare dve jane upagantvÄ• . __paccakamitthÄ• _ti ``baddhÄ• , na baddhÄ• â€™â€™ ti cinte
vegaá¹ƒ hÄ• petvÄ• saá¹‡ikaá¹ƒ agamÄ• si. __Ä• sajja baddhamÄ• sÄ«na_nti baddhaá¹ƒ n
nisinnaá¹ƒ sumukhaá¹ƒ. __adÄ«nava_ntiÄ• dÄ«navameva hutvÄ• mahÄ• sattaá¹ƒ olokenta
nu kho abaddho baddhassa santike nisinno, kÄ• raá¹‡aá¹ƒ pucchissÄ• mÄ«ti vimatijÄ• to hu
__paá¹‡á¸• are_ti haá¹ƒse, atha vÄ• parisuddhe nimmale, sampahaá¹-á¹-hakaÃ±canavaá¹±
__pavaá¸• á¸• hakÄ• ye_ti vaá¸• á¸• hitakÄ• ye \Ne V 337/ mahÄ• sarÄ«re. __yaá¹ƒ nÅ«_ti
baddho. __na kurute disa_nti palÄ• yanatthÄ• ya ekaá¹ƒ disaá¹ƒ na bhajati, taá¹ƒ yuttanti ad
balasampanno hutvÄ• pi. __pakkhÄ«_ti taá¹ƒ Ä• lapati. __ohÄ• yÄ• _ti chaá¸• á¸• etvÄ• . __
gacchanti. __avahÄ«yasÄ«_ti ohÄ«yasi.

__dijÄ• mittÄ• _ti dijÄ• naá¹ƒ amitta. __yÄ• va kÄ• lassa pariyÄ• ya_nti yÄ• va maraá¹‡ass

__kathaá¹ƒ panÄ• ya_nti tvaá¹ƒ rÄ• jÄ• me soti vadasi, rÄ• jÄ• no ca nÄ• ma paá¹‡á¸• itÄ•
samÄ• no kena kÄ• raá¹‡ena oá¸• á¸• itaá¹ƒ pÄ• saá¹ƒ na addasa. __padaá¹ƒ heta_nti yasa
Ã±Ä• á¹‡amahattaá¹ƒ vÄ• pattÄ• naá¹ƒ attano Ä• padabujjhanaá¹ƒ nÄ• ma padaá¹ƒ kÄ• ra
boddhumarahanti. __parÄ• bhavo_ti avaá¸• á¸• hi. __Ä• sajjÄ• pÄ«_ti upagantvÄ• pi na buj
oá¸• á¸• itÄ• . __guyhamÄ• sajjÄ• _ti tesu pÄ• sesu yo guá¸·ho paá¹-icchanno pÄ• so, taá¹ƒ
__atheva_nti atha evaá¹ƒ jÄ«vitakkhaye bajjhantevÄ• ti attho.

iti \Be V 365/ naá¹ƒ so kathÄ• sallÄ• pena muduhadayaá¹ƒ katvÄ• mahÄ• sattassa jÄ«vita
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25__._ á¹• 21 ``api \Ee V 343/ nÄ• yaá¹ƒ tayÄ• saddhiá¹ƒ, saá¹ƒvÄ• sassa sukhudrayo.

api no anumaÃ±Ã±Ä• si, api no jÄ«vitaá¹ƒ dadeâ€™â€™ ti ||

tattha __api nÄ• ya_nti api nu ayaá¹ƒ. __sukhudrayo_ti sukhaphalo. __api no anumaÃ±Ã±Ä
gantvÄ• Ã±Ä• take passituá¹ƒ tvaá¹ƒ api no anujÄ• neyyÄ• si. __api no jÄ«vitaá¹ƒ dade_ti a
uppannavissÄ• so na mÄ• reyyÄ• sÄ«ti.

so tassa madhurakathÄ• ya bajjhitvÄ• gÄ• thamÄ• ha ---

26__._ á¹• 21 ``na ceva me tvaá¹ƒ baddhosi, napi icchÄ• mi te vadhaá¹ƒ.

kÄ• maá¹ƒ khippamito gantvÄ• , jÄ«va tvaá¹ƒ anigho ciraâ€™â€™ nti ||

tato sumukho catasso gÄ• thÄ• abhÄ• si ---

27__._ á¹• 21 ``nevÄ• hametamicchÄ• mi \Ne V 338/, aÃ±Ã±atretassa jÄ«vitÄ• .

sace ekena tuá¹-á¹-hosi, muÃ±cetaá¹ƒ maÃ±ca bhakkhaya ||

28__._ á¹• 21 ``Ä• rohapariá¹‡Ä• hena, tulyÄ• smÄ• vayasÄ• ubho.

na te lÄ• bhena jÄ«vatthi, etena niminÄ• tuvaá¹ƒ ||

29__._ á¹• 21 ``tadiá¹…gha samapekkhassu, hotu giddhi tavamhasu.

maá¹ƒ pubbe bandha pÄ• sena, pacchÄ• muÃ±ca dijÄ• dhipaá¹ƒ ||

30__._ á¹• 21 ``tÄ• vadeva ca te lÄ• bho, katÄ• ssa yÄ• canÄ• ya ca.

mitti ca dhataraá¹-á¹-hehi, yÄ• vajÄ«vÄ• ya te siyÄ• â€™â€™ ti ||

tattha __eta_nti yaá¹ƒ aÃ±Ã±atra etassa jÄ«vitÄ• mama jÄ«vitaá¹ƒ, etaá¹ƒ ahaá¹ƒ neva ic
__tulyÄ• smÄ• _ti samÄ• nÄ• homa. __niminÄ• tuva_nti parivattehi tvaá¹ƒ. __tavamhasÅ«
kiá¹ƒ te etena, mayi lobhaá¹ƒ uppÄ• dehÄ«ti vadati. __tÄ• vadevÄ• _ti tattakoyeva. __yÄ• c
yÄ• canÄ• , sÄ• va katÄ• assÄ• ti attho.

iti \Be V 366/ so tÄ• ya dhammadesanÄ• ya tele pakkhittakappÄ• sapicu viya mudugatahad
dÄ• yaá¹ƒ katvÄ• dadanto Ä• ha ---

31__._ á¹• 21 ``passantu no mahÄ• saá¹…ghÄ• , tayÄ• muttaá¹ƒ ito gataá¹ƒ.

mittÄ• maccÄ• ca bhaccÄ• ca, puttadÄ• rÄ• ca bandhavÄ• ||

32__._ á¹• 21 ``na ca te tÄ• disÄ• mittÄ• , bahÅ«naá¹ƒ idha vijjati.

yathÄ• tvaá¹ƒ dhataraá¹-á¹-hassa, pÄ• á¹‡asÄ• dhÄ• raá¹‡o sakhÄ• ||

33__._ á¹• 21 ``so te sahÄ• yaá¹ƒ muÃ±cÄ• mi, hotu rÄ• jÄ• tavÄ• nugo.

kÄ• maá¹ƒ khippamito gantvÄ• , Ã±Ä• timajjhe virocathÄ• â€™â€™ ti ||

tattha \Ee V 344/ __no_ti nipÄ• tamattaá¹ƒ. __tayÄ• mutta_nti imaÃ±hi tvaÃ±Ã±eva muÃ±c
tayÄ• \Ne V 339/ muttaá¹ƒ ito cittakÅ«á¹-apabbataá¹ƒ gataá¹ƒ mahantÄ• Ã±Ä• tisaá¹…ghÄ
passantu. ettha ca __bandhavÄ• _ti ekalohitasambandhÄ• . __vijjatÄ«_ti vijjanti. __pÄ• á¹‡a
sÄ• dhÄ• raá¹‡apÄ• á¹‡o avibhattajÄ«viko, yathÄ• tvaá¹ƒ etassa sakhÄ• , etÄ• disÄ• aÃ±
nÄ• ma na vijjanti. __tavÄ• nugo_ti etaá¹ƒ dukkhitaá¹ƒ Ä• dÄ• ya purato gacchantassa tava

evaá¹ƒ vatvÄ• pana nesÄ• daputto mettacittena mahÄ• sattaá¹ƒ upasaá¹…kamitvÄ• banc
Ä• liá¹…gitvÄ• sarato nikkhÄ• metvÄ• saratÄ«re taruá¹‡adabbatiá¹‡apiá¹-á¹-he nisÄ«dÄ• p
bandhanapÄ• saá¹ƒ muducittena saá¹‡ikaá¹ƒ mocetvÄ• dÅ«re khipitvÄ• mahÄ• satte bala
paccupaá¹-á¹-hÄ• petvÄ• mettacittena udakaá¹ƒ Ä• dÄ• ya lohitaá¹ƒ dhovitvÄ• punappuna
mettacittÄ• nubhÄ• vena bodhisattassa pÄ• de sirÄ• sirÄ• hi, maá¹ƒsaá¹ƒ maá¹ƒsena, cam
tÄ• vadeva pÄ• do saá¹ƒruá¸·ho saÃ±jÄ• tachavisaÃ±jÄ• talomo ahosi abaddhapÄ• dena ni
pakatibhÄ• veneva nisÄ«di. atha sumukho attÄ• naá¹ƒ nissÄ• ya mahÄ• sattassa sukhitabh
saÃ±jÄ• tasomanasso nesÄ• dassa thutimakÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha

34__._ á¹• 21 ``so \Be V 367/ patÄ«to pamuttena, bhattunÄ• bhattugÄ• ravo.

ajjhabhÄ• satha vakkaá¹…go, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aá¹ƒ ||

35__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• dijÄ• dhipaâ€™â€™ nti ||

 tattha __vakkaá¹…go_ti vaá¹…kagÄ«vo.

 evaá¹ƒ luddassa thutiá¹ƒ katvÄ• sumukho bodhisattaá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, iminÄ•
kato, ayaÃ±hi amhÄ• kaá¹ƒ vacanaá¹ƒ akatvÄ• kÄ«á¸·Ä• haá¹ƒse no katvÄ• issarÄ• naá¹ƒ
labheyya, mÄ• retvÄ• maá¹ƒsaá¹ƒ vikkiá¹‡anto mÅ«lampi labhetha, attano pana jÄ«vitaá¹ƒ
vacanaá¹ƒ akari \Ee V 345/, imaá¹ƒ raÃ±Ã±o santikaá¹ƒ netvÄ• sukhajÄ«vitaá¹ƒ karomÄ• â
sampaá¹-icchi. sumukho attano bhÄ• sÄ• ya mahÄ• sattena saddhiá¹ƒ kathetvÄ• puna ma
Ä• mantetvÄ• ``samma, tvaá¹ƒ kimatthaá¹ƒ pÄ• se oá¸• á¸• esÄ«â€™â€™ ti pucchitvÄ•  ``
``evaá¹ƒ sante amhe Ä• dÄ• ya nagaraá¹ƒ pavisitvÄ• raÃ±Ã±o dassehi, bahuá¹ƒ te dhanaá
vatvÄ• Ä• ha ---

36__._ á¹• 21 ``ehi \Ne V 340/ taá¹ƒ anusikkhÄ• mi, yathÄ• tvamapi lacchase.

lÄ• bhaá¹ƒ tavÄ• yaá¹ƒ dhataraá¹-á¹-ho, pÄ• paá¹ƒ kiÃ±ci na dakkhati ||

37__._ á¹• 21 ``khippamantepuraá¹ƒ netvÄ• , raÃ±Ã±o dassehi no ubho.

abaddhe pakatibhÅ«te, kÄ• je ubhayato á¹-hite ||

38__._ á¹• 21 ``dhataraá¹-á¹-hÄ• mahÄ• rÄ• ja, haá¹ƒsÄ• dhipatino ime.

ayaÃ±hi rÄ• jÄ• haá¹ƒsÄ• naá¹ƒ, ayaá¹ƒ senÄ• patÄ«taro ||

39__._ ``asaá¹ƒsayaá¹ƒ imaá¹ƒ disvÄ• , haá¹ƒsarÄ• jaá¹ƒ narÄ• dhipo.

patÄ«to sumano vitto, bahuá¹ƒ dassati te dhanaâ€™â€™ nti ||

 tattha __anusikkhÄ• mÄ«_ti anusÄ• sÄ• mi. __pÄ• pa_nti lÄ• makaá¹ƒ. __raÃ±Ã±o dasseh
raÃ±Ã±o dassehi. ayaá¹ƒ bodhisattassa paÃ±Ã±Ä• pabhÄ• vadassanatthaá¹ƒ, attano mitta

Ä• vibhÄ• vanatthaá¹ƒ, luddassa dhanalÄ• bhatthaá¹ƒ, raÃ±Ã±o sÄ«lesu patiá¹-á¹-hÄ• pana
kÄ• raá¹‡ehi \Be V 368/ evamÄ• ha. __dhataraá¹-á¹-hÄ• _ti netvÄ• ca pana raÃ±Ã±o evaá¹
``mahÄ• rÄ• ja, ime dhataraá¹-á¹-hakule jÄ• tÄ• dve haá¹ƒsÄ• dhipatino, etesu ayaá¹ƒ rÄ• j
senÄ• patÄ«â€™â€™ ti. iti naá¹ƒ sikkhÄ• pesi. __ ``patÄ«toâ€™â€™ _tiÄ• dÄ«ni tÄ«á¹‡ipi
tuá¹-á¹-hÄ• kÄ• ravevacanÄ• neva.

evaá¹ƒ vutte luddo, ``sÄ• mi, mÄ• vo rÄ• jadassanaá¹ƒ rucci, rÄ• jÄ• no nÄ• ma calacittÄ•
kareyyuá¹ƒ mÄ• rÄ• peyyuá¹ƒ vÄ• â€™â€™ ti vatvÄ• , ``samma, mÄ• bhÄ• yi, ahaá¹ƒ tÄ•
lohitapÄ• á¹‡iá¹ƒ dhammakathÄ• ya mudukaá¹ƒ katvÄ• mama pÄ• desu pÄ• tesiá¹ƒ, rÄ• jÄ
paÃ±Ã±avanto ca subhÄ• sitadubbhÄ• sitaÃ±Ã±Å« ca, khippaá¹ƒ amhe raÃ±Ã±o dassehÄ«
mayhaá¹ƒ kujjhittha, ahaá¹ƒ avassaá¹ƒ tumhÄ• kaá¹ƒ \Ee V 346/ ruciyÄ• nemÄ«â€™â€™ t
Ä• ropetvÄ• rÄ• jakulaá¹ƒ gantvÄ• raÃ±Ã±o dassetvÄ• raÃ±Ã±Ä• puá¹-á¹-ho yathÄ• bhÅ
pakÄ• sento satthÄ• Ä• ha ---

40__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , kammunÄ• upapÄ• dayi.

khippamantepuraá¹ƒ gantvÄ• , raÃ±Ã±o haá¹ƒse adassayi.

abaddhe pakatibhÅ«te, kÄ• je ubhayato á¹-hite ||

41__._ á¹• 21 ``dhataraá¹-á¹-hÄ• \Ne V 341/ mahÄ• rÄ• ja, haá¹ƒsÄ• dhipatino ime.

ayaÃ±hi rÄ• jÄ• haá¹ƒsÄ• naá¹ƒ, ayaá¹ƒ senÄ• patÄ«taro.

42__._ á¹• 21 ``kathaá¹ƒ panime vihaá¹…gÄ• , tava hatthattamÄ• gatÄ• .

kathaá¹ƒ luddo mahantÄ• naá¹ƒ, issare idha ajjhagÄ• ||

43__._ á¹• 21 ``vihitÄ• santime pÄ• sÄ• , pallalesu janÄ• dhipa.

yaá¹ƒ yadÄ• yatanaá¹ƒ maÃ±Ã±e, dijÄ• naá¹ƒ pÄ• á¹‡arodhanaá¹ƒ ||

44__._ á¹• 21 ``tÄ• disaá¹ƒ pÄ• samÄ• sajja, haá¹ƒsarÄ• jÄ• abajjhatha.

taá¹ƒ abaddho upÄ• sino, mamÄ• yaá¹ƒ ajjhabhÄ• satha ||

45__._ á¹• 21 ``sudukkaraá¹ƒ anariyebhi, dahate bhÄ• vamuttamaá¹ƒ.

bhatturatthe parakkanto, dhammayutto vihaá¹…gamo ||

46__._ á¹• 21 ``attanÄ• yaá¹ƒ cajitvÄ• na, jÄ«vitaá¹ƒ jÄ«vitÄ• raho.

anutthunanto Ä• sÄ«no, bhattu yÄ• cittha jÄ«vitaá¹ƒ ||

47__._ á¹• 21 ``tassa \Be V 369/ taá¹ƒ vacanaá¹ƒ sutvÄ• , pasÄ• damahamajjhagÄ• .

tato naá¹ƒ pÄ• muciá¹ƒ pÄ• sÄ• , anuÃ±Ã±Ä• siá¹ƒ sukhena ca ||

48__._ á¹• 21 ``so patÄ«to pamuttena, bhattunÄ• bhattugÄ• ravo.

ajjhabhÄ• satha vakkaá¹…go, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aá¹ƒ ||

49__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• dijÄ• dhipaá¹ƒ ||

50__._ á¹• 21 ``ehi taá¹ƒ anusikkhÄ• mi, yathÄ• tvamapi lacchase.

lÄ• bhaá¹ƒ tavÄ• yaá¹ƒ dhataraá¹-á¹-ho, pÄ• paá¹ƒ kiÃ±ci na dakkhati ||

51__._ á¹• 21 ``khippamantepuraá¹ƒ \Ne V 342/ netvÄ• , raÃ±Ã±o dassehi no ubho.

abaddhe pakatibhÅ«te, kÄ• je ubhayato á¹-hite ||

52__._ á¹• 21 ``dhataraá¹-á¹-hÄ• mahÄ• rÄ• ja, haá¹ƒsÄ• dhipatino ime.

ayaÃ±hi rÄ• jÄ• haá¹ƒsÄ• naá¹ƒ, ayaá¹ƒ senÄ• patÄ«taro ||

53__._ á¹• 21 ``asaá¹ƒsayaá¹ƒ imaá¹ƒ disvÄ• , haá¹ƒsarÄ• jaá¹ƒ narÄ• dhipo.

patÄ«to sumano vitto, bahuá¹ƒ dassati te dhanaá¹ƒ ||

54__._ á¹• 21 ``evametassa \Ee V 347/ vacanÄ• , Ä• nÄ«tÄ• me ubho mayÄ• .

ettheva hi ime Ä• suá¹ƒ, ubho anumatÄ• mayÄ• ||

55__._ á¹• 21 ``soyaá¹ƒ evaá¹ƒ gato pakkhÄ«, dijo paramadhammiko.

mÄ• disassa hi luddassa, janayeyyÄ• tha maddavaá¹ƒ ||

56__._ á¹• 21 ``upÄ• yanaÃ±ca te deva, nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisaá¹ƒ.

sabbasÄ• kuá¹‡ikÄ• gÄ• me, taá¹ƒ passa manujÄ• dhipÄ• â€™â€™ ti ||

tattha __kammunÄ• upapÄ• dayÄ«_ti yaá¹ƒ so avaca, taá¹ƒ karonto kÄ• yakammena sam
haá¹ƒsarÄ• jena nisinnakÄ• jakoá¹-iá¹ƒ uccataraá¹ƒ, senÄ• patinÄ• nisinnakÄ• jakoá¹-iá¹ƒ
ubhopi te ukkhipitvÄ• ``haá¹ƒsarÄ• jÄ• ca senÄ• pati ca rÄ• jÄ• naá¹ƒ passituá¹ƒ gacchant
ussarathÄ• â€™â€™ ti janaá¹ƒ ussÄ• rento ``evarÅ«pÄ• nÄ• ma sobhaggappattÄ• suvaá
na diá¹-á¹-hapubbÄ• â€™â€™ ti muduhadayesu manussesu pasaá¹ƒsantesu \Be V 370/ kh
__adassayÄ«_ti ``haá¹ƒsarÄ• jÄ• no tumhe daá¹-á¹-huá¹ƒ Ä• gatÄ• â€™â€™ ti raÃ±Ã±o Ä•
tuá¹-á¹-hacittena ``Ä• gacchantÅ«â€™â€™ ti pakkosÄ• pito abhiharitvÄ• dassesi. __hattha
Ä• gataá¹ƒ, pattanti vuttaá¹ƒ hoti. __mahantÄ• na_nti yasamahantappattÄ• naá¹ƒ suvaá¹‡á
dhataraá¹-á¹-hahaá¹ƒsÄ• naá¹ƒ issare sÄ• mino kathaá¹ƒ tvaá¹ƒ luddo hutvÄ• adhigatoti pu
``issaramidhamajjhagÄ• â€™â€™ tipi pÄ• á¹-ho, etesaá¹ƒ issariyaá¹ƒ tvaá¹ƒ kathaá¹ƒ ajjha

__vihitÄ• _ti yojitÄ• . __yaá¹ƒ yadÄ• yatanaá¹ƒ maÃ±Ã±e_ti, mahÄ• rÄ• ja, yaá¹ƒ yaá¹ƒ sa
dijÄ• naá¹ƒ pÄ• á¹‡arodhanaá¹ƒ \Ne V 343/ jÄ«vitakkhayakaraá¹ƒ maÃ±Ã±Ä• mi, tattha tatt
vihitÄ• . __tÄ• disa_nti mÄ• nusiyasare tathÄ• vidhaá¹ƒ pÄ• á¹‡arodhanaá¹ƒ mayÄ• vihitaá
etaá¹ƒ tattha baddhaá¹ƒ. __upÄ• sino_ti attano jÄ«vitaá¹ƒ agaá¹‡etvÄ• upagantvÄ• nisinn
ayaá¹ƒ senÄ• pati __ajjhabhÄ• satha, _ mayÄ• saddhiá¹ƒ kathesi. __sudukkara_nti tasmiá
anariyehi sudukkaraá¹ƒ akÄ• si. kiá¹ƒ tanti? __dahate bhÄ• vamuttamaá¹ƒ, _ attano uttama
vidahati pakÄ• seti. __attanÄ• ya_nti attano ayaá¹ƒ. __anutthunanto_ti bhattuguá¹‡e vaá¹‡á
jÄ«vitaá¹ƒ muÃ±cÄ• ti maá¹ƒ yÄ• ci.

__tassÄ• _ti tassa tathÄ• yÄ• cantassa. __sukhena cÄ• _ti yathÄ• sukhena cittakÅ«á¹-aá
Ã±Ä• tisaá¹…ghaá¹ƒ passathÄ• ti ca anujÄ• niá¹ƒ. __ettheva hÄ«_ti mayÄ• pana ime dve e
cittakÅ«á¹-agamanÄ• ya anumatÄ• ahesuá¹ƒ. __evaá¹ƒ gato_ti evaá¹ƒ sattu hatthagato. __
attani mettacittaá¹ƒ janesi. __upÄ• yana_nti paá¹‡á¹‡Ä• kÄ• raá¹ƒ. __sabbasÄ• kuá¹‡ikÄ• g
sabbasmimpi sÄ• kuá¹‡ikagÄ• me nÄ• haá¹ƒ aÃ±Ã±aá¹ƒ tava evarÅ«paá¹ƒ kenaci sÄ• kuá
upÄ• yanaá¹ƒ passÄ• mi. __taá¹ƒ passÄ• _ti taá¹ƒ mayÄ• Ä• bhataá¹ƒ upÄ• yanaá¹ƒ pass

evaá¹ƒ so á¹-hitakova sumukhassa guá¹‡aá¹ƒ kathesi. tato rÄ• jÄ• haá¹ƒsaraÃ±Ã±o mahÄ
sumukhassa ca suvaá¹‡á¹‡abhaddapÄ«á¹-hakaá¹ƒ dÄ• petvÄ• tesaá¹ƒ tattha nisinnÄ• naá
lÄ• jamadhuphÄ• á¹‡itÄ• dÄ«ni dÄ• petvÄ• niá¹-á¹-hite pÄ• nabhojanakicce aÃ±jaliá¹ƒ pag

dhammakathaá¹ƒ yÄ• citvÄ• \Be V 371/ suvaá¹‡á¹‡apÄ«á¹-hake nisÄ«di. so tena yÄ• cito p
akÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

57__._ á¹• 21 ``disvÄ• nisinnaá¹ƒ rÄ• jÄ• naá¹ƒ, pÄ«á¹-he sovaá¹‡á¹‡aye subhe.

ajjhabhÄ• satha vakkaá¹…go, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aá¹ƒ ||

58__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sasi ||

59__._ á¹• 21 ``kusalaÃ±ceva me haá¹ƒsa, atho haá¹ƒsa anÄ• mayaá¹ƒ.

atho raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sahaá¹ƒ ||

60__._ á¹• 21 ``kacci \Ne V 344/ bhoto amaccesu, doso koci na vijjati.

kacci ca te tavatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒ ||

61__._ á¹• 21 ``athopi me amaccesu, doso koci na vijjati.

athopi te mamatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒ ||

62__._ á¹• 21 ``kacci te sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , tava chandavasÄ• nugÄ• ||

63__._ á¹• 21 ``atho me sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , mama chandavasÄ• nugÄ• â€™â€™ ti ||

 tattha __rÄ• jÄ• na_nti sÄ• galarÄ• jÄ• naá¹ƒ. __vakkaá¹…go_ti haá¹ƒsarÄ• jÄ• . __dhamm
anusÄ• sasi. __doso_ti aparÄ• dho. __tavatthesÅ«_ti uppannesu tava yuddhÄ• dÄ«su atthe
uraá¹ƒ datvÄ• pariccajantÄ• kicci attano jÄ«vitaá¹ƒ na patthenti, jÄ«vitaÃ±ca cajitvÄ• tave
__sÄ• disÄ«_ti samÄ• najÄ• tikÄ• . __assavÄ• _ti vacanasampaá¹-icchikÄ• . __puttarÅ«pay
puttehi ca rÅ«pena ca yasena ca upetÄ• . __tava chandavasÄ• nugÄ• _ti kacci tava ajjhÄ• s
anuvattati, na attano cittavasena vattatÄ«ti pucchati.

evaá¹ƒ bodhisattena paá¹-isanthÄ• re kate puna rÄ• jÄ• tena saddhiá¹ƒ kathento Ä• ha ---

64__._ á¹• 21 ``bhavantaá¹ƒ \Be V 372/ kacci nu mahÄ• -sattuhatthattataá¹ƒ gato.

dukkhamÄ• pajji vipulaá¹ƒ, tasmiá¹ƒ paá¹-hamamÄ• pade ||

65__._ á¹• 21 ``kacci yantÄ• patitvÄ• na, daá¹‡á¸• ena samapothayi.

evametesaá¹ƒ jammÄ• naá¹ƒ, pÄ• tikaá¹ƒ bhavati tÄ• vade ||

66__._ á¹• 21 ``khemamÄ• si mahÄ• rÄ• ja, evamÄ• padiyÄ• sati.

na cÄ• yaá¹ƒ kiÃ±ci rasmÄ• su, sattÅ«va samapajjatha ||

67__._ á¹• 21 ``paccagamittha \Ne V 345/ nesÄ• do, pubbeva ajjhabhÄ• satha.

tadÄ• yaá¹ƒ sumukhoyeva, paá¹‡á¸• ito paccabhÄ• satha ||

68__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , pasÄ• damayamajjhagÄ• .

tato maá¹ƒ pÄ• mucÄ« pÄ• sÄ• , anuÃ±Ã±Ä• si sukhena ca ||

69__._ á¹• 21 ``idaÃ±ca sumukheneva, etadatthÄ• ya cintitaá¹ƒ.

bhoto sakÄ• segamanaá¹ƒ, etassa dhanamicchatÄ• ||

70__._ á¹• 21 ``svÄ• gataÃ±cevidaá¹ƒ bhavataá¹ƒ, patÄ«to casmi dassanÄ• .

eso cÄ• pi bahuá¹ƒ vittaá¹ƒ, labhataá¹ƒ yÄ• vadicchatÄ«â€™â€™ ti ||

tattha __mahÄ• sattuhatthattataá¹ƒ gato_ti mahantassa sattuno hatthattaá¹ƒ gato. __Ä• pa
upadhÄ• vitvÄ• . __pÄ• tika_nti pÄ• katikaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. idaá¹ƒ vuttaá¹ƒ hot
jammÄ• naá¹ƒ tÄ• vadeva evaá¹ƒ pÄ• katikaá¹ƒ hoti, sakuá¹‡e daá¹‡á¸• ena pothetvÄ• jÄ«
dhanavetanaá¹ƒ labhatÄ«ti. __kiÃ±ci rasmÄ• sÅ«_ti kiÃ±ci amhesu. __sattÅ«vÄ• _ti sattu v
__paccagamitthÄ• _ti, mahÄ• rÄ• ja, esa amhe disvÄ• baddhÄ• ti saÃ±Ã±Ä• ya thokaá¹ƒ o
ayameva paá¹-hamaá¹ƒ ajjhabhÄ• si. __tadÄ• _ti tasmiá¹ƒ kÄ• le. __etadatthÄ• yÄ• _ti etas
atthÄ• ya cintitaá¹ƒ. __dhanamicchatÄ• _ti etassa dhanaá¹ƒ icchantena \Ee V 350/ tava sar
Ä• gamanaá¹ƒ cintitaá¹ƒ. __svÄ• gataÃ±cevida_nti mÄ• bhonto cintayantu, bhavataá¹ƒ ida

svÄ• gatameva. __labhata_nti labhatu.

evaÃ±ca \Be V 373/ pana vatvÄ• rÄ• jÄ• aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ oloketvÄ• ``kiá¹ƒ kar
``imaá¹ƒ nesÄ• daá¹ƒ kappitakesamassuá¹ƒ nhÄ• tÄ• nulittaá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-in
Ä• nehÄ«â€™â€™ ti vatvÄ• tena tathÄ• katvÄ• Ä• nÄ«tassa tassa saá¹ƒvacchare saá¹ƒv
satasahassuá¹-á¹-hÄ• nakaá¹ƒ gÄ• maá¹ƒ, dve vÄ«thiyo gahetvÄ• á¹-hitaá¹ƒ mahantaá¹ƒ g
aÃ±Ã±aÃ±ca bahuá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ adÄ• si. tamatthaá¹ƒ Ä• vikaronto satthÄ•

71__._ á¹• 21 ``santappayitvÄ• nesÄ• daá¹ƒ, bhogehi manujÄ• dhipo.

ajjhabhÄ• satha vakkaá¹…gaá¹ƒ, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aâ€™â€™ nti ||

atha \Ne V 346/ mahÄ• satto raÃ±Ã±o dhammaá¹ƒ desesi. so tassa dhammakathaá¹ƒ sutvA
``dhammakathikassa sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti setacchattaá¹ƒ datvÄ• rajjaá¹ƒ

72__._ á¹• 21 ``yaá¹ƒ khalu dhammamÄ• dhÄ«naá¹ƒ, vaso vattati kiÃ±canaá¹ƒ.

sabbatthissariyaá¹ƒ bhavataá¹ƒ, pasÄ• satha yadicchatha ||

73__._ á¹• 21 ``dÄ• natthaá¹ƒ upabhottuá¹ƒ vÄ• , yaá¹ƒ caÃ±Ã±aá¹ƒ upakappati.

etaá¹ƒ dadÄ• mi vo vittaá¹ƒ, issariyaá¹ƒ vissajÄ• mi voâ€™â€™ ti ||

tattha __vaso vattatÄ«_ti yattha mama vaso vattati. __kiÃ±cana_nti taá¹ƒ appamattakampi.
__sabbatthissariya_nti sabbaá¹ƒ bhavataá¹ƒyeva issariyaá¹ƒ atthu. __yaá¹ƒ caÃ±Ã±aá¹ƒ up
puÃ±Ã±akÄ• matÄ• ya dÄ• natthaá¹ƒ vÄ• chattaá¹ƒ ussÄ• petvÄ• rajjameva upabhottuá¹ƒ
tumhÄ• kaá¹ƒ ruccati, taá¹ƒ karotha, etaá¹ƒ dadÄ• mi vo vittaá¹ƒ, saddhiá¹ƒyeva setacchatt
issariyaá¹ƒ vissajjÄ• mi voti.

atha mahÄ• satto raÃ±Ã±Ä• dinnaá¹ƒ setacchattaá¹ƒ puna tasseva adÄ• si. rÄ• jÄ• pi cint
tÄ• va me dhammakathÄ• sutÄ• , luddaputtena pana `ayaá¹ƒ sumukho mudhurakathoâ€™
vaá¹‡á¹‡ito, imassapi dhammakathaá¹ƒ sossÄ• mÄ«â€™â€™ ti. so tena saddhiá¹ƒ sallapan
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74__._ á¹• 21 ``yathÄ• ca myÄ• yaá¹ƒ sumukho, ajjhabhÄ• seyya paá¹‡á¸• ito.

kÄ• masÄ• buddhisampanno, taá¹ƒ myÄ• ssa paramappiyaâ€™â€™ nti ||

tattha \Be V 374/ __yathÄ• _ti yadi. idaá¹ƒ vuttaá¹ƒ hoti --- yadi ca me ayaá¹ƒ sumukho paá
buddhisampanno kÄ• masÄ• attano ruciyÄ• ajjhabhÄ• seyya, taá¹ƒ me paramappiyaá¹ƒ as

tato sumukho Ä• ha ---

75__._ á¹• 21 ``ahaá¹ƒ khalu mahÄ• rÄ• ja, nÄ• garÄ• jÄ• rivantaraá¹ƒ.

paá¹-ivattuá¹ƒ na sakkomi, na me so vinayo siyÄ• ||

76__._ á¹• 21 ``amhÄ• kaÃ±ceva \Ne V 347/ so seá¹-á¹-ho, tvaÃ±ca uttamasattavo.

bhÅ«mipÄ• lo manussindo, pÅ«jÄ• bahÅ«hi hetubhi ||

77__._ á¹• 21 ``tesaá¹ƒ ubhinnaá¹ƒ bhaá¹‡ataá¹ƒ, vattamÄ• ne vinicchaye.

nantaraá¹ƒ pativattabbaá¹ƒ, pessena manujÄ• dhipÄ• â€™â€™ ti ||

tattha __nÄ• garÄ• jÄ• rivantara_nti peá¸·Ä• ya abbhantaraá¹ƒ paviá¹-á¹-ho nÄ• garÄ• jÄ•
tumhÄ• kaá¹ƒ dvinnaá¹ƒ antare vattuá¹ƒ na sakkomi. __na me so_ti sace vadeyyaá¹ƒ, na m
__amhÄ• kaÃ±cevÄ• _ti channavutiyÄ• haá¹ƒsasahassÄ• naá¹ƒ. __uttamasattavo_ti uttam
mayhaá¹ƒ bahÅ«hi kÄ• raá¹‡ehi pÅ«jÄ• rahÄ• ceva pasaá¹ƒsÄ• rahÄ• ca. __pessenÄ• _ti

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-hahadayo ``nesÄ• daputto taá¹ƒ vaá¹‡á¹‡eti, na a
madhuradhammakathikena nÄ• ma bhavitabbaâ€™â€™ nti vatvÄ• Ä• ha ---

78__._ á¹• 21 ``dhammena kira nesÄ• do, paá¹‡á¸• ito aá¹‡á¸• ajo iti.

naheva akatattassa, nayo etÄ• diso siyÄ• ||

79__._ á¹• 21 ``evaá¹ƒ aggapakatimÄ• , evaá¹ƒ uttamasattavo.

yÄ• vatatthi mayÄ• diá¹-á¹-hÄ• , nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisaá¹ƒ ||

80__._ á¹• 21 ``tuá¹-á¹-hosmi vo pakatiyÄ• , vÄ• kyena madhurena ca.

eso cÄ• pi mamacchando, ciraá¹ƒ passeyya vo ubhoâ€™â€™ ti ||

tattha \Be V 375/ \Ee V 352/ __dhammenÄ• _ti sabhÄ• vena kÄ• raá¹‡ena. __akatattassÄ•

asampÄ• ditaattabhÄ• vassa mittadubbhissa. __nayo_ti paÃ±Ã±Ä• . __aggapakatimÄ• _ti a
__uttamasattavo_ti uttamasatto. __yÄ• vatatthÄ«_ti yÄ• vatÄ• mayÄ• diá¹-á¹-hÄ• nÄ• ma
tasmiá¹ƒ mayÄ• diá¹-á¹-haá¹-á¹-hÄ• ne aÃ±Ã±aá¹ƒ evarÅ«paá¹ƒ na passÄ• mi. __tuá¹-á¹-h
haá¹ƒsarÄ• ja ahaá¹ƒ pakatiyÄ• paá¹-hamameva tumhÄ• kaá¹ƒ dassanena tuá¹-á¹-ho. __v
madhuravacanena tuá¹-á¹-hosmi. __ciraá¹ƒ passeyya vo_ti idheva vasÄ• petvÄ• muhuttam
tumhe passeyyanti esa me chandoti vadati.

tato \Ne V 348/ mahÄ• satto rÄ• jÄ• naá¹ƒ pasaá¹ƒsanto Ä• ha ---

81__._ á¹• 21 ``yaá¹ƒ kiccaá¹ƒ parame mitte, katamasmÄ• su taá¹ƒ tayÄ• .

pattÄ• nissaá¹ƒsayaá¹ƒ tyÄ• mhÄ• , bhattirasmÄ• su yÄ• tava ||

82__._ á¹• 21 ``aduÃ±ca nÅ«na sumahÄ• , Ã±Ä• tisaá¹…ghassa mantaraá¹ƒ.

adassanena asmÄ• kaá¹ƒ, dukkhaá¹ƒ bahÅ«su pakkhisu ||

83__._ á¹• 21 ``tesaá¹ƒ sokavighÄ• tÄ• ya, tayÄ• anumatÄ• mayaá¹ƒ.

taá¹ƒ padakkhiá¹‡ato katvÄ• , Ã±Ä• tiá¹ƒ passemurindama ||

84__._ á¹• 21 ``addhÄ• haá¹ƒ vipulaá¹ƒ pÄ«tiá¹ƒ, bhavataá¹ƒ vindÄ• mi dassanÄ• .

eso cÄ• pi mahÄ• attho, Ã±Ä• tivissÄ• sanÄ• siyÄ• â€™â€™ ti ||

tattha __katamasmÄ• sÅ«_ti kataá¹ƒ amhesu. __pattÄ• nissaá¹ƒsayaá¹ƒ tyÄ• mhÄ• _ti ma
pattÄ• yeva. __bhattirasmÄ• su yÄ• tavÄ• _ti yÄ• tava amhesu bhatti, tÄ• ya bhattiyÄ• ma
pattÄ• yeva, na ca vippayuttÄ• , vippavuá¹-á¹-hÄ• pi sahavÄ• sinoyeva nÄ• ma mayanti dÄ«
sumahÄ• _ti etaÃ±ca ekaá¹ƒseneva sumahantaá¹ƒ. __Ã±Ä• tisaá¹…ghassa mantara_nti am
mama Ã±Ä• tisaá¹…ghassa antaraá¹ƒ chiddaá¹ƒ. __asmÄ• ka_nti amhÄ• kaá¹ƒ dvinnaá¹ƒ a
dukkhaá¹ƒ uppannaá¹ƒ. __passemurindamÄ• _ti passeyyÄ• ma arindama. __bhavata_nti bl
mahÄ• attho_ti yÄ• esÄ• Ã±Ä• tisaá¹…ghasaá¹…khÄ• tÄ• Ã±Ä• tivissÄ• sanÄ• siyÄ• , e

evaá¹ƒ vutte rÄ• jÄ• tesaá¹ƒ gamanaá¹ƒ anujÄ• ni. mahÄ• sattopi raÃ±Ã±o paÃ±cavidhe c
sÄ«le ca Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• ``imaá¹ƒ sÄ«laá¹ƒ rakkha, dhammena \Be V 376/ rajja
saá¹…gahavatthÅ«hi janaá¹ƒ saá¹…gaá¹‡hÄ• hÄ«â€™â€™ ti ovaditvÄ• cittakÅ«á¹-aá¹ƒ ag
353/ pakÄ• sento satthÄ• Ä• ha ---

85__._ á¹• 21 ``idaá¹ƒ vatvÄ• dhataraá¹-á¹-ho, haá¹ƒsarÄ• jÄ• narÄ• dhipaá¹ƒ.

uttamaá¹ƒ javamanvÄ• ya, Ã±Ä• tisaá¹…ghaá¹ƒ upÄ• gamuá¹ƒ ||

86__._ á¹• 21 ``te \Ne V 349/ aroge anuppatte, disvÄ• na parame dije.

kekÄ• ti makaruá¹ƒ haá¹ƒsÄ• , puthusaddo ajÄ• yatha ||

87__._ á¹• 21 ``te patÄ«tÄ• pamuttena, bhattunÄ• bhattugÄ• ravÄ• .

samantÄ• parikiriá¹ƒsu, aá¹‡á¸• ajÄ• laddhapaccayÄ• â€™â€™ ti ||

tattha __upÄ• gamu_nti aruá¹‡uggamanavelÄ• yameva lÄ• jamadhuphÄ• á¹‡itÄ• dÄ«ni pa
deviyÄ• ca dvÄ«hi suvaá¹‡á¹‡atÄ• lavaá¹‡á¹-ehi ukkhipitvÄ• gandhamÄ• lÄ• dÄ«hi katasa
otaritvÄ• rÄ• jÄ• naá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vehÄ• saá¹ƒ uppatitvÄ• raÃ±Ã±Ä• aÃ±ja
sÄ• minoâ€™â€™ ti vutte sÄ«hapaÃ±jarena nikkhantÄ• uttamena javena gantvÄ• Ã±Ä• ti
__parame_ti uttame. __kekÄ• _ti attano sabhÄ• vena ``kekÄ• â€™â€™ ti saddamakaá¹ƒsu
sagÄ• ravÄ• . __parikiriá¹ƒsÅ«_ti bhattuno muttabhÄ• vena tuá¹-á¹-hÄ• taá¹ƒ bhattÄ• raá¹ƒ
parivÄ• rayiá¹ƒsu. __laddhapaccayÄ• _ti laddhapatiá¹-á¹-hÄ• .

evaá¹ƒ parivÄ• retvÄ• pana te haá¹ƒsÄ• ``kathaá¹ƒ muttosi, mahÄ• rÄ• jÄ• â€™â€™ ti pu
sumukhaá¹ƒ nissÄ• ya muttabhÄ• vaá¹ƒ, sÄ• galarÄ• jaluddaputtehi katakammaÃ±ca kathe
haá¹ƒsagaá¹‡o ``sumukhasenÄ• pati ca rÄ• jÄ• ca luddaputto ca sukhitÄ• niddukkhÄ• cira
thutimakÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• osÄ• nagÄ• thamÄ• ha ---

88__._ á¹• 21 ``evaá¹ƒ mittavataá¹ƒ atthÄ• , sabbe honti padakkhiá¹‡Ä• .

haá¹ƒsÄ• yathÄ• dhataraá¹-á¹-hÄ• , Ã±Ä• tisaá¹…ghaá¹ƒ upÄ• gamuâ€™â€™ nti ||

tattha __mittavata_nti kalyÄ• á¹‡amittasampannÄ• naá¹ƒ. __padakkhiá¹‡Ä• _ti sukhanipph
__dhataraá¹-á¹-hÄ• _ti haá¹ƒsarÄ• jÄ• sumukho raÃ±Ã±Ä• ceva luddaputtena cÄ• ti dvÄ«h
dhataraá¹-á¹-hÄ• kalyÄ• á¹‡amittasampannÄ• yathÄ• Ã±Ä• tisaá¹…ghaá¹ƒ upÄ• gamuá¹ƒ
Ã±Ä• tisaá¹…ghaupagamanasaá¹…khÄ• to nesaá¹ƒ attho padakkhiá¹‡o jÄ• to, evaá¹ƒ aÃ±
padakkhiá¹‡Ä• hontÄ«ti.

satthÄ• \Ee V 354/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na bhikkhave idÄ• neva, pubb
jÄ«vitaá¹ƒ pariccajÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• nesÄ• do char
\Ne V 350/, sumukho Ä• nando, channavuti haá¹ƒsasahassÄ• buddhaparisÄ• , haá¹ƒsarÄ•

nti.

cÅ«á¸·ahaá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [534] 2. mahÄ• haá¹ƒsajÄ• takavaá¹‡á¹‡anÄ•

__ete haá¹ƒsÄ• pakkamantÄ«_ti idaá¹ƒ satthÄ• veá¸·uvane viharanto Ä• nandatherassa j
Ä• rabbha kathesi. vatthu heá¹-á¹-hÄ• vuttasadisameva, idha pana satthÄ• atÄ«taá¹ƒ Ä• h

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ saá¹ƒyamassa nÄ• ma bÄ• rÄ• á¹‡asiraÃ±Ã±o khemÄ• nÄ• m
bodhisatto navutihaá¹ƒsasahassaparivuto cittakÅ«á¹-e vihÄ• si. athekadivasaá¹ƒ khemÄ• d
supinaá¹ƒ addasa. suvaá¹‡á¹‡avaá¹‡á¹‡Ä• haá¹ƒsÄ• Ä• gantvÄ• rÄ• japallaá¹…ke nisÄ«
dhammakathaá¹ƒ kathesuá¹ƒ. deviyÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• dhammaá¹ƒ suá¹‡antiyÄ•
ratti vibhÄ• yi. haá¹ƒsÄ• dhammaá¹ƒ kathetvÄ• sÄ«hapaÃ±jarena nikkhamitvÄ• agamaá¹
``palÄ• yamÄ• ne haá¹ƒse gaá¹‡hatha gaá¹‡hathÄ• â€™â€™ ti vatvÄ• hatthaá¹ƒ pasÄ• re
kathaá¹ƒ sutvÄ• paricÄ• rikÄ• yo ``kuhiá¹ƒ haá¹ƒsÄ• â€™â€™ ti thokaá¹ƒ avahasiá¹ƒsu. sÄ
supinabhÄ• vaá¹ƒ Ã±atvÄ• cintesi --- ``ahaá¹ƒ abhÅ«taá¹ƒ na passÄ• mi, addhÄ• imasmiá
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• haá¹ƒsÄ• bhavissanti, sace kho pana `suvaá¹‡á¹‡ahaá¹ƒsÄ• naá¹
sotukÄ• mÄ• mhÄ«â€™ ti rÄ• jÄ• naá¹ƒ vakkhÄ• mi, `amhehi suvaá¹‡á¹‡ahaá¹ƒsÄ• nÄ• m
haá¹ƒsÄ• naÃ±ca kathÄ• nÄ• ma abhÅ«tÄ• yevÄ• â€™ ti vatvÄ• nirussukko bhavissati, `d
kenaci upÄ• yena pariyesissati, evaá¹ƒ me manoratho samijjhissatÄ«â€™â€™ ti. sÄ• gilÄ•
paricÄ• rikÄ• naá¹ƒ \Ee V 355/ saÃ±Ã±aá¹ƒ datvÄ• nipajji.

rÄ• jÄ• \Be V 378/ rÄ• jÄ• sane nisinno tassÄ• dassanavelÄ• ya taá¹ƒ adisvÄ• ``kahaá¹ƒ
pucchitvÄ• ``gilÄ• nÄ• â€™â€™ ti sutvÄ• tassÄ• santikaá¹ƒ gantvÄ• sayanekadese nisÄ
parimajjanto ``kiá¹ƒ te aphÄ• sukaâ€™â€™ nti pucchi. ``deva aÃ±Ã±aá¹ƒ aphÄ• sukaá¹ƒ na
uppannoâ€™â€™ ti. tena hi ``bhaá¹‡a, devi, yaá¹ƒ icchasi, taá¹ƒ sÄ«ghaá¹ƒ te upanÄ• mes
``mahÄ• rÄ• ja, ahamekassa suvaá¹‡á¹‡ahaá¹ƒsassa samussitasetacchatte rÄ• japallaá¹…
gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ katvÄ• sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• dhammakathaá¹ƒ
iccetaá¹ƒ kusalaá¹ƒ, no ce, jÄ«vitaá¹ƒ me natthÄ«â€™â€™ ti. atha naá¹ƒ rÄ• jÄ• ``sace ma
labhissasi \Ne V 351/, mÄ• cintayÄ«â€™â€™ ti assÄ• setvÄ• sirigabbhato nikkhamma am
``ambho, khemÄ• devÄ«, `suvaá¹‡á¹‡ahaá¹ƒsassa dhammakathaá¹ƒ sotuá¹ƒ labhantÄ« jÄ
jÄ«vitaá¹ƒ natthÄ«â€™ ti vadati, atthi nu kho suvaá¹‡á¹‡avaá¹‡á¹‡Ä• haá¹ƒsÄ• â€™â€™ t
diá¹-á¹-hapubbÄ• na sutapubbÄ• â€™â€™ ti. ``ke pana jÄ• neyyuâ€™â€™ nti? ``brÄ• hma
brÄ• hmaá¹‡e pakkosÄ• petvÄ• sakkÄ• raá¹ƒ katvÄ• pucchi --- ``honti nu kho Ä• cariyÄ• s
haá¹ƒsÄ• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja amhÄ• kaá¹ƒ mantesumacchÄ• , kakkaá¹-akÄ
haá¹ƒsÄ• ti cha ete tiracchÄ• nagatÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• hontÄ«ti Ä• gatÄ• , tattha d
nÄ• ma paá¹‡á¸• itÄ• Ã±Ä• á¹‡asampannÄ• , iti manussehi saddhiá¹ƒ satta suvaá¹‡á¹‡ava

taá¹ƒ sutvÄ• rÄ• jÄ• attamano hutvÄ• ``kahaá¹ƒ nu kho Ä• cariyÄ• dhataraá¹-á¹-hahaá¹ƒ
pucchitvÄ• ``na jÄ• nÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti vutte ``atha ke pana jÄ• nissantÄ«â
``luddaputtÄ• â€™â€™ ti vutte sabbe attano vijite luddake sannipÄ• tÄ• petvÄ• pucchi --- `
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• dhataraá¹-á¹-hakulahaá¹ƒsÄ• nÄ• ma kahaá¹ƒ vasantÄ«â€™â€™
kira, deva, cittakÅ«á¹-apabbateti no kulaparamparÄ• ya kathentÄ«â€™â€™ ti Ä• ha. ``jÄ• n
gahaá¹‡Å«pÄ• yaâ€™â€™ nti? ``na jÄ• nÄ• mi, devÄ• â€™â€™ ti. ``ke pana jÄ• nissantÄ«
brÄ• hmaá¹‡apaá¹‡á¸• ite pakkosÄ• petvÄ• \Ee V 356/ cittakÅ«á¹-apabbate suvaá¹‡á¹‡ava
atthibhÄ• vaá¹ƒ Ä• rocetvÄ• ``jÄ• nÄ• tha nu kho tesaá¹ƒ gahaá¹‡Å«pÄ• yaâ€™â€™ nti pu
gantvÄ• gahitehi, upÄ• yena te nagarasamÄ«paá¹ƒ Ä• netvÄ• gahessÄ• mÄ• â€™â€™ ti.
``mahÄ• rÄ• ja, nagarato avidÅ«re uttarena tigÄ• vutamatte tigÄ• vutappamÄ• á¹‡aá¹ƒ khem
379/ kÄ• rÄ• petvÄ• udakassa pÅ«retvÄ• nÄ• nÄ• dhaÃ±Ã±Ä• ni ropetvÄ• paÃ±cavaá¹‡á
kÄ• rÄ• petvÄ• ekaá¹ƒ paá¹‡á¸• itaá¹ƒ nesÄ• daá¹ƒ paá¹-icchÄ• petvÄ• manussÄ• naá¹ƒ u
kaá¹‡á¹‡esu á¹-hitehi abhayaá¹ƒ ghosÄ• petha, taá¹ƒ sutvÄ• nÄ• nÄ• sakuá¹‡Ä• dasa dis
haá¹ƒsÄ• paramparÄ• ya tassa sarassa khemabhÄ• vaá¹ƒ sutvÄ• Ä• gacchissanti, atha ne
gaá¹‡hÄ• peyyÄ• thÄ• â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• tehi vuttapadese vuttappakÄ• raá¹ƒ saraá¹ƒ kÄ• rÄ• petvÄ• chekaá¹
tassa sahassaá¹ƒ dÄ• petvÄ• ``tvaá¹ƒ ito paá¹-á¹-hÄ• ya attano kammaá¹ƒ mÄ• kari, putta
posessÄ• mi, tvaá¹ƒ appamatto khemaá¹ƒ saraá¹ƒ rakkhanto manusse paá¹-ikkamÄ• petvÄ
abhayaá¹ƒ ghosÄ• petvÄ• Ä• gatÄ• gate sakuá¹‡e mama Ä• cikkheyyÄ• si, suvaá¹‡á¹‡aha
sakkÄ• raá¹ƒ labhissasÄ«â€™â€™ ti tamassÄ• setvÄ• khemaá¹ƒ saraá¹ƒ paá¹-icchÄ• pes
raÃ±Ã±Ä• vuttanayeneva tattha paá¹-ipajji, ``khemaá¹ƒ saraá¹ƒ rakkhatÄ«â€™â€™ ti cassa
tveva nÄ• maá¹ƒ udapÄ• di \Ne V 352/. tato paá¹-á¹-hÄ• ya ca nÄ• nappakÄ• rÄ• sakuá¹‡Ä
nibbhayaá¹ƒ saraâ€™â€™ nti paramparÄ• ghosena nÄ• nÄ• haá¹ƒsÄ• Ä• gamiá¹ƒsu. paá
Ä• gamiá¹ƒsu, tesaá¹ƒ ghosena paá¹‡á¸• uhaá¹ƒsÄ• , tesaá¹ƒ ghosena manosilÄ• vaá¹‡á¹‡
setahaá¹ƒsÄ• , tesaá¹ƒ ghosena pÄ• kahaá¹ƒsÄ• Ä• gamiá¹ƒsu. tesu Ä• gatesu khemako n
paÃ±cavaá¹‡á¹‡Ä• haá¹ƒsÄ• Ä• gantvÄ• sare gocaraá¹ƒ gaá¹‡hanti, pÄ• kahaá¹ƒsÄ• naá
katipÄ• heneva suvaá¹‡á¹‡ahaá¹ƒsÄ• Ä• gamissanti, mÄ• \Ee V 357/ cintayittha, devÄ• â€

taá¹ƒ sutvÄ• rÄ• jÄ• ``aÃ±Ã±ena tattha na gantabbaá¹ƒ, yo gacchissati, hatthapÄ• dachec
pÄ• puá¹‡issatÄ«â€™â€™ ti nagara bheriá¹ƒ carÄ• pesi. tato paá¹-á¹-hÄ• ya tattha koci na
cittakÅ«á¹-assa panÄ• vidÅ«re kaÃ±canaguhÄ• yaá¹ƒpÄ• kahaá¹ƒsÄ• vasanti, tepi mahabl
saddhiá¹ƒ tesaá¹ƒ sarÄ«ravaá¹‡á¹‡ova viseso. pÄ• kahaá¹ƒsaraÃ±Ã±o pana dhÄ«tÄ• suva
taá¹ƒ dhataraá¹-á¹-hamahissarassa anurÅ«pÄ• ti tassa pÄ• daparicÄ• rikaá¹ƒ katvÄ• peses
manÄ• pÄ• , teneva ca kÄ• raá¹‡ena tÄ• ni dve haá¹ƒsakulÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ vissÄ

athekadivasaá¹ƒ \Be V 380/ bodhisattassa parivÄ• rahaá¹ƒsÄ• pÄ• kahaá¹ƒse pucchiá¹ƒsu

divasesu kahaá¹ƒ gocaraá¹ƒ gaá¹‡hathÄ• â€™â€™ ti? ``mayaá¹ƒ bÄ• rÄ• á¹‡asito avidÅ«r
gaá¹‡hÄ• ma, tumhe pana kuhiá¹ƒ Ä• hiá¹‡á¸• athÄ• â€™â€™ ti. ``asukaá¹ƒ nÄ• mÄ• â€™
khemasaraá¹ƒ na gacchatha, so hi saro ramaá¹‡Ä«yo nÄ• nÄ• sakuá¹‡asamÄ• kiá¹‡á¹‡o p
nÄ• nÄ• dhaÃ±Ã±aphalasampanno nÄ• nappakÄ• rabhamaragaá¹‡anikÅ«jito catÅ«su kaá¹
pavattaabhayaghosano, koci naá¹ƒ upasaá¹…kamituá¹ƒ samattho nÄ• ma natthi, pageva aÄ
kÄ• tuá¹ƒ, evarÅ«po so saroâ€™â€™ ti khemasaraá¹ƒ vaá¹‡á¹‡ayiá¹ƒsu. te tesaá¹ƒ vacana
``bÄ• rÄ• á¹‡asiyÄ• samÄ«pe kira evarÅ«po khemo nÄ• ma saro atthi, pÄ• kahaá¹ƒsÄ• ta
gaá¹‡hanti, tumhepi dhataraá¹-á¹-hamahissarassa Ä• rocetha, sace anujÄ• nÄ• ti, mayampi
gaá¹‡heyyÄ• mÄ• â€™â€™ ti sumukhassa kathesuá¹ƒ. sumukho raÃ±Ã±o Ä• rocesi. so cin
bahumÄ• yÄ• kharamantÄ• upÄ• yakusalÄ• , bhavitabbamettha kÄ• raá¹‡ena, ettakaá¹ƒ k
amhÄ• kaá¹ƒ gahaá¹‡atthÄ• ya kato bhavissatÄ«â€™â€™ ti. so sumukhaá¹ƒ Ä• ha --- ``mÄ
ruccatha, na so saro tehi sudhammatÄ• ya kato, amhÄ• kaá¹ƒ gahaá¹‡atthÄ• yeva kato, ma
kharamantÄ• upÄ• yakusalÄ• , tumhe sakeyeva gocare carathÄ• â€™â€™ ti \Ee V 358/.

suvaá¹‡á¹‡ahaá¹ƒsÄ• ``khemaá¹ƒ saraá¹ƒ gantukÄ• mamhÄ• â€™â€™ ti dutiyampi tatiya
\Ne V 353/ tesaá¹ƒ tattha gantukÄ• mataá¹ƒ mahÄ• sattassa Ä• rocesi. atha mahÄ• satto ``
nissÄ• ya mÄ• kilamantu, tena hi gacchÄ• mÄ• â€™â€™ ti navutihaá¹ƒsasahassaparivuto
gahetvÄ• haá¹ƒsakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• cittakÅ«á¹-ameva paccÄ• gami. khemako tesaá¹
gatakÄ• le gantvÄ• tesaá¹ƒ Ä• gatabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tuá¹-á¹-hacitto h
ekaá¹ƒ vÄ• dve vÄ• haá¹ƒse gaá¹‡hituá¹ƒ vÄ• yama, mahantaá¹ƒ te yasaá¹ƒ dassÄ• mÄ«
datvÄ• taá¹ƒ uyyojesi. so tattha gantvÄ• cÄ• á¹-ipaÃ±jare nisÄ«ditvÄ• haá¹ƒsÄ• naá¹ƒ can
vÄ«maá¹ƒsi. bodhisattÄ• nÄ• ma nilloluppacÄ• rino honti, tasmÄ• mahÄ• satto otiá¹‡á¹‡aá
sapadÄ• naá¹ƒ sÄ• liá¹ƒ khÄ• danto agamÄ• si. sesÄ• ito cito ca khÄ• dantÄ• vicariá¹ƒsu.

atha \Be V 381/ luddaputto ``ayaá¹ƒ haá¹ƒso nilloluppacÄ• rÄ«, imaá¹ƒ bandhituá¹ƒ vaá¹-á¹
cintetvÄ• punadivase haá¹ƒsesu saraá¹ƒ anotiá¹‡á¹‡esuyeva cÄ• á¹-ipaÃ±jare nisinno taá¹
avidÅ«re paÃ±jare attÄ• naá¹ƒ paá¹-icchÄ• detvÄ• chiddena olokento acchi. tasmiá¹ƒ khaá
navutihaá¹ƒsasahassapurakkhato hiyyo otiá¹‡á¹‡aá¹-á¹-hÄ• neyeva otaritvÄ• odhiyaá¹ƒ nis
khÄ• danto pÄ• yÄ• si. nesÄ• do paÃ±jarachiddena olokento tassa rÅ«pasobhaggappattaá¹
``ayaá¹ƒ haá¹ƒso sakaá¹-anÄ• bhippamÄ• á¹‡asarÄ«ro suvaá¹‡á¹‡avaá¹‡á¹‡o, tÄ«hi rattarÄ
parikkhitto, tisso rÄ• jiyo galena otaritvÄ• urantarena gatÄ• , tisso pacchÄ• bhÄ• gena nibb
rattakambalasuttasikkÄ• ya á¹-hapitakaÃ±canakkhandho viya atirocati, iminÄ• etesaá¹ƒ raÃ
imameva gaá¹‡hissÄ• mÄ«â€™â€™ ti cintesi. haá¹ƒsarÄ• jÄ• pi bahuá¹ƒ gocaraá¹ƒ caritvÄ
haá¹ƒsagaá¹‡aparivuto cittakÅ«á¹-ameva agamÄ• si. iminÄ• niyÄ• meneva paÃ±ca divase
chaá¹-á¹-he divase khemako kÄ• á¸·aassavÄ• lamayaá¹ƒ daá¸·haá¹ƒ mahÄ• rajjuá¹ƒ vaá¹-á
pÄ• saá¹ƒ katvÄ• ``sve haá¹ƒsarÄ• jÄ• imasmiá¹ƒ okÄ• se \Ee V 359/ otarissatÄ«â€™â€™
yaá¹-á¹-hipÄ• saá¹ƒ oá¸• á¸• i.

punadivase haá¹ƒsarÄ• jÄ• otaranto pÄ• daá¹ƒ pÄ• se pavesantoyeva otari. athassa pÄ• s
kaá¸• á¸• hanto viya Ä• bandhitvÄ• gaá¹‡hi. so ``chindissÄ• mi naâ€™â€™ nti vegaá¹ƒ jan
pÄ• tesi. paá¹-hamavÄ• re suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ cammaá¹ƒ chijji, dutiyavÄ• re kambala
chijji, tatiyavÄ• re nhÄ• ru chijji, catutthavÄ• re pana ``pÄ• dÄ• chijjeyyuá¹ƒ, raÃ±Ã±o pana
ananucchavikÄ• â€™â€™ ti na vÄ• yÄ• maá¹ƒ akÄ• si, balavavedanÄ• ca pavattiá¹ƒsu. so
baddharavaá¹ƒ ravissÄ• mi, Ã±Ä• takÄ• me Ã±atrastÄ• hutvÄ• gocaraá¹ƒ aggahetvÄ• ch
dubbalattÄ• samudde patissantÄ«â€™â€™ ti. so vedanaá¹ƒ adhivÄ• setvÄ• pÄ• savase v
\Ne V 354/ viya hutvÄ• tesaá¹ƒ yÄ• vadatthaá¹ƒ caritvÄ• haá¹ƒsakÄ«á¸·aá¹ƒ kÄ«á¸·anakÄ
baddharavaá¹ƒ ravi. taá¹ƒ sutvÄ• haá¹ƒsÄ• maraá¹‡abhayatajjitÄ• vaggavaggÄ• cittakÅ«
purimanayeneva pakkamiá¹ƒsu.

sumukhopi \Be V 382/ heá¹-á¹-hÄ• vuttanayeneva cintetvÄ• vicinitvÄ• tÄ«supi koá¹-á¹-hÄ
adisvÄ• ``addhÄ• tassevedaá¹ƒ bhayaá¹ƒ uppannaâ€™â€™ nti nivattitvÄ• Ä• gato mahÄ
lohitamakkhitaá¹ƒ dukkhÄ• turaá¹ƒ paá¹…kapiá¹-á¹-he nipannaá¹ƒ disvÄ• ``mÄ• bhÄ• yi, m
jÄ«vitaá¹ƒ pariccajitvÄ• tumhe mocessÄ• mÄ«â€™â€™ ti vadanto otaritvÄ• mahÄ• sattaá
paá¹…kapiá¹-á¹-he nisÄ«di. mahÄ• satto ``navutihaá¹ƒsasahassesu maá¹ƒ chaá¸• á¸• etvÄ
sumukho ekakova Ä• gato, kiá¹ƒ nu kho luddaputtassa Ä• gatakÄ• le maá¹ƒ chaá¸• á¸• etvÄ
noâ€™â€™ ti vÄ«maá¹ƒsanavasena lohitamakkhito pÄ• sayaá¹-á¹-hiyaá¹ƒ olambantoyeva

89__._ á¹• 21 ``ete haá¹ƒsÄ• pakkamanti, vakkaá¹…gÄ• bhayameritÄ• .

harittaca hemavaá¹‡á¹‡a, kÄ• maá¹ƒ sumukha pakkama ||

90__._ á¹• 21 ``ohÄ• ya maá¹ƒ Ã±Ä• tigaá¹‡Ä• , ekaá¹ƒ pÄ• savasaá¹ƒ gataá¹ƒ.

anapekkhamÄ• nÄ• gacchanti, kiá¹ƒ eko avahÄ«yasi ||

91__._ á¹• 21 ``pateva patataá¹ƒ seá¹-á¹-ha, natthi baddhe sahÄ• yatÄ• .

mÄ• anÄ«ghÄ• ya hÄ• pesi, kÄ• maá¹ƒ sumukha pakkamÄ• â€™â€™ ti ||

tattha \Ee V 360/ __bhayameritÄ• _ti bhayena eritÄ• bhayaá¹-á¹-itÄ• bhayacalitÄ• . tatiyap
tipi ``hemaâ€™â€™ ntipi suvaá¹‡á¹‡asseva nÄ• maá¹ƒ. so ca harittacatÄ• ya hemavaá¹‡á¹
Ä• lapati. __sumukhÄ• _ti sundaramukha. __anapekkhamÄ• nÄ• _ti tava Ã±Ä• takÄ• maá¹
__patevÄ• _ti uppatÄ• hiyeva. __mÄ• anÄ«ghÄ• yÄ• _ti ito gantvÄ• pattabbÄ• ya nidukkh
hÄ• pesi.

taá¹ƒ sutvÄ• sumukho ``ayaá¹ƒ haá¹ƒsarÄ• jÄ• mama piyamittabhÄ• vaá¹ƒ na jÄ• nÄ• ti,

maá¹ƒ sallakkheti, sinehabhÄ• vamassa dassessÄ• mÄ«â€™â€™ ti cintetvÄ• catasso gÄ•

92__._ á¹• 21 ``nÄ• haá¹ƒ \Ne V 355/ dukkhaparetopi, dhataraá¹-á¹-ha tuvaá¹ƒ jahe.

jÄ«vitaá¹ƒ maraá¹‡aá¹ƒ vÄ• me, tayÄ• saddhiá¹ƒ bhavissati ||

93__._ á¹• 21 ``nÄ• haá¹ƒ \Be V 383/ dukkhaparetopi, dhataraá¹-á¹-ha tuvaá¹ƒ jahe.

na maá¹ƒ anariyasaá¹ƒyutte, kamme yojetumarahasi ||

94__._ á¹• 21 ``sakumÄ• ro sakhÄ• tyasmi, sacitte casmi te á¹-hito.

Ã±Ä• to senÄ• patÄ« tyÄ• haá¹ƒ, haá¹ƒsÄ• naá¹ƒ pavaruttama ||

95__._ á¹• 21 ``kathaá¹ƒ ahaá¹ƒ vikattissaá¹ƒ, Ã±Ä• timajjhe ito gato.

taá¹ƒ hitvÄ• patataá¹ƒ seá¹-á¹-ha, kiá¹ƒ te vakkhÄ• mito gato.

idha pÄ• á¹‡aá¹ƒ cajissÄ• mi, nÄ• nariyaá¹ƒ kattumussaheâ€™â€™ ti ||

tattha __nÄ• ha_nti ahaá¹ƒ, mahÄ• rÄ• ja, kÄ• yikacetasikena dukkhena phuá¹-á¹-hopi taá¹
__anariyasaá¹ƒyutte_ti mittadubbhÄ«hi ahirikehi kattabbatÄ• ya anariyabhÄ• vena saá¹ƒyut
jahitvÄ• pakkamanakamme. __sakumÄ• ro_ti samÄ• nakumÄ• ro, ekadivaseneva paá¹-isa
aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• ekato vaá¸• á¸• hitakumÄ• roti attho. __sakhÄ• tyasmÄ«_ti
piyasahÄ• yo. __sacitte_ti tava sake citte ahaá¹ƒ á¹-hito tava vase vattÄ• mi, tayi jÄ«vante j
jÄ«vante na jÄ«vÄ• mÄ«ti attho. ``saá¹ƒcitteâ€™â€™ tipi pÄ• á¹-ho, tava citte ahaá¹ƒ saá¹‡
á¹-hitoti attho. __Ã±Ä• to_ti sabbahaá¹ƒsÄ• naá¹ƒ antare paÃ±Ã±Ä• to. __vikattissa_nti ``ku
haá¹ƒsarÄ• jÄ• â€™â€™ ti pucchito ahaá¹ƒ kinti kathessÄ• mi. __kiá¹ƒ te vakkhÄ• mÄ«_ti t
pucchante haá¹ƒsagaá¹‡e kiá¹ƒ vakkhÄ• mi.

evaá¹ƒ sumukhena catÅ«hi gÄ• thÄ• hi sÄ«hanÄ• de nadite tassa guá¹‡aá¹ƒ pakÄ• sento

96__._ á¹• 21 ``eso hi dhammo sumukha, yaá¹ƒ tvaá¹ƒ ariyapathe á¹-hito.

yo bhattÄ• raá¹ƒ sakhÄ• raá¹ƒ maá¹ƒ, na pariccattumussahe ||

97__._ á¹• 21 ``taÃ±hi \Ne V 356/ \Ee V 361/ me pekkhamÄ• nassa, bhayaá¹ƒ na tveva jÄ•

adhigacchasi tvaá¹ƒ mayhaá¹ƒ, evaá¹ƒbhÅ«tassa jÄ«vitaâ€™â€™ nti ||

tattha __eso dhammo_ti esa porÄ• á¹‡akapaá¹‡á¸• itÄ• naá¹ƒ sabhÄ• vo. __bhattÄ• raá¹ƒ sÄ• mikaÃ±ca sahÄ• yaÃ±ca maá¹ƒ. __bhaya_nti cittutrÄ• so mayhaá¹ƒ na jÄ• yati, cittakÅ haá¹ƒsagaá¹‡amajjhe á¹-hito viya homi. __mayha_nti mama jÄ«vitaá¹ƒ tvaá¹ƒ labhÄ• pessa

evaá¹ƒ \Be V 384/ tesaá¹ƒ kathentÄ• naÃ±Ã±eva luddaputto sarapariyante á¹-hito haá¹ƒse palÄ• yante disvÄ• ``kiá¹ƒ nu khoâ€™â€™ ti pÄ• saá¹-á¹-hÄ• naá¹ƒ olokento bodhisattaá¹ƒ olambantaá¹ƒ disvÄ• saÃ±jÄ• tasomanasso kacchaá¹ƒ daá¸·haá¹ƒ bandhitvÄ• muggaraá¹ viya avattharamÄ• no paá¹‡hiyÄ• akkantakalale uparisÄ«sena gantvÄ• purato patante veg tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

98__._ á¹• 21 ``iccevaá¹ƒ mantayantÄ• naá¹ƒ, ariyÄ• naá¹ƒ ariyavuttinaá¹ƒ.

daá¹‡á¸• amÄ• dÄ• ya nesÄ• do, Ä• patÄ« turito bhusaá¹ƒ ||

99__._ á¹• 21 ``tamÄ• patantaá¹ƒ disvÄ• na, sumukho atibrÅ«hayi.

aá¹-á¹-hÄ• si purato raÃ±Ã±o, haá¹ƒso vissÄ• sayaá¹ƒ byathaá¹ƒ ||

100__._ á¹• 21 ``mÄ• bhÄ• yi patataá¹ƒ seá¹-á¹-ha, na hi bhÄ• yanti tÄ• disÄ• .

ahaá¹ƒ yogaá¹ƒ payuÃ±jissaá¹ƒ, yuttaá¹ƒ dhammÅ«pasaÃ±hitaá¹ƒ.

tena pariyÄ• padÄ• nena, khippaá¹ƒ pÄ• sÄ• pamokkhasÄ«â€™â€™ ti ||

tattha __ariyavuttina_nti ariyÄ• cÄ• re vattamÄ• nÄ• naá¹ƒ. __bhusa_nti daá¸·haá¹ƒ balava anantaragÄ• thÄ• ya Ä• gataá¹ƒ ``mÄ• bhÄ• yÄ«â€™â€™ ti vacanaá¹ƒ vadanto atibrÅ«hes __aá¹-á¹-hÄ• sÄ«_ti sace nesÄ• do rÄ• jÄ• naá¹ƒ paharissati, ahaá¹ƒ pahÄ• raá¹ƒ sampaá¹ pariccajitvÄ• purato aá¹-á¹-hÄ• si. __vissÄ• saya_nti vissÄ• sento assÄ• sento. __byatha_n rÄ• jÄ• naá¹ƒ ``mÄ• bhÄ• yÄ«â€™â€™ ti iminÄ• vacanena vissÄ• sento. __tÄ• disÄ• _ti tu Ã±Ä• á¹‡avÄ«riyasampannÄ• . __yoga_nti Ã±Ä• á¹‡avÄ«riyayogaá¹ƒ. __yutta_nti anucchav __dhammÅ«pasaÃ±hita_nti kÄ• raá¹‡anissitaá¹ƒ. __tena pariyÄ• padÄ• nenÄ• _ti tena may parisuddhena. __pamokkhasÄ«_ti muccissasi.

evaá¹ƒ \Ne V 357/ sumukho mahÄ• sattaá¹ƒ assÄ• setvÄ• luddaputtassa santikaá¹ƒ gantv vÄ• caá¹ƒ nicchÄ• rento, ``samma, tvaá¹ƒ konÄ• mosÄ«â€™â€™ ti \Ee V 362/ pucchitvÄ• ``suvaá¹‡á¹‡avaá¹‡á¹‡ahaá¹ƒsarÄ• ja, ahaá¹ƒ khemako nÄ• mÄ• â€™â€™ ti vutte, ``samm

oá¸• á¸• itavÄ• lapÄ• se yo vÄ• so vÄ• haá¹ƒso baddhoâ€™ ti saÃ±Ã±aá¹ƒ mÄ• kari, nav
pavaro dhataraá¹-á¹-hahaá¹ƒsarÄ• jÄ• te pÄ• se \Be V 385/ baddho, Ã±Ä• á¹‡asÄ«lÄ• cÄ•
á¹-hito, na taá¹ƒ mÄ• retuá¹ƒ yutto, ahaá¹ƒ tava iminÄ• kattabbakiccaá¹ƒ karissÄ• mi, ayam
suvaá¹‡á¹‡avaá¹‡á¹‡o, ahampi tatheva, ahaá¹ƒ etassatthÄ• ya attano jÄ«vitaá¹ƒ pariccajiss
etassa pattÄ• ni gaá¹‡hitukÄ• mosi, mama pattÄ• ni gaá¹‡ha, athopi cammamaá¹ƒsanhÄ• n
gaá¹‡hitukÄ• mosi, mameva sarÄ«rato gaá¹‡ha, atha naá¹ƒ kÄ«á¸·Ä• haá¹ƒsaá¹ƒ kÄ• tukÄ
jÄ«vantameva vikkiá¹‡itvÄ• sace dhanaá¹ƒ uppÄ• detukÄ• mosi, maá¹ƒ jÄ«vantameva vikk
uppÄ• dehi, mÄ• etaá¹ƒ Ã±Ä• á¹‡Ä• diguá¹‡asaá¹ƒyuttaá¹ƒ haá¹ƒsarÄ• jÄ• naá¹ƒ avadhi, s
nirayÄ• dÄ«hi na muccissasÄ«â€™â€™ ti taá¹ƒ nirayÄ• dibhayena santajjetvÄ• attano ma
puna bodhisattassa santikaá¹ƒ gantvÄ• taá¹ƒ assÄ• sento aá¹-á¹-hÄ• si. nesÄ• do tassa ka
tiracchÄ• nagato samÄ• no manussehipi kÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ evarÅ«paá¹ƒ mittadh
evaá¹ƒ mittadhamme á¹-hÄ• tuá¹ƒ na sakkonti, aho esa Ã±Ä• á¹‡asampanno madhurakath
sakalasarÄ«raá¹ƒ pÄ«tisomanassaparipuá¹‡á¹‡aá¹ƒ katvÄ• pahaá¹-á¹-halomo daá¹‡á¸• aá
aÃ±jaliá¹ƒ patiá¹-á¹-hapetvÄ• sÅ«riyaá¹ƒ namassanto viya sumukhassa guá¹‡aá¹ƒ kittento
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

101__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , sumukhassa subhÄ• sitaá¹ƒ.

pahaá¹-á¹-halomo nesÄ• do, aÃ±jalissa paá¹‡Ä• mayi ||

102__._ á¹• 21 ``na me sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , bhÄ• santo mÄ• nusiá¹ƒ dijo.

ariyaá¹ƒ bruvÄ• no vakkaá¹…go, cajanto mÄ• nusiá¹ƒ giraá¹ƒ ||

103__._ á¹• 21 ``kiá¹ƒ nu tÄ• yaá¹ƒ dijo hoti, mutto baddhaá¹ƒ upÄ• sasi.

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ eko avahÄ«yasÄ«â€™â€™ ti ||

 tattha \Ee V 363/ __aÃ±jalissa paá¹‡Ä• mayÄ«_ti aÃ±jaliá¹ƒ assa upanÄ• mayi, ``na meâ€™
thutiá¹ƒ karoti. tattha __mÄ• nusi_nti manussavÄ• caá¹ƒ. __ariya_nti sundaraá¹ƒ niddosaá¹
vissajjento. idaá¹ƒ vuttaá¹ƒ hoti --- samma, tvaá¹ƒ dijo samÄ• no ajja mayÄ• saddhiá¹ƒ mÄ•
bhÄ• santo niddosaá¹ƒ \Ne V 358/ bruvÄ• no mÄ• nusiá¹ƒ giraá¹ƒ cajanto paccakkhato diá¹
idaá¹ƒ acchariyaá¹ƒ mayÄ• \Be V 386/ neva sutaá¹ƒ na diá¹-á¹-hanti. __kiá¹ƒ nu tÄ• ya_nti
upÄ• sasi, kiá¹ƒ nu te ayaá¹ƒ hoti.

 evaá¹ƒ tuá¹-á¹-hacittena nesÄ• dena puá¹-á¹-ho sumukho ``ayaá¹ƒ muduko jÄ• to, idÄ• nis
mudubhÄ• vatthaá¹ƒ mama guá¹‡aá¹ƒ dassesÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

104__._ á¹• 21 ``rÄ• jÄ• me so dijÄ• mitta, senÄ• paccassa kÄ• rayiá¹ƒ.

tamÄ• pade pariccatuá¹ƒ, nussahe vihagÄ• dhipaá¹ƒ ||

105__._ á¹• 21 ``mahÄ• gaá¹‡Ä• ya bhattÄ• me, mÄ• eko byasanaá¹ƒ agÄ• .

tathÄ• taá¹ƒ samma nesÄ• da, bhattÄ• yaá¹ƒ abhito rameâ€™â€™ ti ||

tattha __nussahe_ti na samatthomhi. __mahÄ• gaá¹‡Ä• yÄ• _ti mahato haá¹ƒsagaá¹‡assa
vijjamÄ• ne mÄ• ekako byasanaá¹ƒ agÄ• . __tathÄ• ta_nti yathÄ• ahaá¹ƒ vadÄ• mi, tathe
vayassa. __bhattÄ• yaá¹ƒ abhito rame_ti bhattÄ• ayaá¹ƒ mama, ahamassa abhito rame sa
ukkaá¹‡á¹-hÄ• mÄ«ti.

nesÄ• do taá¹ƒ tassa dhammanissitaá¹ƒ madhurakathaá¹ƒ sutvÄ• somanassappatto paha
etaá¹ƒ sÄ«lÄ• diguá¹‡asaá¹ƒyuttaá¹ƒ haá¹ƒsarÄ• jÄ• naá¹ƒ vadhissÄ• mi, catÅ«hi apÄ• yeh
maá¹ƒ yadicchati, taá¹ƒ karotu, ahametaá¹ƒ sumukhassa dÄ• yaá¹ƒ katvÄ• vissajjessÄ• m
gÄ• thamÄ• ha ---

106__._ á¹• 21 ``ariyavattasi vakkaá¹…ga, yo piá¹‡á¸• amapacÄ• yasi.

cajÄ• mi te taá¹ƒ bhattÄ• raá¹ƒ, gacchathÅ«bho yathÄ• sukhaâ€™â€™ nti ||

tattha __ariyavattasÄ«_ti mittadhammarakkhaá¹‡asaá¹…khÄ• tena Ä• cÄ• raariyÄ• naá¹ƒ
__piá¹‡á¸• amapacÄ• yasÄ«_ti bhattu santikÄ• laddhaá¹ƒ piá¹‡á¸• aá¹ƒ senÄ• patiá¹-á¹-hÄ
__gacchathÅ«bho_ti dvepi janÄ• assumukhe Ã±Ä• tisaá¹…ghe hÄ• sayamÄ• nÄ• yathÄ•

evaá¹ƒ \Ne V 359/ \Ee V 364/ vatvÄ• nesÄ• do muducittena mahÄ• sattaá¹ƒ upasaá¹…kar
onÄ• metvÄ• paá¹…kapiá¹-á¹-he nisÄ«dÄ• petvÄ• pÄ• sayaá¹-á¹-hiyÄ• mocetvÄ• taá¹ƒ u
taruá¹‡adabbatiá¹‡apiá¹-á¹-he nisÄ«dÄ• petvÄ• pÄ• de baddhapÄ• saá¹ƒ \Be V 387/ saá¹‡
balavasinehaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• mettacittena udakaá¹ƒ Ä• dÄ• ya lohitaá¹ƒ dhov
parimajji, athassa mettÄ• nubhÄ• vena sirÄ• ya sirÄ• , maá¹ƒsena maá¹ƒsaá¹ƒ, cammena c
pÄ• katiko ahosi, itarena nibbiseso. bodhisatto sukhappatto hutvÄ• pakatibhÄ• vena nisÄ«d
nissÄ• ya raÃ±Ã±o sukhitabhÄ• vaá¹ƒ disvÄ• saÃ±jÄ• tasomanasso cintesi --- ``iminÄ• am
kato, amhehi etassa kato upakÄ• ro nÄ• ma natthi, sace esa rÄ• jarÄ• jamahÄ• mattÄ• naá
tesaá¹ƒ santikaá¹ƒ netvÄ• bahuá¹ƒ dhanaá¹ƒ labhissati, sace attano atthÄ• ya gaá¹‡hi, am
dhanaá¹ƒ labhissateva, pucchissÄ• mi tÄ• va naâ€™â€™ nti. atha naá¹ƒ upakÄ• raá¹ƒ kÄ•

107__._ á¹• 21 ``sace attappayogena, ohito haá¹ƒsapakkhinaá¹ƒ.

paá¹-iggaá¹‡hÄ• ma te samma, etaá¹ƒ abhayadakkhiá¹‡aá¹ƒ ||

108__._ á¹• 21 ``no ce attappayogena, ohito haá¹ƒsapakkhinaá¹ƒ.

anissaro muÃ±camamhe, theyyaá¹ƒ kayirÄ• si luddakÄ• â€™â€™ ti ||

tattha __sace_ti, samma nesÄ• da, sace tayÄ• attano payogena attano atthÄ• ya haá¹ƒsÄ
sesapakkhÄ«naÃ±ca pÄ• so ohito. __anissaro_ti anissaro hutvÄ• amhe muÃ±canto yenÄ•
gaá¹‡hanto theyyaá¹ƒ kayirÄ• si.

taá¹ƒ sutvÄ• nesÄ• do ``nÄ• haá¹ƒ tumhe attano atthÄ• ya gaá¹‡hiá¹ƒ, bÄ• rÄ• á¹‡asiraÃ±
gaá¹‡hÄ• pitomhÄ«â€™â€™ ti vatvÄ• deviyÄ• diá¹-á¹-hasupinakÄ• lato paá¹-á¹-hÄ• ya yÄ
Ä• gatabhÄ• vaá¹ƒ sutvÄ• , ``samma khemaka, ekaá¹ƒ vÄ• dve vÄ• haá¹ƒse gaá¹‡hituá¹ƒ
yasaá¹ƒ dassÄ• mÄ«â€™â€™ ti vatvÄ• paribbayaá¹ƒ datvÄ• uyyojitabhÄ• vo, tÄ• va sabb
taá¹ƒ sutvÄ• sumukho ``iminÄ• nesÄ• dena attano jÄ«vitaá¹ƒ agaá¹‡etvÄ• amhe vissajjen
kataá¹ƒ, sace mayaá¹ƒ ito cittakÅ«á¹-aá¹ƒ gamissÄ• ma, neva dhataraá¹-á¹-haraÃ±Ã±o paÃ
mayhaá¹ƒ mittadhammo pÄ• kaá¹-o bhavissati, na luddaputto mahantaá¹ƒ yasaá¹ƒ lacchati,
sÄ«lesu patiá¹-á¹-hahissati, na deviyÄ• manoratho matthakaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™
``samma, evaá¹ƒ sante amhe vissajjetuá¹ƒ na \Ne V 360/ labhasi, raÃ±Ã±o no dassehi, so a
karissatÄ«â€™â€™ ti imamatthaá¹ƒ pakÄ• sento gÄ• thamÄ• ha ---

109__._ á¹• 21 ``yassa tvaá¹ƒ bhatako raÃ±Ã±o, kÄ• maá¹ƒ tasseva pÄ• paya.

tattha saá¹ƒyamano rÄ• jÄ• , yathÄ• bhiÃ±Ã±aá¹ƒ karissatÄ«â€™â€™ ti ||

tattha __tassevÄ• _ti tasseva santikaá¹ƒ nehi. __tatthÄ• _ti tasmiá¹ƒ rÄ• janivesane. __yath
yathÄ• dhippÄ• yaá¹ƒ yathÄ• ruciá¹ƒ.

taá¹ƒ sutvÄ• nesÄ• do ``mÄ• vo bhaddante rÄ• jadassanaá¹ƒ ruccittha, rÄ• jÄ• no nÄ• ma
kÄ«á¸·Ä• haá¹ƒse vÄ• vo kareyyuá¹ƒ mÄ• reyyuá¹ƒ vÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ sum
amhÄ• kaá¹ƒ cintayi, ahaá¹ƒ tÄ• disassa kakkhaá¸·assa dhammakathÄ• ya maddavaá¹ƒ jan
janessÄ• mi, rÄ• jÄ• no hi paá¹‡á¸• itÄ• subhÄ• sitadubbhÄ• sitaÃ±Ã±u, khippaá¹ƒ no raÃ±
ca mÄ• bandhanena nayi, pupphapaÃ±jare pana nisÄ«dÄ• petvÄ• nehi, pupphapaÃ±jaraá
mahantaá¹ƒ setapadumasaÃ±channaá¹ƒ, mama khuddakaá¹ƒ rattapadumasaÃ±channaá¹ƒ
purato, mamaá¹ƒ pacchato nÄ«cataraá¹ƒ katvÄ• Ä• dÄ• ya khippaá¹ƒ netvÄ• raÃ±Ã±o das
vacanaá¹ƒ sutvÄ• ``sumukho rÄ• jÄ• naá¹ƒ disvÄ• mama mahantaá¹ƒ yasaá¹ƒ dÄ• tukÄ•

saÃ±jÄ• tasomanasso mudÅ«hi latÄ• hi paÃ±jare katvÄ• padumehi chÄ• detvÄ• vuttanaye
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

110__._ á¹• 21 ``iccevaá¹ƒ vutto nesÄ• do, hemavaá¹‡á¹‡e harittace.

ubho hatthehi saá¹…gayha, paÃ±jare ajjhavodahi ||

111__._ á¹• 21 ``te \Ee V 366/ paÃ±jaragate pakkhÄ«, ubho bhassaravaá¹‡á¹‡ine.

sumukhaá¹ƒ dhataraá¹-á¹-haÃ±ca, luddo Ä• dÄ• ya pakkamÄ«â€™â€™ ti ||

tattha __ajjhavodahÄ«_ti odahi á¹-hapesi. __bhassaravaá¹‡á¹‡ine_ti pabhÄ• sampannavaá

evaá¹ƒ \Be V 389/ luddassa te Ä• dÄ• ya pakkamanakÄ• le dhataraá¹-á¹-ho pÄ• kahaá¹ƒsa
bhariyaá¹ƒ saritvÄ• sumukhaá¹ƒ Ä• mantetvÄ• kilesavasena vilapi. tamatthaá¹ƒ pakÄ• sen

112__._ á¹• 21 ``harÄ«yamÄ• no \Ne V 361/ dhataraá¹-á¹-ho, sumukhaá¹ƒ etadabravi.

bÄ• á¸·haá¹ƒ bhÄ• yÄ• mi sumukha, sÄ• mÄ• ya lakkhaá¹‡Å«ruyÄ• .

asmÄ• kaá¹ƒ vadhamaÃ±Ã±Ä• ya, athattÄ• naá¹ƒ vadhissati ||

113__._ á¹• 21 ``pÄ• kahaá¹ƒsÄ• ca sumukha, suhemÄ• hemasuttacÄ• .

koÃ±cÄ« samuddatÄ«reva, kapaá¹‡Ä• nÅ«na rucchatÄ«â€™â€™ ti ||

tattha __bhÄ• yÄ• mÄ«_ti maraá¹‡ato bhÄ• yÄ• mi. __sÄ• mÄ• yÄ• _ti suvaá¹‡á¹‡avaá¹‡á
lakkhaá¹‡asampannaÅ«ruyÄ• . __vacamaÃ±Ã±Ä• yÄ• _ti vadhaá¹ƒ jÄ• nitvÄ• ``mama piya
saÃ±Ã±Ä« hutvÄ• . __vadhissatÄ«_ti kiá¹ƒ me piyasÄ• mike mate jÄ«vitenÄ• ti marissati. __
pÄ• kahaá¹ƒsarÄ• jadhÄ«tÄ• . __suhemÄ• _ti evaá¹ƒnÄ• mikÄ• . __hemasuttacÄ• _ti hema
__rucchatÄ«_ti yathÄ• loá¹‡isaá¹…khÄ• taá¹ƒ samuddaá¹ƒ otaritvÄ• mate patimhi koÃ±cÄ
rodati, evaá¹ƒ nÅ«na sÄ• rodissatÄ«ti.

taá¹ƒ sutvÄ• sumukho ``ayaá¹ƒ haá¹ƒsarÄ• jÄ• aÃ±Ã±e ovadituá¹ƒ yutto mÄ• tugÄ• maá¹
vilapati, udakassa Ä• dittakÄ• lo viya vatiyÄ• uá¹-á¹-hÄ• ya kedÄ• rakhÄ• danakÄ• lo viya
attano balena mÄ• tugÄ• massa dosaá¹ƒ pakÄ• setvÄ• etaá¹ƒ saÃ±Ã±Ä• peyyaâ€™â€™ r

114__._ á¹• 21 ``evaá¹ƒ mahanto lokassa, appameyyo mahÄ• gaá¹‡Ä«.

ekitthimanusoceyya, nayidaá¹ƒ paÃ±Ã±avatÄ• miva ||

115__._ á¹• 21 ``vÄ• tova gandhamÄ• deti, ubhayaá¹ƒ chekapÄ• pakaá¹ƒ.

bÄ• lo Ä• makapakkaá¹ƒva, lolo andhova Ä• misaá¹ƒ ||

116__._ á¹• 21 ``avinicchayaÃ±Ã±u \Ee V 367/ atthesu, mandova paá¹-ibhÄ• si maá¹ƒ.

kiccÄ• kiccaá¹ƒ na jÄ• nÄ• si, sampatto kÄ• lapariyÄ• yaá¹ƒ ||

117__._ á¹• 21 ``aá¸• á¸• hummatto \Be V 390/ udÄ«resi, yo seyyÄ• maÃ±Ã±asitthiyo.

bahusÄ• dhÄ• raá¹‡Ä• hetÄ• , soá¹‡á¸• Ä• naá¹ƒva surÄ• gharaá¹ƒ ||

118__._ á¹• 21 ``mÄ• yÄ• \Ne V 362/ cetÄ• marÄ«cÄ« ca, sokÄ• rogÄ• cupaddavÄ• .

kharÄ• ca bandhanÄ• cetÄ• , maccupÄ• sÄ• guhÄ• sayÄ• .

tÄ• su yo vissase poso, so naresu narÄ• dhamoâ€™â€™ ti ||

tattha __mahanto_ti mahanto samÄ• no. __lokassÄ• _ti haá¹ƒsalokassa. __appameyyo_ti
asakkuá¹‡eyyo. __mahÄ• gaá¹‡Ä«_ti mahantena gaá¹‡ena samannÄ• gato gaá¹‡asatthÄ•
bhavaá¹ƒ ekaá¹ƒ itthiá¹ƒ anusoceyya, idaá¹ƒ anusocanaá¹ƒ na paÃ±Ã±avataá¹ƒ iva, tenÄ•
maÃ±Ã±Ä• mÄ«ti adhippÄ• yenevamÄ• ha.

__Ä• detÄ«_ti gaá¹‡hÄ• ti. __chekapÄ• paka_nti sundarÄ• sundaraá¹ƒ. __Ä• makapakka_
__lolo_ti rasalolo. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ• ja, yathÄ• nÄ• ma vÄ• to padumasarÄ
sugandhampi saá¹…kÄ• raá¹-á¹-hÄ• nÄ• dÄ«ni paharitvÄ• duggandhampÄ«ti ubhayaá¹ƒ c
Ä• diyati, yathÄ• ca bÄ• lo kumÄ• rako ambajambÅ«naá¹ƒ heá¹-á¹-hÄ• nisinno hatthaá¹ƒ
Ä• makampi pakkampi phalaá¹ƒ gahetvÄ• khÄ• dati, yathÄ• ca rasalolo andho bhatte upa
samakkhikampi nimmakkhikampi Ä• misaá¹ƒ Ä• diyati, evaá¹ƒ itthiyo nÄ• ma kilesavasena
kulÄ«nampi akulÄ«nampi abhirÅ«pampi virÅ«pampi gaá¹‡hanti bhajanti, tÄ• disÄ• naá¹ƒ pÄ
itthÄ«naá¹ƒ kiá¹ƒkÄ• raá¹‡Ä• vippalapasi, mahÄ• rÄ• jÄ• ti.

__atthesÅ«_ti kÄ• raá¹‡Ä• kÄ• raá¹‡esu. __mando_ti andhabÄ• lo. __paá¹-ibhÄ• si ma_nti
__kÄ• lapariyÄ• ya_nti evarÅ«paá¹ƒ maraá¹‡akÄ• laá¹ƒ patto ``imasmiá¹ƒ kÄ• le idaá¹ƒ kat
nakattabbaá¹ƒ, idaá¹ƒ vattabbaá¹ƒ, idaá¹ƒ na vattabbaâ€™â€™ nti na jÄ• nÄ• si devÄ• ti. _

aá¸• á¸• hummattako maÃ±Ã±e hutvÄ• . __udÄ«resÄ«_ti yathÄ• suraá¹ƒ pivitvÄ• nÄ• tima
palapati, evaá¹ƒ palapasÄ«ti attho. __seyyÄ• _ti varÄ• uttamÄ• .

``mÄ• yÄ• cÄ• â€™â€™ tiÄ• dÄ«su, deva, itthiyo nÄ• metÄ• vaÃ±canaá¹-á¹-hena __mÄ•
__marÄ«cÄ«, _ sokÄ• dÄ«naá¹ƒ paccayattÄ• __sokÄ• , rogÄ• , _ anekappakÄ• rÄ• __upa
thaddhabhÄ• veneva __kharÄ• _. tÄ• hi nissÄ• ya \Be V 391/ andubandhanÄ• dÄ«hi bandh
itthiyo nÄ• ma sarÄ«raguhÄ• sayavaseneva maccu nÄ• ma etÄ• , devÄ• ti. ``kÄ• mahetu, k
kÄ• mÄ• dhikaraá¹‡aá¹ƒ, kÄ• mÄ• nameva hetu rÄ• jÄ• no coraá¹ƒ gahetvÄ• â€™â€™ ti (M
dÄ«petabbo.

tato \Ne V 363/ \Ee V 368/ dhataraá¹-á¹-ho mÄ• tugÄ• me paá¹-ibaddhacittatÄ• ya ``tvaá¹ƒ
na jÄ• nÄ• si, paá¹‡á¸• itÄ• eva etaá¹ƒ jÄ• nanti, na hetÄ• garahitabbÄ• â€™â€™ ti dÄ«pe

119__._ á¹• 21 ``yaá¹ƒ vuddhehi upaÃ±Ã±Ä• taá¹ƒ, ko taá¹ƒ ninditumarahati.

mahÄ• bhÅ«titthiyo nÄ• ma, lokasmiá¹ƒ udapajjisuá¹ƒ ||

120__._ á¹• 21 ``khiá¸• á¸• Ä• paá¹‡ihitÄ• tyÄ• su, rati tyÄ• su patiá¹-á¹-hitÄ• .

bÄ«jÄ• ni tyÄ• su rÅ«hanti, yadidaá¹ƒ sattÄ• pajÄ• yare.

tÄ• su ko nibbide poso, pÄ• á¹‡amÄ• sajja pÄ• á¹‡ibhi ||

121__._ á¹• 21 ``tvameva naÃ±Ã±o sumukha, thÄ«naá¹ƒ atthesu yuÃ±jasi.

tassa tyajja bhaye jÄ• te, bhÄ«te na jÄ• yate mati ||

122__._ á¹• 21 ``sabbo hi saá¹ƒsayaá¹ƒ patto, bhayaá¹ƒ bhÄ«rÅ« titikkhati.

paá¹‡á¸• itÄ• ca mahantÄ• no, atthe yuÃ±janti duyyuje ||

123__._ á¹• 21 ``etadatthÄ• ya rÄ• jÄ• no, sÅ«ramicchanti mantinaá¹ƒ.

paá¹-ibÄ• hati yaá¹ƒ sÅ«ro, Ä• padaá¹ƒ attapariyÄ• yaá¹ƒ ||

124__._ á¹• 21 ``mÄ• no ajja vikantiá¹ƒsu, raÃ±Ã±o sÅ«dÄ• mahÄ• nase.

tathÄ• hi vaá¹‡á¹‡o pattÄ• naá¹ƒ, phalaá¹ƒ veá¸·uá¹ƒva taá¹ƒ vadhi ||

125__._ á¹• 21 ``muttopi na icchi uá¸• á¸• etuá¹ƒ, sayaá¹ƒ bandhaá¹ƒ upÄ• gami.

sopajja saá¹ƒsayaá¹ƒ patto, atthaá¹ƒ gaá¹‡hÄ• hi mÄ• mukhaâ€™â€™ nti ||

tattha __ya_nti yaá¹ƒ mÄ• tugÄ• masaá¹…khÄ• taá¹ƒ vatthu paÃ±Ã±Ä• vuddhehi Ã±Ä• taá
bÄ• lÄ• naá¹ƒ. __mahÄ• bhÅ«tÄ• _ti mahÄ• guá¹‡Ä• mahÄ• nisaá¹ƒsÄ• . __udapajjisu_nti
itthiliá¹…gasseva paá¹-hamaá¹ƒ pÄ• tubhÅ«tattÄ• paá¹-hamaá¹ƒ nibbattÄ• ti attho. __tyÄ•
itthÄ«su kÄ• yavacÄ«khiá¸• á¸• Ä• ca __paá¹‡ihitÄ• _ ohitÄ• á¹-hapitÄ• , kÄ• maguá¹‡arat
__bÄ«jÄ• nÄ«_ti buddhapaccekabuddhaariyasÄ• vakacakkavattiÄ• dibÄ«jÄ• ni \Ne V 364/ t
ete sabbepi sattÄ• . __pajÄ• yare_ti sabbe tÄ• saÃ±Ã±eva kucchimhi saá¹ƒvaddhÄ• ti dÄ«p
nibbindeyya. __pÄ• á¹‡amÄ• sajja pÄ• á¹‡ibhÄ«_ti attano pÄ• á¹‡ehipi tÄ• saá¹ƒ pÄ• á¹‡aá
jÄ«vitaá¹ƒ cajantopi tÄ• labhitvÄ• ko nibbindeyyÄ• ti attho.

__naÃ±Ã±o_ti na aÃ±Ã±o, sumukha, mayÄ• cittakÅ«á¹-atale haá¹ƒsagaá¹‡amajjhe nisinne
nu sumukhoâ€™â€™ ti vutte ``esa mÄ• tugÄ• maá¹ƒ gahetvÄ• kaÃ±canaguhÄ• yaá¹ƒ utta
vadanti, evaá¹ƒ tvameva thÄ«naá¹ƒ atthesu __yuÃ±jasi_ yuttapayutto hosi, na \Ee V 369/ a
tyajjÄ• _ti tassa te ajja maraá¹‡abhaye jÄ• te iminÄ• bhÄ«tena maraá¹‡abhayena bhÄ«to n
mÄ• tugÄ• massa dosadassane nipuá¹‡Ä• mati jÄ• yateti adhippÄ• yenevamÄ• ha.

__sabbo hÄ«_ti yo hi koci. __saá¹ƒsayaá¹ƒ patto_ti jÄ«vitasaá¹ƒsayappatto. __bhÄ«rÅ«_ti
bhayaá¹ƒ adhivÄ• seti. __mahantÄ• no_ti ye pana paá¹‡á¸• itÄ• ca honti mahante ca á¹-hÄ
te duyyuje atthe yuÃ±janti ghaá¹-enti vÄ• yamanti, tasmÄ• ``mÄ• bhÄ• yi, dhÄ«ro hohÄ«â€
evamÄ• ha. __Ä• pada_nti sÄ• mino Ä• gataá¹ƒ Ä• padaá¹ƒ esa sÅ«ro paá¹-ibÄ• hati, etada
icchanti. __attapariyÄ• ya_nti attano parittÄ• á¹‡ampi ca kÄ• tuá¹ƒ sakkotÄ«ti adhippÄ• yo.

__vikantiá¹ƒsÅ«_ti chindiá¹ƒsu. idaá¹ƒ vuttaá¹ƒ hoti --- samma sumukha, tvaá¹ƒ mayÄ• att
á¹-hapito, tasmÄ• yathÄ• ajja raÃ±Ã±o sÅ«dÄ• amhe maá¹ƒsatthÄ• ya na vikantiá¹ƒsu, ta
amhÄ• kaá¹ƒ pattavaá¹‡á¹‡o. __taá¹ƒ vadhÄ«_ti svÄ• yaá¹ƒ vaá¹‡á¹‡o yathÄ• nÄ• ma veá
phalaá¹ƒ veá¸·umeva vadhati, tathÄ• mÄ• taá¹ƒ vadhi, taÃ±ca maÃ±ca mÄ• vadhÄ«ti adh

__muttopÄ«_ti \Be V 393/ yathÄ• sukhaá¹ƒ cittakÅ«á¹-apabbataá¹ƒ gacchÄ• ti evaá¹ƒ ludda
mutto vissajjito samÄ• nopi uá¸• á¸• ituá¹ƒ na icchi. __saya_nti rÄ• jÄ• naá¹ƒ daá¹-á¹-hukÄ•
bandhaá¹ƒ upagatoti evamidaá¹ƒ amhÄ• kaá¹ƒ bhayaá¹ƒ taá¹ƒ nissÄ• ya Ä• gataá¹ƒ. __sop
jÄ«vitasaá¹ƒsayaá¹ƒ patto. __atthaá¹ƒ gaá¹‡hÄ• hi mÄ• mukha_nti idÄ• ni amhÄ• kaá¹ƒ m
yathÄ• muccÄ• ma, tathÄ• vÄ• yama, ``vÄ• tova gandhamÄ• detÄ«â€™â€™ tiÄ• dÄ«ni va
mÄ• pasÄ• rayi.

evaá¹ƒ \Ne V 365/ mahÄ• satto mÄ• tugÄ• maá¹ƒ vaá¹‡á¹‡etvÄ• sumukhaá¹ƒ appaá¹-ibhÄ
anattamanabhÄ• vaá¹ƒ viditvÄ• idÄ• ni naá¹ƒ paggaá¹‡hanto gÄ• thamÄ• ha ---

126__._ á¹• 21 ``so taá¹ƒ yogaá¹ƒ payuÃ±jassu, yuttaá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ.

tava pariyÄ• padÄ• nena, mama pÄ• á¹‡esanaá¹ƒ carÄ• â€™â€™ ti ||

tattha __so_ti, samma sumukha, so tvaá¹ƒ. __taá¹ƒ yoga_nti yaá¹ƒ pubbe ``ahaá¹ƒ yogaá¹
yuttaá¹ƒ dhammÅ«pasaá¹ƒhitaâ€™â€™ nti avacÄ• si, taá¹ƒ idÄ• ni payuÃ±jassu. __tava pa
tena yogena parisuddhena. ``pariyodÄ• tenÄ• â€™â€™ tipi pÄ• á¹-ho, parittÄ• á¹‡enÄ• ti a
santakena parittÄ• á¹‡ena mama jÄ«vitapariyesanaá¹ƒ carÄ• ti adhippÄ• yo.

atha \Ee V 370/ sumukho ``ayaá¹ƒ ativiya maraá¹‡abhayabhÄ«to mama Ã±Ä• á¹‡abalaá¹ƒ
disvÄ• thokaá¹ƒ kathaá¹ƒ labhitvÄ• jÄ• nissÄ• mi, assÄ• sessÄ• mi tÄ• va naâ€™â€™ nti

127__._ á¹• 21 ``mÄ• bhÄ• yi patataá¹ƒ seá¹-á¹-ha, na hi bhÄ• yanti tÄ• disÄ• .

ahaá¹ƒ yogaá¹ƒ payuÃ±jissaá¹ƒ, yuttaá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ.

mama pariyÄ• padÄ• nena, khippaá¹ƒ pÄ• sÄ• pamokkhasÄ«â€™â€™ ti ||

tattha __pÄ• sÄ• _ti dukkhapÄ• sato.

iti tesaá¹ƒ sakuá¹‡abhÄ• sÄ• ya kathentÄ• naá¹ƒ luddaputto na kiÃ±ci aÃ±Ã±Ä• si, kevalaá
bÄ• rÄ• á¹‡asiá¹ƒ pÄ• visi. acchariyabbhutajÄ• tena aÃ±jalinÄ• mahÄ• janena anuggaccha
patvÄ• attano Ä• gatabhÄ• vaá¹ƒ raÃ±Ã±o Ä• rocÄ• pesi. tamatthaá¹ƒ pakÄ• sento satthÄ•

128__._ á¹• 21 ``so \Be V 394/ luddo haá¹ƒsakÄ• jena, rÄ• jadvÄ• raá¹ƒ upÄ• gami.

paá¹-ivedetha maá¹ƒ raÃ±Ã±o, dhataraá¹-á¹-hÄ• yamÄ• gatoâ€™â€™ ti ||

tattha __paá¹-ivedetha ma_nti khemako Ä• gatoti evaá¹ƒ maá¹ƒ raÃ±Ã±o nivedetha. __dha
ayaá¹ƒ dhataraá¹-á¹-ho Ä• gatoti paá¹-ivedetha.

dovÄ• riko \Ne V 366/ gantvÄ• paá¹-ivedesi. rÄ• jÄ• saÃ±jÄ• tasomanasso ``khippaá¹ƒ Ä•
amaccagaá¹‡aparivuto samussitasetacchatte rÄ• japallaá¹…ke nisinno khemakaá¹ƒ haá¹ƒs
mahÄ• talaá¹ƒ abhiruá¸·haá¹ƒ disvÄ• suvaá¹‡á¹‡avaá¹‡á¹‡e haá¹ƒse oloketvÄ• ``sampuá
tassa kattabbakiccaá¹ƒ amacce Ä• á¹‡Ä• pesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

129__._ á¹• 21 ``te disvÄ• puÃ±Ã±asaá¹…kÄ• se, ubho lakkhaá¹‡asammate.

khalu saá¹ƒyamano rÄ• jÄ• , amacce ajjhabhÄ• satha ||

130__._ á¹• 21 ``detha luddassa vatthÄ• ni, annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

kÄ• maá¹ƒkaro hiraÃ±Ã±assa, yÄ• vanto esa icchatÄ«â€™â€™ ti ||

tattha __puÃ±Ã±asaá¹…kÄ• se_ti attano puÃ±Ã±asadise. __lakkhaá¹‡asammate_ti seá¹-á
__khalÅ«_ti nipÄ• to, tassa ``te khalu disvÄ• â€™â€™ ti purimapadena sambandho. __ ``de
rÄ• jÄ• pasannÄ• kÄ• raá¹ƒ karonto Ä• ha. tattha __kÄ• maá¹ƒkaro hiraÃ±Ã±assÄ• _ti \Ee
kÄ• makiriyÄ• atthu. __yÄ• vanto_ti yattakaá¹ƒ esa icchati, tattakaá¹ƒ hiraÃ±Ã±amassa det

evaá¹ƒ pasannÄ• kÄ• raá¹ƒ kÄ• retvÄ• pÄ«tisomanassÄ• samussahito ``gacchatha naá¹ƒ
ti Ä• ha. atha naá¹ƒ amaccÄ• rÄ• janivesanÄ• otÄ• retvÄ• kappitakesamassuá¹ƒ nhÄ• tÄ
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ katvÄ• raÃ±Ã±o dassesuá¹ƒ. athassa rÄ• jÄ• sa
satasahassuá¹-á¹-hÄ• nake dvÄ• dasa gÄ• me Ä• jaÃ±Ã±ayuttaá¹ƒ rathaá¹ƒ alaá¹…katama
yasaá¹ƒ dÄ• pesi. so mahantaá¹ƒ yasaá¹ƒ labhitvÄ• attano kammaá¹ƒ pakÄ• setuá¹ƒ ``na t
vÄ• haá¹ƒso Ä• nÄ«to, ayaá¹ƒ pana navutiyÄ• haá¹ƒsasahassÄ• naá¹ƒ rÄ• jÄ• dhataraá¹-
sumukho nÄ• mÄ• â€™â€™ ti Ä• ha \Be V 395/. atha naá¹ƒ rÄ• jÄ• ``kathaá¹ƒ te, samma,
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

131__._ á¹• 21 ``disvÄ• luddaá¹ƒ pasannattaá¹ƒ, kÄ• sirÄ• jÄ• tadabravi.

yadyÄ• yaá¹ƒ samma khemaka, puá¹‡á¹‡Ä• haá¹ƒsehi tiá¹-á¹-hati ||

132__._ á¹• 21 ``kathaá¹ƒ rucimajjhagataá¹ƒ, pÄ• sahattho upÄ• gami.

okiá¹‡á¹‡aá¹ƒ Ã±Ä• tisaá¹…ghehi, nimmajjhimaá¹ƒ kathaá¹ƒ gahÄ«â€™â€™ ti ||

tattha \Ne V 367/ __pasannatta_nti pasannabhÄ• vaá¹ƒ somanassappattaá¹ƒ. __yadyÄ• ya
ayaá¹ƒ amhÄ• kaá¹ƒ pokkharaá¹‡Ä« navutihaá¹ƒsasahassehi puá¹‡á¹‡Ä• tiá¹-á¹-hati. __ka
evaá¹ƒ sante tvaá¹ƒ tesaá¹ƒ rucÄ«naá¹ƒ piyadassanÄ• naá¹ƒ haá¹ƒsÄ• naá¹ƒ majjhagataá¹
okiá¹‡á¹‡aá¹ƒ. __nimmajjhima_nti neva majjhimaá¹ƒ neva kaniá¹-á¹-haá¹ƒ uttamaá¹ƒ haá¹ƒ
pÄ• sahattho upÄ• gami kathaá¹ƒ gaá¹‡hÄ«ti.

so tassa kathento Ä• ha ---

133__._ á¹• 21 ``ajja me sattamÄ• ratti, adanÄ• ni upÄ• sato.

padametassa anvesaá¹ƒ, appamatto ghaá¹-assito ||

134__._ á¹• 21 ``athassa padamaddakkhiá¹ƒ, carato adanesanaá¹ƒ.

tatthÄ• haá¹ƒ odahiá¹ƒ pÄ• saá¹ƒ, evaá¹ƒ taá¹ƒ dijamaggahiâ€™â€™ nti ||

tattha \Ee V 372/ __adanÄ• nÄ«_ti Ä• dÄ• nÄ• ni, gocaraggahaá¹‡aá¹-á¹-hÄ• nÄ• nÄ«ti att
__upÄ• sato_ti upagacchantassa. __pada_nti gocarabhÅ«miyaá¹ƒ akkantapadaá¹ƒ. __ghaá
nissito hutvÄ• . __athassÄ• _ti atha chaá¹-á¹-he divase etassa adanesanaá¹ƒ carantassa pa
__evaá¹ƒ ta_nti evaá¹ƒ taá¹ƒ dijaá¹ƒ aggahinti sabbaá¹ƒ gahitopÄ• yaá¹ƒ Ä• cikkhi.

taá¹ƒ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ dvÄ• re á¹-hatvÄ• paá¹-ivedentopi dhataraá¹-á¹-hassevÄ• g
idÄ• nipi etaá¹ƒ ekameva gaá¹‡hinti vadati, kiá¹ƒ nu kho ettha kÄ• raá¹‡aâ€™â€™ nti cintet

135__._ á¹• 21 ``ludda dve ime sakuá¹‡Ä• , atha ekoti bhÄ• sasi.

cittaá¹ƒ nu te vipariyattaá¹ƒ, adu kiá¹ƒ nu jigÄ«sasÄ«â€™â€™ ti ||

tattha \Be V 396/ __vipariyatta_nti vipallatthaá¹ƒ. __adu kiá¹ƒ nu jigÄ«sasÄ«_ti udÄ• hu kiá
kiá¹ƒ itaraá¹ƒ gahetvÄ• aÃ±Ã±assa dÄ• tukÄ• mo hutvÄ• cintesÄ«ti pucchati.

tato luddo ``na me, deva, cittaá¹ƒ vipallatthaá¹ƒ, nÄ• pi ahaá¹ƒ itaraá¹ƒ aÃ±Ã±assa dÄ• tuk
mayÄ• ohite pÄ• se ekova baddhoâ€™â€™ ti Ä• vi karonto Ä• ha ---

136__._ á¹• 21 ``yassa \Ne V 368/ lohitakÄ• tÄ• lÄ• , tapanÄ«yanibhÄ• subhÄ• .

uraá¹ƒ saá¹ƒhacca tiá¹-á¹-hanti, so me bandhaá¹ƒ upÄ• gami ||

137__._ á¹• 21 ``athÄ• yaá¹ƒ bhassaro pakkhÄ«, abaddho baddhamÄ• turaá¹ƒ.

ariyaá¹ƒ bruvÄ• no aá¹-á¹-hÄ• si, cajanto mÄ• nusiá¹ƒ giraâ€™â€™ nti ||

tattha __lohitakÄ• _ti rattavaá¹‡á¹‡Ä• . __lÄ• tÄ• _ti rÄ• jiyo. __uraá¹ƒ saá¹ƒhaccÄ• _ti ura
vuttaá¹ƒ hoti --- mahÄ• rÄ• ja, yassetÄ• rattasuvaá¹‡á¹‡asappaá¹-ibhÄ• gÄ• tisso lohitakÄ
parikkhipitvÄ• uraá¹ƒ Ä• hacca tiá¹-á¹-hanti, so ekova mama pÄ• se bandhaá¹ƒ upÄ• gatoti

parisuddho pabhÄ• sampanno. __Ä• tura_nti gilÄ• naá¹ƒ dukkhitaá¹ƒ aá¹-á¹-hÄ• sÄ«ti.

atha dhataraá¹-á¹-hassa baddhabhÄ• vaá¹ƒ Ã±atvÄ• nivattitvÄ• etaá¹ƒ samassÄ• setvÄ• paccuggamanaá¹ƒ katvÄ• Ä• kÄ• seyeva mayÄ• saddhiá¹ƒ madhurapaá¹-isanthÄ• raá¹ƒ k dhataraá¹-á¹-hassa guá¹‡aá¹ƒ kathento aá¹-á¹-hÄ• si, mama hadayaá¹ƒ mudukaá¹ƒ \Ee V 3 purato aá¹-á¹-hÄ• si. athÄ• haá¹ƒ, deva, sumukhassa subhÄ• sitaá¹ƒ sutvÄ• pasannacitto d vissajjesiá¹ƒ, iti dhataraá¹-á¹-hassa pÄ• sato mokkho, ime haá¹ƒse Ä• dÄ• ya mama idhÄ• g katanti. evaá¹ƒ so sumukhassa guá¹‡akathaá¹ƒ kathesi. taá¹ƒ sutvÄ• rÄ• jÄ• sumukhassa ahosi. luddaputtassa sakkÄ• raá¹ƒ karontasseva sÅ«riyo atthaá¹…gato, dÄ«pÄ• pajjalitÄ• , sannipatitÄ• , khemÄ• devÄ«pi vividhanÄ• á¹-akaparivÄ• rÄ• raÃ±Ã±o dakkhiá¹‡apasse ni rÄ• jÄ• sumukhaá¹ƒ kathÄ• petukÄ• mo gÄ• thamÄ• ha ---

138__._ á¹• 21 ``atha kiá¹ƒ dÄ• ni sumukha, hanuá¹ƒ saá¹ƒhacca tiá¹-á¹-hasi.

adu me parisaá¹ƒ patto, bhayÄ• bhÄ«to na bhÄ• sasÄ«â€™â€™ ti ||

tattha \Be V 397/ __hanuá¹ƒ saá¹ƒhaccÄ• _ti madhurakatho kira tvaá¹ƒ, atha kasmÄ• idÄ• tiá¹-á¹-hasi. __adÅ«_ti kacci. __bhayÄ• bhÄ«to_ti parisasÄ• rajjabhayena bhÄ«to hutvÄ• .

taá¹ƒ sutvÄ• sumukho abhÄ«tabhÄ• vaá¹ƒ dassento gÄ• thamÄ• ha ---

139__._ á¹• 21 ``nÄ• haá¹ƒ \Ne V 369/ kÄ• sipati bhÄ«to, ogayha parisaá¹ƒ tava.

nÄ• haá¹ƒ bhayÄ• na bhÄ• sissaá¹ƒ, vÄ• kyaá¹ƒ atthasmiá¹ƒ tÄ• diseâ€™â€™ ti ||

tattha __tÄ• dise_ti apica kho pana tathÄ• rÅ«pe atthe uppanne vÄ• kyaá¹ƒ bhÄ• sissÄ• m olokento nisinnomhÄ«ti attho.

taá¹ƒ sutvÄ• rÄ• jÄ• tassa kathaá¹ƒ vaá¸• á¸• hetukÄ• matÄ• ya parihÄ• saá¹ƒ karonto Ä•

140__._ á¹• 21 ``na te abhisaraá¹ƒ passe, na rathe napi pattike.

nÄ• ssa cammaá¹ƒva kÄ«á¹-aá¹ƒ vÄ• , vammite ca dhanuggahe ||

141__._ á¹• 21 ``na hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ vÄ• , nagaraá¹ƒ vÄ• sumÄ• pitaá¹ƒ.

okiá¹‡á¹‡aparikhaá¹ƒ duggaá¹ƒ, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ.

yattha paviá¹-á¹-ho sumukha, bhÄ• yitabbaá¹ƒ na bhÄ• yasÄ«â€™â€™ ti ||

tattha \Ne V 370/ __abhisara_nti rakkhaá¹‡atthÄ• ya parivÄ• retvÄ• á¹-hitaá¹ƒ Ä• vudhaha
passÄ• mi. __nÄ• ssÄ• _ti ettha __assÄ• _ti nipÄ• tamattaá¹ƒ. __camma_nti saraparittÄ• á
kÄ«á¹-aá¹ƒ cÄ• á¹-ikapÄ• lÄ• di vuccati. cÄ• á¹-ikapÄ• lahatthÄ• pi te santike natthÄ«ti dÄ«
cammasannaddhe. __na hiraÃ±Ã±a_nti yaá¹ƒ nissÄ• ya na bhÄ• yasi, taá¹ƒ hiraÃ±Ã±ampi

evaá¹ƒ \Ee V 374/ raÃ±Ã±Ä• ``kiá¹ƒ te abhÄ• yanakÄ• raá¹‡aâ€™â€™ nti vutte taá¹ƒ kath

142__._ á¹• 21 ``na me abhisarenattho, nagarena dhanena vÄ• .

apathena pathaá¹ƒ yÄ• ma, antalikkhecarÄ• mayaá¹ƒ ||

143__._ á¹• 21 ``sutÄ• ca paá¹‡á¸• itÄ• tyamhÄ• , nipuá¹‡Ä• catthacintakÄ• .

bhÄ• sematthavatiá¹ƒ vÄ• caá¹ƒ, sacce cassa patiá¹-á¹-hito ||

144__._ á¹• 21 ``kiÃ±ca \Be V 398/ tuyhaá¹ƒ asaccassa, anariyassa karissati.

musÄ• vÄ• dissa luddassa, bhaá¹‡itampi subhÄ• sitaâ€™â€™ nti ||

tattha __abhisarenÄ• _ti Ä• rakkhaparivÄ• rena. __attho_ti etena mama kiccaá¹ƒ natthi. ka
__apathena_ tumhÄ• disÄ• naá¹ƒ amaggena pathaá¹ƒ mÄ• petvÄ• yÄ• ma, Ä• kÄ• sacÄ•
tyamhÄ• _ti paá¹‡á¸• itÄ• ti tayÄ• sutÄ• mhÄ• , teneva kÄ• raá¹‡ena amhÄ• kaá¹ƒ santikÄ
gÄ• hÄ• pesi. __sacce cassÄ• _ti sace pana tvaá¹ƒ sacce patiá¹-á¹-hito assa, atthavatiá¹ƒ k
vÄ• caá¹ƒ bhÄ• seyyÄ• ma. __asaccassÄ• _ti vacÄ«saccarahitassa tava subhÄ• sitaá¹ƒ mu
kiá¹ƒ karissati.

taá¹ƒ sutvÄ• rÄ• jÄ• ``kasmÄ• maá¹ƒ musÄ• vÄ• dÄ« anariyoti vadasi, kiá¹ƒ mayÄ• kata
sumukho ``tena hi, mahÄ• rÄ• ja, suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• Ä• ha ---

145__._ á¹• 21 ``taá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vacanÄ• , imaá¹ƒ khemamakÄ• rayi.

abhayaÃ±ca tayÄ• ghuá¹-á¹-haá¹ƒ, imÄ• yo dasadhÄ• disÄ• ||

146__._ á¹• 21 ``ogayha te pokkharaá¹‡iá¹ƒ, vippasannodakaá¹ƒ suciá¹ƒ.

pahÅ«taá¹ƒ cÄ• danaá¹ƒ tattha, ahiá¹ƒsÄ• cettha pakkhinaá¹ƒ ||

147__._ á¹• 21 ``idaá¹ƒ sutvÄ• na nigghosaá¹ƒ, Ä• gatamha tavantike.

te te baddhasma pÄ• sena, etaá¹ƒ te bhÄ• sitaá¹ƒ musÄ• ||

148__._ á¹• 21 ``musÄ• vÄ• daá¹ƒ purakkhatvÄ• , icchÄ• lobhaÃ±ca pÄ• pakaá¹ƒ.

ubhosandhimatikkamma, asÄ• taá¹ƒ upapajjatÄ«â€™â€™ ti ||

tattha __ta_nti tvaá¹ƒ. __khema_nti evaá¹ƒnÄ• mikaá¹ƒ pokkharaá¹‡iá¹ƒ. __ghuá¹-á¹-ha_nt
á¹-hatvÄ• ghosÄ• pitaá¹ƒ. __dasadhÄ• _ti imÄ• su dasadhÄ• á¹-hitÄ• su disÄ• su tayÄ• a
__ogayhÄ• _ti ogÄ• hetvÄ• Ä• gatÄ• naá¹ƒ santikÄ• . __pahÅ«taá¹ƒ cÄ• dana_nti pahÅ«ta
adanaá¹ƒ. __idaá¹ƒ sutvÄ• nÄ• _ti \Ee V 375/ tesaá¹ƒ taá¹ƒ pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• Ä
idaá¹ƒ abhayaá¹ƒ sutvÄ• __tavantike_ tava samÄ«pe tayÄ• kÄ• ritapokkharaá¹‡iá¹ƒ Ä• ga
te mayaá¹ƒ tava pÄ• sena baddhÄ• . __purakkhatvÄ• _ti purato katvÄ• \Be V 399/. __icchÄ
icchÄ• saá¹…khÄ• taá¹ƒ pÄ• pakaá¹ƒ lobhaá¹ƒ. __ubhosandhi_nti ubhayaá¹ƒ devaloke ca n
paá¹-isandhiá¹ƒ ime pÄ• padhamme purato katvÄ• caranto puggalo sugatipaá¹-isandhiá¹ƒ a
nirayaá¹ƒ upapajjatÄ«ti.

evaá¹ƒ \Ne V 371/ parisamajjheyeva rÄ• jÄ• naá¹ƒ lajjÄ• pesi. atha naá¹ƒ rÄ• jÄ• ``nÄ• haa
mÄ• retvÄ• maá¹ƒsaá¹ƒ khÄ• ditukÄ• mo gaá¹‡hÄ• pesiá¹ƒ, paá¹‡á¸• itabhÄ• vaá¹ƒ pana v
sotukÄ• mo gaá¹‡hÄ• pesiâ€™â€™ nti pakÄ• sento Ä• ha ---

149__._ á¹• 21 ``nÄ• parajjhÄ• ma sumukha, napi lobhÄ• va maggahiá¹ƒ.

sutÄ• ca paá¹‡á¸• itÄ• tyattha, nipuá¹‡Ä• atthacintakÄ• ||

150__._ á¹• 21 ``appevatthavatiá¹ƒ vÄ• caá¹ƒ, byÄ• hareyyuá¹ƒ idhÄ• gatÄ• .

tathÄ• taá¹ƒ samma nesÄ• do, vutto sumukha maggahÄ«â€™â€™ ti ||

tattha __nÄ• parajjhÄ• mÄ• _ti mÄ• rento aparajjhati nÄ• ma, mayaá¹ƒ na mÄ• rema. __lob
khÄ• ditukÄ• mo hutvÄ• lobhÄ• va tumhe nÄ• haá¹ƒ aggahiá¹ƒ. __paá¹‡á¸• itÄ• tyatthÄ• _t
__atthacintakÄ• _ti paá¹-icchannÄ• naá¹ƒ atthÄ• naá¹ƒ cintakÄ• . __atthavati_nti kÄ• raá¹‡a
tena kÄ• raá¹‡ena. __vutto_ti mayÄ• vutto hutvÄ• . __sumukha, maggahÄ«_ti, sumukhÄ• t
padasandhikaro. __aggahÄ«_ti dhammaá¹ƒ desetuá¹ƒ tumhe gaá¹‡hi.

taá¹ƒ sutvÄ• sumukho ``subhÄ• sitaá¹ƒ sotukÄ• mena ayuttaá¹ƒ te kataá¹ƒ, mahÄ• rÄ• jÄ•

151__._ á¹• 21 ``neva bhÄ«tÄ• kÄ• sipati, upanÄ«tasmiá¹ƒ jÄ«vite.

bhÄ• sematthavatiá¹ƒ vÄ• caá¹ƒ, sampattÄ• kÄ• lapariyÄ• yaá¹ƒ ||

152__._ á¹• 21 ``yo migena migaá¹ƒ hanti, pakkhiá¹ƒ vÄ• pana pakkhinÄ• .

sutena vÄ• sutaá¹ƒ kiá¹‡yÄ• , kiá¹ƒ anariyataraá¹ƒ tato ||

153__._ á¹• 21 ``yo cÄ• riyarudaá¹ƒ bhÄ• se, anariyadhammavassito.

ubho so dhaá¹ƒsate lokÄ• , idha ceva parattha ca ||

154__._ á¹• 21 ``na \Be V 400/ majjetha yasaá¹ƒ patto, na byÄ• dhe pattasaá¹ƒsayaá¹ƒ.

vÄ• yametheva kiccesu, saá¹ƒvare vivarÄ• ni ca ||

155__._ á¹• 21 \Ne V 372/ ``ye \Ee V 376/ vuddhÄ• abbhatikkantÄ• , sampattÄ• kÄ• lapari

idha dhammaá¹ƒ caritvÄ• na, evaá¹ƒte tidivaá¹ƒ gatÄ• ||

156__._ á¹• 21 ``idaá¹ƒ sutvÄ• kÄ• sipati, dhammamattani pÄ• laya.

dhataraá¹-á¹-haÃ±ca muÃ±cÄ• hi, haá¹ƒsÄ• naá¹ƒ pavaruttamaâ€™â€™ nti ||

tattha __upanÄ«tasmi_nti maraá¹‡asantikaá¹ƒ upanÄ«te. __kÄ• lapariyÄ• ya_nti maraá¹‡a
samÄ• nÄ• na bhÄ• sissÄ• ma. na hi dhammakathikaá¹ƒ bandhitvÄ• maraá¹‡abhayena ta
ayuttaá¹ƒ te katanti. __migenÄ• _ti suá¹-á¹-hu sikkhÄ• pitena dÄ«pakamigena. __hantÄ«_ti
dÄ«pakapakkhinÄ• . __sutenÄ• _ti khemaá¹ƒ nibbhayanti vissutena dÄ«pakamigapakkhisa
__suta_nti ``paá¹‡á¸• ito citrakathÄ«â€™â€™ ti evaá¹ƒ sutaá¹ƒ dhammakathikaá¹ƒ. __kiá¹‡
sossÄ• mÄ«â€™â€™ ti pÄ• sabandhanena yo kiá¹‡eyya hiá¹ƒseyya bÄ• dheyya. __tato_ti
aÃ±Ã±aá¹ƒ anariyataraá¹ƒ nÄ• ma kimatthi.

__ariyaruda_nti mukhena ariyavacanaá¹ƒ sundaravacanaá¹ƒ bhÄ• sati. __anariyadhamma
anariyadhammaá¹ƒ avassito. __ubho_ti devalokÄ• ca manussalokÄ• cÄ• ti ubhayamhÄ• .
uppannopi parattha uppannopi evarÅ«po dvÄ«hi sugatilokehi dhaá¹ƒsitvÄ• nirayameva upa
__pattasaá¹ƒsaya_nti jÄ«vitasaá¹ƒsayamÄ• pannampi dukkhaá¹ƒ patvÄ• na kilameyya. __
attano chiddÄ• ni dvÄ• rÄ• ni saá¹ƒvareyya pidaheyya. __vuddhÄ• _ti guá¹‡avuddhÄ• paá

__abbhatikkantÄ• _ti imaá¹ƒ manussalokaá¹ƒ atikkantÄ• . __kÄ• lapariyÄ• ya_nti maraá¹‡a
hutvÄ• . __evaá¹ƒte_ti evaá¹ƒ ete. __ida_nti idaá¹ƒ mayÄ• vuttaá¹ƒ atthanissitaá¹ƒ vacanaá
paveá¹‡iyadhammampi sucaritadhammampi.

taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha ---

157__._ á¹• 21 ``Ä• harantudakaá¹ƒ pajjaá¹ƒ, Ä• sanaÃ±ca mahÄ• rahaá¹ƒ.

paÃ±jarato pamokkhÄ• mi, dhataraá¹-á¹-haá¹ƒ yasassinaá¹ƒ ||

158__._ á¹• 21 ``taÃ±ca \Be V 401/ senÄ• patiá¹ƒ dhÄ«raá¹ƒ, nipuá¹‡aá¹ƒ atthacintakaá¹ƒ.

yo sukhe sukhito raÃ±Ã±o, dukkhite hoti dukkhito ||

159__._ á¹• 21 ``ediso \Ne V 373/ kho arahati, piá¹‡á¸• amasnÄ• tu bhattuno.

yathÄ• yaá¹ƒ sumukho raÃ±Ã±o, pÄ• á¹‡asÄ• dhÄ• raá¹‡o sakhÄ• â€™â€™ ti ||

tattha __udaka_nti pÄ• dadhovanaá¹ƒ. __pajja_nti pÄ• dabbhaÃ±janaá¹ƒ. __sukhe_ti sukha

raÃ±Ã±o vacanaá¹ƒ sutvÄ• tesaá¹ƒ Ä• sanÄ• ni Ä• haritvÄ• tattha nisinnÄ• naá¹ƒ gandhoc
satapÄ• kena telena abbhaÃ±jiá¹ƒsu. tamatthaá¹ƒ \Ee V 377/ pakÄ• sento satthÄ• Ä• ha --

160__._ á¹• 21 ``pÄ«á¹-haÃ±ca sabbasovaá¹‡á¹‡aá¹ƒ, aá¹-á¹-hapÄ• daá¹ƒ manoramaá¹ƒ.

maá¹-á¹-haá¹ƒ kÄ• sikamatthannaá¹ƒ, dhataraá¹-á¹-ho upÄ• visi ||

161__._ á¹• 21 ``kocchaÃ±ca sabbasovaá¹‡á¹‡aá¹ƒ, veyyagghaparisibbitaá¹ƒ.

sumukho ajjhupÄ• vekkhi, dhataraá¹-á¹-hassanantarÄ• ||

162__._ á¹• 21 ``tesaá¹ƒ kaÃ±canapattahi, puthÅ« Ä• dÄ• ya kÄ• siyo.

haá¹ƒsÄ• naá¹ƒ abhihÄ• resu, aggaraÃ±Ã±o pavÄ• sitaâ€™â€™ nti ||

tattha __maá¹-á¹-ha_nti karaá¹‡apariniá¹-á¹-hitaá¹ƒ. __kÄ• sikamatthanna_nti kÄ• sikavatth
__koccha_nti majjhe saá¹ƒkhittaá¹ƒ. __veyyagghaparisibbita_nti byagghacammaparisibbitaá
aggamahesiyÄ• nisinnapÄ«á¹-haá¹ƒ. __kaÃ±canapattehÄ«_ti suvaá¹‡á¹‡abhÄ• janehi. __p

__kÄ• siyo_ti kÄ• siraá¹-á¹-havÄ• sino. __abhihÄ• resu_nti upanÄ• mesuá¹ƒ. __aggaraÃ±Ã
aá¹-á¹-hasatapalasuvaá¹‡á¹‡apÄ• tiparikkhittaá¹ƒ haá¹ƒsaraÃ±Ã±o paá¹‡á¹‡Ä• kÄ• ratthÄ•
nÄ• naggarasabhojanaá¹ƒ.

evaá¹ƒ upanÄ«te pana tasmiá¹ƒ kÄ• sirÄ• jÄ• tesaá¹ƒ sampaggahatthaá¹ƒ sayaá¹ƒ suvaá
upanÄ• mesi. te tato madhulÄ• je khÄ• ditvÄ• madhurodakaÃ±ca piviá¹ƒsu. atha mahÄ• sa
pasÄ• daÃ±ca disvÄ• paá¹-isanthÄ• ramakÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha -

163__._ á¹• 21 ``disvÄ• abhihaá¹-aá¹ƒ aggaá¹ƒ, kÄ• sirÄ• jena pesitaá¹ƒ.

kusalo khattadhammÄ• naá¹ƒ, tato pucchi anantarÄ• ||

164__._ á¹• 21 ``kaccinnu \Be V 402/ \Ne V 374/ bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá

kacci raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sasi ||

165__._ á¹• 21 ``kusalaÃ±ceva me haá¹ƒsa, atho haá¹ƒsa anÄ• mayaá¹ƒ.

atho raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sahaá¹ƒ ||

166__._ á¹• 21 ``kacci bhoto amaccesu, doso koci na vijjati.

kacci ca te tavatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒ ||

167__._ á¹• 21 ``athopi me amaccesu, doso koci na vijjati.

athopi te mamatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒ ||

168__._ á¹• 21 ``kacci te sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , tava chandavasÄ• nugÄ• ||

169__._ á¹• 21 ``atho me sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , mama chandavasÄ• nugÄ• ||

170__._ á¹• 21 ``kacci \Ee V 378/ raá¹-á¹-haá¹ƒ anuppÄ«á¸·aá¹ƒ, akutociupaddavaá¹ƒ.

asÄ• hasena dhammena, samena manusÄ• sasi ||

171__._ á¹• 21 ``atho raá¹-á¹-haá¹ƒ anuppÄ«á¸·aá¹ƒ, akutociupaddavaá¹ƒ.

asÄ• hasena dhammena, samena manusÄ• sahaá¹ƒ ||

172__._ á¹• 21 ``kacci santo apacitÄ• , asanto parivajjitÄ• .

no ce dhammaá¹ƒ niraá¹ƒkatvÄ• , adhammamanuvattasi ||

173__._ á¹• 21 ``santo ca me apacitÄ• , asanto parivajjitÄ• .

dhammamevÄ• nuvattÄ• mi, adhammo me niraá¹ƒkato ||

174__._ á¹• 21 ``kacci \Ne V 375/ nÄ• nÄ• gataá¹ƒ dÄ«ghaá¹ƒ, samavekkhasi khattiya.

kaccimatto madanÄ«ye, paralokaá¹ƒ na santasi ||

175__._ á¹• 21 ``nÄ• haá¹ƒ anÄ• gataá¹ƒ dÄ«ghaá¹ƒ, samavekkhÄ• mi pakkhima.

á¹-hito dasasu dhammesu, paralokaá¹ƒ na santase ||

176__._ á¹• 21 ``dÄ• naá¹ƒ \Be V 403/ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ, ajjavaá¹ƒ maddavaá¹ƒ tapa

akkodhaá¹ƒ avihiá¹ƒsaÃ±ca, khantiÃ±ca avirodhanaá¹ƒ ||

177__._ á¹• 21 ``iccete kusale dhamme, á¹-hite passÄ• mi attani.

tato me jÄ• yate pÄ«ti, sÄ• manassaÃ±canappakaá¹ƒ ||

178__._ á¹• 21 ``sumukho ca acintetvÄ• , visajji pharusaá¹ƒ giraá¹ƒ.

bhÄ• vadosamanaÃ±Ã±Ä• ya, asmÄ• kÄ• yaá¹ƒ vihaá¹…gamo ||

179__._ á¹• 21 ``so kuddho pharusaá¹ƒ vÄ• caá¹ƒ, nicchÄ• resi ayoniso.

yÄ• nasmesu na vijjanti, nayidaá¹ƒ paÃ±Ã±avatÄ• mivÄ• â€™â€™ ti ||

tattha __disvÄ• _ti taá¹ƒ bahuá¹ƒ aggapÄ• nabhojanaá¹ƒ disvÄ• . __pesita_nti Ä• harÄ• pe
__khattadhammÄ• na_nti paá¹-hamakÄ• raá¹‡esu paá¹-isanthÄ• radhammÄ• naá¹ƒ. __tato
kÄ• le ``kacci nu, bhotoâ€™â€™ ti anupaá¹-ipÄ• á¹-iyÄ• pucchi. tÄ• panetÄ• cha gÄ• thÄ
vuttatthÄ• yeva. __anuppÄ«á¸·a_nti kacci raá¹-á¹-havÄ• sino yante ucchuá¹ƒ viya na pÄ«á¸
__akutociupaddava_nti kutoci anupaddavaá¹ƒ. __dhammena samena manusÄ• sasÄ«_ti ka
dhammena samena anusÄ• sasi. __santo_ti sÄ«lÄ• diguá¹‡asaá¹ƒyuttÄ• sappurisÄ• . __ni
chaá¸• á¸• etvÄ• . __nÄ• nÄ• gataá¹ƒ dÄ«gha_nti anÄ• gataá¹ƒ attano jÄ«vitapavattiá¹ƒ ``ka
samavekkhasi, Ä• yusaá¹…khÄ• rÄ• naá¹ƒ parittabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«ti pucchati. __mad
rÅ«pÄ• diÄ• rammaá¹‡e. __na santasÄ«_ti na bhÄ• yasi. idaá¹ƒ vuttaá¹ƒ hoti --- kacci rÅ«pÄ
amatto appamatto hutvÄ• dÄ• nÄ• dÄ«naá¹ƒ kusalÄ• naá¹ƒ katattÄ• paralokaá¹ƒ na bhÄ•

__dasasÅ«_ti dasasu rÄ• jadhammesu. dÄ• nÄ• dÄ«su dasavatthukÄ• cetanÄ• __dÄ• na
__sÄ«laá¹ƒ_ \Ne V 376/, deyyadhammacÄ• go \Ee V 379/ __pariccÄ• go, _ ujubhÄ• vo __a
__maddavaá¹ƒ, _ uposathakammaá¹ƒ __tapo, _ mettÄ• pubbabhÄ• go __akkodho, _ karuá
_ adhivÄ• sanÄ• __khanti, _ avirodho __avirodhanaá¹ƒ. acintetvÄ• _ti mama imaá¹ƒ guá¹‡
__bhÄ• vadosa_nti cittadosaá¹ƒ. __anaÃ±Ã±Ä• yÄ• _ti ajÄ• nitvÄ• . asmÄ• kaÃ±hi cittados
yamesa jÄ• neyya, taá¹ƒ ajÄ• nitvÄ• va pharusaá¹ƒ kakkhaá¸·aá¹ƒ giraá¹ƒ vissajjesi. __ayo
__yÄ• nasmesÅ«_ti yÄ• ni vajjÄ• ni amhesu na vijjanti, tÄ• ni vadati. __nayida_nti tasmÄ• s
paÃ±Ã±avataá¹ƒ iva na hoti, tenesa mama na paá¹‡á¸• ito viya upaá¹-á¹-hÄ• ti.

taá¹ƒ sutvÄ• sumukho ``mayÄ• guá¹‡asampannova rÄ• jÄ• apasÄ• dito, so me kuddho, k
cintetvÄ• Ä• ha ---

180__._ á¹• 21 ``atthi me taá¹ƒ atisÄ• raá¹ƒ, vegena manujÄ• dhipa.

dhataraá¹-á¹-he ca baddhasmiá¹ƒ, dukkhaá¹ƒ me vipulaá¹ƒ ahu ||

181__._ á¹• 21 ``tvaá¹ƒ no pitÄ• va puttÄ• naá¹ƒ, bhÅ«tÄ• naá¹ƒ dharaá¹‡Ä«riva.

asmÄ• kaá¹ƒ adhipannÄ• naá¹ƒ, khamassu rÄ• jakuÃ±jarÄ• â€™â€™ ti ||

tattha __atisÄ• ra_nti pakkhalitaá¹ƒ. __vegenÄ• _ti ahaá¹ƒ etaá¹ƒ kathaá¹ƒ kathento vegen
__dukkha_nti cetasikaá¹ƒ dukkhaá¹ƒ mama vipulaá¹ƒ ahosi, tasmÄ• kodhavasena yaá¹ƒ m
khamatha, mahÄ• rÄ• jÄ• ti. __puttÄ• na_nti tvaá¹ƒ amhÄ• kaá¹ƒ puttÄ• naá¹ƒ pitÄ• viya. _
pÄ• á¹‡abhÅ«tÄ• naá¹ƒ patiá¹-á¹-hÄ• pathavÄ« viya tvaá¹ƒ amhÄ• kaá¹ƒ avassayo. __adh
aparÄ• dhena ajjhotthaá¹-Ä• naá¹ƒ khamassÅ«ti idaá¹ƒ so Ä• sanÄ• oruyha pakkhehi aÃ±j

atha naá¹ƒ rÄ• jÄ• Ä• liá¹…gitvÄ• Ä• dÄ• ya suvaá¹‡á¹‡apÄ«á¹-he nisÄ«dÄ• petvÄ• acca

Ä• ha ---

182__._ á¹• 21 ``etaá¹ƒ te anumodÄ• ma, yaá¹ƒ bhÄ• vaá¹ƒ na nigÅ«hasi.

khilaá¹ƒ pabhindasi pakkhi, ujukosi vihaá¹…gamÄ• â€™â€™ ti ||

tattha \Ne V 377/ __anumodÄ• mÄ• _ti etaá¹ƒ te dosaá¹ƒ khamÄ• ma. __ya_nti yasmÄ• tv
cittapaá¹-icchannabhÄ• vaá¹ƒ na nigÅ«hasi. __khila_nti cittakhilaá¹ƒ cittakhÄ• á¹‡ukaá¹ƒ.

idaÃ±ca pana vatvÄ• rÄ• jÄ• mahÄ• sattassa dhammakathÄ• ya sumukhassa ca ujubhÄ•
pasannÄ• kÄ• ro kÄ• tabboâ€™â€™ ti ubhinnampi tesaá¹ƒ attano rajjasiriá¹ƒ niyyÄ• dento

183__._ á¹• 21 ``yaá¹ƒ kiÃ±ci ratanaá¹ƒ atthi, kÄ• sirÄ• janivesane.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, muttÄ• veá¸·uriyÄ• bahÅ« ||

184__._ á¹• 21 ``maá¹‡ayo \Be V 405/ \Ee V 380/ saá¹…khamuttÄ• ca, vatthakaá¹ƒ haricar

ajinaá¹ƒ dantabhaá¹‡á¸• aÃ±ca, lohaá¹ƒ kÄ• á¸·Ä• yasaá¹ƒ bahuá¹ƒ.

etaá¹ƒ dadÄ• mi vo vittaá¹ƒ, issaraá¹ƒ vissajÄ• mi voâ€™â€™ ti ||

tattha __muttÄ• _ti viddhÄ• viddhamuttÄ• . __maá¹‡ayo_ti maá¹‡ibhaá¹‡á¸• akÄ• ni. __saá
dakkhiá¹‡Ä• vaá¹-á¹-asaá¹…kharatanaÃ±ca Ä• malakavaá¹-á¹-amuttaratanaÃ±ca. __vattha
sukhumakÄ• sikavatthÄ• ni. __ajina_nti ajinamigacammaá¹ƒ. __lohaá¹ƒ kÄ• á¸·Ä• yasa_nti
kÄ• á¸·alohaÃ±ca. __issara_nti kaÃ±canamÄ• lena setacchattena saddhiá¹ƒ dvÄ• dasayoja
rajjaá¹ƒ.

evaÃ±ca pana vatvÄ• ubhopi te setacchattena pÅ«jetvÄ• rajjaá¹ƒ paá¹-icchÄ• pesi. atha r
saddhiá¹ƒ sallapanto Ä• ha ---

185__._ á¹• 21 ``addhÄ• apacitÄ• tyamhÄ• , sakkatÄ• ca rathesabha.

dhammesu vattamÄ• nÄ• naá¹ƒ, tvaá¹ƒ no Ä• cariyo bhava ||

186__._ á¹• 21 ``Ä• cariya manuÃ±Ã±Ä• tÄ• , tayÄ• anumatÄ• mayaá¹ƒ.

taá¹ƒ padakkhiá¹‡ato katvÄ• , Ã±Ä• tiá¹ƒ passemurindamÄ• â€™â€™ ti ||

tattha __dhammesÅ«_ti kusalakammapathadhammesu. __Ä• cariyo_ti tvaá¹ƒ amhehi byatt
hoti, apica dasannaá¹ƒ rÄ• jadhammÄ• naá¹ƒ kathitattÄ• sumukhassa dosaá¹ƒ dassetvÄ•
V 378/ katattÄ• pi tvaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyova, tasmÄ• idÄ• nipi no Ä• cÄ• rasikkhÄ• p
Ä• ha. __passemurindamÄ• _ti passemu arindama.

so tesaá¹ƒ gamanaá¹ƒ anujÄ• ni, bodhisattassapi dhammaá¹ƒ kathentasseva aruá¹‡aá¹ƒ u
pakÄ• sento satthÄ• Ä• ha ---

187__._ á¹• 21 ``sabbarattiá¹ƒ cintayitvÄ• , mantayitvÄ• yathÄ• kathaá¹ƒ.

kÄ• sirÄ• jÄ• anuÃ±Ã±Ä• si, haá¹ƒsÄ• naá¹ƒ pavaruttamaâ€™â€™ nti ||

tattha __yathÄ• katha_nti yaá¹ƒkiÃ±ci atthaá¹ƒ tehi saddhiá¹ƒ cintetabbaá¹ƒ mantetabbaÃ±
cintetvÄ• ca mantetvÄ• cÄ• ti attho. __anuÃ±Ã±Ä• sÄ«_ti gacchathÄ• ti anuÃ±Ã±Ä• si.

evaá¹ƒ \Be V 406/ tena anuÃ±Ã±Ä• to bodhisatto rÄ• jÄ• naá¹ƒ ``appamatto dhammena raj
ovaditvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• pesi. rÄ• jÄ• tesaá¹ƒ kaÃ±canabhÄ• janehi \Ee
madhurodakaÃ±ca upanÄ• metvÄ• niá¹-á¹-hitÄ• hÄ• rakicce gandhamÄ• lÄ• dÄ«hi pÅ«jetv
suvaá¹‡á¹‡acaá¹…koá¹-akena sayaá¹ƒ ukkhipi, khemÄ• devÄ« sumukhaá¹ƒ ukkhipi. atha r
ugghÄ• á¹-etvÄ• sÅ«riyuggamanavelÄ• ya ``gacchatha sÄ• minoâ€™â€™ ti vissajjesuá¹ƒ.
satthÄ• Ä• ha ---

188__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

pekkhato kÄ• sirÄ• jassa, bhavanÄ• te vigÄ• hisuâ€™â€™ nti ||

tattha __vigÄ• hisu_nti Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu.

tesu mahÄ• satto suvaá¹‡á¹‡acaá¹…koá¹-akato uppatitvÄ• Ä• kÄ• se á¹-hatvÄ• ``mÄ• ci
amhÄ• kaá¹ƒ ovÄ• de vatteyyÄ• sÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ samassÄ• setvÄ• sumukhaá
tÄ• nipi kho navuti haá¹ƒsasahassÄ• ni kaÃ±canaguhato nikkhamitvÄ• pabbatatale nisinnÄ
paccuggantvÄ• parivÄ• resuá¹ƒ. te Ã±Ä• tigaá¹‡aparivutÄ• cittakÅ«á¹-atalaá¹ƒ pavisiá¹ƒsu
satthÄ• Ä• ha ---

189__._ á¹• 21 ``te \Ne V 379/ aroge anuppatte, disvÄ• na parame dije.

kekÄ• ti makaruá¹ƒ haá¹ƒsÄ• , puthusaddo ajÄ• yatha ||

190__._ á¹• 21 ``te patÄ«tÄ• pamuttena, bhattunÄ• bhattugÄ• ravÄ• .

samantÄ• parikiriá¹ƒsu, aá¹‡á¸• ajÄ• laddhapaccayÄ• â€™â€™ ti ||

 evaá¹ƒ parivÄ• retvÄ• ca pana te haá¹ƒsÄ• ``kathaá¹ƒ muttosi, mahÄ• rÄ• jÄ• â€™â€™ ti
sumukhaá¹ƒ nissÄ• ya muttabhÄ• vaá¹ƒ saá¹ƒyamarÄ• jaluddaputtehi katakammaÃ±ca kat
haá¹ƒsagaá¹‡Ä• ``sumukho senÄ• pati ca rÄ• jÄ• ca luddaputto ca sukhitÄ• niddukkhÄ•
Ä• haá¹ƒsu. tamatthaá¹ƒ \Ee V 382/ pakÄ• sento satthÄ• Ä• ha ---

191__._ á¹• 21 ``evaá¹ƒ mittavataá¹ƒ atthÄ• , sabbe honti padakkhiá¹‡Ä• .

haá¹ƒsÄ• yathÄ• dhataraá¹-á¹-hÄ• , Ã±Ä• tisaá¹…ghamupÄ• gamuâ€™â€™ nti ||

 taá¹ƒ cÅ«á¸·ahaá¹ƒsajÄ• take vuttatthameva.

 satthÄ• \Be V 407/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pub
attano jÄ«vitaá¹ƒ pariccajÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• luddapu
devÄ«, khemÄ• bhikkhunÄ«, rÄ• jÄ• sÄ• riputto, sumukho Ä• nando, sesaparisÄ• buddha
dhataraá¹-á¹-hahaá¹ƒsarÄ• jÄ• pana ahameva ahosiâ€™â€™ nti.

mahÄ• haá¹ƒsajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [535] 3. sudhÄ• bhojanajÄ• takavaá¹‡á¹‡anÄ•

 __neva kiá¹‡Ä• mi napi vikkiá¹‡Ä• mÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto ekaá¹ƒ dÄ• na
Ä• rabbha kathesi. so kira sÄ• vatthiyaá¹ƒ eko kulaputto hutvÄ• satthu dhammakathaá¹ƒ su
pabbajitvÄ• sÄ«lesu paripÅ«rakÄ• rÄ« dhutaá¹…gaguá¹‡asamannÄ• gato sabrahmacÄ• rÄ
tikkhattuá¹ƒ buddhadhammasaá¹…ghupaá¹-á¹-hÄ• ne appamatto Ä• cÄ• rasampanno dÄ• n
sÄ• raá¹‡Ä«yadhammapÅ«rako attanÄ• laddhaá¹ƒ paá¹-iggÄ• hakesu vijjamÄ• nesu chinn
tasmÄ• \Ne V 380/ tassa dÄ• najjhÄ• sayadÄ• nÄ• bhiratabhÄ• vo bhikkhusaá¹…ghe pÄ• k
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, asuko nÄ• ma
dÄ• nÄ• bhirato attanÄ• laddhaá¹ƒ pasatamattapÄ• nÄ«yampi lobhaá¹ƒ chinditvÄ• sabrah
bodhisattassevassa ajjhÄ• sayoâ€™â€™ ti. satthÄ• taá¹ƒ kathaá¹ƒ dibbÄ• ya sotadhÄ• tuy
nikkhamitvÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â
nÄ• mÄ• â€™â€™ ti vutte ``ayaá¹ƒ, bhikkhave, bhikkhu pubbe adÄ• nasÄ«lo maccharÄ« tia
adÄ• tÄ• ahosi, atha naá¹ƒ ahaá¹ƒ dametvÄ• nibbisevanaá¹ƒ katvÄ• dÄ• naphalaá¹ƒ vaá¹
patiá¹-á¹-hÄ• pesiá¹ƒ, so `pasatamattaá¹ƒ udakampi labhitvÄ• adatvÄ• na pivissÄ• mÄ«â€

aggahesi, tassa phalena dÄ• najjhÄ• sayo dÄ• nÄ• bhirato jÄ• toâ€™â€™ ti vatvÄ• tehi yÄ

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente eko gahapati aá¸• á¸• ho ahosi
athassa rÄ• jÄ• seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si \Be V 408/. so rÄ• japÅ«jito nÄ• garajÄ•
ekadivasaá¹ƒ attano sampattiá¹ƒ oloketvÄ• cintesi --- ``ayaá¹ƒ yaso mayÄ• atÄ«tabhave n
kÄ• yaduccaritÄ• dÄ«ni karontena laddho, sucaritÄ• ni pana \Ee V 383/ pÅ«retvÄ• laddho,
patiá¹-á¹-haá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so raÃ±Ã±o santikaá¹ƒ gantvÄ• ``deva,
asÄ«tikoá¹-idhanaá¹ƒ atthi, taá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vatvÄ• ``na mayhaá¹ƒ tava dha
dhanaá¹ƒ, itopi yadicchasi, taá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``kiá¹ƒ nu, deva, mama dh
labhÄ• mÄ«â€™â€™ ti Ä• ha. atha raÃ±Ã±Ä• ``yathÄ• ruci karohÄ«â€™â€™ ti vutte catÅ«
nivesanadvÄ• re cÄ• ti cha dÄ• nasÄ• lÄ• yo kÄ• retvÄ• devasikaá¹ƒ chasatasahassaparic
pavattesi. so yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ• ``imaá¹ƒ mama dÄ• navaá¹ƒsaá¹ƒ mÄ• up
anusÄ• sitvÄ• jÄ«vitapariyosÄ• ne sakko hutvÄ• nibbatti. puttopissa tatheva dÄ• naá¹ƒ dat
nibbatti, tassa putto sÅ«riyo hutvÄ• nibbatti, tassa putto mÄ• tali hutvÄ• nibbatti, tassa putt
hutvÄ• nibbatti, tassa pana putto chaá¹-á¹-ho seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ laddhÄ• macchariy
asÄ«tikoá¹-ivibhavoyeva. so ``mama pitupitÄ• mahÄ• bÄ• lÄ• ahesuá¹ƒ, dukkhena sambh
chaá¸• á¸• esuá¹ƒ, ahaá¹ƒ pana dhanaá¹ƒ rakkhissÄ• mi, kassaci kiÃ±ci na dassÄ• mÄ«â€™
viddhaá¹ƒsetvÄ• agginÄ• jhÄ• petvÄ• thaddhamaccharÄ« ahosi.

athassa gehadvÄ• re yÄ• cakÄ• sannipatitvÄ• bÄ• hÄ• paggayha, ``mahÄ• seá¹-á¹-hi, m
dÄ• navaá¹ƒsaá¹ƒ nÄ• sayi, dÄ• naá¹ƒ dehÄ«â€™â€™ ti mahÄ• saddena parideviá¹ƒsu. ta
``macchariyakosiyena \Ne V 381/ attano dÄ• navaá¹ƒso upacchinnoâ€™â€™ ti taá¹ƒ garah
nivesanadvÄ• re yÄ• cakÄ• naá¹ƒ Ä• gatÄ• gataá¹-á¹-hÄ• naá¹ƒ nivÄ• retuá¹ƒ Ä• rakkhaá¹
hutvÄ• puna tassa gehadvÄ• raá¹ƒ na olokesuá¹ƒ. so tato paá¹-á¹-hÄ• ya dhanameva saá¹
paribhuÃ±jati, na puttadÄ• rÄ• dÄ«naá¹ƒ deti, kaÃ±jikabilaá¹…gadutiyaá¹ƒ sakuá¹‡á¸• akab
mÅ«laphalamattatantÄ• ni thÅ«lavatthÄ• ni nivÄ• seti, paá¹‡á¹‡achattaá¹ƒ matthake dhÄ• r
jajjararathakena yÄ• ti. iti tassa asappurisassa tattakaá¹ƒ \Ee V 384/ dhanaá¹ƒ sunakhena l
nÄ• á¸·ikeraá¹ƒ viya ahosi.

so \Be V 409/ ekadivasaá¹ƒ rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ gacchanto ``anuseá¹-á¹-hiá¹ƒ Ä• dÄ•
tassa gehaá¹ƒ agamÄ• si. tasmiá¹ƒ khaá¹‡e anuseá¹-á¹-hi puttadhÄ«tÄ• dÄ«hi parivuto
navasappipakkamadhusakkharacuá¹‡á¹‡ehi saá¹…khataá¹ƒ pÄ• yÄ• saá¹ƒ bhuÃ±jamÄ• n
macchariyakosiyaá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• ya ``ehi, mahÄ• seá¹-á¹-hi, imasmiá¹ƒ
pÄ• yÄ• saá¹ƒ bhuÃ±jissÄ• mÄ• â€™â€™ ti Ä• ha. tassa pÄ• yÄ• saá¹ƒ disvÄ• va mukhe k
ahosi, evaá¹ƒ pana cintesi --- ``sacÄ• haá¹ƒ bhuÃ±jissÄ• mi, anuseá¹-á¹-hino mama gehaá¹
paá¹-isakkÄ• ro kÄ• tabbo bhavissati, evaá¹ƒ me dhanaá¹ƒ nassissati, na bhuÃ±jissÄ• mÄ«
punappunaá¹ƒ yÄ• ciyamÄ• nopi ``idÄ• ni me bhuttaá¹ƒ, suhitosmÄ«â€™â€™ ti na icchi. a
pana olokento mukhe saÃ±jÄ• yamÄ• nena kheá¸·ena nisÄ«ditvÄ• tassa bhattakiccÄ• vasÄ

rÄ• janivesanaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ passitvÄ• rÄ• janivesanato otaritvÄ• attano geha
pÄ• yÄ• sataá¹‡hÄ• ya pÄ«á¸·iyamÄ• no cintesi --- ``sacÄ• haá¹ƒ `pÄ• yÄ• saá¹ƒ bhuÃ±jitu
mahÄ• jano bhuÃ±jitukÄ• mo bhavissati, bahÅ« taá¹‡á¸• ulÄ• dayo nassissanti, na kassaci
rattindivaá¹ƒ pÄ• yÄ• sameva cintento vÄ«tinÄ• metvÄ• pi dhananÄ• sanabhayena kassaci
adhivÄ• sesi, anukkamena adhivÄ• setuá¹ƒ asakkonto uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to ah
dhananÄ• sanabhayena akathento aparabhÄ• ge dubbalo hutvÄ• sayanaá¹ƒ upagÅ«hitvÄ•

atha naá¹ƒ bhariyÄ• upagantvÄ• hatthena piá¹-á¹-hiá¹ƒ parimajjamÄ• nÄ• ``kiá¹ƒ te, sÄ•
pucchi. ``taveva sarÄ«re aphÄ• sukaá¹ƒ karohi, mama aphÄ• sukaá¹ƒ natthÄ«â€™â€™ ti. `
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tosi, kiá¹ƒ nu te kÄ• ci cintÄ• atthi, udÄ• hu rÄ• jÄ• te kupit
kato, atha vÄ• pana kÄ• ci taá¹‡hÄ• uppannÄ• â€™â€™ ti? ``Ä• ma, taá¹‡hÄ• me uppan
sÄ• mÄ«â€™â€™ ti? ``kathessÄ• mi, sakkhissasi naá¹ƒ rakkhituâ€™â€™ nti. ``rakkhitabba
rakkhissÄ• mÄ«â€™â€™ ti. evampi \Ee V 385/ dhananÄ• sanabhayena kathetuá¹ƒ na ussa
pÄ«á¸·iyamÄ• no kathesi --- ``bhadde, ahaá¹ƒ ekadivasaá¹ƒ anuseá¹-á¹-hiá¹ƒ navasappima
saá¹…khataá¹ƒ \Ne V 382/ pÄ• yÄ• saá¹ƒ bhuÃ±jantaá¹ƒ disvÄ• tato paá¹-á¹-hÄ• ya tÄ• dis
bhuÃ±jitukÄ• mo jÄ• toâ€™â€™ ti. ``asappurisa, kiá¹ƒ tvaá¹ƒ duggato, sakalamÄ• rÄ• á¹‡a
pÄ• yÄ• saá¹ƒ pacissÄ• mÄ«â€™â€™ ti. athassa sÄ«se daá¹‡á¸• ena paharaá¹‡akÄ• lo \B
kujjhitvÄ• ``jÄ• nÄ• mahaá¹ƒ tava mahaddhanabhÄ• vaá¹ƒ, sace te kulagharÄ• Ä• bhataá
nÄ• garÄ• naá¹ƒ dehÄ«â€™â€™ ti Ä• ha. ``tena hi ekavÄ«thivÄ• sÄ«naá¹ƒ pahonakaá¹ƒ k
``kiá¹ƒ te etehi, attano pana santakaá¹ƒ khÄ• dantÅ«â€™â€™ ti? ``tena hi ito cito ca sattas
pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ te etehÄ«â€™â€™ ti. ``tena hi imasmi
ti. ``kiá¹ƒ te etenÄ• â€™â€™ ti? ``tena hi bandhujanasseva pahonakaá¹ƒ katvÄ• pacÄ• mÄ
etenÄ• â€™â€™ ti? ``tena hi tuyhaÃ±ca mayhaÃ±ca pacÄ• mi sÄ• mÄ«â€™â€™ ti. ``kÄ• s
vaá¹-á¹-atÄ«â€™â€™ ti? ``tena hi ekasseva te pahonakaá¹ƒ katvÄ• pacÄ• mÄ«â€™â€™ t
paci, gehe pana pacante bahÅ« paccÄ• sÄ«santi, mayhaá¹ƒ pana patthaá¹ƒ taá¹‡á¸• ulÄ• r
khÄ«rassa accharaá¹ƒ sakkharÄ• ya karaá¹‡á¸• akaá¹ƒ sappissa karaá¹‡á¸• akaá¹ƒ madhu
dehi, ahaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• tattha pacitvÄ• bhuÃ±jÄ• mÄ«â€™â€™ ti. sÄ• tath
ceá¹-akena gÄ• hÄ• petvÄ• ``gaccha asukaá¹-á¹-hÄ• ne tiá¹-á¹-hÄ• hÄ«â€™â€™ ti taá¹ƒ p
oguá¹‡á¹-hikaá¹ƒ katvÄ• aÃ±Ã±Ä• takavesena tattha gantvÄ• nadÄ«tÄ«re ekasmiá¹ƒ gacc
dÄ• rudakaá¹ƒ Ä• harÄ• petvÄ• ``tvaá¹ƒ gantvÄ• ekasmiá¹ƒ magge á¹-hatvÄ• kaÃ±cideva
dadeyyÄ• si, mayÄ• pakkositakÄ• leva Ä• gaccheyyÄ• sÄ«â€™â€™ ti taá¹ƒ pesetvÄ• agg

tasmiá¹ƒ khaá¹‡e sakko devarÄ• jÄ• dasasahassayojanaá¹ƒ alaá¹…katadevanagaraá¹ƒ, s
386/ suvaá¹‡á¹‡avÄ«thiá¹ƒ, yojanasahassubbedhaá¹ƒ vejayantaá¹ƒ, paÃ±cayojanasatikaá¹
saá¹-á¹-hiyojanaá¹ƒ paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ, paÃ±cayojanÄ• vaá¹-á¹-aá¹ƒ kaÃ±ca
aá¸• á¸• hateyyakoá¹-isaá¹…khÄ• devaccharÄ• , alaá¹…katapaá¹-iyattaá¹ƒ attabhÄ• vanti i
oloketvÄ• ``kiá¹ƒ nu kho katvÄ• mayÄ• ayaá¹ƒ yaso laddhoâ€™â€™ ti cintetvÄ• bÄ• rÄ•
seá¹-á¹-hibhÅ«tena pavattitaá¹ƒ dÄ• naá¹ƒ addasa. tato ``mama puttÄ• dayo kuhiá¹ƒ nibbat

``putto me cando devaputto hutvÄ• nibbatti, tassa putto sÅ«riyo, tassa putto, mÄ• tali, tassa
paÃ±casikhoâ€™â€™ ti sabbesaá¹ƒ nibbattiá¹ƒ disvÄ• ``paÃ±casikhassa putto kÄ«disoâ€™
vaá¹ƒsassa upacchinnabhÄ• vaá¹ƒ passi. athassa etadahosi --- ``ayaá¹ƒ asappuriso macch
paribhuÃ±jati \Be V 411/, na paresaá¹ƒ deti, mama vaá¹ƒso tena upacchinno, kÄ• laá¹ƒ katv
nibbattissati, ovÄ• damassa datvÄ• mama vaá¹ƒsaá¹ƒ patiá¹-á¹-hÄ• petvÄ• etassa imasmi
nibbattanÄ• kÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti. so candÄ• dayo pakkosÄ• petvÄ• ``etha n
macchariyakosiyena amhÄ• kaá¹ƒ vaá¹ƒso upacchinno \Ne V 383/, dÄ• nasÄ• lÄ• jhÄ• pitÄ
paribhuÃ±jati, na paresaá¹ƒ deti, idÄ• ni pana pÄ• yÄ• saá¹ƒ bhuÃ±jitukÄ• mo hutvÄ• `gha
pÄ• yÄ• so dÄ• tabbo bhavissatÄ«â€™ ti araÃ±Ã±aá¹ƒ pavisitvÄ• ekakova pacati, etaá¹ƒ c
jÄ• nÄ• petvÄ• Ä• gamissÄ• ma, apica kho pana amhehi sabbehi ekato yÄ• ciyamÄ• no ta
paá¹-hamaá¹ƒ gantvÄ• pÄ• yÄ• saá¹ƒ yÄ• citvÄ• nisinnakÄ• le tumhe brÄ• hmaá¹‡avaá¹‡
Ä• gantvÄ• yÄ• ceyyÄ• thÄ• â€™â€™ ti vatvÄ• sayaá¹ƒ tÄ• va brÄ• hmaá¹‡avaá¹‡á¹‡ena
kataro bÄ• rÄ• á¹‡asigamanamaggoâ€™â€™ ti pucchi. atha naá¹ƒ macchariyakosiyo ``kiá¹
bÄ• rÄ• á¹‡asimaggampi na jÄ• nÄ• si, kiá¹ƒ ito esi, etto yÄ• hÄ«â€™â€™ ti Ä• ha.

sakko tassa vacanaá¹ƒ sutvÄ• asuá¹‡anto viya ``kiá¹ƒ kathesÄ«â€™â€™ ti taá¹ƒ upagacc
387/, badhira brÄ• hmaá¹‡a, kiá¹ƒ ito esi, purato yÄ• hÄ«â€™â€™ ti viravi. atha naá¹ƒ sakk
viravasi, dhÅ«mo paÃ±Ã±Ä• yati, aggi paÃ±Ã±Ä• yati, pÄ• yÄ• so paccati, brÄ• hmaá¹‡Ä• n
bhavitabbaá¹ƒ, ahampi brÄ• hmaá¹‡Ä• naá¹ƒ bhojanakÄ• le thokaá¹ƒ labhissÄ• mi, kiá¹ƒ m
vatvÄ• ``natthettha brÄ• hmaá¹‡Ä• naá¹ƒ nimantanaá¹ƒ, purato yÄ• hÄ«â€™â€™ ti vutte ``
tava bhojanakÄ• le thokaá¹ƒ labhissÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ so ``ahaá¹ƒ te ek
thokaá¹ƒ idaá¹ƒ mama yÄ• panamattameva, mayÄ• pi cetaá¹ƒ yÄ• citvÄ• va laddhaá¹ƒ, tva
pariyesÄ• hÄ«â€™â€™ ti vatvÄ• bhariyaá¹ƒ yÄ• citvÄ• laddhabhÄ• vaá¹ƒ sandhÄ• yeva v

192__._ á¹• 21 ``neva kiá¹‡Ä• mi napi vikkiá¹‡Ä• mi, na cÄ• pi me sannicayo ca atthi.

sukiccharÅ«paá¹ƒ vatidaá¹ƒ parittaá¹ƒ, patthodano nÄ• lamayaá¹ƒ duvinnaâ€™â€™ nti ||

taá¹ƒ \Be V 412/ sutvÄ• sakko ``ahampi te madhurasaddena ekaá¹ƒ silokaá¹ƒ kathessÄ• m
ti vatvÄ• ``na me tava silokena atthoâ€™â€™ ti tassa vÄ• rentasseva gÄ• thÄ• dvayamÄ•

193__._ á¹• 21 ``appamhÄ• appakaá¹ƒ dajjÄ• , anumajjhato majjhakaá¹ƒ.

bahumhÄ• bahukaá¹ƒ dajjÄ• , adÄ• naá¹ƒ nÅ«papajjati ||

194__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• ruha, nekÄ• sÄ« labhate sukhaâ€™â€™ nti ||

tattha \Ne V 384/ __anumajjhato majjhaka_nti appamattakampi majjhe chetvÄ• dve koá¹-á
koá¹-á¹-hÄ• saá¹ƒ datvÄ• tato avasesato anumajjhatopi puna majjhe chetvÄ• eko koá¹-á¹-h
__adÄ• naá¹ƒ nÅ«papajjatÄ«_ti appaá¹ƒ vÄ• bahuá¹ƒ vÄ• dinnaá¹ƒ hotu, adÄ• naá¹ƒ nÄ•
mahapphalameva.

so \Ee V 388/ tassa vacanaá¹ƒ sutvÄ• ``manÄ• paá¹ƒ te, brÄ• hmaá¹‡a, kathitaá¹ƒ, pÄ• yÄ
labhissasi, nisÄ«dÄ• hÄ«â€™â€™ ti Ä• ha. sakko ekamante nisÄ«di. tasmiá¹ƒ nisinne cand
upasaá¹…kamitvÄ• tatheva kathaá¹ƒ pavattetvÄ• tassa vÄ• rentasseva gÄ• thÄ• dvayamÄ

195__._ á¹• 21 ``moghaÃ±cassa hutaá¹ƒ hoti, moghaÃ±cÄ• pi samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, eko bhuÃ±jati bhojanaá¹ƒ ||

196__._ á¹• 21 taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• ruha, nekÄ• sÄ« labhate sukhaâ€™â€™ nti ||

tattha __samÄ«hita_nti dhanuppÄ• danavÄ«riyaá¹ƒ.

so tassa vacanaá¹ƒ sutvÄ• kicchena kasirena ``tena hi nisÄ«da, thokaá¹ƒ labhissasÄ«â€™
sakkassa santike nisÄ«di. tato sÅ«riyo teneva nayena upasaá¹…kamitvÄ• tatheva kathaá¹ƒ
vÄ• rentasseva gÄ• thÄ• dvayamÄ• ha ---

197__._ á¹• 21 ``saccaÃ±cassa hutaá¹ƒ hoti, saccaÃ±cÄ• pi samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, neko bhuÃ±jati bhojanaá¹ƒ ||

198__._ á¹• 21 ``taá¹ƒ \Be V 413/ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• ruha, nekÄ• sÄ« labhate sukhaâ€™â€™ nti ||

tassapi vacanaá¹ƒ sutvÄ• kicchena kasirena ``tena hi nisÄ«da, thokaá¹ƒ labhissasÄ«â€™â
candassa santike nisÄ«di. atha naá¹ƒ mÄ• tali teneva nayena upasaá¹…kamitvÄ• tatheva k
vÄ• rentasseva imÄ• gÄ• thÄ• abhÄ• si ---

199__._ á¹• 21 ``saraÃ±ca \Ne V 385/ juhati poso, bahukÄ• ya gayÄ• ya ca.

doá¹‡e timbarutitthasmiá¹ƒ, sÄ«ghasote mahÄ• vahe ||

200__._ á¹• 21 ``atra cassa hutaá¹ƒ hoti, atra cassa samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, neko bhuÃ±jati bhojanaá¹ƒ ||

201__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• ruha, nekÄ• sÄ« labhate sukhaâ€™â€™ nti ||

tÄ• saá¹ƒ attho --- yo puriso ``nÄ• gayakkhÄ• dÄ«naá¹ƒ balikammaá¹ƒ karomÄ«â€™â€™ t
samuddasoá¹‡á¸• ipokkharaá¹‡Ä«Ä• dÄ«su yaá¹ƒ kiÃ±ci saraÃ±ca upagantvÄ• juhati, tatth
389/, tathÄ• bahukÄ• ya nadiyÄ• gayÄ• ya pokkharaá¹‡iyÄ• doá¹‡anÄ• make ca timbarur
mahante vÄ• rivahe. __atra cassÄ• _ti yadi atrÄ• pi etesu sarÄ• dÄ«su assa purisassa huta
hoti, saphalaá¹ƒ sukhudrayaá¹ƒ sampajjati. atithismiá¹ƒ yo nisinnasmiá¹ƒ neko bhuÃ±jati bh
vattabbameva natthi, tena taá¹ƒ vadÄ• mi --- kosiya, dÄ• nÄ• ni ca dehi, sayaÃ±ca bhuÃ±ja
dÄ• nÄ• bhiratÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ maggaá¹ƒ abhiruha. na hi ekÄ• sÄ« ekova bhuÄ
labhatÄ«ti.

so tassapi vacanaá¹ƒ sutvÄ• pabbatakÅ«á¹-ena otthaá¹-o viya kicchena kasirena ``tena hi
labhissasÄ«â€™â€™ ti Ä• ha. mÄ• tali gantvÄ• sÅ«riyassa santike nisÄ«di. tato paÃ±casik
upasaá¹…kamitvÄ• tatheva kathaá¹ƒ pavattetvÄ• tassa vÄ• rentasseva gÄ• thÄ• dvayamÄ

202__._ á¹• 21 ``baá¸·isaÃ±hi \Be V 414/ so nigilati, dÄ«ghasuttaá¹ƒ sabandhanaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, eko bhuÃ±jati bhojanaá¹ƒ ||

203__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• ruha, nekÄ• sÄ« labhate sukhaâ€™â€™ nti ||

macchariyakosiyo taá¹ƒ sutvÄ• dukkhavedano nitthunanto ``tena hi nisÄ«da, thokaá¹ƒ labh
paÃ±casikho gantvÄ• mÄ• talissa santike nisÄ«di. iti tesu paÃ±casu brÄ• hmaá¹‡esu \Ne V
pÄ• yÄ• so pacci. atha naá¹ƒ kosiyo uddhanÄ• otÄ• retvÄ• ``tumhÄ• kaá¹ƒ pattÄ• ni Ä• ha
anuá¹-á¹-hÄ• ya yathÄ• nisinnÄ• va hatthe pasÄ• retvÄ• himavantato mÄ• luvapattÄ• ni Ä•
disvÄ• ``tumhÄ• kaá¹ƒ etesu pattesu dÄ• tabbapÄ• yÄ• so natthi, khadirÄ• dÄ«naá¹ƒ pattÄ
Ä• ha. te tÄ• nipi Ä• hariá¹ƒsu. ekekaá¹ƒ pattaá¹ƒ yodhaphalakappamÄ• á¹‡aá¹ƒ ahosi. so s
pÄ• yÄ• saá¹ƒ adÄ• si, sabbantimassa dÄ• nakÄ• lepi ukkhaliyÄ• Å«naá¹ƒ na paÃ±Ã±Ä• y

ukkhaliá¹ƒ gahetvÄ• nisÄ«di. tasmiá¹ƒ khaá¹‡e paÃ±casikho uá¹-á¹-hÄ• ya attabhÄ• vaá¹ƒ
tesaá¹ƒ purato passÄ• vaá¹ƒ karonto agamÄ• si. brÄ• hmaá¹‡Ä• attano pÄ• yÄ• saá¹ƒ patt
hatthapiá¹-á¹-he passÄ• vabindu pati. brÄ• hmaá¹‡Ä• \Ee V 390/ kuá¹‡á¸• ikÄ• hi udakaá¹ƒ
abbhukiritvÄ• bhuÃ±jamÄ• nÄ• viya ahesuá¹ƒ. kosiyo ``mayhampi udakaá¹ƒ detha, hattha
bhuÃ±jissÄ• mÄ«â€™â€™ ti Ä• ha. ``tava udakaá¹ƒ Ä• haritvÄ• hatthaá¹ƒ dhovÄ• â€™â€
pÄ• yÄ• so dinno, mayhaá¹ƒ thokaá¹ƒ udakaá¹ƒ dethÄ• â€™â€™ ti. ``mayaá¹ƒ piá¹‡á¸• apa
na karomÄ• â€™â€™ ti. ``tena hi imaá¹ƒ ukkhaliá¹ƒ oloketha, hatthaá¹ƒ dhovitvÄ• Ä• gami
otari. tasmiá¹ƒ khaá¹‡e sunakho ukkhaliá¹ƒ passÄ• vassa pÅ«resi. so taá¹ƒ passÄ• vaá¹ƒ k
mahantaá¹ƒ daá¹‡á¸• amÄ• dÄ• ya taá¹ƒ tajjento Ä• gacchi. so assÄ• jÄ• nÄ«yamatto hutvÄ
nÄ• nÄ• vaá¹‡á¹‡o ahosi, kÄ• á¸·opi hoti setopi suvaá¹‡á¹‡avaá¹‡á¹‡opi kabaropi uccopi nÄ
nÄ• nÄ• vaá¹‡á¹‡o hutvÄ• macchariyakosiyaá¹ƒ anubandhi. so maraá¹‡abhayabhÄ«to brÄ
uppatitvÄ• Ä• kÄ• se á¹-hitÄ• . so tesaá¹ƒ taá¹ƒ iddhiá¹ƒ disvÄ• gÄ• thamÄ• ha ---

204__._ á¹• 21 ``uá¸·Ä• ravaá¹‡á¹‡Ä• \Be V 415/ vata brÄ• hmaá¹‡Ä• ime, ayaÃ±ca vo su

uccÄ• vacaá¹ƒ vaá¹‡á¹‡anibhaá¹ƒ vikubbati, akkhÄ• tha no brÄ• hmaá¹‡Ä• ke nu tumheâ€

taá¹ƒ sutvÄ• sakko devarÄ• jÄ• ---

205__._ á¹• 21 ``cando ca sÅ«riyo ca ubho idhÄ• gatÄ• , ayaá¹ƒ pana mÄ• tali devasÄ• rat

sakkohamasmi tidasÄ• namindo. eso ca kho paÃ±casikhoti vuccatÄ«â€™â€™ ti ||

gÄ• thaá¹ƒ vatvÄ• tassa yasaá¹ƒ vaá¹‡á¹‡ento gÄ• thamÄ• ha ---

206__._ á¹• 21 ``pÄ• á¹‡issarÄ• \Ne V 387/ mudiá¹…gÄ• ca, murajÄ• lambarÄ• ni ca.

suttamenaá¹ƒ pabodhenti, paá¹-ibuddho ca nandatÄ«â€™â€™ ti ||

so tassa vacanaá¹ƒ sutvÄ• ``sakka, evarÅ«paá¹ƒ dibbasampattiá¹ƒ kinti katvÄ• labhasÄ«â
``adÄ• nasÄ«lÄ• tÄ• va pÄ• padhammÄ• maccharino devalokaá¹ƒ na gacchanti, niraye nib
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207__._ á¹• 21 ``ye \Ee V 391/ kecime maccharino kadariyÄ• , paribhÄ• sakÄ• samaá¹‡ab

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• nirayaá¹ƒ vajantÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• dhamme á¹-hitÄ• naá¹ƒ devalokapaá¹-ilÄ• bhaá¹ƒ dassetuá¹ƒ gÄ

208__._ á¹• 21 ``ye kecime suggatimÄ• samÄ• nÄ• , dhamme á¹-hitÄ• saá¹ƒyame saá¹ƒvib

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• sugatiá¹ƒ vajantÄ«â€™â€™ ti ||

tattha __Ä• samÄ• nÄ• _ti Ä• sÄ«santÄ• . ye keci sugatiá¹ƒ Ä• sÄ«santi, sabbe te saá¹ƒya
dasasÄ«ladhamme saá¹ƒvibhÄ• gasaá¹…khÄ• te dÄ• nadhamme ca á¹-hitÄ• \Be V 416/ hu
dehaá¹ƒ nikkhipitvÄ• tassa kÄ• yassa bhedÄ• sugatiá¹ƒ vajantÄ«ti attho.

evaá¹ƒ vatvÄ• ca pana, ``kosiya, na mayaá¹ƒ tava santike pÄ• yÄ• satthÄ• ya Ä• gatÄ• , k
anukampamÄ• nÄ• Ä• gatÄ• mhÄ• â€™â€™ ti tassa pakÄ• setuá¹ƒ Ä• ha ---

209__._ á¹• 21 ``tvaá¹ƒ nosi Ã±Ä• ti purimÄ• su jÄ• tisu, so maccharÄ« rosako pÄ• padham

taveva atthÄ• ya idhÄ• gatamhÄ• , mÄ• pÄ• padhammo nirayaá¹ƒ gamitthÄ• â€™â€™ ti ||

tattha __so_ti so tvaá¹ƒ. __mÄ• pÄ• padhammo_ti ayaá¹ƒ amhÄ• kaá¹ƒ Ã±Ä• ti pÄ• padha
etadatthaá¹ƒ Ä• gatamhÄ• ti attho.

taá¹ƒ sutvÄ• kosiyo ``atthakÄ• mÄ• kira me, ete maá¹ƒ nirayÄ• uddharitvÄ• sagge patiá¹
ti tuá¹-á¹-hacitto Ä• ha ---

210__._ á¹• 21 ``addhÄ• \Ne V 388/ maá¹ƒ vo hitakÄ• mÄ• , yaá¹ƒ maá¹ƒ samanusÄ• sath

sohaá¹ƒ tathÄ• karissÄ• mi, sabbaá¹ƒ vuttaá¹ƒ hitesibhi ||

211__._ á¹• 21 ``esÄ• hamajjeva uparamÄ• mi, na cÄ• haá¹ƒ kiÃ±ci kareyya pÄ• paá¹ƒ.

na \Ee V 392/ cÄ• pi me kiÃ±ci adeyyamatthi, na cÄ• pidatvÄ• udakaá¹ƒ pivÄ• mi ||

212__._ á¹• 21 ``evaÃ±ca me dadato sabbakÄ• laá¹ƒ, bhogÄ• ime vÄ• sava khÄ«yissanti.

tato ahaá¹ƒ pabbajissÄ• mi sakka, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• nÄ«â€™â€™ ti ||

tattha __ma_nti mama. __vo_ti tumhe. __yaá¹ƒ ma_nti yena maá¹ƒ samanusÄ• satha, tena
__tathÄ• _ti yathÄ• vadatha, tatheva karissÄ• mi. __uparamÄ• mÄ«_ti maccharibhÄ• vato
__adeyyamatthÄ«_ti ito paá¹-á¹-hÄ• ya ca mama Ä• lopato upaá¸• á¸• hampi adeyyaá¹ƒ nÄ
cÄ• pidatvÄ• _ti udakapasatampi \Be V 417/ cÄ• haá¹ƒ labhitvÄ• adatvÄ• na pivissÄ• mi. _

vikkhÄ«yissanti. __yathodhikÄ• nÄ«_ti vatthukÄ• makilesakÄ• mavasena yathÄ• á¹-hitakoá

sakko macchariyakosiyaá¹ƒ dametvÄ• nibbisevanaá¹ƒ katvÄ• dÄ• naphalaá¹ƒ jÄ• nÄ• pet
sÄ«lesu patiá¹-á¹-hÄ• petvÄ• saddhiá¹ƒ tehi devanagarameva gato. macchariyakosiyopi na
rÄ• jÄ• naá¹ƒ anujÄ• nÄ• petvÄ• ``gahitagahitabhÄ• janÄ• ni pÅ«retvÄ• gaá¹‡hantÅ«â€™
datvÄ• tasmiá¹ƒ khÄ«á¹‡e nikkhamma himavantato dakkhiá¹‡apasse gaá¹…gÄ• ya ceva e
paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• pabbajitvÄ• vanamÅ«laphalÄ• hÄ• ro tattha ciraá¹ƒ vihÄ• si, ja
sakkassa Ä• sÄ• saddhÄ• sirÄ« hirÄ«ti catasso dhÄ«taro honti. tÄ• bahuá¹ƒ dibbagandha
udakakÄ«á¸·anatthÄ• ya anotattadahaá¹ƒ gantvÄ• tattha kÄ«á¸·itvÄ• manosilÄ• tale nisÄ«
nÄ• rado nÄ• ma brÄ• hmaá¹‡atÄ• paso tÄ• vatiá¹ƒsabhavanaá¹ƒ divÄ• vihÄ• ratthÄ• ya ga
nandanavanacittalatÄ• vanesu divÄ• vihÄ• raá¹ƒ katvÄ• pÄ• ricchattakapupphaá¹ƒ chattaá
dhÄ• rayamÄ• no manosilÄ• talamatthakena attano vasanaá¹-á¹-hÄ• naá¹ƒ kaÃ±canaguhaá
hatthe taá¹ƒ pupphaá¹ƒ disvÄ• yÄ• ciá¹ƒsu. tamatthaá¹ƒ \Ee V 393/ pakÄ• sento satthÄ• Ä

213__._ á¹• 21 ``naguttame girivare gandhamÄ• dane, modanti tÄ• devavarÄ• bhipÄ• litÄ•

athÄ• gamÄ• isivaro sabbalokagÅ«, supupphitaá¹ƒ dumavarasÄ• khamÄ• diya ||

214__._ á¹• 21 ``suciá¹ƒ \Ne V 389/ sugandhaá¹ƒ tidasehi sakkataá¹ƒ, pupphuttamaá¹ƒ ama

aladdha maccehiva dÄ• navehi vÄ• , aÃ±Ã±atra devehi tadÄ• rahaá¹ƒ hidaá¹ƒ ||

215__._ á¹• 21 ``tato \Be V 418/ catasso kanakattacÅ«pamÄ• , uá¹-á¹-hÄ• ya nÄ• riyo pama

Ä• sÄ• ca saddhÄ• ca sirÄ« tato hirÄ«, iccabravuá¹ƒ nÄ• radadeva brÄ• hmaá¹‡aá¹ƒ ||

216__._ á¹• 21 ``sace anuddiá¹-á¹-haá¹ƒ tayÄ• mahÄ• muni, pupphaá¹ƒ imaá¹ƒ pÄ• richatt

dadÄ• hi no sabbÄ• gati te ijjhatu, tuvampi no hohi yatheva vÄ• savo ||

217__._ á¹• 21 ``taá¹ƒ yÄ• camÄ• nÄ• bhisamekkha nÄ• rado, iccabravÄ« saá¹ƒkalahaá¹ƒ

na mayhamatthatthi imehi koci naá¹ƒ, yÄ• yeva vo seyyasi sÄ• piá¸·andhathÄ• â€™â€™ ti

tattha __girivare_ti purimassa vevacanaá¹ƒ. __devavarÄ• bhipÄ• litÄ• _ti sakkena rakkhitÄ
devaloke ca manussaloke ca sabbattha gamanasamattho. __dumavarasÄ• khamÄ• diyÄ• _
dumavarasÄ• khanti laddhanÄ• maá¹ƒ pupphaá¹ƒ gahetvÄ• . __sakkata_nti katasakkÄ• raá
sandhÄ• ya vuttaá¹ƒ. __aÃ±Ã±atra devehÄ«_ti á¹-hapetvÄ• deve ca iddhimante ca aÃ±Ã±e

yakkhÄ• dÄ«hi vÄ• aladdhaá¹ƒ. __tadÄ• rahaá¹ƒ hida_nti tesaá¹ƒyeva hi taá¹ƒ arahaá¹ƒ ar
__kanakattacÅ«pamÄ• _ti kanakÅ«pamÄ• tacÄ• . __uá¹-á¹-hÄ• yÄ• _ti ayyo mÄ• lÄ• gand
pupphaá¹ƒ na piá¸·andhissati, ekasmiá¹ƒ padese chaá¸• á¸• essati, etha taá¹ƒ yÄ• citvÄ• p
piá¸·andhissÄ• mÄ• ti hatthe pasÄ• retvÄ• yÄ• camÄ• nÄ• ekappahÄ• reneva uá¹-á¹-hahit
pamadÄ• naá¹ƒ uttamÄ• . __muni_nti isiá¹ƒ.

__anuddiá¹-á¹-ha_nti ``asukassa nÄ• ma dassÄ• mÄ«â€™â€™ ti na uddiá¹-á¹-haá¹ƒ. __sab
sabbÄ• te cittagati ijjhatu, patthitapatthitassa \Ee V 394/ lÄ• bhÄ« hohÄ«ti tassa thulimaá¹…
__yatheva vÄ• savo_ti yathÄ• amhÄ• kaá¹ƒ pitÄ• vÄ• savo icchiticchitaá¹ƒ deti, tatheva no
__ta_nti taá¹ƒ pupphaá¹ƒ. __abhisamekkhÄ• _ti disvÄ• . __saá¹ƒkalaha_nti nÄ• nÄ• gÄ• ha
kathaá¹ƒ udÄ«rayi. __imehÄ«_ti imehi pupphehi nÄ• ma mayhaá¹ƒ attho natthi, paá¹-ivirato
mÄ• lÄ• dhÄ• raá¹‡atoti dÄ«peti. __yÄ• yeva vo seyyasÄ«_ti yÄ• tumhÄ• kaá¹ƒ antare jeá¹
piá¸·andhathÄ• _ti sÄ• etaá¹ƒ piá¸·andhatÅ«ti attho.

tÄ• \Ne V 390/ catassopi tassa vacanaá¹ƒ sutvÄ• gÄ• thamÄ• haá¹ƒsu ---

218__._ á¹• 21 ``tvaá¹ƒ nottamevÄ• bhisamekkha nÄ• rada, yassicchasi tassÄ• anuppaved

yassÄ• hi no nÄ• rada tvaá¹ƒ padassasi, sÄ• yeva no hehiti seá¹-á¹-hasammatÄ• â€™â€™

tattha __tvaá¹ƒ nottamevÄ• _ti uttamamahÄ• muni tvameva no upadhÄ• rehi. tÄ• saá¹ƒ vad
Ä• lapanto gÄ• thamÄ• ha ---

219__._ á¹• 21 ``akallametaá¹ƒ vacanaá¹ƒ sugatte, ko brÄ• hmaá¹‡o saá¹ƒkalahaá¹ƒ udÄ«r

gantvÄ• na bhÅ«tÄ• dhipameva pucchatha, sace na jÄ• nÄ• tha idhuttamÄ• dhameâ€™â€™

tassattho --- bhadde sugatte, idaá¹ƒ tumhehi vuttaá¹ƒ vacanaá¹ƒ mama ayuttaá¹ƒ, evaÃ±hi
ekaá¹ƒ seá¹-á¹-haá¹ƒ, sesÄ• hÄ«nÄ• karontena kalaho vaá¸• á¸• hito bhavissati, ko bÄ• hi
kalahaá¹ƒ udÄ«raye vaá¸• á¸• heyya. evarÅ«passa hi kalahavaá¸• á¸• hanaá¹ƒ nÄ• ma ayut
attano pitaraá¹ƒ bhÅ«tÄ• dhipaá¹ƒ sakkameva pucchatha, sace attano uttamaá¹ƒ adhamaÃ

tato satthÄ• gÄ• thamÄ• ha ---

220__._ á¹• 21 ``tÄ• nÄ• radena paramappakopitÄ• , udÄ«ritÄ• vaá¹‡á¹‡amadena mattÄ•

sakÄ• se gantvÄ• na sahassacakkhuno, pucchiá¹ƒsu bhÅ«tÄ• dhipaá¹ƒ kÄ• nu seyyasÄ«â

tattha \Be V 420/ __paramappakopitÄ• _ti pupphaá¹ƒ adadantena ativiya kopitÄ• tassa kup
__udÄ«ritÄ• _ti ``bhÅ«tÄ• dhipameva pucchathÄ• â€™â€™ ti vuttÄ• . __sahassacakkhuno_
gantvÄ• . __kÄ• nÅ«_ti amhÄ• kaá¹ƒ antare katamÄ• uttamÄ• ti pucchiá¹ƒsu.

evaá¹ƒ \Ee V 395/ pucchitvÄ• á¹-hitÄ• ---

221__._ á¹• 21 ``tÄ• disvÄ• Ä• yattamanÄ• purindado, iccabravÄ« devavaro kataÃ±jalÄ«.

sabbÄ• va vo hotha sugatte sÄ• disÄ«, koneva bhadde kalahaá¹ƒ udÄ«rayÄ«â€™â€™ ti ||

tattha \Ne V 391/ __tÄ• disvÄ• _ti, bhikkhave, catassopi attano santikaá¹ƒ Ä• gatÄ• disvÄ
ussukkamanÄ• byÄ• vaá¹-acittÄ• . __kataÃ±jalÄ«_ti namassamÄ• nÄ• hi devatÄ• hi pagga
sabbÄ• va tumhe sÄ• disiyo. __ko nevÄ• _ti ko nu evaá¹ƒ. __kalahaá¹ƒ udÄ«rayÄ«_ti idaá¹
viggahaá¹ƒ kathesi vaá¸• á¸• hesi.

athassa tÄ• kathayamÄ• nÄ• gÄ• thamÄ• haá¹ƒsu ---

222__._ á¹• 21 ``yo sabbalokaccarito mahÄ• muni, dhamme á¹-hito nÄ• rado saccanikkamo

so nobravi girivare gandhamÄ• dane, gantvÄ• na bhÅ«tÄ• dhipameva pucchatha.

sace na jÄ• nÄ• tha idhuttamÄ• dhamaâ€™â€™ nti ||

tattha __saccanikkamo_ti tathaparakkamo.

taá¹ƒ sutvÄ• sakko ``imÄ• catassopi mayhaá¹ƒ dhÄ«tarova, sacÄ• haá¹ƒ `etÄ• su ekÄ• g
ti vakkhÄ• mi, sesÄ• kujjhissanti, na sakkÄ• ayaá¹ƒ aá¸• á¸• o vinicchinituá¹ƒ, imÄ• himav
santikaá¹ƒ pesesÄ• mi, so etÄ• saá¹ƒ aá¸• á¸• aá¹ƒ vinicchinissatÄ«â€™â€™ ti cintetvÄ• ``
aá¸• á¸• aá¹ƒ na vinicchinissÄ• mi, himavante kosiyo nÄ• ma tÄ• paso atthi, tassÄ• haá¹ƒ a
pesessÄ• mi, so parassa adatvÄ• na bhuÃ±jati, dadanto \Be V 421/ ca vicinitvÄ• guá¹‡ava
tumhesu tassa hatthato bhattaá¹ƒ labhissati, sÄ• uttamÄ• bhavissatÄ«â€™â€™ ti Ä• cikkh

223__._ á¹• 21 ``asu brahÄ• raÃ±Ã±acaro mahÄ• muni, nÄ• datvÄ• bhattaá¹ƒ varagatte bh

viceyya dÄ• nÄ• ni dadÄ• ti kosiyo,

yassÄ• hi so dassati sÄ• va seyyasÄ«â€™â€™ ti ||

tattha \Ee V 396/ __brahÄ• raÃ±Ã±adharo_ti mahÄ• araÃ±Ã±avÄ• sÄ«.

iti so tÄ• pasassa santikaá¹ƒ pesetvÄ• mÄ• taliá¹ƒ pakkosÄ• petvÄ• tassa santikaá¹ƒ pes
gÄ• thamÄ• ha ---

224__._ á¹• 21 ``asÅ« \Ne V 392/ hi yo sammati dakkhiá¹‡aá¹ƒ disaá¹ƒ, gaá¹…gÄ• ya tÄ«re

sa kosiyo dullabhapÄ• nabhojano, tassa sudhaá¹ƒ pÄ• paya devasÄ• rathÄ«â€™â€™ ti ||

tattha __sammatÄ«_ti vasati. __dakkhiá¹‡a_nti himavantassa dakkhiá¹‡Ä• ya disÄ• ya. __p

tato satthÄ• Ä• ha ---

225__._ á¹• 21 ``sa mÄ• talÄ« devavarena pesito, sahassayuttaá¹ƒ abhiruyha sandanaá¹ƒ.

sukhippameva upagamma assamaá¹ƒ, adissamÄ• no munino sudhaá¹ƒ adÄ• â€™â€™ ti ||

tattha __adissamÄ• no_ti, bhikkhave, so mÄ• tali devarÄ• jassa vacanaá¹ƒ sampaá¹-icchitv
gantvÄ• adissamÄ• nakÄ• yo hutvÄ• tassa sudhaá¹ƒ adÄ• si, dadamÄ• no ca rattiá¹ƒ padh
paccÅ«sasamaye aggiá¹ƒ paricaritvÄ• vibhÄ• tÄ• ya rattiyÄ• udentaá¹ƒ sÅ«riyaá¹ƒ namas
hatthe sudhÄ• bhojanapÄ• tiá¹ƒ á¹-hapesi.

kosiyo \Be V 422/ taá¹ƒ gahetvÄ• á¹-hitakova gÄ• thÄ• dvayamÄ• ha ---

226__._ á¹• 21 ``udaggihuttaá¹ƒ upatiá¹-á¹-hato hi me, pabhaá¹…karaá¹ƒ lokatamonudutta

sabbÄ• ni bhÅ«tÄ• ni adhicca vÄ• savo.

ko neva me pÄ• á¹‡isu kiá¹ƒ sudhodahi ||

227__._ á¹• 21 ``saá¹…khÅ«pamaá¹ƒ setamatulyadassanaá¹ƒ, suciá¹ƒ sugandhaá¹ƒ piyarÅ

adiá¹-á¹-hapubbaá¹ƒ mama jÄ• tu cakkhubhi, kÄ• devatÄ• pÄ• á¹‡isu kiá¹ƒ sudhodahÄ«â€

tattha __udaggihutta_nti udakaaggihuttaá¹ƒ paricaritvÄ• aggisÄ• lato nikkhamma paá¹‡á¹‡
pabhaá¹…karaá¹ƒ lokatamonudaá¹ƒ uttamaá¹ƒ Ä• diccaá¹ƒ upatiá¹-á¹-hato mama sabbÄ• n
atikkamitvÄ• vattamÄ• no vÄ• savo nu kho evaá¹ƒ mama pÄ• á¹‡Ä«su kiá¹ƒ sudhaá¹ƒ kiá¹
``saá¹…khÅ«pamaâ€™â€™ ntiÄ• dÄ«hi á¹-hitakova sudhaá¹ƒ vaá¹‡á¹‡eti.

tato \Ee V 397/ mÄ• tali Ä• ha ---

228__._ á¹• 21 ``ahaá¹ƒ \Ne V 393/ mahindena mahesi pesito, sudhÄ• bhihÄ• siá¹ƒ turito m

jÄ• nÄ• si maá¹ƒ mÄ• tali devasÄ• rathi, bhuÃ±jassu bhattuttama mÄ• bhivÄ• rayi ||

229__._ á¹• 21 ``bhuttÄ• ca sÄ• dvÄ• dasa hanti pÄ• pake, khudaá¹ƒ pipÄ• saá¹ƒ aratiá¹ƒ

kodhÅ«panÄ• haÃ±ca vivÄ• dapesuá¹‡aá¹ƒ, sÄ«tuá¹‡ha tandiÃ±ca rasuttamaá¹ƒ idaâ€™â€

tattha __sudhÄ• bhihÄ• si_nti imaá¹ƒ sudhÄ• bhojanaá¹ƒ tuyhaá¹ƒ abhihariá¹ƒ. __jÄ• nÄ• s
tvaá¹ƒ, ahaá¹ƒ mÄ• tali nÄ• ma devasÄ• rathÄ«ti attho. __mÄ• bhivÄ• rayÄ«_ti na bhuÃ±jÄ
bhuÃ±ja mÄ• papaÃ±ca kari. __pÄ• pake_ti ayaÃ±hi \Be V 423/ sudhÄ• bhuttÄ• dvÄ• das
__khuda_nti paá¹-hamaá¹ƒ tÄ• va chÄ• tabhÄ• vaá¹ƒ hanati, dutiyaá¹ƒ pÄ• nÄ«yapipÄ• saá
ukkaá¹‡á¹-hitaá¹ƒ, catutthaá¹ƒ kÄ• yadarathaá¹ƒ, paÃ±camaá¹ƒ kilantabhÄ• vaá¹ƒ, chaá¹-á
sattamaá¹ƒ upanÄ• haá¹ƒ, aá¹-á¹-hamaá¹ƒ vivÄ• daá¹ƒ, navamaá¹ƒ pesuá¹‡aá¹ƒ, dasamaá
uá¹‡haá¹ƒ, dvÄ• dasamaá¹ƒ tandiá¹ƒ Ä• lasiyabhÄ• vaá¹ƒ, idaá¹ƒ rasuttamaá¹ƒ uttamarasa
dvÄ• dasa pÄ• padhamme hanati.

taá¹ƒ sutvÄ• kosiyo attano vatasamÄ• dÄ• naá¹ƒ Ä• vikaronto ---

230__._ á¹• 21 ``na kappatÄ« mÄ• tali mayha bhuÃ±jituá¹ƒ, pubbe adatvÄ• iti me vatuttam

na cÄ• pi ekÄ• snamariyapÅ«jitaá¹ƒ, asaá¹ƒvibhÄ• gÄ« ca sukhaá¹ƒ na vindatÄ«â€™â€™ t

gÄ• thaá¹ƒ vatvÄ• , ``bhante, tumhehi parassa adatvÄ• bhojane kaá¹ƒ dosaá¹ƒ disvÄ• idaa
samÄ• dinnaâ€™â€™ nti mÄ• talinÄ• puá¹-á¹-ho Ä• ha ---

231__._ á¹• 21 ``thÄ«ghÄ• takÄ• ye cime pÄ• radÄ• rikÄ• , mittadduno ye ca sapanti subba

sabbe ca te maccharipaÃ±camÄ• dhamÄ• , tasmÄ• adatvÄ• udakampi nÄ• sniye ||

232__._ á¹• 21 ``sohitthiyÄ• \Ee V 398/ vÄ• purisassa vÄ• pana, dassÄ• mi dÄ• naá¹ƒ vid

saddhÄ• vadaÃ±Ã±Å« idha vÄ«tamaccharÄ• , bhavanti hete sucisaccasammatÄ• â€™â€™

tattha __pubbe_ti paá¹-hamaá¹ƒ adatvÄ• , atha vÄ• iti me pubbe vatuttamaá¹ƒ idaá¹ƒ pubb

samÄ• dinnanti dasseti. __na cÄ• pi ekÄ• snamariyapÅ«jita_nti ekakassa asanaá¹ƒ na ariye
394/ pÅ«jitaá¹ƒ. __sukha_nti dibbamÄ• nusikaá¹ƒ sukhaá¹ƒ na labhati. __thÄ«ghÄ• takÄ• _
cime_ti ye ca ime. __sapantÄ«_ti akkosanti. __subbate_ti dhammikasamaá¹‡abrÄ• hmaá¹‡
maccharÄ« paÃ±camo etesanti maccharipaÃ±camÄ• . __adhamÄ• _ti ime paÃ±ca adhamÄ
ahaá¹ƒ paÃ±camaadhamabhÄ• vabhayena adatvÄ• udakampi __nÄ• sniye_ na \Be V 424/
vataá¹ƒ samÄ• diyiá¹ƒ. __sohitthiyÄ• vÄ• _ti so ahaá¹ƒ itthiyÄ• vÄ• . __vidusampavaá¹‡á¹
paá¹‡á¸• itehi buddhÄ• dÄ«hi vaá¹‡á¹‡itaá¹ƒ. __sucisaccasammatÄ• _ti ete okappaniyasad
vadaÃ±Ã±Å« vÄ«tamaccharÄ• purisÄ• sucÄ« ceva uttamasammatÄ• ca hontÄ«ti attho.

taá¹ƒ sutvÄ• mÄ• tali dissamÄ• nakÄ• yena aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e tÄ• catasso c
aá¹-á¹-haá¹ƒsu, sirÄ« pÄ• cÄ«nadisÄ• ya aá¹-á¹-hÄ• si, Ä• sÄ• dakkhiá¹‡adisÄ• ya, saddhÄ
uttaradisÄ• ya. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

233__._ á¹• 21 ``ato matÄ• devavarena pesitÄ• , kaÃ±Ã±Ä• catasso kanakattacÅ«pamÄ•

Ä• sÄ• ca saddhÄ• ca sirÄ« tato hirÄ«, taá¹ƒ assamaá¹ƒ Ä• gamu yattha kosiyo ||

234__._ á¹• 21 ``tÄ• disvÄ• sabbo paramappamodito, subhena vaá¹‡á¹‡ena sikhÄ• rivagg

kaÃ±Ã±Ä• catasso caturo catuddisÄ• , iccabravÄ« mÄ• talino ca sammukhÄ• ||

235__._ á¹• 21 ``purimaá¹ƒ disaá¹ƒ kÄ• tvaá¹ƒ pabhÄ• si devate, alaá¹…katÄ• tÄ• ravarÄ•

pucchÄ• mi taá¹ƒ kaÃ±canavelliviggahe, Ä• cikkha me tvaá¹ƒ katamÄ• si devatÄ• ||

236__._ á¹• 21 ``sirÄ• ha \Ee V 399/ devÄ« manujehi pÅ«jitÄ• , apÄ• pasattÅ«panisevinÄ«

sudhÄ• vivÄ• dena tavantimÄ• gatÄ• , taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jaya ||

237__._ á¹• 21 ``yassÄ• hamicchÄ• mi sudhaá¹ƒ mahÄ• muni, so sabbakÄ• mehi naro pam

sirÄ«ti maá¹ƒ jÄ• nahi jÅ«hatuttama, taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jayÄ• â€™

tattha \Be V 425/ __ato_ti tato. __matÄ• _ti anumatÄ• , atha devavarena anumatÄ• ceva p
__sabbo paramappamodito_ti anavaseso hutvÄ• atipamodito. ``sÄ• maâ€™â€™ ntipi pÄ•
sÄ• maá¹ƒ disvÄ• ti attho. __caturo_ti caturÄ• . ayameva vÄ• pÄ• á¹-ho, cÄ• turiyena sama
__tÄ• ravarÄ• _ti tÄ• rakÄ• naá¹ƒ varÄ• . __kaÃ±canavelliviggahe_ti kaÃ±canarÅ«pasadisa
ahaá¹ƒ. __tavantimÄ• gatÄ• _ti tava santikaá¹ƒ Ä• gatÄ• . __bhÄ• jayÄ• _ti yathÄ• maá¹ƒ s

karohi, sudhaá¹ƒ me dehÄ«ti attho. __jÄ• nahÄ«_ti jÄ• na. __jÅ«hatuttamÄ• _ti aggiá¹ƒ juha

taá¹ƒ sutvÄ• kosiyo Ä• ha ---

238__._ á¹• 21 ``sippena vijjÄ• caraá¹‡ena buddhiyÄ• , narÄ• upetÄ• paguá¹‡Ä• sakamm

tayÄ• vihÄ«nÄ• na labhanti kiÃ±canaá¹ƒ, tayidaá¹ƒ na sÄ• dhu yadidaá¹ƒ tayÄ• kataá¹ƒ ||

239__._ á¹• 21 ``passÄ• mi posaá¹ƒ alasaá¹ƒ mahagghasaá¹ƒ, sudukkulÄ«nampi arÅ«pima

tayÄ• nugutto siri jÄ• timÄ• mapi, peseti dÄ• saá¹ƒ viya bhogavÄ• sukhÄ« ||

240__._ á¹• 21 ``taá¹ƒ taá¹ƒ asaccaá¹ƒ avibhajjaseviniá¹ƒ, jÄ• nÄ• mi mÅ«á¸·haá¹ƒ vidurÄ•

na tÄ• disÄ« arahati Ä• sanÅ«dakaá¹ƒ, kuto sudhÄ• gaccha na mayha ruccasÄ«â€™â€™

tattha __sippenÄ• _ti hatthiassarathadhanusippÄ• dinÄ• . __vijjÄ• caraá¹‡enÄ• _ti vedattay
ceva sÄ«lena ca. __paguá¹‡Ä• sakammunÄ• _ti attano purisakÄ• rena padhÄ• naguá¹‡asa
kiÃ±ci appamattakampi yasaá¹ƒ vÄ• sukhaá¹ƒ vÄ• na labhanti. __yadida_nti yaá¹ƒ etaá¹ƒ
\Be V 426/ uggaá¹‡hitvÄ• carantÄ• naá¹ƒ \Ee V 400/ tayÄ• vekallaá¹ƒ kataá¹ƒ, taá¹ƒ te na
virÅ«paá¹ƒ. __tayÄ• nugutto_ti tayÄ• anurakkhito. __jÄ• timÄ• mapÄ«_ti jÄ• tisampannamp
sippavijjÄ• caraá¹‡abuddhikammehi sampannampi. __pesetÄ«_ti pesanakÄ• rakaá¹ƒ karoti
taá¹ƒ. __asacca_nti sabhÄ• vasaá¹…khÄ• te sacce avattanatÄ• ya asaccaá¹ƒ uttamabhÄ• v
__avibhajjasevini_nti avibhajitvÄ• yuttÄ• yuttaá¹ƒ ajÄ• nitvÄ• sippÄ• disampannepi itarepi
__vidurÄ• nupÄ• tini_nti paá¹‡á¸• itÄ• nupÄ• tiniá¹ƒ paá¹‡á¸• ite pÄ• tetvÄ• pothetvÄ• vihe
__kuto sudhÄ• _ti tÄ• disÄ• ya nigguá¹‡Ä• ya kuto sudhÄ• bhojanaá¹ƒ, na me ruccasi, gacc

sÄ• tena paá¹-ikkhittÄ• tatthevantaradhÄ• yi. tato so Ä• sÄ• ya saddhiá¹ƒ sallapanto Ä• ha

241__._ á¹• 21 ``kÄ• \Ne V 396/ sukkadÄ• á¹-hÄ• paá¹-imukkakuá¹‡á¸• alÄ• , cittaá¹…gad
kambuvimaá¹-á¹-hadhÄ• rinÄ«.

osittavaá¹‡á¹‡aá¹ƒ paridayha sobhasi, kusaggirattaá¹ƒ apiá¸·ayha maÃ±jariá¹ƒ ||

242__._ á¹• 21 ``migÄ«va bhantÄ• saracÄ• padhÄ• rinÄ• , virÄ• dhitÄ• mandamiva udikkh

ko te dutÄ«yo ida mandalocane, na bhÄ• yasi ekikÄ• kÄ• nane vaneâ€™â€™ ti ||

tattha __cittaá¹…gadÄ• _ti citrehi aá¹…gadehi samannÄ• gatÄ• . __kambuvimaá¹-á¹-hadhÄ
karaá¹‡apariniá¹-á¹-hitena vimaá¹-á¹-hasuvaá¹‡á¹‡Ä• laá¹…kÄ• radhÄ• rinÄ«. __osittavaá¹‡
avasittaudakadhÄ• ravaá¹‡á¹‡aá¹ƒ dibbadukÅ«laá¹ƒ. __paridayhÄ• _ti nivÄ• setvÄ• ceva p
__kusaggiratta_nti kusatiá¹‡aggisikhÄ• vaá¹‡á¹‡aá¹ƒ. __apiá¸·ayha maÃ±jari_nti sapallavaá
kaá¹‡á¹‡e piá¸·andhitvÄ• ti vuttaá¹ƒ hoti. __saracÄ• padhÄ• rinÄ• _ti luddena. __virÄ• dhitÄ
__mandamivÄ• _ti yathÄ• sÄ• migÄ« bhÄ«tÄ• vanantare á¹-hatvÄ• taá¹ƒ mandaá¹ƒ man

tato \Be V 427/ Ä• sÄ• Ä• ha ---

243__._ á¹• 21 ``na me dutÄ«yo idha matthi kosiya, masakkasÄ• rappabhavamhi devatÄ• .

Ä• sÄ• sudhÄ• sÄ• ya tavantimÄ• gatÄ• , taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jayÄ

tattha __masakkasÄ• rappabhavÄ• _ti tÄ• vatiá¹ƒsabhavane sambhavÄ• .

taá¹ƒ \Ee V 401/ sutvÄ• kosiyo ``tvaá¹ƒ kira yo te ruccati, tassa Ä• sÄ• phalanipphÄ• dane
na ruccati, tassa na desi, natthi tayÄ• samÄ• patthitatthavinÄ• sikÄ• â€™â€™ ti dÄ«pento

244__._ á¹• 21 ``Ä• sÄ• ya yanti vÄ• á¹‡ijÄ• dhanesino, nÄ• vaá¹ƒ samÄ• ruyha parenti aá

te tattha sÄ«danti athopi ekadÄ• , jÄ«nÄ• dhanÄ• enti vinaá¹-á¹-hapÄ• bhatÄ• ||

245__._ á¹• 21 ``Ä• sÄ• ya khettÄ• ni kasanti kassakÄ• , vapanti bÄ«jÄ• ni karontupÄ• yasc

Ä«tÄ«nipÄ• tena avuá¹-á¹-hitÄ• ya vÄ• , na kiÃ±ci vindanti tato phalÄ• gamaá¹ƒ ||

246__._ á¹• 21 ``athattakÄ• rÄ• ni \Ne V 397/ karonti bhattusu, Ä• saá¹ƒ purakkhatvÄ• narÄ

te bhatturatthÄ• atigÄ• á¸·hitÄ• puna, disÄ• panassanti aladdha kiÃ±canaá¹ƒ ||

247__._ á¹• 21 ``hitvÄ• na dhaÃ±Ã±aÃ±ca dhanaÃ±ca Ã±Ä• take, Ä• sÄ• ya saggÄ• dhima

tapanti lÅ«khampi tapaá¹ƒ cirantaraá¹ƒ, kumaggamÄ• ruyha parenti duggatiá¹ƒ ||

248__._ á¹• 21 ``Ä• sÄ• \Be V 428/ visaá¹ƒvÄ• dikasammatÄ• ime, Ä• se sudhÄ• saá¹ƒ vi

na tÄ• disÄ« arahati Ä• sanÅ«dakaá¹ƒ, kuto sudhÄ• gaccha na mayha ruccasÄ«â€™â€™

tattha __parentÄ«_ti pakkhandanti. __jÄ«nÄ• dhanÄ• _ti jÄ«nadhanÄ• . iti tava vasena eke
vipajjanti, natthi tayÄ• sadisÄ• pÄ• padhammÄ• ti vadati. __karontupÄ• yaso_ti taá¹ƒ taá¹ƒ
karonti. __Ä«tÄ«nipÄ• tenÄ• _ti visamavÄ• tamÅ«sikasalabhasukapÄ• á¹‡akasetaá¹-á¹-hika
sassupaddavÄ• naá¹ƒ aÃ±Ã±ataranipÄ• tena vÄ• . __tato_ti tato sassato te kiÃ±ci phalaá¹ƒ
Ä• sacchedanakammaá¹ƒ tvameva karosÄ«ti vadati. __athattakÄ• rÄ• nÄ«_ti yuddhabhÅ«m
purakkhatvÄ• _ti issariyÄ• saá¹ƒ purato katvÄ• . __bhatturatthÄ• _ti sÄ• mino atthÄ• ya. __
paccatthikehi atipÄ«á¸·itÄ• viluttasÄ• pateyyÄ• ddhastasenavÄ• hanÄ• hutvÄ• . __panass
__aladdha kiÃ±cana_nti kiÃ±ci issariyaá¹ƒ alabhitvÄ• \Ee V 402/. iti etesampi issariyÄ• lÄ•
karosÄ«ti vadati. __saggÄ• dhimanÄ• _ti saggaá¹ƒ adhigantumanÄ• . __lÅ«kha_nti nirojaá¹
kÄ• yakilamathaá¹ƒ. __cirantara_nti cirakÄ• laá¹ƒ. __Ä• sÄ• visaá¹ƒvÄ• dikasammatÄ• im
saggÄ• sÄ• ya duggatiá¹ƒ gacchanti, tasmÄ• tvaá¹ƒ Ä• sÄ• nÄ• ma visaá¹ƒvÄ• dikasamm
saá¹…khaá¹ƒ gatÄ• . __Ä• se_ti taá¹ƒ Ä• lapati.

sÄ• pi tena paá¹-ikkhittÄ• antaradhÄ• yi. tato saddhÄ• ya saddhiá¹ƒ sallapanto gÄ• thamÄ

249__._ á¹• 21 ``daddallamÄ• nÄ• yasasÄ• yasassinÄ«, jighaÃ±Ã±anÄ• mavhayanaá¹ƒ di

pucchÄ• mi taá¹ƒ kaÃ±canavelliviggahe, Ä• cikkha me tvaá¹ƒ katamÄ• si devateâ€™â€™ ti

tattha __daddallamÄ• nÄ• _ti jalamÄ• nÄ• . __jighaÃ±Ã±anÄ• mavhayana_nti aparÄ• ti ca
jighaÃ±Ã±ena lÄ• makena nÄ• mena vuccamÄ• naá¹ƒ disaá¹ƒ pati daddallamÄ• nÄ• tiá¹-á

tato \Be V 429/ \Ne V 398/ sÄ• gÄ• thamÄ• ha ---

250__._ á¹• 21 ``saddhÄ• ha devÄ« manujehi pÅ«jitÄ• , apÄ• pasattÅ«panisevinÄ« sadÄ• .

sudhÄ• vivÄ• dena tavanti mÄ• gatÄ• , taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jayÄ• â€

tattha __saddhÄ• _ti yassa kassaci vacanapattiyÄ• yanÄ• sÄ• vajjÄ• pi hoti anavajjÄ• pi. _
anavajjakoá¹-á¹-hÄ• savasena pÅ«jitÄ• . __apÄ• pasattÅ«panisevinÄ«_ti anavajjasaddhÄ•
ekantapattiyÄ• yanusabhÄ• vÄ• ra paresupi pattiyÄ• yanavidahanasamatthÄ• ya devatÄ• y

athaá¹ƒ naá¹ƒ kosiyo ``ime sattÄ• yassa kassaci vacanaá¹ƒ saddahitvÄ• taá¹ƒ taá¹ƒ karon
akattabbameva bahutaraá¹ƒ karonti, taá¹ƒ sabbaá¹ƒ tayÄ• kÄ• ritaá¹ƒ nÄ• ma hotÄ«â€™â€

251__._ á¹• 21 ``dÄ• naá¹ƒ damaá¹ƒ cÄ• gamathopi saá¹ƒyamaá¹ƒ, Ä• dÄ• ya saddhÄ• ya

theyyaá¹ƒ \Ee V 403/ musÄ• kÅ«á¹-amathopi pesuá¹‡aá¹ƒ, karonti heke puna viccutÄ• tay

252__._ á¹• 21 ``bhariyÄ• su poso sadisÄ«su pekkhavÄ• , sÄ«lÅ«papannÄ• su patibbatÄ• s

vinetvÄ• na chandaá¹ƒ kulitthirÄ• supi, karoti saddhaá¹ƒ puna kumbhadÄ• siyÄ• ||

253__._ á¹• 21 ``tvameva saddhe paradÄ• rasevinÄ«, pÄ• paá¹ƒ karosi kusalampi riÃ±casi.

na tÄ• disÄ« arahati Ä• sanÅ«dakaá¹ƒ, kuto sudhÄ• gaccha na mayha ruccasÄ«â€™â€™

tattha __dÄ• na_nti dasavatthukaá¹ƒ puÃ±Ã±acetanaá¹ƒ. dama_nti indriyadamanaá¹ƒ. __c
deyyadhammapariccÄ• gaá¹ƒ. __saá¹ƒyama_nti sÄ«laá¹ƒ. __Ä• dÄ• ya saddhÄ• yÄ• _ti ``e
mahÄ• nisaá¹ƒsÄ• ni kattabbÄ• nÄ«â€™â€™ ti vadataá¹ƒ vacanaá¹ƒ saddhÄ• ya Ä• diyitvÄ
__kÅ«á¹-a_nti tulÄ• kÅ«á¹-Ä• dikaá¹ƒ vÄ• gÄ• makÅ«á¹-Ä• dikaá¹ƒ kammaá¹ƒ vÄ• . __karo
evarÅ«pesu nÄ• ma kÄ• lesu imesaÃ±ca atthÄ• ya theyyÄ• dÄ«ni kattabbÄ• nÄ«ti kesaÃ±c
etÄ• nipi karonti. __puna viccutÄ• tayÄ• _ti puna tayÄ• visuttÄ• sÄ• vajjadukkhavipÄ• kÄ•
vadataá¹ƒ vacanaá¹ƒ apattiyÄ• yitvÄ• pi karonti. iti tava vasena sÄ• vajjampi anavajjampi ka

__sadisÄ«sÅ«_ti \Ne V 399/ jÄ• tigottasÄ«lÄ• dÄ«hi sadisÄ«su. __pekkhavÄ• _ti pekkhÄ•
sataá¹‡hoti attho. __chanda_nti chandarÄ• gaá¹ƒ. __karoti saddha_nti kumbhadÄ• siyÄ• pi
tassÄ• ``ahaá¹ƒ tumhÄ• kaá¹ƒ idaá¹ƒ nÄ• ma upakÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti vada
kulitthiyopi chaá¸• á¸• etvÄ• tameva paá¹-isevati, asukÄ• nÄ• ma tumhesu paá¹-ibaddhacit
vacane saddhaá¹ƒ katvÄ• va paradÄ• raá¹ƒ sevati. __tvameva saddhe paradÄ• rasevinÄ«_
pattiyÄ• yitvÄ• tava vasena paradÄ• raá¹ƒ sevanti pÄ• paá¹ƒ karonti kusalaá¹ƒ jahanti, tasm
paradÄ• rasevinÄ« tvaá¹ƒ pÄ• pÄ• ni karosi, kusalampi riÃ±casi, natthi tayÄ• samÄ• lokav
gaccha na me ruccasÄ«ti.

sÄ• tattheva antaradhÄ• yi. kosiyopi uttarato á¹-hitÄ• ya hiriyÄ• saddhiá¹ƒ sallapanto gÄ•

254__._ á¹• 21 ``jighaÃ±Ã±arattiá¹ƒ aruá¹‡asmimÅ«hate, yÄ• dissati uttamarÅ«pavaá¹‡á¹‡

tathÅ«pamÄ• \Ee V 404/ maá¹ƒ paá¹-ibhÄ• si devate, Ä• cikkha me tvaá¹ƒ katamÄ• si acch

255__._ á¹• 21 ``kÄ• á¸·Ä• nidÄ• gheriva aggijÄ• riva, anileritÄ• lohitapattamÄ• linÄ«.

kÄ• tiá¹-á¹-hasi mandamigÄ• valokayaá¹ƒ, bhÄ• sesamÄ• nÄ• va giraá¹ƒ na muÃ±casÄ«â€

tattha __jighaÃ±Ã±aratti_nti pacchimarattiá¹ƒ, rattipariyosÄ• neti attho. __Å«hate_ti aruá¹‡e
yÄ• puratthimÄ• disÄ• rattasuvaá¹‡á¹‡atÄ• ya uppamarÅ«padharÄ• \Be V 431/ hutvÄ• c

nidÄ• gherivÄ• _ti nidÄ• ghasamaye kÄ• á¸·avalli viya. __aggijÄ• rivÄ• _ti aggijÄ• lÄ• iva, s
taruá¹‡auá¹-á¹-hitakÄ• á¸·avalli viyÄ• ti attho. __lohitapattamÄ• linÄ«_ti lohitavaá¹‡á¹‡ehi pa
__kÄ• tiá¹-á¹-hasÄ«_ti yathÄ• sÄ• taruá¹‡akÄ• á¸·avalli vÄ• teritÄ• vilÄ• samÄ• nÄ• sob
evaá¹ƒ kÄ• nÄ• ma tvaá¹ƒ tiá¹-á¹-hasi. __bhÄ• sesamÄ• nÄ• vÄ• _ti mayÄ• saddhiá¹ƒ bhÄ
giraá¹ƒ muÃ±casi.

tato sÄ• gÄ• thamÄ• ha ---

256__._ á¹• 21 ``hirÄ• ha \Ne V 400/ devÄ« manujehi pÅ«jitÄ• , apÄ• pasattÅ«panisevinÄ«

sudhÄ• vivÄ• dena tavantimÄ• gatÄ• , sÄ• haá¹ƒ na sakkomi sudhampi yÄ• cituá¹ƒ.

kopÄ«narÅ«pÄ• viya yÄ• canitthiyÄ• â€™â€™ ti ||

tattha __hirÄ• ha_nti hirÄ« ahaá¹ƒ. __sudhampÄ«_ti sÄ• ahaá¹ƒ sudhÄ• bhojanaá¹ƒ taá¹ƒ
kiá¹ƒkÄ• raá¹‡Ä• ? __kopÄ«narÅ«pÄ• viya yÄ• canitthiyÄ• , _ yasmÄ• itthiyÄ• yÄ• canÄ•
rahassaá¹…gavivaraá¹‡asadisÄ• hoti, nillajjÄ• viya hotÄ«ti attho.

taá¹ƒ sutvÄ• tÄ• paso dve gÄ• thÄ• abhÄ• si ---

257__._ á¹• 04 ``dhammena Ã±Ä• yena sugatte lacchasi, eso hi dhammo na hi yÄ• canÄ•

taá¹ƒ taá¹ƒ ayÄ• cantimahaá¹ƒ nimantaye, sudhÄ• ya yaÃ±cicchasi tampi dammi te ||

258__._ á¹• 21 ``sÄ• \Ee V 405/ tvaá¹ƒ mayÄ• ajja sakamhi assame, nimantitÄ• kaÃ±cana

tuvaÃ±hi me sabbarasehi pÅ«jiyÄ• , taá¹ƒ pÅ«jayitvÄ• na sudhampi asniyeâ€™â€™ ti ||

tattha __dhammenÄ• _ti sabhÄ• vena. __Ã±Ä• yenÄ• _ti kÄ• raá¹‡ena. __na hi yÄ• canÄ•
sudhÄ• labbhati, teneva kÄ• raá¹‡ena itarÄ• tisso \Be V 432/ nalabhiá¹ƒsu. __taá¹ƒ ta_nti
__yaÃ±cicchasÄ«_ti na kevalaá¹ƒ nimantemiyeva, yaÃ±ca sudhaá¹ƒ icchasi, tampi dammi t
__kaÃ±canavelliviggahe_ti kaÃ±canarÄ• sisassirikasarÄ«re. __pÅ«jiyÄ• _ti na kevalaá¹ƒ su
sabbarasehi tvaá¹ƒ mayÄ• pÅ«jetabbayuttakÄ• va. __asniye_ti taá¹ƒ pÅ«jetvÄ• sace sudh
bhavissati, ahampi bhuÃ±jissÄ• mi.

tato aparÄ• abhisambuddhagÄ• thÄ• ---

259__._ á¹• 21 ``sÄ• kosiyenÄ• numatÄ• jutÄ«matÄ• , addhÄ• hiri rammaá¹ƒ pÄ• visi yas

udakavantaá¹ƒ phalamariyapÅ«jitaá¹ƒ, apÄ• pasattÅ«panisevitaá¹ƒ sadÄ• ||

260__._ á¹• 21 ``rukkhaggahÄ• nÄ• bahukettha pupphitÄ• , ambÄ• piyÄ• lÄ• panasÄ• ca

sobhaÃ±janÄ• loddamathopi paddhakÄ• , kekÄ• ca bhaá¹…gÄ• tilakÄ• supupphitÄ• ||

261__._ á¹• 21 ``sÄ• lÄ• \Ne V 401/ karerÄ« bahukettha jambuyo, assatthanigrodhamadhu

uddÄ• lakÄ• pÄ• á¹-ali sinduvÄ• rakÄ• , manuÃ±Ã±agandhÄ• mucalindaketakÄ• ||

262__._ á¹• 21 ``hareá¹‡ukÄ• veá¸·ukÄ• keá¹‡u tindukÄ• , sÄ• mÄ• kanÄ«vÄ• ramathopi

mocÄ• kadalÄ« bahukettha sÄ• liyo, pavÄ«hayo Ä• bhÅ«jino ca taá¹‡á¸• ulÄ• ||

263__._ á¹• 21 ``tassevuttarapassena, jÄ• tÄ• pokkharaá¹‡Ä« sivÄ• .

akakkasÄ• apabbhÄ• rÄ• , sÄ• dhu appaá¹-igandhikÄ• ||

264__._ á¹• 21 ``tattha macchÄ• sanniratÄ• , khemino bahubhojanÄ• .

siá¹…gÅ« savaá¹…kÄ• saá¹ƒkulÄ• , satavaá¹…kÄ• ca rohitÄ• .

Ä• á¸·igaggarakÄ• kiá¹‡á¹‡Ä• , pÄ• á¹-hÄ«nÄ• kÄ• kamacchakÄ• ||

265__._ á¹• 21 ``tattha \Be V 433/ \Ee V 406/ pakkhÄ« sanniratÄ• , khemino bahubhojanÄ•

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, cakkavÄ• kÄ• ca kukkuhÄ• .

kuá¹‡Ä• lakÄ• bahÅ« citrÄ• , sikhaá¹‡á¸• Ä« jÄ«vajÄ«vakÄ• ||

266__._ á¹• 21 ``tattha pÄ• nÄ• ya mÄ• yanti, nÄ• nÄ• migagaá¹‡Ä• bahÅ«.

sÄ«hÄ• byagghÄ• varÄ• hÄ• ca, acchakokataracchayo ||

267__._ á¹• 21 ``palÄ• sÄ• dÄ• gavajÄ• ca, mahiá¹ƒsÄ• rohitÄ• rurÅ«.

eá¹‡eyyÄ• ca varÄ• hÄ• ca, gaá¹‡ino nÄ«kasÅ«karÄ• .

kadalimigÄ• bahukettha, biá¸·Ä• rÄ• sasakaá¹‡á¹‡ikÄ• ||

268__._ á¹• 21 ``chamÄ• girÄ« pupphavicitrasanthatÄ• , dijÄ• bhighuá¹-á¹-hÄ• dijasaá¹…g

tattha __jutÄ«matÄ• _ti Ä• nubhÄ• vasampannena. __pÄ• visi yassama_nti pÄ• visi assam
byaÃ±janasandhikaro. __udakavanta_nti tesu tesu á¹-hÄ• nesu udakasampannaá¹ƒ. __pha
anekaphalasampannaá¹ƒ. __ariyapÅ«jita_nti nÄ«varaá¹‡adosarahitehi jhÄ• nalÄ• bhÄ«hi a
pasatthaá¹ƒ. __rukkhaggahÄ• nÄ• _ti pupphÅ«pagaphalÅ«pagarukkhagahanÄ• . __sobhaÃ
__loddamathopi paddhakÄ• _ti loddarukkhÄ• ca padumarukkhÄ• \Ne V 402/ ca. __kekÄ•
evaá¹ƒnÄ• makÄ• rukkhÄ• eva. __karerÄ«_ti kareririukkhÄ• . __uddÄ• lakÄ• _ti vÄ• taghÄ
mucalindÄ• ca paÃ±cavidhaketakÄ• ca. __hareá¹‡ukÄ• _ti aparaá¹‡á¹‡ajÄ• ti. __veá¸·ukÄ
__keá¹‡Å«_ti araÃ±Ã±amÄ• sÄ• . __tindukÄ• _ti timbarurukkhÄ• . __cÄ«nakÄ• _ti khuddak
aá¹-á¹-hikakadaliyo. __sÄ• liyo_ti nÄ• nappakÄ• rÄ• jÄ• tassaraá¹ƒ upanissÄ• ya jÄ• tÄ• s
nÄ• nappakÄ• rÄ• vÄ«hayo. __Ä• bhÅ«jino_ti bhujapattÄ• . __taá¹‡á¸• ulÄ• _ti nikkuá¹‡á¸•
sayaá¹ƒjÄ• tataá¹‡á¸• ulasÄ«sÄ• ni.

__tassevÄ• _ti, bhikkhave, tasseva assamassa uttaradisÄ• bhÄ• ge. __pokkharaá¹‡Ä«_ti
paÃ±cavidhapadumasaÃ±channÄ• jÄ• tassarapokkharaá¹‡Ä«. __akakkasÄ• _ti macchasip
__apabbhÄ• rÄ• _ti acchinnataá¹-Ä• samatitthÄ• . __appaá¹-igandhikÄ• _ti apaá¹-ikkÅ«lag
samannÄ• gatÄ• . __tatthÄ• _ti tassÄ• pokkharaá¹‡iyÄ• . __khemino_ti abhayÄ• . __ ``siá¹
tesaá¹ƒ macchÄ• naá¹ƒ \Be V 434/ nÄ• mÄ• ni. __kuá¹‡Ä• lakÄ• _ti kokilÄ• . __citrÄ• _ti cit
__sikhaá¹‡á¸• Ä«_ti uá¹-á¹-hitasikhÄ• morÄ• , aÃ±Ã±epi vÄ• matthake jÄ• tasikhÄ• pakkh
mÄ• yantÄ«_ti pÄ• nÄ• ya Ä• yanti. __palÄ• sÄ• dÄ• _ti khaggÄ• . __gavajÄ• _ti gavayÄ• .
__kaá¹‡á¹‡ikÄ• _ti kaá¹‡á¹‡ikamigÄ• . __chamÄ• girÄ«_ti bhÅ«misamapatthaá¹-Ä• piá¹-á¹
__pupphavicitrasanthatÄ• _ti vicitrapupphasanthatÄ• . __dijÄ• bhighuá¹-á¹-hÄ• _ti madhura
abhighuá¹-á¹-hÄ• . evarÅ«pÄ• tattha bhÅ«mipabbatÄ• ti evaá¹ƒ bhagavÄ• kosiyassa assa

idÄ• ni hirideviyÄ• tattha pavisanÄ• dÄ«ni dassetuá¹ƒ Ä• ha ---

269__._ á¹• 21 ``sÄ• \Ee V 407/ suttacÄ• nÄ«ladumÄ• bhilambitÄ• , vijjÅ« mahÄ• meghari

tassÄ• susambandhasiraá¹ƒ kusÄ• mayaá¹ƒ, suciá¹ƒ sugandhaá¹ƒ ajinÅ«pasevitaá¹ƒ.

atricca kocchaá¹ƒ hirimetadabravi, nisÄ«da kalyÄ• á¹‡i sukhayidamÄ• sanaá¹ƒ ||

270__._ á¹• 21 ``tassÄ• tadÄ• kocchagatÄ• ya kosiyo, yadicchamÄ• nÄ• ya jaá¹-Ä• jinand

navehi pattehi sayaá¹ƒ sahÅ«dakaá¹ƒ, sudhÄ• bhihÄ• sÄ« turito mahÄ• muni ||

271__._ á¹• 21 ``sÄ• taá¹ƒ paá¹-iggayha ubhohi pÄ• á¹‡ibhi, iccabravi attamanÄ• jaá¹-Ä• d

handÄ• haá¹ƒ etarahi pÅ«jitÄ• tayÄ• , gaccheyyaá¹ƒ brahme tidivaá¹ƒ jitÄ• vinÄ« ||

272__._ á¹• 21 ``sÄ• \Ne V 403/ kosiyenÄ• numatÄ• jutÄ«matÄ• , udÄ«ritÄ• vaá¹‡á¹‡ama

sakÄ• se gantvÄ• na sahassacakkhuno, ayaá¹ƒ sudhÄ• vÄ• sava dehi me jayaá¹ƒ ||

273__._ á¹• 21 ``tamena \Be V 435/ sakkopi tadÄ• apÅ«jayi, sahindadevÄ• surakaÃ±Ã±an

sÄ• paÃ±jalÄ« devamanussapÅ«jitÄ• , navamhi kocchamhi yadÄ• upÄ• visÄ«â€™â€™ ti |

tattha __suttacÄ• _ti succhavÄ«. __nÄ«ladumÄ• bhilambitÄ• _ti nÄ«lesu dumesu abhilamb
nÄ«ladumasÄ• khaá¹ƒ parÄ• masantÄ«ti attho. __mahÄ• megharivÄ• _ti tena nimantitÄ• m
taá¹ƒ assamaá¹ƒ pÄ• visi. __tassÄ• _ti tassÄ• hiriyÄ• . __susambandhasira_nti suá¹-á¹-hu
__kusÄ• maya_nti usÄ«rÄ• dimissakakusatiá¹‡amayaá¹ƒ. __sugandha_nti usÄ«rena ceva a
missakattÄ• sugandhaá¹ƒ. __ajinÅ«pasevita_nti upariatthatena ajinacammena upasevitaá¹
evarÅ«paá¹ƒ kocchÄ• sanaá¹ƒ paá¹‡á¹‡asÄ• ladvÄ• re attharitvÄ• . __sukhayidamÄ• sana
idamÄ• sanaá¹ƒ.

__ya_nti yÄ• vadatthaá¹ƒ. __icchamÄ• nÄ• yÄ• _ti sudhaá¹ƒ icchantiyÄ• . __navehi patteh
pokkharaá¹‡ito Ä• bhatehi allapaduminipattehi. __saya_nti sahatthena. __sahÅ«daka_nti \E
dakkhiá¹‡odakasahitaá¹ƒ. __sudhÄ• bhihÄ• sÄ«_ti sudhaá¹ƒ abhihari. __turito_ti somanass
__handÄ• _ti vavassaggatthe nipÄ• to. __jitÄ• vinÄ«_ti vijayappattÄ• hutvÄ• .

__anumatÄ• _ti idÄ• ni yathÄ• ruciá¹ƒ gacchÄ• ti anuÃ±Ã±Ä• tÄ• . __udÄ«ritÄ• _ti tidasapu
santike ayaá¹ƒ sudhÄ• ti udÄ«rayi. __surakaÃ±Ã±a_nti devadhÄ«taraá¹ƒ. __uttama_nti pav
devamanussapÅ«jitÄ• _ti paÃ±jalÄ« devehi ca manussehi ca pÅ«jitÄ• . __yadÄ• _ti yadÄ•
dÄ• pite nave kaÃ±canapÄ«á¹-hasaá¹…khÄ• te kocche sÄ• upÄ• visi, tadÄ• naá¹ƒ tattha n
sesadevatÄ• ca pÄ• ricchattakapupphÄ• dÄ«hi pÅ«jayiá¹ƒsu.

evaá¹ƒ sakko taá¹ƒ pÅ«jetvÄ• cintesi --- ``kena nu kho kÄ• raá¹‡ena kosiyo sesÄ• naá¹ƒ a
sudhaá¹ƒ adÄ• sÄ«â€™â€™ ti. so tassa kÄ• raá¹‡assa jÄ• nanatthÄ• ya puna mÄ• taliá¹ƒ
karonto satthÄ• Ä• ha ---

274__._ á¹• 21 ``tameva \Be V 436/ \Ne V 404/ saá¹ƒsÄ« punadeva mÄ• taliá¹ƒ, sahassane

gantvÄ• na vÄ• kyaá¹ƒ mama brÅ«hi kosiyaá¹ƒ, Ä• sÄ• ya saddhÄ• siriyÄ• ca kosiya.

hirÄ« sudhaá¹ƒ kena malattha hetunÄ• â€™â€™ ti ||

tattha __saá¹ƒsÄ«_ti abhÄ• si. __vÄ• kyaá¹ƒ mamÄ• _ti mama vÄ• kyaá¹ƒ kosiyaá¹ƒ brÅ«h
cÄ• _ti Ä• sÄ• to ca saddhÄ• to ca sirito ca hirÄ«yeva kena hetunÄ• sudhamalatthÄ• ti.

so tassa vacanaá¹ƒ sampaá¹-icchitvÄ• vejayantarathamÄ• ruyha agamÄ• si. tamatthaá¹ƒ p

275__._ á¹• 21 ``taá¹ƒ suplavatthaá¹ƒ udatÄ• rayÄ« rathaá¹ƒ, daddallamÄ• naá¹ƒ upakÄ• ri

jambonadÄ«saá¹ƒ tapaneyyasannibhaá¹ƒ, alaá¹…kataá¹ƒ kaÃ±canacittasannibhaá¹ƒ ||

276__._ á¹• 21 ``suvaá¹‡á¹‡acandettha bahÅ« nipÄ• titÄ• , hatthÄ« gavÄ• ssÄ• kikibyaggh

eá¹‡eyyakÄ• laá¹…ghamayettha pakkhino, migettha veá¸·uriyamayÄ• yudhÄ• yutÄ• ||

277__._ á¹• 21 ``tatthassarÄ• jaharayo ayojayuá¹ƒ, dasasatÄ• ni susunÄ• gasÄ• dise.

alaá¹…kate \Ee V 409/ kaÃ±canajÄ• luracchade, Ä• veá¸·ine saddagame asaá¹…gite ||

278__._ á¹• 21 ``taá¹ƒ yÄ• naseá¹-á¹-haá¹ƒ abhiruyha mÄ• tali, disÄ• imÄ• yo abhinÄ• day

nabhaÃ±ca selaÃ±ca vanappatiniÃ±ca, sasÄ• garaá¹ƒ pabyathayittha mediniá¹ƒ ||

279__._ á¹• 21 ``sa \Be V 437/ khippameva upagamma assamaá¹ƒ, pÄ• vÄ• ramekaá¹ƒsak

bahussutaá¹ƒ vuddhaá¹ƒ vinÄ«tavantaá¹ƒ, iccabravi mÄ• tali devabrÄ• hmaá¹‡aá¹ƒ ||

280__._ á¹• 21 ``indassa vÄ• kyaá¹ƒ nisÄ• mehi kosiya, dÅ«to ahaá¹ƒ pucchati taá¹ƒ purind

Ä• sÄ• ya saddhÄ• siriyÄ• ca kosiya, hirÄ« sudhaá¹ƒ kena malattha hetunÄ• â€™â€™ ti ||

tattha __taá¹ƒ suplavattha_nti taá¹ƒ vejayantarathaá¹ƒ sukhena plavanatthaá¹ƒ. __udatÄ• r
ukkhipitvÄ• gamanasajjamakÄ• si. __upakÄ• riyasÄ• disa_nti upakaraá¹‡abhaá¹‡á¸• ehi sa
aggisikhÄ• ya \Ne V 405/ samÄ• navaá¹‡á¹‡Ä• ni upakaraá¹‡Ä• ni jalanti, tatheva jalitanti a

__jambonadÄ«sa_nti jambunadasaá¹…khÄ• taá¹ƒ rattasuvaá¹‡á¹‡amayaá¹ƒ Ä«saá¹ƒ. __ka
kaÃ±canamayena sattaratanavicittena aá¹-á¹-hamaá¹…galena samannÄ• gataá¹ƒ. __suvaá
suvaá¹‡á¹‡amayÄ• candakÄ• ettha rathe. __hatthÄ«_ti suvaá¹‡á¹‡arajatamaá¹‡imayÄ• h
eseva nayo. __laá¹…ghamayettha pakkhino_ti ettha rathe laá¹…ghamayÄ• nÄ• nÄ• ratana
paá¹-ipÄ• á¹-iyÄ• á¹-hitÄ• . __yudhÄ• yutÄ• _ti attano attano yudhena saddhiá¹ƒ yuttÄ• hu

__assarÄ• jaharayo_ti harivaá¹‡á¹‡amanomayaassarÄ• jÄ• no. __susunÄ• gasÄ• dise_ti b
taruá¹‡anÄ• gasadise. __kaÃ±canajÄ• luracchade_ti kaÃ±canajÄ• lamayena uracchadÄ• la
__Ä• veá¸·ine_ti Ä• veá¸·asaá¹…khÄ• tehi kaá¹‡á¹‡Ä• laá¹…kÄ• rehi yutte. __saddagame_
saddamatteneva gamanasÄ«le. __asaá¹…gÄ«te_ti nissaá¹…ge sÄ«ghajave evarÅ«pe assa

__abhinÄ• dayitthÄ• _ti yÄ• nasaddena ekaninnÄ• daá¹ƒ akÄ• si. __vanappatiniÃ±cÄ• _ti v
cÄ• ti attho. __pabyathayitthÄ• _ti kampayittha. tattha Ä• kÄ• saá¹-á¹-hakavimÄ• nakampan
veditabbaá¹ƒ. __pÄ• vÄ• ramekaá¹ƒsakato_ti ekaá¹ƒsakatapÄ• vÄ• radibbavattho. __vuddh
__vinÄ«tavanta_nti vinÄ«tena \Be V 438/ Ä• cÄ• ravattena samannÄ• gataá¹ƒ. __iccabravÄ
á¹-hapetvÄ• otaritvÄ• evaá¹ƒ abravi. __devabrÄ• hmaá¹‡a_nti devasamaá¹ƒ brÄ• hmaá¹‡

so \Ee V 410/ tassa vacanaá¹ƒ sutvÄ• gÄ• thamÄ• ha ---

281__._ á¹• 04 ``andhÄ• sirÄ« maá¹ƒ paá¹-ibhÄ• ti mÄ• tali, saddhÄ• aniccÄ• pana devas

Ä• sÄ• visaá¹ƒvÄ• dikasammatÄ• hi me, hirÄ« ca ariyamhi guá¹‡e patiá¹-á¹-hitÄ• â€™â€™

tattha __andhÄ• _ti sippÄ• disampannepi asampannepi bhajanato ``andhÄ• â€™â€™ ti ma
__aniccÄ• _ti saddhÄ• pana taá¹ƒ taá¹ƒ vatthuá¹ƒ pahÄ• ya aÃ±Ã±asmiá¹ƒ aÃ±Ã±asmiá¹ƒ
abhÄ• vÄ• kÄ• rena ``aniccÄ• â€™â€™ ti maá¹ƒ paá¹-ibhÄ• ti. __visaá¹ƒvÄ• dikasammatÄ
dhanatthikÄ• nÄ• vÄ• ya samuddaá¹ƒ pakkhanditvÄ• vinaá¹-á¹-hapÄ• bhatÄ• enti, tasmÄ
maá¹ƒ paá¹-ibhÄ• ti. __ariyamhi guá¹‡e_ti hirÄ« pana hirottappasabhÄ• vasaá¹…khÄ• te pa
patiá¹-á¹-hitÄ• ti.

idÄ• ni \Ne V 406/ tassÄ• guá¹‡aá¹ƒ vaá¹‡á¹‡ento Ä• ha ---

282__._ á¹• 21 ``kumÄ• riyo yÄ• cimÄ• gottarakkhitÄ• , jiá¹‡á¹‡Ä• ca yÄ• yÄ• ca sabhatt

tÄ• chandarÄ• gaá¹ƒ purisesu uggataá¹ƒ, hiriyÄ• nivÄ• renti sacittamattano ||

283__._ á¹• 21 ``saá¹…gÄ• masÄ«se sarasattisaá¹ƒyute, parÄ• jitÄ• naá¹ƒ patataá¹ƒ palÄ•

hiriyÄ• nivattanti jahitva jÄ«vitaá¹ƒ, te sampaá¹-icchanti punÄ• hirÄ«manÄ• ||

284__._ á¹• 21 ``velÄ• yathÄ• sÄ• garavegavÄ• rinÄ«, hirÄ• ya hi pÄ• pajanaá¹ƒ nivÄ• rin

taá¹ƒ sabbaloke hirimariyapÅ«jitaá¹ƒ, indassa taá¹ƒ vedaya devasÄ• rathÄ«â€™â€™ ti ||

tattha \Be V 439/ __jiá¹‡á¹‡Ä• _ti vidhavÄ• . __sabhattÅ«_ti sasÄ• mikÄ• taruá¹‡itthiyo. __
sabbÄ• pi parapurisesu attano chandarÄ• gaá¹ƒ uggataá¹ƒ viditvÄ• ``ayuttametaá¹ƒ amhÄ•
sacittaá¹ƒ nivÄ• renti, pÄ• pakammaá¹ƒ na karonti. __patataá¹ƒ palÄ• yina_nti patantÄ• naÁ
antare. __jahitva jÄ«vita_nti ye hirimanto honti, te attano jÄ«vitaá¹ƒ cajitvÄ• hiriyÄ• nivattan
nivattÄ• ca pana te hirÄ«manÄ• puna attano sÄ• mikaá¹ƒ sampaá¹-icchanti, amittahatthato
__pÄ• pajanaá¹ƒ nivÄ• rinÄ«_ti pÄ• pato janaá¹ƒ nivÄ• rinÄ«, ayameva vÄ• pÄ• á¹-ho \Ee
hiriá¹ƒ. __ariyapÅ«jita_nti ariyehi buddhÄ• dÄ«hi pÅ«jitaá¹ƒ. __indassa taá¹ƒ vedayÄ• _ti ya
mahÄ• guá¹‡Ä• ariyapÅ«jitÄ• vesÄ• , tasmÄ• taá¹ƒ evaá¹ƒ uttamÄ• nÄ• mesÄ• ti indassa

taá¹ƒ sutvÄ• mÄ• tali gÄ• thamÄ• ha ---

285__._ á¹• 21 ``ko te imaá¹ƒ kosiya diá¹-á¹-himodahi, brahmÄ• mahindo atha vÄ• pajÄ• p

hirÄ• ya devesu hi seá¹-á¹-hasammatÄ• , dhÄ«tÄ• mahindassa mahesi jÄ• yathÄ• â€™â€™

tattha __diá¹-á¹-hi_nti ``hirÄ« nÄ• ma mahÄ• guá¹‡Ä• ariyapÅ«jitÄ• â€™â€™ ti laddhiá¹ƒ.
pavesesi. __seá¹-á¹-hasammatÄ• _ti tava santike sudhÄ• ya laddhakÄ• lato paá¹-á¹-hÄ• ya
kaÃ±canÄ• sanaá¹ƒ labhitvÄ• sabbadevatÄ• hi pÅ«jiyamÄ• nÄ• uttamasammatÄ• jÄ• yat

evaá¹ƒ tasmiá¹ƒ kathenteyeva kosiyassa taá¹…khaá¹‡aÃ±Ã±eva cavanadhammo jÄ• to. at
\Ne V 407/ Ä• yusaá¹…khÄ• ro te ossaá¹-á¹-ho, cavanadhammopi te sampatto, kiá¹ƒ te mar
gacchÄ• mÄ• â€™â€™ ti tattha netukÄ• mo hutvÄ• gÄ• thamÄ• ha ---

286__._ á¹• 21 ``handehi dÄ• ni tidivaá¹ƒ apakkama, rathaá¹ƒ samÄ• ruyha mamÄ• yitaá¹ƒ

indo ca taá¹ƒ indasagotta kaá¹…khati, ajjeva tvaá¹ƒ indasahabyataá¹ƒ vajÄ• â€™â€™ ti ||

tattha \Be V 440/ __mamÄ• yita_nti piyaá¹ƒ manÄ• paá¹ƒ. __indasagottÄ• _ti purimabhave
__kaá¹…khatÄ«_ti tavÄ• gamanaá¹ƒ icchanto kaá¹…khati.

iti tasmiá¹ƒ kosiyena saddhiá¹ƒ kathenteyeva kosiyo cavitvÄ• opapÄ• tiko devaputto hutvÄ
aá¹-á¹-hÄ• si. atha naá¹ƒ, mÄ• tali, sakkassa santikaá¹ƒ nesi. sakko taá¹ƒ disvÄ• va tuá¹-á¹-

dhÄ«taraá¹ƒ hirideviá¹ƒ tassa aggamahesiá¹ƒ katvÄ• adÄ• si, aparimÄ• á¹‡amassa issariya
viditvÄ• ``anomasattÄ• naá¹ƒ kammaá¹ƒ nÄ• ma evaá¹ƒ visujjhatÄ«â€™â€™ ti satthÄ• os

287__._ á¹• 21 ``evaá¹ƒ visujjhanti apÄ• pakammino, atho suciá¹‡á¹‡assa phalaá¹ƒ na nass

ye \Ee V 412/ keci maddakkhu sudhÄ• ya bhojanaá¹ƒ, sabbeva te indasahabyataá¹ƒ gatÄ•

tattha __apÄ• pakammino_ti apÄ• pakammÄ• sattÄ• evaá¹ƒ visujjhanti __ye keci maddak
tasmiá¹ƒ himavantapadese tadÄ• kosiyena hiriyÄ• dÄ«yamÄ• naá¹ƒ sudhÄ• bhojanaá¹ƒ a
sabbepi taá¹ƒ dÄ• naá¹ƒ anumoditvÄ• cittaá¹ƒ pasÄ• detvÄ• indasahabyataá¹ƒ gatÄ• ti.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepetaá¹ƒ
thaddhamacchariyaá¹ƒ samÄ• naá¹ƒ ahaá¹ƒ damesiá¹ƒyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá
devatÄ• uppalavaá¹‡á¹‡Ä• ahosi, kosiyo dÄ• napati bhikkhu, paÃ±casikho anuruddho, mÄ
kassapo, cando moggallÄ• no, nÄ• rado sÄ• riputto, sakko ahameva ahosiâ€™â€™ nti.

sudhÄ• bhojanajÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [536] 4. kuá¹‡Ä• lajÄ• takavaá¹‡á¹‡anÄ•

__evamakkhÄ• yatÄ«_ti \Ne V 408/ idaá¹ƒ satthÄ• kuá¹‡Ä• ladahe viharanto anabhiratipÄ
bhikkhÅ« Ä• rabbha kathesi. tatrÄ• yaá¹ƒ anupubbikathÄ• --- sÄ• kiyakoliyÄ• \Be V 441/ ki
ca koliyanagarassa ca antare rohiá¹‡iá¹ƒ nÄ• ma nadiá¹ƒ ekenevÄ• varaá¹‡ena bandhÄ• pe
atha jeá¹-á¹-hamÅ«lamÄ• se sassesu milÄ• yantesu ubhayanagaravÄ• sÄ«nampi kammakÄ
koliyanagaravÄ• sino vadiá¹ƒsu --- ``idaá¹ƒ udakaá¹ƒ ubhayato nÄ«hariyamÄ• naá¹ƒ neva t
pahossati, amhÄ• kaá¹ƒ pana sassaá¹ƒ ekaudakeneva nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ
kapilavatthuvÄ• sino vadiá¹ƒsu --- ``tumhesu koá¹-á¹-he pÅ«retvÄ• á¹-hitesu mayaá¹ƒ
rattasuvaá¹‡á¹‡anÄ«lamaá¹‡ikÄ• á¸·akahÄ• paá¹‡e gahetvÄ• na sakkhissÄ• ma pacchipas
gharadvÄ• re vicarituá¹ƒ, amhÄ• kampi sassaá¹ƒ ekeneva udakena nipphajjissati, idaá¹ƒ ud
dethÄ• â€™â€™ ti. ``na mayaá¹ƒ dassÄ• mÄ• â€™â€™ ti? ``mayampi na dassÄ• mÄ• â€™
vaá¸• á¸• hetvÄ• eko uá¹-á¹-hÄ• ya ekassa pahÄ• raá¹ƒ adÄ• si, sopi aÃ±Ã±assÄ• ti evaá¹
rÄ• jakulÄ• naá¹ƒ jÄ• tiá¹ƒ ghaá¹-á¹-etvÄ• kalahaá¹ƒ pavattesuá¹ƒ.

koliyakammakÄ• rÄ• vadanti --- ``tumhe kapilavatthuvÄ• sike sÄ• kiyadÄ• rake gahetvÄ•
soá¹‡asiá¹…gÄ• lÄ• dayo viya attano bhaginÄ«hi saddhiá¹ƒ vasiá¹ƒsu, etesaá¹ƒ hatthiassÄ
phalakÄ• vudhÄ• ni vÄ• amhÄ• kaá¹ƒ kiá¹ƒ karissantÄ«â€™â€™ ti? sÄ• kiyakammakÄ• rÄ
kuá¹-á¹-hino dÄ• rake gahetvÄ• gajjatha, ye anÄ• thÄ• niggatikÄ• tiracchÄ• nÄ• viya kola
etesaá¹ƒ hatthiassÄ• dayo vÄ• phalakÄ• vudhÄ• ni vÄ• amhÄ• kaá¹ƒ kiá¹ƒ karissantÄ«â€™

kamme niyuttaamaccÄ• naá¹ƒ kathesuá¹ƒ, amaccÄ• rÄ• jakulÄ• naá¹ƒ kathesuá¹ƒ. tato sÄ
saá¹ƒvÄ• sikÄ• naá¹ƒ thÄ• maÃ±ca balaÃ±ca dassessÄ• mÄ• â€™â€™ ti yuddhasajjÄ• ni
``kolarukkhavÄ• sÄ«naá¹ƒ thÄ• maÃ±ca balaÃ±ca dassessÄ• mÄ• â€™â€™ ti yuddhasajjÄ
panÄ• cariyÄ• ``sÄ• kiyakoliyÄ• naá¹ƒ dÄ• sÄ«su udakatthÄ• ya nadiá¹ƒ gantvÄ• cumbaá
sukhakathÄ• ya sannisinnÄ• su ekissÄ• cumbaá¹-aá¹ƒ ekÄ• sakasaÃ±Ã±Ä• ya gaá¹‡hi, ta
cumbaá¹-aá¹ƒ, tava cumbaá¹-aâ€™ nti kalahe pavatte kamena ubhayanagaravÄ• sino dÄ•
sevakagÄ• mabhojakÄ• maccauparÄ• jÄ• no cÄ• ti sabbe yuddhasajjÄ• nikkhamiá¹ƒsÅ«â€
nayÄ• purimanayova bahÅ«su aá¹-á¹-hakathÄ• su Ä• gato, yuttarÅ«po cÄ• ti sveva gaheta

te \Be V 442/ \Ne V 409/ pana sÄ• yanhasamaye yuddhasajjÄ• nikkhamissantÄ«ti tasmiá¹
sÄ• vatthiyaá¹ƒ viharanto paccÅ«sasamaye lokaá¹ƒ volokento ime evaá¹ƒ yuddhasajje nikk
``mayi gate esa kalaho vÅ«pasamissati nu kho, noâ€™â€™ ti upadhÄ• rento ``ahamettha g
kalahavÅ«pasamatthaá¹ƒ tÄ«á¹‡i jÄ• takÄ• ni kathessÄ• mi, tato kalaho vÅ«pasamissati, at
dve jÄ• takÄ• ni kathetvÄ• __attadaá¹‡á¸• asuttaá¹ƒ_ (Sn 941 Ä• dayo) desessÄ• mi, desa
ubhayanagaravÄ• sino aá¸• á¸• hateyyÄ• ni aá¸• á¸• hateyyÄ• ni kumÄ• rasatÄ• ni dassant
mahanto samÄ• gamo bhavissatÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• pÄ• tova sarÄ
sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• tapaá¹-ikkanto sÄ• yanhasamaye ga
kassaci anÄ• rocetvÄ• sayameva pattacÄ«varamÄ• dÄ• ya dvinnaá¹ƒ senÄ• naá¹ƒ antare
Ä• bhujitvÄ• tesaá¹ƒ saá¹ƒvegajananatthaá¹ƒ divÄ• andhakÄ• raá¹ƒ kÄ• tuá¹ƒ kesaraá¹ƒsi
atha nesaá¹ƒ saá¹ƒviggamÄ• nasÄ• naá¹ƒ attÄ• naá¹ƒ dassento chabbaá¹‡á¹‡Ä• buddhara
kapilavatthuvÄ• sinopi bhagavantaá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-ho satthÄ• Ä•
tena amhÄ• kaá¹ƒ kalahakaraá¹‡abhÄ• voâ€™â€™ ti cintetvÄ• ``na kho pana sakkÄ• satt
sarÄ«re satthaá¹ƒ pÄ• tetuá¹ƒ, koliyanagaravÄ• sino amhe hanantu \Ee V 414/ vÄ• bajjhan
Ä• vudhÄ• ni chaá¸• á¸• esuá¹ƒ. koliyanagaravÄ• sinopi tatheva akaá¹ƒsu.

atha bhagavÄ• otaritvÄ• ramaá¹‡Ä«ye padese vÄ• lukapuline paÃ±Ã±attavarabuddhÄ• sa
buddhasiriyÄ• virocamÄ• no. tepi rÄ• jÄ• no bhagavantaá¹ƒ vanditvÄ• nisÄ«diá¹ƒsu. atha
``kasmÄ• Ä• gatattha, mahÄ• rÄ• jÄ• â€™â€™ ti pucchi. ``neva, bhante, nadidassanatthÄ•
apica kho pana imasmiá¹ƒ á¹-hÄ• ne saá¹…gÄ• maá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• Ä• gatam
vo kalaho, mahÄ• rÄ• jÄ• â€™â€™ ti? ``udakaá¹ƒ nissÄ• ya bhanteâ€™â€™ ti. ``udakaá¹ƒ
mahÄ• rÄ• jÄ• â€™â€™ ti? ``appagghaá¹ƒ, bhanteâ€™â€™ ti. ``pathavÄ« nÄ• ma kiá¹ƒ ag
``anagghÄ• , bhanteâ€™â€™ ti. ``khattiyÄ• kiá¹ƒ agghanti, mahÄ• rÄ• jÄ• â€™â€™ ti? ``k
bhanteâ€™â€™ ti. ``appagghaá¹ƒ udakaá¹ƒ nissÄ• ya kasmÄ• anagghe khattiye nÄ• setha
assÄ• do \Be V 443/ nÄ• ma natthi, kalahavasena hi mahÄ• rÄ• jÄ• ekÄ• ya rukkhadevatÄ
baddhÄ• ghÄ• to sakalampi imaá¹ƒ kappaá¹ƒ anuppattoyevÄ• â€™â€™ ti vatvÄ• __phand
Ä• dayo) kathesi. tato ``parapattiyena nÄ• ma mahÄ• rÄ• jÄ• na bhavitabbaá¹ƒ, parapattiyÄ
sasassa kathÄ• ya tiyojanasahassavitthate himavante catuppadagaá¹‡Ä• mahÄ• samudda
tasmÄ• parapattiyena na bhavitabbaâ€™â€™ nti vatvÄ• __daddarajÄ• takaá¹ƒ_ (J 1.243-

Ä• dayo) kathesi. tato ``kadÄ• ci mahÄ• rÄ• jÄ• dubbalopi \Ne V 410/ mahabbalassa randh
mahabbalopi dubbalassa randhaá¹ƒ passati, laá¹-ukikÄ• pi hi sakuá¹‡ikÄ• hatthinÄ• gaá¹ƒ
vatvÄ• __laá¹-ukikajÄ• takaá¹ƒ_ (J I 5.39 Ä• dayo) kathesi. evaá¹ƒ kalahavÅ«pasamanatth
kathetvÄ• sÄ• maggiparidÄ«panatthÄ• ya dve jÄ• takÄ• ni kathesi. ``samaggÄ• naÃ±hi ma
passituá¹ƒ na sakkotÄ«â€™â€™ ti vatvÄ• __rukkhadhammajÄ• takaá¹ƒ_ (J I 1.74) kathesi
mahÄ• rÄ• jÄ• koci vivaraá¹ƒ passituá¹ƒ nÄ• sakkhi, yadÄ• pana aÃ±Ã±amaÃ±Ã±aá¹ƒ viv
nesÄ• daputto jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• Ä• dÄ• ya gato, vivÄ• de assÄ• do nÄ• ma na
__vaá¹-á¹-akajÄ• takaá¹ƒ_ (J I 1.35, 118; I 6.128-133) kathesi. evaá¹ƒ imÄ• ni paÃ±ca jÄ• ta
avasÄ• ne __attadaá¹‡á¸• asuttaá¹ƒ_ (Sn 941 Ä• dayo) kathesi.

atha rÄ• jÄ• no pasannÄ• ``sace satthÄ• nÄ• gamissa, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ va
pavattayissÄ• ma, satthÄ• raá¹ƒ nissÄ• ya no jÄ«vitaá¹ƒ laddhaá¹ƒ. sace pana satthÄ• agÄ
dvisahassadÄ«paparivÄ• raá¹ƒ catumahÄ• dÄ«parajjaá¹ƒ hatthagataá¹ƒ abhavissa, atireka
puttÄ• abhavissaá¹ƒsu, tato khattiyaparivÄ• rova avicarissa, taá¹ƒ kho panesa sampattiá¹ƒ
\Ee V 415/ sambodhiá¹ƒ patto, idÄ• nipi khattiyaparivÄ• rova vicaratÅ«â€™â€™ ti ubhayana
aá¸• á¸• hateyyÄ• ni aá¸• á¸• hateyyÄ• ni kumÄ• rasatÄ• ni adaá¹ƒsu. bhagavÄ• te pabbÄ•
punadivasato paá¹-á¹-hÄ• ya tehi parivuto ekadÄ• kapilavatthunagare ekadÄ• koliyanagar
piá¹‡á¸• Ä• ya carati. ubhayanagaravÄ• sino mahÄ• sakkÄ• raá¹ƒ kariá¹ƒsu. tesaá¹ƒ garug
pabbajitÄ• naá¹ƒ anabhirati uppajji. purÄ• á¹‡adutiyikÄ• yopi nesaá¹ƒ anabhiratijananatthÄ•
taá¹ƒ vatvÄ• sÄ• sanaá¹ƒ pesesuá¹ƒ. te atirekataraá¹ƒ ukkaá¹‡á¹-hiá¹ƒsu. bhagavÄ• Ä• va
anabhiratabhÄ• vaá¹ƒ Ã±atvÄ• ``ime bhikkhÅ« mÄ• disena buddhena saddhiá¹ƒ ekato vas
kathaá¹ƒ rÅ«pÄ• nu kho tesaá¹ƒ dhammakathÄ• sappÄ• yÄ• â€™â€™ ti upadhÄ• rento k
athassa etadahosi --- ``ahaá¹ƒ ime bhikkhÅ« himavantaá¹ƒ netvÄ• kuá¹‡Ä• lakathÄ• ya ne
pakÄ• setvÄ• anabhiratiá¹ƒ haritvÄ• sotÄ• pattimaggaá¹ƒ dassÄ• mÄ«â€™â€™ ti.

so pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kapilavatthuá¹ƒ piá¹‡á¸•
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto bhattakiccavelÄ• yameva te paÃ±casate b
``diá¹-á¹-hapubbo vo, bhikkhave, ramaá¹‡Ä«yo himavantapadesoâ€™â€™ ti pucchi. ``nohe
``gacchissatha pana himavantacÄ• rikaâ€™â€™ nti? ``bhante, aniddhimanto mayaá¹ƒ kath
``sace pana vo koci gahetvÄ•  gaccheyya, gaccheyyÄ• thÄ• â€™â€™ ti? ``Ä• ma, bhanteâ
attano iddhiyÄ• \Ne V 411/ gahetvÄ• Ä• kÄ• se uppatitvÄ• himavantaá¹ƒ gantvÄ• gagana
himavantapadese kaÃ±canapabbataá¹ƒ rajatapabbataá¹ƒ maá¹‡ipabbataá¹ƒ hiá¹…gulikapa
sÄ• nupabbataá¹ƒ phalikapabbatanti nÄ• nÄ• vidhe pabbate, paÃ±ca mahÄ• nadiyo, kaá¹‡
rathakÄ• raá¹ƒ sÄ«hapapÄ• taá¹ƒ chaddantaá¹ƒ tiyaggaá¸·aá¹ƒ anotattaá¹ƒ kuá¹‡Ä• ladaha
himavanto ca nÄ• ma mahÄ• paÃ±cayojanasatubbedho tiyojanasahassavitthato, tassa ima
ekadesaá¹ƒ attano Ä• nubhÄ• vena dassesi. tattha katanivÄ• sÄ• ni sÄ«habyagghahatthiku
ekadesato dassesi. tattha Ä• rÄ• marÄ• maá¹‡eyyakÄ• dÄ«ni pupphÅ«pagaphalÅ«page ru
sakuá¹‡asaá¹…ghe jalajathalajapupphÄ• ni himavantassa puratthimapasse suvaá¹‡á¹‡atala

hiá¹…gulatalaá¹ƒ dassesi. imesaá¹ƒ rÄ• maá¹‡eyyakÄ• naá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ
purÄ• á¹‡adutiyikÄ• su chandarÄ• go pahÄ«no.

atha satthÄ• te bhikkhÅ« gahetvÄ• Ä• kÄ• sato \Ee V 416/ otaritvÄ• himavantapacchima
manosilÄ• tale sattayojanikassa kappaá¹-á¹-hikasÄ• larukkhassa heá¹-á¹-hÄ• tiyojanikÄ• ya
bhikkhÅ«hi parivuto chabbaá¹‡á¹‡arasmiyo vissajjento aá¹‡á¹‡avakucchiá¹ƒ khobhetvÄ• ja
nisÄ«ditvÄ• madhurassaraá¹ƒ nicchÄ• rento \Be V 445/ te bhikkhÅ« Ä• mantesi --- ``bhikkh
tumhehi adiá¹-á¹-hapubbaá¹ƒ pucchathÄ• â€™â€™ ti. tasmiá¹ƒ khaá¹‡e dve citrakokilÄ• ub
daá¹‡á¸• akaá¹ƒ mukhena á¸• aá¹ƒsitvÄ• majjhe attano sÄ• mikaá¹ƒ nisÄ«dÄ• petvÄ• aá¹-
aá¹-á¹-ha pacchato, aá¹-á¹-ha vÄ• mato, aá¹-á¹-ha dakkhiá¹‡ato, aá¹-á¹-ha heá¹-á¹-hÄ• , aá
chÄ• yaá¹ƒ katvÄ• evaá¹ƒ citrakokilaá¹ƒ parivÄ• retvÄ• Ä• kÄ• senÄ• gacchanti. atha te bh
sakuá¹‡asaá¹…ghaá¹ƒ disvÄ• satthÄ• raá¹ƒ pucchiá¹ƒsu --- ``ke nÄ• mete, bhante sakuá¹‡
esa mama porÄ• á¹‡ako vaá¹ƒso, mayÄ• á¹-hapitÄ• paveá¹‡Ä«, maá¹ƒ tÄ• va pubbe evaá
sakuá¹‡agaá¹‡o mahÄ• ahosi, aá¸• á¸• huá¸• á¸• hÄ• ni dijakaÃ±Ã±Ä• sahassÄ• ni maá¹ƒ
parihÄ• yitvÄ• idÄ• ni ettako jÄ• toâ€™â€™ ti. ``kathaá¹ƒ evarÅ«pe pana, bhante, vanasaá
dijakaÃ±Ã±Ä• yo tumhe paricariá¹ƒsÅ«â€™â€™ ti? atha nesaá¹ƒ satthÄ• ``tena hi, bhikkha
satiá¹ƒ upaá¹-á¹-hÄ• petvÄ• atÄ«taá¹ƒ Ä• haritvÄ• dassento Ä• ha ---

``evamakkhÄ• yati evamanusÅ«yati, sabbosadhadharaá¹‡idhare nekapupphamÄ• lyavitate
gajagavajamahiá¹ƒsarurucamarapasadakhaggagokaá¹‡á¹‡asÄ«habyagghadÄ«piacchakoka
migabiá¸·Ä• rasasakaá¹‡á¹‡ikÄ• nucarite
Ä• kiá¹‡á¹‡anelamaá¹‡á¸• alamahÄ• varÄ• hanÄ• gakulakareá¹‡usaá¹…ghÄ• dhivuá¹-á¹-he
issamigasÄ• khamigasarabhamigaeá¹‡Ä«migavÄ• tamigapasadamigapurisÄ• lukimpurisaya
amajjavamaÃ±jarÄ«dharapahaá¹-á¹-hapupphaphusitaggÄ• nekapÄ• dapagaá¹‡avitake \Ne
kuraracakoravÄ• raá¹‡amayÅ«raparabhatajÄ«vaÃ±jÄ«vakacelÄ• vakabhiá¹…kÄ• rakaravÄ
aghuá¹-á¹-he aÃ±janamanosilÄ• haritÄ• lahiá¹…gulakahemarajatakanakÄ• nekadhÄ• tu-
satavinaddhapaá¹-imaá¹‡á¸• itapadese evarÅ«pe khalu, bho, ramme vanasaá¹‡á¸• e kuá¹‡
paá¹-ivasati ativiya \Ee V 417/ citto ativiya cittapattacchadanoâ€™â€™.

``tasseva khalu, bho, kuá¹‡Ä• lassa sakuá¹‡assa aá¸• á¸• huá¸• á¸• hÄ• ni itthisahassÄ• ni
dijakaÃ±Ã±Ä• yo, atha khalu, bho, dve dijakaÃ±Ã±Ä• yo kaá¹-á¹-haá¹ƒ mukhena á¸• aá¹ƒsit
sakuá¹‡aá¹ƒ majjhe nisÄ«dÄ• petvÄ• uá¸• á¸• entimÄ• naá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá¹‡aá¹ƒ a
kilamatho ubbÄ• hetthÄ• â€™â€™ ti.

``paÃ±casatÄ• \Be V 446/ dijakaÃ±Ã±Ä• yo heá¹-á¹-hato heá¹-á¹-hato uá¸• á¸• enti `sacÄ• y
Ä• sanÄ• paripatissati, mayaá¹ƒ taá¹ƒ pakkhehi paá¹-iggahessÄ• mÄ• â€™ ti.

``paÃ±casatÄ• dijakaÃ±Ã±Ä• yo uparÅ«pari uá¸• á¸• enti `mÄ• naá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá

ti.

``paÃ±casatÄ• dijakaÃ±Ã±Ä• yo ubhatopassena uá¸• á¸• enti `mÄ• naá¹ƒ kuá¹‡Ä• laá¹ƒ sa
uá¹‡haá¹ƒ vÄ• tiá¹‡aá¹ƒ vÄ• rajo vÄ• vÄ• to vÄ• ussÄ• vo vÄ• upapphusÄ«â€™ ti.

``paÃ±casatÄ• dijakaÃ±Ã±Ä• yo purato purato uá¸• á¸• enti `mÄ• naá¹ƒ kuá¹‡Ä• laá¹ƒ sak
pasupÄ• lakÄ• vÄ• tiá¹‡ahÄ• rakÄ• vÄ• kaá¹-á¹-hahÄ• rakÄ• vÄ• vanakammikÄ• vÄ• l
pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• sakkharÄ• hi vÄ• p
kuá¹‡Ä• lo sakuá¹‡o gacchehi vÄ• latÄ• hi vÄ• rukkhehi vÄ• sÄ• khÄ• hi vÄ• thambhehi v
balavantehi vÄ• pakkhÄ«hi saá¹…gamesÄ«â€™ ti.

``paÃ±casatÄ• dijakaÃ±Ã±Ä• yo pacchato pacchato uá¸• á¸• enti saá¹‡hÄ• hi sakhilÄ• hi m
samudÄ• carantiyo `mÄ• yaá¹ƒ kuá¹‡Ä• lo sakuá¹‡o Ä• sane pariyukkaá¹‡á¹-hÄ«â€™ ti.

``paÃ±casatÄ• \Ne V 413/ dijakaÃ±Ã±Ä• yo disodisaá¹ƒ uá¸• á¸• enti anekarukkhavividhavi
`mÄ• yaá¹ƒ kuá¹‡Ä• lo sakuá¹‡o khudÄ• ya parikilamitthÄ• â€™ ti.

``atha khalu, bho, tÄ• dijakaÃ±Ã±Ä• yo taá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá¹‡aá¹ƒ Ä• rÄ• meneva Ä•
uyyÄ• naá¹ƒ, nadÄ«tittheneva nadÄ«titthaá¹ƒ, pabbatasikhareneva pabbatasikharaá¹ƒ, amb
jambuvaneneva jambuvanaá¹ƒ, labujavaneneva labujavanaá¹ƒ, nÄ• á¸·ikerasaÃ±cÄ• riyene
khippameva abhisambhonti ratitthÄ• ya.

``atha \Be V 447/ khalu, bho, kuá¹‡Ä• lo sakuá¹‡o tÄ• hi dijakaÃ±Ã±Ä• hi divasaá¹ƒ paribyÅ
apasÄ• deti \Ee V 418/ `nassatha tumhe vasaliyo, vinassatha tumhe vasiliyo coriyo dhuttiyo
katassa appaá¹-ikÄ• rikÄ• yo anilo viya yenakÄ• maá¹ƒgamÄ• yoâ€™â€™ â€™ ti.

tatrÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• --- bhikkhave, so vanasaá¹‡á¸• o evaá¹ƒ akkhÄ• yati evaÃ
sabbosadhadharaá¹‡idhareti vitthÄ• ro. tattha __sabbosadhadharaá¹‡idhare_ti
mÅ«latacapattapupphÄ• disabbosadhadharÄ• ya dharaá¹‡iyÄ• samannÄ• gateti attho, sab
dharaá¹‡idharo. so hi padeso sabbosadhadharaá¹‡idharoti evamakkhÄ• yati evaÃ±ca anus
vanasaá¹‡á¸• eti vuttaá¹ƒ hoti. sesapadayojanÄ• yapi eseva nayo. __nekapupphamÄ• lyavi
phalatthÄ• ya uppannapupphehi ceva piá¸·andhanamÄ• lyehi ca vitate. __rurÅ«_ti suvaá¹‡á
__uddÄ• rÄ• _ti uddÄ• . __biá¸·Ä• rÄ• _ti mahÄ• biá¸·Ä• rÄ• . __nelamaá¹‡á¸• alaá¹ƒ_ vucc
taruá¹‡abhiá¹…kacchÄ• pamaá¹‡á¸• alaá¹ƒ. __mahÄ• varÄ• hÄ• _ti mahÄ• hatthino,
Ä• kiá¹‡á¹‡anelamaá¹‡á¸• alamahÄ• varÄ• hena gocariyÄ• dibhedena dasavidhena nÄ• ga
adhivuá¹-á¹-heti attho. __issamigÄ• _ti kÄ• á¸·asÄ«hÄ• . __vÄ• tamigÄ• _ti mahÄ• vÄ• tami
citramigÄ• . __purisÄ• lÅ«_ti vaá¸·avÄ• mukhayakkhiniyo. __kimpurisÄ• _ti
devakinnaracandakinnaradumakinnaradaá¹‡á¸• amÄ• á¹‡avakakonti- sakuá¹‡akaá¹‡á¹‡apÄ

__amajjavamaÃ±jarÄ«dharapahaá¹-á¹-hapupphaphusitaggÄ• nekapÄ• dapagaá¹‡avitate_ti
maÃ±jarÄ«dharehi ca supupphitehi ca aggamattapupphitehi ca anekehi pÄ• dapagaá¹‡ehi v
hatthiliá¹…gasakuá¹‡Ä• . __celÄ• vakÄ• _tipi ete sakuá¹‡Ä• yeva. __hemaÃ±ca kanakaÃ±c
etehi aÃ±janÄ• dÄ«hi anekadhÄ• tusatehi anekehi vaá¹‡á¹‡adhÄ• turÄ• sÄ«hi vinaddhapaá
__bho_ti dhammÄ• lapanamattametaá¹ƒ. __citto_ti mukhatuá¹‡á¸• akepi heá¹-á¹-hÄ• udara

__aá¸• á¸• huá¸• á¸• hÄ• nÄ«_ti \Ne V 414/ aá¸• á¸• hacatutthÄ• ni, tÄ«á¹‡i sahassÄ• ni pa
__addhÄ• napariyÄ• yapathe_ti addhÄ• nasaá¹…khÄ• te gamanamagge. __ubbÄ• hetthÄ•
__upapphusÄ«_ti upagantvÄ• phusi. __pahÄ• raá¹ƒ adaá¹ƒsÅ«_ti ettha ``mÄ• naâ€™â€™
veditabbo. __saá¹…gamesÄ«_ti samÄ• gacchi. __saá¹‡hÄ• hÄ«_ti maá¹-á¹-hÄ• hi. __sakhi
__maÃ±jÅ«hÄ«_ti sakhilÄ• hi. __madhurÄ• hÄ«_ti madhurassarÄ• hi. __samudÄ• carantiyo
paricarantiyo. __anekarukkhavividhavikatiphala_nti anekehi rukkhehi vividhavikatiphalaá¹ƒ.
Ä• rÄ• ma_nti pupphÄ• rÄ• mÄ• dÄ«su aÃ±Ã±atarena Ä• rÄ• meneva aÃ±Ã±ataraá¹ƒ Ä• rÄ
__uyyÄ• nÄ• _dÄ«supi eseva nayo. __nÄ• á¸·ikerasaÃ±cÄ• riyenevÄ• _ti nÄ• á¸·ikeravaner
nÄ• á¸·ikeravanaá¹ƒ. __atisambhontÄ«_ti evaá¹ƒ netvÄ• tattha naá¹ƒ khippaÃ±Ã±eva \Ee V
pÄ• puá¹‡anti.

__divasaá¹ƒ paribyÅ«á¸·ho_ti sakaladivasaá¹ƒ paribyÅ«á¸·ho. __apasÄ• detÄ«_ti tÄ• kira
paricaritvÄ• nivÄ• sarukkhe otÄ• retvÄ• parivÄ• retvÄ• rukkhasÄ• khÄ• su nisÄ«ditvÄ• ``
madhuravacanaá¹ƒ labheyyÄ• mÄ• â€™â€™ ti patthayantiyo iminÄ• uyyojitakÄ• le attano
gamissÄ• mÄ• ti vasanti. kuá¹‡Ä• larÄ• jÄ• pana tÄ• uyyojento ``nassathÄ• â€™â€™ tiÄ•
__nassathÄ• _ti gacchatha. __vinassathÄ• _ti sabbatobhÄ• gena nassatha. gehe dhanadha
__coriyo, _ bahumÄ• yatÄ• ya __dhuttiyo, _ naá¹-á¹-hassatitÄ• ya __asatiyo, _ anavaá¹-á¹-h
__lahucittÄ• yo, _ katavinÄ• sanena mittadubbhitÄ• ya __katassa appaá¹-ikÄ• rikÄ• yo_ti.

evaÃ±ca pana vatvÄ• ``iti kho, bhikkhave, ahaá¹ƒ tiracchÄ• nagatopi itthÄ«naá¹ƒ akataÃ±Ã
anÄ• cÄ• rataá¹ƒ dussÄ«lataÃ±ca jÄ• nÄ• mi, tadÄ• pÄ• haá¹ƒ tÄ• saá¹ƒ vase avattitvÄ• tÄ
vattemÄ«â€™â€™ ti imÄ• ya kathÄ• ya tesaá¹ƒ bhikkhÅ«naá¹ƒ anabhiratiá¹ƒ haritvÄ• satth
tasmiá¹ƒ khaá¹‡e dve kÄ• á¸·akokilÄ• sÄ• mikaá¹ƒ daá¹‡á¸• akena ukkhipitvÄ• heá¹-á¹-hÄ
catasso hutvÄ• taá¹ƒ padesaá¹ƒ Ä• gamiá¹ƒsu. te bhikkhÅ« tÄ• pi disvÄ• satthÄ• raá¹ƒ pu
``pubbe, bhikkhave, mama sahÄ• yo puá¹‡á¹‡amukho nÄ• ma phussakokilo ahosi, tassÄ• y
purimanayeneva tehi bhikkhÅ«hi pucchito Ä• ha ---

``tasseva \Be V 449/ khalu, bho, himavato pabbatarÄ• jassa puratthimadisÄ• bhÄ• ge
susukhumasunipuá¹‡agirippabhavaharitupayantiyoâ€™â€™ ti.

tattha suá¹-á¹-hu sukhumasaá¹‡hasalilatÄ• ya susukhumasunipuá¹‡Ä• , giri etÄ• saá¹ƒ pab
V 415/, himavantato sandamÄ• naharitatiá¹‡amissaoghatÄ• ya haritÄ• , kuá¹‡Ä• ladahaá¹ƒ

__susukhumasunipuá¹‡agirippabhavaharitupayantiyo, _ evarÅ«pÄ• nadiyo yasmiá¹ƒ sanda

idÄ• ni yaá¹ƒ kuá¹‡Ä• ladahaá¹ƒ tÄ• upayanti, tattha pupphÄ• ni vaá¹‡á¹‡ento Ä• ha ---

``uppalapadumakumudanalinasatapattasogandhikamandÄ• lakasampativiruá¸·ha-
suciganá¹-hamanuÃ±Ã±amÄ• vakappadeseâ€™â€™ ti.

tattha __uppala_nti nÄ«luppalaá¹ƒ. __nalina_nti setapadumaá¹ƒ. __satapatta_nti
paripuá¹‡á¹‡asatapattapadumaá¹ƒ. __sampatÄ«_ti etehi sampativiruá¸·hehi abhinavajÄ• tel
manuÃ±Ã±ena ca hadayabandhanasamatthatÄ• ya mÄ• vakena ca padesena samannÄ• ga

idÄ• ni tasmiá¹ƒ dahe rukkhÄ• dayo vaá¹‡á¹‡ento Ä• ha ---

``kuravakamucalindaketakavedisavaÃ±julapunnÄ• gabakulatilakapiyakahasanasÄ• lasaá¸·a
campakaasokanÄ• garukkhatirÄ«á¹-ibhujapattaloddacandanoghavane \Ee V 420/
kÄ• á¸·Ä• garupadmakapiyaá¹…gudevadÄ• rukacocagahane kakudhakuá¹-ajaaá¹…kolakac
kanaverakoraá¹‡á¸• akakoviá¸·Ä• rakiá¹ƒsukayodhikavanamallikamanaá¹…gaá¹‡amanavajj
bhaginimÄ• lÄ• malyadhare jÄ• tisumanamadhugandhikadhanutakkÄ• ritÄ• lÄ«satagaramus
atimuttakasaá¹ƒkusumitalatÄ• vitatapaá¹-imaá¹‡á¸• itappadese haá¹ƒsapilavakÄ• dambakÄ
vijjÄ• dharasiddhasamaá¹‡atÄ• pasagaá¹‡Ä• dhivuá¹-á¹-he
varadevayakkharakkhasadÄ• navagandhabbakinnaramahoragÄ• nuciá¹‡á¹‡appadese --- ev
vanasaá¹‡á¸• e puá¹‡á¹‡amukho nÄ• ma phussakokilo pativasati ativiya madhuragiro vilÄ•

``tasseva \Be V 450/ khalu, bho, puá¹‡á¹‡amukhassa phussakokilassa aá¸• á¸• huá¸• á¸• hÅ
paricÄ• rikÄ• dijakaÃ±Ã±Ä• yo. atha khalu, bho, dve dijakaÃ±Ã±Ä• yo kaá¹-á¹-haá¹ƒ mukhe
puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ majjhe nisÄ«dÄ• petvÄ• uá¸• á¸• enti `mÄ• naá¹ƒ pu
phussakokilaá¹ƒ addhÄ• napariyÄ• yapathe kilamatho ubbÄ• hetthÄ• â€™ ti.

``paÃ±Ã±Ä• sa \Ne V 416/ dijakaÃ±Ã±Ä• yo heá¹-á¹-hato heá¹-á¹-hato uá¸• á¸• enti `sacÄ• y
phussakokilo sakuá¹‡o Ä• sanÄ• paripatissati, mayaá¹ƒ taá¹ƒ pakkhehi paá¹-iggahessÄ• m

``paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo uparÅ«pari uá¸• á¸• enti `mÄ• naá¹ƒ puá¹‡á¹‡amukhaá¹ƒ
paritÄ• pesÄ«â€™ ti.

``paÃ±Ã±Ä• sa paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo ubhatopassena uá¸• á¸• enti `mÄ• naá¹ƒ pu
sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• tiá¹‡aá¹ƒ vÄ• rajo vÄ• vÄ• to vÄ• ussÄ• vo vÄ• upapphusÄ

``paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo purato purato uá¸• á¸• enti `mÄ• naá¹ƒ puá¹‡á¹‡amukhaá

vÄ• pasupÄ• lakÄ• vÄ• tiá¹‡ahÄ• rakÄ• vÄ• kaá¹-á¹-hahÄ• rakÄ• vÄ• vanakammikÄ• v
vÄ• pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• sakkharÄ• hi v
puá¹‡á¹‡amukho phussakokilo gacchehi vÄ• latÄ• hi vÄ• rukkhehi vÄ• sÄ• khÄ• hi vÄ• th
balavantehi vÄ• pakkhÄ«hi saá¹…gamesÄ«â€™ ti.

``paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo pacchato pacchato uá¸• á¸• enti saá¹‡hÄ• hi sakhilÄ• hi \E
madhurÄ• hi vÄ• cÄ• hi samudÄ• carantiyo `mÄ• yaá¹ƒ puá¹‡á¹‡amukho phussakokilo Ä• s

``paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo disodisaá¹ƒ uá¸• á¸• enti anekarukkhavividhavikatiphalam
puá¹‡á¹‡amukho phussakokilo khudÄ• ya parikilamitthÄ• â€™ ti.

``atha khalu, bho, tÄ• dijakaÃ±Ã±Ä• yo taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ Ä• rÄ• n
uyyÄ• neneva uyyÄ• naá¹ƒ, nadÄ«tittheneva \Be V 451/ nadÄ«titthaá¹ƒ, pabbatasikharenev
ambavaneneva ambavanaá¹ƒ, jambuvaneneva jambuvanaá¹ƒ, labujavaneneva labujavanaá
nÄ• á¸·ikerasaÃ±cÄ• riyaá¹ƒ khippameva abhisambhonti ratitthÄ• ya.

``atha khalu, bho, puá¹‡á¹‡amukho phussakokilo tÄ• hi dijakaÃ±Ã±Ä• hi divasaá¹ƒ paribyÅ«
pasaá¹ƒsati `sÄ• dhu sÄ• dhu, bhaginiyo, etaá¹ƒ kho bhaginiyo tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ
tumhe bhattÄ• raá¹ƒ paricareyyÄ• thÄ• â€™ ti.

``atha khalu, bho, puá¹‡á¹‡amukho phussakokilo yena kuá¹‡Ä• lo sakuá¹‡o tenupasaá¹…ka
kuá¹‡Ä• lassa sakuá¹‡assa paricÄ• rikÄ• dijakaÃ±Ã±Ä• yo taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phus
Ä• gacchantaá¹ƒ, disvÄ• na yena puá¹‡á¹‡amukho phussakokilo tenupasaá¹…kamiá¹ƒsu, u
puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ etadavocuá¹ƒ --- `ayaá¹ƒ, samma puá¹‡á¹‡amukha, k
pharuso ativiya pharusavÄ• co, appeva nÄ• ma tavampi Ä• gamma piyavÄ• caá¹ƒ labheyyÄ
bhaginiyoâ€™ ti vatvÄ• yena kuá¹‡Ä• lo sakuá¹‡o tenupasaá¹…kami, upasaá¹…kamitvÄ•
saddhiá¹ƒ paá¹-isammoditvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kho puá¹‡á¹‡am
kuá¹‡Ä• laá¹ƒ sakuá¹‡aá¹ƒ etadavoca --- `kissa tvaá¹ƒ, samma kuá¹‡Ä• la, itthÄ«naá¹ƒ sujÄ
kuladhÄ«tÄ• naá¹ƒ sammÄ• paá¹-ipannÄ• naá¹ƒ micchÄ• paá¹-ipannosi, amanÄ• pabhÄ• á
itthÄ«naá¹ƒ manÄ• pabhÄ• á¹‡inÄ• bhavitabbaá¹ƒ, kimaá¹…gaá¹ƒ pana manÄ• pabhÄ• á¹

``evaá¹ƒ vutte kuá¹‡Ä• lo sakuá¹‡o taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ evaá¹ƒ apas
samma jamma vasala, vinassa tvaá¹ƒ, samma jamma vasala, ko nu tayÄ• viyatto jÄ• yÄ• ji
apasÄ• dito ca pana puá¹‡á¹‡amukho phussakokilo tatoyeva \Ee V 422/ paá¹-inivatti.

``atha \Be V 452/ khalu, bho, puá¹‡á¹‡amukhassa phussakokilassa aparena samayena nac
uppajji, lohitapakkhandikÄ• bÄ• á¸·hÄ• vedanÄ• vattanti mÄ• raá¹‡antikÄ• . atha khalu, bh
phussakokilassa paricÄ• rikÄ• naá¹ƒ dijakaÃ±Ã±Ä• naá¹ƒ etadahosi --- `Ä• bÄ• dhiko kho a

phussakokilo, appeva nÄ• ma imamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-haheyyÄ• â€™ ti ekaá¹ƒ adu
sakuá¹‡o tenupasaá¹…kamiá¹ƒsu. addasÄ• kho kuá¹‡Ä• lo sakuá¹‡o tÄ• dijakaÃ±Ã±Ä• yo
disvÄ• na tÄ• dijakaÃ±Ã±Ä• yo etadavoca --- `kahaá¹ƒ pana tumhaá¹ƒ vasaliyo bhattÄ• â€
samma kuá¹‡Ä• la, puá¹‡á¹‡amukho phussakokilo appeva nÄ• ma tamhÄ• Ä• bÄ• dhÄ• v
vutte kuá¹‡Ä• lo sakuá¹‡o tÄ• dijakaÃ±Ã±Ä• yo evaá¹ƒ apasÄ• desi --- `nassatha tumhe va
vasaliyo coriyo dhuttiyo asatiyo lahucittÄ• yo katassa appaá¹-ikÄ• rikÄ• yo \Ne V 418/ anilo
yenakÄ• maá¹ƒgamÄ• yoâ€™ ti vatvÄ• yena puá¹‡á¹‡amukho phussakokilo tenupasaá¹…
puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ etadavoca --- `haá¹ƒ, samma, puá¹‡á¹‡amukhÄ• â€™
kuá¹‡Ä• lÄ• â€™ ti.

``atha khalu, bho, kuá¹‡Ä• lo sakuá¹‡o taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ pakkheh
ca pariggahetvÄ• vuá¹-á¹-hÄ• petvÄ• nÄ• nÄ• bhesajjÄ• ni pÄ• yÄ• pesi. atha khalu, bho,
phussakokilassa so Ä• bÄ• dho paá¹-ippassambhÄ«â€™â€™ ti.

tattha __piyakÄ• _ti setapupphÄ• . __hasanÄ• _ti __ha_-kÄ• ro sandhikaro, asanÄ• yeva.
rukkhajÄ• ti. __candanÄ• _ti rattasurabhicandanÄ• . __oghavane_ti etesaá¹ƒ oghena ghaá
__devadÄ• rukacocagahane_ti devadÄ• rurukkhehi ceva kadalÄ«hi ca gahane. __kaccikÄ•
__kaá¹‡ikÄ• rÄ• _ti mahÄ• pupphÄ• . __kaá¹‡á¹‡ikÄ• rÄ• _ti khuddakapupphÄ• . __kiá¹ƒsu
__yodhikÄ• _ti yÅ«thikÄ• . __vanamallikamanaá¹…gaá¹‡amanavajjabhaá¹‡á¸• isurucirabha
mallikÄ• naÃ±ca anaá¹…gaá¹‡Ä• naá¹ƒ \Be V 453/ anavajjÄ• naÃ±ca bhaá¹‡á¸• Ä«naá¹ƒ s
pupphehi mÄ• lyadhÄ• rayamÄ• ne. __dhanutakkÄ• rÄ«_ti dhanupÄ• á¹-ali. __tÄ• lÄ«sÄ• _
__kacchavitate_ti etehi jÄ• tisumanÄ• dÄ«hi vitate nadikacchapabbatakacche. __saá¹ƒkusu
á¹-hÄ• nesu suá¹-á¹-hu kusumitaatimuttakehi ceva nÄ• nÄ• vidhalatÄ• hi ca vitatapaá¹-imaá
__gaá¹‡Ä• dhivuá¹-á¹-he_ti etesaá¹ƒ vijjÄ• dharÄ• dÄ«naá¹ƒ gaá¹‡ehi adhivuá¹-á¹-he. __pu
mukhaparipuá¹‡á¹‡atÄ• ya puá¹‡á¹‡amukho. parehi \Ee V 423/ phuá¹-á¹-hatÄ• ya __phussa
vilÄ• sitanetto. __mattakkho_ti yathÄ• mattÄ• naá¹ƒ akkhÄ«ni rattÄ• ni honti, evaá¹ƒ rattak
pamÄ• á¹‡ayuttanetto vÄ• .

__bhaginiyo_ti ariyavohÄ• rena Ä• lapanaá¹ƒ. __paricareyyÄ• thÄ• _ti sakaladivasaá¹ƒ gah
so piyakathaá¹ƒ kathetvÄ• uyyojeti. kadÄ• ci pana kuá¹‡Ä• lo saparivÄ• ro puá¹‡á¹‡amukh
kadÄ• ci puá¹‡á¹‡amukho kuá¹‡Ä• lassa santikaá¹ƒ Ä• gacchati. tenÄ• ha __ ``atha khalu,
vayassa. __Ä• gammÄ• _ti paá¹-icca upanissÄ• ya. __labheyyÄ• mÄ• _ti kuá¹‡Ä• lassa sar
labheyyÄ• ma. __appeva nÄ• mÄ• _ti api nÄ• ma labheyyÄ• tha, vakkhÄ• mi nanti. __sujÄ•

__nassÄ• _ti palÄ• ya. __jammÄ• _ti lÄ• maka. __viyatto_ti ko nu tayÄ• sadiso aÃ±Ã±o by
__jÄ• yÄ• jinenÄ• _ti jÄ• yÄ• jitena, ayameva vÄ• pÄ• á¹-ho. evaá¹ƒ itthiparÄ• jitena tayÄ•
nÄ• ma byatto atthÄ«ti taá¹ƒ puna evarÅ«passa vacanassa abhaá¹‡anatthÄ• ya apasÄ• de
me kuá¹‡Ä• loâ€™â€™ ti cintetvÄ• tatoyeva paá¹-inivatti, so nivattitvÄ• saparivÄ• ro attan

nivÄ• saá¹-á¹-hÄ• nameva agamÄ• si.

__appeva nÄ• mÄ• _ti saá¹ƒsayaparivitakko, imamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-haheyya vÄ• taá¹ƒ ohÄ• ya pakkamiá¹ƒsu. __tumha_nti tumhÄ• kaá¹ƒ. __appeva nÄ• mÄ• _ti tamhÄ• Ä vÄ• , amhÄ• kaá¹ƒ Ä• gatakÄ• le mato bhavissati. mayaÃ±hi idÄ• neva so marissatÄ«ti Ã±a pÄ• daparicÄ• rikÄ• bhavituá¹ƒ Ä• gatÄ• . __tenupasaá¹…kamÄ«_ti imÄ• itthiyo sÄ• mikas Ä• gatÄ• paá¹-ikkÅ«lÄ• bhavissÄ• mÄ• ti taá¹ƒ pahÄ• ya Ä• gatÄ• , ahaá¹ƒ gantvÄ• mam nÄ• nÄ• bhesajjÄ• ni saá¹ƒharitvÄ• arogaá¹ƒ karissÄ• mÄ«ti cintetvÄ• nÄ• gabalo mahÄ• so tenupasaá¹…kami. __ha_nti nipÄ• to, ``jÄ«vasi, sammÄ• â€™â€™ ti pucchanto evamÄ• ``jÄ«vÄ• mÄ«â€™â€™ ti vadanto __ ``haá¹ƒ sammÄ• â€™â€™ _ti Ä• ha. __pÄ• yÄ• pesÄ __paá¹-ippassambhÄ«_ti vÅ«pasamÄ«ti.

tÄ• pi dijakaÃ±Ã±Ä• yo asmiá¹ƒ aroge jÄ• te Ä• gatÄ• . kuá¹‡Ä• lopi puá¹‡á¹‡amukhaá¹ƒ k khÄ• dÄ• petvÄ• tassa balappattakÄ• le, ``samma, idÄ• ni tvaá¹ƒ arogo, attano paricÄ• rikÄ ahampi attano vasanaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ so ``imÄ bÄ• á¸·hagilÄ• naá¹ƒ pahÄ• ya palÄ• yanti, na me etÄ• hi dhuttÄ«hi atthoâ€™â€™ ti Ä• ha. ``tena hi te, samma, itthÄ«naá¹ƒ pÄ• pabhÄ• vaá¹ƒ Ä• cikkhissÄ• mÄ«â€™â€™ ti puá¹‡á¹‡ himavantapasse manosilÄ• talaá¹ƒ netvÄ• sattayojanikasÄ• larukkhamÅ«le manosilÄ• san puá¹‡á¹‡amukho saparivÄ• ro nisÄ«di. sakalahimavante devaghosanÄ• cari --- ``ajja kuá¹‡ himavante manosilÄ• sane nisÄ«ditvÄ• buddhalÄ«lÄ• ya dhammaá¹ƒ desessati, taá¹ƒ suá¹ paramparaghosena \Ee V 424/ cha kÄ• mÄ• vacaradevÄ• sutvÄ• yebhuyyena tattha sanni bahunÄ• gasupaá¹‡á¹‡akinnaravijjÄ• dharÄ• dÄ«nampi devatÄ• tamatthaá¹ƒ ugghosesuá¹ gijjharÄ• jÄ• dasasahassagijjhaparivÄ• ro gijjhapabbate paá¹-ivasati. sopi taá¹ƒ kolÄ• halaá suá¹‡issÄ• mÄ«â€™â€™ ti saparivÄ• ro Ä• gantvÄ• ekamantaá¹ƒ nisÄ«di. nÄ• radopi paÃ dasasahassatÄ• pasaparivuto himavantapadese viharanto taá¹ƒ devaghosanaá¹ƒ sutvÄ• `` itthÄ«naá¹ƒ aguá¹‡aá¹ƒ kathessati, mahÄ• samÄ• gamo bhavissati, mayÄ• pi taá¹ƒ desana vaá¹-á¹-atÄ«â€™â€™ ti tÄ• pasadasasahassena saddhiá¹ƒ iddhiyÄ• tattha gantvÄ• ekama desanÄ• sannipÄ• tasadiso mahÄ• samÄ• gamo ahosi. atha mahÄ• satto jÄ• tissaraÃ±Ä• á itthidosapaá¹-isaá¹ƒyuttaá¹ƒ \Ne V 420/ atÄ«tabhave diá¹-á¹-hakÄ• raá¹‡aá¹ƒ \Be V 455/ pu kÄ• yasakkhiá¹ƒ katvÄ• kathesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

``atha khalu, bho, kuá¹‡Ä• lo sakuá¹‡o taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ gilÄ• nav aciravuá¹-á¹-hitaá¹ƒ gelaÃ±Ã±Ä• etadavoca ---

`` `diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, kaá¹‡hÄ• dvepitikÄ• paÃ±capatikÄ• ya paá¹-ibandhantiyÄ• , yadidaá¹ƒ kabandhe pÄ«á¹-hasappimhÄ«â€™â€™ â€™ ti. bhavati ca

290__._ á¹• 21 ``athajjuno nakulo bhÄ«maseno, yudhiá¹-á¹-hilo sahadevo ca rÄ• jÄ• .

ete patÄ« paÃ±ca maticca nÄ• rÄ«, akÄ• si khujjavÄ• manakena pÄ• paâ€™ nti ||

``diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, saccatapÄ• pÄ« nÄ• ma samaá¹‡Ä« susÄ
catutthabhattaá¹ƒ pariá¹‡Ä• mayamÄ• nÄ• surÄ• dhuttakena pÄ• pamakÄ• si.

``diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, kÄ• kavatÄ« nÄ• ma devÄ« samuddamajjh
naá¹-akuverena pÄ• pamakÄ• si.

``diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, kuruá¹…gadevÄ« nÄ• ma lomasuddarÄ« e
kÄ• mayamÄ• nÄ• chaá¸·aá¹…gakumÄ• radhanantevÄ• sinÄ• pÄ• pamakÄ• si.

``evaÃ±hetaá¹ƒ mayÄ• Ã±Ä• taá¹ƒ, brahmadattassa mÄ• taraá¹ƒ.

ohÄ• ya kosalarÄ• jaá¹ƒ, paÃ±cÄ• lacaá¹‡á¸• ena pÄ• pamakÄ• si ||

291__._ á¹• 21 ``etÄ• ca aÃ±Ã±Ä• ca akaá¹ƒsu pÄ• paá¹ƒ, tasmÄ• hamitthÄ«naá¹ƒ na vis

mahÄ« yathÄ• jagati samÄ• narattÄ• , vasundharÄ• itarÄ«tarÄ• patiá¹-á¹-hÄ• .

sabbasahÄ• aphandanÄ• akuppÄ• , tathitthiyo tÄ• yo na vissase naro ||

292__._ á¹• 21 ``sÄ«ho \Be V 456/ \Ne V 421/ yathÄ• lohitamaá¹ƒsabhojano, vÄ• á¸·amigo

pasayhakhÄ• dÄ« parahiá¹ƒsane rato, tathitthiyo tÄ• yo na vissase naro ||

``na khalu, samma puá¹‡á¹‡amukha, vesiyo nÄ• riyo gamaniyo, na hetÄ• bandhakiyo nÄ• r
yadidaá¹ƒ vesiyo nÄ• riyo gamaniyoâ€™â€™ ti.

``coro viya veá¹‡ikatÄ• madirÄ• va diddhÄ• vÄ• á¹‡ijo viya vÄ• cÄ• santhutiyo issasiá¹…ga
uragamiva dujivhÄ• yo. sobbhamiva paá¹-icchannÄ• pÄ• tÄ• lamiva duppÅ«rÄ• rakkhasÄ«
yamovekantahÄ• riyo. sikhÄ«riva sabbabhakkhÄ• nadÄ«riva sabbavÄ• hÄ« anilo viya yena
avisesakarÄ• visarukkho viya niccaphalitÄ• yoti. bhavati ca panuttarettha vÄ• kyaá¹ƒ ---

293__._ á¹• 21 `` `yathÄ• coro yathÄ• diddho, vÄ• á¹‡ijova vikatthanÄ«.

issasiá¹…gamiva parivattÄ• , dujivhÄ• urago viya ||

294__._ á¹• 21 `` `sobbhamiva paá¹-icchannÄ• , pÄ• tÄ• lamiva duppurÄ• .

rakkhasÄ« viya duttosÄ• , yamovekantahÄ• riyo ||

295__._ á¹• 21 ``yathÄ• sikhÄ« nadÄ« vÄ• to, nerunÄ• va samÄ• gatÄ• .

visarukkho viya niccaphalÄ• , nÄ• sayanti ghare bhogaá¹ƒ.

ratanantakaritthiyoâ€™â€™ â€™ ti ||

tattha __gilÄ• navuá¹-á¹-hita_nti paá¹-hamaá¹ƒ gilÄ• naá¹ƒ pacchÄ• vuá¹-á¹-hitaá¹ƒ. __diá
atÄ«te kira brahmadatto kÄ• sirÄ• jÄ• sampannabalavÄ• hanatÄ• ya kosalarajjaá¹ƒ gahetv
mÄ• retvÄ• tassa aggamahesiá¹ƒ sagabbhaá¹ƒ gahetvÄ• bÄ• rÄ• á¹‡asiá¹ƒ \Ee V 426/ ga
aggamahesiá¹ƒ akÄ• si. sÄ• aparabhÄ• ge dhÄ«taraá¹ƒ vijÄ• yi. raÃ±Ã±o pana pakatiyÄ•
natthi, so tussitvÄ• , ``bhadde, varaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• gahitakaá¹ƒ ka
á¹-hapesi. tassÄ• pana kumÄ• rikÄ• ya ``kaá¹‡hÄ• â€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. athas
taá¹ƒ Ä• ha --- ``amma, pitarÄ• tava varo dinno, tamahaá¹ƒ gahetvÄ• á¹-hapesiá¹ƒ, tava ru
gaá¹‡hÄ• â€™â€™ ti. sÄ• ``amma, mayhaá¹ƒ aÃ±Ã±aá¹ƒ avijjamÄ• naá¹ƒ natthi, patiggah
varaá¹ƒ kÄ• rehÄ«â€™â€™ ti kilesabahulatÄ• ya hirottappaá¹ƒ \Ne V 422/ bhinditvÄ• mÄ•
Ä• rocesi. rÄ• jÄ• ``yathÄ• rucitaá¹ƒ patiá¹ƒ gaá¹‡hatÅ«â€™â€™ ti vatvÄ• sayaá¹ƒ varaá¹
rÄ• jaá¹…gaá¹‡e sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• bahÅ« purisÄ• sannipatiá¹ƒsu. k
Ä• dÄ• ya uttarasÄ«hapaÃ±jare á¹-hitÄ• olokentÄ« ekampi na rocesi.

tadÄ• paá¹‡á¸• urÄ• jagottato ajjuno nakulo bhÄ«maseno yudhiá¹-á¹-hilo sahadevoti ime p
paá¹‡á¸• urÄ• japuttÄ• takkasilÄ• yaá¹ƒ disÄ• pÄ• mokkhassa Ä• cariyassa santike sippaá
``desacÄ• rittaá¹ƒ jÄ• nissÄ• mÄ• â€™â€™ ti vicarantÄ• bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• antona
pucchitvÄ• tamatthaá¹ƒ Ã±atvÄ• ``mayampi gamissÄ• mÄ• â€™â€™ ti kaÃ±canarÅ«pasa
paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-haá¹ƒsu. kaá¹‡hÄ• te disvÄ• paÃ±casupi tesu paá¹-ibaddhacittÄ•
sÄ«sesu mÄ• lÄ• cumbaá¹-akÄ• ni khipitvÄ• , ``amma, ime paÃ±ca jane varemÄ«â€™â€™
rÄ• jÄ• varassa dinnattÄ• ``na labhissatÄ«â€™â€™ ti avatvÄ• anattamanova ``kiá¹ƒjÄ• ti
pucchitvÄ• paá¹‡á¸• urÄ• japuttabhÄ• vaá¹ƒ Ã±atvÄ• tesaá¹ƒ sakkÄ• raá¹ƒ katvÄ• taá¹ƒ p

sÄ• sattabhÅ«mikapÄ• sÄ• de te kilesavasena saá¹…gaá¹‡hi. eko panassÄ• paricÄ• rako
sÄ• paÃ±ca rÄ• japutte kilesavasena saá¹…gaá¹‡hitvÄ• tesaá¹ƒ bahi nikkhantakÄ• le okÄ
anuá¸• ayhamÄ• nÄ• khujjena saddhiá¹ƒ pÄ• paá¹ƒ karoti, tena ca saddhiá¹ƒ kathentÄ« ---
piyo natthi, rÄ• japutte mÄ• rÄ• petvÄ• tesaá¹ƒ galalohitena tava pÄ• de makkhÄ• pessÄ•
itaresupi jeá¹-á¹-habhÄ• tikena missÄ«bhÅ«takÄ• le --- ``imehi catÅ«hi tvameva mayhaá¹ƒ p
jÄ«vitampi tavatthÄ• ya pariccattaá¹ƒ, mama pitu accayena tuyhaÃ±Ã±eva rajjaá¹ƒ dÄ• pes

itarehi saddhiá¹ƒ missÄ«bhÅ«takÄ• lepi eseva \Be V 458/ nayo. te ``ayaá¹ƒ amhe piyÄ• yati
etaá¹ƒ nissÄ• ya jÄ• taâ€™â€™ nti tassÄ• ativiya tussanti.

sÄ• ekadivasaá¹ƒ Ä• bÄ• dhikÄ• ahosi. atha naá¹ƒ te parivÄ• retvÄ• eko sÄ«saá¹ƒ samb
ekekaá¹ƒ hatthaÃ±ca pÄ• daÃ±ca. khujjo pana pÄ• damÅ«le nisÄ«di. sÄ• sÄ«saá¹ƒ sambÄ
jeá¹-á¹-habhÄ• tikassa ajjunakumÄ• rassa --- ``mayhaá¹ƒ tayÄ• piyataro natthi, jÄ«vamÄ• n
pitu accayena tuyhaá¹ƒ rajjaá¹ƒ dÄ• pessÄ• mÄ«â€™â€™ ti sÄ«sena saÃ±Ã±aá¹ƒ dadamÄ
itaresampi hatthapÄ• dehi tatheva saÃ±Ã±aá¹ƒ adÄ• si. khujjassa pana --- ``tvaÃ±Ã±eva ma
ahaá¹ƒ jÄ«vissÄ• mÄ«â€™â€™ ti jivhÄ• ya saÃ±Ã±aá¹ƒ adÄ• si. te sabbepi pubbe kathitab
saÃ±Ã±Ä• ya tamatthaá¹ƒ jÄ• niá¹ƒsu. tesu sesÄ• attano dinnasaÃ±Ã±Ä• yeva jÄ• niá¹ƒsu
hatthapÄ• dajivhÄ• vikÄ• re \Ee V 427/ disvÄ• --- ``yathÄ• mayhaá¹ƒ, evaá¹ƒ sesÄ• nampi
bhavissati, khujjena cÄ• pi saddhiá¹ƒ etissÄ• ya santhavena bhavitabbaâ€™â€™ nti cintetv
bahi nikkhamitvÄ• pucchi --- ``diá¹-á¹-hÄ• vo paÃ±capatikÄ• mama sÄ«savikÄ• raá¹ƒ dass
diá¹-á¹-hÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡aá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``na jÄ• nÄ• mÄ• â€
kÄ• raá¹‡aá¹ƒ, tumhÄ• kaá¹ƒ pana hatthapÄ• dehi dinnasaÃ±Ã±Ä• ya kÄ• raá¹‡aá¹ƒ jÄ• nÄ
jÄ• nÄ• mÄ• â€™â€™ ti. ``amhÄ• kampi teneva kÄ• raá¹‡ena adÄ• si, khujjassa jivhÄ• vikÄ
kÄ• raá¹‡aá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``na jÄ• nÄ• mÄ• â€™â€™ ti. atha nesaá¹ƒ Ä• cik
etÄ• ya pÄ• pakammaá¹ƒ kataâ€™â€™ nti vatvÄ• tesu asaddahantesu khujjaá¹ƒ pakkositv
pavattiá¹ƒ kathesi.

te tassa vacanaá¹ƒ sutvÄ• tassÄ• vigatacchandarÄ• gÄ• hutvÄ• --- ``aho mÄ• tugÄ• mo
mÄ• dise nÄ• ma jÄ• tisampanne sobhaggappatte pahÄ• ya evarÅ«pena jegucchapaá¹-ikÅ«
pÄ• pakammaá¹ƒ karoti, ko nÄ• ma paá¹‡á¸• itajÄ• tiko evaá¹ƒ nillajjÄ• hi pÄ• padhammÄ•
ramissatÄ«â€™â€™ ti anekapariyÄ• yena mÄ• tugÄ• maá¹ƒ garahitvÄ• ``alaá¹ƒ no gharÄ•
himavantaá¹ƒ pavisitvÄ• pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• Ä• yupariyosÄ• ne ya
kuá¹‡Ä• lo pana sakuá¹‡arÄ• jÄ• tadÄ• ajjunakumÄ• ro ahosi. tasmÄ• attanÄ• diá¹-á¹-ha
``diá¹-á¹-hÄ• mayÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha \Be V 459/ __dvepitikÄ• _ti kosalaraÃ±Ã±o ca kÄ• siraÃ±Ã±o ca vasenetaá¹ƒ vuttaá¹
__paÃ±capatikÄ• yÄ• _ti paÃ±capatikÄ• , __ya_-kÄ• ro nipÄ• tamatto. __paá¹-ibandhantiyÄ
__kabandhe_ti tassa kira gÄ«vÄ• onamitvÄ• uraá¹ƒ allÄ«nÄ• , tasmÄ• chinnasÄ«so viya
maticcÄ• _ti ete paÃ±ca atikkamitvÄ• . __khujjavÄ• manakenÄ• _ti khujjena vÄ• manakena

idaá¹ƒ vatvÄ• aparÄ• nipi diá¹-á¹-hapubbÄ• ni dassento puna __ ``diá¹-á¹-hÄ• â€™â€™ _t
dutiyavatthusmiá¹ƒ tÄ• va ayaá¹ƒ vibhÄ• vanÄ• --- atÄ«te kira bÄ• rÄ• á¹‡asiá¹ƒ nissÄ• ya
setasamaá¹‡Ä« susÄ• ne paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• tattha vasamÄ• nÄ• cattÄ• ri bha
sakalanagare cando viya sÅ«riyo viya ca pÄ• kaá¹-Ä• ahosi. bÄ• rÄ• á¹‡asivÄ• sino khipitv
saccatapÄ• piyÄ• â€™â€™ ti vadanti. athekasmiá¹ƒ chaá¹‡akÄ• le paá¹-hamadivase tÄ• va

gaá¹‡abandhena ekasmiá¹ƒ padese maá¹‡á¸• apaá¹ƒ katvÄ• macchamaá¹ƒsasurÄ• gandh
424/ surÄ• pÄ• naá¹ƒ Ä• rabhiá¹ƒsu. atheko suvaá¹‡á¹‡akÄ• ro surÄ• piá¹-á¹-hakaá¹ƒ chaá
saccatapÄ• piyÄ• â€™â€™ ti vatvÄ• ekena paá¹‡á¸• itena --- ``ambho andhabÄ• la, calaci
aho bÄ• loâ€™â€™ ti vutte --- ``samma, mÄ• evaá¹ƒ avaca, mÄ• nirayasaá¹ƒvattanikaá¹ƒ
Ä• ha. atha naá¹ƒ so ``dubbuddhi tuá¹‡hÄ« hohi, sahassena abbhutaá¹ƒ karohi, ahaá¹ƒ te s
sattame divase alaá¹…katapaá¹-iyattaá¹ƒ imasmiá¹ƒyeva á¹-hÄ• ne nisinno surÄ• piá¹-á¹-ha
suraá¹ƒ pivissÄ• mi \Ee V 428/, mÄ• tugÄ• mo dhuvasÄ«lo nÄ• ma natthÄ«â€™â€™ ti Ä• h
ti vatvÄ• tena saddhiá¹ƒ sahassena abbhutamakÄ• si. so taá¹ƒ aÃ±Ã±esaá¹ƒ suvaá¹‡á¹‡ak
punadivase pÄ• tova tÄ• pasavesena susÄ• naá¹ƒ pavisitvÄ• tassÄ• vasanaá¹-á¹-hÄ• nas
namassanto aá¹-á¹-hÄ• si.

sÄ• bhikkhÄ• ya gacchamÄ• nÄ• naá¹ƒ disvÄ• --- ``mahiddhiko tÄ• paso bhavissati, ahaá
vasÄ• mi, ayaá¹ƒ majjhe susÄ• nassa vasati, bhavitabbamassabbhantare santadhammena,
upasaá¹…kamitvÄ• vandi. so neva olokesi na Ä• lapi. dutiyadivasepi tatheva akÄ• si. tatiya
vanditakÄ• le adhomukhova ``gacchÄ• hÄ«â€™â€™ ti Ä• ha. catutthadivase \Be V 460/ ``k
kilamasÄ«â€™â€™ ti paá¹-isanthÄ• ramakÄ• si. sÄ• ``paá¹-isanthÄ• ro me laddhoâ€™â€™
paÃ±camadivase bahutaraá¹ƒ paá¹-isanthÄ• raá¹ƒ labhitvÄ• thokaá¹ƒ nisÄ«ditvÄ• gatÄ• .
taá¹ƒ Ä• gantvÄ• vanditvÄ• nisinnaá¹ƒ --- ``bhagini, kiá¹ƒ nu kho ajja bÄ• rÄ• á¹‡asiyaá¹ƒ
mahÄ• gÄ«tavÄ• ditasaddoâ€™â€™ ti vatvÄ• --- ``ayya, tumhe na jÄ• nÄ• tha, nagare cha
kÄ«á¸·antÄ• naá¹ƒ esa saddoâ€™â€™ ti vutte --- ``ettha nÄ• meso saddoâ€™â€™ ti ajÄ• n
``bhagini, kati bhattÄ• ni atikkamesÄ«â€™â€™ ti pucchi. ``cattÄ• ri, ayya, tumhe pana kati a
ti? ``satta bhaginÄ«â€™â€™ ti. idaá¹ƒ so musÄ• abhÄ• si. devasikaá¹ƒ hesa rattiá¹ƒ bhuÃ±
te bhagini vassÄ• ni pabbajitÄ• yÄ• â€™â€™ ti pucchitvÄ• tÄ• ya ``dvÄ• dasa vassÄ• nÄ«
kati vassÄ• nÄ«â€™â€™ ti vutto ``idaá¹ƒ me chaá¹-á¹-haá¹ƒ vassaâ€™â€™ nti Ä• ha. atha
bhagini santadhammÄ• dhigamoâ€™â€™ ti pucchitvÄ• ``natthi, ayya, tumhÄ• kaá¹ƒ pana
``mayhampi natthÄ«â€™â€™ ti vatvÄ• --- ``bhagini, mayaá¹ƒ neva kÄ• masukhaá¹ƒ labhÄ•
kiá¹ƒ amhÄ• kaá¹ƒyeva uá¹‡ho nirayo, mahÄ• janassa kiriyaá¹ƒ karoma, ahaá¹ƒ gihÄ« bhav
santakaá¹ƒ dhanaá¹ƒ, na sakkomi dukkhaá¹ƒ anubhavituâ€™â€™ nti Ä• ha. sÄ• tassa vac
calacittatÄ• ya tasmiá¹ƒ paá¹-ibaddhacittÄ• hutvÄ• --- ``ayya, ahampi ukkaá¹‡á¹-hitÄ• , sad
chaá¸• á¸• essatha, ahampi gihinÄ« bhavissÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ so ``ehi ta
bhariyÄ• me bhavissasÄ«â€™â€™ ti taá¹ƒ nagaraá¹ƒ pavesetvÄ• saá¹ƒvasitvÄ• surÄ• pÄ
gantvÄ• tÄ• ya surÄ• piá¹-á¹-hakaá¹ƒ gÄ• hÄ• petvÄ• suraá¹ƒ pivi. itaro sahassaá¹ƒ jito. sÄ
puttadhÄ«tÄ• hi vaá¸• á¸• hi. tadÄ• kuá¹‡Ä• lo surÄ• dhuttako ahosi. tasmÄ• attanÄ• diá¹-
``diá¹-á¹-hÄ• mayÄ• â€™â€™ _tiÄ• dimÄ• ha.

tatiyavatthusmiá¹ƒ atÄ«takathÄ• catukkanipÄ• te __kÄ• kavatÄ«jÄ• takavaá¹‡á¹‡anÄ• yaá
4.kÄ• kavatÄ«jÄ• takavaá¹‡á¹‡anÄ•) vitthÄ• ritÄ• . tadÄ• pana kuá¹‡Ä• lo garuá¸·o ahosi.
diá¹-á¹-haá¹ƒ pakÄ• sento __ ``diá¹-á¹-hÄ• mayÄ• â€™â€™ _tiÄ• dimÄ• ha.

catutthavatthusmiá¹ƒ atÄ«te brahmadatto kosalarÄ• jÄ• naá¹ƒ vadhitvÄ• rajjaá¹ƒ gahetvÄ•
gabbhiniá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gantvÄ• tassÄ• gabbhinibhÄ• vaá¹ƒ jÄ• r
akÄ• si. sÄ• paripakkagabbhÄ• suvaá¹‡á¹‡arÅ«pakasadisaá¹ƒ puttaá¹ƒ vijÄ• yitvÄ• --- ``v
bÄ• rÄ• á¹‡asirÄ• jÄ• `esa \Be V 461/ me \Ee V 429/ paccÄ• mittassa putto, kiá¹ƒ iminÄ• â
me putto parahatthe maratÅ«â€™â€™ ti cintetvÄ• dhÄ• tiá¹ƒ Ä• ha --- ``amma, imaá¹ƒ dÄ•
attharitvÄ• Ä• makasusÄ• ne nipajjÄ• petvÄ• ehÄ«â€™â€™ ti. dhÄ• tÄ« tathÄ• katvÄ• n
kosalarÄ• jÄ• pi maritvÄ• puttassa Ä• rakkhadevatÄ• hutvÄ• nibbatti. tassÄ• nubhÄ• vena
tasmiá¹ƒ padese eá¸·ake cÄ• rentassa ekÄ• eá¸·ikÄ• taá¹ƒ kumÄ• raá¹ƒ disvÄ• sinehaá¹ƒ
pÄ• yetvÄ• thokaá¹ƒ caritvÄ• puna gantvÄ• dve tayo cattÄ• ro vÄ• re pÄ• yesi. eá¸·akapÄ
disvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ dÄ• rakaá¹ƒ disvÄ• puttasinehaá¹ƒ paccupaá¹-á¹
bhariyÄ• ya adÄ• si. sÄ• pana aputtikÄ• , tenassÄ• thaÃ±Ã±aá¹ƒ natthi, atha naá¹ƒ eá¸·ika
paá¹-á¹-hÄ• ya pana devasikaá¹ƒ dve tisso eá¸·ikÄ• maranti. eá¸·akapÄ• lo --- ``imasmiá¹ƒ
sabbÄ• eá¸·ikÄ• marissanti, kiá¹ƒ no iminÄ• â€™â€™ ti taá¹ƒ ekasmiá¹ƒ mattikÄ• bhÄ• ja
pidahitvÄ• mÄ• sacuá¹‡á¹‡ena mukhaá¹ƒ nibbivaraá¹ƒ vilimpitvÄ• nadiyaá¹ƒ vissajjesi. tan
heá¹-á¹-hÄ• titthe rÄ• janivesane jiá¹‡á¹‡apaá¹-isaá¹…khÄ• rako eko caá¹‡á¸• Ä• lo sapajÄ
disvÄ• va vegena gantvÄ• Ä• haritvÄ• tÄ«re á¹-hapetvÄ• ``kimetthÄ• â€™â€™ ti vivaritvÄ
passi. bhariyÄ• pissa aputtikÄ• , tassÄ• tasmiá¹ƒ puttasineho nibbatti, atha naá¹ƒ gehaá¹ƒ
taá¹ƒ sattaá¹-á¹-havassakÄ• lato paá¹-á¹-hÄ• ya mÄ• tÄ• pitaro rÄ• jakulaá¹ƒ gacchantÄ• Ä
soá¸·asavassakÄ• lato pana paá¹-á¹-hÄ• ya sveva bahulaá¹ƒ gantvÄ• jiá¹‡á¹‡apaá¹-isaá¹…

raÃ±Ã±o ca aggamahesiyÄ• kuruá¹…gadevÄ« nÄ• ma dhÄ«tÄ• ahosi uttamarÅ«padharÄ
\Ne V 426/ paá¹-á¹-hÄ• ya tasmiá¹ƒ paá¹-ibaddhacittÄ• hutvÄ• aÃ±Ã±attha anabhiratÄ• ta
kammakaraá¹‡aá¹-á¹-hÄ• nameva Ä• gacchati. tesaá¹ƒ abhiá¹‡hadassanena aÃ±Ã±amaÃ±
antorÄ• jakuleyeva paá¹-icchannokÄ• se ajjhÄ• cÄ• ro pavatti. gacchante kÄ• le paricÄ• rik
Ä• rocesuá¹ƒ. rÄ• jÄ• kujjhitvÄ• amacce sannipÄ• tetvÄ• --- ``iminÄ• caá¹‡á¸• Ä• laputte
imassa kattabbaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. amaccÄ• ``mahÄ• parÄ• dho esa, nÄ•
pacchÄ• mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadiá¹ƒsu. tasmiá¹ƒ khaá¹‡e kumÄ• rassa pi
462/ tasseva kumÄ• rassa mÄ• tu sarÄ«re adhimucci. sÄ• devatÄ• nubhÄ• vena rÄ• jÄ• na
``mahÄ• rÄ• ja, nÄ• yaá¹ƒ kumÄ• ro caá¹‡á¸• Ä• lo, esa kumÄ• ro mama kucchimhi nibbatt
`putto me matoâ€™ ti tumhÄ• kaá¹ƒ musÄ• avacaá¹ƒ, ahametaá¹ƒ `tumhÄ• kaá¹ƒ paccÄ•
datvÄ• Ä• makasusÄ• ne chaá¸• á¸• Ä• pesiá¹ƒ, atha naá¹ƒ eko eá¸·akapÄ• lako paá¹-ijagg
marantÄ«su nadiyÄ• pavÄ• hesi, atha naá¹ƒ vuyhamÄ• naá¹ƒ tumhÄ• kaá¹ƒ gehe jiá¹‡á¹‡a
caá¹‡á¸• Ä• lo disvÄ• posesi, sace na saddahatha, te sabbe pakkosÄ• petvÄ• pucchathÄ•

rÄ• jÄ• dhÄ• tiá¹ƒ Ä• diá¹ƒ katvÄ• sabbe pakkosÄ• petvÄ• pucchitvÄ• tatheva taá¹ƒ pava
``jÄ• tisampannoyaá¹ƒ kumÄ• roâ€™â€™ ti tuá¹-á¹-ho taá¹ƒ nhÄ• petvÄ• alaá¹…kÄ• rÄ• p
adÄ• si. tassa pana eá¸·ikÄ• naá¹ƒ mÄ• ritattÄ• \Ee V 430/ ``eá¸·ikakumÄ• roâ€™â€™ ti nA

rÄ• jÄ• sasenavÄ• hanaá¹ƒ datvÄ• --- ``gaccha attano pitu santakaá¹ƒ rajjaá¹ƒ gaá¹‡hÄ• â
sopi kuruá¹…gadeviá¹ƒ Ä• dÄ• ya gantvÄ• rajje patiá¹-á¹-hÄ• si. athassa bÄ• rÄ• á¹‡asirÄ•
ayaâ€™â€™ nti sippasikkhÄ• panatthaá¹ƒ chaá¸·aá¹…gakumÄ• raá¹ƒ nÄ• ma Ä• cariyaá¹ƒ
meâ€™â€™ ti senÄ• patiá¹-á¹-hÄ• naá¹ƒ adÄ• si. aparabhÄ• ge kuruá¹…gadevÄ« tena sad
senÄ• patinopi paricÄ• rako dhanantevÄ• sÄ« nÄ• ma atthi. so tassa hatthe kuruá¹…gadevi
pesesi. sÄ• tenapi saddhiá¹ƒ pÄ• pamakÄ• si. kuá¹‡Ä• lo taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• haritvÄ•
mayÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha __lomasuddarÄ«_ti lomarÄ• jiyÄ• maá¹‡á¸• itaudarÄ• . __chaá¸·aá¹…gakumÄ• radh
eá¸·ikakumÄ• rakaá¹ƒ patthayamÄ• nÄ• pi chaá¸·aá¹…gakumÄ• rasenÄ• patinÄ• ca tassev
ca saddhiá¹ƒ pÄ• pamakÄ• si. evaá¹ƒ anÄ• cÄ• rÄ• itthiyo dussÄ«lÄ• pÄ• padhammÄ• , te
idaá¹ƒ mahÄ• satto atÄ«taá¹ƒ Ä• haritvÄ• dassesi. so hi tadÄ• chaá¸·aá¹…gakumÄ• ro ah
diá¹-á¹-hakÄ• raá¹‡aá¹ƒ Ä• hari.

paÃ±camavatthusmimpi \Ne V 427/ atÄ«te kosalarÄ• jÄ• bÄ• rÄ• á¹‡asirajjaá¹ƒ gahetvÄ•
aggamahesiá¹ƒ gabbhinimpi aggamahesiá¹ƒ katvÄ• sakanagarameva gato \Be V 463/. sÄ•
vijÄ• yi. rÄ• jÄ• aputtakattÄ• taá¹ƒ puttasinehena posetvÄ• sabbasippÄ• ni sikkhÄ• petvÄ
pitu santakaá¹ƒ rajjaá¹ƒ gaá¹‡hÄ• â€™â€™ ti pesesi. so tattha gantvÄ• rajjaá¹ƒ kÄ• resi. a
``puttaá¹ƒ passitukÄ• mÄ• mhÄ«â€™â€™ ti kosalarÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• mahÄ• par
gacchantÄ« dvinnaá¹ƒ raá¹-á¹-hÄ• naá¹ƒ antare ekasmiá¹ƒ nigame nivÄ• saá¹ƒ gaá¹‡hi. tat
paÃ±cÄ• lacaá¹‡á¸• o nÄ• ma brÄ• hmaá¹‡akumÄ• ro atthi abhirÅ«po. so tassÄ• paá¹‡á¹‡
taá¹ƒ disvÄ• paá¹-ibaddhacittÄ• tena saddhiá¹ƒ pÄ• pakammaá¹ƒ katvÄ• katipÄ• haá¹ƒ ta
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• puttaá¹ƒ disvÄ• khippaá¹ƒ nivattitvÄ• puna tasmiá¹ƒyeva nigan
katipÄ• haá¹ƒ tena saddhiá¹ƒ anÄ• cÄ• raá¹ƒ caritvÄ• kosalanagaraá¹ƒ gatÄ• . sÄ• tato pa
taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ vatvÄ• ``puttassa santikaá¹ƒ gacchÄ• mÄ«â€™â€™ ti rÄ• jÄ• na
ca Ä• gacchantÄ« ca tasmiá¹ƒ nigame aá¸• á¸• hamÄ• samattaá¹ƒ tena saddhiá¹ƒ anÄ• cÄ•
puá¹‡á¹‡amukha, itthiyo nÄ• metÄ• dussÄ«lÄ• musÄ• vÄ• diniyoti idampi atÄ«taá¹ƒ dasse
``evaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __brahmadattassa mÄ• tara_nti bÄ• rÄ• á¹‡asirajjaá¹ƒ kÄ• rentassa brahmadattakum
kira kuá¹‡Ä• lo paÃ±cÄ• lacaá¹‡á¸• o ahosi, tasmÄ• taá¹ƒ attanÄ• Ã±Ä• takÄ• raá¹‡aá¹ƒ c

__etÄ• cÄ• _ti, samma puá¹‡á¹‡amukha, etÄ• va paÃ±ca itthiyo pÄ• pamakaá¹ƒsu, na aÃ±
atha kho etÄ• ca aÃ±Ã±Ä• ca bahÅ« pÄ• pakammakÄ• rikÄ• ti. imasmiá¹ƒ á¹-hÄ• ne á¹-ha
vatthÅ«ni kathetabbÄ• ni. __jagatÄ«_ti yathÄ• jagatisaá¹…khÄ• tÄ• mahÄ« __samÄ• nara
sabbesu samÄ• narattÄ• hutvÄ• sÄ• vasundharÄ• __itarÄ«tarÄ• patiá¹-á¹-hÄ• _ \Ee V 43
adhamÄ• naÃ±ca patiá¹-á¹-hÄ• hoti, tathÄ• itthiyopi kilesavasena sabbesampi uttamÄ• dha
honti. itthiyo hi okÄ• saá¹ƒ labhamÄ• nÄ• kenaci saddhiá¹ƒ pÄ• pakaá¹ƒ karonti nÄ• ma. __

sÄ• sabbameva sahati na phandati na kuppati na calati, tathÄ• itthiyo sabbepi purise lokas
sace tÄ• saá¹ƒ koci puriso citte patiá¹-á¹-hito hoti, tassa rakkhaá¹‡atthaá¹ƒ na phandanti na
kolÄ• halaá¹ƒ karonti \Be V 464/. yathÄ• ca sÄ• na kuppati na calati, evaá¹ƒ itthiyopi methu
kuppanti na calanti, na sakkÄ• tena pÅ«retuá¹ƒ.

__vÄ• á¸·amigo_ti duá¹-á¹-hamigo. __paÃ±cÄ• vudho_ti mukhassa ceva catunnaÃ±ca cara
vuttaá¹ƒ. __suruddho_ti suluddho supharuso. __tathitthiyo_ti yathÄ• hi sÄ«hassa mukhaÃ±
hatthapÄ• dÄ• ti \Ne V 428/ paÃ±cÄ• vudhÄ• ni, tathÄ• itthÄ«nampi rÅ«pasaddagandharas
paÃ±cÄ• vudhÄ• ni. yathÄ• so attano bhakkhaá¹ƒ gaá¹‡hanto tehipi paÃ±cahi gaá¹‡hÄ• ti,
kilesabhakkhaá¹ƒ gaá¹‡hamÄ• nÄ• rÅ«pÄ• dÄ«hi Ä• vudhehi paharitvÄ• gaá¹‡hanti. yathÄ
khÄ• dati, evaá¹ƒ etÄ• pi kakkhaá¸·Ä• pasayha khÄ• dikÄ• . tathÄ• hetÄ• thirasÄ«lepi pur
pasayhakÄ• raá¹ƒ katvÄ• sÄ«lavinÄ• saá¹ƒ pÄ• penti. yathÄ• so parahiá¹ƒsane rato, evam
parahiá¹ƒsane ratÄ• . __tÄ• yo_ti tÄ• evaá¹ƒ aguá¹‡asammannÄ• gatÄ• na vissase naro.

__gamaniyo_ti gaá¹‡ikÄ• yo. idaá¹ƒ vuttaá¹ƒ hoti --- samma puá¹‡á¹‡amukha, yÄ• netÄ• ni
``vesiyoâ€™â€™ tiÄ• dÄ«ni nÄ• mÄ• ni, na etÄ• ni tÄ• saá¹ƒ sabhÄ• vanÄ• mÄ• ni. na het
bandhakiyo nÄ• ma, sabhÄ• vanÄ• mato pana vadhikÄ• yo nÄ• ma etÄ• yo, yÄ• etÄ• vesi
__vadhikÄ• yo_ti sÄ• mikaghÄ• tikÄ• yo. svÄ• yamattho __mahÄ• haá¹ƒsajÄ• takena_ dÄ«

``mÄ• yÄ• cetÄ• marÄ«cÄ« ca, sokÄ• rogÄ• cupaddavÄ• .

kharÄ• ca bandhanÄ• cetÄ• , maccupÄ• sÄ• guhÄ• sayÄ• .

tÄ• su yo vissase poso, so naresu narÄ• dhamoâ€™â€™ ti || (J II 21.118).

__veá¹‡ikatÄ• _ti kataveá¹‡iyo. yathÄ• hi moá¸·iá¹ƒ bandhitvÄ• aá¹-aviyaá¹ƒ á¹-hitacoro d
evametÄ• pi kilesavasaá¹ƒ netvÄ• dhanaá¹ƒ vilumpanti. __madirÄ• va diddhÄ• _ti visamiss
sÄ• vikÄ• raá¹ƒ dasseti, evametÄ• pi aÃ±Ã±esu purisesu sÄ• rattÄ• kiccÄ• kiccaá¹ƒ ajÄ• n
kattabbe aÃ±Ã±ameva karontiyo vikÄ• raá¹ƒ dassenti. __vÄ• cÄ• santhutiyo_ti yathÄ• vÄ•
vaá¹‡á¹‡ameva bhaá¹‡ati, evametÄ• pi \Be V 465/ attano aguá¹‡aá¹ƒ paá¹-icchÄ• detvÄ• g
__viparivattÄ• yo_ti yathÄ• issamigassa siá¹…gaá¹ƒ parivattitvÄ• á¹-hitaá¹ƒ, evaá¹ƒ lahuci
viparivattÄ• yova honti. __uragamivÄ• _ti urago viya \Ee V 432/ musÄ• vÄ• ditÄ• ya dujivhÄ
yathÄ• padarapaá¹-icchanno gÅ«thakÅ«po, evaá¹ƒ vatthÄ• laá¹…kÄ• rapaá¹-icchannÄ• hu
kacavarehi paá¹-icchanno Ä• vÄ• á¹-o akkanto pÄ• dadukkhaá¹ƒ janeti, evametÄ• pi vissÄ•
__pÄ• tÄ• lamivÄ• _ti yathÄ• mahÄ• samudde pÄ• tÄ• laá¹ƒ duppÅ«raá¹ƒ, evametÄ• pi me
alaá¹…kÄ• renÄ• ti tÄ«hi duppÅ«rÄ• . tenevÄ• ha --- ``tiá¹‡á¹‡aá¹ƒ, bhikkhave, dhammÄ• n
mÄ• tugÄ• moâ€™â€™ tiÄ• di.

__rakkhasÄ«_ \Ne V 429/ __viyÄ• _ti yathÄ• rakkhasÄ« nÄ• ma maá¹ƒsagiddhatÄ• ya dha
bahumpi dhanaá¹ƒ paá¹-ikkhipitvÄ• maá¹ƒsameva pattheti, evametÄ• pi methunagiddhatÄ•
tussanti, dhanaá¹ƒ agaá¹‡etvÄ• methunameva patthenti. __yamovÄ• _ti yathÄ• yamo ekar
pariharati, evametÄ• pi jÄ• tisampannÄ• dÄ«su na kaÃ±ci pariharanti, sabbaá¹ƒ kilesavaser
pÄ• petvÄ• dutiyacittavÄ• re nirayaá¹ƒ upanenti. __sikhÄ«rivÄ• _ti yathÄ• sikhÄ« sucimpi
bhakkhayati, tathetÄ• pi hÄ«nuttame sabbe sevanti. nadÄ«upamÄ• yampi eseva nayo. __ye
bhummatthe karaá¹‡avacanaá¹ƒ, yattha etÄ• saá¹ƒ kÄ• mo hoti, tattheva dhÄ• vanti. __nerA
suvaá¹‡á¹‡apabbato, taá¹ƒ upagatÄ• kÄ• kÄ• pi suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va honti. yathÄ•
nibbisesakarÄ• attÄ• naá¹ƒ upagataá¹ƒ ekasadisaá¹ƒ katvÄ• passanti.

__visarukkho_ti ambasadiso kiá¹ƒpakkarukkho. so niccameva phalati, vaá¹‡á¹‡Ä• disampa
nirÄ• saá¹…kÄ• paribhuÃ±jitvÄ• maranti, evameva tÄ• pi rÅ«pÄ• divasena niccaphalitÄ• n
seviyamÄ• nÄ• pana pamÄ• daá¹ƒ uppÄ• detvÄ• apÄ• yesu pÄ• tenti. tena vuttaá¹ƒ ---

``Ä• yatiá¹ƒ dosaá¹ƒ naÃ±Ã±Ä• ya, yo kÄ• me paá¹-isevati.

vipÄ• kante hananti naá¹ƒ, kiá¹ƒpakkamiva bhakkhitaâ€™â€™ nti || (J I 1.85).

yathÄ• vÄ• visarukkho niccaphalito sadÄ• anatthÄ• vaho hoti, evametÄ• pi sÄ«lÄ• divinÄ•
visarukkhassa mÅ«lampi tacopi pattampi pupphampi \Be V 466/ phalampi visamevÄ• ti nicc
rÅ«pampi ... pe ... phoá¹-á¹-habbampi visamevÄ• ti visarukkho viya niccaphalitÄ• yoti.

__ ``panuttaretthÄ• â€™â€™ _ti gÄ• thÄ• bandhena tamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ
__ratanantakaritthiyo_ti sÄ• mikehi dukkhasambhatÄ• naá¹ƒ ratanÄ• naá¹ƒ antarÄ• yakarÄ•
datvÄ• anÄ• cÄ• raá¹ƒ caranti.

ito paraá¹ƒ nÄ• nappakÄ• rena attano dhammakathÄ• vilÄ• saá¹ƒ dassento Ä• ha ---

``cattÄ• rimÄ• ni, samma puá¹‡á¹‡amukha, yÄ• ni vatthÅ«ni kicce jÄ• te anatthacarÄ• ni bh
parakule na vÄ• setabbÄ• ni, goá¹‡aá¹ƒ dhenuá¹ƒ yÄ• naá¹ƒ bhariyÄ• . cattÄ• ri etÄ• ni paá
na vippavÄ• saye. bhavati ca panuttarettha vÄ• kyaá¹ƒ ---

296__._ á¹• 21 `goá¹‡aá¹ƒ \Ee V 433/ dhenuÃ±ca yÄ• naÃ±ca, bhariyaá¹ƒ Ã±Ä• tikule na vA

bhaÃ±janti rathaá¹ƒ ayÄ• nakÄ• , ativÄ• hena hananti puá¹…gavaá¹ƒ.

dohena hananti vacchakaá¹ƒ, bhariyÄ• Ã±Ä• tikule padussatÄ«â€™â€™ â€™ ti ||

``cha imÄ• ni, samma puá¹‡á¹‡amukha, yÄ• ni vatthÅ«ni kicce jÄ• te anatthacarÄ• ni bhava

297__._ á¹• 21 `aguá¹‡aá¹ƒ dhanu Ã±Ä• tikule ca bhariyÄ• , pÄ• raá¹ƒ nÄ• vÄ• akkhabhag

dÅ«re mitto pÄ• pasahÄ• yako ca, kicce jÄ• te anatthacarÄ• ni bhavantÄ«â€™â€™ â€™ ti

``aá¹-á¹-hahi khalu, samma puá¹‡á¹‡amukha á¹-hÄ• nehi itthÄ« sÄ• mikaá¹ƒ avajÄ• nÄ• ti -
jiá¹‡á¹‡atÄ• , surÄ• soá¹‡á¸• atÄ• , muddhatÄ• , pamattatÄ• , sabbakiccesu anuvattanatÄ•
imehi khalu, samma puá¹‡á¹‡amukha, aá¹-á¹-hahi á¹-hÄ• nehi itthÄ« sÄ• mikaá¹ƒ avajÄ• nÄ
panuttarettha vÄ• kyaá¹ƒ ---

298__._ á¹• 21 `` `daliddaá¹ƒ \Be V 467/ Ä• turaÃ±cÄ• pi, jiá¹‡á¹‡akaá¹ƒ surasoá¹‡á¸• akaá

pamattaá¹ƒ muddhapattaÃ±ca, sabbakiccesu hÄ• panaá¹ƒ.

sabbakÄ• mappadÄ• nena, avajÄ• nÄ• ti sÄ• mikaâ€™â€™ â€™ nti ||

``navahi khalu, samma puá¹‡á¹‡amukha á¹-hÄ• nehi itthÄ« padosamÄ• harati --- Ä• rÄ• ma
uyyÄ• nagamanasÄ«lÄ• ca hoti, nadÄ«titthagamanasÄ«lÄ• ca hoti, Ã±Ä• tikulagamanasÄ
parakulagamanasÄ«lÄ• ca hoti, Ä• dÄ• sadussamaá¹‡á¸• anÄ• nuyogamanuyuttasÄ«lÄ• c
nillokanasÄ«lÄ• ca hoti, sadvÄ• raá¹-á¹-hÄ• yinÄ« ca hoti. imehi khalu, samma puá¹‡á¹‡am
itthÄ« padosamÄ• harati. bhavati ca panuttarettha vÄ• kyaá¹ƒ ---

299__._ á¹• 21 `Ä• rÄ• masÄ«lÄ• \Ne V 431/ ca uyyÄ• naá¹ƒ, nadÄ« Ã±Ä• ti parakulaá¹ƒ.

Ä• dÄ• sadussamaá¹‡á¸• anamanuyuttÄ• , yÄ• citthÄ« majjapÄ• yinÄ« ||

300__._ á¹• 21 `` `yÄ• ca nillokanasÄ«lÄ• , yÄ• ca sadvÄ• raá¹-hÄ• yinÄ«.

navahetehi á¹-hÄ• nehi, padosamÄ• haranti itthiyoâ€™â€™ â€™ ti ||

``cattÄ• lÄ«sÄ• ya khalu, samma puá¹‡á¹‡amukha, á¹-hÄ• nehi itthÄ« purisaá¹ƒ accÄ• cara
vinamati, vilasati, vilajjati, nakhena nakhaá¹ƒ ghaá¹-á¹-eti, pÄ• dena pÄ• daá¹ƒ akkamati, ka
pathaviá¹ƒ vilikhati, dÄ• rakaá¹ƒ ullaá¹…ghati ullaá¹…ghÄ• peti \Ee V 434/, kÄ«á¸·ati kÄ«á¸·
cumbÄ• peti, bhuÃ±jati bhuÃ±jÄ• peti, dadÄ• ti, yÄ• cati, katamanukaroti, uccaá¹ƒ bhÄ• sati
aviccaá¹ƒ bhÄ• sati, viviccaá¹ƒ bhÄ• sati, naccena gÄ«tena vÄ• ditena rodanena vilasitena
pekkhati, kaá¹-iá¹ƒ cÄ• leti, guyhabhaá¹‡á¸• akaá¹ƒ saÃ±cÄ• leti, Å«ruá¹ƒ vivarati, Å«ruá¹ƒ
dasseti, kacchaá¹ƒ dasseti, nÄ• bhiá¹ƒ dasseti, akkhiá¹ƒ nikhanati, bhamukaá¹ƒ ukkhipati, o

upalikhati, jivhaá¹ƒ nillÄ• leti, dussaá¹ƒ muÃ±cati, dussaá¹ƒ paá¹-ibandhati, sirasaá¹ƒ muÃ±
bandhati. imehi khalu, samma puá¹‡á¹‡amukha, cattÄ• lÄ«sÄ• ya á¹-hÄ• nehi itthÄ« purisa

``paÃ±cavÄ«sÄ• ya \Be V 468/ khalu, samma puá¹‡á¹‡amukha, á¹-hÄ• nehi itthÄ« paduá¹-á
--- sÄ• mikassa pavÄ• saá¹ƒ vaá¹‡á¹‡eti, pavuá¹-á¹-haá¹ƒ na sarati, Ä• gataá¹ƒ nÄ• bhinan
bhaá¹‡ati, vaá¹‡á¹‡aá¹ƒ tassa na bhaá¹‡ati, anatthaá¹ƒ tassa carati, atthaá¹ƒ tassa na cara
karoti, kiccaá¹ƒ tassa na karoti, paridahitvÄ• sayati, parammukhÄ« nipajjati, parivattakajÄ•
kuá¹…kumiyajÄ• tÄ• , dÄ«ghaá¹ƒ assasati, dukkhaá¹ƒ vedayati, uccÄ• rapassÄ• vaá¹ƒ abh
vilomamÄ• carati, parapurisasaddaá¹ƒ sutvÄ• kaá¹‡á¹‡asotaá¹ƒ vivaramodahati, nihatabho
paá¹-ivissakehi santhavaá¹ƒ karoti, nikkhantapÄ• dÄ• kho pana hoti visikhÄ• nucÄ• rinÄ«, a
hoti niccaá¹ƒ sÄ• mike agÄ• ravÄ• paduá¹-á¹-hamanasaá¹…kappÄ• , abhiá¹‡haá¹ƒ dvÄ• re
aá¹…gÄ• ni thanÄ• ni dasseti, disodisaá¹ƒ gantvÄ• pekkhati. imehi khalu samma puá¹‡á¹‡a
á¹-hÄ• nehi itthÄ« paduá¹-á¹-hÄ• veditabbÄ• bhavati. bhavati ca panuttarettha vÄ• kyaá¹ƒ

301__._ á¹• 21 `pavÄ• saá¹ƒ \Ne V 432/ tassa vaá¹‡á¹‡eti, gataá¹ƒ tassa na socati.

disvÄ• na patimÄ• gataá¹ƒ nÄ• bhinandati, bhattÄ• ravaá¹‡á¹‡aá¹ƒ na kadÄ• ci bhÄ• sati.

ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

302__._ á¹• 21 `anatthaá¹ƒ tassa carati asaÃ±Ã±atÄ• , atthaÃ±ca hÄ• peti akiccakÄ• rinÄ«.

paridahitvÄ• sayati parammukhÄ«, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

303__._ á¹• 21 `parivattajÄ• tÄ• \Ee V 435/ ca bhavati kuá¹…kumÄ«, dÄ«ghaÃ±ca assasat

uccÄ• rapassÄ• vamabhiá¹‡haá¹ƒ gacchati, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

304__._ á¹• 21 `vilomamÄ• carati \Be V 469/ akiccakÄ• rinÄ«, saddaá¹ƒ nisÄ• meti parassa

nihatabhogÄ• ca karoti santhavaá¹ƒ, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

305__._ á¹• 21 `kicchena laddhaá¹ƒ kasirÄ• bhataá¹ƒ dhanaá¹ƒ, vittaá¹ƒ vinÄ• seti dukkhen

paá¹-ivissakehi ca karoti santhavaá¹ƒ, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

306__._ á¹• 21 `nikkhantapÄ• dÄ• visikhÄ• nucÄ• rinÄ«, niccaÃ±ca sÄ• mimhi paduá¹-á¹-h

aticÄ• rinÄ« hoti apetagÄ• ravÄ• , ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

307__._ á¹• 21 `abhikkhaá¹‡aá¹ƒ tiá¹-á¹-hati dvÄ• ramÅ«le, thanÄ• ni kacchÄ• ni ca dassay

disodisaá¹ƒ pekkhati bhantacittÄ• , ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

308__._ á¹• 21 `sabbÄ• nadÄ« vaá¹…kagatÄ«, sabbe kaá¹-á¹-hamayÄ• vanÄ• .

sabbitthiyo kare pÄ• paá¹ƒ, labhamÄ• ne nivÄ• take ||

309__._ á¹• 21 `sace labhetha khaá¹‡aá¹ƒ vÄ• raho vÄ• , nivÄ• takaá¹ƒ vÄ• pi labhetha tÄ

sabbÄ• va itthÄ« kayiruá¹ƒ nu pÄ• paá¹ƒ, aÃ±Ã±aá¹ƒ alattha pÄ«á¹-hasappinÄ• pi saddhiá¹

310__._ á¹• 21 `narÄ• namÄ• rÄ• makarÄ• su nÄ• risu, anekacittÄ• su aniggahÄ• su ca.

sabbattha nÄ• pÄ«tikarÄ• pi ce siyÄ• , na vissase titthasamÄ• hi nÄ• riyoâ€™â€™ â€™ ti

tattha \Ne V 433/ __goá¹‡aá¹ƒ dhenu_nti liá¹…gavipallÄ• sena vuttaá¹ƒ. __Ã±Ä• tikule pad
nibbhayÄ• hutvÄ• taruá¹‡akÄ• lato paá¹-á¹-hÄ• ya vissÄ• sakehi dÄ• sÄ• dÄ«hipi \Be V 47
carati, Ã±Ä• takÄ• Ã±atvÄ• pi niggahaá¹ƒ na karonti, attano akittiá¹ƒ pariharamÄ• nÄ• ajÄ
__anatthacarÄ• nÄ«_ti acaritabbÄ• ni atthÄ• ni, akiccakÄ• rÄ• nÄ«ti attho. __aguá¹‡a_nti jiy
__pÄ• pasahÄ• yako_ti dummitto.

__daliddatÄ• _ti daliddatÄ• ya. sesapadesupi eseva nayo. tattha daliddo alaá¹…kÄ• rÄ• dÄ
saá¹…gaá¹‡hituá¹ƒ na sakkotÄ«ti taá¹ƒ avajÄ• nÄ• ti. gilÄ• no vatthukÄ• makilesakÄ• mehi
sakkoti. jarÄ• jiá¹‡á¹‡o kÄ• yikavÄ• casikakhiá¸• á¸• Ä• ratisamattho na hoti. surÄ• soá¹‡á¸
hatthapiá¸·andhanÄ• dÄ«nipi surÄ• gharaÃ±Ã±eva paveseti. muddho andhabÄ• lo ratikusal
dÄ• sisoá¹‡á¸• o hutvÄ• gharadÄ• sÄ«hi saddhiá¹ƒ saá¹ƒvasati, bhariyaá¹ƒ pana akkosati
avajÄ• nÄ• ti. sabbakiccesu anuvattantaá¹ƒ ``ayaá¹ƒ nittejo, mameva anuvattatÄ«â€™â€™
paribhÄ• sati. yo pana sabbaá¹ƒ dhanaá¹ƒ anuppadeti kuá¹-umbaá¹ƒ paá¹-icchÄ• peti, tassa
dhanasÄ• raá¹ƒ hatthe katvÄ• taá¹ƒ dÄ• saá¹ƒ viya avajÄ• nÄ• ti, icchamÄ• nÄ• ``ko tayÄ
naá¹ƒ nikkaá¸• á¸• hati. __muddhapatta_nti muddhabhÄ• vappattaá¹ƒ.

__padosamÄ• haratÄ«_ti sÄ• mike padosaá¹ƒ Ä• harati dussati, pÄ• pakammaá¹ƒ karotÄ«
__Ä• rÄ• magamanasÄ«lÄ• _ti sÄ• mikaá¹ƒ Ä• pucchÄ• vÄ• anÄ• pucchÄ• vÄ• abhiá¹‡h
aÃ±Ã±ataraá¹ƒ gantvÄ• tattha anÄ• cÄ• raá¹ƒ caritvÄ• ``ajja mayÄ• Ä• rÄ• me rukkhadev
kataâ€™â€™ ntiÄ• dÄ«ni vatvÄ• bÄ• lasÄ• mikaá¹ƒ saÃ±Ã±Ä• peti. paá¹‡á¸• ito pana ``ad

caratÄ«â€™â€™ ti puna tassÄ• gantuá¹ƒ na deti. evaá¹ƒ sabbapadesupi attho veditabbo. _
sandiá¹-á¹-hasambhattÄ• dÄ«naá¹ƒ gehaá¹ƒ. taá¹ƒ sÄ• ``asukakule me vaá¸• á¸• hi payojit
dinnakaá¹ƒ atthi, taá¹ƒ sÄ• dhemÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• gacchati. __nillokanasÄ«lÄ
olokanasÄ«lÄ• . __sadvÄ• raá¹-á¹-hÄ• yinÄ«_ti attano aá¹…gapaccaá¹…gÄ• ni dassentÄ« s

__accÄ• caratÄ«_ti atikkamma carati, sÄ• mikassa santike á¹-hitÄ• va aÃ±Ã±assa nimittaá
__vijambhatÄ«_ti ``ahaá¹ƒ taá¹ƒ disvÄ• vijambhissÄ• mi, tÄ• ya \Be V 471/ saÃ±Ã±Ä• ya o
vÄ• natthibhÄ• vaá¹ƒ vÄ• jÄ• neyyÄ• sÄ«â€™â€™ ti paá¹-hamameva katasaá¹…ketÄ• vÄ
``evaá¹ƒ esa mayi bajjhissatÄ«â€™â€™ ti sÄ• mikassa passe á¹-hitÄ• va vijambhati vijamb
dasseti. __vinamatÄ«_ti kiÃ±cideva bhÅ«miyaá¹ƒ pÄ• tetvÄ• taá¹ƒ ukkhipantÄ« viya onami
dasseti. __vilasatÄ«_ti gamanÄ• dÄ«hi vÄ• iriyÄ• pathehi alaá¹…kÄ• rena vÄ• vilÄ• saá¹ƒ
lajjantÄ« viya vatthena sarÄ«raá¹ƒ chÄ• deti, kavÄ• á¹-aá¹ƒ vÄ• bhittiá¹ƒ vÄ• allÄ«yati. __n
pÄ• danakhena pÄ• danakhaá¹ƒ, hatthanakhena hatthanakhaá¹ƒ ghaá¹-á¹-eti. __kaá¹-á¹-he
__dÄ• raka_nti attano vÄ• puttaá¹ƒ aÃ±Ã±assa vÄ• puttaá¹ƒ gahetvÄ• ukkhipati vÄ• ukkh
__kÄ«á¸·atÄ«_ti sayaá¹ƒ vÄ• kÄ«á¸·ati, dÄ• rakaá¹ƒ vÄ• kÄ«á¸·Ä• peti. __cumbanÄ• _dÄ«
__dadÄ• tÄ«_ti tassa kiÃ±cideva phalaá¹ƒ vÄ• pupphaá¹ƒ vÄ• deti. __yÄ• catÄ«_ti tameva
__anukarotÄ«_ti dÄ• rakena kataá¹ƒ kataá¹ƒ anukaroti. __ucca_nti mahÄ• saddavasena vÄ
uccaá¹ƒ. __nÄ«ca_nti mandasaddavasena vÄ• amanÄ• pavacanena vÄ• paribhavavacane
bahujanamajjhe appaá¹-icchannaá¹ƒ. __vivicca_nti raho paá¹-icchannaá¹ƒ. __naccenÄ• _ti
nimittaá¹ƒ karoti. tattha roditena nimittakaraá¹‡ena rattiá¹ƒ deve vassante vÄ• tapÄ• nena h
seá¹-á¹-hiputtena nÄ«tÄ• ya purohitabrÄ• hmaá¹‡iyÄ• vatthu kathetabbaá¹ƒ. __jagghatÄ«_
evampi nimittaá¹ƒ karoti \Ee V 437/. __kaccha_nti upakacchakaá¹ƒ. __upalikhatÄ«_ti dantel
__sirasa_nti kesavaá¹-á¹-iá¹ƒ. evaá¹ƒ kesÄ• naá¹ƒ mocanabandhanehipi parapurisÄ• naá¹ƒ
niyÄ• metvÄ• vÄ• aniyÄ• metvÄ• vÄ• kocideva sÄ• rajjissatÄ«tipi karotiyeva.

__paduá¹-á¹-hÄ• veditabbÄ• bhavatÄ«_ti ayaá¹ƒ mayi paduá¹-á¹-hÄ• kuddhÄ• , kujjhitvÄ
caratÄ«ti paá¹‡á¸• itena veditabbÄ• bhavati. __pavÄ• sa_nti ``asukagÄ• me payuttaá¹ƒ dha
taá¹ƒ sÄ• dhehi, vohÄ• raá¹ƒ karohÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• tasmiá¹ƒ gate anÄ• cÄ• n
vaá¹‡á¹‡eti. __anattha_nti avaá¸• á¸• hiá¹ƒ. __akicca_nti akattabbayuttakaá¹ƒ. __paridahitv
nivÄ• setvÄ• . __parivattakajÄ• tÄ• _ti ito cito ca parivattamÄ• nÄ• . __kuá¹…kumiyajÄ• tÄ•
pÄ• damÅ«le nipannÄ• paricÄ• rikÄ• uá¹-á¹-hÄ• peti, dÄ«paá¹ƒ jÄ• lÄ• peti, nÄ• nappakÄ•
tassa kilesaratiá¹ƒ nÄ• seti. __dukkhaá¹ƒ vedayatÄ«_ti sÄ«saá¹ƒ me rujjatÄ«tiÄ• dÄ«ni vad
__vilomamÄ• caratÄ«_ti Ä• hÄ• raá¹ƒ \Be V 472/ sÄ«talaá¹ƒ icchantassa uá¹‡haá¹ƒ detÄ«ti
paccanÄ«kavutti hoti. __nihatabhogÄ• _ti sÄ• mikena dukkhasambhatÄ• naá¹ƒ bhogÄ• naá
vinÄ• sikÄ• . __santhava_nti kilesavasena santhavaá¹ƒ karoti. __nikkhantapÄ• dÄ• _ti jÄ• r
nikkhantapÄ• dÄ• . __sÄ• mike_ti patimhi agÄ• ravena ca paduá¹-á¹-hamÄ• nasÄ• ya ca at

__sabbitthiyo_ti á¹-hapetvÄ• vipassanÄ• ya tanukatakilesÄ• sesÄ• sabbÄ• itthiyo pÄ• pa

__labhamÄ• ne_ti labbhamÄ• ne, saá¹ƒvijjamÄ• neti attho. __nivÄ• take_ti rahomantanake
vÄ• raho_ \Ne V 435/ __vÄ• _ti pÄ• pakaraá¹‡atthÄ• ya okÄ• saá¹ƒ vÄ• paá¹-icchannaá¹-a
nÅ«_ti ettha __nÅ«_-ti nipÄ• tamattaá¹ƒ. __alatthÄ• _ti aladdhÄ• . ayameva vÄ• pÄ• á¹-ho
sampannapurisaá¹ƒ alabhitvÄ• pÄ«á¹-hasappinÄ• pi tato paá¹-ikkÅ«latarenÄ• pi pÄ• paá¹ƒ
__Ä• rÄ• makarÄ• sÅ«_ti abhiratikÄ• rikÄ• su. __aniggahÄ• sÅ«_ti niggahena vinetuá¹ƒ asa
__titthasamÄ• _ti yathÄ• titthaá¹ƒ uttamÄ• dhamesu na kaÃ±ci nhÄ• yantaá¹ƒ vÄ• reti, tath
khaá¹‡e vÄ• nivÄ• take vÄ• sati na kaÃ±ci paá¹-ikkhipanti.

tathÄ• hi atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ kaá¹‡á¸• arÄ« nÄ• ma rÄ• jÄ• ahosi uttamarÅ«padha
amaccÄ• gandhakaraá¹‡á¸• akasahassaá¹ƒ Ä• haranti. tenassa nivesane paribhaá¹‡á¸• aá
phÄ• letvÄ• gandhadÄ• rÅ«ni katvÄ• Ä• hÄ• raá¹ƒ pacanti. bhariyÄ• pissa abhirÅ«pÄ• ah
purohitopissa samavayo paÃ±cÄ• lacaá¹‡á¸• o nÄ• ma buddhisampanno ahosi. raÃ±Ã±o pa
antopÄ• kÄ• re jamburukkho nibbatti, tassa sÄ• khÄ• pÄ• kÄ• ramatthake olambati. tassa
dussaá¹‡á¹-hÄ• no pÄ«á¹-hasappÄ« vasati. athekadivasaá¹ƒ kinnarÄ• devÄ« vÄ• tapÄ• ne
paá¹-ibaddhacittÄ• \Ee V 438/ hutvÄ• rattiá¹ƒ rÄ• jÄ• naá¹ƒ ratiyÄ• saá¹…gaá¹‡hitvÄ• tas
saá¹‡ikaá¹ƒ uá¹-á¹-hÄ• yÄ• sanÄ• nÄ• naggarasabhojanaá¹ƒ suvaá¹‡á¹‡asarake pakkhipit
sÄ• á¹-akarajjuyÄ• vÄ• tapÄ• nena otaritvÄ• jambuá¹ƒ Ä• ruyha sÄ• khÄ• ya oruyha pÄ«á
katvÄ• Ä• gatamaggeneva pÄ• sÄ• daá¹ƒ Ä• ruyha gandhehi sarÄ«raá¹ƒ \Be V 473/ ubbaá
nipajji. etenupÄ• yena nibaddhaá¹ƒ tena saddhiá¹ƒ pÄ• paá¹ƒ karoti. rÄ• jÄ• pana na jÄ• nA

so ekadivasaá¹ƒ nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• nivesanaá¹ƒ pavesanto jambuchÄ• yA
paramakÄ• ruÃ±Ã±appattaá¹ƒ pÄ«á¹-hasappiá¹ƒ disvÄ• purohitaá¹ƒ Ä• ha --- ``passetaá¹ƒ
``Ä• ma, passÄ• mi devÄ• â€™â€™ ti. ``api nu kho, samma, evarÅ«paá¹ƒ paá¹-ikkÅ«laá¹ƒ
chandarÄ• gavasena upagaccheyyÄ• â€™â€™ ti. taá¹ƒ kathaá¹ƒ sutvÄ• pÄ«á¹-hasappÄ«
rÄ• jÄ• kiá¹ƒ katheti, attano deviyÄ• mama santikaá¹ƒ Ä• gamanaá¹ƒ na jÄ• nÄ• ti maÃ±Ã
aÃ±jaliá¹ƒ paggahetvÄ• ``suá¹‡a sÄ• mi, jamburukkhe nibbattadevate, á¹-hapetvÄ• taá¹ƒ a
kÄ• raá¹‡aá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti Ä• ha. purohito tassa kiriyaá¹ƒ disvÄ• cintesi --- ``
aggamahesÄ« jamburukkhena gantvÄ• iminÄ• saddhiá¹ƒ pÄ• paá¹ƒ karotÄ«â€™â€™ ti. s
``mahÄ• rÄ• ja, deviyÄ• te rattibhÄ• ge sarÄ«rasamphasso kÄ«diso hotÄ«â€™â€™ ti? ``sa
majjhimayÄ• me panassÄ• sarÄ«raá¹ƒ sÄ«talaá¹ƒ hotÄ«â€™â€™ ti. ``tena hi, deva, tiá¹-á¹
aggamahesÄ« te kinnarÄ• devÄ« \Ne V 436/ iminÄ• saddhiá¹ƒ pÄ• paá¹ƒ karotÄ«â€™â€™
evarÅ«pÄ• paramavilÄ• sasampannÄ• kiá¹ƒ iminÄ• paramajegucchena saddhiá¹ƒ abhiran
naá¹ƒ, deva, pariggaá¹‡hÄ• hÄ«â€™â€™ ti.

so ``sÄ• dhÅ«â€™â€™ ti rattiá¹ƒ bhuttasÄ• yamÄ• so tÄ• ya saddhiá¹ƒ nippajjitvÄ• ``parig
nti pakatiyÄ• niddupagamanavelÄ• ya niddupagato viya ahosi. sÄ• pi uá¹-á¹-hÄ• ya tatheva
anupadaÃ±Ã±eva gantvÄ• jambuchÄ• yaá¹ƒ nissÄ• ya aá¹-á¹-hÄ• si. pÄ«á¹-hasappÄ« dev
aticirÄ• yitvÄ• Ä• gatÄ• â€™â€™ ti hatthena kaá¹‡á¹‡asaá¹…khalikaá¹ƒ pahari. atha naá¹ƒ

sÄ• mi, raÃ±Ã±o niddupagamanaá¹ƒ olokesiâ€™â€™ nti vatvÄ• tassa gehe pÄ• daparicÄ•
panassÄ• pahÄ• rena sÄ«hamukhakuá¹‡á¸• alaá¹ƒ kaá¹‡á¹‡ato gaá¸·itvÄ• raÃ±Ã±o pÄ• d
``vaá¹-á¹-issati ettakaâ€™â€™ nti taá¹ƒ gahetvÄ• gato. sÄ• pi tena saddhiá¹ƒ aticaritvÄ• p
gantvÄ• raÃ±Ã±Ä• saddhiá¹ƒ nipajjituá¹ƒ Ä• rabhi. rÄ• jÄ• paá¹-ikkhipitvÄ• punadivase ``
dinnaá¹ƒ sabbÄ• laá¹…kÄ• raá¹ƒ alaá¹…karitvÄ• etÅ«â€™â€™ ti Ä• á¹‡Ä• pesi. sÄ• ``sÄ«
suvaá¹‡á¹‡akÄ• rassa santikeâ€™â€™ ti vatvÄ• nÄ• gami, puna pesite ca pana ekakuá¹‡á
439/. rÄ• jÄ• pucchi --- ``kahaá¹ƒ te kuá¹‡á¸• alaâ€™â€™ nti? ``suvaá¹‡á¹‡akÄ• rassa san
suvaá¹‡á¹‡akÄ• raá¹ƒ pakkosÄ• petvÄ• ``kiá¹ƒkÄ• raá¹‡Ä• imissÄ• kuá¹‡á¸• alaá¹ƒ na de
gaá¹‡hÄ• mi devÄ• â€™â€™ ti. rÄ• jÄ• tassÄ• kujjhitvÄ• ``pÄ• pe caá¹‡á¸• Ä• li mÄ• dise
bhavitabbaâ€™â€™ nti vatvÄ• taá¹ƒ kuá¹‡á¸• alaá¹ƒ tassÄ• puratho khipitvÄ• purohitaá¹ƒ
saccaá¹ƒ tayÄ• vuttaá¹ƒ, gaccha sÄ«samassÄ• chedÄ• pehÄ«â€™â€™ ti. so taá¹ƒ rÄ• jag
á¹-hapetvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• --- ``deva, mÄ• kinnarÄ• deviyÄ• kujjhittha
evarÅ«pÄ• yeva. sacepi itthÄ«naá¹ƒ dussÄ«labhÄ• vaá¹ƒ Ã±Ä• tukÄ• mosi, dassessÄ• mi t
bahumÄ• yÄ• bhÄ• vaÃ±ca, ehi aÃ±Ã±Ä• takavesena janapadaá¹ƒ carÄ• mÄ• â€™â€™ ti A

rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti mÄ• taraá¹ƒ rajjaá¹ƒ paá¹-icchÄ• petvÄ• tena saddhiá¹ƒ cÄ
yojanaá¹ƒ maggaá¹ƒ gantvÄ• mahÄ• magge nisinnÄ• naá¹ƒyeva eko kuá¹-umbiko puttassa
ekaá¹ƒ kumÄ• rikaá¹ƒ paá¹-icchannayÄ• ne nisÄ«dÄ• petvÄ• mahantena parivÄ• rena gac
rÄ• jÄ• naá¹ƒ Ä• ha --- ``sace icchasi, imaá¹ƒ kumÄ• rikaá¹ƒ tayÄ• saddhiá¹ƒ pÄ• paá¹ƒ kÄ
devÄ• â€™â€™ ti. ``kiá¹ƒ kathesi, mahÄ• parivÄ• rÄ• esÄ• , na sakkÄ• sammÄ• â€™â€™
devÄ• â€™â€™ ti purato gantvÄ• maggato avidÅ«re sÄ• á¹‡iyÄ• parikkhipitvÄ• rÄ• jÄ• na
sayaá¹ƒ maggapasse rodanto nisÄ«di. atha naá¹ƒ so kuá¹-umbiko disvÄ• ``tÄ• ta, kasmÄ•
437/ pucchi. ``bhariyÄ• me garubhÄ• rÄ• , taá¹ƒ kulagharaá¹ƒ netuá¹ƒ maggapaá¹-ipannos
antarÄ• maggeyeva gabbho cali, esÄ• antosÄ• á¹‡iyaá¹ƒ kilamati, kÄ• cissÄ• itthÄ« santik
gantuá¹ƒ na sakkÄ• , na jÄ• nÄ• mi `kiá¹ƒ bhavissatÄ«â€™ ti, ekaá¹ƒ itthiá¹ƒ laddhuá¹ƒ vaá
``mÄ• rodi, bahÅ« me itthiyo, ekÄ• gamissatÄ«â€™â€™ ti. ``tena hi ayameva kumÄ• rikÄ•
maá¹…galaá¹ƒ bhavissatÄ«â€™â€™ ti. so cintesi --- ``saccaá¹ƒ vadati, suá¹‡isÄ• yapi me r
nimittena sÄ• puttadhÄ«tÄ• hi vaá¸• á¸• hissatÄ«â€™â€™ ti tameva pesesi. sÄ• tattha pa
disvÄ• va paá¹-ibaddhacittÄ• hutvÄ• pÄ• pamakÄ• si. rÄ• jÄ• pissÄ• aá¹…gulimuddikaá¹ƒ
katakiccaá¹ƒ nikkhamitvÄ• Ä• gataá¹ƒ pucchiá¹ƒsu --- ``kiá¹ƒ vijÄ• tÄ• â€™â€™ ti? ``suvaá
puttaâ€™â€™ nti. kuá¹-umbiko taá¹ƒ Ä• dÄ• ya pÄ• yÄ• si \Be V 475/. purohitopi raÃ±Ã±o s
``diá¹-á¹-hÄ• te, deva, kumÄ• rikÄ• pi evaá¹ƒ pÄ• pÄ• , kimaá¹…gaá¹ƒ pana aÃ±Ã±Ä• , api
nti pucchi. ``Ä• ma, aá¹…gulimuddikÄ• dinnÄ• â€™â€™ ti. ``nÄ• ssÄ• taá¹ƒ dassÄ• mÄ«â
yÄ• nakaá¹ƒ gaá¹‡hitvÄ• ``kimetaâ€™â€™ nti vutte ``ayaá¹ƒ me brÄ• hmaá¹‡iyÄ• ussÄ«s
gahetvÄ• Ä• gatÄ• , dehi, amma, muddikaâ€™â€™ nti Ä• ha. sÄ• taá¹ƒ dadamÄ• nÄ• \E
nakhena vijjhitvÄ• ``gaá¹‡ha corÄ• â€™â€™ ti adÄ• si.

evaá¹ƒ brÄ• hmaá¹‡o nÄ• nÄ• vidhehi upÄ• yehi aÃ±Ã±Ä• pi bahÅ« aticÄ• riniyo raÃ±Ã±o

ettakaá¹ƒ hotu, aÃ±Ã±attha gamissÄ• ma, devÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• ``sakalajambu
evarÅ«pÄ• va bhavissanti, kiá¹ƒ no etÄ• hi, nivattÄ• mÄ• â€™â€™ ti bÄ• rÄ• á¹‡asimeva p
``mahÄ• rÄ• ja, itthiyo nÄ• ma evaá¹ƒ pÄ• padhammÄ• , pakati esÄ• etÄ• saá¹ƒ, khamatha
ti purohitena yÄ• cito khamitvÄ• rÄ• janivesanato naá¹ƒ nikkaá¸• á¸• hÄ• pesi, á¹-hÄ• nato
aÃ±Ã±aá¹ƒ aggamahesiá¹ƒ akÄ• si. taÃ±ca pÄ«á¹-hasappiá¹ƒ nikkaá¸• á¸• hÄ• petvÄ• jam
kuá¹‡Ä• lo paÃ±cÄ• lacaá¹‡á¸• o ahosi. iti attanÄ• diá¹-á¹-hakÄ• raá¹‡ameva Ä• haritvÄ• c

311__._ á¹• 21 ``yaá¹ƒ ve disvÄ• kaá¹‡á¸• arÄ«kinnarÄ• naá¹ƒ, sabbitthiyo na ramanti agÄ

taá¹ƒ tÄ• disaá¹ƒ maccaá¹ƒ cajitvÄ• bhariyÄ• , aÃ±Ã±aá¹ƒ disvÄ• purisaá¹ƒ pÄ«á¹-hasapp

tassattho --- yaá¹ƒ ve kaá¹‡á¸• arissa raÃ±Ã±o kinnarÄ• ya deviyÄ• cÄ• ti imesaá¹ƒ kaá¹‡a
virÄ• gakÄ• raá¹‡aá¹ƒ ahosi, taá¹ƒ disvÄ• jÄ• nitabbaá¹ƒ --- sabbitthiyo attano sÄ• mikÄ• n
\Ne V 438/. tathÄ• hi aÃ±Ã±aá¹ƒ pÄ«á¹-hasappiá¹ƒ purisaá¹ƒ disvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ tÄ
maccaá¹ƒ cajitvÄ• bhariyÄ• tena manussapetena saddhiá¹ƒ pÄ• pamakÄ• sÄ«ti.

aparopi atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ bako nÄ• ma rÄ• jÄ• dhammena rajjaá¹ƒ kÄ• resi. tad
pÄ• cÄ«nadvÄ• ravÄ• sino ekassa daliddassa paÃ±capÄ• pÄ« nÄ• ma dhÄ«tÄ• ahosi. sÄ•
mattikaá¹ƒ madditvÄ• gehe bhittiá¹ƒ vilimpati. atheko paccekabuddho attano
pabbhÄ• raparibhaá¹‡á¸• akaraá¹‡atthaá¹ƒ \Be V 476/ ``kahaá¹ƒ mattikaá¹ƒ labhissÄ• mÄ«
``bÄ• rÄ• á¹‡asiyaá¹ƒ laddhuá¹ƒ sakkÄ• â€™â€™ ti cÄ«varaá¹ƒ pÄ• rupitvÄ• pattahattho r
avidÅ«re aá¹-á¹-hÄ• si. sÄ• kujjhitvÄ• ullokentÄ« paduá¹-á¹-hena manasÄ• ``mattikampi b
avoca. paccekabuddho niccalova ahosi. atha sÄ• paccekabuddhaá¹ƒ niccalitaá¹ƒ disvÄ• p
``samaá¹‡a, mattikampi na labhasÄ«â€™â€™ ti vatvÄ• mahantaá¹ƒ mattikÄ• piá¹‡á¸• aá¹ƒ
so tÄ• ya mattikÄ• ya pabbhÄ• re paribhaá¹‡á¸• amakÄ• si. sÄ• nacirasseva tato cavitvÄ•
bahidvÄ• ragÄ• me duggatitthiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• dasamÄ• sacca
nikkhami. tassÄ• mattikÄ• piá¹‡á¸• aphalena \Ee V 441/ sarÄ«raá¹ƒ phassasampannaá¹ƒ a
ullokitattÄ• pana hatthapÄ• damukhaakkhinÄ• sÄ• ni pÄ• pÄ• ni virÅ«pÄ• ni ahesuá¹ƒ. ten
tveva saÃ±jÄ• niá¹ƒsu.

athekadivasaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• rattiá¹ƒ aÃ±Ã±Ä• takavesena nagaraá¹ƒ pariggaá¹‡
sÄ• pi gÄ• madÄ• rikÄ• hi saddhiá¹ƒ kÄ«á¸·antÄ« ajÄ• nitvÄ• va rÄ• jÄ• naá¹ƒ hatthe gaá¹‡
hatthasamphassena sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhi, dibbasamphassena phu
phassarÄ• garatto tathÄ• virÅ«pampi taá¹ƒ hatthe gahetvÄ• ``kassa dhÄ«tÄ• sÄ«â€™â€™
``dvÄ• ravÄ• sinoâ€™â€™ ti vutte assÄ• mikabhÄ• vaá¹ƒ pucchitvÄ• ``ahaá¹ƒ te sÄ• miko
mÄ• tÄ• pitaro anujÄ• nÄ• pehÄ«â€™â€™ ti Ä• ha. sÄ• mÄ• tÄ• pitaro upagantvÄ• ``eko,
icchatÄ«â€™â€™ ti vatvÄ• ``sopi duggato bhavissati, sace tÄ• disampi icchati, sÄ• dhÅ«â€
mÄ• tÄ• pitÅ«hi anuÃ±Ã±Ä• tabhÄ• vaá¹ƒ Ä• rocesi. so tasmiá¹ƒyeva gehe tÄ• ya saddhiá¹

rÄ• janivesanaá¹ƒ pÄ• visi. tato paá¹-á¹-hÄ• yeva aÃ±Ã±Ä• takavesena nibaddhaá¹ƒ tattha
itthiá¹ƒ oloketumpi na icchati.

athekadivasaá¹ƒ tassÄ• pitu lohitapakkhandikÄ• uppajji. asambhinnakhÄ«rasappimadhus
etassa bhesajjaá¹ƒ, taá¹ƒ te daliddatÄ• ya uppÄ• detuá¹ƒ na sakkonti \Ne V 439/. tato paÃ±
dhÄ«taraá¹ƒ Ä• ha --- ``kiá¹ƒ, amma, tava sÄ• miko pÄ• yÄ• saá¹ƒ uppÄ• detuá¹ƒ sakkhissa
sÄ• mikena amhehipi duggatatarena bhavitabbaá¹ƒ, evaá¹ƒ santepi pucchissÄ• mi naá¹ƒ, m
cintayÄ«â€™â€™ ti vatvÄ• tassÄ• gamanavelÄ• yaá¹ƒ dummanÄ• hutvÄ• nisÄ«di. atha r
dummanÄ• sÄ«â€™â€™ ti pucchi. sÄ• tamatthaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ• ``bhad
kuto labhissÄ• mÄ«â€™â€™ ti vatvÄ• cintesi --- ``na sakkÄ• mayÄ• niccakÄ• laá¹ƒ evaá¹
parissayopi daá¹-á¹-habbo, sace kho pana etaá¹ƒ antepuraá¹ƒ nessÄ• mi, etissÄ• phassasa
`amhÄ• kaá¹ƒ rÄ• jÄ• yakkhiniá¹ƒ gahetvÄ• Ä• gatoâ€™ ti keá¸·iá¹ƒ karissanti, sakalanaga
samphassaá¹ƒ jÄ• nÄ• petvÄ• garahaá¹ƒ mocessÄ• mÄ«â€™â€™ ti. atha naá¹ƒ rÄ• jÄ• --
Ä• harissÄ• mi te pitu pÄ• yÄ• saâ€™â€™ nti vatvÄ• tÄ• ya saddhiá¹ƒ abhiramitvÄ• rÄ• ja
punadivase tÄ• disaá¹ƒ pÄ• yÄ• saá¹ƒ pacÄ• petvÄ• paá¹‡á¹‡Ä• ni Ä• harÄ• petvÄ• dve p
pÄ• yÄ• saá¹ƒ pakkhipitvÄ• ekasmiá¹ƒ cÅ«á¸·Ä• maá¹‡iá¹ƒ á¹-hapetvÄ• bandhitvÄ• rattib
mayaá¹ƒ daliddÄ• , kicchena sampÄ• ditaá¹ƒ, tava pitaraá¹ƒ `ajja imamhÄ• puá¹-Ä• pÄ• yÄ
imamhÄ• â€™ ti vadeyyÄ• sÄ«â€™â€™ ti Ä• ha. sÄ• tathÄ• akÄ• si. athassÄ• pitÄ• ojas
thokameva bhuÃ±jitvÄ• suhito jÄ• to. sesaá¹ƒ mÄ• tu datvÄ• sayampi \Ee V 442/ bhuÃ±ji.
cÅ«á¸·Ä• maá¹‡ipuá¹-aá¹ƒ pana punadivasatthÄ• ya á¹-hapesuá¹ƒ.

rÄ• jÄ• nivesanaá¹ƒ gantvÄ• mukhaá¹ƒ dhovitvÄ• va ``cÅ«á¸·Ä• maá¹‡iá¹ƒ me Ä• harathÄ
passÄ• ma, devÄ• â€™â€™ ti vutte ``sakalanagaraá¹ƒ vicinathÄ• â€™â€™ ti Ä• ha. te vicin
hi bahinagare daliddagehesu bhattapaá¹‡á¹‡apuá¹-e upÄ• dÄ• ya vicinathÄ• ti. vicinantÄ• t
cÅ«á¸·Ä• maá¹‡iá¹ƒ disvÄ• tassÄ• mÄ• tÄ• pitaro ``corÄ• â€™â€™ ti bandhitvÄ• nayiá¹ƒ
na mayaá¹ƒ corÄ• , aÃ±Ã±enÄ• yaá¹ƒ maá¹‡i Ä• bhatoâ€™â€™ ti vatvÄ• ``kenÄ• â€™â€™
ti Ä• cikkhitvÄ• ``kahaá¹ƒ soâ€™â€™ ti pucchito ``dhÄ«tÄ• me jÄ• nÄ• tÄ«â€™â€™ ti Ä•
kathesi --- ``amma, sÄ• mikaá¹ƒ te jÄ• nÄ• sÄ«â€™â€™ ti? ``na jÄ• nÄ• mÄ«â€™â€™ ti. ``
jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti. ``tÄ• ta, so andhakÄ• re Ä• gantvÄ• andhakÄ• re eva yÄ• ti
jÄ• nÄ• mi, hatthasamphassena pana naá¹ƒ jÄ• nituá¹ƒ sakkomÄ«â€™â€™ ti. so rÄ• japuri
raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• \Be V 478/ ajÄ• nanto viya hutvÄ• ``tena hi taá¹ƒ itthiá¹ƒ rÄ
antosÄ• á¹‡iyaá¹ƒ á¹-hapetvÄ• sÄ• á¹‡iyÄ• hatthappamÄ• á¹‡aá¹ƒ chiddaá¹ƒ katvÄ• naga
hatthasamphassena coraá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• ha. rÄ• japurisÄ• tathÄ• kÄ• tuá¹
rÅ«paá¹ƒ disvÄ• va vippaá¹-isÄ• rino hutvÄ• --- ``dhÄ«, dhÄ« pisÄ• cÄ«â€™â€™ ti jigucch
ussahiá¹ƒsu, Ä• netvÄ• pana \Ne V 440/ naá¹ƒ rÄ• jaá¹…gaá¹‡e antosÄ• á¹‡iyaá¹ƒ á¹-hape
sannipÄ• tesuá¹ƒ. sÄ• Ä• gatÄ• gatassa chiddena pasÄ• ritahatthaá¹ƒ gahetvÄ• va ``no es
tassÄ• dibbaphassasadise phasse bajjhitvÄ• apagantuá¹ƒ na sakkhiá¹ƒsu, ``sacÄ• yaá¹ƒ c
daá¹‡á¸• aá¹ƒ datvÄ• pi dÄ• sakammakÄ• rabhÄ• vaá¹ƒ upagantvÄ• pi etaá¹ƒ ghare kariss

atha ne rÄ• japurisÄ• daá¹‡á¸• ehi koá¹-á¹-etvÄ• palÄ• pesuá¹ƒ. uparÄ• jÄ• naá¹ƒ Ä• diá¹ƒ
viya ahesuá¹ƒ.

atha rÄ• jÄ• --- ``kacci ahaá¹ƒ bhaveyyaâ€™â€™ nti hatthaá¹ƒ pasÄ• resi. taá¹ƒ hatthe ga
gahitoâ€™â€™ ti mahÄ• saddaá¹ƒ kari. rÄ• jÄ• tepi pucchi --- ``tumhe etÄ• ya hatthe gahit
cintayitthÄ• â€™â€™ ti. te yathÄ• bhÅ«taá¹ƒ Ä• rocesuá¹ƒ. atha ne rÄ• jÄ• Ä• ha --- ``ahaá
Ä• netuá¹ƒ evaá¹ƒ kÄ• resiá¹ƒ `etissÄ• phassaá¹ƒ ajÄ• nantÄ• maá¹ƒ paribhaveyyuâ€™ n
sabbe tumhe jÄ• nÄ• pitÄ• , vadatha, bho dÄ• ni, sÄ• kassa gehe bhavituá¹ƒ yuttÄ• â€™â€
devÄ• â€™â€™ ti. atha naá¹ƒ abhisiÃ±citvÄ• aggamahesiá¹ƒ akÄ• si. mÄ• tÄ• pitÅ«nampi
dÄ• pesi. tato paá¹-á¹-hÄ• ya ca pana tÄ• ya sammatto neva vinicchayaá¹ƒ paá¹-á¹-hapesi,
olokesi. tÄ• tassÄ• antaraá¹ƒ pariyesiá¹ƒsu. sÄ• ekadivasaá¹ƒ dvinnaá¹ƒ rÄ• jÅ«naá¹ƒ ag
nimittaá¹ƒ disvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• supinapÄ• á¹-hake pakkosÄ• petvÄ• ``evarÅ
hotÄ«â€™â€™ ti pucchi. te itarÄ• saá¹ƒ itthÄ«naá¹ƒ santikÄ• laÃ±jaá¹ƒ gahetvÄ• --- ``mah
sabbasetassa hatthino khandhe nisinnabhÄ• vo tumhÄ• kaá¹ƒ maraá¹‡assa pubbanimittaá¹
candaparÄ• masanaá¹ƒ tumhÄ• kaá¹ƒ paccÄ• mittarÄ• jÄ• nayanassa pubbanimittaâ€™â€
kÄ• tabbaâ€™â€™ nti vutte ``deva imaá¹ƒ mÄ• retuá¹ƒ na sakkÄ• , nÄ• vÄ• ya pana naá¹ƒ
vissajjetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadiá¹ƒsu. rÄ• jÄ• Ä• hÄ• ravatthÄ• laá¹…kÄ• rehi sa
nÄ• vÄ• ya á¹-hapetvÄ• nadiyaá¹ƒ vissajjesi.

sÄ• \Be V 479/ nadiyÄ• vuyhamÄ• nÄ• heá¹-á¹-hÄ• nadiyÄ• nÄ• vÄ• ya udakaá¹ƒ kÄ«á¸
abhimukhaá¹-á¹-hÄ• naá¹ƒ pattÄ• . tassa senÄ• pati nÄ• vaá¹ƒ disvÄ• ``ayaá¹ƒ nÄ• vÄ• m
``nÄ• vÄ• ya bhaá¹‡á¸• aá¹ƒ mayhaâ€™â€™ nti vatvÄ• Ä• gatÄ• ya nÄ• vÄ• ya taá¹ƒ disv
pisÄ• cÄ«sadisÄ• â€™â€™ ti pucchi. sÄ• sitaá¹ƒ katvÄ• bakassa raÃ±Ã±o aggamahesibh
taá¹ƒ pavattiá¹ƒ tassa kathesi. sÄ• pana paÃ±capÄ• pÄ«ti sakalajambudÄ«pe pÄ• kaá¹-Ä•
gahetvÄ• ukkhipi, saha gahaá¹‡eneva phassarÄ• garatto aÃ±Ã±Ä• su itthÄ«su itthisaÃ±Ã±
441/ aggamahesiá¹-á¹-hÄ• ne á¹-hapesi. sÄ• tassa pÄ• á¹‡asamÄ• ahosi. bako taá¹ƒ pava
tassa aggamahesiá¹ƒ kÄ• tuá¹ƒ dassÄ• mÄ«â€™â€™ ti senaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• ta
katvÄ• paá¹‡á¹‡aá¹ƒ pesesi --- ``bhariyaá¹ƒ vÄ• me detu yuddhaá¹ƒ vÄ• â€™â€™ ti. so ``
bhariyaâ€™â€™ nti vatvÄ• yuddhasajjo ahosi. ubhinnaá¹ƒ amaccÄ• ``mÄ• tugÄ• maá¹ƒ n
natthi, purimasÄ• mikattÄ• esÄ• bakassa pÄ• puá¹‡Ä• ti, nÄ• vÄ• ya laddhattÄ• bÄ• varik
satta satta divasÄ• ni hotÅ«â€™â€™ ti mantetvÄ• dvepi rÄ• jÄ• no saÃ±Ã±Ä• pesuá¹ƒ. te
titthapaá¹-ititthe nagarÄ• ni mÄ• petvÄ• vasiá¹ƒsu. sÄ• dvinnampi tesaá¹ƒ aggamahesittaá
sammattÄ• ahesuá¹ƒ. sÄ• pana ekassa ghare sattÄ• haá¹ƒ vasitvÄ• nÄ• vÄ• ya itarassa
pÄ• jetvÄ• nentena ekena mahallakakhujjakevaá¹-á¹-ena saddhiá¹ƒ nadÄ«majjhe pÄ• paá¹
sakuá¹‡arÄ• jÄ• \Ee V 444/ bako ahosi, tasmÄ• idaá¹ƒ attanÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒ Ä
gÄ• thamÄ• ha ---

312__._ á¹• 21 ``bakassa ca bÄ• varikassa ca raÃ±Ã±o, accantakÄ• mÄ• nugatassa bhariy

avÄ• carÄ« paá¹-á¹-havasÄ• nugassa, kaá¹ƒ vÄ• pi itthÄ« nÄ• ticare tadaÃ±Ã±aâ€™â€™ n

tattha __accantakÄ• mÄ• nugatassÄ• _ti accantaá¹ƒ kÄ• maá¹ƒ anugatassa. __avÄ• carÄ«
__paá¹-á¹-havasÄ• nugassÄ• _ti paá¹-á¹-hassa attano vasÄ• nugatassa, attano pesanakÄ•
karaá¹‡atthe vÄ• sÄ• mivacanaá¹ƒ \Be V 480/, tena saddhiá¹ƒ pÄ• pamakÄ• sÄ«ti vuttaá¹ƒ
kataraá¹ƒ taá¹ƒ aÃ±Ã±aá¹ƒ purisaá¹ƒ nÄ• ticareyyÄ• ti attho.

aparÄ• pi atÄ«te brahmadattassa bhariyÄ• piá¹…giyÄ• nÄ« nÄ• ma aggamahesÄ« sÄ«ha
maá¹…galaassagopakaá¹ƒ disvÄ• raÃ±Ã±o niddupagamanakÄ• le vÄ• tapÄ• nena oruyha
pÄ• sÄ• daá¹ƒ Ä• ruyha gandhehi sarÄ«raá¹ƒ ubbaá¹-á¹-etvÄ• raÃ±Ã±Ä• saddhiá¹ƒ nipajji
``kiá¹ƒ nu kho deviyÄ• aá¸• á¸• harattasamaye niccaá¹ƒ sarÄ«raá¹ƒ sÄ«taá¹ƒ hoti, parigga
ekadivasaá¹ƒ niddupagato viya hutvÄ• taá¹ƒ uá¹-á¹-hÄ• ya gacchantiá¹ƒ anugantvÄ• assa
aticarantiá¹ƒ disvÄ• nivattitvÄ• sayanaá¹ƒ abhiruhi. sÄ• pi aticaritvÄ• Ä• gantvÄ• cÅ«á¸·a
punadivase rÄ• jÄ• amaccagaá¹‡amajjheyeva taá¹ƒ pakkosÄ• petvÄ• taá¹ƒ kiccaá¹ƒ Ä• vi
pÄ• padhammÄ• â€™â€™ ti tassÄ• vadhabandhachejjabhejjÄ• rahaá¹ƒ dosaá¹ƒ khamitvÄ
aggamahesiá¹ƒ akÄ• si. tadÄ• kuá¹‡Ä• lo rÄ• jÄ• brahmadatto ahosi, tena taá¹ƒ attanÄ• c
dassento gÄ• thamÄ• ha ---

313__._ á¹• 21 ``piá¹…giyÄ• nÄ« \Ne V 442/ sabbalokissarassa, raÃ±Ã±o piyÄ• brahmada

avÄ• carÄ« paá¹-á¹-havasÄ• nugassa, taá¹ƒ vÄ• pi sÄ• nÄ• jjhagÄ• kÄ• makÄ• minÄ«â€™

tattha __taá¹ƒ vÄ• _ti sÄ• evaá¹ƒ aticarantÄ« taá¹ƒ vÄ• assabandhaá¹ƒ taá¹ƒ vÄ• aggam
ubhayampi nÄ• jjhagÄ• , ubhato bhaá¹-á¹-hÄ• ahosi. __kÄ• makÄ• minÄ«_ti kÄ• me pattha

evaá¹ƒ pÄ• padhammÄ• itthiyoti atÄ«tavatthÅ«hi \Ee V 445/ itthÄ«naá¹ƒ dosaá¹ƒ kathetvÄ
tÄ• saá¹ƒ dosameva kathento Ä• ha ---

314__._ á¹• 21 ``luddhÄ• naá¹ƒ lahucittÄ• naá¹ƒ, akataÃ±Ã±Å«na dubbhinaá¹ƒ.

nÄ• devasatto puriso, thÄ«naá¹ƒ saddhÄ• tumarahati ||

315__._ á¹• 21 ``na tÄ• pajÄ• nanti kataá¹ƒ na kiccaá¹ƒ, na mÄ• taraá¹ƒ pitaraá¹ƒ bhÄ• tar

anariyÄ• samatikkantadhammÄ• , sasseva cittassa vasaá¹ƒ vajanti ||

316__._ á¹• 21 ``cirÄ• nuvuá¹-á¹-hampi \Be V 481/ piyaá¹ƒ manÄ• paá¹ƒ, anukampakaá¹ƒ p

Ä• vÄ• su kiccesu ca naá¹ƒ jahanti, tasmÄ• hamitthÄ«naá¹ƒ na vissasÄ• mi ||

317__._ á¹• 21 ``thÄ«naÃ±hi cittaá¹ƒ yathÄ• vÄ• narassa, kannappakannaá¹ƒ yathÄ• rukk

calÄ• calaá¹ƒ hadayamitthiyÄ• naá¹ƒ, cakkassa nemi viya parivattati ||

318__._ á¹• 21 ``yadÄ• tÄ• passanti samekkhamÄ• nÄ• , Ä• deyyarÅ«paá¹ƒ purisassa vitt

saá¹‡hÄ• hi vÄ• cÄ• hi nayanti menaá¹ƒ, kambojakÄ• jalajeneva assaá¹ƒ ||

319__._ á¹• 21 ``yadÄ• na passanti samekkhamÄ• nÄ• , Ä• deyyarÅ«paá¹ƒ purisassa vitta

samantato naá¹ƒ parivajjayanti, tiá¹‡á¹‡o nadÄ«pÄ• ragatova kullaá¹ƒ ||

320__._ á¹• 21 ``silesÅ«pamÄ• sikhiriva sabbabhakkhÄ• , tikkhamÄ• yÄ• nadÄ«riva sÄ«gl

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakulaá¹ƒ paraÃ±ca ||

321__._ á¹• 21 ``na \Ne V 443/ tÄ• ekassa na dvinnaá¹ƒ, Ä• paá¹‡ova pasÄ• rito.

yo tÄ• mayhanti maÃ±Ã±eyya, vÄ• taá¹ƒ jÄ• lena bÄ• dhaye ||

322__._ á¹• 21 ``yathÄ• \Ee V 446/ nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ•

evaá¹ƒ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati ||

323__._ á¹• 21 ``ghatÄ• sanasamÄ• etÄ• , kaá¹‡hasappasirÅ«pamÄ• .

gÄ• vo bahi tiá¹‡asseva, omasanti varaá¹ƒ varaá¹ƒ ||

324__._ á¹• 21 ``ghatÄ• sanaá¹ƒ \Be V 482/ kuÃ±jaraá¹ƒ kaá¹‡hasappaá¹ƒ, muddhÄ• bhisit

ete naro niccayato bhajetha, tesaá¹ƒ have dubbidu sabbabhÄ• vo ||

325__._ á¹• 21 ``naccantavaá¹‡á¹‡Ä• na bahÅ«na kantÄ• , na dakkhiá¹‡Ä• pamadÄ• sev

na parassa bhariyÄ• na dhanassa hetu, etitthiyo paÃ±ca na sevitabbÄ• â€™â€™ ti ||

tattha __luddhÄ• na_nti lubbhÄ• naá¹ƒ. __kaá¹‡averajÄ• take_ (J I 4.69-72) viya baddhaco
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __lahucittÄ• na_nti muhuttameva parivattanacittÄ• naá¹ƒ. __cÅ«
(J I 5.128 Ä• dayo) etaá¹ƒ dÄ«petabbaá¹ƒ. akataÃ±Ã±utÄ• pana etÄ• saá¹ƒ ekakanipÄ• te
13.104 Ä• dayo) dÄ«petabbÄ• . __nÄ• devasatto_ti na adevasatto devena anÄ• satto ayak
puriso thÄ«naá¹ƒ sÄ«lavantataá¹ƒ saddhÄ• tuá¹ƒ nÄ• rahati, bhÅ«taviá¹-á¹-ho pana saddah
kataá¹ƒ upakÄ• raá¹ƒ. __kicca_nti attanÄ• kattabbaá¹ƒ kiccaá¹ƒ. __na mÄ• tara_nti sabbep
chaá¸• á¸• etvÄ• yasmiá¹ƒ paá¹-ibaddhacittÄ• honti, taÃ±Ã±eva anubandhanato ete mÄ• t
mahÄ• panthakamÄ• tÄ• viya. __anariyÄ• _ti nillajjÄ• . __sassevÄ• _ti sakassa. __Ä• vÄ•
__kiccesÅ«_ti tesu tesu karaá¹‡Ä«yesu.

__kannappakanna_nti otiá¹‡á¹‡otiá¹‡á¹‡aá¹ƒ. yathÄ• hi visame padese rukkhachÄ• yÄ• r
abhiruhati, tathÄ• etÄ• sampi cittaá¹ƒ na kaÃ±ci uttamÄ• dhamaá¹ƒ vajjeti. __calÄ• cala_nt
apatiá¹-á¹-hitaá¹ƒ. __nemi viyÄ• _ti sakaá¹-assa gacchato cakkanemi viya. __Ä• deyyarÅ«p
gahetabbajÄ• tikaá¹ƒ. __vitta_nti dhanaá¹ƒ. __nayantÄ«_ti attano vasaá¹ƒ nenti. __jalajenÄ
jalajÄ• tasevÄ• lena. kambojaraá¹-á¹-havÄ• sino kira yadÄ• aá¹-avito asse gaá¹‡hitukÄ• m
\Ne V 444/ á¹-hÄ• ne vatiá¹ƒ parikkhipitvÄ• dvÄ• raá¹ƒ yojetvÄ• assÄ• naá¹ƒ udakapÄ• na
makkhetvÄ• sevÄ• lasambandhÄ• ni tÄ«re tiá¹‡Ä• ni Ä• diá¹ƒ katvÄ• yÄ• va parikkhepadv
pÄ• nÄ«yaá¹ƒ pivitvÄ• \Be V 483/ rasagiddhena madhunÄ• makkhitÄ• ni tÄ• ni tiá¹‡Ä• ni k
á¹-hÄ• naá¹ƒ pavisanti. iti yathÄ• te jalajena palobhetvÄ• \Ee V 447/ asse vasaá¹ƒ nenti, ta
dhanaá¹ƒ disvÄ• tassa gahaá¹‡atthÄ• ya saá¹‡hÄ• hi vÄ• cÄ• hipi purisaá¹ƒ vasaá¹ƒ nentÄ
taraá¹‡atthÄ• ya gahitaá¹ƒ yaá¹ƒ kiÃ±ci.

__silesÅ«pamÄ• _ti purisÄ• naá¹ƒ cittabandhanena silesasadisÄ• . __tikkhamÄ• yÄ• _ti tik
__nadÄ«rivÄ• _ti yathÄ• pabbateyyÄ• nadÄ« sÄ«ghasotÄ• , evaá¹ƒ sÄ«ghamÄ• yÄ• ti att
pasÄ• ritÄ• paá¹‡o yesaá¹ƒ mÅ«laá¹ƒ atthi, tesaÃ±Ã±eva upakÄ• ro, tatheva tÄ• pi. __yo tÄ
itthiyo. __bÄ• dhaye_ti so vÄ• taá¹ƒ jÄ• lena bÄ• dheyya. __velÄ• tÄ• saá¹ƒ na vijjatÄ«_ti y
nadÄ«Ä• dÄ«naá¹ƒ ``asukavelÄ• yameva ettha gantabbaâ€™â€™ nti velÄ• natthi, rattimpi
icchiticchitakkhaá¹‡e upagantabbÄ• neva, asukenevÄ• tipi mariyÄ• dÄ• natthi, atthikena up
tÄ• sampÄ«ti attho.

__ghatÄ• sanasamÄ• etÄ• _ti yathÄ• aggi indhanena na tappati, evametÄ• pi kilesaratiyÄ
__kaá¹‡hasappasirÅ«pamÄ• _ti kodhanatÄ• ya upanÄ• hitÄ• ya ghoravisatÄ• ya dujivhatÄ•
paÃ±cahi kÄ• raá¹‡ehi kaá¹‡hasappasirasadisÄ• . tattha bahularÄ• gatÄ• ya ghoravisatÄ• ,
aticÄ• ritÄ• ya mittadubbhitÄ• veditabbÄ• . __gÄ• vo bahi tiá¹‡assevÄ• _ti yathÄ• gÄ• vo k
chaá¸• á¸• etvÄ• bahi manÄ• pamanÄ• passa tiá¹‡assa varaá¹ƒ varaá¹ƒ omasanti khÄ• da
chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ sadhanameva bhajantÄ«ti attho. __muddhÄ• bhisitta_nti rÄ• j
sabbÄ• _ti sabbÄ• ca itthiyo. __ete_ti ete paÃ±ca jane. __niccayato_ti niccasaÃ±Ã±ato, up

appamattova hutvÄ• ti attho. __dubbidÅ«_ti dujjÄ• no. __sabbabhÄ• vo_ti ajjhÄ• sayo. cirap
dahati, ciravissÄ• sikopi kuÃ±jaro ghÄ• teti, ciraparicitopi sappo á¸• aá¹ƒsati, ciravissÄ• siko
anatthakaro hoti, evaá¹ƒ cirÄ• ciá¹‡á¹‡Ä• pi itthiyo vikÄ• raá¹ƒ dassentÄ«ti.

__naccantavaá¹‡á¹‡Ä• _ti abhirÅ«pavatÄ«. __na bahÅ«na kantÄ• _ti aá¸• á¸• hakÄ• sigaá
manÄ• pÄ• . __na dakkhiá¹‡Ä• _ti naccagÄ«takusalÄ• . tathÄ• rÅ«pÄ• hi \Be V 484/ bahup
tasmÄ• na \Ne V 445/ sevitabbÄ• . __na dhanassa hetÅ«_ti yÄ• dhanahetuyeva bhajati, sA
sevitabbÄ• . sÄ• hi dhanaá¹ƒ alabhamÄ• nÄ• kujjhatÄ«ti.

evaá¹ƒ vutte mahÄ• jano mahÄ• sattassa ``aho sukathitaâ€™â€™ nti sÄ• dhukÄ• ramadÄ
itthÄ«naá¹ƒ aguá¹‡aá¹ƒ kathetvÄ• tuá¹‡hÄ« ahosi. taá¹ƒ sutvÄ• Ä• nando gijjharÄ• jÄ• , ``
attano Ã±Ä• á¹‡abalena itthÄ«naá¹ƒ aguá¹‡aá¹ƒ kathessÄ• mÄ«â€™â€™ ti vatvÄ• aguá¹‡
dassento satthÄ• Ä• ha ---

``atha khalu, bho, Ä• nando gijjharÄ• jÄ• kuá¹‡Ä• lassa Ä• dimajjhakathÄ• pariyosÄ• naá¹ƒ
velÄ• yaá¹ƒ imÄ• gÄ• thÄ• abhÄ• si ---

326__._ á¹• 21 ``puá¹‡á¹‡ampi \Ee V 448/ cemaá¹ƒ pathaviá¹ƒ dhanena, dajjitthiyÄ• puriso

laddhÄ• khaá¹‡aá¹ƒ atimaÃ±Ã±eyya tampi, tÄ• saá¹ƒ vasaá¹ƒ asatÄ«naá¹ƒ na gacche ||

327__._ á¹• 21 ``uá¹-á¹-hÄ• hakaá¹ƒ cepi alÄ«navuttiá¹ƒ, komÄ• rabhattÄ• raá¹ƒ piyaá¹ƒ ma

Ä• vÄ• su kiccesu ca naá¹ƒ jahanti, tasmÄ• hamitthÄ«naá¹ƒ na vissasÄ• mi ||

328__._ á¹• 21 ``na vissase `icchati maâ€™ nti poso, na vissase `rodati me sakÄ• seâ€™.

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakÅ«laá¹ƒ paraÃ±ca ||

329__._ á¹• 21 ``na vissase sÄ• khapurÄ• á¹‡asanthataá¹ƒ, na vissase mittapurÄ• á¹‡acora

na vissase rÄ• jÄ• naá¹ƒ `sakhÄ• mamaâ€™ nti, na vissase itthi dasanna mÄ• taraá¹ƒ ||

330__._ á¹• 21 ``na \Be V 485/ vissase rÄ• makarÄ• su nÄ• risu, accantasÄ«lÄ• su asaÃ±Ã

accantapemÄ• nugatassa bhariyÄ• , na vissase titthasamÄ• hi nÄ• riyo ||

331__._ á¹• 21 ``haneyyuá¹ƒ chindeyyuá¹ƒ chedÄ• peyyumpi, kaá¹‡á¹-hepi chetvÄ• rudhira

mÄ• dÄ«nakÄ• mÄ• su asaÃ±Ã±atÄ• su, bhÄ• vaá¹ƒ kare gaá¹…gatitthÅ«pamÄ• su ||

332__._ á¹• 21 ``musÄ• \Ne V 446/ tÄ• saá¹ƒ yathÄ• saccaá¹ƒ, saccaá¹ƒ tÄ• saá¹ƒ yathÄ•

gÄ• vo bahi tiá¹‡asseva, omasanti varaá¹ƒ varaá¹ƒ ||

333__._ á¹• 21 ``gatenetÄ• palobhenti, pekkhitena mhitena ca.

athopi dunnivatthena, maÃ±junÄ• bhaá¹‡itena ca ||

334__._ á¹• 21 ``coriyo kathinÄ• hetÄ• , vÄ• á¸·Ä• ca lapasakkharÄ• .

na tÄ• kiÃ±ci na jÄ• nanti, yaá¹ƒ manussesu vaÃ±canaá¹ƒ ||

335__._ á¹• 21 ``asÄ• lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• rattÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• ||

336__._ á¹• 21 ``natthitthÄ«naá¹ƒ piyo nÄ• ma, appiyopi na vijjati.

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakÅ«laá¹ƒ paraÃ±ca ||

337__._ á¹• 21 ``natthitthÄ«naá¹ƒ \Ee V 449/ piyo nÄ• ma, appiyopi na vijjati.

dhanattÄ• paá¹-ivallanti, latÄ• va dumanissitÄ• ||

338__._ á¹• 21 ``hatthibandhaá¹ƒ assabandhaá¹ƒ, gopurisaÃ±ca maá¹‡á¸• alaá¹ƒ.

chavaá¸• Ä• hakaá¹ƒ pupphachaá¸• á¸• akaá¹ƒ, sadhanamanupatanti nÄ• riyo ||

339__._ á¹• 21 ``kulaputtampi jahanti akiÃ±canaá¹ƒ, chavakasamasadisampi.

anugacchanti anupatanti, dhanahetu hi nÄ• riyoâ€™â€™ ti ||

tattha \Be V 486/ __Ä• dimajjhakathÄ• pariyosÄ• na_nti kathÄ• ya Ä• dimajjhapariyosÄ• na
okÄ• saá¹ƒ labhitvÄ• . __icchati ma_nti maá¹ƒ esÄ• icchatÄ«ti puriso itthiá¹ƒ na vissaseyya
__sÄ• khapurÄ• á¹‡asanthata_nti hiyyo vÄ• pare vÄ• santhataá¹ƒ purÄ• á¹‡asÄ• khÄ• sa

apapphoá¹-etvÄ• apaccavekkhitvÄ• na paribhuÃ±jeyya. tatra hi dÄ«ghajÄ• tiko vÄ• pavisi
paccÄ• mitto vÄ• satthaá¹ƒ nikkhipeyya. __mittapurÄ• á¹‡acora_nti panthadÅ«hanaá¹-á¹-h
``purÄ• á¹‡amitto meâ€™â€™ ti na vissaseyya. corÄ• hi ye saÃ±jÄ• nanti teyeva mÄ• rent
khippameva \Ne V 447/ kujjhati, tasmÄ• rÄ• jÄ• naá¹ƒ ``sakhÄ• meâ€™â€™ ti na vissase.
``ayaá¹ƒ mahallikÄ• idÄ• ni maá¹ƒ na aticarissati, attÄ• naá¹ƒ rakkhissatÄ«â€™â€™ ti na v
__rÄ• makarÄ• sÅ«_ti bÄ• lÄ• naá¹ƒ ratikarÄ• su. __accantasÄ«lÄ• sÅ«_ti atikkantasÄ«lÄ•
__accantapemÄ• nugatassÄ• _ti sacepi accantaá¹ƒ anugatapemÄ• assa, tathÄ• pi taá¹ƒ na
titthasamÄ• hi nÄ• riyoti sambandho, titthaá¹ƒ viya sabbasÄ• dhÄ• raá¹‡Ä• ti attho.

__haneyyu_nti kuddhÄ• vÄ• aÃ±Ã±apurisasÄ• rattÄ• vÄ• hutvÄ• sabbametaá¹ƒ hananÄ
dÄ«nakÄ• mÄ• sÅ«_ti hÄ«najjhÄ• sayÄ• su saá¹ƒkiliá¹-á¹-haÄ• sayÄ• su. __bhÄ• va_nti ev
__gaá¹…gatitthÅ«pamÄ• sÅ«_ti sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hena gaá¹…gÄ• titthasadisÄ•
tÄ• saá¹ƒ saccasadisova. __gatenÄ• _tiÄ• dÄ«su pekkhitena palobhane __ummÄ• dantÄ«j
Ä• dayo) dunnivatthena __niá¸·inikÄ• jÄ• takaá¹ƒ, _ (J II 18.1 Ä• dayo) maÃ±junÄ• bhaá¹‡i
ayyaputta, Ä• gaccheyyÄ• sÄ«â€™â€™ ti nandattherassa vatthu (Ud 22) kathetabbaá¹ƒ. __
dhanassa vinÄ• sanena coriyo. __kathinÄ• _ti thaddhahadayÄ• . __vÄ• á¸·Ä• _ti duá¹-á¹-hÄ
kujjhanasÄ«lÄ• . __lapasakkharÄ• _ti niratthakalapanena sakkharÄ• viya madhurÄ• . __as
__sÄ• rattÄ• _ti sabbadÄ• sÄ• rattÄ• . __pagabbhÄ• _ti kÄ• yapÄ• gabbhiyÄ• dÄ«hi pagab
sabbaghaso, evametÄ• pi sabbaghasÄ• . __paá¹-ivallantÄ«_ti parissajanti upagÅ«hanti veá
yathÄ• latÄ• rukkhanissitÄ• rukkhaá¹ƒ veá¹-henti, evametÄ• purisaá¹ƒ parissajanti nÄ• m

__hatthibandha_ntiÄ• dÄ«su \Be V 487/ gopuriso vuccati gopÄ• lako. __chavaá¸• Ä• haka_
á¸• Ä• hakaá¹ƒ, susÄ• napÄ• lanti vuttaá¹ƒ hoti. __pupphachaá¸• á¸• aka_nti vaccaá¹-á¹-hÄ
__sadhana_nti etesupi sadhanaá¹ƒ anugacchantiyeva \Ee V 450/. __akiÃ±cana_nti adhana
__chavakasamasadisa_nti sunakhamaá¹ƒsakhÄ• dacaá¹‡á¸• Ä• lena samaá¹ƒ sadisaá¹ƒ, t
gacchanti bhajanti. kasmÄ• ? yasmÄ• __anupatanti dhanahetu nÄ• riyo_ti.

evaá¹ƒ attano Ã±Ä• á¹‡e á¹-hatvÄ• Ä• nando gijjharÄ• jÄ• itthÄ«naá¹ƒ aguá¹‡aá¹ƒ kathet
vacanaá¹ƒ sutvÄ• nÄ• radopi attano Ã±Ä• á¹‡e á¹-hatvÄ• tÄ• saá¹ƒ aguá¹‡aá¹ƒ kathesi. ta
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``atha khalu, bho, nÄ• rado devabrÄ• hmaá¹‡o Ä• nandassa gijjharÄ• jassa Ä• dimajjhakath
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• abhÄ• si ---

340__._ á¹• 21 `` `cattÄ• rome \Ne V 448/ na pÅ«renti, te me suá¹‡Ä• tha bhÄ• sato.

samuddo brÄ• hmaá¹‡o rÄ• jÄ• , itthÄ« cÄ• pi dijampati ||

341__._ á¹• 21 ``saritÄ• sÄ• garaá¹ƒ yanti, yÄ• kÄ• ci pathavissitÄ• .

tÄ• samuddaá¹ƒ na pÅ«renti, Å«nattÄ• hi na pÅ«rati ||

342__._ á¹• 21 ``brÄ• hmaá¹‡o ca adhÄ«yÄ• na, vedamakkhÄ• napaÃ±camaá¹ƒ.

bhiyyopi sutamiccheyya, Å«nattÄ• hi na pÅ«rati ||

343__._ á¹• 21 ``rÄ• jÄ• ca pathaviá¹ƒ sabbaá¹ƒ, sasamuddaá¹ƒ sapabbataá¹ƒ.

ajjhÄ• vasaá¹ƒ vijinitvÄ• , anantaratanocitaá¹ƒ.

pÄ• raá¹ƒ samuddaá¹ƒ pattheti Å«nattÄ• hi na pÅ«rati ||

344__._ á¹• 21 ``ekamekÄ• ya itthiyÄ• , aá¹-á¹-haá¹-á¹-ha patino siyÄ• .

sÅ«rÄ• ca balavanto ca, sabbakÄ• marasÄ• harÄ• .

kareyya navame chandaá¹ƒ, Å«nattÄ• hi na pÅ«rati ||

345__._ á¹• 21 ``sabbitthiyo sikhÄ«riva sabbabhakkhÄ• , sabbitthiyo nadÄ«riva sabbavÄ• h

sabbitthiyo kaá¹‡á¹-akÄ• naá¹ƒva sÄ• khÄ• , sabbitthiyo dhanahetu vajanti ||

346__._ á¹• 21 ``vÄ• taÃ±ca \Be V 488/ jÄ• lena naro parÄ• mase, osiÃ±caye sÄ• garamek

sakena hatthena kareyya ghosaá¹ƒ, yo sabbabhÄ• vaá¹ƒ pamadÄ• su ossaje ||

347__._ á¹• 21 ``corÄ«naá¹ƒ bahubuddhÄ«naá¹ƒ, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gataá¹ƒ ||

348__._ á¹• 21 ``analÄ• \Ee V 451/ mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• nadÄ«samÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

349__._ á¹• 21 ``Ä• vaá¹-á¹-anÄ« \Ne V 449/ mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

350__._ á¹• 21 ``yaá¹ƒ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒá¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti naâ€™â€™ â€™ nti ||

tattha __dijampatÄ«_ti dijajeá¹-á¹-hakaá¹ƒ kuá¹‡Ä• laá¹ƒ Ä• lapati. __ ``saritÄ• â€™â€™ _t
á¹-hapitamÄ• tikÄ• ya bhÄ• janatthaá¹ƒ vuttaá¹ƒ. __Å«nattÄ• _ti udakapatiá¹-á¹-hÄ• nassa
__adhÄ«yÄ• nÄ• _ti sajjhÄ• yitvÄ• . __vedamakkhÄ• napaÃ±cama_nti itihÄ• sapaÃ±camaá
so hi ajjhÄ• sayamahantatÄ• ya sikkhitabbassa na pÅ«rati. __anantaratanocita_nti nÄ• nÄ•
paripuá¹‡á¹‡aá¹ƒ. __Å«nattÄ• _ti so hi taá¹‡hÄ• mahantatÄ• ya na pÅ«rati. __siyÄ• _ti siyu
pÄ• á¹-ho. __sabbakÄ• marasÄ• harÄ• _ti sabbesaá¹ƒ kÄ• marasÄ• naá¹ƒ Ä• harakÄ• . __
atittabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. sÄ• pana dasamepi vÄ«satimepi tato uttaritarepi cha
__Å«nattÄ• _ti sÄ• hi kÄ• mataá¹‡hÄ• ya mahantatÄ• ya na pÅ«rati. __kaá¹‡á¸• akÄ• naá¹
kaá¹‡á¹-akasÄ• khasadisÄ• . yathÄ• hi sÄ• khÄ• laggitvÄ• Ä• kaá¸• á¸• hati, evaá¹ƒ etÄ•
yathÄ• sÄ• khÄ• hatthÄ• dÄ«su vijjhitvÄ• dukkhaá¹ƒ uppÄ• deti, evaá¹ƒ etÄ• pi phuá¹-á¹-
vijjhitvÄ• mahÄ• vinÄ• saá¹ƒ pÄ• penti. __vajantÄ«_ti parapurisaá¹ƒ vajanti.

__parÄ• mase_ti gaá¹‡heyya. __osiÃ±caye_ti nhÄ• yituá¹ƒ otiá¹‡á¹‡o ekena pÄ• á¹‡inÄ• s
osiÃ±ceyya gahetvÄ• chaá¸• á¸• eyya. __sakenÄ• _ti ekena \Be V 489/ attano hatthena tan
ghosaá¹ƒ uppÄ• deyya. __sabbabhÄ• va_nti ``tvameva iá¹-á¹-ho kanto piyo manÄ• poâ€™â
``evametaâ€™â€™ nti saddahanto sabbaá¹ƒ attano ajjhÄ• sayaá¹ƒ pamadÄ• su ossajeyya
vÄ• taggahaá¹‡Ä• dÄ«ni kareyyÄ• ti attho. __gata_nti gamanaá¹ƒ. __analÄ• _ti tÄ«hi dham
vacanavirahitÄ• . __duppurÄ• tÄ• _ti yathÄ• mahÄ• nadÄ« udakena, evaá¹ƒ kilesaratiyÄ•
naá¹ƒ viditvÄ• nÄ• _ti ettha __na_nti nipÄ• tamattaá¹ƒ, itthiyo allÄ«nÄ• catÅ«su apÄ• yesu
__Ä• vaá¹-á¹-anÄ«_ti yathÄ• Ä• vaá¹-á¹-anÄ« mahÄ• janassa hadayaá¹ƒ mohetvÄ• attano
attho. __vikopanÄ• _ti nÄ• sanatthena ca garahatthena ca brahmacariyassa kopikÄ• . __ch
piyasaá¹ƒvÄ• sena vÄ• . __dhanena vÄ• _ti dhanahetu vÄ• . __saá¹ƒá¹-hÄ• na_nti yathÄ•
yaá¹ƒ yaá¹ƒ padesaá¹ƒ allÄ«yati, taá¹ƒ taá¹ƒ dahati, tathÄ• etÄ• pi yaá¹ƒ yaá¹ƒ purisaá¹ƒ k
allÄ«yanti, taá¹ƒ taá¹ƒ anudahanti mahÄ• vinÄ• saá¹ƒ pÄ• penti.

evaá¹ƒ \Ne V 450/ nÄ• radena itthÄ«naá¹ƒ aguá¹‡e pakÄ• site puna mahÄ• satto visesetvÄ
pakÄ• seti. taá¹ƒ \Ee V 452/ dassetuá¹ƒ satthÄ• Ä• ha ---

``atha khalu, bho, kuá¹‡Ä• lo sakuá¹‡o nÄ• radassa devabrÄ• hmaá¹‡assa Ä• dimajjhakath
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo ajjhabhÄ• si ---

351__._ á¹• 21 `` `sallape nisitakhaggapÄ• á¹‡inÄ• , paá¹‡á¸• ito api pisÄ• cadosinÄ• .

uggatejamuragampi Ä• side, eko ekÄ• ya pamadÄ• ya nÄ• lape ||

352__._ á¹• 21 ``lokacittamathanÄ• hi nÄ• riyo, naccagÄ«tabhaá¹‡itamhitÄ• vudhÄ• .

bÄ• dhayanti anupaá¹-á¹-hitassatiá¹ƒ, dÄ«pe rakkhasigaá¹‡ova vÄ• á¹‡ije ||

353__._ á¹• 21 ``natthi \Be V 490/ tÄ• saá¹ƒ vinayo na saá¹ƒvaro, majjamaá¹ƒsaniratÄ• asa

tÄ• gilanti purisassa pÄ• bhataá¹ƒ, sÄ• gareva makaraá¹ƒ timiá¹…galo ||

354__._ á¹• 21 ``paÃ±cakÄ• maguá¹‡asÄ• tagocarÄ• , uddhatÄ• aniyatÄ• asaÃ±Ã±atÄ• .

osaranti pamadÄ• pamÄ• dinaá¹ƒ, loá¹‡atoyavatiyaá¹ƒva Ä• pakÄ• ||

355__._ á¹• 21 ``yaá¹ƒ naraá¹ƒ upalapenti nÄ• riyo, chandasÄ• vÄ• ratiyÄ• dhanena vÄ•

jÄ• tavedasadisampi tÄ• disaá¹ƒ, rÄ• gadosavadhiyo dahanti naá¹ƒ ||

356__._ á¹• 21 ``aá¸• á¸• haá¹ƒ Ã±atvÄ• purisaá¹ƒ mahaddhanaá¹ƒ, osaranti sadhanaá¹ƒ s

rattacittamativeá¹-hayanti naá¹ƒ, sÄ• la mÄ• luvalatÄ• va kÄ• nane ||

357__._ á¹• 21 ``tÄ• upenti vividhena chandasÄ• , citrabimbamukhiyo alaá¹…katÄ• .

uhasanti pahasanti nÄ• riyo, sambarova satamÄ• yakovidÄ• ||

358__._ á¹• 21 ``jÄ• tarÅ«pamaá¹‡imuttabhÅ«sitÄ• , sakkatÄ• patikulesu nÄ• riyo.

rakkhitÄ• \Ee V 453/ aticaranti sÄ• mikaá¹ƒ, dÄ• navaá¹ƒva hadayantarassitÄ• ||

359__._ á¹• 21 ``tejavÄ• pi \Ne V 451/ hi naro vicakkhaá¹‡o, sakkato bahujanassa pÅ«jito.

nÄ• rinaá¹ƒ vasagato na bhÄ• sati, rÄ• hunÄ• upahatova candimÄ• ||

360__._ á¹• 21 ``yaá¹ƒ \Be V 491/ kareyya kupito diso disaá¹ƒ, duá¹-á¹-hacitto vasamÄ• gat

tena bhiyyo byasanaá¹ƒ nigacchati, nÄ• rinaá¹ƒ vasagato apekkhavÄ• ||

361__._ á¹• 21 ``kesalÅ«nanakhachinnatajjitÄ• , pÄ• dapÄ• á¹‡ikasadaá¹‡á¸• atÄ• á¸·itÄ• .

hÄ«namevupagatÄ• hi nÄ• riyo, tÄ• ramanti kuá¹‡apeva makkhikÄ• ||

362__._ á¹• 21 ``tÄ• kulesu visikhantaresu vÄ• , rÄ• jadhÄ• ninigamesu vÄ• puna.

oá¸• á¸• itaá¹ƒ namucipÄ• savÄ• karaá¹ƒ, cakkhumÄ• parivajje sukhatthiko ||

363__._ á¹• 21 ``ossajitva kusalaá¹ƒ tapoguá¹‡aá¹ƒ, yo anariyacaritÄ• ni mÄ• cari.

devatÄ• hi nirayaá¹ƒ nimissati, chedagÄ• mimaá¹‡iyaá¹ƒva vÄ• á¹‡ijo ||

364__._ á¹• 21 ``so idha garahito parattha ca, dummatÄ« upahato sakammunÄ• .

gacchatÄ« aniyato gaá¸·Ä• gaá¸·aá¹ƒ, duá¹-á¹-hagadrabharathova uppathe ||

365__._ á¹• 21 ``so upeti nirayaá¹ƒ patÄ• panaá¹ƒ, sattisimbalivanaÃ±ca Ä• yasaá¹ƒ.

Ä• vasitvÄ• tiracchÄ• nayoniyaá¹ƒ, petarÄ• javisayaá¹ƒ na muÃ±cati ||

366__._ á¹• 21 ``dibyakhiá¸• á¸• aratiyo ca nandane, cakkavatticaritaÃ±ca mÄ• nuse.

nÄ• sayanti pamadÄ• pamÄ• dinaá¹ƒ, duggatiÃ±ca paá¹-ipÄ• dayanti naá¹ƒ ||

367__._ á¹• 21 ``dibyakhiá¸• á¸• aratiyo \Be V 492/ \Ee V 454/ na dullabhÄ• , cakkavatticarit

soá¹‡á¹‡abyamhanilayÄ• ca accharÄ• , ye caranti pamadÄ• hanatthikÄ• ||

368__._ á¹• 21 ``kÄ• madhÄ• tusamatikkamÄ• gati, rÅ«padhÄ• tuyÄ• bhÄ• vo na dullabho

vÄ«tarÄ• gavisayÅ«papatti yÄ• , ye caranti pamadÄ• hanatthikÄ• ||

369__._ á¹• 21 ``sabbadukkhasamattikkamaá¹ƒ \Ne V 452/ sivaá¹ƒ, accantamacalitaá¹ƒ asa

nibbutehi sucihÄ« na dullabhaá¹ƒ, ye caranti pamadÄ• hanatthikÄ• â€™â€™ â€™ ti ||

tattha __sallape_ti ``sace mayÄ• saddhiá¹ƒ sallapessasi, sÄ«saá¹ƒ te pÄ• tessÄ• mÄ«â€™

Ä• dÄ• ya á¹-hitenÄ• pi, ``sallapitamatteyeva taá¹ƒ khÄ• ditvÄ• jÄ«vitavinÄ• saá¹ƒ pÄ• pes
hutvÄ• á¹-hitenÄ• pi pisÄ• cena saddhiá¹ƒ sallape. ``upagataá¹ƒ á¸• aá¹ƒsitvÄ• nÄ• sessÄ
uggatejaá¹ƒ uragampi Ä• side. eko pana hutvÄ• raho ekÄ• ya pamadÄ• ya na hi Ä• lape. _
lokassa cittaghÄ• tikÄ• . __dÄ«pe rakkhasigaá¹‡o_ti yathÄ• dÄ«pe rakkhasigaá¹‡o manus
upalÄ• petvÄ• attano vase gate katvÄ• khÄ• dati, evaá¹ƒ imÄ• pi paÃ±cahi kÄ• maguá¹‡e
mahÄ• vinÄ• saá¹ƒ pÄ• pentÄ«ti attho. __vinayo_ti Ä• cÄ• ro. __saá¹ƒvaro_ti mariyÄ• do. _
dukkhasambhataá¹ƒ dhanaá¹ƒ __gilanti_ nÄ• senti.

__aniyatÄ• _ti aniyatacittÄ• . __loá¹‡atoyavatiya_nti loá¹‡atoyavantaá¹ƒ samuddanti attho.
Ä• pagÄ• , ayameva vÄ• pÄ• á¹-ho. yathÄ• samuddaá¹ƒ nadiyo osaranti, evaá¹ƒ pamÄ• d
__chandasÄ• _ti pemena. __ratiyÄ• _ti paÃ±cakÄ• maguá¹‡aratiyÄ• . __dhanena vÄ• _ti dh
__jÄ• tavedasadisa_nti guá¹‡asampattiyÄ• aggimiva jalitampi. __rÄ• gadosavadhiyo_ti \Be
vadhikÄ• . rÄ• gadosagatiyotipi pÄ• á¹-ho. __osarantÄ«_ti dhanagahaá¹‡atthÄ• ya madhura
upagacchanti. __sadhana_nti sadhanÄ• . ayameva vÄ• pÄ• á¹-ho, vatthÄ• laá¹…kÄ• ratthÄ
datvÄ• pi osarantÄ«ti attho. __sahattanÄ• _ti attabhÄ• vena saddhiá¹ƒ attabhÄ• vampi tass
honti. __ativeá¹-hayantÄ«_ti dhanagahaá¹‡atthÄ• ya ativiya veá¹-henti pÄ«á¸·enti.

__vividhena chandasÄ• _ti nÄ• nÄ• vidhena Ä• kÄ• rena. __citrabimbamukhiyo_ti alaá¹…k
citramukhiyo hutvÄ• . __uhasantÄ«_ti mahÄ• hasitaá¹ƒ hasanti. __pahasantÄ«_ti mandaha
__sambarovÄ• _ti mÄ• yÄ• kÄ• rapuriso viya asurindo viya ca \Ee V 455/. __dÄ• navaá¹ƒva
``kuto nu Ä• gacchatha, bho, tayo janÄ• â€™â€™ ti __karaá¹‡á¸• akajÄ• take_ (J I 9.87 Ä•
antoudaragatÄ• pi dÄ• navaá¹ƒ aticari, evaá¹ƒ aticaranti. arakkhitÄ• hetÄ• ti dÄ«peti. __na
virocati haritacalomasakassapakusarÄ• jÄ• no viya. __tenÄ• _ti tamhÄ• amittena katÄ• by
byasananti attho. __apekkhavÄ• _ti sataá¹‡ho.

__kesalÅ«nanakhachinnatajjitÄ• _ti Ä• kaá¸• á¸• hitvÄ• lÅ«nakesÄ• nakhehi chinnagattÄ•
\Ne V 453/ tÄ• á¸·itÄ• va hutvÄ• . yo kilesavasena etepi vippakÄ• re karoti, tÄ• disaá¹ƒ hÄ«
ramanti, na ete vippakÄ• re pariharanti, madhurasamÄ• cÄ• re kiá¹ƒkÄ• raá¹‡Ä• tÄ• na ra
makkhikÄ• _ti yasmÄ• jegucchahatthikuá¹‡apÄ• dimhi makkhikÄ• viya tÄ• hÄ«neyeva ra
__oá¸• á¸• ita_nti na etÄ• itthiyo nÄ• ma, atha kho imesu á¹-hÄ• nesu namucino kilesamÄ•
migapakkhigahaá¹‡atthaá¹ƒ luddakehi oá¸• á¸• itaá¹ƒ pÄ• saÃ±ca vÄ• karaÃ±cÄ• ti maÃ±Ã
puriso dibbamÄ• nusikena sukhena atthiko parivajjeyya.

__ossajitvÄ• _ti devamanussesu mahÄ• sampattidÄ• yakaá¹ƒ tapoguá¹‡aá¹ƒ chaá¸• á¸• et
anariyesu aparisuddhesu kÄ• maguá¹‡esu kÄ• maraticaritÄ• ni Ä• carati. __devatÄ• hi niray
devalokena parivattitvÄ• nirayaá¹ƒ gaá¹‡hissati. __chedagÄ• mimaá¹‡iyaá¹ƒva vÄ• á¹‡ijo_
bÄ• lavÄ• á¹‡ijo satasahassagghabhaá¹‡á¸• aá¹ƒ datvÄ• chedagÄ• mimaá¹‡ikaá¹ƒ gaá¹‡h
hotÄ«ti attho. __so_ti so itthÄ«naá¹ƒ vasaá¹ƒ gato. __aniyato_ti ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ

paccissatÄ«ti aniyato. __gaá¸·Ä• gaá¸·a_nti devalokÄ• vÄ• manussalokÄ• vÄ• gaá¸·itvÄ•
attho. yathÄ• kiá¹ƒ? __duá¹-á¹-hagadrabharathova uppathe_ti, yathÄ• kÅ«á¹-agadrabhayu
okkamitvÄ• uppatheyeva gacchati, tathÄ• . __sattisimbalivana_nti sattisadisehi kaá¹‡á¹-ake
simbalivanaá¹ƒ. __petarÄ• javisaya_nti petavisayaÃ±ca kÄ• lakaÃ±cikaasuravisayaÃ±ca.

__pamÄ• dina_nti pamattÄ• naá¹ƒ. te hi pamadÄ• su pamattÄ• tÄ• saá¹ƒ sampattÄ«naá¹ƒ
karonti, iti tesaá¹ƒ pamadÄ• sabbÄ• tÄ• nÄ• senti nÄ• ma. __paá¹-ipÄ• dayantÄ«_ti tathÄ
pamÄ• davaseneva akusalaá¹ƒ kÄ• retvÄ• duggatiá¹ƒ paá¹-ipÄ• denti nÄ• ma. __soá¹‡á¹‡
suvaá¹‡á¹‡amayavimÄ• navÄ• siniyo. __pamadÄ• hanatthikÄ• _ti ye purisÄ• pamadÄ• hi a
brahmacariyaá¹ƒ caranti. __kÄ• madhÄ• tusamatikkamÄ• _ti kÄ• madhÄ• tusamatikkamÄ•
bhÄ• vo_ti yo kÄ• madhÄ• tusamatikkamagatisaá¹…khÄ• to rÅ«padhÄ• tuyÄ• bhÄ• vo, so
__vÄ«tarÄ• gavisayÅ«papatti yÄ• _ti yÄ• vÄ«tarÄ• gavisaye suddhÄ• vÄ• saloke upapatti,
attho. __accanta_nti antÄ• tÄ«taá¹ƒ avinÄ• sadhammaá¹ƒ. __acalita_nti kilesehi akampitaá
nibbutakilesehi. __sucihÄ«_ti sucÄ«hi parisuddhehi evarÅ«paá¹ƒ nibbÄ• naá¹ƒ na dullabhar

evaá¹ƒ \Ee V 456/ mahÄ• satto amatamahÄ• nibbÄ• naá¹ƒ pÄ• petvÄ• desanaá¹ƒ niá¹-á¹-
kinnaramahoragÄ• dayo Ä• kÄ• se á¹-hitÄ• devatÄ• ca ``aho buddhalÄ«lÄ• ya kathitÄ• â€
adaá¹ƒsu \Ne V 454/. Ä• nando gijjharÄ• jÄ• nÄ• rado devabrÄ• hmaá¹‡o puá¹‡á¹‡amukho
parisaá¹ƒ Ä• dÄ• ya yathÄ• á¹-hÄ• nameva gamiá¹ƒsu. mahÄ• sattopi sakaá¹-á¹-hÄ• namev
gantvÄ• mahÄ• sattassa santike ovÄ• daá¹ƒ gahetvÄ• tasmiá¹ƒ ovÄ• de á¹-hatvÄ• sagga

satthÄ• \Be V 495/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• jÄ• takaá¹ƒ samodhÄ• nento o

370__._ á¹• 21 ``kuá¹‡Ä• lohaá¹ƒ tadÄ• Ä• siá¹ƒ, udÄ• yÄ« phussakokilo.

Ä• nando gijjharÄ• jÄ• si, sÄ• riputto ca nÄ• rado.

parisÄ• buddhaparisÄ• , evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

te pana bhikkhÅ« gamanakÄ• le satthÄ• nubhÄ• vena gantvÄ• Ä• gamanakÄ• le attano at
tesaá¹ƒ satthÄ• mahÄ• vaneyeva kammaá¹-á¹-hÄ• naá¹ƒ kathesi. sabbepi te taá¹ƒ divasam
pÄ• puá¹‡iá¹ƒsu. mahÄ• devatÄ• samÄ• gamo ahosi. athassa bhagavÄ• __mahÄ• samaya
kathesi.

kuá¹‡Ä• lajÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [537] 5. mahÄ• sutasomajÄ• takavaá¹‡á¹‡anÄ•

__kasmÄ• tuvaá¹ƒ rasaka edisÄ• nÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto aá¹…gulimÄ• l
kathesi. tassa uppatti ca pabbajjÄ• ca upasampadÄ• ca __aá¹…gulimÄ• lasuttavaá¹‡á¹‡an
vuttanayena vitthÄ• rato veditabbÄ• . so pana saccakiriyÄ• ya mÅ«á¸·hagabbhÄ• ya itthiyÄ•
tato paá¹-á¹-hÄ• ya sulabhapiá¹‡á¸• o hutvÄ• vivekamanubrÅ«hanto aparabhÄ• ge arahatta
asÄ«tiyÄ• mahÄ• therÄ• naá¹ƒ abbhantaro ahosi. tasmiá¹ƒ kÄ• le dhammasabhÄ• yaá¹ƒ ka
--- ``Ä• vuso, aho vata bhagavatÄ• tathÄ• rÅ«paá¹ƒ luddaá¹ƒ lohitapÄ• á¹‡iá¹ƒ mahÄ• cora
adaá¹‡á¸• ena asatthena dametvÄ• nibbisevanaá¹ƒ karontena dukkaraá¹ƒ kataá¹ƒ, aho bud
dukkarakÄ• rinoâ€™â€™ ti. satthÄ• gandhakuá¹-iyaá¹ƒ á¹-hitova dibbasotena taá¹ƒ kathaá
gamanaá¹ƒ bahupakÄ• raá¹ƒ bhavissati, mahÄ• dhammadesanÄ• pavattissatÄ«â€™â€™ t
buddhalÄ«lÄ• ya dhammasabhaá¹ƒ gantvÄ• varapaÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``kÄ• ya V
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte
idÄ• neva paramÄ• bhisambodhiá¹ƒ \Ee V 457/ pattena mayÄ• etassa damanaá¹ƒ, svÄ• ha
caranto padesaÃ±Ä• á¹‡e á¹-hitopi etaá¹ƒ damesiâ€™â€™ nti vatvÄ• tehi yÄ• cito atÄ«taá

atÄ«te kururaá¹-á¹-he indapatthanagare korabyo nÄ• ma rÄ• jÄ• dhammena rajjaá¹ƒ kÄ• r
aggamahesiyÄ• kucchimhi nibbatti. dasamÄ• se atikkante suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ puttaá
pana naá¹ƒ ``sutasomoâ€™â€™ ti saÃ±jÄ• niá¹ƒsu. tamenaá¹ƒ rÄ• jÄ• vayappattaá¹ƒ nikk
disÄ• pÄ• mokkhassa Ä• cariyassa santike sippuggahaá¹‡atthÄ• ya takkasilaá¹ƒ pesesi. so
nagarÄ• nikkhamitvÄ• maggaá¹ƒ paá¹-ipajji. tadÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ kÄ• siraÃ±Ã±o pu
tatheva vatvÄ• pitarÄ• pesito nagarÄ• nikkhamitvÄ• tameva maggaá¹ƒ paá¹-ipajji. atha su
nagaradvÄ• re sÄ• lÄ• ya phalake vissamatthÄ• ya nisÄ«di. brahmadattakumÄ• ropi gantvÄ
nisÄ«di. atha naá¹ƒ sutasomo paá¹-isanthÄ• raá¹ƒ karonto ``samma, maggakilantosi, kuto Ä
pucchitvÄ• ``bÄ• rÄ• á¹‡asitoâ€™â€™ ti vutte ``kassa puttosÄ«â€™â€™ ti vatvÄ• ``kÄ• si
vutte ``ko nÄ• mosÄ«â€™â€™ ti vatvÄ• ``ahaá¹ƒ brahmadattakumÄ• ro nÄ• mÄ• â€™â€™
idhÄ• gatosÄ«â€™â€™ ti pucchi. so ``sippuggahaá¹‡atthÄ• yÄ• â€™â€™ ti vatvÄ• ``tvam
Ä• gacchasÄ«â€™â€™ ti teneva nayena itaraá¹ƒ pucchi. sopi tassa sabbaá¹ƒ Ä• cikkhi. te
khattiyÄ• , ekÄ• cariyasseva santike sippuggahaá¹‡atthÄ• ya gacchÄ• mÄ• â€™â€™ ti aÃ±
katvÄ• nagaraá¹ƒ pavisitvÄ• Ä• cariyakulaá¹ƒ gantvÄ• Ä• cariyaá¹ƒ vanditvÄ• attano jÄ•
sippuggahaá¹‡atthÄ• ya Ä• gatabhÄ• vaá¹ƒ kathesuá¹ƒ. so ``sÄ• dhÅ«â€™â€™ ti sampaá
datvÄ• sippaá¹ƒ paá¹-á¹-hapesuá¹ƒ.

na kevalaÃ±ca te dveva, aÃ±Ã±epi tadÄ• jambudÄ«pe ekasatamattÄ• rÄ• japuttÄ• tassa
uggaá¹‡hanti. sutasomo tesaá¹ƒ jeá¹-á¹-hantevÄ• siko hutvÄ• sippaá¹ƒ upadisanto naciras
pÄ• puá¹‡i. so aÃ±Ã±assa santikaá¹ƒ agantvÄ• ``sahÄ• yo \Ee V 458/ meâ€™â€™ ti brahm
santikaá¹ƒ gantvÄ• tassa piá¹-á¹-hiÄ• cariyo hutvÄ• sippaá¹ƒ sikkhÄ• pesi. itaresampi anu
niá¹-á¹-hitaá¹ƒ. te anuyogaá¹ƒ datvÄ• Ä• cariyaá¹ƒ vanditvÄ• sutasomaá¹ƒ parivÄ• retvÄ•
sutasomo maggantare á¹-hatvÄ• uyyojento ``tumhe attano attano pitÅ«naá¹ƒ sippaá¹ƒ dass
patiá¹-á¹-hahissatha, patiá¹-á¹-hitÄ• ca pana mamovÄ• daá¹ƒ kareyyÄ• thÄ• â€™â€™ ti Ä•

Ä• cariyÄ• â€™â€™ ti? ``pakkhadivasesu uposathikÄ• hutvÄ• mÄ• ghÄ• taá¹ƒ kareyyÄ• t
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu. bodhisattopi aá¹…gavijjÄ• pÄ• á¹-hakattÄ• ``an
brahmadattakumÄ• raá¹ƒ nissÄ• ya mahÄ• bhayaá¹ƒ uppajjissatÄ«â€™â€™ ti Ã±atvÄ• te
sabbepi attano attano janapadaá¹ƒ gantvÄ• pitÅ«naá¹ƒ sippaá¹ƒ dassetvÄ• rajjesu patiá¹-a
patiá¹-á¹-hitabhÄ• vaÃ±ceva ovÄ• de vattanabhÄ• vaÃ±ca jÄ• nÄ• petuá¹ƒ paá¹‡á¹‡Ä• kÄ•
pahiá¹‡iá¹ƒsu. mahÄ• satto taá¹ƒ pavattiá¹ƒ sutvÄ• ``appamattÄ• va hothÄ• â€™â€™ ti pa

tesu bÄ• rÄ• á¹‡asirÄ• jÄ• vinÄ• maá¹ƒsena bhattaá¹ƒ na bhuÃ±jati. uposathadivasatthÄ•
gahetvÄ• á¹-hapesi. athekadivasaá¹ƒ evaá¹ƒ á¹-hapitamaá¹ƒsaá¹ƒ bhattakÄ• rakassa pam
koleyyakasunakhÄ• khÄ• diá¹ƒsu. bhattakÄ• rako taá¹ƒ maá¹ƒsaá¹ƒ aditvÄ• kahÄ• paá¹‡a
carantopi maá¹ƒsaá¹ƒ uppÄ• detuá¹ƒ asakkonto ``sace amaá¹ƒsakabhattaá¹ƒ upanÄ• mess
kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti cintetvÄ• ``attheso upÄ• yoâ€™â€™ ti vikÄ• le Ä• m
muhuttamatassa purisassa Å«rumaá¹ƒsaá¹ƒ Ä• haritvÄ• supakkaá¹ƒ pacitvÄ• bhattaá¹ƒ up
maá¹ƒsakhaá¹‡á¸• aá¹ƒ jivhagge á¹-hapitamattameva satta rasaharaá¹‡isahassÄ• ni phari,
khobhetvÄ• aá¹-á¹-hÄ• si. kiá¹ƒkÄ• raá¹‡Ä• ? pubbe cassa sevanatÄ• ya. so kira atÄ«tÄ• n
hutvÄ• bahuá¹ƒ manussamaá¹ƒsaá¹ƒ khÄ• ditapubbo, tenassa taá¹ƒ piyaá¹ƒ ahosi \Ee V 4
tuá¹‡hÄ«yeva bhuÃ±jissÄ• mi, na me ayaá¹ƒ imaá¹ƒ maá¹ƒsaá¹ƒ kathessatÄ«â€™â€™ ti ci
bhÅ«miyaá¹ƒ pÄ• tesi. ``niddosaá¹ƒ, deva, khÄ• dÄ• hÄ«â€™â€™ ti vutte manusse paá¹-ik
niddosabhÄ• vaá¹ƒ jÄ• nÄ• mi, kiá¹ƒ nÄ• metaá¹ƒ maá¹ƒsaâ€™â€™ nti pucchi. ``purimadiv
devÄ• â€™â€™ ti. ``nanu aÃ±Ã±asmiá¹ƒ kÄ• le ayaá¹ƒ raso natthÄ«â€™â€™ ti? ``ajja sup
``nanu pubbepi evameva pacasÄ«â€™â€™ ti. atha naá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ Ã±atvÄ• ``sa
kathesi, jÄ«vitaá¹ƒ te natthÄ«â€™â€™ ti Ä• ha. so abhayaá¹ƒ yÄ• citvÄ• yathÄ• bhÅ«taá¹ƒ
saddamakÄ• si, pakatiyÄ• pacanakamaá¹ƒsaá¹ƒ tvaá¹ƒ khÄ• ditvÄ• mayhaá¹ƒ manussam
Ä• ha. ``nanu dukkaraá¹ƒ, devÄ• â€™â€™ ti? ``mÄ• bhÄ• yi, na dukkaraâ€™â€™ nti. ``nib
devÄ• â€™â€™ ti? ``nanu bandhanÄ• gÄ• re bahÅ« manussÄ• â€™â€™ ti. so tato paá¹-á¹

aparabhÄ• ge \Be V 498/ bandhanÄ• gÄ• re manussesu khÄ«á¹‡esu ``idÄ• ni kiá¹ƒ karissÄ
``antarÄ• magge sahassabhaá¹‡á¸• ikaá¹ƒ khipitvÄ• yo taá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ `coroâ€™ t
ti Ä• ha. so tathÄ• akÄ• si. aparabhÄ• ge rÄ• jabhayena sahassabhaá¹‡á¸• ikaá¹ƒ olokenta
karissÄ• mÄ«â€™â€™ ti Ä• ha. ``yadÄ• bherivelÄ• ya nagaraá¹ƒ Ä• kulaá¹ƒ hoti, tadÄ• tv
457/ gharasandhimhi vÄ• vÄ«thiyaá¹ƒ vÄ• catukke vÄ• á¹-hatvÄ• manusse mÄ• retvÄ• n
ti. so tato paá¹-á¹-hÄ• ya tathÄ• katvÄ• thÅ«lamaá¹ƒsaá¹ƒ Ä• dÄ• ya gacchati. tesu tesu á
dissanti. mama mÄ• tÄ• na paÃ±Ã±Ä• yati, mama pitÄ• na paÃ±Ã±Ä• yati, mama bhÄ• tÄ
manussÄ• naá¹ƒ paridevanasaddo sÅ«yati. nÄ• garÄ• bhÄ«tatasitÄ• ``ime manusse sÄ«h
kho khÄ• dati, yakkho nu kho khÄ• datÄ«â€™â€™ ti olokentÄ• pahÄ• ramukhaá¹ƒ disvÄ•
khÄ• datÄ«â€™â€™ ti maÃ±Ã±anti. mahÄ• janÄ• rÄ• jaá¹…gaá¹‡e sannipatitvÄ• upakkos
tÄ• tÄ• â€™â€™ ti pucchi. ``deva imasmiá¹ƒ nagare manussakhÄ• dako coro atthi, taá¹ƒ ga
Ä• haá¹ƒsu. ``ahaá¹ƒ kathaá¹ƒ taá¹ƒ jÄ• nissÄ• mi, kiá¹ƒ ahaá¹ƒ nagaraá¹ƒ rakkhantopi car

mahÄ• janÄ• ``rÄ• jÄ• nagarena \Ee V 460/ anatthiko, kÄ• á¸·ahatthisenÄ• patissa Ä• cikl
tassa taá¹ƒ kathetvÄ• ``coraá¹ƒ pariyesituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadiá¹ƒsu. so ``sÄ• c
Ä• gametha, pariyesitvÄ• coraá¹ƒ dassÄ• mÄ«â€™â€™ ti mahÄ• jane uyyojetvÄ• purise Ä
kira manussakhÄ• dako coro atthi, tumhe tesu tesu á¹-hÄ• nesu nilÄ«yitvÄ• taá¹ƒ gaá¹‡hat
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tato paá¹-á¹-hÄ• ya nagaraá¹ƒ pariggaá¹‡hanti. b
gharasandhimhi sampaá¹-icchanno hutvÄ• ekaá¹ƒ itthiá¹ƒ mÄ• retvÄ• ghanaghanamaá¹ƒs
pÅ«retuá¹ƒ Ä• rabhi. atha naá¹ƒ te purisÄ• gahetvÄ• pothetvÄ• pacchÄ• bÄ• haá¹ƒ bandh
manussakhÄ• dako coroâ€™â€™ ti mahÄ• saddaá¹ƒ kariá¹ƒsu. mahÄ• jano taá¹ƒ parivÄ• r
bandhitvÄ• maá¹ƒsapacchiá¹ƒ gÄ«vÄ• ya bandhitvÄ• Ä• dÄ• ya senÄ• patissa dassesuá¹ƒ
``kiá¹ƒ nu kho esa imaá¹ƒ maá¹ƒsaá¹ƒ khÄ• dati, udÄ• hu aÃ±Ã±ena maá¹ƒsena missetvÄ•
499/ aÃ±Ã±assa vacanena mÄ• retÄ«â€™â€™ ti cintetvÄ• tamatthaá¹ƒ pucchanto paá¹-ha

371__._ á¹• 21 ``kasmÄ• tuvaá¹ƒ rasaka edisÄ• ni, karosi kammÄ• ni sudÄ• ruá¹‡Ä• ni.

hanÄ• si itthÄ« purise ca mÅ«á¸·ho, maá¹ƒsassa hetu adu dhanassa kÄ• raá¹‡Ä• â€™â€™

tattha __rasakÄ• _ti bhattakÄ• raá¹‡aá¹ƒ Ä• lapati.

ito paraá¹ƒ uttÄ• nasambandhÄ• ni vacanapaá¹-ivacanÄ• ni pÄ• á¸·ivaseneva veditabbÄ• r

372__._ á¹• 21 ``na \Ne V 458/ attahetÅ« na dhanassa kÄ• raá¹‡Ä• , na puttadÄ• rassa sah

bhattÄ• ca me bhagavÄ• bhÅ«mipÄ• lo, so khÄ• dati maá¹ƒsaá¹ƒ bhadantedisaá¹ƒ ||

373__._ á¹• 21 ``sace tuvaá¹ƒ bhatturatthe payutto, karosi kammÄ• ni sudÄ• ruá¹‡Ä• ni.

pÄ• tova \Ee V 461/ antepuraá¹ƒ pÄ• puá¹‡itvÄ• , lapeyyÄ• si me rÄ• jino sammukhe taá¹ƒ

374__._ á¹• 21 ``tathÄ• karissÄ• mi ahaá¹ƒ bhadante, yathÄ• tuvaá¹ƒ bhÄ• sasi kÄ• á¸·ah

pÄ• tova antepuraá¹ƒ pÄ• puá¹‡itvÄ• , vakkhÄ• mi te rÄ• jino sammukhe taâ€™â€™ nti ||

tattha __bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ. __sace tuva_nti ``saccaá¹ƒ nu kho bhaá¹‡a
maraá¹‡abhayena musÄ• bhaá¹‡atÄ«â€™â€™ ti vÄ«maá¹ƒsanto evamÄ• ha. tattha __suc
manussaghÄ• takammÄ• ni. __sammukhe ta_nti sammukhe á¹-hatvÄ• evaá¹ƒ vadeyyÄ• sÄ
gÄ• thamÄ• ha.

atha naá¹ƒ senÄ• pati gÄ• á¸·habandhanameva sayÄ• petvÄ• vibhÄ• tÄ• ya rattiyÄ• ama
mantetvÄ• sabbesu ekacchandesu jÄ• tesu sabbaá¹-á¹-hÄ• nesu Ä• rakkhaá¹ƒ á¹-hapetvÄ
katvÄ• rasakassa gÄ«vÄ• yaá¹ƒ maá¹ƒsapacchiá¹ƒ \Be V 500/ bandhitvÄ• Ä• dÄ• ya rÄ• j
sakalanagaraá¹ƒ viravi. rÄ• jÄ• hiyyo bhuttapÄ• tarÄ• so sÄ• yamÄ• sampi alabhitvÄ• ``ra
idÄ• ni Ä• gacchassatÄ«â€™â€™ ti nisinnova taá¹ƒ rattiá¹ƒ vÄ«tinÄ• metvÄ• ``ajjapi rasak
nÄ• garÄ• naÃ±ca mahÄ• saddo sÅ«yati, kiá¹ƒ nÅ« kho etaâ€™â€™ nti vÄ• tapÄ• nena ol
Ä• nÄ«yamÄ• naá¹ƒ disvÄ• ``pÄ• kaá¹-aá¹ƒ idaá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• taâ€™â€™ nti cintet
pallaá¹…keyeva nisÄ«di. kÄ• á¸·ahatthipi naá¹ƒ upasaá¹…kamitvÄ• anuyuÃ±ji, sopissa kat
pakÄ• sento satthÄ• Ä• ha ---

375__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

kÄ• á¸·o rasakamÄ• dÄ• ya, rÄ• jÄ• naá¹ƒ upasaá¹…kami.

upasaá¹…kamma rÄ• jÄ• naá¹ƒ, idaá¹ƒ vacanamabravi ||

376__._ á¹• 04 ``saccaá¹ƒ kira mahÄ• rÄ• ja, rasako pesito tayÄ• .

hanati itthipurise, tuvaá¹ƒ maá¹ƒsÄ• ni khÄ• dasi ||

377__._ á¹• 21 ``evameva \Ne V 459/ \Ee V 462/ tathÄ• kÄ• á¸·a, rasako pesito mayÄ• .

mama atthaá¹ƒ karontassa, kimetaá¹ƒ paribhÄ• sasÄ«â€™â€™ ti ||

tattha __kÄ• á¸·Ä• _ti kÄ• á¸·ahatthi. __evamevÄ• _ti tena senÄ• patinÄ• tejavantena anu
vattuá¹ƒ asakkonto evamÄ• ha. tattha __tathÄ• _ti idaá¹ƒ purimassa vevacanaá¹ƒ. __mama
vuá¸• á¸• hiá¹ƒ. __karontassÄ• _ti karontaá¹ƒ. __kimeta_nti kasmÄ• etaá¹ƒ. __paribhÄ• sa
karosi, kÄ• á¸·ahatthi tvaá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ coraá¹ƒ aggahetvÄ• mama pesanakÄ• ra
bhayaá¹ƒ janento kathesi.

taá¹ƒ sutvÄ• senÄ• pati ``ayaá¹ƒ sakeneva mukhena paá¹-ijÄ• nÄ• ti, aho sÄ• hasiko, etta
manussÄ• etena khÄ• ditÄ• , vÄ• ressÄ• mi naâ€™â€™ nti cintetvÄ• Ä• ha --- ``mahÄ• rÄ
manussamaá¹ƒsaá¹ƒ khÄ• dasÄ«â€™â€™ ti. ``kÄ• á¸·ahatthi kiá¹ƒ kathesi, nÄ• haá¹ƒ vira
``mahÄ• rÄ• ja, sace na viramissasi, attÄ• naÃ±ca raá¹-á¹-haÃ±ca nÄ• sessasÄ«â€™â€™ t
neva tato viramituá¹ƒ sakkomÄ«â€™â€™ ti. tato senÄ• pati tassa saÃ±Ã±Ä• panatthÄ• ya
--- atÄ«tasmiÃ±hi kÄ• le mahÄ• samudde cha mahÄ• macchÄ• ahesuá¹ƒ. tesu Ä• nando ti
ime tayo macchÄ• paÃ±cayojanasatikÄ• , timiá¹…galo timirapiá¹…galo mahÄ• timirapiá¹…
sahassayojanikÄ• honti. te sabbepi pÄ• sÄ• á¹‡asevÄ• labhakkhÄ• ahesuá¹ƒ. tesu Ä• nan

vasati. taá¹ƒ bahÅ« macchÄ• dassanÄ• ya upasaá¹…kamanti, ekadivasaá¹ƒ ``sabbesaá¹ƒ
sattÄ• naá¹ƒ rÄ• jÄ• paÃ±Ã±Ä• yati, amhÄ• kaá¹ƒ rÄ• jÄ• natthi, mayampetaá¹ƒ rÄ• jÄ• na
cintetvÄ• sabbe ekacchandÄ• hutvÄ• Ä• nandaá¹ƒ rÄ• jÄ• naá¹ƒ kariá¹ƒsu. te macchÄ• t
sÄ• yaá¹ƒ pÄ• tova upaá¹-á¹-hÄ• naá¹ƒ gacchanti.

athekadivasaá¹ƒ Ä• nando ekasmiá¹ƒ pabbate pÄ• sÄ• á¹‡asevÄ• laá¹ƒ khÄ• danto ajÄ• n
saÃ±Ã±Ä• ya ekaá¹ƒ macchaá¹ƒ \Ee V 463/ khÄ• di. tassa taá¹ƒ maá¹ƒsaá¹ƒ khÄ• dantassa
saá¹…khobhesi. so ``kiá¹ƒ nu kho idaá¹ƒ ativiya madhuraâ€™â€™ nti nÄ«haritvÄ• olokento
macchamaá¹ƒsakhaá¹‡á¸• aá¹ƒ disvÄ• ``ettakaá¹ƒ kÄ• laá¹ƒ ajÄ• nitvÄ• na khÄ• dÄ• mÄ«
pÄ• topi macchÄ• naá¹ƒ Ä• gantvÄ• gamanakÄ• le ekaá¹ƒ dve macche khÄ• dissÄ• mi, pÄ
ekopi maá¹ƒ na upasaá¹…kamissati, sabbe palÄ• yissanti, paá¹-icchanno hutvÄ• pacchÄ•
paharitvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti tathÄ• katvÄ• khÄ• di. macchÄ• parikkhayaá¹ƒ g
nu kho Ã±Ä• tÄ«naá¹ƒ bhayaá¹ƒ uppajjissatÄ«â€™â€™ ti. atheko paá¹‡á¸• ito maccho ``ma
\Ne V 460/ na ruccati, pariggaá¹‡hissÄ• mi naâ€™â€™ nti macchesu upaá¹-á¹-hÄ• naá¹ƒ g
kaá¹‡á¹‡apatte paá¹-icchanno aá¹-á¹-hÄ• si. Ä• nando macche uyyojetvÄ• sabbapacchato
khÄ• di. so paá¹‡á¸• itamaccho tassa kiriyaá¹ƒ disvÄ• itaresaá¹ƒ Ä• rocesi. te sabbepi bhÄ«
palÄ• yiá¹ƒsu.

Ä• nando tato paá¹-á¹-hÄ• ya macchamaá¹ƒsagiddhena aÃ±Ã±aá¹ƒ gocaraá¹ƒ na gaá¹‡hi.
kilanto ``kahaá¹ƒ nu kho ime gatÄ• â€™â€™ ti te macche pariyesanto ekaá¹ƒ pabbataá¹ƒ d
imaá¹ƒ pabbataá¹ƒ nissÄ• ya vasanti maÃ±Ã±e, pabbataá¹ƒ parikkhipitvÄ• upadhÄ• ressÄ•
naá¹…guá¹-á¹-hena ca sÄ«sena ca ubho passe parikkhipitvÄ• gaá¹‡hi. tato ``sace idha vas
palÄ• yissantÄ«â€™â€™ ti pabbataá¹ƒ parikkhipantaá¹ƒ attano naá¹…guá¹-á¹-haá¹ƒ disvÄ•
vaÃ±cetvÄ• pabbataá¹ƒ nissÄ• ya vasatÄ«â€™â€™ ti kuddho paá¹‡á¹‡Ä• sayojanamattaá
sakanaá¹…guá¹-á¹-hakhaá¹‡á¸• aá¹ƒ aÃ±Ã±amacchasaÃ±Ã±Ä• ya daá¸·haá¹ƒ gahetvÄ• m
dukkhavedanÄ• uppajji. lohitagandhena macchÄ• sannipatitvÄ• luÃ±jitvÄ• khÄ• dantÄ• y
mahÄ• sarÄ«ratÄ• ya \Ee V 464/ parivattetuá¹ƒ asakkonto tattheva jÄ«vitakkhayaá¹ƒ pÄ• pu
aá¹-á¹-hirÄ• si ahosi. Ä• kÄ• sacÄ• rino tÄ• pasaparibbÄ• jakÄ• manussÄ• naá¹ƒ kathayiá¹
manussÄ• jÄ• niá¹ƒsu. taá¹ƒ vatthuá¹ƒ Ä• haritvÄ• dassento kÄ• á¸·ahatthi Ä• ha ---

378__._ á¹• 21 ``Ä• nando sabbamacchÄ• naá¹ƒ, khÄ• ditvÄ• rasagiddhimÄ• .

parikkhÄ«á¹‡Ä• ya parisÄ• ya, attÄ• naá¹ƒ khÄ• diyÄ• mato ||

379__._ á¹• 21 ``evaá¹ƒ pamatto rasagÄ• rave ratto, bÄ• lo yadÄ« Ä• yati nÄ• vabujjhati.

vidhamma putte caji Ã±Ä• take ca, parivattiya attÄ• naÃ±Ã±eva khÄ• dati ||

380__._ á¹• 21 ``idaá¹ƒ te sutvÄ• na vigetu chando, mÄ• bhakkhayÄ« rÄ• ja manussamaá¹

mÄ• tvaá¹ƒ imaá¹ƒ kevalaá¹ƒ vÄ• rijova, dvipadÄ• dhipa suÃ±Ã±amakÄ• si raá¹-á¹-haâ€™

tattha __Ä• nando_ti, mahÄ• rÄ• ja, atÄ«tasmiá¹ƒ kÄ• le mahÄ• samudde paÃ±casatayoja
sabbesaá¹ƒ macchÄ• naá¹ƒ rÄ• jÄ• mahÄ• samuddassa ekapasse á¹-hito. __khÄ• ditvÄ• _
macchÄ• naá¹ƒ rasagiddhimÄ• macche khÄ• ditvÄ• . __parikkhÄ«á¹‡Ä• yÄ• _ti macchapa
__attÄ• na_nti aÃ±Ã±aá¹ƒ gocaraá¹ƒ aggahetvÄ• pabbataá¹ƒ parikkhipanto paá¹‡á¹‡Ä• sa
naá¹…guá¹-á¹-hakhaá¹‡á¸• aá¹ƒ aÃ±Ã±amacchasaÃ±Ã±Ä• ya khÄ• ditvÄ• mato maraá¹‡a
pabbatamatto \Ne V 461/ aá¹-á¹-hirÄ• si ahosi. __evaá¹ƒ pamatto_ti yathÄ• mahÄ• maccho
tvaá¹ƒ taá¹‡hÄ• rasagiddhiko hutvÄ• pamatto pamÄ• dabhÄ• vappatto.

__rasagÄ• rave ratto_ti manussamaá¹ƒsassa rasagÄ• rave ratto atirattacitto hoti. __bÄ• lo
duppaÃ±Ã±o Ä• yatiá¹ƒ anÄ• gate kÄ• le uppajjanakadukkhaá¹ƒ __nÄ• vabujjhati_ na jÄ• n
vidhametvÄ• vinÄ• setvÄ• \Be V 503/. __putte_ti puttadhÄ«taro ca. __Ã±Ä• take cÄ• _ti se
vidhamma putte ca cajitvÄ• Ã±Ä• take cÄ• ti attho. __parivattiyÄ• _ti aÃ±Ã±aá¹ƒ Ä• hÄ• ra
jighacchÄ• ya pÄ«á¸·ito sakalanagaraá¹ƒ parivattiya vicaritvÄ• manussamaá¹ƒsaá¹ƒ alabhi
khÄ• danto Ä• nando maccho viya attÄ• naÃ±Ã±eva khÄ• dati.

__idaá¹ƒ te sutvÄ• nÄ• _ti, mahÄ• rÄ• ja, te tuyhaá¹ƒ mayÄ• Ä• nÄ«taá¹ƒ idaá¹ƒ udÄ• har
manussamaá¹ƒsakhÄ• danacchando __vigetu_ vigacchatu viramatu. __mÄ• bhakkhayÄ«_
bhakkhayi mÄ• khÄ• di. __mÄ• tvaá¹ƒ imaá¹ƒ kevala_nti mahÄ• samuddaá¹ƒ suÃ±Ã±aá¹ƒ
iva, bho __dvipadÄ• dhipa, _ dvipadÄ• naá¹ƒ manussÄ• naá¹ƒ, issara mahÄ• rÄ• ja, tvaá¹ƒ
tava kÄ• siraá¹-á¹-haá¹ƒ nagaraá¹ƒ suÃ±Ã±aá¹ƒ mÄ• akÄ• sÄ«ti attho.

taá¹ƒ \Ee V 465/ sutvÄ• rÄ• jÄ• , ``bho kÄ• á¸·ahatthi, na tvameva upamaá¹ƒ jÄ• nÄ• si, ah
manussamaá¹ƒsagiddhatÄ• ya porÄ• á¹‡akavatthuá¹ƒ Ä• haritvÄ• dassento Ä• ha ---

381__._ á¹• 21 ``sujÄ• to nÄ• ma nÄ• mena, oraso tassa atrajo.

jambupesimaladdhÄ• na, mato so tassa saá¹…khaye ||

382__._ á¹• 21 ``evameva ahaá¹ƒ kÄ• á¸·a, bhutvÄ• bhakkhaá¹ƒ rasuttamaá¹ƒ.

aladdhÄ• mÄ• nusaá¹ƒ maá¹ƒsaá¹ƒ, maÃ±Ã±e hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __sujÄ• to nÄ• mÄ• _ti kÄ• á¸·ahatthi kuá¹-umbiko nÄ• mena sujÄ• to nÄ• ma, tassa
jambupesiá¹ƒ __aladdhÄ• na_ alabhitvÄ• na. __mato_ti yathÄ• tassÄ• jambupesiyÄ• saá

mato, evameva ahaá¹ƒ __rasuttamaá¹ƒ_ aÃ±Ã±arasÄ• naá¹ƒ uttamaá¹ƒ manussÄ• naá¹ƒ m
bhuÃ±jitvÄ• aladdhÄ• manussamaá¹ƒsaá¹ƒ jÄ«vitaá¹ƒ hissÄ• mÄ«ti __maÃ±Ã±e_ maÃ±Ã

atÄ«te \Be V 504/ \Ne V 462/ kira bÄ• rÄ• á¹‡asiyaá¹ƒ sujÄ• to nÄ• ma kuá¹-umbiko loá¹‡a
himavantato Ä• gatÄ• ni paÃ±ca isisatÄ• ni attano uyyÄ• ne vasÄ• petvÄ• upaá¹-á¹-hÄ• si.
paÃ±casatamattÄ• bhikkhÄ• ahosi. te pana tÄ• pasÄ• kadÄ• ci janapadepi bhikkhÄ• ya ca
mahÄ• jambupesiá¹ƒ Ä• haritvÄ• khÄ• danti. tesaá¹ƒ jambupesiá¹ƒ Ä• haritvÄ• khÄ• dana
``ajja bhaddantÄ• naá¹ƒ tayo cattÄ• ro divasÄ• anÄ• gacchantÄ• naá¹ƒ, kahaá¹ƒ nu kho ga
puttakaá¹ƒ aá¹…guliyaá¹ƒ gÄ• hÄ• petvÄ• tesaá¹ƒ bhattakiccakÄ• le tattha agamÄ• si. tasm
mahallakÄ• naá¹ƒ mukhavikkhÄ• lanakÄ• le udakaá¹ƒ datvÄ• sabbanavako jambupesiá¹ƒ l
vanditvÄ• nisinno --- ``kiá¹ƒ, bhante, khÄ• dathÄ• â€™â€™ ti pucchi. ``mahÄ• jambupesiá¹
sutvÄ• kumÄ• ro pipÄ• saá¹ƒ uppÄ• desi. athassa gaá¹‡ajeá¹-á¹-hako tÄ• paso thokaá¹ƒ dA
madhurarase bajjhitvÄ• --- ``jambupesiá¹ƒ me dethÄ• â€™â€™ ti punappunaá¹ƒ yÄ• ci. ku
suá¹‡anto, ``puttaka, mÄ• viravi, gehaá¹ƒ gantvÄ• khÄ• dissasÄ«â€™â€™ ti taá¹ƒ vaÃ±ce
bhadantÄ• ukkaá¹‡á¹-heyyuâ€™â€™ nti taá¹ƒ samassÄ• sento isigaá¹‡aá¹ƒ anÄ• pucchitv
paá¹-á¹-hÄ• ya cassa putto ``jambupesiá¹ƒ me dethÄ• â€™â€™ ti paridevi. sujÄ• to ``isayop
ti uyyÄ• naá¹ƒ gato. te isayopi ``idha ciraá¹ƒ vasimhÄ• â€™â€™ ti himavantameva gatÄ• . A
tassa jambuambapanasamocÄ• dÄ«naá¹ƒ pesiyo madhusakkharacuá¹‡á¹‡asaá¹ƒyuttÄ• ac
á¹-hapitamattÄ• halÄ• halavisasadisÄ• honti. so sattÄ• haá¹ƒ nirÄ• hÄ• ro hutvÄ• jÄ«vitak
rÄ• jÄ• idaá¹ƒ kÄ• raá¹‡aá¹ƒ \Ee V 466/ Ä• haritvÄ• dassento evamÄ• ha.

tato kÄ• á¸·ahatthi ``ayaá¹ƒ rÄ• jÄ• ativiya rasagiddho, aparÄ• nipissa udÄ• haraá¹‡Ä• ni Ä
cintetvÄ• , ``mahÄ• rÄ• ja, viramÄ• hÄ«â€™â€™ ti Ä• ha. ``ahaá¹ƒ viramituá¹ƒ na sakkomÄ
viramissasi, tuvaá¹ƒ Ã±Ä• timaá¹‡á¸• alato ceva rajjasirito ca parihÄ• yissasi. atÄ«tasmiÃ±h
bÄ• rÄ• á¹‡asiyaá¹ƒ paÃ±casÄ«larakkhakaá¹ƒ sotthiyakulaá¹ƒ ahosi \Be V 505/. tassa kulas
mÄ• tÄ• pitÅ«naá¹ƒ piyo manÄ• po ahosi paá¹‡á¸• ito byatto tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ•
taruá¹‡ehi saddhiá¹ƒ gaá¹‡abandhanena vicari. sesÄ• gaá¹‡abandhÄ• macchamaá¹ƒsÄ• d
pivanti. mÄ• á¹‡avo maá¹ƒsÄ• dÄ«ni na khÄ• dati, suraá¹ƒ na pivati. te mantayiá¹ƒsu --- ``a
apivanato amhÄ• kaá¹ƒ mÅ«laá¹ƒ na deti, upÄ• yena naá¹ƒ suraá¹ƒ pÄ• yessÄ• mÄ• â€™â
``samma, chaá¹‡akÄ«á¸·aá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. ``samma, tumhe su
na pivÄ• mi, tumheva gacchathÄ• â€™â€™ ti. ``samma, tava pivanatthÄ• ya khÄ«raá¹ƒ gaa
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. dhuttÄ• uyyÄ• naá¹ƒ gantvÄ• paduminipattesu tikhiâ
bandhÄ• petvÄ• á¹-hapayiá¹ƒsu. atha nesaá¹ƒ pÄ• nakÄ• le mÄ• á¹‡avassa khÄ«raá¹ƒ upa
``pokkharamadhuá¹ƒ, bho, Ä• harÄ• â€™â€™ ti Ä• harÄ• petvÄ• paduminipattapuá¹-aá¹ƒ l
aá¹…gulÄ«hi mukhe á¹-hapetvÄ• Ä• kaá¸• á¸• hi. evaá¹ƒ itarepi Ä• harÄ• petvÄ• piviá¹ƒsu
nÄ• metaâ€™â€™ nti pucchi. ``pokkharamadhunÄ• mÄ• â€™â€™ ti. ``ahampi thokaá¹ƒ lab
ti. tassapi dÄ• payiá¹ƒsu. so pokkharamadhusaÃ±Ã±Ä• ya suraá¹ƒ pivi. athassa aá¹…gÄ• ra
tampi khÄ• di.

evamassa punappunaá¹ƒ pivantassa mattakÄ• le ``na etaá¹ƒ pokkharamadhu, surÄ• esÄ•
``ettakaá¹ƒ kÄ• laá¹ƒ evaá¹ƒ madhurarasaá¹ƒ na jÄ• niá¹ƒ, Ä• haratha, bho, suraâ€™â€™ n
punapi adaá¹ƒsu. pipÄ• sÄ• mahatÄ« ahosi. athassa \Ee V 467/ punapi yÄ• cantassa ``khÄ
so ``handa taá¹ƒ, bho, Ä• harÄ• pethÄ• â€™â€™ ti aá¹…gulimuddikaá¹ƒ adÄ• si, so sakala
pivitvÄ• matto rattakkho kampanto vilapanto gehaá¹ƒ gantvÄ• nipajji. athassa pitÄ• surÄ•
Ã±atvÄ• vigate matte, ``tÄ• ta, ayuttaá¹ƒ te kataá¹ƒ sottiyakule jÄ• tena suraá¹ƒ pivantena,
akÄ• sÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, ko mayhaá¹ƒ dosoâ€™â€™ ti. ``surÄ• ya pivitabhÄ• vo
kathesi, mayÄ• evarÅ«paá¹ƒ madhurarasaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ aladdhapubbaâ€™â€™
yÄ• ci. sopi ``na sakkomi viramituâ€™â€™ nti Ä• ha. atha brÄ• hmaá¹‡o ``evaá¹ƒ sante am
ucchijjissati, dhanaÃ±ca vinassissatÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

383__._ á¹• 21 ``mÄ• á¹‡ava abhirÅ«posi, kule jÄ• tosi sotthiye.

na tvaá¹ƒ arahasi tÄ• ta, abhakkhaá¹ƒ bhakkhayetaveâ€™â€™ ti ||

tattha \Be V 506/, __mÄ• á¹‡avÄ• _ti, mÄ• á¹‡ava, tvaá¹ƒ abhirÅ«po asi, sotthiye kule jÄ• t
bhakkhayetave_ti, tÄ• ta, tvaá¹ƒ abhakkhitabbayuttakaá¹ƒ bhakkhayituá¹ƒ na arahasi.

evaÃ±ca pana vatvÄ• , ``tÄ• ta, virama, sace na viramasi, ahaá¹ƒ taá¹ƒ ito gehÄ• nikkhÄ•
raá¹-á¹-hÄ• pabbÄ• janÄ«yakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. mÄ• á¹‡avo ``evaá
jahituá¹ƒ na sakkomÄ«â€™â€™ ti vatvÄ• gÄ• thÄ• dvayamÄ• ha ---

384__._ á¹• 21 ``rasÄ• naá¹ƒ \Ne V 464/ aÃ±Ã±ataraá¹ƒ etaá¹ƒ, kasmÄ• maá¹ƒ tvaá¹ƒ nivÄ

sohaá¹ƒ tattha gamissÄ• mi, yattha lacchÄ• mi edisaá¹ƒ ||

385__._ á¹• 21 ``sovÄ• haá¹ƒ nippatissÄ• mi, nate vacchÄ• mi santike.

yassa me dassanena tvaá¹ƒ, nÄ• bhinandasi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __rasÄ• na_nti loá¹‡ambilatittakakaá¹-ukakhÄ• rikamadhurakasÄ• vasaá¹…khÄ• tÄ•
aÃ±Ã±ataraá¹ƒ uttamarasametaá¹ƒ majjaá¹ƒ nÄ• ma. __sovÄ• ha_nti so ahaá¹ƒ eva. __nip
nikkhamissÄ• mi.

evaÃ±ca pana vatvÄ• ``nÄ• haá¹ƒ surÄ• pÄ• nÄ• viramissÄ• mi, yaá¹ƒ te ruccati, taá¹ƒ ka
brÄ• hmaá¹‡o ``tayi amhe pariccajante mayampi taá¹ƒ pariccajissÄ• mÄ• â€™â€™ ti vatvÄ

386__._ á¹• 21 ``addhÄ• \Ee V 468/ aÃ±Ã±epi dÄ• yÄ• de, putte lacchÄ• ma mÄ• á¹‡ava.

tvaÃ±ca jamma vinassasu, yattha pattaá¹ƒ na taá¹ƒ suá¹‡eâ€™â€™ ti ||

tattha __yattha patta_nti yattha gataá¹ƒ taá¹ƒ ``asukaá¹-á¹-hÄ• ne nÄ• ma vasatÄ«â€™â€™
gacchÄ• hÄ«ti attho.

atha naá¹ƒ vinicchayaá¹ƒ netvÄ• aputtabhÄ• vaá¹ƒ katvÄ• nÄ«harÄ• pesi. so aparabhÄ•
jiá¹‡á¹‡apilotikaá¹ƒ nivÄ• setvÄ• kapÄ• lahattho piá¹‡á¸• Ä• ya caranto aÃ±Ã±ataraá¹ƒ kuá
kÄ• lamakÄ• si. idaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• haritvÄ• kÄ• á¸·ahatthi raÃ±Ã±o dassetvÄ• , ``ma
amhÄ• kaá¹ƒ vacanaá¹ƒ na karissasi, pabbÄ• janÄ«yakammaá¹ƒ te karissantÄ«â€™â€™ ti

387__._ á¹• 21 ``evameva \Be V 507/ tuvaá¹ƒ rÄ• ja, dvipadinda suá¹‡ohi me.

pabbÄ• jessanti taá¹ƒ raá¹-á¹-hÄ• , soá¹‡á¸• aá¹ƒ mÄ• á¹‡avakaá¹ƒ yathÄ• â€™â€™ ti ||

tattha __dvipadindÄ• _ti dvipadÄ• naá¹ƒ inda, bho mahÄ• rÄ• ja, __me_ mama vacanaá¹ƒ
soá¹‡á¸• aá¹ƒ mÄ• á¹‡avakaá¹ƒ yathÄ• taá¹ƒ bhavantaá¹ƒ raá¹-á¹-hato pabbÄ• jessanti.

evaá¹ƒ \Ne V 465/ kÄ• á¸·ahatthinÄ• upamÄ• ya Ä• haá¹-Ä• yapi rÄ• jÄ• tato viramituá¹ƒ
udÄ• haraá¹‡aá¹ƒ dassetuá¹ƒ Ä• ha ---

388__._ á¹• 21 ``sujÄ• to nÄ• ma nÄ• mena, bhÄ• vitattÄ• na sÄ• vako.

accharaá¹ƒ kÄ• mayantova, na so bhuÃ±ji na so pivi ||

389__._ á¹• 21 ``kusaggenudakamÄ• dÄ• ya, samudde udakaá¹ƒ mine.

evaá¹ƒ mÄ• nusakÄ• kÄ• mÄ• , dibbakÄ• mÄ• na santike ||

390__._ á¹• 21 ``evameva ahaá¹ƒ kÄ• á¸·a, bhutvÄ• bhakkhaá¹ƒ rasuttamaá¹ƒ.

aladdhÄ• mÄ• nusaá¹ƒ maá¹ƒsaá¹ƒ, maÃ±Ã±e hissÄ• mi jÄ«vitaâ€™â€™ nti ||

vatthu heá¹-á¹-hÄ• vuttasadisameva.

tattha __bhÄ• vitattÄ• nÄ• _ti bhÄ• vitacittÄ• naá¹ƒ tesaá¹ƒ paÃ±cannaá¹ƒ isisatÄ• naá¹ƒ.
kÄ• mayantovÄ• _ti so kira tesaá¹ƒ isÄ«naá¹ƒ mahÄ• jambupesiyÄ• khÄ• danakÄ• le anÄ•

kho kÄ• raá¹‡Ä• na Ä• gacchanti, sace katthaci gatÄ• , jÄ• nissÄ• mi, no ce, atha nesaá¹ƒ
suá¹‡issÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ gantvÄ• isigaá¹‡e vanditvÄ• gaá¹‡ajeá¹-á¹-hakas
suá¹‡anto nisinnova sÅ«riye atthaá¹…gate uyyojiyamÄ• nopi ``ajja idheva vasissÄ• mÄ«â€™
isigaá¹‡aá¹ƒ vanditvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nipajji. rattibhÄ• ge sakko devarÄ• jÄ
devaccharÄ• saá¹…ghaparivuto saddhiá¹ƒ attano paricÄ• rikÄ• hi isigaá¹‡aá¹ƒ vandituá¹ƒ Ä
ekobhÄ• so ahosi. sujÄ• to ``kiá¹ƒ nu kho etaâ€™â€™ nti uá¹-á¹-hÄ• ya paá¹‡á¹‡asÄ• lach
isigaá¹‡aá¹ƒ vandituá¹ƒ Ä• gataá¹ƒ devaccharÄ• parivutaá¹ƒ \Ee V 469/ disvÄ• accharÄ• n
rÄ• garatto ahosi. sakko nisÄ«ditvÄ• dhammakathaá¹ƒ sutvÄ• sakaá¹-á¹-hÄ• nameva gato
isigaá¹‡aá¹ƒ vanditvÄ• \Be V 508/ pucchi --- ``bhante, ko nÄ• mesa rattibhÄ• ge tumhÄ• ka
Ä• gatoâ€™â€™ ti? ``sakko, Ä• vusoâ€™â€™ ti. ``taá¹ƒ parivÄ• retvÄ• nisinnÄ• kÄ• nÄ•
nÄ• metÄ• â€™â€™ ti. so isigaá¹‡aá¹ƒ vanditvÄ• gehaá¹ƒ gantvÄ• gatakÄ• lato paá¹-á¹-h
accharaá¹ƒ me dethÄ• â€™â€™ ti vilapi. Ã±Ä• takÄ• parivÄ• retvÄ• ``bhÅ«tÄ• viá¹-á¹-ho n
pahariá¹ƒsu. so ``nÄ• haá¹ƒ etaá¹ƒ accharaá¹ƒ kathemi, devaccharaá¹ƒ kathemÄ«â€™â€™
accharÄ• â€™â€™ ti alaá¹…karitvÄ• Ä• nÄ«taá¹ƒ bhariyampi \Ne V 466/ gaá¹‡ikampi olok
yakkhinÄ« esÄ• , devaccharaá¹ƒ me dethÄ• â€™â€™ ti vilapanto nirÄ• hÄ• ro hutvÄ• tatth
pÄ• puá¹‡i. tena vuttaá¹ƒ ---

``accharaá¹ƒ kÄ• mayantova, na so bhuÃ±ji na so pivÄ«â€™â€™ ti ||

__kusaggenudakamÄ• dÄ• ya, samudde udakaá¹ƒ mine_ti, samma kÄ• á¸·ahatthi, yo kusa
``ettakaá¹ƒ siyÄ• mahÄ• samudde udakaâ€™â€™ nti tena saddhiá¹ƒ upamÄ• ya mineyya,
kusagge pana udakaá¹ƒ atiparittakameva. yathÄ• taá¹ƒ, evaá¹ƒ mÄ• nusakÄ• kÄ• mÄ• di
tasmÄ• so sujÄ• to aÃ±Ã±aá¹ƒ itthiá¹ƒ na olokesi, accharameva patthento mato. __evamev
dibbakÄ• maá¹ƒ alabhanto jÄ«vitaá¹ƒ jahi, evaá¹ƒ ahampi uttamarasaá¹ƒ manussamaá¹ƒsa
jahissÄ• mÄ«ti vadati.

taá¹ƒ sutvÄ• kÄ• á¸·ahatthi ``ayaá¹ƒ rÄ• jÄ• ativiya rasagiddho, saÃ±Ã±Ä• pessÄ• mi naâ
sakajÄ• tikÄ• naá¹ƒ maá¹ƒsaá¹ƒ khÄ• ditvÄ• Ä• kÄ• sacarÄ• suvaá¹‡á¹‡ahaá¹ƒsÄ• pi tÄ•
gÄ• thÄ• dvayamÄ• ha ---

391__._ á¹• 21 ``yathÄ• pi te dhataraá¹-á¹-hÄ• , haá¹ƒsÄ• vehÄ• yasaá¹…gamÄ• .

abhuttaparibhogena, sabbe abbhatthataá¹ƒ gatÄ• ||

392__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, dvipadinda suá¹‡ohi me.

abhakkhaá¹ƒ rÄ• ja bhakkhesi, tasmÄ• pabbÄ• jayanti taâ€™â€™ nti ||

tattha __abhuttaparibhogenÄ• _ti attano samÄ• najÄ• tikÄ• naá¹ƒ paribhogena. __abbhatth
maraá¹‡ameva pattÄ• . atÄ«te kira cittakÅ«á¹-e suvaá¹‡á¹‡aguhÄ• yaá¹ƒ navuti haá¹ƒsasal
vassike cattÄ• ro mÄ• se na nikkhamanti, sace nikkhameyyuá¹ƒ, udakapuá¹‡á¹‡ehi pattehi
\Be V 509/ mahÄ• samuddeyeva pateyyuá¹ƒ, tasmÄ• na ca nikkhamanti. upakaá¹-á¹-he pa
sayaá¹ƒjÄ• tasÄ• liyo Ä• haritvÄ• guhaá¹ƒ pÅ«retvÄ• sÄ• liá¹ƒ khÄ• dantÄ• vasanti. tesaá
paviá¹-á¹-hakÄ• le guhadvÄ• re eko rathacakkappamÄ• á¹‡o uá¹‡á¹‡anÄ• bhi nÄ• ma makl
ekekaá¹ƒ jÄ• laá¹ƒ vinandhati. tassa ekekaá¹ƒ suttaá¹ƒ gorajjuppamÄ• á¹‡aá¹ƒ hoti. haá¹ƒs
bhindissatÄ«â€™â€™ ti ekassa taruá¹‡ahaá¹ƒsassa dve koá¹-á¹-hÄ• se \Ee V 470/ denti. s
gantvÄ• taá¹ƒ \Ne V 467/ jÄ• laá¹ƒ bhindati. tena maggena sesÄ• gacchanti. athekasmiá¹ƒ
vasso vuá¹-á¹-ho ahosi. haá¹ƒsÄ• khÄ«á¹‡agocarÄ• ``kiá¹ƒ nu kho kattabbaâ€™â€™ nti m
jÄ«vantÄ• aá¹‡á¸·Ä• ni labhissÄ• mÄ• â€™â€™ ti paá¹-hamaá¹ƒ aá¹‡á¸·Ä• ni khÄ• diá¹ƒ
jiá¹‡á¹‡ahaá¹ƒse. paÃ±camÄ• saccayena vassaá¹ƒ apagataá¹ƒ. makkaá¹-ako paÃ±ca jÄ• l
sakajÄ• tikÄ• naá¹ƒ maá¹ƒsaá¹ƒ khÄ• ditvÄ• appathÄ• mÄ• jÄ• tÄ• . dviguá¹‡akoá¹-á¹-hÄ•
jÄ• le paharitvÄ• cattÄ• ri bhindi, paÃ±camaá¹ƒ chindituá¹ƒ nÄ• sakkhi, tattheva laggi. atha
vijjhitvÄ• makkaá¹-ako lohitaá¹ƒ pivi. aÃ±Ã±opi Ä• gantvÄ• jÄ• laá¹ƒ pahari, sopi tattheva l
sabbesaá¹ƒ makkaá¹-ako lohitaá¹ƒ pivi. tadÄ• dhataraá¹-á¹-hakulaá¹ƒ ucchinnanti vadanti.
abbhatthataá¹ƒgatÄ• â€™â€™ ti.

__evameva tuva_nti yathÄ• ete haá¹ƒsÄ• abhakkhaá¹ƒ sakajÄ• tikamaá¹ƒsaá¹ƒ khÄ• diá¹
sakalanagaraá¹ƒ bhayappattaá¹ƒ, virama, mahÄ• rÄ• jÄ• ti. __tasmÄ• pabbÄ• jayanti ta_nt
sakajÄ• tikamaá¹ƒsaá¹ƒ bhakkhesi, tasmÄ• ime nagaravÄ• sino taá¹ƒ raá¹-á¹-hÄ• pabbÄ•

rÄ• jÄ• aÃ±Ã±ampi upamaá¹ƒ vattukÄ• mo ahosi. nÄ• garÄ• pana uá¹-á¹-hÄ• ya, ``sÄ• m
kiá¹ƒ manussamaá¹ƒsakhÄ• dakaá¹ƒ coraá¹ƒ gahetvÄ• vicarasi, sace na viramissati, raá¹-á
pabbÄ• jehÄ«â€™â€™ ti vatvÄ• nÄ• ssa kathetuá¹ƒ adaá¹ƒsu. rÄ• jÄ• bahÅ«naá¹ƒ kathaa
nÄ• sakkhi. punapi naá¹ƒ senÄ• pati ``kiá¹ƒ mahÄ• rÄ• ja viramituá¹ƒ sakkhissasi, udÄ• hu
vatvÄ• ``na sakkomÄ«â€™â€™ ti vutte sabbaá¹ƒ orodhagaá¹‡aÃ±ca puttadhÄ«taro ca
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸·Ä• ite passe á¹-hapetvÄ• , ``mahÄ• rÄ• ja, ime Ã±Ä• timaá
rajjasiriÃ±ca olokehi, mÄ• vinassi, virama manussamaá¹ƒsatoâ€™â€™ ti Ä• ha. rÄ• jÄ• ``n
manussamaá¹ƒsato piyatarÄ• â€™â€™ ti vatvÄ• ``tena hi, mahÄ• rÄ• ja, imamhÄ• nagarÄ
nikkhamathÄ• â€™â€™ ti vutte, ``kÄ• á¸·ahatthi, na me rajjenattho, nagarÄ• nikkhamÄ• mi
khaggaÃ±ca rasakaÃ±ca bhÄ• janaÃ±ca dehÄ«â€™â€™ ti Ä• ha. athassa khaggaÃ±ca ma
pacchiÃ±ca ukkhipÄ• petvÄ• rasakaÃ±ca datvÄ• raá¹-á¹-hÄ• pabbÄ• janÄ«yakammaá¹ƒ k

so khaggaÃ±ca rasakaÃ±ca \Ee V 471/ Ä• dÄ• ya nagarÄ• nikkhamitvÄ• araÃ±Ã±aá¹ƒ pa
nigrodhamÅ«le vasanaá¹-á¹-hÄ• naá¹ƒ katvÄ• tattha vasanto aá¹-avimagge á¹-hatvÄ• mar
rasakassa deti. sopissa maá¹ƒsaá¹ƒ pacitvÄ• upanÄ• meti. evaá¹ƒ ubhopi jÄ«vanti. manus
are manussacoro porisÄ• doâ€™â€™ ti vatvÄ• tasmiá¹ƒ pakkhante koci sakabhÄ• vena sa

sabbe bhÅ«miyaá¹ƒ patanti. tesu yaá¹ƒ icchati, taá¹ƒ uddhaá¹ƒpÄ• daá¹ƒ adhosÄ«saá¹ƒ \N
Ä• haritvÄ• rasakassa deti. so ekadivasaá¹ƒ araÃ±Ã±e kaÃ±ci manussaá¹ƒ alabhitvÄ• Ä•
devÄ• â€™â€™ ti vutte ``uddhane ukkhaliá¹ƒ Ä• ropehÄ«â€™â€™ ti Ä• ha. ``maá¹ƒsaá¹ƒ
``labhissÄ• mahaá¹ƒ maá¹ƒsaâ€™â€™ nti. so ``natthi me dÄ• ni jÄ«vitaâ€™â€™ nti kampa
ukkhaliá¹ƒ Ä• ropesi. atha naá¹ƒ porisÄ• do asinÄ• mÄ• retvÄ• maá¹ƒsaá¹ƒ pacitvÄ• khÄ•
ekakova jÄ• to sayameva pacitvÄ• khÄ• dati. ``porisÄ• do magge maggapaá¹-ipanne hana
pÄ• kaá¹-o ahosi.

tadÄ• eko sampannavibhavo brÄ• hmaá¹‡o paÃ±cahi sakaá¹-asatehi vohÄ• raá¹ƒ karonto
saÃ±carati. so cintesi --- ``porisÄ• do nÄ• ma kira coro antarÄ• magge manusse mÄ• resi,
aá¹-aviá¹ƒ atikkamissÄ• mÄ«â€™â€™ ti. so aá¹-avimukhavÄ• sÄ«naá¹ƒ manussÄ• naá¹ƒ
atikkÄ• methÄ• â€™â€™ ti sahassaá¹ƒ datvÄ• tehi saddhiá¹ƒ maggaá¹ƒ paá¹-ipajji. gaccha
sabbasatthaá¹ƒ purato katvÄ• sayaá¹ƒ nhÄ• tÄ• nulitto sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸•
sukhayÄ• nake nisinno tehi aá¹-avivÄ• sikapurisehi parivuto sabbapacchato agamÄ• si. tas
rukkhaá¹ƒ Ä• ruyha purise upadhÄ• rento sesamanussesu ``kiá¹ƒ imesu mayÄ• khÄ• ditab
vigatacchando hutvÄ• brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya taá¹ƒ khÄ• dituk
ahosi. so tasmiá¹ƒ attano santikaá¹ƒ Ä• gate rukkhato \Be V 511/ oruyha ``ahaá¹ƒ \Ee V 472
ti nÄ• maá¹ƒ tikkhattuá¹ƒ sÄ• vetvÄ• khaggaá¹ƒ parivattento vÄ• lukÄ• ya tesaá¹ƒ akkhÄ«
ekopi á¹-hÄ• tuá¹ƒ samattho nÄ• ma natthi, sabbe bhÅ«miyaá¹ƒ urena nipajjiá¹ƒsu. so sukh
brÄ• hmaá¹‡aá¹ƒ pÄ• de gahetvÄ• piá¹-á¹-hiyaá¹ƒ adhosÄ«sakaá¹ƒ olambetvÄ• sÄ«saá¹ƒ
ukkhipitvÄ• pÄ• yÄ• si.

tadÄ• te purisÄ• uá¹-á¹-hÄ• ya, ``bho, purisÄ• mayaá¹ƒ brÄ• hmaá¹‡assa hatthato kahÄ•
gaá¹‡himhÄ• , ko nÄ• ma amhÄ• kaá¹ƒ purisakÄ• ro, sakkontÄ• vÄ• asakkontÄ• vÄ• tho
vatvÄ• anubandhiá¹ƒsu. porisÄ• dopi nivattitvÄ• olokento kaÃ±ci aditvÄ• saá¹‡ikaá¹ƒ pÄ•
thÄ• masampanno eko sÅ«rapuriso vegena taá¹ƒ pÄ• puá¹‡i. so taá¹ƒ disvÄ• ekaá¹ƒ vatiá¹
khadirakhÄ• á¹‡ukaá¹ƒ akkami, khÄ• á¹‡uko piá¹-á¹-hipÄ• dena nikkhami. lohitena pagghar
yÄ• ti. atha naá¹ƒ so disvÄ• , ``bho, mayÄ• esa viddho, kevalaá¹ƒ tumhe pacchato etha, ga
nti Ä• ha. te dubbalabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ anubandhiá¹ƒsu. so tehi anubaddhabhÄ• va
vissajjetvÄ• attÄ• naá¹ƒ sotthimakÄ• si. atha aá¹-avivÄ• sikapurisÄ• brÄ• hmaá¹‡assa lad
``kiá¹ƒ amhÄ• kaá¹ƒ corenÄ• â€™â€™ ti tato nivattiá¹ƒsu.

porisÄ• dopi \Ne V 469/ attano nigrodhamÅ«laá¹ƒ gantvÄ• pÄ• rohantaraá¹ƒ pavisitvÄ• ni
rukkhadevate, sace me sattÄ• habbhantareyeva vaá¹‡aá¹ƒ phÄ• sukaá¹ƒ kÄ• tuá¹ƒ sakkhis
ekasatakhattiyÄ• naá¹ƒ galalohitena tava khandhaá¹ƒ dhovitvÄ• antehi parikkhipitvÄ• paÃ
balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• yÄ• canaá¹ƒ kari. tassa annapÄ• namaá¹ƒsaá¹ƒ
sussitvÄ• antosattÄ• heyeva vaá¹‡o phÄ• suko ahosi. so devatÄ• nubhÄ• vena tassa phÄ•
katipÄ• haá¹ƒ manussamaá¹ƒsaá¹ƒ khÄ• ditvÄ• balaá¹ƒ gahetvÄ• cintesi --- ``bahupakÄ•

assÄ• muccissÄ• mÄ«â€™â€™ ti. so khaggaá¹ƒ Ä• dÄ• ya rukkhamÅ«lato nikkhamitvÄ• \
Ä• nessÄ• mÄ«â€™â€™ ti pÄ• yÄ• si. atha naá¹ƒ purimabhave yakkhakÄ• le ekato manus
anuvicarantaá¹ƒ disvÄ• ``ayaá¹ƒ mama atÄ«tabhave sahÄ• yoâ€™â€™ ti Ã±atvÄ• , ``sam
ti pucchi. ``na saÃ±jÄ• nÄ• mÄ«â€™â€™ ti. athassa purimabhave katakÄ• raá¹‡aá¹ƒ \Be V
saÃ±jÄ• nitvÄ• paá¹-isanthÄ• ramakÄ• si. ``kahaá¹ƒ nibbattosÄ«â€™â€™ ti puá¹-á¹-ho nib
raá¹-á¹-hÄ• pabbÄ• jitakÄ• raá¹‡aÃ±ca idÄ• ni vasanaá¹-á¹-hÄ• naÃ±ca khÄ• á¹‡unÄ• vid
Ä• yÄ• canÄ• mocanatthaá¹ƒ gamanakÄ• raá¹‡aÃ±ca sabbaá¹ƒ Ä• rocetvÄ• ``tayÄ• pi ma
ubhopi gacchÄ• ma, sammÄ• â€™â€™ ti Ä• ha. ``samma na gaccheyyÄ• haá¹ƒ, ekaá¹ƒ pa
pana anagghaá¹ƒ padalakkhaá¹‡aá¹ƒ nÄ• ma ekaá¹ƒ mantaá¹ƒ jÄ• nÄ• mi, so balaÃ±ca jav
mantaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. yakkhopissa

porisÄ• do mantaá¹ƒ uggahetvÄ• tato paá¹-á¹-hÄ• ya vÄ• tajavo atisÅ«ro ahosi. so sattÄ•
ekasatarÄ• jÄ• no uyyÄ• nÄ• dÄ«ni gacchante disvÄ• vÄ• tavegena pakkhanditvÄ• ``ahaá
porisÄ• doâ€™â€™ ti nÄ• maá¹ƒ sÄ• vetvÄ• vagganto nadanto bhayappatte katvÄ• pÄ• d
paá¹‡hiyÄ• sÄ«saá¹ƒ paharanto vÄ• tavegena netvÄ• hatthatalesu chiddÄ• ni katvÄ• rajju
nigrodharukkhe olambesi aggapÄ• daá¹…gulÄ«hi bhÅ«miyaá¹ƒ phusamÄ• nÄ• hi. te sabbe
milÄ• takuraá¹‡á¸• akadÄ• mÄ• ni viya parivattantÄ• olambiá¹ƒsu. ``sutasomo pana me piá
gaá¹‡hissÄ• mi, sakalajambudÄ«po tuccho bhavissatÄ«â€™â€™ ti taá¹ƒ na nesi. so ``balik
ti aggiá¹ƒ katvÄ• sÅ«le tacchanto nisÄ«di. rukkhadevatÄ• taá¹ƒ kiriyaá¹ƒ disvÄ• ``mayhaá
karoti, vaá¹‡ampissa mayÄ• kiÃ±ci phÄ• sukaá¹ƒ kataá¹ƒ natthi, idÄ• ni imesaá¹ƒ mahÄ• v
karissati, kiá¹ƒ nu kho kattabbaâ€™â€™ nti cintetvÄ• ``ahaá¹ƒ etaá¹ƒ vÄ• retuá¹ƒ na sakkh
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ santikaá¹ƒ gantvÄ• tamatthaá¹ƒ kathetvÄ• ``nivÄ• retha naâ€
mayaá¹ƒ porisÄ• dassa kammaá¹ƒ nivÄ• retuá¹ƒ sakkhissÄ• mÄ• â€™â€™ ti vutte ``ko sak
``sakko, devarÄ• jÄ• â€™â€™ ti sutvÄ• \Ne V 470/ sakkaá¹ƒ upasaá¹…kamitvÄ• tamattha
naâ€™â€™ nti Ä• ha. sopi ``nÄ• haá¹ƒ sakkomi nivÄ• retuá¹ƒ, samatthaá¹ƒ pana Ä• cikkhis
``konÄ• moâ€™â€™ ti vutte ``sadevake loke aÃ±Ã±o natthi, kururaá¹-á¹-he pana indapattha
sutasomo nÄ• ma taá¹ƒ nibbisevanaá¹ƒ katvÄ• damessati, rÄ• jÅ«naÃ±ca jÄ«vitaá¹ƒ dassa
oramÄ• pessati, sakalajambudÄ«pe amataá¹ƒ viya dhammaá¹ƒ abhisiÃ±cissati, sacepi rÄ• j
jÄ«vitaá¹ƒ dÄ• tukÄ• mo, `sutasomaá¹ƒ Ä• netvÄ• balikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€

sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• khippaá¹ƒ Ä• gantvÄ• pabbajitavesena tas
padasaddena ``rÄ• jÄ• nu kho koci palÄ• to bhavissatÄ«â€™â€™ ti olokento taá¹ƒ disvÄ•
khattiyÄ• va, imaá¹ƒ gahetvÄ• ekasataá¹ƒ pÅ«retvÄ• balikammaá¹ƒ karissÄ• mÄ«â€™â€™
anubandhi, tiyojanaá¹ƒ anubandhitvÄ• pi taá¹ƒ pÄ• puá¹‡ituá¹ƒ nÄ• sakkhi, gattehi sedÄ• n
--- ``ahaá¹ƒ pubbe hatthimpi assampi rathampi dhÄ• vantaá¹ƒ anubandhitvÄ• gaá¹‡hÄ• mi,
sakÄ• ya gatiyÄ• gacchantaá¹ƒ sabbathÄ• mena dhÄ• vantopi gaá¹‡hituá¹ƒ na sakkomi, ki
nti. tato so ``pabbajitÄ• nÄ• ma vacanakarÄ• honti, `tiá¹-á¹-hÄ• â€™ ti naá¹ƒ vatvÄ• á¹-hit
gahessÄ• mÄ«â€™â€™ ti cintetvÄ• ``tiá¹-á¹-ha, samaá¹‡Ä• â€™â€™ ti Ä• ha. ``ahaá¹ƒ tÄ

dhÄ• vituá¹ƒ vÄ• yÄ• mamakÄ• sÄ«â€™â€™ ti. atha naá¹ƒ, ``bho, pabbajitÄ• nÄ• ma jÄ«v
bhaá¹‡anti, tvaá¹ƒ pana musÄ• vÄ• daá¹ƒ kathesÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

393__._ á¹• 21 ``tiá¹-á¹-hÄ• hÄ«ti \Ee V 475/ mayÄ• vutto, so tvaá¹ƒ gacchasi pammukho.

aá¹-á¹-hito tvaá¹ƒ á¹-hitomhÄ«ti, lapasi brahmacÄ• rini.

idaá¹ƒ te samaá¹‡Ä• yuttaá¹ƒ, asiÃ±ca me maÃ±Ã±asi kaá¹…kapattaâ€™â€™ nti ||

tassattho --- samaá¹‡a, tiá¹-á¹-hÄ• hi iti vacanaá¹ƒ mayÄ• vutto so tvaá¹ƒ pammukho para
gacchasi, brahmacÄ• rini aá¹-á¹-hito samÄ• no tvaá¹ƒ á¹-hito amhi iti lapasi, asiÃ±ca me kaá
maÃ±Ã±asÄ«ti.

tato devatÄ• gÄ• thÄ• dvayamÄ• ha ---

394__._ á¹• 21 ``á¹-hitohamasmÄ« sadhammesu rÄ• ja, na nÄ• magottaá¹ƒ parivattayÄ• mi

coraÃ±ca loke aá¹-hitaá¹ƒ vadanti.

Ä• pÄ• yikaá¹ƒ nerayikaá¹ƒ ito cutaá¹ƒ ||

395__._ á¹• 21 ``sace \Ne V 471/ tvaá¹ƒ saddahasi rÄ• ja, sutaá¹ƒ gaá¹‡hÄ• hi khattiya.

tena yaÃ±Ã±aá¹ƒ yajitvÄ• na, evaá¹ƒ saggaá¹ƒ gamissasÄ«â€™â€™ ti ||

tattha \Be V 514/ __sadhammesÅ«_ti, mahÄ• rÄ• ja, ahaá¹ƒ sakesu dasasu kusalakammap
bhavÄ• mi. __na nÄ• magotta_nti tvaá¹ƒ pubbe daharakÄ• le brahmadatto hutvÄ• pitari kÄ
rajjaá¹ƒ labhitvÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• jÄ• to, taá¹ƒ nÄ• maá¹ƒ jahitvÄ• porisÄ• do hutvÄ
jÄ• to, khattiyakule jÄ• topi abhakkhaá¹ƒ manussamaá¹ƒsaá¹ƒ yasmÄ• bhakkhesi, tasmÄ•
parivattesi, tathÄ• ahaá¹ƒ attano nÄ• magottaá¹ƒ na parivattayÄ• mi. __coraÃ±cÄ• _ti loke
dasakusalakammapathesu aá¹-hitaá¹ƒ nÄ• ma vadanti. __ito cuta_nti ito cutaá¹ƒ hutvÄ• ap
patiá¹-á¹-hitaá¹ƒ. khattiya, bhÅ«mipÄ• la mahÄ• rÄ• ja, tvaá¹ƒ mama vacanaá¹ƒ sace sadda
gaá¹‡hÄ• hi, tena sutasomena yaÃ±Ã±aá¹ƒ yajitvÄ• na evaá¹ƒ saggaá¹ƒ gamissasi. bho, po
mayhaá¹ƒ ``sakalajambudÄ«pe rÄ• jÄ• no Ä• netvÄ• bahikammaá¹ƒ karissÄ• mÄ«â€™â€™
te vÄ• dubbalarÄ• jÄ• no Ä• nesi, jambudÄ«patale jeá¹-á¹-hakaá¹ƒ sutasomarÄ• jÄ• naá¹ƒ
vacanaá¹ƒ te musÄ• nÄ• ma hoti, tasmÄ• sutasomaá¹ƒ gaá¹‡hÄ• hÄ«ti.

evaÃ±ca pana vatvÄ• devatÄ• pabbajitavesaá¹ƒ antaradhÄ• petvÄ• sakena vaá¹‡á¹‡ena

jalamÄ• nÄ• aá¹-á¹-hÄ• si. so tassÄ• kathaá¹ƒ sutvÄ• rÅ«paÃ±ca oloketvÄ• ``kÄ• si tvaâ
``rukkhe nibbattadevatÄ• â€™â€™ ti. so ``diá¹-á¹-hÄ• me attano, devatÄ• â€™â€™ ti tussi
mÄ• sutasomassa kÄ• raá¹‡Ä• cintayi, attano rukkhaá¹ƒ \Ee V 476/ pavisÄ• â€™â€™ ti Ä
passantasseva rukkhaá¹ƒ pÄ• visi. tasmiá¹ƒ khaá¹‡e sÅ«riyo atthaá¹…gato, cando uggato.
vedaá¹…gakusalo nakkhattacÄ• raá¹ƒ jÄ• nÄ• ti. so nabhaá¹ƒ oloketvÄ• ``sve phussanakk
sutasomo nhÄ• yituá¹ƒ uyyÄ• naá¹ƒ gamissati, tattha gaá¹‡hissÄ• mi, Ä• rakkho panassa m
tiyojanaá¹ƒ sakalanagaravÄ• sino rakkhantÄ• carissanti, asaá¹ƒvihite Ä• rakkhe paá¹-hama
migÄ• jinaá¹ƒ uyyÄ• naá¹ƒ gantvÄ• maá¹…galapokkharaá¹‡iá¹ƒ otaritvÄ• á¹-hassÄ• mÄ«â
gantvÄ• pokkharaá¹‡iá¹ƒ oruyha padumapattena sÄ«saá¹ƒ paá¹-icchÄ• detvÄ• aá¹-á¹-hÄ•
macchakacchapÄ• dayo osakkitvÄ• udakapariyante vaggavaggÄ• hutvÄ• vicariá¹ƒsu.

kuto pana laddhoyaá¹ƒ tejoti? pubbayogavasena. so hi kasapadasabalassa kÄ• le khÄ«ras
paá¹-á¹-hapesi, tena mahÄ• thÄ• mo ahosi. aggisÄ• laÃ±ca kÄ• retvÄ• bhikkhusaá¹…ghas
472/ aggiÃ±ca dÄ• rÅ«ni ca dÄ• rucchedanavÄ• siÃ±ca pharasuÃ±ca adÄ• si, tena tejavÄ•

evaá¹ƒ tasmiá¹ƒ antouyyÄ• naá¹ƒ gateyeva balavapaccÅ«sasamaye samantÄ• tiyojanaá¹ƒ
rÄ• jÄ• pi pÄ• tova bhuttapÄ• tarÄ• so alaá¹…katahatthikkhandhavaragato caturaá¹…giniyÄ
nikkhami. tadÄ• takkasilato nando nÄ• ma brÄ• hmaá¹‡o catasso satÄ• rahÄ• gÄ• thÄ• yo
maggaá¹ƒ atikkamitvÄ• taá¹ƒ nagaraá¹ƒ patvÄ• dvÄ• ragÄ• me vasitvÄ• sÅ«riye uggate n
rÄ• jÄ• naá¹ƒ pÄ• cÄ«nadvÄ• rena nikkhantaá¹ƒ disvÄ• hatthaá¹ƒ pasÄ• retvÄ• jayÄ• pes
gacchanto unnatappadese á¹-hitassa brÄ• hmaá¹‡assa pasÄ• ritahatthaá¹ƒ disvÄ• hatthinÄ
pucchi ---

396__._ á¹• 21 ``kismiá¹ƒ nu raá¹-á¹-he tava jÄ• tibhÅ«mi, atha kena atthena idhÄ• nupatto.

akkhÄ• hi \Ee V 477/ me brÄ• hmaá¹‡a etamatthaá¹ƒ, kimicchasÄ« demi tayajja patthitaâ€™

tassattho --- bho brÄ• hmaá¹‡a, tava jÄ• tibhÅ«mi kismiá¹ƒ raá¹-á¹-he atthi nu, kena atthena
hetubhÅ«tena ida imasmiá¹ƒ nagare anuppatto, bho brÄ• hmaá¹‡a, mayÄ• pucchito so tvaâ
payojanaá¹ƒ me mayhaá¹ƒ akkhÄ• hi kathehi, tayÄ• patthitavatthuá¹ƒ te tuyhaá¹ƒ ajja idÄ•
vatthuá¹ƒ icchasÄ«ti.

atha \Be V 516/ naá¹ƒ so gÄ• thamÄ• ha ---

397__._ á¹• 21 ``gÄ• thÄ• catasso dharaá¹‡Ä«mahissara, sugambhÄ«ratthÄ• varasÄ• gar

taveva atthÄ• ya idhÄ• gatosmi, suá¹‡ohi gÄ• thÄ• paramatthasaá¹ƒhitÄ• â€™â€™ ti ||

tattha __dharaá¹‡Ä«mahissarÄ• _ti bhÅ«mipÄ• la catasso gÄ• thÄ• kiá¹ƒ bhÅ«tÄ• ?. suga
varasÄ• garÅ«pamÄ• , __taveva_ tava eva atthÄ• ya idha á¹-hÄ• naá¹ƒ anuppatto __asmi_
kassapadasabalena desitÄ• paramatthasaá¹ƒhitÄ• imÄ• satÄ• rahÄ• gÄ• thÄ• yo suá¹‡o

iti vatvÄ• , ``mahÄ• rÄ• ja, imÄ• kassapadasabalena desitÄ• catasso satÄ• rahÄ• gÄ• th
ti sutvÄ• tumhÄ• kaá¹ƒ desetuá¹ƒ Ä• gatomhÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• tuá¹-á¹-hamÄ• n
473/, suá¹-á¹-hu te Ä• gataá¹ƒ, mayÄ• pana nivattituá¹ƒ na sakkÄ• , ajja phussanakkhattay
nhÄ• yituá¹ƒ Ä• gatomhi, ahaá¹ƒ punadivase Ä• gantvÄ• sossÄ• mi, tvaá¹ƒ mÄ• ukkaá¹‡á
``gacchatha brÄ• hmaá¹‡assa asukagehe sayanaá¹ƒ paÃ±Ã±Ä• petvÄ• ghÄ• sacchÄ• dan
amacce Ä• á¹‡Ä• petvÄ• uyyÄ• naá¹ƒ pÄ• visi. taá¹ƒ aá¹-á¹-hÄ• rasahatthena pÄ• kÄ• rena
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-entÄ• samantÄ• hatthino parikkhipiá¹ƒsu, tato assÄ•
dhanuggahÄ• , tato pattÄ«ti, saá¹…khubhitamahÄ• samuddo viya unnÄ• dento balakÄ• yo
oá¸·Ä• rikÄ• ni Ä• bharaá¹‡Ä• ni omuÃ±citvÄ• massukammaá¹ƒ kÄ• retvÄ• ubbaá¹-á¹-itas
rÄ• javibhavena nhatvÄ• paccuttaritvÄ• udakaggahaá¹‡asÄ• á¹-akena nivÄ• setvÄ• aá¹-á
dussagandhamÄ• lÄ• laá¹…kÄ• re upanayiá¹ƒsu. porisÄ• do cintesi --- ``rÄ• jÄ• alaá¹…kat
sallahukakÄ• leyeva naá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti. so \Ee V 478/ nadanto vagganto u
vijjulatÄ• viya matthake khaggaá¹ƒ paribbhamento ``ahaá¹ƒ are manussacoro porisÄ• doâ€
sÄ• vetvÄ• aá¹…guliá¹ƒ nalÄ• á¹-e á¹-hapetvÄ• udakÄ• uttari. tassa saddaá¹ƒ sutvÄ• va h
assÄ• rohÄ• \Be V 517/ assehi, rathÄ• rohÄ• rathehi bhassiá¹ƒsu. balakÄ• yo gahitagahitÄ
chaá¸• á¸• etvÄ• urena bhÅ«miyaá¹ƒ nipajji.

porisÄ• do sutasomaá¹ƒ ukkhipitvÄ• gaá¹‡hi, sesarÄ• jÄ• no pÄ• de gahetvÄ• adhosÄ«sa
paharanto gacchati. bodhisattaá¹ƒ pana upagantvÄ• onato ukkhipitvÄ• khandhe nisÄ«dÄ•
gamanaá¹ƒ papaÃ±co bhavissatÄ«â€™â€™ ti sammukhaá¹-á¹-hÄ• neyeva aá¹-á¹-hÄ• rasa
laá¹…ghitvÄ• purato galitamadamattavÄ• raá¹‡akumbhe akkamitvÄ• pabbatakÅ«á¹-Ä• ni p
assatarÄ• naá¹ƒ piá¹-á¹-he akkamanto pÄ• tetvÄ• rathadhurarathasÄ«sesu akkamitvÄ• bh
nÄ«laphalakÄ• ni nigrodhapattÄ• ni maddanto viya ekavegeneva tiyojanamattaá¹ƒ maggaá¹
koci sutasomassatthÄ• ya pacchato Ä• gacchantoâ€™â€™ ti oloketvÄ• kaÃ±ci aditvÄ• sa
sutasomassa kesehi udakabindÅ«ni attano ure patitÄ• ni disvÄ• ``maraá¹‡assa abhÄ• yant
maraá¹‡abhayena rodati maÃ±Ã±eâ€™â€™ ti cintetvÄ• Ä• ha ---

398__._ á¹• 21 ``na ve rudanti matimanto sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacinti

dÄ«paÃ±hi etaá¹ƒ paramaá¹ƒ narÄ• naá¹ƒ, yaá¹ƒ paá¹‡á¸• itÄ• sokanudÄ• bhavanti ||

399__._ á¹• 21 ``attÄ• naá¹ƒ \Ne V 474/ Ã±Ä• tÄ« udÄ• hu puttadÄ• raá¹ƒ, dhaÃ±Ã±aá¹ƒ dh
jÄ• tarÅ«paá¹ƒ.

kimeva \Ee V 479/ tvaá¹ƒ sutasomÄ• nutappe, korabyaseá¹-á¹-ha vacanaá¹ƒ suá¹‡oma teta

tattha, bho sutasoma mahÄ• rÄ• ja, ye paá¹‡á¸• itÄ• kiá¹ƒ bhÅ«tÄ• ? __matimanto_ atthÄ•
kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ jÄ• nanapaÃ±Ã±Ä• ya samannÄ• gatÄ• , __sappaÃ±Ã±Ä• _ vic
__bahussutÄ• _ bahussutadharÄ• __bahuá¹-á¹-hÄ• nacintino_ bahukÄ• raá¹‡acintanasÄ«
maraá¹‡abhaye uppanne sati bhÄ«tÄ• hutvÄ• __ve_ ekantena __na rudanti_ na paridevar
sutasoma \Be V 518/ mahÄ• rÄ• ja hi kasmÄ• pana vadÄ• mi, mahÄ• samudde bhinnanÄ•
janÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÅ«taá¹ƒ mahÄ• dÄ«paá¹ƒ iva, evampi tathÄ• etaá¹ƒ paá¹‡á¸•
appaá¹-isaraá¹‡Ä• naá¹ƒ narÄ• naá¹ƒ paramaá¹ƒ. __yaá¹ƒ_ yena kÄ• raá¹‡ena ye paá¹‡á¸•
sokanudÄ• bhavanti, bho sutasoma mahÄ• rÄ• ja, tvaá¹ƒ maraá¹‡abhayena paridevÄ«ti ma
__attÄ• na_nti, bho sutasoma mahÄ• rÄ• ja, attahetu udÄ• hu Ã±Ä• tihetu puttadÄ• rahetu
dhaÃ±Ã±adhanarajatajÄ• tarÅ«pahetu __kimeva tvaá¹ƒ_ kimeva dhammajÄ• taá¹ƒ tvaá¹ƒ _
__korabyaseá¹-á¹-ha_ kururaá¹-á¹-havÄ• sÄ«naá¹ƒ seá¹-á¹-ha uttama, bho mahÄ• rÄ• ja, e
suá¹‡omÄ• ti.

sutasomo Ä• ha ---

400__._ á¹• 21 ``nevÄ• hamattÄ• namanutthunÄ• mi, na puttadÄ• raá¹ƒ na dhanaá¹ƒ na raa

sataÃ±ca dhammo carito purÄ• á¹‡o, taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡assÄ• nutappe ||

401__._ á¹• 21 ``kato mayÄ• saá¹…garo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hiten

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaâ€™â€

tattha __nevÄ• hamattÄ• namanutthunÄ• mÄ«_ti ahaá¹ƒ tÄ• va attatthÄ• ya neva rodÄ• mi
puttÄ• dÄ«naá¹ƒ atthÄ• ya na rodÄ• mi na socÄ• mi, apica kho pana __sataá¹ƒ_ paá¹‡á¸• i
purÄ• á¹‡adhammo atthi, yaá¹ƒ saá¹…garaá¹ƒ katvÄ• pacchÄ• anutappanaá¹ƒ nÄ• ma, ta
brÄ• hmaá¹‡assa ahaá¹ƒ anusocÄ• mÄ«ti attho \Be V 519/. __saccÄ• nurakkhÄ«_ti saccaá
brÄ• hmaá¹‡o takkasilato kassapadasabalena desitÄ• catasso satÄ• rahÄ• gÄ• thÄ• yo Ä•
Ä• gantukavattaá¹ƒ kÄ• retvÄ• ``nhatvÄ• Ä• gato suá¹‡issÄ• mi, yÄ• va mamÄ• gamanÄ•
katvÄ• Ä• gato, tvaá¹ƒ tÄ• gÄ• thÄ• yo sotuá¹ƒ adatvÄ• va maá¹ƒ gaá¹‡hi. sace maá¹ƒ vis
sutvÄ• saccÄ• nurakkhÄ« punarÄ• vajissÄ• mÄ«ti vadati.

atha \Ne V 475/ naá¹ƒ porisÄ• do Ä• ha ---

401__._ á¹• 21 ``nevÄ• hametaá¹ƒ abhisaddahÄ• mi, sukhÄ« naro maccumukhÄ• pamutto

amittahatthaá¹ƒ punarÄ• vajeyya, korabyaseá¹-á¹-ha na hi maá¹ƒ upesi ||

403__._ á¹• 21 ``mutto \Ee V 480/ tuvaá¹ƒ porisÄ• dassa hatthÄ• , gantvÄ• sakaá¹ƒ mandir

madhuraá¹ƒ piyaá¹ƒ jÄ«vitaá¹ƒ laddha rÄ• ja, kuto tuvaá¹ƒ ehisi me sakÄ• saâ€™â€™ nti ||

tattha __sukhÄ«_ti sukhappatto hutvÄ• . __maccumukhÄ• pamutto_ti mÄ• disassa corass
maraá¹‡amukhÄ• mutto nÄ• ma hutvÄ• __amittahatthaá¹ƒ punarÄ• vajeyya_ Ä• gaccheyy
abhisaddahÄ• mi, korabyaseá¹-á¹-ha tvaá¹ƒ mama santikaá¹ƒ na hi upesi. __mutto_ti sutas
hatthato mutto. __sakaá¹ƒ mandira_nti rÄ• jadhÄ• nigehaá¹ƒ gantvÄ• . __kÄ• makÄ• mÄ«_
__laddhÄ• _ti ativiya piyaá¹ƒ jÄ«vitaá¹ƒ labhitvÄ• tuvaá¹ƒ __me_ mama santike __kuto_ ke
ehisi.

taá¹ƒ \Be V 520/ sutvÄ• mahÄ• satto sÄ«ho viya asambhito Ä• ha ---

404__._ á¹• 21 ``mataá¹ƒ vareyya parisuddhasÄ«lo, na jÄ«vitaá¹ƒ garahito pÄ• padhammo.

na hi taá¹ƒ naraá¹ƒ tÄ• yati duggatÄ«hi, yassÄ• pi hetu alikaá¹ƒ bhaá¹‡eyya ||

405__._ á¹• 21 ``sacepi vÄ• to girimÄ• vaheyya, cando ca sÅ«riyo ca chamÄ• pateyyuá¹ƒ.

sabbÄ• ca najjo paá¹-isotaá¹ƒ vajeyyuá¹ƒ, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaá¹ƒ ||

406__._ á¹• 21 ``nabhaá¹ƒ phaleyya udadhÄ«pi susse, saá¹ƒvattaye bhÅ«tadharÄ• vasunc

siluccayo meru samÅ«lamuppate, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaâ€™â€™ nti ||

tattha __mataá¹ƒ vareyyÄ• _ti porisÄ• da yo naro parisuddhasÄ«lo jÄ«vitahetu aá¹‡umattan
sÄ«lasampanno hutvÄ• vareyya taá¹ƒ maraá¹‡aá¹ƒ iccheyya, garahito pÄ• padhammo taá¹
dussÄ«lo puggalo yassÄ• pi hetu attÄ• dinopi hetu alikaá¹ƒ vacanaá¹ƒ bhaá¹‡eyya, taá¹ƒ na
duggatÄ«hi taá¹ƒ alikaá¹ƒ na tÄ• yate. __sacepi vÄ• to girimÄ• vaheyyÄ• _ti, samma porisÄ
ekÄ• cariyakule \Ne V 476/ sikkhito evarÅ«po sahÄ• yako hutvÄ• ahaá¹ƒ jÄ«vitahetu musÄ
saddahasi. sace puratthimÄ• dibhedo vÄ• to uá¹-á¹-hÄ• ya mahantaá¹ƒ giriá¹ƒ tÅ«lapicuá¹ƒ
cando ca sÅ«riyo ca attano attano vimÄ• nena saddhiá¹ƒ __chamÄ• _ pathaviyaá¹ƒ pateyyu
patisotaá¹ƒ vajeyyuá¹ƒ, bho porisÄ• da \Be V 521/, evarÅ«paá¹ƒ vacanaá¹ƒ sace bhaá¹‡eyy
saddahitabbaá¹ƒ, ahaá¹ƒ musÄ• bhaá¹‡eyyaá¹ƒ iti vacanaá¹ƒ tuyhaá¹ƒ janehi vuttaá¹ƒ, na
saddahitabbaá¹ƒ.

evaá¹ƒ vuttepi so na saddahiyeva. atha bodhisatto ``ayaá¹ƒ mayhaá¹ƒ na saddahati, sapath
saddahÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• , ``samma porisÄ• da, khandhato tÄ• va maá¹ƒ
taá¹ƒ saddahÄ• pessÄ• mÄ«â€™â€™ ti vutte tena otÄ• retvÄ• bhÅ«miyaá¹ƒ á¹-hapito sapa

407__._ á¹• 21 ``asiÃ±ca \Ee V 481/ sattiÃ±ca parÄ• masÄ• mi, sapathampi te samma ahaa

tayÄ• pamutto anaá¹‡o bhavitvÄ• , saccÄ• nurakkhÄ« punarÄ• vajissaâ€™â€™ nti ||

tassattho --- samma porisÄ• da, sace icchasi, evarÅ«pehi Ä• vudhehi saá¹ƒvihitÄ• rakkhe k
nÄ• ma mÄ• hotÅ«ti asiÃ±ca sattiÃ±ca parÄ• masÄ• mi. sace aÃ±Ã±ehi rÄ• jÅ«hi akattabb
icchasi, taá¹ƒ sapathampi te, samma, ahaá¹ƒ karomi. yathÄ• haá¹ƒ tayÄ• pamutto gantvÄ•
hutvÄ• saccamanurakkhanto punarÄ• gamissÄ• mÄ«ti.

tato porisÄ• do ``ayaá¹ƒ sutasomo khattiyehi akattabbaá¹ƒ sapathaá¹ƒ karoti, kiá¹ƒ me imin
vÄ• , ahampi khattiyarÄ• jÄ• , mameva bÄ• hulohitaá¹ƒ gahetvÄ• devatÄ• ya balikammaá¹
kilamatÄ«â€™â€™ ti cintetvÄ• ---

408__._ á¹• 21 ``yo te kato saá¹…garo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hitena.

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajassÅ«â€™

tattha __punarÄ• vajassÅ«_ti puna Ä• gaccheyyÄ• si.

atha naá¹ƒ mahÄ• satto, ``samma, mÄ• cintayi, catasso satÄ• rahÄ• gÄ• thÄ• sutvÄ• dh
katvÄ• pÄ• tovÄ• gamissÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

409__._ á¹• 21 ``yo \Be V 522/ \Ne V 477/ me kato saá¹…garo brÄ• hmaá¹‡ena, raá¹-á¹-he

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaâ€™â€

atha naá¹ƒ porisÄ• do, ``mahÄ• rÄ• ja, tumhe khattiyehi akattabbaá¹ƒ sapathaá¹ƒ karittha,
anussareyyÄ• thÄ• â€™â€™ ti vatvÄ• , ``samma porisÄ• da, tvaá¹ƒ maá¹ƒ daharakÄ• lato
hÄ• senapi me musÄ• na kathitapubbÄ• , sohaá¹ƒ idÄ• ni rajje patiá¹-á¹-hito dhammÄ• dha
kathessÄ• mi, saddahasi mayhaá¹ƒ \Ee V 482/, ahaá¹ƒ te sve balikammaá¹ƒ pÄ• puá¹‡issÄ
``tena hi gaccha, mahÄ• rÄ• ja, tumhesu anÄ• gatesu balikammaá¹ƒ na bhavissati, devatÄ•
sampaá¹-icchati, mÄ• me balikammassa antarÄ• yaá¹ƒ karitthÄ• â€™â€™ ti mahÄ• sattaá
muttacando viya nÄ• gabalo thÄ• masampanno khippameva nagaraá¹ƒ sampÄ• puá¹‡i. ser
paá¹‡á¸• ito madhuradhammakathiko ekaá¹ƒ dve kathÄ• kathetuá¹ƒ labhanto porisÄ• daá¹

muttamattavÄ• raá¹‡o viya Ä• gamissati, `ime rÄ• jÄ• naá¹ƒ porisÄ• dassa datvÄ• Ä• gatÄ
garahissatÄ«â€™â€™ ti cintetvÄ• bahinagareyeva khandhÄ• vÄ• raá¹ƒ katvÄ• á¹-hitÄ• ta
disvÄ• paccuggantvÄ• vanditvÄ• ``kacci, mahÄ• rÄ• ja, porisÄ• dena kilamitoâ€™â€™ ti
``porisÄ• dena mayhaá¹ƒ mÄ• tÄ• pitÅ«hipi dukkaraá¹ƒ kataá¹ƒ, tathÄ• rÅ«po nÄ• ma caá¹
mama dhammakathaá¹ƒ sutvÄ• maá¹ƒ vissajjesÄ«â€™â€™ ti vutte rÄ• jÄ• naá¹ƒ alaá¹…k
Ä• ropetvÄ• parivÄ• retvÄ• nagaraá¹ƒ pÄ• visi. taá¹ƒ disvÄ• sabbe nÄ• garÄ• tussiá¹ƒsu.

sopi dhammagarutÄ• ya dhammasoá¹‡á¸• atÄ• ya mÄ• tÄ• pitaro adisvÄ• va ``pacchÄ• pi
rÄ• janivesanaá¹ƒ pavisitvÄ• rÄ• jÄ• sane nisÄ«ditvÄ• brÄ• hmaá¹‡aá¹ƒ pakkosÄ• petvÄ•
Ä• á¹‡Ä• petvÄ• taá¹ƒ kappitakesamassuá¹ƒ nhÄ• tÄ• nulittaá¹ƒ vatthÄ• laá¹…kÄ• rapaá¹-
Ä• netvÄ• dassitakÄ• le sayaá¹ƒ pacchÄ• nhatvÄ• tassa attano bhojanaá¹ƒ dÄ• petvÄ• ta
bhuÃ±jitvÄ• taá¹ƒ mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• dhammagarukatÄ• ya assa ga
sayaá¹ƒ nÄ«ce Ä• sane nisÄ«ditvÄ• \Be V 523/ ``tumhehi mayhaá¹ƒ Ä• bhatÄ• satÄ• rahÄ
Ä• cariyÄ• â€™â€™ ti yÄ• ci. tamatthaá¹ƒ dÄ«pento satthÄ• gÄ• thamÄ• ha ---

410__._ á¹• 21 ``mutto ca so porisÄ• dassa hatthÄ• , gantvÄ• na taá¹ƒ brÄ• hmaá¹‡aá¹ƒ eta

suá¹‡omi \Ee V 483/ gÄ• thÄ• yo satÄ• rahÄ• yo, yÄ• me sutÄ• assu hitÄ• ya brahmeâ€™

tattha __etadavocÄ• _ti etaá¹ƒ avoca.

atha \Ne V 478/ brÄ• hmaá¹‡o bodhisattena yÄ• citakÄ• le gandhehi hatthe ubbaá¹-á¹-etvÄ
potthakaá¹ƒ nÄ«haritvÄ• ubhohi hatthehi gahetvÄ• ``tena hi, mahÄ• rÄ• ja, kassapadasaba
rÄ• gamadÄ• dinimmadanÄ• amatamahÄ• nibbÄ• nasampÄ• pikÄ• catasso satÄ• rahÄ•
potthakaá¹ƒ olokento Ä• ha ---

411__._ á¹• 21 ``sakideva sutasoma, sabbhi hoti samÄ• gamo.

sÄ• naá¹ƒ saá¹…gati pÄ• leti, nÄ• sabbhi bahu saá¹…gamo ||

412__._ á¹• 21 ``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

413__._ á¹• 21 ``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

414__._ á¹• 21 ``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti ||

tattha __sakidevÄ• _ti ekavÄ• rameva. __sabbhÄ«_ti sappurisehi. __sÄ• na_nti sÄ• sabb
__saá¹…gati_ samÄ• gamo ekavÄ• raá¹ƒ pavattopi taá¹ƒ \Be V 524/ puggalaá¹ƒ __pÄ• leti_
asappurisehi pana __bahu_ sucirampi kato __saá¹…gamo_ ekaá¹-á¹-hÄ• ne nivÄ• so na pÄ
attho. __samÄ• sethÄ• _ti saddhiá¹ƒ nisÄ«deyya, sabbepi iriyÄ• pathe paá¹‡á¸• iteheva sad
attho. __santhava_nti mittasanthavaá¹ƒ. __sataá¹ƒ saddhamma_nti paá¹‡á¸• itÄ• naá¹ƒ bud
sattatiá¹ƒsabodhipakkhiyadhammasaá¹…khÄ• taá¹ƒ saddhammaá¹ƒ. __seyyo_ti etaá¹ƒ dha
hoti, hÄ• ni nÄ• ma natthÄ«ti attho. __rÄ• jarathÄ• _ti rÄ• jÅ«naá¹ƒ \Ee V 484/ Ä• rohanÄ«y
suparikammakatÄ• . __sabbhi pavedayantÄ«_ti buddhÄ• dayo santo ``sabbhÄ«â€™â€™ ti
uttamaá¹ƒ nibbÄ• naá¹ƒ pavedenti thomenti, so nibbÄ• nasaá¹…khÄ• to sataá¹ƒ dhammo ja
__nabha_nti Ä• kÄ• so. __dÅ«re_ti pathavÄ« hi sappatiá¹-á¹-hÄ• sagahaá¹‡Ä• , Ä• kÄ• so
iti ubho ete ekÄ• baddhÄ• pi visaá¹ƒyogaá¹-á¹-hena anupalittaá¹-á¹-hena ca dÅ«re nÄ• ma
orimatÄ«rato paratÄ«raá¹ƒ. __tadÄ• hÅ«_ti taá¹ƒ Ä• hu.

iti brÄ• hmaá¹‡o catasso satÄ• rahÄ• gÄ• thÄ• kassapadasabalena desitaniyÄ• mena des
479/. taá¹ƒ sutvÄ• mahÄ• satto ``sapphalaá¹ƒ vata me Ä• gamanaâ€™â€™ nti tuá¹-á¹-hac
neva sÄ• vakabhÄ• sitÄ• , na isibhÄ• sitÄ• , na kenaci bhÄ• sitÄ• , sabbaÃ±Ã±unÄ• va bhÄ
agghantÄ«â€™â€™ ti cintetvÄ• ``imÄ• saá¹ƒ sakalampi cakkavÄ• á¸·aá¹ƒ yÄ• va brahmalo
katvÄ• dadamÄ• nopi neva anucchavikaá¹ƒ kÄ• tuá¹ƒ sakkoti, ahaá¹ƒ kho panassa tiyojana
sattayojanike indapatthanagare rajjaá¹ƒ dÄ• tuá¹ƒ pahomi, atthi nu khvassa rajjaá¹ƒ kÄ• retu
nti aá¹…gavijjÄ• nubhÄ• vena olokento nÄ• ddasa. tato senÄ• patiá¹-á¹-hÄ• nÄ• dÄ«ni olok
ekagÄ• mabhojakamattassapi bhÄ• gyaá¹ƒ adisvÄ• dhanalÄ• bhassa olokento koá¹-idhana
catunnaá¹ƒyeva kahÄ• paá¹‡asahassÄ• naá¹ƒ bhÄ• gyaá¹ƒ disvÄ• ``ettakena naá¹ƒ pÅ«je
sahassatthavikÄ• dÄ• petvÄ• , ``Ä• cariya, tumhe aÃ±Ã±esaá¹ƒ khattiyÄ• naá¹ƒ imÄ• gÄ•
dhanaá¹ƒ labhathÄ• â€™â€™ ti pucchati. ``ekekÄ• ya gÄ• thÄ• ya sataá¹ƒ sataá¹ƒ, mahÄ•
nÄ• ma jÄ• tÄ• â€™â€™ ti. atha naá¹ƒ mahÄ• satto, ``Ä• cariya, tvaá¹ƒ attanÄ• gahetvÄ•
agghampi na jÄ• nÄ• si \Be V 525/, ito paá¹-á¹-hÄ• ya ekekÄ• gÄ• thÄ• sahassÄ• rahÄ• n
gÄ• thamÄ• ha ---

415__._ á¹• 21 ``sahassiyÄ• imÄ• gÄ• thÄ• , nahimÄ• gÄ• thÄ• satÄ• rahÄ• .

cattÄ• ri tvaá¹ƒ sahassÄ• ni, khippaá¹ƒ gaá¹‡hÄ• hi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tassattho --- brÄ• hmaá¹‡a, imÄ• gÄ• thÄ• sahassiyÄ• sahassÄ• rahÄ• , imÄ• gÄ• thÄ•
brÄ• hmaá¹‡a, tvaá¹ƒ cattÄ• ri sahassÄ• ni khippaá¹ƒ gaá¹‡hÄ• ti.

athassa ekaá¹ƒ sukhayÄ• nakaá¹ƒ datvÄ• ``brÄ• hmaá¹‡aá¹ƒ sotthinÄ• gehaá¹ƒ \Ee V 48
purise Ä• á¹‡Ä• petvÄ• taá¹ƒ uyyojesi. tasmiá¹ƒ khaá¹‡e ``sutasomaraÃ±Ã±Ä• satÄ• rahÄ
katvÄ• pÅ«jitÄ• sÄ• dhu sÄ• dhÅ«â€™â€™ ti mahÄ• sÄ• dhukÄ• rasaddo ahosi. tassa mA
``kiá¹ƒ saddo nÄ• mesÄ• â€™â€™ ti pucchitvÄ• yathÄ• bhÅ«taá¹ƒ sutvÄ• attano dhanalob
kujjhiá¹ƒsu. sopi brÄ• hmaá¹‡aá¹ƒ uyyojetvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• vanditvÄ• aá¹-á
``kathaá¹ƒ, tÄ• ta, evarÅ«passa sÄ• hasikassa corassa hatthato muttosÄ«â€™â€™ ti paá¹-
attano dhanalobhatÄ• ya ``saccaá¹ƒ kira, tÄ• ta, tayÄ• catasso gÄ• thÄ• sutvÄ• cattÄ• ri s
dinnÄ• nÄ«â€™â€™ ti pucchitvÄ• ``saccaâ€™â€™ nti vutte gÄ• thamÄ• ha ---

416__._ á¹• 21 ``Ä• sÄ«tiyÄ• nÄ• vutiyÄ• ca gÄ• thÄ• , satÄ• rahÄ• cÄ• pi bhaveyya gÄ•

paccattameva sutasoma jÄ• nahi, sahassiyÄ• nÄ• ma kÄ• atthi gÄ• thÄ• â€™â€™ ti ||

tassattho \Ne V 480/ --- gÄ• thÄ• nÄ• ma, tÄ• ta, Ä• sÄ«tiyÄ• ca nÄ• vutiyÄ• ca satÄ• rah
paccattameva attanÄ• va jÄ• nÄ• hi, sahassÄ• rahÄ• nÄ• ma gÄ• thÄ• kÄ• kassa santike

atha naá¹ƒ mahÄ• satto ``nÄ• haá¹ƒ, tÄ• ta, dhanena vuddhiá¹ƒ icchÄ• mi, sutena pana icc
saÃ±Ã±Ä• pento Ä• ha ---

417__._ á¹• 21 ``icchÄ• mi \Be V 526/ vohaá¹ƒ sutavuddhimattano, santoti maá¹ƒ sappurisÄ

ahaá¹ƒ savantÄ«hi mahodadhÄ«va, na hi tÄ• ta tappÄ• mi subhÄ• sitena ||

418__._ á¹• 21 ``aggi yathÄ• tiá¹‡akaá¹-á¹-haá¹ƒ dahanto, na kappatÄ« sÄ• garova nadÄ«h

evampi te paá¹‡á¸• itÄ• rÄ• jaseá¹-á¹-ha, sutvÄ• na tappanti subhÄ• sitena ||

419__._ á¹• 21 ``sakassa dÄ• sassa yadÄ• suá¹‡omi, gÄ• thaá¹ƒ ahaá¹ƒ atthavatiá¹ƒ janin

tameva \Ee V 486/ sakkacca nisÄ• mayÄ• mi, na hi tÄ• ta dhammesu mamatthi tittÄ«â€™â€

tattha __vo_ti nipÄ• tamattaá¹ƒ. ``santoâ€™â€™ ti ete ca maá¹ƒ bhajeyyuá¹ƒ iti icchÄ• mi.
nadÄ«hi. __sakassÄ• _ti tiá¹-á¹-hatu, nanda, brÄ• hmaá¹‡o, yadÄ• ahaá¹ƒ attano dÄ• sass
tÄ• ta, dhammesu mama titti na hi atthÄ«ti.

evaÃ±ca pana vatvÄ• ``mÄ• maá¹ƒ, tÄ• ta, dhanahetu paribhÄ• sasi, ahaá¹ƒ dhammaá¹ƒ
ti sapathaá¹ƒ katvÄ• Ä• gato, idÄ• nÄ• haá¹ƒ porisÄ• dassa santikaá¹ƒ gamissÄ• mi, idaá¹

gaá¹‡hathÄ• â€™â€™ ti rajjaá¹ƒ niyyÄ• dento gÄ• thamÄ• ha ---

420__._ á¹• 21 ``idaá¹ƒ te raá¹-á¹-haá¹ƒ sadhanaá¹ƒ sayoggaá¹ƒ, sakÄ• yuraá¹ƒ sabbakÄ•

kiá¹ƒ kÄ• mahetu paribhÄ• sasi maá¹ƒ, gacchÄ• mahaá¹ƒ porisÄ• dassa Ã±atteâ€™â€™ ti

tattha __Ã±atte_ti santike.

tasmiá¹ƒ samaye pituraÃ±Ã±o hadayaá¹ƒ uá¹‡haá¹ƒ ahosi. so, ``tÄ• ta sutasoma, kiá¹ƒ nÄ•
mayaá¹ƒ caturaá¹…giniyÄ• senÄ• ya coraá¹ƒ gahessÄ• mÄ• â€™â€™ ti vatvÄ• gÄ• tham

421__._ á¹• 21 ``attÄ• nurakkhÄ• ya \Be V 527/ \Ne V 481/ bhavanti hete, hatthÄ• rohÄ• ra

assÄ• rohÄ• ye ca dhanuggahÄ• se, senaá¹ƒ payuÃ±jÄ• ma hanÄ• ma sattuâ€™â€™ nti |

tattha __hanÄ• mÄ• _ti sace evaá¹ƒ payojitÄ• senÄ• taá¹ƒ gahetuá¹ƒ na sakkonti, atha na
sakalaraá¹-á¹-havÄ• sino gahetvÄ• gantvÄ• hanÄ• ma sattuá¹ƒ, mÄ• rema taá¹ƒ amhÄ• ka

atha naá¹ƒ mÄ• tÄ• pitaro assupuá¹‡á¹‡amukhÄ• rodamÄ• nÄ• vilapantÄ• , ``tÄ• ta, mÄ•
labbhÄ• â€™â€™ ti yÄ• ciá¹ƒsu. soá¸·asasahassÄ• nÄ• á¹-akitthiyopi sesaparijanopi ``amh
gacchasi, devÄ• â€™â€™ ti parideviá¹ƒsu. sakalanagare koci sakabhÄ• vena saá¹‡á¹-hÄ•
porisÄ• dassa kira paá¹-iÃ±Ã±aá¹ƒ datvÄ• Ä• gato, idÄ• ni catasso \Ee V 487/ satÄ• rahÄ•
dhammakathikassa sakkÄ• raá¹ƒ katvÄ• mÄ• tÄ• pitaro vanditvÄ• punapi kira corassa san
sakalanagaraá¹ƒ ekakolÄ• halaá¹ƒ ahosi. sopi mÄ• tÄ• pitÅ«naá¹ƒ vacanaá¹ƒ sutvÄ• gÄ• t

422__._ á¹• 21 ``sudukkaraá¹ƒ porisÄ• do akÄ• si, jÄ«vaá¹ƒ gahetvÄ• na avassajÄ« maá¹ƒ

taá¹ƒ tÄ• disaá¹ƒ pubbakiccaá¹ƒ saranto, dubbhe ahaá¹ƒ tassa kathaá¹ƒ janindÄ• â€™â€™

tattha __jÄ«vaá¹ƒ gahetvÄ• nÄ• _ti jÄ«vaggÄ• haá¹ƒ gahetvÄ• . __taá¹ƒ tÄ• disa_nti taá¹ƒ
tathÄ• rÅ«paá¹ƒ. __pubbakicca_nti purimaá¹ƒ upakÄ• raá¹ƒ. __janindÄ• _ti pitaraá¹ƒ Ä• lap

so mÄ• tÄ• pitaro assÄ• setvÄ• , ``amma tÄ• tÄ• , tumhe mayhaá¹ƒ mÄ• cintayittha, katak
chakÄ• massaggissariyaá¹ƒ na dullabhaâ€™â€™ nti mÄ• tÄ• pitaro vanditvÄ• Ä• pucchitv
pakkÄ• mi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

423__._ á¹• 21 ``vanditvÄ• \Be V 528/ so pitaraá¹ƒ mÄ• taraÃ±ca, anusÄ• sitvÄ• negamaÃ

saccavÄ• dÄ« saccÄ• nurakkhamÄ• no, agamÄ• si so yattha porisÄ• doâ€™â€™ ti ||

tattha __saccÄ• nurakkhamÄ• no_ti saccaá¹ƒ anurakkhamÄ• no. __agamÄ• sÄ«_ti taá¹ƒ ra
punadivase aruá¹‡uggamanavelÄ• ya mÄ• tÄ• pitaro vanditvÄ• Ä• pucchitvÄ• sesajanaá¹ƒ
nÄ• nappakÄ• raá¹ƒ paridevantena itthÄ• gÄ• rÄ• dinÄ• mahÄ• janena anugato nagarÄ• n
janaá¹ƒ nivattetuá¹ƒ asakkonto mahÄ• magge daá¹‡á¸• akena tiriyaá¹ƒ lekhaá¹ƒ kaá¸• á¸• h
atthi, imaá¹ƒ mÄ• atikkamiá¹ƒsÅ«â€™â€™ ti Ä• ha. mahÄ• jano sÄ«lavato tejavantassa Ä•
asakkonto mahÄ• saddena paridevamÄ• no taá¹ƒ sÄ«havijambhitena gacchantaá¹ƒ oloketv
dassanÅ«pacÄ• raá¹ƒ atikkante ekaravaá¹ƒ ravanto nagaraá¹ƒ pÄ• visi. sopi Ä• gatamagge
tena vuttaá¹ƒ __ ``agamÄ• si so yattha porisÄ• doâ€™â€™ _ti.

tato porisÄ• do cintesi --- ``sace mama sahÄ• yo sutasomo Ä• gantukÄ• mo, Ä• gacchatu,
anÄ• gacchatu, rukkhadevatÄ• yaá¹ƒ mayhaá¹ƒ icchati \Ee V 488/, taá¹ƒ karotu, ime rÄ• jÄ
paÃ±camadhuramaá¹ƒsena balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti citakaá¹ƒ katvÄ• aggi
tÄ• va hotÅ«â€™â€™ ti tassa sÅ«le tacchantassa nisinnakÄ• le sutasomo Ä• gato. atha na
tuá¹-á¹-hacitto, ``samma, gantvÄ• kattabbakiccaá¹ƒ te kataâ€™â€™ nti pucchi. mahÄ• satt
kassapadasabalena desitÄ• gÄ• thÄ• me sutÄ• , dhammakathikassa ca sakkÄ• ro kato, ta
kataá¹ƒ nÄ• ma hotÄ«â€™â€™ ti dassetuá¹ƒ gÄ• thamÄ• ha ---

424__._ á¹• 21 ``kato mayÄ• saá¹…garo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hiten

taá¹ƒ saá¹…garaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• gatosmi.

yajassu yaÃ±Ã±aá¹ƒ khÄ• da maá¹ƒ porisÄ• dÄ• â€™â€™ ti ||

tattha \Be V 529/ __yajassÅ«_ti maá¹ƒ mÄ• retvÄ• devatÄ• ya vÄ• yaÃ±Ã±aá¹ƒ yajassu, n
khÄ• dÄ• hÄ«ti attho.

taá¹ƒ sutvÄ• porisÄ• do ``ayaá¹ƒ rÄ• jÄ• na bhÄ• yati, vigatamaraá¹‡abhayo hutvÄ• kath
Ä• nubhÄ• voâ€™â€™ ti cintetvÄ• ``aÃ±Ã±aá¹ƒ natthi, ayaá¹ƒ `kassapadasabalena desitÄ
vadati, tÄ• saá¹ƒ etena Ä• subhÄ• vena bhavitabbaá¹ƒ, ahampi taá¹ƒ kathÄ• petvÄ• tÄ• gA
ahampi nibbhayo bhavissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• gÄ• thamÄ• ha -

425__._ á¹• 21 ``na hÄ• yate khÄ• ditaá¹ƒ mayhaá¹ƒ pacchÄ• , citakÄ• ayaá¹ƒ tÄ• va sadh

niddhÅ«make pacitaá¹ƒ sÄ• dhupakkaá¹ƒ, suá¹‡omi gÄ• thÄ• yo satÄ• rahÄ• yoâ€™â€™ t

tattha __khÄ• dita_nti khÄ• danaá¹ƒ. taá¹ƒ khÄ• danaá¹ƒ mayhaá¹ƒ pacchÄ• vÄ• pure vÄ

hi \Ne V 483/ tvaá¹ƒ mayÄ• khÄ• ditabbova. __niddhÅ«make pacita_nti niddhÅ«me nijjhÄ• sÄ• dhupakkaá¹ƒ nÄ• ma hoti.

taá¹ƒ \Ee V 489/ sutvÄ• mahÄ• satto ``ayaá¹ƒ porisÄ• do pÄ• padhammo, imaá¹ƒ thokaá¹ƒ kathessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

426__._ á¹• 21 ``adhammiko tvaá¹ƒ porisÄ• dakÄ• si, raá¹-á¹-hÄ• ca bhaá¹-á¹-ho udarassa

dhammaÃ±cimÄ• abhivadanti gÄ• thÄ• , dhammo ca adhammo ca kuhiá¹ƒ sameti ||

427__._ á¹• 21 ``adhammikassa luddassa, niccaá¹ƒ lohitapÄ• á¹‡ino.

natthi saccaá¹ƒ kuto dhammo, kiá¹ƒ sutena karissasÄ«â€™â€™ ti ||

tattha __dhammaÃ±cimÄ• _ti imÄ• ca gÄ• thÄ• navalokuttaradhammaá¹ƒ abhivadanti. __ samÄ• gacchati. dhammo hi sugatiá¹ƒ pÄ• peti nibbÄ• naá¹ƒ vÄ• , adhammo duggatiá¹ƒ. __ vacÄ«saccamattampi natthi, kuto dhammo. __kiá¹ƒ sutenÄ• _ti tvaá¹ƒ etena sutena kiá¹ƒ ka mattikÄ• bhÄ• janaá¹ƒ viya hi sÄ«havasÄ• ya abhÄ• janaá¹ƒ tvaá¹ƒ dhammassa.

so \Be V 530/ evaá¹ƒ kathitepi neva kujjhi. kasmÄ• ? mahÄ• sattassa mettÄ• bhÄ• vanÄ• y ``kiá¹ƒ pana samma sutasoma ahameva adhammikoâ€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

428__._ á¹• 21 ``yo maá¹ƒsahetu migavaá¹ƒ careyya, yo vÄ• hane purisamattahetu.

ubhopi te pecca samÄ• bhavanti, kasmÄ• no adhammikaá¹ƒ brÅ«si maá¹ƒ tvaâ€™â€™ nt

tattha __kasmÄ• no_ti ye jambudÄ«patale rÄ• jÄ• no alaá¹…katapaá¹-iyattÄ• mahÄ• bala migavaá¹ƒ carantÄ• tikhiá¹‡ehi sarehi mige vijjhitvÄ• mÄ• renti, te avatvÄ• kasmÄ• tvaá¹ƒ adhammikanti vadati. yadi te niddosÄ• , ahampi niddoso evÄ• ti dÄ«peti.

taá¹ƒ sutvÄ• mahÄ• satto tassa laddhiá¹ƒ bhindanto gÄ• thamÄ• ha ---

429__._ á¹• 21 ``paÃ±ca \Ne V 484/ paÃ±ca na khÄ• bhakkhÄ• , khattiyena pajÄ• natÄ• .

abhakkhaá¹ƒ rÄ• ja bhakkhesi, tasmÄ• adhammiko tuvaâ€™â€™ nti ||

tassattho --- samma porisÄ• da, khattiyena nÄ• ma khattiyadhammaá¹ƒ jÄ• nantena paÃ±c daseva sattÄ• maá¹ƒsavasena na khÄ• bhakkhÄ• na kho khÄ• ditabbayuttakÄ• . ``na kho

aparo nayo khattiyena khattiyadhammaá¹ƒ jÄ• nantena paÃ±canakhesu sattesu sasako, sa
\Ee V 490/ ime paÃ±ceva sattÄ• bhakkhitabbayuttakÄ• , na aÃ±Ã±e, tvaá¹ƒ pana abhakkha
bhakkhesi, tena adhammikoti.

iti so niggahaá¹ƒ patvÄ• aÃ±Ã±aá¹ƒ nissaraá¹‡aá¹ƒ adisvÄ• attano pÄ• paá¹ƒ paá¹-icchÄ•

430__._ á¹• 21 ``mutto tuvaá¹ƒ porisÄ• dassa hatthÄ• , gantvÄ• sakaá¹ƒ mandiraá¹ƒ kÄ• m

amittahatthaá¹ƒ punarÄ• gatosi, na khattadhamme kusalosi rÄ• jÄ• â€™â€™ ti ||

tattha \Be V 531/ __na khattadhamme_ti tvaá¹ƒ khattiyadhammasaá¹…khÄ• te nÄ«tisatthe
atthÄ• natthaá¹ƒ na jÄ• nÄ• si, akÄ• raá¹‡eneva te loke paá¹‡á¸• itoti kitti patthaá¹-Ä• , ahaa
paá¹‡á¸• itabhÄ• vaá¹ƒ na passÄ• mi na jÄ• nÄ• mi, atibÄ• losÄ«hi vadati.

atha naá¹ƒ mahÄ• satto, ``samma, khattiyadhamme kusalena nÄ• ma mÄ• diseneva bhavit
jÄ• nÄ• mi, na pana tadatthÄ• ya paá¹-ipajjÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

431__._ á¹• 21 ``ye khattadhamme kusalÄ• bhavanti, pÄ• yena te nerayikÄ• bhavanti.

tasmÄ• ahaá¹ƒ khattadhammaá¹ƒ pahÄ• ya, saccÄ• nurakkhÄ« punarÄ• gatosmi.

yajassu yaÃ±Ã±aá¹ƒ khÄ• da maá¹ƒ porisÄ• dÄ• â€™â€™ ti ||

tattha __kusalÄ• _ti tadatthÄ• ya paá¹-ipajjanakusalÄ• . __pÄ• yenÄ• _ti yebhuyyena neray
nibbattanti, te sesÄ• pÄ• yesu nibbattanti.

porisÄ• do Ä• ha ---

432__._ á¹• 21 ``pÄ• sÄ• davÄ• sÄ• \Ne V 485/ pathavÄ«gavÄ• ssÄ• , kÄ• mitthiyo kÄ• sik

sabbaá¹ƒ tahiá¹ƒ labhasi sÄ• mitÄ• ya, saccena kiá¹ƒ passasi Ä• nisaá¹ƒsaâ€™â€™ nti ||

tattha __pÄ• sÄ• davÄ• sÄ• _ti, samma sutasoma, tava tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavik
nivÄ• sapÄ• sÄ• dÄ• . __pathavÄ«gavÄ• ssÄ• _ti pathavÄ« ca gÄ• vo ca assÄ• ca bahÅ«.
kÄ• mavatthubhÅ«tÄ• itthiyo. __kÄ• sikacandanaÃ±cÄ• _ti \Ee V 491/ kÄ• sikavatthaÃ±ca
__sabbaá¹ƒ tahi_nti etaÃ±ca aÃ±Ã±aÃ±ca upabhogaparibhogaá¹ƒ sabbaá¹ƒ tvaá¹ƒ tahiá¹ƒ
labhasi, _ sÄ• mÄ« hutvÄ• yathÄ• icchasi, tathÄ• paribhuÃ±jituá¹ƒ labhati, so tvaá¹ƒ sabb
saccÄ• nurakkhÄ« idhÄ• gacchanto saccena kiá¹ƒ Ä• nisaá¹ƒsaá¹ƒ passasÄ«ti.

bodhisatto \Be V 532/ Ä• ha ---

433__._ á¹• 21 ``ye kecime atthi rasÄ• pathabyÄ• , saccaá¹ƒ tesaá¹ƒ sÄ• dutaraá¹ƒ rasÄ• n

sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, taranti jÄ• timaraá¹‡assa pÄ• raâ€™â€™ nti

tattha __sÄ• dutara_nti yasmÄ• sabbepi rasÄ• sattÄ• naá¹ƒ saccakÄ• leyeva paá¹‡Ä«tÄ• saccaá¹ƒ tesaá¹ƒ sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, yasmÄ• vÄ• viratisaccavacÄ«sacce á¹-hitÄ• jÄ• timaraá¹‡asaá¹…khÄ• tassa tebhÅ«makavaá¹-á¹-assa pÄ• raá¹ƒ amatamahÄ• nibbÄ• n tasmÄ• pi taá¹ƒ sÄ• dutaranti.

evamassa mahÄ• satto sacce Ä• nisaá¹ƒsaá¹ƒ kathesi. tato porisÄ• do vikasitapadumapuá mukhaá¹ƒ oloketvÄ• ``ayaá¹ƒ sutasomo aá¹…gÄ• racitakaá¹ƒ maÃ±ca sÅ«laá¹ƒ tacchantaa cittutrÄ• samattampissa natthi, kiá¹ƒ nu kho esa satÄ• rahagÄ• thÄ• naá¹ƒ Ä• nubhÄ• vo, u vÄ• kassacÄ«â€™â€™ ti cintetvÄ• ``pucchissÄ• mi tÄ• va naâ€™â€™ nti pucchanto gÄ•

434__._ á¹• 21 ``mutto tuvaá¹ƒ porisÄ• dassa hatthÄ• , gantvÄ• sakaá¹ƒ mandiraá¹ƒ kÄ• m

amittahatthaá¹ƒ punarÄ• gatosi, na hi nÅ«na te maraá¹‡abhayaá¹ƒ janinda.

alÄ«nacitto asi saccavÄ• dÄ«â€™â€™ ti ||

mahÄ• sattopissa Ä• cikkhanto Ä• ha ---

435__._ á¹• 21 ``katÄ• \Ne V 486/ me kalyÄ• á¹‡Ä• anekarÅ«pÄ• , yaÃ±Ã±Ä• yiá¹-á¹-hÄ•

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

436__._ á¹• 21 ``katÄ• \Be V 533/ me kalyÄ• á¹‡Ä• anekarÅ«pÄ• , yaÃ±Ã±Ä• yiá¹-á¹-hÄ•

anÄ• nutappaá¹ƒ \Ee V 492/ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ poris

437__._ á¹• 21 ``pitÄ• ca mÄ• tÄ• ca upaá¹-á¹-hitÄ• me, dhammena me issariyaá¹ƒ pasat

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

438__._ á¹• 21 ``pitÄ• ca mÄ• tÄ• ca upaá¹-á¹-hitÄ• me, dhammena me issariyaá¹ƒ pasat

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ porisÄ• da ||

439__._ á¹• 21 ``Ã±Ä• tÄ«su mittesu katÄ• me kÄ• rÄ• , dhammena me issariyaá¹ƒ pasatth

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

440__._ á¹• 21 ``Ã±Ä• tÄ«su mittesu katÄ• me kÄ• rÄ• , dhammena me issariyaá¹ƒ pasatth

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ porisÄ• da ||

441__._ á¹• 21 ``dinnaá¹ƒ me dÄ• naá¹ƒ bahudhÄ• bahÅ«naá¹ƒ, santappitÄ• samaá¹‡abr

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

442__._ á¹• 21 ``dinnaá¹ƒ me dÄ• naá¹ƒ bahudhÄ• bahÅ«naá¹ƒ, santappitÄ• samaá¹‡abr

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ porisÄ• dÄ• â€

tattha \Be V 534/ __kalyÄ• á¹‡Ä• _ti kalyÄ• á¹‡akammÄ• . __anekarÅ«pÄ• _ti dÄ• nÄ• diva
__yaÃ±Ã±Ä• _ti dasavidhadÄ• navatthupariccÄ• gavasena ativipulÄ• paá¹‡á¸• itehi pasatth
pavattitÄ• . __dhamme á¹-hito_ti evaá¹ƒ dhamme patiá¹-á¹-hito mÄ• diso ko nÄ• ma maraá¹
__anÄ• nutappa_nti anÄ• nutappamÄ• no. __dhammena me issariyaá¹ƒ pasattha_nti dasav
akopetvÄ• dhammeneva mayÄ• rajjaá¹ƒ pasÄ• sitaá¹ƒ. __kÄ• rÄ• _ti Ã±Ä• tÄ«su Ã±Ä• tik
mittakiccÄ• ni. __dÄ• na_nti savatthukacetanÄ• . __bahudhÄ• _ti bahÅ«hi Ä• kÄ• rehi. __ba
na dasannaá¹ƒ, satassapi sahassassapi \Ne V 487/ satasahassassapi dinnameva. __santap
gahitagahitabhÄ• janÄ• ni pÅ«retvÄ• suá¹-á¹-hu tappitÄ• .

taá¹ƒ \Ee V 493/ sutvÄ• porisÄ• do ``ayaá¹ƒ sutasomamahÄ• rÄ• jÄ• sappuriso Ã±Ä• á¹‡a
madhuradhammakathiko, sacÄ• haá¹ƒ etaá¹ƒ khÄ• deyyaá¹ƒ, muddhÄ• me sattadhÄ• pha
vivaraá¹ƒ dadeyyÄ• â€™â€™ ti bhÄ«tatasito hutvÄ• , ``samma, na tvaá¹ƒ mayÄ• khÄ• dita
gÄ• thamÄ• ha ---

443__._ á¹• 21 ``visaá¹ƒ pajÄ• naá¹ƒ puriso adeyya, Ä• sÄ«visaá¹ƒ jalitamuggatejaá¹ƒ.

muddhÄ• pi tassa viphaleyya sattadhÄ• , yo tÄ• disaá¹ƒ saccavÄ• diá¹ƒ adeyyÄ• â€™â€™

tattha __visa_nti tattheva mÄ• raá¹‡asamatthaá¹ƒ halÄ• halavisaá¹ƒ. __jalita_nti attano visa

teneva uggatejaá¹ƒ aggikkhandhaá¹ƒ viya carantaá¹ƒ Ä• sÄ«visaá¹ƒ vÄ• pana so gÄ«vÄ• y

iti so mahÄ• sattaá¹ƒ ``halÄ• halavisasadiso tvaá¹ƒ, ko taá¹ƒ khÄ• dissatÄ«â€™â€™ ti vatv
taá¹ƒ yÄ• citvÄ• tena dhammagÄ• ravajananatthaá¹ƒ ``evarÅ«pÄ• naá¹ƒ anavajjagÄ• thÄ•
nti paá¹-ikkhittopi ``sakalajambudÄ«pe iminÄ• sadiso paá¹‡á¸• ito natthi, ayaá¹ƒ mama hatt
tÄ• gÄ• thÄ• sutvÄ• dhammakathikassa sakkÄ• raá¹ƒ katvÄ• nalÄ• á¹-ena maccuá¹ƒ Ä•
sÄ• dhurÅ«pÄ• gÄ• thÄ• bhavissantÄ«â€™â€™ ti suá¹-á¹-hutaraá¹ƒ saÃ±jÄ• tadhammass
gÄ• thamÄ• ha ---

444__._ á¹• 21 ``sutvÄ• \Be V 535/ dhammaá¹ƒ vijÄ• nanti, narÄ• kalyÄ• á¹‡apÄ• pakaá¹ƒ

api gÄ• thÄ• suá¹‡itvÄ• na, dhamme me ramate manoâ€™â€™ ti ||

tassattho --- ``samma sutasoma, narÄ• nÄ• ma dhammaá¹ƒ sutvÄ• kalyÄ• á¹‡ampi pÄ• p
tÄ• gÄ• thÄ• sutvÄ• mamapi kusalakammapathadhamme mano rameyyÄ• â€™â€™ ti.

atha mahÄ• satto ``sotukÄ• mo dÄ• ni porisÄ• do, kathessÄ• mÄ«â€™â€™ ti cintetvÄ• ``t
suá¹‡Ä• hÄ«â€™â€™ ti taá¹ƒ ohitasotaá¹ƒ katvÄ• nandabrÄ• hmaá¹‡ena kathitaniyÄ• mer
katvÄ• chasu kÄ• mÄ• vacaradevesu ekakolÄ• halaá¹ƒ katvÄ• \Ee V 494/ devatÄ• su sÄ•
porisÄ• dassa dhammaá¹ƒ kathesi ---

445__._ á¹• 21 ``sakideva \Ne V 488/ mahÄ• rÄ• ja, sabbhi hoti samÄ• gamo.

sÄ• naá¹ƒ saá¹…gati pÄ• leti, nÄ• sabbhi bahu saá¹…gamo ||

446__._ á¹• 21 ``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ sandhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

447__._ á¹• 21 ``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

448__._ á¹• 21 ``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti ||

tassa tena sukathitattÄ• ceva attano paá¹‡á¸• itabhÄ• vena ca tÄ• gÄ• thÄ• sabbaÃ±Ã±u

cintentassa sakalasarÄ«raá¹ƒ paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• paripÅ«ri, bodhisatte muduc
setacchattadÄ• yakaá¹ƒ pitaraá¹ƒ viya naá¹ƒ amaÃ±Ã±i. so ``ahaá¹ƒ sutasomassa dÄ• tabb
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ na passÄ• mi, ekekÄ• ya panassa gÄ• thÄ• ya ekekaá¹ƒ varaá¹ƒ
gÄ• thamÄ• ha ---

449__._ á¹• 21 ``gÄ• thÄ• \Be V 536/ imÄ• atthavatÄ« subyaÃ±janÄ• , subhÄ• sitÄ• tuyha

Ä• nandi vitto sumano patÄ«to, cattÄ• ri te samma vare dadÄ• mÄ«â€™â€™ ti ||

tattha __Ä• nandÄ«_ti Ä• nandajÄ• to. sesÄ• ni tasseva vevacanÄ• ni. cattÄ• ropi hete tuá

atha naá¹ƒ mahÄ• satto ``kiá¹ƒ nÄ• ma tvaá¹ƒ varaá¹ƒ dassasÄ«â€™â€™ ti apasÄ• dento

450__._ á¹• 21 ``yo \Ee V 495/ nattano maraá¹‡aá¹ƒ bujjhasi tuvaá¹ƒ, hitÄ• hitaá¹ƒ vinipÄ• t

giddho rase duccarite niviá¹-á¹-ho, kiá¹ƒ tvaá¹ƒ varaá¹ƒ dassasi pÄ• padhamma ||

451__._ á¹• 21 ``ahaÃ±ca taá¹ƒ `dehi varaâ€™ nti vajjaá¹ƒ, tvaá¹ƒ cÄ• pi datvÄ• na avÄ• k

sandiá¹-á¹-hikaá¹ƒ kalahamimaá¹ƒ vivÄ• daá¹ƒ, ko paá¹‡á¸• ito jÄ• namupabbajeyyÄ• â€™â

tattha \Ne V 489/ __yo_ti yo tvaá¹ƒ ``maraá¹‡adhammohamasmÄ«â€™â€™ ti attanopi mar
jÄ• nÄ• si, pÄ• pakammameva karosi. __hitÄ• hita_nti ``idaá¹ƒ me kammaá¹ƒ hitaá¹ƒ, idaá¹
vinipÄ• taá¹ƒ nessati, idaá¹ƒ saggaâ€™â€™ nti na jÄ• nÄ• si. __rase_ti manussamaá¹ƒsara
vadeyyaá¹ƒ. __na avÄ• kareyyÄ• _ti vÄ• cÄ• ya datvÄ• ``dehi me varaâ€™â€™ nti vuccan
dadeyyÄ• si. __upabbajeyyÄ• _ti ko imaá¹ƒ kalahaá¹ƒ paá¹‡á¸• ito upagaccheyya.

tato porisÄ• do ``nÄ• yaá¹ƒ mayhaá¹ƒ saddahati, saddahÄ• pessÄ• mi naâ€™â€™ nti gÄ•

452__._ á¹• 21 ``na taá¹ƒ varaá¹ƒ arahati jantu dÄ• tuá¹ƒ, yaá¹ƒ vÄ• pi datvÄ• na avÄ• kar

varassu samma avikampamÄ• no, pÄ• á¹‡aá¹ƒ cajitvÄ• napi dassamevÄ• â€™â€™ ti ||

tattha __avikampamÄ• no_ti anolÄ«yamÄ• no.

atha \Be V 537/ mahÄ• satto ``ayaá¹ƒ ativiya sÅ«ro hutvÄ• katheti, karissati me vacanaá¹ƒ
gaá¹‡hissÄ• mi, sace pana ``manussamaá¹ƒsaá¹ƒ na khÄ• ditabbaâ€™ nti paá¹-hamameva
ativiya kilamissati, paá¹-hamaá¹ƒ aÃ±Ã±e tayo vare gahetvÄ• pacchÄ• etaá¹ƒ gaá¹‡hissÄ•

Ä• ha ---

453__._ á¹• 21 ``ariyassa ariyena sameti sakhyaá¹ƒ, paÃ±Ã±assa paÃ±Ã±Ä• á¹‡avatÄ• sa

passeyya taá¹ƒ vassasataá¹ƒ arogaá¹ƒ, etaá¹ƒ varÄ• naá¹ƒ paá¹-hamaá¹ƒ varÄ• mÄ«â€™â

 tattha \Ee V 496/ __ariyassÄ• _ti Ä• cÄ• raariyassa. __sakhya_nti sakhidhammo mittadhan
__paÃ±Ã±Ä• á¹‡avatÄ• _ti Ã±Ä• á¹‡asampannena. __sametÄ«_ti gaá¹…godakaá¹ƒ viya ya
dhÄ• tuso hi sattÄ• saá¹ƒsandanti. __passeyya ta_nti sutasomo porisÄ• dassa ciraá¹ƒ jÄ«v
paá¹-hamaá¹ƒ attano jÄ«vitavaraá¹ƒ yÄ• cati. paá¹‡á¸• itassa hi ``mama jÄ«vitaá¹ƒ dehÄ«â€
ayuttaá¹ƒ, apica so `mayhameva esa Ä• rogyaá¹ƒ icchatÄ«â€™ ti cintetvÄ• tussissatÄ«ti ev

 sopi taá¹ƒ sutvÄ• va ``ayaá¹ƒ issariyÄ• dhaá¹ƒsetvÄ• idÄ• ni maá¹ƒsaá¹ƒ khÄ• ditukÄ• ma
mahÄ• anatthakarassa mahÄ• corassa mayhameva jÄ«vitaá¹ƒ icchati, aho mama hitakÄ• m
vaÃ±cetvÄ• varassa gahitabhÄ• vaá¹ƒ ajÄ• nitvÄ• taá¹ƒ varaá¹ƒ dadamÄ• no gÄ• thamÄ•

454__._ á¹• 21 ``ariyassa \Ne V 490/ ariyena sameti sakhyaá¹ƒ, paÃ±Ã±assa paÃ±Ã±Ä• á¹‡

passÄ• si maá¹ƒ vassasataá¹ƒ arogaá¹ƒ, etaá¹ƒ varÄ• naá¹ƒ paá¹-hamaá¹ƒ dadÄ• mÄ«â€™

 tattha __varÄ• na_nti catunnaá¹ƒ varÄ• naá¹ƒ paá¹-hamaá¹ƒ.

 tato bodhisatto Ä• ha ---

455__._ á¹• 21 ``ye khattiyÄ• se idha bhÅ«mipÄ• lÄ• , muddhÄ• bhisittÄ• katanÄ• madhey

na tÄ• dise bhÅ«mipatÄ« adesi, etaá¹ƒ varÄ• naá¹ƒ dutiyaá¹ƒ varÄ• mÄ«â€™â€™ ti ||

 tattha \Be V 538/ __katanÄ• madheyyÄ• _ti muddhani abhisittattÄ• va ``muddhÄ• bhisittÄ•
katanÄ• madheyyÄ• . __na tÄ• dise_ti tÄ• dise khattiye na adesi mÄ• khÄ• di.

 iti so dutiyaá¹ƒ varaá¹ƒ gaá¹‡hanto parosatÄ• naá¹ƒ khattiyÄ• naá¹ƒ jÄ«vitavaraá¹ƒ gaá¹‡h
dadamÄ• no Ä• ha ---

456__._ á¹• 21 ``ye khattiyÄ• se idha bhÅ«mipÄ• lÄ• , muddhÄ• bhisittÄ• katanÄ• madhey

na tÄ• dise bhÅ«mipatÄ« ademi, etaá¹ƒ varÄ• naá¹ƒ dutiyaá¹ƒ dadÄ• mÄ«â€™â€™ ti ||

kiá¹ƒ \Ee V 497/ pana te tesaá¹ƒ saddaá¹ƒ suá¹‡anti, na suá¹‡antÄ«ti? na sabbaá¹ƒ suá¹‡a
rukkhassa dhÅ«majÄ• laupaddavabhayena paá¹-ikkamitvÄ• aggi kato, aggino ca rukkhassa
mahÄ• satto tena saddhiá¹ƒ kathesi, tasmÄ• sabbaá¹ƒ asutvÄ• upaá¸• á¸• hupaá¸• á¸• haa
sutasomo porisÄ• daá¹ƒ damessati, mÄ• bhÄ• yathÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ sa
mahÄ• satto imaá¹ƒ gÄ• thamÄ• ha ---

457__._ á¹• 21 ``parosataá¹ƒ khattiyÄ• te gahÄ«tÄ• , talÄ• vutÄ• assumukhÄ• rudantÄ• .

sake te raá¹-á¹-he paá¹-ipÄ• dayÄ• hi, etaá¹ƒ varÄ• naá¹ƒ tatiyaá¹ƒ varÄ• mÄ«â€™â€™ ti ||

tattha __parosata_nti atirekasataá¹ƒ. __te gahÄ«tÄ• _ti tayÄ• gahitÄ• . __talÄ• vutÄ• _ti ha

iti \Ne V 491/ mahÄ• satto tatiyaá¹ƒ varaá¹ƒ gaá¹‡hanto tesaá¹ƒ khattiyÄ• naá¹ƒ sakaraá¹-á
gaá¹‡hi. kiá¹ƒkÄ• raá¹‡Ä• ? so akhÄ• dantopi verabhayena sabbe te dÄ• se katvÄ• araÃ±Ã
vÄ• chaá¸• á¸• eyya, paccantaá¹ƒ netvÄ• vÄ• vikkiá¹‡eyya, tasmÄ• tesaá¹ƒ sakaraá¹-á¹-h
gaá¹‡hi. itaropissa dadamÄ• no imaá¹ƒ gÄ• thamÄ• ha ---

458__._ á¹• 21 ``parosataá¹ƒ khattiyÄ• me gahÄ«tÄ• , talÄ• vutÄ• assumukhÄ• rudantÄ•

sake te raá¹-á¹-he paá¹-ipÄ• dayÄ• mi, etaá¹ƒ varÄ• naá¹ƒ tatiyaá¹ƒ dadÄ• mÄ«â€™â€™ ti

catutthaá¹ƒ \Be V 539/ pana varaá¹ƒ gaá¹‡hanto bodhisatto imaá¹ƒ gÄ• thamÄ• ha ---

459__._ á¹• 21 ``chiddaá¹ƒ te raá¹-á¹-haá¹ƒ byathitÄ• bhayÄ• hi, puthÅ« narÄ• leá¹‡aman

manussamaá¹ƒsaá¹ƒ viramehi rÄ• ja, etaá¹ƒ varÄ• naá¹ƒ catutthaá¹ƒ varÄ• mÄ«â€™â€™ t

tattha \Ee V 498/ __chidda_nti na ghanavÄ• saá¹ƒ tattha tattha gÄ• mÄ• dÄ«naá¹ƒ uá¹-á¹-h
__byathitÄ• bhayÄ• hÄ«_ti ``porisÄ• do idÄ• ni Ä• gamissatÄ«â€™â€™ ti tava bhayena ka
__leá¹‡amanuppaviá¹-á¹-hÄ• _ti dÄ• rake hatthesu gahetvÄ• tiá¹‡agahanÄ• dinilÄ«yanaá¹-
__manussamaá¹ƒsa_nti duggandhaá¹ƒ jegucchaá¹ƒ paá¹-ikkÅ«laá¹ƒ manussamaá¹ƒsaá¹ƒ
upayogaá¹ƒ, manussamaá¹ƒsato viramÄ• hÄ«ti attho.

evaá¹ƒ vutte porisÄ• do pÄ• á¹‡iá¹ƒ paharitvÄ• hasanto ``samma sutasoma kiá¹ƒ nÄ• meta
tumhÄ• kaá¹ƒ etaá¹ƒ varaá¹ƒ dassÄ• mi, sace gaá¹‡hitukÄ• mo, aÃ±Ã±aá¹ƒ gaá¹‡hÄ• hÄ«â

460__._ á¹• 21 ``addhÄ• hi so bhakkho mama manÄ• po, etassa hetumhi vanaá¹ƒ paviá¹-á

sohaá¹ƒ kathaá¹ƒ etto upÄ• rameyyaá¹ƒ, aÃ±Ã±aá¹ƒ varÄ• naá¹ƒ catutthaá¹ƒ varassÅ«â€™

tattha __vana_nti rajjaá¹ƒ pahÄ• ya imaá¹ƒ vanaá¹ƒ paviá¹-á¹-ho.

atha naá¹ƒ mahÄ• satto ``tvaá¹ƒ `manussamaá¹ƒsassa piyatarattÄ• tato viramituá¹ƒ na sal
yo hi piyaá¹ƒ nissÄ• ya pÄ• paá¹ƒ karoti, ayaá¹ƒ bÄ• loâ€™â€™ ti vatvÄ• gÄ• thamÄ• ha -

461__._ á¹• 21 ``na \Ne V 492/ ve `piyaá¹ƒ meâ€™ ti janinda tÄ• diso, attaá¹ƒ niraá¹ƒkacca

attÄ• va seyyo paramÄ• ca seyyo, labbhÄ• piyÄ• ocitatthena pacchÄ• â€™â€™ ti ||

tattha \Be V 540/ __tÄ• diso_ti janinda tÄ• diso yuvÄ• abhirÅ«po mahÄ• yaso ``idaá¹ƒ nÄ•
piyavatthulobhena tattha attÄ• naá¹ƒ niraá¹ƒkatvÄ• sabbasugatÄ«hi ceva sukhavisesehi ca
pÄ• tetvÄ• na ve piyÄ• ni sevati. __paramÄ• ca seyyo_ti purisassa hi paramÄ• piyavatthu
kiá¹ƒkÄ• raá¹‡Ä• ? __labbhÄ• piyÄ• _ti, piyÄ• nÄ• ma visayavasena ceva puÃ±Ã±ena ca
diá¹-á¹-hadhamme ceva parattha ca devamanussasampattiá¹ƒ patvÄ• sakkÄ• laddhuá¹ƒ.

evaá¹ƒ vutte porisÄ• do bhayappatto hutvÄ• ``ahaá¹ƒ sutasomena gahitaá¹ƒ varaá¹ƒ vissa
manussamaá¹ƒsato viramitumpi \Ee V 499/ na sakkomi, kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™
gÄ• thamÄ• ha ---

462__._ á¹• 21 ``piyaá¹ƒ me mÄ• nusaá¹ƒ maá¹ƒsaá¹ƒ, sutasoma vijÄ• nahi.

namhi sakkÄ• nivÄ• retuá¹ƒ, aÃ±Ã±aá¹ƒ varaá¹ƒ samma varassÅ«â€™â€™ ti ||

tattha __vijÄ• nahÄ«_ti tvampi jÄ• nÄ• hi.

tato bodhisatto Ä• ha ---

463__._ á¹• 21 ``yo ve `piyaá¹ƒ meâ€™ ti piyÄ• nurakkhÄ«, attaá¹ƒ niraá¹ƒkacca piyÄ• ni s

soá¹‡á¸• ova pitvÄ• visamissapÄ• naá¹ƒ, teneva so hoti dukkhÄ« parattha ||

464__._ á¹• 21 ``yo cÄ«dha saá¹…khÄ• ya piyÄ• ni hitvÄ• , kicchenapi sevati ariyadhamme

dukkhitova pitvÄ• na yathosadhÄ• ni, teneva so hoti sukhÄ« paratthÄ• â€™â€™ ti ||

tattha __yo ve_ti, samma porisÄ• da, yo puriso ``idaá¹ƒ me piyaâ€™â€™ nti pÄ• pakiriyÄ• niraá¹ƒkatvÄ• piyÄ• ni vatthÅ«ni sevati, so surÄ• pemena visamissaá¹ƒ suraá¹ƒ pitvÄ• soá tena pÄ• pakammena parattha nirayÄ• dÄ«su dukkhÄ« hoti. __saá¹…khÄ• yÄ• _ti jÄ• nitvÄ hitvÄ• _ti adhammapaá¹-isaá¹ƒyuttÄ• ni piyÄ• ni chaá¸• á¸• etvÄ• .

evaá¹ƒ \Be V 541/ vutte porisÄ• do kalÅ«naá¹ƒ paridevanto gÄ• thamÄ• ha ---

465__._ á¹• 21 ``ohÄ• yahaá¹ƒ pitaraá¹ƒ mÄ• taraÃ±ca, manÄ• piye kÄ• maguá¹‡e ca paÃ±

etassa hetumhi vanaá¹ƒ paviá¹-á¹-ho, taá¹ƒ te varaá¹ƒ kinti mahaá¹ƒ dadÄ• mÄ«â€™â€™ t

tattha __etassÄ• _ti manussamaá¹ƒsassa. __kinti maha_nti kinti katvÄ• ahaá¹ƒ taá¹ƒ vara

tato mahÄ• satto imaá¹ƒ gÄ• thamÄ• ha ---

466__._ á¹• 21 ``na paá¹‡á¸• itÄ• diguá¹‡amÄ• hu vÄ• kyaá¹ƒ, saccappaá¹-iÃ±Ã±Ä• va bh

`varassu \Ee V 500/ sammaâ€™ iti maá¹ƒ avoca, iccabravÄ« tvaá¹ƒ na hi te sametÄ«â€™â

tattha __diguá¹‡a_nti, samma porisÄ• da, paá¹‡á¸• itÄ• nÄ• ma ekaá¹ƒ vatvÄ• puna taá¹ƒ dutiyaá¹ƒ vacanaá¹ƒ na kathenti. __iti maá¹ƒ avocÄ• _ti, ``samma sutasoma varassu varaâ€ abhÄ• sasi. __iccabravÄ«_ti tasmÄ• yaá¹ƒ tvaá¹ƒ iti abravi, taá¹ƒ te idÄ• ni na sameti.

so puna rodanto eva gÄ• thamÄ• ha ---

467__._ á¹• 21 ``apuÃ±Ã±alÄ• bhaá¹ƒ ayasaá¹ƒ akittiá¹ƒ, pÄ• paá¹ƒ bahuá¹ƒ duccaritaá¹ƒ k

manussamaá¹ƒsassa kate upÄ• gÄ• , taá¹ƒ te varaá¹ƒ kinti mahaá¹ƒ dadeyyaâ€™â€™ nti |

tattha __pÄ• pa_nti kammapathaá¹ƒ appattaá¹ƒ. __duccarita_nti kammapathappattaá¹ƒ. __ __manussamaá¹ƒsassa kate_ti manussamaá¹ƒsassa hetu. __upÄ• gÄ• _ti upagatomhi. __t kathÄ• haá¹ƒ varaá¹ƒ demi, mÄ• maá¹ƒ vÄ• rayi, anukampaá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ mayi karo gaá¹‡hÄ• hÄ«ti Ä• ha.

atha \Be V 542/ mahÄ• satto Ä• ha ---

468__._ á¹• 21 ``na \Ne V 494/ taá¹ƒ varaá¹ƒ arahati jantu dÄ• tuá¹ƒ, yaá¹ƒ vÄ• pi datvÄ• n

varassu samma avikampamÄ• no, pÄ• á¹‡aá¹ƒ cajitvÄ• napi dassamevÄ• â€™â€™ ti ||

evaá¹ƒ tena paá¹-hamaá¹ƒ vuttagÄ• thaá¹ƒ Ä• haritvÄ• dassetvÄ• varadÄ• ne ussÄ• hent

469__._ á¹• 21 ``pÄ• á¹‡aá¹ƒ cajanti santo nÄ• pi dhammaá¹ƒ, saccappaá¹-iÃ±Ã±Ä• va bha

datvÄ• varaá¹ƒ khippamavÄ• karohi, etena sampajja surÄ• jaseá¹-á¹-ha ||

470__._ á¹• 21 ``caje dhanaá¹ƒ aá¹…gavarassa hetu, aá¹…gaá¹ƒ caje jÄ«vitaá¹ƒ rakkhamÄ

aá¹…gaá¹ƒ \Ee V 501/ dhanaá¹ƒ jÄ«vitaÃ±cÄ• pi sabbaá¹ƒ, caje naro dhammamanussaran

tattha __pÄ• á¹‡a_nti jÄ«vitaá¹ƒ. santo nÄ• ma api jÄ«vitaá¹ƒ cajanti, na dhammaá¹ƒ. __kh
idha khippaá¹ƒ mayhaá¹ƒ dehÄ«ti attho. __etenÄ• _ti etena dhammena ceva saccena ca sa
hohi. __surÄ• jaseá¹-á¹-hÄ• _ti taá¹ƒ paggaá¹‡hanto Ä• lapati. __caje dhana_nti, samma po
puriso hatthapÄ• dÄ• dimhi aá¹…ge chijjamÄ• ne tassa rakkhaá¹‡atthÄ• ya bahumpi dhana
__dhammamanussaranto_ti aá¹…gadhanajÄ«vitÄ• ni pariccajantopi ``sataá¹ƒ dhammaá¹ƒ r
evaá¹ƒ dhammaá¹ƒ anussaranto.

evaá¹ƒ mahÄ• satto imehi kÄ• raá¹‡ehi taá¹ƒ sacce patiá¹-á¹-hÄ• petvÄ• idÄ• ni attano gu
gÄ• thamÄ• ha ---

471__._ á¹• 21 ``yasmÄ• hi dhammaá¹ƒ puriso vijaÃ±Ã±Ä• , ye cassa kaá¹…khaá¹ƒ vinaya

taá¹ƒ hissa dÄ«paÃ±ca parÄ• yaá¹‡aÃ±ca, na tena mittiá¹ƒ jirayetha paÃ±Ã±oâ€™â€™ ti ||

tattha \Be V 543/ __yasmÄ• _ti yamhÄ• purisÄ• . __dhamma_nti kusalÄ• kusalajotakaá¹ƒ
__vijaÃ±Ã±Ä• _ti vijÄ• neyya. __taá¹ƒ hissÄ• _ti taá¹ƒ Ä• cariyakulaá¹ƒ etassa puggalassa
patiá¹-á¹-hÄ• naá¹-á¹-hena __dÄ«paá¹ƒ, _ uppanne bhaye gantabbaá¹-á¹-hÄ• naá¹-á¹-hena
mitti_nti tena Ä• cariyapuggalena saha so paá¹‡á¸• ito kenacipi kÄ• raá¹‡ena mittiá¹ƒ na jÄ«
vinÄ• seyya.

evaÃ±ca pana vatvÄ• , ``samma porisÄ• da, guá¹‡avantassa Ä• cariyassa vacanaá¹ƒ nÄ•
vaá¹-á¹-ati, ahaÃ±ca taruá¹‡akÄ• lepi tava piá¹-á¹-hiÄ• cariyo hutvÄ• bahuá¹ƒ sikkhaá¹ƒ sik
buddhalÄ«lÄ• ya satÄ• rahÄ• gÄ• thÄ• te kathesiá¹ƒ, tena me vacanaá¹ƒ kÄ• tuá¹ƒ arahas
sutvÄ• porisÄ• do ``ayaá¹ƒ sutasomo mayhaá¹ƒ Ä• cariyo ceva paá¹‡á¸• ito ca, varo cassa
kÄ• tuá¹ƒ, ekasmiá¹ƒ attabhÄ• ve maraá¹‡aá¹ƒ nÄ• ma dhuvaá¹ƒ, manussamaá¹ƒsaá¹ƒ na
varaâ€™â€™ nti assudhÄ• rÄ• hi pavattamÄ• nÄ• hi uá¹-á¹-hÄ• ya sutasomanarindassa pÄ

dadamÄ• no imaá¹ƒ gÄ• thamÄ• ha ---

472__._ á¹• 21 ``addhÄ• \Ee V 502/ hi so bhakkho mama manÄ• po, etassa hetumhi vanaá

sace ca maá¹ƒ yÄ• casi etamatthaá¹ƒ, etampi te samma varaá¹ƒ dadÄ• mÄ«â€™â€™ ti ||

atha naá¹ƒ mahÄ• satto evamÄ• ha --- ``samma, sÄ«le á¹-hitassa maraá¹‡ampi varaá¹ƒ, ga
tayÄ• dinnaá¹ƒ varaá¹ƒ, ajja paá¹-á¹-hÄ• ya ariyapathe patiá¹-á¹-hitosi, evaá¹ƒ santepi taá¹
mayi sineho atthi, paÃ±ca sÄ«lÄ• ni gaá¹‡ha, mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu, samma
``gaá¹‡ha mahÄ• rÄ• jÄ• â€™â€™ ti. so mahÄ• sattaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ•
mahÄ• sattopi naá¹ƒ paÃ±casÄ«lesu patiá¹-á¹-hÄ• pesi. tasmiá¹ƒ khaá¹‡e tattha sannipatitÄ
mahÄ• satte pÄ«tiá¹ƒ janetvÄ• ``avÄ«cito yÄ• va bhavaggÄ• aÃ±Ã±o porisÄ• daá¹ƒ manu
samattho nÄ• ma natthi, aho sutasomena dukkarataraá¹ƒ kataâ€™â€™ nti mahantena sadd
sÄ• dhukÄ• raá¹ƒ adaá¹ƒsu. tesaá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ• rÄ• jikÄ• ti evaá¹ƒ yÄ•
ekakolÄ• halaá¹ƒ ahosi. rukkhe laggitarÄ• jÄ• nopi taá¹ƒ devatÄ• naá¹ƒ sÄ• dhukÄ• rasadd
rukkhadevatÄ• pi sakavimÄ• ne á¹-hitÄ• va sÄ• dhukÄ• ramadÄ• si. iti devatÄ• naá¹ƒ sadd
dissati. devatÄ• naá¹ƒ sÄ• dhukÄ• rasaddaá¹ƒ sutvÄ• rÄ• jÄ• no cintayiá¹ƒsu --- ``sutasom
jÄ«vitaá¹ƒ laddhaá¹ƒ, dukkaraá¹ƒ kataá¹ƒ sutasomena porisÄ• daá¹ƒ damentenÄ• â€™â€™
kariá¹ƒsu. porisÄ• do mahÄ• sattassa pÄ• de vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha na
``samma, khattiye mocehÄ«â€™â€™ ti Ä• ha. so cintesi ``ahaá¹ƒ etesaá¹ƒ paccÄ• mitto, et
`gaá¹‡hatha no paccÄ• mittaâ€™ nti maá¹ƒ hiá¹ƒseyyuá¹ƒ, mayÄ• jÄ«vitaá¹ƒ cajantenapi n
santikÄ• gahitaá¹ƒ sÄ«laá¹ƒ bhindituá¹ƒ, iminÄ• saddhiyeva gantvÄ• mocessÄ• mi, evaá¹
bhavissatÄ«â€™â€™ ti. atha bodhisattaá¹ƒ vanditvÄ• , ``sutasoma, ubhopi gantvÄ• khattiy
vatvÄ• gÄ• thamÄ• ha ---

473__._ á¹• 21 ``satthÄ• \Ne V 496/ \Ee V 503/ ca me hosi sakhÄ• ca mesi, vacanampi te

tuvampi me samma karohi vÄ• kyaá¹ƒ, ubhopi gantvÄ• na pamocayÄ• mÄ• â€™â€™ ti ||

tattha __satthÄ• _ti saggamaggassa desitattÄ• satthÄ• ca, taruá¹‡akÄ• lato paá¹-á¹-hÄ• y

atha naá¹ƒ bodhisatto Ä• ha ---

474__._ á¹• 21 ``satthÄ• ca te homi sakhÄ• ca tyamhi, vacanampi me samma tuvaá¹ƒ akÄ

ahampi te samma karomi vÄ• kyaá¹ƒ, ubhopi gantvÄ• na pamocayÄ• mÄ• â€™â€™ ti ||

evaá¹ƒ vatvÄ• te upasaá¹…kamitvÄ• Ä• ha ---

475__._ á¹• 21 ``kammÄ• sapÄ• dena viheá¹-hitattha, talÄ• vutÄ• assumukhÄ• rudantÄ• .

na jÄ• tu dubbhetha imassa raÃ±Ã±o, saccappaá¹-iÃ±Ã±aá¹ƒ me paá¹-issuá¹‡Ä• thÄ• â€™

tattha \Be V 545/ kammÄ• sapÄ• denÄ• ti idaá¹ƒ mahÄ• satto ``ubhopi gantvÄ• na pamoca
sampaá¹-icchitvÄ• ``khattiyÄ• nÄ• ma mÄ• nathaddhÄ• honti, muttamattÄ• va `iminÄ• ma
porisÄ• daá¹ƒ potheyyumpi haneyyumpi, na kho panesa tesu dubbhissati, ahaá¹ƒ ekakova g
tÄ• va nesaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• tattha gantvÄ• te hatthatale Ä• vuni
bhÅ«miá¹ƒ phusamÄ• nÄ• hi rukkhasÄ• khÄ• su olaggite vÄ• tappaharaá¹‡akÄ• le nÄ• gad
olaggitakuraá¹‡á¸• akadÄ• mÄ• ni viya samparivattante addasa. tepi taá¹ƒ disvÄ• ``idÄ• nin
ti ekappahÄ• reneva mahÄ• viravaá¹ƒ raviá¹ƒsu. atha ne mahÄ• satto ``mÄ• bhÄ• yitthÄ• â
porisÄ• do damito, tumhÄ• kaá¹ƒ abhayaá¹ƒ gahitaá¹ƒ, tumhe pana me vacanaá¹ƒ karothÄ•
tattha __na jÄ• tÅ«_ti ekaá¹ƒseneva na dubbhetha.

te Ä• haá¹ƒsu ---

476__._ á¹• 21 ``kammÄ• sapÄ• dena viheá¹-hitamhÄ• , talÄ• vutÄ• assumukhÄ• rudantÄ

na jÄ• tu dubbhema imassa raÃ±Ã±o, saccappaá¹-iÃ±Ã±aá¹ƒ te paá¹-issuá¹‡Ä• mÄ• â€™â

tattha \Ne V 497/ \Ee V 504/ __paá¹-issuá¹‡Ä• mÄ• _ti ``evaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adhivÄ• se
apica kho pana mayaá¹ƒ kilantÄ• kathetuá¹ƒ na sakkoma, tumhe sabbasattÄ• naá¹ƒ saraá¹
mayaá¹ƒ vo vacanaá¹ƒ sutvÄ• paá¹-iÃ±Ã±aá¹ƒ dassÄ• mÄ• â€™â€™ ti.

atha ne bodhisatto ``tena hi paá¹-iÃ±Ã±aá¹ƒ dethÄ• â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

477__._ á¹• 04 ``yathÄ• pitÄ• vÄ• atha vÄ• pi mÄ• tÄ• , anukampakÄ• atthakÄ• mÄ• pa

evameva vo hotu ayaÃ±ca rÄ• jÄ• , tumhe ca vo hotha yatheva puttÄ• â€™â€™ ti ||

atha \Be V 546/ naá¹ƒ tepi sampaá¹-icchamÄ• nÄ• imaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

478__._ á¹• 21 ``yathÄ• pitÄ• vÄ• atha vÄ• pi mÄ• tÄ• , anukampakÄ• atthakÄ• mÄ• pa

evameva no hotu ayaÃ±ca rÄ• jÄ• , mayampi hessÄ• ma yatheva puttÄ• â€™â€™ ti ||

tattha __tumhe ca vo_ti __vo_-kÄ• ro nipÄ• tamattaá¹ƒ.

iti mahÄ• satto tesaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• porisÄ• daá¹ƒ pakkositvÄ• ``ehi, samma
ti Ä• ha. so khaggaá¹ƒ gahetvÄ• ekassa raÃ±Ã±o bandhanaá¹ƒ chindi. rÄ• jÄ• sattÄ• haá¹
saha bandhanachedÄ• mucchito bhÅ«miyaá¹ƒ pati. taá¹ƒ disvÄ• mahÄ• satto kÄ• ruÃ±Ã±
porisÄ• da, mÄ• evaá¹ƒ chindÄ«â€™â€™ ti ekaá¹ƒ rÄ• jÄ• naá¹ƒ ubhohi hatthehi daá¸·haá
``idÄ• ni bandhanaá¹ƒ chindÄ• hÄ«â€™â€™ ti Ä• ha. porisÄ• do khaggena chindi. mahÄ• s
ure nipajjÄ• petvÄ• orasaputtaá¹ƒ viya muducittena otÄ• retvÄ• bhÅ«miyaá¹ƒ nipajjÄ• pesi
bhÅ«miyaá¹ƒ nipajjÄ• petvÄ• vaá¹‡e dhovitvÄ• dÄ• rakÄ• naá¹ƒ kaá¹‡á¹‡ato suttakaá¹ƒ vi
nikkaá¸• á¸• hitvÄ• pubbalohitaá¹ƒ dhovitvÄ• vaá¹‡e niddose katvÄ• , ``samma porisÄ• da
pÄ• sÄ• á¹‡e ghaá¹ƒsitvÄ• Ä• harÄ• â€™â€™ ti Ä• harÄ• petvÄ• saccakiriyaá¹ƒ katvÄ• t
taá¹…khaá¹‡aÃ±Ã±eva vaá¹‡o phÄ• sukaá¹ƒ ahosi. porisÄ• do taá¹‡á¸• ulaá¹ƒ gahetvÄ• ta
ubho janÄ• parosataá¹ƒ khattiye pÄ• yesuá¹ƒ. iti te sabbeva santappitÄ• , sÅ«riyo atthaá¹…
ca majjhanhike ca sÄ• yaÃ±ca taralameva pÄ• yetvÄ• tatiyadivase sasitthakayÄ• guá¹ƒ pÄ
arogÄ• ahesuá¹ƒ.

atha \Ne V 498/ ne mahÄ• satto ``gantuá¹ƒ sakkhissathÄ• â€™â€™ ti pucchitvÄ• ``gacchÄ
samma porisÄ• da, sakaá¹ƒ raá¹-á¹-haá¹ƒ gacchÄ• mÄ• â€™â€™ ti Ä• ha. so rodamÄ• no
samma, rÄ• jÄ• no gahetvÄ• gaccha, ahaá¹ƒ idheva vanamÅ«laphalÄ• ni khÄ• danto vasis
idha kiá¹ƒ karissasi, ramaá¹‡Ä«yaá¹ƒ te raá¹-á¹-haá¹ƒ, bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• reh
kiá¹ƒ kathesi, na sakkÄ• mayÄ• tattha gantuá¹ƒ, sakalanagaravÄ• sino hi \Be V 547/ me v
mayhaá¹ƒ mÄ• tÄ• khÄ• ditÄ• , mayhaá¹ƒ pitÄ• , mayhaá¹ƒ bhÄ• tÄ• â€™ ti maá¹ƒ paribhÄ
coraâ€™ nti ekekadaá¹‡á¸• ena vÄ• ekekaleá¸• á¸• unÄ• vÄ• maá¹ƒ jÄ«vitÄ• voropessan
santike sÄ«lesu patiá¹-á¹-hito, jÄ«vitahetupi na sakkÄ• mayÄ• paraá¹ƒ mÄ• retuá¹ƒ, tasmÄ
ahaá¹ƒ manussamaá¹ƒsato viratattÄ• kittakaá¹ƒ jÄ«vissÄ• mi, idÄ• ni mama tumhÄ• kaá¹ƒ
roditvÄ• ``gacchatha tumheâ€™â€™ ti Ä• ha. atha mahÄ• satto tassa piá¹-á¹-hiá¹ƒ parimaj
porisÄ• da, mÄ• cintayi, sutasomo nÄ• mÄ• haá¹ƒ, mayÄ• tÄ• diso kakkhaá¸·o pharuso vi
kiá¹ƒ vattabbaá¹ƒ atthi, ahaá¹ƒ taá¹ƒ tattha patiá¹-á¹-hÄ• pessÄ• mi, asakkonto attano rajjaá
bhinditvÄ• dassÄ• mÄ«â€™â€™ ti vatvÄ• ``tumhÄ• kampi nagare mama verino atthiyevÄ•
vacanaá¹ƒ karontena dukkaraá¹ƒ kataá¹ƒ, yena kenaci upÄ• yena porÄ• á¹‡akayase patiá¹-
mayÄ• â€™â€™ ti cintetvÄ• tassa palobhanatthÄ• ya nagarasampattiá¹ƒ vaá¹‡á¹‡ento Ä•

479__._ á¹• 21 ``catuppadaá¹ƒ sakuá¹‡aÃ±cÄ• pi maá¹ƒsaá¹ƒ, sÅ«dehi randhaá¹ƒ sukataá

sudhaá¹ƒva indo paribhuÃ±jiyÄ• na, hitvÄ• katheko ramasÄ« araÃ±Ã±e ||

480__._ á¹• 21 ``tÄ• \Ee V 506/ khattiyÄ• vellivilÄ• kamajjhÄ• , alaá¹…katÄ• samparivÄ• n

indaá¹ƒva devesu pamodayiá¹ƒsu, hitvÄ• katheko ramasÄ« araÃ±Ã±e ||

481__._ á¹• 21 ``tambÅ«padhÄ• ne bahugoá¹‡akamhi, subhamhi sabbassayanamhi saá¹…

seyyassa majjhamhi sukhaá¹ƒ sayitvÄ•

hitvÄ• katheko ramasÄ« araÃ±Ã±e ||

482__._ á¹• 21 ``pÄ• á¹‡issaraá¹ƒ kumbhathÅ«á¹‡aá¹ƒ nisÄ«the, athopi ve nippurisampi tÅ«

bahuá¹ƒ sugÄ«taÃ±ca suvÄ• ditaÃ±ca, hitvÄ• katheko ramasÄ« araÃ±Ã±e ||

483__._ á¹• 21 ``uyyÄ• nasampannaá¹ƒ \Be V 548/ pahÅ«tamÄ• lyaá¹ƒ, migÄ• jinÅ«petaá¹ƒ

hayehi nÄ• gehi rathehupetaá¹ƒ, hitvÄ• katheko ramasÄ« araÃ±Ã±eâ€™â€™ ti ||

tattha \Ne V 499/ __sukata_nti nÄ• nappakÄ• rehi suá¹-á¹-hu kataá¹ƒ. __suniá¹-á¹-hita_nti nÄ• nÄ• sambhÄ• rayojanena suá¹-á¹-hu niá¹-á¹-hitaá¹ƒ. __katheko_ti kathaá¹ƒ eko. __ram khÄ• danto kathaá¹ƒ ramissasi, ``ehi, mahÄ• rÄ• ja, gamissÄ• mÄ• â€™â€™ ti. __vellivilÄ• __vellÄ«_ti rÄ• si, __vilÄ• kamajjhÄ• _ti vilaggamajjhÄ• . uttattaghanasuvaá¹‡á¹‡arÄ• sipab tanudÄ«ghamajjhÄ• cÄ• ti dasseti. __devesÅ«_ti devalokesu accharÄ• indaá¹ƒ viya ramaá pubbe taá¹ƒ pamodayiá¹ƒsu, tÄ• hitvÄ• idha kiá¹ƒ karissasi, ``ehi, samma, gacchÄ• mÄ• â __tambÅ«padhÄ• ne_ti rattÅ«padhÄ• ne. __sabbassayanamhÄ«_ti sabbattharaá¹‡atthate s anekabhÅ«mike dassetvÄ• addharattaaá¹…gayutte tattha tvaá¹ƒ pubbe sayÄ«ti attho. __su sayanassa majjhamhi sukhaá¹ƒ sayitvÄ• na idÄ• ni kathaá¹ƒ araÃ±Ã±e ramissasi, ``ehi gac __nisÄ«the_ti rattibhÄ• ge. __hitvÄ• _ti evarÅ«paá¹ƒ sampattiá¹ƒ chaá¸• á¸• etvÄ• . __uyyÄ pahÅ«tamÄ• lya_nti, mahÄ• rÄ• ja, tava uyyÄ• nasampannaá¹ƒ nÄ• nÄ• vidhapupphaá¹ƒ. _ suramma_nti \Ee V 507/ taá¹ƒ uyyÄ• naá¹ƒ migÄ• jinaá¹ƒ nÄ• ma nÄ• mena, tena upetaá¹ƒ rammaá¹ƒ. __hitvÄ• _ti evarÅ«paá¹ƒ manoramaá¹ƒ nagaraá¹ƒ chaá¸• á¸• etvÄ• .

iti mahÄ• satto ``appeva nÄ• mesa pubbe upabhuttaparibhogarasaá¹ƒ saritvÄ• gantukÄ• m paá¹-hamaá¹ƒ bhojanena palobhesi, dutiyaá¹ƒ kilesena, tatiyaá¹ƒ sayanena, catutthaá¹ƒ na paÃ±camaá¹ƒ uyyÄ• nena ceva nagarena cÄ• ti imehi ettakehi palobhetvÄ• ``ehi, mahÄ• rÄ gantvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• pacchÄ• sakaraá¹-á¹-haá¹ƒ gamissÄ• m na labhissasi, upaá¸• á¸• harajjaá¹ƒ te dassÄ• mi, kiá¹ƒ te araÃ±Ã±avÄ• sena, mama vacan Ä• ha. so tassa vacanaá¹ƒ sutvÄ• gantukÄ• mo hutvÄ• ``sutasomo mayhaá¹ƒ atthakÄ• mo maá¹ƒ kalyÄ• á¹‡e patiá¹-á¹-hÄ• petvÄ• `idÄ• ni porÄ• á¹‡akayaseva patiá¹-á¹-hÄ• pessÄ• sakkhissati cesa patiá¹-á¹-hÄ• petuá¹ƒ, iminÄ• saddhiá¹ƒyeva gantuá¹ƒ vaá¹-á¹-ati, kiá¹ƒ m araÃ±Ã±avÄ• senÄ• â€™â€™ ti cintetvÄ• \Be V 549/ tuá¹-á¹-hacitto tassa guá¹‡aá¹ƒ nissÄ

kathetukÄ• mo ``samma, sutasoma, kalyÄ• á¹‡amittasaá¹ƒsaggato sÄ• dhutaraá¹ƒ, pÄ• par
pÄ• pataraá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vatvÄ• Ä• ha ---

484__._ á¹• 21 ``kÄ• á¸·apakkhe yathÄ• cando, hÄ• yateva suve suve.

kÄ• á¸·apakkhÅ«pamo rÄ• ja, asataá¹ƒ hoti samÄ• gamo ||

485__._ á¹• 21 ``yathÄ• haá¹ƒ rasakamÄ• gamma, sÅ«daá¹ƒ kÄ• purisÄ• dhamaá¹ƒ.

akÄ• siá¹ƒ pÄ• pakaá¹ƒ kammaá¹ƒ, yena gacchÄ• mi duggatiá¹ƒ ||

486__._ á¹• 21 ``sukkapakkhe \Ne V 500/ yathÄ• cando, vaá¸• á¸• hateva suve suve.

sukkapakkhÅ«pamo rÄ• ja, sataá¹ƒ hoti samÄ• gamo ||

487__._ á¹• 21 ``yathÄ• haá¹ƒ tuvamÄ• gamma, sutasoma vijÄ• nahi.

kÄ• hÄ• mi kusalaá¹ƒ kammaá¹ƒ, yena gacchÄ• mi suggatiá¹ƒ ||

488__._ á¹• 21 ``thale yathÄ• vÄ• ri janinda vuá¹-á¹-haá¹ƒ, anaddhaneyyaá¹ƒ na ciraá¹-á¹-h

evampi \Ee V 508/ hoti asataá¹ƒ samÄ• gamo, anaddhaneyyo udakaá¹ƒ thaleva ||

489__._ á¹• 21 ``sare yathÄ• vÄ• ri janinda vuá¹-á¹-haá¹ƒ, ciraá¹-á¹-hitÄ«kaá¹ƒ naravÄ«ras

evampi ve hoti sataá¹ƒ samÄ• gamo, ciraá¹-á¹-hitÄ«ko udakaá¹ƒ sareva ||

490__._ á¹• 21 ``abyÄ• yiko hoti sataá¹ƒ samÄ• gamo, yÄ• vampi tiá¹-á¹-heyya tatheva hoti

khippaÃ±hi veti asataá¹ƒ samÄ• gamo, tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€

 tattha __suve suve_ti divase divase. __anaddhaneyya_nti na addhÄ• nakkhamaá¹ƒ. __sare
__naravÄ«raseá¹-á¹-hÄ• _ti naresu vÄ«riyena seá¹-á¹-ha. __udakaá¹ƒ sarevÄ• _ti samudde
__abyÄ• yiko_ti avigacchanako. __yÄ• vampi_ \Be V 550/ __tiá¹-á¹-heyyÄ• _ti yattakaá¹ƒ kÄ
tiá¹-á¹-heyya, tattakaá¹ƒ kÄ• laá¹ƒ tatheva hoti, na jÄ«rati sappurisehi mittabhÄ• voti.

 iti porisÄ• do sattahi gÄ• thÄ• hi mahÄ• sattasseva vaá¹‡á¹‡aá¹ƒ kathesi. mahÄ• sattopi po
rÄ• jÄ• no gahetvÄ• attano paccantagÄ• maá¹ƒ agamÄ• si. paccantagÄ• mavÄ• sino mahÄ

gantvÄ• amaccÄ• naá¹ƒ Ä• cikkhiá¹ƒsu. amaccÄ• balakÄ• yaá¹ƒ Ä• dÄ• ya gantvÄ• pariv
parivÄ• rena bÄ• rÄ• á¹‡asirajjaá¹ƒ agamÄ• si. antarÄ• magge janapadavÄ• sino bodhisatta
datvÄ• anugacchiá¹ƒsu, mahanto parivÄ• ro ahosi, tena saddhiá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ pÄ• p
putto rÄ• jÄ• hoti, senÄ• pati kÄ• á¸·ahatthiyeva. nÄ• garÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu --- ``n
porisÄ• daá¹ƒ dametvÄ• Ä• dÄ• ya idhÄ• gacchati, nagaramassa pavisituá¹ƒ na dassÄ• mA
nagaradvÄ• rÄ• ni pidahitvÄ• Ä• vudhahatthÄ• aá¹-á¹-haá¹ƒsu. mahÄ• satto dvÄ• rÄ• naá
porisÄ• daÃ±ca parosataÃ±ca rÄ• jÄ• no ohÄ• ya katipayehi amaccehi saddhiá¹ƒ Ä• gantvÄ
dvÄ• raá¹ƒ vivarathÄ• â€™â€™ ti Ä• ha. purisÄ• gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. so ``khip
vivarathÄ• â€™â€™ ti vivarÄ• pesi. mahÄ• satto nagaraá¹ƒ pÄ• visi. rÄ• jÄ• ca kÄ• á¸·aha
\Ee V 509/ katvÄ• Ä• dÄ• ya pÄ• sÄ• daá¹ƒ Ä• ropayiá¹ƒsu.

so rÄ• japallaá¹…ke nisÄ«ditvÄ• porisÄ• dassa aggamahesiá¹ƒ sesÄ• macce ca pakkosÄ•
--- ``kÄ• á¸·ahatthi, kasmÄ• raÃ±Ã±o nagaraá¹ƒ pavisituá¹ƒ na dethÄ• â€™â€™ ti? ``so raj
nagare bahÅ« manusse khÄ• di, khattiyehi akattabbaá¹ƒ kari, sakalajambudÄ«paá¹ƒ chidda
pÄ• padhammo, tena kÄ• raá¹‡enÄ• â€™â€™ ti. ``idÄ• ni `so evarÅ«paá¹ƒ karissatÄ«â€™
taá¹ƒ dametvÄ• sÄ«lesu patiá¹-á¹-hÄ• pesiá¹ƒ, jÄ«vitahetupi kaÃ±ci na viheá¹-hessati, nattl
evaá¹ƒ mÄ• karittha, puttehi nÄ• ma mÄ• tÄ• pitaro paá¹-ijaggitabbÄ• , mÄ• tÄ• pituposakÄ
itare nirayaâ€™â€™ nti evaá¹ƒ so nicÄ• sane nisinnassa puttarÄ• jassa ovÄ• daá¹ƒ datvÄ•
raÃ±Ã±o sahÄ• yo ceva sevako ca, raÃ±Ã±Ä• pi mahante issariye patiá¹-á¹-hÄ• pito, tayÄ•
carituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti senÄ• patimpi anusÄ• sitvÄ• , ``devi, tvampi kulagehÄ• Ä
aggamahesiá¹-á¹-hÄ• naá¹ƒ patvÄ• puttadhÄ«tÄ• hi vaá¸• á¸• hippattÄ• , tayÄ• pi tassa att
vaá¹-á¹-atÄ«â€™â€™ ti deviyÄ• pi ovÄ• daá¹ƒ datvÄ• tamevatthaá¹ƒ matthakaá¹ƒ pÄ• pet
gÄ• thÄ• Ä• ha ---

491__._ á¹• 21 ``na so rÄ• jÄ• yo ajeyyaá¹ƒ jinÄ• ti, na so sakhÄ• yo sakhÄ• raá¹ƒ jinÄ• ti.

na sÄ• bhariyÄ• yÄ• patino na vibheti, na te puttÄ• ye na bharanti jiá¹‡á¹‡aá¹ƒ ||

492__._ á¹• 21 ``na sÄ• sabhÄ• yattha na santi santo, na te santo ye na bhaá¹‡anti dhamm

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, dhammaá¹ƒ bhaá¹‡antÄ• va bhavanti santo ||

493__._ á¹• 21 ``nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaá¹ƒ.

bhÄ• samÄ• naÃ±ca jÄ• nanti, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

494__._ á¹• 21 ``bhÄ• saye jotaye dhammaá¹ƒ, paggaá¹‡he isinaá¹ƒ dhajaá¹ƒ.

subhÄ• sitaddhajÄ• isayo, dhammo hi isinaá¹ƒ dhajoâ€™â€™ ti ||

tattha \Ee V 510/ __ajeyya_nti ajeyyÄ• nÄ• ma mÄ• tÄ• pitaro, te jinanto rÄ• jÄ• nÄ• ma r
santakaá¹ƒ rajjaá¹ƒ labhitvÄ• tassa paá¹-isattu hosi, akiccakÄ• rÄ« nÄ• ma bhavissasi \Ne
jinÄ• tÄ«_ti kÅ«á¹-aá¸• á¸• ena jinÄ• ti. sace tvaá¹ƒ, kÄ• á¸·ahatthi, raÃ±Ã±Ä• saddhiá¹ƒ mi
pÅ«resi, adhammaá¹-á¹-ho hutvÄ• niraye nibbattissasi. __na vibhetÄ«_ti na bhÄ• yati. sace
bhÄ• yasi, bhariyÄ• dhamme á¹-hitÄ• nÄ• ma na hosi, akiccakÄ• rÄ« nÄ• ma bhavissasi. _
tasmiÃ±hi kÄ• le abharantÄ• puttÄ• puttÄ• nÄ• ma na honti.

__santo_ti paá¹‡á¸• itÄ• . __ye na bhaá¹‡anti dhamma_nti ye pucchitÄ• saccasabhÄ• vaá
paá¹‡á¸• itÄ• nÄ• ma. __dhammaá¹ƒ bhaá¹‡antÄ• vÄ• _ti ete rÄ• gÄ• dayo pahÄ• ya para
sabhÄ• vaá¹ƒ bhaá¹‡antÄ• va paá¹‡á¸• itÄ• nÄ• ma honti. __nÄ• bhÄ• samÄ• na_nti na ab
pada_nti amatamahÄ• nibbÄ• naá¹ƒ desentaá¹ƒ ``paá¹‡á¸• itoâ€™â€™ ti jÄ• nanti, teneva
pasannacitto cattÄ• ro vare datvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hito. __bhÄ• saye_ti \Be V
dhammaá¹ƒ bhÄ• seyya joteyya, buddhÄ• dayo isayo yasmÄ• dhammo etesaá¹ƒ dhajo, tas
subhÄ• sitaá¹ƒ paggaá¹‡hanti, bÄ• lÄ• pana subhÄ• sitaá¹ƒ paggaá¹‡hantÄ• nÄ• ma natth

imassa dhammakathaá¹ƒ sutvÄ• rÄ• jÄ• ca senÄ• pati ca devÄ« ca tuá¹-á¹-hÄ• ``gacchÄ
Ä• nemÄ• â€™â€™ ti vatvÄ• nagare bheriá¹ƒ carÄ• petvÄ• nÄ• gare sannipÄ• tetvÄ• ``tu
dhamme patiá¹-á¹-hito, etha naá¹ƒ Ä• nemÄ• â€™â€™ ti mahÄ• janaá¹ƒ Ä• dÄ• ya mahÄ•
santikaá¹ƒ gantvÄ• vanditvÄ• kappake upaá¹-á¹-hÄ• petvÄ• kappitakesamassuá¹ƒ nhÄ• t
rÄ• jÄ• naá¹ƒ ratanarÄ• simhi á¹-hapetvÄ• abhisiÃ±citvÄ• nagaraá¹ƒ pavesesuá¹ƒ. porisÄ•
parosatÄ• naá¹ƒ khattiyÄ• naá¹ƒ mahÄ• sattassa ca mahÄ• sakkÄ• raá¹ƒ kÄ• resi. ``sutaso
dametvÄ• rajje patiá¹-á¹-hÄ• pitoâ€™â€™ ti sakalajambudÄ«pe mahÄ• kolÄ• halaá¹ƒ udap
indapatthanagaravÄ• sinopi ``rÄ• jÄ• no Ä• gacchatÅ«â€™â€™ ti dÅ«taá¹ƒ pahiá¹‡iá¹ƒsu.
vasitvÄ• , ``samma, gacchÄ• mahaá¹ƒ, tvaá¹ƒ appamatto hohi, nagaradvÄ• resu ca majjhe
kÄ• rehi, dasa rÄ• jadhamme akopetvÄ• agatigamanaá¹ƒ pariharÄ• â€™â€™ ti porisÄ• da
rÄ• jadhÄ• nÄ«hi balakÄ• yo yebhuyyena sannipati \Ee V 511/. so tena balakÄ• yena parivu
nikkhami. porisÄ• dopi nikkhamitvÄ• upaá¸• á¸• hapathÄ• nivatti. mahÄ• satto avÄ• hanÄ•
datvÄ• uyyojesi. tepi rÄ• jÄ• no tena saddhiá¹ƒ sammoditvÄ• mahÄ• sattaá¹ƒ vandanÄ• dA
janapadaá¹ƒ agamiá¹ƒsu.

mahÄ• sattopi nagaraá¹ƒ patvÄ• indapatthanagaravÄ• sÄ«hi devanagaraá¹ƒ viya alaá¹…k
mÄ• tÄ• pitaro vanditvÄ• madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• mahÄ• talaá¹ƒ abhiruhi. so c
cintesi \Ne V 503/ --- ``rukkhadevatÄ• mayhaá¹ƒ bahÅ«pakÄ• rÄ• , balikammalÄ• bhamass
tassa nigrodhassa avidÅ«re mahantaá¹ƒ taá¸·Ä• kaá¹ƒ kÄ• retvÄ• bahÅ«ni kulÄ• ni pesetvA
nivesesi. gÄ• mo mahÄ• ahosi asÄ«timattaÄ• paá¹‡asahassapaá¹-imaá¹‡á¸• ito. tampi rukh
paá¹-á¹-hÄ• ya samatalaá¹ƒ kÄ• retvÄ• parikkhittavedikatoraá¹‡advÄ• rayuttaá¹ƒ akÄ• si, c

kammÄ• sapÄ• dassa damitaá¹-á¹-hÄ• ne nivuá¹-á¹-hattÄ• pana so gÄ• mo kammÄ• sadar
rÄ• jÄ• no mahÄ• sattassa ovÄ• de á¹-hatvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• Ä• yupa

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• ``na, bhikkhave, i
aá¹…gulimÄ• laá¹ƒ damemi, pubbepesa mayÄ• damitoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá
rÄ• jÄ• aá¹…gulimÄ• lo ahosi, kÄ• á¸·ahatthi sÄ• riputto, nandabrÄ• hmaá¹‡o Ä• nando, ru
anuruddho, sesarÄ• jÄ• no buddhaparisÄ• , mÄ• tÄ• pitaro mahÄ• rÄ• jakulÄ• ni, sutasoma
nti.

mahÄ• sutasomajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

jÄ• takuddÄ• naá¹ƒ ---

sumukho pana haá¹ƒsavaro ca mahÄ• , sudhabhojaniko ca paro pavaro.

sakuá¹‡Ä• ladijÄ• dhipativhayano, sutasomavaruttamasavhayanoti ||

asÄ«tinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• taka-aá¹-á¹-hakathÄ•

(chaá¹-á¹-ho bhÄ• go)

22. mahÄ• nipÄ• to

á¹• 03 [538] 1. mÅ«gapakkhajÄ• takavaá¹‡á¹‡anÄ•

__mÄ• _ \Ne VI 1/ \Be VI 1/ \Ee VI 1/ __paá¹‡á¸• iccayaá¹ƒ vibhÄ• vayÄ• _ti idaá¹ƒ satthÄ• mahÄ• bhinikkhamanaá¹ƒ Ä• rabbha kathesi. ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá nekkhammapÄ• ramiá¹ƒ vaá¹‡á¹‡ayantÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nutt kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``bhikkh pÅ«ritapÄ• ramissa rajjaá¹ƒ chaá¸• á¸• etvÄ• mahÄ• bhinikkhamanaá¹ƒ \Ne VI 2/ nÄ• ma a aparipakke Ã±Ä• á¹‡e pÄ• ramiyo pÅ«rentopi rajjaá¹ƒ chaá¸• á¸• etvÄ• nikkhantoyevÄ• â€™ atÄ«taá¹ƒ Ä• hari.

atÄ«te kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asiyaá¹ƒ kÄ• sirÄ• jÄ• nÄ• ma dhammena rajjaá¹ƒ kÄ• itthiyo ahesuá¹ƒ. tÄ• su ekÄ• pi puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• na labhi. nÄ• garÄ• ``amhÄ vaá¹ƒsÄ• nurakkhako ekopi putto natthÄ«â€™â€™ ti rÄ• jaá¹…gaá¹‡e sannipatitvÄ• __kus Ä• gatanayeneva rÄ• jÄ• naá¹ƒ evamÄ• haá¹ƒsu ``deva, puttaá¹ƒ patthethÄ• â€™â€™ ti. rÄ vacanaá¹ƒ sutvÄ• soá¸·asasahassÄ• itthiyo ``tumhe puttaá¹ƒ patthethÄ• â€™â€™ ti Ä• á¹ devatÄ• naá¹ƒ Ä• yÄ• canaupaá¹-á¹-hÄ• nÄ• dÄ«ni katvÄ• patthentiyopi puttaá¹ƒ vÄ• dhÄ aggamahesÄ« panassa maddarÄ• jadhÄ«tÄ• candÄ• devÄ« nÄ• ma sÄ«lasampannÄ• ah patthehÄ«â€™â€™ ti Ä• ha. sÄ• puá¹‡á¹‡amadivase uposathaá¹ƒ samÄ• diyitvÄ• cÅ«á¸·a sÄ«laá¹ƒ Ä• vajjetvÄ• ``sacÄ• haá¹ƒ akhaá¹‡á¸• asÄ«lÄ• iminÄ• me saccena \Ee VI 2/ pu saccakiriyaá¹ƒ akÄ• si.

tassÄ• sÄ«latejena sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko Ä• vajjento ta ``candÄ• devÄ« puttaá¹ƒ pattheti, handÄ• haá¹ƒ puttaá¹ƒ dassÄ• mÄ«â€™â€™ ti tassÄ• nu upadhÄ• rento bodhisattaá¹ƒ passi. bodhisattopi tadÄ• vÄ«sativassÄ• ni bÄ• rÄ• á¹‡asiyaá¹ cuto ussadaniraye nibbattitvÄ• asÄ«tivassasahassÄ• ni tattha paccitvÄ• tato cavitvÄ• tÄ• nibbatti. tatthÄ• pi yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cavitvÄ• uparidevalokaá¹ƒ gantukÄ• n santikaá¹ƒ gantvÄ• ``mÄ• risa, tayi manussaloke uppanne pÄ• ramiyo ca te pÅ«rissanti, ma bhavissati, ayaá¹ƒ kÄ• siraÃ±Ã±o candÄ• devÄ« nÄ• ma aggamahesÄ« puttaá¹ƒ pattheti, ta

uppajjÄ• hÄ«â€™â€™ ti vatvÄ• aÃ±Ã±esaÃ±ca cavanadhammÄ• naá¹ƒ paÃ±casatÄ• naá
gahetvÄ• sakaá¹-á¹-hÄ• nameva agamÄ• si. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•
saddhiá¹ƒ devalokato cavitvÄ• sayaá¹ƒ candÄ• deviyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡h
amaccabhariyÄ• naá¹ƒ kucchÄ«su paá¹-isandhiá¹ƒ gaá¹‡hiá¹ƒsu.

tadÄ• candÄ• deviyÄ• kucchi vajirapuá¹‡á¹‡Ä• viya ahosi. sÄ• gabbhassa patiá¹-á¹-hitab
Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ• gabbhassa parihÄ• raá¹ƒ dÄ• pesi. sÄ• paripuá¹‡á¹‡agabb
dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampannaá¹ƒ puttaá¹ƒ vijÄ• yi. taá¹ƒ divasameva amaccagel
jÄ• yiá¹ƒsu. tasmiá¹ƒ khaá¹‡e rÄ• jÄ• amaccagaá¹‡aparivuto mahÄ• tale nisinno ahosi. ath
te deva, jÄ• toâ€™â€™ ti Ä• rocayiá¹ƒsu. tesaá¹ƒ vacanaá¹ƒ sutvÄ• raÃ±Ã±o puttapemaá¹
chinditvÄ• aá¹-á¹-himiÃ±jaá¹ƒ \Be VI 3/ Ä• hacca aá¹-á¹-hÄ• si, abbhantare pÄ«ti uppajji, ha
jÄ• taá¹ƒ. so amacce pucchi ``tuá¹-á¹-hÄ• nu kho tumhe, mama putto jÄ• toâ€™â€™ ti? ``k
mayaá¹ƒ pubbe anÄ• thÄ• , idÄ• ni pana sanÄ• thÄ• jÄ• tÄ• , sÄ• miko no laddhoâ€™â€™
mahÄ• senaguttaá¹ƒ pakkosÄ• petvÄ• Ä• á¹‡Ä• pesi ``mama puttassa parivÄ• ro laddhuá¹
amaccagehesu ajja jÄ• tÄ• dÄ• rakÄ• kittakÄ• nÄ• mÄ• ti olokehÄ«â€™â€™ ti. so ``sÄ• d
amaccagehÄ• ni gantvÄ• olokento paÃ±ca kumÄ• rasatÄ• ni disvÄ• punÄ• gantvÄ• raÃ±Ã

rÄ• jÄ• paÃ±cannaá¹ƒ dÄ• rakasatÄ• naá¹ƒ kumÄ• rapasÄ• dhanÄ• ni pesetvÄ• puna pa
mahÄ• sattassa pana atidÄ«ghÄ• didosavajjitÄ• \Ee VI 3/ alambatthaniyo madhurathaÃ±Ã±
dhÄ• tiyo adÄ• si. atidÄ«ghÄ• ya hi itthiyÄ• passe nisÄ«ditvÄ• thaÃ±Ã±aá¹ƒ pivato dÄ• rak
atirassÄ• ya passe nisÄ«ditvÄ• thaÃ±Ã±aá¹ƒ pivanto dÄ• rako nippÄ«á¸·itakhandhaá¹-á¹-hi
nisÄ«ditvÄ• thaÃ±Ã±aá¹ƒ pivato dÄ• rakassa Å«rÅ« rujjanti, atithÅ«lÄ• ya passe nisÄ«ditvÄ
dÄ• rako pakkhapÄ• do hoti, atikÄ• á¸·ikÄ• ya khÄ«raá¹ƒ atisÄ«talaá¹ƒ hoti, atiodÄ• tÄ• ya
hoti, lambatthaniyÄ• passe nisÄ«ditvÄ• thaÃ±Ã±aá¹ƒ pivanto dÄ• rako nippÄ«á¸·itanÄ• sik
itthÄ«naá¹ƒ khÄ«raá¹ƒ atiambilaá¹ƒ hoti, sÄ• sÄ• naÃ±ca pana itthÄ«naá¹ƒ khÄ«raá¹ƒ atika
tasmÄ• te sabbepi dose vivajjetvÄ• alambatthaniyo madhurathaÃ±Ã±Ä• yo catusaá¹-á¹-hi
sakkÄ• raá¹ƒ katvÄ• candÄ• deviyÄ• pi varaá¹ƒ adÄ• si. sÄ• pi gahitakaá¹ƒ katvÄ• á¹-hap

rÄ• jÄ• kumÄ• rassa nÄ• maggahaá¹‡adivase lakkhaá¹‡apÄ• á¹-hake brÄ• hmaá¹‡e pakk
sakkÄ• raá¹ƒ katvÄ• kumÄ• rassa antarÄ• yÄ• bhÄ• vaá¹ƒ pucchi. te tassa lakkhaá¹‡asam
dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampanno ayaá¹ƒ kumÄ• ro, tiá¹-á¹-hatu ekadÄ«po, dvisahas
mahÄ• dÄ«pÄ• naá¹ƒ rajjaá¹ƒ kÄ• retuá¹ƒ samattho hoti, nÄ• ssa koci antarÄ• yo \Be VI 4/
vadiá¹ƒsu. rÄ• jÄ• tesaá¹ƒ vacanaá¹ƒ sutvÄ• tussitvÄ• kumÄ• rassa nÄ• maá¹ƒ karonto ya
sakalakÄ• siraá¹-á¹-he devo vassi, yasmÄ• ca raÃ±Ã±o ceva amaccÄ• naÃ±ca hadayaá¹ƒ
ca temayamÄ• no jÄ• to, tasmÄ• ``temiyakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ akÄ• si. atha
alaá¹…karitvÄ• raÃ±Ã±o santikaá¹ƒ Ä• nayiá¹ƒsu. rÄ• jÄ• piyaputtaá¹ƒ Ä• liá¹…gitvÄ• sÄ«
nisÄ«dÄ• petvÄ• ramayamÄ• no nisÄ«di.

tasmiá¹ƒ \Ne VI 4/ khaá¹‡e cattÄ• ro corÄ• Ä• nÄ«tÄ• . rÄ• jÄ• te disvÄ• ``tesu ekassa co
kasÄ• hi pahÄ• rasahassaá¹ƒ karotha, ekassa saá¹…khalikÄ• ya bandhitvÄ• bandhanÄ• gA
sarÄ«re sattipahÄ• raá¹ƒ karotha, ekassa sÅ«lÄ• ropanaá¹ƒ karothÄ• â€™â€™ ti Ä• á¹‡Ä•
vacanaá¹ƒ sutvÄ• bhÄ«tatasito hutvÄ• ``aho mama pitÄ• rajjaá¹ƒ nissÄ• ya atibhÄ• riyaá¹
akÄ• sÄ«â€™â€™ ti cintesi. punadivase pana taá¹ƒ setacchattassa heá¹-á¹-hÄ• alaá¹…kat
nipajjÄ• pesuá¹ƒ. so thokaá¹ƒ niddÄ• yitvÄ• pabuddho akkhÄ«ni ummÄ«letvÄ• setacchatta
sirivibhavaá¹ƒ passi. athassa pakatiyÄ• pi bhÄ«tatasitassa atirekataraá¹ƒ bhayaá¹ƒ uppajji.
4/ kho ahaá¹ƒ imaá¹ƒ coragehaá¹ƒ Ä• gatomhÄ«â€™â€™ ti upadhÄ• rento jÄ• tissaraÃ±Ä•
Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• tato paraá¹ƒ olokento ussadaniraye pakkabhÄ• vaá¹ƒ passi, ta
tasmiá¹ƒyeva nagare rÄ• jabhÄ• vaá¹ƒ aÃ±Ã±Ä• si.

athassa ``ahaá¹ƒ vÄ«sativassÄ• ni bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• retvÄ• asÄ«tivassasa
pacciá¹ƒ, idÄ• ni punapi imasmiá¹ƒyeva coragehe nibbattomhi, pitÄ• me hiyyo catÅ«su core
tathÄ• rÅ«paá¹ƒ pharusaá¹ƒ nirayasaá¹ƒvattanikaá¹ƒ kathaá¹ƒ kathesi, sacÄ• haá¹ƒ rajjaá¹ƒ
niraye nibbattitvÄ• mahÄ• dukkhaá¹ƒ anubhavissÄ• mÄ«â€™â€™ ti Ä• vajjentassa mahan
bodhisattassa kaÃ±canavaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ hatthena parimadditaá¹ƒ padumaá¹ƒ viya
dubbaá¹‡á¹‡aá¹ƒ ahosi. so ``kathaá¹ƒ nu kho imamhÄ• coragehÄ• mucceyyaâ€™â€™ nti
ekasmiá¹ƒ attabhÄ• ve mÄ• tubhÅ«tapubbÄ• chatte \Be VI 5/ adhivatthÄ• devadhÄ«tÄ• a
temiyakumÄ• ra, mÄ• bhÄ• yi, mÄ• soci, mÄ• cintayi. sace ito muccitukÄ• mosi, tvaá¹ƒ ap
pÄ«á¹-hasappÄ« viya hohi, abadhiropi badhiro viya hohi, amÅ«gopi mÅ«go viya hohi, imÄ•
adhiá¹-á¹-hÄ• ya attano paá¹‡á¸• itabhÄ• vaá¹ƒ mÄ• pakÄ• sehÄ«â€™â€™ ti vatvÄ• paá¹

1__._ á¹• 21 ``mÄ• paá¹‡á¸• iccayaá¹ƒ vibhÄ• vaya, bÄ• lamato bhava sabbapÄ• á¹‡inaá¹ƒ

sabbo taá¹ƒ jano ocinÄ• yatu, evaá¹ƒ tava attho bhavissatÄ«â€™â€™ ti ||

tattha __paá¹‡á¸• iccaya_nti paá¹‡á¸• iccaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __bÄ• lamato_ti bA
jano_ti sakalo antojano ceva bahijano ca. __ocinÄ• yatÅ«_ti ``nÄ«harathetaá¹ƒ kÄ• á¸·akaá
avamaÃ±Ã±atu, avajÄ• nÄ• tÅ«ti attho.

so tassÄ• vacanena assÄ• saá¹ƒ paá¹-ilabhitvÄ• ---

2__._ á¹• 21 ``karomi \Ne VI 5/ te taá¹ƒ vacanaá¹ƒ, yaá¹ƒ maá¹ƒ bhaá¹‡asi devate.

atthakÄ• mÄ• si me amma, hitakÄ• mÄ• si devateâ€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• tÄ• ni tÄ«á¹‡i aá¹…gÄ• ni adhiá¹-á¹-hÄ• si. sÄ• ca devadhÄ«tÄ•
puttassa anukkaá¹‡á¹-hanatthÄ• ya tÄ• ni paÃ±ca kumÄ• rasatÄ• ni tassa santikeyeva á¹-h

thaÃ±Ã±atthÄ• ya rodanti paridevanti. mahÄ• satto pana nirayabhayatajjito ``rajjato me suss
seyyoâ€™â€™ ti na rodati na paridevati. athassa dhÄ• tiyo taá¹ƒ pavattiá¹ƒ Ã±atvÄ• candÄ
Ä• rocayiá¹ƒsu. sÄ• pi raÃ±Ã±o Ä• rocesi. rÄ• jÄ• nemittake brÄ• hmaá¹‡e pakkosÄ• petvÄ
Ä• haá¹ƒsu ``deva, kumÄ• rassa pakativelaá¹ƒ atikkamitvÄ• thaÃ±Ã±aá¹ƒ dÄ• tuá¹ƒ vaá¹-á
thanaá¹ƒ daá¸·haá¹ƒ gahetvÄ• sayameva pivissatÄ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya dhÄ• t
pakativelaá¹ƒ atikkamitvÄ• thaÃ±Ã±aá¹ƒ denti. dadamÄ• nÄ• ca kadÄ• ci ekavÄ• raá¹ƒ ati
sakaladivasaá¹ƒ khÄ«raá¹ƒ na denti.

vÄ«maá¹ƒsanakaá¹‡á¸• aá¹ƒ

so \Be VI 6/ nirayabhayatajjito sussantopi thaÃ±Ã±atthÄ• ya na rodati, na paridevati. atha n
disvÄ• ``putto me chÄ• toâ€™â€™ ti mÄ• tÄ• vÄ• thaÃ±Ã±aá¹ƒ pÄ• yeti, kadÄ• ci dhÄ• ti
thaÃ±Ã±aá¹ƒ aladdhavelÄ• yameva rodanti paridevanti. mahÄ• satto pana nirayabhayatajjit
paridevati, na niddÄ• yati, na hatthapÄ• de samiÃ±jati, na saddaá¹ƒ karoti. athassa dhÄ• tiy
``pÄ«á¹-hasappÄ«naá¹ƒ hatthapÄ• dÄ• nÄ• ma na evarÅ«pÄ• honti, mÅ«gÄ• naá¹ƒ hanuk
evarÅ«paá¹ƒ hoti, badhirÄ• naá¹ƒ kaá¹‡á¹‡asotÄ• ni nÄ• ma na evarÅ«pÄ• ni honti, bhavita
vÄ«maá¹ƒsissÄ• ma naâ€™â€™ nti cintetvÄ• ``khÄ«rena tÄ• va naá¹ƒ vÄ«maá¹ƒsissÄ• m
khÄ«raá¹ƒ na denti. so sussantopi khÄ«ratthÄ• ya saddaá¹ƒ na karoti. athassa mÄ• tÄ• ``p
sayameva thaÃ±Ã±aá¹ƒ pÄ• yeti. evaá¹ƒ antarantarÄ• khÄ«raá¹ƒ adatvÄ• ekasaá¹ƒvaccha
antaraá¹ƒ na passiá¹ƒsu.

tato amaccÄ• dayo raÃ±Ã±o Ä• rocesuá¹ƒ ``ekavassikadÄ• rakÄ• nÄ• ma pÅ«vakhajjakaá
vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti paÃ±ca kumÄ• rasatÄ• ni tassa santikeyeva nisÄ«dÄ• pe
upanÄ• metvÄ• bodhisattassa avidÅ«re á¹-hapetvÄ• ``yathÄ• ruci tÄ• ni pÅ«vakhajjakÄ• n
gaá¹‡hathÄ• â€™â€™ ti paá¹-icchannaá¹-á¹-hÄ• ne tiá¹-á¹-hanti. sesadÄ• rakÄ• kalahaá¹ƒ
paharantÄ• taá¹ƒ taá¹ƒ gahetvÄ• khÄ• danti. mahÄ• satto pana attÄ• naá¹ƒ ovaditvÄ• ``tÄ
nirayabhayaá¹ƒ icchanto pÅ«vakhajjakaá¹ƒ icchÄ• hÄ«â€™â€™ ti nirayabhayatajjito pÅ«va
evaá¹ƒ pÅ«vakhajjakenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva

tato ``dvivassikadÄ• rakÄ• nÄ• ma phalÄ• phalaá¹ƒ piyÄ• yanti, tena naá¹ƒ vÄ«maá¹ƒsiss
nÄ• nÄ• phalÄ• ni upanÄ• metvÄ• bodhisattassa avidÅ«re á¹-hapetvÄ• vÄ«maá¹ƒsiá¹ƒsu.
kalahaá¹ƒ katvÄ• yujjhantÄ• taá¹ƒ taá¹ƒ gahetvÄ• khÄ• danti. so nirayabhayatajjito tampi
phalÄ• phalenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva antaraá

tato ``tivassikadÄ• rakÄ• nÄ• ma kÄ«á¸·anabhaá¹‡á¸• akaá¹ƒ piyÄ• yanti, tena naá¹ƒ vÄ«m
nÄ• nÄ• suvaá¹‡á¹‡amayÄ• ni hatthiassarÅ«pakÄ• dÄ«ni kÄ• rÄ• petvÄ• bodhisattassa av
sesadÄ• rakÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vilumpantÄ• gaá¹‡hiá¹ƒsu. mahÄ• satto pana na kiÃ±
kÄ«á¸·anabhaá¹‡á¸• akenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa ne

tato \Be VI 7/ ``catuvassikadÄ• rakÄ• nÄ• ma bhojanaá¹ƒ piyÄ• yanti, tena naá¹ƒ vÄ«maá¹
nÄ• nÄ• bhojanÄ• ni upanÄ• mesuá¹ƒ. sesadÄ• rakÄ• taá¹ƒ piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ ka
pana attÄ• naá¹ƒ ovaditvÄ• ``tÄ• ta temiyakumÄ• ra, aladdhabhojanÄ• naá¹ƒ te attabhÄ• v
natthÄ«â€™â€™ ti nirayabhayatajjito tampi na olokesi. athassa mÄ• tÄ• sayameva hadaye
asahantena sahatthena bhojanaá¹ƒ bhojesi. evaá¹ƒ bhojanenapi ekasaá¹ƒvaccharaá¹ƒ anta
vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ passiá¹ƒsu.

tato ``paÃ±cavassikadÄ• rakÄ• nÄ• ma aggino bhÄ• yanti, tena naá¹ƒ vÄ«maá¹ƒsissÄ• m
anekadvÄ• rayuttaá¹ƒ mahantaá¹ƒ gehaá¹ƒ kÄ• retvÄ• tÄ• lapaá¹‡á¹‡ehi chÄ• detvÄ• taá
tassa majjhe nisÄ«dÄ• petvÄ• aggiá¹ƒ denti. sesadÄ• rakÄ• aggiá¹ƒ disvÄ• viravantÄ• pa
pana cintesi ``nirayaaggisantÄ• panato idameva aggisantÄ• panaá¹ƒ sataguá¹‡ena sahassa
satasahassaguá¹‡ena varataraâ€™â€™ nti nirodhasamÄ• panno mahÄ• thero viya niccalo
Ä• gacchante gahetvÄ• apanenti. evaá¹ƒ agginÄ• pi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• v
antaraá¹ƒ passiá¹ƒsu.

tato \Ne VI 7/ ``chavassikadÄ• rakÄ• nÄ• ma mattahatthino bhÄ• yanti, tena naá¹ƒ vÄ«maa
ekaá¹ƒ hatthiá¹ƒ susikkhitaá¹ƒ sikkhÄ• petvÄ• bodhisattaá¹ƒ sesadÄ• rakehi parivutaá¹ƒ rÄ
nisÄ«dÄ• petvÄ• taá¹ƒ hatthiá¹ƒ muÃ±canti. so koÃ±canÄ• daá¹ƒ nadanto soá¹‡á¸• Ä• ya b
dassento Ä• gacchati. sesadÄ• rakÄ• taá¹ƒ disvÄ• maraá¹‡abhayabhÄ«tÄ• disÄ• vidisÄ•
pana mattahatthiá¹ƒ Ä• gacchantaá¹ƒ disvÄ• cintesi ``caá¹‡á¸• aniraye paccanato caá¹‡á¸•
maraá¹‡ameva seyyoâ€™â€™ ti nirayabhayatajjito tattheva nisÄ«di. susikkhito hatthÄ« ma
pupphakalÄ• paá¹ƒ viya ukkhipitvÄ• aparÄ• paraá¹ƒ katvÄ• akilametvÄ• va gacchati. evaá
ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ passiá¹ƒsu.

tato ``sattavassikadÄ• rakÄ• nÄ• ma sappassa bhÄ• yanti, tena naá¹ƒ vÄ«maá¹ƒsissÄ• m
sesadÄ• rakehi saddhiá¹ƒ rÄ• jaá¹…gaá¹‡e nisÄ«dÄ• petvÄ• uddhaá¹-adÄ• á¹-he katamuk
sesadÄ• rakÄ• te disvÄ• viravantÄ• palÄ• yiá¹ƒsu. mahÄ• satto pana nirayabhayaá¹ƒ Ä• v
\Be VI 8/ mukhe vinÄ• sameva varataraâ€™â€™ nti nirodhasamÄ• panno mahÄ• thero viya
sappo sakalasarÄ«raá¹ƒ veá¹-hetvÄ• matthake phaá¹‡aá¹ƒ katvÄ• acchi. tadÄ• pi so nicca
sappenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ pass

tato ``aá¹-á¹-havassikadÄ• rakÄ• nÄ• ma naá¹-asamajjaá¹ƒ piyÄ• yanti, tena naá¹ƒ vÄ«ma
taá¹ƒ paÃ±cadÄ• rakasatehi saddhiá¹ƒ rÄ• jaá¹…gaá¹‡e nisÄ«dÄ• petvÄ• naá¹-asamajjaá¹
taá¹ƒ naá¹-asamajjaá¹ƒ disvÄ• ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti vadantÄ• mahÄ• hasitaá¹ƒ
``niraye nibbattakÄ• le tava khaá¹‡amattampi hÄ• so vÄ• somanassaá¹ƒ vÄ• natthÄ«â€™
Ä• vajjetvÄ• niccalova ahosi, taá¹ƒ na olokesi. evaá¹ƒ naá¹-asamajjenapi ekasaá¹ƒvacchar
vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ passiá¹ƒsu.

tato ``navavassikadÄ• rakÄ• nÄ• ma asino bhÄ• yanti, tena naá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• â
paÃ±cadÄ• rakasatehi saddhiá¹ƒ rÄ• jaá¹…gaá¹‡e nisÄ«dÄ• petvÄ• dÄ• rakÄ• naá¹ƒ kÄ«á
phalikavaá¹‡á¹‡aá¹ƒ asiá¹ƒ gahetvÄ• paribbhamanto nadanto vagganto tÄ• sento laá¹…gh
mahÄ• saddaá¹ƒ karonto ``kÄ• siraÃ±Ã±o kira kÄ• á¸·akaá¹‡á¹‡Ä« eko putto atthi, so kuhiá
chindissÄ• mÄ«â€™â€™ ti abhidhÄ• vati. taá¹ƒ purisaá¹ƒ disvÄ• sesadÄ• rakÄ• bhÄ«tata
disÄ• vidisÄ• su palÄ• yiá¹ƒsu. mahÄ• satto pana nirayabhayaá¹ƒ Ä• vajjetvÄ• ajÄ• nanto
naá¹ƒ so puriso asinÄ• sÄ«se parÄ• masitvÄ• ``sÄ«saá¹ƒ te chindissÄ• mÄ«â€™â€™ ti tÄ
asakkonto apagami. evaá¹ƒ khaggenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsant
passiá¹ƒsu.

tato dasavassikakÄ• le panassa badhirabhÄ• vavÄ«maá¹ƒsanatthaá¹ƒ sirisayane nisÄ«dÄ•
parikkhipÄ• petvÄ• catÅ«su passesu chiddÄ• ni katvÄ• tassa adassetvÄ• heá¹-á¹-hÄ• say
nisÄ«dÄ• petvÄ• ekappahÄ• reneva saá¹…khe dhamÄ• penti, ekaninnÄ• daá¹ƒ ahosi. ama
sÄ• á¹‡iyÄ• chiddehi olokentÄ• pi mahÄ• sattassa ekadivasampi satisammosaá¹ƒ vÄ• hat
phandanamattaá¹ƒ vÄ• na passiá¹ƒsu. evaá¹ƒ ekasaá¹ƒvaccharaá¹ƒ saá¹…khasaddenapi
vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ passiá¹ƒsu.

tato \Be VI 9/ parampi ekÄ• dasavassikakÄ• le ekasaá¹ƒvaccharaá¹ƒ tatheva bherisaddena
antaraá¹ƒ passiá¹ƒsu.

tato dvÄ• dasavassikakÄ• le ``dÄ«pena naá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti ``rattibhÄ•
pÄ• daá¹ƒ vÄ• phandÄ• peti nu kho, noâ€™â€™ ti ghaá¹-esu dÄ«pe jÄ• letvÄ• sesadÄ«pe
andhakÄ• re sayÄ• petvÄ• ghaá¹-ehi dÄ«pe ukkhipitvÄ• ekappahÄ• reneva Ä• lokaá¹ƒ kat
upadhÄ• renti. evaá¹ƒ dÄ«penapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pis
passiá¹ƒsu.

tato terasavassikakÄ• le ``phÄ• á¹‡itena \Ee VI 8/ naá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti
phÄ• á¹‡itena makkhetvÄ• bahumakkhike á¹-hÄ• ne nipajjÄ• pesuá¹ƒ. makkhikÄ• uá¹-á¹-h
sakalasarÄ«raá¹ƒ parivÄ• retvÄ• sÅ«cÄ«hi vijjhamÄ• nÄ• viya khÄ• danti. so nirodhasamÄ
niccalova ahosi. evaá¹ƒ phÄ• á¹‡itenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsant
phandanamattampi na passiá¹ƒsu.

athassa cuddasavassikakÄ• le ``idÄ• ni panesa mahallako jÄ• to sucikÄ• mo asucijiguccha
vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti tato paá¹-á¹-hÄ• ya naá¹ƒ neva nhÄ• penti na ca Ä• camÄ
katvÄ• tattheva palipanno sayati. duggandhabhÄ• vena panassa antarudhÄ«naá¹ƒ nikkhan
asucigandhena makkhikÄ• khÄ• danti. so niccalova ahosi \Ne VI 9/. atha naá¹ƒ parivÄ• retv
Ä• haá¹ƒsu ``tÄ• ta temiyakumÄ• ra, tvaá¹ƒ mahallako jÄ• to, ko taá¹ƒ sabbadÄ• paá¹-ijagg

kasmÄ• nipannosi, uá¹-á¹-hÄ• ya te sarÄ«raá¹ƒ paá¹-ijaggÄ• hÄ«â€™â€™ ti akkosanti pari
paá¹-ikÅ«le gÅ«tharÄ• simhi nimuggopi duggandhabhÄ• vena yojanasatamatthake á¹-hitÄ•
hadayuppatanasamatthassa gÅ«thanirayassa duggandhabhÄ• vaá¹ƒ Ä• vajjetvÄ• niccalova
ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ passiá¹ƒsu.

tato pannarasavassikakÄ• le ``aá¹…gÄ• rena naá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti atha
aggikapallÄ• ni á¹-hapayiá¹ƒsu ``appeva nÄ• ma uá¹‡hena pÄ«á¸·ito \Be VI 10/ dukkhaveda
vipphandanÄ• kÄ• raá¹ƒ dasseyyÄ• â€™â€™ ti. athassa sarÄ«re phoá¹-Ä• ni uá¹-á¹-hahan
``avÄ«cinirayasantÄ• po yojanasatamatthake pharati, tamhÄ• dukkhato idaá¹ƒ dukkhaá¹ƒ s
sahassaguá¹‡ena satasahassaguá¹‡ena varataraâ€™â€™ nti adhivÄ• setvÄ• niccalova ah
bhijjamÄ• nahadayÄ• viya manusse paá¹-ikkamÄ• petvÄ• taá¹ƒ tato aggisantÄ• panato ap
temiyakumÄ• ra, mayaá¹ƒ tava apÄ«á¹-hasappiÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• ma. na hi etesaá¹ƒ
hatthapÄ• dakaá¹‡á¹‡asotÄ• ni honti, tvaá¹ƒ amhehi patthetvÄ• laddhaputtako, mÄ• no nÄ
vasantÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ santike garahato no mocehÄ«â€™â€™ ti yÄ• ciá¹ƒsu. evaá¹ƒ
viya hutvÄ• niccalova nipajji. athassa mÄ• tÄ• pitaro rodamÄ• nÄ• paridevamÄ• nÄ• paá¹
mÄ• tÄ• ekikÄ• upasaá¹…kamitvÄ• yÄ• cati, ekadÄ• pitÄ• ekakova upasaá¹…kamitvÄ•
ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ passiá¹ƒsu.

athassa soá¸·asavassikakÄ• le amaccabrÄ• hmaá¹‡Ä• dayo cintayiá¹ƒsu ``pÄ«á¹-hasappÄ
vÄ• hotu, vaye pariá¹‡ate rajanÄ«ye arajjantÄ• nÄ• ma natthi, dussanÄ«ye adussantÄ• nÄ
sampatte pupphavikasanaá¹ƒ viya hi dhammatÄ• esÄ• , nÄ• á¹-akÄ• nampissa paccupaá¹-
vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ ti. tato uttamarÅ«padharÄ• devakaÃ±Ã±Ä• yo viya vilÄ• sa
pakkosÄ• petvÄ• ``yÄ• kumÄ• raá¹ƒ hasÄ• petuá¹ƒ vÄ• kilesehi bandhituá¹ƒ vÄ• sakkoti,
bhavissatÄ«â€™â€™ ti vatvÄ• kumÄ• raá¹ƒ gandhodakena nhÄ• petvÄ• devaputtaá¹ƒ viy
devavimÄ• nasadise sirigabbhe supaÃ±Ã±atte sirisayane Ä• ropetvÄ•
gandhadÄ• mapupphadÄ• madhÅ«mavÄ• sacuá¹‡á¹‡Ä• dÄ«hi antogabbhaá¹ƒ ekagandhas
atha naá¹ƒ tÄ• itthiyo parivÄ• retvÄ• naccagÄ«tehi ceva madhuravacanÄ• dÄ«hi ca nÄ• na
vÄ• yamiá¹ƒsu. so buddhisampannatÄ• ya tÄ• itthiyo anoloketvÄ• ``imÄ• itthiyo mama sa
VI 10/ vindantÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• assÄ• sapassÄ• se sannirumbhi, athassa s
tÄ• tassa sarÄ«rasamphassaá¹ƒ avindantiyo hutvÄ• ``thaddhasarÄ«ro esa, nÄ• yaá¹ƒ mar
bhavissatÄ«â€™â€™ ti bhÄ«tatasitÄ• hutvÄ• attÄ• naá¹ƒ sandhÄ• retuá¹ƒ asakkontiyo pa
nÄ• á¹-akenapi ekasaá¹ƒvaccharaá¹ƒ antarantarÄ• vÄ«maá¹ƒsantÄ• pissa neva antaraá¹ƒ

evaá¹ƒ soá¸·asa saá¹ƒvaccharÄ• ni soá¸·asahi mahÄ• vÄ«maá¹ƒsÄ• hi ceva anekÄ• hi khu
vÄ«maá¹ƒsamÄ• nÄ• pi tassa cittaá¹ƒ pariggaá¹‡hituá¹ƒ nÄ• sakkhiá¹ƒsu.

vÄ«maá¹ƒsanakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

rajjayÄ• canakaá¹‡á¸• aá¹ƒ

tato rÄ• jÄ• vippaá¹-isÄ• rÄ« hutvÄ• lakkhaá¹‡apÄ• á¹-hake brÄ• hmaá¹‡e pakkosÄ• petv
jÄ• takÄ• le `dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampanno ayaá¹ƒ kumÄ• ro, nÄ• ssa koci antar
kathayittha, idÄ• ni pana so pÄ«á¹-hasappÄ« mÅ«gabadhiro jÄ• to, kathÄ• vo na sametÄ«â
brÄ• hmaá¹‡Ä• vadiá¹ƒsu ``mahÄ• rÄ• ja, Ä• cariyehi adiá¹-á¹-hakaá¹ƒ nÄ• ma natthi, apica
`rÄ• jakulehi patthetvÄ• laddhaputtako kÄ• á¸·akaá¹‡á¹‡Ä«â€™ ti \Ee VI 10/ vutte `tumhÄ•
siyÄ• â€™ ti na kathayimhÄ• â€™â€™ ti. atha ne rÄ• jÄ• evamÄ• ha ``idÄ• ni pana kiá¹ƒ k
ti? ``mahÄ• rÄ• ja, imasmiá¹ƒ kumÄ• re imasmiá¹ƒ gehe vasante tayo antarÄ• yÄ• paÃ±Ã±
antarÄ• yo, setacchattassa vÄ• antarÄ• yo, aggamahesiyÄ• vÄ• antarÄ• yoâ€™â€™ ti. ``
akatvÄ• avamaá¹…galarathe avamaá¹…galaasse yojetvÄ• tattha naá¹ƒ nipajjÄ• petvÄ• pa
Ä• makasusÄ• ne catubbhittikaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• nikhaá¹‡ituá¹ƒ vaá¹-á¹-atÄ«â
antarÄ• yabhayena bhÄ«to tesaá¹ƒ vacanaá¹ƒ ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

tadÄ• candÄ• devÄ« taá¹ƒ pavattiá¹ƒ sutvÄ• turitaturitÄ• va ekikÄ• rÄ• jÄ• naá¹ƒ upasaá
``deva, tumhehi mayhaá¹ƒ varo dinno, mayÄ• ca gahitako katvÄ• á¹-hapito, idÄ• ni taá¹ƒ m
yÄ• ci. ``gaá¹‡hÄ• hi, devÄ«â€™â€™ ti. ``deva, puttassa me rajjaá¹ƒ dethÄ• â€™â€™ ti. ``
ti. ``kiá¹ƒkÄ• raá¹‡Ä• , devÄ• â€™â€™ ti. ``putto, te devi, kÄ• á¸·akaá¹‡á¹‡Ä«â€™â€™ ti. ``
yÄ• vajÄ«vaá¹ƒ adadantÄ• pi satta vassÄ• ni dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â
\Ne VI 11/ vassÄ• ni dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, pa
dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, cattÄ• ri vassÄ• ni deth
devÄ«â€™â€™ ti. ``tena hi, deva, tÄ«á¹‡i vassÄ• ni dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ
deva, dve vassÄ• ni dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena \Be VI 12/ h
rajjaá¹ƒ dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, satta mÄ• sÄ•
ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, cha mÄ• sÄ• ni rajjaá¹ƒ dethÄ• â€™â€™
devÄ«â€™â€™ ti. ``tena hi, deva, paÃ±ca mÄ• sÄ• ni rajjaá¹ƒ dethÄ• â€™â€™ ti. ``na sakk
hi, deva, cattÄ• ri mÄ• sÄ• ni rajjaá¹ƒ dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``
mÄ• sÄ• ni rajjaá¹ƒ dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, dve
dethÄ• â€™â€™ ti. ``na sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, ekamÄ• saá¹ƒ rajjaá¹ƒ
sakkÄ• , devÄ«â€™â€™ ti. ``tena hi, deva, aá¸• á¸• hamÄ• saá¹ƒ rajjaá¹ƒ dethÄ• â€™â€™
ti. ``tena hi, deva, satta divasÄ• ni rajjaá¹ƒ dethÄ• â€™â€™ ti. rÄ• jÄ• ``sÄ• dhu, devi, gaá
Ä• ha. sÄ• tasmiá¹ƒ khaá¹‡e puttaá¹ƒ alaá¹…kÄ• rÄ• petvÄ• ``temiyakumÄ• rassa idaá¹ƒ
bheriá¹ƒ carÄ• petvÄ• sakalanagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• puttaá¹ƒ hatthikkhandhaá¹ƒ
tassa matthake kÄ• rÄ• petvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• puna Ä• gantvÄ• anto
sirisayane nipajjÄ• petvÄ• piyaputtaá¹ƒ sabbarattiá¹ƒ yÄ• ci ``tÄ• ta temiyakumÄ• ra, taá¹ƒ
vassÄ• ni niddaá¹ƒ alabhitvÄ• rodamÄ• nÄ• ya me akkhÄ«ni upakkÄ• ni, sokena me haday
ahosi, ahaá¹ƒ tava apÄ«á¹-hasappiÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• mi, mÄ• maá¹ƒ anÄ• thaá¹ƒ ka
upÄ• yeneva punadivasepi punadivasepÄ«ti paÃ±ca divasÄ• ni yÄ• ci.

rajjayÄ• canakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

atha chaá¹-á¹-he divase rÄ• jÄ• sunandaá¹ƒ nÄ• ma sÄ• rathiá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta
pÄ• tova avamaá¹…galarathe avamaá¹…galaasse yojetvÄ• kumÄ• raá¹ƒ tattha nipajjÄ• pe
nÄ«haritvÄ• Ä• makasusÄ• ne catubbhittikaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• tattha naá¹ƒ pa
kuddÄ• lapiá¹-á¹-hena matthakaá¹ƒ bhinditvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• upari paá¹ƒsu
pathavivaá¸• á¸• hanakammaá¹ƒ \Ee VI 11/ katvÄ• nhatvÄ• ehÄ«â€™â€™ ti Ä• á¹‡Ä• pes
sampaá¹-icchi. atha chaá¹-á¹-hampi rattiá¹ƒ devÄ« kumÄ• raá¹ƒ yÄ• citvÄ• ``tÄ• ta temiyak
kÄ• sirÄ• jÄ• taá¹ƒ sve pÄ• tova Ä• makasusÄ• ne nikhaá¹‡ituá¹ƒ Ä• á¹‡Ä• pesi, sve pÄ• t
puttÄ• â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• mahÄ• sattassa ``tÄ• ta temiyakumÄ• ra, soá¸·asa v
\Be VI 13/ idÄ• ni matthakaá¹ƒ pakkoâ€™â€™ ti \Ne VI 12/ cintentassa abbhantare pÄ«ti up
hadayaá¹ƒ bhijjamÄ• naá¹ƒ viya ahosi, evaá¹ƒ santepi ``manoratho matthakaá¹ƒ pÄ• puá¹‡i
saddhiá¹ƒ nÄ• lapi.

athassÄ• rattiyÄ• accayena pÄ• tova sunando sÄ• rathi rathaá¹ƒ yojento devatÄ• nubhÄ•
pÄ• ramitÄ• nubhÄ• vena ca maá¹…galarathe maá¹…galaasse yojetvÄ• rathaá¹ƒ rÄ• jadvÄ
abhiruhitvÄ• sirigabbhaá¹ƒ pavisitvÄ• deviá¹ƒ vanditvÄ• evamÄ• ha --- ``devi, mayhaá¹ƒ n
Ä• á¹‡Ä• â€™â€™ ti vatvÄ• puttaá¹ƒ Ä• liá¹…gitvÄ• nipannaá¹ƒ deviá¹ƒ piá¹-á¹-hihatthena
pupphakalÄ• paá¹ƒ viya kumÄ• raá¹ƒ ukkhipitvÄ• pÄ• sÄ• dÄ• otari. tadÄ• candÄ• devÄ«
saddena paridevitvÄ• mahÄ• tale ohÄ«yi. atha naá¹ƒ mahÄ• satto oloketvÄ• ``mayi akathe
phalitena marissatÄ«â€™â€™ ti kathetukÄ• mo hutvÄ• pi ``sace ahaá¹ƒ kathessÄ• mi, soá¸
me mogho bhavissati, akathento panÄ• haá¹ƒ attano ca mÄ• tÄ• pitÅ«naÃ±ca mahÄ• janas
bhavissÄ• mÄ«â€™â€™ ti adhivÄ• sesi.

atha naá¹ƒ sÄ• rathi rathaá¹ƒ Ä• ropetvÄ• ``pacchimadvÄ• rÄ• bhimukhaá¹ƒ rathaá¹ƒ pese
rathaá¹ƒ pesesi. tadÄ• mahÄ• sattassa pÄ• ramitÄ• nubhÄ• vena devatÄ• viggahito hutvÄ•
pÄ• cÄ«nadvÄ• rÄ• bhimukhaá¹ƒ rathaá¹ƒ pesesi, atha rathacakkaá¹ƒ ummÄ• re patihaÃ±Ã
saddaá¹ƒ sutvÄ• ``manoratho me matthakaá¹ƒ pattoâ€™â€™ ti suá¹-á¹-hutaraá¹ƒ tuá¹-á¹-h
nagarÄ• nikkhamitvÄ• devatÄ• nubhÄ• vena tiyojanikaá¹ƒ á¹-hÄ• naá¹ƒ gato. tattha vanag
Ä• makasusÄ• naá¹ƒ viya upaá¹-á¹-hÄ• si. so ``idaá¹ƒ á¹-hÄ• naá¹ƒ phÄ• sukaâ€™â€™ nti
okkamÄ• petvÄ• maggapasse á¹-hapetvÄ• rathÄ• oruyha mahÄ• sattassa Ä• bharaá¹‡ab
bhaá¹‡á¸• ikaá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hapetvÄ• kuddÄ• laá¹ƒ Ä• dÄ• ya rathassa avidÄ
Ä• vÄ• á¹-aá¹ƒ khaá¹‡ituá¹ƒ Ä• rabhi.

tato bodhisatto cintesi ``ayaá¹ƒ me vÄ• yÄ• makÄ• lo, ahaÃ±hi soá¸·asa vassÄ• ni hatthapÄ
nu kho me balaá¹ƒ atthi, udÄ• hu noâ€™â€™ ti. so uá¹-á¹-hÄ• ya vÄ• mahatthena dakkhiá¹
dakkhiá¹‡ahatthena vÄ• mahatthaá¹ƒ \Be VI 14/ \Ee VI 12/ parÄ• masanto ubhohi hatthehi p

otarituá¹ƒ cittaá¹ƒ uppÄ• desi. tÄ• vadevassa pÄ• dapatitaá¹-á¹-hÄ• ne vÄ• tapuá¹‡á¹‡abha
mahÄ• pathavÄ« abbhuggantvÄ• rathassa pacchimantaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. mahÄ•
vÄ• re aparÄ• paraá¹ƒ caá¹…kamitvÄ• ``iminÄ• va niyÄ• mena ekadivasaá¹ƒ yojanasatam
atthÄ«â€™â€™ ti Ã±atvÄ• ``sace, sÄ• rathi, mayÄ• saddhiá¹ƒ virujjheyya, atthi nu kho me
paá¹-ivirujjhituá¹ƒ balaâ€™â€™ nti upadhÄ• rento rathassa pacchimantaá¹ƒ \Ne VI 13/ gahe
kÄ«á¸·anayÄ• nakaá¹ƒ viya ukkhipitvÄ• rathaá¹ƒ paribbhamento aá¹-á¹-hÄ• si. athassa ``at
paá¹-ivirujjhituá¹ƒ balaâ€™â€™ nti sallakkhetvÄ• pasÄ• dhanatthÄ• ya cittaá¹ƒ uppajji.

taá¹ƒkhaá¹‡aÃ±Ã±eva sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko Ä• vajjento
``temiyakumÄ• rassa manoratho matthakaá¹ƒ patto, idÄ• ni pasÄ• dhanatthÄ• ya cittaá¹ƒ up
mÄ• nusakena pasÄ• dhanenÄ• â€™â€™ ti dibbapasÄ• dhanaá¹ƒ gÄ• hÄ• petvÄ• vissaka
``tÄ• ta vissakamma devaputta, tvaá¹ƒ gaccha, kÄ• sirÄ• jassa puttaá¹ƒ temiyakumÄ• raá¹ƒ
Ä• á¹‡Ä• pesi. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tÄ• vatiá¹ƒsabhavanato otaritvÄ
dasahi dussasahassehi veá¹-hanaá¹ƒ katvÄ• dibbehi ceva mÄ• nusakehi ca alaá¹…kÄ• reh
alaá¹…karitvÄ• sakaá¹-á¹-hÄ• nameva gato. so devarÄ• jalÄ«lÄ• ya sÄ• rathissa khaá¹‡an
Ä• vÄ• á¹-atÄ«re á¹-hatvÄ• pucchanto tatiyaá¹ƒ gÄ• thamÄ• ha ---

3__._ á¹• 21 ``kiá¹ƒ nu santaramÄ• nova, kÄ• suá¹ƒ khaá¹‡asi sÄ• rathi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ kÄ• suyÄ• karissasÄ«â€™â€™ ti ||

tattha __kÄ• su_nti Ä• vÄ• á¹-aá¹ƒ.

taá¹ƒ sutvÄ• sÄ• rathi Ä• vÄ• á¹-aá¹ƒ khaá¹‡anto uddhaá¹ƒ anoloketvÄ• va catutthaá¹ƒ gÄ

4__._ á¹• 21 ``raÃ±Ã±o mÅ«go ca pakkho ca, putto jÄ• to acetaso.

somhi raÃ±Ã±Ä• samajjhiá¹-á¹-ho, puttaá¹ƒ me nikhaá¹‡aá¹ƒ vaneâ€™â€™ ti ||

tattha __pakkho_ti pÄ«á¹-hasappÄ«. __ ``mÅ«goâ€™â€™ _ti vacaneneva panassa badhira
badhirassa hi paá¹-ivacanaá¹ƒ kathetuá¹ƒ asakkuá¹‡eyyattÄ• . __acetaso_ti acittako viya jÄ
vassÄ• ni akathitattÄ• evamÄ• ha \Be VI 15/. __samajjhiá¹-á¹-ho_ti Ä• á¹‡atto, pesitoti atth
vane_ti vane nikhaá¹‡eyyÄ• si.

atha naá¹ƒ mahÄ• satto Ä• ha ---

5__._ á¹• 21 ``na \Ne VI 14/ badhiro na mÅ«gosmi, na pakkho na ca vÄ«kalo.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane ||

6__._ á¹• 21 ``Å«rÅ« \Ee VI 13/ bÄ• huÃ±ca me passa, bhÄ• sitaÃ±ca suá¹‡ohi me.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vaneâ€™â€™ ti ||

tattha __na badhiro_ti samma sÄ• rathi, sace taá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ puttaá¹ƒ mÄ• rÄ• ahaá¹ƒ pana evarÅ«po na bhavÄ• mÄ«ti dÄ«petuá¹ƒ evamÄ• ha. __maá¹ƒ ce tvaá¹ƒ nikhaá badhirabhÄ• vÄ• divirahitaá¹ƒ evarÅ«paá¹ƒ maá¹ƒ vane nikhaá¹‡eyyÄ• si, adhammaá¹ƒ ka __ ``Å«rÅ«â€™â€™ _ti idaá¹ƒ so purimagÄ• thaá¹ƒ sutvÄ• pi naá¹ƒ anolokentameva disvÄ dassessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha. tassattho --- samma sÄ• rathi, ime kaÃ±canak kanakacchaviá¹ƒ bÄ• huÃ±ca me passa, madhuravacanaÃ±ca me suá¹‡Ä• hÄ«ti.

tato sÄ• rathi evaá¹ƒ cintesi ``ko nu kho esa, Ä• gatakÄ• lato paá¹-á¹-hÄ• ya attÄ• nameva so Ä• vÄ• á¹-akhaá¹‡anaá¹ƒ pahÄ• ya uddhaá¹ƒ olokento tassa rÅ«pasampattiá¹ƒ disvÄ• ` manusso vÄ• devo vÄ• â€™â€™ ti ajÄ• nanto imaá¹ƒ gÄ• thamÄ• ha ---

7__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

athassa mahÄ• satto attÄ• naá¹ƒ Ä• cikkhitvÄ• dhammaá¹ƒ desento Ä• ha ---

8__._ á¹• 21 ``namhi devo na gandhabbo, namhi sakko purindado.

kÄ• siraÃ±Ã±o ahaá¹ƒ putto, yaá¹ƒ kÄ• suyÄ• nihaÃ±Ã±asi ||

9__._ á¹• 21 ``tassa raÃ±Ã±o ahaá¹ƒ putto, yaá¹ƒ tvaá¹ƒ sammÅ«pajÄ«vasi.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane ||

10__._ á¹• 21 ``yassa \Be VI 16/ rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

11__._ á¹• 21 ``yathÄ• \Ne VI 15/ rukkho tathÄ• rÄ• jÄ• , yathÄ• sÄ• khÄ• tathÄ• ahaá¹ƒ

yathÄ• chÄ• yÅ«pago poso, evaá¹ƒ tvamasi sÄ• rathi.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vaneâ€™â€™ ti ||

tattha __nihaÃ±Ã±asÄ«_ti nihanissasi. yaá¹ƒ tvaá¹ƒ ettha nihanissÄ• mÄ«ti saÃ±Ã±Ä• ya k
ahanti dÄ«peti. so ``rÄ• japutto ahaâ€™â€™ nti vuttepi na saddahatiyeva, madhurakathÄ• y
dhammaá¹ƒ suá¹‡anto aá¹-á¹-hÄ• si. __mittadubbho_ti paribhuttachÄ• yassa rukkhassa pat
aá¹…kuraá¹ƒ vÄ• bhaÃ±janto mittaghÄ• tako hoti lÄ• makapuriso, kimaá¹…gaá¹ƒ pana sÄ•
__chÄ• yÅ«pago_ti paribhogatthÄ• ya chÄ• yaá¹ƒ upagato puriso viya rÄ• jÄ• naá¹ƒ nissÄ•

so evaá¹ƒ \Ee VI 14/ kathentepi bodhisatte na saddahatiyeva. atha mahÄ• satto ``saddahÄ
devatÄ• naá¹ƒ sÄ• dhukÄ• rena ceva attano ghosena ca vanaghaá¹-aá¹ƒ unnÄ• dento dasa
Ä• rabhi ---

12__._ á¹• 21 ``pahÅ«tabhakkho bhavati, vippavuá¹-á¹-ho sakaá¹ƒgharÄ• .

bahÅ« naá¹ƒ upajÄ«vanti, yo mittÄ• naá¹ƒ na dubbhati ||

13__._ á¹• 21 ``yaá¹ƒ yaá¹ƒ janapadaá¹ƒ yÄ• ti, nigame rÄ• jadhÄ• niyo.

sabbattha pÅ«jito hoti, yo mittÄ• naá¹ƒ na dubbhati ||

14__._ á¹• 21 ``nÄ• ssa corÄ• pasÄ• hanti, nÄ• timaÃ±Ã±anti khattiyÄ• .

sabbe amitte tarati, yo mittÄ• naá¹ƒ na dubbhati ||

15__._ á¹• 21 ``akkuddho sagharaá¹ƒ eti, sabhÄ• yaá¹ƒ paá¹-inandito.

Ã±Ä• tÄ«naá¹ƒ uttamo hoti, yo mittÄ• naá¹ƒ na dubbhati ||

16__._ á¹• 21 ``sakkatvÄ• sakkato hoti, garu hoti sagÄ• ravo.

vaá¹‡á¹‡akittibhato hoti, yo mittÄ• naá¹ƒ na dubbhati ||

17__._ á¹• 21 ``pÅ«jako \Ne VI 16/ \Be VI 17/ labhate pÅ«jaá¹ƒ, vandako paá¹-ivandanaá¹ƒ.

yasokittiÃ±ca pappoti, yo mittÄ• naá¹ƒ na dubbhati ||

18__._ á¹• 21 ``aggi yathÄ• pajjalati, devatÄ• va virocati.

siriyÄ• ajahito hoti, yo mittÄ• naá¹ƒ na dubbhati ||

19__._ á¹• 21 ``gÄ• vo tassa pajÄ• yanti, khette vuttaá¹ƒ virÅ«hati.

vuttÄ• naá¹ƒ phalamasnÄ• ti, yo mittÄ• naá¹ƒ na dubbhati ||

20__._ á¹• 21 ``darito pabbatÄ• to vÄ• , rukkhato patito naro.

cuto patiá¹-á¹-haá¹ƒ labhati, yo mittÄ• naá¹ƒ na dubbhati ||

21__._ á¹• 21 ``virÅ«á¸·hamÅ«lasantÄ• naá¹ƒ, nigrodhamiva mÄ• luto.

amittÄ• nappasÄ• hanti, yo mittÄ• naá¹ƒ na dubbhatÄ«â€™â€™ ti ||

tattha __sakaá¹ƒ gharÄ• _ti sakagharÄ• , ayameva vÄ• pÄ• á¹-ho. __na dubbhatÄ«_ti na d
buddhÄ• dÄ«naá¹ƒ kalyÄ• á¹‡amittÄ• naá¹ƒ na dubbhati. __ ``sabbattha pÅ«jito hotÄ«â€™
sÄ«valivatthunÄ• vaá¹‡á¹‡etabbaá¹ƒ. __na pasÄ• hantÄ«_ti pasayhakÄ• raá¹ƒ kÄ• tuá¹ƒ n
saá¹ƒkiccasÄ• maá¹‡eravatthunÄ• dÄ«petabbaá¹ƒ. __ ``nÄ• timaÃ±Ã±anti khattiyÄ• â€™â
jotikaseá¹-á¹-hivatthunÄ• dÄ«petabbaá¹ƒ. __taratÄ«_ti atikkamati. __saghara_nti attaghara
dubbhanto attano gharaá¹ƒ Ä• gacchantopi ghaá¹-á¹-itacitto kuddhova Ä• gacchati, ayaá¹ƒ
sakagharaá¹ƒ eti. __paá¹-inandito_ti \Ee VI 15/ bahÅ«naá¹ƒ sannipÄ• taá¹-á¹-hÄ• ne amitta
kathenti, tÄ• ya so paá¹-inandito hoti pamuditacitto.

__sakkatvÄ• sakkato hotÄ«_ti paraá¹ƒ sakkatvÄ• sayampi parehi sakkato hoti. __garu hot
sagÄ• ravo sayampi parehi garuko hoti. __vaá¹‡á¹‡akittibhato_ti bhatavaá¹‡á¹‡akitti, guá¹‡
kittisaddaÃ±ca ukkhipitvÄ• caranto nÄ• ma hotÄ«ti attho. __pÅ«jako_ti mittÄ• naá¹ƒ pÅ«jak
pÅ«jaá¹ƒ labhati. __vandako_ti buddhÄ• dÄ«naá¹ƒ kalyÄ• á¹‡amittÄ• naá¹ƒ vandako hutvÄ
paá¹-ivandanaá¹ƒ labhati. __yasokittiÃ±cÄ• _ti issariyaparivÄ• raÃ±ceva guá¹‡akittiÃ±ca pa
gÄ• thÄ• ya cittagahapatino vatthu (Dhp 73-74) kathetabbaá¹ƒ.

__pajjalatÄ«_ti \Ne VI 17/ \Be VI 18/ issariyaparivÄ• rena pajjalati. __siriyÄ• ajahito hotÄ«_
anÄ• thapiá¹‡á¸• ikassa vatthu (Dhp 119-120) kathetabbaá¹ƒ. __asnÄ• tÄ«_ti paribhuÃ±jati.
labhatÄ«â€™â€™ _ti idaá¹ƒ __cÅ«á¸·apadumajÄ• takena_ (J I 2.85-86) dÄ«petabbaá¹ƒ. __
vaá¸• á¸• hitamÅ«lapÄ• rohaá¹ƒ. __amittÄ• nappasÄ• hantÄ«_ti ettha kuraraghariyasoá¹‡a
paviá¹-á¹-hacoravatthu kathetabbaá¹ƒ.

sunando sÄ• rathi ettakÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desentampi taá¹ƒ asaÃ±jÄ• nitvÄ• ``
Ä• vÄ• á¹-akhaá¹‡anaá¹ƒ pahÄ• ya rathasamÄ«paá¹ƒ gantvÄ• tattha taÃ±ca pasÄ• dhanal
puna Ä• gantvÄ• olokento taá¹ƒ saÃ±jÄ• nitvÄ• tassa pÄ• desu patitvÄ• aÃ±jaliá¹ƒ pagga
gÄ• thamÄ• ha ---

22__._ á¹• 21 ``ehi taá¹ƒ paá¹-inessÄ• mi, rÄ• japutta sakaá¹ƒ gharaá¹ƒ.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasÄ«â€™â€™ ti ||

atha naá¹ƒ mahÄ• satto Ä• ha ---

23__._ á¹• 21 ``alaá¹ƒ me tena rajjena, Ã±Ä• takehi dhanena vÄ• .

yaá¹ƒ me adhammacariyÄ• ya, rajjaá¹ƒ labbhetha sÄ• rathÄ«â€™â€™ ti ||

tattha __ala_nti paá¹-ikkhepavacanaá¹ƒ.

sÄ• rathi Ä• ha ---

24__._ á¹• 21 ``puá¹‡á¹‡apattaá¹ƒ maá¹ƒ lÄ• bhehi, rÄ• japutta ito gato.

pitÄ• mÄ• tÄ• ca me dajjuá¹ƒ, rÄ• japutta tayÄ« gate ||

25__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

tepi attamanÄ• dajjuá¹ƒ, rÄ• japutta tayÄ« gate ||

26__._ á¹• 21 ``hatthÄ• rohÄ• \Ne VI 18/ anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

tepi attamanÄ• dajjuá¹ƒ, rÄ• japutta tayÄ« gate ||

27__._ á¹• 21 ``bahudhaÃ±Ã±Ä• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

upÄ• yanÄ• ni me dajjuá¹ƒ, rÄ• japutta tayÄ« gateâ€™â€™ ti ||

tattha \Be VI 19/ __puá¹‡á¹‡apatta_nti tuá¹-á¹-hidÄ• yaá¹ƒ. __dajju_nti sattaratanavassaá¹ƒ
mama ajjhÄ• sayapÅ«raá¹‡aá¹ƒ tuá¹-á¹-hidÄ• yaá¹ƒ dadeyyuá¹ƒ. idaá¹ƒ so ``appeva \Ee VI
anukampÄ• ya gaccheyyÄ• â€™â€™ ti cintetvÄ• Ä• ha. __vesiyÄ• nÄ• cÄ• _ti vessÄ• ca

paá¹‡á¹‡Ä• kÄ• rÄ• ni.

atha naá¹ƒ mahÄ• satto Ä• ha ---

28__._ á¹• 21 ``pitu mÄ• tu cahaá¹ƒ catto, raá¹-á¹-hassa nigamassa ca.

atho sabbakumÄ• rÄ• naá¹ƒ, natthi mayhaá¹ƒ sakaá¹ƒ gharaá¹ƒ ||

29__._ á¹• 21 ``anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• , saÃ±catto pitarÄ• mahaá¹ƒ.

ekoraÃ±Ã±e pabbajito, na kÄ• me abhipatthayeâ€™â€™ ti ||

tattha __pitu mÄ• tu cÄ• _ti pitarÄ• ca mÄ• tarÄ• ca ahaá¹ƒ catto. itaresupi eseva nayo. _
sÄ• rathi, ahaá¹ƒ sattÄ• haá¹ƒ rajjaá¹ƒ paricchinditvÄ• varaá¹ƒ gaá¹‡hantiyÄ• mÄ• tarÄ• a
__saÃ±chatto_ti suá¹-á¹-hu catto. __pabbajito_ti pabbajitvÄ• araÃ±Ã±e vasanatthÄ• ya nikl

evaá¹ƒ mahÄ• sattassa attano guá¹‡e kathentassa pÄ«ti uppajji, tato pÄ«tivegena udÄ• na

30__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi sÄ• rathi ||

31__._ á¹• 21 ``api \Ne VI 19/ ataramÄ• nÄ• naá¹ƒ, sammadattho vipaccati.

vipakkabrahmacariyosmi, nikkhanto akutobhayoâ€™â€™ ti ||

tattha __phalÄ• sÄ• vÄ• _ti ataramÄ• nassa mama soá¸·asavassehi katavÄ• yÄ• massa sa
dassetuá¹ƒ evamÄ• ha. __vipakkabrahmacariyosmÄ«_ti niá¹-á¹-happattamanoratho. __sam
sammÄ• upÄ• yena kÄ• raá¹‡ena kattabbakiccaá¹ƒ sampajjati.

sÄ• rathi Ä• ha ---

32__._ á¹• 21 ``evaá¹ƒ vaggukatho santo, visaá¹-á¹-havacano casi.

kasmÄ• pitu ca mÄ• tucca, santike na bhaá¹‡Ä« tadÄ• â€™â€™ ti ||

tattha __vaggukatho_ti sakhilakatho.

tato \Be VI 20/ mahÄ• satto Ä• ha ---

33__._ á¹• 21 ``nÄ• haá¹ƒ asandhitÄ• pakkho, na badhiro asotatÄ• .

nÄ• haá¹ƒ ajivhatÄ• mÅ«go, mÄ• maá¹ƒ mÅ«gamadhÄ• rayi ||

34__._ á¹• 21 ``purimaá¹ƒ sarÄ• mahaá¹ƒ jÄ• tiá¹ƒ, yattha rajjamakÄ• rayiá¹ƒ.

kÄ• rayitvÄ• tahiá¹ƒ rajjaá¹ƒ, pÄ• patthaá¹ƒ nirayaá¹ƒ bhusaá¹ƒ ||

35__._ á¹• 21 ``vÄ«satiÃ±ceva vassÄ• ni, tahiá¹ƒ rajjamakÄ• rayiá¹ƒ.

asÄ«tivassasahassÄ• ni, nirayamhi apaccisaá¹ƒ ||

36__._ á¹• 21 ``tassa \Ee VI 17/ rajjassahaá¹ƒ bhÄ«to, mÄ• maá¹ƒ rajjÄ• bhisecayuá¹ƒ.

tasmÄ• pitu ca mÄ• tucca, santike na bhaá¹‡iá¹ƒ tadÄ• ||

37__._ á¹• 21 ``ucchaá¹…ge \Ne VI 20/ maá¹ƒ nisÄ• detvÄ• , pitÄ• atthÄ• nusÄ• sati.

ekaá¹ƒ hanatha bandhatha, ekaá¹ƒ khÄ• rÄ• patacchikaá¹ƒ.

ekaá¹ƒ sÅ«lasmiá¹ƒ uppetha, iccassa manusÄ• sati ||

38__._ á¹• 21 ``tÄ• yÄ• haá¹ƒ pharusaá¹ƒ sutvÄ• , vÄ• cÄ• yo samudÄ«ritÄ• .

amÅ«go mÅ«gavaá¹‡á¹‡ena, apakkho pakkhasammato.

sake muttakarÄ«sasmiá¹ƒ, acchÄ• haá¹ƒ sampariplutо ||

39__._ á¹• 21 ``kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ.

komaá¹ƒ jÄ«vitamÄ• gamma, veraá¹ƒ kayirÄ• tha kenaci ||

40__._ á¹• 21 ``paÃ±Ã±Ä• ya ca alÄ• bhena, dhammassa ca adassanÄ• .

komaá¹ƒ jÄ«vitamÄ• gamma, veraá¹ƒ kayirÄ• tha kenaci ||

41__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi sÄ• rathi ||

42__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, sammadattho vipaccati.

vipakkabrahmacariyosmi, nikkhanto akutobhayoâ€™â€™ ti ||

tattha __asandhitÄ• _ti sandhÄ«naá¹ƒ abhÄ• vena. __asotatÄ• _ti sotÄ• naá¹ƒ abhÄ• vena
samparivattanajivhÄ• ya abhÄ• vena mÅ«go ahaá¹ƒ na \Be VI 21/ bhavÄ• mi. __yatthÄ• _ti
bÄ• rÄ• á¹‡asinagare rajjaá¹ƒ akÄ• rayiá¹ƒ. __pÄ• pattha_nti pÄ• pataá¹ƒ. patito asmÄ«ti va
__rajjÄ• bhisecayu_nti rajje abhisecayuá¹ƒ. __nisÄ• detvÄ• _ti nisÄ«dÄ• petvÄ• . __atthÄ•
anusÄ• sati. __khÄ• rÄ• patacchika_nti sattÄ«hi paharitvÄ• khÄ• rÄ• hi patacchikaá¹ƒ karo
Ä• vunatha. __iccassa manusÄ• satÄ«_ti evamassa atthaá¹ƒ anusÄ• sati. __tÄ• yÄ• ha_nti
__pakkhasammato_ti pakkho iti sammato ahosiá¹ƒ. __acchÄ• ha_nti acchiá¹ƒ ahaá¹ƒ, avas
__sampariplutoti samparikiá¹‡á¹‡o, nimuggo hutvÄ• ti attho.

__kasira_nti dukkhaá¹ƒ. __paritta_nti appaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- sammasÄ• rathi, sac
jÄ«vitaá¹ƒ \Ne VI 21/ dukkhampi samÄ• naá¹ƒ bahuciraá¹-á¹-hitikaá¹ƒ bhaveyya, pattheyya,
sace sukhaá¹ƒ bhaveyya, pattheyya, idaá¹ƒ pana kasiraÃ±ca parittaÃ±ca sakalena vaá¹-á¹-
sannihitaá¹ƒ omadditaá¹ƒ. __koma_nti ko imaá¹ƒ. __vera_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±cav
__kenacÄ«_ti kenaci kÄ• raá¹‡ena \Ee VI 18/. __paÃ±Ã±Ä• yÄ• _ti vipassanÄ• paÃ±Ã±Ä• y
sotÄ• pattimaggassa adassanena. puna udÄ• nagÄ• thÄ• yo agantukÄ• matÄ• ya thirabhÄ•

taá¹ƒ sutvÄ• sunando sÄ• rathi ``ayaá¹ƒ kumÄ• ro evarÅ«paá¹ƒ rajjasiriá¹ƒ kuá¹‡apaá¹ƒ vi
attano adhiá¹-á¹-hÄ• naá¹ƒ abhinditvÄ• ``pabbajissÄ• mÄ«ti araÃ±Ã±aá¹ƒ paviá¹-á¹-ho, ma
attho, ahampi tena saddhiá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ gÄ• thamÄ• ha

43__._ á¹• 21 ``ahampi pabbajissÄ• mi, rÄ• japutta tavantike.

avhÄ• yassu maá¹ƒ bhaddante, pabbajjÄ• mama ruccatÄ«â€™â€™ ti ||

tattha __tavantike_ti tava santike. __avhÄ• yassÅ«ti_ ``ehi pabbajÄ• hÄ«â€™â€™ ti pakko

evaá¹ƒ tena yÄ• citopi mahÄ• satto ``sacÄ• haá¹ƒ idÄ• neva taá¹ƒ pabbÄ• jessÄ• mi, mÄ•
nÄ• gacchissanti, atha nesaá¹ƒ parihÄ• ni bhavissati, ime assÄ• ca ratho ca pasÄ• dhanab
nassissanti, `yakkho so, khÄ• dito nu kho tena sÄ• rathÄ«â€™ ti garahÄ• pi \Be VI 22/ me u
cintetvÄ• attano ca garahÄ• mocanatthaá¹ƒ mÄ• tÄ• pitÅ«naÃ±ca vuá¸• á¸• hiá¹ƒ sampass

pasÄ• dhanabhaá¹‡á¸• aÃ±ca tassa iá¹‡aá¹ƒ katvÄ• dassento imaá¹ƒ gÄ• thamÄ• ha ---

44__._ á¹• 21 ``rathaá¹ƒ niyyÄ• dayitvÄ• na, anaá¹‡o ehi sÄ• rathi.

anaá¹‡assa hi pabbajjÄ• , etaá¹ƒ isÄ«hi vaá¹‡á¹‡itaâ€™â€™ nti ||

tattha __eta_nti etaá¹ƒ pabbajjÄ• karaá¹‡aá¹ƒ buddhÄ• dÄ«hi isÄ«hi vaá¹‡á¹‡itaá¹ƒ pasattl

taá¹ƒ sutvÄ• sÄ• rathi ``sace mayi nagaraá¹ƒ gate esa aÃ±Ã±attha gaccheyya, pitÄ• cass sutvÄ• `puttaá¹ƒ me dassehÄ«â€™ ti puna Ä• gato imaá¹ƒ na passeyya, rÄ• jadaá¹‡á¸• aá attano guá¹‡aá¹ƒ kathetvÄ• aÃ±Ã±atthÄ• gamanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hissÄ• mÄ gÄ• thÄ• dvayamÄ• ha ---

45__._ á¹• 21 ``yadeva \Ne VI 22/ tyÄ• haá¹ƒ vacanaá¹ƒ, akaraá¹ƒ bhaddamatthu te.

tadeva me tvaá¹ƒ vacanaá¹ƒ, yÄ• cito kattumarahasi ||

46__._ á¹• 21 ``idheva tÄ• va acchassu, yÄ• va rÄ• jÄ• namÄ• naye.

appeva te pitÄ• disvÄ• , patÄ«to sumano siyÄ• â€™â€™ ti ||

tato \Ee VI 19/ mahÄ• satto Ä• ha ---

47__._ á¹• 21 ``karomi te taá¹ƒ vacanaá¹ƒ, yaá¹ƒ maá¹ƒ bhaá¹‡asi sÄ• rathi.

ahampi daá¹-á¹-hukÄ• mosmi, pitaraá¹ƒ me idhÄ• gataá¹ƒ ||

48__._ á¹• 21 ``ehi samma nivattassu, kusalaá¹ƒ vajjÄ• si Ã±Ä• tinaá¹ƒ.

mÄ• taraá¹ƒ pitaraá¹ƒ mayhaá¹ƒ, vutto vajjÄ• si vandanaâ€™â€™ nti ||

tattha __karomi teta_nti karomi te etaá¹ƒ vacanaá¹ƒ. __ehi samma nivattassÅ«_ti samma s gantvÄ• ehi, ettova khippameva nivattassu. __vutto vajjÄ• sÄ«_ti mayÄ• vutto hutvÄ• ``pu vandatÄ«â€™â€™ ti vandanaá¹ƒ vadeyyÄ• sÄ«ti attho.

iti vatvÄ• mahÄ• satto suvaá¹‡á¹‡akadali viya onamitvÄ• paÃ±capatiá¹-á¹-hitena bÄ• rÄ• mÄ• tÄ• pitaro vanditvÄ• sÄ• rathissa sÄ• sanaá¹ƒ \Be VI 23/ adÄ• si. so sÄ• sanaá¹ƒ gah padakkhiá¹‡aá¹ƒ katvÄ• rathamÄ• ruyha nagarÄ• bhimukho pÄ• yÄ• si. tamatthaá¹ƒ pakÄ•

49__._ á¹• 21 ``tassa pÄ• de gahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

sÄ• rathi rathamÄ• ruyha, rÄ• jadvÄ• raá¹ƒ upÄ• gamÄ«â€™â€™ ti ||

tassattho --- bhikkhave, evaá¹ƒ vutto so sÄ• rathi, tassa kumÄ• rassa pÄ• de gahetvÄ• taá
katvÄ• rathaá¹ƒ Ä• ruyha rÄ• jadvÄ• raá¹ƒ upÄ• gamÄ«ti.

tasmiá¹ƒ khaá¹‡e candÄ• devÄ« sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• ``kÄ• nu kho me puttassa p
sÄ• rathissa \Ne VI 23/ Ä• gamanamaggaá¹ƒ olokentÄ« taá¹ƒ ekakaá¹ƒ Ä• gacchantaá¹ƒ di
paridevi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

50__._ á¹• 21 ``suÃ±Ã±aá¹ƒ mÄ• tÄ• rathaá¹ƒ disvÄ• , ekaá¹ƒ sÄ• rathimÄ• gataá¹ƒ.

assupuá¹‡á¹‡ehi nettehi, rodantÄ« naá¹ƒ udikkhati ||

51__._ á¹• 21 ``ayaá¹ƒ so sÄ• rathi eti, nihantvÄ• mama atrajaá¹ƒ.

nihato nÅ«na me putto, pathabyÄ• bhÅ«mivaá¸• á¸• hano ||

52__._ á¹• 21 ``amittÄ• nÅ«na nandanti, patÄ«tÄ• nÅ«na verino.

Ä• gataá¹ƒ sÄ• rathiá¹ƒ disvÄ• , nihantvÄ• mama atrajaá¹ƒ ||

53__._ á¹• 21 ``suÃ±Ã±aá¹ƒ mÄ• tÄ• rathaá¹ƒ disvÄ• , ekaá¹ƒ sÄ• rathimÄ• gataá¹ƒ.

assupuá¹‡á¹‡ehi nettehi, rodantÄ« paripucchi naá¹ƒ ||

54__._ á¹• 21 ``kiá¹ƒ nu mÅ«go kiá¹ƒnu pakkho, kiá¹ƒnu so vilapÄ« tadÄ• .

nihaÃ±Ã±amÄ• no bhÅ«miyÄ• , taá¹ƒ me akkhÄ• hi sÄ• rathi ||

55__._ á¹• 21 ``kathaá¹ƒ hatthehi pÄ• dehi, mÅ«gapakkho vivajjayi.

nihaÃ±Ã±amÄ• no bhÅ«miyÄ• , taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __mÄ• tÄ• _ti temiyakumÄ• rassa mÄ• tÄ• . __pathabyÄ• bhÅ«mivaá¸• á¸• hano_ti
bhÅ«mivaá¸• á¸• hano hutvÄ• pathabyÄ• nihato nÅ«na. __rodantÄ« paripucchi na_nti taá¹

á¹-hapetvÄ• mahÄ• talaá¹ƒ \Ee VI 20/ abhiruyha candÄ• deviá¹ƒ vanditvÄ• ekamante á¹-hi
paripucchi. __kinnÅ«_ti kiá¹ƒ nu so mama \Be VI 24/ putto mÅ«go eva pakkho eva. __tadÄ•
kÄ• suyaá¹ƒ pakkhipitvÄ• kuddÄ• lena matthake pahari, tadÄ• . __nihaÃ±Ã±amÄ• no bhÅ«
nihaÃ±Ã±amÄ• no kiá¹ƒ nu vilapi. __taá¹ƒ me_ti taá¹ƒ sabbaá¹ƒ aparihÄ• petvÄ• me akkhÄ
``apehi sÄ• rathi, mÄ• maá¹ƒ mÄ• rehÄ«â€™â€™ ti kathaá¹ƒ hatthehi pÄ• dehi ca phanda
kathehÄ«ti attho.

tato sÄ• rathi Ä• ha ---

56__._ á¹• 21 ``akkheyyaá¹ƒ \Ne VI 24/ te ahaá¹ƒ ayye, dajjÄ• si abhayaá¹ƒ mama.

yaá¹ƒ me sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , rÄ• japuttassa santikeâ€™â€™ ti ||

tattha __dajjÄ• sÄ«_ti sace abhayaá¹ƒ dadeyyÄ• si, so idaá¹ƒ ``sacÄ• haá¹ƒ `tava putto ne
madhurakatho dhammakathikoâ€™ ti vakkhÄ• mi, atha `kasmÄ• taá¹ƒ gahetvÄ• nÄ• gatos
rÄ• jadaá¹‡á¸• ampi me kareyya, abhayaá¹ƒ tÄ• va yÄ• cissÄ• mÄ«â€™â€™ ti cintetvÄ• Ä

atha naá¹ƒ candÄ• devÄ« Ä• ha ---

57__._ á¹• 21 ``abhayaá¹ƒ samma te dammi, abhÄ«to bhaá¹‡a sÄ• rathi.

yaá¹ƒ te sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , rÄ• japuttassa santikeâ€™â€™ ti ||

tato sÄ• rathi Ä• ha ---

58__._ á¹• 21 ``na so mÅ«go na so pakkho, visaá¹-á¹-havacano ca so.

rajjassa kira so bhÄ«to, akarÄ• Ä• laye bahÅ« ||

59__._ á¹• 21 ``purimaá¹ƒ sarati so jÄ• tiá¹ƒ, yattha rajjamakÄ• rayi.

kÄ• rayitvÄ• tahiá¹ƒ rajjaá¹ƒ, pÄ• pattha nirayaá¹ƒ bhusaá¹ƒ ||

60__._ á¹• 21 ``vÄ«satiÃ±ceva vassÄ• ni, tahiá¹ƒ rajjamakÄ• rayi.

asÄ«tivassasahassÄ• ni, nirayamhi apacci so ||

61__._ á¹• 21 ``tassa rajjassa so bhÄ«to, mÄ• maá¹ƒ rajjÄ• bhisecayuá¹ƒ.

tasmÄ• pitu ca mÄ• tucca, santike na bhaá¹‡Ä« tadÄ• ||

62__._ á¹• 21 ``aá¹…gapaccaá¹…gasampanno \Be VI 25/, Ä• rohapariá¹‡Ä• havÄ• .

visaá¹-á¹-havacano paÃ±Ã±o, magge saggassa tiá¹-á¹-hati ||

63__._ á¹• 21 ``sace \Ne VI 25/ tvaá¹ƒ daá¹-á¹-hukÄ• mÄ• si, rÄ• japuttaá¹ƒ tavatrajaá¹ƒ.

ehi taá¹ƒ pÄ• payissÄ• mi, yattha sammati temiyoâ€™â€™ ti ||

tattha __visaá¹-á¹-havacano_ti apalibuddhakatho. __akarÄ• Ä• laye bahÅ«_ti tumhÄ• kaá¹
akÄ• si. __paÃ±Ã±o_ti paÃ±Ã±avÄ• . __sace tva_nti rÄ• jÄ• naá¹ƒ dhuraá¹ƒ katvÄ• ubhopi
sammati temiyo_ti yattha vo putto mayÄ• gahitapaá¹-iÃ±Ã±o hutvÄ• acchati, tattha pÄ• pa
papaÃ±caá¹ƒ akatvÄ• lahuá¹ƒ gantuá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha.

kumÄ• ro \Ee VI 21/ pana sÄ• rathiá¹ƒ pesetvÄ• pabbajitukÄ• mo ahosi. tadÄ• sakko tass
khaá¹‡e vissakammadevaputtaá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta vissakammadevaputta, temiya
tvaá¹ƒ tassa paá¹‡á¹‡asÄ• laÃ±ca pabbajitaparikkhÄ• raÃ±ca mÄ• petvÄ• ehÄ«â€™â€™ t
sampaá¹-icchitvÄ• vegena gantvÄ• tiyojanike vanasaá¹‡á¸• e attano iddhibalena ramaá¹‡Ä
mÄ• petvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naÃ±ca pokkharaá¹‡iÃ±ca Ä• vÄ• á¹-aÃ±ca al
rukkhaÃ±ca katvÄ• paá¹‡á¹‡asÄ• lasamÄ«pe catuvÄ«satihatthappamÄ• á¹‡aá¹ƒ caá¹…ka
phalikavaá¹‡á¹‡aá¹ƒ ruciraá¹ƒ vÄ• lukaá¹ƒ okiritvÄ• sabbe pabbajitaparikkhÄ• re mÄ• petvÄ
te ime gahetvÄ• pabbajantÅ«â€™â€™ ti bhittiyaá¹ƒ akkharÄ• ni likhitvÄ• caá¹‡á¸• avÄ• á¸
migapakkhino ca palÄ• petvÄ• sakaá¹-á¹-hÄ• nameva gato.

tasmiá¹ƒ khaá¹‡e mahÄ• satto taá¹ƒ disvÄ• sakkadattiyabhÄ• vaá¹ƒ Ã±atvÄ• , paá¹‡á¹‡as
vatthÄ• ni apanetvÄ• , rattavÄ• kacÄ«raá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ajinacamma
jaá¹-Ä• maá¹‡á¸• alaá¹ƒ bandhitvÄ• kÄ• jaá¹ƒ aá¹ƒse katvÄ• kattaradaá¹‡á¸• amÄ• dÄ• ya
pabbajitasiriá¹ƒ samubbahanto aparÄ• paraá¹ƒ caá¹…kamitvÄ• ``aho sukhaá¹ƒ, aho sukha
udÄ• nento paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kaá¹-á¹-hattharaá¹‡e nisinno paÃ±ca abhiÃ±Ã±Ä
ca nibbattetvÄ• sÄ• yanhasamaye paá¹‡á¹‡asÄ• lato nikkhamitvÄ• caá¹…kamanakoá¹-iya
paá¹‡á¹‡Ä• ni gahetvÄ• \Be VI 26/, sakkadattiyabhÄ• jane aloá¹‡ake atakke nidhÅ«pane u
viya paribhuÃ±jitvÄ• cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• tattha vÄ• saá¹ƒ kappesi.

kÄ• sirÄ• jÄ• pi sunandasÄ• rathissa vacanaá¹ƒ sutvÄ• mahÄ• senaguttaá¹ƒ pakkosÄ• pe
gamanasajjaá¹ƒ kÄ• retuá¹ƒ Ä• ha ---

64__._ á¹• 21 ``yojayantu \Ne VI 26/ rathe asse, kacchaá¹ƒ nÄ• gÄ• na bandhatha.

udÄ«rayantu saá¹…khapaá¹‡avÄ• , vÄ• dantu ekapokkharÄ• ||

65__._ á¹• 21 ``vÄ• dantu bherÄ« sannaddhÄ• , vaggÅ« vÄ• dantu dundubhÄ«.

negamÄ• ca maá¹ƒ anventu, gacchaá¹ƒ puttanivedako ||

66__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

khippaá¹ƒ yÄ• nÄ• ni yojentu, gacchaá¹ƒ puttanivedako ||

67__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

khippaá¹ƒ yÄ• nÄ• ni yojentu, gacchaá¹ƒ puttanivedako ||

68__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

khippaá¹ƒ yÄ• nÄ• ni yojentu, gacchaá¹ƒ puttanivedakoâ€™â€™ ti ||

tattha \Ee VI 22/ __udÄ«rayantÅ«_ti saddaá¹ƒ muÃ±cantu. __vÄ• dantÅ«_ti vajjantu. __eka
ekamukhabheriyo. __sannaddhÄ• _ti suá¹-á¹-hu naddhÄ• . __vaggÅ«_ti madhurassarÄ• . _
__puttanivedako_ti puttassa nivedako ovÄ• dako hutvÄ• gacchÄ• mi. taá¹ƒ ovaditvÄ• man
tattheva taá¹ƒ ratanarÄ• simhi á¹-hapetvÄ• abhisiÃ±citvÄ• Ä• netuá¹ƒ gacchÄ• mÄ«ti adhi
__negamÄ• _ti kuá¹-umbikajanÄ• . __samÄ• gatÄ• _ti sannipatitÄ• hutvÄ• .

evaá¹ƒ raÃ±Ã±Ä• Ä• á¹‡attÄ• sÄ• rathino asse yojetvÄ• rathe rÄ• jadvÄ• re á¹-hapetvÄ•
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

69__._ á¹• 21 ``asse ca sÄ• rathÄ« yutte, sindhave sÄ«ghavÄ• hane.

rÄ• jadvÄ• raá¹ƒ upÄ• gacchuá¹ƒ, yuttÄ• deva ime hayÄ• â€™â€™ ti ||

tattha \Be VI 27/ __asse_ti sindhave sindhavajÄ• tike sÄ«ghavÄ• hane javasampanne asse
sÄ• rathino. __yutte_ti rathesu yojite. __upÄ• gacchu_nti te rathesu yutte asse Ä• dÄ• ya Ä•
ca pana ``yuttÄ• , deva, ime hayÄ• â€™â€™ ti Ä• rocesuá¹ƒ.

tato \Ne VI 27/ sÄ• rathÄ«naá¹ƒ vacanaá¹ƒ sutvÄ• rÄ• jÄ• upaá¸• á¸• hagÄ• thamÄ• ha --

70__._ á¹• 21 ``thÅ«lÄ• javena hÄ• yanti, kisÄ• hÄ• yanti thÄ• munÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• sÄ• rathinopi upaá¸• á¸• hagÄ• thamÄ• haá¹ƒsu ---

``kise thÅ«le vivajjetvÄ• , saá¹ƒsaá¹-á¹-hÄ• yojitÄ• hayÄ• â€™â€™ ti ||

tassattho --- deva, kise ca thÅ«le ca evarÅ«pe asse aggaá¹‡hitvÄ• vayena vaá¹‡á¹‡ena ja
hayÄ• yojitÄ• ti.

atha rÄ• jÄ• puttassa santikaá¹ƒ gacchanto cattÄ• ro vaá¹‡á¹‡e aá¹-á¹-hÄ• rasa seniyo sa
sannipÄ• tÄ• pesi. tassa sannipÄ• tentasseva tayo divasÄ• atikkantÄ• . atha catutthe divas
nikkhamitvÄ• gahetabbayuttakaá¹ƒ gÄ• hÄ• petvÄ• assamapadaá¹ƒ gantvÄ• puttena sad
paá¹-isanthÄ• ramakÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

71__._ á¹• 21 ``tato rÄ• jÄ• taramÄ• no, yuttamÄ• ruyha sandanaá¹ƒ.

itthÄ• gÄ• raá¹ƒ ajjhabhÄ• si, sabbÄ• va anuyÄ• tha maá¹ƒ ||

72__._ á¹• 21 ``vÄ• á¸·abÄ«janimuá¹‡hÄ«saá¹ƒ, khaggaá¹ƒ chattaÃ±ca paá¹‡á¸• araá¹ƒ.

upÄ• dhÄ« rathamÄ• ruyha, suvaá¹‡á¹‡ehi alaá¹…katÄ• ||

73__._ á¹• 21 ``tato sa rÄ• jÄ• pÄ• yÄ• si, purakkhatvÄ• na sÄ• rathiá¹ƒ.

khippameva upÄ• gacchi, yattha sammati temiyo ||

74__._ á¹• 21 ``taÃ±ca \Ee VI 23/ disvÄ• na Ä• yantaá¹ƒ, jalantamiva tejasÄ• .

khattasaá¹…ghaparibyÅ«á¸·haá¹ƒ, temiyo etadabravi ||

75__._ á¹• 21 ``kacci nu tÄ• ta kusalaá¹ƒ, kacci tÄ• ta anÄ• mayaá¹ƒ.

sabbÄ• ca rÄ• jakaÃ±Ã±Ä• yo, arogÄ• mayha mÄ• taro ||

76__._ á¹• 21 ``kusalaÃ±ceva \Ne VI 28/ \Be VI 28/ me putta, atho putta anÄ• mayaá¹ƒ.

sabbÄ• ca rÄ• jakaÃ±Ã±Ä• yo, arogÄ• tuyha mÄ• taro ||

77__._ á¹• 21 ``kacci amajjapo tÄ• ta, kacci te suramappiyaá¹ƒ.

kacci sacce ca dhamme ca, dÄ• ne te ramate mano ||

78__._ á¹• 21 ``amajjapo ahaá¹ƒ putta, atho me suramappiyaá¹ƒ.

atho sacce ca dhamme ca, dÄ• ne me ramate mano ||

79__._ á¹• 21 ``kacci arogaá¹ƒ yoggaá¹ƒ te, kacci vahati vÄ• hanaá¹ƒ.

kacci te byÄ• dhayo natthi, sarÄ«rassupatÄ• panÄ• ||

80__._ á¹• 21 ``atho arogaá¹ƒ yoggaá¹ƒ me, atho vahati vÄ• hanaá¹ƒ.

atho me byÄ• dhayo natthi, sarÄ«rassupatÄ• panÄ• ||

81__._ á¹• 21 ``kacci antÄ• ca te phÄ«tÄ• , majjhe ca bahalÄ• tava.

koá¹-á¹-hÄ• gÄ• raÃ±ca kosaÃ±ca, kacci te paá¹-isanthataá¹ƒ ||

82__._ á¹• 21 ``atho antÄ• ca me phÄ«tÄ• , majjhe ca bahalÄ• mama.

koá¹-á¹-hÄ• gÄ• raÃ±ca kosaÃ±ca, sabbaá¹ƒ me paá¹-isanthataá¹ƒ ||

83__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

patiá¹-á¹-hapentu pallaá¹…kaá¹ƒ, yattha rÄ• jÄ• nisakkatÄ«â€™â€™ ti ||

tattha __upÄ• dhÄ« rathamÄ• ruyhÄ• _ti suvaá¹‡á¹‡apÄ• dukÄ• ca rathaá¹ƒ Ä• ropentÅ«t
puttassa tattheva abhisekakaraá¹‡atthÄ• ya ``paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• ni gaá¹‡h
rÄ• jÄ• Ä• ha. __suvaá¹‡á¹‡ehi alaá¹…katÄ• _ti idaá¹ƒ pÄ• dukaá¹ƒ sandhÄ• yÄ• ha. __up
kÄ• ya velÄ• yÄ• ti? mahÄ• sattassa kÄ• rapaá¹‡á¹‡Ä• ni pacitvÄ• nibbÄ• pentassa nisinna
tejasÄ• _ti rÄ• jatejena jalantaá¹ƒ viya. __khattasaá¹…ghaparibyÅ«á¸·ha_nti kathÄ• phÄ• su
parivutaá¹ƒ, khattiyasamÅ«hehi \Ne VI 29/ vÄ• parivÄ• ritaá¹ƒ. __etadabravÄ«_ti kÄ• sirÄ•
khandhÄ• vÄ• raá¹ƒ nivÄ• sÄ• petvÄ• \Be VI 29/ padasÄ• va paá¹‡á¹‡asÄ• laá¹ƒ Ä• gantv
paá¹-isanthÄ• raá¹ƒ karonto etaá¹ƒ vacanaá¹ƒ abravi.

__kusalaá¹ƒ anÄ• maya_nti ubhayenapi padena Ä• rogyameva pucchati. __kacci amajjapo
pivasÄ«ti pucchati. __ ``appamattoâ€™â€™ _tipi pÄ• á¹-ho, kusaladhammesu nappamajjas
__suramappiya_nti surÄ• pÄ• naá¹ƒ appiyaá¹ƒ. ``suramappiyÄ• â€™â€™ tipi pÄ• á¹-ho, su
__dhamme_ti dasavidhe rÄ• jadhamme. __yogga_nti yuge yuÃ±jitabbaá¹ƒ __te_ tava assag
vahatÄ«_ti kacci arogaá¹ƒ hutvÄ• vahati. __vÄ• hana_nti hatthiassÄ• di sabbaá¹ƒ vÄ• hana
__sarÄ«rassupatÄ• panÄ• _ti sarÄ«rassa upatÄ• pakarÄ• . __antÄ• _ti paccantajanapadÄ•
subhikkhÄ• , vatthÄ• bharaá¹‡ehi vÄ• annapÄ• nehi vÄ• paripuá¹‡á¹‡Ä• gÄ• á¸·havÄ• sÄ
raá¹-á¹-hassa majjhe. __bahalÄ• _ti gÄ• manigamÄ• ghanavÄ• sÄ• . __paá¹-isanthata_nti
paripuá¹‡á¹‡aá¹ƒ vÄ• . __yattha rÄ• jÄ• nisakkatÄ«_ti yasmiá¹ƒ pallaá¹…ke rÄ• jÄ• nisÄ«d
paÃ±Ã±Ä• pentÅ«ti vadati.

rÄ• jÄ• mahÄ• satte gÄ• ravena pallaá¹…ke na nisÄ«dati. atha \Ee VI 24/ mahÄ• satto ``sa
nisÄ«dati, paá¹‡á¹‡asanthÄ• raá¹ƒ paÃ±Ã±Ä• pethÄ• â€™â€™ ti vatvÄ• tasmiá¹ƒ paÃ±Ã±
rÄ• jÄ• naá¹ƒ nimantento gÄ• thamÄ• ha ---

84__._ á¹• 21 ``idheva te nisÄ«dassu, niyate paá¹‡á¹‡asanthare.

etto udakamÄ• dÄ• ya, pÄ• de pakkhÄ• layassu teâ€™â€™ ti ||

tattha __niyate_ti susanthate. __etto_ti paribhogaudakaá¹ƒ dassento Ä• ha.

rÄ• jÄ• mahÄ• satte gÄ• ravena paá¹‡á¹‡asanthÄ• repi anisÄ«ditvÄ• bhÅ«miyaá¹ƒ eva ni
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• taá¹ƒ kÄ• rapaá¹‡á¹‡akaá¹ƒ nÄ«haritvÄ• rÄ• jÄ• naá¹ƒ tena

85__._ á¹• 21 ``idampi paá¹‡á¹‡akaá¹ƒ mayhaá¹ƒ, randhaá¹ƒ rÄ• ja aloá¹‡akaá¹ƒ.

paribhuÃ±ja mahÄ• rÄ• ja, pÄ• huno mesidhÄ• gatoâ€™â€™ ti ||

atha \Be VI 30/ naá¹ƒ rÄ• jÄ• Ä• ha ---

86__._ á¹• 21 ``na \Ne VI 30/ cÄ• haá¹ƒ paá¹‡á¹‡aá¹ƒ bhuÃ±jÄ• mi, na hetaá¹ƒ mayha bhoj

sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaâ€™â€™ nti ||

tattha __na cÄ• ha_nti paá¹-ikkhepavacanaá¹ƒ.

rÄ• jÄ• tathÄ• rÅ«paá¹ƒ attano rÄ• jabhojanaá¹ƒ vaá¹‡á¹‡etvÄ• tasmiá¹ƒ mahÄ• satte gÄ•

paá¹‡á¹‡akaá¹ƒ hatthatale á¹-hapetvÄ• ``tÄ• ta, tvaá¹ƒ evarÅ«paá¹ƒ bhojanaá¹ƒ bhuÃ±jasÄ
saddhiá¹ƒ piyakathaá¹ƒ kathento nisÄ«di. tasmiá¹ƒ khaá¹‡e candÄ• devÄ« orodhena parivu
bodhisattassa assamapadaá¹ƒ patvÄ• piyaputtaá¹ƒ disvÄ• tattheva patitvÄ• visaÃ±Ã±Ä« a
paá¹-iladdhassÄ• sÄ• patitaá¹-á¹-hÄ• nato uá¹-á¹-hahitvÄ• Ä• gantvÄ• bodhisattassa pÄ•
vanditvÄ• assupuá¹‡á¹‡ehi nettehi roditvÄ• vandanaá¹-á¹-hÄ• nato uá¹-á¹-hÄ• ya ekamant
rÄ• jÄ• ``bhadde, tava puttassa bhojanaá¹ƒ passÄ• hÄ«â€™â€™ ti vatvÄ• thokaá¹ƒ paá¹‡
á¹-hapetvÄ• sesaitthÄ«nampi thokaá¹ƒ thokaá¹ƒ adÄ• si. tÄ• sabbÄ• pi ``sÄ• mi, evarÅ«pa
bhuÃ±jasÄ«â€™â€™ ti vadantiyo taá¹ƒ gahetvÄ• attano attano sÄ«se katvÄ• ``atidukkara
ti vatvÄ• namassamÄ• nÄ• nisÄ«diá¹ƒsu. rÄ• jÄ• puna ``tÄ• ta, idaá¹ƒ mayhaá¹ƒ acchariy
upaá¹-á¹-hÄ• tÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

87__._ á¹• 21 ``accherakaá¹ƒ maá¹ƒ paá¹-ibhÄ• ti, ekakampi rahogataá¹ƒ.

edisaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, kena vaá¹‡á¹‡o pasÄ«datÄ«â€™â€™ ti ||

tattha __ekaka_nti tÄ• ta, taá¹ƒ ekakampi rahogataá¹ƒ iminÄ• bhojanena yÄ• pentaá¹ƒ dis
hutvÄ• upaá¹-á¹-hÄ• ti. __edisa_nti evarÅ«paá¹ƒ aloá¹‡akaá¹ƒ atakkaá¹ƒ nidhÅ«panaá¹ƒ ra
bhuÃ±jantÄ• naá¹ƒ kena kÄ• raá¹‡ena vaá¹‡á¹‡o pasÄ«datÄ«ti naá¹ƒ pucchi.

athassa \Ee VI 25/ so Ä• cikkhanto Ä• ha ---

88__._ á¹• 21 ``eko rÄ• ja nipajjÄ• mi, niyate paá¹‡á¹‡asanthare.

tÄ• ya me ekaseyyÄ• ya, rÄ• ja vaá¹‡á¹‡o pasÄ«dati ||

89__._ á¹• 21 ``na \Be VI 31/ ca nettiá¹ƒsabandhÄ• me, rÄ• jarakkhÄ• upaá¹-á¹-hitÄ• .

tÄ• ya me sukhaseyyÄ• ya, rÄ• javaá¹‡á¹‡o pasÄ«dati ||

90__._ á¹• 21 ``atÄ«taá¹ƒ \Ne VI 31/ nÄ• nusocÄ• mi, nappajappÄ• minÄ• gataá¹ƒ.

paccuppannena yÄ• pemi, tena vaá¹‡á¹‡o pasÄ«dati ||

91__._ á¹• 21 ``anÄ• gatappajappÄ• ya, atÄ«tassÄ• nusocanÄ• .

etena bÄ• lÄ• sussanti, naá¸·ova harito lutoâ€™â€™ ti ||

tattha __nettiá¹ƒsabandhÄ• _ti khaggabandhÄ• . __rÄ• jarakkhÄ• _ti rÄ• jÄ• naá¹ƒ rakkhitÄ

patthemi. __harito_ti haritavaá¹‡á¹‡o. __luto_ti luÃ±citvÄ• Ä• tape khittanaá¸·o viya.

atha rÄ• jÄ• ``idheva naá¹ƒ abhisiÃ±citvÄ• Ä• dÄ• ya gamissÄ• mÄ«â€™â€™ ti cintetvÄ•

92__._ á¹• 21 ``hatthÄ• nÄ«kaá¹ƒ rathÄ• nÄ«kaá¹ƒ, asse pattÄ« ca vammino.

nivesanÄ• ni rammÄ• ni, ahaá¹ƒ putta dadÄ• mi te ||

93__._ á¹• 21 ``itthÄ• gÄ• rampi te dammi, sabbÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

tÄ• putta paá¹-ipajjassu, tvaá¹ƒ no rÄ• jÄ• bhavissasi ||

94__._ á¹• 21 ``kusalÄ• naccagÄ«tassa, sikkhitÄ• cÄ• turitthiyo.

kÄ• me taá¹ƒ ramayissanti, kiá¹ƒ araÃ±Ã±e karissasi ||

95__._ á¹• 21 ``paá¹-irÄ• jÅ«hi te kaÃ±Ã±Ä• , Ä• nayissaá¹ƒ alaá¹…katÄ• .

tÄ• su putte janetvÄ• na, atha pacchÄ• pabbajissasi ||

96__._ á¹• 21 ``yuvÄ• ca daharo cÄ• si, paá¹-hamuppattiko susu.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasÄ«â€™â€™ ti ||

tattha __hatthÄ• nÄ«ka_nti dasahatthito paá¹-á¹-hÄ• ya hatthÄ• nÄ«kaá¹ƒ nÄ• ma, tathÄ• vammino_ti vammabaddhasÅ«rayodhe. __kusalÄ• _ti chekÄ• . __sikkhitÄ• _ti aÃ±Ã±esupi __cÄ• turitthiyo_ti caturÄ• vilÄ• sÄ• itthiyo, atha vÄ• caturÄ• nÄ• garÄ• itthiyo, atha vÄ• nÄ• ma \Ne VI 32/ nÄ• á¹-akitthiyo. __paá¹-irÄ• jÅ«hi te kaÃ±Ã±Ä• _ti aÃ±Ã±ehi rÄ• jÅ«hi ta Ä• nayissÄ• mi. __yuvÄ• _ti yobbanappatto. __daharo_ti taruá¹‡o. __paá¹-hamuppattiko_ti samuggato. __susÅ«_ti atitaruá¹‡o.

ito paá¹-á¹-hÄ• ya bodhisattassa dhammakathÄ• hoti ---

97__._ á¹• 21 ``yuvÄ• care brahmacariyaá¹ƒ, brahmacÄ• rÄ« yuvÄ• siyÄ• .

daharassa hi pabbajjÄ• , etaá¹ƒ isÄ«hi vaá¹‡á¹‡itaá¹ƒ ||

98__._ á¹• 21 ``yuvÄ• \Ee VI 26/ care brahmacariyaá¹ƒ, brahmacÄ• rÄ« yuvÄ• siyÄ• .

brahmacariyaá¹ƒ carissÄ• mi, nÄ• haá¹ƒ rajjena matthiko ||

99__._ á¹• 21 ``passÄ• mi vohaá¹ƒ daharaá¹ƒ, amma tÄ• ta vadantaraá¹ƒ.

kicchÄ• laddhaá¹ƒ piyaá¹ƒ puttaá¹ƒ, appatvÄ• va jaraá¹ƒ mataá¹ƒ ||

100__._ á¹• 21 ``passÄ• mi vohaá¹ƒ dahariá¹ƒ, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ.

navavaá¹ƒsakaá¸·Ä«raá¹ƒva, paluggaá¹ƒ jÄ«vitakkhayaá¹ƒ ||

101__._ á¹• 21 ``daharÄ• pi hi mÄ«yanti, narÄ• ca atha nÄ• riyo.

tattha ko vissase poso, `daharomhÄ«â€™ ti jÄ«vite ||

102__._ á¹• 21 ``yassa ratyÄ• vivasÄ• ne, Ä• yu appataraá¹ƒ siyÄ• .

appodakeva macchÄ• naá¹ƒ, kiá¹ƒ nu komÄ• rakaá¹ƒ tahiá¹ƒ ||

103__._ á¹• 21 ``niccamabbhÄ• hato loko, niccaÃ±ca parivÄ• rito.

amoghÄ• su vajantÄ«su, kiá¹ƒ maá¹ƒ rajjebhisiÃ±casÄ«â€™â€™ ti ||

kÄ• sirÄ• jÄ• Ä• ha ---

104__._ á¹• 21 ``kena \Ne VI 33/ mabbhÄ• hato loko, kena ca parivÄ• rito.

kÄ• yo amoghÄ• gacchanti, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

bodhisatto Ä• ha ---

105__._ á¹• 21 ``maccunÄ• bbhÄ• hato loko, jarÄ• ya parivÄ• rito.

ratyo amoghÄ• gacchanti, evaá¹ƒ jÄ• nÄ• hi khattiya ||

106__._ á¹• 21 ``yathÄ• pi \Be VI 33/ tante vitate, yaá¹ƒ yadevÅ«pavÄ«yati.

appakaá¹ƒ hoti vetabbaá¹ƒ, evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

107__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, gacchaá¹ƒ nupanivattati.

evamÄ• yu manussÄ• naá¹ƒ, gacchaá¹ƒ nupanivattati ||

108__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, vahe rukkhepakÅ«laje.

evaá¹ƒ jarÄ• maraá¹‡ena, vuyhante sabbapÄ• á¹‡inoâ€™â€™ ti ||

tattha __brahmacÄ• rÄ« yuvÄ• siyÄ• _ti brahmacariyaá¹ƒ caranto yuvÄ• bhaveyya. __isÄ
buddhÄ• dÄ«hi isÄ«hi thomitaá¹ƒ pasatthaá¹ƒ. __nÄ• haá¹ƒ rajjena matthiko_ti ahaá¹ƒ rajje
__amma tÄ• ta vadantara_nti ``amma, tÄ• tÄ• â€™â€™ ti vadantaá¹ƒ. __palugga_nti macc
__yassa ratyÄ• vivasÄ• ne_ti mahÄ• rÄ• ja, yassa mÄ• tukucchimhi paá¹-isandhiggahaá¹‡
rattidivÄ• tikkamena appataraá¹ƒ Ä• yu hoti. __komÄ• rakaá¹ƒ tahi_nti tasmiá¹ƒ vaye taruá¹
karissati.

__kena mabbhÄ• hato_ti kena abbhÄ• hato. idaá¹ƒ rÄ• jÄ• saá¹ƒkhittena bhÄ• sitassa atth
__ratyo_ti rattiyo. tÄ• hi imesaá¹ƒ sattÄ• naá¹ƒ Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca balaÃ±ca khepe
amoghÄ• gacchanti nÄ• mÄ• ti veditabbaá¹ƒ \Ee VI 27/. __yaá¹ƒ yadevÅ«pavÄ«yatÄ«_ti ya
upavÄ«yati. __vetabba_nti tantasmiá¹ƒ vÄ«te sesaá¹ƒ vetabbaá¹ƒ yathÄ• appakaá¹ƒ hoti, e
jÄ«vitaá¹ƒ. __nupanivattatÄ«_ti tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e gataá¹ƒ gatameva hoti, na upani
rukkhepakÅ«laje_ti upakÅ«laje rukkhe vaheyya.

rÄ• jÄ• \Ne VI 34/ mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• ``kiá¹ƒ me gharÄ• vÄ• senÄ•
ukkaá¹‡á¹-hito pabbajitukÄ• mo hutvÄ• ``nÄ• haá¹ƒ tÄ• va puna nagaraá¹ƒ gamissÄ• mi, id
pana me putto nagaraá¹ƒ gaccheyya, setacchattamassa dadeyyaâ€™â€™ nti cintetvÄ• taá
rajjena nimantento Ä• ha ---

109__._ á¹• 21 ``hatthÄ• nÄ«kaá¹ƒ rathÄ• nÄ«kaá¹ƒ, asse pattÄ« ca vammino.

nivesanÄ• ni rammÄ• ni, ahaá¹ƒ putta dadÄ• mi te ||

110__._ á¹• 21 ``itthÄ• gÄ• rampi \Be VI 34/ te dammi, sabbÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

tÄ• putta paá¹-ipajjassu, tvaá¹ƒ no rÄ• jÄ• bhavissasi ||

111__._ á¹• 21 ``kusalÄ• naccagÄ«tassa, sikkhitÄ• cÄ• turitthiyo.

kÄ• me taá¹ƒ ramayissanti, kiá¹ƒ araÃ±Ã±e karissasi ||

112__._ á¹• 21 ``paá¹-irÄ• jÅ«hi te kaÃ±Ã±Ä• , Ä• nayissaá¹ƒ alaá¹…katÄ• .

tÄ• su putte janetvÄ• na, atha pacchÄ• pabbajissasi ||

113__._ á¹• 21 ``yuvÄ• ca daharo cÄ• si, paá¹-hamuppattiko susu.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasi ||

114__._ á¹• 21 ``koá¹-á¹-hÄ• gÄ• raÃ±ca kosaÃ±ca, vÄ• hanÄ• ni balÄ• ni ca.

nivesanÄ• ni rammÄ• ni, ahaá¹ƒ putta dadÄ• mi te ||

115__._ á¹• 21 ``gomaá¹‡á¸• alaparibyÅ«á¸·ho, dÄ• sisaá¹…ghapurakkhato.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasÄ«â€™â€™ ti ||

tattha __gomaá¹‡á¸• alaparibyÅ«á¸·ho_ti subhaá¹…gÄ«naá¹ƒ rÄ• jakaÃ±Ã±Ä• naá¹ƒ maá¹

atha mahÄ• satto rajjena anatthikabhÄ• vaá¹ƒ pakÄ• sento Ä• ha ---

116__._ á¹• 21 ``kiá¹ƒ \Ne VI 35/ dhanena yaá¹ƒ khÄ«yetha, kiá¹ƒ bhariyÄ• ya marissati.

kiá¹ƒ yobbanena jiá¹‡á¹‡ena, yaá¹ƒ jarÄ• yÄ• bhibhuyyati ||

117__._ á¹• 21 ``tattha kÄ• nandi kÄ• khiá¸• á¸• Ä• , kÄ• ratÄ« kÄ• dhanesanÄ• .

kiá¹ƒ me puttehi dÄ• rehi, rÄ• ja muttosmi bandhanÄ• ||

118__._ á¹• 21 ``yohaá¹ƒ evaá¹ƒ pajÄ• nÄ• mi, maccu me nappamajjati.

antakenÄ• dhipannassa, kÄ• ratÄ« kÄ• dhanesanÄ• ||

119__._ á¹• 21 ``phalÄ• namiva \Ee VI 28/ pakkÄ• naá¹ƒ, niccaá¹ƒ patanato bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ ||

120__._ á¹• 21 ``sÄ• yameke na dissanti, pÄ• to diá¹-á¹-hÄ• bahÅ« janÄ• .

pÄ• to ete na dissanti, sÄ• yaá¹ƒ diá¹-á¹-hÄ• bahÅ« janÄ• ||

121__._ á¹• 21 ``ajjeva \Be VI 35/ kiccaá¹ƒ Ä• tapaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

122__._ á¹• 21 ``corÄ• dhanassa patthenti, rÄ• ja muttosmi bandhanÄ• .

ehi rÄ• ja nivattassu, nÄ• haá¹ƒ rajjena matthikoâ€™â€™ ti ||

tattha __yaá¹ƒ khÄ«yethÄ• _ti mahÄ• rÄ• ja, kiá¹ƒ tvaá¹ƒ maá¹ƒ dhanena nimantesi, yaá¹ƒ
gaccheyya. dhanaá¹ƒ vÄ• hi purisaá¹ƒ cajati, puriso vÄ• taá¹ƒ dhanaá¹ƒ cajitvÄ• gacchatÄ
khayagÄ• mÄ«yeva hoti, kiá¹ƒ tvaá¹ƒ maá¹ƒ tena dhanena nimantesi. __kiá¹ƒ bhariyÄ• yÄ•
karissÄ• mi, yÄ• mayi á¹-hiteyeva marissati. __jiá¹‡á¹‡enÄ• _ti jarÄ• ya anuparitena anubh
__abhibhuyyatÄ«_ti abhibhaviyyati. __tatthÄ• _ti tasmiá¹ƒ evaá¹ƒ jarÄ• maraá¹‡adhamme l
nandÄ«_ti kÄ• nÄ• ma tuá¹-á¹-hi. __khiá¸• á¸• Ä• _ti kÄ«á¸·Ä• . __ratÄ«_ti paÃ±cakÄ• mag
kÄ• mabandhanÄ• mutto asmi, mahÄ• rÄ• jÄ• ti jhÄ• nena vikkhambhitattÄ• evamÄ• ha. _
nappamajjati, niccaá¹ƒ mama vadhÄ• ya appamatoyevÄ• ti. yo ahaá¹ƒ evaá¹ƒ pajÄ• nÄ• mi
adhipannassa vadhitassa \Ne VI 36/ kÄ• nÄ• ma rati, kÄ• dhanesanÄ• ti. __nicca_nti jÄ• ta
sadÄ• jarÄ• maraá¹‡ato bhayameva uppajjati.

__Ä• tapa_nti kusalakammavÄ«riyaá¹ƒ. __kicca_nti kattabbaá¹ƒ. __ko jaÃ±Ã±Ä• maraá¹‡a
parasuve vÄ• maraá¹‡aá¹ƒ vÄ• jÄ«vitaá¹ƒ vÄ• ko jÄ• neyya. __saá¹…gara_nti saá¹…keta
paÃ±cavÄ«satibhayabÄ• ttiá¹ƒsakammakaraá¹‡achannavutirogappamukhÄ• divasena puth
dhanatthÄ• ya jÄ«vitaá¹ƒ cajantÄ• corÄ• dhanassa patthenti nÄ• ma, ahaá¹ƒ pana dhanap
bandhanÄ• mutto asmi, na me dhanenatthoti attho. __nivattassÅ«_ti mama vacanena sam
pahÄ• ya nekkhammaá¹ƒ paá¹-isaraá¹‡aá¹ƒ katvÄ• pabbajassu. yaá¹ƒ pana cintesi ``imaá¹
patiá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti, taá¹ƒ mÄ• cintayi, nÄ• haá¹ƒ rajjena atthikoti. iti mah
dhammadesanÄ• sahÄ• nusandhinÄ• matthakaá¹ƒ pattÄ• .

taá¹ƒ sutvÄ• rÄ• jÄ• naÃ±ca candÄ• deviÃ±ca Ä• diá¹ƒ katvÄ• soá¸·asasahassÄ• orodhÄ
pabbajitukÄ• mÄ• ahesuá¹ƒ. rÄ• jÄ• pi nagare \Be VI 36/ bheriá¹ƒ carÄ• pesi ``ye mama pu
pabbajituá¹ƒ icchanti, te pabbajantÅ«â€™â€™ ti \Ee VI 29/. sabbesaÃ±ca suvaá¹‡á¹‡akoá¹
dvÄ• rÄ• ni vivarÄ• petvÄ• ``asukaá¹-á¹-hÄ• ne ca mahÄ• nidhikumbhiyo atthi, atthikÄ• ga
suvaá¹‡á¹‡apaá¹-á¹-e akkharÄ• ni likhÄ• petvÄ• mahÄ• thambhe bandhÄ• pesi. te nÄ• gar
vivaá¹-advÄ• rÄ• ni gehÄ• ni ca pahÄ• ya nagarato nikkhamitvÄ• raÃ±Ã±o santikaá¹ƒ Ä• ga

saddhiá¹ƒ mahÄ• sattassa santike pabbaji. sakkadattiyaá¹ƒ tiyojanikaá¹ƒ assamapadaá¹ƒ p
mahÄ• satto paá¹‡á¹‡asÄ• lÄ• yo vicÄ• resi, majjhe á¹-hitÄ• paá¹‡á¹‡asÄ• lÄ• yo itthÄ«naá
kiá¹ƒkÄ• raá¹‡Ä• ? bhÄ«rukajÄ• tikÄ• etÄ• ti. purisÄ• naá¹ƒ pana bahipaá¹‡á¹‡asÄ• lÄ• yo
paá¹‡á¹‡asÄ• lÄ• yo vissakammadevaputtova mÄ• pesi. te ca phaladhararukkhe vissakamm
iddhiyÄ• mÄ• pesi. te sabbe vissakammena nimmitesu phaladhararukkhesu uposathadivas
patitapatitÄ• ni phalÄ• ni gahetvÄ• paribhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karonti. tesu yo
byÄ• pÄ• davitakkaá¹ƒ vÄ• vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakketi, tassa manaá¹ƒ jÄ• nitvÄ•
nisÄ«ditvÄ• madhuradhammaá¹ƒ kathesi. te janÄ• bodhisattassa madhuradhammaá¹ƒ sut
khippameva abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattesuá¹ƒ.

tadÄ• eko sÄ• mantarÄ• jÄ• ``kÄ• sirÄ• jÄ• kira bÄ• rÄ• á¹‡asinagarato nikkhamitvÄ• va
pabbajitoâ€™â€™ ti sutvÄ• ``bÄ• rÄ• á¹‡asiá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti nagarÄ• nikk
patvÄ• nagaraá¹ƒ pavisitvÄ• alaá¹…katanagaraá¹ƒ disvÄ• rÄ• janivesanaá¹ƒ Ä• ruyha sat
oloketvÄ• \Ne VI 37/ ``kÄ• siraÃ±Ã±o imaá¹ƒ dhanaá¹ƒ nissÄ• ya ekena bhayena bhavitabb
surÄ• soá¹‡á¸• e pakkosÄ• petvÄ• pucchi ``tumhÄ• kaá¹ƒ raÃ±Ã±o idha nagare bhayaá¹ƒ
``natthi, devÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti. ``amhÄ• kaá¹ƒ raÃ±Ã±o putto te
`bÄ• rÄ• á¹‡asiá¹ƒ rajjaá¹ƒ na karissÄ• mÄ«â€™ ti amÅ«gopi mÅ«go viya hutvÄ• imamhÄ•
pavisitvÄ• isipabbajjaá¹ƒ pabbaji, tena kÄ• raá¹‡ena amhÄ• kaá¹ƒ rÄ• jÄ• mahÄ• janena s
nikkhamitvÄ• temiyakumÄ• rassa santikaá¹ƒ gantvÄ• pabbajitoâ€™â€™ ti Ä• rocesuá¹ƒ. s
vacanaá¹ƒ sutvÄ• tussitvÄ• ``ahampi pabbajissÄ• mÄ«â€™â€™ ti cintetvÄ• \Be VI 37/ ``t
kataradvÄ• rena nikkhantoâ€™â€™ ti pucchi. ``deva, pÄ• cÄ«nadvÄ• renÄ• â€™â€™ ti vut
teneva pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• nadÄ«tÄ«rena pÄ• yÄ• si.

mahÄ• sattopi tassa Ä• gamanaá¹ƒ Ã±atvÄ• vanantaraá¹ƒ Ä• gantvÄ• Ä• kÄ• se nisÄ«dit
parisÄ• ya saddhiá¹ƒ tassa santikeyeva pabbaji. evaá¹ƒ aparepi satta rÄ• jÄ• no ``bÄ• rÄ• á
gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• gatÄ• . tepi rÄ• jÄ• no satta rajjÄ• ni chaá¸• á¸• etvÄ• bodh
pabbajiá¹ƒsu. hatthÄ«pi araÃ±Ã±ahatthÄ« jÄ• tÄ• , assÄ• pi araÃ±Ã±aassÄ• jÄ• tÄ• , rathÄ
vinaá¹-á¹-hÄ• , bhaá¹‡á¸• Ä• gÄ• resu kahÄ• paá¹‡e assamapade vÄ• lukaá¹ƒ katvÄ• vikiri
abhiÃ±Ã±Ä• samÄ• pattiyo nibbattetvÄ• jÄ«vitapariyosÄ• ne brahmalokaparÄ• yaá¹‡Ä• ah
hatthiassÄ• pi isigaá¹‡e cittaá¹ƒ pasÄ• detvÄ• chakÄ• mÄ• vacaralokesu nibbattiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• saccÄ• ni pakÄ• setvÄ• ``na, bhikkhave, i
pahÄ• ya nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• chatte
uppalavaá¹‡á¹‡Ä• \Ee VI 30/ ahosi, sunando sÄ• rathi sÄ• riputto, mÄ• tÄ• pitaro mahÄ• rÄ
buddhaparisÄ• , mÅ«gapakkhapaá¹‡á¸• ito pana ahameva sammÄ• sambuddho ahosiâ€™

mÅ«gapakkhajÄ• takavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

á¹• 03 [539] 2. mahÄ• janakajÄ• takavaá¹‡á¹‡anÄ•

koyaá¹ƒ \Ne VI 38/ \Be VI 39/ majjhe __samuddasmi_nti idaá¹ƒ satthÄ• jetavane viharanto
Ä• rabbha kathesi. ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• tathÄ• gata
vaá¹‡á¹‡ayantÄ• nisÄ«diá¹ƒsu. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi ka
ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bhikkhave, idÄ• neva, pubbepi tath
mahÄ• bhinikkhamanaá¹ƒ nikkhantoyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• ha

atÄ«te videharaá¹-á¹-he mithilÄ• yaá¹ƒ mahÄ• janako nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tas
ariá¹-á¹-hajanako ca polajanako cÄ• ti. tesu rÄ• jÄ• jeá¹-á¹-haputtassa uparajjaá¹ƒ adÄ• si,
senÄ• patiá¹-á¹-hÄ• naá¹ƒ adÄ• si. aparabhÄ• ge mahÄ• janako kÄ• lamakÄ• si. tassa sarÄ
accayena ariá¹-á¹-hajanako rÄ• jÄ• hutvÄ• itarassa uparajjaá¹ƒ adÄ• si. tasseko pÄ• damÅ
santikaá¹ƒ gantvÄ• ``deva, uparÄ• jÄ• tumhe ghÄ• tetukÄ• moâ€™â€™ ti Ä• ha. rÄ• jÄ• t
sutvÄ• kaniá¹-á¹-hassa sinehaá¹ƒ bhinditvÄ• polajanakaá¹ƒ saá¹…khalikÄ• hi bandhÄ• pet
avidÅ«re ekasmiá¹ƒ gehe vasÄ• petvÄ• Ä• rakkhaá¹ƒ á¹-hapesi. kumÄ• ro ``sacÄ• haá¹ƒ b
saá¹…khalikÄ• pi me hatthapÄ• dÄ• mÄ• muccantu, dvÄ• rampi mÄ• vivarÄ«yatu, sace n
hatthapÄ• dÄ• muccantu, dvÄ• rampi vivarÄ«yatÅ«â€™â€™ ti saccakiriyamakÄ• si. tÄ• va
saá¹…khalikÄ• pi khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ chijjiá¹ƒsu, dvÄ• rampi vivaá¹-aá¹ƒ. so nikkh
paccantagÄ• maá¹ƒ gantvÄ• vÄ• saá¹ƒ kappesi.

paccantagÄ• mavÄ• sino taá¹ƒ saÃ±jÄ• nitvÄ• upaá¹-á¹-hahiá¹ƒsu. rÄ• jÄ• pi taá¹ƒ gÄ• hÄ
anupubbena paccantajanapadaá¹ƒ hatthagataá¹ƒ katvÄ• mahÄ• parivÄ• ro hutvÄ• ``ahaá¹
idÄ• ni pana verÄ«mhÄ«â€™â€™ ti mahÄ• janaparivuto mithilaá¹ƒ gantvÄ• bahinagare kh
vÄ• saá¹ƒ kappesi. nagaravÄ• sino yodhÄ• ``kumÄ• ro kira Ä• gatoâ€™â€™ ti sutvÄ• yeb
hatthiassavÄ• hanÄ• dÄ«ni gahetvÄ• tasseva santikaá¹ƒ Ä• gamiá¹ƒsu, aÃ±Ã±epi nÄ• garÄ
sÄ• sanaá¹ƒ pesesi ``nÄ• haá¹ƒ pubbe tumhÄ• kaá¹ƒ verÄ«, idÄ• ni pana verÄ«mhi, chattaÄ
vÄ• â€™â€™ ti. rÄ• jÄ• taá¹ƒ sutvÄ• \Be VI 40/ yuddhaá¹ƒ kÄ• tuá¹ƒ icchanto aggamahes
yuddhe jayaparÄ• jayo \Ne VI 39/ nÄ• ma na sakkÄ• Ã±Ä• tuá¹ƒ, sace mama antarÄ• yo h
rakkheyyÄ• sÄ«â€™â€™ ti vatvÄ• mahatiyÄ• senÄ• ya parivuto nagarÄ• nikkhami.

atha naá¹ƒ yuddhe polajanakassa yodhÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesuá¹ƒ. tadÄ• ``rÄ• jÄ•
ekakolÄ• halaá¹ƒ jÄ• taá¹ƒ. devÄ«pi tassa matabhÄ• vaá¹ƒ Ã±atvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ
gahetvÄ• pacchiyaá¹ƒ pakkhipitvÄ• matthake kiliá¹-á¹-hapilotikaá¹ƒ attharitvÄ• upari taá¹‡
kiliá¹-á¹-hapilotikaá¹ƒ nivÄ• setvÄ• sarÄ«raá¹ƒ virÅ«paá¹ƒ katvÄ• pacchiá¹ƒ sÄ«se á¹-hape
nikkhami, na koci naá¹ƒ saÃ±jÄ• ni. sÄ• uttaradvÄ• rena nikkhamitvÄ• katthaci agatapubb
disaá¹ƒ vavatthÄ• petuá¹ƒ asakkontÄ« kevalaá¹ƒ ``kÄ• lacampÄ• nagaraá¹ƒ nÄ• ma atthÄ«
``kÄ• lacampÄ• nagaraá¹ƒ gamikÄ• nÄ• ma atthÄ«â€™â€™ ti pucchamÄ• nÄ• ekikÄ• sÄ
panassÄ• nibbattasatto na yo vÄ• so vÄ• , pÅ«ritapÄ• ramÄ« mahÄ• satto nibbatti.

tassa tejena sakkassa bhavanaá¹ƒ kampi. sakko Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ•
nibbattasatto mahÄ• puÃ±Ã±o, mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• paá¹-ic
tattha maÃ±caá¹ƒ paÃ±Ã±Ä• petvÄ• mahallakapuriso viya yoggaá¹ƒ pÄ• jento tÄ• ya nisin
``kÄ• lacampÄ• nagaraá¹ƒ gamikÄ• nÄ• ma atthÄ«â€™â€™ ti pucchi. ``ahaá¹ƒ, tÄ• ta, ga
VI 32/ hi yoggaá¹ƒ Ä• ruyha nisÄ«da, ammÄ• â€™â€™ ti. ``tÄ• ta, ahaá¹ƒ paripuá¹‡á¹‡aga
yoggaá¹ƒ abhiruhituá¹ƒ, pacchato pacchato gamissÄ• mi, imissÄ• pana me pacchiyÄ• okÄ
``amma, kiá¹ƒ vadesi, yoggaá¹ƒ pÄ• jetuá¹ƒ jÄ• nanasamattho nÄ• ma mayÄ• sadiso natth
nisÄ«dÄ• â€™â€™ ti. sÄ• ``tÄ• ta, sÄ• dhÅ«â€™â€™ ti vadati. so tassÄ• Ä• rohanakÄ• le
vÄ• tapuá¹‡á¹‡abhastacammaá¹ƒ viya pathaviá¹ƒ unnÄ• metvÄ• yoggassa pacchimante pa
sayane nipajjitvÄ• va ``ayaá¹ƒ devatÄ• bhavissatÄ«â€™â€™ ti aÃ±Ã±Ä• si. sÄ• dibbasaya
okkami.

atha \Be VI 41/ naá¹ƒ sakko tiá¹ƒsayojanamatthake ekaá¹ƒ nadiá¹ƒ patvÄ• pabodhetvÄ• `
nadiyaá¹ƒ nhÄ• yitvÄ• ussÄ«sake sÄ• á¹-akayugaá¹ƒ atthi, taá¹ƒ nivÄ• sehi, antoyogge pua
bhuÃ±jÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• tathÄ• katvÄ• puna nipajjitvÄ• sÄ• yanhasamaye kÄ
dvÄ• raá¹-á¹-Ä• lakapÄ• kÄ• re disvÄ• ``tÄ• ta, kiá¹ƒ nÄ• ma nagarametaâ€™â€™ nti pucc
ammÄ• â€™â€™ ti. ``kiá¹ƒ vadesi, tÄ• ta, nanu amhÄ• kaá¹ƒ nagarato kÄ• lacampÄ• naga
hotÄ«â€™â€™ ti? ``evaá¹ƒ, amma, ahaá¹ƒ pana ujumaggaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. ath
otÄ• retvÄ• \Ne VI 40/ ``amma, amhÄ• kaá¹ƒ gÄ• mo purato atthi, tvaá¹ƒ gantvÄ• nagaraá
vatvÄ• purato gantvÄ• viya sakko antaradhÄ• yitvÄ• sakaá¹-á¹-hÄ• nameva gato.

devÄ«pi ekikÄ• va sÄ• lÄ• yaá¹ƒ nisÄ«di. tasmiá¹ƒ khaá¹‡e eko disÄ• pÄ• mokkho Ä• cariy
mantajjhÄ• yako brÄ• hmaá¹‡o paÃ±cahi mÄ• á¹‡avakasatehi parivuto nhÄ• natthÄ• ya ga
taá¹ƒ abhirÅ«paá¹ƒ sobhaggappattaá¹ƒ tattha nisinnaá¹ƒ disvÄ• tassÄ• kucchiyaá¹ƒ mahÄ
dassaneneva kaniá¹-á¹-habhaginisinehaá¹ƒ uppÄ• detvÄ• mÄ• á¹‡avake bahi á¹-hapetvÄ•
``bhagini, kataragÄ• mavÄ• sikÄ• tvaâ€™â€™ nti pucchi. ``tÄ• ta, mithilÄ• yaá¹ƒ ariá¹-á¹-h
aggamahesÄ«mhÄ«â€™â€™ ti. ``amma, idha kasmÄ• Ä• gatÄ• sÄ«â€™â€™ ti? ``tÄ• ta,
athÄ• haá¹ƒ bhÄ«tÄ• `gabbhaá¹ƒ anurakkhissÄ• mÄ«â€™ ti Ä• gatÄ• â€™â€™ ti. ``amma
Ã±Ä• tako atthÄ«â€™â€™ ti? ``natthi, tÄ• tÄ• â€™â€™ ti. tena hi mÄ• cintayi, ahaá¹ƒ udic
disÄ• pÄ• mokkhaÄ• cariyo, ahaá¹ƒ taá¹ƒ bhaginiá¹-á¹-hÄ• ne á¹-hapetvÄ• paá¹-ijaggissÄ•
``bhÄ• tikÄ• â€™â€™ ti maá¹ƒ vatvÄ• pÄ• desu gahetvÄ• paridevÄ• ti. sÄ• mahÄ• sadda
pÄ• desu gahetvÄ• paridevi. te dvepi aÃ±Ã±amaÃ±Ã±aá¹ƒ parideviá¹ƒsu.

athassa antevÄ• sikÄ• mahÄ• saddaá¹ƒ sutvÄ• khippaá¹ƒ upadhÄ• vitvÄ• ``Ä• cariya, ki
pucchiá¹ƒsu. so Ä• ha --- ``kaniá¹-á¹-habhaginÄ« me esÄ• , asukakÄ• le nÄ• ma mayÄ• vi
mÄ• á¹‡avÄ• ``tava bhaginiá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya mÄ• cintayittha Ä• cariyÄ
mÄ• á¹‡ave paá¹-icchannayoggaá¹ƒ Ä• harÄ• petvÄ• taá¹ƒ tattha nisÄ«dÄ• petvÄ• ``tÄ• t

brÄ• hmaá¹‡iyÄ• mama kaniá¹-á¹-habhaginibhÄ• vaá¹ƒ kathetvÄ• sabbakiccÄ• ni kÄ• tuá¹
gehaá¹ƒ pesesi. te gantvÄ• brÄ• hmaá¹‡iyÄ• kathesuá¹ƒ. atha naá¹ƒ brÄ• hmaá¹‡Ä«pi uá
sayanaá¹ƒ paÃ±Ã±Ä• petvÄ• nipajjÄ• pesi. atha brÄ• hmaá¹‡opi nhÄ• tvÄ• Ä• gato bhojan
pakkosathÄ• â€™â€™ ti pakkosÄ• petvÄ• tÄ• ya saddhiá¹ƒ ekato bhuÃ±jitvÄ• antonivesa

sÄ• na cirasseva suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ puttaá¹ƒ vijÄ• yi, ``mahÄ• janakakumÄ• roâ€™
nÄ• mamakÄ• si. so vaá¸• á¸• hamÄ• no dÄ• rakehi saddhiá¹ƒ kÄ«á¸·anto ye taá¹ƒ rosenti,
jÄ• tattÄ• mahÄ• balavatÄ• ya ceva mÄ• nathaddhatÄ• ya ca daá¸·haá¹ƒ gahetvÄ• pahara
rodantÄ• ``kena pahaá¹-Ä• â€™â€™ ti vutte ``vidhavÄ• puttenÄ• â€™â€™ ti vadanti. atha
`vidhavÄ• puttoâ€™ ti abhiá¹‡haá¹ƒ vadanti, hotu, mama mÄ• taraá¹ƒ pucchissÄ• mÄ«â€™
VI 41/ mÄ• taraá¹ƒ pucchi ``amma, ko mayhaá¹ƒ pitÄ• â€™â€™ ti? atha naá¹ƒ mÄ• tÄ• ``t
pitÄ• â€™â€™ ti vaÃ±cesi. so punadivasepi dÄ• rake paharanto ``vidhavÄ• puttoâ€™â€™
me pitÄ• â€™â€™ ti vatvÄ• ``brÄ• hmaá¹‡o kiá¹ƒ te hotÄ«â€™â€™ ti vutte cintesi ``ime m
hotÄ«â€™ ti abhiá¹‡haá¹ƒ vadanti, mÄ• tÄ• me idaá¹ƒ kÄ• raá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
me na kathessati, hotu, kathÄ• pessÄ• mi naâ€™â€™ nti. so thaÃ±Ã±aá¹ƒ pivanto thanaá¹
``amma, me pitaraá¹ƒ kathehi, sace na kathessasi, thanaá¹ƒ te chindissÄ• mÄ«â€™â€™ ti
vaÃ±cetuá¹ƒ asakkontÄ« ``tÄ• ta, tvaá¹ƒ mithilÄ• yaá¹ƒ ariá¹-á¹-hajanakaraÃ±Ã±o putto, pit
mÄ• rito, ahaá¹ƒ taá¹ƒ anurakkhantÄ« imaá¹ƒ nagaraá¹ƒ Ä• gatÄ• , ayaá¹ƒ brÄ• hmaá¹‡o m
á¹-hapetvÄ• paá¹-ijaggatÄ«â€™â€™ ti kathesi. so taá¹ƒ sutvÄ• tato paá¹-á¹-hÄ• ya ``vidha
vuttepi na kujjhi.

so soá¸·asavassabbhantareyeva tayo vede ca sabbasippÄ• ni ca uggaá¹‡hi \Ee VI 34/, soá
uttamarÅ«padharo ahosi. atha so ``pitu santakaá¹ƒ rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cin
``amma, kiÃ±ci dhanaá¹ƒ te hatthe atthi, udÄ• hu no, ahaá¹ƒ vohÄ• raá¹ƒ katvÄ• dhanaá¹ƒ
pitu santakaá¹ƒ rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ mÄ• tÄ• Ä• ha --- ``tÄ• ta
Ä• gatÄ• , tayo me hatthe dhanasÄ• rÄ• atthi, muttasÄ• ro, maá¹‡isÄ• ro, vajirasÄ• roti, tes
rajjaggahaá¹‡appamÄ• á¹‡o, taá¹ƒ gahetvÄ• rajjaá¹ƒ gaá¹‡ha, mÄ• vohÄ• raá¹ƒ karÄ«â€™
dhanaá¹ƒ mayhameva upaá¸• á¸• haá¹ƒ katvÄ• dehi, taá¹ƒ pana gahetvÄ• suvaá¹‡á¹‡abh
dhanaá¹ƒ Ä• haritvÄ• rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti. so upaá¸• á¸• haá¹ƒ Ä• harÄ•
suvaá¹‡á¹‡abhÅ«miá¹ƒ gamikehi vÄ• á¹‡ijehi saddhiá¹ƒ nÄ• vÄ• ya bhaá¹‡á¸• aá¹ƒ Ä• rope
mÄ• taraá¹ƒ vanditvÄ• ``amma, ahaá¹ƒ suvaá¹‡á¹‡abhÅ«miá¹ƒ gamissÄ• mÄ«â€™â€™ ti
``tÄ• ta, samuddo nÄ• ma appasiddhiko bahuantarÄ• yo, mÄ• gaccha, rajjaggahaá¹‡Ä• ya
so ``gacchissÄ• meva ammÄ• â€™â€™ ti mÄ• taraá¹ƒ vanditvÄ• gehÄ• nikkhamma nÄ• v

taá¹ƒ divasameva polajanakassa sarÄ«re rogo uppajji, anuá¹-á¹-hÄ• naseyyaá¹ƒ sayi. tadÄ
nÄ• vaá¹ƒ abhiruhiá¹ƒsu. nÄ• vÄ• sattadivasehi satta yojanasatÄ• ni gatÄ• . sÄ• aticaá¹‡á
attÄ• naá¹ƒ vahituá¹ƒ nÄ• sakkhi, phalakÄ• ni bhinnÄ• ni, tato tato udakaá¹ƒ uggataá¹ƒ, nÄ•
nimuggÄ• . mahÄ• janÄ• rodanti paridevanti, nÄ• nÄ• devatÄ• yo namassanti. mahÄ• satto

paridevati, na devatÄ• yo namassati, nÄ• vÄ• ya pana nimujjanabhÄ• vaá¹ƒ Ã±atvÄ• sappi
kucchipÅ«raá¹ƒ khÄ• ditvÄ• dve maá¹-á¹-hakasÄ• á¹-ake telena temetvÄ• daá¸·haá¹ƒ nivÄ
á¹-hito nÄ• vÄ• ya nimujjanasamaye kÅ«pakaá¹ƒ abhiruhi. mahÄ• janÄ• \Ne VI 42/ maccha
samantÄ• udakaá¹ƒ aá¸• á¸• hÅ«sabhamattaá¹ƒ lohitaá¹ƒ ahosi. mahÄ• satto kÅ«pakamatt
disÄ• ya mithilanagaraâ€™â€™ nti disaá¹ƒ vavatthapetvÄ• kÅ«pakamatthakÄ• uppatitvÄ•
mahÄ• balavatÄ• ya usabhamatthake pati. taá¹ƒ divasameva polajanako kÄ• lamakÄ• si. ta
maá¹‡ivaá¹‡á¹‡Ä• su Å«mÄ«su parivattanto suvaá¹‡á¹‡akkhandho viya samuddaá¹ƒ \Ee VI
ekadivasaá¹ƒ, evaá¹ƒ sattÄ• haá¹ƒ tarati, ``idÄ• ni puá¹‡á¹‡amÄ«divasoâ€™â€™ ti velaá¹ƒ
loá¹‡odakena mukhaá¹ƒ vikkhÄ• letvÄ• uposathiko hoti.

tadÄ• \Be VI 44/ ca ``ye mÄ• tupaá¹-á¹-hÄ• nÄ• diguá¹‡ayuttÄ• samudde marituá¹ƒ ananu
uddhÄ• rehÄ«â€™â€™ ti catÅ«hi lokapÄ• lehi maá¹‡imekhalÄ• nÄ• ma devadhÄ«tÄ• sam
sÄ• satta divasÄ• ni samuddaá¹ƒ na olokesi, dibbasampattiá¹ƒ anubhavantiyÄ• kirassÄ• s
``devasamÄ• gamaá¹ƒ gatÄ• â€™â€™ tipi vadanti. atha sÄ• ``ajja me sattamo divaso sam
nu kho pavattÄ«â€™â€™ ti olokentÄ« mahÄ• sattaá¹ƒ disvÄ• ``sace mahÄ• janakakumÄ•
devasamÄ• gamapavesanaá¹ƒ na labhissaâ€™â€™ nti cintetvÄ• mahÄ• sattassa avidÅ«re
á¹-hatvÄ• mahÄ• sattaá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

123__._ á¹• 21 ``koyaá¹ƒ majjhe samuddasmiá¹ƒ, apassaá¹ƒ tÄ«ramÄ• yuhe.

kaá¹ƒ tvaá¹ƒ atthavasaá¹ƒ Ã±atvÄ• , evaá¹ƒ vÄ• yamase bhusaâ€™â€™ nti ||

tattha __apassaá¹ƒ tÄ«ramÄ• yuhe_ti tÄ«raá¹ƒ apassantova Ä• yÅ«hati vÄ«riyaá¹ƒ karoti.

atha mahÄ• satto tassÄ• vacanaá¹ƒ sutvÄ• ``ajja me sattamo divaso samuddaá¹ƒ taranta
diá¹-á¹-hapubbo, ko nu maá¹ƒ vadatÄ«â€™â€™ ti Ä• kÄ• saá¹ƒ olokento taá¹ƒ disvÄ• dutiy

124__._ á¹• 21 ``nisamma vattaá¹ƒ lokassa, vÄ• yÄ• massa ca devate.

tasmÄ• majjhe samuddasmiá¹ƒ, apassaá¹ƒ tÄ«ramÄ• yuheâ€™â€™ ti ||

tattha __nisamma vattaá¹ƒ lokassÄ• _ti ahaá¹ƒ lokassa vattakiriyaá¹ƒ disvÄ• upadhÄ• retv
__vÄ• yÄ• massa cÄ• _ti vÄ• yÄ• massa ca Ä• nisaá¹ƒsaá¹ƒ nisÄ• metvÄ• viharÄ• mÄ«ti c
43/ nisamma viharÄ• mi, ``purisakÄ• ro nÄ• ma na nassati, sukhe patiá¹-á¹-hÄ• petÄ«â€™â
tÄ«raá¹ƒ apassantopi Ä• yÅ«hÄ• mi vÄ«riyaá¹ƒ karomi, na ukkaá¹‡á¹-hÄ• mÄ«ti.

sÄ• tassa dhammakathaá¹ƒ sutvÄ• uttari sotukÄ• mÄ• hutvÄ• puna gÄ• thamÄ• ha ---

125__._ á¹• 21 ``gambhÄ«re \Be VI 45/ appameyyasmiá¹ƒ, tÄ«raá¹ƒ yassa na dissati.

mogho te purisavÄ• yÄ• mo, appatvÄ• va marissasÄ«â€™â€™ ti ||

tattha __appatvÄ• _ti tÄ«raá¹ƒ appatvÄ• yeva.

atha naá¹ƒ mahÄ• satto ``devate, kiá¹ƒ nÄ• metaá¹ƒ kathesi, vÄ• yÄ• maá¹ƒ katvÄ• marar
muccissÄ• mÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

126__._ á¹• 21 ``anaá¹‡o \Ee VI 36/ Ã±Ä• tinaá¹ƒ hoti, devÄ• naá¹ƒ pitunaÃ±ca so.

karaá¹ƒ purisakiccÄ• ni, na ca pacchÄ• nutappatÄ«â€™â€™ ti ||

tattha __anaá¹‡o_ti vÄ• yÄ• maá¹ƒ karonto Ã±Ä• tÄ«naÃ±ceva devatÄ• naÃ±ca brahmÄ• r
agarahito anindito. __karaá¹ƒ purisakiccÄ• nÄ«_ti yathÄ• so puggalo purisehi kattabbÄ• ni
pacchÄ• kÄ• le na ca anutappati, yathÄ• nÄ• nusocati, evÄ• hampi vÄ«riyaá¹ƒ karonto pac
nÄ• nusocÄ• mÄ«ti attho.

atha naá¹ƒ devadhÄ«tÄ• gÄ• thamÄ• ha ---

127__._ á¹• 21 ``apÄ• raneyyaá¹ƒ yaá¹ƒ kammaá¹ƒ, aphalaá¹ƒ kilamathuddayaá¹ƒ.

tattha ko vÄ• yÄ• menattho, maccu yassÄ• bhinippataâ€™â€™ nti ||

tattha __apÄ• raneyya_nti vÄ• yÄ• mena matthakaá¹ƒ apÄ• petabbaá¹ƒ. __maccu yassÄ•
aá¹-á¹-hÄ• ne vÄ• yÄ• makaraá¹‡assa maraá¹‡ameva nipphannaá¹ƒ, tattha ko vÄ• yÄ• mer

evaá¹ƒ devadhÄ«tÄ• ya vutte taá¹ƒ appaá¹-ibhÄ• naá¹ƒ karonto mahÄ• satto uttari gÄ• thÄ

128__._ á¹• 21 ``apÄ• raneyyamaccantaá¹ƒ \Ne VI 44/, yo viditvÄ• na devate.

na rakkhe attano pÄ• á¹‡aá¹ƒ, jaÃ±Ã±Ä• so yadi hÄ• paye ||

129__._ á¹• 21 ``adhippÄ• yaphalaá¹ƒ eke, asmiá¹ƒ lokasmi devate.

payojayanti kammÄ• ni, tÄ• ni ijjhanti vÄ• na vÄ• ||

130__._ á¹• 21 ``sandiá¹-á¹-hikaá¹ƒ kammaphalaá¹ƒ, nanu passasi devate.

sannÄ• aÃ±Ã±e tarÄ• mahaá¹ƒ, taÃ±ca passÄ• mi santike ||

131__._ á¹• 21 ``so ahaá¹ƒ \Be VI 46/ vÄ• yamissÄ• mi, yathÄ• satti yathÄ• balaá¹ƒ.

gacchaá¹ƒ pÄ• raá¹ƒ samuddassa, kassaá¹ƒ purisakÄ• riyaâ€™â€™ nti ||

tattha __accanta_nti yo ``idaá¹ƒ kammaá¹ƒ vÄ«riyaá¹ƒ katvÄ• nipphÄ• detuá¹ƒ na sakkÄ• apÄ• raneyyaâ€™â€™ nti viditvÄ• caá¹‡á¸• ahatthiÄ• dayo apariharanto attano pÄ• á¹‡aá yadi hÄ• paye_ti so yadi tÄ• disesu á¹-hÄ• nesu vÄ«riyaá¹ƒ hÄ• peyya, jÄ• neyya tassa kus tvaá¹ƒ yaá¹ƒ vÄ• taá¹ƒ vÄ• niratthakaá¹ƒ vadasÄ«ti dÄ«peti. pÄ• á¸·iyaá¹ƒ pana ``jaÃ±Ã±Ä nti likhitaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• su natthi. __adhippÄ• yaphala_nti attano adhippÄ• yaph ekacce purisÄ• kasivaá¹‡ijjÄ• dÄ«ni kammÄ• ni payojayanti, tÄ• ni ijjhanti vÄ• na vÄ• ijjha gamissÄ• mi, idaá¹ƒ uggahessÄ• mÄ«â€™â€™ ti pana kÄ• yikacetasikavÄ«riyaá¹ƒ karonta taá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyevÄ• ti dasseti. __sannÄ• aÃ±Ã±e tarÄ• maha_nti aÃ±Ã±e janÄ nimuggÄ• vÄ«riyaá¹ƒ akarontÄ• macchakacchapabhakkhÄ• jÄ• tÄ• , ahaá¹ƒ pana ekakov santike_ti idaá¹ƒ me vÄ«riyaphalaá¹ƒ passa, mayÄ• iminÄ• attabhÄ• vena devatÄ• nÄ• m diá¹-á¹-hapubbÄ• , sohaá¹ƒ taÃ±ca iminÄ• dibbarÅ«pena mama santike á¹-hitaá¹ƒ passÄ• yathÄ• bala_nti attano sattiyÄ• ca balassa ca anurÅ«paá¹ƒ. __kassa_nti karissÄ• mi.

tato devatÄ• tassa taá¹ƒ daá¸·havacanaá¹ƒ sutvÄ• thutiá¹ƒ karontÄ« gÄ• thamÄ• ha ---

132__._ á¹• 21 ``yo tvaá¹ƒ evaá¹ƒ gate oghe, appameyye mahaá¹‡á¹‡ave.

dhammavÄ• yÄ• masampanno, kammunÄ• nÄ• vasÄ«dasi.

so tvaá¹ƒ tattheva gacchÄ• hi, yattha te nirato manoâ€™â€™ ti ||

tattha \Ne VI 45/ __evaá¹ƒ gate_ti evarÅ«pe gambhÄ«re vitthate mahÄ• samudde. __dham dhammavÄ• yÄ• mena samannÄ• gato. __kammunÄ• _ti attano purisakÄ• rakammena. __ __yattha te_ti yasmiá¹ƒ á¹-hÄ• ne tava mano nirato, tattheva gacchÄ• hÄ«ti.

sÄ• evaÃ±ca pana vatvÄ• ``paá¹‡á¸• ita mahÄ• parakkama, kuhiá¹ƒ taá¹ƒ nemÄ«â€™â€™ ``mithilanagaraâ€™â€™ nti vutte sÄ• mahÄ• sattaá¹ƒ pupphakalÄ• paá¹ƒ viya ukkhipitvÄ• pariggayha ure nipajjÄ• petvÄ• piyaputtaá¹ƒ Ä• dÄ• ya gacchantÄ« viya Ä• kÄ• se pakkhar loá¹‡odakena upakkasarÄ«ro hutvÄ• dibbaphassena phuá¹-á¹-ho niddaá¹ƒ okkami. atha na ambavanuyyÄ• ne maá¹…galasilÄ• paá¹-á¹-e dakkhiá¹‡apassena nipajjÄ• petvÄ• uyyÄ• na gÄ• hÄ• petvÄ• sakaá¹-á¹-hÄ• nameva gatÄ• .

tadÄ• polajanakassa putto natthi. ekÄ• panassa dhÄ«tÄ• ahosi, sÄ• sÄ«validevÄ« nÄ• m
amaccÄ• tamenaá¹ƒ maraá¹‡amaÃ±ce nipannaá¹ƒ pucchiá¹ƒsu ``mahÄ• rÄ• ja, tumhesu d
dassÄ• mÄ• â€™â€™ ti? atha ne rÄ• jÄ• ``tÄ• tÄ• , mama dhÄ«taraá¹ƒ sÄ«valideviá¹ƒ Ä•
rajjaá¹ƒ detha, yo vÄ• pana caturassapallaá¹…kassa ussÄ«sakaá¹ƒ jÄ• nÄ• ti, yo vÄ• pana
Ä• ropetuá¹ƒ sakkoti, yo vÄ• pana soá¸·asa mahÄ• nidhÄ« nÄ«harituá¹ƒ sakkoti, tassa rajja
Ä• ha. amaccÄ• ``deva, tesaá¹ƒ no nidhÄ«naá¹ƒ uddÄ• naá¹ƒ kathethÄ• â€™â€™ ti Ä• ha

``sÅ«riyuggamane nidhi, atho okkamane nidhi.

anto nidhi bahi nidhi, na anto na bahi nidhi ||

``Ä• rohane \Ee VI 38/ mahÄ• nidhi, atho orohane nidhi.

catÅ«su mahÄ• sÄ• lesu, samantÄ• yojane nidhi ||

``dantaggesu mahÄ• nidhi, vÄ• laggesu ca kepuke.

rukkhaggesu mahÄ• nidhi, soá¸·asete mahÄ• nidhÄ« ||

``sahassathÄ• mo pallaá¹…ko, sÄ«valiÄ• rÄ• dhanena cÄ• â€™â€™ ti || ---

mahÄ• nidhÄ«hi saddhiá¹ƒ itaresampi uddÄ• naá¹ƒ kathesi. rÄ• jÄ• imaá¹ƒ kathaá¹ƒ vatvÄ•

amaccÄ• \Ne VI 46/ raÃ±Ã±o accayena tassa matakiccaá¹ƒ katvÄ• sattame divase sannip
``ambho raÃ±Ã±Ä• `attano dhÄ«taraá¹ƒ Ä• rÄ• dhetuá¹ƒ samatthassa rajjaá¹ƒ dÄ• tabbaâ€
Ä• rÄ• dhetuá¹ƒ sakkhissatÄ«â€™â€™ ti. te ``senÄ• pati vallabhoâ€™â€™ ti vatvÄ• tassa
sÄ• sanaá¹ƒ sutvÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• rajjatthÄ• ya rÄ• jadvÄ• raá
Ä• gatabhÄ• vaá¹ƒ rÄ• jadhÄ«tÄ• ya Ä• rocÄ• pesi. sÄ• tassa Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ•
setacchattasiriá¹ƒ dhÄ• retuá¹ƒ dhitÄ«â€™â€™ ti tassa vÄ«maá¹ƒsanatthÄ• ya ``khippaá¹ƒ
Ä• ha. so tassÄ• sÄ• sanaá¹ƒ sutvÄ• taá¹ƒ Ä• rÄ• dhetukÄ• mo sopÄ• napÄ• damÅ«lato p
tassÄ• santike aá¹-á¹-hÄ• si. atha naá¹ƒ sÄ• vÄ«maá¹ƒsamÄ• nÄ• ``mahÄ• tale javena dh
``rÄ• jadhÄ«taraá¹ƒ tosessÄ• mÄ«â€™â€™ ti vegena pakkhandi. atha naá¹ƒ ``puna ehÄ«â
Ä• gato. sÄ• tassa dhitiyÄ• virahitabhÄ• vaá¹ƒ Ã±atvÄ• ``ehi samma, pÄ• de me sambÄ•
Ä• rÄ• dhanatthaá¹ƒ nisÄ«ditvÄ• pÄ• de sambÄ• hi. atha naá¹ƒ sÄ• ure pÄ• dena paharitv
``imaá¹ƒ andhabÄ• lapurisaá¹ƒ dhitivirahitaá¹ƒ pothetvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• nÄ«hara
saÃ±Ã±aá¹ƒ adÄ• si. tÄ• tathÄ• kariá¹ƒsu. so tehi ``kiá¹ƒ senÄ• patÄ«â€™â€™ ti puá¹-á¹-
neva manussitthÄ«, yakkhinÄ«â€™â€™ ti Ä• ha. tato bhaá¹‡á¸• Ä• gÄ• riko gato, tampi tat

seá¹-á¹-hiá¹ƒ, chattaggÄ• haá¹ƒ, asiggÄ• hanti sabbepi te lajjÄ• pesiyeva.

atha amaccÄ• sannipatitvÄ• ``rÄ• jadhÄ«taraá¹ƒ Ä• rÄ• dhetuá¹ƒ samattho nÄ• ma natthi
Ä• ropetuá¹ƒ samatthassa rajjaá¹ƒ dethÄ• â€™â€™ ti Ä• ha, tampi koci Ä• ropetuá¹ƒ nÄ• s
``caturassapallaá¹…kassa ussÄ«sakaá¹ƒ jÄ• nantassa rajjaá¹ƒ dethÄ• â€™â€™ ti Ä• ha, ta
soá¸·asa mahÄ• nidhÄ« nÄ«harituá¹ƒ samatthassa rajjaá¹ƒ dethÄ• â€™â€™ ti Ä• ha, tepi k
nÄ• sakkhi. tato ``ambho arÄ• jikaá¹ƒ nÄ• ma raá¹-á¹-haá¹ƒ pÄ• letuá¹ƒ na sakkÄ• , kiá¹ƒ nu
mantayiá¹ƒsu. atha ne purohito Ä• ha --- ``bho tumhe mÄ• cintayittha, phussarathaá¹ƒ nÄ•
vaá¹-á¹-ati, phussarathena hi laddharÄ• jÄ• sakalajambudÄ«pe rajjaá¹ƒ kÄ• retuá¹ƒ samatt
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• nagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• maá¹…galarat
yojetvÄ• uttamapaccattharaá¹‡aá¹ƒ attharitvÄ• paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• ni Ä• r
senÄ• ya parivÄ• resuá¹ƒ. ``sasÄ• mikassa rathassa purato tÅ«riyÄ• ni vajjanti, asÄ• mikas
tasmÄ• sabbatÅ«riyÄ• ni \Be VI 49/ pacchato vÄ• dethÄ• â€™â€™ ti vatvÄ• suvaá¹‡á¹‡ab
patodaÃ±ca abhisiÃ±citvÄ• ``yassa rajjaá¹ƒ kÄ• retuá¹ƒ puÃ±Ã±aá¹ƒ atthi, tassa santikaá¹ƒ
rathaá¹ƒ vissajjesuá¹ƒ. atha ratho rÄ• jagehaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vegena mahÄ• vÄ

senÄ• patiÄ• dayo \Ne VI 47/ ``phussaratho mama santikaá¹ƒ Ä• gacchatÅ«â€™â€™ ti cin
gehÄ• ni atikkamitvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pÄ• cÄ«nadvÄ• rena nikkhamitv
atha naá¹ƒ vegena gacchantaá¹ƒ disvÄ• ``nivattethÄ• â€™â€™ ti Ä• haá¹ƒsu. purohito ``m
yojanasatampi gacchatu, mÄ• nivÄ• rethÄ• â€™â€™ ti Ä• ha. ratho uyyÄ• naá¹ƒ pavisitvÄ•
padakkhiá¹‡aá¹ƒ katvÄ• Ä• rohanasajjo hutvÄ• aá¹-á¹-hÄ• si. purohito mahÄ• sattaá¹ƒ nipa
Ä• mantetvÄ• ``ambho eko silÄ• paá¹-á¹-e nipannako puriso dissati, setacchattÄ• nucchavi
atthÄ«ti vÄ• natthÄ«ti vÄ• na jÄ• nÄ• ma, sace esa puÃ±Ã±avÄ• bhavissati, amhe na olok
kÄ• á¸·akaá¹‡á¹‡isatto sace bhavissati, bhÄ«tatasito uá¹-á¹-hÄ• ya kampamÄ• no olokessat
sabbatÅ«riyÄ• ni paggaá¹‡hathÄ• â€™â€™ ti Ä• ha. tÄ• vadeva anekasatÄ• ni tÅ«riyÄ• ni
tÅ«riyasaddo sÄ• garaghoso viya ahosi.

mahÄ• satto tena saddena pabujjhitvÄ• sÄ«saá¹ƒ vivaritvÄ• olokento mahÄ• janaá¹ƒ disv
Ä• gatena bhavitabbaâ€™â€™ nti cintetvÄ• puna sÄ«saá¹ƒ pÄ• rupitvÄ• parivattitvÄ• vÄ•
tassa pÄ• de vivaritvÄ• lakkhaá¹‡Ä• ni olokento ``tiá¹-á¹-hatu ayaá¹ƒ eko dÄ«po, catunnam
rajjaá¹ƒ kÄ• retuá¹ƒ samattho hotÄ«â€™â€™ ti puna tÅ«riyÄ• ni paggaá¹‡hÄ• pesi. atha ma
mukhaá¹ƒ vivaritvÄ• parivattitvÄ• dakkhiá¹‡apassena nipajjitvÄ• mahÄ• janaá¹ƒ olokesi. ta
ussÄ• retvÄ• aÃ±jaliá¹ƒ paggayha avakujjo hutvÄ• ``uá¹-á¹-hehi, deva, rajjaá¹ƒ te pÄ• puá
atha naá¹ƒ mahÄ• satto ``rÄ• jÄ• vo kuhÄ«â€™â€™ nti pucchitvÄ• ``kÄ• lakato devÄ• â€™
vÄ• bhÄ• tÄ• vÄ• natthÄ«â€™â€™ ti pucchitvÄ• ``natthi devÄ• â€™â€™ ti vutte ``tena h
kÄ• ressÄ• mÄ«â€™â€™ ti vatvÄ• uá¹-á¹-hÄ• ya silÄ• paá¹-á¹-e pallaá¹…kena nisÄ«di. ath
abhisiÃ±ciá¹ƒsu. so mahÄ• janako nÄ• ma rÄ• jÄ• ahosi. so rathavaraá¹ƒ abhiruyha mahan
nagaraá¹ƒ pavisitvÄ• rÄ• janivesanaá¹ƒ abhiruhanto \Be VI 50/ ``senÄ• patiÄ• dÄ«naá¹ƒ tÄ

hontÅ«â€™â€™ ti vicÄ• retvÄ• mahÄ• talaá¹ƒ abhiruhi.

rÄ• jadhÄ«tÄ• pana purimasaÃ±Ã±Ä• ya eva tassa vÄ«maá¹ƒsanatthaá¹ƒ ekaá¹ƒ purisaá¹
gaccha, rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadehi `deva, sÄ«validevÄ« tumhe pakk
kirÄ• gacchatÅ«â€™â€™ â€™ ti. so gantvÄ• tathÄ• Ä• rocesi. rÄ• jÄ• paá¹‡á¸• ito tassa
assuá¹‡anto viya ``aho sobhano vatÄ• yaá¹ƒ pÄ• sÄ• doâ€™â€™ ti pÄ• sÄ• dameva vaá¹‡
asakkonto gantvÄ• rÄ• jadhÄ«tÄ• ya taá¹ƒ pavattiá¹ƒ Ä• rocesi ``ayye, rÄ• jÄ• tumhÄ• kaá
pÄ• sÄ• dameva vaá¹‡á¹‡eti, tumhÄ• kaá¹ƒ vacanaá¹ƒ tiá¹‡aá¹ƒ viya na gaá¹‡etÄ«â€™â€™
sutvÄ• \Ne VI 48/ ``so mahajjhÄ• sayo puriso bhavissatÄ«â€™â€™ ti cintetvÄ• dutiyampi
rÄ• jÄ• pi attano ruciyÄ• pakatigamanena sÄ«ho viya vijambhamÄ• no pÄ• sÄ• daá¹ƒ abhi
rÄ• jadhÄ«tÄ• tassa tejena sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ« Ä• gantvÄ• hatt

so tassÄ• hatthaá¹ƒ olambitvÄ• mahÄ• talaá¹ƒ abhiruhitvÄ• samussitasetacchatte rÄ• jap
amacce Ä• mantetvÄ• ``ambho, atthi pana vo raÃ±Ã±Ä• kÄ• laá¹ƒ karontena koci ovÄ• do
``Ä• ma, devÄ• â€™â€™ ti vutte ``tena hi vadethÄ• â€™â€™ ti Ä• ha. deva ``sÄ«valideviá¹
rajjaá¹ƒ dethÄ• â€™â€™ ti tena vuttanti. sÄ«valideviyÄ• Ä• gantvÄ• hatthÄ• lambako dinn
Ä• rÄ• dhitÄ• nÄ• ma, aÃ±Ã±aá¹ƒ vadethÄ• ti. deva ``caturassapallaá¹…kassa ussÄ«sakaâ
rajjaá¹ƒ dethÄ• â€™â€™ ti tena vuttanti. rÄ• jÄ• ``idaá¹ƒ dujjÄ• naá¹ƒ, upÄ• yena sakkÄ•
cintetvÄ• sÄ«sato suvaá¹‡á¹‡asÅ«ciá¹ƒ nÄ«haritvÄ• sÄ«valideviyÄ• hatthe á¹-hapesi ``im
\Ee VI 41/. sÄ• taá¹ƒ gahetvÄ• pallaá¹…kassa ussÄ«sake á¹-hapesi. ``khaggaá¹ƒ adÄ• sÄ
so tÄ• ya saÃ±Ã±Ä• ya ``idaá¹ƒ ussÄ«sakaâ€™â€™ nti Ã±atvÄ• tesaá¹ƒ kathaá¹ƒ assuá¹‡
kathethÄ• â€™â€™ ti vatvÄ• puna tehi tathÄ• vutte ``idaá¹ƒ jÄ• nituá¹ƒ na garu, etaá¹ƒ us
vatvÄ• ``aÃ±Ã±aá¹ƒ vadethÄ• â€™â€™ ti Ä• ha. deva, ``sahassathÄ• madhanuá¹ƒ Ä• rope
dethÄ• â€™â€™ ti tena vuttanti. ``tena hi Ä• haratha naâ€™â€™ nti Ä• harÄ• petvÄ• so d
yathÄ• nisinnova \Be VI 51/ itthÄ«naá¹ƒ kappÄ• saphoá¹-anadhanuá¹ƒ viya Ä• ropetvÄ• ``a
Ä• ha. ``deva, soá¸·asa mahÄ• nidhÄ« nÄ«harituá¹ƒ samatthassa rajjaá¹ƒ dethÄ• â€™â€™
kiÃ±ci uddÄ• naá¹ƒ atthÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, devÄ• â€™â€™ ti vutte ``tena h
Ä• ha. te ``sÅ«riyuggamane nidhÄ«â€™â€™ ti uddÄ• naá¹ƒ kathayiá¹ƒsu. tassa taá¹ƒ suá¹
puá¹‡á¹‡acando viya so attho pÄ• kaá¹-o ahosi.

atha ne rÄ• jÄ• Ä• ha --- ``ajja, bhaá¹‡e, velÄ• natthi, sve nidhÄ« gaá¹‡hissÄ• mÄ«â€™â
amacce sannipÄ• tetvÄ• pucchi ``tumhÄ• kaá¹ƒ rÄ• jÄ• paccekabuddhe bhojesÄ«â€™â€™
cintesi ``sÅ«riyoti nÄ• yaá¹ƒ sÅ«riyo, sÅ«riyasadisattÄ• pana paccekabuddhÄ• sÅ«riyÄ• n
paccuggamanaá¹-á¹-hÄ• ne nidhinÄ• bhavitabbaâ€™â€™ nti. tato rÄ• jÄ• ``tesu paccekab
paccuggamanaá¹ƒ karonto kataraá¹ƒ á¹-hÄ• naá¹ƒ gacchatÄ«â€™â€™ ti pucchitvÄ• ``asu
devÄ• â€™â€™ ti vutte ``taá¹ƒ á¹-hÄ• naá¹ƒ khaá¹‡itvÄ• nidhiá¹ƒ nÄ«harathÄ• â€™â€™ t
``gamanakÄ• le anugacchanto kattha á¹-hatvÄ• uyyojesÄ«â€™â€™ ti pucchitvÄ• ``asukaâ
vutte ``tatopi nidhiá¹ƒ nÄ«harathÄ• â€™â€™ ti nidhiá¹ƒ \Ne VI 49/ nÄ«harÄ• pesi. atha mah

ukkuá¹-á¹-hisahassÄ• ni pavattentÄ• __ ``sÅ«riyuggamane nidhÄ«â€™â€™ _ti vuttattÄ• s
khaá¹‡antÄ• vicariá¹ƒsu. atho __ ``okkamane nidhÄ«â€™â€™ _ti vuttattÄ• sÅ«riyatthaá¹…
khaá¹‡antÄ• vicariá¹ƒsu. ``idaá¹ƒ pana dhanaá¹ƒ idheva hoti, aho acchariyaâ€™â€™ nti pÅ
pavattayiá¹ƒsu. __antonidhÄ«_ti rÄ• jagehe mahÄ• dvÄ• rassa antoummÄ• rÄ• nidhiá¹ƒ nÄ
bahiummÄ• rÄ• nidhiá¹ƒ nÄ«harÄ• pesi. __na anto na bahi nidhÄ«_ti heá¹-á¹-hÄ• ummÄ• n
VI 42/. __Ä• rohane nidhÄ«_ti maá¹…galahatthiá¹ƒ Ä• rohanakÄ• le suvaá¹‡á¹‡anisseá¹‡iyÅ
nidhiá¹ƒ nÄ«harÄ• pesi. atho __orohane nidhÄ«_ti hatthikkhandhato orohanaá¹-á¹-hÄ• nato
__catÅ«su mahÄ• sÄ• lesÅ«_ti bhÅ«miyaá¹ƒ kataupaá¹-á¹-hÄ• naá¹-á¹-hÄ• ne sirisayanass
sÄ• lamayÄ• , tesaá¹ƒ heá¹-á¹-hÄ• catasso nidhikumbhiyo nÄ«harÄ• pesi. __samantÄ• yoj
rathayugapamÄ• á¹‡aá¹ƒ, sirisayanassa samantÄ• rathayugappamÄ• á¹‡ato nidhiá¹ƒ nÄ«h
mahÄ• nidhÄ«_ti maá¹…galahatthiá¹-á¹-hÄ• ne tassa dvinnaá¹ƒ dantÄ• naá¹ƒ abhimukhaá¹
nidhiá¹ƒ nÄ«harÄ• pesi. __vÄ• laggesÅ«_ti maá¹…galahatthiá¹-á¹-hÄ• ne tassa vÄ• ladhisa
nidhiá¹ƒ nÄ«harÄ• pesi. __kepuke_ti kepukaá¹ƒ vuccati udakaá¹ƒ, maá¹…galapokkharaá¹‡i
nidhiá¹ƒ dassesi. __rukkhaggesu mahÄ• nidhÄ«_ti uyyÄ• ne mahÄ• sÄ• larukkhamÅ«le á¹-
parimaá¹‡á¸• alÄ• ya rukkhacchÄ• yÄ• ya anto nidhiá¹ƒ nÄ«harÄ• pesi. evaá¹ƒ soá¸·asa ma
``aÃ±Ã±aá¹ƒ kiÃ±ci atthÄ«â€™â€™ ti pucchi. ``natthi devÄ• â€™â€™ ti vadiá¹ƒsu. mahÄ• j
ahosi.

atha rÄ• jÄ• ``idaá¹ƒ dhanaá¹ƒ dÄ• namukhe vikirissÄ• mÄ«â€™â€™ ti nagaramajjhe ceva
cÄ• ti paÃ±casu á¹-hÄ• nesu paÃ±ca dÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• mahÄ• dÄ• naá¹ƒ p
attano mÄ• taraÃ±ca brÄ• hmaá¹‡aÃ±ca pakkosÄ• petvÄ• mahantaá¹ƒ sakkÄ• raá¹ƒ akÄ•
sakalaá¹ƒ videharaá¹-á¹-haá¹ƒ ``ariá¹-á¹-hajanakaraÃ±Ã±o kira putto mahÄ• janako nÄ• ma
so kira paá¹‡á¸• ito upÄ• yakusalo, passissÄ• ma naâ€™â€™ nti dassanatthÄ• ya saá¹…kh
bahuá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gamiá¹ƒsu, nÄ• garÄ• pi mahÄ• chaá¹‡aá¹ƒ sa
attharaá¹‡Ä• dÄ«ni santharitvÄ• gandhadÄ• mamÄ• lÄ• dÄ• mÄ• dÄ«ni osÄ• retvÄ•
vippakiá¹‡á¹‡alÄ• jÄ• kusumavÄ• sadhÅ«magandhÄ• kÄ• raá¹ƒ kÄ• retvÄ• nÄ• nappakÄ•
upaá¹-á¹-hÄ• pesuá¹ƒ. raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• ratthÄ• ya rajatasuvaá¹‡á¹‡abhÄ• janÄ• dÅ
khÄ• danÄ«yabhojanÄ«yamadhuphÄ• á¹‡itaphalÄ• dÄ«ni gahetvÄ• \Ee VI 43/ tattha tattha
aá¹-á¹-haá¹ƒsu. ekato amaccamaá¹‡á¸• alaá¹ƒ nisÄ«di, ekato brÄ• hmaá¹‡agaá¹‡o, ekato s
nisÄ«diá¹ƒsu, ekato uttamarÅ«padharÄ• nÄ• á¹-akitthiyo nisÄ«diá¹ƒsu, brÄ• hmaá¹‡Ä• pi s
mukhamaá¹…galikÄ• ni kathenti, naccagÄ«tÄ• dÄ«su kusalÄ• naccagÄ«tÄ• dÄ«ni pavattay
tÅ«riyÄ• ni \Ne VI 50/ pavajjiá¹ƒsÅ«. tadÄ• rÄ• janivesanaá¹ƒ yugandharavÄ• tavegena pal
ekaninnÄ• daá¹ƒ ahosi. olokitolokitaá¹-á¹-hÄ• naá¹ƒ kampati.

atha mahÄ• satto setacchattassa heá¹-á¹-hÄ• rÄ• jÄ• sane nisinnova sakkasirisadisaá¹ƒ m
oloketvÄ• attano mahÄ• samudde katavÄ• yÄ• maá¹ƒ anussari. tassa ``vÄ«riyaá¹ƒ nÄ• ma
sacÄ• haá¹ƒ mahÄ• samudde \Be VI 53/ vÄ«riyaá¹ƒ nÄ• karissaá¹ƒ, na imaá¹ƒ sampattiá¹ƒ
vÄ• yÄ• maá¹ƒ anussarantassa pÄ«ti uppajji. so pÄ«tivegena udÄ• naá¹ƒ udÄ• nento Ä• ha

133__._ á¹• 21 ``Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

134__._ á¹• 21 ``Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

135__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

136__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

137__._ á¹• 21 ``dukkhÅ«panÄ«topi naro sapaÃ±Ã±o, Ä• saá¹ƒ na chindeyya sukhÄ• gamÄ

bahÅ« hi phassÄ• ahitÄ• hitÄ• ca, avitakkitÄ• maccumupabbajanti ||

138__._ á¹• 21 ``acintitampi bhavati, cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• â€™â€™ ti ||

tattha __Ä• sÄ«sethevÄ• _ti Ä• sÄ• chedakammaá¹ƒ akatvÄ• attano kammaá¹ƒ Ä• saá¹ƒ
vÄ«riyaá¹ƒ karonto na nibbindeyya na alaseyya. __yathÄ• icchi_nti yathÄ• rÄ• jabhÄ• vaá
rÄ• jÄ• jÄ• tomhi. __ubbhata_nti nÄ«haá¹-aá¹ƒ. __dukkhÅ«panÄ«to_ti kÄ• yikacetasikaduk
attho. __ahitÄ• hitÄ• cÄ• _ti dukkhaphassÄ• ahitÄ• , sukhaphassÄ• hitÄ• . __avitakkitÄ•
avitakkitÄ• ro acintitÄ• ro. idaá¹ƒ vuttaá¹ƒ hoti --- tesu phassesu ahitaphassena phuá¹-á¹-hÄ
``hitaphassopi atthÄ«ti vÄ«riyaá¹ƒ karontÄ• taá¹ƒ \Ee VI 44/ pÄ• puá¹‡antÄ«â€™â€™ ti ac
karonti, te imassa atthassa avitakkitÄ• ro hitaphassaá¹ƒ alabhitvÄ• va __maccumupabbajan
pÄ• puá¹‡anti, tasmÄ• vÄ«riyaá¹ƒ kattabbamevÄ• ti.

__acintitampÄ«_ti \Be VI 54/ imesaá¹ƒ sattÄ• naá¹ƒ acintitampi hoti, cintitampi vinassati. m
``ayujjhitvÄ• va rajjaá¹ƒ labhissÄ• mÄ«â€™â€™ ti idaá¹ƒ acintitaá¹ƒ, ``suvaá¹‡á¹‡abhÅ«mit
yujjhitvÄ• pitu santakaá¹ƒ rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti pana cintitaá¹ƒ, idÄ• ni me
naá¹-á¹-haá¹ƒ, acintitaá¹ƒ jÄ• taá¹ƒ. __na hi cintÄ• mayÄ• bhogÄ• _ti imesaá¹ƒ sattÄ• naÃ±

anipphajjanato cintÄ• mayÄ• nÄ• ma na honti, tasmÄ• vÄ«riyameva kattabbaá¹ƒ. vÄ«riyav

so tato paá¹-á¹-hÄ• ya dasa rÄ• jadhamme akopetvÄ• dhammena samena rajjaá¹ƒ kÄ• res
upaá¹-á¹-hÄ• si. aparabhÄ• ge sÄ«validevÄ« dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampannaá¹ƒ p
``dÄ«ghÄ• vukumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ kariá¹ƒsu. tassa vayappattassa rÄ• jÄ• u
sattavassasahassÄ• ni rajjaá¹ƒ kÄ• resi. so ekadivasaá¹ƒ uyyÄ• napÄ• lena phalÄ• phalesu
Ä• bhatesu tÄ• ni disvÄ• tuá¹-á¹-ho hutvÄ• tassa sammÄ• naá¹ƒ kÄ• retvÄ• ``samma uyy
passissÄ• mi, tvaá¹ƒ alaá¹…karohi naâ€™â€™ nti Ä• ha. so ``sÄ• dhu, devÄ• â€™â€™ ti s
katvÄ• raÃ±Ã±o paá¹-ivedesi. so hatthikkhandhavaragato mahantena parivÄ• rena nagarÄ•
uyyÄ• nadvÄ• raá¹ƒ pÄ• puá¹‡i. tatra ca dve ambÄ• atthi nÄ«lobhÄ• sÄ• . eko aphalo, eko
atimadhuro, raÃ±Ã±Ä• aggaphalassa aparibhuttattÄ• tato koci phalaá¹ƒ gahetuá¹ƒ na ussa
hatthikkhandhavaragatova tato ekaá¹ƒ phalaá¹ƒ gahetvÄ• paribhuÃ±ji, tassa taá¹ƒ jivhagge
dibbojaá¹ƒ viya upaá¹-á¹-hÄ• si. so ``nivattanakÄ• le bahÅ« khÄ• dissÄ• mÄ«â€™â€™ ti cir
aggaphalaá¹ƒ paribhuttaâ€™â€™ nti Ã±atvÄ• uparÄ• jÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• antamasc
hatthimeá¹‡á¸• aassameá¹‡á¸• Ä• dayopi phalaá¹ƒ gahetvÄ• paribhuÃ±jiá¹ƒsu. aÃ±Ã±e ph
sÄ• khaá¹ƒ bhinditvÄ• nipaá¹‡á¹‡amakaá¹ƒsu. rukkho obhaggavibhaggo aá¹-á¹-hÄ• si, itare
vilÄ• samÄ• no á¹-hito.

rÄ• jÄ• uyyÄ• nÄ• nikkhanto taá¹ƒ disvÄ• ``idaá¹ƒ kiâ€™â€™ nti amacce pucchati. ``deve
paribhuttanti mahÄ• janena vilumpito devÄ• â€™â€™ ti Ä• haá¹ƒsu. ``kiá¹ƒ nu kho bhaá¹‡e
neva pattaá¹ƒ, na vaá¹‡á¹‡o khÄ«á¹‡oâ€™â€™ ti? ``nipphalatÄ• ya na khÄ«á¹‡o, devÄ• â€
rÄ• jÄ• saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• \Be VI 55/ ``ayaá¹ƒ rukkho nipphalatÄ• ya \Ee VI 45/
ayaá¹ƒ pana saphalatÄ• ya obhaggavibhaggo á¹-hito. idampi rajjaá¹ƒ saphalarukkhasadisaá
nipphalarukkhasadisÄ• . sakiÃ±canasseva bhayaá¹ƒ, nÄ• kiÃ±canassa. tasmÄ• ahaá¹ƒ pha
nipphalarukkhasadiso bhavissÄ• mi, imaá¹ƒ sampattiá¹ƒ cajitvÄ• nikkhamma pabbajissÄ• n
samÄ• dÄ• naá¹ƒ katvÄ• manaá¹ƒ adhiá¹-á¹-hahitvÄ• nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• dadv
pakkosÄ• petvÄ• ``mahÄ• senÄ• pati, ajja me paá¹-á¹-hÄ• ya bhattahÄ• rakaÃ±ceva mukh
ekaá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ á¹-hapetvÄ• aÃ±Ã±e maá¹ƒ daá¹-á¹-huá¹ƒ mÄ• labhantu, porÄ
gahetvÄ• rajjaá¹ƒ anusÄ• satha, ahaá¹ƒ ito paá¹-á¹-hÄ• ya uparipÄ• sÄ• datale samaá¹‡ad
ti vatvÄ• pÄ• sÄ• damÄ• ruyha ekakova samaá¹‡adhammaá¹ƒ akÄ• si. evaá¹ƒ gate kÄ• le
sannipatitvÄ• mahÄ• sattaá¹ƒ adisvÄ• ``na no rÄ• jÄ• porÄ• á¹‡ako viya hotÄ«â€™â€™ t
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139__._ á¹• 21 ``aporÄ• á¹‡aá¹ƒ vata bho rÄ• jÄ• , sabbabhummo disampati.

najja nacce nisÄ• meti, na gÄ«te kurute mano ||

140__._ á¹• 21 ``na mige napi uyyÄ• ne, napi haá¹ƒse udikkhati.

mÅ«gova tuá¹‡himÄ• sÄ«no, na atthamanusÄ• satÄ«â€™â€™ ti ||

tattha __mige_ti sabbasaá¹…gÄ• hikavacanaá¹ƒ, pubbe hatthÄ« yujjhÄ• peti, meá¹‡á¸• e y
oloketÄ«ti attho. __uyyÄ• ne_ti uyyÄ• nakÄ«á¸·ampi nÄ• nubhoti. __haá¹ƒse_ti paÃ±capad
uyyÄ• napokkharaá¹‡Ä«su haá¹ƒsagaá¹‡aá¹ƒ na oloketi. __mÅ«govÄ• _ti bhattahÄ• rakaÃ±
pucchiá¹ƒsu ``bho rÄ• jÄ• , tumhehi saddhiá¹ƒ kiÃ±ci atthaá¹ƒ mantetÄ«â€™â€™ ti. te ``na
vadiá¹ƒsu. tasmÄ• evamÄ• haá¹ƒsu.

rÄ• jÄ• kÄ• mesu anallÄ«yantena vivekaninnena cittena attano kulÅ«pakapaccekabuddhe
tesaá¹ƒ sÄ«lÄ• diguá¹‡ayuttÄ• naá¹ƒ akiÃ±canÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhiss
udÄ• naá¹ƒ udÄ• nesi ---

141__._ á¹• 21 ``sukhakÄ• mÄ• \Ne VI 53/ rahosÄ«lÄ• , vadhabandhÄ• upÄ• ratÄ• .

kassa nu ajja Ä• rÄ• me, daharÄ• vuddhÄ• ca acchare ||

142__._ á¹• 21 ``atikkantavanathÄ• \Be VI 56/ \Ee VI 46/ dhÄ«rÄ• , namo tesaá¹ƒ mahesin

ye ussukamhi lokamhi, viharanti manussukÄ• ||

143__._ á¹• 21 ``te chetvÄ• maccuno jÄ• laá¹ƒ, tataá¹ƒ mÄ• yÄ• vino daá¸·haá¹ƒ.

chinnÄ• layattÄ• gacchanti, ko tesaá¹ƒ gatimÄ• payeâ€™â€™ ti ||

tattha __sukhakÄ• mÄ• _ti nibbÄ• nasukhakÄ• mÄ• . __rahosÄ«lÄ• _ti paá¹-icchannasÄ«lÄ
__daharÄ• vuá¸• á¸• hÄ• cÄ• _ti daharÄ• ceva mahallakÄ• ca. __acchare_ti vasanti.

tassevaá¹ƒ tesaá¹ƒ guá¹‡e anussarantassa mahatÄ« pÄ«ti uppajji. atha mahÄ• satto pallaá
uttarasÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• uttaradisÄ• bhimukho sirasi aÃ±jaliá¹ƒ patiá¹-á¹-hÄ• pet
guá¹‡ehi samannÄ• gatÄ• paccekabuddhÄ• â€™â€™ ti namassamÄ• no __ ``atikkantavan
__atikkantavanathÄ• _ti pahÄ«nataá¹‡hÄ• . __mahesina_nti mahante sÄ«lakkhandhÄ• day
á¹-hitÄ• naá¹ƒ. __ussukamhÄ«_ti rÄ• gÄ• dÄ«hi ussukkaá¹ƒ Ä• panne lokasmiá¹ƒ. __maccu
pasÄ• ritaá¹ƒ taá¹‡hÄ• jÄ• laá¹ƒ. __tataá¹ƒ mÄ• yÄ• vino_ti atimÄ• yÄ• vino. __ko tesaá¹ƒ g
tesaá¹ƒ paccekabuddhÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ pÄ• peyya, gahetvÄ• gaccheyyÄ•

tassa pÄ• sÄ• deyeva samaá¹‡adhammaá¹ƒ karontassa cattÄ• ro mÄ• sÄ• atÄ«tÄ• . atha

nami, agÄ• raá¹ƒ lokantarikanirayo viya khÄ• yi, tayo bhavÄ• Ä• dittÄ• viya upaá¹-á¹-hahiá
pabbajjÄ• bhimukhena cittena ``kadÄ• nu kho imaá¹ƒ sakkabhavanaá¹ƒ viya alaá¹…katapp
pahÄ• ya himavantaá¹ƒ pavisitvÄ• pabbajitavesagahaá¹‡akÄ• lo mayhaá¹ƒ bhavissatÄ«â€
mithilavaá¹‡á¹‡anaá¹ƒ nÄ• ma Ä• rabhi ---

144__._ á¹• 21 ``kadÄ• haá¹ƒ \Be VI 57/ mithilaá¹ƒ phÄ«taá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mitaá

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

145__._ á¹• 21 ``kadÄ• haá¹ƒ \Ne VI 54/ mithilaá¹ƒ phÄ«taá¹ƒ, visÄ• laá¹ƒ sabbatopabhaá¹

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

146__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, bahupÄ• kÄ• ratoraá¹‡aá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

147__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

148__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, suvibhattaá¹ƒ mahÄ• pathaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

149__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, suvibhattantarÄ• paá¹‡aá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

150__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, gavÄ• ssarathapÄ«á¸·itaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

151__._ á¹• 21 ``kadÄ• haá¹ƒ \Ee VI 47/ mithilaá¹ƒ phÄ«taá¹ƒ, Ä• rÄ• mavanamÄ• liniá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

152__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, uyyÄ• navanamÄ• liniá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

153__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, pÄ• sÄ• davanamÄ• liniá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

154__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, tipuraá¹ƒ rÄ• jabandhuniá¹ƒ.

mÄ• pitaá¹ƒ somanassena, vedehena yasassinÄ• .

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

155__._ á¹• 21 ``kadÄ• haá¹ƒ \Ne VI 55/ vedehe phÄ«te, nicite dhammarakkhite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

156__._ á¹• 21 ``kadÄ• haá¹ƒ vedehe phÄ«te, ajeyye dhammarakkhite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

157__._ á¹• 21 ``kadÄ• haá¹ƒ \Be VI 58/ antepuraá¹ƒ rammaá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mit

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

158__._ á¹• 21 ``kadÄ• haá¹ƒ antepuraá¹ƒ rammaá¹ƒ, sudhÄ• mattikalepanaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

159__._ á¹• 21 ``kadÄ• haá¹ƒ antepuraá¹ƒ rammaá¹ƒ, sucigandhaá¹ƒ manoramaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

160__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, vibhatte bhÄ• gaso mite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

161__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, sudhÄ• mattikalepane.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

162__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, sucigandhe manorame.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

163__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, litte candanaphosite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

164__._ á¹• 21 ``kadÄ• haá¹ƒ soá¹‡á¹‡apallaá¹…ke, gonake cittasanthate.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

165__._ á¹• 21 ``kadÄ• haá¹ƒ \Ne VI 56/ maá¹‡ipallaá¹…ke, gonake cittasanthate.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

166__._ á¹• 21 ``kadÄ• haá¹ƒ kappÄ• sakoseyyaá¹ƒ, khomakoá¹-umbarÄ• ni ca.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

167__._ á¹• 21 ``kadÄ• haá¹ƒ pokkharaá¹‡Ä« rammÄ• , cakkavÄ• kapakÅ«jitÄ• .

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

168__._ á¹• 21 ``kadÄ• haá¹ƒ hatthigumbe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

suvaá¹‡á¹‡akacche mÄ• taá¹…ge, hemakappanavÄ• sase ||

169__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

170__._ á¹• 21 ``kadÄ• haá¹ƒ assagumbe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

Ä• jÄ• nÄ«yeva jÄ• tiyÄ• , sindhave sÄ«ghavÄ• hane ||

171__._ á¹• 21 ``Ä• rÅ«á¸·he \Be VI 59/ gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

172__._ á¹• 21 ``kadÄ• haá¹ƒ \Ee VI 48/ rathaseniyo, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

173__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

174__._ á¹• 21 ``kadÄ• haá¹ƒ sovaá¹‡á¹‡arathe, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

175__._ á¹• 21 ``Ä• rÅ«á¸·he \Ne VI 57/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

176__._ á¹• 21 ``kadÄ• haá¹ƒ sajjhurathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

177__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

178__._ á¹• 21 ``kadÄ• haá¹ƒ assarathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

179__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

180__._ á¹• 21 ``kadÄ• haá¹ƒ oá¹-á¹-harathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

181__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

182__._ á¹• 21 ``kadÄ• haá¹ƒ goá¹‡arathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

183__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

184__._ á¹• 21 ``kadÄ• haá¹ƒ \Be VI 60/ ajarathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

185__._ á¹• 21 ``Ä• rÅ«á¸·he \Ne VI 58/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

186__._ á¹• 21 ``kadÄ• haá¹ƒ meá¹‡á¸• arathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

187__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

188__._ á¹• 21 ``kadÄ• haá¹ƒ migarathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

189__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

190__._ á¹• 21 ``kadÄ• haá¹ƒ hatthÄ• rohe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, tomaraá¹…kusapÄ• á¹‡ine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

191__._ á¹• 21 ``kadÄ• haá¹ƒ assÄ• rohe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, illiyÄ• cÄ• padhÄ• rine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

192__._ á¹• 21 ``kadÄ• haá¹ƒ rathÄ• rohe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, cÄ• pahatthe kalÄ• pine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

193__._ á¹• 21 ``kadÄ• haá¹ƒ \Ee VI 49/ dhanuggahe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, cÄ• pahatthe kalÄ• pine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

194__._ á¹• 21 ``kadÄ• haá¹ƒ \Ne VI 59/ rÄ• japutte ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

citravammadhare sÅ«re, kaÃ±canÄ• veá¸·adhÄ• rine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

195__._ á¹• 21 ``kadÄ• haá¹ƒ \Be VI 61/ ariyagaá¹‡e ca, vatavante alaá¹…kate.

haricandanalittaá¹…ge, kÄ• sikuttamadhÄ• rine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

196__._ á¹• 21 ``kadÄ• haá¹ƒ amaccagaá¹‡e ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tavammadhare sÅ«re, purato gacchamÄ• line.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

197__._ á¹• 21 ``kadÄ• haá¹ƒ sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

198__._ á¹• 21 ``kadÄ• haá¹ƒ sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

199__._ á¹• 21 ``kadÄ• haá¹ƒ sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

200__._ á¹• 21 ``kadÄ• haá¹ƒ satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

201__._ á¹• 21 ``kadÄ• ssu maá¹ƒ hatthigumbÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

202__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

203__._ á¹• 21 ``kadÄ• ssu \Ne VI 60/ maá¹ƒ assagumbÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ•

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hanÄ• ||

204__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

205__._ á¹• 21 ``kadÄ• ssu maá¹ƒ rathasenÄ«, sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

206__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

207__._ á¹• 21 ``kadÄ• ssu \Be VI 62/ maá¹ƒ soá¹‡á¹‡arathÄ• , sannaddhÄ• ussitaddhajÄ•

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

208__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

209__._ á¹• 21 ``kadÄ• ssu \Ee VI 50/ maá¹ƒ sajjhurathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

210__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

211__._ á¹• 21 ``kadÄ• ssu maá¹ƒ assarathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

212__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

213__._ á¹• 21 ``kadÄ• ssu \Ne VI 61/ maá¹ƒ oá¹-á¹-harathÄ• , sannaddhÄ• ussitaddhajÄ•

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

214__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

215__._ á¹• 21 ``kadÄ• ssu maá¹ƒ goá¹‡arathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

216__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

217__._ á¹• 21 ``kadÄ• ssu maá¹ƒ ajarathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

218__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

219__._ á¹• 21 ``kadÄ• ssu maá¹ƒ meá¹‡á¸• arathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

220__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• \Be VI 63/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

221__._ á¹• 21 ``kadÄ• ssu maá¹ƒ migarathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

222__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

223__._ á¹• 21 ``kadÄ• ssu \Ne VI 62/ maá¹ƒ hatthÄ• rohÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ•

nÄ«lavammadharÄ• sÅ«rÄ• , tomaraá¹…kusapÄ• á¹‡ino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

224__._ á¹• 21 ``kadÄ• ssu maá¹ƒ assÄ• rohÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

nÄ«lavammadharÄ• sÅ«rÄ• , illiyÄ• cÄ• padhÄ• rino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

225__._ á¹• 21 ``kadÄ• ssu maá¹ƒ rathÄ• rohÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

nÄ«lavammadharÄ• sÅ«rÄ• , cÄ• pahatthÄ• kalÄ• pino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

226__._ á¹• 21 ``kadÄ• ssu maá¹ƒ dhanuggahÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

nÄ«lavammadharÄ• sÅ«rÄ• , cÄ• pahatthÄ• kalÄ• pino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

227__._ á¹• 21 ``kadÄ• ssu maá¹ƒ rÄ• japuttÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

citravammadharÄ• sÅ«rÄ• , kaÃ±canÄ• veá¸·adhÄ• rino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

228__._ á¹• 21 ``kadÄ• ssu maá¹ƒ ariyagaá¹‡Ä• , vatavantÄ• alaá¹…katÄ• .

haricandanalittaá¹…gÄ• , kÄ• sikuttamadhÄ• rino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

229__._ á¹• 21 ``kadÄ• ssu maá¹ƒ amaccagaá¹‡Ä• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

pÄ«tavammadharÄ• sÅ«rÄ• , purato gacchamÄ• lino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

230__._ á¹• 21 ``kadÄ• ssu \Be VI 64/ maá¹ƒ sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhA

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

231__._ á¹• 21 ``kadÄ• ssu \Ne VI 63/ \Ee VI 51/ maá¹ƒ sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä•

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

232__._ á¹• 21 ``kadÄ• ssu maá¹ƒ sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

233__._ á¹• 21 ``kadÄ• haá¹ƒ pattaá¹ƒ gahetvÄ• na, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

piá¹‡á¸• ikÄ• ya carissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

234__._ á¹• 21 ``kadÄ• haá¹ƒ paá¹ƒsukÅ«lÄ• naá¹ƒ, ujjhitÄ• naá¹ƒ mahÄ• pathe.

saá¹…ghÄ• á¹-iá¹ƒ dhÄ• rayissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

235__._ á¹• 21 ``kadÄ• haá¹ƒ sattÄ• hasammeghe, ovaá¹-á¹-ho allacÄ«varo.

piá¹‡á¸• ikÄ• ya carissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

236__._ á¹• 21 ``kadÄ• haá¹ƒ sabbattha gantvÄ• , rukkhÄ• rukkhaá¹ƒ vanÄ• vanaá¹ƒ.

anapekkho gamissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

237__._ á¹• 21 ``kadÄ• haá¹ƒ giriduggesu, pahÄ«nabhayabheravo.

adutiyo gamissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

238__._ á¹• 21 ``kadÄ• haá¹ƒ vÄ«á¹‡aá¹ƒva rujjako, sattatantiá¹ƒ manoramaá¹ƒ.

cittaá¹ƒ ujuá¹ƒ karissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

239__._ á¹• 21 ``kadÄ• haá¹ƒ rathakÄ• rova, parikantaá¹ƒ upÄ• hanaá¹ƒ.

kÄ• masaÃ±Ã±ojane checchaá¹ƒ, ye dibbe ye ca mÄ• nuseâ€™â€™ ti ||

tattha __kadÄ• _ti kÄ• laparivitakko. __phÄ«ta_nti vatthÄ• laá¹…kÄ• rÄ• dÄ«hi supupphitaá
bhÄ• gaso mita_nti chekehi nagaramÄ• pakehi rÄ• janivesanÄ• dÄ«naá¹ƒ vasena vibhattaá
koá¹-á¹-hÄ• sato mitaá¹ƒ. __taá¹ƒ kudÄ• ssu bhavissatÄ«_ti taá¹ƒ evarÅ«paá¹ƒ nagaraá¹ƒ p
kudÄ• nÄ• ma me bhavissati \Ne VI 64/. __sabbatopabha_nti \Be VI 65/ samantato alaá¹…
__bahupÄ• kÄ• ratoraá¹‡a_nti bahalena puthulena pÄ• kÄ• rena ceva dvÄ• ratoraá¹‡ehi ca
__daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-haka_nti daá¸·hehi aá¹-á¹-Ä• lakehi dvÄ• rakoá¹-á¹-hakehi c
__pÄ«á¸·ita_nti samÄ• kiá¹‡á¹‡aá¹ƒ. __tipura_nti tÄ«hi purehi samannÄ• gataá¹ƒ, tipÄ• kÄ•
__tipura_nti tikkhattuá¹ƒ puá¹‡á¹‡aá¹ƒ. __rÄ• jabandhunÄ«_nti rÄ• jaÃ±Ã±atakeheva puá¹‡
__somanassenÄ• _ti evaá¹ƒnÄ• makena videharÄ• jena.

__nicite_ti dhanadhaÃ±Ã±anicayÄ• dinÄ• sampanne. __ajeyye_ti paccÄ• mittehi ajetabbe
lohitacandanena paripphosite. __koá¹-umbarÄ• nÄ«_ti koá¹-umbararaá¹-á¹-he uá¹-á¹-hitava
__hatthigumbe_ti hatthighaá¹-Ä• yo. __hemakappanavÄ• sase_ti hemamayena sÄ«sÄ• laá
ca hemajÄ• lena ca samannÄ• gate. __gÄ• maá¹‡Ä«yehÄ«_ti \Ee VI 52/ hatthÄ• cariyehi. _
jÄ• tiyÄ• kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanatÄ• ya Ä• jÄ• nÄ«yeva, tÄ• disÄ• naá¹ƒ assÄ• na
assÄ• cariyehi. __illiyÄ• cÄ• padhÄ• ribhÄ«_ti illiyaÃ±ca cÄ• paÃ±ca dhÄ• rentehi. __rathas
__sannandhe_ti suá¹-á¹-hu naddhe. __dÄ«pe athopi veyyagghe_ti dÄ«pibyagghacammapa
__gÄ• maá¹‡Ä«yehÄ«_ti rathÄ• cariyehi. __sajjhurathe_ti rajatarathe. ajarathameá¹‡á¸• ara
sobhanatthÄ• ya yojenti.

__ariyagaá¹‡e_ti brÄ• hmaá¹‡agaá¹‡e. te kira tadÄ• ariyÄ• cÄ• rÄ• ahesuá¹ƒ, tena te eva
__haricandanalittaá¹…ge_ti kaÃ±canavaá¹‡á¹‡ena candanena littasarÄ«re. __sattasatÄ• b
piyabhariyÄ• yeva sandhÄ• yÄ• ha. __susaÃ±Ã±Ä• _ti suá¹-á¹-hu saÃ±Ã±itÄ• . __assavÄ•
__satapala_nti palasatena suvaá¹‡á¹‡ena kÄ• ritaá¹ƒ. __kaá¹ƒsa_nti pÄ• tiá¹ƒ. __satarÄ• ji
rÄ• jisatena samannÄ• gataá¹ƒ. __yantaá¹ƒ ma_nti anitthigandhavanasaá¹‡á¸• e ekameva
te nÄ• nuyissanti. __sattÄ• hasammeghe_ti sattÄ• haá¹ƒ samuá¹-á¹-hite mahÄ• meghe, sat
__ovaá¹-á¹-ho_ti onatasÄ«so. __sabbatthÄ• _ti sabbadisaá¹ƒ. __rujjako_ti vÄ«á¹‡Ä• vÄ• da
kÄ• masaá¹ƒyojanaá¹ƒ. __dibbe_ti dibbaá¹ƒ. __mÄ• nuse_ti mÄ• nusaá¹ƒ.

so \Be VI 66/ kira dasavassasahassÄ• yukakÄ• le nibbatto sattavassasahassÄ• ni rajjaá¹ƒ
tivassasahassÄ• vasiá¹-á¹-he Ä• yumhi pabbajito. pabbajanto panesa uyyÄ• nadvÄ• re amb
paá¹-á¹-hÄ• ya cattÄ• ro mÄ• se agÄ• re vasitvÄ• ``imamhÄ• rÄ• javesÄ• pabbajitaveso v
ti cintetvÄ• upaá¹-á¹-hÄ• kaá¹ƒ rahassena Ä• á¹‡Ä• pesi ``tÄ• ta, kaÃ±ci ajÄ• nÄ• petvÄ• a
kÄ• sÄ• yavatthÄ• ni ceva mattikÄ• pattaÃ±ca kiá¹‡itvÄ• Ä• harÄ• â€™â€™ ti. so tathÄ• a
pakkosÄ• petvÄ• kesamassuá¹ƒ ohÄ• rÄ• petvÄ• kappakassa gÄ• mavaraá¹ƒ datvÄ• kap

ekaá¹ƒ kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ekaá¹ƒ aá¹ƒse katvÄ• mattikÄ• p
aá¹ƒse laggesi. tato kattaradaá¹‡á¸• aá¹ƒ gahetvÄ• mahÄ• tale katipaye vÄ• re paccekabu
caá¹…kami. so taá¹ƒ divasaá¹ƒ tattheva vasitvÄ• punadivase sÅ«riyuggamanavelÄ• ya pÄ•

tadÄ• sÄ«validevÄ« tÄ• sattasatÄ• vallabhitthiyo pakkosÄ• petvÄ• ``ciraá¹ƒ diá¹-á¹-ho n
mÄ• sÄ• atÄ«tÄ• , ajja naá¹ƒ passissÄ• ma, sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• yathÄ•
dassetvÄ• kilesabandhanena bandhituá¹ƒ vÄ• yameyyÄ• thÄ• â€™â€™ ti vatvÄ• alaá¹…k
saddhiá¹ƒ ``rÄ• jÄ• naá¹ƒ passissÄ• mÄ• â€™â€™ ti pÄ• sÄ• daá¹ƒ \Ee VI 53/ abhiruhantÄ
na saÃ±jÄ• ni. ``raÃ±Ã±o ovÄ• daá¹ƒ dÄ• tuá¹ƒ Ä• gato paccekabuddho bhavissatÄ«â€™â
ekamantaá¹ƒ aá¹-á¹-hÄ• si. mahÄ• sattopi pÄ• sÄ• dÄ• otari. itarÄ• pi pÄ• sÄ• daá¹ƒ abhir
bhamaravaá¹‡á¹‡akese ca pasÄ• dhanabhaá¹‡á¸• aÃ±ca disvÄ• ``na so paccekabuddho, a
bhavissati, etha naá¹ƒ yÄ• citvÄ• nivattÄ• pessÄ• mÄ«â€™â€™ ti mahÄ• talÄ• otaritvÄ• n
sampÄ• puá¹‡i. pÄ• puá¹‡itvÄ• ca pana sabbÄ• hi tÄ• hi saddhiá¹ƒ kese mocetvÄ• piá¹-á¹
hatthehi uraá¹ƒ saá¹ƒsumbhitvÄ• ``kasmÄ• evarÅ«paá¹ƒ kammaá¹ƒ karotha, mahÄ• rÄ• jÄ
paridevamÄ• nÄ• rÄ• jÄ• naá¹ƒ anubandhi, sakalanagaraá¹ƒ saá¹…khubhitaá¹ƒ ahosi. tepi
kuto pana evarÅ«paá¹ƒ dhammikarÄ• jÄ• naá¹ƒ labhissÄ• mÄ• â€™â€™ ti rodamÄ• nÄ• r
tÄ• saá¹ƒ itthÄ«naá¹ƒ paridevanaÃ±ceva paridevantiyopi tÄ• pahÄ• ya raÃ±Ã±o gamanaÃ±

240__._ á¹• 21 ``tÄ• \Be VI 67/ ca sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

241__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

242__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

243__._ á¹• 21 ``tÄ• \Ne VI 66/ ca sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

hitvÄ• sampaddavÄ« rÄ• jÄ• , pabbajjÄ• ya purakkhato ||

244__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

hitvÄ• sampaddavÄ« rÄ• jÄ• , pabbajjÄ• ya purakkhato ||

245__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

hitvÄ• sampaddavÄ« rÄ• jÄ• , pabbajjÄ• ya purakkhato ||

246__._ á¹• 21 ``hitvÄ• \Ee VI 54/ satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ

aggahÄ« mattikaá¹ƒ pattaá¹ƒ, taá¹ƒ dutiyÄ• bhisecanaâ€™â€™ nti ||

tattha __bÄ• hÄ• paggayhÄ• _ti bÄ• hÄ• ukkhipitvÄ• . __sampaddavÄ«_ti bhikkhave, so r
sattasatÄ• bhariyÄ• ``kiá¹ƒ no, deva, pahÄ• ya gacchasi, ko amhÄ• kaá¹ƒ dosoâ€™â€™ t
chaá¸• á¸• etvÄ• sampaddavÄ« gato, ``pabbajjÄ• ya yÄ• hÄ«â€™â€™ ti codiyamÄ• no viy
attho. __taá¹ƒ dutiyÄ• bhisecana_nti bhikkhave, taá¹ƒ mattikÄ• pattaggahaá¹‡aá¹ƒ dutiyÄ• b
rÄ• jÄ• nikkhantoti.

sÄ«validevÄ«pi paridevamÄ• nÄ• rÄ• jÄ• naá¹ƒ nivattetuá¹ƒ asakkontÄ« ``attheso upÄ• yo
mahÄ• senaguttaá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, raÃ±Ã±o purato gamanadisÄ• bhÄ• ge jiá¹‡
aggiá¹ƒ dehi, tiá¹‡apaá¹‡á¹‡Ä• ni saá¹ƒharitvÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne dhÅ«maá¹ƒ kA
Ä• á¹‡Ä• pesi. so tathÄ• kÄ• resi. sÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• pÄ• desu patitvÄ• mit
Ä• rocentÄ« gÄ• thÄ• dvayamÄ• ha ---

247__._ á¹• 21 ``bhesmÄ• \Be VI 68/ aggisamÄ• jÄ• lÄ• , kosÄ• á¸• ayhanti bhÄ• gaso.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, muttÄ• veá¸·uriyÄ• bahÅ« ||

248__._ á¹• 21 ``maá¹‡ayo saá¹…khamuttÄ• ca, vatthikaá¹ƒ haricandanaá¹ƒ.

ajinaá¹ƒ dantabhaá¹‡á¸• aÃ±ca, lohaá¹ƒ kÄ• á¸·Ä• yasaá¹ƒ bahÅ«.

ehi rÄ• ja nivattassu, mÄ• tetaá¹ƒ vinasÄ• dhanaâ€™â€™ nti ||

tattha \Ne VI 67/ __bhesmÄ• _ti bhayÄ• nakÄ• . __aggisamÄ• jÄ• lÄ• _ti tesaá¹ƒ tesaá¹ƒ r
gaá¹‡hi, so esa mahÄ• jÄ• loti attho. __kosÄ• _ti suvaá¹‡á¹‡arajatakoá¹-á¹-hÄ• gÄ• rÄ• dÄ•
koá¹-á¹-hÄ• sato suvibhattÄ• pi no ete agginÄ• á¸• ayhanti, devÄ• ti. __loha_nti tambalohÄ
vinasÄ• dhana_nti mÄ• te etaá¹ƒ dhanaá¹ƒ vinassatu, ehi naá¹ƒ nibbÄ• peti, pacchÄ• gan
nagaraá¹ƒ á¸• ayhamÄ• naá¹ƒ anoloketvÄ• va nikkhantoâ€™â€™ ti tumhÄ• kaá¹ƒ garahÄ•
vippaá¹-isÄ• ropi bhavissati, ehi amacce Ä• á¹‡Ä• petvÄ• aggiá¹ƒ nibbÄ• pehi, devÄ• ti.

atha mahÄ• satto ``devi, kiá¹ƒ kathesi, yesaá¹ƒ kiÃ±canaá¹ƒ atthi, tesaá¹ƒ taá¹ƒ á¸• ayhati,
akiÃ±canÄ• â€™â€™ ti dÄ«pento gÄ• thamÄ• ha ---

249__._ á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

mithilÄ• á¸• ayhamÄ• nÄ• ya, na me kiÃ±ci aá¸• ayhathÄ• â€™â€™ ti ||

tattha \Ee VI 55/ __kiÃ±cana_nti yesaá¹ƒ amhÄ• kaá¹ƒ palibuddhakilesasaá¹…khÄ• taá¹ƒ k
mayaá¹ƒ tena akiÃ±canabhÄ• vena susukhaá¹ƒ vata jÄ«vÄ• ma. teneva kÄ• raá¹‡ena mithi
kiÃ±ci aá¸• ayhatha, appamattakampi attano bhaá¹‡á¸• akaá¹ƒ á¸• ayhamÄ• naá¹ƒ na pass

evaÃ±ca pana vatvÄ• mahÄ• satto uttaradvÄ• rena nikkhami. tÄ• pissa sattasatÄ• bhariy
sÄ«validevÄ« ekaá¹ƒ upÄ• yaá¹ƒ cintetvÄ• ``gÄ• maghÄ• taraá¹-á¹-havilumpanÄ• kÄ• raá¹
amacce Ä• á¹‡Ä• pesi. taá¹ƒkhaá¹‡aá¹ƒyeva Ä• vudhahatthe purise tato tato Ä• dhÄ• vante
viya \Be VI 69/ sarÄ«re lÄ• khÄ• rasaá¹ƒ siÃ±citvÄ• laddhappahÄ• re viya phalake nipajjÄ•
viya ca raÃ±Ã±o dassesuá¹ƒ. mahÄ• jano upakkosi ``mahÄ• rÄ• ja, tumhesu dharantesuyev
mahÄ• janaá¹ƒ ghÄ• tentÄ«â€™â€™ ti. atha devÄ«pi rÄ• jÄ• naá¹ƒ vanditvÄ• nivattanatth

250__._ á¹• 21 ``aá¹-aviyo samuppannÄ• , raá¹-á¹-haá¹ƒ viddhaá¹ƒsayanti taá¹ƒ.

ehi rÄ• ja nivattassu, mÄ• raá¹-á¹-haá¹ƒ vinasÄ• idaâ€™â€™ nti ||

tattha \Ne VI 68/ __aá¹-aviyo_ti mahÄ• rÄ• ja, tumhesu dharantesuyeva aá¹-avicorÄ• samu
taá¹ƒ tayÄ• dhammarakkhitaá¹ƒ tava raá¹-á¹-haá¹ƒ viddhaá¹ƒsenti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``mayi dharanteyeva corÄ• uá¹-á¹-hÄ• ya raá¹-á¹-haá¹ƒ viddhaá¹ƒse
sÄ«valideviyÄ• kiriyÄ• esÄ• bhavissatÄ«â€™â€™ ti cintetvÄ• taá¹ƒ appaá¹-ibhÄ• naá¹ƒ

251__._ á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

raá¹-á¹-he vilumpamÄ• namhi, na me kiÃ±ci ahÄ«ratha ||

252__._ á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

pÄ«tibhakkhÄ• bhavissÄ• ma, devÄ• Ä• bhassarÄ• yathÄ• â€™â€™ ti ||

tattha __vilumpamÄ• namhÄ«_ti viluppamÄ• ne. __Ä• bhassarÄ• yathÄ• _ti yathÄ• te bra

samÄ• pattisukhena vÄ«tinÄ• menti, tathÄ• vÄ«tinÄ• messÄ• mÄ• ti.

evaá¹ƒ vuttepi mahÄ• jano rÄ• jÄ• naá¹ƒ anubandhiyeva. athassa etadahosi ``ayaá¹ƒ mahÄ
icchati, nivattessÄ• mi naâ€™â€™ nti. so aá¸• á¸• hagÄ• vutamattaá¹ƒ gatakÄ• le nivattitvÄ
amacce ``kassidaá¹ƒ rajjaâ€™â€™ nti pucchitvÄ• ``tumhÄ• kaá¹ƒ \Ee VI 56/, devÄ• â€™â€
lekhaá¹ƒ antaraá¹ƒ karontassa rÄ• jadaá¹‡á¸• aá¹ƒ karothÄ• â€™â€™ ti kattaradaá¹‡á¸• en
Ä• kaá¸• á¸• hi. tena tejavatÄ• raÃ±Ã±Ä• kataá¹ƒ lekhaá¹ƒ koci antaraá¹ƒ kÄ• tuá¹ƒ nÄ• sa
ussÄ«sake katvÄ• bÄ• á¸·haparidevaá¹ƒ paridevi. devÄ«pi taá¹ƒ lekhaá¹ƒ antaraá¹ƒ kÄ• tu
rÄ• jÄ• naá¹ƒ piá¹-á¹-hiá¹ƒ \Be VI 70/ datvÄ• gacchantaá¹ƒ disvÄ• sokaá¹ƒ sandhÄ• retuá¹
paharitvÄ• mahÄ• magge tiriyaá¹ƒ patitvÄ• parivattamÄ• nÄ• agamÄ• si. mahÄ• jano ``lek
bhinnÄ• â€™â€™ ti vatvÄ• deviyÄ• gatamaggeneva gato. atha mahÄ• sattopi uttarahimav
devÄ«pi sabbaá¹ƒ senÄ• vÄ• hanaá¹ƒ Ä• dÄ• ya tena saddhiá¹ƒyeva gatÄ• . rÄ• jÄ• mahÄ
asakkontoyeva saá¹-á¹-hiyojanamaggaá¹ƒ gato.

tadÄ• nÄ• rado nÄ• ma tÄ• paso himavante suvaá¹‡á¹‡aguhÄ• yaá¹ƒ vasitvÄ• paÃ±cÄ• b
vÄ«tinÄ• metvÄ• sattÄ• haá¹ƒ atikkÄ• metvÄ• jhÄ• nasukhato vuá¹-á¹-hÄ• ya ``aho sukha
udÄ• naá¹ƒ udÄ• nesi. so ``atthi nu kho koci jambudÄ«patale idaá¹ƒ sukhaá¹ƒ pariyesantoâ
olokento mahÄ• janakabuddhaá¹…kuraá¹ƒ disvÄ• ``rÄ• jÄ• mahÄ• bhinikkhamanaá¹ƒ nikk
\Ne VI 69/ mahÄ• janaá¹ƒ nivattetuá¹ƒ na sakkoti, antarÄ• yampissa kareyya, idÄ• ni gantvÄ
daá¸·hasamÄ• dÄ• natthaá¹ƒ ovÄ• daá¹ƒ dassÄ• mÄ«â€™â€™ ti cintetvÄ• iddhibalena ga
á¹-hitova tassa ussÄ• haá¹ƒ janetuá¹ƒ imaá¹ƒ gÄ• thamÄ• ha ---

253__._ á¹• 21 ``kimheso mahato ghoso, kÄ• nu gÄ• meva kÄ«á¸·iyÄ• .

samaá¹‡a teva pucchÄ• ma, kattheso abhisaá¹-o janoâ€™â€™ ti ||

tassa taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha ---

254__._ á¹• 21 ``mamaá¹ƒ ohÄ• ya gacchantaá¹ƒ, ettheso abhisaá¹-o jano.

sÄ«mÄ• tikkamanaá¹ƒ yantaá¹ƒ, munimonassa pattiyÄ• .

missaá¹ƒ nandÄ«hi gacchantaá¹ƒ, kiá¹ƒ jÄ• namanupucchasÄ«â€™â€™ ti ||

tattha __kimheso_ti kimhi kena kÄ• raá¹‡ena eso hatthikÄ• yÄ• divasena mahato samÅ«ha
kÄ«á¸·iyÄ• _ti kÄ• nu esÄ• tayÄ• saddhiá¹ƒ Ä• gacchantÄ• naá¹ƒ \Ee VI 57/ gÄ• me viya
kimatthaá¹ƒ esa mahÄ• jano __abhisaá¹-o_ sannipatito, taá¹ƒ parivÄ• retvÄ• Ä• gacchatÄ«
ahaá¹ƒ etaá¹ƒ janaá¹ƒ ohÄ• ya gacchÄ• mi, taá¹ƒ maá¹ƒ ohÄ• ya gacchantaá¹ƒ. __etthÄ• _

mahÄ• jano abhisaá¹-o anubandhanto Ä• gato. __sÄ«mÄ• tikkamanaá¹ƒ yanta_nti tvaá¹ƒ p
kilesasÄ«maá¹ƒ atikkamma \Be VI 71/ anagÄ• riyamuniÃ±Ä• á¹‡asaá¹…khÄ• tassa monass
``pabbajito vatamhÄ«â€™â€™ ti nandiá¹ƒ avijahitvÄ• khaá¹‡e khaá¹‡e uppajjamÄ• nÄ• hi
gacchantaá¹ƒ kiá¹ƒ jÄ• nanto pucchasi, udÄ• hu ajÄ• nanto. mahÄ• janako kira videharaá¹-
pabbajitoti kiá¹ƒ na sutaá¹ƒ tayÄ• ti.

athassa so daá¸·hasamÄ• dÄ• natthÄ• ya puna gÄ• thamÄ• ha ---

255__._ á¹• 21 ``mÄ• ssu tiá¹‡á¹‡o amaÃ±Ã±ittha, sarÄ«raá¹ƒ dhÄ• rayaá¹ƒ imaá¹ƒ.

atÄ«raá¹‡eyya yamidaá¹ƒ, bahÅ« hi paripanthayoâ€™â€™ ti ||

tattha __mÄ• ssu tiá¹‡á¹‡o amaÃ±Ã±itthÄ• _ti imaá¹ƒ bhaá¹‡á¸• ukÄ• sÄ• vanivatthaá¹ƒ sa
pabbajitaliá¹…gaggahaá¹‡amatteneva kilesasÄ«maá¹ƒ tiá¹‡á¹‡o atikkantosmÄ«â€™â€™ ti
__atÄ«raá¹‡eyya_ \Ne VI 70/ __yamida_nti idaá¹ƒ kilesajÄ• taá¹ƒ nÄ• ma na ettakena tÄ«re
paripanthayo_ti saggamaggaá¹ƒ Ä• varitvÄ• á¹-hitÄ• tava bahÅ« kilesaparipanthÄ• ti.

tato mahÄ• satto tassa vacanaá¹ƒ sutvÄ• paripanthe pucchanto Ä• ha ---

256__._ á¹• 21 ``ko nu me paripanthassa, mamaá¹ƒ evaá¹ƒvihÄ• rino.

yo neva diá¹-á¹-he nÄ• diá¹-á¹-he, kÄ• mÄ• namabhipatthayeâ€™â€™ ti ||

tattha __yo neva diá¹-á¹-he nÄ• diá¹-á¹-he_ti yo ahaá¹ƒ neva diá¹-á¹-he manussaloke, nÄ• d
kÄ• mÄ• naá¹ƒ abhipatthemi, tassa mama evaá¹ƒ ekavihÄ• rino ko nu paripantho assÄ• ti v

athassa so paripanthe dassento gÄ• thamÄ• ha ---

257__._ á¹• 21 ``niddÄ• tandÄ« vijambhitÄ• , aratÄ« bhattasammado.

Ä• vasanti sarÄ«raá¹-á¹-hÄ• , bahÅ« hi paripanthayoâ€™â€™ ti ||

tattha __niddÄ• _ti kapiniddÄ• . __tandÄ«_ti Ä• lasiyaá¹ƒ. __aratÄ«_ti ukkaá¹‡á¹-hitÄ• . __
bhattapariá¸·Ä• ho. idaá¹ƒ vuttaá¹ƒ hoti --- ``samaá¹‡a, tvaá¹ƒ pÄ• sÄ• diko suvaá¹‡á¹‡avaá
pahÄ• ya pabbajitoâ€™â€™ ti vutte tuyhaá¹ƒ paá¹‡Ä«taá¹ƒ ojavantaá¹ƒ piá¹‡á¸• apÄ• taá¹
pattapÅ«raá¹ƒ Ä• dÄ• ya yÄ• vadatthaá¹ƒ paribhuÃ±jitvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• k
nipajjitvÄ• kÄ• kacchamÄ• no niddaá¹ƒ \Be VI 72/ okkamitvÄ• antarÄ• pabuddho aparÄ• p
hatthapÄ• de pasÄ• retvÄ• uá¹-á¹-hÄ• ya cÄ«varavaá¹ƒsaá¹ƒ gahetvÄ• laggacÄ«varaá¹ƒ n

neva sammajjaniá¹ƒ Ä• dÄ• ya sammajjissasi, na pÄ• nÄ«yaá¹ƒ Ä• harissasi, puna nipajjitv
58/, kÄ• mavitakkaá¹ƒ vitakkessasi, tadÄ• pabbajjÄ• ya ukkaá¹‡á¹-hissasi, bhattapariá¸·Ä•
__Ä• vasanti sarÄ«raá¹-á¹-hÄ• _ti ime ettakÄ• paripanthÄ• tava sarÄ«raá¹-á¹-hakÄ• hutvÄ
te nibbattantÄ«ti dasseti.

athassa mahÄ• satto thutiá¹ƒ karonto gÄ• thamÄ• ha ---

258__._ á¹• 21 ``kalyÄ• á¹‡aá¹ƒ vata maá¹ƒ bhavaá¹ƒ, brÄ• hmaá¹‡a manusÄ• sati.

brÄ• hmaá¹‡a teva pucchÄ• mi, ko nu tvamasi mÄ• risÄ• â€™â€™ ti ||

tattha \Ne VI 71/ __brÄ• hmaá¹‡a manusÄ• satÄ«_ti brÄ• hmaá¹‡a, kalyÄ• á¹‡aá¹ƒ vata m

tato tÄ• paso Ä• ha ---

259__._ á¹• 21 ``nÄ• rado iti me nÄ• maá¹ƒ, kassapo iti maá¹ƒ vidÅ«.

bhoto sakÄ• samÄ• gacchiá¹ƒ, sÄ• dhu sabbhi samÄ• gamo ||

260__._ á¹• 21 ``tassa te sabbo Ä• nando, vihÄ• ro upavattatu.

yaá¹ƒ Å«naá¹ƒ taá¹ƒ paripÅ«rehi, khantiyÄ• upasamena ca ||

261__._ á¹• 21 ``pasÄ• raya sannataÃ±ca, unnataÃ±ca pasÄ• raya.

kammaá¹ƒ vijjaÃ±ca dhammaÃ±ca, sakkatvÄ• na paribbajÄ• â€™â€™ ti ||

tattha __vidÅ«_ti gottena maá¹ƒ ``kassapoâ€™â€™ ti jÄ• nanti. __sabbhÄ«_ti paá¹‡á¸• ite
nÄ• ma sÄ• dhu hotÄ«ti Ä• gatomhi. __Ä• nando_ti tassa tava imissÄ• pabbajjÄ• ya Ä• na
hotu mÄ• ukkaá¹‡á¹-hi. __vihÄ• ro_ti catubbidho brahmavihÄ• ro. __upavattatÅ«_ti nibbatt
ta_nti yaá¹ƒ te sÄ«lena kasiá¹‡aparikammena jhÄ• nena ca Å«naá¹ƒ, taá¹ƒ etehi sÄ«lÄ• dÄ
upasamena cÄ• _ti ``ahaá¹ƒ rÄ• japabbajitoâ€™â€™ ti mÄ• naá¹ƒ akatvÄ• adhivÄ• sanak
samannÄ• gato hohi. __pasÄ• rayÄ• _ti mÄ• ukkhipa mÄ• patthara, pajahÄ• ti attho. __sa
``ko nÄ• mÄ• haâ€™â€™ ntiÄ• dinÄ• nayena pavattaá¹ƒ omÄ• naÃ±ca ``ahamasmi \Be V
tiÄ• dinÄ• nayena pavattaá¹ƒ atimÄ• naÃ±ca. __kamma_nti dasakusalakammapathaá¹ƒ. _
paÃ±caabhiÃ±Ã±Ä• -aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡aá¹ƒ. __dhamma_nti kasiá¹‡aparikamm
samaá¹‡adhammaá¹ƒ. __sakkatvÄ• na paribbajÄ• _ti ete guá¹‡e sakkatvÄ• vattassu, ete v
daá¸·haá¹ƒ samÄ• dÄ• ya paribbaja, pabbajjaá¹ƒ pÄ• lehi, mÄ• ukkaá¹‡á¹-hÄ«ti attho.

evaá¹ƒ so mahÄ• sattaá¹ƒ ovaditvÄ• Ä• kÄ• sena sakaá¹-á¹-hÄ• nameva gato. tasmiá¹ƒ ga
tÄ• paso tatheva samÄ• pattito vuá¹-á¹-hÄ• ya olokento bodhisattaá¹ƒ disvÄ• ``mahÄ• jana
ovÄ• daá¹ƒ dassÄ• mÄ«â€™â€™ ti tatthevÄ• gantvÄ• Ä• kÄ• se attÄ• naá¹ƒ dassento Ä•

262__._ á¹• 21 ``bahÅ« \Ne VI 72/ \Ee VI 59/ hatthÄ« ca asse ca, nagare janapadÄ• ni ca.

hitvÄ• janaka pabbajito, kapÄ• le ratimajjhagÄ• ||

263__._ á¹• 21 ``kacci nu te jÄ• napadÄ• , mittÄ• maccÄ• ca Ã±Ä• takÄ• .

dubbhimakaá¹ƒsu janaka, kasmÄ• tetaá¹ƒ aruccathÄ• â€™â€™ ti ||

tattha __kapÄ• le_ti mattikÄ• pattaá¹ƒ sandhÄ• yÄ• ha. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ• j
issariyÄ• dhipaccaá¹ƒ chaá¸• á¸• etvÄ• pabbajito imasmiá¹ƒ kapÄ• le ratiá¹ƒ ajjhagÄ• adhi
pabbajjÄ• kÄ• raá¹‡aá¹ƒ pucchanto evamÄ• ha. __dubbhi_nti kiá¹ƒ nu ete tava antare kiÃ±c
kasmÄ• tava evarÅ«paá¹ƒ issariyasukhaá¹ƒ pahÄ• ya etaá¹ƒ kapÄ• lameva aruccitthÄ• ti.

tato mahÄ• satto Ä• ha ---

264__._ á¹• 21 ``na migÄ• jina jÄ• tucche, ahaá¹ƒ kaÃ±ci kudÄ• canaá¹ƒ.

adhammena jine Ã±Ä• tiá¹ƒ, na cÄ• pi Ã±Ä• tayo mamaâ€™â€™ nti ||

tattha __na migÄ• jinÄ• _ti ambho migÄ• jina __jÄ• tucche_ ekaá¹ƒseneva ahaá¹ƒ __kaÃ±c
__kudÄ• canaá¹ƒ_ kismiÃ±ci kÄ• le adhammena na jinÄ• mi. tepi ca Ã±Ä• tayo maá¹ƒ adha
koci mayi dubbhiá¹ƒ nÄ• ma akÄ• sÄ«ti attho.

evamassa \Be VI 74/ paÃ±haá¹ƒ paá¹-ikkhipitvÄ• idÄ• ni yena kÄ• raá¹‡ena pabbajito, taá

265__._ á¹• 21 ``disvÄ• na lokavattantaá¹ƒ, khajjantaá¹ƒ kaddamÄ«kataá¹ƒ.

haÃ±Ã±are bajjhare cettha, yattha sanno puthujjano.

etÄ• haá¹ƒ upamaá¹ƒ katvÄ• , bhikkhakosmi migÄ• jinÄ• â€™â€™ ti ||

tattha __disvÄ• na lokavattanta_nti vaá¹-á¹-Ä• nugatassa bÄ• lalokassa vattaá¹ƒ tantiá¹ƒ pa
ahamaddasaá¹ƒ, taá¹ƒ disvÄ• pabbajitomhÄ«ti dÄ«peti. __khajjantaá¹ƒ kaddamÄ«kata_nti

teheva ca kaddamÄ«kataá¹ƒ lokaá¹ƒ disvÄ• . __yattha sanno puthujjano_ti yamhi kilesavatt
puthujjano, tattha laggÄ• bahÅ« sattÄ• haÃ±Ã±anti ceva andubandhanÄ• dÄ«hi ca bajjhan
\Ne VI 73/ sace ettha bajjhissÄ• mi, ime sattÄ• viya haÃ±Ã±issÄ• mi ceva bajjhissÄ• mi cÄ•
kÄ• raá¹‡aá¹ƒ attano upamaá¹ƒ katvÄ• kaddamÄ«kataá¹ƒ lokaá¹ƒ disvÄ• bhikkhako jÄ• to
taá¹ƒ nÄ• mena Ä• lapati. kathaá¹ƒ pana tena tassa nÄ• maá¹ƒ Ã±Ä• tanti? paá¹-isanthÄ• r
pucchitattÄ• .

tÄ• paso \Ee VI 60/ taá¹ƒ kÄ• raá¹‡aá¹ƒ vitthÄ• rato sotukÄ• mo hutvÄ• gÄ• thamÄ• ha ---

266__._ á¹• 21 ``ko nu te bhagavÄ• satthÄ• , kassetaá¹ƒ vacanaá¹ƒ suci.

na hi kappaá¹ƒ vÄ• vijjaá¹ƒ vÄ• , paccakkhÄ• ya rathesabha.

samaá¹‡aá¹ƒ Ä• hu vattantaá¹ƒ, yathÄ• dukkhassatikkamoâ€™â€™ ti ||

tattha __kasseta_nti etaá¹ƒ tayÄ• vuttaá¹ƒ sucivacanaá¹ƒ kassa vacanaá¹ƒ nÄ• ma. __kap
kappetvÄ• pavattitÄ• naá¹ƒ abhiÃ±Ã±Ä• samÄ• pattÄ«naá¹ƒ lÄ• bhiá¹ƒ kammavÄ• diá¹ƒ tÄ
Ä• savakkhayaÃ±Ä• á¹‡avijjÄ• ya samannÄ• gataá¹ƒ paccekabuddhaá¹ƒ. idaá¹ƒ vuttaá¹ƒ h
na hi kappasamaá¹‡aá¹ƒ vÄ• vijjÄ• samaá¹‡aá¹ƒ vÄ• paccakkhÄ• ya tassovÄ• daá¹ƒ vinÄ
sakkÄ• . yathÄ• dukkhassa atikkamo hoti, evaá¹ƒ vattantaá¹ƒ samaá¹‡aá¹ƒ Ä• hu. tesaá¹ƒ
sakkÄ• evaá¹ƒ paá¹-ipajjituá¹ƒ, tasmÄ• vadehi, ko nu te bhagavÄ• satthÄ• ti.

mahÄ• satto Ä• ha ---

267__._ á¹• 21 ``na migÄ• jina jÄ• tucche, ahaá¹ƒ kaÃ±ci kudÄ• canaá¹ƒ.

samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• pi, sakkatvÄ• anupÄ• visiâ€™â€™ nti ||

tattha \Be VI 75/ __sakkatvÄ• _ti pabbajjÄ• ya guá¹‡apucchanatthÄ• ya pÅ«jetvÄ• . __anup
anupaviá¹-á¹-hapubbosmi, na mayÄ• aÃ±Ã±o koci samaá¹‡o pucchitapubboti vadati. iminÄ
santike dhammaá¹ƒ suá¹‡antenapi na kadÄ• ci odissakavasena pabbajjÄ• ya guá¹‡o pucch

evaÃ±ca pana vatvÄ• yena kÄ• raá¹‡ena pabbajito, taá¹ƒ Ä• dito paá¹-á¹-hÄ• ya dÄ«pento

268__._ á¹• 21 ``mahatÄ• \Ne VI 74/ cÄ• nubhÄ• vena, gacchanto siriyÄ• jalaá¹ƒ.

gÄ«yamÄ• nesu gÄ«tesu, vajjamÄ• nesu vaggusu ||

269__._ á¹• 21 ``tÅ«riyatÄ• á¸·asaá¹…ghuá¹-á¹-he, sammatÄ• lasamÄ• hite.

sa migÄ• jina maddakkhiá¹ƒ, phaliá¹ƒ ambaá¹ƒ tirocchadaá¹ƒ.

haÃ±Ã±amÄ• naá¹ƒ manussehi, phalakÄ• mehi jantubhi ||

270__._ á¹• 21 ``so khohaá¹ƒ taá¹ƒ siriá¹ƒ hitvÄ• , orohitvÄ• migÄ• jina.

mÅ«laá¹ƒ ambassupÄ• gacchiá¹ƒ, phalino nipphalassa ca ||

271__._ á¹• 21 ``phaliá¹ƒ ambaá¹ƒ hataá¹ƒ disvÄ• , viddhastaá¹ƒ vinaá¸·Ä«kataá¹ƒ.

athekaá¹ƒ itaraá¹ƒ ambaá¹ƒ, nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ ||

272__._ á¹• 21 ``evameva \Ee VI 61/ nÅ«namhepi, issare bahukaá¹‡á¹-ake.

amittÄ• no vadhissanti, yathÄ• ambo phalÄ« hato ||

273__._ á¹• 21 ``ajinamhi haÃ±Ã±ate dÄ«pi, nÄ• go dantehi haÃ±Ã±ate.

dhanamhi dhanino hanti, aniketamasanthavaá¹ƒ.

phalÄ« ambo aphalo ca, te satthÄ• ro ubho mamÄ• â€™â€™ ti ||

tattha __vaggusÅ«_ti madhurassaresu tÅ«riyesu vajjamÄ• nesu. __tÅ«riyatÄ• á¸·asaá¹…gh
tÄ• á¸·itehi saá¹…ghuá¹-á¹-he uyyÄ• ne. __sammatÄ• lasamÄ• hite_ti sammehi ca tÄ• lehi
migÄ• jinÄ• _ti migÄ• jina, so ahaá¹ƒ adakkhiá¹ƒ. __phaliá¹ƒ amba_nti phalitaá¹ƒ ambarukk
__tirocchada_nti tiropÄ• kÄ• raá¹ƒ uyyÄ• nassa antoá¹-hitaá¹ƒ bahipÄ• kÄ• raá¹ƒ nissÄ• ya
__haÃ±Ã±amÄ• na_nti pothiyamÄ• naá¹ƒ. __orohitvÄ• _ti hatthikkhandhÄ• otaritvÄ• . __vi
nipattanaá¸·aá¹ƒ kataá¹ƒ.

__evamevÄ• _ti \Be VI 76/ evaá¹ƒ eva. __phalÄ«_ti phalasampanno. __ajinamhÄ«_ti camm
__dantehÄ«_ti attano dantehi, __haÃ±Ã±ate_ dantanimittaá¹ƒ haÃ±Ã±ateti attho. __hantÄ«
__aniketamasanthava_nti yo pana niketaá¹ƒ pahÄ• ya pabbajitattÄ• aniketo nÄ• ma sattas
taá¹‡hÄ• santhavassa \Ne VI 75/ abhÄ• vÄ• asanthavo nÄ• ma, taá¹ƒ aniketaá¹ƒ asanthav
adhippÄ• yo. __te satthÄ• ro_ti te dve rukkhÄ• mama satthÄ• ro ahesunti vadati.

taá¹ƒ sutvÄ• migÄ• jino ``appamatto hohÄ«â€™â€™ ti raÃ±Ã±o ovÄ• daá¹ƒ datvÄ• sakaá

gate sÄ«validevÄ« raÃ±Ã±o pÄ• damÅ«le patitvÄ• Ä• ha ---

274__._ á¹• 21 ``sabbo jano pabyathito, rÄ• jÄ• pabbajito iti.

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• ||

275__._ á¹• 21 ``assÄ• sayitvÄ• janataá¹ƒ, á¹-hapayitvÄ• paá¹-icchadaá¹ƒ.

puttaá¹ƒ rajje á¹-hapetvÄ• na, atha pacchÄ• pabbajissasÄ«â€™â€™ ti ||

tattha __pabyathito_ti bhÄ«to utrasto. __paá¹-icchada_nti amhe á¸• ayhamÄ• nepi viluppan
oloketÄ«ti pabyathitassa mahÄ• janassa Ä• varaá¹‡aá¹ƒ rakkhaá¹ƒ á¹-hapetvÄ• puttaá¹ƒ d
á¹-hapetvÄ• abhisiÃ±citvÄ• pacchÄ• pabbajissasÄ«ti attho.

tato bodhisatto Ä• ha ---

276__._ á¹• 21 ``cattÄ• mayÄ• jÄ• napadÄ• , mittÄ• maccÄ• ca Ã±Ä• takÄ• .

santi \Ee VI 62/ puttÄ• videhÄ• naá¹ƒ, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

te rajjaá¹ƒ kÄ• rayissanti, mithilÄ• yaá¹ƒ pajÄ• patÄ«â€™â€™ ti ||

tattha __santi puttÄ• _ti sÄ«vali samaá¹‡Ä• naá¹ƒ puttÄ• nÄ• ma natthi, videharaá¹-á¹-hav
dÄ«ghÄ• vu atthi, te rajjaá¹ƒ kÄ• rayissanti. __pajÄ• patÄ«_ti deviá¹ƒ Ä• lapati.

devÄ« \Be VI 77/ Ä• ha ``deva, tumhesu tÄ• va pabbajitesu ahaá¹ƒ kiá¹ƒ karomÄ«â€™â€™
``bhadde, ahaá¹ƒ taá¹ƒ anusikkhÄ• mi, vacanaá¹ƒ me karohÄ«â€™â€™ ti vatvÄ• gÄ• tham

277__._ á¹• 21 ``ehi \Ne VI 76/ taá¹ƒ anusikkhÄ• mi, yaá¹ƒ vÄ• kyaá¹ƒ mama ruccati.

rajjaá¹ƒ tuvaá¹ƒ kÄ• rayasi, pÄ• paá¹ƒ duccaritaá¹ƒ bahuá¹ƒ.

kÄ• yena vÄ• cÄ• manasÄ• , yena gacchasi duggatiá¹ƒ ||

278__._ á¹• 21 ``paradinnakena paraniá¹-á¹-hitena, piá¹‡á¸• ena yÄ• pehi sa dhÄ«radhamm

tattha __tuva_nti tvaá¹ƒ puttassa chattaá¹ƒ ussÄ• petvÄ• ``mama puttassa rajjaâ€™â€™ r
anusÄ• samÄ• nÄ• bahuá¹ƒ pÄ• paá¹ƒ karissasi. __gacchasÄ«_ti yena kÄ• yÄ• dÄ«hi kate

gamissasi. __sa dhÄ«radhammo_ti piá¹‡á¸• iyÄ• lopena yÄ• petabbaá¹ƒ, esa paá¹‡á¸• itÄ•

evaá¹ƒ mahÄ• satto tassÄ• ovÄ• daá¹ƒ adÄ• si. tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sallapantÄ•
sÅ«riyo atthaá¹…gato. devÄ« patirÅ«pe á¹-hÄ• ne khandhÄ• vÄ• raá¹ƒ nivÄ• sÄ• pesi. mah
rukkhamÅ«laá¹ƒ upagato. so tattha rattiá¹ƒ vasitvÄ• punadivase sarÄ«rapaá¹-ijagganaá¹ƒ k
paá¹-ipajji. devÄ«pi ``senÄ• pacchatova Ä• gacchatÅ«â€™â€™ ti vatvÄ• tassa pacchatova
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ thÅ«á¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ pÄ• puá¹‡iá¹ƒsu. tasmiá¹ƒ khaá
sÅ«á¹‡ato mahantaá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ kiá¹‡itvÄ• sÅ«lena aá¹…gÄ• resu pacÄ• pe
phalakakoá¹-iyaá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• si. tassa aÃ±Ã±avihitassa eko sunakho taá¹ƒ Ä
Ã±atvÄ• taá¹ƒ anubandhanto yÄ• va bahidakkhiá¹‡advÄ• raá¹ƒ gantvÄ• nibbindo nivatti. rÅ
sunakhassa purato gacchantÄ• dvidhÄ• ahesuá¹ƒ \Ee VI 63/. so bhayena maá¹ƒsakhaá¹‡á
palÄ• yi.

mahÄ• satto taá¹ƒ disvÄ• cintesi ``ayaá¹ƒ sunakho chaá¸• á¸• etvÄ• anapekkho palÄ• to,
paÃ±Ã±Ä• yati, evarÅ«po anavajjo paá¹ƒsukÅ«lapiá¹‡á¸• apÄ• to nÄ• ma natthi, paribhuÃ±
mattikÄ• pattaá¹ƒ nÄ«haritvÄ• \Be VI 78/ taá¹ƒ maá¹ƒsakhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya puÃ±chi
udakaphÄ• sukaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paribhuÃ±jituá¹ƒ Ä• rabhi. tato devÄ« ``sace esa
evarÅ«paá¹ƒ jegucchaá¹ƒ paá¹ƒsumakkhitaá¹ƒ sunakhucchiá¹-á¹-hakaá¹ƒ na khÄ• deyya. s
amhÄ• kaá¹ƒ sÄ• miko na bhavissatÄ«â€™â€™ ti cintetvÄ• ``mahÄ• rÄ• ja, evarÅ«paá¹ƒ j
Ä• ha. ``devi, tvaá¹ƒ andhabÄ• latÄ• ya imassa piá¹‡á¸• apÄ• tassa visesaá¹ƒ na jÄ• nÄ• sA
patitaá¹-á¹-hÄ• naá¹ƒ paccavekkhitvÄ• amataá¹ƒ viya paribhuÃ±jitvÄ• mukhaá¹ƒ vikkhÄ• le
tasmiá¹ƒ khaá¹‡e devÄ« nindamÄ• nÄ• Ä• ha ---

279__._ á¹• 21 ``yopi \Ne VI 77/ catutthe bhattakÄ• le na bhuÃ±je, ajuá¹-á¹-hamÄ• rÄ«va kh

na tveva piá¹‡á¸• aá¹ƒ luá¸·itaá¹ƒ anariyaá¹ƒ, kulaputtarÅ«po sappuriso na seve.

tayidaá¹ƒ na sÄ• dhu tayidaá¹ƒ na suá¹-á¹-hu, sunakhucchiá¹-á¹-hakaá¹ƒ janaka bhuÃ±jase

tattha __ajuá¹-á¹-hamÄ• rÄ«vÄ• _ti anÄ• thamaraá¹‡ameva. __luá¸·ita_nti paá¹ƒsumakkhita
asundaraá¹ƒ. __na seve_ti __na_-kÄ• ro paripucchanatthe nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti ---
bhattakÄ• le na bhuÃ±jeyya, khudÄ• ya mareyya, nanu evaá¹ƒ santepi kulaputtarÅ«po sapp
piá¹‡á¸• aá¹ƒ na tveva seveyyÄ• ti. __tayida_nti taá¹ƒ idaá¹ƒ.

mahÄ• satto Ä• ha ---

280__._ á¹• 21 ``na cÄ• pi me sÄ«vali so abhakkho, yaá¹ƒ hoti cattaá¹ƒ gihino sunassa vÄ•

ye \Ee VI 64/ keci bhogÄ• idha dhammaladdhÄ• , sabbo so bhakkho anavayoti vuttoâ€™â€

tattha __abhakkho_ti so piá¹‡á¸• apÄ• to mama abhakkho nÄ• ma na hoti. __yaá¹ƒ hotÄ«_
vÄ• cattaá¹ƒ hoti, taá¹ƒ paá¹ƒsukÅ«laá¹ƒ nÄ• ma asÄ• mikattÄ• anavajjameva hoti. __ye k
ye \Be VI 79/ keci dhammena laddhÄ• bhogÄ• , sabbo so bhakkho. __anavayo_ti anuavayo
olokiyamÄ• nopi avayo paripuá¹‡á¹‡aguá¹‡o anavajjo, adhammaladdhaá¹ƒ pana sahassagg
jigucchanÄ«yamevÄ• ti.

evaá¹ƒ te aÃ±Ã±amaÃ±Ã±aá¹ƒ kathentÄ• va thÅ«á¹‡anagaradvÄ• raá¹ƒ sampÄ• puá¹‡iá¹ƒ
kÄ«á¸·antÄ«su ekÄ• kumÄ• rikÄ• khuddakakullakena vÄ• lukaá¹ƒ papphoá¹-eti. tassÄ• ek
valayaá¹ƒ, ekasmiá¹ƒ dve valayÄ• ni. tÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-enti, itaraa
taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``sÄ«validevÄ« mama pacchato carati, itthÄ« ca nÄ• ma pabb
pabbajitvÄ• pi bhariyaá¹ƒ jahituá¹ƒ na sakkotÄ«â€™ ti garahissanti maá¹ƒ. sacÄ• yaá¹ƒ kum
bhavissati, sÄ«valideviyÄ• nivattanakÄ• raá¹‡aá¹ƒ kathessati, imissÄ• kathaá¹ƒ sutvÄ• sÄ
uyyojessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

281__._ á¹• 21 ``kumÄ• rike upaseniye, niccaá¹ƒ niggaá¸·amaá¹‡á¸• ite.

kasmÄ• te eko bhujo janati, eko te na janatÄ« bhujoâ€™â€™ ti ||

tattha \Ne VI 78/ __upaseniye_ti mÄ• taraá¹ƒ upagantvÄ• senike. __niggaá¸·amaá¹‡á¸• ite
maá¹‡á¸• anasÄ«liketi vadati. __janatÄ«_ti saddaá¹ƒ karoti.

kumÄ• rikÄ• Ä• ha ---

282__._ á¹• 21 ``imasmiá¹ƒ me samaá¹‡a hatthe, paá¹-imukkÄ• dunÄ«varÄ• .

saá¹…ghÄ• tÄ• jÄ• yate saddo, dutiyasseva sÄ• gati ||

283__._ á¹• 21 ``imasmiá¹ƒ me samaá¹‡a hatthe, paá¹-imukko ekanÄ«varo.

so adutiyo na janati, munibhÅ«tova tiá¹-á¹-hati ||

284__._ á¹• 21 ``vivÄ• dappatto dutiyo, keneko vivadissati.

tassa te saggakÄ• massa, ekattamuparocataâ€™â€™ nti ||

tattha \Be VI 80/ \Ee VI 65/ __dunÄ«varÄ• _ti dve valayÄ• ni. __saá¹…ghÄ• tÄ• _ti saá¹ƒha

saá¹…ghaá¹-á¹-anatoti attho. __gatÄ«_ti nibbatti. dutiyasseva hi evarÅ«pÄ• nibbatti hotÄ«ti
nÄ«varo. __munibhÅ«tovÄ• _ti pahÄ«nasabbakileso ariyapuggalo viya tiá¹-á¹-hati. __vivÄ•
dutiyako nÄ• ma vivÄ• damÄ• panno hoti, kalahaá¹ƒ karoti, nÄ• nÄ• gÄ• haá¹ƒ gaá¹‡hÄ• ti.
saddhiá¹ƒ vivadissati. __ekattamuparocata_nti ekÄ«bhÄ• vo te ruccatu. samaá¹‡Ä• nÄ• ma
caranti, kiá¹ƒ pana tvaá¹ƒ evarÅ«paá¹ƒ uttamarÅ«padharaá¹ƒ bhariyaá¹ƒ Ä• dÄ• ya vicaras
karissati, imaá¹ƒ nÄ«haritvÄ• ekakova samaá¹‡akammaá¹ƒ karohÄ«ti naá¹ƒ ovadati.

so tassÄ• kumÄ• rikÄ• ya vacanaá¹ƒ sutvÄ• paccayaá¹ƒ labhitvÄ• deviyÄ• saddhiá¹ƒ ka

285__._ á¹• 21 ``suá¹‡Ä• si sÄ«vali kathÄ• , kumÄ• riyÄ• paveditÄ• .

pesiyÄ• maá¹ƒ garahittho, dutiyasseva sÄ• gati ||

286__._ á¹• 21 ``ayaá¹ƒ dvedhÄ• patho bhadde, anuciá¹‡á¹‡o pathÄ• vihi.

tesaá¹ƒ tvaá¹ƒ ekaá¹ƒ gaá¹‡hÄ• hi, ahamekaá¹ƒ punÄ• paraá¹ƒ ||

287__._ á¹• 21 ``mÄ• vaca \Ne VI 79/ maá¹ƒ tvaá¹ƒ `pati meâ€™ ti, nÄ• haá¹ƒ `bhariyÄ• â€

tattha __kumÄ• riyÄ• paveditÄ• _ti kumÄ• rikÄ• ya kathitÄ• . __pesiyÄ• _ti sacÄ• haá¹ƒ ra
pesiyÄ• vacanakÄ• rikÄ• bhaveyya, oloketumpi maá¹ƒ na visaheyya. idÄ• ni pana attano p
maÃ±Ã±ati, ``dutiyasseva sÄ• gatÄ«â€™â€™ ti maá¹ƒ ovadati. __anuciá¹‡á¹‡o_ti anusaÃ±
pathikehi. __eka_nti tava ruccanakaá¹ƒ ekaá¹ƒ maggaá¹ƒ gaá¹‡ha, ahaá¹ƒ pana tayÄ• gah
gaá¹‡hissÄ• mi. __mÄ• vaca maá¹ƒ tva_nti sÄ«vali ito paá¹-á¹-hÄ• ya puna maá¹ƒ ``pati me
ahaá¹ƒ vÄ• tvaá¹ƒ ``bhariyÄ• meâ€™â€™ ti nÄ• vacaá¹ƒ.

sÄ• tassa vacanaá¹ƒ sutvÄ• ``deva, tumhe uttamÄ• , dakkhiá¹‡amaggaá¹ƒ gaá¹‡hatha, al
gaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• thokaá¹ƒ gantvÄ• sokaá¹ƒ sandhÄ• retuá¹ƒ asakkont
saddhiá¹ƒ kathentÄ« ekatova nagaraá¹ƒ pÄ• visi. tamatthaá¹ƒ pakÄ• sento satthÄ• upaá¸•

``imameva \Be VI 81/ kathayantÄ• , thÅ«á¹‡aá¹ƒ nagarupÄ• gamuâ€™â€™ nti ||

tattha \Ee VI 66/ __nagarupÄ• gamu_nti nagaraá¹ƒ paviá¹-á¹-hÄ• .

pavisitvÄ• ca pana mahÄ• satto piá¹‡á¸• atthÄ• ya caranto usukÄ• rassa gehadvÄ• raá¹ƒ
ekamantaá¹ƒ aá¹-á¹-hÄ• si. tasmiá¹ƒ samaye usukÄ• ro aá¹…gÄ• rakapalle usuá¹ƒ tÄ• petv
ekaá¹ƒ akkhiá¹ƒ nimÄ«letvÄ• ekena akkhinÄ• olokento ujuá¹ƒ karoti. taá¹ƒ disvÄ• mahÄ•
``sacÄ• yaá¹ƒ paá¹‡á¸• ito bhavissati, mayhaá¹ƒ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ kathessati, pucchiss

upasaá¹…kamitvÄ• pucchati. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

288__._ á¹• 21 ``koá¹-á¹-hake usukÄ• rassa, bhattakÄ• le upaá¹-á¹-hite.

tatrÄ• ca so usukÄ• ro, ekaá¹ƒ daá¹‡á¸• aá¹ƒ ujuá¹ƒ kataá¹ƒ.

ekaÃ±ca cakkhuá¹ƒ niggayha, jimhamekena pekkhatÄ«â€™â€™ ti ||

tattha __koá¹-á¹-hake_ti bhikkhave, so rÄ• jÄ• attano bhattakÄ• le upaá¹-á¹-hite usukÄ• ra
aá¹-á¹-hÄ• si. __tatrÄ• cÄ• _ti tasmiÃ±ca koá¹-á¹-hake. __niggayhÄ• _ti nimÄ«letvÄ• . __ji
akkhinÄ• vaá¹…kaá¹ƒ saraá¹ƒ pekkhati.

atha \Ne VI 80/ naá¹ƒ mahÄ• satto Ä• ha ---

289__._ á¹• 21 ``evaá¹ƒ no sÄ• dhu passasi, usukÄ• ra suá¹‡ohi me.

yadekaá¹ƒ cakkhuá¹ƒ niggayha, jimhamekena pekkhasÄ«â€™â€™ ti ||

tassattho --- samma usukÄ• ra, evaá¹ƒ nu tvaá¹ƒ sÄ• dhu passasi, yaá¹ƒ ekaá¹ƒ cakkhuá¹
cakkhunÄ• vaá¹…kaá¹ƒ saraá¹ƒ pekkhasÄ«ti.

athassa so kathento Ä• ha ---

290__._ á¹• 21 ``dvÄ«hi samaá¹‡a cakkhÅ«hi, visÄ• laá¹ƒ viya khÄ• yati.

asampatvÄ• paramaá¹ƒ liá¹…gaá¹ƒ, nujubhÄ• vÄ• ya kappati ||

291__._ á¹• 21 ``ekaÃ±ca cakkhuá¹ƒ niggayha, jimhamekena pekkhato.

sampatvÄ• paramaá¹ƒ liá¹…gaá¹ƒ, ujubhÄ• vÄ• ya kappati ||

292__._ á¹• 21 ``vivÄ• dappatto \Be VI 82/ dutiyo, keneko vivadissati.

tassa te saggakÄ• massa, ekattamuparocataâ€™â€™ nti ||

tattha __visÄ• laá¹ƒ viyÄ• _ti vitthiá¹‡á¹‡aá¹ƒ viya hutvÄ• khÄ• yati. __asampatvÄ• param
vaá¹…kaá¹-á¹-hÄ• naá¹ƒ appatvÄ• . __nujubhÄ• vÄ• yÄ• _ti na ujubhÄ• vÄ• ya. idaá¹ƒ vutt
khÄ• yamÄ• ne parato ujuá¹-á¹-hÄ• naá¹ƒ vÄ• vaá¹…kaá¹-á¹-hÄ• naá¹ƒ vÄ• na pÄ• puá¹‡

adissamÄ• ne ujubhÄ• vÄ• ya kiccaá¹ƒ na kappati na sampajjatÄ«ti. __sampatvÄ• _ti cakkh
disvÄ• ti attho. __vivÄ• dappatto_ti yathÄ• dutiye akkhimhi ummÄ«lite liá¹…gaá¹ƒ na paÃ±
vaá¹…kaá¹-á¹-hÄ• nampi ujukaá¹ƒ paÃ±Ã±Ä• yati, ujuá¹-á¹-hÄ• nampi vaá¹…kaá¹ƒ paÃ±Ã±
samaá¹‡assapi dutiyo nÄ• ma vivÄ• damÄ• panno hoti, kalahaá¹ƒ karoti, nÄ• nÄ• gÄ• haá¹
pana kena saddhiá¹ƒ vivadissati. __ekattamuparocata_nti ekÄ«bhÄ• vo te ruccatu. samaá¹‡
Ä• dÄ• ya na caranti, kiá¹ƒ pana tvaá¹ƒ evarÅ«paá¹ƒ uttamarÅ«padharaá¹ƒ bhariyaá¹ƒ Ä• d
antarÄ• yaá¹ƒ karissati, imaá¹ƒ nÄ«haritvÄ• ekakova samaá¹‡adhammaá¹ƒ karohÄ«ti so ta

evamassa \Ne VI 81/ so ovÄ• daá¹ƒ datvÄ• tuá¹‡hÄ« ahosi. mahÄ• sattopi piá¹‡á¸• Ä• ya
saá¹ƒkaá¸• á¸• hitvÄ• nagarÄ• nikkhamitvÄ• udakaphÄ• sukaá¹-á¹-hÄ• ne nisÄ«ditvÄ• ka
vikkhÄ• letvÄ• pattaá¹ƒ thavikÄ• ya osÄ• retvÄ• sÄ«valideviá¹ƒ Ä• mantetvÄ• Ä• ha ---

293__._ á¹• 21 ``suá¹‡Ä• si sÄ«vali kathÄ• , usukÄ• rena veditÄ• .

pesiyÄ• maá¹ƒ garahittho, dutiyasseva sÄ• gati ||

294__._ á¹• 21 ``ayaá¹ƒ dvedhÄ• patho bhadde, anuciá¹‡á¹‡o pathÄ• vihi.

tesaá¹ƒ tvaá¹ƒ ekaá¹ƒ gaá¹‡hÄ• hi, ahamekaá¹ƒ punÄ• paraá¹ƒ ||

295__._ á¹• 21 ``mÄ• vaca maá¹ƒ tvaá¹ƒ `pati meâ€™ ti, nÄ• haá¹ƒ `bhariyÄ• â€™ ti vÄ• p

tattha __suá¹‡Ä• sÄ«_ti suá¹‡a, tvaá¹ƒ kathÄ• . __ ``pesiyÄ• maâ€™â€™ _nti idaá¹ƒ pana
sandhÄ• yÄ• ha.

sÄ• \Be VI 83/ kira ``mÄ• vaca maá¹ƒ tvaá¹ƒ `pati meâ€™ tiâ€™â€™ vuttÄ• pi mahÄ• satt
naá¹ƒ nivattetuá¹ƒ na sakkoti. mahÄ• janopi anubandhi. tato pana aá¹-avÄ« avidÅ«re hoti. n
nÄ«lavanarÄ• jiá¹ƒ disvÄ• taá¹ƒ nivattetukÄ• mo hutvÄ• gacchantoyeva maggasamÄ«pe n
tato Ä«sikaá¹ƒ luÃ±citvÄ• ``passasi sÄ«vali, ayaá¹ƒ idha puna ghaá¹-etuá¹ƒ na sakkÄ• , eva
tayÄ• saddhiá¹ƒ saá¹ƒvÄ• so nÄ• ma ghaá¹-etuá¹ƒ na sakkÄ• â€™â€™ ti vatvÄ• imaá¹ƒ u

``muÃ±jÄ• vesikÄ• pavÄ• á¸·hÄ• , ekÄ• vihara sÄ«valÄ«â€™â€™ ti ||

tattha __ekÄ• viharÄ• _ti ahaá¹ƒ ekÄ«bhÄ• vena viharissÄ• mi, tvampi ekÄ• viharÄ• hÄ«t

taá¹ƒ sutvÄ• sÄ«validevÄ« ``itodÄ• ni paá¹-á¹-hÄ• ya natthi mayhaá¹ƒ mahÄ• janakanarind
saá¹ƒvÄ• soâ€™â€™ ti sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« ubhohi hatthehi uraá¹ƒ pahar
pati. mahÄ• satto tassÄ• visaÃ±Ã±ibhÄ• vaá¹ƒ Ã±atvÄ• padaá¹ƒ vikopetvÄ• araÃ±Ã±aá¹ƒ

tassÄ• sarÄ«raá¹ƒ udakena siÃ±citvÄ• hatthapÄ• de parimajjitvÄ• saÃ±Ã±aá¹ƒ labhÄ• pe
rÄ• jÄ• â€™â€™ ti \Ne VI 82/ pucchi. ``nanu tumheva jÄ• nÄ• thÄ• â€™â€™ ti? ``upadhÄ•
cito dhÄ• vitvÄ• vicinantÄ• pi mahÄ• sattaá¹ƒ na passiá¹ƒsu. devÄ« mahÄ• paridevaá¹ƒ pa
á¹-hitaá¹-á¹-hÄ• ne cetiyaá¹ƒ kÄ• retvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• nivatti. mahÄ• sa
pavisitvÄ• sattÄ• habbhantareyeva paÃ±ca abhiÃ±Ã±Ä• ca, aá¹-á¹-ha samÄ• pattiyo ca nil
manussapathaá¹ƒ nÄ• gami. devÄ«pi usukÄ• rena saddhiá¹ƒ kathitaá¹-á¹-hÄ• ne, kumÄ• rik
kathitaá¹-á¹-hÄ• ne, maá¹ƒsaparibhogaá¹-á¹-hÄ• ne, migÄ• jinena saddhiá¹ƒ kathitaá¹-á¹-hÄ
kathitaá¹-á¹-hÄ• ne cÄ• ti sabbaá¹-á¹-hÄ• nesu cetiyÄ• ni kÄ• retvÄ• gandhamÄ• lÄ• dÄ«hi
mithilaá¹ƒ patvÄ• ambavanuyyÄ• ne puttassa abhisekaá¹ƒ kÄ• retvÄ• taá¹ƒ senaá¹…gapa
sayaá¹ƒ isipabbajjaá¹ƒ pabbajitvÄ• tattheva uyyÄ• ne vasantÄ« kasiá¹‡aparikammaá¹ƒ katv
nibbattetvÄ• brahmalokaparÄ• yaá¹‡Ä• ahosi. mahÄ• sattopi aparihÄ«najjhÄ• no hutvÄ• l

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ•
nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi \Be VI 84/ --- ``tadÄ• samu
uppalavaá¹‡á¹‡Ä• ahosi, nÄ• rado sÄ• riputto, migÄ• jino moggallÄ• no, kumÄ• rikÄ• khem
Ä• nando, sÄ«validevÄ« rÄ• hulamÄ• tÄ• , dÄ«ghÄ• vukumÄ• ro rÄ• hulo, mÄ• tÄ• pitaro m
mahÄ• janakanarindo pana ahameva sammÄ• sambuddho ahosiâ€™â€™ nti.

mahÄ• janakajÄ• takavaá¹‡á¹‡anÄ• dutiyÄ• .

á¹• 03 [540] 3. suvaá¹‡á¹‡asÄ• majÄ• takavaá¹‡á¹‡anÄ•

__ko_ \Ne VI 83/ \Be VI 85/ __nu maá¹ƒ usunÄ• vijjhÄ«_ti idaá¹ƒ satthÄ• jetavane viharan
mÄ• tuposakabhikkhuá¹ƒ Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira aá¹-á¹-hÄ• rasakoá¹-ivibha
seá¹-á¹-hikulassa ekaputtako ahosi mÄ• tÄ• pitÅ«naá¹ƒ piyo manÄ• po. so ekadivasaá¹ƒ pÄ
sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• vÄ«thiá¹ƒ olokento gandhamÄ• lÄ• dihatthaá¹ƒ mahÄ•
jetavanaá¹ƒ gacchantaá¹ƒ \Ee VI 69/ disvÄ• ``ahampi dhammaá¹ƒ suá¹‡issÄ• mÄ«â€™â€™
gandhamÄ• lÄ• dÄ«ni gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• ___vatthabhesajjapÄ• nakÄ• d
gandhamÄ• lÄ• dÄ«hi ca bhagavantaá¹ƒ pÅ«jetvÄ• ekamantaá¹ƒ nisinno dhammaá¹ƒ sutv
pabbajjÄ• ya ca Ä• nisaá¹ƒsaá¹ƒ sallakkhetvÄ• parisÄ• ya vuá¹-á¹-hitÄ• ya bhagavantaá¹ƒ
``mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ tathÄ• gatÄ• nÄ• ma na pabbÄ• jentÄ«â€™
vanditvÄ• puna gehaá¹ƒ gantvÄ• sagÄ• ravena mÄ• tÄ• pitaro vanditvÄ• evamÄ• ha --- ``
tathÄ• gatassa santike pabbajissÄ• mÄ«â€™â€™ ti. athassa mÄ• tÄ• pitaro tassa vacanaá
sattadhÄ• bhijjamÄ• nahadayÄ• viya puttasinehena kampamÄ• nÄ• evamÄ• haá¹ƒsu ``tÄ
kulaá¹…kura, tÄ• ta nayana, tÄ• ta hadaya, tÄ• ta pÄ• á¹‡asadisa, tayÄ• vinÄ• kathaá¹ƒ jÄ
paá¹-ibaddhaá¹ƒ no jÄ«vitaá¹ƒ. mayaÃ±hi tÄ• ta, jarÄ• jiá¹‡á¹‡Ä• vuá¸• á¸• hÄ• mahallakÄ
parasuve vÄ• maraá¹‡aá¹ƒ pÄ• puá¹‡issÄ• ma, tasmÄ• mÄ• amhe ohÄ• ya gacchasi. tÄ•
sÄ«tena atthe sati uá¹‡haá¹ƒ labhati, uá¹‡hena atthe sati sÄ«taá¹ƒ labhati, tasmÄ• tÄ• ta, n

pabbajÄ• hÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• kulaputto dukkhÄ« dummano onatasÄ«so pajjhÄ• yantova nisÄ«di sattÄ• haá
mÄ• tÄ• pitaro evaá¹ƒ cintesuá¹ƒ ``sace no putto ananuÃ±Ã±Ä• to, addhÄ• marissati, puna
pabbajjÄ• ya jÄ«vamÄ• naá¹ƒ puna naá¹ƒ passissÄ• mÄ• â€™â€™ ti. cintetvÄ• ca pana ``
pabbajjÄ• ya anujÄ• nÄ• ma, pabbajÄ• hÄ«â€™â€™ ti anujÄ• niá¹ƒsu. taá¹ƒ sutvÄ• kulapu
attano sakalasarÄ«raá¹ƒ oá¹‡Ä• metvÄ• \Be VI 86/ mÄ• tÄ• pitaro vanditvÄ• vihÄ• raá¹ƒ g
pabbajjaá¹ƒ yÄ• ci. satthÄ• ekaá¹ƒ bhikkhuá¹ƒ pakkosÄ• petvÄ• ``imaá¹ƒ kumÄ• raá¹ƒ pab
Ä• á¹‡Ä• pesi. so taá¹ƒ pabbÄ• jesi. tassa pabbajitakÄ• lato paá¹-á¹-hÄ• ya mahÄ• lÄ• bhas
Ä• cariyupajjhÄ• ye Ä• rÄ• dhetvÄ• laddhÅ«pasampado paÃ±ca vassÄ• ni dhammaá¹ƒ par
Ä• kiá¹‡á¹‡o \Ne VI 84/ viharÄ• mi, na me idaá¹ƒ patirÅ«paâ€™â€™ nti vipassanÄ• dhuraá
upajjhÄ• yassa santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• upajjhÄ• yaá¹ƒ vanditvÄ• jetavan
paccantagÄ• maá¹ƒ nissÄ• ya araÃ±Ã±e vihÄ• si. so tattha vipassanaá¹ƒ vaá¸• á¸• hetvÄ•
vÄ• yamantopi visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi. mÄ• tÄ• pitaropissa gacchante gacchan
ye hi tesaá¹ƒ khettaá¹ƒ vÄ• vaá¹‡ijjaá¹ƒ vÄ• payojesuá¹ƒ, te ``imasmiá¹ƒ kule putto vÄ• bh
codetvÄ• gaá¹‡hanto nÄ• ma natthÄ«â€™â€™ ti attano attano hatthagataá¹ƒ gahetvÄ• ya
dÄ• sakammakarÄ• dayopi hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni gahetvÄ• palÄ• yiá¹ƒsu.

aparabhÄ• ge dve janÄ• kapaá¹‡Ä• hutvÄ• hatthe udakasiÃ±canampi alabhitvÄ• gehaá¹
hutvÄ• kÄ• ruÃ±Ã±abhÄ• vaá¹ƒ pattÄ• pilotikaá¹ƒ nivÄ• setvÄ• kapÄ• lahatthÄ• bhikkhÄ•
eko bhikkhu jetavanato nikkhamitvÄ• anupubbena tassa vasanaá¹-á¹-hÄ• naá¹ƒ agamÄ• si
katvÄ• sukhanisinnakÄ• le ``bhante, kuto Ä• gatatthÄ• â€™â€™ ti pucchitvÄ• ``jetavanÄ•
vutte satthuno ceva mahÄ• sÄ• vakÄ• dÄ«naÃ±ca Ä• rogyaá¹ƒ pucchitvÄ• mÄ• tÄ• pitÅ«na
bhante, sÄ• vatthiyaá¹ƒ asukassa nÄ• ma seá¹-á¹-hikulassa Ä• rogyaâ€™â€™ nti? ``Ä• vus
pavattiá¹ƒ pucchÄ• â€™â€™ ti. ``kiá¹ƒ bhanteâ€™â€™ ti. ``Ä• vuso, tassa kira kulassa eko
buddhasÄ• sane pabbajito, tassa pabbajitakÄ• lato paá¹-á¹-hÄ• ya etaá¹ƒ kulaá¹ƒ parikkhÄ«
janÄ• paramakÄ• ruÃ±Ã±abhÄ• vaá¹ƒ pattÄ• bhikkhÄ• ya carantÄ«â€™â€™ ti. so tassa v
saá¹‡á¹-hÄ• tuá¹ƒ asakkonto assupuá¹‡á¹‡ehi nettehi rodituá¹ƒ Ä• rabhi. ``Ä• vuso, kiá¹ƒ ro
``bhante, te mayhaá¹ƒ mÄ• tÄ• pitaro, ahaá¹ƒ tesaá¹ƒ puttoâ€™â€™ ti. ``Ä• vuso, tava mÄ•
vinÄ• saá¹ƒ pattÄ• , gaccha, te paá¹-ijaggÄ• hÄ«â€™â€™ ti.

so \Be VI 87/ ``ahaá¹ƒ dvÄ• dasa vassÄ• ni ghaá¹-ento vÄ• yamantopi maggaá¹ƒ vÄ• phal
nÄ• sakkhiá¹ƒ \Ee VI 70/, abhabbo bhavissÄ• mi, kiá¹ƒ me pabbajjÄ• ya, gihÄ« hutvÄ• mÄ•
dÄ• naá¹ƒ datvÄ• saggaparÄ• yaá¹‡o bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• araÃ±Ã±Ä• vÄ
punadivase araÃ±Ã±Ä• nikkhamitvÄ• anupubbena gacchanto sÄ• vatthito avidÅ«re jetavan
pÄ• puá¹‡i. tattha dve maggÄ• ahesuá¹ƒ. tesu eko maggo jetavanaá¹ƒ gacchati, eko sÄ• va
á¹-hatvÄ• ``kiá¹ƒ nu kho paá¹-hamaá¹ƒ mÄ• tÄ• pitaro passÄ• mi, udÄ• hu dasabalaâ€™â€™
mÄ• tÄ• pitaro ciraá¹ƒ diá¹-á¹-hapubbÄ• , ito paá¹-á¹-hÄ• ya pana me buddhadassanaá¹ƒ du

tasmÄ• ajjameva sammÄ• sambuddhaá¹ƒ disvÄ• dhammaá¹ƒ sutvÄ• sve pÄ• tova mÄ• t
sÄ• vatthimaggaá¹ƒ \Ne VI 85/ pahÄ• ya sÄ• yanhasamaye jetavanaá¹ƒ pÄ• visi. taá¹ƒ diva
paccÅ«sakÄ• le lokaá¹ƒ olokento imassa kulaputtassa upanissayasampattiá¹ƒ addasa. so t
__mÄ• tuposakasuttena_ (SN a I 205) mÄ• tÄ• pitÅ«naá¹ƒ guá¹‡aá¹ƒ vaá¹‡á¹‡esi. so pana
á¹-hatvÄ• satthussa dhammakathaá¹ƒ suá¹‡anto cintesi ``ahaá¹ƒ gihÄ« hutvÄ• mÄ• tÄ• pi
sakkomÄ«ti cintesiá¹ƒ, satthÄ• pana `pabbajitova samÄ• no paá¹-ijaggito upakÄ• rako mÄ•
sacÄ• haá¹ƒ satthÄ• raá¹ƒ adisvÄ• gato, evarÅ«pÄ• ya pabbajjÄ• ya parihÄ«no bhaveyyaá
pabbajitova samÄ• no mÄ• tÄ• pitaro posessÄ• mÄ«â€™â€™ ti.

so salÄ• kaggaá¹ƒ gantvÄ• salÄ• kabhattaÃ±ceva salÄ• kayÄ• guÃ±ca gaá¹‡hitvÄ• dvÄ•
vutthabhikkhu pÄ• rÄ• jikappatto viya ahosi. so pÄ• tova sÄ• vatthiyaá¹ƒ pavisitvÄ• ``kiá¹ƒ
yÄ• guá¹ƒ gaá¹‡hissÄ• mi, udÄ• hu mÄ• tÄ• pitaro passissÄ• mÄ«â€™â€™ ti cintetvÄ• ``k
santikaá¹ƒ tucchahatthena gantuá¹ƒ ayuttaâ€™â€™ nti cintetvÄ• yÄ• guá¹ƒ gahetvÄ• etes
porÄ• á¹‡akagehadvÄ• raá¹ƒ gato. mÄ• tÄ• pitaropissa yÄ• gubhikkhaá¹ƒ caritvÄ• parabhi
upagantvÄ• nisinnake disvÄ• uppannasoko assupuá¹‡á¹‡ehi nettehi tesaá¹ƒ avidÅ«re aá¹-
disvÄ• pi na saÃ±jÄ• niá¹ƒsu. atha mÄ• tÄ• ``bhikkhatthÄ• ya á¹-hito bhavissatÄ«â€™â€™
tumhÄ• kaá¹ƒ dÄ• tabbayuttakaá¹ƒ natthi, aticchathÄ• â€™â€™ ti Ä• ha. so tassÄ• \Be VI
hadayapÅ«raá¹ƒ sokaá¹ƒ gahetvÄ• assupuá¹‡á¹‡ehi nettehi tattheva aá¹-á¹-hÄ• si. dutiyam
``aticchathÄ• â€™â€™ ti vuccamÄ• nopi aá¹-á¹-hÄ• siyeva. athassa pitÄ• mÄ• taraá¹ƒ Ä•
jÄ• nÄ• hi, putto nu kho no esoâ€™â€™ ti. sÄ• uá¹-á¹-hÄ• ya upagantvÄ• olokentÄ« saÃ±
patitvÄ• paridevi, pitÄ• pissa tatheva akÄ• si, mahantaá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ ahosi.

sopi mÄ• tÄ• pitaro disvÄ• sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkonto assÅ«ni pavattesi
``ammatÄ• tÄ• , mÄ• cintayittha, ahaá¹ƒ vo posessÄ• mÄ«â€™â€™ ti \Ee VI 71/ mÄ• tÄ• p
pÄ• yetvÄ• ekamante nisÄ«dÄ• petvÄ• puna bhikkhaá¹ƒ Ä• haritvÄ• te bhojetvÄ• attano
pariyesitvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• puna bhattenÄ• pucchitvÄ• pacchÄ• sayaá¹ƒ pa
paá¹-á¹-hÄ• ya iminÄ• niyÄ• mena mÄ• tÄ• pitaro paá¹-ijaggati. attanÄ• laddhÄ• ni pakkhi
datvÄ• sayaá¹ƒ piá¹‡á¹£• Ä• ya caritvÄ• labhamÄ• no bhuÃ±jati, alabhamÄ• no na bhuÃ±ja
aÃ±Ã±ampi yaá¹ƒ kiÃ±ci labhitvÄ• tesaá¹ƒyeva deti. tehi paribhuttaá¹ƒ jiá¹‡á¹‡apilotikaá¹ƒ
aggaá¹£·aá¹ƒ datvÄ• rajitvÄ• sayaá¹ƒ paribhuÃ±jati. bhikkhalabhanadivasehi panassa alabh
ahesuá¹ƒ. athassa nivÄ• sanapÄ• rupanaá¹ƒ atilÅ«khaá¹ƒ hoti.

iti \Ne VI 86/ so mÄ• tÄ• pitaro paá¹-ijaggantoyeva aparabhÄ• ge kiso uppaá¹‡á¹£• uppaá¹‡
dhamanisanthatagatto ahosi. atha naá¹ƒ sandiá¹-á¹-hasambhattÄ• bhikkhÅ« pucchiá¹ƒsu ``
sarÄ«ravaá¹‡á¹‡o sobhati, idÄ• ni pana kiso uppaá¹‡á¹£• uppaá¹‡á¹£• ukajÄ• to dhamanisant
kho uppannoâ€™â€™ ti. so ``natthi me, Ä• vuso, byÄ• dhi, apica pana palibodho me atthÄ«
pavattiá¹ƒ Ä• rocesi. atha naá¹ƒ te bhikkhÅ« Ä• haá¹ƒsu ``Ä• vuso, bhagavÄ• saddhÄ• dey
deti, tvaá¹ƒ pana saddhÄ• deyyaá¹ƒ gahetvÄ• gihÄ«naá¹ƒ dadamÄ• no ayuttaá¹ƒ karosÄ«

kathaá¹ƒ sutvÄ• lajjito olÄ«yi. te ettakenapi asantuá¹-á¹-hÄ• bhagavato santikaá¹ƒ gantvÄ•
nÄ• ma bhikkhu saddhÄ• deyyaá¹ƒ vinipÄ• tetvÄ• gihÄ« posetÄ«â€™â€™ ti satthu Ä• roce
bhikkhuá¹ƒ pakkosÄ• petvÄ• ``saccaá¹ƒ kira tvaá¹ƒ bhikkhu saddhÄ• deyyaá¹ƒ gahetvÄ• g
VI 89/ pucchitvÄ• ``saccaá¹ƒ, bhanteâ€™â€™ ti vutte taá¹ƒ kiriyaá¹ƒ vaá¹‡á¹‡etukÄ• mo at
pakÄ• setukÄ• mo ``bhikkhu, gihÄ« posento ke posesÄ«â€™â€™ ti pucchi. ``mÄ• tÄ• pitaro
satthÄ• tassa ussÄ• haá¹ƒ janetuá¹ƒ ``sÄ• dhu sÄ• dhu, bhikkhÅ«â€™â€™ ti tikkhattuá¹ƒ s
``tvaá¹ƒ mama gatamagge á¹-hito, ahampi pubbacariyaá¹ƒ caranto mÄ• tÄ• pitaro posesiâ€
assÄ• saá¹ƒ paá¹-ilabhi. satthÄ• tÄ• ya pubbacariyÄ• ya Ä• vikaraá¹‡atthaá¹ƒ tehi bhikkhÅ«
Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asinagarato avidÅ«re nadiyÄ• orimatÄ«re eko nesÄ• dagÄ• mo ahosi, p
nesÄ• dagÄ• mo. ekekasmiá¹ƒ gÄ• me paÃ±ca paÃ±ca kulasatÄ• ni vasanti. dvÄ«supi gÄ•
sahÄ• yakÄ• ahesuá¹ƒ. te daharakÄ• leyeva katikavattaá¹ƒ kariá¹ƒsu ``sace amhesu ekass
putto hoti, tesaá¹ƒ Ä• vÄ• havivÄ• haá¹ƒ karissÄ• mÄ• â€™â€™ ti. atha orimatÄ«re gÄ• ma
gehe putto jÄ• yi, jÄ• takkhaá¹‡eyeva dukÅ«lena paá¹-iggahitattÄ• ``dukÅ«loâ€™â€™ tvev
itarassa gehe dhÄ«tÄ• jÄ• yi, tassÄ• paratÄ«re jÄ• tattÄ• ``pÄ• rikÄ• â€™â€™ ti nÄ• maá
abhirÅ«pÄ• pÄ• sÄ• dikÄ• ahesuá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡Ä• . te nesÄ• dakule jÄ• tÄ• pi p
kariá¹ƒsu.

aparabhÄ• ge soá¸·asavassuddesikaá¹ƒ dukÅ«lakumÄ• raá¹ƒ mÄ• tÄ• pitaro Ä• haá¹ƒsu ``
Ä• nayissÄ• mÄ• â€™â€™ ti. so pana brahmalokato Ä• gato suddhasatto ubho kaá¹‡á¹‡e p
gharÄ• vÄ• senattho ammatÄ• tÄ• , mÄ• evarÅ«paá¹ƒ avacutthÄ• â€™â€™ ti vatvÄ• yÄ•
icchiyeva. pÄ• rikÄ• pi mÄ• tÄ• pitÅ«hi ``amma, amhÄ• kaá¹ƒ sahÄ• yakassa putto atthi, so
suvaá¹‡á¹‡avaá¹‡á¹‡o, tassa taá¹ƒ dassÄ• mÄ• â€™â€™ ti vuttÄ• tatheva vatvÄ• ubho ka
brÄ• hmalokato Ä• gatÄ• gharÄ• vÄ• saá¹ƒ na icchi. dukÅ«lakumÄ• ro pana tassÄ• rahass
\Ne VI 87/ pÄ• rike methunadhammena atthikÄ• , aÃ±Ã±assa gehaá¹ƒ gacchatu, mayhaá¹ƒ
natthÄ«â€™â€™ ti. sÄ• pi tassa tatheva sÄ• sanaá¹ƒ pesesi.

atha \Be VI 90/ mÄ• tÄ• pitaro tesaá¹ƒ anicchamÄ• nÄ• naÃ±Ã±eva Ä• vÄ• havivÄ• haá¹ƒ
kilesasamuddaá¹ƒ anotaritvÄ• dve mahÄ• brahmÄ• no viya ekatova vasiá¹ƒsu. dukÅ«lakum
migaá¹ƒ vÄ• na mÄ• reti, antamaso Ä• haá¹-amaá¹ƒsampi na vikkiá¹‡Ä• ti. atha naá¹ƒ mÄ•
``tÄ• ta, tvaá¹ƒ nesÄ• dakule nibbattitvÄ• pi neva gharÄ• vÄ• saá¹ƒ icchasi, na pÄ• á¹‡avac
kammaá¹ƒ karissasÄ«â€™â€™ ti? ``ammatÄ• tÄ• , tumhesu anujÄ• nantesu mayaá¹ƒ pabb
sutvÄ• mÄ• tÄ• pitaro ``tena hi pabbajathÄ• â€™â€™ ti dve jane anujÄ• niá¹ƒsu. te tuá¹-á¹
mÄ• tÄ• pitaro vanditvÄ• gÄ• mato nikkhamitvÄ• anupubbena gaá¹…gÄ• tÄ«rena himavan
á¹-hÄ• ne migasammatÄ• nÄ• ma nadÄ« himavantato otaritvÄ• gaá¹…gaá¹ƒ pattÄ• , taá¹ƒ
gaá¹…gaá¹ƒ pahÄ• ya migasammatÄ• bhimukhÄ• abhiruhiá¹ƒsu.

tasmiá¹ƒ khaá¹‡e sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko olokento taá¹ƒ k
vissakammaá¹ƒ Ä• mantetvÄ• ``tÄ• ta vissakamma, dve mahÄ• purisÄ• gÄ• mÄ• nikkhan
tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, migasammatÄ• nadiyÄ• aá¸• á¸• ha
etesaá¹ƒ paá¹‡á¹‡asÄ• laÃ±ca pabbajitaparikkhÄ• re ca mÄ• petvÄ• ehÄ«â€™â€™ ti Ä• h
sampaá¹-icchitvÄ• __mÅ«gapakkhajÄ• take_ (J II 22.1 Ä• dayo) vuttanayeneva sabbaá¹ƒ s
amanÄ• pasadde migapakkhino palÄ• petvÄ• ekapadikaá¹ƒ jaá¹…ghamaggaá¹ƒ mÄ• petvÄ
taá¹ƒ maggaá¹ƒ disvÄ• tena maggena gantvÄ• taá¹ƒ assamapadaá¹ƒ pÄ• puá¹‡iá¹ƒsu. du
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• pabbajitaparikkhÄ• re disvÄ• ``sakkena mayhaá¹ƒ dinnÄ• â
sakkadattiyabhÄ• vaá¹ƒ Ã±atvÄ• sÄ• á¹-akaá¹ƒ omuÃ±citvÄ• rattavÄ• kacÄ«raá¹ƒ nivÄ• s
ajinacammaá¹ƒ aá¹ƒse katvÄ• jaá¹-Ä• maá¹‡á¸• alaá¹ƒ bandhitvÄ• isivesaá¹ƒ gahetvÄ• pÄ
adÄ• si. ubhopi kÄ• mÄ• vacaramettaá¹ƒ bhÄ• vetvÄ• tattha vasiá¹ƒsu. tesaá¹ƒ mettÄ• nub
aÃ±Ã±amaÃ±Ã±aá¹ƒ mettacittameva paá¹-ilabhiá¹ƒsu, na koci kaÃ±ci viheá¹-hesi. pÄ• rikÄ•
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ Ä• harati, assamapadaá¹ƒ sammajjati, sabbakiccÄ• ni ka
Ä• haritvÄ• paribhuÃ±jitvÄ• attano attano paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• samaá¹‡adhamm
vÄ• saá¹ƒ kappayiá¹ƒsu.

sakko \Be VI 91/ tesaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchati. so ekadivasaá¹ƒ anuolokento ``in
parihÄ• yissantÄ«â€™â€™ ti antarÄ• yaá¹ƒ disvÄ• dukÅ«lapaá¹‡á¸• itaá¹ƒ upasaá¹…kami
nisÄ«ditvÄ• \Ne VI 88/ evamÄ• ha --- ``bhante, tumhÄ• kaá¹ƒ antarÄ• yo paÃ±Ã±Ä• yati, pa
laddhuá¹ƒ vaá¹-á¹-ati, lokadhammaá¹ƒ paá¹-isevathÄ• â€™â€™ ti. atha naá¹ƒ dukÅ«lapaá¹
kinnÄ• metaá¹ƒ kathesi, mayaá¹ƒ agÄ• ramajjhe vasantÄ• pi etaá¹ƒ lokadhammaá¹ƒ puá¸·a
jigucchimhÄ• , idÄ• ni pana araÃ±Ã±aá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• kathaá¹ƒ e
karissÄ• mÄ• â€™â€™ ti. atha sakko taá¹ƒ Ä• ha --- ``bhante, sace evaá¹ƒ na karotha, pÄ•
utunikÄ• le nÄ• bhiá¹ƒ hatthena parÄ• maseyyÄ• thÄ• â€™â€™ ti. dukÅ«lapaá¹‡á¸• ito ``id
sampaá¹-icchi. sakko taá¹ƒ vanditvÄ• sakaá¹-á¹-hÄ• nameva gato.

dukÅ«lapaá¹‡á¸• itopi taá¹ƒ kÄ• raá¹‡aá¹ƒ pÄ• rikÄ• ya Ä• cikkhitvÄ• assÄ• utunikÄ• le nÄ
parÄ• masi. tadÄ• bodhisatto devalokato cavitvÄ• tassÄ• kucchimhi paá¹-isandhiá¹ƒ \Ee V
dasamÄ• saccayena suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ puttaá¹ƒ vijÄ• yi, tenevassa ``suvaá¹‡á¹‡asÄ
kariá¹ƒsu. pÄ• rikÄ• ya phalÄ• phalatthÄ• ya vanaá¹ƒ gatakÄ• le pabbatantare kinnariyo dhÄ
ubhopi bodhisattaá¹ƒ nhÄ• petvÄ• paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ nipajjÄ• petvÄ• phalÄ• phalatth
tasmiá¹ƒ khaá¹‡e kinnarÄ• kumÄ• raá¹ƒ gahetvÄ• girikandarÄ• dÄ«su nhÄ• petvÄ• pabba
nÄ• nÄ• pupphehi alaá¹…karitvÄ• haritÄ• lamanosilÄ• dÄ«ni silÄ• yaá¹ƒ ghaá¹ƒsitvÄ• nalÄ
Ä• netvÄ• paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ nipajjÄ• pesuá¹ƒ. pÄ• rikÄ• pi Ä• gantvÄ• puttaá¹ƒ thaÃ
aparabhÄ• ge vaá¸• á¸• hitvÄ• soá¸·asavassuddesikampi anurakkhantÄ• mÄ• tÄ• pitaro pa
nisÄ«dÄ• petvÄ• sayameva vanamÅ«laphalÄ• phalatthÄ• ya vanaá¹ƒ gacchanti. mahÄ• sa
kadÄ• ci kocideva antarÄ• yo bhaveyyÄ• â€™â€™ ti cintetvÄ• tesaá¹ƒ gatamaggaá¹ƒ salla

athekadivasaá¹ƒ tesaá¹ƒ vanamÅ«laphalÄ• phalaá¹ƒ Ä• dÄ• ya sÄ• yanhasamaye nivattan
mahÄ• megho uá¹-á¹-hahi. te ekaá¹ƒ rukkhamÅ«laá¹ƒ pavisitvÄ• vammikamatthake aá¹-á¹-
abbhantare Ä• sÄ«viso atthi. tesaá¹ƒ sarÄ«rato sedagandhamissakaá¹ƒ udakaá¹ƒ otaritvÄ•
nÄ• sÄ• puá¹-aá¹ƒ pÄ• visi. so kujjhitvÄ• nÄ• sÄ• vÄ• tena pahari. dvepi andhÄ• hutvÄ• a
passiá¹ƒsu. dukÅ«lapaá¹‡á¸• ito pÄ• rikaá¹ƒ Ä• mantetvÄ• ``pÄ• rike mama cakkhÅ«ni pari
passÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• pi tatheva Ä• ha. te ``natthi no idÄ• ni jÄ«vitaâ€™â€™ n
paridevamÄ• nÄ• aá¹-á¹-haá¹ƒsu. ``kiá¹ƒ pana tesaá¹ƒ pubbakammaâ€™â€™ nti? te kira p
atha so vejjo ekassa mahÄ• dhanassa purisassa akkhirogaá¹ƒ paá¹-ijaggi. so tassa kiÃ±ci d
atha vejjo kujjhitvÄ• attano gehaá¹ƒ gantvÄ• bhariyÄ• ya Ä• rocetvÄ• ``bhadde, ahaá¹ƒ ta
paá¹-ijaggÄ• mi, idÄ• ni mayhaá¹ƒ dhanaá¹ƒ na deti, kiá¹ƒ karomÄ• â€™â€™ ti Ä• ha \Ne V
``na no tassa santakenattho, bhesajjaá¹ƒ tassa ekayogaá¹ƒ datvÄ• akkhÄ«ni kÄ• á¹‡Ä• ni
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tassa santikaá¹ƒ gantvÄ• tathÄ• akÄ• si. so nac
tesaá¹ƒ ubhinnampi iminÄ• kammena cakkhÅ«ni andhÄ• ni jÄ• yiá¹ƒsu.

atha mahÄ• satto ``mama mÄ• tÄ• pitaro \Ee VI 75/ aÃ±Ã±esu divasesu imÄ• ya velÄ• ya
pavattiá¹ƒ na jÄ• nÄ• mi, paá¹-imaggaá¹ƒ gamissÄ• mÄ«â€™â€™ ti cintetvÄ• maggaá¹ƒ g
saddaá¹ƒ saÃ±jÄ• nitvÄ• paá¹-isaddaá¹ƒ karitvÄ• puttasinehena ``tÄ• ta suvaá¹‡á¹‡asÄ• n
mÄ• Ä• gamÄ«â€™â€™ ti vadiá¹ƒsu. atha nesaá¹ƒ ``tena hi imaá¹ƒ laá¹-á¹-hikoá¹-iá¹ƒ gah
ethÄ• â€™â€™ ti dÄ«ghalaá¹-á¹-hiá¹ƒ adÄ• si. te laá¹-á¹-hikoá¹-iá¹ƒ gahetvÄ• tassa santika
ne ``kena kÄ• raá¹‡ena vo cakkhÅ«ni vinaá¹-á¹-hÄ• nÄ«â€™â€™ ti pucchi. atha naá¹ƒ mÄ•
``tÄ• ta, mayaá¹ƒ deve vassante idha rukkhamÅ«le vammikamatthake á¹-hitÄ• , tena kÄ• ra
mÄ• tÄ• pitÅ«naá¹ƒ kathaá¹ƒ sutvÄ• va aÃ±Ã±Ä• si ``tattha Ä• sÄ«visena bhavitabbaá¹ƒ, te
vissaá¹-á¹-ho bhavissatÄ«â€™â€™ ti. so mÄ• tÄ• pitaro disvÄ• rodi ceva hasi ca. atha naá
``kasmÄ• , tÄ• ta, rodasi ceva hasasi cÄ• â€™â€™ ti? ammatÄ• tÄ• , ``tumhÄ• kaá¹ƒ daha
vinaá¹-á¹-hÄ• nÄ«â€™â€™ ti rodiá¹ƒ, ``idÄ• ni paá¹-ijaggituá¹ƒ labhissÄ• mÄ«â€™â€™ ti h
mÄ• cintayittha, ahaá¹ƒ vo paá¹-ijaggissÄ• mÄ«ti.

so mÄ• tÄ• pitaro assÄ• setvÄ• assamapadaá¹ƒ Ä• netvÄ• tesaá¹ƒ rattiá¹-á¹-hÄ• nadivÄ•
paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vaccaá¹-á¹-hÄ• ne passÄ• vaá¹-á¹-hÄ• ne cÄ• ti \Be VI 93/ sabbaá
tato paá¹-á¹-hÄ• ya te assamapade á¹-hapetvÄ• sayaá¹ƒ vanamÅ«laphalÄ• dÄ«ni Ä• haritv
á¹-hapetvÄ• pÄ• tova tesaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• mÄ• tÄ• pitaro vanditv
migasammatÄ• nadiá¹ƒ gantvÄ• pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ Ä• haritvÄ• upaá¹-á¹-hÄ• p
dantakaá¹-á¹-hamukhodakÄ• dÄ«ni datvÄ• madhuraphalÄ• phalaá¹ƒ deti, tehi bhuÃ±jitvÄ•
khÄ• ditvÄ• mÄ• tÄ• pitaro vanditvÄ• migagaá¹‡aparivuto phalÄ• phalatthÄ• ya araÃ±Ã±a
kinnaraparivÄ• ro phalÄ• phalaá¹ƒ gahetvÄ• sÄ• yanhasamaye Ä• gantvÄ• ghaá¹-ena uda
tesaá¹ƒ yathÄ• ruci nhÄ• panaá¹ƒ pÄ• dadhovanaá¹ƒ vÄ• katvÄ• aá¹…gÄ• rakapallaá¹ƒ u
tesaá¹ƒ nisinnÄ• naá¹ƒ phalÄ• phalaá¹ƒ datvÄ• khÄ• dÄ• petvÄ• pariyosÄ• ne sayaá¹ƒ kh
iminÄ• niyÄ• meneva mÄ• tÄ• pitaro paá¹-ijaggi.

tasmiá¹ƒ samaye bÄ• rÄ• á¹‡asiyaá¹ƒ pÄ«á¸·iyakkho nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. so
mÄ• taraá¹ƒ \Ne VI 90/ rajjaá¹ƒ paá¹-icchÄ• petvÄ• sannaddhapaÃ±cÄ• vudho himavantaá
maá¹ƒsaá¹ƒ khÄ• danto \Ee VI 76/ migasammatÄ• nadiá¹ƒ patvÄ• anupubbena sÄ• massa
sampatto migapadavalaÃ±jaá¹ƒ disvÄ• maá¹‡ivaá¹‡á¹‡Ä• hi sÄ• khÄ• hi koá¹-á¹-hakaá¹ƒ k
visapÄ«taá¹ƒ saraá¹ƒ sannahitvÄ• nilÄ«nova acchi. mahÄ• sattopi sÄ• yanhasamaye phalÄ
assamapade á¹-hapetvÄ• mÄ• tÄ• pitaro vanditvÄ• ``pÄ• nÄ«yaá¹ƒ Ä• harissÄ• mÄ«â€™
migagaá¹‡aparivuto dvepi mige ekato katvÄ• tesaá¹ƒ piá¹-á¹-hiyaá¹ƒ pÄ• nÄ«yaghaá¹-aá¹ƒ
gahetvÄ• nadÄ«titthaá¹ƒ agamÄ• si. rÄ• jÄ• koá¹-á¹-hake á¹-hitova taá¹ƒ tathÄ• Ä• gacch
ettakaá¹ƒ kÄ• laá¹ƒ evaá¹ƒ vicarantenapi manusso nÄ• ma na diá¹-á¹-hapubbo, devo nu kho
panÄ• haá¹ƒ etaá¹ƒ upasaá¹…kamitvÄ• pucchissÄ• mi. devo ce bhavissati, Ä• kÄ• saá¹ƒ u
bhÅ«miyaá¹ƒ pavisissati. na kho panÄ• haá¹ƒ sabbakÄ• laá¹ƒ himavanteyeva vicarissÄ• mi
gamissÄ• mi. tatra maá¹ƒ pucchissanti `api nu kho te, mahÄ• rÄ• ja, himavante vasantena k
diá¹-á¹-hapubbaâ€™ nti? tatrÄ• haá¹ƒ `evarÅ«po me satto diá¹-á¹-hapubboâ€™ ti vakkhÄ•
vutte sace `na jÄ• nÄ• mÄ«â€™ ti vakkhÄ• mi \Be VI 94/, atha garahissanti maá¹ƒ, tasmÄ•
dubbalaá¹ƒ katvÄ• pucchissÄ• mÄ«â€™â€™ ti cintesi.

atha tesu migesu paá¹-hamameva otaritvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• uttiá¹‡á¹‡esu bodhisat
mahÄ• thero viya saá¹‡ikaá¹ƒ otaritvÄ• passaddhadaratho paccuttaritvÄ• rattavÄ• kacÄ«ra
pÄ• rupitvÄ• ajinacammaá¹ƒ aá¹ƒse katvÄ• pÄ• nÄ«yaghaá¹-aá¹ƒ ukkhipitvÄ• udakaá¹ƒ p
á¹-hapesi. tasmiá¹ƒ kÄ• le ``idÄ• ni vijjhituá¹ƒ samayoâ€™â€™ ti rÄ• jÄ• visapÄ«taá¹ƒ sara
mahÄ• sattaá¹ƒ dakkhiá¹‡apasse vijjhi, saro vÄ• mapassena nikkhami. tassa viddhabhÄ• va
bhÄ«tÄ• palÄ• yiá¹ƒsu. suvaá¹‡á¹‡asÄ• mapaá¹‡á¸• ito pana viddhopi pÄ• nÄ«yaghaá¹-aá
anavasumbhitvÄ• satiá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• saá¹‡ikaá¹ƒ otÄ• retvÄ• vÄ• lukaá¹ƒ v
disaá¹ƒ vavatthapetvÄ• mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• nadisÄ• bhÄ• gena sÄ«saá¹ƒ
rajatapaá¹-á¹-avaá¹‡á¹‡Ä• ya vÄ• lukÄ• ya \Ee VI 77/ suvaá¹‡á¹‡apaá¹-imÄ• viya nipajjitvÄ
paccupaá¹-á¹-hÄ• petvÄ• ``imasmiá¹ƒ himavantappadese mama verÄ« nÄ• ma natthi, may
nÄ• ma natthÄ«â€™â€™ ti mukhena lohitaá¹ƒ chaá¸• á¸• etvÄ• rÄ• jÄ• naá¹ƒ adisvÄ• va p

296__._ á¹• 21 ``ko nu maá¹ƒ usunÄ• vijjhi, pamattaá¹ƒ udahÄ• rakaá¹ƒ.

khattiyo brÄ• hmaá¹‡o vesso, ko maá¹ƒ viddhÄ• nilÄ«yasÄ«â€™â€™ ti ||

tattha \Ne VI 91/ __pamatta_nti mettÄ• bhÄ• vanÄ• ya anupaá¹-á¹-hitasatiá¹ƒ. idaÃ±hi so s
khaá¹‡e attÄ• naá¹ƒ pamattaá¹ƒ nÄ• ma akÄ• si. __viddhÄ• _ti vijjhitvÄ• .

evaÃ±ca pana vatvÄ• puna attano sarÄ«ramaá¹ƒsassa abhakkhasammatabhÄ• vaá¹ƒ das
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297__._ á¹• 21 ``na me maá¹ƒsÄ• ni khajjÄ• ni, cammenattho na vijjati.

atha kena nu vaá¹‡á¹‡ena, viddheyyaá¹ƒ maá¹ƒ amaÃ±Ã±athÄ• â€™â€™ ti ||

dutiyagÄ• thaá¹ƒ vatvÄ• tameva nÄ• mÄ• divasena pucchanto Ä• ha ---

298__._ á¹• 21 ``ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ maá¹ƒ viddhÄ• nilÄ«yasÄ«â€™â€™ ti ||

tattha \Be VI 95/ __amaÃ±Ã±athÄ• _ti ayaá¹ƒ puriso kena kÄ• raá¹‡ena maá¹ƒ vijjhitabban
attho.

evaÃ±ca pana vatvÄ• tuá¹‡hÄ« ahosi. taá¹ƒ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ mayÄ• visapÄ«tena
pÄ• titopi neva maá¹ƒ akkosati na paribhÄ• sati, mama hadayaá¹ƒ sambÄ• hanto viya piyav
gacchissÄ• missa santikaâ€™â€™ nti cintetvÄ• gantvÄ• tassa santike á¹-hitova dve gÄ• t

299__._ á¹• 21 ``rÄ• jÄ• hamasmi kÄ• sÄ«naá¹ƒ, pÄ«á¸·iyakkhoti maá¹ƒ vidÅ«.

lobhÄ• raá¹-á¹-haá¹ƒ pahitvÄ• na, migamesaá¹ƒ carÄ• mahaá¹ƒ ||

300__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

nÄ• gopi me na mucceyya, Ä• gato usupÄ• tanaâ€™â€™ nti ||

tattha __rÄ• jÄ• hamasmÄ«_ti evaá¹ƒ kirassa vitakko ahosi ``devÄ• pi nÄ• gÄ• pi manussa
ahametaá¹ƒ devoti vÄ• nÄ• goti vÄ• manussoti vÄ• na jÄ• nÄ• mi. sace kujjheyya, nÄ• se
`rÄ• jÄ• â€™ ti vutte pana abhÄ• yanto nÄ• ma natthÄ«â€™â€™ ti. tasmÄ• attano rÄ• jab
paá¹-hamaá¹ƒ ``rÄ• jÄ• hamasmÄ«â€™â€™ ti Ä• ha. __lobhÄ• _ti migamaá¹ƒsalobhena. _
__carÄ• maha_nti carÄ• mi ahaá¹ƒ. dutiyaá¹ƒ gÄ• thaá¹ƒ pana attano \Ee VI 78/ balaá¹ƒ dÄ
tattha __issatthe_ti dhanusippe. __daá¸·hadhammo_ti daá¸·hadhanuá¹ƒ sahassatthÄ• madh
Ä• ropetuÃ±ca samattho.

iti rÄ• jÄ• attano balaá¹ƒ vaá¹‡á¹‡etvÄ• tassa nÄ• magottaá¹ƒ pucchanto Ä• ha ---

301__._ á¹• 21 ``ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ.

pituno attano cÄ• pi, nÄ• magottaá¹ƒ pavedayÄ• â€™â€™ ti ||

tattha __pavedayÄ• _ti kathaya.

taá¹ƒ \Be VI 96/ sutvÄ• mahÄ• satto ``sacÄ• haá¹ƒ `devanÄ• gakinnarakhattiyÄ• dÄ«su aÃ
katheyyaá¹ƒ, saddaheyyeva esa, saccameva panassa kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti c

302__._ á¹• 21 ``nesÄ• daputto bhaddante, sÄ• mo iti maá¹ƒ Ã±Ä• tayo.

Ä• mantayiá¹ƒsu jÄ«vantaá¹ƒ, svajjevÄ• haá¹ƒ gato saye ||

303__._ á¹• 21 ``viddhosmi puthusallena, savisena yathÄ• migo.

sakamhi lohite rÄ• ja, passa semi paripluto ||

304__._ á¹• 21 ``paá¹-ivÄ• magataá¹ƒ sallaá¹ƒ, passa dhimhÄ• mi lohitaá¹ƒ.

Ä• turo tyÄ• nupucchÄ• mi, kiá¹ƒ maá¹ƒ viddhÄ• nilÄ«yasi ||

305__._ á¹• 21 ``ajinamhi haÃ±Ã±ate dÄ«pi, nÄ• go dantehi haÃ±Ã±ate.

atha kena nu vaá¹‡á¹‡ena, viddheyyaá¹ƒ maá¹ƒ amaÃ±Ã±athÄ• â€™â€™ ti ||

tattha __jÄ«vanta_nti maá¹ƒ ito pubbe jÄ«vamÄ• naá¹ƒ ``ehi sÄ• ma, yÄ• hi sÄ• mÄ• â€™
Ä• mantayiá¹ƒsu. __svajjevÄ• haá¹ƒ gato_ti so ahaá¹ƒ ajja evaá¹ƒ gato maraá¹‡amukhe sa
attho \Ne VI 93/. __saye_ti sayÄ• mi. __paripluto_ti nimuggo. __paá¹-ivÄ• magata_nti dakkh
pavisitvÄ• vÄ• mapassena niggatanti attho. __passÄ• _ti olokehi maá¹ƒ. __dhimhÄ• mÄ«_
so satiá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• avikampamÄ• nova lohitaá¹ƒ mukhena chaá¸• á¸• etvÄ
tyÄ• nupucchÄ• mÄ«â€™â€™ _ti bÄ• á¸·hagilÄ• no hutvÄ• ahaá¹ƒ taá¹ƒ anupucchÄ• mi.
vanagumbe nilÄ«no acchasi. viddheyyanti vijjhitabbaá¹ƒ. __amaÃ±Ã±athÄ• _ti amaÃ±Ã±itth

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• yathÄ• bhÅ«taá¹ƒ anÄ• cikkhitvÄ• musÄ• vÄ• daá¹ƒ kath

306__._ á¹• 21 ``migo upaá¹-á¹-hito Ä• si, Ä• gato usupÄ• tanaá¹ƒ.

taá¹ƒ disvÄ• ubbijÄ« sÄ• ma, tena kodho mamÄ• visÄ«â€™â€™ ti ||

tattha __Ä• visÄ«_ti ajjhotthari. tena kÄ• raá¹‡ena me kodho uppannoti dÄ«peti.

atha \Be VI 97/ \Ee VI 79/ naá¹ƒ mahÄ• satto ``kiá¹ƒ vadesi, mahÄ• rÄ• ja, imasmiá¹ƒ hima palÄ• yanamigo nÄ• ma natthÄ«â€™â€™ ti vatvÄ• Ä• ha ---

307__._ á¹• 21 ``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

na maá¹ƒ migÄ• uttasanti, araÃ±Ã±e sÄ• padÄ• nipi ||

308__._ á¹• 21 ``yato nidhiá¹ƒ parihariá¹ƒ, yato pattosmi yobbanaá¹ƒ.

na maá¹ƒ migÄ• uttasanti, araÃ±Ã±e sÄ• padÄ• nipi ||

309__._ á¹• 21 ``bhÄ«rÅ« kimpurisÄ• rÄ• ja, pabbate gandhamÄ• dane.

sammodamÄ• nÄ• gacchÄ• ma, pabbatÄ• ni vanÄ• ni ca ||

310__._ á¹• 21 ``na maá¹ƒ migÄ• uttasanti, araÃ±Ã±e sÄ• padÄ• nipi.

atha kena nu vaá¹‡á¹‡ena, utrÄ• santi migÄ• mamaâ€™â€™ nti ||

tattha __na maá¹ƒ migÄ• _ti bho mahÄ• rÄ• ja, yato kÄ• lato paá¹-á¹-hÄ• ya ahaá¹ƒ attÄ• r paá¹-á¹-hÄ• ya ahaá¹ƒ viÃ±Ã±ubhÄ• vaá¹ƒ patto asmi bhavÄ• mi, tato kÄ• lato paá¹-á¹-hÄ• VI 94/ nÄ• ma na uttasanti. __sÄ• padÄ• nipÄ«_ti vÄ• á¸·amigÄ• pi. __yato nidhi_nti yato kÄ ahaá¹ƒ vÄ• kacÄ«raá¹ƒ parihariá¹ƒ. __bhÄ«rÅ« kimpurisÄ• _ti mahÄ• rÄ• ja, migÄ• tÄ• va nÄ• ma atibhÄ«rukÄ• honti. ye imasmiá¹ƒ gandhamÄ• danapabbate viharanti, tepi maá¹ƒ d kho mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sammodamÄ• nÄ• gacchÄ• ma. __utrÄ• santi migÄ• m utrÄ• seyyuá¹ƒ, kena kÄ• raá¹‡ena tvaá¹ƒ maá¹ƒ saddahÄ• pessasÄ«ti dÄ«peti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``mayÄ• imaá¹ƒ niraparÄ• dhaá¹ƒ vijjhitvÄ• musÄ• vÄ• do kathito, s kathayissÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

311__._ á¹• 21 ``na taá¹ƒ tasa migo sÄ• ma, kiá¹ƒ tÄ• haá¹ƒ alikaá¹ƒ bhaá¹‡e.

kodhalobhÄ• bhibhÅ«tÄ• haá¹ƒ, usuá¹ƒ te taá¹ƒ avassajiâ€™â€™ nti ||

tattha __na taá¹ƒ tasÄ• _ti na taá¹ƒ disvÄ• migo tasa, na bhÄ«toti attho. __kiá¹ƒ tÄ• ha_nti kalyÄ• á¹‡adassanassa santike ahaá¹ƒ alikaá¹ƒ bhaá¹‡issÄ• mi \Be VI 98/. __kodhalobhÄ• ca lobhena ca abhibhÅ«to hutvÄ• ahaá¹ƒ. so hi paá¹-hamameva migesu uppannena kodhe

vijjhissÄ• mÄ«â€™â€™ ti dhanuá¹ƒ Ä• ropetvÄ• á¹-hito pacchÄ• bodhisattaá¹ƒ disvÄ• tas
aÃ±Ã±atarabhÄ• vaá¹ƒ ajÄ• nanto ``pucchissÄ• mi naâ€™â€™ nti lobhaá¹ƒ uppÄ• desi, tas

evaÃ±ca pana vatvÄ• ``nÄ• yaá¹ƒ suvaá¹‡á¹‡asÄ• mo imasmiá¹ƒ araÃ±Ã±e ekakova vasis
bhavitabbaá¹ƒ, pucchissÄ• mi naâ€™â€™ nti cintetvÄ• itaraá¹ƒ gÄ• thamÄ• ha ---

312__._ á¹• 21 ``kuto nu sÄ• ma Ä• gamma, kassa vÄ• pahito tuvaá¹ƒ.

`udahÄ• ro nadiá¹ƒ gacchaâ€™, Ä• gato migasammataâ€™â€™ nti ||

tattha __sÄ• mÄ• _ti mahÄ• sattaá¹ƒ Ä• lapati. __Ä• gammÄ• _ti kuto desÄ• imaá¹ƒ vanaá
udahÄ• ro udakaá¹ƒ Ä• harituá¹ƒ nadiá¹ƒ gacchÄ• â€™â€™ ti __kassa vÄ• pahito_kena pu
imaá¹ƒ migasammataá¹ƒ Ä• gatoti attho.

so \Ee VI 80/ tassa kathaá¹ƒ sutvÄ• mahantaá¹ƒ dukkhavedanaá¹ƒ adhivÄ• setvÄ• mukhe
gÄ• thamÄ• ha ---

313__._ á¹• 21 ``andhÄ• \Ne VI 95/ mÄ• tÄ• pitÄ• mayhaá¹ƒ, te bharÄ• mi brahÄ• vane.

tesÄ• haá¹ƒ udakÄ• hÄ• ro, Ä• gato migasammataâ€™â€™ nti ||

tattha __bharÄ• mÄ«_ti mÅ«laphalÄ• dÄ«ni Ä• haritvÄ• posemi.

evaÃ±ca pana vatvÄ• mahÄ• satto mÄ• tÄ• pitaro Ä• rabbha vilapanto Ä• ha ---

314__._ á¹• 21 ``atthi nesaá¹ƒ usÄ• mattaá¹ƒ, atha sÄ• hassa jÄ«vitaá¹ƒ.

udakassa alÄ• bhena, maÃ±Ã±e andhÄ• marissare ||

315__._ á¹• 21 ``na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca ammaá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

316__._ á¹• 21 ``na \Be VI 99/ me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca tÄ• taá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

317__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , cirarattÄ• ya rucchati.

aá¸• á¸• haratteva ratte vÄ• , nadÄ«va avasucchati ||

318__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, cirarattÄ• ya rucchati.

aá¸• á¸• haratteva ratte vÄ• , nadÄ«va avasucchati ||

319__._ á¹• 21 ``uá¹-á¹-hÄ• napÄ• dacariyÄ• ya, pÄ• dasambÄ• hanassa ca.

sÄ• ma tÄ• tavilapantÄ• , hiá¹‡á¸• issanti brahÄ• vane ||

320__._ á¹• 21 idampi dutiyaá¹ƒ sallaá¹ƒ, kampeti hadayaá¹ƒ mamaá¹ƒ.

yaÃ±ca andhe na passÄ• mi, maÃ±Ã±e hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __usÄ• matta_nti bhojanamattaá¹ƒ. __ ``usÄ• â€™â€™ _ti hi bhojanassa nÄ• maá¹ƒ
__sÄ• hassa jÄ«vita_nti chadivasamattaá¹ƒ jÄ«vitanti attho. idaá¹ƒ Ä• haritvÄ• á¹-hapitaá¹ƒ
sandhÄ• yÄ• ha \Ne VI 96/. atha vÄ• __usÄ• _ti usmÄ• . tenetaá¹ƒ dasseti --- tesaá¹ƒ sarÄ
atha mayÄ• Ä• bhatena phalÄ• phalena sÄ• hassa jÄ«vitaá¹ƒ atthÄ«ti. __marissare_ti mari
__pumunÄ• _ti purisena, evarÅ«paÃ±hi dukkhaá¹ƒ purisena labhitabbamevÄ• ti attho. __cir
cirarattaá¹ƒ rodissati. __aá¸• á¸• haratte vÄ• _ti majjhimaratte vÄ• . __ratte vÄ• _ti pacchima
__avasucchatÄ«_ti kunnadÄ« viya sussissatÄ«ti attho. __uá¹-á¹-hÄ• napÄ• dacariyÄ• yÄ• _
rattimpi divÄ• pi dve tayo vÄ• re uá¹-á¹-hÄ• ya attano uá¹-á¹-hÄ• navÄ«riyena tesaá¹ƒ pÄ• c
hatthapÄ• de sambÄ• hÄ• mi, idÄ• ni maá¹ƒ adisvÄ• mamatthÄ• ya te parihÄ«nacakkhukÄ
vilapantÄ• kaá¹‡á¹-akehi vijjhiyamÄ• nÄ• viya imasmiá¹ƒ \Ee VI 81/ vanappadese __hiá¹‡á
vicarissantÄ«ti attho. __dutiyaá¹ƒ salla_nti paá¹-hamaviddhavisapÄ«tasallato sataguá¹‡ena
satasahassaguá¹‡ena dukkhataraá¹ƒ idaá¹ƒ dutiyaá¹ƒ tesaá¹ƒ adassanasokasallaá¹ƒ.

rÄ• jÄ• \Be VI 100/ tassa vilÄ• paá¹ƒ sutvÄ• ``ayaá¹ƒ accantaá¹ƒ brahmacÄ• rÄ« dhamme
bharati, idÄ• ni evaá¹ƒ dukkhappattopi tesaá¹ƒyeva vilapati, evaá¹ƒ guá¹‡asampanne nÄ• m
kathaá¹ƒ nu kho imaá¹ƒ samassÄ• seyyaâ€™â€™ nti cintetvÄ• ``niraye paccanakÄ• le rajj
iminÄ• paá¹-ijaggitaniyÄ• menevassa mÄ• tÄ• pitaro paá¹-ijaggissÄ• mi, imassa maraá¹‡an
bhavissatÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• Ä• ha ---

321__._ á¹• 21 ``mÄ• bÄ• á¸·haá¹ƒ paridevesi, sÄ• ma kalyÄ• á¹‡adassana.

ahaá¹ƒ kammakaro hutvÄ• , bharissaá¹ƒ te brahÄ• vane ||

322__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

ahaá¹ƒ kammakaro hutvÄ• , bharissaá¹ƒ te brahÄ• vane ||

323__._ á¹• 21 ``migÄ• naá¹ƒ vighÄ• samanvesaá¹ƒ, vanamÅ«laphalÄ• ni ca.

ahaá¹ƒ kammakaro hutvÄ• , bharissaá¹ƒ te brahÄ• vane ||

324__._ á¹• 21 ``katamaá¹ƒ taá¹ƒ vanaá¹ƒ sÄ• ma, yattha mÄ• tÄ• pitÄ• tava.

ahaá¹ƒ te tathÄ• bharissaá¹ƒ, yathÄ• te abharÄ« tuvaâ€™â€™ nti ||

tattha __bharissaá¹ƒ te_ti te tava mÄ• tÄ• pitaro bharissÄ• mi. __migÄ• na_nti sÄ«hÄ• dÄ«
vighÄ• saá¹ƒ \Ne VI 97/ anvesanto. idaá¹ƒ so ``issatthe casmi kusaloti thÅ«lathÅ«le mige va
madhuramaá¹ƒsena tava mÄ• tÄ• pitaro bharissÄ• mÄ«â€™â€™ ti vatvÄ• ``mÄ• , mahÄ•
pÄ• á¹‡avadhaá¹ƒ karÄ«â€™â€™ ti vutte evamÄ• ha. __yathÄ• te_ti yathÄ• tvaá¹ƒ te abh
bharissÄ• mÄ«ti.

athassa mahÄ• satto ``sÄ• dhu, mahÄ• rÄ• ja, tena hi me mÄ• tÄ• pitaro bharassÅ«â€™â€
Ä• cikkhanto Ä• ha ---

325__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« rÄ• ja, yoyaá¹ƒ ussÄ«sake mama.

ito gantvÄ• aá¸• á¸• hakosaá¹ƒ, tattha nesaá¹ƒ agÄ• rakaá¹ƒ.

yattha mÄ• tÄ• pitÄ• mayhaá¹ƒ, te bharassu ito gatoâ€™â€™ ti ||

tattha __ekapadÄ«_ti ekapadamaggo. __ussÄ«sake_ti yo esa mama matthakaá¹-á¹-hÄ• ne
aá¸• á¸• hakosantare.

evaá¹ƒ \Be VI 101/ so tassa maggaá¹ƒ Ä• cikkhitvÄ• mÄ• tÄ• pitÅ«su balavasinehena \Ee
vedanaá¹ƒ adhivÄ• setvÄ• tesaá¹ƒ bharaá¹‡atthÄ• ya aÃ±jaliá¹ƒ paggayha yÄ• canto puna

326__._ á¹• 21 ``namo te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

andhÄ• mÄ• tÄ• pitÄ• mayhaá¹ƒ, te bharassu brahÄ• vane ||

327__._ á¹• 21 ``aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mi, kÄ• sirÄ• ja namatthu te.

mÄ• taraá¹ƒ pitaraá¹ƒ mayhaá¹ƒ, vutto vajjÄ• si vandanaâ€™â€™ nti ||

tattha __vutto vajjÄ• sÄ«_ti ``putto vo suvaá¹‡á¹‡asÄ• mo nadÄ«tÄ«revisapÄ«tena sallena
rajatapaá¹-á¹-asadise vÄ• lukÄ• puline dakkhiá¹‡apassena nipanno aÃ±jaliá¹ƒ paggayha tu
vandatÄ«â€™â€™ ti evaá¹ƒ mahÄ• rÄ• ja, mayÄ• vutto hutvÄ• mÄ• tÄ• pitÅ«naá¹ƒ me va

rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. mahÄ• sattopi mÄ• tÄ• pitÅ«naá¹ƒ vandana
pÄ• puá¹‡i. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

328__._ á¹• 21 ``idaá¹ƒ \Ne VI 98/ vatvÄ• na so sÄ• mo, yuvÄ• kalyÄ• á¹‡adassano.

mucchito visavegena, visaÃ±Ã±Ä« samapajjathÄ• â€™â€™ ti ||

tattha __samapajjathÄ• _ti visaÃ±Ã±Ä« jÄ• to.

so hi heá¹-á¹-hÄ• ettakaá¹ƒ kathento nirassÄ• so viya ahosi. idÄ• ni panassa visavegena
bhavaá¹…gacittasantati hadayarÅ«paá¹ƒ nissÄ• ya pavatti, kathÄ• pacchijji, mukhaá¹ƒ pihi
nimÄ«litÄ• ni, hatthapÄ• dÄ• thaddhabhÄ• vaá¹ƒ pattÄ• , sakalasarÄ«raá¹ƒ lohitena makkh
idÄ• neva mayÄ• saddhiá¹ƒ kathesi, kiá¹ƒ nu khoâ€™â€™ ti tassa assÄ• sapassÄ• se upa
sarÄ«raá¹ƒ thaddhaá¹ƒ jÄ• taá¹ƒ. so taá¹ƒ disvÄ• ``niruddho dÄ• ni sÄ• moâ€™â€™ ti sok
asakkonto ubho hatthe matthake á¹-hapetvÄ• mahÄ• saddena paridevi. tamatthaá¹ƒ pakÄ•

329__._ á¹• 21 ``sa rÄ• jÄ• paridevesi, bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

ajarÄ• marohaá¹ƒ Ä• siá¹ƒ, ajjetaá¹ƒ Ã±Ä• mi no pure.

sÄ• maá¹ƒ kÄ• laá¹…kataá¹ƒ disvÄ• , natthi maccussa nÄ• gamo ||

330__._ á¹• 21 ``yassu \Be VI 102/ maá¹ƒ paá¹-imanteti, savisena samappito.

svajja \Ee VI 83/ evaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sati ||

331__._ á¹• 21 ``nirayaá¹ƒ nÅ«na gacchÄ• mi, ettha me natthi saá¹ƒsayo.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, cirarattÄ• ya kibbisaá¹ƒ ||

332__._ á¹• 21 ``bhavanti tassa vattÄ• ro, gÄ• me kibbisakÄ• rako.

araÃ±Ã±e nimmanussamhi, ko maá¹ƒ vattumarahati ||

333__._ á¹• 21 ``sÄ• rayanti hi kammÄ• ni, gÄ• me saá¹ƒgaccha mÄ• á¹‡avÄ• .

araÃ±Ã±e nimmanussamhi, ko nu maá¹ƒ sÄ• rayissatÄ«â€™â€™ ti ||

tattha __Ä• si_nti ahaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ ajarÄ• maromhÄ«ti saÃ±Ã±Ä« ahosiá¹ƒ. __aj
imaá¹ƒ sÄ• maá¹ƒ kÄ• lakataá¹ƒ disvÄ• mamaÃ±ceva aÃ±Ã±esaÃ±ca natthi maccussa nÄ
Ä• gamanaá¹ƒ \Ne VI 99/ ajja jÄ• nÄ• mi, ito pubbe na jÄ• nÄ• mÄ«ti vilapati. __svajja evaá
savisena sallena samappito idÄ• neva maá¹ƒ paá¹-imanteti, so ajja evaá¹ƒ gate kÄ• le evaá
sampatte kiÃ±ci appamattakampi na bhÄ• sati. __tadÄ• hÄ«_ti tasmiá¹ƒ khaá¹‡e sÄ• maá¹
pÄ• paá¹ƒ kataá¹ƒ. __cirarattÄ• ya kibbisa_nti taá¹ƒ pana cirarattaá¹ƒ vipaccanasamatthaá¹
pharusaá¹ƒ.

__tassÄ• _ti tassa evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ katvÄ• vicarantassa. __vattÄ• ro_ti ninc
gÄ• me kinti kibbisakÄ• rakoâ€™â€™ ti. imasmiá¹ƒ pana araÃ±Ã±e nimmanussamhi ko ma
bhaveyya, vadeyyÄ• ti vilapati. __sÄ• rayantÄ«_ti gÄ• me vÄ• nigamÄ• dÄ«su vÄ• __saá¹
tattha bahÅ« purisÄ• sannipatitvÄ• ``ambho purisaghÄ• taka, dÄ• ruá¹‡aá¹ƒ te kammaá¹ƒ
patto nÄ• ma tvaâ€™â€™ nti evaá¹ƒ kammÄ• ni sÄ• renti codenti. imasmiá¹ƒ pana nimman
sÄ• rayissatÄ«ti attÄ• naá¹ƒ codento vilapati.

tadÄ• bahusundarÄ« nÄ• ma devadhÄ«tÄ• gandhamÄ• danavÄ• sinÄ« mahÄ• sattassa s
mÄ• tubhÅ«tapubbÄ• . sÄ• puttasinehena bodhisattaá¹ƒ niccaá¹ƒ Ä• vajjeti, taá¹ƒ divasaá¹
anubhavamÄ• nÄ• na taá¹ƒ Ä• vajjeti. ``devasamÄ• gamaá¹ƒ gatÄ• â€™â€™ tipi vadantiye
visaÃ±Ã±ibhÅ«takÄ• le ``kiá¹ƒ \Be VI 103/ nu kho me puttassa pavattÄ«â€™â€™ ti Ä• vajja
pÄ«á¸·iyakkho nÄ• ma rÄ• jÄ• mama puttaá¹ƒ visapÄ«tena sallena vijjhitvÄ• migasammat
ghÄ• tetvÄ• mahantena saddena paridevati. sacÄ• haá¹ƒ na gamissÄ• mi, mama putto suv
marissati, raÃ±Ã±opi hadayaá¹ƒ phalissati, sÄ• massa mÄ• tÄ• pitaropi nirÄ• hÄ• rÄ• pÄ• n
sussitvÄ• marissanti. mayi pana gatÄ• ya rÄ• jÄ• pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• dÄ• ya tassa m
gamissati, gantvÄ• ca pana ``putto vo mayÄ• hatoâ€™ ti kathessati. evaÃ±ca vatvÄ• tesa
VI 84/ te puttassa santikaá¹ƒ Ä• nayissati. atha kho te ca ahaÃ±ca saccakiriyaá¹ƒ karissÄ• n
sÄ• massa visaá¹ƒ vinassissati. evaá¹ƒ me putto jÄ«vitaá¹ƒ labhissati, mÄ• tÄ• pitaro ca cal
rÄ• jÄ• ca sÄ• massa dhammadesanaá¹ƒ sutvÄ• nagaraá¹ƒ gantvÄ• mahÄ• dÄ• naá¹ƒ da
tasmÄ• gacchÄ• mahaá¹ƒ tatthÄ• â€™â€™ ti. sÄ• gantvÄ• migasammatÄ• nadÄ«tÄ«re a
á¹-hatvÄ• raÃ±Ã±Ä• saddhiá¹ƒ kathesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

334__._ á¹• 21 ``sÄ• devatÄ• antarahitÄ• , pabbate gandhamÄ• dane.

raÃ±Ã±ova anukampÄ• ya, imÄ• gÄ• thÄ• abhÄ• satha ||

335__._ á¹• 21 ``Ä• guá¹ƒ \Ne VI 100/ kira mahÄ• rÄ• ja, akari kammadukkaá¹-aá¹ƒ.

adÅ«sakÄ• pitÄ• puttÄ• , tayo ekÅ«sunÄ• hatÄ• ||

336__._ á¹• 21 ``ehi taá¹ƒ anusikkhÄ• mi, yathÄ• te sugatÄ« siyÄ• .

dhammenandhe vane posa, maÃ±Ã±ehaá¹ƒ sugatÄ« tayÄ• â€™â€™ ti ||

tattha __raÃ±Ã±ovÄ• _ti raÃ±Ã±oyeva. __Ä• guá¹ƒ kirÄ• _ti mahÄ• rÄ• ja, tvaá¹ƒ mahÄ• pa
akari. __dukkaá¹-a_nti yaá¹ƒ kataá¹ƒ dukkaá¹-aá¹ƒ hoti, taá¹ƒ lÄ• makakammaá¹ƒ akari. __
__pitÄ• puttÄ• _ti mÄ• tÄ• ca pitÄ• ca putto ca ime tayo janÄ• ekausunÄ• hatÄ• . tasmiÃ
tassa mÄ• tÄ• pitaropi hatÄ• va honti. __anusikkhÄ• mÄ«_ti sikkhÄ• pemi anusÄ• sÄ• mi. _
á¹-hatvÄ• sinehaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• sÄ• mo viya te ubho andhe posehi. __maÃ±
evaá¹ƒ tayÄ• sugatiyeva gantabbÄ• bhavissatÄ«ti ahaá¹ƒ maÃ±Ã±Ä• mi.

so \Be VI 104/ devatÄ• ya vacanaá¹ƒ sutvÄ• ``ahaá¹ƒ kira tassa mÄ• tÄ• pitaro posetvÄ•
gamissÄ• mÄ«â€™â€™ ti saddahitvÄ• ``kiá¹ƒ me rajjena, teyeva posessÄ• mÄ«â€™â€™
balavaparidevaá¹ƒ paridevanto sokaá¹ƒ tanukaá¹ƒ katvÄ• ``suvaá¹‡á¹‡asÄ• mo mato bhav
nÄ• nÄ• pupphehi tassa sarÄ«raá¹ƒ pÅ«jetvÄ• udakena siÃ±citvÄ• tikkhattuá¹ƒ padakkhiá
á¹-hÄ• nesu vanditvÄ• tena pÅ«ritaá¹ƒ udakaghaá¹-aá¹ƒ Ä• dÄ• ya domanassappatto dakk
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

337__._ á¹• 21 ``sa rÄ• jÄ• paridevitvÄ• , bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

udakakumbhamÄ• dÄ• ya, pakkÄ• mi dakkhiá¹‡Ä• mukhoâ€™â€™ ti ||

pakatiyÄ• pi \Ee VI 85/ mahÄ• thÄ• mo rÄ• jÄ• pÄ• nÄ«yaghaá¹-aá¹ƒ Ä• dÄ• ya gacchanto
viya pavisitvÄ• dukÅ«lapaá¹‡á¸• itassa paá¹‡á¹‡asÄ• lÄ• dvÄ• raá¹ƒ sampÄ• puá¹‡i. dukÅ
tassa padasaddaá¹ƒ sutvÄ• ``nÄ• yaá¹ƒ sÄ• massa padasaddo, kassa nu khoâ€™â€™ ti p

338__._ á¹• 21 ``kassa nu eso padasaddo, manussasseva Ä• gato.

neso sÄ• massa nigghoso, ko nu tvamasi mÄ• risa ||

339__._ á¹• 21 ``santaÃ±hi \Ne VI 101/ sÄ• mo vajati, santaá¹ƒ pÄ• dÄ• ni neyati.

neso sÄ• massa nigghoso, ko nu tvamasi mÄ• risÄ• â€™â€™ ti ||

tattha __manussassevÄ• _ti nÄ• yaá¹ƒ sÄ«habyagghadÄ«piyakkhanÄ• gakinnarÄ• naá¹ƒ, manussassevÄ• yaá¹ƒ padasaddo, neso sÄ• massÄ• ti. __santaá¹ƒ hÄ«_ti upasamayuttaá¹ caá¹…kamati. __neyatÄ«_ti patiá¹-á¹-hÄ• peti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``sacÄ• haá¹ƒ attano rÄ• jabhÄ• vaá¹ƒ akathetvÄ• `mayÄ• tumhÄ• vakkhÄ• mi, ime kujjhitvÄ• mayÄ• saddhiá¹ƒ pharusaá¹ƒ kathessanti. evaá¹ƒ me tesu kodh viheá¹-hessÄ• mi, taá¹ƒ mama akusalaá¹ƒ bhavissati, `rÄ• jÄ• â€™ ti pana vutte abhÄ• yan rÄ• jabhÄ• vaá¹ƒ tÄ• va kathessÄ• mÄ«â€™â€™ ti cintetvÄ• pÄ• nÄ«yamÄ• á¸·ake pÄ• nA paá¹‡á¹‡asÄ• lÄ• dvÄ• re á¹-hatvÄ• Ä• ha ---

340__._ á¹• 21 ``rÄ• jÄ• hamasmi \Be VI 105/ kÄ• sÄ«naá¹ƒ, pÄ«á¸·iyakkhoti maá¹ƒ vidÅ«.

lobhÄ• raá¹-á¹-haá¹ƒ pahitvÄ• na, migamesaá¹ƒ carÄ• mahaá¹ƒ ||

341__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

nÄ• gopi me na mucceyya, Ä• gato usupÄ• tanaâ€™â€™ nti ||

dukÅ«lapaá¹‡á¸• itopi tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto Ä• ha ---

342__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

343__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

344__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasÄ«â€™â€™ ti.

tassattho \Ne VI 102/ \Ee VI 86/ __sattigumbajÄ• take_ (J I 15.159 Ä• dayo) kathito. idha pa ``girigabbharÄ• â€™â€™ _ti migasammataá¹ƒ sandhÄ• ya vuttaá¹ƒ. sÄ• hi nadÄ« girigabb

``girigabbharÄ• â€™â€™ tveva jÄ• tÄ• .

evaá¹ƒ tena paá¹-isanthÄ• re kate rÄ• jÄ• ``putto vo mayÄ• mÄ• ritoâ€™â€™ ti paá¹-ham
ajÄ• nanto viya kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ• kathessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha

345__._ á¹• 21 ``nÄ• laá¹ƒ andhÄ• vane daá¹-á¹-huá¹ƒ, ko nu vo phalamÄ• hari.

anandhassevayaá¹ƒ sammÄ• , nivÄ• po mayha khÄ• yatÄ«â€™â€™ ti ||

tattha __nÄ• la_nti tumhe andhÄ• imasmiá¹ƒ vane kiÃ±ci daá¹-á¹-huá¹ƒ na samatthÄ• . __
ko nu tumhÄ• kaá¹ƒ imÄ• ni phalÄ• phalÄ• ni Ä• hari. __nivÄ• po_ti ayaá¹ƒ sammÄ• nayen
khÄ• ditabbayuttakÄ• naá¹ƒ parisuddhÄ• naá¹ƒ phalÄ• phalÄ• naá¹ƒ nivÄ• po sannicayo an
khÄ• yati paÃ±Ã±Ä• yati upaá¹-á¹-hÄ• ti.

taá¹ƒ sutvÄ• dukÅ«lapaá¹‡á¸• ito ``mahÄ• rÄ• ja, na mayaá¹ƒ phalÄ• phalÄ• ni Ä• harÄ• n
Ä• haratÄ«â€™â€™ ti dassento gÄ• thÄ• dvayamÄ• ha ---

346__._ á¹• 21 ``daharo \Be VI 106/ yuvÄ• nÄ• tibrahÄ• , sÄ• mo kalyÄ• á¹‡adassano.

dÄ«ghassa kesÄ• asitÄ• , atho sÅ«naggavellitÄ• ||

347__._ á¹• 21 ``so have phalamÄ• haritvÄ• , ito Ä• dÄ• ya kamaá¹‡á¸• aluá¹ƒ.

nadiá¹ƒ gato udahÄ• ro, maÃ±Ã±e na dÅ«ramÄ• gatoâ€™â€™ ti ||

tattha __nÄ• tibrahÄ• _ti nÄ• tidÄ«gho nÄ• tirasso. __sÅ«naggavellitÄ• _ti sÅ«nasaá¹…khÄ
maá¹ƒsakoá¹-á¹-anapotthaniyÄ• aggaá¹ƒ viya vinatÄ• . __kamaá¹‡á¸• alu_nti ghaá¹-aá¹ƒ. _
idÄ• ni na dÅ«raá¹ƒ Ä• gato, Ä• sannaá¹-á¹-hÄ• naá¹ƒ Ä• gato bhavissatÄ«ti maÃ±Ã±Ä• mÄ

taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha ---

348__._ á¹• 21 ``ahaá¹ƒ \Ne VI 103/ taá¹ƒ avadhiá¹ƒ sÄ• maá¹ƒ, yo tuyhaá¹ƒ paricÄ• rako.

yaá¹ƒ kumÄ• raá¹ƒ pavedetha, sÄ• maá¹ƒ kalyÄ• á¹‡adassanaá¹ƒ ||

349__._ á¹• 21 ``dÄ«ghassa kesÄ• asitÄ• , atho sÅ«naggavellitÄ• .

tesu lohitalittesu, seti sÄ• mo mahÄ• hatoâ€™â€™ ti ||

tattha __avadhi_nti visapÄ«tena sarena vijjhitvÄ• mÄ• resiá¹ƒ. __pavedethÄ• _ti kathetha. migasammatÄ• nadÄ«tÄ«re vÄ• lukÄ• puline sayati.

dukÅ«lapaá¹‡á¸• itassa pana avidÅ«re pÄ• rikÄ• ya paá¹‡á¹‡asÄ• lÄ• hoti. sÄ• tattha nisi sutvÄ• taá¹ƒ pavattiá¹ƒ sotukÄ• mÄ• \Ee VI 87/ attano paá¹‡á¹‡asÄ• lato nikkhamitvÄ• ra dukÅ«lapaá¹‡á¸• itassa santikaá¹ƒ gantvÄ• Ä• ha ---

350__._ á¹• 21 ``kena dukÅ«la mantesi, `hato sÄ• moâ€™ ti vÄ• dinÄ• .

`hato sÄ• moâ€™ ti sutvÄ• na, hadayaá¹ƒ me pavedhati ||

351__._ á¹• 21 ``assatthasseva taruá¹‡aá¹ƒ, pavÄ• á¸·aá¹ƒ mÄ• luteritaá¹ƒ.

`hato sÄ• moâ€™ ti sutvÄ• na, hadayaá¹ƒ me pavedhatÄ«â€™â€™ ti ||

tattha __vÄ• dinÄ• _ti ``mayÄ• sÄ• mo hatoâ€™â€™ ti vadantena. __pavÄ• á¸·a_nti pallav vÄ• tena pahaá¹-aá¹ƒ.

dukÅ«lapaá¹‡á¸• ito \Be VI 107/ ovadanto Ä• ha ---

352__._ á¹• 21 ``pÄ• rike kÄ• sirÄ• jÄ• yaá¹ƒ, so sÄ• maá¹ƒ migasammate.

kodhasÄ• usunÄ• vijjhi, tassa mÄ• pÄ• pamicchimhÄ• â€™â€™ ti ||

tattha __migasammate_ti migasammatÄ• nadÄ«tÄ«re. __kodhasÄ• _ti migesu uppannena pÄ• pamicchimhÄ• _ti tassa mayaá¹ƒ ubhopi pÄ• paá¹ƒ mÄ• icchimhÄ• .

puna \Ne VI 104/ pÄ• rikÄ• Ä• ha ---

353__._ á¹• 21 ``kicchÄ• laddho piyo putto, yo andhe abharÄ« vane.

taá¹ƒ ekaputtaá¹ƒ ghÄ• timhi, kathaá¹ƒ cittaá¹ƒ na kopayeâ€™â€™ ti ||

tattha __ghÄ• timhÄ«_ti ghÄ• take.

dukÅ«lapaá¹‡á¸• ito Ä• ha ---

354__._ á¹• 21 ``kicchÄ• laddho piyo putto, yo andhe abharÄ« vane.

taá¹ƒ ekaputtaá¹ƒ ghÄ• timhi, akkodhaá¹ƒ Ä• hu paá¹‡á¸• itÄ• â€™â€™ ti ||

 tattha __akkodha_nti kodho nÄ• ma nirayasaá¹ƒvattaniko, tasmÄ• taá¹ƒ kodhaá¹ƒ akatvÄ•
eva kattabboti paá¹‡á¸• itÄ• Ä• hu kathenti.

 evaÃ±ca pana vatvÄ• te ubhohi hatthehi uraá¹ƒ paharitvÄ• mahÄ• sattassa guá¹‡e vaá¹‡
parideviá¹ƒsu. atha ne rÄ• jÄ• samassÄ• sento Ä• ha ---

355__._ á¹• 21 ``mÄ• bÄ• á¸·haá¹ƒ paridevetha, `hato sÄ• moâ€™ ti vÄ• dinÄ• .

ahaá¹ƒ kammakaro hutvÄ• , bharissÄ• mi brahÄ• vane ||

356__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

ahaá¹ƒ kammakaro hutvÄ• , bharissÄ• mi brahÄ• vane ||

357__._ á¹• 21 ``migÄ• naá¹ƒ vighÄ• samanvesaá¹ƒ, vanamÅ«laphalÄ• ni ca.

ahaá¹ƒ kammakaro hutvÄ• , bharissÄ• mi brahÄ• vaneâ€™â€™ ti ||

 tattha \Ee VI 88/ __vÄ• dinÄ• _ti tumhe ``sÄ• mo hatoâ€™â€™ ti vadantena mayÄ• saddh
guá¹‡asampanno putto mÄ• rito, idÄ• ni ko amhe bharissatÄ«â€™â€™ tiÄ• dÄ«ni \Be VI 10
paridevetha, ahaá¹ƒ tumhÄ• kaá¹ƒ kammakaro hutvÄ• sÄ• mo viya tumhe bharissÄ• mÄ«ti

 evaá¹ƒ \Ne VI 105/ rÄ• jÄ• ``tumhe mÄ• cintayittha, na mayhaá¹ƒ rajjenattho, ahaá¹ƒ vo y
bharissÄ• mÄ«â€™â€™ ti te assÄ• sesi. te tena saddhiá¹ƒ sallapantÄ• Ä• haá¹ƒsu ---

358__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, netaá¹ƒ amhesu kappati.

rÄ• jÄ• tvamasi amhÄ• kaá¹ƒ, pÄ• de vandÄ• ma te mayaâ€™â€™ nti ||

 tattha __dhammo_ti sabhÄ• vo kÄ• raá¹‡aá¹ƒ vÄ• . __netaá¹ƒ amhesu kappatÄ«_ti etaá¹ƒ
amhesu na kappati na sobhati. __ ``pÄ• de vandÄ• ma te mayaâ€™â€™ _nti idaá¹ƒ pana t
á¹-hitÄ• pi puttasokena samabbhÄ• hatÄ• ya ceva nihatamÄ• natÄ• ya ca vadiá¹ƒsu. ``raÃ±
evamÄ• haá¹ƒsÅ«â€™â€™ tipi vadanti.

taá¹ƒ sutvÄ• rÄ• jÄ• ativiya tussitvÄ• ``aho acchariyaá¹ƒ, evaá¹ƒ dosakÄ• rake nÄ• ma m
natthi, paggaá¹‡hantiyeva mamaâ€™â€™ nti cintetvÄ• gÄ• thamÄ• ha ---

359__._ á¹• 21 ``dhammaá¹ƒ nesÄ• dÄ• bhaá¹‡atha, katÄ• apacitÄ« tayÄ• .

pitÄ• tvamasi amhÄ• kaá¹ƒ, mÄ• tÄ• tvamasi pÄ• rikeâ€™â€™ ti ||

tattha __tayÄ• _ti ekekaá¹ƒ vadanto evamÄ• ha. __pitÄ• _ti dukÅ«lapaá¹‡á¸• ita, ajja paá¹-
mayhaá¹ƒ pituá¹-á¹-hÄ• ne tiá¹-á¹-ha, amma pÄ• rike, tvampi me mÄ• tuá¹-á¹-hÄ• ne tiá¹-á¹-
puttassa sÄ• massa á¹-hÄ• ne á¹-hatvÄ• pÄ• dadhovanÄ• dÄ«ni sabbakiccÄ• ni karissÄ• r
asallakkhetvÄ• sÄ• moti sallakkhethÄ• ti.

te aÃ±jaliá¹ƒ paggayha vanditvÄ• ``mahÄ• rÄ• ja, tava amhÄ• kaá¹ƒ kammakaraá¹‡akicca
laá¹-á¹-hikoá¹-iyÄ• no gahetvÄ• Ä• netvÄ• sÄ• maá¹ƒ dassehÄ«â€™â€™ ti yÄ• cantÄ• g

360__._ á¹• 21 ``namo te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

aÃ±jaliá¹ƒ te paggaá¹‡hÄ• ma, yÄ• va sÄ• mÄ• nupÄ• paya ||

361__._ á¹• 21 ``tassa \Ne VI 106/ \Be VI 109/ pÄ• de samajjantÄ• , mukhaÃ±ca bhujadass

saá¹ƒsumbhamÄ• nÄ• attÄ• naá¹ƒ, kÄ• lamÄ• gamayÄ• maseâ€™â€™ ti ||

tattha __yÄ• va sÄ• mÄ• nupÄ• payÄ• _ti yÄ• va sÄ• mo yattha, tattha amhe anupÄ• paya
kalyÄ• á¹‡adassanaá¹ƒ abhirÅ«paá¹ƒ. __saá¹ƒsumbhamÄ• nÄ• _ti pothentÄ• . __kÄ• lamÄ
Ä• gamessÄ• ma.

tesaá¹ƒ evaá¹ƒ kathentÄ• naÃ±Ã±eva sÅ«riyo atthaá¹…gato. atha rÄ• jÄ• ``sacÄ• haá¹ƒ id
nessÄ• mi, taá¹ƒ disvÄ• va nesaá¹ƒ hadayaá¹ƒ phalissati, iti tiá¹‡á¹‡ampi etesaá¹ƒ matakÄ•
uppajjantoyeva nÄ• ma, tasmÄ• tesaá¹ƒ gantuá¹ƒ na dassÄ• mÄ«â€™â€™ ti cintetvÄ• ca
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362__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, candova patito chamÄ• ||

363__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, sÅ«riyova patito chamÄ• ||

364__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, paá¹ƒsunÄ• patikunthito ||

365__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, idheva vasathassameâ€™â€™ ti ||

tattha __brahÄ• _ti accuggataá¹ƒ. __Ä• kÄ• santaá¹ƒvÄ• _ti etaá¹ƒ vanaá¹ƒ Ä• kÄ• sassa
__atha vÄ• Ä• kÄ• santa_nti Ä• kÄ• samÄ• naá¹ƒ, pakÄ• samÄ• nanti attho. __chamÄ• _ti
``chamaâ€™â€™ ntipi pÄ• á¹-ho, pathaviá¹ƒ patito viyÄ• ti attho. __patikunthito_ti parikiá¹‡
paliveá¹-hitoti attho.

atha \Be VI 110/ te attano vÄ• á¸·amigabhayÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ gÄ• thamÄ• haá¹ƒs

366__._ á¹• 21 ``yadi \Ne VI 107/ tattha sahassÄ• ni, satÄ• ni niyutÄ• ni ca.

nevamhÄ• kaá¹ƒ bhayaá¹ƒ koci, vane vÄ• á¸·esu vijjatÄ«â€™â€™ ti ||

tattha __kocÄ«_ti imasmiá¹ƒ vane katthaci ekasmiá¹ƒ padesepi amhÄ• kaá¹ƒ vÄ• á¸·esu bh

rÄ• jÄ• te paá¹-ibÄ• hituá¹ƒ asakkonto hatthesu gahetvÄ• tattha nesi. tamatthaá¹ƒ pakÄ• s

367__._ á¹• 21 ``tato andhÄ• namÄ• dÄ• ya, kÄ• sirÄ• jÄ• brahÄ• vane.

hatthe gahetvÄ• pakkÄ• mi, yattha sÄ• mo hato ahÅ«â€™â€™ ti ||

tattha \Ee VI 90/ __tato_ti tadÄ• . __andhÄ• na_nti andhe. __ahÅ«_ti ahosi. __yatthÄ• _ti y
nipanno, tattha nesÄ«ti attho.

so Ä• netvÄ• ca pana sÄ• massa santike á¹-hapetvÄ• ``ayaá¹ƒ vo puttoâ€™â€™ ti Ä• cik
ukkhipitvÄ• mÄ• tÄ• pÄ• de gahetvÄ• Å«rÅ«su á¹-hapetvÄ• nisÄ«ditvÄ• vilapiá¹ƒsu. tam
Ä• ha ---

368__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

apaviddhaá¹ƒ brahÄ• raÃ±Ã±e, candaá¹ƒva patitaá¹ƒ chamÄ• ||

369__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

apaviddhaá¹ƒ brahÄ• raÃ±Ã±e, sÅ«riyaá¹ƒva patitaá¹ƒ chamÄ• ||

370__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

apaviddhaá¹ƒ brahÄ• raÃ±Ã±e, kalÅ«naá¹ƒ paridevayuá¹ƒ ||

371__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

bÄ• hÄ• paggayha pakkanduá¹ƒ, `adhammo kira bhoâ€™ iti ||

372__._ á¹• 21 ``bÄ• á¸·haá¹ƒ \Ne VI 108/ kho tvaá¹ƒ pamattosi, sÄ• ma kalyÄ• á¹‡adassan

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

373__._ á¹• 21 ``bÄ• á¸·haá¹ƒ \Be VI 111/ kho tvaá¹ƒ padittosi, sÄ• ma kalyÄ• á¹‡adassana

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

374__._ á¹• 21 ``bÄ• á¸·haá¹ƒ kho tvaá¹ƒ pakuddhosi, sÄ• ma kalyÄ• á¹‡adassana.

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sati ||

375__._ á¹• 21 ``bÄ• á¸·haá¹ƒ kho tvaá¹ƒ pasuttosi, sÄ• ma kalyÄ• á¹‡adassana.

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

376__._ á¹• 21 ``bÄ• á¸·haá¹ƒ kho tvaá¹ƒ vimanosi, sÄ• ma kalyÄ• á¹‡adassana.

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

377__._ á¹• 21 ``jaá¹-aá¹ƒ valinaá¹ƒ paá¹ƒsugataá¹ƒ, kodÄ• ni saá¹‡á¹-hapessati.

sÄ• mo ayaá¹ƒ kÄ• lakato, andhÄ• naá¹ƒ paricÄ• rako ||

378__._ á¹• 21 ``ko me sammajjamÄ• dÄ• ya, sammajjissati assamaá¹ƒ.

sÄ• mo ayaá¹ƒ kÄ• lakato, andhÄ• naá¹ƒ paricÄ• rako ||

379__._ á¹• 21 ``kodÄ• ni nhÄ• payissati, sÄ«tenuá¹‡hodakena ca.

sÄ• mo ayaá¹ƒ kÄ• lakato, andhÄ• naá¹ƒ paricÄ• rako ||

380__._ á¹• 21 ``kodÄ• ni \Ee VI 91/ bhojayissati, vanamÅ«laphalÄ• ni ca.

sÄ• mo ayaá¹ƒ kÄ• lakato, andhÄ• naá¹ƒ paricÄ• rakoâ€™â€™ ti ||

tattha __apaviddha_nti raÃ±Ã±Ä• niratthakaá¹ƒ chaá¸• á¸• itaá¹ƒ. __adhammo kira bho itÄ
ajja imasmiá¹ƒ loke vattati. __pamatto_ti tikhiá¹‡asuraá¹ƒ pivitvÄ• viya matto pamatto pamÄ
__paditto_ti dappito. __ ``pakuddhosi vimanosÄ«â€™â€™ _ti sabbaá¹ƒ vilÄ• pavasena bha
tÄ• ta \Ne VI 109/, amhÄ• kaá¹ƒ jaá¹-Ä• maá¹‡á¸• alaá¹ƒ. __valinaá¹ƒ paá¹ƒsugata_nti yadÄ
malaggahitaá¹ƒ bhavissati. __kodÄ• nÄ«_ti idÄ• ni ko saá¹‡á¹-hapessati, sodhetvÄ• ujuá¹ƒ

athassa mÄ• tÄ• bahuá¹ƒ vilapitvÄ• tassa ure hatthaá¹ƒ á¹-hapetvÄ• santÄ• paá¹ƒ upadh
santÄ• po pavattatiyeva, visavegena visaÃ±Ã±itaá¹ƒ Ä• panno bhavissati, nibbisabhÄ• vatth
saccakiriyaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• saccakiriyamakÄ• si. tamatthaá¹ƒ pakÄ•

381__._ á¹• 21 ``disvÄ• na \Be VI 112/ patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ

aá¹-á¹-itÄ• puttasokena, mÄ• tÄ• saccaá¹ƒ abhÄ• satha ||

382__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, dhammacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

383__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, brahmacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

384__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, saccavÄ• dÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

385__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, mÄ• tÄ• pettibharo ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

386__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, kule jeá¹-á¹-hÄ• pacÄ• yiko.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

387__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, pÄ• á¹‡Ä• piyataro mama.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

388__._ á¹• 21 ``yaá¹ƒ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva pitucca te.

sabbena tena kusalena, visaá¹ƒ sÄ• massa haÃ±Ã±atÅ«â€™â€™ ti ||

tattha \Ne VI 110/ __yena saccenÄ• _ti yena bhÅ«tena sabhÄ• vena. __dhammacÄ• rÄ«_t
dasakusalakammapathadhammacÄ• rÄ«. __saccavÄ• dÄ«_ti hasitavasenapi musÄ• vÄ• da
__mÄ• tÄ• pettibharo_ti \Ee VI 92/ analaso hutvÄ• rattindivaá¹ƒ mÄ• tÄ• pitaro bhari. __kul
jeá¹-á¹-hÄ• pacÄ• yiko_ti jeá¹-á¹-hÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ sakkÄ• rakÄ• rako hoti.

evaá¹ƒ mÄ• tarÄ• sattahi gÄ• thÄ• hi saccakiriyÄ• ya katÄ• ya sÄ• mo parivattitvÄ• nipajji
me putto, ahampissa saccakiriyaá¹ƒ karissÄ• mÄ«â€™â€™ ti tatheva saccakiriyamakÄ• si.
satthÄ• Ä• ha ---

389__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

aá¹-á¹-ito puttasokena, pitÄ• saccaá¹ƒ abhÄ• satha ||

390__._ á¹• 21 ``yena \Be VI 113/ saccenayaá¹ƒ sÄ• mo, dhammacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

391__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, brahmacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

392__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, saccavÄ• dÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

393__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, mÄ• tÄ• pettibharo ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

394__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, kule jeá¹-á¹-hÄ• pacÄ• yiko.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

395__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, pÄ• á¹‡Ä• piyataro mama.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

396__._ á¹• 21 ``yaá¹ƒ \Ne VI 111/ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva mÄ• tucca

sabbena tena kusalena, visaá¹ƒ sÄ• massa haÃ±Ã±atÅ«â€™â€™ ti ||

evaá¹ƒ pitari saccakiriyaá¹ƒ karonte mahÄ• satto parivattitvÄ• itarena passena nipajji. atha saccakiriyaá¹ƒ devatÄ• akÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• aha ---

397__._ á¹• 21 ``sÄ• devatÄ• antarahitÄ• , pabbate gandhamÄ• dane.

sÄ• massa anukampÄ• ya, imaá¹ƒ saccaá¹ƒ abhÄ• satha ||

398__._ á¹• 21 ``pabbatyÄ• haá¹ƒ gandhamÄ• dane, cirarattanivÄ• sinÄ«.

na me piyataro koci, aÃ±Ã±o sÄ• mena vijjati.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

399__._ á¹• 21 ``sabbe vanÄ• gandhamayÄ• , pabbate gandhamÄ• dane.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

400__._ á¹• 21 ``tesaá¹ƒ lÄ• lappamÄ• nÄ• naá¹ƒ, bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

khippaá¹ƒ sÄ• mo samuá¹-á¹-hÄ• si, yuvÄ• kalyÄ• á¹‡adassanoâ€™â€™ ti ||

tattha \Be VI 114/ __pabbatyÄ• ha_nti pabbate ahaá¹ƒ. __sabbe vanÄ• gandhamayÄ• _ti s
na hi tattha agandho nÄ• ma koci rukkho atthi. __tesa_nti bhikkhave, tesaá¹ƒ ubhinnaá¹ƒ lÄ
devatÄ• ya saccakiriyÄ• ya pariyosÄ• ne khippaá¹ƒ sÄ• mo uá¹-á¹-hÄ• si, padumapattato u
vinivattetvÄ• Ä• bÄ• dho vigato, idha nu kho viddho, ettha nu kho viddhoti viddhaá¹-á¹-hÄ•

iti mahÄ• sattassa nirogabhÄ• vo, mÄ• tÄ• pitÅ«naÃ±ca cakkhupaá¹-ilÄ• bho, aruá¹‡uggar
tesaá¹ƒ catunnaá¹ƒ assameyeva pÄ• kaá¹-abhÄ• vo \Ee VI 93/ cÄ• ti sabbaá¹ƒ ekakkhaá¹‡
``cakkhÅ«ni no laddhÄ• ni, suvaá¹‡á¹‡asÄ• mo ca arogo jÄ• toâ€™â€™ ti atirekataraá¹ƒ tu
sÄ• mapaá¹‡á¸• ito gÄ• thaá¹ƒ abhÄ• si ---

401__._ á¹• 21 ``sÄ• mohamasmi \Ne VI 112/ bhaddaá¹ƒ vo, sotthinÄ• mhi samuá¹-á¹-hito.

mÄ• bÄ• á¸·haá¹ƒ paridevetha, maÃ±cunÄ• bhivadetha maâ€™â€™ nti ||

tattha __sotthinÄ• mhi samuá¹-á¹-hito_ti sotthinÄ• sukhena uá¹-á¹-hito amhi bhavÄ• mi. __
madhurassarena maá¹ƒ abhivadetha.

atha so rÄ• jÄ• naá¹ƒ disvÄ• paá¹-isanthÄ• raá¹ƒ karonto Ä• ha ---

402__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

403__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

404__._ á¹• 21 ``atthi me pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasÄ«â€™â€™ ti ||

rÄ• jÄ• pi taá¹ƒ acchariyaá¹ƒ disvÄ• Ä• ha ---

405__._ á¹• 21 ``sammuyhÄ• mi pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

petaá¹ƒ taá¹ƒ sÄ• ma maddakkhiá¹ƒ, ko nu tvaá¹ƒ sÄ• ma jÄ«vasÄ«â€™â€™ ti ||

tattha \Be VI 115/ __peta_nti sÄ• ma ahaá¹ƒ taá¹ƒ mataá¹ƒ addasaá¹ƒ. __ko nu tva_nti katl
jÄ«vitaá¹ƒ paá¹-ilabhasÄ«ti pucchi.

mahÄ• satto ``ayaá¹ƒ rÄ• jÄ• maá¹ƒ `matoâ€™ ti sallakkhesi, amatabhÄ• vamassa pakÄ•
Ä• ha ---

406__._ á¹• 21 ``api jÄ«vaá¹ƒ mahÄ• rÄ• ja, purisaá¹ƒ gÄ• á¸·havedanaá¹ƒ.

upanÄ«tamanasaá¹…kappaá¹ƒ, jÄ«vantaá¹ƒ maÃ±Ã±ate mataá¹ƒ ||

407__._ á¹• 21 ``api \Ne VI 113/ jÄ«vaá¹ƒ mahÄ• rÄ• ja, purisaá¹ƒ gÄ• á¸·havedanaá¹ƒ.

taá¹ƒ nirodhagataá¹ƒ santaá¹ƒ, jÄ«vantaá¹ƒ maÃ±Ã±ate mataâ€™â€™ nti ||

tattha __api jÄ«va_nti jÄ«vamÄ• naá¹ƒ api. __upanÄ«tamanasaá¹…kappa_nti bhavaá¹…ga
__jÄ«vanta_nti jÄ«vamÄ• nameva ``eso matoâ€™â€™ ti maÃ±Ã±ati. __nirodhagata_nti ass
samÄ• pannaá¹ƒ santaá¹ƒ vijjamÄ• naá¹ƒ maá¹ƒ evaá¹ƒ loko mataá¹ƒ viya jÄ«vantameva m

evaÃ±ca pana vatvÄ• mahÄ• satto rÄ• jÄ• naá¹ƒ atthe yojetukÄ• mo dhammaá¹ƒ desento

408__._ á¹• 21 ``yo \Ee VI 94/ mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , macco dhammena posati.

devÄ• pi naá¹ƒ tikicchanti, mÄ• tÄ• pettibharaá¹ƒ naraá¹ƒ ||

409__._ á¹• 21 ``yo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , macco dhammena posati.

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• rÄ• jÄ• ``acchariyaá¹ƒ vata, bho, mÄ• tÄ• pettibharassa jantuno uppannarog
tikicchanti, ativiya ayaá¹ƒ sÄ• mo sobhatÄ«â€™â€™ ti aÃ±jaliá¹ƒ paggayha yÄ• canto Ä• h

410__._ á¹• 21 ``esa bhiyyo pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

saraá¹‡aá¹ƒ taá¹ƒ sÄ• ma gacchÄ• mi, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti ||

tattha __bhiyyo_ti yasmÄ• tÄ• dise parisuddhasÄ«laguá¹‡asampanne tayi aparajjhiá¹ƒ, tas
sammuyhÄ• mi. __tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• _ti saraá¹‡aá¹ƒ gacchantassa me tvaá¹

patiá¹-á¹-hÄ• hohi, devalokagÄ• mimaggaá¹ƒ karohÄ«ti.

atha \Be VI 116/ naá¹ƒ mahÄ• satto ``sacepi, mahÄ• rÄ• ja, devalokaá¹ƒ gantukÄ• mosi, m
paribhuÃ±jitukÄ• mosi, imÄ• su dasarÄ• jadhammacariyÄ• su vattassÅ«â€™â€™ ti tassa d
rÄ• jadhammacariyagÄ• thÄ• abhÄ• si ---

411__._ á¹• 21 ``dhammaá¹ƒ \Ne VI 114/ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

412__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

413__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mittÄ• maccesu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

414__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

415__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

416__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, raá¹-á¹-hesu janapadesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

417__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡abrÄ• hmaá¹‡esu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

418__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

419__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vaho.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

420__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• devÄ• sabrahmakÄ• .

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• madoâ€™â€™ ti ||

tÄ• saá¹ƒ \Ne VI 115/ \Be VI 117/ attho __tesakuá¹‡ajÄ• take_ (J II 17.1 Ä• dayo) vitthÄ• rit
95/ mahÄ• satto tassa dasa rÄ• jadhamme desetvÄ• uttaripi ovaditvÄ• paÃ±ca sÄ«lÄ• ni a
sirasÄ• sampaá¹-icchitvÄ• mahÄ• sattaá¹ƒ vanditvÄ• khamÄ• petvÄ• bÄ• rÄ• á¹‡asiá¹ƒ g
katvÄ• saggaparÄ• yaá¹‡o ahosi. bodhisattopi yÄ• vajÄ«vaá¹ƒ mÄ• tÄ• pitaro paricaritvÄ•
paÃ±ca abhiÃ±Ã±Ä• ca aá¹-á¹-ha samÄ• pattiyo ca nibbattetvÄ• brahmalokÅ«pago ahosi.

satthÄ• idaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ posanaá¹
vaá¹ƒsoâ€™â€™ ti vatvÄ• saccÄ• ni pakÄ• setvÄ• jÄ• takaá¹ƒ samodhÄ• nesi, saccapari
sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i.

tadÄ• rÄ• jÄ• Ä• nando ahosi, devadhÄ«tÄ• uppalavaá¹‡á¹‡Ä• , sakko anuruddho, dukÅ«
pÄ• rikÄ• bhaddakÄ• pilÄ• nÄ« bhikkhunÄ«, suvaá¹‡á¹‡asÄ• mapaá¹‡á¸• ito pana ahamev

suvaá¹‡á¹‡asÄ• majÄ• takavaá¹‡á¹‡anÄ• tatiyÄ• .

á¹• 03 [541] 4. nimijÄ• takavaá¹‡á¹‡anÄ•

__accheraá¹ƒ_ \Ne VI 116/ \Be VI 119/ __vata lokasmi_nti idaá¹ƒ satthÄ• mithilaá¹ƒ upanis
maghadevaambavane viharanto sitapÄ• tukammaá¹ƒ Ä• rabbha kathesi. ekadivasaÃ±hi sat
sambahulehi bhikkhÅ«hi saddhiá¹ƒ tasmiá¹ƒ ambavane cÄ• rikaá¹ƒ caramÄ• no ekaá¹ƒ ram
disvÄ• attano pubbacariyaá¹ƒ kathetukÄ• mo hutvÄ• sitapÄ• tukammaá¹ƒ katvÄ• Ä• yasm
sitapÄ• tukammakÄ• raá¹‡aá¹ƒ puá¹-á¹-ho ``Ä• nanda, ayaá¹ƒ bhÅ«mippadeso pubbe may
jhÄ• nakÄ«á¸·haá¹ƒ kÄ«á¸·antena ajjhÄ• vuá¹-á¹-hapubboâ€™â€™ ti vatvÄ• tena yÄ• cito
atÄ«taá¹ƒ Ä• hari.

atÄ«te videharaá¹-á¹-he mithilanagare maghadevo nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. so cat
kumÄ• rakÄ«á¸·haá¹ƒ kÄ«á¸·i, caturÄ• sÄ«tivassasahassÄ• ni uparajjaá¹ƒ kÄ• resi, caturÄ•
rajjaá¹ƒ kÄ• rento ``yadÄ• me samma kappaka, sirasmiá¹ƒ palitÄ• ni passeyyÄ• si, tadÄ• n
Ä• ha. aparabhÄ• ge kappako palitÄ• ni disvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• palitaá¹ƒ suvaá
uddharÄ• petvÄ• hatthatale patiá¹-á¹-hÄ• petvÄ• palitaá¹ƒ oloketvÄ• maccurÄ• jena Ä• ga

viya maraá¹‡aá¹ƒ sampassamÄ• no \Ee VI 96/ ``idÄ• ni me pabbajitakÄ• loâ€™â€™ ti kapp
jeá¹-á¹-haputtaá¹ƒ pakkosÄ• petvÄ• ``tÄ• ta, rajjaá¹ƒ paá¹-iccha, ahaá¹ƒ pabbajissÄ• mÄ«â
kÄ• raá¹‡Ä• devÄ• â€™â€™ ti vutte ---

``uttamaá¹…garuhÄ• mayhaá¹ƒ, ime jÄ• tÄ• vayoharÄ• .

pÄ• tubhÅ«tÄ• devadÅ«tÄ• , pabbajjÄ• samayo mamÄ• â€™â€™ ti || ---

vatvÄ• puttaá¹ƒ rajje abhisiÃ±citvÄ• ``tÄ• ta, tvampi evarÅ«paá¹ƒ palitaá¹ƒ disvÄ• va pabb
taá¹ƒ ovaditvÄ• nagarÄ• nikkhamitvÄ• ambavane isipabbajjaá¹ƒ pabbajitvÄ• caturÄ• sÄ«
brahmavihÄ• re bhÄ• vetvÄ• brahmaloke nibbatti. puttopissa eteneva upÄ• yena pabbajitvÄ
ahosi. tathÄ• tassa putto, tathÄ• tassa puttoti evaá¹ƒ dvÄ«hi Å«nÄ• ni caturÄ• sÄ«tikhattiy
palitaá¹ƒ disvÄ• va imasmiá¹ƒ ambavane \Be VI 120/ pabbajitvÄ• cattÄ• ro brahmavihÄ• re
nibbattiá¹ƒsu.

tesaá¹ƒ \Ne VI 117/ sabbapaá¹-hamaá¹ƒ nibbatto maghadevarÄ• jÄ• brahmaloke á¹-hitova
olokento dvÄ«hi Å«nÄ• ni caturÄ• sÄ«tikhattiyasahassÄ• ni pabbajitÄ• ni disvÄ• tuá¹-á¹-ha
kho paraá¹ƒ pavattissati, na pavattissatÄ«â€™â€™ ti olokento appavattanabhÄ• vaá¹ƒ Ã±a
ahameva ghaá¹-essÄ• mÄ«â€™â€™ ti cintetvÄ• tato cavitvÄ• mithilanagare raÃ±Ã±o agg
paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• dasamÄ• saccayena mÄ• tu kucchito nikkhami. rÄ• jÄ• tassa
nemittake brÄ• hmaá¹‡e pakkosÄ• petvÄ• pucchi. te tassa lakkhaá¹‡Ä• ni oloketvÄ• ``mah
tumhÄ• kaá¹ƒ vaá¹ƒsaá¹ƒ ghaá¹-ento uppanno. tumhÄ• kaÃ±hi vaá¹ƒso pabbajitavaá¹ƒso, i
nÄ• gamissatÄ«â€™â€™ ti vadiá¹ƒsu. taá¹ƒ sutvÄ• rÄ• jÄ• ``ayaá¹ƒ kumÄ• ro rathacakka
ghaá¹-ento jÄ• to, tasmÄ• tassa `nimikumÄ• roâ€™ ti nÄ• maá¹ƒ karissÄ• mÄ«â€™â€™ ti
tissa nÄ• maá¹ƒ akÄ• si.

so daharakÄ• lato paá¹-á¹-hÄ• ya dÄ• ne sÄ«le uposathakamme ca abhirato ahosi. athassa
palitaá¹ƒ disvÄ• kappakassa gÄ• mavaraá¹ƒ datvÄ• puttassa rajjaá¹ƒ niyyÄ• detvÄ• amba
brahmalokaparÄ• yaá¹‡o ahosi. nimirÄ• jÄ• pana dÄ• najjhÄ• sayatÄ• ya catÅ«su nagarad
paÃ±casu á¹-hÄ• nesu paÃ±ca dÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• mahÄ• dÄ• naá¹ƒ \Ee VI
dÄ• nasÄ• lÄ• ya satasahassaá¹ƒ satasahassaá¹ƒ katvÄ• devasikaá¹ƒ paÃ±ca paÃ±ca kah
pariccaji, niccaá¹ƒ paÃ±ca sÄ«lÄ• ni rakkhi, pakkhadivasesu uposathaá¹ƒ samÄ• diyi, mahÄ
puÃ±Ã±esu samÄ• dapesi, saggamaggaá¹ƒ Ä• cikkhitvÄ• nirayabhayena tajjetvÄ• dhamm
á¹-hitÄ• manussÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• tato cutÄ• devaloke nibbattiá¹ƒsu
tuccho viya ahosi. tadÄ• tÄ• vatiá¹ƒsabhavane devasaá¹…ghÄ• sudhammÄ• yaá¹ƒ devasa
vata amhÄ• kaá¹ƒ Ä• cariyo nimirÄ• jÄ• , taá¹ƒ nissÄ• ya mayaá¹ƒ imaá¹ƒ buddhaÃ±Ã±aá¹‡
dibbasampattiá¹ƒ anubhavÄ• mÄ• â€™â€™ ti vatvÄ• mahÄ• sattassa guá¹‡e vaá¹‡á¹‡ayiâ
mahÄ• samuddapiá¹-á¹-he Ä• sittatelaá¹ƒ viya mahÄ• sattassa guá¹‡akathÄ• patthari. satth

Ä• vibhÅ«taá¹ƒ katvÄ• bhikkhusaá¹…ghassa kathento Ä• ha ---

421__._ á¹• 21 ``accheraá¹ƒ vata lokasmiá¹ƒ, uppajjanti vicakkhaá¹‡Ä• .

yadÄ• ahu nimirÄ• jÄ• , paá¹‡á¸• ito kusalatthiko ||

422__._ á¹• 21 ``rÄ• jÄ• \Ne VI 118/ sabbavidehÄ• naá¹ƒ, adÄ• dÄ• naá¹ƒ arindamo.

tassa taá¹ƒ dadato dÄ• naá¹ƒ, saá¹…kappo udapajjatha.

dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒ su mahapphalaâ€™â€™ nti ||

tattha __yadÄ• ahÅ«_ti bhikkhave, yadÄ• paá¹‡á¸• ito attano ca paresaÃ±ca kusalatthiko
devamanussÄ• ``accheraá¹ƒ vata, bho, evarÅ«pÄ• pi nÄ• ma anuppanne buddhaÃ±Ä• á¹‡
sÄ• dhayamÄ• nÄ• lokasmiá¹ƒ vicakkhaá¹‡Ä• uppajjantÄ«â€™â€™ ti evaá¹ƒ tassa guá¹‡
``yathÄ• ahÅ«â€™â€™ tipi pÄ• á¹-ho. tassattho --- yathÄ• ahu nimirÄ• jÄ• paá¹‡á¸• ito ku
tathÄ• rÅ«pÄ• mahÄ• janassa buddhakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjanti vicakkhaá¹‡
taá¹ƒ accheraá¹ƒ vata lokasminti. iti satthÄ• sayameva acchariyajÄ• to evamÄ• ha. __sabb
sabbavideharaá¹-á¹-havÄ• sÄ«naá¹ƒ. __katamaá¹ƒ sÅ«_ti etesu dvÄ«su katamaá¹ƒ nu kho

so kira pannarasÄ«uposathadivase uposathiko hutvÄ• sabbÄ• bharaá¹‡Ä• ni omuÃ±citvÄ•
nipannova dve yÄ• me niddaá¹ƒ okkamitvÄ• pacchimayÄ• me pabuddho pallaá¹…kaá¹ƒ Ä•
aparimÄ• á¹‡aá¹ƒ dÄ• nampi demi, sÄ«lampi rakkhÄ• mi, dÄ• nassa nu kho mahantaá¹ƒ ph
brahmacariyassÄ• â€™â€™ ti cintetvÄ• attano kaá¹…khaá¹ƒ chindituá¹ƒ nÄ• sakkhi. tasmi
bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. sakko Ä• vajjento taá¹ƒ tathÄ• vitakkentaá¹ƒ disvÄ
98/ chindissÄ• mÄ«â€™â€™ ti ekakova sÄ«ghaá¹ƒ Ä• gantvÄ• sakalanivesanaá¹ƒ ekobhÄ
pavisitvÄ• obhÄ• saá¹ƒ pharitvÄ• Ä• kÄ• se á¹-hatvÄ• tena puá¹-á¹-ho byÄ• kÄ• si. tamatt
Ä• ha ---

423__._ á¹• 21 ``tassa \Be VI 122/ saá¹…kappamaÃ±Ã±Ä• ya, maghavÄ• devakuÃ±jaro.

sahassanetto pÄ• turahu, vaá¹‡á¹‡ena vihanaá¹ƒ tamaá¹ƒ ||

424__._ á¹• 21 ``salomahaá¹-á¹-ho manujindo, vÄ• savaá¹ƒ avacÄ• nimi.

devatÄ• nusi gandhabbo, adu sakko purindado ||

425__._ á¹• 21 ``na ca me tÄ• diso vaá¹‡á¹‡o, diá¹-á¹-ho vÄ• yadi vÄ• suto.

Ä• cikkha me tvaá¹ƒ bhaddante, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ ||

426__._ á¹• 21 ``salomahaá¹-á¹-haá¹ƒ \Ne VI 119/ Ã±atvÄ• na, vÄ• savo avacÄ• nimiá¹ƒ.

sakkohamasmi devindo, Ä• gatosmi tavantike.

alomahaá¹-á¹-ho manujinda, puccha paÃ±haá¹ƒ yamicchasi ||

427__._ á¹• 21 ``so ca tena katokÄ• so, vÄ• savaá¹ƒ avacÄ• nimi.

pucchÄ• mi taá¹ƒ mahÄ• rÄ• ja, sabbabhÅ«tÄ• namissara.

`dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒsu mahapphalaá¹ƒâ€™ ||

428__._ á¹• 21 ``so puá¹-á¹-ho naradevena, vÄ• savo avacÄ• nimiá¹ƒ.

vipÄ• kaá¹ƒ brahmacariyassa, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

429__._ á¹• 21 ``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhati ||

430__._ á¹• 21 ``na hete sulabhÄ• kÄ• yÄ• , yÄ• cayogena kenaci.

ye kÄ• ye upapajjanti, anÄ• gÄ• rÄ• tapassinoâ€™â€™ ti ||

tattha __salomahaá¹-á¹-ho_ti bhikkhave, so nimirÄ• jÄ• obhÄ• saá¹ƒ disvÄ• Ä• kÄ• saá¹ƒ
dibbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ disvÄ• va bhayena lomahaá¹-á¹-ho hutvÄ• __ ``dev
_tiÄ• dinÄ• pucchi. __alomahaá¹-á¹-ho_ti nibbhayo ahaá¹-á¹-halomo hutvÄ• puccha, mahÄ
avacÄ• _ti tuá¹-á¹-hamÄ• naso hutvÄ• sakkaá¹ƒ avoca. __jÄ• naá¹ƒ akkhÄ• sijÄ• nato_ti bl
attanÄ• paccakkhato diá¹-á¹-hapubbaá¹ƒ brahmacariyassa vipÄ• kaá¹ƒ jÄ• nanto tassa ajÄ

__hÄ«nenÄ• _tiÄ• dÄ«su puthutitthÄ• yatane methunaviratimattaá¹ƒ sÄ«laá¹ƒ hÄ«naá¹ƒ nÄ
upapajjati. jhÄ• nassa upacÄ• ramattaá¹ƒ majjhimaá¹ƒ nÄ• ma, tena \Be VI 123/ devattaá¹ƒ
aá¹-á¹-hasamÄ• pattinibbattanaá¹ƒ pana uttamaá¹ƒ nÄ• ma, tena brahmaloke nibbattati, taá
nibbÄ• nanti kathenti. tenÄ• ha ``visujjhatÄ«â€™â€™ ti. imasmiá¹ƒ pana buddhasÄ• sane p
bhikkhuno aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ patthentassa brahmacariyacetanÄ• hÄ«natÄ• y

yathÄ• patthite devaloke nibbattati. parisuddhasÄ«lassa bhikkhuno aá¹-á¹-hasamÄ• pattinib
nÄ• ma, tena brahmaloke nibbattati \Ee VI 99/. parisuddhasÄ«lassa vipassanaá¹ƒ vaá¸• á¸•
uttamaá¹ƒ nÄ• ma, tena visujjhatÄ«ti \Ne VI 120/. iti sakko ``mahÄ• rÄ• ja, dÄ• nato satagua
satasahassaguá¹‡ena brahmacariyavÄ• sova mahapphaloâ€™â€™ ti vaá¹‡á¹‡eti. __kÄ• yA
__yÄ• cayogenÄ• _ti yÄ• canayuttakena yaÃ±Ã±ayuttakena vÄ• ti ubhayatthÄ• pi dÄ• yaka
__tapassino_ti tapanissitakÄ• .

imÄ• ya gÄ• thÄ• ya brahmacariyavÄ• sasseva mahapphalabhÄ• vaá¹ƒ dÄ«petvÄ• idÄ• n
kÄ• mÄ• vacaraá¹ƒ atikkamituá¹ƒ nÄ• sakkhiá¹ƒsu, te rÄ• jÄ• no dassento Ä• ha ---

431__._ á¹• 21 ``dudÄ«po sÄ• garo selo, mujakindo bhagÄ«raso.

usindaro kassapo ca, asako ca puthujjano ||

432__._ á¹• 21 ``ete caÃ±Ã±e ca rÄ• jÄ• no, khattiyÄ• brÄ• hmaá¹‡Ä• bahÅ«.

puthuyaÃ±Ã±aá¹ƒ yajitvÄ• na, petattaá¹ƒ nÄ• tivattisuâ€™â€™ nti ||

tassattho --- mahÄ• rÄ• ja, pubbe bÄ• rÄ• á¹‡asiyaá¹ƒ dudÄ«po nÄ• ma rÄ• jÄ• dÄ• naá¹ƒ
kÄ• mÄ• vacareyeva nibbatti. tathÄ• sÄ• garÄ• dayo aá¹-á¹-hÄ• ti ete ca aÃ±Ã±e ca bahÅ«
brÄ• hmaá¹‡Ä• ca puthuyaÃ±Ã±aá¹ƒ yajitvÄ• na anekappakÄ• raá¹ƒ dÄ• naá¹ƒ datvÄ• kÄ
petattaá¹ƒ nÄ• tivattiá¹ƒsÅ«ti attho. kÄ• mÄ• vacaradevatÄ• hi rÅ«pÄ• dino kilesavatthussa
paccÄ• sÄ«sanato kapaá¹‡atÄ• ya ``petÄ• â€™â€™ ti vuccanti. vuttampi cetaá¹ƒ ---

``ye \Be VI 124/ adutiyÄ• na ramanti ekikÄ• , vivekajaá¹ƒ ye na labhanti pÄ«tiá¹ƒ.

kiÃ±cÄ• pi te indasamÄ• nabhogÄ• , te ve parÄ• dhÄ«nasukhÄ• varÄ• kÄ• â€™â€™ ti ||

evampi dÄ• naphalato brahmacariyaphalasseva mahantabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni bra
petabhavanaá¹ƒ atikkamitvÄ• brahmaloke nibbattatÄ• pase dassento Ä• ha ---

433__._ á¹• 21 ``atha yÄ«me avattiá¹ƒsu, anÄ• gÄ• rÄ• tapassino.

sattisayo yÄ• mahanu, somayÄ• mo manojavo ||

434__._ á¹• 21 ``samuddo mÄ• gho bharato ca, isi kÄ• lapurakkhato.

aá¹…gÄ«raso kassapo ca, kisavaccho akatti cÄ• â€™â€™ ti ||

tattha \Ne VI 121/ __avattiá¹ƒsÅ«_ti kÄ• mÄ• vacaraá¹ƒ atikkamiá¹ƒsu. __tapassino_ti sÄ«
samÄ• pattitapaÃ±ca nissitÄ• . __sattisayo_ti yÄ• mahanuÄ• dayo satta bhÄ• tarova sandh
catÅ«hi saddhiá¹ƒ ekÄ• dasete avattiá¹ƒsu atikkamiá¹ƒsÅ«ti attho.

evaá¹ƒ \Ee VI 100/ tÄ• va sutavaseneva dÄ• naphalato brahmacariyavÄ• sasseva mahapp
idÄ• ni attanÄ• diá¹-á¹-hapubbaá¹ƒ Ä• haranto Ä• ha ---

435__._ á¹• 21 ``uttarena nadÄ« sÄ«dÄ• , gambhÄ«rÄ• duratikkamÄ• .

naá¸·aggivaá¹‡á¹‡Ä• jotanti, sadÄ• kaÃ±canapabbatÄ• ||

436__._ á¹• 21 ``parÅ«á¸·hakacchÄ• tagarÄ• , rÅ«á¸·hakacchÄ• vanÄ• nagÄ• .

tatrÄ• suá¹ƒ dasasahassÄ• , porÄ• á¹‡Ä• isayo pure ||

437__._ á¹• 21 ``ahaá¹ƒ seá¹-á¹-hosmi dÄ• nena, saá¹ƒyamena damena ca.

anuttaraá¹ƒ vataá¹ƒ katvÄ• , pakiracÄ• rÄ« samÄ• hite ||

438__._ á¹• 21 ``jÄ• timantaá¹ƒ ajaccaÃ±ca, ahaá¹ƒ ujugataá¹ƒ naraá¹ƒ.

ativelaá¹ƒ namassissaá¹ƒ, kammabandhÅ« hi mÄ• á¹‡avÄ• ||

439__._ á¹• 21 ``sabbe \Be VI 125/ vaá¹‡á¹‡Ä• adhammaá¹-á¹-hÄ• , patanti nirayaá¹ƒ adh

sabbe vaá¹‡á¹‡Ä• visujjhanti, caritvÄ• dhammamuttamaâ€™â€™ nti ||

tattha __uttarenÄ• _ti mahÄ• rÄ• ja, atÄ«te uttarahimavante dvinnaá¹ƒ suvaá¹‡á¹‡apabbat
sÄ«dÄ• nÄ• ma nadÄ« gambhÄ«rÄ• nÄ• vÄ• hipi duratikkamÄ• ahosi. kiá¹ƒ kÄ• raá¹‡Ä•
sukhumattÄ• udakassa antamaso morapiÃ±cha-mattampi tattha patitaá¹ƒ naá¹ƒ saá¹‡á¹-h
heá¹-á¹-hÄ• talameva gacchati. teneva sÄ• sÄ«dÄ• nÄ• ma ahosi. te pana tassÄ• tÄ«resu
naá¸·aggivaá¹‡á¹‡Ä• hutvÄ• jotanti obhÄ• santi. __parÅ«á¸·hakacchÄ• tagarÄ• _ti tassÄ•
kacchÄ• parÅ«á¸·hatagarÄ• ahesuá¹ƒ tagaragandhasugandhino. __rÅ«á¸·hakacchÄ• van
pabbatÄ• , tesampi antare kacchÄ• rÅ«á¸·havanÄ• ahesuá¹ƒ, pupphaphalÅ«pagarukkhas
__tatrÄ• su_nti tasmiá¹ƒ evaá¹ƒ ramaá¹‡Ä«ye bhÅ«mibhÄ• ge dasasahassÄ• isayo \Ne VI
abhiÃ±Ã±Ä• samÄ• pattilÄ• bhinova. tesu bhikkhÄ• cÄ• ravelÄ• ya keci uttarakuruá¹ƒ gacch
jambuphalaá¹ƒ Ä• haranti, keci himavanteyeva madhuraphalÄ• phalÄ• ni Ä• haritvÄ• khÄ•

taá¹ƒ taá¹ƒ nagaraá¹ƒ gacchanti. ekopi rasataá¹‡hÄ• bhibhÅ«to natthi, jhÄ• nasukheneva v
tÄ• paso Ä• kÄ• sena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• sunivattho supÄ• ruto piá¹‡á¸• Ä• ya cara
pÄ• puá¹‡i. so tassa upasame pasÄ«ditvÄ• antonivesanaá¹ƒ Ä• netvÄ• bhojetvÄ• katipÄ•
vissÄ• se uppanne ``bhante, tumhe kuhiá¹ƒ vasathÄ• â€™â€™ ti pucchi. ``asukaá¹-á¹-hÄ• n
``kiá¹ƒ pana tumhe ekakova tattha vasatha, udÄ• hu aÃ±Ã±epi atthÄ«â€™â€™ ti? ``kiá¹ƒ va
padese dasasahassÄ• isayo vasanti, sabbeva abhiÃ±Ã±Ä• samÄ• pattilÄ• bhinoâ€™â€™
sutvÄ• pabbajjÄ• ya cittaá¹ƒ nami. atha naá¹ƒ so Ä• ha --- ``bhante, mampi tattha netvÄ• p
``Ä• vuso, tvaá¹ƒ rÄ• japuriso, na taá¹ƒ sakkÄ• pabbÄ• jetuâ€™â€™ nti. ``tena hi, bhante,
Ä• pucchissÄ• mi, tumhe svepi Ä• gaccheyyÄ• thÄ• â€™â€™ ti. so adhivÄ• sesi.

itaropi bhuttapÄ• tarÄ• so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``icchÄ• mahaá¹ƒ, deva \Ee V
Ä• ha. ``kiá¹ƒ kÄ• raá¹‡Ä• pabbajissasÄ«â€™â€™ ti? ``kÄ• mesu dosaá¹ƒ nekkhamme ca
disvÄ• â€™â€™ ti. ``tena hi pabbajÄ• hi, pabbajitopi maá¹ƒ dasseyyÄ• sÄ«â€™â€™ ti. so
sampaá¹-icchitvÄ• attano gehaá¹ƒ gantvÄ• puttadÄ• raá¹ƒ anusÄ• sitvÄ• sabbaá¹ƒ sÄ• pa
pabbajitaparikkhÄ• raá¹ƒ gahetvÄ• tÄ• pasassa Ä• gamanamaggaá¹ƒ olokentova nisÄ«di.
Ä• kÄ• senÄ• gantvÄ• antonagaraá¹ƒ pavisitvÄ• tassa gehaá¹ƒ pÄ• visi. so taá¹ƒ sakkacc
mayÄ• kathaá¹ƒ kÄ• tabbaâ€™â€™ nti Ä• ha. so taá¹ƒ bahinagaraá¹ƒ netvÄ• hatthe Ä• d
tattha netvÄ• pabbÄ• jetvÄ• punadivase taá¹ƒ tattheva á¹-hapetvÄ• bhattaá¹ƒ Ä• haritvÄ•
kasiá¹‡aparikammaá¹ƒ Ä• cikkhi. so katipÄ• heneva abhiÃ±Ã±Ä• samÄ• pattiyo nibbattetvÄ
carati.

so aparabhÄ• ge ``ahaá¹ƒ raÃ±Ã±o attÄ• naá¹ƒ dassetuá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adÄ• siá¹ƒ, da
nti cintetvÄ• tÄ• pase vanditvÄ• Ä• kÄ• sena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• bhikkhaá¹ƒ caran
rÄ• jÄ• taá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• antonivesanaá¹ƒ pavesetvÄ• sakkÄ• raá¹ƒ katvÄ• ``
vasathÄ• â€™â€™ ti pucchi. ``uttarahimavantapadese kaÃ±canapabbatantare pavattÄ• ya
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana, bhante, ekakova tattha vasatha, udÄ• hu aÃ±Ã±ep
vadesi, mahÄ• rÄ• ja, tattha dasasahassÄ• isayo vasanti, sabbeva abhiÃ±Ã±Ä• samÄ• pat
\Ne VI 123/ tesaá¹ƒ guá¹‡aá¹ƒ sutvÄ• sabbesaá¹ƒ bhikkhaá¹ƒ dÄ• tukÄ• mo ahosi. atha na
``bhante, ahaá¹ƒ tesaá¹ƒ isÄ«naá¹ƒ bhikkhaá¹ƒ dÄ• tukÄ• momhi, kiá¹ƒ karomÄ«â€™â€™
jivhÄ• viÃ±Ã±eyyarase agiddhÄ• , na sakkÄ• idhÄ• netuâ€™â€™ nti. ``bhante, tumhe niss
upÄ• yaá¹ƒ me Ä• cikkhathÄ• â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, sace tesaá¹ƒ dÄ• naá¹ƒ
nikkhamitvÄ• sÄ«dÄ• nadÄ«tÄ«re vasanto tesaá¹ƒ dÄ• naá¹ƒ dehÄ«â€™â€™ ti.

so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sabbÅ«pakaraá¹‡Ä• ni gÄ• hÄ• petvÄ• catu
nikkhamitvÄ• attano rajjasÄ«maá¹ƒ pÄ• puá¹‡i. atha naá¹ƒ tÄ• paso attano Ä• nubhÄ• ven
sÄ«dÄ• nadÄ«tÄ«raá¹ƒ netvÄ• nadÄ«tÄ«re khandhÄ• vÄ• raá¹ƒ kÄ• rÄ• petvÄ• Ä• kÄ• se
gantvÄ• punadivase paccÄ• gami. atha naá¹ƒ rÄ• jÄ• sakkaccaá¹ƒ bhojetvÄ• ``sve, bhant
Ä• dÄ• ya idheva Ä• gacchathÄ• â€™â€™ ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti \Be VI 127/ s

punadivase bhikkhÄ• cÄ• ravelÄ• ya tesaá¹ƒ isÄ«naá¹ƒ Ä• rocesi ``mÄ• risÄ• , bÄ• rÄ• á¹‡a
bhikkhaá¹ƒ dassÄ• mÄ«â€™ ti Ä• gantvÄ• sÄ«dÄ• nadÄ«tÄ«re nisinno sve vo nimanteti, ta
khandhÄ• vÄ• raá¹ƒ gantvÄ• bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™
gantvÄ• khandhÄ• vÄ• rassa avidÅ«re otariá¹ƒsu. rÄ• jÄ• te disvÄ• paccuggamanaá¹ƒ ka
pavesetvÄ• paÃ±Ã±attÄ• sanesu nisÄ«dÄ• petvÄ• isigaá¹‡aá¹ƒ paá¹‡Ä«tenÄ• hÄ• rena s
pasanno svÄ• tanÄ• yapi nimantesi. etenupÄ• yena dasannaá¹ƒ tÄ• pasasahassÄ• naá¹ƒ d
adÄ• si. dadanto ca tasmiá¹ƒyeva padese nagaraá¹ƒ mÄ• petvÄ• sassakammaá¹ƒ kÄ• resi
tadÄ• so rÄ• jÄ• aÃ±Ã±o ahosi, atha kho __ahaá¹ƒ seá¹-á¹-hosmi dÄ• nena, _ ahameva h
hutvÄ• taá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• imaá¹ƒ petalokaá¹ƒ atikkamitvÄ• brahmaloke nibba
dinnaá¹ƒ pana dÄ• naá¹ƒ bhuÃ±jitvÄ• sabbeva te tÄ• pasÄ• kÄ• mÄ• vacaraá¹ƒ atikkamitv
iminÄ• petaá¹ƒ veditabbaá¹ƒ ``brahmacariyavÄ• sova mahapphaloâ€™â€™ ti.

evaá¹ƒ dÄ• nena attano seá¹-á¹-habhÄ• vaá¹ƒ pakÄ• setvÄ• \Ee VI 102/ itarehi tÄ«hi pade
guá¹‡aá¹ƒ pakÄ• seti. tattha __saá¹ƒyamenÄ• _ti sÄ«lena. __damenÄ• _ti indriyadamena. _
guá¹‡ehi nirantaraá¹ƒ uttamaá¹ƒ vataá¹ƒ samÄ• dÄ• naá¹ƒ caritvÄ• . __pakiracÄ• rÄ«_ti ga
paá¹-ikkhipitvÄ• pahÄ• ya ekacÄ• rike, ekÄ«bhÄ• vaá¹ƒ gateti attho. __samÄ• hite_ti upac
samÄ• hitacitte. evarÅ«pe ahaá¹ƒ tapassino upaá¹-á¹-hahinti dasseti. __ahaá¹ƒ ujugata_nti
tesaá¹ƒ dasasahassÄ• naá¹ƒ isÄ«naá¹ƒ antare kÄ• yavaá¹…kÄ• dÄ«naá¹ƒ abhÄ• vena uju
hÄ«najacco vÄ• hotu jÄ• tisampanno vÄ• , jÄ• tiá¹ƒ avicÄ• retvÄ• tesaá¹ƒ guá¹‡esu pasan
ativelaá¹ƒ \Ne VI 124/ namassissaá¹ƒ, niccakÄ• lameva namassissanti vadati. kiá¹ƒ kÄ• raá
mÄ• á¹‡avÄ• _ti, sattÄ• hi nÄ• mete kammabandhÅ« kammapaá¹-isaraá¹‡Ä• , teneva kÄ•
veditabbÄ• .

evaÃ±ca \Be VI 128/ pana vatvÄ• ``kiÃ±cÄ• pi, mahÄ• rÄ• ja, dÄ• nato brahmacariyameva
mahÄ• purisavitakkÄ• va, tasmÄ• dvÄ«supi appamattova hutvÄ• dÄ• naÃ±ca dehi, sÄ«laÃ
ovaditvÄ• sakaá¹-á¹-hÄ• nameva gato. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

440__._ á¹• 21 ``idaá¹ƒ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

vedehamanusÄ• sitvÄ• , saggakÄ• yaá¹ƒ apakkamÄ«â€™â€™ ti ||

tattha __apakkamÄ«_ti pakkami, sudhammÄ• devasabhÄ• yaá¹ƒ nisinnameva attÄ• naá¹ƒ

atha naá¹ƒ devagaá¹‡Ä• Ä• haá¹ƒsu ``mahÄ• rÄ• ja, nanu na paÃ±Ã±Ä• yittha, kuhiá¹ƒ ga
mithilÄ• yaá¹ƒ nimiraÃ±Ã±o ekÄ• kaá¹…khÄ• uppajji, tassa paÃ±haá¹ƒ kathetvÄ• taá¹ƒ rÄ
katvÄ• Ä• gatomhÄ«â€™â€™ ti vatvÄ• puna taá¹ƒ kÄ• raá¹‡aá¹ƒ gÄ• thÄ• ya kathetuá¹ƒ

441__._ á¹• 21 ``imaá¹ƒ bhonto nisÄ• metha, yÄ• vantettha samÄ• gatÄ• .

dhammikÄ• naá¹ƒ manussÄ• naá¹ƒ, vaá¹‡á¹‡aá¹ƒ uccÄ• vacaá¹ƒ bahuá¹ƒ ||

442__._ á¹• 21 ``yathÄ• ayaá¹ƒ nimirÄ• jÄ• , paá¹‡á¸• ito kusalatthiko.

rÄ• jÄ• sabbavidehÄ• naá¹ƒ, adÄ• dÄ• naá¹ƒ arindamo ||

443__._ á¹• 21 ``tassa taá¹ƒ dadato dÄ• naá¹ƒ, saá¹…kappo udapajjatha.

dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒ su mahapphalaâ€™â€™ nti ||

tattha __ima_nti dhammikÄ• naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ manussÄ• naá¹ƒ mayÄ• v
dÄ• navasena avacaá¹ƒ bahuá¹ƒ imaá¹ƒ vaá¹‡á¹‡aá¹ƒ nisÄ• metha suá¹‡Ä• thÄ• ti attho. _
nimirÄ• jÄ• yathÄ• ativiya paá¹‡á¸• itoti.

iti \Ne VI 125/ \Ee VI 103/ so aparihÄ• petvÄ• raÃ±Ã±o vaá¹‡á¹‡aá¹ƒ kathesi. taá¹ƒ sutvÄ•
rÄ• jÄ• naá¹ƒ daá¹-á¹-hukÄ• mÄ• hutvÄ• ``amhÄ• kaá¹ƒ nimirÄ• jÄ• Ä• cariyo, tassovÄ• c
amhehi ayaá¹ƒ dibbasampatti laddhÄ• , mayaá¹ƒ daá¹-á¹-hukÄ• mamhÄ• , taá¹ƒ pakkosÄ•
vadiá¹ƒsu. sakko ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ•  mÄ• taliá¹ƒ pakkosÄ• petvÄ•  ``
vejayantarathaá¹ƒ yojetvÄ• mithilaá¹ƒ gantvÄ• nimirÄ• jÄ• naá¹ƒ dibbayÄ• ne Ä• ropetvÄ•
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• rathaá¹ƒ yojetvÄ• pÄ• yÄ• si. sakkassa \Be VI 1
kathentassa mÄ• taliá¹ƒ Ä• á¹‡Ä• pentassa ca rathaá¹ƒ yojentassa ca manussagaá¹‡anÄ• y
nimiraÃ±Ã±o puá¹‡á¹‡amÄ• yaá¹ƒ uposathikassa pÄ• cÄ«nasÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• n
amaccagaá¹‡aparivutassa sÄ«laá¹ƒ paccavekkhantassa pÄ• cÄ«nalokadhÄ• tuto uggaccha
saddhiá¹ƒyeva so ratho paÃ±Ã±Ä• yati. manussÄ• bhuttasÄ• yamÄ• sÄ• gharadvÄ• resu n
kathentÄ• ``ajja dve candÄ• uggatÄ• â€™â€™ ti Ä• haá¹ƒsu. atha nesaá¹ƒ sallapantÄ• na
ahosi. mahÄ• jano ``nÄ• yaá¹ƒ, cando, rathoâ€™â€™ ti vatvÄ• anukkamena sindhavasaha
vejayantarathe ca pÄ• kaá¹-e jÄ• te ``kassa nu kho idaá¹ƒ dibbayÄ• naá¹ƒ Ä• gacchatÄ«â€™
kassaci aÃ±Ã±assa, amhÄ• kaá¹ƒ rÄ• jÄ• dhammiko, sakkena vejayantaratho pesito bhavis
anucchavikoâ€™â€™ ti tuá¹-á¹-happahaá¹-á¹-ho gÄ• thamÄ• ha ---

444__._ á¹• 21 ``abbhuto vata lokasmiá¹ƒ, uppajji lomahaá¹ƒsano.

dibbo ratho pÄ• turahu, vedehassa yasassinoâ€™â€™ ti ||

tattha __abbhuto_ti abhÅ«tapubbo. acchariyoti te vimhayavasenevamÄ• haá¹ƒsu.

tassa pana mahÄ• janassa evaá¹ƒ kathentasseva mÄ• tali vÄ• tavegena Ä• gantvÄ• ratha

sÄ«hapaÃ±jaraummÄ• re pacchÄ• bhÄ• gena á¹-hapetvÄ• Ä• rohaá¹‡asajjaá¹ƒ katvÄ• Ä•
nimantesi \Ee VI 104/. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

445__._ á¹• 21 ``devaputto mahiddhiko, mÄ• tali devasÄ• rathi.

nimantayittha rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ ||

446__._ á¹• 21 ``ehimaá¹ƒ \Ne VI 126/ rathamÄ• ruyha, rÄ• jaseá¹-á¹-ha disampati.

devÄ• dassanakÄ• mÄ• te, tÄ• vatiá¹ƒsÄ• saindakÄ• .

saramÄ• nÄ• hi te devÄ• , sudhammÄ• yaá¹ƒ samacchareâ€™â€™ ti ||

tattha __mithilaggaha_nti mithilÄ• yaá¹ƒ patiá¹-á¹-hitagehaá¹ƒ, catÅ«hi vÄ• saá¹…gahavat
saá¹…gÄ• hakaá¹ƒ. __samacchare_ti taveva guá¹‡akathaá¹ƒ kathentÄ• nisinnÄ• ti.

taá¹ƒ \Be VI 130/ sutvÄ• rÄ• jÄ• ``adiá¹-á¹-hapubbaá¹ƒ devalokaÃ±ca passissÄ• mi, mÄ•
kato bhavissati, gacchissÄ• mÄ«â€™â€™ ti cintetvÄ• antepuraÃ±ca mahÄ• janaÃ±ca Ä• m
Ä• gamissÄ• mi, tumhe appamattÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karothÄ• â€™â€™ ti vatv
pakÄ• sento satthÄ• Ä• ha ---

447__._ á¹• 21 ``tato rÄ• jÄ• taramÄ• no, vedeho mithilaggaho.

Ä• sanÄ• vuá¹-á¹-hahitvÄ• na, pamukho rathamÄ• ruhi ||

448__._ á¹• 21 ``abhirÅ«á¸·haá¹ƒ rathaá¹ƒ dibbaá¹ƒ, mÄ• tali etadabravi.

kena taá¹ƒ nemi maggena, rÄ• jaseá¹-á¹-ha disampati.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ti ||

tattha __pamukho_ti uttamo, abhimukho vÄ• , mahÄ• janassa piá¹-á¹-hiá¹ƒ datvÄ• Ä• rÅ«â
vÄ• _ti yena maggena gantvÄ• yattha pÄ• pakammantÄ• vasanti, taá¹ƒ á¹-hÄ• naá¹ƒ sakk
gantvÄ• ye puÃ±Ã±akammÄ• narÄ• vasanti, tesaá¹ƒ á¹-hÄ• naá¹ƒ sakkÄ• daá¹-á¹-huá¹ƒ
taá¹ƒ nemi. idaá¹ƒ so sakkena anÄ• á¹‡attopi attano dÅ«tavisesadassanatthaá¹ƒ Ä• ha.

atha naá¹ƒ rÄ• jÄ• ``mayÄ• dve á¹-hÄ• nÄ• ni adiá¹-á¹-hapubbÄ• ni, dvepi passissÄ• mÄ«

449__._ á¹• 21 ``ubhayeneva maá¹ƒ nehi, mÄ• tali devasÄ• rathi.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ti ||

tato \Ne VI 127/ mÄ• tali ``dvepi ekapahÄ• reneva na sakkÄ• dassetuá¹ƒ, pucchissÄ• mi n
puna gÄ• thamÄ• ha ---

450__._ á¹• 21 ``kena taá¹ƒ paá¹-hamaá¹ƒ nemi, rÄ• jaseá¹-á¹-ha disampati.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ti ||

nirayakaá¹‡á¸• aá¹ƒ

tato \Ee VI 105/ rÄ• jÄ• ``ahaá¹ƒ avassaá¹ƒ devalokaá¹ƒ gamissÄ• mi, nirayaá¹ƒ tÄ• va pa
cintetvÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

451__._ á¹• 21 ``niraye tÄ• va passÄ• mi, Ä• vÄ• se pÄ• pakamminaá¹ƒ.

á¹-hÄ• nÄ• ni luddakammÄ• naá¹ƒ, dussÄ«lÄ• naÃ±ca yÄ• gatÄ«â€™â€™ ti ||

tattha \Be VI 131/ __yÄ• gatÄ«_ti yÄ• etesaá¹ƒ nibbatti, taÃ±ca passÄ• mÄ«ti.

athassa vetaraá¹‡iá¹ƒ nadiá¹ƒ tÄ• va dassesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

452__._ á¹• 21 ``dassesi mÄ• tali raÃ±Ã±o, duggaá¹ƒ vetaraá¹‡iá¹ƒ nadiá¹ƒ.

kuthitaá¹ƒ khÄ• rasaá¹ƒyuttaá¹ƒ, tattaá¹ƒ aggisikhÅ«pamaâ€™â€™ nti ||

tattha __vetaraá¹‡i_nti bhikkhave, mÄ• tali raÃ±Ã±o kathaá¹ƒ sutvÄ• nirayÄ• bhimukhaá¹ƒ
kammapaccaye utunÄ• samuá¹-á¹-hitaá¹ƒ vetaraá¹‡iá¹ƒ nadiá¹ƒ tÄ• va dassesi. tattha niray
asisattitomarabhindivÄ• lamuggarÄ• dÄ«ni Ä• vudhÄ• ni gahetvÄ• nerayikasatte paharanti
taá¹ƒ dukkhaá¹ƒ asahantÄ• vetaraá¹‡iyaá¹ƒ patanti. sÄ• upari bhindivÄ• lappamÄ• á¹‡Ä• l
vettalatÄ• hi saÃ±channÄ• . te tattha bahÅ«ni vassasahassÄ• ni pacciá¹ƒsu. tesu pajjalante
khuradhÄ• rÄ• tikhiá¹‡esu kaá¹‡á¹-akesu khaá¹‡á¸• Ä• khaá¹‡á¸• ikÄ• honti. tesaá¹ƒ heá¹-
tÄ• lakkhandhappamÄ• á¹‡Ä• ni pajjalitaayasÅ«lÄ• ni uá¹-á¹-hahanti. nerayikasattÄ• bahuá
vÄ«tinÄ• metvÄ• vettalatÄ• hi gaá¸·itvÄ• sÅ«lesu patitvÄ• viddhasarÄ«rÄ• sÅ«lesu Ä• vu
paccanti. tÄ• ni sÅ«lÄ• nipi pajjalanti, nerayikasattÄ• pi pajjalanti. sÅ«lÄ• naá¹ƒ heá¹-á¹-hÄ•

jalitÄ• ni khuradhÄ• rÄ• sadisÄ• ni \Ne VI 128/ tikhiá¹‡Ä• ni ayopokkharapattÄ• ni honti. te s
ayapokkharapattesu patitvÄ• ciraá¹ƒ dukkhavedanaá¹ƒ anubhavanti. tato khÄ• rodake pata
nerayikasattÄ• pi pajjalanti, dhÅ«mopi uá¹-á¹-hahati. udakassa pana heá¹-á¹-hÄ• nadÄ«tala
saÃ±channaá¹ƒ. te ``heá¹-á¹-hÄ• nu kho kÄ«disaâ€™â€™ nti udake nimujjitvÄ• khuradhÄ
khaá¹‡á¸• Ä• khaá¹‡á¸• ikÄ• honti. te taá¹ƒ mahÄ• dukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkontÄ•
viravantÄ• vicaranti. kadÄ• ci anusotaá¹ƒ vuyhanti, kadÄ• ci paá¹-isotaá¹ƒ. atha ne tÄ«re á
ususattitomarÄ• dÄ«ni ukkhipitvÄ• macche viya vijjhanti. te dukkhavedanÄ• ppattÄ• mahÄ
ne pajjalitehi ayabaá¸·isehi uddharitvÄ• parikaá¸• á¸• hitvÄ• pajjalitaayapathaviyaá¹ƒ nipajj
mukhe tattaá¹ƒ ayoguá¸·haá¹ƒ pakkhipanti.

iti nimirÄ• jÄ• vetaraá¹‡iyaá¹ƒ mahÄ• dukkhapÄ«á¸·ite nerayikasatte disvÄ• bhÄ«tatasito
hutvÄ• ``kiá¹ƒ nÄ• mete sattÄ• pÄ• pakammaá¹ƒ \Be VI 132/ akaá¹ƒsÅ«â€™â€™ ti mÄ• ta
byÄ• kÄ• si. tamatthaá¹ƒ pakÄ• sento Ä• ha ---

453__._ á¹• 21 ``nimÄ« have mÄ• talimajjhabhÄ• satha, disvÄ• janaá¹ƒ patamÄ• naá¹ƒ vid

bhayaÃ±hi \Ee VI 106/ maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rath

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• vetaraá¹‡iá¹ƒ patanti ||

454__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

455__._ á¹• 21 ``ye dubbale balavantÄ• jÄ«valoke, hiá¹ƒ santi rosenti supÄ• padhammÄ• .

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• vetaraá¹‡iá¹ƒ patantÄ«â€™â€™ ti ||

tattha __vindatÄ«_ti ahaá¹ƒ attano anissaro hutvÄ• bhayasantako viya jÄ• to. __disvÄ• _ti
__jÄ• na_nti bhikkhave, so mÄ• tali sayaá¹ƒ jÄ• nanto tassa ajÄ• nato akkhÄ• si. __dubbale
sarÄ«rabalabhogabalaÄ• á¹‡Ä• balavirahite. __balavantÄ• _ti tehi balehi samannÄ• gatÄ• .
pÄ• á¹‡ippahÄ• rÄ• dÄ«hi kilamenti. __rosentÄ«_ti nÄ• nappakÄ• rehi akkosavatthÅ«hi akk
__pasavetvÄ• _ti janetvÄ• , katvÄ• ti attho.

evaá¹ƒ \Ne VI 129/ mÄ• tali tassa paÃ±haá¹ƒ byÄ• karitvÄ• raÃ±Ã±Ä• vetaraá¹‡iniraye dia
antaradhÄ• petvÄ• purato rathaá¹ƒ pesetvÄ• sunakhÄ• dÄ«hi khÄ• danaá¹-á¹-hÄ• naá¹ƒ c
raÃ±Ã±Ä• paÃ±haá¹ƒ puá¹-á¹-ho byÄ• kÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

456__._ á¹• 21 ``sÄ• mÄ• \Be VI 133/ ca soá¹‡Ä• sabalÄ• ca gijjhÄ• , kÄ• kolasaá¹…ghÄ

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kiá¹ƒmakaá¹ƒsu pÄ• paá¹ƒ, yeme jane kÄ• kolasaá¹…ghÄ• adanti ||

457__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

458__._ á¹• 21 ``ye kecime maccharino kadariyÄ• , paribhÄ• sakÄ• samaá¹‡abrÄ• hmaá¹‡

hiá¹ƒ santi rosenti supÄ• padhammÄ• , te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme jane kÄ• kolasaá¹…ghÄ• adantÄ«â€™â€™ ti ||

ito \Ee VI 107/ paresu paÃ±hesu ceva byÄ• karaá¹‡esu ca eseva nayo. tattha __sÄ• mÄ• _
__soá¹‡Ä• _ti sunakhÄ• . __sabalÄ• cÄ• _ti kabaravaá¹‡á¹‡Ä• ca, setakÄ• á¸·apÄ«talohita
paÃ±cavaá¹‡á¹‡asunakhe dasseti. te kira mahÄ• hatthippamÄ• á¹‡Ä• jalitaayapathaviyaá¹
anubandhitvÄ• piá¹‡á¸• ikamaá¹ƒsesu á¸• aá¹ƒsitvÄ• tesaá¹ƒ tigÄ• vutappamÄ• á¹‡aá¹ƒ s
jalitaayapathaviyaá¹ƒ pÄ• tetvÄ• mahÄ• ravaá¹ƒ ravantÄ• naá¹ƒ dvÄ«hi purimapÄ• dehi ur
aá¹-á¹-himeva sesetvÄ• maá¹ƒsaá¹ƒ luÃ±citvÄ• khÄ• danti. __gijjhÄ• _ti mahÄ• bhaá¹‡á¸•
lohatuá¹‡á¸• Ä• gijjhÄ• . ete tesaá¹ƒ kaá¹‡ayasadisehi tuá¹‡á¸• ehi aá¹-á¹-hÄ«ni bhinditvÄ•
khÄ• danti. __kÄ• kolasaá¹…ghÄ• _ti lohatuá¹‡á¸• akÄ• kagaá¹‡Ä• . te ativiya bhayÄ• nakÄ
khÄ• danti. __yeme jane_ti ye ime nerayikasatte kÄ• kolasaá¹…ghÄ• khÄ• danti, ime nu m
akaá¹ƒsÅ«ti pucchi. __maccharino_ti aÃ±Ã±esaá¹ƒ adÄ• yakÄ• . __kadariyÄ• _ti pare dente
thaddhamaccharino. __samaá¹‡abrÄ• hmaá¹‡Ä• na_nti samitabÄ• hitapÄ• pÄ• naá¹ƒ.

459__._ á¹• 21 ``sajotibhÅ«tÄ• \Be 134/ pathaviá¹ƒ kamanti, tattehi khandhehi ca pothayan

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• khandhahatÄ• sayanti ||

460__._ á¹• 21 ``tassa \Ne VI 130/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

461__._ á¹• 21 ``ye jÄ«valokasmi supÄ• padhammino, naraÃ±ca nÄ• riÃ±ca apÄ• padhamm

hiá¹ƒ santi rosenti supÄ• padhammÄ• , te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• khandhahatÄ• sayantÄ«â€™â€™ ti ||

tattha __sajotibhÅ«tÄ• _ti pajjalitasarÄ«rÄ• . __pathavi_nti pajjalitaá¹ƒ navayojanabahalaá¹
__kamantÄ«_ti akkamanti. __khandhehi ca pothayantÄ«_ti nirayapÄ• lÄ• anubandhitvÄ• t
jalitaayakkhandhehi jaá¹…ghÄ• dÄ«su paharitvÄ• pÄ• tetvÄ• teheva khandhehi pothayant
karonti. __supÄ• padhammino_ti attanÄ• suá¹-á¹-hu pÄ• padhammÄ• hutvÄ• . __apÄ• pa
sÄ«lÄ• cÄ• rÄ• disampannaá¹ƒ, niraparÄ• dhaá¹ƒ vÄ• .

462__._ á¹• 21 ``aá¹…gÄ• rakÄ• suá¹ƒ apare phuá¹‡anti, narÄ• rudantÄ• paridaá¸• á¸• ha

bhayaÃ±hi \Ee VI 108/ maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rath

ime nu maccÄ• kiá¹ƒ makaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• aá¹…gÄ• rakÄ• suá¹ƒ phuá¹‡anti

463__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

464__._ á¹• 21 ``ye keci \Be VI 135/ pÅ«gÄ• ya dhanassa hetu, sakkhiá¹ƒ karitvÄ• iá¹‡aá¹ƒ

te jÄ• payitvÄ• janataá¹ƒ janinda, te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• aá¹…gÄ• rakÄ• suá¹ƒ phuá¹‡antÄ«â€™â€™ ti ||

tattha __aá¹…gÄ• rakÄ• su_nti samma mÄ• tali, ke nÄ• mete apare vajaá¹ƒ apavisantiyo g
nirayapÄ• lehi jalitaayaguá¸·ehi pothiyamÄ• nÄ• aá¹…gÄ• rakÄ• suá¹ƒ patanti. tatra ca nes
kaá¹-ippamÄ• á¹‡Ä• nimuggÄ• naá¹ƒ mahatÄ«hi ayapacchÄ«hi Ä• dÄ• ya upariaá¹…gÄ• r
sampaá¹-icchituá¹ƒ asakkontÄ• rodantÄ• daá¸• á¸• hagattÄ• phuá¹‡anti vidhunanti, kamm
aá¹…gÄ• re phuá¹‡anti okirantÄ«ti attho. __pÅ«gÄ• ya dhanassÄ• _ti okÄ• se sati dÄ• naá¹
vÄ• pavattessÄ• ma, vihÄ• raá¹ƒ vÄ• karissÄ• mÄ• ti saá¹ƒkaá¸• á¸• hitvÄ• á¹-hapitassa p
dhanassa hetu. __jÄ• payantÄ«_ti taá¹ƒ dhanaá¹ƒ yathÄ• ruci khÄ• ditvÄ• gaá¹‡ajeá¹-á¹-ha
``asukaá¹-á¹-hÄ• ne ettakaá¹ƒ vayakaraá¹‡aá¹ƒ gataá¹ƒ, asukaá¹-á¹-hÄ• ne amhehi ettakaá
kÅ«á¹-asakkhiá¹ƒ karitvÄ• taá¹ƒ iá¹‡aá¹ƒ jÄ• payanti vinÄ• senti.

465__._ á¹• 21 ``sajotibhÅ«tÄ• jalitÄ• padittÄ• , padissati mahatÄ« lohakumbhÄ«.

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• avaá¹ƒsirÄ• lohakumbhiá¹ƒ patanti ||

466__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

467__._ á¹• 21 ``ye sÄ«lavantaá¹ƒ samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• , hiá¹ƒsanti rosenti s

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• avaá¹ƒsirÄ• lohakumbhiá¹ƒ patantÄ«â

tattha \Be VI 136/ \Ee VI 109/ __padittÄ• _tiÄ• dittÄ• . __mahatÄ«_ti pabbatappamÄ• á¹‡Ä
saá¹‡á¹-hitaloharasena sampuá¹‡á¹‡Ä• . __avaá¹ƒsirÄ• _ti bhayÄ• nakehi nirayapÄ• lehi u
katvÄ• khipiyamÄ• nÄ• taá¹ƒ lohakumbhiá¹ƒ patanti. __sÄ«lavanta_nti sÄ«laÄ• cÄ• raguá

468__._ á¹• 21 ``luÃ±canti gÄ«vaá¹ƒ atha veá¹-hayitvÄ• , uá¹‡hodakasmiá¹ƒ pakiledayitvÄ•

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• luttasirÄ• sayanti ||

469__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

470__._ á¹• 21 ``ye jÄ«valokasmi supÄ• padhammino, pakkhÄ« gahetvÄ• na viheá¹-hayant

viheá¹-hayitvÄ• sakuá¹‡aá¹ƒ janinda, te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• luttasirÄ• sayaâ€™â€™ nti ||

tattha __luÃ±cantÄ«_ti uppÄ• á¹-enti. __atha veá¹-hayitvÄ• _ti jalitalohayottehi adhomukha
__uá¹‡hodakasmi_nti \Ne VI 132/ kappena saá¹‡á¹-hitalohaudakasmiá¹ƒ. __pakiledayitvÄ•
idaá¹ƒ vuttaá¹ƒ hoti --- samma mÄ• tali, yesaá¹ƒ ime nirayapÄ• lÄ• jalitalohayottehi gÄ«vaá
tigÄ• vutappamÄ• á¹‡aá¹ƒ sarÄ«raá¹ƒ onÄ• metvÄ• taá¹ƒ gÄ«vaá¹ƒ samparivattakaá¹ƒ luÃ

Ä• dÄ• ya ekasmiá¹ƒ jalitaloharase pakkhipitvÄ• tuá¹-á¹-hahaá¹-á¹-hÄ• honti, tÄ• ya ca gÄ
sÄ«sena saddhiá¹ƒ gÄ«vÄ• uppajjatiyeva. kiá¹ƒ nÄ• mete kammaá¹ƒ kariá¹ƒsu? ete hi me
uppajjatÄ«ti. __pakkhÄ« gahetvÄ• na viheá¹-hayantÄ«_ti mahÄ• rÄ• ja, ye jÄ«valokasmiá¹ƒ
luÃ±citvÄ• gÄ«vaá¹ƒ veá¹-hetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• khÄ• danti vÄ• vikkiá¹‡an
sayantÄ«ti.

471__._ á¹• 21 ``pahÅ«tatoyÄ• \Be VI 137/ anigÄ• dhakÅ«lÄ• , nadÄ« ayaá¹ƒ sandati supp

ghammÄ• bhitattÄ• manujÄ• pivanti, pÄ«taÃ±ca tesaá¹ƒ bhusa hoti pÄ• ni ||

472__._ á¹• 21 ``bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, pÄ«taÃ±ca tesaá¹ƒ bhusa hoti pÄ• ni ||

473__._ á¹• 21 ``tassa \Ee VI 110/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

474__._ á¹• 21 ``ye suddhadhaÃ±Ã±aá¹ƒ palÄ• sena missaá¹ƒ, asuddhakammÄ• kayino da

ghammÄ• bhitattÄ• na pipÄ• sitÄ• naá¹ƒ, pÄ«taÃ±ca tesaá¹ƒ bhusa hoti pÄ• nÄ«â€™â€™

tattha __anigÄ• dhakÅ«lÄ• _ti agambhÄ«ratÄ«rÄ• . __suppatitthÄ• _ti sobhanehi titthehi up
vÄ«hibhusaá¹ƒ sampajjati. __pÄ• nÄ«_ti pÄ• nÄ«yaá¹ƒ. tasmiá¹ƒ kira padese pahÅ«tasalilÄ
sandati, nerayikasattÄ• aggisantÄ• pena tattÄ• pipÄ• saá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ•
jalitalohapathaviá¹ƒ maddantÄ• taá¹ƒ nadiá¹ƒ otaranti, taá¹…khaá¹‡aÃ±Ã±eva tÄ«rÄ• pajja
bhusapalÄ• sabhÄ• vaá¹ƒ Ä• pajjitvÄ• pajjalati. te pipÄ• saá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ•
bhusapalÄ• saá¹ƒ khÄ• danti. taá¹ƒ tesaá¹ƒ sakalasarÄ«raá¹ƒ jhÄ• petvÄ• adhobhÄ• gena
dukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkontÄ• bÄ• hÄ• paggayha kandanti. __suddhadhaÃ±Ã±a_
parisuddhadhaÃ±Ã±aá¹ƒ. __palÄ• sena missa_nti palÄ• sena vÄ• bhusena vÄ• vÄ• lukÄ•
katvÄ• \Ne VI 133/. __asuddhakammÄ• _ti kiliá¹-á¹-hakÄ• yavacÄ«manokammÄ• . __kayin
dassÄ• mÄ«â€™â€™ ti kayikassa hatthato mÅ«laá¹ƒ gahetvÄ• tathÄ• rÅ«paá¹ƒ asuddhad

475__._ á¹• 21 ``usÅ«hi \Be VI 138/ sattÄ«hi ca tomarehi, dubhayÄ• ni passÄ• ni tudanti ka

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• sattihatÄ• sayanti ||

476__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

477__._ á¹• 21 ``ye jÄ«valokasmiá¹ƒ asÄ• dhukammino, adinnamÄ• dÄ• ya karonti jÄ«vikaá

dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, ajeá¸·akaÃ±cÄ• pi pasuá¹ƒ mahiá¹ƒsaá¹ƒ

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• sattihatÄ• sayantÄ«â€™â€™ ti ||

tattha __dubhayÄ• nÄ«_ti ubhayÄ• ni. __tudantÄ«_ti vijjhanti. __kandata_nti kandantÄ• na
nirayapÄ• lÄ• araÃ±Ã±e luddÄ• migaá¹ƒ viya samparivÄ• retvÄ• usuÄ• dÄ«hi nÄ• nÄ• vu
tudanti, sarÄ«raá¹ƒ chiddÄ• vachiddaá¹ƒ purÄ• á¹‡apaá¹‡á¹‡aá¹ƒ viya khÄ• yati. __adinnan
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaá¹ƒ sandhicchedÄ• dÄ«hi ceva vaÃ±canÄ• ya ca gah

478__._ á¹• 21 ``gÄ«vÄ• ya baddhÄ• kissa ime puneke, aÃ±Ã±e vikantÄ• bilakatÄ• sayan

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• bilakatÄ• sayanti ||

479__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

480__._ á¹• 21 ``orabbhikÄ• \Be 139/ sÅ«karikÄ• ca macchikÄ• , pasuá¹ƒ mahiá¹ƒsaÃ±ca

hantvÄ• na sÅ«nesu pasÄ• rayiá¹ƒsu, te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• bilakatÄ• sayantÄ«â€™â€™ ti ||

tattha \Ne VI 134/ __gÄ«vÄ• ya baddhÄ• _ti mahantehi jalitalohayottehi gÄ«vÄ• ya bandhit
ayapathaviyaá¹ƒ pÄ• tetvÄ• nÄ• nÄ• vudhehi koá¹-á¹-iyamÄ• ne disvÄ• pucchi. __aÃ±Ã±e
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinnÄ• . __bilakatÄ• _ti jalitesu ayaphalakesu á¹-hapetvÄ•
potthaniyÄ• koá¹-á¹-etvÄ• puÃ±jakatÄ• hutvÄ• sayanti. __macchikÄ• _ti macchaghÄ• tak
__sÅ«nesu pasÄ• rayiá¹ƒsÅ«_ti maá¹ƒsaá¹ƒ vikkiá¹‡itvÄ• jÄ«vikakappanatthaá¹ƒ sÅ«nÄ• p

481__._ á¹• 21 ``rahado ayaá¹ƒ muttakarÄ«sapÅ«ro, duggandharÅ«po asuci pÅ«ti vÄ• ti.

khudÄ• paretÄ• manujÄ• adanti, bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• .

pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi, ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ.

yeme janÄ• muttakarÄ«sabhakkhÄ• ||

482__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• si jÄ• nato ||

483__._ á¹• 21 ``ye kecime kÄ• raá¹‡ikÄ• virosakÄ• , paresaá¹ƒ hiá¹ƒsÄ• ya sadÄ• niviá¹-

te \Ee VI 112/ luddakammÄ• pasavetva pÄ• paá¹ƒ, mittadduno mÄ«á¸·hamadanti bÄ• lÄ• â

tattha __khudÄ• paretÄ• manujÄ• adantÄ«_ti ete nerayikÄ• sattÄ• chÄ• takena phuá¹-á¹
asakkontÄ• pakkuthitaá¹ƒ dhÅ«mÄ• yantaá¹ƒ pajjalantaá¹ƒ kappena saá¹‡á¹-hitaá¹ƒ purÄ•
piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ katvÄ• adanti khÄ• danti. __kÄ• raá¹‡ikÄ• _ti \Be VI 140/ kÄ• ra
__virosakÄ• _ti mittasuhajjÄ• nampi viheá¹-hakÄ• . __mittadduno_ti ye tesaÃ±Ã±eva gehe k
paÃ±Ã±attÄ• sane nisÄ«ditvÄ• sayitvÄ• puna mÄ• sakahÄ• paá¹‡aá¹ƒ nÄ• ma Ä• harÄ• p
mittadÅ«sakÄ• bÄ• lÄ• evarÅ«paá¹ƒ mÄ«á¸·haá¹ƒ khÄ• danti, mahÄ• rÄ• jÄ• ti.

484__._ á¹• 21 ``rahado ayaá¹ƒ lohitapubbapÅ«ro, duggandharÅ«po asuci pÅ«ti vÄ• ti.

ghammÄ• bhitattÄ• manujÄ• pivanti, bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• .

pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi, ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ.

yeme janÄ• lohitapubbabhakkhÄ• ||

485__._ á¹• 21 ``tassa \Ne VI 135/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

486__._ á¹• 21 ``ye mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• jÄ«valoke, pÄ• rÄ• jikÄ• arahante hana

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• lohitapubbabhakkhÄ• â€™â€™ ti ||

tattha __ghammÄ• bhitattÄ• _ti santÄ• pena pÄ«á¸·itÄ• . __pÄ• rÄ• jikÄ• _ti parÄ• jitÄ• jan
ghÄ• tetvÄ• gihibhÄ• veyeva pÄ• rÄ• jikaá¹ƒ pattÄ• . __arahante_ti pÅ«jÄ• visesassa anuc
dukkarakÄ• rake mÄ• tÄ• pitaro mÄ• renti. apica ``arahanteâ€™â€™ ti padena buddhasÄ•

aparasmimpi ussadaniraye nirayapÄ• lÄ• nerayikÄ• naá¹ƒ tÄ• lappamÄ• á¹‡ena jalitaayab
vijjhitvÄ• Ä• kaá¸• á¸• hitvÄ• te satte jalitaayapathaviyaá¹ƒ pÄ• tetvÄ• usabhacammaá¹ƒ v
saá¹…kusatena hananti. te thale khittamacchÄ• viya phandanti, taÃ±ca dukkhaá¹ƒ sahituá¹
paridevantÄ• mukhena kheá¸·aá¹ƒ muÃ±canti. tasmiá¹ƒ rÄ• jÄ• mÄ• talinÄ• dassite Ä• ha

487__._ á¹• 21 ``jivha \Be VI 141/ ca passa baá¸·isena viddhaá¹ƒ, vihataá¹ƒ yathÄ• saá¹…k

phandanti \Ee VI 113/ macchÄ• va thalamhi khittÄ• , muÃ±canti kheá¸·aá¹ƒ rudamÄ• nÄ• k

488__._ á¹• 21 ``bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• vaá¹…kaghastÄ• sayantÄ«â€™â€™

489__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

490__._ á¹• 21 ``ye keci sandhÄ• nagatÄ• manussÄ• , agghena agghaá¹ƒ kayaá¹ƒ hÄ• pay

kÅ«á¹-ena kÅ«á¹-aá¹ƒ dhanalobhahetu, channaá¹ƒ yathÄ• vÄ• ricaraá¹ƒ vadhÄ• ya ||

491__._ á¹• 21 ``na hi kÅ«á¹-akÄ• rissa bhavanti tÄ• á¹‡Ä• , sakehi kammehi purakkhatass

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• vaá¹…kaghastÄ• sayantÄ«â€™â€™ t

tattha \Ne VI 136/ __kimete_ti kiá¹ƒkÄ• raá¹‡Ä• ete. __vaá¹…kaghastÄ• _ti gilitabaá¸·isÄ•
sandhÄ• naá¹ƒ mariyÄ• daá¹ƒ gatÄ• , agghÄ• panakaá¹-á¹-hÄ• ne á¹-hitÄ• ti attho. __aggh
agghaá¹ƒ laÃ±jaá¹ƒ gahetvÄ• hatthiassÄ• dÄ«naá¹ƒ vÄ• jÄ• tarÅ«parajatÄ• dÄ«naá¹ƒ vÄ•
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akÄ• naá¹ƒ agghaá¹ƒ hÄ• penti. __kaya_nti taá¹ƒ hÄ• pe
hÄ• penti, sate dÄ• tabbe paá¹‡á¹‡Ä• saá¹ƒ dÄ• penti, itaraá¹ƒ tehi saddhiá¹ƒ vibhajitvÄ• g
kÅ«á¹-a_nti tulÄ• kÅ«á¹-Ä• dÄ«su taá¹ƒ taá¹ƒ kÅ«á¹-aá¹ƒ. __dhanalobhahetÅ«_ti dhanalob
kÅ«á¹-akammaá¹ƒ karonti. __channaá¹ƒ yathÄ• vÄ• ricaraá¹ƒ vadhÄ• yÄ• _ti taá¹ƒ pana ka
madhuravÄ• cÄ• ya tathÄ• katabhÄ• vaá¹ƒ paá¹-icchannaá¹ƒ katvÄ• yathÄ• \Be VI 142/ v

vadhÄ• ya upagacchantÄ• baá¸·isaá¹ƒ Ä• misena paá¹-icchannaá¹ƒ katvÄ• taá¹ƒ vadhenti
katvÄ• taá¹ƒ kammaá¹ƒ karonti. __na hi kÅ«á¹-akÄ• rissÄ• _ti paá¹-icchannaá¹ƒ mama kan
jÄ• nÄ• tÄ«ti maÃ±Ã±amÄ• nassa hi kÅ«á¹-akÄ• rissa tÄ• á¹‡Ä• nÄ• ma na honti. so tehi k
patiá¹-á¹-haá¹ƒ na labhati.

492__._ á¹• 21 ``nÄ• rÄ« imÄ• samparibhinnagattÄ• , paggayha kandanti bhuje dujaccÄ• .

sammakkhitÄ• lohitapubbalittÄ• , gÄ• vo yathÄ• Ä• ghÄ• tane vikantÄ• .

tÄ• bhÅ«mibhÄ• gasmiá¹ƒ sadÄ• nikhÄ• tÄ• , khandhÄ• tivattanti sajotibhÅ«tÄ• ||

493__._ á¹• 21 ``bhayaÃ±hi \Ee VI 114/ maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ•

imÄ• nu nÄ• riyo kimakaá¹ƒsu pÄ• paá¹ƒ, yÄ• bhÅ«mibhÄ• gasmiá¹ƒ sadÄ• nikhÄ• tÄ• .

khandhÄ• tivattanti sajotibhÅ«tÄ• ||

494__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

495__._ á¹• 21 ``kolitthiyÄ• yo idha jÄ«valoke, asuddhakammÄ• asataá¹ƒ acÄ• ruá¹ƒ.

tÄ• dittarÅ«pÄ• pati vippahÄ• ya, aÃ±Ã±aá¹ƒ acÄ• ruá¹ƒ ratikhiá¸• á¸• ahetu.

tÄ• jÄ«valokasmiá¹ƒ ramÄ• payitvÄ• , khandhÄ• tivattanti sajotibhÅ«tÄ• â€™â€™ ti ||

tattha __nÄ• rÄ«_ti itthiyo. __samparibhinnagattÄ• _ti suá¹-á¹-hu samantato bhinnasarÄ«rÄ
dujjÄ• tikÄ• virÅ«pÄ• jegucchÄ• . __Ä• ghÄ• tane_ti gÄ• vaghÄ• taá¹-á¹-hÄ• ne. __vikantÄ
pubbalohitalittÄ• hutvÄ• \Be VI 143/. __sadÄ• nikhÄ• tÄ• _ti niccaá¹ƒ jalitaayapathaviyaá¹
pavesetvÄ• nikhaá¹‡itvÄ• \Ne VI 137/ á¹-hapitÄ• viya á¹-hitÄ• . __khandhÄ• tivattantÄ«_ti
nÄ• riyo ete pabbatakkhandhÄ• atikkamanti. tÄ• saá¹ƒ kira evaá¹ƒ kaá¹-ippamÄ• á¹‡aá¹ƒ p
puratthimÄ• ya disÄ• ya jalitaayapabbato samuá¹-á¹-hahitvÄ• asani viya viravanto Ä• gantv
saá¹‡hakaraá¹‡Ä« viya pisanto gacchati. tasmiá¹ƒ ativattitvÄ• pacchimapasse á¹-hite puna
sarÄ«raá¹ƒ pÄ• tu bhavati. tÄ• dukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkontiyo bÄ• hÄ• paggayha
vuá¹-á¹-hitesu jalitapabbatesupi eseva nayo. dve pabbatÄ• samuá¹-á¹-hÄ• ya ucchughaá¹-i
lohitaá¹ƒ pakkuthitaá¹ƒ sandati. kadÄ• ci tayo pabbatÄ• samuá¹-á¹-hÄ• ya pÄ«á¸·enti. kadÄ
samuá¹-á¹-hÄ• ya tÄ• saá¹ƒ sarÄ«raá¹ƒ pÄ«á¸·enti. tenÄ• ha ``khandhÄ• tivattantÄ«â€™â€

__kolitthiyÄ• yo_ti kule patiá¹-á¹-hitÄ• kuladhÄ«taro. __asataá¹ƒ acÄ• ru_nti asaÃ±Ã±ataka
__dittarÅ«pÄ• _ti saá¹-harÅ«pÄ• dhuttajÄ• tikÄ• hutvÄ• . __pati vippahÄ• yÄ• _ti attano pa
__acÄ• ru_nti agamaá¹ƒsu. __ratikhiá¸• á¸• ahetÅ«_ti kÄ• maratihetu ceva khiá¸• á¸• Ä• he
parapurisehi saddhiá¹ƒ attano cittaá¹ƒ ramÄ• payitvÄ• idha upapannÄ• . atha tÄ• saá¹ƒ sa
khandhÄ• tivattanti sajotibhÅ«tÄ• ti.

496__._ á¹• 21 ``pÄ• de gahetvÄ• kissa ime puneke, avaá¹ƒsirÄ• narake pÄ• tayanti.

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime \Ee VI 115/ nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• avaá¹ƒsirÄ• narake pÄ•

497__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

498__._ á¹• 21 ``ye \Be VI 144/ jÄ«valokasmiá¹ƒ asÄ• dhukammino, parassa dÄ• rÄ• ni atik

te tÄ• disÄ• uttamabhaá¹‡á¸• athenÄ• , teme janÄ• avaá¹ƒsirÄ• narake pÄ• tayanti ||

499__._ á¹• 21 ``te vassapÅ«gÄ• ni bahÅ«ni tattha, nirayesu dukkhaá¹ƒ vedanaá¹ƒ vedayan

na hi pÄ• pakÄ• rissa bhavanti tÄ• á¹‡Ä• , sakehi kammehi purakkhatassa.

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• avaá¹ƒsirÄ• narake pÄ• tayantÄ«â€™

tattha __narake_ti jalitaaá¹…gÄ• rapuá¹‡á¹‡e mahÄ• Ä• vÄ• á¹-e. te kira vajaá¹ƒ apavisant
138/ nirayapÄ• lehi nÄ• nÄ• vudhÄ• ni gahetvÄ• vijjhiyamÄ• nÄ• pothiyamÄ• nÄ• yadÄ•
atha te nirayapÄ• lÄ• uddhaá¹ƒpÄ• de katvÄ• tattha pÄ• tayanti khipanti. evaá¹ƒ te pÄ• tiy
evamÄ• ha. __uttamabhaá¹‡á¸• athenÄ• _ti manussehi piyÄ• yitassa varabhaá¹‡á¸• assa th

evaÃ±ca pana vatvÄ• mÄ• talisaá¹…gÄ• hako taá¹ƒ nirayaá¹ƒ antaradhÄ• petvÄ• rathaá¹
micchÄ• diá¹-á¹-hikÄ• naá¹ƒ paccanaá¹-á¹-hÄ• naá¹ƒ nirayaá¹ƒ dassesi. tena puá¹-á¹-ho ca

500__._ á¹• 21 ``uccÄ• vacÄ• me vividhÄ• upakkamÄ• , nirayesu dissanti sughorarÅ«pÄ• .

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• adhimattÄ• dukkhÄ• tibbÄ• .

kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti ||

501__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

502__._ á¹• 21 ``ye \Be VI 145/ jÄ«valokasmiá¹ƒ supÄ• padiá¹-á¹-hino, vissÄ• sakammÄ• n

paraÃ±ca diá¹-á¹-hÄ«su samÄ• dapenti, te \Ee VI 116/ pÄ• padiá¹-á¹-hiá¹ƒ pasavetva pÄ• p

teme janÄ• adhimattÄ• dukkhÄ• tibbÄ• , kharÄ• kaá¹-ukÄ• vedanÄ• vedayantÄ«â€™â€

tattha __uccÄ• vacÄ• me_ti uccÄ• avacÄ• ime, khuddakÄ• ca mahantÄ• cÄ• ti attho. __
kÄ• raá¹‡appayogÄ• . __supÄ• padiá¹-á¹-hino_ti ``natthi dinnaâ€™â€™ ntiÄ• dikÄ• ya dasa
micchÄ• diá¹-á¹-hiyÄ• suá¹-á¹-hu pÄ• padiá¹-á¹-hino. __vissÄ• sakammÄ• nÄ«_ti tÄ• ya diá
tannissitÄ• hutvÄ• nÄ• nÄ• vidhÄ• ni pÄ• pakammÄ• ni karonti. __teme_ti te ime janÄ• ev
anubhavanti.

iti raÃ±Ã±o micchÄ• diá¹-á¹-hikÄ• naá¹ƒ paccananirayaá¹ƒ Ä• cikkhi. devalokepi devagaá¹‡
Ä• gamanamaggaá¹ƒ olokayamÄ• nÄ• sudhammÄ• yaá¹ƒ devasabhÄ• yaá¹ƒ nisÄ«diá¹ƒsu
mÄ• tali, cirÄ• yatÄ«â€™â€™ ti upadhÄ• rento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``mÄ• tali, atta
dassetuá¹ƒ `mahÄ• rÄ• ja, asukakammaá¹ƒ katvÄ• asukaniraye nÄ• ma paccantÄ«â€™ ti
nimiraÃ±Ã±o pana appameva Ä• yu khÄ«yetha, nirayadassanaá¹ƒ nÄ• ssa pariyantaá¹ƒ ga
mahÄ• javaá¹ƒ \Ne VI 139/ devaputtaá¹ƒ pesesi ``tvaá¹ƒ `sÄ«ghaá¹ƒ rÄ• jÄ• naá¹ƒ gahetvÄ
mÄ• talissa vadehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• javena gantv
vacanaá¹ƒ sutvÄ• ``na sakkÄ• cirÄ• yituâ€™â€™ nti raÃ±Ã±o ekapahÄ• reneva catÅ«su d
gÄ• thamÄ• ha ---

503__._ á¹• 21 ``viditÄ• ni te mahÄ• rÄ• ja, Ä• vÄ• saá¹ƒ pÄ• pakamminaá¹ƒ.

á¹-hÄ• nÄ• ni luddakammÄ• naá¹ƒ, dussÄ«lÄ• naÃ±ca yÄ• gati.

uyyÄ• hi dÄ• ni rÄ• jÄ«si, devarÄ• jassa santikeâ€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, imaá¹ƒ pÄ• pakammÄ«naá¹ƒ sattÄ• naá¹ƒ Ä• vÄ• saá¹ƒ disvÄ•

tayÄ• viditÄ• ni. dussÄ«lÄ• naÃ±ca yÄ• gati nibbatti, sÄ• pi te \Be VI 146/ viditÄ• . idÄ• ni
dibbasampattiá¹ƒ dassanatthaá¹ƒ uyyÄ• hi gacchÄ• hi, mahÄ• rÄ• jÄ• ti.

nirayakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

saggakaá¹‡á¸• aá¹ƒ

evaÃ±ca pana vatvÄ• mÄ• tali devalokÄ• bhimukhaá¹ƒ rathaá¹ƒ pesesi. rÄ• jÄ• devalokaa
dvÄ• dasayojanikaá¹ƒ maá¹‡imayaá¹ƒ paÃ±cathÅ«pikaá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡
uyyÄ• napokkharaá¹‡isampannaá¹ƒ \Ee VI 117/ kapparukkhaparivutaá¹ƒ bÄ«raá¹‡iyÄ• dev
Ä• kÄ• saá¹-á¹-hakavimÄ• naá¹ƒ disvÄ• , taÃ±ca devadhÄ«taraá¹ƒ antokÅ«á¹-Ä• gÄ• re say
accharÄ• sahassaparivutaá¹ƒ maá¹‡isÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokentiá¹ƒ disvÄ• mÄ•
gÄ• thamÄ• ha. itaropissa byÄ• kÄ• si.

504__._ á¹• 21 ``paÃ±cathÅ«paá¹ƒ dissatidaá¹ƒ vimÄ• naá¹ƒ, mÄ• lÄ• piá¸·andhÄ• sayana

tatthacchati nÄ• rÄ« mahÄ• nubhÄ• vÄ• , uccÄ• vacaá¹ƒ iddhi vikubbamÄ• nÄ• ||

505__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu nÄ• rÄ« kimakÄ• si sÄ• dhuá¹ƒ, yÄ• modati saggapattÄ• vimÄ• ne ||

506__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

507__._ á¹• 21 ``yadi \Ne VI 140/ te sutÄ• bÄ«raá¹‡Ä« jÄ«valoke, Ä• mÄ• yadÄ• sÄ« ahu b

sÄ• pattakÄ• laá¹ƒ atithiá¹ƒ viditvÄ• , mÄ• tÄ• va puttaá¹ƒ sakimÄ• bhinandÄ«.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, sÄ• vimÄ• nasmi modatÄ«â€™â€™ ti ||

tattha __paÃ±cathÅ«pa_nti paÃ±cahi kÅ«á¹-Ä• gÄ• rehi samannÄ• gataá¹ƒ. __mÄ• lÄ• piá
sabbÄ• bharaá¹‡ehi paá¹-imaá¹‡á¸• itÄ• ti attho. __tatthacchatÄ«_ti tasmiá¹ƒ \Be VI 147/ vi
__uccÄ• vacaá¹ƒ iddhi vikubbamÄ• nÄ• _ti nÄ• nappakÄ• raá¹ƒ deviddhiá¹ƒ dassayamÄ• n
á¹-hitaá¹ƒ maá¹ƒ vitti vindati paá¹-ilabhati, vittisantako viya homi tuá¹-á¹-hiyÄ• atibhÅ«tattÄ•
__Ä• mÄ• yadÄ• sÄ«_ti gehadÄ• siyÄ• kucchimhi jÄ• tadÄ• sÄ«. __ahu brÄ• hmaá¹‡assÄ•
kÄ• le ekassa brÄ• hmaá¹‡assa dÄ• sÄ« ahosi. __sÄ• pattakÄ• la_nti tena brÄ• hmaá¹‡en

saá¹…ghassa pariccattÄ• ni ahesuá¹ƒ. so gehaá¹ƒ gantvÄ• ``sve paá¹-á¹-hÄ• ya ekekassa
kahÄ• paá¹‡agghanakaá¹ƒ katvÄ• aá¹-á¹-ha salÄ• kabhattÄ• ni sampÄ• deyyÄ• sÄ«â€™â
``sÄ• mi, bhikkhu nÄ• ma dhutto, nÄ• haá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti paá¹-ikkhipi. dhÄ«t
so dÄ• siá¹ƒ ``sakkhissasi ammÄ• â€™â€™ ti Ä• ha. sÄ• ``sakkhissÄ• mi ayyÄ• â€™â€™
yÄ• gukhajjakabhattÄ• dÄ«ni sampÄ• detvÄ• salÄ• kaá¹ƒ labhitvÄ• Ä• gataá¹ƒ pattakÄ• la
haritagomayupalitte katapupphupahÄ• re supaÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• yathÄ• nÄ
puttaá¹ƒ mÄ• tÄ• sakiá¹ƒ abhinandati, tathÄ• niccakÄ• laá¹ƒ abhinandati, sakkaccaá¹ƒ par
santakampi kiÃ±ci \Ee VI 118/ deti. __saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• cÄ• _ti sÄ• sÄ«lavatÄ
tasmÄ• tena sÄ«lena ceva cÄ• gena ca imasmiá¹ƒ vimÄ• ne modati. atha vÄ• __saá¹ƒyam

evaÃ±ca pana vatvÄ• mÄ• tali purato rathaá¹ƒ pesetvÄ• soá¹‡adinnadevaputtassa satta k
so tÄ• ni ca tassa ca sirisampattiá¹ƒ disvÄ• tena katakammaá¹ƒ pucchi. itaropissa byÄ• kÄ

508__._ á¹• 21 ``daddallamÄ• nÄ• Ä• bhenti, vimÄ• nÄ• satta nimmitÄ• .

tattha yakkho mahiddhiko, sabbÄ• bharaá¹‡abhÅ«sito.

samantÄ• anupariyÄ• ti, nÄ• rÄ«gaá¹‡apurakkhato ||

509__._ á¹• 21 ``vittÄ« \Ne VI 141/ hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• ta

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modati saggapatto vimÄ• ne ||

510__._ á¹• 21 ``tassa \Be VI 148/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

511__._ á¹• 21 ``soá¹‡adinno gahapati, esa dÄ• napatÄ« ahu.

esa pabbajituddissa, vihÄ• re satta kÄ• rayi ||

512__._ á¹• 21 ``sakkaccaá¹ƒ te upaá¹-á¹-hÄ• si, bhikkhavo tattha vÄ• sike.

acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

513__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

514__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatÄ«â€™â€™ ti ||

tattha __daddallamÄ• nÄ• _ti jalamÄ• nÄ• . __Ä• bhentÄ«_ti taruá¹‡asÅ«riyo viya obhÄ• s
paá¹-ipÄ• á¹-iyÄ• á¹-hitesu sattasu vimÄ• nesu. __yakkho_ti eko devaputto. __soá¹‡adinno
pubbe kassapadasabalassa kÄ• le kÄ• siraá¹-á¹-he aÃ±Ã±atarasmiá¹ƒ nigame soá¹‡adinno
ahosi. so pabbajite uddissa satta vihÄ• rakuá¹-iyo kÄ• retvÄ• tattha vÄ• sike bhikkhÅ« catÅ
sakkaccaá¹ƒ upaá¹-á¹-hÄ• si, uposathaÃ±ca upavasi, niccaá¹ƒ sÄ«lesu ca saá¹ƒvuto ahosi.
idhÅ«papanno modatÄ«ti attho. ettha ca __pÄ• á¹-ihÄ• riyapakkha_nti idaá¹ƒ pana aá¹-á¹-h
paccuggamanÄ• nugamanavasena sattaminavamiyo, cÄ• tuddasÄ«pannarasÄ«naá¹ƒ pacc
terasÄ«pÄ• á¹-ipade ca sandhÄ• ya vuttaá¹ƒ.

evaá¹ƒ \Ee VI 119/ soá¹‡adinnassa katakammaá¹ƒ kathetvÄ• purato rathaá¹ƒ pesetvÄ• ph
taá¹ƒ ubbedhato paÃ±cavÄ«satiyojanaá¹ƒ anekasatehi sattaratanamayatthambhehi samann
anekasatakÅ«á¹-Ä• gÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ \Ne VI 142/, kiá¹…kiá¹‡ikajÄ• lÄ• parikkhitt
samussitasuvaá¹‡á¹‡arajatamayadhajaá¹ƒ, nÄ• nÄ• pupphavicittauyyÄ• navanavibhÅ«sitaá
ramaá¹‡Ä«yapokkharaá¹‡isamannÄ• gataá¹ƒ, naccagÄ«tavÄ• ditÄ• dÄ«su chekÄ• hi accha
disvÄ• rÄ• jÄ• tÄ• saá¹ƒ accharÄ• naá¹ƒ katakammaá¹ƒ pucchi, itaropissa byÄ• kÄ• si.

515__._ á¹• 21 ``pabhÄ• sati \Be VI 149/ midaá¹ƒ byamhaá¹ƒ, phalikÄ• su sunimmitaá¹ƒ.

nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, kÅ«á¹-Ä• gÄ• ravarocitaá¹ƒ.

upetaá¹ƒ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ ||

516__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ime nu maccÄ• kimakaá¹ƒsu sÄ• dhuá¹ƒ, yÄ• modare saggapattÄ• vimÄ• ne ||

517__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

518__._ á¹• 21 ``yÄ• kÄ• ci nÄ• riyo idha jÄ«valoke, sÄ«lavantiyo upÄ• sikÄ• .

dÄ• ne ratÄ• niccaá¹ƒ pasannacittÄ• , sacce á¹-hitÄ• uposathe appamattÄ• .

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, tÄ• vimÄ• nasmi modareâ€™â€™ ti ||

tattha __byamha_nti vimÄ• naá¹ƒ, pÄ• sÄ• doti vuttaá¹ƒ hoti. __phalikÄ• sÅ«_ti phalikabhit
__nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡a_nti varanÄ• rigaá¹‡ehi Ä• kiá¹‡á¹‡aá¹ƒ. __kÅ«á¹-Ä• gÄ• r
varakÅ«á¹-Ä• gÄ• rehi ocitaá¹ƒ samocitaá¹ƒ, vaá¸• á¸• hitanti attho. __ubhaya_nti ubhayehi
_ti idaá¹ƒ kiÃ±cÄ• pi aniyametvÄ• vuttaá¹ƒ, tÄ• pana kassapabuddhasÄ• sane bÄ• rÄ• á¹‡
gaá¹‡abandhanena etÄ• ni vuttappakÄ• rÄ• ni puÃ±Ã±Ä• ni katvÄ• taá¹ƒ dibbasampattiá¹ƒ

athassa so purato rathaá¹ƒ pesetvÄ• ekaá¹ƒ ramaá¹‡Ä«yaá¹ƒ maá¹‡ivimÄ• naá¹ƒ dassesi
patiá¹-á¹-hitaá¹ƒ ubbedhasampannaá¹ƒ maá¹‡ipabbato viya obhÄ• samÄ• naá¹ƒ tiá¹-á¹-hati
dibbagÄ«tavÄ• ditaninnÄ• ditaá¹ƒ bahÅ«hi devaputtehi samparikiá¹‡á¹‡aá¹ƒ. taá¹ƒ disvÄ• r
devaputtÄ• naá¹ƒ katakammaá¹ƒ pucchi, itaropissa byÄ• kÄ• si.

519__._ á¹• 21 ``pabhÄ• sati \Ne VI 143/ \Ee VI 120/ midaá¹ƒ byamhaá¹ƒ, veá¸·uriyÄ• su ni

upetaá¹ƒ bhÅ«mibhÄ• gehi, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ ||

520__._ á¹• 21 ``Ä• á¸·ambarÄ• \Be VI 150/ mudiá¹…gÄ• ca, naccagÄ«tÄ• suvÄ• ditÄ• .

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

521__._ á¹• 21 ``nÄ• haá¹ƒ evaá¹ƒgataá¹ƒ jÄ• tu, evaá¹ƒsuruciraá¹ƒ pure.

saddaá¹ƒ samabhijÄ• nÄ• mi, diá¹-á¹-haá¹ƒ vÄ• yadi vÄ• sutaá¹ƒ ||

522__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ime nu maccÄ• kimakaá¹ƒsu sÄ• dhuá¹ƒ, ye modare saggapattÄ• vimÄ• ne ||

523__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

524__._ á¹• 21 ``ye keci maccÄ• idha jÄ«valoke, sÄ«lavantÄ• upÄ• sakÄ• .

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayuá¹ƒ ||

525__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adaá¹ƒsu ujubhÅ«tesu, vippasannena cetasÄ• ||

526__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

527__._ á¹• 21 ``uposathaá¹ƒ upavasuá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, te vimÄ• nasmi modareâ€™â€™ ti ||

tattha __veá¸·uriyÄ• sÅ«_ti veá¸·uriyabhittÄ«su. __bhÅ«mibhÄ• gehÄ«_ti ramaá¹‡Ä«yehi b
__Ä• á¸·ambarÄ• mudiá¹…gÄ• cÄ• _ti ete dve ettha vajjanti. __naccagÄ«tÄ• suvÄ• ditÄ•
\Ne VI 144/ ceva gÄ«tÄ• ni ca aparesampi tÅ«riyÄ• naá¹ƒ suvÄ• ditÄ• ni cettha pavattanti. _
manoramabhÄ• vaá¹ƒ gataá¹ƒ. __ ``ye kecÄ«â€™â€™ _ti idampi kÄ• maá¹ƒ aniyametvÄ•
kassapabuddhakÄ• le bÄ• rÄ• á¹‡asivÄ• sino upÄ• sakÄ• hutvÄ• gaá¹‡abandhanena etÄ•
sampattiá¹ƒ pattÄ• ti veditabbÄ• . tattha __paá¹-ipÄ• dayu_nti \Be VI 151/ paá¹-ipÄ• dayiá¹ƒ
adaá¹ƒsÅ«ti attho. __paccaya_nti gilÄ• napaccayaá¹ƒ. __adaá¹ƒsÅ«_ti evaá¹ƒ nÄ• nappak
adaá¹ƒsÅ«ti.

itissa so tesaá¹ƒ katakammaá¹ƒ Ä• cikkhitvÄ• purato rathaá¹ƒ pesetvÄ• aparampi phalika
taá¹ƒ anekakÅ«á¹-Ä• gÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ,
nÄ• nÄ• kusumasaÃ±channadibbataruá¹‡avanapaá¹-imaá¹‡á¸• itatÄ«rÄ• ya, vividhavihaá¹.
nimmalasalilÄ• ya nadiyÄ• parikkhittaá¹ƒ \Ee VI 121/, accharÄ• gaá¹‡aparivutassekassa pu
nivÄ• sabhÅ«taá¹ƒ. taá¹ƒ disvÄ• rÄ• jÄ• tassa katakammaá¹ƒ pucchi, itaropissa byÄ• kÄ•

528__._ á¹• 21 ``pabhÄ• sati midaá¹ƒ byamhaá¹ƒ, phalikÄ• su sunimmitaá¹ƒ.

nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, kÅ«á¹-Ä• gÄ• ravarocitaá¹ƒ ||

529__._ á¹• 21 ``upetaá¹ƒ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ.

najjo cÄ• nupariyÄ• ti, nÄ• nÄ• pupphadumÄ• yutÄ• ||

530__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kiá¹ƒmakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• ne ||

531__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

532__._ á¹• 21 ``mithilÄ• yaá¹ƒ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

533__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

534__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Ne VI 145/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-ham

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

535__._ á¹• 21 ``uposathaá¹ƒ \Be VI 152/ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatÄ«â€™â€™ ti ||

tattha __najjo_ti vacanavipallÄ• so, ekÄ• nadÄ« taá¹ƒ vimÄ• naá¹ƒ parikkhipitvÄ• gatÄ• ti __nÄ• nÄ• pupphadumÄ• yutÄ• _ti sÄ• nadÄ« nÄ• nÄ• pupphehi dumehi Ä• yutÄ• . __mith kassapabuddhakÄ• le mithilanagare eko gahapati dÄ• napati ahosi. so etÄ• ni Ä• rÄ• marop imaá¹ƒ sampattiá¹ƒ pattoti.

evamassa tena katakammaá¹ƒ Ä• cikkhitvÄ• purato rathaá¹ƒ pesetvÄ• aparampi phalikav purimavimÄ• nato atirekÄ• ya nÄ• nÄ• pupphaphalasaÃ±channÄ• ya taruá¹‡avanaghaá¹-Ä• rÄ• jÄ• tÄ• ya sampattiyÄ• samannÄ• gatassa devaputtassa katakammaá¹ƒ pucchi, itarop

536__._ á¹• 21 ``pabhÄ• sati midaá¹ƒ byamhaá¹ƒ, phalikÄ• su sunimmitaá¹ƒ.

nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, kÅ«á¹-Ä• gÄ• ravarocitaá¹ƒ ||

537__._ á¹• 21 ``upetaá¹ƒ \Ee VI 122/ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ.

najjo cÄ• nupariyÄ• ti, nÄ• nÄ• pupphadumÄ• yutÄ• ||

538__._ á¹• 21 ``rÄ• jÄ• yatanÄ• kapitthÄ• ca, ambÄ• sÄ• lÄ• ca jambuyo.

tindukÄ• ca piyÄ• lÄ• ca, dumÄ• niccaphalÄ• bahÅ« ||

539__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• ne ||

540__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

541__._ á¹• 21 ``mithilÄ• yaá¹ƒ \Ne VI 146/ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

542__._ á¹• 21 ``cÄ«varaá¹ƒ \Be VI 153/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

543__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

544__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatÄ«â€™â€™ ti ||

tattha __mithilÄ• ya_nti esa, mahÄ• rÄ• ja, kassapabuddhakÄ• le videharaá¹-á¹-he mithilan
dÄ• napati ahosi. so etÄ• ni puÃ±Ã±Ä• ni katvÄ• imaá¹ƒ sampattiá¹ƒ pattoti.

evamassa tena katakammaá¹ƒ Ä• cikkhitvÄ• purato rathaá¹ƒ pesetvÄ• purimasadisameva
veá¸·uriyavimÄ• naá¹ƒ dassetvÄ• tattha sampattiá¹ƒ anubhavantassa devaputtassa kataka
Ä• cikkhi.

545__._ á¹• 21 ``pabhÄ• sati midaá¹ƒ byamhaá¹ƒ, veá¸·uriyÄ• su nimmitaá¹ƒ.

upetaá¹ƒ bhÅ«mibhÄ• gehi, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ ||

546__._ á¹• 21 ``Ä• á¸·ambarÄ• mudiá¹…gÄ• ca, naccagÄ«tÄ• suvÄ• ditÄ• .

dibyÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

547__._ á¹• 21 ``nÄ• haá¹ƒ evaá¹ƒgataá¹ƒ jÄ• tu, evaá¹ƒsuruciraá¹ƒ pure.

saddaá¹ƒ samabhijÄ• nÄ• mi, diá¹-á¹-haá¹ƒ vÄ• yadi vÄ• sutaá¹ƒ ||

548__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ \Ee VI 123/ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• ne ||

549__._ á¹• 21 ``tassa \Ne VI 147/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

550__._ á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

551__._ á¹• 21 ``cÄ«varaá¹ƒ \Be VI 154/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

552__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

553__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatÄ«â€™â€™ ti ||

athassa purato rathaá¹ƒ pesetvÄ• bÄ• lasÅ«riyasannibhaá¹ƒ kanakavimÄ• naá¹ƒ dassetvÄ
devaputtassa sampattiá¹ƒ puá¹-á¹-ho Ä• cikkhi.

554__._ á¹• 21 ``yathÄ• udayamÄ• dicco, hoti lohitako mahÄ• .

tathÅ«pamaá¹ƒ idaá¹ƒ byamhaá¹ƒ, jÄ• tarÅ«passa nimmitaá¹ƒ ||

555__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• ne ||

556__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

557__._ á¹• 21 ``sÄ• vatthiyaá¹ƒ \Ne VI 148/ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

558__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

559__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

560__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatÄ«â€™â€™ ti ||

tattha \Be VI 155/ __udayamÄ• dicco_ti uggacchanto Ä• dicco. __sÄ• vatthiya_nti kassapa
sÄ• vatthinagare eko gahapati dÄ• napati ahosi. so etÄ• ni puÃ±Ã±Ä• ni katvÄ• imaá¹ƒ sa

evaá¹ƒ \Ee VI 124/ tena imesaá¹ƒ aá¹-á¹-hannaá¹ƒ vimÄ• nÄ• naá¹ƒ kathitakÄ• le sakko de
ativiya cirÄ• yatÄ«â€™â€™ ti aparampi javanadevaputtaá¹ƒ pesesi. so vegena gantvÄ• Ä•
sutvÄ• ``na sakkÄ• idÄ• ni cirÄ• yituâ€™â€™ nti catÅ«su disÄ• su ekappahÄ• reneva bah
raÃ±Ã±Ä• ca tattha sampattiá¹ƒ anubhavantÄ• naá¹ƒ devaputtÄ• naá¹ƒ katakammaá¹ƒ puá

561__._ á¹• 21 ``vehÄ• yasÄ• me bahukÄ• , jÄ• tarÅ«passa nimmitÄ• .

daddallamÄ• nÄ• Ä• bhenti, vijjuvabbhaghanantare ||

562__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ime nu maccÄ• kimakaá¹ƒsu sÄ• dhuá¹ƒ, ye modare saggapattÄ• vimÄ• ne ||

563__._ á¹• 21 ``tassa \Ne VI 149/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

564__._ á¹• 21 ``saddhÄ• ya suniviá¹-á¹-hÄ• ya, saddhamme suppavedite.

akaá¹ƒsu satthu vacanaá¹ƒ, sammÄ• sambuddhasÄ• sane.

tesaá¹ƒ etÄ• ni á¹-hÄ• nÄ• ni, yÄ• ni tvaá¹ƒ rÄ• ja passasÄ«â€™â€™ ti ||

tattha __vehÄ• yasÄ• me_ti vehÄ• yasÄ• ime Ä• kÄ• seyeva saá¹‡á¹-hitÄ• . Ä• kÄ• saá¹-á
__vijjuvabbhaghanantare_ti ghanavalÄ• hakantare jalamÄ• nÄ• vijju viya. __suniviá¹-á¹-hÄ
Ä• gatattÄ• suppatiá¹-á¹-hitÄ• ya. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ• ja, ete pure niyyÄ• nik
pabbajitvÄ• parisuddhasÄ«lÄ• samaá¹‡adhammaá¹ƒ karontÄ• sotÄ• pattiphalaá¹ƒ sacchi
nibbattetuá¹ƒ asakkontÄ• tato cutÄ• imesu kanakavimÄ• nesu uppannÄ• . etesaá¹ƒ kassa
á¹-hÄ• nÄ• ni, yÄ• ni tvaá¹ƒ, mahÄ• rÄ• ja, passasÄ«ti.

evamassa \Be VI 156/ Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni dassetvÄ• sakkassa santikaá¹ƒ ga
karonto Ä• ha ---

565__._ á¹• 21 ``viditÄ• ni te mahÄ• rÄ• ja, Ä• vÄ• saá¹ƒ pÄ• pakamminaá¹ƒ.

atho kalyÄ• á¹‡akammÄ• naá¹ƒ, á¹-hÄ• nÄ• ni viditÄ• ni te.

uyyÄ• hi dÄ• ni rÄ• jÄ«si, devarÄ• jassa santikeâ€™â€™ ti ||

tattha __Ä• vÄ• sa_nti mahÄ• rÄ• ja, tayÄ• paá¹-hamameva nerayikÄ• naá¹ƒ Ä• vÄ• saá¹ƒ
á¹-hÄ• nÄ• ni viditÄ• ni, idÄ• ni pana Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni passantena atho kal
á¹-hÄ• nÄ• ni viditÄ• ni, idÄ• ni devarÄ• jassa santike sampattiá¹ƒ daá¹-á¹-huá¹ƒ uyyÄ• hi g

evaÃ±ca \Ee VI 125/ pana vatvÄ• purato rathaá¹ƒ pesetvÄ• sineruá¹ƒ parivÄ• retvÄ• á¹-h
paribhaá¹‡á¸• apabbate dassesi. te disvÄ• raÃ±Ã±Ä• mÄ• talissa puá¹-á¹-habhÄ• vaá¹ƒ Ä

566__._ á¹• 21 ``sahassayuttaá¹ƒ \Ne VI 150/ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• sÄ«dantare nage.

disvÄ• nÄ• mantayÄ« sÅ«taá¹ƒ, ime ke nÄ• ma pabbatÄ• â€™â€™ ti ||

tattha __hayavÄ• hi_nti hayehi vÄ• hiyamÄ• naá¹ƒ. __dibbayÄ• namadhiá¹-á¹-hito_ti dibba
__addÄ• _ti addasa. __sÄ«dantare_ti sÄ«dÄ• mahÄ• samuddassa antare. tasmiá¹ƒ kira ma
sukhumaá¹ƒ, morapiÃ±chamattampi pakkhittaá¹ƒ patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti sÄ«dateva,
``sÄ«dÄ• mahÄ• samuddoâ€™â€™ ti vuccati. tassa antare. __nage_ti pabbate. __ke nÄ• m
pabbatÄ• ti.

evaá¹ƒ nimiraÃ±Ã±Ä• puá¹-á¹-ho mÄ• tali devaputto Ä• ha ---

568__._ á¹• 21 ``sudassano karavÄ«ko, Ä«sadharo yugandharo.

nemindharo vinatako, assakaá¹‡á¹‡o girÄ« brahÄ• ||

569__._ á¹• 21 ``ete sÄ«dantare nagÄ• , anupubbasamuggatÄ• .

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• , yÄ• ni tvaá¹ƒ rÄ• ja passasÄ«â€™â€™ ti ||

tattha __sudassano_ti ayaá¹ƒ, mahÄ• rÄ• ja, etesaá¹ƒ sabbabÄ• hiro sudassano pabbato n
karavÄ«ko nÄ• ma, so sudassanato uccataro \Be VI 157/. ubhinnampi pana tesaá¹ƒ antare
sÄ«dantaramahÄ• samuddo. karavÄ«kassa anantare Ä«sadharo nÄ• ma, so karavÄ«kato u
sÄ«dantaramahÄ• samuddo. Ä«sadharassa anantare yugandharo nÄ• ma, so Ä«sadharato
sÄ«dantaramahÄ• samuddo. yugandharassa anantare nemindharo nÄ• ma, so yugandhara

sÄ«dantaramahÄ• samuddo. nemindharassa anantare vinatako nÄ• ma, so nemindharato u
sÄ«dantaramahÄ• samuddo. vinatakassa anantare assakaá¹‡á¹‡o nÄ• ma, so vinatakato u
sÄ«dantaramahÄ• samuddo. __anupubbasamuggatÄ• _ti ete sÄ«dantaramahÄ• samudde s
samuggatÄ• sopÄ• nasadisÄ• hutvÄ• á¹-hitÄ• . __yÄ• nÄ«_ti ye tvaá¹ƒ, mahÄ• rÄ• ja, im
catuá¹‡á¹‡aá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ Ä• vÄ• sÄ• ti.

evamassa \Ne VI 151/ cÄ• tumahÄ• rÄ• jikadevalokaá¹ƒ dassetvÄ• purato rathaá¹ƒ pesetv
cittakÅ«á¹-advÄ• rakoá¹-á¹-hakaá¹ƒ parivÄ• retvÄ• á¹-hitÄ• indapaá¹-imÄ• dassesi. taá¹ƒ
itaropissa byÄ• kÄ• si.

570__._ á¹• 21 ``anekarÅ«paá¹ƒ ruciraá¹ƒ, nÄ• nÄ• citraá¹ƒ pakÄ• sati.

Ä• kiá¹‡á¹‡aá¹ƒ indasadisehi, byaggheheva surakkhitaá¹ƒ ||

571__._ á¹• 21 ``vittÄ« \Ee VI 126/ hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• ta

imaá¹ƒ nu dvÄ• raá¹ƒ kimabhaÃ±Ã±amÄ• hu, manoramaá¹ƒ dissati dÅ«ratova ||

572__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

573__._ á¹• 21 `` `citrakÅ«á¹-oâ€™ ti yaá¹ƒ Ä• hu, devarÄ• japavesanaá¹ƒ.

sudassanassa girino, dvÄ• raÃ±hetaá¹ƒ pakÄ• sati ||

574__._ á¹• 21 ``anekarÅ«paá¹ƒ \Be VI 158/ ruciraá¹ƒ, nÄ• nÄ• citraá¹ƒ pakÄ• sati.

Ä• kiá¹‡á¹‡aá¹ƒ indasadisehi, byaggheheva surakkhitaá¹ƒ.

pavisetena rÄ• jÄ«si, arajaá¹ƒ bhÅ«mimakkamÄ• â€™â€™ ti ||

tattha __anekarÅ«pa_nti anekajÄ• tikaá¹ƒ. __nÄ• nÄ• citra_nti nÄ• nÄ• ratanacitraá¹ƒ. __p
etaá¹ƒ paÃ±Ã±Ä• yati. __Ä• kiá¹‡á¹‡a_nti samparipuá¹‡á¹‡aá¹ƒ. __byaggheheva surakkhita
byagghehi vÄ• sÄ«hehi vÄ• mahÄ• vanaá¹ƒ, evaá¹ƒ indasadiseheva surakkhitaá¹ƒ. tÄ• sa
Ä• rakkhaá¹‡atthÄ• ya á¹-hapitabhÄ• vo ekakanipÄ• te __kulÄ• vakajÄ• take_ (J I 1.31) vut
__kiá¹ƒmabhaÃ±Ã±amÄ• hÅ«_ti kinnÄ• maá¹ƒ vadanti. __pavesana_nti nikkhamanappaves
__sudassanassÄ• _ti sobhanadassanassa sinerugirino. __dvÄ• raá¹ƒ heta_nti etaá¹ƒ sineru

patiá¹-á¹-hitassa dasasahassayojanikassa devanagarassa dvÄ• raá¹ƒ pakÄ• sati, dvÄ• rako
attho. __pavisetenÄ• _ti etena dvÄ• rena devanagaraá¹ƒ pavisa. __arajaá¹ƒ bhÅ«mimakkan
suvaá¹‡á¹‡arajatamaá¹‡imayaá¹ƒ nÄ• nÄ• pupphehi samÄ• kiá¹‡á¹‡aá¹ƒ dibbabhÅ«miá¹ƒ
mahÄ• rÄ• jÄ• ti.

evaÃ±ca \Ne VI 152/ pana vatvÄ• mÄ• tali rÄ• jÄ• naá¹ƒ devanagaraá¹ƒ pavesesi. tena vu

575__._ á¹• 21 ``sahassayuttaá¹ƒ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• devasabhaá¹ƒ idaâ€™â€™ nti ||

so dibbayÄ• ne á¹-hitova gacchanto sudhammÄ• devasabhaá¹ƒ disvÄ• mÄ• taliá¹ƒ pucchi

576__._ á¹• 21 ``yathÄ• sarade Ä• kÄ• se, nÄ«lobhÄ• so padissati.

tathÅ«pamaá¹ƒ idaá¹ƒ byamhaá¹ƒ, veá¸·uriyÄ• su nimmitaá¹ƒ ||

577__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

imaá¹ƒ nu byamhaá¹ƒ kimabhaÃ±Ã±amÄ• hu, manoramaá¹ƒ dissati dÅ«ratova ||

578__._ á¹• 21 ``tassa \Be VI 159/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

579__._ á¹• 21 `` `sudhammÄ• â€™ \Ee VI 127/ iti yaá¹ƒ Ä• hu, passesÄ• dissate sabhÄ• .

veá¸·uriyÄ• rucirÄ• citrÄ• , dhÄ• rayanti sunimmitÄ• ||

580__._ á¹• 21 ``aá¹-á¹-haá¹ƒsÄ• sukatÄ• thambhÄ• , sabbe veá¸·uriyÄ• mayÄ• .

yattha devÄ• tÄ• vatiá¹ƒsÄ• , sabbe indapurohitÄ• ||

581__._ á¹• 21 ``atthaá¹ƒ devamanussÄ• naá¹ƒ, cintayantÄ• samacchare.

pavisetena rÄ• jÄ«si, devÄ• naá¹ƒ anumodananti ||

tattha __ida_nti nipÄ• tamattaá¹ƒ, devasabhaá¹ƒ addasÄ• ti attho. __passesÄ• _ti passa es

rucirÄ• _ti ruciraveá¸·uriyÄ• . __citrÄ• _ti nÄ• nÄ• ratanavicitrÄ• . __dhÄ• rayantÄ«_ti imaá¹
aá¹-á¹-haá¹ƒsÄ• dibhedÄ• sukatÄ• thambhÄ• dhÄ• rayanti. __indapurohitÄ• _ti indaá¹ƒ pu
katvÄ• parivÄ• retvÄ• \Ne VI 153/ á¹-hitÄ• devamanussÄ• naá¹ƒ atthaá¹ƒ cintayantÄ• acc
iminÄ• maggena yattha devÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ anumodantÄ• acchanti, taá¹ƒ á¹-hÄ•
pavisa.

devÄ• pi kho tassÄ• gamanamaggaá¹ƒ olokentÄ• va nisÄ«diá¹ƒsu. te ``rÄ• jÄ• Ä• gatoâ€™
dibbagandhavÄ• sapupphahatthÄ• yÄ• va cittakÅ«á¹-advÄ• rakoá¹-á¹-hakÄ• paá¹-imaggaa
dibbagandhamÄ• lÄ• dÄ«hi pÅ«jayantÄ• sudhammÄ• devasabhaá¹ƒ Ä• nayiá¹ƒsu. rÄ• jÄ•
pÄ• visi. devÄ• Ä• sanena nimantayiá¹ƒsu. sakkopi Ä• sanena ceva kÄ• mehi ca nimantesi
satthÄ• Ä• ha ---

582__._ á¹• 21 ``taá¹ƒ devÄ• paá¹-inandiá¹ƒsu, disvÄ• rÄ• jÄ• namÄ• gataá¹ƒ.

svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

nisÄ«da dÄ• ni rÄ• jÄ«si, devarÄ• jassa santike ||

583__._ á¹• 21 ``sakkopi paá¹-inandittha, vedehaá¹ƒ mithilaggahaá¹ƒ.

nimantayittha kÄ• mehi, Ä• sanena ca vÄ• savo ||

584__._ á¹• 21 ``sÄ• dhu \Be VI 160/ khosi anuppatto, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ.

vasa devesu rÄ• jÄ«si, sabbakÄ• masamiddhisu.

tÄ• vatiá¹ƒsesu devesu, bhuÃ±ja kÄ• me amÄ• nuseâ€™â€™ ti ||

tattha __paá¹-inandiá¹ƒsÅ«_ti sampiyÄ• yiá¹ƒsu, haá¹-á¹-hatuá¹-á¹-hÄ• va hutvÄ• sampaá
__sabbakÄ• masamiddhisÅ«_ti sabbesaá¹ƒ kÄ• mÄ• naá¹ƒ samiddhiyuttesu.

evaá¹ƒ sakkena dibbakÄ• mehi ceva Ä• sanena ca nimantito rÄ• jÄ• paá¹-ikkhipanto Ä• ha

585__._ á¹• 21 ``yathÄ• yÄ• citakaá¹ƒ yÄ• naá¹ƒ, yathÄ• yÄ• citakaá¹ƒ dhanaá¹ƒ.

evaá¹ƒ sampadamevetaá¹ƒ, yaá¹ƒ parato dÄ• napaccayÄ• ||

586__._ á¹• 21 ``na \Ee VI 128/ cÄ• hametamicchÄ• mi, yaá¹ƒ parato dÄ• napaccayÄ• .

sayaá¹ƒkatÄ• ni puÃ±Ã±Ä• ni, taá¹ƒ me Ä• veá¹‡ikaá¹ƒ dhanaá¹ƒ ||

587__._ á¹• 21 ``sohaá¹ƒ \Ne VI 154/ gantvÄ• manussesu, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhito hoti, na ca pacchÄ• nutappatÄ«â€™â€™ ti ||

tattha __yaá¹ƒ parato dÄ• napaccayÄ• _ti yaá¹ƒ parato tassa parassa dÄ• napaccayÄ• ter
taá¹ƒ yÄ• citakasadisaá¹ƒ hoti, tasmÄ• nÄ• haá¹ƒ etaá¹ƒ icchÄ• mi. __sayaá¹ƒkatÄ• nÄ«_t
katÄ• ni puÃ±Ã±Ä• ni, tameva mama parehi asÄ• dhÄ• raá¹‡attÄ• Ä• veá¹‡ikaá¹ƒ dhanaá¹
__samacariyÄ• yÄ• _ti tÄ«hi dvÄ• rehi samacariyÄ• ya. __saá¹ƒyamenÄ• _ti sÄ«larakkhaá¹
indriyadamena.

evaá¹ƒ mahÄ• satto devÄ• naá¹ƒ madhurasaddena dhammaá¹ƒ desesi. dhammaá¹ƒ deser
divasÄ• ni á¹-hatvÄ• devagaá¹‡aá¹ƒ kosetvÄ• devagaá¹‡amajjhe á¹-hitova mÄ• talissa gua

588__._ á¹• 21 ``bahÅ«pakÄ• ro no bhavaá¹ƒ, mÄ• tali devasÄ• rathi.

yo me kalyÄ• á¹‡akammÄ• naá¹ƒ, pÄ• pÄ• naá¹ƒ paá¹-idassayÄ«â€™â€™ ti ||

tattha \Be VI 161/ __yo me kalyÄ• á¹‡akammÄ• naá¹ƒ, pÄ• pÄ• naá¹ƒ paá¹-idassayÄ«_ti y
kalyÄ• á¹‡akammÄ• naá¹ƒ devÄ• naÃ±ca á¹-hÄ• nÄ• ni pÄ• pakammÄ• naá¹ƒ nerayikÄ• na
attho.

saggakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

atha rÄ• jÄ• sakkaá¹ƒ Ä• mantetvÄ• ``icchÄ• mahaá¹ƒ, mahÄ• rÄ• ja, manussalokaá¹ƒ ga
``tena hi, samma mÄ• tali, nimirÄ• jÄ• naá¹ƒ tattheva mithilaá¹ƒ nehÄ«â€™â€™ ti Ä• ha. so
sampaá¹-icchitvÄ• rathaá¹ƒ upaá¹-á¹-hÄ• pesi. rÄ• jÄ• devagaá¹‡ehi saddhiá¹ƒ sammoditv
rathaá¹ƒ abhiruhi. mÄ• tali rathaá¹ƒ pesento pÄ• cÄ«nadisÄ• bhÄ• gena mithilaá¹ƒ pÄ• puá
dibbarathaá¹ƒ disvÄ• ``rÄ• jÄ• no Ä• gatoâ€™â€™ ti pamudito ahosi. mÄ• tali mithilaá¹ƒ p
tasmiá¹ƒyeva sÄ«hapaÃ±jare mahÄ• sattaá¹ƒ otÄ• retvÄ• ``gacchÄ• mahaá¹ƒ, mahÄ• rÄ•
sakaá¹-á¹-hÄ• nameva gato. mahÄ• janopi rÄ• jÄ• naá¹ƒ parivÄ• retvÄ• ``kÄ«diso, deva, de
rÄ• jÄ• devatÄ• naÃ±ca sakkassa ca devaraÃ±Ã±o sampattiá¹ƒ vaá¹‡á¹‡etvÄ• ``tumhepi d
puÃ±Ã±Ä• ni karotha, evaá¹ƒ tasmiá¹ƒ devaloke nibbattissathÄ• â€™â€™ ti mahÄ• janassa

so aparabhÄ• ge kappakena palitassa jÄ• tabhÄ• ve Ä• rocite palitaá¹ƒ suvaá¹‡á¹‡asaá¹‡á
hatthe á¹-hapetvÄ• kappakassa \Ee VI 129/ gÄ• mavaraá¹ƒ datvÄ• pabbajitukÄ• mo hutvÄ
paá¹-icchÄ• pesi. tena ca ``kasmÄ• , deva, pabbajissasÄ«â€™â€™ ti vutte ---

``uttamaá¹…garuhÄ• mayhaá¹ƒ, ime jÄ• tÄ• vayoharÄ• .

pÄ• hubhÅ«tÄ• devadÅ«tÄ• , pabbajjÄ• samayo mamÄ• â€™â€™ ti || ---

gÄ• thaá¹ƒ vatvÄ• purimarÄ• jÄ• no viya pabbajitvÄ• tasmiá¹ƒyeva ambavane viharanto ca
bhÄ• vetvÄ• brahmalokÅ«pago ahosi. tassevaá¹ƒ pabbajitabhÄ• vaá¹ƒ Ä• vikaronto satthÄ

589__._ á¹• 21 ``idaá¹ƒ vatvÄ• nimirÄ• jÄ• , vedeho mithilaggaho.

puthuyaÃ±Ã±aá¹ƒ yajitvÄ• na, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti ||

tattha \Be VI 162/ __idaá¹ƒ vatvÄ• _ti ``uttamaá¹…garuhÄ• mayhaâ€™â€™ nti imaá¹ƒ gÄ•
__puthuyaÃ±Ã±aá¹ƒ yajitvÄ• nÄ• _ti mahÄ• dÄ• naá¹ƒ datvÄ• . __saá¹ƒyamaá¹ƒ ajjhupÄ• g
upagato.

putto panassa kÄ• á¸·Ä• rajanako nÄ• ma taá¹ƒ vaá¹ƒsaá¹ƒ upacchindi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ
nikkhantoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi ``tadÄ• sakko anuruddho a
caturÄ• sÄ«ti khattiyasahassÄ• ni buddhaparisÄ• , nimirÄ• jÄ• pana ahameva sammÄ• sa

nimijÄ• takavaá¹‡á¹‡anÄ• catutthÄ• .

á¹• 03 [542] 5. umaá¹…gajÄ• takavaá¹‡á¹‡anÄ•

__paÃ±cÄ• lo_ \Ne VI 156/ \Be VI 163/ __sabbasenÄ• yÄ• _ti idaá¹ƒ satthÄ• jetavane viha
Ä• rabbha kathesi. ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• tathÄ• gata
vaá¹‡á¹‡ayantÄ• nisÄ«diá¹ƒsu ``mahÄ• paÃ±Ã±o, Ä• vuso, tathÄ• gato puthupaÃ±Ã±o gan
javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o parappavÄ• damaddano, attano paÃ±
brÄ• hmaá¹‡e, sabhiyÄ• dayo paribbÄ• jake, aá¹…gulimÄ• lÄ• dayo core, Ä• á¸·avakÄ• day
bakÄ• dayo brahmÄ• no ca dametvÄ• nibbisevane akÄ• si, bahujanakÄ• ye pabbajjaá¹ƒ da
patiá¹-á¹-hÄ• pesi, evaá¹ƒ mahÄ• paÃ±Ã±o, Ä• vuso, satthÄ• â€™â€™ ti. satthÄ• Ä• gantv
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti \Ee V
tathÄ• gato idÄ• neva paÃ±Ã±avÄ• , atÄ«tepi aparipakke Ã±Ä• á¹‡e bodhiÃ±Ä• á¹‡atthÄ• y

paÃ±Ã±avÄ• yevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te videharaá¹-á¹-he mithilÄ• yaá¹ƒ vedeho nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tassa atth
cattÄ• ro paá¹‡á¸• itÄ• ahesuá¹ƒ senako, pukkuso, kÄ• mindo, devindo cÄ• ti. tadÄ• rÄ• jÄ
paá¹-isandhiggahaá¹‡adivase paccÅ«sakÄ• le evarÅ«paá¹ƒ supinaá¹ƒ addasa --- rÄ• jaá¹…
cattÄ• ro aggikkhandhÄ• mahÄ• pÄ• kÄ• rappamÄ• á¹‡Ä• uá¹-á¹-hÄ• ya pajjalanti. tesaá¹
aggikkhando uá¹-á¹-hahitvÄ• taá¹…khaá¹‡aÃ±Ã±eva cattÄ• ro aggikkhandhe atikkamitvÄ•
uá¹-á¹-hÄ• ya sakalacakkavÄ• á¸·aá¹ƒ obhÄ• setvÄ• á¹-hito, bhÅ«miyaá¹ƒ patito sÄ• sapab
taá¹ƒ sadevakÄ• lokÄ• samÄ• rakÄ• sabrahmakÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jenti, mahÄ
lomakÅ«pamattampi uá¹‡haá¹ƒ na gaá¹‡hÄ• ti. rÄ• jÄ• imaá¹ƒ supinaá¹ƒ disvÄ• bhÄ«tatas
kho me bhavissatÄ«â€™â€™ ti cintento nisinnakova aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pesi.

cattÄ• ropi paá¹‡á¸• itÄ• pÄ• tovÄ• gantvÄ• ``kacci, deva, sukhaá¹ƒ sayitthÄ• â€™â€™ ti
so ``kuto me sukhaseyyaá¹ƒ laddhaâ€™â€™ nti vatvÄ• ``evarÅ«po \Be VI 164/ me supino
sabbaá¹ƒ kathesi. atha naá¹ƒ senakapaá¹‡á¸• ito ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, maá¹…gala
bhavissatÄ«â€™â€™ ti \Ne VI 157/ vatvÄ• ``kiá¹ƒ kÄ• raá¹‡Ä• Ä• cariyÄ• â€™â€™ ti vutt
cattÄ• ro paá¹‡á¸• ite abhibhavitvÄ• aÃ±Ã±o vo paÃ±camo paá¹‡á¸• ito uppajjissati, mayaÃ
cattÄ• ro aggikkhandhÄ• viya, tesaá¹ƒ majjhe uppanno aggikkhandho viya aÃ±Ã±o paÃ±ca
uppajjissati, so sadevake loke asadiso bhavissatÄ«â€™â€™ ti vatvÄ• ``idÄ• ni panesa kuh
``mahÄ• rÄ• ja, ajja tassa paá¹-isandhiggahaá¹‡ena vÄ• mÄ• tukucchito nikkhamanena vÄ
attano sippabalena dibbacakkhunÄ• diá¹-á¹-ho viya byÄ• kÄ• si. rÄ• jÄ• pi tato paá¹-á¹-hÄ•
anussari.

mithilÄ• yaá¹ƒ pana catÅ«su dvÄ• resu pÄ• cÄ«nayavamajjhako, dakkhiá¹‡ayavamajjhako,
uttarayavamajjhakoti cattÄ• ro gÄ• mÄ• ahesuá¹ƒ. tesu pÄ• cÄ«nayavamajjhake \Ee VI 331
seá¹-á¹-hi paá¹-ivasati, sumanadevÄ« nÄ• massa bhariyÄ• ahosi. mahÄ• satto taá¹ƒ divasa
diá¹-á¹-havelÄ• ya tÄ• vatiá¹ƒsabhavanato cavitvÄ• tassÄ• kucchimhi paá¹-isandhiá¹ƒ gaá
aparepi devaputtasahassÄ• tÄ• vatiá¹ƒsabhavanato cavitvÄ• tasmiá¹ƒyeva gÄ• me seá¹-á
kulesu paá¹-isandhiá¹ƒ gaá¹‡hiá¹ƒsu. sumanadevÄ«pi dasamÄ• saccayena suvaá¹‡á¹‡avaa
tasmiá¹ƒ khaá¹‡e sakko manussalokaá¹ƒ olokento mahÄ• sattassa mÄ• tukucchito nikkham
``imaá¹ƒ buddhaá¹…kuraá¹ƒ sadevake loke pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
mÄ• tukucchito nikkhantakkhaá¹‡e adissamÄ• nakÄ• yena gantvÄ• tassa hatthe ekaá¹ƒ os
sakaá¹-á¹-hÄ• nameva gato. mahÄ• satto taá¹ƒ muá¹-á¹-hiá¹ƒ katvÄ• gaá¹‡hi. tasmiá¹ƒ pan
mÄ• tu appamattakampi dukkhaá¹ƒ nÄ• hosi, dhamakaraá¹‡ato udakamiva sukhena nikkha

sÄ• tassa hatthe osadhaghaá¹-ikaá¹ƒ disvÄ• ``tÄ• ta, kiá¹ƒ te laddhaâ€™â€™ nti Ä• ha. ``
ti dibbosadhaá¹ƒ mÄ• tu hatthe á¹-hapesi. á¹-hapetvÄ• ca pana ``amma, idaá¹ƒ osadhaá¹ƒ
Ä• bÄ• dhikÄ• naá¹ƒ dethÄ• â€™â€™ ti Ä• ha. sÄ• tuá¹-á¹-hapahaá¹-á¹-hÄ• sirivaá¸• á¸• h

tassa pana sattavassiko sÄ«sÄ• bÄ• dho atthi. so tuá¹-á¹-hapahaá¹-á¹-ho hutvÄ• ``ayaá¹ƒ
165/ jÄ• yamÄ• no osadhaá¹ƒ gahetvÄ• Ä• gato, jÄ• takkhaá¹‡eyeva mÄ• tarÄ• saddhiá¹ƒ
puÃ±Ã±avatÄ• dinnaá¹ƒ osadhaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ bhavissatÄ«â€™â€™ ti cintetvÄ•
nisadÄ• yaá¹ƒ ghaá¹ƒsitvÄ• thokaá¹ƒ nalÄ• á¹-e makkhesi. tasmiá¹ƒ khaá¹‡e tassa sattava
padumapattato udakaá¹ƒ viya nivattitvÄ• gato. so ``mahÄ• nubhÄ• vaá¹ƒ osadhaâ€™â€™
mahÄ• sattassa osadhaá¹ƒ gahetvÄ• Ä• gatabhÄ• vo sabbattha pÄ• kaá¹-o jÄ• to. ye keci
seá¹-á¹-hissa gehaá¹ƒ gantvÄ• osadhaá¹ƒ yÄ• canti. sabbesaá¹ƒ nisadÄ• yaá¹ƒ ghaá¹ƒsitv
udakena Ä• á¸·oletvÄ• deti \Ne VI 158/. dibbosadhena sarÄ«re makkhitamatteyeva sabbÄ•
sukhitÄ• manussÄ• ``sirivaá¸• á¸• hanaseá¹-á¹-hino gehe osadhassa mahanto Ä• nubhÄ•
pakkamiá¹ƒsu. mahÄ• sattassa pana nÄ• maggahaá¹‡adivase \Ee VI 332/ mahÄ• seá¹-á¹-h
ayyakÄ• dÄ«naá¹ƒ na nÄ• mena attho atthi, jÄ• yamÄ• nassa osadhaá¹ƒ gahetvÄ• Ä• gata
hotÅ«â€™â€™ ti vatvÄ• ``mahosadhakumÄ• roâ€™â€™ tvevassa nÄ• mamakÄ• si.

idaÃ±cassa ahosi ``mama putto mahÄ• puÃ±Ã±o, na ekakova nibbattissati, iminÄ• saddhia
bhavitabbaâ€™â€™ nti. so olokÄ• pento dÄ• rakasahassÄ• naá¹ƒ nibbattabhÄ• vaá¹ƒ sutv
piá¸·andhanÄ• ni datvÄ• dhÄ• tiyo dÄ• pesi ``puttassa me upaá¹-á¹-hÄ• kÄ• bhavissantÄ«
saddhiá¹ƒyeva tesaá¹ƒ maá¹…galaá¹-á¹-hÄ• ne maá¹…galaá¹ƒ kÄ• resi. dÄ• rake alaá¹…ka
upaá¹-á¹-hÄ• tuá¹ƒ Ä• nenti. bodhisatto tehi saddhiá¹ƒ kÄ«á¸·anto vaá¸• á¸• hitvÄ• sattavas
suvaá¹‡á¹‡apaá¹-imÄ• viya abhirÅ«po ahosi. athassa gÄ• mamajjhe tehi saddhiá¹ƒ kÄ«á¸·a
Ä• gacchantesu kÄ«á¸·Ä• maá¹‡á¸• alaá¹ƒ bhijjati. vÄ• tÄ• tapapaharaá¹‡akÄ• le dÄ• rakÄ•
tesaá¹ƒ kÄ«á¸·antÄ• naá¹ƒyeva akÄ• lamegho uá¹-á¹-hahi. taá¹ƒ disvÄ• nÄ• gabalo bodhis
pÄ• visi. itare dÄ• rakÄ• pacchato dhÄ• vantÄ• aÃ±Ã±amaÃ±Ã±assa pÄ• desu paharitvÄ•
jaá¹‡á¹‡ukabhedÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. bodhisattopi ``imasmiá¹ƒ á¹-hÄ• ne kÄ«á¸·Ä• sÄ
vaá¹-á¹-ati, evaá¹ƒ vÄ• te vÄ• vasse \Be VI 166/ vÄ• Ä• tape vÄ• Ä• gate na kilamissÄ• m
dÄ• rake Ä• ha --- ``sammÄ• , imasmiá¹ƒ á¹-hÄ• ne vÄ• te vÄ• vasse vÄ• Ä• tape vÄ• Ä•
á¹-hÄ• nanisajjasayanakkhamaá¹ƒ ekaá¹ƒ sÄ• laá¹ƒ kÄ• ressÄ• ma, ekekaá¹ƒ kahÄ• paá¹‡
tathÄ• kariá¹ƒsu.

mahÄ• satto mahÄ• vaá¸• á¸• hakiá¹ƒ pakkosÄ• petvÄ• ``imasmiá¹ƒ á¹-hÄ• ne sÄ• laá¹ƒ k
adÄ• si. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sahassaá¹ƒ gahetvÄ• khÄ• á¹‡ukaá¹
bhÅ«miá¹ƒ samaá¹ƒ kÄ• retvÄ• suttaá¹ƒ pasÄ• resi. mahÄ• satto tassa suttapasÄ• raá¹‡av
``Ä• cariya, evaá¹ƒ apasÄ• retvÄ• sÄ• dhukaá¹ƒ pasÄ• rehÄ«â€™â€™ ti Ä• ha. sÄ• mi, ah
pasÄ• resiá¹ƒ, ito aÃ±Ã±aá¹ƒ na jÄ• nÄ• mÄ«ti. `ettakaá¹ƒ ajÄ• nanto tvaá¹ƒ amhÄ• kaá¹ƒ
kathaá¹ƒ karissasi, Ä• hara, suttaá¹ƒ pasÄ• retvÄ• te dassÄ• mÄ«â€™â€™ ti Ä• harÄ• pet
pasÄ• resi. taá¹ƒ vissakammadevaputtassa pasÄ• ritaá¹ƒ viya \Ee VI 333/ ahosi. tato vaá¸•
``evaá¹ƒ pasÄ• retuá¹ƒ sakkhissasÄ«â€™â€™ ti? ``na sakkhissÄ• mÄ«â€™â€™ ti. ``mama
sakkhissasÄ«â€™â€™ ti. ``sakkhissÄ• mi, sÄ• mÄ«â€™â€™ ti. mahÄ• satto yathÄ• tassÄ
anÄ• thÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ \Ne VI 159/ hoti, ekasmiá¹ƒ anÄ• thÄ• naá¹ƒ itthÄ«

vijÄ• yanaá¹-á¹-hÄ• naá¹ƒ, ekasmiá¹ƒ Ä• gantukasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vasanaá¹-
Ä• gantukamanussÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ, ekasmiá¹ƒ Ä• gantukavÄ• á¹‡ijÄ• naá¹
bhaá¹‡á¸• aá¹-á¹-hapanaá¹-á¹-hÄ• naá¹ƒ hoti, tathÄ• sabbÄ• ni á¹-hÄ• nÄ• ni bahimukhÄ•
tattheva kÄ«á¸·Ä• maá¹‡á¸• alaá¹ƒ, tattheva vinicchayaá¹ƒ, tattheva dhammasabhaá¹ƒ kÄ•
niá¹-á¹-hitÄ• ya sÄ• lÄ• ya cittakÄ• re pakkosÄ• petvÄ• sayaá¹ƒ vicÄ• retvÄ• ramaá¹‡Ä«ya
sÄ• lÄ• sudhammÄ• devasabhÄ• paá¹-ibhÄ• gÄ• ahosi.

tato ``na ettakena sÄ• lÄ• sobhati, pokkharaá¹‡iá¹ƒ pana kÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
khaá¹‡Ä• petvÄ• iá¹-á¹-hakavaá¸• á¸• hakiá¹ƒ pakkosÄ• petvÄ• sayaá¹ƒ vicÄ• retvÄ• saha
pokkharaá¹‡iá¹ƒ kÄ• resi. sÄ• paÃ±cavidhapadumasaÃ±channÄ• nandÄ• pokkharaá¹‡Ä«
pupphaphaladhare nÄ• nÄ• rukkhe ropÄ• petvÄ• nandanavanakappaá¹ƒ uyyÄ• naá¹ƒ kÄ•
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• naÃ±ceva Ä• gantukagamikÄ• dÄ«naÃ±ca dÄ• navatta
sabbattha pÄ• kaá¹-Ä• ahosi \Be VI 167/. bahÅ« manussÄ• osaranti. mahÄ• satto sÄ• lÄ•
sampattasampattÄ• naá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ yuttÄ• yuttaá¹ƒ kathesi, vinicchayaá¹
buddhuppÄ• dakÄ• lo viya ahosi.

vedeharÄ• jÄ• pi sattavassaccayena ``cattÄ• ro paá¹‡á¸• itÄ• `amhe abhibhavitvÄ• paÃ±c
uppajjissatÄ«â€™ ti me kathayiá¹ƒsu, kattha so etarahÄ«â€™â€™ ti saritvÄ• ``tassa vasan
jÄ• nÄ• thÄ• â€™â€™ ti catÅ«hi dvÄ• rehi cattÄ• ro amacce pesesi. sesadvÄ• rehi nikkhan
passiá¹ƒsu. pÄ• cÄ«nadvÄ• rena nikkhanto amacco pana sÄ• lÄ• dÄ«ni disvÄ• ``paá¹‡á¸•
kÄ• rakena vÄ• kÄ• rÄ• pakena vÄ• bhavitabbaâ€™â€™ nti \Ee VI 334/ cintetvÄ• manus
kataravaá¸• á¸• hakinÄ• katÄ• â€™â€™ ti? manussÄ• ``nÄ• yaá¹ƒ vaá¸• á¸• hakinÄ• katÄ
sirivaá¸• á¸• hanaseá¹-á¹-hiputtena mahosadhapaá¹‡á¸• itena attano paÃ±Ã±Ä• balena vicÄ
vadiá¹ƒsu. ``kativasso pana paá¹‡á¸• itoâ€™â€™ ti? ``paripuá¹‡á¹‡asattavassoâ€™â€™ ti.
diá¹-á¹-hasupinadivasato paá¹-á¹-hÄ• ya vassaá¹ƒ gaá¹‡etvÄ• ``raÃ±Ã±o diá¹-á¹-hasupinen
paá¹‡á¸• itoâ€™â€™ ti raÃ±Ã±o dÅ«taá¹ƒ pesesi ``deva, pÄ• cÄ«nayavamajjhakagÄ• me s
mahosadhapaá¹‡á¸• ito nÄ• ma sattavassikova samÄ• no evarÅ«paá¹ƒ nÄ• ma sÄ• laá¹ƒ v
uyyÄ• naÃ±ca kÄ• resi, imaá¹ƒ paá¹‡á¸• itaá¹ƒ gahetvÄ• Ä• nemÄ«â€™â€™ ti. rÄ• jÄ• ta
tuá¹-á¹-hacitto hutvÄ• senakaá¹ƒ pakkosÄ• petvÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``kiá¹ƒ, Ä• ca
paá¹‡á¸• itaâ€™â€™ nti pucchi. so lÄ• bhaá¹ƒ maccharÄ• yanto ``mahÄ• rÄ• ja, sÄ• lÄ• dÄ
paá¹‡á¸• ito nÄ• ma na hoti, yo koci etÄ• ni kÄ• reti, appamattakaá¹ƒ etaâ€™â€™ nti Ä• ha
``bhavitabbamettha \Ne VI 160/ kÄ• raá¹‡enÄ• â€™â€™ ti tuá¹‡hÄ« hutvÄ• ``tattheva vasa
vÄ«maá¹ƒsatÅ«â€™â€™ ti amaccassa dÅ«taá¹ƒ paá¹-ipesesi. taá¹ƒ sutvÄ• amacco tatthe
vÄ«maá¹ƒsi.

sattadÄ• rakapaÃ±ho

tatridaá¹ƒ vÄ«maá¹ƒsanuddÄ• naá¹ƒ ---

``maá¹ƒsaá¹ƒ goá¹‡o ganthi suttaá¹ƒ, putto goto rathena ca.

daá¹‡á¸• o sÄ«saá¹ƒ ahÄ« ceva, kukkuá¹-o maá¹‡i vijÄ• yanaá¹ƒ.

odanaá¹ƒ vÄ• lukaÃ±cÄ• pi, taá¸·Ä• kuyyÄ• naá¹ƒ gadrabho maá¹‡Ä«â€™â€™ ti ||

tattha \Be VI 168/ __maá¹ƒsa_nti ekadivasaá¹ƒ bodhisatte kÄ«á¸·Ä• maá¹‡á¸• alaá¹ƒ gacch
sÅ«naphalakato maá¹ƒsapesiá¹ƒ gahetvÄ• Ä• kÄ• saá¹ƒ pakkhandi. taá¹ƒ disvÄ• dÄ• rak
chaá¸• á¸• Ä• pessÄ• mÄ• â€™â€™ ti senaá¹ƒ anubandhiá¹ƒsu. seno ito cito ca dhÄ• vati.
pacchato pacchato gacchantÄ• pÄ• sÄ• á¹‡Ä• dÄ«su upakkhalitvÄ• kilamanti. atha ne paá
``chaá¸• á¸• Ä• pessÄ• mi naâ€™â€™ nti. ``chaá¸• á¸• Ä• pehi sÄ• mÄ«â€™â€™ ti. ``tena
uddhaá¹ƒ anoloketvÄ• va vÄ• tavegena dhÄ• vitvÄ• senassa chÄ• yaá¹ƒ akkamitvÄ• pÄ•
ravi. tassa tejena so saddo senassa kucchiyaá¹ƒ vinivijjhitvÄ• nicchÄ• rito viya ahosi. so bh
chaá¸• á¸• esi. mahÄ• satto chaá¸• á¸• itabhÄ• vaá¹ƒ Ã±atvÄ• chÄ• yaá¹ƒ olokentova bhÅ«
adatvÄ• Ä• kÄ• seyeva sampaá¹-icchi. taá¹ƒ acchariyaá¹ƒ disvÄ• mahÄ• jano nadanto vag
mahÄ• saddaá¹ƒ akÄ• si. amacco taá¹ƒ pavattiá¹ƒ Ã±atvÄ• raÃ±Ã±o dÅ«taá¹ƒ pesesi ``paá
maá¹ƒsapesiá¹ƒ chaá¸• á¸• Ä• pesi, idaá¹ƒ devo jÄ• nÄ• tÅ«â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• j
senaka, Ä• nema paá¹‡á¸• itaâ€™â€™ nti? so cintesi ``tassa idhÄ• gatakÄ• lato paá¹-á¹-hÄ
bhavissÄ• ma, atthibhÄ• vampi no rÄ• jÄ• na jÄ• nissati, na taá¹ƒ Ä• netuá¹ƒ vaá¹-á¹-atÄ«â
balavalÄ• bhamacchariyatÄ• ya ``mahÄ• rÄ• ja, ettakena paá¹‡á¸• ito nÄ• ma na hoti, appa
nti Ä• ha. rÄ• jÄ• majjhattova hutvÄ• ``tattheva naá¹ƒ vÄ«maá¹ƒsatÅ«â€™â€™ ti puna pe

__goá¹‡o_ti eko pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sÄ« puriso ``vasse patite kasissÄ• mÄ
goá¹‡e kiá¹‡itvÄ• Ä• netvÄ• gehe vasÄ• petvÄ• punadivase gocaratthÄ• ya tiá¹‡abhÅ«mi
nisinno kilantarÅ«po otaritvÄ• rukkhamÅ«le nipannova niddaá¹ƒ okkami. tasmiá¹ƒ khaá¹‡e
gahetvÄ• palÄ• yi. so pabujjhitvÄ• goá¹‡e apassanto ito cito \Ne VI 161/ ca oloketvÄ• goá
palÄ• yantaá¹ƒ coraá¹ƒ disvÄ• vegena pakkhanditvÄ• ``kuhiá¹ƒ me goá¹‡e nesÄ«â€™â€™
attano icchitaá¹-á¹-hÄ• naá¹ƒ nemÄ«â€™â€™ ti. tesaá¹ƒ vivÄ• daá¹ƒ sutvÄ• mahÄ• jano s
tesaá¹ƒ sÄ• lÄ• dvÄ• rena gacchantÄ• naá¹ƒ saddaá¹ƒ sutvÄ• ubhopi pakkosÄ• petvÄ• te
``ayaá¹ƒ \Be VI 169/ coro, ayaá¹ƒ goá¹‡asÄ• mikoâ€™â€™ ti jÄ• nÄ• ti. jÄ• nantopi ``kasm
pucchi. goá¹‡asÄ• miko Ä• ha --- ``sÄ• mi, ime ahaá¹ƒ asukagÄ• mato asukassa nÄ• ma ha
gehe vasÄ• petvÄ• gocaratthÄ• ya tiá¹‡abhÅ«miá¹ƒ nesiá¹ƒ, tattha mama pamÄ• daá¹ƒ dis
palÄ• yi. svÄ• haá¹ƒ ito cito ca olokento imaá¹ƒ disvÄ• anubandhitvÄ• gaá¹‡hiá¹ƒ, asukag
etesaá¹ƒ kiá¹‡itvÄ• gahitabhÄ• vaá¹ƒ jÄ• nantÄ«â€™â€™ ti. coro pana ``mamete gharajÄ•
bhaá¹‡atÄ«â€™â€™ ti Ä• ha.

atha ne paá¹‡á¸• ito ``ahaá¹ƒ vo aá¸• á¸• aá¹ƒ dhammena vinicchinissÄ• mi, á¹-hassatha m

pucchitvÄ• ``Ä• ma, sÄ• mi, á¹-hassÄ• mÄ• â€™â€™ ti vutte ``mahÄ• janassa manaá¹ƒ ga
ti paá¹-hamaá¹ƒ coraá¹ƒ pucchi ``tayÄ• ime goá¹‡Ä• kiá¹ƒ khÄ• dÄ• pitÄ• kiá¹ƒ pÄ• yitÄ•
pÄ• yitÄ• tilapiá¹-á¹-haÃ±ca mÄ• se ca khÄ• dÄ• pitÄ• â€™â€™ ti. tato goá¹‡asÄ• mikaá¹ƒ
kuto me duggatassa yÄ• guÄ• dÄ«ni laddhÄ• ni, tiá¹‡ameva khÄ• dÄ• pitÄ• â€™â€™ ti. pa
parisaá¹ƒ gÄ• hÄ• petvÄ• piyaá¹…gupattÄ• ni Ä• harÄ• petvÄ• koá¹-á¹-Ä• petvÄ• udaken
goá¹‡Ä• tiá¹‡ameva chaá¸• á¸• ayiá¹ƒsu. paá¹‡á¸• ito ``passathetaâ€™â€™ nti mahÄ• jana
``tvaá¹ƒ corosi, na corosÄ«â€™â€™ ti? so ``coromhÄ«â€™â€™ ti Ä• ha. ``tena hi tvaá¹ƒ ito
evarÅ«pamakÄ• sÄ«â€™â€™ ti ovadi. bodhisattassa parisÄ• pana taá¹ƒ hatthapÄ• dehi ko
atha naá¹ƒ paá¹‡á¸• ito ``diá¹-á¹-hadhammeyeva tÄ• va imaá¹ƒ dukkhaá¹ƒ labhasi, samparÄ
mahÄ• dukkhaá¹ƒ anubhavissasi, samma, tvaá¹ƒ ito paá¹-á¹-hÄ• ya pajahetaá¹ƒ kammaâ€™
sÄ«lÄ• ni adÄ• si. amacco taá¹ƒ pavattiá¹ƒ yathÄ• bhÅ«taá¹ƒ raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ
senaka, Ä• nema paá¹‡á¸• itaâ€™â€™ nti. ``goá¹‡aaá¸• á¸• aá¹ƒ nÄ• ma, mahÄ• rÄ• ja, ye
tÄ• vÄ• â€™â€™ ti vutte rÄ• jÄ• majjhatto hutvÄ• puna tatheva sÄ• sanaá¹ƒ pesesi. sabba
veditabbaá¹ƒ. ito paraá¹ƒ pana uddÄ• namattameva vibhajitvÄ• dassayissÄ• mÄ• ti.

__ganthÄ«_ti ekÄ• duggatitthÄ« nÄ• nÄ• vaá¹‡á¹‡ehi suttehi ganthike bandhitvÄ• kataá¹ƒ
suttaganthitapiá¸·andhanaá¹ƒ gÄ«vato mocetvÄ• sÄ• á¹-akassa upari á¹-hapetvÄ• nhÄ• yi
paá¹‡á¸• itena kÄ• ritapokkharaá¹‡iá¹ƒ otari. aparÄ• taruá¹‡itthÄ« taá¹ƒ disvÄ• lobhaá¹ƒ up
``amma, ativiya sobhanaá¹ƒ idaá¹ƒ kittakena te kataá¹ƒ, ahampi attano evarÅ«paá¹ƒ \Ee VI
gÄ«vÄ• ya \Ne VI 162/ piá¸·andhitvÄ• pamÄ• á¹‡aá¹ƒ tÄ• vassa upadhÄ• remÄ«â€™â€™
``upadhÄ• rehÄ«â€™â€™ ti vutte gÄ«vÄ• ya piá¸·andhitvÄ• pakkÄ• mi. itarÄ• taá¹ƒ disvÄ
sÄ• á¹-akaá¹ƒ nivÄ• setvÄ• upadhÄ• vitvÄ• ``kahaá¹ƒ me piá¸·andhanaá¹ƒ gahetvÄ• palÄ
gaá¹‡hi. itarÄ• ``nÄ• haá¹ƒ tava santakaá¹ƒ gaá¹‡hÄ• mi, mama gÄ«vÄ• yameva piá¸·andh
mahÄ• jano taá¹ƒ sutvÄ• sannipati. paá¹‡á¸• ito dÄ• rakehi saddhiá¹ƒ kÄ«á¸·anto tÄ• saá¹ƒ
sÄ• lÄ• dvÄ• rena gacchantÄ«naá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ saddo esoâ€™â€™ ti pucchit
kalahakÄ• raá¹‡aá¹ƒ sutvÄ• pakkosÄ• petvÄ• Ä• kÄ• reneva coriÃ±ca acoriÃ±ca Ã±atvÄ•
``ahaá¹ƒ vo dhammena vinicchinissÄ• mi, mama vinicchaye á¹-hassathÄ• â€™â€™ ti vatvÄ
sÄ• mÄ«â€™â€™ ti vutte paá¹-hamaá¹ƒ coriá¹ƒ pucchi ``tvaá¹ƒ imaá¹ƒ piá¸·andhanaá¹ƒ piá
kataragandhaá¹ƒ vilimpasÄ«â€™â€™ ti? ``ahaá¹ƒ niccaá¹ƒ sabbasaá¹ƒhÄ• rakaá¹ƒ vilimpÄ
sabbasaá¹ƒhÄ• rako nÄ• ma sabbagandhehi yojetvÄ• katagandho. tato itaraá¹ƒ pucchi. sÄ
laddho duggatÄ• ya mayhaá¹ƒ sabbasaá¹ƒhÄ• rako, ahaá¹ƒ niccaá¹ƒ piyaá¹…gupupphagan
paá¹‡á¸• ito udakapÄ• tiá¹ƒ Ä• harÄ• petvÄ• taá¹ƒ piá¸·andhanaá¹ƒ tattha pakkhipÄ• petvÄ
pakkosÄ• petvÄ• ``etaá¹ƒ gandhaá¹ƒ upasiá¹…ghitvÄ• asukagandhabhÄ• vaá¹ƒ jÄ• nÄ• h
upasiá¹…ghanto piyaá¹…gupupphabhÄ• vaá¹ƒ Ã±atvÄ• imaá¹ƒ ekakanipÄ• te gÄ• thamÄ•

``sabbasaá¹ƒhÄ• rako natthi, suddhaá¹ƒ kaá¹…gu pavÄ• yati.

alikaá¹ƒ bhÄ• satiyaá¹ƒ dhuttÄ«, saccamÄ• hu mahallikÄ• â€™â€™ ti || (J I 1.110).

tattha __dhuttÄ«_ti dhuttikÄ• . __Ä• hÅ«_ti Ä• ha, ayameva vÄ• pÄ• á¹-ho.

evaá¹ƒ mahÄ• satto taá¹ƒ kÄ• raá¹‡aá¹ƒ mahÄ• janaá¹ƒ jÄ• nÄ• petvÄ• ``tvaá¹ƒ corÄ«si, r
pucchitvÄ• coribhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• pesi. tato paá¹-á¹-hÄ• ya mahÄ• sattassa paá¹‡á¸

__sutta_nti ekÄ• kappÄ• sakkhettarakkhikÄ• itthÄ« kappÄ• sakkhettaá¹ƒ rakkhantÄ« tatth
kappÄ• saá¹ƒ gahetvÄ• sukhumasuttaá¹ƒ kantitvÄ• guá¸·aá¹ƒ katvÄ• ucchaá¹…ge \Be VI
Ä• gacchantÄ« ``paá¹‡á¸• itassa pokkharaá¹‡iyaá¹ƒ nhÄ• yissÄ• mÄ«â€™â€™ ti tÄ«raá¹ƒ
muÃ±citvÄ• sÄ• á¹-akassa upari suttaguá¸·aá¹ƒ á¹-hapetvÄ• otaritvÄ• pokkharaá¹‡iyaá¹ƒ
disvÄ• luddhacittatÄ• ya taá¹ƒ gahetvÄ• ``aho manÄ• paá¹ƒ suttaá¹ƒ, amma, tayÄ• kataâ
paharitvÄ• olokentÄ« viya ucchaá¹…ge katvÄ• pakkÄ• mi. sesaá¹ƒ purimanayeneva vitthÄ
paá¹-hamaá¹ƒ coriá¹ƒ pucchi ``tvaá¹ƒ guá¸·aá¹ƒ karontÄ« anto kiá¹ƒ pakkhipitvÄ• akÄ• sÄ«
``kappÄ• saphalaá¹-á¹-himeva sÄ• mÄ«â€™â€™ ti. tato itaraá¹ƒ \Ne VI 163/ pucchi. sÄ• ``
timbaruaá¹-á¹-hiâ€™â€™ nti Ä• ha. so ubhinnaá¹ƒ vacanaá¹ƒ parisaá¹ƒ gÄ• hÄ• petvÄ• su
nibbeá¹-hÄ• petvÄ• timbaruaá¹-á¹-hiá¹ƒ disvÄ• taá¹ƒ coribhÄ• vaá¹ƒ saá¹ƒpaá¹-icchÄ• pes
haá¹-á¹-hatuá¹-á¹-ho ``suvinicchito aá¸• á¸• oâ€™â€™ ti sÄ• dhukÄ• rasahassÄ• ni pavattes

__putto_ti ekadivasaá¹ƒ ekÄ• itthÄ« puttaá¹ƒ Ä• dÄ• ya mukhadhovanatthÄ• ya paá¹‡á¸• i
gantvÄ• puttaá¹ƒ nhÄ• petvÄ• attano sÄ• á¹-ake nisÄ«dÄ• petvÄ• attano mukhaá¹ƒ dhovi
ekÄ• yakkhinÄ« taá¹ƒ dÄ• rakaá¹ƒ disvÄ• khÄ• ditukÄ• mÄ• hutvÄ• itthivesaá¹ƒ gahetvÄ
vatÄ• yaá¹ƒ dÄ• rako, taveso puttoâ€™â€™ ti pucchitvÄ• ``Ä• mÄ• â€™â€™ ti vutte ``pÄ•
``pÄ• yehÄ«â€™â€™ ti vuttÄ• taá¹ƒ gahetvÄ• thokaá¹ƒ kÄ«á¸·Ä• petvÄ• Ä• dÄ• ya palÄ•
dhÄ• vitvÄ• ``kuhiá¹ƒ me puttaá¹ƒ nesÄ«â€™â€™ ti gaá¹‡hi. yakkhinÄ« ``kuto tayÄ• putto
puttoâ€™â€™ ti Ä• ha. tÄ• kalahaá¹ƒ karontiyo sÄ• lÄ• dvÄ• rena gacchanti. paá¹‡á¸• ito t
pakkosÄ• petvÄ• ``kimetaâ€™â€™ nti pucchi. tÄ• tassa etamatthaá¹ƒ Ä• rocesuá¹ƒ. taá¹ƒ
akkhÄ«naá¹ƒ animisatÄ• ya ceva \Ee VI 337/ rattatÄ• ya ca nirÄ• saá¹…katÄ• ya ca chÄ• y
``ayaá¹ƒ yakkhinÄ«â€™â€™ ti Ã±atvÄ• pi ``mama vinicchaye á¹-hassathÄ• â€™â€™ ti vat
á¹-hassÄ• mÄ• â€™â€™ ti vutte bhÅ«miyaá¹ƒ lekhaá¹ƒ kaá¸• á¸• hayitvÄ• lekhÄ• majjhe c
yakkhiniá¹ƒ hatthesu, mÄ• taraá¹ƒ pÄ• desu gÄ• hÄ• petvÄ• ``dvepi kaá¸• á¸• hitvÄ• gaá¹
sakkontiyÄ• eva puttoâ€™â€™ ti Ä• ha.

tÄ• ubhopi kaá¸• á¸• hiá¹ƒsu. dÄ• rako kaá¸• á¸• hiyamÄ• no dukkhappatto hutvÄ• viravi.
viya hutvÄ• puttaá¹ƒ muÃ±citvÄ• rodamÄ• nÄ• aá¹-á¹-hÄ• si. paá¹‡á¸• ito mahÄ• janaá¹ƒ
mÄ• tu hadayaá¹ƒ mudukaá¹ƒ hoti, udÄ• hu amÄ• tÅ«â€™â€™ ti. ``mÄ• tu hadayaá¹ƒ mud
dÄ• ni dÄ• rakaá¹ƒ \Be VI 172/ gahetvÄ• á¹-hitÄ• mÄ• tÄ• hoti, udÄ• hu vissajjetvÄ• á¹-hi
``vissajjetvÄ• á¹-hitÄ• paá¹‡á¸• itÄ• â€™â€™ ti. ``imaá¹ƒ pana dÄ• rakacoriá¹ƒ tumhe jÄ•

jÄ• nÄ• ma, paá¹‡á¸• itÄ• â€™â€™ ti. atha ne paá¹‡á¸• ito Ä• ha --- ``yakkhinÄ« esÄ• , eta
gaá¹‡hÄ«â€™â€™ ti. ``kathaá¹ƒ jÄ• nÄ• si, paá¹‡á¸• itÄ• â€™â€™ ti. ``akkhÄ«naá¹ƒ animi
nirÄ• saá¹…katÄ• ya ca chÄ• yÄ• ya abhÄ• vena ca nikkaruá¹‡atÄ• ya cÄ• â€™â€™ ti. ath
nti? ``yakkhinÄ«mhi sÄ• mÄ«â€™â€™ ti. ``kasmÄ• imaá¹ƒ dÄ• rakaá¹ƒ gaá¹‡hÄ«â€™â€™
sÄ• mÄ«â€™â€™ ti. ``andhabÄ• le, tvaá¹ƒ pubbepi pÄ• pakammaá¹ƒ katvÄ• yakkhinÄ« jÄ
karosi, aho andhabÄ• lÄ• sÄ«â€™â€™ ti vatvÄ• taá¹ƒ paÃ±casÄ«lesu patiá¹-á¹-hÄ• petvÄ
evarÅ«paá¹ƒ pÄ• pakammaá¹ƒ mÄ• akÄ• sÄ«â€™â€™ ti vatvÄ• taá¹ƒ uyyojesi. dÄ• rakar
``ciraá¹ƒ jÄ«vatu sÄ• mÄ«â€™â€™ ti paá¹‡á¸• itaá¹ƒ thometvÄ• puttaá¹ƒ Ä• dÄ• ya pakkÄ

__goto_ti \Ne VI 164/ eko kira lakuá¹‡á¸• akattÄ• goto, kÄ• á¸·avaá¹‡á¹‡atÄ• ca kÄ• á¸·ot
puriso sattasaá¹ƒvaccharÄ• ni kammaá¹ƒ katvÄ• bhariyaá¹ƒ labhi. sÄ• nÄ• mena dÄ«ghat
taá¹ƒ Ä• mantetvÄ• ``bhadde, pÅ«vakhÄ• danÄ«yaá¹ƒ pacÄ• hi, mÄ• tÄ• pitaro daá¹-á¹-hu
vatvÄ• ``kiá¹ƒ te mÄ• tÄ• pitÅ«hÄ«â€™â€™ ti tÄ• ya paá¹-ikkhittopi yÄ• vatatiyaá¹ƒ vatvÄ•
pacÄ• petvÄ• pÄ• theyyaÃ±ceva paá¹‡á¹‡Ä• kÄ• raÃ±ca Ä• dÄ• ya tÄ• ya saddhiá¹ƒ magg
uttÄ• navÄ• hiniá¹ƒ ekaá¹ƒ nadiá¹ƒ addasa. te pana dvepi udakabhÄ«rukajÄ• tikÄ• va, tasm
avisahantÄ• tÄ«re aá¹-á¹-haá¹ƒsu. tadÄ• dÄ«ghapiá¹-á¹-hi nÄ• meko duggatapuriso anuvi
pÄ• puá¹‡i. atha naá¹ƒ te disvÄ• pucchiá¹ƒsu ``samma, ayaá¹ƒ nadÄ« gambhÄ«rÄ• uttÄ•
kathaá¹ƒ sutvÄ• udakabhÄ«rukabhÄ• vaá¹ƒ Ã±atvÄ• ``samma, ayaá¹ƒ nadÄ« gambhÄ«rÄ
bahucaá¹‡á¸• amacchÄ• kiá¹‡á¹‡Ä• â€™â€™ ti Ä• ha. ``samma, kathaá¹ƒ tvaá¹ƒ gamissas
``saá¹ƒsumÄ• ramakarÄ• naá¹ƒ amhehi paricayo atthi, tena te amhe na viheá¹-hentÄ«â€™â
amhepi nehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. athassa te khajjabhojan
katabhattakicco ``samma, kaá¹ƒ paá¹-hamaá¹ƒ nemÄ«â€™â€™ ti pucchi. so Ä• ha --- ``tava
paá¹-hamaá¹ƒ nehi, maá¹ƒ pacchÄ• nehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-
pÄ• theyyaÃ±ceva paá¹‡á¹‡Ä• kÄ• raÃ±ca gahetvÄ• nadiá¹ƒ otaritvÄ• thokaá¹ƒ gantvÄ• u
pakkÄ• mi.

gotakÄ• á¸·o \Be VI 173/ tÄ«re á¹-hitova ``gambhÄ«rÄ• vatÄ• yaá¹ƒ nadÄ«, evaá¹ƒ dÄ«gha
mayhaá¹ƒ pana apasayhÄ• va bhavissatÄ«â€™â€™ ti cintesi. itaropi taá¹ƒ nadÄ«majjhaá¹ƒ
taá¹ƒ posessÄ• mi, sampannavatthÄ• laá¹…kÄ• rÄ• dÄ• sidÄ• saparivutÄ• vicarissasi, kiá
lakuá¹‡á¸• akavÄ• manako karissati, mama vacanaá¹ƒ karohÄ«â€™â€™ ti Ä• ha. sÄ• tass
sÄ• mike sinehaá¹ƒ bhinditvÄ• taá¹ƒkhaá¹‡aÃ±Ã±eva tasmiá¹ƒ paá¹-ibaddhacittÄ• hutvÄ•
chaá¸• á¸• essasi, karissÄ• mi te vacanaâ€™â€™ nti sampaá¹-icchi. ``bhadde, kiá¹ƒ vadesi
posessÄ• mÄ«â€™â€™ ti. te paratÄ«raá¹ƒ gantvÄ• ubhopi samaggÄ• sammodamÄ• nÄ•
tiá¹-á¹-ha tvaâ€™â€™ nti vatvÄ• tassa passantasseva khÄ• danÄ«yaá¹ƒ khÄ• dantÄ• pak
ekato hutvÄ• maá¹ƒ chaá¸• á¸• etvÄ• palÄ• yanti \Ee VI 338/ maÃ±Ã±eâ€™â€™ ti aparÄ•
otaritvÄ• bhayena nivattitvÄ• puna tesu kopena ``jÄ«vÄ• mi vÄ• marÄ• mi vÄ• â€™â€™ t
patito uttÄ• nabhÄ• vaá¹ƒ Ã±atvÄ• nadiá¹ƒ uttaritvÄ• vegena taá¹ƒ pÄ• puá¹‡itvÄ• ``ambh
me bhariyaá¹ƒ nesÄ«â€™â€™ ti Ä• ha. itaropi taá¹ƒ ``are duá¹-á¹-havÄ• manaka, kuto tava

bhariyÄ• â€™â€™ ti vatvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• khipi. so dÄ«ghatÄ• laá¹ƒ hatthe gah
kuhiá¹ƒ gacchasi, satta saá¹ƒvaccharÄ• ni \Ne VI 165/ kammaá¹ƒ katvÄ• laddhabhariyÄ• n
saddhiá¹ƒ kalahaá¹ƒ karonto sÄ• lÄ• ya santikaá¹ƒ pÄ• puá¹‡i. mahÄ• jano sannipati.

paá¹‡á¸• ito ``kiá¹ƒ saddo nÄ• mesoâ€™â€™ ti pucchitvÄ• te ubhopi pakkosÄ• petvÄ• va
``mama vinicchaye á¹-hassathÄ• â€™â€™ ti vatvÄ• ``Ä• ma, á¹-hassÄ• mÄ• â€™â€™ ti v
dÄ«ghapiá¹-á¹-hiá¹ƒ pakkosÄ• petvÄ• ``tvaá¹ƒ konÄ• mosÄ«â€™â€™ ti pucchi. ``dÄ«ghap
sÄ• mÄ«â€™â€™ ti. ``bhariyÄ• te kÄ• nÄ• mÄ• â€™â€™ ti? so tassÄ• nÄ• maá¹ƒ ajÄ• n
``mÄ• tÄ• pitaro te ke nÄ• mÄ• â€™â€™ ti? ``asukÄ• nÄ• mÄ• â€™â€™ ti. ``bhariyÄ• ya p
nÄ• mÄ• â€™â€™ ti? so ajÄ• nitvÄ• aÃ±Ã±aá¹ƒ kathesi. tassa kathaá¹ƒ parisaá¹ƒ gÄ• hÄ
itaraá¹ƒ pakkosÄ• petvÄ• purimanayeneva sabbesaá¹ƒ nÄ• mÄ• ni pucchi. so yathÄ• bhÅ«
kathesi. tampi apanetvÄ• dÄ«ghatÄ• laá¹ƒ pakkosÄ• petvÄ• ``tvaá¹ƒ kÄ• nÄ• mÄ• â€™â€
nÄ• ma sÄ• mÄ«â€™â€™ ti. ``sÄ• miko te konÄ• moâ€™â€™ ti? sÄ• ajÄ• nantÄ« aÃ±Ã±a
nÄ• mÄ• â€™â€™ ti. ``asukÄ• nÄ• ma sÄ• mÄ«â€™â€™ ti. ``sÄ• mikassa pana te mÄ• tÄ
vilapantÄ« aÃ±Ã±aá¹ƒ kathesi \Be VI 174/. itare dve pakkosÄ• petvÄ• mahÄ• janaá¹ƒ pucc
dÄ«ghapiá¹-á¹-hissa vacanena sameti, udÄ• hu gotakÄ• á¸·assÄ• â€™â€™ ti. ``gotakÄ• á¸
``ayaá¹ƒ etissÄ• sÄ• miko, itaro coroâ€™â€™ ti. atha naá¹ƒ ``corosi, na corosÄ«â€™â€™
coromhÄ«â€™â€™ ti corabhÄ• vaá¹ƒ sampaá¹-icchi. paá¹‡á¸• itassa vinicchayena gotakÄ•
labhitvÄ• mahÄ• sattaá¹ƒ thometvÄ• taá¹ƒ Ä• dÄ• ya pakkÄ• mi. paá¹‡á¸• ito dÄ«ghapiá¹-
evamakÄ• sÄ«â€™â€™ ti.

__rathena cÄ• _ti ekadivasaá¹ƒ eko pana puriso rathe nisÄ«ditvÄ• mukhadhovanatthÄ• ya
khaá¹‡e sakko Ä• vajjento paá¹‡á¸• itaá¹ƒ disvÄ• ``mahosadhabuddhaá¹…kurassa paÃ±Ã±
karissÄ• mÄ«â€™â€™ ti cintetvÄ• manussavesenÄ• gantvÄ• rathassa pacchÄ• bhÄ• gaá
nisinno puriso ``tÄ• ta, kenatthenÄ• gatosÄ«â€™â€™ ti pucchitvÄ• ``tumhe upaá¹-á¹-hÄ• t
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• yÄ• nÄ• oruyha sarÄ«rakiccatthÄ• ya gato. tasm
abhiruhitvÄ• vegena pÄ• jesi. rathasÄ• miko pana sarÄ«rakiccaá¹ƒ katvÄ• nikkhanto sakk
palÄ• yantaá¹ƒ disvÄ• vegena gantvÄ• ``tiá¹-á¹-ha tiá¹-á¹-ha, kuhiá¹ƒ me rathaá¹ƒ nesÄ«â€
ratho aÃ±Ã±o bhavissati, ayaá¹ƒ pana mama rathoâ€™â€™ ti vutte tena saddhiá¹ƒ kalahaá
sÄ• lÄ• dvÄ• raá¹ƒ patto. paá¹‡á¸• ito ``kiá¹ƒ nÄ• metaâ€™â€™ nti pucchitvÄ• te pakkosÄ•
nibbhayatÄ• ya ceva akkhÄ«naá¹ƒ animisatÄ• ya ca ``ayaá¹ƒ sakko, ayaá¹ƒ rathasÄ• mikoâ
santepi vivÄ• dakÄ• raá¹‡aá¹ƒ \Ne VI 166/ pucchitvÄ• ``mama vinicchaye á¹-hassathÄ• â€™
á¹-hassÄ• mÄ• â€™â€™ ti vutte ``ahaá¹ƒ rathaá¹ƒ pÄ• jessÄ• mi, tumhe dvepi rathaá¹ƒ pa
rathasÄ• miko na vissajjessati, itaro vissajjessatÄ«â€™â€™ ti vatvÄ• purisaá¹ƒ Ä• á¹‡Ä• p
pÄ• jehÄ«â€™â€™ ti. so tathÄ• akÄ• si.

itarepi dve pacchato gahetvÄ• gacchanti. rathasÄ• miko thokaá¹ƒ gantvÄ• vissajjetvÄ• á¹
rathena saddhiá¹ƒ gantvÄ• ratheneva saddhiá¹ƒ nivatti. paá¹‡á¸• ito manusse Ä• cikkhi ``ay

gantvÄ• rathaá¹ƒ \Ee VI 339/ vissajjetvÄ• á¹-hito, ayaá¹ƒ pana rathena saddhiá¹ƒ dhÄ• vitv
saddhiá¹ƒ nivatti, nevassa sarÄ«re sedabindumattampi atthi, assÄ• sapassÄ• sopi natthi, \E
animisanetto, esa sakko devarÄ• jÄ• â€™â€™ ti. atha naá¹ƒ ``sakko devarÄ• jÄ• sÄ«â€™â
paá¹‡á¸• itÄ• â€™â€™ ti vutte ``kasmÄ• Ä• gatosÄ«â€™â€™ ti vatvÄ• ``taveva paÃ±Ã±Ä
paá¹‡á¸• itÄ• â€™â€™ ti vutte ``tena hi mÄ• puna evamakÄ• sÄ«â€™â€™ ti ovadati. sakk
dassento Ä• kÄ• se á¹-hatvÄ• ``suvinicchito paá¹‡á¸• itena aá¸• á¸• oâ€™â€™ ti paá¹‡á¸• i
sakaá¹-á¹-hÄ• nameva gato. tadÄ• so amacco sayameva raÃ±Ã±o santikaá¹ƒ gantvÄ• ``m
evaá¹ƒ rathaaá¸• á¸• o suvinicchito, sakkopi tena parÄ• jito, kasmÄ• purisavisesaá¹ƒ na jÄ•
Ä• ha. rÄ• jÄ• senakaá¹ƒ pucchi ``kiá¹ƒ, senaka, Ä• nema paá¹‡á¸• itaâ€™â€™ nti. so lÄ•
ettakena paá¹‡á¸• ito nÄ• ma na hoti, Ä• gametha tÄ• va vÄ«maá¹ƒsitvÄ• jÄ• nissÄ• mÄ• â

sattadÄ• rakapaÃ±ho niá¹-á¹-hito.

gadrabhapaÃ±ho

__daá¹‡á¸• o_ti athekadivasaá¹ƒ rÄ• jÄ• ``paá¹‡á¸• itaá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• â€™â€™
Ä• harÄ• petvÄ• tato vidatthiá¹ƒ gahetvÄ• cundakÄ• re pakkosÄ• petvÄ• suá¹-á¹-hu likhÄ
pÄ• cÄ«nayavamajjhakagÄ• maá¹ƒ pesesi ``pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino kira p
khadiradaá¹‡á¸• assa idaá¹ƒ aggaá¹ƒ, idaá¹ƒ mÅ«laâ€™ nti jÄ• nantu, ajÄ• nantÄ• naá¹ƒ sa
gÄ• mavÄ• sino sannipatitvÄ• jÄ• nituá¹ƒ asakkontÄ• seá¹-á¹-hino kathayiá¹ƒsu ``kadÄ• ci
jÄ• neyya, pakkosÄ• petvÄ• taá¹ƒ pucchathÄ• â€™â€™ ti. seá¹-á¹-hi paá¹‡á¸• itaá¹ƒ kÄ«á
pakkosÄ• petvÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``tÄ• ta, mayaá¹ƒ jÄ• nituá¹ƒ na sakkoma, api n
ti pucchi. taá¹ƒ sutvÄ• paá¹‡á¸• ito cintesi ``raÃ±Ã±o \Ne VI 167/ imassa aggena vÄ• mÅ«l
natthi, mama vÄ«maá¹ƒsanatthÄ• ya pesitaá¹ƒ bhavissatÄ«â€™â€™ ti. cintetvÄ• ca pana
jÄ• nissÄ• mÄ«â€™â€™ ti Ä• harÄ• petvÄ• hatthena gahetvÄ• va ``idaá¹ƒ aggaá¹ƒ idaá¹ƒ
mahÄ• janassa hadayaggahaá¹‡atthaá¹ƒ udakapÄ• tiá¹ƒ Ä• harÄ• petvÄ• khadiradaá¹‡á¸•
bandhitvÄ• suttakoá¹-iyaá¹ƒ gahetvÄ• khadiradaá¹‡á¸• akaá¹ƒ udakapiá¹-á¹-he á¹-hapesi.
paá¹-hamaá¹ƒ udake nimujji. tato mahÄ• janaá¹ƒ pucchi ``rukkhassa nÄ• ma mÅ«laá¹ƒ bhÄ
aggaâ€™â€™ nti? ``mÅ«laá¹ƒ paá¹‡á¸• itÄ• â€™â€™ ti. tena hi imassa paá¹-hamaá¹ƒ nimu
mÅ«lanti imÄ• ya saÃ±Ã±Ä• ya \Be VI 176/ aggaÃ±ca mÅ«laÃ±ca Ä• cikkhi. gÄ• mavÄ• sin
mÅ«laâ€™â€™ nti raÃ±Ã±o pahiá¹‡iá¹ƒsu. rÄ• jÄ• ``ko imaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti puc
``sirivaá¸• á¸• hanaseá¹-á¹-hino putto mahosadhapaá¹‡á¸• itoâ€™â€™ ti sutvÄ• ``kiá¹ƒ, se
paá¹‡á¸• itaâ€™â€™ nti pucchi. adhivÄ• sehi, deva, aÃ±Ã±enapi upÄ• yena naá¹ƒ vÄ«maá

__sÄ«sa_nti athekadivasaá¹ƒ itthiyÄ• ca purisassa cÄ• ti dve sÄ«sÄ• ni Ä• harÄ• petvÄ•
idaá¹ƒ purisasÄ«santi jÄ• nantu, ajÄ• nantÄ• naá¹ƒ sahassadaá¹‡á¸• oâ€™â€™ ti pahiá¹‡i
ajÄ• nantÄ• paá¹‡á¸• itaá¹ƒ pucchiá¹ƒsu. so disvÄ• va aÃ±Ã±Ä• si. kathaá¹ƒ jÄ• nÄ• ti? pu
ujukÄ• va hoti, itthisÄ«se sibbinÄ« vaá¹…kÄ• hoti, parivattitvÄ• gacchati. so iminÄ• abhiÃ

itthiyÄ• sÄ«saá¹ƒ, idaá¹ƒ purisassa sÄ«saâ€™â€™ nti Ä• cikkhi. gÄ• mavÄ• sinopi raÃ±Ã±
purimasadisameva.

__ahÄ«_ti athekadivasaá¹ƒ sappaÃ±ca sappiniÃ±ca Ä• harÄ• petvÄ• ``ayaá¹ƒ sappo, aya
ajÄ• nantÄ• naá¹ƒ sahassadaá¹‡á¸• oâ€™â€™ ti vatvÄ• gÄ• mavÄ• sÄ«naá¹ƒ pesesuá¹ƒ.
paá¹‡á¸• itaá¹ƒ pucchiá¹ƒsu. so disvÄ• va jÄ• nÄ• ti. sappassa hi naá¹…guá¹-á¹-haá¹ƒ thÅ«
tanukaá¹ƒ hoti, sappassa sÄ«saá¹ƒ puthulaá¹ƒ hoti, sappiniyÄ• tanukaá¹ƒ hoti, sappassa a
sappiniyÄ• khuddakÄ• ni, sappassa sovattiko parÄ• baddho hoti, sappiniyÄ• vicchinnako.
``ayaá¹ƒ \Ee VI 340/ sappo, ayaá¹ƒ sappinÄ«â€™â€™ ti Ä• cikkhi. sesaá¹ƒ vuttanayameva.

__kukkuá¹-o_ti athekadivasaá¹ƒ ``pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino amhÄ• kaá¹ƒ s
sÄ«sakakudhaá¹ƒ tayo kÄ• le anatikkamitvÄ• nadantaá¹ƒ usabhaá¹ƒ pesentu, no ce pesen
ti pahiá¹‡iá¹ƒsu. te ajÄ• nantÄ• paá¹‡á¸• itaá¹ƒ pucchiá¹ƒsu. so Ä• ha --- ``rÄ• jÄ• vo sabb
Ä• harÄ• pesi, so hi pÄ• danakhasikhatÄ• ya pÄ• davisÄ• á¹‡o nÄ• ma, sÄ«sacÅ«á¸·atÄ• y
nÄ• ma, tikkhattuá¹ƒ vassanato tayo kÄ• le anatikkamitvÄ• nadati nÄ• ma, tasmÄ• evarÅ«
pesethÄ• â€™â€™ ti Ä• ha. te pesayiá¹ƒsu.

__maá¹‡Ä«_ti \Be VI 177/ sakkena kusaraÃ±Ã±o dinno maá¹‡ikkhandho aá¹-á¹-hasu á¹-hÄ
purÄ• á¹‡asuttaá¹ƒ chinnaá¹ƒ, koci purÄ• á¹‡asuttaá¹ƒ nÄ«haritvÄ• navasuttaá¹ƒ pavesetu
ekadivasaá¹ƒ ``imasmÄ• maá¹‡ikkhandhÄ• purÄ• á¹‡asuttaá¹ƒ nÄ«haritvÄ• navasuttaá¹ƒ
pesayiá¹ƒsu. gÄ• mavÄ• sino purÄ• á¹‡asuttaá¹ƒ nÄ«haritvÄ• navasuttaá¹ƒ pavesetuá¹ƒ a
Ä• cikkhiá¹ƒsu. so ``mÄ• cintayittha, madhuá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• harÄ• petvÄ• n
madhunÄ• chiddaá¹ƒ makkhetvÄ• kambalasuttaá¹ƒ vaá¹-á¹-etvÄ• koá¹-iyaá¹ƒ madhunÄ•
pavesetvÄ• kipillikÄ• naá¹ƒ nikkhamanaá¹-á¹-hÄ• ne á¹-hapesi. kipillikÄ• madhugandhena
purÄ• á¹‡asuttaá¹ƒ khÄ• damÄ• nÄ• gantvÄ• kambalasuttakoá¹-iyaá¹ƒ á¸• aá¹ƒsitvÄ• kaá
nÄ«hariá¹ƒsu. paá¹‡á¸• ito pavesitabhÄ• vaá¹ƒ Ã±atvÄ• ``raÃ±Ã±o dethÄ• â€™â€™ ti gÄ•
raÃ±Ã±o pesayiá¹ƒsu. so pavesitaupÄ• yaá¹ƒ sutvÄ• tussi.

__vijÄ• yana_nti athekadivasaá¹ƒ raÃ±Ã±o maá¹…galausabhaá¹ƒ bahÅ« mÄ• se khÄ• dÄ•
visÄ• á¹‡Ä• ni dhovitvÄ• telena makkhetvÄ• haliddiyÄ• nhÄ• petvÄ• gÄ• mavÄ• sÄ«naá¹
paá¹‡á¸• itÄ• , ayaÃ±ca raÃ±Ã±o maá¹…galausabho patiá¹-á¹-hitagabbho, etaá¹ƒ vijÄ• yÄ•
pesetha, apesentÄ• naá¹ƒ sahassadaá¹‡á¸• oâ€™â€™ ti. gÄ• mavÄ• sino ``na sakkÄ• ida
karissÄ• mÄ• â€™â€™ ti paá¹‡á¸• itaá¹ƒ pucchiá¹ƒsu. so ``iminÄ• ekena paÃ±hapaá¹-ibhÄ
cintetvÄ• ``sakkhissatha panekaá¹ƒ raÃ±Ã±Ä• saddhiá¹ƒ kathanasamatthaá¹ƒ visÄ• radaá
nti pucchi. ``na garu etaá¹ƒ, paá¹‡á¸• itÄ• â€™â€™ ti. ``tena hi naá¹ƒ pakkosathÄ• â€™â€™
atha naá¹ƒ mahÄ• satto ``ehi, bho purisa, tvaá¹ƒ tava kese piá¹-á¹-hiyaá¹ƒ vikiritvÄ• nÄ• na
balavaparidevaá¹ƒ paridevanto rÄ• jadvÄ• raá¹ƒ gaccha, aÃ±Ã±ehi pucchitopi kiÃ±ci avatvÄ
pana pakkosÄ• petvÄ• paridevakÄ• raá¹‡aá¹ƒ pucchitova samÄ• no `pitÄ• me deva vijÄ• y

sattamo divaso, paá¹-isaraá¹‡aá¹ƒ me hohi, vijÄ• yanupÄ• yamassa karohÄ«â€™ ti vatvÄ•
aá¹-á¹-hÄ• nametaá¹ƒ, purisÄ• nÄ• ma vijÄ• yantÄ• natthÄ«â€™ ti vutte `sace deva, evaá
VI 178/ pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino kathaá¹ƒ maá¹…galausabhaá¹ƒ vijÄ• yÄ•
ti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tathÄ• akÄ• si. rÄ• jÄ• ``kenidaá¹ƒ
cintitaâ€™â€™ nti pucchitvÄ• ``mahosadhapaá¹‡á¸• itenÄ• â€™â€™ ti sutvÄ• tussi.

__odana_nti \Ne VI 169/ aparasmiá¹ƒ divase ``paá¹‡á¸• itaá¹ƒ vÄ«maá¹ƒsissÄ• mÄ• â€™â
``pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino amhÄ• kaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ
tatrimÄ• ni aá¹-á¹-haá¹…gÄ• ni \Ee VI 341/ --- na taá¹‡á¸• ulehi, na udakena, na ukkhaliyÄ•
agginÄ• , na dÄ• rÅ«hi, na itthiyÄ• na purisena, na maggenÄ• ti. apesentÄ• naá¹ƒ sahassa
pahiá¹‡iá¹ƒsu. gÄ• mavÄ• sino taá¹ƒ kÄ• raá¹‡aá¹ƒ ajÄ• nantÄ• paá¹‡á¸• itaá¹ƒ pucchiá¹ƒs
cintayitthÄ• â€™â€™ ti vatvÄ• ``na taá¹‡á¸• ulehÄ«ti kaá¹‡ikaá¹ƒ gÄ• hÄ• petvÄ• , na udal
gÄ• hÄ• petvÄ• , na ukkhaliyÄ• ti aÃ±Ã±aá¹ƒ navamattikÄ• bhÄ• janaá¹ƒ gÄ• hÄ• petvÄ• ,
koá¹-á¹-Ä• petvÄ• , na agginÄ• ti pakatiaggiá¹ƒ pahÄ• ya araá¹‡iaggiá¹ƒ gÄ• hÄ• petvÄ• , n
gÄ• hÄ• petvÄ• ambilodanaá¹ƒ pacÄ• petvÄ• navabhÄ• jane pakkhipitvÄ• laÃ±chitvÄ• , n
paá¹‡á¸• akena ukkhipÄ• petvÄ• , na maggenÄ• ti mahÄ• maggaá¹ƒ pahÄ• ya jaá¹…ghama
Ä• ha. te tathÄ• kariá¹ƒsu. rÄ• jÄ• ``kena panesa paÃ±ho Ã±Ä• toâ€™â€™ ti pucchitvÄ•
``mahosadhapaá¹‡á¸• itenÄ• â€™â€™ ti sutvÄ• tussi.

__vÄ• luka_nti aparasmiá¹ƒ divase paá¹‡á¸• itassa vÄ«maá¹ƒsanatthaá¹ƒ gÄ• mavÄ• sÄ«n
dolÄ• ya kÄ«á¸·itukÄ• mo, rÄ• jakule purÄ• á¹‡ayottaá¹ƒ chinnaá¹ƒ, ekaá¹ƒ vÄ• lukayottaá¹
apesentÄ• naá¹ƒ sahassadaá¹‡á¸• oâ€™â€™ ti. te paá¹‡á¸• itaá¹ƒ pucchiá¹ƒsu. paá¹‡á¸• it
paÃ±hapaá¹-ibhÄ• geneva bhavitabbaâ€™â€™ nti gÄ• mavÄ• sino assÄ• setvÄ• vacanak
pakkosÄ• petvÄ• ``gacchatha tumhe, rÄ• jÄ• naá¹ƒ vadetha `deva, gÄ• mavÄ• sino tassa y
thÅ«laá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ na jÄ• nanti, purÄ• á¹‡avÄ• lukayottato vidatthimattaá¹ƒ vÄ•
khaá¹‡á¸• aá¹ƒ pesetha, taá¹ƒ oloketvÄ• tena pamÄ• á¹‡ena vaá¹-á¹-essantÄ«â€™ ti. sace
ghare vÄ• lukayottaá¹ƒ nÄ• ma na kadÄ• ci sutapubbaâ€™ nti vadati, atha naá¹ƒ `sace, ma
na sakkÄ• kÄ• tuá¹ƒ, pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino kathaá¹ƒ karissantÄ«â€™ ti
te tathÄ• kariá¹ƒsu. rÄ• jÄ• ``kena \Be VI 179/ cintitaá¹ƒ paÃ±hapaá¹-ibhÄ• gaâ€™â€™ nt
``mahosadhapaá¹‡á¸• itenÄ• â€™â€™ ti sutvÄ• tussi.

__taá¸·Ä• ka_nti aparasmiá¹ƒ divase paá¹‡á¸• itassa vÄ«maá¹ƒsanatthaá¹ƒ ``rÄ• jÄ• udak
kÄ«á¸·itukÄ• mo, paÃ±cavidhapadumasacchannaá¹ƒ pokkharaá¹‡iá¹ƒ pesentu, apesentÄ•
ti gÄ• mavÄ• sÄ«naá¹ƒ pesayiá¹ƒsu. te paá¹‡á¸• itassa Ä• rocesuá¹ƒ. so ``iminÄ• pi paÃ±ha
bhavitabbaâ€™â€™ nti cintetvÄ• vacanakusale katipaye manusse pakkosÄ• petvÄ• ``etha
kÄ«á¸·itvÄ• akkhÄ«ni rattÄ• ni katvÄ• allakesÄ• allavatthÄ• kaddamamakkhitasarÄ«rÄ•
yottadaá¹‡á¸• aleá¸• á¸• uhatthÄ• rÄ• jadvÄ• raá¹ƒ gantvÄ• dvÄ• re á¹-hitabhÄ• vaá¹ƒ raÃ
pavisitvÄ• `mahÄ• rÄ• ja, tumhehi kira pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino \Ne VI 170

pahitÄ• mayaá¹ƒ tumhÄ• kaá¹ƒ anucchavikaá¹ƒ mahantaá¹ƒ pokkharaá¹‡iá¹ƒ Ä• dÄ• ya Ä•
araÃ±Ã±avÄ• sikattÄ• nagaraá¹ƒ disvÄ• dvÄ• rapÄ• kÄ• raparikhÄ• aá¹-á¹-Ä• lakÄ• dÄ«ni
yottÄ• ni chinditvÄ• palÄ• yitvÄ• araÃ±Ã±ameva paviá¹-á¹-hÄ• , mayaá¹ƒ leá¸• á¸• udaá¹‡a
nivattetuá¹ƒ na sakkhimhÄ• , tumhÄ• kaá¹ƒ araÃ±Ã±Ä• Ä• nÄ«taá¹ƒ purÄ• á¹‡apokkharaá¹
yojetvÄ• harissÄ• mÄ• â€™ ti vatvÄ• raÃ±Ã±Ä• na kadÄ• ci mama araÃ±Ã±ato Ä• nÄ«tap
bhÅ«tapubbÄ• , na ca mayÄ• kassaci yojetvÄ• Ä• haraá¹‡atthÄ• ya pokkharaá¹‡Ä« pesita
deva, vo evaá¹ƒ na sakkÄ• kÄ• tuá¹ƒ, pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino kathaá¹ƒ po
ti vadeyyÄ• thÄ• â€™â€™ ti vatvÄ• pesesi. te tathÄ• kariá¹ƒsu. rÄ• jÄ• paá¹‡á¸• itena Ã±
tussi.

__uyyÄ• na_nti punekadivasaá¹ƒ ``mayaá¹ƒ uyyÄ• nakÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mÄ• , amhÄ
parijiá¹‡á¹‡aá¹ƒ, obhaggaá¹ƒ jÄ• taá¹ƒ, pÄ• cÄ«nayavamajjhakagÄ• mavÄ• sino supupphita
navauyyÄ• naá¹ƒ pesentÅ«â€™â€™ ti pahiá¹‡iá¹ƒsu. gÄ• mavÄ• sino paá¹‡á¸• itassa Ä• ro
``iminÄ• pi paÃ±hapaá¹-ibhÄ• geneva bhavitabbaâ€™â€™ nti te samassÄ• setvÄ• manuss
kathÄ• pesi.

tadÄ• pi \Be VI 180/ rÄ• jÄ• tussitvÄ• senakaá¹ƒ pucchi ``kiá¹ƒ, senaka, Ä• nema paá¹‡á¸
lÄ• bhamacchariyena ``ettakena paá¹‡á¸• ito nÄ• ma na hoti, Ä• gametha, devÄ• â€™â€™
sutvÄ• rÄ• jÄ• cintesi ``mahosadhapaá¹‡á¸• ito sattadÄ• rakapaÃ±hehi mama manaá¹ƒ ga
guyhapaÃ±havissajjanesu ceva paÃ±hapaá¹-ibhÄ• gesu ca buddhassa viya byÄ• karaá¹‡aâ
paá¹‡á¸• itaá¹ƒ Ä• netuá¹ƒ na deti, kiá¹ƒ me senakena, Ä• nessÄ• mi naâ€™â€™ nti. so ma
gÄ• maá¹ƒ pÄ• yÄ• si. tassa maá¹…galaassaá¹ƒ abhiruhitvÄ• gacchantassa assassa pÄ• d
pavisitvÄ• bhijji. rÄ• jÄ• tatova nivattitvÄ• nagaraá¹ƒ pÄ• visi. atha naá¹ƒ senako upasaá¹
``mahÄ• rÄ• ja, paá¹‡á¸• itaá¹ƒ kiá¹ƒ Ä• netuá¹ƒ pÄ• cÄ«nayavamajjhakagÄ• maá¹ƒ agamit
paá¹‡á¸• itÄ• â€™â€™ ti. ``mahÄ• rÄ• ja, tumhe maá¹ƒ anatthakÄ• maá¹ƒ katvÄ• passatha
vuttepi atituritÄ• nikkhamittha, paá¹-hamagamaneneva maá¹…galaassassa pÄ• do bhinnoâ

so tassa vacanaá¹ƒ sutvÄ• tuá¹‡hÄ« hutvÄ• punekadivasaá¹ƒ tena saddhiá¹ƒ mantesi ``ki
paá¹‡á¸• itaâ€™â€™ nti. deva, sayaá¹ƒ agantvÄ• dÅ«taá¹ƒ pesetha ``paá¹‡á¸• ita, amhÄ•
Ä• gacchantÄ• naá¹ƒ assassa pÄ• do bhinno, assataraá¹ƒ vÄ• no pesetu seá¹-á¹-hataraá¹ƒ
assataraá¹ƒ \Ne VI 171/ pesessati, sayaá¹ƒ Ä• gamissati. seá¹-á¹-hataraá¹ƒ pesento pitaraá
no paÃ±ho bhavissatÄ«â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tath
paá¹‡á¸• ito dÅ«tassa vacanaá¹ƒ sutvÄ• ``rÄ• jÄ• mamaÃ±ceva pitaraÃ±ca passitukÄ• mo
santikaá¹ƒ gantvÄ• vanditvÄ• ``tÄ• ta, rÄ• jÄ• tumhe ceva mamaÃ±ca daá¹-á¹-hukÄ• mo,
seá¹-á¹-hisahassaparivutÄ• gacchatha, gacchantÄ• ca tucchahatthÄ• agantvÄ• navasapp
candanakaraá¹‡á¸• akaá¹ƒ Ä• dÄ• ya gacchatha. rÄ• jÄ• tumhehi saddhiá¹ƒ paá¹-isanthÄ•
patirÅ«paá¹ƒ Ä• sanaá¹ƒ Ã±atvÄ• nisÄ«dÄ• hÄ«â€™ ti vakkhati, atha tumhe tathÄ• rÅ«paâ
nisÄ«deyyÄ• tha. tumhÄ• kaá¹ƒ nisinnakÄ• le ahaá¹ƒ Ä• gamissÄ• mi, rÄ• jÄ• mayÄ• pi sa

katvÄ• `paá¹‡á¸• ita, tavÄ• nurÅ«paá¹ƒ Ä• sanaá¹ƒ Ã±atvÄ• nisÄ«dÄ• â€™ ti vakkhati, ath
tumhe tÄ• ya saÃ±Ã±Ä• ya Ä• sanÄ• vuá¹-á¹-hÄ• ya `tÄ• ta mahosadha, imasmiá¹ƒ Ä• san
ajja no eko paÃ±ho matthakaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti \Be VI 181/ Ä• ha. so ``sÄ• d
sampaá¹-icchitvÄ• vuttanayeneva gantvÄ• attano dvÄ• re á¹-hitabhÄ• vaá¹ƒ raÃ±Ã±o Ä• re
ti vutte pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.

rÄ• jÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ``gahapati, tavaputto mahosadhapaá¹‡
pucchi. ``pacchato Ä• gacchati, devÄ• â€™â€™ ti. rÄ• jÄ• ``pacchato Ä• gacchatÄ«â€™â€
hutvÄ• ``mahÄ• seá¹-á¹-hi attano yuttÄ• sanaá¹ƒ Ã±atvÄ• nisÄ«dÄ• â€™â€™ ti Ä• ha. so
\Ee VI 343/ ekamantaá¹ƒ nisÄ«di. mahÄ• sattopi alaá¹…katapaá¹-iyatto dÄ• rakasahassapa
nisÄ«ditvÄ• nagaraá¹ƒ pavisanto parikhÄ• piá¹-á¹-he caramÄ• naá¹ƒ ekaá¹ƒ gadrabhaá¹ƒ c
mÄ• á¹‡ave pesesi ``ambho, etaá¹ƒ gadrabhaá¹ƒ anubandhitvÄ• yathÄ• saddaá¹ƒ na karo
mukhabandhanaá¹ƒ katvÄ• kilaÃ±jena veá¹-hetvÄ• tasmiá¹ƒ ekenattharaá¹‡ena paá¹-icchA
Ä• gacchathÄ• â€™â€™ ti. te tathÄ• kariá¹ƒsu. bodhisattopi mahantena parivÄ• rena naga
``esa kira sirivaá¸• á¸• hanaseá¹-á¹-hino putto mahosadhapaá¹‡á¸• ito nÄ• ma, esa kira jÄ•
osadhaghaá¹-ikaá¹ƒ hatthena gahetvÄ• jÄ• to, iminÄ• kira ettakÄ• naá¹ƒ vÄ«maá¹ƒsanapa
paÃ±hapaá¹-ibhÄ• go Ã±Ä• toâ€™â€™ ti mahÄ• sattaá¹ƒ abhitthavanto olokentopi tittiá¹ƒ n
rÄ• jadvÄ• raá¹ƒ gantvÄ• paá¹-ivedesi. rÄ• jÄ• sutvÄ• va haá¹-á¹-hatuá¹-á¹-ho ``mama put
khippaá¹ƒ Ä• gacchatÅ«â€™â€™ ti Ä• ha. so dÄ• rakasahassaparivuto pÄ• sÄ• daá¹ƒ abhi
ekamantaá¹ƒ aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• va somanassappatto hutvÄ• madhurapaá
``paá¹‡á¸• ita, patirÅ«paá¹ƒ Ä• sanaá¹ƒ Ã±atvÄ• nisÄ«dÄ• â€™â€™ ti Ä• ha. atha so pitara
pitÄ• pi olokitasaÃ±Ã±Ä• ya uá¹-á¹-hÄ• ya ``paá¹‡á¸• ita, imasmiá¹ƒ Ä• sane nisÄ«dÄ• â€™
Ä• sane nisÄ«di.

taá¹ƒ \Ne VI 172/ tattha nisinnaá¹ƒ disvÄ• va senakapukkusakÄ• mindadevindÄ• ceva aÃ±
pÄ• á¹‡iá¹ƒ paharitvÄ• mahÄ• hasitaá¹ƒ hasitvÄ• ``imaá¹ƒ andhabÄ• laá¹ƒ `paá¹‡á¸• itoâ€
pitaraá¹ƒ Ä• sanÄ• vuá¹-á¹-hÄ• petvÄ• sayaá¹ƒ nisÄ«dati, imaá¹ƒ `paá¹‡á¸• itoâ€™ ti vattu
parihÄ• saá¹ƒ kariá¹ƒsu. rÄ• jÄ• pi dummukho anattamano ahosi. atha naá¹ƒ mahÄ• satto p
dummukhatthÄ• â€™â€™ ti \Be VI 182/? ``Ä• ma paá¹‡á¸• ita, dummukhomhi, savanameva
amanÄ• paá¹ƒ jÄ• taâ€™â€™ nti. ``kiá¹ƒ kÄ• raá¹‡Ä• , mahÄ• rÄ• jÄ• â€™â€™ ti? ``pitara
nisinnattÄ• â€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, mahÄ• rÄ• ja, `sabbaá¹-á¹-hÄ• nesu puttehi pita
maÃ±Ã±asÄ«â€™â€™ ti. ``Ä• ma, paá¹‡á¸• itÄ• â€™â€™ ti. atha mahÄ• satto ``nanu, mah
`assataraá¹ƒ vÄ• pesetu seá¹-á¹-hataraá¹ƒ vÄ• â€™ ti sÄ• sanaá¹ƒ pahitaâ€™â€™ nti vatv
te mÄ• á¹‡ave oloketvÄ• ``tumhehi gahitaá¹ƒ gadrabhaá¹ƒ Ä• nethÄ• â€™â€™ ti Ä• á¹‡Ä•
nipajjÄ• petvÄ• ``mahÄ• rÄ• ja, ayaá¹ƒ gadrabho kiá¹ƒ agghatÄ«â€™â€™ ti pucchi. ``paá¹
aá¹-á¹-ha kahÄ• paá¹‡e agghatÄ«â€™â€™ ti. ``imaá¹ƒ paá¹-icca jÄ• to Ä• jÄ• nÄ«yavaá¸·a
vuá¹-á¹-haassataro kiá¹ƒ agghatÄ«â€™â€™ ti? ``anaggho paá¹‡á¸• itÄ• â€™â€™ ti. ``deva
nanu tumhehi idÄ• neva vuttaá¹ƒ `sabbaá¹-á¹-hÄ• nesu puttehi pitarova uttamÄ• â€™ ti. sa

tumhÄ• kaá¹ƒ vÄ• de assatarato gadrabhova uttamo hoti, kiá¹ƒ pana, mahÄ• rÄ• ja, tumhÄ•
ettakampi jÄ• nituá¹ƒ asakkontÄ• pÄ• á¹‡iá¹ƒ paharitvÄ• hasanti, aho tumhÄ• kaá¹ƒ paá¹‡
paÃ±Ã±Ä• sampatti, kuto vo ete laddhÄ• â€™â€™ ti cattÄ• ro paá¹‡á¸• ite parihasitvÄ• rÄ•
ekakanipÄ• te gÄ• thÄ• ya ajjhabhÄ• si ---

``haá¹ƒci tuvaá¹ƒ evamaÃ±Ã±asi `seyyo, puttena pitÄ• â€™ ti rÄ• jaseá¹-á¹-ha.

handassatarassa te ayaá¹ƒ, assatarassa hi gadrabho pitÄ• â€™â€™ ti || (J I 1.111).

tassattho --- yadi, tvaá¹ƒ rÄ• jaseá¹-á¹-ha, sabbaá¹-á¹-hÄ• nesu seyyo puttena pitÄ• ti evaá
assataratopi ayaá¹ƒ gadrabho seyyo hotu. kiá¹ƒ kÄ• raá¹‡Ä• ? assatarassa hi gadrabho pitÄ

evaÃ±ca pana vatvÄ• mahÄ• satto Ä• ha --- ``mahÄ• rÄ• ja \Ee VI 344/, sace puttato pitÄ•
gaá¹‡hatha. sace pitito putto seyyo, maá¹ƒ gaá¹‡hatha tumhÄ• kaá¹ƒ atthÄ• yÄ• â€™â€™
ahosi. sabbÄ• rÄ• japarisÄ• pi ``sukathito paá¹‡á¸• itena paÃ±hoâ€™â€™ ti unnadantÄ• s
adaá¹ƒsu, aá¹…guliphoá¹-Ä• ceva celukkhepÄ• ca pavattiá¹ƒsu \Be VI 183/. cattÄ• ro paá¹
pajjhÄ• yantÄ• va ahesuá¹ƒ. nanu mÄ• tÄ• pitÅ«naá¹ƒ guá¹‡aá¹ƒ jÄ• nanto bodhisattena sa
173/, atha so kasmÄ• evamakÄ• sÄ«ti? na so pitu avamÄ• nanatthÄ• ya, raÃ±Ã±Ä• pana
seá¹-á¹-hataraá¹ƒ vÄ• â€™â€™ ti pesitaá¹ƒ, tasmÄ• tasseva paÃ±hassa Ä• vibhÄ• vatthaá
paá¹‡á¸• itabhÄ• vassa Ã±Ä• panatthaá¹ƒ catunnaÃ±ca paá¹‡á¸• itÄ• naá¹ƒ appaá¹-ibhÄ• r
evamakÄ• sÄ«ti.

gadrabhapaÃ±ho niá¹-á¹-hito.

ekÅ«navÄ«satimapaÃ±ho

rÄ• jÄ• tussitvÄ• gandhodakapuá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ Ä• dÄ• ya ``pÄ•
rÄ• jabhogena paribhuÃ±jatÅ«â€™â€™ ti seá¹-á¹-hissa hatthe udakaá¹ƒ pÄ• tetvÄ• ``sesa
upaá¹-á¹-hÄ• kÄ• hontÅ«â€™â€™ ti vatvÄ• bodhisattassa mÄ• tu ca sabbÄ• laá¹…kÄ• re
bodhisattaá¹ƒ puttaá¹ƒ katvÄ• gaá¹‡hituá¹ƒ seá¹-á¹-hiá¹ƒ avoca --- ``gahapati, mahosadhap
puttaá¹ƒ katvÄ• dehÄ«â€™â€™ ti. ``deva, atitaruá¹‡o ayaá¹ƒ, ajjÄ• pissa mukhe khÄ«raga
mahallakakÄ• le tumhÄ• kaá¹ƒ santike bhavissatÄ«â€™â€™ ti. ``gahapati, tvaá¹ƒ ito paá¹-á
nirÄ• layo hohi, ayaá¹ƒ ajjatagge mama putto, ahaá¹ƒ mama puttaá¹ƒ posetuá¹ƒ sakkhissÄ•
taá¹ƒ uyyojesi. so rÄ• jÄ• naá¹ƒ vanditvÄ• paá¹‡á¸• itaá¹ƒ Ä• liá¹…gitvÄ• ure nipajjÄ• petv
``tÄ• ta, appamatto hohÄ«â€™â€™ ti ovÄ• damassa adÄ• si. sopi pitaraá¹ƒ vanditvÄ• ``tÄ•
ti assÄ• setvÄ• pitaraá¹ƒ uyyojesi. rÄ• jÄ• paá¹‡á¸• itaá¹ƒ pucchi ``tÄ• ta, antobhattiko bha
bahibhattikoâ€™â€™ ti. so ``mahÄ• me parivÄ• ro, tasmÄ• bahibhattikena mayÄ• bhavitu
cintetvÄ• ``bahibhattiko bhavissÄ• mi, devÄ• â€™â€™ ti Ä• ha. athassa rÄ• jÄ• anurÅ«pa

dÄ• rakasahassaá¹ƒ Ä• diá¹ƒ katvÄ• paribbayaá¹ƒ dÄ• petvÄ• sabbaparibhoge dÄ• pesi. s
rÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• si.

rÄ• jÄ• pi naá¹ƒ vÄ«maá¹ƒsitukÄ• mo ahosi. tadÄ• ca nagarassa dakkhiá¹‡advÄ• rato avid
ekasmiá¹ƒ tÄ• larukkhe kÄ• kakulÄ• vake maá¹‡iratanaá¹ƒ ahosi. tassa chÄ• yÄ• pokkhara
mahÄ• jano ``pokkharaá¹‡iyaá¹ƒ \Be VI 184/ maá¹‡i atthÄ«â€™â€™ ti raÃ±Ã±o Ä• rocesi. s
``pokkharaá¹‡iyaá¹ƒ \Ee VI 345/ kira maá¹‡iratanaá¹ƒ paÃ±Ã±Ä• yati, kathaá¹ƒ taá¹ƒ gaá¹‡h
pucchitvÄ• ``mahÄ• rÄ• ja, udakaá¹ƒ nÄ«harÄ• petvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
evaá¹ƒ karohÄ«â€™â€™ ti tasseva bhÄ• ramakÄ• si. so bahÅ« manusse sannipÄ• tÄ• petv
nÄ«harÄ• petvÄ• bhÅ«miá¹ƒ bhinditvÄ• pi maá¹‡iá¹ƒ nÄ• ddasa. puna puá¹‡á¹‡Ä• ya pokk
paÃ±Ã±Ä• yi \Ne VI 174/. so punapi tathÄ• katvÄ• na ca addasa. tato rÄ• jÄ• paá¹‡á¸• ita
pokkharaá¹‡iyaá¹ƒ eko maá¹‡i paÃ±Ã±Ä• yati, senako udakaÃ±ca kaddamaÃ±ca nÄ«harÄ•
nÄ• ddasa, puna puá¹‡á¹‡Ä• ya pokkharaá¹‡iyÄ• paÃ±Ã±Ä• yati, sakkhissasi taá¹ƒ maá¹‡i
pucchi. so ``netaá¹ƒ, mahÄ• rÄ• ja, garu, etha dassessÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• ta
``passissÄ• mi ajja paá¹‡á¸• itassa Ã±Ä• á¹‡abalaâ€™â€™ nti mahÄ• janaparivuto pokkhar

mahÄ• satto tÄ«re á¹-hatvÄ• maá¹‡iá¹ƒ olokento ``nÄ• yaá¹ƒ maá¹‡i pokkharaá¹‡iyaá¹ƒ, tÄ
maá¹‡inÄ• bhavitabbaâ€™â€™ nti Ã±atvÄ• ``natthi, deva, pokkharaá¹‡iyaá¹ƒ maá¹‡Ä«â€
paÃ±Ã±Ä• yatÄ«â€™â€™ ti vutte ``tena hi udakapÄ• tiá¹ƒ Ä• harÄ• â€™â€™ ti udakapÄ• t
deva, nÄ• yaá¹ƒ maá¹‡i pokkharaá¹‡iyaá¹ƒyeva paÃ±Ã±Ä• yati, pÄ• tiyampi paÃ±Ã±Ä• yatÄ
``paá¹‡á¸• ita, kattha pana maá¹‡inÄ• bhavitabbaâ€™â€™ nti vutte ``deva, pokkharaá¹‡iya
paÃ±Ã±Ä• yati, na maá¹‡i, maá¹‡i pana tÄ• larukkhe kÄ• kakulÄ• vake atthi, purisaá¹ƒ Ä• á
Ä• harÄ• pehÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• tathÄ• katvÄ• maá¹‡iá¹ƒ Ä• harÄ• pesi. so Ä• h
paá¹‡á¸• ito taá¹ƒ gahetvÄ• raÃ±Ã±o hatthe á¹-hapesi. taá¹ƒ disvÄ• mahÄ• jano paá¹‡á¸•
datvÄ• senakaá¹ƒ paribhÄ• santo ``maá¹‡iratanaá¹ƒ tÄ• larukkhe kÄ• kakulÄ• vake atthi, s
pokkharaá¹‡imeva bhindÄ• pesi, paá¹‡á¸• itena nÄ• ma mahosadhasadisena bhavitabbaâ€
thutimakÄ• si. rÄ• jÄ• pissa tuá¹-á¹-ho attano gÄ«vÄ• ya piá¸·andhanaá¹ƒ muttÄ• hÄ• raá¹ƒ
dÄ• rakasahassÄ• nampi muttÄ• valiyo dÄ• pesi. bodhisattassa ca parivÄ• rassa ca iminÄ•
upaá¹-á¹-hÄ• naá¹ƒ anujÄ• nÄ«ti.

ekÅ«navÄ«satimapaÃ±ho niá¹-á¹-hito.

kakaá¹‡á¹-akapaÃ±ho

punekadivasaá¹ƒ \Be VI 185/ rÄ• jÄ• paá¹‡á¸• itena saddhiá¹ƒ uyyÄ• naá¹ƒ agamÄ• si. tad
kakaá¹‡á¹-ako toraá¹‡agge vasati. so rÄ• jÄ• naá¹ƒ Ä• gacchantaá¹ƒ disvÄ• otaritvÄ• bhÅ
tassa taá¹ƒ kiriyaá¹ƒ oloketvÄ• ``paá¹‡á¸• ita, ayaá¹ƒ kakaá¹‡á¹-ako kiá¹ƒ karotÄ«â€™â€™
``mahÄ• rÄ• ja, tumhe sevatÄ«â€™â€™ ti Ä• ha. ``sace evaá¹ƒ amhÄ• kaá¹ƒ sevati, etassa

bhogamassa dÄ• pehÄ«â€™â€™ ti. ``deva, tassa bhogena kiccaá¹ƒ natthi, khÄ• danÄ«yan
\Ne VI 175/. ``kiá¹ƒ panesa, khÄ• datÄ«â€™â€™ ti? ``maá¹ƒsaá¹ƒ devÄ• â€™â€™ ti. ``kitta
vaá¹-á¹-atÄ«â€™â€™ ti? ``kÄ• kaá¹‡ikamattagghanakaá¹ƒ devÄ• â€™â€™ ti. rÄ• jÄ• ekaá
``rÄ• jadÄ• yo nÄ• ma kÄ• kaá¹‡ikamattaá¹ƒ na vaá¹-á¹-ati, imassa nibaddhaá¹ƒ aá¸• á¸• ha
Ä• haritvÄ• dehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tato paá¹-á¹-hÅ
ekadivasaá¹ƒ uposathe mÄ• ghÄ• te maá¹ƒsaá¹ƒ alabhitvÄ• tameva aá¸• á¸• hamÄ• sakaá
tassa gÄ«vÄ• yaá¹ƒ piá¸·andhi. athassa taá¹ƒ nissÄ• ya mÄ• no uppajji. taá¹ƒ divasameva n
saddhiá¹ƒ uyyÄ• naá¹ƒ agamÄ• si. so rÄ• jÄ• naá¹ƒ Ä• gacchantaá¹ƒ disvÄ• pi dhanaá¹ƒ ni
``vedeha, tvaá¹ƒ nu kho mahaddhano, ahaá¹ƒ nu khoâ€™â€™ ti raÃ±Ã±Ä• saddhiá¹ƒ attÄ•
anotaritvÄ• toraá¹‡aggeyeva sÄ«saá¹ƒ cÄ• lento nipajji. rÄ• jÄ• tassa taá¹ƒ kiriyaá¹ƒ oloke
esa pubbe viya ajja na otarati, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti pucchanto imaá¹ƒ gÄ• t

``nÄ• yaá¹ƒ pure unnamati, toraá¹‡agge kakaá¹‡á¹-ako.

mahosadha vijÄ• nÄ• hi, kena thaddho kakaá¹‡á¹-akoâ€™â€™ ti || (J I 2.39).

tattha __unnamatÄ«_ti yathÄ• ajja anotaritvÄ• toraá¹‡aggeyeva sÄ«saá¹ƒ cÄ• lento unna
unnamati. __kena thaddho_ti kena kÄ• raá¹‡ena thaddhabhÄ• vaá¹ƒ Ä• pannoti.

paá¹‡á¸• ito tassa vacanaá¹ƒ sutvÄ• ``mahÄ• rÄ• ja, uposathe mÄ• ghÄ• te maá¹ƒsaá¹ƒ al
gÄ«vÄ• ya baddhaá¹ƒ aá¸• á¸• hamÄ• sakaá¹ƒ nissÄ• ya tassa mÄ• nena bhavitabbaâ€™â

``aladdhapubbaá¹ƒ laddhÄ• na, aá¸• á¸• hamÄ• saá¹ƒ kakaá¹‡á¹-ako.

atimaÃ±Ã±ati rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaâ€™â€™ nti || (J I 2.40).

rÄ• jÄ• \Be VI 186/ \Ee VI 347/ tassa vacanaá¹ƒ sutvÄ• taá¹ƒ purisaá¹ƒ pakkosÄ• petvÄ•
yathÄ• bhÅ«taá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• taá¹ƒ kathaá¹ƒ sutvÄ• ``kaÃ±ci apucchitvÄ•
paá¹‡á¸• itena kakaá¹‡á¹-akassa ajjhÄ• sayo Ã±Ä• toâ€™â€™ ti ativiya pasÄ«ditvÄ• paá¹‡
suá¹…kaá¹ƒ dÄ• pesi. kakaá¹‡á¹-akassa pana kujjhitvÄ• vattaá¹ƒ hÄ• retuá¹ƒ Ä• rabhi. paá
hÄ• rehi mahÄ• rÄ• jÄ• â€™â€™ ti taá¹ƒ nivÄ• resi.

kakaá¹‡á¹-akapaÃ±ho niá¹-á¹-hito.

sirikÄ• á¸·akaá¹‡á¹‡ipaÃ±ho

atheko \Ne VI 176/ mithilavÄ• sÄ« piá¹…guttaro nÄ• ma mÄ• á¹‡avo takkasilaá¹ƒ gantvÄ•

santike sippaá¹ƒ sikkhanto khippameva sikkhi. so anuyogaá¹ƒ datvÄ• ``gacchÄ• mahaâ€™
Ä• pucchi. tasmiá¹ƒ pana kule ``sace vayappattÄ• dhÄ«tÄ• hoti, jeá¹-á¹-hantevÄ• sikassa
vattaá¹ƒva, tasmÄ• tassa Ä• cariyassa vayappattÄ• ekÄ• dhÄ«tÄ• atthi, sÄ• abhirÅ«pÄ•
atha naá¹ƒ Ä• cariyo ``dhÄ«taraá¹ƒ te, tÄ• ta, dassÄ• mi, taá¹ƒ Ä• dÄ• ya gamissasÄ«â€™â
mÄ• á¹‡avo dubbhago kÄ• á¸·akaá¹‡á¹‡Ä«, kumÄ• rikÄ• pana mahÄ• puÃ±Ã±Ä• . tassa ta
so taá¹ƒ arocentopi ``Ä• cariyassa vacanaá¹ƒ na bhindissÄ• mÄ«â€™â€™ ti sampaá¹-icchi
tassa adÄ• si. so rattibhÄ• ge alaá¹…katasirisayane nipanno tÄ• ya Ä• gantvÄ• sayanaá¹ƒ
aá¹-á¹-Ä«yamÄ• no harÄ• yamÄ• no jigucchamÄ• no pakampamÄ• no otaritvÄ• bhÅ«miyaá
santikaá¹ƒ gantvÄ• nipajji, so uá¹-á¹-hÄ• ya sayanaá¹ƒ abhiruhi. sÄ• pi puna sayanaá¹ƒ abh
otaritvÄ• bhÅ«miyaá¹ƒ nipajji. kÄ• á¸·akaá¹‡á¹‡Ä« nÄ• ma siriyÄ• saddhiá¹ƒ na sameti. ku
nipajji, so bhÅ«miyaá¹ƒ sayi.

evaá¹ƒ sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• taá¹ƒ Ä• dÄ• ya Ä• cariyaá¹ƒ vanditvÄ• nikkhami, a
Ä• lÄ• pasallÄ• pamattampi natthi. anicchamÄ• nÄ• va ubhopi mithilaá¹ƒ sampattÄ• . atha p
avidÅ«re phalasampannaá¹ƒ udumbararukkhaá¹ƒ disvÄ• khudÄ• ya pÄ«á¸·ito taá¹ƒ abhirul
sÄ• pi chÄ• tajjhattÄ• rukkhamÅ«laá¹ƒ gantvÄ• ``sÄ• mi, mayhampi phalÄ• ni pÄ• tethÄ• â
hatthapÄ• dÄ• natthi, sayaá¹ƒ abhiruhitvÄ• khÄ• dÄ• ti. sÄ• abhiruhitvÄ• khÄ• di. so tass
\Be VI 187/ Ã±atvÄ• khippaá¹ƒ otaritvÄ• rukkhaá¹ƒ \Ee VI 348/ kaá¹‡á¹-akehi parikkhipitvÄ
kÄ• á¸·akaá¹‡á¹‡iyÄ• â€™â€™ ti vatvÄ• palÄ• yi. sÄ• pi otarituá¹ƒ asakkontÄ« tattheva nis
kÄ«á¸·itvÄ• hatthikkhandhe nisinno sÄ• yanhasamaye nagaraá¹ƒ pavisanto taá¹ƒ disvÄ• p
``sapariggahÄ• , apariggahÄ• â€™â€™ ti pucchÄ• pesi. sÄ• pi ``atthi me, sÄ• mi, kuladattik
idha nisÄ«dÄ• petvÄ• chaá¸• á¸• etvÄ• palÄ• toâ€™â€™ ti Ä• ha. amacco taá¹ƒ kÄ• raá¹‡
``asÄ• mikabhaá¹‡á¸• aá¹ƒ nÄ• ma raÃ±Ã±o pÄ• puá¹‡Ä• tÄ«â€™â€™ ti taá¹ƒ otÄ• retvÄ•
nivesanaá¹ƒ netvÄ• abhisiÃ±citvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-hapesi. sÄ• tassa piyÄ• a
udumbararukkhe laddhattÄ• ``udumbaradevÄ«â€™â€™ tvevassÄ• nÄ• maá¹ƒ saÃ±jÄ• ni

athekadivasaá¹ƒ \Ne VI 177/ raÃ±Ã±o uyyÄ• nagamanatthÄ• ya dvÄ• ragÄ• mavÄ• sikehi
piá¹…guttaropi bhatiá¹ƒ karonto kacchaá¹ƒ bandhitvÄ• kuddÄ• lena maggaá¹ƒ tacchi. magg
rÄ• jÄ• udumbaradeviyÄ• saddhiá¹ƒ rathe nisÄ«ditvÄ• nikkhami. udumbaradevÄ« kÄ• á¸·
tacchantaá¹ƒ disvÄ• ``evarÅ«paá¹ƒ siriá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi ayaá¹ƒ kÄ• á¸·akaá¹‡á¹
olokentÄ« hasi. rÄ• jÄ• hasamÄ• naá¹ƒ disvÄ• kujjhitvÄ• ``kasmÄ• hasÄ«â€™â€™ ti puc
maggatacchako puriso mayhaá¹ƒ porÄ• á¹‡akasÄ• miko, esa maá¹ƒ udumbararukkhaá¹ƒ Ä
parikkhipitvÄ• gato, imÄ• haá¹ƒ oloketvÄ• ``evarÅ«paá¹ƒ siriá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi k
ayaâ€™â€™ nti cintetvÄ• hasinti. rÄ• jÄ• ``tvaá¹ƒ musÄ• vÄ• daá¹ƒ kathesi, aÃ±Ã±aá¹ƒ k
tayÄ• hasitaá¹ƒ bhavissati, taá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti asiá¹ƒ aggahesi. sÄ• bhaya
tÄ• va pucchathÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• senakaá¹ƒ pucchi ``senaka, imissÄ• vacana
ti. ``na saddahÄ• mi, deva, ko nÄ• ma evarÅ«paá¹ƒ itthiratanaá¹ƒ pahÄ• ya gamissatÄ«â€™
sutvÄ• atirekataraá¹ƒ bhÄ«tÄ• ahosi. atha rÄ• jÄ• ``senako kiá¹ƒ jÄ• nÄ• ti, paá¹‡á¸• itaá¹

ti cintetvÄ• taá¹ƒ pucchanto imaá¹ƒ gÄ• thamÄ• ha ---

``itthÄ« siyÄ• rÅ«pavatÄ«, sÄ• ca sÄ«lavatÄ« siyÄ• .

puriso taá¹ƒ na iccheyya, saddahÄ• si mahosadhÄ• â€™â€™ ti || (J I 2.83).

tattha \Ee VI 349/ __sÄ«lavatÄ«_ti Ä• cÄ• raguá¹‡asampannÄ• .

taá¹ƒ \Be VI 188/ sutvÄ• paá¹‡á¸• ito gÄ• thamÄ• ha ---

``saddahÄ• mi mahÄ• rÄ• ja, puriso dubbhago siyÄ• .

sirÄ« ca kÄ• á¸·akaá¹‡á¹‡Ä« ca, na samenti kudÄ• canaâ€™â€™ nti || (J I 2.84).

tattha __na samentÄ«_ti samuddassa orimatÄ«rapÄ• rimatÄ«rÄ• ni viya ca gaganatalapath
samÄ• gacchanti.

rÄ• jÄ• tassa vacanena taá¹ƒ kÄ• raá¹‡aá¹ƒ sutvÄ• tassÄ• na kujjhi, hadayamassa nibbÄ
``sace paá¹‡á¸• ito nÄ• bhavissa, ajjÄ• haá¹ƒ bÄ• lasenakassa kathÄ• ya evarÅ«paá¹ƒ itthi
taá¹ƒ nissÄ• ya mayÄ• esÄ• laddhÄ• â€™â€™ ti satasahassena pÅ«jaá¹ƒ kÄ• resi. devÄ«
vanditvÄ• ``deva, paá¹‡á¸• itaá¹ƒ nissÄ• ya mayÄ• jÄ«vitaá¹ƒ laddhaá¹ƒ, imÄ• haá¹ƒ
kaniá¹-á¹-habhÄ• tikaá¹-á¹-hÄ• ne á¹-hapetuá¹ƒ varaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti Ä• ha. ``s
dammi te varaâ€™â€™ nti. ``deva, ajja paá¹-á¹-hÄ• ya mama kaniá¹-á¹-haá¹ƒ vinÄ• kiÃ±ci
khÄ• dissÄ• mi, ito paá¹-á¹-hÄ• ya velÄ• ya vÄ• avelÄ• ya vÄ• dvÄ• raá¹ƒ vivarÄ• petvÄ•
pesetuá¹ƒ labhanakavaraá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, bhadde, imaÃ±ca varaá

sirikÄ• á¸·akaá¹‡á¹‡ipaÃ±ho niá¹-á¹-hito.

meá¹‡á¸• akapaÃ±ho

aparasmiá¹ƒ divase rÄ• jÄ• katapÄ• tarÄ• so pÄ• sÄ• dassa dÄ«ghantare caá¹…kamanto
ekaá¹ƒ eá¸·akaÃ±ca sunakhaÃ±ca mittasanthavaá¹ƒ karontaá¹ƒ addasa. so kira eá¸·ako ha
hatthissa purato khittaá¹ƒ anÄ• maá¹-á¹-hatiá¹‡aá¹ƒ khÄ• di. atha naá¹ƒ hatthigopakÄ• poth
viravitvÄ• palÄ• yi. atha naá¹ƒ eko puriso vegenÄ• gantvÄ• piá¹-á¹-hiyaá¹ƒ daá¹‡á¸• ena ti
piá¹-á¹-hiá¹ƒ onÄ• metvÄ• vedanÄ• ppatto hutvÄ• gantvÄ• rÄ• jagehassa mahÄ• bhittiá¹ƒ
nipajji. taá¹ƒ divasameva raÃ±Ã±o mahÄ• nase aá¹-á¹-hicammÄ• dÄ«ni khÄ• ditvÄ• vaá¸•
bhattaá¹ƒ sampÄ• detvÄ• bahi á¹-hatvÄ• sarÄ«re sedaá¹ƒ nibbÄ• pente macchamaá¹ƒsag
adhivÄ• setuá¹ƒ asakkonto mahÄ• nasaá¹ƒ \Be VI 189/ pavisitvÄ• bhÄ• janapidhÄ• naá¹ƒ

350/ khÄ• di. atha bhattakÄ• rako bhÄ• janasaddena pavisitvÄ• taá¹ƒ disvÄ• dvÄ• raá¹ƒ pi
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi pothesi. so khÄ• ditamaá¹ƒsaá¹ƒ mukheneva chaá¸• á¸• etvÄ•
bhattakÄ• rakopi tassa nikkhantabhÄ• vaá¹ƒ Ã±atvÄ• anubandhitvÄ• piá¹-á¹-hiyaá¹ƒ daá¹‡
so vedanÄ• ppatto piá¹-á¹-hiá¹ƒ onÄ• metvÄ• ekaá¹ƒ pÄ• daá¹ƒ ukkhipitvÄ• eá¸·akassa nip
pÄ• visi. atha naá¹ƒ eá¸·ako ``samma, kiá¹ƒ piá¹-á¹-hiá¹ƒ onÄ• metvÄ• Ä• gacchasi, kiá¹ƒ te
ti pucchi. sunakhopi ``tvampi piá¹-á¹-hiá¹ƒ onÄ• metvÄ• nipannosi, kiá¹ƒ te vÄ• to vijjhatÄ«â
aÃ±Ã±amaÃ±Ã±aá¹ƒ attano pavattiá¹ƒ Ä• rocesuá¹ƒ.

atha naá¹ƒ eá¸·ako pucchi ``kiá¹ƒ pana tvaá¹ƒ puna bhattagehaá¹ƒ gantuá¹ƒ sakkhissasi sa
sakkhissÄ• mi, samma, gatassa me jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti. ``tvaá¹ƒ pana puna hatth
sakkhissasÄ«â€™â€™ ti. ``mayÄ• pi tattha gantuá¹ƒ na sakkÄ• , gatassa me jÄ«vitaá¹ƒ nat
``kathaá¹ƒ nu kho mayaá¹ƒ idÄ• ni jÄ«vissÄ• mÄ• â€™â€™ ti upÄ• yaá¹ƒ cintesuá¹ƒ. atha n
``sace mayaá¹ƒ samaggavÄ• saá¹ƒ \Ne VI 179/ vasituá¹ƒ sakkoma, attheko upÄ• yoâ€™â€
kathehÄ«â€™â€™ ti. ``samma, tvaá¹ƒ ito paá¹-á¹-hÄ• ya hatthisÄ• laá¹ƒ yÄ• hi, ``nÄ• yaá¹ƒ
khÄ• datÄ«â€™â€™ ti tayi hatthigopakÄ• Ä• saá¹…kaá¹ƒ na karissanti, tvaá¹ƒ mama tiá¹‡
bhattagehaá¹ƒ pavisissÄ• mi, ``nÄ• yaá¹ƒ maá¹ƒsakhÄ• dakoâ€™â€™ ti bhattakÄ• rako ma
ahaá¹ƒ te maá¹ƒsaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti. te ``sundaro upÄ• yoâ€™â€™ ti ubhop
hatthisÄ• laá¹ƒ gantvÄ• tiá¹‡akalÄ• paá¹ƒ á¸• aá¹ƒsitvÄ• Ä• gantvÄ• mahÄ• bhittipiá¹-á¹-h
bhattagehaá¹ƒ gantvÄ• maá¹ƒsakhaá¹‡á¸• aá¹ƒ mukhapÅ«raá¹ƒ á¸• aá¹ƒsitvÄ• Ä• netvÄ•
maá¹ƒsaá¹ƒ khÄ• di, eá¸·ako tiá¹‡aá¹ƒ khÄ• di. te iminÄ• upÄ• yena samaggÄ• sammodan
mahÄ• bhittipiá¹-á¹-hikÄ• ya vasanti. rÄ• jÄ• tesaá¹ƒ mittasanthavaá¹ƒ disvÄ• cintesi ``adiá
me kÄ• raá¹‡aá¹ƒ diá¹-á¹-haá¹ƒ, ime paccÄ• mittÄ• hutvÄ• pi samaggavÄ• saá¹ƒ vasanti. id
paÃ±haá¹ƒ katvÄ• paÃ±ca paá¹‡á¸• ite pucchissÄ• mi, imaá¹ƒ paÃ±haá¹ƒ ajÄ• nantaá¹ƒ ra
taá¹ƒ jÄ• nantassa `evarÅ«po paá¹‡á¸• ito natthÄ«â€™ ti \Ee VI 351/ mahÄ• sakkÄ• raá¹ƒ k
avelÄ• , sve upaá¹-á¹-hÄ• naá¹ƒ Ä• gatakÄ• le pucchissÄ• mÄ«â€™â€™ ti. so punadivase
nisinnesu paÃ±haá¹ƒ pucchanto imaá¹ƒ gÄ• thamÄ• ha ---

``yesaá¹ƒ \Be VI 190/ na kadÄ• ci bhÅ«tapubbaá¹ƒ, sakhyaá¹ƒ sattapadampimasmi loke.

jÄ• tÄ• amittÄ• duve sahÄ• yÄ• , paá¹-isandhÄ• ya caranti kissa hetÅ«â€™â€™ ti || (J I 12

tattha __paá¹-isandhÄ• yÄ• _ti saddahitvÄ• ghaá¹-itÄ• hutvÄ• .

idaÃ±ca pana vatvÄ• puna evamÄ• ha ---

``yadi me ajja pÄ• tarÄ• sakÄ• le, paÃ±haá¹ƒ na sakkuá¹‡eyyÄ• tha vattumetaá¹ƒ.

raá¹-á¹-hÄ• pabbÄ• jayissÄ• mi vo sabbe, na hi mattho duppaÃ±Ã±ajÄ• tikehÄ«â€™â€™ ti

tadÄ• pana senako aggÄ• sane nisinno ahosi, paá¹‡á¸• ito pana pariyante nisinno. so taá¹
upadhÄ• rento tamatthaá¹ƒ adisvÄ• cintesi ``ayaá¹ƒ rÄ• jÄ• dandhadhÄ• tuko imaá¹ƒ paÃ±
saá¹…khariuá¹ƒ asamattho, kiÃ±cideva, tena diá¹-á¹-haá¹ƒ bhavissati, ekadivasaá¹ƒ okÄ• s
paÃ±haá¹ƒ nÄ«harissÄ• mi, senako kenaci upÄ• yena ajjekadivasamattaá¹ƒ adhivÄ• sÄ• pe
cattÄ• ro \Ne VI 180/ paá¹‡á¸• itÄ• andhakÄ• ragabbhaá¹ƒ paviá¹-á¹-hÄ• viya na kiÃ±ci pa
kho mahosadhassa pavattÄ«â€™â€™ ti bodhisattaá¹ƒ olokesi. sopi taá¹ƒ olokesi. senako b
olokitÄ• kÄ• reneva tassa adhippÄ• yaá¹ƒ Ã±atvÄ• ``paá¹‡á¸• itassapi na upaá¹-á¹-hÄ• ti, t
icchati, pÅ«ressÄ• missa manorathaâ€™â€™ nti cintetvÄ• raÃ±Ã±Ä• saddhiá¹ƒ vissÄ• se
``kiá¹ƒ, mahÄ• rÄ• ja, sabbeva amhe paÃ±haá¹ƒ kathetuá¹ƒ asakkonte raá¹-á¹-hÄ• pabbÄ•
gaá¹‡á¹-hipaÃ±hoâ€™ ti tvaá¹ƒ sallakkhesi, na mayaá¹ƒ etaá¹ƒ kathetuá¹ƒ na sakkoma, api
adhivÄ• sehi. gaá¹‡á¹-hipaÃ±ho esa, na sakkoma mahÄ• janamajjhe kathetuá¹ƒ, ekamante
tumhÄ• kaá¹ƒ kathessÄ• ma \Ee VI 352/, okÄ• saá¹ƒ no dehÄ«â€™â€™ ti mahÄ• sattaá¹ƒ
gÄ• thÄ• dvayamÄ• ha ---

``mahÄ• janasamÄ• gamamhi \Be VI 191/ ghore, janakolÄ• halasaá¹…gamamhi jÄ• te.

vikkhittamanÄ• anekacittÄ• , paÃ±haá¹ƒ na sakkuá¹‡oma vattumetaá¹ƒ ||

``ekaggacittÄ• va ekamekÄ• , rahasi gatÄ• atthaá¹ƒ nicintayitvÄ• .

paviveke sammasitvÄ• na dhÄ«rÄ• , atha vakkhanti janinda etamatthaâ€™â€™ nti || (J I 12

tattha __sammasitvÄ• nÄ• _ti kÄ• yacittaviveke á¹-hitÄ• ime dhÄ«rÄ• imaá¹ƒ paÃ±haá¹ƒ s
atthaá¹ƒ vakkhanti.

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• anattamano hutvÄ• pi ``sÄ• dhu cintetvÄ• kathetha, akathe
pabbÄ• jessÄ• mÄ«â€™â€™ ti tajjesiyeva. cattÄ• ro paá¹‡á¸• itÄ• pÄ• sÄ• dÄ• otariá¹ƒsu
``sammÄ• , rÄ• jÄ• sukhumapaÃ±haá¹ƒ pucchi, akathite mahantaá¹ƒ bhayaá¹ƒ bhavissati,
bhuÃ±jitvÄ• sammÄ• upadhÄ• rethÄ• â€™â€™ ti. te attano attano gehaá¹ƒ gatÄ• . paá¹‡á
udumbaradeviyÄ• santikaá¹ƒ gantvÄ• ``devi, ajja vÄ• hiyyo vÄ• rÄ• jÄ• kattha ciraá¹ƒ aá
pucchi. ``tÄ• ta, dÄ«ghantare vÄ• tapÄ• nena olokento caá¹…kamatÄ«â€™â€™ ti. tato paá
iminÄ• passena kiÃ±ci diá¹-á¹-haá¹ƒ bhavissatÄ«â€™â€™ ti. so tattha gantvÄ• bahi oloke
kiriyaá¹ƒ disvÄ• ``ime disvÄ• raÃ±Ã±Ä• paÃ±ho abhisaá¹…khatoâ€™â€™ ti sanniá¹-á¹-hÄ
itarepi tayo cintetvÄ• kiÃ±ci adisvÄ• senakassa santikaá¹ƒ agamaá¹ƒsu. so te pucchi ``diá
paÃ±hoâ€™â€™ ti. ``na diá¹-á¹-ho Ä• cariyÄ• â€™â€™ ti. ``yadi evaá¹ƒ rÄ• jÄ• vo pabbÄ•
karissathÄ• â€™â€™ ti? ``tumhehi pana diá¹-á¹-hoâ€™â€™ ti? ``ahampi na passÄ• mÄ«â€
181/ apassantesu mayaá¹ƒ kiá¹ƒ passÄ• ma, raÃ±Ã±o pana santike `cintetvÄ• kathessÄ• n

naditvÄ• Ä• gatamhÄ• , akathite amhe rÄ• jÄ• kujjhissati, kiá¹ƒ karoma, ayaá¹ƒ paÃ±ho na
daá¹-á¹-huá¹ƒ \Ee VI 353/, paá¹‡á¸• itena pana sataguá¹‡aá¹ƒ sahassaguá¹‡aá¹ƒ satasahas
cintito bhavissati, etha tassa santikaá¹ƒ gacchÄ• mÄ• â€™â€™ ti te cattÄ• ro paá¹‡á¸• itÄ•
gharadvÄ• raá¹ƒ Ä• gatabhÄ• vaá¹ƒ \Be VI 192/ Ä• rocÄ• petvÄ• ``pavisantu paá¹‡á¸• itÄ•
pavisitvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hitÄ• mahÄ• sattaá¹ƒ pucchiá¹ƒsu
cintito paÃ±hoâ€™â€™ ti? ``Ä• ma, cintito, mayi acintente aÃ±Ã±o ko cintayissatÄ«â€™â€™
paá¹‡á¸• ita amhÄ• kampi kathethÄ• â€™â€™ ti.

paá¹‡á¸• ito ``sacÄ• haá¹ƒ etesaá¹ƒ na kathessÄ• mi, rÄ• jÄ• te raá¹-á¹-hÄ• pabbÄ• jessa
ratanehi pÅ«jessati, ime andhabÄ• lÄ• mÄ• vinassantu, kathessÄ• mi tesaâ€™â€™ nti cin
nÄ«cÄ• sane nisÄ«dÄ• petvÄ• aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• raÃ±Ã±Ä• diá¹-á¹-hataá¹ƒ
pucchitakÄ• le evaá¹ƒ katheyyÄ• thÄ• â€™â€™ ti catunnampi catasso gÄ• thÄ• yo bandhit
uggaá¹‡hÄ• petvÄ• uyyojesi. te dutiyadivase rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paÃ±Ã±attÄ
senakaá¹ƒ pucchi ``Ã±Ä• to te, senaka, paÃ±hoâ€™â€™ ti? ``mahÄ• rÄ• ja, mayi ajÄ• nant
jÄ• nissatÄ«â€™â€™ ti. ``tena hi kathehÄ«â€™â€™ ti. ``suá¹‡Ä• tha devÄ• â€™â€™ ti so
gÄ• thamÄ• ha ---

``uggaputtarÄ• japuttiyÄ• naá¹ƒ, urabbhassa maá¹ƒsaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ.

na sunakhassa te adenti maá¹ƒsaá¹ƒ, atha meá¹‡á¸• assa suá¹‡ena sakhyamassÄ• â€™â€

tattha __uggaputtarÄ• japuttiyÄ• na_nti uggatÄ• naá¹ƒ amaccaputtÄ• naÃ±ceva rÄ• japuttÄ

gÄ• thaá¹ƒ vatvÄ• pi senako atthaá¹ƒ na jÄ• nÄ• ti. rÄ• jÄ• pana attano diá¹-á¹-habhÄ• ven
``senakena tÄ• va Ã±Ä• toâ€™â€™ ti pukkusaá¹ƒ pucchi. sopissa ``kiá¹ƒ ahampi apaá¹‡á¸•
uggahitaniyÄ• meneva gÄ• thamÄ• ha ---

``cammaá¹ƒ vihananti eá¸·akassa, assapiá¹-á¹-hattharassukhassa hetu.

na ca te sunakhassa attharanti, atha meá¹‡á¸• assa suá¹‡ena sakhyamassÄ• â€™â€™ ti ||

tassapi \Ne VI 182/ \Be VI 193/ \Ee VI 354/ attho apÄ• kaá¹-oyeva. rÄ• jÄ• pana attano pÄ•
pukkusena Ã±Ä• toâ€™â€™ ti kÄ• mindaá¹ƒ pucchi. sopi uggahitaniyÄ• meneva gÄ• thamÄ

``Ä• vellitasiá¹…giko hi meá¹‡á¸• o, na ca sunakhassa visÄ• á¹‡akÄ• ni atthi.

tiá¹‡abhakkho maá¹ƒsabhojano ca, atha meá¹‡á¸• assa suá¹‡ena sakhyamassÄ• â€™â€™

rÄ• jÄ• ``iminÄ• pi Ã±Ä• toâ€™â€™ ti devindaá¹ƒ pucchi. sopi uggahitaniyÄ• meneva gÄ•

``tiá¹‡amÄ• si palÄ• samÄ• si meá¹‡á¸• o, na ca sunakho tiá¹‡amÄ• si no palÄ• saá¹ƒ.

gaá¹‡heyya suá¹‡o sasaá¹ƒ biá¸·Ä• raá¹ƒ, atha meá¹‡á¸• assa suá¹‡ena sakhyamassÄ• â€

tattha __tiá¹‡amÄ• si palÄ• samÄ• sÄ«_ti tiá¹‡akhÄ• dako ceva paá¹‡á¹‡akhÄ• dako ca. _
na khÄ• dati.

atha rÄ• jÄ• paá¹‡á¸• itaá¹ƒ pucchi --- ``tÄ• ta, tvampi imaá¹ƒ paÃ±haá¹ƒ jÄ• nÄ• sÄ«â€™â
avÄ«cito yÄ• va bhavaggÄ• maá¹ƒ á¹-hapetvÄ• ko aÃ±Ã±o etaá¹ƒ jÄ• nissatÄ«â€™â€™ t
``suá¹‡a mahÄ• rÄ• jÄ• â€™â€™ ti tassa paÃ±hassa attano pÄ• kaá¹-abhÄ• vaá¹ƒ pakÄ• s

``aá¹-á¹-haá¸• á¸• hapado catuppadassa, meá¹‡á¸• o aá¹-á¹-hanakho adissamÄ• no.

chÄ• diyamÄ• haratÄ« ayaá¹ƒ imassa, maá¹ƒsaá¹ƒ Ä• haratÄ« ayaá¹ƒ amussa ||

``pÄ• sÄ• davaragato videhaseá¹-á¹-ho, vÄ«tihÄ• raá¹ƒ aÃ±Ã±amaÃ±Ã±abhojanÄ• naá¹ƒ.

addakkhi kira sakkhikaá¹ƒ janindo, bubhukkassa puá¹‡á¹‡aá¹ƒmukhassa cetaâ€™â€™ nti |

tattha \Be VI 194/ __aá¹-á¹-haá¸• á¸• hapado_ti byaÃ±janakusalatÄ• ya eá¸·akassa catupp
__meá¹‡á¸• o_ti eá¸·ako. __aá¹-á¹-hanakho_ti ekekasmiá¹ƒ pÄ• de dvinnaá¹ƒ dvinnaá¹ƒ kh
vuttaá¹ƒ. __adissamÄ• no_ti maá¹ƒsaá¹ƒ Ä• haraá¹‡akÄ• le apaÃ±Ã±Ä• yamÄ• no. __chÄ•
tiá¹‡anti attho. __ayaá¹ƒ imassÄ• _ti \Ee VI 355/ sunakho \Ne VI 183/ eá¸·akassa. __vÄ«tih
vÄ«tiharaá¹‡aá¹ƒ. __aÃ±Ã±amaÃ±Ã±abhojanÄ• na_nti aÃ±Ã±amaÃ±Ã±assa bhojanÄ• naá
bhojanaá¹ƒ harati, so tassa vÄ«tiharati, sunakhopi tassa harati, itaro vÄ«tiharati. __addakkh
tesaá¹ƒ aÃ±Ã±amaÃ±Ã±abhojanÄ• naá¹ƒ vÄ«tiharaá¹‡aá¹ƒ sakkhikaá¹ƒ attano paccakkhaá
__bubhukkassÄ• _ti bhubhÅ«ti saddakaraá¹‡asunakhassa. __puá¹‡á¹‡aá¹ƒmukhassÄ• _ti
mittasanthavaá¹ƒ rÄ• jÄ• sayaá¹ƒ passÄ«ti.

rÄ• jÄ• itarehi bodhisattaá¹ƒ nissÄ• ya Ã±Ä• tabhÄ• vaá¹ƒ ajÄ• nanto ``paÃ±ca paá¹‡á¸• it
Ã±Ä• á¹‡abalena jÄ• niá¹ƒsÅ«â€™â€™ ti maÃ±Ã±amÄ• no somanassappatto hutvÄ• imaá

``lÄ• bhÄ• vata me anapparÅ«pÄ• , yassa medisÄ• paá¹‡á¸• itÄ• kulamhi.

paÃ±hassa gambhÄ«ragataá¹ƒ nipuá¹‡amatthaá¹ƒ, paá¹-ivijjhanti subhÄ• sitena dhÄ«rÄ• â

tattha __paá¹-ivijjhantÄ«_ti subhÄ• sitena te viditvÄ• kathenti.

atha nesaá¹ƒ ``tuá¹-á¹-hena nÄ• ma tuá¹-á¹-hÄ• kÄ• ro kattabboâ€™â€™ ti taá¹ƒ karonto i

``assatarirathaÃ±ca ekamekaá¹ƒ, phÄ«taá¹ƒ gÄ• mavaraÃ±ca ekamekaá¹ƒ.

sabbesaá¹ƒ vo dammi paá¹‡á¸• itÄ• naá¹ƒ, paramappatÄ«tamano subhÄ• sitenÄ• â€™â€™

iti vatvÄ• tesaá¹ƒ taá¹ƒ sabbaá¹ƒ dÄ• pesi.

dvÄ• dasanipÄ• te meá¹‡á¸• akapaÃ±ho niá¹-á¹-hito.

sirimantapaÃ±ho

udumbaradevÄ« \Be VI 195/ pana itarehi paá¹‡á¸• itaá¹ƒ nissÄ• ya paÃ±hassa Ã±Ä• tabhÄ
muggaá¹ƒ mÄ• sena nibbisesakaá¹ƒ karontena viya paÃ±cannaá¹ƒ samakova sakkÄ• ro ka
kaniá¹-á¹-hassa visesaá¹ƒ sakkÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• raÃ±Ã
pucchi ``deva, kena vo paÃ±ho \Ne VI 184/ kathitoâ€™â€™ ti? ``paÃ±cahi paá¹‡á¸• itehi, b
cattÄ• ro janÄ• taá¹ƒ paÃ±haá¹ƒ kaá¹ƒ nissÄ• ya jÄ• niá¹ƒsÅ«â€™â€™ ti? ``na jÄ• nÄ• mi
``mahÄ• rÄ• ja, kiá¹ƒ te jÄ• nanti, paá¹‡á¸• ito pana `mÄ• nassantu ime bÄ• lÄ• â€™ ti paÃ
tumhe sabbesaá¹ƒ \Ee VI 356/ samakaá¹ƒ sakkÄ• raá¹ƒ karotha, ayuttametaá¹ƒ, paá¹‡á¸• i
vaá¹-á¹-atÄ«â€™â€™ ti. rÄ• jÄ• ``attÄ• naá¹ƒ nissÄ• ya Ã±Ä• tabhÄ• vaá¹ƒ na kathesÄ«â€
tussitvÄ• atirekataraá¹ƒ sakkÄ• raá¹ƒ kÄ• tukÄ• mo cintesi ``hotu mama puttaá¹ƒ ekaá¹ƒ pa
kathitakÄ• le mahantaá¹ƒ sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti. so paÃ±haá¹ƒ cintento si
ekadivasaá¹ƒ paÃ±cannaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• sukhanis
``senaka, paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti. ``puccha devÄ• â€™â€™ ti. rÄ• jÄ• siri
gÄ• thamÄ• ha ---

``paÃ±Ã±Ä• yupetaá¹ƒ siriyÄ• vihÄ«naá¹ƒ, yasassinaá¹ƒ vÄ• pi apetapaÃ±Ã±aá¹ƒ.

pucchÄ• mi taá¹ƒ senaka etamatthaá¹ƒ, kamettha seyyo kusalÄ• vadantÄ«â€™â€™ ti || (J

tattha __kamettha seyyo_ti imesu dvÄ«su kataraá¹ƒ paá¹‡á¸• itÄ• seyyoti vadanti.

ayaÃ±ca kira paÃ±ho senakassa vaá¹ƒsÄ• nugato, tena naá¹ƒ khippameva kathesi ---

``dhÄ«rÄ• ca bÄ• lÄ• ca have janinda, sippÅ«papannÄ• ca asippino ca.

sujÄ• timantopi ajÄ• timassa, yasassino pesakarÄ• bhavanti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

tattha \Be VI 196/ __paÃ±Ã±o nihÄ«no_ti paÃ±Ã±avÄ• nihÄ«no, issarova uttamoti attho.

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• itare tayo apucchitvÄ• saá¹…ghanavakaá¹ƒ hutvÄ• nisin
mahosadhapaá¹‡á¸• itaá¹ƒ Ä• ha ---

``tuvampi pucchÄ• mi anomapaÃ±Ã±a, mahosadha kevaladhammadassi.

bÄ• laá¹ƒ yasassiá¹ƒ paá¹‡á¸• itaá¹ƒ appabhogaá¹ƒ, kamettha seyyo kusalÄ• vadantÄ«â€™

tattha \Ne VI 185/ __kevaladhammadassÄ«_ti sabbadhammadassi.

athassa \Ee VI 357/ mahÄ• satto ``suá¹‡a, mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• kathesi ---

``pÄ• pÄ• ni kammÄ• ni karoti bÄ• lo, idhameva seyyo iti maÃ±Ã±amÄ• no.

idhalokadassÄ« paralokamadassÄ«, ubhayattha bÄ• lo kalimaggahesi.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15

tattha __idhameva seyyo_ti idhaloke issariyameva mayhaá¹ƒ seá¹-á¹-hanti maÃ±Ã±amÄ• n
bÄ• lo issariyamÄ• nena pÄ• pakammaá¹ƒ katvÄ• nirayÄ• diá¹ƒ upapajjanto paraloke ca pu
dukkhabhÄ• vaá¹ƒ patvÄ• nibbattamÄ• no idhaloke cÄ• ti ubhayattha parÄ• jayameva gaá¹
ahaá¹ƒ disvÄ• paÃ±Ã±Ä• sampannova uttamo, issaro pana bÄ• lo na uttamoti vadÄ• mi.

evaá¹ƒ vutte rÄ• jÄ• senakaá¹ƒ oloketvÄ• ``nanu mahosadho paÃ±Ã±avantameva uttamo
senako ``mahÄ• rÄ• ja, mahosadho daharo, ajjÄ• pissa mukhe khÄ«ragandho vÄ• yati, kim
imaá¹ƒ gÄ• thamÄ• ha ---

``nisippametaá¹ƒ \Be VI 197/ vidadhÄ• ti bhogaá¹ƒ, na bandhuvÄ• na sarÄ«ravaá¹‡á¹‡o yo

passeá¸·amÅ«gaá¹ƒ sukhamedhamÄ• naá¹ƒ, sirÄ« hi naá¹ƒ bhajate goravindaá¹ƒ.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti ||

tattha __eá¸·amÅ«ga_nti paggharitalÄ• lamukhaá¹ƒ. __goravinda_nti so kira tasmiá¹ƒyeva
asÄ«tikoá¹-ivibhavo seá¹-á¹-hi virÅ«po. nÄ• ssa putto na ca dhÄ«tÄ• , na kiÃ±ci sippaá¹ƒ jÄ
kathentassapissa hanukassa ubhohipi passehi lÄ• lÄ• dhÄ• rÄ• paggharati. devaccharÄ• v
sabbÄ• laá¹…kÄ• rehi vibhÅ«sitÄ• supupphitÄ• ni nÄ«luppalÄ• ni gahetvÄ• ubhosu passe
nÄ«luppalehi sampaá¹-icchitvÄ• nÄ«luppalÄ• ni vÄ• tapÄ• nena chaá¸• á¸• enti. surÄ• soá
pavisantÄ• nÄ«luppalehi atthe sati tassa gehadvÄ• raá¹ƒ gantvÄ• ``sÄ• mi goravinda, seá
vadanti. so tesaá¹ƒ saddaá¹ƒ sutvÄ• vÄ• tapÄ• ne á¹-hatvÄ• ``kiá¹ƒ, tÄ• tÄ• â€™â€™ ti va
lÄ• lÄ• dhÄ• rÄ• paggharati \Ne VI 186/. tÄ• itthiyo taá¹ƒ nÄ«luppalehi sampaá¹-icchitvÄ•
antaravÄ«thiyaá¹ƒ khipanti. surÄ• dhuttÄ• tÄ• ni gahetvÄ• \Ee VI 358/ udakena vikkhÄ• let
pÄ• nÄ• gÄ• raá¹ƒ pavisanti. evaá¹ƒ sirisampanno ahosi. senako taá¹ƒ udÄ• haraá¹‡aá¹ƒ ka

taá¹ƒ sutvÄ• rÄ• jÄ• ``kÄ«disaá¹ƒ, tÄ• ta, mahosadhapaá¹‡á¸• itÄ• â€™â€™ ti Ä• ha. paá
senako jÄ• nÄ• ti, odanasitthaá¹-á¹-hÄ• ne kÄ• ko viya dadhiá¹ƒ pÄ• tuá¹ƒ Ä• raddhasunakl
sÄ«se patantaá¹ƒ mahÄ• muggaraá¹ƒ na passati, suá¹‡a, devÄ• â€™â€™ ti vatvÄ• imaá¹ƒ

``laddhÄ• sukhaá¹ƒ majjati appapaÃ±Ã±o, dukkhena phuá¹-á¹-hopi pamohameti.

Ä• gantunÄ• dukkhasukhena phuá¹-á¹-ho, pavedhati vÄ• ricarova ghamme.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15

tattha \Be VI 198/ __sukha_nti issariyasukhaá¹ƒ labhitvÄ• bÄ• lo pamajjati, pamatto samÄ•
__dukkhenÄ• _ti kÄ• yikacetasikadukkhena. __Ä• gantunÄ• _ti na ajjhattikena. sattÄ• naÃ±
Ä• gantukameva, na niccapavattaá¹ƒ. __ghamme_ti udakÄ• uddharitvÄ• Ä• tape khittama

taá¹ƒ sutvÄ• rÄ• jÄ• ``kÄ«disaá¹ƒ Ä• cariyÄ• â€™â€™ ti Ä• ha. senako ``deva, kimesa jÄ
manussÄ• , araÃ±Ã±e jÄ• tarukkhesupi phalasampannameva bahÅ« vihaá¹…gamÄ• bhaja
gÄ• thamÄ• ha ---

``dumaá¹ƒ yathÄ• sÄ• duphalaá¹ƒ araÃ±Ã±e, samantato samabhisaranti pakkhÄ«.

evampi aá¸• á¸• haá¹ƒ sadhanaá¹ƒ sabhogaá¹ƒ, bahujjano bhajati atthahetu.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

tattha __bahujjano_ti mahÄ• jano.

taá¹ƒ sutvÄ• rÄ• jÄ• ``kÄ«disaá¹ƒ tÄ• tÄ• â€™â€™ ti Ä• ha. paá¹‡á¸• ito ``kimesa mahod

devÄ• â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``na \Ne VI 187/ sÄ• dhu balavÄ• bÄ• lo, sÄ• hasÄ• vindate dhanaá¹ƒ.

kandantametaá¹ƒ dummedhaá¹ƒ, kaá¸• á¸• hanti nirayaá¹ƒ bhusaá¹ƒ.

etampi \Ee VI 359/ disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€

tattha __sÄ• hasÄ• _ti sÄ• hasena sÄ• hasikakammaá¹ƒ katvÄ• janaá¹ƒ pÄ«á¸·etvÄ• dha
nirayapÄ• lÄ• kandantameva dummedhaá¹ƒ balavavedanaá¹ƒ nirayaá¹ƒ kaá¸• á¸• hanti.

puna \Be VI 199/ raÃ±Ã±Ä• ``kiá¹ƒ senakÄ• â€™â€™ ti vutte senako imaá¹ƒ gÄ• thamÄ• l

``yÄ• kÄ• ci najjo gaá¹…gamabhissavanti, sabbÄ• va tÄ• nÄ• magottaá¹ƒ jahanti.

gaá¹…gÄ• samuddaá¹ƒ paá¹-ipajjamÄ• nÄ• , na khÄ• yate iddhiá¹ƒ paÃ±Ã±opi loke.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

tattha __najjo_ti ninnÄ• hutvÄ• sandamÄ• nÄ• antamaso kunnadiyopi gaá¹…gaá¹ƒ abhis
gaá¹…gÄ• tveva saá¹…khyaá¹ƒ gacchanti, attano nÄ• magottaá¹ƒ jahanti. __na khÄ• yate_
paá¹-ipajjamÄ• nÄ• na paÃ±Ã±Ä• yati, samuddotveva nÄ• maá¹ƒ labhati. evameva mahÄ•
patto na khÄ• yati na paÃ±Ã±Ä• yati, samuddaá¹ƒ paviá¹-á¹-hagaá¹…gÄ• viya hoti.

puna rÄ• jÄ• ``kiá¹ƒ paá¹‡á¸• itÄ• â€™â€™ ti Ä• ha. so ``suá¹‡a, mahÄ• rÄ• jÄ• â€™â€™
gÄ• thÄ• dvayamÄ• ha ---

``yametamakkhÄ• udadhiá¹ƒ mahantaá¹ƒ, savanti najjo sabbakÄ• lamasaá¹…khyaá¹ƒ.

so sÄ• garo niccamuá¸·Ä• ravego, velaá¹ƒ na acceti mahÄ• samuddo ||

``evampi bÄ• lassa pajappitÄ• ni, paÃ±Ã±aá¹ƒ na acceti sirÄ« kadÄ• ci.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15

tattha \Ne VI 188/ __yametamakkhÄ• _ti yaá¹ƒ etaá¹ƒ akkhÄ• si vadesi. __asaá¹…khya_nti
na accetÄ«_ti uá¸·Ä• ravegopi hutvÄ• Å«misahassaá¹ƒ ukkhipitvÄ• pi velaá¹ƒ atikkamituá¹
patvÄ• avassaá¹ƒ sabbÄ• Å«miyo bhijjanti. __evampi bÄ• lassa pajappitÄ• nÄ«_ti bÄ• lass

paÃ±Ã±avantaá¹ƒ atikkamituá¹ƒ na \Ee VI 360/ sakkonti, taá¹ƒ patvÄ• va bhijjanti. __paÃ±Ã
paÃ±Ã±avantaá¹ƒ sirimÄ• nÄ• ma nÄ• tikkamati. na hi koci manujo atthÄ• natthe uppannak
taá¹ƒchindanatthÄ• ya \Be VI 200/ paÃ±Ã±avantaá¹ƒ atikkamitvÄ• bÄ• lassa issarassa pÄ•
paÃ±Ã±avantassa pana pÄ• damÅ«leyeva vinicchayo nÄ• ma labbhatÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``kathaá¹ƒ senakÄ• â€™â€™ ti Ä• ha. so ``suá¹‡a, devÄ• â€™â€™

``asaÃ±Ã±ato cepi paresamatthaá¹ƒ, bhaá¹‡Ä• ti sandhÄ• nagato yasassÄ«.

tasseva taá¹ƒ rÅ«hati Ã±Ä• timajjhe, sirÄ« hi naá¹ƒ kÄ• rayate na paÃ±Ã±Ä• .

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

tattha __asaÃ±Ã±ato cepÄ«_ti issaro hi sacepi kÄ• yÄ• dÄ«hi asaÃ±Ã±ato dussÄ«lo. __sa
á¹-hito hutvÄ• paresaá¹ƒ atthaá¹ƒ bhaá¹‡ati, tasmiá¹ƒ vinicchayamaá¹‡á¸• ale mahÄ• pariv
musÄ• vÄ• daá¹ƒ vatvÄ• sÄ• mikampi assÄ• mikaá¹ƒ karontassa tasseva taá¹ƒ vacanaá¹ƒ
kÄ• rayate na paÃ±Ã±Ä• , tasmÄ• paÃ±Ã±o nihÄ«no, sirimÄ• va seyyoti vadÄ• mi.

puna raÃ±Ã±Ä• ``kiá¹ƒ, tÄ• tÄ• â€™â€™ ti vutte paá¹‡á¸• ito ``suá¹‡a, deva, bÄ• lasenako
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``parassa vÄ• attano vÄ• pi hetu, bÄ• lo musÄ• bhÄ• sati appapaÃ±Ã±o.

so nindito hoti sabhÄ• ya majjhe, pacchÄ• pi so duggatigÄ• mÄ« hoti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15

tato \Be VI 201/ senako imaá¹ƒ gÄ• thamÄ• ha ---

``atthampi \Ne VI 189/ ce bhÄ• sati bhÅ«ripaÃ±Ã±o, anÄ• á¸·hiyo appadhano daliddo.

na tassa taá¹ƒ rÅ«hati Ã±Ä• timajjhe, sirÄ« \Ee VI 361/ ca paÃ±Ã±Ä• á¹‡avato na hoti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

tattha __atthampÄ«_ti kÄ• raá¹‡ampi ce bhÄ• sati. __Ã±Ä• timajjhe_ti parisamajjhe. __paÃ
mahÄ• rÄ• ja, paÃ±Ã±Ä• á¹‡avantassa sirisobhaggappattassa santikaá¹ƒ gantvÄ• pakatiyÄ

na hoti. so hi tassa santike sÅ«riyuggamane khajjopanako viya khÄ• yatÄ«ti dasseti.

puna raÃ±Ã±Ä• ``kÄ«disaá¹ƒ, tÄ• tÄ• â€™â€™ ti vutte paá¹‡á¸• ito ``kiá¹ƒ jÄ• nÄ• ti, sena
oloketi, na paralokaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``parassa vÄ• attano vÄ• pi hetu, na bhÄ• sati alikaá¹ƒ bhÅ«ripaÃ±Ã±o.

so pÅ«jito hoti sabhÄ• ya majjhe, pacchÄ• pi so suggatigÄ• mÄ« hoti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15

tato senako gÄ• thamÄ• ha ---

``hatthÄ« gavÄ• ssÄ• maá¹‡ikuá¹‡á¸• alÄ• ca, thiyo ca iddhesu kulesu jÄ• tÄ• .

sabbÄ• va tÄ• upabhogÄ• bhavanti, iddhassa posassa aniddhimanto.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

tattha \Be VI 202/ __iddhassÄ• _ti issarassa. __aniddhimanto_ti na kevalaá¹ƒ tÄ• nÄ• riyo
aniddhimantopi sattÄ• tassa upabhogÄ• bhavanti.

tato paá¹‡á¸• ito ``kiá¹ƒ esa jÄ• nÄ• tÄ«â€™â€™ ti vatvÄ• ekaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• haritv
gÄ• thamÄ• ha ---

``asaá¹ƒvihitakammantaá¹ƒ \Ne VI 190/, bÄ• laá¹ƒ dummedhamantinaá¹ƒ.

sirÄ« jahati dummedhaá¹ƒ, jiá¹‡á¹‡aá¹ƒva urago tacaá¹ƒ.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi.

paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15.99).

tattha \Ee VI 362/ __ ``sirÄ« jahatÄ«â€™â€™ _ti padassa __cetiyajÄ• takena_ (J I 8.45 Ä•
vaá¹‡á¹‡etabbo.

atha senako raÃ±Ã±Ä• ``kÄ«disaâ€™â€™ nti vutte ``deva, kiá¹ƒ esa taruá¹‡adÄ• rako jÄ•
ti vatvÄ• ``paá¹‡á¸• itaá¹ƒ appaá¹-ibhÄ• naá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ g

``paÃ±ca paá¹‡á¸• itÄ• mayaá¹ƒ bhaddante, sabbe paÃ±jalikÄ• upaá¹-á¹-hitÄ• .

tvaá¹ƒ no abhibhuyya issarosi, sakkova bhÅ«tapati devarÄ• jÄ• .

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyoâ€™â€™ ti || (J I

 idaá¹ƒ kira sutvÄ• rÄ• jÄ• ``sÄ• dhurÅ«paá¹ƒ senakena kÄ• raá¹‡aá¹ƒ Ä• bhataá¹ƒ, sakkh
imassa vÄ• daá¹ƒ bhinditvÄ• aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• harituâ€™â€™ nti cintetvÄ• ``k
ti Ä• ha. senakena kira imasmiá¹ƒ kÄ• raá¹‡e Ä• bhate á¹-hapetvÄ• bodhisattaá¹ƒ aÃ±Ã±o
samattho nÄ• ma natthi, tasmÄ• mahÄ• satto attano Ã±Ä• á¹‡abalena tassa vÄ• daá¹ƒ bhi
bÄ• lo jÄ• nÄ• ti, yasameva oloketi, paÃ±Ã±Ä• ya visesaá¹ƒ na jÄ• nÄ• ti, suá¹‡Ä• thÄ• â€™
gÄ• thamÄ• ha ---

``dÄ• sova \Be VI 203/ paÃ±Ã±assa yasassi bÄ• lo, atthesu jÄ• tesu tathÄ• vidhesu.

yaá¹ƒ paá¹‡á¸• ito nipuá¹‡aá¹ƒ saá¹ƒvidheti, sammohamÄ• pajjati tattha bÄ• lo.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• loâ€™â€™ ti || (J I 15

 tattha __atthesÅ«_ti kiccesu jÄ• tesu. __saá¹ƒvidhetÄ«_ti saá¹ƒvidahati.

 iti \Ne VI 191/ mahÄ• satto sinerupÄ• dato suvaá¹‡á¹‡avÄ• lukaá¹ƒ uddharanto viya gagan
uá¹-á¹-hÄ• pento viya ca nayakÄ• raá¹‡aá¹ƒ dassesi. evaá¹ƒ mahÄ• sattena paÃ±Ã±Ä• nub
rÄ• jÄ• senakaá¹ƒ Ä• ha --- ``kÄ«disaá¹ƒ, senaka, sakkonto uttaripi kathehÄ«â€™â€™ ti. s
á¹-hapitadhaÃ±Ã±aá¹ƒ viya uggahitakaá¹ƒ khepetvÄ• appaá¹-ibhÄ• no maá¹…kubhÅ«to pa
nisÄ«di. sace hi so aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• hareyya, na gÄ• thÄ• sahassenapi imaá¹ƒ
niá¹-á¹-hÄ• yetha. tassa pana appaá¹-ibhÄ• nassa á¹-hitakÄ• le gambhÄ«raá¹ƒ oghaá¹ƒ Ä•
uttaripi paÃ±Ã±ameva vaá¹‡á¹‡ento imaá¹ƒ gÄ• thamÄ• ha ---

``addhÄ• hi paÃ±Ã±Ä• va sataá¹ƒ pasatthÄ• , kantÄ• sirÄ« bhogaratÄ• manussÄ• .

Ã±Ä• á¹‡aÃ±ca buddhÄ• namatulyarÅ«paá¹ƒ, paÃ±Ã±aá¹ƒ na acceti sirÄ« kadÄ• cÄ«â€™â

 tattha __sata_nti buddhÄ• dÄ«naá¹ƒ sappurisÄ• naá¹ƒ. __bhogaratÄ• _ti mahÄ• rÄ• ja, yas
bhogaratÄ• va, tasmÄ• tesaá¹ƒ sirÄ« kantÄ• . yaso nÄ• mesa paá¹‡á¸• itehi garahito bÄ• lA
attho __bhisajÄ• takena_ (J I 14.78 Ä• dayo) vaá¹‡á¹‡etabbo. __buddhÄ• na_nti sabbaÃ±Ã
Ã±Ä• á¹‡aá¹ƒ. __kadÄ• cÄ«_ti kismiÃ±ci kÄ• le Ã±Ä• á¹‡avantaá¹ƒ sirÄ« nÄ• ma nÄ• tikkan

taá¹ƒ sutvÄ• rÄ• jÄ• mahÄ• sattassa paÃ±habyÄ• karaá¹‡ena tuá¹-á¹-ho ghanavassaá¹ƒ
dhanena pÅ«jento imaá¹ƒ gÄ• thamÄ• ha ---

``yaá¹ƒ \Be VI 204/ taá¹ƒ apucchimha akittayÄ« no, mahosadha kevaladhammadassÄ«.

gavaá¹ƒ sahassaá¹ƒ usabhaÃ±ca nÄ• gaá¹ƒ, Ä• jaÃ±Ã±ayutte ca rathe dasa ime.

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te gÄ• mavarÄ• ni soá¸·asÄ• â€™â€™

tattha __usabhaÃ±ca nÄ• ga_nti tassa gavaá¹ƒ sahassassa usabhaá¹ƒ katvÄ• alaá¹…kata
Ä• rohanÄ«yaá¹ƒ nÄ• gaá¹ƒ dammÄ«ti.

vÄ«satinipÄ• te sirimantapaÃ±ho niá¹-á¹-hito.

channapathapaÃ±ho

tato \Ne VI 192/ paá¹-á¹-hÄ• ya bodhisattassa yaso mahÄ• ahosi. taá¹ƒ sabbaá¹ƒ udumba
sÄ• tassa soá¸·asavassikakÄ• le cintesi ``mama kaniá¹-á¹-ho mahallako jÄ• to, yasopissa n
Ä• vÄ• hamassa kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sÄ• raÃ±Ã±o tamatthaá¹ƒ Ä• rocesi. rÄ
naâ€™â€™ nti Ä• ha. sÄ• taá¹ƒ jÄ• nÄ• petvÄ• \Ee VI 364/ tena sampaá¹-icchite ``tena hi
Ä• nemÄ«â€™â€™ ti Ä• ha. atha mahÄ• satto ``kadÄ• ci imehi Ä• nÄ«tÄ• mama na ruccey
upadhÄ• remÄ«â€™â€™ ti cintetvÄ• evamÄ• ha --- ``devi, katipÄ• haá¹ƒ mÄ• kiÃ±ci raÃ±
kumÄ• rikaá¹ƒ sayaá¹ƒ pariyesitvÄ• mama cittarucitaá¹ƒ tumhÄ• kaá¹ƒ Ä• cikkhissÄ• mÄ«â
tÄ• tÄ• â€™â€™ ti. so deviá¹ƒ vanditvÄ• attano gharaá¹ƒ gantvÄ• sahÄ• yakÄ• naá¹ƒ saÃ
aÃ±Ã±Ä• takavesena tunnavÄ• yaupakaraá¹‡Ä• ni gahetvÄ• ekakova uttaradvÄ• rena nikk
pÄ• yÄ• si. tadÄ• pana tattha ekaá¹ƒ porÄ• á¹‡aseá¹-á¹-hikulaá¹ƒ parikkhÄ«á¹‡aá¹ƒ ahosi.
amarÄ• devÄ« nÄ• ma abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• sabbalakkhaá¹‡asampan
divasaá¹ƒ pÄ• tova yÄ• guá¹ƒ pacitvÄ• Ä• dÄ• ya ``pitu kasanaá¹-á¹-hÄ• naá¹ƒ gamissÄ• n
tameva maggaá¹ƒ paá¹-ipajji. mahÄ• satto taá¹ƒ Ä• gacchantiá¹ƒ disvÄ• ``sabbalakkhaá¹‡a
sace apariggahÄ• , imÄ• ya me pÄ• daparicÄ• rikÄ• ya bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti

sÄ• pi \Be VI 205/ taá¹ƒ disvÄ• va ``sace evarÅ«passa purisassa gehe bhaveyyaá¹ƒ, sakkÄ
saá¹‡á¹-hÄ• petuâ€™â€™ nti cintesi.

atha mahÄ• satto --- ``imissÄ• sapariggahÄ• pariggahabhÄ• vaá¹ƒ na jÄ• nÄ• mi, hattham
pucchissÄ• mi, sace esÄ• paá¹‡á¸• itÄ• bhavissati, jÄ• nissati. no ce, na jÄ• nissati, idheva
gacchÄ• mÄ«â€™â€™ ti cintetvÄ• dÅ«re á¹-hitova hatthamuá¹-á¹-himakÄ• si. sÄ• pi ``ayaa

sasÄ• mikÄ• sÄ• mikabhÄ• vaá¹ƒ pucchatÄ«â€™â€™ ti Ã±atvÄ• hatthaá¹ƒ pasÄ• resi. so
samÄ«paá¹ƒ gantvÄ• ``bhadde, kÄ• nÄ• ma tvaâ€™â€™ nti pucchi. ``sÄ• mi, ahaá¹ƒ atÄ«
vÄ• yaá¹ƒ natthi, tannÄ• mikÄ• â€™â€™ ti. ``bhadde, loke amarÄ• nÄ• ma natthi, tvaá¹ƒ a
bhavissasÄ«â€™â€™ ti. ``evaá¹ƒ, sÄ• mÄ«â€™â€™ ti. ``bhadde, kassa yÄ• guá¹ƒ harissa
``pubbadevatÄ• ya, sÄ• mÄ«â€™â€™ ti. ``bhadde, pubbadevatÄ• nÄ• ma mÄ• tÄ• pitaro,
maÃ±Ã±eâ€™â€™ ti. ``evaá¹ƒ, sÄ• mÄ«â€™â€™ ti. ``bhadde, tava pitÄ• kiá¹ƒ karotÄ«â€™
dvidhÄ• karotÄ«â€™â€™ ti. ``ekassa \Ne VI 193/ dvidhÄ• karaá¹‡aá¹ƒ nÄ• ma kasanaá¹ƒ,
\Ee VI 365/. ``evaá¹ƒ, sÄ• mÄ«â€™â€™ ti. ``katarasmiá¹ƒ pana á¹-hÄ• ne te pitÄ• kasatÄ«
sakiá¹ƒ gatÄ• na enti, tasmiá¹ƒ á¹-hÄ• ne, sÄ• mÄ«â€™â€™ ti. ``sakiá¹ƒ gatÄ• naá¹ƒ na pa
nÄ• ma susÄ• naá¹ƒ, susÄ• nasantike kasati, bhaddeâ€™â€™ ti. ``evaá¹ƒ, sÄ• mÄ«â€™â€
essasÄ«â€™â€™ ti. ``sace essati, na essÄ• â€™â€™ mi. ``no ce essati, essÄ• mi, sÄ• mÄ
te maÃ±Ã±e nadÄ«pÄ• re kasati, udake ente na essasi, anente essasÄ«â€™â€™ ti. ``evaá
ettakaá¹ƒ nÄ• ma mahÄ• satto Ä• lÄ• pasallÄ• paá¹ƒ karoti.

atha naá¹ƒ amarÄ• devÄ« ``yÄ• guá¹ƒ pivissasi, sÄ• mÄ«â€™â€™ ti nimantesi. mahÄ• sat
paá¹-ikkhipanaá¹ƒ nÄ• ma avamaá¹…galaâ€™â€™ nti cintetvÄ• ``Ä• ma, pivissÄ• mÄ«â€™
yÄ• gughaá¹-aá¹ƒ otÄ• resi. mahÄ• satto cintesi ``sace pÄ• tiá¹ƒ adhovitvÄ• hatthadhovana
ettheva naá¹ƒ pahÄ• ya gamissÄ• mÄ«â€™â€™ ti. sÄ• pana pÄ• tiá¹ƒ dhovitvÄ• pÄ• tiyÄ
hatthadhovanaá¹ƒ datvÄ• tucchapÄ• tiá¹ƒ hatthe aá¹-á¹-hapetvÄ• bhÅ«miyaá¹ƒ á¹-hapetvÄ
yÄ• guyÄ• pÅ«resi, tattha pana sitthÄ• ni mahantÄ• ni. atha naá¹ƒ mahÄ• satto Ä• ha ``kiá
yÄ• gÅ«â€™â€™ ti. ``udakaá¹ƒ na laddhaá¹ƒ, sÄ• mÄ«â€™â€™ ti \Be VI 206/. ``kedÄ• re
bhavissati maÃ±Ã±eâ€™â€™ ti. ``evaá¹ƒ, sÄ• mÄ«â€™â€™ ti. sÄ• pitu yÄ• guá¹ƒ á¹-hape
yÄ• guá¹ƒ pivitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• ``bhadde, tuyhaá¹ƒ mÄ• tu gehaá¹ƒ gamissÄ•
Ä• cikkhÄ• â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhÅ«â€™â€™ ti vatvÄ• maggaá¹ƒ Ä• cikkhantÄ«

``yena sattubilaá¹…gÄ• ca, diguá¹‡apalÄ• so ca pupphito.

yena dadÄ• mi tena vadÄ• mi, yena na dadÄ• mi na tena vadÄ• mi.

esa maggo yavamajjhakassa, etaá¹ƒ annapathaá¹ƒ vijÄ• nÄ• hÄ«â€™â€™ ti || (J I 1.112).

tassattho --- ``sÄ• mi, antogÄ• maá¹ƒ pavisitvÄ• ekaá¹ƒ sattuÄ• paá¹‡aá¹ƒ passissasi, tato
tesaá¹ƒ purato diguá¹‡apaá¹‡á¹‡o koviá¸·Ä• ro supupphito, tasmÄ• tvaá¹ƒ yena sattubilaá¹
koviá¸·Ä• ro ca pupphito, tena gantvÄ• koviá¸·Ä• ramÅ«le á¹-hatvÄ• dakkhiá¹‡aá¹ƒ gaá¹‡h
maggo yavamajjhakassa yavamajjhakagÄ• me á¹-hitassa amhÄ• kaá¹ƒ gehassa, etaá¹ƒ eva
vuttaá¹ƒ channapathaá¹ƒ paá¹-icchannapathaá¹ƒ channapathaá¹ƒ vÄ• paá¹-icchannakÄ• ra
ti. ettha hi __yena dadÄ• mÄ«_ti \Ne VI 194/ yena hatthena dadÄ• mi, idaá¹ƒ dakkhiá¹‡ahat

vuttaá¹ƒ, itaraá¹ƒ vÄ• mahatthaá¹ƒ. evaá¹ƒ sÄ• tassa maggaá¹ƒ Ä• cikkhitvÄ• pitu yÄ• guá

channapathapaÃ±ho niá¹-á¹-hito.

amarÄ• devipariyesanÄ•

sopi tÄ• ya kathitamaggeneva taá¹ƒ gehaá¹ƒ gato. atha naá¹ƒ amarÄ• deviyÄ• mÄ• tÄ• d
``yÄ• guá¹ƒ pivissasi, sÄ• mÄ«â€™â€™ ti Ä• ha. ``amma, kaniá¹-á¹-habhaginiyÄ• me ama
dinnÄ• â€™â€™ ti. taá¹ƒ sutvÄ• sÄ• ``dhÄ«tu me atthÄ• ya Ä• gato bhavissatÄ«â€™â€™
tesaá¹ƒ duggatabhÄ• vaá¹ƒ jÄ• nantopi ``amma, ahaá¹ƒ tunnavÄ• yo, kiÃ±ci sibbitabbayutta
pucchi. ``atthi, sÄ• mi, mÅ«laá¹ƒ pana natthÄ«â€™â€™ ti? ``amma mÅ«lena kammaá¹ƒ na
naâ€™â€™ nti. sÄ• jiá¹‡á¹‡asÄ• á¹-akÄ• ni Ä• haritvÄ• adÄ• si. bodhisatto Ä• haá¹-Ä• ha
puÃ±Ã±avato hi kiriyÄ• nÄ• ma samijjhatiyeva. atha naá¹ƒ Ä• ha ``amma, vÄ«thibhÄ• gena
Ä• roceyyÄ• sÄ«â€™â€™ ti. sÄ• sakalagÄ• maá¹ƒ Ä• rocesi. mahÄ• satto tunnavÄ• yakan
sahassaá¹ƒ kahÄ• paá¹‡aá¹ƒ uppÄ• desi. mahallikÄ• pissa pÄ• tarÄ• sabhattaá¹ƒ pacitvÄ•
sÄ• yamÄ• saá¹ƒ kittakaá¹ƒ pacÄ• mÄ«â€™â€™ ti Ä• ha. ``amma, yattakÄ• imasmiá¹ƒ ge
pamÄ• á¹‡enÄ• â€™â€™ ti. sÄ• anekasÅ«pabyaÃ±janaá¹ƒ bahubhattaá¹ƒ paci. amarÄ• d
dÄ• rukalÄ• paá¹ƒ, ucchaá¹…gena paá¹‡á¹‡aá¹ƒ Ä• dÄ• ya araÃ±Ã±ato Ä• gantvÄ• purag
nikkhipitvÄ• pacchimadvÄ• rena gehaá¹ƒ pÄ• visi. pitÄ• pissÄ• sÄ• yataraá¹ƒ Ä• gamÄ• si
nÄ• naggarasabhojanaá¹ƒ bhuÃ±ji. itarÄ• mÄ• tÄ• pitaro bhojetvÄ• pacchÄ• sayaá¹ƒ bhu
pÄ• de dhovitvÄ• mahÄ• sattassa pÄ• de dhovi.

so taá¹ƒ pariggaá¹‡hanto katipÄ• haá¹ƒ tattheva vasi. atha naá¹ƒ vÄ«maá¹ƒsanto ekadivas
aá¸• á¸• hanÄ• á¸·ikataá¹‡á¸• ule gahetvÄ• tato mayhaá¹ƒ yÄ• guÃ±ca pÅ«vaÃ±ca bhattaÃ
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• taá¹‡á¸• ule koá¹-á¹-etvÄ• mÅ«lataá¹‡á¸• ulehi b
majjhimataá¹‡á¸• ulehi yÄ• guá¹ƒ, kaá¹‡akÄ• hi pÅ«vaá¹ƒ pacitvÄ• tadanurÅ«paá¹ƒ sÅ«pa
mahÄ• sattassa sabyaÃ±janaá¹ƒ yÄ• guá¹ƒ adÄ• si. sÄ• yÄ• gu mukhe á¹-hapitamattÄ• va
rasaharaá¹‡isahassÄ• ni pharitvÄ• aá¹-á¹-hÄ• si. so tassÄ• vÄ«maá¹ƒsanatthameva ``bha
ajÄ• nantÄ« kimatthaá¹ƒ mama taá¹‡á¸• ule nÄ• sesÄ«â€™â€™ ti kuddho viya saha kheá¸
bhÅ«miyaá¹ƒ pÄ• tesi. sÄ• tassa akujjhitvÄ• va ``sÄ• mi, sace \Ne VI 195/ yÄ• gu na sunda
khÄ• dÄ• â€™â€™ ti pÅ«vaá¹ƒ adÄ• si. tampi tatheva akÄ• si. ``sace, sÄ• mi, pÅ«vaá¹ƒ na
bhuÃ±jÄ• â€™â€™ ti bhattaá¹ƒ adÄ• si. bhattampi tatheva katvÄ• ``bhadde, tvaá¹ƒ pacituá
santakaá¹ƒ kimatthaá¹ƒ nÄ• sesÄ«â€™â€™ ti kuddho viya tÄ«á¹‡ipi ekato madditvÄ• sÄ«s
sakalasarÄ«raá¹ƒ limpitvÄ• ``gaccha, dvÄ• re nisÄ«dÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• akujjhit
sÄ• mÄ«â€™â€™ ti gantvÄ• tathÄ• akÄ• si. so tassÄ• nihatamÄ• nabhÄ• vaá¹ƒ Ã±atvÄ•
sÄ• akujjhitvÄ• ekavacaneneva Ä• gatÄ• . mahÄ• satto pana Ä• gacchanto kahÄ• paá¹‡as
ekasÄ• á¹-akayugaá¹ƒ tambÅ«lapasibbake á¹-hapetvÄ• Ä• gato. atha \Be VI 208/ so taá¹ƒ
tassÄ• hatthe á¹-hapetvÄ• ``bhadde, tava sahÄ• yikÄ• hi saddhiá¹ƒ nhÄ• yitvÄ• imaá¹ƒ sÄ

ehÄ«â€™â€™ ti Ä• ha. sÄ• tathÄ• akÄ• si.

paá¹‡á¸• ito uppÄ• ditadhanaÃ±ca, Ä• bhatadhanaÃ±ca sabbaá¹ƒ tassÄ• mÄ• tÄ• pitÅ«na
sasure Ä• pucchitvÄ• taá¹ƒ Ä• dÄ• ya nagarÄ• bhimukho agamÄ• si. antarÄ• magge tassÄ
upÄ• hanaÃ±ca datvÄ• evamÄ• ha --- ``bhadde, imaá¹ƒ chattaá¹ƒ gahetvÄ• attÄ• naá¹ƒ dh
abhiruhitvÄ• yÄ• hÄ«â€™â€™ ti. sÄ• taá¹ƒ gahetvÄ• tathÄ• akatvÄ• abbhokÄ• se sÅ«ri
adhÄ• retvÄ• vanante dhÄ• retvÄ• gacchati, thalaá¹-á¹-hÄ• ne upÄ• hanaá¹ƒ paá¹-imuÃ±c
sampattakÄ• le abhiruhitvÄ• gacchati. bodhisatto taá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• pucchi ``kiá¹ƒ
thalaá¹-á¹-hÄ• ne upÄ• hanaá¹ƒ paá¹-imuÃ±citvÄ• udakaá¹-á¹-hÄ• ne abhiruhitvÄ• gaccha
chattaá¹ƒ adhÄ• retvÄ• vanante dhÄ• retvÄ• â€™â€™ ti? sÄ• Ä• ha --- ``sÄ• mi, thalaá¹-á
passÄ• mi, udakaá¹-á¹-hÄ• ne macchakacchapakaá¹‡á¹-akÄ• dÄ«ni na passÄ• mi, tesu pÄ
dukkhavedanÄ• bhaveyya, abbhokÄ• se sukkharukkhakaá¹‡á¹-akÄ• dÄ«ni natthi, vanantar
sukkharukkhadaá¹‡á¸• Ä• dikesu matthake patitesu dukkhavedanÄ• bhaveyya, tasmÄ• tÄ
evaá¹ƒ karomÄ«â€™â€™ ti.

bodhisatto dvÄ«hi kÄ• raá¹‡ehi tassÄ• kathaá¹ƒ sutvÄ• tussitvÄ• gacchanto ekasmiá¹ƒ á
ekaá¹ƒ badararukkhaá¹ƒ disvÄ• badararukkhamÅ«le nisÄ«di. sÄ• badararukkhamÅ«le nisi
``sÄ• mi, abhiruhitvÄ• badaraphalaá¹ƒ gahetvÄ• khÄ• dÄ• hi, mayhampi dehÄ«â€™â€™ t
kilamÄ• mi, abhiruhituá¹ƒ na sakkomi, tvameva abhiruhÄ• â€™â€™ ti. sÄ• tassa vacanaá¹
abhiruyha sÄ• khantare nisÄ«ditvÄ• phalaá¹ƒ ocini. bodhisatto taá¹ƒ Ä• ha --- ``bhadde, ph
dehÄ«â€™â€™ ti. sÄ• ``ayaá¹ƒ puriso paá¹‡á¸• ito vÄ• apaá¹‡á¸• ito vÄ• vÄ«maá¹ƒsissÄ
taá¹ƒ Ä• ha ``sÄ• mi, uá¹‡haphalaá¹ƒ khÄ• dissasi, udÄ• hu sÄ«taphalaâ€™â€™ nti? so ta
viya evamÄ• ha --- ``bhadde, uá¹‡haphalena me atthoâ€™â€™ ti \Ne VI 196/. sÄ• phalÄ• n
``sÄ• mi, khÄ• dÄ• â€™â€™ ti Ä• ha. bodhisatto taá¹ƒ gahetvÄ• dhamento khÄ• di. puna v
--- ``bhadde, sÄ«talaá¹ƒ me dehÄ«â€™â€™ ti. atha sÄ• \Be VI 209/ badaraphalÄ• ni tiá¹‡a
so taá¹ƒ gahetvÄ• khÄ• ditvÄ• ``ayaá¹ƒ dÄ• rikÄ• ativiya paá¹‡á¸• itÄ• â€™â€™ ti cintetv
taá¹ƒ Ä• ha --- ``bhadde, badararukkhato otarÄ• hÄ«â€™â€™ ti. sÄ• mahÄ• sattassa vaca
otaritvÄ• ghaá¹-aá¹ƒ gahetvÄ• nadiá¹ƒ gantvÄ• udakaá¹ƒ Ä• netvÄ• mahÄ• sattassa adÄ
mukhaá¹ƒ vikkhÄ• letvÄ• tato uá¹-á¹-hÄ• ya gacchanto nagarameva sampatto.

atha so taá¹ƒ vÄ«maá¹ƒsanatthÄ• ya dovÄ• rikassa gehe á¹-hapetvÄ• dovÄ• rikassa bhari
nivesanaá¹ƒ gantvÄ• purise Ä• mantetvÄ• ``asukagehe itthiá¹ƒ á¹-hapetvÄ• Ä• gatomhi, i
gantvÄ• taá¹ƒ vÄ«maá¹ƒsathÄ• â€™â€™ ti sahassaá¹ƒ datvÄ• pesesi. te tathÄ• kariá¹ƒsu
mama sÄ• mikassa pÄ• darajampi na agghatÄ«â€™â€™ ti. te Ä• gantvÄ• paá¹‡á¸• itassa
yÄ• vatatiyaá¹ƒ pesetvÄ• catutthe vÄ• re mahÄ• satto teyeva ``tena hi naá¹ƒ hatthe gahetv
Ä• nethÄ• â€™â€™ ti Ä• ha. te tathÄ• kariá¹ƒsu. sÄ• mahÄ• sattaá¹ƒ mahÄ• sampattiyaá
naá¹ƒ oloketvÄ• ca pana hasi ceva rodi ca. so ubhayakÄ• raá¹‡aá¹ƒ pucchi. atha naá¹ƒ sÄ
ahaá¹ƒ hasamÄ• nÄ• tava sampattiá¹ƒ oloketvÄ• `ayaá¹ƒ akÄ• raá¹‡ena na laddhÄ• , puri

laddhÄ• , aho puÃ±Ã±Ä• naá¹ƒ phalaá¹ƒ nÄ• mÄ• â€™ ti hasiá¹ƒ. rodamÄ• nÄ• pana `idÄ•
rakkhitagopitavatthumhi aparajjhitvÄ• \Ee VI 368/ nirayaá¹ƒ gamissatÄ«â€™ ti tayi kÄ• ruÃ±

so taá¹ƒ vÄ«maá¹ƒsitvÄ• suddhabhÄ• vaá¹ƒ Ã±atvÄ• ``gacchatha naá¹ƒ tattheva nethÄ• â
puna tunnavÄ• yavesaá¹ƒ gahetvÄ• gantvÄ• tÄ• ya saddhiá¹ƒ sayitvÄ• punadivase pÄ• to
udumbaradeviyÄ• Ä• rocesi. sÄ• raÃ±Ã±o Ä• rocetvÄ• amarÄ• deviá¹ƒ sabbÄ• laá¹…kÄ•
nisÄ«dÄ• petvÄ• mahantena sakkÄ• rena mahÄ• sattassa gehaá¹ƒ netvÄ• maá¹…galaá¹ƒ
sahassamÅ«laá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi. dovÄ• rike Ä• diá¹ƒ katvÄ• sakalanagarav
pahiá¹‡iá¹ƒsu. amarÄ• devÄ«pi raÃ±Ã±Ä• pahitaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ dvidhÄ• \Be VI
koá¹-á¹-hÄ• saá¹ƒ raÃ±Ã±o pesesi. etenupÄ• yena sakalanagaravÄ• sÄ«nampi paá¹‡á¹‡Ä•
saá¹…gaá¹‡hi. tato paá¹-á¹-hÄ• ya mahÄ• satto tÄ• ya saddhiá¹ƒ samaggavÄ• saá¹ƒ vasan
dhammaÃ±ca anusÄ• si.

amarÄ• devipariyesanÄ• niá¹-á¹-hitÄ• .

sabbaratanathenavaá¹‡á¹‡anÄ•

athekadivasaá¹ƒ \Ne VI 197/ senako itare tayo attano santikaá¹ƒ Ä• gate Ä• mantesi ``amb
gahapatiputtassa mahosadhasseva nappahoma, idÄ• ni pana tena attanÄ• byattatarÄ• bh
raÃ±Ã±o antare paribhindeyyÄ• mÄ• â€™â€™ ti. ``Ä• cariya, mayaá¹ƒ kiá¹ƒ jÄ• nÄ• ma, tv
``hotu mÄ• cintayittha, attheko upÄ• yo, ahaá¹ƒ raÃ±Ã±o cÅ«á¸·Ä• maá¹‡iá¹ƒ thenetvÄ• Ä
tvaá¹ƒ suvaá¹‡á¹‡amÄ• laá¹ƒ Ä• hara, kÄ• minda, tvaá¹ƒ kambalaá¹ƒ, devinda, tvaá¹ƒ suva
mayaá¹ƒ cattÄ• ropi upÄ• yena tÄ• ni Ä• harissÄ• ma, tato amhÄ• kaá¹ƒ gehe aá¹-á¹-hapet
pesessÄ• mÄ• â€™â€™ ti. atha kho te cattÄ• ropi tathÄ• kariá¹ƒsu. tesu senako tÄ• va cÅ
takkaghaá¹-e pakkhipitvÄ• dÄ• siyÄ• hatthe á¹-hapetvÄ• pesesi ``imaá¹ƒ takkaghaá¹-aá¹ƒ
gaá¹‡hantÄ• naá¹ƒ adatvÄ• sace mahosadhassa gehe gaá¹‡hÄ• ti, ghaá¹-eneva saddhiá¹ƒ
paá¹‡á¸• itassa gharadvÄ• raá¹ƒ gantvÄ• ``takkaá¹ƒ gaá¹‡hatha, takkaá¹ƒ gaá¹‡hathÄ• â€
carati.

amarÄ• devÄ« dvÄ• re á¹-hitÄ• tassÄ• kiriyaá¹ƒ disvÄ• ``ayaá¹ƒ aÃ±Ã±attha na gacchati,
kÄ• raá¹‡enÄ• â€™â€™ ti iá¹…gitasaÃ±Ã±Ä• ya dÄ• siyo paá¹-ikkamÄ• petvÄ• sayameva
gaá¹‡hissÄ• mÄ«â€™â€™ ti \Ee VI 369/ pakkositvÄ• tassÄ• Ä• gatakÄ• le dÄ• sÄ«naá¹ƒ
anÄ• gacchantÄ«su ``gaccha, amma, dÄ• siyo pakkosÄ• hÄ«â€™â€™ ti tameva pesetvÄ•
otÄ• retvÄ• maá¹‡iá¹ƒ disvÄ• taá¹ƒ dÄ• siá¹ƒ pucchi ``amma, tvaá¹ƒ kassa santakÄ• â€™
senakapaá¹‡á¸• itassa dÄ• sÄ«mhÄ«â€™â€™ ti. tato tassÄ• nÄ• maá¹ƒ tassÄ• ca mÄ• tu
nÄ• mÄ• â€™â€™ ti vutte ``amma, imaá¹ƒ takkaá¹ƒ katimÅ«laâ€™â€™ nti pucchi. ``ayye,
``tena hi, amma, imaá¹ƒ takkaá¹ƒ me dehÄ«â€™â€™ ti vatvÄ• ``ayye, tumhesu gaá¹‡hant

ghaá¹-eneva saddhiá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte ``tena hi yÄ• hÄ«â€™â€™ ti taá¹ƒ uy
asukadivase \Be VI 211/ senakÄ• cariyo asukÄ• ya nÄ• ma dÄ• siyÄ• dhÄ«tÄ• ya asukÄ• y
cÅ«á¸·Ä• maá¹‡iá¹ƒ pahenakatthÄ• ya pahiá¹‡Ä«â€™â€™ ti paá¹‡á¹‡e likhitvÄ• takkaá¹ƒ g
suvaá¹‡á¹‡amÄ• laá¹ƒ sumanapupphacaá¹…koá¹-ake á¹-hapetvÄ• sumanapupphena paá¹
kÄ• mindopi kambalaá¹ƒ paá¹‡á¹‡apacchiyaá¹ƒ á¹-hapetvÄ• paá¹‡á¹‡ehi chÄ• detvÄ• pes
suvaá¹‡á¹‡apÄ• dukaá¹ƒ yavakalÄ• pantare bandhitvÄ• pesesi. sÄ• sabbÄ• nipi tÄ• ni gah
Ä• ropetvÄ• mahÄ• sattassa Ä• cikkhitvÄ• á¹-hapesi.

tepi \Ne VI 198/ cattÄ• ro paá¹‡á¸• itÄ• rÄ• jakulaá¹ƒ gantvÄ• ``kiá¹ƒ, deva, tumhe cÅ«á¸·Ä
piá¸·andhathÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``piá¸·andhissÄ• mi Ä• harathÄ• â€™â€™
passiá¹ƒsu, itarÄ• nipi na passiá¹ƒsuyeva. atha te cattÄ• ro paá¹‡á¸• itÄ• ``deva, tumhÄ• ka
mahosadhassa gehe atthi, so tÄ• ni sayaá¹ƒ vaá¸·aÃ±jeti, paá¹-isattu te mahÄ• rÄ• ja, gaha
taá¹ƒ bhindiá¹ƒsu. athassa atthacarakÄ• manussÄ• sÄ«ghaá¹ƒ gantvÄ• Ä• rocesuá¹ƒ. so
jÄ• nissÄ• mÄ«â€™â€™ ti rÄ• jupaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. rÄ• jÄ• kujjhitvÄ• ``ko jÄ• n
kiá¹ƒ karissatÄ«â€™â€™ ti attÄ• naá¹ƒ passituá¹ƒ nÄ• dÄ• si. paá¹‡á¸• ito raÃ±Ã±o kuddha
nivesanameva gato. rÄ• jÄ• ``naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. paá¹‡á¸• ito at
sutvÄ• ``mayÄ• apagantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti amarÄ• deviyÄ• saÃ±Ã±aá¹ƒ datvÄ
nikkhamitvÄ• dakkhiá¹‡ayavamajjhakagÄ• maá¹ƒ gantvÄ• tasmiá¹ƒ kumbhakÄ• rakammaa
palÄ• toâ€™â€™ ti ekakolÄ• halaá¹ƒ jÄ• taá¹ƒ.

senakÄ• dayopi cattÄ• ro janÄ• tassa palÄ• tabhÄ• vaá¹ƒ Ã±atvÄ• ``mÄ• cintayittha, may
apaá¹‡á¸• itÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ajÄ• nÄ• petvÄ• va amarÄ• deviyÄ• paá¹‡
370/ sÄ• tehi catÅ«hi pesitapaá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• ``asuka-asukavelÄ• ya Ä• gac
ekaá¹ƒ kÅ«paá¹ƒ khaá¹‡Ä• petvÄ• gÅ«tharÄ• sino saha udakena tattha pÅ«retvÄ• gÅ«tha
yantaphalakÄ• hi pidahitvÄ• kiá¸·aÃ±jena paá¹-icchÄ• detvÄ• sabbaá¹ƒ niá¹-á¹-hÄ• pesi. a
nhatvÄ• attÄ• naá¹ƒ alaá¹…karitvÄ• nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• bodhisattassa
gharadvÄ• re á¹-hatvÄ• \Be VI 212/ attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pesi. sÄ• ``ehi, Ä• c
gantvÄ• tassÄ• santike aá¹-á¹-hÄ• si. sÄ• evamÄ• ha --- ``sÄ• mi, idÄ• ni ahaá¹ƒ tava vas
sarÄ«raá¹ƒ anhÄ• yitvÄ• sayituá¹ƒ ayuttaâ€™â€™ nti. so tassÄ• vacanaá¹ƒ sutvÄ• ``sÄ•
sampaá¹-icchi. sÄ• nikkhamitvÄ• udakapÅ«raá¹ƒ ghaá¹-aá¹ƒ gahetvÄ• Ä• sittÄ• viya ``eh
phalakÄ• ni Ä• ruhÄ• â€™â€™ ti vatvÄ• tassa phalakÄ• ni abhiruyha á¹-hitakÄ• le gehaá¹ƒ
phalakakoá¹-iyaá¹ƒ akkamitvÄ• gÅ«thakÅ«pe pÄ• tesi.

pukkusopi sÄ• yanhasamaye nhatvÄ• alaá¹…karitvÄ• nÄ• naggarasabhojanaá¹ƒ bhuÃ±jit
gantvÄ• gharadvÄ• re á¹-hatvÄ• attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pesi. ekÄ• paricÄ• rikÄ
Ä• rocesi. sÄ• tassÄ• vacanaá¹ƒ sutvÄ• ``ehi, Ä• cariya, attano sarÄ«raá¹ƒ anhÄ• yitvÄ•
nti Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. sÄ• nikkhamitvÄ• udakapÅ«raá¹ƒ ghaá
Ä• siÃ±camÄ• nÄ• viya ``ehi, Ä• cariya, nhÄ• natthÄ• ya phalakÄ• ni abhiruhÄ• â€™â€™ t

abhiruyha á¹-hitakÄ• le sÄ• gehaá¹ƒ pavisitvÄ• phalakÄ• ni Ä• kaá¸• á¸• hitvÄ• \Ne VI 199
pukkusaá¹ƒ senako ``ko esoâ€™â€™ ti pucchi. ``ahaá¹ƒ pukkusoâ€™â€™ ti. ``tvaá¹ƒ ko nÄ
``ahaá¹ƒ senakoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchitvÄ• aá¹-á¹-haá¹ƒsu. tathÄ• itare c
sabbepi te jegucche gÅ«thakÅ«pe aá¹-á¹-haá¹ƒsu. sÄ• vibhÄ• tÄ• ya rattiyÄ• tato ukkhipÄ
khuramuá¹‡á¸• e kÄ• rÄ• petvÄ• taá¹‡á¸• ulÄ• ni gÄ• hÄ• petvÄ• udakena temetvÄ• koá¹
bahalayÄ• guá¹ƒ pacÄ• petvÄ• madditvÄ• sÄ«sato paá¹-á¹-hÄ• ya sakalasarÄ«raá¹ƒ vilim
gÄ• hÄ• petvÄ• tatheva sÄ«sato paá¹-á¹-hÄ• ya okirÄ• petvÄ• mahÄ• dukkhaá¹ƒ pÄ• petv
nipajjÄ• petvÄ• veá¹-hetvÄ• raÃ±Ã±o Ä• rocetukÄ• mÄ• hutvÄ• tehi saddhiá¹ƒ cattÄ• ri ra
raÃ±Ã±o santikaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• --- ``deva,
mahÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ paá¹-iggaá¹‡hathÄ• â€™â€™ ti vatvÄ• cattÄ• ri kilaÃ±jÄ• ni
á¹-hapÄ• pesi. atha rÄ• jÄ• vivarÄ• petvÄ• setamakkaá¹-asadise cattÄ• ropi jane passi. at
adiá¹-á¹-hapubbÄ• , aho mahÄ• setavÄ• narÄ• â€™â€™ ti vatvÄ• mahÄ• hasitaá¹ƒ hasiá¹
ahesuá¹ƒ.

atha \Be VI 213/ amarÄ• devÄ« attano sÄ• mino niddosabhÄ• vaá¹ƒ kathentÄ« rÄ• jÄ• naá
mahosadhapaá¹‡á¸• ito na coro, ime cattÄ• rova corÄ• . etesu hi senako maá¹‡icoro, pukku
kÄ• mindo kambalacoro, devindo suvaá¹‡á¹‡apÄ• dukÄ• coro. ime corÄ• asukamÄ• se asu
asukadÄ• sÄ«naá¹ƒ hatthe imÄ• ni ratanÄ• ni pahiá¹‡anti. imaá¹ƒ paá¹‡á¹‡aá¹ƒ passatha, a
gaá¹‡hatha, core ca, deva, paá¹-icchathÄ• â€™â€™ ti. sÄ• cattÄ• ropi jane mahÄ• vippakÄ
rÄ• jÄ• naá¹ƒ vanditvÄ• attano gehameva gatÄ• . rÄ• jÄ• bodhisattassa palÄ• tabhÄ• vena
aÃ±Ã±esaá¹ƒ paá¹‡á¸• itapatimantÄ«naá¹ƒ abhÄ• vena ca tesaá¹ƒ kiÃ±ci avatvÄ• ``paá¹‡á
gehÄ• ni gacchathÄ• â€™â€™ ti pesesi. cattÄ• ro janÄ• mahÄ• vippakÄ• raá¹ƒ patvÄ• rÄ
gehameva gatÄ• .

sabbaratanathenÄ• niá¹-á¹-hitÄ• .

khajjopanakapaÃ±ho

athassa chatte adhivatthÄ• devatÄ• bodhisattassa dhammadesanaá¹ƒ assuá¹‡antÄ« ``kiâ
nti Ä• vajjamÄ• nÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• ``paá¹‡á¸• itassa Ä• nayanakÄ• raá¹‡aâ
cintetvÄ• rattibhÄ• ge chattapiá¹‡á¸• ikaá¹ƒ vivaritvÄ• rÄ• jÄ• naá¹ƒ catukkanipÄ• te devat
Ä• gate \Ne VI 200/ ``hanti hatthehi pÄ• dehÄ«â€™â€™ tiÄ• dike cattÄ• ro paÃ±he pucchi.
na jÄ• nÄ• mi, aÃ±Ã±e paá¹‡á¸• ite pucchissÄ• mÄ«â€™â€™ ti ekadivasaá¹ƒ okÄ• saá¹ƒ y
``Ä• gacchantÅ«â€™â€™ ti catunnaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ sÄ• sanaá¹ƒ pesesi. tehi ``may
vÄ«thiá¹ƒ otarantÄ• lajjÄ• mÄ• â€™â€™ ti vutte rÄ• jÄ• cattÄ• ro nÄ• á¸·ipaá¹-á¹-e pesesi
Ä• gacchantÅ«â€™â€™ ti. tadÄ• kira te nÄ• á¸·ipaá¹-á¹-Ä• uppannÄ• . te Ä• gantvÄ• paÃ
atha rÄ• jÄ• ``senaka, ajja rattibhÄ• ge chatte adhivatthÄ• devatÄ• maá¹ƒ cattÄ• ro paÃ±h
ajÄ• nanto `paá¹‡á¸• ite pucchissÄ• mÄ«â€™ ti avacaá¹ƒ, kathehi me te paÃ±heâ€™â€™ t

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``hanti hatthehi pÄ• dehi, mukhaÃ±ca parisumbhati.

sa ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasÄ«â€™â€™ ti || (J I 4.197).

senako \Be VI 214/ ajÄ• nanto ``kiá¹ƒ hanti, kathaá¹ƒ hantÄ«â€™â€™ ti taá¹ƒ taá¹ƒ vilapitv
VI 371/ passi, na koá¹-iá¹ƒ passi. sesÄ• pi appaá¹-ibhÄ• nÄ• ahesuá¹ƒ. atha rÄ• jÄ• vippa
rattibhÄ• ge devatÄ• ya ``paÃ±ho te Ã±Ä• toâ€™â€™ ti puá¹-á¹-ho ``mayÄ• cattÄ• ro paá¹
na jÄ• niá¹ƒsÅ«â€™â€™ ti Ä• ha. devatÄ• ``kiá¹ƒ te jÄ• nissanti, á¹-hapetvÄ• mahosadha
ete paÃ±he kathetuá¹ƒ samattho nÄ• ma natthi. sace taá¹ƒ pakkosÄ• petvÄ• ete paÃ±he n
jalitena ayakÅ«á¹-ena sÄ«saá¹ƒ bhindissÄ• mÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ tajjetvÄ• ``mahÄ
khajjopanakaá¹ƒ dhamituá¹ƒ na vaá¹-á¹-ati, khÄ«rena atthe sati visÄ• á¹‡aá¹ƒ duhituá¹ƒ na
vatvÄ• imaá¹ƒ paÃ±cakanipÄ• te khajjopanakapaÃ±haá¹ƒ udÄ• hari ---

``ko nu santamhi pajjote, aggipariyesanaá¹ƒ caraá¹ƒ.

addakkhi ratti khajjotaá¹ƒ, jÄ• tavedaá¹ƒ amaÃ±Ã±atha ||

``svassa gomayacuá¹‡á¹‡Ä• ni, abhimatthaá¹ƒ tiá¹‡Ä• ni ca.

viparÄ«tÄ• ya saÃ±Ã±Ä• ya, nÄ• sakkhi pajjaletave ||

``evampi anupÄ• yena, atthaá¹ƒ na labhate migo.

visÄ• á¹‡ato gavaá¹ƒ dohaá¹ƒ, yattha khÄ«raá¹ƒ na vindati ||

``vividhehi \Ne VI 201/ upÄ• yehi, atthaá¹ƒ papponti mÄ• á¹‡avÄ• .

niggahena amittÄ• naá¹ƒ, mittÄ• naá¹ƒ paggahena ca ||

``senÄ• mokkhapalÄ• bhena, vallabhÄ• naá¹ƒ nayena ca.

jagatiá¹ƒ jagatipÄ• lÄ• , Ä• vasanti vasundharaâ€™â€™ nti || (J I 5.75-79).

tattha __santamhi pajjote_ti aggimhi sante. __cara_nti caranto. __addakkhÄ«_ti passi, disv
vaá¹‡á¹‡asÄ• maÃ±Ã±atÄ• ya khajjopanakaá¹ƒ ``jÄ• tavedo ayaá¹ƒ bhavissatÄ«â€™â€™ t
assa khajjopanakassa upari sukhumÄ• ni gomayacuá¹‡á¹‡Ä• ni ceva tiá¹‡Ä• ni ca. __abhim

ghaá¹ƒsitvÄ• Ä• kiranto jaá¹‡á¹‡ukehi bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• ya mukhena dhamanto jÄ
viparÄ«tÄ• ya saÃ±Ã±Ä• ya vÄ• yamantopi jÄ• letuá¹ƒ nÄ• sakkhi. __migo_ti migasadiso an
pariyesanto atthaá¹ƒ na labhati. __yatthÄ• _ti yasmiá¹ƒ visÄ• á¹‡e khÄ«rameva natthi, tato
VI 215/ viya ca atthaá¹ƒ na vindati. __senÄ• mokkhapalÄ• bhenÄ• _ti senÄ• mokkhÄ• naá¹
__vallabhÄ• na_nti piyamanÄ• pÄ• naá¹ƒ \Ee VI 372/ vissÄ• sikÄ• naá¹ƒ amaccÄ• naá¹ƒ na
vasusaá¹…khÄ• tÄ• naá¹ƒ ratanÄ• naá¹ƒ dhÄ• raá¹‡ato vasundharanti laddhanÄ• maá¹ƒ ja
Ä• vasanti.

na te tayÄ• sadisÄ• hutvÄ• aggimhi vijjamÄ• neyeva khajjopanakaá¹ƒ dhamanti. mahÄ• n
sati khajjopanakaá¹ƒ dhamanto viya, tulaá¹ƒ chaá¸• á¸• etvÄ• hatthena tulayanto viya, khÄ«
visÄ• á¹‡ato duhanto viya ca, senakÄ• dayo pucchasi, ete kiá¹ƒ jÄ• nanti. khajjopanakasadi
aggikkhandhasadiso mahosadho paÃ±Ã±Ä• ya jalati, taá¹ƒ pakkosÄ• petvÄ• puccha. ime t
jÄ«vitaá¹ƒ natthÄ«ti rÄ• jÄ• naá¹ƒ tajjetvÄ• antaradhÄ• yi.

khajjopanakapaÃ±ho niá¹-á¹-hito.

bhÅ«ripaÃ±ho

atha rÄ• jÄ• maraá¹‡abhayatajjito punadivase cattÄ• ro amacce pakkosÄ• petvÄ• ``tÄ• tÄ
rathesu á¹-hatvÄ• catÅ«hi nagaradvÄ• rehi nikkhamitvÄ• yattha mama puttaá¹ƒ mahosadh
tatthevassa sakkÄ• raá¹ƒ katvÄ• khippaá¹ƒ Ä• nethÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. tepi cattÄ
202/ nikkhamiá¹ƒsu. tesu tayo janÄ• paá¹‡á¸• itaá¹ƒ na passiá¹ƒsu. dakkhiá¹‡advÄ• rena n
dakkhiá¹‡ayavamajjhakagÄ• me mahÄ• sattaá¹ƒ mattikaá¹ƒ Ä• haritvÄ• Ä• cariyassa cakk
mattikÄ• makkhitasarÄ«raá¹ƒ palÄ• lapiá¹-á¹-hake nisÄ«ditvÄ• muá¹-á¹-hiá¹ƒ muá¹-á¹-hiá¹ƒ
yavabhattaá¹ƒ bhuÃ±jamÄ• naá¹ƒ passi. kasmÄ• panesa etaá¹ƒ kammaá¹ƒ akÄ• sÄ«ti? rÄ
paá¹‡á¸• ito rajjaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti Ä• saá¹…kati. ``so `kumbhakÄ• rakammena
nirÄ• saá¹…ko bhavissatÄ«â€™â€™ ti cintetvÄ• evamakÄ• sÄ«ti. so amaccaá¹ƒ disvÄ• at
Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• ``ajja mayhaá¹ƒ yaso puna pÄ• katiko bhavissati, amarÄ• devi
nÄ• naggarasabhojanameva bhuÃ±jissÄ• mÄ«â€™â€™ ti cintetvÄ• gahitaá¹ƒ yavabhattap
uá¹-á¹-hÄ• ya mukhaá¹ƒ vikkhÄ• letvÄ• nisÄ«di. tasmiá¹ƒ khaá¹‡e so amacco taá¹ƒ upasaá
senakapakkhiko, tasmÄ• naá¹ƒ ghaá¹-ento ``paá¹‡á¸• ita, Ä• cariyasenakassa vacanaá¹ƒ n
yase parihÄ«ne tathÄ• rÅ«pÄ• \Be VI 216/ paÃ±Ã±Ä• patiá¹-á¹-hÄ• hotuá¹ƒ nÄ• sakkhi, id
palÄ• lapiá¹-á¹-he nisÄ«ditvÄ• evarÅ«paá¹ƒ bhattaá¹ƒ bhuÃ±jasÄ«â€™â€™ ti vatvÄ• dasa
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

``saccaá¹ƒ \Ee VI 373/ kira, tvaá¹ƒ api bhÅ«ripaÃ±Ã±a, yÄ• tÄ• disÄ« sirÄ« dhitÄ« matÄ« c

na tÄ• yatebhÄ• vavasÅ«panitaá¹ƒ, yo yavakaá¹ƒ bhuÃ±jasi appasÅ«paâ€™â€™ nti || (J I 1

tattha __saccaá¹ƒ kirÄ• _ti yaá¹ƒ Ä• cariyasenako Ä• ha, taá¹ƒ kira saccameva. __sirÄ«_ti
__dhitÄ«_ti abbhocchinnavÄ«riyaá¹ƒ. __na tÄ• yatebhÄ• vavasÅ«panita_nti abhÄ• vassa a
upanÄ«taá¹ƒ taá¹ƒ na rakkhati na gopeti, patiá¹-á¹-hÄ• hotuá¹ƒ na sakkoti. __yavaka_nti ya

atha naá¹ƒ mahÄ• satto ``andhabÄ• la, ahaá¹ƒ attano paÃ±Ã±Ä• balena puna taá¹ƒ yasaá
evaá¹ƒ karomÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

``sukhaá¹ƒ dukkhena paripÄ• cayanto, kÄ• lÄ• kÄ• laá¹ƒ vicinaá¹ƒ chandachanno.

atthassa dvÄ• rÄ• ni avÄ• puranto, tenÄ• haá¹ƒ tussÄ• mi yavodanena ||

``kÄ• laÃ±ca Ã±atvÄ• abhijÄ«hanÄ• ya, mantehi atthaá¹ƒ paripÄ• cayitvÄ• .

vijambhissaá¹ƒ sÄ«havijambhitÄ• ni, tÄ• yiddhiyÄ• dakkhasi maá¹ƒ punÄ• pÄ«â€™â€™ ti

tattha \Ne VI 203/ __dukkhenÄ• _ti iminÄ• kÄ• yikacetasikadukkhena attano porÄ• á¹‡aka
paá¹-ipÄ• katikakaraá¹‡ena __paripÄ• cayanto_vaá¸• á¸• hento. __kÄ• lÄ• kÄ• la_nti ayaá¹
caraá¹‡akÄ• lo, ayaá¹ƒ appaá¹-icchannoti evaá¹ƒ kÄ• laÃ±ca akÄ• laÃ±ca vicinanto raÃ±Ã±
caritabbanti Ã±atvÄ• chandena attano ruciyÄ• channo paá¹-icchanno hutvÄ• kumbhakÄ•
atthassa kÄ• raá¹‡asaá¹…khÄ• tÄ• ni dvÄ• rÄ• ni \Be VI 217/ avÄ• puranto viharÄ• mi, tena
yavodanena tussÄ• mÄ«ti attho. __abhijÄ«hanÄ• yÄ• _ti vÄ«riyakaraá¹‡assa. __mantehi at
attano Ã±Ä• á¹‡abalena mama yasaá¹ƒ vaá¸• á¸• hetvÄ• manosilÄ• tale vijambhamÄ• no s
iddhiyÄ• maá¹ƒ punapi tvaá¹ƒ passissasÄ«ti.

atha naá¹ƒ amacco Ä• ha --- ``paá¹‡á¸• ita, chatte adhivatthÄ• devatÄ• rÄ• jÄ• naá¹ƒ paÃ
cattÄ• ro paá¹‡á¸• ite pucchi. tesu ekopi taá¹ƒ paÃ±haá¹ƒ kathetuá¹ƒ nÄ• sakkhi, tasmÄ• r
maá¹ƒ pahiá¹‡Ä«â€™â€™ ti. ``evaá¹ƒ \Ee VI 374/ sante paÃ±Ã±Ä• ya Ä• nubhÄ• vaá¹ƒ kas
kÄ• le na issariyaá¹ƒ patiá¹-á¹-hÄ• hoti, paÃ±Ã±Ä• sampannova patiá¹-á¹-hÄ• hotÄ«â€™â
Ä• nubhÄ• vaá¹ƒ vaá¹‡á¹‡esi. amacco raÃ±Ã±Ä• ``paá¹‡á¸• itaá¹ƒ diá¹-á¹-haá¹-á¹-hÄ• ney
Ä• nethÄ• â€™â€™ ti dinnaá¹ƒ kahÄ• paá¹‡asahassaá¹ƒ mahÄ• sattassa hatthe á¹-hapesi
``mahosadhapaá¹‡á¸• ito kira mayÄ• pesakÄ• rakammaá¹ƒ kÄ• ritoâ€™â€™ ti bhayaá¹ƒ Ä
``mÄ• bhÄ• yi, Ä• cariya, bahÅ«pakÄ• ro tvaá¹ƒ amhÄ• kaâ€™â€™ nti assÄ• setvÄ• saha
mattikÄ• makkhiteneva sarÄ«rena rathe nisÄ«ditvÄ• nagaraá¹ƒ pÄ• visi. amacco raÃ±Ã±o
paá¹‡á¸• ito diá¹-á¹-hoâ€™â€™ ti vutte ``deva, dakkhiá¹‡ayavamajjhakagÄ• me kumbhakÄ
tumhe pakkosathÄ• ti sutvÄ• va anhÄ• yitvÄ• mattikÄ• makkhiteneva sarÄ«rena Ä• gatoâ€
mayhaá¹ƒ paccatthiko assa, issariyavidhinÄ• careyya, nÄ• yaá¹ƒ mama paccatthikoâ€™â€
puttassa `attano gharaá¹ƒ gantvÄ• nhatvÄ• alaá¹…karitvÄ• mayÄ• dinnavidhÄ• nena Ä•

vadeyyÄ• thÄ• â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• paá¹‡á¸• ito tathÄ• katvÄ• Ä• gantvÄ• ``p
pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. rÄ• jÄ• paá¹-isanthÄ• raá¹
vÄ«maá¹ƒsanto imaá¹ƒ gÄ• thamÄ• ha ---

``sukhÄ«pi heke na karonti pÄ• paá¹ƒ, avaá¹‡á¹‡asaá¹ƒsaggabhayÄ• puneke.

pahÅ« samÄ• no vipulatthacintÄ«, kiá¹ƒ kÄ• raá¹‡Ä• me na karosi dukkhaâ€™â€™ nti || (J

tattha \Ne VI 204/ \Be VI 218/ __sukhÄ«_ti paá¹‡á¸• ita, ekacce ``mayaá¹ƒ sukhino sampar
ettakenÄ• â€™â€™ ti uttari issariyakÄ• raá¹‡Ä• pÄ• paá¹ƒ na karonti, ekacce ``evarÅ«pas
sÄ• mikassa aparajjhantÄ• naá¹ƒ avaá¹‡á¹‡o bhavissatÄ«â€™â€™ ti avaá¹‡á¹‡asaá¹ƒsagg
samattho hoti, eko mandapaÃ±Ã±o, tvaá¹ƒ pana samattho ca vipulatthacintÄ« ca, icchanto
rajjampi kÄ• reyyÄ• si. kiá¹ƒ kÄ• raá¹‡Ä• mama rajjaá¹ƒ gahetvÄ• dukkhaá¹ƒ na karosÄ«ti

atha naá¹ƒ bodhisatto Ä• ha ---

``na paá¹‡á¸• itÄ• attasukhassa hetu, pÄ• pÄ• ni kammÄ• ni samÄ• caranti.

dukkhena \Ee VI 375/ phuá¹-á¹-hÄ• khalitÄ• pi santÄ• , chandÄ• ca dosÄ• na jahanti dhar
10.149).

tattha __khalitÄ• pÄ«_ti sampattito khalitvÄ• vipattiyaá¹ƒ á¹-hitasabhÄ• vÄ• hutvÄ• pi. __r
paveá¹‡iyadhammampi sucaritadhammampi na jahanti.

puna rÄ• jÄ• tassa vÄ«maá¹ƒsanatthaá¹ƒ khattiyamÄ• yaá¹ƒ kathento imaá¹ƒ gÄ• thamÄ•

``yena kenaci vaá¹‡á¹‡ena, mudunÄ• dÄ• ruá¹‡ena vÄ• .

uddhare dÄ«namattÄ• naá¹ƒ, pacchÄ• dhammaá¹ƒ samÄ• careâ€™â€™ ti || (J I 10.150).

tattha __dÄ«na_nti duggataá¹ƒ attÄ• naá¹ƒ uddharitvÄ• sampattiyaá¹ƒ á¹-hapeyyÄ• ti.

athassa mahÄ• satto rukkhÅ«pamaá¹ƒ dassento imaá¹ƒ gÄ• thamÄ• ha ---

``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pakoâ€™â€™ ti || (J I 10.151).

evaÃ±ca pana vatvÄ• --- ``mahÄ• rÄ• ja, yadi paribhuttarukkhassa sÄ• khaá¹ƒ bhaÃ±janto
VI 205/, yehi tumhehi mama pitÄ• uá¸·Ä• re issariye patiá¹-á¹-hÄ• pito, ahaÃ±ca mahantena
tesu tumhesu aparajjhanto ahaá¹ƒ kathaá¹ƒ nÄ• ma mittadubbho na bhaveyyaâ€™â€™ nti
amittadubbhibhÄ• vaá¹ƒ kathetvÄ• raÃ±Ã±o cittÄ• cÄ• raá¹ƒ codento imaá¹ƒ gÄ• thamÄ• h

``yassÄ• pi \Be VI 219/ dhammaá¹ƒ puriso vijaÃ±Ã±Ä• , ye cassa kaá¹…khaá¹ƒ vinayanti sa

taá¹ƒ hissa dÄ«paÃ±ca parÄ• yaá¹‡aÃ±ca, na tena mettiá¹ƒ jarayetha paÃ±Ã±oâ€™â€™ ti

tassattho --- mahÄ• rÄ• ja, yassa Ä• cariyassa santikÄ• yo puriso appamattakampi dhamm
jÄ• neyya, ye cassa santo uppannaá¹ƒ kaá¹…khaá¹ƒ vinayanti, taá¹ƒ tassa patiá¹-á¹-hÄ• na
parÄ• yaá¹‡aÃ±ca, tÄ• disena Ä• cariyena saddhiá¹ƒ paá¹‡á¸• ito mittabhÄ• vaá¹ƒ nÄ• ma

idÄ• ni taá¹ƒ ovadanto imaá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

``alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

``nisamma \Ee VI 376/ khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hatÄ«â€™â€™ ti || (J I 10.153-154).

tattha __na sÄ• dhÅ«_ti na sundaro. __anisammakÄ• rÄ«_ti kiÃ±ci sutvÄ• anupadhÄ• retv
akatvÄ• kÄ• rako. __yaso kitti cÄ• _ti issariyaparivÄ• ro ca guá¹‡akitti ca ekantena vaá¸• á¸

bhÅ«ripaÃ±ho niá¹-á¹-hito.

devatÄ• paÃ±ho

evaá¹ƒ \Ne VI 206/ vutte rÄ• jÄ• mahÄ• sattaá¹ƒ samussitasetacchatte rÄ• japallaá¹…ke n
nÄ«cÄ• sane nisÄ«ditvÄ• Ä• ha --- ``paá¹‡á¸• ita, setacchatte adhivatthÄ• devatÄ• maá¹ƒ
te ahaá¹ƒ na jÄ• nÄ• mi. cattÄ• ropi paá¹‡á¸• itÄ• na jÄ• niá¹ƒsu, kathehi me, tÄ• ta, te paÃ
mahÄ• rÄ• ja, chatte adhivatthÄ• devatÄ• vÄ• hotu, cÄ• tumahÄ• rÄ• jikÄ• dayo vÄ• hon
pucchitapaÃ±haá¹ƒ ahaá¹ƒ kathetuá¹ƒ sakkomi. vada, mahÄ• rÄ• ja, devatÄ• ya pucchitapa
devatÄ• ya pucchitaniyÄ• meneva kathento paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

``hanti \Be VI 220/ hatthehi pÄ• dehi, mukhaÃ±ca parisumbhati.

sa ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasÄ«â€™â€™ ti || (J I 4.197).

tattha __hantÄ«_ti paharati. __parisumbhatÄ«_ti paharatiyeva. __sa ve_ti so evaá¹ƒ karont
tena tvÄ• bhipassasÄ«_ti tena paharaá¹‡akÄ• raá¹‡ena piyaá¹ƒ katamaá¹ƒ puggalaá¹ƒ tvaá

mahÄ• sattassa taá¹ƒ kathaá¹ƒ sutvÄ• va gaganatale puá¹‡á¹‡acando viya attho pÄ• kaá¹-
``suá¹‡a, mahÄ• rÄ• ja, yadÄ• hi mÄ• tuaá¹…ke nipanno daharakumÄ• ro haá¹-á¹-hatuá¹-á
hatthapÄ• dehi paharati, kese luÃ±cati, muá¹-á¹-hinÄ• mukhaá¹ƒ paharati, tadÄ• naá¹ƒ mÄ
kathaá¹ƒ tvaá¹ƒ no evaá¹ƒ paharasÄ«â€™ tiÄ• dÄ«ni pemasinehavaseneva vatvÄ• pemaá
Ä• liá¹…gitvÄ• thanantare nipajjÄ• petvÄ• mukhaá¹ƒ paricumbati. iti so tassÄ• evarÅ«pe k
tathÄ• pitunopÄ«â€™â€™ ti evaá¹ƒ gaganamajjhe sÅ«riyaá¹ƒ uá¹-á¹-hÄ• pento viya pÄ• ka
kathesi. taá¹ƒ sutvÄ• devatÄ• chattapiá¹‡á¸• ikaá¹ƒ vivaritvÄ• nikkhamitvÄ• upaá¸• á¸• ha
``sukathito paá¹‡á¸• itena paÃ±hoâ€™â€™ ti madhurassarena sÄ• dhukÄ• raá¹ƒ datvÄ• ra
pÅ«retvÄ• dibbapupphagandhavÄ• sehi bodhisattaá¹ƒ pÅ«jetvÄ• antaradhÄ• yi. rÄ• jÄ• pi
pÅ«jetvÄ• \Ee VI 377/ itaraá¹ƒ paÃ±haá¹ƒ yÄ• citvÄ• ``vada, mahÄ• rÄ• jÄ• â€™â€™ ti vu
---

``akkosati yathÄ• kÄ• maá¹ƒ, Ä• gamaÃ±cassa icchati.

sa ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasÄ«â€™â€™ ti || (J I 4.198).

athassa \Ne VI 207/ mahÄ• satto --- ``mahÄ• rÄ• ja, mÄ• tÄ• vacanapesanaá¹ƒ kÄ• tuá¹ƒ
sattaá¹-á¹-havassikaá¹ƒ puttaá¹ƒ `tÄ• ta, khettaá¹ƒ gaccha, antarÄ• paá¹‡aá¹ƒ gacchÄ• â€™
sace idaÃ±cidaÃ±ca khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ dassasi, gamissÄ• mÄ«â€™ ti vutte
gaá¹‡hÄ• hÄ«â€™ ti vatvÄ• deti. so dÄ• rako taá¹ƒ khÄ• ditvÄ• bahi gantvÄ• dÄ• rakehi s
mÄ• tupesanaá¹ƒ na gacchati. mÄ• tarÄ• ``tÄ• ta, gacchÄ• hÄ«â€™ ti vutte so mÄ• taraá¹ƒ
gharacchÄ• yÄ• ya nisÄ«dasi, kiá¹ƒ pana ahaá¹ƒ tava bahi \Be VI 221/ pesanakammaá¹ƒ ka
vaÃ±cemÄ«â€™ ti vatvÄ• hatthavikÄ• ramukhavikÄ• re katvÄ• gato. sÄ• gacchantaá¹ƒ di
daá¹‡á¸• akaá¹ƒ gahetvÄ• `tvaá¹ƒ mama santakaá¹ƒ khÄ• ditvÄ• khette kiccaá¹ƒ kÄ• tuá¹ƒ
tajjentÄ« vegena palÄ• yantaá¹ƒ anubandhitvÄ• pÄ• puá¹‡ituá¹ƒ asakkontÄ« `corÄ• taá¹ƒ
chindantÅ«â€™ tiÄ• dÄ«ni vatvÄ• yathÄ• kÄ• maá¹ƒ akkosati paribhÄ• sati. yaá¹ƒ pana mu
hadaye appamattakampi na icchati, Ä• gamanaÃ±cassa icchati, so divasabhÄ• gaá¹ƒ kÄ«á¸
pavisituá¹ƒ avisahanto Ã±Ä• takÄ• naá¹ƒ santikaá¹ƒ gacchati. mÄ• tÄ• pissa Ä• gamanama
anÄ• gacchantaá¹ƒ disvÄ• `pavisituá¹ƒ na visahati maÃ±Ã±eâ€™ ti sokassa hadayaá¹ƒ pÅ
nettehi Ã±Ä• tighare upadhÄ• rentÄ« puttaá¹ƒ disvÄ• Ä• liá¹…gitvÄ• sÄ«se cumbitvÄ• ubh
gahetvÄ• `tÄ• ta piyaputtaka, mama vacanaá¹ƒ hadaye á¹-hapesÄ«â€™ ti atirekataraá¹ƒ p

mahÄ• rÄ• ja, mÄ• tuyÄ• kuddhakÄ• le putto piyataro nÄ• ma hotÄ«â€™â€™ ti dutiyaá¹ƒ p
tatheva pÅ«jesi.

rÄ• jÄ• pi pÅ«jetvÄ• tatiyaá¹ƒ paÃ±haá¹ƒ yÄ• citvÄ• ``vada, mahÄ• rÄ• jÄ• â€™â€™ ti vu

``abbhakkhÄ• ti abhÅ«tena, alikenÄ• bhisÄ• raye.

sa ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasÄ«â€™â€™ ti || (J I 4.199).

athassa mahÄ• satto ``rÄ• ja, yadÄ• ubho jayampatikÄ• rahogatÄ• lokassÄ• daratiyÄ• \B
`bhadde, tava mayi pemaá¹ƒ natthi, hadayaá¹ƒ te bahi gataâ€™ nti evaá¹ƒ aÃ±Ã±amaÃ±Ã±
abbhÄ• cikkhanti, alikena sÄ• renti codenti, tadÄ• te atirekataraá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pi
paÃ±hassa atthaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti kathesi. devatÄ• tatheva pÅ«jesi.

rÄ• jÄ• pi pÅ«jetvÄ• itaraá¹ƒ paÃ±haá¹ƒ yÄ• citvÄ• ``vada, mahÄ• rÄ• jÄ• â€™â€™ ti vut
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``haraá¹ƒ \Ne VI 208/ \Be 222/ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

aÃ±Ã±adatthuharÄ• santÄ• , te ve rÄ• ja piyÄ• honti.

kaá¹ƒ tena tvÄ• bhipassasÄ«â€™â€™ ti || (J I 4.200).

athassa mahÄ• satto ``mahÄ• rÄ• ja, ayaá¹ƒ paÃ±ho dhammikasamaá¹‡abrÄ• hmaá¹‡e sa
kulÄ• ni idhalokaparalokaá¹ƒ saddahitvÄ• denti ceva dÄ• tukÄ• mÄ• ni ca honti, tÄ• ni tath
samaá¹‡abrÄ• hmaá¹‡e yÄ• cantepi laddhaá¹ƒ harante bhuÃ±jantepi disvÄ• `amheyeva yÄ
santakÄ• ni annapÄ• nÄ• dÄ«ni paribhuÃ±jantÄ«â€™ ti tesu atirekataraá¹ƒ pemaá¹ƒ karont
aÃ±Ã±adatthuharÄ• santÄ• ekaá¹ƒsena yÄ• cantÄ• ceva laddhaá¹ƒ harantÄ• ca samÄ• n
kathesi. imasmiá¹ƒ pana paÃ±he kathite devatÄ• tatheva pÅ«jetvÄ• sÄ• dhukÄ• raá¹ƒ datv
ratanacaá¹…koá¹-akaá¹ƒ ``gaá¹‡ha, mahÄ• paá¹‡á¸• itÄ• â€™â€™ ti mahÄ• sattassa pÄ• c
atirekataraá¹ƒ pÅ«jaá¹ƒ karonto ativiya pasÄ«ditvÄ• senÄ• patiá¹-á¹-hÄ• naá¹ƒ adÄ• si. tato
mahÄ• sattassa yaso mahÄ• ahosi.

devatÄ• paÃ±ho niá¹-á¹-hito.

paÃ±capaá¹‡á¸• itapaÃ±ho

puna te cattÄ• ro paá¹‡á¸• itÄ• ``ambho, gahapatiputto idÄ• ni mahantataro jÄ• to, kiá¹ƒ ka
mantayiá¹ƒsu. atha ne senako Ä• ha --- ``hotu diá¹-á¹-ho me upÄ• yo, mayaá¹ƒ gahapatiput
`rahassaá¹ƒ nÄ• ma kassa kathetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti pucchissÄ• ma, so `na kassaci ka
atha naá¹ƒ `gahapatiputto te, deva, paccatthiko jÄ• toâ€™ ti paribhindissÄ• mÄ• â€™â€™ t
paá¹‡á¸• itÄ• tassa gharaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ``paá¹‡á¸• ita, paÃ±haá
ti vatvÄ• ``pucchathÄ• â€™â€™ ti vutte senako pucchi ``paá¹‡á¸• ita, purisena nÄ• ma katt
patiá¹-á¹-hÄ• tabbaâ€™â€™ nti? ``sacce patiá¹-á¹-hÄ• tabbaâ€™â€™ nti. ``sacce patiá¹-á¹
uppÄ• detabbaâ€™â€™ nti? ``dhanaá¹ƒ uppÄ• detabbaâ€™â€™ nti. ``dhanaá¹ƒ uppÄ• de
``manto gahetabboâ€™â€™ ti. ``mantaá¹ƒ gahetvÄ• kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``attano
kathetabbaâ€™â€™ nti. te ``sÄ• dhu paá¹‡á¸• itÄ• â€™â€™ ti vatvÄ• tuá¹-á¹-hamÄ• nasÄ
gahapatiputtassa piá¹-á¹-hiá¹ƒ passissÄ• mÄ• â€™â€™ ti raÃ±Ã±o santikaá¹ƒ gantvÄ• ``m
\Be VI 223/ te paccatthiko jÄ• toâ€™â€™ ti vadiá¹ƒsu. ``nÄ• haá¹ƒ tumhÄ• kaá¹ƒ vacanaá¹
mayhaá¹ƒ paccatthiko bhavissatÄ«â€™â€™ ti \Ne VI 209/. saccaá¹ƒ, mahÄ• rÄ• ja, saddah
tameva pucchatha ``paá¹‡á¸• ita, attano rahassaá¹ƒ nÄ• ma kassa kathetabbaâ€™â€™ nti
bhavissati, ``asukassa nÄ• ma kathetabbaâ€™â€™ nti vakkhati. sace paccatthiko bhavissa
kathetabbaá¹ƒ, manorathe paripuá¹‡á¹‡e kathetabbaâ€™â€™ nti vakkhati. tadÄ• amhÄ• k
nikkaá¹…khÄ• bhaveyyÄ• thÄ• ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• ekadivasaá
nisinnesu vÄ«satinipÄ• te paÃ±capaá¹‡á¸• itapaÃ±he paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

``paÃ±ca paá¹‡á¸• itÄ• samÄ• gatÄ• ttha, paÃ±hÄ• me paá¹-ibhÄ• ti taá¹ƒ suá¹‡Ä• tha.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , kassevÄ• vikareyya guyhamatthaâ€™â€™ nti || (J I

evaá¹ƒ vutte senako ``rÄ• jÄ• nampi amhÄ• kaá¹ƒyeva abbhantare pakkhipissÄ• mÄ«â€™
gÄ• thamÄ• ha ---

``tvaá¹ƒ Ä• vikarohi bhÅ«mipÄ• la, bhattÄ• bhÄ• rasaho tuvaá¹ƒ vadetaá¹ƒ.

tava chandarucÄ«ni sammasitvÄ• , atha vakkhanti janinda paÃ±ca dhÄ«rÄ• â€™â€™ ti || (J

tattha __bhattÄ• _ti tvaá¹ƒ amhÄ• kaá¹ƒ sÄ• miko ceva uppannassa ca bhÄ• rassa saho, p
etaá¹ƒ vadehi. __tava chandarucÄ«nÄ«_ti pacchÄ• tava chandaÃ±ceva ruccanakÄ• raá¹‡Ä
paÃ±ca paá¹‡á¸• itÄ• vakkhanti.

atha rÄ• jÄ• attano kilesavasikatÄ• ya imaá¹ƒ gÄ• thamÄ• ha ---

``yÄ• sÄ«lavatÄ« anaÃ±Ã±atheyyÄ• , bhattucchandavasÄ• nugÄ• piyÄ• manÄ• pÄ• .

nindiyamatthaá¹ƒ \Ee VI 380/ pasaá¹ƒsiyaá¹ƒ vÄ• , bhariyÄ• yÄ• vikareyya guyhamatthaâ€™

tattha __anaÃ±Ã±atheyyÄ• _ti kilesavasena aÃ±Ã±ena na thenitabbÄ• .

tato \Ne VI 210/ \Be VI 224/ senako ``idÄ• ni rÄ• jÄ• naá¹ƒ amhÄ• kaá¹ƒ abbhantare pakkh
tussitvÄ• sayaá¹ƒkatakÄ• raá¹‡ameva dÄ«pento imaá¹ƒ gÄ• thamÄ• ha ---

``yo kicchagatassa Ä• turassa, saraá¹‡aá¹ƒ hoti gatÄ« parÄ• yaá¹‡aÃ±ca.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , sakhinovÄ• vikareyya guyhamatthaâ€™â€™ nti || (J

atha rÄ• jÄ• pukkusaá¹ƒ pucchi ``kathaá¹ƒ, pukkusa, passasi, nindiyaá¹ƒ vÄ• pasaá¹ƒsiya
kassa kathetabbaâ€™â€™ nti? so kathento imaá¹ƒ gÄ• thamÄ• ha ---

``jeá¹-á¹-ho atha majjhimo kaniá¹-á¹-ho, yo ce sÄ«lasamÄ• hito á¹-hitatto.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , bhÄ• tuvÄ• vikareyya guyhamatthaâ€™â€™ nti || (J

tattha __á¹-hitatto_ti á¹-hitasabhÄ• vo nibbisevano.

tato rÄ• jÄ• kÄ• mindaá¹ƒ pucchi ``kathaá¹ƒ kÄ• minda passasi, rahassaá¹ƒ kassa katheta
kathento imaá¹ƒ gÄ• thamÄ• ha ---

``yo ve pituhadayassa paddhagÅ«, anujÄ• to pitaraá¹ƒ anomapaÃ±Ã±o.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , puttassÄ• vikareyya guyhamatthaâ€™â€™ nti || (J I

tattha __paddhagÅ«_ti pesanakÄ• rako yo pitussa pesanaá¹ƒ karoti, pitu cittassa vase vatt
hotÄ«ti attho. __anujÄ• to_ti tayo puttÄ• atijÄ• to ca anujÄ• to ca avajÄ• to cÄ• ti. anuppan
uppÄ• dento atijÄ• to, kulabhÄ• ro avajÄ• to, kulapaveá¹‡irakkhako pana anujÄ• to. taá¹ƒ s

tato \Be VI 225/ rÄ• jÄ• devindaá¹ƒ pucchi --- ``kathaá¹ƒ devinda, passasi, rahassaá¹ƒ kas
nti? so attano katakÄ• raá¹‡ameva kathento imaá¹ƒ gÄ• thamÄ• ha ---

``mÄ• tÄ• \Ne VI 211/ dvipadÄ• janindaseá¹-á¹-ha, yÄ• naá¹ƒ poseti chandasÄ• piyena.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , mÄ• tuyÄ• vikareyya guyhamatthaâ€™â€™ nti || (J

tattha \Ee VI 381/ __dvipadÄ• janindaseá¹-á¹-hÄ• _ti dvipadÄ• naá¹ƒ seá¹-á¹-ha, janinda. _
chandena ceva pemena ca.

evaá¹ƒ te pucchitvÄ• rÄ• jÄ• paá¹‡á¸• itaá¹ƒ pucchi ``kathaá¹ƒ passasi, paá¹‡á¸• ita, raha
kathetabbaâ€™â€™ nti. ``mahÄ• rÄ• ja, yÄ• va attano icchitaá¹ƒ na nipphajjati, tÄ• va paá¹
kassaci na katheyyÄ• â€™â€™ ti so imaá¹ƒ gÄ• thamÄ• ha ---

``guyhassa hi guyhameva sÄ• dhu, na hi guyhassa pasatthamÄ• vikammaá¹ƒ.

anipphannatÄ• saheyya dhÄ«ro, nipphannova yathÄ• sukhaá¹ƒ bhaá¹‡eyyÄ• â€™â€™ ti ||

tattha __anipphannatÄ• _ti mahÄ• rÄ• ja, yÄ• va attano icchitaá¹ƒ na nipphajjati, tÄ• va paá
na kassaci katheyyÄ• ti.

paá¹‡á¸• itena pana evaá¹ƒ vutte rÄ• jÄ• anattamano ahosi. senako rÄ• jÄ• naá¹ƒ olokesi,
olokesi. bodhisatto tesaá¹ƒ kiriyaá¹ƒ disvÄ• va jÄ• ni ``ime cattÄ• ro janÄ• paá¹-hamameva
paribhindiá¹ƒsu, vÄ«maá¹ƒsanavasena paÃ±ho pucchito bhavissatÄ«â€™â€™ ti. tesaá¹ƒ p
sÅ«riyo atthaá¹…gato, dÄ«pÄ• jalitÄ• . paá¹‡á¸• ito ``rÄ• jakammÄ• ni nÄ• ma bhÄ• riyÄ• n
bhavissatÄ«â€™ ti, khippameva gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti uá¹-á¹-hÄ• yÄ• sanÄ• rÄ
nikkhamitvÄ• cintesi ``imesu eko `sahÄ• yakassa kathetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti Ä• ha \Be
eko puttassa, eko mÄ• tu kathetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti Ä• ha. imehi etaá¹ƒ katameva bhav
kathitanti maÃ±Ã±Ä• mi, hotu ajjeva etaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. te pana cattÄ• ropi a
rÄ• jakulÄ• nikkhamitvÄ• rÄ• janivesanadvÄ• re ekassa bhattaambaá¹‡assa piá¹-á¹-he nis
kiccakaraá¹‡Ä«yÄ• ni mantetvÄ• gharÄ• ni gacchanti. tasmÄ• paá¹‡á¸• ito ``ahaá¹ƒ etesaa
ambaá¹‡assa heá¹-á¹-hÄ• nipajjitvÄ• jÄ• nituá¹ƒ sakkuá¹‡eyyaâ€™â€™ nti cintetvÄ• taá¹
ukkhipÄ• petvÄ• attharaá¹‡aá¹ƒ attharÄ• petvÄ• ambaá¹‡assa heá¹-á¹-hÄ• pavisitvÄ• pu
``tumhe \Ne VI 212/ catÅ«su paá¹‡á¸• itesu mantetvÄ• gatesu Ä• gantvÄ• maá¹ƒ Ä• neyyÄ
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• pakkamiá¹ƒsu. senakopi rÄ• jÄ• naá¹ƒ Ä• ha --- `
vacanaá¹ƒ na saddahatha, idÄ• ni \Ee VI 382/ kiá¹ƒ karissathÄ• â€™â€™ ti. so tassa vacan
anisÄ• metvÄ• va bhÄ«tatasito hutvÄ• ``idÄ• ni kiá¹ƒ karoma, senaka paá¹‡á¸• itÄ• â€™â€
papaÃ±caá¹ƒ akatvÄ• kaÃ±ci ajÄ• nÄ• petvÄ• gahapatiputtaá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â
á¹-hapetvÄ• tumhe aÃ±Ã±o mama atthakÄ• mo nÄ• ma natthi, tumhe attano suhade gahet
gahapatiputtassa pÄ• tova upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchantassa khaggena sÄ«saá¹ƒ chinda
khaggaratanaá¹ƒ adÄ• si. te ``sÄ• dhu, deva, mÄ• bhÄ• yi, mayaá¹ƒ taá¹ƒ mÄ• ressÄ• mÄ
``diá¹-á¹-hÄ• no paccÄ• mittassa piá¹-á¹-hÄ«â€™â€™ ti bhattaambaá¹‡assa piá¹-á¹-he nisÄ
Ä• ha ``ambho, ko gahapatiputtaá¹ƒ mÄ• ressatÄ«â€™â€™ ti. itare ``tumheyeva Ä• cariya,
bhÄ• raá¹ƒ kariá¹ƒsu.

atha ne senako pucchi ``tumhe `rahassaá¹ƒ nÄ• ma asukassa asukassa kathetabbaâ€™ n
kataá¹ƒ, udÄ• hu diá¹-á¹-haá¹ƒ sutaâ€™â€™ nti? ``kataá¹ƒ etaá¹ƒ, Ä• cariyÄ• â€™â€™ ti. t
sahÄ• yakassa kathetabbaâ€™â€™ nti vadatha, ``kiá¹ƒ vo etaá¹ƒ kataá¹ƒ, udÄ• hu diá¹-á¹-
``kataá¹ƒ etaá¹ƒ mayÄ• â€™â€™ ti? ``kathetha, Ä• cariyÄ• â€™â€™ ti. ``imasmiá¹ƒ rahass
jÄ«vitaá¹ƒ me natthÄ«â€™â€™ ti. ``mÄ• bhÄ• yatha Ä• cariya, idha tumhÄ• kaá¹ƒ rahassa
kathethÄ• â€™â€™ ti. so nakhena ambaá¹‡aá¹ƒ koá¹-á¹-etvÄ• ``atthi nu kho imassa heá¹-
ti Ä• ha. ``Ä• cariya, gahapatiputto attano issariyena evarÅ«paá¹ƒ á¹-hÄ• naá¹ƒ na pavisiss
matto bhavissati, kathetha \Be VI 227/ \Ee VI 383/ tumheâ€™â€™ ti. senako tÄ• va attano
Ä• ha --- ``tumhe imasmiá¹ƒ nagare asukaá¹ƒ nÄ• ma vesiá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä
``idÄ• ni sÄ• paÃ±Ã±Ä• yatÄ«â€™â€™ ti. ``na paÃ±Ã±Ä• yati, Ä• cariyÄ• â€™â€™ ti. ``ah
saddhiá¹ƒ purisakiccaá¹ƒ katvÄ• tassÄ• piá¸·andhanesu lobhena taá¹ƒ mÄ• retvÄ• tassÄ•
bhaá¹‡á¸• ikaá¹ƒ katvÄ• Ä• haritvÄ• amhÄ• kaá¹ƒ ghare asukabhÅ«mikÄ• ya asuke nÄ• m
laggesiá¹ƒ, vaá¸·aÃ±jetuá¹ƒ 3 visahÄ• mi, purÄ• á¹‡abhÄ• vamassa olokemi, evarÅ«paá¹ƒ
mayÄ• ekassa sahÄ• yakassa kathitaá¹ƒ, na tena kassaci kathitapubbaá¹ƒ, iminÄ• kÄ• raá
guyhaá¹ƒ kathetabbaâ€™ nti mayÄ• kathitaâ€™â€™ nti. paá¹‡á¸• ito tassa rahassaá¹ƒ sÄ•
sallakkhesi.

pukkusopi attano rahassaá¹ƒ kathento Ä• ha --- ``mama Å«ruyÄ• kuá¹-á¹-haá¹ƒ atthi, kaniá
kaÃ±ci ajÄ• nÄ• petvÄ• taá¹ƒ dhovitvÄ• bhesajjena makkhetvÄ• upari pilotikaá¹ƒ datvÄ•
muducitto `ehi pukkusÄ• â€™ ti maá¹ƒ pakkositvÄ• yebhuyyena mama Å«ruyÄ• yeva saya
etaá¹ƒ rÄ• jÄ• jÄ• neyya, maá¹ƒ mÄ• reyya. taá¹ƒ mama kaniá¹-á¹-haá¹ƒ á¹-hapetvÄ• aÃ±
tena kÄ• raá¹‡ena `rahassaá¹ƒ nÄ• ma bhÄ• tu kathetabbaâ€™ nti mayÄ• vuttaâ€™â€™ n
rahassaá¹ƒ kathento Ä• ha --- ``maá¹ƒ kÄ• á¸·apakkhe uposathadivase naradevo nÄ• ma ya
ummattakasunakho viya viravÄ• mi, svÄ• haá¹ƒ tamatthaá¹ƒ puttassa kathesiá¹ƒ. so mama
Ã±atvÄ• maá¹ƒ antogehagabbhe nipajjÄ• petvÄ• dvÄ• raá¹ƒ pidahitvÄ• nikkhamitvÄ• ma
paá¹-icchÄ• danatthaá¹ƒ dvÄ• re samajjaá¹ƒ kÄ• resi, iminÄ• kÄ• raá¹‡ena `rahassaá¹ƒ nÄ
nti mayÄ• vuttaâ€™â€™ nti. tato tayopi devindaá¹ƒ pucchiá¹ƒsu. so attano rahassaá¹ƒ kath
maá¹‡ipahaá¹ƒsanakammaá¹ƒ karontena raÃ±Ã±o santakaá¹ƒ sakkena kusaraÃ±Ã±o dinna
maá¹…galamaá¹‡iratanaá¹ƒ thenetvÄ• mÄ• tuyÄ• dinnaá¹ƒ. sÄ• kaÃ±ci ajÄ• nÄ• petvÄ•
taá¹ƒ mayhaá¹ƒ deti, ahaá¹ƒ tena maá¹‡inÄ• siriá¹ƒ pavesetvÄ• rÄ• janivesanaá¹ƒ gacchÄ
saddhiá¹ƒ akathetvÄ• paá¹-hamataraá¹ƒ mayÄ• saddhiá¹ƒ kathesi. devasikaá¹ƒ aá¹-á¹-ha,
catusaá¹-á¹-hi kahÄ• paá¹‡e mama paribbayatthÄ• ya deti \Be VI 228/. sace tassa maá¹‡ira
rÄ• jÄ• jÄ• neyya, mayhaá¹ƒ jÄ«vitaá¹ƒ natthi, iminÄ• kÄ• raá¹‡ena `rahassaá¹ƒ nÄ• ma m
mayÄ• vuttaâ€™â€™ nti.

mahÄ• satto sabbesampi guyhaá¹ƒ attano paccakkhaá¹ƒ akÄ• si \Ee VI 384/. te pana attan
antaá¹ƒ bÄ• hiraá¹ƒ karontÄ• viya rahassaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ kathetvÄ• ``tumhe app
gahapatiputtaá¹ƒ mÄ• ressÄ• mÄ• â€™â€™ ti uá¹-á¹-hÄ• ya pakkamiá¹ƒsu. tesaá¹ƒ gatakÄ

Ä• gantvÄ• ambaá¹‡aá¹ƒ ukkhipitvÄ• mahÄ• sattaá¹ƒ Ä• dÄ• ya pakkamiá¹ƒsu. so gharaá
alaá¹…karitvÄ• subhojanaá¹ƒ bhuÃ±jitvÄ• ``ajja me bhaginÄ« udumbaradevÄ« rÄ• jageha
pesessatÄ«â€™â€™ ti Ã±atvÄ• dvÄ• re paccÄ• yikaá¹ƒ purisaá¹ƒ á¹-hapesi ``rÄ• jagehato
pavesetvÄ• mama dasseyyÄ• sÄ«â€™â€™ ti. evaÃ±ca pana vatvÄ• sayanapiá¹-á¹-he nip
sayanapiá¹-á¹-he nipannova paá¹‡á¸• itassa guá¹‡aá¹ƒ saritvÄ• ``mahosadhapaá¹‡á¸• ito s
paá¹-á¹-hÄ• ya maá¹ƒ upaá¹-á¹-hahanto na kiÃ±ci mayhaá¹ƒ anatthaá¹ƒ akÄ• si, devatÄ• ya
paá¹‡á¸• ite asati jÄ«vitaá¹ƒ me laddhaá¹ƒ na siyÄ• . veripaccÄ• mittÄ• naá¹ƒ vacanaá¹ƒ ga
paá¹‡á¸• itaá¹ƒ mÄ• rethÄ• â€™ ti khaggaá¹ƒ dentena ayuttaá¹ƒ mayÄ• kataá¹ƒ, sve dÄ• r
labhissÄ• mÄ«â€™â€™ ti sokaá¹ƒ uppÄ• desi. sarÄ«rato sedÄ• mucciá¹ƒsu. so sokasama
udumbaradevÄ«pi tena saddhiá¹ƒ ekasayanagatÄ• taá¹ƒ Ä• kÄ• raá¹ƒ disvÄ• ``kiá¹ƒ nu kh
atthi, udÄ• hu devassa kiÃ±ci sokakÄ• raá¹‡aá¹ƒ uppannaá¹ƒ, pucchissÄ• mi tÄ• va naâ€™

``kiá¹ƒ \Ne VI 214/ tvaá¹ƒ vimanosi rÄ• jaseá¹-á¹-ha, dvipadajaninda vacanaá¹ƒ suá¹‡oma n

kiá¹ƒ cintayamÄ• no dummanosi, nÅ«na deva aparÄ• dho atthi mayhaâ€™â€™ nti || (J I 15

atha rÄ• jÄ• kathento gÄ• thamÄ• ha ---

``paá¹‡he vajjho mahosadhoti, Ä• á¹‡atto me vamÄ• ya bhÅ«ripaÃ±Ã±o.

taá¹ƒ cintayamÄ• no dummanosmi, na hi devÄ« aparÄ• dho atthi tuyhaâ€™â€™ nti || (J I 15

tattha \Be VI 229/ __Ä• á¹‡atto_ti bhadde, cattÄ• ro paá¹‡á¸• itÄ• ``mahosadho mama pac
kathayiá¹ƒsu. mayÄ• tathato avicinitvÄ• ``vadhetha naâ€™â€™ nti bhÅ«ripaÃ±Ã±o vadhÄ
kÄ• raá¹‡aá¹ƒ cintayamÄ• no dummanosmÄ«ti.

tassÄ• \Ee VI 385/ tassa vacanaá¹ƒ sutvÄ• va mahÄ• satte sinehena pabbatamatto soko u
``ekena upÄ• yena rÄ• jÄ• naá¹ƒ assÄ• setvÄ• raÃ±Ã±o niddaá¹ƒ okkamanakÄ• le mama l
pahiá¹‡issÄ• mÄ«â€™â€™ ti. atha sÄ• ``mahÄ• rÄ• ja, tayÄ• vetaá¹ƒ kataá¹ƒ gahapatiputt
patiá¹-á¹-hÄ• pentena, tumhehi so senÄ• patiá¹-á¹-hÄ• ne á¹-hapito, idÄ• ni kira so tumhÄ• l
jÄ• to, na kho pana paccatthiko khuddako nÄ• ma atthi, mÄ• retabbova, tumhe mÄ• cintayi
assÄ• sesi. so tanubhÅ«tasoko niddaá¹ƒ okkami. devÄ« uá¹-á¹-hÄ• ya gabbhaá¹ƒ pavisitvÄ
cattÄ• ro paá¹‡á¸• itÄ• taá¹ƒ paribhindiá¹ƒsu, rÄ• jÄ• kuddho sve dvÄ• rantare taá¹ƒ vadhÄ
rÄ• jakulaá¹ƒ mÄ• Ä• gaccheyyÄ• si, Ä• gacchanto pana nagaraá¹ƒ hatthagataá¹ƒ katvÄ•
Ä• gaccheyyÄ• sÄ«â€™â€™ ti paá¹‡á¹‡aá¹ƒ likhitvÄ• modakassa anto pakkhipitvÄ• moda
navabhÄ• jane katvÄ• chÄ• detvÄ• laÃ±chetvÄ• atthacÄ• rikÄ• ya dÄ• siyÄ• adÄ• si ``im
kaniá¹-á¹-hassa dehÄ«â€™â€™ ti. sÄ• tathÄ• akÄ• si. ``rattiá¹ƒ kathaá¹ƒ nikkhantÄ• â€™

raÃ±Ã±Ä• paá¹-hamameva deviyÄ• varo dinno, tena na naá¹ƒ koci nivÄ• resi. bodhisatto p
gahetvÄ• naá¹ƒ uyyojesi. sÄ• puna Ä• gantvÄ• dinnabhÄ• vaá¹ƒ Ä• rocesi. tasmiá¹ƒ khaá
saddhiá¹ƒ nipajji. mahÄ• sattopi modakaá¹ƒ bhinditvÄ• paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• tamatthaá
kattabbakiccaá¹ƒ vicÄ• retvÄ• sayane nipajji.

itarepi \Ne VI 215/ cattÄ• ro janÄ• pÄ• tova khaggaá¹ƒ gahetvÄ• dvÄ• rantare á¹-hatvÄ• p
dummanÄ• hutvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``kiá¹ƒ paá¹‡á¸• itÄ• mÄ• rito vo gahapa
passÄ• ma, devÄ• â€™â€™ ti Ä• haá¹ƒsu. mahÄ• sattopi aruá¹‡uggamaneyeva nagaraá¹ƒ
tattha tattha Ä• rakkhaá¹ƒ á¹-hapetvÄ• mahÄ• janaparivuto rathaá¹ƒ Ä• ruyha mahantena p
agamÄ• si. rÄ• jÄ• sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• bahi olokento aá¹-á¹-hÄ• si. atha m
rÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• cintesi ``sace ayaá¹ƒ mama pa
386/ \Be VI 230/, na maá¹ƒ vandeyyÄ• â€™â€™ ti. atha naá¹ƒ pakkosÄ• petvÄ• rÄ• jÄ• Ä
ekamantaá¹ƒ nisÄ«di. cattÄ• ropi paá¹‡á¸• itÄ• tattheva nisÄ«diá¹ƒsu. atha naá¹ƒ rÄ• jÄ• k
``tÄ• ta, tvaá¹ƒ hiyyo gantvÄ• idÄ• ni Ä• gacchasi, kiá¹ƒ maá¹ƒ pariccajasÄ«â€™â€™ ti vat
---

``abhidosagato dÄ• ni ehisi, kiá¹ƒ sutvÄ• kiá¹ƒ saá¹…kate mano te.

ko te kimavoca bhÅ«ripaÃ±Ã±a, iá¹…gha vacanaá¹ƒ suá¹‡oma brÅ«hi metaâ€™â€™ nti || (

tattha __abhidosagato_ti hiyyo paá¹-hamayÄ• me gato idÄ• ni Ä• gato. __kiá¹ƒ saá¹…kate_
__kimavocÄ• _ti kiá¹ƒ raÃ±Ã±o santikaá¹ƒ mÄ• gamÄ«ti taá¹ƒ koci avoca.

atha naá¹ƒ mahÄ• satto ``mahÄ• rÄ• ja, tayÄ• me catunnaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ vacanaá
tenÄ• haá¹ƒ na emÄ«â€™â€™ ti codento imaá¹ƒ gÄ• thamÄ• ha ---

``paá¹‡he vajjho mahosadhoti, yadi te mantayitaá¹ƒ janinda dosaá¹ƒ.

bhariyÄ• ya rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaâ€™â€™ nti || (J I

tattha __yadi te_ti yasmÄ• tayÄ• . __mantayita_nti kathitaá¹ƒ. __dosa_nti abhidosaá¹ƒ, rat
kassa kathitanti? bhariyÄ• ya. tvaÃ±hi hiyyo tassÄ• imamatthaá¹ƒ rahogato asaá¹ƒsi. __gu
tassÄ• evarÅ«paá¹ƒ attano rahassaá¹ƒ pÄ• tukataá¹ƒ. __sutaá¹ƒ mameta_nti mayÄ• pane
sutaá¹ƒ.

rÄ• jÄ• \Ne VI 216/ taá¹ƒ sutvÄ• ``imÄ• ya taá¹…khaá¹‡aÃ±Ã±eva sÄ• sanaá¹ƒ pahitaá¹ƒ
deviá¹ƒ olokesi. taá¹ƒ Ã±atvÄ• mahÄ• satto ``kiá¹ƒ, deva, deviyÄ• kujjhatha, ahaá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ sabbaá¹ƒ jÄ• nÄ• mi. deva, tumhÄ• kaá¹ƒ tÄ• va rahassa

Ä• cariyasenakassa pukkusÄ• dÄ«naá¹ƒ vÄ• rahassaá¹ƒ mama kena kathitaá¹ƒ, ahaá¹ƒ et
jÄ• nÄ• miyevÄ• â€™â€™ ti \Be VI 231/ senakassa tÄ• va rahassaá¹ƒ kathento imaá¹ƒ gÄ•

``yaá¹ƒ sÄ• lavanasmiá¹ƒ senako, pÄ• pakammaá¹ƒ akÄ• si asabbhirÅ«paá¹ƒ.

sakhinova \Ee VI 387/ rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaâ€™â€™

tattha __asabbhirÅ«pa_nti asÄ• dhujÄ• tikaá¹ƒ lÄ• makaá¹ƒ akusalakammaá¹ƒ akÄ• si. ima
asukaá¹ƒ nÄ• ma vesiá¹ƒ sÄ• lavanuyyÄ• ne purisakiccaá¹ƒ katvÄ• taá¹ƒ mÄ• retvÄ• alaá
tassÄ• yeva sÄ• á¹-akena bhaá¹‡á¸• ikaá¹ƒ katvÄ• attano ghare asukaá¹-á¹-hÄ• ne nÄ• ga
__sakhinovÄ• _ti atha naá¹ƒ, mahÄ• rÄ• ja, ekassa sahÄ• yakassa rahogato hutvÄ• akkhÄ
nÄ• haá¹ƒ devassa paccatthiko, senakoyeva. yadi te paccatthikena kammaá¹ƒ atthi, senaka

rÄ• jÄ• senakaá¹ƒ oloketvÄ• ``saccaá¹ƒ, senakÄ• â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ, dev
bandhanÄ• gÄ• rappavesanaá¹ƒ Ä• á¹‡Ä• pesi. paá¹‡á¸• ito pukkusassa rahassaá¹ƒ kather

``pukkusapurisassa te janinda, uppanno rogo arÄ• jayutto.

bhÄ• tucca rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaâ€™â€™ nti || (J I 1

tattha __arÄ• jayutto_ti mahÄ• rÄ• ja, etassa kuá¹-á¹-harogo uppanno, so rÄ• jÄ• naá¹ƒ pa
chupanÄ• nucchaviko na hoti. tumhe ca ``pukkusassa Å«ru mudukoâ€™â€™ ti yebhuyyena
panesa vaá¹‡abandhapilotikÄ• ya phasso, devÄ• ti.

rÄ• jÄ• tampi oloketvÄ• ``saccaá¹ƒ pukkusÄ• â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ devÄ• â
bandhanÄ• gÄ• raá¹ƒ pavesÄ• pesi. paá¹‡á¸• ito kÄ• mindassapi rahassaá¹ƒ kathento imaá

``Ä• bÄ• dhoyaá¹ƒ \Ne VI 217/ \Be VI 232/ asabbhirÅ«po, kÄ• mindo naradevena phuá¹-á¹-

puttassa rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaâ€™â€™ nti || (J I 15.

tattha __asabbhirÅ«po_ti yena so Ä• bÄ• dhena phuá¹-á¹-ho ummattakasunakho viya virav
naradevayakkhÄ• bÄ• dho asabbhijÄ• tiko lÄ• mako, rÄ• jakulaá¹ƒ pavisituá¹ƒ na yutto, ma

rÄ• jÄ• \Ee VI 388/ tampi oloketvÄ• ``saccaá¹ƒ kÄ• mindÄ• â€™â€™ ti pucchitvÄ• ``sacc
tampi bandhanÄ• gÄ• raá¹ƒ pavesÄ• pesi. paá¹‡á¸• ito devindassapi rahassaá¹ƒ kathento i

``aá¹-á¹-havaá¹…kaá¹ƒ maá¹‡iratanaá¹ƒ uá¸·Ä• raá¹ƒ, sakko te adadÄ• pitÄ• mahassa.

devindassa gataá¹ƒ tadajja hatthaá¹ƒ, mÄ• tucca rahogato asaá¹ƒsi.

guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaâ€™â€™ nti || (J I 15.330).

tattha __pitÄ• mahassÄ• _ti tava pitÄ• mahassa kusarÄ• jassa. __tadajja hattha_nti taá¹ƒ r
maá¹‡iratanaá¹ƒ ajja devindassa hatthagataá¹ƒ, mahÄ• rÄ• jÄ• ti.

rÄ• jÄ• tampi oloketvÄ• ``saccaá¹ƒ devindÄ• â€™â€™ ti pucchitvÄ• ``saccaá¹ƒ devÄ• â€
bandhanÄ• gÄ• raá¹ƒ pavesÄ• pesi. evaá¹ƒ ``bodhisattaá¹ƒ vadhissÄ• mÄ• â€™â€™ ti cint
bandhanÄ• gÄ• raá¹ƒ paviá¹-á¹-hÄ• . bodhisatto ``mahÄ• rÄ• ja, iminÄ• kÄ• raá¹‡enÄ• haá
kathetabbaâ€™ nti vadÄ• mi, vadantÄ• pana mahÄ• vinÄ• saá¹ƒ pattÄ• â€™â€™ ti vatvÄ•
gÄ• thÄ• abhÄ• si ---

``guyhassa hi guyhameva sÄ• dhu, na guyhassa pasatthamÄ• vikammaá¹ƒ.

anipphannatÄ• saheyya dhÄ«ro, nipphannova yathÄ• sukhaá¹ƒ bhaá¹‡eyya ||

``na \Be VI 233/ guyhamatthaá¹ƒ vivareyya, rakkheyya naá¹ƒ yathÄ• nidhiá¹ƒ.

na hi pÄ• tukato sÄ• dhu, guyho attho pajÄ• natÄ• ||

``thiyÄ• \Ne VI 218/ guyhaá¹ƒ na saá¹ƒseyya, amittassa ca paá¹‡á¸• ito.

yo cÄ• misena saá¹ƒhÄ«ro, hadayattheno ca yo naro ||

``guyhamatthaá¹ƒ asambuddhaá¹ƒ, sambodhayati yo naro.

mantabhedabhayÄ• tassa, dÄ• sabhÅ«to titikkhati ||

``yÄ• vanto purisassatthaá¹ƒ, guyhaá¹ƒ jÄ• nanti mantinaá¹ƒ.

tÄ• vanto tassa ubbegÄ• , tasmÄ• guyhaá¹ƒ na vissaje ||

``vivicca bhÄ• seyya divÄ• rahassaá¹ƒ, rattiá¹ƒ giraá¹ƒ nÄ• tivelaá¹ƒ pamuÃ±ce.

upassutikÄ• \Ee VI 389/ hi suá¹‡anti mantaá¹ƒ, tasmÄ• manto khippamupeti bhedaâ€™â€

tattha __amittassa cÄ• _ti itthiyÄ• ca paccatthikassa ca na katheyya. __saá¹ƒhÄ«ro_ti yo c
Ä• misena saá¹ƒhÄ«rati upalÄ• pati saá¹…gahaá¹ƒ gacchati, tassapi na saá¹ƒseyya. __had
mittapatirÅ«pako mukhena aÃ±Ã±aá¹ƒ katheti, hadayena aÃ±Ã±aá¹ƒ cinteti, tassapi na saá
__asambuddha_nti parehi aÃ±Ã±Ä• taá¹ƒ. ``asambodhaâ€™â€™ ntipi pÄ• á¹-ho, paresaá¹
__titikkhatÄ«_ti tassa akkosampi paribhÄ• sampi pahÄ• rampi dÄ• so viya hutvÄ• adhivÄ•
mantitaá¹ƒ, mantÄ«naá¹ƒ vÄ• antare yÄ• vanto jÄ• nantÄ«ti attho. __tÄ• vanto_ti te guyhaj
tattakÄ• tassa ubbegÄ• santÄ• sÄ• uppajjanti. __na vissaje_ti na vissajjeyya paraá¹ƒ na j
__viviccÄ• _ti sace divÄ• rahassaá¹ƒ mantetukÄ• mo hoti, vivittaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ•
suppaá¹-icchannaá¹-á¹-hÄ• ne manteyya. __nÄ• tivela_nti rattiá¹ƒ rahassaá¹ƒ kathento pan
mariyÄ• dÄ• tikkantaá¹ƒ mahÄ• saddaá¹ƒ karonto giraá¹ƒ nappamuÃ±ceyya. __upassutikÄ
upagantvÄ• tirokuá¹-á¹-Ä• dÄ«su á¹-hatvÄ• sotÄ• ro. __tasmÄ• _ti mahÄ• rÄ• ja, tena kÄ•
bhedamupÄ• gamÄ«ti.

rÄ• jÄ• \Be VI 234/ mahÄ• sattassa kathaá¹ƒ sutvÄ• ``ete sayaá¹ƒ rÄ• javerino hutvÄ• pa
karontÄ«â€™â€™ ti kujjhitvÄ• ``gacchatha ne nagarÄ• nikkhamÄ• petvÄ• sÅ«lesu vÄ• u
tesaá¹ƒ chindathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. tesu pacchÄ• bÄ• haá¹ƒ bandhitvÄ• catukke
pahÄ• rasahassaá¹ƒ datvÄ• nÄ«yamÄ• nesu paá¹‡á¸• ito ``deva, ime tumhÄ• kaá¹ƒ porÄ•
nesaá¹ƒ aparÄ• dhaâ€™â€™ nti \Ne VI 219/ rÄ• jÄ• naá¹ƒ khamÄ• pesi. rÄ• jÄ• tassa vac
ti te pakkosÄ• petvÄ• tasseva dÄ• se katvÄ• adÄ• si. so pana te tattheva bhujisse akÄ• si.
vijite mÄ• vasantÅ«â€™â€™ ti pabbÄ• janÄ«yakammaá¹ƒ Ä• á¹‡Ä• pesi. paá¹‡á¸• ito ``kh
andhabÄ• lÄ• naá¹ƒ dosaâ€™â€™ nti khamÄ• petvÄ• tesaá¹ƒ á¹-hÄ• nantarÄ• ni puna pÄ
``paccÄ• mittesupi tÄ• vassa evarÅ«pÄ• mettÄ• bhavati, aÃ±Ã±esu janesu kathaá¹ƒ na bh
paá¹‡á¸• itassa ativiya pasanno ahosi. tato paá¹-á¹-hÄ• ya cattÄ• ro paá¹‡á¸• itÄ• uddhata
nibbisÄ• hutvÄ• kiÃ±ci kathetuá¹ƒ nÄ• sakkhiá¹ƒsu.

paÃ±capaá¹‡á¸• itapaÃ±ho niá¹-á¹-hito.

niá¹-á¹-hitÄ• ca paribhindakathÄ• .

yuddhaparÄ• jayakaá¹‡á¸• aá¹ƒ

tato \Ne VI 220/ paá¹-á¹-hÄ• ya paá¹‡á¸• itova raÃ±Ã±o atthaÃ±ca dhammaÃ±ca anusÄ• s
setachattamattameva, rajjaá¹ƒ pana ahameva vicÄ• remi \Ee VI 390/, mayÄ• appamattena
vaá¹-á¹-atÄ«â€™â€™ ti. so nagare mahÄ• pÄ• kÄ• raá¹ƒ nÄ• ma kÄ• resi, tathÄ• anupÄ•
antaraá¹-á¹-Ä• lake udakaparikhaá¹ƒ kaddamaparikhaá¹ƒ sukkhaparikhanti tisso parikhÄ• y
jiá¹‡á¹‡agehÄ• ni paá¹-isaá¹…kharÄ• pesi, mahÄ• pokkharaá¹‡iyo kÄ• retvÄ• tÄ• su udaka
sabbakoá¹-á¹-hÄ• gÄ• rÄ• ni dhaÃ±Ã±assa pÅ«rÄ• pesi, himavantappadesato kulupakatÄ•
Ä• harÄ• pesi, udakaniddhamanÄ• ni sodhÄ• petvÄ• tattha ropÄ• pesi, bahinagarepi

jiá¹‡á¹‡asÄ• lÄ• paá¹-isaá¹…kharaá¹‡akammaá¹ƒ kÄ• resi. kiá¹ƒ kÄ• raá¹‡Ä• ? anÄ• gatab
tato Ä• gatavÄ• á¹‡ijakepi ``sammÄ• , tumhe kuto Ä• gatatthÄ• â€™â€™ ti pucchitvÄ• ``as
vutte ``tumhÄ• kaá¹ƒ raÃ±Ã±Ä• kiá¹ƒ piyaâ€™â€™ nti pucchitvÄ• ``asukaá¹ƒ nÄ• mÄ• â€
sammÄ• naá¹ƒ kÄ• retvÄ• uyyojetvÄ• \Be VI 235/ attano ekasate yodhe pakkosÄ• petvÄ•
paá¹‡á¹‡Ä• kÄ• re gahetvÄ• ekasatarÄ• jadhÄ• niyo gantvÄ• ime paá¹‡á¹‡Ä• kÄ• re attan
rÄ• jÅ«naá¹ƒ datvÄ• teyeva upaá¹-á¹-hahantÄ• tesaá¹ƒ kiriyaá¹ƒ vÄ• mantaá¹ƒ vÄ• Ã±atv
pesentÄ• tattheva vasatha, ahaá¹ƒ vo puttadÄ• raá¹ƒ posessÄ• mÄ«â€™â€™ ti vatvÄ• ke
pÄ• dukÄ• yo, kesaÃ±ci khagge, kesaÃ±ci suvaá¹‡á¹‡amÄ• lÄ• yo akkharÄ• ni chinditvÄ•
tadÄ• paÃ±Ã±Ä• yantÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• tesaá¹ƒ hatthe datvÄ• pesesi. te ta
tesaá¹ƒ tesaá¹ƒ rÄ• jÅ«naá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• ``kenatthenÄ• gatÄ• â€™â€™
upaá¹-á¹-hÄ• tuá¹ƒ Ä• gatamhÄ• â€™â€™ ti vatvÄ• ``kuto Ä• gatatthÄ• â€™â€™ ti puá¹-á
avatvÄ• aÃ±Ã±Ä• ni á¹-hÄ• nÄ• ni Ä• cikkhitvÄ• ``tena hi sÄ• dhÅ«â€™â€™ ti sampaá¹-ic
tesaá¹ƒ abbhantarikÄ• ahesuá¹ƒ.

tadÄ• kapilaraá¹-á¹-he saá¹…khabalako nÄ• ma rÄ• jÄ• Ä• vudhÄ• ni sajjÄ• pesi, senaá¹ƒ
santike upanikkhittakapuriso paá¹‡á¸• itassa sÄ• sanaá¹ƒ pesesi ``sÄ• mi, mayaá¹ƒ idha pa
karissatÄ«â€™ ti na jÄ• nÄ• ma, Ä• vudhÄ• ni sajjÄ• peti, senaá¹ƒ saá¹…kaá¸• á¸• hati, tun
idaá¹ƒ pavattiá¹ƒ tathato jÄ• nÄ• thÄ• â€™â€™ ti. atha mahÄ• satto suvapotakaá¹ƒ Ä• mar
kapilaraá¹-á¹-he saá¹…khabalako nÄ• ma rÄ• jÄ• Ä• vudhÄ• ni sajjÄ• pesi, tvaá¹ƒ tattha ga
karotÄ«â€™ ti tathato Ã±atvÄ• sakalajambudÄ«paá¹ƒ \Ee VI 391/ Ä• hiá¹‡á¸• itvÄ• mayha
Ä• harÄ• hÄ«â€™â€™ ti vatvÄ• madhulÄ• je khÄ• dÄ• petvÄ• madhupÄ• nÄ«yaá¹ƒ pÄ• y
pakkhantaraá¹ƒ makkhetvÄ• pÄ• cÄ«nasÄ«hapaÃ±jare \Ne VI 221/ á¹-hatvÄ• vissajjesi. so
purisassa santikÄ• tassa raÃ±Ã±o pavattiá¹ƒ tathato Ã±atvÄ• sakalajambudÄ«paá¹ƒ parig
kapilaraá¹-á¹-he uttarapaÃ±cÄ• lanagaraá¹ƒ pÄ• puá¹‡i. tadÄ• tattha cÅ«á¸·anibrahmadatto
kÄ• resi. tassa kevaá¹-á¹-o nÄ• ma brÄ• hmaá¹‡o atthaÃ±ca dhammaÃ±ca anusÄ• sati, paa
paccÅ«sakÄ• le pabujjhitvÄ• dÄ«pÄ• lokena alaá¹…katappaá¹-iyattaá¹ƒ sirigabbhaá¹ƒ olok
yasaá¹ƒ disvÄ• ``ayaá¹ƒ mama yaso, kassa santakoâ€™â€™ ti cintetvÄ• ``na aÃ±Ã±assa
cÅ«á¸·anibrahmadattassa \Be VI 236/, evarÅ«paá¹ƒ pana yasadÄ• yakaá¹ƒ rÄ• jÄ• naá¹ƒ sa
aggarÄ• jÄ• naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, ahaÃ±ca aggapurohito bhavissÄ• mÄ«â€™â€™ ti
bhuÃ±jitvÄ• alaá¹…karitvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``mahÄ• rÄ• ja, sukhaá¹ƒ sayath
pucchitvÄ• ``Ä• ma, paá¹‡á¸• itÄ• â€™â€™ ti vutte rÄ• jÄ• naá¹ƒ ``deva, mantetabbaá¹ƒ at
Ä• cariyÄ• â€™â€™ ti. ``deva, antonagare raho nÄ• ma na sakkÄ• laddhuá¹ƒ, uyyÄ• naá¹ƒ
``sÄ• dhu, Ä• cariyÄ• â€™â€™ ti rÄ• jÄ• tena saddhiá¹ƒ uyyÄ• naá¹ƒ gantvÄ• balakÄ• ya
Ä• rakkhaá¹ƒ kÄ• retvÄ• brÄ• hmaá¹‡ena saddhiá¹ƒ uyyÄ• naá¹ƒ pavisitvÄ• maá¹…galasi

tadÄ• suvapotakopi taá¹ƒ kiriyaá¹ƒ disvÄ• ``bhavitabbamettha kÄ• raá¹‡ena, ajja paá¹‡á¸•
Ä• cikkhitabbayuttakaá¹ƒ kiÃ±ci suá¹‡issÄ• mÄ«â€™â€™ ti uyyÄ• naá¹ƒ pavisitvÄ• maá¹…
nilÄ«yitvÄ• nisÄ«di. rÄ• jÄ• ``kathetha, Ä• cariyÄ• â€™â€™ ti Ä• ha. ``mahÄ• rÄ• ja, tava

catukkaá¹‡á¹‡ova manto bhavissati. sace, mahÄ• rÄ• ja, mama vacanaá¹ƒ kareyyÄ• si, sak
aggarÄ• jÄ• naá¹ƒ karomÄ«â€™â€™ ti. so mahÄ• taá¹‡hatÄ• ya tassa vacanaá¹ƒ sutvÄ• s
``kathetha, Ä• cariya, karissÄ• mi te vacanaâ€™â€™ nti Ä• ha. ``deva, mayaá¹ƒ senaá¹ƒ sa
paá¹-hamaá¹ƒ khuddakanagaraá¹ƒ rumbhitvÄ• gaá¹‡hissÄ• ma, ahaÃ±hi cÅ«á¸·advÄ• rena
rÄ• jÄ• naá¹ƒ vakkhÄ• mi --- mahÄ• rÄ• ja, tava yuddhena kiccaá¹ƒ natthi, kevalaá¹ƒ amhÄ•
hohi, tava rajjaá¹ƒ taveva bhavissati, yujjhanto pana amhÄ• kaá¹ƒ balavÄ• hanassa mahant
ekantena parÄ• jissasÄ«â€™â€™ ti. ``sace me vacanaá¹ƒ karissati, saá¹…gaá¹‡hissÄ• ma
jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• dve senÄ• gahetvÄ• aÃ±Ã±aá¹ƒ nagaraá¹ƒ gaá¹‡hissÄ• ma
sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• `jayapÄ• naá¹ƒ pivissÄ• mÄ• â€™ ti vatvÄ• ekasata
Ä• netvÄ• uyyÄ• ne Ä• pÄ• namaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• tattha nisinne visamissakaá¹ƒ
rÄ• jÄ• no jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• ekasatarÄ• jadhÄ• nÄ«su rajjaá¹ƒ amhÄ• kaá¹ƒ ha
tvaá¹ƒ sakalajambudÄ«pe aggarÄ• jÄ• bhavissasÄ«â€™â€™ ti. sopi ``sÄ• dhu, Ä• cariya,
vadati. ``mahÄ• rÄ• ja, catukkaá¹‡á¹‡o manto nÄ• ma, ayaÃ±hi manto \Ne VI 222/ na sakkÄ
tasmÄ• \Be VI 237/ papaÃ±caá¹ƒ akatvÄ• sÄ«ghaá¹ƒ nikkhamathÄ• â€™â€™ ti. rÄ• jÄ• t
sampaá¹-icchi.

suvapotako taá¹ƒ sutvÄ• tesaá¹ƒ mantapariyosÄ• ne sÄ• khÄ• yaá¹ƒ olambakaá¹ƒ otÄ• re
chakaá¹‡apiá¹‡á¸• aá¹ƒ pÄ• tetvÄ• ``kimetaâ€™â€™ nti mukhaá¹ƒ vivaritvÄ• uddhaá¹ƒ ol
pÄ• tetvÄ• ``kiri kirÄ«â€™â€™ ti saddaá¹ƒ viravanto sÄ• khato uppatitvÄ• ``kevaá¹-á¹-a, tv
catukkaá¹‡á¹‡amantoti maÃ±Ã±asi, idÄ• neva chakkaá¹‡á¹‡o jÄ• to, puna aá¹-á¹-hakaá¹‡á¹
anekasatakaá¹‡á¹‡opi bhavissatÄ«â€™â€™ ti vatvÄ• ``gaá¹‡hatha, gaá¹‡hathÄ• â€™â€™
vÄ• tavegena mithilaá¹ƒ gantvÄ• paá¹‡á¸• itassa nivesanaá¹ƒ pÄ• visi. tassa pana idaá¹ƒ v
Ä• bhatasÄ• sanaá¹ƒ paá¹‡á¸• itasseva kathetabbaá¹ƒ hoti, athassa aá¹ƒsakÅ«á¹-e otarati,
sotuá¹ƒ vaá¹-á¹-ati, ucchaá¹…ge otarati, sace mahÄ• janena sotabbaá¹ƒ, bhÅ«miyaá¹ƒ otar
paá¹‡á¸• itassa aá¹ƒsakÅ«á¹-e otari. tÄ• ya saÃ±Ã±Ä• ya ``rahassena bhavitabbaâ€™â€™
paá¹‡á¸• ito taá¹ƒ gahetvÄ• uparipÄ• sÄ• datalaá¹ƒ abhiruyha ``kiá¹ƒ te, tÄ• ta, diá¹-á¹-haá
pucchi. athassa so ``ahaá¹ƒ, deva, sakalajambudÄ«pe vicaranto aÃ±Ã±assa raÃ±Ã±o santi
passÄ• mi, uttarapaÃ±cÄ• lanagare pana cÅ«á¸·anibrahmadattassa purohito kevaá¹-á¹-o nÄ
rÄ• jÄ• naá¹ƒ uyyÄ• naá¹ƒ netvÄ• catukkaá¹‡á¹‡amantaá¹ƒ gaá¹‡hi. athÄ• haá¹ƒ sÄ• khan
mantaá¹ƒ suá¹‡itvÄ• mantapariyosÄ• ne tassa sÄ«se ca mukhe ca chakaá¹‡apiá¹‡á¸• aá¹ƒ
ti vatvÄ• sabbaá¹ƒ kathesi. `raÃ±Ã±Ä• sampaá¹-icchitaâ€™â€™ nti \Ee VI 393/ vutte ``san
ti Ä• ha.

athassa paá¹‡á¸• ito kattabbayuttakaá¹ƒ sakkÄ• raá¹ƒ karitvÄ• taá¹ƒ mudupaccattharaá¹‡e
suá¹-á¹-hu sayÄ• petvÄ• ``kevaá¹-á¹-o mama mahosadhassa paá¹‡á¸• itabhÄ• vaá¹ƒ na jÄ«
dÄ• nissa mantassa matthakaá¹ƒ pÄ• puá¹‡ituá¹ƒ dassÄ• mÄ«â€™â€™ ti cintetvÄ• nagara
nÄ«harÄ• petvÄ• bahi nivÄ• sÄ• pesi, raá¹-á¹-hajanapadadvÄ• ragÄ• mesu samiddhÄ• ni i
antonagare nivÄ• sÄ• pesi, bahuá¹ƒ dhanadhaÃ±Ã±aá¹ƒ kÄ• resi. cÅ«á¸·anibrahmadattopi

gahetvÄ• senaá¹…gaparivuto gantvÄ• ekaá¹ƒ khuddakanagaraá¹ƒ parikkhipi. kevaá¹-á¹-op
VI 238/ pavisitvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• attano santakamakÄ• si. dve senA
aÃ±Ã±aá¹ƒ nagaraá¹ƒ rumbhati. etenupÄ• yena paá¹-ipÄ• á¹-iyÄ• sabbÄ• ni tÄ• ni nagarÄ•
cÅ«á¸·anibrahmadatto kevaá¹-á¹-assa ovÄ• de á¹-hito, á¹-hapetvÄ• vedeharÄ• jÄ• naá¹ƒ se
sakalajambudÄ«pe attano santake akÄ• si. bodhisattassa pana upanikkhittakapurisÄ• ``cÅ«
ettakÄ• ni nagarÄ• ni gahitÄ• ni \Ne VI 223/, appamatto hotÅ«â€™â€™ ti niccaá¹ƒ sÄ• sana
tesaá¹ƒ ``ahaá¹ƒ idha appamatto vasÄ• mi, tumhepi anukkaá¹‡á¹-hantÄ• appamatto hutvÄ•
paá¹-ipesesi.

cÅ«á¸·anibrahmadatto sattadivasasattamÄ• sÄ• dhikehi sattasaá¹ƒvaccharehi videharajjaá
sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• kevaá¹-á¹-aá¹ƒ Ä• ha --- ``Ä• cariya, mithilÄ• yaá¹ƒ vi
gaá¹‡hÄ• mÄ• â€™â€™ ti. ``mahÄ• rÄ• ja, mahosadhapaá¹‡á¸• itassa vasananagare rajjaá
sakkhissÄ• ma. so hi evaá¹ƒ Ã±Ä• á¹‡asampanno evaá¹ƒ upÄ• yakusaloâ€™â€™ ti so vitth
uá¹-á¹-hÄ• pento viya mahosadhassa guá¹‡e kathesi. ayaÃ±hi sayampi upÄ• yakusalova, ta
nÄ• ma deva appamattakaá¹ƒ, sakalajambudÄ«pe rajjaá¹ƒ amhÄ• kaá¹ƒ pahoti, kiá¹ƒ no ete
rÄ• jÄ• naá¹ƒ sallakkhÄ• pesi. sesarÄ• jÄ• nopi ``mayaá¹ƒ mithilarajjaá¹ƒ gahetvÄ• va jayap
ti vadanti. kevaá¹-á¹-o tepi nivÄ• retvÄ• ``videharajjaá¹ƒ gahetvÄ• kiá¹ƒ karissÄ• ma, sopi n
santakova, tasmÄ• nivattathÄ• â€™â€™ ti te upÄ• yeneva bodhesi. te tassa vacanaá¹ƒ su
mahÄ• sattassa upanikkhittakapurisÄ• sÄ• sanaá¹ƒ pesayiá¹ƒsu ``brahmadatto ekasatarÄ•
Ä• gacchantova nivattitvÄ• attano nagarameva \Ee VI 394/ gatoâ€™â€™ ti. sopi tesaá¹ƒ ``
kiriyaá¹ƒ jÄ• nantÅ«â€™â€™ ti paá¹-ipesesi. brahmadattopi kevaá¹-á¹-ena saddhiá¹ƒ ``idÄ•
karissÄ• mÄ«â€™â€™ ti mantetvÄ• ``jayapÄ• naá¹ƒ pivissÄ• mÄ• â€™â€™ ti vutte uyyÄ•
cÄ• á¹-isatesu cÄ• á¹-isahassesu suraá¹ƒ á¹-hapetha, nÄ• nÄ• vidhÄ• ni ca macchamaá¹ƒs
sevake Ä• á¹‡Ä• pesi. upanikkhittakapurisÄ• taá¹ƒ pavattiá¹ƒ paá¹‡á¸• itassa Ä• rocesuá¹ƒ
suraá¹ƒ yojetvÄ• rÄ• jÄ• no mÄ• retukÄ• moâ€™â€™ ti na jÄ• niá¹ƒsu. mahÄ• satto pana
\Be VI 239/ tathato jÄ• nitvÄ• ``nesaá¹ƒ surÄ• pÄ• nadivasaá¹ƒ tathato jÄ• nitvÄ• mama pe
paá¹-isÄ• sanaá¹ƒ pesesi. te tathÄ• kariá¹ƒsu.

paá¹‡á¸• ito ``mÄ• dise dharamÄ• ne ettakÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ maraá¹‡aá¹ƒ ayuttaá¹ƒ, a
bhavissÄ• mÄ«â€™â€™ ti cintetvÄ• sahajÄ• taá¹ƒ yodhasahassaá¹ƒ pakkosÄ• petvÄ• ``s
kira uyyÄ• naá¹ƒ alaá¹…kÄ• rÄ• petvÄ• ekasatarÄ• japarivuto suraá¹ƒ pÄ• tukÄ• mo, tumh
Ä• sanesu paÃ±Ã±attesu kismiÃ±ci anisinneyeva `cÅ«á¸·anibrahmadattassa anantaraá¹ƒ m
amhÄ• kaá¹ƒ raÃ±Ã±ova dethÄ• â€™ ti vadantÄ• gahetvÄ• tesaá¹ƒ purisehi `tumhe kassa
`videharÄ• jassÄ• â€™ ti vadeyyÄ• tha. te tumhehi saddhiá¹ƒ `mayaá¹ƒ sattadivasasattamÄ•
rajjaá¹ƒ gaá¹‡hantÄ• ekadivasampi videharÄ• jÄ• naá¹ƒ na passÄ• ma, kiá¹ƒ rÄ• jÄ• nÄ• n
Ä• sanaá¹ƒ gaá¹‡hathÄ• â€™ ti vadantÄ• kalahaá¹ƒ karissanti. atha tumhe `á¹-hapetvÄ• b
amhÄ• kaá¹ƒ raÃ±Ã±o uttaritaro idha natthÄ«â€™ ti kalahaá¹ƒ vaá¸• á¸• hetvÄ• amhÄ• kaa
alabhantÄ• `na dÄ• ni \Ne VI 224/ vo suraá¹ƒ pÄ• tuá¹ƒ macchamaá¹ƒsaá¹ƒ khÄ• dituá¹ƒ d

vaggantÄ• mahÄ• ghosaá¹ƒ karontÄ• tesaá¹ƒ santÄ• saá¹ƒ janentÄ• mahantehi leá¸• á¸•
bhinditvÄ• macchamaá¹ƒsaá¹ƒ vippakiritvÄ• aparibhogaá¹ƒ katvÄ• javena senÄ• ya antar
devanagaraá¹ƒ paviá¹-á¹-hÄ• asurÄ• viya ulloá¸·aá¹ƒ uá¹-á¹-hÄ• petvÄ• `mayaá¹ƒ mithilar
mahosadhapaá¹‡á¸• itassa purisÄ• , sakkontÄ• amhe gaá¹‡hathÄ• â€™ ti tumhÄ• kaá¹ƒ Ä
Ä• gacchathÄ• â€™â€™ ti pesesi. te ``sÄ• dhÅ«â€™â€™ ti tassa vacanaá¹ƒ sampaá¹-icch
sannaddhapaÃ±cÄ• vudhÄ• nikkhamitvÄ• tattha gantvÄ• nandanavanamiva alaá¹…katau
samussitasetacchatte ekasatarÄ• japallaá¹…ke Ä• diá¹ƒ katvÄ• alaá¹…katappaá¹-iyattaá¹ƒ
mahÄ• sattena vuttaniyÄ• meneva sabbaá¹ƒ katvÄ• mahÄ• janaá¹ƒ saá¹…khobhetvÄ• mit
rÄ• japurisÄ• pi taá¹ƒ pavattiá¹ƒ tesaá¹ƒ rÄ• jÅ«naá¹ƒ Ä• rocesuá¹ƒ. cÅ«á¸·anibrahmadattop
visayogassa antarÄ• yo katoâ€™â€™ ti kujjhi. rÄ• jÄ• nopi ``amhÄ• kaá¹ƒ jayapÄ• naá¹ƒ pA
kujjhiá¹ƒsu. balakÄ• yÄ• pi ``mayaá¹ƒ amÅ«lakaá¹ƒ suraá¹ƒ pÄ• tuá¹ƒ na labhimhÄ• â€™â€

cÅ«á¸·anibrahmadatto \Be VI 240/ te rÄ• jÄ• no Ä• mantetvÄ• ``etha, bho, mithilaá¹ƒ gantv
khaggena sÄ«saá¹ƒ chinditvÄ• pÄ• dehi akkamitvÄ• nisinnÄ• jayapÄ• naá¹ƒ pivissÄ• ma,
karothÄ• â€™â€™ ti vatvÄ• puna rahogato kevaá¹-á¹-assapi etamatthaá¹ƒ kathetvÄ• ``am
mantassa antarÄ• yakaraá¹ƒ paccÄ• mittaá¹ƒ gaá¹‡hissÄ• ma, ekasatarÄ• jÅ«naá¹ƒ
aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹…khÄ• ya senÄ• ya parivutÄ• gacchÄ• ma, etha, Ä• cariy
attano paá¹‡á¸• itabhÄ• vena cintesi ``mahosadhapaá¹‡á¸• itaá¹ƒ jinituá¹ƒ nÄ• ma na sakkÄ
lajjitabbaá¹ƒ bhavissati, nivattÄ• pessÄ• mi naâ€™â€™ nti. atha naá¹ƒ evamÄ• ha --- ``mah
videharÄ• jassa thÄ• mo, mahosadhapaá¹‡á¸• itassa saá¹ƒvidhÄ• nametaá¹ƒ, mahÄ• nubh
mithilÄ• sÄ«harakkhitaguhÄ• viya na sakkÄ• kenaci gahetuá¹ƒ, kevalaá¹ƒ amhÄ• kaá¹ƒ la
alaá¹ƒ tattha gamanenÄ• â€™â€™ ti. rÄ• jÄ• pana khattiyamÄ• nena issariyamadena matt
karissatÄ«â€™â€™ ti vatvÄ• ekasatarÄ• japarivuto aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹…khÄ
nikkhami. kevaá¹-á¹-opi attano kathaá¹ƒ gaá¹‡hÄ• petuá¹ƒ asakkonto ``raÃ±Ã±o paccanÄ«k
ayuttÄ• â€™â€™ ti tena saddhiá¹ƒyeva nikkhami. tepi yodhÄ• ekaratteneva mithilaá¹ƒ patv
paá¹‡á¸• itassa kathayiá¹ƒsu. paá¹-hamaá¹ƒ upanikkhittakapurisÄ• pissa sÄ• sanaá¹ƒ pahiá
``cÅ«á¸·anibrahmadatto `videharÄ• jÄ• naá¹ƒ gaá¹‡hissÄ• mÄ«â€™ ti ekasatarÄ• japarivuto
appamatto hotu, ajja asukaá¹-á¹-hÄ• naá¹ƒ nÄ• ma Ä• gato, ajja \Ee VI 396/ asukaá¹-á¹-hÄ•
pÄ• puá¹‡issatÄ«â€™â€™ ti paá¹‡á¸• itassa nibaddhaá¹ƒ pesentiyeva. taá¹ƒ sutvÄ• mahÄ
videharÄ• jÄ• pana ``brahmadatto kira imaá¹ƒ nagaraá¹ƒ gahetuá¹ƒ Ä• gacchatÄ«â€™â€™

atha \Ne VI 225/ brahmadatto aggapadoseyeva ukkÄ• satasahassena dhÄ• riyamÄ• nena
parivÄ• resi. atha naá¹ƒ hatthipÄ• kÄ• rarathapÄ• kÄ• rÄ• dÄ«hi parikkhipÄ• petvÄ• tesu te
á¹-hapesi. manussÄ• unnÄ• dentÄ• apphoá¹-entÄ• seá¸·entÄ• naccantÄ• gajjantÄ• tajje
aá¹-á¹-haá¹ƒsu. dÄ«pobhÄ• sena ceva alaá¹…kÄ• robhÄ• sena ca sakalasattayojanikÄ• m
hatthiassarathatÅ«riyÄ• naá¹ƒ \Be VI 241/ saddena pathaviyÄ• bhijjanakÄ• lo viya ahosi. ca
ulloá¸·asaddaá¹ƒ sutvÄ• ajÄ• nantÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• ``mahÄ• rÄ• ja, ulloá¸·a
mayaá¹ƒ jÄ• nÄ• ma, kiá¹ƒ nÄ• metaá¹ƒ, vÄ«maá¹ƒsituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹

``cÅ«á¸·anibrahmadatto nu kho Ä• gato bhaveyyÄ• â€™â€™ ti sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ
tassÄ• gamanabhÄ• vaá¹ƒ Ã±atvÄ• bhÄ«tatasito ``natthi amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ, sabbe n
pÄ• pessatÄ«â€™â€™ ti tehi saddhiá¹ƒ sallapanto nisÄ«di. mahÄ• satto pana tassÄ• gatab
achambhito sakalanagare Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• ``rÄ• jÄ• naá¹ƒ assÄ• sessÄ• mÄ«
abhiruhitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• va paá¹-iladdhassÄ• so hutv
puttaá¹ƒ mahosadhapaá¹‡á¸• itaá¹ƒ aÃ±Ã±o maá¹ƒ imamhÄ• dukkhÄ• mocetuá¹ƒ samatth
cintetvÄ• tena saddhiá¹ƒ sallapanto Ä• ha ---

590__._ á¹• 21 ``paÃ±cÄ• lo sabbasenÄ• ya, brahmadattoyamÄ• gato.

sÄ• yaá¹ƒ paÃ±cÄ• liyÄ• senÄ• , appameyyo mahosadha ||

591__._ á¹• 21 ``vÄ«thimatÄ« pattimatÄ«, sabbasaá¹…gÄ• makovidÄ• .

ohÄ• rinÄ« saddavatÄ«, bherisaá¹…khappabodhanÄ• ||

592__._ á¹• 21 ``lohavijjÄ• laá¹…kÄ• rÄ• bhÄ• , dhajinÄ« vÄ• marohinÄ«.

sippiyehi susampannÄ• , sÅ«rehi suppatiá¹-á¹-hitÄ• ||

593__._ á¹• 21 ``dasettha paá¹‡á¸• itÄ• Ä• hu, bhÅ«ripaÃ±Ã±Ä• rahogamÄ• .

mÄ• tÄ• ekÄ• dasÄ« raÃ±Ã±o, paÃ±cÄ• liyaá¹ƒ pasÄ• sati ||

594__._ á¹• 21 ``athetthekasataá¹ƒ \Ee VI 397/khatyÄ• , anuyantÄ• yasassino.

acchinnaraá¹-á¹-hÄ• byathitÄ• , paÃ±cÄ• liyaá¹ƒ vasaá¹ƒ gatÄ• ||

595__._ á¹• 21 ``yaá¹ƒvadÄ• \Ne VI 226/ takkarÄ• raÃ±Ã±o, akÄ• mÄ• piyabhÄ• á¹‡ino.

paÃ±cÄ• lamanuyÄ• yanti, akÄ• mÄ• vasino gatÄ• ||

596__._ á¹• 21 ``tÄ• ya senÄ• ya mithilÄ• , tisandhiparivÄ• ritÄ• .

rÄ• jadhÄ• nÄ« videhÄ• naá¹ƒ, samantÄ• parikhaÃ±Ã±ati ||

597__._ á¹• 21 ``uddhaá¹ƒ \Be VI 242/ tÄ• rakajÄ• tÄ• va, samantÄ• parivÄ• ritÄ• .

mahosadha vijÄ• nÄ• hi, kathaá¹ƒ mokkho bhavissatÄ«â€™â€™ ti ||

tattha __sabbasenÄ• yÄ• _ti sabbÄ• ya ekasatarÄ• janÄ• yikÄ• ya aá¹-á¹-hÄ• rasaakkhobh
saddhiá¹ƒ Ä• gato kira, tÄ• tÄ• ti vadati. __paÃ±cÄ• liyÄ• _ti paÃ±cÄ• laraÃ±Ã±o santakÄ•
vÄ«thiyÄ• Ä• nÄ«te dabbasambhÄ• re gahetvÄ• vicarantena vaá¸• á¸• hakigaá¹‡ena sama
padasaÃ±carena balakÄ• yena samannÄ• gatÄ• . __sabbasaá¹…gÄ• makovidÄ• _ti sabbas
parasenÄ• ya antaraá¹ƒ pavisitvÄ• apaÃ±Ã±Ä• yantÄ• va parasÄ«saá¹ƒ Ä• harituá¹ƒ sama
saddehi avivittÄ• . __bherisaá¹…khappabodhanÄ• _ti ``etha yÄ• tha yujjhathÄ• â€™â€™ tiÄ
jÄ• nÄ• petuá¹ƒ na sakkÄ• , tÄ• disÄ• ni panettha kiccÄ• ni bherisaá¹…khasaddeheva bodh
bherisaá¹…khappabodhanÄ• . __lohavijjÄ• laá¹…kÄ• rÄ• bhÄ• _ti ettha __lohavijjÄ• _ti loha
sattaratanapaá¹-imaá¹‡á¸• itÄ• naá¹ƒ kavacacammajÄ• likÄ• sÄ«sakareá¹‡ikÄ• dÄ«naá¹ƒ e
__alaá¹…kÄ• rÄ• _ti rÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ alaá¹…kÄ• rÄ• . tasmÄ• lohavijjÄ• hi c
lohavijjÄ• laá¹…kÄ• rÄ• bhÄ• ti ayamettha attho. __dhajinÄ«_ti suvaá¹‡á¹‡Ä• dipaá¹-imaá¹‡
nÄ• nÄ• vatthasamujjalehi rathÄ• dÄ«su samussitadhajehi samannÄ• gatÄ• . __vÄ• marohi
Ä• rohantÄ• vÄ• mapassena Ä• rohanti, tena ``vÄ• marohinÄ«â€™â€™ ti vuccanti, tehi sa
aparimitahatthiassasamÄ• kiá¹‡á¹‡Ä• ti attho. __sippiyehÄ«_ti hatthisippaassasippÄ• dÄ«su
sippesu nipphattiá¹ƒ pattehi suá¹-á¹-hu samannÄ• gatÄ• susamÄ• kiá¹‡á¹‡Ä• . __sÅ«rehÄ«
sÄ«hasamÄ• naparakkamehi sÅ«rayodhehi suppatiá¹-á¹-hitÄ• .

__Ä• hÅ«_ti dasa kirettha senÄ• ya paá¹‡á¸• itÄ• ti vadanti. __bhÅ«ripaÃ±Ã±Ä• _ti pathavi
paÃ±Ã±Ä• ya samannÄ• gatÄ• . __rahogamÄ• _ti raho gamanasÄ«lÄ• raho nisÄ«ditvÄ• m
ekÄ• hadvÄ«haá¹ƒ cintetuá¹ƒ labhantÄ• pathaviá¹ƒ parivattetuá¹ƒ Ä• kÄ• se gaá¹‡hituá¹ƒ s
tehi \Be VI 243/ kira \Ne VI 227/ paá¹‡á¸• itehi atirekatarapaÃ±Ã±Ä• paÃ±cÄ• laraÃ±Ã±o m
ekÄ• dasÄ« hutvÄ• paÃ±cÄ• liyaá¹ƒ senaá¹ƒ pasÄ• sati anusÄ• sati.

ekadivasaá¹ƒ kireko puriso ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·iÃ±ca puá¹-akabhattaÃ±ca kahÄ• pa
``nadiá¹ƒ tarissÄ• mÄ«â€™â€™ ti otiá¹‡á¹‡o nadimajjhaá¹ƒ patvÄ• tarituá¹ƒ asakkonto tÄ«
evamÄ• ha --- ``ambho, mama hatthe ekÄ• taá¹‡á¸• ulanÄ• á¸·i puá¹-akabhattaá¹ƒ kahÄ• p
yaá¹ƒ mayhaá¹ƒ ruccati, taá¹ƒ dassÄ• mi. yo sakkoti, so maá¹ƒ uttÄ• retÅ«â€™â€™ ti. athe
gÄ• á¸·haá¹ƒ nivÄ• setvÄ• nadiá¹ƒ ogÄ• hetvÄ• taá¹ƒ hatthe gahetvÄ• paratÄ«raá¹ƒ uttÄ•
dÄ• tabbaâ€™â€™ nti Ä• ha. ``so taá¹‡á¸• ulanÄ• á¸·iá¹ƒ vÄ• puá¹-akabhattaá¹ƒ vÄ• gaá¹
398/. ``samma, ahaá¹ƒ jÄ«vitaá¹ƒ agaá¹‡etvÄ• taá¹ƒ uttÄ• resiá¹ƒ, na me etehi attho, kahÄ«
dehÄ«â€™â€™ ti. ahaá¹ƒ ``ito mayhaá¹ƒ yaá¹ƒ ruccati, taá¹ƒ dassÄ• mÄ«â€™â€™ ti avaca
ruccati, taá¹ƒ dammi, icchanto gaá¹‡hÄ• ti. so samÄ«pe á¹-hitassa ekassa kathesi. sopi taá¹
ruccanakaá¹ƒ tava deti, gaá¹‡hÄ• â€™â€™ ti Ä• ha. so ``ahaá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™
vinicchayaá¹ƒ gantvÄ• vinicchayÄ• maccÄ• naá¹ƒ Ä• rocesi. tepi sabbaá¹ƒ sutvÄ• tathevÄ«
vinicchayena atuá¹-á¹-ho raÃ±Ã±o santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocesi. rÄ• jÄ• pi vin
pakkosÄ• petvÄ• tesaá¹ƒ santike ubhinnaá¹ƒ vacanaá¹ƒ sutvÄ• vinicchituá¹ƒ ajÄ• nanto

nadiá¹ƒ otiá¹‡á¹‡aá¹ƒ parajjÄ• pesi.

tasmiá¹ƒ khaá¹‡e raÃ±Ã±o mÄ• tÄ• calÄ• kadevÄ« nÄ• ma avidÅ«re nisinnÄ• ahosi. sÄ•
dubbinicchitabhÄ• vaá¹ƒ Ã±atvÄ• ``tÄ• ta, imaá¹ƒ aá¸• á¸• aá¹ƒ Ã±atvÄ• va suá¹-á¹-hu vinic
``amma, ahaá¹ƒ ettakaá¹ƒ jÄ• nÄ• mi. sace tumhe uttaritaraá¹ƒ jÄ• nÄ• tha, tumheva vinicc
``evaá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• taá¹ƒ purisaá¹ƒ pakkosÄ• petvÄ• ``ehi, tÄ• ta, ta
bhÅ«miyaá¹ƒ á¹-hapehÄ«â€™â€™ ti paá¹-ipÄ• á¹-iyÄ• á¹-hapÄ• petvÄ• ``tÄ• ta, tvaá¹ƒ ud
kathesÄ«â€™â€™ ti pucchitvÄ• ``idaá¹ƒ nÄ• mayyeâ€™â€™ ti vutte ``tena hi tava ruccana
Ä• ha. so sahassatthavikaá¹ƒ gaá¹‡hi. atha naá¹ƒ sÄ• thokaá¹ƒ gatakÄ• le pakkosÄ• petvÄ
ruccatÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, ruccatÄ«â€™â€™ ti vutte ``tÄ• ta, tayÄ• `ito \Be
ruccati, taá¹ƒ dassÄ• mÄ«â€™ ti imassa vuttaá¹ƒ, na vuttaâ€™â€™ nti pucchitvÄ• ``vuttaá
``tena hi imaá¹ƒ sahassaá¹ƒ etassa dehÄ«â€™â€™ ti vatvÄ• dÄ• pesi. so rodanto paridev
khaá¹‡e rÄ• jÄ• amaccÄ• ca tussitvÄ• sÄ• dhukÄ• raá¹ƒ pavattayiá¹ƒsu. tato paá¹-á¹-hÄ•
sabbattha pÄ• kaá¹-o jÄ• to. taá¹ƒ sandhÄ• ya videharÄ• jÄ• ``mÄ• tÄ• ekÄ• dasÄ« raÃ±Ã

__khatyÄ• _ti \Ne VI 228/ khattiyÄ• . __acchinnaraá¹-á¹-hÄ• _ti cÅ«á¸·anibrahmadattena ac
gahitaraá¹-á¹-hÄ• . __byathitÄ• _ti maraá¹‡abhayabhÄ«tÄ• aÃ±Ã±aá¹ƒ gahetabbagahaá¹‡a
__paÃ±cÄ• liyaá¹ƒ vasaá¹ƒ gatÄ• _ti etassa paÃ±cÄ• laraÃ±Ã±o vasaá¹ƒ gatÄ• ti attho. sÄ•
upayogavacanaá¹ƒ. __yaá¹ƒvadÄ• takkarÄ• _ti yaá¹ƒ mukhena vadanti, taá¹ƒ raÃ±Ã±o kÄ•
gatÄ• _ti pubbe sayaá¹ƒvasino idÄ• ni panassa vasaá¹ƒ gatÄ• ti attho. __tisandhÄ«_ti paá¹-
hatthipÄ• kÄ• rena parikkhittÄ• , tato rathapÄ• kÄ• rena, tato assapÄ• kÄ• rena, tato yodha
parikkhittÄ• ti imehi catÅ«hi saá¹…khepehi tisandhÄ«hi parivÄ• ritÄ• . hatthirathÄ• naÃ±hi a
rathaassÄ• naá¹ƒ antaraá¹ƒ eko sandhi, assapattÄ«naá¹ƒ antaraá¹ƒ eko sandhi. __parikhaÃ
imaÃ±hi idÄ• ni uppÄ• á¹-etvÄ• gaá¹‡hitukÄ• mÄ• viya samantato khananti. __uddhaá¹ƒ tÄ
yÄ• ya senÄ• ya samantÄ• parivÄ• ritÄ• , sÄ• anekasatasahassadaá¹‡á¸• adÄ«pikÄ• hi ud
khÄ• yati. __vijÄ• nÄ• hÄ«_ti tÄ• ta mahosadhapaá¹‡á¸• ita, avÄ«cito yÄ• va bhavaggÄ• a
upÄ• yakusalo paá¹‡á¸• ito nÄ• ma natthi, paá¹‡á¸• itabhÄ• vo nÄ• ma evarÅ«pesu á¹-hÄ•
tvameva jÄ• nÄ• hi, kathaá¹ƒ amhÄ• kaá¹ƒ ito dukkhÄ• pamokkho bhavissatÄ«ti.

imaá¹ƒ raÃ±Ã±o kathaá¹ƒ sutvÄ• mahÄ• satto cintesi ``ayaá¹ƒ rÄ• jÄ• ativiya maraá¹‡abh
pana vejjo paá¹-isaraá¹‡aá¹ƒ, chÄ• tassa \Ee VI 399/ bhojanaá¹ƒ, pipÄ• sitassa pÄ• nÄ«yaá
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paá¹-isaraá¹‡aá¹ƒ natthi, assÄ• sessÄ• mi naâ€™â€™ nti. atha m
nadanto sÄ«ho viya ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, rajjasukhaá¹ƒ anubhava, ahaá¹ƒ leá¸• á¸

gahetvÄ• \Be VI 245/ kÄ• kaá¹ƒ viya, dhanuá¹ƒ gahetvÄ• makkaá¹-aá¹ƒ viya ca, imaá¹ƒ
aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹…khaá¹ƒ senaá¹ƒ udare bandhasÄ• á¹-akÄ• nampi assÄ•
palÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• navamaá¹ƒ gÄ• thamÄ• ha ---

598__._ á¹• 21 ``pÄ• de deva pasÄ• rehi, bhuÃ±ja kÄ• me ramassu ca.

hitvÄ• paÃ±cÄ• liyaá¹ƒ senaá¹ƒ, brahmadatto palÄ• yitÄ«â€™â€™ ti ||

tassattho --- ``deva, tvaá¹ƒ yathÄ• sukhaá¹ƒ attano rajjasukhasaá¹…khÄ• te te pÄ• de pasÄ
saá¹…gÄ• me cittaá¹ƒ akatvÄ• bhuÃ±ja, kÄ• me ramassu ca, esa brahmadatto imaá¹ƒ sen
palÄ• yissatÄ«â€™â€™ ti.

evaá¹ƒ paá¹‡á¸• ito rÄ• jÄ• naá¹ƒ samassÄ• setvÄ• vanditvÄ• rÄ• janivesanÄ• nikkhamit
\Ne VI 229/ carÄ• petvÄ• nÄ• gare Ä• ha --- ``ambho, tumhe mÄ• cintayittha, sattÄ• haá¹ƒ
mÄ• lÄ• gandhavilepanapÄ• nabhojanÄ• dÄ«ni sampÄ• detvÄ• chaá¹‡akÄ«á¸·aá¹ƒ paá¹-á
yathÄ• rÅ«paá¹ƒ mahÄ• pÄ• naá¹ƒ pivantu, gandhabbaá¹ƒ karontu, vÄ• dentu vaggantu sea
gÄ• yantu apphoá¹-entu, paribbayo pana vo mama santakova hotu, ahaá¹ƒ mahosadhapaá¹
me Ä• nubhÄ• vaâ€™â€™ nti. te tathÄ• kariá¹ƒsu. tadÄ• gÄ«tavÄ• ditÄ• disaddaá¹ƒ bahir
cÅ«á¸·advÄ• rena manussÄ• nagaraá¹ƒ pavisanti. á¹-hapetvÄ• paá¹-isattuá¹ƒ diá¹-á¹-haá¹
gaá¹‡hanti, tasmÄ• saÃ±cÄ• ro na chijjati, nagaraá¹ƒ paviá¹-á¹-hamanussÄ• chaá¹‡akÄ«á
passanti.

cÅ«á¸·anibrahmadattopi nagare kolÄ• halaá¹ƒ sutvÄ• amacce evamÄ• ha --- ``ambho, am
aá¹-á¹-hÄ• rasaakkhobhaá¹‡iyÄ• senÄ• ya nagaraá¹ƒ parivÄ• retvÄ• á¹-hitesu nagaravÄ•
sÄ• rajjaá¹ƒ vÄ• natthi, Ä• nanditÄ• somanassappattÄ• apphoá¹-enti nadanti seá¸·enti na
nÄ• metaâ€™â€™ nti? atha naá¹ƒ upanikkhittakapurisÄ• musÄ• vÄ• daá¹ƒ katvÄ• evamÄ
kammena cÅ«á¸·advÄ• rena nagaraá¹ƒ pavisitvÄ• chaá¹‡anissitaá¹ƒ mahÄ• janaá¹ƒ disvÄ
400/, sakalajambudÄ«parÄ• jÄ• no Ä• gantvÄ• tumhÄ• kaá¹ƒ nagaraá¹ƒ parikkhipitvÄ• á¹-
atipamattÄ• , kiá¹ƒ nÄ• metaâ€™ nti? te evamÄ• haá¹ƒsu `ambho, amhÄ• kaá¹ƒ raÃ±Ã±o k
ahosi sakalajambudÄ«parÄ• jÅ«hi nagare parivÄ• rite chaá¹‡aá¹ƒ karissÄ• mÄ«ti, tassa ajja
patto, tasmÄ• chaá¹‡abheriá¹ƒ carÄ• petvÄ• sayaá¹ƒ mahÄ• tale mahÄ• pÄ• naá¹ƒ pivatÄ

rÄ• jÄ• \Be VI 246/ tesaá¹ƒ kathaá¹ƒ sutvÄ• kujjhitvÄ• senaá¹ƒ Ä• á¹‡Ä• pesi --- ``bhonto
ito cito ca nagaraá¹ƒ avattharitvÄ• parikhaá¹ƒ bhinditvÄ• pÄ• kÄ• raá¹ƒ maddantÄ• dvÄ•
nagaraá¹ƒ pavisitvÄ• sakaá¹-ehi kumbhaá¹‡á¸• Ä• ni viya mahÄ• janassa sÄ«sÄ• ni gaá¹‡h
Ä• harathÄ• â€™â€™ ti. taá¹ƒ sutvÄ• sÅ«rayodhÄ• nÄ• nÄ• vudhahatthÄ• dvÄ• rasamÄ«
purisehi sakkharavÄ• lukakalalasiÃ±canapÄ• sÄ• á¹‡apatanÄ• dÄ«hi upaddutÄ• paá¹-ikkan
bhindissÄ• mÄ• â€™â€™ ti parikhaá¹ƒ otiá¹‡á¹‡epi antaraá¹-á¹-Ä• lakesu á¹-hitÄ• ususatti
mahÄ• vinÄ• saá¹ƒ pÄ• penti. paá¹‡á¸• itassa yodhÄ• cÅ«á¸·anibrahmadattassa yodhe hat
nÄ• nappakÄ• rehi akkosanti paribhÄ• santi tajjenti. ``tumhe kilamantÄ• bhattaá¹ƒ alabhant
khÄ• dissathÄ• â€™â€™ ti surÄ• piá¹-á¹-hakÄ• ni ceva macchamaá¹ƒsasÅ«lÄ• ni ca pasÄ•
khÄ• danti, anupÄ• kÄ• re caá¹…kamanti. itare kiÃ±ci kÄ• tuá¹ƒ asakkontÄ• cÅ«á¸·anibrah

gantvÄ• ``deva, á¹-hapetvÄ• iddhimante aÃ±Ã±ehi niddharituá¹ƒ na sakkÄ• â€™â€™ ti va

rÄ• jÄ• \Ne VI 230/ catupaÃ±cÄ• haá¹ƒ vasitvÄ• gahetabbayuttakaá¹ƒ apassanto kevaá¹-á
nagaraá¹ƒ gaá¹‡hituá¹ƒ na sakkoma, ekopi upasaá¹…kamituá¹ƒ samattho natthi, kiá¹ƒ kÄ• t
kevaá¹-á¹-o ``hotu, mahÄ• rÄ• ja, nagaraá¹ƒ nÄ• ma bahiudakaá¹ƒ hoti, udakakkhayena naá
udakena kilamantÄ• dvÄ• raá¹ƒ vivarissantÄ«â€™â€™ ti Ä• ha. so ``attheso upÄ• yoâ€™â
paá¹-á¹-hÄ• ya udakaá¹ƒ pavesetuá¹ƒ na denti. paá¹‡á¸• itassa upanikkhittakapurisÄ• paá¹
kaá¹‡á¸• e bandhitvÄ• taá¹ƒ pavattiá¹ƒ pesesuá¹ƒ. tenapi paá¹-hamameva Ä• á¹‡attaá¹ƒ ``y
paá¹‡á¹‡aá¹ƒ passati, so \Ee VI 401/ so me Ä• haratÅ«â€™â€™ ti. atheko puriso taá¹ƒ disv
dassesi. so taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``na me paá¹‡á¸• itabhÄ• vaá¹ƒ jÄ• nantÄ«â€™â€™ t
veá¸·uá¹ƒ dvidhÄ• phÄ• letvÄ• parisuddhaá¹ƒ sodhÄ• petvÄ• puna ekato katvÄ• cammen
makkhetvÄ• himavantato iddhimantatÄ• pasehi Ä• nÄ«taá¹ƒ kudrÅ«sakumudabÄ«jaá¹ƒ pol
ropÄ• petvÄ• upari veá¸·uá¹ƒ á¹-hapÄ• petvÄ• udakassa pÅ«rÄ• pesi. ekaratteneva vaá¸•
veá¸·umatthakato uggantvÄ• ratanamattaá¹ƒ aá¹-á¹-hÄ• si.

atha \Be VI 247/ naá¹ƒ uppÄ• á¹-etvÄ• ``idaá¹ƒ cÅ«á¸·anibrahmadattassa dethÄ• â€™â€™
dÄ• pesi. te tassa daá¹‡á¸• akaá¹ƒ valayaá¹ƒ katvÄ• ``ambho, brahmadattassa pÄ• damÅ«
marittha, gaá¹‡hathetaá¹ƒ uppalaá¹ƒ piá¸·andhitvÄ• daá¹‡á¸• akaá¹ƒ kucchipÅ«raá¹ƒ khÄ•
khipiá¹ƒsu. tameko paá¹‡á¸• itassa upanikkhittakapuriso uá¹-á¹-hÄ• ya gaá¹‡hi, atha taá¹ƒ r
Ä• haritvÄ• ``passatha, deva, imassa daá¹‡á¸• akaá¹ƒ, na no ito pubbe evaá¹ƒ dÄ«ghadaá
diá¹-á¹-hapubboâ€™â€™ ti vatvÄ• ``minatha naâ€™â€™ nti vutte paá¹‡á¸• itassa purisÄ•
daá¹‡á¸• akaá¹ƒ asÄ«tihatthaá¹ƒ katvÄ• miniá¹ƒsu. puna raÃ±Ã±Ä• ``katthetaá¹ƒ jÄ• taâ€™
musÄ• vÄ• daá¹ƒ katvÄ• evamÄ• ha --- ``deva, ahaá¹ƒ ekadivasaá¹ƒ pipÄ• sito hutvÄ• `su
cÅ«á¸·advÄ• rena nagaraá¹ƒ paviá¹-á¹-ho, nÄ• garÄ• naá¹ƒ udakakÄ«á¸·atthÄ• ya kataá¹ƒ
passiá¹ƒ, mahÄ• jano nÄ• vÄ• ya nisÄ«ditvÄ• pupphÄ• ni gaá¹‡hÄ• ti. tattha idaá¹ƒ tÄ«rap
gambhÄ«raá¹-á¹-hÄ• ne jÄ• tassa pana daá¹‡á¸• ako satahattho bhavissatÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• kevaá¹-á¹-aá¹ƒ Ä• ha --- ``Ä• cariya, na sakkÄ• udakakkhayena idaá
harathekaá¹ƒ upÄ• yaâ€™â€™ nti. ``tena hi, deva, dhaÃ±Ã±akkhayena gaá¹‡hissÄ• ma, na
bahidhaÃ±Ã±aá¹ƒ hotÄ«â€™â€™ ti. evaá¹ƒ hotu Ä• cariyÄ• ti, paá¹‡á¸• ito purimanayeneva
``na me kevaá¹-á¹-abrÄ• hmaá¹‡o paá¹‡á¸• itabhÄ• vaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti anupÄ• k
vÄ«hiá¹ƒ tattha ropÄ• pesi. bodhisattÄ• naá¹ƒ adhippÄ• yo nÄ• ma samijjhatÄ«ti vÄ«hÄ« ek
pÄ• kÄ• ramatthake nÄ«lÄ• hutvÄ• paÃ±Ã±Ä• yanti. taá¹ƒ \Ee VI 402/ disvÄ• cÅ«á¸·anibr
pÄ• kÄ• ramatthake nÄ«laá¹ƒ hutvÄ• paÃ±Ã±Ä• yatÄ«â€™â€™ ti pucchi. paá¹‡á¸• itassa u
vacanaá¹ƒ mukhato jivhaá¹ƒ luÃ±canto \Ne VI 231/ viya gahetvÄ• ``deva, gahapatiputto ma
anÄ• gatabhayaá¹ƒ disvÄ• pubbeva raá¹-á¹-hato dhaÃ±Ã±aá¹ƒ Ä• harÄ• petvÄ• koá¹-á¹-hA
sesadhaÃ±Ã±aá¹ƒ pÄ• kÄ• rapasse nikkhipÄ• pesi. te kira vÄ«hayo Ä• tapena sukkhantÄ•
sassaá¹ƒ janesuá¹ƒ. ahaá¹ƒ ekadivasaá¹ƒ ekena kammena cÅ«á¸·advÄ• rena pavisitvÄ• pA

vÄ«hiá¹ƒ hatthena gahetvÄ• vÄ«thiyaá¹ƒ chaá¸• á¸• ente passiá¹ƒ. atha te maá¹ƒ parihÄ• s
vÄ«hiá¹ƒsÄ• á¹-akadasante \Be VI 248/ bandhitvÄ• tava gehaá¹ƒ haritvÄ• koá¹-á¹-etvÄ• p
ti vadiá¹ƒsÅ«â€™â€™ ti Ä• rocesi.

taá¹ƒ sutvÄ• rÄ• jÄ• kevaá¹-á¹-aá¹ƒ ``Ä• cariya, dhaÃ±Ã±akkhayenapi gaá¹‡hituá¹ƒ na sa
anupÄ• yoâ€™â€™ ti Ä• ha. ``tena hi, deva, dÄ• rukkhayena gaá¹‡hissÄ• ma, nagaraá¹ƒ n
hotÄ«â€™â€™ ti. ``evaá¹ƒ hotu, Ä• cariyÄ• â€™â€™ ti. paá¹‡á¸• ito purimanayeneva taá¹ƒ
pÄ• kÄ• ramatthake vÄ«hiá¹ƒ atikkamitvÄ• paÃ±Ã±Ä• yamÄ• naá¹ƒ dÄ• rurÄ• siá¹ƒ kÄ• re
cÅ«á¸·anibrahmadattassa purisehi saddhiá¹ƒ parihÄ• saá¹ƒ karontÄ• ``sace chÄ• tattha, yÄ
bhuÃ±jathÄ• â€™â€™ ti mahantamahantÄ• ni dÄ• rÅ«ni khipiá¹ƒsu. rÄ• jÄ• ``pÄ• kÄ• ram
paÃ±Ã±Ä• yanti, kimetaâ€™â€™ nti pucchitvÄ• ``deva, gahapatiputto kira mahosadhapaá¹
disvÄ• dÄ• rÅ«ni Ä• harÄ• petvÄ• kulÄ• naá¹ƒ pacchÄ• gehesu á¹-hapÄ• petvÄ• atirekÄ•
á¹-hapÄ• pesÄ«â€™â€™ ti upanikkhittakÄ• naÃ±Ã±eva santikÄ• vacanaá¹ƒ sutvÄ• kevaá
dÄ• rukkhayenapi na sakkÄ• amhehi gaá¹‡hituá¹ƒ, Ä• harathekaá¹ƒ upÄ• yaâ€™â€™ nti. `
aÃ±Ã±o upÄ• yo atthÄ«â€™â€™ ti. ``Ä• cariya, kiá¹ƒ upÄ• yo nÄ• mesa, nÄ• haá¹ƒ tava up
sakkÄ• amhehi vedehaá¹ƒ gaá¹‡hituá¹ƒ, amhÄ• kaá¹ƒ nagarameva gamissÄ• mÄ• â€™â€
`cÅ«á¸·anibrahmadatto ekasatakhattiyehi saddhiá¹ƒ vedehaá¹ƒ gaá¹‡hituá¹ƒ nÄ• sakkhÄ«â
lajjanakaá¹ƒ bhavissati, kiá¹ƒ pana mahosadhova paá¹‡á¸• ito, ahampi paá¹‡á¸• itoyeva, ek
karissÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ leso nÄ• ma, Ä• cariyÄ• â€™â€™ ti. ``dhammayuddhaá¹ƒ
ti. ``kimetaá¹ƒ \Ee VI 403/ dhammayuddhaá¹ƒ nÄ• mÄ• â€™â€™ ti? ``mahÄ• rÄ• ja na senÄ
pana rÄ• jÅ«naá¹ƒ dve paá¹‡á¸• itÄ• ekaá¹-á¹-hÄ• ne bhavissanti. tesu yo vandissati, tassa
mahosadho pana imaá¹ƒ mantaá¹ƒ na jÄ• nÄ• ti, ahaá¹ƒ mahallako, so daharo, maá¹ƒ disvÄ
videho parÄ• jito nÄ• ma bhavissati, atha mayaá¹ƒ videhaá¹ƒ parÄ• jetvÄ• attano nagaram
lajjanakaá¹ƒ na bhavissati. idaá¹ƒ dhammayuddhaá¹ƒ nÄ• mÄ• â€™â€™ ti.

paá¹‡á¸• ito tampi rahassaá¹ƒ purimanayeneva Ã±atvÄ• ``sace kevaá¹-á¹-assa parajjÄ• mi
paá¹‡á¸• itosmÄ«â€™â€™ ti cintesi. cÅ«á¸·anibrahmadattopi ``sobhano, Ä• cariya, upÄ• yo
dhammayuddhaá¹ƒ \Ne VI 232/ bhavissati, dvinnampi paá¹‡á¸• itÄ• naá¹ƒ dhammena \Be V
bhavissati. yo dhammayuddhaá¹ƒ na karissati, sopi parÄ• jito nÄ• ma bhavissatÄ«â€™â€™
likhÄ• petvÄ• cÅ«á¸·advÄ• rena vedehassa pesesi. taá¹ƒ sutvÄ• vedeho paá¹‡á¸• itaá¹ƒ p
Ä• cikkhi. taá¹ƒ pavattiá¹ƒ sutvÄ• paá¹‡á¸• ito ``sÄ• dhu, deva, sve pÄ• tova pacchimadvÄ•
dhammayuddhamaá¹‡á¸• alaá¹ƒ sajjessanti, `dhammayuddhamaá¹‡á¸• alaá¹ƒ Ä• gacchatÅ
taá¹ƒ sutvÄ• rÄ• jÄ• Ä• gatadÅ«tasseva hatthe paá¹‡á¹‡akaá¹ƒ adÄ• si. paá¹‡á¸• ito puna
parÄ• jayo hotÅ«â€™â€™ ti pacchimadvÄ• re dhammayuddhamaá¹‡á¸• alaá¹ƒ sajjÄ• pesi.
jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti paá¹‡á¸• itassa Ä• rakkhatthÄ• ya kevaá¹-á¹-aá¹ƒ p
ekasatarÄ• jÄ• no dhammayuddhamaá¹‡á¸• alaá¹ƒ gantvÄ• pÄ• cÄ«nadisaá¹ƒ olokentÄ• a
kevaá¹-á¹-abrÄ• hmaá¹‡opi.

bodhisatto pana pÄ• tova gandhodakena nhatvÄ• satasahassagghanakaá¹ƒ kÄ• sikavatth
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• mahantena
gantvÄ• ``pavisatu me puttoâ€™â€™ ti vutte pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamant
gamissasi, tÄ• tÄ• â€™â€™ ti vutte ``dhammayuddhamaá¹‡á¸• alaá¹ƒ gamissÄ• mÄ«â€™â
vaá¹-á¹-atÄ«â€™â€™ ti? ``deva, kevaá¹-á¹-abrÄ• hmaá¹‡aá¹ƒ maá¹‡iratanena vaÃ±cetukÄ
maá¹‡iratanaá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``gaá¹‡ha, tÄ• tÄ• â€™â€™ ti. so taá¹
vanditvÄ• rÄ• janivesanÄ• otiá¹‡á¹‡o sahajÄ• tehi yodhasahassehi parivuto navutikahÄ• p
\Ee VI 404/ setasindhavayuttaá¹ƒ rathavaramÄ• ruyha pÄ• tarÄ• savelÄ• ya dvÄ• rasamÄ«
pana ``idÄ• ni Ä• gamissati, idÄ• ni Ä• gamissatÄ«â€™â€™ ti tassÄ• gamanaá¹ƒ olokento
dÄ«ghagÄ«vataá¹ƒ patto viya ahosi, sÅ«riyatejena sedÄ• muccanti. mahÄ• sattopi mahÄ•
viya ajjhottharanto kesarasÄ«ho viya achambhito vigatalomahaá¹ƒso dvÄ• raá¹ƒ vivarÄ• pe
rathÄ• oruyha sÄ«ho viya vijambhamÄ• no pÄ• yÄ• si. ekasatarÄ• jÄ• nopi tassa rÅ«pasiri
sirivaá¸• á¸• hanaseá¹-á¹-hiputto mahosadhapaá¹‡á¸• ito paÃ±Ã±Ä• ya sakalajambudÄ«pe
ukkuá¹-á¹-hisahassÄ• ni pavattayiá¹ƒsu.

sopi marugaá¹‡aparivuto viya sakko anomena sirivibhavena taá¹ƒ maá¹‡iratanaá¹ƒ hatthen
kevaá¹-á¹-Ä• bhimukho agamÄ• si. kevaá¹-á¹-opi taá¹ƒ disvÄ• va \Be VI 250/ sakabhÄ• ven
asakkonto paccuggamanaá¹ƒ katvÄ• evamÄ• ha --- ``paá¹‡á¸• ita mahosadha, mayaá¹ƒ dv
tumhe nissÄ• ya ettakaá¹ƒ kÄ• laá¹ƒ vasantÄ• naá¹ƒ tumhehi paá¹‡á¹‡Ä• kÄ• ramattampi n
evamakatthÄ• â€™â€™ ti? atha naá¹ƒ mahÄ• satto ``paá¹‡á¸• ita, tumhÄ• kaá¹ƒ anucchav
olokentÄ• ajja mayaá¹ƒ imaá¹ƒ maá¹‡iratanaá¹ƒ \Ne VI 233/ labhimhÄ• , handa, imaá¹ƒ ma
evarÅ«paá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ maá¹‡iratanaá¹ƒ natthÄ«â€™â€™ ti Ä• ha. so tassa hatth
maá¹‡iratanaá¹ƒ disvÄ• ``dÄ• tukÄ• mo me bhavissatÄ«â€™â€™ ti cintetvÄ• ``tena hi, pa
hatthaá¹ƒ pasÄ• resi. mahÄ• satto ``gaá¹‡hÄ• hi, Ä• cariyÄ• â€™â€™ ti khipitvÄ• pasÄ• ri
pÄ• tesi. brÄ• hmaá¹‡o garuá¹ƒ maá¹‡iratanaá¹ƒ aá¹…gulÄ«hi dhÄ• retuá¹ƒ nÄ• sakkhi. ma
mahÄ• sattassa pÄ• damÅ«le pati. brÄ• hmaá¹‡o lobhena ``gaá¹‡hissÄ• mi naâ€™â€™ nti
ahosi. athassa mahÄ• satto uá¹-á¹-hÄ• tuá¹ƒ adatvÄ• ekena hatthena khandhaá¹-á¹-hike, e
piá¹-á¹-hikacchÄ• yaá¹ƒ gahetvÄ• ``uá¹-á¹-hetha Ä• cariya, uá¹-á¹-hetha Ä• cariya, ahaá¹ƒ
nattumatto, mÄ• maá¹ƒ vandathÄ• â€™â€™ ti vadanto aparÄ• paraá¹ƒ katvÄ• mukhaá¹ƒ
lohitamakkhitaá¹ƒ katvÄ• ``andhabÄ• la, tvaá¹ƒ mama santikÄ• vandanaá¹ƒ paccÄ• sÄ«sa
VI 405/ gahetvÄ• khipi. so usabhamatte á¹-hÄ• ne patitvÄ• uá¹-á¹-hÄ• ya palÄ• yi. maá¹‡ir
mahÄ• sattassa manussÄ• yeva gaá¹‡hiá¹ƒsu.

bodhisattassa pana ``uá¹-á¹-hetha Ä• cariya, uá¹-á¹-hetha Ä• cariya, mÄ• maá¹ƒ vandathÄ
sakalaparisaá¹ƒ chÄ• detvÄ• aá¹-á¹-hÄ• si. ``kevaá¹-á¹-abrÄ• hmaá¹‡o mahosadhassa pÄ•
purisÄ• pissa ekappahÄ• reneva unnÄ• dÄ• dÄ«ni akaá¹ƒsu. brahmadattaá¹ƒ Ä• diá¹ƒ katv
kevaá¹-á¹-aá¹ƒ mahÄ• sattassa pÄ• damÅ«le oá¹‡ataá¹ƒ addasaá¹ƒsuyeva. te ``amhÄ• kaá
vandito, idÄ• ni parÄ• jitamhÄ• , na no jÄ«vitaá¹ƒ dassatÄ«â€™â€™ ti attano attano asse a

uttarapaÃ±cÄ• lÄ• bhimukhÄ• palÄ• yituá¹ƒ Ä• rabhiá¹ƒsu. te palÄ• yante disvÄ• bodhisat
``cÅ«á¸·anibrahmadatto ekasatakhattiye gahetvÄ• palÄ• yatÄ«â€™â€™ ti puna ukkuá¹-á¹-
te rÄ• jÄ• no maraá¹‡abhayabhÄ«tÄ• bhiyyosomattÄ• ya palÄ• yantÄ• senaá¹…gaá¹ƒ bhi
purisÄ• pi nadantÄ• vaggantÄ• suá¹-á¹-hutaraá¹ƒ kolÄ• halamakaá¹ƒsu \Be VI 251/. mahÄ
nagarameva pÄ• visi. cÅ«á¸·anibrahmadattassa senÄ• pi tiyojanamattaá¹ƒ pakkhandi.

kevaá¹-á¹-o assaá¹ƒ abhiruyha nalÄ• á¹-e lohitaá¹ƒ puÃ±chamÄ• no senaá¹ƒ patvÄ• assap
``bhonto mÄ• palÄ• yatha, bhonto mÄ• palÄ• yatha, nÄ• haá¹ƒ gahapatiputtaá¹ƒ vandÄ• m
tiá¹-á¹-hathÄ• â€™â€™ ti Ä• ha. senÄ• asaddahantÄ• aá¹-á¹-hatvÄ• Ä• gacchantaá¹ƒ kev
paribhÄ• santÄ• ``pÄ• padhamma duá¹-á¹-habrÄ• hmaá¹‡a, `dhammayuddhaá¹ƒ nÄ• ma k
nattumattaá¹ƒ appahontampi vandati, natthi tava kattabbaâ€™â€™ nti kathaá¹ƒ asuá¹‡antÄ
vegena gantvÄ• senaá¹ƒ pÄ• puá¹‡itvÄ• ``bhonto vacanaá¹ƒ saddahatha mayhaá¹ƒ, nÄ• h
maá¹‡iratanena maá¹ƒ vaÃ±cesÄ«â€™â€™ ti sabbepi te rÄ• jÄ• no nÄ• nÄ• kÄ• raá¹‡ehi s
gaá¹‡hÄ• petvÄ• tathÄ• bhinnaá¹ƒ senaá¹ƒ paá¹-inivattesi. sÄ• pana tÄ• va \Ne VI 234/ m
ekekapaá¹ƒsumuá¹-á¹-hiá¹ƒ vÄ• ekekaleá¸• á¸• uá¹ƒ vÄ• gahetvÄ• nagarÄ• bhimukhÄ• k
pÄ• kÄ• rappamÄ• á¹‡Ä• rÄ• si bhaveyya. bodhisattÄ• naá¹ƒ pana adhippÄ• yo nÄ• ma sa
paá¹ƒsumuá¹-á¹-hiá¹ƒ vÄ• leá¸• á¸• uá¹ƒ vÄ• nagarÄ• bhimukhaá¹ƒ khipanto nÄ• ma nÄ• l
attano attano khandhÄ• vÄ• raá¹-á¹-hÄ• nameva paccÄ• gamiá¹ƒsu \Ee VI 406/.

rÄ• jÄ• kevaá¹-á¹-aá¹ƒ pucchi ``kiá¹ƒ karoma, Ä• cariyÄ• â€™â€™ ti. ``deva, kassaci cÅ«á
nikkhamituá¹ƒ adatvÄ• saÃ±cÄ• raá¹ƒ chindÄ• ma, manussÄ• nikkhamituá¹ƒ alabhantÄ•
vivarissanti, atha mayaá¹ƒ paccÄ• mittaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti. paá¹‡á¸• ito taá¹ƒ
Ã±atvÄ• cintesi ``imesu ciraá¹ƒ idheva vasantesu phÄ• sukaá¹ƒ nÄ• ma natthi. upÄ• yenev
vaá¹-á¹-atÄ«â€™â€™ ti. so ``mantena te palÄ• pessÄ• mÄ«â€™â€™ ti ekaá¹ƒ mantakusal
anukevaá¹-á¹-aá¹ƒ nÄ• ma brÄ• hmaá¹‡aá¹ƒ disvÄ• taá¹ƒ pakkosÄ• petvÄ• ``Ä• cariya, an
niddharituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ karoma, paá¹‡á¸• ita, vadehÄ«â€™â€™
anupÄ• kÄ• re á¹-hatvÄ• amhÄ• kaá¹ƒ manussÄ• naá¹ƒ pamÄ• daá¹ƒ oloketvÄ• antaranta
pÅ«vamacchamaá¹ƒsÄ• dÄ«ni khipitvÄ• ``ambho, idaÃ±cidaÃ±ca khÄ• datha mÄ• ukkaá¹
katipÄ• haá¹ƒ vasituá¹ƒ vÄ• yamatha, nagaravÄ• sino paÃ±jare baddhakukkuá¹-Ä• viya ukk
dvÄ• raá¹ƒ vivarissanti. atha tumhe vedehaÃ±ca duá¹-á¹-hagahapatiputtaÃ±ca gaá¹‡hissath
\Be VI 252/. amhÄ• kaá¹ƒ manussÄ• taá¹ƒ kathaá¹ƒ sutvÄ• tumhe akkositvÄ• tajjetvÄ• br
passantÄ• naÃ±Ã±eva tumhe hatthapÄ• desu gahetvÄ• veá¸·upesikÄ• dÄ«hi paharantÄ•
paÃ±ca cÅ«á¸·Ä• gÄ• hÄ• petvÄ• iá¹-á¹-hakacuá¹‡á¹‡ena okirÄ• petvÄ• kaá¹‡avÄ«ramÄ•
katipayapahÄ• re datvÄ• piá¹-á¹-hiyaá¹ƒ rÄ• jiyo dassetvÄ• pÄ• kÄ• raá¹ƒ Ä• ropetvÄ• sik
otÄ• retvÄ• ``gaccha mantabhedaka, corÄ• â€™â€™ ti cÅ«á¸·anibrahmadattassa manussÄ
raÃ±Ã±o santikaá¹ƒ Ä• nessanti. rÄ• jÄ• taá¹ƒ disvÄ• ``ko te aparÄ• dhoâ€™â€™ ti pucch
vadeyyÄ• tha ``mahÄ• rÄ• ja, mayhaá¹ƒ pubbe yaso mahanto, gahapatiputto mantabhedak
raÃ±Ã±o kathetvÄ• sabbaá¹ƒ me vibhavaá¹ƒ acchindi, ``ahaá¹ƒ mama yasabhedakassa ga

gaá¹‡hÄ• pessÄ• mÄ«â€™â€™ ti tumhÄ• kaá¹ƒ manussÄ• naá¹ƒ ukkaá¹‡á¹-hitamocanena
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• demi. ettakena maá¹ƒ porÄ• á¹‡averaá¹ƒ haday
pÄ• pesi. ``taá¹ƒ sabbaá¹ƒ tumhÄ• kaá¹ƒ manussÄ• jÄ• nanti, mahÄ• rÄ• jÄ• â€™â€™ ti n
saddahÄ• petvÄ• vissÄ• se uppanne vadeyyÄ• tha ``mahÄ• rÄ• ja, tumhe mamaá¹ƒ laddha
cintayittha. idÄ• ni vedehassa ca gahapatiputtassa ca jÄ«vitaá¹ƒ natthi, ahaá¹ƒ imasmiá¹ƒ n
thiraá¹-á¹-hÄ• nadubbalaá¹-á¹-hÄ• naÃ±ca parikhÄ• yaá¹ƒ kumbhÄ«lÄ• dÄ«naá¹ƒ atthiá¹-á¹
natthiá¹-á¹-hÄ• naÃ±ca jÄ• nÄ• mi, na cirasseva vo nagaraá¹ƒ gahetvÄ• dassÄ• mÄ«â€™â
saddahitvÄ• \Ne VI 235/ tumhÄ• kaá¹ƒ sakkÄ• raá¹ƒ karissati, senÄ• vÄ• hanaÃ±ca paá¹-ic
senaá¹ƒ vÄ• á¸·akumbhÄ«laá¹-á¹-hÄ• nesuyeva otÄ• reyyÄ• tha. tassa senÄ• kumbhÄ«lab
tumhe rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``tumhÄ• kaá¹ƒ senÄ• ya, deva, gahapatiputtena l
ca Ä• cariyakevaá¹-á¹-aÃ±ca Ä• diá¹ƒ katvÄ• na kenaci laÃ±jo aggahito nÄ• ma atthi. keva
parivÄ• retvÄ• caranti, sabbe pana gahapatiputtassa santakÄ• va, ahamekova tumhÄ• kaá
saddahatha, sabbe rÄ• jÄ• no alaá¹…karitvÄ• maá¹ƒ dassanÄ• ya Ä• gacchantÅ«â€™â€™
gahapatiputtena attano nÄ• marÅ«paá¹ƒ likhitvÄ• dinnesu vatthÄ• laá¹…kÄ• rakhaggÄ• dÄ
niá¹-á¹-haá¹ƒ gaccheyyÄ• thÄ• â€™â€™ ti vadeyyÄ• tha. so tathÄ• katvÄ• tÄ• ni \Be VI 25
gantvÄ• bhÄ«tatasito te rÄ• jÄ• no uyyojetvÄ• ``idÄ• ni kiá¹ƒ karoma paá¹‡á¸• itÄ• â€™â€
tamenaá¹ƒ tumhe evaá¹ƒ vadeyyÄ• tha ``mahÄ• rÄ• ja, gahapatiputto bahumÄ• yo. sace aÃ
vasissatha, sabbaá¹ƒ vo senaá¹ƒ attano hatthagataá¹ƒ katvÄ• tumhe gaá¹‡hissati. tasmÄ•
ajjeva majjhimayÄ• mÄ• nantare assapiá¹-á¹-hiyaá¹ƒ nisÄ«ditvÄ• palÄ• yissÄ• ma, mÄ• no
hotÅ«â€™â€™ ti. so tumhÄ• kaá¹ƒ vacanaá¹ƒ sutvÄ• tathÄ• karissati. tumhe tassa palÄ•
amhÄ• kaá¹ƒ manusse jÄ• nÄ• peyyÄ• thÄ• ti.

taá¹ƒ sutvÄ• anukevaá¹-á¹-abrÄ• hmaá¹‡o ``sÄ• dhu paá¹‡á¸• ita, karissÄ• mi te vacanaâ€
katipayapahÄ• re sahituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``paá¹‡á¸• ita \Ee VI 408/, mama jÄ«vit
á¹-hapetvÄ• sesaá¹ƒ attano rucivasena karohÄ«â€™â€™ ti. so tassa gehe manussÄ• naá¹
anukevaá¹-á¹-aá¹ƒ vuttanayena vippakÄ• raá¹ƒ pÄ• petvÄ• yottena otÄ• retvÄ• brahmadat
atha te taá¹ƒ gahetvÄ• tassa dassesuá¹ƒ. rÄ• jÄ• taá¹ƒ vÄ«maá¹ƒsitvÄ• saddahitvÄ• sak
paá¹-icchÄ• pesi. sopi taá¹ƒ vÄ• á¸·akumbhÄ«laá¹-á¹-hÄ• nesuyeva otÄ• reti. manussÄ• ku
aá¹-á¹-Ä• lakaá¹-á¹-hitehi manussehi ususattitomarehi vijjhiyamÄ• nÄ• mahÄ• vinÄ• saá¹ƒ
paá¹-á¹-hÄ• ya koci bhayena upagantuá¹ƒ na sakkoti. anukevaá¹-á¹-o rÄ• jÄ• naá¹ƒ upasaá
atthÄ• ya yujjhanakÄ• nÄ• ma natthi, sabbehi laÃ±jo gahito, asaddahanto pakkosÄ• petvÄ•
akkharÄ• ni olokethÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• tathÄ• katvÄ• sabbesaá¹ƒ vatthÄ• dÄ«s
imehi laÃ±jo gahitoâ€™â€™ ti niá¹-á¹-haá¹ƒ gantvÄ• ``Ä• cariya, idÄ• ni kiá¹ƒ kattabbaâ€™
``deva, aÃ±Ã±aá¹ƒ kÄ• tabbaá¹ƒ natthi. sace papaÃ±caá¹ƒ karissatha, gahapatiputto vo gaa
Ä• cariyakevaá¹-á¹-opi kevalaá¹ƒ nalÄ• á¹-e vaá¹‡aá¹ƒ katvÄ• carati, laÃ±jo pana etenapi g
maá¹‡iratanaá¹ƒ gahetvÄ• tumhe tiyojanaá¹ƒ palÄ• pesi, puna saddahÄ• petvÄ• nivattesi,
ekarattivÄ• sopi mayhaá¹ƒ na ruccati, ajjeva majjhimayÄ• masamanantare palÄ• yituá¹ƒ \Ne
maá¹ƒ á¹-hapetvÄ• aÃ±Ã±o tava suhadayo nÄ• ma natthÄ«â€™â€™ ti vutte \Be VI 254/ ``t

me assaá¹ƒ kappetvÄ• yÄ• nasajjaá¹ƒ karothÄ• â€™â€™ ti Ä• ha.

 brÄ• hmaá¹‡o tassa nicchayena palÄ• yanabhÄ• vaá¹ƒ Ã±atvÄ• ``mÄ• bhÄ• yi, mahÄ• rÄ
nikkhamitvÄ• upanikkhittakapurisÄ• naá¹ƒ ``ajja rÄ• jÄ• palÄ• yissati, mÄ• niddÄ• yitthÄ•
datvÄ• raÃ±Ã±o asso yathÄ• Ä• kaá¸• á¸• hito suá¹-á¹-hutaraá¹ƒ palÄ• yati, evaá¹ƒ avakap
majjhimayÄ• masamanantare ``kappito, deva, asso, velaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti Ä• ha.
palÄ• yi. anukevaá¹-á¹-opi assaá¹ƒ abhiruhitvÄ• tena saddhiá¹ƒ gacchanto viya thokaá¹ƒ ga
avakappanÄ• ya kappitaasso \Ee VI 409/ Ä• kaá¸• á¸• hiyamÄ• nopi rÄ• jÄ• naá¹ƒ gahetvÄ•
senÄ• ya antaraá¹ƒ pavisitvÄ• ``cÅ«á¸·anibrahmadatto palÄ• toâ€™â€™ ti ukkuá¹-á¹-himal
upanikkhittakapurisÄ• pi attano manussehi saddhiá¹ƒ upaghosiá¹ƒsu. sesarÄ• jÄ• no taá¹ƒ
``mahosadhapaá¹‡á¸• ito dvÄ• raá¹ƒ vivaritvÄ• nikkhanto bhavissati, na no dÄ• ni jÄ«vitaá¹
bhÄ«tatasitÄ• upabhogaparibhogabhaá¹‡á¸• Ä• nipi anoloketvÄ• ito cito ca palÄ• yiá¹ƒsu.
palÄ• yantÄ«â€™â€™ ti suá¹-á¹-hutaraá¹ƒ upaghosiá¹ƒsu. taá¹ƒ sutvÄ• dvÄ• raá¹-á¹-Ä• la
unnÄ• diá¹ƒsu apphoá¹-ayiá¹ƒsu. iti tasmiá¹ƒ khaá¹‡e pathavÄ« viya bhijjamÄ• nÄ• samud
sakalanagaraá¹ƒ anto ca bahi ca ekaninnÄ• daá¹ƒ ahosi. aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹
``mahosadhapaá¹‡á¸• itena kira brahmadatto ekasatarÄ• jÄ• no ca gahitÄ• â€™â€™ ti mar
attano udarabaddhasÄ• á¹-akampi chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu. khandhÄ• vÄ• raá¹-á¹-h
cÅ«á¸·anibrahmadatto ekasate khattiye gahetvÄ• attano nagarameva gato. punadivase par
vivaritvÄ• balakÄ• yÄ• nagarÄ• nikkhamitvÄ• mahÄ• vilopaá¹ƒ disvÄ• ``kiá¹ƒ karoma, pa
mahÄ• sattassa Ä• rocayiá¹ƒsu. so Ä• ha --- ``etehi chaá¸• á¸• itaá¹ƒ dhanaá¹ƒ amhÄ• kaá¹
rÄ• jÅ«naá¹ƒ santakaá¹ƒ amhÄ• kaá¹ƒ raÃ±Ã±o, detha, seá¹-á¹-hÄ«naÃ±ca kevaá¹-á¹-abrÄ
amhÄ• kaá¹ƒ Ä• haratha, avasesaá¹ƒ pana nagaravÄ• sino gaá¹‡hantÅ«â€™â€™ ti. tesaá¹
Ä• harantÄ• naá¹ƒ aá¸• á¸• hamÄ• so vÄ«tivatto. sesaá¹ƒ pana catÅ«hi mÄ• sehi \Be VI 25
anukevaá¹-á¹-assa mahantaá¹ƒ sakkÄ• ramakÄ• si. tato paá¹-á¹-hÄ• ya ca kira mithilavÄ• s
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• jÄ• tÄ• . brahmadattassapi tehi rÄ• jÅ«hi saddhiá¹ƒ uttarapaÃ±cÄ•
ekavassaá¹ƒ atÄ«taá¹ƒ.

brahmadattassa yuddhaparÄ• jayakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

suvakaá¹‡á¸• aá¹ƒ

 athekadivasaá¹ƒ \Ne VI 237/ kevaá¹-á¹-o Ä• dÄ• se mukhaá¹ƒ olokento nalÄ• á¹-e vaá¹‡aá
gahapatiputtassa kammaá¹ƒ, tenÄ• haá¹ƒ ettakÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ antare lajjÄ• pitoâ€™
samuppannakodho hutvÄ• ``kadÄ• nu khvassa piá¹-á¹-hiá¹ƒ passituá¹ƒ samattho bhavissÄ
``attheso upÄ• yo, amhÄ• kaá¹ƒ raÃ±Ã±o dhÄ«tÄ• paÃ±cÄ• lacandÄ« nÄ• ma uttamarÅ«p
devaccharÄ• paá¹-ibhÄ• gÄ• , taá¹ƒ videharaÃ±Ã±o dassÄ• mÄ• â€™â€™ ti vatvÄ• ``vede
gilitabaá¸·isaá¹ƒ viya macchaá¹ƒ saddhiá¹ƒ mahosadhena Ä• netvÄ• ubho te mÄ• retvÄ• j
pivissÄ• mÄ• â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• Ä

atthÄ«â€™â€™ ti. ``Ä• cariya, tava mantaá¹ƒ nissÄ• ya udarabaddhasÄ• á¹-akassapi assÄ
kiá¹ƒ karissasi, tuá¹‡hÄ« hohÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, iminÄ• upÄ• yena sadiso aÃ±Â
hi bhaá¹‡Ä• hÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, amhehi dvÄ«hiyeva ekato bhavituá¹ƒ vaá¹-á¹-a
hotÅ«â€™â€™ ti. atha naá¹ƒ brÄ• hmaá¹‡o uparipÄ• sÄ• datalaá¹ƒ Ä• ropetvÄ• Ä• ha --- `
videharÄ• jÄ• naá¹ƒ kilesena palobhetvÄ• idhÄ• netvÄ• saddhiá¹ƒ gahapatiputtena mÄ• re
Ä• cariya, upÄ• yo, kathaá¹ƒ pana taá¹ƒ palobhetvÄ• Ä• nessÄ• mÄ• â€™â€™ ti? ``mahÄ
paÃ±chÄ• lacandÄ« uttamarÅ«padharÄ• , tassÄ• rÅ«pasampattiá¹ƒ cÄ• turiyavilÄ• sena ka
tÄ• ni kabbÄ• ni mithilÄ• yaá¹ƒ gÄ• yÄ• petvÄ• `evarÅ«paá¹ƒ itthiratanaá¹ƒ alabhantassa v
rajjenÄ• â€™ ti tassa savanasaá¹ƒsaggeneva paá¹-ibaddhabhÄ• vaá¹ƒ Ã±atvÄ• ahaá¹ƒ tat
vavatthapessÄ• mi. so mayi divasaá¹ƒ vavatthapetvÄ• Ä• gate gilitabaá¸·iso viya maccho g
Ä• gamissati, atha ne mÄ• ressÄ• mÄ• â€™â€™ ti.

rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• tussitvÄ• ``sundaro upÄ• yo, Ä• cariya, evaá¹ƒ karissÄ• n
sampaá¹-icchi. taá¹ƒ pana mantaá¹ƒ cÅ«á¸·anibrahmadattassa sayanapÄ• likÄ• sÄ• á¸·ikÄ
paccakkhamakÄ• si. rÄ• jÄ• nipuá¹‡e kabbakÄ• re pakkosÄ• petvÄ• bahuá¹ƒ dhanaá¹ƒ da
dassetvÄ• ``tÄ• tÄ• , etissÄ• rÅ«pasampattiá¹ƒ nissÄ• ya kabbaá¹ƒ karothÄ• â€™â€™ ti Ä
gÄ«tÄ• ni bandhitvÄ• rÄ• jÄ• naá¹ƒ sÄ• vayiá¹ƒsu. rÄ• jÄ• tussitvÄ• bahuá¹ƒ dhanaá¹ƒ te
santikÄ• naá¹-Ä• sikkhitvÄ• samajjamaá¹‡á¸• ale gÄ• yiá¹ƒsu. iti tÄ• ni vitthÄ• ritÄ• ni ahe
manussÄ• naá¹ƒ antare vitthÄ• ritattaá¹ƒ gatesu rÄ• jÄ• gÄ• yake pakkosÄ• petvÄ• Ä• ha
mahÄ• sakuá¹‡e gahetvÄ• rattibhÄ• ge rukkhaá¹ƒ abhiruyha tattha nisinnÄ• gÄ• yitvÄ• pa
gÄ«vÄ• su \Ee VI 411/ kaá¹ƒsatÄ• le bandhitvÄ• te uppÄ• tetvÄ• otarathÄ• â€™â€™ ti. so
``paÃ±cÄ• laraÃ±Ã±o dhÄ«tu sarÄ«ravaá¹‡á¹‡aá¹ƒ devatÄ• pi gÄ• yantÄ«â€™â€™ ti pÄ• k
tathÄ• kÄ• resi. puna rÄ• jÄ• kavÄ« pakkosÄ• petvÄ• ``tÄ• tÄ• , idÄ• ni tumhe `evarÅ«pÄ
aÃ±Ã±assa raÃ±Ã±o nÄ• nucchavikÄ• , mithilÄ• yaá¹ƒ vedeharaÃ±Ã±o anucchavikÄ• â€™
ca rÅ«paá¹ƒ vaá¹‡á¹‡etvÄ• gÄ«tÄ• ni bandhathÄ• â€™â€™ ti Ä• ha. te tathÄ• katvÄ• raÃ

rÄ• jÄ• tesaá¹ƒ dhanaá¹ƒ datvÄ• puna gÄ• yake pakkosÄ• petvÄ• ``tÄ• tÄ• , mithilaá¹ƒ g
upÄ• yena gÄ• yathÄ• â€™â€™ ti pesesi. te tÄ• ni gÄ• yantÄ• anupubbena mithilaá¹ƒ gan
gÄ• yiá¹ƒsu. tÄ• ni sutvÄ• mahÄ• jano ukkuá¹-á¹-hisahassÄ• ni pavattetvÄ• tesaá¹ƒ bahuâ
rattisamaye rukkhesupi gÄ• yitvÄ• paccÅ«sakÄ• le sakuá¹‡Ä• naá¹ƒ gÄ«vÄ• su kaá¹ƒsatÄ
Ä• kÄ• se kaá¹ƒsatÄ• lasaddaá¹ƒ sutvÄ• ``paÃ±cÄ• larÄ• jadhÄ«tu sarÄ«ravaá¹‡á¹‡aá¹ƒ d
sakalanagare ekakolÄ• halaá¹ƒ ahosi. rÄ• jÄ• sutvÄ• gÄ• yake pakkosÄ• petvÄ• antonive
``evarÅ«paá¹ƒ kira uttamarÅ«padharaá¹ƒ dhÄ«taraá¹ƒ cÅ«á¸·anirÄ• jÄ• mayhaá¹ƒ dÄ• tuk
tesaá¹ƒ bahuá¹ƒ dhanaá¹ƒ adÄ• si. te Ä• gantvÄ• brahmadattassa Ä• rocesuá¹ƒ. atha naá¹
``idÄ• ni, mahÄ• rÄ• ja, divasaá¹ƒ vavatthapanatthÄ• ya gamissÄ• mÄ«â€™â€™ ti. ``sÄ• d
vaá¹-á¹-atÄ«â€™â€™ ti? ``thokaá¹ƒ paá¹‡á¹‡Ä• kÄ• raâ€™â€™ nti. ``tena hi gaá¹‡hÄ• â€™
Ä• dÄ• ya mahantena parivÄ• rena vedeharaá¹-á¹-haá¹ƒ pÄ• puá¹‡i. tassÄ• gamanaá¹ƒ sut
jÄ• taá¹ƒ ``cÅ«á¸·anirÄ• jÄ• kira vedeho ca mittasanthavaá¹ƒ karissanti, cÅ«á¸·anirÄ• jÄ• a

amhÄ• kaá¹ƒ raÃ±Ã±o dassati \Be VI 257/, kevaá¹-á¹-o divasaá¹ƒ vavatthapetuá¹ƒ etÄ«â€™
suá¹‡i, mahÄ• sattopi, sutvÄ• na panassa etadahosi ``tassÄ• gamanaá¹ƒ mayhaá¹ƒ na ruc
jÄ• nissÄ• mÄ«â€™â€™ ti. so cÅ«á¸·anisantike upanikkhittakapurisÄ• naá¹ƒ sÄ• sanaá¹ƒ p
jÄ• nitvÄ• pesentÅ«â€™â€™ ti. atha te ``mayametaá¹ƒ tathato na jÄ• nÄ• ma, rÄ• jÄ• ca
nisÄ«ditvÄ• mantenti, raÃ±Ã±o pana sayanapÄ• likÄ• sÄ• á¸·ikÄ• sakuá¹‡ikÄ• etamattha
paá¹-ipesayiá¹ƒsu.

taá¹ƒ sutvÄ• mahÄ• satto cintesi ``yathÄ• paccÄ• mittÄ• naá¹ƒ okÄ• so \Ee VI 412/ na ho
katvÄ• susajjitaá¹ƒ nagaraá¹ƒ ahaá¹ƒ kevaá¹-á¹-assa daá¹-á¹-huá¹ƒ na dassÄ• mÄ«â€™â€
yÄ• va rÄ• jagehÄ• , rÄ• jagehato ca yÄ• va attagehÄ• , gamanamaggaá¹ƒ ubhosu passesu
matthakepi kilaÃ±jehi paá¹-icchÄ• dÄ• petvÄ• cittakammaá¹ƒ kÄ• rÄ• petvÄ• bhÅ«miyaá¹ƒ
puá¹‡á¹‡aghaá¹-e á¹-hapÄ• petvÄ• kadaliyo bandhÄ• petvÄ• dhaje paggaá¹‡hÄ• pesi. kev
\Ne VI 239/ suvibhattaá¹ƒ nagaraá¹ƒ apassanto ``raÃ±Ã±Ä• me maggo alaá¹…kÄ• rÄ• pito
nagarassa adassanatthaá¹ƒ katabhÄ• vaá¹ƒ na jÄ• ni. so gantvÄ• rÄ• jÄ• naá¹ƒ disvÄ• pa
paá¹-icchÄ• petvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• raÃ±Ã±Ä• kata
Ä• gatakÄ• raá¹‡aá¹ƒ Ä• rocento dve gÄ• thÄ• abhÄ• si ---

599__._ á¹• 21 ``rÄ• jÄ• santhavakÄ• mo te, ratanÄ• ni pavecchati.

Ä• gacchantu ito dÅ«tÄ• , maÃ±jukÄ• piyabhÄ• á¹‡ino ||

600__._ á¹• 21 ``bhÄ• santu mudukÄ• vÄ• cÄ• , yÄ• vÄ• cÄ• paá¹-inanditÄ• .

paÃ±cÄ• lo ca videho ca, ubho ekÄ• bhavantu teâ€™â€™ ti ||

tattha __santhavakÄ• mo_ti mahÄ• rÄ• ja, amhÄ• kaá¹ƒ rÄ• jÄ• tayÄ• saddhiá¹ƒ mittasan
__ratanÄ• nÄ«_ti itthiratanaá¹ƒ attano dhÄ«taraá¹ƒ Ä• diá¹ƒ katvÄ• tumhÄ• kaá¹ƒ sabbarat
__Ä• gacchantÅ«_ti ito paá¹-á¹-hÄ• ya kira uttarapaÃ±cÄ• lanagarato paá¹‡á¹‡Ä• kÄ• raá¹ƒ
piyabhÄ• á¹‡ino dÅ«tÄ• idha Ä• gacchantu, ito ca tattha gacchantu. __ekÄ• bhavantÅ«_ti
yamunodakena saddhiá¹ƒ saá¹ƒsandantÄ• ekasadisÄ• va hontÅ«ti.

evaÃ±ca \Be VI 258/ pana vatvÄ• ``mahÄ• rÄ• ja, amhÄ• kaá¹ƒ rÄ• jÄ• aÃ±Ã±aá¹ƒ mahÄ
`aÃ±Ã±o manÄ• paá¹ƒ katvÄ• sÄ• sanaá¹ƒ Ä• rocetuá¹ƒ na sakkhissatÄ«â€™ ti maá¹ƒ pes
rÄ• jÄ• naá¹ƒ sÄ• dhukaá¹ƒ pabodhetvÄ• Ä• dÄ• ya Ä• gacchathÄ• â€™ ti, gacchatha rÄ•
kumÄ• rikaá¹ƒ labhissatha, amhÄ• kaÃ±ca raÃ±Ã±Ä• saddhiá¹ƒ mittabhÄ• vo patiá¹-á¹-hah
tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• naso ``uttamarÅ«padharaá¹ƒ kira kumÄ• rikaá¹ƒ lab
savanasaá¹ƒsaggena bajjhitvÄ• ``Ä• cariya, tumhÄ• kaÃ±ca kira mahosadhapaá¹‡á¸• itass
ahosi, gacchatha puttaá¹ƒ me passatha, ubhopi paá¹‡á¸• itÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ee VI

ethÄ• â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• kevaá¹-á¹-o ``passissÄ• mi paá¹‡á¸• itaâ€™â€™ nti
mahÄ• sattopi taá¹ƒ divasaá¹ƒ ``tena me pÄ• padhammena saddhiá¹ƒ sallÄ• po mÄ• hotÅ«
sappiá¹ƒ pivi, gehampissa bahalena allagomayena lepÄ• pesi, thambhe telena makkhesi, ta
á¹-hapetvÄ• sesÄ• ni maÃ±capÄ«á¹-hÄ• dÄ«ni nÄ«harÄ• pesi.

so manussÄ• naá¹ƒ saÃ±Ã±amadÄ• si ``tÄ• tÄ• , brÄ• hmaá¹‡e kathetuá¹ƒ Ä• raddhe evaá
mÄ• \Ne VI 240/ paá¹‡á¸• itena saddhiá¹ƒ kathayittha, ajja tena tikhiá¹‡asappi pivitaâ€™ nt
saddhiá¹ƒ kathanÄ• kÄ• raá¹ƒ karontepi `deva tikhiá¹‡asappi te pivitaá¹ƒ, mÄ• kathethÄ• â
nivÄ• rethÄ• â€™â€™ ti. evaá¹ƒ vicÄ• retvÄ• mahÄ• satto rattapaá¹-aá¹ƒ nivÄ• setvÄ• sa
manusse á¹-hapetvÄ• sattame dvÄ• rakoá¹-á¹-hake paá¹-amaÃ±cake nipajji. kevaá¹-á¹-opis
paá¹-hamadvÄ• rakoá¹-á¹-hake á¹-hatvÄ• ``kahaá¹ƒ paá¹‡á¸• itoâ€™â€™ ti pucchi. atha na
``brÄ• hmaá¹‡a, mÄ• saddamakari, sacepi Ä• gacchitukÄ• mo, tuá¹‡hÄ« hutvÄ• ehi, ajja p
pÄ«taá¹ƒ, mahÄ• saddaá¹ƒ kÄ• tuá¹ƒ na labbhatÄ«â€™â€™ ti Ä• haá¹ƒsu. sesadvÄ• rakoá
Ä• haá¹ƒsu. so sattamadvÄ• rakoá¹-á¹-hakaá¹ƒ atikkamitvÄ• paá¹‡á¸• itassa santikaá¹ƒ ag
kathanÄ• kÄ• raá¹ƒ dassesi. atha naá¹ƒ manussÄ• ``deva, mÄ• kathayittha, tikhiá¹‡asappi
iminÄ• duá¹-á¹-habrÄ• hmaá¹‡ena saddhiá¹ƒ kathitenÄ• â€™â€™ ti vatvÄ• vÄ• rayiá¹ƒsu.
gantvÄ• neva nisÄ«dituá¹ƒ, na Ä• sanaá¹ƒ nissÄ• ya á¹-hitaá¹-á¹-hÄ• naá¹ƒ labhi, allagoma
aá¹-á¹-hÄ• si.

atha \Be VI 259/ naá¹ƒ oloketvÄ• eko akkhÄ«ni nimÄ«li, eko bhamukaá¹ƒ ukkhipi, eko kap
so tesaá¹ƒ kiriyaá¹ƒ oloketvÄ• maá¹…kubhÅ«to ``gacchÄ• mahaá¹ƒ paá¹‡á¸• itÄ• â€™â€™
duá¹-á¹-habrÄ• hmaá¹‡a, `mÄ• saddamakÄ• sÄ«â€™ ti vutto saddameva karosi, aá¹-á¹-hÄ
vutte bhÄ«tatasito hutvÄ• nivattitvÄ• olokesi. atha naá¹ƒ aÃ±Ã±o veá¸·upesikÄ• ya piá¹-á¹-
aÃ±Ã±o gÄ«vÄ• yaá¹ƒ gahetvÄ• khipi, aÃ±Ã±o piá¹-á¹-hiyaá¹ƒ hatthatalena pahari. so dÄ«
bhÄ«tatasito nikkhamitvÄ• rÄ• jagehaá¹ƒ gato. rÄ• jÄ• cintesi ``ajja \Ee VI 414/ mama putt
sutvÄ• tuá¹-á¹-ho bhavissati, dvinnaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ mahatiyÄ• dhammasÄ• kacch
ubho aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• pessanti, lÄ• bhÄ• vata meâ€™â€™ ti. so kevaá¹-á¹-aa
saddhiá¹ƒ saá¹ƒsandanÄ• kÄ• raá¹ƒ pucchanto gÄ• thamÄ• ha ---

601__._ á¹• 21 ``kathaá¹ƒ nu kevaá¹-á¹-a mahosadhena, samÄ• gamo Ä• si tadiá¹…gha brÄ

kacci te paá¹-inijjhatto, kacci tuá¹-á¹-ho mahosadhoâ€™â€™ ti ||

tattha __paá¹-inijjhatto_ti dhammayuddhamaá¹‡á¸• ale pavattaviggahassa vÅ«pasamanatth
ca tayÄ• nijjhatto khamÄ• pito. __kacci tuá¹-á¹-ho_ti kacci tumhÄ• kaá¹ƒ raÃ±Ã±Ä• pesitaá
tuá¹-á¹-hoti.

taá¹ƒ sutvÄ• kevaá¹-á¹-o ``mahÄ• rÄ• ja, tumhe `paá¹‡á¸• itoâ€™ ti taá¹ƒ gahetvÄ• vicara

nÄ• ma natthÄ«â€™â€™ ti gÄ• thamÄ• ha ---

602__._ á¹• 21 ``anariyarÅ«po \Ne VI 241/ puriso janinda, asammodako thaddho asabbhirÅ

yathÄ• mÅ«go ca badhiro ca, na kiÃ±citthaá¹ƒ abhÄ• sathÄ• â€™â€™ ti ||

tattha __asabbhirÅ«po_ti apaá¹‡á¸• itajÄ• tiko. __na kiÃ±cittha_nti mayÄ• saha kiÃ±ci atth
teneva naá¹ƒ apaá¹‡á¸• itoti maÃ±Ã±Ä• mÄ«ti bodhisattassa aguá¹‡aá¹ƒ kathesi.

rÄ• jÄ• \Be VI 260/ tassa vacanaá¹ƒ anabhinanditvÄ• appaá¹-ikkositvÄ• tassa ca tena sa
paribbayaÃ±ceva nivÄ• sagehaÃ±ca dÄ• petvÄ• ``gacchathÄ• cariya, vissamathÄ• â€™â€
putto paá¹‡á¸• ito paá¹-isanthÄ• rakusalo, iminÄ• kira saddhiá¹ƒ neva paá¹-isanthÄ• raá¹ƒ
tuá¹-á¹-hiá¹ƒ pavedesi. kiÃ±ci tena anÄ• gatabhayaá¹ƒ diá¹-á¹-haá¹ƒ bhavissatÄ«â€™â€™
samuá¹-á¹-hÄ• pesi ---

603__._ á¹• 21 ``addhÄ• idaá¹ƒ mantapadaá¹ƒ sududdasaá¹ƒ, attho suddho naraviriyena d

tathÄ• hi kÄ• yo mama sampavedhati, hitvÄ• sayaá¹ƒ ko parahatthamessatÄ«â€™â€™ ti

tattha __ida_nti yaá¹ƒ mama puttena diá¹-á¹-haá¹ƒ, addhÄ• idaá¹ƒ mantapadaá¹ƒ aÃ±Ã±e
sududdasaá¹ƒ. __naraviriyenÄ• _ti vÄ«riyavantena mahosadhapaá¹‡á¸• itena suddho attho
__saya_nti sakaá¹ƒ raá¹-á¹-haá¹ƒ hitvÄ• ko parahatthaá¹ƒ gamissati.

``mama \Ee VI 415/ puttena brÄ• hmaá¹‡assa Ä• gamane doso diá¹-á¹-ho bhavissati. ayaÃ
mittasanthavatthÄ• ya Ä• gamissati, maá¹ƒ pana kÄ• mena palobhetvÄ• nagaraá¹ƒ netvÄ•
bhavitabbaá¹ƒ. taá¹ƒ anÄ• gatabhayaá¹ƒ diá¹-á¹-haá¹ƒ bhavissati paá¹‡á¸• itenÄ• â€™â€™
Ä• vajjetvÄ• bhÄ«tatasitassa nisinnakÄ• le cattÄ• ro paá¹‡á¸• itÄ• Ä• gamiá¹ƒsu. rÄ• jÄ• s
ruccati te uttarapaÃ±cÄ• lanagaraá¹ƒ gantvÄ• cÅ«á¸·anirÄ• jassa dhÄ«tu Ä• nayanaâ€™â€
mahÄ• rÄ• ja, na hi siriá¹ƒ Ä• gacchantiá¹ƒ daá¹‡á¸• ena paharitvÄ• palÄ• petuá¹ƒ vaá¹-á¹-
gantvÄ• taá¹ƒ gaá¹‡hissatha, á¹-hapetvÄ• cÅ«á¸·anibrahmadattaá¹ƒ aÃ±Ã±o tumhehi sam
bhavissati. kiá¹ƒ kÄ• raá¹‡Ä• ? jeá¹-á¹-harÄ• jadhÄ«tÄ• ya gahitattÄ• . so hi ``sesarÄ• jÄ• n
ekova mayÄ• sadisoâ€™â€™ ti sakalajambudÄ«pe uttamarÅ«padharaá¹ƒ dhÄ«taraá¹ƒ tum
karothassa vacanaá¹ƒ. mayampi tumhe nissÄ• ya vatthÄ• laá¹…kÄ• re labhissÄ• mÄ• ti. rÄ
tatheva kathesuá¹ƒ. tassa tehi saddhiá¹ƒ kathentasseva kevaá¹-á¹-abrÄ• hmaá¹‡o attano ni
\Ne VI 242/ ``rÄ• jÄ• naá¹ƒ Ä• mantetvÄ• gamissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• ``mahÄ• n
papaÃ±caá¹ƒ kÄ• tuá¹ƒ, gamissÄ• ma mayaá¹ƒ \Be VI 261/ narindÄ• â€™â€™ ti Ä• ha. rÄ•
taá¹ƒ uyyojesi. mahÄ• satto tassa gamanabhÄ• vaá¹ƒ Ã±atvÄ• nhatvÄ• alaá¹…karitvÄ• rÄ
Ä• gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. rÄ• jÄ• cintesi ``putto me maho

mahÄ• mantÄ« mantapÄ• raá¹…gato atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ atthaá¹ƒ jÄ• nÄ• ti.
yuttabhÄ• vaá¹ƒ vÄ• ayuttabhÄ• vaá¹ƒ vÄ• paá¹‡á¸• ito jÄ• nissatÄ«â€™â€™ ti. so attanÄ
avatvÄ• rÄ• garatto mohamÅ«á¸·ho hutvÄ• taá¹ƒ pucchanto gÄ• thamÄ• ha ---

604__._ á¹• 21 ``channaÃ±hi ekÄ• va matÄ« sameti, ye paá¹‡á¸• itÄ• uttamabhÅ«ripattÄ• .

yÄ• naá¹ƒ ayÄ• naá¹ƒ atha vÄ• pi á¹-hÄ• naá¹ƒ, mahosadha tvampi matiá¹ƒ karohÄ«â€™â€

tattha __channa_nti paá¹‡á¸• ita, kevaá¹-á¹-abrÄ• hmaá¹‡assa ca mama ca imesaÃ±ca cat
amhÄ• kaá¹ƒ __ekÄ• va mati_ ekoyeva ajjhÄ• sayo gaá¹…godakaá¹ƒ viya yamunodakena
ye mayaá¹ƒ chapi janÄ• paá¹‡á¸• itÄ• uttamabhÅ«ripattÄ• , tesaá¹ƒ no channampi cÅ«á¸·a
ruccatÄ«ti. __á¹-hÄ• na_nti idheva vÄ• so. __matiá¹ƒ karohÄ«_ti amhÄ• kaá¹ƒ ruccanakaá¹
tvampi cintehi, kiá¹ƒ amhÄ• kaá¹ƒ Ä• vÄ• hatthÄ• ya tattha yÄ• naá¹ƒ, udÄ• hu ayÄ• naá¹ƒ,
ruccatÄ«ti.

taá¹ƒ sutvÄ• paá¹‡á¸• ito ``ayaá¹ƒ rÄ• jÄ• ativiya kÄ• magiddho andhabÄ• labhÄ• vena im
gaá¹‡hÄ• ti, gamane dosaá¹ƒ kathetvÄ• nivattessÄ• mi naâ€™â€™ ni cintetvÄ• catasso g

605__._ á¹• 21 ``jÄ• nÄ• si kho rÄ• ja mahÄ• nubhÄ• vo, mahabbalo cÅ«á¸·anibrahmadatto

rÄ• jÄ• ca taá¹ƒ icchati mÄ• raá¹‡atthaá¹ƒ, migaá¹ƒ yathÄ• okacarena luddo ||

606__._ á¹• 21 ``yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…kaá¹ƒ maá¹ƒsena chÄ• ditaá¹ƒ.

Ä• magiddho na jÄ• nÄ• ti, maccho maraá¹‡amattano ||

607__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, cÅ«á¸·aneyyassa dhÄ«taraá¹ƒ.

kÄ• magiddho na jÄ• nÄ• si, macchova maraá¹‡amattano ||

608__._ á¹• 21 ``sace \Ne VI 243/ \Be VI 262/ gacchasi paÃ±cÄ• laá¹ƒ, khippamattaá¹ƒ jahi

migaá¹ƒ panthÄ• nubandhaá¹ƒva, mahantaá¹ƒ bhayamessatÄ«â€™â€™ ti ||

tattha __rÄ• jÄ• _ti videhaá¹ƒ Ä• lapati. __mahÄ• nubhÄ• vo_ti mahÄ• yaso. __mahabbalo
aá¹-á¹-harasaakkhobhaá¹‡isaá¹…khena balena samannÄ• gato. __mÄ• raá¹‡attha_nti mÄ•
__okacarenÄ• _ti okacÄ• rikÄ• ya migiyÄ• . luddo hi ekaá¹ƒ migiá¹ƒ sikkhÄ• petvÄ• rajjuke
netvÄ• migÄ• naá¹ƒ gocaraá¹-á¹-hÄ• ne á¹-hapesi. sÄ• bÄ• lamigaá¹ƒ attano santikaá¹ƒ Ä

rÄ• gaá¹ƒ janentÄ« viravati. tassÄ• saddaá¹ƒ sutvÄ• bÄ• lamigo migagaá¹‡aparivuto vana
saÃ±Ã±aá¹ƒ akatvÄ• tassÄ• saddassavanasaá¹ƒsaggena baddho vuá¹-á¹-hÄ• ya nikkham
kilesavasena taá¹ƒ migiá¹ƒ upagantvÄ• luddassa passaá¹ƒ datvÄ• tiá¹-á¹-hati. tamenaá¹ƒ
sattiyÄ• vijjhitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• peti. tattha luddo viya cÅ«á¸·anirÄ• jÄ• , okacÄ• ri
dhÄ«tÄ• , luddassa hatthe Ä• vudhaá¹ƒ viya kevaá¹-á¹-abrÄ• hmaá¹‡o. iti yathÄ• okacaren
mÄ• raá¹‡atthÄ• ya icchati, evaá¹ƒ sopi rÄ• jÄ• taá¹ƒ icchatÄ«ti attho.

__Ä• magiddho_ti byÄ• masatagambhÄ«re udake vasantopi tasmiá¹ƒ baá¸·isassa vaá¹…ka
á¹-hite Ä• masaá¹…khÄ• te Ä• mise giddho hutvÄ• baá¸·isaá¹ƒ gilati, attano maraá¹‡aá¹ƒ
cÅ«á¸·anibÄ• á¸·isikassa kevaá¹-á¹-abrÄ• hmaá¹‡assa vacanabaá¸·isaá¹ƒ chÄ• detvÄ• á¹-
tassa raÃ±Ã±o \Ee VI 417/ dhÄ«taraá¹ƒ kÄ• magiddho hutvÄ• maccho attano maraá¹‡asaá
na jÄ• nÄ• si. __paÃ±cÄ• la_nti uttarapaÃ±cÄ• lanagaraá¹ƒ. __atta_nti attÄ• naá¹ƒ. __pant
gÄ• madvÄ• ramaggaá¹ƒ anubandhamigaá¹ƒ __mahantaá¹ƒ bhayamessati, _ taÃ±hi migaá
gahetvÄ• nikkhantesu manussesu ye ye passanti, te te mÄ• renti, evaá¹ƒ uttarapaÃ±cÄ• la
taá¹ƒ mahantaá¹ƒ maraá¹‡abhayaá¹ƒ essati upagamissatÄ«ti.

evaá¹ƒ mahÄ• satto catÅ«hi gÄ• thÄ• hi rÄ• jÄ• naá¹ƒ niggaá¹‡hitvÄ• kathesi. so rÄ• jÄ• t
``ayaá¹ƒ maá¹ƒ attano dÄ• saá¹ƒ viya maÃ±Ã±ati, rÄ• jÄ• ti \Be VI 263/ saÃ±Ã±ampi na kar
`dhÄ«taraá¹ƒ dassÄ• mÄ«â€™ ti mama santikaá¹ƒ pesitaá¹ƒ Ã±atvÄ• ekampi maá¹…galap
akathetvÄ• maá¹ƒ `bÄ• lamigo viya, gilitabaá¸·isamaccho viya panthÄ• nubandhamigo viya
pÄ• puá¹‡issatÄ«â€™ ti vadatÄ«â€™â€™ ti kujjhitvÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

609__._ á¹• 21 ``mayameva \Ne VI 244/ bÄ• lamhase eá¸·amÅ«gÄ• , ye uttamatthÄ• ni tayÄ

kimeva tvaá¹ƒ naá¹…galakoá¹-ivaá¸• á¸• ho, atthÄ• ni jÄ• nÄ• si yathÄ• pi aÃ±Ã±eâ€™â€™

tattha __bÄ• lamhase_ti bÄ• lÄ• mha. __eá¸·amÅ«gÄ• _ti lÄ• lamukhÄ• mayameva. __utt
uttamaitthiratanapaá¹-ilÄ• bhakÄ• raá¹‡Ä• ni. __tayÄ« lavimhÄ• _ti tava santike kathayimhÄ
garahatthe nipÄ• to. __naá¹…galakoá¹-ivaá¸• á¸• ho_ti gahapatiputto daharakÄ• lato paá¹-á
naá¹…galakoá¹-iá¹ƒ vahantoyeva vaá¸• á¸• hati, tamatthaá¹ƒ sandhÄ• ya ``tvaá¹ƒ gahapatik
khattiyÄ• naá¹ƒ maá¹…galakammaâ€™â€™ nti iminÄ• adhippÄ• yenevamÄ• ha. __aÃ±Ã±
senakÄ• dayo vÄ• aÃ±Ã±e paá¹‡á¸• itÄ• imÄ• ni khattiyÄ• naá¹ƒ maá¹…galatthÄ• ni jÄ• n
jÄ• nÄ• si, gahapatikammajÄ• nanameva tavÄ• nucchavikanti.

iti naá¹ƒ akkositvÄ• paribhÄ• sitvÄ• ``gahapatiputto mama maá¹…galantarÄ• yaá¹ƒ karoti
nÄ«harÄ• petuá¹ƒ gÄ• thamÄ• ha ---

610__._ á¹• 21 ``imaá¹ƒ gale gahetvÄ• na, nÄ• setha vijitÄ• mama.

yo me ratanalÄ• bhassa, antarÄ• yÄ• ya bhÄ• satÄ«â€™â€™ ti ||

so raÃ±Ã±o kuddhabhÄ• vaá¹ƒ Ã±atvÄ• ``sace kho pana maá¹ƒ koci raÃ±Ã±o vacanaá¹ƒ g
vÄ• parÄ• maseyya, taá¹ƒ me alaá¹ƒ assa yÄ• vajÄ«vaá¹ƒ lajjituá¹ƒ, tasmÄ• sayameva nik
VI 418/ cintetvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• attano gehaá¹ƒ gato. rÄ• jÄ• pi kevalaá¹ƒ kodhav
bodhisatte pana garucittatÄ• ya na kaÃ±ci tathÄ• kÄ• tuá¹ƒ Ä• á¹‡Ä• pesi. atha mahÄ• satt
attano hitÄ• hitaá¹ƒ na jÄ• nÄ• ti \Be VI 264/, kÄ• magiddho hutvÄ• `tassa dhÄ«taraá¹ƒ lab
anÄ• gatabhayaá¹ƒ ajÄ• nitvÄ• gacchanto mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡issati. nÄ• ssa kat
vaá¹-á¹-ati, bahupakÄ• ro me esa mahÄ• yasadÄ• yako, imassa mayÄ• paccayena bhavitu
kho pana suvapotakaá¹ƒ pesetvÄ• tathato Ã±atvÄ• pacchÄ• ahaá¹ƒ gamissÄ• mÄ«â€™â
pesesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

611__._ á¹• 21 ``tato ca so apakkamma, vedehassa upantikÄ• .

atha Ä• mantayÄ« dÅ«taá¹ƒ, mÄ• dharaá¹ƒ suvapaá¹‡á¸• itaá¹ƒ ||

612__._ á¹• 21 ``ehi \Ne VI 245/ samma haritapakkha, veyyÄ• vaccaá¹ƒ karohi me.

atthi paÃ±cÄ• larÄ• jassa, sÄ• á¸·ikÄ• sayanapÄ• likÄ• ||

613__._ á¹• 21 ``taá¹ƒ bandhanena pucchassu, sÄ• hi sabbassa kovidÄ• .

sÄ• tesaá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti, raÃ±Ã±o ca kosiyassa ca ||

614__._ á¹• 21 ``Ä• moti so paá¹-issutvÄ• , mÄ• dharo suvapaá¹‡á¸• ito.

agamÄ• si haritapakkho, sÄ• á¸·ikÄ• ya upantikaá¹ƒ ||

615__._ á¹• 21 ``tato ca kho so gantvÄ• na, mÄ• dharo suvapaá¹‡á¸• ito.

athÄ• mantayi sugharaá¹ƒ, sÄ• á¸·ikaá¹ƒ maÃ±jubhÄ• á¹‡ikaá¹ƒ ||

616__._ á¹• 21 ``kacci te sughare khamanÄ«yaá¹ƒ, kacci vesse anÄ• mayaá¹ƒ.

kacci te madhunÄ• lÄ• jÄ• , labbhate sughare tuvaá¹ƒ ||

617__._ á¹• 21 ``kusalaÃ±ceva me samma, atho samma anÄ• mayaá¹ƒ.

atho me madhunÄ• lÄ• jÄ• , labbhate suvapaá¹‡á¸• ita ||

618__._ á¹• 21 ``kuto nu samma Ä• gamma, kassa vÄ• pahito tuvaá¹ƒ.

na ca mesi ito pubbe, diá¹-á¹-ho vÄ• yadi vÄ• sutoâ€™â€™ ti ||

tattha __haritapakkhÄ• _ti haritapattasamÄ• napakkhÄ• . __veyyÄ• vacca_nti ``ehi, sammÄ
aá¹…ke nisinnaá¹ƒ ``samma, aÃ±Ã±ena manussabhÅ«tena kÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ m
karohÄ«â€™â€™ ti Ä• ha.

``kiá¹ƒ \Be VI 265/ karomi, devÄ• â€™â€™ ti \Ee VI 419/ vutte ``samma, kevaá¹-á¹-abrÄ• h
dÅ«teyyenÄ• gatakÄ• raá¹‡aá¹ƒ á¹-hapetvÄ• rÄ• jÄ• naÃ±ca kevaá¹-á¹-aÃ±ca aÃ±Ã±e na
sayanagabbhe nisinnÄ• mantayiá¹ƒsu. tassa pana atthi paÃ±cÄ• larÄ• jassa sÄ• á¸·ikÄ• s
taá¹ƒ rahassaá¹ƒ jÄ• nÄ• ti, tvaá¹ƒ tattha gantvÄ• tÄ• ya saddhiá¹ƒ methunapaá¹-isaá¹ƒyut
tesaá¹ƒ taá¹ƒ rahassaá¹ƒ bandhanena pucchassu. taá¹ƒ sÄ• á¸·ikaá¹ƒ paá¹-icchanne pades
jÄ• nÄ• ti, evaá¹ƒ puccha. sace hi te \Ne VI 246/ koci saddaá¹ƒ suá¹‡Ä• ti, jÄ«vitaá¹ƒ te natt
paá¹-icchanne á¹-hÄ• ne saá¹‡ikaá¹ƒ pucchÄ• â€™â€™ ti. __sÄ• tesaá¹ƒ sabba_nti sÄ• t
kosiyagottassa ca kevaá¹-á¹-assÄ• ti dvinnampi janÄ• naá¹ƒ sabbaá¹ƒ rahassaá¹ƒ jÄ• nÄ• t

__Ä• motÄ«_ti bhikkhave, so suvapotako paá¹‡á¸• itena purimanayeneva sakkÄ• raá¹ƒ kat
tassa paá¹-issutvÄ• mahÄ• sattaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• vivaá¹-asÄ«hapaÃ
vÄ• tavegena siviraá¹-á¹-he ariá¹-á¹-hapuraá¹ƒ nÄ• ma gantvÄ• tattha pavattiá¹ƒ sallakkhet
santikaá¹ƒ gato. kathaá¹ƒ? so hi rÄ• janivesanassa kaÃ±canathupikÄ• ya nisÄ«ditvÄ• rÄ• g
madhuraravaá¹ƒ ravi. kiá¹ƒ kÄ• raá¹‡Ä• ? imaá¹ƒ saddaá¹ƒ sutvÄ• sÄ• á¸·ikÄ• paá¹-iraviss
tassÄ• santikaá¹ƒ gamissÄ• mÄ«ti. sÄ• pi tassa saddaá¹ƒ sutvÄ• rÄ• jasayanassa santike
nisinnÄ• rÄ• garattacittÄ• hutvÄ• tikkhattuá¹ƒ paá¹-iravi. so thokaá¹ƒ gantvÄ• punappuna
tÄ• ya katasaddÄ• nusÄ• rena kamena sÄ«hapaÃ±jaraummÄ• re á¹-hatvÄ• parissayÄ• bhÄ
santikaá¹ƒ gato. atha naá¹ƒ sÄ• ``ehi, samma, suvaá¹‡á¹‡apaÃ±jare nisÄ«dÄ• â€™â€™ ti
__Ä• mantayÄ«_ti evaá¹ƒ so gantvÄ• methunapaá¹-isaá¹ƒyuttaá¹ƒ vissÄ• saá¹ƒ kattukÄ• m
__sughara_nti kaÃ±canapaÃ±jare vasanatÄ• ya sundaragharaá¹ƒ. __vesse_ti vessike vess
sakuá¹‡esu vessajÄ• tikÄ• nÄ• ma, tena taá¹ƒ evaá¹ƒ Ä• lapati. __tuva_nti sughare taá¹ƒ p
madhunÄ• saddhiá¹ƒ lÄ• jÄ• labbhatÄ«â€™â€™ ti. __Ä• gammÄ• _ti samma, kuto Ä• gan
pucchati. __kassa vÄ• _ti kena vÄ• pesito tvaá¹ƒ idhÄ• gatoti.

so \Be VI 266/ tassÄ• vacanaá¹ƒ sutvÄ• ``sacÄ• haá¹ƒ `mithilato Ä• gatoâ€™ ti vakkhÄ• n
maraá¹‡amÄ• pannÄ• pi mayÄ• saddhiá¹ƒ vissÄ• saá¹ƒ na karissati. siviraá¹-á¹-he kho pan
sallakkhetvÄ• Ä• gato, tasmÄ• musÄ• vÄ• daá¹ƒ katvÄ• sivirÄ• jena pesito hutvÄ• tato Ä

kathessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

619__._ á¹• 21 ``ahosiá¹ƒ sivirÄ• jassa, pÄ• sÄ• de sayanapÄ• lako.

tato so dhammiko rÄ• jÄ• , baddhe mocesi bandhanÄ• â€™â€™ ti ||

 tattha __baddhe_ti attano dhammikatÄ• ya sabbe baddhake bandhanÄ• mocesi. evaá¹ƒ m
``muÃ±catha naâ€™â€™ nti mocÄ• pesi. sohaá¹ƒ vivaá¹-Ä• suvaá¹‡á¹‡apaÃ±jarÄ• nikkha
247/ yatthicchÄ• mi, tattha gocaraá¹ƒ gahetvÄ• suvaá¹‡á¹‡apaÃ±jareyeva vasÄ• mi. yathÄ
niccakÄ• laá¹ƒ paÃ±jareyeva acchÄ• mÄ«ti.

 athassa \Ee VI 420/ sÄ• attano atthÄ• ya suvaá¹‡á¹‡ataá¹-á¹-ake á¹-hapite madhulÄ• je ce
datvÄ• ``samma, tvaá¹ƒ dÅ«rato Ä• gato, kenatthena idhÄ• gatosÄ«â€™â€™ ti pucchi. so
rahassaá¹ƒ sotukÄ• mo musÄ• vÄ• daá¹ƒ katvÄ• Ä• ha ---

620__._ á¹• 21 ``tassa mekÄ• dutiyÄ• si, sÄ• á¸·ikÄ• maÃ±jubhÄ• á¹‡ikÄ• .

taá¹ƒ tattha avadhÄ« seno, pekkhato sughare mamÄ• â€™â€™ ti ||

 tattha __tassa mekÄ• _ti tassa mayhaá¹ƒ ekÄ• . __dutiyÄ• sÄ«_ti purÄ• á¹‡adutiyikÄ• aho

 atha naá¹ƒ sÄ• pucchi ``kathaá¹ƒ pana te bhariyaá¹ƒ seno avadhÄ«â€™â€™ ti? so tassÄ•
bhadde, ekadivasaá¹ƒ amhÄ• kaá¹ƒ rÄ• jÄ• udakakÄ«á¸·aá¹ƒ gacchanto mampi pakkosi. a
tena saddhiá¹ƒ gantvÄ• kÄ«á¸·itvÄ• sÄ• yanhasamaye teneva saddhiá¹ƒ paccÄ• gantvÄ•
pÄ• sÄ• daá¹ƒ abhiruyha sarÄ«raá¹ƒ sukkhÄ• panatthÄ• ya bhariyaá¹ƒ Ä• dÄ• ya sÄ«hapa
kÅ«á¹-Ä• gÄ• rakucchiyaá¹ƒ nisÄ«diá¹ƒ. tasmiá¹ƒ khaá¹‡e eko seno kÅ«á¹-Ä• gÄ• rÄ• nikk
pakkhandi. ahaá¹ƒ maraá¹‡abhayabhÄ«to vegena palÄ• yiá¹ƒ. sÄ• pana tadÄ• garugabbh
palÄ• yituá¹ƒ nÄ• sakkhi. atha so mayhaá¹ƒ passantasseva taá¹ƒ mÄ• retvÄ• Ä• dÄ• ya \B
tassÄ• sokena rodamÄ• naá¹ƒ disvÄ• amhÄ• kaá¹ƒ rÄ• jÄ• `samma, kiá¹ƒ rodasÄ«â€™ ti
`mÄ•  bÄ• á¸·haá¹ƒ, samma, rodasi, aÃ±Ã±aá¹ƒ bhariyaá¹ƒ pariyesÄ• hÄ«â€™ ti vatvÄ•  `k
anÄ• cÄ• rÄ• ya dussÄ«lÄ• ya bhariyÄ• ya Ä• nÄ«tÄ• ya, tatopi ekakeneva carituá¹ƒ varaâ€
ekaá¹ƒ sakuá¹‡ikaá¹ƒ sÄ«lÄ• cÄ• rasampannaá¹ƒ assosiá¹ƒ, tava bhariyÄ• ya sadisameva.
sayanapÄ• likÄ• sÄ• á¸·ikÄ• evarÅ«pÄ• , tvaá¹ƒ tattha gantvÄ• tassÄ• manaá¹ƒ pucchitv
te ruccati, Ä• gantvÄ• amhÄ• kaá¹ƒ Ä• cikkha. athÄ• haá¹ƒ vo vivÄ• haá¹ƒ katvÄ• mahant
Ä• nessÄ• mÄ• â€™ ti vatvÄ• maá¹ƒ idha pahiá¹‡i, tenamhi kÄ• raá¹‡enÄ• gatoâ€™â€™ t

621__._ á¹• 21 ``tassÄ• kÄ• mÄ• hi sammatto, Ä• gatosmi tavanti ke.

sace kareyya okÄ• saá¹ƒ, ubhayova vasÄ• maseâ€™â€™ ti ||

sÄ• \Ne VI 248/ \Ee VI 421/ tassa vacanaá¹ƒ sutvÄ• somanassappattÄ• ahosi. evaá¹ƒ sa
piyabhÄ• vaá¹ƒ ajÄ• nÄ• petvÄ• anicchamÄ• nÄ• viya Ä• ha ---

622__._ á¹• 21 ``suvova suviá¹ƒ kÄ• meyya, sÄ• á¸·iko pana sÄ• á¸·ikaá¹ƒ.

suvassa sÄ• á¸·ikÄ• yeva, saá¹ƒvÄ• so hoti kÄ«disoâ€™â€™ ti ||

tattha __suvo_ti samma suvapaá¹‡á¸• ita, suvova suviá¹ƒ kÄ• meyya. __kÄ«diso_ti asamÄ
saá¹ƒvÄ• so nÄ• ma kÄ«diso hoti. suvo hi samÄ• najÄ• tikaá¹ƒ suviá¹ƒ disvÄ• cirasanthava
jahissati, so piyavippayogo mahato dukkhÄ• ya bhavissati, asamÄ• najÄ• tikÄ• naá¹ƒ saá¹ƒ

itaro taá¹ƒ sutvÄ• ``ayaá¹ƒ maá¹ƒ na paá¹-ikkhipati, parihÄ• rameva karoti, addhÄ• maá¹ƒ
nÄ• nÄ• vidhÄ• hi naá¹ƒ upamÄ• hi saddahÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

623__._ á¹• 21 ``yoyaá¹ƒ kÄ• me kÄ• mayati, api caá¹‡á¸• Ä• likÄ• mapi.

sabbo hi sadiso hoti, natthi kÄ• me asÄ• disoâ€™â€™ ti ||

tattha \Be VI 268/ __caá¹‡á¸• Ä• likÄ• mapÄ«_ti caá¹‡á¸• Ä• likaá¹ƒ api. __sadiso_ti cittasa
saá¹ƒvÄ• so sadisova hoti. kÄ• masmiÃ±hi cittameva pamÄ• á¹‡aá¹ƒ, na jÄ• tÄ«ti.

evaÃ±ca pana vatvÄ• manussesu tÄ• va nÄ• nÄ• jÄ• tikÄ• naá¹ƒ samÄ• nabhÄ• vadassan
dassento anantaraá¹ƒ gÄ• thamÄ• ha ---

624__._ á¹• 21 ``atthi jampÄ• vatÄ« nÄ• ma, mÄ• tÄ• sivissa rÄ• jino.

sÄ• bhariyÄ• vÄ• sudevassa, kaá¹‡hassa mahesÄ« piyÄ• â€™â€™ ti ||

tattha __jampÄ• vatÄ«_ti siviraÃ±Ã±o mÄ• tÄ• jampÄ• vatÄ« nÄ• ma caá¹‡á¸• Ä• lÄ« aho
dasabhÄ• tikÄ• naá¹ƒ jeá¹-á¹-hakassa vÄ• sudevassa piyÄ• mahesÄ« ahosi. so kirekadivas
nikkhamitvÄ• uyyÄ• naá¹ƒ gacchanto nagaraá¹ƒ pavisantiá¹ƒ ekamante á¹-hitaá¹ƒ abhirÅ«p
caá¹‡á¸• Ä• likaá¹ƒ disvÄ• va paá¹-ibaddhacitto hutvÄ• ``kiá¹ƒ jÄ• tikÄ• â€™â€™ ti pucchÄ
``caá¹‡á¸• Ä• lajÄ• tikÄ• â€™â€™ ti \Ne VI 249/ sutvÄ• pi paá¹-ibaddhacittatÄ• ya asÄ• mik
``asÄ• mikÄ• â€™â€™ ti sutvÄ• taá¹ƒ Ä• dÄ• ya tato nivattitvÄ• nivesanaá¹ƒ netvÄ• agga
siviá¹ƒ nÄ• ma puttaá¹ƒ vijÄ• yi. so pitu accayena dvÄ• ravatiyaá¹ƒ rajjaá¹ƒ kÄ• resi. taá¹ƒ s
vuttaá¹ƒ.

iti \Ee VI 422/ so imaá¹ƒ udÄ• haraá¹‡aá¹ƒ Ä• haritvÄ• ``evarÅ«popi nÄ• ma khattiyo caá¹
saá¹ƒvÄ• saá¹ƒ kappesi, amhesu tiracchÄ• nagatesu kiá¹ƒ vattabbaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá
pamÄ• á¹‡aâ€™â€™ nti vatvÄ• aparampi udÄ• haraá¹‡aá¹ƒ Ä• haranto Ä• ha ---

625__._ á¹• 21 ``raá¹-á¹-havatÄ« kimpurisÄ«, sÄ• pi vacchaá¹ƒ akÄ• mayi.

manusso migiyÄ• saddhiá¹ƒ, natthi kÄ• me asÄ• disoâ€™â€™ ti ||

tattha __vaccha_nti evaá¹ƒnÄ• makaá¹ƒ tÄ• pasaá¹ƒ. kathaá¹ƒ pana sÄ• taá¹ƒ kÄ• mesÄ«
brÄ• hmaá¹‡o kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• mahantaá¹ƒ yasaá¹ƒ pahÄ• ya isipabbajjaa
paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• vasi. tassa paá¹‡á¹‡asÄ• lato avidÅ«re ekissÄ• guhÄ• ya
tattheva eko \Be VI 269/ makkaá¹-ako dvÄ• re vasati. so jÄ• laá¹ƒ vinetvÄ• tesaá¹ƒ sÄ«saá
pivati. kinnarÄ• nÄ• ma dubbalÄ• honti bhÄ«rukajÄ• tikÄ• . sopi makkaá¹-ako ativisÄ• lo. t
asakkontÄ• taá¹ƒ tÄ• pasaá¹ƒ upasaá¹…kamitvÄ• katapaá¹-isanthÄ• rÄ• Ä• gatakÄ• raá¹
makkaá¹-ako jÄ«vitaá¹ƒ no hanati, tumhe á¹-hapetvÄ• amhÄ• kaá¹ƒ aÃ±Ã±aá¹ƒ paá¹-isaraa
mÄ• retvÄ• amhÄ• kaá¹ƒ sotthibhÄ• vaá¹ƒ karohÄ«â€™â€™ ti Ä• haá¹ƒsu. taá¹ƒ sutvÄ• t
pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontÄ«â€™â€™ ti apasÄ• desi. tesu raá¹-á¹-havatÄ« nÄ• ma kinna
asÄ• mikÄ• ahosi. te taá¹ƒ alaá¹…karitvÄ• tÄ• pasassa santikaá¹ƒ netvÄ• ``deva, ayaá¹ƒ
hotu, amhÄ• kaá¹ƒ paccÄ• mittaá¹ƒ vadhehÄ«â€™â€™ ti Ä• haá¹ƒsu. tÄ• paso taá¹ƒ disvÄ
tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappetvÄ• guhÄ• dvÄ• re á¹-hatvÄ• gocaratthÄ• ya nikkh
muggarena pothetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. so tÄ• ya saddhiá¹ƒ samaggavÄ• saá¹ƒ
vaá¸• á¸• hitvÄ• tattheva kÄ• lamakÄ• si. evaá¹ƒ sÄ• taá¹ƒ kÄ• mesi. suvapotako imaá¹ƒ u
``vacchatÄ• paso tÄ• va manusso hutvÄ• tiracchÄ• nagatÄ• ya kinnariyÄ• saddhiá¹ƒ saá¹
kimaá¹…gaá¹ƒ pana amhÄ• kaá¹ƒ? mayaÃ±hi ubho pakkhinova tiracchÄ• nagatÄ• vÄ• â€™
migiyÄ• saddhiâ€™â€™ _nti Ä• ha. evaá¹ƒ manussÄ• tiracchÄ• nagatÄ• hi saddhiá¹ƒ san
kÄ• me asÄ• diso nÄ• ma, cittameva pamÄ• á¹‡anti kathesi.

sÄ• \Ne VI 250/ tassa vacanaá¹ƒ sutvÄ• ``sÄ• mi, cittaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ ekasad
piyavippayogassa bhÄ• yÄ• mÄ«â€™â€™ ti Ä• ha. sopi suvapotako itthimÄ• yÄ• su kusalo
gÄ• thamÄ• ha ---

626__._ á¹• 21 ``handa khvÄ• haá¹ƒ gamissÄ• mi, sÄ• á¸·ike maÃ±jubhÄ• á¹‡ike.

paccakkhÄ• nupadaÃ±hetaá¹ƒ, atimaÃ±Ã±asi nÅ«na maâ€™â€™ nti ||

tattha __paccakkhÄ• nupadaá¹ƒ heta_nti yaá¹ƒ tvaá¹ƒ vadesi, sabbametaá¹ƒ paccakkhÄ• n
paccakkhÄ• nakÄ• raá¹‡aá¹ƒ paccakkhÄ• nakoá¹-á¹-hÄ• so panesa. __atimaÃ±Ã±asi nÅ«n

ayaâ€™â€™ nti tvaá¹ƒ maá¹ƒ atikkamitvÄ• maÃ±Ã±asi, mayhaá¹ƒ \Ee VI 423/ sÄ• raá¹ƒ n
ahaÃ±hi rÄ• japÅ«jito, na mayhaá¹ƒ bhariyÄ• dullabhÄ• , aÃ±Ã±aá¹ƒ bhariyaá¹ƒ pariyesiss

sÄ• tassa vacanaá¹ƒ sutvÄ• va bhijjamÄ• nahadayÄ• viya tassa saha dassaneneva uppa
anuá¸• ayhamÄ• nÄ• viya hutvÄ• pi attano itthimÄ• yÄ• ya anicchamÄ• nÄ• viya hutvÄ• d

627__._ á¹• 21 ``na sirÄ« taramÄ• nassa, mÄ• dhara suvapaá¹‡á¸• ita.

idheva tÄ• va acchassu, yÄ• va rÄ• jÄ• na dakkhasi.

sossi saddaá¹ƒ mudiá¹…gÄ• naá¹ƒ, Ä• nubhÄ• vaÃ±ca rÄ• jinoâ€™â€™ ti ||

tattha __na sirÄ«_ti samma suvapaá¹‡á¸• ita, taramÄ• nassa sirÄ« nÄ• ma na hoti, taramÄ
sobhati, ``gharÄ• vÄ• so ca nÄ• mesa atigarukoâ€™â€™ ti cintetvÄ• tuletvÄ• kÄ• tabbo. i
mahantena yasena samannÄ• gataá¹ƒ amhÄ• kaá¹ƒ rÄ• jÄ• naá¹ƒ passissasi. __sossÄ«_ti
kinnarisamÄ• nalÄ«lÄ• hi uttamarÅ«padharÄ• hi nÄ• rÄ«hi vajjamÄ• nÄ• naá¹ƒ mudiá¹…gÄ
gÄ«tavÄ• ditÄ• naá¹ƒ saddaá¹ƒ tvaá¹ƒ suá¹‡issasi, raÃ±Ã±o ca Ä• nubhÄ• vaá¹ƒ mahantaá
passissasi. ``samma, kiá¹ƒ tvaá¹ƒ turitosi, kiá¹ƒ lesampi na jÄ• nÄ• si, acchassu tÄ• va, pac
jÄ• nissÄ• mÄ• â€™â€™ ti.

atha te sÄ• yanhasamanantare methunasaá¹ƒvÄ• saá¹ƒ kariá¹ƒsu, samaggÄ• sammodam
vasiá¹ƒsu. atha naá¹ƒ suvapotako ``na idÄ• nesÄ• mayhaá¹ƒ rahassaá¹ƒ guhissati, idÄ• ni
gantuá¹ƒ \Ne VI 251/ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• ``sÄ• á¸·ikeâ€™â€™ ti Ä• ha. ``kiá¹
``ahaá¹ƒ kiÃ±ci te vattukÄ• momhÄ«â€™â€™ ti. ``vada, sÄ• mÄ«â€™â€™ ti. ``hotu, ajja an
aÃ±Ã±atarasmiá¹ƒ divase jÄ• nissÄ• mÄ«â€™â€™ ti. ``sace maá¹…galapaá¹-isaá¹ƒyuttÄ•
no ce, mÄ• kathehi sÄ• mÄ«â€™â€™ ti. ``maá¹…galakathÄ• vesÄ• , bhaddeâ€™â€™ ti. `
naá¹ƒ ``bhadde, sace sotukÄ• mÄ• bhavissasi, kathessÄ• mi teâ€™â€™ ti vatvÄ• taá¹ƒ ra
diyaá¸• á¸• haá¹ƒ gÄ• thamÄ• ha ---

628__._ á¹• 21 ``yo nu khvÄ• yaá¹ƒ tibbo saddo, tirojanapade suto.

dhÄ«tÄ• paÃ±cÄ• larÄ• jassa, osadhÄ« viya vaá¹‡á¹‡inÄ«.

taá¹ƒ dassati videhÄ• naá¹ƒ, so vivÄ• ho bhavissatÄ«â€™â€™ ti ||

tassattho \Be VI 271/ --- yo nu kho ayaá¹ƒ saddo tibbo bahalo, tirojanapade suto pararaá¹-á
vissuto paÃ±Ã±Ä• to pÄ• kaá¹-o patthaá¹-o. kinti? dhÄ«tÄ• paÃ±cÄ• larÄ• jassa osadhÄ«tÄ
tÄ• ya eva samÄ• navaá¹‡á¹‡inÄ« atthi, taá¹ƒ so videhÄ• naá¹ƒ dassati, so vivÄ• ho bhavis

patthaá¹-o saddo, ahaá¹ƒ taá¹ƒ sutvÄ• cintesiá¹ƒ ``ayaá¹ƒ \Ee VI 424/ kumÄ• rikÄ• uttama
videharÄ• jÄ• pi cÅ«á¸·aniraÃ±Ã±o paá¹-isattu ahosi. aÃ±Ã±e bahÅ« rÄ• jÄ• no cÅ«á¸·anib
santi, tesaá¹ƒ adatvÄ• kiá¹ƒ kÄ• raá¹‡Ä• videhassa dhÄ«taraá¹ƒ dassatÄ«â€™â€™ ti?

sÄ• tassa vacanaá¹ƒ sutvÄ• evamÄ• ha --- ``sÄ• mi, kiá¹ƒ kÄ• raá¹‡Ä• maá¹…galadivase
kathesÄ«â€™â€™ ti? ``ahaá¹ƒ, bhadde, `maá¹…galaâ€™ nti kathemi, tvaá¹ƒ `avamaá¹…ga
kho etaâ€™â€™ nti? ``sÄ• mi, amittÄ• nampi tesaá¹ƒ evarÅ«pÄ• maá¹…galakiriyÄ• mÄ•
tÄ• va bhaddeâ€™â€™ ti. ``sÄ• mi, na sakkÄ• kathetuâ€™â€™ nti. ``bhadde, tayÄ• vidita
akathitakÄ• lato paá¹-á¹-hÄ• ya natthi amhÄ• kaá¹ƒ samaggasaá¹ƒvÄ• soâ€™â€™ ti. sÄ• t
hi, sÄ• mi, suá¹‡Ä• hÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

629__._ á¹• 21 ``ediso mÄ• amittÄ• naá¹ƒ, vivÄ• ho hotu mÄ• dhara.

yathÄ• paÃ±cÄ• larÄ• jassa, vedehena bhavissatÄ«â€™â€™ ti ||

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• puna tena ``bhadde, kasmÄ• evarÅ«paá¹ƒ kathaá¹ƒ kathesÄ«â
suá¹‡Ä• hi, ettha dosaá¹ƒ te kathessÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

630__._ á¹• 21 ``Ä• nayitvÄ• na \Ne VI 252/ vedehaá¹ƒ, paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

tato naá¹ƒ ghÄ• tayissati, nassa sakhÄ« bhavissatÄ«â€™â€™ ti ||

tattha __tato naá¹ƒ ghÄ• tayissatÄ«_ti yadÄ• so imaá¹ƒ nagaraá¹ƒ Ä• gato bhavissati, tadÄ
sakhibhÄ• vaá¹ƒ mittadhammaá¹ƒ na karissati, daá¹-á¹-humpissa dhÄ«taraá¹ƒ na dassati. e
atthadhammÄ• nusÄ• sako mahosadhapaá¹‡á¸• ito nÄ• ma atthi, tena saddhiá¹ƒ taá¹ƒ ghÄ
ghÄ• tetvÄ• jayapÄ• naá¹ƒ pivissÄ• mÄ• ti kevaá¹-á¹-o raÃ±Ã±Ä• saddhiá¹ƒ mantetvÄ• ta
gatoti.

evaá¹ƒ \Be VI 272/ sÄ• guyhamantaá¹ƒ nissesaá¹ƒ katvÄ• suvapaá¹‡á¸• itassa kathesi. ta
suvapaá¹‡á¸• ito ``Ä• cariyo kevaá¹-á¹-o upÄ• yakusalo, acchariyaá¹ƒ tassa raÃ±Ã±o evarÅ
ghÄ• tanaâ€™â€™ nti kevaá¹-á¹-aá¹ƒ vaá¹‡á¹‡etvÄ• ``evarÅ«pena avamaá¹…galena amh
tuá¹‡hÄ«bhÅ«tÄ• sayÄ• mÄ• â€™â€™ ti vatvÄ• Ä• gamanakammassa nipphattiá¹ƒ Ã±atv
vasitvÄ• ``bhadde, ahaá¹ƒ siviraá¹-á¹-haá¹ƒ gantvÄ• manÄ• pÄ• ya bhariyÄ• ya laddhabhÄ
ca Ä• rocessÄ• mÄ«â€™â€™ ti gamanaá¹ƒ anujÄ• nÄ• petuá¹ƒ Ä• ha ---

631__._ á¹• 21 ``handa \Ee VI 425/ kho maá¹ƒ anujÄ• nÄ• hi, rattiyo sattamattiyo.

yÄ• vÄ• haá¹ƒ sivirÄ• jassa, Ä• rocemi mahesino.

laddho ca me Ä• vasatho, sÄ• á¸·ikÄ• ya upantikaâ€™â€™ nti ||

tattha __mahesino_ti mahesiyÄ• cassa. __Ä• vasatho_ti vasanaá¹-á¹-hÄ• naá¹ƒ. __upanti
tassÄ• santikaá¹ƒ gacchÄ• mÄ• â€™â€™ ti vatvÄ• aá¹-á¹-hame divase idhÄ• netvÄ• mah
gahetvÄ• gamissÄ• mi, yÄ• va mamÄ• gamanaá¹ƒ, tÄ• va mÄ• ukkaá¹‡á¹-hÄ«ti.

taá¹ƒ sutvÄ• sÄ• á¸·ikÄ• tena viyogaá¹ƒ anicchamÄ• nÄ• pi tassa vacanaá¹ƒ paá¹-ikkhipit
anantaraá¹ƒ gÄ• thamÄ• ha ---

632__._ á¹• 21 ``handa kho taá¹ƒ anujÄ• nÄ• mi, rattiyo sattamattiyo.

sace tvaá¹ƒ sattarattena, nÄ• gacchasi mamantike.

maÃ±Ã±e okkantasattaá¹ƒ maá¹ƒ, matÄ• ya Ä• gamissasÄ«â€™â€™ ti ||

tattha \Ne VI 253/ __maÃ±Ã±e okkantasattaá¹ƒ ma_nti evaá¹ƒ sante ahaá¹ƒ maá¹ƒ apagat
so tvaá¹ƒ aá¹-á¹-hame divase anÄ• gacchanto mayi matÄ• ya Ä• gamissasi, tasmÄ• mÄ• p

itaropi ``bhadde, kiá¹ƒ vadesi, mayhampi aá¹-á¹-hame divase taá¹ƒ apassantassa kuto jÄ«v
vÄ• cÄ• ya vatvÄ• hadayena pana ``jÄ«va vÄ• tvaá¹ƒ mara vÄ• , kiá¹ƒ tayÄ• mayhaâ€™â
thokaá¹ƒ siviraá¹-á¹-hÄ• bhimukho gantvÄ• nivattitvÄ• mithilaá¹ƒ gantvÄ• paá¹‡á¸• itassa
mahÄ• sattena pana tÄ• ya saÃ±Ã±Ä• ya uparipÄ• sÄ• daá¹ƒ Ä• ropetvÄ• puá¹-á¹-ho sabb
paá¹‡á¸• itassa \Be VI 273/ Ä• rocesi. sopissa purimanayeneva sabbaá¹ƒ sakkÄ• ramakÄ• s
satthÄ• Ä• ha ---

633__._ á¹• 21 ``tato ca kho so gantvÄ• na, mÄ• dharo suvapaá¹‡á¸• ito.

mahosadhassa akkhÄ• si, sÄ• á¸·ikÄ• vacanaá¹ƒ idaâ€™â€™ nti ||

tattha __sÄ• á¸·ikÄ• vacanaá¹ƒ ida_nti idaá¹ƒ sÄ• á¸·ikÄ• ya vacananti sabbaá¹ƒ vitthÄ• re

suvakhaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahÄ• umaá¹…gakaá¹‡á¸• aá¹ƒ

taá¹ƒ sutvÄ• mahÄ• satto cintesi ``rÄ• jÄ• mama anicchamÄ• nasseva gamissati, gantvÄ•
pÄ• puá¹‡issati. atha mayhaá¹ƒ `evarÅ«passa \Ee VI 426/ nÄ• ma yasadÄ• yakassa raÃ±Ã

tassa saá¹…gahaá¹ƒ nÄ• kÄ• sÄ«â€™ ti garahÄ• pi uppajjissati, mÄ• dise paá¹‡á¸• ite vijja
nassissati, ahaá¹ƒ raÃ±Ã±o puretarameva gantvÄ• cÅ«á¸·aniá¹ƒ disvÄ• suvibhattaá¹ƒ katv
nivÄ• satthÄ• ya nagaraá¹ƒ mÄ• petvÄ• gÄ• vutamattaá¹ƒ jaá¹…ghaumaá¹…gaá¹ƒ, aá¸• á
mahÄ• umaá¹…gaá¹ƒ, kÄ• retvÄ• cÅ«á¸·aniraÃ±Ã±o dhÄ«taraá¹ƒ abhisiÃ±citvÄ• amhÄ• k
katvÄ• aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹…khehi balehi ekasatarÄ• jÅ«su parivÄ• retvÄ• á
rÄ• jÄ• naá¹ƒ rÄ• humukhato candaá¹ƒ viya mocetvÄ• Ä• dÄ• yÄ• gamanaá¹ƒ nÄ• ma mar
cintentassa sarÄ«re pÄ«ti uppajji. so pÄ«tivegena udÄ• naá¹ƒ udÄ• nento imaá¹ƒ upaá¸• á

634__._ á¹• 21 ``yasseva \Ne VI 254/ ghare bhuÃ±jeyya bhogaá¹ƒ, tasseva atthaá¹ƒ puriso

tassattho --- yassa raÃ±Ã±o santike puriso mahantaá¹ƒ issariyaá¹ƒ labhitvÄ• bhogaá¹ƒ bhu
akkosantassapi paharantassapi gale gahetvÄ• nikkaá¸• á¸• hantassapi tasseva atthaá¹ƒ hit
paá¹‡á¸• ito kÄ• yadvÄ• rÄ• dÄ«hi tÄ«hi dvÄ• rehi careyya. na hi mittadubbhikammaá¹ƒ paa

iti \Be VI 274/ cintetvÄ• so nhatvÄ• alaá¹…karitvÄ• mahantena yasena rÄ• jakulaá¹ƒ gant
vanditvÄ• ekamantaá¹ƒ á¹-hito Ä• ha --- ``kiá¹ƒ, deva, gacchissatha uttarapaÃ±cÄ• lanagar
tÄ• ta, paÃ±cÄ• lacandiá¹ƒ alabhantassa mama kiá¹ƒ rajjena, mÄ• maá¹ƒ pariccaji, mayÄ•
amhÄ• kaá¹ƒ gatakÄ• raá¹‡Ä• dve atthÄ• nipphajjissanti, itthiratanaÃ±ca lacchÄ• mi, raÃ±
metti patiá¹-á¹-hahissatÄ«â€™â€™ ti. atha naá¹ƒ paá¹‡á¸• ito ``tena hi, deva, ahaá¹ƒ pure g
nivesanÄ• ni mÄ• pessÄ• mi, tumhe mayÄ• pahitasÄ• sanena Ä• gaccheyyÄ• thÄ• â€™â€

``handÄ• haá¹ƒ gacchÄ• mi pure janinda, paÃ±cÄ• larÄ• jassa puraá¹ƒ surammaá¹ƒ.

nivesanÄ• ni mÄ• petuá¹ƒ, vedehassa yasassino ||

635__._ á¹• 21 ``nivesanÄ• ni mÄ• petvÄ• , vedehassa yasassino.

yadÄ• te pahiá¹‡eyyÄ• mi, tadÄ• eyyÄ• si khattiyÄ• â€™â€™ ti ||

tattha \Ee VI 427/ __vedehassÄ• _ti tava videharÄ• jassa. __eyyÄ• sÄ«_ti Ä• gaccheyyÄ• s

taá¹ƒ sutvÄ• rÄ• jÄ• ``na kira maá¹ƒ paá¹‡á¸• ito pariccajatÄ«â€™â€™ ti haá¹-á¹-hatuá¹-á
``tÄ• ta, tava pure gacchantassa kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``balavÄ• hanaá
``yattakaá¹ƒ icchasi, tattakaá¹ƒ gaá¹‡ha, tÄ• tÄ• â€™â€™ ti. ``cattÄ• ri bandhanÄ• gÄ• rÄ•
corÄ• naá¹ƒ saá¹…khalikabandhanÄ• ni bhindÄ• petvÄ• tepi mayÄ• saddhiá¹ƒ pesetha de
karohi, tÄ• tÄ• â€™â€™ ti. mahÄ• satto bandhanÄ• gÄ• radvÄ• rÄ• ni vivarÄ• petvÄ• sÅ«r
kammaá¹ƒ nipphÄ• detuá¹ƒ samatthe nÄ«harÄ• petvÄ• ``maá¹ƒ upaá¹-á¹-hahathÄ• â€™â€

kÄ• retvÄ• vaá¸• á¸• hakikammÄ• racammakÄ• raiá¹-á¹-hakapÄ• sÄ• á¹‡akÄ• racittakÄ• rÄ
aá¹-á¹-hÄ• rasa seniyo Ä• dÄ• ya \Ne VI 255/ vÄ• sipharasukuddÄ• lakhaá¹‡ittiÄ• dÄ«ni bal
gÄ• hÄ• petvÄ• mahÄ• balakÄ• yaparivuto nagarÄ• nikkhami. tamatthaá¹ƒ pakÄ• sento sa

636__._ á¹• 21 ``tato \Be VI 275/ ca pÄ• yÄ• si pure mahosadho, paÃ±cÄ• larÄ• jassa puraá

nivesanÄ• ni mÄ• petuá¹ƒ, vedehassa yasassinoâ€™â€™ ti ||

mahÄ• sattopi gacchanto yojanantare yojanantare ekekaá¹ƒ gÄ• maá¹ƒ nivesetvÄ• ekekaá
raÃ±Ã±o paÃ±cÄ• lacandiá¹ƒ gahetvÄ• nivattanakÄ• le hatthiassarathe kappetvÄ• rÄ• jÄ•
paá¹-ibÄ• hantÄ• khippaá¹ƒ mithilaá¹ƒ pÄ• peyyÄ• thÄ• â€™â€™ ti vatvÄ• á¹-hapesi. gaá¹
Ä• nandakumÄ• raá¹ƒ pakkosÄ• petvÄ• ``Ä• nanda, tvaá¹ƒ tÄ«á¹‡i vaá¸• á¸• hakisatÄ• ni Ä
gantvÄ• sÄ• radÄ• rÅ«ni gÄ• hÄ• petvÄ• tisatamattÄ• nÄ• vÄ• mÄ• petvÄ• nagarassatth
sallahukÄ• naá¹ƒ dÄ• rÅ«naá¹ƒ nÄ• vÄ• ya pÅ«rÄ• petvÄ• khippaá¹ƒ Ä• gaccheyyÄ• sÄ«â
nÄ• vÄ• ya gaá¹…gaá¹ƒ taritvÄ• otiá¹‡á¹‡aá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya padasaÃ±Ã±Ä• y
aá¸• á¸• hayojanaá¹-á¹-hÄ• naá¹ƒ, ettha mahÄ• umaá¹…go bhavissati, imasmiá¹ƒ á¹-hÄ• ne
bhavissati, ito paá¹-á¹-hÄ• ya yÄ• va rÄ• jagehÄ• gÄ• vutamatte á¹-hÄ• ne \Ee VI 428/ jaá¹
bhavissatÄ«â€™â€™ ti paricchinditvÄ• nagaraá¹ƒ pÄ• visi. cÅ«á¸·anirÄ• jÄ• bodhisattassa
``idÄ• ni me manoratho matthakaá¹ƒ pÄ• puá¹‡issati, paccÄ• mittÄ• naá¹ƒ piá¹-á¹-hiá¹ƒ pas
Ä• gate vedehopi na cirasseva Ä• gamissati, atha ne ubhopi mÄ• retvÄ• sakalajambudÄ«p
karissÄ• mÄ«â€™â€™ ti paramatuá¹-á¹-hiá¹ƒ patto ahosi. sakalanagaraá¹ƒ saá¹…khubhi ``
mahosadhapaá¹‡á¸• ito, iminÄ• kira ekasatarÄ• jÄ• no leá¸• á¸• unÄ• kÄ• kÄ• viya palÄ•

mahÄ• satto nÄ• garesu attano rÅ«pasampattiá¹ƒ passantesuyeva rÄ• jadvÄ• raá¹ƒ gantvÄ
``pavisatÅ«â€™â€™ ti vutte pavisitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. atha
paá¹-isanthÄ• raá¹ƒ katvÄ• ``tÄ• ta, rÄ• jÄ• kadÄ• Ä• gamissatÄ«â€™â€™ ti pucchi. ``ma
ti. ``tvaá¹ƒ pana kimatthaá¹ƒ Ä• gatosÄ«â€™â€™ ti. ``amhÄ• kaá¹ƒ raÃ±Ã±o nivesanaá¹ƒ n
``sÄ• dhu, tÄ• tÄ• â€™â€™ ti. athassa senÄ• ya paribbayaá¹ƒ dÄ• petvÄ• mahÄ• sattassa
kÄ• retvÄ• nivesanagehaá¹ƒ dÄ• petvÄ• ``tÄ• ta, yÄ• va te rÄ• jÄ• nÄ• gacchati, tÄ• va an
kattabbayuttakaá¹ƒ \Be VI 276/ karontova vasÄ• hi tvaâ€™â€™ nti Ä• ha. so kira rÄ• janive
mahÄ• sopÄ• napÄ• damÅ«le á¹-hatvÄ• ``idha jaá¹…ghaumaá¹…gadvÄ• raá¹ƒ bhavissatÄ
etadahosi ``rÄ• jÄ• `amhÄ• kampi kattabbayuttakaá¹ƒ karohÄ«â€™ ti vadati, umaá¹…ge kh
sopÄ• naá¹ƒ na \Ne VI 256/ osakkati, tathÄ• kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. atha rÄ• jÄ
``deva, ahaá¹ƒ pavisanto sopÄ• napÄ• damÅ«le á¹-hatvÄ• navakammaá¹ƒ olokento mahÄ•
te ruccati, ahaá¹ƒ dÄ• rÅ«ni labhanto manÄ• paá¹ƒ katvÄ• atthareyyaâ€™â€™ nti. ``sÄ• dh
attharÄ• hÄ«â€™â€™ ti. so ``idha umaá¹…gadvÄ• raá¹ƒ bhavissatÄ«â€™â€™ ti sallakhet
haritvÄ• yattha umaá¹…gadvÄ• raá¹ƒ bhavissati, tattha paá¹ƒsuno apatanatthÄ• ya phalaka
yathÄ• sopÄ• naá¹ƒ na osakkati, evaá¹ƒ niccalaá¹ƒ katvÄ• sopÄ• naá¹ƒ atthari. rÄ• jÄ• ta

ajÄ• nanto ``mama sinehena karotÄ«â€™â€™ ti maÃ±Ã±i.

evaá¹ƒ taá¹ƒ divasaá¹ƒ teneva navakammena \Ee VI 429/ vÄ«tinÄ• metvÄ• punadivase rÄ
sace amhÄ• kaá¹ƒ raÃ±Ã±o vasanaá¹-á¹-hÄ• naá¹ƒ jÄ• neyyÄ• ma, manÄ• paá¹ƒ katvÄ• p
sÄ• dhu, paá¹‡á¸• ita, á¹-hapetvÄ• mama nivesanaá¹ƒ sakalanagare yaá¹ƒ nivesanaá¹ƒ icc
mahÄ• rÄ• ja, mayaá¹ƒ Ä• gantukÄ• , tumhÄ• kaá¹ƒ bahÅ« vallabhÄ• yodhÄ• , te attano at
amhehi saddhiá¹ƒ kalahaá¹ƒ karissanti. ``tadÄ• , deva, tehi saddhiá¹ƒ mayaá¹ƒ kiá¹ƒ kariss
``tesaá¹ƒ vacanaá¹ƒ mÄ• gaá¹‡ha. yaá¹ƒ icchasi, taá¹ƒ á¹-hÄ• nameva gaá¹‡hÄ• pehÄ«â€
punappunaá¹ƒ Ä• gantvÄ• tumhÄ• kaá¹ƒ kathessanti, tena tumhÄ• kaá¹ƒ cittasukhaá¹ƒ na
iccheyyÄ• tha, yÄ• va mayaá¹ƒ nivesanÄ• ni gaá¹‡hÄ• ma, tÄ• va amhÄ• kaá¹ƒyeva manus
dvÄ• raá¹ƒ alabhitvÄ• nÄ• gamissanti. evaá¹ƒ sante tumhÄ• kampi cittasukhaá¹ƒ labhissat
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

mahÄ• satto sopÄ• napÄ• damÅ«le sopÄ• nasÄ«se mahÄ• dvÄ• reti sabbattha attano mar
pavisituá¹ƒ mÄ• adatthÄ• â€™â€™ ti vatvÄ• atha raÃ±Ã±o mÄ• tu nivesanaá¹ƒ gantvÄ• `
dassethÄ• â€™â€™ ti manusse Ä• á¹‡Ä• pesi. te dvÄ• rakoá¹-á¹-hakÄ• lindato paá¹-á¹-hÄ•
ca apanetuá¹ƒ Ä• rabhiá¹ƒsu. rÄ• jamÄ• tÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• Ä• gantvÄ• ``kissa, \E
gehaá¹ƒ bhindathÄ• â€™â€™ ti Ä• ha. ``mahosadhapaá¹‡á¸• ito bhindÄ• petvÄ• attano ra
kÄ• tukÄ• moâ€™â€™ ti. ``yadi evaá¹ƒ idheva vasathÄ• â€™â€™ ti. ``amhÄ• kaá¹ƒ raÃ±Ã
idaá¹ƒ nappahoti, aÃ±Ã±aá¹ƒ mahantaá¹ƒ gehaá¹ƒ karissÄ• mÄ• â€™â€™ ti. ``tumhe maá¹
rÄ• jamÄ• tÄ• , idÄ• ni puttassa santikaá¹ƒ gantvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti. ``mayaá¹ƒ
sakkontÄ« vÄ• rehÄ«â€™â€™ ti. sÄ• kujjhitvÄ• ``idÄ• ni vo kattabbaá¹ƒ jÄ• nissÄ• mÄ«â€
agamÄ• si. atha naá¹ƒ ``mÄ• pavisÄ• â€™â€™ ti dovÄ• rikÄ• vÄ• rayiá¹ƒsu. ``ahaá¹ƒ rÄ•
mayaá¹ƒ taá¹ƒ jÄ• nÄ• ma, mayaá¹ƒ raÃ±Ã±Ä• `kassaci pavisituá¹ƒ mÄ• adatthÄ• â€™ ti
nti. sÄ• gahetabbagahaá¹‡aá¹ƒ apassantÄ« nivattitvÄ• \Ne VI 257/ attano nivesanaá¹ƒ olo
atha naá¹ƒ eko puriso ``kiá¹ƒ idha \Ee VI 430/ karosi, gacchasi, na gacchasÄ«â€™â€™ ti g
bhÅ«miyaá¹ƒ pÄ• tesi.

sÄ• cintesi ``addhÄ• ime raÃ±Ã±o Ä• á¹‡attÄ• bhavissanti, itarathÄ• evaá¹ƒ kÄ• tuá¹ƒ na
paá¹‡á¸• itasseva santikaá¹ƒ gacchissÄ• mÄ«â€™â€™ ti. sÄ• gantvÄ• ``tÄ• ta mahosadh
bhindÄ• pesÄ«â€™â€™ ti Ä• ha. so tÄ• ya saddhiá¹ƒ na kathesi, santike á¹-hito puriso pan
kathesÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, mahosadhapaá¹‡á¸• ito kasmÄ• mama gehaá¹ƒ bhind
``vedeharaÃ±Ã±o vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• tuâ€™â€™ nti. ``kiá¹ƒ, tÄ• ta, evaá¹ƒ mahant
nivesanaá¹-á¹-hÄ• naá¹ƒ na labbhatÄ«â€™â€™ ti maÃ±Ã±ati. ``imaá¹ƒ satasahassaá¹ƒ laÃ
gehaá¹ƒ kÄ• retÅ«â€™â€™ ti. ``sÄ• dhu, devi, tumhÄ• kaá¹ƒ gehaá¹ƒ vissajjÄ• pessÄ• mi,
mÄ• kassaci kathayittha. mÄ• no aÃ±Ã±epi laÃ±jaá¹ƒ datvÄ• gehÄ• ni vissajjÄ• petukÄ• n
tÄ• ta, ``raÃ±Ã±o mÄ• tÄ• laÃ±jaá¹ƒ adÄ• sÄ«â€™â€™ ti mayhampi lajjanakameva, tasmÄ
so ``sÄ• dhÅ«â€™â€™ ti tassÄ• santikÄ• satasahassaá¹ƒ gahetvÄ• gehaá¹ƒ vissajjÄ• pe

agamÄ• si. sopi dvÄ• raá¹ƒ gantvÄ• veá¸·upesikÄ• hi piá¹-á¹-hicammuppÄ• á¹-anaá¹ƒ labh
apassanto puna gehaá¹ƒ gantvÄ• satasahassameva adÄ• si. etenupÄ• yena sakalanagare
gaá¹‡hantena laÃ±jaá¹ƒ gahetvÄ• laddhakahÄ• paá¹‡Ä• naÃ±Ã±eva nava koá¹-iyo jÄ• tÄ•

mahÄ• satto sakalanagaraá¹ƒ vicaritvÄ• rÄ• jakulaá¹ƒ agamÄ• si. atha naá¹ƒ rÄ• jÄ• pucc
laddhaá¹ƒ te vasanaá¹-á¹-hÄ• naâ€™â€™ nti? ``mahÄ• rÄ• ja, adentÄ• nÄ• ma \Be VI 278
gehesu gayhamÄ• nesu kilamanti. tesaá¹ƒ piyavippayogaá¹ƒ kÄ• tuá¹ƒ amhÄ• kaá¹ƒ ayutta
á¹-hÄ• ne gaá¹…gÄ• ya ca nagarassa ca antare asukaá¹-á¹-hÄ• ne amhÄ• kaá¹ƒ raÃ±Ã±o
karissÄ• mÄ«â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• ``antonagare yujjhitumpi dukkhaá¹ƒ, neva s
Ã±Ä• tuá¹ƒ sakkÄ• . bahinagare pana sukhaá¹ƒ yuddhaá¹ƒ kÄ• tuá¹ƒ, tasmÄ• bahinagarey
431/ mÄ• ressÄ• mÄ• â€™â€™ ti tussitvÄ• ``sÄ• dhu, paá¹‡á¸• ita, tayÄ• sallakkhitaá¹-á¹-
Ä• ha. ``mahÄ• rÄ• ja, ahaá¹ƒ kÄ• ressÄ• mi, tumhÄ• kaá¹ƒ pana manussehi dÄ• rupaá¹‡á
navakammaá¹-á¹-hÄ• naá¹ƒ nÄ• gantabbaá¹ƒ. Ä• gacchantÄ• hi kalahaá¹ƒ karissanti, tene
cittasukhaá¹ƒ na bhavissatÄ«â€™â€™ ti. ``sÄ• dhu, paá¹‡á¸• ita, tena passena nisaÃ±cÄ•
``deva, amhÄ• kaá¹ƒ hatthÄ« udakÄ• bhiratÄ• udakeyeva kÄ«á¸·issanti. udake Ä• vile jÄ• t
Ä• gatakÄ• lato paá¹-á¹-hÄ• ya pasannaá¹ƒ udakaá¹ƒ pÄ• tuá¹ƒ na labhÄ• mÄ• â€™ ti sace
sahitabbaâ€™â€™ nti \Ne VI 258/. rÄ• jÄ• ``vissatthÄ• tumhÄ• kaá¹ƒ hatthÄ« kÄ«á¸·antÅ«
bheriá¹ƒ carÄ• pesi --- ``yo ito nikkhamitvÄ• mahosadhassa nagaramÄ• pitaá¹-á¹-hÄ• naá¹
sahassadaá¹‡á¸• oâ€™â€™ ti.

mahÄ• satto rÄ• jÄ• naá¹ƒ vanditvÄ• attano parisaá¹ƒ Ä• dÄ• ya nikkhamitvÄ• yathÄ• par
mÄ• petuá¹ƒ Ä• rabhi. pÄ• ragaá¹…gÄ• ya vagguliá¹ƒ nÄ• ma gÄ• maá¹ƒ kÄ• retvÄ• hatthi
gobalibaddaÃ±ca tattha á¹-hapetvÄ• nagarakaraá¹‡aá¹ƒ vicÄ• rento ``ettakÄ• idaá¹ƒ karon
sabbakammÄ• ni vibhajitvÄ• umaá¹…gakammaá¹ƒ paá¹-á¹-hapesi. mahÄ• umaá¹…gadvÄ•
saá¹-á¹-himattÄ• ni yodhasatÄ• ni mahÄ• umaá¹…gaá¹ƒ khaá¹‡anti. mahantehi cammapasi
haritvÄ• gaá¹…gÄ• ya pÄ• tenti. pÄ• titapÄ• titaá¹ƒ paá¹ƒsuá¹ƒ hatthÄ« maddanti, gaá¹…g
nagaravÄ• sino ``mahosadhassa Ä• gatakÄ• lato paá¹-á¹-hÄ• ya pasannaá¹ƒ udakaá¹ƒ pÄ•
Ä• á¸·ulÄ• sandati, kiá¹ƒ nu kho etaâ€™â€™ nti vadanti. atha nesaá¹ƒ paá¹‡á¸• itassa upa
Ä• rocenti ``mahosadhassa kira hatthÄ« udakaá¹ƒ kÄ«á¸·antÄ• gaá¹…gÄ• ya kaddamaá¹ƒ
Ä• á¸·ulÄ• sandatÄ«â€™â€™ ti.

bodhisattÄ• naá¹ƒ \Be VI 279/ adhippÄ• yo nÄ• ma samijjhati, tasmÄ• umaá¹…ge mÅ«lÄ•
marumbÄ• ni vÄ• pÄ• sÄ• á¹‡Ä• ni vÄ• sabbepi bhÅ«miyaá¹ƒ pavisiá¹ƒsu. jaá¹…ghaumaá
nagare ahosi. tÄ«á¹‡i purisasatÄ• ni jaá¹…ghaumaá¹…gaá¹ƒ khaá¹‡anti \Ee VI 432/, camm
paá¹ƒsuá¹ƒharitvÄ• tasmiá¹ƒ nagare pÄ• tenti. pÄ• titapÄ• titaá¹ƒ udakena maddÄ• petvÄ•
aÃ±Ã±Ä• ni vÄ• kammÄ• ni karonti. mahÄ• umaá¹…gassa pavisanadvÄ• raá¹ƒ nagare aho
yantayuttadvÄ• rena samannÄ• gataá¹ƒ. taÃ±hi ekÄ• ya Ä• á¹‡iyÄ• akkantÄ• ya pidhÄ«yat
vivarÄ«yati. mahÄ• umaá¹…gassa dvÄ«su passesu iá¹-á¹-hakÄ• hi cinitvÄ• sudhÄ• kamma

phalakena channaá¹ƒ kÄ• retvÄ• ullokaá¹ƒ mattikÄ• ya limpÄ• petvÄ• setakammaá¹ƒ kÄ•
sabbÄ• ni panettha asÄ«ti mahÄ• dvÄ• rÄ• ni catusaá¹-á¹-hi cÅ«á¸·advÄ• rÄ• ni ahesuá¹ƒ,
ekÄ• ya Ä• á¹‡iyÄ• akkantÄ• ya sabbÄ• neva pidhÄ«yanti, ekÄ• ya Ä• á¹‡iyÄ• akkantÄ• y
dvÄ«su passesu anekasatadÄ«pÄ• layÄ• ahesuá¹ƒ, tepi yantayuttÄ• yeva. ekasmiá¹ƒ vivar
vivarÄ«yanti, ekasmiá¹ƒ pidhÄ«yamÄ• ne sabbe pidhÄ«yanti. dvÄ«su passesu ekasatÄ• na
ekasatasayanagabbhÄ• ahesuá¹ƒ. ekekasmiá¹ƒ gabbhe nÄ• nÄ• vaá¹‡á¹‡apaccattharaá¹‡
mahÄ• sayanaá¹ƒ samussitasetacchattaá¹ƒ, ekekaá¹ƒ mahÄ• sayanaá¹ƒ nissÄ• ya ekekaá
uttamarÅ«padharaá¹ƒ patiá¹-á¹-hitaá¹ƒ. taá¹ƒ hatthena aparÄ• masitvÄ• ``manussarÅ«paâ€
Ã±Ä• tuá¹ƒ, apica umaá¹…gassa ubhosu passesu kusalÄ• cittakÄ• rÄ• nÄ• nappakÄ• raá
sakkavilÄ• sasinerusattaparibhaá¹‡á¸• acakkavÄ• á¸·asÄ• garasattamahÄ• sara-
catumahÄ• dÄ«pa-himavanta-anotattasara-manosilÄ• tala
candimasÅ«riya-cÄ• tumahÄ• rÄ• jikÄ• dichakÄ• mÄ• vacarasampattiyopi \Ne VI 259/ sabb
bhÅ«miyaá¹ƒ rajatapaá¹-á¹-avaá¹‡á¹‡Ä• vÄ• lukÄ• okiriá¹ƒsu, upari ullokapadumÄ• ni das
nÄ• nappakÄ• re Ä• paá¹‡epi dassayiá¹ƒsu. tesu tesu á¹-hÄ• nesu gandhadÄ• mapupphad
sudhammÄ• devasabhaá¹ƒ viya umaá¹…gaá¹ƒ alaá¹…kariá¹ƒsu.

tÄ• nipi kho tÄ«á¹‡i vaá¸• á¸• hakisatÄ• ni tÄ«á¹‡i nÄ• vÄ• satÄ• ni bandhitvÄ• niá¹-á¹-hita
dabbasambhÄ• rÄ• naá¹ƒ pÅ«retvÄ• gaá¹…gÄ• ya Ä• haritvÄ• paá¹‡á¸• itassa Ä• rocesua
upayogaá¹ƒ netvÄ• ``mayÄ• Ä• á¹‡attadivaseyeva Ä• hareyyÄ• thÄ• â€™â€™ ti vatvÄ• n
á¹-hapÄ• pesi. nagare udakaparikhÄ• , kaddamaparikhÄ• , sukkhaparikhÄ• ti tisso parikhÄ•
aá¹-á¹-hÄ• rasahattho pÄ• kÄ• ro gopuraá¹-á¹-Ä• lako \Ee VI 433/ rÄ• janivesanÄ• ni hatthis
pokkharaá¹‡iyoti sabbametaá¹ƒ niá¹-á¹-haá¹ƒ agamÄ• si. iti mahÄ• umaá¹…go jaá¹…ghaum
sabbametaá¹ƒ catÅ«hi mÄ• sehi niá¹-á¹-hitaá¹ƒ. atha mahÄ• satto catumÄ• saccayena raÃ±
dÅ«taá¹ƒ pÄ• hesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

637__._ á¹• 21 ``nivesanÄ• ni mÄ• petvÄ• , vedehassa yasassino.

athassa pÄ• hiá¹‡Ä« dÅ«taá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ.

ehi dÄ• ni mahÄ• rÄ• ja, mÄ• pitaá¹ƒ te nivesanaâ€™â€™ nti ||

tattha __pÄ• hiá¹‡Ä«_ti pesesi.

rÄ• jÄ• dÅ«tassa vacanaá¹ƒ sutvÄ• tuá¹-á¹-hacitto hutvÄ• mahantena parivÄ• rena nagar
pakÄ• sento satthÄ• Ä• ha ---

638__._ á¹• 21 ``tato ca rÄ• jÄ• pÄ• yÄ• si, senÄ• ya caturaá¹…giyÄ• .

anantavÄ• hanaá¹ƒ daá¹-á¹-huá¹ƒ, phÄ«taá¹ƒ kapiliyaá¹ƒ puraâ€™â€™ nti ||

tattha __anantavÄ• hana_nti aparimitahatthiassÄ• divÄ• hanaá¹ƒ. __kapiliyaá¹ƒ pura_nti ka
mÄ• pitaá¹ƒ nagaraá¹ƒ.

so anupubbena gantvÄ• gaá¹…gÄ• tÄ«raá¹ƒ pÄ• puá¹‡i. atha naá¹ƒ mahÄ• satto paccugg
pavesesi. so tattha pÄ• sÄ• davaragato nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• thokaá¹ƒ vi
\Ne VI 260/ attano Ä• gatabhÄ• vaá¹ƒ Ã±Ä• petuá¹ƒ cÅ«á¸·aniraÃ±Ã±o dÅ«taá¹ƒ pesesi. ta
satthÄ• Ä• ha ---

639__._ á¹• 21 ``tato ca kho so gantvÄ• na, brahmadattassa pÄ• hiá¹‡i.

Ä• gatosmi mahÄ• rÄ• ja, tava pÄ• dÄ• ni vandituá¹ƒ ||

640__._ á¹• 21 ``dadÄ• hi dÄ• ni me bhariyaá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataâ€™â€™ nti ||

tattha \Be VI 281/ __vanditu_nti vedeho mahallako, cÅ«á¸·anirÄ• jÄ• tassa puttanattamatto
kilesavasena mucchito pana hutvÄ• ``jÄ• mÄ• tarena nÄ• ma sasuro vandanÄ«yoâ€™â€™
ajÄ• nantova vandanasÄ• sanaá¹ƒ pahiá¹‡i. __dadÄ• hi dÄ• nÄ«_ti ahaá¹ƒ tayÄ• ``dhÄ«ta
pakkosÄ• pito, taá¹ƒ me idÄ• ni dehÄ«ti pahiá¹‡i. __suvaá¹‡á¹‡ena paá¹-icchanna_nti suva
paá¹-imaá¹‡á¸• itaá¹ƒ.

cÅ«á¸·anirÄ• jÄ• \Ee VI 434/ dÅ«tassa vacanaá¹ƒ sutvÄ• somanassappatto ``idÄ• ni me p
gamissati, ubhinnampi nesaá¹ƒ sÄ«sÄ• ni chinditvÄ• jayapÄ• naá¹ƒ pivissÄ• mÄ• â€™â€™
somanassaá¹ƒ dassento dÅ«tassa sakkÄ• raá¹ƒ katvÄ• anantaraá¹ƒ gÄ• thamÄ• ha ---

641__._ á¹• 21 ``svÄ• gataá¹ƒ teva vedeha, atho te adurÄ• gataá¹ƒ.

nakkhattaÃ±Ã±eva paripuccha, ahaá¹ƒ kaÃ±Ã±aá¹ƒ dadÄ• mi te.

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataâ€™â€™ nti ||

tattha __vedehÄ• _ti vedehassa sÄ• sanaá¹ƒ sutvÄ• taá¹ƒ purato á¹-hitaá¹ƒ viya Ä• lapati.
brahmadattena vuttanti vadehÄ«â€™â€™ ti dÅ«taá¹ƒ Ä• á¹‡Ä• pento evamÄ• ha.

taá¹ƒ sutvÄ• dÅ«to vedehassa santikaá¹ƒ gantvÄ• ``deva, maá¹…galakiriyÄ• ya anucchav

jÄ• nÄ• hi, rÄ• jÄ• te dhÄ«taraá¹ƒ detÄ«â€™â€™ ti Ä• ha. so ``ajjeva nakkhattaá¹ƒ sobhan
pahiá¹‡i. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

642__._ á¹• 21 ``tato \Ne VI 261/ ca rÄ• jÄ• vedeho, nakkhattaá¹ƒ paripucchatha.

nakkhattaá¹ƒ paripucchitvÄ• , brahmadattassa pÄ• hiá¹‡i ||

643__._ á¹• 21 ``dadÄ• hi dÄ• ni me bhariyaá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataâ€™â€™ nti ||

cÅ«á¸·anirÄ• jÄ• pi ---

644__._ á¹• 21 ``dadÄ• mi dÄ• ni te bhariyaá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataâ€™â€™ nti || ---

imaá¹ƒ \Be VI 282/ gÄ• thaá¹ƒ vatvÄ• ``idÄ• ni pesemi, idÄ• ni pesemÄ«â€™â€™ ti musÄ•
ekasatarÄ• jÅ«naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si ``aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹…khÄ• ya sen
yuddhasajjÄ• hutvÄ• nikkhamantu, ajja ubhinnampi paccatthikÄ• naá¹ƒ sÄ«sÄ• ni chinditv
pivissÄ• mÄ• â€™â€™ ti. te sabbepi nikkhamiá¹ƒsu. sayaá¹ƒ nikkhanto pana mÄ• taraá¹ƒ c
aggamahesiá¹ƒ, nandÄ• deviÃ±ca, puttaá¹ƒ paÃ±cÄ• lacandaÃ±ca, dhÄ«taraá¹ƒ paÃ±cÄ• l
orodhehi saddhiá¹ƒ pÄ• sÄ• de nivÄ• sÄ• petvÄ• nikkhami. bodhisattopi vedeharaÃ±Ã±o c
Ä• gatasenÄ• ya ca mahantaá¹ƒ sakkÄ• raá¹ƒ kÄ• resi \Ee VI 435/. keci manussÄ• suraá¹ƒ
macchamaá¹ƒsÄ• dÄ«ni khÄ• danti, keci dÅ«ramaggÄ• Ä• gatattÄ• kilantÄ• sayanti. videh
cattÄ• ro paá¹‡á¸• ite gahetvÄ• amaccagaá¹‡aparivuto alaá¹…katamahÄ• tale nisÄ«di.

cÅ«á¸·anirÄ• jÄ• pi aá¹-á¹-hÄ• rasaakkhobhaá¹‡isaá¹…khÄ• ya senÄ• ya sabbaá¹ƒ taá¹ƒ n
catusaá¹…khepaá¹ƒ parikkhipitvÄ• anekasatasahassÄ• hi ukkÄ• hi dhÄ• riyamÄ• nÄ• hi an
gahaá¹‡asajjo hutvÄ• aá¹-á¹-hÄ• si. taá¹ƒ Ã±atvÄ• mahÄ• satto attano yodhÄ• naá¹ƒ tÄ«á
jaá¹…ghaumaá¹…gena gantvÄ• raÃ±Ã±o mÄ• taraÃ±ca aggamahesiÃ±ca puttaÃ±ca dhÄ«
Ä• netvÄ• mahÄ• umaá¹…gena netvÄ• umaá¹…gadvÄ• rato bahi akatvÄ• antoumaá¹…ge
Ä• gamanÄ• rakkhantÄ• tattha á¹-hatvÄ• amhÄ• kaá¹ƒ Ä• gamanakÄ• le umaá¹…gÄ• nÄ
mahÄ• visÄ• lamÄ• á¸·ake á¹-hapethÄ• â€™â€™ ti. te tassa vacanaá¹ƒ sampaá¹-icchitvÄ•
sopÄ• napÄ• damÅ«le phalakasantharaá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• sopÄ• napÄ• damÅ«le so
á¹-hÄ• ne Ä• rakkhamanusse ca khujjÄ• diparicÄ• rikÄ• yo ca hatthapÄ• desu bandhitvÄ• n
tattha paá¹-icchannaá¹-á¹-hÄ• ne \Ne VI 262/ á¹-hapetvÄ• raÃ±Ã±o paá¹-iyattaá¹ƒ khÄ• dan
khÄ• ditvÄ• kiÃ±ci bhinditvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ katvÄ• aparibhogaá¹ƒ katvÄ• cha

uparipÄ• sÄ• daá¹ƒ abhiruhiá¹ƒsu. tadÄ• calÄ• kadevÄ« nandÄ• deviÃ±ca rÄ• japuttaÃ±ca
``ko jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• attanÄ• saddhiá¹ƒ ekasay
gabbhadvÄ• re á¹-hatvÄ• pakkosiá¹ƒsu. sÄ• nikkhamitvÄ• ``kiá¹ƒ, tÄ• tÄ• â€™â€™ ti Ä• h
vedehaÃ±ca mahosadhaÃ±ca jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• sakalajambudÄ«pe \Be VI 283
ekasatarÄ• japarivuto mahantena yasena ajja mahÄ• jayapÄ• naá¹ƒ pivanto tumhe cattÄ• r
Ä• nehÄ«â€™â€™ ti amhe pahiá¹‡Ä«ti.

tepi tesaá¹ƒ vacanaá¹ƒ saddahitvÄ• pÄ• sÄ• dÄ• otaritvÄ• sopÄ• napÄ• damÅ«laá¹ƒ aga
jaá¹…ghaumaá¹…gaá¹ƒ pavisiá¹ƒsu. te Ä• haá¹ƒsu ``mayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ idha vas
otiá¹‡á¹‡apubbÄ• â€™â€™ ti. ``devi, imaá¹ƒ vÄ«thiá¹ƒ na sabbadÄ• otaranti, maá¹…galav
maá¹…galadivasabhÄ• vena rÄ• jÄ• iminÄ• maggena \Ee VI 436/ Ä• netuá¹ƒ Ä• á¹‡Ä• pes
vacanaá¹ƒ saddahiá¹ƒsu. athekacce te cattÄ• ro gahetvÄ• gacchiá¹ƒsu. ekacce nivattitvÄ•
ratanagabbhe vivaritvÄ• yathicchitaá¹ƒ ratanasÄ• raá¹ƒ gahetvÄ• Ä• gamiá¹ƒsu. itarepi ca
mahÄ• umaá¹…gaá¹ƒ patvÄ• alaá¹…katadevasabhaá¹ƒ viya umaá¹…gaá¹ƒ disvÄ• ``raÃ±Ã
saÃ±Ã±aá¹ƒ kariá¹ƒsu. atha ne gaá¹…gÄ• ya avidÅ«raá¹-hÄ• naá¹ƒ netvÄ• antoumaá¹…ge
nisÄ«dÄ• petvÄ• ekacce Ä• rakkhaá¹ƒ gahetvÄ• acchiá¹ƒsu. ekacce tesaá¹ƒ Ä• nÄ«tabhÄ
bodhisattassa Ä• rocesuá¹ƒ. so tesaá¹ƒ kathaá¹ƒ sutvÄ• ``idÄ• ni me manoratho matthakaá
ti somanassajÄ• to raÃ±Ã±o santikaá¹ƒ gantvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. rÄ• jÄ• pi kiles
dhÄ«taraá¹ƒ pesessati, idÄ• ni me dhÄ«taraá¹ƒ pesessatÄ«â€™â€™ ti pallaá¹…kato uá¹-á¹
olokento anekehi ukkÄ• satasahassehi ekobhÄ• saá¹ƒ jÄ• taá¹ƒ nagaraá¹ƒ mahatiyÄ• senÄ
Ä• saá¹…kitaparisaá¹…kito ``kiá¹ƒ nu kho etaâ€™â€™ nti paá¹‡á¸• itehi saddhiá¹ƒ mantent

645__._ á¹• 21 ``hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• tiá¹-á¹-hanti vammitÄ• .

ukkÄ• padittÄ• jhÄ• yanti, kiá¹ƒ nu maÃ±Ã±anti paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha __kiá¹ƒ nu maÃ±Ã±antÄ«_ti cÅ«á¸·anirÄ• jÄ• amhÄ• kaá¹ƒ tuá¹-á¹-ho, udÄ• hu kudd
maÃ±Ã±antÄ«ti pucchi.

taá¹ƒ sutvÄ• senako Ä• ha --- ``mÄ• cintayittha, mahÄ• rÄ• ja, atibahÅ« ukkÄ• paÃ±Ã±Ä•
tumhÄ• kaá¹ƒ dÄ• tuá¹ƒ dhÄ«taraá¹ƒ gahetvÄ• eti maÃ±Ã±eâ€™â€™ ti. pukkusopi \Be VI
Ä• gantukasakkÄ• raá¹ƒ kÄ• tuá¹ƒ Ä• rakkhaá¹ƒ gahetvÄ• á¹-hito bhavissatÄ«â€™â€™ ti Ä
yaá¹ƒ ruccati, taá¹ƒ taá¹ƒ kathayiá¹ƒsu. rÄ• jÄ• pana ``asukaá¹-á¹-hÄ• ne senÄ• tiá¹-á¹-han
Ä• rakkhaá¹ƒ gaá¹‡hatha, appamattÄ• hothÄ• â€™â€™ ti vadantÄ• naá¹ƒ saddaá¹ƒ sutvÄ
sannaddhapaÃ±cÄ• vudhaá¹ƒ senaá¹ƒ passitvÄ• maraá¹‡abhayabhÄ«to hutvÄ• mahÄ• sa
itaraá¹ƒ gÄ• thamÄ• ha ---

646__._ á¹• 21 ``hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• tiá¹-á¹-hanti vammitÄ• .

ukkÄ• padittÄ• jhÄ• yanti, kiá¹ƒ nu kÄ• hanti paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha __kiá¹ƒ nu kÄ• hanti paá¹‡á¸• itÄ• _ti paá¹‡á¸• ita, kiá¹ƒ nÄ• ma cintesi, imÄ• senÄ• karissantÄ«ti.

taá¹ƒ \Ee VI 437/ sutvÄ• mahÄ• satto ``imaá¹ƒ andhabÄ• laá¹ƒ thokaá¹ƒ santÄ• setvÄ• pa dassetvÄ• assÄ• sessÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

647__._ á¹• 21 ``rakkhati taá¹ƒ mahÄ• rÄ• ja, cÅ«á¸·aneyyo mahabbalo.

paduá¹-á¹-ho brahmadattena, pÄ• to taá¹ƒ ghÄ• tayissatÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• sabbe maraá¹‡abhayatajjitÄ• jÄ• tÄ• . raÃ±Ã±o kaá¹‡á¸• o sussi mukhe khea dÄ• ho uppajji. so maraá¹‡abhayabhÄ«to paridevanto dve gÄ• thÄ• Ä• ha ---

648__._ á¹• 21 ``ubbedhati me hadayaá¹ƒ, mukhaÃ±ca parisussati.

nibbutiá¹ƒ nÄ• dhigacchÄ• mi, aggidaá¸• á¸• hova Ä• tape ||

649__._ á¹• 21 ``kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , attho jhÄ• yati no bahi.

evampi hadayaá¹ƒ mayhaá¹ƒ, anto jhÄ• yati no bahÄ«â€™â€™ ti ||

tattha __ubbedhatÄ«_ti tÄ• ta mahosadhapaá¹‡á¸• ita, hadayaá¹ƒ me mahÄ• vÄ• tappahan kampati. __anto jhÄ• yatÄ«_ti so ``ukkÄ• viya mayhaá¹ƒ hadayamaá¹ƒsaá¹ƒ abbhantare jh jhÄ• yatÄ«â€™â€™ ti paridevati.

mahÄ• satto \Ne VI 264/ tassa paridevitasaddaá¹ƒ sutvÄ• ``ayaá¹ƒ andhabÄ• lo aÃ±Ã±esu na akÄ• si, bhiyyo naá¹ƒ niggaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

650__._ á¹• 21 ``pamatto \Be VI 285/ mantanÄ• tÄ«to, bhinnamantosi khattiya.

idÄ• ni kho taá¹ƒ tÄ• yantu, paá¹‡á¸• itÄ• mantino janÄ• ||

651__._ á¹• 21 ``akatvÄ• maccassa vacanaá¹ƒ, atthakÄ• mahitesino.

attapÄ«tirato rÄ• jÄ• , migo kÅ«á¹-eva ohito ||

652__._ á¹• 21 ``yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…kaá¹ƒ maá¹ƒsena chÄ• ditaá¹ƒ.

Ä• magiddho na jÄ• nÄ• ti, maccho maraá¹‡amattano ||

653__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, cÅ«á¸·aneyyassa dhÄ«taraá¹ƒ.

kÄ• magiddho na jÄ• nÄ• si, macchova maraá¹‡amattano ||

654__._ á¹• 21 ``sace gacchasi paÃ±cÄ• laá¹ƒ, khippamattaá¹ƒ jahissasi.

migaá¹ƒ panthÄ• nubandhaá¹ƒva, mahantaá¹ƒ bhayamessati ||

655__._ á¹• 21 ``anariyarÅ«po puriso janinda, ahÄ«va ucchaá¹…gagato á¸• aseyya.

na tena mittiá¹ƒ kayirÄ• tha dhÄ«ro, dukkho have kÄ• purisena saá¹…gamo ||

656__._ á¹• 21 ``yadeva \Ee VI 438/ jaÃ±Ã±Ä• purisaá¹ƒ janinda, sÄ«lavÄ• yaá¹ƒ bahussu

teneva mittiá¹ƒ kayirÄ• tha dhÄ«ro, sukho have sappurisena saá¹…gamoâ€™â€™ ti ||

tattha __pamatto_ti mahÄ• rÄ• ja, tvaá¹ƒ kÄ• mena pamatto. __mantanÄ• tÄ«to_ti mayÄ• paÃ±Ã±Ä• ya paricchinditvÄ• mantitamantanaá¹ƒ atikkamanto. __bhinnamanto_ti mantanÄ bhinnamanto, yo vÄ• te senakÄ• dÄ«hi saddhiá¹ƒ manto gahito, eso bhinnotipi bhinnamant __paá¹‡á¸• itÄ• _ti ime senakÄ• dayo cattÄ• ro janÄ• idÄ• ni taá¹ƒ rakkhantu, passÄ• mi n __akatvÄ• maccassÄ• _ti mama uttamaamaccassa vacanaá¹ƒ akatvÄ• . __attapÄ«tirato_ti abhirato hutvÄ• . __migo kÅ«á¹-eva ohito_ti yathÄ• nÄ• ma nivÄ• palobhena Ä• gato migo bajjhati, evaá¹ƒ mama vacanaá¹ƒ aggahetvÄ• ``paÃ±cÄ• lacandiá¹ƒ \Be VI 286/ labhissÄ• Ä• gantvÄ• idÄ• ni kÅ«á¹-apÄ• se baddho migo viya jÄ• tosÄ«ti.

__ ``yathÄ• pi maccoâ€™â€™ _ti gÄ• thÄ• dvayaá¹ƒ ``tadÄ• mayÄ• ayaá¹ƒ upamÄ• Ä• vuttaá¹ƒ. __ ``sace gacchasÄ«â€™â€™ _ti gÄ• thÄ• pi ``na kevalaá¹ƒ ettakameva, imampi dassetuá¹ƒ vuttÄ• . __anariyarÅ«po_ti kevaá¹-á¹-abrÄ• hmaá¹‡asadiso asappurisajÄ• tiko n mitti_nti tÄ• disena saddhiá¹ƒ mittidhammaá¹ƒ na kayirÄ• tha, tvaá¹ƒ pana kevaá¹-á¹-ena sa katvÄ• tassa vacanaá¹ƒ gaá¹‡hi. __dukkho_ti evarÅ«pena saddhiá¹ƒ saá¹…gamo nÄ• ma paralokepi mahÄ• dukkhÄ• vahanato dukkho nÄ• ma hoti. __yadevÄ• _ti yaá¹ƒ eva, ayame idhalokepi paralokepi sukhoyeva.

atha naá¹ƒ ``puna evarÅ«paá¹ƒ karissatÄ«â€™â€™ ti suá¹-á¹-hutaraá¹ƒ niggaá¹‡hanto pub
kathitakathaá¹ƒ Ä• haritvÄ• dassento ---

657__._ á¹• 21 ``bÄ• lo tuvaá¹ƒ eá¸·amÅ«gosi rÄ• ja, yo uttamatthÄ• ni mayÄ« lapittho.

kimevahaá¹ƒ naá¹…galakoá¹-ivaá¸• á¸• ho, atthÄ• ni jÄ• nÄ• mi yathÄ• pi aÃ±Ã±e ||

658__._ á¹• 21 ``imaá¹ƒ gale gahetvÄ• na, nÄ• setha vijitÄ• mama.

yo me ratanalÄ• bhassa, antarÄ• yÄ• ya bhÄ• satÄ«â€™â€™ ti || ---

imÄ• dve gÄ• thÄ• vatvÄ• ``mahÄ• rÄ• ja, ahaá¹ƒ gahapatiputto, yathÄ• tava aÃ±Ã±e se
atthÄ• ni jÄ• nanti, tathÄ• kimeva ahaá¹ƒ jÄ• nissaá¹ƒ, agocaro esa mayhaá¹ƒ, gahapatisip
ayaá¹ƒ attho senakÄ• dÄ«naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ pÄ• kaá¹-o hoti, ajja te aá¹-á¹-hÄ• rasa
\Ee VI 439/ senÄ• ya parivÄ• ritassa senakÄ• dayo avassayÄ• hontu, maá¹ƒ pana gÄ«vÄ•
nikkaá¸• á¸• hituá¹ƒ Ä• á¹‡Ä• pesi, idÄ• ni maá¹ƒ kasmÄ• pucchasÄ«â€™â€™ ti evaá¹ƒ su

taá¹ƒ sutvÄ• rÄ• jÄ• cintesi ``paá¹‡á¸• ito mayÄ• kathitadosameva katheti. pubbeva hi ida
jÄ• ni, tena maá¹ƒ ativiya niggaá¹‡hÄ• ti, na kho \Be VI 287/ panÄ• yaá¹ƒ ettakaá¹ƒ kÄ• laá
266/ acchissati, avassaá¹ƒ iminÄ• mayhaá¹ƒ sotthibhÄ• vo kato bhavissatÄ«â€™â€™ ti. at
dve gÄ• thÄ• abhÄ• si ---

659__._ á¹• 21 ``mahosadha atÄ«tena, nÄ• nuvijjhanti paá¹‡á¸• itÄ• ,

kiá¹ƒ maá¹ƒ assaá¹ƒva sambaddhaá¹ƒ, patodeneva vijjhasi ||

660__._ á¹• 21 ``sace passasi mokkhaá¹ƒ vÄ• , khemaá¹ƒ vÄ• pana passasi.

teneva maá¹ƒ anusÄ• sa, kiá¹ƒ atÄ«tena vijjhasÄ«â€™â€™ ti ||

tattha __nÄ• nuvijjhantÄ«_ti atÄ«tadosaá¹ƒ gahetvÄ• mukhasattÄ«hi na vijjhanti. __assaá
sattusenÄ• ya parivutattÄ• suá¹-á¹-hu bandhitvÄ• á¹-hapitaá¹ƒ assaá¹ƒ viya kiá¹ƒ maá¹ƒ vi
ma_nti evaá¹ƒ te mokkho bhavissati, evaá¹ƒ khemanti teneva sotthibhÄ• vena maá¹ƒ anusÄ
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ me paá¹-isaraá¹‡aá¹ƒ natthÄ«ti.

atha naá¹ƒ mahÄ• satto ``ayaá¹ƒ rÄ• jÄ• ativiya andhabÄ• lo, purisavisesaá¹ƒ na jÄ• nÄ• t
pacchÄ• tassa avassayo bhavissamÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

661__._ á¹• 21 ``atÄ«taá¹ƒ mÄ• nusaá¹ƒ kammaá¹ƒ, dukkaraá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ sakkopi mocetuá¹ƒ, tvaá¹ƒ pajÄ• nassu khattiya ||

662__._ á¹• 21 ``santi vehÄ• yasÄ• nÄ• gÄ• , iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

663__._ á¹• 21 ``santi vehÄ• yasÄ• assÄ• , iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

664__._ á¹• 21 ``santi vehÄ• yasÄ• pakkhÄ«, iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

665__._ á¹• 21 ``santi vehÄ• yasÄ• yakkhÄ• , iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

666__._ á¹• 21 ``atÄ«taá¹ƒ \Ne VI 267/ mÄ• nusaá¹ƒ kammaá¹ƒ, dukkaraá¹ƒ durabhisambh

na taá¹ƒ sakkomi mocetuá¹ƒ, antalikkhena khattiyÄ• â€™â€™ ti ||

tattha \Ee VI 440/ \Be VI 288/ __kamma_nti mahÄ• rÄ• ja, idaá¹ƒ ito tava mocanaá¹ƒ nÄ• n
kattabbakammaá¹ƒ atÄ«taá¹ƒ. __dukkaraá¹ƒ durabhisambhava_nti neva kÄ• tuá¹ƒ, na sam
taá¹ƒ sakkomÄ«_ti ahaá¹ƒ taá¹ƒ ito mocetuá¹ƒ na sakkomi. __tvaá¹ƒ pajÄ• nassu khattiyÄ•
tvamevettha kattabbaá¹ƒ jÄ• nassu. __vehÄ• yasÄ• _ti Ä• kÄ• sena gamanasamatthÄ• . __
yassa raÃ±Ã±o. __tathÄ• vidhÄ• _ti chaddantakule vÄ• uposathakule vÄ• jÄ• tÄ• nÄ• gÄ•
Ä• dÄ• ya gaccheyyuá¹ƒ. __assÄ• _ti valÄ• hakaassarÄ• jakule jÄ• tÄ• assÄ• . __pakkhÄ«
__yakkhÄ• _ti sÄ• tÄ• girÄ• dayo yakkhÄ• . __antalikkhenÄ• _ti antalikkhena mocetuá¹ƒ na
Ä• kÄ• sena mithilaá¹ƒ netuá¹ƒ na sakkomÄ«ti attho.

rÄ• jÄ• taá¹ƒ sutvÄ• appaá¹-ibhÄ• no nisÄ«di. atha senako cintesi ``idÄ• ni raÃ±Ã±o ceva
paá¹‡á¸• itaá¹ƒ aÃ±Ã±aá¹ƒ paá¹-isaraá¹‡aá¹ƒ natthi, rÄ• jÄ• panassa kathaá¹ƒ sutvÄ• mar
vattuá¹ƒ na sakkoti, ahaá¹ƒ paá¹‡á¸• itaá¹ƒ yÄ• cissÄ• mÄ«â€™â€™ ti. so yÄ• canto dve gA

667__._ á¹• 21 ``atÄ«radassÄ« puriso, mahante udakaá¹‡á¹‡ave.

yattha so labhate gÄ• dhaá¹ƒ, tattha so vindate sukhaá¹ƒ ||

668__._ á¹• 21 ``evaá¹ƒ amhaÃ±ca raÃ±Ã±o ca, tvaá¹ƒ patiá¹-á¹-hÄ• mahosadha.

tvaá¹ƒ nosi mantinaá¹ƒ seá¹-á¹-ho, amhe dukkhÄ• pamocayÄ• â€™â€™ ti ||

tattha __atÄ«radassÄ«_ti samudde bhinnanÄ• vo tÄ«raá¹ƒ apassanto. __yatthÄ• _ti Å«miv
yamhi padese patiá¹-á¹-haá¹ƒ labhati. __pamocayÄ• _ti pubbepi mithilaá¹ƒ parivÄ• retvÄ• â
pamocitamhÄ• , idÄ• nipi tvameva amhe dukkhÄ• mocehÄ«ti yÄ• ci.

atha naá¹ƒ niggaá¹‡hanto mahÄ• satto gÄ• thÄ• ya ajjhabhÄ• si ---

669__._ á¹• 21 ``atÄ«taá¹ƒ \Ne VI 268/ mÄ• nusaá¹ƒ kammaá¹ƒ, dukkaraá¹ƒ durabhisambh

na taá¹ƒ sakkomi mocetuá¹ƒ, tvaá¹ƒ pajÄ• nassu senakÄ• â€™â€™ ti ||

tattha \Be VI 289/ __pajÄ• nassu senakÄ• _ti senaka, ahaá¹ƒ na sakkomi, tvaá¹ƒ pana ima
Ä• kÄ• sena mithilaá¹ƒ nehÄ«ti.

rÄ• jÄ• gahetabbagahaá¹‡aá¹ƒ apassanto maraá¹‡abhayatajjito mahÄ• sattena saddhiá¹ƒ
``kadÄ• ci senakopi kiÃ±ci upÄ• yaá¹ƒ jÄ• neyya, pucchissÄ• mi tÄ• va naâ€™â€™ nti puc

670__._ á¹• 21 ``suá¹‡ohi metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

senakaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asÄ«â€™â€™ ti ||

tattha \Ee VI 441/ __kiá¹ƒ kicca_nti kiá¹ƒ kÄ• tabbayuttakaá¹ƒ idha maÃ±Ã±asi, mahosadhe
tvaá¹ƒ jÄ• nÄ• si, vadehÄ«ti.

taá¹ƒ sutvÄ• senako ``maá¹ƒ rÄ• jÄ• upÄ• yaá¹ƒ pucchati, sobhano vÄ• hotu mÄ• vÄ• ,
upÄ• yaâ€™â€™ nti cintetvÄ• gÄ• thamÄ• ha ---

671__._ á¹• 21 ``aggiá¹ƒ vÄ• dvÄ• rato dema, gaá¹‡hÄ• mase vikantanaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ.

mÄ• no rÄ• jÄ• brahmadatto, ciraá¹ƒ dukkhena mÄ• rayÄ«â€™â€™ ti ||

tattha __dvÄ• rato_ti dvÄ• raá¹ƒ pidahitvÄ• tattha aggiá¹ƒ dema. __vikantana_nti aÃ±Ã±an
satthaá¹ƒ gaá¹‡hÄ• ma. __hissÄ• mÄ• _ti jÄ«vitaá¹ƒ khippaá¹ƒ jahissÄ• ma, alaá¹…katapÄ
bhavissati.

taá¹ƒ sutvÄ• rÄ• jÄ• anattamano ``attano puttadÄ• rassa evarÅ«paá¹ƒ citakaá¹ƒ karohÄ«â
pukkusÄ• dayo pucchi. tepi attano patirÅ«pÄ• bÄ• lakathÄ• yeva kathayiá¹ƒsu. tena vuttaá

672__._ á¹• 21 ``suá¹‡ohi \Ne VI 269/ metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

pukkusaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asi ||

673__._ á¹• 21 ``visaá¹ƒ khÄ• ditvÄ• mÄ«yÄ• ma, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ.

mÄ• no rÄ• jÄ• brahmadatto, ciraá¹ƒ dukkhena mÄ• rayi ||

674__._ á¹• 21 ``suá¹‡ohi metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

kÄ• mindaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asi ||

675__._ á¹• 21 ``rajjuyÄ• \Be VI 290/ bajjha mÄ«yÄ• ma, papÄ• tÄ• papatÄ• mase.

mÄ• no rÄ• jÄ• brahmadatto, ciraá¹ƒ dukkhena mÄ• rayi ||

676__._ á¹• 21 ``suá¹‡ohi metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

devindaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asi ||

677__._ á¹• 21 ``aggiá¹ƒ vÄ• dvÄ• rato dema, gaá¹‡hÄ• mase vikantanaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ.

na no sakkoti mocetuá¹ƒ, sukheneva mahosadhoâ€™â€™ ti ||

apica etesu devindo ``ayaá¹ƒ rÄ• jÄ• kiá¹ƒ karoti, aggimhi sante khajjopanakaá¹ƒ dhamati,
mahosadhaá¹ƒ aÃ±Ã±o idha sotthibhÄ• vaá¹ƒ kÄ• tuá¹ƒ samattho nÄ• ma natthi, ayaá¹ƒ taâ
amhe pucchati, mayaá¹ƒ kiá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti cintetvÄ• aÃ±Ã±aá¹ƒ upÄ• yaá¹ƒ a
kathetvÄ• mahÄ• sattaá¹ƒ vaá¹‡á¹‡ento dve pÄ• de Ä• ha. tatrÄ• yaá¹ƒ adhippÄ• yo --- ``m

paá¹‡á¸• itameva yÄ• cÄ• ma. sace pana yÄ• ciyamÄ• nopi na no sakkoti mocetuá¹ƒ sukhe
vacanaá¹ƒ karissÄ• mÄ• â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• pubbe bodhisattassa kathitadosaá¹ƒ saritvÄ• tena saddhiá¹ƒ kathetu
suá¹‡antasseva paridevanto Ä• ha ---

678__._ á¹• 21 ``yathÄ• \Ne VI 270/ kadalino sÄ• raá¹ƒ, anvesaá¹ƒ nÄ• dhigacchati.

evaá¹ƒ anvesamÄ• nÄ• naá¹ƒ, paÃ±haá¹ƒ najjhagamÄ• mase ||

679__._ á¹• 21 ``yathÄ• simbalino sÄ• raá¹ƒ, anvesaá¹ƒ nÄ• dhigacchati.

evaá¹ƒ anvesamÄ• nÄ• naá¹ƒ, paÃ±haá¹ƒ najjhagamÄ• mase ||

680__._ á¹• 21 ``adese vata no vuá¹-á¹-haá¹ƒ, kuÃ±jarÄ• naá¹ƒ vanodake.

sakÄ• se dummanussÄ• naá¹ƒ, bÄ• lÄ• naá¹ƒ avijÄ• nataá¹ƒ ||

681__._ á¹• 21 ``ubbedhati me hadayaá¹ƒ, mukhaÃ±ca parisussati.

nibbutiá¹ƒ nÄ• dhigacchÄ• mi, aggidaá¸• á¸• hova Ä• tape ||

682__._ á¹• 21 ``kammÄ• rÄ• naá¹ƒ \Be VI 291/ yathÄ• ukkÄ• , anto jhÄ• yati no bahi.

evampi hadayaá¹ƒ mayhaá¹ƒ, anto jhÄ• yati no bahÄ«â€™â€™ ti ||

tattha __kadalino_ti yathÄ• kadalikkhandhassa nissÄ• rattÄ• sÄ• ratthiko puriso anvesant
nÄ• dhigacchati, evaá¹ƒ mayaá¹ƒ imamhÄ• dukkhÄ• muccanupÄ• yaá¹ƒ paÃ±haá¹ƒ paÃ±
anvesamÄ• nÄ• pi paÃ±haá¹ƒ najjhagamÄ• mase. amhehi pucchitaá¹ƒ upÄ• yaá¹ƒ ajÄ• nar
mayaá¹ƒ taá¹ƒ paÃ±haá¹ƒ nÄ• dhigacchÄ• ma. dutiyagÄ• thÄ• yapi eseva nayo. __kuÃ±jar
kuÃ±jarÄ• naá¹ƒ nirudake á¹-hÄ• ne vuá¹-á¹-haá¹ƒ adese vuá¹-á¹-haá¹ƒ nÄ• ma hoti, te hi ta
vanagahane padese vasantÄ• khippameva paccÄ• mittÄ• naá¹ƒ vasaá¹ƒ gacchanti, evaá¹ƒ
dummanussÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ santike vasantehi adese vuá¹-á¹-haá¹ƒ. ettakesu hi paá
paá¹-isaraá¹‡aá¹ƒ natthÄ«ti nÄ• nÄ• vidhena vilapati.

taá¹ƒ sutvÄ• paá¹‡á¸• ito ``ayaá¹ƒ rÄ• jÄ• ativiya kilamati. sace naá¹ƒ na assÄ• sessÄ• m
marissatÄ«â€™â€™ ti cintetvÄ• assÄ• sesi. tamatthaá¹ƒ \Ee VI 443/ pakÄ• sento satthÄ•

683__._ á¹• 21 ``tato so paá¹‡á¸• ito dhÄ«ro, atthadassÄ« mahosadho.

vedehaá¹ƒ dukkhitaá¹ƒ disvÄ• , idaá¹ƒ vacanamabravi ||

684__._ á¹• 21 ``mÄ• \Ne VI 271/ tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesa

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, rÄ• huggahaá¹ƒva candimaá¹ƒ ||

685__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, rÄ• huggahaá¹ƒva sÅ«riyaá¹ƒ ||

686__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, paá¹…ke sannaá¹ƒva kuÃ±jaraá¹ƒ ||

687__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, peá¸·Ä• baddhaá¹ƒva pannagaá¹ƒ ||

688__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, pakkhiá¹ƒ baddhaá¹ƒva paÃ±jare ||

689__._ á¹• 21 ``mÄ• \Be VI 292/ tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesa

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, macche jÄ• lagateriva ||

690__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, sayoggabalavÄ• hanaá¹ƒ ||

691__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

paÃ±cÄ• laá¹ƒ vÄ• hayissÄ• mi, kÄ• kasenaá¹ƒva leá¸• á¸• unÄ• ||

692__._ á¹• 21 ``adu paÃ±Ã±Ä• kimatthiyÄ• , amacco vÄ• pi tÄ• diso.

yo taá¹ƒ sambÄ• dhapakkhandaá¹ƒ, dukkhÄ• na parimocayeâ€™â€™ ti ||

tattha __ida_nti davaá¸• Ä• hadaá¸• á¸• he araÃ±Ã±e ghanavassaá¹ƒ vassÄ• pento viya na
tvaá¹ƒ bhÄ• yi, mahÄ• rÄ• jÄ• â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ abravi. tattha __sanna_nti l
__peá¸·Ä• baddha_nti peá¸·Ä• ya abbhantaragataá¹ƒ sappaá¹ƒ. __paÃ±cÄ• la_nti etaá¹ƒ ev
paÃ±cÄ• laraÃ±Ã±o senaá¹ƒ. __vÄ• hayissÄ• mÄ«_ti palÄ• pessÄ• mi \Ne VI 272/. __adÅ«
nÄ• ma kimatthiyÄ• ti attho. __amacco vÄ• pi tÄ• diso_ti tÄ• diso paÃ±Ã±Ä• ya sampanno a
taá¹ƒ evaá¹ƒ maraá¹‡asambÄ• dhappattaá¹ƒ dukkhÄ• na parimocaye. mahÄ• rÄ• ja, ahaá¹
nÄ• ma kimatthaá¹ƒ Ä• gatoti maÃ±Ã±asi. mÄ• bhÄ• yi, ahaá¹ƒ taá¹ƒ imamhÄ• dukkhÄ• n

sopi tassa vacanaá¹ƒ sutvÄ• ``idÄ• ni me jÄ«vitaá¹ƒ laddhaâ€™â€™ nti assÄ• saá¹ƒ paá¹
sÄ«hanÄ• de kate sabbe ca tussiá¹ƒsu. atha naá¹ƒ senako pucchi ``paá¹‡á¸• ita, tvaá¹ƒ sab
gacchanto kenupÄ• yena gamissasÄ«â€™â€™ ti? ``alaá¹…kataumaá¹…gena nessÄ• mi, tu
vatvÄ• umaá¹…gadvÄ• ravivaraá¹‡atthaá¹ƒ yodhe Ä• á¹‡Ä• pento gÄ• thamÄ• ha ---

693__._ á¹• 21 ``etha \Ee VI 444/ mÄ• á¹‡avÄ• uá¹-á¹-hetha, mukhaá¹ƒ sodhetha sandhino

vedeho sahamaccehi, umaá¹…gena gamissatÄ«â€™â€™ ti ||

tattha __mÄ• á¹‡avÄ• _ti taruá¹‡Ä• dhivacanaá¹ƒ. __mukhaá¹ƒ sodhethÄ• _ti umaá¹…gad
__sandhino_ti gharasandhino ca dvÄ• raá¹ƒ sodhetha, ekasatÄ• naá¹ƒ sayanagabbhÄ• naá
anekasatÄ• naá¹ƒ dÄ«pÄ• layÄ• naá¹ƒ dvÄ• raá¹ƒ vivarathÄ• ti.

te \Be VI 293/ uá¹-á¹-hÄ• ya umaá¹…gadvÄ• raá¹ƒ vivariá¹ƒsu. sakalo umaá¹…go ekobhÄ•
viya viroci. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

694__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , paá¹‡á¸• itassÄ• nucÄ• rino.

umaá¹…gadvÄ• raá¹ƒ vivariá¹ƒsu, yantayutte ca aggaá¸·eâ€™â€™ ti ||

tattha __anucÄ• rino_ti veyyÄ• vaccakarÄ• . __yantayutte ca aggaá¸·e_ti sÅ«cighaá¹-ikasa
dvÄ• rakavÄ• á¹-Ä• ni.

te umaá¹…gadvÄ• raá¹ƒ vivaritvÄ• mahÄ• sattassa Ä• rocesuá¹ƒ. so raÃ±Ã±o saÃ±Ã±ama
otarathÄ• â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• otari. atha senako sÄ«sato nÄ• á¸·ipaá¹-á¹-aá¹
omuÃ±citvÄ• kacchaá¹ƒ daá¸·haá¹ƒ bandhi. atha naá¹ƒ mahÄ• satto disvÄ• ``senaka, kiá¹
``paá¹‡á¸• ita, umaá¹…gena gacchantehi nÄ• ma veá¹-hanaá¹ƒ mocetvÄ• kacchaá¹ƒ daá¸·
gantabbaâ€™â€™ nti \Ne VI 273/. ``senaka, `umaá¹…gaá¹ƒ pavisanto onamitvÄ• jaá¹‡á¹‡

pavisissÄ• mÄ«â€™ ti mÄ• saÃ±Ã±amakÄ• si. sace hatthinÄ• gantukÄ• mosi, hatthiá¹ƒ ab
assena gantukÄ• mosi, assaá¹ƒ abhiruyha gacchÄ• hi. ucco umaá¹…go aá¹-á¹-hÄ• rasahat
tvaá¹ƒ yathÄ• ruciyÄ• alaá¹…katappaá¹-iyatto raÃ±Ã±o purato gacchÄ• hÄ«â€™â€™ ti Ä•
gamanaá¹ƒ purato vicÄ• retvÄ• rÄ• jÄ• naá¹ƒ majjhe katvÄ• sayaá¹ƒ pacchato ahosi. kiá¹ƒ
alaá¹…kataumaá¹…gaá¹ƒ olokento mÄ• saá¹‡ikaá¹ƒ agamÄ• sÄ«ti. umaá¹…ge mahÄ• jan
appamÄ• á¹‡Ä• ni ahesuá¹ƒ. te manussÄ• khÄ• dantÄ• pivantÄ• umaá¹…gaá¹ƒ olokentÄ
mahÄ• rÄ• ja, yÄ• tha mahÄ• rÄ• jÄ• â€™â€™ ti codento pacchato yÄ• ti. rÄ• jÄ• alaá¹…k
olokento yÄ• ti. tamatthaá¹ƒ \Ee VI 445/ pakÄ• sento satthÄ• Ä• ha ---

695__._ á¹• 21 ``purato senako yÄ• ti, pacchato ca mahosadho.

majjhe ca rÄ• jÄ• vedeho, amaccaparivÄ• ritoâ€™â€™ ti ||

raÃ±Ã±o \Be VI 294/ Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• te mÄ• á¹‡avÄ• rÄ• jamÄ• taraÃ±ca dev
umaá¹…gÄ• nÄ«haritvÄ• mahÄ• visÄ• lamÄ• á¸·ake á¹-hapesuá¹ƒ. rÄ• jÄ• pi bodhisattena
te rÄ• jÄ• naÃ±ca paá¹‡á¸• itaÃ±ca disvÄ• ``nissaá¹ƒsayaá¹ƒ parahatthaá¹ƒ gatamhÄ• , an
paá¹‡á¸• itassa purisehi bhavitabbaâ€™â€™ nti maraá¹‡abhayatajjitÄ• mahÄ• viravaá¹ƒ vi
cÅ«á¸·anirÄ• jÄ• pi kira vedeharaÃ±Ã±o palÄ• yanabhayena gaá¹…gÄ• to gÄ• vutamattaá¹
sannisinnÄ• ya rattiyÄ• tesaá¹ƒ viravaá¹ƒ sutvÄ• ``nandÄ• deviyÄ• viya saddoâ€™â€™ ti
nandÄ• deviá¹ƒ passissasÄ«â€™â€™ ti parihÄ• sabhayena na kiÃ±ci Ä• ha. mahÄ• satto p
paÃ±cÄ• lacandiá¹ƒ kumÄ• rikaá¹ƒ ratanarÄ• simhi á¹-hapetvÄ• abhisiÃ±citvÄ• ``mahÄ• rÄ
kÄ• raá¹‡Ä• Ä• gato, ayaá¹ƒ te aggamahesÄ« hotÅ«â€™â€™ ti Ä• ha. tÄ«á¹‡i nÄ• vÄ• sat
rÄ• jÄ• visÄ• lamÄ• á¸·akÄ• otaritvÄ• alaá¹…katanÄ• vaá¹ƒ abhiruhi. tepi cattÄ• ro khattiy
abhiruhiá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

696__._ á¹• 21 ``umaá¹…gÄ• nikkhamitvÄ• na, vedeho nÄ• vamÄ• ruhi.

abhiruá¸·haÃ±ca taá¹ƒ Ã±atvÄ• , anusÄ• si mahosadho ||

697__._ á¹• 21 ``ayaá¹ƒ te sasuro deva, ayaá¹ƒ sassu janÄ• dhipa.

yathÄ• mÄ• tu paá¹-ipatti, evaá¹ƒ te hotu sassuyÄ• ||

698__._ á¹• 21 ``yathÄ• pi \Ne VI 274/ niyako bhÄ• tÄ• , saudariyo ekamÄ• tuko.

evaá¹ƒ paÃ±cÄ• lacando te, dayitabbo rathesabha ||

699__._ á¹• 21 ``ayaá¹ƒ paÃ±cÄ• lacandÄ« te, rÄ• japuttÄ« abhicchitÄ• .

kÄ• maá¹ƒ karohi te tÄ• ya, bhariyÄ• te rathesabhÄ• â€™â€™ ti ||

tattha __anusÄ• sÄ«_ti evaá¹ƒ kirassa ahosi ``kadÄ• ci eso kujjhitvÄ• cÅ«á¸·aniraÃ±Ã±o m
abhirÅ«pÄ• ya nandÄ• deviyÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappeyya, rÄ• jakumÄ• raá¹ƒ vÄ
gaá¹‡hissÄ• mÄ«â€™â€™ ti. tasmÄ• __ ``ayaá¹ƒ teâ€™â€™ _tiÄ• dÄ«ni vadanto anusÄ•
ayaá¹ƒ tava sasurassa cÅ«á¸·aniraÃ±Ã±o putto paÃ±cÄ• lacandiyÄ• kaniá¹-á¹-habhÄ• tiko,
__ayaá¹ƒ sassÅ«_ti ayaá¹ƒ imissÄ• mÄ• tÄ• nandÄ• devÄ« nÄ• ma tava sassu. __yathÄ•
vattappaá¹-ivattaá¹ƒ karonti \Be VI 295/, evaá¹ƒ \Ee VI 446/ te etissÄ• hotu, balavatiá¹ƒ mÄ
paccupaá¹-á¹-hÄ• petvÄ• mÄ• naá¹ƒ kadÄ• ci lobhacittena olokehi. __niyako_ti ajjhattiko e
__ekamÄ• tuko_ti ekamÄ• tarÄ• jÄ• to. __dayitabbo_ti piyÄ• yitabbo. __bhariyÄ• _ti ayaá¹ƒ
avamÄ• naá¹ƒ akÄ• sÄ«ti raÃ±Ã±o paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hi.

rÄ• jÄ• pi ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. rÄ• jamÄ• taraá¹ƒ pana Ä• rabbha kiÃ±ci r
tassÄ• mahallakabhÄ• veneva. idaá¹ƒ pana sabbaá¹ƒ bodhisatto tÄ«re á¹-hatvÄ• va kathes
mahÄ• dukkhato muttatÄ• ya gantukÄ• mo hutvÄ• ``tÄ• ta, tvaá¹ƒ tÄ«re á¹-hitova kathesÄ«
gÄ• thamÄ• ha ---

700__._ á¹• 21 ``Ä• ruyha nÄ• vaá¹ƒ taramÄ• no, kiá¹ƒ nu tÄ«ramhi tiá¹-á¹-hasi.

kicchÄ• muttÄ• mha dukkhato, yÄ• ma dÄ• ni mahosadhÄ• â€™â€™ ti ||

mahÄ• satto ``deva, tumhehi saddhiá¹ƒ gamanaá¹ƒ nÄ• ma mayhaá¹ƒ ayuttaâ€™â€™ nti v

701__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, yohaá¹ƒ senÄ• ya nÄ• yako.

senaá¹…gaá¹ƒ parihÄ• petvÄ• , attÄ• naá¹ƒ parimocaye ||

702__._ á¹• 21 ``nivesanamhi \Ne VI 275/ te deva, senaá¹…gaá¹ƒ parihÄ• pitaá¹ƒ.

taá¹ƒ dinnaá¹ƒ brahmadattena, Ä• nayissaá¹ƒ rathesabhÄ• â€™â€™ ti ||

tattha __dhammo_ti sabhÄ• vo. __nivesanamhÄ«_ti taá¹ƒ nagaraá¹ƒ sandhÄ• yÄ• ha. __p
__parihÄ• pita_nti chaá¸• á¸• itaá¹ƒ. tesu hi manussesu dÅ«ramaggaá¹ƒ Ä• gatattÄ• keci k
keci khÄ• dantÄ• pivantÄ• amhÄ• kaá¹ƒ nikkhantabhÄ• vampi na jÄ• niá¹ƒsu, keci gilÄ• n
mÄ• se kammaá¹ƒ katvÄ• mama upakÄ• rakÄ• manussÄ• cettha bahÅ«, na sakkÄ• may
gantuá¹ƒ, ahaá¹ƒ pana nivattitvÄ• sabbampi taá¹ƒ tava senaá¹ƒ brahmadattena dinnaá¹ƒ a
Ä• nessÄ• mi. tumhe, mahÄ• rÄ• ja, katthaci avilambantÄ• sÄ«ghaá¹ƒ gacchatha. mayÄ•

hatthivÄ• hanÄ• dÄ«ni á¹-hapitÄ• ni, kilantakilantÄ• ni pahÄ• ya samatthasamatthehi sÄ«gh
pavisathÄ• ti.

tato \Be VI 296/ rÄ• jÄ• gÄ• thamÄ• ha ---

703__._ á¹• 21 ``appaseno mahÄ• senaá¹ƒ, kathaá¹ƒ viggayha á¹-hassasi.

dubbalo balavantena, vihaÃ±Ã±issasi paá¹‡á¸• itÄ• â€™â€™ ti ||

tattha \Ee VI 447/ __viggayhÄ• _ti paripphariitvÄ• . __vihaÃ±Ã±issasÄ«_ti haÃ±Ã±issasi.

tato bodhisatto Ä• ha ---

704__._ á¹• 21 ``appasenopi ce mantÄ«, mahÄ• senaá¹ƒ amantinaá¹ƒ.

jinÄ• ti rÄ• jÄ• rÄ• jÄ• no, Ä• diccovudayaá¹ƒ tamaâ€™â€™ nti ||

tattha __mantÄ«_ti mantÄ• ya samannÄ• gato paÃ±Ã±avÄ• upÄ• yakusalo. __amantina_n
paÃ±Ã±avÄ• duppaÃ±Ã±aá¹ƒ jinÄ• ti. __rÄ• jÄ• rÄ• jÄ• no_ti ekopi ca evarÅ«po rÄ• jÄ• b
jinÄ• tiyeva. yathÄ• kinti? __Ä• diccovudayaá¹ƒ tama_nti, yathÄ• Ä• dicco udayanto tamaâ
Ä• lokaá¹ƒ dasseti, evaá¹ƒ jinÄ• ti ceva sÅ«riyo viya virocati ca.

idaá¹ƒ vatvÄ• mahÄ• satto rÄ• jÄ• naá¹ƒ ``gacchatha tumheâ€™â€™ ti vanditvÄ• uyyojes
276/ amittahatthato, imissÄ• ca laddhattÄ• manorathopi me matthakaá¹ƒ pattoâ€™â€™ ti
Ä• vajjetvÄ• uppannapÄ«tipÄ• mojjo paá¹‡á¸• itassa guá¹‡e senakassa kathento gÄ• tham

705__._ á¹• 21 ``susukhaá¹ƒ vata saá¹ƒvÄ• so, paá¹‡á¸• itehÄ«ti senaka.

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate, mocayÄ« no mahosadhoâ€™â€™ ti ||

tattha __susukhaá¹ƒ vatÄ• _ti atisukhaá¹ƒ vata idaá¹ƒ, yo saá¹ƒvÄ• so paá¹‡á¸• itehi. __itÄ
nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• amittahatthagate mocayi no mahosadho, tasmÄ• ,
susukhaá¹ƒ vata idaá¹ƒ, yo esa paá¹‡á¸• itehi saá¹ƒvÄ• soti.

taá¹ƒ \Be VI 297/ sutvÄ• senakopi paá¹‡á¸• itassa guá¹‡e kathento Ä• ha ---

706__._ á¹• 21 ``evametaá¹ƒ mahÄ• rÄ• ja, paá¹‡á¸• itÄ• hi sukhÄ• vahÄ• .

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate, mocayÄ« no mahosadhoâ€™â€™ ti ||

atha vedeharÄ• jÄ• nadiá¹ƒ uttaritvÄ• yojanantare yojanantare mahÄ• sattena kÄ• ritagÄ•
bodhisattena á¹-hapitamanussÄ• hatthivÄ• hanÄ• dÄ«ni ceva annapÄ• nÄ• dÄ«ni ca adaá¹
hatthiassarathÄ• dayo á¹-hapetvÄ• itare Ä• dÄ• ya tehi saddhiá¹ƒ aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ p
yojanasatikaá¹ƒ maggaá¹ƒ atikkamitvÄ• punadivase pÄ• tova mithilaá¹ƒ pÄ• visi. mahÄ• sa
gantvÄ• \Ee VI 448/ attanÄ• sannaddhakhaggaá¹ƒ omuÃ±citvÄ• umaá¹…gadvÄ• re vÄ• lu
á¹-hapetvÄ• ca pana umaá¹…gaá¹ƒ pavisitvÄ• umaá¹…gena gantvÄ• nagaraá¹ƒ pavisitvÄ
gandhodakena nhatvÄ• nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• sayanavaragato ``manorat
ti Ä• vajjento nipajji. atha tassÄ• rattiyÄ• accayena cÅ«á¸·anirÄ• jÄ• senaá¹…gaá¹ƒ vicÄ•
nagaraá¹ƒ upÄ• gami. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

707__._ á¹• 21 ``rakkhitvÄ• kasiá¹‡aá¹ƒ rattiá¹ƒ, cÅ«á¸·aneyyo mahabbalo.

udentaá¹ƒ aruá¹‡uggasmiá¹ƒ, upakÄ• riá¹ƒ upÄ• gami ||

708__._ á¹• 21 ``Ä• ruyha \Ne VI 277/ pavaraá¹ƒ nÄ• gaá¹ƒ, balavantaá¹ƒ saá¹-á¹-hihÄ• yan

rÄ• jÄ• avoca paÃ±cÄ• lo, cÅ«á¸·aneyyo mahabbalo ||

709__._ á¹• 21 ``sannaddho maá¹‡ivammena, saramÄ• dÄ• ya pÄ• á¹‡inÄ• .

pesiye ajjhabhÄ• sittha, puthugumbe samÄ• gateâ€™â€™ ti ||

tattha __kasiá¹‡a_nti sakalaá¹ƒ nissesaá¹ƒ. __udenta_nti udente. __upakÄ• ri_nti paÃ±cÄ•
mahÄ• sattenakÄ• ritattÄ• ``upakÄ• rÄ«â€™â€™ ti laddhanÄ• makaá¹ƒ taá¹ƒ nagaraá¹ƒ up
senaá¹ƒ avoca. __pesiye_ti attano pesanakÄ• rake. __ajjhabhÄ• sitthÄ• _ti adhiabhÄ• sittha
abhÄ• sittha, __puthugumbe_ti bahÅ«su sippesu patiá¹-á¹-hite anekasippajÄ• nanaketi.

idÄ• ni \Be VI 298/ te sarÅ«pato dassetumÄ• ha ---

710__._ á¹• 21 ``hatthÄ• rohe anÄ«kaá¹-á¹-he, rathike pattikÄ• rake.

upÄ• sanamhi katahatthe, vÄ• lavedhe samÄ• gateâ€™â€™ ti ||

tattha __upÄ• sanamhÄ«_ti dhanusippe. __katahatthe_ti avirajjhanavedhitÄ• ya sampanna

idÄ• ni rÄ• jÄ• vedehaá¹ƒ jÄ«vaggÄ• haá¹ƒ gaá¹‡hÄ• petuá¹ƒ Ä• á¹‡Ä• pento Ä• ha ---

711__._ á¹• 21 ``pesetha kuÃ±jare dantÄ«, balavante saá¹-á¹-hihÄ• yane.

maddantu kuÃ±jarÄ• nagaraá¹ƒ, vedehena sumÄ• pitaá¹ƒ ||

712__._ á¹• 21 ``vacchadantamukhÄ• setÄ• , tikkhaggÄ• aá¹-á¹-hivedhino.

paá¹‡unnÄ• dhanuvegena, sampatantutarÄ«tarÄ• ||

713__._ á¹• 21 ``mÄ• á¹‡avÄ• vammino sÅ«rÄ• , citradaá¹‡á¸• ayutÄ• vudhÄ• .

pakkhandino mahÄ• nÄ• gÄ• , hatthÄ«naá¹ƒ hontu sammukhÄ• ||

714__._ á¹• 21 ``sattiyo \Ne VI 278/ teladhotÄ• yo, accimantÄ• pabhassarÄ• .

vijjotamÄ• nÄ• tiá¹-á¹-hantu, sataraá¹ƒsÄ«va tÄ• rakÄ• ||

715__._ á¹• 21 ``Ä• vudhabalavantÄ• naá¹ƒ \Ee VI 449/, guá¹‡ikÄ• yÅ«radhÄ• rinaá¹ƒ.

etÄ• disÄ• naá¹ƒ yodhÄ• naá¹ƒ, saá¹…gÄ• me apalÄ• yinaá¹ƒ.

vedeho kuto muccissati, sace pakkhÄ«va kÄ• hiti ||

716__._ á¹• 21 ``tiá¹ƒsa me purisanÄ• vutyo, sabbevekekaniccitÄ• .

yesaá¹ƒ samaá¹ƒ na passÄ• mi, kevalaá¹ƒ mahÄ«maá¹ƒ caraá¹ƒ ||

717__._ á¹• 21 ``nÄ• gÄ• ca kappitÄ• dantÄ«, balavanto saá¹-á¹-hihÄ• yanÄ• .

yesaá¹ƒ khandhesu sobhanti, kumÄ• rÄ• cÄ• rudassanÄ• ||

718__._ á¹• 21 ``pÄ«tÄ• laá¹…kÄ• rÄ• pÄ«tavasanÄ• , pÄ«tuttaranivÄ• sanÄ• .

nÄ• gakhandhesu sobhanti, devaputtÄ• va nandane ||

719__._ á¹• 21 ``pÄ• á¹-hÄ«navaá¹‡á¹‡Ä• nettiá¹ƒsÄ• , teladhotÄ• pabhassarÄ• .

niá¹-á¹-hitÄ• naradhÄ«rebhi, samadhÄ• rÄ• sunissitÄ• ||

720__._ á¹• 21 ``vellÄ• lino \Be VI 299/ vÄ«tamalÄ• , sikkÄ• yasamayÄ• daá¸·Ä• .

gahitÄ• balavantebhi, suppahÄ• rappahÄ• ribhi ||

721__._ á¹• 21 ``suvaá¹‡á¹‡atharusampannÄ• , lohitakacchupadhÄ• ritÄ• .

vivattamÄ• nÄ• sobhanti, vijjÅ«vabbhaghanantare ||

722__._ á¹• 21 ``paá¹-Ä• kÄ• vammino sÅ«rÄ• , asicammassa kovidÄ• .

dhanuggahÄ• sikkhitarÄ• , nÄ• gakhandhe nipÄ• tino ||

723__._ á¹• 21 ``etÄ• disehi parikkhitto, natthi mokkho ito tava.

pabhÄ• vaá¹ƒ te na passÄ• mi, yena tvaá¹ƒ mithilaá¹ƒ vajeâ€™â€™ ti ||

tattha \Ne VI 279/ __dantÄ«_ti sampannadante. __vacchadantamukhÄ• _ti nikhÄ• danasad
vissaá¹-á¹-hÄ• . __sampatantutarÄ«tarÄ• _ti evarÅ«pÄ• sarÄ• itarÄ«tarÄ• sampatantu sa
ghanameghavassaá¹ƒ viya saravassaá¹ƒ vassathÄ• ti Ä• á¹‡Ä• pesi. __mÄ• á¹‡avÄ• _ti tar
vammahatthÄ• . __citradaá¹‡á¸• ayutÄ• vudhÄ• _ti citradaá¹‡á¸• ayuttehi Ä• vudhehi samar
saá¹…gÄ• mapakkhandikÄ• . __mahÄ• nÄ• gÄ• _ti mahÄ• nÄ• gesu koÃ±canÄ• daá¹ƒ katv
tesaá¹ƒ dante gahetvÄ• luÃ±cituá¹ƒ samatthÄ• yodhÄ• . __sataraá¹ƒsÄ«va tÄ• rakÄ• _ti s
osadhitÄ• rakÄ• . __Ä• vudhabalavantÄ• na_nti Ä• vudhabalena yuttÄ• naá¹ƒ samannÄ• ga
__guá¹‡ikÄ• yÅ«radhÄ• rina_nti guá¹‡i vuccati kavacaá¹ƒ, kavacÄ• ni ceva kÄ• yÅ«rÄ• bha
dhÄ• rentÄ• naá¹ƒ, kavacasaá¹…khÄ• tÄ• ni vÄ• kÄ• yÅ«rÄ• ni dhÄ• rentÄ• naá¹ƒ. __sace
pakkhÄ« viya Ä• kÄ• se pakkhandanaá¹ƒ karissati, tathÄ• pi kiá¹ƒ muccissatÄ«ti vadati.

__tiá¹ƒsa me purisanÄ• vutyo_ti purisÄ• naá¹ƒ tiá¹ƒsasahassÄ• ni navutisatÄ• ni tiá¹ƒsanÄ
__sabbevekekaniccitÄ• _ti \Ee VI 450/ ettakÄ• mayhaá¹ƒ paresaá¹ƒ hatthato Ä• vudhaá¹ƒ
sÄ«sapÄ• tanasamatthÄ• ekekaá¹ƒ vicinitvÄ• gahitÄ• anivattino yodhÄ• ti dasseti. __keva
sakalampi imaá¹ƒ mahiá¹ƒ caranto yesaá¹ƒ samaá¹ƒ sadisaá¹ƒ na passÄ• mi, kuto uttaritara
ettakÄ• ti dasseti. __cÄ• rudassanÄ• _ti \Be VI 300/ cÄ• ru vuccati suvaá¹‡á¹‡aá¹ƒ, suvaá¹‡
__pÄ«tÄ• laá¹…kÄ• rÄ• _ti pÄ«tavaá¹‡á¹‡asuvaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• . __pÄ«tavasanÄ•

pÄ«tavaá¹‡á¹‡asuvaá¹‡á¹‡avatthÄ• . __pÄ«tuttaranivÄ• sanÄ• _ti pÄ«tauttarÄ• saá¹…gani
__pÄ• á¹-hÄ«navaá¹‡á¹‡Ä• _ti pÄ• sÄ• á¹‡amacchasadisÄ• . __nettiá¹ƒsÄ• _ti khaggÄ• . _
paá¹‡á¸• itapurisehi. __sunissitÄ• _ti sunisitÄ• atitikhiá¹‡Ä• .

__vellÄ• lino_ti á¹-hitamajjhanhike sÅ«riyo viya vijjotamÄ• nÄ• . __sikkÄ• yasamayÄ• _ti sa
koÃ±casakuá¹‡e khÄ• dÄ• petvÄ• gahitena sikkÄ• yasena katÄ• . __suppahÄ• rappahÄ• r
yodhehi. __lohitakacchupadhÄ• ritÄ• _ti lohitavaá¹‡á¹‡Ä• ya kosiyÄ• samannÄ• gatÄ• . __
parivattanasamatthÄ• . __sÅ«rÄ• _ti jÄ• tisÅ«rÄ• . asicammassa __kovidÄ• _ti etesaá¹ƒ ga
__dhanuggahÄ• _ti dhanuggahakÄ• . __sikkhitarÄ• _ti etasmiá¹ƒ dhanuggahaá¹‡e ativiya s
nipÄ• tino_ti hatthikkhandhe khaggena chinditvÄ• nipÄ• tanasamatthÄ• . __natthi mokkho_
paá¹-hamaá¹ƒ tÄ• va gahapatiputtassÄ• nubhÄ• vena muttosi, idÄ• ni pana natthi tava mok
te_ti idÄ• ni te rÄ• jÄ• nubhÄ• vaá¹ƒ na passÄ• mi, yena tvaá¹ƒ mithilaá¹ƒ gamissasi khippa
paviá¹-á¹-hamaccho viya jÄ• tosÄ«ti.

cÅ«á¸·anirÄ• jÄ• \Ne VI 280/ vedehaá¹ƒ tajjento ``idÄ• ni naá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™
nÄ• gaá¹ƒ codento ``gaá¹‡hatha, bhindatha, vijjhathÄ• â€™â€™ ti senaá¹ƒ Ä• á¹‡Ä• pento
avattharanto viya upÄ• gami. atha naá¹ƒ mahÄ• sattassa upanikkhittakapurisÄ• ``ko jÄ• nÄ
bhavissatÄ«â€™â€™ ti attano upaá¹-á¹-hÄ• ke gahetvÄ• parivÄ• rayiá¹ƒsu. tasmiá¹ƒ khaá
vuá¹-á¹-hÄ• ya katasarÄ«rappaá¹-ijaggano bhuttapÄ• tarÄ• so alaá¹…katappaá¹-iyatto satas
kÄ• sikavatthaá¹ƒ nivÄ• setvÄ• rattakambalaá¹ƒ ekaá¹ƒse karitvÄ• sattaratanavicittaá¹ƒ va
Ä• dÄ• ya suvaá¹‡á¹‡apÄ• dukaá¹ƒ Ä• ruyha devaccharÄ• ya viya alaá¹…kataitthiyÄ• vÄ•
alaá¹…katapÄ• sÄ• de sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• cÅ«á¸·aniraÃ±Ã±o attÄ• naá¹ƒ dasser
aparÄ• paraá¹ƒ caá¹…kami. cÅ«á¸·anirÄ• jÄ• pi tassa rÅ«pasiriá¹ƒ oloketvÄ• cittaá¹ƒ pasÄ
``idÄ• ni naá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti \Ee VI 451/ turitaturitova \Be VI 301/ hatthiá¹ƒ p
cintesi ``ayaá¹ƒ `vedeho me laddhoâ€™ ti saÃ±Ã±Ä• ya turitaturitova Ä• gacchati, na jÄ• nÄ
puttadÄ• raá¹ƒ gahetvÄ• amhÄ• kaá¹ƒ raÃ±Ã±o gatabhÄ• vaá¹ƒ, suvaá¹‡á¹‡Ä• dÄ• sasadi
kathessÄ• mi tena saddhiâ€™â€™ nti. so vÄ• tapÄ• ne á¹-hitova madhurassaraá¹ƒ nicchÄ•
kathento Ä• ha ---

724__._ á¹• 21 ``kiá¹ƒ nu santaramÄ• nova, nÄ• gaá¹ƒ pesesi kuÃ±jaraá¹ƒ.

pahaá¹-á¹-harÅ«po Ä• patasi, siddhatthosmÄ«ti maÃ±Ã±asi ||

725__._ á¹• 21 ``oharetaá¹ƒ dhanuá¹ƒ cÄ• paá¹ƒ, khurappaá¹ƒ paá¹-isaá¹ƒhara.

oharetaá¹ƒ subhaá¹ƒ vammaá¹ƒ, veá¸·uriyamaá¹‡isanthataâ€™â€™ nti ||

tattha __kuÃ±jara_nti seá¹-á¹-haá¹ƒ. __pahaá¹-á¹-harÅ«po_ti haá¹-á¹-hatuá¹-á¹-hacitto som

__Ä• patasÄ«_ti Ä• gacchasi. __siddhatthosmÄ«_ti nipphannatthosmi, manoratho me matth
__ohareta_nti imaá¹ƒ cÄ• pasaá¹…khÄ• taá¹ƒ dhanuá¹ƒ ohara, avahara, chaá¸• á¸• ehi, ko
__paá¹-isaá¹ƒharÄ• _ti apanetvÄ• aÃ±Ã±assa vÄ• dehi, paá¹-icchanne vÄ• á¹-hÄ• ne á¹-h
karissasi. __vamma_nti etaá¹ƒ vammampi apanehi. idaá¹ƒ tayÄ• hiyyo paá¹-imukkaá¹ƒ bha
naá¹ƒ, mÄ• te sarÄ«raá¹ƒ uppaá¹‡á¸• ukaá¹ƒ ahosi, akilametvÄ• pÄ• tova nagaraá¹ƒ pavis
keá¸·imakÄ• si.

so tassa vacanaá¹ƒ sutvÄ• ``gahapatiputto mayÄ• saddhiá¹ƒ keá¸·iá¹ƒ karoti, ajja te kattal
jÄ• nissÄ• mÄ«â€™â€™ ti taá¹ƒ tajjento gÄ• thamÄ• ha ---

726__._ á¹• 21 ``pasannamukhavaá¹‡á¹‡osi \Ne VI 281/, mhitapubbaÃ±ca bhÄ• sasi.

hoti kho maraá¹‡akÄ• le, edisÄ« vaá¹‡á¹‡asampadÄ• â€™â€™ ti ||

tattha __mhitapubbaÃ±cÄ• _ti paá¹-hamaá¹ƒ mhitaá¹ƒ katvÄ• pacchÄ• bhÄ• santo mhitap
kismiÃ±ci na gaá¹‡esi. __hoti kho_ti maraá¹‡akÄ• le nÄ• ma vaá¹‡á¹‡asampadÄ• hotiyeva
ajja te sÄ«saá¹ƒ chinditvÄ• jayapÄ• naá¹ƒ pivissÄ• mÄ• ti.

evaá¹ƒ tassa tena saddhiá¹ƒ kathanakÄ• le mahÄ• balakÄ• yo mahÄ• sattassa rÅ«pasiriá¹
rÄ• jÄ• mahosadhapaá¹‡á¸• itena saddhiá¹ƒ manteti \Be VI 302/, kiá¹ƒ nu kho kathesi, etes
suá¹‡issÄ• mÄ• â€™â€™ ti raÃ±Ã±o santikameva agamÄ• si. paá¹‡á¸• itopi tassa kathaá¹ƒ
`mahosadhapaá¹‡á¸• itoâ€™ ti jÄ• nÄ• si. nÄ• haá¹ƒ attÄ• naá¹ƒ mÄ• retuá¹ƒ dassÄ• mi, m
bhinno, kevaá¹-á¹-ena ca tayÄ• ca hadayena cintitaá¹ƒ na jÄ• taá¹ƒ, mukhena kathitameva
pakÄ• sento Ä• ha ---

727__._ á¹• 21 moghaá¹ƒ te gajjitaá¹ƒ rÄ• ja, bhinnamantosi khattiya.

duggaá¹‡hosi tayÄ• rÄ• jÄ• , khaá¸·uá¹…keneva sindhavo ||

728__._ á¹• 21 ``tiá¹‡á¹‡o hiyyo rÄ• jÄ• gaá¹…gaá¹ƒ, sÄ• macco saparijjano.

haá¹ƒsarÄ• jaá¹ƒ yathÄ• dhaá¹…ko, anujjavaá¹ƒ patissasÄ«â€™â€™ ti ||

tattha __bhinnamantosÄ«_ti yo tayÄ• kevaá¹-á¹-ena saddhiá¹ƒ sayanagabbhe manto gahit
jÄ• nÄ• tÄ«ti mÄ• saÃ±Ã±aá¹ƒ kari, pageva so mayÄ• Ã±Ä• to, bhinnamanto asi jÄ• to. __
mahÄ• rÄ• ja, tayÄ• amhÄ• kaá¹ƒ rÄ• jÄ• assakhaá¸·uá¹…kena sindhavo viya duggaá¹‡ho
javasampannaá¹ƒ Ä• jÄ• nÄ«yaá¹ƒ Ä• ruyha gacchanto viya gahetuá¹ƒ na sakkÄ• ti attho. k
kevaá¹-á¹-o, taá¹ƒ Ä• ruá¸·hapuriso viya tvaá¹ƒ, javasampanno sindhavo viya ahaá¹ƒ, taá¹ƒ

amhÄ• kaá¹ƒ rÄ• jÄ• ti dasseti. __tiá¹‡á¹‡o hiyyo_ti hiyyova uttiá¹‡á¹‡o. so ca kho sÄ• mac
ekakova palÄ• yitvÄ• gato. __anujjava_nti sace pana tvaá¹ƒ taá¹ƒ anujavissasi anubandhis
suvaá¹‡á¹‡ahaá¹ƒsarÄ• jaá¹ƒ anujavanto dhaá¹…ko antarÄ• va patissati, evaá¹ƒ patissasi,
pÄ• puá¹‡issasÄ«ti vadati.

idÄ• ni \Ne VI 282/ so achambhitakesarasÄ«ho viya udÄ• haraá¹‡aá¹ƒ Ä• haranto Ä• ha ---

729__._ á¹• 21 ``siá¹…gÄ• lÄ• rattibhÄ• gena, phullaá¹ƒ disvÄ• na kiá¹ƒsukaá¹ƒ.

maá¹ƒsapesÄ«ti maÃ±Ã±antÄ• , paribyÅ«á¸·hÄ• migÄ• dhamÄ• ||

730__._ á¹• 21 ``vÄ«tivattÄ• su \Be VI 303/ rattÄ«su, uggatasmiá¹ƒ divÄ• kare.

kiá¹ƒ sukaá¹ƒ phullitaá¹ƒ disvÄ• , Ä• sacchinnÄ• migÄ• dhamÄ• ||

731__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, vedehaá¹ƒ parivÄ• riya.

Ä• sacchinno gamissasi, siá¹…gÄ• lÄ• kiá¹ƒsukaá¹ƒ yathÄ• â€™â€™ ti ||

tattha __disvÄ• nÄ• _ti candÄ• lokena oloketvÄ• . __paribyÅ«á¸·hÄ• _ti pÄ• tova maá¹ƒsap
gamissÄ• mÄ• ti parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. __vÄ«tivattÄ• sÅ«_ti te yÄ• su yÄ• su rattÄ
tÄ• su tÄ• su rattÄ«su atÄ«tÄ• su. __disvÄ• _ti sÅ«riyÄ• lokena kiá¹ƒsukaá¹ƒ disvÄ• ``na id
Ã±atvÄ• chinnÄ• sÄ• hutvÄ• palÄ• yiá¹ƒsu. __siá¹…gÄ• lÄ• _ti yathÄ• siá¹…gÄ• lÄ• kiá¹
Ä• sacchinnÄ• gatÄ• , evaá¹ƒ tuvampi idha vedeharaÃ±Ã±o natthibhÄ• vaá¹ƒ Ã±atvÄ• Ä•
senaá¹ƒ gahetvÄ• palÄ• yissasÄ«ti dÄ«peti.

rÄ• jÄ• tassa achambhitavacanaá¹ƒ sutvÄ• cintesi ``ayaá¹ƒ gahapatiputto atisÅ«ro hutvÄ•
nissaá¹ƒsayaá¹ƒ vedeho palÄ• to bhavissatÄ«â€™â€™ ti. so ativiya kujjhitvÄ• ``pubbe may
\Ee VI 453/ nissÄ• ya udarasÄ• á¹-akassapi assÄ• mikÄ• jÄ• tÄ• , idÄ• ni tena amhÄ• kaá¹
palÄ• pito, bahussa vata no anatthassa kÄ• rako, ubhinnaá¹ƒ kattabbakÄ• raá¹‡aá¹ƒ imasso
tassa kÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ Ä• á¹‡Ä• pento Ä• ha ---

732__._ á¹• 21 ``imassa hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chindatha.

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayi ||

733__._ á¹• 21 ``imaá¹ƒ maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacantu naá¹ƒ.

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayi ||

734__._ á¹• 21 ``yathÄ• pi \Ne VI 283/ Ä• sabhaá¹ƒ cammaá¹ƒ, pathabyÄ• vitanÄ«yati.

sÄ«hassa atho byagghassa, hoti saá¹…kusamÄ• hataá¹ƒ ||

735__._ á¹• 21 ``evaá¹ƒ taá¹ƒ vitanitvÄ• na, vedhayissÄ• mi sattiyÄ• .

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayÄ«â€™â€™ ti ||

tattha \Be VI 304/ __pÄ• tabya_nti pÄ• cayitabbaá¹ƒ pacitabbayuttakaá¹ƒ migÄ• dÄ«naá¹ƒ gahapatiputtaá¹ƒ sÅ«le Ä• vuá¹‡itvÄ• pacantu. __sÄ«hassa atho byagghassÄ• _ti etesaÃ± saá¹…kusamÄ• hataá¹ƒ hoti, evaá¹ƒ hotu. __vedhayissÄ• mÄ«_ti vijjhÄ• pessÄ• mi.

taá¹ƒ sutvÄ• mahÄ• satto hasitaá¹ƒ katvÄ• ``ayaá¹ƒ rÄ• jÄ• attano deviyÄ• ca bandhavÄ pahitabhÄ• vaá¹ƒ na jÄ• nÄ• ti, tena me imaá¹ƒ kammakÄ• raá¹‡aá¹ƒ vicÄ• reti, kodhavase vijjheyya, aÃ±Ã±aá¹ƒ vÄ• attano ruccanakaá¹ƒ kareyya, sokÄ• turaá¹ƒ imaá¹ƒ vedanÄ• ppa hatthipiá¹-á¹-heyeva visaÃ±Ã±iá¹ƒ naá¹ƒ nipajjÄ• petuá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• rocessÄ• Ä• ha ---

736__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ paÃ±cÄ• lacandassa, vedeho chedayissati ||

737__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ paÃ±cÄ• lacandiyÄ• , vedeho chedayissati ||

738__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ nandÄ• ya deviyÄ• , vedeho chedayissati ||

739__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ te puttadÄ• rassa, vedeho chedayissati ||

740__._ á¹• 21 ``sace \Ee VI 454/ maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ paÃ±cÄ• lacandassa, vedeho pÄ• cayissati ||

741__._ á¹• 21 ``sace \Ne VI 284/ maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ paÃ±cÄ• lacandiyÄ• , vedeho pÄ• cayissati ||

742__._ á¹• 21 ``sace maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ nandÄ• ya deviyÄ• , vedeho pÄ• cayissati ||

743__._ á¹• 21 ``sace maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ te puttadÄ• rassa, vedeho pÄ• cayissati ||

744__._ á¹• 21 ``sace \Be VI 305/ maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ paÃ±cÄ• lacandassa, vedeho vedhayissati ||

745__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ paÃ±cÄ• lacandiyÄ• , vedeho vedhayissati ||

746__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ nandÄ• ya deviyÄ• , vedeho vedhayissati ||

747__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ te puttadÄ• rassa, vedeho vedhayissati.

evaá¹ƒ no mantitaá¹ƒ raho, vedehena mayÄ• saha ||

748__._ á¹• 21 ``yathÄ• pi palasataá¹ƒ cammaá¹ƒ, kontimantÄ• suniá¹-á¹-hitaá¹ƒ.

upeti tanutÄ• á¹‡Ä• ya, sarÄ• naá¹ƒ paá¹-ihantave ||

749__._ á¹• 21 ``sukhÄ• vaho dukkhanudo, vedehassa yasassino.

matiá¹ƒ te paá¹-ihaÃ±Ã±Ä• mi, usuá¹ƒ palasatena vÄ• â€™â€™ ti ||

tattha __chedayissatÄ«_ti ``paá¹‡á¸• itassa kira cÅ«á¸·aninÄ• hatthapÄ• dÄ• chinnÄ• â€™
chedayissati. __puttadÄ• rassÄ• _ti mama ekassa chindanapaccayÄ• tava dvinnaá¹ƒ puttÄ
VI 285/ cÄ• ti tiá¹‡á¹‡ampi janÄ• naá¹ƒ amhÄ• kaá¹ƒ rÄ• jÄ• chedayissati. __evaá¹ƒ no ma
mahÄ• rÄ• ja, mayÄ• ca vedeharÄ• jena ca evaá¹ƒ rahasi mantitaá¹ƒ ``yaá¹ƒ yaá¹ƒ idha m
kÄ• reti, taá¹ƒ taá¹ƒ tattha tassa puttadÄ• rÄ• naá¹ƒ kÄ• tabbaâ€™â€™ nti. __palasata_nti
bahÅ« khÄ• re khÄ• dÄ• petvÄ• mudubhÄ• vaá¹ƒ upanÄ«taá¹ƒ cammaá¹ƒ. __kontimantÄ•
vuccati cammakÄ• rasatthaá¹ƒ, tÄ• ya kantanalikhitÄ• naá¹ƒ vasena katattÄ• suá¹-á¹-hu nia
__tanutÄ• á¹‡Ä• yÄ• _ti yathÄ• taá¹ƒ cammaá¹ƒ saá¹…gÄ• me sarÄ• naá¹ƒ paá¹-ihantave
paá¹-ihanitvÄ• sarÄ«raá¹ƒ rakkhati. __sukhÄ• vaho_ti mahÄ• rÄ• ja, ahampi amhÄ• kaá¹ƒ
paccÄ• mittÄ• naá¹ƒ vÄ• raá¹‡atthena taá¹ƒ saraparittÄ• á¹‡acammaá¹ƒ viya sukhÄ• vaho.
kÄ• yikasukhacetasikasukhaÃ±ca Ä• vahÄ• mi, dukkhaÃ±ca nudemi. __mati_nti tasmÄ• ta
tena palasatacammena viya attano matiyÄ• paá¹-ihanissÄ• mÄ«ti.

taá¹ƒ \Be VI 306/ sutvÄ• rÄ• jÄ• cintesi ``gahapatiputto kiá¹ƒ katheti, yathÄ• kira ahaá¹ƒ e
evaá¹ƒ vedeharÄ• jÄ• mama puttadÄ• rÄ• naá¹ƒ kammakÄ• raá¹‡aá¹ƒ karissati, na jÄ• nÄ•
Ä• rakkhassa susaá¹ƒvihitabhÄ• vaá¹ƒ, `idÄ• ni mÄ• ressatÄ«â€™ ti maraá¹‡abhayena vila
saddahÄ• mÄ«â€™â€™ ti. mahÄ• satto ``ayaá¹ƒ maá¹ƒ maraá¹‡abhayena kathetÄ«ti maÃ±
nti cintetvÄ• Ä• ha ---

750__._ á¹• 21 ``iá¹…gha passa mahÄ• rÄ• ja, suÃ±Ã±aá¹ƒ antepuraá¹ƒ tava.

orodhÄ• ca kumÄ• rÄ• ca, tava mÄ• tÄ• ca khattiya.

umaá¹…gÄ• nÄ«haritvÄ• na, vedehassupanÄ• mitÄ• â€™â€™ ti ||

tattha __umaá¹…gÄ• _ti mahÄ• rÄ• ja, mayÄ• attano mÄ• á¹‡ave pesetvÄ• pÄ• sÄ• dÄ•
Ä• harÄ• petvÄ• mahÄ• umaá¹…gÄ• nÄ«haritvÄ• bandhavÄ• te vedehassa upanÄ• mitÄ

taá¹ƒ sutvÄ• rÄ• jÄ• cintesi ``paá¹‡á¸• ito ativiya daá¸·haá¹ƒ katvÄ• katheti, mayÄ• ca ra
gaá¹…gÄ• passe nandÄ• deviyÄ• saddo viya suto, mahÄ• paÃ±Ã±o paá¹‡á¸• ito kadÄ• ci
so uppannabalavasokopi satiá¹ƒ upaá¹-á¹-hÄ• petvÄ• asocanto viya ekaá¹ƒ amaccaá¹ƒ pal
pesento imaá¹ƒ gÄ• thamÄ• ha ---

751__._ á¹• 21 ``iá¹…gha \Ne VI 286/ antepuraá¹ƒ mayhaá¹ƒ, gantvÄ• na vicinÄ• tha naá¹ƒ

yathÄ• imassa vacanaá¹ƒ, saccaá¹ƒ vÄ• yadi vÄ• musÄ• â€™â€™ ti ||

so saparivÄ• ro rÄ• janivesanaá¹ƒ gantvÄ• dvÄ• raá¹ƒ vivaritvÄ• anto pavisitvÄ• hatthapÄ
pidahitvÄ• nÄ• gadantakesu olaggite antepurapÄ• lake ca khujjavÄ• manakÄ• dayo ca bhÄ
tattha vippakiá¹‡á¹‡akhÄ• danÄ«yabhojanÄ«yaÃ±ca ratanagharadvÄ• rÄ• ni vivaritvÄ• kata
vivaá¹-advÄ• raá¹ƒ sirigabbhaÃ±ca yathÄ• vivaá¹-ehi eva vÄ• tapÄ• nehi pavisitvÄ• caramÄ
VI 456/ chaá¸• á¸• itagÄ• masadisaá¹ƒ susÄ• nabhÅ«miyaá¹ƒ viya ca nissirikaá¹ƒ rÄ• janive
punÄ• gantvÄ• raÃ±Ã±o Ä• rocento Ä• ha ---

752__._ á¹• 21 ``evametaá¹ƒ mahÄ• rÄ• ja, yathÄ• Ä• ha mahosadho.

suÃ±Ã±aá¹ƒ antepuraá¹ƒ sabbaá¹ƒ, kÄ• kapaá¹-á¹-anakaá¹ƒ yathÄ• â€™â€™ ti ||

tattha \Be VI 307/ __kÄ• kapaá¹-á¹-anakaá¹ƒ yathÄ• _ti macchagandhena Ä• gatehi kÄ• ka
samuddatÄ«re chaá¸• á¸• itagÄ• mako viya.

taá¹ƒ sutvÄ• rÄ• jÄ• catunnaá¹ƒ janÄ• naá¹ƒ piyavippayogasambhavena sokena kampam
gahapatiputtaá¹ƒ nissÄ• ya uppannaâ€™â€™ nti daá¹‡á¸• ena ghaá¹-á¹-ito Ä• sÄ«viso viya
kujjhi. mahÄ• satto tassÄ• kÄ• raá¹ƒ disvÄ• ``ayaá¹ƒ rÄ• jÄ• mahÄ• yaso kadÄ• ci kodhav
ti khattiyamÄ• nena maá¹ƒ viheá¹-heyya, yaá¹ƒnÅ«nÄ• haá¹ƒ nandÄ• deviá¹ƒ iminÄ• adiá¹
tassÄ• sarÄ«ravaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡eyyaá¹ƒ. atha so taá¹ƒ anussaritvÄ• `sacÄ• haá¹ƒ m
evarÅ«paá¹ƒ itthiratanaá¹ƒ na labhissÄ• mi, amÄ• rento puna taá¹ƒ labhissÄ• mÄ«â€™ ti at
na kiÃ±ci mayhaá¹ƒ karissatÄ«â€™â€™ ti cintetvÄ• attano anurakkhaá¹‡atthaá¹ƒ pÄ• sÄ•
rattakambalantarÄ• suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ bÄ• huá¹ƒ nÄ«haritvÄ• tassÄ• gatamaggÄ•
Ä• ha ---

753__._ á¹• 21 ``ito gatÄ• mahÄ• rÄ• ja, nÄ• rÄ« sabbaá¹…gasobhanÄ• .

kosambaphalakasussoá¹‡Ä«, haá¹ƒsagaggarabhÄ• á¹‡inÄ« ||

754__._ á¹• 21 ``ito nÄ«tÄ• mahÄ• rÄ• ja, nÄ• rÄ« sabbaá¹…gasobhanÄ• .

koseyyavasanÄ• sÄ• mÄ• , jÄ• tarÅ«pasumekhalÄ• ||

755__._ á¹• 21 ``surattapÄ• dÄ• \Ne VI 287/ kalyÄ• á¹‡Ä«, suvaá¹‡á¹‡amaá¹‡imekhalÄ• .

pÄ• revatakkhÄ« sutanÅ«, bimboá¹-á¹-hÄ• tanumajjhimÄ• ||

756__._ á¹• 21 ``sujÄ• tÄ• bhujalaá¹-á¹-hÄ«va, vedÄ«va tanumajjhimÄ• .

dÄ«ghassÄ• kesÄ• asitÄ• , Ä«sakaggapavellitÄ• ||

757__._ á¹• 21 ``sujÄ• tÄ• migachÄ• pÄ• va, hemantaggisikhÄ• riva.

nadÄ«va giriduggesu, saÃ±channÄ• khuddaveá¸·ubhi ||

758__._ á¹• 21 ``nÄ• ganÄ• sÅ«ru \Ee VI 457/ kalyÄ• á¹‡Ä«, paramÄ• timbarutthanÄ«.

nÄ• tidÄ«ghÄ• nÄ• tirassÄ• , nÄ• lomÄ• nÄ• tilomasÄ• â€™â€™ ti ||

tattha __ito_ti umaá¹…gaá¹ƒ dasseti. __kosambaphalakasussoá¹‡Ä«_ti visÄ• lakaÃ±canap
sundarasoá¹‡Ä«. __haá¹ƒsagaggarabhÄ• á¹‡inÄ«_ti gocaratthÄ• ya vicarantÄ• naá¹ƒ \Be V
viya gaggarena madhurena sarena samannÄ• gatÄ• . __koseyyavasanÄ• _ti kaÃ±canakhad
__sÄ• mÄ• _ti suvaá¹‡á¹‡asÄ• mÄ• . __pÄ• revatakkhÄ«_ti paÃ±casu pasÄ• desu rattaá¹-á
pÄ• revatasakuá¹‡isadisakkhÄ«. __sutanÅ«_ti sobhanasarÄ«rÄ• . __bimboá¹-á¹-hÄ• _ti bim
surajjitamaá¹-á¹-hoá¹-á¹-hapariyosÄ• nÄ• . __tanumajjhimÄ• _ti karamitatanumajjhimÄ• . __
bhujalaá¹-á¹-hÄ«vÄ• _ti vijambhanakÄ• le vÄ• teritarattapallavavilÄ• sinÄ« sujÄ• tÄ• bhujal
__vedÄ«vÄ• _ti kaÃ±canavedi viya tanumajjhimÄ• . __Ä«sakaggapavellitÄ• _ti Ä«sakaá¹ƒ a
Ä«sakaggapavellitÄ• vÄ• nettiá¹ƒsÄ• ya aggaá¹ƒ viya vinatÄ• .

__migachÄ• pÄ• vÄ• _ti pabbatasÄ• numhi sujÄ• tÄ• ekavassikabyagghapotikÄ• viya vilÄ
__hemantaggisikhÄ• rivÄ• _ti obhÄ• sasampannatÄ• ya hemante aggisikhÄ• viya sobhati.
khuddakehi udakaveá¸·Å«hi saÃ±channÄ• nadÄ« sobhati, evaá¹ƒ tanukalomÄ• ya lomarÄ•
__kalyÄ• á¹‡Ä«_ti chavimaá¹ƒsakesanhÄ• ruaá¹-á¹-hÄ«naá¹ƒ vasena paÃ±cavidhena kalyÄ
__paramÄ• timbarutthanÄ«_ti timbarutthanÄ« paramÄ• uttamÄ• , suvaá¹‡á¹‡aphalake
á¹-hapitasuvaá¹‡á¹‡avaá¹‡á¹‡atimbaruphaladvayamivassÄ• susaá¹‡á¹-hÄ• nasampannaá

evaá¹ƒ mahÄ• satte tassÄ• rÅ«pasiriá¹ƒ vaá¹‡á¹‡enteva tassa sÄ• pubbe adiá¹-á¹-hapubb
balavasinehaá¹ƒ uppÄ• desi. athassa sinehuppattibhÄ• vaá¹ƒ Ã±atvÄ• mahÄ• satto ananta

759__._ á¹• 21 ``nandÄ• ya \Ne VI 288/ nÅ«na maraá¹‡ena, nandasi sirivÄ• hana.

ahaÃ±ca nÅ«na nandÄ• ca, gacchÄ• ma samasÄ• dhanaâ€™â€™ nti ||

tattha __sirivÄ• hanÄ• _ti sirisampannavÄ• hana mahÄ• rÄ• ja, nÅ«na tvaá¹ƒ evaá¹ƒ uttam
maraá¹‡ena nandasÄ«ti vadati. __gacchÄ• mÄ• _ti sace hi tvaá¹ƒ maá¹ƒ mÄ• ressasi, ekaá

nandaá¹ƒ mÄ• ressati. iti nandÄ• ca ahaÃ±ca yamassa santikaá¹ƒ gamissÄ• ma, yamo am
VI 309/ mayhameva dassati, tassa tuyhaá¹ƒ maá¹ƒ mÄ• retvÄ• tÄ• disaá¹ƒ itthiratanaá¹ƒ al
rajjena, nÄ• haá¹ƒ attano maraá¹‡ena parihÄ• niá¹ƒ passÄ• mi, devÄ• ti.

iti \Ee VI 458/ mahÄ• satto ettake á¹-hÄ• ne nandameva vaá¹‡á¹‡esi, na itare tayo jane. kiá
hi nÄ• ma piyabhariyÄ• su viya sesesu Ä• layaá¹ƒ na karonti, mÄ• taraá¹ƒ vÄ• saranto putt
tasmÄ• tameva vaá¹‡á¹‡esi, rÄ• jamÄ• taraá¹ƒ pana mahallikÄ• bhÄ• vena na vaá¹‡á¹‡esi
madhurassarena vaá¹‡á¹‡enteyeva nandÄ• devÄ« Ä• gantvÄ• raÃ±Ã±o purato á¹-hitÄ• vi
``á¹-hapetvÄ• mahosadhaá¹ƒ aÃ±Ã±o mama bhariyaá¹ƒ Ä• netuá¹ƒ samattho nÄ• ma natth
sarantassa soko uppajji. atha naá¹ƒ mahÄ• satto ``mÄ• cintayittha, mahÄ• rÄ• ja, devÄ« ca
tayopi Ä• gacchissanti, mama gamanamevettha pamÄ• á¹‡aá¹ƒ, tasmÄ• tvaá¹ƒ assÄ• saá
ti rÄ• jÄ• naá¹ƒ assÄ• sesi. atha rÄ• jÄ• cintesi ``ahaá¹ƒ attano nagaraá¹ƒ surakkhitaá¹ƒ su
imaá¹ƒ upakÄ• rinagaraá¹ƒ ettakena balavÄ• hanena parikkhipitvÄ• va á¹-hito. ayaá¹ƒ pana
sugopitÄ• pi mama nagarÄ• deviÃ±ca me puttaÃ±ca mÄ• taraÃ±ca Ä• netvÄ• vedehassa
parivÄ• retvÄ• á¹-hitesveva ekassapi ajÄ• nantassa vedehaá¹ƒ sasenÄ• vÄ• hanaá¹ƒ palÄ
dibbamÄ• yaá¹ƒ jÄ• nÄ• ti, udÄ• hu cakkhumohanaâ€™â€™ nti. atha naá¹ƒ pucchanto Ä• h

760__._ á¹• 21 ``dibbaá¹ƒ adhÄ«yase mÄ• yaá¹ƒ, akÄ• si cakkhumohanaá¹ƒ.

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• mahÄ• satto ``ahaá¹ƒ dibbamÄ• yaá¹ƒ jÄ• nÄ• mi, paá¹‡á¸• itÄ• hi nÄ• ma d
bhaye sampatte attÄ• nampi parampi dukkhato mocayantiyevÄ• â€™â€™ ti vatvÄ• Ä• ha -

761__._ á¹• 21 ``adhÄ«yanti \Ne VI 289/ mahÄ• rÄ• ja, dibbamÄ• yidha paá¹‡á¸• itÄ• .

te mocayanti attÄ• naá¹ƒ, paá¹‡á¸• itÄ• mantino janÄ• ||

762__._ á¹• 21 ``santi \Be VI 310/ mÄ• á¹‡avaputtÄ• me, kusalÄ• sandhichedakÄ• .

yesaá¹ƒ katena maggena, vedaho mithilaá¹ƒ gatoâ€™â€™ ti ||

tattha __dibbamÄ• yidhÄ• _ti dibbamÄ• yaá¹ƒ idha. __mÄ• á¹‡avaputtÄ• _ti upaá¹-á¹-hÄ• k
katenÄ• _ti yehi katena. __maggenÄ• _ti alaá¹…kataumaá¹…gena.

taá¹ƒ \Ee VI 459/ sutvÄ• rÄ• jÄ• ``alaá¹…kataumaá¹…gena kira gato, kÄ«diso nu kho uma
umaá¹…gaá¹ƒ daá¹-á¹-hukÄ• mo ahosi. athassa icchitaá¹ƒ Ã±atvÄ• mahÄ• satto ``rÄ• jÄ•
dassessÄ• missa umaá¹…gaâ€™â€™ nti dassento Ä• ha ---

763__._ á¹• 21 ``iá¹…gha passa mahÄ• rÄ• ja, umaá¹…gaá¹ƒ sÄ• dhu mÄ• pitaá¹ƒ.

hatthÄ«naá¹ƒ atha assÄ• naá¹ƒ, rathÄ• naá¹ƒ atha pattinaá¹ƒ.

Ä• lokabhÅ«taá¹ƒ tiá¹-á¹-hantaá¹ƒ, umaá¹…gaá¹ƒ sÄ• dhu mÄ• pitaâ€™â€™ nti ||

tattha __hatthÄ«na_nti iá¹-á¹-hakakammacittakammavasena katÄ• naá¹ƒ etesaá¹ƒ hatthiÄ•
upasobhitaá¹ƒ alaá¹…katadevasabhÄ• sadisaá¹ƒ ekobhÄ• saá¹ƒ hutvÄ• tiá¹-á¹-hantaá¹ƒ u

evaÃ±ca pana vatvÄ• ``mahÄ• rÄ• ja, mama paÃ±Ã±Ä• ya mÄ• pite candassa ca sÅ«riyas
viya pÄ• kaá¹-e alaá¹…kataumaá¹…ge asÄ«timahÄ• dvÄ• rÄ• ni catusaá¹-á¹-hicÅ«á¸·advÄ•
anekasatadÄ«pagabbhe ca passa, mayÄ• saddhiá¹ƒ samaggo sammodamÄ• no hutvÄ• a
upakÄ• rinagaraá¹ƒ pavisa, devÄ• â€™â€™ ti nagaradvÄ• raá¹ƒ vivarÄ• pesi. rÄ• jÄ• ekas
pÄ• visi. mahÄ• satto pÄ• sÄ• dÄ• oruyha rÄ• jÄ• naá¹ƒ vanditvÄ• saparivÄ• raá¹ƒ Ä• dÄ•
alaá¹…katadevasabhaá¹ƒ viya umaá¹…gaá¹ƒ disvÄ• bodhisattassa guá¹‡e vaá¹‡á¹‡ento Ä

764__._ á¹• 21 ``lÄ• bhÄ• vata videhÄ• naá¹ƒ, yassimedisÄ• paá¹‡á¸• itÄ• .

ghare vasanti vijite, yathÄ• tvaá¹ƒsi mahosadhÄ• â€™â€™ ti ||

tattha \Ne VI 290/ __videhÄ• na_nti evarÅ«pÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ Ä• karassa
uá¹-á¹-hÄ• naá¹-á¹-hÄ• nabhÅ«tassa videhÄ• naá¹ƒ janapadassa lÄ• bhÄ• vata. __yassime
311/ evarÅ«pÄ• paá¹‡á¸• itÄ• upÄ• yakusalÄ• santike vÄ• ekaghare vÄ• ekajanapade v
tassapi lÄ• bhÄ• vata. __yathÄ• tvaá¹ƒsÄ«_ti yathÄ• tvaá¹ƒ asi, tÄ• disena paá¹‡á¸• itena
ekaraá¹-á¹-he vÄ• ekajanapade vÄ• ekanagare vÄ• ekaghare vÄ• vasituá¹ƒ labhanti. tesa
videharaá¹-á¹-havÄ• sÄ«naÃ±ceva mithilanagaravÄ• sÄ«naÃ±ca tayÄ• saddhiá¹ƒ ekato va
lÄ• bhÄ• vatÄ• ti vadati.

athassa \Ee VI 460/ mahÄ• satto ekasatasayanagabbhe dasseti. ekassa dvÄ• re vivaá¹-e s
ekassa dvÄ• re pidahite sabbesaá¹ƒ pidhÄ«yati. rÄ• jÄ• umaá¹…gaá¹ƒ olokento purato gac
pacchato. sabbÄ• senÄ• umaá¹…gameva pÄ• visi. rÄ• jÄ• umaá¹…gato nikkhami. paá¹‡á
Ã±atvÄ• sayaá¹ƒ nikkhamitvÄ• aÃ±Ã±esaá¹ƒ nikkhamituá¹ƒ adatvÄ• umaá¹…gadvÄ• raá¹
tÄ• vadeva asÄ«timahÄ• dvÄ• rÄ• ni catusaá¹-á¹-hicÅ«á¸·advÄ• rÄ• ni ekasatasayanagabb
anekasatadÄ«pagabbhadvÄ• rÄ• ni ca ekappahÄ• reneva pidahiá¹ƒsu. sakalo umaá¹…go l
andhakÄ• ro ahosi. mahÄ• jano bhÄ«tasito ahosi. mahÄ• satto hiyyo umaá¹…gaá¹ƒ pavis
á¹-hapesi, taá¹ƒ gahetvÄ• bhÅ«mito aá¹-á¹-hÄ• rasahatthubbedhaá¹ƒ Ä• kÄ• saá¹ƒ ullaá¹…
hatthe gahetvÄ• asiá¹ƒ uggiritvÄ• tÄ• setvÄ• ``mahÄ• rÄ• ja, sakalajambudÄ«pe rajjaá¹ƒ

pucchi. so bhÄ«to ``tuyhameva paá¹‡á¸• itÄ• â€™â€™ ti vatvÄ• ``abhayaá¹ƒ me dehÄ«â€
bhÄ• yittha, mahÄ• rÄ• ja, nÄ• haá¹ƒ taá¹ƒ mÄ• retukÄ• matÄ• ya khaggaá¹ƒ parÄ• masiá¹
dassetuá¹ƒ parÄ• masiâ€™â€™ nti khaggaá¹ƒ raÃ±Ã±o adÄ• si. atha naá¹ƒ khaggaá¹ƒ gah
``mahÄ• rÄ• ja, sace maá¹ƒ mÄ• retukÄ• mosi, idÄ• neva iminÄ• khaggena mÄ• rehi. atha
abhayaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. ``paá¹‡á¸• ita, mayÄ• tuyhampi abhayaá¹ƒ dinnameva
asiá¹ƒ á¹-hapetvÄ• ubhopi aÃ±Ã±amaÃ±Ã±aá¹ƒ adubbhÄ• ya sapathaá¹ƒ kariá¹ƒsu.

atha rÄ• jÄ• bodhisattaá¹ƒ Ä• ha --- ``paá¹‡á¸• ita, evaá¹ƒ Ã±Ä• á¹‡abalasampanno hutvÄ
gaá¹‡hÄ• sÄ«â€™â€™ ti? ``mahÄ• rÄ• ja, ahaá¹ƒ icchamÄ• no ajjeva sakalajambudÄ«pe r
gaá¹‡heyyaá¹ƒ, paraá¹ƒ mÄ• retvÄ• ca yasaggahaá¹‡aá¹ƒ nÄ• ma paá¹‡á¸• itehi na pasatt
mahÄ• jano dvÄ• raá¹ƒ alabhamÄ• no paridevati, umaá¹…gadvÄ• raá¹ƒ vivaritvÄ• mahÄ• j
dehÄ«â€™â€™ ti \Be VI 312/. so dvÄ• raá¹ƒ vivari, sakalo umaá¹…go ekobhÄ• so ahosi. m
paá¹-ilabhi. sabbe rÄ• jÄ• no attano senÄ• ya saddhiá¹ƒ nikkhamitvÄ• paá¹‡á¸• itassa sant
raÃ±Ã±Ä• saddhiá¹ƒ visÄ• lamÄ• á¸·ake aá¹-á¹-hÄ• si. atha \Ee VI 461/ naá¹ƒ te rÄ• jÄ• no
taá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ \Ne VI 291/ laddhaá¹ƒ, sace muhuttaá¹ƒ umaá¹…gadvÄ• raá¹ƒ n
no tattheva maraá¹‡aá¹ƒ abhavissÄ• â€™â€™ ti. ``na mahÄ• rÄ• jÄ• no idÄ• neva tumhehi
laddhaá¹ƒ, pubbepi laddhaá¹ƒyevÄ• â€™â€™ ti. ``kadÄ• , paá¹‡á¸• itÄ• â€™â€™ ti? ``á¹-h
sakalajambudÄ«pe rajjaá¹ƒ gahetvÄ• uttarapaÃ±cÄ• lanagaraá¹ƒ gantvÄ• uyyÄ• ne jayap
paá¹-iyattakÄ• laá¹ƒ sarathÄ• â€™â€™ ti? ``Ä• ma, paá¹‡á¸• itÄ• â€™â€™ ti. tadÄ• esa rÄ
dummantitena visayojitÄ• ya surÄ• ya ceva macchamaá¹ƒsehi ca tumhe mÄ• retuá¹ƒ kiccan
paá¹‡á¸• ite dharamÄ• ne ime anÄ• thamaraá¹‡aá¹ƒ mÄ• marantÅ«â€™â€™ ti attano yodh
bhindÄ• petvÄ• etesaá¹ƒ mantaá¹ƒ bhinditvÄ• tumhÄ• kaá¹ƒ jÄ«vitadÄ• naá¹ƒ adÄ• sinti.

te sabbepi ubbiggamÄ• nasÄ• hutvÄ• cÅ«á¸·anirÄ• jÄ• naá¹ƒ pucchiá¹ƒsu ``saccaá¹ƒ kira
``Ä• ma, mayÄ• kevaá¹-á¹-assa kathaá¹ƒ gahetvÄ• kataá¹ƒ, saccameva paá¹‡á¸• ito kathe
mahÄ• sattaá¹ƒ Ä• liá¹…gitvÄ• ``paá¹‡á¸• ita, tvaá¹ƒ sabbesaá¹ƒ no patiá¹-á¹-hÄ• jÄ• to, ta
jÄ«vitaá¹ƒ labhimhÄ• â€™â€™ ti sabbapasÄ• dhanehi mahÄ• sattassa pÅ«jaá¹ƒ kariá¹ƒsu.
--- ``mahÄ• rÄ• ja, tumhe mÄ• cintayittha, pÄ• pamittasaá¹ƒsaggasseva esa doso, ime rÄ•
ti. rÄ• jÄ• ``mayÄ• duppurisaá¹ƒ nissÄ• ya tumhÄ• kaá¹ƒ evarÅ«paá¹ƒ kataá¹ƒ, esa mayha
dosaá¹ƒ, puna evarÅ«paá¹ƒ na karissÄ• mÄ«â€™â€™ ti khamÄ• pesi. te aÃ±Ã±amaÃ±Ã±a
sammodamÄ• nÄ• ahesuá¹ƒ. atha rÄ• jÄ• bahÅ«ni khÄ• danÄ«yabhojanÄ«yagandhamÄ•
saddhiá¹ƒ sattÄ• haá¹ƒ umaá¹…geyeva kÄ«á¸·itvÄ• nagaraá¹ƒ pavisitvÄ• mahÄ• sattassa
ekasatarÄ• japarivuto mahÄ• tale nisÄ«ditvÄ• paá¹‡á¸• itaá¹ƒ attano santike vasÄ• petukÄ

765__._ á¹• 21 ``vuttiÃ±ca \Be VI 313/ parihÄ• raÃ±ca, diguá¹‡aá¹ƒ bhattavetanaá¹ƒ.

dadÄ• mi vipule bhoge, bhuÃ±ja kÄ• me ramassu ca.

mÄ• videhaá¹ƒ paccagamÄ• , kiá¹ƒ videho karissatÄ«â€™â€™ ti ||

tattha __vutti_nti yasanissitaá¹ƒ jÄ«vitavuttiá¹ƒ. __parihÄ• ra_nti gÄ• manigamadÄ• naá¹ƒ. nivÄ• paá¹ƒ. __vetana_nti paribbayaá¹ƒ. __bhoge_ti aÃ±Ã±epi te vipule bhoge dadÄ• mi.

paá¹‡á¸• ito \Ee VI 462/ taá¹ƒ paá¹-ikkhipanto Ä• ha ---

766__._ á¹• 21 ``yo \Ne VI 292/ cajetha mahÄ• rÄ• ja, bhattÄ• raá¹ƒ dhanakÄ• raá¹‡Ä• .

ubhinnaá¹ƒ hoti gÄ• rayho, attano ca parassa ca.

yÄ• va jÄ«veyya vedeho, nÄ• Ã±Ã±assa puriso siyÄ• ||

767__._ á¹• 21 ``yo cajetha mahÄ• rÄ• ja, bhattÄ• raá¹ƒ dhanakÄ• raá¹‡Ä• .

ubhinnaá¹ƒ hoti gÄ• rayho, attano ca parassa ca.

yÄ• va tiá¹-á¹-heyya vedeho, nÄ• Ã±Ã±assa vijite vaseâ€™â€™ ti ||

tattha __attano ca parassa cÄ• _ti evarÅ«paÃ±hi ``dhanakÄ• raá¹‡Ä• mayÄ• attano bhatt pÄ• paá¹ƒ kataâ€™â€™ nti attÄ• pi attÄ• naá¹ƒ garahati, ``iminÄ• dhanakÄ• raá¹‡Ä• attan pÄ• padhammo ayaâ€™â€™ nti paropi garahati. tasmÄ• na sakkÄ• tasmiá¹ƒ dharante ma vasitunti.

atha naá¹ƒ rÄ• jÄ• Ä• ha --- ``tena hi, paá¹‡á¸• ita, tava raÃ±Ã±o divaá¹…gatakÄ• le idhÄ• dehÄ«â€™â€™ ti. so ``sÄ• dhu, deva, ahaá¹ƒ jÄ«vanto Ä• gamissÄ• mÄ«â€™â€™ ti Ä• ha mahÄ• sakkÄ• raá¹ƒ katvÄ• sattÄ• haccayena puna Ä• pucchanakÄ• le ``ahaá¹ƒ te, paá¹‡á dammÄ«â€™â€™ ti vadanto gÄ• thamÄ• ha ---

768__._ á¹• 21 ``dammi nikkhasahassaá¹ƒ te, gÄ• mÄ• sÄ«tiÃ±ca kÄ• sisu.

dÄ• sisatÄ• ni cattÄ• ri, dammi bhariyÄ• sataÃ±ca te.

sabbaá¹ƒ senaá¹…gamÄ• dÄ• ya, sotthiá¹ƒ gaccha mahosadhÄ• â€™â€™ ti ||

tattha __nikkhasahassa_nti paÃ±casuvaá¹‡á¹‡ena nikkhena nikkhÄ• naá¹ƒ sahassaá¹ƒ. __ saá¹ƒvacchare saá¹ƒvacchare sahassasahassuá¹-á¹-hÄ• nakÄ• , te ca gÄ• me \Be VI 314/ kÄ• siraá¹-á¹-he. taá¹ƒ videharaá¹-á¹-hassa Ä• sannaá¹ƒ, tasmÄ• tatthassa asÄ«tigÄ• me a

sopi rÄ• jÄ• naá¹ƒ Ä• ha --- ``mahÄ• rÄ• ja, tumhe bandhavÄ• naá¹ƒ mÄ• cintayittha, ahaá
gamanakÄ• leyeva `mahÄ• rÄ• ja, nandÄ• deviá¹ƒ mÄ• tuá¹-á¹-hÄ• ne á¹-hapeyyÄ• si, paÃ
kaniá¹-á¹-haá¹-á¹-hÄ• neâ€™ ti vatvÄ• dhÄ«tÄ• ya te abhisekaá¹ƒ dÄ• petvÄ• rÄ• jÄ• naá
deviÃ±ca puttaÃ±ca sÄ«ghameva pesessÄ• mÄ«â€™â€™ ti. so ``sÄ• dhu, paá¹‡á¸• itÄ• â€
dÄ• tabbÄ• ni dÄ• sidÄ• savatthÄ• laá¹…kÄ• rasuvaá¹‡á¹‡ahiraÃ±Ã±aalaá¹…katahatthiass
``imÄ• ni tassÄ• dadeyyÄ• sÄ«â€™â€™ ti mahÄ• sattaá¹ƒ paá¹-icchÄ• petvÄ• senÄ• vÄ•
vicÄ• rento Ä• ha ---

769__._ á¹• 21 ``yÄ• va \Ee VI 463/ dadantu hatthÄ«naá¹ƒ, assÄ• naá¹ƒ diguá¹‡aá¹ƒ vidhaá

tappentu annapÄ• nena, rathike pattikÄ• rakeâ€™â€™ ti ||

tattha __yÄ• vÄ• _ti na kevalaá¹ƒ diguá¹‡ameva, yÄ• va pahoti, tÄ• va hatthÄ«naÃ±ca ass
yavagodhumÄ• dividhaá¹ƒ dethÄ• ti vadati. __tappentÅ«_ti yattakena te antarÄ• magge aki
tattakaá¹ƒ dentÄ• tappentu.

evaÃ±ca pana vatvÄ• paá¹‡á¸• itaá¹ƒ uyyojento Ä• ha ---

770__._ á¹• 21 ``hatthÄ« asse rathe pattÄ«, gacchevÄ• dÄ• ya paá¹‡á¸• ita.

passatu taá¹ƒ mahÄ• rÄ• jÄ• , vedeho mithilaá¹ƒ gataâ€™â€™ nti ||

tattha __mithilaá¹ƒ gata_nti sotthinÄ• taá¹ƒ mithilanagaraá¹ƒ sampattaá¹ƒ passatu.

iti so paá¹‡á¸• itassa mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• uyyojesi. tepi ekasatarÄ• jÄ• no ma
katvÄ• bahuá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ adaá¹ƒsu. tesaá¹ƒ santike upanikkhittakapurisÄ• pi p
parivÄ• rayiá¹ƒsu. so mahantena parivÄ• rena parivuto maggaá¹ƒ paá¹-ipajjitvÄ• antarÄ• m
cÅ«á¸·aniraÃ±Ã±Ä• dinnagÄ• mato Ä• yaá¹ƒ Ä• harÄ• petuá¹ƒ purise pesetvÄ• videharaá
senakopi kintarÄ• magge attano purisaá¹ƒ á¹-hapesi ``cÅ«á¸·aniraÃ±Ã±o puna Ä• gamanaá
jÄ• nitvÄ• yassa kassaci Ä• gamanaÃ±ca mayhaá¹ƒ Ä• roceyyÄ• sÄ«â€™â€™ ti. so tiyoja
disvÄ• Ä• gantvÄ• ``paá¹‡á¸• ito mahantena parivÄ• rena Ä• gacchatÄ«â€™â€™ ti senak
rÄ• jakulaá¹ƒ agamÄ• si \Be VI 315/. rÄ• jÄ• pi pÄ• sÄ• datale á¹-hito vÄ• tapÄ• nena oloke
disvÄ• ``mahosadhapaá¹‡á¸• itassa senÄ• mandÄ• , ayaá¹ƒ ativiya mahatÄ« senÄ• dissa
cÅ«á¸·anirÄ• jÄ• Ä• gato siyÄ• â€™â€™ ti bhÄ«tatasito tamatthaá¹ƒ pucchanto Ä• ha ---

771__._ á¹• 21 ``hatthÄ« \Ne VI 294/ assÄ• rathÄ• pattÄ«, senÄ• padissate mahÄ• .

caturaá¹…ginÄ« bhÄ«sarÅ«pÄ• , kiá¹ƒ nu maÃ±Ã±asi paá¹‡á¸• itÄ• â€™â€™ ti ||

athassa senako tamatthaá¹ƒ Ä• rocento Ä• ha ---

772__._ á¹• 21 ``Ä• nando te mahÄ• rÄ• ja, uttamo paá¹-idissati.

sabbaá¹ƒ senaá¹…gamÄ• dÄ• ya, sotthiá¹ƒ patto mahosadhoâ€™â€™ ti ||

taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha --- ``senaka, paá¹‡á¸• itassa senÄ• mandÄ• , ayaá¹ƒ pana \Ee
``mahÄ• rÄ• ja, cÅ«á¸·anirÄ• jÄ• tena pasÄ• dito bhavissati, tenassa pasannena dinnÄ• bl
nagare bheriá¹ƒ carÄ• pesi ``nagaraá¹ƒ alaá¹…karitvÄ• paá¹‡á¸• itassa paccuggamanaá¹ƒ
nÄ• garÄ• tathÄ• kariá¹ƒsu. paá¹‡á¸• ito nagaraá¹ƒ pavisitvÄ• rÄ• jakulaá¹ƒ gantvÄ• rÄ•
ekamantaá¹ƒ nisÄ«di. atha naá¹ƒ rÄ• jÄ• uá¹-á¹-hÄ• ya Ä• liá¹…gitvÄ• pallaá¹…kavaragat
karonto Ä• ha ---

773__._ á¹• 21 ``yathÄ• petaá¹ƒ susÄ• nasmiá¹ƒ, chaá¸• á¸• etvÄ• caturo janÄ• .

evaá¹ƒ kapilayye tyamha, chaá¸• á¸• ayitvÄ• idhÄ• gatÄ• ||

774__._ á¹• 21 ``atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

kena vÄ• atthajÄ• tena, attÄ• naá¹ƒ parimocayÄ«â€™â€™ ti ||

tattha __caturo janÄ• _ti paá¹‡á¸• ita, yathÄ• nÄ• ma kÄ• lakataá¹ƒ caturo janÄ• maÃ±cal
tattha chaá¸• á¸• etvÄ• anapekkhÄ• gacchanti, evaá¹ƒ kapilayye raá¹-á¹-he taá¹ƒ chaá¸• á
imÄ• gatÄ• ti attho. __kena vaá¹‡á¹‡enÄ• _ti kena kÄ• raá¹‡ena. __hetunÄ• _ti paccayena.
atthena. __attÄ• naá¹ƒ parimocayÄ«_ti amittahatthagato kena kÄ• raá¹‡ena paccayena ken
attÄ• naá¹ƒ parimocesÄ«ti pucchati.

tato \Be VI 316/ mahÄ• satto Ä• ha ---

775__._ á¹• 21 ``atthaá¹ƒ atthena vedeha, mantaá¹ƒ mantena khattiya.

parivÄ• rayiá¹ƒ rÄ• jÄ• naá¹ƒ, jambudÄ«paá¹ƒva sÄ• garoâ€™â€™ ti ||

tassattho \Ne VI 295/ --- ahaá¹ƒ, mahÄ• rÄ• ja, tena cintitaá¹ƒ atthaá¹ƒ attano cintitena atth
mantitaá¹ƒ mantaá¹ƒ attano mantitena mantena parivÄ• resiá¹ƒ. na kevalaÃ±ca ettakameva
ekasatarÄ• japarivÄ• raá¹ƒ pana taá¹ƒ rÄ• jÄ• naá¹ƒ jambudÄ«paá¹ƒ sÄ• garo viya parivÄ•

katakammaá¹ƒ vitthÄ• retvÄ• kathesi.

taá¹ƒ sutvÄ• rÄ• jÄ• ativiya tussi. athassa paá¹‡á¸• ito cÅ«á¸·aniraÃ±Ã±Ä• attano dinnaá
Ä• cikkhanto Ä• ha ---

776__._ á¹• 21 ``dinnaá¹ƒ nikkhasahassaá¹ƒ me, gÄ• mÄ• sÄ«ti ca kÄ• sisu.

dÄ• sisatÄ• ni cattÄ• ri, dinnaá¹ƒ bhariyÄ• sataÃ±ca me.

sabbaá¹ƒ senaá¹…gamÄ• dÄ• ya, sotthinÄ• mhi idhÄ• gatoâ€™â€™ ti ||

tato rÄ• jÄ• ativiya tuá¹-á¹-hapahaá¹-á¹-ho mahÄ• sattassa guá¹‡aá¹ƒ vaá¹‡á¹‡ento tamev

777__._ á¹• 21 ``susukhaá¹ƒ \Ee VI 465/ vata saá¹ƒvÄ• so, paá¹‡á¸• itehÄ«ti senaka.

pakkhÄ«va paÃ±jare baddhe macche jÄ• lagateriva.

amittahatthattagate, mocayÄ« no mahosadhoâ€™â€™ ti ||

senakopi tassa vacanaá¹ƒ sampaá¹-icchanto tameva gÄ• thamÄ• ha ---

778__._ á¹• 21 ``evametaá¹ƒ mahÄ• rÄ• ja, paá¹‡á¸• itÄ• hi sukhÄ• vahÄ• .

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate, mocayÄ« no mahosadhoâ€™â€™ ti ||

atha rÄ• jÄ• nagare chaá¹‡abheriá¹ƒ carÄ• petvÄ• ``sattÄ• haá¹ƒ mahÄ• chaá¹‡aá¹ƒ karo
atthi, te sabbe paá¹‡á¸• itassa sakkÄ• raá¹ƒ sammÄ• naá¹ƒ karontÅ«â€™â€™ ti Ä• á¹‡Ä• p

779__._ á¹• 21 ``Ä• haÃ±Ã±antu \Be VI 317/ sabbavÄ«á¹‡Ä• , bheriyo dindimÄ• ni ca.

dhamentu mÄ• gadhÄ• saá¹…khÄ• , vaggÅ« nadantu dundubhÄ«â€™â€™ ti ||

tattha \Ne VI 296/ __Ä• haÃ±Ã±antÅ«_ti vÄ• diyantu. __mÄ• gadhÄ• saá¹…khÄ• _ti maga
saá¹…khÄ• . __dundubhÄ«_ti mahÄ• bheriyo.

atha te nÄ• garÄ• ca jÄ• napadÄ• ca pakatiyÄ• pi paá¹‡á¸• itassa sakkÄ• raá¹ƒ kÄ• tukÄ•
atirekataraá¹ƒ akaá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

780__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

781__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

782__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

783__._ á¹• 21 ``bahujano pasannosi, disvÄ• paá¹‡á¸• itamÄ• gataá¹ƒ.

paá¹‡á¸• itamhi anuppatte, celukkhepo avattathÄ• â€™â€™ ti ||

tattha __orodhÄ• _ti udumbaradeviá¹ƒ Ä• diá¹ƒ katvÄ• antepurikÄ• . __abhihÄ• rayu_nti a
pahiá¹‡iá¹ƒsÅ«ti attho. __bahujano_ti bhikkhave, nagaravÄ• sino ca catudvÄ• ragÄ• mavÄ•
cÄ• ti bahujano pasanno ahosi. __disvÄ• paá¹‡á¸• itamÄ• gata_nti paá¹‡á¸• itaá¹ƒ mithilaá
__avattathÄ• _ti paá¹‡á¸• itamhi mithilaá¹ƒ anuppatte ``ayaá¹ƒ no paá¹-hamameva paccÄ• r
rÄ• jÄ• naá¹ƒ \Ee VI 466/ mocetvÄ• pesetvÄ• pacchÄ• ekasatarÄ• jÄ• no aÃ±Ã±amaÃ±Ã
cÅ«á¸·aniá¹ƒ pasÄ• detvÄ• tena dinnaá¹ƒ mahantaá¹ƒ yasaá¹ƒ Ä• dÄ• ya Ä• gatoâ€™â€™
pavattito celukkhepo pavattatha.

atha mahÄ• satto chaá¹‡Ä• vasÄ• ne rÄ• jakulaá¹ƒ Ä• gantvÄ• ``mahÄ• rÄ• ja, cÅ«á¸·anir
puttaÃ±ca sÄ«ghaá¹ƒ pesetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``sÄ• dhu, tÄ• ta, pesehÄ«
tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• \Be VI 318/ attanÄ• saddhiá¹ƒ
sakkÄ• raá¹ƒ sammÄ• naá¹ƒ kÄ• retvÄ• te tayo jane mahantena parivÄ• rena attano purise
raÃ±Ã±Ä• attano dinnÄ• satabhariyÄ• \Ne VI 297/ ca cattÄ• ri dÄ• sisatÄ• ni ca nandÄ• d
attanÄ• saddhiá¹ƒ Ä• gatasenampi tehi saddhiá¹ƒyeva pesesi. te mahantena parivÄ• rena
pÄ• puá¹‡iá¹ƒsu. atha rÄ• jÄ• mÄ• taraá¹ƒ pucchi ``kiá¹ƒ, amma, vedeharÄ• jena te saá¹…
tÄ• ta, kathesi, maá¹ƒ devatÄ• á¹-hÄ• ne á¹-hapetvÄ• sakkÄ• ramakÄ• si, nandÄ• devimpi
paÃ±cÄ• lacandaá¹ƒ kaniá¹-á¹-habhÄ• tikaá¹-á¹-hÄ• ne á¹-hapesÄ«â€™â€™ ti. taá¹ƒ sutvÄ
bahuá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi. tato paá¹-á¹-hÄ• ya te ubhopi samaggÄ• sammodan

mahÄ• umaá¹…gakhaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

dakarakkhasapaÃ±ho

paÃ±cÄ• lacandÄ« videharaÃ±Ã±Ä• piyÄ• ahosi manÄ• pÄ• . sÄ• dutiye saá¹ƒvacchare
saá¹ƒvacchare vedeharÄ• jÄ• kÄ• lamakÄ• si. bodhisatto tassa chattaá¹ƒ ussÄ• petvÄ• ``
cÅ«á¸·aniraÃ±Ã±o santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ä• pucchi. paá¹‡á¸• ita, mÄ• maá
gamittha, ahaá¹ƒ taá¹ƒ pituá¹-á¹-hÄ• ne á¹-hapetvÄ• sakkÄ• raá¹ƒ karissÄ• mÄ«ti. paÃ±cÄ
``paá¹‡á¸• ita, tumhÄ• kaá¹ƒ gatakÄ• le aÃ±Ã±aá¹ƒ paá¹-isaraá¹‡aá¹ƒ natthi, mÄ• gamitthÄ
``mayÄ• raÃ±Ã±o paá¹-iÃ±Ã±Ä• dinnÄ• , na sakkÄ• agantuâ€™â€™ nti mahÄ• janassa k
upaá¹-á¹-hÄ• ke gahetvÄ• nagarÄ• nikkhamitvÄ• uttarapaÃ±cÄ• lanagaraá¹ƒ gato. rÄ• jÄ
paccuggantvÄ• mahantena sakkÄ• rena nagaraá¹ƒ pavesetvÄ• mahantaá¹ƒ gehaá¹ƒ datv
\Ee VI 467/ asÄ«tigÄ• me na aÃ±Ã±aá¹ƒ bhogaá¹ƒ adÄ• si. so taá¹ƒ rÄ• jÄ• naá¹ƒ upaá¹-á¹

tadÄ• bherÄ« nÄ• ma paribbÄ• jikÄ• rÄ• jagehe bhuÃ±jati, sÄ• paá¹‡á¸• itÄ• byattÄ• . tÄ
diá¹-á¹-hapubbo, ``mahosadhapaá¹‡á¸• ito kira rÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• tÄ«â€™â€™ ti s
sÄ• na diá¹-á¹-hapubbÄ• , ``bherÄ« nÄ• ma paribbÄ• jikÄ• rÄ• jagehe bhuÃ±jatÄ«â€™â€™
nandÄ• devÄ« pana ``piyavippayogaá¹ƒ katvÄ• amhe kilamÄ• pesÄ«â€™â€™ ti bodhisatte
paÃ±casatÄ• vallabhitthiyo Ä• á¹‡Ä• pesi ``mahosadhassa ekaá¹ƒ dosaá¹ƒ upadhÄ• retvÄ
paribhindituá¹ƒ vÄ• yamathÄ• â€™â€™ ti. tÄ• tassa antaraá¹ƒ olokentiyo vicaranti.

athekadivasaá¹ƒ sÄ• paribbÄ• jikÄ• bhuÃ±jitvÄ• rÄ• jagehÄ• nikkhantÄ« bodhisattaá¹ƒ r
Ä• gacchantaá¹ƒ rÄ• jaá¹…gaá¹‡e passi. so taá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. sÄ• ``ayaá¹ƒ ki
jÄ• nissÄ• mi \Ne VI 298/ tÄ• vassa paá¹‡á¸• itabhÄ• vaá¹ƒ vÄ• apaá¹‡á¸• itabhÄ• vaá¹ƒ v
paÃ±haá¹ƒ pucchantÄ« bodhisattaá¹ƒ oloketvÄ• hatthaá¹ƒ pasÄ• resi. sÄ• kira ``kÄ«disaá
taá¹ƒ paradesato Ä• netvÄ• idÄ• ni paá¹-ijaggati, na paá¹-ijaggatÄ«â€™â€™ ti manasÄ• va
bodhisatto ``ayaá¹ƒ hatthamuddÄ• ya maá¹ƒ paÃ±haá¹ƒ pucchatÄ«â€™â€™ ti Ã±atvÄ• pa
hatthamuá¹-á¹-hiá¹ƒ akÄ• si. so kira ``ayye, mama paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• pakkositvÄ• i
gÄ• á¸·hamuá¹-á¹-hiva jÄ• to, na me apubbaá¹ƒ kiÃ±ci detÄ«â€™â€™ ti manasÄ• va paÃ±h
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• hatthaá¹ƒ ukkhipitvÄ• attano sÄ«saá¹ƒ parÄ• masi. tena idaá¹ƒ das
kilamasi, mayaá¹ƒ viya kasmÄ• na pabbajasÄ«â€™â€™ ti? taá¹ƒ Ã±atvÄ• mahÄ• satto att
tena idaá¹ƒ dasseti ``ayye, mama positabbÄ• puttadÄ• rÄ• bahutarÄ• , tena na pabbajÄ• n
hatthamuddÄ• ya paÃ±haá¹ƒ pucchitvÄ• attano Ä• vÄ• sameva agamÄ• si. mahÄ• sattopi
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gato.

nandÄ• deviyÄ• payuttÄ• vallabhitthiyo sÄ«hapaÃ±jare á¹-hitÄ• taá¹ƒ kiriyaá¹ƒ disvÄ• cÅ
santikaá¹ƒ gantvÄ• ``deva, mahosadho bheriparibbÄ• jikÄ• ya saddhiá¹ƒ ekato hutvÄ• tum
gaá¹‡hitukÄ• mo, tumhÄ• kaá¹ƒ paccatthiko hotÄ«â€™â€™ ti paribhindiá¹ƒsu. rÄ• jÄ• Ä• h

diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€™â€™ ti? mahÄ• rÄ• ja \Ee VI 468/, paribbÄ• jikÄ• bhuÃ
mahosadhaá¹ƒ disvÄ• rÄ• jÄ• naá¹ƒ hatthatalaá¹ƒ viya khalamaá¹‡á¸• alaá¹ƒ viya ca sama
attano hatthagataá¹ƒ kÄ• tuá¹ƒ sakkosÄ«â€™â€™ ti hatthaá¹ƒ pasÄ• resi. mahosadhopi kh
dassento ``katipÄ• haccayena sÄ«saá¹ƒ chinditvÄ• rajjaá¹ƒ attano hatthagataá¹ƒ karissÄ• r
muá¹-á¹-hiá¹ƒ akÄ• si. sÄ• ``sÄ«sameva chindÄ• hÄ«â€™â€™ ti attano hatthaá¹ƒ ukkhipitv
mahosadho ``majjheyeva naá¹ƒ chindissÄ• mÄ«â€™â€™ ti kucchiá¹ƒ parÄ• masi. appamat
mahosadhaá¹ƒ ghÄ• tetuá¹ƒ vaá¹-á¹-atÄ«ti. so tÄ• saá¹ƒ kathaá¹ƒ sutvÄ• cintesi ``na sakkÄ
dussituá¹ƒ, paribbÄ• jikaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti.

so \Be VI 320/ punadivase paribbÄ• jikÄ• ya bhuttakÄ• le taá¹ƒ upasaá¹…kamitvÄ• pucchi
mahosadhapaá¹‡á¸• ito diá¹-á¹-hoâ€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, hiyyo ito bhuÃ±jitvÄ•
diá¹-á¹-hoâ€™â€™ ti. ``koci pana vo kathÄ• sallÄ• po ahosÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, s
paá¹‡á¸• itoâ€™ ti sutvÄ• `sace paá¹‡á¸• ito, idaá¹ƒ jÄ• nissatÄ«â€™ ti hatthamuddÄ• ya r
``paá¹‡á¸• ita, kacci te rÄ• jÄ• pasÄ• ritahattho, na saá¹…kucitahattho, kacci te saá¹…gaá¹
hatthaá¹ƒ pasÄ• resiá¹ƒ. paá¹‡á¸• ito --- ``rÄ• jÄ• mama paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• pakkos
detÄ«â€™â€™ ti muá¹-á¹-himakÄ• si. athÄ• haá¹ƒ --- ``sace kilamasi, mayaá¹ƒ viya kasmÄ
sÄ«saá¹ƒ parÄ• masiá¹ƒ. so --- ``mama posetabbÄ• puttadÄ• rÄ• bahutarÄ• , tena na pab
kucchiá¹ƒ \Ne VI 299/ parÄ• masÄ«ti. ``paá¹‡á¸• ito, ayye, mahosadhoâ€™â€™ ti? ``Ä• ma
paÃ±Ã±Ä• ya tena sadiso nÄ• ma natthÄ«â€™â€™ ti. rÄ• jÄ• tassÄ• kathaá¹ƒ sutvÄ• taá
gatakÄ• le paá¹‡á¸• ito rÄ• jupaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-ho. atha naá¹ƒ pucchi ``kacci te, p
nÄ• ma paribbÄ• jikÄ• diá¹-á¹-hÄ• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, hiyyo ito nikkhantiá
hatthamuddÄ• ya evaá¹ƒ maá¹ƒ paÃ±haá¹ƒ pucchi, ahaÃ±cassÄ• tatheva vissajjesiâ€™â€
kathitaniyÄ• meneva kathesi. rÄ• jÄ• taá¹ƒ divasaá¹ƒ pasÄ«ditvÄ• paá¹‡á¸• itassa senÄ• p
sabbakiccÄ• ni tameva paá¹-icchÄ• pesi. tassa yaso mahÄ• ahosi.

raÃ±Ã±o dinnayasÄ• nantarameva so cintesi ``raÃ±Ã±Ä• ekappahÄ• reneva \Ee VI 469/ m
issariyaá¹ƒ dinnaá¹ƒ, rÄ• jÄ• no kho pana mÄ• retukÄ• mÄ• pi evaá¹ƒ karontiyeva, yaá¹ƒnÅ
vÄ• no vÄ• â€™ ti rÄ• jÄ• naá¹ƒ vÄ«maá¹ƒseyyaá¹ƒ, na kho panaÃ±Ã±o jÄ• nituá¹ƒ sakkhi
Ã±Ä• á¹‡asampannÄ• , sÄ• ekenupÄ• yena jÄ• nissatÄ«â€™â€™ ti. so bahÅ«ni gandham
paribbÄ• jikÄ• ya Ä• vÄ• saá¹ƒ gantvÄ• taá¹ƒ pÅ«jayitvÄ• vanditvÄ• ``ayye, tumhehi raÃ±
kathitadivasato paá¹-á¹-hÄ• ya rÄ• jÄ• ajjhottharitvÄ• mayhaá¹ƒ atimahantaá¹ƒ yasaá¹ƒ de
`sabhÄ• vena vÄ• deti, no vÄ• â€™ ti na jÄ• nÄ• mi, sÄ• dhu vatassa, sace ekenupÄ• yena
jÄ• neyyÄ• thÄ• â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• punadiva
dakarakkhasapaÃ±haá¹ƒ nÄ• ma cintesi. evaá¹ƒ kirassÄ• ahosi ``ahaá¹ƒ carapuriso viya hu
321/ rÄ• jÄ• naá¹ƒ paÃ±haá¹ƒ pucchitvÄ• `paá¹‡á¸• itassa suhadayo vÄ• , no vÄ• â€™ ti jÄ
gantvÄ• katabhattakiccÄ• nisÄ«di. rÄ• jÄ• pi naá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. tassÄ
paá¹‡á¸• itassa upari duhadayo bhavissati, paÃ±haá¹ƒ puá¹-á¹-ho attano duhadayabhÄ• va
kathessati, taá¹ƒ ayuttaá¹ƒ, ekamante naá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti. sÄ• `

mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• manusse paá¹-ikkamÄ• pesi. atha naá¹ƒ sÄ• Ä• paÃ±haá¹ƒ pucchÄ• mÄ«â€™â€™ ti. ``puccha, ayye, jÄ• nanto kathessÄ• mÄ«â€™â€™ ti. paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

``sace vo vuyhamÄ• nÄ• naá¹ƒ, sattannaá¹ƒ udakaá¹‡á¹‡ave.

manussabalimesÄ• no, nÄ• vaá¹ƒ gaá¹‡heyya rakkhaso.

anupubbaá¹ƒ kathaá¹ƒ datvÄ• , muÃ±cesi dakarakkhasÄ• â€™â€™ ti || (J I 16.224).

tattha __sattanna_nti tumhÄ• kaá¹ƒ mÄ• tÄ• ca nandÄ• devÄ« ca tikhiá¹‡amantikumÄ• ro VI 300/ purohito ca mahosadho ca tumhe cÄ• ti imesaá¹ƒ sattannaá¹ƒ. __udakaá¹‡á¹‡ave_t udake. __manussabalimesÄ• no_ti manussabaliá¹ƒ gavesanto. __gaá¹‡heyyÄ• _ti thÄ• ma dvidhÄ• katvÄ• nikkhamitvÄ• taá¹ƒ nÄ• vaá¹ƒ gaá¹‡heyya, gahetvÄ• ca pana ``mahÄ• rÄ anupaá¹-ipÄ• á¹-iyÄ• dehi, taá¹ƒ vissajjessÄ• mÄ«â€™â€™ ti vadeyya. atha tvaá¹ƒ anupub muÃ±cesi dakarakkhasÄ• , kaá¹ƒ paá¹-hamaá¹ƒ datvÄ• ... pe ... kaá¹ƒ chaá¹-á¹-haá¹ƒ datv muÃ±ceyyÄ• sÄ«ti?

taá¹ƒ \Ee VI 470/ sutvÄ• rÄ• jÄ• attano yathÄ• jjhÄ• sayaá¹ƒ kathento imaá¹ƒ gÄ• thamÄ•

``mÄ• taraá¹ƒ paá¹-hamaá¹ƒ dajjaá¹ƒ, bhariyaá¹ƒ datvÄ• na bhÄ• taraá¹ƒ.

tato sahÄ• yaá¹ƒ datvÄ• na, paÃ±camaá¹ƒ dajjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ.

chaá¹-á¹-hÄ• haá¹ƒ dajjamattÄ• naá¹ƒ, neva dajjaá¹ƒ mahosadhaâ€™â€™ nti || (J I 16.225)

tattha __chaá¹-á¹-hÄ• ha_nti ayye, paÃ±came khÄ• dite athÄ• haá¹ƒ ``bho dakarakkhasa, vatvÄ• tena mukhe vivaá¹-e daá¸·haá¹ƒ kacchaá¹ƒ bandhitvÄ• imaá¹ƒ rajjasiriá¹ƒ agaá¹‡et khÄ• dÄ• â€™â€™ ti tassa mukhe pateyyaá¹ƒ, na tveva jÄ«vamÄ• no mahosadhapaá¹‡á¸• ayaá¹ƒ paÃ±ho niá¹-á¹-hito.

evaá¹ƒ \Be VI 322/ Ã±Ä• taá¹ƒ paribbÄ• jikÄ• ya raÃ±Ã±o mahÄ• satte suhadayataá¹ƒ, na paá¹‡á¸• itassa guá¹‡o cando viya pÄ• kaá¹-o hoti. tenassÄ• etadahosi ``ahaá¹ƒ mahÄ• jan guá¹‡aá¹ƒ kathayissÄ• mi, rÄ• jÄ• tesaá¹ƒ aguá¹‡aá¹ƒ kathetvÄ• paá¹‡á¸• itassa guá¹‡aá paá¹‡á¸• itassa guá¹‡o nabhe puá¹‡á¹‡acando viya pÄ• kaá¹-o bhavissatÄ«â€™â€™ ti. sÄ sannipÄ• tÄ• petvÄ• Ä• dito paá¹-á¹-hÄ• ya puna rÄ• jÄ• naá¹ƒ tameva paÃ±haá¹ƒ pucchit ``mahÄ• rÄ• ja, tvaá¹ƒ `mÄ• taraá¹ƒ paá¹-hamaá¹ƒ dassÄ• mÄ«â€™ ti vadasi, mÄ• tÄ• nÄ mÄ• tÄ• na aÃ±Ã±esaá¹ƒ mÄ• tusadisÄ• . bahÅ«pakÄ• rÄ• te esÄ• â€™â€™ ti tassÄ• gu

gÄ• thÄ• dvayamÄ• ha ---

``posetÄ• te janettÄ« ca, dÄ«gharattÄ• nukampikÄ• .

chabbhÄ« tayi padussati, paá¹‡á¸• itÄ• atthadassinÄ«.

aÃ±Ã±aá¹ƒ upanisaá¹ƒ katvÄ• , vadhÄ• taá¹ƒ parimocayi ||

``taá¹ƒ \Ne VI 301/ tÄ• disiá¹ƒ pÄ• á¹‡adadiá¹ƒ, orasaá¹ƒ gabbhadhÄ• riniá¹ƒ.

mÄ• taraá¹ƒ kena dosena, dajjÄ• si dakarakkhinoâ€™â€™ ti || (J I 16.226-227).

tattha __posetÄ• _ti daharakÄ• le dve tayo vÄ• re nhÄ• petvÄ• pÄ• yetvÄ• bhojetvÄ• taá
__dÄ«gharattÄ• nukampikÄ• _ti cirakÄ• laá¹ƒ mudunÄ• hitacittena anukampikÄ• . __cham
tayi chambhÄ« nÄ• ma brÄ• hmaá¹‡o padussi, tadÄ• sÄ• paá¹‡á¸• itÄ• atthadassinÄ« aÃ
katvÄ• taá¹ƒ vadhÄ• parimocayi.

cÅ«á¸·anissa kira mahÄ• cÅ«á¸·anÄ« nÄ• ma pitÄ• ahosi. sÄ• imassa daharakÄ• le puroh
paá¹-isevitvÄ• rÄ• jÄ• naá¹ƒ visena mÄ• rÄ• petvÄ• brÄ• hmaá¹‡assa chattaá¹ƒ ussÄ• pet
ekadivasaá¹ƒ ``amma, chÄ• tomhÄ«â€™â€™ ti \Ee VI 471/ vutte puttassa phÄ• á¹‡itena sa
dÄ• pesi. atha naá¹ƒ makkhikÄ• parivÄ• rayiá¹ƒsu, so ``imaá¹ƒ nimmakkhikaá¹ƒ katvÄ• kh
thokaá¹ƒ paá¹-ikkamitvÄ• bhÅ«miyaá¹ƒ phÄ• á¹‡itabindÅ«ni pÄ• tetvÄ• attano santike mal
palÄ• pesi. tÄ• gantvÄ• itaraá¹ƒ phÄ• á¹‡itaá¹ƒ parivÄ• rayiá¹ƒsu. so nimmakkhikaá¹ƒ katv
khÄ• ditvÄ• hatthaá¹ƒ \Be VI 323/ dhovitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• pakkÄ• mi. brÄ• hm
disvÄ• cintesi ``ayaá¹ƒ dÄ• rako idÄ• neva nimmakkhikaá¹ƒ phÄ• á¹‡itaá¹ƒ khÄ• dati, vuá¸•
na dassati, idÄ• neva naá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti. so deviyÄ• tamatthaá¹ƒ Ä• roces

sÄ• ``sÄ• dhÅ«, deva, ahaá¹ƒ tayi sinehena attano sÄ• mikampi mÄ• resiá¹ƒ, iminÄ• me k
ekampi ajÄ• nÄ• petvÄ• rahassena naá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti brÄ• hmaá¹‡aá¹ƒ va
paá¹‡á¸• itaá¹ƒ upÄ• yakusalaá¹ƒ bhattakÄ• rakaá¹ƒ pakkosÄ• petvÄ• ``samma, mama put
putto dhanusekhakumÄ• ro ca ekadivasaá¹ƒ jÄ• tÄ• ekato kumÄ• raparihÄ• rena vaá¸• á¸•
chabbhibrÄ• hmaá¹‡o mama puttaá¹ƒ mÄ• retukÄ• mo, tvaá¹ƒ tassa jÄ«vitadÄ• naá¹ƒ dehÄ
devi, kiá¹ƒ karomÄ«â€™â€™ ti vutte ``mama putto abhiá¹‡haá¹ƒ tava gehe hotu, tvaÃ±ca te
nirÄ• saá¹…kabhÄ• vatthÄ• ya mahÄ• naseyeva supatha. tato nirÄ• saá¹…kabhÄ• vaá¹ƒ Ã
sayanaá¹-á¹-hÄ• ne eá¸·akaá¹-á¹-hÄ«ni á¹-hapetvÄ• manussÄ• naá¹ƒ sayanavelÄ• ya mah
ajÄ• nÄ• petvÄ• mama puttaÃ±ca tava puttaÃ±ca gahetvÄ• aggadvÄ• reneva nikkhamitvÄ
mama puttassa rÄ• japuttabhÄ• vaá¹ƒ anÄ• cikkhitvÄ• jÄ«vitaá¹ƒ anurakkhÄ• hÄ«â€™â€™

so \Ne VI 302/ ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. athassa sÄ• ratanasÄ• raá¹ƒ adÄ• si
kumÄ• raÃ±ca puttaÃ±ca Ä• dÄ• ya maddaraá¹-á¹-he sÄ• galanagaraá¹ƒ gantvÄ• rÄ• jÄ• r
porÄ• á¹‡abhattakÄ• rakaá¹ƒ apanetvÄ• tassa taá¹ƒ á¹-hÄ• naá¹ƒ adÄ• si. dvepi kumÄ• rÄ
rÄ• janivesanaá¹ƒ gacchanti. rÄ• jÄ• ``kassete puttÄ• kumÄ• rÄ• â€™â€™ ti pucchi. bhatt
puttÄ• â€™â€™ ti Ä• ha. ``nanu dve asadisÄ• â€™â€™ ti? ``dvinnaá¹ƒ itthÄ«naá¹ƒ puttÄ•
gacchante kÄ• le vissÄ• sikÄ• hutvÄ• maddaraÃ±Ã±o dhÄ«tÄ• ya saddhiá¹ƒ rÄ• janivesan
cÅ«á¸·anikumÄ• ro ca rÄ• jadhÄ«tÄ• ca abhiá¹‡hadassanena aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ib
kÄ«á¸·anaá¹-á¹-hÄ• ne kumÄ• ro rÄ• jadhÄ«taraá¹ƒ geá¹‡á¸• ukampi pÄ• sakampi Ä• harÄ
paharati, sÄ• rodati. athassÄ• saddaá¹ƒ sutvÄ• rÄ• jÄ• ``kena me dhÄ«tÄ• pahaá¹-Ä• â€
Ä• gantvÄ• pucchanti. kumÄ• rikÄ• ``sacÄ• haá¹ƒ `iminÄ• pahaá¹-Ä• mhÄ«â€™ ti vakkhÄ
etassa rÄ• jadaá¹‡á¸• aá¹ƒ karissatÄ«â€™â€™ ti sinehena na katheti, ``nÄ• haá¹ƒ kenaci p

athekadivasaá¹ƒ maddarÄ• jÄ• naá¹ƒ paharantaá¹ƒ addasa. disvÄ• nassa etadahosi ``aya
bhattakÄ• rakena sadiso abhirÅ«po pÄ• sÄ• diko ativiya achambhito, na iminÄ• etassa putt
so tato paá¹-á¹-hÄ• ya taá¹ƒ pariggaá¹‡hi. dhÄ• tiyo kÄ«á¸·anaá¹-á¹-hÄ• ne khÄ• danÄ«yaá
rÄ• jadhÄ«tÄ• ya denti, sÄ• aÃ±Ã±esampi dÄ• rakÄ• naá¹ƒ deti. te jaá¹‡á¹‡unÄ• patiá¹-á¹
cÅ«á¸·anikumÄ• ro pana á¹-hitakova tassÄ• hatthato acchinditvÄ• gaá¹‡hÄ• ti. rÄ• jÄ• pi ta
athekadivasaá¹ƒ cÅ«á¸·anikumÄ• rassa geá¹‡á¸• uko raÃ±Ã±o cÅ«á¸·asayanassa heá¹-á¹-h
gaá¹‡hanto attano issaramÄ• nena ``imassa paccantaraÃ±Ã±o heá¹-á¹-hÄ• sayane na pavis
taá¹ƒ daá¹‡á¸• akena nÄ«haritvÄ• gaá¹‡hi. rÄ• jÄ• tampi kiriyaá¹ƒ disvÄ• ``nicchayenesa
puttoâ€™â€™ ti taá¹ƒ pakkosÄ• petvÄ• ``kasseso puttoâ€™â€™ ti pucchi. ``mayhaá¹ƒ put
``ahaá¹ƒ tava puttaÃ±ca aputtaÃ±ca jÄ• nÄ• mi, sabhÄ• vaá¹ƒ me kathehi, no ce kathesi, jÄ
natthÄ«â€™â€™ ti khaggaá¹ƒ uggiri. so maraá¹‡abhayabhÄ«to ``kathemi, deva, raho pana
vatvÄ• raÃ±Ã±Ä• okÄ• se kate abhayaá¹ƒ yÄ• citvÄ• yathÄ• bhÅ«taá¹ƒ Ä• rocesi. rÄ• jÄ•
dhÄ«taraá¹ƒ alaá¹…karitvÄ• tassa pÄ• daparicÄ• rikaá¹ƒ katvÄ• adÄ• si.

imesaá¹ƒ pana palÄ• tadivase ``bhattakÄ• rako ca cÅ«á¸·anikumÄ• ro ca bhattakÄ• rakass
paditteyeva daá¸• á¸• hÄ• â€™â€™ ti sakalanagare ekakolÄ• halaá¹ƒ ahosi. calÄ• kadevÄ«
brÄ• hmaá¹‡assa Ä• rocesi ``deva, tumhÄ• kaá¹ƒ manoratho matthakaá¹ƒ patto, te kira tayo
daá¸• á¸• hÄ• â€™â€™ ti. so tuá¹-á¹-hahaá¹-á¹-ho ahosi. calÄ• kadevÄ«pi ``cÅ«á¸·anikumÄ
ti eá¸·akassa \Ne VI 303/ aá¹-á¹-hÄ«ni Ä• harÄ• petvÄ• brÄ• hmaá¹‡assa dassetvÄ• chaá¸
sandhÄ• ya paribbÄ• jikÄ• ``aÃ±Ã±aá¹ƒ upanisaá¹ƒ katvÄ• , vadhÄ• taá¹ƒ parimocayÄ«â€
eá¸·akassa aá¹-á¹-hÄ«ni ``manussaaá¹-á¹-hÄ«nÄ«â€™â€™ ti dassetvÄ• taá¹ƒ vadhÄ• mo
tvaá¹ƒ ure katvÄ• vaá¸• á¸• hito, taá¹ƒ orasaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ. __gabbhadhÄ• rini_
dhÄ• rito, taá¹ƒ evarÅ«paá¹ƒ mÄ• taraá¹ƒ kena dosena dakarakkhasassa dassasÄ«ti.

taá¹ƒ \Be VI 325/ sutvÄ• rÄ• jÄ• ``ayye, bahÅ« mama mÄ• tu guá¹‡Ä• , ahaÃ±cassÄ• ma

jÄ• nÄ• mi, tatopi pana mameva guá¹‡Ä• bahutarÄ• â€™â€™ ti mÄ• tu aguá¹‡aá¹ƒ kathen

``daharÄ• viyalaá¹…kÄ• raá¹ƒ, dhÄ• reti apiá¸·andhanaá¹ƒ.

dovÄ• rike anÄ«kaá¹-á¹-he, ativelaá¹ƒ pajagghati ||

``athopi paá¹-irÄ• jÅ«naá¹ƒ, sayaá¹ƒ dÅ«tÄ• ni sÄ• sati.

mÄ• taraá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhinoâ€™â€™ ti || (J I 16.228-229).

tattha __daharÄ• viyÄ• _ti mahallikÄ• pi hutvÄ• taruá¹‡Ä« viya. __dhÄ• reti apiá¸·andhana
ayuttaá¹ƒ alaá¹…kÄ• raá¹ƒ dhÄ• reti. sÄ• kira vajirapÅ«ritaá¹ƒ kaÃ±canamekhalaá¹ƒ piá¸·a
amaccehi saddhiá¹ƒ mahÄ• tale nisinnakÄ• le aparÄ• paraá¹ƒ caá¹…kamati, mekhalÄ• sad
ekaninnÄ• daá¹ƒ hoti. __pajagghatÄ«_ti esÄ• dovÄ• rike ca hatthiÄ• cariyÄ• dike anÄ«kaá
ucchiá¹-á¹-hakampi bhuÃ±jituá¹ƒ ayuttarÅ«pÄ• , tepi Ä• mantetvÄ• tehi saddhiá¹ƒ ativelaá¹
hasati. __paá¹-irÄ• jÅ«na_nti aÃ±Ã±esaá¹ƒ rÄ• jÅ«naá¹ƒ. __sayaá¹ƒ dÅ«tÄ• ni sÄ• satÄ«_t
paá¹‡á¹‡aá¹ƒ likhitvÄ• dÅ«tepi peseti ``mama mÄ• tÄ• kÄ• me paribhuÃ±janavayasmiá¹ƒy
kira Ä• gantvÄ• taá¹ƒ Ä• netÅ«â€™â€™ ti. te ``mayaá¹ƒ raÃ±Ã±o upaá¹-á¹-hÄ• kÄ• , kasm
paá¹-ipaá¹‡á¹‡Ä• ni pesenti. tesu parisamajjhe vÄ• ciyamÄ• nesu mama sÄ«saá¹ƒ chindana
tena dosena dakarakkhasassa dassÄ• mÄ«ti.

atha paribbÄ• jikÄ• ``mahÄ• rÄ• ja \Ee VI 473/, mÄ• taraá¹ƒ tÄ• va iminÄ• dosena dehi, b
bahÅ«pakÄ• rÄ• â€™â€™ ti tassÄ• guá¹‡aá¹ƒ kathentÄ« dve gÄ• thÄ• abhÄ• si ---

``itthigumbassa \Ne VI 304/ pavarÄ• , accantaá¹ƒ piyabhÄ• á¹‡inÄ«.

anuggatÄ• sÄ«lavatÄ«, chÄ• yÄ• va anapÄ• yinÄ« ||

``akkodhanÄ• puÃ±Ã±avatÄ«, paá¹‡á¸• itÄ• atthadassinÄ«.

ubbariá¹ƒ kena dosena, ajjÄ• si dakarakkhinoâ€™â€™ ti || (J I 16.230-231).

tattha \Be VI 326/ __itthigumbassÄ• _ti itthigaá¹‡assa. __anuggatÄ• _ti daharakÄ• lato paá
__ ``akkodhanÄ• â€™â€™ _tiÄ• dikena panassÄ• guá¹‡e katheti. maddaraá¹-á¹-he sÄ• ga
pahaá¹-Ä• pi tava Ä• á¹‡Ä• karaá¹‡abhayena tayi sinehena mÄ• tÄ• pitÅ«naá¹ƒ na kathesi,
puÃ±Ã±avatÄ« paá¹‡á¸• itÄ• atthadassinÄ«ti. idaá¹ƒ daharakÄ• le akkodhanÄ• dibhÄ• vaá
orodhaá¹ƒ. evaá¹ƒ guá¹‡asampannaá¹ƒ nandÄ• deviá¹ƒ kena dosena dakarakkhasassa das

so tassÄ• aguá¹‡aá¹ƒ kathento Ä• ha ---

``khiá¸• á¸• Ä• ratisamÄ• pannaá¹ƒ, anatthavasamÄ• gataá¹ƒ.

sÄ• maá¹ƒ sakÄ• na puttÄ• naá¹ƒ, ayÄ• caá¹ƒ yÄ• cate dhanaá¹ƒ ||

``sohaá¹ƒ dadÄ• mi sÄ• ratto, bahuá¹ƒ uccÄ• vacaá¹ƒ dhanaá¹ƒ.

suduccajaá¹ƒ cajitvÄ• na, pacchÄ• socÄ• mi dummano.

ubbariá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhinoâ€™â€™ ti || (J I 16.232-233).

tattha __anatthavasamÄ• gata_nti tÄ• ya khiá¸• á¸• Ä• ratiyÄ• kÄ• makÄ«á¸·Ä• ya anattha
vasaá¹ƒ Ä• gataá¹ƒ maá¹ƒ viditvÄ• . __sÄ• ma_nti sÄ• nandÄ• devÄ« maá¹ƒ. __sakÄ• na
attano puttadhÄ«tÄ• naÃ±ca bhariyÄ• naÃ±ca dinnaá¹ƒ piá¸·andhanaá¹ƒ, taá¹ƒ ayÄ• citabb
dehÄ«â€™â€™ ti yÄ• cati. __pacchÄ• socÄ• mÄ«_ti sÄ• dutiyadivase ``imÄ• ni piá¸·andh
Ä• harathetÄ• nÄ«â€™â€™ ti tesaá¹ƒ rodantÄ• naá¹ƒ omuÃ±citvÄ• gaá¹‡hÄ• ti. athÄ• haá
Ä• gate disvÄ• pacchÄ• socÄ• mi. evaá¹ƒ dosakÄ• rikÄ• esÄ• . iminÄ• naá¹ƒ dosena dak

atha \Ne VI 305/ naá¹ƒ paribbÄ• jikÄ• ``imaá¹ƒ tÄ• va iminÄ• dosena dehi, kaniá¹-á¹-ho pa
tikhiá¹‡amantikumÄ• ro upakÄ• rako, taá¹ƒ kena dosena dassatÄ«â€™â€™ ti pucchantÄ« A

``yenocitÄ• \Ee VI 474/ janapadÄ• , Ä• nÄ«tÄ• ca paá¹-iggahaá¹ƒ.

Ä• bhataá¹ƒ pararajjebhi, abhiá¹-á¹-hÄ• ya bahuá¹ƒ dhanaá¹ƒ ||

dhanuggahÄ• naá¹ƒ pavaraá¹ƒ, sÅ«raá¹ƒ tikhiá¹‡amantinaá¹ƒ.

bhÄ• taraá¹ƒ kena dosena, dajjÄ• si dakarakkhinoâ€™â€™ ti || (J I 16.234-235).

tattha \Be VI 327/ __ocitÄ• _ti vaá¸• á¸• hitÄ• . __paá¹-iggaha_nti yena ca tumhe paradese
Ä• nÄ«tÄ• . __abhiá¹-á¹-hÄ• yÄ• _ti abhibhavitvÄ• . __tikhiá¹‡amantina_nti tikhiá¹‡apaÃ±Ã±

so kira mÄ• tu brÄ• hmaá¹‡ena saddhiá¹ƒ vasanakÄ• le jÄ• to. athassa vayappattassa brÄ
datvÄ• ``imaá¹ƒ gahetvÄ• maá¹ƒ upaá¹-á¹-hahÄ• â€™â€™ ti Ä• ha. so brÄ• hmaá¹‡aá¹ƒ `
upaá¹-á¹-hÄ• si. atha naá¹ƒ eko amacco ``kumÄ• ra, na tvaá¹ƒ etassa putto, tava kucchigata
rÄ• jÄ• naá¹ƒ mÄ• retvÄ• etassa chattaá¹ƒ ussÄ• pesi, tvaá¹ƒ mahÄ• cÅ«á¸·aniraÃ±Ã±o pu

kujjhitvÄ• ``ekena upÄ• yena naá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti rÄ• jakulaá¹ƒ pavisanto ta
pÄ• damÅ«likassa datvÄ• aparaá¹ƒ ``tvaá¹ƒ rÄ• jadvÄ• re `mameso khaggoâ€™ ti iminÄ•
kareyyÄ• sÄ«â€™â€™ ti vatvÄ• pÄ• visi. te kalahaá¹ƒ kariá¹ƒsu. so ``kiá¹ƒ esa kalahoâ€™
pesesi. so Ä• gantvÄ• ``khaggatthÄ• yÄ• â€™â€™ ti Ä• ha. brÄ• hmaá¹‡o taá¹ƒ sutvÄ• ``
kira tumhehi mama dinnakhaggo parassa santakoti. ``kiá¹ƒ vadesi, tÄ• ta, tena hi Ä• harÄ•
naâ€™â€™ nti Ä• ha. so taá¹ƒ Ä• harÄ• petvÄ• kosato nikkaá¸• á¸• hitvÄ• ``passathÄ• â€
viya upagantvÄ• ekappahÄ• reneva tassa sÄ«saá¹ƒ chinditvÄ• attano pÄ• damÅ«le pÄ• te
paá¹-ijaggitvÄ• nagaraá¹ƒ alaá¹…karitvÄ• tassa abhiseke upanÄ«te mÄ• tÄ• cÅ«á¸·anikun
vasanabhÄ• vaá¹ƒ Ä• cikkhi. taá¹ƒ sutvÄ• kumÄ• ro senaá¹…gaparivuto tattha gantvÄ• bh
paá¹-icchÄ• pesi. tato paá¹-á¹-hÄ• ya taá¹ƒ ``tikhiá¹‡amantÄ«â€™â€™ ti saÃ±jÄ• niá¹ƒsu. p
``evarÅ«paá¹ƒ bhÄ• taraá¹ƒ kena dosena dakarakkhasassa dajjÄ• sÄ«â€™â€™ ti pucchi.

rÄ• jÄ• \Ne VI 306/ tassa dosaá¹ƒ kathento Ä• ha ---

``yenocitÄ• janapadÄ• , Ä• nÄ«tÄ• ca paá¹-iggahaá¹ƒ.

Ä• bhataá¹ƒ pararajjebhi, abhiá¹-á¹-hÄ• ya bahuá¹ƒ dhanaá¹ƒ ||

``dhanuggahÄ• naá¹ƒ pavaro, sÅ«ro tikhiá¹‡amanti ca.

mayÄ• yaá¹ƒ sukhito rÄ• jÄ• , atimaÃ±Ã±ati dÄ• rako ||

``upaá¹-á¹-hÄ• nampi \Be VI 328/ me ayye, na so eti yathÄ• pure.

bhÄ• taraá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhinoâ€™â€™ ti || (J I 16.236-238).

tattha __pararajjebhÄ«_ti imassa pararajjato ca bahu dhanaá¹ƒ Ä• bhataá¹ƒ, ayaÃ±ca para
imaá¹ƒ gehaá¹ƒ Ä• netvÄ• ``esa mayÄ• mahati yase patiá¹-á¹-hÄ• pitoâ€™â€™ ti \Ee VI 4
pure_ti pubbe pÄ• tova Ä• gacchati, idÄ• ni pana na tathÄ• eti. iminÄ• naá¹ƒ dosena daka

atha paribbÄ• jikÄ• ``bhÄ• tu tÄ• va ko doso hotu, dhanusekhakumÄ• ro pana tayi sinehag
bahÅ«pakÄ• roâ€™â€™ ti tassa guá¹‡aá¹ƒ kathentÄ« Ä• ha ---

``ekarattena ubhayo, tvaÃ±ceva dhanusekha ca.

ubho jÄ• tettha paÃ±cÄ• lÄ• , sahÄ• yÄ• susamÄ• vayÄ• ||

``cariyÄ• taá¹ƒ anubandhittho, ekadukkhasukho tava.

ussukko te divÄ• rattiá¹ƒ, sabbakiccesu byÄ• vaá¹-o.

sahÄ• yaá¹ƒ kena dosena, dajjÄ• si dakarakkhinoâ€™â€™ ti || (J I 16.239-240).

tattha __dhanusekhacÄ• _ti dhanusekho ca, dhanusekhakumÄ• ro cÄ• ti attho. __etthÄ• _t
__paÃ±cÄ• lÄ• _ti uttarapaÃ±cÄ• lanagare jÄ• tattÄ• evaá¹ƒvohÄ• rÄ• . __susamÄ• vayÄ•
__cariyÄ• taá¹ƒ anubandhittho_ti daharakÄ• le janapadacÄ• rikÄ• ya pakkantaá¹ƒ taá¹ƒ an
vijahi. __ussukko_ti \Ne VI 307/ tava kiccesu ratthindivaá¹ƒ ussukko chandajÄ• to niccaá¹ƒ
kena dosena dakarakkhasassa dassasÄ«ti.

athassa rÄ• jÄ• dosaá¹ƒ kathento Ä• ha ---

``cariyÄ• maá¹ƒ ayaá¹ƒ ayye, pajagghittho mayÄ• saha.

ajjÄ• pi tena vaá¹‡á¹‡ena, ativelaá¹ƒ pajagghati ||

``ubbariyÄ• pihaá¹ƒ ayye, mantayÄ• mi rahogato.

anÄ• manto pavisati, pubbe appaá¹-ivedito ||

``laddhadvÄ• ro katokÄ• so, ahirikaá¹ƒ anÄ• daraá¹ƒ.

sahÄ• yaá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhinoâ€™â€™ ti || (J I 16.241-243).

tattha \Be VI 329/ __ajjÄ• pi tena vaá¹‡á¹‡enÄ• _ti yathÄ• cariyÄ• ya pubbe maá¹ƒ anubar
saddhiá¹ƒ ekatova bhuÃ±janto sayanto hatthaá¹ƒ paharitvÄ• mahÄ• hasitaá¹ƒ hasi, ajjÄ• p
duggatakÄ• le viya maá¹ƒ maÃ±Ã±ati. __anÄ• manto_ti raho nandÄ• deviyÄ• saddhiá¹ƒ ma
sahasÄ• va pavisati. iminÄ• dosena taá¹ƒ ahirikaá¹ƒ anÄ• daraá¹ƒ dakarakkhasassa dassÄ

atha paribbÄ• jikÄ• ``mahÄ• rÄ• ja, tava sahÄ• yakassa tÄ• va eso doso hotu, purohito pa
ti tassa guá¹‡aá¹ƒ kathentÄ« Ä• ha ---

``kusalo sabbanimittÄ• naá¹ƒ, rutaÃ±Ã±Å« Ä• gatÄ• gamo.

uppÄ• te supine yutto, niyyÄ• ne ca pavesane ||

``paá¹-á¹-ho \Ee VI 476/ bhÅ«mantalikkhasmiá¹ƒ, nakkhattapadakovido.

brÄ• hmaá¹‡aá¹ƒ kena dosena, dajjÄ• si dakarakkhinoâ€™â€™ ti || (J I 16.244-245).

tattha \Ne VI 308/ __sabbanimittÄ• na_nti ``iminÄ• nimittena idaá¹ƒ bhavissati, iminÄ• ida
sabbanimittesu kusalo. __rutaÃ±Ã±Å«_ti sabbaravaá¹ƒ jÄ• nÄ• ti. __uppÄ• te_ti
candaggÄ• hasÅ«riyaggÄ• haukkÄ• pÄ• tadisÄ• á¸• Ä• hÄ• dike uppÄ• te. __supine yutto_
nipphattijÄ• nanavasena yutto. __niyyÄ• ne ca pavesane_ti iminÄ• nakkhattena niyyÄ• yita
pavisitabbanti jÄ• nÄ• ti. __paá¹-á¹-ho_ti cheko paá¹-ibalo, bhÅ«miyaÃ±ca antalikkhe ca dos
samattho. __nakkhattapadakovido_ti aá¹-á¹-havÄ«satiyÄ• nakkhattakoá¹-á¹-hÄ• sesu chek
dakarakkhasassa dassasÄ«ti.

rÄ• jÄ• tassa dosaá¹ƒ kathento Ä• ha ---

``parisÄ• yampi me ayye, ummÄ«letvÄ• udikkhati.

tasmÄ• accabhamuá¹ƒ luddaá¹ƒ, dajjÄ• haá¹ƒ dakarakkhinoâ€™â€™ ti || (J I 16.246).

tassattho --- ayye, esa maá¹ƒ parisamajjhe olokentopi akkhÄ«ni ummÄ«letvÄ• kuddho viya
evaá¹ƒ atikkamitvÄ• á¹-hitabhamuá¹ƒ amanÄ• pena ukkhittabhamukaá¹ƒ viya luddaá¹ƒ bha
dakarakkhasassa dassÄ• mÄ«ti.

tato \Be VI 330/ paribbÄ• jikÄ• ``mahÄ• rÄ• ja, tvaá¹ƒ `mÄ• taraá¹ƒ Ä• diá¹ƒ katvÄ• ime pa
dammÄ«â€™ ti vadasi, `evarÅ«paÃ±ca sirivibhavaá¹ƒ agaá¹‡etvÄ• attano jÄ«vitampi maho
vadasi, kaá¹ƒ tassa guá¹‡aá¹ƒ passasÄ«â€™â€™ ti pucchantÄ« imÄ• gÄ• thÄ• yo Ä• ha --

``sasamuddapariyÄ• yaá¹ƒ, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

vasundharaá¹ƒ Ä• vasati, amaccaparivÄ• rito ||

``cÄ• turanto mahÄ• raá¹-á¹-ho, vijitÄ• vÄ« mahabbalo.

pathabyÄ• ekarÄ• jÄ• si, yaso te vipulaá¹ƒ gato ||

``soá¸·asitthisahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

nÄ• nÄ• janapadÄ• nÄ• rÄ«, devakaÃ±Ã±Å«pamÄ• subhÄ• ||

``evaá¹ƒ \Ne VI 309/ sabbaá¹…gasampannaá¹ƒ, sabbakÄ• masamiddhinaá¹ƒ.

sukhitÄ• naá¹ƒ piyaá¹ƒ dÄ«ghaá¹ƒ, jÄ«vitaá¹ƒ Ä• hu khattiya ||

``atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

paá¹‡á¸• itaá¹ƒ anurakkhanto, pÄ• á¹‡aá¹ƒ cajasi duccajaâ€™â€™ nti || (J I 16.247-251).

tattha \Ee VI 477/ __sasamuddapariyÄ• ya_nti samuddamariyÄ• dasaá¹…khÄ• tena samuc
samannÄ• gataá¹ƒ. __sÄ• garakuá¹‡á¸• ala_nti parikkhipitvÄ• á¹-hitassa sÄ• garassa kuá¹
__vijitÄ• vÄ«_ti vijitasaá¹…gÄ• mo. __ekarÄ• jÄ• _ti aÃ±Ã±assa attano sadisassa raÃ±Ã±o
__sabbakÄ• masamiddhina_nti sabbesampi vatthukÄ• makilesakÄ• mÄ• naá¹ƒ samiddhiyÄ
__sukhitÄ• na_nti evarÅ«pÄ• naá¹ƒ sukhitÄ• naá¹ƒ sattÄ• naá¹ƒ evaá¹ƒ sabbaá¹…gasampa
piyaá¹ƒ, na te appaá¹ƒ jÄ«vitamicchantÄ«ti paá¹‡á¸• itÄ• vadanti. __pÄ• á¹‡a_nti evarÅ«pa
kasmÄ• paá¹‡á¸• itaá¹ƒ anurakkhanto cajasÄ«ti.

rÄ• jÄ• tassÄ• kathaá¹ƒ sutvÄ• paá¹‡á¸• itassa guá¹‡aá¹ƒ kathento imÄ• gÄ• thÄ• abhÄ

``yatopi Ä• gato ayye, mama hatthaá¹ƒ mahosadho.

nÄ• bhijÄ• nÄ• mi dhÄ«rassa, aá¹‡umattampi dukkaá¹-aá¹ƒ ||

``sace ca kismici kÄ• le, maraá¹‡aá¹ƒ me pure siyÄ• .

so me putte paputte ca, sukhÄ• peyya mahosadho ||

``anÄ• gataá¹ƒ \Be VI 331/ paccuppannaá¹ƒ, sabbamatthampi passati.

anÄ• parÄ• dhakammantaá¹ƒ, na dajjaá¹ƒ dakarakkhinoâ€™â€™ ti || (J I 16.252-254).

tattha __kismicÄ«_ti kismiÃ±ci kÄ• le. __sukhÄ• peyyÄ• _ti sukhasmiá¹ƒyeva patiá¹-á¹-hÄ•
esa anÄ• gataÃ±ca paccuppannaÃ±ca atÄ«taÃ±ca sabbaá¹ƒ atthaá¹ƒ sabbaÃ±Ã±ubuddho
__anÄ• parÄ• dhakammanta_nti kÄ• yakammÄ• dÄ«su aparÄ• dharahitaá¹ƒ. __na dajja_nt
VI 310/ paá¹‡á¸• itaá¹ƒ nÄ• haá¹ƒ dakarakkhasassa dassÄ• mÄ«ti evaá¹ƒ so mahÄ• sattass
uddharanto viya ukkhipitvÄ• kathesi.

iti imaá¹ƒ jÄ• takaá¹ƒ yathÄ• nusandhippattaá¹ƒ. atha paribbÄ• jikÄ• cintesi ``ettakenapi pa
pÄ• kaá¹-Ä• na honti, sakalanagaravÄ• sÄ«naá¹ƒ majjhe sÄ• garapiá¹-á¹-he Ä• sittatelaá¹ƒ
guá¹‡e pÄ• kaá¹-e karissÄ• mÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ gahetvÄ• pÄ• sÄ• dÄ• oruyha r

paÃ±Ã±apetvÄ• tattha nisÄ«dÄ• petvÄ• nÄ• gare sannipÄ• tÄ• petvÄ• puna rÄ• jÄ• naá¹ƒ
dakarakkhasassa paÃ±haá¹ƒ pucchitvÄ• tena heá¹-á¹-hÄ• kathitaniyÄ• meneva kathitakÄ•

``idaá¹ƒ suá¹‡Ä• tha paÃ±cÄ• lÄ• , cÅ«á¸·aneyyassa bhÄ• sitaá¹ƒ.

paá¹‡á¸• itaá¹ƒ anurakkhanto, pÄ• á¹‡aá¹ƒ cajati duccajaá¹ƒ ||

``mÄ• tu \Ee VI 478/ bhariyÄ• ya bhÄ• tucca, sakhino brÄ• hmaá¹‡assa ca.

attano cÄ• pi paÃ±cÄ• lo, channaá¹ƒ cajati jÄ«vitaá¹ƒ ||

``evaá¹ƒ mahatthikÄ• paÃ±Ã±Ä• , nipuá¹‡Ä• sÄ• dhucintinÄ«.

diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya cÄ• â€™â€™ ti || (J I 16.255-257).

tattha __mahatthikÄ• _ti mahantaá¹ƒ atthaá¹ƒ gahetvÄ• á¹-hitÄ• . __diá¹-á¹-hadhammahita
imasmiá¹ƒyeva attabhÄ• ve hitatthÄ• ya ca paraloke sukhatthÄ• ya ca hotÄ«ti.

iti sÄ• ratanagharassa maá¹‡ikkhandhena kÅ«á¹-aá¹ƒ gaá¹‡hantÄ« viya mahÄ• sattassa g
gaá¹‡hÄ«ti.

dakarakkhasapaÃ±ho niá¹-á¹-hito.

satthÄ• \Ne VI 311/ \Be VI 332/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, id
paÃ±Ã±avÄ• , pubbepi paÃ±Ã±avÄ• yevÄ• â€™â€™ ti jÄ• takaá¹ƒ samodhÄ• nento osÄ• r

``bherÄ« uppalavaá¹‡á¹‡Ä• si, pitÄ• suddhodano ahu.

mÄ• tÄ• Ä• si mahÄ• mÄ• yÄ• , amarÄ• bimbasundarÄ« ||

``suvo ahosi Ä• nando, sÄ• riputto ca cÅ«á¸·anÄ«.

devadatto ca kevaá¹-á¹-o, calÄ• kÄ• thullanandinÄ« ||

``paÃ±cÄ• lacandÄ« sundarÄ«, sÄ• á¸·ikÄ• mallikÄ• ahu.

ambaá¹-á¹-ho Ä• si kÄ• mindo, poá¹-á¹-hapÄ• do ca pukkuso ||

``pilotiko ca devindo, senako Ä• si kassapo.

udumbarÄ• maá¹…galikÄ• , vedeho kÄ• á¸·udÄ• yako.

mahosadho lokanÄ• tho, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

umaá¹…gajÄ• takavaá¹‡á¹‡anÄ• paÃ±camÄ• .

(chaá¹-á¹-ho bhÄ• go niá¹-á¹-hito.)

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• taka-aá¹-á¹-hakathÄ•

(sattamo bhÄ• go)

22. mahÄ• nipÄ• to

á¹• 03 [543] 6. bhÅ«ridattajÄ• takavaá¹‡á¹‡anÄ•

nagarakaá¹‡á¸• aá¹ƒ

__yaá¹ƒ_ {\pounds}7.0001 \Ee VI 157/ Ã±7.0001 __kiÃ±ci ratanaá¹ƒ atthÄ«_ti idaá¹ƒ satthÄ
upanissÄ• ya jetavane viharanto uposathike upÄ• sake Ä• rabbha kathesi. te kira uposatha
uposathaá¹ƒ adhiá¹-á¹-hÄ• ya dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ gandhamÄ• lÄ• dihatth
dhammassavanavelÄ• ya ekamantaá¹ƒ nisÄ«diá¹ƒsu. satthÄ• dhammasabhaá¹ƒ Ä• gantvÄ
nisÄ«ditvÄ• bhikkhusaá¹…ghaá¹ƒ oloketvÄ• bhikkhuÄ• dÄ«su \Ee VI 158/ pana ye {\pound
dhammakathÄ• samuá¹-á¹-hÄ• ti, tehi saddhiá¹ƒ tathÄ• gatÄ• sallapanti, tasmÄ• ajja upÄ•
pubbacariyappaá¹-isaá¹ƒyuttÄ• dhammakathÄ• samuá¹-á¹-hahissatÄ«ti Ã±atvÄ• upÄ• sak
``uposathikattha, upÄ• sakÄ• â€™â€™ ti upÄ• sake pucchitvÄ• ``Ä• ma, bhanteâ€™â€™ t
kalyÄ• á¹‡aá¹ƒ vo kataá¹ƒ, apica anacchariyaá¹ƒ kho panetaá¹ƒ, yaá¹ƒ tumhe mÄ• disaá¹ƒ
ovÄ• dadÄ• yakaá¹ƒ Ä• cariyaá¹ƒ labhantÄ• uposathaá¹ƒ kareyyÄ• tha. porÄ• á¹‡apaá¹‡á¸
mahantaá¹ƒ yasaá¹ƒ pahÄ• ya uposathaá¹ƒ kariá¹ƒsuyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cit

atÄ«te Ã±7.0002 bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatto nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• rento putta
tassa mahantaá¹ƒ yasaá¹ƒ disvÄ• ``rajjampi me gaá¹‡heyyÄ• â€™â€™ ti uppannÄ• saá¹…
nikkhamitvÄ• yattha te ruccati, tattha vasitvÄ• mama accayena kulasantakaá¹ƒ rajjaá¹ƒ ga
Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• pitaraá¹ƒ vanditvÄ• nikkhamitvÄ• anu
yamunÄ• ya ca samuddassa ca pabbatassa ca antare paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• van
tadÄ• samuddassa heá¹-á¹-hime nÄ• gabhavane ekÄ• matapatikÄ• nÄ• gamÄ• á¹‡avikÄ•
yasaá¹ƒ oloketvÄ• kilesaá¹ƒ nissÄ• ya nÄ• gabhavanÄ• nikkhamitvÄ• samuddatÄ«re vica
padavalaÃ±jaá¹ƒ disvÄ• padÄ• nusÄ• rena gantvÄ• taá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ addasa. tad
phalÄ• phalatthÄ• ya gato hoti. sÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kaá¹-á¹-hattharaá¹‡aÃ±
disvÄ• cintesi ``idaá¹ƒ ekassa pabbajitassa vasanaá¹-á¹-hÄ• naá¹ƒ, vÄ«maá¹ƒsissÄ• mi na
nu kho noâ€™ ti, sace hi saddhÄ• ya pabbajito bhavissati nekkhammÄ• dhimutto, na me al
sÄ• diyissati. sace kÄ• mÄ• bhirato bhavissati, na saddhÄ• pabbajito, mama sayanasmiá¹ƒ

naá¹ƒ gahetvÄ• attano sÄ• mikaá¹ƒ katvÄ• idheva vasissÄ• mÄ«â€™â€™ ti. sÄ• nÄ• gab
dibbapupphÄ• ni ceva dibbagandhe ca Ä• haritvÄ• dibbapupphasayanaá¹ƒ sajjetvÄ• paá¹-
pupphÅ«pahÄ• raá¹ƒ katvÄ• gandhacuá¹‡á¹‡aá¹ƒ vikiritvÄ• paá¹‡á¹‡asÄ• laá¹ƒ alaá¹…ka
gatÄ• .

rÄ• japutto sÄ• yanhasamayaá¹ƒ Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ paviá¹-á¹-ho taá¹ƒ pavatt
imaá¹ƒ sayanaá¹ƒ sajjitaâ€™â€™ nti \Ee VI 159/ phalÄ• phalaá¹ƒ paribhuÃ±jitvÄ• ``aho su
manÄ• paá¹ƒ vata katvÄ• sayanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti na saddhÄ• pabbajitabhÄ• v
parivattitvÄ• nipanno niddaá¹ƒ okkamitvÄ• punadivase sÅ«riyuggamane uá¹-á¹-hÄ• ya paá
asammajjitvÄ• phalÄ• phalatthÄ• ya agamÄ• si. nÄ• gamÄ• á¹‡avikÄ• tasmiá¹ƒ khaá¹‡e Ä
disvÄ• ``kÄ• mÄ• dhimutto esa, na saddhÄ• pabbajito, sakkÄ• naá¹ƒ gaá¹‡hituâ€™â€™ n
nÄ«haritvÄ• {\pounds}7.0003 aÃ±Ã±Ä• ni pupphÄ• ni Ä• haritvÄ• tatheva navapupphasaya
paá¹‡á¹‡asÄ• laá¹ƒ alaá¹…karitvÄ• caá¹…kame pupphÄ• ni vikiritvÄ• nÄ• gabhavanamev
pupphasayane Ã±7.0003 sayitvÄ• punadivase cintesi ``ko nu kho imaá¹ƒ paá¹‡á¹‡asÄ• laá
so phalÄ• phalatthÄ• ya agantvÄ• paá¹‡á¹‡asÄ• lato avidÅ«re paá¹-icchanno aá¹-á¹-hÄ• si
ceva pupphÄ• ni ca Ä• dÄ• ya assamapadaá¹ƒ agamÄ• si. rÄ• japutto uttamarÅ«padharaá¹
paá¹-ibaddhacitto attÄ• naá¹ƒ adassetvÄ• tassÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• sayanaá
``kÄ• si tvaâ€™â€™ nti pucchi. ``ahaá¹ƒ nÄ• gamÄ• á¹‡avikÄ• , sÄ• mÄ«â€™â€™ ti. ``sas
ti. ``sÄ• mi, ahaá¹ƒ pubbe sasÄ• mikÄ• , idÄ• ni pana assÄ• mikÄ• vidhavÄ• â€™â€™. ``tv
vÄ• sikosÄ«â€™â€™ ti? ``ahaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã±o putto brahmadattakumÄ• ro nÄ•
nÄ• gabhavanaá¹ƒ pahÄ• ya kasmÄ• idha vicarasÄ«â€™â€™ ti? ``sÄ• mi, ahaá¹ƒ tattha s
nÄ• gamÄ• á¹‡avikÄ• naá¹ƒ yasaá¹ƒ oloketvÄ• kilesaá¹ƒ nissÄ• ya ukkaá¹‡á¹-hitvÄ• tato n
pariyesantÄ« vicarÄ• mÄ«â€™â€™ ti. ``tena hi bhadde, sÄ• dhu, ahampi na saddhÄ• ya pa
nÄ«haritattÄ• idha vasÄ• mi, tvaá¹ƒ mÄ• cintayi, ahaá¹ƒ te sÄ• miko bhavissÄ• mi, ubhopi
vasissÄ• mÄ• â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. tato paá¹-á¹-hÄ• ya te
samaggavÄ• saá¹ƒ vasiá¹ƒsu. sÄ• attano Ä• nubhÄ• vena mahÄ• rahaá¹ƒ gehaá¹ƒ mÄ• pe
Ä• haritvÄ• sayanaá¹ƒ paÃ±Ã±apesi. tato paá¹-á¹-hÄ• ya mÅ«laphalÄ• phalaá¹ƒ na khÄ• d
bhuÃ±jitvÄ• jÄ«vikaá¹ƒ kappesi.

aparabhÄ• ge nÄ• gamÄ• á¹‡avikÄ• gabbhaá¹ƒ paá¹-ilabhitvÄ• puttaá¹ƒ vijÄ• yi, sÄ• gara
``sÄ• garabrahmadattoâ€™â€™ ti nÄ• maá¹ƒ \Ee VI 160/ kariá¹ƒsu. tassa padasÄ• gaman
dhÄ«taraá¹ƒ vijÄ• yi, tassÄ• samuddatÄ«re jÄ• tattÄ• ``samuddajÄ• â€™â€™ ti nÄ• maá¹
bÄ• rÄ• á¹‡asivÄ• siko vanacarako taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• katapaá¹-isanthÄ• ro rÄ• jap
katipÄ• haá¹ƒ tattha vasitvÄ• ``deva, ahaá¹ƒ tumhÄ• kaá¹ƒ idha vasanabhÄ• vaá¹ƒ rÄ• jaku
ti taá¹ƒ vanditvÄ• nikkhamitvÄ• nagaraá¹ƒ agamÄ• si. tadÄ• rÄ• jÄ• kÄ• lamakÄ• si. ama
katvÄ• sattame divase sannipatitvÄ• ``arÄ• jakaá¹ƒ rajjaá¹ƒ nÄ• ma na saá¹‡á¹-hÄ• ti, rÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• atthibhÄ• vaá¹ƒ vÄ• na jÄ• nÄ• ma, phussarathaá¹ƒ vissajjetv
gaá¹‡hissÄ• mÄ• â€™â€™ ti mantayiá¹ƒsu. tasmiá¹ƒ khaá¹‡e vanacarako nagaraá¹ƒ patvÄ

amaccÄ• naá¹ƒ santikaá¹ƒ gantvÄ• ``ahaá¹ƒ rÄ• japuttassa santike tayo cattÄ• ro Ã±7.000
Ä• gatomhÄ«â€™â€™ ti taá¹ƒ pavattiá¹ƒ Ä• cikkhi. amaccÄ• tassa sakkÄ• raá¹ƒ katvÄ• te
tattha gantvÄ• katapaá¹-isanthÄ• rÄ• raÃ±Ã±o kÄ• lakatabhÄ• vaá¹ƒ Ä• rocetvÄ• ``deva,
paá¹-ipajjÄ• hÄ«â€™â€™ ti Ä• haá¹ƒsu.

so {\pounds}7.0004 ``nÄ• gamÄ• á¹‡avikÄ• ya cittaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti taá¹ƒ up
pitÄ• me kÄ• lakato, amaccÄ• mayhaá¹ƒ chattaá¹ƒ ussÄ• petuá¹ƒ Ä• gatÄ• , gacchÄ• ma,
dvÄ• dasayojanikÄ• ya bÄ• rÄ• á¹‡asiyÄ• rajjaá¹ƒ kÄ• ressÄ• ma, tvaá¹ƒ soá¸·asannaá¹ƒ i
jeá¹-á¹-hikÄ• bhavissasÄ«â€™â€™ ti Ä• ha. ``sÄ• mi, na sakkÄ• mayÄ• gantuâ€™â€™ n
``mayaá¹ƒ ghoravisÄ• khippakopÄ• appamattakenapi kujjhÄ• ma, sapattiroso ca nÄ• ma b
disvÄ• vÄ• sutvÄ• vÄ• kuddhÄ• olokessÄ• mi, bhasmÄ• muá¹-á¹-hi viya vippakirissati. in
mayÄ• gantuâ€™â€™ nti. rÄ• japutto punadivasepi yÄ• cateva. atha naá¹ƒ sÄ• evamÄ• h
pariyÄ• yena na gamissÄ• mi, ime pana me puttÄ• nÄ• gakumÄ• rÄ• tava sambhavena jÄ
mayi sineho atthi, imesu appamatto bhava. ime kho pana udakabÄ«jakÄ• sukhumÄ• lÄ• m
vÄ• tÄ• tapena kilamitvÄ• mareyyuá¹ƒ, tasmÄ• ekaá¹ƒ nÄ• vaá¹ƒ khaá¹‡Ä• petvÄ• udaka
puttake udakakÄ«á¸·aá¹ƒ kÄ«á¸·Ä• petvÄ• nagarepi antovatthusmiá¹ƒyeva \Ee VI 161/ pok
evaá¹ƒ te na kilamissantÄ«â€™â€™ ti.

sÄ• evaÃ±ca pana vatvÄ• rÄ• japuttaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• puttake Ä• l
nipajjÄ• petvÄ• sÄ«se cumbitvÄ• rÄ• japuttassa niyyÄ• detvÄ• roditvÄ• kanditvÄ• tatthe
nÄ• gabhavanaá¹ƒ agamÄ• si. rÄ• japuttopi domanassappatto assupuá¹‡á¹‡ehi nettehi nive
puÃ±chitvÄ• amacce upasaá¹…kami. te taá¹ƒ tattheva abhisiÃ±citvÄ• ``deva, amhÄ• kaá¹
gacchÄ• mÄ• â€™â€™ ti vadiá¹ƒsu. tena hi sÄ«ghaá¹ƒ nÄ• vaá¹ƒ khaá¹‡itvÄ• sakaá¹-aá¹
pÅ«retvÄ• udakapiá¹-á¹-he vaá¹‡á¹‡agandhasampannÄ• ni nÄ• nÄ• pupphÄ• ni vikiratha,
tattha kÄ«á¸·antÄ• sukhaá¹ƒ gamissantÄ«â€™â€™ ti. amaccÄ• tathÄ• kariá¹ƒsu. rÄ• jÄ•
alaá¹…katanagaraá¹ƒ pavisitvÄ• soá¸·asasahassÄ• hi nÄ• á¹-akitthÄ«hi amaccÄ• dÄ«hi Ã±
nisÄ«ditvÄ• sattÄ• haá¹ƒ mahÄ• pÄ• naá¹ƒ pivitvÄ• puttÄ• naá¹ƒ atthÄ• ya pokkharaá¹‡iá
tattha kÄ«á¸·iá¹ƒsu.

athekadivasaá¹ƒ pokkharaá¹‡iyaá¹ƒ udake pavesiyamÄ• ne eko kacchapo pavisitvÄ• nikkh
apassanto pokkharaá¹‡itale nipajjitvÄ• dÄ• rakÄ• naá¹ƒ kÄ«á¸·anakÄ• le udakato uá¹-á¹-hÄ
te oloketvÄ• puna udake nimujji. te taá¹ƒ disvÄ• bhÄ«tÄ• pitu santikaá¹ƒ gantvÄ• ``tÄ• ta
eko yakkho amhe tÄ• setÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``gacchatha naá¹ƒ gaá¹‡hathÄ
te jÄ• laá¹ƒ khipitvÄ• kacchapaá¹ƒ Ä• dÄ• ya raÃ±Ã±o dassesuá¹ƒ. kumÄ• rÄ• taá¹ƒ disvÄ
pisÄ• coâ€™â€™ ti viraviá¹ƒsu. rÄ• jÄ• puttasinehena kacchapassa kujjhitvÄ• ``gacchatha
kammakÄ• raá¹‡aá¹ƒ karothÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. tatra ekacce ``ayaá¹ƒ rÄ• javeriko
cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu, ekacce ``tÄ«hi pÄ•
khÄ• dituá¹ƒâ€™â€™, ekacce ``aá¹…gÄ• resu uttÄ• petuá¹ƒ, â€™â€™ ekacce ``antokaá¹-

vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. eko pana udakabhÄ«ruko amacco ``imaá¹ƒ yamunÄ• y
vaá¹-á¹-ati, so tattha mahÄ• vinÄ• saá¹ƒ pÄ• puá¹‡issati. evarÅ«pÄ• hissa kammakÄ• raá¹
kacchapo tassa kathaá¹ƒ \Ee VI 162/ sutvÄ• sÄ«saá¹ƒ nÄ«haritvÄ• evamÄ• ha --- ``ambho
kato, kena maá¹ƒ evarÅ«paá¹ƒ kammakÄ• raá¹‡aá¹ƒ vicÄ• resi. mayÄ• hi sakkÄ• itarÄ• k
ayaá¹ƒ pana atikakkhaá¸·o, mÄ• evaá¹ƒ avacÄ• â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• ``imaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti yamunÄ• ya Ä• vaá¹-á¹-e khipÄ• pesi. puriso tathÄ• akÄ• si. so ek
udakavÄ• haá¹ƒ patvÄ• nÄ• gabhavanaá¹ƒ agamÄ• si.

atha naá¹ƒ tasmiá¹ƒ udakavÄ• he kÄ«á¸·antÄ• dhataraá¹-á¹-hanÄ• garaÃ±Ã±o puttÄ• nÄ•
``gaá¹‡hatha naá¹ƒ dÄ• saâ€™â€™ nti Ä• haá¹ƒsu. so cintesi ``ahaá¹ƒ bÄ• rÄ• á¹‡asiraÃ±Ã
evarÅ«pÄ• naá¹ƒ pharusÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ hatthaá¹ƒ patto, kena nu kho upÄ• yena m
``attheso upÄ• yoâ€™â€™ ti musÄ• vÄ• daá¹ƒ katvÄ• ``tumhe dhataraá¹-á¹-hassa nÄ• gar
evaá¹ƒ vadetha, ahaá¹ƒ cittacÅ«á¸·o nÄ• ma kacchapo bÄ• rÄ• á¹‡asiraÃ±Ã±o dÅ«to, dhata
Ä• gato, amhÄ• kaá¹ƒ rÄ• jÄ• dhataraá¹-á¹-hassa dhÄ«taraá¹ƒ dÄ• tukÄ• mo maá¹ƒ pahiá¹
dassethÄ• â€™â€™ ti Ä• ha. te somanassajÄ• tÄ• taá¹ƒ Ã±7.0006 Ä• dÄ• ya raÃ±Ã±o sar
Ä• rocesuá¹ƒ. rÄ• jÄ• ``Ä• netha naâ€™â€™ nti taá¹ƒ pakkosÄ• petvÄ• disvÄ• va anattam
lÄ• makasarÄ«ro dÅ«takammaá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• k
mahÄ• rÄ• ja, dÅ«tehi nÄ• ma tÄ• lappamÄ• á¹‡ehi bhavitabbaá¹ƒ, sarÄ«raÃ±hi khuddakaá
appamÄ• á¹‡aá¹ƒ, gatagataá¹-á¹-hÄ• ne kammanipphÄ• danameva pamÄ• á¹‡aá¹ƒ. mahÄ•
dÅ«tÄ• . thale kammaá¹ƒ manussÄ• karonti, Ä• kÄ• se pakkhino, udake ahameva. ahaÃ±h
á¹-hÄ• nantarappatto rÄ• javallabho, mÄ• maá¹ƒ paribhÄ• sathÄ• â€™â€™ ti attano guá¹‡
dhataraá¹-á¹-ho pucchi ``kena panatthena raÃ±Ã±Ä• pesitosÄ«â€™â€™ ti. mahÄ• rÄ• ja, r
``mayÄ• sakalajambudÄ«pe rÄ• jÅ«hi saddhiá¹ƒ mittadhammo kato, idÄ• ni dhataraá¹-á¹-h
mittadhammaá¹ƒ kÄ• tuá¹ƒ mama dhÄ«taraá¹ƒ samuddajaá¹ƒ dammÄ«â€™â€™ ti vatvÄ•
papaÃ±caá¹ƒ akatvÄ• mayÄ• saddhiá¹ƒyeva purisaá¹ƒ pesetvÄ• divasaá¹ƒ vavatthapetvÄ
gaá¹‡hathÄ• â€™â€™ ti. so tussitvÄ• tassa sakkÄ• raá¹ƒ katvÄ• \Ee VI 163/ tena saddhiá
nÄ• gamÄ• á¹‡avake pesesi ``gacchatha, raÃ±Ã±o vacanaá¹ƒ sutvÄ• divasaá¹ƒ vavatthape
``sÄ• dhÅ«â€™â€™ ti vatvÄ• kacchapaá¹ƒ gahetvÄ• nÄ• gabhavanÄ• nikkhamiá¹ƒsu.

kacchapo {\pounds}7.0006 yamunÄ• ya bÄ• rÄ• á¹‡asiyÄ• ca antare ekaá¹ƒ padumasaraá
palÄ• yitukÄ• mo evamÄ• ha --- ``bho nÄ• gamÄ• á¹‡avakÄ• , amhÄ• kaá¹ƒ rÄ• jÄ• puttad
gocarattÄ• rÄ• janivesanaá¹ƒ Ä• gataá¹ƒ disvÄ• va padumÄ• ni no dehi, bhisamÅ«lÄ• ni de
tesaá¹ƒ atthÄ• ya tÄ• ni gaá¹‡hissÄ• mi, ettha maá¹ƒ vissajjetvÄ• maá¹ƒ apassantÄ• pi pur
santikaá¹ƒ gacchatha, ahaá¹ƒ vo tattheva passissÄ• mÄ«â€™â€™ ti. te tassa saddahitvÄ•
tattha ekamante nilÄ«yi. itarepi naá¹ƒ adisvÄ• ``raÃ±Ã±o santikaá¹ƒ gato bhavissatÄ«â€™â
mÄ• á¹‡avakavaá¹‡á¹‡ena rÄ• jÄ• naá¹ƒ upasaá¹…kamiá¹ƒsu. rÄ• jÄ• paá¹-isanthÄ• raá¹ƒ
Ä• gatatthÄ• â€™â€™ ti pucchi. ``dhataraá¹-á¹-hassa santikÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti
idhÄ• gatÄ• â€™â€™ ti? ``mahÄ• rÄ• ja, mayaá¹ƒ tassa dÅ«tÄ• , dhataraá¹-á¹-ho vo Ä• rog

icchatha, taá¹ƒ no vadetha. tumhÄ• kaá¹ƒ kira dhÄ«taraá¹ƒ samuddajaá¹ƒ Ã±7.0007 amhÄ•
pÄ• daparicÄ• rikaá¹ƒ katvÄ• dethÄ• â€™â€™ ti imamatthaá¹ƒ pakÄ• sentÄ• paá¹-hamaá

784__._ á¹• 21 ``yaá¹ƒ kiÃ±ci ratanaá¹ƒ atthi, dhataraá¹-á¹-hanivesane.

sabbÄ• ni te upayantu, dhÄ«taraá¹ƒ dehi rÄ• jinoâ€™â€™ ti ||

tattha __sabbÄ• ni te upayantÅ«_ti tassa nivesane sabbÄ• ni ratanÄ• ni tava nivesanaá¹ƒ u

taá¹ƒ sutvÄ• rÄ• jÄ• dutiyaá¹ƒ gÄ• thamÄ• ha ---

785__._ á¹• 21 ``na no vivÄ• ho nÄ• gehi, katapubbo kudÄ• canaá¹ƒ.

taá¹ƒ vivÄ• haá¹ƒ asaá¹ƒyuttaá¹ƒ, kathaá¹ƒ amhe karomaseâ€™â€™ ti ||

tattha __asaá¹ƒyutta_nti ayuttaá¹ƒ tiracchÄ• nehi saddhiá¹ƒ saá¹ƒsaggaá¹ƒ ananucchavika
manussajÄ• tikÄ• samÄ• nÄ• kathaá¹ƒ tiracchÄ• nagatasambandhaá¹ƒ karomÄ• ti.

taá¹ƒ sutvÄ• nÄ• gamÄ• á¹‡avakÄ• ``sace te dhataraá¹-á¹-hena saddhiá¹ƒ sambandho an
attano upaá¹-á¹-hÄ• kaá¹ƒ cittacÅ«á¸·aá¹ƒ nÄ• ma kacchapaá¹ƒ `samuddajaá¹ƒ nÄ• ma te c
amhÄ• kaá¹ƒ \Ee VI 164/ raÃ±Ã±o pesesi? evaá¹ƒ pesetvÄ• idÄ• ni te amhÄ• kaá¹ƒ rÄ• jÄ•
karontassa kattabbayuttakaá¹ƒ {\pounds}7.0007 mayaá¹ƒ jÄ• nissÄ• ma. mayaÃ±hi nÄ• gan
rÄ• jÄ• naá¹ƒ tajjentÄ• dve gÄ• thÄ• abhÄ• siá¹ƒsu ---

786__._ á¹• 21 ``jÄ«vitaá¹ƒ nÅ«na te cattaá¹ƒ, raá¹-á¹-haá¹ƒ vÄ• manujÄ• dhipa.

na hi nÄ• ge kupitamhi, ciraá¹ƒ jÄ«vanti tÄ• disÄ• ||

787__._ á¹• 21 ``yo tvaá¹ƒ deva manussosi, iddhimantaá¹ƒ aniddhimÄ• .

varuá¹‡assa niyaá¹ƒ puttaá¹ƒ, yÄ• munaá¹ƒ atimaÃ±Ã±asÄ«â€™â€™ ti ||

tattha __raá¹-á¹-haá¹ƒ vÄ• _ti ekaá¹ƒsena tayÄ• jÄ«vitaá¹ƒ vÄ• raá¹-á¹-haá¹ƒ vÄ• cattaá¹
tumhÄ• disÄ• evaá¹ƒ mahÄ• nubhÄ• ve nÄ• ge kupite ciraá¹ƒ jÄ«vituá¹ƒ na sakkonti, antar
tvaá¹ƒ, deva, manussosÄ«_ti deva, yo tvaá¹ƒ manusso Ã±7.0008 samÄ• no. __varuá¹‡assÄ
__niyaá¹ƒ putta_nti ajjhattikaputtaá¹ƒ. __yÄ• muna_nti yamunÄ• ya heá¹-á¹-hÄ• jÄ• taá¹ƒ.

tato rÄ• jÄ• dve gÄ• thÄ• abhÄ• si ---

788__._ á¹• 21 ``nÄ• timaÃ±Ã±Ä• mi rÄ• jÄ• naá¹ƒ, dhataraá¹-á¹-haá¹ƒ yasassinaá¹ƒ.

dhataraá¹-á¹-ho hi nÄ• gÄ• naá¹ƒ, bahÅ«namapi issaro ||

789__._ á¹• 21 ``ahi mahÄ• nubhÄ• vopi, na me dhÄ«taramÄ• raho.

khattiyo ca videhÄ• naá¹ƒ, abhijÄ• tÄ• samuddajÄ• â€™â€™ ti ||

tattha __bahÅ«namapÄ«_ti paÃ±cayojanasatikassa nÄ• gabhavanassa issarabhÄ• vaá¹ƒ s
dhÄ«taramÄ• raho_ti evaá¹ƒ mahÄ• nubhÄ• vopi pana so ahijÄ• tikattÄ• mama dhÄ«taraá¹
ca videhÄ• naâ€™â€™ _nti idaá¹ƒ mÄ• tipakkhe Ã±Ä• take dassento Ä• ha. __samuddajÄ•
dhÄ«tÄ• samuddajÄ• cÄ• ti ubhopi abhijÄ• tÄ• . te aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒvÄ• saá¹ƒ a
maá¹‡á¸• Å«kabhakkhassa sappassa anucchavikÄ• ti Ä• ha.

nÄ• gamÄ• á¹‡avakÄ• taá¹ƒ tattheva nÄ• sÄ• vÄ• tena mÄ• retukÄ• mÄ• hutvÄ• pi ``amh
vavatthÄ• panatthÄ• ya pesitÄ• , imaá¹ƒ mÄ• retvÄ• gantuá¹ƒ na yuttaá¹ƒ, gantvÄ• raÃ±Ã
jÄ• nissÄ• mÄ• â€™â€™ ti {\pounds}7.0008 tattheva antarahitÄ• ``kiá¹ƒ, tÄ• tÄ• , laddhÄ•
raÃ±Ã±Ä• pucchitÄ• kujjhitvÄ• ``kiá¹ƒ, deva, amhe akÄ• raá¹‡Ä• yattha vÄ• tattha vÄ• p
mÄ• retukÄ• mo, idheva no mÄ• rehi. so tumhe \Ee VI 165/ akkosati paribhÄ• sati, attano d
ukkhipatÄ«â€™â€™ ti tena vuttaÃ±ca avuttaÃ±ca vatvÄ• raÃ±Ã±o kodhaá¹ƒ uppÄ• dayiá¹
sannipÄ• tetuá¹ƒ Ä• á¹‡Ä• pento Ä• ha ---

790__._ á¹• 21 ``kambalassatarÄ• uá¹-á¹-hentu, sabbe nÄ• ge nivedaya.

bÄ• rÄ• á¹‡asiá¹ƒ pavajjantu, mÄ• ca kaÃ±ci viheá¹-hayuâ€™â€™ nti ||

tattha __kambalassatarÄ• uá¹-á¹-hentÅ«_ti kambalassatarÄ• nÄ• ma tassa mÄ• tupakkhil
vasananÄ• gÄ• , te ca uá¹-á¹-hahantu. aÃ±Ã±e ca catÅ«su disÄ• su Ã±7.0009 anudisÄ• su
vacanakarÄ• , te sabbe nÄ• ge nivedaya, gantvÄ• jÄ• nÄ• petha, khippaá¹ƒ kira sannipÄ• t
evamÄ• ha. tato sabbeheva sÄ«ghaá¹ƒ sannipatitehi ``kiá¹ƒ karoma, devÄ• â€™â€™ ti vutt
bÄ• rÄ• á¹‡asiá¹ƒ pavajjantÅ«â€™â€™ ti Ä• ha. ``tattha gantvÄ• kiá¹ƒ kÄ• tabbaá¹ƒ, deva,
nÄ• sÄ• vÄ• tappahÄ• rena bhasmaá¹ƒ karomÄ• â€™â€™ ti ca vutte rÄ• jadhÄ«tari paá¹-ib
vinÄ• saá¹ƒ anicchanto __ ``mÄ• ca kaÃ±ci viheá¹-hayuâ€™â€™ _nti Ä• ha, tumhesu koci
attho. ayameva vÄ• pÄ• á¹-ho.

atha naá¹ƒ nÄ• gÄ• ``sace koci manusso na viheá¹-hetabbo, tattha gantvÄ• kiá¹ƒ karissÄ•
atha ne ``idaÃ±cidaÃ±ca karotha, ahampi idaá¹ƒ nÄ• ma karissÄ• mÄ«â€™â€™ ti Ä• cikkh

791__._ á¹• 21 ``nivesanesu sobbhesu, rathiyÄ• caccaresu ca.

rukkhaggesu ca lambantu, vitatÄ• toraá¹‡esu ca ||

792__._ á¹• 21 ``ahampi sabbasetena, mahatÄ• sumahaá¹ƒ puraá¹ƒ.

parikkhipissaá¹ƒ bhogehi, kÄ• sÄ«naá¹ƒ janayaá¹ƒ bhayaâ€™â€™ nti ||

 tattha __sobbhesÅ«_ti pokkharaá¹‡Ä«su. __rathiyÄ• _ti rathikÄ• ya. __vitatÄ• _ti vitatasarÄ
hutvÄ• etesu ceva nivesanÄ• dÄ«su dvÄ• ratoraá¹‡esu ca olambantu, ettakaá¹ƒ nÄ• gÄ• l
{\pounds}7.0009 nivesane tÄ• va maÃ±capÄ«á¹-hÄ• naá¹ƒ heá¹-á¹-hÄ• ca upari ca antogal
pokkharaá¹‡iyaá¹ƒ udakapiá¹-á¹-he rathikÄ• dÄ«naá¹ƒ passesu ceva thalesu ca mahantÄ• n
mahante phaá¹‡e katvÄ• kammÄ• ragaggarÄ« viya dhamamÄ• nÄ• ``susÅ«â€™â€™ ti sa
nipajjatha ca. attÄ• naá¹ƒ pana taruá¹‡adÄ• rakÄ• naá¹ƒ jarÄ• jiá¹‡á¹‡Ä• naá¹ƒ gabbhinitth
cÄ• ti imesaá¹ƒ catunnaá¹ƒ mÄ• dassayittha. ahampi sabbasetena mahantena sarÄ«rena g
kÄ• sipuraá¹ƒ sattakkhattuá¹ƒ bhogehi parikkhipissaá¹ƒ, mahantena phaá¹‡ena naá¹ƒ chÄ•
katvÄ• kÄ• sÄ«naá¹ƒ bhayaá¹ƒ janayanto ``susÅ«â€™â€™ ti saddaá¹ƒ muÃ±cissÄ• mÄ«ti

 atha sabbe nÄ• gÄ• tathÄ• akaá¹ƒsu. tamatthaá¹ƒ \Ee VI 166/ pakÄ• sento satthÄ• Ä• ha

793__._ á¹• 21 ``tassa Ã±7.0010 taá¹ƒ vacanaá¹ƒ sutvÄ• , uragÄ• nekavaá¹‡á¹‡ino.

bÄ• rÄ• á¹‡asiá¹ƒ pavajjiá¹ƒsu, na ca kaÃ±ci viheá¹-hayuá¹ƒ ||

794__._ á¹• 21 ``nivesanesu sobbhesu, rathiyÄ• caccaresu ca.

rukkhaggesu ca lambiá¹ƒsu, vitatÄ• toraá¹‡esu ca ||

795__._ á¹• 21 ``tesu disvÄ• na lambante, puthÅ« kandiá¹ƒsu nÄ• riyo.

nÄ• ge soá¹‡á¸• ikate disvÄ• , passasante muhuá¹ƒ muhuá¹ƒ ||

796__._ á¹• 21 ``bÄ• rÄ• á¹‡asÄ« pabyathitÄ• , Ä• turÄ• samapajjatha.

bÄ• hÄ• paggayha pakkanduá¹ƒ, dhÄ«taraá¹ƒ dehi rÄ• jinoâ€™â€™ ti ||

 tattha __anekavaá¹‡á¹‡ino_ti nÄ«lÄ• divasena anekavaá¹‡á¹‡Ä• . evarÅ«pÄ• ni hi te rÅ«pÄ

__pavajjiá¹ƒsÅ«_ti aá¸• á¸• harattasamaye pavisiá¹ƒsu. __lambiá¹ƒsÅ«_ti dhataraá¹-á¹-hena
sabbesu á¹-hÄ• nesu manussÄ• naá¹ƒ saÃ±cÄ• raá¹ƒ pacchinditvÄ• olambiá¹ƒsu. dÅ«tÄ•
nÄ• gamÄ• á¹‡avakÄ• raÃ±o sayanassa cattÄ• ro pÄ• de parikkhipitvÄ• uparisÄ«se maha
sÄ«saá¹ƒ paharantÄ• viya dÄ• á¹-hÄ• vivaritvÄ• passasantÄ• aá¹-á¹-haá¹ƒsu. dhataraá¹-
vuttaniyÄ• mena nagaraá¹ƒ paá¹-icchÄ• desi. pabujjhamÄ• nÄ• purisÄ• yato yato hatthaá¹
pasÄ• renti, tattha tattha sappe chupitvÄ• ``sappo, sappoâ€™â€™ ti viravanti. __puthÅ« ka
gehesu dÄ«pÄ• jalanti, tesu itthiyo pabuddhÄ• dvÄ• ratoraá¹‡agopÄ• nasiyo oloketvÄ• ola
{\pounds}7.0010 disvÄ• bahÅ« ekappahÄ• reneva kandiá¹ƒsu. evaá¹ƒ sakalanagaraá¹ƒ eka
__soá¹‡á¸• ikate_ti kataphaá¹‡e.

__pakkandu_nti vibhÄ• tÄ• ya rattiyÄ• nÄ• gÄ• naá¹ƒ assÄ• savÄ• tena sakalanagare rÄ•
viya bhÄ«tÄ• manussÄ• ``nÄ• garÄ• jÄ• no kissa no viheá¹-hathÄ• â€™â€™ ti vatvÄ• tun
dassÄ• mÄ«â€™â€™ ti dhataraá¹-á¹-hassa dÅ«taá¹ƒ pesetvÄ• puna tassa dÅ«tehi Ä• gan
amhÄ• kaá¹ƒ rÄ• jÄ• naá¹ƒ akkosati paribhÄ• sati. ``sace amhÄ• kaá¹ƒ raÃ±Ã±o dhÄ«taraá
sakalanagarassa jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti vutte ``tena hi no Ã±7.0011, sÄ• mi, okÄ• sa
gantvÄ• rÄ• jÄ• naá¹ƒ yÄ• cissÄ• mÄ• â€™â€™ ti yÄ• cantÄ• okÄ• saá¹ƒ labhitvÄ• rÄ• ja
ravena pakkantiá¹ƒsu. bhariyÄ• yopissa attano attano gabbhesu nipannakÄ• va ``deva, dhÄ
dhataraá¹-á¹-haraÃ±Ã±o dehÄ«â€™â€™ ti ekappahÄ• rena kandiá¹ƒsu. tepi cattÄ• ro nÄ• g
ti tuá¹‡hehi sÄ«saá¹ƒ paharantÄ• viya dÄ• á¹-hÄ• vivaritvÄ• passasantÄ• aá¹-á¹-haá¹ƒsu

so nipannakova nagaravÄ• sÄ«naÃ±ca attano ca bhariyÄ• naá¹ƒ paridevitasaddaá¹ƒ sutvÄ
nÄ• gamÄ• á¹‡avakehi tajjitattÄ• maraá¹‡abhayabhÄ«to ``mama dhÄ«taraá¹ƒ samuddajaá
dammÄ«â€™â€™ ti tikkhattuá¹ƒ avaca. taá¹ƒ sutvÄ• sabbepi nÄ• garÄ• jÄ• no tigÄ• vutan
devanagaraá¹ƒ viya ekaá¹ƒ nagaraá¹ƒ mÄ• petvÄ• tattha á¹-hitÄ• ``dhÄ«taraá¹ƒ kira no pe
paá¹‡á¹‡Ä• kÄ• raá¹ƒ pahiá¹‡iá¹ƒsu. rÄ• jÄ• tehi \Ee VI 167/ Ä• bhataá¹ƒ paá¹‡á¹‡Ä• kÄ• n
gacchatha, ahaá¹ƒ dhÄ«taraá¹ƒ amaccÄ• naá¹ƒ hatthe pahiá¹‡issÄ• mÄ«â€™â€™ ti te uyy
pakkosÄ• petvÄ• uparipÄ• sÄ• daá¹ƒ Ä• ropetvÄ• sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• ``amma, p
tvaá¹ƒ ettha etassa raÃ±Ã±o aggamahesÄ« bhavissasi, na dÅ«re ito taá¹ƒ nagaraá¹ƒ, ukkaa
Ä• gantuá¹ƒ sakkÄ• , ettha gantabbaâ€™â€™ nti saÃ±Ã±Ä• petvÄ• sÄ«saá¹ƒ nhÄ• petvÄ•
alaá¹…karitvÄ• paá¹-icchannayogge nisÄ«dÄ• petvÄ• amaccÄ• naá¹ƒ hatthe datvÄ• pÄ•
paccuggamanaá¹ƒ katvÄ• mahÄ• sakkÄ• raá¹ƒ kariá¹ƒsu. amaccÄ• nagaraá¹ƒ pavisitvÄ•
dhanaá¹ƒ Ä• dÄ• ya nivattiá¹ƒsu. te rÄ• jadhÄ«taraá¹ƒ pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• alaá¹…k
nipajjÄ• pesuá¹ƒ. taá¹…khaá¹‡aÃ±Ã±eva naá¹ƒ nÄ• gamÄ• á¹‡avikÄ• khujjÄ• divesaá¹ƒ ga
viya parivÄ• rayiá¹ƒsu. sÄ• dibbasayane nipannamattÄ• va dibbaphassaá¹ƒ phusitvÄ• nidd

dhataraá¹-á¹-ho taá¹ƒ gahetvÄ• saddhiá¹ƒ nÄ• gaparisÄ• ya tattha antarahito nÄ• gabhava
rÄ• jadhÄ«tÄ• pabujjhitvÄ• alaá¹…katadibbasayanaá¹ƒ aÃ±Ã±e ca suvaá¹‡á¹‡apÄ• sÄ• da
uyyÄ• napokkharaá¹‡iyo {\pounds}7.0011 alaá¹…katadevanagaraá¹ƒ viya nÄ• gabhavanaá

khujjÄ• diparicÄ• rikÄ• yo pucchi ``idaá¹ƒ nagaraá¹ƒ ativiya alaá¹…kataá¹ƒ, na amhÄ• kaá¹ƒ
kassetaâ€™â€™ nti. ``sÄ• mikassa Ã±7.0012 te santakaá¹ƒ, devi, na appapuÃ±Ã±Ä• evar
labhanti, mahÄ• puÃ±Ã±atÄ• ya te ayaá¹ƒ laddhÄ• â€™â€™ ti. dhataraá¹-á¹-hopi paÃ±cayo
bheriá¹ƒ carÄ• pesi ``yo samuddajÄ• ya sappavaá¹‡á¹‡aá¹ƒ dasseti, tassa rÄ• jadaá¹‡á¸• o
tasmÄ• ekopi tassÄ• sappavaá¹‡á¹‡aá¹ƒ dassetuá¹ƒ samattho nÄ• ma nÄ• hosi. sÄ• man
tena saddhiá¹ƒ sammodamÄ• nÄ• piyasaá¹ƒvÄ• saá¹ƒ vasi.

nagarakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

uposathakaá¹‡á¸• aá¹ƒ

sÄ• aparabhÄ• ge dhataraá¹-á¹-haá¹ƒ paá¹-icca gabbhaá¹ƒ paá¹-ilabhitvÄ• puttaá¹ƒ vijÄ•
piyadassanattÄ• ``sudassanoâ€™â€™ ti nÄ• maá¹ƒ kariá¹ƒsu. punÄ• paraá¹ƒ puttaá¹ƒ vijÄ
nÄ• maá¹ƒ akaá¹ƒsu. so \Ee VI 168/ pana bodhisatto. punekaá¹ƒ puttaá¹ƒ vijÄ• yi, tassa ``su
nÄ• maá¹ƒ kariá¹ƒsu. aparampi puttaá¹ƒ vijÄ• yi, tassa ``ariá¹-á¹-hoâ€™â€™ ti nÄ• maá¹ƒ k
cattÄ• ro putte vijÄ• yitvÄ• pi nÄ• gabhavanabhÄ• vaá¹ƒ na jÄ• nÄ• ti. athekadivasaá¹ƒ taru
Ä• cikkhiá¹ƒsu ``tava mÄ• tÄ• manussitthÄ«, na nÄ• ginÄ«â€™â€™ ti. ariá¹-á¹-ho ``vÄ«ma
ekadivasaá¹ƒ thanaá¹ƒ pivantova sappasarÄ«raá¹ƒ mÄ• petvÄ• naá¹…guá¹-á¹-hakhaá¹‡á¸•
ghaá¹-á¹-esi. sÄ• tassa sappasarÄ«raá¹ƒ disvÄ• bhÄ«tatasitÄ• mahÄ• ravaá¹ƒ ravitvÄ• ta
nakhena tassa akkhiá¹ƒ bhindi. tato lohitaá¹ƒ pagghari. rÄ• jÄ• tassÄ• saddaá¹ƒ sutvÄ• ``
viravatÄ«â€™â€™ ti pucchitvÄ• ariá¹-á¹-hena katakiriyaá¹ƒ sutvÄ• ``gaá¹‡hatha, naá¹ƒ dÄ
jÄ«vitakkhayaá¹ƒ pÄ• pethÄ• â€™â€™ ti tajjento Ä• gacchi. rÄ• jadhÄ«tÄ• tassa kuddhabh
puttasinehena ``deva, puttassa me akkhi bhinnaá¹ƒ, khamathetassÄ• parÄ• dhaâ€™â€™ n
vadantiyÄ• ``kiá¹ƒ sakkÄ• kÄ• tuâ€™â€™ nti khami. taá¹ƒ divasaá¹ƒ sÄ• ``idaá¹ƒ nÄ• gab
aÃ±Ã±Ä• si. tato ca paá¹-á¹-hÄ• ya ariá¹-á¹-ho kÄ• á¹‡Ä• riá¹-á¹-ho nÄ• ma jÄ• to. cattÄ• ro
pÄ• puá¹‡iá¹ƒsu.

atha nesaá¹ƒ pitÄ• yojanasatikaá¹ƒ yojanasatikaá¹ƒ katvÄ• rajjamadÄ• si, mahanto yaso a
nÄ• gakaÃ±Ã±Ä• sahassÄ• ni parivÄ• rayiá¹ƒsu. pitu ekayojanasatikameva rajjaá¹ƒ ahosi. t
mÄ• se mÄ• tÄ• pitaro passituá¹ƒ Ä• gacchanti, bodhisatto pana anvaddhamÄ• saá¹ƒ Ä• ga
samuá¹-á¹-hitaá¹ƒ paÃ±haá¹ƒ bodhisattova katheti. pitarÄ• saddhiá¹ƒ virÅ«pakkhamahÄ• r
upaá¹-á¹-hÄ• naá¹ƒ gacchati, tassa santike samuá¹-á¹-hitaá¹ƒ paÃ±hampi sova katheti. athe
virÅ«pakkhe nÄ• gaparisÄ• ya saddhiá¹ƒ tidasapuraá¹ƒ gantvÄ• sakkaá¹ƒ parivÄ• retvÄ• n
paÃ±ho samuá¹-á¹-hÄ• si. taá¹ƒ koci kathetuá¹ƒ nÄ• sakkhi, pallaá¹…kavaragato pana hutv
atha naá¹ƒ devarÄ• jÄ• dibbagandhapupphehi pÅ«jetvÄ• ``datta, tvaá¹ƒ pathavisamÄ• ya
samannÄ• gato, ito paá¹-á¹-hÄ• ya bhÅ«ridatto nÄ• ma hohÄ«â€™â€™ ti ``bhÅ«ridattoâ€™
\Ee VI 169/ tato paá¹-á¹-hÄ• ya sakkassa upaá¹-á¹-hÄ• naá¹ƒ gacchanto alaá¹…katavejayan
devaccharÄ• hi Ä• kiá¹‡á¹‡aá¹ƒ atimanoharaá¹ƒ sakkassa sampattiá¹ƒ disvÄ• devaloke piy

iminÄ• maá¹‡á¸• Å«kabhakkhena attabhÄ• vena, nÄ• gabhavanaá¹ƒ gantvÄ• uposathavÄ
devaloke uppattikÄ• raá¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• nÄ• gabhavanaá¹ƒ gant
``ammatÄ• tÄ• , ahaá¹ƒ uposathakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, tÄ• ta, ka
agantvÄ• imasmiÃ±Ã±eva nÄ• gabhavane ekasmiá¹ƒ suÃ±Ã±avimÄ• ne karohi, bahigatÄ•
mahantaá¹ƒ bhayaâ€™â€™ nti.

so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tattheva suÃ±Ã±avimÄ• ne rÄ• juyyÄ• ne upo
naá¹ƒ nÄ• nÄ• tÅ«riyahatthÄ• nÄ• gakaÃ±Ã±Ä• parivÄ• renti. so ``na mayhaá¹ƒ idha vasa
matthakaá¹ƒ pÄ• puá¹‡issati, manussapathaá¹ƒ gantvÄ• karissÄ• mÄ«â€™â€™ ti cintetvÄ
mÄ• tÄ• pitÅ«naá¹ƒ anÄ• rocetvÄ• attano bhariyÄ• yo Ä• mantetvÄ• ``bhadde, ahaá¹ƒ ma
yamunÄ• tÄ«re nigrodharukkho atthi, tassÄ• vidÅ«re vammikamatthake bhoge Ä• bhujitvÄ•
uposathaá¹ƒ adhiá¹-á¹-hÄ• ya nipajjitvÄ• uposathakammaá¹ƒ karissÄ• mi. mayÄ• sabbara
uposathakamme kate aruá¹‡uggamanavelÄ• yameva tumhe dasa dasa itthiyo Ä• dÄ• ya vÄ
mama santikaá¹ƒ Ä• gantvÄ• maá¹ƒ gandhehi ca pupphehi ca pÅ«jetvÄ• gÄ• yitvÄ• nacci
nÄ• gabhavanameva Ä• gacchathÄ• â€™â€™ ti vatvÄ• tattha gantvÄ• vammikamatthake
cammaá¹ƒ vÄ• nhÄ• ruá¹ƒ vÄ• aá¹-á¹-hiá¹ƒ vÄ• ruhiraá¹ƒ vÄ• icchati, so Ä• haratÅ«â€™
caturaá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ adhiá¹-á¹-hÄ• ya naá¹…galasÄ«sappamÄ• á¹
mÄ• petvÄ• nipanno uposathakammamakÄ• si. aruá¹‡e uá¹-á¹-hahanteyeva taá¹ƒ nÄ• gam
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjitvÄ• nÄ• gabhavanaá¹ƒ Ä• nenti. tassa iminÄ• niyÄ• mer
\Ee VI 170/ dÄ«gho addhÄ• vÄ«tivatto.

uposathakhaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

garuá¸·akhaá¹‡á¸• aá¹ƒ

tadÄ• {\pounds}7.0013 eko bÄ• rÄ• á¹‡asidvÄ• ragÄ• mavÄ• sÄ« brÄ• hmaá¹‡o somadatt
araÃ±Ã±aá¹ƒ gantvÄ• sÅ«layantapÄ• savÄ• gurÄ• dÄ«hi oá¸• á¸• etvÄ• mige vadhitvÄ• m
vikkiá¹‡anto jÄ«vikaá¹ƒ kappesi. so ekadivasaá¹ƒ antamaso godhÄ• mattampi alabhitvÄ• ``
tucchahatthÄ• gamissÄ• ma, mÄ• tÄ• te kujjhissati, yaá¹ƒ kiÃ±ci gahetvÄ• gamissÄ• mÄ•
bodhisattassa nipannavammikaá¹-á¹-hÄ• nÄ• bhimukho gantvÄ• pÄ• nÄ«yaá¹ƒ pÄ• tuá¹ƒ y
migÄ• naá¹ƒ padavalaÃ±jaá¹ƒ disvÄ• ``tÄ• ta, migamaggo paÃ±Ã±Ä• yati, tvaá¹ƒ paá¹-ikka
ahaá¹ƒ pÄ• nÄ«yatthÄ• ya Ä• gataá¹ƒ migaá¹ƒ vijjhissÄ• mÄ«â€™â€™ ti dhanuá¹ƒ Ä• dÄ•
rukkhamÅ«le aá¹-á¹-hÄ• si. atheko migo sÄ• yanhasamaye pÄ• nÄ«yaá¹ƒ pÄ• tuá¹ƒ Ä• gat
apatitvÄ• saravegena tajjito lohitena paggharantena palÄ• yi. pitÄ• puttÄ• naá¹ƒ anubandh
maá¹ƒsaá¹ƒ gahetvÄ• araÃ±Ã±Ä• nikkhamitvÄ• sÅ«riyatthaá¹…gamanavelÄ• ya taá¹ƒ nig
akÄ• lo, na sakkÄ• gantuá¹ƒ, idheva vasissÄ• mÄ• â€™â€™ ti maá¹ƒsaá¹ƒ ekamante á¹-h
viá¹-apantare nipajjiá¹ƒsu. brÄ• hmaá¹‡o paccÅ«sasamaye pabujjhitvÄ• migasaddasavanÄ

tasmiá¹ƒ khaá¹‡e nÄ• gamÄ• á¹‡avikÄ• yo Ä• gantvÄ• bodhisattassa pupphÄ• sanaá¹ƒ pa
antaradhÄ• petvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ dibbasarÄ«raá¹ƒ mÄ• petvÄ•
nisÄ«di. nÄ• gamÄ• á¹‡avikÄ• pi naá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• dibbatÅ«riyÄ• ni v
paá¹-á¹-hapesuá¹ƒ. brÄ• hmaá¹‡o taá¹ƒ saddaá¹ƒ sutvÄ• ``ko nu kho esa, jÄ• nissÄ• mi na
``putta, puttÄ• â€™â€™ ti vatvÄ• pi puttaá¹ƒ pabodhetuá¹ƒ asakkonto ``sayatu esa, kilanto
gamissÄ• mÄ«â€™â€™ ti rukkhÄ• oruyha tassa santikaá¹ƒ agamÄ• si. nÄ• gamÄ• á¹‡avik
tÅ«riyehi bhÅ«miyaá¹ƒ nimujjitvÄ• attano nÄ• gabhavanameva gatÄ• . bodhisatto ekakova
ahosi. brÄ• hmaá¹‡o tassa santikaá¹ƒ gantvÄ• pucchanto gÄ• thÄ• dvayamÄ• ha ---

797__._ á¹• 21 ``pupphÄ• bhihÄ• rassa vanassa majjhe, ko lohitakkho vitatantaraá¹ƒso.

kÄ• kambukÄ• yÅ«radharÄ• suvatthÄ• , tiá¹-á¹-hanti nÄ• riyo dasa vandamÄ• nÄ• ||

798__._ á¹• 21 ``ko {\pounds}7.0014 tvaá¹ƒ brahÄ• bÄ• hu vanassa majjhe, virocasi ghatas

mahesakkho aÃ±Ã±atarosi yakkho, udÄ• hu nÄ• gosi mahÄ• nubhÄ• voâ€™â€™ ti ||

tattha __pupphÄ• bhihÄ• rassÄ• _ti bodhisattassa pÅ«janatthÄ• ya Ä• bhatena dibbapupph
samannÄ• gatassa. __ko_ti ko nÄ• ma tvaá¹ƒ. __lohitakkho_ti rattakkho. __vitatantaraá¹ƒso
__kambukÄ• yÅ«radharÄ• _ti suvaá¹‡á¹‡Ä• laá¹…kÄ• radharÄ• . __brahÄ• bÄ• hÅ«_ti mah

taá¹ƒ sutvÄ• mahÄ• satto ``sacepi `sakkÄ• dÄ«su aÃ±Ã±atarohamasmÄ«â€™ ti vakkhÄ•
brÄ• hmaá¹‡o, ajja pana mayÄ• saccameva kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ•
kathento Ä• ha ---

799__._ á¹• 21 ``nÄ• gohamasmi iddhimÄ• , tejassÄ« duratikkamo.

á¸• aá¹ƒseyyaá¹ƒ tejasÄ• kuddho, phÄ«taá¹ƒ janapadaá¹ƒ api ||

800__._ á¹• 21 ``samuddajÄ• hi me mÄ• tÄ• , dhataraá¹-á¹-ho ca me pitÄ• .

sudassanakaniá¹-á¹-hosmi, bhÅ«ridattoti maá¹ƒ vidÅ«â€™â€™ ti ||

tattha __tejassÄ«_ti visatejena tejavÄ• . __duratikkamo_ti aÃ±Ã±ena atikkamituá¹ƒ asakku
__á¸• aá¹ƒseyya_nti sacÄ• haá¹ƒ kuddho phÄ«taá¹ƒ janapadaá¹ƒ api á¸• aá¹ƒseyyaá¹ƒ, pat
patitamattÄ• ya saddhiá¹ƒ pathaviyÄ• mama tejena so sabbo janapado bhasmÄ• bhaveyy
__sudassanakaniá¹-á¹-hosmÄ«_ti ahaá¹ƒ mama bhÄ• tu sudassanassa kaniá¹-á¹-ho asmi. _
paÃ±cayojanasatike nÄ• gabhavane jÄ• nantÄ«ti.

idaÃ±ca Ã±7.0016 pana vatvÄ• mahÄ• satto cintesi ``ayaá¹ƒ brÄ• hmaá¹‡o caá¹‡á¸• o pha
Ä• rocetvÄ• uposathakammassa me antarÄ• yampi kareyya, yaá¹ƒ nÅ«nÄ• haá¹ƒ imaá¹ƒ n
mahantaá¹ƒ yasaá¹ƒ datvÄ• uposathakammaá¹ƒ addhaniyaá¹ƒ kareyyaâ€™â€™ nti. atha n
``brÄ• hmaá¹‡a, mahantaá¹ƒ te yasaá¹ƒ dassÄ• mi, ramaá¹‡Ä«yaá¹ƒ nÄ• gabhavanaá¹ƒ, el
``sÄ• mi, putto me atthi, tasmiá¹ƒ gacchante Ä• gamissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ mah
brÄ• hmaá¹‡a, Ä• nehi naâ€™â€™ nti vatvÄ• attano Ä• vÄ• saá¹ƒ Ä• cikkhanto Ä• ha ---

801__._ á¹• 21 ``yaá¹ƒ {\pounds}7.0015 gambhÄ«raá¹ƒ sadÄ• vaá¹-á¹-aá¹ƒ, rahadaá¹ƒ bhes

esa dibyo mamÄ• vÄ• so, anekasataporiso ||

802__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirudaá¹ƒ, nÄ«lodaá¹ƒ vanamajjhato.

yamunaá¹ƒ pavisa mÄ• bhÄ«to, khemaá¹ƒ vattavataá¹ƒ sivaâ€™â€™ nti ||

tattha __sadÄ• vaá¹-á¹-a_nti sadÄ• pavattaá¹ƒ Ä• vaá¹-á¹-aá¹ƒ. __bhesma_nti bhayÄ• nak
evarÅ«paá¹ƒ rahadaá¹ƒ passasi. __mayÅ«rakoÃ±cÄ• bhiruda_nti ubhosu tÄ«resu vanagha
mayÅ«rehi ca koÃ±cehi ca abhirudaá¹ƒ upakÅ«jitaá¹ƒ. __nÄ«loda_nti nÄ«lasalilaá¹ƒ. __van
vanamajjhena sandamÄ• naá¹ƒ. __pavisa mÄ• bhÄ«to_ti evarÅ«paá¹ƒ yamunaá¹ƒ abhÄ«to
__vattavata_nti vattasampannÄ• naá¹ƒ Ä• cÄ• ravantÄ• naá¹ƒ vasanabhÅ«miá¹ƒ pavisa, ga
Ä• nehÄ«ti.

brÄ• hmaá¹‡o gantvÄ• puttassa tamatthaá¹ƒ Ä• rocetvÄ• puttaá¹ƒ Ä• nesi. mahÄ• satto te
yamunÄ• tÄ«raá¹ƒ gantvÄ• tÄ«re á¹-hito Ä• ha ---

803__._ á¹• 21 ``tattha patto sÄ• nucaro, saha puttena brÄ• hmaá¹‡a.

pÅ«jito mayhaá¹ƒ kÄ• mehi, sukhaá¹ƒ brÄ• hmaá¹‡a vacchasÄ«â€™â€™ ti ||

tattha __tattha patto_ti tvaá¹ƒ amhÄ• kaá¹ƒ nÄ• gabhavanaá¹ƒ patto hutvÄ• . __mayha_nti
pÅ«jito. __vacchasÄ«_ti tattha nÄ• gabhavane sukhaá¹ƒ vasissati.

evaá¹ƒ vatvÄ• mahÄ• satto ubhopi te pitÄ• putte attano Ä• nubhÄ• vena nÄ• gabhavanaá¹
dibbo attabhÄ• vo pÄ• tubhavi. atha Ã±7.0017 nesaá¹ƒ mahÄ• satto dibbasampattiá¹ƒ datv
nÄ• gakaÃ±Ã±Ä• satÄ• ni adÄ• si. te mahÄ• sampattiá¹ƒ anubhaviá¹ƒsu. bodhisattopi appa
akÄ• si. anvaá¸• á¸• hamÄ• saá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• dhamm
brÄ• hmaá¹‡assa santikaá¹ƒ gantvÄ• Ä• rogyaá¹ƒ pucchitvÄ• ``yena te attho, taá¹ƒ vadey

abhiramÄ• â€™â€™ ti vatvÄ• somadattenapi saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• attano
brÄ• hmaá¹‡o ekasaá¹ƒvaccharaá¹ƒ nÄ• gabhavane vasitvÄ• mandapuÃ±Ã±atÄ• ya ukkaá
manussalokaá¹ƒ gantukÄ• mo ahosi. nÄ• gabhavanamassa lokantaranirayo viya alaá¹…kat
viya alaá¹…katanÄ• gakaÃ±Ã±Ä• yakkhiniyo viya upaá¹-á¹-hahiá¹ƒsu. so ``ahaá¹ƒ tÄ• va u
{\pounds}7.0016, somadattassapi cittaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti tassa santikaá¹ƒ gantv
ukkaá¹‡á¹-hasÄ«â€™â€™ ti? ``kasmÄ• ukkaá¹‡á¹-hissÄ• mi na ukkaá¹‡á¹-hÄ• mi, tvaá¹ƒ p
tÄ• tÄ• â€™â€™ ti? ``Ä• ma tÄ• tÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti. ``tava mÄ•
adassanena ukkaá¹‡á¹-hÄ• mi, ehi, tÄ• ta somadatta, gacchÄ• mÄ• â€™â€™ ti. so ``na gac
punappunaá¹ƒ pitarÄ• yÄ• ciyamÄ• no ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

brÄ• hmaá¹‡o ``puttassa tÄ• va me mano laddho, sace panÄ• haá¹ƒ bhÅ«ridattassa `ukkaá
vakkhÄ• mi, atirekataraá¹ƒ me yasaá¹ƒ dassati, evaá¹ƒ me gamanaá¹ƒ na bhavissati. ekena
sampattiá¹ƒ vaá¹‡á¹‡etvÄ• `tvaá¹ƒ evarÅ«paá¹ƒ sampattiá¹ƒ pahÄ• ya kiá¹ƒkÄ• raá¹‡Ä• m
uposathakammaá¹ƒ karosÄ«â€™ ti pucchitvÄ• `saggatthÄ• yÄ• â€™ ti vutte `tvaá¹ƒ tÄ• va
pahÄ• ya saggatthÄ• ya uposathakammaá¹ƒ karosi, kimaá¹…gaá¹ƒ pana mayaá¹ƒyeva para
ahampi manussalokaá¹ƒ gantvÄ• Ã±Ä• take disvÄ• pabbajitvÄ• samaá¹‡adhammaá¹ƒ kar
saÃ±Ã±Ä• pessÄ• mi. atha me so gamanaá¹ƒ anujÄ• nissatÄ«â€™â€™ ti cintetvÄ• ekadiv
brÄ• hmaá¹‡a, ukkaá¹‡á¹-hasÄ«â€™â€™ ti pucchito ``tumhÄ• kaá¹ƒ santikÄ• amhÄ• kaá¹
ti kiÃ±ci gamanapaá¹-ibaddhaá¹ƒ avatvÄ• va Ä• dito tÄ• va tassa sampattiá¹ƒ vaá¹‡á¹‡ento

804__._ á¹• 21 ``samÄ• samantaparito, pahÅ«tatagarÄ• mahÄ«.

indagopakasaÃ±channÄ• , sobhati harituttamÄ• ||

805__._ á¹• 21 ``rammÄ• ni Ã±7.0018 vanacetyÄ• ni, rammÄ• haá¹ƒsÅ«pakÅ«jitÄ• .

opupphapaddhÄ• tiá¹-á¹-hanti, pokkharaÃ±Ã±o sunimmitÄ• ||

806__._ á¹• 21 ``aá¹-á¹-haá¹ƒsÄ• sukatÄ• thambhÄ• , sabbe veá¸·uriyÄ• mayÄ• .

sahassathambhÄ• pÄ• sÄ• dÄ• , pÅ«rÄ• kaÃ±Ã±Ä• hi jotare ||

807__._ á¹• 21 ``vimÄ• naá¹ƒ \Ee VI 174/ upapannosi, dibyaá¹ƒ puÃ±Ã±ehi attano.

asambÄ• dhaá¹ƒ sivaá¹ƒ rammaá¹ƒ, accantasukhasaá¹ƒhitaá¹ƒ ||

808__._ á¹• 21 ``maÃ±Ã±e sahassanettassa, vimÄ• naá¹ƒ nÄ• bhikaá¹…khasi.

iddhÄ« hi tyÄ• yaá¹ƒ vipulÄ• , sakkasseva jutÄ«matoâ€™â€™ ti ||

tattha {\pounds}7.0017 __samÄ• samantaparito_ti parisamantato sabbadisÄ• bhÄ• gesu a
mahÄ« suvaá¹‡á¹‡arajatamaá¹‡i muttÄ• vÄ• lukÄ• parikiá¹‡á¹‡Ä• samatalÄ• . __pahÅ«tat
tagaragacchehi samannÄ• gatÄ• . __indagopakasaÃ±channÄ• _ti suvaá¹‡á¹‡aindagopakeh
harituttamÄ• _ti haritavaá¹‡á¹‡adabbatiá¹‡asaÃ±channÄ• sobhatÄ«ti attho. __vanacetyÄ•
__opupphapaddhÄ• _ti pupphitvÄ• patitehi padumapattehi saÃ±channÄ• udakapiá¹-á¹-hÄ•
puÃ±Ã±asampattiyÄ• suá¹-á¹-hu nimmitÄ• . __aá¹-á¹-haá¹ƒsÄ• _ti tava vasanapÄ• sÄ• des
veá¸·uriyamayÄ• thambhÄ• . tehi thambhehi sahassathambhÄ• tava pÄ• sÄ• dÄ• nÄ• gak
__upapannosÄ«_ti evarÅ«pe vimÄ• ne nibbattosÄ«ti attho. __sahassanettassa vimÄ• na_nt
vejayantapÄ• sÄ• daá¹ƒ. __iddhÄ« hi tyÄ• yaá¹ƒ vipulÄ• _ti yasmÄ• tavÄ• yaá¹ƒ vipulÄ• id
uposathakammena sakkassa vimÄ• nampi na patthesi, aÃ±Ã±aá¹ƒ tato uttari mahantaá¹ƒ á
maÃ±Ã±Ä• mi.

taá¹ƒ sutvÄ• mahÄ• satto ``mÄ• hevaá¹ƒ, brÄ• hmaá¹‡a, avaca, sakkassa yasaá¹ƒ paá¹-i
sinerusantike sÄ• sapo viya, mayaá¹ƒ tassa paricÄ• rakepi na agghÄ• mÄ• â€™â€™ ti vatv

809__._ á¹• 21 ``manasÄ• pi na pattabbo, Ä• nubhÄ• vo jutÄ«mato.

paricÄ• rayamÄ• nÄ• naá¹ƒ, saindÄ• naá¹ƒ vasavattinaâ€™â€™ nti ||

tassattho Ã±7.0019 --- brÄ• hmaá¹‡a, sakkassa yaso nÄ• ma ekaá¹ƒ dve tayo cattÄ• ro vÄ
siyÄ• â€™â€™ ti manasÄ• cintentenapi na abhipattabbo. yepi naá¹ƒ cattÄ• ro mahÄ• rÄ• j
devarÄ• jÄ• naá¹ƒ paricÄ• rayamÄ• nÄ• naá¹ƒ indaá¹ƒ nÄ• yakaá¹ƒ katvÄ• carantÄ• naá¹ƒ
catunnaá¹ƒ lokapÄ• lÄ• naá¹ƒ yasassapi amhÄ• kaá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ yaso soá¸·a

evaÃ±ca pana vatvÄ• ``idaá¹ƒ te maÃ±Ã±e sahassanettassa vimÄ• naâ€™â€™ nti vacana
anussariá¹ƒ. ``ahaÃ±hi vejayantaá¹ƒ patthento uposathakammaá¹ƒ karomÄ«â€™â€™ ti tas
Ä• cikkhanto Ä• ha ---

810__._ á¹• 21 ``taá¹ƒ vimÄ• naá¹ƒ abhijjhÄ• ya, amarÄ• naá¹ƒ sukhesinaá¹ƒ.

uposathaá¹ƒ upavasanto, semi vammikamuddhanÄ«â€™â€™ ti ||

tattha {\pounds}7.0018 \Ee VI 175/ __abhijjhÄ• yÄ• _ti patthetvÄ• . __amarÄ• na_nti dÄ«gh
__sukhesina_nti esitasukhÄ• naá¹ƒ sukhe patiá¹-á¹-hitÄ• naá¹ƒ.

kaá¹ƒ sutvÄ• brÄ• hmaá¹‡o ``idÄ• ni me okÄ• so laddhoâ€™â€™ ti somanassappatto gan

gÄ• thÄ• dvayamÄ• ha ---

811__._ á¹• 21 ``ahaÃ±ca migamesÄ• no, saputto pÄ• visiá¹ƒ vanaá¹ƒ.

taá¹ƒ maá¹ƒ mataá¹ƒ vÄ• jÄ«vaá¹ƒ vÄ• , nÄ• bhivedenti Ã±Ä• takÄ• ||

812__._ á¹• 21 ``Ä• mantaye bhÅ«ridattaá¹ƒ, kÄ• siputtaá¹ƒ yasassinaá¹ƒ.

tayÄ• no samanuÃ±Ã±Ä• tÄ• , api passemu Ã±Ä• takeâ€™â€™ ti ||

tattha __nÄ• bhivedentÄ«_ti na jÄ• nanti, kathentopi nesaá¹ƒ natthi. __Ä• mantaye_ti Ä• m
__kÄ• siputta_nti kÄ• sirÄ• jadhÄ«tÄ• ya puttaá¹ƒ.

tato bodhisatto Ä• ha ---

813__._ á¹• 21 ``eso hi vata me chando, yaá¹ƒ vasesi mamantike.

na hi etÄ• disÄ• kÄ• mÄ• , sulabhÄ• honti mÄ• nuse ||

814__._ á¹• 21 ``sace tvaá¹ƒ nicchase vatthuá¹ƒ, mama kÄ• mehi pÅ«jito.

mayÄ• tvaá¹ƒ samanuÃ±Ã±Ä• to, sotthiá¹ƒ passÄ• hi Ã±Ä• takeâ€™â€™ ti ||

mahÄ• satto Ã±7.0020 gÄ• thÄ• dvayaá¹ƒ vatvÄ• cintesi --- ``ayaá¹ƒ maá¹‡iá¹ƒ nissÄ• ya
nÄ• cikkhissati, etassa sabbakÄ• madadaá¹ƒ maá¹‡iá¹ƒ dassÄ• mÄ«â€™â€™ ti. athassa ta

815__._ á¹• 21 ``dhÄ• rayimaá¹ƒ maá¹‡iá¹ƒ dibyaá¹ƒ, pasuá¹ƒ putte ca vindati.

arogo sukhito hoti, gacchevÄ• dÄ• ya brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha {\pounds}7.0019 __pasuá¹ƒ putte ca vindatÄ«_ti imaá¹ƒ maá¹‡iá¹ƒ dhÄ• rayamÄ• no
pasuÃ±ca putte ca aÃ±Ã±aÃ±ca yaá¹ƒ icchati, taá¹ƒ sabbaá¹ƒ labhati.

tato brÄ• hmaá¹‡o gÄ• thamÄ• ha ---

816__._ á¹• 21 ``kusalaá¹ƒ paá¹-inandÄ• mi, bhÅ«ridatta vaco tava.

pabbajissÄ• mi jiá¹‡á¹‡osmi, na kÄ• me abhipatthayeâ€™â€™ ti ||

tassattho --- bhÅ«ridatta, tava vacanaá¹ƒ kusalaá¹ƒ anavajjaá¹ƒ, taá¹ƒ paá¹-inandÄ• mi na
ahaá¹ƒ pana jiá¹‡á¹‡o asmi, tasmÄ• pabbajissÄ• mi, na kÄ• me abhipatthayÄ• mi, kiá¹ƒ me

bodhisatto Ä• ha ---

817__._ á¹• 21 ``brahmacariyassa ce bhaá¹…go, hoti bhogehi kÄ• riyaá¹ƒ.

avikampamÄ• no eyyÄ• si, bahuá¹ƒ dassÄ• mi te dhanaâ€™â€™ nti ||

tattha \Ee VI 176/ __ce bhaá¹…go_ti brahmacariyavÄ• so nÄ• ma dukkaro, anabhiratassa
bhaá¹…go hoti, tadÄ• gihibhÅ«tassa bhogehi kÄ• riyaá¹ƒ hoti, evarÅ«pe kÄ• le tvaá¹ƒ nirÄ
santikaá¹ƒ Ä• gaccheyyÄ• si, bahuá¹ƒ te dhanaá¹ƒ dassÄ• mÄ«ti.

brÄ• hmaá¹‡o Ä• ha ---

818__._ á¹• 21 ``kusalaá¹ƒ paá¹-inandÄ• mi, bhÅ«ridatta vaco tava.

punapi Ä• gamissÄ• mi, sace attho bhavissatÄ«â€™â€™ ti ||

tattha __punapÄ«_ti puna api, ayameva vÄ• pÄ• á¹-ho.

athassa Ã±7.0021 tattha avasitukÄ• mataá¹ƒ Ã±atvÄ• mahÄ• satto nÄ• gamÄ• á¹‡avake Ä
manussalokaá¹ƒ pÄ• pesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

819__._ á¹• 21 ``idaá¹ƒ {\pounds}7.0020 vatvÄ• bhÅ«ridatto, pesesi caturo jane.

etha gacchatha uá¹-á¹-hetha, khippaá¹ƒ pÄ• petha brÄ• hmaá¹‡aá¹ƒ ||

820__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , uá¹-á¹-hÄ• ya caturo janÄ• .

pesitÄ• bhÅ«ridattena, khippaá¹ƒ pÄ• pesu brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __pÄ• pesÅ«_ti yamunÄ• to uttÄ• retvÄ• bÄ• rÄ• á¹‡asimaggaá¹ƒ pÄ• payiá¹ƒsu, p
gacchathÄ• â€™â€™ ti vatvÄ• nÄ• gabhavanameva paccÄ• gamiá¹ƒsu.

brÄ• hmaá¹‡opi ``tÄ• ta somadatta, imasmiá¹ƒ á¹-hÄ• ne migaá¹ƒ vijjhimhÄ• , imasmiá¹ƒ s
Ä• cikkhanto antarÄ• magge pokkharaá¹‡iá¹ƒ disvÄ• ``tÄ• ta somadatta, nhÄ• yÄ• mÄ• â€

tÄ• tÄ• â€™â€™ ti vutte ubhopi dibbÄ• bharaá¹‡Ä• ni ceva dibbavatthÄ• ni ca omuÃ±citvÄ•
pokkharaá¹‡Ä«tÄ«re á¹-hapetvÄ• otaritvÄ• nhÄ• yiá¹ƒsu. tasmiá¹ƒ khaá¹‡e tÄ• ni antaradh
agamaá¹ƒsu. paá¹-hamaá¹ƒ nivatthakÄ• sÄ• vapilotikÄ• va nesaá¹ƒ sarÄ«re paá¹-imuÃ±ciá
pÄ• katikÄ• va ahesuá¹ƒ. somadatto ``nÄ• sitÄ• mhÄ• tayÄ• , tÄ• tÄ• â€™â€™ ti paridevi.
cintayi, migesu santesu araÃ±Ã±e mige vadhitvÄ• jÄ«vikaá¹ƒ kappessÄ• mÄ• â€™â€™ ti a
mÄ• tÄ• tesaá¹ƒ Ä• gamanaá¹ƒ sutvÄ• paccuggantvÄ• gharaá¹ƒ netvÄ• annapÄ• nena s
bhuÃ±jitvÄ• niddaá¹ƒ okkami. itarÄ• puttaá¹ƒ pucchi ``tÄ• ta \Ee VI 177/, ettakaá¹ƒ kÄ• laá
gatatthÄ• â€™â€™ ti? ``amma, bhÅ«ridattanÄ• garÄ• jena amhe nÄ• gabhavanaá¹ƒ nÄ«tÄ
Ä• gatÄ• â€™â€™ ti. ``kiÃ±ci pana vo ratanaá¹ƒ Ä• bhataâ€™â€™ nti. ``nÄ• bhataá¹ƒ amm
tumhÄ• kaá¹ƒ tena kiÃ±ci na dinnaâ€™â€™ nti. ``amma, bhÅ«ridattena me pitu sabbakÄ• n
iminÄ• pana na gahitoâ€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ ti. ``pabbajissati kirÄ• â€™
kÄ• laá¹ƒ dÄ• rake mama bhÄ• raá¹ƒ karonto nÄ• gabhavane vasitvÄ• idÄ• ni kira pabbajis
vÄ«hibhaÃ±janadabbiyÄ• piá¹-á¹-hiá¹ƒ pothentÄ« ``are, duá¹-á¹-habrÄ• hmaá¹‡a, pabbajiss
maá¹‡iratanaá¹ƒ na gaá¹‡hasi, atha kasmÄ• apabbajitvÄ• idhÄ• gatosi, nikkhama mama g
santajjesi. atha naá¹ƒ ``bhadde, mÄ• kujjhi, araÃ±Ã±e migesu santesu ahaá¹ƒ taá¹ƒ posess
Ã±7.0022 vatvÄ• puttena saddhiá¹ƒ araÃ±Ã±aá¹ƒ gantvÄ• purimaniyÄ• meneva jÄ«vikaá¹

tadÄ• dakkhiá¹‡amahÄ• samuddassa disÄ• bhÄ• ge simbalivÄ• sÄ« eko garuá¸·o pakkhav
viyÅ«hitvÄ• ekaá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ sÄ«se gaá¹‡hi. tadÄ• hi supaá¹‡á¹‡Ä• nÄ• gaá¹ƒ
{\pounds}7.0021, pacchÄ• paá¹‡á¸• arajÄ• take jÄ• niá¹ƒsu. so pana taá¹ƒ sÄ«se gahetvÄ•
ukkhipitvÄ• olambantaá¹ƒ Ä• dÄ• ya himavantamatthakena pÄ• yÄ• si. tadÄ• ceko kÄ• sir
isipabbajjaá¹ƒ pabbajitvÄ• himavantappadese paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• paá¹-ivasat
caá¹…kamanakoá¹-iyaá¹ƒ mahÄ• nigrodharukkho atthi. so tassa mÅ«le divÄ• vihÄ• raá¹ƒ k
nigrodhamatthakena nÄ• gaá¹ƒ harati. nÄ• go olambanto mokkhatthÄ• ya naá¹…guá¹-á¹-he
veá¹-hesi. supaá¹‡á¹‡o taá¹ƒ ajÄ• nantova mahabbalatÄ• ya Ä• kÄ• se pakkhandiyeva. nigr
uppÄ• á¹-ito. supaá¹‡á¹‡o nÄ• gaá¹ƒ simbalivanaá¹ƒ netvÄ• tuá¹‡á¸• ena paharitvÄ• kucch
nÄ• gamedaá¹ƒ \Ee VI 178/ khÄ• ditvÄ• sarÄ«raá¹ƒ samuddakucchimhi chaá¸• á¸• esi. nigr
mahÄ• saddamakÄ• si. supaá¹‡á¹‡o ``kissa eso saddoâ€™â€™ ti adho olokento nigrodhar
mayÄ• uppÄ• á¹-itoâ€™â€™ ti cintetvÄ• ``tÄ• pasassa caá¹…kamanakoá¹-iyÄ• nigrodho
``ayaá¹ƒ tassa bahÅ«pakÄ• ro, `akusalaá¹ƒ nu kho me pasutaá¹ƒ, udÄ• hu noâ€™ ti tameva
jÄ• nissÄ• mÄ«â€™â€™ ti mÄ• á¹‡avakavesena tassa santikaá¹ƒ agamÄ• si.

tasmiá¹ƒ khaá¹‡e tÄ• paso taá¹ƒ á¹-hÄ• naá¹ƒ samaá¹ƒ karoti. supaá¹‡á¹‡arÄ• jÄ• tÄ• pas
nisinno ajÄ• nanto viya ``kissa á¹-hÄ• naá¹ƒ, bhante, idaâ€™â€™ nti pucchi. ``upÄ• saka, e
bhojanatthÄ• ya nÄ• gaá¹ƒ haranto nÄ• gena mokkhatthÄ• ya nigrodhaviá¹-apaá¹ƒ naá¹…g
attano mahabbalatÄ• ya pakkhantitvÄ• gato, atha nigrodharukkho uppÄ• á¹-ito, idaá¹ƒ tass
uppÄ• á¹-itaá¹-á¹-hÄ• naâ€™â€™ nti. ``kiá¹ƒ pana, bhante, tassa supaá¹‡á¹‡assa akusalaá
ti? ``sace na jÄ• nÄ• ti, acetanakammaá¹ƒ nÄ• ma akusalaá¹ƒ na hotÄ«â€™â€™ ti. ``kiá¹ƒ

bhanteâ€™â€™ ti? ``so imaá¹ƒ nÄ• setuá¹ƒ na gaá¹‡hi, mokkhatthÄ• ya gaá¹‡hi, tasmÄ• t
ti. supaá¹‡á¹‡o tÄ• pasassa tussitvÄ• ``bhante, ahaá¹ƒ so supaá¹‡á¹‡arÄ• jÄ• , tumhÄ• ka
paÃ±haveyyÄ• karaá¹‡ena tuá¹-á¹-ho. tumhe araÃ±Ã±e vasatha, ahaÃ±cekaá¹ƒ alampÄ• y
manto. tamahaá¹ƒ tumhÄ• kaá¹ƒ Ä• cariyabhÄ• gaá¹ƒ katvÄ• dammi, paá¹-iggaá¹‡hatha n
mayhaá¹ƒ mantena, gacchatha tumheâ€™â€™ ti. so taá¹ƒ punappunaá¹ƒ yÄ• citvÄ• samp
datvÄ• osadhÄ• ni Ä• cikkhitvÄ• pakkÄ• mi.

garuá¸·akaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ«á¸·anakaá¹‡á¸• aá¹ƒ

tasmiá¹ƒ {\pounds}7.0022 kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ eko daliddabrÄ• hmaá¹‡o bahuá¹ƒ iá
iá¹‡asÄ• mikehi codiyamÄ• no ``kiá¹ƒ me idha vÄ• sena, araÃ±Ã±aá¹ƒ pavisitvÄ• mataá¹ƒ
vanaá¹ƒ pavisitvÄ• anupubbena taá¹ƒ assamapadaá¹ƒ patvÄ• tÄ• pasaá¹ƒ vattasampadÄ
``ayaá¹ƒ brÄ• hmaá¹‡o mayhaá¹ƒ ativiya upakÄ• rako, supaá¹‡á¹‡arÄ• jena dinnaá¹ƒ dibba
ti cintetvÄ• ``brÄ• hmaá¹‡a, ahaá¹ƒ alampÄ• yanamantaá¹ƒ jÄ• nÄ• mi, taá¹ƒ te dammi, ga
vatvÄ• ``alaá¹ƒ, bhante, na mayhaá¹ƒ mantenatthoâ€™â€™ ti \Ee VI 179/ vuttepi punappu
nippÄ«á¸·etvÄ• sampaá¹-icchÄ• petvÄ• adÄ• siyeva. tassa ca mantassa anucchavikÄ• ni
mantupacÄ• raÃ±ca sabbaá¹ƒ kathesi. brÄ• hmaá¹‡o ``laddho me jÄ«vitupÄ• yoâ€™â€™ t
``vÄ• tÄ• bÄ• dho me, bhante, bÄ• dhatÄ«â€™â€™ ti apadesaá¹ƒ katvÄ• tÄ• pasena vissa
khamÄ• petvÄ• araÃ±Ã±Ä• nikkhamitvÄ• anupubbena yamunÄ• ya tÄ«raá¹ƒ patvÄ• taá¹
mahÄ• maggaá¹ƒ gacchati.

tasmiá¹ƒ kÄ• le sahassamattÄ• bhÅ«ridattassa paricÄ• rikÄ• nÄ• gamÄ• á¹‡avikÄ• taá¹ƒ
maá¹‡iratanaá¹ƒ Ä• dÄ• ya nÄ• gabhavanÄ• nikkhamitvÄ• yamunÄ• tÄ«re vÄ• lukarÄ• si
sabbarattiá¹ƒ udakakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• aruá¹‡uggamane sabbÄ• laá¹…kÄ• rena alaá¹
parivÄ• retvÄ• siriá¹ƒ pavesayamÄ• nÄ• nisÄ«diá¹ƒsu. brÄ• hmaá¹‡opi mantaá¹ƒ sajjhÄ• y
pÄ• puá¹‡i. tÄ• mantasaddaá¹ƒ sutvÄ• va ``iminÄ• supaá¹‡á¹‡ena bhavitabbaâ€™â€™ nt
maá¹‡iratanaá¹ƒ aggahetvÄ• pathaviyaá¹ƒ nimujjitvÄ• nÄ• gabhavanaá¹ƒ agamiá¹ƒsu. brÄ
disvÄ• ``idÄ• neva me manto samiddhoâ€™â€™ ti tuá¹-á¹-hamÄ• naso Ã±7.0024 maá¹‡ira
tasmiá¹ƒ khaá¹‡e nesÄ• dabrÄ• hmaá¹‡o somadattena saddhiá¹ƒ migavadhÄ• ya araÃ±Ã±a
taá¹ƒ maá¹‡iratanaá¹ƒ disvÄ• puttaá¹ƒ Ä• ha ``tÄ• ta, nanu eso amhÄ• kaá¹ƒ bhÅ«ridatten
``Ä• ma, tÄ• ta, eso maá¹‡Ä«â€™â€™ ti. ``tena hissa aguá¹‡aá¹ƒ kathetvÄ• imaá¹ƒ brÄ• h
gaá¹‡hÄ• metaá¹ƒ maá¹‡iratanaâ€™â€™ nti. ``tÄ• ta, pubbe bhÅ«ridattena dÄ«yamÄ• naá
brÄ• hmaá¹‡o taÃ±Ã±eva vaÃ±cessati, tuá¹‡hÄ« hohÄ«â€™â€™ ti. brÄ• hmaá¹‡o ``hotu, t
vÄ• vaÃ±canabhÄ• vaâ€™â€™ nti alampÄ• yanena saddhiá¹ƒ sallapanto Ä• ha ---

821__._ á¹• 21 ``maá¹‡iá¹ƒ paggayha maá¹…galyaá¹ƒ, sÄ• dhuvittaá¹ƒ manoramaá¹ƒ.

selaá¹ƒ byaÃ±janasampannaá¹ƒ, ko imaá¹ƒ maá¹‡imajjhagÄ• â€™â€™ ti ||

tattha {\pounds}7.0023 __maá¹…galya_nti maá¹…galasammataá¹ƒ sabbakÄ• madadaá¹ƒ. maá¹‡iá¹ƒ adhigatosi.

tato \Ee VI 180/ alampÄ• yano gÄ• thamÄ• ha ---

822__._ á¹• 21 ``lohitakkhasahassÄ• hi, samantÄ• parivÄ• ritaá¹ƒ.

ajja kÄ• laá¹ƒ pathaá¹ƒ gacchaá¹ƒ, ajjhagÄ• haá¹ƒ maá¹‡iá¹ƒ imaâ€™â€™ nti ||

tassattho --- ahaá¹ƒ ajja kÄ• laá¹ƒ pÄ• tova pathaá¹ƒ maggaá¹ƒ gacchanto rattakkhikÄ• hi s
nÄ• gamÄ• á¹‡avikÄ• hi samantÄ• parivÄ• ritaá¹ƒ imaá¹ƒ maá¹‡iá¹ƒ ajjhagÄ• . maá¹ƒ disv
bhayatajjitÄ• imaá¹ƒ chaá¸• á¸• etvÄ• palÄ• tÄ• ti.

nesÄ• dabrÄ• hmaá¹‡o taá¹ƒ vaÃ±cetukÄ• mo maá¹‡iratanassa aguá¹‡aá¹ƒ pakÄ• sento a
gÄ• thÄ• abhÄ• si ---

823__._ á¹• 21 ``sÅ«paciá¹‡á¹‡o ayaá¹ƒ selo, accito mÄ• nito sadÄ• .

sudhÄ• rito sunikkhitto, sabbatthamabhisÄ• dhaye ||

824__._ á¹• 21 ``upacÄ• ravipannassa, nikkhepe dhÄ• raá¹‡Ä• ya vÄ• .

ayaá¹ƒ selo vinÄ• sÄ• ya, pariciá¹‡á¹‡o ayoniso ||

825__._ á¹• 21 ``na Ã±7.0025 imaá¹ƒ akusalo dibyaá¹ƒ, maá¹‡iá¹ƒ dhÄ• retumÄ• raho.

paá¹-ipajja sataá¹ƒ nikkhaá¹ƒ, dehimaá¹ƒ ratanaá¹ƒ mamaâ€™â€™ nti ||

tattha __sabbattha_nti yo imaá¹ƒ selaá¹ƒ suá¹-á¹-hu upacarituá¹ƒ accituá¹ƒ attano jÄ«vitaá
mamÄ• yituá¹ƒ suá¹-á¹-hu dhÄ• retuá¹ƒ suá¹-á¹-hu nikkhipituá¹ƒ jÄ• nÄ• ti, tasseva sÅ«paci
sudhÄ• rito sunikkhitto ayaá¹ƒ selo sabbaá¹ƒ atthaá¹ƒ sÄ• dhetÄ«ti attho. __upacÄ• ravipan
upacÄ• ravipanno hoti, tasseso anupÄ• yena pariciá¹‡á¹‡o vinÄ• sameva vahatÄ«ti vadati.
dhÄ• retuá¹ƒ araho. __paá¹-ipajja sataá¹ƒ nikkha_nti amhÄ• kaá¹ƒ gehe bahÅ« maá¹‡Ä«, m
jÄ• nÄ• ma. ahaá¹ƒ te nikkhasataá¹ƒ dassÄ• mi, taá¹ƒ paá¹-ipajja, dehi imaá¹ƒ maá¹‡iratana
gehe ekopi suvaá¹‡á¹‡anikkho natthi. so pana tassa maá¹‡ino sabbakÄ• madadabhÄ• vaá

tenassa etadahosi ``ahaá¹ƒ sasÄ«saá¹ƒ nhatvÄ• maá¹‡iá¹ƒ udakena paripphositvÄ• `nikkh
vakkhÄ• mi, athesa me dassati, tamahaá¹ƒ etassa dassÄ• mÄ«â€™â€™ ti. tasmÄ• sÅ«ro

tato alampÄ• yano gÄ• thamÄ• ha ---

826__._ á¹• 21 ``na ca myÄ• yaá¹ƒ maá¹‡Ä« keyyo, gohi vÄ• ratanehi vÄ• .

selo byaÃ±janasampanno, neva keyyo maá¹‡i mamÄ• â€™â€™ ti ||

tattha __na ca myÄ• ya_nti ayaá¹ƒ maá¹‡i mama santako kenaci vikkiá¹‡itabbo nÄ• ma na
ayaÃ±ca mama maá¹‡i lakkhaá¹‡asampanno, tasmÄ• neva keyyo kenaci vatthunÄ• pi vikk

nesÄ• dabrÄ• hmaá¹‡o \Ee VI 181/ Ä• ha ---

827__._ á¹• 21 ``no ce tayÄ• maá¹‡Ä« keyyo, gohi vÄ• ratanehi vÄ• .

atha kena maá¹‡Ä« keyyo, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

alampÄ• yano Ä• ha ---

828__._ á¹• 21 ``yo me saá¹ƒse mahÄ• nÄ• gaá¹ƒ, tejassiá¹ƒ duratikkamaá¹ƒ.

tassa dajjaá¹ƒ imaá¹ƒ selaá¹ƒ, jalantamiva tejasÄ• â€™â€™ ti ||

tattha __jalantamiva tejasÄ• _ti pabhÄ• ya jalantaá¹ƒ viya.

nesÄ• dabrÄ• hmaá¹‡o Ã±7.0026 Ä• ha ---

829__._ á¹• 21 ``ko nu brÄ• hmaá¹‡avaá¹‡á¹‡ena, supaá¹‡á¹‡o patataá¹ƒ varo.

nÄ• gaá¹ƒ jigÄ«samanvesi, anvesaá¹ƒ bhakkhamattanoâ€™â€™ ti ||

tattha {\pounds}7.0025 __ko nÅ«_ti idaá¹ƒ nesÄ• dabrÄ• hmaá¹‡o ``attano bhakkhaá¹ƒ anv
bhavitabbaâ€™â€™ nti cintetvÄ• evamÄ• ha.

alampÄ• yano evamÄ• ha ---

830__._ á¹• 21 ``nÄ• haá¹ƒ dijÄ• dhipo homi, adiá¹-á¹-ho garuá¸·o mayÄ• .

Ä• sÄ«visena vittoti, vejjo brÄ• hmaá¹‡a maá¹ƒ vidÅ«â€™â€™ ti ||

tattha __maá¹ƒ vidÅ«_ti maá¹ƒ ``esa Ä• sÄ«visena vittako alampÄ• yano nÄ• ma vejjoâ€™

nesÄ• dabrÄ• hmaá¹‡o Ä• ha ---

831__._ á¹• 21 ``kiá¹ƒ nu tuyhaá¹ƒ phalaá¹ƒ atthi, kiá¹ƒ sippaá¹ƒ vijjate tava.

kismiá¹ƒ vÄ• tvaá¹ƒ paratthaddho, uragaá¹ƒ nÄ• pacÄ• yasÄ«â€™â€™ ti ||

tattha __kismiá¹ƒ vÄ• tvaá¹ƒ paratthaddho_ti tvaá¹ƒ kismiá¹ƒ vÄ• upatthaddho hutvÄ• , ki
uragaá¹ƒ Ä• sÄ«visaá¹ƒ na apacÄ• yasi jeá¹-á¹-hakaá¹ƒ akatvÄ• avajÄ• nÄ• sÄ«ti pucchati

so attano balaá¹ƒ dÄ«pento Ä• ha ---

832__._ á¹• 21 ``Ä• raÃ±Ã±ikassa isino, cirarattaá¹ƒ tapassino.

supaá¹‡á¹‡o kosiyassakkhÄ• , visavijjaá¹ƒ anuttaraá¹ƒ ||

833__._ á¹• 21 ``taá¹ƒ bhÄ• vitattaÃ±Ã±ataraá¹ƒ, sammantaá¹ƒ pabbatantare.

sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hÄ• siá¹ƒ, rattindivamatandito ||

834__._ á¹• 21 ``so tadÄ• pariciá¹‡á¹‡o me, vattavÄ• brahmacariyavÄ• .

dibbaá¹ƒ pÄ• tukarÄ« mantaá¹ƒ, kÄ• masÄ• bhagavÄ• mama ||

835__._ á¹• 21 ``tyÄ• haá¹ƒ {\pounds}7.0026 \Ee VI 182/ mante paratthaddho, nÄ• haá¹ƒ bh

Ä• cariyo visaghÄ• tÄ• naá¹ƒ, alampÄ• noti maá¹ƒ vidÅ«â€™â€™ ti ||

tattha Ã±7.0027 __kosiyassakkhÄ• _ti kosiyagottassa isino supaá¹‡á¹‡o Ä• cikkhi. tena akk
sabbaá¹ƒ vitthÄ• retvÄ• kathetabbaá¹ƒ. __bhÄ• vitattaÃ±Ã±atara_nti bhÄ• vitattÄ• naá¹ƒ is
__sammanta_nti vasantaá¹ƒ. __kÄ• masÄ• _ti attano icchÄ• ya. __mamÄ• _ti taá¹ƒ mantaá
__tyÄ• haá¹ƒ mante, paratthaddho_ti ahaá¹ƒ te mante upatthaddho nissito. __bhogina_nti n
__visaghÄ• tÄ• na_nti visaghÄ• takavejjÄ• naá¹ƒ.

taá¹ƒ sutvÄ• nesÄ• dabrÄ• hmaá¹‡o cintesi ``ayaá¹ƒ alampÄ• yano yvÄ• ssa nÄ• gaá¹ƒ da
dassati, bhÅ«ridattamassa dassetvÄ• maá¹‡iá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti. tato puttena
gÄ• thamÄ• ha ---

836__._ á¹• 21 ``gaá¹‡hÄ• mase maá¹‡iá¹ƒ tÄ• ta, somadatta vijÄ• nahi.

mÄ• daá¹‡á¸• ena siriá¹ƒ pattaá¹ƒ, kÄ• masÄ• pajahimhaseâ€™â€™ ti ||

tattha __gaá¹‡hÄ• mase_ti gaá¹‡hÄ• ma. __kÄ• masÄ• _ti attano ruciyÄ• daá¹‡á¸• ena pa

somadatto Ä• ha ---

837__._ á¹• 21 ``sakaá¹ƒ nivesanaá¹ƒ pattaá¹ƒ, yo taá¹ƒ brÄ• hmaá¹‡a pÅ«jayi.

evaá¹ƒ kalyÄ• á¹‡akÄ• rissa, kiá¹ƒ mohÄ• dubbhimicchasi ||

838__._ á¹• 21 ``sace tvaá¹ƒ dhanakÄ• mosi, bhÅ«ridatto padassati.

tameva gantvÄ• yÄ• cassu, bahuá¹ƒ dassati te dhanaâ€™â€™ nti ||

tattha __pÅ«jayÄ«_ti dibbakÄ• mehi pÅ«jayittha. __dubbhimicchasÄ«_ti kiá¹ƒ tathÄ• rÅ«pa
dubbhikammaá¹ƒ kÄ• tuá¹ƒ icchasi tÄ• tÄ• ti.

brÄ• hmaá¹‡o Ä• ha ---

839__._ á¹• 21 ``hatthagataá¹ƒ {\pounds}7.0027 pattagataá¹ƒ, nikiá¹‡á¹‡aá¹ƒ khÄ• dituá¹ƒ v

mÄ• no sandiá¹-á¹-hiko attho, somadatta upaccagÄ• â€™â€™ ti ||

tattha __hatthagata_nti tÄ• ta somadatta, tvaá¹ƒ taruá¹‡ako lokapavattiá¹ƒ na jÄ• nÄ• si. ya
vÄ• hoti pattagataá¹ƒ vÄ• purato vÄ• nikiá¹‡á¹‡aá¹ƒ á¹-hapitaá¹ƒ, tadeva me khÄ• dituá¹ƒ
á¹-hitaá¹ƒ.

somadatto \Ee VI 183/ Ã±7.0028 Ä• ha ---

840__._ á¹• 21 ``paccati niraye ghore, mahissamapi vivarati.

mittadubbhÄ« hitaccÄ• gÄ«, jÄ«varevÄ• pi sussati ||

841__._ á¹• 21 ``sace tvaá¹ƒ dhanakÄ• mosi, bhÅ«ridatto padassati.

maÃ±Ã±e attakataá¹ƒ veraá¹ƒ, na ciraá¹ƒ vedayissasÄ«â€™â€™ ti ||

tattha __mahissamapi vivaratÄ«_ti tÄ• ta, mittadubbhino jÄ«vantasseva pathavÄ« bhijjitvÄ•
__hitaccÄ• gÄ«_ti attano hitapariccÄ• gÄ«. __jÄ«varevÄ• pi sussatÄ«_ti jÄ«vamÄ• nova su
__attakataá¹ƒ vera_nti attanÄ• kataá¹ƒ pÄ• paá¹ƒ. __na cira_nti na cirasseva vedayissasÄ«

brÄ• hmaá¹‡o Ä• ha ---

842__._ á¹• 21 ``mahÄ• yaÃ±Ã±aá¹ƒ yajitvÄ• na, evaá¹ƒ sujjhanti brÄ• hmaá¹‡Ä• .

mahÄ• yaÃ±Ã±aá¹ƒ yajissÄ• ma, evaá¹ƒ mokkhÄ• ma pÄ• pakÄ• â€™â€™ ti ||

tattha __sujjhantÄ«_ti tÄ• ta somadatta, tvaá¹ƒ daharo na kiÃ±ci jÄ• nÄ• si, brÄ• hmaá¹‡Ä•
pÄ• paá¹ƒ katvÄ• yaÃ±Ã±ena sujjhantÄ«ti dassento evamÄ• ha.

somadatto Ä• ha ---

843__._ á¹• 21 ``handa {\pounds}7.0028 dÄ• ni apÄ• yÄ• mi, nÄ• haá¹ƒ ajja tayÄ• saha.

padampekaá¹ƒ na gaccheyyaá¹ƒ, evaá¹ƒ kibbisakÄ• rinÄ• â€™â€™ ti ||

tattha __apÄ• yÄ• mÄ«_ti apagacchÄ• mi, palÄ• yÄ• mÄ«ti attho.

evaÃ±ca pana vatvÄ• paá¹‡á¸• ito mÄ• á¹‡avo pitaraá¹ƒ attano vacanaá¹ƒ gÄ• hÄ• petuá¹
saddena devatÄ• ujjhÄ• petvÄ• ``evarÅ«pena pÄ• pakÄ• rinÄ• saddhiá¹ƒ na gamissÄ• m
palÄ• yitvÄ• himavantaá¹ƒ pavisitvÄ• pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibba
brahmaloke uppajji. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

844__._ á¹• 21 ``idaá¹ƒ Ã±7.0029 vatvÄ• na pitaraá¹ƒ, somadatto bahussuto.

ujjhÄ• petvÄ• na bhÅ«tÄ• ni, tamhÄ• á¹-hÄ• nÄ• apakkamÄ«â€™â€™ ti ||

nesÄ• dabrÄ• hmaá¹‡o ``somadatto á¹-hapetvÄ• attano gehaá¹ƒ kuhiá¹ƒ gamissatÄ«â€™
thokaá¹ƒ anattamanaá¹ƒ disvÄ• ``alampÄ• yana \Ee VI 184/, mÄ• cintayi, dassessÄ• mi te
taá¹ƒ Ä• dÄ• ya nÄ• garÄ• jassa uposathakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gantvÄ• vammikamatth

nipannaá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ disvÄ• avidÅ«re á¹-hito hatthaá¹ƒ pasÄ• retvÄ• dve gÄ• t

845__._ á¹• 21 ``gaá¹‡hÄ• hetaá¹ƒ mahÄ• nÄ• gaá¹ƒ, Ä• haretaá¹ƒ maá¹‡iá¹ƒ mama.

indagopakavaá¹‡á¹‡Ä• bho, yassa lohitako siro ||

846__._ á¹• 21 ``kappÄ• sapicurÄ• sÄ«va, eso kÄ• yo padissati.

vammikaggagato seti, taá¹ƒ tvaá¹ƒ gaá¹‡hÄ• hi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __indagopakavaá¹‡á¹‡Ä• bho_ti indagopakavaá¹‡á¹‡o viya Ä• bhÄ• sati. __kappÄ• suvihitassa kappÄ• sapicuno rÄ• si viya.

atha mahÄ• satto akkhÄ«ni ummÄ«letvÄ• nesÄ• dabrÄ• hmaá¹‡aá¹ƒ disvÄ• ``ayaá¹ƒ upo kareyyÄ• ti imaá¹ƒ nÄ• gabhavanaá¹ƒ netvÄ• mahÄ• sampattiyÄ• patiá¹-á¹-hÄ• pesiá¹ƒ. m gaá¹‡hituá¹ƒ na icchi. idÄ• ni pana ahituá¹‡á¸• ikaá¹ƒ gahetvÄ• Ä• gacchati. sacÄ• haá¹ƒ i {\pounds}7.0029 kujjheyyaá¹ƒ, sÄ«laá¹ƒ me khaá¹‡á¸• aá¹ƒ bhavissati. mayÄ• kho pana pa caturaá¹…gasamannÄ• gato uposatho adhiá¹-á¹-hito, so yathÄ• dhiá¹-á¹-hitova hotu, alamp pacatu vÄ• , sÅ«lena vÄ• vijjhatu, nevassa kujjhissÄ• mÄ«â€™â€™ ti cintetvÄ• ``sace kho olokessÄ• mi, bhasmÄ• bhaveyyuá¹ƒ. maá¹ƒ pothentepi na kujjhissÄ• mi na olokessÄ• mÄ nimÄ«letvÄ• adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ purecÄ• rikaá¹ƒ katvÄ• bhogantare sÄ«saá¹ƒ pa nipajji. nesÄ• dabrÄ• hmaá¹‡opi ``bho alampÄ• yana, imaá¹ƒ nÄ• gaá¹ƒ gaá¹‡hÄ• hi, dehi n alampÄ• yano nÄ• gaá¹ƒ disvÄ• tuá¹-á¹-ho maá¹‡iá¹ƒ kismiÃ±ci agaá¹‡etvÄ• ``gaá¹‡ha, b hatthe khipi. so tassa hatthato gaá¸·itvÄ• pathaviyaá¹ƒ pati. patitamattova pathaviá¹ƒ pavisi nÄ• gabhavanameva gato.

brÄ• hmaá¹‡o Ã±7.0030 maá¹‡iratanato bhÅ«ridattena saddhiá¹ƒ mittabhÄ• vato puttatoti t ``nippaccayo jÄ• tomhi, puttassa me vacanaá¹ƒ na kataâ€™â€™ nti paridevanto gehaá¹ƒ a VI 185/ dibbosadhehi attano sarÄ«raá¹ƒ makkhetvÄ• thokaá¹ƒ khÄ• ditvÄ• attano kÄ• yaá dibbamantaá¹ƒ jappanto bodhisattaá¹ƒ upasaá¹…kamitvÄ• naá¹…guá¹-á¹-he gahetvÄ• Ä• daá¸·haá¹ƒ gaá¹‡hanto mukhamassa vivaritvÄ• osadhaá¹ƒ khÄ• ditvÄ• mukhe kheá¸·aá¹ƒ sÄ«labhedabhayena akujjhitvÄ• akkhÄ«nipi na ummÄ«lesi. atha naá¹ƒ osadhamantaá¹ƒ ka gahetvÄ• heá¹-á¹-hÄ• sÄ«saá¹ƒ katvÄ• saÃ±cÄ• letvÄ• gahitabhojanaá¹ƒ chaá¸• á¸• Ä• p nipajjÄ• petvÄ• masÅ«rakaá¹ƒ maddanto viya pÄ• dehi madditvÄ• aá¹-á¹-hÄ«ni cuá¹‡á¹‡iy puna naá¹…guá¹-á¹-he gahetvÄ• dussaá¹ƒ pothento viya pothesi. mahÄ• satto evarÅ«paá¹ neva kujjhi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

847__._ á¹• 21 ``athosadhehi dibbehi, jappaá¹ƒ mantapadÄ• ni ca.

evaá¹ƒ taá¹ƒ asakkhi satthuá¹ƒ, katvÄ• parittamattanoâ€™â€™ ti ||

tattha __asakkhÄ«_ti sakkhi. __satthu_nti gaá¹‡hituá¹ƒ.

iti so mahÄ• sattaá¹ƒ dubbalaá¹ƒ katvÄ• vallÄ«hi peá¸·aá¹ƒ sajjetvÄ• mahÄ• sattaá¹ƒ tatth
mahantatÄ• ya tattha na pavisati. atha naá¹ƒ paá¹‡hiyÄ• koá¹-á¹-ento pavesetvÄ• peá¸·aá
gÄ• maá¹ƒ gantvÄ• gÄ• mamajjhe otÄ• retvÄ• ``nÄ• gassa naccaá¹ƒ daá¹-á¹-hukÄ• mÄ•
saddamakÄ• si. sakalagÄ• mavÄ• sino sannipatiá¹ƒsu. tasmiá¹ƒ khaá¹‡e alampÄ• yano ``n
{\pounds}7.0030 Ä• ha. mahÄ• satto cintesi ``ajja mayÄ• parisaá¹ƒ tosentena kÄ«á¸·ituá¹ƒ
alampÄ• yano bahuá¹ƒ dhanaá¹ƒ labhitvÄ• tuá¹-á¹-ho maá¹ƒ vissajjessati. yaá¹ƒ yaá¹ƒ esa
taá¹ƒ karissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ so peá¸·ato nÄ«haritvÄ• ``mahÄ• hohÄ«â€™â€
``khuddako, vaá¹-á¹-o, vammito, ekapphaá¹‡o, dviphaá¹‡o, tipphaá¹‡o, catupphaá¹‡o, paÃ±
aá¹-á¹-ha, nava, dasa vÄ«sati, tiá¹ƒsati, cattÄ• lÄ«sa, paá¹‡á¹‡Ä• sapphaá¹‡o, satapphaá¹‡
dissamÄ• nakÄ• yo, adissamÄ• nakÄ• yo, dissamÄ• naupaá¸• á¸• hakÄ• yo Ã±7.0031, nÄ«
maÃ±jaá¹-á¹-hiko hohi, aggijÄ• laá¹ƒ vissajjehi, udakaá¹ƒ, dhÅ«maá¹ƒ vissajjehÄ«â€™â€™
Ä• kÄ• resu vuttavutte \Ee VI 186/ attabhÄ• ve nimminitvÄ• naccaá¹ƒ dassesi. taá¹ƒ disvÄ•
sandhÄ• retuá¹ƒ nÄ• sakkhi.

manussÄ• bahÅ«ni hiraÃ±Ã±asuvaá¹‡á¹‡avatthÄ• laá¹…kÄ• rÄ• dÄ«ni adaá¹ƒsu. iti tasmi
labhi. so kiÃ±cÄ• pi mahÄ• sattaá¹ƒ gaá¹‡hanto ``sahassaá¹ƒ labhitvÄ• taá¹ƒ vissajjessÄ•
pana dhanaá¹ƒ labhitvÄ• ``gÄ• makepi tÄ• va mayÄ• ettakaá¹ƒ dhanaá¹ƒ laddhaá¹ƒ, naga
labhissÄ• mÄ«â€™â€™ ti dhanalobhena taá¹ƒ na muÃ±ci. so tasmiá¹ƒ gÄ• me kuá¹-umbaá
ratanamayaá¹ƒ peá¸·aá¹ƒ kÄ• retvÄ• tattha mahÄ• sattaá¹ƒ pakkhipitvÄ• sukhayÄ• nakaá
parivÄ• rena nikkhamitvÄ• taá¹ƒ gÄ• manigamÄ• dÄ«su kÄ«á¸·Ä• pento anupubbena bÄ•
nÄ• garÄ• jassa pana madhulÄ• je deti, maá¹‡á¸• Å«ke mÄ• retvÄ• deti, so gocaraá¹ƒ na g
avissajjanabhayena. gocaraá¹ƒ aggaá¹‡hantampi puna naá¹ƒ cattÄ• ro dvÄ• ragÄ• me Ä• c
mÄ• samattaá¹ƒ kÄ«á¸·Ä• pesi. pannarasauposathadivase pana ``ajja tumhÄ• kaá¹ƒ santike
raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ• nagare bheriá¹ƒ carÄ• petvÄ• mahÄ• janaá¹ƒ sannipÄ• tÄ
maÃ±cÄ• timaÃ±caá¹ƒ bandhiá¹ƒsu.

kÄ«á¸·anakhaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

nagarapavesanakaá¹‡á¸• aá¹ƒ

alampÄ• yanena pana bodhisattassa gahitadivaseyeva mahÄ• sattassa mÄ• tÄ• supinante
rattakkhinÄ• purisena asinÄ• dakkhiá¹‡abÄ• huá¹ƒ chinditvÄ• lohitena paggharantena nÄ
bhÄ«tatasitÄ• uá¹-á¹-hÄ• ya dakkhiá¹‡abÄ• huá¹ƒ parÄ• masitvÄ• supinabhÄ• vaá¹ƒ jÄ• n

kakkhaá¸·o pÄ• pasupino diá¹-á¹-ho, catunnaá¹ƒ vÄ• me puttÄ• naá¹ƒ dhataraá¹-á¹-hassa r
paripanthena bhavitabbaâ€™â€™ nti. apica kho pana mahÄ• sattameva Ä• rabbha atirekat
kiá¹ƒkÄ• raá¹‡Ä• {\pounds}7.0031? sesÄ• attano nÄ• gabhavane vasanti, itaro pana sÄ«la
manussalokaá¹ƒ gantvÄ• uposathakammaá¹ƒ karoti. tasmÄ• ``kacci nu kho me puttaá¹ƒ al
supaá¹‡á¹‡o vÄ• gaá¹‡heyyÄ• â€™â€™ ti tasseva atirekataraá¹ƒ cintesi Ã±7.0032. tato aá
``mama putto aá¸• á¸• hamÄ• sÄ• tikkamena maá¹ƒ vinÄ• vattituá¹ƒ na sakkoti, addhÄ• ssa
uppannaá¹ƒ bhavissatÄ«â€™â€™ ti domanassappattÄ• ahosi. mÄ• sÄ• tikkamena panass
apaggharaá¹‡akÄ• lo nÄ• ma nÄ• hosi, hadayaá¹ƒ sussi, akkhÄ«ni upacciá¹ƒsu. sÄ• ``idÄ•
Ä• gamissatÄ«â€™â€™ ti tassÄ• gamanamaggameva olokentÄ« nisÄ«di. athassÄ• jeá¹-á¹
mahatiyÄ• parisÄ• ya saddhiá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dassanatthÄ• ya Ä• gato, parisaá¹ƒ ba
Ä• ruyha mÄ• taraá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. sÄ• bhÅ«ridattaá¹ƒ anusocan
sallapi. so cintesi ``mayhaá¹ƒ mÄ• tÄ• mayi pubbe Ä• gate tussati, paá¹-isanthÄ• raá¹ƒ kar
domanassappattÄ• , kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti? atha naá¹ƒ pucchanto Ä• ha ---

848__._ á¹• 21 ``mamaá¹ƒ disvÄ• na Ä• yantaá¹ƒ, sabbakÄ• masamiddhinaá¹ƒ.

indriyÄ• ni ahaá¹-á¹-hÄ• ni, sÄ• vaá¹ƒ jÄ• taá¹ƒ mukhaá¹ƒ tava ||

849__._ á¹• 21 ``paddhaá¹ƒ yathÄ• hatthagataá¹ƒ, pÄ• á¹‡inÄ• parimadditaá¹ƒ.

sÄ• vaá¹ƒ jÄ• taá¹ƒ mukhaá¹ƒ tuyhaá¹ƒ, mamaá¹ƒ disvÄ• na edisaâ€™â€™ nti ||

tattha __ahaá¹-á¹-hÄ• nÄ«_ti na vippasannÄ• ni. __sÄ• va_nti kaÃ±canÄ• dÄ• savaá¹‡á¹‡a
pÄ«takÄ• á¸·akaá¹ƒ jÄ• taá¹ƒ. __hatthagata_nti hatthena chinditaá¹ƒ. __edisa_nti evarÅ«pa
sirisobhaggena tumhÄ• kaá¹ƒ dassanatthÄ• ya Ä• gataá¹ƒ maá¹ƒ disvÄ• .

sÄ• evaá¹ƒ vuttepi neva kathesi. sudassano cintesi ``kiá¹ƒ nu kho kenaci kuddhÄ• vÄ• pa
bhaveyyÄ• â€™â€™ ti. atha naá¹ƒ pucchanto itaraá¹ƒ gÄ• thamÄ• ha ---

850__._ á¹• 21 ``kacci nu te nÄ• bhisasi, kacci te atthi vedanÄ• .

yena sÄ• vaá¹ƒ mukhaá¹ƒ tuyhaá¹ƒ, mamaá¹ƒ disvÄ• na Ä• gataâ€™â€™ nti ||

tattha __kacci nu te nÄ• bhisasÄ«_ti kacci nu taá¹ƒ koci na abhisasi akkosena vÄ• paribhÄ
{\pounds}7.0032 vÄ• vihiá¹ƒsÄ«ti pucchati. __tuyha_nti tava pubbe mamaá¹ƒ disvÄ• Ä• ga
na hoti. yena pana kÄ• raá¹‡ena ajja tava mukhaá¹ƒ sÄ• vaá¹ƒ jÄ• taá¹ƒ, taá¹ƒ me Ä• cikkh

athassa Ã±7.0033 sÄ• Ä• cikkhantÄ« Ä• ha ---

851__._ á¹• 21 ``supinaá¹ƒ tÄ• ta addakkhiá¹ƒ, ito mÄ• saá¹ƒ adhogataá¹ƒ.

`dakkhiá¹‡aá¹ƒ \Ee VI 188/ viya me bÄ• huá¹ƒ, chetvÄ• ruhiramakkhitaá¹ƒ.

puriso Ä• dÄ• ya pakkÄ• mi, mama rodantiyÄ• satiâ€™ ||

852__._ á¹• 21 ``yatohaá¹ƒ supinamaddakkhiá¹ƒ, sudassana vijÄ• nahi.

tato divÄ• vÄ• rattiá¹ƒ vÄ• , sukhaá¹ƒ me nopalabbhatÄ«â€™â€™ ti ||

tattha __ito mÄ• saá¹ƒ adhogata_nti ito heá¹-á¹-hÄ• mÄ• sÄ• tikkantaá¹ƒ. ajja me diá¹-á¹-h
hotÄ«ti dasseti. __puriso_ti eko kÄ• á¸·o rattakkhi puriso. __rodantiyÄ• satÄ«_ti rodamÄ• n
__sukhaá¹ƒ me nopalabbhatÄ«_ti mama sukhaá¹ƒ nÄ• ma na vijjati.

evaÃ±ca pana vatvÄ• ``tÄ• ta, piyaputtako me tava kaniá¹-á¹-ho na dissati, bhayenassa up
bhavitabbaâ€™â€™ nti paridevantÄ« Ä• ha ---

853__._ á¹• 21 ``yaá¹ƒ pubbe parivÄ• riá¹ƒsu, kaÃ±Ã±Ä• ruciraviggahÄ• .

hemajÄ• lappaá¹-icchannÄ• , bhÅ«ridatto na dissati ||

854__._ á¹• 21 ``yaá¹ƒ pubbe parivÄ• riá¹ƒsu, nettiá¹ƒsavaradhÄ• rino.

kaá¹‡ikÄ• rÄ• va samphullÄ• , bhÅ«ridatto na dissati ||

855__._ á¹• 21 ``handa dÄ• ni gamissÄ• ma, bhÅ«ridattanivesanaá¹ƒ.

dhammaá¹-á¹-haá¹ƒ sÄ«lasampannaá¹ƒ, passÄ• ma tava bhÄ• taraâ€™â€™ nti ||

tattha __samphullÄ• _ti suvaá¹‡á¹‡avatthÄ• laá¹…kÄ• radhÄ• ritÄ• ya samphullÄ• kaá¹‡ik
vavassaggatthe nipÄ• to, ehi, tÄ• ta, bhÅ«ridattassa nivesanaá¹ƒ gacchÄ• mÄ• ti vadati.

evaÃ±ca {\pounds}7.0033 pana vatvÄ• tassa ceva attano ca parisÄ• ya saddhiá¹ƒ tattha a
bhariyÄ• yo pana taá¹ƒ vammikamatthake adisvÄ• ``mÄ• tu nivesane vasissatÄ«â€™â€™
``sassu kira no puttaá¹ƒ apassantÄ« Ä• gacchatÄ«â€™â€™ ti sutvÄ• paccuggamanaá¹ƒ k
adissamÄ• nassa ajja mÄ• so atÄ«toâ€™â€™ ti mahÄ• paridevaá¹ƒ paridevamÄ• nÄ• Ã±7
patiá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

856__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantiá¹ƒ, bhÅ«ridattassa mÄ• taraá¹ƒ.

bÄ• hÄ• paggayha pakkanduá¹ƒ, bhÅ«ridattassa nÄ• riyo ||

857__._ á¹• 21 ``puttaá¹ƒ teyye na jÄ• nÄ• ma, ito mÄ• saá¹ƒ adhogataá¹ƒ.

mataá¹ƒ vÄ• yadi vÄ• jÄ«vaá¹ƒ, bhÅ«ridattaá¹ƒ yasassinaâ€™â€™ nti ||

tattha \Ee VI 189/ __ ``puttaá¹ƒ teyyeâ€™â€™ _ti ayaá¹ƒ tÄ• saá¹ƒ paridevanakathÄ• .

bhÅ«ridattassa mÄ• tÄ• suá¹‡hÄ• hi saddhiá¹ƒ antaravÄ«thiyaá¹ƒ paridevitvÄ• tÄ• Ä• dÄ
Ä• ruyha puttassa sayanaÃ±ca Ä• sanaÃ±ca oloketvÄ• paridevamÄ• nÄ• Ä• ha ---

858__._ á¹• 21 ``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, bhÅ«ridattaá¹ƒ apassatÄ« ||

859__._ á¹• 21 ``kurarÄ« hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, bhÅ«ridattaá¹ƒ apassatÄ« ||

860__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anodake.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, bhÅ«ridattaá¹ƒ apassatÄ« ||

861__._ á¹• 21 ``kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , anto jhÄ• yati no bahi.

evaá¹ƒ jhÄ• yÄ• mi sokena, bhÅ«ridattaá¹ƒ apassatÄ«â€™â€™ ti ||

tattha __apassatÄ«_ti apassantÄ«. __hatachÄ• pÄ• vÄ• _ti hatapotakÄ• va.

evaá¹ƒ {\pounds}7.0034 bhÅ«ridattamÄ• tari vilapamÄ• nÄ• ya bhÅ«ridattanivesanaá¹ƒ aá¹
ekasaddaá¹ƒ ahosi. ekopi sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhi. sakalanivesanaá¹ƒ
yugandharavÄ• tappahaá¹-aá¹ƒ viya sÄ• lavanaá¹ƒ ahosi. tamatthaá¹ƒ pakÄ• sento satthÄ•

862__._ á¹• 21 ``sÄ• lÄ• va sampamathitÄ• , mÄ• lutena pamadditÄ• .

senti puttÄ• ca dÄ• rÄ• ca, bhÅ«ridattanivesaneâ€™â€™ ti ||

ariá¹-á¹-ho Ã±7.0035 ca subhogo ca ubhopi bhÄ• taro mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• na
saddaá¹ƒ sutvÄ• bhÅ«ridattanivesanaá¹ƒ pavisitvÄ• mÄ• taraá¹ƒ assÄ• sayiá¹ƒsu. tamatth
Ä• ha ---

863__._ á¹• 21 ``idaá¹ƒ sutvÄ• na nigghosaá¹ƒ, bhÅ«ridattanivesane.

ariá¹-á¹-ho ca subhogo ca, padhÄ• viá¹ƒsu anantarÄ• ||

864__._ á¹• 21 ``amma assÄ• sa mÄ• soci, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino.

cavanti upapajjanti, esÄ• ssa pariá¹‡Ä• mitÄ• â€™â€™ ti ||

tattha __esÄ• ssa pariá¹‡Ä• mitÄ• _ti esÄ• cutÅ«papatti assa lokassa pariá¹‡Ä• mitÄ• , ev
pariá¹‡Ä• meti. etehi dvÄ«hi aá¹…gehi mutto nÄ• ma natthÄ«ti vadanti.

samuddajÄ• \Ee VI 190/ Ä• ha ---

865__._ á¹• 21 ``ahampi tÄ• ta jÄ• nÄ• mi, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino.

sokena ca paretasmi, bhÅ«ridattaá¹ƒ apassatÄ« ||

866__._ á¹• 21 ``ajja ce me imaá¹ƒ rattiá¹ƒ, sudassana vijÄ• nahi.

bhÅ«ridattaá¹ƒ apassantÄ«, maÃ±Ã±e hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha __ajja ce me_ti tÄ• ta sudassana, sace ajja imaá¹ƒ rattiá¹ƒ bhÅ«ridatto mama dassan
athÄ• haá¹ƒ taá¹ƒ apassantÄ« jÄ«vitaá¹ƒ jahissÄ• mÄ«ti maÃ±Ã±Ä• mi.

puttÄ• {\pounds}7.0035 Ä• haá¹ƒsu ---

867__._ á¹• 21 ``amma assÄ• sa mÄ• soci, Ä• nayissÄ• ma bhÄ• taraá¹ƒ.

disodisaá¹ƒ gamissÄ• ma, bhÄ• tupariyesanaá¹ƒ caraá¹ƒ ||

868__._ á¹• 21 ``pabbate giriduggesu, gÄ• mesu nigamesu ca.

orena sattarattassa, bhÄ• taraá¹ƒ passa Ä• gataâ€™â€™ nti ||

tattha __cara_nti amma, mayaá¹ƒ tayopi janÄ• bhÄ• tupariyesanaá¹ƒ carantÄ• disodisaá¹
assÄ• sesuá¹ƒ.

tato Ã±7.0036 sudassano cintesi ``sace tayopi ekaá¹ƒ disaá¹ƒ gamissÄ• ma, papaÃ±co bha
á¹-hÄ• nÄ• ni gantuá¹ƒ vaá¹-á¹-ati --- ekena devalokaá¹ƒ, ekena himavantaá¹ƒ, ekena manu
pana kÄ• á¹‡Ä• riá¹-á¹-ho manussalokaá¹ƒ gamissati, yattheva bhÅ«ridattaá¹ƒ passati. taá¹
nigamaá¹ƒ vÄ• jhÄ• petvÄ• essati, esa kakkhaá¸·o pharuso, na sakkÄ• etaá¹ƒ tattha pese
ca pana ``tÄ• ta ariá¹-á¹-ha, tvaá¹ƒ devalokaá¹ƒ gaccha, sace devatÄ• hi dhammaá¹ƒ sotuk
devalokaá¹ƒ nÄ«to, tato naá¹ƒ Ä• nehÄ«â€™â€™ ti ariá¹-á¹-haá¹ƒ devalokaá¹ƒ pahiá¹‡i. su
tvaá¹ƒ himavantaá¹ƒ gantvÄ• paÃ±casu mahÄ• nadÄ«su bhÅ«ridattaá¹ƒ upadhÄ• retvÄ• e
pahiá¹‡i. sayaá¹ƒ pana manussalokaá¹ƒ gantukÄ• mo cintesi --- ``sacÄ• haá¹ƒ mÄ• á¹‡avak
manussÄ• neva me piyÄ• yissanti, mayÄ• tÄ• pasavesena gantuá¹ƒ vaá¹-á¹-ati, manussÄ•
manÄ• pÄ• â€™â€™ ti. so tÄ• pasavesaá¹ƒ gahetvÄ• mÄ• taraá¹ƒ vanditvÄ• nikkhami.

bodhisattassa pana ajamukhÄ« nÄ• ma vemÄ• tikabhaginÄ« atthi. tassÄ• bodhisatte adhi
sudassanaá¹ƒ gacchantaá¹ƒ disvÄ• Ä• ha --- ``bhÄ• tika \Ee VI 191/, ativiya kilamÄ• mi, ah
gamissÄ• mÄ«â€™â€™ ti. ``amma, na sakkÄ• tayÄ• gantuá¹ƒ, ahaá¹ƒ pabbajitavasena ga
pana khuddakamaá¹‡á¸• Å«kÄ« hutvÄ• tava jaá¹-antare nipajjitvÄ• gamissÄ• mÄ«â€™â€™
sÄ• maá¹‡á¸• Å«kapotikÄ• hutvÄ• tassa jaá¹-antare nipajji. sudassano ``mÅ«lato paá¹-á¹-
gamissÄ• mÄ«â€™â€™ ti bodhisattassa bhariyÄ• yo tassa uposathakaraá¹‡aá¹-á¹-hÄ• naá
tattha gantvÄ• alampÄ• yanena mahÄ• sattassa gahitaá¹-á¹-hÄ• ne lohitaÃ±ca vallÄ«hi kat
disvÄ• ``bhÅ«ridatto ahituá¹‡á¸• ikena gahitoâ€™â€™ ti Ã±atvÄ• samuppannasoko assup
nettehi alampÄ• yanassa gatamaggeneva paá¹-hamaá¹ƒ kÄ«á¸·Ä• pitagÄ• maá¹ƒ gantvÄ•
nÄ• go kenacÄ«dha ahituá¹‡á¸• ikena kÄ«á¸·Ä• pitoâ€™â€™ ti? ``Ä• ma, alampÄ• yanena
kÄ«á¸·Ä• pitoâ€™â€™ ti. ``kiÃ±ci dhanaá¹ƒ tena laddhaâ€™â€™ nti? ``Ä• ma, idheva tena
laddhaâ€™â€™ nti. ``idÄ• ni so kuhiá¹ƒ gatoâ€™â€™ ti? ``asukagÄ• maá¹ƒ nÄ• mÄ• â€™
pucchanto anupubbena rÄ• jadvÄ• raá¹ƒ agamÄ• si.

tasmiá¹ƒ Ã±7.0037 khaá¹‡e alampÄ• yano sunhÄ• to suvilitto maá¹-á¹-hasÄ• á¹-akaá¹ƒ niv
gÄ• hÄ• petvÄ• rÄ• jadvÄ• rameva gato. mahÄ• jano sannipati, raÃ±Ã±o Ä• sanaá¹ƒ paÃ±
á¹-hitova ``ahaá¹ƒ Ä• gacchÄ• mi, nÄ• garÄ• jÄ• naá¹ƒ kÄ«á¸·Ä• petÅ«â€™â€™ ti pesesi.
ratanapeá¸·aá¹ƒ á¹-hapetvÄ• vivaritvÄ• ``ehi mahÄ• nÄ• gÄ• â€™â€™ ti saÃ±Ã±amadÄ•
parisantare á¹-hÄ• to. atha mahÄ• satto sÄ«saá¹ƒ nÄ«haritvÄ• sabbÄ• vantaá¹ƒ parisaá¹ƒ
kÄ• raá¹‡ehi parisaá¹ƒ olokenti supaá¹‡á¹‡aparipanthaá¹ƒ vÄ• Ã±Ä• take vÄ• dassanatthÄ
disvÄ• bhÄ«tÄ• na naccanti, Ã±Ä• take vÄ• disvÄ• lajjamÄ• nÄ• na naccanti. mahÄ• sat
bhÄ• taraá¹ƒ addasa. so akkhipÅ«rÄ• ni assÅ«ni gahetvÄ• peá¸·ato nikkhamitvÄ• bhÄ• ta

mahÄ• jano taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• bhÄ«to paá¹-ikkami, eko sudassanova aá¹-á¹-hÄ
pÄ• dapiá¹-á¹-hiyaá¹ƒ sÄ«saá¹ƒ á¹-hapetvÄ• rodi, sudassanopi paridevi. mahÄ• satto roditv
peá¸·ameva pÄ• visi. alampÄ• yanopi ``iminÄ• nÄ• gena tÄ• paso á¸• aá¹-á¹-ho bhavissati,
upasaá¹…kamitvÄ• Ä• ha ---

869__._ á¹• 21 ``hatthÄ• \Ee VI 192/ pamutto urago, pÄ• de te nipatÄ« bhusaá¹ƒ.

kacci nu taá¹ƒ á¸• aá¹ƒsÄ« tÄ• ta, mÄ• bhÄ• yi sukhito bhavÄ• â€™â€™ ti ||

tattha __mÄ• bhÄ• yÄ«_ti tÄ• ta tÄ• pasa, ahaá¹ƒ alampÄ• yano nÄ• ma, mÄ• bhÄ• yi, ta
bhÄ• roti.

sudassano tena saddhiá¹ƒ kathetukamyatÄ• ya gÄ• thamÄ• ha ---

870__._ á¹• 21 ``neva mayhaá¹ƒ ayaá¹ƒ nÄ• go, alaá¹ƒ dukkhÄ• ya kÄ• yaci.

yÄ• vatatthi ahiggÄ• ho, mayÄ• bhiyyo na vijjatÄ«â€™â€™ ti ||

tattha {\pounds}7.0037 __kÄ• yacÄ«_ti kassaci appamattakassapi dukkhassa uppÄ• dane
mayÄ• hi sadiso ahituá¹‡á¸• iko nÄ• ma natthÄ«ti.

alampÄ• yano ``asuko nÄ• mesoâ€™â€™ ti ajÄ• nanto kujjhitvÄ• Ä• ha ---

871__._ á¹• 21 ``ko Ã±7.0038 nu brÄ• hmaá¹‡avaá¹‡á¹‡ena, ditto parisamÄ• gato.

avhÄ• yantu suyuddhena, suá¹‡antu parisÄ• mamÄ• â€™â€™ ti ||

tattha __ditto_ti gabbito bÄ• lo andhaÃ±Ä• á¹‡o. __avhÄ• yantÅ«_ti avhÄ• yanto, ayameva
vuttaá¹ƒ hoti --- ayaá¹ƒ ko bÄ• lo ummattako viya maá¹ƒ suyuddhena avhÄ• yanto attanÄ•
parisamÄ• gato, parisÄ• mama vacanaá¹ƒ suá¹‡antu, mayhaá¹ƒ doso natthi, mÄ• kho me

atha naá¹ƒ sudassano gÄ• thÄ• ya ajjhabhÄ• si ---

872__._ á¹• 21 ``tvaá¹ƒ maá¹ƒ nÄ• gena Ä• lampa, ahaá¹ƒ maá¹‡á¸• Å«kachÄ• piyÄ• .

hotu no abbhutaá¹ƒ tattha, Ä• sahassehi paÃ±cahÄ«â€™â€™ ti ||

tattha __nÄ• genÄ• _ti tvaá¹ƒ nÄ• gena mayÄ• saddhiá¹ƒ yujjha, ahaá¹ƒ maá¹‡á¸• Å«kach

yujjhissÄ• mi. __Ä• sahassehi paÃ±cahÄ«_ti tasmiá¹ƒ no yuddhe yÄ• va paÃ±cahi sahasse

alampÄ• yano Ä• ha ---

873__._ á¹• 21 ``ahaÃ±hi vasumÄ• aá¸• á¸• ho, tvaá¹ƒ daliddosi mÄ• á¹‡ava.

ko nu te pÄ• á¹-ibhogatthi, upajÅ«taÃ±ca kiá¹ƒ siyÄ• ||

874__._ á¹• 21 ``upajÅ«taÃ±ca me assa, pÄ• á¹-ibhogo ca tÄ• diso.

hotu no abbhutaá¹ƒ tattha, Ä• sahassehi paÃ±cahÄ«â€™â€™ ti ||

tattha {\pounds}7.0038 __ko nu te_ti tava pabbajitassa ko nu pÄ• á¹-ibhogo atthi. __upajÅ«
vÄ• jÅ«te upanikkhepabhÅ«taá¹ƒ kiá¹ƒ nÄ• ma tava dhanaá¹ƒ siyÄ• , dassehi meti \Ee VI 1
__upajÅ«taÃ±ca me_ti mayhaá¹ƒ pana dÄ• tabbaá¹ƒ upanikkhepadhanaá¹ƒ vÄ• á¹-hapetal
atthi, tasmÄ• no tattha yÄ• va paÃ±cahi sahassehi abbhutaá¹ƒ hotÅ«ti.

sudassano tassa kathaá¹ƒ sutvÄ• ``paÃ±cahi no sahassehi abbhutaá¹ƒ hotÅ«â€™â€™ ti a
Ä• ruyha mÄ• tularaÃ±Ã±o santike á¹-hito gÄ• thamÄ• ha ---

875__._ á¹• 21 ``suá¹‡ohi Ã±7.0039 me mahÄ• rÄ• ja, vacanaá¹ƒ bhaddamatthu te.

paÃ±cannaá¹ƒ me sahassÄ• naá¹ƒ, pÄ• á¹-ibhogo hi kittimÄ• â€™â€™ ti ||

tattha __kittimÄ• _ti guá¹‡akittisampanna vividhaguá¹‡Ä• cÄ• rakittisampanna.

rÄ• jÄ• ``ayaá¹ƒ tÄ• paso maá¹ƒ atibahuá¹ƒ dhanaá¹ƒ yÄ• cati, kiá¹ƒ nu khoâ€™â€™ ti cir

876__._ á¹• 21 ``pettikaá¹ƒ vÄ• iá¹‡aá¹ƒ hoti, yaá¹ƒ vÄ• hoti sayaá¹ƒkataá¹ƒ.

kiá¹ƒ tvaá¹ƒ evaá¹ƒ bahuá¹ƒ mayhaá¹ƒ, dhanaá¹ƒ yÄ• casi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __pettikaá¹ƒ vÄ• _ti pitarÄ• vÄ• gahetvÄ• khÄ• ditaá¹ƒ, attanÄ• vÄ• kataá¹ƒ iá¹‡a
mama pitarÄ• tava hatthato gahitaá¹ƒ atthi, udÄ• hu mayÄ• , kiá¹ƒkÄ• raá¹‡Ä• maá¹ƒ evaá
yÄ• casÄ«ti?

evaá¹ƒ vutte sudassano dve gÄ• thÄ• abhÄ• si ---

877__._ á¹• 21 ``alampÄ• yano hi nÄ• gena, mamaá¹ƒ abhijigÄ«sati.

ahaá¹ƒ maá¹‡á¸• Å«kachÄ• piyÄ• , á¸• aá¹ƒsayissÄ• mi brÄ• hmaá¹‡aá¹ƒ ||

878__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ daá¹-á¹-huá¹ƒ mahÄ• rÄ• ja, ajja raá¹-á¹-hÄ• bhivaá¸• á¸• han

khattasaá¹…ghaparibyÅ«á¸·ho, niyyÄ• hi ahidassanaâ€™â€™ nti ||

tattha {\pounds}7.0039 __abhijigÄ«satÄ«_ti yuddhe jinituá¹ƒ icchati. tattha sace so jÄ«yissa paÃ±casahassÄ• ni dassati. sacÄ• haá¹ƒ jÄ«yissÄ• mi, ahamassa dassÄ• mi, tasmÄ• taá¹ __ta_nti tasmÄ• tvaá¹ƒ mahÄ• rÄ• ja, ajja ahidassanaá¹ƒ daá¹-á¹-huá¹ƒ niyyÄ• hÄ«ti.

rÄ• jÄ• ``tena hi gacchÄ• mÄ• â€™â€™ ti tÄ• pasena saddhiá¹ƒyeva nikkhami. taá¹ƒ disv tÄ• paso gantvÄ• rÄ• jÄ• naá¹ƒ gahetvÄ• Ä• gato, rÄ• jakulÅ«pako bhavissatÄ«â€™â€™ gÄ• thamÄ• ha ---

879__._ á¹• 21 ``neva taá¹ƒ atimaÃ±Ã±Ä• mi, sippavÄ• dena mÄ• á¹‡ava.

atimattosi sippena, uragaá¹ƒ nÄ• pacÄ• yasÄ«â€™â€™ ti ||

tattha \Ee VI 194/ Ã±7.0040 __sippavÄ• denÄ• _ti mÄ• á¹‡ava, ahaá¹ƒ attano sippena taá¹ pana sippena atimatto imaá¹ƒ uragaá¹ƒ na pÅ«jesi, nÄ• gassa apacitiá¹ƒ na karosÄ«ti.

tato sudassano dve gÄ• thÄ• abhÄ• si ---

880__._ á¹• 21 ``ahampi nÄ• timaÃ±Ã±Ä• mi, sippavÄ• dena brÄ• hmaá¹‡a.

avisena ca nÄ• gena, bhusaá¹ƒ vaÃ±cayase janaá¹ƒ ||

881__._ á¹• 21 ``evaÃ±cetaá¹ƒ jano jaÃ±Ã±Ä• , yathÄ• jÄ• nÄ• mi taá¹ƒ ahaá¹ƒ.

na tvaá¹ƒ labhasi Ä• lampa, bhusamuá¹-á¹-hiá¹ƒ kuto dhanaâ€™â€™ nti ||

athassa alampÄ• yano kujjhitvÄ• Ä• ha ---

882__._ á¹• 21 ``kharÄ• jino jaá¹-Ä« dummÄ«, ditto parisamÄ• gato.

yo tvaá¹ƒ evaá¹ƒ gataá¹ƒ nÄ• gaá¹ƒ, `avisoâ€™ atimaÃ±Ã±ati ||

883__._ á¹• 21 ``Ä• sajja kho naá¹ƒ jaÃ±Ã±Ä• si, puá¹‡á¹‡aá¹ƒ uggassa tejaso.

maÃ±Ã±e taá¹ƒ bhasmarÄ• siá¹ƒva, khippamesa karissatÄ«â€™â€™ ti ||

tattha {\pounds}7.0040 __dummÄ«_ti anaÃ±Ã±tinayano. __aviso atimaÃ±Ã±asÄ«_ti nibbis
__Ä• sajjÄ• _ti upagantvÄ• . __jaÃ±Ã±Ä• sÄ«_ti jÄ• neyyÄ• si.

atha tena saddhiá¹ƒ keá¸·iá¹ƒ karonto sudassano gÄ• thamÄ• ha ---

884__._ á¹• 21 ``siyÄ• visaá¹ƒ siluttassa, deá¸• á¸• ubhassa silÄ• bhuno.

neva lohitasÄ«sassa, visaá¹ƒ nÄ• gassa vijjatÄ«â€™â€™ ti ||

tattha __siluttassÄ• _ti gharasappassa. __deá¸• á¸• ubhassÄ• _ti udakasappassa. __silÄ•
nÄ«lavaá¹‡á¹‡asappassa. iti nibbise sappe dassetvÄ• etesaá¹ƒ visaá¹ƒ siyÄ• , neva lohitas
Ä• ha.

atha naá¹ƒ alampÄ• yano dvÄ«hi gÄ• thÄ• hi ajjhabhÄ• si ---

885__._ á¹• 21 ``sutametaá¹ƒ arahataá¹ƒ, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ.

idha dÄ• nÄ• ni datvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• .

jÄ«vanto dehi dÄ• nÄ• ni, yadi te atthi dÄ• tave ||

886__._ á¹• 21 ``ayaá¹ƒ Ã±7.0041 nÄ• go mahiddhiko, tejassÄ« duratikkamo.

tena taá¹ƒ á¸• aá¹ƒsayissÄ• mi, so taá¹ƒ bhasmaá¹ƒ karissatÄ«â€™â€™ ti ||

tattha __dÄ• tave_ti yadi te kiÃ±ci dÄ• tabbaá¹ƒ atthi, taá¹ƒ dehÄ«ti.

887__._ á¹• 21 ``mayÄ• petaá¹ƒ sutaá¹ƒ samma, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ.

idha dÄ• nÄ• ni datvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• .

tvameva dehi jÄ«vanto, yadi te atthi dÄ• tave ||

888__._ á¹• 21 ``ayaá¹ƒ \Ee VI 195/ ajamukhÄ« nÄ• ma, puá¹‡á¹‡Ä• uggassa tejaso.

tÄ• ya taá¹ƒ á¸• aá¹ƒsayissÄ• mi, sÄ• taá¹ƒ bhasmaá¹ƒ karissati ||

889__._ á¹• 21 ``yÄ• {\pounds}7.0041 dhÄ«tÄ• dhataraá¹-á¹-hassa, vemÄ• tÄ• bhaginÄ«

sÄ• taá¹ƒ á¸• aá¹ƒsatvajamukhÄ«, puá¹‡á¹‡Ä• uggassa tejasoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• sudassanassa vacanaá¹ƒ. tattha __puá¹‡á¹‡Ä• uggassa tejaso_ti uggena

evaÃ±ca pana vatvÄ• ``amma ajamukhi, jaá¹-antarato me nikkhamitvÄ• pÄ• á¹‡imhi patiá
mahÄ• janassa majjheyeva bhaginiá¹ƒ pakkositvÄ• hatthaá¹ƒ pasÄ• resi. sÄ• tassa sadda
nisinnÄ• va tikkhattuá¹ƒ maá¹‡á¸• Å«kavassitaá¹ƒ vassitvÄ• nikkhamitvÄ• aá¹ƒsakÅ«á¹-e
tassa hatthatale tÄ«á¹‡i visabindÅ«ni pÄ• tetvÄ• puna tassa jaá¹-antarameva pÄ• visi. suda
á¹-hitova ``nassissatÄ• yaá¹ƒ janapado, nassissatÄ• yaá¹ƒ janapadoâ€™â€™ ti tikkhattuá¹ƒ
tassa so saddo dvÄ• dasayojanikaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ chÄ• detvÄ• aá¹-á¹-hÄ• si. atha rÄ
``kimatthaá¹ƒ janapado nassissatÄ«â€™â€™ ti pucchi. ``mahÄ• rÄ• ja, imassa visassa nisi
passÄ• mÄ«â€™â€™ ti. ``tÄ• ta, mahantÄ• ayaá¹ƒ pathavÄ«, pathaviyaá¹ƒ nisiÃ±cÄ• â€™
pathaviyaá¹ƒ siÃ±cituá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti paá¹-ikkhipanto gÄ• thamÄ• ha ---

890__._ á¹• 21 ``chamÄ• yaá¹ƒ ce nisiÃ±cissaá¹ƒ, brahmadatta vijÄ• nahi.

tiá¹‡alatÄ• ni osadhyo, ussusseyyuá¹ƒ asaá¹ƒsayaâ€™â€™ nti ||

tattha Ã±7.0042 __tiá¹‡alatÄ• nÄ«_ti pathavinissitÄ• ni tiá¹‡Ä• ni ca latÄ• ca sabbosadhiyo
tasmÄ• na sakkÄ• pathaviyaá¹ƒ nisiÃ±citunti.

tena hi naá¹ƒ, tÄ• ta, uddhaá¹ƒ Ä• kÄ• saá¹ƒ khipÄ• ti. tatrÄ• pi na sakkÄ• ti dassento gÄ•

891__._ á¹• 21 ``uddhaá¹ƒ ce pÄ• tayissÄ• mi, brahmadatta vijÄ• nahi.

sattavassÄ• niyaá¹ƒ devo, na vasse na himaá¹ƒ pateâ€™â€™ ti ||

tattha __na himaá¹ƒ pate_ti sattavassÄ• ni himabindumattampi na patissati.

tena {\pounds}7.0042 hi naá¹ƒ tÄ• ta udake siÃ±cÄ• ti. tatrÄ• pi na sakkÄ• ti dassetuá¹ƒ gÄ

892__._ á¹• 21 ``udake \Ee VI 196/ ce nisiÃ±cissaá¹ƒ, brahmadatta vijÄ• nahi.

yÄ• vantodakajÄ• pÄ• á¹‡Ä• , mareyyuá¹ƒ macchakacchapÄ• â€™â€™ ti ||

atha naá¹ƒ rÄ• jÄ• Ä• ha --- ``tÄ• ta, mayaá¹ƒ na kiÃ±ci jÄ• nÄ• ma, yathÄ• amhÄ• kaá¹ƒ
taá¹ƒ upÄ• yaá¹ƒ tvameva jÄ• nÄ• hÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, imasmiá¹ƒ á¹-hÄ
Ä• vÄ• á¹-e khaá¹‡Ä• pethÄ• â€™â€™ ti. rÄ• jÄ• khaá¹‡Ä• pesi. sudassano paá¹-hamaá¹ƒ
nÄ• nÄ• bhesajjÄ• naá¹ƒ pÅ«rÄ• pesi, dutiyaá¹ƒ gomayassa, tatiyaá¹ƒ dibbosadhÄ• naÃ±Ã
visabindÅ«ni pÄ• tesi. taá¹…khaá¹‡aÃ±Ã±eva dhÅ«mÄ• yitvÄ• jÄ• lÄ• uá¹-á¹-hahi. sÄ• ga
gaá¹‡hi. tatopi jÄ• lÄ• uá¹-á¹-hÄ• ya itaraá¹ƒ dibbosadhassa puá¹‡á¹‡aá¹ƒ gahetvÄ• osadh
nibbÄ• yi. alampÄ• yano tassa Ä• vÄ• á¹-assa avidÅ«re aá¹-á¹-hÄ• si. atha naá¹ƒ visausum
uppÄ• á¹-etvÄ• gatÄ• , setakuá¹-á¹-hi ahosi. so bhayatajjito ``nÄ• garÄ• jÄ• naá¹ƒ vissajjem
tikkhattuá¹ƒ vÄ• caá¹ƒ nicchÄ• resi. taá¹ƒ sutvÄ• bodhisatto ratanapeá¸·Ä• ya nikkhamitvÄ•
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• itaá¹ƒ attabhÄ• vaá¹ƒ mÄ• petvÄ• devarÄ• jalÄ«lÄ• y
ajamukhÄ«pi tatheva aá¹-á¹-haá¹ƒsu. tato sudassano rÄ• jÄ• naá¹ƒ Ä• ha --- ``jÄ• nÄ• si no
puttÄ• â€™â€™ ti? ``na jÄ• nÄ• mÄ«â€™â€™ ti. ``tumhe tÄ• va na jÄ• nÄ• si, kÄ• siraÃ±Ã
dhataraá¹-á¹-hassa dinnabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• ma, jÄ• nÄ• mi, mayhaá
kaniá¹-á¹-habhaginÄ«â€™â€™ ti. ``mayaá¹ƒ tassÄ• puttÄ• , tvaá¹ƒ no mÄ• tuloâ€™â€™ ti

taá¹ƒ Ã±7.0043 sutvÄ• rÄ• jÄ• kampamÄ• no te Ä• liá¹…gitvÄ• sÄ«se cumbitvÄ• roditvÄ
mahantaá¹ƒ sakkÄ• raá¹ƒ kÄ• retvÄ• bhÅ«ridattena paá¹-isanthÄ• raá¹ƒ karonto pucchi ``tÄ
uggatejaá¹ƒ kathaá¹ƒ alampÄ• yano gaá¹‡hÄ«â€™â€™ ti? so sabbaá¹ƒ vitthÄ• rena kathet
``mahÄ• rÄ• ja, raÃ±Ã±Ä• nÄ• ma iminÄ• niyÄ• mena rajjaá¹ƒ kÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€
desesi. atha naá¹ƒ sudassano Ä• ha --- ``mÄ• tula, mama mÄ• tÄ• bhÅ«ridattaá¹ƒ apassan
amhehi papaÃ±caá¹ƒ kÄ• tuâ€™â€™ nti. ``sÄ• dhu, tÄ• tÄ• , tumhe tÄ• va gacchatha. ahaa
daá¹-á¹-hukÄ• momhi, kathaá¹ƒ passissÄ• mÄ«â€™â€™ ti. ``mÄ• tula, kahaá¹ƒ pana no ay
``tÄ• ta, mama bhaginiyÄ• vinÄ• \Ee VI 197/ vasituá¹ƒ asakkonto rajjaá¹ƒ pahÄ• ya pabbaj
vanasaá¹‡á¸• e nÄ• ma vasatÄ«â€™â€™ ti. ``mÄ• tula, mama mÄ• tÄ• tumhe ceva ayyaka
asukadivase mama ayyakassa santikaá¹ƒ gacchatha, mayaá¹ƒ mÄ• taraá¹ƒ Ä• dÄ• ya ayya
Ä• gacchissÄ• ma. tattha naá¹ƒ tumhepi passissathÄ• â€™â€™ ti. iti te mÄ• tulassa divasa
vavatthapetvÄ• rÄ• janivesanÄ• otariá¹ƒsu. rÄ• jÄ• bhÄ• gineyye uyyojetvÄ• roditvÄ• niv
nimujjitvÄ• nÄ• gabhavanaá¹ƒ gatÄ• .

nagarapavesanakhaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahÄ• sattassa pariyesanakhaá¹‡á¸• aá¹ƒ

mahÄ• satte sampatte sakalanÄ• gabhavanaá¹ƒ ekaparidevasaddaá¹ƒ ahosi. sopi mÄ• saá
kilanto gilÄ• naseyyaá¹ƒ sayi. tassa santikaá¹ƒ Ä• gacchantÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ pamÄ•

saddhiá¹ƒ kathento kilamati. kÄ• á¹‡Ä• riá¹-á¹-ho devalokaá¹ƒ gantvÄ• mahÄ• sattaá¹ƒ adis
atha naá¹ƒ ``esa caá¹‡á¸• o pharuso, sakkhissati nÄ• gaparisaá¹ƒ vÄ• retuâ€™â€™ nti mah
nisinnaá¹-á¹-hÄ• ne dovÄ• rikaá¹ƒ kariá¹ƒsu. subhogopi sakalahimavantaá¹ƒ vicaritvÄ• tato
sesanadiyo ca upadhÄ• retvÄ• yamunaá¹ƒ upadhÄ• rento Ä• gacchati. nesÄ• dabrÄ• hmaá
kuá¹-á¹-hiá¹ƒ disvÄ• cintesi ``ayaá¹ƒ bhÅ«ridattaá¹ƒ kilametvÄ• kuá¹-á¹-hi jÄ• to, ahaá¹ƒ pa
tÄ• va bahÅ«pakÄ• raá¹ƒ maá¹‡ilobhena alampÄ• yanassa dassesiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ ma
Ä• gacchati, tÄ• vadeva yamunaá¹ƒ gantvÄ• payÄ• gatitthe pÄ• papavÄ• hanaá¹ƒ karissÄ•
gantvÄ• ``mayÄ• bhÅ«ridatte mittadubbhikammaá¹ƒ kataá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pavÄ• hessA
udakorohanakammaá¹ƒ karoti. tasmiá¹ƒ khaá¹‡e subhogo Ã±7.0044 taá¹ƒ á¹-hÄ• naá¹ƒ pat
sutvÄ• ``iminÄ• kira pÄ• pakena tÄ• va mahantassa yasassa dÄ• yako mama bhÄ• tÄ• m
alampÄ• yanassa dassito, nÄ• ssa jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti naá¹…guá¹-á¹-hena t
Ä• kaá¸• á¸• hitvÄ• udake osidÄ• petvÄ• nirassÄ• sakÄ• le thokaá¹ƒ sithilaá¹ƒ akÄ• si. so
naá¹ƒ punÄ• kaá¸• á¸• hitvÄ• \Ee VI 198/ osÄ«dÄ• pesi. evaá¹ƒ bahÅ« vÄ• re tena kilamiya
sÄ«saá¹ƒ ukkhipitvÄ• gÄ• thamÄ• ha ---

893__._ á¹• 21 ``lokyaá¹ƒ sajantaá¹ƒ udakaá¹ƒ, payÄ• gasmiá¹ƒ patiá¹-á¹-hitaá¹ƒ.

ko maá¹ƒ ajjhoharÄ« bhÅ«to, ogÄ• á¸·haá¹ƒ yamunaá¹ƒ nadiâ€™â€™ nti ||

tattha __lokya_nti evaá¹ƒ pÄ• pavÄ• hanasamatthanti lokasammataá¹ƒ. __sajanta_nti evan
abhisiÃ±cantaá¹ƒ. __payÄ• gasmi_nti payÄ• gatitthe.

atha {\pounds}7.0044 naá¹ƒ subhogo gÄ• thÄ• ya ajjhabhÄ• si ---

894__._ á¹• 21 ``yadesa lokÄ• dhipatÄ« yasassÄ«, bÄ• rÄ• á¹‡asiá¹ƒ pakriya samantato.

tassÄ• ha putto uragÅ«sabhassa, subhogoti maá¹ƒ brÄ• hmaá¹‡a vedayantÄ«â€™â€™ ti ||

tattha __yadesÄ• _ti yo eso. __pakriya samantato_ti paccatthikÄ• naá¹ƒ duppaharaá¹‡asan
pakiriya sabbaá¹ƒ parikkhipitvÄ• upari phaá¹‡ena chÄ• desi.

atha naá¹ƒ brÄ• hmaá¹‡o ``ayaá¹ƒ bhÅ«ridattabhÄ• tÄ• , na me jÄ«vitaá¹ƒ dassati, yaá¹ƒnA
mÄ• tÄ• pitÅ«naÃ±cassa vaá¹‡á¹‡akittanena muducittataá¹ƒ katvÄ• attano jÄ«vitaá¹ƒ yÄ• d
gÄ• thamÄ• ha ---

895__._ á¹• 21 ``sace hi putto uragÅ«sabhassa, kÄ• sissa raÃ±Ã±o amarÄ• dhipassa.

mahesakkho aÃ±Ã±ataro pitÄ• te, maccesu mÄ• tÄ• pana te atulyÄ• .

na tÄ• diso arahati brÄ• hmaá¹‡assa, dÄ• sampi ohÄ• rituá¹ƒ mahÄ• nubhÄ• voâ€™â€™ ti

tattha Ã±7.0045 __kÄ• sissÄ• _ti aparena nÄ• mena evaá¹ƒnÄ• makassa. ``kÄ• sikaraÃ±Ã
kÄ• sirÄ• jadhÄ«tÄ• ya gahitattÄ• kÄ• sirajjampi tasseva santakaá¹ƒ katvÄ• vaá¹‡á¹‡eti. _
dÄ«ghÄ• yukatÄ• ya amarasaá¹…khÄ• tÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ adhipassa. __mahesakkh
mahesakkhÄ• naá¹ƒ aÃ±Ã±ataro. __dÄ• sampÄ«_ti \Ee VI 199/ tÄ• diso hi mahÄ• nubhÄ• v
brÄ• hmaá¹‡assa dÄ• sampi udake ohariturá¹ƒ nÄ• rahati, pageva mahÄ• nubhÄ• vaá¹ƒ brÄ

atha naá¹ƒ subhogo ``are duá¹-á¹-habrÄ• hmaá¹‡a, tvaá¹ƒ maá¹ƒ vaÃ±cetvÄ• `muÃ±cissÄ
jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti tena katakammaá¹ƒ pakÄ• sento Ä• ha ---

896__._ á¹• 21 ``rukkhaá¹ƒ nissÄ• ya vijjhittho, eá¹‡eyyaá¹ƒ pÄ• tumÄ• gataá¹ƒ.

so viddho dÅ«ramacari, saravegena sÄ«ghavÄ• ||

897__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ patitamaddakkhi, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

sa maá¹ƒsakÄ• jamÄ• dÄ• ya, sÄ• yaá¹ƒ nigrodhupÄ• gami ||

898__._ á¹• 21 ``sukasÄ• á¸·ikasaá¹…ghuá¹-á¹-haá¹ƒ {\pounds}7.0045, piá¹…galaá¹ƒ santh

kokilÄ• bhirudaá¹ƒ rammaá¹ƒ, dhuvaá¹ƒ haritasaddalaá¹ƒ ||

899__._ á¹• 21 ``tattha te so pÄ• turahu, iddhiyÄ• yasasÄ• jalaá¹ƒ.

mahÄ• nubhÄ• vo bhÄ• tÄ• me, kaÃ±Ã±Ä• hi parivÄ• rito ||

900__._ á¹• 21 ``so tena pariciá¹‡á¹‡o tvaá¹ƒ, sabbakÄ• mehi tappito.

aduá¹-á¹-hassa tuvaá¹ƒ dubbhi, taá¹ƒ te veraá¹ƒ idhÄ• gataá¹ƒ ||

901__._ á¹• 21 ``khippaá¹ƒ gÄ«vaá¹ƒ pasÄ• rehi, na te dassÄ• mi jÄ«vitaá¹ƒ.

bhÄ• tu parisaraá¹ƒ veraá¹ƒ, chedayissÄ• mi te siraâ€™â€™ nti ||

tattha __sÄ• yaá¹ƒ nigrodhupÄ• gamÄ«_ti vikÄ• le nigrodhaá¹ƒ upagato asi. __piá¹…gala_
vaá¹‡á¹‡ena piá¹…galaá¹ƒ. __santhatÄ• yuta_nti pÄ• rohaparikiá¹‡á¹‡aá¹ƒ. __kokilÄ• bhiru

abhirudaá¹ƒ. __dhuvaá¹ƒ haritasaddala_nti udakabhÅ«miyaá¹ƒ jÄ• tattÄ• niccaá¹ƒ haritasa
bhÅ«mibhÄ• gaá¹ƒ. __pÄ• turahÅ«_ti tasmiá¹ƒ te nigrodhe á¹-hitassa Ã±7.0046 so mama b
__iddhiyÄ• _ti puÃ±Ã±atejena. __so tenÄ• _ti so tuvaá¹ƒ tena attano nÄ• gabhavanaá¹ƒ ne
__parisara_nti tayÄ• mama bhÄ• tu kataá¹ƒ veraá¹ƒ pÄ• pakammaá¹ƒ parisaranto anussar
sira_nti tava sÄ«saá¹ƒ chindissÄ• mÄ«ti.

atha brÄ• hmaá¹‡o ``na mesa jÄ«vitaá¹ƒ dassati, yaá¹ƒ kiÃ±ci pana vatvÄ• mokkhatthÄ• y
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

902__._ á¹• 21 ``ajjhÄ• yako yÄ• cayogÄ«, Ä• hutaggi ca brÄ• hmaá¹‡o.

etehi tÄ«hi á¹-hÄ• nehi, avajjho hoti brÄ• hmaá¹‡oâ€™â€™ ti ||

tattha __etehÄ«_ti etehi ajjhÄ• yakatÄ• dÄ«hi tÄ«hi kÄ• raá¹‡ehi brÄ• hmaá¹‡o avajjho, na
vadhituá¹ƒ, kiá¹ƒ tvaá¹ƒ vadesi, yo hi brÄ• hmaá¹‡aá¹ƒ vadheti, so niraye nibbattatÄ«ti.

taá¹ƒ \Ee VI 200/ sutvÄ• subhogo saá¹ƒsayapakkhando hutvÄ• ``imaá¹ƒ nÄ• gabhavanaá
paá¹-ipucchitvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti cintetvÄ• dve gÄ• thÄ• abhÄ• si ---

903__._ á¹• 21 ``yaá¹ƒ {\pounds}7.0046 puraá¹ƒ dhataraá¹-á¹-hassa, ogÄ• á¸·haá¹ƒ yamuna

jotate sabbasovaá¹‡á¹‡aá¹ƒ, girimÄ• hacca yÄ• munaá¹ƒ ||

904__._ á¹• 21 ``tattha te purisabyagghÄ• , sodariyÄ• mama bhÄ• taro.

yathÄ• te tattha vakkhanti, tathÄ• hessasi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __pura_nti nÄ• gapuraá¹ƒ. __ogÄ• á¸·ha_nti anupaviá¹-á¹-haá¹ƒ. __girimÄ• hacca yÄ
avidÅ«re á¹-hitaá¹ƒ himavantaá¹ƒ Ä• hacca jotati. __tattha te_ti tasmiá¹ƒ nagare te mama b
tattha nÄ«te tayi yathÄ• te vakkhanti, tathÄ• bhavissasi. sace hi saccaá¹ƒ kathesi, jÄ«vitaá
ce, tattheva sÄ«saá¹ƒ chindissÄ• mÄ«ti.

iti naá¹ƒ vatvÄ• subhogo gÄ«vÄ• yaá¹ƒ gahetvÄ• khipanto akkosanto paribhÄ• santo mah
pÄ• sÄ• dadvÄ• raá¹ƒ agamÄ• si.

mahÄ• sattassa pariyesanayakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

micchÄ• kathÄ•

atha Ã±7.0047 naá¹ƒ dovÄ• riko hutvÄ• nisinno kÄ• á¹‡Ä• riá¹-á¹-ho tathÄ• kilametvÄ• Ä
paá¹-imaggaá¹ƒ gantvÄ• ``subhoga, mÄ• viheá¹-hayi, brÄ• hmaá¹‡Ä• nÄ• ma mahÄ• bra
mahÄ• brahmÄ• jÄ• nissati, `mama puttaá¹ƒ viheá¹-hentÄ«â€™ ti kujjhitvÄ• amhÄ• kaá¹ƒ
vinÄ• sessati. lokasmiÃ±hi brÄ• hmaá¹‡Ä• nÄ• ma seá¹-á¹-hÄ• mahÄ• nubhÄ• vÄ• , tvaá¹
jÄ• nÄ• si, ahaá¹ƒ pana jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha. kÄ• á¹‡Ä• riá¹-á¹-ho kira atÄ«tÄ• na
yaÃ±Ã±akÄ• rabrÄ• hmaá¹‡o ahosi, tasmÄ• evamÄ• ha. vatvÄ• ca pana anubhÅ«tapubba
subhogaÃ±ca nÄ• gaparisaÃ±ca Ä• mantetvÄ• ``etha, bho, yaÃ±Ã±akÄ• rakÄ• naá¹ƒ vo gu
vatvÄ• yaÃ±Ã±avaá¹‡á¹‡anaá¹ƒ Ä• rabhanto Ä• ha ---

905__._ á¹• 21 ``anittarÄ• ittarasampayuttÄ• , yaÃ±Ã±Ä• ca vedÄ• ca subhoga loke.

tadaggarayhaÃ±hi vinindamÄ• no, jahÄ• ti vittaÃ±ca sataÃ±ca dhammaâ€™â€™ nti ||

tattha {\pounds}7.0047 \Ee VI 201/ __anittarÄ• _ti subhoga imasmiá¹ƒ loke yaÃ±Ã±Ä• ca v
lÄ• makÄ• mahÄ• nubhÄ• vÄ• , te ittarehi brÄ• hmaá¹‡ehi sampayuttÄ• , tasmÄ• brÄ• hm
__tadaggarayha_nti tasmÄ• agÄ• rayhaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vinindamÄ• no dhanaÃ±ca pa
jahÄ• ti. idaá¹ƒ kira so ``iminÄ• bhÅ«ridatte mittadubbhikammaá¹ƒ katanti vattuá¹ƒ nÄ• gap
labhantÅ«â€™â€™ ti avoca.

atha naá¹ƒ kÄ• á¹‡Ä• riá¹-á¹-ho ``subhoga jÄ• nÄ• si pana ayaá¹ƒ loko kena nimmitoâ€™â
jÄ• nÄ• mÄ«â€™â€™ ti vutte ``brÄ• hmaá¹‡Ä• naá¹ƒ pitÄ• mahena mahÄ• brahmunÄ• nim
gÄ• thamÄ• ha ---

906__._ á¹• 21 ``ajjhenamariyÄ• pathaviá¹ƒ janindÄ• , vessÄ• kasiá¹ƒ pÄ• ricariyaÃ±ca su

upÄ• gu paccekaá¹ƒ yathÄ• padesaá¹ƒ, katÄ• hu ete vasinÄ• ti Ä• hÅ«â€™â€™ ti ||

tattha __upÄ• gÅ«_ti upagatÄ• . brahmÄ• kira brÄ• hmaá¹‡Ä• dayo cattÄ• ro vaá¹‡á¹‡e ni
brÄ• hmaá¹‡e Ä• ha --- ``tumhe ajjhenameva upagacchatha Ã±7.0048, mÄ• aÃ±Ã±aá¹ƒ kiÃ
janinde Ä• ha ``tumhe pathaviá¹ƒyeva vijinathaâ€™â€™, vesse Ä• ha --- ``tumhe kasiá¹ƒye
Ä• ha ``tumhe tiá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ pÄ• ricariyaá¹ƒyeva upethÄ• â€™â€™ ti. tato
ajjhenaá¹ƒ, janindÄ• pathaviá¹ƒ, vessÄ• kasiá¹ƒ, suddÄ• pÄ• ricariyaá¹ƒ upÄ• gatÄ• ti vad
yathÄ• padesa_nti upagacchantÄ• ca pÄ• á¹-iyekkaá¹ƒ attano kulapadesÄ• nurÅ«pena bra
upagatÄ• . __katÄ• hu ete vasinÄ• ti Ä• hÅ«_ti evaá¹ƒ kira ete vasinÄ• mahÄ• brahmunÄ•

evaá¹ƒ mahÄ• guá¹‡Ä• ete brÄ• hmaá¹‡Ä• nÄ• ma. yo hi etesu cittaá¹ƒ pasÄ• detvÄ• dÄ
paá¹-isandhi natthi, devalokameva gacchatÄ«ti vatvÄ• Ä• ha ---

907__._ á¹• 21 ``dhÄ• tÄ• vidhÄ• tÄ• varuá¹‡o kuvero, somo yamo candimÄ• vÄ• yu sÅ«

etepi yaÃ±Ã±aá¹ƒ puthuso yajitvÄ• , ajjhÄ• yakÄ• naá¹ƒ atho sabbakÄ• me ||

908__._ á¹• 21 ``vikÄ• sitÄ• cÄ• pasatÄ• ni paÃ±ca, yo ajjuno balavÄ• bhÄ«maseno.

sahassabÄ• hu asamo pathabyÄ• , sopi tadÄ• Ä• dahi jÄ• tavedaâ€™â€™ nti ||

tattha {\pounds}7.0048 \Ee VI 202/ __etepÄ«_ti ete dhÄ• tÄ• dayo devarÄ• jÄ• no. __puthu
yaÃ±Ã±aá¹ƒ yajitvÄ• . __atho sabbakÄ• me_ti atha ajjhÄ• yakÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá
á¹-hÄ• nÄ• ni pattÄ• ti dasseti. __vikÄ• sitÄ• _ti Ä• kaá¸• á¸• hitÄ• . __cÄ• pasatÄ• ni paÃ±c
dhanupaÃ±casatÄ• ni, paÃ±cacÄ• pasatappamÄ• á¹‡aá¹ƒ pana mahÄ• dhanuá¹ƒ sayamev
bhayÄ• nakaseno. __sahassabÄ• hÅ«_ti na tassa bÄ• hÅ«naá¹ƒ sahassaá¹ƒ, paÃ±cannaá
bÄ• husahassena Ä• kaá¸• á¸• hitabbassa dhanuno Ä• kaá¸• á¸• hanenevaá¹ƒ vuttaá¹ƒ. __
tasmiá¹ƒ kÄ• le brÄ• hmaá¹‡e sabbakÄ• mehi santappetvÄ• aggiá¹ƒ Ä• dahi patiá¹-á¹-hÄ•
kÄ• raá¹‡ena Ã±7.0049 devaloke nibbatto. tasmÄ• brÄ• hmaá¹‡Ä• nÄ• ma imasmiá¹ƒ loke

so uttaripi brÄ• hmaá¹‡e vaá¹‡á¹‡ento gÄ• thamÄ• ha ---

909__._ á¹• 21 ``yo brÄ• hmaá¹‡e bhojayi dÄ«gharattaá¹ƒ, annena pÄ• nena yathÄ• nubhÄ

pasannacitto anumodamÄ• no, subhoga devaÃ±Ã±ataro ahosÄ«â€™â€™ ti ||

tattha __yo_ti yo so porÄ• á¹‡ako bÄ• rÄ• á¹‡asirÄ• jÄ• ti dasseti. __yathÄ• nubhÄ• va_nti
atthi, taá¹ƒ sabbaá¹ƒ pariccajitvÄ• bhojesi. __devaÃ±Ã±ataro_ti so aÃ±Ã±ataro mahesakkh
evaá¹ƒ brÄ• hmaá¹‡Ä• nÄ• ma aggadakkhiá¹‡eyyÄ• ti dasseti.

athassa aparampi kÄ• raá¹‡aá¹ƒ Ä• haritvÄ• dassento gÄ• thamÄ• ha ---

910__._ á¹• 21 ``mahÄ• sanaá¹ƒ devamanomavaá¹‡á¹‡aá¹ƒ, yo sappinÄ• asakkhi bhojetu

sa yaÃ±Ã±atantaá¹ƒ varato yajitvÄ• , dibbaá¹ƒ gatiá¹ƒ mucalindajjhagacchÄ«â€™â€™ ti ||

tattha __mahÄ• sana_nti mahÄ• bhakkhaá¹ƒ. __bhojetu_nti santappetuá¹ƒ. __yaÃ±Ã±atan
__varato_ti varassa aggidevassa yajitvÄ• . __mucalindajjhagacchÄ«_ti mucalindo adhigatot

eko kira pubbe bÄ• rÄ• á¹‡asiyaá¹ƒ mucalindo nÄ• ma rÄ• jÄ• brÄ• hmaá¹‡e pakkosÄ• pe

naá¹ƒ te ``brÄ• hmaá¹‡Ä• naÃ±ca brÄ• hmaá¹‡adevatÄ• ya ca sakkÄ• raá¹ƒ karohÄ«â€™â
brÄ• hmaá¹‡adevatÄ• â€™â€™ ti vutte `` `aggidevoti taá¹ƒ navanÄ«tasappinÄ• santappeh
so tathÄ• akÄ• si. tamatthaá¹ƒ pakÄ• sento esa imaá¹ƒ gÄ• thamÄ• ha.

aparampi {\pounds}7.0049 Ã±7.0050 kÄ• raá¹‡aá¹ƒ dassento gÄ• thamÄ• ha ---

911__._ á¹• 21 ``mahÄ• nubhÄ• vo vassasahassajÄ«vÄ«, yo pabbajÄ« dassaneyyo uá¸·Ä•

hitvÄ• \Ee VI 203/ apariyanta raá¹-á¹-haá¹ƒ sasenaá¹ƒ, rÄ• jÄ• dudÄ«popi jagÄ• ma sagga

tattha __pabbajÄ«_ti paÃ±cavassasatÄ• ni rajjaá¹ƒ kÄ• rento brÄ• hmaá¹‡Ä• naá¹ƒ sakkÄ•
raá¹-á¹-haá¹ƒ sasenaá¹ƒ hitvÄ• pabbaji. __dudÄ«popÄ«_ti so dudÄ«po nÄ• ma rÄ• jÄ• brÄ
saggaá¹ƒ gatoti vadati. ``dujÄ«poâ€™â€™ tipi pÄ• á¹-ho.

aparÄ• nipissa udÄ• haraá¹‡Ä• ni dassento Ä• ha ---

912__._ á¹• 21 ``yo sÄ• garantaá¹ƒ sÄ• garo vijitvÄ• , yÅ«paá¹ƒ subhaá¹ƒ soá¹‡á¹‡amayaá

ussesi vessÄ• naramÄ• dahÄ• no, subhoga devaÃ±Ã±ataro ahosi ||

913__._ á¹• 21 ``yassÄ• nubhÄ• vena subhoga gaá¹…gÄ• , pavattatha dadhisannisinnaá¹ƒ

sa lomapÄ• do paricariya maggiá¹ƒ, aá¹…go sahassakkhapurajjhagacchÄ«â€™â€™ ti ||

tattha __sÄ• garanta_nti sÄ• garapariyantaá¹ƒ pathaviá¹ƒ. __ussesÄ«_ti brÄ• hmaá¹‡e sag
``sovaá¹‡á¹‡ayÅ«paá¹ƒ ussÄ• pehÄ«â€™â€™ ti vutto pasughÄ• tanatthÄ• ya ussÄ• pesi. _
vessÄ• naraá¹ƒ aggiá¹ƒ Ä• dahanto. ``vesÄ• nariâ€™â€™ ntipi pÄ• á¹-ho. __devaÃ±Ã±atar
aggiá¹ƒ juhitvÄ• aÃ±Ã±ataro mahesakkhadevo ahosÄ«ti vadati. __yassÄ• nubhÄ• venÄ• _
mahÄ• samuddo ca kena katoti jÄ• nÄ• sÄ«ti. na jÄ• nÄ• mÄ«ti. kiá¹ƒ tvaá¹ƒ jÄ• nissasi, brÄ
jÄ• nÄ• sÄ«ti. atÄ«tasmiÃ±hi aá¹…go nÄ• ma lomapÄ• do bÄ• rÄ• á¹‡asirÄ• jÄ• brÄ• hma
``bho, mahÄ• rÄ• ja, himavantaá¹ƒ pavisitvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ sakkÄ• raá¹ƒ katvÄ• a
vutte aparimÄ• á¹‡Ä• Ã±7.0051 gÄ• viyo ca mahiá¹ƒsiyo ca Ä• dÄ• ya himavantaá¹ƒ pavisi
``brÄ• hmaá¹‡ehi bhuttÄ• tirittaá¹ƒ khÄ«radadhiá¹ƒ kiá¹ƒ kÄ• tabbaâ€™â€™ nti ca vutte ``c
Ä• ha. tattha thokassa khÄ«rassa chaá¸• á¸• itaá¹-á¹-hÄ• ne kunnadiyo ahesuá¹ƒ, bahukass
gaá¹…gÄ• pavattatha. taá¹ƒ pana khÄ«raá¹ƒ yattha dadhi hutvÄ• sannisinnaá¹ƒ á¹-hitaá¹ƒ
jÄ• taá¹ƒ. iti so evarÅ«paá¹ƒ sakkÄ• raá¹ƒ katvÄ• brÄ• hmaá¹‡ehi vuttavidhÄ• nena aggiá¹
sahassakkhassa puraá¹ƒ ajjhagacchi.

itissa {\pounds}7.0050 idaá¹ƒ atÄ«taá¹ƒ Ä• haritvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

914__._ á¹• 21 ``mahiddhiko devavaro yasassÄ«, senÄ• pati tidive vÄ• savassa.

so \Ee VI 204/ somayÄ• gena malaá¹ƒ vihantvÄ• , subhoga devaÃ±Ã±ataro ahosÄ«â€™â€

tattha __so somayÄ• gena malaá¹ƒ vihantvÄ• _ti bho subhoga, yo idÄ• ni sakkassa senÄ• sopi pubbe eko bÄ• rÄ• á¹‡asirÄ• jÄ• brÄ• hmaá¹‡e saggamaggaá¹ƒ pucchitvÄ• tehi ``son pavÄ• hetvÄ• devalokaá¹ƒ gacchÄ• hÄ«â€™â€™ ti vutte brÄ• hmaá¹‡Ä• naá¹ƒ mahantaá vuttavidhÄ• nena somayÄ• gaá¹ƒ katvÄ• tena attano malaá¹ƒ vihantvÄ• devaÃ±Ã±ataro jÄ pakÄ• sento evamÄ• ha.

aparÄ• nipissa udÄ• haraá¹‡Ä• ni dassento Ä• ha ---

915__._ á¹• 21 ``akÄ• rayi lokamimaá¹ƒ paraÃ±ca, bhÄ• gÄ«rathiá¹ƒ himavantaÃ±ca gijjhaá

yo iddhimÄ• devavaro yasassÄ«, sopi tadÄ• Ä• dahi jÄ• tavedaá¹ƒ ||

916__._ á¹• 21 ``mÄ• lÄ• girÄ« himavÄ• yo ca gijjho, sudassano nisabho kuveru.

ete ca aÃ±Ã±e ca nagÄ• mahantÄ• , cityÄ• katÄ• yaÃ±Ã±akarehi mÄ• hÅ«â€™â€™ ti ||

tattha Ã±7.0052 __sopi tadÄ• Ä• dahi jÄ• taveda_nti bhÄ• tika subhoga, yena mahÄ• brah loko bhÄ• gÄ«rathigaá¹…gÄ• ca himavantapabbato ca gijjhapabbato ca kato, sopi yadÄ• b mÄ• á¹‡avako ahosi, tadÄ• aggimeva Ä• dahi, aggiá¹ƒ juhitvÄ• mahÄ• brahmÄ• hutvÄ• i evaá¹ƒmahiddhikÄ• brÄ• hmaá¹‡Ä• ti dasseti.

__cityÄ• katÄ• _ti pubbe kireko bÄ• rÄ• á¹‡asirÄ• jÄ• brÄ• hmaá¹‡e saggamaggaá¹ƒ puc sakkÄ• raá¹ƒ karohÄ«â€™â€™ ti vutte tesaá¹ƒ mahÄ• dÄ• naá¹ƒ paá¹-á¹-hapetvÄ• ``mayh ti pucchitvÄ• ``sabbaá¹ƒ, deva, atthi, brÄ• hmaá¹‡Ä• naá¹ƒ pana Ä• sanÄ• ni nappahontÄ« iá¹-á¹-hakÄ• hi cinÄ• petvÄ• Ä• sanÄ• ni kÄ• resi. tadÄ• cityÄ• Ä• sanapÄ«á¹-hikÄ• brÄ• vaá¸• á¸• hitvÄ• mÄ• lÄ• giriÄ• dayo pabbatÄ• jÄ• tÄ• . evamete yaÃ±Ã±akÄ• rehi brÄ• hr

atha {\pounds}7.0051 naá¹ƒ puna Ä• ha ``bhÄ• tika, jÄ• nÄ• si panÄ• yaá¹ƒ samuddo kena loá¹‡odako jÄ• toâ€™â€™ ti? ``na jÄ• nÄ• mi, ariá¹-á¹-hÄ• â€™â€™ ti. atha naá¹ƒ ``tvaá¹ƒ vihiá¹ƒsituá¹ƒ jÄ• nÄ• si, suá¹‡ohÄ«â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

917__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ mantaguá¹‡Å«papannaá¹ƒ, tapassinaá¹ƒ `yÄ• cayogoâ€™

tÄ«re \Ee VI 205/ samuddassudakaá¹ƒ sajantaá¹ƒ, taá¹ƒ sÄ• garojjhohari tenÄ• peyyoâ€™â

tattha __ `yÄ• cayogotidhÄ• hÅ«_ti taá¹ƒ brÄ• hmaá¹‡aá¹ƒ yÄ• cayogoti idha loke Ä• hu. _
kirekadivasaá¹ƒ pÄ• papavÄ• hanakammaá¹ƒ karonto tÄ«re á¹-hatvÄ• samuddato udakaá¹
sajantaá¹ƒ abbhukirati. atha naá¹ƒ evaá¹ƒ karontaá¹ƒ vaá¸• á¸• hitvÄ• sÄ• garo ajjhohari. ta
mahÄ• brahmÄ• Ã±atvÄ• ``iminÄ• kira me putto hatoâ€™â€™ ti kujjhitvÄ• ``samuddo ap
bhavatÅ«â€™â€™ ti vatvÄ• abhisapi, tena kÄ• raá¹‡ena apeyyo jÄ• to. evarÅ«pÄ• ete brÄ
mahÄ• nubhÄ• vÄ• ti.

punapi Ã±7.0053 Ä• ha ---

918__._ á¹• 21 ``Ä• yÄ• gavatthÅ«ni puthÅ« pathabyÄ• , saá¹ƒvijjanti brÄ• hmaá¹‡Ä• vÄ• s

purimaá¹ƒ disaá¹ƒ pacchimaá¹ƒ dakkhiá¹‡uttaraá¹ƒ, saá¹ƒvijjamÄ• nÄ• janayanti vedaâ€™

tattha __vÄ• savassÄ• _ti pubbe brÄ• hmaá¹‡Ä• naá¹ƒ dÄ• naá¹ƒ datvÄ• vÄ• savattaá¹ƒ p
__Ä• yÄ• gavatthÅ«nÄ«_ti puÃ±Ã±akkhettabhÅ«tÄ• aggadakkhiá¹‡eyyÄ• pathabyÄ• puth
__purimaá¹ƒ disa_nti te idÄ• nipi catÅ«su disÄ• su saá¹ƒvijjamÄ• nÄ• tassa vÄ• savassa m
janayanti, pÄ«tisomanassaá¹ƒ Ä• vahanti.

evaá¹ƒ ariá¹-á¹-ho cuddasahi gÄ• thÄ• hi brÄ• hmaá¹‡e ca yaÃ±Ã±e ca vede ca vaá¹‡á¹‡e

micchÄ• kathÄ• niá¹-á¹-hitÄ• .

tassa taá¹ƒ kathaá¹ƒ sutvÄ• mahÄ• sattassa gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• bahÅ« n
kathetÄ«â€™â€™ ti micchÄ• gÄ• haá¹ƒ gaá¹‡hanÄ• kÄ• rappattÄ• jÄ• tÄ• . mahÄ• satto g
sabbaá¹ƒ assosi {\pounds}7.0052. nÄ• gÄ• pissa Ä• rocesuá¹ƒ. tato mahÄ• satto cintesi ``a
micchÄ• maggaá¹ƒ vaá¹‡á¹‡eti, vÄ• damassa bhinditvÄ• parisaá¹ƒ sammÄ• diá¹-á¹-hikaá¹ƒ
uá¹-á¹-hÄ• ya nhatvÄ• sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito dhammÄ• sane nisÄ«ditvÄ
sannipÄ• tÄ• petvÄ• ariá¹-á¹-haá¹ƒ pakkosÄ• petvÄ• ``ariá¹-á¹-ha, tvaá¹ƒ abhÅ«taá¹ƒ vatv
brÄ• hmaá¹‡e ca vaá¹‡á¹‡esi, brÄ• hmaá¹‡Ä• naÃ±hi vedavidhÄ• nena yaÃ±Ã±ayajanaá¹ƒ
saggÄ• vahaá¹ƒ, tava vÄ• de abhÅ«taá¹ƒ passÄ• hÄ«â€™â€™ ti vatvÄ• yaÃ±Ã±abhedavÄ

919__._ á¹• 21 ``kalÄ« \Ee VI 206/ hi dhÄ«rÄ• na kaá¹-aá¹ƒ magÄ• naá¹ƒ, bhavanti vedajjha

marÄ«cidhammaá¹ƒ asamekkhitattÄ• , mÄ• yÄ• guá¹‡Ä• nÄ• tivahanti paÃ±Ã±aá¹ƒ ||

920__._ á¹• 21 ``vedÄ• Ã±7.0054 na tÄ• á¹‡Ä• ya bhavanti dassa, mittadduno bhÅ«nahun

na tÄ• yate pariciá¹‡á¹‡o ca aggi, dosantaraá¹ƒ maccamanariyakammaá¹ƒ ||

921__._ á¹• 21 ``sabbaÃ±ca maccÄ• sadhanaá¹ƒ sabhogaá¹ƒ, Ä• dÄ«pitaá¹ƒ dÄ• ru tiá¹‡e

dahaá¹ƒ na tappe asamatthatejo, ko taá¹ƒ subhikkhaá¹ƒ dvirasaÃ±Ã±u kayirÄ• ||

922__._ á¹• 21 ``yathÄ• pi khÄ«raá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, dadhi bhavitvÄ• navanÄ«

evampi aggi vipariá¹‡Ä• madhammo, tejo samorohatÄ« yogayutto ||

923__._ á¹• 21 ``na dissatÄ« aggi manuppaviá¹-á¹-ho, sukkhesu kaá¹-á¹-hesu navesu cÄ• p

nÄ• matthamÄ• no araá¹‡Ä«narena, nÄ• kammunÄ• jÄ• yati jÄ• tavedo ||

924__._ á¹• 21 ``sace hi aggi antarato vaseyya, sukkhesu kaá¹-á¹-hesu navesu cÄ• pi.

sabbÄ• ni susseyyu vanÄ• ni loke, sukkhÄ• ni kaá¹-á¹-hÄ• ni ca pajjaleyyuá¹ƒ ||

925__._ á¹• 21 ``karoti ce dÄ• rutiá¹‡ena puÃ±Ã±aá¹ƒ, bhojaá¹ƒ naro dhÅ«masikhiá¹ƒ patÄ•

aá¹…gÄ• rikÄ• loá¹‡akarÄ• ca sÅ«dÄ• , sarÄ«radÄ• hÄ• pi kareyyu puÃ±Ã±aá¹ƒ ||

926__._ á¹• 21 ``atha \Ee VI 207/ ce hi ete na karonti puÃ±Ã±aá¹ƒ, ajjhenamaggiá¹ƒ idha ta

na koci lokasmiá¹ƒ karoti puÃ±Ã±aá¹ƒ, bhojaá¹ƒ naro dhÅ«masikhiá¹ƒ patÄ• pavaá¹ƒ ||

927__._ á¹• 21 ``kathaÃ±hi {\pounds}7.0053 Ã±7.0055 lokÄ• pacito samÄ• no, amanuÃ±Ã±
akantaá¹ƒ.

yadeva maccÄ• parivajjayanti, tadappasatthaá¹ƒ dvirasaÃ±Ã±u bhuÃ±je ||

928__._ á¹• 21 ``sikhimpi devesu vadanti heke, Ä• paá¹ƒ milakkhÅ« pana devamÄ• hu.

sabbeva ete vitathaá¹ƒ bhaá¹‡anti, aggÄ« na devaÃ±Ã±ataro na cÄ• po ||

929__._ á¹• 21 ``anindriyabaddhamasaÃ±Ã±akÄ• yaá¹ƒ, vessÄ• naraá¹ƒ kammakaraá¹ƒ pa

paricariya maggiá¹ƒ sugatiá¹ƒ kathaá¹ƒ vaje, pÄ• pÄ• ni kammÄ• ni pakubbamÄ• no ||

930__._ á¹• 21 ``sabbÄ• bhibhÅ« tÄ• hudha jÄ«vikatthÄ• , aggissa brahmÄ• paricÄ• rikoti.

sabbÄ• nubhÄ• vÄ« ca vasÄ« kimatthaá¹ƒ, animmito nimmitaá¹ƒ vanditassa ||

931__._ á¹• 21 ``hassaá¹ƒ anijjhÄ• nakkhamaá¹ƒ atacchaá¹ƒ, sakkÄ• rahetu pakiriá¹ƒsu pu

te lÄ• bhasakkÄ• re apÄ• tubhonte, sandhÄ• pitÄ• jantubhi santidhammaá¹ƒ ||

932__._ á¹• 21 ``ajjhenamariyÄ• pathaviá¹ƒ janindÄ• , vessÄ• kasiá¹ƒ pÄ• ricariyaÃ±ca su

upÄ• gu paccekaá¹ƒ yathÄ• padesaá¹ƒ, katÄ• hu ete vasinÄ• ti Ä• hu ||

933__._ á¹• 21 ``etaÃ±ca \Ee VI 208/ saccaá¹ƒ vacanaá¹ƒ bhaveyya, yathÄ• idaá¹ƒ bhÄ• s

nÄ• khattiyo jÄ• tu labhetha rajjaá¹ƒ, nÄ• brÄ• hmaá¹‡o mantapadÄ• ni sikkhe.

nÄ• Ã±Ã±atra vessehi kasiá¹ƒ kareyya, suddo na mucce parapesanÄ• ya ||

934__._ á¹• 21 ``yasmÄ• Ã±7.0056 ca etaá¹ƒ vacanaá¹ƒ abhÅ«taá¹ƒ, musÄ• vime odariyÄ

tadappapaÃ±Ã±Ä• abhisaddahanti, passanti taá¹ƒ paá¹‡á¸• itÄ• attanÄ• va ||

935__._ á¹• 21 ``khatyÄ• hi vessÄ• naá¹ƒ baliá¹ƒ haranti, Ä• dÄ• ya satthÄ• ni caranti brÄ•

taá¹ƒ tÄ• disaá¹ƒ saá¹…khubhitaá¹ƒ pabhinnaá¹ƒ, kasmÄ• brahmÄ• nujju karoti lokaá¹ƒ ||

936__._ á¹• 21 ``sace hi so issaro sabbaloke, brahmÄ• bahÅ«bhÅ«tapatÄ« pajÄ• naá¹ƒ.

kiá¹ƒ sabbalokaá¹ƒ vidahÄ« alakkhiá¹ƒ, kiá¹ƒ sabbalokaá¹ƒ na sukhiá¹ƒ akÄ• si ||

937__._ á¹• 21 ``sace {\pounds}7.0054 hi so issaro sabbaloke, brahmÄ• bahÅ«bhÅ«tapatÄ

mÄ• yÄ• musÄ• vajjamadena cÄ• pi, lokaá¹ƒ adhammena kimatthamakÄ• ri ||

938__._ á¹• 21 ``sace hi so issaro sabbaloke, brahmÄ• bahÅ«bhÅ«tapatÄ« pajÄ• naá¹ƒ.

adhammiko bhÅ«tapatÄ« ariá¹-á¹-ha, dhamme sati yo vidahÄ« adhammaá¹ƒ ||

939__._ á¹• 21 ``kÄ«á¹-Ä• paá¹-aá¹…gÄ• uragÄ• ca bhekÄ• , gantvÄ• kimÄ« sujjhati ma

etepi dhammÄ• anariyarÅ«pÄ• , kambojakÄ• naá¹ƒ vitathÄ• bahÅ«naâ€™â€™ nti ||

tattha \Ee VI 209/ __vedajjhagatÄ• nariá¹-á¹-hÄ• _ti ariá¹-á¹-ha, imÄ• ni vedÄ• dhigamanÄ•
parÄ• jayasaá¹…khÄ• to kaliggÄ• ho, magÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ jayasaá¹…khÄ• to kaá¹-a
idaÃ±hi vedattayaá¹ƒ marÄ«cidhammaá¹ƒ. tayidaá¹ƒ asamekkhitattÄ• yuttÄ• yuttaá¹ƒ Ã±7.
udakasaÃ±Ã±Ä• ya magÄ• marÄ«ciá¹ƒ viya bhÅ«tasaÃ±Ã±Ä• ya anavajjasaÃ±Ã±Ä• ya att
__paÃ±Ã±a_nti evarÅ«pÄ• pana mÄ• yÄ• koá¹-á¹-hÄ• sÄ• paÃ±Ã±aá¹ƒ Ã±Ä• á¹‡asampar
vaÃ±centi. __bhavanti dassÄ• _ti __da_-kÄ• ro byaÃ±janasandhimattaá¹ƒ, assa __bhÅ«nah
mittadubbhino narassa vedÄ• na tÄ• á¹‡atthÄ• ya bhavanti, patiá¹-á¹-hÄ• hotuá¹ƒ na sakk
__pariciá¹‡á¹‡o ca aggÄ«_ti aggi ca pariciá¹‡á¹‡o tividhena duccaritadosena sadosacittaá¹ƒ
purisaá¹ƒ na tÄ• yati na rakkhati.

__sabbaÃ±ca maccÄ• _ti sacepi hi maccÄ• yattakaá¹ƒ loke dÄ• ru atthi, taá¹ƒ sabbaá¹ƒ sa
attano dhanena ca bhogehi ca saddhiá¹ƒ tiá¹‡ena missaá¹ƒ katvÄ• Ä• dÄ«peyyuá¹ƒ. evaá¹
Ä• dÄ«pitaá¹ƒ dahanto ayaá¹ƒ asamatthatejo asadisatejo tava aggi na tappeyya. evaá¹ƒ ata
dvirasaÃ±Ã±u dvÄ«hi jivhÄ• hi rasajÄ• nanasamattho ko taá¹ƒ sappiÄ• dÄ«hi subhikkhaá¹ƒ
sakkuá¹‡eyya kÄ• tuá¹ƒ. evaá¹ƒ atittaá¹ƒ panetaá¹ƒ mahagghasaá¹ƒ santappetvÄ• ko nÄ•
passa yÄ• vaÃ±cetaá¹ƒ dukkathitanti. __yogayutto_ti araá¹‡imathanayogena yutto hutvÄ• t
labhitvÄ• va aggi samorohati nibbattati. evaá¹ƒ paravÄ• yÄ• mena uppajjamÄ• naá¹ƒ acetan
``devoâ€™â€™ ti vadesi. idampi abhÅ«tameva kathesÄ«ti.

__aggi manuppaviá¹-á¹-ho_ti aggi anupaviá¹-á¹-ho. __nÄ• matthamÄ• no_ti nÄ• pi araá¹‡ih
amatthiyamÄ• no nibbattati. __nÄ• kammunÄ• jÄ• yati jÄ• tavedo_ti ekassa kiriyaá¹ƒ vinÄ•
jÄ• yati. __susseyyu_nti anto agginÄ• sosiyamÄ• nÄ• ni vanÄ• ni sukkheyyuá¹ƒ, allÄ• neva
siyuá¹ƒ. __bhoja_nti bhojento. __dhÅ«masikhiá¹ƒ patÄ• pava_nti dhÅ«masikhÄ• ya yuttaá¹
__aá¹…gÄ• rikÄ• _ti aá¹…gÄ• rakammakarÄ• . __loá¹‡akarÄ• _ti loá¹‡odakaá¹ƒ pacitvÄ• l
bhattakÄ• rakÄ• . __sarÄ«radÄ• hÄ• _ti matasarÄ«rajjhÄ• pakÄ• . __puÃ±Ã±a_nti etepi sab

__ajjhenamaggi_nti ajjhenaaggiá¹ƒ. __na kocÄ«_ti mantajjhÄ• yakÄ• brÄ• hmaá¹‡Ä• pi ho
dhÅ«masikhiá¹ƒ patÄ• pavantaá¹ƒ aggiá¹ƒ bhojento tappayitvÄ• pi puÃ±Ã±aá¹ƒ Ã±7.0058 n
__lokÄ• pacito samÄ• no_ti tava devolokassa apacito pÅ«jito samÄ• no. __yadevÄ• _ti yaá
paá¹-ikulaá¹ƒ jegucchaá¹ƒ maccÄ• dÅ«rato parivajjenti. __tadappasattha_nti taá¹ƒ appasat
dvirasaÃ±Ã±u kathaá¹ƒ kena kÄ• raá¹‡ena paribhuÃ±jeyya. __devesÅ«_ti eke manussÄ• s

devaá¹ƒ vadanti. __milakkhÅ« panÄ• _ti aÃ±Ã±Ä• á¹‡Ä• pana milakkhÅ« udakaá¹ƒ ``devoâ
__asaÃ±Ã±akÄ• ya_nti \Ee VI 210/ anindriyabaddhaá¹ƒ acittakÄ• yaÃ±ca samÄ• naá¹ƒ etaâ
pacanÄ• dikammakaraá¹ƒ vessÄ• naraá¹ƒ aggiá¹ƒ paricaritvÄ• pÄ• pÄ• ni kammÄ• ni karo
gamissati. idaá¹ƒ te ativiya dukkathitaá¹ƒ.

__sabbÄ• bhi bhÅ«tÄ• hudha jÄ«vikatthÄ• _ti ime brÄ• hmaá¹‡Ä• attano jÄ«vikatthaá¹ƒ m
Ä• haá¹ƒsu, sabbo loko teneva nimmitoti vadanti. puna aggissa brahmÄ• paricÄ• rakotipi va
aggiá¹ƒ juhateva. __sabbÄ• nubhÄ• vÄ« ca vasÄ«_ti so pana yadi sabbÄ• nubhÄ• vÄ« ca v
sayaá¹ƒ animmito hutvÄ• attanÄ• va nimmitaá¹ƒ vanditÄ• bhaveyya. idampi te __dukkathit
ariá¹-á¹-ha brÄ• hmaá¹‡Ä• naá¹ƒ vacanaá¹ƒ nÄ• ma hasitabbayuttakaá¹ƒ paá¹‡á¸• itÄ• naá
__pakiriá¹ƒsÅ«_ti ime brÄ• hmaá¹‡Ä• evarÅ«paá¹ƒ musÄ• vÄ• daá¹ƒ attano sakkÄ• rahetu
__sandhÄ• pitÄ• jantubhi santidhamma_nti te ettakena lÄ• bhasakkÄ• re apÄ• tubhÅ«te ja
pÄ• á¹‡avadhapaá¹-isaá¹ƒyuttaá¹ƒ attano laddhidhammasaá¹…khÄ• taá¹ƒ santidhammaá¹ƒ
nÄ• ma ganthayiá¹ƒsÅ«ti attho.

__etaÃ±ca sacca_nti yadetaá¹ƒ tayÄ• ``ajjhenamariyÄ• â€™â€™ tiÄ• di vuttaá¹ƒ, etaÃ±ca
__nÄ• khattiyo_ti evaá¹ƒ sante akhattiyo rajjaá¹ƒ nÄ• ma na labheyya, abrÄ• hmaá¹‡opi ma
__musÄ• vime_ti musÄ• va ime. __odariyÄ• _ti udaranissitajÄ«vikÄ• , udarapÅ«raá¹‡ahetu
taá¹ƒ tesaá¹ƒ vacanaá¹ƒ appapaÃ±Ã±Ä• . __attanÄ• vÄ• _ti paá¹‡á¸• itÄ• pana tesaá¹ƒ va
attanÄ• va passanti. __tÄ• disa_nti tathÄ• rÅ«paá¹ƒ. __saá¹…khubhita_nti saá¹…khubhitvÄ
á¹-hapitamariyÄ• daá¹ƒ bhinditvÄ• á¹-hitaá¹ƒ saá¹…khubhitaá¹ƒ vibhindaá¹ƒ lokaá¹ƒ so tava
na karoti {\pounds}7.0056. __alakkhi_nti kiá¹ƒkÄ• raá¹‡Ä• sabbaloke dukkhaá¹ƒ vidahi. __s
ekantasukhimeva sabbalokaá¹ƒ na Ã±7.0059 akÄ• si, lokavinÄ• sako coro maÃ±Ã±e tava b
mÄ• yÄ• ya. __adhammena kimatthamakÄ• rÄ«_ti iminÄ• mÄ• yÄ• dinÄ• adhammena kiá
anatthakiriyÄ• yaá¹ƒ saá¹ƒyojesÄ«ti attho. __ariá¹-á¹-hÄ• _ti ariá¹-á¹-ha, tava bhÅ«tapati ad
dasavidhe kusaladhamme sati dhammameva avidahitvÄ• adhammaá¹ƒ vidahi. __kÄ«á¹-Ä•
paccattaá¹ƒ. ete kÄ«á¹-Ä• dayo pÄ• á¹‡e hantvÄ• macco sujjhatÄ«ti etepi kambojaraá¹-á¹-h
anariyÄ• naá¹ƒ dhammÄ• , te pana vitathÄ• , adhammÄ• va dhammÄ• ti vuttÄ• . tehipi tava
bhavitabbanti.

idÄ• ni tesaá¹ƒ vitathabhÄ• vaá¹ƒ dassento Ä• ha ---

940__._ á¹• 21 ``sace hi so sujjhati yo hanÄ• ti, hatopi so saggamupeti á¹-hÄ• naá¹ƒ.

bhovÄ• di \Ee VI 211/ bhovÄ• dina mÄ• rayeyyuá¹ƒ, ye cÄ• pi tesaá¹ƒ abhisaddaheyyuá¹ƒ |

941__._ á¹• 21 ``neva migÄ• na pasÅ« nopi gÄ• vo, Ä• yÄ• canti attavadhÄ• ya keci.

vipphandamÄ• ne idha jÄ«vikatthÄ• , yaÃ±Ã±esu pÄ• á¹‡e pasumÄ• rabhanti ||

942__._ á¹• 21 ``yÅ«pussane pasubandhe ca bÄ• lÄ• , cittehi vaá¹‡á¹‡ehi mukhaá¹ƒ nayan

ayaá¹ƒ te yÅ«po kÄ• maduho parattha, bhavissati sassato samparÄ• ye ||

943__._ á¹• 21 ``sace ca yÅ«pe maá¹‡isaá¹…khamuttaá¹ƒ, dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá

sukkhesu kaá¹-á¹-hesu navesu cÄ• pi, sace duhe tidive sabbakÄ• me.

tevijjasaá¹…ghÄ• va puthÅ« yajeyyuá¹ƒ, abrÄ• hmaá¹‡aá¹ƒ kaÃ±ci na yÄ• jayeyyuá¹ƒ ||

944__._ á¹• 21 ``kuto Ã±7.0060 ca yÅ«pe maá¹‡isaá¹…khamuttaá¹ƒ, dhaÃ±Ã±aá¹ƒ dhanaá

sukkhesu kaá¹-á¹-hesu navesu cÄ• pi, kuto duhe tidive sabbakÄ• me ||

945__._ á¹• 21 ``saá¹-hÄ• ca luddÄ• ca paluddhabÄ• lÄ• , cittehi vaá¹‡á¹‡ehi mukhaá¹ƒ na

Ä• dÄ• ya aggiá¹ƒ mama dehi vittaá¹ƒ, tato sukhÄ« hohisi sabbakÄ• me ||

946__._ á¹• 21 ``tamaggihuttaá¹ƒ {\pounds}7.0057 saraá¹‡aá¹ƒ pavissa, cittehi vaá¹‡á¹‡ehi

oropayitvÄ• kesamassuá¹ƒ nakhaÃ±ca, vedehi vittaá¹ƒ atigÄ• á¸·hayanti ||

947__._ á¹• 21 ``kÄ• kÄ• ulÅ«kaá¹ƒva raho labhitvÄ• , ekaá¹ƒ samÄ• naá¹ƒ bahukÄ• sam

annÄ• ni \Ee VI 212/ bhutvÄ• kuhakÄ• kuhitvÄ• , muá¹‡á¸• aá¹ƒ karitvÄ• yaÃ±Ã±apathos

948__._ á¹• 21 ``evaÃ±hi so vaÃ±cito brÄ• hmaá¹‡ehi, eko samÄ• no bahukÄ• samecca.

te yogayogena vilumpamÄ• nÄ• , diá¹-á¹-haá¹ƒ adiá¹-á¹-hena dhanaá¹ƒ haranti ||

949__._ á¹• 21 ``akÄ• siyÄ• rÄ• jÅ«hivÄ• nusiá¹-á¹-hÄ• , tadassa Ä• dÄ• ya dhanaá¹ƒ hara

te tÄ• disÄ• corasamÄ• asantÄ• , vajjhÄ• na haÃ±Ã±anti ariá¹-á¹-ha loke ||

950__._ á¹• 21 ``indassa bÄ• hÄ• rasi dakkhiá¹‡Ä• ti, yaÃ±Ã±esu chindanti palÄ• sayaá¹-á¹

taá¹ƒ cepi saccaá¹ƒ maghavÄ• chinnabÄ• hu, kenassa indo asure jinÄ• ti ||

951__._ á¹• 21 ``taÃ±ceva Ã±7.0061 tucchaá¹ƒ maghavÄ• samaá¹…gÄ«, hantÄ• avajjho p

mantÄ• ime brÄ• hmaá¹‡Ä• tuccharÅ«pÄ• , sandiá¹-á¹-hikÄ• vaÃ±canÄ• esa loke ||

952__._ á¹• 21 ``mÄ• lÄ• giri himavÄ• yo ca gijjho, sudassano nisabho kuveru.

ete ca aÃ±Ã±e ca nagÄ• mahantÄ• , cityÄ• katÄ• yaÃ±Ã±akarehi mÄ• hu ||

953__._ á¹• 21 ``yathÄ• pakÄ• rÄ• ni hi iá¹-á¹-hakÄ• ni, cityÄ• katÄ• yaÃ±Ã±akarehi mÄ• h

na pabbatÄ• honti tathÄ• pakÄ• rÄ• , aÃ±Ã±Ä• disÄ• acalÄ• tiá¹-á¹-haselÄ• ||

954__._ á¹• 21 ``na iá¹-á¹-hakÄ• honti silÄ• cirena, na tattha saÃ±jÄ• yati ayo na lohaá¹ƒ.

yaÃ±Ã±aÃ±ca \Ee VI 213/ etaá¹ƒ parivaá¹‡á¹‡ayantÄ• , cityÄ• katÄ• yaÃ±Ã±akarehi mÄ•

955__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ mantaguá¹‡Å«papannaá¹ƒ, tapassinaá¹ƒ `yÄ• cayogoâ€™

tÄ«re samuddassudakaá¹ƒ sajantaá¹ƒ, taá¹ƒ sÄ• garajjhohari tenÄ• peyyo ||

956__._ á¹• 21 ``parosahassampi {\pounds}7.0058 samantavede, mantÅ«papanne nadiyo v

na tena byÄ• pannarasÅ«dakÄ• na, kasmÄ• samuddo atulo apeyyo ||

957__._ á¹• 21 ``ye keci kÅ«pÄ• idha jÄ«valoke, loá¹‡Å«dakÄ• kÅ«pakhaá¹‡ehi khÄ• tÄ•

na brÄ• hmaá¹‡ajjhoharaá¹‡ena tesu, Ä• po apeyyo dvirasaÃ±Ã±u mÄ• hu ||

958__._ á¹• 21 ``pure Ã±7.0062 puratthÄ• kÄ• kassa bhariyÄ• , mano manussaá¹ƒ ajanes

tenÄ• pi dhammena na koci hÄ«no, evampi vossaggavibhaá¹…gamÄ• hu ||

959__._ á¹• 21 ``caá¹‡á¸• Ä• laputtopi adhicca vede, bhÄ• seyya mante kusalo matÄ«mÄ•

na tassa muddhÄ• pi phaleyya sattadhÄ• , mantÄ• ime attavadhÄ• ya katÄ• ||

960__._ á¹• 21 ``vÄ• cÄ• katÄ• giddhikatÄ• gahÄ«tÄ• , dummocayÄ• kabyapathÄ• nupan

bÄ• lÄ• na cittaá¹ƒ visame niviá¹-á¹-haá¹ƒ, tadappapaÃ±Ã±Ä• abhisaddahanti ||

961__._ á¹• 21 ``sÄ«hassa byagghassa ca dÄ«pino ca, na vijjatÄ« porisiyaá¹ƒ balena.

manussabhÄ• vo ca gavaá¹ƒva pekkho, jÄ• tÄ« hi tesaá¹ƒ asamÄ• samÄ• nÄ• ||

962__._ á¹• 21 ``sace \Ee VI 214/ ca rÄ• jÄ• pathaviá¹ƒ vijitvÄ• , sajÄ«vavÄ• assavapÄ• ri

sayameva so sattusaá¹…ghaá¹ƒ vijeyya, tassappajÄ• niccasukhÄ« bhaveyya ||

963__._ á¹• 21 ``khattiyamantÄ• ca tayo ca vedÄ• , atthena ete samakÄ• bhavanti.

tesaÃ±ca atthaá¹ƒ avinicchinitvÄ• , na bujjhatÄ« oghapathaá¹ƒva channaá¹ƒ ||

964__._ á¹• 21 ``khattiyamantÄ• ca tayo ca vedÄ• , atthena ete samakÄ• bhavanti.

lÄ• bho alÄ• bho ayaso yaso ca, sabbeva tesaá¹ƒ catunnaÃ±ca dhammÄ• ||

965__._ á¹• 21 ``yathÄ• pi Ã±7.0063 ibbhÄ• dhanadhaÃ±Ã±ahetu, kammÄ• ni karonti puth

tevijjasaá¹…ghÄ• ca tatheva ajja, kammÄ• ni karonti puthÅ« pathabyÄ• ||

966__._ á¹• 21 ``ibbhehi {\pounds}7.0059 ye te samakÄ• bhavanti, niccussukÄ• kÄ• magu

kammÄ• ni karonti puthÅ« pathabyÄ• , tadappapaÃ±Ã±Ä• dvirasaÃ±Ã±urÄ• teâ€™â€™ ti

tattha __bhovÄ• dÄ«_ti brÄ• hmaá¹‡Ä• . __bhovÄ• dina mÄ• rayeyyu_nti brÄ• hmaá¹‡ame
yepi brÄ• hmaá¹‡Ä• naá¹ƒ taá¹ƒ vacanaá¹ƒ saddaheyyuá¹ƒ, te attano upaá¹-á¹-hÄ• keyeva
mÄ• reyyuá¹ƒ. brÄ• hmaá¹‡Ä• pana brÄ• hmaá¹‡e ca upaá¹-á¹-hÄ• ke ca amÄ• retvÄ• nÄ
mÄ• renti. iti tesaá¹ƒ vacanaá¹ƒ micchÄ• . __kecÄ«_ti yaÃ±Ã±esu no mÄ• retha, mayaá¹ƒ s
Ä• yÄ• cantÄ• keci natthi. __pÄ• á¹‡e pasumÄ• rabhantÄ«_ti migÄ• dayo pÄ• á¹‡e ca pas
jÄ«vikatthÄ• ya mÄ• renti. __mukhaá¹ƒ nayantÄ«_ti etesu yÅ«pussanesu pasubandhesu im
maá¹‡isaá¹…khamuttaá¹ƒ dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ sannihitaá¹ƒ, ay
paraloke kÄ• maduho bhavissati, sassatabhÄ• vaá¹ƒ Ä• vahissatÄ«ti citrehi kÄ• raá¹‡ehi m
taá¹ƒ vatvÄ• micchÄ• gÄ• haá¹ƒ \Ee VI 215/ gÄ• hentÄ«ti attho.

__sace cÄ• _ti sace ca yÅ«pe vÄ• sesakaá¹-á¹-hesu vÄ• etaá¹ƒ maá¹‡iÄ• dikaá¹ƒ bhavey
sabbakÄ• maduho assa, tevijjasaá¹…ghÄ• va puthÅ« hutvÄ• yaÃ±Ã±aá¹ƒ yajeyyuá¹ƒ bahu
saggakÄ• matÄ• ya ca, aÃ±Ã±aá¹ƒ abrÄ• hmaá¹‡aá¹ƒ na yÄ• jeyyuá¹ƒ. yasmÄ• pana attan
aÃ±Ã±ampi yajÄ• penti, tasmÄ• abhÅ«tavÄ• dinoti veditabbÄ• . __kuto cÄ• _ti etasmiÃ±ca
vÄ• kuto etaá¹ƒ maá¹‡iÄ• dikaá¹ƒ avijjamÄ• nameva, kuto tidive sabbakÄ• me duhissati. sa
tesaá¹ƒ vacanaá¹ƒ.

__saá¹-hÄ• _ Ã±7.0064 __ca luddÄ• ca paluddhabÄ• lÄ• _ti ariá¹-á¹-ha, ime brÄ• hmaá¹‡Ä
nikkaruá¹‡Ä• ca, te bÄ• lÄ• lokaá¹ƒ palobhetvÄ• upalobhetvÄ• citrehi kÄ• raá¹‡ehi mukha
sabbakÄ• meti aggiá¹ƒ Ä• dÄ• ya tvaÃ±ca jÅ«ha, amhÄ• kaÃ±ca vittaá¹ƒ dehi, tato sabbakÄ
hohisi.

__tamaggihuttaá¹ƒ saraá¹‡aá¹ƒ pavissÄ• _ti taá¹ƒ rÄ• jÄ• naá¹ƒ vÄ• rÄ• jamahÄ• mattaá¹
aggijuhanaá¹-á¹-hÄ• naá¹ƒ gehaá¹ƒ pavisitvÄ• . __oropayitvÄ• _ti citrÄ• ni kÄ• raá¹‡Ä• ni va
nakhe ca oropayitvÄ• . __atigÄ• á¸·hayantÄ«_ti vuttatÄ• ya tayo vede nissÄ• ya ``idaá¹ƒ dÄ
kattabbaâ€™â€™ nti vadantÄ• vedehi tassa santakaá¹ƒ vittaá¹ƒ atigÄ• á¸·hayanti vinÄ• se

__annÄ• ni_ {\pounds}7.0060 __bhutvÄ• kuhakÄ• kuhitvÄ• _ti te kuhakÄ• nÄ• nappakÄ•
__samecca_ samÄ• gantvÄ• yaÃ±Ã±aá¹ƒ vaá¹‡á¹‡etvÄ• vaÃ±cetvÄ• tassa santakaá¹ƒ nÄ
bhuÃ±jitvÄ• atha naá¹ƒ muá¹‡á¸• akaá¹ƒ katvÄ• yaÃ±Ã±apathe ossajanti, taá¹ƒ gahetvÄ•
gacchantÄ«ti attho.

__yogayogenÄ• _ti te brÄ• hmaá¹‡Ä• taá¹ƒ ekaá¹ƒ bahukÄ• samecca tena tena yogena t
vilumpamÄ• nÄ• diá¹-á¹-haá¹ƒ paccakkhaá¹ƒ tassa dhanaá¹ƒ adiá¹-á¹-hena devalokena ad
vaá¹‡á¹‡etvÄ• Ä• haraá¹‡aá¹-á¹-hÄ• naá¹ƒ katvÄ• haranti. __akÄ• siyÄ• rÄ• jÅ«hivÄ• nus
baliá¹ƒ gaá¹‡hathÄ• â€™â€™ ti rÄ• jÅ«hi anusiá¹-á¹-hÄ• akÄ• siyasaá¹…khÄ• tÄ• rÄ• jap
taá¹ƒ assa dhanaá¹ƒ Ä• dÄ• ya haranti. __corasamÄ• _ti abhÅ«tabaliggÄ• hakÄ• sandhicc
asappurisÄ• . __vajjhÄ• _ti vadhÄ• rahÄ• evarÅ«pÄ• pÄ• padhammÄ• udÄ• ni loke na ha

__bÄ• hÄ• rasÄ«_ti bÄ• hÄ• asi. idaá¹ƒ vuttaá¹ƒ hoti --- idampi ariá¹-á¹-ha, brÄ• hmaá¹‡Ä•
passa. te kira yaÃ±Ã±esu mahatiá¹ƒ palÄ• sayaá¹-á¹-hiá¹ƒ ``indassa bÄ• hÄ• asi dakkhiá¹‡
chindanti. taÃ±ce etesaá¹ƒ vacanaá¹ƒ saccaá¹ƒ, atha chinnabÄ• hu samÄ• no kenassa bÄ•
jinÄ• tÄ«ti. __samaá¹…gÄ«_ti bÄ• husamaá¹…gÄ« acchinnabÄ• hu arogoyeva. __hantÄ• _
__paramo_ti uttamo puÃ±Ã±iddhiyÄ• samannÄ• gato aÃ±Ã±esaá¹ƒ avajjho. __brÄ• hmaá¹
__tuccharÅ«pÄ• _ti tucchasabhÄ• vÄ• nipphalÄ• Ã±7.0065. __vaÃ±canÄ• _ti ye ca te brÄ
esÄ• loke sandiá¹-á¹-hikÄ• vaÃ±canÄ• .

__yathÄ• pakÄ• rÄ• nÄ«_ti yÄ• disÄ• ni iá¹-á¹-hakÄ• ni gahetvÄ• yaÃ±Ã±akarehi cityÄ• k

__tiá¹-á¹-haselÄ• _ti pabbatÄ• hi acalÄ• tiá¹-á¹-hÄ• na upacitÄ• ekagghanÄ• silÄ• mayÄ
calÄ• ni na ekagghanÄ• ni na silÄ• mayÄ• ni. __parivaá¹‡á¹‡ayantÄ• _ti etaá¹ƒ \Ee VI 216/
brÄ• hmaá¹‡Ä• .

__samantavede_ti paripuá¹‡á¹‡avede brÄ• hmaá¹‡e. __vahantÄ«_ti sotesupi Ä• vaá¹-á¹-es
nimujjÄ• petvÄ• jÄ«vitakkhayaá¹ƒ pÄ• penti. __na tena byÄ• pannarasÅ«dakÄ• nÄ• _ti ett
pucchanattho hoti. nanu tena byÄ• pannarasÅ«dakÄ• nadiyoti taá¹ƒ pucchanto evamÄ• ha
kÄ• raá¹‡ena tÄ• va mahÄ• samuddova apeyyo kato, kiá¹ƒ mahÄ• brahmÄ• yamunÄ• dÄ«
kÄ• tuá¹ƒ na sakkoti, samuddeyeva sakkotÄ«ti. __dvirasaÃ±Ã±u mÄ• hÅ«_ti dvirasaÃ±Ã±Å

__pure_ {\pounds}7.0061 __puratthÄ• _ti ito pure pubbe puratthÄ• paá¹-hamakappikakÄ•
bhariyÄ• _ti kÄ• kassa bhariyÄ• nÄ• ma. tadÄ• hi itthiliá¹…gameva natthi, pacchÄ• methu
mÄ• tÄ• pitaro nÄ• ma jÄ• tÄ• . __mano manussa_nti tadÄ• hi manoyeva manussaá¹ƒ jane
nibbattiá¹ƒsÅ«ti attho. __tenÄ• pi dhammenÄ• _ti tenÄ• pi kÄ• raá¹‡ena tena sabhÄ• vena
hi tadÄ• khattiyÄ• dibhedo atthi, tasmÄ• yaá¹ƒ brÄ• hmaá¹‡Ä• vadanti ``brÄ• hmaá¹‡Ä• v
itare hÄ«nÄ• â€™â€™ ti, taá¹ƒ micchÄ• . __evampÄ«_ti evaá¹ƒ vattamÄ• ne loke porÄ• á¹
attanÄ• sammannitvÄ• katÄ• naá¹ƒ vasena khattiyÄ• dayo cattÄ• ro koá¹-á¹-hÄ• sÄ• jÄ• t
__vossaggavibhaá¹…gamÄ• hu, _ attanÄ• katehi kammavossaggehi tesaá¹ƒ sattÄ• naá¹ƒ
ekacce brÄ• hmaá¹‡Ä• dayoti imaá¹ƒ vibhÄ• gaá¹ƒ kathenti, tasmÄ• ``brÄ• hmaá¹‡Ä• va s
micchÄ• .

__sattadhÄ• _ti yadi mahÄ• brahmunÄ• brÄ• hmaá¹‡Ä• naÃ±Ã±eva tayo vedÄ• dinnÄ• ,
mante bhÄ• santassa muddhÄ• sattadhÄ• phaleyya, na Ã±7.0066 ca phalati, tasmÄ• imel
mantÄ• katÄ• , attanoyeva nesaá¹ƒ musÄ• vÄ• ditaá¹ƒ pakÄ• sentÄ• guá¹‡avadhaá¹ƒ kar
mantÄ• nÄ• ma musÄ• vÄ• dena cintetvÄ• katÄ• . __giddhikatÄ• gahÄ«tÄ• _ti lÄ• bhagid
gahitÄ• . __dummocayÄ• _ti macchena gilitabaliso viya dummocayÄ• . __kabyapathÄ• nup
kabyÄ• kÄ• rakabrÄ• hmaá¹‡Ä• naá¹ƒ vacanapathaá¹ƒ anupannÄ• anugatÄ• . te hi yathÄ•
bandhanti. __bÄ• lÄ• na_nti tesaÃ±hi bÄ• lÄ• naá¹ƒ cittaá¹ƒ visame niviá¹-á¹-haá¹ƒ, taá¹ƒ a
abhisaddahanti.

__porisiyaá¹ƒbalenÄ• _ti porisiyasaá¹…khÄ• tena balena. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ etes
purisathÄ• masaá¹…khÄ• taá¹ƒ porisiyabalaá¹ƒ, tena balena samannÄ• gato brÄ• hmaá¹‡o
tiracchÄ• nehipi hÄ«nÄ• yevÄ• ti. __manussabhÄ• vo ca gavaá¹ƒva pekkho_ti apica yo etes
gunnaá¹ƒ viya pekkhitabbo. kiá¹ƒkÄ• raá¹‡Ä• ? jÄ• ti hi tesaá¹ƒ asamÄ• samÄ• nÄ• . tesaÃ
duppaÃ±Ã±atÄ• ya gohi saddhiá¹ƒ samÄ• najÄ• tiyeva asamÄ• . aÃ±Ã±ameva hi gunnaá¹ƒ
tesanti. etena brÄ• hmaá¹‡e tiracchÄ• nesu sÄ«hÄ• dÄ«hi samepi akatvÄ• gorÅ«pasamev

__sace ca rÄ• jÄ• _ti ariá¹-á¹-ha, yadi mahÄ• brahmunÄ• dinnabhÄ• vena khattiyova patha

__sajÄ«vavÄ• _ti sahajÄ«vÄ«hi amaccehi samannÄ• gato. __assavapÄ• risajjo_ti attano ov
siyÄ• , athassa parisÄ• ya yujjhitvÄ• \Ee VI 217/ rajjaá¹ƒ kÄ• tabbaá¹ƒ nÄ• ma na bhaveyya
sayameva so ekakova sattusaá¹…ghaá¹ƒ vijeyya, evaá¹ƒ sati yuddhe dukkhÄ• bhÄ• vena ta
bhaveyya, etaÃ±ca natthi. tasmÄ• tesaá¹ƒ vacanaá¹ƒ micchÄ• .

__khattiyamantÄ• _ti rÄ• jasatthaÃ±ca tayo ca vedÄ• attano Ä• á¹‡Ä• ya ruciyÄ• ``idamev
pavattattÄ• atthena ete samakÄ• bhavanti. __avinicchinitvÄ• _ti tesaá¹ƒ khattiyamantÄ• na
vedÄ• naá¹ƒ brÄ• hmaá¹‡opi atthaá¹ƒ avinicchinitvÄ• Ä• á¹‡Ä• vaseneva uggaá¹‡hanto taa
channamaggaá¹ƒ viya na bujjhati.

__atthena_ Ã±7.0067 __ete_ti vaÃ±canatthena ete samakÄ• bhavanti. kiá¹ƒkÄ• raá¹‡Ä• ?
seá¹-á¹-hÄ• , aÃ±Ã±e vaá¹‡á¹‡Ä• hÄ«nÄ• ti vadanti. ye ca te lÄ• bhÄ• dayo lokadhammÄ•
vaá¹‡á¹‡Ä• naá¹ƒ dhammÄ• . ekasattopi etehi muttako nÄ• ma natthi. iti brÄ• hmaá¹‡Ä• lo
samÄ• nÄ• ``seá¹-á¹-hÄ• mayaâ€™â€™ nti musÄ• kathenti.

__ibbhÄ• _ti gahapatikÄ• . __tevijjasaá¹…ghÄ• cÄ• _ti brÄ• hmaá¹‡Ä• pi tatheva puthÅ«n
kammÄ• ni karonti. __niccussukÄ• _ti niccaá¹ƒ ussukkajÄ• tÄ• chandajÄ• tÄ• . __tadappap
te_ti tasmÄ• bhÄ• tika, dvirasaÃ±Ã±u nippaÃ±Ã±Ä• brÄ• hmaá¹‡Ä• , Ä• rÄ• te dhammato
brÄ• hmaá¹‡adhammÄ• etarahi sunakhesu sandissantÄ«ti.

evaá¹ƒ mahÄ• satto tassa vÄ• daá¹ƒ bhinditvÄ• attano vÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi. tassa
sabbÄ• nÄ• gaparisÄ• somanassajÄ• tÄ• ahesuá¹ƒ. mahÄ• satto nesÄ• dabrÄ• hmaá¹‡a
paribhÄ• samattampissa nÄ• kÄ• si. sÄ• garabrahmadattopi á¹-hapitadivasaá¹ƒ anatikkamit
senÄ• ya saha pitu vasanaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. mahÄ• sattopi ``mÄ• tulaÃ±ca ayyak
bheriá¹ƒ carÄ• petvÄ• mahantena sirisobhaggena yamunÄ• to uttaritvÄ• tameva assamap
avasesÄ• bhÄ• taro cassa mÄ• tÄ• pitaro ca pacchato pÄ• yiá¹ƒsu. tasmiá¹ƒ khaá¹‡e sÄ• g
mahatiyÄ• parisÄ• ya Ä• gacchantaá¹ƒ asaÃ±jÄ• nitvÄ• pitaraá¹ƒ pucchanto Ä• ha ---

967__._ á¹• 21 ``kassa bherÄ« mudiá¹…gÄ• ca, saá¹…khÄ• paá¹‡avadindimÄ• .

purato paá¹-ipannÄ• ni, hÄ• sayantÄ• rathesabhaá¹ƒ ||

968__._ á¹• 21 ``kassa {\pounds}7.0063 kaÃ±canapaá¹-á¹-ena, puthunÄ• vijjuvaá¹‡á¹‡inÄ•

yuvÄ• kalÄ• pasannaddho, ko eti siriyÄ• jalaá¹ƒ ||

969__._ á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-haá¹ƒva, khadiraá¹…gÄ• rasannibhaá¹ƒ.

mukhaÃ±ca rucirÄ• bhÄ• ti, ko eti siriyÄ• jalaá¹ƒ ||

970__._ á¹• 21 ``kassa \Ee VI 218/ jambonadaá¹ƒ chattaá¹ƒ, sasalÄ• kaá¹ƒ manoramaá¹ƒ.

Ä• diccaraá¹ƒsÄ• varaá¹‡aá¹ƒ, ko eti siriyÄ• jalaá¹ƒ ||

971__._ á¹• 21 ``kassa Ã±7.0068 aá¹…gaá¹ƒ pariggayha, vÄ• labÄ«janimuttamaá¹ƒ.

ubhato varapuÃ±Ã±assa, muddhani uparÅ«pari ||

972__._ á¹• 21 ``kassa pekhuá¹‡ahatthÄ• ni, citrÄ• ni ca mudÅ«ni ca.

kaÃ±canamaá¹‡idaá¹‡á¸• Ä• ni, caranti dubhato mukhaá¹ƒ ||

973__._ á¹• 21 ``khadiraá¹…gÄ• ravaá¹‡á¹‡Ä• bhÄ• , ukkÄ• mukhapahaá¹ƒsitÄ• .

kassete kuá¹‡á¸• alÄ• vaggÅ«, sobhanti dubhato mukhaá¹ƒ ||

974__._ á¹• 21 ``kassa vÄ• tena chupitÄ• , niddhantÄ• mudukÄ• á¸·akÄ• .

sobhayanti nalÄ• á¹-antaá¹ƒ, nabhÄ• vijjurivuggatÄ• ||

975__._ á¹• 21 ``kassa etÄ• ni akkhÄ«ni, Ä• yatÄ• ni puthÅ«ni ca.

ko sobhati visÄ• lakkho, kassetaá¹ƒ uá¹‡á¹‡ajaá¹ƒ mukhaá¹ƒ ||

976__._ á¹• 21 ``kassete lapanajÄ• tÄ• , suddhÄ• saá¹…khavarÅ«pamÄ• .

bhÄ• samÄ• nassa sobhanti, dantÄ• kuppilasÄ• disÄ• ||

977__._ á¹• 21 ``kassa lÄ• khÄ• rasasamÄ• , hatthapÄ• dÄ• sukhedhitÄ• .

ko so bimboá¹-á¹-hasampanno, divÄ• sÅ«riyova bhÄ• sati ||

978__._ á¹• 21 ``himaccaye {\pounds}7.0064 himavati, mahÄ• sÄ• lova pupphito.

ko so odÄ• tapÄ• vÄ• ro, jayaá¹ƒ indova sobhati ||

979__._ á¹• 21 ``suvaá¹‡á¹‡apÄ«á¸·akÄ• kiá¹‡á¹‡aá¹ƒ, maá¹‡idaá¹‡á¸• avicittakaá¹ƒ.

ko so parisamogayha, Ä«saá¹ƒ khaggaá¹ƒ pamuÃ±cati ||

980__._ á¹• 21 ``suvaá¹‡á¹‡avikatÄ• cittÄ• , sukatÄ• cittasibbanÄ• .

ko so omuÃ±cate pÄ• dÄ• , namo katvÄ• mahesinoâ€™â€™ ti ||

tattha __paá¹-ipannÄ• nÄ«_ti kassetÄ• ni tÅ«riyÄ• ni purato paá¹-ipannÄ• ni. __hÄ• sayant
hÄ• sayantÄ• . __kassa kaÃ±canapaá¹-á¹-enÄ• _ti kassa nalÄ• á¹-ante bandhena uá¹‡hÄ«s
meghamukhaá¹ƒ viya mukhaá¹ƒ pajjotatÄ«ti pucchati. __yuvÄ• kalÄ• pasannaddho_ti taruá
__ukkÄ• mukhapahaá¹-á¹-haá¹ƒvÄ• _ti kammÄ• ruddhane pahaá¹-á¹-hasuvaá¹‡á¹‡aá¹ƒ viy
__khadiraá¹…gÄ• rasannibha_nti Ä• dittakhadiraá¹…gÄ• rasannibhaá¹ƒ. __jambonada_nti
__aá¹…gaá¹ƒ pariggayhÄ• _ti cÄ• marigÄ• hakena Ã±7.0069 aá¹…gena pariggahitÄ• hutv
uttamaá¹ƒ vÄ• labÄ«janiá¹ƒ. __pekhuá¹‡ahatthÄ• nÄ«_ti morapiÃ±chahatthakÄ• ni. __citrÄ
sattaratanacitrÄ• ni. __kaÃ±canamaá¹‡idaá¹‡á¸• Ä• nÄ«_ti tapanÄ«yasuvaá¹‡á¹‡ena ca ma
khaá¹‡itadaá¹‡á¸• Ä• ni. __dubhato mukha_nti mukhassa ubhayapassesu caranti.

__vÄ• tena chupitÄ• _ti vÄ• tapahaá¹-Ä• . __niddhantÄ• _ti siniddhaantÄ• . __nalÄ• á¹-anta
kesÄ• nalÄ• á¹-antaá¹ƒ upasobhenti. __nabhÄ• vijjurivuggatÄ• _ti nabhato uggatÄ• vijju v
kaÃ±canÄ• dÄ• so viya paripuá¹‡á¹‡aá¹ƒ. __lapanajÄ• tÄ• _ti mukhajÄ• tÄ• . __kuppilasÄ•
mandÄ• lakamakulasadisÄ• . __sukhedhitÄ• _ti sukhaparihaá¹-Ä• . __jayaá¹ƒ indovÄ• _ti ja
__suvaá¹‡á¹‡apÄ«á¸·akÄ• kiá¹‡á¹‡a_nti suvaá¹‡á¹‡apÄ«á¸·akÄ• hi Ä• kiá¹‡á¹‡aá¹ƒ. __maá
maá¹‡Ä«hi tharumhi vicittakaá¹ƒ. __suvaá¹‡á¹‡avikatÄ• _ti suvaá¹‡á¹‡akhacitÄ• . __cittÄ•
__sukatÄ• _ti suá¹-á¹-hu niá¹-á¹-hitÄ• . __cittasibbanÄ• _ti citrasibbiniyo. __ko so omuÃ±cat
pÄ• dato evarÅ«pÄ• pÄ• dukÄ• omuÃ±catÄ«ti.

evaá¹ƒ puttena sÄ• garabrahmadattena puá¹-á¹-ho iddhimÄ• abhiÃ±Ã±Ä• lÄ• bhÄ« tÄ• pa
dhataraá¹-á¹-haraÃ±Ã±o puttÄ• tava bhÄ• gineyyanÄ• gÄ• â€™â€™ ti Ä• cikkhanto gÄ• th

981__._ á¹• 21 ``dhataraá¹-á¹-hÄ• {\pounds}7.0065 hi te nÄ• gÄ• , iddhimanto yasassino.

samuddajÄ• ya uppannÄ• , nÄ• gÄ• ete mahiddhikÄ• â€™â€™ ti ||

evaá¹ƒ tesaá¹ƒ kathentÄ• naÃ±Ã±eva nÄ• gaparisÄ• patvÄ• tÄ• pasassa pÄ• de vanditvÄ
samuddajÄ• pi pitaraá¹ƒ vanditvÄ• roditvÄ• nÄ• gaparisÄ• ya saddhiá¹ƒ nÄ• gabhavanam
sÄ• garabrahmadattopi tattheva katipÄ• haá¹ƒ vasitvÄ• bÄ• rÄ• á¹‡asimeva gato. samudda
kÄ• lamakÄ• si. bodhisatto yÄ• vajÄ«vaá¹ƒ sÄ«laá¹ƒ rakkhitvÄ• uposathakammaá¹ƒ katvÄ

parisÄ• ya saggapuraá¹ƒ pÅ«resi.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``evaá¹ƒ upÄ• sakÄ• porÄ• á¹‡akapaá¹‡á
evarÅ«paá¹ƒ nÄ• ma sampattiá¹ƒ pahÄ• ya uposathakammaá¹ƒ kariá¹ƒsuyevÄ• â€™â€™ t
samodhÄ• nesi. desanÄ• pariyosÄ• ne upÄ• sakÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. ta
mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ, nesÄ• dabrÄ• hmaá¹‡o devadatto, somadatto Ä• nando, aj
sudassano sÄ• riputto, subhogo moggallÄ• no, kÄ• á¹‡Ä• riá¹-á¹-ho sunakkhatto, bhÅ«ridat
sammÄ• sambuddho ahosinti.

bhÅ«ridattajÄ• takavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• niá¹-á¹-hitÄ• .

á¹• 03 [544] 7. candakumÄ• rajÄ• takavaá¹‡á¹‡anÄ•

__rÄ• jÄ• si_ {\pounds}7.0066 Ã±7.0071 __luddakammo_ti idaá¹ƒ satthÄ• gijjhakÅ«á¹-e vi
Ä• rabbha kathesi. tassa vatthu saá¹…ghabhedakakkhandhake Ä• gatameva. taá¹ƒ tassa p
paá¹-á¹-hÄ• ya yÄ• va bimbisÄ• raraÃ±Ã±o maraá¹‡Ä• tatthÄ• gatanayeneva veditabbaá¹ƒ
devadatto ajÄ• tasattuá¹ƒ upasaá¹…kamitvÄ• ``mahÄ• rÄ• ja, tava manoratho matthakaá¹ƒ
na pÄ• puá¹‡Ä• tÄ«â€™â€™ ti Ä• ha. ``ko pana te, bhante, manorathoâ€™â€™ ti? ``nanu
bhavissÄ• mÄ«â€™â€™ ti. ``amhehettha kiá¹ƒ kÄ• tabbaâ€™â€™ nti? ``mahÄ• rÄ• ja, dha
vaá¹-á¹-atÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• akkhaá¹‡avedhÄ«naá¹ƒ dha
sannipÄ• tÄ• petvÄ• tato ekatiá¹ƒsa jane uccinitvÄ• therassa santikaá¹ƒ pÄ• hesi. so tesa
Ä• mantetvÄ• ``Ä• vuso samaá¹‡o gotamo gijjhakÅ«á¹-e viharati, asukasmiá¹ƒ nÄ• ma div
tvaá¹ƒ tattha gantvÄ• taá¹ƒ visapÄ«tena sallena vijjhitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• petvÄ• as
ehÄ«â€™â€™ ti vatvÄ• pesetvÄ• tasmiá¹ƒ magge dve dhanuggahe___á¹-hapesi ``tumhÄ
puriso Ä• gamissati, taá¹ƒ tumhe jÄ«vitÄ• voropetvÄ• asukena nÄ• ma maggena ethÄ• â€
cattÄ• ro purise á¹-hapesi ``tumhÄ• kaá¹ƒ á¹-hitamaggena dve purisÄ• Ä• gamissanti, tumh
asukena nÄ• ma maggena ethÄ• â€™â€™ ti, tasmiá¹ƒ magge aá¹-á¹-ha jane á¹-hapesi ``tu
cattÄ• ro puriso Ä• gamissanti, tumhe te jÄ«vitÄ• voropetvÄ• asukena nÄ• ma maggena e
magge soá¸·asa purise á¹-hapesi ``tumhÄ• kaá¹ƒ á¹-hitamaggena aá¹-á¹-ha purisÄ• Ä• gan
voropetvÄ• asukena nÄ• ma maggena ethÄ• â€™â€™ ti.

kasmÄ• panesa evamakÄ• sÄ«ti? attano kammassa paá¹-icchÄ• danatthaá¹ƒ. atha so jeá
khaggaá¹ƒ laggetvÄ• piá¹-á¹-hiyÄ• tuá¹‡Ä«raá¹ƒ bandhitvÄ• meá¹‡á¸• asiá¹…gamahÄ• d
santikaá¹ƒ gantvÄ• ``vijjhissÄ• mi naâ€™â€™ nti saÃ±Ã±Ä• ya dhanuá¹ƒ Ä• ropetvÄ• sar
Ä• kaá¸• á¸• hitvÄ• vissajjetuá¹ƒ nÄ• sakkhi. so saraá¹ƒ oropetumpi asakkonto phÄ• sukÄ
kheá¸·ena paggharantena kilantarÅ«po ahosi, sakalasarÄ«raá¹ƒ thaddhaá¹ƒ jÄ• taá¹ƒ, yant
pÄ«á¸·itÄ• kÄ• rappattaá¹ƒ viya ahosi. so maraá¹‡abhayatajjito aá¹-á¹-hÄ• si. atha naá¹ƒ sa
{\pounds}7.0067 madhurassaraá¹ƒ nicchÄ• retvÄ• etadavoca ``mÄ• bhÄ• yi bho, purisa, it

tasmiá¹ƒ khaá¹‡e Ä• vudhÄ• ni chaá¸• á¸• etvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• ``
accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, svÄ• haá¹ƒ tumhÄ•
andhabÄ• lassa devadattassa vacanena tumhe jÄ«vitÄ• voropetuá¹ƒ Ä• gatomhi, khamath
khamÄ• petvÄ• ekamante nisÄ«di. atha naá¹ƒ satthÄ• dhammaá¹ƒ desento saccÄ• ni pak
patiá¹-á¹-hÄ• petvÄ• ``Ä• vuso, devadattena Ä• cikkhitamaggaá¹ƒ appaá¹-ipajjitvÄ• aÃ±Ã±
ti uyyojesi. uyyojetvÄ• ca pana caá¹…kamÄ• oruyha aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ

atha tasmiá¹ƒ dhanuggahe anÄ• gacchante itare dve janÄ• ``kiá¹ƒ nu kho so cirÄ• yatÄ«â€
gacchantÄ• dasabalaá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
desetvÄ• saccÄ• ni pakÄ• setvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• ``Ä• vuso, devada
appaá¹-ipajjitvÄ• iminÄ• maggena gacchathÄ• â€™â€™ ti uyyojesi. iminÄ• upÄ• yena ita
sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• aÃ±Ã±ena maggena uyyojesi. atha so paá¹-hamamÄ
devadattaá¹ƒ upasaá¹…kamitvÄ• ``bhante, devadatta ahaá¹ƒ sammÄ• sambuddhaá¹ƒ jÄ«v
mahiddhiko so bhagavÄ• mahÄ• nubhÄ• voâ€™â€™ ti Ä• rocesi. te sabbepi ``sammÄ• sa
jÄ«vitaá¹ƒ laddhaâ€™â€™ nti satthu santike pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. aya
bhikkhusaá¹…ghe pÄ• kaá¹-Ä• ahosi. bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹
kira ekasmiá¹ƒ tathÄ• gate veracittena bahÅ« jane jÄ«vitÄ• voropetuá¹ƒ vÄ• yÄ• mamakÄ•
nissÄ• ya jÄ«vitaá¹ƒ labhiá¹ƒsÅ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya Ã±7.0073 nuttha
kathÄ• ya sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``na, bh
devadatto maá¹ƒ ekakaá¹ƒ nissÄ• ya mayi veracittena bahÅ« jane jÄ«vitÄ• voropetuá¹ƒ vÄ
akÄ• siyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« pupphavatÄ« nÄ• ma ahosi. tattha vasavattiraÃ±Ã±o putto
kÄ• resi, tassa putto candakumÄ• ro nÄ• ma oparajjaá¹ƒ kÄ• resi. khaá¹‡á¸• ahÄ• lo nÄ• m
so raÃ±Ã±o atthaÃ±ca dhammaÃ±ca anusÄ• si. taá¹ƒ kira rÄ• jÄ• ``paá¹‡á¸• itoâ€™â€™ ti
laÃ±javittako hutvÄ• laÃ±jaá¹ƒ gahetvÄ• asÄ• mike sÄ• mike karoti, sÄ• mike ca asÄ• mik
aá¸• á¸• aparÄ• jito puriso vinicchayaá¹-á¹-hÄ• nÄ• upakkosento nikkhamitvÄ• rÄ• jupaá¹-
candakumÄ• raá¹ƒ disvÄ• dhÄ• vitvÄ• tassa pÄ• desu nipatitvÄ• rodi. so ``kiá¹ƒ, bho puris
Ä• ha. ``sÄ• mi, khaá¹‡á¸• ahÄ• lo {\pounds}7.0068 vinicchaye vilopaá¹ƒ khÄ• dati, ahaá¹ƒ
parÄ• jayaá¹ƒ pÄ• pitoâ€™â€™ ti. candakumÄ• ro ``mÄ• bhÄ• yÄ«â€™â€™ ti taá¹ƒ assÄ•
sÄ• mikameva sÄ• mikaá¹ƒ, asÄ• mikameva asÄ• mikaá¹ƒ akÄ• si. mahÄ• jano mahÄ• sad
taá¹ƒ sutvÄ• ``kiá¹ƒsaddo esoâ€™â€™ ti pucchi. ``candakumÄ• rena kira aá¸• á¸• o suvini
sÄ• dhukÄ• rasaddoâ€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• tussi. kumÄ• ro Ä• gantvÄ• taá¹ƒ va
atha naá¹ƒ rÄ• jÄ• ``tÄ• ta, eko kira te aá¸• á¸• o vinicchitoâ€™â€™ ti Ä• ha. ``Ä• ma, devÄ
tÄ• ta, ito paá¹-á¹-hÄ• ya tvameva vinicchayaá¹ƒ paá¹-á¹-hapehÄ«â€™â€™ ti vinicchayaá¹ƒ

tato paá¹-á¹-hÄ• ya khaá¹‡á¸• ahÄ• lassa Ä• yo pacchijji. so tato paá¹-á¹-hÄ• ya kumÄ• re
okÄ• saá¹ƒ gavesanto antarÄ• pekkho vicari. so pana rÄ• jÄ• mandapaÃ±Ã±o. so ekadivas

paccÅ«sasamaye supinante alaá¹…katadvÄ• rakoá¹-á¹-hakaá¹ƒ, sattaratanamayapÄ• kÄ• r
saá¹-á¹-hiyojanikasuvaá¹‡á¹‡amayavÄ• lukamahÄ• vÄ«thiá¹ƒ,
yojanasahassubbedhavejayantapÄ• sÄ• dapaá¹-imaá¹‡á¸• itaá¹ƒ
nandanavanÄ• divanarÄ• maá¹‡eyyakanandÄ• pokkharaá¹‡iÄ• dipokkharaá¹‡irÄ• maá¹‡ey
Ä• kiá¹‡á¹‡adevagaá¹‡aá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ disvÄ• Ã±7.0074 pabujjhitvÄ• tattha
``sve Ä• cariyakhaá¹‡á¸• ahÄ• lassÄ• gamanavelÄ• ya devalokagÄ• mimaggaá¹ƒ pucchitvÄ
gamissÄ• mÄ«â€™â€™ ti khaá¹‡á¸• ahÄ• lopi pÄ• tova nhatvÄ• bhuÃ±jitvÄ• rÄ• jupaá¹-á
rÄ• janivesanaá¹ƒ pavisitvÄ• raÃ±Ã±o sukhaseyyaá¹ƒ pucchi. athassa rÄ• jÄ• Ä• sanaá¹ƒ
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

982__._ á¹• 21 ``rÄ• jÄ• si luddakammo, ekarÄ• jÄ• pupphavatÄ«yÄ• .

so pucchi brahmabandhuá¹ƒ, khaá¹‡á¸• ahÄ• laá¹ƒ purohitaá¹ƒ mÅ«á¸·haá¹ƒ ||

983__._ á¹• 21 ``saggÄ• na maggamÄ• cikkha, tvaá¹ƒsi brÄ• hmaá¹‡a dhammavinayakusa

yathÄ• ito vajanti sugatiá¹ƒ, narÄ• puÃ±Ã±Ä• ni katvÄ• nÄ• â€™â€™ ti ||

tattha __rÄ• jÄ• sÄ«_ti rÄ• jÄ• Ä• si. __luddakammo_ti kakkhaá¸·apharusakammo. __sagg
gamanamaggaá¹ƒ. __dhammavinayakusalo_ti sucaritadhamme ca Ä• cÄ• ravinaye ca kusa
puÃ±Ã±Ä• ni katvÄ• ito sugatiá¹ƒ gacchanti, taá¹ƒ me sugatimaggaá¹ƒ Ä• cikkhÄ• hÄ«ti pu

imaá¹ƒ {\pounds}7.0069 pana paÃ±haá¹ƒ sabbaÃ±Ã±ubuddhaá¹ƒ vÄ• tassa sÄ• vake vÄ•
bodhisattaá¹ƒ vÄ• pucchituá¹ƒ vaá¹-á¹-ati. rÄ• jÄ• pana yathÄ• nÄ• ma sattÄ• haá¹ƒ magg
mÄ• samattaá¹ƒ maggamÅ«á¸·haá¹ƒ maggaá¹ƒ puccheyya, evaá¹ƒ khaá¹‡á¸• ahÄ• laá¹ƒ p
paccÄ• mittassa piá¹-á¹-hidassanakÄ• lo, idÄ• ni candakumÄ• raá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• p
pÅ«ressÄ• mÄ«â€™â€™ ti. atha rÄ• jÄ• naá¹ƒ Ä• mantetvÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

984__._ á¹• 21 ``atidÄ• naá¹ƒ daditvÄ• na, avajjhe deva ghÄ• tetvÄ• .

evaá¹ƒ vajanti sugatiá¹ƒ, narÄ• puÃ±Ã±Ä• ni katvÄ• nÄ• â€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja saggaá¹ƒ gacchantÄ• nÄ• ma atidÄ• naá¹ƒ dadanti, avajjhe ghÄ
gantukÄ• mosi, tvampi tatheva karohÄ«ti.

atha naá¹ƒ rÄ• jÄ• paÃ±hassa atthaá¹ƒ pucchi ---

985__._ á¹• 21 ``kiá¹ƒ pana taá¹ƒ atidÄ• naá¹ƒ, ke ca avajjhÄ• imasmi lokasmiá¹ƒ.

etaÃ±ca kho no akkhÄ• hi, yajissÄ• mi dadÄ• mi dÄ• nÄ• nÄ«â€™â€™ ti ||

sopissa Ã±7.0075 byÄ• kÄ• si ---

986__._ á¹• 21 ``puttehi deva yajitabbaá¹ƒ, mahesÄ«hi negamehi ca.

usabhehi Ä• jÄ• niyehi catÅ«hi, sabbacatukkena deva yajitabbaâ€™â€™ nti ||

raÃ±Ã±o paÃ±haá¹ƒ byÄ• karonto ca devalokamaggaá¹ƒ puá¹-á¹-ho nirayamaggaá¹ƒ byÄ•

tattha __puttehÄ«_ti attanÄ• jÄ• tehi piyaputtehi ceva piyadhÄ«tÄ• hi ca. __mahesÄ«hÄ«_
__negamehÄ«_ti seá¹-á¹-hÄ«hi. __usabhehÄ«_ti sabbasetehi usabharÄ• jÅ«hi. __Ä• jÄ• ni
__catÅ«hÄ«_ti etehi sabbeheva aÃ±Ã±ehi ca hatthiÄ• dÄ«hi catÅ«hi catÅ«hÄ«ti evaá¹ƒ sab
yajitabbaá¹ƒ. etesaÃ±hi khaggena sÄ«saá¹ƒ chinditvÄ• suvaá¹‡á¹‡apÄ• tiyÄ• galalohitaá¹
pakkhipitvÄ• yaÃ±Ã±assa yajanakarÄ• jÄ• no sarÄ«rena saha devalokaá¹ƒ gacchanti. mah
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• naá¹ƒ ghÄ• sacchÄ• danÄ• di
{\pounds}7.0070 pavattati. ime pana puttadhÄ«tÄ• dayo mÄ• retvÄ• tesaá¹ƒ galalohitena y
atidÄ• naá¹ƒ nÄ• mÄ• ti rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pesi.

iti so ``sace candakumÄ• raá¹ƒ ekaÃ±Ã±eva gaá¹‡hissÄ• mi, veracittena karaá¹‡aá¹ƒ maÃ
mahÄ• janassa antare pakkhipi. idaá¹ƒ pana tesaá¹ƒ kathentÄ• naá¹ƒ kathaá¹ƒ sutvÄ• sab
bhÄ«tatasitÄ• saá¹ƒviggamÄ• nahadayÄ• ekappahÄ• reneva mahÄ• ravaá¹ƒ raviá¹ƒsu. ta
Ä• ha ---

987__._ á¹• 21 ``taá¹ƒ sutvÄ• antepure, kumÄ• rÄ• mahesiyo ca haÃ±Ã±antu.

eko ahosi nigghoso, bhikkhÄ• accuggato saddoâ€™â€™ ti ||

tattha __ta_nti ``kumÄ• rÄ• ca mahesiyo ca haÃ±Ã±antÅ«â€™â€™ ti taá¹ƒ saddaá¹ƒ sutv
sakalarÄ• janivesane ekova nigghoso ahosi. __bhismÄ• _ti bhayÄ• nako. __accuggato_ti a
sakalarÄ• jakulaá¹ƒ yugantavÄ• tappahaá¹-aá¹ƒ viya sÄ• lavanaá¹ƒ ahosi.

brÄ• hmaá¹‡o rÄ• jÄ• naá¹ƒ Ä• ha --- ``kiá¹ƒ pana, mahÄ• rÄ• ja, yaÃ±Ã±aá¹ƒ yajituá¹ƒ sal
ti? ``kiá¹ƒ kathesi, Ä• cariya, yaÃ±Ã±aá¹ƒ yajitvÄ• devalokaá¹ƒ Ã±7.0076 gamissÄ• mÄ«â€
bhÄ«rukÄ• dubbalajjhÄ• sayÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ samatthÄ• nÄ• ma na honti, tumhe
ahaá¹ƒ yaÃ±Ã±Ä• vÄ• á¹-e kammaá¹ƒ karissÄ• mÄ«â€™â€™ ti attano pahonakaá¹ƒ balak
nikkhamma yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ samatalaá¹ƒ kÄ• retvÄ• vatiyÄ• parikkhipi. kasmÄ• ? d

brÄ• hmaá¹‡o vÄ• Ä• gantvÄ• nivÄ• reyyÄ• ti yaÃ±Ã±Ä• vÄ• á¹-e vatiyÄ• parikkhepanaá¹
porÄ• á¹‡akabrÄ• hmaá¹‡ehi á¹-hapitaá¹ƒ. rÄ• jÄ• pi purise pakkosÄ• petvÄ• ``tÄ• tÄ• , ah
bhariyÄ• yo ca mÄ• retvÄ• yaÃ±Ã±aá¹ƒ yajitvÄ• devalokaá¹ƒ gamissÄ• mi, gacchatha nes
idhÄ• nethÄ• â€™â€™ ti puttÄ• naá¹ƒ tÄ• va Ä• nayanatthÄ• ya Ä• ha ---

988__._ á¹• 21 ``gacchatha vadetha kumÄ• re, candaá¹ƒ sÅ«riyaÃ±ca bhaddasenaÃ±ca.

sÅ«raÃ±ca vÄ• magottaÃ±ca, pacurÄ• kira hotha yaÃ±Ã±atthÄ• yÄ• â€™â€™ ti ||

 tattha __gacchatha vadetha kumÄ• re_ti candakumÄ• ro ca sÅ«riyakumÄ• ro cÄ• ti dve go
{\pounds}7.0071 puttÄ• , bhaddaseno ca sÅ«ro ca vÄ• magotto ca tesaá¹ƒ vemÄ• tikabhÄ•
hothÄ• _ti ekasmiá¹ƒ á¹-hÄ• ne rÄ• sÄ« hothÄ• ti Ä• cikkhathÄ• ti attho.

 te paá¹-hamaá¹ƒ candakumÄ• rassa santikaá¹ƒ gantvÄ• Ä• haá¹ƒsu ``kumÄ• ra, tumhe kir
pitÄ• devalokaá¹ƒ gantukÄ• mo, tumhÄ• kaá¹ƒ gaá¹‡hanatthÄ• ya amhe pesesÄ«â€™â€™
gaá¹‡hÄ• pesÄ«â€™â€™ ti? ``khaá¹‡á¸• ahÄ• lassa, devÄ• â€™â€™ ti. ``kiá¹ƒ so maÃ±Ã±
aÃ±Ã±epÄ«â€™â€™ ti. ``rÄ• japutta, aÃ±Ã±epi gaá¹‡hÄ• peti, sabbacatukkaá¹ƒ kira yaÃ±Ã
so cintesi ``tassa aÃ±Ã±ehi saddhiá¹ƒ veraá¹ƒ natthi, `vinicchaye vilopaá¹ƒ kÄ• tuá¹ƒ na lab
mayi ekasmiá¹ƒ veracittena bahÅ« mÄ• rÄ• peti, pitaraá¹ƒ daá¹-á¹-huá¹ƒ labhantassa sabbe
mocÄ• panaá¹ƒ nÄ• ma mama bhÄ• roâ€™â€™ ti. atha ne rÄ• japurise Ä• ha ``tena hi me
ti. te taá¹ƒ netvÄ• rÄ• jaá¹…gaá¹‡e ekamante á¹-hapetvÄ• itarepi tayo Ä• mantetvÄ• tass
raÃ±Ã±o Ä• rocayiá¹ƒsu ``Ä• nÄ«tÄ• te, deva, puttÄ• â€™â€™ ti. so tesaá¹ƒ vacanaá¹ƒ su
dhÄ«taro Ä• netvÄ• Ã±7.0077 tesaÃ±Ã±eva bhÄ• tikÄ• naá¹ƒ santike karothÄ• â€™â€™ ti
Ä• harÄ• petuá¹ƒ itaraá¹ƒ gÄ• thamÄ• ha ---

989__._ á¹• 21 ``kumÄ• riyopi vadetha, upasenaá¹ƒ kokilaÃ±ca muditaÃ±ca.

nandaÃ±cÄ• pi kumÄ• riá¹ƒ, pacurÄ• kira hotha yaÃ±Ã±atthÄ• yÄ• â€™â€™ ti ||

 te ``evaá¹ƒ karissÄ• mÄ• â€™â€™ ti tÄ• saá¹ƒ santikaá¹ƒ gantvÄ• tÄ• rodamÄ• nÄ• pari
bhÄ• tikÄ• naÃ±Ã±eva santike kariá¹ƒsu. tato rÄ• jÄ• attano bhariyÄ• naá¹ƒ gahaá¹‡atthÄ•

990__._ á¹• 21 ``vijayampi mayhaá¹ƒ mahesiá¹ƒ, erÄ• vatiá¹ƒ kesiniá¹ƒsunandaÃ±ca.

lakkhaá¹‡avarÅ«papannÄ• , pacurÄ• kira hotha yaÃ±Ã±atthÄ• yÄ• â€™â€™ ti ||

 tattha __lakkhaá¹‡avarÅ«papannÄ• _ti uttamehi catusaá¹-á¹-hiyÄ• itthilakkhaá¹‡ehi upapa

attho.

te tÄ• pi paridevamÄ• nÄ• Ä• netvÄ• kumÄ• rÄ• naá¹ƒ santike kariá¹ƒsu. atha rÄ• jÄ• ca
gahaá¹‡atthÄ• ya Ä• á¹‡Ä• pento itaraá¹ƒ gÄ• thamÄ• ha ---

991__._ á¹• 21 ``gahapatayo {\pounds}7.0072 ca vadetha, puá¹‡á¹‡amukhaá¹ƒ bhaddiyaá¹

vaá¸• á¸• haÃ±cÄ• pi gahapatiá¹ƒ, pacurÄ• kira hotha yaÃ±Ã±atthÄ• yÄ• â€™â€™ ti ||

rÄ• japurisÄ• gantvÄ• tepi Ä• nayiá¹ƒsu. raÃ±Ã±o puttadÄ• re gayhamÄ• ne sakalanagara
seá¹-á¹-hikulÄ• ni pana mahÄ• sambandhÄ• ni, tasmÄ• tesaá¹ƒ gahitakÄ• le sakalanagara
seá¹-á¹-hino mÄ• retvÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ na dassÄ• mÄ• â€™â€™ ti seá¹-á¹-hino par
Ã±Ä• tivaggena saddhiá¹ƒ rÄ• jakulaá¹ƒ agami. atha te seá¹-á¹-hino Ã±Ä• tigaá¹‡aparivutÄ•
attano jÄ«vitaá¹ƒ yÄ• ciá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

992__._ á¹• 21 ``te tattha gahapatayo, avocisuá¹ƒ samÄ• gatÄ• puttadÄ• raparikiá¹‡á¹‡Ä•

sabbeva sikhino deva karohi, atha vÄ• no dÄ• se sÄ• vehÄ«â€™â€™ ti ||

tattha Ã±7.0078 __sabbeva sikhino_ti sabbe amhe matthake cÅ«á¸·aá¹ƒ bandhitvÄ• attano
mayaá¹ƒ te ceá¹-akakiccaá¹ƒ karissÄ• ma. __atha vÄ• no dÄ• se sÄ• vehÄ«_ti atha vÄ• n
sannipÄ• tetvÄ• rÄ• simajjhe amhe dÄ• se sÄ• vehi, mayaá¹ƒ te dÄ• sattaá¹ƒ paá¹-issuá¹‡

te evaá¹ƒ yÄ• cantÄ• pi jÄ«vitaá¹ƒ laddhuá¹ƒ nÄ• sakkhiá¹ƒsu. rÄ• japurisÄ• sese paá¹-ikk
kumÄ• rÄ• naÃ±Ã±eva santike nisÄ«dÄ• pesuá¹ƒ. tato pana rÄ• jÄ• hatthiÄ• dÄ«naá¹ƒ gah
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993__._ á¹• 21 ``abhayaá¹…karampi me hatthiá¹ƒ, nÄ• á¸·Ä• giriá¹ƒ accuggataá¹ƒ varuá¹‡a

Ä• netha kho ne khippaá¹ƒ, yaÃ±Ã±atthÄ• ya bhavissanti ||

994__._ á¹• 21 ``assaratanampi kesiá¹ƒ, surÄ• mukhaá¹ƒ puá¹‡á¹‡akaá¹ƒ vinatakaÃ±ca.

Ä• netha kho ne khippaá¹ƒ, yaÃ±Ã±atthÄ• ya bhavissanti ||

995__._ á¹• 21 ``usabhampi yÅ«thapatiá¹ƒ anojaá¹ƒ, nisabhaá¹ƒ gavampatiá¹ƒ tepi mayhaá

samÅ«ha karontu sabbaá¹ƒ, yajissÄ• mi dadÄ• mi dÄ• nÄ• ni ||

996__._ á¹• 21 ``sabbaá¹ƒ {\pounds}7.0073 paá¹-iyÄ• detha, yaÃ±Ã±aá¹ƒ pana uggatamhi s

Ä• á¹‡Ä• petha ca kumÄ• re, abhiramantu imaá¹ƒ rattiá¹ƒ ||

997__._ á¹• 21 ``sabbaá¹ƒ upaá¹-á¹-hapetha, yaÃ±Ã±aá¹ƒ pana uggatamhi sÅ«riyamhi.

vadetha dÄ• ni kumÄ• re, ajja kho pacchimÄ• rattÄ«â€™â€™ ti ||

tattha __samÅ«ha karontu sabba_nti na kevalaá¹ƒ ettakameva, avasesampi catuppadagaá
sabbaá¹ƒ catukkaá¹ƒ katvÄ• rÄ• siá¹ƒ karontu, sabbacatukkaá¹ƒ yaÃ±Ã±aá¹ƒ yajissÄ• mi, y
dÄ• naá¹ƒ dassÄ• mÄ«ti. __sabbaá¹ƒ paá¹-iyÄ• dethÄ• _ti evaá¹ƒ mayÄ• vuttaá¹ƒ anavase
__uggatamhÄ«_ti ahaá¹ƒ pana yaÃ±Ã±aá¹ƒ uggate sÅ«riye sve pÄ• tova yajissÄ• mi. __sal
sesampi sabbaá¹ƒ yaÃ±Ã±aupakaraá¹‡aá¹ƒ upaá¹-á¹-hapethÄ• ti.

raÃ±Ã±o Ã±7.0079 pana mÄ• tÄ• pitaro dharantiyeva. athassa amaccÄ• gantvÄ• mÄ• tuy
vo puttadÄ• raá¹ƒ mÄ• retvÄ• yaÃ±Ã±aá¹ƒ yajitukÄ• moâ€™â€™ ti. sÄ• ``kiá¹ƒ kathetha, t
hadayaá¹ƒ paharitvÄ• rodamÄ• nÄ• Ä• gantvÄ• ``saccaá¹ƒ kira evarÅ«po te yaÃ±Ã±o bha
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

998__._ á¹• 21 ``taá¹ƒtaá¹ƒ mÄ• tÄ• avaca, rodantÄ« Ä• gantvÄ• vimÄ• nato.

yaÃ±Ã±o kira te putta, bhavissati catÅ«hi puttehÄ«â€™â€™ ti ||

tattha __taá¹ƒta_nti taá¹ƒ etaá¹ƒ rÄ• jÄ• naá¹ƒ. __vimÄ• nato_ti attano vasanaá¹-á¹-hÄ• na

rÄ• jÄ• Ä• ha ---

999__._ á¹• 21 ``sabbepi mayhaá¹ƒ puttÄ• cattÄ• , candasmiá¹ƒ haÃ±Ã±amÄ• nasmiá¹ƒ.

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na, sugatiá¹ƒ saggaá¹ƒ gamissÄ• mÄ«â€™â€™ ti ||

tattha __cattÄ• _ti candakumÄ• re haÃ±Ã±amÄ• neyeva sabbepi yaÃ±Ã±atthÄ• ya mayÄ•

atha naá¹ƒ mÄ• tÄ• Ä• ha ---

1000__._ á¹• 21 ``mÄ• {\pounds}7.0074 taá¹ƒ putta saddahesi, sugati kira hoti puttayaÃ±Ã±

nirayÄ• neso maggo, neso maggo hi saggÄ• naá¹ƒ ||

1001__._ á¹• 21 ``dÄ• nÄ• ni dehi koá¹‡á¸• aÃ±Ã±a, ahiá¹ƒsÄ• sabbabhÅ«tabhabyÄ• naá¹

esa maggo sugatiyÄ• , na ca maggo puttayaÃ±Ã±enÄ• â€™â€™ ti ||

tattha __nirayÄ• neso_ti nirassÄ• datthena nirayÄ• naá¹ƒ catunnaá¹ƒ apÄ• yÄ• naá¹ƒ esa
rÄ• jÄ• naá¹ƒ gottenÄ• lapati. __bhÅ«tabhabyÄ• na_nti bhÅ«tÄ• naÃ±ca bhavitabbasattÄ•
evarÅ«pena puttadhÄ«taro mÄ• retvÄ• yajakayaÃ±Ã±ena saggamaggo nÄ• ma natthÄ«ti.

rÄ• jÄ• Ä• ha ---

1002__._ á¹• 21 ``Ä• cariyÄ• naá¹ƒ vacanÄ• , ghÄ• tessaá¹ƒ candaÃ±ca sÅ«riyaÃ±ca.

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na duccajehi, sugatiá¹ƒ saggaá¹ƒ gamissÄ• mÄ«â€™â€™ ti ||

tattha Ã±7.0080 __Ä• cariyÄ• naá¹ƒ vacana_nti amma, nesÄ• mama attano mati, Ä• cÄ• r
khaá¹‡á¸• ahÄ• lÄ• cariyassa etaá¹ƒ vacanaá¹ƒ, esÄ• anusiá¹-á¹-hi. tasmÄ• ahaá¹ƒ ete gh
puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• saggaá¹ƒ gamissÄ• mÄ«ti.

athassa mÄ• tÄ• attano vacanaá¹ƒ gÄ• hÄ• petuá¹ƒ asakkontÄ« apagatÄ• . pitÄ• taá¹ƒ pa
pakÄ• sento satthÄ• Ä• ha ---

1003__._ á¹• 21 ``taá¹ƒtaá¹ƒ pitÄ• pi avaca, vasavattÄ« orasaá¹ƒ sakaá¹ƒ puttaá¹ƒ.

yaÃ±Ã±o kira te putta, bhavissati catÅ«hi puttehÄ«â€™â€™ ti ||

tattha __vasavattÄ«_ti tassa nÄ• maá¹ƒ.

rÄ• jÄ• Ä• ha ---

1004__._ á¹• 21 ``sabbepi {\pounds}7.0075 mayhaá¹ƒ puttÄ• cattÄ• , candasmiá¹ƒ haÃ±Ã±

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na, sugatiá¹ƒ saggaá¹ƒ gamissÄ• mÄ«â€™â€™ ti ||

atha naá¹ƒ pitÄ• Ä• ha ---

1005__._ á¹• 21 ``mÄ• taá¹ƒ putta saddahesi, sugati kira hoti puttayaÃ±Ã±ena.

nirayÄ• neso maggo, neso maggo hi saggÄ• naá¹ƒ ||

1006__._ á¹• 21 ``dÄ• nÄ• ni dehi koá¹‡á¸• aÃ±Ã±a, ahiá¹ƒsÄ• sabbabhÅ«tabhabyÄ• naá¹

esa maggo sugatiyÄ• , na ca maggo puttayaÃ±Ã±enÄ• â€™â€™ ti ||

rÄ• jÄ• Ä• ha ---

1007__._ á¹• 21 ``Ä• cariyÄ• naá¹ƒ vacanÄ• , ghÄ• tessaá¹ƒ candaÃ±ca sÅ«riyaÃ±ca.

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na duccajehi, sugatiá¹ƒ saggaá¹ƒ gamissÄ• mÄ«â€™â€™ ti ||

atha naá¹ƒ pitÄ• Ä• ha ---

1008__._ á¹• 21 ``dÄ• nÄ• ni dehi koá¹‡á¸• aÃ±Ã±a, ahiá¹ƒsÄ• sabbabhÅ«tabhabyÄ• naá¹

puttaparivuto tuvaá¹ƒ, raá¹-á¹-haá¹ƒ janapadaÃ±ca pÄ• lehÄ«â€™â€™ ti ||

tattha __puttaparivuto_ti puttehi parivuto. __raá¹-á¹-haá¹ƒ janapadaÃ±cÄ• _ti sakalakÄ• sir
tasseva taá¹ƒ taá¹ƒ koá¹-á¹-hÄ• sabhÅ«taá¹ƒ janapadaÃ±ca.

sopi Ã±7.0081 taá¹ƒ attano vacanaá¹ƒ gÄ• hÄ• petuá¹ƒ nÄ• sakkhi. tato candakumÄ• ro ci
janassa dukkhaá¹ƒ maá¹ƒ ekaá¹ƒ nissÄ• ya uppannaá¹ƒ, mama pitaraá¹ƒ yÄ• citvÄ• ettaka
maraá¹‡adukkhato mocessÄ• mÄ«â€™â€™ ti. so pitarÄ• saddhiá¹ƒ sallapanto Ä• ha ---

1009__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthÄ« asse ca pÄ• lema ||

1010__._ á¹• 21 ``mÄ• {\pounds}7.0076 no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• la

api nigaá¸·abandhakÄ• pi, hatthichakaá¹‡Ä• ni ujjhema ||

1011__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, assachakaá¹‡Ä• ni ujjhema ||

1012__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

yassa honti tava kÄ• mÄ• , api raá¹-á¹-hÄ• pabbÄ• jitÄ• .

bhikkhÄ• cariyaá¹ƒ carissÄ• mÄ• â€™â€™ ti ||

tattha __api nigaá¸·abandhakÄ• pÄ«_ti api nÄ• ma mayaá¹ƒ mahÄ• nigaá¸·ehi bandhakÄ• kÄ• mÄ• _ti sacepi khaá¹‡á¸• ahÄ• lassa dÄ• tukÄ• mosi, tassa no dÄ• se katvÄ• dehi, kar vadati. __api raá¹-á¹-hÄ• _ti sace amhÄ• kaá¹ƒ koci doso atthi, raá¹-á¹-hÄ• no pabbÄ• jehi. pabbÄ• jitÄ• pi kapaá¹‡Ä• viya kapÄ• laá¹ƒ gahetvÄ• bhikkhÄ• cariyaá¹ƒ carissÄ• ma, mÄ jÄ«vitanti vilapi.

tassa taá¹ƒ nÄ• nappakÄ• raá¹ƒ vilÄ• paá¹ƒ sutvÄ• rÄ• jÄ• hadayaphalitappatto viya assu rodamÄ• no ``na me koci putte mÄ• retuá¹ƒ lacchati, na mamattho devalokenÄ• â€™â€™ t

1013__._ á¹• 21 ``dukkhaá¹ƒ kho me janayatha, vilapantÄ• jÄ«vitassa kÄ• mÄ• hi.

muÃ±cetha dÄ• ni kumÄ• re, alampi me hotu puttayaÃ±Ã±enÄ• â€™â€™ ti ||

taá¹ƒ raÃ±Ã±o kathaá¹ƒ sutvÄ• rÄ• japutte Ä• diá¹ƒ katvÄ• sabbaá¹ƒ taá¹ƒ pakkhipariyos vissajjesuá¹ƒ. khaá¹‡á¸• ahÄ• lopi yaÃ±Ã±Ä• vÄ• á¹-e kammaá¹ƒ saá¹ƒvidahati. atha naá¹ƒ duá¹-á¹-ha, khaá¹‡á¸• ahÄ• la, raÃ±Ã±Ä• puttÄ• Ã±7.0082 vissajjitÄ• , tvaá¹ƒ attano putte galalohitena yaÃ±Ã±aá¹ƒ yajassÅ«â€™â€™ ti Ä• ha. so ``kiá¹ƒ nÄ• ma raÃ±Ã±Ä• kataâ€™ viya avattharanto uá¹-á¹-hÄ• ya turito dhÄ• vitvÄ• Ä• ha ---

1014__._ á¹• 21 ``pubbeva {\pounds}7.0077 khosi me vutto, dukkaraá¹ƒ durabhisambhavaÃ

atha no upakkhaá¹-assa yaÃ±Ã±assa, kasmÄ• karosi vikkhepaá¹ƒ ||

1015__._ á¹• 21 ``sabbe vajanti sugatiá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aâ€™â€™ nti ||

tattha __pubbevÄ• _ti mayÄ• tvaá¹ƒ pubbeva vutto ``na tumhÄ• disena bhÄ«rukajÄ• tikena yajituá¹ƒ, yaÃ±Ã±ayajanaá¹ƒ nÄ• metaá¹ƒ dukkaraá¹ƒ durabhisambhavaâ€™â€™ nti, atha paá¹-iyattassa yaÃ±Ã±assa vikkhepaá¹ƒ karosi. ``vikkhambhaâ€™â€™ ntipi pÄ• á¹-ho, paá mahÄ• rÄ• ja, kasmÄ• evaá¹ƒ karosi. yattakÄ• hi yaÃ±Ã±aá¹ƒ yajanti vÄ• yÄ• jenti vÄ• a

sugatimeva vajantÄ«ti dasseti.

so andhabÄ• lo rÄ• jÄ• tassa kodhavasikassa kathaá¹ƒ gahetvÄ• dhammasaÃ±Ã±Ä« hutv
tato candakumÄ• ro pitaraá¹ƒ anubodhayamÄ• no Ä• ha ---

1016__._ á¹• 21 ``atha kissa jano pubbe, sotthÄ• naá¹ƒ brÄ• hmaá¹‡e avÄ• cesi.

atha no akÄ• raá¹‡asmÄ• , yaÃ±Ã±atthÄ• ya deva ghÄ• tesi ||

1017__._ á¹• 21 ``pubbeva no daharakÄ• le, na hanesi na ghÄ• tesi.

daharamhÄ• yobbanaá¹ƒ pattÄ• , adÅ«sakÄ• tÄ• ta haÃ±Ã±Ä• ma ||

1018__._ á¹• 21 ``hatthigate assagate, sannaddhe passa no mahÄ• rÄ• ja.

yuddhe vÄ• yujjhamÄ• ne vÄ• , na hi mÄ• disÄ• sÅ«rÄ• honti yaÃ±Ã±atthÄ• ya ||

1019__._ á¹• 21 ``paccante vÄ• pi kupite, aá¹-avÄ«su vÄ• mÄ• dise niyojenti.

atha no akÄ• raá¹‡asmÄ• , abhÅ«miyaá¹ƒ tÄ• ta haÃ±Ã±Ä• ma ||

1020__._ á¹• 21 ``yÄ• pi Ã±7.0083 hi tÄ• sakuá¹‡iyo, vasanti tiá¹‡agharÄ• ni katvÄ• na.

tÄ• sampi piyÄ• puttÄ• , atha no tvaá¹ƒ deva ghÄ• tesi ||

1021__._ á¹• 21 ``mÄ• {\pounds}7.0078 tassa saddahesi, na maá¹ƒ khaá¹‡á¸• ahÄ• lo ghÄ

mamaÃ±hi so ghÄ• tetvÄ• na, anantarÄ• tampi deva ghÄ• teyya ||

1022__._ á¹• 21 ``gÄ• mavaraá¹ƒ nigamavaraá¹ƒ dadanti, bhogampissa mahÄ• rÄ• ja.

athaggapiá¹‡á¸• ikÄ• pi, kule kule hete bhuÃ±janti ||

1023__._ á¹• 21 ``tesampi tÄ• disÄ• naá¹ƒ, icchanti dubbhituá¹ƒ mahÄ• rÄ• ja.

yebhuyyena ete, akataÃ±Ã±uno brÄ• hmaá¹‡Ä• deva ||

1024__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthÄ« asse ca pÄ• lema ||

1025__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthichakaá¹‡Ä• ni ujjhema ||

1026__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, assachakaá¹‡Ä• ni ujjhema ||

1027__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

yassa honti tava kÄ• mÄ• , api raá¹-á¹-hÄ• pabbÄ• jitÄ• .

bhikkhÄ• cariyaá¹ƒ carissÄ• mÄ• â€™â€™ ti ||

tattha __pubbe_ti tÄ• ta, yadi ahaá¹ƒ mÄ• retabbo, atha kasmÄ• amhÄ• kaá¹ƒ Ã±Ä• tijano
brÄ• hmaá¹‡e sotthÄ• naá¹ƒ avÄ• cesi. tadÄ• kira khaá¹‡á¸• ahÄ• lova mama lakkhaá¹‡Ä•
kumÄ• rassa na koci antarÄ• yo bhavissati, tumhÄ• kaá¹ƒ accayena rajjaá¹ƒ kÄ• ressatÄ«â
purimena pacchimaá¹ƒ na sameti, musÄ• vÄ• dÄ« esa. atha no etassa vacanaá¹ƒ gahetvÄ•
nikkÄ• raá¹‡Ä• yeva yaÃ±Ã±atthÄ• ya, deva, ghÄ• tesi. mÄ• amhe ghÄ• tesi. ayaÃ±hi may
mahÄ• janaá¹ƒ mÄ• retukÄ• mo, sÄ• dhukaá¹ƒ sallakkhehi narindÄ• ti. __pubbeva no_ti ma
mÄ• retukÄ• mo, pubbeva no kasmÄ• sayaá¹ƒ Ã±7.0084 vÄ• na hanesi, aÃ±Ã±ehi vÄ• na
idÄ• ni pana mayaá¹ƒ daharamhÄ• taruá¹‡Ä• , paá¹-hamavaye á¹-hitÄ• puttadhÄ«tÄ• hi va
tava adÅ«sakÄ• va kiá¹ƒkÄ• raá¹‡Ä• haÃ±Ã±Ä• mÄ• ti?

__passa no_ti amheva cattÄ• ro bhÄ• tike passa. __yujjhamÄ• ne_ti paccatthikÄ• naá¹ƒ na
á¹-hitakÄ• le amhÄ• dise putte tehi saddhiá¹ƒ yujjhamÄ• ne passa. aputtakÄ• hi rÄ• jÄ• no
__mÄ• disÄ• _ti amhÄ• disÄ• sÅ«rÄ• balavanto na yaÃ±Ã±atthÄ• ya mÄ• retabbÄ• honti.
paccÄ• mittÄ• naá¹ƒ gaá¹‡hanatthÄ• ya payojenti. __atha no_ti atha amhe akÄ• raá¹‡asmÄ
anokÄ• seyeva kasmÄ• , tÄ• ta, haÃ±Ã±Ä• mÄ• ti attho. __mÄ• tassa saddahesÄ«_ti mah
khaá¹‡á¸• ahÄ• lo ghÄ• taye, mÄ• tassa saddaheyyÄ• si. __bhogampissÄ• _ti bhogampi a
denti. __athaggapiá¹‡á¸• ikÄ• pÄ«_ti atha te aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ labhantÄ• ag
__tesampÄ«_ti yesaá¹ƒ kule bhuÃ±janti, tesampi evarÅ«pÄ• naá¹ƒ piá¹‡á¸• adÄ• yakÄ• na

rÄ• jÄ• kumÄ• rassa vilÄ• paá¹ƒ sutvÄ• ---

1028__._ á¹• 21 ``dukkhaá¹ƒ kho me janayatha, vilapantÄ• jÄ«vitassa kÄ• mÄ• hi.

muÃ±cetha dÄ• ni kumÄ• re, alampi me hotu puttayaÃ±Ã±enÄ• â€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• punapi mocesi. khaá¹‡á¸• ahÄ• lo Ä• gantvÄ• punapi ---

1029__._ á¹• 21 ``pubbeva khosi me vutto, dukkaraá¹ƒ durabhisambhavaÃ±cetaá¹ƒ.

atha no upakkhaá¹-assa yaÃ±Ã±assa, kasmÄ• karosi vikkhepaá¹ƒ ||

1030__._ á¹• 21 ``sabbe vajanti sugatiá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aâ€™â€™ nti || ---

evaá¹ƒ vatvÄ• puna gaá¹‡hÄ• pesi. athassa anunayanatthaá¹ƒ kumÄ• ro Ä• ha ---

1031__._ á¹• 21 ``yadi kira yajitvÄ• puttehi, devalokaá¹ƒ ito cutÄ• yanti.

brÄ• hmaá¹‡o tÄ• va yajatu, pacchÄ• pi yajasi tuvaá¹ƒ rÄ• ja ||

1032__._ á¹• 21 ``yadi {\pounds}7.0080 Ã±7.0085 kira yajitvÄ• puttehi, devalokaá¹ƒ ito cutÄ

esveva khaá¹‡á¸• ahÄ• lo, yajataá¹ƒ sakehi puttehi ||

1033__._ á¹• 21 ``evaá¹ƒ jÄ• nanto khaá¹‡á¸• ahÄ• lo, kiá¹ƒ puttake na ghÄ• tesi.

sabbaÃ±ca Ã±Ä• tijanaá¹ƒ, attÄ• naÃ±ca na ghÄ• tesi ||

1034__._ á¹• 21 ``sabbe vajanti nirayaá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ ||

1035__._ á¹• 21 ``sace hi so sujjhati yo hanÄ• ti, hatopi so saggamupeti á¹-hÄ• naá¹ƒ.

bhovÄ• di bhovÄ• dina mÄ• rayeyyuá¹ƒ, ye cÄ• pi tesaá¹ƒ abhisaddaheyyuâ€™â€™ nti ||

tattha __brÄ• hmaá¹‡o tÄ• vÄ• _ti paá¹-hamaá¹ƒ tÄ• va khaá¹‡á¸• ahÄ• lo yajatu sakehi pu
yajitvÄ• devalokaá¹ƒ gate pacchÄ• tvaá¹ƒ yajissasi. deva, sÄ• durasabhojanampi hi tvaá¹ƒ

vÄ«maá¹ƒsÄ• petvÄ• bhuÃ±jasi, puttadÄ• ramÄ• raá¹‡aá¹ƒyeva kasmÄ• avÄ«maá¹ƒsitvÄ
__evaá¹ƒ jÄ• nanto_ti ``puttadhÄ«taro mÄ• retvÄ• devalokaá¹ƒ gacchatÄ«â€™â€™ ti evaá
attano putte ca Ã±Ä• tÄ« ca attÄ• naÃ±ca na ghÄ• tesi. sace hi paraá¹ƒ mÄ• retvÄ• devalo
attÄ• naá¹ƒ mÄ• retvÄ• brahmalokaá¹ƒ gantabbo bhavissati. evaá¹ƒ yaÃ±Ã±aguá¹‡aá¹ƒ jÄ
attÄ• va mÄ• retabbo siyÄ• . ayaá¹ƒ pana tathÄ• akatvÄ• maá¹ƒ mÄ• rÄ• peti. iminÄ• pi kA
mahÄ• rÄ• ja ``yathÄ• esa vinicchaye vilopaá¹ƒ kÄ• tuá¹ƒ alabhanto evaá¹ƒ karotÄ«â€™â€
evarÅ«paá¹ƒ puttaghÄ• tayaÃ±Ã±aá¹ƒ.

kumÄ• ro ettakaá¹ƒ kathentopi pitaraá¹ƒ attano vacanaá¹ƒ gÄ• hÄ• petuá¹ƒ asakkonto rÄ•
á¹-hitaá¹ƒ parisaá¹ƒ Ä• rabbha Ä• ha ---

1036__._ á¹• 21 ``kathaÃ±ca kira puttakÄ• mÄ• yo, gahapatayo gharaá¹‡iyo ca.

nagaramhi na uparavanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi orasaá¹ƒ puttaá¹ƒ ||

1037__._ á¹• 21 ``kathaÃ±ca Ã±7.0086 kira puttakÄ• mÄ• yo, gahapatayo gharaá¹‡iyo ca.

nagaramhi na uparavanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi atrajaá¹ƒ puttaá¹ƒ ||

1038__._ á¹• 21 ``raÃ±Ã±o {\pounds}7.0081 camhi atthakÄ• mo, hito ca sabbajanapadassa

na koci assa paá¹-ighaá¹ƒ, mayÄ• jÄ• napado na pavedetÄ«â€™â€™ ti ||

tattha __puttakÄ• mÄ• yo_ti gharaá¹‡iyo sandhÄ• ya vuttaá¹ƒ. gahapatayo pana puttakÄ• m
uparavantÄ«_ti na upakkosanti na vadanti. __atraja_nti attato jÄ• taá¹ƒ. evaá¹ƒ vuttepi koci
kathetuá¹ƒ samattho nÄ• ma nÄ• hosi. __na koci assa paá¹-ighaá¹ƒ mayÄ• _ti iminÄ• no la
issariyamadena vÄ• idaá¹ƒ nÄ• ma dukkhaá¹ƒ katanti koci ekopi mayÄ• saddhiá¹ƒ paá¹-igh
nÄ• hosi. __jÄ• napado na pavedetÄ«_ti evaá¹ƒ raÃ±Ã±o ca janapadassa ca atthakÄ• mass
jÄ• napado ``guá¹‡asampanno te puttoâ€™â€™ ti na pavedeti, na jÄ• nÄ• petÄ«ti attho.

evaá¹ƒ vuttepi koci kiÃ±ci na kathesi. tato candakumÄ• ro attano bhariyÄ• yo taá¹ƒ yÄ• car
Ä• ha ---

1039__._ á¹• 21 ``gacchatha vo gharaá¹‡iyo, tÄ• taÃ±ca vadetha khaá¹‡á¸• ahÄ• laÃ±ca.

mÄ• ghÄ• tetha kumÄ• re, adÅ«sake sÄ«hasaá¹…kÄ• se ||

1040__._ á¹• 21 ``gacchatha vo gharaá¹‡iyo, tÄ• taÃ±ca vadetha khaá¹‡á¸• ahÄ• laÃ±ca.

mÄ• ghÄ• tetha kumÄ• re, apekkhite sabbalokassÄ• â€™â€™ ti ||

tÄ• gantvÄ• yÄ• ciá¹ƒsu. tÄ• pi rÄ• jÄ• na olokesi. tato kumÄ• ro anÄ• tho hutvÄ• vilapan

1041__._ á¹• 21 ``yaá¹ƒnÅ«nÄ• haá¹ƒ jÄ• yeyyaá¹ƒ, rathakÄ• rakulesu vÄ• ,

pukkusakulesu vÄ• vessesu vÄ• jÄ• yeyyaá¹ƒ,

na hajja maá¹ƒ rÄ• ja yaÃ±Ã±e ghÄ• teyyÄ• â€™â€™ ti || ---

vatvÄ• puna tÄ• bhariyÄ• yo uyyojento Ä• ha ---

1042__._ á¹• 21 ``sabbÄ• sÄ«mantiniyo gacchatha, ayyassa khaá¹‡á¸• ahÄ• lassa.

pÄ• desu nipatatha, aparÄ• dhÄ• haá¹ƒ na passÄ• mi ||

1043__._ á¹• 21 ``sabbÄ• {\pounds}7.0082 Ã±7.0087 sÄ«mantiniyo gacchatha, ayyassa kh

pÄ• desu nipatatha, kinte bhante mayaá¹ƒ adÅ«semÄ• â€™â€™ ti ||

tattha __aparÄ• dhÄ• haá¹ƒ na passÄ• mÄ«_ti ahaá¹ƒ Ä• cariyakhaá¹‡á¸• ahÄ• le attano a
__kinte bhante_ti ayya khaá¹‡á¸• ahÄ• la, mayaá¹ƒ tuyhaá¹ƒ kiá¹ƒ dÅ«sayimhÄ• , atha cand
taá¹ƒ khamathÄ• ti vadethÄ• ti.

atha candakumÄ• rassa kaniá¹-á¹-habhaginÄ« selakumÄ• rÄ« nÄ• ma sokaá¹ƒ sandhÄ• re
pÄ• damÅ«le patitvÄ• paridevi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1044__._ á¹• 21 ``kapaá¹‡Ä• vilapati selÄ• , disvÄ• na bhÄ• tare upanÄ«tatte.

yaÃ±Ã±o kira me ukkhipito, tÄ• tena saggakÄ• menÄ• â€™â€™ ti ||

tattha __upanÄ«tatte_ti upanÄ«tasabhÄ• ve. __ukkhipito_ti ukkhitto. __saggakÄ• meno_ti
saggaá¹ƒ icchantena. tÄ• ta, ime mÄ• retvÄ• kiá¹ƒ saggena karissasÄ«ti vilapati.

rÄ• jÄ• tassÄ• pi kathaá¹ƒ na gaá¹‡hi. tato candakumÄ• rassa putto vasulo nÄ• ma pitaraá
``ahaá¹ƒ ayyakaá¹ƒ yÄ• citvÄ• mama pitu jÄ«vitaá¹ƒ dÄ• pessÄ• mÄ«â€™â€™ ti raÃ±Ã±o
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1045__._ á¹• 21 ``Ä• vatti parivatti ca, vasulo sammukhÄ• raÃ±Ã±o.

mÄ• no pitaraá¹ƒ avadhi, daharamhÄ• yobbanaá¹ƒ pattÄ• â€™â€™ ti ||

tattha __daharamhÄ• yobbanaá¹ƒ pattÄ• _ti deva, mayaá¹ƒ taruá¹‡adÄ• rakÄ• , na tÄ• va
tÄ• va anukampÄ• ya amhÄ• kaá¹ƒ pitaraá¹ƒ mÄ• avadhÄ«ti.

rÄ• jÄ• tassa paridevitaá¹ƒ sutvÄ• bhijjamÄ• nahadayo viya hutvÄ• assupuá¹‡á¹‡ehi nett
Ä• liá¹…gitvÄ• ``tÄ• ta, assÄ• saá¹ƒ paá¹-ilabha, vissajjemi te pitaraâ€™â€™ nti vatvÄ• gÄ

1046__._ á¹• 21 ``eso {\pounds}7.0083 te vasula pitÄ• , samehi pitarÄ• saha.

dukkhaá¹ƒ kho me janayasi, vilapanto antepurasmiá¹ƒ.

muÃ±cetha dÄ• ni kumÄ• re, alampi me hotu puttayaÃ±Ã±enÄ• â€™â€™ ti ||

tattha __antepurasmi_nti rÄ• janivesanassa antare.

puna Ã±7.0088 khaá¹‡á¸• ahÄ• lo Ä• gantvÄ• Ä• ha ---

1047__._ á¹• 21 ``pubbeva khosi me vutto, dukkaraá¹ƒ durabhisambhavaÃ±cetaá¹ƒ.

atha no upakkhaá¹-assa yaÃ±Ã±assa, kasmÄ• karosi vikkhepaá¹ƒ ||

1048__._ á¹• 21 ``sabbe vajanti sugatiá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aâ€™â€™ nti ||

rÄ• jÄ• pana andhabÄ• lo puna tassa vacanena putte gaá¹‡hÄ• pesi. tato khaá¹‡á¸• ahÄ•
rÄ• jÄ• muducitto kÄ• lena gaá¹‡hÄ• peti, kÄ• lena vissajjeti, punapi dÄ• rakÄ• naá¹ƒ vaca
yaÃ±Ã±Ä• vÄ• á¹-aÃ±Ã±eva naá¹ƒ nemÄ«â€™â€™ ti. athassa tattha gamanatthÄ• ya gÄ•

1049__._ á¹• 21 ``sabbaratanassa yaÃ±Ã±o upakkhaá¹-o, ekarÄ• ja tava paá¹-iyatto.

abhinikkhamassu deva, saggaá¹ƒ gato tvaá¹ƒ pamodissasÄ«â€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, tava yaÃ±Ã±o sabbaratanehi upakkhaá¹-o paá¹-iyatto, idÄ• ni te

tasmÄ• abhinikkhama, yaÃ±Ã±aá¹ƒ yajitvÄ• saggaá¹ƒ gato pamodissasÄ«ti.

tato bodhisattaá¹ƒ Ä• dÄ• ya yaÃ±Ã±Ä• vÄ• á¹-agamanakÄ• le tassa orodhÄ• ekatova nik
pakÄ• sento satthÄ• Ä• ha ---

1050__._ á¹• 21 ``daharÄ• sattasatÄ• etÄ• , candakumÄ• rassa bhariyÄ• yo.

kese pakiritvÄ• na, rodantiyo maggamanuyÄ• yiá¹ƒsu ||

1051__._ á¹• 21 ``aparÄ• {\pounds}7.0084 pana sokena, nikkhantÄ• nandane viya devÄ• .

kese pakiritvÄ• na, rodantiyo maggamanuyÄ• yisuâ€™â€™ nti ||

tattha __nandane viya devÄ• _ti nandanavane cavanadevaputtaá¹ƒ parivÄ• retvÄ• nikkhar

ito Ã±7.0089 paraá¹ƒ tÄ• saá¹ƒ vilÄ• pagÄ• thÄ• honti ---

1052__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

nÄ«yanti candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1053__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

nÄ«yanti candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1054__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

nÄ«yanti candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒ ||

1055__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

nÄ«yanti candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1056__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

nÄ«yanti candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1057__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

nÄ«yanti candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒ ||

1058__._ á¹• 21 ``yassu pubbe hatthivaradhuragate, hatthÄ«hi anuvajanti.

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yanti ||

1059__._ á¹• 21 ``yassu {\pounds}7.0085 pubbe assavaradhuragate, assehi anuvajanti.

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yanti ||

1060__._ á¹• 21 ``yassu pubbe rathavaradhuragate, rathehi anuvajanti.

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yanti ||

1061__._ á¹• 21 ``yehissu pubbe niyyaá¹ƒsu, tapanÄ«yakappanehi turaá¹…gehi.

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yantÄ«â€™â€™ ti ||

tattha __kÄ• sikasucivatthadharÄ• _ti kÄ• sikÄ• ni sucivatthÄ• ni dhÄ• rayamÄ• nÄ• . __ca
ca sÅ«riyakumÄ• ro ca. __nhÄ• pakasunhÄ• pitÄ• _ti candanacuá¹‡á¹‡ena Ã±7.0090 ubba
kataparikammatÄ• ya sunhÄ• pitÄ• . __yassÅ«_ti ye assu. __assÅ«_ti nipÄ• tamattaá¹ƒ, ye
__pubbe_ti ito pubbe. __hatthivaradhuragate_ti hatthivarÄ• naá¹ƒ dhuragate, alaá¹…kataha
attho. __assavaradhuragate_ti assavarapiá¹-á¹-higate. __rathavaradhuragate_ti rathavaram
__niyyaá¹ƒsÅ«_ti nikkhamiá¹ƒsu.

evaá¹ƒ tÄ• su paridevantÄ«suyeva bodhisattaá¹ƒ nagarÄ• nÄ«hariá¹ƒsu. sakalanagaraá¹ƒ
nikkhamituá¹ƒ Ä• rabhi. mahÄ• jane nikkhante dvÄ• rÄ• ni nappahonti. brÄ• hmaá¹‡o atibah
jÄ• nÄ• ti, kiá¹ƒ bhavissatÄ«â€™â€™ ti nagaradvÄ• rÄ• ni thakÄ• pesi. mahÄ• jano nikkhan
nagaradvÄ• rassa Ä• sannaá¹-á¹-hÄ• ne uyyÄ• naá¹ƒ atthi, tassa santike mahÄ• viravaá¹ƒ
sakuá¹‡asaá¹…gho saá¹…khubhito Ä• kÄ• saá¹ƒ pakkhandi. mahÄ• jano taá¹ƒ taá¹ƒ sakuá
Ä• ha ---

1062__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi puttehi ||

1063__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi kaÃ±Ã±Ä• hi ||

1064__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi mahesÄ«ti ||

1065__._ á¹• 21 ``yadi {\pounds}7.0086 sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pu

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi gahapatÄ«hi ||

1066__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi hatthÄ«hi ||

1067__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi assehi ||

1068__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi usabhehi ||

1069__._ á¹• 21 ``yadi Ã±7.0091 sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphava

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho sabbacatukkenÄ• â€™â€™ ti ||

tattha __maá¹ƒsamicchasÄ«_ti ambho sakuá¹‡i, sace maá¹ƒsaá¹ƒ icchasi, pupphavatiyÄ• puratthimadisÄ• yaá¹ƒ yaÃ±Ã±Ä• vÄ• á¹-o atthi, tattha gaccha. __yajatetthÄ• _ti ettha khaá gahetvÄ• sammÅ«á¸·ho ekarÄ• jÄ• catÅ«hi puttehi yaÃ±Ã±aá¹ƒ yajati. sesagÄ• thÄ• supi

evaá¹ƒ mahÄ• jano tasmiá¹ƒ á¹-hÄ• ne paridevitvÄ• bodhisattassa vasanaá¹-á¹-hÄ• naá¹ƒ padakkhiá¹‡aá¹ƒ karonto antepure kÅ«á¹-Ä• gÄ• rauyyÄ• nÄ• dÄ«ni passanto gÄ• thÄ• hi p

1070__._ á¹• 21 ``ayamassa pÄ• sÄ• do, idaá¹ƒ antepuraá¹ƒ suramaá¹‡Ä«yaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1071__._ á¹• 21 ``idamassa kÅ«á¹-Ä• gÄ• raá¹ƒ, sovaá¹‡á¹‡aá¹ƒ pupphamalyavikiá¹‡á¹‡aá

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1072__._ á¹• 21 ``idamassa uyyÄ• naá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1073__._ á¹• 21 ``idamassa {\pounds}7.0087 asokavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1074__._ á¹• 21 ``idamassa kaá¹‡ikÄ• ravanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1075__._ á¹• 21 ``idamassa pÄ• á¹-alivanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1076__._ á¹• 21 ``idamassa ambavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1077__._ á¹• 21 ``ayamassa pokkharaá¹‡Ä«, saÃ±channÄ• padumapuá¹‡á¸• arÄ«kehi.

nÄ• vÄ• ca sovaá¹‡á¹‡avikatÄ• , pupphavalliyÄ• cittÄ• suramaá¹‡Ä«yÄ• .

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• â€™â€™ ti ||

tattha Ã±7.0092 __tedÄ• nÄ«_ti idÄ• ni te candakumÄ• rappamukhÄ• amhÄ• kaá¹ƒ ayyap
chaá¸• á¸• etvÄ• vadhÄ• ya nÄ«yanti. __sovaá¹‡á¹‡avikatÄ• _ti suvaá¹‡á¹‡akhacitÄ• .

ettakesu á¹-hÄ• nesu vilapantÄ• puna hatthisÄ• lÄ• dÄ«ni upasaá¹…kamitvÄ• Ä• haá¹ƒsu

1078__._ á¹• 21 ``idamassa hatthiratanaá¹ƒ, erÄ• vaá¹‡o gajo balÄ« dantÄ«.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1079__._ á¹• 21 ``idamassa assaratanaá¹ƒ, ekakhuro asso.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1080__._ á¹• 21 ``ayamassa assaratho, sÄ• á¸·iyanigghoso subho ratanavicitto.

yatthassu ayyaputtÄ• , sobhiá¹ƒsu nandane viya devÄ• .

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1081__._ á¹• 21 ``kathaá¹ƒ {\pounds}7.0088 nÄ• ma sÄ• masamasundarehi, candanamudu

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi puttehi ||

1082__._ á¹• 21 ``kathaá¹ƒ nÄ• ma sÄ• masamasundarÄ• hi, candanamudukagattÄ• hi.

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi kaÃ±Ã±Ä• hi ||

1083__._ á¹• 21 ``kathaá¹ƒ nÄ• ma sÄ• masamasundarÄ• hi, candanamudukagattÄ• hi.

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi mahesÄ«hi ||

1084__._ á¹• 21 ``kathaá¹ƒ nÄ• ma sÄ• masamasundarehi, candanamudukagattehi.

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi gahapatÄ«hi ||

1085__._ á¹• 21 ``yathÄ• honti gÄ• manigamÄ• , suÃ±Ã±Ä• amanussakÄ• brahÄ• raÃ±Ã

tathÄ• hessati pupphavatiyÄ• , yiá¹-á¹-hesu candasÅ«riyesÅ«â€™â€™ ti ||

tattha __erÄ• vaá¹‡o_ti tassa hatthino nÄ• maá¹ƒ. __ekakhuro_ti abhinnakhuro. __sÄ• á¸·i
gamanakÄ• le sÄ• á¸·ikÄ• naá¹ƒ viya madhurena nigghosena Ã±7.0093 samannÄ• gato. __
kÄ• raá¹‡ena. __sÄ• masamasundarehÄ«_ti suvaá¹‡á¹‡asÄ• mehi ca aÃ±Ã±amaÃ±Ã±aá¹ƒ
sundarehi. __candanamudukagattehÄ«_ti lohitacandanalittagattehi. __brahÄ• raÃ±Ã±Ä• _ti
suÃ±Ã±Ä• nimmanussÄ• brahÄ• raÃ±Ã±Ä• honti, tathÄ• pupphavatiyÄ• pi yaÃ±Ã±e yiá¹-
araÃ±Ã±asadisÄ• bhavissatÄ«ti.

atha mahÄ• jano bahi nikkhamituá¹ƒ alabhanto antonagareyeva vicaranto paridevi. bodhisa
yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ nÄ«to. athassa mÄ• tÄ• gotamÄ« nÄ• ma devÄ« ``puttÄ• naá¹ƒ me
raÃ±Ã±o pÄ• damÅ«le parivattitvÄ• paridevamÄ• nÄ• Ä• ha ---

1086__._ á¹• 21 ``ummattikÄ• bhavissÄ• mi, bhÅ«nahatÄ• paá¹ƒsunÄ• ca parikiá¹‡á¹‡Ä•

sace candavaraá¹ƒ hanti, pÄ• á¹‡Ä• me deva rujjhanti ||

1087__._ á¹• 21 ``ummattikÄ• {\pounds}7.0089 bhavissÄ• mi, bhÅ«nahatÄ• paá¹ƒsunÄ• c

sace sÅ«riyavaraá¹ƒ hanti, pÄ• á¹‡Ä• me deva rujjhantÄ«â€™â€™ ti ||

tattha __bhÅ«nahatÄ• _ti hatavuá¸• á¸• hi. __paá¹ƒsunÄ• ca parikiá¹‡á¹‡Ä• _ti paá¹ƒsupa
ummattikÄ• hutvÄ• vicarissÄ• mi.

sÄ• evaá¹ƒ paridevantÄ«pi raÃ±Ã±o santikÄ• kiÃ±ci kathaá¹ƒ alabhitvÄ• ``mama putto tu
gato bhavissati, kissa naá¹ƒ tumhe na nivattethÄ• â€™â€™ ti kumÄ• rassa catasso bhariyÄ
paridevantÄ« Ä• ha ---

1088__._ á¹• 21 ``kinnumÄ• na ramÄ• peyyuá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• .

ghaá¹-á¹-ikÄ• uparikkhÄ« ca, pokkharaá¹‡Ä« ca bhÄ• rikÄ• .

candasÅ«riyesu naccantiyo, samÄ• tÄ• saá¹ƒ na vijjatÄ«â€™â€™ ti ||

tattha __kinnumÄ• na ramÄ• peyyu_nti kena kÄ• raá¹‡ena imÄ• ghaá¹-á¹-ikÄ• tiÄ• dikÄ•
piyaá¹ƒvadÄ• candasÅ«riyakumÄ• rÄ• naá¹ƒ santike Ã±7.0094 naccantiyo mama putte na
ukkaá¹‡á¹-hÄ• payiá¹ƒsu. sakalajambudÄ«pasmiÃ±hi nacce vÄ• gÄ«te vÄ• samÄ• aÃ±Ã±
attho.

iti sÄ• suá¹‡hÄ• hi saddhiá¹ƒ paridevitvÄ• aÃ±Ã±aá¹ƒ gahetabbaggahaá¹‡aá¹ƒ apassantÄ
akkosamÄ• nÄ• aá¹-á¹-ha gÄ• thÄ• abhÄ• si ---

1089__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá¹‡á¸• ahÄ• la tav

yo mayhaá¹ƒ hadayasoko, candamhi vadhÄ• ya ninnÄ«te ||

1090__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá¹‡á¸• ahÄ• la tav

yo mayhaá¹ƒ hadayasoko, sÅ«riyamhi vadhÄ• ya ninnÄ«te ||

1091__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá¹‡á¸• ahÄ• la tav

yo mayhaá¹ƒ hadayasoko, candamhi vadhÄ• ya ninnÄ«te ||

1092__._ á¹• 21 ``imaá¹ƒ {\pounds}7.0090 mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá

yo mayhaá¹ƒ hadayasoko, sÅ«riyamhi vadhÄ• ya ninnÄ«te ||

1093__._ á¹• 21 ``mÄ• ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tava mÄ• tÄ•

yo ghÄ• tesi kumÄ• re, adÅ«sake sÄ«hasaá¹…kÄ• se ||

1094__._ á¹• 21 ``mÄ• ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tava mÄ• tÄ•

yo ghÄ• tesi kumÄ• re, apekkhite sabbalokassa ||

1095__._ á¹• 21 ``mÄ• ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tava jÄ• yÄ• .

yo ghÄ• tesi kumÄ• re, adÅ«sake sÄ«hasaá¹…kÄ• se ||

1096__._ á¹• 21 ``mÄ• ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tava jÄ• yÄ• .

yo ghÄ• tesi kumÄ• re, apekkhite sabbalokassÄ• â€™â€™ ti ||

tattha __imaá¹ƒ mayha_nti mayhaá¹ƒ imaá¹ƒ hadayasokaá¹ƒ dukkhaá¹ƒ. __paá¹-imuÃ±cat
pÄ• puá¹‡Ä• tu. __yo ghÄ• tesÄ«_ti yo tvaá¹ƒ ghÄ• tesi. __apekkhite_ti sabbalokena olokite
attho.

bodhisatto Ã±7.0095 yaÃ±Ã±Ä• vÄ• á¹-epi pitaraá¹ƒ yÄ• canto Ä• ha ---

1097__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthÄ« asse ca pÄ• lema ||

1098__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthichakaá¹‡Ä• ni ujjhema ||

1099__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, assachakaá¹‡Ä• ni ujjhema ||

1100__._ á¹• 21 ``mÄ• {\pounds}7.0091 no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• la

yassa honti tava kÄ• mÄ• , api raá¹-á¹-hÄ• pabbÄ• jitÄ• .

bhikkhÄ• cariyaá¹ƒ carissÄ• ma ||

1101__._ á¹• 21 ``dibbaá¹ƒ deva upayÄ• canti, puttatthikÄ• pi daliddÄ• .

paá¹-ibhÄ• nÄ• nipi hitvÄ• , putte na labhanti ekaccÄ• ||

1102__._ á¹• 21 ``Ä• sÄ«sikÄ• ni karonti, puttÄ• no jÄ• yantu tato paputtÄ• .

atha no akÄ• raá¹‡asmÄ• , yaÃ±Ã±atthÄ• ya deva ghÄ• tesi ||

1103__._ á¹• 21 ``upayÄ• citakena puttaá¹ƒ labhanti, mÄ• tÄ• ta no aghÄ• tesi.

mÄ• kicchÄ• laddhakehi puttehi, yajittho imaá¹ƒ yaÃ±Ã±aá¹ƒ ||

1104__._ á¹• 21 ``upayÄ• citakena puttaá¹ƒ labhanti, mÄ• tÄ• ta no aghÄ• tesi.

mÄ• kapaá¹‡aladdhakehi puttehi, ammÄ• ya no vippavÄ• sehÄ«â€™â€™ ti ||

tattha __dibba_nti deva, aputtikÄ• daliddÄ• pi nÄ• riyo puttatthikÄ• hutvÄ• bahuá¹ƒ paá¹‡
puttaá¹ƒ vÄ• dhÄ«taraá¹ƒ vÄ• labhÄ• mÄ• ti dibyaá¹ƒ upayÄ• canti. __paá¹-ibhÄ• nÄ• nipi
chaá¸• á¸• etvÄ• pi, alabhitvÄ• pÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- mahÄ• rÄ• ja, nÄ• rÄ«na
dohaá¸·aá¹ƒ alabhitvÄ• gabbho sussitvÄ• nassati. tattha ekaccÄ• yÄ• cantÄ• pi putte alab
laddhampi dohaá¸·aá¹ƒ pahÄ• ya aparibhuÃ±jitvÄ• na labhanti, kÄ• ci dohaá¸·aá¹ƒ alabhan
mayhaá¹ƒ pana mÄ• tÄ• uppannaá¹ƒ dohaá¸·aá¹ƒ labhitvÄ• paribhuÃ±jitvÄ• uppannaá¹ƒ
paá¹-ilabhi. evaá¹ƒ paá¹-iladdhe mÄ• no avadhÄ«ti yÄ• cati.

__Ä• sÄ«sikÄ• nÄ«_ti Ã±7.0096 mahÄ• rÄ• ja, ime sattÄ• Ä• sÄ«saá¹ƒ karonti. kinti? puttÄ

paputtÄ• _ti puttÄ• nampi no puttÄ• jÄ• yantÅ«ti. __atha no akÄ• raá¹‡asmÄ• _ti atha tvaá
yaÃ±Ã±atthÄ• ya ghÄ• tesi. __upayÄ• citakenÄ• _ti devatÄ• naá¹ƒ Ä• yÄ• canena. __kapaá
viya hutvÄ• laddhakehi. __puttehÄ«_ti amhehi saddhiá¹ƒ amhÄ• kaá¹ƒ ammÄ• ya mÄ• vip
saddhiá¹ƒ vippavÄ• saá¹ƒ karÄ«ti vadati.

so {\pounds}7.0092 evaá¹ƒ vadantopi pitu santikÄ• kiÃ±ci kathaá¹ƒ alabhitvÄ• mÄ• tu pÄ•
paridevamÄ• no Ä• ha ---

1105__._ á¹• 21 ``bahudukkhÄ• posiya candaá¹ƒ, amma tuvaá¹ƒ jÄ«yase puttaá¹ƒ.

vandÄ• mi kho te pÄ• de, labhataá¹ƒ tÄ• to paralokaá¹ƒ ||

1106__._ á¹• 21 ``handa ca maá¹ƒ upagÅ«ha, pÄ• de te amma vandituá¹ƒ dehi.

gacchÄ• mi dÄ• ni pavÄ• saá¹ƒ, yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1107__._ á¹• 21 ``handa ca maá¹ƒ upagÅ«ha, pÄ• de te amma vandituá¹ƒ dehi.

gacchÄ• mi dÄ• ni pavÄ• saá¹ƒ, mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1108__._ á¹• 21 ``handa ca maá¹ƒ upagÅ«ha, pÄ• de te amma vandituá¹ƒ dehi.

gacchÄ• mi dÄ• ni pavÄ• saá¹ƒ, janassa katvÄ• hadayasokaâ€™â€™ nti ||

tattha __bahudukkhÄ• posiyÄ• _ti bahÅ«hi dukkhehi posiya. __canda_nti maá¹ƒ candakun
idÄ• ni, amma, tvaá¹ƒ jÄ«yase puttaá¹ƒ. __labhataá¹ƒ tÄ• to paraloka_nti pitÄ• me bhogasa
labhatu. __upagÅ«hÄ• _ti Ä• liá¹…ga parissaja. __pavÄ• sa_nti puna anÄ• gamanÄ• ya ac
gacchÄ• mi.

athassa mÄ• tÄ• paridevantÄ« catasso gÄ• thÄ• abhÄ• si ---

1109__._ á¹• 21 ``handa ca padumapattÄ• naá¹ƒ, moá¸·iá¹ƒ bandhassu gotamiputta.

campakadalamissÄ• yo, esÄ• te porÄ• á¹‡ikÄ• pakati ||

1110__._ á¹• 21 ``handa Ã±7.0097 ca vilepanaá¹ƒ te, pacchimakaá¹ƒ candanaá¹ƒ vilimpass

yehi ca suvilitto, sobhasi rÄ• japarisÄ• yaá¹ƒ ||

1111__._ á¹• 21 ``handa ca mudukÄ• ni vatthÄ• ni, pacchimakaá¹ƒ kÄ• sikaá¹ƒ nivÄ• sehi.

yehi ca sunivattho, sobhasi rÄ• japarisÄ• yaá¹ƒ ||

1112__._ á¹• 21 ``muttÄ• maá¹‡ikanakavibhÅ«sitÄ• ni {\pounds}7.0093, gaá¹‡hassu hatthÄ

yehi ca hatthÄ• bharaá¹‡ehi, sobhasi rÄ• japarisÄ• yaâ€™â€™ nti ||

tattha __padumapattÄ• na_nti padumapattaveá¹-hanaá¹ƒ nÄ• mekaá¹ƒ pasÄ• dhanaá¹ƒ, ta
vippakiá¹‡á¹‡aá¹ƒ moá¸·iá¹ƒ ukkhipitvÄ• padumapattaveá¹-hanena yojetvÄ• bandhÄ• ti att
candakumÄ• raá¹ƒ Ä• lapati. __campakadalamissÄ• yo_ti abbhantarimehi campakadalehi m
vaá¹‡á¹‡agandhasampannÄ• nÄ• nÄ• pupphamÄ• lÄ• pilandhassu. __esÄ• te_ti esÄ• ta
gaá¹‡hassu puttÄ• ti paridevati. __yehi cÄ• _ti yehi lohitacandanavilepanehi vilitto rÄ• japari
tÄ• ni vilimpassÅ«ti attho. __kÄ• sika_nti satasahassagghanakaá¹ƒ kÄ• sikavatthaá¹ƒ. __ga
pilandhassu.

idÄ• nissa candÄ• nÄ• ma aggamahesÄ« tassa pÄ• damÅ«le nipatitvÄ• paridevamÄ• nÄ•

1113__._ á¹• 21 ``na hi nÅ«nÄ• yaá¹ƒ raá¹-á¹-hapÄ• lo, bhÅ«mipati janapadassa dÄ• yÄ• d

lokissaro mahanto, putte snehaá¹ƒ janayatÄ«â€™â€™ ti ||

taá¹ƒ sutvÄ• rÄ• jÄ• gÄ• thamÄ• ha ---

1114__._ á¹• 21 ``mayhampi piyÄ• puttÄ• , attÄ• ca piyo tumhe ca bhariyÄ• yo.

saggaÃ±ca patthayÄ• no, tenÄ• haá¹ƒ ghÄ• tayissÄ• mÄ«â€™â€™ ti ||

tassattho --- kiá¹ƒkÄ• raá¹‡Ä• puttasinehaá¹ƒ na janemi? na kevalaá¹ƒ gotamiyÄ• eva, ath
puttÄ• , tathÄ• attÄ• ca tumhe ca suá¹‡hÄ• yo bhariyÄ• yo ca piyÄ• yeva. evaá¹ƒ santepi s
ahaá¹ƒ saggaá¹ƒ patthento, tena kÄ• raá¹‡ena ete ghÄ• tayissÄ• mi, mÄ• cintayittha, sabb
devalokaá¹ƒ ekato gamissantÄ«ti.

candÄ• Ã±7.0098 Ä• ha ---

1115__._ á¹• 21 ``maá¹ƒ paá¹-hamaá¹ƒ ghÄ• tehi, mÄ• me hadayaá¹ƒ dukkhaá¹ƒ phÄ• les

alaá¹…kato sundarako, putto deva tava sukhumÄ• lo ||

1116__._ á¹• 21 ``handayya {\pounds}7.0094 maá¹ƒ hanassu, paraloke candakena hessÄ•

puÃ±Ã±aá¹ƒ karassu vipulaá¹ƒ, vicarÄ• ma ubhopi paralokeâ€™â€™ ti ||

tattha __paá¹-hama_nti deva, mama sÄ• mikato paá¹-hamataraá¹ƒ maá¹ƒ ghÄ• tehi. __duk
maraá¹‡adukkhaá¹ƒ mama hadayaá¹ƒ mÄ• phÄ• lesi. __alaá¹…kato_ti ayaá¹ƒ mama ekov
alaá¹…kato. evarÅ«paá¹ƒ nÄ• ma puttaá¹ƒ mÄ• ghÄ• tayi, mahÄ• rÄ• jÄ• ti dÄ«peti. __han
rÄ• jÄ• naá¹ƒ Ä• lapantÄ« evamÄ• ha. __paraloke candakenÄ• _ti candena saddhiá¹ƒ para
ubhopi paraloke_ti tayÄ• ekato ghÄ• titÄ• ubhopi paraloke sukhaá¹ƒ anubhavantÄ• vicarÄ
saggantarÄ• yamakÄ• sÄ«ti.

rÄ• jÄ• Ä• ha ---

1117__._ á¹• 21 ``mÄ• tvaá¹ƒ cande rucci maraá¹‡aá¹ƒ, bahukÄ• tava devarÄ• visÄ• lakk

te taá¹ƒ ramayissanti, yiá¹-á¹-hasmiá¹ƒ gotamiputteâ€™â€™ ti ||

tattha __mÄ• tvaá¹ƒ cande ruccÄ«_ti mÄ• tvaá¹ƒ attano maraá¹‡aá¹ƒ rocesi. ``mÄ• ruddÄ
mÄ• rodÄ«ti attho. __devarÄ• _ti patibhÄ• tukÄ• .

tato paraá¹ƒ satthÄ• ---

1118__._ á¹• 21 ``evaá¹ƒ vutte candÄ• attÄ• naá¹ƒ, hanti hatthatalakehÄ«â€™â€™ ti || ---

tato paraá¹ƒ tassÄ• yeva vilÄ• po hoti ---

``alamettha jÄ«vitena, pissÄ• mi visaá¹ƒ marissÄ• mi ||

1119__._ á¹• 21 ``na hi nÅ«nimassa raÃ±Ã±o, mittÄ• maccÄ• ca vijjare suhadÄ• .

ye na vadanti rÄ• jÄ• naá¹ƒ, `mÄ• ghÄ• tayi orase putteâ€™ ||

1120__._ á¹• 21 ``na {\pounds}7.0095 Ã±7.0099 hi nÅ«nimassa raÃ±Ã±o, Ã±Ä• tÄ« mittÄ•

ye na vadanti rÄ• jÄ• naá¹ƒ, `mÄ• ghÄ• tayi atraje putteâ€™ ||

1121__._ á¹• 21 ``ime tepi mayhaá¹ƒ puttÄ• , guá¹‡ino kÄ• yÅ«radhÄ• rino rÄ• ja.

tehipi yajassu yaÃ±Ã±aá¹ƒ, atha muÃ±catu gotamiputte ||

1122__._ á¹• 21 ``bilasataá¹ƒ maá¹ƒ katvÄ• na, yajassu sattadhÄ• mahÄ• rÄ• ja.

mÄ• jeá¹-á¹-haputtamavadhi, adÅ«sakaá¹ƒ sÄ«hasaá¹…kÄ• saá¹ƒ ||

1123__._ á¹• 21 ``bilasataá¹ƒ maá¹ƒ katvÄ• na, yajassu sattadhÄ• mahÄ• rÄ• ja.

mÄ• jeá¹-á¹-haputtamavadhi, apekkhitaá¹ƒ sabbalokassÄ• â€™â€™ ti ||

tattha __eva_nti evaá¹ƒ andhabÄ• lena ekarÄ• jena vutte. __hantÄ«_ti ``kiá¹ƒ nÄ• metaá¹ƒ
vatvÄ• hatthatalehi attÄ• naá¹ƒ hanti. __pissÄ• mÄ«_ti pivissÄ• mi. __ime tepÄ«_ti vasulak
katvÄ• sesadÄ• rake hatthe gahetvÄ• raÃ±Ã±o pÄ• damÅ«le á¹-hitÄ• evamÄ• ha. __guá¹
mÄ• lÄ• guá¹‡aÄ• bharaá¹‡ehi samannÄ• gatÄ• . __kÄ• yÅ«radhÄ• rino_ti kÄ• yÅ«rapasÄ•
mahÄ• rÄ• ja, maá¹ƒ ghÄ• tetvÄ• koá¹-á¹-hÄ• sasataá¹ƒ katvÄ• sattadhÄ• sattasu á¹-hÄ•

iti sÄ• raÃ±Ã±o santike imÄ• hi gÄ• thÄ• hi paridevitvÄ• assÄ• saá¹ƒ alabhamÄ• nÄ• boc
gantvÄ• paridevamÄ• nÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ so Ä• ha --- ``cande, mayÄ• jÄ«vamÄ
tasmiá¹ƒ vatthusmiá¹ƒ subhaá¹‡ite sukathite uccÄ• vacÄ• ni maá¹‡imuttÄ• dÄ«ni bahÅ«ni Ä
ajja pana te idaá¹ƒ pacchimadÄ• naá¹ƒ, sarÄ«rÄ• ruá¸·haá¹ƒ Ä• bharaá¹‡aá¹ƒ dammi, gaá¹
imamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1124__._ á¹• 21 ``bahukÄ• tava dinnÄ• bharaá¹‡Ä• , uccÄ• vacÄ• subhaá¹‡itamhi.

muttÄ• maá¹‡iveá¸·uriyÄ• , etaá¹ƒ te pacchimakaá¹ƒ dÄ• naâ€™â€™ nti ||

candÄ• devÄ«pi taá¹ƒ sutvÄ• tato parÄ• hi navahi gÄ• thÄ• hi vilapi ---

1125__._ á¹• 21 ``yesaá¹ƒ {\pounds}7.0096 pubbe khandhesu, phullÄ• mÄ• lÄ• guá¹‡Ä• v

tesajjapi sunisito, nettiá¹ƒso vivattissati khandhesu ||

1126__._ á¹• 21 ``yesaá¹ƒ Ã±7.0100 pubbe khandhesu, cittÄ• mÄ• lÄ• guá¹‡Ä• vivattiá¹ƒs

tesajjapi sunisito, nettiá¹ƒso vivattissati khandhesu ||

1127__._ á¹• 21 ``aciraá¹ƒ vata nettiá¹ƒso, vivattissaki rÄ• japuttÄ• naá¹ƒ khandhesu.

atha mama hadayaá¹ƒ na phalati, tÄ• va daá¸·habandhaÃ±ca me Ä• si ||

1128__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyÄ• tha candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1129__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyÄ• tha candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1130__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyÄ• tha candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒ ||

1131__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

niyyÄ• tha candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1132__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

niyyÄ• tha candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1133__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

niyyÄ• tha candasÅ«riyÄ• , janassa katvÄ• hadayasokaâ€™â€™ nti ||

tattha __mÄ• lÄ• guá¹‡Ä• _ti pupphadÄ• mÄ• ni. __tesajjÄ• _ti tesaá¹ƒ ajja. __nettiá¹ƒso_t
patissati. __aciraá¹ƒ vatÄ• _ti acirena vata. __na phalatÄ«_ti na bhijjati. __tÄ• va daá¸·haba
{\pounds}7.0097 __me Ä• sÄ«_ti ativiya thirabandhanaá¹ƒ me hadayaá¹ƒ bhavissatÄ«ti atth
gacchatha.

evaá¹ƒ tassÄ• paridevantiyÄ• va yaÃ±Ã±Ä• vÄ• á¹-e sabbakammaá¹ƒ niá¹-á¹-hÄ• si. rÄ• ja
onÄ• metvÄ• nisÄ«dÄ• pesuá¹ƒ. khaá¹‡á¸• ahÄ• lo suvaá¹‡á¹‡apÄ• tiá¹ƒ upanÄ• metvÄ•
gÄ«vaá¹ƒ chindissÄ• mÄ«â€™â€™ ti aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• candÄ• devÄ« ``aÃ±Ã±aá
natthi, attano saccabalena sÄ• mikassa Ã±7.0101 sotthiá¹ƒ karissÄ• mÄ«â€™â€™ ti aÃ±jal

antare vicarantÄ« saccakiriyaá¹ƒ akÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1134__._ á¹• 21 ``sabbasmiá¹ƒ upakkhaá¹-asmiá¹ƒ, nisÄ«dite candasmiá¹ƒ yaÃ±Ã±atthÄ• y

paÃ±cÄ• larÄ• jadhÄ«tÄ• paÃ±jalikÄ• , sabbaparisÄ• ya samanupariyÄ• yi ||

1135__._ á¹• 21 ``yena saccena khaá¹‡á¸• ahÄ• lo, pÄ• pakammaá¹ƒ karoti dummedho.

etena saccavajjena, samaá¹…ginÄ« sÄ• mikena homi ||

1136__._ á¹• 21 ``ye idhatthi amanussÄ• , yÄ• ni ca yakkhabhÅ«tabhabyÄ• ni.

karontu me veyyÄ• vaá¹-ikaá¹ƒ, samaá¹…ginÄ« sÄ• mikena homi ||

1137__._ á¹• 21 ``yÄ• devatÄ• idhÄ• gatÄ• , yÄ• ni ca yakkhabhÅ«tabhabyÄ• ni.

saraá¹‡esiniá¹ƒ anÄ• thaá¹ƒ tÄ• yatha maá¹ƒ, yÄ• cÄ• mahaá¹ƒ pati mÄ• haá¹ƒ ajeyyaâ€™

tattha __upakkhaá¹-asmi_nti sabbasmiá¹ƒ yaÃ±Ã±asambhÄ• re sajjite paá¹-iyatte. __sama
ekasaá¹ƒvÄ• sÄ• . __ye idhatthÄ«_ti ye idha atthi. __yakkhabhÅ«tabhabyÄ• nÄ«_ti devasa
vaá¸• á¸• hitvÄ• á¹-hitasattasaá¹…khÄ• tÄ• bhÅ«tÄ• ca idÄ• ni vaá¸• á¸• hanakasattasaá¹
__veyyÄ• vaá¹-ika_nti mayhaá¹ƒ veyyÄ• vaccaá¹ƒ karontu. __tÄ• yatha ma_nti rakkhatha m
ahaá¹ƒ vo yÄ• cÄ• mi. __pati mÄ• ha_nti patiá¹ƒ ahaá¹ƒ mÄ• ajeyyaá¹ƒ.

atha sakko devarÄ• jÄ• tassÄ• paridevasaddaá¹ƒ sutvÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• jalitaá
gantvÄ• rÄ• jÄ• naá¹ƒ tÄ• setvÄ• sabbe vissajjÄ• pesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä

1138__._ á¹• 21 ``taá¹ƒ {\pounds}7.0098 sutvÄ• amanusso, ayokÅ«á¹-aá¹ƒ paribbhametvÄ

bhayamassa janayanto, rÄ• jÄ• naá¹ƒ idamavoca ||

1139__._ á¹• 21 ``bujjhassu kho rÄ• jakali, mÄ• tÄ• haá¹ƒ matthakaá¹ƒ nitÄ• á¸·esiá¹ƒ.

mÄ• jeá¹-á¹-haputtamavadhi, adÅ«sakaá¹ƒ sÄ«hasaá¹…kÄ• saá¹ƒ ||

1140__._ á¹• 21 ``ko Ã±7.0102 te diá¹-á¹-ho rÄ• jakali, puttabhariyÄ• yo haÃ±Ã±amÄ• nÄ• y

seá¹-á¹-hi ca gahapatayo, adÅ«sakÄ• saggakÄ• mÄ• hi ||

1141__._ á¹• 21 ``taá¹ƒ sutvÄ• khaá¹‡á¸• ahÄ• lo, rÄ• jÄ• ca abbhutamidaá¹ƒ disvÄ• na.

sabbesaá¹ƒ bandhanÄ• ni mocesuá¹ƒ, yathÄ• taá¹ƒ anupaghÄ• taá¹ƒ ||

1142__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

sabbe ekekaleá¸• á¸• ukamadaá¹ƒsu, esa vadho khaá¹‡á¸• ahÄ• lassÄ• â€™â€™ ti ||

tattha __amanusso_ti sakko devarÄ• jÄ• . __bujjhassÅ«_ti jÄ• nassu sallakkhehi. __rÄ• jak
rÄ• jakÄ• á¸·akaá¹‡á¹‡i rÄ• jalÄ• maka. __mÄ• tÄ• ha_nti pÄ• parÄ• ja, bujjha, mÄ• te aha
nitÄ• á¸·esiá¹ƒ. __ko te diá¹-á¹-ho_ti kuhiá¹ƒ tayÄ• diá¹-á¹-hapubbo. __saggakÄ• mÄ• hÄ«
nipÄ• tamattaá¹ƒ, saggakÄ• mÄ• saggaá¹ƒ patthayamÄ• nÄ• ti attho. __taá¹ƒ sutvÄ• _ti, bl
vacanaá¹ƒ khaá¹‡á¸• ahÄ• lo sutvÄ• . __abbhutamida_nti rÄ• jÄ• ca idaá¹ƒ sakkassa dass
disvÄ• . __yathÄ• ta_nti yathÄ• anupaghÄ• taá¹ƒ pÄ• á¹‡aá¹ƒ mocenti, evameva mocesuá
__ekekaleá¸• á¸• ukamadaá¹ƒsÅ«_ti bhikkhave, yattakÄ• tasmiá¹ƒ yaÃ±Ã±Ä• vÄ• á¹-e sam
katvÄ• khaá¹‡á¸• ahÄ• lassa ekekaleá¸• á¸• upahÄ• raá¹ƒ adaá¹ƒsu. __esa vadho_ti esova
ahosi, tattheva naá¹ƒ jÄ«vitakkhayaá¹ƒ pÄ• pesunti attho.

taá¹ƒ pana mÄ• retvÄ• mahÄ• jano rÄ• jÄ• naá¹ƒ mÄ• retuá¹ƒ Ä• rabhi. bodhisatto pitaraá
na adÄ• si. mahÄ• jano ``jÄ«vitaá¹ƒ etassa pÄ• paraÃ±Ã±o dema, chattaá¹ƒ panassa nagar
caá¹‡á¸• Ä• laá¹ƒ katvÄ• bahinagare vasÄ• pessÄ• mÄ• â€™â€™ ti vatvÄ• rÄ• javesaá¹ƒ
nivÄ• sÄ• petvÄ• haliddipilotikÄ• ya sÄ«saá¹ƒ veá¹-hetvÄ• caá¹‡á¸• Ä• laá¹ƒ katvÄ• caá¹‡
taá¹ƒ pahiá¹‡i. ye panetaá¹ƒ pasughÄ• tayaÃ±Ã±aá¹ƒ yajiá¹ƒsu ceva yajÄ• pesuÃ±ca anum
nirayaparÄ• yaá¹‡Ä• va ahesuá¹ƒ. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1143__._ á¹• 21 ``sabbe {\pounds}7.0099 Ã±7.0103 paviá¹-á¹-hÄ• nirayaá¹ƒ, yathÄ• taá¹ƒ

na hi pÄ• pakammaá¹ƒ katvÄ• , labbhÄ• sugatiá¹ƒ ito gantuâ€™â€™ nti ||

sopi kho mahÄ• jano dve kÄ• á¸·akaá¹‡á¹‡iyo hÄ• retvÄ• tattheva abhisekasambhÄ• re Ä•
abhisiÃ±ci. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1144__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• rÄ• japarisÄ• ca ||

1145__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• rÄ• jakaÃ±Ã±Ä• yo ca ||

1146__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• devaparisÄ• ca ||

1147__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• devakaÃ±Ã±Ä• yo ca ||

1148__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

celukkhepamakaruá¹ƒ, samÄ• gatÄ• rÄ• japarisÄ• ca ||

1149__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

celukkhepamakaruá¹ƒ, samÄ• gatÄ• rÄ• jakaÃ±Ã±Ä• yo ca ||

1150__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

celukkhepamakaruá¹ƒ, samÄ• gatÄ• devaparisÄ• ca ||

1151__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

celukkhepamakaruá¹ƒ, samÄ• gatÄ• devakaÃ±Ã±Ä• yo ca ||

1152__._ á¹• 21 ``sabbesu {\pounds}7.0100 vippamuttesu, bahÅ« Ä• nanditÄ• ahuá¹ƒ.

nandiá¹ƒ pavesi nagaraá¹ƒ, bandhanÄ• mokkho aghositthÄ• â€™â€™ ti ||

tattha __rÄ• japarisÄ• cÄ• _ti rÄ• japarisÄ• pi tÄ«hi saá¹…khehi abhisiÃ±ciá¹ƒsu. __rÄ• ja
khattiyadhÄ«taropi naá¹ƒ abhisiÃ±ciá¹ƒsu. __devaparisÄ• cÄ• _ti sakko Ã±7.0104 devarÄ•
vijayuttarasaá¹…khaá¹ƒ gahetvÄ• devaparisÄ• ya saddhiá¹ƒ abhisiÃ±ci. __devakaÃ±Ã±Ä•
devadhÄ«tarÄ• hi saddhiá¹ƒ abhisiÃ±ci. __celukkhepamakaru_nti nÄ• nÄ• vaá¹‡á¹‡ehi vatt
uttarisÄ• á¹-akÄ• ni Ä• kÄ• se khipantÄ• celukkhepaá¹ƒ kariá¹ƒsu. rÄ• japarisÄ• ca itare ta
abhisekakÄ• rakÄ• cattÄ• ropi koá¹-á¹-hÄ• sÄ• kariá¹ƒsuyeva. __Ä• nanditÄ• ahu_nti Ä• r
pavesi nagara_nti candakumÄ• rassa chattaá¹ƒ ussÄ• petvÄ• nagaraá¹ƒ paviá¹-á¹-hakÄ• le

``kiá¹ƒ vatvÄ• â€™â€™ ti? yathÄ• ``amhÄ• kaá¹ƒ candakumÄ• ro bandhanÄ• mutto, evan
muccantÅ«â€™â€™ ti. tena vuttaá¹ƒ ``bandhanÄ• mokkho aghositthÄ• â€™â€™ ti.

bodhisatto pitu vattaá¹ƒ paá¹-á¹-hapesi. antonagaraá¹ƒ pana pavisituá¹ƒ na labhati. paribba
khÄ«á¹‡akÄ• le bodhisatto uyyÄ• nakÄ«á¸·Ä• dÄ«naá¹ƒ atthÄ• ya gacchanto taá¹ƒ upasaá
na vandati, aÃ±jaliá¹ƒ pana katvÄ• ``ciraá¹ƒ jÄ«va sÄ• mÄ«â€™â€™ ti vadati. ``kenatthoâ€
athassa paribbayaá¹ƒ dÄ• pesi. so dhammena rajjaá¹ƒ kÄ• retvÄ• Ä• yupariyosÄ• ne deva
agamÄ• si.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi devad
bahÅ« mÄ• retuá¹ƒ vÄ• yÄ• mamakÄ• sÄ«â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi.
ahosi, gotamÄ«devÄ« mahÄ• mÄ• yÄ• , candÄ• devÄ« rÄ• hulamÄ• tÄ• , vasulo rÄ• hulo, s
vÄ• magotto kassapo, bhaddaseno moggallÄ• no, sÅ«riyakumÄ• ro sÄ• riputto, candarÄ• jÄ
sammÄ• sambuddho ahosinti.

candakumÄ• rajÄ• takavaá¹‡á¹‡anÄ• sattamÄ• .

á¹• 03 [545] 8. mahÄ• nÄ• radakassapajÄ• takavaá¹‡á¹‡anÄ•

__ahu_ {\pounds}7.0101 Ã±7.0105 __rÄ• jÄ• videhÄ• na_nti idaá¹ƒ satthÄ• laá¹-á¹-hivanu
uruvelakassapadamanaá¹ƒ Ä• rabbha kathesi. yadÄ• hi satthÄ• pavattitavaradhammacakk
220/ jaá¹-ile dametvÄ• magadharÄ• jassa paá¹-issavaá¹ƒ locetuá¹ƒ purÄ• á¹‡ajaá¹-ilasahas
laá¹-á¹-hivanuyyÄ• naá¹ƒ agamÄ• si. tadÄ• dvÄ• dasanahutÄ• ya parisÄ• ya saddhiá¹ƒ Ä•
nisinnassa magadharaÃ±Ã±o parisantare brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ vitakko uppajji ``
uruvelakassapo mahÄ• samaá¹‡e brahmacariyaá¹ƒ carati, udÄ• hu mahÄ• samaá¹‡o uruve
bhagavÄ• tesaá¹ƒ dvÄ• dasanahutÄ• naá¹ƒ cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya ``kassa
pabbajitabhÄ• vaá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti imaá¹ƒ gÄ• thamÄ• ha ---

``kimeva disvÄ• uruvelavÄ• si, pahÄ• si aggiá¹ƒ kisakovadÄ• no.

pucchÄ• mi taá¹ƒ kassapa etamatthaá¹ƒ, kathaá¹ƒ pahÄ«naá¹ƒ tava aggihuttaâ€™â€™ nti

theropi bhagavato adhippÄ• yaá¹ƒ viditvÄ• ---

``rÅ«pe ca sadde ca atho rase ca, kÄ• mitthiyo cÄ• bhivadanti yaÃ±Ã±Ä• .

etaá¹ƒ malanti upadhÄ«su Ã±atvÄ• , tasmÄ• na yiá¹-á¹-he na hute araÃ±jiâ€™â€™ nti || (V

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• attano sÄ• vakabhÄ• vaá¹ƒ pakÄ• sanatthaá¹ƒ tathÄ• gatassa pA
á¹-hapetvÄ• ``satthÄ• me, bhante, bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti vatvÄ• eka
yÄ• va sattatÄ• lappamÄ• á¹‡aá¹ƒ sattakkhattuá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• oruyha tat
ekamantaá¹ƒ nisÄ«di. taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• mahÄ• jano ``aho mahÄ• nubhÄ• v
thÄ• magatadiá¹-á¹-hiko nÄ• ma attÄ• naá¹ƒ `arahÄ• â€™ ti maÃ±Ã±amÄ• no uruvelakassa
bhinditvÄ• tathÄ• gatena damitoâ€™â€™ ti satthu guá¹‡akathaÃ±Ã±eva kathesi. taá¹ƒ sutv
``anacchariyaá¹ƒ idÄ• ni sabbaÃ±Ã±utappattena {\pounds}7.0102 mayÄ• imassa damanaá
sarÄ• gakÄ• lepi nÄ• rado nÄ• ma brahmÄ• Ã±7.0106 hutvÄ• imassa diá¹-á¹-hijÄ• laá¹ƒ bl
nibbisevanamakÄ• siâ€™â€™ nti vatvÄ• tÄ• ya parisÄ• ya yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te videharaá¹-á¹-he mithilÄ• yaá¹ƒ aá¹…gati nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi dhammik
rucÄ• nÄ• ma dhÄ«tÄ• ahosi abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• kappasatasahass
mahÄ• puÃ±Ã±Ä• aggamahesiyÄ• kucchismiá¹ƒ nibbattÄ• . sesÄ• panassa soá¸·asasaha
tassa sÄ• dhÄ«tÄ• piyÄ• ahosi manÄ• pÄ• . so tassÄ• nÄ• nÄ• pupphapÅ«re paÃ±cavÄ«
sukhumÄ• ni vatthÄ• ni ca ``imehi attÄ• naá¹ƒ alaá¹…karotÅ«â€™â€™ ti \Ee VI 221/ devas
khÄ• danÄ«yabhojanÄ«yassa pana pamÄ• á¹‡aá¹ƒ natthi. anvaá¸• á¸• hamÄ• saá¹ƒ ``dÄ• n
sahassaá¹ƒ pesesi. tassa kho pana vijayo ca sunÄ• mo ca alÄ• to cÄ• ti tayo amaccÄ• ahe
cÄ• tumÄ• siniyÄ• chaá¹‡e pavattamÄ• ne devanagaraá¹ƒ viya nagare ca antepure ca alaá
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito bhuttasÄ• yamÄ• so vivaá¹-asÄ«hapaÃ±jare mahÄ
visuddhaá¹ƒ gaganatalaá¹ƒ abhilaá¹…ghamÄ• naá¹ƒ candamaá¹‡á¸• alaá¹ƒ disvÄ• ``ramaá
ratti, kÄ• ya nu kho ajja ratiyÄ• abhirameyyÄ• mÄ• â€™â€™ ti amacce pucchi. tamatthaá¹ƒ

1153__._ á¹• 21 ``ahu rÄ• jÄ• videhÄ• naá¹ƒ, aá¹…gati nÄ• ma khattiyo.

pahÅ«tayoggo dhanimÄ• , anantabalaporiso ||

1154__._ á¹• 21 ``so ca pannarasiá¹ƒ rattiá¹ƒ, purimayÄ• me anÄ• gate.

cÄ• tumÄ• sÄ• komudiyÄ• , amacce sannipÄ• tayi ||

1155__._ á¹• 21 ``paá¹‡á¸• ite sutasampanne, mhitapubbe vicakkhaá¹‡e.

vijayaÃ±ca sunÄ• maÃ±ca, senÄ• patiá¹ƒ alÄ• takaá¹ƒ ||

1156__._ á¹• 21 ``tamanupucchi vedeho, paccekaá¹ƒ brÅ«tha saá¹ƒ ruciá¹ƒ.

cÄ• tumÄ• sÄ• komudajja, juá¹‡haá¹ƒ byapahataá¹ƒ tamaá¹ƒ.

kÄ• yajja ratiyÄ• rattiá¹ƒ, viharemu imaá¹ƒ utuâ€™â€™ nti ||

tattha {\pounds}7.0103 Ã±7.0107 __pahÅ«tayoggo_ti bahukena hatthiyoggÄ• dinÄ• samar
__anantabalaporiso_ti anantabalakÄ• yo. __anÄ• gate_ti pariyosÄ• naá¹ƒ appatte, anatikka
__cÄ• tumÄ• sÄ• _ti catunnaá¹ƒ vassikamÄ• sÄ• naá¹ƒ pacchimadivasabhÅ«tÄ• ya rattiyÄ•
phullakumudÄ• ya. __mhitapubbe_ti paá¹-hamaá¹ƒ sitaá¹ƒ katvÄ• pacchÄ• kathanasÄ«le.
tesu amaccesu ekekaá¹ƒ amaccaá¹ƒ anupucchi. __paccekaá¹ƒ brÅ«tha saá¹ƒ ruci_nti sabb
ajjhÄ• sayÄ• nurÅ«paá¹ƒ ruciá¹ƒ paccekaá¹ƒ mayhaá¹ƒ kathetha. __komudajjÄ• _ti komudÄ
juá¹‡hÄ• ya nissayabhÅ«taá¹ƒ candamaá¹‡á¸• alaá¹ƒ abbhuggacchati. __byapahataá¹ƒ tam
andhakÄ• raá¹ƒ vihataá¹ƒ. __utu_nti ajja rattiá¹ƒ imaá¹ƒ evarÅ«paá¹ƒ utuá¹ƒ kÄ• yaratiyÄ•

iti rÄ• jÄ• amacce pucchi. tena te pucchitÄ• attano attano ajjhÄ• sayÄ• nurÅ«paá¹ƒ kathaá
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1157__._ á¹• 21 ``tato senÄ• pati raÃ±Ã±o, alÄ• to etadabravi.

`haá¹-á¹-haá¹ƒ yoggaá¹ƒ balaá¹ƒ sabbaá¹ƒ, senaá¹ƒ sannÄ• hayÄ• mase ||

1158__._ á¹• 21 `niyyÄ• ma \Ee VI 222/ deva yuddhÄ• ya, anantabalaporisÄ• .

ye te vasaá¹ƒ na Ä• yanti, vasaá¹ƒ upanayÄ• mase.

esÄ• mayhaá¹ƒ sakÄ• diá¹-á¹-hi, ajitaá¹ƒ ojinÄ• maseâ€™ ||

1159__._ á¹• 21 alÄ• tassa vaco sutvÄ• , sunÄ• mo etadabravi.

`sabbe tuyhaá¹ƒ mahÄ• rÄ• ja, amittÄ• vasamÄ• gatÄ• ||

1160__._ á¹• 21 `nikkhittasatthÄ• paccatthÄ• , nivÄ• tamanuvattare.

uttamo ussavo ajja, na yuddhaá¹ƒ mama ruccati ||

1161__._ á¹• 21 `annapÄ• naÃ±ca khajjaÃ±ca, khippaá¹ƒ abhiharantu te.

ramassu deva kÄ• mehi, naccagÄ«te suvÄ• diteâ€™ ||

1162__._ á¹• 21 sunÄ• massa vaco sutvÄ• , vijayo etadabravi.

`sabbe kÄ• mÄ• mahÄ• rÄ• ja, niccaá¹ƒ tava mupaá¹-á¹-hitÄ• ||

1163__._ á¹• 21 `na {\pounds}7.0104 Ã±7.0108 hete dullabhÄ• deva, tava kÄ• mehi moditu

sadÄ• pi kÄ• mÄ• sulabhÄ• , netaá¹ƒ cittamataá¹ƒ mama ||

1164__._ á¹• 21 `samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• pi, upÄ• semu bahussutaá¹ƒ.

yo najja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« iseâ€™ ||

1165__._ á¹• 21 vijayassa vaco sutvÄ• , rÄ• jÄ• aá¹…gati mabravi.

`yathÄ• vijayo bhaá¹‡ati, mayhampetaá¹ƒva ruccati.

1166__._ á¹• 21 `samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• pi, upÄ• semu bahussutaá¹ƒ.

yo najja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« ise ||

1167__._ á¹• 21 `sabbeva santÄ• karotha matiá¹ƒ, kaá¹ƒ upÄ• semu paá¹‡á¸• itaá¹ƒ.

yo najja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« iseâ€™ ||

1168__._ á¹• 21 vedehassa vaco sutvÄ• , alÄ• to etadabravi.

`atthÄ• yaá¹ƒ migadÄ• yasmiá¹ƒ, acelo dhÄ«rasammato ||

1169__._ á¹• 21 `guá¹‡o kassapagottÄ• yaá¹ƒ, suto citrakathÄ« gaá¹‡Ä«.

taá¹ƒ deva payirupÄ• semu, so no kaá¹…khaá¹ƒ vinessatiâ€™ ||

1170__._ á¹• 21 ``alÄ• tassa vaco sutvÄ• , rÄ• jÄ• codesi sÄ• rathiá¹ƒ.

migadÄ• yaá¹ƒ gamissÄ• ma, yuttaá¹ƒ yÄ• naá¹ƒ idhÄ• nayÄ• â€™â€™ ti ||

tattha __haá¹-á¹-ha_nti tuá¹-á¹-hapahaá¹-á¹-haá¹ƒ. __ojinÄ• mase_ti yaá¹ƒ no ajitaá¹ƒ, taá¹
ajjhÄ• sayoti. rÄ• jÄ• tassa kathaá¹ƒ neva paá¹-ikkosi, nÄ• bhinandi. __etadabravÄ«_ti rÄ•
vacanaá¹ƒ anabhinandantaá¹ƒ appaá¹-ikkosantaá¹ƒ disvÄ• ``nÄ• yaá¹ƒ yuddhajjhÄ• sayo,

gaá¹‡hanto kÄ• maguá¹‡Ä• bhiratiá¹ƒ vaá¹‡á¹‡ayissÄ• mÄ«â€™â€™ ti cintetvÄ• etaá¹ƒ ``s
ntiÄ• divacanaá¹ƒ abravi.

__vijayo_ {\pounds}7.0105 __etadabravÄ«_ti rÄ• jÄ• sunÄ• massapi vacanaá¹ƒ nÄ• bhina
vijayo ``ayaá¹ƒ rÄ• jÄ• imesaá¹ƒ dvinnampi vacanaá¹ƒ sutvÄ• tuá¹‡hÄ«yeva á¹-hito, paá¹‡
dhammassavanasoá¹‡á¸• Ä• honti, dhammassavanamassa vaá¹‡á¹‡ayissÄ• mÄ«â€™â€™
kÄ• mÄ• â€™â€™ tiÄ• divacanaá¹ƒ abravi. tattha __tava_ Ã±7.0109 __mupaá¹-á¹-hitÄ• _ti
__moditu_nti \Ee VI 223/ tava kÄ• mehi modituá¹ƒ abhiramituá¹ƒ icchÄ• ya sati na hi ete kÄ
__netaá¹ƒ cittamataá¹ƒ mamÄ• _ti etaá¹ƒ tava kÄ• mehi abhiramaá¹‡aá¹ƒ mama cittamataá
cittaá¹ƒ pakkhandati. __yo najjÄ• _ti yo no ajja. __atthadhammavidÅ«_ti pÄ• á¸·iatthaÃ±cev
jÄ• nanto. __ise_ti isi esitaguá¹‡o.

__aá¹…gati mabravÄ«_ti aá¹…gati abravi. __mayhampetaá¹ƒva ruccatÄ«_ti mayhampi eta
santÄ• _ti sabbeva tumhe idha vijjamÄ• nÄ• matiá¹ƒ karotha cintetha. __alÄ• to etadabravÄ
sutvÄ• alÄ• to ``ayaá¹ƒ mama kulÅ«pako guá¹‡o nÄ• ma Ä• jÄ«vako rÄ• juyyÄ• ne vasati,
rÄ• jakulÅ«pakaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• etaá¹ƒ ``atthÄ• yaâ€™â€™ ntiÄ• di
__dhÄ«rasammato_ti paá¹‡á¸• itoti sammato. __kassapagottÄ• ya_nti kassapagotto ayaá¹ƒ
__gaá¹‡Ä«_ti gaá¹‡asatthÄ• . __codesÄ«_ti Ä• á¹‡Ä• pesi.

raÃ±Ã±o taá¹ƒ kathaá¹ƒ sutvÄ• sÄ• rathino tathÄ• kariá¹ƒsu. tamatthaá¹ƒ pakÄ• sento sat

1171__._ á¹• 21 ``tassa yÄ• naá¹ƒ ayojesuá¹ƒ, dantaá¹ƒ rÅ«piyapakkharaá¹ƒ.

sukkamaá¹-á¹-haparivÄ• raá¹ƒ, paá¹‡á¸• araá¹ƒ dosinÄ• mukhaá¹ƒ ||

1172__._ á¹• 21 ``tatrÄ• suá¹ƒ kumudÄ• yuttÄ• , cattÄ• ro sindhavÄ• hayÄ• .

anilÅ«pamasamuppÄ• tÄ• , sudantÄ• soá¹‡á¹‡amÄ• lino ||

1173__._ á¹• 21 ``setacchattaá¹ƒ setaratho, setassÄ• setabÄ«janÄ«.

vedeho sahamaccehi, niyyaá¹ƒ candova sobhati ||

1174__._ á¹• 21 ``tamanuyÄ• yiá¹ƒsu bahavo, indikhaggadharÄ• balÄ«.

assapiá¹-á¹-higatÄ• vÄ«rÄ• , narÄ• naravarÄ• dhipaá¹ƒ ||

1175__._ á¹• 21 ``so {\pounds}7.0106 muhuttaá¹ƒva yÄ• yitvÄ• , yÄ• nÄ• oruyha khattiyo.

vedeho sahamaccehi, pattÄ« guá¹‡amupÄ• gami ||

1176__._ á¹• 21 ``yepi tattha tadÄ• Ä• suá¹ƒ, brÄ• hmaá¹‡ibbhÄ• samÄ• gatÄ• .

na te apanayÄ« rÄ• jÄ• , akataá¹ƒ bhÅ«mimÄ• gateâ€™â€™ ti ||

tattha Ã±7.0110 __tassa yÄ• na_nti tassa raÃ±Ã±o rathaá¹ƒ yojayiá¹ƒsu. __danta_nti danta
__rÅ«piyapakkhara_nti rajatamayaupakkharaá¹ƒ. __sukkamaá¹-á¹-haparivÄ• ra_nti parisud
__dosinÄ• mukha_nti vigatadosÄ• ya rattiyÄ• mukhaá¹ƒ viya, candasadisanti attho. __tatr
__kumudÄ• _ti kumudavaá¹‡á¹‡Ä• . __sindhavÄ• _ti sindhavajÄ• tikÄ• . __anilÅ«pamasam
__setacchatta_nti tasmiá¹ƒ rathe samussÄ• pitaá¹ƒ chattampi setaá¹ƒ ahosi. __setaratho_ti
__setassÄ• _ti assÄ• pi setÄ• . __setabÄ«janÄ«_ti bÄ«janÄ«pi setÄ• . __niyya_nti tena rath
amaccagaá¹‡aparivuto vedeharÄ• jÄ• cando viya sobhati.

__naravarÄ• dhipa_nti naravarÄ• naá¹ƒ adhipatiá¹ƒ rÄ• jÄ• dhirÄ• jÄ• naá¹ƒ. __so muhutta
rÄ• jÄ• muhutteneva uyyÄ• naá¹ƒ gantvÄ• . __pattÄ« guá¹‡amupÄ• gamÄ«_ti pattikova gu
__yepi tattha tadÄ• Ä• su_nti yepi tasmiá¹ƒ uyyÄ• ne tadÄ• puretaraá¹ƒ gantvÄ• taá¹ƒ Ä•
payirupÄ• samÄ• nÄ• nisinnÄ• ahesuá¹ƒ. __na te apanayÄ«_ti amhÄ• kameva doso, ye m
agamimhÄ• , tumhe mÄ• cintayitthÄ• ti te brÄ• hmaá¹‡e ca ibbhe ca raÃ±Ã±oyeva atthÄ• y
bhÅ«miá¹ƒ samÄ• gate na ussÄ• raá¹‡aá¹ƒ kÄ• retvÄ• apanayÄ«ti.

tÄ• ya pana omissakaparisÄ• ya parivutova ekamantaá¹ƒ nisÄ«ditvÄ• paá¹-isanthÄ• ramal
pakÄ• sento satthÄ• Ä• ha ---

1177__._ á¹• 21 ``tato so mudukÄ• bhisiyÄ• , muducittakasanthate.

mudupaccatthate rÄ• jÄ• , ekamantaá¹ƒ upÄ• visi ||

1178__._ á¹• 21 ``nisajja rÄ• jÄ• sammodi, kathaá¹ƒ sÄ• raá¹‡iyaá¹ƒ tato.

`kacci yÄ• paniyaá¹ƒ bhante, vÄ• tÄ• namaviyaggatÄ• ||

1179__._ á¹• 21 `kacci {\pounds}7.0107 akasirÄ• vutti, labhasi piá¹‡á¸• ayÄ• panaá¹ƒ.

appÄ• bÄ• dho casi kacci, cakkhuá¹ƒ na parihÄ• yatiâ€™ ||

1180__._ á¹• 21 taá¹ƒ guá¹‡o paá¹-isammodi, vedehaá¹ƒ vinaye rataá¹ƒ.

`yÄ• panÄ«yaá¹ƒ mahÄ• rÄ• ja, sabbametaá¹ƒ tadÅ«bhayaá¹ƒ ||

1181__._ á¹• 21 `kacci Ã±7.0111 tuyhampi vedeha, paccantÄ• na balÄ«yare.

kacci arogaá¹ƒ yoggaá¹ƒ te, kacci vahati vÄ• hanaá¹ƒ.

kacci te byÄ• dhayo natthi, sarÄ«rassupatÄ• piyÄ• â€™ ||

1182__._ á¹• 21 ``paá¹-isammodito rÄ• jÄ• , tato pucchi anantarÄ• .

atthaá¹ƒ dhammaÃ±ca Ã±Ä• yaÃ±ca, dhammakÄ• mo rathesabho ||

1183__._ á¹• 21 `kathaá¹ƒ dhammaá¹ƒ care macco, mÄ• tÄ• pitÅ«su kassapa.

kathaá¹ƒ care Ä• cariye, puttadÄ• re kathaá¹ƒ care ||

1184__._ á¹• 21 `kathaá¹ƒ careyya vuá¸• á¸• hesu, kathaá¹ƒ samaá¹‡abrÄ• hmaá¹‡e.

kathaÃ±ca balakÄ• yasmiá¹ƒ, kathaá¹ƒ janapade care ||

1185__._ á¹• 21 `kathaá¹ƒ dhammaá¹ƒ caritvÄ• na, maccÄ• gacchanti suggatiá¹ƒ.

kathaÃ±ceke adhammaá¹-á¹-hÄ• , patanti nirayaá¹ƒ athoâ€™â€™ â€™ ti ||

 tattha __mudukÄ• bhisiyÄ• _ti mudukÄ• ya sukhasamphassÄ• ya bhisiyÄ• . __muducittak
cittattharaá¹‡e. __mudupaccatthate_ti mudunÄ• paccattharaá¹‡ena paccatthate. __sammo
saddhiá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ kathesi. __tato_ti tato nisajjanato anantarameva sÄ
kathesÄ«ti attho. tattha __kacci yÄ• paniya_nti kacci te, bhante, sarÄ«raá¹ƒ paccayehi yÄ•
__vÄ• tÄ• namaviyaggatÄ• _ti kacci te sarÄ«re dhÄ• tuyo samappavattÄ• , vÄ• tÄ• naá¹ƒ b
vaggavaggÄ• hutvÄ• vÄ• tÄ• na bÄ• dhayantÄ«ti attho.

 __akasirÄ• _ti niddukkhÄ• . __vuttÄ«_ti jÄ«vitavutti. __appÄ• bÄ• dho_ti iriyÄ• pathabhaÃ±
{\pounds}7.0108. __cakkhu_nti kacci te cakkhuÄ• dÄ«ni \Ee VI 225/ indriyÄ• ni na parihÄ•
__paá¹-isammodÄ«_ti sammodanÄ«yakathÄ• ya paá¹-ikathesi. tattha __sabbameta_nti yaá
vÄ• tÄ• namaviyaggatÄ• di, taá¹ƒ sabbaá¹ƒ tatheva. __tadubhaya_nti yampi tayÄ• ``appÄ•
cakkhuá¹ƒ na parihÄ• yatÄ«â€™â€™ ti vuttaá¹ƒ, tampi ubhayaá¹ƒ tatheva.

__na balÄ«yare_ti nÄ• bhibhavanti na kuppanti. __anantarÄ• _ti paá¹-isanthÄ• rato ananta
tattha __atthaá¹ƒ dhammaÃ±ca Ã±Ä• yaÃ±cÄ• _ti pÄ• á¸·iatthaÃ±ca pÄ• á¸·iÃ±ca kÄ• raá¹‡
``kathaá¹ƒ dhammaá¹ƒ careâ€™â€™ ti pucchanto mÄ• tÄ• pituÄ• dÄ«su paá¹-ipattidÄ«pak
pÄ• á¸·iatthaÃ±ca kÄ• raá¹‡ayuttiÃ±ca me kathethÄ• ti imaá¹ƒ atthaÃ±ca dhammaÃ±ca Ã±Ä
__kathaÃ±ceke adhammaá¹-á¹-hÄ• _ti ekacce adhamme á¹-hitÄ• kathaá¹ƒ nirayaÃ±ceva a
sabbaÃ±Ã±ubuddhapaccekabuddhabuddhasÄ• vakamahÄ• bodhisattesu purimassa purima
pacchimaá¹ƒ pucchitabbakaá¹ƒ mahesakkhapaÃ±haá¹ƒ rÄ• jÄ• kiÃ±ci ajÄ• nantaá¹ƒ nagga
andhabÄ• laá¹ƒ Ä• jÄ«vakaá¹ƒ pucchi.

sopi evaá¹ƒ pucchito pucchÄ• nurÅ«paá¹ƒ byÄ• karaá¹‡aá¹ƒ adisvÄ• carantaá¹ƒ goá¹‡aá¹
viya bhattapÄ• tiyaá¹ƒ kacavaraá¹ƒ khipanto viya ca ``suá¹‡a, mahÄ• rÄ• jÄ• â€™â€™ ti ok
micchÄ• vÄ• daá¹ƒ paá¹-á¹-hapesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1186__._ á¹• 21 ``vedehassa vaco sutvÄ• , kassapo etadabravi.

`suá¹‡ohi me mahÄ• rÄ• ja, saccaá¹ƒ avitathaá¹ƒ padaá¹ƒ ||

1187__._ á¹• 21 `natthi dhammacaritassa, phalaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

natthi deva paro loko, ko tato hi idhÄ• gato ||

1188__._ á¹• 21 `natthi deva pitaro vÄ• , kuto mÄ• tÄ• kuto pitÄ• .

natthi Ä• cariyo nÄ• ma, adantaá¹ƒ ko damessati ||

1189__._ á¹• 21 `samatulyÄ• ni bhÅ«tÄ• ni, natthi jeá¹-á¹-hÄ• pacÄ• yikÄ• .

natthi balaá¹ƒ vÄ«riyaá¹ƒ vÄ• , kuto uá¹-á¹-hÄ• naporisaá¹ƒ.

niyatÄ• ni hi bhÅ«tÄ• ni, yathÄ• goá¹-aviso tathÄ• ||

1190__._ á¹• 21 `laddheyyaá¹ƒ {\pounds}7.0109 labhate macco, tattha dÄ• naphalaá¹ƒ kuto

natthi dÄ• naphalaá¹ƒ deva, avaso devavÄ«riyo ||

1191__._ á¹• 21 `bÄ• lehi dÄ• naá¹ƒ paÃ±Ã±attaá¹ƒ, paá¹‡á¸• itehi paá¹-icchitaá¹ƒ.

avasÄ• denti dhÄ«rÄ• naá¹ƒ, bÄ• lÄ• paá¹‡á¸• itamÄ• ninoâ€™â€™ â€™ ti ||

tattha __idhÄ• gato_ti tato paralokato idhÄ• gato nÄ• ma natthi. __natthi deva pitaro vÄ• _t
ayyakapeyyakÄ• dayo vÄ• natthi, tesu Ã±7.0113 asantesu kuto mÄ• tÄ• kuto pitÄ• . __yat
__tathÄ• _ti goá¹-aviso vuccati pacchÄ• bandho, yathÄ• nÄ• vÄ• ya pacchÄ• bandho nÄ• v
sattÄ• niyatameva anugacchantÄ«ti vadati. __avaso devavÄ«riyo_ti evaá¹ƒ dÄ• naphale as
dÄ• naá¹ƒ deti, so avaso avÄ«riyo na attano vasena balena deti, dÄ• naphalaá¹ƒ pana atthÄ
aÃ±Ã±esaá¹ƒ andhabÄ• lÄ• naá¹ƒ saddahitvÄ• detÄ«ti dÄ«peti. __bÄ• lehi dÄ• naá¹ƒ paÃ±
dÄ• tabbaâ€™â€™ nti andhabÄ• lehi paÃ±Ã±attaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ dÄ• naá¹ƒ bÄ
paá¹-iggaá¹‡hanti.

evaá¹ƒ dÄ• nassa nipphalataá¹ƒ vaá¹‡á¹‡etvÄ• idÄ• ni pÄ• passa nipphalabhÄ• vaá¹ƒ vaá

1192__._ á¹• 21 ``sattime sassatÄ• kÄ• yÄ• , acchejjÄ• avikopino.

tejo pathavÄ« Ä• po ca, vÄ• yo sukhaá¹ƒ dukhaÃ±cime.

jÄ«ve ca sattime kÄ• yÄ• , yesaá¹ƒ chettÄ• na vijjati ||

1193__._ á¹• 21 ``natthi hantÄ• va chettÄ• vÄ• , haÃ±Ã±e yevÄ• pi koci naá¹ƒ.

antareneva kÄ• yÄ• naá¹ƒ, satthÄ• ni vÄ«tivattare ||

1194__._ á¹• 21 ``yo cÄ• pi siramÄ• dÄ• ya, paresaá¹ƒ nisitÄ• sinÄ• .

na so chindati te kÄ• ye, tattha pÄ• paphalaá¹ƒ kuto ||

1195__._ á¹• 21 ``cullÄ• sÄ«timahÄ• kappe, sabbe sujjhanti saá¹ƒsaraá¹ƒ.

anÄ• gate tamhi kÄ• le, saÃ±Ã±atopi na sujjhati ||

1196__._ á¹• 21 ``caritvÄ• pi {\pounds}7.0110 bahuá¹ƒ bhadraá¹ƒ, neva sujjhantinÄ• gate.

pÄ• paÃ±cepi bahuá¹ƒ katvÄ• , taá¹ƒ khaá¹‡aá¹ƒ nÄ• tivattare ||

1197__._ á¹• 21 ``anupubbena no suddhi, kappÄ• naá¹ƒ cullasÄ«tiyÄ• .

niyatiá¹ƒ nÄ• tivattÄ• ma, velantamiva sÄ• garoâ€™â€™ ti ||

tattha __kÄ• yÄ• _ti samÅ«hÄ• . __avikopino_ti vikopetuá¹ƒ na sakkÄ• . __jÄ«ve_ti jÄ«vo.
pÄ• á¹-ho, ayameva attho. __sattime kÄ• yÄ• _ti ime satta kÄ• yÄ• . __haÃ±Ã±e yevÄ• pi k
sopi nattheva. __vÄ«tivattare_ti imesaá¹ƒ sattannaá¹ƒ kÄ• yÄ• naá¹ƒ antareyeva caranti Ã±
sakkonti. __siramÄ• dÄ• yÄ• _ti paresaá¹ƒ sÄ«saá¹ƒ gahetvÄ• . __nisitÄ• sinÄ• _ti nisitena
chindatÄ«_ti sopi te kÄ• ye na chindati, pathavÄ« pathavimeva upeti, Ä• pÄ• dayo Ä• pÄ• d
Ä• kÄ• saá¹ƒ pakkhandantÄ«ti dasseti.

__saá¹ƒsara_nti mahÄ• rÄ• ja, ime sattÄ• imaá¹ƒ pathaviá¹ƒ ekamaá¹ƒsakhalaá¹ƒ katvÄ•
saá¹ƒsarantÄ• sujjhanti. aÃ±Ã±atra hi saá¹ƒsÄ• rÄ• satte sodhetuá¹ƒ samattho nÄ• ma na
sujjhanti. __anÄ• gate tamhi kÄ• le_ti yathÄ• vutte pana etasmiá¹ƒ kÄ• le anÄ• gate appatte
parisuddhasÄ«lopi na sujjhati. __taá¹ƒ_ \Ee VI 227/ __khaá¹‡a_nti taá¹ƒ vuttappakÄ• raá¹ƒ
__anupubbena no suddhÄ«_ti amhÄ• kaá¹ƒ vÄ• de anupubbena suddhi, sabbesaá¹ƒ amhÄ
bhavissatÄ«ti attho. iti so ucchedavÄ• do attano thÄ• mena sakavÄ• daá¹ƒ nippadesato kat

1198__._ á¹• 21 ``kassapassa vaco sutvÄ• , alÄ• to etadabravi.

``yathÄ• bhadanto bhaá¹‡ati, mayhampetaá¹ƒva ruccati ||

1199__._ á¹• 21 `ahampi purimaá¹ƒ jÄ• tiá¹ƒ, sare saá¹ƒsaritattano.

piá¹…galo nÄ• mahaá¹ƒ Ä• siá¹ƒ, luddo goghÄ• tako pure ||

1200__._ á¹• 21 `bÄ• rÄ• á¹‡asiyaá¹ƒ phÄ«tÄ• yaá¹ƒ, bahuá¹ƒ pÄ• paá¹ƒ mayÄ• kataá¹ƒ.

bahÅ« mayÄ• hatÄ• pÄ• á¹‡Ä• , mahiá¹ƒsÄ• sÅ«karÄ• ajÄ• ||

1201__._ á¹• 21 `tato {\pounds}7.0111 cuto idha jÄ• to, iddhe senÄ• patÄ«kule.

natthi nÅ«na phalaá¹ƒ pÄ• paá¹ƒ, yohaá¹ƒ na nirayaá¹ƒ gatoâ€™â€™ â€™ ti ||

tattha __alÄ• to etadabravÄ«_ti so kira kassapadasabalassa cetiye anojapupphadÄ• mena
maraá¹‡asamaye aÃ±Ã±ena kammena yathÄ• nubhÄ• vaá¹ƒ khitto saá¹ƒsÄ• re saá¹ƒsaran
nissandena goghÄ• takakule nibbattitvÄ• bahuá¹ƒ pÄ• pamakÄ• si. athassa maraá¹‡akÄ• l
aggi ettakaá¹ƒ kÄ• laá¹ƒ á¹-hitaá¹ƒ taá¹ƒ puÃ±Ã±akammaá¹ƒ okÄ• samakÄ• si. so tassÄ• n
taá¹ƒ vibhÅ«tiá¹ƒ patto, jÄ• tiá¹ƒ saranto pana atÄ«tÄ• nantarato paraá¹ƒ parisarituá¹ƒ asak
``goghÄ• takakammaá¹ƒ katvÄ• idha nibbattosmÄ«â€™â€™ ti saÃ±Ã±Ä• ya tassa Ã±7.011
idaá¹ƒ ``yathÄ• bhadanto bhaá¹‡atÄ«â€™â€™ tiÄ• divacanaá¹ƒ abravi. tattha __sare saá¹
saá¹ƒsaritaá¹ƒ sarÄ• mi. __senÄ• patÄ«kule_ti senÄ• patikulamhi.

1202__._ á¹• 21 ``athettha bÄ«jako nÄ• ma, dÄ• so Ä• si paá¹-accarÄ«.

uposathaá¹ƒ upavasanto, guá¹‡asantikupÄ• gami ||

1203__._ á¹• 21 ``kassapassa vaco sutvÄ• , alÄ• tassa ca bhÄ• sitaá¹ƒ.

passasanto muhuá¹ƒ uá¹‡haá¹ƒ, rudaá¹ƒ assÅ«ni vattayÄ«â€™â€™ ti ||

tattha __athetthÄ• _ti atha ettha etissaá¹ƒ mithilÄ• yaá¹ƒ. __paá¹-accarÄ«_ti daliddo kapaá
__guá¹‡asantikupÄ• gamÄ«_ti guá¹‡assa santikaá¹ƒ kiÃ±cideva kÄ• raá¹‡aá¹ƒ sossÄ• mÄ«

1204__._ á¹• 21 ``tamanupucchi vedeho, `kimatthaá¹ƒ samma rodasi.

kiá¹ƒ te sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , kiá¹ƒ maá¹ƒ vedesi vedanaâ€™â€™ â€™ nti ||

tattha \Ee VI 228/ __kiá¹ƒ maá¹ƒ vedesi vedana_nti kiá¹ƒ nÄ• ma tvaá¹ƒ kÄ• yikaá¹ƒ vÄ• c
vedanaá¹ƒ pattoyaá¹ƒ, evaá¹ƒ rodanto maá¹ƒ vedesi jÄ• nÄ• pesi, uttÄ• nameva naá¹ƒ katv
Ä• cikkhÄ• hÄ«ti.

1205__._ á¹• 21 ``vedehassa vaco sutvÄ• , bÄ«jako etadabravi.

`natthi me vedanÄ• dukkhÄ• , mahÄ• rÄ• ja suá¹‡ohi me ||

1206__._ á¹• 21 `ahampi {\pounds}7.0112 purimaá¹ƒ jÄ• tiá¹ƒ, sarÄ• mi sukhamattano.

sÄ• ketÄ• haá¹ƒ pure Ä• siá¹ƒ, bhÄ• vaseá¹-á¹-hi guá¹‡e rato ||

1207__._ á¹• 21 `sammato brÄ• hmaá¹‡ibbhÄ• naá¹ƒ, saá¹ƒvibhÄ• garato suci.

na cÄ• pi pÄ• pakaá¹ƒ kammaá¹ƒ, sarÄ• mi katamattano ||

1208__._ á¹• 21 `tato cutÄ• haá¹ƒ vedeha, idha jÄ• to duritthiyÄ• .

gabbhamhi kumbhadÄ• siyÄ• , yato jÄ• to suduggato ||

1209__._ á¹• 21 `evampi duggato santo, samacariyaá¹ƒ adhiá¹-á¹-hito.

upaá¸• á¸• habhÄ• gaá¹ƒ bhattassa, dadÄ• mi yo me icchati ||

1210__._ á¹• 21 `cÄ• tuddasiá¹ƒ Ã±7.0116 paÃ±cadasiá¹ƒ, sadÄ• upavasÄ• mahaá¹ƒ.

na cÄ• pi bhÅ«te hiá¹ƒsÄ• mi, theyyaá¹ƒ cÄ• pi vivajjayiá¹ƒ ||

1211__._ á¹• 21 `sabbameva hi nÅ«netaá¹ƒ, suciá¹‡á¹‡aá¹ƒ bhavati nipphalaá¹ƒ.

niratthaá¹ƒ maÃ±Ã±idaá¹ƒ sÄ«laá¹ƒ, alÄ• to bhÄ• satÄ« yathÄ• ||

1212__._ á¹• 21 `kalimeva nÅ«na gaá¹‡hÄ• mi, asippo dhuttako yathÄ• .

kaá¹-aá¹ƒ alÄ• to gaá¹‡hÄ• ti, kitavosikkhito yathÄ• ||

1213__._ á¹• 21 `dvÄ• raá¹ƒ nappaá¹-ipassÄ• mi, yena gacchÄ• mi suggatiá¹ƒ.

tasmÄ• rÄ• ja parodÄ• mi, sutvÄ• kassapabhÄ• sitaâ€™â€™ â€™ nti ||

tattha __bhÄ• vaseá¹-á¹-hÄ«_ti evaá¹ƒnÄ• mako asÄ«tikoá¹-ivibhavo seá¹-á¹-hi. __guá¹‡e __sammato_ti sambhÄ• vito saá¹ƒvaá¹‡á¹‡ito. __sucÄ«_ti sucikammo. __idha jÄ• to duritth mithilanagare daliddiyÄ• kapaá¹‡Ä• ya kumbhadÄ• siyÄ• kucchimhi jÄ• tosmÄ«ti. so kira p araÃ±Ã±e naá¹-á¹-haá¹ƒ balibaddaá¹ƒ gavesamÄ• no ekena maggamÅ«á¸·hena bhikkhunÄ hutvÄ• puna tena pucchito kujjhitvÄ• ``samaá¹‡a, dÄ• sÄ• nÄ• ma mukharÄ• honti, dÄ• s atimukharosÄ«â€™â€™ ti Ä• ha. taá¹ƒ kammaá¹ƒ tadÄ• vipÄ• kaá¹ƒ adatvÄ• bhasmaccha {\pounds}7.0113 á¹-hitaá¹ƒ. maraá¹‡asamaye aÃ±Ã±aá¹ƒ kammaá¹ƒ upaá¹-á¹-hÄ• si. so ya saá¹ƒsaranto ekassa kusalakammassa balena sÄ• kete vuttappakÄ• ro seá¹-á¹-hi hutvÄ• d akÄ• si. taá¹ƒ panassa kammaá¹ƒ pathaviyaá¹ƒ nihitanidhi viya á¹-hitaá¹ƒ okÄ• saá¹ƒ labhit dassati. yaá¹ƒ pana tena taá¹ƒ bhikkhuá¹ƒ akkosantena kataá¹ƒ pÄ• pakammaá¹ƒ, tamassa vipÄ• kaá¹ƒ adÄ• si. so ajÄ• nanto ``itarassa kalyÄ• á¹‡akammassa balena kumbhadÄ• siy nibbattosmÄ«â€™â€™ ti saÃ±Ã±Ä• ya evamÄ• ha. __yato jÄ• to suduggato_ti sohaá¹ƒ jÄ• atiduggatoti dÄ«peti.

__samacariyamadhiá¹-á¹-hito_ti samacariyÄ• yameva \Ee VI 229/ patiá¹-á¹-hitomhi. __nÅ«n etaá¹ƒ. __maÃ±Ã±idaá¹ƒ sÄ«la_nti deva, idaá¹ƒ sÄ«laá¹ƒ nÄ• ma niratthakaá¹ƒ maÃ±Ã±e. alÄ• tasenÄ• pati ``mayÄ• purimabhave bahuá¹ƒ pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ katvÄ• sen laddhaâ€™â€™ nti bhÄ• sati, tena kÄ• raá¹‡enÄ• haá¹ƒ Ã±7.0117 niratthakaá¹ƒ sÄ«lanti m yathÄ• asippo asikkhito akkhadhutto parÄ• jayaggÄ• haá¹ƒ gaá¹‡hÄ• ti, tathÄ• nÅ«na gaá sÄ• pateyyaá¹ƒ nÄ• setvÄ• idÄ• ni dukkhaá¹ƒ anubhavÄ• mi. __kassapabhÄ• sita_nti kass

bhÄ• sitaá¹ƒ sutvÄ• ti vadati.

1214__._ á¹• 21 ``bÄ«jakassa vaco sutvÄ• , rÄ• jÄ• aá¹…gati mabravi.

`natthi dvÄ• raá¹ƒ sugatiyÄ• , niyatiá¹ƒ kaá¹…kha bÄ«jaka ||

1215__._ á¹• 21 `sukhaá¹ƒ vÄ• yadi vÄ• dukkhaá¹ƒ, niyatiyÄ• kira labbhati.

saá¹ƒsÄ• rasuddhi sabbesaá¹ƒ, mÄ• turittho anÄ• gate ||

1216__._ á¹• 21 `ahampi pubbe kalyÄ• á¹‡o, brÄ• hmaá¹‡ibbhesu byÄ• vaá¹-o.

vohÄ• ramanusÄ• santo, ratihÄ«no tadantarÄ• â€™â€™ â€™ ti ||

tattha __aá¹…gati mabravÄ«_ti paá¹-hamameva itaresaá¹ƒ dvinnaá¹ƒ, pacchÄ• bÄ«jakass vacanaá¹ƒ sutvÄ• daá¸·haá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ gahetvÄ• etaá¹ƒ ``natthi dvÄ• raâ€™â __niyatiá¹ƒ kaá¹…khÄ• _ti samma bÄ«jaka, niyatimeva olokehi. cullÄ• sÄ«timahÄ• kappapp sodheti, tvaá¹ƒ atituritoti adhippÄ• yenevamÄ• ha. __anÄ• gate_ti tasmiá¹ƒ kÄ• le asampatt gacchÄ• mÄ«ti mÄ• turittho. __byÄ• vaá¹-o_ti brÄ• hmaá¹‡esu ca gahapatikesu ca tesaá¹ƒ kÄ• yaveyyÄ• vaccadÄ• nÄ• dikammakaraá¹‡ena byÄ• vaá¹-o ahosiá¹ƒ. __vohÄ• ra_nti vin rÄ• jakiccaá¹ƒ {\pounds}7.0114 vohÄ• raá¹ƒ anusÄ• santova. __ratihÄ«no tadantarÄ• _ti ett kÄ• maguá¹‡aratiyÄ• parihÄ«noti.

evaÃ±ca pana vatvÄ• ``bhante kassapa, mayaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ pamajjimhÄ• , idÄ• laddho, ito paá¹-á¹-hÄ• ya kÄ• maratimeva anubhavissÄ• ma, tumhÄ• kaá¹ƒ santike ito utta papaÃ±co bhavissati, tiá¹-á¹-hatha tumhe, mayaá¹ƒ gamissÄ• mÄ• â€™â€™ ti Ä• pucchant

1217__._ á¹• 21 ``punapi bhante dakkhemu, saá¹…gati ce bhavissatÄ«â€™â€™ ti ||

tattha __saá¹…gati ce_ti ekasmiá¹ƒ á¹-hÄ• ne ce no samÄ• gamo bhavissati, no ce, asati p diá¹-á¹-henÄ• ti.

``idaá¹ƒ Ã±7.0118 vatvÄ• na vedeho, paccagÄ• sanivesanaâ€™â€™ nti.

tattha __sanivesana_nti bhikkhave, idaá¹ƒ vacanaá¹ƒ vedeharÄ• jÄ• vatvÄ• rathaá¹ƒ abhi candakapÄ• sÄ• datalameva paá¹-igato.

rÄ• jÄ• \Ee VI 230/ paá¹-hamaá¹ƒ guá¹‡asantikaá¹ƒ gantvÄ• taá¹ƒ vanditvÄ• paÃ±haá¹ƒ

avanditvÄ• va Ä• gato. guá¹‡o attano aguá¹‡atÄ• ya vandanampi nÄ• lattha, piá¹‡á¸• Ä• dik
lacchati. rÄ• jÄ• pi taá¹ƒ rattiá¹ƒ vÄ«tinÄ• metvÄ• punadivase amacce sannipÄ• tetvÄ• ``k
upaá¹-á¹-hÄ• petha, ahaá¹ƒ ito paá¹-á¹-hÄ• ya kÄ• maguá¹‡asukhameva anubhavissÄ• mi,
Ä• rocetabbÄ• ni, vinicchayakiccaá¹ƒ asuko ca asuko ca karotÅ«â€™â€™ ti vatvÄ• kÄ• ma
pakÄ• sento satthÄ• Ä• ha ---

1218__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, upaá¹-á¹-hÄ• namhi aá¹…gati.

amacce sannipÄ• tetvÄ• , idaá¹ƒ vacanamabravi ||

1219__._ á¹• 21 `candake me vimÄ• nasmiá¹ƒ, sadÄ• kÄ• me vidhentu me.

mÄ• upagacchuá¹ƒ atthesu, guyhappakÄ• siyesu ca ||

1220__._ á¹• 21 `vijayo {\pounds}7.0115 ca sunÄ• mo ca, senÄ• pati alÄ• tako.

ete atthe nisÄ«dantu, vohÄ• rakusalÄ• tayoâ€™ ||

1221__._ á¹• 21 ``idaá¹ƒ vatvÄ• na vedeho, kÄ• meva bahumaÃ±Ã±atha.

na cÄ• pi brÄ• hmaá¹‡ibbhesu, atthe kismiÃ±ci byÄ• vaá¹-oâ€™â€™ ti ||

tattha __upaá¹-á¹-hÄ• namhÄ«_ti attano upaá¹-á¹-hÄ• naá¹-á¹-hÄ• ne. __candake me_ti ma
candakapÄ• sÄ• de. __vidhentu me_ti niccaá¹ƒ mayhaá¹ƒ kÄ• me saá¹ƒvidahantu upaá¹-á¹
__guyhappakÄ• siyesÅ«_ti guyhesupi pakÄ• siyesupi atthesu uppannesu maá¹ƒ keci mÄ•
atthakaraá¹‡e vinicchayaá¹-á¹-hÄ• ne. __nisÄ«dantÅ«_ti mayÄ• kattabbakiccassa karaá¹‡a
saddhiá¹ƒ nisÄ«dantÅ«ti.

1222__._ á¹• 21 ``tato dvesattarattassa, vedehassatrajÄ• piyÄ• .

rÄ• jadhÄ«tÄ• rucÄ• nÄ• ma, dhÄ• timÄ• taramabravi ||

1223__._ á¹• 21 ``alaá¹…karotha Ã±7.0119 maá¹ƒ khippaá¹ƒ, sakhiyo cÄ• laá¹…karontu me

suve pannaraso dibyo, gacchaá¹ƒ issarasantike ||

1224__._ á¹• 21 ``tassÄ• mÄ• lyaá¹ƒ abhihariá¹ƒsu, candanaÃ±ca mahÄ• rahaá¹ƒ.

maá¹‡isaá¹…khamuttÄ• ratanaá¹ƒ, nÄ• nÄ• ratte ca ambare ||

1225__._ á¹• 21 ``taÃ±ca soá¹‡á¹‡amaye pÄ«á¹-he, nisinnaá¹ƒ bahukitthiyo.

parikiriya asobhiá¹ƒsu, rucaá¹ƒ ruciravaá¹‡á¹‡iniâ€™â€™ nti ||

tattha __tato_ti tato raÃ±Ã±o kÄ• mapaá¹…ke laggitadivasato paá¹-á¹-hÄ• ya. __dvesattara
divase. __dhÄ• timÄ• taramabravÄ«_ti pitu santikaá¹ƒ gantukÄ• mÄ• \Ee VI 231/ hutvÄ• d
cÄ• tuddase cÄ• tuddase paÃ±casatakumÄ• rikÄ• hi parivutÄ• dhÄ• tigaá¹‡aá¹ƒ Ä• dÄ• ya
sattabhÅ«mikÄ• rativaá¸• á¸• hanapÄ• sÄ• dÄ• oruyha pitu dassanatthaá¹ƒ candakapÄ• s
pitÄ• disvÄ• tuá¹-á¹-hamÄ• naso hutvÄ• mahÄ• sakkÄ• raá¹ƒ kÄ• retvÄ• uyyojento ``amr
sahassaá¹ƒ datvÄ• uyyojeti. sÄ• attano nivesanaá¹ƒ Ä• gantvÄ• punadivase uposathikÄ•
kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ mahÄ• dÄ• naá¹ƒ deti. raÃ±Ã±Ä• kirassÄ• e
{\pounds}7.0116 sabbakiccÄ• ni karoti. tadÄ• pana ``raÃ±Ã±Ä• kira guá¹‡aá¹ƒ Ä• jÄ«vaka
micchÄ• dassanaá¹ƒ gahitaâ€™â€™ nti sakalanagare ekakolÄ• halaá¹ƒ ahosi. taá¹ƒ pavatt
sutvÄ• rÄ• jadhÄ«tÄ• ya Ä• rocayiá¹ƒsu ``ayye, pitarÄ• kira te Ä• jÄ«vakassa kathaá¹ƒ sut
gahitaá¹ƒ, so kira catÅ«su nagaradvÄ• resu dÄ• nasÄ• lÄ• yo viddhaá¹ƒsÄ• petvÄ• parapa
kumÄ• rikÄ• yo ca pasayhakÄ• rena gaá¹‡hituá¹ƒ Ä• á¹‡Ä• peti, rajjaá¹ƒ na vicÄ• reti, kÄ• r
jÄ• toâ€™â€™ ti. sÄ• taá¹ƒ kathaá¹ƒ sutvÄ• anattamanÄ• hutvÄ• ``kathaÃ±hi nÄ• ma me
nillajjaá¹ƒ naggabhoggaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchissati, nanu dhammikasan
kammavÄ• dino upasaá¹…kamitvÄ• pucchitabbo siyÄ• , á¹-hapetvÄ• kho pana maá¹ƒ aÃ±
micchÄ• dassanÄ• apanetvÄ• sammÄ• dassane patiá¹-á¹-hÄ• petuá¹ƒ samattho nÄ• ma n
anÄ• gatÄ• sattÄ• ti cuddasa jÄ• tiyo anussarÄ• mi, tasmÄ• pubbe mayÄ• kataá¹ƒ pÄ• pa
pÄ• pakammassa phalaá¹ƒ dassentÄ« mama pitaraá¹ƒ Ã±7.0120 micchÄ• dassanÄ• moce
gamissÄ• mi, atha maá¹ƒ pitÄ• `amma, tvaá¹ƒ pubbe aá¸• á¸• hamÄ• se Ä• gacchasi, ajja l
Ä• gatÄ• sÄ«â€™ ti vakkhati. tatra sace ahaá¹ƒ `tumhehi kira micchÄ• dassanaá¹ƒ gahitaâ€
`Ä• gatamhÄ«â€™ ti vakkhÄ• mi, na me vacanaá¹ƒ garuá¹ƒ katvÄ• gaá¹‡hissati, tasmÄ• a
divase kÄ• á¸·apakkheyeva kiÃ±ci ajÄ• nantÄ« viya pubbe gamanÄ• kÄ• renteva gantvÄ• A
dÄ• navattatthÄ• ya sahassaá¹ƒ yÄ• cissÄ• mi, tadÄ• me pitÄ• diá¹-á¹-hiyÄ• gahitabhÄ• v
ahaá¹ƒ attano balena micchÄ• diá¹-á¹-hiá¹ƒ chaá¸• á¸• Ä• pessÄ• mÄ«â€™â€™ ti cintesi. ta
santikaá¹ƒ gantukÄ• mÄ• hutvÄ• evamÄ• ha.

tattha __sakhiyo cÄ• _ti sahÄ• yikÄ• yopi me paÃ±casatÄ• kumÄ• rikÄ• yo ekÄ• yekaá¹ƒ a
nÄ• nÄ• laá¹…kÄ• rehi nÄ• nÄ• vaá¹‡á¹‡ehi pupphagandhavilepanehi alaá¹…karontÅ«ti. __
devatÄ• sannipÄ• tapaá¹-imaá¹‡á¸• itotipi dibbo. __gaccha_nti mama dÄ• navattaá¹ƒ Ä• ha
pitu santikaá¹ƒ gamissÄ• mÄ«ti. __abhihariá¹ƒsÅ«_ti soá¸·asahi gandhodakaghaá¹-ehi nhÄ•
maá¹‡á¸• anatthÄ• ya abhihariá¹ƒsu. __parikiriyÄ• _ti parivÄ• retvÄ• . __asobhiá¹ƒsÅ«_ti su
á¹-hitÄ• devakaÃ±Ã±Ä• viya taá¹ƒ divasaá¹ƒ ativiya asobhiá¹ƒsÅ«ti.

1226__._ á¹• 21 ``sÄ• ca sakhimajjhagatÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• .

sateratÄ• abbhamiva, candakaá¹ƒ pÄ• visÄ« rucÄ• ||

1227__._ á¹• 21 ``upasaá¹…kamitvÄ• {\pounds}7.0117 vedehaá¹ƒ, vanditvÄ• vinaye rataá

suvaá¹‡á¹‡akhacite pÄ«á¹-he, ekamantaá¹ƒ upÄ• visÄ«â€™â€™ ti ||

 tattha \Ee VI 232/ __upÄ• visÄ«_ti pitu vasanaá¹-á¹-hÄ• naá¹ƒ candakapÄ• sÄ• daá¹ƒ pÄ• __suvaá¹‡á¹‡akhacite_ti sattaratanakhacite suvaá¹‡á¹‡amaye pÄ«á¹-he.

1228__._ á¹• 21 ``taÃ±ca disvÄ• na vedeho, accharÄ• naá¹ƒva saá¹…gamaá¹ƒ.

rucaá¹ƒ sakhimajjhagataá¹ƒ, idaá¹ƒ vacanamabravi ||

1229__._ á¹• 21 `` `kacci ramasi pÄ• sÄ• de, antopokkharaá¹‡iá¹ƒ pati.

kacci bahuvidhaá¹ƒ khajjaá¹ƒ, sadÄ• abhiharanti te ||

1230__._ á¹• 21 `kacci Ã±7.0121 bahuvidhaá¹ƒ mÄ• lyaá¹ƒ, ocinitvÄ• kumÄ• riyo.

gharake karotha paccekaá¹ƒ, khiá¸• á¸• Ä• ratiratÄ• muhuá¹ƒ ||

1231__._ á¹• 21 `kena vÄ• vikalaá¹ƒ tuyhaá¹ƒ, kiá¹ƒ khippaá¹ƒ Ä• haranti te.

mano karassu kuá¸• á¸• amukhÄ«, api candasamamhipÄ«â€™â€™ â€™ ti ||

 tattha __saá¹…gama_nti accharÄ• naá¹ƒ saá¹…gamaá¹ƒ viya samÄ• gamaá¹ƒ disvÄ• . __
vejayantasadiso rativaá¸• á¸• hanapÄ• sÄ• do kÄ• rito, kacci tattha ramasi. __antopokkhara
antovatthusmiÃ±Ã±eva te mayÄ• nandÄ• pokkharaá¹‡Ä«paá¹-ibhÄ• gÄ• pokkharaá¹‡Ä« kÄ
pokkharaá¹‡iá¹ƒ paá¹-icca udakakÄ«á¸·aá¹ƒ kÄ«á¸·antÄ« ramasi. __mÄ• lya_nti amma, aha
paÃ±cavÄ«sati pupphasamugge pahiá¹‡Ä• mi, kacci tumhe sabbÄ• pi kumÄ• rikÄ• yo taá¹ƒ
ganthitvÄ• abhiá¹‡haá¹ƒ khiá¸• á¸• Ä• ratiratÄ• hutvÄ• paccekaá¹ƒ gharake karotha, ``idaá
sundarataraâ€™â€™ nti pÄ• á¹-iyekkaá¹ƒ sÄ• rambhena vÄ• yapupphagharakÄ• ni puppha
pupphÄ• sanapupphasayanÄ• ni ca kacci karothÄ• ti pucchati.

 __vikala_nti vekallaá¹ƒ. __mano karassÅ«_ti cittaá¹ƒ uppÄ• dehi. __kuá¸• á¸• amukhÄ«_ti

pasÄ• ditamukhatÄ• ya taá¹ƒ evamÄ• ha. itthiyo hi mukhavaá¹‡á¹‡aá¹ƒ pasÄ• dentiyo duá¹-á¹-halohitamukhadÅ«sitapÄ«á¸·akÄ• haraá¹‡atthaá¹ƒ paá¹-hamaá¹ƒ sÄ• sapakakkena lohitassa samakaraá¹‡atthaá¹ƒ {\pounds}7.0118 mattikÄ• kakkena, tato chavipasÄ• danatth __candasamamhipÄ«_ti candato dullabhataro nÄ• ma natthi, tÄ• disepi ruciá¹ƒ katvÄ• man teti.

1232__._ á¹• 21 ``vedehassa vaco sutvÄ• , rucÄ• pitara mabravi.

`sabbametaá¹ƒ mahÄ• rÄ• ja, labbhatissarasantike ||

1233__._ á¹• 21 `suve pannaraso dibyo, sahassaá¹ƒ Ä• harantu me.

yathÄ• dinnaÃ±ca dassÄ• mi, dÄ• naá¹ƒ sabbavaá¹‡Ä«svahaâ€™â€™ â€™ nti ||

tattha __sabbavaá¹‡Ä«svaha_nti sabbavaá¹‡ibbakesu ahaá¹ƒ dassÄ• mi.

1234__._ á¹• 21 ``rucÄ• ya vacanaá¹ƒ sutvÄ• , rÄ• jÄ• aá¹…gati mabravi.

`bahuá¹ƒ vinÄ• sitaá¹ƒ vittaá¹ƒ, niratthaá¹ƒ aphalaá¹ƒ tayÄ• ||

1235__._ á¹• 21 `uposathe Ã±7.0122 vasaá¹ƒ niccaá¹ƒ, annapÄ• naá¹ƒ na bhuÃ±jasi.

niyatetaá¹ƒ abhuttabbaá¹ƒ, natthi puÃ±Ã±aá¹ƒ abhuÃ±jatoâ€™â€™ â€™ ti ||

tattha \Ee VI 233/ __aá¹…gati mabravÄ«_ti bhikkhave, so aá¹…gatirÄ• jÄ• pubbe ayÄ• cito dehÄ«â€™â€™ ti sahassaá¹ƒ datvÄ• taá¹ƒ divasaá¹ƒ yÄ• citopi micchÄ• dassanassa gahi ``bahuá¹ƒ vinÄ• sitaâ€™â€™ ntiÄ• divacanaá¹ƒ abravi. __niyatetaá¹ƒ abhuttabba_nti etaá¹ abhuÃ±jitabbaá¹ƒ bhavissati, bhuÃ±jantÄ• nampi abhuÃ±jantÄ• nampi puÃ±Ã±aá¹ƒ natthi. s cullÄ• sÄ«timahÄ• kappe atikkamitvÄ• va sujjhanti.

1236__._ á¹• 21 ``bÄ«jakopi hi sutvÄ• na, tadÄ• kassapabhÄ• sitaá¹ƒ.

`passasanto muhuá¹ƒ uá¹‡haá¹ƒ, rudaá¹ƒ assÅ«ni vattayi ||

1237__._ á¹• 21 `yÄ• va ruce jÄ«vamÄ• nÄ• , mÄ• bhattamapanÄ• mayi.

natthi bhadde paro loko, kiá¹ƒ niratthaá¹ƒ vihaÃ±Ã±asÄ«â€™â€™ â€™ ti ||

tattha __bÄ«jakopÄ«_ti bÄ«jakopi pubbe kalyÄ• á¹‡akammaá¹ƒ katvÄ• tassa nissandena
{\pounds}7.0119 bÄ«jakavatthumpissÄ• udÄ• haraá¹‡atthaá¹ƒ Ä• hari. __natthi bhadde_ti b
evamÄ• ha ``natthi ayaá¹ƒ loko, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ•
natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ• paá¹-ipannÄ• â€™â€™ ti. pa
bhaveyya, soyeva ca natthi. mÄ• tÄ• pitÅ«su santesu puttadhÄ«taro nÄ• ma bhaveyyÅ«uá¹
sati dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• bhaveyyÅ«á¹ƒ, teyeva ca natthi. kiá¹ƒ dÄ• naá¹ƒ d
niratthaá¹ƒ vihaÃ±Ã±asÄ«ti.

1238__._ á¹• 21 ``vedehassa vaco sutvÄ• , rucÄ• ruciravaá¹‡á¹‡inÄ«.

jÄ• naá¹ƒ pubbÄ• paraá¹ƒ dhammaá¹ƒ, pitaraá¹ƒ etadabravi ||

1239__._ á¹• 21 `sutameva pure Ä• si, sakkhi diá¹-á¹-hamidaá¹ƒ mayÄ• .

bÄ• lÅ«pasevÄ« yo hoti, bÄ• lova samapajjatha ||

1240__._ á¹• 21 `mÅ«á¸·ho Ã±7.0123 hi mÅ«á¸·hamÄ• gamma, bhiyyo mohaá¹ƒ nigacchati

patirÅ«paá¹ƒ alÄ• tena, bÄ«jakena ca muyhituâ€™â€™ â€™ nti ||

tattha __pubbÄ• paraá¹ƒ dhamma_nti bhikkhave, pitu vacanaá¹ƒ sutvÄ• rucÄ• rÄ• jadhÄ«
pubbadhammaá¹ƒ, anÄ• gate sattajÄ• tivasena anÄ• gatadhammaÃ±ca jÄ• nantÄ« pitaraá¹
mocetukÄ• mÄ• etaá¹ƒ ``sutamevÄ• â€™â€™ tiÄ• dimÄ• ha. tattha __samapajjathÄ• _ti y
bÄ• lova samapajjatÄ«ti etaá¹ƒ mayÄ• pubbe sutameva, ajja pana paccakkhato diá¹-á¹-haá
maggamÅ«á¸·haá¹ƒ Ä• gamma maggamÅ«á¸·ho viya diá¹-á¹-himÅ«á¸·haá¹ƒ Ä• gamma diá
nigacchati, mÅ«á¸·hataro hoti. __alÄ• tenÄ• _ti deva, tumhehi jÄ• tigottakulapadesaissariya
alÄ• tasenÄ• patinÄ• accantahÄ«nena duppaÃ±Ã±ena bÄ«jakadÄ• sena ca gÄ• madÄ• ra
guá¹‡aá¹ƒ Ä• jÄ«vakaá¹ƒ Ä• gamma muyhituá¹ƒ patirÅ«paá¹ƒ anucchavikaá¹ƒ. kiá¹ƒ te na

evaá¹ƒ te ubhopi garahitvÄ• diá¹-á¹-hito mocetukÄ• matÄ• ya pitaraá¹ƒ vaá¹‡á¹‡entÄ« Ä•

1241__._ á¹• 21 ``tvaÃ±ca \Ee VI 234/ devÄ• si sappaÃ±Ã±o, dhÄ«ro atthassa kovido.

kathaá¹ƒ bÄ• lebhi sadisaá¹ƒ, hÄ«nadiá¹-á¹-hiá¹ƒ upÄ• gami ||

1242__._ á¹• 21 ``sacepi {\pounds}7.0120 saá¹ƒsÄ• rapathena sujjhati, niratthiyÄ• pabbajjÄ

kÄ«á¹-ova aggiá¹ƒ jalitaá¹ƒ apÄ• pataá¹ƒ, upapajjati mohamÅ«á¸·ho naggabhÄ• vaá¹ƒ ||

1243__._ á¹• 21 ``saá¹ƒsÄ• rasuddhÄ«ti pure niviá¹-á¹-hÄ• , kammaá¹ƒ vidÅ«senti bahÅ« a

pubbe kalÄ« duggahitovanatthÄ• , dummocayÄ• balisÄ• ambujovÄ• â€™â€™ ti ||

tattha __sappaÃ±Ã±o_ti yasavayapuÃ±Ã±atitthÄ• vÄ• sayonisomanasikÄ• rasÄ• kacchÄ• v
sappaÃ±Ã±o, teneva kÄ• raá¹‡ena __dhÄ«ro, _ dhÄ«ratÄ• ya atthÄ• natthassa kÄ• raá¹‡Ä•
bÄ• lebhi sadisa_nti yathÄ• te bÄ• lÄ• upagatÄ• , tathÄ• kathaá¹ƒ Ã±7.0124 tvaá¹ƒ hÄ«na
__apÄ• pata_nti api Ä• pataá¹ƒ, patantoti attho. idaá¹ƒ vuttaá¹ƒ hoti --- tÄ• ta, saá¹ƒsÄ• rena
laddhiyÄ• sati yathÄ• paá¹-aá¹…gakÄ«á¹-o rattibhÄ• ge jalitaá¹ƒ aggiá¹ƒ disvÄ• tappacca
ajÄ• nitvÄ• mohena tattha patanto mahÄ• dukkhaá¹ƒ Ä• pajjati, tathÄ• guá¹‡opi paÃ±ca kA
mohamÅ«á¸·ho nirassÄ• daá¹ƒ naggabhÄ• vaá¹ƒ upapajjati.

__pure niviá¹-á¹-hÄ• _ti tÄ• ta, saá¹ƒsÄ• rena suddhÄ«ti kassaci vacanaá¹ƒ asutvÄ• paá¹-
natthi, sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalanti gahitattÄ• bahÅ« janÄ• ajÄ• nantÄ
kammaphalampi vidÅ«sentiyeva, evaá¹ƒ tesaá¹ƒ pubbe gahito kali parÄ• jayagÄ• ho dugga
__dummocayÄ• balisÄ• ambujovÄ• _ti te pana evaá¹ƒ ajÄ• nantÄ• micchÄ• dassanena a
bÄ• lÄ• yathÄ• nÄ• ma balisaá¹ƒ gilitvÄ• á¹-hito maccho balisÄ• dummocayo hoti, evaá¹ƒ
dummocayÄ• honti.

uttaripi udÄ• haraá¹‡aá¹ƒ Ä• harantÄ« Ä• ha ---

1244__._ á¹• 21 ``upamaá¹ƒ te karissÄ• mi, mahÄ• rÄ• ja tavatthiyÄ• .

upamÄ• ya midhekacce, atthaá¹ƒ jÄ• nanti paá¹‡á¸• itÄ• ||

1245__._ á¹• 21 ``vÄ• á¹‡ijÄ• naá¹ƒ yathÄ• nÄ• vÄ• , appamÄ• á¹‡abharÄ• garu.

atibhÄ• raá¹ƒ samÄ• dÄ• ya, aá¹‡á¹‡ave avasÄ«dati ||

1246__._ á¹• 21 ``evameva {\pounds}7.0121 naro pÄ• paá¹ƒ, thokaá¹ƒ thokampi Ä• cinaá¹ƒ

atibhÄ• raá¹ƒ samÄ• dÄ• ya, niraye avasÄ«dati ||

1247__._ á¹• 21 ``na tÄ• va bhÄ• ro paripÅ«ro, alÄ• tassa mahÄ«pati.

Ä• cinÄ• ti ca taá¹ƒ pÄ• paá¹ƒ, yena gacchati duggatiá¹ƒ ||

1248__._ á¹• 21 ``pubbevassa kataá¹ƒ puÃ±Ã±aá¹ƒ, alÄ• tassa mahÄ«pati.

tasseva deva nissando, yaÃ±ceso labhate sukhaá¹ƒ ||

1249__._ á¹• 21 ``khÄ«yate cassa taá¹ƒ puÃ±Ã±aá¹ƒ, tathÄ• hi aguá¹‡e rato.

ujumaggaá¹ƒ avahÄ• ya, kummaggamanudhÄ• vati ||

1250__._ á¹• 21 ``tulÄ• \Ee VI 235/ Ã±7.0125 yathÄ• paggahitÄ• , ohite tulamaá¹‡á¸• ale.

unnameti tulÄ• sÄ«saá¹ƒ, bhÄ• re oropite sati ||

1251__._ á¹• 21 ``evameva naro puÃ±Ã±aá¹ƒ, thokaá¹ƒ thokampi Ä• cinaá¹ƒ.

saggÄ• timÄ• no dÄ• sova, bÄ«jako sÄ• tave ratoâ€™â€™ ti ||

tattha __niraye_ti aá¹-á¹-havidhe mahÄ• niraye, soá¸·asavidhe ussadaniraye, lokantaranira
tÄ• ta, na tÄ• va alÄ• tassa akusalabhÄ• ro pÅ«rati. __tassevÄ• _ti tassa pubbe katassa pu
yaá¹ƒ so alÄ• tasenÄ• pati ajja sukhaá¹ƒ labhati. na hi tÄ• ta, etaá¹ƒ goghÄ• takakammassa
hi nÄ• ma vipÄ• ko iá¹-á¹-ho kanto bhavissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ. __aguá¹‡e rato_ti t
akusalakamme rato. __ujumagga_nti dasakusalakammapathamaggaá¹ƒ. __kummagga_nti

__ohite tulamaá¹‡á¸• ale_ti bhaá¹‡á¸• apaá¹-icchanatthÄ• ya tulamaá¹‡á¸• ale laggetvÄ• á
uddhaá¹ƒ ukkhipati. __Ä• cina_nti thokaá¹ƒ thokampi puÃ±Ã±aá¹ƒ Ä• cinanto pÄ• pabhÄ• r
kalyÄ• á¹‡akammassa sÄ«saá¹ƒ ukkhipitvÄ• devalokaá¹ƒ gacchati. __saggÄ• timÄ• no_ti s
saggasampÄ• pake sÄ• taphale kalyÄ• á¹‡akamme abhirato. ``saggÄ• dhimÄ• noâ€™â€™
adhikÄ• raá¹ƒ katvÄ• á¹-hitacittoti {\pounds}7.0122 attho. __sÄ• tave rato_ti esa bÄ«jakadÄ
madhuravipÄ• ke kusaladhammeyeva rato. so imassa pÄ• pakammassa khÄ«á¹‡akÄ• le, k
devaloke nibbattissati.

yaÃ±cesa idÄ• ni dÄ• sattaá¹ƒ upagato, na taá¹ƒ kalyÄ• á¹‡akammassa phalena. dÄ• satta
kataá¹ƒ pÄ• paá¹ƒ bhavissatÄ«ti niá¹-á¹-hamettha gantabbanti imamatthaá¹ƒ pakÄ• sentÄ«

1252__._ á¹• 21 ``yamajja bÄ«jako dÄ• so, dukkhaá¹ƒ passati attani.

pubbevassa kataá¹ƒ pÄ• paá¹ƒ, tameso paá¹-isevati ||

1253__._ á¹• 21 ``khÄ«yate cassa taá¹ƒ pÄ• paá¹ƒ, tathÄ• hi vinaye rato.

kassapaÃ±ca samÄ• pajja, mÄ• hevuppathamÄ• gamÄ• â€™â€™ ti ||

tattha Ã±7.0126 __mÄ• hevuppathamÄ• gamÄ• _ti tÄ• ta, tvaá¹ƒ imaá¹ƒ naggaá¹ƒ kassap
heva nirayagÄ• miá¹ƒ uppathaá¹ƒ agamÄ• , mÄ• pÄ• pamakÄ• sÄ«ti pitaraá¹ƒ ovadati.

idÄ• nissa pÄ• pÅ«pasevanÄ• ya dosaá¹ƒ kalyÄ• á¹‡amittÅ«pasevanÄ• ya ca guá¹‡aá¹ƒ d

1254__._ á¹• 21 ``yaá¹ƒ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ• asaá¹ƒ.

sÄ«lavantaá¹ƒ visÄ«laá¹ƒ vÄ• , vasaá¹ƒ tasseva gacchati ||

1255__._ á¹• 21 ``yÄ• disaá¹ƒ kurute mittaá¹ƒ, yÄ• disaá¹ƒ cÅ«pasevati.

sopi tÄ• disako hoti, sahavÄ• so hi tÄ• diso ||

1256__._ á¹• 21 ``sevamÄ• no \Ee VI 236/ sevamÄ• naá¹ƒ, samphuá¹-á¹-ho samphusaá¹ƒ p

saro diddho kalÄ• paá¹ƒva, alittamupalimpati.

upalepabhayÄ• dhÄ«ro, neva pÄ• pasakhÄ• siyÄ• ||

1257__._ á¹• 21 ``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«ti vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• ||

1258__._ á¹• 21 ``tagaraÃ±ca {\pounds}7.0123 palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhi vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

1259__._ á¹• 21 ``tasmÄ• pattapuá¹-asseva, Ã±atvÄ• sampÄ• kamattano

asante nopaseveyya, sante seveyya paá¹‡á¸• ito.

asanto nirayaá¹ƒ nenti, santo pÄ• penti suggatiâ€™â€™ nti ||

tattha __santaá¹ƒ vÄ• _ti sappurisaá¹ƒ vÄ• . __yadi vÄ• asa_nti asappurisaá¹ƒ vÄ• . __sar
kalÄ• paá¹ƒvÄ• _ti mahÄ• rÄ• ja, yathÄ• nÄ• ma halÄ• halavisalitto saro sarakalÄ• pe khitt

alittampi sarakalÄ• paá¹ƒ limpati, visadiddhameva karoti, evameva pÄ• pamitto pÄ• paá¹ƒ s
sevamÄ• naá¹ƒ paraá¹ƒ, tena samphuá¹-á¹-ho taá¹ƒ samphusaá¹ƒ alittaá¹ƒ pÄ• pena purisa
ekajjhÄ• sayaá¹ƒ karonto upalimpati. __pÅ«ti vÄ• yantÄ«_ti tassa te kusÄ• pi duggandhÄ•
__tagaraÃ±cÄ• _ti tagaraÃ±ca aÃ±Ã±aÃ±ca gandhasampannaá¹ƒ gandhajÄ• taá¹ƒ. __eva_
dhÄ«ro hi attÄ• naá¹ƒ sevamÄ• naá¹ƒ dhÄ«rameva karoti.

__tasmÄ• _ Ã±7.0127 __pattapuá¹-assevÄ• _ti yasmÄ• tagarÄ• dipaliveá¹-hamÄ• nÄ• ni p
honti, tasmÄ• palÄ• sapattapuá¹-asseva paá¹‡á¸• itÅ«pasevanena ahampi paá¹‡á¸• ito bha
__Ã±atvÄ• sampÄ• kamattano_ti attano paripÄ• kaá¹ƒ paá¹‡á¸• itabhÄ• vaá¹ƒ parimÄ• á¹‡
paá¹‡á¸• ite sante seveyya. ``__nirayaá¹ƒ nentÄ«_â€™â€™ ti ettha devadattÄ• dÄ«hi niray
suggatiâ€™ _â€™ nti ettha sÄ• riputtattherÄ• dÄ«hi sugatiá¹ƒ nÄ«tÄ• naá¹ƒ vasena udÄ• h

evaá¹ƒ rÄ• jadhÄ«tÄ• chahi gÄ• thÄ• hi pitu dhammaá¹ƒ kathetvÄ• idÄ• ni atÄ«te attanÄ•
dassentÄ« Ä• ha ---

1260__._ á¹• 21 ``ahampi jÄ• tiyo satta, sare saá¹ƒsaritattano.

anÄ• gatÄ• pi satteva, yÄ• gamissaá¹ƒ ito cutÄ• ||

1261__._ á¹• 21 ``yÄ• me sÄ• sattamÄ« jÄ• ti, ahu pubbe janÄ• dhipa.

kammÄ• raputto magadhesu, ahuá¹ƒ rÄ• jagahe pure ||

1262__._ á¹• 21 ``pÄ• paá¹ƒ {\pounds}7.0124 sahÄ• yamÄ• gamma, bahuá¹ƒ pÄ• paá¹ƒ ka

paradÄ• rassa heá¹-hento, carimhÄ• amarÄ• viya ||

1263__._ á¹• 21 ``taá¹ƒ kammaá¹ƒ nihitaá¹ƒ aá¹-á¹-hÄ• , bhasmacchannova pÄ• vako.

atha aÃ±Ã±ehi kammehi, ajÄ• yiá¹ƒ vaá¹ƒsabhÅ«miyaá¹ƒ ||

1264__._ á¹• 21 ``kosambiyaá¹ƒ \Ee VI 237/ seá¹-á¹-hikule, iddhe phÄ«te mahaddhane.

ekaputto mahÄ• rÄ• ja, niccaá¹ƒ sakkatapÅ«jito ||

1265__._ á¹• 21 ``tattha mittaá¹ƒ asevissaá¹ƒ, sahÄ• yaá¹ƒ sÄ• tave rataá¹ƒ.

paá¹‡á¸• itaá¹ƒ sutasampannaá¹ƒ, so maá¹ƒ atthe nivesayi ||

1266__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, bahuá¹ƒ rattiá¹ƒ upÄ• vasiá¹ƒ.

taá¹ƒ kammaá¹ƒ nihitaá¹ƒ aá¹-á¹-hÄ• , nidhÄ«va udakantike ||

1267__._ á¹• 21 ``atha pÄ• pÄ• na kammÄ• naá¹ƒ, yametaá¹ƒ magadhe kataá¹ƒ.

phalaá¹ƒ pariyÄ• ga maá¹ƒ pacchÄ• , bhutvÄ• duá¹-á¹-havisaá¹ƒ yathÄ• ||

1268__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, roruve niraye ciraá¹ƒ.

sakammunÄ• apaccissaá¹ƒ, taá¹ƒ saraá¹ƒ na sukhaá¹ƒ labhe ||

1269__._ á¹• 21 ``bahuvassagaá¹‡e Ã±7.0128 tattha, khepayitvÄ• bahuá¹ƒ dukhaá¹ƒ.

bhinnÄ• gate ahuá¹ƒ rÄ• ja, chagalo uddhatapphaloâ€™â€™ ti ||

tattha __sattÄ• _ti mahÄ• rÄ• ja, idhalokaparalokÄ• nÄ• ma sukatadukkaá¹-Ä• naÃ±ca pha
saá¹ƒsÄ• ro satte sodhetuá¹ƒ sakkoti, sakammunÄ• eva sattÄ• sujjhanti. alÄ• tasenÄ• pati
ekameva jÄ• tiá¹ƒ anussaranti. na kevalaá¹ƒ eteva jÄ• tiá¹ƒ saranti, ahampi atÄ«te satta jÄ•
saá¹ƒsaritaá¹ƒ sarÄ• mi, anÄ• gatepi ito gantabbÄ• satteva jÄ• nÄ• mi. __yÄ• me sÄ• _ti y
sattamÄ« jÄ• ti Ä• si. __kammÄ• raputto_ti tÄ• ya jÄ• tiyÄ• ahaá¹ƒ magadhesu rÄ• jagahar
ahosiá¹ƒ.

__paradÄ• rassa_ {\pounds}7.0125 __heá¹-hento_ti paradÄ• raá¹ƒ heá¹-hentÄ• paresaá¹ƒ
varabhaá¹‡á¸• e aparajjhantÄ• . __aá¹-á¹-hÄ• _ti taá¹ƒ tadÄ• mayÄ• kataá¹ƒ pÄ• pakamm
okÄ• se sati vipÄ• kadÄ• yakaá¹ƒ hutvÄ• bhasmapaá¹-icchanno aggi viya nihitaá¹ƒ aá¹-á¹-h
__vaá¹ƒsabhÅ«miya_nti vaá¹ƒsaraá¹-á¹-he. __ekaputto_ti asÄ«tikoá¹-ivibhave seá¹-á¹-hikul
ahosiá¹ƒ. __sÄ• tave rata_nti kalyÄ• á¹‡akamme abhirataá¹ƒ. __so ma_nti so sahÄ• yako m
patiá¹-á¹-hÄ• pesi.

__taá¹ƒ kamma_nti tampi me kataá¹ƒ kalyÄ• á¹‡akammaá¹ƒ tadÄ• okÄ• saá¹ƒ alabhitvÄ•
vipÄ• kadÄ• yakaá¹ƒ hutvÄ• udakantike nidhi viya nihitaá¹ƒ aá¹-á¹-hÄ• si. __yameta_nti ath
pÄ• pakammesu yaá¹ƒ etaá¹ƒ mayÄ• magadhesu paradÄ• rikakammaá¹ƒ kataá¹ƒ, tassa pl
pariyÄ• gaá¹ƒ upagatanti attho. yathÄ• kiá¹ƒ? __bhutvÄ• duá¹-á¹-havisaá¹ƒ yathÄ• , _ yath
bhuÃ±jitvÄ• á¹-hitassa taá¹ƒ duá¹-á¹-haá¹ƒ kakkhaá¸·aá¹ƒ halÄ• halaá¹ƒ visaá¹ƒ kuppati, ta
pariyÄ• gatanti attho. __tato_ti tato kosambiyaá¹ƒ seá¹-á¹-hikulato. __taá¹ƒ sara_nti taá¹ƒ ta
anubhÅ«tadukkhaá¹ƒ sarantÄ« cittasukhaá¹ƒ nÄ• ma na labhÄ• mi, bhayameva me uppajja

bhinnÄ• gate nÄ• ma raá¹-á¹-he. __uddhatapphalo_ti uddhatabÄ«jo.

so pana chagalako balasampanno ahosi. piá¹-á¹-hiyaá¹ƒ abhiruyhapi naá¹ƒ vÄ• hayiá¹ƒsu, imamatthaá¹ƒ \Ee VI 238/ pakÄ• sentÄ« Ä• ha ---

1270__._ á¹• 21 ``sÄ• taputtÄ• Ã±7.0129 mayÄ• vÅ«á¸·hÄ• , piá¹-á¹-hiyÄ• ca rathena ca.

tassa kammassa nissando, paradÄ• ragamanassa meâ€™â€™ ti ||

tattha __sÄ• taputtÄ• _ti amaccaputtÄ• . __tassa kammassÄ• _ti deva, roruve mahÄ• niray chagalakakÄ• le bÄ«juppÄ• á¹-anaÃ±ca piá¹-á¹-hivÄ• hanayÄ• nakayojanÄ• ni ca sabbopes paradÄ• ragamanassa meti.

tato pana cavitvÄ• araÃ±Ã±e kapiyoniyaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi. atha naá¹ƒ jÄ• tadiva dassesuá¹ƒ. so ``Ä• netha me, puttaâ€™â€™ nti daá¸·haá¹ƒ gahetvÄ• tassa viravantassa uppÄ• á¹-esi. tamatthaá¹ƒ pakÄ• sentÄ« Ä• ha ---

1271__._ á¹• 21 ``tato {\pounds}7.0126 cutÄ• haá¹ƒ vedeha, kapi Ä• siá¹ƒ brahÄ• vane.

niluÃ±citaphaloyeva, yÅ«thapena pagabbhinÄ• .

tassa kammassa nissando, paradÄ• ragamanassa meâ€™â€™ ti ||

tattha __niluÃ±citaphaloyevÄ• _ti tatrapÄ• haá¹ƒ pagabbhena yÅ«thapatinÄ• luÃ±citvÄ• u ahosinti attho.

atha aparÄ• pi jÄ• tiyo dassentÄ« Ä• ha ---

1272__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, dassanesu pasÅ« ahuá¹ƒ.

niluÃ±cito javo bhadro, yoggaá¹ƒ vÅ«á¸·haá¹ƒ ciraá¹ƒ mayÄ• .

tassa kammassa nissando, paradÄ• ragamanassa me ||

1273__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, vajjÄ«su kulamÄ• gamÄ• .

nevitthÄ« na pumÄ• Ä• siá¹ƒ, manussatte sudullabhe.

tassa kammassa nissando, paradÄ• ragamanassa me ||

1274__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, ajÄ• yiá¹ƒ nandane vane.

bhavane tÄ• vatiá¹ƒsÄ• haá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ« ||

1275__._ á¹• 21 ``vicitravatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

kusalÄ• naccagÄ«tassa, sakkassa paricÄ• rikÄ• ||

1276__._ á¹• 21 ``tattha Ã±7.0130 á¹-hitÄ• haá¹ƒ vedeha, sarÄ• mi jÄ• tiyo imÄ• .

anÄ• gatÄ• pi satteva, yÄ• gamissaá¹ƒ ito cutÄ• ||

1277__._ á¹• 21 ``pariyÄ• gataá¹ƒ taá¹ƒ kusalaá¹ƒ, yaá¹ƒ me kosambiyaá¹ƒ kataá¹ƒ.

deve ceva manusse ca, sandhÄ• vissaá¹ƒ ito cutÄ• ||

1278__._ á¹• 21 ``satta {\pounds}7.0127 jacco mahÄ• rÄ• ja, niccaá¹ƒ sakkatapÅ«jitÄ• .

thÄ«bhÄ• vÄ• pi na muccissaá¹ƒ, chaá¹-á¹-hÄ• nigatiyo imÄ• ||

1279__._ á¹• 21 ``sattamÄ« \Ee VI 239/ ca gati deva, devaputto mahiddhiko.

pumÄ• devo bhavissÄ• mi, devakÄ• yasmimuttamo ||

1280__._ á¹• 21 ``ajjÄ• pi santÄ• namayaá¹ƒ, mÄ• laá¹ƒ ganthenti nandane.

devaputto javo nÄ• ma, yo me mÄ• laá¹ƒ paá¹-icchati ||

1281__._ á¹• 21 ``muhutto viya so dibyo, idha vassÄ• ni soá¸·asa.

rattindivo ca so dibyo, mÄ• nusiá¹ƒ saradosataá¹ƒ ||

1282__._ á¹• 21 ``iti kammÄ• ni anventi, asaá¹…kheyyÄ• pi jÄ• tiyo.

kalyÄ• á¹‡aá¹ƒ yadi vÄ• pÄ• paá¹ƒ, na hi kammaá¹ƒ vinassatÄ«â€™â€™ ti ||

tattha __dassanesÅ«_ti dassanaraá¹-á¹-hesu. __pasÅ«_ti goá¹‡o ahosiá¹ƒ. __niluÃ±cito_ti
evaá¹ƒ manÄ• po bhavissatÄ«ti nibbÄ«jakamakaá¹ƒsu. sohaá¹ƒ niluÃ±cito uddhatabÄ«jo ja
__vajjÄ«su kulamÄ• gamÄ• _ti goyonito cavitvÄ• vajjiraá¹-á¹-he ekasmiá¹ƒ mahÄ• bhogaku
__nevitthÄ« na pumÄ• _ti napuá¹ƒsakattaá¹ƒ sandhÄ• ya Ä• ha. __bhavane tÄ• vatiá¹ƒsÄ•
ahaá¹ƒ.

__tattha á¹-hitÄ• haá¹ƒ, vedeha, sarÄ• mi jÄ• tiyo imÄ• _ti sÄ• kira tasmiá¹ƒ devaloke á¹-h
evarÅ«paá¹ƒ devalokaá¹ƒ Ä• gacchantÄ« kuto nu kho Ä• gatÄ• â€™â€™ ti olokentÄ« vajjir
napuá¹ƒsakattabhÄ• vato cavitvÄ• tattha nibbattabhÄ• vaá¹ƒ passi. tato ``kena nu kho kam
ramaá¹‡Ä«ye á¹-hÄ• ne nibbattÄ• mhÄ«â€™â€™ ti olokentÄ« kosambiyaá¹ƒ seá¹-á¹-hikule
kataá¹ƒ dÄ• nÄ• dikusalaá¹ƒ disvÄ• ``etassa phalena nibbattÄ• mhÄ«â€™â€™ ti Ã±atvÄ•
napuá¹ƒsakattabhÄ• ve nibbattamÄ• nÄ• kuto Ä• gatÄ• mhÄ«â€™â€™ ti olokentÄ« dassa
mahÄ• dukkhassa anubhÅ«tabhÄ• vaá¹ƒ aÃ±Ã±Ä• si. tato anantaraá¹ƒ jÄ• tiá¹ƒ anussaram
uddhataphalabhÄ• vaá¹ƒ addasa. tato anantaraá¹ƒ anussarantÄ« bhinnÄ• gate chagalakay
uddhatabÄ«jabhÄ• vaá¹ƒ anussari. tato paraá¹ƒ anussaramÄ• nÄ• roruve nibbattabhÄ• va

athassÄ• {\pounds}7.0128 niraye tiracchÄ• nayoniyaÃ±ca anubhÅ«taá¹ƒ dukkhaá¹ƒ anuss
tato ``kena nu kho kammena evarÅ«paá¹ƒ dukkhaá¹ƒ anubhÅ«taá¹ƒ mayÄ• â€™â€™ ti cha
tÄ• ya jÄ• tiyÄ• kosambinagare kataá¹ƒ kalyÄ• á¹‡akammaá¹ƒ disvÄ• sattamaá¹ƒ olokent
pÄ• pasahÄ• yaá¹ƒ nissÄ• ya kataá¹ƒ paradÄ• rikakammaá¹ƒ disvÄ• ``etassa phalena me
anubhÅ«taâ€™â€™ nti aÃ±Ã±Ä• si. atha ``ito cavitvÄ• anÄ• gate kuhiá¹ƒ nibbattissÄ• mÄ«
``yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• puna sakkasseva paricÄ• rikÄ• hutvÄ• nibbattissÄ• mÄ«â€
punappunaá¹ƒ olokayamÄ• nÄ• ``tatiyepi attabhÄ• ve sakkasseva paricÄ• rikÄ• hutvÄ• ni
catutthe, paÃ±came pana tasmiá¹ƒyeva devaloke javanadevaputtassa aggamahesÄ« hutvÄ
Ã±atvÄ• tato anantaraá¹ƒ olokentÄ« ``chaá¹-á¹-he attabhÄ• ve ito tÄ• vatiá¹ƒsabhavanato
aggamahesiyÄ• kucchimhi nibbattissÄ• mi, `rucÄ• â€™ ti me nÄ• maá¹ƒ bhavissatÄ«â€™â
kuhiá¹ƒ nibbattissÄ• mÄ«â€™â€™ ti olokentÄ« ``sattamÄ• ya jÄ• tiyÄ• tato cavitvÄ• tÄ• v
devaputto hutvÄ• nibbattissÄ• mi, itthibhÄ• vato \Ee VI 240/ muccissÄ• mÄ«â€™â€™ ti aÃ

``tattha á¹-hitÄ• haá¹ƒ vedeha, sarÄ• mi satta jÄ• tiyo.

anÄ• gatÄ• pi satteva, yÄ• gamissaá¹ƒ ito cutÄ• â€™â€™ ti || --- Ä• dimÄ• ha.

tattha __pariyÄ• gata_nti pariyÄ• yena attano vÄ• rena Ä• gataá¹ƒ. __satta jacco_ti vajjiraá
napuá¹ƒsakajÄ• tiyÄ• saddhiá¹ƒ devaloke paÃ±ca, ayaÃ±ca chaá¹-á¹-hÄ• ti satta jÄ• tiyoti
jÄ• tiyo niccaá¹ƒ sakkatapÅ«jitÄ• Ã±7.0132 ahosinti dasseti. __chaá¹-á¹-hÄ• nigatiyo_ti de
ayaÃ±ca ekÄ• ti imÄ• cha gatiyo itthibhÄ• vÄ• na muccissanti vadati. __sattamÄ« cÄ• _ti it
__santÄ• namaya_nti ekatovaá¹‡á¹-akÄ• divasena katasantÄ• naá¹ƒ. __ganthentÄ«_ti yath

evaá¹ƒ ajjapi mama paricÄ• rikÄ• nandanavane mÄ• laá¹ƒ ganthentiyeva. __yo me mÄ• laá
mahÄ• rÄ• ja, anantarajÄ• tiyaá¹ƒ mama sÄ• miko javo nÄ• ma devaputto yo rukkhato patit
paá¹-icchati.

__soá¸·asÄ• _ti mahÄ• rÄ• ja, mama jÄ• tiyÄ• imÄ• ni soá¸·asa vassÄ• ni, ettako pana kÄ
tena tÄ• mama cutabhÄ• vampi ajÄ• nantÄ• mamatthÄ• ya mÄ• laá¹ƒ ganthentiyeva. __m
vassagaá¹‡anaá¹ƒ Ä• gamma esa saradosataá¹ƒ vassasataá¹ƒ hoti, evaá¹ƒ dÄ«ghÄ• yukÄ
iminÄ• pana kÄ• raá¹‡ena paralokassa ca kalyÄ• á¹‡apÄ• pakÄ• naÃ±ca kammÄ• naá¹ƒ a

__anventÄ«_ti yathÄ• maá¹ƒ anubandhiá¹ƒsu, evaá¹ƒ anubandhanti. __na hi kammaá¹ƒ vi
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ tasmiá¹ƒyeva attabhÄ• ve, upapajjavedanÄ«yaá¹ƒ ananta
aparÄ• pariyavedanÄ«yaá¹ƒ pana vipÄ• kaá¹ƒ adatvÄ• na nassati. taá¹ƒ sandhÄ• ya ``na h
ti vatvÄ• ``deva, ahaá¹ƒ paradÄ• rikakammassa nissandena niraye ca tiracchÄ• nayoniyaÃ
anubhaviá¹ƒ. sace pana tumhepi idÄ• ni guá¹‡assa kathaá¹ƒ gahetvÄ• evaá¹ƒ karissatha, n
dukkhaá¹ƒ anubhavissatha, tasmÄ• evaá¹ƒ mÄ• karitthÄ• â€™â€™ ti Ä• ha.

athassa uttari dhammaá¹ƒ desentÄ« Ä• ha ---

1283__._ á¹• 21 ``yo icche puriso hotuá¹ƒ, jÄ• tiá¹ƒ jÄ• tiá¹ƒ punappunaá¹ƒ.

paradÄ• raá¹ƒ vivajjeyya, dhotapÄ• dova kaddamaá¹ƒ ||

1284__._ á¹• 21 ``yÄ• icche puriso hotuá¹ƒ, jÄ• tiá¹ƒ jÄ• tiá¹ƒ punappunaá¹ƒ.

sÄ• mikaá¹ƒ apacÄ• yeyya, indaá¹ƒva paricÄ• rikÄ• ||

1285__._ á¹• 21 ``yo icche dibyabhogaÃ±ca, dibbamÄ• yuá¹ƒ yasaá¹ƒ sukhaá¹ƒ.

pÄ• pÄ• ni parivajjetvÄ• , tividhaá¹ƒ dhammamÄ• care ||

1286__._ á¹• 21 ``kÄ• yena Ã±7.0133 vÄ• cÄ• manasÄ• , appamatto vicakkhaá¹‡o.

attano hoti atthÄ• ya, itthÄ« vÄ• yadi vÄ• pumÄ• ||

1287__._ á¹• 21 ``ye kecime mÄ• nujÄ• jÄ«valoke, yasassino sabbasamantabhogÄ• .

asaá¹ƒsayaá¹ƒ tehi pure suciá¹‡á¹‡aá¹ƒ, kammassakÄ• se puthu sabbasattÄ• ||

1288__._ á¹• 21 ``iá¹…ghÄ• nucintesi sayampi deva, kutonidÄ• nÄ• te imÄ• janinda.

yÄ• te imÄ• accharÄ• sannikÄ• sÄ• , alaá¹…katÄ• kaÃ±canajÄ• lachannÄ• â€™â€™ ti ||

tattha {\pounds}7.0130 \Ee VI 241/ __hotu_nti bhavituá¹ƒ. __sabbasamantabhogÄ• _ti pari
__suciá¹‡á¹‡a_nti suá¹-á¹-hu ciá¹‡á¹‡aá¹ƒ kalyÄ• á¹‡akammaá¹ƒ kataá¹ƒ. __kammassakÄ•
katakammasseva vipÄ• kapaá¹-isaá¹ƒvedino. na hi mÄ• tÄ• pitÅ«hi kataá¹ƒ kammaá¹ƒ putt
deti, na tÄ• hi puttadhÄ«tÄ• hi kataá¹ƒ kammaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ vipÄ• kaá¹ƒ deti. ses
kimeva dassati? __iá¹…ghÄ• _ti codanatthe nipÄ• to. __anucintesÄ«_ti punappunaá¹ƒ cinte
yÄ• imÄ• soá¸·asasahassÄ• itthiyo taá¹ƒ upaá¹-á¹-hahanti, imÄ• te kutonidÄ• nÄ• , kiá¹ƒ
niddÄ• yantena laddhÄ• , udÄ• hu panthadÅ«sanasandhicchedÄ• dÄ«ni pÄ• pÄ• ni katvÄ•
laddhÄ• ti idaá¹ƒ tÄ• va attanÄ• pi cinteyyÄ• si, devÄ• ti.

evaá¹ƒ sÄ• pitaraá¹ƒ anusÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1289__._ á¹• 21 ``iccevaá¹ƒ pitaraá¹ƒ kaÃ±Ã±Ä• , rucÄ• tosesi aá¹…gatiá¹ƒ.

mÅ«á¸·hassa maggamÄ• cikkhi, dhammamakkhÄ• si subbatÄ• â€™â€™ ti ||

tattha __icceva_nti bhikkhave, iti imehi evarÅ«pehi madhurehi vacanehi rucÄ• kaÃ±Ã±Ä• p
mÅ«á¸·hassa maggaá¹ƒ viya tassa sugatimaggaá¹ƒ Ä• cikkhi, nÄ• nÄ• nayehi sucaritadham
kathentÄ«yeva sÄ• subbatÄ• sundaravatÄ• attano atÄ«tajÄ• tiyopi kathesi.

evaá¹ƒ pubbaá¹‡hato paá¹-á¹-hÄ• ya sabbarattiá¹ƒ pitu dhammaá¹ƒ desetvÄ• ``mÄ• , deva
micchÄ• diá¹-á¹-hikassa vacanaá¹ƒ gaá¹‡hi, `atthi ayaá¹ƒ loko, atthi paraloko Ã±7.0134, atth
sukaá¹-adukkaá¹-akammÄ• naá¹ƒ phalaâ€™ nti vadantassa mÄ• disassa kalyÄ• á¹‡amittas
atitthena pakkhandÄ«â€™â€™ ti Ä• ha. evaá¹ƒ santepi pitaraá¹ƒ micchÄ• dassanÄ• moce
kevalaá¹ƒ tassÄ• madhuravacanaá¹ƒ sutvÄ• tussi. mÄ• tÄ• pitaro hi piyaputtÄ• naá¹ƒ vaca
taá¹ƒ micchÄ• dassanaá¹ƒ vissajjesi. nagarepi ``rucÄ• kira rÄ• jadhÄ«tÄ• pitu dhammaá¹ƒ
micchÄ• dassanaá¹ƒ vissajjÄ• pesÄ«â€™â€™ ti ekakolÄ• halaá¹ƒ ahosi. ``paá¹‡á¸• itÄ• rÄ
micchÄ• dassanÄ• mocetvÄ• nagaravÄ• sÄ«naá¹ƒ sotthibhÄ• vaá¹ƒ karissatÄ«â€™â€™ t
bodhetuá¹ƒ asakkontÄ« vÄ«riyaá¹ƒ avissajjetvÄ• va ``yena kenaci upÄ• yena pitu sotthibhÄ
ti sirasmiá¹ƒ aÃ±jaliá¹ƒ patiá¹-á¹-hapetvÄ• dasadisÄ• namassitvÄ• ``imasmiá¹ƒ loke lokas
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• nÄ• ma lokapÄ• ladevatÄ• nÄ• ma mahÄ• brahmÄ• n
balena mama pitaraá¹ƒ micchÄ• dassanaá¹ƒ vissajjÄ• pentu \Ee VI 242/, etassa guá¹‡e asa
guá¹‡ena mama sÄ«lena mama saccena idhÄ• gantvÄ• imaá¹ƒ micchÄ• dassanaá¹ƒ vissa
sotthiá¹ƒ karontÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• namassi.

tadÄ• bodhisatto nÄ• rado nÄ• ma mahÄ• brahmÄ• ahosi. bodhisattÄ• ca nÄ• ma attano
mahantabhÄ• vena suppaá¹-ipannaduppaá¹-ipanne satte dassanatthaá¹ƒ kÄ• lÄ• nukÄ• laá
divasaá¹ƒ lokaá¹ƒ olokento taá¹ƒ rÄ• jadhÄ«taraá¹ƒ pitu micchÄ• diá¹-á¹-himocanatthaá¹ƒ lo
namassamÄ• naá¹ƒ disvÄ• , ``á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o etaá¹ƒ rÄ• jÄ• naá¹ƒ micchÄ• da
samattho nÄ• ma natthi, ajja mayÄ• rÄ• jadhÄ«tu saá¹…gahaá¹ƒ, raÃ±Ã±o ca saparijanass
Ä• gantuá¹ƒ vaá¹-á¹-ati, kena nu kho vesena gamissÄ• mÄ«â€™â€™ ti cintetvÄ• ``manuss
ceva garuno ca Ä• deyyavacanÄ• ca, tasmÄ• pabbajitavesena gamissÄ• mÄ«â€™â€™ ti
pÄ• sÄ• dikaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ manussattabhÄ• vaá¹ƒ mÄ• petvÄ• manuÃ±Ã±
bandhitvÄ• jaá¹-antare kaÃ±canasÅ«ciá¹ƒ odahitvÄ• anto rattapaá¹-aá¹ƒ upari rattavÄ• ka
pÄ• rupitvÄ• suvaá¹‡á¹‡atÄ• rÄ• khacitaá¹ƒ rajatamayaá¹ƒ ajinacammaá¹ƒ ekaá¹ƒse katvÄ
pakkhittaá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ bhikkhÄ• bhÄ• janaá¹ƒ Ä• dÄ• ya tÄ«su á¹-hÄ• nesu ona
khandhe katvÄ• muttÄ• sikkÄ• ya Ã±7.0135 eva pavÄ• á¸·akamaá¹‡á¸• aluá¹ƒ Ä• dÄ• ya in
viya virocamÄ• no Ä• kÄ• sena Ä• gantvÄ• alaá¹…katacandakapÄ• sÄ• damahÄ• talaá¹ƒ p
aá¹-á¹-hÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1290__._ á¹• 21 ``athÄ• gamÄ• brahmalokÄ• , nÄ• rado mÄ• nusiá¹ƒ pajaá¹ƒ.

jambudÄ«paá¹ƒ avekkhanto, addÄ• rÄ• jÄ• namaá¹…gatiá¹ƒ ||

1291__._ á¹• 21 ``tato patiá¹-á¹-hÄ• pÄ• sÄ• de, vedehassa puratthato.

taÃ±ca disvÄ• nÄ• nuppattaá¹ƒ, rucÄ• isimavandathÄ• â€™â€™ ti ||

tattha __addÄ• _ti brahmaloke á¹-hitova jambudÄ«paá¹ƒ avekkhanto guá¹‡Ä• jÄ«vakassa s
gahitamicchÄ• dassanaá¹ƒ rÄ• jÄ• naá¹ƒ aá¹…gatiá¹ƒ addasa, tasmÄ• Ä• gatoti attho. __ta
brahmÄ• tassa raÃ±Ã±o amaccagaá¹‡aparivutassa nisinnassa purato \Ee VI 243/ tasmiá¹ƒ
dassento Ä• kÄ• se patiá¹-á¹-hahi. __anuppatta_nti Ä• gataá¹ƒ. __isi_nti isivesena Ä• gatatt
nti Ä• ha. __avandathÄ• _ti ``mamÄ• nuggahena mama pitari kÄ• ruÃ±Ã±aá¹ƒ katvÄ• eko
{\pounds}7.0132 bhavissatÄ«â€™â€™ ti haá¹-á¹-hapahaá¹-á¹-hÄ• vÄ• tÄ• bhihaá¹-Ä• suva
onamitvÄ• nÄ• radabrahmÄ• naá¹ƒ avandi.

rÄ• jÄ• pi taá¹ƒ disvÄ• va brahmatejena tajjito attano Ä• sane saá¹‡á¹-hÄ• tuá¹ƒ asakkonto
bhÅ«miyaá¹ƒ á¹-hatvÄ• Ä• gataá¹-á¹-hÄ• naÃ±ca nÄ• magottaÃ±ca pucchi. tamatthaá¹ƒ pa

1292__._ á¹• 21 ``athÄ• sanamhÄ• oruyha, rÄ• jÄ• byathitamÄ• naso.

nÄ• radaá¹ƒ paripucchanto, idaá¹ƒ vacanamabravi ||

1293__._ á¹• 21 `kuto nu Ä• gacchasi devavaá¹‡á¹‡i, obhÄ• sayaá¹ƒ sabbadisÄ• candimÄ

akkhÄ• hi me pucchito nÄ• magottaá¹ƒ, kathaá¹ƒ taá¹ƒ jÄ• nanti manussalokeâ€™â€™ â€™

tattha __byathitamÄ• naso_ti bhÄ«tacitto. __kuto nÅ«_ti kacci nu kho vijjÄ• dharo bhaveyy
avanditvÄ• va evaá¹ƒ pucchi.

atha Ã±7.0136 so ``ayaá¹ƒ rÄ• jÄ• `paraloko natthÄ«â€™ ti maÃ±Ã±ati, paralokamevassa
Ä• cikkhissÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

1294__._ á¹• 21 ``ahaÃ±hi devato idÄ• ni emi, obhÄ• sayaá¹ƒ sabbadisÄ• candimÄ• va.

akkhÄ• mi te pucchito nÄ• magottaá¹ƒ, jÄ• nanti maá¹ƒ nÄ• rado kassapo cÄ• â€™â€™ ti |

tattha __devato_ti devalokato. __nÄ• rado kassapo cÄ• _ti maá¹ƒ nÄ• mena nÄ• rado, gott

atha rÄ• jÄ• ``imaá¹ƒ pacchÄ• pi paralokaá¹ƒ pucchissÄ• mi, iddhiyÄ• laddhakÄ• raá¹‡aá
pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

1295__._ á¹• 21 ``accherarÅ«paá¹ƒ tava yÄ• disaÃ±ca, vehÄ• yasaá¹ƒ gacchasi tiá¹-á¹-has

pucchÄ• mi taá¹ƒ nÄ• rada etamatthaá¹ƒ, atha kena vaá¹‡á¹‡ena tavÄ• yamiddhÄ«â€™â€™

tattha {\pounds}7.0133 __yÄ• disaÃ±cÄ• _ti yÄ• disaÃ±ca tava saá¹‡á¹-hÄ• naá¹ƒ, yaÃ±ca
tiá¹-á¹-hasi ca, idaá¹ƒ acchariyajÄ• taá¹ƒ.

nÄ• rado \Ee VI 244/ Ä• ha ---

1296__._ á¹• 21 ``saccaÃ±ca dhammo ca damo ca cÄ• go, guá¹‡Ä• mamete pakatÄ• purÄ

teheva dhammehi susevitehi, manojalo yena kÄ• maá¹ƒ gatosmÄ«â€™â€™ ti ||

tattha __sacca_nti musÄ• vÄ• davirahitaá¹ƒ vacÄ«saccaá¹ƒ. __dhammo_ti tividhasucaritad
kasiá¹‡aparikammajhÄ• nadhammo ca. __damo_ti indriyadamanaá¹ƒ. __cÄ• go_ti kilesapa
deyyadhammapariccÄ• go ca. __mamete guá¹‡Ä• _ti mama ete guá¹‡asampayuttÄ• guá¹‡
purÄ• á¹‡Ä• _ti mayÄ• purimabhave katÄ• ti dasseti. __ ``teheva dhammehi susevitehÄ«â€
susevite paricÄ• rite dasseti. __manojavo_ti iddhiyÄ• Ã±7.0137 kÄ• raá¹‡ena paá¹-iladdho.
gatosmÄ«_ti yena devaá¹-á¹-hÄ• ne ca manussaá¹-á¹-hÄ• ne ca gantuá¹ƒ icchanaá¹ƒ, tena

rÄ• jÄ• evaá¹ƒ tasmiá¹ƒ kathentepi micchÄ• dassanassa gahitattÄ• paralokaá¹ƒ asaddaha puÃ±Ã±avipÄ• koâ€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

1297__._ á¹• 21 ``accheramÄ• cikkhasi puÃ±Ã±asiddhiá¹ƒ, sace hi etehi yathÄ• vadesi.

pucchÄ• mi taá¹ƒ nÄ• rada etamatthaá¹ƒ, puá¹-á¹-ho ca me sÄ• dhu viyÄ• karohÄ«â€™â€™

tattha __puÃ±Ã±asiddhi_nti puÃ±Ã±Ä• naá¹ƒ siddhiá¹ƒ phaladÄ• yakattaá¹ƒ Ä• cikkhanto a

nÄ• rado Ä• ha ---

1298__._ á¹• 21 ``pucchassu maá¹ƒ rÄ• ja tavesa attho, yaá¹ƒ saá¹ƒsayaá¹ƒ kuruse bhÅ«m

ahaá¹ƒ taá¹ƒ nissaá¹ƒsayataá¹ƒ gamemi, nayehi Ã±Ä• yehi ca hetubhÄ« cÄ• â€™â€™ ti ||

tattha __tavesa attho_ti pucchitabbako nÄ• ma tava esa attho. __yaá¹ƒ saá¹ƒsaya_nti yaá¹ {\pounds}7.0134 atthe saá¹ƒsayaá¹ƒ karosi, taá¹ƒ maá¹ƒ puccha. __nissaá¹ƒsayata_nti aha nissaá¹ƒsayabhÄ• vaá¹ƒ gamemi. __nayehÄ«_ti kÄ• raá¹‡avacanehi. __Ã±Ä• yehÄ«_ti Ã±Ä paccayehi, paá¹-iÃ±Ã±Ä• matteneva avatvÄ• Ã±Ä• á¹‡ena paricchinditvÄ• kÄ• raá¹‡avaca samuá¹-á¹-hÄ• pakapaccayehi ca taá¹ƒ nissaá¹ƒsayaá¹ƒ karissÄ• mÄ«ti attho.

rÄ• jÄ• \Ee VI 245/ Ä• ha ---

1299__._ á¹• 21 ``pucchÄ• mi taá¹ƒ nÄ• rada etamatthaá¹ƒ, puá¹-á¹-ho ca me nÄ• rada mÄ

atthi nu devÄ• pitaro nu atthi, loko paro atthi jano yamÄ• hÅ«â€™â€™ ti ||

tattha __jano yamÄ• hÅ«_ti yaá¹ƒ jano evamÄ• ha --- ``atthi devÄ• , atthi pitaro, atthi paro l taá¹ƒ sabbaá¹ƒ atthi nu khoti pucchati.

nÄ• rado Ã±7.0138 Ä• ha ---

1300__._ á¹• 21 ``attheva devÄ• pitaro ca atthi, loko paro atthi jano yamÄ• hu.

kÄ• mesu giddhÄ• ca narÄ• pamÅ«á¸·hÄ• , lokaá¹ƒ paraá¹ƒ na vidÅ« mohayuttÄ• â€™â€™

tattha __attheva devÄ• _ti mahÄ• rÄ• ja, devÄ• ca pitaro ca atthi, yampi jano paralokamÄ•

vidÅ«_ti kÄ• magiddhÄ• pana mohamÅ«á¸·hÄ• janÄ• paralokaá¹ƒ na vidanti na jÄ• nantÄ

taá¹ƒ sutvÄ• rÄ• jÄ• parihÄ• saá¹ƒ karonto evamÄ• ha ---

1301__._ á¹• 21 ``atthÄ«ti ce nÄ• rada saddahÄ• si, nivesanaá¹ƒ paraloke matÄ• naá¹ƒ.

idheva me paÃ±ca satÄ• ni dehi, dassÄ• mi te paraloke sahassaâ€™â€™ nti ||

tattha __nivesana_nti nivÄ• saá¹-á¹-hÄ• naá¹ƒ. __paÃ±ca satÄ• nÄ«_ti paÃ±ca kahÄ• paá¹

atha naá¹ƒ mahÄ• satto parisamajjheyeva garahanto Ä• ha ---

1302__._ á¹• 21 ``dajjemu {\pounds}7.0135 kho paÃ±ca satÄ• ni bhoto, jaÃ±Ã±Ä• mu ce sÄ

luddaá¹ƒ taá¹ƒ bhontaá¹ƒ niraye vasantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1303__._ á¹• 21 ``idheva yo hoti adhammasÄ«lo, pÄ• pÄ• cÄ• ro alaso luddakammo.

na paá¹‡á¸• itÄ• tasmiá¹ƒ iá¹‡aá¹ƒ dadanti, na hi Ä• gamo hoti tathÄ• vidhamhÄ• ||

1304__._ á¹• 21 ``dakkhaÃ±ca \Ee VI 246/ posaá¹ƒ manujÄ• viditvÄ• , uá¹-á¹-hÄ• nakaá¹ƒ
vadaÃ±Ã±uá¹ƒ.

sayameva bhogehi nimantayanti, kammaá¹ƒ karitvÄ• puna mÄ• haresÄ«â€™â€™ ti ||

tattha Ã±7.0139 __jaÃ±Ã±Ä• mu ce_ti yadi mayaá¹ƒ bhavantaá¹ƒ ``sÄ«lavÄ• esa vadaÃ±Ã
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ imasmiá¹ƒ kÄ• le iminÄ• nÄ• matthoti jÄ• nitvÄ•
vadaÃ±Ã±Å«â€™â€™ ti jÄ• neyyÄ• ma. atha te vaá¸• á¸• hiyÄ• paÃ±ca satÄ• ni dadeyyÄ•
micchÄ• dassanaá¹ƒ gahetvÄ• dÄ• nasÄ• laá¹ƒ viddhaá¹ƒsetvÄ• paradÄ• resu aparajjhas
uppajjissasi, evaá¹ƒ luddaá¹ƒ taá¹ƒ niraye vasantaá¹ƒ bhontaá¹ƒ tattha gantvÄ• ko ``sahas
ti codessati. __tathÄ• vidhamhÄ• _ti tÄ• disÄ• purisÄ• dinnassa iá¹‡assa puna Ä• gamo n
dhanuppÄ• danakusalaá¹ƒ. __puna mÄ• haresÄ«_ti attano kammaá¹ƒ karitvÄ• dhanaá¹ƒ u
santakaá¹ƒ Ä• hareyyÄ• si, mÄ• nikkammo vasÄ«ti sayameva bhogehi nimantayantÄ«ti.

iti rÄ• jÄ• tena niggayhamÄ• no appaá¹-ibhÄ• no ahosi. mahÄ• jano haá¹-á¹-hatuá¹-á¹-ho h
ajja rÄ• jÄ• naá¹ƒ micchÄ• dassanaá¹ƒ vissajjÄ• pessatÄ«â€™â€™ ti sakalanagaraá¹ƒ eka
mahÄ• sattassÄ• nubhÄ• vena tadÄ• sattayojanikÄ• ya mithilÄ• ya tassa dhammadesanaá
atha mahÄ• satto ``ayaá¹ƒ rÄ• jÄ• ativiya daá¸·haá¹ƒ micchÄ• dassanaá¹ƒ gaá¹‡hi, nirayab

micchÄ• diá¹-á¹-hiá¹ƒ vissajjÄ• petvÄ• puna devalokena assÄ• sessÄ• mÄ«â€™â€™ ti cin
diá¹-á¹-hiá¹ƒ na vissajjessasi, evaá¹ƒ anantadukkhaá¹ƒ nirayaá¹ƒ gamissasÄ«â€™â€™ ti va
paá¹-á¹-hapesi ---

1305__._ á¹• 21 ``ito cuto dakkhasi tattha rÄ• ja, kÄ• kolasaá¹…ghehi vikassamÄ• naá¹ƒ.

taá¹ƒ khajjamÄ• naá¹ƒ niraye vasantaá¹ƒ, kÄ• kehi gijjhehi ca senakehi.

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti ||

tattha {\pounds}7.0136 __kÄ• kolasaá¹…ghehÄ«_ti lohatuá¹‡á¸• ehi kÄ• kasaá¹…ghehi. __
Ä• kaá¸• á¸• hiyamÄ• naá¹ƒ tattha niraye passissasi. __ta_nti taá¹ƒ bhavantaá¹ƒ.

taá¹ƒ \Ee VI 247/ Ã±7.0140 pana kÄ• kolanirayaá¹ƒ vaá¹‡á¹‡etvÄ• ``sacepi ettha na nibba
lokantaraniraye nibbattissasÄ«â€™â€™ ti vatvÄ• taá¹ƒ nirayaá¹ƒ dassetuá¹ƒ gÄ• thamÄ• h

1306__._ á¹• 21 ``andhaá¹ƒtamaá¹ƒ tattha na candasÅ«riyÄ• , nirayo sadÄ• tumulo ghorar

sÄ• neva rattÄ« na divÄ• paÃ±Ã±Ä• yati, tathÄ• vidhe ko vicare dhanatthikoâ€™â€™ ti ||

tattha __andhaá¹ƒ tama_nti mahÄ• rÄ• ja, yamhi lokantaraniraye micchÄ• diá¹-á¹-hikÄ• nib
cakkhuviÃ±Ã±Ä• á¹‡assa uppattinivÄ• raá¹‡aá¹ƒ andhatamaá¹ƒ. __sadÄ• tumulo_ti so nira
bahalandhakÄ• ro. __ghorarÅ«po_ti bhÄ«sanakajÄ• tiko. __sÄ• neva rattÄ«_ti yÄ• idha ra
tattha paÃ±Ã±Ä• yati. __ko vicare_ti ko uddhÄ• raá¹ƒ sodhento vicarissati.

tampissa lokantaranirayaá¹ƒ vitthÄ• rena vaá¹‡á¹‡etvÄ• ``mahÄ• rÄ• ja, micchÄ• diá¹-á¹-h
kevalaá¹ƒ etadeva, aÃ±Ã±ampi dukkhaá¹ƒ anubhavissasÄ«â€™â€™ ti dassento gÄ• thamÄ

1307__._ á¹• 21 ``sabalo ca sÄ• mo ca duve suvÄ• nÄ• , pavaddhakÄ• yÄ• balino mahant

khÄ• danti dantehi ayomayehi, ito paá¹‡unnaá¹ƒ paralokapattaâ€™â€™ nti ||

tattha __ito paá¹‡unna_nti imamhÄ• manussalokÄ• cutaá¹ƒ. parato nirayesupi eseva nay
nirayaá¹-á¹-hÄ• nÄ• ni nirayapÄ• lÄ• naá¹ƒ upakkamehi saddhiá¹ƒ heá¹-á¹-hÄ• vuttanayen
tÄ• saá¹ƒ gÄ• thÄ• naá¹ƒ anuttÄ• nÄ• ni padÄ• ni vaá¹‡á¹‡etabbÄ• ni.

1308__._ á¹• 21 ``taá¹ƒ khajjamÄ• naá¹ƒ niraye vasantaá¹ƒ, luddehi vÄ• á¸·ehi aghammigel

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti ||

tattha __luddehÄ«_ti dÄ• ruá¹‡ehi. __vÄ• á¸·ehÄ«_ti duá¹-á¹-hehi. __aghammigehÄ«_ti agh
dukkhÄ• vahehi sunakhehÄ«ti attho.

1309__._ á¹• 21 ``usÅ«hi {\pounds}7.0137 \Ee VI 248/ Ã±7.0141 sattÄ«hi ca sunisitÄ• hi, ha
paccamittÄ• .

kÄ• á¸·Å«pakÄ• á¸·Ä• nirayamhi ghore, pubbe naraá¹ƒ dukkaá¹-akammakÄ• riâ€™â€™ nti

tattha __hananti vijjhanti cÄ• _ti jalitÄ• ya ayapathaviyaá¹ƒ pÄ• tetvÄ• sakalasarÄ«raá¹ƒ ch
karontÄ• paharanti ceva vijjhanti ca. __kÄ• á¸·Å«pakÄ• á¸·Ä• _ti evaá¹ƒnÄ• makÄ• nirayap
tasmiá¹ƒ tesaÃ±Ã±eva vasena kÄ• á¸·Å«pakÄ• á¸·asaá¹…khÄ• te niraye. __dukkaá¹-akamm
micchÄ• diá¹-á¹-hivasena dukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ kÄ• rakaá¹ƒ.

1310__._ á¹• 21 ``taá¹ƒ haÃ±Ã±amÄ• naá¹ƒ niraye vajantaá¹ƒ, kucchismiá¹ƒ passasmiá¹ƒ v

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti ||

tattha __ta_nti taá¹ƒ bhavantaá¹ƒ tattha niraye tathÄ• haÃ±Ã±amÄ• naá¹ƒ. __vajanta_nti it
dhÄ• vantaá¹ƒ. __kucchismi_nti kucchiyaÃ±ca passe ca haÃ±Ã±amÄ• naá¹ƒ vijjhiyamÄ• na

1311__._ á¹• 21 ``sattÄ« usÅ« tomarabhiá¹‡á¸• ivÄ• lÄ• , vividhÄ• vudhÄ• vassanti tattha c

patanti aá¹…gÄ• ramivaccimanto, silÄ• sanÄ« vassati luddakammeti ||

tattha __aá¹…gÄ• ramivaccimanto_ti jalitaaá¹…gÄ• rÄ• viya accimantÄ• Ä• vudhavisesÄ•
jalitasilÄ• sani. __vassati luddakamme_ti yathÄ• nÄ• ma deve vassante asani patati, evam
samuá¹-á¹-hÄ• ya cicciá¹-Ä• yamÄ• naá¹ƒ jalitasilÄ• vassaá¹ƒ tesaá¹ƒ luddakammÄ• naá¹ƒ

1312__._ á¹• 21 ``uá¹‡ho ca vÄ• to nirayamhi dussaho, na tamhi sukhaá¹ƒ labbhati ittaramp

taá¹ƒ taá¹ƒ vidhÄ• vantamalenamÄ• turaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti ||

tattha __ittarampÄ«_ti parittakampi. __vidhÄ• vanta_nti vividhÄ• dhÄ• vantaá¹ƒ.

1313__._ á¹• 21 ``sandhÄ• vamÄ• nampi Ã±7.0142 rathesu yuttaá¹ƒ, sajotibhÅ«taá¹ƒ patha

patodalaá¹-á¹-hÄ«hi \Ee VI 249/ sucodayantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti

tattha {\pounds}7.0138 __rathesu yutta_nti vÄ• rena vÄ• raá¹ƒ tesu jalitaloharathesu yuttaá akkamamÄ• naá¹ƒ. __sucodayanta_nti suá¹-á¹-hu codayantaá¹ƒ.

1314__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ khurasaÃ±citaá¹ƒ giriá¹ƒ, vibhiá¹ƒsanaá¹ƒ pajjalitaá¹ƒ b

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti ||

tattha __tamÄ• ruhanta_nti taá¹ƒ bhavantaá¹ƒ jalitÄ• vudhapahÄ• re asahitvÄ• jalitakhureh jalitalohapabbataá¹ƒ Ä• ruhantaá¹ƒ.

1315__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ pabbatasannikÄ• saá¹ƒ, aá¹…gÄ• rarÄ• siá¹ƒ jalitaá¹ƒ

sudaá¸• á¸• hagattaá¹ƒ kapaá¹‡aá¹ƒ rudantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti |

tattha __sudaá¸• á¸• hagatta_nti suá¹-á¹-hu daá¸• á¸• hasarÄ«raá¹ƒ.

1316__._ á¹• 21 ``abbhakÅ«á¹-asamÄ• uccÄ• , kaá¹‡á¹-akanicitÄ• dumÄ• .

ayomayehi tikkhehi, naralohitapÄ• yibhÄ«â€™â€™ ti ||

tattha __kaá¹‡á¹-akanicitÄ• _ti jalitakaá¹‡á¹-akehi citÄ• . __ ``ayomayehÄ«â€™â€™ _ti ida Ä• citÄ• , te dassetuá¹ƒ vuttaá¹ƒ.

1317__._ á¹• 21 ``tamÄ• ruhanti nÄ• riyo, narÄ• ca paradÄ• ragÅ«.

coditÄ• sattihatthehi, yamaniddesakÄ• ribhÄ«â€™â€™ ti ||

tattha __tamÄ• ruhantÄ«_ti taá¹ƒ evarÅ«paá¹ƒ simbalirukkhaá¹ƒ Ä• ruhanti. __yamaniddes vacanakarehi, nirayapÄ• lehÄ«ti attho.

1318__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ Ã±7.0143 nirayaá¹ƒ, simbaliá¹ƒ ruhiramakkhitaá¹ƒ.

vidaá¸• á¸• hakÄ• yaá¹ƒ vitacaá¹ƒ, Ä• turaá¹ƒ gÄ• á¸·havedanaá¹ƒ ||

1319__._ á¹• 21 ``passasantaá¹ƒ {\pounds}7.0139 muhuá¹ƒ uá¹‡haá¹ƒ, pubbakammÄ• parÄ

dumagge vitacaá¹ƒ gattaá¹ƒ, ko taá¹ƒ yÄ• ceyya taá¹ƒ dhanaâ€™â€™ nti ||

tattha __vidaá¸• á¸• hakÄ• ya_nti vihiá¹ƒsitakÄ• yaá¹ƒ. __vitaca_nti cammamaá¹ƒsÄ• naá¹
chinnatÄ• ya koviá¸·Ä• rapupphaá¹ƒ viya kiá¹ƒsukapupphaá¹ƒ viya ca.

1320__._ á¹• 21 ``abbhakÅ«á¹-asamÄ• \Ee VI 250/ uccÄ• , asipattÄ• citÄ• dumÄ• .

ayomayehi tikkhehi, naralohitapÄ• yibhÄ«â€™â€™ ti ||

tattha __asipattÄ• citÄ• _ti asimayehi pattehi citÄ• .

1321__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ asipattapÄ• dapaá¹ƒ, asÄ«hi tikkhehi ca chijjamÄ• naá

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaâ€™â€™ nti ||

tattha __tamÄ• ruhanta_nti taá¹ƒ bhavantaá¹ƒ nirayapÄ• lÄ• naá¹ƒ Ä• vudhapahÄ• re asah

1322__._ á¹• 21 ``tato nikkhantamattaá¹ƒ taá¹ƒ, asipattÄ• citÄ• dumÄ• .

sampatitaá¹ƒ vetaraá¹‡iá¹ƒ, ko taá¹ƒ yÄ• ceyya taá¹ƒ dhanaâ€™â€™ nti ||

tattha __sampatita_nti patitaá¹ƒ.

1323__._ á¹• 21 ``kharÄ• khÄ• rodikÄ• tattÄ• , duggÄ• vetaraá¹‡Ä« nadÄ«.

ayopokkharasaÃ±channÄ• , tikkhÄ• pattehi sandatiâ€™â€™ ||

tattha __kharÄ• _ti pharusÄ• . __ayopokkharasaÃ±channÄ• _ti ayomayehi tikhiá¹‡apariyan
saÃ±channÄ• . __pattehÄ«_ti tehi pattehi sÄ• nadÄ« tikkhÄ• hutvÄ• sandati.

1324__._ á¹• 21 ``tattha saÃ±chinnagattaá¹ƒ taá¹ƒ, vuyhantaá¹ƒ ruhiramakkhitaá¹ƒ.

vetaraÃ±Ã±e anÄ• lambe, ko taá¹ƒ yÄ• ceyya taá¹ƒ dhanaâ€™â€™ nti ||

tattha {\pounds}7.0140 __vetaraÃ±Ã±e_ti vetaraá¹‡Ä«udake.

imaá¹ƒ Ã±7.0144 pana mahÄ• sattassa nirayakathaá¹ƒ sutvÄ• rÄ• jÄ• saá¹ƒviggahadayo
tÄ• á¹‡agavesÄ« hutvÄ• Ä• ha ---

1325__._ á¹• 21 ``vedhÄ• mi rukkho viya chijjamÄ• no, disaá¹ƒ na jÄ• nÄ• mi pamÅ«á¸·has

bhayÄ• nutappÄ• mi mahÄ• ca me bhayÄ• , sutvÄ• na kathÄ• tava bhÄ• sitÄ• ise ||

1326__._ á¹• 21 ``Ä• ditte vÄ• rimajjhaá¹ƒva, dÄ«paá¹ƒvoghe mahaá¹‡á¹‡ave.

andhakÄ• reva pajjoto, tvaá¹ƒ nosi saraá¹‡aá¹ƒ ise ||

1327__._ á¹• 21 ``atthaÃ±ca \Ee VI 251/ dhammaá¹ƒ anusÄ• sa maá¹ƒ ise, atÄ«tamaddhÄ•

Ä• cikkha me nÄ• rada suddhimaggaá¹ƒ, yathÄ• ahaá¹ƒ no nirayaá¹ƒ pateyyaâ€™â€™ nti

tattha __bhayÄ• nutappÄ• mÄ«_ti attanÄ• katassa pÄ• passa bhayena anutappÄ• mi. __n
mahantaÃ±ca me nirayabhayaá¹ƒ uppannaá¹ƒ. __dipaá¹ƒvoghe_ti dÄ«paá¹ƒva oghe. idaá¹
kÄ• le vÄ• rimajjhaá¹ƒ viya bhinnanÄ• vÄ• naá¹ƒ oghe aá¹‡á¹‡ave patiá¹-á¹-haá¹ƒ alabham
andhakÄ• ragatÄ• naá¹ƒ pajjoto viya ca tvaá¹ƒ no ise saraá¹‡aá¹ƒ bhava. __atÄ«tamaddhÄ
ekaá¹ƒsena mayÄ• atÄ«taá¹ƒ kammaá¹ƒ aparÄ• dhitaá¹ƒ virÄ• dhitaá¹ƒ, kusalaá¹ƒ atikkam

athassa mahÄ• satto visuddhimaggaá¹ƒ Ä• cikkhituá¹ƒ sammÄ• paá¹-ipanne porÄ• á¹‡aka
dassento Ä• ha ---

1328__._ á¹• 21 ``yathÄ• ahÅ« dhataraá¹-á¹-ho, vessÄ• mitto aá¹-á¹-hako yÄ• mataggi.

usindaro cÄ• pi sivÄ« ca rÄ• jÄ• , paricÄ• rakÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ||

1329__._ á¹• 21 ``ete caÃ±Ã±e ca rÄ• jÄ• no, ye saggavisayaá¹ƒ gatÄ• .

adhammaá¹ƒ parivajjetvÄ• , dhammaá¹ƒ cara mahÄ«pati ||

1330__._ á¹• 21 ``annahatthÄ• {\pounds}7.0141 Ã±7.0145 ca te byamhe, ghosayantu pure

`ko chÄ• to ko ca tasito, ko mÄ• laá¹ƒ ko vilepanaá¹ƒ.

nÄ• nÄ• rattÄ• naá¹ƒ vatthÄ• naá¹ƒ, ko naggo paridahissati ||

1331__._ á¹• 21 `ko panthe chattamÄ• neti, pÄ• dukÄ• ca mudÅ« subhÄ• â€™.

iti sÄ• yaÃ±ca pÄ• to ca, ghosayantu pure tava ||

1332__._ á¹• 21 ``jiá¹‡á¹‡aá¹ƒ posaá¹ƒ gavÄ• ssaÃ±ca, mÄ• ssu yuÃ±ja yathÄ• pure.

parihÄ• raÃ±ca dajjÄ• si, adhikÄ• rakato balÄ«â€™â€™ ti ||

tattha __ete cÄ• _ti yathÄ• ete ca dhataraá¹-á¹-ho vessÄ• mitto aá¹-á¹-hako yÄ• mataggi u
rÄ• jÄ• no aÃ±Ã±e ca dhammaá¹ƒ caritvÄ• saggavisayaá¹ƒ gatÄ• , evaá¹ƒ tvampi adhamm
cara. __ko chÄ• to_ti mahÄ• rÄ• ja, tava byamhe pure rÄ• janivesane ceva nagare ca anna
chÄ• to, ko tasitoâ€™â€™ ti tesaá¹ƒ dÄ• tukÄ• matÄ• ya ghosentu. __ko mÄ• la_nti ko mÄ
252/ vilepanaá¹ƒ icchati, nÄ• nÄ• rattÄ• naá¹ƒ vatthÄ• naá¹ƒ yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹
paridahissatÄ«ti ghosentu. __ko panthe chattamÄ• netÄ«_ti ko panthe chattaá¹ƒ dhÄ• rayis
upÄ• hanÄ• ca mudÅ« subhÄ• ko icchati.

__jiá¹‡á¹‡aá¹ƒ posa_nti yo te upaá¹-á¹-hÄ• kesu amacco vÄ• aÃ±Ã±o vÄ• pubbe katÅ«pa
yathÄ• porÄ• á¹‡akÄ• le kammaá¹ƒ kÄ• tuá¹ƒ na sakkoti, yepi te gavÄ• ssÄ• dayo jiá¹‡á¹‡
sakkonti, tesu ekampi pubbe viya kammesu mÄ• yojayi. jiá¹‡á¹‡akÄ• lasmiÃ±hi te tÄ• ni ka
sakkonti. __parihÄ• raÃ±cÄ• _ti idha parivÄ• ro ``parihÄ• roâ€™â€™ ti vutto. idaá¹ƒ vuttaá¹
balÄ« hutvÄ• adhikÄ• rakato pubbe katÅ«pakÄ• ro hoti, tassa jarÄ• jiá¹‡á¹‡akÄ• le yathÄ•
dadeyyÄ• si. asappurisÄ• hi attano upakÄ• rakÄ• naá¹ƒ upakÄ• raá¹ƒ kÄ• tuá¹ƒ samatthak
samatthakÄ• le pana na olokenti. sappurisÄ• pana asamatthakÄ• lepi tesaá¹ƒ tatheva sakk
tuvampi evaá¹ƒ kareyyÄ• sÄ«ti.

iti Ã±7.0146 mahÄ• satto raÃ±Ã±o dÄ• nakathaÃ±ca sÄ«lakathaÃ±ca kathetvÄ• idÄ• ni ya
{\pounds}7.0142 attabhÄ• ve rathena upametvÄ• vaá¹‡á¹‡iyamÄ• ne tussissati, tasmÄ• ss
dhammaá¹ƒ desento Ä• ha ---

1333__._ á¹• 21 ``kÄ• yo te rathasaÃ±Ã±Ä• to, manosÄ• rathiko lahu.

avihiá¹ƒsÄ• sÄ• ritakkho, saá¹ƒvibhÄ• gapaá¹-icchado ||

1334__._ á¹• 21 ``pÄ• dasaÃ±Ã±amanemiyo, hatthasaÃ±Ã±amapakkharo.

kucchisaÃ±Ã±amanabbhanto, vÄ• cÄ• saÃ±Ã±amakÅ«jano ||

1335__._ á¹• 21 ``saccavÄ• kyasamattaá¹…go, apesuÃ±Ã±asusaÃ±Ã±ato.

girÄ• sakhilanelaá¹…go, mitabhÄ• á¹‡isilesito ||

1336__._ á¹• 21 ``saddhÄ• lobhasusaá¹…khÄ• ro, nivÄ• taÃ±jalikubbaro.

athaddhatÄ• natÄ«sÄ• ko, sÄ«lasaá¹ƒvaranandhano ||

1337__._ á¹• 21 ``akkodhanamanugghÄ• tÄ«, dhammapaá¹‡á¸• arachattako.

bÄ• husaccamapÄ• lambo, á¹-hitacittamupÄ• dhiyo ||

1338__._ á¹• 21 ``kÄ• laÃ±Ã±utÄ• cittasÄ• ro, vesÄ• rajjatidaá¹‡á¸• ako.

nivÄ• tavuttiyottako, anatimÄ• nayugo lahu ||

1339__._ á¹• 21 ``alÄ«nacittasanthÄ• ro, vuddhisevÄ« rajohato.

satipatodo dhÄ«rassa, dhiti yogo ca rasmiyo ||

1340__._ á¹• 21 ``mano dantaá¹ƒ pathaá¹ƒ neti, samadantehi vÄ• hibhi.

icchÄ• lobho ca kummaggo, ujumaggo ca saá¹ƒyamo ||

1341__._ á¹• 21 ``rÅ«pe \Ee VI 253/ sadde rase gandhe, vÄ• hanassa padhÄ• vato.

paÃ±Ã±Ä• Ä• koá¹-anÄ« rÄ• ja, tattha attÄ• va sÄ• rathi ||

1342__._ á¹• 21 ``sace {\pounds}7.0143 etena yÄ• nena, samacariyÄ• daá¸·hÄ• dhiti.

sabbakÄ• maduho rÄ• ja, na jÄ• tu nirayaá¹ƒ vajeâ€™â€™ ti ||

tattha Ã±7.0147 __rathasaÃ±Ã±Ä• to_ti mahÄ• rÄ• ja, tava kÄ• yo rathoti saÃ±Ã±Ä• to hot
manasaá¹…khÄ• tena kusalacittena sÄ• rathinÄ• samannÄ• gato. __lahÅ«_ti vigatathinam
__avihiá¹ƒsÄ• sÄ• ritakkho_ti avihiá¹ƒsÄ• mayena sÄ• ritena suá¹-á¹-hu pariniá¹-á¹-hitena a
__saá¹ƒvibhÄ• gapaá¹-icchado_ti dÄ• nasaá¹ƒvibhÄ• gamayena paá¹-icchadena samannÄ•
pÄ• dasaá¹ƒyamamayÄ• ya nemiyÄ• samannÄ• gato. __hatthasaÃ±Ã±amapakkharo_ti hat
samannÄ• gato. __kucchisaÃ±Ã±amanabbhanto_ti kucchisaá¹ƒyamasaá¹…khÄ• tena mitab
``abbhaÃ±jitabbo nÄ• bhi hotÅ«â€™â€™ tipi pÄ• á¹-ho. __vÄ• cÄ• saÃ±Ã±amakÅ«jano_ti v

__saccavÄ• kyasamattaá¹…go_ti saccavÄ• kyena paripuá¹‡á¹‡aaá¹…go akhaá¹‡á¸• arath

__apesuÃ±Ã±asusaÃ±Ã±ato_ti apesuÃ±Ã±ena suá¹-á¹-hu saÃ±Ã±ato samussito. __girÄ• s
saá¹‡havÄ• cÄ• ya niddosaá¹…go maá¹-á¹-harathaá¹…go. __mitabhÄ• á¹‡isilesito_ mitabh
suá¹-á¹-hu sambandho. __saddhÄ• lobhasusaá¹…khÄ• ro_ti kammaphalasaddahanasaddh
sundarena alaá¹…kÄ• rena samannÄ• gato. __nivÄ• taÃ±jalikubbaro_ti sÄ«lavantÄ• naá¹ƒ
aÃ±jalikammamayena ca kubbarena samannÄ• gato. __athaddhatÄ• natÄ«sÄ• ko_ti sakhil
athaddhatÄ• ya anataÄ«so, thokanataÄ«soti attho. __sÄ«lasaá¹ƒvaranandhano_ti
akhaá¹‡á¸• apaÃ±casÄ«lacakkhundriyÄ• disaá¹ƒvarasaá¹…khÄ• tÄ• ya nandhanarajjuyÄ•

__akkodhanamanugghÄ• tÄ«_ti akkodhanabhÄ• vasaá¹…khÄ• tena anugghÄ• tena saman
__dhammapaá¹‡á¸• ara-chattako_ti dasakusaladhammasaá¹…khÄ• tena paá¹‡á¸• aracchat
__bÄ• husaccamapÄ• lambo_ti atthasannissitabahussutabhÄ• vamayena apÄ• lambena sa
__á¹-hitacittamupÄ• dhiyo_ti lokadhammehi avikampanabhÄ• vena suá¹-á¹-hu
á¹-hitaekaggabhÄ• vappattacittasaá¹…khÄ• tena upÄ• dhinÄ• uttarattharaá¹‡ena vÄ• rÄ•
__kÄ• laÃ±Ã±utÄ• cittasÄ• ro_ti ``ayaá¹ƒ dÄ• nassa dinnakÄ• lo, ayaá¹ƒ sÄ«lassa rakkhana
kÄ• laÃ±Ã±utÄ• saá¹…khÄ• tena kÄ• laá¹ƒ jÄ• nitvÄ• katena cittena Ã±7.0148 kusalasÄ• r
vuttaá¹ƒ hoti --- yathÄ• , mahÄ• rÄ• ja, rathassa nÄ• ma Ä• á¹‡iá¹ƒ Ä• diá¹ƒ katvÄ• dabbas
parisuddhaá¹ƒ sÄ• ramayaÃ±ca icchitabbaá¹ƒ, evaÃ±hi so ratho addhÄ• nakkhamo hoti, ev
kÄ• laá¹ƒ jÄ• nitvÄ• katena cittena parisuddhena dÄ• nÄ• dikusalasÄ• rena samannÄ• gat
__vesÄ• rajjatidaá¹‡á¸• ako_ti parisamajjhe kathentassapi visÄ• radabhÄ• vasaá¹…khÄ• te
{\pounds}7.0144 samannÄ• gato. __nivÄ• tavuttiyottako_ti ovÄ• de pavattanasaá¹…khÄ• te
samannÄ• gato \Ee VI 254/. mudunÄ• hi dhurayottena baddharathaá¹ƒ sindhavÄ• sukhaá
kÄ• yarathopi paá¹‡á¸• itÄ• naá¹ƒ ovÄ• dappavattitÄ• ya Ä• baddho sukhaá¹ƒ yÄ• tÅ«ti atth
anatimÄ• nasaá¹…khÄ• tena lahukena yugena samannÄ• gato.

__alÄ«nacittasanthÄ• ro_ti yathÄ• ratho nÄ• ma dantamayena uá¸·Ä• rena santhÄ• rena s
kÄ• yarathopi dÄ• nÄ• dinÄ• alÄ«naasaá¹…kuá¹-itacittasanthÄ• ro hotu. __vuddhisevÄ« ra
visamena rajuá¹-á¹-hÄ• namaggena gacchanto rajokiá¹‡á¹‡o na sobhati, samena virajena m
evaá¹ƒ tava kÄ• yarathopi paÃ±Ã±Ä• vuddhisevitÄ• ya samatalaá¹ƒ ujumaggaá¹ƒ paá¹-ipajj
__satipatodo dhÄ«rassÄ• _ti paá¹‡á¸• itassa tava tasmiá¹ƒ kÄ• yarathe supatiá¹-á¹-hitasatip
yogo ca rasmiyo_ti abbocchinnavÄ«riyasaá¹…khÄ• tÄ• dhiti ca hitappaá¹-ipattiyaá¹ƒ yuÃ±ja
yogo ca tava tasmiá¹ƒ kÄ• yarathe vaá¹-á¹-itÄ• thirÄ• rasmiyo hontu. __mano dantaá¹ƒ pa
vÄ• hibhÄ«_ti yathÄ• ratho nÄ• ma visamadantehi sindhavehi uppathaá¹ƒ yÄ• ti, samadant
ujupathameva anveti, evaá¹ƒ manopi dantaá¹ƒ nibbisevanaá¹ƒ kummaggaá¹ƒ pahÄ• ya uju
sudantaá¹ƒ Ä• cÄ• rasampannaá¹ƒ cittaá¹ƒ tava kÄ• yarathassa sindhavakiccaá¹ƒ sÄ• dhet
appattesu vatthÅ«su icchÄ• , pattesu lobhoti ayaá¹ƒ icchÄ• ca lobho ca kummaggo nÄ• ma
apÄ• yameva neti. dasakusalakammapathavasena pana aá¹-á¹-haá¹…gikamaggavasena vÄ
ujumaggo nÄ• ma. so tava kÄ• yarathassa maggo hotu.

__rÅ«pe_ti Ã±7.0149 etesu manÄ• piyesu rÅ«pÄ• dÄ«su kÄ• maguá¹‡esu nimittaá¹ƒ gahe
kÄ• yarathassa uppathaá¹ƒ paá¹-ipannassa rÄ• jarathassa sindhave Ä• koá¹-etvÄ• nivÄ• ra
paÃ±Ã±Ä• Ä• koá¹-anÄ« hotu. sÄ• hi taá¹ƒ uppathagamanato nivÄ• retvÄ• ujuá¹ƒ sucarita
__tattha attÄ• va sÄ• rathÄ«_ti tasmiá¹ƒ pana te kÄ• yarathe aÃ±Ã±o sÄ• rathi nÄ• ma natt
hotu. __sace etena yÄ• nenÄ• _ti mahÄ• rÄ• ja, yassetaá¹ƒ evarÅ«paá¹ƒ yÄ• naá¹ƒ sace a
__samacariyÄ• daá¸·hÄ• dhitÄ«_ti yassa samacariyÄ• ca dhiti ca daá¸·hÄ• hoti thirÄ• , s
esa ratho sabbakÄ• maduho rÄ• ja, yathÄ• dhippete sabbakÄ• me deti, tasmÄ• na jÄ• tu n
ekaá¹ƒsenetaá¹ƒ dhÄ• rehi, evarÅ«pena yÄ• nena nirayaá¹ƒ na gacchasÄ«ti attho. iti kho, n
avaca ``Ä• cikkha me, nÄ• rada, suddhimaggaá¹ƒ, yathÄ• ahaá¹ƒ no niraye pateyyaâ€™â€
anekapariyÄ• yena akkhÄ• toti.

evamassa {\pounds}7.0145 dhammaá¹ƒ desetvÄ• micchÄ• diá¹-á¹-hiá¹ƒ jahÄ• petvÄ• sÄ«
paá¹-á¹-hÄ• ya pÄ• pamitte pahÄ• ya kalyÄ• á¹‡amitte upasaá¹…kama, niccaá¹ƒ appamatto
datvÄ• rÄ• jadhÄ«tu guá¹‡aá¹ƒ vaá¹‡á¹‡etvÄ• rÄ• japarisÄ• ya \Ee VI 255/ ca rÄ• jorodhÄ
mahantenÄ• nubhÄ• vena tesaá¹ƒ passantÄ• naÃ±Ã±eva brahmalokaá¹ƒ gato.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi mayÄ
bhinditvÄ• uruvelakassapo damitoyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nento i

1343__._ á¹• 21 ``alÄ• to devadattosi, sunÄ• mo Ä• si bhaddaji.

vijayo sÄ• riputtosi, moggallÄ• nosi bÄ«jako ||

1344__._ á¹• 21 ``sunakkhatto licchaviputto, guá¹‡o Ä• si acelako.

Ä• nando sÄ• rucÄ• Ä• si, yÄ• rÄ• jÄ• naá¹ƒ pasÄ• dayi ||

1345__._ á¹• 21 ``uruvelakassapo rÄ• jÄ• , pÄ• padiá¹-á¹-hi tadÄ• ahu.

mahÄ• brahmÄ• bodhisatto, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

mahÄ• nÄ• radakassapajÄ• takavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

á¹• 03 [546] 9. vidhurajÄ• takavaá¹‡á¹‡anÄ•

catuposathakaá¹‡á¸• aá¹ƒ

__paá¹‡á¸• u_ {\pounds}7.0146 Ã±7.0151 __kisiyÄ• si dubbalÄ• _ti idaá¹ƒ satthÄ• jetavan

paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä• rabbha kathesi. ekadivasaÃ±hi bhikkhÅ« dhammasabhÄ• yaá¹ƒ
``Ä• vuso, satthÄ• mahÄ• paÃ±Ã±o puthupaÃ±Ã±o gambhÄ«rapaÃ±Ã±o javanapaÃ±Ã±o h
nibbedhikapaÃ±Ã±o parappavÄ• damaddano, attano paÃ±Ã±Ä• nubhÄ• vena khattiyapaá¹‡
sukhumapaÃ±he bhinditvÄ• te dametvÄ• nibbisevane katvÄ• tÄ«su saraá¹‡esu ceva sÄ«
amatagÄ• mimaggaá¹ƒ paá¹-ipÄ• desÄ«â€™â€™ ti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, b
sannisinnÄ• â€™â€™ ti pucchitvÄ• ``imÄ• ya nÄ• mÄ• â€™â€™ ti vutte ``anacchariyaá¹ƒ,
paramÄ• bhisambodhippatto parappavÄ• daá¹ƒ bhinditvÄ• khattiyÄ• dayo dameyya. purima
pariyesantopi tathÄ• gato paÃ±Ã±avÄ• parappavÄ• damaddanoyeva. tathÄ• hi ahaá¹ƒ vid
saá¹-á¹-hiyojanubbedhe kÄ• á¸·apabbatamuddhani puá¹‡á¹‡akaá¹ƒ nÄ• ma yakkhasenÄ• p
dametvÄ• nibbisevanaá¹ƒ katvÄ• paÃ±casÄ«lesu patiá¹-á¹-hÄ• pento attano jÄ«vitaá¹ƒ dÄ
tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te kururaá¹-á¹-he indapatthanagare dhanaÃ±cayakorabyo nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ•
nÄ• ma amacco tassa atthadhammÄ• nusÄ• sako ahosi. so madhurakatho mahÄ• dhamma
hatthikantavÄ«á¹‡Ä• sarena paluddhahatthino viya \Ee VI 256/ attano madhuradhammades
sakasakarajjÄ• ni gantuá¹ƒ adadamÄ• no buddhalÄ«lÄ• ya mahÄ• janassa dhammaá¹ƒ des
nagare paá¹-ivasi.

tadÄ• hi bÄ• rÄ• á¹‡asiyampi gihisahÄ• yakÄ• cattÄ• ro brÄ• hmaá¹‡amahÄ• sÄ• lÄ• mal
disvÄ• himavantaá¹ƒ pavisitvÄ• isipabbajjaá¹ƒ pabbajitvÄ• abhiÃ±Ã±Ä• ca samÄ• pattiyo
vanamÅ«laphalÄ• hÄ• rÄ• tattheva ciraá¹ƒ vasitvÄ• loá¹‡ambilasevanatthÄ• ya cÄ• rikaá¹
aá¹…garaá¹-á¹-he {\pounds}7.0147 kÄ• lacampÄ• nagaraá¹ƒ patvÄ• rÄ• juyyÄ• ne vasitvÄ•
nagaraá¹ƒ pavisiá¹ƒsu. tattha cattÄ• ro sahÄ• yakÄ• kuá¹-umbikÄ• tesaá¹ƒ iriyÄ• pathesu
bhikkhÄ• bhÄ• janaá¹ƒ gahetvÄ• ekekaá¹ƒ attano nivesane nisÄ«dÄ• petvÄ• paá¹‡Ä«tena
paá¹-iÃ±Ã±aá¹ƒ gÄ• hÄ• petvÄ• uyyÄ• neyeva vÄ• sÄ• pesuá¹ƒ. te cattÄ• ro tÄ• pasÄ• ca
gehesu nibaddhaá¹ƒ bhuÃ±jitvÄ• divÄ• vihÄ• ratthÄ• ya eko tÄ• paso tÄ• vatiá¹ƒsabhavana
nÄ• gabhavanaá¹ƒ, eko supaá¹‡á¹‡abhavanaá¹ƒ, eko korabyaraÃ±Ã±o migÄ• jinauyyÄ• na
devalokaá¹ƒ gantvÄ• divÄ• vihÄ• raá¹ƒ karoti, so sakkassa yasaá¹ƒ oloketvÄ• attano upaá
vaá¹‡á¹‡eti. yo nÄ• gabhavanaá¹ƒ gantvÄ• divÄ• vihÄ• raá¹ƒ karoti, so nÄ• garÄ• jassa sa
upaá¹-á¹-hÄ• kassa tameva vaá¹‡á¹‡eti. yo supaá¹‡á¹‡abhavanaá¹ƒ gantvÄ• divÄ• vihÄ• r
supaá¹‡á¹‡arÄ• jassa vibhÅ«tiá¹ƒ oloketvÄ• attano upaá¹-á¹-hÄ• kassa tameva vaá¹‡á¹‡et
dhanaÃ±cayakorabyarÄ• jassa uyyÄ• naá¹ƒ gantvÄ• divÄ• vihÄ• raá¹ƒ karoti, so dhanaÃ±c
sirisobhaggaá¹ƒ oloketvÄ• attano upaá¹-á¹-hÄ• kassa tameva vaá¹‡á¹‡eti.

te cattÄ• ropi janÄ• taá¹ƒ tadeva á¹-hÄ• naá¹ƒ patthetvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni kat
sakko hutvÄ• nibbatti, eko saputtadÄ• ro nÄ• gabhavane nÄ• garÄ• jÄ• hutvÄ• nibbatti, e
simbalivimÄ• ne supaá¹‡á¹‡arÄ• jÄ• hutvÄ• nibbatti. eko dhanaÃ±cayakorabyaraÃ±Ã±o a
nibbatti. tepi tÄ• pasÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒ katvÄ• brahmaloke nibbattiá¹ƒsu. k

vuá¸• á¸• himanvÄ• ya pitu accayena rajje patiá¹-á¹-hahitvÄ• dhammena samena rajjaá¹ƒ k
jÅ«tavittako ahosi. so vidhurapaá¹‡á¸• itassa ovÄ• de á¹-hatvÄ• dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ra
upavasati.

so ekadivasaá¹ƒ samÄ• dinnuposatho ``vivekamanubrÅ«hissÄ• mÄ«â€™â€™ ti \Ee VI 257
manuÃ±Ã±aá¹-á¹-hÄ• ne nisÄ«ditvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. sakkopi samÄ• dinnup
hotÄ«â€™â€™ ti manussaloke tameva uyyÄ• naá¹ƒ Ä• gantvÄ• ekasmiá¹ƒ manuÃ±Ã±aá¹-
samaá¹‡adhammaá¹ƒ akÄ• si. varuá¹‡anÄ• garÄ• jÄ• pi samÄ• dinnuposatho ``nÄ• gabhav
tatthevÄ• gantvÄ• ekasmiá¹ƒ manuÃ±Ã±aá¹-á¹-hÄ• ne nisÄ«ditvÄ• Ã±7.0153 samaá¹‡adh
supaá¹‡á¹‡arÄ• jÄ• pi samÄ• dinnuposatho ``supaá¹‡á¹‡abhavane palibodho hotÄ«â€™â€
manuÃ±Ã±aá¹-á¹-hÄ• ne nisÄ«ditvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. tepi cattÄ• ro janÄ• s
sakaá¹-á¹-hÄ• nehi nikkhamitvÄ• maá¹…galapokkharaá¹‡itÄ«re samÄ• gantvÄ• aÃ±Ã±am
pubbasinehavasena samaggÄ• sammodamÄ• nÄ• hutvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mettacitta
madhurapaá¹-isanthÄ• raá¹ƒ kariá¹ƒsu. tesu sakko maá¹…galasilÄ• paá¹-á¹-e nisÄ«di, itarep
yuttÄ• sanaá¹ƒ Ã±atvÄ• nisÄ«diá¹ƒsu. atha ne sakko Ä• ha ``mayaá¹ƒ cattÄ• ropi rÄ• jÄ• n
pana kassa sÄ«laá¹ƒ mahantaâ€™â€™ nti? atha naá¹ƒ varuá¹‡anÄ• garÄ• jÄ• Ä• ha ``tum
janÄ• naá¹ƒ sÄ«lato mayhaá¹ƒ sÄ«laá¹ƒ mahantaâ€™â€™ nti. ``kimettha kÄ• raá¹‡aâ€™â€
supaá¹‡á¹‡arÄ• jÄ• amhÄ• kaá¹ƒ jÄ• tÄ• nampi ajÄ• tÄ• nampi paccÄ• mittova, ahaá¹ƒ eva
jÄ«vitakkhayakaraá¹ƒ paccÄ• mittaá¹ƒ disvÄ• pi kodhaá¹ƒ na karomi, iminÄ• kÄ• raá¹‡ena
mahantaâ€™â€™ nti vatvÄ• idaá¹ƒ dasakanipÄ• te catuposathajÄ• take paá¹-hamaá¹ƒ gÄ

``yo kopaneyye na karoti kopaá¹ƒ, na kujjhati sappuriso kadÄ• ci.

kuddhopi so nÄ• vikaroti kopaá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu lokeâ€™â€™ ti || (J I

tattha __yo_ti khattiyÄ• dÄ«su yo koci. __kopaneyye_ti kujjhitabbayuttake puggale khantÄ«
kopaá¹ƒ na karoti. __kadÄ• cÄ«_ti yo kismiÃ±ci kÄ• le na kujjhateva. __kuddhopÄ«_ti sace
kujjhati, atha kuddhopi taá¹ƒ kopaá¹ƒ nÄ• vikaroti cÅ«á¸·abodhitÄ• paso viya. __taá¹ƒ ve na
taá¹ƒ ve purisaá¹ƒ samitapÄ• patÄ• ya loke paá¹‡á¸• itÄ• ``samaá¹‡aâ€™â€™ nti kathenti.
guá¹‡Ä• mayi santi, tasmÄ• mameva sÄ«laá¹ƒ mahantanti.

taá¹ƒ sutvÄ• supaá¹‡á¹‡arÄ• jÄ• ``ayaá¹ƒ nÄ• go mama aggabhakkho, yasmÄ• panÄ• ha
disvÄ• pi khudaá¹ƒ adhivÄ• setvÄ• Ä• hÄ• rahetu pÄ• paá¹ƒ na karomi, tasmÄ• mameva s
vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``Å«nÅ«daro Ã±7.0154 yo sahate jighacchaá¹ƒ, danto tapassÄ« mitapÄ• nabhojano.

Ä• hÄ• rahetu na karoti pÄ• paá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu lokeâ€™â€™ ti || (J

tattha __danto_ti indriyadamanena samannÄ• gato. __tapassÄ«_ti tapanissitako. __Ä• hÄ•
atijighacchapiá¸·itopi yo pÄ• paá¹ƒ lÄ• makakammaá¹ƒ na karoti dhammasenÄ• patisÄ• ripu
panajja Ä• hÄ• rahetu pÄ• paá¹ƒ na karomi, tasmÄ• mameva sÄ«laá¹ƒ mahantanti.

tato sakko devarÄ• jÄ• ``ahaá¹ƒ nÄ• nappakÄ• raá¹ƒ sukhapadaá¹-á¹-hÄ• naá¹ƒ devaloka
sÄ«larakkhaá¹‡atthÄ• ya manussalokaá¹ƒ Ä• gato, tasmÄ• mameva sÄ«laá¹ƒ mahantaâ€™
gÄ• thamÄ• ha ---

``khiá¸• á¸• aá¹ƒ {\pounds}7.0149 ratiá¹ƒ vippajahitvÄ• na sabbaá¹ƒ, na cÄ• likaá¹ƒ bhÄ• sa

vibhÅ«saá¹-á¹-hÄ• nÄ• virato methunasmÄ• , taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu lokeâ€™â

tattha __khiá¸• á¸• a_nti kÄ• yikavÄ• casikakhiá¸• á¸• aá¹ƒ. __rati_nti dibbakÄ• maguá¹‡ara
appamattakampi. __vibhÅ«saá¹-á¹-hÄ• nÄ• _ti maá¹ƒsavibhÅ«sÄ• chavivibhÅ«sÄ• ti dve v
ajjhoharaá¹‡Ä«yÄ• hÄ• ro maá¹ƒsavibhÅ«sÄ• nÄ• ma, mÄ• lÄ• gandhÄ• dÄ«ni chavivibhÅ
dhÄ• rÄ«yati, taá¹ƒ tassa á¹-hÄ• naá¹ƒ, tato virato methunasevanato ca yo paá¹-ivirato. __ta
samaá¹‡amÄ• hu loke_ti ahaá¹ƒ ajja devaccharÄ• yo pahÄ• ya idhÄ• gantvÄ• samaá¹‡adh
sÄ«laá¹ƒ mahantanti. evaá¹ƒ sakkopi attano sÄ«lameva vaá¹‡á¹‡eti.

taá¹ƒ sutvÄ• dhanaÃ±cayarÄ• jÄ• ``ahaá¹ƒ ajja mahantaá¹ƒ pariggahaá¹ƒ
soá¸·asasahassanÄ• á¹-akitthiparipuá¹‡á¹‡aá¹ƒ antepuraá¹ƒ cajitvÄ• uyyÄ• ne samaá¹‡adh
mameva sÄ«laá¹ƒ mahantaâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``pariggahaá¹ƒ \Ee VI 259/ Ã±7.0155 lobhadhammaÃ±ca sabbaá¹ƒ, yo ve pariÃ±Ã±Ä• ya pa

dantaá¹ƒ á¹-hitattaá¹ƒ amamaá¹ƒ nirÄ• saá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu lokeâ€™â

tattha __pariggaha_nti nÄ• nappakÄ• raá¹ƒ vatthukÄ• maá¹ƒ. __lobhadhamma_nti tasmiá¹
__pariÃ±Ã±Ä• yÄ• _ti Ã±Ä• tapariÃ±Ã±Ä• , tÄ«raá¹‡apariÃ±Ã±Ä• , pahÄ• napariÃ±Ã±Ä• ti i
parijÄ• nitvÄ• . tattha khandhÄ• dÄ«naá¹ƒ dukkhÄ• disabhÄ• vajÄ• nanaá¹ƒ Ã±Ä• tapariÃ±
upadhÄ• retvÄ• tÄ«raá¹‡aá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• , tesu dosaá¹ƒ disvÄ• chandarÄ• gass
pahÄ• napariÃ±Ã±Ä• . yo imÄ• hi tÄ«hi pariÃ±Ã±Ä• hi jÄ• nitvÄ• vatthukÄ• makilesakÄ• m
gacchati. __danta_nti nibbisevanaá¹ƒ. __á¹-hitatta_nti micchÄ• vitakkÄ• bhÄ• vena á¹-hitas
ahanti mamÄ• yanataá¹‡hÄ• rahitaá¹ƒ. __nirÄ• sa_nti puttadÄ• rÄ• dÄ«su nicchandarÄ• ga
evarÅ«paá¹ƒ puggalaá¹ƒ ``samaá¹‡aâ€™â€™ nti vadanti.

iti te sabbepi attano attano sÄ«lameva mahantanti vaá¹‡á¹‡etvÄ• sakkÄ• dayo dhanaÃ±ca

pana, mahÄ• rÄ• ja, koci tumhÄ• kaá¹ƒ santike paá¹‡á¸• ito, yo no imaá¹ƒ kaá¹…khaá¹ƒ vin
{\pounds}7.0150. ``Ä• ma, mahÄ• rÄ• jÄ• no mama atthadhammÄ• nusÄ• sako mahÄ• paÃ
nÄ• ma atthi, so no imaá¹ƒ kaá¹…khaá¹ƒ vinodessati, tassa santikaá¹ƒ gacchÄ• mÄ• â€™â
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu. atha sabbepi uyyÄ• nÄ• nikkhamitvÄ• dhamm
alaá¹…kÄ• rÄ• petvÄ• bodhisattaá¹ƒ pallaá¹…kavaramajjhe nisÄ«dÄ• petvÄ• paá¹-isanthÄ
nisinnÄ• ``paá¹‡á¸• ita, amhÄ• kaá¹ƒ kaá¹…khÄ• uppannÄ• , taá¹ƒ no vinodehÄ«â€™â€™
gÄ• thamÄ• haá¹ƒsu ---

``pucchÄ• ma kattÄ• ramanomapaÃ±Ã±aá¹ƒ, kathÄ• su no viggaho atthi jÄ• to.

chindajja kaá¹…khaá¹ƒ vicikicchitÄ• ni, tadajja kaá¹…khaá¹ƒ vitaremu sabbeâ€™â€™ ti || (

tattha __kattÄ• ra_nti kattabbayuttakakÄ• rakaá¹ƒ. __viggaho atthi jÄ• to_ti eko sÄ«lavigga
uppanno atthi. __chindajjÄ• _ti amhÄ• kaá¹ƒ taá¹ƒ Ã±7.0156 kaá¹…khaá¹ƒ tÄ• ni ca vicikic
sineruá¹ƒ paharanto viya ajja chinda. __vitaremÅ«_ti vitareyyÄ• ma.

paá¹‡á¸• ito \Ee VI 260/ tesaá¹ƒ kathaá¹ƒ sutvÄ• ``mahÄ• rÄ• jÄ• no tumhÄ• kaá¹ƒ sÄ«laá
vivÄ• dakathaá¹ƒ sukathitadukkathitaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• tha

``ye paá¹‡á¸• itÄ• atthadasÄ• bhavanti, bhÄ• santi te yoniso tattha kÄ• le.

kathaá¹ƒ nu kathÄ• naá¹ƒ abhÄ• sitÄ• naá¹ƒ, atthaá¹ƒ nayeyyuá¹ƒ kusalÄ• janindÄ• â€™â

tattha __atthadasÄ• _ti atthadassanasamatthÄ• . __tattha kÄ• le_ti tasmiá¹ƒ viggahe Ä• ro
te paá¹‡á¸• itÄ• tamatthaá¹ƒ Ä• cikkhantÄ• yoniso bhÄ• santi. __atthaá¹ƒ nayeyyuá¹ƒ kusa
samÄ• nÄ• abhÄ• sitÄ• naá¹ƒ kathÄ• naá¹ƒ kathaá¹ƒ nu atthaá¹ƒ Ã±Ä• á¹‡ena nayeyyuá¹ƒ
__janindÄ• _ti rÄ• jÄ• no Ä• lapati. tasmÄ• idaá¹ƒ tÄ• va me vadetha.

``kathaá¹ƒ have bhÄ• sati nÄ• garÄ• jÄ• , garuá¸·o pana venateyyo kimÄ• ha.

gandhabbarÄ• jÄ• pana kiá¹ƒ vadeti, kathaá¹ƒ pana kurÅ«naá¹ƒ rÄ• jaseá¹-á¹-hoâ€™â€™

tattha {\pounds}7.0151 __gandhabbarÄ• jÄ• _ti sakkaá¹ƒ sandhÄ• yÄ• ha.

athassa te imaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

``khantiá¹ƒ have bhÄ• sati nÄ• garÄ• jÄ• , appÄ• hÄ• raá¹ƒ garuá¸·o venateyyo.

gandhabbarÄ• jÄ• rativippahÄ• naá¹ƒ, akiÃ±canaá¹ƒ kurÅ«naá¹ƒ rÄ• jaseá¹-á¹-hoâ€™â€™

tassattho --- paá¹‡á¸• ita, nÄ• garÄ• jÄ• tÄ• va kopaneyyepi puggale akuppanasaá¹…khÄ•
vaá¹‡á¹‡eti, garuá¸·o appÄ• hÄ• ratÄ• saá¹…khÄ• taá¹ƒ Ä• hÄ• rahetu Ã±7.0157 pÄ• passa
paÃ±cakÄ• maguá¹‡aratÄ«naá¹ƒ vippahÄ• naá¹ƒ, kururÄ• jÄ• nippalibodhabhÄ• vaá¹ƒ vaá

atha tesaá¹ƒ kathaá¹ƒ sutvÄ• mahÄ• satto imaá¹ƒ gÄ• thamÄ• ha ---

``sabbÄ• ni etÄ• ni subhÄ• sitÄ• ni, na hettha dubbhÄ• sitamatthi kiÃ±ci.

yasmiÃ±ca etÄ• ni patiá¹-á¹-hitÄ• ni, arÄ• va \Ee VI 261/ nÄ• bhyÄ• susamohitÄ• ni.

catubbhi dhammehi samaá¹…gibhÅ«taá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu lokeâ€™â€™

tattha __etÄ• nÄ«_ti etÄ• ni cattÄ• ripi guá¹‡ajÄ• tÄ• ni yasmiá¹ƒ puggale sakaá¹-anÄ• bhiy
samohitÄ• ni arÄ• viya patiá¹-á¹-hitÄ• ni, catÅ«hipetehi dhammehi samannÄ• gataá¹ƒ pugg
``samaá¹‡aâ€™â€™ nti Ä• hu loketi.

evaá¹ƒ mahÄ• satto catunnampi sÄ«laá¹ƒ ekasamameva akÄ• si. taá¹ƒ sutvÄ• cattÄ• ropi
thutiá¹ƒ karontÄ• imaá¹ƒ gÄ• thamÄ• haá¹ƒsu ---

``tuvaÃ±hi seá¹-á¹-ho tvamanuttarosi, tvaá¹ƒ dhammagÅ« dhammavidÅ« sumedho.

paÃ±Ã±Ä• ya paÃ±haá¹ƒ samadhiggahetvÄ• , acchecchi dhÄ«ro vicikicchitÄ• ni.

acchecchi kaá¹…khaá¹ƒ vicikicchitÄ• ni, cundo yathÄ• nÄ• gadantaá¹ƒ kharenÄ• â€™â€™

tattha {\pounds}7.0152 __tvamanuttarosÄ«_ti tvaá¹ƒ anuttaro asi, natthi tayÄ• uttaritaro nÄ
__dhammagÅ«_ti dhammassa gopako ceva dhammaÃ±Ã±Å« ca. __dhammavidÅ«_ti pÄ• k
sundarapaÃ±Ã±o __paÃ±Ã±Ä• yÄ• _ti attano paÃ±Ã±Ä• ya amhÄ• kaá¹ƒ paÃ±haá¹ƒ suá¹-â
kÄ• raá¹‡aâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• . __acchecchÄ«_ti tvaá¹ƒ dhÄ«ro amhÄ•
evaá¹ƒ chindanto ca ``chindajja kaá¹…khaá¹ƒ vicikicchitÄ• nÄ«â€™â€™ ti idaá¹ƒ amhÄ• ka
sampÄ• dento acchecchi kaá¹…khaá¹ƒ vicikicchitÄ• ni Ã±7.0158. __cundo yathÄ• nÄ• gad
dantakÄ• ro kakacena hatthidantaá¹ƒ chindeyya, evaá¹ƒ chindÄ«ti attho.

evaá¹ƒ te cattÄ• ropi rÄ• jÄ• no tassa paÃ±habyÄ• karaá¹‡ena tuá¹-á¹-hamÄ• nasÄ• ahes
dibbadukÅ«lena pÅ«jesi, garuá¸·o suvaá¹‡á¹‡amÄ• lÄ• ya, varuá¹‡o nÄ• garÄ• jÄ• maá¹‡i
gavasahassÄ• dÄ«hi pÅ«jesi. tenevÄ• ha ---

``nÄ«luppalÄ• bhaá¹ƒ vimalaá¹ƒ anagghaá¹ƒ, vatthaá¹ƒ idaá¹ƒ dhÅ«masamÄ• navaá¹‡á¹‡a

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te dhammapÅ«jÄ• ya dhÄ«ra ||

``suvaá¹‡á¹‡amÄ• laá¹ƒ satapattaphullitaá¹ƒ, sakesaraá¹ƒ ratnasahassamaá¹‡á¸• itaá¹ƒ.

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te dhammapÅ«jÄ• ya dhÄ«ra ||

``maá¹‡iá¹ƒ anagghaá¹ƒ ruciraá¹ƒ pabhassaraá¹ƒ, kaá¹‡á¹-hÄ• vasattaá¹ƒ maá¹‡ibhÅ«sitaá

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te dhammapÅ«jÄ• ya dhÄ«ra ||

``gavaá¹ƒ sahassaá¹ƒ usabhaÃ±ca nÄ• gaá¹ƒ, Ä• jaÃ±Ã±ayutte ca rathe dasa ime.

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te gÄ• mavarÄ• ni soá¸·asÄ• â€™â€™

evaá¹ƒ sakkÄ• dayo \Ee VI 262/ mahÄ• sattaá¹ƒ pÅ«jetvÄ• sakaá¹-á¹-hÄ• nameva agamiá

catuposathakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

dohaá¸·akaá¹‡á¸• aá¹ƒ

tesu {\pounds}7.0153 Ã±7.0159 nÄ• garÄ• jassa bhariyÄ• vimalÄ• devÄ« nÄ• ma. sÄ• tas
piá¸·andhanamaá¹‡iá¹ƒ apassantÄ« pucchi ``deva, kahaá¹ƒ pana te maá¹‡Ä«â€™â€™ ti? `
candabrÄ• hmaá¹‡aputtassa vidhurapaá¹‡á¸• itassa dhammakathaá¹ƒ sutvÄ• pasannacitto
pÅ«jesiá¹ƒ. na kevalaÃ±ca ahameva, sakkopi taá¹ƒ dibbadukÅ«lena pÅ«jesi, supaá¹‡á¹‡arÄ
suvaá¹‡á¹‡amÄ• lÄ• ya, dhanaÃ±cayarÄ• jÄ• gavassasahassÄ• dÄ«hi pÅ«jesÄ«â€™â€™
ti. ``bhadde, kiá¹ƒ vadesi, jambudÄ«patale buddhuppÄ• do viya pavattati, sakalajambudÄ«p
madhuradhammakathÄ• ya bajjhitvÄ• hatthikantavÄ«á¹‡Ä• sarena paluddhamattavÄ• raá¹
gantuá¹ƒ na icchanti, evarÅ«po so madhuradhammakathikoâ€™â€™ ti tassa guá¹‡aá¹ƒ vaa
vidhurapaá¹‡á¸• itassa guá¹‡akathaá¹ƒ sutvÄ• tassa dhammakathaá¹ƒ sotukÄ• mÄ• hutvÄ
vakkhÄ• mi `deva, tassa dhammakathaá¹ƒ sotukÄ• mÄ• , idha naá¹ƒ Ä• nehÄ«â€™ ti, na m
yaá¹ƒnÅ«nÄ• haá¹ƒ `tassa me hadaye dohaá¸·o uppannoâ€™ ti gilÄ• nÄ• layaá¹ƒ kareyyaâ
siragabbhaá¹ƒ pavisitvÄ• attano paricÄ• rikÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• sirisayane nipajji.
upaá¹-á¹-hÄ• navelÄ• ya taá¹ƒ apassanto ``kahaá¹ƒ vimalÄ• â€™â€™ ti paricÄ• rikÄ• yo pu
devÄ• â€™â€™ ti vutte uá¹-á¹-hÄ• yÄ• sanÄ• tassÄ• santikaá¹ƒ gantvÄ• sayanapasse ni
parimajjanto paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1346__._ á¹• 21 ``paá¹‡á¸• u kisiyÄ• si dubbalÄ• , vaá¹‡á¹‡arÅ«paá¹ƒ na tavedisaá¹ƒ pure.

vimale akkhÄ• hi pucchitÄ• , kÄ«disÄ« tuyhaá¹ƒ sarÄ«ravedanÄ• â€™â€™ ti ||

tattha __paá¹‡á¸• Å«_ti paá¹‡á¸• upalÄ• savaá¹‡á¹‡Ä• . __kisiyÄ• _ti kisÄ• . __dubbalÄ• _
__vaá¹‡á¹‡arÅ«paá¹ƒ na tavedisaá¹ƒ pure_ti tava vaá¹‡á¹‡asaá¹…khÄ• taá¹ƒ rÅ«paá¹ƒ pur
niddosaá¹ƒ anavajjaá¹ƒ, taá¹ƒ idÄ• ni parivattitvÄ• amanuÃ±Ã±asabhÄ• vaá¹ƒ jÄ• taá¹ƒ. __

athassa Ã±7.0160 sÄ• Ä• cikkhantÄ« dutiyaá¹ƒ gÄ• thamÄ• ha ---

1347__._ á¹• 21 ``dhammo \Ee VI 263/ manujesu mÄ• tÄ«naá¹ƒ, dohaá¸·o nÄ• ma janinda

dhammÄ• haá¹-aá¹ƒ nÄ• gakuÃ±jara, vidhurassa hadayÄ• bhipatthayeâ€™â€™ ti ||

tattha {\pounds}7.0154 __dhammo_ti sabhÄ• vo. __mÄ• tÄ«na_nti itthÄ«naá¹ƒ. __janindÄ•
__dhammÄ• haá¹-aá¹ƒ nÄ• gakuÃ±jara, vidhurassa hadayÄ• bhipatthaye_ti nÄ• gaseá¹-á¹-
asÄ• hasikakammena Ä• haá¹-aá¹ƒ vidhurassa hadayaá¹ƒ abhipatthayÄ• mi, taá¹ƒ me labh
alabhamÄ• nÄ• ya idheva maraá¹‡anti tassa paÃ±Ã±aá¹ƒ sandhÄ• yevamÄ• ha ---

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• tatiyaá¹ƒ gÄ• thamÄ• ha ---

1348__._ á¹• 21 ``candaá¹ƒ kho tvaá¹ƒ dohaá¸·Ä• yasi, sÅ«riyaá¹ƒ vÄ• atha vÄ• pi mÄ• lut

dullabhaÃ±hi vidhurassa dassanaá¹ƒ, ko vidhuramidha mÄ• nayissatÄ«â€™â€™ ti ||

tattha __dullabhaÃ±hi vidhurassa dassana_nti asamadhurassa vidhurassa dassanameva d
sakalajambudÄ«pe rÄ• jÄ• no dhammikaá¹ƒ rakkhÄ• varaá¹‡aguttiá¹ƒ paccupaá¹-á¹-hÄ• pe
naá¹ƒ koci na labhati, taá¹ƒ ko idha Ä• nayissatÄ«ti vadati.

sÄ• tassa vacanaá¹ƒ sutvÄ• ``alabhamÄ• nÄ• ya me idheva maraá¹‡aâ€™â€™ nti pariva
sÄ• á¸·akakaá¹‡á¹‡ena mukhaá¹ƒ pidahitvÄ• nipajji. nÄ• garÄ• jÄ• anattamano sirigabbha
sayanapiá¹-á¹-he nisinno ``vimalÄ• vidhurapaá¹‡á¸• itassa hadayamaá¹ƒsaá¹ƒ Ä• harÄ• pe
hutvÄ• ``paá¹‡á¸• itassa hadayaá¹ƒ alabhantiyÄ• vimalÄ• ya jÄ«vitaá¹ƒ natthi, kathaá¹ƒ nu
hadayamaá¹ƒsaá¹ƒ labhissÄ• mÄ«â€™â€™ ti cintesi. athassa dhÄ«tÄ• irandhatÄ« nÄ• ma
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• mahantena sirivilÄ• sena pitu upaá¹-á¹-hÄ• naá¹ƒ
vanditvÄ• ekamantaá¹ƒ á¹-hitÄ• , sÄ• tassa indriyavikÄ• raá¹ƒ disvÄ• ``tÄ• ta, ativiya dom

nu kho kÄ• raá¹‡aâ€™â€™ nti pucchantÄ« imaá¹ƒ gÄ• thamÄ• ha ---

1349__._ á¹• 21 ``kiá¹ƒ Ã±7.0161 nu tÄ• ta tuvaá¹ƒ pajjhÄ• yasi, padumaá¹ƒ hatthagataá¹ƒ

kiá¹ƒ nu dummanarÅ«posi \Ee VI 264/ issara, mÄ• tvaá¹ƒ soci amittatÄ• panÄ• â€™â€™ ti

tattha __pajjhÄ• yasÄ«_ti punappunaá¹ƒ cintesi. __hatthagata_nti hatthena parimadditaá¹ƒ
mukhaá¹ƒ jÄ• taá¹ƒ. __issarÄ• _ti paÃ±cayojanasatikassa mandiranÄ• gabhavanassa, sÄ•

dhÄ«tu vacanaá¹ƒ sutvÄ• nÄ• garÄ• jÄ• tamatthaá¹ƒ Ä• rocento Ä• ha ---

1350__._ á¹• 21 ``mÄ• tÄ• {\pounds}7.0155 hi tava irandhati, vidhurassa hadayaá¹ƒ dhaniy

dullabhaÃ±hi vidhurassa dassanaá¹ƒ, ko vidhuramidha mÄ• nayissatÄ«â€™â€™ ti ||

tattha __dhaniyatÄ«_ti pattheti icchati.

atha naá¹ƒ nÄ• garÄ• jÄ• ``amma, mama santike vidhuraá¹ƒ Ä• netuá¹ƒ samattho natthi, t
dehi, vidhuraá¹ƒ Ä• netuá¹ƒ samatthaá¹ƒ bhattÄ• raá¹ƒ pariyesÄ• hÄ«â€™â€™ ti uyyojento

1351__._ á¹• 21 ``tassa bhattupariyesanaá¹ƒ cara, yo vidhuramidha mÄ• nayissatÄ«â€™â€

tattha __carÄ• _ti vicara.

iti so kilesÄ• bhiratabhÄ• vena dhÄ«tu ananucchavikaá¹ƒ kathaá¹ƒ kathesi. tamatthaá¹ƒ pa
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``pituno ca sÄ• sutvÄ• na vÄ• kyaá¹ƒ, rattiá¹ƒ nikkhamma avassutiá¹ƒ carÄ«â€™â€™ ti ||

tattha __avassuti_nti bhikkhave, sÄ• nÄ• gamÄ• á¹‡avikÄ• pitu vacanaá¹ƒ sutvÄ• pitaraá
santikaá¹ƒ gantvÄ• tampi assÄ• setvÄ• attano sirigabbhaá¹ƒ gantvÄ• sabbÄ• laá¹…kÄ• re
ekaá¹ƒ kusumbharattavatthaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ ekaá¹ƒse katvÄ• tameva rattiá¹ƒ uda
nÄ• gabhavanato nikkhamma Ã±7.0162 himavantappadese samuddatÄ«re á¹-hitaá¹ƒ saá¹-
ekagghanaá¹ƒ kÄ• á¸·apabbataá¹ƒ nÄ• ma aÃ±janagiriá¹ƒ gantvÄ• avassutiá¹ƒ cari kilesaa
bhattupariyesanaá¹ƒ carÄ«ti attho.

carantÄ« \Ee VI 265/ ca yÄ• ni himavante vaá¹‡á¹‡agandhasampannÄ• ni pupphÄ• ni, tÄ•

sakalapabbataá¹ƒ maá¹‡iagghiyaá¹ƒ viya alaá¹…karitvÄ• uparitale pupphasanthÄ• raá¹ƒ ka
naccitvÄ• madhuragÄ«taá¹ƒ gÄ• yantÄ« sattamaá¹ƒ gÄ• thamÄ• ha ---

1352__._ á¹• 21 ``ke gandhabbe rakkhase ca nÄ• ge, ke kimpurise cÄ• pi mÄ• nuse.

ke paá¹‡á¸• ite sabbakÄ• madade, dÄ«gharattaá¹ƒ bhattÄ• me bhavissatÄ«â€™â€™ ti ||

tattha {\pounds}7.0156 __ke gandhabbe rakkhase ca nÄ• ge_ti ko gandhabbo vÄ• rakkhas
paá¹‡á¸• ite sabbakÄ• madade_ti ko etesu gandhabbÄ• dÄ«su paá¹‡á¸• ito sabbakÄ• maá¹
vidhurassa hadayamaá¹ƒsadohaá¸·iniyÄ• mama mÄ• tu manorathaá¹ƒ matthakaá¹ƒ pÄ• pe
bhattÄ• bhavissatÄ«ti.

tasmiá¹ƒ khaá¹‡e vessavaá¹‡amahÄ• rÄ• jassa bhÄ• gineyyo puá¹‡á¹‡ako nÄ• ma yakkha
tigÄ• vutappamÄ• á¹‡aá¹ƒ manomayasindhavaá¹ƒ abhiruyha kÄ• á¸·apabbatamatthakena y
taá¹ƒ tÄ• ya gÄ«tasaddaá¹ƒ assosi. anantare attabhÄ• ve anubhÅ«tapubbÄ• ya itthiyÄ• gÄ
chinditvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. so tÄ• ya paá¹-ibaddhacitto hutvÄ• r
sindhavapiá¹-á¹-he nisinnova ``bhadde, ahaá¹ƒ mama paÃ±Ã±Ä• ya dhammena samena vi
samatthomhi, tvaá¹ƒ mÄ• cintayÄ«â€™â€™ ti taá¹ƒ assÄ• sento aá¹-á¹-hamaá¹ƒ gÄ• tham

1353__._ á¹• 21 ``assÄ• sa hessÄ• mi te pati, bhattÄ• te hessÄ• mi anindalocane.

paÃ±Ã±Ä• hi mamaá¹ƒ tathÄ• vidhÄ• , assÄ• sa hessasi bhariyÄ• mamÄ• â€™â€™ ti ||

tattha Ã±7.0163 __anindalocane_ti aninditabbalocane. __tathÄ• vidhÄ• _ti vidhurassa hada
Ä• haraá¹‡asamatthÄ• .

atha naá¹ƒ irandhatÄ« ``tena hi ehi, gacchÄ• ma me pitu santikaâ€™â€™ nti Ä• nesi. tama
satthÄ• Ä• ha ---

1354__._ á¹• 21 ``avacÄ• si puá¹‡á¹‡akaá¹ƒ irandhatÄ«, pubbapathÄ• nugatena cetasÄ• .

ehi \Ee VI 266/ gacchÄ• ma pitu mamantike, esova te etamatthaá¹ƒ pavakkhatÄ«â€™â€™

tattha __pubbapathÄ• nugatenÄ• _ti anantare attabhÄ• ve bhÅ«tapubbasÄ• mike tasmiá¹ƒ
__ehi gacchÄ• mÄ• _ti bhikkhave, so yakkhasenÄ• pati evaá¹ƒ vatvÄ• ``imaá¹ƒ assapiá¹-á
nessÄ• mÄ«â€™â€™ ti pabbatamatthakÄ• otaritvÄ• tassÄ• gahaá¹‡atthaá¹ƒ hatthaá¹ƒ pa
gaá¹‡hituá¹ƒ adatvÄ• tena pasÄ• ritahatthaá¹ƒ sayaá¹ƒ gahetvÄ• ``sÄ• mi, nÄ• haá¹ƒ anÄ
varuá¹‡o nÄ• ma nÄ• garÄ• jÄ• , mÄ• tÄ• vimalÄ• nÄ• ma devÄ«, ehi mama pitu santikaá

amhÄ• kaá¹ƒ maá¹…galakiriyÄ• ya bhavitabbaá¹ƒ, evaá¹ƒ etamatthaá¹ƒ pavakkhatÄ«â€™â

evaá¹ƒ {\pounds}7.0157 vatvÄ• sÄ• yakkhaá¹ƒ gahetvÄ• pitu santikaá¹ƒ agamÄ• si. tama
Ä• ha ---

1355__._ á¹• 21 ``alaá¹…katÄ• suvasanÄ• , mÄ• linÄ« candanussadÄ• .

yakkhaá¹ƒ hatthe gahetvÄ• na, pitusantikupÄ• gamÄ«â€™â€™ ti ||

tattha __pitusantikupÄ• gamÄ«_ti attano pituno nÄ• garaÃ±Ã±o santikaá¹ƒ upÄ• gami.

puá¹‡á¹‡akopi yakkho paá¹-iharitvÄ• nÄ• garÄ• jassa santikaá¹ƒ gantvÄ• irandhatiá¹ƒ yÄ•

1356__._ á¹• 21 ``nÄ• gavara vaco suá¹‡ohi me, patirÅ«paá¹ƒ paá¹-ipajja suá¹…kiyaá¹ƒ.

patthemi ahaá¹ƒ irandhatiá¹ƒ, tÄ• ya samaá¹…giá¹ƒ karohi maá¹ƒ tuvaá¹ƒ ||

1357__._ á¹• 21 ``sataá¹ƒ Ã±7.0164 hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ valabhiyo puá¹‡á¹‡Ä• , nÄ• nÄ• ratnassa kevalÄ• .

te nÄ• ga paá¹-ipajjassu, dhÄ«taraá¹ƒ dehirandhatiâ€™â€™ nti ||

tattha __suá¹…kiya_nti attano kulapadesÄ• nurÅ«paá¹ƒ dhitu suá¹…kaá¹ƒ dhanaá¹ƒ paá¹-i
__samaá¹…giá¹ƒ karohÄ«_ti maá¹ƒ tÄ• ya saddhiá¹ƒ samaá¹…gibhÅ«taá¹ƒ karohi. __valab
bhaá¹‡á¸• asakaá¹-iyo. __nÄ• nÄ• ratnassa kevalÄ• _ti nÄ• nÄ• ratanassa sakalaparipuá¹‡

atha naá¹ƒ nÄ• garÄ• jÄ• Ä• ha ---

1358__._ á¹• 21 ``yÄ• va Ä• mantaye Ã±Ä• tÄ«, mitte ca suhadajjane.

anÄ• manta kataá¹ƒ kammaá¹ƒ, taá¹ƒ pacchÄ• anutappatÄ«â€™â€™ ti ||

tattha __yÄ• va Ä• mantaye Ã±Ä• tÄ«_ti bho yakkhasenÄ• pati, ahaá¹ƒ tuyhaá¹ƒ dhÄ«tara
thokaá¹ƒ pana Ä• gamehi, yÄ• va Ã±Ä• takepi jÄ• nÄ• pemi. __taá¹ƒ pacchÄ• anutappatÄ«
gatagataá¹-á¹-hÄ• ne abhiramantipi anabhiramantipi, anabhiratikÄ• le Ã±Ä• takÄ• dayo amh
anÄ• mantetvÄ• {\pounds}7.0158 kataá¹ƒ kammaá¹ƒ nÄ• ma evarÅ«paá¹ƒ hotÄ«ti ussukka
kammaá¹ƒ pacchÄ• anutÄ• paá¹ƒ Ä• vahatÄ«ti.

evaá¹ƒ vatvÄ• so bhariyÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tÄ• ya saddhiá¹ƒ sallapi. ta
satthÄ• Ä• ha ---

1359__._ á¹• 21 ``tato so varuá¹‡o nÄ• go, pavisitvÄ• nivesanaá¹ƒ.

bhariyaá¹ƒ Ä• mantayitvÄ• na, idaá¹ƒ vacanamabravi ||

1360__._ á¹• 21 `` `ayaá¹ƒ so puá¹‡á¹‡ako yakkho, yÄ• catÄ« maá¹ƒ irandhatiá¹ƒ.

bahunÄ• vittalÄ• bhena, tassa dema piyaá¹ƒ mamaâ€™â€™ â€™ nti ||

tattha __pavisitvÄ• _ti varuá¹‡o puá¹‡á¹‡akaá¹ƒ tattheva á¹-hapetvÄ• sayaá¹ƒ uá¹-á¹-hÄ• y
nipannÄ• , taá¹ƒ nivesanaá¹ƒ pavisitvÄ• . __piyaá¹ƒ mama_nti mama piyaá¹ƒ dhÄ«taraá¹ƒ t
vittalÄ• bhena demÄ• ti pucchati.

vimalÄ• Ã±7.0165 Ä• ha ---

1361__._ á¹• 21 ``na dhanena na vittena, labbhÄ• amhaá¹ƒ irandhatÄ«.

sace ca kho hadayaá¹ƒ paá¹‡á¸• itassa, dhammena laddhÄ• idha mÄ• hareyya.

etena vittena kumÄ• ri labbhÄ• , nÄ• Ã±Ã±aá¹ƒ dhanaá¹ƒ uttari patthayÄ• mÄ• â€™â€™ ti

tattha __amhaá¹ƒ irandhatÄ«_ti amhÄ• kaá¹ƒ dhÄ«tÄ• irandhatÄ«. __etena vittenÄ• _ti ete
tuá¹-á¹-hikÄ• raá¹‡ena.

so tÄ• ya saddhiá¹ƒ mantetvÄ• punadeva puá¹‡á¹‡akena saddhiá¹ƒ mantesi. tamatthaá¹ƒ

1362__._ á¹• 21 ``tato so varuá¹‡o nÄ• go, nikkhamitvÄ• nivesanÄ• .

puá¹‡á¹‡akÄ• mantayitvÄ• na, idaá¹ƒ vacanamabravi ||

1363__._ á¹• 21 `` `na {\pounds}7.0159 dhanena na vittena, labbhÄ• amhaá¹ƒ irandhatÄ«.

sace tuvaá¹ƒ hadayaá¹ƒ paá¹‡á¸• itasa, dhammena laddhÄ• idha mÄ• haresi.

etena vittena kumÄ• ri labbhÄ• , nÄ• Ã±Ã±aá¹ƒ dhanaá¹ƒ uttari patthayÄ• mÄ• â€™â€™ â€

tattha __puá¹‡á¹‡akÄ• mantayitvÄ• nÄ• _ti puá¹‡á¹‡akaá¹ƒ Ä• mantayitvÄ• .

puá¹‡á¹‡ako Ä• ha ---

1364__._ á¹• 21 ``yaá¹ƒ paá¹‡á¸• itotyeke vadanti loke, tameva bÄ• loti punÄ• hu aÃ±Ã±e.

akkhÄ• hi me vippavadanti ettha, kaá¹ƒ paá¹‡á¸• itaá¹ƒ nÄ• ga tuvaá¹ƒ vadesÄ«â€™â€™ ti

tattha __yaá¹ƒ_ \Ee VI 268/ __paá¹‡á¸• itotyeke_ti so kira ``hadayaá¹ƒ paá¹‡á¸• itassÄ• â€
``yaá¹ƒ eke paá¹‡á¸• itoti vadanti, tameva aÃ±Ã±e bÄ• loti kathenti. kiÃ±cÄ• pi me irandhati
akkhÄ• taá¹ƒ, tathÄ• pi tathato jÄ• nituá¹ƒ pucchissÄ• mi naâ€™â€™ nti. tasmÄ• evamÄ• l

nÄ• garÄ• jÄ• Ã±7.0166 Ä• ha ---

1365__._ á¹• 21 ``korabyarÄ• jassa dhanaÃ±cayassa, yadi te suto vidhuro nÄ• ma kattÄ• .

Ä• nehi taá¹ƒ paá¹‡á¸• itaá¹ƒ dhammaladdhÄ• , irandhatÄ« padacarÄ• te hotÅ«â€™â€™ ti

tattha __dhammaladdhÄ• _ti dhammena labhitvÄ• . __padacarÄ• _ti pÄ• daparicÄ• rikÄ• .

taá¹ƒ sutvÄ• puá¹‡á¹‡ako somanassappatto sindhavaá¹ƒ nayanatthÄ• ya upaá¹-á¹-hÄ• ka
pakÄ• sento satthÄ• Ä• ha ---

1366__._ á¹• 21 ``idaÃ±ca sutvÄ• varuá¹‡assa vÄ• kyaá¹ƒ, uá¹-á¹-hÄ• ya yakkho paramap

tattheva santo purisaá¹ƒ asaá¹ƒsi, Ä• nehi Ä• jaÃ±Ã±amidheva yuttaâ€™â€™ nti ||

tattha __purisaá¹ƒ asaá¹ƒsÄ«_ti attano upaá¹-á¹-hÄ• kaá¹ƒ Ä• á¹‡Ä• pesi. __Ä• jaÃ±Ã±a_r
kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanakasindhavaá¹ƒ. __yutta_nti kappitaá¹ƒ.

1367__._ á¹• 21 ``jÄ• tarÅ«pamayÄ• {\pounds}7.0160 kaá¹‡á¹‡Ä• , kÄ• camhicamayÄ• kh

jambonadassa pÄ• kassa, suvaá¹‡á¹‡assa uracchadoâ€™â€™ ti ||

tattha __jÄ• tarÅ«pamayÄ• kaá¹‡á¹‡Ä• _ti tameva sindhavaá¹ƒ vaá¹‡á¹‡ento Ä• ha. tassa
jÄ• tarÅ«pamayÄ• kaá¹‡á¹‡Ä• , kÄ• camhicamayÄ• khurÄ• , tassa khurÄ• rattamaá¹‡ima

pÄ• kassÄ• _ti jambonadassa pakkassa rattasuvaá¹‡á¹‡assa uracchado.

so puriso tÄ• vadeva taá¹ƒ sindhavaá¹ƒ Ä• nesi. puá¹‡á¹‡ako taá¹ƒ abhiruyha Ä• kÄ• sena
gantvÄ• nÄ• gabhavanaá¹ƒ vaá¹‡á¹‡etvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesi. tassatthassa pakÄ•

1368__._ á¹• 21 ``devavÄ• havahaá¹ƒ yÄ• naá¹ƒ, assamÄ• ruyha puá¹‡á¹‡ako.

alaá¹…kato kappitakesamassu, pakkÄ• mi vehÄ• yasamantalikkhe ||

1369__._ á¹• 21 ``so Ã±7.0167 puá¹‡á¹‡ako kÄ• marÄ• gena giddho, irandhatiá¹ƒ nÄ• gaka

gantvÄ• na \Ee VI 269/ taá¹ƒ bhÅ«tapatiá¹ƒ yasassiá¹ƒ, iccabravÄ« vessavaá¹‡aá¹ƒ kuvera

1370__._ á¹• 21 ``bhogavatÄ« nÄ• ma mandire, vÄ• sÄ• hiraÃ±Ã±avatÄ«ti vuccati.

nagare nimmite kaÃ±canamaye, maá¹‡á¸• alassa uragassa niá¹-á¹-hitaá¹ƒ ||

1371__._ á¹• 21 ``aá¹-á¹-Ä• lakÄ• oá¹-á¹-hagÄ«viyo, lohitaá¹…kassa masÄ• ragallino.

pÄ• sÄ• dettha silÄ• mayÄ• , sovaá¹‡á¹‡aratanehi chÄ• ditÄ• ||

1372__._ á¹• 21 ``ambÄ• tilakÄ• ca jambuyo, sattapaá¹‡á¹‡Ä• mucalindaketakÄ• .

piyaá¹…gu uddÄ• lakÄ• sahÄ• , uparibhaddakÄ• sinduvÄ• rakÄ• ||

1373__._ á¹• 21 ``campeyyakÄ• nÄ• gamallikÄ• , bhaginÄ«mÄ• lÄ• atha mettha koliyÄ• .

ete dumÄ• pariá¹‡Ä• mitÄ• , sobhayanti uragassa mandiraá¹ƒ ||

1374__._ á¹• 21 ``khajjurettha {\pounds}7.0161 silÄ• mayÄ• , sovaá¹‡á¹‡adhuvapupphitÄ•

yattha vasatopapÄ• tiko, nÄ• garÄ• jÄ• varuá¹‡o mahiddhiko ||

1375__._ á¹• 21 ``tassa komÄ• rikÄ• bhariyÄ• , vimalÄ• kaÃ±canavelliviggahÄ• .

kÄ• lÄ• taruá¹‡Ä• va uggatÄ• , pucimandatthanÄ« cÄ• rudassanÄ• ||

1376__._ á¹• 21 ``lÄ• khÄ• rasarattasucchavÄ« Ã±7.0168, kaá¹‡ikÄ• rÄ• va nivÄ• tapupphi

tidivokacarÄ• va accharÄ• , vijjuvabbhaghanÄ• vinissaá¹-Ä• ||

1377__._ á¹• 21 ``sÄ• \Ee VI 270/ dohaá¸·inÄ« suvimhitÄ• , vidhurassa hadayaá¹ƒ dhaniya

taá¹ƒ tesaá¹ƒ demi issara, tena te denti irandhatiá¹ƒ mamaâ€™â€™ nti ||

tattha __devavÄ• havahaá¹ƒ yÄ• na_nti vahitabboti vÄ• ho, devasaá¹…khÄ• taá¹ƒ vÄ• haá
devavÄ• havahaá¹ƒ. yanti etenÄ• ti yÄ• naá¹ƒ. __kappitakesamassÅ«_ti maá¹‡á¸• anavase
devÄ• naá¹ƒ pana kesamassukaraá¹‡akammaá¹ƒ nÄ• ma natthi, vicittakathikena pana kath
patthayanto. __vessavaá¹‡a_nti visÄ• á¹‡Ä• ya rÄ• jadhÄ• niyÄ• issararÄ• jÄ• naá¹ƒ. __ku
__bhogavatÄ« nÄ• mÄ• _ti sampannabhogatÄ• ya evaá¹ƒladdhanÄ• maá¹ƒ. __mandire_ti r
__vÄ• sÄ• hiraÃ±Ã±avatÄ«_ti nÄ• garÄ• jassa vasanaá¹-á¹-hÄ• nattÄ• vÄ• sÄ• ti ca, kaÃ±
suvaá¹‡á¹‡apÄ• kÄ• rena parikkhittattÄ• hiraÃ±Ã±avatÄ«ti ca vuccati. __nagare nimmite_ti
__kaÃ±canamaye_ti suvaá¹‡á¹‡amayaá¹ƒ. __maá¹‡á¸• alassÄ• _ti bhogamaá¹‡á¸• alena s
__niá¹-á¹-hita_nti karaá¹‡apariniá¹-á¹-hitaá¹ƒ. __oá¹-á¹-hagÄ«viyo_ti oá¹-á¹-hagÄ«vÄ• saá¹‡
rattamaá¹‡imasÄ• ragallamayÄ• aá¹-á¹-Ä• lakÄ• . __pÄ• sÄ• detthÄ• _ti ettha nÄ• gabhava
maá¹‡imayÄ• . __sovaá¹‡á¹‡aratanehÄ«_ti suvaá¹‡á¹‡asaá¹…khÄ• tehi ratanehi, suvaá¹‡á
attho. __sahÄ• _ti sahakÄ• rÄ• . __uparibhaddakÄ• _ti uddÄ• lakajÄ• tikÄ• yeva rukkhÄ• . _
nÄ• gamallikÄ• _ti campakÄ• ca nÄ• gÄ• ca mallikÄ• ca. __bhaginÄ«mÄ• lÄ• atha metth
ceva atha ettha nÄ• gabhavane koliyÄ• nÄ• ma rukkhÄ• ca. __ete dumÄ• pariá¹‡Ä• mitÄ•
pupphÅ«pagaphalÅ«pagarukkhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-asÄ• khatÄ• ya pa
__khajjuretthÄ• _ti khajjurirukkhÄ• ettha. __silÄ• mayÄ• _ti indanÄ«lamaá¹‡imayÄ• . __sov
te pana suvaá¹‡á¹‡apupphehi niccapupphitÄ• . __yattha vasatopapÄ• tiko_ti yattha nÄ• gab
nÄ• garÄ• jÄ• vasati. __kaÃ±canavelliviggahÄ• _ti Ã±7.0169 suvaá¹‡á¹‡arÄ• sisassirikasa
taruá¹‡Ä• va uggatÄ• _ti vilÄ• sayuttatÄ• ya mandavÄ• teritÄ• kÄ• lavallipallavÄ• viya ugg
__pucimandatthanÄ«_ti nimbaphalasaá¹‡á¹-hÄ• nacÅ«cukÄ• {\pounds}7.0162. __lÄ• khÄ•
hatthapÄ• datalachaviá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tidivokacarÄ• _ti tidasabhavanacarÄ• . __
abbhaghanavalÄ• hakantarato nissaá¹-Ä• vijjulatÄ• viya. __taá¹ƒ tesaá¹ƒ demÄ«_ti taá¹ƒ t
tesaá¹ƒ demi, evaá¹ƒ jÄ• nassu. __issarÄ• _ti mÄ• tulaá¹ƒ Ä• lapati.

iti so vessavaá¹‡ena ananuÃ±Ã±Ä• to gantuá¹ƒ avisahitvÄ• taá¹ƒ anujÄ• nÄ• petuá¹ƒ etÄ•
vessavaá¹‡o pana tassa kathaá¹ƒ na suá¹‡Ä• ti. kiá¹ƒkÄ• raá¹‡Ä• ? dvinnaá¹ƒ devaputtÄ• r
paricchindatÄ«ti. puá¹‡á¹‡ako attano vacanassa assutabhÄ• vaá¹ƒ Ã±atvÄ• jinakadevaputt
aá¹-á¹-hÄ• si. vessavaá¹‡o aá¸• á¸• aá¹ƒ vinicchinitvÄ• parÄ• jitaá¹ƒ anuá¹-á¹-hÄ• petvÄ• i
tava vimÄ• ne vasÄ• hÄ«â€™â€™ ti Ä• ha. puá¹‡á¹‡ako ``gaccha tvaâ€™â€™ nti vuttakkh
mama pesitabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti katipayadevaputte sakkhiá¹ƒ katvÄ• heá¹

sindhavaá¹ƒ Ä• harÄ• petvÄ• abhiruyha pakkÄ• mi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• h

1378__._ á¹• 21 ``so puá¹‡á¹‡ako bhÅ«tapatiá¹ƒ yasassiá¹ƒ, Ä• mantaya vessavaá¹‡aá¹ƒ k

tattheva santo purisaá¹ƒ asaá¹ƒsi, Ä• nehi Ä• jaÃ±Ã±amidheva yuttaá¹ƒ ||

1379__._ á¹• 21 ``jÄ• tarÅ«pamayÄ• kaá¹‡á¹‡Ä• , kÄ• camhicamayÄ• khurÄ• .

jambonadassa pÄ• kassa, suvaá¹‡á¹‡assa uracchado ||

1380__._ á¹• 21 ``devavÄ• havahaá¹ƒ yÄ• naá¹ƒ, assamÄ• ruyha puá¹‡á¹‡ako.

alaá¹…kato kappitakesamassu, pakkÄ• mi vehÄ• yasamantalikkheâ€™â€™ ti ||

tattha __Ä• mantayÄ• _ti Ä• mantayitvÄ• .

so Ä• kÄ• sena gacchantoyeva cintesi ``vidhurapaá¹‡á¸• ito mahÄ• parivÄ• ro, na sakkÄ• dhanaÃ±cayakorabyo pana jÅ«tavittako, taá¹ƒ jÅ«tena Ã±7.0170 jinitvÄ• vidhuraá¹ƒ gaá¹‡h bahÅ«ni ratanÄ• ni, appagghena lakkhena jÅ«taá¹ƒ na kÄ«á¸·issati, mahaggharatanaá¹ƒ ha aÃ±Ã±aá¹ƒ ratanaá¹ƒ rÄ• jÄ• na gaá¹‡hissati, rÄ• jagahassa sÄ• mantÄ• vepullapabbatab paribhogamaá¹‡iratanaá¹ƒ atthi mahÄ• nubhÄ• vaá¹ƒ, taá¹ƒ gahetvÄ• tena rÄ• jÄ• naá¹ƒ p ti. so tathÄ• akÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1381__._ á¹• 21 ``so {\pounds}7.0163 aggamÄ• rÄ• jagahaá¹ƒ surammaá¹ƒ, aá¹…gassa ra

pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassa ||

1382__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• gaá¹‡asampaghuá¹-á¹-haá¹ƒ \Ee VI 272/, dijÄ• bhighua dijasaá¹…ghasevitaá¹ƒ.

nÄ• nÄ• sakuntÄ• bhirudaá¹ƒ suvaá¹…gaá¹‡aá¹ƒ, pupphÄ• bhikiá¹‡á¹‡aá¹ƒ himavaá¹ƒva p

1383__._ á¹• 21 ``so puá¹‡á¹‡ako vepulamÄ• bhirÅ«hi, siluccayaá¹ƒ kimpurisÄ• nuciá¹‡á¹‡

anvesamÄ• no maá¹‡iratanaá¹ƒ uá¸·Ä• raá¹ƒ, tamaddasÄ• pabbatakÅ«á¹-amajjheâ€™â€™

tattha __aá¹…gassa raÃ±Ã±o_ti tadÄ• aá¹…gassa raÃ±Ã±ova magadharajjaá¹ƒ ahosi. ten

raÃ±Ã±o nagaraâ€™â€™ nti. __durÄ• yuta_nti paccatthikehi durÄ• yuttaá¹ƒ. __masakkasÄ
masakkasÄ• rasaá¹…khÄ• te sinerupabbatamatthake mÄ• pitattÄ• ``masakkasÄ• raâ€™â€
bhavanaá¹ƒ viya. __dijÄ• bhighuá¹-á¹-ha_nti aÃ±Ã±ehi ca pakkhÄ«hi abhisaá¹…ghuá¹-á¹-ha
__nÄ• nÄ• sakuntÄ• bhiruda_nti madhurassarena gÄ• yantehi viya nÄ• nÄ• vidhehi sakuá¹
attho. __suvaá¹…gaá¹‡a_nti sundaraaá¹…gaá¹‡aá¹ƒ manuÃ±Ã±atalaá¹ƒ. __himavaá¹ƒva p
himavantapabbataá¹ƒ viya. __vepulamÄ• bhirÅ«hÄ«_ti bhikkhave, so puá¹‡á¹‡ako evarÅ«p
abhiruhi. __pabbatakÅ«á¹-amajjhe_ti pabbatakÅ«á¹-aantare taá¹ƒ maá¹‡iá¹ƒ addasa.

1384__._ á¹• 21 ``disvÄ• Ã±7.0171 maá¹‡iá¹ƒ pabhassaraá¹ƒ jÄ• timantaá¹ƒ, manoharaá¹ƒ
uá¸·Ä• raá¹ƒ.

daddallamÄ• naá¹ƒ yasasÄ• yasassinaá¹ƒ, obhÄ• satÄ« vijjurivantalikkhe ||

1385__._ á¹• 21 ``tamaggahÄ« veá¸·uriyaá¹ƒ mahagghaá¹ƒ, manoharaá¹ƒ nÄ• ma mahÄ• n

Ä• jaÃ±Ã±amÄ• ruyha manomavaá¹‡á¹‡o, pakkÄ• mi vehÄ• yasamantalikkheâ€™â€™ ti ||

tattha __manohara_nti manasÄ• bhipatthitassa dhanassa Ä• haraá¹‡asamatthaá¹ƒ. __dado
ujjalamÄ• naá¹ƒ. __yasasÄ• _ti parivÄ• ramaá¹‡igaá¹‡ena. __obhÄ• satÄ«_ti taá¹ƒ maá¹‡ir
obhÄ• sati. __tamaggahÄ«_ti taá¹ƒ maá¹‡iratanaá¹ƒ aggahesi. taá¹ƒ pana maá¹‡iratanaá¹ƒ
kumbhaá¹‡á¸• asahassaparivÄ• ro rakkhati. so pana tena kujjhitvÄ• olokitamatteneva bhÄ«
cakkavÄ• á¸·apabbataá¹ƒ patvÄ• kampamÄ• no olokento aá¹-á¹-hÄ• si. iti taá¹ƒ palÄ• petvA
maá¹‡iratanaá¹ƒ aggahesi. __manoharaá¹ƒ nÄ• mÄ• _ti manasÄ• cintitaá¹ƒ dhanaá¹ƒ Ä• h
evaá¹ƒladdhanÄ• maá¹ƒ.

iti {\pounds}7.0164 so taá¹ƒ gahetvÄ• Ä• kÄ• sena gacchanto taá¹ƒ nagaraá¹ƒ patto. tama
satthÄ• Ä• ha ---

1386__._ á¹• 21 ``so aggamÄ• nagaramindapatthaá¹ƒ, oruyhupÄ• gacchi sabhaá¹ƒ kurÅ«n

samÄ• gate \Ee VI 273/ ekasataá¹ƒ samagge, avhettha yakkho avikampamÄ• no ||

1387__._ á¹• 21 ``ko nÄ«dha raÃ±Ã±aá¹ƒ varamÄ• bhijeti, kamÄ• bhijeyyÄ• ma varaddhane

kamanuttaraá¹ƒ ratanavaraá¹ƒ jinÄ• ma, ko vÄ• pi no jeti varaddhanenÄ• â€™â€™ ti ||

tattha Ã±7.0172 __oruyhupÄ• gacchi sabhaá¹ƒ kurÅ«na_nti bhikkhave, so puá¹‡á¹‡ako ass
assaá¹ƒ adissamÄ• narÅ«paá¹ƒ á¹-hapetvÄ• mÄ• á¹‡avakavaá¹‡á¹‡ena kurÅ«naá¹ƒ sabha

ekasatarÄ• jÄ• no achambhÄ«to hutvÄ• ``ko nÄ«dhÄ• â€™â€™ tiÄ• dÄ«ni vadanto jÅ«ten
nu imasmiá¹ƒ rÄ• jasamÄ• game. __raÃ±Ã±a_nti rÄ• jÅ«naá¹ƒ antare. __varamÄ• bhijetÄ«_
seá¹-á¹-haratanaá¹ƒ abhijeti, ``ahaá¹ƒ jinÄ• mÄ«â€™â€™ ti vattuá¹ƒ ussahati. __kamÄ• bhi
mayaá¹ƒ jineyyÄ• ma. __varaddhanenÄ• _ti uttamadhanena. __kamanuttara_nti jinanto ca
anuttaraá¹ƒ ratanavaraá¹ƒ jinÄ• ma. __ko vÄ• pi no jetÄ«_ti atha vÄ• ko nÄ• ma rÄ• jÄ• an
so catÅ«hi padehi korabyameva ghaá¹-á¹-eti.

atha rÄ• jÄ• ``mayÄ• ito pubbe evaá¹ƒ sÅ«ro hutvÄ• kathento nÄ• ma na diá¹-á¹-hapubbo
cintetvÄ• pucchanto gÄ• thamÄ• ha ---

1388__._ á¹• 21 ``kuhiá¹ƒ nu raá¹-á¹-he tava jÄ• tibhÅ«mi, na korabyasseva vaco tavedaá¹ƒ

abhÄ«tosi no vaá¹‡á¹‡anibhÄ• ya sabbe, akkhÄ• hi me nÄ• maÃ±ca bandhave cÄ• â€™â€

tattha __na korabyassevÄ• _ti kururaá¹-á¹-havÄ• sikasseva tava vacanaá¹ƒ na hoti.

taá¹ƒ sutvÄ• itaro ``ayaá¹ƒ rÄ• jÄ• mama nÄ• maá¹ƒ pucchati, puá¹‡á¹‡ako ca nÄ• ma dÄ
`puá¹‡á¹‡akosmÄ«â€™ ti vakkhÄ• mi, `esa dÄ• so, tasmÄ• maá¹ƒ pagabbhatÄ• ya evaá¹ƒ
anantarÄ• tÄ«te attabhÄ• ve nÄ• mamassa kathessÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• tham

1389__._ á¹• 21 ``kaccÄ• yano {\pounds}7.0165 mÄ• á¹‡avakosmi rÄ• ja, anÅ«nanÄ• mo it

aá¹…gesu \Ee VI 274/ me Ã±Ä• tayo bandhavÄ• ca, akkhena devasmi idhÄ• nupattoâ€™â

tattha __anÅ«nanÄ• mo_ti na Å«nanÄ• mo. iminÄ• attano puá¹‡á¹‡akanÄ• mameva paá¹-
__iti mavhayantÄ«_ti iti maá¹ƒ avhayanti pakkosanti Ã±7.0173. __aá¹…gesÅ«_ti aá¹…garaá
kÄ• lacampÄ• nagare vasanti. __akkhena devasmÄ«_ti deva, jÅ«takÄ«á¸·anatthena idha an

atha rÄ• jÄ• ``mÄ• á¹‡ava, tvaá¹ƒ jÅ«tena jito kiá¹ƒ dassasi, kiá¹ƒ te atthÄ«â€™â€™ ti puc
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1390__._ á¹• 21 ``kiá¹ƒ mÄ• á¹‡avassa ratanÄ• ni atthi, ye taá¹ƒ jinanto hare akkhadhutto.

bahÅ«ni raÃ±Ã±o ratanÄ• ni atthi, te tvaá¹ƒ daliddo kathamavhayesÄ«â€™â€™ ti ||

tassattho --- kittakÄ• ni bhoto mÄ• á¹‡avassa ratanÄ• ni atthi, ye taá¹ƒ jinanto akkhadhutto
vatvÄ• hareyya. raÃ±Ã±o pana nivesane bahÅ«ni ratanÄ• ni atthi, te rÄ• jÄ• no evaá¹ƒ bah
samÄ• no kathaá¹ƒ jÅ«tena avhayasÄ«ti.

tato puá¹‡á¹‡ako gÄ• thamÄ• ha ---

1391__._ á¹• 21 ``manoharo nÄ• ma maá¹‡Ä« mamÄ• yaá¹ƒ, manoharaá¹ƒ maá¹‡iratanaá¹

imaÃ±ca Ä• jaÃ±Ã±amamittatÄ• panaá¹ƒ, etaá¹ƒ me jinitvÄ• hare akkhadhuttoâ€™â€™ ti |

pÄ• á¸·ipotthakesu pana ``maá¹‡i mama vijjati lohitaá¹…koâ€™â€™ ti likhitaá¹ƒ. so pana m
tasmÄ• idameva sameti.

tattha __Ä• jaÃ±Ã±a_nti imaá¹ƒ Ä• jÄ• nÄ«yassaÃ±ca maá¹‡iÃ±cÄ• ti etaá¹ƒ me ubhayaá¹
assaá¹ƒ dassetvÄ• evamÄ• ha.

taá¹ƒ sutvÄ• rÄ• jÄ• gÄ• thamÄ• ha ---

1392__._ á¹• 21 ``eko {\pounds}7.0166 maá¹‡Ä« mÄ• á¹‡ava kiá¹ƒ karissati, Ä• jÄ• niyeko

bahÅ«ni raÃ±Ã±o maá¹‡iratanÄ• ni atthi, Ä• jÄ• niyÄ• vÄ• tajavÄ• anappakÄ• â€™â€™ ti

dohaá¸·akaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

maá¹‡ikaá¹‡á¸• aá¹ƒ

so \Ee VI 275/ Ã±7.0174 raÃ±Ã±o kathaá¹ƒ sutvÄ• ``mahÄ• rÄ• ja, kiá¹ƒ nÄ• ma etaá¹ƒ va
assasahassaá¹ƒ lakkhaá¹ƒ hoti, eko maá¹‡i maá¹‡isahassaá¹ƒ lakkhaá¹ƒ hoti. na hi sabbe a
imassa tÄ• va javaá¹ƒ passathÄ• â€™â€™ ti vatvÄ• assaá¹ƒ abhiruhitvÄ• pÄ• kÄ• ramattl
sattayojanikaá¹ƒ nagaraá¹ƒ assehi gÄ«vÄ• ya gÄ«vaá¹ƒ paharantehi parikkhittaá¹ƒ viya aho
assopi na paÃ±Ã±Ä• yi, yakkhopi na paÃ±Ã±Ä• yi, udare baddharattapaá¹-ova paÃ±Ã±Ä• y
``diá¹-á¹-ho, mahÄ• rÄ• ja, assassa vegoâ€™â€™ ti vatvÄ• ``Ä• ma, diá¹-á¹-hoâ€™â€™ ti
mahÄ• rÄ• jÄ• â€™â€™ ti vatvÄ• assaá¹ƒ antonagare uyyÄ• ne pokkharaá¹‡iyÄ• udakapi
atementova pakkhandi. atha naá¹ƒ padumapattesu vicarÄ• petvÄ• pÄ• á¹‡iá¹ƒ paharitvÄ•
Ä• gantvÄ• pÄ• á¹‡itale patiá¹-á¹-hÄ• si. tato ``vaá¹-á¹-ate evarÅ«paá¹ƒ assaratanaá¹ƒ nari
``vaá¹-á¹-atÄ«â€™â€™ ti vutte ``mahÄ• rÄ• ja, assaratanaá¹ƒ tÄ• va tiá¹-á¹-hatu, maá¹‡irat
passÄ• â€™â€™ ti vatvÄ• tassÄ• nubhÄ• vaá¹ƒ pakÄ• sento Ä• ha ---

1393__._ á¹• 21 ``idaÃ±ca me maá¹‡iratanaá¹ƒ, passa tvaá¹ƒ dvipaduttama.

itthÄ«naá¹ƒ viggahÄ• cettha, purisÄ• naÃ±ca viggahÄ• ||

1394__._ á¹• 21 ``migÄ• naá¹ƒ viggahÄ• cettha, sakuá¹‡Ä• naÃ±ca viggahÄ• .

nÄ• garÄ• jÄ• supaá¹‡á¹‡Ä• ca, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __itthÄ«na_nti etasmiÃ±hi maá¹‡iratane alaá¹…katapaá¹-iyattÄ• anekÄ• itthiviggah
nÄ• nappakÄ• rÄ• migapakkhisaá¹…ghÄ• senaá¹…gÄ• dÄ«ni ca paÃ±Ã±Ä• yanti, tÄ• ni d
idaá¹ƒ evarÅ«paá¹ƒ accherakaá¹ƒ maá¹‡imhi nimmitaá¹ƒ passa.

``aparampi passÄ• hÄ«â€™â€™ ti vatvÄ• gÄ• thÄ• Ä• ha ---

1395__._ á¹• 21 ``hatthÄ• nÄ«kaá¹ƒ {\pounds}7.0167 rathÄ• nÄ«kaá¹ƒ, asse pattÄ« ca vam

caturaá¹…ginimaá¹ƒ senaá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1396__._ á¹• 21 ``hatthÄ• rohe Ã±7.0175 anÄ«kaá¹-á¹-he, rathike pattikÄ• rake.

balaggÄ• ni viyÅ«á¸·hÄ• ni, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __balaggÄ• nÄ«_ti balÄ• neva. __viyÅ«á¸·hÄ• nÄ«_ti byÅ«havasena á¹-hitÄ• ni.

1397__._ á¹• 21 ``puraá¹ƒ \Ee VI 276/ uddhÄ• pasampannaá¹ƒ, bahupÄ• kÄ• ratoraá¹‡aá¹ƒ

siá¹…ghÄ• á¹-ake subhÅ«miyo, maá¹‡imhi passa nimmitaá¹ƒ ||

1398__._ á¹• 21 ``esikÄ• parikhÄ• yo ca, palikhaá¹ƒ aggaá¸·Ä• ni ca.

aá¹-á¹-Ä• lake ca dvÄ• re ca, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __pura_nti nagaraá¹ƒ. __uddhÄ• pasampanna_nti pÄ• kÄ• ravatthunÄ• sampannaá
uccapÄ• kÄ• ratoraá¹‡anagaradvÄ• rena sampannaá¹ƒ. __siá¹…ghÄ• á¹-ake_ti vÄ«thicatuk
nagarÅ«pacÄ• re vicittÄ• ramaá¹‡Ä«yabhÅ«miyo. __esikÄ• _ti nagaradvÄ• resu uá¹-á¹-hÄ•
__palikha_nti palighaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __aggaá¸·Ä• nÄ«_ti nagaradvÄ• rakavÄ
gopurÄ• ni ca.

1399__._ á¹• 21 ``passa toraá¹‡amaggesu, nÄ• nÄ• dijagaá¹‡Ä• bahÅ«.

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, cakkavÄ• kÄ• ca kukkuhÄ• ||

1400__._ á¹• 21 ``kuá¹‡Ä• lakÄ• bahÅ« citrÄ• , sikhaá¹‡á¸• Ä« jÄ«vajÄ«vakÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

 tattha __toraá¹‡amaggesÅ«_ti etasmiá¹ƒ nagare toraá¹‡aggesu. __kuá¹‡Ä• lakÄ• _ti kÄ• á
citrapattakokilÄ• .

1401__._ á¹• 21 ``passa nagaraá¹ƒ supÄ• kÄ• raá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

samussitadhajaá¹ƒ rammaá¹ƒ, soá¹‡á¹‡avÄ• lukasanthataá¹ƒ ||

1402__._ á¹• 21 ``passettha {\pounds}7.0168 paá¹‡á¹‡asÄ• lÄ• yo, vibhattÄ• bhÄ• gaso m

nivesane nivese ca, sandhibyÅ«he pathaddhiyoâ€™â€™ ti ||

 tattha __supÄ• kÄ• ra_nti kaÃ±canapÄ• kÄ• raparikkhittaá¹ƒ. __paá¹‡á¹‡asÄ• lÄ• yo_ti nÄ
Ä• paá¹‡e. __nivesane nivese cÄ• _ti gehÄ• ni ceva gehavatthÅ«ni ca. __sandhibyÅ«he_ti
anibbiddharacchÄ• ca. __pathaddhiyo_ti nibbiddhavÄ«thiyo.

1403__._ á¹• 21 ``pÄ• nÄ• gÄ• re Ã±7.0176 ca soá¹‡á¸• e ca, sÅ«nÄ• odaniyÄ• gharÄ• .

vesÄ« ca gaá¹‡ikÄ• yo ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1404__._ á¹• 21 ``mÄ• lÄ• kÄ• re ca rajake, gandhike atha dussike.

suvaá¹‡á¹‡akÄ• re maá¹‡ikÄ• re, maá¹‡imhi passa nimmitaá¹ƒ ||

1405__._ á¹• 21 ``Ä• á¸·Ä• rike ca sÅ«de ca, naá¹-anÄ• á¹-akagÄ• yino.

pÄ• á¹‡issare kumbhathÅ«nike, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

 tattha __soá¹‡á¸• e cÄ• _ti attano anurÅ«pehi kaá¹‡á¹-hakaá¹‡á¹‡apilandhanehi samannÄ•
VI 277/ sajjetvÄ• nisinne surÄ• soá¹‡á¸• e ca. __Ä• á¸·Ä• rike_ti pÅ«vapÄ• ke. __sÅ«de_ti
__pÄ• á¹‡issare_ti pÄ• á¹‡ippahÄ• rena gÄ• yante. __kumbhathÅ«nike_ti ghaá¹-adaddarivÄ

1406__._ á¹• 21 ``passa bherÄ« mudiá¹…gÄ• ca, saá¹…khÄ• paá¹‡avadindimÄ• .

sabbaÃ±ca tÄ• á¸·Ä• vacaraá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1407__._ á¹• 21 ``sammatÄ• laÃ±ca vÄ«á¹‡aÃ±ca, naccagÄ«taá¹ƒ suvÄ• ditaá¹ƒ.

tÅ«riyatÄ• á¸·itasaá¹…ghuá¹-á¹-haá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1408__._ á¹• 21 ``laá¹…ghikÄ• muá¹-á¹-hikÄ• cettha, mÄ• yÄ• kÄ• rÄ• ca sobhiyÄ• .

vetÄ• like ca jalle ca, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __sammatÄ• laÃ±cÄ• _ti khadirÄ• disammaÃ±ceva kaá¹ƒsatÄ• laÃ±ca. __tÅ«riyatÄ•
nÄ• nÄ• tÅ«riyÄ• naá¹ƒ {\pounds}7.0169 tÄ• á¸·itehi saá¹…ghuá¹-á¹-haá¹ƒ. __muá¹-á¹-hikÄ
__sobhiyÄ• _ti nagarasobhanÄ• itthÄ« ca sampannarÅ«pÄ• purisÄ• ca. __vetÄ• like_ti ve
__jalle_ti massÅ«ni karonte nhÄ• pite.

1409__._ á¹• 21 ``samajjÄ• cettha vattanti, Ä• kiá¹‡á¹‡Ä• naranÄ• ribhi.

maÃ±cÄ• timaÃ±ce bhÅ«miyo, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __maÃ±cÄ• timaÃ±ce_ti maÃ±cÄ• naá¹ƒ upari baddhamaÃ±ce. __bhÅ«miyo_ti rama

1410__._ á¹• 21 ``passa Ã±7.0177 malle samajjasmiá¹ƒ, phoá¹-ente diguá¹‡aá¹ƒ bhujaá¹ƒ.

nihate nihatamÄ• ne ca, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __samajjasmi_nti mallaraá¹…ge. __nihate_ti nihanitvÄ• jinitvÄ• á¹-hite. __nihatamÄ

1411__._ á¹• 21 ``passa pabbatapÄ• desu, nÄ• nÄ• migagaá¹‡Ä• bahÅ«.

sÄ«hÄ• byagghÄ• varÄ• hÄ• ca, acchakokataracchayo ||

1412__._ á¹• 21 ``palÄ• sÄ• dÄ• gavajÄ• ca, mahiá¹ƒsÄ• rohitÄ• rurÅ«.

eá¹‡eyyÄ• ca varÄ• hÄ• ca, gaá¹‡ino nÄ«kasÅ«karÄ• ||

1413__._ á¹• 21 ``kadalimigÄ• bahÅ« citrÄ• , biá¸·Ä• rÄ• sasakaá¹‡á¹-akÄ• .

nÄ• nÄ• migagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __palÄ• sÄ• dÄ• _ti khaggamigÄ• . ``palatÄ• â€™â€™ tipi pÄ• á¹-ho. __gavajÄ• _ti
migajÄ• tikÄ• . tathÄ• gaá¹‡ino ceva nÄ«kasÅ«karÄ• ca. __ bahÅ« citrÄ• _ti nÄ• nappakÄ
biá¸·Ä• rÄ• _ti araÃ±Ã±abiá¸·Ä• rÄ• . __sasakaá¹‡á¹-akÄ• _ti sasÄ• ca kaá¹‡á¹-akÄ• ca.

1414__._ á¹• 21 ``najjÄ• yo \Ee VI 278/ suppatitthÄ• yo, soá¹‡á¹‡avÄ• lukasanthatÄ• .

acchÄ• savanti ambÅ«ni, macchagumbanisevitÄ• ||

1415__._ á¹• 21 ``kumbhÄ«lÄ• {\pounds}7.0170 makarÄ• cettha, susumÄ• rÄ• ca kaccha

pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±carohitÄ• â€™â€™ ti ||

tattha __najjÄ• yo_ti nadiyo. __soá¹‡á¹‡avÄ• lukasanthatÄ• _ti suvaá¹‡á¹‡avÄ• lukÄ• ya s
__kumbhÄ«lÄ• _ti ime evarÅ«pÄ• jalacarÄ• antonadiyaá¹ƒ vicaranti, tepi maá¹‡imhi passÄ

1416__._ á¹• 21 ``nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , nÄ• nÄ• dumagaá¹‡Ä• yutÄ• .

veá¸·uriyakarodÄ• yo, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha Ã±7.0178 __veá¸·uriyakarodÄ• yo_ti veá¸·uriyapÄ• sÄ• á¹‡e paharitvÄ• saddaá¹ƒ ka
najjÄ• yoti.

1417__._ á¹• 21 ``passettha pokkharaá¹‡iyo, suvibhattÄ• catuddisÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , puthulomanisevitÄ• ||

1418__._ á¹• 21 ``samantodakasampannaá¹ƒ, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

upetaá¹ƒ vanarÄ• jehi, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __puthulomanisevitÄ• _ti mahÄ• macchehi nisevitÄ• . __vanarÄ• jehÄ«_ti vanarÄ• jÄ

1419__._ á¹• 21 ``purato videhe passa, goyÄ• niye ca pacchato.

kuruyo jambudÄ«paÃ±ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1420__._ á¹• 21 ``passa candaá¹ƒ sÅ«riyaÃ±ca, obhÄ• sante catuddisÄ• .

sineruá¹ƒ anupariyante, maá¹‡imhi passa nimmitaá¹ƒ ||

1421__._ á¹• 21 ``sineruá¹ƒ himavantaÃ±ca, sÄ• garaÃ±ca mahÄ«talaá¹ƒ.

cattÄ• ro ca mahÄ• rÄ• je, maá¹‡imhi passa nimmitaá¹ƒ ||

1422__._ á¹• 21 ``Ä• rÄ• me {\pounds}7.0171 vanagumbe ca, pÄ• á¹-iye ca siluccaye.

ramme kimpurisÄ• kiá¹‡á¹‡e, maá¹‡imhi passa nimmitaá¹ƒ ||

1423__._ á¹• 21 ``phÄ• rusakaá¹ƒ cittalataá¹ƒ, missakaá¹ƒ nandanaá¹ƒ vanaá¹ƒ.

vejayantaÃ±ca pÄ• sÄ• daá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1424__._ á¹• 21 ``sudhammaá¹ƒ tÄ• vatiá¹ƒsaÃ±ca, pÄ• richattaÃ±ca pupphitaá¹ƒ.

erÄ• vaá¹‡aá¹ƒ nÄ• garÄ• jaá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1425__._ á¹• 21 ``passettha devakaÃ±Ã±Ä• yo, nabhÄ• vijjurivuggatÄ• .

nandane vicarantiyo, maá¹‡imhi passa nimmitaá¹ƒ ||

1426__._ á¹• 21 ``passettha \Ee VI 279/ Ã±7.0179 devakaÃ±Ã±Ä• yo, devaputtapalobhinÄ«

devaputte ramamÄ• ne, maá¹‡imhi passa nimmitaâ€™â€™ nti ||

tattha __videhe_ti pubbavidehadÄ«paá¹ƒ. __goyÄ• niye_ti aparagoyÄ• nadÄ«paá¹ƒ. __kur
dakkhiá¹‡ato jambudÄ«paÃ±ca. __anupariyante_ti ete candimasÅ«riye sineruá¹ƒ anupariyÄ
pattharitvÄ• á¹-hapite viya piá¹-á¹-hipÄ• sÄ• á¹‡e.

1427__._ á¹• 21 ``parosahassapÄ• sÄ• de, veá¸·uriyaphalasanthate.

pajjalante ca vaá¹‡á¹‡ena, maá¹‡imhi passa nimmitaá¹ƒ ||

1428__._ á¹• 21 ``tÄ• vatiá¹ƒse ca yÄ• me ca, tusite cÄ• pi nimmite.

paranimmitavasavattino, maá¹‡imhi passa nimmitaá¹ƒ ||

1429__._ á¹• 21 ``passettha pokkharaá¹‡iyo, vippasannodikÄ• sucÄ«.

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi cÄ• â€™â€™ ti ||

tattha __parosahassa_nti tÄ• vatiá¹ƒsabhavane atirekasahassapÄ• sÄ• de.

1430__._ á¹• 21 ``dasettha {\pounds}7.0172 rÄ• jiyo setÄ• , dasa nÄ«lÄ• manoramÄ• .

cha piá¹…galÄ• pannarasa, haliddÄ• ca catuddasa ||

1431__._ á¹• 21 ``vÄ«sati tattha sovaá¹‡á¹‡Ä• , vÄ«sati rajatÄ• mayÄ• .

indagopakavaá¹‡á¹‡Ä• bhÄ• , tÄ• va dissanti tiá¹ƒsati ||

1432__._ á¹• 21 ``dasettha kÄ• á¸·iyo chacca, maÃ±jeá¹-á¹-hÄ• pannavÄ«sati.

missÄ• bandhukapupphehi, nÄ«luppalavicittikÄ• ||

1433__._ á¹• 21 ``evaá¹ƒ sabbaá¹…gasampannaá¹ƒ, accimantaá¹ƒ pabhassaraá¹ƒ.

odhisuá¹…kaá¹ƒ mahÄ• rÄ• ja, passa tvaá¹ƒ dvipaduttamÄ• â€™â€™ ti ||

tattha __dasettha rÄ• jiyo setÄ• _ti etasmiá¹ƒ maá¹‡ikkhandhe dasa setarÄ• jiyo. __cha piá
cha ca pannarasa cÄ• ti ekavÄ«sati piá¹…galarÄ• jiyo Ã±7.0180. __haliddÄ• _ti haliddavaá
__tiá¹ƒsatÄ«_ti indagopakavaá¹‡á¹‡Ä• bhÄ• tiá¹ƒsa rÄ• jiyo. __dasa chaccÄ• _ti dasa ca c
kÄ• á¸·arÄ• jiyo. __pannavÄ«satÄ«_ti paÃ±cavÄ«sati maÃ±jeá¹-á¹-havaá¹‡á¹‡Ä• pabhassa
bandhukapupphehÄ«_ti kÄ• á¸·amaÃ±jeá¹-á¹-havaá¹‡á¹‡arÄ• jiyo etehi missÄ• vicittikÄ• p
kÄ• á¸·arÄ• jiyo bandhujÄ«vakapupphehi missÄ• , maÃ±jeá¹-á¹-harÄ• jiyo nÄ«luppalehi vici
suá¹…kakoá¹-á¹-hÄ• saá¹ƒ. yo maá¹ƒ jÅ«te jinissati, tassimaá¹ƒ suá¹…kakoá¹-á¹-hÄ• saá¹ƒ
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``hotu suá¹…kaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ tipi pÄ• á¹-ho. tas
tvaá¹ƒ imaá¹ƒ evarÅ«paá¹ƒ maá¹‡ikkhandhaá¹ƒ, idameva, mahÄ• rÄ• ja, suá¹…kaá¹ƒ hotu.
tassidaá¹ƒ bhavissatÄ«ti.

maá¹‡ikaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

akkhakaá¹‡á¸• aá¹ƒ

evaá¹ƒ \Ee VI 280/ vatvÄ• puá¹‡á¹‡ako ``mahÄ• rÄ• ja, ahaá¹ƒ tÄ• va jÅ«te parÄ• jito imaá
dassÄ• mi, tvaá¹ƒ pana kiá¹ƒ dassasÄ«â€™â€™ ti Ä• ha. ``tÄ• ta, mama sarÄ«raÃ±ca devi
á¹-hapetvÄ• sesaá¹ƒ mama santakaá¹ƒ suá¹…kaá¹ƒ hotÅ«â€™â€™ ti. ``tena hi, deva, mÄ•
dÅ«rÄ• gato, khippaá¹ƒ jÅ«tamaá¹‡á¸• alaá¹ƒ sajjÄ• pehÄ«â€™â€™ ti. rÄ• jÄ• amacce Ä•
jÅ«tamaá¹‡á¸• alaá¹ƒ sajjetvÄ• {\pounds}7.0173 raÃ±Ã±o varapotthakattharaá¹‡aá¹ƒ santh
sesarÄ• jÅ«naÃ±cÄ• pi Ä• sanÄ• ni paÃ±Ã±apetvÄ• puá¹‡á¹‡akassapi patirÅ«paá¹ƒ Ä• sa
kÄ• laá¹ƒ Ä• rocayiá¹ƒsu. tato puá¹‡á¹‡ako rÄ• jÄ• naá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

1434__._ á¹• 21 ``upÄ• gataá¹ƒ rÄ• ja mupehi lakkhaá¹ƒ, netÄ• disaá¹ƒ maá¹‡iratanaá¹ƒ ta

dhammena jissÄ• ma asÄ• hasena, jito ca no khippamavÄ• karohÄ«â€™â€™ ti ||

tassattho --- mahÄ• rÄ• ja, jÅ«tasÄ• lÄ• ya kammaá¹ƒ upÄ• gataá¹ƒ niá¹-á¹-hitaá¹ƒ, etÄ• di
tava natthi, mÄ• papaÃ±caá¹ƒ karohi, upehi lakkhaá¹ƒ akkhehi kÄ«á¸·anaá¹-á¹-hÄ• naá¹ƒ Ã
kÄ«á¸·antÄ• ca mayaá¹ƒ dhammena jissÄ• ma, dhammeneva no asÄ• hasena jayo hotu. s
bhavissasi, atha no khippamavÄ• karohi, papaÃ±caá¹ƒ akatvÄ• va jito dhanaá¹ƒ dadeyyÄ• s

atha naá¹ƒ rÄ• jÄ• ``mÄ• á¹‡ava, tvaá¹ƒ maá¹ƒ `rÄ• jÄ• â€™ ti mÄ• bhÄ• yi, dhammeneva
bhavissatÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• puá¹‡á¹‡ako ``amhÄ• kaá¹ƒ dhammeneva jaya
jÄ• nÄ• thÄ• â€™â€™ ti tepi rÄ• jÄ• no sakkhiá¹ƒ karonto gÄ• thamÄ• ha ---

1435__._ á¹• 21 ``paÃ±cÄ• la paccuggata sÅ«rasena, macchÄ• ca maddÄ• saha kekakeb

passantu note asaá¹-hena yuddhaá¹ƒ, na no sabhÄ• yaá¹ƒ na karonti kiÃ±cÄ«â€™â€™ ti ||

tattha __paccuggatÄ• _ti uggatattÄ• paÃ±Ã±Ä• tattÄ• pÄ• kaá¹-attÄ• paÃ±cÄ• larÄ• jÄ• n
cÄ• _ti tvaÃ±ca, samma maccharÄ• ja. __maddÄ• _ti maddarÄ• ja. __saha kekakebhÄ«_ti
saha vattamÄ• nakekakebhirÄ• ja, tvaÃ±ca. atha vÄ• \Ee VI 281/ sahasaddaá¹ƒ ``kekakebh
pacchato á¹-hapetvÄ• paccuggatasaddaÃ±ca sÅ«rasenavisesanaá¹ƒ katvÄ• paÃ±cÄ• lapa
maddÄ• ca kekakebhi saha sesarÄ• jÄ• no cÄ• ti evamettha attho daá¹-á¹-habbo. __passa
dvinnaá¹ƒ ete rÄ• jÄ• no asaá¹-hena akkhayuddhaá¹ƒ passantu. __na no sabhÄ• yaá¹ƒ na k
__no_ti nipÄ• tamattaá¹ƒ, sabhÄ• yaá¹ƒ kiÃ±ci sakkhiá¹ƒ na na karonti, khattiyepi brÄ• hma
tasmÄ• sace kiÃ±ci akÄ• raá¹‡aá¹ƒ uppajjati, ``na no sutaá¹ƒ, na no diá¹-á¹-haâ€™â€™ nti
labhissatha, appamattÄ• hothÄ• ti.

evaá¹ƒ yakkhasenÄ• pati rÄ• jÄ• no sakkhiá¹ƒ akÄ• si. rÄ• jÄ• pi ekasatarÄ• japarivuto puá
{\pounds}7.0174 jÅ«tasÄ• laá¹ƒ pÄ• visi. sabbepi patirÅ«pÄ• sanesu nisÄ«diá¹ƒsu, rajataph

á¹-hapayiá¹ƒsu. puá¹‡á¹‡ako turitaturito Ä• ha ``mahÄ• rÄ• ja, pÄ• sakesu Ä• yÄ• nÄ• ma
bahulaá¹ƒ santibhadrÄ• dayo catuvÄ«sati, tesu tumhe attano ruccanakaá¹ƒ Ä• yaá¹ƒ gaá¹‡
``sÄ• dhÅ«â€™â€™ ti bahulaá¹ƒ gaá¹‡hi. puá¹‡á¹‡ako Ã±7.0182 sÄ• vaá¹-á¹-aá¹ƒ gaá¹‡hi.
``tena hi tÄ• va mÄ• á¹‡ava, pÄ• sake pÄ• tehÄ«â€™â€™ ti. ``mahÄ• rÄ• ja, paá¹-hamaá¹ƒ
tumhe pÄ• tethÄ• â€™â€™ ti vutte rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. tassa par
mÄ• tubhÅ«tapubbÄ• Ä• rakkhadevatÄ• , tassÄ• Ä• nubhÄ• vena rÄ• jÄ• jÅ«te jinÄ• ti. sÄ
ahosi. rÄ• jÄ• devadhÄ«taraá¹ƒ anussaritvÄ• jÅ«tagÄ«taá¹ƒ gÄ• yanto imÄ• gÄ• thÄ• Ä•

``sabbÄ• nadÄ« vaá¹…kagatÄ«, sabbe kaá¹-á¹-hamayÄ• vanÄ• .

sabbitthiyo kare pÄ• paá¹ƒ, labhamÄ• ne nivÄ• take || (J II 21.308).

``atha passatu maá¹ƒ amma, vijayaá¹ƒ me padissatu.

anukampÄ• hi me amma, mahantaá¹ƒ jayamessatu ||

``devate tvajja rakkha devi, passa mÄ• maá¹ƒ vibhÄ• veyya.

anukampakÄ• patiá¹-á¹-hÄ• ca, passa bhadrÄ• ni rakkhituá¹ƒ ||

``jambonadamayaá¹ƒ pÄ• saá¹ƒ, caturaá¹ƒsamaá¹-á¹-haá¹…guli.

vibhÄ• ti parisamajjhe, sabbakÄ• madado bhava ||

``devate me jayaá¹ƒ dehi, passa maá¹ƒ appabhÄ• ginaá¹ƒ.

mÄ• tÄ• nukampako poso, sadÄ• bhadrÄ• ni passati ||

``aá¹-á¹-hakaá¹ƒ mÄ• likaá¹ƒ vuttaá¹ƒ, sÄ• vaá¹-á¹-aÃ±ca chakaá¹ƒ mataá¹ƒ.

catukkaá¹ƒ bahulaá¹ƒ Ã±eyyaá¹ƒ, dvibindusantibhadrakaá¹ƒ.

catuvÄ«sati Ä• yÄ• ca, munindena pakÄ• sitÄ• â€™â€™ ti ||

rÄ• jÄ• evaá¹ƒ jÅ«tagÄ«taá¹ƒ gÄ• yitvÄ• pÄ• sake hatthena parivattetvÄ• Ä• kÄ• se khipi
Ä• nubhÄ• vena pÄ• sakÄ• raÃ±Ã±o parÄ• jayÄ• ya bhassanti. rÄ• jÄ• jÅ«tasippamhi atiku
{\pounds}7.0175 parÄ• jayÄ• ya \Ee VI 282/ bhassante Ã±atvÄ• Ä• kÄ• seyeva saá¹…kaá¸
Ä• kÄ• se khipi. dutiyampi attano parÄ• jayÄ• ya bhassante Ã±atvÄ• tatheva aggahesi. tato

``ayaá¹ƒ rÄ• jÄ• mÄ• disena yakkhena saddhiá¹ƒ jÅ«taá¹ƒ kÄ«á¸·anto bhassamÄ• ne pÄ• s
gaá¹‡hÄ• ti, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti. so olokento tassa Ä• rakkhadevatÄ• ya Ä
akkhÄ«ni ummÄ«letvÄ• kuddho viya naá¹ƒ olokesi. sÄ• bhÄ«tatasitÄ• Ã±7.0183 palÄ• yit
cakkavÄ• á¸·apabbatamatthakaá¹ƒ patvÄ• kampamÄ• nÄ• oloketvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ
attano parÄ• jayÄ• ya bhassante Ã±atvÄ• pi puá¹‡á¹‡akassÄ• nubhÄ• vena hatthaá¹ƒ pasÄ
nÄ• sakkhi. te raÃ±Ã±o parÄ• jayÄ• ya patiá¹ƒsu. athassa parÄ• jitabhÄ• vaá¹ƒ Ã±atvÄ• pu
mahantena saddena ``jitaá¹ƒ meâ€™â€™ ti tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadi. so saddo sa
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1436__._ á¹• 21 ``te pÄ• visuá¹ƒ akkhamadena mattÄ• , rÄ• jÄ• kurÅ«naá¹ƒ puá¹‡á¹‡ako c

rÄ• jÄ• kaliá¹ƒ viccinamaggahesi, kaá¹-aá¹ƒ aggahÄ« puá¹‡á¹‡ako nÄ• ma yakkho ||

1437__._ á¹• 21 ``te tattha jÅ«te ubhaye samÄ• gate, raÃ±Ã±aá¹ƒ sakÄ• se sakhÄ«naÃ±ca

ajesi yakkho naravÄ«raseá¹-á¹-haá¹ƒ, tatthappanÄ• do tumulo babhÅ«vÄ• â€™â€™ ti ||

tattha __pÄ• visu_nti jÅ«tasÄ• laá¹ƒ pavisiá¹ƒsu. __viccina_nti rÄ• jÄ• catuvÄ«satiyÄ• Ä•
parÄ• jayaggÄ• haá¹ƒ aggahesi. __kaá¹-aá¹ƒ aggahÄ«_ti puá¹‡á¹‡ako nÄ• ma yakkho jaya
tattha jÅ«te ubhaye samÄ• gate_ti te tattha jÅ«te samÄ• gatÄ• ubho jÅ«taá¹ƒ kÄ«á¸·iá¹ƒsÅ
atha tesaá¹ƒ ekasatarÄ• jÅ«naá¹ƒ sakÄ• se avasesÄ• naÃ±ca sakhÄ«naá¹ƒ majjhe so yakk
rÄ• jÄ• naá¹ƒ ajesi. __tatthappanÄ• do tumulo babhÅ«vÄ• _ti tasmiá¹ƒ jÅ«tamaá¹‡á¸• ale ``
jÄ• nÄ• tha, jitaá¹ƒ me, jitaá¹ƒ meâ€™â€™ ti mahanto saddo ahosi.

rÄ• jÄ• parÄ• jito anattamano ahosi. atha naá¹ƒ samassÄ• sento puá¹‡á¹‡ako gÄ• thamÄ•

1438__._ á¹• 21 ``jayo \Ee VI 283/ Ã±7.0184 mahÄ• rÄ• ja parÄ• jayo ca, Ä• yÅ«hataá¹ƒ aÃ

janinda jÄ«nosi varaddhanena, jito ca me khippamavÄ• karohÄ«â€™â€™ ti ||

tattha __Ä• yÅ«hata_nti dvinnaá¹ƒ vÄ• yÄ• mamÄ• nÄ• naá¹ƒ aÃ±Ã±atarassa eva hoti, tas
{\pounds}7.0176 mÄ• cintayi. __jÄ«nosÄ«_ti parihÄ«nosi. __varaddhanenÄ• _ti paramadha
__khippamavÄ• karohÄ«_ti khippaá¹ƒ me jayaá¹ƒ dhanaá¹ƒ dehÄ«ti.

atha naá¹ƒ rÄ• jÄ• ``gaá¹‡ha, tÄ• tÄ• â€™â€™ ti vadanto gÄ• thamÄ• ha ---

1439__._ á¹• 21 ``hatthÄ« gavÄ• ssÄ• maá¹‡ikuá¹‡á¸• alÄ• ca, yaÃ±cÄ• pi mayhaá¹ƒ rata

gaá¹‡hÄ• hi kaccÄ• na varaá¹ƒ dhanÄ• naá¹ƒ, Ä• dÄ• ya yenicchasi tena gacchÄ• â€™â€™

puá¹‡á¹‡ako Ä• ha ---

1440__._ á¹• 21 ``hatthÄ« gavÄ• ssÄ• maá¹‡ikuá¹‡á¸• alÄ• ca, yaÃ±cÄ• pi tuyhaá¹ƒ ratan

tesaá¹ƒ varo vidhuro nÄ• ma kattÄ• , so me jito taá¹ƒ me avÄ• karohÄ«â€™â€™ ti ||

tattha __so me jito taá¹ƒ me_ti mayÄ• hi tava vijite uttamaá¹ƒ ratanaá¹ƒ jitaá¹ƒ, so ca sabb
varo vidhuro, tasmÄ• , deva, so mayÄ• jito nÄ• ma hoti, taá¹ƒ me dehÄ«ti.

rÄ• jÄ• Ä• ha ---

1441__._ á¹• 21 ``attÄ• ca me so saraá¹‡aá¹ƒ gatÄ« ca, dÄ«po ca leá¹‡o ca parÄ• yaá¹‡o

asantuleyyo mama so dhanena, pÄ• á¹‡ena me sÄ• diso esa kattÄ• â€™â€™ ti ||

tattha __attÄ• ca me so_ti so mayhaá¹ƒ attÄ• ca, mayÄ• ca ``attÄ• naá¹ƒ á¹-hapetvÄ• se
vuttaá¹ƒ, tasmÄ• taá¹ƒ mÄ• gaá¹‡hi. na kevalaÃ±ca attÄ• va Ã±7.0185, atha kho me so sa
ca leá¹‡o ca parÄ• yaá¹‡o ca. __asantuleyyo mama so dhanenÄ• _ti sattavidhena ratanena

puá¹‡á¹‡ako Ä• ha ---

1442__._ á¹• 21 ``ciraá¹ƒ vivÄ• do mama tuyhaÃ±cassa, kÄ• maÃ±ca pucchÄ• ma tameva

esova \Ee VI 284/ no vivaratu etamatthaá¹ƒ, yaá¹ƒ vakkhatÄ« hotu kathÄ• ubhinnaâ€™â€™

tattha {\pounds}7.0177 __vivaratu etamattha_nti ``so tava attÄ• vÄ• na vÄ• â€™â€™ ti et
pakÄ• setu. __hotu kathÄ• ubhinna_nti yaá¹ƒ so vakkhati, sÄ• yeva no ubhinnaá¹ƒ kathÄ•
hotÅ«ti attho.

rÄ• jÄ• Ä• ha ---

1443__._ á¹• 21 ``addhÄ• hi saccaá¹ƒ bhaá¹‡asi, na ca mÄ• á¹‡ava sÄ• hasaá¹ƒ.

tameva gantvÄ• pucchÄ• ma, tena tussÄ• mubho janÄ• â€™â€™ ti ||

tattha __na ca mÄ• á¹‡ava sÄ• hasa_nti mayhaá¹ƒ pasayha sÄ• hasikavacanaá¹ƒ na ca bh

evaá¹ƒ vatvÄ• rÄ• jÄ• ekasatarÄ• jÄ• no puá¹‡á¹‡akaÃ±ca gahetvÄ• tuá¹-á¹-hamÄ• nasc
agamÄ• si. paá¹‡á¸• itopi Ä• sanÄ• oruyha rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hA
mahÄ• sattaá¹ƒ Ä• mantetvÄ• ``paá¹‡á¸• ita, `tvaá¹ƒ dhamme á¹-hito jÄ«vitahetupi musÄ• v
ti kittisaddo te sakalaloke phuá¹-o, ahaá¹ƒ pana te ajja dhamme á¹-hitabhÄ• vaá¹ƒ jÄ• nissÄ
gÄ• thamÄ• ha ---

1444__._ á¹• 21 ``saccaá¹ƒ nu devÄ• vidahÅ« kurÅ«naá¹ƒ, dhamme á¹-hitaá¹ƒ vidhuraá¹ƒ

dÄ• sosi raÃ±Ã±o uda vÄ• si Ã±Ä• ti, vidhuroti saá¹…khÄ• katamÄ• si lokeâ€™â€™ ti ||

tattha __saccaá¹ƒ nu devÄ• vidahÅ« kurÅ«naá¹ƒ, dhamme á¹-hitaá¹ƒ vidhuraá¹ƒ nÄ• mam
raá¹-á¹-he vidhuro nÄ• ma amacco dhamme á¹-hito jÄ«vitahetupi musÄ• vÄ• daá¹ƒ na Ã±7.
evaá¹ƒ devÄ• vidahÅ« vidahanti kathenti pakÄ• senti, evaá¹ƒ vidahamÄ• nÄ• te devÄ• sa
abhÅ«tavÄ• dÄ• yeveteti. __vidhuroti saá¹…khÄ• katamÄ• si loke_ti yÄ• esÄ• tava ``vidhu
paÃ±Ã±atti, sÄ• katamÄ• Ä• si, tvaá¹ƒ pakÄ• sehi, kiá¹ƒ nu raÃ±Ã±o dÄ• so nÄ«catarajÄ•
uttaritaro vÄ• Ã±Ä• tÄ«ti idaá¹ƒ tÄ• va me Ä• cikkha, dÄ• sosi raÃ±Ã±o, uda vÄ• si Ã±Ä• tÄ

atha mahÄ• satto ``ayaá¹ƒ maá¹ƒ evaá¹ƒ pucchati, ahaá¹ƒ kho panetaá¹ƒ `raÃ±Ã±o Ã±Ä• t
uttaritaroâ€™ tipi `raÃ±Ã±o na kiÃ±ci homÄ«â€™ tipi saÃ±Ã±Ä• petuá¹ƒ sakkomi, evaá¹ƒ s
{\pounds}7.0178 saccasamo avassayo \Ee VI 285/ nÄ• ma natthi, saccameva kathetuá¹ƒ va
cintetvÄ• ``mÄ• á¹‡ava, nevÄ• haá¹ƒ raÃ±Ã±o Ã±Ä• ti, na uttaritaro, catunnaá¹ƒ pana dÄ•
ti dassetuá¹ƒ gÄ• thÄ• dvayamÄ• ha ---

1445__._ á¹• 21 ``Ä• mÄ• yadÄ• sÄ• pi bhavanti heke, dhanena kÄ«tÄ• pi bhavanti dÄ• sÄ•

sayampi heke upayanti dÄ• sÄ• , bhayÄ• paá¹‡unnÄ• pi bhavanti dÄ• sÄ• ||

1446__._ á¹• 21 ``ete narÄ• naá¹ƒ caturova dÄ• sÄ• , addhÄ• hi yonito ahampi jÄ• to.

bhavo ca raÃ±Ã±o abhavo ca raÃ±Ã±o, dÄ• sÄ• haá¹ƒ devassa parampi gantvÄ• .

dhammena maá¹ƒ mÄ• á¹‡ava tuyha dajjÄ• â€™â€™ ti ||

tattha __Ä• mÄ• yadÄ• sÄ• _ti dÄ• siyÄ• kucchimhi jÄ• tadÄ• sÄ• . __sayampi heke upaya
upaá¹-á¹-hÄ• kajÄ• tikÄ• , sabbe te sayaá¹ƒ dÄ• sabhÄ• vaá¹ƒ upagatÄ• dÄ• sÄ• nÄ• ma.
rÄ• jabhayena vÄ• corabhayena vÄ• attano vasanaá¹-á¹-hÄ• nato paá¹‡unnÄ• karamarÄ•

dÄ• sÄ• yeva nÄ• ma. __addhÄ• hi yonito ahampi jÄ• to_ti mÄ• á¹‡ava, ekaá¹ƒseneva aha
sayaá¹ƒ dÄ• sayonito nibbattadÄ• so. __bhavo ca raÃ±Ã±o abhavo ca raÃ±Ã±o_ti raÃ±Ã±o
hotu avuá¸• á¸• hi vÄ• , na sakkÄ• mayÄ• musÄ• bhÄ• situá¹ƒ. __parampÄ«_ti dÅ«raá¹ƒ
dÄ• soyeva. __dajjÄ• _ti maá¹ƒ rÄ• jÄ• jayadhanena khaá¹‡á¸• etvÄ• tuyhaá¹ƒ dento dhar

taá¹ƒ sutvÄ• puá¹‡á¹‡ako haá¹-á¹-hatuá¹-á¹-ho puna apphoá¹-etvÄ• gÄ• thamÄ• ha ---

1447__._ á¹• 21 ``ayaá¹ƒ dutÄ«yo vijayo mamajja, puá¹-á¹-ho hi kattÄ• vivarettha paÃ±haá

adhammarÅ«po vata rÄ• jaseá¹-á¹-ho, subhÄ• sitaá¹ƒ nÄ• nujÄ• nÄ• si mayhaâ€™â€™ nti

tattha __rÄ• jaseá¹-á¹-ho_ti ayaá¹ƒ rÄ• jaseá¹-á¹-ho adhammarÅ«po vata. __subhÄ• sita_n
sukathitaá¹ƒ suvinicchitaá¹ƒ. __nÄ• nujÄ• nÄ• si mayha_nti idÄ• netaá¹ƒ vidhurapaá¹‡á¸• it
nÄ• nujÄ• nÄ• si, kimatthaá¹ƒ na desÄ«ti vadati.

taá¹ƒ sutvÄ• rÄ• jÄ• anattamano hutvÄ• ``paá¹‡á¸• ito mÄ• disaá¹ƒ yasadÄ• yakaá¹ƒ anc
diá¹-á¹-haá¹ƒ {\pounds}7.0179 mÄ• á¹‡avakaá¹ƒ oloketÄ«â€™â€™ ti mahÄ• sattassa kujjhi
dÄ• so me bhaveyya, taá¹ƒ gahetvÄ• gacchÄ• â€™â€™ ti vatvÄ• gÄ• thamÄ• ha ---

1448__._ á¹• 21 ``evaá¹ƒ \Ee VI 286/ ce no so vivarettha paÃ±haá¹ƒ, dÄ• sohamasmi na ca

gaá¹‡hÄ• hi kaccÄ• na varaá¹ƒ dhanÄ• naá¹ƒ, Ä• dÄ• ya yenicchasi tena gacchÄ• â€™â€™

tattha __evaá¹ƒ ce no so vivarettha paÃ±ha_nti sace so amhÄ• kaá¹ƒ paÃ±haá¹ƒ ``dÄ• soh
Ã±Ä• tÄ«â€™â€™ ti evaá¹ƒ vivari ettha parisamaá¹‡á¸• ale, atha kiá¹ƒ acchasi, sakalaloke
etaá¹ƒ gaá¹‡ha, gahetvÄ• ca pana yena icchasi, tena gacchÄ• ti.

akkhakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

gharÄ• vÄ• sapaÃ±hÄ•

evaÃ±ca Ã±7.0188 pana vatvÄ• rÄ• jÄ• cintesi ``paá¹‡á¸• itaá¹ƒ gahetvÄ• mÄ• á¹‡avo ya
gatakÄ• lato paá¹-á¹-hÄ• ya mayhaá¹ƒ madhuradhammakathÄ• dullabhÄ• bhavissati, yaá¹
á¹-hÄ• ne á¹-hapetvÄ• alaá¹…katadhammÄ• sane nisÄ«dapetvÄ• gharÄ• vÄ• sapaÃ±haá¹
rÄ• jÄ• evamÄ• ha ``paá¹‡á¸• ita, tumhÄ• kaá¹ƒ gatakÄ• le mama madhuradhammakathÄ•
alaá¹…katadhammÄ• sane nisÄ«dÄ• petvÄ• attano á¹-hÄ• ne á¹-hatvÄ• mayhaá¹ƒ gharÄ•
ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• alaá¹…katadhammÄ• sane nisÄ«ditvÄ• raÃ
vissajjesi. tatrÄ• yaá¹ƒ paÃ±ho ---

1449__._ á¹• 21 ``vidhura vasamÄ• nassa, gahaá¹-á¹-hassa sakaá¹ƒ gharaá¹ƒ.

khemÄ• vutti kathaá¹ƒ assa, kathaá¹ƒ nu assa saá¹…gaho ||

1450__._ á¹• 21 ``abyÄ• bajjhaá¹ƒ kathaá¹ƒ assa, saccavÄ• dÄ« ca mÄ• á¹‡avo.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, kathaá¹ƒ pecca na socatÄ«â€™â€™ ti ||

tattha __khemÄ• vutti kathaá¹ƒ assÄ• _ti kathaá¹ƒ gharÄ• vÄ• saá¹ƒ vasantassa gahaá¹-á
vutti bhaveyya. __kathaá¹ƒ nu assa saá¹…gaho_ti catubbidho saá¹…gahavatthusaá¹…khÄ•
bhaveyya {\pounds}7.0180. __abyÄ• bajjha_nti niddukkhatÄ• . __saccavÄ• dÄ« cÄ• _ti kath
saccavÄ• dÄ« nÄ• ma bhaveyya. __peccÄ• _ti paralokaá¹ƒ gantvÄ• .

taá¹ƒ sutvÄ• paá¹‡á¸• ito raÃ±Ã±o paÃ±haá¹ƒ kathesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä

1451__._ á¹• 21 ``taá¹ƒ tattha gatimÄ• dhitimÄ• , matimÄ• atthadassimÄ• .

saá¹…khÄ• tÄ• sabbadhammÄ• naá¹ƒ, vidhuro etadabravi ||

1452__._ á¹• 21 ``na sÄ• dhÄ• raá¹‡adÄ• rassa, na bhuÃ±je sÄ• dumekako.

na seve lokÄ• yatikaá¹ƒ, netaá¹ƒ paÃ±Ã±Ä• ya vaá¸• á¸• hanaá¹ƒ ||

1453__._ á¹• 21 ``sÄ«lavÄ• vattasampanno, appamatto vicakkhaá¹‡o.

nivÄ• tavutti atthaddho, surato sakhilo mudu ||

1454__._ á¹• 21 ``saá¹…gahetÄ• \Ee VI 287/ Ã±7.0189 ca mittÄ• naá¹ƒ, saá¹ƒvibhÄ• gÄ« v

tappeyya annapÄ• nena, sadÄ• samaá¹‡abrÄ• hmaá¹‡e ||

1455__._ á¹• 21 ``dhammakÄ• mo sutÄ• dhÄ• ro, bhaveyya paripucchako.

sakkaccaá¹ƒ payirupÄ• seyya, sÄ«lavante bahussute ||

1456__._ á¹• 21 ``gharamÄ• vasamÄ• nassa, gahaá¹-á¹-hassa sakaá¹ƒ gharaá¹ƒ.

khemÄ• vutti siyÄ• evaá¹ƒ, evaá¹ƒ nu assa saá¹…gaho ||

1457__._ á¹• 21 ``abyÄ• bajjhaá¹ƒ siyÄ• evaá¹ƒ, saccavÄ• dÄ« ca mÄ• á¹‡avo.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, evaá¹ƒ pecca na socatÄ«â€™â€™ ti ||

tattha __taá¹ƒ tatthÄ• _ti bhikkhave, taá¹ƒ rÄ• jÄ• naá¹ƒ tattha dhammasabhÄ• yaá¹ƒ Ã±Ä• abbocchinnavÄ«riyena __dhitimÄ• , _ bhÅ«risamÄ• ya vipulÄ• ya paÃ±Ã±Ä• ya __matimÄ• Ã±Ä• á¹‡ena __atthadassimÄ• , _ paricchinditvÄ• jÄ• nanaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya pa __saá¹…khÄ• tÄ• , _ vidhurapaá¹‡á¸• ito etaá¹ƒ ``na sÄ• dhÄ• raá¹‡adÄ• rassÄ• â€™â€™ yo paresaá¹ƒ dÄ• resu aparajjhati {\pounds}7.0181, so sÄ• dhÄ• raá¹‡adÄ• ro nÄ• ma, tÄ• bhuÃ±je sÄ• dumekako_ti sÄ• durasaá¹ƒ paá¹‡Ä«tabhojanaá¹ƒ aÃ±Ã±esaá¹ƒ adatvÄ• eka __lokÄ• yatika_nti anatthanissitaá¹ƒ saggamaggÄ• naá¹ƒ adÄ• yakaá¹ƒ aniyyÄ• nikaá¹ƒ vita lokÄ• yatikavÄ• daá¹ƒ na seveyya. __netaá¹ƒ paÃ±Ã±Ä• ya vaá¸• á¸• hana_nti na hi etaá¹ƒ vaá¸• á¸• hanaá¹ƒ. __sÄ«lavÄ• _ti akhaá¹‡á¸• ehi paÃ±cahi sÄ«lehi samannÄ• gato. __vatt gharÄ• vÄ• savattena vÄ• rÄ• javattena vÄ• samannÄ• gato. __appamatto_ti kusaladham __nivÄ• tavuttÄ«_ti atimÄ• naá¹ƒ akatvÄ• nÄ«cavutti ovÄ• dÄ• nusÄ• sanipaá¹-icchako. __ thaddhamacchariyavirahito. __surato_ti soraccena samannÄ• gato. __sakhilo_ti pemanÄ«y kÄ• yavÄ• cÄ• cittehi apharuso.

__saá¹…gahetÄ• ca mittÄ• na_nti kalyÄ• á¹‡amittÄ• naá¹ƒ saá¹…gahakaro. dÄ• nÄ• dÄ«s tassa teneva saá¹…gÄ• hako. __saá¹ƒvibhÄ• gÄ«_ti dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• na kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• dÄ«naÃ±ca saá¹ƒvibhÄ• gakaro. __vidhÄ• navÄ• _t vaá¹-á¹-ati, imasmiá¹ƒ kÄ• le vapituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ sabbakiccesu vidhÄ• __tappeyyÄ• _ti gahitagahitabhÄ• janÄ• ni Ã±7.0190 pÅ«retvÄ• dadamÄ• no tappeyya. __ paveá¹‡idhammampi sucaritadhammampi kÄ• mayamÄ• no patthayamÄ• no. __sutÄ• dhÄ• __paripucchako_ti dhammikasamaá¹‡abrÄ• hmaá¹‡e upasaá¹…kamitvÄ• ``kiá¹ƒ, bhante, k paripucchanasÄ«lo. __sakkacca_nti gÄ• ravena. __evaá¹ƒ nu assa saá¹…gaho_ti saá¹…ga bhaveyya. __saccavÄ• dÄ«_ti evaá¹ƒ paá¹-ipannoyeva sabhÄ• vavÄ• dÄ« nÄ• ma siyÄ• .

evaá¹ƒ mahÄ• satto raÃ±Ã±o gharÄ• vÄ• sapaÃ±haá¹ƒ kathetvÄ• pallaá¹…kÄ• oruyha rÄ mahÄ• sakkÄ• raá¹ƒ katvÄ• ekasatarÄ• jÅ«hi parivuto attano nivesanameva gato.

gharÄ• vÄ• sapaÃ±hÄ• niá¹-á¹-hitÄ• .

lakkhaá¹‡akaá¹‡á¸• aá¹ƒ

mahÄ• satto \Ee VI 288/ pana paá¹-inivatto. atha naá¹ƒ puá¹‡á¹‡ako Ä• ha ---

1458__._ á¹• 21 ``ehi dÄ• ni gamissÄ• ma, dinno no issarena me.

mamevatthaá¹ƒ paá¹-ipajja, esa dhammo sanantanoâ€™â€™ ti ||

tattha {\pounds}7.0182 __dinno no_ti ettha __no_ti nipÄ• tamattaá¹ƒ, tvaá¹ƒ issarena mayh
__sanantano_ti mama atthaá¹ƒ paá¹-ipajjantena hi tayÄ• attano sÄ• mikassa attho paá¹-ipa
sÄ• mikassa atthakaraá¹‡aá¹ƒ nÄ• ma, esa dhammo sanantano porÄ• á¹‡akapaá¹‡á¸• itÄ•

vidhurapaá¹‡á¸• ito Ä• ha ---

1459__._ á¹• 21 ``jÄ• nÄ• mi mÄ• á¹‡ava tayÄ• hamasmi, dinnohamasmi tava issarena.

tÄ«haÃ±ca taá¹ƒ vÄ• sayemu agÄ• re, yenaddhunÄ• anusÄ• semu putteâ€™â€™ ti ||

tattha __tayÄ• hamasmÄ«_ti tayÄ• laddhohamasmÄ«ti jÄ• nÄ• mi, labhantena ca na aÃ±Ã
tava issarenÄ• _ti mama issarena raÃ±Ã±Ä• Ã±7.0191 ahaá¹ƒ tava dinno. __tÄ«haá¹ƒ cÄ•
bahÅ«pakÄ• ro, rÄ• jÄ• naá¹ƒ anoloketvÄ• saccameva kathesiá¹ƒ, tenÄ• haá¹ƒ tayÄ• ladd
mahantaguá¹‡abhÄ• vaá¹ƒ jÄ• nÄ• hi, mayaá¹ƒ tÄ«á¹‡ipi divasÄ• ni attano agÄ• re vÄ• sen
yattakena kÄ• lena mayaá¹ƒ puttÄ• dÄ• re anusÄ• semu, taá¹ƒ kÄ• laá¹ƒ adhivÄ• sehÄ«ti.

taá¹ƒ sutvÄ• puá¹‡á¹‡ako ``saccaá¹ƒ paá¹‡á¸• ito Ä• ha, bahÅ«pakÄ• ro esa mama, `sattÄ
nisÄ«dÄ• hÄ«â€™ ti vutte adhivÄ• setabbamevÄ• â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

1460__._ á¹• 21 ``taá¹ƒ me tathÄ• hotu vasemu tÄ«haá¹ƒ, kurutaá¹ƒ bhavajja gharesu kicc

anusÄ• sataá¹ƒ puttadÄ• re bhavajja, yathÄ• tayÄ« pecca sukhÄ« bhaveyyÄ• â€™â€™ ti |

tattha __taá¹ƒ me_ti yaá¹ƒ tvaá¹ƒ vadesi, sabbaá¹ƒ taá¹ƒ mama tathÄ• hotu. __bhavajjÄ• _
paá¹-á¹-hÄ• ya tÄ«haá¹ƒ anusÄ• satu. __tayÄ« peccÄ• _ti yathÄ• tayi gate pacchÄ• tava p
evaá¹ƒ anusÄ• satu.

evaá¹ƒ vatvÄ• puá¹‡á¹‡ako mahÄ• sattena saddhiá¹ƒyeva tassa nivesanaá¹ƒ pÄ• visi. tam
pakÄ• sento satthÄ• Ä• ha ---

1461__._ á¹• 21 ``sÄ• dhÅ«ti vatvÄ• na pahÅ«takÄ• mo, pakkÄ• mi yakkho vidhurena sadd

taá¹ƒ kuÃ±jarÄ• jaÃ±Ã±ahayÄ• nuciá¹‡á¹‡aá¹ƒ, pÄ• vekkhi antepuramariyaseá¹-á¹-hoâ€™â

tattha {\pounds}7.0183 __pahÅ«takÄ• mo_ti mahÄ• bhogo. __kuÃ±jarÄ• jaÃ±Ã±ahayÄ• nu
Ä• jaÃ±Ã±ahayehi ca anuciá¹‡á¹‡aá¹ƒ paripuá¹‡á¹‡aá¹ƒ. __ariyaseá¹-á¹-ho_ti Ä• cÄ• raariy
yakkho paá¹‡á¸• itassa antepuraá¹ƒ pÄ• visi.

mahÄ• sattassa pana tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ atthÄ• ya tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. tesu e
mayÅ«ro nÄ• ma, eko piyaketo nÄ• ma. te sandhÄ• ya ayaá¹ƒ gÄ• thÄ• vuttÄ• ---

1462__._ á¹• 21 ``koÃ±caá¹ƒ Ã±7.0192 mayÅ«raÃ±ca piyaÃ±ca ketaá¹ƒ, upÄ• gamÄ« tatth

pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassÄ• â€™â€™ t

tattha __tatthÄ• _ti tesu tÄ«su pÄ• sÄ• desu yattha tasmiá¹ƒ samaye attanÄ• vasati, taá¹ƒ
pÄ• sÄ• daá¹ƒ puá¹‡á¹‡akaá¹ƒ Ä• dÄ• ya upÄ• gami.

so upagantvÄ• ca pana alaá¹…katapÄ• sÄ• dassa sattamÄ• ya bhÅ«miyÄ• sayanagabbh
sajjÄ• petvÄ• sirisayanaá¹ƒ paÃ±Ã±Ä• petvÄ• sabbaá¹ƒ annapÄ• nÄ• dividhiá¹ƒ upaá¹-á¹-
paÃ±casatÄ• itthiyo ``imÄ• te pÄ• daparicÄ• rikÄ• hontu, anukkaá¹‡á¹-hanto idha vasÄ• h
niyyÄ• detvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ gato. tassa gatakÄ• le tÄ• itthiyo nÄ• nÄ• tÅ«
puá¹‡á¹‡akassa paricariyÄ• ya naccÄ• dÄ«ni paá¹-á¹-hapesuá¹ƒ. tamatthaá¹ƒ pakÄ• sento

1463__._ á¹• 21 ``tattha naccanti gÄ• yanti, avhayanti varÄ• varaá¹ƒ.

accharÄ• viya devesu, nÄ• riyo samalaá¹…katÄ• â€™â€™ ti ||

tattha __avhayanti varÄ• vara_nti varato varaá¹ƒ naccaÃ±ca gÄ«taÃ±ca karontiyo pakkosa

1464__._ á¹• 21 ``samaá¹…gikatvÄ• pamadÄ• hi yakkhaá¹ƒ, annena pÄ• nena ca dhamma

atthatthamevÄ• nuvicintayanto \Ee VI 290/, pÄ• vekkhi bhariyÄ• ya tadÄ• sakÄ• seâ€™â€™

tattha __pamadÄ• hÄ«_ti pamadÄ• hi ceva annapÄ• nehi ca samaá¹…gikatvÄ• . __dhamm
gopako. __atthatthamevÄ• _ti atthabhÅ«tameva atthaá¹ƒ. __bhariyÄ• yÄ• _ti sabbajeá¹-á¹-h

1465__._ á¹• 21 ``taá¹ƒ {\pounds}7.0184 Ã±7.0193 candanagandharasÄ• nulittaá¹ƒ,
suvaá¹‡á¹‡ajambonadanikkhasÄ• disaá¹ƒ.

bhariyaá¹ƒvacÄ• `ehi suá¹‡ohi bhoti, puttÄ• ni Ä• mantaya tambanetteâ€™â€™ â€™ ti ||

tattha __bhariyaá¹ƒvacÄ• _ti jeá¹-á¹-habhariyaá¹ƒ avaca. __Ä• mantayÄ• _ti pakkosa.

1466__._ á¹• 21 ``sutvÄ• na vÄ• kyaá¹ƒ patino anujjÄ• , suá¹‡isaá¹ƒ vaca tambanakhiá¹ƒ su

`Ä• mantaya vammadharÄ• ni cete, puttÄ• ni indÄ«varapupphasÄ• meâ€™â€™ â€™ ti ||

tattha __anujjÄ• _ti evaá¹ƒnÄ• mikÄ• . __suá¹‡isaá¹ƒvaca tambanakhiá¹ƒ sunetta_nti sÄ• assumukhÄ« rodamÄ• nÄ• ``sayaá¹ƒ gantvÄ• putte pakkosituá¹ƒ ayuttaá¹ƒ, suá¹‡isaá¹ƒ p nivÄ• saá¹-á¹-hÄ• naá¹ƒ gantvÄ• tambanakhiá¹ƒ sunettaá¹ƒ suá¹‡isaá¹ƒ avaca. __vammad sÅ«re, samattheti attho, Ä• bharaá¹‡abhaá¹‡á¸• ameva vÄ• idha ``vammaâ€™â€™ nti adh Ä• bharaá¹‡adharetipi attho. __cete_ti taá¹ƒ nÄ• menÄ• lapati, __puttÄ• nÄ«_ti mama putte __indÄ«varapupphasÄ• me_ti taá¹ƒ Ä• lapati.

sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• pÄ• sÄ• dÄ• oruyha anuvicaritvÄ• ``pitÄ• pakkosati, idaá¹ƒ kira vo tassa pacchimadassanaâ€™â€™ nti sabbamevassa suhadajanaÃ sannipÄ• tesi. dhammapÄ• lakumÄ• ro pana taá¹ƒ vacanaá¹ƒ sutvÄ• va rodanto kaniá¹-á¹-h santikaá¹ƒ agamÄ• si. paá¹‡á¸• ito te disvÄ• va sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkont Ä• liá¹…gitvÄ• sÄ«se cumbitvÄ• jeá¹-á¹-haputtaá¹ƒ muhuttaá¹ƒ hadaye nipajjÄ• petvÄ• ha sirigabbhato nikkhamma mahÄ• tale pallaá¹…kamajjhe nisÄ«ditvÄ• puttasahassassa ovÄ• \Ee VI 291/ pakÄ• sento satthÄ• Ä• ha ---

1467__._ á¹• 21 ``te Ä• gate muddhani dhammapÄ• lo, cumbitvÄ• putte avikampamÄ• no.

Ä• mantayitvÄ• na avoca vÄ• kyaá¹ƒ, dinnÄ• haá¹ƒ raÃ±Ã±Ä• idha mÄ• á¹‡avassa ||

1468__._ á¹• 21 ``tassajjahaá¹ƒ Ã±7.0194 attasukhÄ« vidheyyo, Ä• dÄ• ya yenicchati tena

ahaÃ±ca vo sÄ• situmÄ• gatosmi, kathaá¹ƒ ahaá¹ƒ aparittÄ• ya gacche ||

1469__._ á¹• 21 ``sace {\pounds}7.0185 vo rÄ• jÄ• kururaá¹-á¹-havÄ• sÄ«, janasandho puc

kimÄ• bhijÄ• nÄ• tha pure purÄ• á¹‡aá¹ƒ, kiá¹ƒ vo pitÄ• puratthÄ• ||

1470__._ á¹• 21 ``samÄ• sanÄ• hotha mayÄ• va sabbe, konÄ«dha raÃ±Ã±o abbhatiko ma

tamaÃ±jaliá¹ƒ kariya vadetha evaá¹ƒ, mÄ• hevaá¹ƒ deva na hi esa dhammo.

viyaggharÄ• jassa nihÄ«najacco, samÄ• sano deva kathaá¹ƒ bhaveyyÄ• â€™â€™ ti ||

tattha __dhammapÄ• lo_ti mahÄ• satto. __dinnÄ• ha_nti ahaá¹ƒ jayadhanena khaá¹‡á¸• et
__tassajjahaá¹ƒ attasukhÄ« vidheyyo_ti ajja paá¹-á¹-hÄ• ya tÄ«hamattaá¹ƒ ahaá¹ƒ iminÄ• a
attasukhÄ«, tato paraá¹ƒ pana tassa mÄ• á¹‡avassÄ• haá¹ƒ vidheyyo homi. so hi ito catutth
maá¹ƒ Ä• dÄ• ya yatthicchati, tattha gacchati. __aparittÄ• yÄ• _ti tumhÄ• kaá¹ƒ parittaá¹ƒ a
gaccheyyanti anusÄ• situá¹ƒ Ä• gatosmi. __janasandho_ti mittabandhanena mittajanassa s
purÄ• á¹‡a_nti ito pubbe tumhe kiá¹ƒ purÄ• á¹‡akÄ• raá¹‡aá¹ƒ abhijÄ• nÄ• tha. __anusÄ• s
raÃ±Ã±Ä• puá¹-á¹-hÄ• ``amhÄ• kaá¹ƒ pitÄ• imaÃ±cimaÃ±ca ovÄ• daá¹ƒ adÄ• sÄ«â€™â€
hothÄ• _ti sace vo rÄ• jÄ• mayÄ• dinnassa ovÄ• dassa kathitakÄ• le ``etha tumhe, ajja ma
hotha, idha rÄ• jakule tumhehi aÃ±Ã±o ko nu raÃ±Ã±o abbhatiko manussoâ€™â€™ ti attan
atha tumhe aÃ±jaliá¹ƒ katvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ evaá¹ƒ vadeyyÄ• tha ``deva, evaá¹ƒ mÄ•
esapaveá¹‡idhammo. __viyaggharÄ• jassa_ kesarasÄ«hassa nihÄ«najacco jarasiá¹…gÄ• lo
samÄ• sano bhaveyya. yathÄ• siá¹…gÄ• lo sÄ«hassa samÄ• sano na hoti, tatheva mayaá¹

imaá¹ƒ \Ee VI 292/ panassa kathaá¹ƒ sutvÄ• puttadhÄ«taro ca Ã±Ä• tisuhajjÄ• dayo ca dÄ
sabbe sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• mahÄ• viravaá¹ƒ viraviá¹ƒsu. tesaá¹ƒ

lakkhaá¹‡akaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

rÄ• javasatikaá¹‡á¸• a

atha ne paá¹‡á¸• ito puttadhÄ«taro ca Ã±Ä• tayo ca upasaá¹…kamitvÄ• tuá¹‡hÄ«bhÅ«te c
cintayittha, sabbe saá¹…khÄ• rÄ• aniccÄ• , yaso nÄ• ma vipattipariyosÄ• no, apica tumhÄ•
{\pounds}7.0186 nÄ• ma yasapaá¹-ilÄ• bhakÄ• raá¹‡aá¹ƒ kathessÄ• mi, taá¹ƒ ekaggacittÄ•
buddhalÄ«lÄ• ya rÄ• javasatiá¹ƒ nÄ• ma paá¹-á¹-hapesi. tamatthaá¹ƒ pakÄ• sento satthÄ•

1471__._ á¹• 21 ``so ca putte amacce ca, Ã±Ä• tayo suhadajjane.

alÄ«namanasaá¹…kappo, vidhuro etadabravi ||

1472__._ á¹• 21 ``ethayyo rÄ• javasatiá¹ƒ, nisÄ«ditvÄ• suá¹‡Ä• tha me.

yathÄ• rÄ• jakulaá¹ƒ patto, yasaá¹ƒ poso nigacchatÄ«â€™â€™ ti ||

tattha __suhadajjane_ti suhadayajane. __ethayyo_ti etha, ayyo. piyasamudÄ• cÄ• rena put
__rÄ• javasati_nti mayÄ• vuccamÄ• naá¹ƒ rÄ• japÄ• ricariyaá¹ƒ suá¹‡Ä• tha. __yathÄ• _ti
rÄ• jakulaá¹ƒ patto upasaá¹…kamanto raÃ±Ã±o santike caranto poso yasaá¹ƒ nigacchati la

suá¹‡Ä• thÄ• ti attho.

1473__._ á¹• 21 ``na hi rÄ• jakulaá¹ƒ patto, aÃ±Ã±Ä• to labhate yasaá¹ƒ.

nÄ• sÅ«ro nÄ• pi dummedho, nappamatto kudÄ• canaá¹ƒ ||

1474__._ á¹• 21 ``yadÄ• ssa sÄ«laá¹ƒ paÃ±Ã±aÃ±ca, soceyyaá¹ƒ cÄ• dhigacchati.

atha vissasate tyamhi, guyhaÃ±cassa na rakkhatÄ«â€™â€™ ti ||

tattha Ã±7.0196 __aÃ±Ã±Ä• to_ti apÄ• kaá¹-aguá¹‡o aviditakammÄ• vadÄ• no. __nÄ• sÅ«
bhÄ«rukajÄ• tiko. __yadÄ• ssa sÄ«la_nti yadÄ• assa sevakassa rÄ• jÄ• sÄ«laÃ±ca paÃ±Ã
adhigacchati, Ä• cÄ• rasampattiÃ±ca Ã±Ä• á¹‡abalaÃ±ca sucibhÄ• vaÃ±ca jÄ• nÄ• ti. __ath
rÄ• jÄ• tamhi vissasate vissÄ• saá¹ƒ karoti, attano guyhaÃ±cassa na rakkhati na gÅ«hati.

1475__._ á¹• 21 ``tulÄ• yathÄ• paggahitÄ• , samadaá¹‡á¸• Ä• sudhÄ• ritÄ• .

ajjhiá¹-á¹-ho na vikampeyya, sa rÄ• javasatiá¹ƒ vase ||

1476__._ á¹• 21 ``tulÄ• {\pounds}7.0187 yathÄ• paggahitÄ• , samadaá¹‡á¸• Ä• sudhÄ• rit

sabbÄ• ni abhisambhonto, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __tulÄ• _ \Ee VI 293/ __yathÄ• _ti yathÄ• esÄ• vuttappakÄ• rÄ• tulÄ• na onamati
rÄ• jasevako kismiÃ±cideva kamme raÃ±Ã±Ä• ``idaá¹ƒ nÄ• ma karohÄ«â€™â€™ ti ajjhiá¹-
chandÄ• diagativasena na vikampeyya, sabbakiccesu paggahitatulÄ• viya samo bhaveyya.
evarÅ«po sevako rÄ• jakule vÄ• saá¹ƒ vaseyya, rÄ• jÄ• naá¹ƒ paricareyya, evaá¹ƒ paricara
labheyyÄ• ti attho. __sabbÄ• ni abhisambhonto_ti sabbÄ• ni rÄ• jakiccÄ• ni karonto.

1477__._ á¹• 21 ``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, rÄ• jakiccesu paá¹‡á¸• ito.

ajjhiá¹-á¹-ho na vikampeyya, sa rÄ• javasatiá¹ƒ vase ||

1478__._ á¹• 21 ``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, rÄ• jakiccesu paá¹‡á¸• ito.

sabbÄ• ni abhisambhonto, sa rÄ• javasatiá¹ƒ vase ||

1479__._ á¹• 21 ``yo cassa sukato maggo, raÃ±Ã±o suppaá¹-iyÄ• dito.

na tena vutto gaccheyya, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __na vikampeyyÄ• _ti avikampamÄ• no tÄ• ni kiccÄ• ni kareyya. __yo cassÄ• _ti yo
sukato assa __suppaá¹-iyÄ• dito_ sumaá¹‡á¸• ito, ``iminÄ• maggena gacchÄ• â€™â€™ ti

1480__._ á¹• 21 ``na Ã±7.0197 raÃ±Ã±o sadisaá¹ƒ bhuÃ±je, kÄ• mabhoge kudÄ• canaá¹ƒ.

sabbattha pacchato gacche, sa rÄ• javasatiá¹ƒ vase ||

1481__._ á¹• 21 ``na raÃ±Ã±o sadisaá¹ƒ vatthaá¹ƒ, na mÄ• laá¹ƒ na vilepanaá¹ƒ.

Ä• kappaá¹ƒ sarakuttiá¹ƒ vÄ• , na raÃ±Ã±o sadisamÄ• care.

aÃ±Ã±aá¹ƒ kareyya Ä• kappaá¹ƒ, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha {\pounds}7.0188 __na raÃ±Ã±o_ti raÃ±Ã±o kÄ• mabhogena samaá¹ƒ kÄ• mabhogaá
hi rÄ• jÄ• kujjhati. __sabbatthÄ• _ti sabbesu rÅ«pÄ• dÄ«su kÄ• maguá¹‡esu raÃ±Ã±o pacc
hÄ«natarameva seveyyÄ• ti attho. __aÃ±Ã±aá¹ƒ kareyyÄ• _ti raÃ±Ã±o Ä• kappato sarakutt
kareyya.

1482__._ á¹• 21 ``kÄ«á¸·e rÄ• jÄ• amaccehi, bhariyÄ• hi parivÄ• rito.

nÄ• macco rÄ• jabhariyÄ• su, bhÄ• vaá¹ƒ kubbetha paá¹‡á¸• ito ||

1483__._ á¹• 21 ``anuddhato acapalo, nipako saá¹ƒvutindriyo.

manopaá¹‡idhisampanno, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __bhÄ• va_nti vissÄ• savasena adhippÄ• yaá¹ƒ. __acapalo_ti amaá¹‡á¸• anasÄ«lo.
paripakkaÃ±Ä• á¹‡o. __saá¹ƒvutindriyo_ti pihitachaá¸·indriyo raÃ±Ã±o vÄ• aá¹…gapaccaá¹
olokeyya. __manopaá¹‡idhisampanno_ti acapalena suá¹-á¹-hu á¹-hapitena cittena samannÄ

1484__._ á¹• 21 ``nÄ• ssa \Ee VI 294/ bhariyÄ• hi kÄ«á¸·eyya, na manteyya rahogato.

nÄ• ssa kosÄ• dhanaá¹ƒ gaá¹‡he, sa rÄ• javasatiá¹ƒ vase ||

1485__._ á¹• 21 ``na niddaá¹ƒ bahu maÃ±Ã±eyya, na madÄ• ya suraá¹ƒ pive.

nÄ• ssa dÄ• ye mige haÃ±Ã±e, sa rÄ• javasatiá¹ƒ vase ||

1486__._ á¹• 21 ``nÄ• ssa pÄ«á¹-haá¹ƒ na pallaá¹…kaá¹ƒ, na kocchaá¹ƒ na nÄ• vaá¹ƒ ratha

sammatomhÄ«ti Ä• rÅ«he, sa rÄ• javasatiá¹ƒ vase ||

1487__._ á¹• 21 ``nÄ• tidÅ«re bhaje raÃ±Ã±o, naccÄ• sanne vicakkhaá¹‡o.

sammukhaÃ±cassa tiá¹-á¹-heyya, sandissanto sabhattuno ||

1488__._ á¹• 21 ``na Ã±7.0198 ve rÄ• jÄ• sakhÄ• hoti, na rÄ• jÄ• hoti methuno.

khippaá¹ƒ kujjhanti rÄ• jÄ• no, sÅ«kenakkhÄ«va ghaá¹-á¹-itaá¹ƒ ||

1489__._ á¹• 21 ``na {\pounds}7.0189 pÅ«jito maÃ±Ã±amÄ• no, medhÄ• vÄ« paá¹‡á¸• ito n

pharusaá¹ƒ patimanteyya, rÄ• jÄ• naá¹ƒ parisaá¹ƒgataâ€™â€™ nti ||

tattha __na manteyyÄ• _ti tassa raÃ±Ã±o bhariyÄ• hi saddhiá¹ƒ neva kÄ«á¸·eyya, na raho
dhana_nti raÃ±Ã±o kosÄ• dhanaá¹ƒ thenetvÄ• na gaá¹‡heyya. __na madÄ• yÄ• _ti tÄ• tÄ
madatthÄ• ya suraá¹ƒ na piveyya. __nÄ• ssa dÄ• ye mige_ti assa raÃ±Ã±o dinnÄ• bhaye m
__koccha_nti bhaddapÄ«á¹-haá¹ƒ. __sammatomhÄ«_ti ahaá¹ƒ sammato hutvÄ• evaá¹ƒ ka
__sammukhaÃ±cassa tiá¹-á¹-heyyÄ• _ti assa raÃ±Ã±o purato khuddakamahantakathÄ• sav
__sandissanto sabhattuno_ti yo rÄ• jasevako tassa bhattuno dassanaá¹-á¹-hÄ• ne tiá¹-á¹-he
akkhimhi patitena vÄ«hisÅ«kÄ• dinÄ• ghaá¹-á¹-itaá¹ƒ akkhi pakatisabhÄ• vaá¹ƒ jahantaá¹ƒ
evaá¹ƒ kujjhanti, na tesu vissÄ• so kÄ• tabbo. __pÅ«jito maÃ±Ã±amÄ• no_ti ahaá¹ƒ rÄ• jap
__pharusaá¹ƒ patimanteyyÄ• _ti yena so kujjhati, tathÄ• rÅ«paá¹ƒ na manteyya.

1490__._ á¹• 21 ``laddhadvÄ• ro labhe dvÄ• raá¹ƒ, neva rÄ• jÅ«su vissase.

aggÄ«va saá¹ƒyato tiá¹-á¹-he, sa rÄ• javasatiá¹ƒ vase ||

1491__._ á¹• 21 ``puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• saá¹ƒ, sampaggaá¹‡hÄ• ti khattiyo.

gÄ• mehi nigamehi vÄ• , raá¹-á¹-hehi janapadehi vÄ• .

tuá¹‡hÄ«bhÅ«to upekkheyya, na bhaá¹‡e chekapÄ• pakaâ€™â€™ nti ||

tattha __laddhadvÄ• ro_ \Ee VI 295/ __labhe dvÄ• ra_nti ahaá¹ƒ nippaá¹-ihÄ• ro laddhadvÄ
na paviseyya, punapi dvÄ• raá¹ƒ labheyya, paá¹-ihÄ• retvÄ• va paviseyyÄ• ti attho. __saá¹ƒ
hutvÄ• . __bhÄ• taraá¹ƒ vÄ• sa_nti sakaá¹ƒ bhÄ• taraá¹ƒ vÄ• . __sampaggaá¹‡hÄ• tÄ«_ti
asukanigamaá¹ƒ vÄ• assa demÄ• â€™â€™ ti yadÄ• sevakehi saddhiá¹ƒ katheti. __na bha
guá¹‡aá¹ƒ vÄ• aguá¹‡aá¹ƒ vÄ• na bhaá¹‡eyya.

1492__._ á¹• 21 ``hatthÄ• rohe Ã±7.0199 anÄ«kaá¹-á¹-he, rathike pattikÄ• rake.

tesaá¹ƒ kammÄ• vadÄ• nena, rÄ• jÄ• vaá¸• á¸• heti vetanaá¹ƒ.

na tesaá¹ƒ antarÄ• gacche, sa rÄ• javasatiá¹ƒ vase ||

1493__._ á¹• 21 ``cÄ• povÅ«nudaro {\pounds}7.0190 dhÄ«ro, vaá¹ƒsovÄ• pi pakampaye.

paá¹-ilomaá¹ƒ na vatteyya, sa rÄ• javasatiá¹ƒ vase ||

1494__._ á¹• 21 ``cÄ• povÅ«nudaro assa, macchovassa ajivhavÄ• .

appÄ• sÄ« nipako sÅ«ro, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __na tesaá¹ƒ antarÄ• gacche_ti tesaá¹ƒ lÄ• bhassa antarÄ• na gacche, antarÄ• yaá
__vaá¹ƒsovÄ• pÄ«_ti yathÄ• vaá¹ƒsagumbato uggatavaá¹ƒso vÄ• tena pahaá¹-akÄ• le pak
kathitakÄ• le pakampeyya. __cÄ• povÅ«nudaro_ti yathÄ• cÄ• po mahodaro na hoti, evaá¹ƒ
__ajivhavÄ• _ti yathÄ• maccho ajivhatÄ• ya na katheti, tathÄ• sevako mandakathatÄ• ya a
__appÄ• sÄ«_ti bhojanamattaÃ±Ã±Å«.

1495__._ á¹• 21 ``na bÄ• á¸·haá¹ƒ itthiá¹ƒ gaccheyya, sampassaá¹ƒ tejasaá¹…khayaá¹ƒ.

kÄ• saá¹ƒ sÄ• saá¹ƒ daraá¹ƒ bÄ• lyaá¹ƒ, khÄ«á¹‡amedho nigacchati ||

1496__._ á¹• 21 ``nÄ• tivelaá¹ƒ pabhÄ• seyya, na tuá¹‡hÄ« sabbadÄ• siyÄ• .

avikiá¹‡á¹‡aá¹ƒ mitaá¹ƒ vÄ• caá¹ƒ, patte kÄ• le udÄ«raye ||

1497__._ á¹• 21 ``akkodhano asaá¹…ghaá¹-á¹-o, sacco saá¹‡ho apesuá¹‡o.

samphaá¹ƒ giraá¹ƒ na bhÄ• seyya, sa rÄ• javasatiá¹ƒ vase ||

1498__._ á¹• 21 ``mÄ• tÄ• pettibharo assa, kule jeá¹-á¹-hÄ• pacÄ• yiko.

saá¹‡ho sakhilasambhÄ• so, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __na bÄ• á¸·ha_nti punappunaá¹ƒ kilesavasena na gaccheyya. __tejasaá¹…khaya_n
puriso tejasaá¹…khayaá¹ƒ gacchati pÄ• puá¹‡Ä• ti, taá¹ƒ sampassanto bÄ• á¸·haá¹ƒ na gac
kÄ• yadarathaá¹ƒ. __bÄ• lya_nti dubbalabhÄ• vaá¹ƒ. __khÄ«á¹‡amedho_ti punappunaá¹ƒ k
khÄ«á¹‡apaÃ±Ã±o puriso ete kÄ• sÄ• dayo nigacchati. __nÄ• tivela_nti tÄ• tÄ• rÄ• jÅ«naá
pamÄ• á¹‡Ä• tikkantaá¹ƒ na bhÄ• seyya Ã±7.0200. __patte kÄ• le_ti attano vacanakÄ• le s
__asaá¹…ghaá¹-á¹-o_ti paraá¹ƒ asaá¹…ghaá¹-á¹-ento. __sampha_nti niratthakaá¹ƒ. __gira_

1499__._ á¹• 21 ``vinÄ«to {\pounds}7.0191 \Ee VI 296/ sippavÄ• danto, katatto niyato mud

appamatto suci dakkho, sa rÄ• javasatiá¹ƒ vase ||

1500__._ á¹• 21 ``nivÄ• tavutti vuddhesu, sappatisso sagÄ• ravo.

surato sukhasaá¹ƒvÄ• so, sa rÄ• javasatiá¹ƒ vase ||

1501__._ á¹• 21 ``Ä• rakÄ• parivajjeyya, sahituá¹ƒ pahitaá¹ƒ janaá¹ƒ.

bhattÄ• raÃ±Ã±evudikkheyya, na ca aÃ±Ã±assa rÄ• jinoâ€™â€™ ti ||

tattha __vinÄ«to_ti Ä• cÄ• rasampanno. __sippavÄ• _ti attano kule sikkhitabbasippena san
chasu dvÄ• resu nibbisevano. __katatto_ti sampÄ• ditatto. __niyato_ti yasÄ• dÄ«ni nissÄ• y
__mudÅ«_ti anatimÄ• nÄ«. __appamatto_ti kattabbakiccesu pamÄ• darahito. __dakkho_ti u
__nivÄ• tavuttÄ«_ti nÄ«cavutti. __sukhasaá¹ƒvÄ• so_ti garusaá¹ƒvÄ• sasÄ«lo. __sahituá¹ƒ
sakaraÃ±Ã±o santikaá¹ƒ guyharakkhaá¹‡avasena vÄ• paá¹-icchannapÄ• kaá¹-akaraá¹‡ava
tathÄ• rÅ«pena hi saddhiá¹ƒ kathentopi raÃ±Ã±o sammukhÄ• va katheyya. __bhattÄ• raÃ±
sÄ• mikameva olokeyya. __na ca aÃ±Ã±assa rÄ• jino_ti aÃ±Ã±assa raÃ±Ã±o santako na b

1502__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

sakkaccaá¹ƒ payirupÄ• seyya, sa rÄ• javasatiá¹ƒ vase ||

1503__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

sakkaccaá¹ƒ anuvÄ• seyya, sa rÄ• javasatiá¹ƒ vase ||

1504__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

tappeyya annapÄ• nena, sa rÄ• javasatiá¹ƒ vase ||

1505__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

Ä• sajja paÃ±Ã±e sevetha, Ä• kaá¹…khaá¹ƒ vuddhimattanoâ€™â€™ ti ||

tattha {\pounds}7.0192 Ã±7.0201 __sakkaccaá¹ƒ payirupÄ• seyyÄ• _ti gÄ• ravena punappu
__anuvÄ• seyyÄ• _ti uposathavÄ• saá¹ƒ vasanto anuvatteyya. __tappeyyÄ• _ti yÄ• vadatth
__Ä• sajjÄ• _ti upasaá¹…kamitvÄ• . __paÃ±Ã±e_ti paá¹‡á¸• ite, Ä• sajjapaÃ±Ã±e vÄ• , asa

1506__._ á¹• 21 ``dinnapubbaá¹ƒ na hÄ• peyya, dÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡e.

na ca kiÃ±ci nivÄ• reyya, dÄ• nakÄ• le vaá¹‡ibbake ||

1507__._ á¹• 21 ``paÃ±Ã±avÄ• buddhisampanno, vidhÄ• navidhikovido.

kÄ• laÃ±Ã±Å« samayaÃ±Ã±Å« ca, sa rÄ• javasatiá¹ƒ vase ||

1508__._ á¹• 21 ``uá¹-á¹-hÄ• tÄ• \Ee VI 297/ kammadheyyesu, appamatto vicakkhaá¹‡o.

susaá¹ƒvihitakammanto, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __dinnapubba_nti pakatipaá¹-iyattaá¹ƒ dÄ• navattaá¹ƒ. __samaá¹‡abrÄ• hmaá¹‡e_ti
vÄ• . __vaá¹‡ibbake_ti dÄ• nakÄ• le vaá¹‡ibbake Ä• gate disvÄ• kiÃ±ci na nivÄ• reyya. __
vicÄ• raá¹‡apaÃ±Ã±Ä• ya yutto. __buddhisampanno_ti avekallabuddhisampanno. __vidhÄ•
nÄ• nappakÄ• resu dÄ• sakammakaraporisÄ• dÄ«naá¹ƒ saá¹ƒvidahanakoá¹-á¹-hÄ• sesu ch
dÄ• naá¹ƒ dÄ• tuá¹ƒ, ayaá¹ƒ sÄ«laá¹ƒ rakkhituá¹ƒ, ayaá¹ƒ uposathakammaá¹ƒ kÄ• tuá¹ƒ kÄ
__samayaÃ±Ã±Å«_ti ``ayaá¹ƒ kasanasamayo, ayaá¹ƒ vapanasamayo, ayaá¹ƒ vohÄ• rasam
upaá¹-á¹-hÄ• nasamayoâ€™â€™ ti jÄ• neyya. __kammadheyyesÅ«_ti attano kattabbakam

1509__._ á¹• 21 ``khalaá¹ƒ sÄ• laá¹ƒ pasuá¹ƒ khettaá¹ƒ, gantÄ• cassa abhikkhaá¹‡aá¹ƒ.

mitaá¹ƒ dhaÃ±Ã±aá¹ƒ nidhÄ• peyya, mitaá¹ƒva pÄ• caye ghare ||

1510__._ á¹• 21 ``puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• saá¹ƒ, sÄ«lesu asamÄ• hitaá¹ƒ.

anaá¹…gavÄ• hi te bÄ• lÄ• , yathÄ• petÄ• tatheva te.

coá¸·aÃ±ca nesaá¹ƒ piá¹‡á¸• aÃ±ca, Ä• sÄ«nÄ• naá¹ƒ padÄ• paye ||

1511__._ á¹• 21 ``dÄ• se kammakare pesse, sÄ«lesu susamÄ• hite.

dakkhe uá¹-á¹-hÄ• nasampanne, Ä• dhipaccamhi á¹-hÄ• payeâ€™â€™ ti ||

tattha {\pounds}7.0193 Ã±7.0202 __pasuá¹ƒ khetta_nti gokulaÃ±ceva sassaá¹-á¹-hÄ• naÃ±
gamanasÄ«lo. __mita_nti minitvÄ• ettakanti Ã±atvÄ• koá¹-á¹-hesu nidhÄ• peyya. __ghare_
gaá¹‡etvÄ• mitameva pacÄ• peyya. __sÄ«lesu asamÄ• hita_nti evarÅ«paá¹ƒ dussÄ«laá¹ƒ
Ä• dhipaccaá¹-á¹-hÄ• ne na á¹-hapeyyÄ• ti attho. __anaá¹…gavÄ• hi te bÄ• lÄ• _ti ``aá¹…g
bhÄ• tÄ• loke pavuccatÄ«â€™â€™ ti (J I 4.58) kiÃ±cÄ• pi jeá¹-á¹-hakaniá¹-á¹-habhÄ• taro
``aá¹…gaâ€™â€™ nti vuttÄ• , ime pana dussÄ«lÄ• , tasmÄ• aá¹…gasamÄ• nÄ• na honti.
chaá¸• á¸• itÄ• petÄ• matÄ• , tatheva te. tasmÄ• tÄ• disÄ• Ä• dhipaccaá¹-á¹-hÄ• ne na á
te vinÄ• senti, vinaá¹-á¹-hakuá¹-umbassa ca daliddassa rÄ• javasati nÄ• ma na sampajjati.
Ä• gantvÄ• nisinnÄ• naá¹ƒ puttabhÄ• tÄ• naá¹ƒ matasattÄ• naá¹ƒ matakabhattaá¹ƒ viya de
padÄ• peyya. __uá¹-á¹-hÄ• nasampanne_ti uá¹-á¹-hÄ• navÄ«riyena samannÄ• gate.

1512__._ á¹• 21 ``sÄ«lavÄ• ca alolo ca, anurakkho ca rÄ• jino.

Ä• vÄ« raho hito tassa, sa rÄ• javasatiá¹ƒ vase ||

1513__._ á¹• 21 ``chandaÃ±Ã±Å« rÄ• jino cassa, cittaá¹-á¹-ho assa rÄ• jino.

asaá¹…kusakavuttiá¹ƒssa, sa rÄ• javasatiá¹ƒ vase ||

1514__._ á¹• 21 ``ucchÄ• daye \Ee VI 298/ ca nhÄ• paye, dhove pÄ• de adhosiraá¹ƒ.

Ä• hatopi na kuppeyya, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ ti ||

tattha __alolo_ti aluddho. __cittaá¹-á¹-ho_ti citte á¹-hito, rÄ• jacittavasikoti attho.
__asaá¹…kusakavuttissÄ• _ti appaá¹-ilomavutti assa. __adhosira_nti pÄ• de dhovantopi ad
heá¹-á¹-hÄ• mukhova dhoveyya, na raÃ±Ã±o mukhaá¹ƒ ullokeyyÄ• ti attho.

1515__._ á¹• 21 ``kumbhampaÃ±jaliá¹ƒ kariyÄ• , cÄ• á¹-aÃ±cÄ• pi padakkhiá¹‡aá¹ƒ.

kimeva sabbakÄ• mÄ• naá¹ƒ, dÄ• tÄ• raá¹ƒ dhÄ«ramuttamaá¹ƒ ||

1516__._ á¹• 21 ``yo deti sayanaá¹ƒ vatthaá¹ƒ, yÄ• naá¹ƒ Ä• vasathaá¹ƒ gharaá¹ƒ.

pajjunnoriva bhÅ«tÄ• ni, bhogehi abhivassati ||

1517__._ á¹• 21 ``esayyo {\pounds}7.0194 Ã±7.0203 rÄ• javasati, vattamÄ• no yathÄ• naro

Ä• rÄ• dhayati rÄ• jÄ• naá¹ƒ, pÅ«jaá¹ƒ labhati bhattusÅ«â€™â€™ ti ||

tattha __kumbhampaÃ±jaliá¹ƒ kariyÄ• , cÄ• á¹-aÃ±cÄ• pi padakkhiá¹‡a_nti vuddhiá¹ƒ pacc
udakapÅ«ritaá¹ƒ kumbhaá¹ƒ disvÄ• tassa aÃ±jaliá¹ƒ kareyya, cÄ• á¹-aÃ±ca sakuá¹‡aá¹ƒ p
aÃ±jaliá¹ƒ vÄ• padakkhiá¹‡aá¹ƒ vÄ• karontassa te kiÃ±ci dÄ• tuá¹ƒ na sakkonti. __kimevÄ
sabbakÄ• mÄ• naá¹ƒ dÄ• tÄ• dhÄ«ro ca, taá¹ƒ rÄ• jÄ• naá¹ƒ kiá¹ƒkÄ• raá¹‡Ä• na namass
ca Ä• rÄ• dhetabbo ca. __pajjunnorivÄ• _ti megho viya. __esayyo rÄ• javasatÄ«_ti ayyo yÄ
esÄ• rÄ• javasati nÄ• ma rÄ• jasevakÄ• naá¹ƒ anusÄ• sanÄ«. __yathÄ• _ti yÄ• ya rÄ• java
rÄ• jÄ• naá¹ƒ Ä• rÄ• dheti, rÄ• jÅ«naÃ±ca santikÄ• pÅ«jaá¹ƒ labhati, sÄ• esÄ• ti.

evaá¹ƒ asamadhuro vidhurapaá¹‡á¸• ito buddhalÄ«lÄ• ya rÄ• javasatiá¹ƒ kathesi.

rÄ• javasatikaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

antarapeyyÄ• laá¹ƒ

evaá¹ƒ puttadÄ• raÃ±Ä• timittasuhajjÄ• dayo anusÄ• santasseva tassa tayo divasÄ• jÄ• tÄ
pÄ• ripÅ«riá¹ƒ Ã±atvÄ• pÄ• tova nhatvÄ• nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• ``rÄ• jÄ•
saddhiá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ã±Ä• tigaá¹‡aparivuto rÄ• janivesanaá¹ƒ gantvÄ• rÄ•
á¹-hito vattabbayuttakaá¹ƒ vacanaá¹ƒ avoca. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1518__._ á¹• 21 ``evaá¹ƒ samanusÄ• sitvÄ• , Ã±Ä• tisaá¹…ghaá¹ƒ vicakkhaá¹‡o.

parikiá¹‡á¹‡o suhadehi, rÄ• jÄ• namupasaá¹…kami ||

1519__._ á¹• 21 ``vanditvÄ• \Ee VI 299/ sirasÄ• pÄ• de, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ

vidhuro avaca rÄ• jÄ• naá¹ƒ, paggahetvÄ• na aÃ±jaliá¹ƒ ||

1520__._ á¹• 21 ``ayaá¹ƒ {\pounds}7.0195 Ã±7.0204 maá¹ƒ mÄ• á¹‡avo neti, kattukÄ• mo y

Ã±Ä• tÄ«natthaá¹ƒ pavakkhÄ• mi, taá¹ƒ suá¹‡ohi arindama ||

1521__._ á¹• 21 ``putte ca me udikkhesi, yaÃ±ca maÃ±Ã±aá¹ƒ ghare dhanaá¹ƒ.

yathÄ• pecca na hÄ• yetha, Ã±Ä• tisaá¹…gho mayÄ« gate ||

1522__._ á¹• 21 ``yatheva khalatÄ« bhÅ«myÄ• , bhÅ«myÄ• yeva patiá¹-á¹-hati.

evetaá¹ƒ khalitaá¹ƒ mayhaá¹ƒ, etaá¹ƒ passÄ• mi accayaâ€™â€™ nti ||

tattha __suhadehÄ«_ti suhadayehi Ã±Ä• timittÄ• dÄ«hi. __yaÃ±ca maÃ±Ã±a_nti yaÃ±ca m
aÃ±Ã±ehi ca rÄ• jÅ«hi dinnaá¹ƒ ghare aparimÄ• á¹‡aá¹ƒ dhanaá¹ƒ, taá¹ƒ sabbaá¹ƒ tvameva
pacchÄ• kÄ• le. __khalatÄ«_ti pakkhalati. __eveta_nti evaá¹ƒ etaá¹ƒ. ahaÃ±hi bhÅ«miyaá¹ƒ
patiá¹-á¹-hitapuriso viya tumhesu khalitvÄ• tumhesuyeva patiá¹-á¹-hahÄ• mi. __etaá¹ƒ pass
``kiá¹ƒ te rÄ• jÄ• hotÄ«â€™â€™ ti mÄ• á¹‡avena puá¹-á¹-hassa mama tumhe anoloketvÄ•
``dÄ• sohamasmÄ«â€™â€™ ti vadantassa accayo, etaá¹ƒ accayaá¹ƒ passÄ• mi, aÃ±Ã±o p
accayaá¹ƒ tumhe khamatha, etaá¹ƒ hadaye katvÄ• pacchÄ• mama puttadÄ• resu mÄ• ap

taá¹ƒ sutvÄ• rÄ• jÄ• ``paá¹‡á¸• ita, tava gamanaá¹ƒ mayhaá¹ƒ na ruccati, mÄ• á¹‡avaá¹ƒ
ghÄ• tetvÄ• kilaÃ±jena paá¹-icchÄ• detuá¹ƒ mayhaá¹ƒ ruccatÄ«â€™â€™ ti dÄ«pento gÄ• t

1523__._ á¹• 21 ``sakkÄ• na gantuá¹ƒ iti mayha hoti, chetvÄ• vadhitvÄ• idha kÄ• tiyÄ• na

idheva hohÄ« iti mayha ruccati, mÄ• tvaá¹ƒ agÄ• uttamabhÅ«ripaÃ±Ã±Ä• â€™â€™ ti ||

tattha __chetvÄ• _ti idheva rÄ• jagehe taá¹ƒ pothetvÄ• mÄ• retvÄ• paá¹-icchÄ• dessÄ• m

taá¹ƒ sutvÄ• mahÄ• satto ``deva, tumhÄ• kaá¹ƒ ajjhÄ• sayo evarÅ«po hoti, so tumhesu ay
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1524__._ á¹• 21 ``mÄ• Ã±7.0205 hevadhammesu manaá¹ƒ paá¹‡Ä«dahi, atthe ca dhamme

dhiratthu kammaá¹ƒ akusalaá¹ƒ anariyaá¹ƒ, yaá¹ƒ katvÄ• pacchÄ• nirayaá¹ƒ vajeyya ||

1525__._ á¹• 21 ``nevesa {\pounds}7.0196 \Ee VI 300/ dhammo na puneta kiccaá¹ƒ, ayiro h
issaro.

ghÄ• tetuá¹ƒ jhÄ• petuá¹ƒ athopi hantuá¹ƒ, na ca mayha kodhatthi vajÄ• mi cÄ• haâ€™â€™

tattha __mÄ• hevadhammesu manaá¹ƒ paá¹‡Ä«dahÄ«_ti adhammesu anatthesu ayuttesu paá¹‡idahÄ«ti attho. __pacchÄ• _ti yaá¹ƒ kammaá¹ƒ katvÄ• pi ajarÄ• maro na hoti, atha kho upapajjeyya. __dhiratthu kamma_nti taá¹ƒ kammaá¹ƒ garahitaá¹ƒ atthu assa bhaveyya. __n __ayiro_ti sÄ• miko. __ghÄ• tetu_nti etÄ• ni ghÄ• tÄ• dÄ«ni kÄ• tuá¹ƒ ayiro dÄ• sassa issar labhati, mayhaá¹ƒ mÄ• á¹‡ave appamattakopi kodho natthi, dinnakÄ• lato paá¹-á¹-hÄ• ya ta sandhÄ• retuá¹ƒ vaá¹-á¹-ati, vajÄ• mi ahaá¹ƒ narindÄ• ti Ä• ha ---

evaá¹ƒ vatvÄ• mahÄ• satto rÄ• jÄ• naá¹ƒ vanditvÄ• raÃ±Ã±o orodhe ca puttadÄ• re ca rÄ sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkuá¹‡itvÄ• mahÄ• viravaá¹ƒ viravantesuyeva rÄ• ja sakalanagaravÄ• sinopi ``paá¹‡á¸• ito kira mÄ• á¹‡avena saddhiá¹ƒ gamissati, etha, passiss mantayitvÄ• rÄ• jaá¹…gaá¹‡eyeva naá¹ƒ passiá¹ƒsu. atha ne mahÄ• satto assÄ• setvÄ• `` saá¹…khÄ• rÄ• aniccÄ• , sarÄ«raá¹ƒ addhuvaá¹ƒ, yaso nÄ• ma vipattipariyosÄ• no, apica appamattÄ• hothÄ• â€™â€™ ti tesaá¹ƒ ovÄ• daá¹ƒ datvÄ• nivattÄ• petvÄ• attano gehÄ• khaá¹‡e dhammapÄ• lakumÄ• ro bhÄ• tikagaá¹‡aparivuto ``pitu paccuggamanaá¹ƒ karissÄ nivesanadvÄ• reyeva pitu sammukho ahosi. mahÄ• satto taá¹ƒ disvÄ• sakabhÄ• vena saá¹ upaguyha ure nipajjÄ• petvÄ• nivesanaá¹ƒ pÄ• visi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• h

1526__._ á¹• 21 ``jeá¹-á¹-haputtaá¹ƒ Ã±7.0206 upaguyha, vineyya hadaye daraá¹ƒ.

assupuá¹‡á¹‡ehi nettehi, pÄ• visÄ« so mahÄ• gharaâ€™â€™ nti ||

ghare panassa sahassaputtÄ• , sahassadhÄ«taro, sahassabhariyÄ• yo, ca sattavaá¹‡á¹‡a ceva avasesadÄ• sidÄ• sakammakaraÃ±Ä• timittasuhajjÄ• dÄ«hi ca sakalanivesanaá¹ƒ yug sÄ• lehi sÄ• lavanaá¹ƒ viya nirantaraá¹ƒ ahosi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1527__._ á¹• 21 ``sÄ• lÄ• va {\pounds}7.0197 sammapatitÄ• , mÄ• lutena pamadditÄ• .

senti puttÄ• ca dÄ• rÄ• ca, vidhurassa nivesane ||

1528__._ á¹• 21 ``itthisahassaá¹ƒ \Ee VI 301/ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1529__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1530__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1531__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1532__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkantuá¹ƒ, kasmÄ• no vijahissasi ||

1533__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

1534__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

1535__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasÄ«â€™â€™ ti ||

tattha Ã±7.0207 __sentÄ«_ti mahÄ• tale chinnapÄ• dÄ• viya patitÄ• Ä• vattantÄ• parivatt
__itthisahassaá¹ƒ bhariyÄ• na_nti bhariyÄ• nameva itthÄ«naá¹ƒ sahassaá¹ƒ. __kasmÄ• no
kÄ• raá¹‡ena amhe vijahissasÄ«ti parideviá¹ƒsu.

mahÄ• satto {\pounds}7.0198 sabbaá¹ƒ taá¹ƒ mahÄ• janaá¹ƒ assÄ• setvÄ• ghare avasesa
bahijanaÃ±ca ovaditvÄ• Ä• cikkhitabbayuttakaá¹ƒ sabbaá¹ƒ Ä• cikkhitvÄ• puá¹‡á¹‡akassa
niá¹-á¹-hitakiccataá¹ƒ Ä• rocesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1536__._ á¹• 21 ``katvÄ• gharesu kiccÄ• ni, anusÄ• sitvÄ• sakaá¹ƒ janaá¹ƒ.

mittÄ• macce ca bhacce ca, puttadÄ• re ca bandhave ||

1537__._ á¹• 21 ``kammantaá¹ƒ saá¹ƒvidhetvÄ• na, Ä• cikkhitvÄ• ghare dhanaá¹ƒ.

nidhiÃ±ca iá¹‡adÄ• naÃ±ca, puá¹‡á¹‡akaá¹ƒ etadabravi ||

1538__._ á¹• 21 ``avasÄ« tuvaá¹ƒ mayha tÄ«haá¹ƒ agÄ• re, katÄ• ni kiccÄ• ni gharesu may

anusÄ• sitÄ• puttadÄ• rÄ• mayÄ• ca, karoma kaccÄ• na yathÄ• matiá¹ƒ teâ€™â€™ ti ||

tattha __kammantaá¹ƒ saá¹ƒvidhetvÄ• nÄ• _ti ``evaÃ±ca kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ t
kammaá¹ƒ saá¹ƒvidahitvÄ• . __nidhi_nti nidahitvÄ• á¹-hapitadhanaá¹ƒ. __iá¹‡adÄ• na_nti i
saá¹ƒyojitadhanaá¹ƒ. __yathÄ• matiá¹ƒ te_ti idÄ• ni tava ajjhÄ• sayÄ• nurÅ«paá¹ƒ karomÄ•

puá¹‡á¹‡ako \Ee VI 302/ Ä• ha ---

1539__._ á¹• 21 ``sace hi katte anusÄ• sitÄ• te, puttÄ• ca dÄ• rÄ• anujÄ«vino ca.

handehi dÄ• nÄ« taramÄ• narÅ«po, dÄ«gho hi addhÄ• pi ayaá¹ƒ puratthÄ• ||

1540__._ á¹• 21 ``achambhitova gaá¹‡hÄ• hi, Ä• jÄ• neyyassa vÄ• ladhiá¹ƒ.

idaá¹ƒ pacchimakaá¹ƒ tuyhaá¹ƒ, jÄ«valokassa dassanaâ€™â€™ nti ||

tattha Ã±7.0208 __katte_ti somanassappatto yakkho mahÄ• sattaá¹ƒ Ä• lapati. __dÄ«gho h
gantabbamaggopi dÄ«gho. __ ``achambhitovÄ• â€™â€™ _ti idaá¹ƒ so heá¹-á¹-hÄ• pÄ• sÄ•
gantukÄ• mo hutvÄ• avaca.

atha naá¹ƒ mahÄ• satto Ä• ha ---

1541__._ á¹• 21 ``sohaá¹ƒ {\pounds}7.0199 kissa nu bhÄ• yissaá¹ƒ, yassa me natthi dukkaa

kÄ• yena vÄ• cÄ• manasÄ• , yena gaccheyya duggatiâ€™â€™ nti ||

tattha __sohaá¹ƒ kissa nu bhÄ• yissa_nti idaá¹ƒ mahÄ• satto ``achambhitova gaá¹‡hÄ• hÄ
evamÄ• ha.

evaá¹ƒ mahÄ• satto sÄ«hanÄ• daá¹ƒ naditvÄ• achambhito kesarasÄ«ho viya nibbhayo hu
aruciyÄ• mÄ• muccatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• napÄ• ramiá¹ƒ purecÄ• rikaá¹ƒ katvÄ•
vÄ• ladhiá¹ƒ viyÅ«hitvÄ• ubhohi hatthehi daá¸·haá¹ƒ vÄ• ladhiá¹ƒ gahetvÄ• dvÄ«hi pÄ• de

paliveá¹-hetvÄ• ``mÄ• á¹‡ava, gahito me vÄ• ladhi, yathÄ• ruci yÄ• hÄ«â€™â€™ ti Ä• ha.
manomayasindhavassa saÃ±Ã±aá¹ƒ adÄ• si. so paá¹‡á¸• itaá¹ƒ Ä• dÄ• ya Ä• kÄ• se pakkh
satthÄ• Ä• ha ---

1542__._ á¹• 21 ``so assarÄ• jÄ• vidhuraá¹ƒ vahanto, pakkÄ• mi vehÄ• yasamantalikkhe.

sÄ• khÄ• su selesu asajjamÄ• no, kÄ• á¸·Ä• giriá¹ƒ khippamupÄ• gamÄ• sÄ«â€™â€™ ti ||

tattha __sÄ• khÄ• su selesu asajjamÄ• no_ti puá¹‡á¹‡ako kira cintesi ``dÅ«raá¹ƒ agantvÄ•
himavantappadese rukkhesu pabbatesu ca pothetvÄ• mÄ• retvÄ• hadayamaá¹ƒsaá¹ƒ Ä• c
\Ee VI 303/ chaá¸• á¸• etvÄ• nÄ• gabhavanameva gamissÄ• mÄ«â€™â€™ ti. so rukkhe ca
tesaá¹ƒ majjheneva assaá¹ƒ pesesi. mahÄ• sattassÄ• nubhÄ• vena rukkhÄ• pi pabbatÄ• pi
ratanamattaá¹ƒ paá¹-ikkamanti. so ``mato vÄ• , no vÄ• â€™â€™ ti parivattitvÄ• mahÄ• sat
kaÃ±canÄ• dÄ• samiva vippasannaá¹ƒ disvÄ• ``ayaá¹ƒ evaá¹ƒ na maratÄ«â€™â€™ ti pun
rukkhe ca pabbate ca tikkhattuá¹ƒ pothento pesesi Ã±7.0209. evaá¹ƒ pothentopi tatheva ruk
paá¹-ikkamantiyeva. mahÄ• satto pana kilantakÄ• yo ahosi. atha puá¹‡á¹‡ako ``ayaá¹ƒ neva
vÄ• takkhandhe cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti kodhÄ• bhibhÅ«to satta
pakkhandi. bodhisattassÄ• nubhÄ• vena vÄ• takkhandho dvidhÄ• hutvÄ• bodhisattassa ok
verambhavÄ• tehi paharÄ• pesi, verambhavÄ• tÄ• pi satasahassaasanisaddo viya hutvÄ•
adaá¹ƒsu. so puá¹‡á¹‡ako tassa antarÄ• yÄ• bhÄ• vaá¹ƒ passanto taá¹ƒ Ä• dÄ• ya kÄ• á¸·a
vuttaá¹ƒ ---

``so {\pounds}7.0200 assarÄ• jÄ• vidhuraá¹ƒ vahanto, pakkÄ• mi vehÄ• yasamantalikkhe.

sÄ• khÄ• su selesu asajjamÄ• no, kÄ• á¸·Ä• giriá¹ƒ khippamupÄ• gamÄ• sÄ«â€™â€™ ti ||

tattha __asajjamÄ• no_ti alaggamÄ• no appaá¹-ihaÃ±Ã±amÄ• no vidhurapaá¹‡á¸• itaá¹ƒ va
kÄ• á¸·apabbatamatthakaá¹ƒ upÄ• gato.

evaá¹ƒ puá¹‡á¹‡akassa mahÄ• sattaá¹ƒ gahetvÄ• gatakÄ• le paá¹‡á¸• itassa puttadÄ• rÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tattha mahÄ• sattaá¹ƒ adisvÄ• chinnapÄ• dÄ• viya patitv
parivattamÄ• nÄ• mahÄ• saddena parideviá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha

1543__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, `yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena.

vidhuraá¹ƒ Ä• dÄ• ya gacchatiâ€™ ||

``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena.

vidhuraá¹ƒ Ä• dÄ• ya gacchatiâ€™ ||

``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena.

vidhuraá¹ƒ Ä• dÄ• ya gacchatiâ€™ ||

1544__._ á¹• 21 ``samÄ• gatÄ• Ã±7.0210 jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena.

vidhuraá¹ƒ Ä• dÄ• ya gacchatiâ€™ ||

1545__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, `paá¹‡á¸• ito so kuhiá¹ƒ gatoâ€™ ||

``orodhÄ• {\pounds}7.0201 ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `paá¹‡á¸• ito so kuhiá¹ƒ gatoâ€™ ||

``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `paá¹‡á¸• ito so kuhiá¹ƒ gatoâ€™ ||

1546__._ á¹• 21 samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `paá¹‡á¸• ito so kuhiá¹ƒ gatoâ€™â€™ â€™ ti ||

evaá¹ƒ pakkanditvÄ• ca pana te sabbepi sakalanagaravÄ• sÄ«hi saddhiá¹ƒ roditvÄ• rÄ• ja
rÄ• jÄ• mahantaá¹ƒ paridevasaddaá¹ƒ sutvÄ• sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• ``tumhe kasm
pucchi. athassa te ``deva, so kira mÄ• á¹‡avo na brÄ• hmaá¹‡o, yakkho pana brÄ• hmaá¹‡

paá¹‡á¸• itaá¹ƒ Ä• dÄ• ya gato, tena vinÄ• \Ee VI 304/ amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ natthi. sace
nÄ• gamissati, sakaá¹-asatehi sakaá¹-asahassehi ca dÄ• rÅ«ni saá¹…kaá¸• á¸• hitvÄ• sabb
ujjÄ• letvÄ• pavisissÄ• mÄ• â€™â€™ ti imamatthaá¹ƒ Ä• rocentÄ• imaá¹ƒ gÄ• thamÄ• ha

1547__._ á¹• 21 ``sace so sattarattena, nÄ• gacchissati paá¹‡á¸• ito.

sabbe aggiá¹ƒ pavekkhÄ• ma, natthattho jÄ«vitena noâ€™â€™ ti ||

sammÄ• sambuddhassa parinibbutakÄ• lepi ``mayaá¹ƒ aggiá¹ƒ pavisitvÄ• marissÄ• mÄ• â
nÄ• hesuá¹ƒ. aho subhÄ• sitaá¹ƒ mahÄ• satte nÄ• garehÄ«ti. rÄ• jÄ• tesaá¹ƒ kathaá¹ƒ sutv
mÄ• Ã±7.0211 socittha, mÄ• paridevittha, madhurakatho paá¹‡á¸• ito mÄ• á¹‡avaá¹ƒ dhar
attano pÄ• desu pÄ• tetvÄ• sakalanagaravÄ• sÄ«naá¹ƒ assumukhaá¹ƒ hÄ• sayanto na cira
assÄ• sento gÄ• thamÄ• ha ---

1548__._ á¹• 21 ``paá¹‡á¸• ito ca viyatto ca, vibhÄ• vÄ« ca vicakkhaá¹‡o.

khippaá¹ƒ mociya attÄ• naá¹ƒ, mÄ• bhÄ• yitthÄ• gamissatÄ«â€™â€™ ti ||

tattha __viyatto_ti veyyattiyÄ• vicÄ• raá¹‡apaÃ±Ã±Ä• ya samannÄ• gato. __vibhÄ• vÄ«_ti
kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ vibhÄ• vetvÄ• dassetvÄ• kathetuá¹ƒ samattho. __vicakkhaá¹‡o
á¹-hÄ• nuppattikÄ• ya kÄ• raá¹‡acintanapaÃ±Ã±Ä• ya {\pounds}7.0202 yutto. __mÄ• bhÄ•
attÄ• naá¹ƒ mocetvÄ• khippaá¹ƒ Ä• gamissatÄ«ti assÄ• seti.

nÄ• garÄ• pi ``paá¹‡á¸• ito kira raÃ±Ã±o kathetvÄ• gato bhavissatÄ«â€™â€™ ti assÄ• saa
gehÄ• ni pakkamiá¹ƒsu.

antarapeyyÄ• lo niá¹-á¹-hito.

sÄ• dhunaradhammakaá¹‡á¸• aá¹ƒ

puá¹‡á¹‡akopi mahÄ• sattaá¹ƒ kÄ• á¸·Ä• girimatthake á¹-hapetvÄ• ``imasmiá¹ƒ jÄ«vamÄ•
natthi, imaá¹ƒ mÄ• retvÄ• hadayamaá¹ƒsaá¹ƒ gahetvÄ• nÄ• gabhavanaá¹ƒ gantvÄ• vimal
gahetvÄ• devalokaá¹ƒ gamissÄ• mÄ«â€™â€™ ti cintesi. tamatthaá¹ƒ pakÄ• sento satthÄ•

1549__._ á¹• 21 ``so tattha gantvÄ• na vicintayanto, uccÄ• vacÄ• cetanakÄ• bhavanti.

nayimassa jÄ«vena mamatthi kiÃ±ci, hantvÄ• nimaá¹ƒ hadayamÄ• nayissaâ€™â€™ nti ||

tattha __so_ti so puá¹‡á¹‡ako. __tattha gantvÄ• nÄ• _ti gantvÄ• tattha kÄ• á¸·Ä• girimatth
__uccÄ• vacÄ• cetanakÄ• bhavantÄ«_ti khaá¹‡e khaá¹‡e uppajjamÄ• nÄ• Ã±7.0212 ceta
uppajjanti. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ mametassa jÄ«vitadÄ• nacetanÄ• pi up
VI 305/ pana jÄ«vitena tahiá¹ƒ nÄ• gabhavane mama appamattakampi kiÃ±ci kiccaá¹ƒ natth
assa hadayaá¹ƒ Ä• nayissÄ• mÄ«ti sanniá¹-á¹-hÄ• namakÄ• sÄ«ti attho.

tato puna cintesi ``yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ sahatthena amÄ• retvÄ• bheravarÅ«padass
pÄ• peyyaâ€™â€™ nti. so bheravayakkharÅ«paá¹ƒ nimminitvÄ• mahÄ• sattaá¹ƒ tajjento Ä
dÄ• á¹-hÄ• naá¹ƒ antare katvÄ• khÄ• ditukÄ• mo viya ahosi, mahÄ• sattassa lomahaá¹ƒsa
sÄ«harÅ«pena mattamahÄ• hatthirÅ«pena ca Ä• gantvÄ• dÄ• á¹-hÄ• hi ceva dantehi ca vij
tathÄ• pi abhÄ• yantassa ekadoá¹‡ikanÄ• vappamÄ• á¹‡aá¹ƒ mahantaá¹ƒ sappavaá¹‡á¹‡a
passasanto ``susÅ«â€™â€™ ti saddaá¹ƒ karonto Ä• gantvÄ• mahÄ• sattassa sakalasarÄ«
phaá¹‡aá¹ƒ katvÄ• aá¹-á¹-hÄ• si, tassa sÄ• rajjamattampi nÄ• hosi. atha ``naá¹ƒ pabbatam
pÄ• tetvÄ• {\pounds}7.0203 cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti mahÄ• vÄ•
tassa kesaggamattampi cÄ• letuá¹ƒ nÄ• sakkhi. atha naá¹ƒ tattheva pabbatamatthake á¹-ha
khajjÅ«rirukkhaá¹ƒ pabbataá¹ƒ aparÄ• paraá¹ƒ cÄ• lesi, tathÄ• pi naá¹ƒ á¹-hitaá¹-á¹-hÄ• nat
cÄ• letuá¹ƒ nÄ• sakkhi.

tato ``saddasantÄ• senassa hadayaphÄ• lanaá¹ƒ katvÄ• mÄ• ressÄ• mÄ«â€™â€™ ti anto
pathaviÃ±ca nabhaÃ±ca ekaninnÄ• daá¹ƒ karonto mahÄ• nÄ• daá¹ƒ nadi, evampissa sÄ• ra
hi mahÄ• satto ``yakkhasÄ«hahatthinÄ• garÄ• javesehi Ä• gatopi mahÄ• vÄ• tavuá¹-á¹-hiá¹
pabbatacalanaá¹ƒ karontopi antopabbataá¹ƒ pavisitvÄ• nÄ• daá¹ƒ vissajjentopi mÄ• á¹‡avo
tato puá¹‡á¹‡ako cintesi ``nÄ• haá¹ƒ imaá¹ƒ bÄ• hirupakkamena mÄ• retuá¹ƒ sakkomi, saha
mÄ• ressÄ• mÄ«â€™â€™ ti. tato yakkho mahÄ• sattaá¹ƒ pabbatamuddhani á¹-hapetvÄ• p
maá¹‡ikkhandhe paá¹‡á¸• usuttaá¹ƒ pavesento viya pabbataá¹ƒ pavisitvÄ• tÄ• sento vagga
uggantvÄ• mahÄ• sattaá¹ƒ pÄ• de daá¸·haá¹ƒ Ã±7.0213 gahetvÄ• parivattetvÄ• adhosira
vissajjesi. tena vuttaá¹ƒ ---

1550__._ á¹• 21 ``so \Ee VI 306/ tattha gantvÄ• pabbatantarasmiá¹ƒ, anto pavisitvÄ• na pa

asaá¹ƒvutasmiá¹ƒ jagatippadese, adhosiraá¹ƒ dhÄ• rayi kÄ• tiyÄ• noâ€™â€™ ti ||

tattha __so tattha gantvÄ• _ti so puá¹‡á¹‡ako pabbatamatthakÄ• pabbatapÄ• daá¹ƒ gantv
á¹-hatvÄ• tassa anto pavisitvÄ• pabbatamatthake á¹-hitassa heá¹-á¹-hÄ• paÃ±Ã±Ä• yamÄ
dhÄ• resÄ«ti. na Ä• ditova dhÄ• resi, tattha pana taá¹ƒ khipitvÄ• pannarasayojanamattaá¹ƒ
pabbatamuddhani á¹-hitova hatthaá¹ƒ vaá¸• á¸• hetvÄ• adhosiraá¹ƒ bhassantaá¹ƒ pÄ• desu
ukkhipitvÄ• mukhaá¹ƒ olokento ``na maratÄ«â€™â€™ ti Ã±atvÄ• dutiyampi khipitvÄ• tiá¹ƒ
bhaá¹-á¹-hakÄ• le tatheva ukkhipitvÄ• puna tassa mukhaá¹ƒ olokento jÄ«vantameva disvÄ•

saá¹-á¹-hiyojanamattaá¹ƒ bhassitvÄ• na marissati, pÄ• desu naá¹ƒ gahetvÄ• pabbatamudd
mÄ• ressÄ• mÄ«â€™â€™ ti atha naá¹ƒ tatiyampi khipitvÄ• saá¹-á¹-hiyojanamattaá¹ƒ bhaá
vaá¸• á¸• hetvÄ• pÄ• desu gahetvÄ• ukkhipi. tato mahÄ• satto cintesi ``ayaá¹ƒ maá¹ƒ paá
pannarasayojanaá¹-á¹-hÄ• naá¹ƒ khipi, dutiyampi tiá¹ƒsayojanaá¹ƒ, tatiyampi saá¹-á¹-hiyoja
maá¹ƒ na khipissati, ukkhipantoyeva pabbatamuddhani paharitvÄ• mÄ• ressati, yÄ• va maá
pabbatamuddhani na potheti, tÄ• va naá¹ƒ adhosiro hutvÄ• olambantova mÄ• raá¹‡akÄ• ra
ti. evaá¹ƒ cintetvÄ• {\pounds}7.0204 ca pana so achambhito asantasanto tathÄ• akÄ• si. te
kÄ• tiyÄ• noâ€™â€™ ti, tikkhattuá¹ƒ khipitvÄ• dhÄ• rayÄ«ti attho.

1551__._ á¹• 21 ``so lambamÄ• no narake papÄ• te, mahabbhaye lomahaá¹ƒse vidugge.

asantasanto kurÅ«naá¹ƒ kattuseá¹-á¹-ho, iccabravi puá¹‡á¹‡akaá¹ƒ nÄ• ma yakkhaá¹ƒ ||

1552__._ á¹• 21 ``ariyÄ• vakÄ• sosi Ã±7.0214 anariyarÅ«po, asaÃ±Ã±ato saÃ±Ã±atasannik

accÄ• hitaá¹ƒ kammaá¹ƒ karosi ludraá¹ƒ, bhÄ• ve ca te kusalaá¹ƒ natthi kiÃ±ci ||

1553__._ á¹• 21 ``yaá¹ƒ maá¹ƒ papÄ• tasmiá¹ƒ papÄ• tumicchasi, ko nu tavattho maraá¹‡e

amÄ• nusasseva tavajja vaá¹‡á¹‡o, Ä• cikkha me tvaá¹ƒ katamÄ• si devatÄ• ti ||

tattha __so lambamÄ• no_ti so kurÅ«naá¹ƒ kattuseá¹-á¹-ho tatiyavÄ• re lambamÄ• no. __a
ariyasadiso devavaá¹‡á¹‡o hutvÄ• carasi. __asaÃ±Ã±ato_ti kÄ• yÄ• dÄ«hi asaÃ±Ã±ato \Ee
__accÄ• hita_nti hitÄ• tikkantaá¹ƒ, atiahitaá¹ƒ vÄ• . __bhÄ• ve ca te_ti tava citte appamattal
natthi. __amÄ• nusasseva tavajja vaá¹‡á¹‡o_ti ajja tava idaá¹ƒ kÄ• raá¹‡aá¹ƒ amÄ• nusass
devatÄ• _ti yakkhÄ• naá¹ƒ antare katarayakkho nÄ• ma tvaá¹ƒ.

puá¹‡á¹‡ako Ä• ha ---

1554__._ á¹• 21 ``yadi te suto puá¹‡á¹‡ako nÄ• ma yakkho, raÃ±Ã±o kuverassa hi so sajibb

bhÅ«mindharo varuá¹‡o nÄ• ma nÄ• go, brahÄ• sucÄ« vaá¹‡á¹‡abalÅ«papanno ||

1555__._ á¹• 21 ``tassÄ• nujaá¹ƒ dhÄ«taraá¹ƒ kÄ• mayÄ• mi, irandhatÄ« nÄ• ma sÄ• nÄ•

tassÄ• sumajjhÄ• ya piyÄ• ya hetu, patÄ• rayiá¹ƒ tuyha vadhÄ• ya dhÄ«rÄ• â€™â€™ ti ||

tattha __sajibbo_ti sajÄ«vo amacco. __brahÄ• _ti Ä• rohapariá¹‡Ä• hasampanno uá¹-á¹-hÄ

__vaá¹‡á¹‡abalÅ«papanno_ti sarÄ«ravaá¹‡á¹‡ena ca kÄ• yabalena ca upagato. __tassÄ• r
dhÄ«taraá¹ƒ. __patÄ• rayi_nti cittaá¹ƒ pavattesiá¹ƒ, sanniá¹-á¹-hÄ• namakÄ• sinti attho.

taá¹ƒ {\pounds}7.0205 Ã±7.0215 sutvÄ• mahÄ• satto ``ayaá¹ƒ loko duggahitena nassati, n
patthentassa mama maraá¹‡ena kiá¹ƒ payojanaá¹ƒ, tathato kÄ• raá¹‡aá¹ƒ jÄ• nissÄ• mÄ«â
gÄ• thamÄ• ha ---

1556__._ á¹• 21 ``mÄ• heva tvaá¹ƒ yakkha ahosi mÅ«á¸·ho, naá¹-á¹-hÄ• bahÅ« duggahÄ«

kiá¹ƒ te sumajjhÄ• ya piyÄ• ya kiccaá¹ƒ, maraá¹‡ena me iá¹…gha suá¹‡omi sabbaâ€™â€™

taá¹ƒ sutvÄ• tassa Ä• cikkhanto puá¹‡á¹‡ako Ä• ha ---

1557__._ á¹• 21 ``mahÄ• nubhÄ• vassa mahoragassa, dhÄ«tukÄ• mo Ã±Ä• tibhatohamasn

taá¹ƒ yÄ• camÄ• naá¹ƒ sasuro avoca, yathÄ• mamaÃ±Ã±iá¹ƒsu sukÄ• manÄ«taá¹ƒ ||

1558__._ á¹• 21 ``dajjemu kho te sutanuá¹ƒ sunettaá¹ƒ, sucimhitaá¹ƒ candanalittagattaá¹ƒ.

sace tuvaá¹ƒ hadayaá¹ƒ paá¹‡á¸• itassa, dhammena laddhÄ• idha mÄ• haresi.

etena \Ee VI 308/ vittena kumÄ• ri labbhÄ• , naÃ±Ã±aá¹ƒ dhanaá¹ƒ uttari patthayÄ• ma ||

1559__._ á¹• 21 ``evaá¹ƒ na mÅ«á¸·hosmi suá¹‡ohi katte, na cÄ• pi me duggahitatthi kiÃ±ci

hadayena te dhammaladdhena nÄ• gÄ• , irandhatiá¹ƒ nÄ• gakaÃ±Ã±aá¹ƒ dadanti ||

1560__._ á¹• 21 ``tasmÄ• ahaá¹ƒ tuyhaá¹ƒ vadhÄ• ya yutto, evaá¹ƒ mamattho maraá¹‡ena

idheva taá¹ƒ narake pÄ• tayitvÄ• , hantvÄ• na taá¹ƒ hadayamÄ• nayissaâ€™â€™ nti ||

tattha __dhÄ«tukÄ• mo_ti dhÄ«taraá¹ƒ kÄ• memi patthemi, dhÄ«tu atthÄ• ya vicarÄ• mi. __
tasmÄ• tassa Ã±Ä• tibhatako nÄ• ma ahaá¹ƒ amhi. __ta_nti Ã±7.0216 taá¹ƒ nÄ• gakaÃ±Ã±
yÄ• cantaá¹ƒ maá¹ƒ. __yathÄ• ma_nti yasmÄ• maá¹ƒ. __aÃ±Ã±iá¹ƒsÅ«_ti jÄ• niá¹ƒsu. __s
esa kÄ• mena nÄ«toti sukÄ• manÄ«to, taá¹ƒ sukÄ• manÄ«taá¹ƒ. tasmÄ• sasuro __ `dajjem
tattha __dajjemÅ«_ti dadeyyÄ• ma. __sutanu_nti sundarasarÄ«raá¹ƒ. __idha mÄ• haresÄ«_
dhammena laddhÄ• Ä• hareyyÄ• sÄ«ti.

tassa taá¹ƒ kathaá¹ƒ sutvÄ• mahÄ• satto cintesi ``vimalÄ• ya mama hadayena kiccaá¹ƒ na
varuá¹‡anÄ• garÄ• jena mama dhammakathaá¹ƒ sutvÄ• maá¹‡inÄ• maá¹ƒ pÅ«jetvÄ• tatt
dhammakathikabhÄ• vo vaá¹‡á¹‡ito {\pounds}7.0206 bhavissati, tato vimalÄ• ya mama dha
uppanno bhavissati, varuá¹‡ena duggahitaá¹ƒ gahetvÄ• puá¹‡á¹‡ako Ä• á¹‡atto bhavissati
duggahitena maá¹ƒ mÄ• retuá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ pÄ• pesi, mama paá¹‡á¸• itabhÄ•
á¹-hÄ• nuppattikÄ• raá¹‡acintanasamatthatÄ• imasmiá¹ƒ maá¹ƒ mÄ• rente kiá¹ƒ karissati, l
saÃ±Ã±Ä• pessÄ• mi naâ€™â€™ nti. cintetvÄ• ca pana ``mÄ• á¹‡ava, sÄ• dhunaradhamn
na marÄ• mi, tÄ• va maá¹ƒ pabbatamuddhani nisÄ«dÄ• petvÄ• sÄ• dhunaradhammaá¹ƒ nA
icchasi, taá¹ƒ kareyyÄ• sÄ«â€™â€™ ti vatvÄ• sÄ• dhunaradhammaá¹ƒ vaá¹‡á¹‡etvÄ• atta
adhosiro olambantova gÄ• thamÄ• ha ---

1561__._ á¹• 21 ``khippaá¹ƒ mamaá¹ƒ uddhara kÄ• tiyÄ• na, hadayena me yadi te atthi kicc

ye \Ee VI 309/ kecime sÄ• dhunarassa dhammÄ• , sabbeva te pÄ• tukaromi ajjÄ• â€™â€™

taá¹ƒ sutvÄ• puá¹‡á¹‡ako ``ayaá¹ƒ paá¹‡á¸• itena devamanussÄ• naá¹ƒ akathitapubbo dh
naá¹ƒ uddharitvÄ• sÄ• dhunaradhammaá¹ƒ suá¹‡issÄ• mÄ«â€™â€™ ti cintetvÄ• mahÄ• s
pabbatamuddhani nisÄ«dÄ• pesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1562__._ á¹• 21 ``so puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, nagamuddhani khippaá¹

assatthamÄ• sÄ«naá¹ƒ samekkhiyÄ• na, paripucchi kattÄ• ramanomapaÃ±Ã±aá¹ƒ ||

1563__._ á¹• 21 ``samuddhaá¹-o Ã±7.0217 mesi tuvaá¹ƒ papÄ• tÄ• , hadayena te ajja mam

ye kecime sÄ• dhunarassa dhammÄ• , sabbeva me pÄ• tukarohi ajjÄ• â€™â€™ ti ||

tattha __assatthamÄ• sÄ«na_nti laddhassÄ• saá¹ƒ hutvÄ• nisinnaá¹ƒ. __samekkhiyÄ• nÄ•
dhammÄ• _ti narassa sÄ• dhudhammÄ• , sundaradhammÄ• ti attho.

taá¹ƒ sutvÄ• mahÄ• satto Ä• ha ---

1564__._ á¹• 21 ``samuddhaá¹-o tyasmi ahaá¹ƒ papÄ• tÄ• , hadayena me yadi te atthi kicca

ye kecime sÄ• dhunarassa dhammÄ• , sabbeva te pÄ• tukaromi ajjÄ• â€™â€™ ti ||

tattha __tyasmÄ«_ti tayÄ• asmi.

atha {\pounds}7.0207 naá¹ƒ mahÄ• satto ``kiliá¹-á¹-hagattomhi, nhÄ• yÄ• mi tÄ• vÄ• â€™â
``sÄ• dhÅ«â€™â€™ ti nhÄ• nodakaá¹ƒ Ä• haritvÄ• nhÄ• takÄ• le mahÄ• sattassa dibbadu
alaá¹…katappaá¹-iyattakÄ• le dibbabhojanaá¹ƒ adÄ• si. atha mahÄ• satto bhuttabhojano kÄ
alaá¹…kÄ• rÄ• petvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• alaá¹…katadhammÄ• sane nisÄ«ditv
sÄ• dhunaradhammaá¹ƒ desento gÄ• thamÄ• ha ---

1565__._ á¹• 21 ``yÄ• tÄ• nuyÄ• yÄ« ca bhavÄ• hi mÄ• á¹‡ava, allaÃ±ca pÄ• á¹‡iá¹ƒ pariva

mÄ• \Ee VI 310/ cassu mittesu kadÄ• ci dubbhÄ«, mÄ• ca vasaá¹ƒ asatÄ«naá¹ƒ nigacchea

tattha __allaÃ±ca pÄ• á¹‡iá¹ƒ parivajjayassÅ«_ti allaá¹ƒ tintaá¹ƒ pÄ• á¹‡iá¹ƒ mÄ• dahi mÄ

yakkho saá¹ƒkhittena bhÄ• site cattÄ• ro sÄ• dhunaradhamme bujjhituá¹ƒ asakkonto vitthÄ
gÄ• thamÄ• ha ---

1566__._ á¹• 21 ``kathaá¹ƒ Ã±7.0218 nu yÄ• taá¹ƒ anuyÄ• yi hoti, allaÃ±ca pÄ• á¹‡iá¹ƒ dah

asatÄ« ca kÄ• ko pana mittadubbho, akkhÄ• hi me pucchito etamatthaâ€™â€™ nti ||

mahÄ• sattopissa kathesi ---

1567__._ á¹• 21 ``asanthutaá¹ƒ nopi ca diá¹-á¹-hapubbaá¹ƒ, yo Ä• sanenÄ• pi nimantayeyy

tasseva atthaá¹ƒ puriso kareyya, yÄ• tÄ• nuyÄ• yÄ«ti tamÄ• hu paá¹‡á¸• itÄ• ||

1568__._ á¹• 21 ``yassekarattampi ghare vaseyya, yatthannapÄ• naá¹ƒ puriso labheyya.

na tassa pÄ• paá¹ƒ manasÄ• pi cintaye, adubbhapÄ• á¹‡iá¹ƒ dahate mittadubbho ||

1569__._ á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

1570__._ á¹• 21 ``puá¹‡á¹‡ampi cemaá¹ƒ pathaviá¹ƒ dhanena, dajjitthiyÄ• puriso sammatÄ

laddhÄ• khaá¹‡aá¹ƒ atimaÃ±Ã±eyya tampi, tÄ• saá¹ƒ vasaá¹ƒ asatÄ«naá¹ƒ na gacche ||

1571__._ á¹• 21 ``evaá¹ƒ {\pounds}7.0208 kho yÄ• taá¹ƒ anuyÄ• yi hoti,

allaÃ±ca pÄ• á¹‡iá¹ƒ dahate punevaá¹ƒ.

asatÄ« ca sÄ• so pana mittadubbho,

so dhammiko hohi jahassu adhammaâ€™â€™ nti ||

tattha \Ee VI 311/ __asanthuta_nti ekÄ• hadvÄ«hampi ekato avutthapubbaá¹ƒ. __yo Ä• sar
puggalaá¹ƒ Ä• sanamattenapi nimantayeyya, pageva annapÄ• nÄ• dÄ«hi. __tassevÄ• _ti ta
puriso karoteva. __yÄ• tÄ• nuyÄ• yÄ«_ti pubbakÄ• ritÄ• ya yÄ• tassa puggalassa anuyÄ• y
karonto hi yÄ• yÄ« nÄ• ma, pacchÄ• karonto anuyÄ• yÄ« nÄ• mÄ• ti evaá¹ƒ paá¹‡á¸• itÄ•
paá¹-hamo sÄ• dhunaradhammo. __adubbhapÄ• á¹‡i_nti adubbhakaá¹ƒ attano bhuÃ±janah
mittadubbhÄ« nÄ• ma hoti. iti allahatthassa ajjhÄ• panaá¹ƒ nÄ• ma ayaá¹ƒ dutiyo sÄ• dhuna
tassa sÄ• khaá¹ƒ vÄ• pattaá¹ƒ vÄ• na bhaÃ±jeyya. kiá¹ƒkÄ• raá¹‡Ä• ? mittadubbho hi pÄ•
paribhuttacchÄ• yassa acetanassa rukkhassapi pÄ• paá¹ƒ karonto mittadubbhÄ« nÄ• ma ho
manussabhÅ«tassÄ• ti. evaá¹ƒ mittesu adubbhanaá¹ƒ nÄ• ma ayaá¹ƒ tatiyo sÄ• dhunaradh
dadeyya itthiyÄ• . __sammatÄ• yÄ• _ti ``ahameva tassÄ• piyo, na aÃ±Ã±o, maÃ±Ã±eva sÄ
suá¹-á¹-hu matÄ• ya. __laddhÄ• khaá¹‡a_nti aticÄ• rassa okÄ• saá¹ƒ labhitvÄ• . __asatÄ«
asaddhammasamannÄ• gatÄ• naá¹ƒ itthÄ«naá¹ƒ. iti mÄ• tugÄ• maá¹ƒ nissÄ• ya pÄ• passa
catuttho sÄ• dhunaradhammo. __so dhammiko hohÄ«_ti devarÄ• ja, so tvaá¹ƒ imehi catÅ«h
hohÄ«ti.

evaá¹ƒ mahÄ• satto yakkhassa cattÄ• ro sÄ• dhunaradhamme buddhalÄ«lÄ• ya kathesi.

sÄ• dhunaradhammakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• á¸·Ä• girikaá¹‡á¸• aá¹ƒ

te dhamme suá¹‡antoyeva puá¹‡á¹‡ako sallakkhesi ``catÅ«supi á¹-hÄ• nesu paá¹‡á¸• ito a
yÄ• cati, ayaá¹ƒ kho mayhaá¹ƒ pubbe asanthutasseva sakkÄ• ramakÄ• si, ahamassa nives
yasaá¹ƒ anubhavanto vasiá¹ƒ, ahaÃ±cimaá¹ƒ pÄ• pakammaá¹ƒ karonto mÄ• tugÄ• maá¹ƒ n
ahameva mittadubbhÄ«. sace paá¹‡á¸• itaá¹ƒ aparajjhÄ• mi, na sÄ• dhunaradhamme vattis
tasmÄ• kiá¹ƒ me nÄ• gamÄ• á¹‡avikÄ• ya, indapatthanagaravÄ• sÄ«naá¹ƒ assumukhÄ• ni
netvÄ• dhammasabhÄ• yaá¹ƒ otÄ• ressÄ• mÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

1572__._ á¹• 21 ``avasiá¹ƒ Ã±7.0220 ahaá¹ƒ tuyha tÄ«haá¹ƒ agÄ• re, annena pÄ• nena up

mitto mamÄ• sÄ« visajjÄ• mahaá¹ƒ taá¹ƒ, kÄ• maá¹ƒ gharaá¹ƒ uttamapaÃ±Ã±a gaccha ||

1573__._ á¹• 21 api \Ee VI 312/ hÄ• yatu nÄ• gakulÄ• attho, alampi me nÄ• gakaÃ±Ã±Ä• y

so tvaá¹ƒ sakeneva subhÄ• sitena, muttosi me ajja vadhÄ• ya paÃ±Ã±Ä• â€™â€™ ti ||

tattha __upaá¹-á¹-hitosmÄ«_ti tayÄ• upaá¹-á¹-hitosmi. __visajjÄ• mahaá¹ƒ ta_nti vissajjem
__kÄ• ma_nti ekaá¹ƒsena. __vadhÄ• yÄ• _ti vadhato. __paÃ±Ã±Ä• _ti paÃ±Ã±avanta.

atha naá¹ƒ mahÄ• satto ``mÄ• á¹‡ava, tvaá¹ƒ tÄ• va maá¹ƒ attano gharaá¹ƒ mÄ• pesehi, n
nehÄ«â€™â€™ ti vadanto gÄ• thamÄ• ha ---

1574__._ á¹• 21 ``handa tuvaá¹ƒ yakkha mamampi nehi, sasuraá¹ƒ te atthaá¹ƒ mayi carass

mayaÃ±ca nÄ• gÄ• dhipatiá¹ƒ vimÄ• naá¹ƒ, dakkhemu nÄ• gassa adiá¹-á¹-hapubbaâ€™â€

tattha __handÄ• _ti vavassaggatthe nipÄ• to. __sasuraá¹ƒ te atthaá¹ƒ mayi carassÅ«_ti tav
atthaá¹ƒ mayi cara mÄ• nÄ• sehi. __nÄ• gÄ• dhipatiá¹ƒ vimÄ• na_nti ahampi nÄ• gÄ• dhip
adiá¹-á¹-hapubbaá¹ƒ passeyyaá¹ƒ.

taá¹ƒ sutvÄ• puá¹‡á¹‡ako Ä• ha ---

1575__._ á¹• 21 ``yaá¹ƒ ve narassa ahitÄ• ya assa, na taá¹ƒ paÃ±Ã±o arahati dassanÄ• ya

atha kena vaá¹‡á¹‡ena amittagÄ• maá¹ƒ, tuvamicchasi uttamapaÃ±Ã±a gantuâ€™â€™ nti

tattha __amittagÄ• ma_nti amittassa vasanaá¹-á¹-hÄ• naá¹ƒ, amittasamÄ• gamanti attho.

atha Ã±7.0221 naá¹ƒ mahÄ• satto Ä• ha ---

1576__._ á¹• 21 ``addhÄ• {\pounds}7.0210 pajÄ• nÄ• mi ahampi etaá¹ƒ, na taá¹ƒ paÃ±Ã±o

pÄ• paÃ±ca me natthi kataá¹ƒ kuhiÃ±ci, tasmÄ• na saá¹…ke maraá¹‡Ä• gamÄ• yÄ• â€™â

tattha __maraá¹‡Ä• gamÄ• yÄ• _ti maraá¹‡assa Ä• gamÄ• ya.

apica \Ee VI 313/, devarÄ• ja, tÄ• diso yakkho kakkhaá¸·o mayÄ• dhammakathÄ• ya palob
maá¹ƒ ``alaá¹ƒ me nÄ• gamÄ• á¹‡avikÄ• ya, attano gharaá¹ƒ yÄ• hÄ«â€™â€™ ti vadesi, n
mama bhÄ• ro, nehiyeva maá¹ƒ tatthÄ• ti. tassa taá¹ƒ vacanaá¹ƒ sutvÄ• puá¹‡á¹‡ako ``sÄ•

sampaá¹-icchitvÄ• tuá¹-á¹-hacitto Ä• ha ---

1577__._ á¹• 21 ``handa ca á¹-hÄ• naá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, mayÄ• saha dakkhasi ehi k

yatthacchati naccagÄ«tehi nÄ• go, rÄ• jÄ• yathÄ• vessavaá¹‡o naá¸·iÃ±Ã±aá¹ƒ ||

1578__._ á¹• 21 ``naá¹ƒ nÄ• gakaÃ±Ã±Ä• caritaá¹ƒ gaá¹‡ena, nikÄ«á¸·itaá¹ƒ niccamaho ca

pahÅ«tamÄ• lyaá¹ƒ bahupupphachannaá¹ƒ, obhÄ• satÄ« vijjurivantalikkhe ||

1579__._ á¹• 21 ``annena pÄ• nena upetarÅ«paá¹ƒ, naccehi gÄ«tehi ca vÄ• ditehi.

paripÅ«raá¹ƒ kaÃ±Ã±Ä• hi alaá¹…katÄ• hi, upasobhati vatthapilandhanenÄ• â€™â€™ ti ||

tattha __handa cÄ• _ti nipÄ• tamattameva. __á¹-hÄ• na_nti nÄ• garÄ• jassa vasanaá¹-á¹-h
naá¸·iniyaá¹ƒ nÄ• ma rÄ• jadhÄ• niyaá¹ƒ. __caritaá¹ƒ gaá¹‡enÄ• _ti taá¹ƒ nÄ• gakaÃ±Ã±Ä•
__nikÄ«á¸·ita_nti niccaá¹ƒ aho ca rattiÃ±ca nÄ• gakaÃ±Ã±Ä• hi kÄ«á¸·itÄ• nukÄ«á¸·itaá¹ƒ.

evaÃ±ca Ã±7.0222 pana vatvÄ• puá¹‡á¹‡ako mahÄ• sattaá¹ƒ assapiá¹-á¹-haá¹ƒ Ä• ropetv
pakÄ• sento satthÄ• Ä• ha ---

1580__._ á¹• 21 ``so puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, nisÄ«dayÄ« pacchato Ä•

Ä• dÄ• ya kattÄ• ramanomapaÃ±Ã±aá¹ƒ, upÄ• nayÄ« bhavanaá¹ƒ nÄ• garaÃ±Ã±o ||

1581__._ á¹• 21 ``patvÄ• na {\pounds}7.0211 á¹-hÄ• naá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, aá¹-á¹-hÄ•
puá¹‡á¹‡akassa.

sÄ• maggipekkhamÄ• no nÄ• garÄ• jÄ• , pubbeva jÄ• mÄ• taramajjhabhÄ• sathÄ• â€™â€™

tattha __so_ \Ee VI 314/ __puá¹‡á¹‡ako_ti bhikkhave, so evaá¹ƒ nÄ• gabhavanaá¹ƒ vaá¹‡á
attano Ä• jaÃ±Ã±aá¹ƒ Ä• ropetvÄ• nÄ• gabhavanaá¹ƒ nesi. __á¹-hÄ• na_nti nÄ• garÄ• jass
__pacchato puá¹‡á¹‡akassÄ• _ti puá¹‡á¹‡akassa kira etadahosi ``sace nÄ• garÄ• jÄ• paá¹
bhavissati, iccetaá¹ƒ kusalaá¹ƒ. no ce, tassa taá¹ƒ apassantasseva sindhavaá¹ƒ Ä• ropetvÄ
gamissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ pacchato á¹-hapesi. tena vuttaá¹ƒ ``pacchato puá¹‡á
__sÄ• maggipekkhamÄ• no_ti sÄ• maggiá¹ƒ apekkhamÄ• no. ``sÄ• maá¹ƒ apekkhÄ«â€™â
jÄ• mÄ• taraá¹ƒ passitvÄ• paá¹-hamataraá¹ƒ sayameva ajjhabhÄ• sathÄ• ti attho.

nÄ• garÄ• jÄ• Ä• ha ---

1582__._ á¹• 21 ``yannu tuvaá¹ƒ agamÄ• maccalokaá¹ƒ, anvesamÄ• no hadayaá¹ƒ paá¹‡á

kacci samiddhena idhÄ• nupatto, Ä• dÄ• ya kattÄ• ramanomapaÃ±Ã±aâ€™â€™ nti ||

tattha __kacci samiddhenÄ• _ti kacci te manorathena samiddhena nipphannena idhÄ• gato

puá¹‡á¹‡ako Ã±7.0223 Ä• ha ---

1583__._ á¹• 21 ``ayaÃ±hi so Ä• gato yaá¹ƒ tvamicchasi, dhammena laddho mama dhamm

taá¹ƒ passatha sammukhÄ• bhÄ• samÄ• naá¹ƒ, sukho have sappurisehi saá¹…gamoâ€™â

tattha __yaá¹ƒ tvamicchasÄ«_ti yaá¹ƒ tvaá¹ƒ icchasi. ``yantu micchasÄ«â€™â€™ tipi pÄ• â
bhÄ• samÄ• na_nti taá¹ƒ lokasakkataá¹ƒ dhammapÄ• laá¹ƒ idÄ• ni madhurena sarena dhar
sammukhÄ• va passatha, sappurisehi ekaá¹-á¹-hÄ• ne samÄ• gamo hi nÄ• ma sukho hotÄ«

kÄ• á¸·Ä• girikaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

tato {\pounds}7.0212 nÄ• garÄ• jÄ• mahÄ• sattaá¹ƒ disvÄ• gÄ• thamÄ• ha ---

1584__._ á¹• 21 ``adiá¹-á¹-hapubbaá¹ƒ disvÄ• na, macco maccubhayaá¹-á¹-ito.

byamhito nÄ• bhivÄ• desi, nayidaá¹ƒ paÃ±Ã±avatÄ• mivÄ• â€™â€™ ti ||

tattha __byamhito_ti bhÄ«to. idaá¹ƒ vuttaá¹ƒ hoti --- paá¹‡á¸• ita, tvaá¹ƒ adiá¹-á¹-hapubbaá
disvÄ• maraá¹‡abhayena aá¹-á¹-ito bhÄ«to hutvÄ• yaá¹ƒ maá¹ƒ nÄ• bhivÄ• desi, idaá¹ƒ kÄ
paÃ±Ã±avantÄ• naá¹ƒ na hotÄ«ti.

evaá¹ƒ vandanaá¹ƒ paccÄ• sÄ«santaá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ mahÄ• satto ``na tvaá¹ƒ may
avatvÄ• va attano Ã±Ä• á¹‡avantatÄ• ya upÄ• yakosallena ``ahaá¹ƒ vajjhappattabhÄ• vena
ti vadanto gÄ• thÄ• dvayamÄ• ha ---

1585__._ á¹• 21 ``na \Ee VI 315/ camhi byamhito nÄ• ga, na ca maccubhayaá¹-á¹-ito.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1586__._ á¹• 21 ``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatÄ«â€™â€™ ti ||

tassattho --- nevÄ• haá¹ƒ, nÄ• garÄ• ja, adiá¹-á¹-hapubbaá¹ƒ nÄ• gabhavanaá¹ƒ disvÄ• bh
maraá¹‡abhayaá¹-á¹-ito. mÄ• disassa hi maraá¹‡abhayaá¹ƒ nÄ• ma natthi, vajjho pana abh
avajjhopi abhivÄ• dÄ• petuá¹ƒ na labhati. yaÃ±hi naro Ã±7.0224 hantumiccheyya, so taá¹ƒ
abhivÄ• deyya, kathaá¹ƒ vÄ• tena attÄ• naá¹ƒ abhivÄ• dÄ• payetha ve. tassa hi taá¹ƒ kam
tvaÃ±ca kira maá¹ƒ mÄ• rÄ• petuá¹ƒ imaá¹ƒ Ä• á¹‡Ä• pesi, kathÄ• haá¹ƒ taá¹ƒ vandÄ• dhÄ

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• mahÄ• sattassa thutiá¹ƒ karonto dve gÄ• thÄ• abhÄ• si ---

1587__._ á¹• 21 ``evametaá¹ƒ yathÄ• brÅ«si, saccaá¹ƒ bhÄ• sasi paá¹‡á¸• ita.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1588__._ á¹• 21 kathaá¹ƒ {\pounds}7.0213 no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatÄ«â€™â€™ ti ||

idÄ• ni mahÄ• satto nÄ• garÄ• jena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto Ä• ha ---

1589__._ á¹• 21 ``asassataá¹ƒ sassataá¹ƒ nu tavayidaá¹ƒ, iddhÄ« jutÄ« balavÄ«riyÅ«papat

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, kathaá¹ƒ nu te laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

1590__._ á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• hu devehi

akkhÄ• hi me nÄ• garÄ• jetamatthaá¹ƒ, yatheva te laddhamidaá¹ƒ vimÄ• naâ€™â€™ nti ||

tattha __tavayida_nti idaá¹ƒ tava yasajÄ• taá¹ƒ, vimÄ• naá¹ƒ vÄ• asassataá¹ƒ sassatasadi
yasaá¹ƒ nissÄ• ya pÄ• pamakÄ• sÄ«â€™â€™ ti iminÄ• padena attano jÄ«vitaá¹ƒ yÄ• cati.
nÄ• gajuti ca kÄ• yabalaÃ±ca cetasikavÄ«riyaÃ±ca nÄ• gabhavane upapatti ca \Ee VI 316/
vimÄ• naá¹ƒ, pucchÄ• mi taá¹ƒ nÄ• garÄ• ja, etamatthaá¹ƒ, kathaá¹ƒ nu te idaá¹ƒ sabbaá¹ƒ
__adhiccaladdha_nti kiá¹ƒ nu tayÄ• idaá¹ƒ vimÄ• naá¹ƒ evaá¹ƒ sampannaá¹ƒ adhicca akÄ•
utupariá¹‡Ä• majaá¹ƒ te idaá¹ƒ, udÄ• hu sayaá¹ƒ sahattheneva kataá¹ƒ, udÄ• hu devehi te
idaá¹ƒ laddhaá¹ƒ, etaá¹ƒ me atthaá¹ƒ akkhÄ• hÄ«ti.

taá¹ƒ Ã±7.0225 sutvÄ• nÄ• garÄ• jÄ• Ä• ha ---

1591__._ á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒkataá¹ƒ nÄ• p

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naâ€™â€™ nti ||

tattha __apÄ• pakehÄ«_ti alÄ• makehi.

tato mahÄ• satto Ä• ha ---

1592__._ á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹

iddhÄ« jutÄ« balavÄ«riyÅ«papatti, idaÃ±ca te nÄ• ga mahÄ• vimÄ• naâ€™â€™ nti ||

tattha {\pounds}7.0214 __kiá¹ƒ te vata_nti nÄ• garÄ• ja, purimabhave tava kiá¹ƒ vataá¹ƒ ah
brahmacariyavÄ• so, katarassa sucaritassevesa iddhiÄ• diko vipÄ• koti.

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• Ä• ha ---

1593__._ á¹• 21 ``ahaÃ±ca bhariyÄ• ca manussaloke, saddhÄ• ubho dÄ• napatÄ« ahumh

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si, santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

1594__._ á¹• 21 ``mÄ• laÃ±ca gandhaÃ±ca vilepanaÃ±ca, padÄ«piyaá¹ƒ seyyamupassaya

acchÄ• danaá¹ƒ sÄ• yanamannapÄ• naá¹ƒ, sakkacca dÄ• nÄ• ni adamha tattha ||

1595__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa aya

iddhÄ« jutÄ« balavÄ«riyÅ«papatti, idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti ||

tattha \Ee VI 317/ Ã±7.0226 __manussaloke_ti aá¹…garaá¹-á¹-he kÄ• lacampÄ• nagare. __
sakkaccaá¹ƒ dinnadÄ• nameva mayhaá¹ƒ vattasamÄ• dÄ• naÃ±ca brahmacariyaÃ±ca ahos
iddhÄ• diko vipÄ• koti.

mahÄ• satto Ä• ha ---

1596__._ á¹• 21 ``evaá¹ƒ ce te laddhamidaá¹ƒ vimÄ• naá¹ƒ, jÄ• nÄ• si puÃ±Ã±Ä• naá¹ƒ ph

tasmÄ• hi dhammaá¹ƒ cara appamatto, yathÄ• vimÄ• naá¹ƒ puna mÄ• vasesÄ«â€™â€™

tattha __jÄ• nÄ• sÄ«_ti sace tayÄ• dÄ• nÄ• nubhÄ• vena taá¹ƒ laddhaá¹ƒ, evaá¹ƒ sante jÄ
phalaÃ±ca puÃ±Ã±aphalena nibbattaá¹ƒ upapattiÃ±ca. __tasmÄ• hÄ«_ti yasmÄ• puÃ±Ã±e
tasmÄ• . __puna mÄ• vasesÄ«_ti punapi yathÄ• imaá¹ƒ nÄ• gabhavanaá¹ƒ ajjhÄ• vasasi, e

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• Ä• ha ---

1597__._ á¹• 21 ``nayidha {\pounds}7.0215 santi samaá¹‡abrÄ• hmaá¹‡Ä• ca, yesannapÄ•

akkhÄ• hi me pucchito etamatthaá¹ƒ, yathÄ• vimÄ• naá¹ƒ puna mÄ• vasemÄ• â€™â€™ ti

mahÄ• satto Ä• ha ---

1598__._ á¹• 21 ``bhogÄ« hi te santi idhÅ«papannÄ• , puttÄ• ca dÄ• rÄ• anujÄ«vino ca.

tesu tuvaá¹ƒ vacasÄ• kammunÄ• ca, asampaduá¹-á¹-ho ca bhavÄ• hi niccaá¹ƒ ||

1599__._ á¹• 21 ``evaá¹ƒ tuvaá¹ƒ nÄ• ga asampadosaá¹ƒ, anupÄ• laya vacasÄ• kammunÄ

á¹-hatvÄ• idha yÄ• vatÄ• yukaá¹ƒ vimÄ• ne, uddhaá¹ƒ ito gacchasi devalokaâ€™â€™ nti ||

tattha Ã±7.0227 __bhogÄ«_ti bhogino, nÄ• gÄ• ti attho. __tesÅ«_ti tesu puttadÄ• rÄ• dÄ«s
kammena ca niccaá¹ƒ asampaduá¹-á¹-ho bhava. __anupÄ• layÄ• _ti evaá¹ƒ puttÄ• dÄ«su c
mettacittasaá¹…khÄ• taá¹ƒ asampadosaá¹ƒ anurakkha. __uddhaá¹ƒ ito_ti ito nÄ• gabhavan
gamissati. mettacittaÃ±hi dÄ• nato atirekataraá¹ƒ puÃ±Ã±anti.

tato nÄ• garÄ• jÄ• \Ee VI 318/ mahÄ• sattassa dhammakathaá¹ƒ sutvÄ• ``na sakkÄ• paá
kÄ• tuá¹ƒ, vimalÄ• ya dassetvÄ• subhÄ• sitaá¹ƒ sÄ• vetvÄ• dohaá¸·aá¹ƒ paá¹-ippassambh
hÄ• sento paá¹‡á¸• itaá¹ƒ pesetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• gÄ• thamÄ• ha ---

1600__._ á¹• 21 ``addhÄ• hi so socati rÄ• jaseá¹-á¹-ho, tayÄ• vinÄ• yassa tuvaá¹ƒ sajibbo

dukkhÅ«panÄ«topi tayÄ• samecca, vindeyya poso sukhamÄ• turopÄ«â€™â€™ ti ||

tattha __sajibbo_ti sajÄ«vo amacco. __sameccÄ• _ti tayÄ• saha samÄ• gantvÄ• . __Ä• tu
samÄ• no.

taá¹ƒ sutvÄ• mahÄ• satto nÄ• garÄ• jassa thutiá¹ƒ karonto itaraá¹ƒ gÄ• thamÄ• ha ---

1601__._ á¹• 21 ``addhÄ• sataá¹ƒ bhÄ• sasi nÄ• ga dhammaá¹ƒ, anuttaraá¹ƒ atthapadaá¹ƒ

etÄ• disiyÄ• su hi Ä• padÄ• su, paÃ±Ã±Ä• yate mÄ• disÄ• naá¹ƒ visesoâ€™â€™ ti ||

tattha {\pounds}7.0216 __addhÄ• sata_nti ekaá¹ƒsena santÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ d
__atthapada_nti hitakoá¹-á¹-hÄ• saá¹ƒ. __etÄ• disiyÄ• sÅ«_ti evarÅ«pÄ• su Ä• padÄ• su et
mÄ• disÄ• naá¹ƒ paÃ±Ã±avantÄ• naá¹ƒ viseso paÃ±Ã±Ä• yati.

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• atirekataraá¹ƒ tuá¹-á¹-ho tameva pucchanto gÄ• thamÄ• ha ---

1602__._ á¹• 21 ``akkhÄ• hi Ã±7.0228 no tÄ• yaá¹ƒ mudhÄ• nu laddho, akkhehi no tÄ• yaá

dhammena laddho iti tÄ• yamÄ• ha, kathaá¹ƒ nu tvaá¹ƒ hatthamimassa mÄ• gatoâ€™â€™

tattha __akkhÄ• hi no_ti Ä• cikkha amhÄ• kaá¹ƒ. __tÄ• ya_nti taá¹ƒ ayaá¹ƒ. __mudhÄ• nu
mudhÄ• amÅ«lakeneva labhi, udÄ• hu jÅ«te ajesi. __iti tÄ• yamÄ• hÄ• _ti ayaá¹ƒ puá¹‡á¹‡
paá¹‡á¸• ito laddhoâ€™â€™ ti vadati. __kathaá¹ƒ nu tvaá¹ƒ hatthamimassa mÄ• gato_ti tva
hatthaá¹ƒ Ä• gatosi.

mahÄ• satto Ä• ha ---

1603__._ á¹• 21 ``yo missaro tattha ahosi rÄ• jÄ• , tamÄ• yamakkhehi ajesi jÅ«te.

so \Ee VI 319/ maá¹ƒ jito rÄ• jÄ• imassadÄ• si, dhammena laddhosmi asÄ• hasenÄ• â€™â

tattha __yo missaro_ti yo maá¹ƒ issaro. __imassadÄ• sÄ«_ti imassa puá¹‡á¹‡akassa adÄ•

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• tuá¹-á¹-ho ahosi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1604__._ á¹• 21 ``mahorago attamano udaggo, sutvÄ• na dhÄ«rassa subhÄ• sitÄ• ni.

hatthe gahetvÄ• na anomapaÃ±Ã±aá¹ƒ, pÄ• vekkhi bhariyÄ• ya tadÄ• sakÄ• se ||

1605__._ á¹• 21 ``yena tvaá¹ƒ vimale paá¹‡á¸• u, yena bhattaá¹ƒ na ruccati.

na ca metÄ• diso vaá¹‡á¹‡o, ayameso tamonudo ||

1606__._ á¹• 21 ``yassa {\pounds}7.0217 te hadayenattho, Ä• gatÄ• yaá¹ƒ pabhaá¹…karo.

tassa vÄ• kyaá¹ƒ nisÄ• mehi, dullabhaá¹ƒ dassanaá¹ƒ punÄ• â€™â€™ ti ||

tattha Ã±7.0229 __pÄ• vekkhÄ«_ti paviá¹-á¹-ho. __yenÄ• _ti bhadde vimale, yena kÄ• raá¹
ceva, na ca te bhattaá¹ƒ ruccati. __na ca metÄ• diso vaá¹‡á¹‡o_ti pathavitale vÄ• devaloke
vaá¹‡á¹‡o aÃ±Ã±assa kassaci atthi, yÄ• diso etassa guá¹‡avaá¹‡á¹‡o patthaá¹-o. __ayame
nissÄ• ya tava dohaá¸·o uppanno, ayameva so sabbalokassa tamonudo. __punÄ• _ti puna
dullabhanti vadati.

vimalÄ• pi taá¹ƒ disvÄ• paá¹-isanthÄ• raá¹ƒ akÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä•

1607__._ á¹• 21 ``disvÄ• na taá¹ƒ vimalÄ• bhÅ«ripaÃ±Ã±aá¹ƒ, dasaá¹…gulÄ« aÃ±jaliá¹ƒ p

haá¹-á¹-hena bhÄ• vena patÄ«tarÅ«pÄ• , iccabravi kurÅ«naá¹ƒ kattuseá¹-á¹-haâ€™â€™ nti

tattha __haá¹-á¹-hena bhÄ• venÄ• _ti pahaá¹-á¹-hena cittena. __patÄ«tarÅ«pÄ• _ti somana

ito paraá¹ƒ vimalÄ• ya ca mahÄ• sattassa ca vacanappaá¹-ivacanagÄ• thÄ• ---

1608__._ á¹• 21 ``adiá¹-á¹-hapubbaá¹ƒ disvÄ• na, macco maccubhayaá¹-á¹-ito.

byamhito nÄ• bhivÄ• desi, nayidaá¹ƒ paÃ±Ã±avatÄ• miva ||

1609__._ á¹• 21 ``na camhi byamhito nÄ• gi, na ca maccubhayaá¹-á¹-ito.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1610__._ á¹• 21 ``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjati ||

1611__._ á¹• 21 ``evametaá¹ƒ yathÄ• brÅ«si, saccaá¹ƒ bhÄ• sasi paá¹‡á¸• ita.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1612__._ á¹• 21 ``kathaá¹ƒ {\pounds}7.0218 \Ee VI 320/ no abhivÄ• deyya, abhivÄ• dÄ• pa

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjati ||

1613__._ á¹• 21 ``asassataá¹ƒ sassataá¹ƒ nu tavayidaá¹ƒ, iddhÄ« jutÄ« balavÄ«riyÅ«papat

pucchÄ• mi taá¹ƒ nÄ• gakaÃ±Ã±etamatthaá¹ƒ, kathaá¹ƒ nu te laddhamidaá¹ƒ vimÄ• naá¹ƒ |

1614__._ á¹• 21 ``adhiccaladdhaá¹ƒ Ã±7.0230 pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• |

akkhÄ• hi me nÄ• gakaÃ±Ã±etamatthaá¹ƒ, yatheva te laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

1615__._ á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒkathaá¹ƒ nÄ•

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

1616__._ á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹

iddhÄ« jutÄ« balavÄ«riyÅ«papatti, idaÃ±ca te nÄ• gi mahÄ• vimÄ• naá¹ƒ ||

1617__._ á¹• 21 ``ahaÃ±ca kho sÄ• miko cÄ• pi mayhaá¹ƒ, saddhÄ• ubho dÄ• napatÄ« ah

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si, santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

1618__._ á¹• 21 ``mÄ• laÃ±ca gandhaÃ±ca vilepanaÃ±ca, padÄ«piyaá¹ƒ seyyamupassaya

acchÄ• danaá¹ƒ sÄ• yanamannapÄ• naá¹ƒ, sakkacca dÄ• nÄ• ni adamha tattha ||

1619__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa aya

iddhÄ« jutÄ« balavÄ«riyÅ«papatti, idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naá¹ƒ ||

1620__._ á¹• 21 ``evaá¹ƒ \Ee VI 321/ ce te laddhamidaá¹ƒ vimÄ• naá¹ƒ, jÄ• nÄ• si puÃ±Ã±

tasmÄ• hi dhammaá¹ƒ cara appamattÄ• , yathÄ• vimÄ• naá¹ƒ puna mÄ• vasesi ||

1621__._ á¹• 21 ``nayidha Ã±7.0231 santi samaá¹‡abrÄ• hmaá¹‡Ä• ca, yesannapÄ• nÄ• n

akkhÄ• hi me pucchito etamatthaá¹ƒ, yathÄ• vimÄ• naá¹ƒ puna mÄ• vasema ||

1622__._ á¹• 21 ``bhogÄ« {\pounds}7.0219 hi te santi idhÅ«papannÄ• , puttÄ• ca dÄ• rÄ•

tesu tuvaá¹ƒ vacasÄ• kammunÄ• ca, asampaduá¹-á¹-hÄ• ca bhavÄ• hi niccaá¹ƒ ||

1623__._ á¹• 21 ``evaá¹ƒ tuvaá¹ƒ nÄ• gi asampadosaá¹ƒ, anupÄ• laya vacasÄ• kammunÄ•

á¹-hatvÄ• idha yÄ• vatÄ• yukaá¹ƒ vimÄ• ne, uddhaá¹ƒ ito gacchasi devalokaá¹ƒ ||

1624__._ á¹• 21 ``addhÄ• hi so socati rÄ• jaseá¹-á¹-ho, tayÄ• vinÄ• yassa tuvaá¹ƒ sajibbo

dukkhÅ«panÄ«topi tayÄ• samecca, vindeyya poso sukhamÄ• turopi ||

1625__._ á¹• 21 ``addhÄ• sataá¹ƒ bhÄ• sasi nÄ• gi dhammaá¹ƒ, anuttaraá¹ƒ atthapadaá¹ƒ

etÄ• disiyÄ• su hi Ä• padÄ• su, paÃ±Ã±Ä• yate mÄ• disÄ• naá¹ƒ viseso ||

1626__._ á¹• 21 ``akkhÄ• hi no tÄ• yaá¹ƒ mudhÄ• nu laddho, akkhehi no tÄ• yaá¹ƒ ajesi jÅ

dhammena laddho iti tÄ• yamÄ• ha, kathaá¹ƒ nu tvaá¹ƒ hatthamimassa mÄ• gato ||

1627__._ á¹• 21 ``yo missaro tattha ahosi rÄ• jÄ• , tamÄ• yamakkhehi ajesi jÅ«te.

so \Ee VI 322/ maá¹ƒ jito rÄ• jÄ• imassadÄ• si, dhammena laddhosmi asÄ• hasenÄ• â€™â

imÄ• saá¹ƒ gÄ• thÄ• naá¹ƒ attho heá¹-á¹-hÄ• vuttanayeneva veditabbo.

mahÄ• sattassa Ã±7.0232 vacanaá¹ƒ sutvÄ• atirekataraá¹ƒ tuá¹-á¹-hÄ• vimalÄ• mahÄ• s
sahassagandhodakaghaá¹-ehi nhÄ• petvÄ• nhÄ• nakÄ• le mahÄ• sattassa dibbadussadibb
alaá¹…katappaá¹-iyattakÄ• le dibbabhojanaá¹ƒ bhojesi. mahÄ• satto bhuttabhojano alaá¹…
paÃ±Ã±Ä• petvÄ• alaá¹…katadhammÄ• sane nisÄ«ditvÄ• buddhalÄ«lÄ• ya dhammaá¹ƒ d
satthÄ• Ä• ha ---

1628__._ á¹• 21 ``yatheva varuá¹‡o nÄ• go, paÃ±haá¹ƒ pucchittha paá¹‡á¸• itaá¹ƒ.

tatheva nÄ• gakaÃ±Ã±Ä• pi, paÃ±haá¹ƒ pucchittha paá¹‡á¸• itaá¹ƒ ||

1629__._ á¹• 21 ``yatheva varuá¹‡aá¹ƒ nÄ• gaá¹ƒ, dhÄ«ro tosesi pucchito.

tatheva nÄ• gakaÃ±Ã±ampi, dhÄ«ro tosesi pucchito ||

1630__._ á¹• 21 ``ubhopi {\pounds}7.0220 te attamane viditvÄ• , mahoragaá¹ƒ nÄ• gakaÃ±

achambhÄ« abhÄ«to alomahaá¹-á¹-ho, iccabravi varuá¹‡aá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ ||

1631__._ á¹• 21 ``mÄ• rodhayi nÄ• ga Ä• yÄ• hamasmi, yena tavattho idaá¹ƒ sarÄ«raá¹ƒ.

hadayena maá¹ƒsena karohi kiccaá¹ƒ, sayaá¹ƒ karissÄ• mi yathÄ• mati teâ€™â€™ ti ||

tattha __achambhÄ«_ti nikkampo. __alomahaá¹-á¹-ho_ti bhayena ahaá¹-á¹-halomo. __icca
vÄ«maá¹ƒsanavasena iti abravi. __mÄ• rodhayÄ«_ti ``mittadubbhikammaá¹ƒ karomÄ«â€™
nu kho imaá¹ƒ idÄ• ni mÄ• ressÄ• mÄ«â€™â€™ ti vÄ• mÄ• cintayi. __nÄ• gÄ• _ti varuá¹‡
__Ä• yÄ• hamasmÄ«_ti Ä• yo ahaá¹ƒ asmi, ayameva vÄ• pÄ• á¹-ho. __sayaá¹ƒ karissÄ• m
santike idÄ• ni dhammo me sutoâ€™â€™ ti maá¹ƒ mÄ• retuá¹ƒ na visahasi, ahameva yath
sayaá¹ƒ karissÄ• mÄ«ti.

nÄ• garÄ• jÄ• Ã±7.0233 Ä• ha ---

1632__._ á¹• 21 ``paÃ±Ã±Ä• have hadayaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ, te tyamha paÃ±Ã±Ä• ya

anÅ«nanÄ• mo labhatajja dÄ• raá¹ƒ, ajjeva taá¹ƒ kuruyo pÄ• payÄ• tÅ«â€™â€™ ti ||

tattha __te tyamhÄ• _ti te mayaá¹ƒ tava paÃ±Ã±Ä• ya sutuá¹-á¹-hÄ• . __anÅ«nanÄ• mo_ti
puá¹‡á¹‡ako yakkhasenÄ• pati. __labhatajja dÄ• ra_nti labhatu ajja dÄ• raá¹ƒ, dadÄ• mi as
irandhatiá¹ƒ. __pÄ• payÄ• tÅ«_ti ajjeva taá¹ƒ kururaá¹-á¹-haá¹ƒ puá¹‡á¹‡ako pÄ• petu.

evaÃ±ca \Ee VI 323/ pana vatvÄ• varuá¹‡o nÄ• garÄ• jÄ• irandhatiá¹ƒ puá¹‡á¹‡akassa a
tuá¹-á¹-hacitto mahÄ• sattena saddhiá¹ƒ sallapi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1633__._ á¹• 21 ``sa puá¹‡á¹‡ako attamano udaggo, irandhatiá¹ƒ nÄ• gakaÃ±Ã±aá¹ƒ labhit

haá¹-á¹-hena bhÄ• vena patÄ«tarÅ«po, iccabravi kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ ||

1634__._ á¹• 21 ``bhariyÄ• ya maá¹ƒ tvaá¹ƒ akari samaá¹…giá¹ƒ, ahaÃ±ca te vidhura karo

idaÃ±ca te maá¹‡iratanaá¹ƒ dadÄ• mi, ajjeva taá¹ƒ kuruyo pÄ• payÄ• mÄ«â€™â€™ ti ||

tattha {\pounds}7.0221 __maá¹‡iratana_nti paá¹‡á¸• ita, ahaá¹ƒ tava guá¹‡esu pasanno ara
anucchavikaá¹ƒ kiccaá¹ƒ kÄ• tuá¹ƒ, tasmÄ• imaÃ±ca te cakkavattiparibhogaá¹ƒ maá¹‡irata
indapatthaá¹ƒ pÄ• pemÄ«ti.

atha mahÄ• satto tassa thutiá¹ƒ karonto itaraá¹ƒ gÄ• thamÄ• ha ---

1635__._ á¹• 21 ``ajeyyamesÄ• tava hotu metti, bhariyÄ• ya kaccÄ• na piyÄ• ya saddhiá¹ƒ

Ä• nandi vitto sumano patÄ«to, datvÄ• maá¹‡iá¹ƒ maÃ±ca nayindapatthaâ€™â€™ nti ||

tattha Ã±7.0234 __ajeyyamesÄ• _ti esÄ• tava bhariyÄ• ya saddhiá¹ƒ piyasaá¹ƒvÄ• samett
vittoâ€™â€™ tiÄ• dÄ«hi pÄ«tisamaá¹…gibhÄ• vamevassa vadati. __nayindapattha_nti nay

taá¹ƒ sutvÄ• puá¹‡á¹‡ako tathÄ• akÄ• si. tena vuttaá¹ƒ ---

1636__._ á¹• 21 ``sa puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, nisÄ«dayÄ« purato Ä• sa

Ä• dÄ• ya kattÄ• ramanomapaÃ±Ã±aá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ indapatthaá¹ƒ ||

1637__._ á¹• 21 ``mano manussassa yathÄ• pi gacche, tatopissa khippataraá¹ƒ ahosi.

sa puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ indapatthaá¹ƒ ||

1638__._ á¹• 21 ``etindapatthaá¹ƒ \Ee VI 324/ nagaraá¹ƒ padissati, rammÄ• ni ca ambavan

ahaÃ±ca bhariyÄ• ya samaá¹…gibhÅ«to, tuvaÃ±ca pattosi sakaá¹ƒ niketaâ€™â€™ nti ||

tattha __yathÄ• pi gacche_ti mano nÄ• ma kiÃ±cÄ• pi na gacchati, dÅ«re Ä• rammaá¹‡aá¹
vuccati, tasmÄ• manassa Ä• rammaá¹‡aggahaá¹‡atopi khippataraá¹ƒ tassa manomayasin
evamettha attho daá¹-á¹-habbo. __etindapattha_nti assapiá¹-á¹-he nisinnoyevassa dassento
niketa_nti tvaÃ±ca attano nivesanaá¹ƒ sampattoti Ä• ha.

tasmiá¹ƒ pana divase paccÅ«sakÄ• le rÄ• jÄ• supinaá¹ƒ addasa. evarÅ«po supino ahosi --
paÃ±Ã±Ä• kkhandho sÄ«lamayasÄ• kho paÃ±cagorasaphalo alaá¹…katahatthigavÄ• ssapa
{\pounds}7.0222 á¹-hito. mahÄ• jano tassa sakkÄ• raá¹ƒ katvÄ• aÃ±jaliá¹ƒ paggayha nama
aá¹-á¹-hÄ• si. atheko kaá¹‡hapuriso pharuso rattasÄ• á¹-akanivattho rattapupphakaá¹‡á¹‡a

Ä• gantvÄ• mahÄ• janassa paridevantasseva taá¹ƒ rukkhaá¹ƒ samÅ«laá¹ƒ chinditvÄ• Ä• k
puna taá¹ƒ Ä• haritvÄ• pakatiá¹-á¹-hÄ• neyeva á¹-hapetvÄ• pakkÄ• mÄ«ti. rÄ• jÄ• taá¹ƒ s
``mahÄ• rukkho viya na aÃ±Ã±o koci, vidhurapaá¹‡á¸• ito. mahÄ• janassa paridevantasseva
chinditvÄ• Ä• dÄ• ya gatapuriso viya na aÃ±Ã±o koci, paá¹‡á¸• itaá¹ƒ gahetvÄ• gatamÄ• â
Ä• haritvÄ• pakatiá¹-á¹-hÄ• neyeva á¹-hapetvÄ• gato viya so mÄ• á¹‡avo puna taá¹ƒ paá¹‡
dhammasabhÄ• ya dvÄ• re á¹-hapetvÄ• pakkamissati. addhÄ• ajja mayaá¹ƒ paá¹‡á¸• itaá
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• somanassapatto sakalanagaraá¹ƒ alaá¹…kÄ• rÄ• petvÄ• dha
alaá¹…kataratanamaá¹‡á¸• ape dhammÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• ekasatarÄ• jaamacc
``ajja tumhe paá¹‡á¸• itaá¹ƒ passissatha, mÄ• socitthÄ• â€™â€™ ti mahÄ• janaá¹ƒ assÄ•
Ä• gamanaá¹ƒ olokento dhammasabhÄ• yaá¹ƒ nisÄ«di. amaccÄ• dayopi nisÄ«diá¹ƒsu. tasm
paá¹‡á¸• itaá¹ƒ otÄ• retvÄ• dhammasabhÄ• ya dvÄ• re parisamajjheyeva á¹-hapetvÄ• iran
devanagarameva gato. tamatthaá¹ƒ \Ee VI 325/ pakÄ• sento satthÄ• Ä• ha ---

1639__._ á¹• 21 ``na puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, oropiya dhammasabhÄ•

Ä• jaÃ±Ã±amÄ• ruyha anomavaá¹‡á¹‡o, pakkÄ• mi vehÄ• yasamantalikkhe ||

1640__._ á¹• 21 ``taá¹ƒ disvÄ• rÄ• jÄ• paramappatÄ«to, uá¹-á¹-hÄ• ya bÄ• hÄ• hi palissaj

avikampayaá¹ƒ dhammasabhÄ• ya majjhe, nisÄ«dayÄ« pamukhamÄ• sanasmiâ€™â€™ nti

tattha __anomavaá¹‡á¹‡o_ti ahÄ«navaá¹‡á¹‡o uttamavaá¹‡á¹‡o. __avikampaya_nti bhikkh
paá¹‡á¸• itaá¹ƒ palissajitvÄ• mahÄ• janamajjhe avikampanto anolÄ«yantoyeva hatthe gahe
katvÄ• alaá¹…katadhammÄ• sane nisÄ«dÄ• pesi.

atha Ã±7.0236 rÄ• jÄ• tena saddhiá¹ƒ sammoditvÄ• madhurapaá¹-isanthÄ• raá¹ƒ karonto

1641__._ á¹• 21 ``tvaá¹ƒ no vinetÄ• si rathaá¹ƒva naddhaá¹ƒ, nandanti taá¹ƒ kuruyo dassan

akkhÄ• hi me pucchito etamatthaá¹ƒ, kathaá¹ƒ pamokkho ahu mÄ• á¹‡avassÄ• â€™â€™ ti

tattha {\pounds}7.0223 __naddha_nti yathÄ• naddhaá¹ƒ rathaá¹ƒ sÄ• rathi vineti, evaá¹ƒ tv
kÄ• raá¹‡ena nayena hitakiriyÄ• su vinetÄ• . __nandanti ta_nti taá¹ƒ disvÄ• va ime kururaá¹
dassanena nandanti. __mÄ• á¹‡avassÄ• _ti mÄ• á¹‡avassa santikÄ• kathaá¹ƒ tava pamok
muÃ±cantassa mÄ• á¹‡avassa pamokkho, so kena kÄ• raá¹‡ena ahosÄ«ti attho.

mahÄ• satto Ä• ha ---

1642__._ á¹• 21 ``yaá¹ƒ mÄ• á¹‡avotyÄ• bhivadÄ« janinda, na so manusso naravÄ«raseá¹-

yadi te suto puá¹‡á¹‡ako nÄ• ma yakkho, raÃ±Ã±o kuverassa hi so sajibbo ||

1643__._ á¹• 21 ``bhÅ«mindharo varuá¹‡o nÄ• ma nÄ• go, brahÄ• sucÄ« vaá¹‡á¹‡abalÅ«p

tassÄ• nujaá¹ƒ dhÄ«taraá¹ƒ kÄ• mayÄ• no, irandhatÄ« nÄ• ma sÄ• nÄ• gakaÃ±Ã±Ä• ||

1644__._ á¹• 21 ``tassÄ• \Ee VI 326/ sumajjhÄ• ya piyÄ• ya hetu, patÄ• rayittha maraá¹‡Ä•

so ceva bhariyÄ• ya samaá¹…gibhÅ«to, ahaÃ±ca anuÃ±Ã±Ä• to maá¹‡i ca laddhoâ€™â€™

tattha __yaá¹ƒ mÄ• á¹‡avotyÄ• bhivadÄ«_ti janinda yaá¹ƒ tvaá¹ƒ ``mÄ• á¹‡avoâ€™â€™ ti
__bhÅ«mindharo_ti bhÅ«mindharanÄ• gabhavanavÄ• sÄ«. __sÄ• nÄ• gakaÃ±Ã±Ä• _ti yaá
patthayamÄ• no mama maraá¹‡Ä• ya patÄ• rayi cittaá¹ƒ pavattesi, sÄ• nÄ• gakaÃ±Ã±Ä• Ä
__piyÄ• ya hetÅ«_ti mahÄ• rÄ• ja, so hi nÄ• garÄ• jÄ• catupposathikapaÃ±havissajjane pa
pÅ«jetvÄ• nÄ• gabhavanaá¹ƒ gato vimalÄ• ya nÄ• ma deviyÄ• taá¹ƒ maá¹‡iá¹ƒ adisvÄ• ``
ti pucchito mama dhammakathikabhÄ• vaá¹ƒ vaá¹‡á¹‡esi. sÄ• mayhaá¹ƒ dhammakathaá¹ƒ
dohaá¸·aá¹ƒ uppÄ• desi. nÄ• garÄ• jÄ• duggahitena pana dhÄ«taraá¹ƒ irandhatiá¹ƒ Ä• ha
hadayamaá¹ƒse dohaá¸·inÄ«, tassa hadayamaá¹ƒsaá¹ƒ Ä• harituá¹ƒ samatthaá¹ƒ sÄ• mika
sÄ• pariyesantÄ« vessavaá¹‡assa bhÄ• gineyyaá¹ƒ puá¹‡á¹‡akaá¹ƒ nÄ• ma yakkhaá¹ƒ dis
paá¹-ibaddhacittaá¹ƒ Ã±atvÄ• pitu santikaá¹ƒ nesi. atha naá¹ƒ so ``vidhurapaá¹‡á¸• itassa h
Ä• harituá¹ƒ sakkonto irandhatiá¹ƒ labhissasÄ«â€™â€™ ti Ä• ha. puá¹‡á¹‡ako vepullapabb
cakkavattiparibhogaá¹ƒ maá¹‡iratanaá¹ƒ Ä• haritvÄ• tumhehi saddhiá¹ƒ jÅ«taá¹ƒ kÄ«á¸·itvÄ
ahaÃ±ca mama nivesane tÄ«haá¹ƒ vasÄ• petvÄ• mahantaá¹ƒ sakkÄ• raá¹ƒ akÄ• siá¹ƒ. sop
gÄ• hÄ• petvÄ• himavante rukkhesu ca pabbatesu ca pothetvÄ• mÄ• retuá¹ƒ asakkonto sa
verambhavÄ• tamukhe ca pakkhanditvÄ• anupubbena saá¹-á¹-hiyojanubbedhe {\pounds}7.
á¹-hapetvÄ• sÄ«havesÄ• divasena idaÃ±cidaÃ±ca rÅ«paá¹ƒ katvÄ• pi mÄ• retuá¹ƒ asakko
mÄ• raá¹‡akÄ• raá¹‡aá¹ƒ puá¹-á¹-ho Ä• cikkhi. athassÄ• haá¹ƒ sÄ• dhunaradhamme kathe
pasannacitto maá¹ƒ idha Ä• netukÄ• mo ahosi.

athÄ• haá¹ƒ taá¹ƒ Ä• dÄ• ya nÄ• gabhavanaá¹ƒ gantvÄ• nÄ• garaÃ±Ã±o ca vimalÄ• ya ca
nÄ• garÄ• jÄ• ca vimalÄ• ca sabbanÄ• gaparisÄ• ca pasÄ«diá¹ƒsu. nÄ• garÄ• jÄ• tattha
irandhatiá¹ƒ puá¹‡á¹‡akassa \Ee VI 327/ adÄ• si. so taá¹ƒ labhitvÄ• pasannacitto hutvÄ• m
pÅ«jetvÄ• nÄ• garÄ• jena Ä• á¹‡atto manomayasindhavaá¹ƒ Ä• ropetvÄ• sayaá¹ƒ majjhim
pacchimÄ• sane nisÄ«dÄ• petvÄ• maá¹ƒ purimÄ• sane nisÄ«dÄ• petvÄ• idhÄ• gantvÄ• p
irandhatiá¹ƒ Ä• dÄ• ya attano nagarameva gato. evaá¹ƒ, mahÄ• rÄ• ja, so puá¹‡á¹‡ako tass
hetu patÄ• rayittha maraá¹‡Ä• ya mayhaá¹ƒ. athevaá¹ƒ maá¹ƒ nissÄ• ya so ceva bhariyÄ• y

dhammakathaá¹ƒ sutvÄ• pasannena nÄ• garÄ• jena ahaÃ±ca anuÃ±Ã±Ä• to, tassa puá¹‡á
sabbakÄ• madado cakkavattiparibhogamaá¹‡i ca laddho, gaá¹‡hatha, deva, imaá¹ƒ maá¹‡i
adÄ• si.

tato Ã±7.0238 rÄ• jÄ• paccÅ«sakÄ• le attanÄ• diá¹-á¹-hasupinaá¹ƒ nagaravÄ• sÄ«naá¹ƒ k
nagaravÄ• sino ajja mayÄ• diá¹-á¹-hasupinaá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti vatvÄ• Ä• ha ---

1645__._ á¹• 21 ``rukkho hi mayhaá¹ƒ padvÄ• re sujÄ• to, paÃ±Ã±Ä• kkhandho sÄ«lamaya

atthe ca dhamme ca á¹-hito nipÄ• ko, gavapphalo hatthigavÄ• ssachanno ||

1646__._ á¹• 21 ``naccagÄ«tatÅ«riyÄ• bhinÄ• dite, ucchijja senaá¹ƒ puriso ahÄ• si.

so no ayaá¹ƒ Ä• gato sanniketaá¹ƒ, rukkhassimassÄ• pacitiá¹ƒ karotha ||

1647__._ á¹• 21 ``ye keci vittÄ• mama paccayena, sabbeva te pÄ• tukarontu ajja.

tibbÄ• ni katvÄ• na upÄ• yanÄ• ni, rukkhassimassÄ• pacitiá¹ƒ karotha ||

1648__._ á¹• 21 ``ye keci baddhÄ• mama atthi raá¹-á¹-he, sabbeva te bandhanÄ• mocaya

yathevayaá¹ƒ bandhanasmÄ• pamutto, evamete muÃ±care bandhanasmÄ• ||

1649__._ á¹• 21 ``unnaá¹…galÄ• {\pounds}7.0225 \Ee VI 328/ mÄ• samimaá¹ƒ karontu, ma
bhakkhayantu.

amajjapÄ• majjarahÄ• pivantu, puá¹‡á¹‡Ä• hi thÄ• lÄ• hi palissutÄ• hi ||

1650__._ á¹• 21 ``mahÄ• pathaá¹ƒ nicca samavhayantu, tibbaÃ±ca rakkhaá¹ƒ vidahantu raa

yathÄ• Ã±Ã±amaÃ±Ã±aá¹ƒ na viheá¹-hayeyyuá¹ƒ, rukkhassimassÄ• pacitiá¹ƒ karothÄ• â€™

tattha Ã±7.0239 __sÄ«lamayassa sÄ• khÄ• _ti etassa rukkhassa sÄ«lamayÄ• sÄ• khÄ• . _
vaddhiyaÃ±ca sabhÄ• ve ca. __á¹-hito nipÄ• ko_ti so paÃ±Ã±Ä• mayarukkho patiá¹-á¹-hito.
paÃ±cavidhagorasaphalo. __hatthigavÄ• ssachanno_ti alaá¹…katahatthigavÄ• ssehi saÃ±c
__naccagÄ«tatÅ«riyÄ• bhinÄ• dite_ti atha tassa rukkhassa pÅ«jaá¹ƒ karontena mahÄ• jane
naccÄ• dÄ«hi abhinÄ• dite. __ucchijja senaá¹ƒ puriso ahÄ• sÄ«_ti eko kaá¹‡hapuriso Ä• ga
ucchijja parivÄ• retvÄ• á¹-hitaá¹ƒ senaá¹ƒ palÄ• petvÄ• ahÄ• si gahetvÄ• gato. puna so ru

amhÄ• kaá¹ƒ nivesanadvÄ• rayeva á¹-hito. so no ayaá¹ƒ rukkhasadiso paá¹‡á¸• ito sannike
sabbeva tumhe rukkhassa imassa apacitiá¹ƒ karotha, mahÄ• sakkÄ• raá¹ƒ pavattetha.

__mama paccayenÄ• _ti ambho, amaccÄ• ye keci maá¹ƒ nissÄ• ya laddhena yasena __vi
sabbe attano vittaá¹ƒ pÄ• tukarontu. __tibbÄ• nÄ«_ti bahalÄ• ni mahantÄ• ni. __upÄ• yanÄ
__ye kecÄ«_ti antamaso kÄ«á¸·anatthÄ• ya baddhe migapakkhino upÄ• dÄ• ya. __muÃ±ca
mÄ• samimaá¹ƒ karontÅ«_ti imaá¹ƒ mÄ• saá¹ƒ kasananaá¹…galÄ• ni ussÄ• petvÄ• ekama
carÄ• petvÄ• sabbeva manussÄ• mahÄ• chaá¹‡aá¹ƒ karontu. __bhakkhayantÅ«_ti bhuÃ±
__a_-kÄ• ro nipÄ• tamattaá¹ƒ, majjapÄ• purisÄ• majjarahÄ• attano attano Ä• pÄ• naá¹-á¹
attho. __puá¹‡á¹‡Ä• hi thÄ• lÄ• hÄ«_ti puá¹‡á¹‡ehi thÄ• lehi. __palissutÄ• hÄ«_ti atipuá¹‡á
__mahÄ• pathaá¹ƒ nicca samavhayantÅ«_ti antonagare alaá¹…katamahÄ• pathaá¹ƒ rÄ• ja
vesiyÄ• niccakÄ• laá¹ƒ kilesavasena kilesatthikaá¹ƒ janaá¹ƒ avhayantÅ«ti attho. __tibba_nt
__yathÄ• _ti yathÄ• rakkhassa susaá¹ƒvihitattÄ• unnaá¹…galÄ• hutvÄ• rukkhassimassa
aÃ±Ã±amaÃ±Ã±aá¹ƒ na viheá¹-hayeyyuá¹ƒ, evaá¹ƒ rakkhaá¹ƒ saá¹ƒvidahantÅ«ti attho.

evaá¹ƒ raÃ±Ã±Ä• vutte ---

1651__._ á¹• 21 ``orodhÄ• {\pounds}7.0226 ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

1652__._ á¹• 21 ``hatthÄ• rohÄ• Ã±7.0240 anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

1653__._ á¹• 21 ``samÄ• gatÄ• \Ee VI 329/ jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

1654__._ á¹• 21 ``bahujano pasannosi, disvÄ• paá¹‡á¸• itamÄ• gate.

paá¹‡á¸• itamhi anuppatte, celukkhepo pavattathÄ• â€™â€™ ti ||

tattha __abhihÄ• rayu_nti evaá¹ƒ raÃ±Ã±Ä• Ä• á¹‡attÄ• mahÄ• chaá¹‡aá¹ƒ paá¹-iyÄ• det
mocetvÄ• ete sabbe orodhÄ• dayo nÄ• nappakÄ• raá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ sajjitvÄ• ter
paá¹‡á¸• itassa pesesuá¹ƒ. __paá¹‡á¸• itamÄ• gate_ti paá¹‡á¸• ite Ä• gate taá¹ƒ paá¹‡á¸• it
pasanno ahosi.

chaá¹‡o mÄ• sena osÄ• naá¹ƒ agamÄ• si. tato mahÄ• satto buddhakiccaá¹ƒ sÄ• dhento vi
desento rÄ• jÄ• naÃ±ca anusÄ• santo dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• yÄ• vatÄ• yukaa
saggaparÄ• yaá¹‡o ahosi. rÄ• jÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• sabbepi nagaravÄ• sino paá¹‡á¸• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• Ä• yupariyosÄ• ne saggapuraá¹ƒ pÅ«rayiá¹ƒsu.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• ``na, bhikkhave, idÄ• neva, pubbepi tathÄ upÄ• yakusaloyevÄ• â€™â€™ ti vatvÄ• jÄ• takaá¹ƒ samodhÄ• nesi --- ``tadÄ• paá¹‡á¸• ita mahÄ• rÄ• jakulÄ• ni ahesuá¹ƒ, jeá¹-á¹-habhariyÄ• rÄ• hulamÄ• tÄ• , jeá¹-á¹-haputto rÄ• h uppalavaá¹‡á¹‡Ä• , varuá¹‡anÄ• garÄ• jÄ• sÄ• riputto, supaá¹‡á¹‡arÄ• jÄ• moggallÄ• no, dhanaÃ±cayakorabyarÄ• jÄ• Ä• nando, puá¹‡á¹‡ako channo, parisÄ• buddhaparisÄ• , vid sammÄ• sambuddho ahosiâ€™â€™ nti.

vidhurajÄ• takavaá¹‡á¹‡anÄ• navamÄ• .

á¹• 03 [547] 10. vessantarajÄ• takavaá¹‡á¹‡anÄ•

dasavarakathÄ• vaá¹‡á¹‡anÄ•

__phussatÄ«_ {\pounds}7.0227 \Ee VI 479/ Ã±7.0241 __varavaá¹‡á¹‡Ä• bhe_ti idaá¹ƒ satt upanissÄ• ya nigrodhÄ• rÄ• me viharanto pokkharavassaá¹ƒ Ä• rabbha kathesi. yadÄ• hi s pavattitavaradhammacakko anukkamena rÄ• jagahaá¹ƒ gantvÄ• tattha hemantaá¹ƒ vÄ«tin maggadesakena vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto paá¹-hamagamanena kapilavatth sakyarÄ• jÄ• no ``mayaá¹ƒ amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-haá¹ƒ passissÄ• mÄ• â€™â€™ ti s vasanaá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• ``nigrodhasakkassÄ• rÄ• mo ramaá¹‡Ä«yoâ€ sabbaá¹ƒ paá¹-ijagganavidhiá¹ƒ katvÄ• gandhapupphÄ• dihatthÄ• paccuggamanaá¹ƒ karo sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ite daharadahare nÄ• garadÄ• rake ca nÄ• garadÄ• ri pahiá¹‡iá¹ƒsu, tato rÄ• jakumÄ• re ca rÄ• jakumÄ• rikÄ• yo ca. tesaá¹ƒ antarÄ• sÄ• maá¹ƒ satthÄ• raá¹ƒ pÅ«jetvÄ• bhagavantaá¹ƒ gahetvÄ• nigrodhÄ• rÄ• mameva agamiá¹ƒsu. tat vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. tadÄ• hi s mÄ• natthaddhÄ• . te ``ayaá¹ƒ siddhatthakumÄ• ro amhehi daharataro, amhÄ• kaá¹ƒ kaniá¹ nattÄ• â€™â€™ ti cintetvÄ• daharadahare rÄ• jakumÄ• re ca rÄ• jakumÄ• rikÄ• yo ca Ä• h vandatha, mayaá¹ƒ tumhÄ• kaá¹ƒ piá¹-á¹-hito nisÄ«dissÄ• mÄ• â€™â€™ ti.

tesu evaá¹ƒ avanditvÄ• nisinnesu bhagavÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• ``na maá¹ƒ idÄ• neva vandÄ• pessÄ• mÄ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ sa Ä• kÄ• saá¹ƒ abbhuggantvÄ• tesaá¹ƒ sÄ«se pÄ• dapaá¹ƒsuá¹ƒ okiramÄ• no viya kaá¹‡á¸• yamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si. rÄ• jÄ• suddhodano taá¹ƒ ac ``bhante, tumhÄ• kaá¹ƒ jÄ• tadivase kÄ• á¸·adevalassa vandanatthaá¹ƒ upanÄ«tÄ• naá¹ƒ v

brÄ• hmaá¹‡assa matthake á¹-hite disvÄ• ahaá¹ƒ tumhÄ• kaá¹ƒ pÄ• de vandiá¹ƒ, ayaá¹ƒ m
vappamaá¹…galadivase jambucchÄ• yÄ• ya sirisayane nisinnÄ• naá¹ƒ vo jambucchÄ• yÄ•
disvÄ• pi ahaá¹ƒ tumhÄ• kaá¹ƒ pÄ• de vandiá¹ƒ, ayaá¹ƒ me dutiyavandanÄ• . idÄ• ni imaá¹
pÄ• á¹-ihÄ• riyaá¹ƒ {\pounds}7.0228 disvÄ• pi tumhÄ• kaá¹ƒ pÄ• de vandÄ• mi, ayaá¹ƒ me
raÃ±Ã±Ä• pana vandite avanditvÄ• á¹-hÄ• tuá¹ƒ samattho nÄ• ma ekasÄ• kiyopi nÄ• hosi,

iti bhagavÄ• Ã±Ä• tayo vandÄ• petvÄ• Ä• kÄ• sato otaritvÄ• paÃ±Ã±attavarabuddhÄ• sa
bhagavati sikhÄ• patto Ã±Ä• tisamÄ• gamo ahosi, sabbe ekaggacittÄ• hutvÄ• nisÄ«diá¹ƒs
uá¹-á¹-hahitvÄ• pokkharavassaá¹ƒ vassi, tambavaá¹‡á¹‡aá¹ƒ udakaá¹ƒ heá¹-á¹-hÄ• virava
temetukÄ• mÄ• , te tementi. atemetukÄ• massa \Ee VI 480/ sarÄ«re ekabindumattampi na p
acchariyabbhutacittajÄ• tÄ• ahesuá¹ƒ. ``aho acchariyaá¹ƒ aho abbhutaá¹ƒ aho buddhÄ• na
yesaá¹ƒ Ã±Ä• tisamÄ• game evarÅ«paá¹ƒ pokkharavassaá¹ƒ vassÄ«â€™â€™ ti bhikkhÅ«
taá¹ƒ sutvÄ• satthÄ• ``na, bhikkhave, idÄ• neva, pubbepi mama Ã±Ä• tisamÄ• game mahA
vassiyevÄ• â€™â€™ ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te siviraá¹-á¹-he jetuttaranagare sivimahÄ• rÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• rento saÃ±jaya
paá¹-ilabhi. so tassa vayappattassa maddarÄ• jadhÄ«taraá¹ƒ phussatiá¹ƒ nÄ• ma rÄ• jakaÃ
niyyÄ• detvÄ• phussatiá¹ƒ aggamahesiá¹ƒ akÄ• si. tassÄ• ayaá¹ƒ pubbayogo --- ito ekana
satthÄ• loke udapÄ• di. tasmiá¹ƒ bandhumatinagaraá¹ƒ nissÄ• ya kheme migadÄ• ye vihar
bandhumassa anagghena candanasÄ• rena saddhiá¹ƒ satasahassagghanikaá¹ƒ suvaá¹‡á¹
dve dhÄ«taro ahesuá¹ƒ. so taá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ tÄ• saá¹ƒ dÄ• tukÄ• mo hutvÄ• car
adÄ• si, suvaá¹‡á¹‡amÄ• laá¹ƒ kaniá¹-á¹-hÄ• ya adÄ• si. tÄ• ubhopi ``na mayaá¹ƒ imaá¹ƒ a
piá¸·andhissÄ• ma, satthÄ• rameva pÅ«jessÄ• mÄ• â€™â€™ ti cintetvÄ• rÄ• jÄ• naá¹ƒ Ä•
ca suvaá¹‡á¹‡amÄ• lÄ• ya ca dasabalaá¹ƒ pÅ«jessÄ• mÄ• â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ
sampaá¹-icchi. jeá¹-á¹-hikÄ• sukhumacandanacuá¹‡á¹‡aá¹ƒ kÄ• retvÄ• suvaá¹‡á¹‡asamug
gaá¹‡hÄ• pesi. kaniá¹-á¹-habhaginÄ« pana suvaá¹‡á¹‡amÄ• laá¹ƒ uracchadamÄ• laá¹ƒ kÄ•
suvaá¹‡á¹‡asamuggena gaá¹‡hÄ• pesi. tÄ• ubhopi migadÄ• yavihÄ• raá¹ƒ gantvÄ• jeá¹-á
dasabalassa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ pÅ«jetvÄ• sesacuá¹‡á¹‡Ä• ni gandhaku
``bhante, anÄ• gate tumhÄ• disassa buddhassa mÄ• tÄ• bhaveyyaâ€™â€™ nti patthanaá¹
kaniá¹-á¹-habhaginÄ«pi tathÄ• gatassa suvaá¹‡á¹‡avaá¹‡aá¹ƒ sarÄ«raá¹ƒ suvaá¹‡á¹‡amÄ•
pÅ«jetvÄ• ``bhante, yÄ• va arahattappatti, tÄ• va idaá¹ƒ pasÄ• dhanaá¹ƒ mama sarÄ«rÄ•
ti patthanaá¹ƒ akÄ• si. satthÄ• pi tÄ• saá¹ƒ anumodanaá¹ƒ akÄ• si.

tÄ• ubhopi yÄ• vatÄ• yukaá¹ƒ \Ee VI 481/ á¹-hatvÄ• devaloke nibbattiá¹ƒsu. tÄ• su jeá¹-á¹
manussalokaá¹ƒ {\pounds}7.0229, manussalokato devalokaá¹ƒ saá¹ƒsarantÄ« ekanavutikap
buddhuppÄ• dakÄ• le buddhamÄ• tÄ• mahÄ• mÄ• yÄ• devÄ« nÄ• ma ahosi. kaniá¹-á¹-hab
kassapadasabalassa kÄ• le kikissa raÃ±Ã±o dhÄ«tÄ• hutvÄ• nibbatti. sÄ• cittakammakat
alaá¹…katena urena jÄ• tattÄ• uracchadÄ• nÄ• ma kumÄ• rikÄ• hutvÄ• soá¸·asavassikal

sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya aparabhÄ• ge bhattÄ• numodanaá¹ƒ suá¹‡antenev
pattadivaseyeva arahattaá¹ƒ patvÄ• pabbajitvÄ• parinibbÄ• yi. kikirÄ• jÄ• pi aÃ±Ã±Ä• satt
tÄ• saá¹ƒ nÄ• mÄ• ni ---

``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhadÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, saá¹…ghadÄ• sÄ« ca sattamÄ«â€™â€™ ti ||

tÄ• imasmiá¹ƒ buddhuppÄ• de ---

``khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca gotamÄ«.

dhammadinnÄ• mahÄ• mÄ• yÄ• , visÄ• khÄ• cÄ• pi sattamÄ«â€™â€™ ti ||

tÄ• su Ã±7.0244 phussatÄ« sudhammÄ• nÄ• ma hutvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katv
katÄ• ya candanacuá¹‡á¹‡apÅ«jÄ• ya phalena rattacandanarasaparipphositena viya sarÄ«r
nÄ• ma kumÄ• rikÄ• hutvÄ• devesu ca manussesu ca saá¹ƒsarantÄ« aparabhÄ• ge sakka
hutvÄ• nibbatti. athassÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• paÃ±casu pubbanimittesu uppann
parikkhÄ«á¹‡Ä• yukataá¹ƒ Ã±atvÄ• mahantena yasena taá¹ƒ Ä• dÄ• ya nandanavanuyyÄ•
alaá¹…katasayanapiá¹-á¹-he nisinnaá¹ƒ sayaá¹ƒ sayanapasse nisÄ«ditvÄ• etadavoca ``bha
vare dammi, te gaá¹‡hassÅ«â€™â€™ ti vadanto imasmiá¹ƒ gÄ• thÄ• sahassapaá¹-imaá¹‡á
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1655__._ á¹• 21 ``phussatÄ« varavaá¹‡á¹‡Ä• bhe, varassu dasadhÄ• vare.

pathabyÄ• cÄ• rupubbaá¹…gi, yaá¹ƒ tuyhaá¹ƒ manaso piyaâ€™â€™ nti ||

evamesÄ• \Ee VI 482/ mahÄ• vessantaradhammadesanÄ• devaloke patiá¹-á¹-hÄ• pitÄ• n

tattha {\pounds}7.0230 __phussatÄ«_ti taá¹ƒ nÄ• menÄ• lapati. __varavaá¹‡á¹‡Ä• bhe_ti v
samannÄ• gate. __dasadhÄ• _ti dasavidhe. __pathabyÄ• _ti pathaviyaá¹ƒ gahetabbe katvÄ
vadati. __cÄ• rupubbaá¹…gÄ«_ti cÄ• runÄ• pubbaá¹…gena varalakkhaá¹‡ena samannÄ• g
piya_nti yaá¹ƒ yaá¹ƒ tava manasÄ• piyaá¹ƒ, taá¹ƒ taá¹ƒ dasahi koá¹-á¹-hÄ• sehi gaá¹‡hÄ•

sÄ• attano cavanadhammataá¹ƒ ajÄ• nantÄ« pamattÄ• hutvÄ• dutiyagÄ• thamÄ• ha ---

1656__._ á¹• 21 ``devarÄ• ja namo tyatthu, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

rammÄ• cÄ• vesi maá¹ƒ á¹-hÄ• nÄ• , vÄ• tova dharaá¹‡Ä«ruhaâ€™â€™ nti ||

tattha __namo tyatthÅ«_ti namo te atthu. __kiá¹ƒ pÄ• pa_nti kiá¹ƒ mayÄ• tava santike pÄ• pucchati. __dharaá¹‡Ä«ruha_nti rukkhaá¹ƒ.

athassÄ• pamattabhÄ• vaá¹ƒ Ã±atvÄ• sakko dve gÄ• thÄ• abhÄ• si ---

1657__._ á¹• 21 ``na ceva te kataá¹ƒ pÄ• paá¹ƒ, na ca me tvamasi appiyÄ• .

puÃ±Ã±aÃ±ca te parikkhÄ«á¹‡aá¹ƒ, yena tevaá¹ƒ vadÄ• mahaá¹ƒ ||

1658__._ á¹• 21 ``santike Ã±7.0245 maraá¹‡aá¹ƒ tuyhaá¹ƒ, vinÄ• bhÄ• vo bhavissati.

paá¹-iggaá¹‡hÄ• hi me ete, vare dasa pavecchatoâ€™â€™ ti ||

tattha __yena teva_nti yena te evaá¹ƒ vadÄ• mi. __tuyhaá¹ƒ vinÄ• bhÄ• vo_ti tava amhehi bhavissati. __pavecchato_ti dadamÄ• nassa.

sÄ• sakkassa vacanaá¹ƒ sutvÄ• nicchayena attano maraá¹‡aá¹ƒ Ã±atvÄ• varaá¹ƒ gaá¹‡h

1659__._ á¹• 21 ``varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

sivirÄ• jassa bhaddante, tattha assaá¹ƒ nivesane ||

1660__._ á¹• 21 ``nÄ«lanettÄ• {\pounds}7.0231 nÄ«labhamu, nÄ«lakkhÄ« ca yathÄ• migÄ

phussatÄ« nÄ• ma nÄ• mena, tatthapassaá¹ƒ purindana ||

1661__._ á¹• 21 ``puttaá¹ƒ labhetha varadaá¹ƒ, yÄ• cayogaá¹ƒ amacchariá¹ƒ.

pÅ«jitaá¹ƒ paá¹-irÄ• jÅ«hi, kittimantaá¹ƒ yasassinaá¹ƒ ||

1662__._ á¹• 21 ``gabbhaá¹ƒ me dhÄ• rayantiyÄ• , majjhimaá¹…gaá¹ƒ anunnataá¹ƒ.

kucchi anunnato assa, cÄ• paá¹ƒva likhitaá¹ƒ samaá¹ƒ ||

1663__._ á¹• 21 ``thanÄ• \Ee VI 483/ me nappapateyyuá¹ƒ, palitÄ• na santu vÄ• sava.

kÄ• ye rajo na limpetha, vajjhaÃ±cÄ• pi pamocaye ||

1664__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirude, nÄ• rivaragaá¹‡Ä• yute.

khujjacelÄ• pakÄ• kiá¹‡á¹‡e, sÅ«tamÄ• gadhavaá¹‡á¹‡ite ||

1665__._ á¹• 21 ``citraggaá¸·erughusite, surÄ• maá¹ƒsapabodhane.

sivirÄ• jassa bhaddante, tatthassaá¹ƒ mahesÄ« piyÄ• â€™â€™ ti ||

tattha __sivirÄ• jassÄ• _ti sÄ• sakalajambudÄ«pataláá¹ƒ olokentÄ« attano anucchavikaá¹ƒ
disvÄ• tattha aggamahesibhÄ• vaá¹ƒ patthentÄ« evamÄ• ha. __yathÄ• migÄ«_ti ekavassi
nÄ«lanettÄ• hoti, tenevamÄ• ha. __tatthapassa_nti tatthapi iminÄ• va nÄ• mena Ã±7.0246
labheyyaá¹ƒ. __varada_nti alaá¹…katasÄ«saakkhiyugalahadayamaá¹ƒsarudhirasetacchatta
yÄ• citayÄ• citassa varabhaá¹‡á¸• assa dÄ• yakaá¹ƒ. __kucchÄ«_ti ``majjhimaá¹…gaâ€™â
dasseti. __likhita_nti yathÄ• chekena dhanukÄ• rena sammÄ• likhitaá¹ƒ dhanu anunnatam
samaá¹ƒ hoti, evarÅ«po me kucchi bhaveyya.

__nappapateyyu_nti patitvÄ• lambÄ• na bhaveyyuá¹ƒ. __palitÄ• na santu vÄ• savÄ• _ti v
palitÄ• nipi me sirasmiá¹ƒ na santu mÄ• paÃ±Ã±Ä• yiá¹ƒsu. ``palitÄ• ni siroruhÄ• â€™â€™
__vajjhaÃ±cÄ• pÄ«_ti kibbisakÄ• rakaá¹ƒ rÄ• jÄ• parÄ• dhikaá¹ƒ vajjhappattacoraá¹ƒ attano
samatthÄ• bhaveyyaá¹ƒ. iminÄ• attano issariyabhÄ• vaá¹ƒ dÄ«peti. __bhÅ«tamÄ• gadhav
bhojanakÄ• lÄ• dÄ«su thutivasena {\pounds}7.0232 kÄ• laá¹ƒ Ä• rocentehi sÅ«tehi ceva mÄ
__citraggaá¸·erughusite_ti paÃ±caá¹…gikatÅ«riyasaddasadisaá¹ƒ manoramaá¹ƒ ravaá¹ƒ ra
sattaratanavicittehi dvÄ• rakavÄ• á¹-ehi ugghosite. __surÄ• maá¹ƒsapabodhane_ti ``pivatha
surÄ• maá¹ƒsehi pabodhiyamÄ• najane evarÅ«pe sivirÄ• jassa nivesane tassa aggamahes
gaá¹‡hi.

tattha sivirÄ• jassa aggamahesibhÄ• vo paá¹-hamo varo, nÄ«lanettatÄ• dutiyo, nÄ«labham
phussatÄ«ti nÄ• maá¹ƒ catuttho, puttapaá¹-ilÄ• bho paÃ±camo, anunnatakucchitÄ• chaá¹-â
sattamo, apalitabhÄ• vo aá¹-á¹-hamo, sukhumacchavibhÄ• vo navamo, vajjhappamocanasa

sakko Ä• ha ---

1666__._ á¹• 21 ``ye te dasa varÄ• dinnÄ• , mayÄ• sabbaá¹…gasobhane.

sivirÄ• jassa vijite, sabbe te lacchasÄ« vareâ€™â€™ ti ||

athassÄ• sakko devarÄ• jÄ• phussatiyÄ• dasa vare adÄ• si, datvÄ• ca pana ``bhadde ph
samijjhantÅ«â€™â€™ ti vatvÄ• anumodi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1667__._ á¹• 21 ``idaá¹ƒ \Ee VI 484/ Ã±7.0247 vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampa

phussatiyÄ• varaá¹ƒ datvÄ• , anumodittha vÄ• savoâ€™â€™ ti ||

tattha __anumoditthÄ• _ti ``sabbe te lacchasi vareâ€™â€™ ti evaá¹ƒ vare datvÄ• pamudd
ahosÄ«ti attho.

dasavarakathÄ• niá¹-á¹-hitÄ• .

himavantavaá¹‡á¹‡anÄ•

iti sÄ• vare gahetvÄ• tato cutÄ• maddaraÃ±Ã±o aggamahesiyÄ• kucchimhi nibbatti. jÄ• y
candanacuá¹‡á¹‡aparikiá¹‡á¹‡ena viya sarÄ«rena jÄ• tÄ• . tenassÄ• nÄ• maggahaá¹‡adiv
{\pounds}7.0233 nÄ• maá¹ƒ kariá¹ƒsu. sÄ• mahantena parivÄ• rena vaá¸• á¸• hitvÄ• soá¸·
uttamarÅ«padharÄ• ahosi. atha naá¹ƒ sivimahÄ• rÄ• jÄ• puttassa saÃ±jayakumÄ• rassa a
chattaá¹ƒ ussÄ• petvÄ• soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ jeá¹-á¹-hikaá¹ƒ katvÄ• aggam
á¹-hapesi. tena vuttaá¹ƒ ---

``tato cutÄ• sÄ• phussatÄ«, chattiye upapajjatha.

jetuttaramhi nagare, saÃ±jayena samÄ• gamÄ«â€™â€™ ti ||

sÄ• saÃ±jayassa piyÄ• manÄ• pÄ• ahosi. atha naá¹ƒ sakko Ä• vajjamÄ• no ``mayÄ• phu
varÄ• samiddhÄ• â€™â€™ ti disvÄ• ``eko pana puttavaro na tÄ• va samijjhati, tampissÄ•
ti cintesi. tadÄ• mahÄ• satto tÄ• vatiá¹ƒsadevaloke vasati, Ä• yu cassa parikkhÄ«á¹‡aá¹ƒ a
sakko tassa santikaá¹ƒ gantvÄ• ``mÄ• risa, tayÄ• manussalokaá¹ƒ gantuá¹ƒ vaá¹-á¹-ati, ta
aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• ta
cavanadhammÄ• naá¹ƒ saá¹-á¹-hisahassÄ• naá¹ƒ devaputtÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetv
mahÄ• sattopi tato cavitvÄ• tatthupapanno, sesadevaputtÄ• pi saá¹-á¹-hisahassÄ• naá¹ƒ a
nibbattiá¹ƒsu. mahÄ• satte kucchigate phussatÄ« dohaá¸·inÄ« hutvÄ• catÅ«su nagaradvÄ•
rÄ• janivesanadvÄ• re cÄ• ti chasu á¹-hÄ• nesu cha dÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• deva
vissajjetvÄ• mahÄ• dÄ• naá¹ƒ dÄ• tukÄ• mÄ• ahosi.

rÄ• jÄ• tassÄ• dohaá¸·aá¹ƒ sutvÄ• nemittake brÄ• hmaá¹‡e pakkosÄ• petvÄ• pucchi. ne
deviyÄ• kucchimhi dÄ• nÄ• bhirato satto uppanno, dÄ• nena tittiá¹ƒ na gamissatÄ«â€™â€™

rÄ• jÄ• tuá¹-á¹-hamÄ• naso hutvÄ• cha dÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• vuttappakÄ• raá
bodhisattassa \Ee VI 485/ paá¹-isandhiggahaá¹‡akÄ• lato paá¹-á¹-hÄ• ya raÃ±Ã±o Ä• yassa
nÄ• hosi. tassa puÃ±Ã±Ä• nubhÄ• vena sakalajambudÄ«parÄ• jÄ• no paá¹‡á¹‡Ä• kÄ• raá¹
parivÄ• rena gabbhaá¹ƒ dhÄ• rentÄ« dasamÄ• se paripuá¹‡á¹‡e nagaraá¹ƒ daá¹-á¹-hukÄ• r
rÄ• jÄ• nagaraá¹ƒ devanagaraá¹ƒ viya alaá¹…kÄ• rÄ• petvÄ• deviá¹ƒ rathavaraá¹ƒ Ä• rope
padakkhiá¹‡aá¹ƒ kÄ• resi. tassÄ• vessÄ• naá¹ƒ vÄ«thiyÄ• vemajjhaá¹ƒ sampattakÄ• le ka
amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• vessavÄ«thiyaá¹ƒyeva tassÄ• sÅ«tigharaá
gaá¹‡hÄ• pesi. sÄ• tattha puttaá¹ƒ vijÄ• yi. tena vuttaá¹ƒ ---

``dasa {\pounds}7.0234 mÄ• se dhÄ• rayitvÄ• na, karontÄ« puraá¹ƒ padakkhiá¹‡aá¹ƒ.

vessÄ• naá¹ƒ vÄ«thiyÄ• majjhe, janesi phussatÄ« mamaâ€™â€™ nti || (Cp 1.76).

mahÄ• satto mÄ• tu kucchito nikkhantoyeva visado hutvÄ• akkhÄ«ni ummÄ«letvÄ• nikkha
hatthaá¹ƒ pasÄ• retvÄ• ``amma, dÄ• naá¹ƒ dassÄ• mi, atthi kiÃ±ci te dhanaâ€™â€™ nti Ä•
yathÄ• ajjhÄ• sayena dÄ• naá¹ƒ dehÄ«â€™â€™ ti pasÄ• ritahatthe sahassatthavikaá¹ƒ á¹-
umaá¹…gajÄ• take imasmiá¹ƒ jÄ• take pacchimattabhÄ• veti tÄ«su á¹-hÄ• nesu jÄ• tamatte
kathesi. athassa nÄ• maggahaá¹‡adivase vessavÄ«thiyaá¹ƒ jÄ• tattÄ• ``vessantaroâ€™â€

tena vuttaá¹ƒ ---

``na mayhaá¹ƒ mattikaá¹ƒ nÄ• maá¹ƒ, napi pettikasambhavaá¹ƒ.

jÄ• tomhi vessavÄ«thiyaá¹ƒ, tasmÄ• vessantaro ahuâ€™â€™ nti || (Cp 1.77).

jÄ• tadivaseyeva Ã±7.0249 panassa ekÄ• Ä• kÄ• sacÄ• rinÄ« kareá¹‡ukÄ• abhimaá¹…ga
hatthipotakaá¹ƒ Ä• netvÄ• maá¹…galahatthiá¹-á¹-hÄ• ne á¹-hapetvÄ• pakkÄ• mi. tassa ma
katvÄ• uppannattÄ• ``paccayoâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. taá¹ƒ divasameva am
saá¹-á¹-hisahassakumÄ• rakÄ• jÄ• yiá¹ƒsu. rÄ• jÄ• mahÄ• sattassa atidÄ«ghÄ• didose viv
madhurakhÄ«rÄ• yo catusaá¹-á¹-hi dhÄ• tiyo upaá¹-á¹-hÄ• pesi. tena saddhiá¹ƒ jÄ• tÄ• naÃ
saá¹-á¹-hidÄ• rakasahassÄ• naá¹ƒ ekekÄ• dhÄ• tiyo upaá¹-á¹-hÄ• pesi. so saá¹-á¹-hisahas
mahantena parivÄ• rena vaá¸• á¸• hati. athassa rÄ• jÄ• satasahassagghanakaá¹ƒ kumÄ• r
so catuppaÃ±cavassikakÄ• le taá¹ƒ \Ee VI 486/ omuÃ±citvÄ• dhÄ• tÄ«naá¹ƒ datvÄ• puna
gaá¹‡hi. tÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu. rÄ• jÄ• taá¹ƒ sutvÄ• ``mama puttena dinnaá¹ƒ brahm
aparampi kÄ• resi. kumÄ• ro tampi adÄ• siyeva. iti dÄ• rakakÄ• leyeva dhÄ• tÄ«naá¹ƒ nava
adÄ• si.

aá¹-á¹-havassikakÄ• le pana pÄ• sÄ• davaragato sirisayanapiá¹-á¹-he nisinnova cintesi ``ah

bÄ• hirakadÄ• nameva demi, taá¹ƒ maá¹ƒ na paritoseti, ajjhattikadÄ• naá¹ƒ dÄ• tukÄ• mom
yÄ• ceyya, sÄ«saá¹ƒ chinditvÄ• tassa dadeyyaá¹ƒ. sacepi maá¹ƒ koci hadayaá¹ƒ yÄ• ceyy
hadayaá¹ƒ nÄ«haritvÄ• dadeyyaá¹ƒ. sace akkhÄ«ni yÄ• ceyya, akkhÄ«ni uppÄ• á¹-etvÄ• c
{\pounds}7.0235 sarÄ«ramaá¹ƒsaá¹ƒ yÄ• ceyya, sakalasarÄ«rato maá¹ƒsaá¹ƒ chinditvÄ• d
koci rudhiraá¹ƒ yÄ• ceyya, rudhiraá¹ƒ gahetvÄ• dadeyyaá¹ƒ. atha vÄ• pi koci `dÄ• so me h
attÄ• namassa sÄ• vetvÄ• dÄ• saá¹ƒ katvÄ• dadeyyaâ€™â€™ nti. tassevaá¹ƒ sabhÄ• vaá
catunahutÄ• dhikadviyojanasatasahassabahalÄ• ayaá¹ƒ mahÄ• pathavÄ« mattavaravÄ• ra
sinerupabbatarÄ• jÄ• suseditavettaá¹…kuro viya onamitvÄ• jetuttaranagarÄ• bhimukho aá
devÄ• gajjanto khaá¹‡ikavassaá¹ƒ vassi, akÄ• lavijjulatÄ• niccharia¹ƒsu, sÄ• garo saá¹…k
apphoá¹-esi, mahÄ• brahmÄ• sÄ• dhukÄ• ramadÄ• si. pathavitalato paá¹-á¹-hÄ• ya yÄ• va
ahosi.

vuttampi Ã±7.0250 cetaá¹ƒ ---

``yadÄ• haá¹ƒ dÄ• rako homi, jÄ• tiyÄ• aá¹-á¹-havassiko.

tadÄ• nisajja pÄ• sÄ• de, dÄ• naá¹ƒ dÄ• tuá¹ƒ vicintayiá¹ƒ ||

``hadayaá¹ƒ dadeyyaá¹ƒ cakkhuá¹ƒ, maá¹ƒsampi rudhirampi ca.

dadeyyaá¹ƒ kÄ• yaá¹ƒ sÄ• vetvÄ• , yadi koci yÄ• caye mamaá¹ƒ ||

``sabhÄ• vaá¹ƒ cintayantassa, akampitamasaá¹‡á¹-hitaá¹ƒ.

akampi tattha pathavÄ«, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti || (Cp 1.78-80).

bodhisatto soá¸·asavassikakÄ• leyeva sabbasippesu nipphattiá¹ƒ pÄ• puá¹‡i. athassa pitÄ•
mÄ• tarÄ• saddhiá¹ƒ mantetvÄ• maddarÄ• jakulato mÄ• tuladhÄ«taraá¹ƒ maddiá¹ƒ nÄ• m
soá¸·asannaá¹ƒ itthisahassÄ• naá¹ƒ jeá¹-á¹-hikaá¹ƒ aggamahesiá¹ƒ katvÄ• mahÄ• sattaá¹ƒ
mahÄ• satto rajje patiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya devasikaá¹ƒ cha satasahassÄ• ni vis
pavattesi. aparabhÄ• ge maddidevÄ« puttaá¹ƒ \Ee VI 487/ vijÄ• yi. taá¹ƒ kaÃ±canajÄ• lena
tenassa ``jÄ• lÄ«kumÄ• roâ€™â€™ tveva nÄ• maá¹ƒ kariá¹ƒsu. tassa padasÄ• gamanakÄ
kaá¹‡hÄ• jinena sampaá¹-icchiá¹ƒsu, tenassÄ• ``kaá¹‡hÄ• jinÄ• â€™â€™ tveva nÄ• maá¹ƒ
mÄ• sassa chakkhattuá¹ƒ alaá¹…katahatthikkhandhavaragato cha dÄ• nasÄ• lÄ• yo olokes
dubbuá¹-á¹-hikÄ• ahosi, sassÄ• ni na sampajjiá¹ƒsu, manussÄ• naá¹ƒ mahantaá¹ƒ chÄ• ta
jÄ«vituá¹ƒ asakkontÄ• corakammaá¹ƒ karonti. dubbhikkhapÄ«á¸·itÄ• jÄ• napadÄ• rÄ• jaá¹
rÄ• jÄ• naá¹ƒ upakkosiá¹ƒsu {\pounds}7.0236. taá¹ƒ sutvÄ• raÃ±Ã±Ä• ``kiá¹ƒ, tÄ• tÄ• â€™
Ä• rocayiá¹ƒsu. rÄ• jÄ• ``sÄ• dhu, tÄ• tÄ• , devaá¹ƒ vassÄ• pessÄ• mÄ«â€™â€™ ti te uyy

uposathavÄ• saá¹ƒ vasantopi devaá¹ƒ vassÄ• petuá¹ƒ nÄ• sakkhi. so nÄ• gare sannipÄ• te
sattÄ• haá¹ƒ uposathavÄ• saá¹ƒ vasantopi devaá¹ƒ vassÄ• petuá¹ƒ nÄ• sakkhiá¹ƒ, kiá¹ƒ nu
pucchi. sace, deva, devaá¹ƒ vassÄ• petuá¹ƒ na sakkosi, esa jetuttaranagare saÃ±jayassa ra
nÄ• ma dÄ• nÄ• bhirato. tassaá¹ƒ kira sabbaseto maá¹…galahatthÄ« atthi, tassa gatagataá
vassi. brÄ• hmaá¹‡e pesetvÄ• taá¹ƒ hatthiá¹ƒ yÄ• cÄ• petuá¹ƒ vaá¹-á¹-ati, Ä• á¹‡Ä• pethÄ•

so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• brÄ• hmaá¹‡e sannipÄ• tetvÄ• tesu guá¹‡av
jane vicinitvÄ• tesaá¹ƒ paribbayaá¹ƒ datvÄ• ``gacchatha, tumhe vessantaraá¹ƒ hatthiá¹ƒ yÄ
Ä• nethÄ• â€™â€™ ti pesesi. brÄ• hmaá¹‡Ä• anupubbena jetuttaranagaraá¹ƒ gantvÄ• dÄ
paribhuÃ±jitvÄ• attano sarÄ«raá¹ƒ rajoparikiá¹‡á¹‡aá¹ƒ paá¹ƒsumakkhitaá¹ƒ katvÄ• puá¹‡á
hatthiá¹ƒ yÄ• citukÄ• mÄ• hutvÄ• raÃ±Ã±o dÄ• naggaá¹ƒ Ä• gamanakÄ• le pÄ• cÄ«nadvÄ
``dÄ• naggaá¹ƒ olokessÄ• mÄ«â€™â€™ ti pÄ• tova nhatvÄ• nÄ• naggarasabhojanaá¹ƒ bh
alaá¹…katahatthikkhandhavaragato pÄ• cÄ«nadvÄ• raá¹ƒ agamÄ• si. brÄ• hmaá¹‡Ä• tatth
dakkhiá¹‡advÄ• raá¹ƒ gantvÄ• unnatapadese á¹-hatvÄ• raÃ±Ã±o pÄ• cÄ«nadvÄ• re dÄ• n
dakkhiá¹‡advÄ• rÄ• gamanakÄ• le hatthe pasÄ• retvÄ• ``jayatu bhavaá¹ƒ vessantaroâ€™â
mahÄ• satto te brÄ• hmaá¹‡e disvÄ• hatthiá¹ƒ tesaá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ pesetvÄ• ha
paá¹-hamaá¹ƒ gÄ• thamÄ• ha ---

1668__._ á¹• 21 ``parÅ«á¸·hakacchanakhalomÄ• \Ee VI 488/, paá¹…kadantÄ• rajassirÄ• .

paggayha dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ, kiá¹ƒ maá¹ƒ yÄ• canti brÄ• hmaá¹‡Ä• â€™â€™ ti ||

brÄ• hmaá¹‡Ä• Ä• haá¹ƒsu ---

1669__._ á¹• 21 ``ratanaá¹ƒ deva yÄ• cÄ• ma, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

dadÄ• hi pavaraá¹ƒ nÄ• gaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaâ€™â€™ nti ||

tattha __urÅ«á¸·hava_nti ubbÄ• hanasamatthaá¹ƒ.

taá¹ƒ sutvÄ• mahÄ• satto ``ahaá¹ƒ sÄ«saá¹ƒ Ä• diá¹ƒ katvÄ• ajjhattikadÄ• naá¹ƒ dÄ• tukÄ
{\pounds}7.0237 maá¹ƒ bÄ• hirakadÄ• nameva yÄ• canti, pÅ«ressÄ• mi tesaá¹ƒ manoratha
hatthikkhandhavaragato tatiyaá¹ƒ gÄ• thamÄ• ha ---

1670__._ á¹• 21 ``dadÄ• mi na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• canti brÄ• hmaá¹‡Ä• .

pabhinnaá¹ƒ kuÃ±jaraá¹ƒ dantiá¹ƒ, opavayhaá¹ƒ gajuttamaâ€™â€™ nti ||

paá¹-ijÄ• nitvÄ• Ã±7.0252 ca pana ---

1671__._ á¹• 21 ``hatthikkhandhato oruyha, rÄ• jÄ• cÄ• gÄ• dhimÄ• naso.

brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanoâ€™â€™ ti ||

tattha __opavayha_nti rÄ• javÄ• hanaá¹ƒ. __cÄ• gÄ• dhimÄ• naso_ti cÄ• gena adhikamÄ•
__brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• dÄ• na_nti so vÄ• raá¹‡assa analaá¹…kataá¹-á¹-hÄ• naá¹ƒ
padakkhiá¹‡aá¹ƒ katvÄ• analaá¹…kataá¹-á¹-hÄ• naá¹ƒ adisvÄ• kusumamissakasugandho
suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ gahetvÄ• ``ito ethÄ• â€™â€™ ti vatvÄ• alaá¹…katarajatadÄ
hatthisoá¹‡á¸• aá¹ƒ gahetvÄ• tesaá¹ƒ hatthe á¹-hapetvÄ• udakaá¹ƒ pÄ• tetvÄ• alaá¹…kat
brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• si.

tassa catÅ«su pÄ• desu alaá¹…kÄ• ro cattÄ• ri satasahassÄ• ni agghati, ubhosu passesu a
satasahassÄ• ni, heá¹-á¹-hÄ• udare kambalaá¹ƒ satasahassaá¹ƒ, piá¹-á¹-hiyaá¹ƒ muttajÄ•
kaÃ±canajÄ• lanti tÄ«á¹‡i jÄ• lÄ• ni tÄ«á¹‡i satasahassÄ• ni, ubhosu kaá¹‡á¹‡esu alaá¹…kA
piá¹-á¹-hiyaá¹ƒ attharaá¹‡akambalaá¹ƒ satasahassaá¹ƒ, kumbhÄ• laá¹…kÄ• ro satasahassa
tÄ«á¹‡i satasahassÄ• ni, kaá¹‡á¹‡acÅ«á¸·Ä• laá¹…kÄ• ro dve satasahassÄ• ni, dvinnaá¹ƒ c
satasahassÄ• ni, soá¹‡á¸• Ä• ya sovatthikÄ• laá¹…kÄ• ro satasahassaá¹ƒ, naá¹…guá¹-á¹-h
Ä• rohaá¹‡anisseá¹‡i satasahassaá¹ƒ, bhuÃ±janakaá¹-Ä• haá¹ƒ satasahassaá¹ƒ, á¹-hapetv
kÄ• yÄ• ruá¸·hapasÄ• dhanaá¹ƒ dvÄ• vÄ«sati satasahassÄ• ni \Ee VI 489/. evaá¹ƒ tÄ• va e
catuvÄ«satisatasahassÄ• ni agghati. chattapiá¹‡á¸• iyaá¹ƒ pana maá¹‡i, cÅ«á¸·Ä• maá¹‡i, n
aá¹…kuse maá¹‡i, hatthikaá¹‡á¹-he veá¹-hanamuttÄ• hÄ• re maá¹‡i, hatthikumbhe maá¹‡Ä•
hatthÄ«pi anagghoyevÄ• ti hatthinÄ• saddhiá¹ƒ satta anagghÄ• nÄ«ti sabbÄ• ni tÄ• ni brÄ•
tathÄ• hatthino paricÄ• rakÄ• ni paÃ±ca kulasatÄ• ni hatthimeá¹‡á¸• ahatthigopakehi saddh
dÄ• nenevassa heá¹-á¹-hÄ• vuttanayeneva bhÅ«mikampÄ• dayo ahesuá¹ƒ. tamatthaá¹ƒ pa

1672__._ á¹• 21 ``tadÄ• si {\pounds}7.0238 Ã±7.0253 yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si loma

hatthinÄ• ge padinnamhi, medanÄ« sampakampatha ||

1673__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

hatthinÄ• ge padinnamhi, khubhittha nagaraá¹ƒ tadÄ• ||

1674__._ á¹• 21 ``samÄ• kulaá¹ƒ puraá¹ƒ Ä• si, ghoso ca vipulo mahÄ• .

hatthinÄ• ge padinnamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ti ||

tattha __tadÄ• sÄ«_ti tadÄ• Ä• si. __hatthinÄ• ge_ti hatthisaá¹…khÄ• te nÄ• ge. __khubhi
tadÄ• jetuttaranagaraá¹ƒ saá¹…khubhitaá¹ƒ ahosi.

brÄ• hmaá¹‡Ä• kira dakkhiá¹‡advÄ• re hatthiá¹ƒ labhitvÄ• hatthipiá¹-á¹-he nisÄ«ditvÄ• m
nagaramajjhena pÄ• yiá¹ƒsu. mahÄ• jano te disvÄ• ``ambho brÄ• hmaá¹‡Ä• , amhÄ• kaá¹
hatthÄ« laddhÄ• â€™â€™ ti Ä• ha. brÄ• hmaá¹‡Ä• ``vessantaramahÄ• rÄ• jena no hatthÄ
mahÄ• janaá¹ƒ hatthavikÄ• rÄ• dÄ«hi ghaá¹-á¹-entÄ• nagaramajjhena gantvÄ• uttaradvÄ•
devatÄ• vaá¹-á¹-anena bodhisattassa kuddhÄ• rÄ• jadvÄ• re sannipatitvÄ• mahantaá¹ƒ up
vuttaá¹ƒ ---

``samÄ• kulaá¹ƒ puraá¹ƒ Ä• si, ghoso ca vipulo mahÄ• .

hatthinÄ• ge padinnamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

``athettha vattati saddo, tumulo bheravo mahÄ• .

hatthinÄ• ge padinnamhi, khubhittha nagaraá¹ƒ tadÄ• ||

``athettha vattati saddo, tumulo bheravo mahÄ• .

hatthinÄ• ge padinnamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ti ||

tattha __ghoso_ti upakkosanasaddo patthaá¹-attÄ• __vipulo, _ uddhaá¹ƒ gatattÄ• __mah
raá¹-á¹-havaá¸• á¸• hane_ti siviraá¹-á¹-hassa vuddhikare.

athassa {\pounds}7.0239 \Ee VI 490/ dÄ• nena saá¹…khubhitacittÄ• hutvÄ• nagaravÄ• si
tena vuttaá¹ƒ ---

1675__._ á¹• 21 ``uggÄ• Ã±7.0254 ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• ||

1676__._ á¹• 21 ``kevalo cÄ• pi nigamo, sivayo ca samÄ• gatÄ• .

disvÄ• nÄ• gaá¹ƒ nÄ«yamÄ• naá¹ƒ, te raÃ±Ã±o paá¹-ivedayuá¹ƒ ||

1677__._ á¹• 21 ``vidhamaá¹ƒ deva te raá¹-á¹-haá¹ƒ, putto vessantaro tava.

kathaá¹ƒ no hatthinaá¹ƒ dajjÄ• , nÄ• gaá¹ƒ raá¹-á¹-hassa pÅ«jitaá¹ƒ ||

1678__._ á¹• 21 ``kathaá¹ƒ no kuÃ±jaraá¹ƒ dajjÄ• , Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒ.

khettaÃ±Ã±uá¹ƒ sabbayuddhÄ• naá¹ƒ, sabbasetaá¹ƒ gajuttamaá¹ƒ ||

1679__._ á¹• 21 ``paá¹‡á¸• ukambalasaÃ±channaá¹ƒ, pabhinnaá¹ƒ sattumaddanaá¹ƒ.

dantiá¹ƒ savÄ• labÄ«janiá¹ƒ, setaá¹ƒ kelÄ• sasÄ• disaá¹ƒ ||

1680__._ á¹• 21 ``sasetacchattaá¹ƒ saupÄ• dheyyaá¹ƒ, sÄ• thabbanaá¹ƒ sahatthipaá¹ƒ.

aggayÄ• naá¹ƒ rÄ• javÄ• hiá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• gajaâ€™â€™ nti ||

tattha __uggÄ• _ti uggatÄ• paÃ±Ã±Ä• tÄ• . __nigamo_ti negamakuá¹-umbikajano. __vidha
deva, tava raá¹-á¹-haá¹ƒ vidhamaá¹ƒ. __kathaá¹ƒ no hatthinaá¹ƒ dajjÄ• _ti kena kÄ• raá¹‡e
hatthinaá¹ƒ abhimaá¹…galasammataá¹ƒ kÄ• liá¹…garaá¹-á¹-havÄ• sÄ«naá¹ƒ brÄ• hmaá¹‡Ä
__khettaÃ±Ã±uá¹ƒ sabbayuddhÄ• na_nti sabbayuddhÄ• naá¹ƒ khettabhÅ«misÄ«sajÄ• nana
manoramadantayuttaá¹ƒ. __savÄ• labÄ«jani_nti sahavÄ• labÄ«janiá¹ƒ. __saupÄ• dheyya_n
__sÄ• thabbana_nti sahatthivejjaá¹ƒ. __sahatthipa_nti hatthiparicÄ• rakÄ• naá¹ƒ paÃ±cann
hatthimeá¹‡á¸• ahatthigopakÄ• naÃ±ca vasena sahatthipaá¹ƒ.

evaÃ±ca pana vatvÄ• punapi Ä• haá¹ƒsu ---

1681__._ á¹• 21 ``annaá¹ƒ {\pounds}7.0240 pÄ• naÃ±ca yo dajjÄ• , vatthasenÄ• sanÄ• ni c

etaá¹ƒ kho dÄ• naá¹ƒ patirÅ«paá¹ƒ, etaá¹ƒ kho brÄ• hmaá¹‡Ä• rahaá¹ƒ ||

1682__._ á¹• 21 ``ayaá¹ƒ te vaá¹ƒsarÄ• jÄ• no, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

kathaá¹ƒ vessantaro putto, gajaá¹ƒ bhÄ• jeti saÃ±jaya ||

1683__._ á¹• 21 ``sace Ã±7.0255 tvaá¹ƒ na karissasi, sivÄ«naá¹ƒ vacanaá¹ƒ idaá¹ƒ.

maÃ±Ã±e taá¹ƒ saha puttena, sivÄ« hatthe karissareâ€™â€™ ti ||

tattha __vaá¹ƒsarÄ• jÄ• _ti paveá¹‡iyÄ• Ä• gato mahÄ• rÄ• jÄ• . __bhÄ• jetÄ«_ti deti. __s

siviraá¹-á¹-havÄ• sino saha puttena taá¹ƒ attano hatthe karissantÄ«ti.

taá¹ƒ \Ee VI 491/ sutvÄ• rÄ• jÄ• ``ete vessantaraá¹ƒ mÄ• rÄ• petuá¹ƒ icchantÄ«â€™â€™

1684__._ á¹• 21 ``kÄ• maá¹ƒ janapado mÄ• si, raá¹-á¹-haÃ±cÄ• pi vinassatu.

nÄ• haá¹ƒ sivÄ«naá¹ƒ vacanÄ• , rÄ• japuttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jeyyaá¹ƒ sakÄ• raá¹-á¹-hÄ• , putto hi mama oraso ||

1685__._ á¹• 21 ``kÄ• maá¹ƒ janapado mÄ• si, raá¹-á¹-haÃ±cÄ• pi vinassatu.

nÄ• haá¹ƒ sivÄ«naá¹ƒ vacanÄ• , rÄ• japuttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jeyyaá¹ƒ sakÄ• raá¹-á¹-hÄ• , putto hi mama atrajo ||

1686__._ á¹• 21 ``na cÄ• haá¹ƒ tasmiá¹ƒ dubbheyyaá¹ƒ, ariyasÄ«lavato hi so.

asilokopi me assa, pÄ• paÃ±ca pasave bahuá¹ƒ.

kathaá¹ƒ vessantaraá¹ƒ puttaá¹ƒ, satthena ghÄ• tayÄ• maseâ€™â€™ ti ||

tattha __mÄ• sÄ«_ti mÄ• Ä• si, mÄ• hotÅ«ti attho. __ariyasÄ«lavato_ti ariyena sÄ«lavate
Ä• cÄ• rasampattiyÄ• samannÄ• gato. __ghÄ• tayÄ• mase_ti ghÄ• tayissÄ• ma.

taá¹ƒ sutvÄ• sivayo avocuá¹ƒ ---

1687__._ á¹• 21 ``mÄ• {\pounds}7.0241 naá¹ƒ daá¹‡á¸• ena satthena, na hi so bandhanÄ•

pabbÄ• jehi ca naá¹ƒ raá¹-á¹-hÄ• , vaá¹…ke vasatu pabbateâ€™â€™ ti ||

tattha __mÄ• naá¹ƒ daá¹‡á¸• ena satthenÄ• _ti deva, tumhe taá¹ƒ daá¹‡á¸• ena vÄ• satth
__na hi so bandhanÄ• raho_ti so bandhanÄ• rahopi na hotiyeva.

rÄ• jÄ• Ã±7.0256 Ä• ha ---

1688__._ á¹• 21 ``eso ce sivÄ«naá¹ƒ chando, chandaá¹ƒ na panudÄ• mase.

imaá¹ƒ so vasatu rattiá¹ƒ, kÄ• me ca paribhuÃ±jatu ||

1689__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayantu naâ€™â€™ nti ||

tattha __vasatÅ«_ti puttadÄ• rassa ovÄ• daá¹ƒ dadamÄ• no vasatu, ekarattiÃ±cassa okÄ•

te ``ekarattimattaá¹ƒ vasatÅ«â€™â€™ ti raÃ±Ã±o vacanaá¹ƒ sampaá¹-icchiá¹ƒsu. atha rÄ• puttassa sÄ• sanaá¹ƒ pesento kattÄ• raá¹ƒ Ä• mantetvÄ• tassa santikaá¹ƒ pesesi. so ``sÄ• sampaá¹-icchitvÄ• vessantarassa nivesanaá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesi. tamatth pakÄ• sento satthÄ• Ä• ha ---

1690__._ á¹• 21 ``uá¹-á¹-hehi katte taramÄ• no, gantvÄ• vessantaraá¹ƒ vada.

`sivayo deva te kuddhÄ• , negamÄ• ca samÄ• gatÄ• ||

1691__._ á¹• 21 ``uggÄ• ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

kevalo cÄ• pi nigamo, sivayo ca samÄ• gatÄ• ||

1692__._ á¹• 21 ``asmÄ• {\pounds}7.0242 ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayanti taá¹ƒâ€™ ||

1693__._ á¹• 21 ``sa kattÄ• taramÄ• nova, sivirÄ• jena pesito.

Ä• muttahatthÄ• bharaá¹‡o, suvattho candanabhÅ«sito ||

1694__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• to udake so, Ä• muttamaá¹‡ikuá¹‡á¸• alo.

upÄ• gami puraá¹ƒ rammaá¹ƒ, vessantaranivesanaá¹ƒ ||

1695__._ á¹• 21 ``tatthaddasa kumÄ• raá¹ƒ so, ramamÄ• naá¹ƒ sake pure.

parikiá¹‡á¹‡aá¹ƒ amaccehi, tidasÄ• naá¹ƒva vÄ• savaá¹ƒ ||

1696__._ á¹• 21 ``so Ã±7.0257 tattha gantvÄ• taramÄ• no, kattÄ• vessantaraá¹ƒbravi.

`dukkhaá¹ƒ te vedayissÄ• mi, mÄ• me kujjhi rathesabhaâ€™ ||

1697__._ á¹• 21 ``vanditvÄ• rodamÄ• no so, kattÄ• rÄ• jÄ• namabravi.

bhattÄ• mesi mahÄ• rÄ• ja, sabbakÄ• marasÄ• haro ||

1698__._ á¹• 21 ``dukkhaá¹ƒ te vedayissÄ• mi, tattha assÄ• sayantu maá¹ƒ.

sivayo deva te kuddhÄ• , negamÄ• ca samÄ• gatÄ• ||

1699__._ á¹• 21 ``uggÄ• ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

kevalo cÄ• pi nigamo, sivayo ca samÄ• gatÄ• ||

1700__._ á¹• 21 ``asmÄ• ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayanti taâ€™â€™ nti ||

tattha __kumÄ• ra_nti mÄ• tÄ• pitÅ«naá¹ƒ atthitÄ• ya ``kumÄ• roâ€™â€™ tveva saá¹…kha
__ramamÄ• na_nti attanÄ• dinnadÄ• nassa vaá¹‡á¹‡aá¹ƒ kathayamÄ• naá¹ƒ somanassap
__parikiá¹‡á¹‡aá¹ƒ amaccehÄ«_ti attanÄ• {\pounds}7.0243 sahajÄ• tehi saá¹-á¹-hisahasse
samussitasetacchatte rÄ• jÄ• sane nisinnaá¹ƒ. __vedayissÄ• mÄ«_ti kathayissÄ• mi. __tatt
tasmiá¹ƒ dukkhassÄ• sanÄ• rocane kathetuá¹ƒ avisahavasena kilantaá¹ƒ maá¹ƒ, deva, te p
vissattho kathehÄ«ti maá¹ƒ vadathÄ• ti adhippÄ• yenevamÄ• ha.

mahÄ• satto Ä• ha ---

1701__._ á¹• 21 ``kismiá¹ƒ me sivayo kuddhÄ• , nÄ• haá¹ƒ passÄ• mi dukkaá¹-aá¹ƒ.

taá¹ƒ me katte viyÄ• cikkha, kasmÄ• pabbÄ• jayanti maâ€™â€™ nti ||

tattha \Ee VI 493/ __kismi_nti katarasmiá¹ƒ kÄ• raá¹‡e. __viyÄ• cikkhÄ• _ti vitthÄ• rato kat

kattÄ• Ã±7.0258 Ä• ha ---

1702__._ á¹• 21 ``uggÄ• ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

nÄ• gadÄ• nena khiyyanti, tasmÄ• pabbÄ• jayanti taâ€™â€™ nti ||

tattha __khiyyantÄ«_ti kujjhanti.

taá¹ƒ sutvÄ• mahÄ• satto somanassappatto hutvÄ• Ä• ha ---

1703__._ á¹• 21 ``hadayaá¹ƒ cakkhumpahaá¹ƒ dajjaá¹ƒ, kiá¹ƒ me bÄ• hirakaá¹ƒ dhanaá¹ƒ.

hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• , muttÄ• veá¸·uriyÄ• maá¹‡i ||

1704__._ á¹• 21 ``dakkhiá¹‡aá¹ƒ vÄ• pahaá¹ƒ bÄ• huá¹ƒ, disvÄ• yÄ• cakamÄ• gate.

dadeyyaá¹ƒ na vikampeyyaá¹ƒ, dÄ• ne me ramate mano ||

1705__._ á¹• 21 ``kÄ• maá¹ƒ maá¹ƒ sivayo sabbe, pabbÄ• jentu hanantu vÄ• .

neva dÄ• nÄ• viramissaá¹ƒ, kÄ• maá¹ƒ chindantu sattadhÄ• â€™â€™ ti ||

tattha __yÄ• cakamÄ• gate_ti yÄ• cake Ä• gate taá¹ƒ yÄ• cakaá¹ƒ disvÄ• . __neva dÄ• nÄ
viramissÄ• mi.

taá¹ƒ sutvÄ• kattÄ• neva raÃ±Ã±Ä• dinnaá¹ƒ na nÄ• garehi dinnaá¹ƒ attano matiyÄ• eva
kathento Ä• ha ---

1706__._ á¹• 21 ``evaá¹ƒ taá¹ƒ sivayo Ä• hu, negamÄ• ca samÄ• gatÄ• .

kontimÄ• rÄ• ya tÄ«rena, girimÄ• raÃ±jaraá¹ƒ pati.

yena pabbÄ• jitÄ• yanti, tena gacchatu subbatoâ€™â€™ ti ||

tattha {\pounds}7.0244 __kontimÄ• rÄ• yÄ• _ti kontimÄ• rÄ• ya nÄ• ma nadiyÄ• tÄ«rena. _
Ä• raÃ±jaraá¹ƒ nÄ• ma giriá¹ƒ abhimukho hutvÄ• . __yenÄ• _ti yena maggena raá¹-á¹-hÄ•

gacchanti, tena subbato vessantaropi gacchatÅ«ti evaá¹ƒ sivayo kathentÄ«ti Ä• ha. idaá¹ƒ k
devatÄ• dhiggahito hutvÄ• kathesi.

taá¹ƒ sutvÄ• bodhisatto ``sÄ• dhu dosakÄ• rakÄ• naá¹ƒ gatamaggena gamissÄ• mi, maá¹
aÃ±Ã±ena dosena pabbÄ• jenti, mayÄ• hatthissa Ã±7.0259 dinnattÄ• pabbÄ• jenti. evaá¹ƒ
sattasatakaá¹ƒ mahÄ• dÄ• naá¹ƒ dassÄ• mi, nÄ• garÄ• me ekadivasaá¹ƒ dÄ• naá¹ƒ dÄ• tu
dÄ• naá¹ƒ datvÄ• tatiyadivase gamissÄ• mÄ«â€™â€™ ti vatvÄ• Ä• ha ---

1707__._ á¹• 21 ``sohaá¹ƒ \Ee VI 494/ tena gamissÄ• mi, yena gacchanti dÅ«sakÄ• .

rattindivaá¹ƒ me khamatha, yÄ• va dÄ• naá¹ƒ dadÄ• mahaâ€™â€™ nti ||

taá¹ƒ sutvÄ• kattÄ• ``sÄ• dhu, deva, nÄ• garÄ• naá¹ƒ vakkhÄ• mÄ«â€™â€™ ti vatvÄ• pa
uyyojetvÄ• mahÄ• senaguttaá¹ƒ pakkosÄ• petvÄ• `tÄ• ta, ahaá¹ƒ sve sattasatakaá¹ƒ nÄ•
satta hatthisatÄ• ni, satta assasatÄ• ni, satta rathasatÄ• ni, satta itthisatÄ• ni, satta dhenusa
dÄ• sasatÄ• ni, satta dÄ• sisatÄ• ni ca paá¹-iyÄ• dehi, nÄ• nappakÄ• rÄ• ni ca annapÄ• nÄ
sabbaá¹ƒ dÄ• tabbayuttakaá¹ƒ upaá¹-á¹-hapehÄ«â€™â€™ ti sattasatakaá¹ƒ mahÄ• dÄ• na
uyyojetvÄ• ekakova maddiyÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sirisayanapiá¹-á¹-he nisÄ«
kathaá¹ƒ pavattesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1708__._ á¹• 21 ``Ä• mantayittha {\pounds}7.0245 rÄ• jÄ• naá¹ƒ, maddiá¹ƒ sabbaá¹…gasob

yaá¹ƒ te kiÃ±ci mayÄ• dinnaá¹ƒ, dhanaá¹ƒ dhaÃ±Ã±aÃ±ca vijjati ||

1709__._ á¹• 21 ``hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• , muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ taá¹ƒ nidaheyyÄ• si, yaÃ±ca te pettikaá¹ƒ dhanaâ€™â€™ nti ||

tattha __nidaheyyÄ• sÄ«_ti nidhiá¹ƒ katvÄ• á¹-hapeyyÄ• si. __pettika_nti pitito Ä• gataá¹ƒ.

1710__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

kuhiá¹ƒ deva nidahÄ• mi, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __tamabravÄ«_ti ``mayhaá¹ƒ sÄ• mikena vessantarena ettakaá¹ƒ kÄ• laá¹ƒ `dhanaá
vuttapubbaá¹ƒ, idÄ• neva vadati, kuhiá¹ƒ nu kho nidhetabbaá¹ƒ, pucchissÄ• mi naâ€™â€™
abravi.

vessantaro Ã±7.0260 Ä• ha ---

1711__._ á¹• 21 ``sÄ«lavantesu dajjÄ• si, dÄ• naá¹ƒ maddi yathÄ• rahaá¹ƒ.

na hi dÄ• nÄ• paraá¹ƒ atthi, patiá¹-á¹-hÄ• sabbapÄ• á¹‡inaâ€™â€™ nti ||

tattha __dajjÄ• sÄ«_ti bhadde, maddi koá¹-á¹-hÄ• dÄ«su anidahitvÄ• anugÄ• mikanidhiá¹ƒ
dadeyyÄ• si. __na hi dÄ• nÄ• para_nti dÄ• nato uttaritaraá¹ƒ patiá¹-á¹-hÄ• nÄ• ma na hi a

sÄ• \Ee VI 495/ ``sÄ• dhÅ«â€™â€™ ti tassa vacanaá¹ƒ sampaá¹-icchi. atha naá¹ƒ uttaripi

1712__._ á¹• 21 ``puttesu maddi dayesi, sassuyÄ• sasuramhi ca.

yo ca taá¹ƒ bhattÄ• maÃ±Ã±eyya, sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hahe ||

1713__._ á¹• 21 ``no ce taá¹ƒ bhattÄ• maÃ±Ã±eyya, mayÄ• vippavasena te.

aÃ±Ã±aá¹ƒ bhattÄ• raá¹ƒ pariyesa, mÄ• kisittho mayÄ• vinÄ• â€™â€™ ti ||

tattha {\pounds}7.0246 __dayesÄ«_ti dayaá¹ƒ mettaá¹ƒ kareyyÄ• si. __yo ca taá¹ƒ bhattÄ•
yo ca mayi gate ``ahaá¹ƒ te bhattÄ• bhavissÄ• mÄ«â€™â€™ ti taá¹ƒ maÃ±Ã±issati, tampi
upaá¹-á¹-haheyyÄ• si. __mayÄ• vippavasena te_ti mayÄ• saddhiá¹ƒ tava vippavÄ• sena s
bhavissÄ• mÄ«â€™â€™ ti taá¹ƒ na maÃ±Ã±eyya, atha sayameva aÃ±Ã±aá¹ƒ bhattÄ• raá¹
vinÄ• _ti mayÄ• vinÄ• hutvÄ• mÄ• kisÄ• bhavi, mÄ• kilamÄ«ti attho.

atha naá¹ƒ maddÄ« ``kiá¹ƒ nu kho esa evarÅ«paá¹ƒ vacanaá¹ƒ maá¹ƒ bhaá¹‡atÄ«â€™â€™
deva, imaá¹ƒ ayuttaá¹ƒ kathaá¹ƒ kathesÄ«â€™â€™ ti pucchi. mahÄ• satto ``bhadde, mayÄ
sivayo kuddhÄ• maá¹ƒ raá¹-á¹-hÄ• pabbÄ• jenti, sve ahaá¹ƒ sattasatakaá¹ƒ mahÄ• dÄ• na
nagarÄ• nikkhamissÄ• mÄ«â€™â€™ ti vatvÄ• Ä• ha ---

1714__._ á¹• 21 ``ahaÃ±hi vanaá¹ƒ gacchÄ• mi, ghoraá¹ƒ vÄ• á¸·amigÄ• yutaá¹ƒ.

saá¹ƒsayo jÄ«vitaá¹ƒ mayhaá¹ƒ, ekakassa brahÄ• vaneâ€™â€™ ti ||

tattha __saá¹ƒsayo_ti anekapaccatthike ekakassa sukhumÄ• lassa mama vane vasato kut
marissÄ• mÄ«ti adhippÄ• yenevaá¹ƒ Ä• ha.

1715__._ á¹• 21 ``tamabravi Ã±7.0261 rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

abhumme kathaá¹ƒ nu bhaá¹‡asi, pÄ• pakaá¹ƒ vata bhÄ• sasi ||

1716__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, yaá¹ƒ tvaá¹ƒ gaccheyya ekako.

ahampi tena gacchÄ• mi, yena gacchasi khattiya ||

1717__._ á¹• 21 ``maraá¹‡aá¹ƒ vÄ• tayÄ• saddhiá¹ƒ, jÄ«vitaá¹ƒ vÄ• tayÄ• vinÄ• .

tadeva maraá¹‡aá¹ƒ seyyo, yaá¹ƒ ce jÄ«ve tayÄ• vinÄ• ||

1718__._ á¹• 21 ``aggiá¹ƒ ujjÄ• layitvÄ• na, ekajÄ• lasamÄ• hitaá¹ƒ.

tattha me maraá¹‡aá¹ƒ seyyo, yaá¹ƒ ce jÄ«ve tayÄ• vinÄ• ||

1719__._ á¹• 21 ``yathÄ• {\pounds}7.0247 \Ee VI 496/ Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, dantiá

jessantaá¹ƒ giriduggesu, samesu visamesu ca ||

1720__._ á¹• 21 ``evaá¹ƒ taá¹ƒ anugacchÄ• mi, putte Ä• dÄ• ya pacchato.

subharÄ• te bhavissÄ• mi, na te hessÄ• mi dubbharÄ• â€™â€™ ti ||

tattha __abhumme_ti abhÅ«taá¹ƒ vata me katheyyÄ• si. __nesa dhammo_ti na eso sabhÄ•
__tadevÄ• _ti tayÄ• saddhiá¹ƒ yaá¹ƒ maraá¹‡aá¹ƒ atthi, tadeva maraá¹‡aá¹ƒ seyyo. __tatth
ekajÄ• labhÅ«te dÄ• rucitake. __jessanta_nti vicarantaá¹ƒ.

evaÃ±ca pana vatvÄ• sÄ• puna diá¹-á¹-hapubbaá¹ƒ viya himavantappadesaá¹ƒ vaá¹‡á¹‡e

1721__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

Ä• sÄ«ne vanagumbasmiá¹ƒ, na rajjassa sarissasi ||

1722__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

kÄ«á¸·ante vanagumbasmiá¹ƒ, na rajjassa sarissasi ||

1723__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

assame ramaá¹‡Ä«yamhi, na rajjassa sarissasi ||

1724__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

kÄ«á¸·ante assame ramme, na rajjassa sarissasi ||

1725__._ á¹• 21 ``ime Ã±7.0262 kumÄ• re passanto, mÄ• ladhÄ• rÄ« alaá¹…kate.

assame ramaá¹‡Ä«yamhi, na rajjassa sarissasi ||

1726__._ á¹• 21 ``ime kumÄ• re passanto, mÄ• ladhÄ• rÄ« alaá¹…kate.

kÄ«á¸·ante assame ramme, na rajjassa sarissasi ||

1727__._ á¹• 21 ``yadÄ• {\pounds}7.0248 dakkhisi naccante, kumÄ• re mÄ• ladhÄ• rine.

assame ramaá¹‡Ä«yamhi, na rajjassa sarissasi ||

1728__._ á¹• 21 ``yadÄ• dakkhisi naccante, kumÄ• re mÄ• ladhÄ• rine.

kÄ«á¸·ante assame ramme, na rajjassa sarissasi ||

1729__._ á¹• 21 ``yadÄ• dakkhisi mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ.

ekaá¹ƒ araÃ±Ã±e carantaá¹ƒ, na rajjassa sarissasi ||

1730__._ á¹• 21 ``yadÄ• dakkhisi mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ.

sÄ• yaá¹ƒ pÄ• to vicarantaá¹ƒ, na rajjassa sarissasi ||

1731__._ á¹• 21 ``yadÄ• \Ee VI 497/ kareá¹‡usaá¹…ghassa, yÅ«thassa purato vajaá¹ƒ.

koÃ±caá¹ƒ kÄ• hati mÄ• taá¹…go, kuÃ±jaro saá¹-á¹-hihÄ• yano.

tassa taá¹ƒ nadato sutvÄ• , na rajjassa sarissasi ||

1732__._ á¹• 21 ``dubhato vanavikÄ• se, yadÄ• dakkhisi kÄ• mado.

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, na rajjassa sarissasi ||

1733__._ á¹• 21 ``migaá¹ƒ disvÄ• na sÄ• yanhaá¹ƒ, paÃ±camÄ• linamÄ• gataá¹ƒ.

kimpurise ca naccante, na rajjassa sarissasi ||

1734__._ á¹• 21 ``yadÄ• sossasi nigghosaá¹ƒ, sandamÄ• nÄ• ya sindhuyÄ• .

gÄ«taá¹ƒ kimpurisÄ• naÃ±ca, na rajjassa sarissasi ||

1735__._ á¹• 21 ``yadÄ• sossasi nigghosaá¹ƒ, girigabbharacÄ• rino.

vassamÄ• nassulÅ«kassa, na rajjassa sarissasi ||

1736__._ á¹• 21 ``yadÄ• {\pounds}7.0249 sÄ«hassa byagghassa, khaggassa gavayassa ca

vane sossasi vÄ• á¸·Ä• naá¹ƒ, na rajjassa sarissasi ||

1737__._ á¹• 21 ``yadÄ• Ã±7.0263 morÄ«hi parikiá¹‡á¹‡aá¹ƒ, barihÄ«naá¹ƒ matthakÄ• sina

moraá¹ƒ dakkhisi naccantaá¹ƒ, na rajjassa sarissasi ||

1738__._ á¹• 21 ``yadÄ• morÄ«hi parikiá¹‡á¹‡aá¹ƒ, aá¹‡á¸• ajaá¹ƒ citrapakkhinaá¹ƒ.

moraá¹ƒ dakkhisi naccantaá¹ƒ, na rajjassa sarissasi ||

1739__._ á¹• 21 ``yadÄ• morÄ«hi parikiá¹‡á¹‡aá¹ƒ, nÄ«lagÄ«vaá¹ƒ sikhaá¹‡á¸• inaá¹ƒ.

moraá¹ƒ dakkhisi naccantaá¹ƒ, na rajjassa sarissasi ||

1740__._ á¹• 21 ``yadÄ• dakkhisi hemante, pupphite dharaá¹‡Ä«ruhe.

surabhiá¹ƒ sampavÄ• yante, na rajjassa sarissasi ||

1741__._ á¹• 21 ``yadÄ• hemantike mÄ• se, haritaá¹ƒ dakkhisi medaniá¹ƒ.

indagopakasaÃ±channaá¹ƒ, na rajjassa sarissasi ||

1742__._ á¹• 21 ``yadÄ• dakkhisi hemante, pupphite dharaá¹‡Ä«ruhe.

kuá¹-ajaá¹ƒ bimbajÄ• laÃ±ca, pupphitaá¹ƒ loddapaddhakaá¹ƒ.

suratiá¹ƒ sampavÄ• yante, na rajjassa sarissasi ||

1743__._ á¹• 21 ``yadÄ• hemantike mÄ• se, vanaá¹ƒ dakkhisi pupphitaá¹ƒ.

opupphÄ• ni ca paddhÄ• ni, na rajjassa sarissasÄ«â€™â€™ ti ||

 tattha \Ee VI 498/ __maÃ±juke_ti madhurakathe. __kareá¹‡usaá¹…ghassÄ• _ti hatthinigha
hatthiyÅ«thassa purato vajanto gacchanto. __dubhato_ti ubhayapassesu. __vanavikÄ• se_t
__kÄ• mado_ti mayhaá¹ƒ sabbakÄ• mado. __sindhuyÄ• _ti nadiyÄ• . __vassamÄ• nassulÅ
vassamÄ• nassa. __vÄ• á¸·Ä• na_nti vÄ• á¸·amigÄ• naá¹ƒ. tesaÃ±hi sÄ• yanhasamaye so
viya bhavissati, tasmÄ• tesaá¹ƒ saddaá¹ƒ sutvÄ• rajjassa na sarissasÄ«ti vadati, __barihÄ
kalÄ• pasaÃ±channaá¹ƒ {\pounds}7.0250. __matthakÄ• sina_nti niccaá¹ƒ pabbatamatthake
``mattakÄ• sinaâ€™â€™ ntipi pÄ• á¹-ho, kÄ• mamadamattaá¹ƒ hutvÄ• Ä• sÄ«nanti attho.
rattaá¹…kurarukkhaá¹ƒ. __opupphÄ• nÄ«_ti olambakapupphÄ• ni patitapupphÄ• ni.

 evaá¹ƒ maddÄ« himavantavÄ• sinÄ« viya ettakÄ• hi gÄ• thÄ• hi himavantaá¹ƒ vaá¹‡á¹‡esÄ

hÄ«mavantavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dÄ• nakaá¹‡á¸• avaá¹‡á¹‡anÄ•

 phussatÄ«pi Ã±7.0264 kho devÄ« ``puttassa me kaá¹-ukasÄ• sanaá¹ƒ gataá¹ƒ, kiá¹ƒ nu kh
jÄ• nissÄ• mÄ«â€™â€™ ti paá¹-icchannayoggena gantvÄ• sirigabbhadvÄ• re á¹-hitÄ• tesa
kalunaá¹ƒ paridevi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1744__._ á¹• 21 ``tesaá¹ƒ lÄ• lappitaá¹ƒ sutvÄ• , puttassa suá¹‡isÄ• ya ca.

kalunaá¹ƒ paridevesi, rÄ• japuttÄ« yasassinÄ« ||

1745__._ á¹• 21 ``seyyo visaá¹ƒ me khÄ• yitaá¹ƒ, papÄ• tÄ• papateyyahaá¹ƒ.

rajjuyÄ• bajjha miyyÄ• haá¹ƒ, kasmÄ• vessantaraá¹ƒ puttaá¹ƒ.

pabbÄ• jenti adÅ«sakaá¹ƒ ||

1746__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ dÄ• napatiá¹ƒ, yÄ• cayogaá¹ƒ amacchariá¹ƒ.

pÅ«jitaá¹ƒ paá¹-irÄ• jÅ«hi, kittimantaá¹ƒ yasassinaá¹ƒ.

kasmÄ• vessantaraá¹ƒ puttaá¹ƒ, pabbÄ• jenti adÅ«sakaá¹ƒ ||

1747__._ á¹• 21 ``mÄ• tÄ• pettibharaá¹ƒ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yikaá¹ƒ.

kasmÄ• vessantaraá¹ƒ puttaá¹ƒ, pabbÄ• jenti adÅ«sakaá¹ƒ ||

1748__._ á¹• 21 ``raÃ±Ã±o {\pounds}7.0251 hitaá¹ƒ devihitaá¹ƒ, Ã±Ä• tÄ«naá¹ƒ sakhinaá¹ƒ

hitaá¹ƒ sabbassa raá¹-á¹-hassa, kasmÄ• vessantaraá¹ƒ puttaá¹ƒ.

pabbÄ• jenti adÅ«sakaâ€™â€™ nti ||

tattha __rÄ• japuttÄ«_ti phussatÄ« maddarÄ• jadhÄ«tÄ• . __papateyyaha_nti papateyyaá¹ƒ
miyyÄ• ha_nti rajjuyÄ• gÄ«vaá¹ƒ bandhitvÄ• mareyyaá¹ƒ ahaá¹ƒ. __kasmÄ• _ti evaá¹ƒ am
kÄ• raá¹‡ena mama puttaá¹ƒ adÅ«sakaá¹ƒ raá¹-á¹-hÄ• pabbÄ• jenti. __ajjhÄ• yaka_nti tiá¹
pÄ• raá¹…gataá¹ƒ, nÄ• nÄ• sippesu ca nipphattiá¹ƒ pattaá¹ƒ.

iti \Ee VI 499/ sÄ• kalunaá¹ƒ paridevitvÄ• puttaÃ±ca suá¹‡isaÃ±ca assÄ• setvÄ• raÃ±Ã±c
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1749__._ á¹• 21 ``madhÅ«niva palÄ• tÄ• ni, ambÄ• va patitÄ• chamÄ• .

evaá¹ƒ hessati te raá¹-á¹-haá¹ƒ, pabbÄ• jenti adÅ«sakaá¹ƒ ||

1750__._ á¹• 21 ``haá¹ƒso Ã±7.0265 nikhÄ«á¹‡apattova, pallalasmiá¹ƒ anÅ«dake.

apaviddho amaccehi, eko rÄ• jÄ• vihiyyasi ||

1751__._ á¹• 21 ``taá¹ƒ taá¹ƒ brÅ«mi mahÄ• rÄ• ja, attho te mÄ• upaccagÄ• .

mÄ• naá¹ƒ sivÄ«naá¹ƒ vacanÄ• , pabbÄ• jesi adÅ«sakaâ€™â€™ nti ||

tattha __palÄ• tÄ• nÄ«_ti palÄ• tamakkhikÄ• ni madhÅ«ni viya. __ambÄ• va patitÄ• cham
patitaambapakkÄ• ni viya. evaá¹ƒ mama putte pabbÄ• jite tava raá¹-á¹-haá¹ƒ sabbasÄ• dhÄ
dÄ«peti. __nikhÄ«á¹‡apattovÄ• _ti paggharitapatto viya. __apaviddho amaccehÄ«_ti mama
saá¹-á¹-hisahassehi amaccehi chaá¸• á¸• ito hutvÄ• . __vihiyyasÄ«_ti kilamissasi. __sivÄ«na
sivÄ«naá¹ƒ vacanena mÄ• naá¹ƒ adÅ«sakaá¹ƒ mama puttaá¹ƒ pabbÄ• jesÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha ---

1752__._ á¹• 21 ``dhammassÄ• pacitiá¹ƒ {\pounds}7.0252 kummi, sivÄ«naá¹ƒ vinayaá¹ƒ dh

pabbÄ• jemi sakaá¹ƒ puttaá¹ƒ, pÄ• á¹‡Ä• piyataro hi meâ€™â€™ ti ||

tassattho --- bhadde, ahaá¹ƒ sivÄ«naá¹ƒ dhajaá¹ƒ vessantaraá¹ƒ kumÄ• raá¹ƒ vinayanto pa
siviraá¹-á¹-he porÄ• á¹‡akarÄ• jÅ«naá¹ƒ paveá¹‡idhammassa apacitiá¹ƒ kummi karomi, tas
piyataro so, tathÄ• pi naá¹ƒ pabbÄ• jemÄ«ti.

taá¹ƒ sutvÄ• sÄ• paridevamÄ• nÄ• Ä• ha ---

1753__._ á¹• 21 ``yassa pubbe dhajaggÄ• ni, kaá¹‡ikÄ• rÄ• va pupphitÄ• .

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1754__._ á¹• 21 ``yassa pubbe dhajaggÄ• ni, kaá¹‡ikÄ• ravanÄ• niva.

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1755__._ á¹• 21 ``yassa pubbe anÄ«kÄ• ni, kaá¹‡ikÄ• rÄ• va pupphitÄ• .

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1756__._ á¹• 21 ``yassa pubbe anÄ«kÄ• ni, kaá¹‡ikÄ• ravanÄ• niva.

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1757__._ á¹• 21 ``indagopakavaá¹‡á¹‡Ä• bhÄ• \Ee VI 500/ Ã±7.0266, gandhÄ• rÄ• paá¹‡

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1758__._ á¹• 21 ``yo pubbe hatthinÄ• yÄ• ti, sivikÄ• ya rathena ca.

svajja vessantaro rÄ• jÄ• , kathaá¹ƒ gacchati pattiko ||

1759__._ á¹• 21 ``kathaá¹ƒ candanalittaá¹…go, naccagÄ«tappabodhano.

khurÄ• jinaá¹ƒ pharasuÃ±ca, khÄ• rikÄ• jaÃ±ca hÄ• hiti ||

1760__._ á¹• 21 ``kasmÄ• {\pounds}7.0253 nÄ• bhiharissanti, kÄ• sÄ• vÄ• ajinÄ• ni ca.

pavisantaá¹ƒ brahÄ• raÃ±Ã±aá¹ƒ, kasmÄ• cÄ«raá¹ƒ na bajjhare ||

1761__._ á¹• 21 ``kathaá¹ƒ nu cÄ«raá¹ƒ dhÄ• renti, rÄ• japabbajitÄ• janÄ• .

kathaá¹ƒ kusamayaá¹ƒ cÄ«raá¹ƒ, maddÄ« paridahissati ||

1762__._ á¹• 21 ``kÄ• siyÄ• ni ca dhÄ• retvÄ• , khomakoá¹-umbarÄ• ni ca.

kusacÄ«rÄ• ni dhÄ• rentÄ«, kathaá¹ƒ maddÄ« karissati ||

1763__._ á¹• 21 ``vayhÄ• hi pariyÄ• yitvÄ• , sivikÄ• ya rathena ca.

sÄ• kathajja anujjhaá¹…gÄ«, pathaá¹ƒ gacchati pattikÄ• ||

1764__._ á¹• 21 ``yassÄ• mudutalÄ• hatthÄ• , caraá¹‡Ä• ca sukhedhitÄ• .

sÄ• kathajja anujjhaá¹…gÄ«, pathaá¹ƒ gacchati pattikÄ• ||

1765__._ á¹• 21 ``yassÄ• mudutalÄ• pÄ• dÄ• , caraá¹‡Ä• ca sukhedhitÄ• .

pÄ• dukÄ• hi suvaá¹‡á¹‡Ä• hi, pÄ«á¸·amÄ• nÄ• va gacchati.

sÄ• kathajja anujjhaá¹…gÄ«, pathaá¹ƒ gacchati pattikÄ• ||

1766__._ á¹• 21 ``yÄ• ssu itthisahassÄ• naá¹ƒ, purato gacchati mÄ• linÄ«.

sÄ• kathajja anujjhaá¹…gÄ«, vanaá¹ƒ gacchati ekikÄ• ||

1767__._ á¹• 21 ``yÄ• ssu sivÄ• ya sutvÄ• na, muhuá¹ƒ uttasate pure.

sÄ• kathajja anujjhaá¹…gÄ«, vanaá¹ƒ gacchati bhÄ«rukÄ• ||

1768__._ á¹• 21 ``yÄ• ssu Ã±7.0267 indasagottassa, ulÅ«kassa pavassato.

sutvÄ• na nadato bhÄ«tÄ• , vÄ• ruá¹‡Ä«va pavedhati.

sÄ• kathajja anujjhaá¹…gÄ«, vanaá¹ƒ gacchati bhÄ«rukÄ• ||

1769__._ á¹• 21 ``sakuá¹‡Ä« {\pounds}7.0254 hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• va

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, suÃ±Ã±aá¹ƒ Ä• gammimaá¹ƒ puraá¹ƒ ||

1770__._ á¹• 21 ``sakuá¹‡Ä« \Ee VI 501/ hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ

kisÄ• paá¹‡á¸• u bhavissÄ• mi, piye putte apassatÄ« ||

1771__._ á¹• 21 ``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

tena tena padhÄ• vissaá¹ƒ, piye putte apassatÄ« ||

1772__._ á¹• 21 ``kurarÄ« hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, suÃ±Ã±aá¹ƒ Ä• gammimaá¹ƒ puraá¹ƒ ||

1773__._ á¹• 21 ``kurarÄ« hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

kisÄ• paá¹‡á¸• u bhavissÄ• mi, piye putte apassatÄ« ||

1774__._ á¹• 21 ``kurarÄ« hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

tena tena padhÄ• vissaá¹ƒ, piye putte apassatÄ« ||

1775__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anÅ«dake.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, suÃ±Ã±aá¹ƒ Ä• gammimaá¹ƒ puraá¹ƒ ||

1776__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anÅ«dake.

kisÄ• paá¹‡á¸• u bhavissÄ• mi, piye putte apassatÄ« ||

1777__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anÅ«dake.

tena tena padhÄ• vissaá¹ƒ, piye putte apassatÄ« ||

1778__._ á¹• 21 ``evaá¹ƒ me vilapantiyÄ• , rÄ• jÄ• puttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jesi vanaá¹ƒ raá¹-á¹-hÄ• , maÃ±Ã±e hissÄ• mi jÄ«vitaâ€™â€™ nti ||

tattha {\pounds}7.0255 __kaá¹‡ikÄ• rÄ• vÄ• _ti suvaá¹‡á¹‡Ä• bharaá¹‡asuvaá¹‡á¹‡avattha
supupphitÄ• kaá¹‡ikÄ• rÄ• viya. __yÄ• yantamanuyÄ• yantÄ«_ti uyyÄ• navanakÄ«á¸·Ä• d
gacchantaá¹ƒ vessantaraá¹ƒ anugacchanti. __svajjekovÄ• _ti so ajja ekova hutvÄ• gamissa
hatthÄ• nÄ«kÄ• dÄ«ni. __gandhÄ• rÄ• paá¹‡á¸• ukambalÄ• _ti gandhÄ• raraá¹-á¹-he uppa
senÄ• ya pÄ• rutÄ• rattakambalÄ• . __hÄ• hitÄ«_ti khandhe katvÄ• harissati. __pavisanta
cÄ«raá¹ƒ na bajjhare_ti kasmÄ• bandhituá¹ƒ jÄ• nantÄ• vÄ• kacÄ«raá¹ƒ na bandhanti. __
hutvÄ• pabbajitÄ• . __khomakoá¹-umbarÄ• nÄ«_ti khomaraá¹-á¹-he koá¹-umbararaá¹-á¹-he

__sÄ• kathajjÄ• _ti sÄ• kathaá¹ƒ ajja. __anujjhaá¹…gÄ«_ti agarahitaaá¹…gÄ«. __pÄ«á¸·a
kampitvÄ• kampitvÄ• tiá¹-á¹-hantÄ« viya gacchati. __yÄ• ssu itthisahassÄ• na_ntiÄ• dÄ«su
yÄ• ti attho. ``yÄ• sÄ• â€™â€™ tipi pÄ• á¹-ho. __sivÄ• yÄ• _ti siá¹…gÄ• liyÄ• . __pure_ti p
__indasagottassÄ• _ti kosiyagottassa. __vÄ• ruá¹‡Ä«vÄ• _ti devatÄ• paviá¹-á¹-hÄ• yakkha
puttaviyogasokadukkhena. __Ä• gammi maá¹ƒ pura_nti imaá¹ƒ mama putte gate \Ee VI 502
Ä• gantvÄ• . __piye putte_ti vessantaraÃ±ceva maddiÃ±ca sandhÄ• yÄ• ha. __hatachÄ• pÄ
vanaá¹ƒ raá¹-á¹-hÄ• _ti yadi naá¹ƒ raá¹-á¹-hÄ• pabbÄ• jesÄ«ti.

deviyÄ• paridevitasaddaá¹ƒ sutvÄ• sabbÄ• saÃ±jayassa sivikaÃ±Ã±Ä• samÄ• gatÄ• pa
pakkanditasaddaá¹ƒ sutvÄ• mahÄ• sattassapi nivesane tatheva pakkandiá¹ƒsu. iti dvÄ«su
sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• vÄ• tavegena pamadditÄ• sÄ• lÄ• viya pat
parideviá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1779__._ á¹• 21 ``tassÄ• lÄ• lappitaá¹ƒ sutvÄ• , sabbÄ• antepure bahÅ«.

bÄ• hÄ• paggayha pakkanduá¹ƒ, sivikaÃ±Ã±Ä• samÄ• gatÄ• ||

1780__._ á¹• 21 ``sÄ• lÄ• va sampamathitÄ• , mÄ• lutena pamadditÄ• .

senti puttÄ• ca dÄ• rÄ• ca, vessantaranivesane ||

1781__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vessantaranivesane ||

1782__._ á¹• 21 ``hatthÄ• rohÄ• {\pounds}7.0256 Ã±7.0269 anÄ«kaá¹-á¹-hÄ• , rathikÄ• pa

bÄ• hÄ• paggayha pakkanduá¹ƒ, vessantaranivesane ||

1783__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

atha vessantaro rÄ• jÄ• , dÄ• naá¹ƒ dÄ• tuá¹ƒ upÄ• gami ||

1784__._ á¹• 21 ``vatthÄ• ni vatthakÄ• mÄ• naá¹ƒ, soá¹‡á¸• Ä• naá¹ƒ detha vÄ• ruá¹‡iá¹ƒ.

bhojanaá¹ƒ bhojanatthÄ«naá¹ƒ, sammadeva pavecchatha ||

1785__._ á¹• 21 ``mÄ• ca kaÃ±ci vanibbake, heá¹-á¹-hayittha idhÄ• gate.

tappetha annapÄ• nena, gacchantu paá¹-ipÅ«jitÄ• ||

1786__._ á¹• 21 ``athettha vattatÄ« saddo, tumulo bheravo mahÄ• .

dÄ• nena taá¹ƒ nÄ«haranti, puna dÄ• naá¹ƒ adÄ• tuvaá¹ƒ ||

1787__._ á¹• 21 ``te su mattÄ• kilantÄ• va, sampatanti vanibbakÄ• .

nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1788__._ á¹• 21 ``acchecchuá¹ƒ vata bho rukkhaá¹ƒ, nÄ• nÄ• phaladharaá¹ƒ dumaá¹ƒ.

yathÄ• vessantaraá¹ƒ raá¹-á¹-hÄ• , pabbÄ• jenti adÅ«sakaá¹ƒ ||

1789__._ á¹• 21 ``acchecchuá¹ƒ vata bho rukkhaá¹ƒ, sabbakÄ• madadaá¹ƒ dumaá¹ƒ.

yathÄ• vessantaraá¹ƒ raá¹-á¹-hÄ• , pabbÄ• jenti adÅ«sakaá¹ƒ ||

1790__._ á¹• 21 ``acchecchuá¹ƒ vata bho rukkhaá¹ƒ, sabbakÄ• marasÄ• haraá¹ƒ.

yathÄ• vessantaraá¹ƒ raá¹-á¹-hÄ• , pabbÄ• jenti adÅ«sakaá¹ƒ ||

1791__._ á¹• 21 ``ye vuá¸• á¸• hÄ• ye ca daharÄ• , ye ca majjhimaporisÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, nikkhamante mahÄ• rÄ• je.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1792__._ á¹• 21 ``atiyakkhÄ• {\pounds}7.0257 vassavarÄ• , itthÄ• gÄ• rÄ• ca rÄ• jino.

bÄ• hÄ• paggayha pakkanduá¹ƒ, nikkhamante mahÄ• rÄ• je.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1793__._ á¹• 21 ``thiyopi Ã±7.0270 tattha pakkanduá¹ƒ, yÄ• tamhi nagare ahu.

nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1794__._ á¹• 21 ``ye brÄ• hmaá¹‡Ä• ye ca samaá¹‡Ä• , aÃ±Ã±e vÄ• pi vanibbakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, `adhammo kira bhoâ€™ iti ||

1795__._ á¹• 21 ``yathÄ• vessantaro rÄ• jÄ• , yajamÄ• no sake pure.

sivÄ«naá¹ƒ vacanatthena, samhÄ• raá¹-á¹-hÄ• nirajjati ||

1796__._ á¹• 21 ``satta \Ee VI 503/ hatthisate datvÄ• , sabbÄ• laá¹…kÄ• rabhÅ«site.

suvaá¹‡á¹‡akacche mÄ• taá¹…ge, hemakappanavÄ• sase.

1797__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1798__._ á¹• 21 ``satta assasate datvÄ• , sabbÄ• laá¹…kÄ• rabhÅ«site.

Ä• jÄ• nÄ«yeva jÄ• tiyÄ• , sindhave sÄ«ghavÄ• hane ||

1799__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1800__._ á¹• 21 ``satta rathasate datvÄ• , sannaddhe ussitaddhaje.

dÄ«pe athopi veyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

1801__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1802__._ á¹• 21 ``satta {\pounds}7.0258 itthisate datvÄ• , ekamekÄ• rathe á¹-hitÄ• .

sannaddhÄ• nikkharajjÅ«hi, suvaá¹‡á¹‡ehi alaá¹…katÄ• ||

1803__._ á¹• 21 ``pÄ«tÄ• laá¹…kÄ• rÄ• pÄ«tavasanÄ• , pÄ«tÄ• bharaá¹‡abhÅ«sitÄ• .

Ä• á¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

esa vessantarÄ• rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1804__._ á¹• 21 ``satta dhenusate datvÄ• , sabbÄ• kaá¹ƒsupadhÄ• raá¹‡Ä• .

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1805__._ á¹• 21 ``satta Ã±7.0271 dÄ• sisate datvÄ• , satta dÄ• sasatÄ• ni ca.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1806__._ á¹• 21 ``hatthÄ« assarathe datvÄ• , nÄ• riyo ca alaá¹…katÄ• .

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1807__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

mahÄ• dÄ• ne padinnamhi, medanÄ« sampakampatha ||

1808__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

yaá¹ƒ paÃ±jalikato rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjatÄ«â€™â€™ ti ||

tattha __sivikaÃ±Ã±Ä• _ti bhikkhave, phussatiyÄ• paridevitasaddaá¹ƒ sutvÄ• sabbÄ• pi sa
itthiyo samÄ• gatÄ• hutvÄ• pakkanduá¹ƒ parideviá¹ƒsu. __vessantaranivesane_ti tattha itt
pakkanditasaddaá¹ƒ sutvÄ• vessantarassapi nivesane tatheva pakkanditvÄ• dvÄ«su rÄ• ja
saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• vÄ• tavegena sampamathitÄ• sÄ• lÄ• viya patitvÄ• parivat
ratyÄ• vivasÄ• ne_ti bhikkhave, tato tassÄ• rattiyÄ• accayena sÅ«riye uggate dÄ• naveyy
paá¹-iyÄ• ditaâ€™â€™ nti raÃ±Ã±o Ä• rocayiá¹ƒsu. atha vessantaro rÄ• jÄ• pÄ• tova nhat
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito sÄ• durasabhojanaá¹ƒ bhuÃ±jitvÄ• mahÄ• janapa
mahÄ• dÄ• naá¹ƒ dÄ• tuá¹ƒ dÄ• naggaá¹ƒ upÄ• gami.

__dethÄ• _ti {\pounds}7.0259 tattha gantvÄ• saá¹-á¹-hisahassaamacce Ä• á¹‡Ä• pento ev
``majjadÄ• naá¹ƒ nÄ• ma nipphalaâ€™â€™ nti jÄ• nÄ• ti, evaá¹ƒ santepi ``surÄ• soá¹‡á¸• Ä
`vessantarassa dÄ• nagge suraá¹ƒ na labhimhÄ• â€™ ti vattuá¹ƒ mÄ• labhantÅ«â€™â€™
vanibbakajanesu kaÃ±ci ekampi mÄ• viheá¹-hayittha. __paá¹-ipÅ«jitÄ• _ti mayÄ• pÅ«jitÄ•
thomayamÄ• nÄ• gacchanti \Ee VI 504/, tathÄ• tumhe karothÄ• ti vadati.

iti so suvaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• naá¹ƒ suvaá¹‡á¹‡adhajÄ• naá¹ƒ hemajÄ• lappaá¹-icchan
sattasatÄ• ni ca, tathÄ• rÅ«pÄ• naÃ±Ã±eva assÄ• naá¹ƒ sattasatÄ• ni ca, sÄ«hacammÄ• d
nÄ• nÄ• ratanavicitrÄ• naá¹ƒ suvaá¹‡á¹‡adhajÄ• naá¹ƒ rathÄ• naá¹ƒ sattasatÄ• ni,
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• itÄ• naá¹ƒ uttamarÅ«padharÄ• naá¹ƒ khattiyakaÃ±Ã±
sattasatÄ• ni, suvinÄ«tÄ• naá¹ƒ susikkhitÄ• naá¹ƒ dÄ• sÄ• naá¹ƒ sattasatÄ• ni, tathÄ• Ã±7
sattasatÄ• ni, varausabhajeá¹-á¹-hakÄ• naá¹ƒ kuá¹‡á¸• opadohinÄ«naá¹ƒ dhenÅ«naá¹ƒ sat
pÄ• nabhojanÄ• nÄ«ti sattasatakaá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ• si. tasmiá¹ƒ evaá¹ƒ dÄ• naá¹
jetuttaranagaravÄ• sino khattiyabrÄ• hmaá¹‡avessasuddÄ• dayo ``sÄ• mi, vessantara sivira
`dÄ• naá¹ƒ detÄ«â€™ ti pabbÄ• jenti, tvaá¹ƒ puna dÄ• nameva desÄ«â€™â€™ ti parideviá

1809__._ á¹• 21 ``athettha vattatÄ« saddo, tumulo bheravo mahÄ• .

dÄ• nena taá¹ƒ nÄ«haranti, puna dÄ• naá¹ƒ adÄ• tuvaâ€™â€™ nti ||

dÄ• napaá¹-iggÄ• hakÄ• pana dÄ• naá¹ƒ gahetvÄ• ``idÄ• ni kira vessantaro rÄ• jÄ• amh
pavisissati, ito paá¹-á¹-hÄ• ya kassa santikaá¹ƒ gamissÄ• mÄ• â€™â€™ ti chinnapÄ• dÄ•

parivattantÄ• mahÄ• saddena parideviá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1810__._ á¹• 21 ``te su mattÄ• kilantÄ• va, sampatanti vanibbakÄ• .

nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ti ||

tattha __te su mattÄ• _ti __su_-kÄ• ro nipÄ• tamatto, te vanibbakÄ• ti attho. __mattÄ• kila
kilantÄ• viya ca hutvÄ• . __sampatantÄ«_ti parivattitvÄ• bhÅ«miyaá¹ƒ patanti. __acchecch
chindiá¹ƒsu, __vatÄ• _ti nipÄ• tamattaá¹ƒ. __yathÄ• _ti yena kÄ• raá¹‡ena. __atiyakkhÄ• _t
ikkhaá¹‡ikÄ• pi. __vassavarÄ• _ti uddhaá¹-abÄ«jÄ• orodhapÄ• lakÄ• . __vacanatthenÄ• _t
raá¹-á¹-hÄ• nirajjatÄ«_ti attano raá¹-á¹-hÄ• niggacchati. __gÄ• maá¹‡Ä«yehÄ«_ti hatthÄ• c
__Ä• jÄ• nÄ«yevÄ• _ti jÄ• tisampanne {\pounds}7.0260. __gÄ• maá¹‡Ä«yehÄ«_ti assÄ• ca
__illiyÄ• cÄ• padhÄ• ribhÄ«_ti illiyaÃ±ca cÄ• paÃ±ca dhÄ• rentehi. __dÄ«pe athopi veyyagg
dÄ«picammabyagghacammaparikkhitte. __ekamekÄ• rathe á¹-hitÄ• _ti so kira ekamekaá¹ƒ
á¹-hapetvÄ• aá¹-á¹-haaá¹-á¹-havaá¹‡á¹‡adÄ• sÄ«hi parivutaá¹ƒ katvÄ• adÄ• si.

__nikkharajjÅ«hÄ«_ti suvaá¹‡á¹‡asuttamayehi pÄ• maá¹…gehi. __Ä• á¸·Ä• rapamhÄ• _ti v
__hasulÄ• _ti mhitapubbaá¹…gamakathÄ• . __susaÃ±Ã±Ä• _ti sussoá¹‡iyo. __tanumajjhim
tanumajjhimabhÄ• gÄ• . tadÄ• pana devatÄ• yo jambudÄ«patale rÄ• jÅ«naá¹ƒ ``vessantaro
detÄ«â€™â€™ ti Ä• rocayiá¹ƒsu, tasmÄ• te khattiyÄ• devatÄ• nubhÄ• venÄ• gantvÄ• tÄ•
__kaá¹ƒsupadhÄ• raá¹‡Ä• _ti idha __kaá¹ƒsa_nti rajatassa nÄ• maá¹ƒ, rajatamayena khÄ«
saddhiÃ±Ã±eva adÄ• sÄ«ti attho. __padinnamhÄ«_ti dÄ«yamÄ• ne. __sampakampathÄ• _t
paÃ±jalikato_ti yaá¹ƒ so vessantaro rÄ• jÄ• mahÄ• dÄ• naá¹ƒ datvÄ• aÃ±jaliá¹ƒ paggayha
namassamÄ• no ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa me idaá¹ƒ paccayo hotÅ«â€™â€™ ti paÄ
bhÄ«sanakameva ahosi, tasmiá¹ƒ khaá¹‡e pathavÄ« kampitthÄ• ti attho. __nirajjatÄ«_ti eva
niggacchatiyeva, na koci naá¹ƒ nivÄ• retÄ«ti attho.

apica \Ee VI 505/ kho tassa dÄ• naá¹ƒ dadantasseva sÄ• yaá¹ƒ ahosi. so attano nivesanam
``mÄ• tÄ• pitaro vanditvÄ• sve gamissÄ• mÄ«â€™â€™ ti cintetvÄ• alaá¹…katarathena mÄ
vasanaá¹-á¹-hÄ• naá¹ƒ gato. maddÄ«devÄ«pi ``ahaá¹ƒ sÄ• minÄ• saddhiá¹ƒ gantvÄ• mÄ•
anujÄ• nÄ• pessÄ• mÄ«â€™â€™ ti teneva saddhiá¹ƒ gatÄ• . mahÄ• satto pitaraá¹ƒ vanditv
kathesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1811__._ á¹• 21 ``Ä• mantayittha rÄ• jÄ• naá¹ƒ, saÃ±jayaá¹ƒ dhamminaá¹ƒ varaá¹ƒ.

avaruddhasi maá¹ƒ deva, vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ ||

1812__._ á¹• 21 ``ye hi keci mahÄ• rÄ• ja, bhÅ«tÄ• ye ca bhavissare.

atittÄ• yeva kÄ• mehi, gacchanti yamasÄ• dhanaá¹ƒ ||

1813__._ á¹• 21 ``svÄ• haá¹ƒ sake abhissasiá¹ƒ, yajamÄ• no sake pure.

sivÄ«naá¹ƒ vacanatthena, samhÄ• raá¹-á¹-hÄ• nirajjahaá¹ƒ ||

1814__._ á¹• 21 ``aghaá¹ƒ {\pounds}7.0261 taá¹ƒ paá¹-isevissaá¹ƒ, vane vÄ• á¸·amigÄ• kiá

khaggadÄ«pinisevite, ahaá¹ƒ puÃ±Ã±Ä• ni karomi.

tumhe paá¹…kamhi sÄ«dathÄ• â€™â€™ ti ||

tattha __dhamminaá¹ƒ vara_nti dhammikarÄ• jÅ«naá¹ƒ antare uttamaá¹ƒ. __avaruddhasÄ«
__bhÅ«tÄ• _ti atÄ«tÄ• . __bhavissare_ti ye ca anÄ• gate bhavissanti Ã±7.0274, paccuppan
__yamasÄ• dhana_nti yamaraÃ±Ã±o Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ. __svÄ• haá¹ƒ sake a
nagaravÄ• sinoyeva pÄ«á¸·esiá¹ƒ. kiá¹ƒ karonto? __yajamÄ• no sake pure_ti. pÄ• á¸·iyaá¹ƒ
likhitaá¹ƒ. __nirajjaha_nti nikkhanto ahaá¹ƒ. __aghaá¹ƒ ta_nti yaá¹ƒ araÃ±Ã±e vasantena pa
dukkhaá¹ƒ, taá¹ƒ paá¹-isevissÄ• mi. __paá¹…kamhÄ«_ti tumhe pana kÄ• mapaá¹…kamhi s

iti mahÄ• satto imÄ• hi catÅ«hi gÄ• thÄ• hi pitarÄ• saddhiá¹ƒ kathetvÄ• mÄ• tu santikaá¹ƒ
pabbajjaá¹ƒ anujÄ• nÄ• pento evamÄ• ha ---

1815__._ á¹• 21 ``anujÄ• nÄ• hi maá¹ƒ amma, pabbajjÄ• mama ruccati.

svÄ• haá¹ƒ sake abhissasiá¹ƒ, yajamÄ• no sake pure.

sivÄ«naá¹ƒ vacanatthena, samhÄ• raá¹-á¹-hÄ• nirajjahaá¹ƒ ||

1816__._ á¹• 21 ``aghaá¹ƒ \Ee VI 506/ taá¹ƒ paá¹-isevissaá¹ƒ, vane vÄ• á¸·amigÄ• kiá¹‡á¹‡

khaggadÄ«pinisevite, ahaá¹ƒ puÃ±Ã±Ä• ni karomi.

tumhe paá¹…kamhi sÄ«dathÄ• â€™â€™ ti ||

taá¹ƒ sutvÄ• phussatÄ« Ä• ha ---

1817__._ á¹• 21 ``anujÄ• nÄ• mi taá¹ƒ putta, pabbajjÄ• te samijjhatu.

ayaÃ±ca maddÄ« kalyÄ• á¹‡Ä«, susaÃ±Ã±Ä• tanumajjhimÄ• .

acchataá¹ƒ saha puttehi, kiá¹ƒ araÃ±Ã±e karissatÄ«â€™â€™ ti ||

tattha __samijjhatÅ«_ti jhÄ• nena samiddhÄ• hotu. __acchata_nti acchatu, idheva hotÅ«ti

vessantaro {\pounds}7.0262 Ä• ha ---

1818__._ á¹• 21 ``nÄ• haá¹ƒ akÄ• mÄ• dÄ• simpi, araÃ±Ã±aá¹ƒ netumussahe.

sace icchati anvetu, sace nicchati acchatÅ«â€™â€™ ti ||

tattha __akÄ• mÄ• _ti amma, kiá¹ƒ nÄ• metaá¹ƒ kathetha, ahaá¹ƒ anicchÄ• ya dÄ• simpi n

tato puttassa kathaá¹ƒ sutvÄ• rÄ• jÄ• suá¹‡haá¹ƒ yÄ• cituá¹ƒ paá¹-ipajji. tamatthaá¹ƒ pak
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1819__._ á¹• 21 ``tato Ã±7.0275 suá¹‡haá¹ƒ mahÄ• rÄ• jÄ• , yÄ• cituá¹ƒ paá¹-ipajjatha.

mÄ• candanasamÄ• cÄ• re, rajojallaá¹ƒ adhÄ• rayi ||

1820__._ á¹• 21 ``mÄ• kÄ• siyÄ• ni dhÄ• retvÄ• , kusacÄ«raá¹ƒ adhÄ• rayi.

dukkho vÄ• so araÃ±Ã±asmiá¹ƒ, mÄ• hi tvaá¹ƒ lakkhaá¹‡e gamÄ«â€™â€™ ti ||

tattha __paá¹-ipajjathÄ• _ti bhikkhave, puttassa kathaá¹ƒ sutvÄ• rÄ• jÄ• suá¹‡haá¹ƒ yÄ• c
__candanasamÄ• cÄ• re_ti lohitacandanena parikiá¹‡á¹‡asarÄ«re. __mÄ• hi tvaá¹ƒ lakkha
subhalakkhaá¹‡ena samannÄ• gate mÄ• tvaá¹ƒ araÃ±Ã±aá¹ƒ gamÄ«ti.

1821__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

nÄ• haá¹ƒ taá¹ƒ sukhamiccheyyaá¹ƒ, yaá¹ƒ me vessantaraá¹ƒ vinÄ• â€™â€™ ti ||

tattha __tamabravÄ«_ti taá¹ƒ sasuraá¹ƒ abravi.

1822__._ á¹• 21 ``tamabravi mahÄ• rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

iá¹…gha maddi nisÄ• mehi, vane ye honti dussahÄ• ||

1823__._ á¹• 21 ``bahÅ« {\pounds}7.0263 kÄ«á¹-Ä• paá¹-aá¹…gÄ• ca, makasÄ• madhum

tepi taá¹ƒ tattha hiá¹ƒ seyyuá¹ƒ, taá¹ƒ te dukkhataraá¹ƒ siyÄ• ||

1824__._ á¹• 21 ``apare \Ee VI 507/ passa santÄ• pe, nadÄ«nupanisevite.

sappÄ• ajagarÄ• nÄ• ma, avisÄ• te mahabbalÄ• ||

1825__._ á¹• 21 ``te manussaá¹ƒ migaá¹ƒ vÄ• pi, api mÄ• sannamÄ• gataá¹ƒ.

parikkhipitvÄ• bhogehi, vasamÄ• nenti attano ||

1826__._ á¹• 21 ``aÃ±Ã±epi kaá¹‡hajaá¹-ino, acchÄ• nÄ• ma aghammigÄ• .

na tehi puriso diá¹-á¹-ho, rukkhamÄ• ruyha muccati ||

1827__._ á¹• 21 ``saá¹…ghaá¹-á¹-ayantÄ• siá¹…gÄ• ni, tikkhaggÄ• tippahÄ• rino.

mahiá¹ƒsÄ• vicarantettha, nadiá¹ƒ sotumbaraá¹ƒ pati ||

1828__._ á¹• 21 ``disvÄ• migÄ• naá¹ƒ yÅ«thÄ• naá¹ƒ, gavaá¹ƒ saÃ±carataá¹ƒ vane.

dhenuva vacchagiddhÄ• va, kathaá¹ƒ maddi karissasi ||

1829__._ á¹• 21 ``disvÄ• Ã±7.0276 sampatite ghore, dumaggesu plavaá¹…game.

akhettaÃ±Ã±Ä• ya te maddi, bhavissate mahabbhayaá¹ƒ ||

1830__._ á¹• 21 ``yÄ• tvaá¹ƒ sivÄ• ya sutvÄ• na, muhuá¹ƒ uttasayÄ« pure.

sÄ• tvaá¹ƒ vaá¹…kamanuppattÄ• , kathaá¹ƒ maddi karissasi ||

1831__._ á¹• 21 ``á¹-hite majjhanhike kÄ• le, sannisinnesu pakkhisu.

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, tattha kiá¹ƒ gantumicchasÄ«â€™â€™ ti ||

tattha __tamabravÄ«_ti taá¹ƒ suá¹‡haá¹ƒ abravi. __apare passa santÄ• pe_ti aÃ±Ã±epi sa
pekkha. __nadÄ«nupanisevite_ti nadÄ«naá¹ƒ upanisevite Ä• sannaá¹-á¹-hÄ• ne, nadÄ«kÅ«
__avisÄ• _ti nibbisÄ• . __api mÄ• sanna_nti Ä• sannaá¹ƒ attano sarÄ«rasamphassaá¹ƒ Ä•
__aghammigÄ• _ti {\pounds}7.0264 aghakarÄ• migÄ• , dukkhÄ• vahÄ• migÄ• ti attho. __n
sotumbarÄ• ya nÄ• ma nadiyÄ• tÄ«re. __yÅ«thÄ• na_nti yÅ«thÄ• ni, ayameva vÄ• pÄ• á¹
vacchagiddhÄ• vÄ• _ti tava dÄ• rake apassantÄ« vacchagiddhÄ• dhenu viya kathaá¹ƒ kari
nipÄ• tamattova. __sampatite_ti sampatante. __ghore_ti bhÄ«sanake virÅ«pe. __plavaá¹…
__akhettaÃ±Ã±Ä• yÄ• _ti araÃ±Ã±abhÅ«miakusalatÄ• ya. __bhavissate_ti bhavissati. __siv
siá¹…gÄ• liyÄ• saddaá¹ƒ sutvÄ• . __muhu_nti punappunaá¹ƒ. __uttasayÄ«_ti uttasasi. __s
saá¹‡antaá¹ƒ viya bhavissati.

1832__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

yÄ• ni etÄ• ni akkhÄ• si, vane paá¹-ibhayÄ• ni me.

sabbÄ• ni abhisambhossaá¹ƒ, gacchaÃ±Ã±eva rathesabha ||

1833__._ á¹• 21 ``kÄ• saá¹ƒ \Ee VI 508/ kusaá¹ƒ poá¹-akilaá¹ƒ, usiraá¹ƒ muÃ±capabbajaá¹

urasÄ• panudahissÄ• mi, nassa hessÄ• mi dunnayÄ• ||

1834__._ á¹• 21 ``bahÅ«hi vata cariyÄ• hi, kumÄ• rÄ« vindate patiá¹ƒ.

udarassuparodhena, gohanuveá¹-hanena ca ||

1835__._ á¹• 21 ``aggissa Ã±7.0277 pÄ• ricariyÄ• ya, udakummujjanena ca.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1836__._ á¹• 21 ``apissÄ• hoti appatto, ucchiá¹-á¹-hamapi bhuÃ±jituá¹ƒ.

yo naá¹ƒ hatthe gahetvÄ• na, akÄ• maá¹ƒ parikaá¸• á¸• hati.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1837__._ á¹• 21 ``kesaggahaá¹‡amukkhepÄ• , bhÅ«myÄ• ca parisumbhanÄ• .

datvÄ• ca no pakkamati, bahuá¹ƒ dukkhaá¹ƒ anappakaá¹ƒ.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1838__._ á¹• 21 ``sukkacchavÄ« {\pounds}7.0265 vedhaverÄ• , datvÄ• subhagamÄ• nino.

akÄ• maá¹ƒ parikaá¸• á¸• hanti, ulÅ«kaÃ±Ã±eva vÄ• yasÄ• .

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1839__._ á¹• 21 ``api Ã±Ä• tikule phÄ«te, kaá¹ƒsapajjotane vasaá¹ƒ.

nevÄ• tivÄ• kyaá¹ƒ na labhe, bhÄ• tÅ«hi sakhinÄ«hipi.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1840__._ á¹• 21 ``naggÄ• nadÄ« anudakÄ• , naggaá¹ƒ raá¹-á¹-haá¹ƒ arÄ• jakaá¹ƒ.

itthÄ«pi vidhavÄ• naggÄ• , yassÄ• pi dasa bhÄ• taro.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1841__._ á¹• 21 ``dhajo rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, dhÅ«mo paÃ±Ã±Ä• á¹‡amaggino.

rÄ• jÄ• raá¹-á¹-hassa paÃ±Ã±Ä• á¹‡aá¹ƒ, bhattÄ• paÃ±Ã±Ä• á¹‡amitthiyÄ• .

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1842__._ á¹• 21 ``yÄ• daliddÄ« daliddassa, aá¸• á¸• hÄ• aá¸• á¸• hassa kittimÄ• .

taá¹ƒ ve devÄ• pasaá¹ƒsanti, dukkaraÃ±hi karoti sÄ• ||

1843__._ á¹• 21 ``sÄ• mikaá¹ƒ anubandhissaá¹ƒ, sadÄ• kÄ• sÄ• yavÄ• sinÄ«.

pathabyÄ• pi abhijjantyÄ• , vedhabyaá¹ƒ kaá¹-ukitthiyÄ• ||

1844__._ á¹• 21 ``api sÄ• garapariyantaá¹ƒ, bahuvittadharaá¹ƒ mahiá¹ƒ.

nÄ• nÄ• ratanaparipÅ«raá¹ƒ, nicche vessantaraá¹ƒ vinÄ• ||

1845__._ á¹• 21 ``kathaá¹ƒ Ã±7.0278 nu tÄ• saá¹ƒ hadayaá¹ƒ, sukharÄ• vata itthiyo.

yÄ• sÄ• mike dukkhitamhi, sukhamicchanti attano ||

1846__._ á¹• 21 ``nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane.

tamahaá¹ƒ anubandhissaá¹ƒ, sabbakÄ• madado hi meâ€™â€™ ti ||

tattha {\pounds}7.0266 __tamabravÄ«_ti bhikkhave, maddÄ« raÃ±Ã±o vacanaá¹ƒ sutvÄ• t
__abhisambhossa_nti sahissÄ• mi adhivÄ• sessÄ• mi. __poá¹-akila_nti poá¹-akilatiá¹‡aá¹ƒ.
dvedhÄ• katvÄ• vessantarassa purato gamissÄ• mi. __udarassuparodhenÄ• _ti upavÄ• se
__gohanuveá¹-hanena cÄ• _ti visÄ• lakaá¹-iyo onatapassÄ• ca itthiyo sÄ• mikaá¹ƒ labhant
gohanunÄ• kaá¹-iphalakaá¹ƒ koá¹-á¹-Ä• petvÄ• veá¹-hanena ca passÄ• ni onÄ• metvÄ• k
__kaá¹-uka_nti asÄ• taá¹ƒ. __gacchaÃ±Ã±evÄ• _ti gamissÄ• miyeva.

__apissÄ• hoti appatto_ti tassÄ• vidhavÄ• ya ucchiá¹-á¹-hakampi bhuÃ±jituá¹ƒ ananuccha
nÄ«cajacco taá¹ƒ vidhavaá¹ƒ anicchamÄ• naÃ±Ã±eva hatthe gahetvÄ• kaá¸• á¸• hati. __ke
bhÅ«myÄ• ca parisumbhanÄ• _ti asÄ• mikaá¹ƒ itthiá¹ƒ hatthapÄ• dehi kesaggahaá¹‡aá¹ƒ,
pÄ• tananti etÄ• ni avamaÃ±Ã±anÄ• ni katvÄ• atikkamanti. __datvÄ• cÄ• _ti asÄ• mikÄ• y
anappakaá¹ƒ dukkhaá¹ƒ parapuriso datvÄ• ca __no pakkamati_ nirÄ• saá¹…ko olokentova

__sukkacchavÄ«_ti nhÄ• nÄ«yacuá¹‡á¹‡ena uá¹-á¹-hÄ• pitacchavivaá¹‡á¹‡Ä• . __vedhave
purisÄ• . __datvÄ• _ti kiÃ±cideva appamattakaá¹ƒ dhanaá¹ƒ datvÄ• . __subhagamÄ• nino_
maÃ±Ã±amÄ• nÄ• . __akÄ• ma_nti taá¹ƒ vidhavaá¹ƒ asÄ• mikaá¹ƒ akÄ• maá¹ƒ. __ulÅ«kaÃ
viyaulÅ«kaá¹ƒ parikaá¸• á¸• hanti. __kaá¹ƒsapajjotane_ti suvaá¹‡á¹‡abhÄ• janÄ• bhÄ• ya p
evarÅ«pepi Ã±Ä• tikule vasamÄ• nÄ• . __nevÄ• tivÄ• kyaá¹ƒ na labhe_ti ``ayaá¹ƒ itthÄ« nis
amhÄ• kaÃ±Ã±eva bhÄ• ro jÄ• toâ€™â€™ tiÄ• dÄ«ni vacanÄ• ni vadantehi bhÄ• tÅ«hipi sa
garahavacanaá¹ƒ neva na labhati. __paÃ±Ã±Ä• á¹‡a_nti pÄ• kaá¹-abhÄ• vakÄ• raá¹‡aá¹ƒ.

__yÄ• _ Ã±7.0279 __daliddÄ« daliddassÄ• _ti deva, kittisampannÄ• yÄ• itthÄ« attano sÄ•
dukkhappattakÄ• le sayampi daliddÄ« samÄ• nÄ• dukkhÄ• va hoti, tassa aá¸• á¸• hakÄ• le
sukhappattÄ• hoti, taá¹ƒ ve devÄ• pasaá¹ƒsanti. abhijjantyÄ• ti abhijjantiyÄ• . sacepi hi itth
sakalapathavÄ« na bhijjati, tÄ• ya sakalÄ• ya pathaviyÄ• sÄ• va issarÄ• hoti, tathÄ• pi vec
kaá¹-ukamevÄ• ti attho. sukharÄ• vata itthiyoti suá¹-á¹-hu kharÄ• vata itthiyo.

1847__._ á¹• 21 ``tamabravi {\pounds}7.0267 mahÄ• rÄ• jÄ• , maddiá¹ƒ sabbaá¹…gasobha

ime te daharÄ• puttÄ• , jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

nikkhippa lakkhaá¹‡e gaccha, mayaá¹ƒ te posayÄ• maseâ€™â€™ ti ||

tattha __jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho_ti jÄ• lÄ« ca kaá¹‡hÄ• jinÄ• cÄ• ti ubho. __nikkhipp
gacchÄ• hÄ«ti.

1848__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

piyÄ• me puttakÄ• deva, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

tyamhaá¹ƒ tattha ramessanti, araÃ±Ã±e jÄ«vasokinaâ€™â€™ nti ||

tattha __tyamha_nti te dÄ• rakÄ• amhÄ• kaá¹ƒ tattha araÃ±Ã±e. __jÄ«vasokina_nti avigat
ramayissantÄ«ti attho.

1849__._ á¹• 21 ``tamabravi \Ee VI 510/ mahÄ• rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• ha

sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhutvÄ• , suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

rukkhaphalÄ• ni bhuÃ±jantÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1850__._ á¹• 21 ``bhutvÄ• satapale kaá¹ƒse, sovaá¹‡á¹‡e satarÄ• jike.

rukkhapattesu bhuÃ±jantÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1851__._ á¹• 21 ``kÄ• siyÄ• ni ca dhÄ• retvÄ• , khomakoá¹-umbarÄ• ni ca.

kusacÄ«rÄ• ni dhÄ• rentÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1852__._ á¹• 21 ``vayhÄ• hi pariyÄ• yitvÄ• , sivikÄ• ya rathena ca.

pattikÄ• paridhÄ• vantÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1853__._ á¹• 21 ``kÅ«á¹-Ä• gÄ• re Ã±7.0280 sayitvÄ• na, nivÄ• te phusitaggaá¸·e.

sayantÄ• rukkhamÅ«lasmiá¹ƒ, kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1854__._ á¹• 21 ``pallaá¹…kesu {\pounds}7.0268 sayitvÄ• na, gonake cittasanthate.

sayantÄ• tiá¹‡asanthÄ• re, kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1855__._ á¹• 21 ``gandhakena vilimpitvÄ• , agarucandanena ca.

rajojallÄ• ni dhÄ• rentÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1856__._ á¹• 21 ``cÄ• maramorahatthehi, bÄ«jitaá¹…gÄ• sukhedhitÄ• .

phuá¹-á¹-hÄ• á¸• aá¹ƒsehi makasehi, kathaá¹ƒ kÄ• hanti dÄ• rakÄ• â€™â€™ ti ||

tattha __palasate kaá¹ƒse_ti palasatena katÄ• ya kaÃ±canapÄ• tiyÄ• . __gonake cittasanth
mahÄ• piá¹-á¹-hiyaá¹ƒ kÄ• á¸·akojave ceva vicittake santhare ca. __cÄ• maramorahatthehÄ
morahatthehi ca bÄ«jitaá¹…gÄ• .

evaá¹ƒ tesaá¹ƒ sallapantÄ• naÃ±Ã±eva ratti vibhÄ• yi, sÅ«riyo uggaÃ±chi. mahÄ• sattassa
alaá¹…katarathaá¹ƒ Ä• netvÄ• rÄ• jadvÄ• re á¹-hapayiá¹ƒsu. maddÄ«pi sassusasure vandi
dve putte Ä• dÄ• ya vessantarato paá¹-hamataraá¹ƒ gantvÄ• rathe aá¹-á¹-hÄ• si. tamatthaá
Ä• ha ---

1857__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

mÄ• deva paridevesi, mÄ• ca tvaá¹ƒ vimano ahu.

yathÄ• mayaá¹ƒ bhavissÄ• ma, tathÄ• hessanti dÄ• rakÄ• ||

1858__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, maddÄ« sabbaá¹…gasobhanÄ• .

sivimaggena anvesi, putte Ä• dÄ• ya lakkhaá¹‡Ä• â€™â€™ ti ||

tattha __sivimaggenÄ• _ti siviraÃ±Ã±o gantabbamaggena. __anvesÄ«_ti taá¹ƒ agamÄ• si,
rathaá¹ƒ abhiruhÄ«ti attho.

1859__._ á¹• 21 ``tato \Ee VI 511/ vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

pitu mÄ• tu ca vanditvÄ• , katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ ||

1860__._ á¹• 21 ``catuvÄ• hiá¹ƒ {\pounds}7.0269 Ã±7.0281 rathaá¹ƒ yuttaá¹ƒ, sÄ«ghamÄ• n

Ä• dÄ• ya puttadÄ• raÃ±ca, vaá¹…kaá¹ƒ pÄ• yÄ• si pabbataâ€™â€™ nti ||

tattha __tato_ti bhikkhave, tassÄ• maddiyÄ• rathaá¹ƒ abhiruhitvÄ• á¹-hitakÄ• le. __datvÄ
datvÄ• . __katvÄ• ca naá¹ƒ padakkhiá¹‡a_nti padakkhiá¹‡aÃ±ca katvÄ• . __na_nti nipÄ• ta

1861__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , yenÄ• si bahuko jano.

Ä• manta kho taá¹ƒ gacchÄ• ma, arogÄ• hontu Ã±Ä• tayoâ€™â€™ ti ||

tassattho --- bhikkhave, tato vessantaro rÄ• jÄ• yattha ``vessantaraá¹ƒ rÄ• jÄ• naá¹ƒ passi
bahuko jano á¹-hito Ä• si, tattha rathaá¹ƒ pesetvÄ• mahÄ• janaá¹ƒ Ä• pucchanto ``Ä• mant
arogÄ• hontu Ã±Ä• tayoâ€™â€™ ti Ä• ha. tattha __ta_nti nipÄ• tamattaá¹ƒ. bhikkhave, tato
Ã±Ä• take Ä• ha --- ``tumhe Ä• mantetvÄ• mayaá¹ƒ gacchÄ• ma, tumhe sukhitÄ• hotha ni

evaá¹ƒ mahÄ• satto mahÄ• janaá¹ƒ Ä• mantetvÄ• ``appamattÄ• hotha, dÄ• nÄ• dÄ«ni pu
tesaá¹ƒ ovaditvÄ• pakkÄ• mi. gacchante pana bodhisatte mÄ• tÄ• ``putto me dÄ• navittak
Ä• bharaá¹‡ehi saddhiá¹ƒ sattaratanapÅ«rÄ• ni sakaá¹-Ä• ni ubhosu passesu pesesi. sopi a
Ä• bharaá¹‡abhaá¹‡á¸• aá¹ƒ omuÃ±citvÄ• sampattayÄ• cakÄ• naá¹ƒ aá¹-á¹-hÄ• rasa vÄ• n
adÄ• si. so nagarÄ• nikkhamitvÄ• ca nivattitvÄ• oloketukÄ• mo ahosi. athassa manaá¹ƒ p
rathappamÄ• á¹‡aá¹-á¹-hÄ• ne mahÄ• pathavÄ« bhijjitvÄ• kulÄ• lacakkaá¹ƒ viya parivattitv
nagarÄ• bhimukhaá¹ƒ akÄ• si. so mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ olokesi. tena
ahosi. tena vuttaá¹ƒ ---

``nikkhamitvÄ• na nagarÄ• , nivattitvÄ• vilokite.

tadÄ• pi pathavÄ« kampi, sineruvanavaá¹-aá¹ƒsakÄ• â€™â€™ ti || (Cp 1.93).

sayaá¹ƒ Ã±7.0282 pana oloketvÄ• maddimpi olokÄ• petuá¹ƒ gÄ• thamÄ• ha ---

1862__._ á¹• 21 ``iá¹…gha {\pounds}7.0270 maddi nisÄ• mehi, rammarÅ«paá¹ƒva dissati.

Ä• vÄ• saá¹ƒ siviseá¹-á¹-hassa, pettikaá¹ƒ bhavanaá¹ƒ mamÄ• â€™â€™ ti ||

tattha __nisÄ• mehÄ«_ti olokehi.

atha \Ee VI 512/ mahÄ• satto sahajÄ• te saá¹-á¹-hisahassaamacce ca sesajanaÃ±ca nivatt

pÄ• jento maddiá¹ƒ Ä• ha --- ``bhadde, sace pacchato yÄ• cakÄ• Ä• gacchanti, upadhÄ• re
olokentÄ« nisÄ«di. athassa sattasatakaá¹ƒ mahÄ• dÄ• naá¹ƒ sampÄ• puá¹‡ituá¹ƒ asakkont
nagaraá¹ƒ Ä• gantvÄ• ``kuhiá¹ƒ vessantaro rÄ• jÄ• â€™â€™ ti pucchitvÄ• ``dÄ• naá¹ƒ dat
``kiÃ±ci gahetvÄ• gatoâ€™â€™ ti pucchitvÄ• ``rathena gatoâ€™â€™ ti sutvÄ• ``asse naá
anubandhiá¹ƒsu. atha maddÄ« te Ä• gacchante disvÄ• ``yÄ• cakÄ• Ä• gacchanti, devÄ• â
rathaá¹ƒ á¹-hapesi. te Ä• gantvÄ• asse yÄ• ciá¹ƒsu. mahÄ• satto asse adÄ• si. tamatthaá¹ƒ

1863__._ á¹• 21 ``taá¹ƒ brÄ• hmaá¹‡Ä• anvagamuá¹ƒ, te naá¹ƒ asse ayÄ• cisuá¹ƒ.

yÄ• cito paá¹-ipÄ• desi, catunnaá¹ƒ caturo hayeâ€™â€™ ti ||

assesu pana dinnesu rathadhuraá¹ƒ Ä• kÄ• seyeva aá¹-á¹-hÄ• si. atha brÄ• hmaá¹‡esu ga
devaputtÄ• rohiccamigavaá¹‡á¹‡ena Ä• gantvÄ• rathadhuraá¹ƒ sampaá¹-icchitvÄ• agama
devaputtabhÄ• vaá¹ƒ Ã±atvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

1864__._ á¹• 21 ``iá¹…gha maddi nisÄ• mehi, cittarÅ«paá¹ƒva dissati.

migarohiccavaá¹‡á¹‡ena, dakkhiá¹‡assÄ• vahanti maâ€™â€™ nti ||

tattha __dakkhiá¹‡assÄ• _ti susikkhitÄ• assÄ• viya maá¹ƒ vahanti.

atha naá¹ƒ evaá¹ƒ gacchantaá¹ƒ aparo brÄ• hmaá¹‡o Ä• gantvÄ• rathaá¹ƒ yÄ• ci. mahÄ•
otÄ• retvÄ• tassa rathaá¹ƒ adÄ• si. rathe pana dinne devaputtÄ• antaradhÄ• yiá¹ƒsu. ratha
pakÄ• sento satthÄ• Ä• ha ---

1865__._ á¹• 21 ``athettha {\pounds}7.0271 Ã±7.0283 paÃ±camo Ä• gÄ• , so taá¹ƒ rathama

tassa taá¹ƒ yÄ• citodÄ• si, na cassupahato mano ||

1866__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , oropetvÄ• sakaá¹ƒ janaá¹ƒ.

assÄ• sayi assarathaá¹ƒ, brÄ• hmaá¹‡assa dhanesinoâ€™â€™ ti ||

tattha __athetthÄ• _ti atha tasmiá¹ƒ vane. __na cassupahato mano_ti na cassa mano olÄ«
paritosento niyyÄ• desi.

tato \Ee VI 513/ paá¹-á¹-hÄ• ya pana te sabbepi pattikÄ• va ahesuá¹ƒ. atha mahÄ• satto m

1867__._ á¹• 21 ``tvaá¹ƒ maddi kaá¹‡haá¹ƒ gaá¹‡hÄ• hi, lahu esÄ• kaniá¹-á¹-hikÄ• .

ahaá¹ƒ jÄ• liá¹ƒ gahessÄ• mi, garuko bhÄ• tiko hi soâ€™â€™ ti ||

evaÃ±ca pana vatvÄ• ubhopi khattiyÄ• dve dÄ• rake aá¹…kenÄ• dÄ• ya pakkamiá¹ƒsu. ta
Ä• ha ---

1868__._ á¹• 21 ``rÄ• jÄ• kumÄ• ramÄ• dÄ• ya, rÄ• japuttÄ« ca dÄ• rikaá¹ƒ.

sammodamÄ• nÄ• pakkÄ• muá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• â€™â€™ ti ||

dÄ• nakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vanapavesanakaá¹‡á¸• avaá¹‡á¹‡anÄ•

te paá¹-ipathaá¹ƒ Ä• gacchante manusse disvÄ• ``kuhiá¹ƒ vaá¹…kapabbatoâ€™â€™ ti pu
``dÅ«reâ€™â€™ ti vadanti. tena vuttaá¹ƒ ---

1869__._ á¹• 21 ``yadi keci manujÄ• enti, anumagge paá¹-ipathe.

maggaá¹ƒ te paá¹-ipucchÄ• ma, `kuhiá¹ƒ vaá¹…katapabbatoâ€™ ||

1870__._ á¹• 21 ``te {\pounds}7.0272 tattha amhe passitvÄ• , kalunaá¹ƒ paridevayuá¹ƒ.

dukkhaá¹ƒ te paá¹-ivedenti, dÅ«re vaá¹…katapabbatoâ€™â€™ ti ||

maggassa ubhosu passesu vividhaphaladhÄ• rino rukkhe disvÄ• dÄ• rakÄ• kandanti. mah
phaladhÄ• rino rukkhÄ• onamitvÄ• hatthasamphassaá¹ƒ Ã±7.0284 Ä• gacchanti. tato supa
tesaá¹ƒ deti. taá¹ƒ disvÄ• maddÄ« acchariyaá¹ƒ pavedesi. tena vuttaá¹ƒ ---

1871__._ á¹• 21 ``yadi passanti pavane, dÄ• rakÄ• phaline dume.

tesaá¹ƒ phalÄ• naá¹ƒ hetumhi, uparodanti dÄ• rakÄ• ||

1872__._ á¹• 21 ``rodante dÄ• rake disvÄ• , ubbiddhÄ• vipulÄ• dumÄ• .

sayamevonamitvÄ• na, upagacchanti dÄ• rake ||

1873__._ á¹• 21 ``idaá¹ƒ accherakaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

sÄ• dhukÄ• raá¹ƒ pavattesi, maddÄ« sabbaá¹…gasobhanÄ• ||

1874__._ á¹• 21 ``accheraá¹ƒ vata lokasmiá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

vessantarassa tejena, sayamevonatÄ• dumÄ• â€™â€™ ti ||

jetuttaranagarato \Ee VI 514/ suvaá¹‡á¹‡agiritÄ• lo nÄ• ma pabbato paÃ±ca yojanÄ• ni, tat
nadÄ« paÃ±ca yojanÄ• ni, tato aÃ±caragiri nÄ• ma pabbato paÃ±ca yojanÄ• ni, tato dunniv
nÄ• ma paÃ±ca yojanÄ• ni, tato mÄ• tulanagaraá¹ƒ dasa yojanÄ• ni. iti taá¹ƒ maggaá¹ƒ jetu
tiá¹ƒsayojanaá¹ƒ hoti. devatÄ• taá¹ƒ maggaá¹ƒ saá¹ƒkhipiá¹ƒsu. te ekadivaseneva mÄ• tula
pÄ• puá¹‡iá¹ƒsu. tena vuttaá¹ƒ ---

1875__._ á¹• 21 ``saá¹…khipiá¹ƒsu pathaá¹ƒ yakkhÄ• , anukampÄ• ya dÄ• rake.

nikkhantadivaseneva, cetaraá¹-á¹-haá¹ƒ upÄ• gamuâ€™â€™ nti ||

upagacchantÄ• {\pounds}7.0273 ca pana jetuttaranagarato pÄ• tarÄ• sasamaye nikkhamit
cetaraá¹-á¹-he mÄ• tulanagaraá¹ƒ pattÄ• . tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1876__._ á¹• 21 ``te gantvÄ• dÄ«ghamaddhÄ• naá¹ƒ, cetaraá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒ.

iddhaá¹ƒ phÄ«taá¹ƒ janapadaá¹ƒ, bahumaá¹ƒsasurodanaâ€™â€™ nti ||

tadÄ• mÄ• tulanagare saá¹-á¹-hi khattiyasahassÄ• ni vasanti. mahÄ• satto antonagaraá¹ƒ
nagaradvÄ• reyeva sÄ• lÄ• yaá¹ƒ nisÄ«di. athassa maddÄ« Ã±7.0285 bodhisattassa pÄ• de
sambÄ• hitvÄ• ``vessantarassa Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti sÄ• lÄ
sÄ• lÄ• dvÄ• re aá¹-á¹-hÄ• si. nagaraá¹ƒ pavisantiyo ca nikkhamantiyo ca itthiyo taá¹ƒ disvÄ
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1877__._ á¹• 21 ``cetiyo parivÄ• riá¹ƒsu, disvÄ• lakkhaá¹‡amÄ• gataá¹ƒ.

sukhumÄ• lÄ« vata ayyÄ• , pattikÄ• paridhÄ• vati ||

1878__._ á¹• 21 ``vayhÄ• hi pariyÄ• yitvÄ• , sivikÄ• ya rathena ca.

sÄ• jja maddÄ« araÃ±Ã±asmiá¹ƒ, pattikÄ• paridhÄ• vatÄ«â€™â€™ ti ||

tattha __lakkhaá¹‡amÄ• gata_nti lakkhaá¹‡asampannaá¹ƒ maddiá¹ƒ Ä• gataá¹ƒ. __paridhÄ
sukhumÄ• lÄ« hutvÄ• pattikÄ• va vicarati. __pariyÄ• yitvÄ• _ti jetuttaranagare vicaritvÄ• . _
suvaá¹‡á¹‡asivikÄ• ya.

mahÄ• jano \Ee VI 515/ maddiÃ±ca vessantaraÃ±ca dve putte cassa anÄ• thÄ• gamanena
rÄ• jÅ«naá¹ƒ Ä• cikkhi. saá¹-á¹-hisahassÄ• rÄ• jÄ• no rodantÄ• paridevantÄ• tassa santik
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1879__._ á¹• 21 ``taá¹ƒ disvÄ• cetapÄ• mokkhÄ• , rodamÄ• nÄ• upÄ• gamuá¹ƒ.

kacci nu deva kusalaá¹ƒ, kacci deva anÄ• mayaá¹ƒ.

kacci pitÄ• arogo te, sivÄ«naÃ±ca anÄ• mayaá¹ƒ ||

1880__._ á¹• 21 ``ko {\pounds}7.0274 te balaá¹ƒ mahÄ• rÄ• ja, ko nu te rathamaá¹‡á¸• alaá

anassako arathako, dÄ«ghamaddhÄ• namÄ• gato.

kaccÄ• mittehi pakato, anuppattosimaá¹ƒ disaâ€™â€™ nti ||

tattha __disvÄ• _ti dÅ«ratova passitvÄ• . __cetapÄ• mokkhÄ• _ti cetarÄ• jÄ• no. __upÄ• g
__kusala_nti Ä• rogyaá¹ƒ. __anÄ• maya_nti niddukkhabhÄ• vaá¹ƒ. __ko te bala_nti kuhiá¹ƒ
__rathamaá¹‡á¸• ala_nti yenÄ• si rathena Ä• gato, so kuhinti pucchanti. __anassako_ti assa
ayÄ• nako. __dÄ«ghamaddhÄ• namÄ• gato_ti dÄ«ghamaggaá¹ƒ Ä• gato. __pakato_ti abhi

atha Ã±7.0286 nesaá¹ƒ mahÄ• satto attano Ä• gatakÄ• raá¹‡aá¹ƒ kathento Ä• ha ---

1881__._ á¹• 21 ``kusalaÃ±ceva me sammÄ• , atho sammÄ• anÄ• mayaá¹ƒ.

atho pitÄ• arogo me, sivÄ«naÃ±ca anÄ• mayaá¹ƒ ||

1882__._ á¹• 21 ``ahaÃ±hi kuÃ±jaraá¹ƒ dajjaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒ.

khettaÃ±Ã±uá¹ƒ sabbayuddhÄ• naá¹ƒ, sabbasetaá¹ƒ gajuttamaá¹ƒ ||

1883__._ á¹• 21 ``paá¹‡á¸• ukambalasaÃ±channaá¹ƒ, pabhinnaá¹ƒ sattumaddanaá¹ƒ.

dantiá¹ƒ savÄ• labÄ«janiá¹ƒ, setaá¹ƒ kelÄ• sasÄ• disaá¹ƒ ||

1884__._ á¹• 21 ``sasetacchattaá¹ƒ saupÄ• dheyyaá¹ƒ, sÄ• thabbanaá¹ƒ sahatthipaá¹ƒ.

aggayÄ• naá¹ƒ rÄ• javÄ• hiá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• sahaá¹ƒ ||

1885__._ á¹• 21 ``tasmiá¹ƒ me sivayo kuddhÄ• , pitÄ• cupahatomano.

avaruddhasi maá¹ƒ rÄ• jÄ• , vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ.

okÄ• saá¹ƒ sammÄ• jÄ• nÄ• tha, vane yattha vasÄ• maseâ€™â€™ ti ||

tattha __tasmiá¹ƒ me_ti tasmiá¹ƒ kÄ• raá¹‡e mayhaá¹ƒ sivayo kuddhÄ• . __upahatomano_
{\pounds}7.0275 maá¹ƒ raá¹-á¹-hÄ• pabbÄ• jesi. __yatthÄ• _ti yasmiá¹ƒ vane mayaá¹ƒ vas
vasanokÄ• saá¹ƒ jÄ• nÄ• thÄ• ti.

te rÄ• jÄ• no Ä• haá¹ƒsu ---

1886__._ á¹• 21 ``svÄ• gataá¹ƒ \Ee VI 516/ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

1887__._ á¹• 21 ``sÄ• kaá¹ƒ bhisaá¹ƒ madhuá¹ƒ maá¹ƒsaá¹ƒ, suddhaá¹ƒ sÄ• lÄ«namodana

paribhuÃ±ja mahÄ• rÄ• ja, pÄ• huno nosi Ä• gatoâ€™â€™ ti ||

tattha __pavedayÄ• _ti kathehi, sabbaá¹ƒ paá¹-iyÄ• detvÄ• dassÄ• ma. __bhisa_nti bhisan
kandajÄ• taá¹ƒ vÄ• .

vessantaro Ä• ha ---

1888__._ á¹• 21 ``paá¹-iggahitaá¹ƒ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹ƒ.

avaruddhasi maá¹ƒ rÄ• jÄ• , vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ.

okÄ• saá¹ƒ sammÄ• jÄ• nÄ• tha, vane yattha vasÄ• maseâ€™â€™ ti ||

tattha Ã±7.0287 __paá¹-iggahita_nti sabbametaá¹ƒ tumhehi dinnaá¹ƒ mayÄ• ca paá¹-iggah
tumhehi mayhaá¹ƒ agghiyaá¹ƒ nivedanaá¹ƒ kataá¹ƒ. rÄ• jÄ• pana maá¹ƒ avaruddhasi raá¹-
vaá¹…kameva gamissÄ• mi, tasmiá¹ƒ me araÃ±Ã±e vasanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• thÄ• ti.

te rÄ• jÄ• no Ä• haá¹ƒsu ---

1889__._ á¹• 21 ``idheva tÄ• va acchassu, cetaraá¹-á¹-he rathesabha.

yÄ• va cetÄ• gamissanti, raÃ±Ã±o santika yÄ• cituá¹ƒ ||

1890__._ á¹• 21 ``nijjhÄ• petuá¹ƒ {\pounds}7.0276 mahÄ• rÄ• jaá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-hav

taá¹ƒ taá¹ƒ cetÄ• purakkhatvÄ• , patÄ«tÄ• laddhapaccayÄ• .

parivÄ• retvÄ• na gacchanti, evaá¹ƒ jÄ• nÄ• hi khattiyÄ• â€™â€™ ti ||

tattha __raÃ±Ã±o santika yÄ• citu_nti raÃ±Ã±o santikaá¹ƒ yÄ• canatthÄ• ya gamissanti. __
tumhÄ• kaá¹ƒ niddosabhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ. __laddhapaccayÄ• _ti laddhapatiá¹-á¹-h
gamissanti.

mahÄ• satto Ä• ha ---

1891__._ á¹• 21 ``mÄ• vo ruccittha gamanaá¹ƒ, raÃ±Ã±o santika yÄ• cituá¹ƒ.

nijjhÄ• petuá¹ƒ mahÄ• rÄ• jaá¹ƒ, rÄ• jÄ• pi tattha nissaro ||

1892__._ á¹• 21 ``accuggatÄ• hi sivayo, balaggÄ• negamÄ• ca ye.

te vidhaá¹ƒsetumicchanti, rÄ• jÄ• naá¹ƒ mama kÄ• raá¹‡Ä• â€™â€™ ti ||

tattha __tatthÄ• _ti tasmiá¹ƒ mama niddosabhÄ• vaá¹ƒ nijjhÄ• pane rÄ• jÄ• pi anissaro. __
__balaggÄ• _ti balakÄ• yÄ• . __vidhaá¹ƒsetu_nti rajjato nÄ«harituá¹ƒ. __rÄ• jÄ• na_nti rÄ• j

te \Ee VI 517/ rÄ• jÄ• no Ä• haá¹ƒsu ---

1893__._ á¹• 21 ``sace esÄ• pavattettha, raá¹-á¹-hasmiá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

idheva rajjaá¹ƒ kÄ• rehi, cetehi parivÄ• rito ||

1894__._ á¹• 21 ``iddhaá¹ƒ phÄ«taÃ±cidaá¹ƒ raá¹-á¹-haá¹ƒ, iddho janapado mahÄ• .

matiá¹ƒ karohi tvaá¹ƒ deva, rajjassa manusÄ• situâ€™â€™ nti ||

tattha Ã±7.0288 __sace esÄ• pavattetthÄ• _ti sace etasmiá¹ƒ raá¹-á¹-he esÄ• pavatti. __r
manusÄ• situ_nti rajjaá¹ƒ samanusÄ• situá¹ƒ, ayameva vÄ• pÄ• á¹-ho.

vessantaro Ä• ha ---

1895__._ á¹• 21 ``na {\pounds}7.0277 me chando mati atthi, rajjassa anusÄ• situá¹ƒ.

pabbÄ• jitassa raá¹-á¹-hasmÄ• , cetaputtÄ• suá¹‡Ä• tha me ||

1896__._ á¹• 21 ``atuá¹-á¹-hÄ• sivayo Ä• suá¹ƒ, balaggÄ• negamÄ• ca ye.

pabbÄ• jitassa raá¹-á¹-hasmÄ• , cetÄ• rajjebhisecayuá¹ƒ ||

1897__._ á¹• 21 ``asammodiyampi vo assa, accantaá¹ƒ mama kÄ• raá¹‡Ä• .

sivÄ«hi bhaá¹‡á¸• anaá¹ƒ cÄ• pi, viggaho me na ruccati ||

1898__._ á¹• 21 ``athassa bhaá¹‡á¸• anaá¹ƒ ghoraá¹ƒ, sampahÄ• ro anappako.

ekassa kÄ• raá¹‡Ä• mayhaá¹ƒ, hiá¹ƒseyya bahuko jano ||

1899__._ á¹• 21 ``paá¹-iggahitaá¹ƒ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹ƒ.

avaruddhasi maá¹ƒ rÄ• jÄ• , vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ.

okÄ• saá¹ƒ sammÄ• jÄ• nÄ• tha, vane yattha vasÄ• maseâ€™â€™ ti ||

tattha __cetÄ• rajjebhisecayu_nti cetaraá¹-á¹-havÄ• sino kira vessantaraá¹ƒ rajje abhisiÃ±c
tumhÄ• kampi te atuá¹-á¹-hÄ• Ä• suá¹ƒ. __asammodiya_nti asÄ• maggiyaá¹ƒ. __assÄ• _ti
mayhaá¹ƒ ekassa kÄ• raá¹‡Ä• tumhÄ• kaá¹ƒ bhaá¹‡á¸• anaá¹ƒ bhavissatÄ«ti.

evaá¹ƒ mahÄ• satto anekapariyÄ• yena yÄ• citopi rajjaá¹ƒ na icchi. athassa te cetarÄ• jÄ• n
sakkÄ• raá¹ƒ kariá¹ƒsu. so nagaraá¹ƒ pavisituá¹ƒ na icchi. atha naá¹ƒ sÄ• lameva alaá¹…ka

parikkhepaá¹ƒ katvÄ• mahÄ• sayanaá¹ƒ paÃ±Ã±Ä• petvÄ• sabbe Ä• rakkhaá¹ƒ kariá¹ƒsu.
saá¹…gahitÄ• rakkho sÄ• lÄ• yaá¹ƒ sayitvÄ• punadivase pÄ• tova nhatvÄ• nÄ• naggarasa
parivuto nikkhami. saá¹-á¹-hisahassÄ• khattiyÄ• tena saddhiá¹ƒ pannarasayojanamaggaá¹
vanadvÄ• re á¹-hatvÄ• purato pannarasayojanamaggaá¹ƒ Ä• cikkhantÄ• Ä• haá¹ƒsu ---

1900__._ á¹• 21 ``taggha Ã±7.0289 te mayamakkhÄ• ma, yathÄ• pi kusalÄ• tathÄ• .

rÄ• jisÄ« yattha sammanti, Ä• hutaggÄ« samÄ• hitÄ• ||

1901__._ á¹• 21 ``esa {\pounds}7.0278 selo mahÄ• rÄ• ja, pabbato gandhamÄ• dano.

yattha tvaá¹ƒ saha puttehi, saha bhariyÄ• ya cacchasi ||

1902__._ á¹• 21 ``taá¹ƒ cetÄ• anusÄ• siá¹ƒsu, assunettÄ• rudaá¹ƒmukhÄ• .

ito gaccha mahÄ• rÄ• ja, ujuá¹ƒ yenuttarÄ• mukho ||

1903__._ á¹• 21 ``atha dakkhisi bhaddante, vepullaá¹ƒ nÄ• ma pabbataá¹ƒ.

nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

1904__._ á¹• 21 ``tamatikkamma bhaddante, atha dakkhisi Ä• pagaá¹ƒ.

nadiá¹ƒ ketumatiá¹ƒ nÄ• ma, gambhÄ«raá¹ƒ girigabbharaá¹ƒ ||

1905__._ á¹• 21 ``puthulomamacchÄ• kiá¹‡á¹‡aá¹ƒ, supatitthaá¹ƒ mahodakaá¹ƒ.

tattha nhatvÄ• pivitvÄ• ca, assÄ• setvÄ• saputtake ||

1906__._ á¹• 21 ``atha dakkhisi bhaddante, nigrodhaá¹ƒ madhupipphalaá¹ƒ.

rammake sikhare jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

1907__._ á¹• 21 ``atha dakkhisi bhaddante, nÄ• á¸·ikaá¹ƒ nÄ• ma pabbataá¹ƒ.

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, selaá¹ƒ kimpurisÄ• yutaá¹ƒ ||

1908__._ á¹• 21 ``tassa uttarapubbena, mucalindo nÄ• ma so saro.

puá¹‡á¸• arÄ«kehi saÃ±channo, setasogandhikehi ca ||

1909__._ á¹• 21 ``so vanaá¹ƒ meghasaá¹…kÄ• saá¹ƒ, dhuvaá¹ƒ haritasaddalaá¹ƒ.

sÄ«hovÄ• misapekkhÄ«va, vanasaá¹‡á¸• aá¹ƒ vigÄ• haya.

puppharukkhehi saÃ±channaá¹ƒ, phalarukkhehi cÅ«bhayaá¹ƒ ||

1910__._ á¹• 21 ``tattha bindussarÄ• vaggÅ«, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

kÅ«jantamupakÅ«janti, utusaá¹ƒpupphite dume ||

1911__._ á¹• 21 ``gantvÄ• {\pounds}7.0279 girividuggÄ• naá¹ƒ, nadÄ«naá¹ƒ pabhavÄ• ni c

so dakkhisi pokkharaá¹‡iá¹ƒ, karaÃ±jakakudhÄ• yutaá¹ƒ ||

1912__._ á¹• 21 ``puthulomamacchÄ• kiá¹‡á¹‡aá¹ƒ Ã±7.0290, supatitthaá¹ƒ mahodakaá¹ƒ.

samaÃ±ca caturaá¹ƒsaÃ±ca, sÄ• duá¹ƒ appaá¹-igandhiyaá¹ƒ ||

1913__._ á¹• 21 ``tassÄ• uttarapubbena, paá¹‡á¹‡asÄ• laá¹ƒ amÄ• paya.

paá¹‡á¹‡asÄ• laá¹ƒ amÄ• petvÄ• , uÃ±chÄ• cariyÄ• ya Ä«hathÄ• â€™â€™ ti ||

tattha __rÄ• jisÄ«_ti rÄ• jÄ• no hutvÄ• pabbajitÄ• . __samÄ• hitÄ• _ti ekaggacittÄ• . __esÄ
ukkhipitvÄ• iminÄ• pabbatapÄ• dena gacchathÄ• ti Ä• cikkhantÄ• vadanti. __acchasÄ«_ti
__Ä• paga_nti udakavÄ• hanadiÄ• vaá¹-á¹-aá¹ƒ. __girigabbhara_nti girÄ«naá¹ƒ kucchito pa
__madhupipphala_nti madhuraphalaá¹ƒ. __rammake_ti ramaá¹‡Ä«ye. __kimpurisÄ• yuta_n
parikiá¹‡á¹‡aá¹ƒ. __setasogandhÄ«kehi cÄ• _ti nÄ• nappakÄ• rehi setuppalehi ceva sogan
__sÄ«hovÄ• misapekkhÄ«vÄ• _ti Ä• misaá¹ƒ pekkhanto sÄ«ho viya.

__bindussarÄ• _ti sampiá¹‡á¸• itassarÄ• . __vaggÅ«_ti madhurassarÄ• . __kÅ«jantamupak
kÅ«jamÄ• naá¹ƒ pakkhiá¹ƒ pacchÄ• upakÅ«janti. __utusaá¹ƒpupphite dume_ti utusamaye
kÅ«jantaá¹ƒ upakÅ«janti. __so dakkhisÄ«_ti so tvaá¹ƒ passissasÄ«ti attho. __karaÃ±jakaku
karaÃ±jarukkhehi ca kakudharukkhehi ca samparikiá¹‡á¹‡aá¹ƒ. __appaá¹-igandhiya_nti
paá¹-ikÅ«lagandhavirahitaá¹ƒ madhurodakaparikiá¹‡á¹‡aá¹ƒnÄ• nappakÄ• rapadumuppalÄ
__paá¹‡á¹‡asÄ• laá¹ƒ amÄ• payÄ• _ti paá¹‡á¹‡asÄ• laá¹ƒ mÄ• peyyÄ• si. __amÄ• petvÄ• ,

Ä«hathÄ• _ti atha tumhe, deva, uÃ±chÄ• cariyÄ• ya yÄ• pentÄ• appamattÄ• Ä«hatha, Ä•
vihareyyÄ• thÄ• ti attho.

evaá¹ƒ te rÄ• jÄ• no tassa pannarasayojanamaggaá¹ƒ Ä• cikkhitvÄ• taá¹ƒ uyyojetvÄ• vess
vinodanatthaá¹ƒ ``mÄ• kocideva paccÄ• mitto okÄ• saá¹ƒ labheyyÄ• â€™â€™ ti cintetvÄ•
susikkhitaá¹ƒ cetaputtaá¹ƒ Ä• mantetvÄ• ``tvaá¹ƒ gacchante ca Ä• gacchante ca pariggaá¹
vanadvÄ• re Ä• rakkhaá¹‡atthÄ• ya á¹-hapetvÄ• sakanagaraá¹ƒ gamiá¹ƒsu. vessantaropi s
gandhamÄ• danapabbataá¹ƒ patvÄ• , taá¹ƒ divasaá¹ƒ tattha vasitvÄ• tato uttarÄ• bhimukh
gantvÄ• , ketumatiyÄ• nÄ• ma nadiyÄ• tÄ«re nisÄ«ditvÄ• vanacarakena dinnaá¹ƒ madhu
suvaá¹‡á¹‡asÅ«ciá¹ƒ datvÄ• Ã±7.0291 tattha {\pounds}7.0280 nhatvÄ• pivitvÄ• paá¹-ippa
uttaritvÄ• sÄ• nupabbatasikhare á¹-hitassa nigrodhassa mÅ«le thokaá¹ƒ nisÄ«ditvÄ• nigro
uá¹-á¹-hÄ• ya gacchanto nÄ• á¸·ikaá¹ƒ nÄ• ma pabbataá¹ƒ patvÄ• taá¹ƒ pariharanto mucal
tÄ«rena pubbuttarakaá¹‡á¹‡aá¹ƒ patvÄ• , ekapadikamaggena vanaghaá¹-aá¹ƒ pavisitvÄ• t
girividuggÄ• naá¹ƒ nadippabhavÄ• naá¹ƒ purato caturaá¹ƒsapokkharaá¹‡iá¹ƒ pÄ• puá¹‡i.

tasmiá¹ƒ khaá¹‡e sakko Ä• vajjento ``mahÄ• satto himavantaá¹ƒ paviá¹-á¹-hoâ€™â€™ ti Ã±
vasanaá¹-á¹-hÄ• naá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• vissakammaá¹ƒ \Ee V
``gaccha, tÄ• ta, tvaá¹ƒ vaá¹…kapabbatakujhacchimhi ramaá¹‡Ä«ye á¹-hÄ• ne assamapada
pesesi. so ``sÄ• dhu, devÄ• â€™â€™ ti devalokato otaritvÄ• tattha dve paá¹‡á¹‡asÄ• lÄ• y
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni ca mÄ• petvÄ• caá¹…kamakoá¹-iyaá¹ƒ tesu tesu á¹
rukkhe ca kadalivanÄ• ni ca dassetvÄ• sabbe pabbajitaparikkhÄ• re paá¹-iyÄ• detvÄ• ``ye
ime gaá¹‡hantÅ«â€™â€™ ti akkharÄ• ni likhitvÄ• amanusse ca bheravasadde migapakkhi
sakaá¹-á¹-hÄ• nameva gato.

mahÄ• satto ekapadikamaggaá¹ƒ disvÄ• ``pabbajitÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ bhavis
putte ca assamapadadvÄ• re á¹-hapetvÄ• assamapadaá¹ƒ pavisitvÄ• akkharÄ• ni oloketvÄ
diá¹-á¹-hoâ€™â€™ ti Ã±atvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• khaggaÃ±ca dhanuÃ±ca apa
rattavÄ• kacÄ«raá¹ƒ nivÄ• setvÄ• ajinacammaá¹ƒ aá¹ƒse katvÄ• jaá¹-Ä• maá¹‡á¸• alaá¹ƒ
gahetvÄ• kattaradaá¹‡á¸• aá¹ƒ Ä• dÄ• ya paá¹‡á¹‡asÄ• lato nikkhamitvÄ• pabbajitasiriá¹ƒ
sukhaá¹ƒ, aho sukhaá¹ƒ, pabbajjÄ• me adhigatÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• netvÄ• ca
aparÄ• paraá¹ƒ caá¹…kamitvÄ• paccekabuddhasadisena upasamena puttadÄ• rÄ• naá¹ƒ s
mahÄ• sattassa pÄ• desu patitvÄ• roditvÄ• teneva saddhiá¹ƒ assamapadaá¹ƒ pavisitvÄ•
gantvÄ• isivesaá¹ƒ gaá¹‡hi. pacchÄ• puttepi tÄ• pasakumÄ• rake kariá¹ƒsu. cattÄ• ro khat
vaá¹…kapabbatakucchimhi vasiá¹ƒsu. atha maddÄ« mahÄ• sattaá¹ƒ varaá¹ƒ yÄ• ci ``deva,
vanaá¹ƒ agantvÄ• putte gahetvÄ• idheva hotha, ahaá¹ƒ phalÄ• phalaá¹ƒ Ä• harissÄ• mÄ«
sÄ• araÃ±Ã±ato phalÄ• phalÄ• ni Ä• haritvÄ• tayo jane paá¹-ijaggati.

bodhisattopi Ã±7.0292 taá¹ƒ varaá¹ƒ yÄ• ci ``bhadde, maddi mayaá¹ƒ ito paá¹-á¹-hÄ• ya pa

ca nÄ• ma brahmacariyassa malaá¹ƒ, ito paá¹-á¹-hÄ• ya akÄ• le mama santikaá¹ƒ mÄ• Ä•
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. mahÄ• sattassa mettÄ• nubhÄ• vena samantÄ• tiyoj
aÃ±Ã±amaÃ±Ã±aá¹ƒ {\pounds}7.0281 mettacittaá¹ƒ paá¹-ilabhiá¹ƒsu. maddÄ«devÄ«pi pÄ•
pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• mukhodakaá¹ƒ Ä• haritvÄ• dantakaá¹-
sammajjitvÄ• dve putte pitu santike á¹-hapetvÄ• pacchikhaá¹‡ittiaá¹…kusahatthÄ• araÃ±Ã
pavisitvÄ• vanamÅ«laphalÄ• phalÄ• ni Ä• dÄ• ya pacchiá¹ƒ pÅ«retvÄ• sÄ• yanhasamaye
paá¹‡á¹‡asÄ• lÄ• ya phalÄ• phalaá¹ƒ á¹-hapetvÄ• nhatvÄ• putte nhÄ• pesi. atha cattÄ• ro
paá¹‡á¹‡asÄ• lÄ• dvÄ• re nisÄ«ditvÄ• phalÄ• phalaá¹ƒ paribhuÃ±janti. tato maddÄ« putte
paá¹‡á¹‡asÄ• laá¹ƒ pÄ• visi. iminÄ• niyÄ• mena te pabbatakucchimhi satta mÄ• se vasiá¹ƒ

vanapavesanakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÅ«jakapabbavaá¹‡á¹‡anÄ•

tadÄ• kÄ• liá¹…garaá¹-á¹-he dunniviá¹-á¹-habrÄ• hmaá¹‡agÄ• mavÄ• sÄ« jÅ«jako nÄ• ma
kahÄ• paá¹‡asataá¹ƒ labhitvÄ• ekasmiá¹ƒ brÄ• hmaá¹‡akule á¹-hapetvÄ• puna dhanapari
cirÄ• yante brÄ• hmaá¹‡akulÄ• kahÄ• paá¹‡asataá¹ƒ valaÃ±jetvÄ• pacchÄ• itarena Ä• ga
dÄ• tuá¹ƒ asakkontÄ• amittatÄ• panaá¹ƒ nÄ• ma dhÄ«taraá¹ƒ tassa adaá¹ƒsu. so taá¹ƒ Ä•
dunniviá¹-á¹-habrÄ• hmaá¹‡agÄ• maá¹ƒ gantvÄ• vasi. amittatÄ• panÄ• sammÄ• brÄ• hm
taruá¹‡abrÄ• hmaá¹‡Ä• tassÄ• Ä• cÄ• rasampattiá¹ƒ disvÄ• ``ayaá¹ƒ mahallakabrÄ• hma
tumhe pana amhesu kiá¹ƒ pamajjathÄ• â€™â€™ ti attano attano bhariyÄ• yo tajjenti. tÄ• ``
imamhÄ• gÄ• mÄ• palÄ• pessÄ• mÄ• â€™â€™ ti nadÄ«titthÄ• dÄ«su sannipatitvÄ• taá¹ƒ
pakÄ• sento satthÄ• Ä• ha ---

1914__._ á¹• 21 ``ahu vÄ• sÄ« kaliá¹…gesu, jÅ«jako nÄ• ma brÄ• hmaá¹‡o.

tassÄ• si daharÄ• bhariyÄ• , nÄ• menÄ• mittatÄ• panÄ• ||

1915__._ á¹• 21 ``tÄ• Ã±7.0293 naá¹ƒ tattha gatÄ• vocuá¹ƒ, nadiá¹ƒ udakahÄ• riyÄ• .

thiyo naá¹ƒ paribhÄ• siá¹ƒsu, samÄ• gantvÄ• kutÅ«halÄ• ||

1916__._ á¹• 21 ``amittÄ• nÅ«na te mÄ• tÄ• , amitto nÅ«na te pitÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1917__._ á¹• 21 ``ahitaá¹ƒ {\pounds}7.0282 vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1918__._ á¹• 21 ``amittÄ• vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1919__._ á¹• 21 ``dukkaá¹-aá¹ƒ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1920__._ á¹• 21 ``pÄ• pakaá¹ƒ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1921__._ á¹• 21 ``amanÄ• paá¹ƒ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1922__._ á¹• 21 ``amanÄ• pavÄ• saá¹ƒ \Ee VI 522/ vasi, jiá¹‡á¹‡ena patinÄ• saha.

yÄ• tvaá¹ƒ vasasi jiá¹‡á¹‡assa, mataá¹ƒ te jÄ«vitÄ• varaá¹ƒ ||

1923__._ á¹• 21 ``na hi nÅ«na tuyhaá¹ƒ kalyÄ• á¹‡i, pitÄ• mÄ• tÄ• ca sobhane.

aÃ±Ã±aá¹ƒ bhattÄ• raá¹ƒ vindiá¹ƒsu, ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu.

evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1924__._ á¹• 21 ``duyiá¹-á¹-haá¹ƒ te navamiyaá¹ƒ, akataá¹ƒ aggihuttakaá¹ƒ.

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1925__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e nÅ«na, brahmacariyaparÄ• yaá¹‡e.

sÄ• tvaá¹ƒ loke abhisapi, sÄ«lavante bahussute.

yÄ• tvaá¹ƒ vasasi jiá¹‡á¹‡assa, evaá¹ƒ dahariyÄ• satÄ« ||

1926__._ á¹• 21 ``na {\pounds}7.0283 Ã±7.0294 dukkhaá¹ƒ ahinÄ• daá¹-á¹-haá¹ƒ, na dukkh

taÃ±ca dukkhaÃ±ca tibbaÃ±ca, yaá¹ƒ passe jiá¹‡á¹‡akaá¹ƒ patiá¹ƒ ||

1927__._ á¹• 21 ``natthi khiá¸• á¸• Ä• natthi rati, jiá¹‡á¹‡ena patinÄ• saha.

natthi Ä• lÄ• pasallÄ• po, jagghitampi na sobhati ||

1928__._ á¹• 21 ``yadÄ• ca daharo daharÄ• , mantayanti rahogatÄ• .

sabbesaá¹ƒ sokÄ• nassanti, ye keci hadayassitÄ• ||

1929__._ á¹• 21 ``daharÄ• tvaá¹ƒ rÅ«pavatÄ«, purisÄ• naá¹ƒbhipatthitÄ• .

gaccha Ã±Ä• tikule accha, kiá¹ƒ jiá¹‡á¹‡o ramayissatÄ«â€™â€™ ti ||

tattha __ahÅ«_ti ahosi. __vÄ• sÄ« kaliá¹…gesÅ«_ti kÄ• liá¹…garaá¹-á¹-hesu dunniviá¹-á¹-habrÄ• hmaá¹‡agÄ• mavÄ• sÄ«. __tÄ• naá¹ƒ tattha gatÄ• vocu_nti tattha gÄ• udakahÄ• rikÄ• hutvÄ• gatÄ• naá¹ƒ avocuá¹ƒ. __thiyo naá¹ƒ paribhÄ• siá¹ƒsÅ«_ti itthiyo n avocuá¹ƒ, atha kho naá¹ƒ paribhÄ• siá¹ƒsu. __kutÅ«halÄ• _ti kotÅ«halajÄ• tÄ• viya hutvÄ• samantÄ• parikkhipitvÄ• . __dahariyaá¹ƒ sati_nti dahariá¹ƒ taruá¹‡iá¹ƒ sobhaggappattaá¹ƒ __jiá¹‡á¹‡assÄ• _ti jarÄ• jiá¹‡á¹‡assa gehe. __duyiá¹-á¹-haá¹ƒ te navamiya_nti tava navam duyiá¹-á¹-haá¹ƒ bhavissati, so te yÄ• gapiá¹‡á¸• o paá¹-hamaá¹ƒ mahallakakÄ• kena gahito ``duyiá¹-á¹-hÄ• te navamiyÄ• â€™â€™ tipi pÄ• á¹-ho, navamiyÄ• tayÄ• duyiá¹-á¹-hÄ• bh __akataá¹ƒ aggihuttaka_nti aggijuhanampi tayÄ• akataá¹ƒ bhavissati. __abhisapÄ«_ti sama samitapÄ• pe vÄ• bÄ• hitapÄ• pe vÄ• akkosi. tassa te pÄ• passa idaá¹ƒ phalanti adhippÄ• __jagghitampi na sobhatÄ«_ti khaá¹‡á¸• adante vivaritvÄ• hasantassa mahallakassa hasita __sabbesaá¹ƒ sokÄ• nassantÄ«_ti sabbe etesaá¹ƒ sokÄ• vinassanti. __kiá¹ƒ jiá¹‡á¹‡o_ti a paÃ±cahi kÄ• maguá¹‡ehi kathaá¹ƒ ramayissatÄ«ti.

sÄ• tÄ• saá¹ƒ santikÄ• paribhÄ• saá¹ƒ labhitvÄ• udakaghaá¹-aá¹ƒ Ä• dÄ• ya rodamÄ• nÄ bhoti rodasÄ«â€™â€™ ti brÄ• hmaá¹‡ena puá¹-á¹-hÄ• tassa Ä• rocentÄ« imaá¹ƒ gÄ• tham

1930__._ á¹• 21 ``na \Ee VI 523/ Ã±7.0295 te brÄ• hmaá¹‡a gacchÄ• mi, nadiá¹ƒ udakahÄ•

thiyo maá¹ƒ paribhÄ• santi, tayÄ• jiá¹‡á¹‡ena brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tassattho {\pounds}7.0284 --- brÄ• hmaá¹‡a, tayÄ• jiá¹‡á¹‡ena maá¹ƒ itthiyo paribhÄ• sant

paá¹-á¹-hÄ• ya tava udakahÄ• rikÄ• hutvÄ• nadiá¹ƒ na gacchÄ• mÄ«ti.

jÅ«jako Ä• ha ---

1931__._ á¹• 21 ``mÄ• me tvaá¹ƒ akarÄ• kammaá¹ƒ, mÄ• me udakamÄ• hari.

ahaá¹ƒ udakamÄ• hissaá¹ƒ, mÄ• bhoti kupitÄ• ahÅ«â€™â€™ ti ||

tattha __udakamÄ• hissa_nti bhoti ahaá¹ƒ udakaá¹ƒ Ä• harissÄ• mi.

brÄ• hmaá¹‡Ä« Ä• ha ---

1932__._ á¹• 21 ``nÄ• haá¹ƒ tamhi kule jÄ• tÄ• , yaá¹ƒ tvaá¹ƒ udakamÄ• hare.

evaá¹ƒ brÄ• hmaá¹‡a jÄ• nÄ• hi, na te vacchÄ• mahaá¹ƒ ghare ||

1933__._ á¹• 21 ``sace me dÄ• saá¹ƒ dÄ• siá¹ƒ vÄ• , nÄ• nayissasi brÄ• hmaá¹‡a.

evaá¹ƒ brÄ• hmaá¹‡a jÄ• nÄ• hi, na te vacchÄ• mi santikeâ€™â€™ ti ||

tattha __nÄ• ha_nti brÄ• hmaá¹‡a, yamhi kule sÄ• miko kammaá¹ƒ karoti, nÄ• haá¹ƒ tattha
tasmÄ• yaá¹ƒ udakaá¹ƒ tvaá¹ƒ Ä• harissasi, na mayhaá¹ƒ tena attho.

jÅ«jako Ä• ha ---

1934__._ á¹• 21 ``natthi me sippaá¹-hÄ• naá¹ƒ vÄ• , dhanaá¹ƒ dhaÃ±Ã±aÃ±ca brÄ• hmaá¹‡

kutohaá¹ƒ dÄ• saá¹ƒ dÄ• siá¹ƒ vÄ• , Ä• nayissÄ• mi bhotiyÄ• .

ahaá¹ƒ bhotiá¹ƒ upaá¹-á¹-hissaá¹ƒ, mÄ• bhoti kupitÄ• ahÅ«â€™â€™ ti ||

brÄ• hmaá¹‡Ä« Ä• ha ---

1935__._ á¹• 21 ``ehi te ahamakkhissaá¹ƒ, yathÄ• me vacanaá¹ƒ sutaá¹ƒ.

esa vessantaro rÄ• jÄ• , vaá¹…ke vasati pabbate ||

1936__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ gantvÄ• na yÄ• cassu, dÄ• saá¹ƒ dÄ• siÃ±ca brÄ• hmaá¹‡a.

so te dassati yÄ• cito, dÄ• saá¹ƒ dÄ• siÃ±ca khattiyoâ€™â€™ ti ||

tattha {\pounds}7.0285 Ã±7.0296 __ehi te ahamakkhissa_nti ahaá¹ƒ te Ä• cikkhissÄ• mi. ida
devatÄ• dhiggahitÄ• hutvÄ• Ä• ha.

jÅ«jako Ä• ha ---

1937__._ á¹• 21 ``jiá¹‡á¹‡ohamasmi dubbalo, dÄ«gho caddhÄ• suduggamo.

mÄ• bhoti paridevesi, mÄ• ca tvaá¹ƒ vimanÄ• ahu.

ahaá¹ƒ bhotiá¹ƒ upaá¹-á¹-hissaá¹ƒ, mÄ• bhoti kupitÄ• ahÅ«â€™â€™ ti ||

tattha __jiá¹‡á¹‡ohamasmÄ«_ti bhadde, ahaá¹ƒ jiá¹‡á¹‡o amhi, kathaá¹ƒ gamissÄ• mÄ«ti.

brÄ• hmaá¹‡Ä« \Ee VI 524/ Ä• ha ---

1938__._ á¹• 21 ``yathÄ• agantvÄ• saá¹…gÄ• maá¹ƒ, ayuddhova parÄ• jito.

evameva tuvaá¹ƒ brahme, agantvÄ• va parÄ• jito ||

1939__._ á¹• 21 ``sace me dÄ• saá¹ƒ dÄ• siá¹ƒ vÄ• , nÄ• nayissasi brÄ• hmaá¹‡a.

evaá¹ƒ brÄ• hmaá¹‡a jÄ• nÄ• hi, na te vacchÄ• mahaá¹ƒ ghare.

amanÄ• paá¹ƒ te karissÄ• mi, taá¹ƒ te dukkhaá¹ƒ bhavissati ||

1940__._ á¹• 21 ``nakkhatte utupubbesu, yadÄ• maá¹ƒ dakkhisilaá¹…kataá¹ƒ.

aÃ±Ã±ehi saddhiá¹ƒ ramamÄ• naá¹ƒ, taá¹ƒ te dukkhaá¹ƒ bhavissati ||

1941__._ á¹• 21 ``adassanena mayhaá¹ƒ te, jiá¹‡á¹‡assa paridevato.

bhiyyo vaá¹…kÄ• ca palitÄ• , bahÅ« hessanti brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __amanÄ• paá¹ƒ te_ti vessantarassa santikaá¹ƒ gantvÄ• dÄ• saá¹ƒ vÄ• dÄ• siá¹ƒ v
aruccanakaá¹ƒ kammaá¹ƒ karissÄ• mi. __nakkhatte utupubbesÅ«_ti nakkhattayogavasena

tassa tassa pubbavasena vÄ• pavattesu chaá¹‡esu.

taá¹ƒ sutvÄ• brÄ• hmaá¹‡o bhÄ«to ahosi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1942__._ á¹• 21 ``tato {\pounds}7.0286 so brÄ• hmaá¹‡o bhÄ«to, brÄ• hmaá¹‡iyÄ• vasÄ• r

aá¹-á¹-ito kÄ• marÄ• gena, brÄ• hmaá¹‡iá¹ƒ etadabravi ||

1943__._ á¹• 21 ``pÄ• theyyaá¹ƒ Ã±7.0297 me karohi tvaá¹ƒ, saá¹ƒkulyÄ• saguá¸·Ä• ni ca.

madhupiá¹‡á¸• ikÄ• ca sukatÄ• yo, sattubhattaÃ±ca brÄ• hmaá¹‡i ||

1944__._ á¹• 21 ``Ä• nayissaá¹ƒ methunake, ubho dÄ• sakumÄ• rake.

te taá¹ƒ paricarissanti, rattindivamatanditÄ• â€™â€™ ti ||

tattha __aá¹-á¹-ito_ti upadduto pÄ«á¸·ito. __saguá¸·Ä• ni cÄ• _ti saguá¸·apÅ«ve ca. __sattu
baddhasattuabaddhasattuÃ±ceva puá¹-abhattaÃ±ca. __methunake_ti jÄ• tigottakulapadese
__dÄ• sakumÄ• rake_ti tava dÄ• satthÄ• ya kumÄ• rake.

sÄ• khippaá¹ƒ pÄ• theyyaá¹ƒ paá¹-iyÄ• detvÄ• brÄ• hmaá¹‡assa Ä• rocesi. so gehe dubb
katvÄ• dvÄ• raá¹ƒ saá¹…kharitvÄ• araÃ±Ã±Ä• dÄ• rÅ«ni Ä• haritvÄ• ghaá¹-ena udakaá¹
sabbabhÄ• janÄ• ni pÅ«retvÄ• tattheva tÄ• pasavesaá¹ƒ gahetvÄ• ``bhadde, ito paá¹-á¹-h
yÄ• va mamÄ• gamanÄ• appamattÄ• hohÄ«â€™â€™ ti ovaditvÄ• upÄ• hanaá¹ƒ Ä• ruyha
laggetvÄ• amittatÄ• panaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• assupuá¹‡á¹‡ehi nettehi roditvÄ• pa
VI 525/ pakÄ• sento satthÄ• Ä• ha ---

1945__._ á¹• 21 ``idaá¹ƒ vatvÄ• brahmabandhu, paá¹-imuÃ±ci upÄ• hanÄ• .

tato so mantayitvÄ• na, bhariyaá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ ||

1946__._ á¹• 21 ``pakkÄ• mi so ruá¹‡á¹‡amukho, brÄ• hmaá¹‡o sahitabbato.

sivÄ«naá¹ƒ nagaraá¹ƒ phÄ«taá¹ƒ, dÄ• sapariyesanaá¹ƒ caraâ€™â€™ nti ||

tattha __ruá¹‡á¹‡amukho_ti rudaá¹ƒmukho. __sahitabbato_ti samÄ• dinnavato, gahitatÄ• p
__cara_nti dÄ• sapariyesanaá¹ƒ caranto sivÄ«naá¹ƒ nagaraá¹ƒ Ä• rabbha pakkÄ• mi.

so {\pounds}7.0287 taá¹ƒ nagaraá¹ƒ gantvÄ• sannipatitaá¹ƒ janaá¹ƒ ``vessantaro kuhiâ€™ tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1947__._ á¹• 21 ``so tattha gantvÄ• avaca, ye tatthÄ• suá¹ƒ samÄ• gatÄ• .

kuhiá¹ƒ vessantaro rÄ• jÄ• , kattha passemu khattiyaá¹ƒ ||

1948__._ á¹• 21 ``te Ã±7.0298 janÄ• taá¹ƒ avaciá¹ƒsu, ye tatthÄ• suá¹ƒ samÄ• gatÄ• .

tumhehi brahme pakato, atidÄ• nena khattiyo.

pabbÄ• jito sakÄ• raá¹-á¹-hÄ• , vaá¹…ke vasati pabbate ||

1949__._ á¹• 21 ``tumhehi brahme pakato, atidÄ• nena khattiyo.

Ä• dÄ• ya puttadÄ• raÃ±ca, vaá¹…ke vasati pabbateâ€™â€™ ti ||

tattha __pakato_ti upadduto pÄ«á¸·ito attano nagare vasituá¹ƒ alabhitvÄ• idÄ• ni vaá¹…ka

evaá¹ƒ ``tumhe amhÄ• kaá¹ƒ rÄ• jÄ• naá¹ƒ nÄ• setvÄ• punapi Ä• gatÄ• idha tiá¹-á¹-hathÄ leá¸• á¸• udaá¹‡á¸• Ä• dihatthÄ• brÄ• hmaá¹‡aá¹ƒ anubandhiá¹ƒsu. so devatÄ• dhiggahito vaá¹…kapabbatamaggameva gaá¹‡hi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1950__._ á¹• 21 ``so codito brÄ• hmaá¹‡iyÄ• , brÄ• hmaá¹‡o kÄ• magiddhimÄ• .

aghaá¹ƒ taá¹ƒ paá¹-isevittha, vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e.

khaggadÄ«pinisevite ||

1951__._ á¹• 21 ``Ä• dÄ• ya beá¸·uvaá¹ƒ daá¹‡á¸• aá¹ƒ, aggihuttaá¹ƒ kamaá¹‡á¸• aluá¹ƒ.

so pÄ• visi brahÄ• raÃ±Ã±aá¹ƒ, yattha assosi kÄ• madaá¹ƒ ||

1952__._ á¹• 21 ``taá¹ƒ paviá¹-á¹-haá¹ƒ brahÄ• raÃ±Ã±aá¹ƒ, kokÄ• naá¹ƒ parivÄ• rayuá¹ƒ.

vikkandi so vippanaá¹-á¹-ho, dÅ«re panthÄ• apakkami ||

1953__._ á¹• 21 ``tato {\pounds}7.0288 so brÄ• hmaá¹‡o gantvÄ• , bhogaluddho asaÃ±Ã±a

vaá¹…kassorohaá¹‡e naá¹-á¹-he, imÄ• gÄ• thÄ• abhÄ• sathÄ• â€™â€™ ti ||

tattha \Ee VI 526/ __aghaá¹ƒ ta_nti taá¹ƒ mahÄ• janena anubandhanadukkhaÃ±ceva vana
__aggihutta_nti aggijuhanakaá¹-acchuá¹ƒ. __kokÄ• naá¹ƒ parivÄ• rayu_nti so hi araÃ±Ã±a
vaá¹…kapabbatagÄ• mimaggaá¹ƒ ajÄ• nanto maggamÅ«á¸·ho hutvÄ• araÃ±Ã±e vicari. ath
nisinnassa cetaputtassa sunakhÄ• parivÄ• rayiá¹ƒsÅ«ti attho. __vikkandi so_ti so ekarukkh
ravena kandi. __vippanaá¹-á¹-ho_ti vinaá¹-á¹-hamaggo. __dÅ«re panthÄ• _ti vaá¹…kapabba
pakkÄ• mi. __bhogaluddho_ti bhogaratto. __asaÃ±Ã±ato_ti dussÄ«lo. __vaá¹…kassorohaá
vaá¹…kapabbatassa gamanamagge vinaá¹-á¹-he.

so Ã±7.0299 sunakhehi parivÄ• rito rukkhe nisinnova imÄ• gÄ• thÄ• abhÄ• satha ---

1954__._ á¹• 21 ``ko rÄ• japuttaá¹ƒ nisabhaá¹ƒ, jayantamaparÄ• jitaá¹ƒ.

bhaye khemassa dÄ• tÄ• raá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1955__._ á¹• 21 ``yo yÄ• cataá¹ƒ patiá¹-á¹-hÄ• si, bhÅ«tÄ• naá¹ƒ dharaá¹‡Ä«riva.

dharaá¹‡Å«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1956__._ á¹• 21 ``yo yÄ• cataá¹ƒ gatÄ« Ä• si, savantÄ«naá¹ƒva sÄ• garo.

sÄ• garÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1957__._ á¹• 21 ``kalyÄ• á¹‡atitthaá¹ƒ sucimaá¹ƒ, sÄ«tÅ«dakaá¹ƒ manoramaá¹ƒ.

puá¹‡á¸• arÄ«kehi saÃ±channaá¹ƒ, yuttaá¹ƒ kiÃ±jakkhareá¹‡unÄ• .

rahadÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1958__._ á¹• 21 ``assatthaá¹ƒva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1959__._ á¹• 21 ``nigrodhaá¹ƒva {\pounds}7.0289 pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ mano

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1960__._ á¹• 21 ``ambaá¹ƒ iva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1961__._ á¹• 21 ``sÄ• laá¹ƒ iva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1962__._ á¹• 21 ``dumaá¹ƒ iva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1963__._ á¹• 21 ``evaÃ±ca Ã±7.0300 me vilapato, paviá¹-á¹-hassa brahÄ• vane.

ahaá¹ƒ jÄ• nanti yo vajjÄ• , nandiá¹ƒ so janaye mama ||

1964__._ á¹• 21 ``evaÃ±ca me vilapato, paviá¹-á¹-hassa brahÄ• vane.

ahaá¹ƒ jÄ• nanti yo vajjÄ• , tÄ• ya so ekavÄ• cÄ• ya.

pasave puÃ±Ã±aá¹ƒ anappakaâ€™â€™ nti ||

tattha \Ee VI 527/ __jayanta_nti maccheracittaá¹ƒ vijayantaá¹ƒ. __ko me vessantaraá¹ƒ vid
vessantaraá¹ƒ Ä• cikkheyyÄ• ti vadati. __patiá¹-á¹-hÄ• sÄ«_ti patiá¹-á¹-hÄ• Ä• si. __santÄ•
parissantÄ• naá¹ƒ. __kilantÄ• na_nti maggakilantÄ• naá¹ƒ. __paá¹-iggaha_nti paá¹-iggÄ• h
patiá¹-á¹-hÄ• bhÅ«taá¹ƒ. __ahaá¹ƒ jÄ• nanti yo vajjÄ• _ti ahaá¹ƒ vessantarassa vasanaá¹-á
yo vadeyyÄ• ti attho.

tassa taá¹ƒ paridevasaddaá¹ƒ sutvÄ• Ä• rakkhaá¹‡atthÄ• ya á¹-hapito cetaputto migaludda
vicaranto ``ayaá¹ƒ brÄ• hmaá¹‡o vessantarassa vasanaá¹-á¹-hÄ• natthÄ• ya paridevati, na
{\pounds}7.0290 Ä• gato, maddiá¹ƒ vÄ• dÄ• rake vÄ• yÄ• cissati, idheva naá¹ƒ mÄ• ressÄ
santikaá¹ƒ gantvÄ• ``brÄ• hmaá¹‡a, na te jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti dhanuá¹ƒ Ä•
tajjesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

1965__._ á¹• 21 ``tassa ceto paá¹-issosi, araÃ±Ã±e luddako caraá¹ƒ.

tumhehi brahme pakato, atidÄ• nena khattiyo.

pabbÄ• jito sakÄ• raá¹-á¹-hÄ• , vaá¹…ke vasati pabbate ||

1966__._ á¹• 21 ``tumhehi brahme pakato, atidÄ• nena khattiyo.

Ä• dÄ• ya puttadÄ• raÃ±ca, vaá¹…ke vasati pabbate ||

1967__._ á¹• 21 ``akiccakÄ• rÄ« dummedho, raá¹-á¹-hÄ• pavanamÄ• gato.

rÄ• japuttaá¹ƒ gavesanto, bako macchamivodake ||

1968__._ á¹• 21 ``tassa tyÄ• haá¹ƒ na dassÄ• mi, jÄ«vitaá¹ƒ idha brÄ• hmaá¹‡a.

ayaÃ±hi te mayÄ• nunno, saro pissati lohitaá¹ƒ ||

1969__._ á¹• 21 ``siro te vajjhayitvÄ• na, hadayaá¹ƒ chetvÄ• sabandhanaá¹ƒ.

panthasakuá¹‡aá¹ƒ yajissÄ• mi, tuyhaá¹ƒ maá¹ƒsena brÄ• hmaá¹‡a ||

1970__._ á¹• 21 ``tuyhaá¹ƒ Ã±7.0301 maá¹ƒsena medena, matthakena ca brÄ• hmaá¹‡a.

Ä• hutiá¹ƒ paggahessÄ• mi, chetvÄ• na hadayaá¹ƒ tava ||

1971__._ á¹• 21 ``taá¹ƒ me suyiá¹-á¹-haá¹ƒ suhutaá¹ƒ, tuyhaá¹ƒ maá¹ƒsena brÄ• hmaá¹‡a.

na ca tvaá¹ƒ rÄ• japuttassa, bhariyaá¹ƒ putte ca nessasÄ«â€™â€™ ti ||

tattha __akiccakÄ• rÄ«_ti tvaá¹ƒ akiccakÄ• rako. __dummedho_ti nippaÃ±Ã±o. __raá¹-á¹-h

raá¹-á¹-hato mahÄ• raÃ±Ã±aá¹ƒ Ä• gato. __saro pissatÄ«_ti ayaá¹ƒ saro tava lohitaá¹ƒ pivis
__vajjhayitvÄ• nÄ• _ti taá¹ƒ mÄ• retvÄ• rukkhÄ• patitassa te sÄ«saá¹ƒ tÄ• laphalaá¹ƒ viya
hadayamaá¹ƒsaá¹ƒ {\pounds}7.0291 chinditvÄ• panthadevatÄ• ya panthasakuá¹‡aá¹ƒ nÄ•
tva_nti evaá¹ƒ sante na tvaá¹ƒ rÄ• japuttassa bhariyaá¹ƒ vÄ• putte vÄ• nessasÄ«ti.

so \Ee VI 528/ tassa vacanaá¹ƒ sutvÄ• maraá¹‡abhayatajjito musÄ• vÄ• daá¹ƒ kathento Ä

1972__._ á¹• 21 ``avajjho brÄ• hmaá¹‡o dÅ«to, cetaputta suá¹‡ohi me.

tasmÄ• hi dÅ«taá¹ƒ na hanti, esa dhammo sanantano ||

1973__._ á¹• 21 ``nijjhattÄ• sivayo sabbe, pitÄ• naá¹ƒ daá¹-á¹-humicchati.

mÄ• tÄ• ca dubbalÄ• tassa, acirÄ• cakkhÅ«ni jÄ«yare ||

1974__._ á¹• 21 ``tesÄ• haá¹ƒ pahito dÅ«to, cetaputta suá¹‡ohi me.

rÄ• japuttaá¹ƒ nayissÄ• mi, yadi jÄ• nÄ• si saá¹ƒsa meâ€™â€™ ti ||

tattha __nijjhattÄ• _ti saÃ±Ã±attÄ• . __acirÄ• cakkhÅ«ni jÄ«yare_ti niccarodanena na cira
jÄ«yissanti.

tadÄ• cetaputto ``vessantaraá¹ƒ kira Ä• netuá¹ƒ Ä• gatoâ€™â€™ ti somanassappatto hutv
á¹-hapetvÄ• brÄ• hmaá¹‡aá¹ƒ otÄ• retvÄ• sÄ• khÄ• santhare nisÄ«dÄ• petvÄ• bhojanaá¹

1975__._ á¹• 21 ``piyassa Ã±7.0302 me piyo dÅ«to, puá¹‡á¹‡apattaá¹ƒ dadÄ• mi te.

imaÃ±ca madhuno tumbaá¹ƒ, migasatthiÃ±ca brÄ• hmaá¹‡a.

taÃ±ca te desamakkhissaá¹ƒ, yattha sammati kÄ• madoâ€™â€™ ti ||

tattha __piyassa me_ti mama piyassa vessantarassa tvaá¹ƒ piyo dÅ«to. __puá¹‡á¹‡apatta_
ajjhÄ• sayapÅ«raá¹‡aá¹ƒ puá¹‡á¹‡apattaá¹ƒ dadÄ• mÄ«ti.

jÅ«jakapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÅ«á¸·avanavaá¹‡á¹‡anÄ•

evaá¹ƒ {\pounds}7.0292 cetaputto brÄ• hmaá¹‡aá¹ƒ bhojetvÄ• pÄ• theyyatthÄ• ya tassa m
pakkamigasatthiÃ±ca datvÄ• magge á¹-hatvÄ• dakkhiá¹‡ahatthaá¹ƒ ukkhipitvÄ• mahÄ• sa
Ä• cikkhanto Ä• ha ---

1976__._ á¹• 21 ``esa selo mahÄ• brahme, pabbato gandhamÄ• dano.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

1977__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

1978__._ á¹• 21 ``ete nÄ«lÄ• padissanti, nÄ• nÄ• phaladharÄ• dumÄ• .

uggatÄ• abbhakÅ«á¹-Ä• va, nÄ«lÄ• aÃ±janapabbatÄ• ||

1979__._ á¹• 21 ``dhavassakaá¹‡á¹‡Ä• khadirÄ• , sÄ• lÄ• phandanamÄ• luvÄ• .

sampavedhanti vÄ• tena, sakiá¹ƒ pÄ«tÄ• va mÄ• á¹‡avÄ• ||

1980__._ á¹• 21 ``upari dumapariyÄ• yesu, saá¹…gÄ«tiyova suyyare.

najjuhÄ• kokilasaá¹…ghÄ• , sampatanti dumÄ• dumaá¹ƒ ||

1981__._ á¹• 21 ``avhayanteva \Ee VI 529/ gacchantaá¹ƒ, sÄ• khÄ• pattasamÄ«ritÄ• .

ramayanteva Ä• gantaá¹ƒ, modayanti nivÄ• sinaá¹ƒ.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

1982__._ á¹• 21 ``dhÄ• rento Ã±7.0303 brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassatÄ«â€™â€™ ti ||

tattha __gandhamÄ• dano_ti esa gandhamÄ• danapabbato, etassa pÄ• dena uttarÄ• bhim
sakkadattiye assamapade vessantaro rÄ• jÄ• saha puttadÄ• rehi vasati, taá¹ƒ passissasÄ«
__brÄ• hmaá¹‡avaá¹‡á¹‡a_nti seá¹-á¹-hapabbajitavesaá¹ƒ. __Ä• sadaÃ±ca masaá¹ƒ jaá¹-a
phalÄ• naá¹ƒ gahaá¹‡atthaá¹ƒ aá¹…kusaÃ±ca {\pounds}7.0293 aggijuhanakaá¹-acchuÃ±ca

dhÄ• rento. __cammavÄ• sÄ«_ti ajinacammadharo. __chamÄ• setÄ«_ti pathaviyaá¹ƒ paá¹
__dhavassakaá¹‡á¹‡Ä• khadirÄ• _ti dhavÄ• ca assakaá¹‡á¹‡Ä• ca khadirÄ• ca. __sakiá¹
ekavÄ• rameva pÄ«tÄ• surÄ• soá¹‡á¸• Ä• viya. __upari dumapariyÄ• yesÅ«_ti rukkhasÄ•
suyyare_ti nÄ• nÄ• sakuá¹‡Ä• naá¹ƒ vassantÄ• naá¹ƒ saddÄ• dibbasaá¹…gÄ«tiyo viya suy
najjuhasakuá¹‡Ä• . __sampatantÄ«_ti vikÅ«jantÄ• vicaranti. __sÄ• khÄ• pattasamÄ«ritÄ• _
saá¹…ghaá¹-á¹-itÄ• hutvÄ• vikÅ«jantÄ• sakuá¹‡Ä• , vÄ• tena samÄ«ritÄ• pattasÄ• khÄ•
Ä• gacchantaá¹ƒ janaá¹ƒ. __yatthÄ• _ti yasmiá¹ƒ assame vessantaro vasati, tattha gantvÄ•
assamapadasampattiá¹ƒ passissasÄ«ti.

tato uttaripi assamapadaá¹ƒ vaá¹‡á¹‡ento Ä• ha ---

1983__._ á¹• 21 ``ambÄ• kapitthÄ• panasÄ• , sÄ• lÄ• jambÅ« vibhÄ«takÄ• .

harÄ«takÄ« Ä• malakÄ• , assatthÄ• badarÄ• ni ca ||

1984__._ á¹• 21 ``cÄ• rutimbarukkhÄ• cettha, nigrodhÄ• ca kapitthanÄ• .

madhumadhukÄ• thevanti, nÄ«ce pakkÄ• cudumbarÄ• ||

1985__._ á¹• 21 ``pÄ• revatÄ• bhaveyyÄ• ca, muddikÄ• ca madhutthikÄ• .

madhuá¹ƒ anelakaá¹ƒ tattha, sakamÄ• dÄ• ya bhuÃ±jare ||

1986__._ á¹• 21 ``aÃ±Ã±ettha pupphitÄ• ambÄ• , aÃ±Ã±e tiá¹-á¹-hanti dovilÄ• .

aÃ±Ã±e Ä• mÄ• ca pakkÄ• ca, bhekavaá¹‡á¹‡Ä• tadÅ«bhayaá¹ƒ ||

1987__._ á¹• 21 ``athettha heá¹-á¹-hÄ• puriso, ambapakkÄ• ni gaá¹‡hati.

Ä• mÄ• ni ceva pakkÄ• ni, vaá¹‡á¹‡agandharasuttame ||

1988__._ á¹• 21 ``ateva Ã±7.0304 me acchariyaá¹ƒ, hÄ«á¹…kÄ• ro paá¹-ibhÄ• ti maá¹ƒ.

devÄ• namiva Ä• vÄ• so, sobhati nandanÅ«pamo ||

1989__._ á¹• 21 ``vibhedikÄ• {\pounds}7.0294 nÄ• á¸·ikerÄ• , khajjurÄ«naá¹ƒ brahÄ• vane

mÄ• lÄ• va ganthitÄ• á¹-hanti, dhajaggÄ• neva dissare.

nÄ• nÄ• vaá¹‡á¹‡ehi pupphehi, nabhaá¹ƒ tÄ• rÄ• citÄ• miva ||

1990__._ á¹• 21 ``kuá¹-ajÄ« \Ee VI 530/ kuá¹-á¹-hatagarÄ• , pÄ• á¹-aliyo ca pupphitÄ• .

punnÄ• gÄ• giripunnÄ• gÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• ||

1991__._ á¹• 21 ``uddÄ• lakÄ• somarukkhÄ• , agaruphalliyÄ• bahÅ«.

puttajÄ«vÄ• ca kakudhÄ• , asanÄ• cettha pupphitÄ• ||

1992__._ á¹• 21 ``kuá¹-ajÄ• salaá¸·Ä• nÄ«pÄ• , kosambÄ• labujÄ• dhavÄ• .

sÄ• lÄ• ca pupphitÄ• tattha, palÄ• lakhalasannibhÄ• ||

1993__._ á¹• 21 ``tassÄ• vidÅ«re pokkharaá¹‡Ä«, bhÅ«mibhÄ• ge manorame.

padumuppalasaÃ±channÄ• , devÄ• namiva nandane ||

1994__._ á¹• 21 ``athettha puppharasamattÄ• , kokilÄ• maÃ±jubhÄ• á¹‡ikÄ• .

abhinÄ• denti pavanaá¹ƒ, utusampupphite dume ||

1995__._ á¹• 21 ``bhassanti makarandehi, pokkhare pokkhare madhÅ«.

athettha vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• atha pacchimÄ• .

padumakiÃ±jakkhareá¹‡Å«hi, okiá¹‡á¹‡o hoti assamo ||

1996__._ á¹• 21 ``thÅ«lÄ• siá¹…ghÄ• á¹-akÄ• cettha, saá¹ƒsÄ• diyÄ• pasÄ• diyÄ• .

macchakacchapabyÄ• viddhÄ• , bahÅ« cettha mupayÄ• nakÄ• .

madhuá¹ƒ bhisehi savati, khÄ«rasappi muá¸·Ä• libhi ||

1997__._ á¹• 21 ``surabhÄ« taá¹ƒ vanaá¹ƒ vÄ• ti, nÄ• nÄ• gandhasamoditaá¹ƒ.

sammaddateva gandhena, pupphasÄ• khÄ• hi taá¹ƒ vanaá¹ƒ.

bhamarÄ• pupphagandhena, samantÄ• mabhinÄ• ditÄ• ||

1998__._ á¹• 21 ``athettha {\pounds}7.0295 sakuá¹‡Ä• santi, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« d

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

1999__._ á¹• 21 ``nandikÄ• Ã±7.0305 jÄ«vaputtÄ• ca, jÄ«vaputtÄ• piyÄ• ca no.

piyÄ• puttÄ• piyÄ• nandÄ• , dijÄ• pokkharaá¹‡Ä«gharÄ• ||

2000__._ á¹• 21 ``mÄ• lÄ• va ganthitÄ• á¹-hanti, dhajaggÄ• neva dissare.

nÄ• nÄ• vaá¹‡á¹‡ehi pupphehi, kusaleheva suganthitÄ• .

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2001__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassatÄ«â€™â€™ ti ||

tattha __cÄ• rutimbarukkhÄ• _ti suvaá¹‡á¹‡atimbarukkhÄ• . __madhumadhukÄ• _ti madhu
virocanti. __pÄ• revatÄ• _ti pÄ• revatapÄ• dasadisÄ• rukkhÄ• . __bhaveyyÄ• _ti dÄ«ghaph
__madhutthikÄ• _ti madhuttheve paggharantiyo, madhuratÄ• ya vÄ• madhutthevasadisÄ• .
sayameva gahetvÄ• paribhuÃ±janti. __dovilÄ• _ti patitapupphapattÄ• saÃ±jÄ• yamÄ• napl
tadÅ«bhaya_nti te ubhopi Ä• mÄ• ca pakkÄ• ca maá¹‡á¸• Å«kapiá¹-á¹-hivaá¹‡á¹‡Ä• yeva.
puriso_ti atha ettha assame tesaá¹ƒ ambÄ• naá¹ƒ heá¹-á¹-hÄ• á¹-hitakova puriso ambapha
Ä• rohaá¹‡akiccaá¹ƒ \Ee VI 531/ natthi. __vaá¹‡á¹‡agandharasuttame_ti etehi vaá¹‡á¹‡Ä• d

__ateva me acchariya_nti ativiya me acchariyaá¹ƒ. __hiá¹…kÄ• ro_ti hinti karaá¹‡aá¹ƒ. __v
__mÄ• lÄ• va ganthitÄ• _ti supupphitarukkhÄ• naá¹ƒ upari ganthitÄ• mÄ• lÄ• viya pupphÄ
__dhajaggÄ• neva dissare_ti tÄ• ni rukkhÄ• ni alaá¹…katadhajaggÄ• ni viya dissanti. __kuá
kuá¹-á¹-hatagarÄ• _ti kuá¹-aji nÄ• mekÄ• rukkhajÄ• ti kuá¹-á¹-hagacchÄ• ca tagaragacchÄ
mahÄ• punnÄ• gÄ• . __koviá¸·Ä• rÄ• _ti koviá¸·Ä• rarukkhÄ• nÄ• ma. __uddÄ• lakÄ• _ti ud
pÄ«tapupphavaá¹‡á¹‡Ä• rÄ• jarukkhÄ• . __phalliyÄ• _ti phalliyarukkhÄ• nÄ• ma. __puttajÄ
__labujÄ• _ti labujarukkhÄ• nÄ• ma. __palÄ• lakhalasannibhÄ• _ti tesaá¹ƒ heá¹-á¹-hÄ• pa
palÄ• lakhalasannibhÄ• ti vadati.

__pokkharaá¹‡Ä«_ti {\pounds}7.0296 caturassapokkharaá¹‡Ä«. __nandane_ti nandanavan
__puppharasamattÄ• _ti puppharasena mattÄ• calitÄ• . __makarandehÄ«_ti kiÃ±jakkhehi.
__pokkhare_ti paduminipaá¹‡á¹‡e paduminipaá¹‡á¹‡e. tesu hi kiÃ±jakkhato reá¹‡u bhassitv
hoti. __dakkhiá¹‡Ä• atha pacchimÄ• _ti ettÄ• vatÄ• sabbÄ• disÄ• vidisÄ• pi vÄ• tÄ• dass
__siá¹…ghÄ• á¹-akÄ• _ti mahantÄ• siá¹…ghÄ• á¹-akÄ• ca. __saá¹ƒsÄ• diyÄ• _ti sayaá¹ƒ
vuccanti. __pasÄ• diyÄ• _ti teyeva bhÅ«miyaá¹ƒ patitÄ• . __byÄ• viddhÄ• _ti pasanne udak
paá¹-ipÄ• á¹-iyÄ• gacchantÄ• dissanti. __mupayÄ• nakÄ• _ti kakkaá¹-akÄ• . __madha_un
paggharaá¹‡araso madhusadiso hoti. __khÄ«rasappi muá¸·Ä• libhÄ«_ti muá¸·Ä• lehi paggh
khÄ«ramissakanavanÄ«tasappi viya hoti.

__sammaddatevÄ• _ti sampattajanaá¹ƒ madayati viya. __samantÄ• mabhinÄ• ditÄ• _ti sa
vicaranti. __ ``nandikÄ• â€™â€™ _tiÄ• dÄ«ni tesaá¹ƒ nÄ• mÄ• ni. tesu hi paá¹-hamÄ• ``sÄ
vane vasanto nandÄ• â€™â€™ ti vadanti. dutiyÄ• ``tvaÃ±ca sukhena jÄ«va, puttÄ• ca teâ
``tvaÃ±ca jÄ«va, piyÄ• puttÄ• ca teâ€™â€™ ti vadanti. catutthÄ• ``tvaÃ±ca nanda, piyÄ•
vadanti. tena tesaá¹ƒ etÄ• neva nÄ• mÄ• ni ahesuá¹ƒ. __pokkharaá¹‡Ä«gharÄ• _ti pokkhar

evaá¹ƒ cetaputtena vessantarassa vasanaá¹-á¹-hÄ• ne akkhÄ• te jÅ«jako tussitvÄ• paá¹-is
imaá¹ƒ gÄ• thamÄ• ha ---

2002__._ á¹• 21 ``idaÃ±ca me sattubhattaá¹ƒ, madhunÄ• paá¹-isaá¹ƒyutaá¹ƒ.

madhupiá¹‡á¸• ikÄ• ca sukatÄ• yo, sattubhattaá¹ƒ dadÄ• mi teâ€™â€™ ti ||

tattha __sattubhatta_nti pakkamadhusannibhaá¹ƒ sattusaá¹…khÄ• taá¹ƒ bhattaá¹ƒ. idaá¹ƒ
mama atthi, taá¹ƒ te dammi, gaá¹‡hÄ• hi nanti.

taá¹ƒ sutvÄ• cetaputto Ä• ha ---

2003__._ á¹• 21 ``tuyheva sambalaá¹ƒ hotu, nÄ• haá¹ƒ icchÄ• mi sambalaá¹ƒ.

itopi brahme gaá¹‡hÄ• hi, gaccha brahme yathÄ• sukhaá¹ƒ ||

2004__._ á¹• 21 ``ayaá¹ƒ {\pounds}7.0297 \Ee VI 532/ Ã±7.0307 ekapadÄ« eti, ujuá¹ƒ gacc

isÄ«pi accuto tattha, paá¹…kadanto rajassiro.

dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ ||

2005__._ á¹• 21 ``cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati.

taá¹ƒ tvaá¹ƒ gantvÄ• na pucchassu, so te maggaá¹ƒ pavakkhatÄ«â€™â€™ ti ||

tattha __sambala_nti pÄ• theyyaá¹ƒ. __etÄ«_ti yo ekapadikamaggo amhÄ• kaá¹ƒ abhimukh gacchati. __accuto_ti evaá¹ƒnÄ• mako isi tattha vasati.

2006__._ á¹• 21 ``idaá¹ƒ sutvÄ• brahmabandhu, cetaá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ.

udaggacitto pakkÄ• mi, yenÄ• si accuto isÄ«â€™â€™ ti ||

tattha __yenÄ• sÄ«_ti yasmiá¹ƒ á¹-hÄ• ne accuto isi ahosi, tattha gatoti.

cÅ«á¸·avanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vanavaá¹‡á¹‡anÄ•

2007__._ á¹• 21 ``gacchanto so bhÄ• radvÄ• jo, addassa accutaá¹ƒ isiá¹ƒ.

disvÄ• na taá¹ƒ bhÄ• radvÄ• jo, sammodi isinÄ• saha ||

2008__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• pesi, kacci mÅ«laphalÄ• bahÅ« ||

2009__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatÄ«â€™â€™ ti ||

tattha __bhÄ• radvÄ• jo_ti jÅ«jako. __appamevÄ• _ti appÄ• yeva. __hiá¹ƒsÄ• _ti tesaá¹ƒ va vihiá¹ƒsÄ• .

tÄ• paso {\pounds}7.0298 Ä• ha ---

2010__._ á¹• 21 ``kusalaÃ±ceva me brahme, atho brahme anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pemi, atho mÅ«laphalÄ• bahÅ« ||

2011__._ á¹• 21 ``atho Ã±7.0308 á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• mayhaá¹ƒ na vijjati ||

2012__._ á¹• 21 ``bahÅ«ni vassapÅ«gÄ• ni, assame vasato mama.

nÄ• bhijÄ• nÄ• mi uppannaá¹ƒ, Ä• bÄ• dhaá¹ƒ amanoramaá¹ƒ ||

2013__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• brahme, atho te adurÄ• gataá¹ƒ.

anto pavisa bhaddante, pÄ• de pakkhÄ• layassu te ||

2014__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja brahme varaá¹ƒ varaá¹ƒ ||

2015__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• brahme, sace tvaá¹ƒ abhikaá¹…khasÄ«â€™â€™ ti ||

jÅ«jako Ä• ha ---

2016__._ á¹• 21 ``paá¹-iggahitaá¹ƒ \Ee VI 533/ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá

saÃ±jayassa sakaá¹ƒ puttaá¹ƒ, sivÄ«hi vippavÄ• sitaá¹ƒ.

tamahaá¹ƒ dassanamÄ• gato, yadi jÄ• nÄ• si saá¹ƒsa meâ€™â€™ ti ||

tattha __tamahaá¹ƒ dassanamÄ• gato_ti taá¹ƒ ahaá¹ƒ dassanÄ• ya Ä• gato. tÄ• paso Ä• h

2017__._ á¹• 21 ``na {\pounds}7.0299 bhavaá¹ƒ eti puÃ±Ã±atthaá¹ƒ, sivirÄ• jassa dassanaá

maÃ±Ã±e bhavaá¹ƒ patthayati, raÃ±Ã±o bhariyaá¹ƒ patibbataá¹ƒ.

maÃ±Ã±e kaá¹‡hÄ• jinaá¹ƒ dÄ• siá¹ƒ, jÄ• liá¹ƒ dÄ• saÃ±ca icchasi ||

2018__._ á¹• 21 ``atha vÄ• tayo mÄ• tÄ• putte, araÃ±Ã±Ä• netumÄ• gato.

na tassa bhogÄ• vijjanti, dhanaá¹ƒ dhaÃ±Ã±aÃ±ca brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __na tassa bhogÄ• _ti bho brÄ• hmaá¹‡a, tassa vessantarassa araÃ±Ã±e viharantas
dhanadhaÃ±Ã±aÃ±ca na vijjati, duggato hutvÄ• vasati, tassa santikaá¹ƒ gantvÄ• kiá¹ƒ kari

taá¹ƒ sutvÄ• jÅ«jako Ä• ha ---

2019__._ á¹• 21 ``akuddharÅ«pohaá¹ƒ bhoto, nÄ• haá¹ƒ yÄ• citumÄ• gato.

sÄ• dhu dassanamariyÄ• naá¹ƒ, sannivÄ• so sadÄ• sukho ||

2020__._ á¹• 21 ``adiá¹-á¹-hapubbo Ã±7.0309 sivirÄ• jÄ• , sivÄ«hi vippavÄ• sito.

tamahaá¹ƒ dassanamÄ• gato, yadi jÄ• nÄ• si saá¹ƒsa meâ€™â€™ ti ||

tassattho --- ahaá¹ƒ, bho tÄ• pasa, akuddharÅ«po, alaá¹ƒ ettÄ• vatÄ• , ahaá¹ƒ pana na kiÃ
yÄ• citumÄ• gato, ariyÄ• naá¹ƒ pana dassanaá¹ƒ sÄ• dhu, sannivÄ• so ca tehi saddhiá¹ƒ su
Ä• cariyabrÄ• hmaá¹‡o, mayÄ• ca so yato sivÄ«hi vippavÄ• sito, tato paá¹-á¹-hÄ• ya adiá¹-
taá¹ƒ dassanatthÄ• ya Ä• gato. yadi tassa vasanaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• si, saá¹ƒsa meti.

so tassa vacanaá¹ƒ sutvÄ• saddahitvÄ• ``hotu sve saá¹ƒsissÄ• mi te, ajja tÄ• va idheva va
phalÄ• phalehi santappetvÄ• punadivase maggaá¹ƒ dassento dakkhiá¹‡ahatthaá¹ƒ pasÄ• n

2021__._ á¹• 21 ``esa selo mahÄ• brahme, pabbato gandhamÄ• dano.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2022__._ á¹• 21 ``dhÄ• rento {\pounds}7.0300 brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca m

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

2023__._ á¹• 21 ``ete nÄ«lÄ• padissanti, nÄ• nÄ• phaladharÄ• dumÄ• .

uggatÄ• abbhakÅ«á¹-Ä• va, nÄ«lÄ• aÃ±janapabbatÄ• ||

2024__._ á¹• 21 ``dhavassakaá¹‡á¹‡Ä• \Ee VI 534/ khadirÄ• , sÄ• lÄ• phandanamÄ• luvÄ

sampavedhanti vÄ• tena, sakiá¹ƒ pÄ«tÄ• va mÄ• á¹‡avÄ• ||

2025__._ á¹• 21 ``upari dumapariyÄ• yesu, saá¹ƒgÄ«tiyova suyyare.

najjuhÄ• kokilasaá¹…ghÄ• , sampatanti dumÄ• dumaá¹ƒ ||

2026__._ á¹• 21 ``avhayanteva gacchantaá¹ƒ, sÄ• khÄ• pattasamÄ«ritÄ• .

ramayanteva Ä• gantaá¹ƒ, modayanti nivÄ• sinaá¹ƒ.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2027__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

2028__._ á¹• 21 ``karerimÄ• lÄ• Ã±7.0310 vitatÄ• , bhÅ«mibhÄ• ge manorame.

saddalÄ• haritÄ• bhÅ«mi, na tatthuddhaá¹ƒsate rajo ||

2029__._ á¹• 21 ``mayÅ«ragÄ«vasaá¹…kÄ• sÄ• , tÅ«laphassasamÅ«pamÄ• .

tiá¹‡Ä• ni nÄ• tivattanti, samantÄ• caturaá¹…gulÄ• ||

2030__._ á¹• 21 ``ambÄ• jambÅ« kapitthÄ• ca, nÄ«ce pakkÄ• cudumbarÄ• .

paribhogehi rukkhehi, vanaá¹ƒ taá¹ƒ rativaá¸• á¸• hanaá¹ƒ ||

2031__._ á¹• 21 ``veá¸·uriyavaá¹‡á¹‡asannibhaá¹ƒ, macchagumbanisevitaá¹ƒ.

suciá¹ƒ sugandhaá¹ƒ salilaá¹ƒ, Ä• po tatthapi sandati ||

2032__._ á¹• 21 ``tassÄ• vidÅ«re {\pounds}7.0301 pokkharaá¹‡Ä«, bhÅ«mibhÄ• ge manora

padumuppalasaÃ±channÄ• , devÄ• namiva nandane ||

2033__._ á¹• 21 ``tÄ«á¹‡i uppalajÄ• tÄ• ni, tasmiá¹ƒ sarasi brÄ• hmaá¹‡a.

vicittaá¹ƒ nÄ«lÄ• nekÄ• ni, setÄ• lohitakÄ• ni cÄ• â€™â€™ ti ||

tassattho heá¹-á¹-hÄ• vuttasadisoyeva. __karerimÄ• lÄ• vitatÄ• _ti kareripupphehi vitatÄ•
dhuvasaddalena haritÄ• . __na tatthuddhaá¹ƒsate rajo_ti tasmiá¹ƒ vane appamattakopi rajo
__tÅ«laphassasamÅ«pamÄ• _ti mudusamphassatÄ• ya tÅ«laphassasadisÄ• . __tiá¹‡Ä• ni
bhÅ«miyÄ• mayÅ«ragÄ«vavaá¹‡á¹‡Ä• ni tiá¹‡Ä• ni samantato caturaá¹…gulappamÄ• á¹‡Ä
na vaá¸• á¸• hanti. __ambÄ• jambÅ« kapitthÄ• cÄ• _ti ambÄ• ca jambÅ« ca kapitthÄ• ca
nÄ• nÄ• vidhehi pupphÅ«pagaphalÅ«pagehi paribhogarukkhehi. __sandatÄ«_ti tasmiá¹ƒ va
kunnadÄ«hi otarantaá¹ƒ udakaá¹ƒ sandati, pavattatÄ«ti attho. __vicittaá¹ƒ nÄ«lÄ• nekÄ• ni,
cÄ• _ti ekÄ• ni nÄ«lÄ• ni, ekÄ• ni setÄ• ni, ekÄ• ni lohitakÄ• nÄ«ti imehi tÄ«hi uppalajÄ• teh
vicittaá¹ƒ. susajjitapupphacaá¹…koá¹-akaá¹ƒ viya sobhatÄ«ti dasseti.

evaá¹ƒ caturassapokkharaá¹‡iá¹ƒ vaá¹‡á¹‡etvÄ• puna mucalindasaraá¹ƒ vaá¹‡á¹‡ento Ä•

2034__._ á¹• 21 ``khomÄ• va Ã±7.0311 tattha padumÄ• , setasogandhikehi ca.

kalambakehi saÃ±channo, mucalindo nÄ• ma so saro ||

2035__._ á¹• 21 ``athettha padumÄ• phullÄ• , apariyantÄ• va dissare.

gimhÄ• hemantikÄ• phullÄ• , jaá¹‡á¹‡utagghÄ• upattharÄ• ||

2036__._ á¹• 21 ``surabhÄ« sampavÄ• yanti, vicittapupphasanthatÄ• .

bhamarÄ• pupphagandhena, samantÄ• mabhinÄ• ditÄ• â€™â€™ ti ||

tattha \Ee VI 535/ __khomÄ• vÄ• _ti khomamayÄ• viya paá¹‡á¸• arÄ• . __setasogandhikeh
sogandhikehi ca kalambakehi ca so saro saÃ±channo. __apariyantÄ• va dissare_ti aparimÄ
__gimhÄ• hemantikÄ• _ti gimhe ca hemantike ca pupphitapadumÄ• . __jaá¹‡á¹‡utagghÄ•
jaá¹‡á¹‡upamÄ• á¹‡e {\pounds}7.0302 udake upattharÄ• phullÄ• honti, santhatÄ• viya kh
__vicittapupphasanthatÄ• _ti vicittÄ• hutvÄ• pupphehi santhatÄ• sadÄ• surabhÄ« sampa

2037__._ á¹• 21 ``athettha udakantasmiá¹ƒ, rukkhÄ• tiá¹-á¹-hanti brÄ• hmaá¹‡a.

kadambÄ• pÄ• á¹-alÄ« phullÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• ||

2038__._ á¹• 21 ``aá¹…kolÄ• kacchikÄ• rÄ• ca, pÄ• rijaÃ±Ã±Ä• ca pupphitÄ• .

vÄ• raá¹‡Ä• vayanÄ• rukkhÄ• , mucalindamubhato saraá¹ƒ ||

2039__._ á¹• 21 ``sirÄ«sÄ• setapÄ• risÄ• , sÄ• dhu vÄ• yanti paddhakÄ• .

nigguá¹‡á¸• Ä« sirÄ«nigguá¹‡á¸• Ä«, asanÄ• cettha pupphitÄ• ||

2040__._ á¹• 21 ``paá¹…gurÄ• bahulÄ• selÄ• , sobhaÃ±janÄ• ca pupphitÄ• .

ketakÄ• kaá¹‡ikÄ• rÄ• ca, kaá¹‡averÄ• ca pupphitÄ• ||

2041__._ á¹• 21 ``ajjunÄ• ajjukaá¹‡á¹‡Ä• ca, mahÄ• nÄ• mÄ• ca pupphitÄ• .

supupphitaggÄ• tiá¹-á¹-hanti, pajjalanteva kiá¹ƒsukÄ• ||

2042__._ á¹• 21 ``setapaá¹‡á¹‡Ä« sattapaá¹‡á¹‡Ä• , kadaliyo kusumbharÄ• .

dhanutakkÄ• rÄ« pupphehi, sÄ«sapÄ• varaá¹‡Ä• ni ca ||

2043__._ á¹• 21 ``acchivÄ• Ã±7.0312 sallavÄ• rukkhÄ• , sallakiyo ca pupphitÄ• .

setageru ca tagarÄ• , maá¹ƒsikuá¹-á¹-hÄ• kulÄ• varÄ• ||

2044__._ á¹• 21 ``daharÄ• rukkhÄ• ca vuddhÄ• ca, akuá¹-ilÄ• cettha pupphitÄ• .

assamaá¹ƒ ubhato á¹-hanti, agyÄ• gÄ• raá¹ƒ samantatoâ€™â€™ ti ||

tattha __tiá¹-á¹-hantÄ«_ti saraá¹ƒ parikkhipitvÄ• tiá¹-á¹-hanti. __kadambÄ• _ti kadambaruk
cÄ• _ti evaá¹ƒnÄ• makÄ• rukkhÄ• . __pÄ• rijaÃ±Ã±Ä• _ti rattamÄ• lÄ• . __vÄ• raá¹‡Ä• va
vayanarukkhÄ• ca. __mucalindamubhato sara_nti mucalindassa sarassa ubhayapassesu. _
setagaccharukkhÄ• {\pounds}7.0303. te kira setakkhandhÄ• mahÄ• paá¹‡á¹‡Ä• kaá¹‡ikÄ
__nigguá¹‡á¸• Ä« sirÄ«nigguá¹‡á¸• Ä«_ti pakatinigguá¹‡á¸• Ä« ceva kÄ• á¸·anigguá¹‡á¸• Ä
paá¹…gurarukkhÄ• . __kusumbharÄ• _ti ekagacchÄ• . __dhanutakkÄ• rÄ« pupphehÄ«_ti d
pupphehi sobhitÄ• . __sÄ«sapÄ• varaá¹‡Ä• ni cÄ• _ti sÄ«sapehi ca varaá¹‡ehi ca sobhitÄ•
rukkhÄ• yeva. __setageru ca tagarÄ• _ti setageru ca tagarÄ• ca. __maá¹ƒsikuá¹-á¹-hÄ• ku
maá¹ƒsigacchÄ• ca kuá¹-á¹-hagacchÄ• ca kulÄ• varÄ• ca. __akuá¹-ilÄ• _ti ujukÄ• . __agy
agyÄ• gÄ• raá¹ƒ parikkhipitvÄ• á¹-hitÄ• ti attho.

2045__._ á¹• 21 ``athettha \Ee VI 536/ udakantasmiá¹ƒ, bahujÄ• to phaá¹‡ijjako.

muggatiyo karatiyo, sevÄ• lasÄ«sakÄ• bahÅ« ||

2046__._ á¹• 21 ``uddÄ• pavattaá¹ƒ ulluá¸·itaá¹ƒ, makkhikÄ• hiá¹…gujÄ• likÄ• .

dÄ• simakaÃ±jako cettha, bahÅ« nÄ«cekalambakÄ• ||

2047__._ á¹• 21 ``elamphurakasaÃ±channÄ• , rukkhÄ• tiá¹-á¹-hanti brÄ• hmaá¹‡a.

sattÄ• haá¹ƒ dhÄ• riyamÄ• nÄ• naá¹ƒ, gandho tesaá¹ƒ na chijjati ||

2048__._ á¹• 21 ``ubhato saraá¹ƒ mucalindaá¹ƒ, pupphÄ• tiá¹-á¹-hanti sobhanÄ• .

indÄ«varehi saÃ±channaá¹ƒ, vanaá¹ƒ taá¹ƒ upasobhati ||

2049__._ á¹• 21 ``aá¸• á¸• hamÄ• saá¹ƒ Ã±7.0313 dhÄ• riyamÄ• nÄ• naá¹ƒ, gandho tesaá¹

nÄ«lapupphÄ« setavÄ• rÄ«, pupphitÄ• girikaá¹‡á¹‡ikÄ• .

kalerukkhehi saÃ±channaá¹ƒ, vanaá¹ƒ taá¹ƒ tulasÄ«hi ca ||

2050__._ á¹• 21 ``sammaddateva gandhena, pupphasÄ• khÄ• hi taá¹ƒ vanaá¹ƒ.

bhamarÄ• pupphagandhena, samantÄ• mabhinÄ• ditÄ• ||

2051__._ á¹• 21 ``tÄ«á¹‡i kakkÄ• rujÄ• tÄ• ni, tasmiá¹ƒ sarasi brÄ• hmaá¹‡a.

kumbhamattÄ• ni cekÄ• ni, murajamattÄ• ni tÄ• ubhoâ€™â€™ ti ||

tattha __phaá¹‡ijjako_ti bhÅ«tanako. __muggatiyo_ti ekÄ• muggajÄ• ti. __karatiyo_ti rÄ• ja
__sevÄ• lasÄ«sakÄ• _ti {\pounds}7.0304 imepi gacchÄ• yeva, api ca __sÄ«sakÄ• _ti rattac
__uddÄ• pavattaá¹ƒ ulluá¸·ita_nti taá¹ƒ udakaá¹ƒ tÄ«ramariyÄ• dabandhaá¹ƒ vÄ• tÄ• pahat
tiá¹-á¹-hati. __makkhikÄ• hiá¹…gujÄ• likÄ• _ti hiá¹…gujÄ• lasaá¹…khÄ• te vikasitapupphag
madhumakkhikÄ• madhurassarena viravantiyo tattha vicarantÄ«ti attho. __dÄ• simakaÃ±ja
rukkhajÄ• tiyo ca ettha. __nÄ«cekalambakÄ• _ti nÄ«cakalambakÄ• . __elamphurakasaÃ±ch
valliyÄ• saÃ±channÄ• . __tesa_nti tesaá¹ƒ tassÄ• valliyÄ• pupphÄ• naá¹ƒ sabbesampi vÄ
dÄ• simakaÃ±jakÄ• dÄ«naá¹ƒ pupphÄ• naá¹ƒ sattÄ• haá¹ƒ gandho na chijjati. evaá¹ƒ gand
rajatapaá¹-á¹-asadisavÄ• lukapuá¹‡á¹‡Ä• bhÅ«mibhÄ• gÄ• . __gandho tesa_nti tesaá¹ƒ ind
gandho aá¸• á¸• hamÄ• saá¹ƒ na chijjati. __nÄ«lapupphÄ«_tiÄ• dikÄ• pupphavalliyo. __tula

tulasigacchehi ca. __kakkÄ• rujÄ• tÄ• nÄ«_ti valliphalÄ• ni. tattha ekissÄ• valliyÄ• phalÄ• mahÄ• ghaá¹-amattÄ• ni, dvinnaá¹ƒ mudiá¹…gamattÄ• ni. tena vuttaá¹ƒ ``murajamattÄ• ni t

2052__._ á¹• 21 ``athettha sÄ• sapo bahuko, nÄ• diyo haritÄ• yuto.

asÄ« tÄ• lÄ• va tiá¹-á¹-hanti, chejjÄ• indÄ«varÄ• bahÅ« ||

2053__._ á¹• 21 ``apphoá¹-Ä• sÅ«riyavallÄ« ca, kÄ• á¸·Ä«yÄ• madhugandhiyÄ• .

asokÄ• mudayantÄ« ca, vallibho khuddapupphiyo ||

2054__._ á¹• 21 ``koraá¹‡á¸• akÄ• anojÄ• ca, pupphitÄ• nÄ• gamallikÄ• .

rukkhamÄ• ruyha tiá¹-á¹-hanti, phullÄ• kiá¹ƒsukavalliyo ||

2055__._ á¹• 21 ``kaá¹-eruhÄ• \Ee VI 537/ Ã±7.0314 ca vÄ• santÄ«, yÅ«thikÄ• madhugan

niliyÄ• sumanÄ• bhaá¹‡á¸• Ä«, sobhati padumuttaro ||

2056__._ á¹• 21 ``pÄ• á¹-alÄ« samuddakappÄ• sÄ«, kaá¹‡ikÄ• rÄ• ca pupphitÄ• .

hemajÄ• lÄ• va dissanti, ruciraggi sikhÅ«pamÄ• ||

2057__._ á¹• 21 ``yÄ• ni tÄ• ni ca pupphÄ• ni, thalajÄ• nudakÄ• ni ca.

sabbÄ• ni tattha dissanti, evaá¹ƒ rammo mahodadhÄ«â€™â€™ ti ||

tattha {\pounds}7.0305 __sÄ• sapo_ti siddhatthako. __bahuko_ti bahu. __nÄ• diyo haritÄ• nÄ• diyo. imÄ• dvepi lasuá¹‡ajÄ• tiyo, sopi lasuá¹‡o tattha bahukoti attho. __asÄ« tÄ• lÄ• v __asÄ«_ti evaá¹ƒnÄ• makÄ• rukkhÄ• siniddhÄ• ya bhÅ«miyÄ• á¹-hitÄ• tÄ• lÄ• viya tiá¹-á indÄ«varÄ• bahÅ«_ti udakapariyante bahÅ« suvaá¹‡á¹‡aindÄ«varÄ• muá¹-á¹-hinÄ• chind __apphoá¹-Ä• _ti apphoá¹-avalliyo. __vallibho khuddapupphiyo_ti vallibho ca khuddapupphi __nÄ• gamallikÄ• _ti vallinÄ• gÄ• ca mallikÄ• ca. __kiá¹ƒsukavalliyo_ti sugandhapattÄ• va ca vÄ• santÄ«_ti ime ca dve pupphagacchÄ• . __madhugandhiyÄ• _ti madhusamÄ• nagand bhaá¹‡á¸• Ä«_ti nÄ«lavallisumanÄ• ca pakatisumanÄ• ca bhaá¹‡á¸• Ä« ca. __padumuttaro __kaá¹‡ikÄ• rÄ• _ti vallikaá¹‡ikÄ• rÄ• rukkhakaá¹‡ikÄ• rÄ• . __hemajÄ• lÄ• vÄ• _ti pasÄ• n __mahodadhÄ«_ti mahato udakakkhandhassa Ä• dhÄ• rabhÅ«to mucalindasaroti.

2058__._ á¹• 21 ``athassÄ• pokkharaá¹‡iyÄ• , bahukÄ• vÄ• rigocarÄ• .

rohitÄ• naá¸·apÄ« siá¹…gÅ«, kumbhilÄ• makarÄ• susÅ« ||

2059__._ á¹• 21 ``madhu ca madhulaá¹-á¹-hi ca, tÄ• lisÄ• ca piyaá¹…gukÄ• .

kuá¹-andajÄ• bhaddamuttÄ• , setapupphÄ• ca lolupÄ• ||

2060__._ á¹• 21 ``surabhÄ« ca rukkhÄ• tagarÄ• , bahukÄ• tuá¹…gavaá¹‡á¹-akÄ• .

paddhakÄ• naradÄ• kuá¹-á¹-hÄ• , jhÄ• makÄ• ca hareá¹‡ukÄ• ||

2061__._ á¹• 21 ``haliddakÄ• Ã±7.0315 gandhasilÄ• , hiriverÄ• ca guggulÄ• .

vibhedikÄ• corakÄ• kuá¹-á¹-hÄ• , kappÅ«rÄ• ca kaliá¹…gukÄ• â€™â€™ ti ||

tattha __athassÄ• pokkharaá¹‡iyÄ• _ti idha pokkharaá¹‡isadisatÄ• ya sarameva pokkhara
__rohitÄ• _tiÄ• dÄ«ni tesaá¹ƒ vÄ• rigocarÄ• naá¹ƒ nÄ• mÄ• ni. __madhu cÄ• _ti nimmakkhi
cÄ• _ti laá¹-á¹-himadhukaÃ±ca. __tÄ• lisÄ• cÄ• _tiÄ• dikÄ• sabbÄ• gandhajÄ• tiyo.

2062__._ á¹• 21 ``athettha sÄ«habyagghÄ• ca, purisÄ• lÅ« ca hatthiyo.

eá¹‡eyyÄ• pasadÄ• ceva, rohiccÄ• sarabhÄ• migÄ• ||

2063__._ á¹• 21 ``koá¹-á¹-hasuá¹‡Ä• {\pounds}7.0306 suá¹‡opi ca, tuliyÄ• naá¸·asannibhÄ

cÄ• marÄ« calanÄ« laá¹…ghÄ«, jhÄ• pitÄ• makkaá¹-Ä• picu ||

2064__._ á¹• 21 ``kakkaá¹-Ä• \Ee VI 538/ kaá¹-amÄ• yÄ• ca, ikkÄ• goá¹‡asirÄ• bahÅ«.

khaggÄ• varÄ• hÄ• nakulÄ• , kÄ• á¸·akettha bahÅ«taso ||

2065__._ á¹• 21 ``mahiá¹ƒsÄ• soá¹‡asiá¹…gÄ• lÄ• , pampakÄ• ca samantato.

Ä• kucchÄ• pacalÄ• kÄ• ca, citrakÄ• cÄ• pi dÄ«piyo ||

2066__._ á¹• 21 ``pelakÄ• ca vighÄ• sÄ• dÄ• , sÄ«hÄ• gogaá¹‡isÄ• dakÄ• .

aá¹-á¹-hapÄ• dÄ• ca morÄ• ca, bhassarÄ• ca kukutthakÄ• ||

2067__._ á¹• 21 ``caá¹…korÄ• kukkuá¹-Ä• nÄ• gÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino.

bakÄ• balÄ• kÄ• najjuhÄ• , dindibhÄ• kuÃ±javÄ• jitÄ• ||

2068__._ á¹• 21 ``byagghinasÄ• lohapiá¹-á¹-hÄ• , pampakÄ• jÄ«vajÄ«vakÄ• .

kapiÃ±jarÄ• tittirÄ• yo, kulÄ• ca paá¹-ikutthakÄ• ||

2069__._ á¹• 21 ``mandÄ• lakÄ• celakeá¹-u, bhaá¹‡á¸• utittiranÄ• makÄ• .

celÄ• vakÄ• piá¹…galÄ• yo, goá¹-akÄ• aá¹…gahetukÄ• ||

2070__._ á¹• 21 ``karaviyÄ• ca saggÄ• ca, uhuá¹…kÄ• rÄ• ca kukkuhÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, nÄ• nÄ• saranikÅ«jitaâ€™â€™ nti ||

tattha __purisÄ• lÅ«_ti vaá¸·avÄ• mukhayakkhiniyo. __rohiccÄ• sarabhÄ• migÄ• _ti rohitÄ
__koá¹-á¹-hasukÄ• _ti siá¹…gÄ• lasunakhÄ• . ``kotthusuá¹‡Ä• â€™â€™ tipi Ã±7.0316 pÄ•
esÄ• pekÄ• khuddakamigajÄ• ti. __tuliyÄ• _ti pakkhibiá¸·Ä• rÄ• . __naá¸·asannibhÄ• _ti na
rukkhasunakhÄ• . __cÄ• marÄ« calanÄ« laá¹…ghÄ«_ti cÄ• marÄ«migÄ• ca calanÄ«migÄ•
__jhÄ• pitÄ• makkaá¹-Ä• _ti dve makkaá¹-ajÄ• tiyova. __picÅ«_ti sarapariyante gocaraggÄ
__kakkaá¹-Ä• kaá¹-amÄ• yÄ• cÄ• _ti dve mahÄ• migÄ• . __ikkÄ• _ti acchÄ• . __goá¹‡asir
__kÄ• á¸·akettha bahÅ«taso_ti kÄ• á¸·amigÄ• {\pounds}7.0307 nÄ• mettha bahÅ«taso. __s
rukkhasunakhÄ• ca siá¹…gÄ• lÄ• ca. __pampakÄ• _ti assamapadaá¹ƒ parikkhipitvÄ• á¹-h
__Ä• kucchÄ• _ti godhÄ• . __pacalÄ• kÄ• cÄ• _ti gajakumbhamigÄ• . __citrakÄ• cÄ• pi dÄ
dÄ«pimigÄ• ca.

__pelakÄ• cÄ• _ti sasÄ• . __vighÄ• sÄ• dÄ• _ti ete gijjhÄ• sakuá¹‡Ä• . __sÄ«hÄ• _ti kesa
__gogaá¹‡isÄ• dakÄ• _ti gogaá¹‡e gahetvÄ• khÄ• danasÄ«lÄ• duá¹-á¹-hamigÄ• . __aá¹-á
__bhassarÄ• _ti setahaá¹ƒsÄ• . __kukutthakÄ• _ti kukutthakasakuá¹‡Ä• . __caá¹…korÄ• _t
__kukkuá¹-Ä• _ti vanakukkuá¹-Ä• . __dindibhÄ• kuÃ±javÄ• jitÄ• _ti ime tayopi sakuá¹‡Ä• y
senÄ• . __lohapiá¹-á¹-hÄ• _ti lohitavaá¹‡á¹‡asakuá¹‡Ä• . __pampakÄ• _ti pampaá¹-akÄ• . _
kapiÃ±jarÄ• ca tittirÄ• ca. __kulÄ• ca paá¹-ikutthakÄ• _ti imepi dve sakuá¹‡Ä• . __mandÄ
mandÄ• lakÄ• ceva celakeá¹-u ca. __bhaá¹‡á¸• utittiranÄ• makÄ• _ti bhaá¹‡á¸• Å« ca tittirÄ
__celÄ• vakÄ• _ \Ee VI 539/ __piá¹…galÄ• yo_ti dve sakuá¹‡ajÄ• tiyo ca, tathÄ• __goá¹-ak
saggÄ• _ti cÄ• takasakuá¹‡Ä• . __uhuá¹…kÄ• rÄ• _ti ulÅ«kÄ• .

2071__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ«lakÄ• maÃ±jubhÄ• á¹‡akÄ• .

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2072__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, dijÄ• maÃ±jussarÄ• sitÄ• .

setacchikÅ«á¹-Ä• bhadrakkhÄ• , aá¹‡á¸• ajÄ• citrapekhuá¹‡Ä• ||

2073__._ á¹• 21 ``athettha Ã±7.0317 sakuá¹‡Ä• santi, dijÄ• maÃ±jussarÄ• sitÄ• .

sikhaá¹‡á¸• Ä« nÄ«lagÄ«vÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2074__._ á¹• 21 ``kukutthakÄ• kuá¸·Ä«rakÄ• , koá¹-á¹-hÄ• pokkharasÄ• takÄ• .

kÄ• lÄ• meyyÄ• balÄ«yakkhÄ• , kadambÄ• suvasÄ• á¸·ikÄ• ||

2075__._ á¹• 21 ``haliddÄ• lohitÄ• setÄ• , athettha nalakÄ• bahÅ«.

vÄ• raá¹‡Ä• bhiá¹…garÄ• jÄ• ca, kadambÄ• suvakokilÄ• ||

2076__._ á¹• 21 ``ukkusÄ• {\pounds}7.0308 kurarÄ• haá¹ƒsÄ• , Ä• á¹-Ä• parivadentikÄ• .

pÄ• kahaá¹ƒsÄ• atibalÄ• , najjuhÄ• jÄ«vajÄ«vakÄ• ||

2077__._ á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

vÄ• raá¹‡Ä• bhirudÄ• rammÄ• , ubho kÄ• lÅ«pakÅ«jino ||

2078__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2079__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

sabbe maÃ±jÅ« nikÅ«janti, mucalindamubhato saraá¹ƒ ||

2080__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, karaviyÄ• nÄ• ma te dijÄ• .

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2081__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, karaviyÄ• nÄ• ma te dijÄ• .

sabbe maÃ±jÅ« nikÅ«janti, mucalindamubhato saraá¹ƒ ||

2082__._ á¹• 21 ``eá¹‡eyyapasadÄ• kiá¹‡á¹‡aá¹ƒ, nÄ• gasaá¹ƒsevitaá¹ƒ vanaá¹ƒ.

nÄ• nÄ• latÄ• hi saÃ±channaá¹ƒ, kadalÄ«migasevitaá¹ƒ ||

2083__._ á¹• 21 ``athettha sÄ• sapo bahuko, nÄ«vÄ• ro varako bahu.

sÄ• li akaá¹-á¹-hapÄ• ko ca, ucchu tattha anappako ||

2084__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« eti, ujuá¹ƒ gacchati assamaá¹ƒ.

khudaá¹ƒ pipÄ• saá¹ƒ aratiá¹ƒ, tattha patto na vindati.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2085__._ á¹• 21 ``dhÄ• rento Ã±7.0318 brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassatÄ«â€™â€™ ti ||

tattha {\pounds}7.0309 \Ee VI 540/ __nÄ«lakÄ• _ti citrarÄ• jipattÄ• . __maÃ±jÅ«ssarÄ• sitÄ
nibaddhamadhurassarÄ• . __setacchikÅ«á¹-Ä• bhadrakkhÄ• _ti ubhayapassesu setehi akk
sundarakkhÄ• . __citrapekhuá¹‡Ä• _ti vicitrapattÄ• . __kuá¸·Ä«rakÄ• _ti kakkaá¹-akÄ• . __k
sakuá¹‡Ä• va. __vÄ• raá¹‡Ä• _ti hatthiliá¹…gasakuá¹‡Ä• . __kadambÄ• _ti mahÄ• kadamb
kokilehi saddhiá¹ƒ vicaraá¹‡asuvakÄ• ceva kokilÄ• ca. __ukkusÄ• _ti kÄ• á¸·akurarÄ• . __
__haá¹ƒsÄ• _ti sakuá¹‡ahaá¹ƒsÄ• . __Ä• á¹-Ä• _ti dabbisaá¹‡á¹-hÄ• namukhasakuá¹‡Ä• . _
sakuá¹‡ajÄ• ti. __vÄ• raá¹‡Ä• bhirudÄ• rammÄ• _ti rammÄ• bhirudÄ• vÄ• raá¹‡Ä• . __ubh
pÄ• to pabbatapÄ• daá¹ƒ ekaninnÄ• daá¹ƒ karontÄ• nikÅ«janti. __eá¹‡eyyapasadÄ• kiá¹‡á
pasadamigehi ca Ä• kiá¹‡á¹‡aá¹ƒ. __tattha patto na vindatÄ«_ti brÄ• hmaá¹‡a, vessantaras
puriso tattha assame chÄ• takaá¹ƒ vÄ• pÄ• nÄ«yapipÄ• saá¹ƒ vÄ• ukkaá¹‡á¹-hitaá¹ƒ vÄ•

2086__._ á¹• 21 ``idaá¹ƒ sutvÄ• brahmabandhu, isiá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ.

udaggacitto pakkÄ• mi, yattha vessantaro ahÅ«â€™â€™ ti ||

tattha __yattha vessantaro ahÅ«_ti yasmiá¹ƒ á¹-hÄ• ne vessantaro ahosi, taá¹ƒ á¹-hÄ• naá

mahÄ• vanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dÄ• rakapabbavaá¹‡á¹‡anÄ•

jÅ«jakopi accutatÄ• pasena kathitamaggena gacchanto caturassapokkharaá¹‡iá¹ƒ patvÄ• atisÄ• yanho, idÄ• ni maddÄ« araÃ±Ã±ato Ä• gamissati. mÄ• tugÄ• mo hi nÄ• ma dÄ• nass araÃ±Ã±aá¹ƒ gatakÄ• le assamaá¹ƒ gantvÄ• vessantaraá¹ƒ upasaá¹…kamitvÄ• dÄ• rake Ã±7.0319 gahetvÄ• pakkamissÄ• mÄ«â€™â€™ ti. athassa avidÅ«re ekaá¹ƒ sÄ• nupabbat phÄ• sukaá¹-á¹-hÄ• ne nipajji. taá¹ƒ pana rattiá¹ƒ paccÅ«sakÄ• le maddÄ« supinaá¹ƒ addas --- eko puriso kaá¹‡ho dve kÄ• sÄ• yÄ• ni paridahitvÄ• dvÄ«su kaá¹‡á¹‡esu rattamÄ• laá¹ƒ Ä• vudhahattho tajjento Ä• gantvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• maddiá¹ƒ jaá¹-Ä• su ga bhÅ«miyaá¹ƒ uttÄ• nakaá¹ƒ pÄ• tetvÄ• viravantiyÄ• tassÄ• dve akkhÄ«ni uppÄ• á¹-etvÄ• bhinditvÄ• paggharantalohitabinduá¹ƒ hadayamaá¹ƒsaá¹ƒ Ä• dÄ• ya pakkÄ• mÄ«ti. sÄ• pa ``pÄ• pako supino me diá¹-á¹-ho, supinapÄ• á¹-hako pana vessantarena {\pounds}7.0310 sa pucchissÄ• mi naâ€™â€™ nti cintetvÄ• \Ee VI 541/ paá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• mahÄ• sa paá¹‡á¹‡asÄ• ladvÄ• raá¹ƒ Ä• koá¹-esi. mahÄ• satto ``ko esoâ€™â€™ ti Ä• ha. ``ahaá¹ƒ de ``bhadde, amhÄ• kaá¹ƒ katikavattaá¹ƒ bhinditvÄ• kasmÄ• akÄ• le Ä• gatÄ• sÄ«â€™â€™ kilesavasena Ä• gacchÄ• mi, apica kho pana me pÄ• pako supino diá¹-á¹-hoâ€™â€™ ti. ``t maddÄ«â€™â€™ ti. sÄ• attanÄ• diá¹-á¹-haniyÄ• meneva kathesi.

mahÄ• sattopi supinaá¹ƒ pariggaá¹‡hitvÄ• ``mayhaá¹ƒ dÄ• napÄ• ramÄ« pÅ«rissati, sve m putte yÄ• cissati, maddiá¹ƒ assÄ• setvÄ• uyyojessÄ• mÄ«â€™â€™ ti cintetvÄ• ``maddi, ta cittaá¹ƒ Ä• luá¸·itaá¹ƒ bhavissati, mÄ• bhÄ• yÄ«â€™â€™ ti saá¹ƒmohetvÄ• assÄ• setvÄ• rattiyÄ• sabbaá¹ƒ kattabbakiccaá¹ƒ katvÄ• dve putte Ä• liá¹…gitvÄ• sÄ«se cumbitvÄ• ``tÄ diá¹-á¹-ho, appamattÄ• bhaveyyÄ• thÄ• â€™â€™ ti ovaditvÄ• ``deva, tumhe dvÄ«su kumÄ ti mahÄ• sattaá¹ƒ putte paá¹-icchÄ• petvÄ• pacchikhaá¹‡ittiÄ• dÄ«ni Ä• dÄ• ya assÅ«ni pu mÅ«laphalÄ• phalatthÄ• ya vanaá¹ƒ pÄ• visi. tadÄ• jÅ«jakopi ``idÄ• ni maddÄ« araÃ±Ã±aá ti sÄ• nupabbatÄ• oruyha ekapadikamaggena assamÄ• bhimukho pÄ• yÄ• si. mahÄ• satto paá¹‡á¹‡asÄ• ladvÄ• re pÄ• sÄ• á¹‡aphalake suvaá¹‡á¹‡apaá¹-imÄ• viya nisinno ``idÄ• ni ti pipÄ• sito viya surÄ• soá¹‡á¸• o tassÄ• gamanamaggaá¹ƒ olokentova nisÄ«di. puttÄ• piss so maggaá¹ƒ olokento brÄ• hmaá¹‡aá¹ƒ Ä• gacchantaá¹ƒ disvÄ• satta mÄ• se nikkhittaá¹ƒ viya `ehi, tvaá¹ƒ bho brÄ• hmaá¹‡Ä• â€™â€™ ti somanassajÄ• to jÄ• likumÄ• raá¹ƒ Ä• mar

2087__._ á¹• 21 ``uá¹-á¹-hehi Ã±7.0320 jÄ• li patiá¹-á¹-ha, porÄ• á¹‡aá¹ƒ viya dissati.

brÄ• hmaá¹‡aá¹ƒ viya passÄ• mi, nandiyo mÄ• bhikÄ«rareâ€™â€™ ti ||

tattha __porÄ• á¹‡aá¹ƒ viya dissatÄ«_ti pubbe jetuttaranagare nÄ• nÄ• disÄ• hi yÄ• cakÄ• ajja yÄ• cakÄ• naá¹ƒ Ä• gamanaá¹ƒ dissati. __nandiyo mÄ• bhikÄ«rare_ti etassa brÄ• hma paá¹-á¹-hÄ• ya maá¹ƒ somanassÄ• ni abhikÄ«ranti, ghammÄ• bhitattassa purisassa sÄ«se abhisecanakÄ• lo viya jÄ• toti.

taá¹ƒ sutvÄ• kumÄ• ro Ä• ha ---

2088__._ á¹• 21 ``ahampi {\pounds}7.0311 \Ee VI 542/ tÄ• ta passÄ• mi, yo so brahmÄ• va

addhiko viya Ä• yÄ• ti, atithÄ« no bhavissatÄ«â€™â€™ ti ||

vatvÄ• ca pana kumÄ• ro mahÄ• sattassa apacitiá¹ƒ karonto uá¹-á¹-hÄ• yÄ• sanÄ• brÄ• h parikkhÄ• raggahaá¹‡aá¹ƒ Ä• pucchi. brÄ• hmaá¹‡o taá¹ƒ olokento ``ayaá¹ƒ vessantarassa bhavissati, Ä• dito paá¹-á¹-hÄ• yeva pharusavacanaá¹ƒ kathessÄ• mÄ«â€™â€™ ti cintetvÄ accharaá¹ƒ pahari. kumÄ• ro apagantvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡o atipharuso, kiá¹ƒ nu khoâ olokento aá¹-á¹-hÄ• rasa purisadose passi. brÄ• hmaá¹‡opi bodhisattaá¹ƒ upasaá¹…kamitv karonto Ä• ha ---

2089__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2090__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatÄ«â€™â€™ ti ||

bodhisattopi tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto Ä• ha ---

2091__._ á¹• 21 ``kusalaÃ±ceva no brahme, atho brahme anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pema, atho mÅ«laphalÄ• bahÅ« ||

2092__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«savÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• amhaá¹ƒ na vijjati ||

2093__._ á¹• 21 ``satta Ã±7.0321 no mÄ• se vasataá¹ƒ, araÃ±Ã±e jÄ«vasokinaá¹ƒ.

imampi paá¹-hamaá¹ƒ passÄ• ma, brÄ• hmaá¹‡aá¹ƒ devavaá¹‡á¹‡inaá¹ƒ.

Ä• dÄ• ya veá¸·uvaá¹ƒ daá¹‡á¸• aá¹ƒ, aggihuttaá¹ƒ kamaá¹‡á¸• aluá¹ƒ ||

2094__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• brahme, atho te adurÄ• gataá¹ƒ.

anto pavisa bhaddante, pÄ• de pakkhÄ• layassu te ||

2095__._ á¹• 21 ``tiá¹‡á¸• ukÄ• ni {\pounds}7.0312 piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja brahme varaá¹ƒ varaá¹ƒ ||

2096__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• brahme, sace tvaá¹ƒ abhikaá¹…khasÄ«â€™â€™ ti ||

evaÃ±ca pana vatvÄ• mahÄ• satto ``ayaá¹ƒ brÄ• hmaá¹‡o na akÄ• raá¹‡ena imaá¹ƒ brahÄ• gamanakÄ• raá¹‡aá¹ƒ papaÃ±caá¹ƒ akatvÄ• pucchissÄ• mi naâ€™â€™ nti cintetvÄ• in

2097__._ á¹• 21 ``atha \Ee VI 543/ tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

anuppatto brahÄ• raÃ±Ã±aá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

tattha __vaá¹‡á¹‡enÄ• _ti kÄ• raá¹‡ena. __hetunÄ• _ti paccayena.

jÅ«jako Ä• ha ---

2098__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, sabbakÄ• laá¹ƒ na khÄ«yati.

evaá¹ƒ taá¹ƒ yÄ• citÄ• gacchiá¹ƒ, putte me dehi yÄ• citoâ€™â€™ ti ||

tattha __vÄ• rivaho_ti paÃ±casu mahÄ• nadÄ«su udakavÄ• ho. __na khÄ«yatÄ«_ti pipÄ• s bhÄ• janehipi ussiÃ±citvÄ• piviyamÄ• no na khÄ«yati. __evaá¹ƒ taá¹ƒ yÄ• citÄ• gacchi_nti pÅ«ritattÄ• evarÅ«poyevÄ• ti maÃ±Ã±amÄ• no ahaá¹ƒ taá¹ƒ yÄ• cituá¹ƒ Ä• gacchiá¹ƒ. __p yÄ• cito tava putte mayhaá¹ƒ dÄ• satthÄ• ya dehÄ«ti.

taá¹ƒ sutvÄ• mahÄ• satto somanassajÄ• to pasÄ• ritahatthe sahassatthavikaá¹ƒ á¹-hapent
unnÄ• dento imÄ• gÄ• thÄ• Ä• ha ---

2099__._ á¹• 21 ``dadÄ• mi Ã±7.0322 na vikampÄ• mi, issaro naya brÄ• hmaá¹‡a.

pÄ• to gatÄ• rÄ• japuttÄ«, sÄ• yaá¹ƒ uÃ±chÄ• to ehiti ||

2100__._ á¹• 21 ``ekarattiá¹ƒ {\pounds}7.0313 vasitvÄ• na, pÄ• to gacchasi brÄ• hmaá¹‡a.

tassÄ• nhÄ• te upaghÄ• te, atha ne mÄ• ladhÄ• rine ||

2101__._ á¹• 21 ``ekarattiá¹ƒ vasitvÄ• na, pÄ• to gacchasi brÄ• hmaá¹‡a.

nÄ• nÄ• pupphehi saÃ±channe, nÄ• nÄ• gandhehi bhÅ«site.

nÄ• nÄ• mÅ«laphalÄ• kiá¹‡á¹‡e, gaccha svÄ• dÄ• ya brÄ• hmaá¹‡Ä• â€™â€™ ti ||

tattha __issaro_ti tvaá¹ƒ mama puttÄ• naá¹ƒ issaro sÄ• miko hutvÄ• ete naya, apica kho p
atthi. etesaá¹ƒ mÄ• tÄ• rÄ• japuttÄ« phalÄ• phalatthÄ• ya pÄ• to gatÄ• sÄ• yaá¹ƒ araÃ±Ã±
Ä• nÄ«tÄ• ni madhuraphalÄ• phalÄ• ni bhuÃ±jitvÄ• idheva á¹-hÄ• ne ajjekarattiá¹ƒ vasitvÄ
gamissasi. __tassÄ• nhÄ• te_ti tÄ• ya nhÄ• pite. __upaghÄ• te_ti sÄ«samhi upasiá¹…ghite
mÄ• ladhÄ• rine_ti atha ne vicitrÄ• ya mÄ• lÄ• ya alaá¹…kate taá¹ƒ mÄ• laá¹ƒ vahamÄ• ne
``atha ne mÄ• ladhÄ• rinoâ€™â€™ ti likhitaá¹ƒ, tassattho na vicÄ• rito. __nÄ• nÄ• mÅ«laph
pÄ• theyyatthÄ• ya dinnehi nÄ• nÄ• mÅ«laphalÄ• phalehi Ä• kiá¹‡á¹‡e.

jÅ«jako Ä• ha ---

2102__._ á¹• 21 ``na \Ee VI 544/ vÄ• samabhirocÄ• mi, gamanaá¹ƒ mayha ruccati.

antarÄ• yopi me assa, gacchaÃ±Ã±eva rathesabha ||

2103__._ á¹• 21 ``na hetÄ• yÄ• cayogÄ« naá¹ƒ, antarÄ• yassa kÄ• riyÄ• .

itthiyo mantaá¹ƒ jÄ• nanti, sabbaá¹ƒ gaá¹‡hanti vÄ• mato ||

2104__._ á¹• 21 ``saddhÄ• ya dÄ• naá¹ƒ dadato, mÄ• saá¹ƒ adakkhi mÄ• taraá¹ƒ.

antarÄ• yampi sÄ• kayirÄ• , gacchaÃ±Ã±eva rathesabha ||

2105__._ á¹• 21 ``Ä• mantayassu te putte, mÄ• te mÄ• taramaddasuá¹ƒ.

saddhÄ• ya dÄ• naá¹ƒ dadato, evaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati ||

2106__._ á¹• 21 ``Ä• mantayassu {\pounds}7.0314 Ã±7.0323 te putte, mÄ• te mÄ• taramad

mÄ• disassa dhanaá¹ƒ datvÄ• , rÄ• ja saggaá¹ƒ gamissasÄ«â€™â€™ ti ||

tattha __na hetÄ• yÄ• cayogÄ« na_nti ettha __na_nti nipÄ• tamattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ ho
itthiyo ca nÄ• ma na hi yÄ• cayogÄ«, na yÄ• canÄ• ya anucchavikÄ• honti, kevalaá¹ƒ antar
dÄ• yakÄ• naá¹ƒ puÃ±Ã±antarÄ• yaá¹ƒ, yÄ• cakÄ• naÃ±ca lÄ• bhantarÄ• yaá¹ƒ karontÄ«ti.
mÄ• yaá¹ƒ nÄ• ma jÄ• nanti. __vÄ• mato_ti sabbaá¹ƒ vÄ• mato gaá¹‡hanti, na dakkhiá¹‡ato
dadato_ti kammaÃ±ca phalaÃ±ca saddahitvÄ• dÄ• naá¹ƒ dadato. __mÄ• sa_nti mÄ• etesa
__kayirÄ• _ti kareyya. __Ä• mantayassÅ«_ti jÄ• nÄ• pehi, mayÄ• saddhiá¹ƒ pesehÄ«ti vad

vessantaro Ä• ha ---

2107__._ á¹• 21 ``sace tvaá¹ƒ nicchase daá¹-á¹-huá¹ƒ, mama bhariyaá¹ƒ patibbataá¹ƒ.

ayyakassapi dassehi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2108__._ á¹• 21 ``ime kumÄ• re disvÄ• na, maÃ±juke piyabhÄ• á¹‡ine.

patÄ«to sumano vitto, bahuá¹ƒ dassati te dhanaâ€™â€™ nti ||

tattha __ayyakassÄ• _ti mayhaá¹ƒ pituno saÃ±jayamahÄ• rÄ• jassa dvinnaá¹ƒ kumÄ• rÄ• n
dhana_nti so rÄ• jÄ• tuyhaá¹ƒ bahuá¹ƒ dhanaá¹ƒ dassati.

jÅ«jako Ä• ha ---

2109__._ á¹• 21 ``acchedanassa bhÄ• yÄ• mi, rÄ• japutta suá¹‡ohi me.

rÄ• jadaá¹‡á¸• Ä• ya maá¹ƒ dajjÄ• , vikkiá¹‡eyya haneyya vÄ• .

jino dhanaÃ±ca dÄ• se ca, gÄ• rayhassa brahmabandhuyÄ• â€™â€™ ti ||

tattha __acchedanassÄ• _ti acchinditvÄ• gahaá¹‡assa bhÄ• yÄ• mi. __rÄ• jadaá¹‡á¸• Ä• y
brÄ• hmaá¹‡o {\pounds}7.0315 dÄ• rakacoro, daá¹‡á¸• amassa dethÄ• â€™â€™ ti evaá¹ƒ
amaccÄ• naá¹ƒ \Ee VI 545/ dadeyya. __gÄ• rayhassa brahmabandhuyÄ• _ti kevalaá¹ƒ brÄ•
bhavissÄ• mÄ«ti.

vessantaro Ã±7.0324 Ä• ha ---

2110__._ á¹• 21 ``ime kumÄ• re disvÄ• na, maÃ±juke piyabhÄ• á¹‡ine.

dhamme á¹-hito mahÄ• rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

laddhÄ• pÄ«tisomanassaá¹ƒ, bahuá¹ƒ dassati te dhanaâ€™â€™ nti ||

jÅ«jako Ä• ha ---

2111__._ á¹• 21 ``nÄ• haá¹ƒ tampi karissÄ• mi, yaá¹ƒ maá¹ƒ tvaá¹ƒ anusÄ• sasi.

dÄ• rakeva ahaá¹ƒ nessaá¹ƒ, brÄ• hmaá¹‡yÄ• paricÄ• rakeâ€™â€™ ti ||

tattha __dÄ• rakevÄ• _ti alaá¹ƒ mayhaá¹ƒ aÃ±Ã±ena dhanena, ahaá¹ƒ ime dÄ• rakeva atta
paricÄ• rake nessÄ• mÄ«ti.

taá¹ƒ tassa pharusavacanaá¹ƒ sutvÄ• dÄ• rakÄ• bhÄ«tÄ• palÄ• yitvÄ• piá¹-á¹-hipaá¹‡á¹
palÄ• yitvÄ• gumbagahane nilÄ«yitvÄ• tatrÄ• pi jÅ«jakenÄ• gantvÄ• gahitÄ• viya attÄ• na
kampantÄ• katthaci á¹-hÄ• tuá¹ƒ asamatthÄ• ito cito ca dhÄ• vitvÄ• caturassapokkharaá¹
daá¸·haá¹ƒ vÄ• kacÄ«raá¹ƒ nivÄ• setvÄ• udakaá¹ƒ oruyha pokkharapattaá¹ƒ sÄ«se á¹-hap
hutvÄ• aá¹-á¹-haá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2112__._ á¹• 21 ``tato kumÄ• rÄ• byathitÄ• , sutvÄ• luddassa bhÄ• sitaá¹ƒ.

tena tena padhÄ• viá¹ƒsu, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubhoâ€™â€™ ti ||

jÅ«jakopi kumÄ• re adisvÄ• bodhisattaá¹ƒ apasÄ• desi ``bho vessantara, idÄ• neva tvaá¹ƒ
mayÄ• `nÄ• haá¹ƒ jetuttaranagaraá¹ƒ gamissÄ• mi, dÄ• rake mama brÄ• hmaá¹‡iyÄ• pari
iá¹…ghitasaÃ±Ã±aá¹ƒ datvÄ• putte palÄ• petvÄ• ajÄ• nanto viya nisinno, natthi maÃ±Ã±e
musÄ• vÄ• dÄ«â€™â€™ ti. taá¹ƒ sutvÄ• mahÄ• satto pakampitacitto hutvÄ• ``dÄ• rakÄ•
bhavissantÄ«â€™â€™ ti cintetvÄ• ``bho brÄ• hmaá¹‡a, mÄ• cintayi, Ä• nessÄ• mi te kum

piá¹-á¹-hipaá¹‡á¹‡asÄ• laá¹ƒ gantvÄ• tesaá¹ƒ vanagahanaá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ Ã±a
padavalaÃ±jÄ• nusÄ• rena pokkharaá¹‡itÄ«raá¹ƒ gantvÄ• udake otiá¹‡á¹‡apadaá¹ƒ disvÄ•
á¹-hitÄ• bhavissantÄ«â€™â€™ ti Ã±atvÄ• ``tÄ• ta, jÄ• lÄ«â€™â€™ ti pakkosanto imaá¹ƒ

2113__._ á¹• 21 ``ehi Ã±7.0325 tÄ• ta piyaputta, pÅ«retha mama pÄ• ramiá¹ƒ.

hadayaá¹ƒ mebhisiÃ±cetha, karotha vacanaá¹ƒ mama ||

2114__._ á¹• 21 ``yÄ• nÄ• nÄ• vÄ• ca me hotha, acalÄ• bhavasÄ• gare.

jÄ• tipÄ• raá¹ƒ tarissÄ• mi, santÄ• ressaá¹ƒ sadevakaâ€™â€™ nti ||

kumÄ• ro pitu vacanaá¹ƒ sutvÄ• ``brÄ• hmaá¹‡o maá¹ƒ yathÄ• ruci karotu, pitarÄ• saddhi
kathessÄ• mÄ«â€™â€™ ti sÄ«saá¹ƒ nÄ«haritvÄ• pokkharapattÄ• ni viyÅ«hitvÄ• udakÄ•
dakkhiá¹‡apÄ• de nipatitvÄ• gopphakasandhiá¹ƒ daá¸·haá¹ƒ gahetvÄ• parodi. atha naá¹ƒ
bhaginÄ« te kuhiâ€™â€™ nti. ``tÄ• ta, ime sattÄ• nÄ• ma bhaye uppanne attÄ• nameva ra
mahÄ• satto ``puttehi me katikÄ• katÄ• bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``ehi amma kaá¹
gÄ• thÄ• dvayamÄ• ha ---

2115__._ á¹• 21 ``ehi amma piyadhÄ«ti, pÅ«retha mama pÄ• ramiá¹ƒ.

hadayaá¹ƒ mebhisiÃ±cetha, karotha vacanaá¹ƒ mama ||

2116__._ á¹• 21 ``yÄ• nÄ• nÄ• vÄ• ca me hotha, acalÄ• bhavasÄ• gare.

jÄ• tipÄ• raá¹ƒ tarissÄ• mi, uddharissaá¹ƒ sadevakaâ€™â€™ nti ||

sÄ• pi ``pitarÄ• saddhiá¹ƒ dve kathÄ• na kathessÄ• mÄ«â€™â€™ ti tatheva udakÄ• utta
vÄ• mapÄ• de nipatitvÄ• gopphakasandhiá¹ƒ daá¸·haá¹ƒ gahetvÄ• parodi. tesaá¹ƒ assÅ«n
phullapadumavaá¹‡á¹‡e pÄ• dapiá¹-á¹-he patanti. tassa assÅ«ni tesaá¹ƒ suvaá¹‡á¹‡aphala
patanti. atha mahÄ• satto kumÄ• re uá¹-á¹-hÄ• petvÄ• assÄ• setvÄ• ``tÄ• ta, jÄ• li kiá¹ƒ tv
dÄ• navittakabhÄ• vaá¹ƒ na jÄ• nÄ• si, ajjhÄ• sayaá¹ƒ me, tÄ• ta, matthakaá¹ƒ pÄ• pehÄ«â
agghÄ• pento viya tattheva á¹-hito kumÄ• re agghÄ• pesi. so kira puttaá¹ƒ Ä• mantetvÄ• Ä
{\pounds}7.0317 tvaá¹ƒ bhujisso hotukÄ• mo brÄ• hmaá¹‡assa nikkhasahassaá¹ƒ \Ee VI 54
bhaveyyÄ• si, bhaginÄ« kho pana te uttamarÅ«padharÄ• , koci nÄ«cajÄ• tiko brÄ• hmaá¹‡a
datvÄ• tava bhaginiá¹ƒ bhujissaá¹ƒ katvÄ• jÄ• tisambhedaá¹ƒ kareyya, aÃ±Ã±atraraÃ±Ã±
natthi, tasmÄ• bhaginÄ« te bhujissÄ• hotukÄ• mÄ• Ã±7.0326 brÄ• hmaá¹‡assa dÄ• sasat
hatthisataá¹ƒ assasataá¹ƒ usabhasataá¹ƒ nikkhasatanti evaá¹ƒ sabbasatÄ• ni datvÄ• bhuji

evaá¹ƒ kumÄ• re agghÄ• petvÄ• samassÄ• setvÄ• assamapadaá¹ƒ gantvÄ• kamaá¹‡á¸• vata, bho brÄ• hmaá¹‡Ä• â€™â€™ ti Ä• mantetvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paccay udakaá¹ƒ pÄ• tetvÄ• ``ambho brÄ• hmaá¹‡a, puttehi me sataguá¹‡ena sahassaguá¹‡ena s sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva piyataraâ€™â€™ nti pathaviá¹ƒ unnÄ• dento brÄ• hmaá¹ tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2117__._ á¹• 21 ``tato kumÄ• re Ä• dÄ• ya, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano ||

2118__._ á¹• 21 ``tato kumÄ• re Ä• dÄ• ya, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho.

brÄ• hmaá¹‡assa adÄ• vitto, puttake dÄ• namuttamaá¹ƒ ||

2119__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

yaá¹ƒ kumÄ• re padinnamhi, medanÄ« sampakampatha ||

2120__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

yaá¹ƒ paÃ±jalikato rÄ• jÄ• , kumÄ• re sukhavacchite.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanoâ€™â€™ ti ||

tattha __vitto_ti pÄ«tisomanassajÄ• to hutvÄ• . __tadÄ• si yaá¹ƒ bhiá¹ƒsanaka_nti tadÄ• d mahÄ• pathavÄ« catunahutÄ• dhikadviyojanasatasahassabahalÄ• mattavÄ• raá¹‡o viya ga saá¹…khubhi. sinerupabbatarÄ• jÄ• suseditavettaá¹…kuro viya onamitvÄ• vaá¹…kapabba sakko devarÄ• jÄ• apphoá¹-esi, mahÄ• brahmÄ• sÄ• dhukÄ• ramadÄ• si. yÄ• va brahmal pathavisaddena devo gajjanto khaá¹‡ikavassaá¹ƒ vassi, akÄ• lavijjulatÄ• niccharia¹ƒsu. hin sÄ«hÄ• dayo sakalahimavantaá¹ƒ ekaninnÄ• daá¹ƒ kariá¹ƒsÅ«ti evarÅ«paá¹ƒ bhiá¹ƒsanaka ``medanÄ« sampakampathÄ• â€™â€™ ti ettakameva vuttaá¹ƒ {\pounds}7.0318. __ya_nti y sukhavasite sukhasaá¹ƒvaá¸• á¸• hite. __adÄ• dÄ• na_nti ambho brÄ• hmaá¹‡a, puttehi me sahassaguá¹‡ena Ã±7.0327 satasahassaguá¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva piyata

mahÄ• satto \Ee VI 548/ dÄ• naá¹ƒ datvÄ• ``sudinnaá¹ƒ vata me dÄ• naâ€™â€™ nti pÄ«ti olokentova aá¹-á¹-hÄ• si. jÅ«jakopi vanagumbaá¹ƒ pavisitvÄ• valliá¹ƒ dantehi chinditvÄ• Ä dakkhiá¹‡ahatthaá¹ƒ kumÄ• rikÄ• ya vÄ• mahatthena saddhiá¹ƒ ekato bandhitvÄ• tameva pothayamÄ• no pÄ• yÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2121__._ á¹• 21 ``tato so brÄ• hmaá¹‡o luddo, lataá¹ƒ dantehi chindiya.

latÄ• ya hatthe bandhitvÄ• , latÄ• ya anumajjatha ||

2122__._ á¹• 21 ``tato so rajjumÄ• dÄ• ya, daá¹‡á¸• aÃ±cÄ• dÄ• ya brÄ• hmaá¹‡o.

Ä• koá¹-ayanto te neti, sivirÄ• jassa pekkhatoâ€™â€™ ti ||

tattha __sivirÄ• jassÄ• _ti vessantarassa.

tesaá¹ƒ pahaá¹-apahaá¹-aá¹-á¹-hÄ• ne chavi chijjati, lohitaá¹ƒ paggharati. paharaá¹‡akÄ• le
piá¹-á¹-hiá¹ƒ dadanti. athekasmiá¹ƒ visamaá¹-á¹-hÄ• ne brÄ• hmaá¹‡o pakkhalitvÄ• pati. ku
muduhatthehi baddhavalli gaá¸·itvÄ• gatÄ• . te rodamÄ• nÄ• palÄ• yitvÄ• mahÄ• sattassa
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2123__._ á¹• 21 ``tato kumÄ• rÄ• pakkÄ• muá¹ƒ, brÄ• hmaá¹‡assa pamuÃ±ciya.

assupuá¹‡á¹‡ehi nettehi, pitaraá¹ƒ so udikkhati ||

2124__._ á¹• 21 ``vedhamassatthapattaá¹ƒva, pitu pÄ• dÄ• ni vandati.

pitu pÄ• dÄ• ni vanditvÄ• , idaá¹ƒ vacanamabravi ||

2125__._ á¹• 21 ``ammÄ• ca tÄ• ta nikkhantÄ• , tvaÃ±ca no tÄ• ta dassasi.

yÄ• va ammampi passemu, atha no tÄ• ta dassasi ||

2126__._ á¹• 21 ``ammÄ• {\pounds}7.0319 ca tÄ• ta nikkhantÄ• , tvaÃ±ca no tÄ• ta dassas

mÄ• no tvaá¹ƒ tÄ• ta adadÄ• , yÄ• va ammÄ• pi etu no.

tadÄ• yaá¹ƒ brÄ• hmaá¹‡o kÄ• maá¹ƒ, vikkiá¹‡Ä• tu hanÄ• tu vÄ• ||

2127__._ á¹• 21 ``balaá¹…kapÄ• do Ã±7.0328 andhanakho, atho ovaddhapiá¹‡á¸• iko.

dÄ«ghuttaroá¹-á¹-ho capalo, kaá¸·Ä• ro bhagganÄ• sako ||

2128__._ á¹• 21 ``kumbhodaro bhaggapiá¹-á¹-hi, atho visamacakkhuko.

lohamassu haritakeso, valÄ«naá¹ƒ tilakÄ• hato ||

2129__._ á¹• 21 ``piá¹…galo ca vinato ca, vikaá¹-o ca brahÄ• kharo.

ajinÄ• ni ca sannaddho, amanusso bhayÄ• nako ||

2130__._ á¹• 21 ``manusso \Ee VI 549/ udÄ• hu yakkho, maá¹ƒsalohitabhojano.

gÄ• mÄ• araÃ±Ã±amÄ• gamma, dhanaá¹ƒ taá¹ƒ tÄ• ta yÄ• cati ||

2131__._ á¹• 21 ``nÄ«yamÄ• ne pisÄ• cena, kiá¹ƒ nu tÄ• ta udikkhasi.

asmÄ• nÅ«na te hadayaá¹ƒ, Ä• yasaá¹ƒ daá¸·habandhanaá¹ƒ ||

2132__._ á¹• 21 ``yo no baddhe na jÄ• nÄ• si, brÄ• hmaá¹‡ena dhanesinÄ• .

accÄ• yikena luddena, yo no gÄ• vova sumbhati ||

2133__._ á¹• 21 ``idheva acchataá¹ƒ kaá¹‡hÄ• , na sÄ• jÄ• nÄ• ti kismiÃ±ci.

migÄ«va khirasammattÄ• , yÅ«thÄ• hÄ«nÄ• pakandatÄ«â€™â€™ ti ||

tattha __udikkhatÄ«_ti so pitu santikaá¹ƒ gantvÄ• kampamÄ• no oloketi. __vedha_nti vedh
tÄ• ta, dassasÄ«_ti tvaÃ±ca amhe tÄ• ya anÄ• gatÄ• ya eva brÄ• hmaá¹‡assa dadÄ• si, ev
tvaá¹ƒ tÄ• va. yÄ• va ammaá¹ƒ passemu, atha no tÄ• ya diá¹-á¹-hakÄ• le tvaá¹ƒ puna dass
vÄ• _ti tÄ• ta, ammÄ• ya Ä• gatakÄ• le esa amhe vikkiá¹‡Ä• tu vÄ• hanatu {\pounds}7.032
karotu. apica kho panesa kakkhaá¸·o pharuso, aá¹-á¹-hÄ• rasahi purisadosehi samannÄ• ga
purisadose kathesi.

tattha __balaá¹…kapÄ• do_ti patthaá¹-apÄ• do. __andhanakho_ti pÅ«tinakho. __ovaddhap
heá¹-á¹-hÄ• galitapiá¹‡á¸• ikamaá¹ƒso. __dÄ«ghuttaroá¹-á¹-ho_ti mukhaá¹ƒ pidahitvÄ• á¹-h
uttaroá¹-á¹-hena samannÄ• gato. __capalo_ti paggharitalÄ• lo. __kaá¸·Ä• ro_ti sÅ«karadÄ•
nikkhantadantehi samannÄ• gato Ã±7.0329. __bhagganÄ• sako_ti bhaggÄ• ya visamÄ• ya
__lohamassÅ«_ti tambalohavaá¹‡á¹‡amassu. __haritakeso_ti suvaá¹‡á¹‡avaá¹‡á¹‡avirÅ«á
sarÄ«racammamassa valiggahitaá¹ƒ. __tilakÄ• hato_ti kÄ• á¸·atilakehi parikiá¹‡á¹‡o. __piá
nibbiddhapiá¹…galo biá¸·Ä• rakkhisadisehi akkhÄ«hi samannÄ• gato. __vinato_ti kaá¹-iyaá

khandheti tÄ«su á¹-hÄ• nesu vaá¹…ko. __vikaá¹-o_ti vikaá¹-apÄ• do. ``abaddhasandhÄ«â€
``kaá¹-akaá¹-Ä• â€™â€™ ti viravantehi aá¹-á¹-hisandhÄ«hi samannÄ• gato. __brahÄ• _ti dÄ
manusso, manussavesena vicarantopi yakkho esa. __bhayÄ• nako_ti ativiya bhiá¹ƒsanako.

__manusso udÄ• hu yakkho_ti tÄ• ta, sace koci imaá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• evaá¹ƒ pu
brÄ• hmaá¹‡o, udÄ• hu yakkhoâ€™â€™ ti. ``na manusso, atha kho maá¹ƒsalohitabhojano y
yuttaá¹ƒ. __dhanaá¹ƒ taá¹ƒ tÄ• ta yÄ• catÄ«_ti tÄ• ta, esa amhÄ• kaá¹ƒ maá¹ƒsaá¹ƒ khÄ• c
puttadhanaá¹ƒ yÄ• cati. __udikkhasÄ«_ti ajjhupekkhasi. __asmÄ• nÅ«na te hadaya_nti tÄ•
hadayaá¹ƒ nÄ• ma puttesu mudukaá¹ƒ hoti, puttÄ• naá¹ƒ dukkhaá¹ƒ na sahati, tvaá¹ƒ ajÄ• n
pana hadayaá¹ƒ pÄ• sÄ• á¹‡o viya maÃ±Ã±e, atha vÄ• __Ä• yasaá¹ƒ daá¸habandhanaá¹ƒ
dukkhe uppanne na rujati.

__na jÄ• nÄ• sÄ«_ti ajÄ• nanto viya acchasi. __accÄ• yikena luddenÄ• _ti ativiya luddena p
__yo no_ti brÄ• hmaá¹‡ena no amhe kaniá¹-á¹-habhÄ• tike baddhe bandhite yo tvaá¹ƒ na jÄ
potheti. __idheva acchata_nti \Ee VI 550/ tÄ• ta, ayaá¹ƒ kaá¹‡hÄ• jinÄ• kiÃ±ci dukkhaá¹ƒ n
nÄ• ma khÄ«rasammattÄ• migapotikÄ• yÅ«thÄ• parihÄ«nÄ• mÄ• taraá¹ƒ apassantÄ« kh
ammaá¹ƒ apassantÄ« kanditvÄ• sussitvÄ• marissati, tasmÄ• maá¹ƒyeva brÄ• hmaá¹‡ass
ayaá¹ƒ kaá¹‡hÄ• jinÄ• idheva hotÅ«ti.

evaá¹ƒ {\pounds}7.0321 vuttepi mahÄ• satto na kiÃ±ci katheti. tato kumÄ• ro mÄ• tÄ• pitaro
Ä• ha ---

2134__._ á¹• 21 ``na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca ammaá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

2135__._ á¹• 21 ``na Ã±7.0330 me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca tÄ• taá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

2136__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , cirarattÄ• ya rucchati.

kaá¹‡hÄ• jinaá¹ƒ apassantÄ«, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2137__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, cirarattÄ• ya rucchati.

kaá¹‡hÄ• jinaá¹ƒ apassanto, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2138__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , ciraá¹ƒ rucchati assame.

kaá¹‡hÄ• jinaá¹ƒ apassantÄ«, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2139__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, ciraá¹ƒ rucchati assame.

kaá¹‡hÄ• jinaá¹ƒ apassanto, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2140__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , cirarattÄ• ya rucchati.

aá¸• á¸• haratte va ratte vÄ• , nadÄ«va avasucchati ||

2141__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, cirarattÄ• ya rucchati.

aá¸• á¸• haratte va ratte vÄ• , nadÄ«va avasucchati ||

2142__._ á¹• 21 ``ime te jambukÄ• rukkhÄ• , vedisÄ• sinduvÄ• rakÄ• .

vividhÄ• ni rukkhajÄ• tÄ• ni, tÄ• ni ajja jahÄ• mase ||

2143__._ á¹• 21 ``assatthÄ• {\pounds}7.0322 panasÄ• ceme, nigrodhÄ• ca kapitthanÄ• .

vividhÄ• ni phalajÄ• tÄ• ni, tÄ• ni ajja jahÄ• mase ||

2144__._ á¹• 21 ``ime tiá¹-á¹-hanti Ä• rÄ• mÄ• , ayaá¹ƒ sÄ«tÅ«dakÄ• nadÄ«.

yatthassu pubbe kÄ«á¸·Ä• ma, tÄ• ni ajja jahÄ• mase ||

2145__._ á¹• 21 ``vividhÄ• ni pupphajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe dhÄ• rema, tÄ• ni ajja jahÄ• mase ||

2146__._ á¹• 21 ``vividhÄ• ni phalajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe bhuÃ±jÄ• ma, tÄ• ni ajja jahÄ• mase ||

2147__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

yehissu pubbe kÄ«á¸·Ä• ma, tÄ• ni ajja jahÄ• maseâ€™â€™ ti ||

tattha \Ee VI 551/ Ã±7.0331 __pumunÄ• _ti bhave vicarantena purisena. __labbhÄ• _ti labh
dukkhataraá¹ƒ ito_ti yaá¹ƒ me ammaá¹ƒ passituá¹ƒ alabhantassa dukkhaá¹ƒ, taá¹ƒ ito potha
sataguá¹‡ena sahassaguá¹‡ena satasahassaguá¹‡ena dukkhataraá¹ƒ. __rucchatÄ«_ti rodis
ratte vÄ• _ti aá¸• á¸• haratte vÄ• sakalaratte vÄ• amhe saritvÄ• ciraá¹ƒ rodissati. __avasu
kunnadÄ« avasussati. yathÄ• sÄ• khippameva sussati, evaá¹ƒ aruá¹‡e uggacchanteyeva s
adhippÄ• yenevamÄ• ha. __vedisÄ• _ti olambanasÄ• khÄ• . __tÄ• nÄ«_ti yesaá¹ƒ no mÅ«l
ciraá¹ƒ kÄ«á¸·itaá¹ƒ, tÄ• ni ajja ubhopi mayaá¹ƒ jahÄ• ma. __hatthikÄ• _ti tÄ• tena amhÄ• k
katÄ• hatthikÄ• .

taá¹ƒ evaá¹ƒ paridevamÄ• nameva saddhiá¹ƒ bhaginiyÄ• jÅ«jako Ä• gantvÄ• pothento ga
pakÄ• sento satthÄ• Ä• ha ---

2148__._ á¹• 21 ``nÄ«yamÄ• nÄ• kumÄ• rÄ• te, pitaraá¹ƒ etadabravuá¹ƒ.

ammaá¹ƒ Ä• rogyaá¹ƒ vajjÄ• si, tvaÃ±ca tÄ• ta sukhÄ« bhava ||

2149__._ á¹• 21 ``ime {\pounds}7.0323 no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

tÄ• ni ammÄ• ya dajjesi, sokaá¹ƒ tehi vinessati ||

2150__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

tÄ• ni ammÄ• udikkhantÄ«, sokaá¹ƒ paá¹-ivinessatÄ«â€™â€™ ti ||

tadÄ• bodhisattassa putte Ä• rabbha balavasoko uppajji, hadayamaá¹ƒsaá¹ƒ uá¹‡haá¹ƒ ah
gahitamattavÄ• raá¹‡o viya rÄ• humukhaá¹ƒ paviá¹-á¹-hacando viya ca kampamÄ• no saka
asakkonto assupuá¹‡á¹‡ehi nettehi paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• kalunaá¹ƒ paridevi. tama
satthÄ• Ä• ha ---

2151__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• , kalunaá¹ƒ paridevayÄ«â€™â€™ ti ||

tato parÄ• mahÄ• sattassa vilÄ• pagÄ• thÄ• honti ---

2152__._ á¹• 21 ``kaá¹ƒ nvajja chÄ• tÄ• tasitÄ• , uparucchanti dÄ• rakÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, ko ne dassati bhojanaá¹ƒ ||

2153__._ á¹• 21 ``kaá¹ƒ Ã±7.0332 nvajja chÄ• tÄ• tasitÄ• , uparucchanti dÄ• rakÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, `ammÄ• chÄ• tamha detha noâ€™ ||

2154__._ á¹• 21 ``kathaá¹ƒ \Ee VI 552/ nu pathaá¹ƒ gacchanti, pattikÄ• anupÄ• hanÄ• .

santÄ• sÅ«nehi pÄ• dehi, ko ne hatthe gahessati ||

2155__._ á¹• 21 ``kathaá¹ƒ nu so na lajjeyya, sammukhÄ• paharaá¹ƒ mama.

adÅ«sakÄ• naá¹ƒ puttÄ• naá¹ƒ, alajjÄ« vata brÄ• hmaá¹‡o ||

2156__._ á¹• 21 ``yopi me dÄ• sidÄ• sassa, aÃ±Ã±o vÄ• pana pesiyo.

tassÄ• pi suvihÄ«nassa, ko lajjÄ« paharissati ||

2157__._ á¹• 21 ``vÄ• rijasseva {\pounds}7.0324 me sato, baddhassa kuminÄ• mukhe.

akkosati paharati, piye putte apassatoâ€™â€™ ti ||

tattha __kaá¹ƒ nvajjÄ• _ti kaá¹ƒ nu ajja. __uparucchantÄ«_ti saá¹-á¹-hiyojanamaggaá¹ƒ gar
__saá¹ƒvesanÄ• kÄ• le_ti mahÄ• janassa parivesanÄ• kÄ• le. __kone dassatÄ«_ti ko nesa
__kathaá¹ƒ nu pathaá¹ƒ gacchantÄ«_ti kathaá¹ƒ nu saá¹-á¹-hiyojanamaggaá¹ƒ gamissanti.
hatthiyÄ• nÄ• dÄ«hi virahitÄ• . __anupÄ• hanÄ• _ti upÄ• hanamattenapi viyuttÄ• sukhumÄ
kilamathavinodanatthÄ• ya ko gaá¹‡hissati. __dÄ• sidÄ• sassÄ• _ti dÄ• siyÄ• dÄ• so assa.
tassapi dÄ• so, tassapi dÄ• soti evaá¹ƒ dÄ• sapatidÄ• saparamparÄ• ya ``yo mayhaá¹ƒ catu
assa, tassa evaá¹ƒ suvihÄ«nassapi ayaá¹ƒ vessantarassa dÄ• sapatidÄ• soâ€™â€™ ti Ã±a
lajjÄ• sampanno pahareyya, yuttaá¹ƒ nu kho tassa nillajjassa mama putte paharitunti. __vÄ•
kuminÄ• mukhe baddhassa macchasseva sato mama. __apassato_ti __a_-kÄ• ro nipÄ• tan
akkosati ceva paharati ca, aho vata dÄ• ruá¹‡oti.

athassa kumÄ• resu sinehena evaá¹ƒ parivitakko udapÄ• di ``ayaá¹ƒ brÄ• hmaá¹‡o mama
sokaá¹ƒ sandhÄ• retuá¹ƒ na sakkomi, brÄ• hmaá¹‡aá¹ƒ anubandhitvÄ• jÄ«vitakkhayaá¹ƒ p
kumÄ• reâ€™â€™ ti Ã±7.0333. tato ``aá¹-á¹-hÄ• nametaá¹ƒ kumÄ• rÄ• naá¹ƒ pÄ«á¸·anaá¹
pacchÄ• nutappaá¹ƒ nÄ• ma sataá¹ƒ dhammo na hotÄ«â€™â€™ ti cintesi. tadatthajotanÄ•

nÄ• ma honti ---

2158__._ á¹• 21 ``adu cÄ• paá¹ƒ gahetvÄ• na, khaggaá¹ƒ bandhiya vÄ• mato.

Ä• nessÄ• mi sake putte, puttÄ• naÃ±hi vadho dukho ||

2159__._ á¹• 21 ``aá¹-á¹-hÄ• nametaá¹ƒ dukkharÅ«paá¹ƒ, yaá¹ƒ kumÄ• rÄ• vihaÃ±Ã±are.

sataÃ±ca dhammamaÃ±Ã±Ä• ya, ko datvÄ• anutappatÄ«â€™â€™ ti ||

tattha __sata_nti pubbabodhisattÄ• naá¹ƒ paveá¹‡idhammaá¹ƒ.

so kira tasmiá¹ƒ khaá¹‡e bodhisattÄ• naá¹ƒ paveá¹‡iá¹ƒ anussari. tato ``sabbabodhisattÄ• dhanapariccÄ• gaá¹ƒ {\pounds}7.0325, aá¹…gapariccÄ• gaá¹ƒ \Ee VI 553/, puttapariccÄ• g jÄ«vitapariccÄ• ganti ime paÃ±ca mahÄ• pariccÄ• ge apariccajitvÄ• buddhabhÅ«tapubbo r abbhantaro homi, mayÄ• pi piyaputtadhÄ«taro adatvÄ• na sakkÄ• buddhena bhavituâ€™â tvaá¹ƒ vessantara paresaá¹ƒ dÄ• satthÄ• ya dinnaputtÄ• naá¹ƒ dukkhabhÄ• vaá¹ƒ na jÄ• n anubandhitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pessÄ• mÄ«ti saÃ±Ã±aá¹ƒ uppÄ• desi, dÄ• naá¹ƒ da nÄ• nurÅ«poâ€™â€™ ti evaá¹ƒ attÄ• naá¹ƒ paribhÄ• sitvÄ• ``sacepi eso kumÄ• re mÄ• re paá¹-á¹-hÄ• ya mama na kiÃ±ci hotÄ«â€™â€™ ti daá¸·hasamÄ• dÄ• naá¹ƒ adhiá¹-á¹-hÄ• y paá¹‡á¹‡asÄ• ladvÄ• re pÄ• sÄ• á¹‡aphalake kaÃ±canapaá¹-imÄ• viya nisÄ«di. jÅ«jakopi b kumÄ• re pothetvÄ• neti. tato kumÄ• ro vilapanto Ä• ha ---

2160__._ á¹• 21 ``saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

yassa natthi sakÄ• mÄ• tÄ• , yathÄ• natthi tatheva so ||

2161__._ á¹• 21 ``ehi kaá¹‡he marissÄ• ma, natthattho jÄ«vitena no.

dinnamhÄ• ti janindena, brÄ• hmaá¹‡assa dhanesino.

accÄ• yikassa luddassa, yo no gÄ• vova sumbhati ||

2162__._ á¹• 21 ``ime te jambukÄ• rukkhÄ• , vedisÄ• sinduvÄ• rakÄ• .

vividhÄ• ni rukkhajÄ• tÄ• ni, tÄ• ni kaá¹‡he jahÄ• mase ||

2163__._ á¹• 21 ``assatthÄ• Ã±7.0334 panasÄ• ceme, nigrodhÄ• ca kapitthanÄ• .

vividhÄ• ni phalajÄ• tÄ• ni, tÄ• ni kaá¹‡he jahÄ• mase ||

2164__._ á¹• 21 ``ime tiá¹-á¹-hanti Ä• rÄ• mÄ• , ayaá¹ƒ sÄ«tÅ«dakÄ• nadÄ«.

yatthassu pubbe kÄ«á¸·Ä• ma, tÄ• ni kaá¹‡he jahÄ• mase ||

2165__._ á¹• 21 ``vividhÄ• ni pupphajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe dhÄ• rema, tÄ• ni kaá¹‡he jahÄ• mase ||

2166__._ á¹• 21 ``vividhÄ• ni {\pounds}7.0326 phalajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe bhuÃ±jÄ• ma, tÄ• ni kaá¹‡he jahÄ• mase ||

2167__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

yehissu pubbe kÄ«á¸·Ä• ma, tÄ• ni kaá¹‡he jahÄ• maseâ€™â€™ ti ||

tattha __yassÄ• _ti yassa santike sakÄ• mÄ• tÄ• natthi. pitÄ• atthi, yathÄ• natthiyeva.

puna brÄ• hmaá¹‡o ekasmiá¹ƒ visamaá¹-á¹-hÄ• ne pakkhalitvÄ• pati. tesaá¹ƒ hatthato ban
gatÄ• . te pahaá¹-akukkuá¹-Ä• viya kampantÄ• palÄ• yitvÄ• ekavegeneva pitu santikaá¹ƒ
pakÄ• sento satthÄ• Ä• ha ---

2168__._ á¹• 21 ``nÄ«yamÄ• nÄ• kumÄ• rÄ• te, brÄ• hmaá¹‡assa pamuÃ±ciya.

tena tena padhÄ• viá¹ƒsu, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubhoâ€™â€™ ti ||

tattha \Ee VI 554/ __tena tenÄ• _ti tena muttakhaá¹‡ena yena disÄ• bhÄ• gena tesaá¹ƒ pit
padhÄ• viá¹ƒsu, padhÄ• vitvÄ• pitu santikaÃ±Ã±eva Ä• gamiá¹ƒsÅ«ti attho.

jÅ«jako vegenuá¹-á¹-hÄ• ya vallidaá¹‡á¸• ahattho kappuá¹-á¹-hÄ• naggi viya avattharanto Ä
palÄ• yituá¹ƒ chekÄ• tumheâ€™â€™ ti hatthe bandhitvÄ• puna nesi. tamatthaá¹ƒ pakÄ• s

2169__._ á¹• 21 ``tato Ã±7.0335 so rajjumÄ• dÄ• ya, daá¹‡á¸• aÃ±cÄ• dÄ• ya brÄ• hmaá¹‡

Ä• koá¹-ayanto te neti, sivirÄ• jassa pekkhatoâ€™â€™ ti ||

evaá¹ƒ nÄ«yamÄ• nesu kaá¹‡hÄ• jinÄ• nivattitvÄ• olokentÄ« pitarÄ• saddhiá¹ƒ sallapi. ta
satthÄ• Ä• ha ---

2170__._ á¹• 21 ``taá¹ƒ taá¹ƒ kaá¹‡hÄ• jinÄ• voca, ayaá¹ƒ maá¹ƒ tÄ• ta brÄ• hmaá¹‡o.

laá¹-á¹-hiyÄ• paá¹-ikoá¹-eti, ghare jÄ• taá¹ƒva dÄ• siyaá¹ƒ ||

2171__._ á¹• 21 ``na {\pounds}7.0327 cÄ• yaá¹ƒ brÄ• hmaá¹‡o tÄ• ta, dhammikÄ• honti br

yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena, khÄ• dituá¹ƒ tÄ• ta neti no.

nÄ«yamÄ• ne pisÄ• cena, kiá¹ƒ nu tÄ• ta udikkhasÄ«â€™â€™ ti ||

tattha __ta_nti taá¹ƒ passamÄ• naá¹ƒ nisinnaá¹ƒ pitaraá¹ƒ sivirÄ• jÄ• naá¹ƒ. __dÄ• siya_nt
__khÄ• ditu_nti khÄ• danatthÄ• ya ayaá¹ƒ no giridvÄ• raá¹ƒ asampatteyeva ubhohi cakkhÅ«
paggharantehi khÄ• dissÄ• mÄ«ti neti, tvaÃ±ca khÄ• dituá¹ƒ vÄ• pacituá¹ƒ vÄ• nÄ«yamÄ•
sabbadÄ• sukhito hohÄ«ti paridevi.

daharakumÄ• rikÄ• ya vilapantiyÄ• kampamÄ• nÄ• ya gacchantiyÄ• mahÄ• sattassa bala
uá¹‡haá¹ƒ ahosi. nÄ• sikÄ• ya appahontiyÄ• mukhena uá¹‡he assÄ• sapassÄ• se vissajjes
hutvÄ• nettehi nikkhamiá¹ƒsu. so ``idaá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ sinehadosena jÄ• taá¹ƒ,
kÄ• raá¹‡ena. sinehaá¹ƒ akatvÄ• majjhatteneva bhavitabbaâ€™â€™ nti tathÄ• rÅ«paá¹ƒ s
vinodetvÄ• pakatinisinnÄ• kÄ• reneva nisÄ«di. giridvÄ• raá¹ƒ asampattÄ• yeva kumÄ• rikÄ

2172__._ á¹• 21 ``ime no pÄ• dakÄ• dukkhÄ• , dÄ«gho caddhÄ• suduggamo.

nÄ«ce colambate sÅ«riyo, brÄ• hmaá¹‡o ca dhÄ• reti no ||

2173__._ á¹• 21 ``okandÄ• mase \Ee VI 555/ bhÅ«tÄ• ni, pabbatÄ• ni vanÄ• ni ca.

sarassa sirasÄ• vandÄ• ma, supatitthe ca Ä• pake ||

2174__._ á¹• 21 ``tiá¹‡alatÄ• ni osadhyo, pabbatÄ• ni vanÄ• ni ca.

ammaá¹ƒ Ä• rogyaá¹ƒ vajjÄ• tha, ayaá¹ƒ no neti brÄ• hmaá¹‡o ||

2175__._ á¹• 21 ``vajjantu Ã±7.0336 bhonto ammaÃ±ca, maddiá¹ƒ asmÄ• ka mÄ• taraá¹ƒ.

sace anupatitukÄ• mÄ• si, khippaá¹ƒ anupatiyÄ• si no ||

2176__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« eti, ujuá¹ƒ gacchati assamaá¹ƒ.

tamevÄ• nupateyyÄ• si, api passesi ne lahuá¹ƒ ||

2177__._ á¹• 21 ``aho {\pounds}7.0328 vata re jaá¹-inÄ«, vanamÅ«laphalahÄ• rike.

suÃ±Ã±aá¹ƒ disvÄ• na assamaá¹ƒ, taá¹ƒ te dukkhaá¹ƒ bhavissati ||

2178__._ á¹• 21 ``ativelaá¹ƒ nu ammÄ• ya, uÃ±chÄ• laddho anappako.

yÄ• no baddhe na jÄ• nÄ• si, brÄ• hmaá¹‡ena dhanesinÄ• ||

2179__._ á¹• 21 ``accÄ• yikena luddena, yo no gÄ• vova sumbhati.

apajja ammaá¹ƒ passemu, sÄ• yaá¹ƒ uÃ±chÄ• to Ä• gataá¹ƒ ||

2180__._ á¹• 21 ``dajjÄ• ammÄ• brÄ• hmaá¹‡assa, phalaá¹ƒ khuddena missitaá¹ƒ.

tadÄ• yaá¹ƒ asito dhÄ• to, na bÄ• á¸·haá¹ƒ dhÄ• rayeyya no ||

2181__._ á¹• 21 ``sÅ«nÄ• ca vata no pÄ• dÄ• , bÄ• á¸·haá¹ƒ dhÄ• reti brÄ• hmaá¹‡o.

iti tattha vilapiá¹ƒsu, kumÄ• rÄ• mÄ• tugiddhinoâ€™â€™ ti ||

tattha __pÄ• dakÄ• _ti khuddakapÄ• dÄ• . __okandÄ• mase_ti avakandÄ• ma, apacitiá¹ƒ n
jÄ• nÄ• pema. __sarassÄ• _ti imassa padumasarassa pariggÄ• hakÄ• neva nÄ• gakulÄ• ni
ca Ä• pake_ti supatitthÄ• ya nadiyÄ• adhivatthÄ• devatÄ• pi vandÄ• ma. __tiá¹‡alatÄ• nÄ
olambakalatÄ• yo ca. __osadhyo_ti osadhiyo. sabbattha adhivatthÄ• devatÄ• sandhÄ• yev
__anupatitukÄ• mÄ• sÄ«_ti sacepi sÄ• amhÄ• kaá¹ƒ padÄ• nupadaá¹ƒ Ä• gantukÄ• mÄ• s
nÄ• ma etÄ• ya ekapadiyÄ• anupatamÄ• nÄ• puttake te lahuá¹ƒ passeyyÄ• sÄ«ti evaá¹ƒ t
__jaá¹-inÄ«_ti baddhajaá¹-aá¹ƒ Ä• rabbha mÄ• taraá¹ƒ parammukhÄ• lapanena Ä• lapantÄ
pamÄ• á¹‡Ä• tikkantaá¹ƒ katvÄ• . __uÃ±chÄ• _ti uÃ±chÄ• cariyÄ• ya Ã±7.0337. __phala_n
__khuddena missita_nti khuddakamadhunÄ• missitaá¹ƒ. __asito_ti asitÄ• sano paribhuttap
__na bÄ• á¸·haá¹ƒ dhÄ• rayeyya no_ti na no bÄ• á¸·haá¹ƒ vegena nayeyya. __mÄ• tugiddh
samannÄ• gatÄ• balavasinehÄ• evaá¹ƒ vilaviá¹ƒsÅ«ti.

dÄ• rakapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maddÄ«pabbavaá¹‡á¹‡anÄ•

yaá¹ƒ {\pounds}7.0329 \Ee VI 556/ pana taá¹ƒ raÃ±Ã±Ä• pathaviá¹ƒ unnÄ• detvÄ• brÄ• h
dinnesu yÄ• va brahmalokÄ• ekakolÄ• halaá¹ƒ jÄ• taá¹ƒ, tenapi bhijjamÄ• nahadayÄ• viya
tesaá¹ƒ brÄ• hmaá¹‡ena niyamÄ• nÄ• naá¹ƒ taá¹ƒ vilÄ• paá¹ƒ sutvÄ• mantayiá¹ƒsu ``sace
Ä• gamissati, tattha puttake adisvÄ• vessantaraá¹ƒ pucchitvÄ• brÄ• hmaá¹‡assa dinnabhÄ
balavasinehena padÄ• nupadaá¹ƒ dhÄ• vitvÄ• mahantaá¹ƒ dukkhaá¹ƒ anubhaveyyÄ• â€™
``tumhe sÄ«habyagghadÄ«pivese nimminitvÄ• deviyÄ• Ä• gamanamaggaá¹ƒ sannirumbhi
sÅ«riyatthaá¹…gamanÄ• maggaá¹ƒ adatvÄ• yathÄ• candÄ• lokena assamaá¹ƒ pavisissat
aviheá¹-hanatthÄ• ya Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti Ä• á¹‡Ä• pe
satthÄ• Ä• ha ---

2182__._ á¹• 21 ``tesaá¹ƒ lÄ• lappitaá¹ƒ sutvÄ• , tayo vÄ• á¸·Ä• vane migÄ• .

sÄ«ho byaggho ca dÄ«pi ca, idaá¹ƒ vacanamabravuá¹ƒ ||

2183__._ á¹• 21 ``mÄ• heva no rÄ• japuttÄ«, sÄ• yaá¹ƒ uÃ±chÄ• to Ä• gamÄ• .

mÄ• hevamhÄ• ka nibbhoge, heá¹-hayittha vane migÄ• ||

2184__._ á¹• 21 ``sÄ«ho ce naá¹ƒ viheá¹-heyya, byaggho dÄ«pi ca lakkhaá¹‡aá¹ƒ.

neva jÄ• lÄ«kumÄ• rassa, kuto kaá¹‡hÄ• jinÄ• siyÄ• .

ubhayeneva jÄ«yetha, patiá¹ƒ putte ca lakkhaá¹‡Ä• â€™â€™ ti ||

tattha Ã±7.0338 __idaá¹ƒ vacanamabravu_nti ``tumhe tayo janÄ• sÄ«ho ca byaggho ca dÄ
vÄ• á¸·Ä• vane migÄ• hothÄ• â€™â€™ ti idaá¹ƒ tÄ• devatÄ• tayo devaputte vacanamabr
maddÄ« rÄ• japuttÄ« uÃ±chÄ• to sÄ• yaá¹ƒ mÄ• Ä• gami, candÄ• lokena sÄ• yaá¹ƒ Ä• ga
hevamhÄ• ka nibbhoge_ti amhÄ• kaá¹ƒ nibbhoge vijite vanaghaá¹-Ä• yaá¹ƒ mÄ• naá¹ƒ koc
viheá¹-hesi. na yathÄ• viheá¹-heti, evamassÄ• Ä• rakkhaá¹ƒ gaá¹‡hathÄ• ti vadanti. __sÄ«
taá¹ƒ anÄ• rakkhaá¹ƒ sÄ«hÄ• dÄ«su koci viheá¹-heyya, athassÄ• jÄ«vitakkhayaá¹ƒ pattÄ•
kuto kaá¹‡hÄ• jinÄ• siyÄ• . evaá¹ƒ sÄ• lakkhaá¹‡asampannÄ• __ubhayeneva jÄ«yetha pa
koá¹-á¹-hÄ• sehi jÄ«yetheva, tasmÄ• susaá¹ƒvihitamassÄ• Ä• rakkhaá¹ƒ karothÄ• ti.

atha {\pounds}7.0330 te tayo devaputtÄ• ``sÄ• dhÅ«â€™â€™ ti tÄ• saá¹ƒ devatÄ• naá¹ƒ t
paá¹-issuá¹‡itvÄ• sÄ«habyagghadÄ«pino hutvÄ• Ä• gantvÄ• tassÄ• Ä• gamanamagge p
maddÄ«pi kho ``ajja mayÄ• dussupino \Ee VI 557/ diá¹-á¹-ho, kÄ• lasseva mÅ«laphalÄ• ph
gamissÄ• mÄ«â€™â€™ ti kampamÄ• nÄ• mÅ«laphalÄ• phalÄ• ni upadhÄ• resi. athassÄ•
aá¹ƒsato uggÄ«vaÃ±ca pati, dakkhiá¹‡akkhica phandati, phalino rukkhÄ• aphalÄ• viya aph
khÄ• yiá¹ƒsu, dasa disÄ• na paÃ±Ã±Ä• yiá¹ƒsu. sÄ• ``kiá¹ƒ nu kho idaá¹ƒ, pubbe abhÅ«ta
kiá¹ƒ bhavissati, mayhaá¹ƒ vÄ• antarÄ• yo bhavissati, mama puttÄ• naá¹ƒ vÄ• , udÄ• hu ve
cintetvÄ• Ä• ha ---

2185__._ á¹• 21 ``khaá¹‡ittikaá¹ƒ me patitaá¹ƒ, dakkhiá¹‡akkhi ca phandati.

aphalÄ• phalino rukkhÄ• , sabbÄ• muyhanti me disÄ• â€™â€™ ti ||

evaá¹ƒ sÄ• paridevantÄ« pakkÄ• mi.

2186__._ á¹• 21 ``tassÄ• sÄ• yanhakÄ• lasmiá¹ƒ, assamÄ• gamanaá¹ƒ pati.

atthaá¹…gatamhi sÅ«riye, vÄ• á¸·Ä• panthe upaá¹-á¹-hahuá¹ƒ ||

2187__._ á¹• 21 ``nÄ«ce colambate sÅ«riyo, dÅ«re ca vata assamo.

yaÃ±ca nesaá¹ƒ ito hassaá¹ƒ, taá¹ƒ te bhuÃ±jeyyu bhojanaá¹ƒ ||

2188__._ á¹• 21 ``so Ã±7.0339 nÅ«na khattiyo eko, paá¹‡á¹‡asÄ• lÄ• ya acchati.

tosento dÄ• rake chÄ• te, mamaá¹ƒ disvÄ• anÄ• yatiá¹ƒ ||

2189__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, khÄ«rapÄ«tÄ• va acchare ||

2190__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, vÄ• ripÄ«tÄ• va acchare ||

2191__._ á¹• 21 ``te {\pounds}7.0331 nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, vacchÄ• bÄ• lÄ• va mÄ• taraá¹ƒ ||

2192__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, haá¹ƒsÄ• vuparipallale ||

2193__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, assamassÄ• vidÅ«rato ||

2194__._ á¹• 21 ``ekÄ• yano ekapatho, sarÄ• sobbhÄ• ca passato.

aÃ±Ã±aá¹ƒ maggaá¹ƒ na passÄ• mi, yena gaccheyya assamaá¹ƒ ||

2195__._ á¹• 21 ``migÄ• namatthu rÄ• jÄ• no, kÄ• nanasmiá¹ƒ mahabbalÄ• .

dhammena bhÄ• taro hotha, maggaá¹ƒ me detha yÄ• citÄ• ||

2196__._ á¹• 21 ``avaruddhassÄ• haá¹ƒ bhariyÄ• , rÄ• japuttassa sirÄ«mato.

taá¹ƒ cÄ• haá¹ƒ nÄ• timaÃ±Ã±Ä• mi, rÄ• maá¹ƒ sÄ«tÄ• vanubbatÄ• ||

2197__._ á¹• 21 ``tumhe ca putte passatha, sÄ• yaá¹ƒ saá¹ƒvesanaá¹ƒ pati.

ahaÃ±ca putte passeyyaá¹ƒ, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2198__._ á¹• 21 ``bahuá¹ƒ cidaá¹ƒ mÅ«laphalaá¹ƒ, bhakkho cÄ• yaá¹ƒ anappako.

tato upaá¸• á¸• haá¹ƒ dassÄ• mi, maggaá¹ƒ me detha yÄ• citÄ• ||

2199__._ á¹• 21 ``rÄ• japuttÄ« \Ee VI 558/ ca no mÄ• tÄ• , rÄ• japutto ca no pitÄ• .

dhammena bhÄ• taro hotha, maggaá¹ƒ me detha yÄ• citÄ• â€™â€™ ti ||

tattha Ã±7.0340 __tassÄ• _ti tassÄ• mama. __assamÄ• gamanaá¹ƒ patÄ«_ti assamaá¹ƒ p
Ä• gacchantiyÄ• . __upaá¹-á¹-hahu_nti uá¹-á¹-hÄ• ya á¹-hitÄ• . te kira paá¹-hamaá¹ƒ paá¹-ip
tÄ• ya Ä• gamanakÄ• le uá¹-á¹-hÄ• ya vijambhitvÄ• maggaá¹ƒ rumbhantÄ• paá¹-ipÄ• á¹-iy
__yaÃ±ca tesa_nti ahaÃ±ca {\pounds}7.0332 yaá¹ƒ ito mÅ«laphalÄ• phalaá¹ƒ tesaá¹ƒ haris
ca ubho puttakÄ• cÄ• ti te tayopi janÄ• bhuÃ±jeyyuá¹ƒ, aÃ±Ã±aá¹ƒ tesaá¹ƒ bhojanaá¹ƒ na

anÄ• gacchantiá¹ƒ maá¹ƒ Ã±atvÄ• ekakova nÅ«na dÄ• rake tosento nisinno. __saá¹ƒvesan
attano khÄ• dÄ• panapivÄ• panakÄ• le __khÄ«rapÄ«tÄ• vÄ• _ti yathÄ• khÄ«rapÄ«tÄ• mig
taá¹ƒ alabhitvÄ• kandantÄ• va niddaá¹ƒ okkamanti, evaá¹ƒ me puttakÄ• phalÄ• phalatthÄ•
alabhitvÄ• kandantÄ• va niddaá¹ƒ upagatÄ• bhavissantÄ«ti vadati.

__vÄ• ripÄ«tÄ• vÄ• _ti yathÄ• pipÄ• sitÄ• migapotakÄ• pÄ• nÄ«yatthÄ• ya kanditvÄ• taa
niddaá¹ƒ okkamantÄ«ti iminÄ• va nayena attho veditabbo. __acchare_ti acchanti. __paccug
tiá¹-á¹-hantÄ«_ti maá¹ƒ paccuggatÄ• hutvÄ• tiá¹-á¹-hanti. ``paccuggantunÄ• â€™â€™ tipi
paccuggantvÄ• ti attho. __ekÄ• yano_ti ekasseva ayano ekapadikamaggo. __ekapatho_ti s
okkamitvÄ• gantuá¹ƒ na sakkÄ• . kasmÄ• ? yasmÄ• sarÄ• sobbhÄ• ca passato. __migÄ•
maggaá¹ƒ adisvÄ• ``ete yÄ• citvÄ• paá¹-ikkamÄ• pessÄ• mÄ«â€™â€™ ti phalapacchiá¹ƒ
paggayha namassamÄ• nÄ• evamÄ• ha. __bhÄ• taro_ti ahampi manussarÄ• japuttÄ«, tum
dhammena bhÄ• taro hotha.

__avaruddhassÄ• _ti raá¹-á¹-hato pabbÄ• jitassa. __rÄ• maá¹ƒ sÄ«tÄ• vanubbatÄ• _ti yath
rÄ• maá¹ƒ tassa kaniá¹-á¹-habhaginÄ« sÄ«tÄ• devÄ« tasseva aggamahesÄ« hutvÄ• taá¹ƒ
appamattÄ• upaá¹-á¹-hÄ• si, tathÄ• ahampi vessantaraá¹ƒ upaá¹-á¹-hahÄ• mi, nÄ• timaÃ±
cÄ• _ti tumhe ca mayhaá¹ƒ maggaá¹ƒ datvÄ• sÄ• yaá¹ƒ gocaraggahaá¹‡akÄ• le putte pass
passeyyaá¹ƒ, detha me magganthi yÄ• cati.

atha Ã±7.0341 te tayo devaputtÄ• velaá¹ƒ oloketvÄ• ``idÄ• nissÄ• maggaá¹ƒ dÄ• tuá¹ƒ v
uá¹-á¹-hÄ• ya apagacchiá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2200__._ á¹• 21 ``tassÄ• lÄ• lappamÄ• nÄ• ya, bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

sutvÄ• nelapatiá¹ƒ vÄ• caá¹ƒ, vÄ• á¸·Ä• panthÄ• apakkamuâ€™â€™ nti ||

tattha __nelapati_nti na elapatiá¹ƒ elapÄ• tavirahitaá¹ƒ visaá¹-á¹-haá¹ƒ madhuravÄ• caá¹ƒ.

sÄ• pi {\pounds}7.0333 vÄ• á¸·esu apagatesu assamaá¹ƒ agamÄ• si. tadÄ• ca puá¹‡á¹‡an
caá¹…kamanakoá¹-iá¹ƒ patvÄ• yesu yesu á¹-hÄ• nesu pubbe putte passati, tesu tesu á¹-hÄ

2201__._ á¹• 21 ``imamhi \Ee VI 559/ naá¹ƒ padesamhi, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, vacchÄ• bÄ• lÄ• va mÄ• taraá¹ƒ ||

2202__._ á¹• 21 ``imamhi naá¹ƒ padesamhi, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, haá¹ƒsÄ• vuparipallale ||

2203__._ á¹• 21 ``imamhi naá¹ƒ padesamhi, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, assamassÄ• vidÅ«rato ||

2204__._ á¹• 21 ``dve migÄ• viya ukkaá¹‡á¹‡Ä• , samantÄ• mabhidhÄ• vino.

Ä• nandino pamuditÄ• , vaggamÄ• nÄ• va kampare.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2205__._ á¹• 21 ``chakalÄ«va migÄ« chÄ• paá¹ƒ, pakkhÄ« muttÄ• va paÃ±jarÄ• .

ohÄ• ya putte nikkhamiá¹ƒ, sÄ«hÄ«vÄ• misagiddhinÄ«.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2206__._ á¹• 21 ``idaá¹ƒ nesaá¹ƒ padakkantaá¹ƒ, nÄ• gÄ• namiva pabbate.

citakÄ• parikiá¹‡á¹‡Ä• yo, assamassÄ• vidÅ«rato.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2207__._ á¹• 21 ``vÄ• likÄ• yapi Ã±7.0342 okiá¹‡á¹‡Ä• , puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

samantÄ• abhidhÄ• vanti, te na passÄ• mi dÄ• rake ||

2208__._ á¹• 21 ``ye maá¹ƒ pure paccuá¹-á¹-henti, araÃ±Ã±Ä• dÅ«ramÄ• yatiá¹ƒ.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2209__._ á¹• 21 ``chakaliá¹ƒva {\pounds}7.0334 migiá¹ƒ chÄ• pÄ• , paccuggantuna mÄ• tan

dÅ«re maá¹ƒ pavilokenti, te na passÄ• mi dÄ• rake ||

2210__._ á¹• 21 ``idaá¹ƒ nesaá¹ƒ kÄ«á¸·anakaá¹ƒ, patitaá¹ƒ paá¹‡á¸• ubeluvaá¹ƒ.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2211__._ á¹• 21 ``thanÄ• ca mayhime pÅ«rÄ• , uro ca sampadÄ• lati.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2212__._ á¹• 21 ``ucchaá¹…geko vicinÄ• ti, thanamekÄ• valambati.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2213__._ á¹• 21 ``yassu sÄ• yanhasamayaá¹ƒ, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

ucchaá¹…ge me vivattanti, te na passÄ• mi dÄ• rake ||

2214__._ á¹• 21 ``ayaá¹ƒ so assamo pubbe, samajjo paá¹-ibhÄ• ti maá¹ƒ.

tyajja putte apassantyÄ• , bhamate viya assamo ||

2215__._ á¹• 21 ``kimidaá¹ƒ \Ee VI 560/ appasaddova, assamo paá¹-ibhÄ• ti maá¹ƒ.

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2216__._ á¹• 21 ``kimidaá¹ƒ appasaddova, assamo paá¹-ibhÄ• ti maá¹ƒ.

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• â€™â€™ ti ||

tattha __na_nti nipÄ• tamattaá¹ƒ. __paá¹ƒsukuá¹‡á¹-hitÄ• _ti paá¹ƒsumakkhitÄ• . __paccug
paccuggatÄ• hutvÄ• . ``paccuggantunÄ• â€™â€™ tipi pÄ• á¹-ho, paccuggantvÄ• icceva at
migapotakÄ• mÄ• taraá¹ƒ disvÄ• kaá¹‡á¹‡e ukkhipitvÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• mÄ• tara
haá¹-á¹-hatuá¹-á¹-hÄ• samantÄ• abhidhÄ• vino. __vaggamÄ• nÄ• va_ Ã±7.0343 __kampa
hadayamaá¹ƒsaá¹ƒ kampenti viya evaá¹ƒ pubbe mama puttÄ• . __tyajjÄ• _ti te ajja na pass
chÄ• pa_nti yathÄ• chakalÄ« ca migÄ« ca paÃ±jarasaá¹…khÄ• tÄ• kulÄ• vakÄ• muttÄ• p
sÄ«hÄ« ca attano chÄ• paá¹ƒ ohÄ• ya {\pounds}7.0335 gocarÄ• ya pakkamanti, tathÄ• han
nikkhaminti vadati. __idaá¹ƒ nesaá¹ƒ padakkanta_nti vassÄ• ratte sÄ• nupabbate nÄ• gÄ• n
idaá¹ƒ nesaá¹ƒ kÄ«á¸·anaá¹-á¹-hÄ• ne Ä• dhÄ• vanaparidhÄ• vanapadakkantaá¹ƒ paÃ±Ã±
saÃ±citanicitÄ• kavÄ• lukapuÃ±jÄ• . __parikiá¹‡á¹‡Ä• yo_ti vippakiá¹‡á¹‡Ä• yo. __samantÄ
aÃ±Ã±esu divasesu samantÄ• abhidhÄ• vanti.

__paccuá¹-á¹-hentÄ«_ti paccuggacchanti. __dÅ«ramÄ• yati_nti dÅ«rato Ä• gacchantiá¹ƒ. _
chÄ• pÄ• _ti attano mÄ• taraá¹ƒ chakaliá¹ƒ viya migiá¹ƒ viya ca chÄ• pÄ• . __idaá¹ƒ nesaá¹
hatthirÅ«pakÄ• dÄ«hi kÄ«á¸·antÄ• naá¹ƒ idaÃ±ca tesaá¹ƒ hatthato suvaá¹‡á¹‡avaá¹‡á¹‡aá
parigaá¸·itvÄ• patitaá¹ƒ. __mayhime_ti mayhaá¹ƒ ime thanÄ• ca khÄ«rassa pÅ«rÄ• . __ur
hadayaÃ±ca phalati. __ucchaá¹…ge me vivattantÄ«_ti mama ucchaá¹…ge Ä• vattanti vivatt
paá¹-ibhÄ• ti ma_nti samajjaá¹-á¹-hÄ• naá¹ƒ viya mayhaá¹ƒ upaá¹-á¹-hÄ• ti. __tyajjÄ• _ti te
apassantiyÄ• mama. __bhamate viyÄ• _ti kulÄ• lacakkaá¹ƒ viya bhamati. __kÄ• kolÄ• _ti v
nÅ«nÄ• _ti addhÄ• matÄ• vÄ• kenaci nÄ«tÄ• vÄ• bhavissanti. __sakuá¹‡Ä• _ti avasesas

iti sÄ• vilapantÄ« mahÄ• sattassa santikaá¹ƒ gantvÄ• phalapacchiá¹ƒ otÄ• retvÄ• mahÄ•
tuá¹‡himÄ• sÄ«naá¹ƒ disvÄ• dÄ• rake cassa santike apassantÄ« Ä• ha ---

2217__._ á¹• 21 ``kimidaá¹ƒ tuá¹‡hibhÅ«tosi, api ratteva me mano.

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2218__._ á¹• 21 ``kimidaá¹ƒ tuá¹‡hibhÅ«tosi, api ratteva me mano.

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2219__._ á¹• 21 ``kacci nu me ayyaputta, migÄ• khÄ• diá¹ƒsu dÄ• rake.

araÃ±Ã±e iriá¹‡e vivane, kena nÄ«tÄ• me dÄ• rakÄ• ||

2220__._ á¹• 21 ``adu \Ee VI 561/ Ã±7.0344 te pahitÄ• dÅ«tÄ• , adu suttÄ• piyaá¹ƒvadÄ•

adu bahi no nikkhantÄ• , khiá¸• á¸• Ä• su pasutÄ• nu te ||

2221__._ á¹• 21 ``nevÄ• saá¹ƒ {\pounds}7.0336 kesÄ• dissanti, hatthapÄ• dÄ• ca jÄ• lino.

sakuá¹‡Ä• naÃ±ca opÄ• to, kena nÄ«tÄ• me dÄ• rakÄ• â€™â€™ ti ||

tattha __api ratteva me mano_ti api balavapaccÅ«se supinaá¹ƒ passantiyÄ• viya me manc
vÄ• á¸·amigÄ• . __iriá¹‡e_ti niroje. __vivane_ti vivitte. __dÅ«tÄ• _ti adu jetuttaranagare sivi
tayÄ• dÅ«tÄ• katvÄ• pesitÄ• . __suttÄ• _ti antopaá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• sayitÄ• . _
dÄ• rakÄ• khiá¸• á¸• Ä• pasutÄ• hutvÄ• bahi nikkhantÄ• ti pucchati. __nevÄ• saá¹ƒ kesÄ•
vessantara, neva tesaá¹ƒ kÄ• á¸·aÃ±janavaá¹‡á¹‡Ä• kesÄ• dissanti. __jÄ• lino_ti kaÃ±car

hatthapÄ• dÄ• . __sakuá¹‡Ä• naÃ±ca opÄ• to_ti himavantapadese hatthiliá¹…gasakuá¹‡Ä•
Ä• dÄ• ya Ä• kÄ• seneva gacchanti. tena taá¹ƒ pucchÄ• mi ``kiá¹ƒ tehi sakuá¹‡ehi nÄ«tÄ• ,
tesaá¹ƒ sakuá¹‡Ä• naá¹ƒ viya opÄ• to jÄ• to, akkhÄ• hi, kena nÄ«tÄ• me dÄ• rakÄ• â€™â€

evaá¹ƒ vuttepi mahÄ• satto na kiÃ±ci Ä• ha. atha naá¹ƒ sÄ• ``deva, kasmÄ• mayÄ• sadd
dosoâ€™â€™ ti vatvÄ• Ä• ha ---

2222__._ á¹• 21 ``idaá¹ƒ tato dukkhataraá¹ƒ, sallaviddho yathÄ• vaá¹‡o.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2223__._ á¹• 21 ``idampi dutiyaá¹ƒ sallaá¹ƒ, kampeti hadayaá¹ƒ mama.

yaÃ±ca putte na passÄ• mi, tvaÃ±ca maá¹ƒ nÄ• bhibhÄ• sasi ||

2224__._ á¹• 21 ``ajjeva me imaá¹ƒ rattiá¹ƒ, rÄ• japutta na saá¹ƒsati.

maÃ±Ã±e okkantasantaá¹ƒ maá¹ƒ, pÄ• to dakkhisi no mataâ€™â€™ nti ||

tattha __idaá¹ƒ tato dukkhatara_nti sÄ• mi vessantara, yaá¹ƒ mama raá¹-á¹-hÄ• pabbÄ• jit
vasantiyÄ• putte ca apassantiyÄ• dukkhaá¹ƒ, idaá¹ƒ tava mayÄ• saddhiá¹ƒ akathanaá¹ƒ r
dukkhataraá¹ƒ. tvaÃ±hi maá¹ƒ aggidaá¸• á¸• haá¹ƒ paá¹-idahanto viya Ã±7.0345 papÄ• tÄ•
pothento viya sallena vaá¹‡aá¹ƒ vijjhanto viya tuá¹‡hÄ«bhÄ• vena kilamesi. idaÃ±hi me had
yathÄ• vaá¹‡o tatheva kampati ceva rujati ca. ``sampaviddhoâ€™â€™ tipi pÄ• á¹-ho, samp
__okkantasantaá¹ƒ_ {\pounds}7.0337 __ma_nti apagatajÄ«vitaá¹ƒ maá¹ƒ. __dakkhisi no ma
nipÄ• tamatto, mataá¹ƒ maá¹ƒ kÄ• lasseva tvaá¹ƒ passissasÄ«ti attho.

atha mahÄ• satto ``kakkhaá¸·akathÄ• ya naá¹ƒ puttasokaá¹ƒ jahÄ• pessÄ• mÄ«â€™â€™ t
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2225__._ á¹• 21 ``nÅ«na \Ee VI 562/ maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

pÄ• to gatÄ• si uÃ±chÄ• ya, kimidaá¹ƒ sÄ• yamÄ• gatÄ• â€™â€™ ti ||

tattha __kimidaá¹ƒ sÄ• yamÄ• gatÄ• _ti ``maddi, tvaá¹ƒ abhirÅ«pÄ• pÄ• sÄ• dikÄ• , himav
vanacarakÄ• tÄ• pasavijjÄ• dharÄ• dayo vicaranti. ko jÄ• nÄ• ti, kiá¹ƒ bhavissati, kiÃ±ci tay
pÄ• tova gantvÄ• kimidaá¹ƒ sÄ• yamÄ• gacchasi, daharakumÄ• rake ohÄ• ya araÃ±Ã±aga
evarÅ«pÄ• na honti, `kÄ• nu kho me dÄ• rakÄ• naá¹ƒ pavatti, kiá¹ƒ vÄ• me sÄ• miko cinte

nÄ• hosi. tvaá¹ƒ pÄ• tova gantvÄ• candÄ• lokena Ä• gacchasi, mama duggatabhÄ• vassev
vaÃ±cetvÄ• kathesi.

sÄ• tassa kathaá¹ƒ sutvÄ• Ä• ha ---

2226__._ á¹• 21 ``nanu tvaá¹ƒ saddamassosi, ye saraá¹ƒ pÄ• tumÄ• gatÄ• .

sÄ«hassapi nadantassa, byagghassa ca nikujjitaá¹ƒ ||

2227__._ á¹• 21 ``ahu pubbanimittaá¹ƒ me, vicarantyÄ• brahÄ• vane.

khaá¹‡itto me hatthÄ• patito, uggÄ«vaÃ±cÄ• pi aá¹ƒsato ||

2228__._ á¹• 21 ``tadÄ• haá¹ƒ byathitÄ• bhÄ«tÄ• , puthu katvÄ• na aÃ±jaliá¹ƒ.

sabbadisÄ• namassissaá¹ƒ, api sotthi ito siyÄ• ||

2229__._ á¹• 21 ``mÄ• Ã±7.0346 heva no rÄ• japutto, hato sÄ«hena dÄ«pinÄ• .

dÄ• rakÄ• vÄ• parÄ• maá¹-á¹-hÄ• , acchakokataracchihi ||

2230__._ á¹• 21 ``sÄ«ho {\pounds}7.0338 byaggho ca dÄ«pi ca, tayo vÄ• á¸·Ä• vane migÄ

te maá¹ƒ pariyÄ• varuá¹ƒ maggaá¹ƒ, tena sÄ• yamhi Ä• gatÄ• â€™â€™ ti ||

tattha __ye saraá¹ƒ pÄ• tumÄ• gatÄ• _ti ye pÄ• nÄ«yaá¹ƒ pÄ• tuá¹ƒ imaá¹ƒ saraá¹ƒ Ä• gat
byagghassa ca aÃ±Ã±esaá¹ƒ hatthiÄ• dÄ«naá¹ƒ catuppadÄ• naÃ±ceva sakuá¹‡asaá¹…gha
ekaninnÄ• dasaddaá¹ƒ kiá¹ƒ tvaá¹ƒ na assosÄ«ti pucchati. so pana mahÄ• sattena puttÄ• n
ahosi. __ahu pubbanimittaá¹ƒ me_ti deva, imassa me dukkhassa anubhavanatthÄ• ya pubb
__uggÄ«va_nti aá¹ƒsakÅ«á¹-e pacchilagganakaá¹ƒ. __puthÅ«_ti visuá¹ƒ visuá¹ƒ. __sabbad
sabbÄ• dasa disÄ• namassiá¹ƒ. __mÄ• heva no_ti amhÄ• kaá¹ƒ rÄ• japutto sÄ«hÄ• dÄ«h
acchÄ• dÄ«hi parÄ• maá¹-á¹-hÄ• mÄ• hontÅ«ti patthayantÄ« namassissaá¹ƒ. __te maá¹ƒ
sÄ• mi vessantara, ahaá¹ƒ ``imÄ• ni ca bhÄ«sanakÄ• ni mahantÄ• ni, dussupino ca me diá¹
gamissÄ• mÄ«â€™â€™ ti kampamÄ• nÄ• mÅ«laphalÄ• phalÄ• ni upadhÄ• resiá¹ƒ, atha m
aphalÄ• ca phalino viya dissanti, kicchena phalÄ• phalÄ• ni gahetvÄ• giridvÄ• raá¹ƒ sampa
sÄ«hÄ• dayo maá¹ƒ disvÄ• maggaá¹ƒ paá¹-ipÄ• á¹-iyÄ• rumbhitvÄ• aá¹-á¹-haá¹ƒsu. tena
khamÄ• hi me, sÄ• mÄ«ti.

mahÄ• satto tÄ• ya saddhiá¹ƒ ettakameva kathaá¹ƒ vatvÄ• yÄ• va aruá¹‡uggamanÄ• na k
paá¹-á¹-hÄ• ya maddÄ« nÄ• nappakÄ• rakaá¹ƒ vilapantÄ« Ä• ha ---

2231__._ á¹• 21 ``ahaá¹ƒ \Ee VI 563/ patiÃ±ca putte ca, Ä• ceramiva mÄ• á¹‡avo.

anuá¹-á¹-hitÄ• divÄ• rattiá¹ƒ, jaá¹-inÄ« brahmacÄ• rinÄ« ||

2232__._ á¹• 21 ``ajinÄ• ni paridahitvÄ• , vanamÅ«laphalahÄ• riyÄ• .

vicarÄ• mi divÄ• rattiá¹ƒ, tumhaá¹ƒ kÄ• mÄ• hi puttakÄ• ||

2233__._ á¹• 21 ``ahaá¹ƒ suvaá¹‡á¹‡ahaliddiá¹ƒ, Ä• bhataá¹ƒ paá¹‡á¸• ubeluvaá¹ƒ.

rukkhapakkÄ• ni cÄ• hÄ• siá¹ƒ, ime vo putta kÄ«á¸·anÄ• ||

2234__._ á¹• 21 ``imaá¹ƒ Ã±7.0347 mÅ«á¸·Ä• livattakaá¹ƒ, sÄ• lukaá¹ƒ ciÃ±cabhedakaá¹ƒ.

bhuÃ±ja khuddehi saá¹ƒyuttaá¹ƒ, saha puttehi khattiya ||

2235__._ á¹• 21 ``padumaá¹ƒ {\pounds}7.0339 jÄ• lino dehi, kumudaÃ±ca kumÄ• riyÄ• .

mÄ• line passa naccante, sivi puttÄ• ni avhaya ||

2236__._ á¹• 21 ``tato kaá¹‡hÄ• jinÄ• yapi, nisÄ• mehi rathesabha.

maÃ±jussarÄ• ya vagguyÄ• , assamaá¹ƒ upayantiyÄ• ||

2237__._ á¹• 21 ``samÄ• nasukhadukkhamhÄ• , raá¹-á¹-hÄ• pabbÄ• jitÄ• ubho.

api sivi putte passesi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2238__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e nÅ«na, brahmacariyaparÄ• yaá¹‡e.

ahaá¹ƒ loke abhissapiá¹ƒ, sÄ«lavante bahussute.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubhoâ€™â€™ ti ||

tattha __Ä• ceramiva mÄ• á¹‡avo_ti vattasampanno antevÄ• siko Ä• cariyaá¹ƒ viya paá¹-ija

__anuá¹-á¹-hitÄ• _ti pÄ• ricariyÄ• nuá¹-á¹-hÄ• nena anuá¹-á¹-hitÄ• appamattÄ• hutvÄ• pa
kÄ• mÄ• _ti tumhÄ• kaá¹ƒ kÄ• mena tumhe patthayantÄ«. __puttakÄ• _ti kumÄ• re Ä• lapa
__suvaá¹‡á¹‡ahaliddi_nti puttakÄ• ahaá¹ƒ tumhÄ• kaá¹ƒ nhÄ• panatthÄ• ya suvaá¹‡á¹‡ava
ghaá¹ƒsitvÄ• Ä• dÄ• ya Ä• gatÄ• . __paá¹‡á¸• ubeluva_nti kÄ«á¸·anatthÄ• ya ca vo idaá¹ƒ
beluvapakkaá¹ƒ mayÄ• Ä• bhataá¹ƒ. __rukkhapakkÄ• nÄ«_ti tumhÄ• kaá¹ƒ kÄ«á¸·anatthÄ
rukkhaphalÄ• ni Ä• hÄ• siá¹ƒ. __ime vo_ti puttakÄ• ime vo kÄ«á¸·anÄ• ti vadati. __mÅ«á¸·A
mÅ«á¸·Ä• lakuá¹‡á¸• alakaá¹ƒ. __sÄ• luka_nti idaá¹ƒ uppalÄ• disÄ• lukampi me bahu Ä• bh
siá¹…ghÄ• á¹-akaá¹ƒ. __bhuÃ±jÄ• _ti idaá¹ƒ sabbaá¹ƒ khuddamadhunÄ• saá¹ƒyuttaá¹ƒ pu
paridevati. __sivi puttÄ• ni avhayÄ• _ti sÄ• mi sivirÄ• ja, paá¹‡á¹‡asÄ• lÄ• ya sayÄ• pitaá¹-a
puttake pakkosÄ• hi. __api sivi putte passesÄ«_ti sÄ• mi sivirÄ• ja, api putte passasi, sace p
dassehi, kiá¹ƒ maá¹ƒ ativiya kilamesi. __abhissapi_nti tumhÄ• kaá¹ƒ puttadhÄ«taro mÄ• pa
akkosinti.

evaá¹ƒ \Ee VI 564/ Ã±7.0348 vilapamÄ• nÄ• yapi tÄ• ya saddhiá¹ƒ mahÄ• satto na kiÃ±ci k
akathente kampamÄ• nÄ• candÄ• lokena putte vicinantÄ« yesu yesu jamburukkhÄ• dÄ«su
tÄ• ni patvÄ• paridevantÄ« Ä• ha ---

2239__._ á¹• 21 ``ime {\pounds}7.0340 te jambukÄ• rukkhÄ• , vedisÄ• sinduvÄ• rakÄ• .

vividhÄ• ni rukkhajÄ• tÄ• ni, te kumÄ• rÄ• na dissare ||

2240__._ á¹• 21 ``assatthÄ• panasÄ• ceme, nigrodhÄ• ca kapitthanÄ• .

vividhÄ• ni phalajÄ• tÄ• ni, te kumÄ• rÄ• na dissare ||

2241__._ á¹• 21 ``ime tiá¹-á¹-hanti Ä• rÄ• mÄ• , ayaá¹ƒ sÄ«tÅ«dakÄ• nadÄ«.

yatthassu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2242__._ á¹• 21 ``vividhÄ• ni pupphajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe dhÄ• riá¹ƒsu, te kumÄ• rÄ• na dissare ||

2243__._ á¹• 21 ``vividhÄ• ni phalajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe bhuÃ±jiá¹ƒsu, te kumÄ• rÄ• na dissare ||

2244__._ á¹• 21 ``ime te hatthikÄ• assÄ• , balibaddÄ• ca te ime.

yehissu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissareâ€™â€™ ti ||

tattha __ime te hatthikÄ• _ti sÄ• pabbatÅ«pari dÄ• rake adisvÄ• paridevamÄ• nÄ• tato o
Ä• gantvÄ• tattha te upadhÄ• rentÄ« tesaá¹ƒ kÄ«á¸·anabhaá¹‡á¸• akÄ• ni disvÄ• evamÄ•

athassÄ• paridevanasaddena ceva padasaddena ca migapakkhino caliá¹ƒsu. sÄ• te disvÄ

2245__._ á¹• 21 ``ime sÄ• mÄ• sasolÅ«kÄ• , bahukÄ• kadalÄ«migÄ• .

yehissu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2246__._ á¹• 21 ``ime haá¹ƒsÄ• ca koÃ±cÄ• ca, mayÅ«rÄ• citrapekhuá¹‡Ä• .

yehissu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissareâ€™â€™ ti ||

tattha __sÄ• mÄ• _ti khuddakÄ• sÄ• mÄ• suvaá¹‡á¹‡amigÄ• . __sasolÅ«kÄ• _ti sasÄ• c

sÄ• {\pounds}7.0341 Ã±7.0349 assamapade piyaputte adisvÄ• nikkhamitvÄ• pupphitava
taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ olokentÄ« Ä• ha ---

2247__._ á¹• 21 ``imÄ• tÄ• vanagumbÄ• yo, pupphitÄ• sabbakÄ• likÄ• .

yatthassu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2248__._ á¹• 21 ``imÄ• tÄ• pokkharaá¹‡Ä« rammÄ• , cakkavÄ• kÅ«pakÅ«jitÄ• .

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

yatthassu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissareâ€™â€™ ti ||

tattha \Ee VI 565/ __vanagumbÄ• yo_ti vanaghaá¹-Ä• yo.

sÄ• katthaci piyaputte adisvÄ• puna mahÄ• sattassa santikaá¹ƒ Ä• gantvÄ• taá¹ƒ dummu
Ä• ha ---

2249__._ á¹• 21 ``na te kaá¹-á¹-hÄ• ni bhinnÄ• ni, na te udakamÄ• haá¹-aá¹ƒ.

aggipi te na hÄ• pito, kiá¹ƒ nu mandova jhÄ• yasi ||

2250__._ á¹• 21 ``piyo piyena saá¹…gamma, samo me byapahaÃ±Ã±ati.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubhoâ€™â€™ ti ||

tattha __na hÄ• pito_ti na jalito. idaá¹ƒ vuttaá¹ƒ hoti --- sÄ• mi, tvaá¹ƒ pubbe kaá¹-á¹-hÄ• ni
udakaá¹ƒ Ä• haritvÄ• á¹-hapesi, aá¹…gÄ• rakapalle aggiá¹ƒ karosi, ajja tesu ekampi akatvÄ
jhÄ• yasi, tava kiriyÄ• mayhaá¹ƒ na ruccatÄ«ti. __piyo piyenÄ• _ti vessantaro mayhaá¹ƒ piy
natthi, iminÄ• me piyena saá¹…gamma samÄ• gantvÄ• pubbe samo me byapahaÃ±Ã±ati
me imaá¹ƒ passantiyÄ• pi soko na vigacchati, kiá¹ƒ nu kho kÄ• raá¹‡anti. __tyajjÄ• _ti hotu,
kÄ• raá¹‡aá¹ƒ, te ajja putte na passÄ• mi, tena me imaá¹ƒ passantiyÄ• pi soko na vigaccha

tÄ• ya evaá¹ƒ vuttepi mahÄ• satto tuá¹‡hÄ«bhÅ«tova nisÄ«di. sÄ• tasmiá¹ƒ akathente sok
{\pounds}7.0342 pahaá¹-akukkuá¹-Ä« viya kampamÄ• nÄ• puna paá¹-hamaá¹ƒ vicaritaá¹-á
mahÄ• sattassa santikaá¹ƒ paccÄ• gantvÄ• Ä• ha ---

2251__._ á¹• 21 ``na Ã±7.0350 kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2252__._ á¹• 21 ``na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• â€™â€™ ti ||

tattha __na kho no_ti deva, na kho amhÄ• kaá¹ƒ putte passÄ• mi. __yena te nÄ«hatÄ• _ti k
nÄ«hatabhÄ• vampi na jÄ• nÄ• mÄ«ti adhippÄ• yenevamÄ• ha.

evaá¹ƒ vuttepi mahÄ• satto na kiÃ±ci kathesiyeva. sÄ• puttasokena phuá¹-á¹-hÄ• putte up
tÄ• ni tÄ• ni á¹-hÄ• nÄ• ni vÄ• tavegena vicari. tÄ• ya ekarattiá¹ƒ vicaritaá¹-á¹-hÄ• naá¹ƒ pa
pannarasayojanamattaá¹ƒ ahosi. atha ratti vibhÄ• si, aruá¹‡odayo jÄ• to. sÄ• puna gantvÄ•
á¹-hitÄ• paridevi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2253__._ á¹• 21 ``sÄ• tattha paridevitvÄ• , pabbatÄ• ni vanÄ• ni ca.

punadevassamaá¹ƒ gantvÄ• , rodi sÄ• mikasantike ||

2254__._ á¹• 21 ``na \Ee VI 566/ kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2255__._ á¹• 21 ``na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2256__._ á¹• 21 ``nu kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

vicarantÄ« rukkhamÅ«lesu, pabbatesu guhÄ• su ca ||

2257__._ á¹• 21 ``iti {\pounds}7.0343 maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

bÄ• hÄ• paggayha kanditvÄ• , tattheva patitÄ• chamÄ• â€™â€™ ti ||

tattha __sÄ• mikasantike_ti bhikkhave, sÄ• maddÄ« tattha vaá¹…kapabbatakucchiyaá¹ƒ s
vicarantÄ« paridevitvÄ• puna gantvÄ• sÄ• mikaá¹ƒ nissÄ• ya tassa santike á¹-hitÄ• puttÄ
``na kho noâ€™â€™ tiÄ• dÄ«ni vadantÄ« Ã±7.0351 paridevÄ«ti attho. __iti maddÄ« varÄ• r
sÄ• uttamarÅ«padharÄ• varÄ• rohÄ• maddÄ« rukkhamÅ«lÄ• dÄ«su vicarantÄ« dÄ• rake
bhavissantÄ«â€™â€™ ti bÄ• hÄ• paggayha kanditvÄ• tattheva vessantarassa pÄ• damÅ«
viya chamÄ• yaá¹ƒ pati.

atha mahÄ• satto ``matÄ• maddÄ«â€™â€™ ti saÃ±Ã±Ä• ya kampamÄ• no ``aá¹-á¹-hÄ• n
jetuttaranagare kÄ• lakiriyÄ• abhavissa, mahanto parivÄ• ro abhavissa, dve raá¹-á¹-hÄ• ni
araÃ±Ã±e ekakova, kiá¹ƒ nu kho karissÄ• mÄ«â€™â€™ ti uppannabalavasokopi satiá¹ƒ pa
``jÄ• nissÄ• mi tÄ• vÄ• â€™â€™ ti uá¹-á¹-hÄ• ya tassÄ• hadaye hatthaá¹ƒ á¹-hapetvÄ• sa
kamaá¹‡á¸• alunÄ• udakaá¹ƒ Ä• haritvÄ• satta mÄ• se kÄ• yasaá¹ƒsaggaá¹ƒ anÄ• pannap
pabbajitabhÄ• vaá¹ƒ sallakkhetuá¹ƒ asakkonto assupuá¹‡á¹‡ehi nettehi tassÄ• sÄ«saá¹ƒ u
á¹-hapetvÄ• udakena paripphositvÄ• mukhaÃ±ca hadayaÃ±ca parimajjanto nisÄ«di. madd
vÄ«tinÄ• metvÄ• satiá¹ƒ paá¹-ilabhitvÄ• hirottappaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• uá¹-á¹-hÄ
vanditvÄ• ``sÄ• mi vessantara, dÄ• rakÄ• te kuhiá¹ƒ gatÄ• â€™â€™ ti Ä• ha. ``devi, ekass
dÄ• satthÄ• ya dinnÄ• â€™â€™ ti. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2258__._ á¹• 21 ``tamajjhapattaá¹ƒ rÄ• japuttiá¹ƒ, udakenÄ• bhisiÃ±catha.

assatthaá¹ƒ naá¹ƒ viditvÄ• na, atha naá¹ƒ etadabravÄ«â€™â€™ ti ||

tattha \Ee VI 567/ __ajjhapatta_nti attano santikaá¹ƒ pattaá¹ƒ, pÄ• damÅ«le patitvÄ• visaÃ

__etadabravÄ«_ti etaá¹ƒ ``ekassa me brÄ• hmaá¹‡assa dÄ• satthÄ• ya dinnÄ• â€™â€™ ti

tato tÄ• ya ``deva, putte brÄ• hmaá¹‡assa datvÄ• mama sabbarattiá¹ƒ paridevitvÄ• vicara
nÄ• cikkhasÄ«â€™â€™ ti vutte mahÄ• satto Ä• ha ---

2259__._ á¹• 21 ``Ä• diyeneva {\pounds}7.0344 te maddi, dukkhaá¹ƒ nakkhÄ• tumicchisaá¹

daliddo yÄ• cako vuá¸• á¸• ho, brÄ• hmaá¹‡o gharamÄ• gato ||

2260__._ á¹• 21 ``tassa Ã±7.0352 dinnÄ• mayÄ• puttÄ• , maddi mÄ• bhÄ• yi assasa.

maá¹ƒ passa maddi mÄ• putte, mÄ• bÄ• á¸·haá¹ƒ paridevasi.

lacchÄ• ma putte jÄ«vantÄ• , arogÄ• ca bhavÄ• mase ||

2261__._ á¹• 21 ``putte pasuÃ±ca dhaÃ±Ã±aÃ±ca, yaÃ±ca aÃ±Ã±aá¹ƒ ghare dhanaá¹ƒ.

dajjÄ• sappuriso dÄ• naá¹ƒ, disvÄ• yÄ• cakamÄ• gataá¹ƒ.

anumodÄ• hi me maddi, puttake dÄ• namuttamaâ€™â€™ nti ||

tattha __Ä• diyenevÄ• _ti Ä• dikeneva. idaá¹ƒ vuttaá¹ƒ hoti --- sace te ahaá¹ƒ Ä• ditova tam
Ä• cikkhissaá¹ƒ, tato tava sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontiyÄ• hadayaá¹ƒ phaleyya, tasm
dukkhaá¹ƒ na akkhÄ• tuá¹ƒ icchissanti. __gharamÄ• gato_ti imaá¹ƒ amhÄ• kaá¹ƒ vasanaá¹-
__arogÄ• ca bhavÄ• mase_ti yathÄ• tathÄ• mayaá¹ƒ arogÄ• homa, jÄ«vamÄ• nÄ• avas
passissÄ• ma. __yaÃ±ca aÃ±Ã±a_nti yaÃ±ca aÃ±Ã±aá¹ƒ ghare saviÃ±Ã±Ä• á¹‡akaá¹ƒ dha
dÄ• na_nti sappuriso uttamatthaá¹ƒ patthento uraá¹ƒ bhinditvÄ• hadayamaá¹ƒsampi gahetv

maddÄ« Ä• ha ---

2262__._ á¹• 21 ``anumodÄ• mi te deva, puttake dÄ• namuttamaá¹ƒ.

datvÄ• cittaá¹ƒ pasÄ• dehi, bhiyyo dÄ• naá¹ƒ dado bhava ||

2263__._ á¹• 21 ``yo tvaá¹ƒ maccherabhÅ«tesu, manussesu janÄ• dhipa.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanoâ€™â€™ ti ||

tattha __anumodÄ• mi te_ti dasa mÄ• se kucchiyÄ• dhÄ• retvÄ• divasassa dvattikkhattuá
bhojetvÄ• ure nipajjÄ• petvÄ• paá¹-ijaggitaputtakesu bodhisattena dinnesu sayaá¹ƒ puttad
evamÄ• ha. iminÄ• kÄ• raá¹‡ena jÄ• nitabbaá¹ƒ ``pitÄ• va puttÄ• naá¹ƒ sÄ• mikoâ€™â€™
{\pounds}7.0345 __dado bhavÄ• _ti mahÄ• rÄ• ja, uttaripi punappunaá¹ƒ dÄ• naá¹ƒ dÄ• yal
dÄ• naâ€™â€™ nti cittaá¹ƒ pasÄ• dehi, yo tvaá¹ƒ maccherabhÅ«tesu sattesu piyaputte adÄ

evaá¹ƒ Ã±7.0353 vutte mahÄ• satto ``maddi, kinnÄ• metaá¹ƒ kathesi, sace hi mayÄ• putte
pasÄ• detuá¹ƒ nÄ• bhavissa, imÄ• ni pana me acchariyÄ• ni na pavatteyyuâ€™â€™ nti vat
pathavininnÄ• dÄ• dÄ«ni \Ee VI 568/ kathesi. tato maddÄ« tÄ• ni acchariyÄ• ni kittetvÄ• dÄ

2264__._ á¹• 21 ``ninnÄ• ditÄ• te pathavÄ«, saddo te tidivaá¹…gato.

samantÄ• vijjutÄ• Ä• guá¹ƒ, girÄ«naá¹ƒva patissutÄ• â€™â€™ ti ||

tattha __vijjutÄ• Ä• gu_nti akÄ• lavijjulatÄ• himavantapadese samantÄ• niccharia¹ƒsu. __
patissutÄ• _ti girÄ«naá¹ƒ patissutasaddÄ• viya viravÄ• uá¹-á¹-hahiá¹ƒsu.

2265__._ á¹• 21 ``tassa te anumodanti, ubho nÄ• radapabbatÄ• .

indo ca brahmÄ• pajÄ• pati, somo yamo vessavaá¹‡o.

sabbe devÄ• numodanti, tÄ• vatiá¹ƒsÄ• saindakÄ• ||

2266__._ á¹• 21 ``iti maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

vessantarassa anumodi, puttake dÄ• namuttamaâ€™â€™ nti ||

tattha __ubho nÄ• radapabbatÄ• _ti imepi dve devanikÄ• yÄ• attano vimÄ• nadvÄ• re á¹-h
dÄ• naâ€™â€™ nti anumodanti. __tÄ• vatiá¹ƒsÄ• saindakÄ• _ti indajeá¹-á¹-hakÄ• tÄ• vati
anumodantÄ«ti.

evaá¹ƒ mahÄ• sattena attano dÄ• ne vaá¹‡á¹‡ite tamevatthaá¹ƒ parivattetvÄ• ``mahÄ• rÄ•
nÄ• ma te dÄ• naâ€™â€™ nti maddÄ«pi tatheva dÄ• naá¹ƒ vaá¹‡á¹‡ayitvÄ• anumodamÄ•
maddÄ« varÄ• rohÄ• â€™â€™ ti gÄ• thamÄ• ha.

maddÄ«pabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sakkapabbavaá¹‡á¹‡anÄ•

evaá¹ƒ {\pounds}7.0346 Ã±7.0354 tesu aÃ±Ã±amaÃ±Ã±aá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ
``ayaá¹ƒ vessantaro rÄ• jÄ• hiyyo jÅ«jakassa pathaviá¹ƒ unnÄ• detvÄ• dÄ• rake adÄ• si, i
hÄ«napuriso upasaá¹…kamitvÄ• sabbalakkhaá¹‡asampannaá¹ƒ maddiá¹ƒ yÄ• citvÄ• rÄ• j
maddiá¹ƒ gahetvÄ• gaccheyya, tato esa anÄ• tho nippaccayo bhaveyya. ahaá¹ƒ brÄ• hmaá
upasaá¹…kamitvÄ• maddiá¹ƒ yÄ• citvÄ• pÄ• ramikÅ«á¹-aá¹ƒ gÄ• hÄ• petvÄ• kassaci avis
tasseva datvÄ• Ä• gamissÄ• mÄ«â€™â€™ ti. so sÅ«riyuggamanavelÄ• ya tassa santikaá¹
pakÄ• sento satthÄ• Ä• ha ---

2267__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

sakko brÄ• hmaá¹‡avaá¹‡á¹‡ena, pÄ• to tesaá¹ƒ adissathÄ• â€™â€™ ti ||

tattha \Ee VI 569/ __pÄ• to tesaá¹ƒ adissathÄ• _ti pÄ• tova nesaá¹ƒ dvinnampi janÄ• naá¹ƒ
purato aá¹-á¹-hÄ• si, á¹-hatvÄ• ca pana paá¹-isanthÄ• raá¹ƒ karonto Ä• ha ---

2268__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2269__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatÄ«â€™â€™ ti ||

mahÄ• satto Ä• ha ---

2270__._ á¹• 21 ``kusalaÃ±ceva no brahme, atho brahme anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pema, atho mÅ«laphalÄ• bahÅ« ||

2271__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• mayhaá¹ƒ na vijjati ||

2272__._ á¹• 21 ``satta {\pounds}7.0347 no mÄ• se vasataá¹ƒ, araÃ±Ã±e jÄ«vasokinaá¹ƒ.

idaá¹ƒ dutiyaá¹ƒ passÄ• ma, brÄ• hmaá¹‡aá¹ƒ devavaá¹‡á¹‡inaá¹ƒ.

Ä• dÄ• ya veá¸·uvaá¹ƒ daá¹‡á¸• aá¹ƒ, dhÄ• rentaá¹ƒ ajinakkhipaá¹ƒ ||

2273__._ á¹• 21 ``svÄ• gataá¹ƒ Ã±7.0355 te mahÄ• brahme, atho te adurÄ• gataá¹ƒ.

anto pavisa bhaddante, pÄ• de pakkhÄ• layassu te ||

2274__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja brahme varaá¹ƒ varaá¹ƒ ||

2275__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• brahme, sace tvaá¹ƒ abhikaá¹…khasÄ«â€™â€™ ti ||

evaá¹ƒ tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• mahÄ• satto ---

2276__._ á¹• 21 ``atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

anuppatto brahÄ• raÃ±Ã±aá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti || ---

Ä• gamanakÄ• raá¹‡aá¹ƒ pucchi. atha naá¹ƒ sakko ``mahÄ• rÄ• ja, ahaá¹ƒ mahallako, idhÄ
maddiá¹ƒ yÄ• cituá¹ƒ Ä• gato, taá¹ƒ me dehÄ«â€™â€™ ti vatvÄ• imaá¹ƒ gÄ• thamÄ• ha --

2277__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, sabbakÄ• laá¹ƒ na khÄ«yati.

evaá¹ƒ taá¹ƒ yÄ• citÄ• gacchiá¹ƒ, bhariyaá¹ƒ me dehi yÄ• citoâ€™â€™ ti ||

evaá¹ƒ vutte mahÄ• satto ``hiyyo me brÄ• hmaá¹‡assa dÄ• rakÄ• dinnÄ• , araÃ±Ã±e ekak
dassÄ• mÄ«â€™â€™ ti avatvÄ• pasÄ• ritahatthe sahassatthavikaá¹ƒ á¹-hapento viya asajj
anolÄ«namÄ• naso hutvÄ• giriá¹ƒ unnÄ• dento imaá¹ƒ gÄ• thamÄ• ha ---

2278__._ á¹• 21 ``dadÄ• mi \Ee VI 570/ na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• casi brÄ• hmaá¹

santaá¹ƒ nappaá¹-iguyhÄ• mi, dÄ• ne me ramatÄ« manoâ€™â€™ ti ||

tattha {\pounds}7.0348 __santaá¹ƒ nappaá¹-iguyhÄ• mÄ«_ti saá¹ƒvijjamÄ• naá¹ƒ na guyhÄ

evaÃ±ca pana vatvÄ• sÄ«ghameva kamaá¹‡á¸• alunÄ• udakaá¹ƒ Ä• haritvÄ• udakaá¹ƒ h
brÄ• hmaá¹‡assa adÄ• si. taá¹…khaá¹‡eyeva heá¹-á¹-hÄ• vuttappakÄ• rÄ• ni sabbÄ• ni ac
tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2279__._ á¹• 21 ``maddiá¹ƒ Ã±7.0356 hatthe gahetvÄ• na, udakassa kamaá¹‡á¸• aluá¹ƒ.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano ||

2280__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

maddiá¹ƒ pariccajantassa, medanÄ« sampakampatha ||

2281__._ á¹• 21 ``nevassa maddÄ« bhÄ• kuá¹-i, na sandhÄ«yati na rodati.

pekkhatevassa tuá¹‡hÄ« sÄ• , eso jÄ• nÄ• ti yaá¹ƒ varaâ€™â€™ nti ||

tattha __adÄ• dÄ• na_nti ``ambho brÄ• hmaá¹‡a, maddito me sataguá¹‡ena sahassaguá¹‡
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva piyataraá¹ƒ, idaá¹ƒ me dÄ• naá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä•
hotÅ«â€™â€™ ti vatvÄ• dÄ• naá¹ƒ adÄ• si vuttampi cetaá¹ƒ ---

``jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ dhÄ«taá¹ƒ, maddiá¹ƒ deviá¹ƒ patibbataá¹ƒ.

cajamÄ• no na cintesiá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• ||

``na me dessÄ• ubho puttÄ• , maddÄ« devÄ« na dessiyÄ• .

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• piye adÄ• sahaâ€™â€™ nti || (Cp 1.118-119

tattha __sampakampathÄ• _ti pathavÄ« udakapariyantaá¹ƒ katvÄ• kampittha. __nevassa
bhikkhave, tasmiá¹ƒ khaá¹‡e maddÄ« ``maá¹ƒ mahallakassa brÄ• hmaá¹‡assa rÄ• jÄ• det
bhÄ• kuá¹-ipi nÄ• hosi. __na sandhÄ«yati na rodatÄ«_ti neva maá¹…ku ahosi, na akkhÄ«ni
kho tuá¹‡hÄ« sÄ• hutvÄ• ``mÄ• disaá¹ƒ itthiratanaá¹ƒ dadamÄ• no na nikkÄ• raá¹‡Ä• das
yaá¹ƒ varaá¹ƒ, taá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti phullapadumavaá¹‡á¹‡aá¹ƒ assa mukhaá¹ƒ __
á¹-hitÄ• ti attho.

atha mahÄ• satto ``kÄ«disÄ• maddÄ«â€™â€™ ti tassÄ• mukhaá¹ƒ olokesi. sÄ• pi ``sÄ• n
ti vatvÄ• sÄ«hanÄ• daá¹ƒ nadantÄ« imaá¹ƒ gÄ• thamÄ• ha ---

2282__._ á¹• 21 ``komÄ• rÄ« yassÄ• haá¹ƒ bhariyÄ• , sÄ• miko mama issaro.

yassicche tassa maá¹ƒ dajjÄ• , vikkiá¹‡eyya haneyya vÄ• â€™â€™ ti ||

tattha \Ee VI 571/ Ã±7.0357 __komÄ• rÄ« yassÄ• haá¹ƒ bhariyÄ• _ti ahaá¹ƒ yassa tava da
tvaÃ±Ã±eva mama issaro sÄ• miko. __yassicche tassÄ• _ti issaro ca nÄ• ma dÄ• siá¹ƒ maá
tassa dadeyya. __vikkiá¹‡eyya vÄ• _ti dhanena vÄ• atthe sati vikkiá¹‡eyya, maá¹ƒsena vÄ•
tasmÄ• yaá¹ƒ vo ruccati, taá¹ƒ karotha, nÄ• haá¹ƒ kujjhÄ• mÄ«ti.

sakko tesaá¹ƒ paá¹‡Ä«tajjhÄ• sayataá¹ƒ viditvÄ• thutiá¹ƒ akÄ• si. tamatthaá¹ƒ pakÄ• sento

2283__._ á¹• 21 ``tesaá¹ƒ saá¹…kappamaÃ±Ã±Ä• ya, devindo etadabravi.

sabbe jitÄ• te paccÅ«hÄ• , ye dibbÄ• ye ca mÄ• nusÄ• ||

2284__._ á¹• 21 ``ninnÄ• ditÄ• te pathavÄ«, saddo te tidivaá¹…gato.

samantÄ• vijjutÄ• Ä• guá¹ƒ, girÄ«naá¹ƒva patissutÄ• ||

2285__._ á¹• 21 ``tassa te anumodanti, ubho nÄ• radapabbatÄ• .

indo ca brahmÄ• pajÄ• pati, somo yamo vessavaá¹‡o.

sabbe devÄ• numodanti, dukkaraÃ±hi karoti so ||

2286__._ á¹• 21 ``duddadaá¹ƒ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

2287__._ á¹• 21 ``tasmÄ• {\pounds}7.0350 sataÃ±ca asataá¹ƒ, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yaá¹‡Ä• ||

2288__._ á¹• 21 ``yametaá¹ƒ kumÄ• re adÄ• , bhariyaá¹ƒ adÄ• vane vasaá¹ƒ.

brahmayÄ• namanokkamma, sagge te taá¹ƒ vipaccatÅ«â€™â€™ ti ||

tattha __paccÅ«hÄ• _ti paccatthikÄ• . __dibbÄ• _ti dibbasampattipaá¹-ibÄ• hakÄ• . __mÄ•

manussasampattipaá¹-ibÄ• hakÄ• . ke pana teti? macchariyadhammÄ• . te sabbe puttadÄ• jitÄ• . tenÄ• ha ``sabbe jitÄ• te paccÅ«hÄ• â€™â€™ ti. __dukkaraÃ±hi karoti so_ti so vessa araÃ±Ã±e vasanto bhariyaá¹ƒ brÄ• hmaá¹‡assa dento dukkaraá¹ƒ Ã±7.0358 karotÄ«ti evaá anumodantÄ«ti vadati. __ ``yametaâ€™â€™ _nti gÄ• thaá¹ƒ anumodanaá¹ƒ karonto Ä• ha. vasanto. __brahmayÄ• na_nti seá¹-á¹-hayÄ• naá¹ƒ. tividho hi sucaritadhammo evarÅ«po ca paccayo hotÄ«ti ``brahmayÄ• naâ€™â€™ nti vuccati. tasmÄ• yaá¹ƒ taá¹ƒ idaá¹ƒ ajja dÄ• n brahmayÄ• naá¹ƒ apÄ• yabhÅ«miá¹ƒ anokkamitvÄ• sagge te taá¹ƒ vipaccatu, vipÄ• kapari sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adÄ• yakaá¹ƒ hotÅ«ti.

evamassa sakko anumodanaá¹ƒ katvÄ• ``idÄ• ni mayÄ• idha papaÃ±caá¹ƒ akatvÄ• imaá vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• Ä• ha ---

2289__._ á¹• 21 ``dadÄ• mi \Ee VI 572/ bhoto bhariyaá¹ƒ, maddiá¹ƒ sabbaá¹…gasobhanaá

tvaÃ±ceva maddiyÄ• channo, maddÄ« ca patinÄ• saha ||

2290__._ á¹• 21 ``yathÄ• payo ca saá¹…kho ca, ubho samÄ• navaá¹‡á¹‡ino.

evaá¹ƒ tuvaÃ±ca maddÄ« ca, samÄ• namanacetasÄ• ||

2291__._ á¹• 21 ``avaruddhettha araÃ±Ã±asmiá¹ƒ, ubho sammatha assame.

khattiyÄ• gottasampannÄ• , sujÄ• tÄ• mÄ• tupettito.

yathÄ• puÃ±Ã±Ä• ni kayirÄ• tha, dadantÄ• aparÄ• paraâ€™â€™ nti ||

á¹• 22

tattha {\pounds}7.0351 __channo_ti anurÅ«po. __ubho samÄ• navaá¹‡á¹‡ino_ti samÄ• nav parisuddhÄ• yeva. __samÄ• namanacetasÄ• _ti Ä• cÄ• rÄ• dÄ«hi kammehi samÄ• nena m samannÄ• gatÄ• . __avaruddhetthÄ• _ti raá¹-á¹-hato pabbÄ• jitÄ• hutvÄ• ettha araÃ±Ã±e puÃ±Ã±Ä• nÄ«_ti yathÄ• jetuttaranagare vo bahÅ«ni puÃ±Ã±Ä• ni katÄ• ni, hiyyo puttÄ• na dÄ• navasenapi katÄ• nÄ«ti ettakeneva paritosaá¹ƒ akatvÄ• ito uttaripi aparÄ• paraá¹ƒ dad puÃ±Ã±Ä• ni kareyyÄ• thÄ• ti.

evaÃ±ca pana vatvÄ• sakko mahÄ• sattassa maddiá¹ƒ paá¹-icchÄ• petvÄ• varaá¹ƒ dÄ• tu Ä• ha ---

2292__._ á¹• 21 ``sakkohamasmi devindo, Ä• gatosmi tavantike.

varaá¹ƒ varassu rÄ• jisi, vare aá¹-á¹-ha dadÄ• mi teâ€™â€™ ti ||

kathentoyeva Ã±7.0359 ca dibbattabhÄ• vena jalanto taruá¹‡asÅ«riyo viya Ä• kÄ• se aá¹-á
varaá¹ƒ gaá¹‡hanto Ä• ha ---

2293__._ á¹• 21 ``varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

pitÄ• maá¹ƒ anumodeyya, ito pattaá¹ƒ sakaá¹ƒ gharaá¹ƒ.

Ä• sanena nimanteyya, paá¹-hametaá¹ƒ varaá¹ƒ vare ||

2294__._ á¹• 21 ``purisassa vadhaá¹ƒ na roceyyaá¹ƒ, api kibbisakÄ• rakaá¹ƒ.

vajjhaá¹ƒ vadhamhÄ• moceyyaá¹ƒ, dutiyetaá¹ƒ varaá¹ƒ vare ||

2295__._ á¹• 21 ``ye vuá¸• á¸• hÄ• ye ca daharÄ• , ye ca majjhimaporisÄ• .

mameva upajÄ«veyyuá¹ƒ, tatiyetaá¹ƒ varaá¹ƒ vare ||

2296__._ á¹• 21 ``paradÄ• raá¹ƒ na gaccheyyaá¹ƒ, sadÄ• rapasuto siyaá¹ƒ.

thÄ«naá¹ƒ vasaá¹ƒ na gaccheyyaá¹ƒ, catutthetaá¹ƒ varaá¹ƒ vare ||

2297__._ á¹• 21 ``putto {\pounds}7.0352 me sakka jÄ• yetha, so ca dÄ«ghÄ• yuko siyÄ• .

dhammena jine pathaviá¹ƒ, paÃ±cametaá¹ƒ varaá¹ƒ vare ||

2298__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, chaá¹-á¹-hametaá¹ƒ varaá¹ƒ vare ||

2299__._ á¹• 21 ``dadato me na khÄ«yetha, datvÄ• nÄ• nutapeyyahaá¹ƒ.

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, sattametaá¹ƒ varaá¹ƒ vare ||

2300__._ á¹• 21 ``ito \Ee VI 573/ vimuccamÄ• nÄ• haá¹ƒ, saggagÄ• mÄ« visesagÅ«.

anivatti tato assaá¹ƒ, aá¹-á¹-hametaá¹ƒ varaá¹ƒ vareâ€™â€™ ti ||

tattha __anumodeyyÄ• _ti sampaá¹-iccheyya na kujjheyya. __ito patta_nti imamhÄ• araÃ±
anuppattaá¹ƒ. __Ä• sanenÄ• _ti rÄ• jÄ• sanena. rajjaá¹ƒ me detÅ«ti vadati. __api kibbisakÄ
rÄ• jÄ• parÄ• dhikampi vajjhaá¹ƒ vadhamhÄ• moceyyaá¹ƒ, evarÅ«passapi me vadho nÄ• r
upajÄ«veyyu_nti sabbete maÃ±Ã±eva nissÄ• ya upajÄ«veyyuá¹ƒ. __dhammena jine_ti dha
rajjaá¹ƒ kÄ• retÅ«ti attho. __visesagÅ«_ti visesagamano hutvÄ• tusitapure nibbatto homÄ«
Ã±7.0360 __tato assa_nti tusitabhavanato cavitvÄ• manussattaá¹ƒ Ä• gato punabhave aniv
sabbaÃ±Ã±utaá¹ƒ sampÄ• puá¹‡eyyanti vadati.

2301__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , devindo etadabravi.

`aciraá¹ƒ vata te tato, pitÄ• taá¹ƒ daá¹-á¹-humessatÄ«â€™â€™ â€™ ti ||

tattha __daá¹-á¹-humessatÄ«_ti mahÄ• rÄ• ja, tava mÄ• tÄ• ca pitÄ• ca acireneva taá¹ƒ p
idhÄ• gamissati, Ä• gantvÄ• ca pana setacchattaá¹ƒ datvÄ• rajjaá¹ƒ niyyÄ• detvÄ• jetutta
sabbe te manorathÄ• matthakaá¹ƒ pÄ• puá¹‡issanti, mÄ• cintayi, appamatto hohi, mahÄ•

evaá¹ƒ mahÄ• sattassa ovÄ• daá¹ƒ datvÄ• sakko sakaá¹-á¹-hÄ• nameva gato. tamatthaá¹

2302__._ á¹• 21 ``idaá¹ƒ {\pounds}7.0353 vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

vessantare varaá¹ƒ datvÄ• , saggakÄ• yaá¹ƒ apakkamÄ«â€™â€™ ti ||

tattha __vessantare_ti vessantarassa. __apakkamÄ«_ti gato anuppattoyevÄ• ti.

sakkapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• rÄ• japabbavaá¹‡á¹‡anÄ•

bodhisatto ca maddÄ« ca sammodamÄ• nÄ• sakkadattiye assame vasiá¹ƒsu. jÅ«jakopi ku
saá¹-á¹-hiyojanamaggaá¹ƒ paá¹-ipajji. devatÄ• kumÄ• rÄ• naá¹ƒ Ä• rakkhamakaá¹ƒsu. jÅ«j
kumÄ• re gacche bandhitvÄ• bhÅ«miyaá¹ƒ nipajjÄ• petvÄ• sayaá¹ƒ caá¹‡á¸• avÄ• á¸·amig
viá¹-apantare sayati. tasmiá¹ƒ khaá¹‡e eko devaputto vessantaravaá¹‡á¹‡ena, ekÄ• devad
Ä• gantvÄ• kumÄ• re mocetvÄ• hatthapÄ• de sambÄ• hitvÄ• nhÄ• petvÄ• maá¹‡á¸• etvÄ
dibbasayane sayÄ• petvÄ• Ã±7.0361 aruá¹‡uggamanakÄ• le \Ee VI 574/ baddhÄ• kÄ• ren

evaá¹ƒ te devatÄ• saá¹…gahena arogÄ• hutvÄ• gacchanti. jÅ«jakopi devatÄ• dhiggahito h
``kÄ• liá¹…garaá¹-á¹-haá¹ƒ gacchÄ• mÄ«â€™â€™ ti gacchanto aá¸• á¸• hamÄ• sena jetutta
divasaá¹ƒ paccÅ«sakÄ• le saÃ±jayo mahÄ• rÄ• jÄ• supinaá¹ƒ passi. evarÅ«po supino ahos
mahÄ• vinicchaye nisinnassa eko puriso kaá¹‡ho dve padumÄ• ni Ä• haritvÄ• raÃ±Ã±o hat
dvÄ«su kaá¹‡á¹‡esu piá¸·andhi. tesaá¹ƒ reá¹‡u bhassitvÄ• raÃ±Ã±o ure patati. so pabujjhit
brÄ• hmaá¹‡e pucchi. te ``cirapavutthÄ• vo, deva, bandhavÄ• Ä• gamissantÄ«â€™â€™ ti
sÄ«saá¹ƒ nhÄ• yitvÄ• nÄ• naggarasabhojanaá¹ƒ bhuÃ±jitvÄ• alaá¹…karitvÄ• vinicchaye n
brÄ• hmaá¹‡aá¹ƒ dvÄ«hi kumÄ• rehi saddhiá¹ƒ Ä• netvÄ• rÄ• jaá¹…gaá¹‡e á¹-hapayiá¹ƒsu
maggaá¹ƒ olokento kumÄ• re disvÄ• Ä• ha ---

2303__._ á¹• 21 ``kassetaá¹ƒ mukhamÄ• bhÄ• ti, hemaá¹ƒ-vuttattamagginÄ• .

nikkhaá¹ƒva jÄ• tarÅ«passa, ukkÄ• mukhapahaá¹ƒsitaá¹ƒ ||

2304__._ á¹• 21 ``ubho {\pounds}7.0354 sadisapaccaá¹…gÄ• , ubho sadisalakkhaá¹‡Ä• .

jÄ• lissa sadiso eko, ekÄ• kaá¹‡hÄ• jinÄ• yathÄ• ||

2305__._ á¹• 21 ``sÄ«hÄ• bilÄ• va nikkhantÄ• , ubho sampatirÅ«pakÄ• .

jÄ• tarÅ«pamayÄ• yeva, ime dissanti dÄ• rakÄ• â€™â€™ ti ||

tattha __hemaá¹ƒvuttattamagginÄ• _ti hemaá¹ƒ iva uttattaá¹ƒ agginÄ• . __sÄ«_hÄ• bilÄ• v
kaÃ±canaguhato nikkhantÄ• sÄ«hÄ• viya.

evaá¹ƒ rÄ• jÄ• tÄ«hi gÄ• thÄ• hi kumÄ• re vaá¹‡á¹‡etvÄ• ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pe
dÄ• rakehi saddhiá¹ƒ Ä• nehÄ«â€™â€™ ti. so vegena gantvÄ• brÄ• hmaá¹‡aá¹ƒ Ä• nesi. a
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2306__._ á¹• 21 ``kuto nu bhavaá¹ƒ bhÄ• radvÄ• ja, ime Ä• nesi dÄ• rake.

ajja raá¹-á¹-haá¹ƒ anuppatto, kuhiá¹ƒ gacchasi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

jÅ«jako Ã±7.0362 Ä• ha ---

2307__._ á¹• 21 ``mayhaá¹ƒ te dÄ• rakÄ• deva, dinnÄ• vittena saÃ±jaya.

ajja pannarasÄ• ratti, yato laddhÄ• me dÄ• rakÄ• â€™â€™ ti ||

tattha __vittenÄ• _ti tuá¹-á¹-hena pasannena. __ajja pannarasÄ• rattÄ«_ti imesaá¹ƒ laddha
paá¹-á¹-hÄ• ya ajja pannarasÄ• rattÄ«ti vadati.

rÄ• jÄ• \Ee VI 575/ Ä• ha ---

2308__._ á¹• 21 ``kena vÄ• vÄ• capeyyena, sammÄ• Ã±Ä• yena saddahe.

ko tetaá¹ƒ dÄ• namadadÄ• , puttake dÄ• namuttamaâ€™â€™ nti ||

tattha __kena vÄ• vÄ• capeyyenÄ• _ti brÄ• hmaá¹‡a, kena piyavacanena te tayÄ• laddhÄ
saddahe_ti {\pounds}7.0355 musÄ• vÄ• daá¹ƒ akatvÄ• sammÄ• Ã±Ä• yena kÄ• raá¹‡ena a
__puttake_ti attano piyaputtake uttamaá¹ƒ dÄ• naá¹ƒ katvÄ• ko te etaá¹ƒ dÄ• naá¹ƒ adadÄ

jÅ«jako Ä• ha ---

2309__._ á¹• 21 ``yo yÄ• cataá¹ƒ patiá¹-á¹-hÄ• si, bhÅ«tÄ• naá¹ƒ dharaá¹‡Ä«riva.

so me vessantaro rÄ• jÄ• , puttedÄ• si vane vasaá¹ƒ ||

2310__._ á¹• 21 ``yo yÄ• cataá¹ƒ gatÄ« Ä• si, savantÄ«naá¹ƒva sÄ• garo.

so me vessantaro rÄ• jÄ• , puttedÄ• si vane vasaâ€™â€™ nti ||

tattha __patiá¹-á¹-hÄ• sÄ«_ti patiá¹-á¹-hÄ• Ä• si.

taá¹ƒ sutvÄ• amaccÄ• vessantaraá¹ƒ garahamÄ• nÄ• Ä• haá¹ƒsu ---

2311__._ á¹• 21 ``dukkaá¹-aá¹ƒ vata bho raÃ±Ã±Ä• , saddhena gharamesinÄ• .

kathaá¹ƒ nu puttake dajjÄ• , araÃ±Ã±e avaruddhako ||

2312__._ á¹• 21 ``imaá¹ƒ bhonto nisÄ• metha, yÄ• vantettha samÄ• gatÄ• .

kathaá¹ƒ vessantaro rÄ• jÄ• , puttedÄ• si vane vasaá¹ƒ ||

2313__._ á¹• 21 ``dÄ• siá¹ƒ dÄ• saÃ±ca so dajjÄ• , assaá¹ƒ cassatarÄ«rathaá¹ƒ.

hatthiÃ±ca kuÃ±jaraá¹ƒ dajjÄ• , kathaá¹ƒ so dajja dÄ• rakeâ€™â€™ ti ||

tattha Ã±7.0363 __saddhenÄ• _ti saddhÄ• ya sampannenapi satÄ• gharaá¹ƒ Ä• vasantena
vata, ayuttaá¹ƒ vata kataá¹ƒ. __avaruddhako_ti raá¹-á¹-hÄ• pabbÄ• jito araÃ±Ã±e vasanto.
bhonto nagaravÄ• sino yÄ• vanto ettha samÄ• gatÄ• , sabbe imaá¹ƒ nisÄ• metha upadhÄ•
dÄ• se katvÄ• adÄ• si, kena nÄ• ma evarÅ«paá¹ƒ katapubbanti adhippÄ• yenevamÄ• haá¹
yaá¹ƒ kiÃ±ci dhanaá¹ƒ detu. __kathaá¹ƒ so dajja dÄ• rake_ti ime pana dÄ• rake kena kÄ• ra

taá¹ƒ {\pounds}7.0356 sutvÄ• kumÄ• ro pitu garahaá¹ƒ asahanto vÄ• tÄ• bhihatassa sineru
viya imaá¹ƒ gÄ• thamÄ• ha ---

2314__._ á¹• 21 ``yassa nassa ghare dÄ• so, asso cassatarÄ«ratho.

hatthÄ« ca kuÃ±jaro nÄ• go, kiá¹ƒ so dajjÄ• pitÄ• mahÄ• â€™â€™ ti ||

rÄ• jÄ• Ä• ha ---

2315__._ á¹• 21 ``dÄ• namassa \Ee VI 576/ pasaá¹ƒsÄ• ma, na ca nindÄ• ma puttakÄ• .

kathaá¹ƒ nu hadayaá¹ƒ Ä• si, tumhe datvÄ• vanibbakeâ€™â€™ ti ||

tattha __dÄ• namassa pasaá¹ƒsÄ• mÄ• _ti puttakÄ• mayaá¹ƒ tava pitu dÄ• naá¹ƒ pasaá¹ƒ

taá¹ƒ sutvÄ• kumÄ• ro Ä• ha ---

2316__._ á¹• 21 ``dukkhassa hadayaá¹ƒ Ä• si, atho uá¹‡hampi passasi.

rohinÄ«heva tambakkhÄ«, pitÄ• assÅ«ni vattayÄ«â€™â€™ ti ||

tattha __dukkhassa hadayaá¹ƒ Ä• sÄ«_ti pitÄ• maha kaá¹‡hÄ• jinÄ• ya vuttaá¹ƒ etaá¹ƒ vac
hadayaá¹ƒ dukkhaá¹ƒ Ä• si. __rohinÄ«heva tambakkhÄ«_ti tambavaá¹‡á¹‡ehi viya rattaakk
khaá¹‡e assÅ«ni pavattayi.

idÄ• nissÄ• taá¹ƒ vacanaá¹ƒ dassento Ä• ha ---

2317__._ á¹• 21 ``yaá¹ƒ taá¹ƒ kaá¹‡hÄ• jinÄ• voca, ayaá¹ƒ maá¹ƒ tÄ• ta brÄ• hmaá¹‡o.

laá¹-á¹-hiyÄ• paá¹-ikoá¹-eti, ghare jÄ• taá¹ƒva dÄ• siyaá¹ƒ ||

2318__._ á¹• 21 ``na Ã±7.0364 cÄ• yaá¹ƒ brÄ• hmaá¹‡o tÄ• ta, dhammikÄ• honti brÄ• hma

yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena, khÄ• dituá¹ƒ tÄ• ta neti no.

nÄ«yamÄ• ne pisÄ• cena, kiá¹ƒ nu tÄ• ta udikkhasÄ«â€™â€™ ti ||

atha {\pounds}7.0357 ne kumÄ• re brÄ• hmaá¹‡aá¹ƒ amuÃ±cante disvÄ• rÄ• jÄ• gÄ• than

2319__._ á¹• 21 ``rÄ• japuttÄ« ca vo mÄ• tÄ• , rÄ• japutto ca vo pitÄ• .

pubbe me aá¹…kamÄ• ruyha, kiá¹ƒ nu tiá¹-á¹-hatha Ä• rakÄ• â€™â€™ ti ||

tattha __pubbe me_ti tumhe ito pubbe maá¹ƒ disvÄ• vegenÄ• gantvÄ• mama aá¹…kamÄ• tiá¹-á¹-hathÄ• ti?

kumÄ• ro Ä• ha ---

2320__._ á¹• 21 ``rÄ• japuttÄ« ca no mÄ• tÄ• , rÄ• japutto ca no pitÄ• .

dÄ• sÄ• mayaá¹ƒ brÄ• hmaá¹‡assa, tasmÄ• tiá¹-á¹-hÄ• ma Ä• rakÄ• â€™â€™ ti ||

tattha __dÄ• sÄ• maya_nti idÄ• ni pana mayaá¹ƒ brÄ• hmaá¹‡assa dÄ• sÄ• bhavÄ• ma.

rÄ• jÄ• Ä• ha ---

2321__._ á¹• 21 ``mÄ• sammevaá¹ƒ avacuttha, á¸• ayhate hadayaá¹ƒ mama.

citakÄ• yaá¹ƒva me kÄ• yo, Ä• sane na sukhaá¹ƒ labhe ||

2322__._ á¹• 21 ``mÄ• sammevaá¹ƒ avacuttha, bhiyyo sokaá¹ƒ janetha maá¹ƒ.

nikkiá¹‡issÄ• mi dabbena, na vo dÄ• sÄ• bhavissatha ||

2323__._ á¹• 21 ``kimagghiyaÃ±hi \Ee VI 577/ vo tÄ• ta, brÄ• hmaá¹‡assa pitÄ• adÄ• .

yathÄ• bhÅ«taá¹ƒ me akkhÄ• tha, paá¹-ipÄ• dentu brÄ• hmaá¹‡aâ€™â€™ nti ||

tattha __sammÄ• _ti piyavacanaá¹ƒ. __citakÄ• yaá¹ƒva me kÄ• yo_ti idÄ• ni mama kÄ• yo
Ä• ropito viya jÄ• to. __janetha ma_nti janetha me, ayameva vÄ• pÄ• á¹-ho. __nikkiá¹‡issÄ
datvÄ• mocessÄ• mi. __kimagghiya_nti kiá¹ƒ agghaá¹ƒ katvÄ• . __paá¹-ipÄ• dentÅ«_ti dha

kumÄ• ro {\pounds}7.0358 Ã±7.0365 Ä• ha ---

2324__._ á¹• 21 ``sahassagghaÃ±hi maá¹ƒ tÄ• ta, brÄ• hmaá¹‡assa pitÄ• adÄ• .

atha kaá¹‡hÄ• jinaá¹ƒ kaÃ±Ã±aá¹ƒ, hatthinÄ• ca satena cÄ• â€™â€™ ti ||

tattha __sahassagghaá¹ƒ hÄ«_ti deva, maá¹ƒ pitÄ• tadÄ• nikkhasahassaá¹ƒ agghÄ• petv
kaá¹‡hÄ• jina_nti kaniá¹-á¹-haá¹ƒ pana me kaá¹‡hÄ• jinaá¹ƒ. __hatthinÄ• ca satena cÄ• _ti
assÄ• naÃ±ca usabhÄ• naÃ±ca nikkhÄ• naÃ±cÄ• ti sabbesaá¹ƒ etesaá¹ƒ satena antamaso
sabbasatena agghÄ• pesÄ«ti.

rÄ• jÄ• kumÄ• rÄ• naá¹ƒ nikkayaá¹ƒ dÄ• pento Ä• ha ---

2325__._ á¹• 21 ``uá¹-á¹-hehi katte taramÄ• no, brÄ• hmaá¹‡assa avÄ• kara.

dÄ• sisataá¹ƒ dÄ• sasataá¹ƒ, gavaá¹ƒ hatthusabhaá¹ƒ sataá¹ƒ.

jÄ• tarÅ«pasahassaÃ±ca, puttÄ• naá¹ƒ dehi nikkayaâ€™â€™ nti ||

tattha __avÄ• karÄ• _ti dehi.

2326__._ á¹• 21 ``tato kattÄ• taramÄ• no, brÄ• hmaá¹‡assa avÄ• kari.

dÄ• sisataá¹ƒ dÄ• sasataá¹ƒ, gavaá¹ƒ hatthusabhaá¹ƒ sataá¹ƒ.

jÄ• tarÅ«pasahassaÃ±ca, puttÄ• naá¹ƒdÄ• si nikkayaâ€™â€™ nti ||

tattha __avÄ• karÄ«_ti adÄ• si. __nikkaya_nti agghassa mÅ«laá¹ƒ.

evaá¹ƒ brÄ• hmaá¹‡assa sabbasataÃ±ca nikkhasahassaÃ±ca kumÄ• rÄ• naá¹ƒ nikkayaá¹ƒ
pÄ• sÄ• daá¹ƒ, brÄ• hmaá¹‡assa parivÄ• ro mahÄ• ahosi. so dhanaá¹ƒ paá¹-isÄ• metvÄ•
sÄ• durasabhojanaá¹ƒ bhuÃ±jitvÄ• mahÄ• sayane nipajji. kumÄ• re sÄ«saá¹ƒ nahÄ• petvÄ
ekaá¹ƒ ayyako, ekaá¹ƒ ayyikÄ• ti dvepi ucchaá¹…ge upavesesuá¹ƒ. tamatthaá¹ƒ pakÄ• sen

2327__._ á¹• 21 ``nikkiá¹‡itvÄ• nahÄ• petvÄ• , bhojayitvÄ• na dÄ• rake.

samalaá¹…karitvÄ• bhaá¹‡á¸• ena, ucchaá¹…ge upavesayuá¹ƒ ||

2328__._ á¹• 21 ``sÄ«saá¹ƒ {\pounds}7.0359 Ã±7.0366 nhÄ• te \Ee VI 578/ sucivatthe, sabb

rÄ• jÄ• aá¹…ke karitvÄ• na, ayyako paripucchatha ||

2329__._ á¹• 21 ``kuá¹‡á¸• ale ghusite mÄ• le, sabbÄ• bharaá¹‡abhÅ«site.

rÄ• jÄ• aá¹…ke karitvÄ• na, idaá¹ƒ vacanamabravi ||

2330__._ á¹• 21 ``kacci ubho arogÄ• te, jÄ• li mÄ• tÄ• pitÄ• tava.

kacci uÃ±chena yÄ• penti, kacci mÅ«laphalÄ• bahÅ« ||

2331__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatÄ«â€™â€™ ti ||

 tattha __kuá¹‡á¸• ale_ti kuá¹‡á¸• alÄ• ni pilandhÄ• petvÄ• . __ghusite_ti ugghosite manora
__mÄ• le_ti pupphÄ• ni pilandhÄ• petvÄ• . __aá¹…ke karitvÄ• nÄ• _ti jÄ• likumÄ• raá¹ƒ aá¹

 kumÄ• ro Ä• ha ---

2332__._ á¹• 21 ``atho ubho arogÄ• me, deva mÄ• tÄ• pitÄ• mama.

atho uÃ±chena yÄ• penti, atho mÅ«laphalÄ• bahÅ« ||

2333__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• nesaá¹ƒ na vijjati ||

2334__._ á¹• 21 ``khaá¹‡antÄ• lukalambÄ• ni, bilÄ• ni takkalÄ• ni ca.

kolaá¹ƒ bhallÄ• takaá¹ƒ bellaá¹ƒ, sÄ• no Ä• hatva posati ||

2335__._ á¹• 21 ``yaÃ±ceva sÄ• Ä• harati, vanamÅ«laphalahÄ• riyÄ• .

taá¹ƒ no sabbe samÄ• gantvÄ• , rattiá¹ƒ bhuÃ±jÄ• ma no divÄ• ||

2336__._ á¹• 21 ``ammÄ• va {\pounds}7.0360 no kisÄ• paá¹‡á¸• u, Ä• harantÄ« dumappha

vÄ• tÄ• tapena sukhumÄ• lÄ«, padumaá¹ƒ hatthagatÄ• miva ||

2337__._ á¹• 21 ``ammÄ• ya patanÅ« kesÄ• , vicarantyÄ• brahÄ• vane.

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, khaggadÄ«pinisevite ||

2338__._ á¹• 21 ``kesesu Ã±7.0367 jaá¹-aá¹ƒ bandhitvÄ• , kacche jallamadhÄ• rayi.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassatÄ«â€™â€™ ti ||

tattha __khaá¹‡antÄ• lukalambÄ• nÄ«_ti khaá¹‡antÄ« Ä• lÅ«ni ca kalambÄ• ni ca. iminÄ• kicchajÄ«vikaá¹ƒ vaá¹‡á¹‡eti. __taá¹ƒ no_ti ettha __no_ti nipÄ• tamattaá¹ƒ. __padumaá¹ƒ h hatthena parimadditaá¹ƒ padumaá¹ƒ viya jÄ• tÄ• . __patanÅ« kesÄ• _ti deva, ammÄ• ya me bhamarapattavaá¹‡á¹‡Ä• kÄ• á¸·akesÄ• rukkhasÄ• khÄ• dÄ«hi viluttÄ• patanÅ« jÄ• tÄ• . kacchehi jallaá¹ƒ dhÄ• reti, kiliá¹-á¹-havesena vicaratÄ«ti.

so evaá¹ƒ mÄ• tu dukkhitabhÄ• vaá¹ƒ kathetvÄ• ayyakaá¹ƒ codento imaá¹ƒ gÄ• thamÄ• h

2339__._ á¹• 21 ``puttÄ• piyÄ• manussÄ• naá¹ƒ, lokasmiá¹ƒ udapajjisuá¹ƒ.

na hi nÅ«namhÄ• kaá¹ƒ ayyassa, putte sneho ajÄ• yathÄ• â€™â€™ ti ||

tattha \Ee VI 579/ __udapajjisu_nti uppajjiá¹ƒsu.

tato rÄ• jÄ• attano dosaá¹ƒ Ä• vikaronto Ä• ha ---

2340__._ á¹• 21 ``dukkaá¹-aÃ±ca hi no putta, bhÅ«nahaccaá¹ƒ kataá¹ƒ mayÄ• .

yohaá¹ƒ sivÄ«naá¹ƒ vacanÄ• , pabbÄ• jesimadÅ«sakaá¹ƒ ||

2341__._ á¹• 21 ``yaá¹ƒ me kiÃ±ci idha atthi, dhanaá¹ƒ dhaÃ±Ã±aÃ±ca vijjati.

etu vessantaro rÄ• jÄ• , siviraá¹-á¹-he pasÄ• satÅ«â€™â€™ ti ||

tattha {\pounds}7.0361 __puttÄ• _ti putta jÄ• li etaá¹ƒ amhÄ• kaá¹ƒ dukkaá¹-aá¹ƒ. __bhÅ«r
vuá¸• á¸• highÄ• takammaá¹ƒ. __yaá¹ƒ me kiÃ±cÄ«_ti tÄ• ta, yaá¹ƒ me kiÃ±ci idha atthi, sa
__siviraá¹-á¹-he pasÄ• satÅ«_ti imasmiá¹ƒ nagare so rÄ• jÄ• hutvÄ• pasÄ• satÅ«ti.

kumÄ• ro Ä• ha ---

2342__._ á¹• 21 ``na deva mayhaá¹ƒ vacanÄ• , ehiti sivisuttamo.

sayameva devo gantvÄ• , siÃ±ca bhogehi atrajaâ€™â€™ nti ||

tattha __sivisuttamo_ti siviseá¹-á¹-ho vessantaro. __siÃ±cÄ• _ti mahÄ• megho viya vuá¹-á¹
abhisiÃ±ca.

2343__._ á¹• 21 ``tato Ã±7.0368 senÄ• patiá¹ƒ rÄ• jÄ• , saÃ±jayo ajjhabhÄ• satha.

hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• sannÄ• hayantu naá¹ƒ.

negamÄ• ca maá¹ƒ anventu, brÄ• hmaá¹‡Ä• ca purohitÄ• ||

2344__._ á¹• 21 ``tato saá¹-á¹-hisahassÄ• ni, yodhino cÄ• rudassanÄ• .

khippamÄ• yantu sannaddhÄ• , nÄ• nÄ• vaá¹‡á¹‡ehilaá¹…katÄ• ||

2345__._ á¹• 21 ``nÄ«lavatthadharÄ• neke, pÄ«tÄ• neke nivÄ• sitÄ• .

aÃ±Ã±e lohitauá¹‡hÄ«sÄ• , suddhÄ• neke nivÄ• sitÄ• .

khippamÄ• yantu sannaddhÄ• , nÄ• nÄ• vaá¹‡á¹‡ehilaá¹…katÄ• ||

2346__._ á¹• 21 ``himavÄ• yathÄ• gandhadharo, pabbato gandhamÄ• dano.

nÄ• nÄ• rukkhehi saÃ±channo, mahÄ• bhÅ«tagaá¹‡Ä• layo ||

2347__._ á¹• 21 ``osadhehi ca dibbehi, disÄ• bhÄ• ti pavÄ• ti ca.

khippamÄ• yantu sannaddhÄ• , disÄ• bhantu pavantu ca ||

2348__._ á¹• 21 ``tato {\pounds}7.0362 nÄ• gasahassÄ• ni, yojayantu catuddasa.

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

2349__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

khippamÄ• yantu sannaddhÄ• , hatthikkhandhehi dassitÄ• ||

2350__._ á¹• 21 ``tato assasahassÄ• ni, yojayantu catuddasa.

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hanÄ• ||

2351__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

khippamÄ• yantu sannaddhÄ• , assapiá¹-á¹-hehÄ«laá¹…katÄ• ||

2352__._ á¹• 21 ``tato \Ee VI 580/ rathasahassÄ• ni, yojayantu catuddasa.

ayosukatanemiyo, suvaá¹‡á¹‡acitapakkhare ||

2353__._ á¹• 21 ``Ä• ropentu dhaje tattha, cammÄ• ni kavacÄ• ni ca.

vippÄ• lentu ca cÄ• pÄ• ni, daá¸·hadhammÄ• pahÄ• rino.

khippamÄ• yantu sannaddhÄ• , rathesu rathajÄ«vinoâ€™â€™ ti ||

tattha Ã±7.0369 __sannÄ• hayantuna_nti sannayhantu. __saá¹-á¹-hisahassÄ• nÄ«_ti mam
saá¹-á¹-hisahassÄ• amaccÄ• . __nÄ«lavatthadharÄ• neke_ti eke nÄ«lavatthanivÄ• sitÄ• h
__mahÄ• bhÅ«tagaá¹‡Ä• layo_ti bahuyakkhagaá¹‡Ä• naá¹ƒ Ä• layo. __disÄ• bhantu pavar
viya Ä• bharaá¹‡avilepanÄ• dÄ«hi obhÄ• sentu ceva pavÄ• yantu ca. __hatthikkhandhehÄ«
hatthikkhandhehi khippamÄ• yantu. __dassitÄ• _ti dassitavibhÅ«sanÄ• . __ayosukatanemiy
parikkhittanemiyo. __suvaá¹‡á¹‡acitapakkhare_ti suvaá¹‡á¹‡ena khacitapakkhare. evarÅ«p
yojayantÅ«ti vadati. __vippÄ• lentÅ«_ti Ä• ropentu.

evaá¹ƒ rÄ• jÄ• senaá¹…gaá¹ƒ vicÄ• retvÄ• ``puttassa me jetuttaranagarato yÄ• va vaá¹…
aá¹-á¹-husabhavitthÄ• raá¹ƒ Ä• gamanamaggaá¹ƒ samatalaá¹ƒ katvÄ• maggÄ• laá¹…kÄ• r
karothÄ• â€™â€™ ti Ä• á¹‡Ä• pento Ä• ha ---

2354__._ á¹• 21 ``lÄ• jÄ• {\pounds}7.0363 olopiyÄ• pupphÄ• , mÄ• lÄ• gandhavilepanÄ• .

agghiyÄ• ni ca tiá¹-á¹-hantu, yena maggena ehiti ||

2355__._ á¹• 21 ``gÄ• me gÄ• me sataá¹ƒ kumbhÄ• , merayassa surÄ• ya ca.

maggamhi patitiá¹-á¹-hantu, yena maggena ehiti ||

2356__._ á¹• 21 ``maá¹ƒsÄ• pÅ«vÄ• saá¹…kuliyo, kummÄ• sÄ• macchasaá¹ƒyutÄ• .

maggamhi patitiá¹-á¹-hantu, yena maggena ehiti ||

2357__._ á¹• 21 ``sappi telaá¹ƒ dadhi khÄ«raá¹ƒ, kaá¹…gubÄ«jÄ• bahÅ« surÄ• .

maggamhi patitiá¹-á¹-hantu, yena maggena ehiti ||

2358__._ á¹• 21 ``Ä• á¸·Ä• rikÄ• ca sÅ«dÄ• ca, naá¹-anaá¹-á¹-akagÄ• yino.

pÄ• á¹‡issarÄ• kumbhathÅ«á¹‡iyo, mandakÄ• sokajjhÄ• yikÄ• ||

2359__._ á¹• 21 ``Ä• haÃ±Ã±antu sabbavÄ«á¹‡Ä• , bheriyo dindimÄ• ni ca.

kharamukhÄ• ni dhamentu, nadantu ekapokkharÄ• ||

2360__._ á¹• 21 ``mudiá¹…gÄ• paá¹‡avÄ• saá¹…khÄ• , godhÄ• parivadentikÄ• .

dindimÄ• ni ca haÃ±Ã±antu, kutumpadindimÄ• ni cÄ• â€™â€™ ti ||

tattha Ã±7.0370 __lÄ• jÄ• olopiyÄ• pupphÄ• _ti lÄ• jehi saddhiá¹ƒ lÄ• japaÃ±camakÄ• ni
okiraá¹‡apupphÄ• ni paá¹-iyÄ• dethÄ• ti Ä• á¹‡Ä• peti. __mÄ• lÄ• gandhavilepanÄ• _ti mag
VI 581/ ceva gandhavilepanÄ• ni ca. __agghiyÄ• ni cÄ• _ti pupphaagghiyÄ• ni ceva ratanaa
mama putto ehiti, tattha tiá¹-á¹-hantu. __gÄ• me gÄ• me_ti gÄ• madvÄ• re gÄ• madvÄ• re.
pipÄ• sitÄ• naá¹ƒ pivanatthÄ• ya paá¹-iyÄ• ditÄ• hutvÄ• surÄ• merayamajjakumbhÄ• tiá¹-
__macchasaá¹ƒyutÄ• _ti macchehi saá¹ƒyuttÄ• . __kaá¹…gubÄ«jÄ• _ti kaá¹…gupiá¹-á¹-han
mandakagÄ• yino. __sokajjhÄ• yikÄ• _ti mÄ• yÄ• kÄ• rÄ• , aÃ±Ã±epi vÄ• ye keci uppanna
sokajjhÄ• yikÄ• ti vuccanti, socante jane attano vaá¹ƒsaghosaparamparÄ• naá¹ƒ nacce kate
sayÄ• pakÄ• ti attho. __kharamukhÄ• nÄ«_ti sÄ• muddikamahÄ• mukhasaá¹…khÄ• . __saa
muá¹-á¹-hisaá¹…khÄ• {\pounds}7.0364, nÄ• á¸·isaá¹…khÄ• ti dve saá¹…khÄ• . godhÄ• pa

kutumpadindimÄ• nÄ«ti imÄ• nipi cattÄ• ri tÅ«riyÄ• neva.

evaá¹ƒ rÄ• jÄ• maggÄ• laá¹…kÄ• rÄ• ni vicÄ• resi. jÅ«jakopi pamÄ• á¹‡Ä• tikkantaá¹ƒ bhu
asakkonto tattheva kÄ• lamakÄ• si. rÄ• jÄ• tassa sarÄ«rakiccaá¹ƒ kÄ• rÄ• petvÄ• ``nagare
Ã±Ä• tako atthi, idaá¹ƒ gaá¹‡hÄ• tÅ«â€™â€™ ti bheriá¹ƒ carÄ• pesi. na kaÃ±cissa Ã±Ä• ta
raÃ±Ã±oyeva ahosi. atha sattame divase sabbÄ• senÄ• sannipati. atha rÄ• jÄ• mahanten
magganÄ• yakaá¹ƒ katvÄ• nikkhami. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2361__._ á¹• 21 ``sÄ• senÄ• mahatÄ« Ä• si, uyyuttÄ• sivivÄ• hinÄ«.

jÄ• linÄ• magganÄ• yena, vaá¹…kaá¹ƒ pÄ• yÄ• si pabbataá¹ƒ ||

2362__._ á¹• 21 ``koÃ±caá¹ƒ nadati mÄ• taá¹…go, kuÃ±jaro saá¹-á¹-hihÄ• yano.

kacchÄ• ya baddhamÄ• nÄ• ya, koÃ±caá¹ƒ nadati vÄ• raá¹‡o ||

2363__._ á¹• 21 ``Ä• jÄ• nÄ«yÄ• Ã±7.0371 hasiyanti, nemighoso ajÄ• yatha.

abbhaá¹ƒ rajo acchÄ• desi, uyyuttÄ• sivivÄ• hinÄ« ||

2364__._ á¹• 21 ``sÄ• senÄ• mahatÄ« Ä• si, uyyuttÄ• hÄ• rahÄ• rinÄ«.

jÄ• linÄ• magganÄ• yena, vaá¹…kaá¹ƒ pÄ• yÄ• si pabbataá¹ƒ ||

2365__._ á¹• 21 ``te pÄ• viá¹ƒsu brahÄ• raÃ±Ã±aá¹ƒ, bahusÄ• khaá¹ƒ mahodakaá¹ƒ.

puppharukkhehi saÃ±channaá¹ƒ, phalarukkhehi cÅ«bhayaá¹ƒ ||

2366__._ á¹• 21 ``tattha bindussarÄ• vaggÅ«, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

kÅ«jantamupakÅ«janti, utusampupphite dume ||

2367__._ á¹• 21 ``te gantvÄ• dÄ«ghamaddhÄ• naá¹ƒ, ahorattÄ• namaccaye.

padesaá¹ƒ taá¹ƒ upÄ• gacchuá¹ƒ, yattha vessantaro ahÅ«â€™â€™ ti ||

tattha {\pounds}7.0365 __mahatÄ«_ti dvÄ• dasaakkhobhaá¹‡isaá¹…khÄ• tÄ• senÄ• . __u
__koÃ±caá¹ƒ nadatÄ«_ti tadÄ• kÄ• liá¹…garaá¹-á¹-havÄ• sino brÄ• hmaá¹‡Ä• attano raá¹

nÄ• gaá¹ƒ Ä• haritvÄ• saÃ±jayassa adaá¹ƒsu. so hatthÄ« ``sÄ• mikaá¹ƒ vata passituá¹ƒ lal
tuá¹-á¹-ho koÃ±canÄ• damakÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __kacchÄ• yÄ• _ti suva
baddhamÄ• nÄ• yapi tussitvÄ• koÃ±caá¹ƒ nadati. __hasiyantÄ«_ti hasasaddamakaá¹ƒsu \
__hÄ• rahÄ• rinÄ«_ti haritabbaharaá¹‡asamatthÄ• . __pÄ• viá¹ƒsÅ«_ti pavisiá¹ƒsu. __bahu
bahurukkhasÄ• khaá¹ƒ. __dÄ«ghamaddhÄ• na_nti saá¹-á¹-hiyojanamaggaá¹ƒ. __upÄ• gac
taá¹ƒ padesaá¹ƒ upagatÄ• ti.

mahÄ• rÄ• japabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakhattiyakammavaá¹‡á¹‡anÄ•

 jÄ• likumÄ• ro mucalindasaratÄ«re khandhÄ• vÄ• raá¹ƒ nivÄ• sÄ• petvÄ• cuddasa rathasa
Ä• gatamaggÄ• bhimukhÄ• neva á¹-hapÄ• petvÄ• tasmiá¹ƒ tasmiá¹ƒ padese sÄ«habyaggh
saá¹ƒvidahi. hatthiÄ• dÄ«naá¹ƒ saddo mahÄ• ahosi. atha mahÄ• satto taá¹ƒ saddaá¹ƒ sutv
paccÄ• mittÄ• Ã±7.0372 mama pitaraá¹ƒ ghÄ• tetvÄ• mamatthÄ• ya Ä• gatÄ• â€™â€™ ti
Ä• dÄ• ya pabbataá¹ƒ Ä• ruyha senaá¹ƒ olokesi. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha --

2368__._ á¹• 21 ``tesaá¹ƒ sutvÄ• na nigghosaá¹ƒ, bhÄ«to vessantaro ahu.

pabbataá¹ƒ abhiruhitvÄ• , bhÄ«to senaá¹ƒ udikkhati ||

2369__._ á¹• 21 ``iá¹…gha maddi nisÄ• mehi, nigghoso yÄ• diso vane.

Ä• jÄ• nÄ«yÄ• hasiyanti, dhajaggÄ• ni ca dissare ||

2370__._ á¹• 21 ``ime nÅ«na araÃ±Ã±asmiá¹ƒ, migasaá¹…ghÄ• ni luddakÄ• .

vÄ• gurÄ• hi parikkhippa, sobbhaá¹ƒ pÄ• tetvÄ• tÄ• vade.

vikkosamÄ• nÄ• tibbÄ• hi, hanti nesaá¹ƒ varaá¹ƒ varaá¹ƒ ||

2371__._ á¹• 21 ``yathÄ• mayaá¹ƒ adÅ«sakÄ• , araÃ±Ã±e avaruddhakÄ• .

amittahatthattaá¹ƒ gatÄ• , passa dubbalaghÄ• takaâ€™â€™ nti ||

 tattha {\pounds}7.0366 __iá¹…ghÄ• _ti codanatthe nipÄ• to. __nisÄ• mehÄ«_ti sakasenÄ•
olokehi upadhÄ• rehi. ``ime nÅ«na araÃ±Ã±asmiâ€™â€™ ntiÄ• dÄ«naá¹ƒ aá¸• á¸• hateyya
veditabbo ``maddi yathÄ• araÃ±Ã±amhi migasaá¹…ghÄ• ni luddakÄ• vÄ• gurÄ• hi parikkh

pÄ• tetvÄ• tÄ• vadeva `hanatha, are, duá¹-á¹-hamigeâ€™ ti vikkosamÄ• nÄ• tibbÄ• hi mig
migÄ• naá¹ƒ varaá¹ƒ varaá¹ƒ thÅ«laá¹ƒ thÅ«laá¹ƒ hananti, ime ca nÅ«na tatheva amhe asa
vikkosamÄ• nÄ• tibbÄ• ti sattÄ«hi hanissanti, mayaÃ±ca adÅ«sakÄ• araÃ±Ã±e avaruddha
vane vasÄ• ma, evaá¹ƒ santepi amittÄ• naá¹ƒ hatthattaá¹ƒ gatÄ• , passa dubbalaghÄ• taka
maraá¹‡abhayena paridevi.

sÄ• tassa vacanaá¹ƒ sutvÄ• senaá¹ƒ oloketvÄ• ``sakasenÄ• ya bhavitabbaâ€™â€™ nti r
imaá¹ƒ gÄ• thamÄ• ha ---

2372__._ á¹• 21 ``amittÄ• \Ee VI 583/ nappasÄ• heyyuá¹ƒ, aggÄ«va udakaá¹‡á¹‡ave.

tadeva tvaá¹ƒ vicintehi, api sotthi ito siyÄ• â€™â€™ ti ||

tattha __aggÄ«va udakaá¹‡á¹‡ave_ti yathÄ• tiá¹‡ukkÄ• dÄ«naá¹ƒ vasena upanÄ«to aggi a
puthulagambhÄ«rÄ• ni udakÄ• ni nappasahati, tÄ• petuá¹ƒ na sakkoti Ã±7.0373, tathÄ• taâ
nÄ• bhibhavissanti. __tadevÄ• _ti yaá¹ƒ sakkena tuyhaá¹ƒ varaá¹ƒ datvÄ• ``mahÄ• rÄ• ja,
ehitÄ«â€™â€™ ti vuttaá¹ƒ, tadeva tvaá¹ƒ vicintehi, api nÄ• ma ito balakÄ• yato amhÄ• kaá¹
mahÄ• sattaá¹ƒ assÄ• sesi.

atha mahÄ• satto sokaá¹ƒ tanukaá¹ƒ katvÄ• tÄ• ya saddhiá¹ƒ pabbatÄ• oruyha paá¹‡á¹‡a
itarÄ• pi attano paá¹‡á¹‡asÄ• lÄ• dvÄ• re nisÄ«di. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha

2373__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , orohitvÄ• na pabbatÄ• .

nisÄ«di paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nasaâ€™â€™ nti ||

tattha __daá¸·haá¹ƒ katvÄ• na mÄ• nasa_nti mayaá¹ƒ pabbajitÄ• nÄ• ma, amhÄ• kaá¹ƒ ko
hadayaá¹ƒ katvÄ• nisÄ«di.

tasmiá¹ƒ {\pounds}7.0367 khaá¹‡e saÃ±jayo rÄ• jÄ• deviá¹ƒ Ä• mantetvÄ• --- ``bhadde, p
ekato gatesu soko mahÄ• bhavissati, paá¹-hamaá¹ƒ tÄ• va ahaá¹ƒ gacchÄ• mi, tato `idÄ• r
nisinnÄ• bhavissantÄ«â€™ ti sallakkhetvÄ• tvaá¹ƒ mahantena parivÄ• rena Ä• gaccheyyÄ
vÄ«tinÄ• metvÄ• jÄ• likaá¹‡hÄ• jinÄ• pacchato Ä• gacchantÅ«â€™â€™ ti vatvÄ• rathaá¹ƒ
Ä• gatamaggÄ• bhimukhaá¹ƒ katvÄ• tattha tattha Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• alaá¹…ka
puttassa santikaá¹ƒ agamÄ• si. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2374__._ á¹• 21 ``nivattayitvÄ• na rathaá¹ƒ, vuá¹-á¹-hapetvÄ• na seniyo.

ekaá¹ƒ araÃ±Ã±e viharantaá¹ƒ, pitÄ• puttaá¹ƒ upÄ• gami ||

2375__._ á¹• 21 ``hatthikkhandhato oruyha, ekaá¹ƒso paÃ±jalÄ«kato.

parikiá¹‡á¹‡o amaccehi, puttaá¹ƒ siÃ±citumÄ• gami ||

2376__._ á¹• 21 ``tatthaddasa kumÄ• raá¹ƒ so, rammarÅ«paá¹ƒ samÄ• hitaá¹ƒ.

nisinnaá¹ƒ paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ, jhÄ• yantaá¹ƒ akutobhayaâ€™â€™ nti ||

tattha Ã±7.0374 __vuá¹-á¹-hapetvÄ• na seniyo_ti Ä• rakkhatthÄ• ya balakÄ• ye á¹-hapetvÄ
ekaá¹ƒsakatauttarÄ• saá¹…go. __siÃ±citumÄ• gamÄ«_ti rajje abhisiÃ±cituá¹ƒ upÄ• gami. _
anaÃ±jitaá¹ƒ amaá¹‡á¸• itaá¹ƒ.

2377__._ á¹• 21 ``taÃ±ca \Ee VI 584/ disvÄ• na Ä• yantaá¹ƒ, pitaraá¹ƒ puttagiddhinaá¹ƒ.

vessantaro ca maddÄ« ca, paccuggantvÄ• avandisuá¹ƒ ||

2378__._ á¹• 21 ``maddÄ« ca sirasÄ• pÄ• de, sasurassÄ• bhivÄ• dayi.

maddÄ« ahaÃ±hi te deva, pÄ• de vandÄ• mi te suá¹‡hÄ• .

te su tattha palissajja, pÄ• á¹‡inÄ• parimajjathÄ• â€™â€™ ti ||

tattha __pÄ• de vandÄ• mi te suá¹‡hÄ• _ti ahaá¹ƒ, deva, tava suá¹‡hÄ• pÄ• de vandÄ• m
__te su tatthÄ• _ti te ubhopi jane tasmiá¹ƒ sakkadattiye assame palissajitvÄ• hadaye nipajj
paricumbitvÄ• mudukena pÄ• á¹‡inÄ• parimajjatha, piá¹-á¹-hiyo nesaá¹ƒ parimajji.

tato {\pounds}7.0368 roditvÄ• paridevitvÄ• rÄ• jÄ• soke parinibbute tehi saddhiá¹ƒ paá¹-is
Ä• ha ---

2379__._ á¹• 21 ``kacci vo kusalaá¹ƒ putta, kacci putta anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2380__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatÄ«â€™â€™ ti ||

pitu vacanaá¹ƒ sutvÄ• mahÄ• satto Ä• ha ---

2381__._ á¹• 21 ``atthi no jÄ«vikÄ• deva, sÄ• ca yÄ• disakÄ«disÄ• .

kasirÄ• jÄ«vikÄ• homa, uÃ±chÄ• cariyÄ• ya jÄ«vitaá¹ƒ ||

2382__._ á¹• 21 ``aniddhinaá¹ƒ mahÄ• rÄ• ja, dametassaá¹ƒva sÄ• rathi.

tyamhÄ• aniddhikÄ• dantÄ• , asamiddhi dameti no ||

2383__._ á¹• 21 ``api no kisÄ• ni maá¹ƒsÄ• ni, pitu mÄ• tu adassanÄ• .

avaruddhÄ• naá¹ƒ mahÄ• rÄ• ja, araÃ±Ã±e jÄ«vasokinaâ€™â€™ nti ||

tattha Ã±7.0375 __yÄ• disakÄ«disÄ• _ti yÄ• vÄ• sÄ• vÄ• , lÄ• makÄ• ti attho. __kasirÄ• amhÄ• kaá¹ƒ uÃ±chÄ• cariyÄ• ya jÄ«vitaá¹ƒ nÄ• ma kicchaá¹ƒ, dukkhÄ• no jÄ«vikÄ• ahos aniddhiá¹ƒ asamiddhiá¹ƒ daliddapurisaá¹ƒ nÄ• ma sÄ• va aniddhi cheko sÄ• rathi assaá¹ƒ v nibbisevanaá¹ƒ karoti, te mayaá¹ƒ idha vasantÄ• aniddhikÄ• dantÄ• nibbisevanÄ• katÄ• dametÄ«ti. ``dametha noâ€™â€™ tipi pÄ• á¹-ho, damayittha noti attho. __jÄ«vasokina_nti a araÃ±Ã±e vasantÄ• naá¹ƒ kiá¹ƒ nÄ• ma amhÄ• kaá¹ƒ sukhanti vadati.

evaÃ±ca pana vatvÄ• puna puttÄ• naá¹ƒ pavattiá¹ƒ pucchanto Ä• ha ---

2384__._ á¹• 21 ``yepi {\pounds}7.0369 te siviseá¹-á¹-hassa, dÄ• yÄ• dÄ• pattamÄ• nasÄ•

jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho, brÄ• hmaá¹‡assa vasÄ• nugÄ• .

accÄ• yikassa luddassa, yo ne gÄ• vova sumbhati ||

2385__._ á¹• 21 ``te \Ee VI 585/ rÄ• japuttiyÄ• putte, yadi jÄ• nÄ• tha saá¹ƒsatha.

pariyÄ• puá¹‡Ä• tha no khippaá¹ƒ, sappadaá¹-á¹-haá¹ƒva mÄ• á¹‡avaâ€™â€™ nti ||

tattha __dÄ• yÄ• dÄ• pattamÄ• nasÄ• _ti mahÄ• rÄ• ja, yepi te tava siviseá¹-á¹-hassa dÄ• asampuá¹‡á¹‡amanorathÄ• hutvÄ• brÄ• hmaá¹‡assa vasÄ• nugÄ• jÄ• tÄ• , te dve kumÄ• sumbhati paharati, te rÄ• japuttiyÄ• putte yadi diá¹-á¹-havasena vÄ• sutavasena vÄ• jÄ• n __sappadaá¹-á¹-haá¹ƒva mÄ• á¹‡ava_nti visanimmadanatthÄ• ya sappadaá¹-á¹-haá¹ƒ mÄ•

khippaá¹ƒ no pariyÄ• puá¹‡Ä• tha kathethÄ• ti vadati.

rÄ• jÄ• Ä• ha ---

2386__._ á¹• 21 ``ubho kumÄ• rÄ• nikkÄ«tÄ• , jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• , putta mÄ• bhÄ• yi assasÄ• â€™â€™ ti ||

tattha __nikkÄ«tÄ• _ti nikkayaá¹ƒ datvÄ• gahitÄ• .

taá¹ƒ sutvÄ• mahÄ• satto paá¹-iladdhassÄ• so pitarÄ• saddhiá¹ƒ paá¹-isanthÄ• ramakÄ• s

2387__._ á¹• 21 ``kacci Ã±7.0376 nu tÄ• ta kusalaá¹ƒ, kacci tÄ• ta anÄ• mayaá¹ƒ.

kacci nu tÄ• ta me mÄ• tu, cakkhu na parihÄ• yatÄ«â€™â€™ ti ||

tattha __cakkhu na parihÄ• yatÄ«_ti puttasokena rodantiyÄ• cakkhu na parihÄ• yatÄ«ti.

rÄ• jÄ• Ä• ha ---

2388__._ á¹• 21 ``kusalaÃ±ceva {\pounds}7.0370 me putta, atho putta anÄ• mayaá¹ƒ.

atho ca putta te mÄ• tu, cakkhu na parihÄ• yatÄ«â€™â€™ ti ||

bodhisatto Ä• ha ---

2389__._ á¹• 21 ``kacci arogaá¹ƒ yoggaá¹ƒ te, kacci vahati vÄ• hanaá¹ƒ.

kacci phÄ«to janapado, kacci vuá¹-á¹-hi na chijjatÄ«â€™â€™ ti ||

tattha __vuá¹-á¹-hÄ«_ti vuá¹-á¹-hidhÄ• rÄ• .

rÄ• jÄ• Ä• ha ---

2390__._ á¹• 21 ``atho arogaá¹ƒ yoggaá¹ƒ me, atho vahati vÄ• hanaá¹ƒ.

atho phÄ«to janapado, atho vuá¹-á¹-hi na chijjatÄ«â€™â€™ ti ||

evaá¹ƒ tesaá¹ƒ sallapantÄ• naÃ±Ã±eva phussatÄ« devÄ« ``idÄ• ni sokaá¹ƒ tanukaá¹ƒ katv
bhavissantÄ«â€™â€™ ti sallakkhetvÄ• mahÄ• parivÄ• rena saddhiá¹ƒ puttassa santikaá¹ƒ
VI 586/ pakÄ• sento satthÄ• Ä• ha ---

2391__._ á¹• 21 ``iccevaá¹ƒ mantayantÄ• naá¹ƒ, mÄ• tÄ• nesaá¹ƒ adissatha.

rÄ• japuttÄ« giridvÄ• re, pattikÄ• anupÄ• hanÄ• ||

2392__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantiá¹ƒ, mÄ• taraá¹ƒ puttagiddhiniá¹ƒ.

vessantaro ca maddÄ« ca, paccuggantvÄ• avandisuá¹ƒ ||

2393__._ á¹• 21 ``maddÄ« ca sirasÄ• pÄ• de, sassuyÄ• abhivÄ• dayi.

maddÄ« ahaÃ±hi te ayye, pÄ• de vandÄ• mi te suá¹‡hÄ• â€™â€™ ti ||

tesaá¹ƒ phussatideviá¹ƒ vanditvÄ• á¹-hitakÄ• le puttakÄ• kumÄ• rakumÄ• rikÄ• hi parivut
tesaá¹ƒ Ä• gamanamaggaá¹ƒ olokentÄ«yeva aá¹-á¹-hÄ• si. sÄ• te sotthinÄ• Ä• gacchante
{\pounds}7.0371 saá¹‡á¹-hÄ• tuá¹ƒ Ã±7.0377 asakkontÄ« taruá¹‡avacchÄ• viya gÄ• vÄ« p
tepi taá¹ƒ disvÄ• paridevantÄ• mÄ• tarÄ• bhimukhÄ• va padhÄ• viá¹ƒsu. tamatthaá¹ƒ pak

2394__._ á¹• 21 ``maddiÃ±ca puttakÄ• disvÄ• , dÅ«rato sotthimÄ• gatÄ• .

kandantÄ• mabhidhÄ• viá¹ƒsu, vacchabÄ• lÄ• va mÄ• taraá¹ƒ ||

2395__._ á¹• 21 ``maddÄ« ca puttake disvÄ• , dÅ«rato sotthimÄ• gate.

vÄ• ruá¹‡Ä«va pavedhentÄ«, thanadhÄ• rÄ• bhisiÃ±cathÄ• â€™â€™ ti ||

tattha __kandantÄ• mabhidhÄ• viá¹ƒsÅ«_ti kandantÄ• abhidhÄ• viá¹ƒsu. __vÄ• ruá¹‡Ä«v
ikkhaá¹‡ikÄ• viya pavedhamÄ• nÄ• thanadhÄ• rÄ• abhisiÃ±cathÄ• ti.

sÄ• kira mahÄ• saddena paridevitvÄ• kampamÄ• nÄ• visaÃ±Ã±Ä« hutvÄ• dÄ«ghato pat
vegenÄ• gantvÄ• visaÃ±Ã±ino hutvÄ• mÄ• tu upariyeva patiá¹ƒsu. tasmiá¹ƒ khaá¹‡e tassÄ
khÄ«radhÄ• rÄ• nikkhamitvÄ• tesaá¹ƒ mukheyeva pavisiá¹ƒsu. sace kira ettako assÄ• so
sukkhahadayÄ• hutvÄ• addhÄ• nassissanti. vessantaropi piyaputte disvÄ• sokaá¹ƒ sandh
visaÃ±Ã±Ä« hutvÄ• tattheva pati. mÄ• tÄ• pitaropissa visaÃ±Ã±ino hutvÄ• tattheva patiá¹ƒ
saá¹-á¹-hisahassÄ• amaccÄ• . taá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ passantesu ekopi sakabhÄ• vena saa

sakalaá¹ƒ assamapadaá¹ƒ yugantavÄ• tena pamadditaá¹ƒ viya sÄ• lavanaá¹ƒ ahosi. tasmiá
nadiá¹ƒsu, mahÄ• pathavÄ« kampi, mahÄ• samuddo saá¹…khubhi, sineru girirÄ• jÄ• onam
ekakolÄ• halÄ• ahesuá¹ƒ.

sakko devarÄ• jÄ• ``cha khattiyÄ• saparisÄ• visaÃ±Ã±ino jÄ• tÄ• , tesu ekopi uá¹-á¹-hÄ•
udakaá¹ƒ siÃ±cituá¹ƒ samattho nÄ• ma natthi, ahaá¹ƒ dÄ• ni imesaá¹ƒ pokkharavassaá¹ƒ v
cintetvÄ• chakhattiyasamÄ• game pokkharavassaá¹ƒ vassÄ• pesi. tattha ye temitukÄ• mÄ•
atemitukÄ• mÄ• naá¹ƒ upari ekabindumattampi na patati, padumapattato udakaá¹ƒ viya niva
pokkharavane patitaá¹ƒ Ã±7.0378 vassaá¹ƒ viya taá¹ƒ vassaá¹ƒ ahosi. cha khattiyÄ• \Ee V
paá¹-ilabhiá¹ƒsu. mahÄ• jano tampi disvÄ• ``aho acchariyaá¹ƒ, aho abbhutaá¹ƒ evarÅ«pe Ã
pokkharavassaá¹ƒ vassi, mahÄ• pathavÄ« kampÄ«â€™â€™ ti acchariyaá¹ƒ pavedesi. tama
Ä• ha ---

2396__._ á¹• 21 ``samÄ• gatÄ• naá¹ƒ {\pounds}7.0372 Ã±Ä• tÄ«naá¹ƒ, mahÄ• ghoso ajÄ•

pabbatÄ• samanÄ• diá¹ƒsu, mahÄ« pakampitÄ• ahu ||

2397__._ á¹• 21 ``vuá¹-á¹-hidhÄ• raá¹ƒ pavattento, devo pÄ• vassi tÄ• vade.

atha vessantaro rÄ• jÄ• , Ã±Ä• tÄ«hi samagacchatha ||

2398__._ á¹• 21 ``nattÄ• ro suá¹‡isÄ• putto, rÄ• jÄ• devÄ« ca ekato.

yadÄ• samÄ• gatÄ• Ä• suá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ ||

2399__._ á¹• 21 ``paÃ±jalikÄ• tassa yÄ• canti, rodantÄ• bherave vane.

vessantaraÃ±ca maddiÃ±ca, sabbe raá¹-á¹-hÄ• samÄ• gatÄ• .

tvaá¹ƒ nosi issaro rÄ• jÄ• , rajjaá¹ƒ kÄ• retha no ubhoâ€™â€™ ti ||

tattha __ghoso_ti kÄ• ruÃ±Ã±aghoso. __paÃ±jalikÄ• _ti sabbe nÄ• garÄ• ceva negamÄ•
paggahitaÃ±jalikÄ• hutvÄ• . __tassa yÄ• cantÄ«_ti tassa pÄ• desu patitvÄ• roditvÄ• kand
sÄ• mi issaro, pitÄ• te idheva abhisiÃ±citvÄ• nagaraá¹ƒ netukÄ• mo, kulasantakaá¹ƒ setac
paá¹-icchathÄ• â€™â€™ ti yÄ• ciá¹ƒsu.

chakhattiyakammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nagarakaá¹‡á¸• avaá¹‡á¹‡anÄ•

taá¹ƒ sutvÄ• mahÄ• satto pitarÄ• saddhiá¹ƒ sallapanto imaá¹ƒ gÄ• thamÄ• ha ---

2400__._ á¹• 21 ``dhammena rajjaá¹ƒ kÄ• rentaá¹ƒ, raá¹-á¹-hÄ• pabbÄ• jayittha maá¹ƒ.

tvaÃ±ca jÄ• napadÄ• ceva, negamÄ• ca samÄ• gatÄ• â€™â€™ ti ||

tato Ã±7.0379 rÄ• jÄ• puttaá¹ƒ attano dosaá¹ƒ khamÄ• pento Ä• ha ---

2401__._ á¹• 21 ``dukkaá¹-aÃ±ca {\pounds}7.0373 hi no putta, bhÅ«nahaccaá¹ƒ kataá¹ƒ ma

yohaá¹ƒ sivÄ«naá¹ƒ vacanÄ• , pabbÄ• jesimadÅ«sakaâ€™â€™ nti ||

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• attano dukkhaharaá¹‡atthaá¹ƒ puttaá¹ƒ yÄ• canto itaraá¹ƒ gÄ• t

2402__._ á¹• 21 ``yena kenaci vaá¹‡á¹‡ena, pitu dukkhaá¹ƒ udabbahe.

mÄ• tu bhaginiyÄ• cÄ• pi, api pÄ• á¹‡ehi attanoâ€™â€™ ti ||

tattha __udabbahe_ti hareyya. __api pÄ• á¹‡ehÄ«_ti tÄ• ta puttena nÄ• ma jÄ«vitaá¹ƒ pari
mÄ• tÄ• pitÅ«naá¹ƒ sokadukkhaá¹ƒ haritabbaá¹ƒ, tasmÄ• mama dosaá¹ƒ hadaye akatvÄ•
isiliá¹…gaá¹ƒ hÄ• retvÄ• rÄ• javesaá¹ƒ gaá¹‡ha tÄ• tÄ• ti iminÄ• kira naá¹ƒ adhippÄ• yene

bodhisatto \Ee VI 588/ rajjaá¹ƒ kÄ• retukÄ• mopi ``ettake pana akathite garukaá¹ƒ nÄ• ma
kathesi. mahÄ• satto ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. athassa adhivÄ• sanaá¹ƒ viditv
saá¹-á¹-hisahassÄ• amaccÄ• ``nahÄ• nakÄ• lo mahÄ• rÄ• ja, rajojallaá¹ƒ pavÄ• hayÄ• â€
mahÄ• satto ``thokaá¹ƒ adhivÄ• sethÄ• â€™â€™ ti vatvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ•
paá¹-isÄ• metvÄ• saá¹…khavaá¹‡á¹‡asÄ• á¹-akaá¹ƒ nivÄ• setvÄ• paá¹‡á¹‡asÄ• lato nikkh
mÄ• se aá¸• á¸• hamÄ• saÃ±ca vasantena samaá¹‡adhammassa kataá¹-á¹-hÄ• naá¹ƒ, pÄ•
dÄ• naá¹ƒ datvÄ• mahÄ• pathaviyÄ• kampÄ• pitaá¹-á¹-hÄ• naâ€™â€™ nti paá¹‡á¹‡asÄ•
katvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• aá¹-á¹-hÄ• si. athassa kappakÄ• dayo kesamass
tamenaá¹ƒ sabbÄ• bharaá¹‡abhÅ«sitaá¹ƒ devarÄ• jÄ• namiva virocamÄ• naá¹ƒ rajje abhisi

2403__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , rajojallaá¹ƒ pavÄ• hayi.

rajojallaá¹ƒ pavÄ• hetvÄ• , saá¹…khavaá¹‡á¹‡aá¹ƒ adhÄ• rayÄ«â€™â€™ ti ||

tattha __pavÄ• hayÄ«_ti hÄ• resi, hÄ• retvÄ• ca pana rÄ• javesaá¹ƒ gaá¹‡hÄ«ti attho.

athassa yaso mahÄ• ahosi. olokitaolokitaá¹-á¹-hÄ• naá¹ƒ kampati, mukhamaá¹…galikÄ• r
ghosayiá¹ƒsu, sabbatÅ«riyÄ• ni paggaá¹‡hiá¹ƒsu, mahÄ• samuddakucchiyaá¹ƒ Ã±7.0380 m
tÅ«riyaghoso ahosi. hatthiratanaá¹ƒ alaá¹…karitvÄ• upÄ• nayiá¹ƒsu. so khaggaratanaá¹ƒ b
hatthiratanaá¹ƒ {\pounds}7.0374 abhiruhi. tÄ• vadeva naá¹ƒ sahajÄ• tÄ• saá¹-á¹-hisahassÄ
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• itÄ• parivÄ• rayiá¹ƒsu, sabbakaÃ±Ã±Ä• yo maddidevi
abhisiÃ±ciá¹ƒsu. sÄ«se ca panassÄ• abhisekaudakaá¹ƒ abhisiÃ±camÄ• nÄ• ``vessantaro
tiÄ• dÄ«ni maá¹…galÄ• ni vadiá¹ƒsu. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2404__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• to sucivattho, sabbÄ• bharaá¹‡abhÅ«sito.

paccayaá¹ƒ nÄ• gamÄ• ruyha, khaggaá¹ƒ bandhi parantapaá¹ƒ ||

2405__._ á¹• 21 ``tato saá¹-á¹-hisahassÄ• ni, yodhino cÄ• rudassanÄ• .

sahajÄ• tÄ• pakiriá¹ƒsu, nandayantÄ• rathesabhaá¹ƒ ||

2406__._ á¹• 21 ``tato \Ee VI 589/ maddimpi nhÄ• pesuá¹ƒ, sivikaÃ±Ã±Ä• samÄ• gatÄ• .

vessantaro taá¹ƒ pÄ• letu, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

athopi taá¹ƒ mahÄ• rÄ• jÄ• , saÃ±jayo abhirakkhatÅ«â€™â€™ ti ||

tattha __paccayaá¹ƒ nÄ• gamÄ• ruyhÄ• _ti taá¹ƒ attano jÄ• tadivase uppannaá¹ƒ hatthinÄ•
amittatÄ• panaá¹ƒ. __pakiriá¹ƒsÅ«_ti parivÄ• rayiá¹ƒsu. __nandayantÄ• _ti tosentÄ• . __siv
pajÄ• patiyo sannipatitvÄ• gandhodakena nhÄ• pesuá¹ƒ. __jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho_
rakkhantÅ«ti.

2407__._ á¹• 21 ``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe saá¹ƒklesamattano.

Ä• nandiyaá¹ƒ Ä• cariá¹ƒsu, ramaá¹‡Ä«ye giribbaje ||

2408__._ á¹• 21 ``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe saá¹ƒklesamattano.

Ä• nandi vittÄ• sumanÄ• , putte saá¹…gamma lakkhaá¹‡Ä• ||

2409__._ á¹• 21 ``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe saá¹ƒklesamattano.

Ä• nandi vittÄ• patÄ«tÄ• , saha puttehi lakkhaá¹‡Ä• â€™â€™ ti ||

tattha __idaÃ±ca paccayaá¹ƒ laddhÄ• _ti bhikkhave, vessantaro maddÄ« ca idaÃ±ca pacca
patiá¹-á¹-haá¹ƒ {\pounds}7.0375 labhitvÄ• , rajje patiá¹-á¹-hahitvÄ• ti attho. __pubbe_ti ito Ã
attano vanavÄ• sasaá¹ƒklesaÃ±ca anussaritvÄ• . __Ä• nandiyaá¹ƒ Ä• cariá¹ƒsu, ramaá¹‡Ä
vaá¹…kagirikucchimhi ``vessantarassa raÃ±Ã±o Ä• á¹‡Ä• â€™â€™ ti kaÃ±canalatÄ• vinad
carÄ• petvÄ• Ä• nandachaá¹‡aá¹ƒ Ä• cariá¹ƒsu. __Ä• nandi vittÄ• sumanÄ• _ti lakkhaá¹‡
saá¹…gamma sampÄ• puá¹‡itvÄ• vittÄ• sumanÄ• hutvÄ• ativiya nandÄ«ti attho. __patÄ«

evaá¹ƒ patÄ«tÄ• hutvÄ• ca pana putte Ä• ha ---

2410__._ á¹• 21 ``ekabhattÄ• pure Ä• siá¹ƒ, niccaá¹ƒ thaá¹‡á¸• ilasÄ• yinÄ«.

iti metaá¹ƒ vataá¹ƒ Ä• si, tumhaá¹ƒ kÄ• mÄ• hi puttakÄ• ||

2411__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ samiddhajja, tumhe saá¹…gamma puttakÄ• .

mÄ• tujampi taá¹ƒ pÄ• letu, pitujampi ca puttaka.

athopi taá¹ƒ mahÄ• rÄ• jÄ• , saÃ±jayo abhirakkhatu ||

2412__._ á¹• 21 ``yaá¹ƒ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva pitucca te.

sabbena tena kusalena, ajaro amaro bhavÄ• â€™â€™ ti ||

tattha __tumhaá¹ƒ kÄ• mÄ• hi puttakÄ• _ti puttakÄ• ahaá¹ƒ tumhÄ• kaá¹ƒ kÄ• mÄ• tumh
brÄ• hmaá¹‡ena nÄ«tesu ekabhattaá¹ƒ bhuÃ±jitvÄ• bhÅ«miyaá¹ƒ sayiá¹ƒ, iti me tumhÄ• ka
Ä• sÄ«ti vadati. __samiddhajjÄ• _ti taá¹ƒ me vataá¹ƒ ajja samiddhaá¹ƒ. __mÄ• tujampi taá¹
puttakÄ• _ti puttajÄ• li taá¹ƒ mÄ• tujÄ• taá¹ƒ somanassampi pitujÄ• taá¹ƒ somanassampi pÅ
santakaá¹ƒ puÃ±Ã±aá¹ƒ taá¹ƒ pÄ• letÅ«ti attho. tenevÄ• ha __ ``yaá¹ƒ kiÃ±citthi kataá¹ƒ pu

phussatÄ«pi \Ee VI 590/ devÄ« ``ito paá¹-á¹-hÄ• ya mama suá¹‡hÄ• imÄ• neva vatthÄ• ni
Ä• bharaá¹‡Ä• ni dhÄ• retÅ«â€™â€™ ti suvaá¹‡á¹‡asamugge pÅ«retvÄ• pahiá¹‡i. tamatth
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2413__._ á¹• 21 ``kappÄ• sikaÃ±ca koseyyaá¹ƒ, khomakoá¹-umbarÄ• ni ca.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2414__._ á¹• 21 ``tato {\pounds}7.0376 Ã±7.0382 hemaÃ±ca kÄ• yÅ«raá¹ƒ, gÄ«veyyaá¹ƒ ra

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2415__._ á¹• 21 ``tato hemaÃ±ca kÄ• yÅ«raá¹ƒ, aá¹…gadaá¹ƒ maá¹‡imekhalaá¹ƒ.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2416__._ á¹• 21 ``uá¹‡á¹‡ataá¹ƒ mukhaphullaÃ±ca, nÄ• nÄ• ratte ca mÄ• á¹‡ike.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2417__._ á¹• 21 ``uggatthanaá¹ƒ giá¹…gamakaá¹ƒ, mekhalaá¹ƒ pÄ• á¹-ipÄ• dakaá¹ƒ.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2418__._ á¹• 21 ``suttaÃ±ca suttavajjaÃ±ca, upanijjhÄ• ya seyyasi.

asobhatha rÄ• japuttÄ«, devakaÃ±Ã±Ä• va nandane ||

2419__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• tÄ• sucivatthÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

asobhatha rÄ• japuttÄ«, tÄ• vatiá¹ƒseva accharÄ• ||

2420__._ á¹• 21 ``kadalÄ«va vÄ• tacchupitÄ• , jÄ• tÄ• cittalatÄ• vane.

antÄ• varaá¹‡asampannÄ• , rÄ• japuttÄ« asobhatha ||

2421__._ á¹• 21 ``sakuá¹‡Ä« mÄ• nusinÄ«va, jÄ• tÄ• cittapattÄ• patÄ«.

nigrodhapakkabimboá¹-á¹-hÄ«, rÄ• japuttÄ« asobhathÄ• â€™â€™ ti ||

tattha __hemaÃ±ca kÄ• yÅ«ra_nti suvaá¹‡á¹‡amayaá¹ƒ vanakhajjÅ«riphalasaá¹‡á¹-hÄ• na
__ratanamaya_nti aparampi ratanamayaá¹ƒ gÄ«veyyaá¹ƒ. __aá¹…gadaá¹ƒ maá¹‡imekhala
maá¹‡imayamekhalaÃ±ca. __uá¹‡á¹‡ata_nti ekaá¹ƒ nalÄ• á¹-apasÄ• dhanaá¹ƒ. __mukhaph
tilakamÄ• lÄ• bharaá¹‡aá¹ƒ. __nÄ• nÄ• ratte_ti nÄ• nÄ• vaá¹‡á¹‡e. __mÄ• á¹‡ike_ti maá¹‡

giá¹…gamaka_nti etÄ• nipi dve Ä• bharaá¹‡Ä• ni. __mekhala_nti suvaá¹‡á¹‡arajatamayaá¹
__pÄ• á¹-ipÄ• daka_nti pÄ• dapasÄ• dhanaá¹ƒ. __suttaÃ±ca suttavajjaá¹ƒ cÄ• _ti suttÄ• rÅ
asuttÄ• rÅ«á¸·haÃ±ca pasÄ• dhanaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``suppaÃ±ca suppavajjaÃ±cÄ• á
likhitaá¹ƒ. __upanijjhÄ• ya seyyasÄ«_ti etaá¹ƒ suttÄ• rÅ«á¸·haÃ±ca asuttÄ• rÅ«á¸·haÃ±ca Ä
taá¹ƒ Å«naá¹-á¹-hÄ• naá¹ƒ oloketvÄ• alaá¹…karitvÄ• á¹-hitÄ• seyyasÄ« uttamarÅ«padhar
nandane asobhatha. __vÄ• tacchupitÄ• _ti cittalatÄ• vane jÄ• tÄ• vÄ• tasamphuá¹-á¹-hÄ•
taá¹ƒ divasaá¹ƒ sÄ• vijambhamÄ• nÄ• asobhatha Ã±7.0383. __dantÄ• varaá¹‡asampannÄ
rattadantÄ• varaá¹‡ehi samannÄ• gatÄ• . __sakuá¹‡Ä« mÄ• nusinÄ«va, jÄ• tÄ• cittapattÄ•
sarÄ«rena \Ee VI 591/ jÄ• tÄ• mÄ• nusinÄ« nÄ• ma sakuá¹‡Ä« cittapattÄ• Ä• kÄ• se uppa
gacchantÄ« sobhati, evaá¹ƒ sÄ• rattoá¹-á¹-hatÄ• ya nigrodhapakkabimbaphalasadisaoá¹-á

saá¹-á¹-hisahassÄ• amaccÄ• maddiá¹ƒ abhiruhanatthÄ• ya sabbÄ• laá¹…kÄ• rappaá¹-ima
sattisarapahÄ• rakkhamaá¹ƒ ekaá¹ƒ taruá¹‡ahatthiá¹ƒ upanÄ• mesuá¹ƒ. tena vuttaá¹ƒ ---

2422__._ á¹• 21 ``tassÄ• ca nÄ• gamÄ• nesuá¹ƒ, nÄ• tivaddhaá¹ƒva kuÃ±jaraá¹ƒ.

sattikkhamaá¹ƒ sarakkhamaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒ ||

2423__._ á¹• 21 ``sÄ• maddÄ« nÄ• gamÄ• ruhi, nÄ• tivaddhaá¹ƒva kuÃ±jaraá¹ƒ.

sattikkhamaá¹ƒ sarakkhamaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaâ€™â€™ nti ||

tattha __tassÄ• cÄ• _ti bhikkhave, tassÄ• pi maddiyÄ• sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡â
nÄ• tivaddhaá¹ƒ sattisarapahÄ• rakkhamaá¹ƒ ekaá¹ƒ taruá¹‡ahatthiá¹ƒ upanesuá¹ƒ. __nÄ•
varahatthipiá¹-á¹-hiá¹ƒ abhiruhi.

iti te ubhopi mahantena yasena khandhÄ• vÄ• raá¹ƒ agamaá¹ƒsu. saÃ±jayarÄ• jÄ• dvÄ• d
saddhiá¹ƒ mÄ• samattaá¹ƒ pabbatakÄ«á¸·aá¹ƒ vanakÄ«á¸·aá¹ƒ kÄ«á¸·i. mahÄ• sattassa tej
koci vÄ• á¸·amigo vÄ• pakkhÄ« vÄ• kaÃ±ci na viheá¹-hesi. tamatthaá¹ƒ pakÄ• sento satth

2424__._ á¹• 21 ``sabbamhi taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha migÄ• ahuá¹ƒ.

vessantarassa tejena, naÃ±Ã±amaÃ±Ã±aá¹ƒ viheá¹-hayuá¹ƒ ||

2425__._ á¹• 21 ``sabbamhi taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ.

vessantarassa tejena, naÃ±Ã±amaÃ±Ã±aá¹ƒ viheá¹-heyuá¹ƒ ||

2426__._ á¹• 21 ``sabbamhi {\pounds}7.0378 taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha migÄ• ahu

ekajjhaá¹ƒ sannipÄ• tiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2427__._ á¹• 21 ``sabbamhi Ã±7.0384 taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ.

ekajjhaá¹ƒ sannipÄ• tiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2428__._ á¹• 21 ``sabbamhi taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha migÄ• ahuá¹ƒ.

nÄ• ssu maÃ±jÅ« nikÅ«jiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2429__._ á¹• 21 ``sabbamhi taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ.

nÄ• ssu maÃ±jÅ« nikÅ«jiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ti ||

tattha __yÄ• vantetthÄ• _ti yÄ• vanto ettha. __ekajjhaá¹ƒ sannipÄ• tiá¹ƒsÅ«_ti ekasmiá¹ƒ á
sannipatitvÄ• ca pana ``ito paá¹-á¹-hÄ• ya idÄ• ni amhÄ• kaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ lajjÄ•
saá¹ƒvaro vÄ• na bhavissatÄ«â€™â€™ ti domanassapattÄ• ahesuá¹ƒ. __nÄ• ssu maÃ±jÅ
mahÄ• sattassa viyogadukkhitÄ• madhuraá¹ƒ ravaá¹ƒ pubbe viya na raviá¹ƒsu.

saÃ±jayanarindo \Ee VI 592/ mÄ• samattaá¹ƒ pabbatakÄ«á¸·aá¹ƒ, vanakÄ«á¸·aá¹ƒ kÄ«á¸·i
pakkosÄ• petvÄ• ``tÄ• ta, ciraá¹ƒ no araÃ±Ã±e vuttaá¹ƒ, kiá¹ƒ te mama puttassa gamanam
pucchitvÄ• ``Ä• ma, deva, kÄ• lo vo gamanÄ• yÄ• â€™â€™ ti vutte vessantarassa Ä• rocÄ
nikkhami. vaá¹…kagirikucchito yÄ• va jetuttaranagarÄ• saá¹-á¹-hiyojanaá¹ƒ alaá¹…katama
mahantena parivÄ• rena saddhiá¹ƒ paá¹-ipajji. tamatthaá¹ƒ pakÄ• sento satthÄ• Ä• ha ---

2430__._ á¹• 21 ``paá¹-iyatto rÄ• jamaggo, vicitto pupphasanthato.

vasi vessantaro yattha, yÄ• vatÄ• va jetuttarÄ• ||

2431__._ á¹• 21 ``tato {\pounds}7.0379 saá¹-á¹-hisahassÄ• ni, yodhino cÄ• rudassanÄ• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2432__._ á¹• 21 ``orodhÄ• Ã±7.0385 ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2433__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2434__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2435__._ á¹• 21 ``karoá¹-iyÄ• cammadharÄ• , illÄ«hatthÄ• suvammino.

purato paá¹-ipajjiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ti ||

tattha __paá¹-iyatto_ti visÄ• khÄ• puá¹‡á¹‡amapÅ«jÄ• kÄ• le viya alaá¹…kato. __vicitto_ti kadalipuá¹‡á¹‡aghaá¹-adhajapaá¹-Ä• kÄ• dÄ«hi vicitto. __pupphasanthato_ti lÄ• jÄ• paÃ±ca __yatthÄ• _ti yasmiá¹ƒ vaá¹…kapabbate vessantaro vasati, tato paá¹-á¹-hÄ• ya yÄ• va jetut alaá¹…katappaá¹-iyattova. __karoá¹-iyÄ• _ti sÄ«sakaroá¹-Ä«ti laddhanÄ• mÄ• ya sÄ«se pa yodhÄ• . __cammadharÄ• _ti kaá¹‡á¸• avÄ• raá¹‡acammadharÄ• . __suvammino_ti vicitrÄ• vammikÄ• . __purato paá¹-ipajjiá¹ƒsÅ«_ti mattahatthÄ«supi Ä• gacchantesu anivattino sÅ«r vessantarassa purato paá¹-ipajjiá¹ƒsu.

rÄ• jÄ• saá¹-á¹-hiyojanamaggaá¹ƒ dvÄ«hi mÄ• sehi atikkamma jetuttaranagaraá¹ƒ patto alaá¹…katappaá¹-iyattanagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ abhiruhi. tamatthaá¹ƒ pakÄ• se

2436__._ á¹• 21 ``te {\pounds}7.0380 pÄ• visuá¹ƒ puraá¹ƒ rammaá¹ƒ, mahÄ• pÄ• kÄ• ratora

upetaá¹ƒ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ ||

2437__._ á¹• 21 ``vittÄ• Ã±7.0386 jÄ• napadÄ• Ä• suá¹ƒ, negamÄ• ca samÄ• gatÄ• .

anuppatte kumÄ• ramhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2438__._ á¹• 21 ``celukkhepo avattittha, Ä• gate dhanadÄ• yake.

nandiá¹ƒ pavesi nagare, bandhanÄ• mokkho aghosathÄ• â€™â€™ ti ||

tattha \Ee VI 593/ __mahÄ• pÄ• kÄ• ratoraá¹‡a_nti mahantehi pÄ• kÄ• rehi ca toraá¹‡ehi c __naccagÄ«tehi cÅ«bhaya_nti naccehi ca gÄ«tehi ca ubhayehi samannÄ• gataá¹ƒ. __vittÄ• somanassappattÄ• . __Ä• gate dhanadÄ• yake_ti mahÄ• janassa dhanadÄ• yake mahÄ• sa ``vessantarassa mahÄ• rÄ• jassa Ä• á¹‡Ä• â€™â€™ ti nagare nandibherÄ« cari. __bandha sabbasattÄ• naá¹ƒ bandhanÄ• mokkho ghosito. antamaso biá¸·Ä• raá¹ƒ upÄ• dÄ• ya vessa bandhanÄ• vissajjÄ• pesi.

so nagaraá¹ƒ paviá¹-á¹-hadivaseyeva paccÅ«sakÄ• le cintesi ``ye vibhÄ• tÄ• ya rattiyÄ• m sutvÄ• yÄ• cakÄ• Ä• gamissanti, tesÄ• haá¹ƒ kiá¹ƒ dassÄ• mÄ«â€™â€™ ti? tasmiá¹ƒ kha uá¹‡hÄ• kÄ• raá¹ƒ dassesi. so Ä• vajjento taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• tÄ• vadeva rÄ• jan pacchimavatthuÃ±ca kaá¹-ippamÄ• á¹‡aá¹ƒ pÅ«rento ghanamegho viya sattaratanavassaá¹ jÄ• á¹‡uppamÄ• á¹‡aá¹ƒ vassÄ• pesi. punadivase mahÄ• satto ``tesaá¹ƒ tesaá¹ƒ kulÄ• naá vuá¹-á¹-hadhanaá¹ƒ tesaá¹ƒ tesaÃ±Ã±eva hotÅ«â€™â€™ ti dÄ• petvÄ• avasesaá¹ƒ Ä• ha gehavatthusmiá¹ƒ saddhiá¹ƒ dhanena koá¹-á¹-hÄ• gÄ• resu okirÄ• petvÄ• dÄ• namukhe á¹ pakÄ• sento satthÄ• Ä• ha ---

2439__._ á¹• 21 ``jÄ• tarÅ«pamayaá¹ƒ vassaá¹ƒ, devo pÄ• vassi tÄ• vade.

vessantare paviá¹-á¹-hamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2440__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjathÄ• â€™â€™ ti ||

tattha {\pounds}7.0381 Ã±7.0387 __saggaá¹ƒ so upapajjathÄ• _ti tato cuto dutiyacittena tus

nagarakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

satthÄ• imaá¹ƒ gÄ• thÄ• sahassappaá¹-imaá¹‡á¸• itaá¹ƒ mahÄ• vessantaradhammadesana
samodhÄ• nesi --- ``tadÄ• jÅ«jako devadatto ahosi, amittatÄ• panÄ• ciÃ±camÄ• á¹‡avikÄ•
accutatÄ• paso sÄ• riputto, sakko anuruddho, saÃ±cayanarindo suddhodanamahÄ• rÄ• jÄ•
sirimahÄ• mÄ• yÄ• , maddÄ« devÄ« rÄ• hulamÄ• tÄ• , jÄ• likumÄ• ro rÄ• hulo, kaá¹‡hÄ• ji
buddhaparisÄ• , mahÄ• vessantaro rÄ• jÄ• pana ahameva sammÄ• sambuddho ahosiâ€™

vessantarajÄ• takavaá¹‡á¹‡anÄ• dasamÄ• .

mahÄ• nipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÄ• taka-aá¹-á¹-hakathÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• takapÄ• á¸·i

(paá¹-hamo bhÄ• go)

1. ekakanipÄ• to

1. apaá¹‡á¹‡akavaggo

1. apaá¹‡á¹‡akajÄ• takaá¹ƒ

<1> á¹• 21 apaá¹‡á¹‡akaá¹ƒ \Se I 1/ \Ne I 1/ \Be I 1/ á¹-hÄ• nameke, dutiyaá¹ƒ Ä• hu takkik

etadaÃ±Ã±Ä• ya medhÄ• vÄ«, taá¹ƒ gaá¹‡he yadapaá¹‡á¹‡akanti {taá¹ƒ gaá¹‡heyya apaá¹

apaá¹‡á¹‡akajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

2. vaá¹‡á¹‡upathajÄ• takaá¹ƒ

<2> á¹• 21 akilÄ• suno \Ne I 2/ vaá¹‡á¹‡upathe {vaá¹‡á¹‡apathe (Katthaci) } khaá¹‡antÄ• , papaá¹ƒ avinduá¹ƒ.

evaá¹ƒ munÄ« vÄ«riya {muni viriya (Ee), muni vÄ«riya (Se Katthaci) } balÅ«papanno, akilÄ• santinti ||

vaá¹‡á¹‡upathajÄ• takaá¹ƒ dutiyaá¹ƒ.

3. serivavÄ• á¹‡ijajÄ• takaá¹ƒ

<3> á¹• 21 idha \Se I 2/ \Be I 2/ ce naá¹ƒ {idha ce hi naá¹ƒ (Ce Ee) } virÄ• dhesi, saddhamm {niyÄ• makaá¹ƒ (Se Katthaci) }.

ciraá¹ƒ tvaá¹ƒ anutappesi {anutapessasi (Ce Ee), anutappissasi (?) }, serivÄ• yaá¹ƒva vÄ• a

serivavÄ• á¹‡ijajÄ• takaá¹ƒ tatiyaá¹ƒ.

4. cÅ«á¸·aseá¹-á¹-hijÄ• takaá¹ƒ

<4> á¹• 21 appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamanti ||

cÅ«á¸·a {culla (Ce), cullaka (Se Ee) } seá¹-á¹-hijÄ• takaá¹ƒ catutthaá¹ƒ.

5. taá¹‡á¸• ulanÄ• á¸·ijÄ• takaá¹ƒ

<5> á¹• 21 {kimagghatÄ« taá¹‡á¸• ulanÄ• á¸·ikÄ• ca, bÄ• rÄ• á¹‡asÄ« antarabÄ• hirÄ• ni. taá¹‡á¸• ulanÄ• á¸·ikÄ• ti. (Se) } kimagghati taá¹‡á¸• ulanÄ• á¸·ikÄ• ya, assÄ• na mÅ«lÄ• ya ca (Ce), nÄ• á¸·ikÄ• ya (Katthaci Ce-a) }.

bÄ• rÄ• á¹‡asiá¹ƒ santarabÄ• hirato {bÄ• hirantaá¹ƒ (Ce) }, ayamagghati taá¹‡á¸• ulanÄ• á¸ vaá¹‡á¸• ulanÄ• á¸·ikÄ• ca, bÄ• rÄ• á¹‡asÄ« antarabÄ• hirÄ• ni. assapaÃ±casate tÄ• ni, el (Se) } ||

taá¹‡á¸• ulanÄ• á¸·ijÄ• takaá¹ƒ paÃ±camaá¹ƒ.

6. devadhammajÄ• takaá¹ƒ

<6> á¹• 21 hiriottappasampannÄ• \Se I 3/, sukkadhammasamÄ• hitÄ• .

santo sappurisÄ• loke, devadhammÄ• ti vuccareti ||

devadhammajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kaá¹-á¹-hahÄ• rijÄ• takaá¹ƒ

<7> á¹• 21 putto tyÄ• haá¹ƒ mahÄ• rÄ• ja, tvaá¹ƒ maá¹ƒ posa janÄ• dhipa.

aÃ±Ã±epi devo poseti, kiÃ±ca {kiÃ±ci (Katthaci) } devo sakaá¹ƒ pajanti ||

kaá¹-á¹-hahÄ• ri {kaá¹-á¹-havÄ• hana (Katthaci) } jÄ• takaá¹ƒ sattamaá¹ƒ.

8. gÄ• maá¹‡ijÄ• takaá¹ƒ

<8> á¹• 21 api \Ne I 3/ \Be I 3/ ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi gÄ• maá¹‡Ä«ti ||

gÄ• maá¹‡ijÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. maghadevajÄ• takaá¹ƒ

<9> á¹• 21 uttamaá¹…garuhÄ• mayhaá¹ƒ, ime jÄ• tÄ• vayoharÄ• .

pÄ• tubhÅ«tÄ• devadÅ«tÄ• , pabbajjÄ• samayo mamÄ• ti ||

maghadeva {makhÄ• deva (Ce Ee), devadÅ«ta (Katthaci) } jÄ• takaá¹ƒ navamaá¹ƒ.

10. sukhavihÄ• rijÄ• takaá¹ƒ

<10> á¹• 21 yaÃ±ca \Se I 4/ aÃ±Ã±e na rakkhanti, yo ca aÃ±Ã±e na rakkhati.

sa ve rÄ• ja sukhaá¹ƒ seti, kÄ• mesu anapekkhavÄ• ti ||

sukhavihÄ• rijÄ• takaá¹ƒ dasamaá¹ƒ.

apaá¹‡á¹‡akavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

varÄ• paá¹‡á¹‡aka vaá¹‡á¹‡upatha serivaro, suvicakkhaá¹‡a taá¹‡á¸• ulanÄ• á¸·ikassÄ• .

hiri puttavaruttagÄ• maá¹‡inÄ• , yo ca na rakkhati tena dasÄ• ti ||

2. sÄ«lavaggo

11. lakkhaá¹‡amigajÄ• takaá¹ƒ

<11> á¹• 21 hoti sÄ«lavataá¹ƒ attho, paá¹-isanthÄ• ra {paá¹-isandhÄ• ra (Katthaci) } vuttina

lakkhaá¹‡aá¹ƒ passa Ä• yantaá¹ƒ, Ã±Ä• tisaá¹…ghapurakkhataá¹ƒ {purakkhitaá¹ƒ (Se), pur

atha passasimaá¹ƒ kÄ• á¸·aá¹ƒ, suvihÄ«naá¹ƒva Ã±Ä• tibhÄ«ti ||

lakkhaá¹‡amigajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

12. nigrodhamigajÄ• takaá¹ƒ

<12> á¹• 21 nigrodhameva \Se I 5/ \Ne I 4/ \Be I 4/ seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khasmi {sÄ• khasmiá¹ƒ (Ce Ee) } jÄ«vitanti ||

nigrodhamigajÄ• takaá¹ƒ dutiyaá¹ƒ.

13. kaá¹‡á¸• ijÄ• takaá¹ƒ

<13> á¹• 21 dhiratthu kaá¹‡á¸• inaá¹ƒ sallaá¹ƒ, purisaá¹ƒ gÄ• á¸·havedhinaá¹ƒ.

dhiratthu taá¹ƒ janapadaá¹ƒ, yatthitthÄ« pariá¹‡Ä• yikÄ• .

te cÄ• pi dhikkitÄ• {dhikkatÄ• (?) } sattÄ• , ye itthÄ«naá¹ƒ vasaá¹ƒgatÄ• ti ||

kaá¹‡á¸• ijÄ• takaá¹ƒ tatiyaá¹ƒ.

14. vÄ• tamigajÄ• takaá¹ƒ

<14> á¹• 21 na kiratthi rasehi pÄ• piyo, Ä• vÄ• sehi va {vÄ• (sabbattha) } santhavehi vÄ• .

vÄ• tamigaá¹ƒ gahananissitaá¹ƒ {gehanissitaá¹ƒ (Ce Ee) }, vasamÄ• nesi rasehi saÃ±jayoti

vÄ• tamigajÄ• takaá¹ƒ catutthaá¹ƒ.

15. kharÄ• diyajÄ• takaá¹ƒ

<15> á¹• 21 aá¹-á¹-hakkhuraá¹ƒ kharÄ• diye, migaá¹ƒ vaá¹…kÄ• tivaá¹…kinaá¹ƒ.

sattahi \Se I 6/ kÄ• lÄ• tikkantaá¹ƒ {sattahi kalÄ• haâ€™ tikkantaá¹ƒ (Ce), sattakÄ• lehaâ€™
sattahi kÄ• lÄ• haâ€™ tikkantaá¹ƒ (Ee) }, na naá¹ƒ ovaditussaheti ||

kharÄ• diyajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

16. tipallatthamigajÄ• takaá¹ƒ

<16> á¹• 21 migaá¹ƒ \Be I 5/ tipallattha {tipallatta (Katthaci) } manekamÄ• yaá¹ƒ, aá¹-á¹-hak
aá¸• á¸• harattÄ• papÄ• yiá¹ƒ {aá¸• á¸• harattÄ• vapÄ• yiá¹ƒ (Ce Ee) }.

ekena sotena chamÄ• ssasanto, chahi kalÄ• hitibhoti {kalÄ• hatibhoti (Ce Se Ee) } bhÄ• gin

tipallatthamigajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

17. mÄ• lutajÄ• takaá¹ƒ

<17> á¹• 21 kÄ• á¸·e \Ne I 5/ vÄ• yadi vÄ• juá¹‡he, yadÄ• vÄ• yati mÄ• luto.

vÄ• tajÄ• ni hi sÄ«tÄ• ni, ubhotthamaparÄ• jitÄ• ti ||

mÄ• lutajÄ• takaá¹ƒ sattamaá¹ƒ.

18. matakabhattajÄ• takaá¹ƒ

<18> á¹• 21 evaá¹ƒ ce sattÄ• jÄ• neyyuá¹ƒ, dukkhÄ• yaá¹ƒ jÄ• tisambhavo.

na pÄ• á¹‡o pÄ• á¹‡inaá¹ƒ haÃ±Ã±e, pÄ• á¹‡aghÄ• tÄ« hi socatÄ«ti ||

matakabhattajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

19. Ä• yÄ• citabhattajÄ• takaá¹ƒ

<19> á¹• 21 sace \Se I 7/ mucce {muÃ±ce (Ce Se Ee) } pecca mucce {muÃ±ce (Ce Se Ee)

na hevaá¹ƒ dhÄ«rÄ• muccanti, mutti bÄ• lassa bandhananti ||

Ä• yÄ• citabhattajÄ• takaá¹ƒ navamaá¹ƒ.

20. naá¸·apÄ• najÄ• takaá¹ƒ

<20> á¹• 21 disvÄ• padamanuttiá¹‡á¹‡aá¹ƒ, disvÄ• notaritaá¹ƒ padaá¹ƒ.

naá¸·ena vÄ• riá¹ƒ pissÄ• ma {pivissÄ• ma (Ce Se Ee) }, neva {na ca (Katthaci) } maá¹ƒ tva

naá¸·apÄ• najÄ• takaá¹ƒ dasamaá¹ƒ.

sÄ«lavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

atha \Be I 6/ lakkhaá¹‡a sÄ• kha dhiratthu puna, na kiratthi rasehi kharÄ• diyÄ• .

atibhoti vara {rasa (sabbattha) } mÄ• luta pÄ• á¹‡a, muccena naá¸·aavhayanena bhavanti d

3. kuruá¹…gavaggo

21. kuruá¹…gamigajÄ• takaá¹ƒ

<21> á¹• 21 Ã±Ä• tametaá¹ƒ \Ne I 6/ kuruá¹…gassa, yaá¹ƒ tvaá¹ƒ sepaá¹‡á¹‡i siyyasi {sey

aÃ±Ã±aá¹ƒ \Se I 8/ sepaá¹‡á¹‡i gacchÄ• mi, na me te ruccate phalanti ||

kuruá¹…gamigajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

22. kukkurajÄ• takaá¹ƒ

<22> á¹• 21 ye kukkurÄ• rÄ• jakulamhi vaddhÄ• , koleyyakÄ• vaá¹‡á¹‡abalÅ«papannÄ• .

teme na vajjhÄ• mayamasma vajjhÄ• , nÄ• yaá¹ƒ saghaccÄ• dubbalaghÄ• tikÄ• yanti ||

kukkurajÄ• takaá¹ƒ dutiyaá¹ƒ.

23. gojÄ• nÄ«yajÄ• takaá¹ƒ

<23> á¹• 21 api passena semÄ• no, sallebhi sallalÄ«kato.

seyyova vaá¸·avÄ• gojo {bhojjo (Ce), bhojjho (Se Ee) }, yuÃ±ja maÃ±Ã±eva sÄ• rathÄ«ti ||

gojÄ• nÄ«ya {bhojÄ• jÄ• nÄ«ya (Ce Se Ee) } jÄ• takaá¹ƒ tatiyaá¹ƒ.

24. Ä• jaÃ±Ã±ajÄ• takaá¹ƒ

<24> á¹• 21 yadÄ• yadÄ• yattha yadÄ• , yattha yattha yadÄ• yadÄ• .

Ä• jaÃ±Ã±o kurute vegaá¹ƒ, hÄ• yanti tattha vÄ• á¸·avÄ• ti ||

Ä• jaÃ±Ã±ajÄ• takaá¹ƒ catutthaá¹ƒ.

25. titthajÄ• takaá¹ƒ

<25> á¹• 21 aÃ±Ã±amaÃ±Ã±ehi \Se I 9/ \Be I 7/ titthehi, assaá¹ƒ pÄ• yehi sÄ• rathi.

accÄ• sanassa puriso, pÄ• yÄ• sassapi tappatÄ«ti ||

titthajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

26. mahiá¸·Ä• mukhajÄ• takaá¹ƒ

<26> á¹• 21 purÄ• á¹‡acorÄ• na \Ne I 7/ vaco nisamma, mahiá¸·Ä• mukho pothayamanvac

susaÃ±Ã±atÄ• naÃ±hi vaco nisamma, gajuttamo sabbaguá¹‡esu aá¹-á¹-hÄ• ti ||

mahiá¸·Ä• mukhajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

27. abhiá¹‡hajÄ• takaá¹ƒ

<27> á¹• 21 nÄ• laá¹ƒ kabaá¸·aá¹ƒ padÄ• tave, na ca piá¹‡á¸• aá¹ƒ na kuse na ghaá¹ƒsituá

maÃ±Ã±Ä• mi abhiá¹‡hadassanÄ• , nÄ• go snehamakÄ• si {sinehamakÄ• si (Ce Se Ee) } k

abhiá¹‡hajÄ• takaá¹ƒ sattamaá¹ƒ.

28. nandivisÄ• lajÄ• takaá¹ƒ

<28> á¹• 21 manuÃ±Ã±ameva \Se I 10/ bhÄ• seyya, nÄ• manuÃ±Ã±aá¹ƒ kudÄ• canaá¹ƒ.

manuÃ±Ã±aá¹ƒ bhÄ• samÄ• nassa, garuá¹ƒ bhÄ• raá¹ƒ udaddhari.

dhanaÃ±ca naá¹ƒ alÄ• bhesi, tena cattamano ahÅ«ti ||

nandivisÄ• lajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

29. kaá¹‡hajÄ• takaá¹ƒ

<29> á¹• 21 yato yato garu dhuraá¹ƒ, yato gambhÄ«ravattanÄ«.

tadÄ• ssu kaá¹‡haá¹ƒ yuÃ±janti, svÄ• ssu taá¹ƒ vahate dhuranti ||

kaá¹‡hajÄ• takaá¹ƒ navamaá¹ƒ.

30. munikajÄ• takaá¹ƒ

<30> á¹• 21 mÄ• \Be I 8/ munikassa pihayi, Ä• turannÄ• ni bhuÃ±jati.

appossukko bhusaá¹ƒ khÄ• da, etaá¹ƒ dÄ«ghÄ• yulakkhaá¹‡anti ||

munikajÄ• takaá¹ƒ dasamaá¹ƒ.

kuruá¹…gavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

kuruá¹…gassa \Ne I 8/ kukkuragojavaro, puna vÄ• á¸·avassasirivhayano {sirivayano (sabba

mahiá¸·Ä• mukhanÄ• manuÃ±Ã±avaro, vahate dhura munikena dasÄ• ti ||

4. kulÄ• vakavaggo

31. kulÄ• vakajÄ• takaá¹ƒ

<31> á¹• 21 kulÄ• vakÄ• \Se I 11/ mÄ• tali simbalismiá¹ƒ, Ä«sÄ• mukhena parivajjayassu.

kÄ• maá¹ƒ cajÄ• ma asuresu pÄ• á¹‡aá¹ƒ, mÄ• me dijÄ• vikkulavÄ• {mÄ• yime dijÄ• viku
||

kulÄ• vakajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

32. naccajÄ• takaá¹ƒ

<32> á¹• 21 rudaá¹ƒ manuÃ±Ã±aá¹ƒ rucirÄ• ca piá¹-á¹-hi, veá¸·uriyavaá¹‡á¹‡Å«panibhÄ• (Se), vaá¹‡á¹‡asannibhÄ• (Katthaci) } ca gÄ«vÄ• .

byÄ• mamattÄ• ni ca pekhuá¹‡Ä• ni, naccena te dhÄ«taraá¹ƒ no dadÄ• mÄ«ti ||

naccajÄ• takaá¹ƒ dutiyaá¹ƒ.

33. sammodamÄ• najÄ• takaá¹ƒ

<33> á¹• 21 sammodamÄ• nÄ• \Be I 9/ gacchanti, jÄ• lamÄ• dÄ• ya pakkhino.

yadÄ• te vivadissanti, tadÄ• ehinti me vasanti ||

sammodamÄ• najÄ• takaá¹ƒ tatiyaá¹ƒ.

34. macchajÄ• takaá¹ƒ

<34> á¹• 21 na \Se I 12/ maá¹ƒ sÄ«taá¹ƒ na maá¹ƒ uá¹‡haá¹ƒ, na maá¹ƒ jÄ• lasmi bÄ• dha

yaÃ±ca maá¹ƒ maÃ±Ã±ate macchÄ«, aÃ±Ã±aá¹ƒ so ratiyÄ• gatoti ||

macchajÄ• takaá¹ƒ catutthaá¹ƒ.

35. vaá¹-á¹-akajÄ• takaá¹ƒ

<35> á¹• 21 santi \Ne I 9/ pakkhÄ• apatanÄ• , santi pÄ• dÄ• avaÃ±canÄ• .

mÄ• tÄ• pitÄ• ca nikkhantÄ• , jÄ• taveda paá¹-ikkamÄ• ti ||

vaá¹-á¹-akajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

36. sakuá¹‡ajÄ• takaá¹ƒ

<36> á¹• 21 yaá¹ƒ nissitÄ• jagatiruhaá¹ƒ vihaá¹…gamÄ• , svÄ• yaá¹ƒ aggiá¹ƒ pamuÃ±cati

disÄ• bhajatha vakkaá¹…gÄ• {vaá¹…kaá¹…gÄ• (Se) }, jÄ• taá¹ƒ saraá¹‡ato bhayanti ||

sakuá¹‡ajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

37. tittirajÄ• takaá¹ƒ

<37> á¹• 21 ye vuá¸• á¸• ha {vaddha (Ce Ee) } mapacÄ• yanti, narÄ• dhammassa kovidÄ•

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatÄ«ti ||

tittirajÄ• takaá¹ƒ sattamaá¹ƒ.

38. bakajÄ• takaá¹ƒ

<38> á¹• 21 nÄ• ccantaá¹ƒ \Se I 13/ nikatippaÃ±Ã±o, nikatyÄ• sukhamedhati.

Ä• rÄ• dheti nikatippaÃ±Ã±o {Ä• rÄ• dhe nikatippaÃ±Ã±o (Ee) }, bako kakkaá¹-akÄ• mivÄ• t

bakajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

39. nandajÄ• takaá¹ƒ

<39> á¹• 21 maÃ±Ã±e \Be I 10/ sovaá¹‡á¹‡ayo rÄ• si, soá¹‡á¹‡amÄ• lÄ• ca nandako.

yattha dÄ• so Ä• majÄ• to, á¹-hito thullÄ• ni {thÅ«lÄ• ni (Katthaci) } gajjatÄ«ti ||

nandajÄ• takaá¹ƒ navamaá¹ƒ.

40. khadiraá¹…gÄ• rajÄ• takaá¹ƒ

<40> á¹• 21 kÄ• maá¹ƒ \Ne I 10/ patÄ• mi nirayaá¹ƒ, uddhaá¹ƒpÄ• do avaá¹ƒsiro.

nÄ• nariyaá¹ƒ karissÄ• mi, handa piá¹‡á¸• aá¹ƒ paá¹-iggahÄ• ti ||

khadiraá¹…gÄ• rajÄ• takaá¹ƒ dasamaá¹ƒ.

kulÄ• vakavaggo catuttho.

tassuddÄ• naá¹ƒ ---

sirimÄ• tali dhÄ«tara pakkhivaro, ratiyÄ• gato mÄ• tÄ• pitÄ• ca puna.

jagatÄ«ruha vuá¸• á¸• ha sukakkaá¹-ako, tathÄ• nandakapiá¹‡á¸• avarena dasÄ• ti ||

5. atthakÄ• mavaggo

41. losakajÄ• takaá¹ƒ

<41> á¹• 21 yo \Se I 14/ atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ• sana

ajiyÄ• pÄ• damolamba {pÄ• damolumba (Ce Se Ee) }, mittako viya socatÄ«ti ||

losakajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

42. kapotajÄ• takaá¹ƒ

<42> á¹• 21 yo \Be I 11/ atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ• sana

kapotakassa vacanaá¹ƒ akatvÄ• , amittahatthatthagatova setÄ«ti ||

kapotajÄ• takaá¹ƒ dutiyaá¹ƒ.

43. veá¸·ukajÄ• takaá¹ƒ

<43> á¹• 21 yo atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ• sanaá¹ƒ.

evaá¹ƒ so nihato seti, veá¸·ukassa yathÄ• pitÄ• ti ||

veá¸·ukajÄ• takaá¹ƒ tatiyaá¹ƒ.

44. makasajÄ• takaá¹ƒ

<44> á¹• 21 seyyo \Se I 15/ \Ne I 11/ amitto matiyÄ• upeto, na tveva mitto mativippahÄ«no

makasaá¹ƒ vadhissanti hi eá¸·amÅ«go, putto pitu abbhidÄ• uttamaá¹…ganti ||

makasajÄ• takaá¹ƒ catutthaá¹ƒ.

45. rohiá¹‡ijÄ• takaá¹ƒ

<45> á¹• 21 seyyo amitto medhÄ• vÄ«, yaÃ±ce bÄ• lÄ• nukampako.

passa rohiá¹‡ikaá¹ƒ jammiá¹ƒ, mÄ• taraá¹ƒ hantvÄ• na socatÄ«ti ||

rohiá¹‡ijÄ• takaá¹ƒ paÃ±camaá¹ƒ.

46. Ä• rÄ• madÅ«sakajÄ• takaá¹ƒ

<46> á¹• 21 na ve anatthakusalena, atthacariyÄ• sukhÄ• vahÄ• .

hÄ• peti atthaá¹ƒ dummedho, kapi Ä• rÄ• miko yathÄ• ti ||

Ä• rÄ• madÅ«sakajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

47. vÄ• ruá¹‡idÅ«sakajÄ• takaá¹ƒ

<47> á¹• 21 na \Be I 12/ ve anatthakusalena, atthacariyÄ• sukhÄ• vahÄ• .

hÄ• peti atthaá¹ƒ dummedho, koá¹‡á¸• aÃ±Ã±o vÄ• ruá¹‡iá¹ƒ yathÄ• ti ||

vÄ• ruá¹‡idÅ«sakajÄ• takaá¹ƒ sattamaá¹ƒ.

48. vedabbajÄ• takaá¹ƒ

<48> á¹• 21 anupÄ• yena \Se I 16/ yo atthaá¹ƒ, icchati so vihaÃ±Ã±ati.

cetÄ• haniá¹ƒsu vedabbaá¹ƒ {vedabbhaá¹ƒ (Ce Ee) }, sabbe te byasanamajjhagÅ«ti ||

vedabba {vedabbha (Ce Ee) } jÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

49. nakkhattajÄ• takaá¹ƒ

<49> á¹• 21 nakkhattaá¹ƒ \Ne I 12/ paá¹-imÄ• nentaá¹ƒ, attho bÄ• laá¹ƒ upaccagÄ• .

attho atthassa nakkhattaá¹ƒ, kiá¹ƒ karissanti tÄ• rakÄ• ti ||

nakkhattajÄ• takaá¹ƒ navamaá¹ƒ.

50. dummedhajÄ• takaá¹ƒ

<50> á¹• 21 dummedhÄ• naá¹ƒ sahassena, yaÃ±Ã±o me upayÄ• cito.

idÄ• ni khohaá¹ƒ yajissÄ• mi, bahu {bahÅ« (Ce Ee), bahuá¹ƒ (Katthaci) } adhammiko janoti

dummedhajÄ• takaá¹ƒ dasamaá¹ƒ.

atthakÄ• mavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

atha mittaka mÄ• tu kapotavaro, tathÄ• veá¸·Å«ka eá¸·amÅ«go rohiá¹‡Ä«.

kapi \Se I 17/ vÄ• ruá¹‡i cetacarÄ• ca puna, tathÄ• tÄ• raka yaÃ±Ã±avarena dasÄ• ti ||

paá¹-hamo paá¹‡á¹‡Ä• sako.

6. Ä• sÄ«savaggo

5I mahÄ• sÄ«lavajÄ• takaá¹ƒ

<51> á¹• 21 Ä• sÄ«setheva \Be I 13/ {Ä• siá¹ƒsetheva (Ce Se Ee) } puriso, na nibbindeyya

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahÅ«ti ||

mahÄ• sÄ«lavajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

52. cÅ«á¸·ajanakajÄ• takaá¹ƒ

<52> á¹• 21 vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhatanti ||

cÅ«á¸·ajanakajÄ• takaá¹ƒ dutiyaá¹ƒ.

53. puá¹‡á¹‡apÄ• tijÄ• takaá¹ƒ

<53> á¹• 21 tatheva \Ne I 13/ puá¹‡á¹‡Ä• pÄ• tiyo, aÃ±Ã±Ä• yaá¹ƒ vattate kathÄ• .

Ä• kÄ• raá¹‡ena {Ä• kÄ• rakena (Ce Se Ee) } jÄ• nÄ• mi, na cÄ• yaá¹ƒ bhaddikÄ• surÄ• ti

puá¹‡á¹‡apÄ• tijÄ• takaá¹ƒ tatiyaá¹ƒ.

54. kiá¹ƒphalajÄ• takaá¹ƒ

<54> á¹• 21 nÄ• yaá¹ƒ \Se I 18/ rukkho durÄ• ruho, napi gÄ• mato Ä• rakÄ• .

Ä• kÄ• raá¹‡ena jÄ• nÄ• mi, nÄ• yaá¹ƒ sÄ• duphalo dumoti ||

kiá¹ƒphalajÄ• takaá¹ƒ catutthaá¹ƒ.

55. paÃ±cÄ• vudhajÄ• takaá¹ƒ

<55> á¹• 21 yo alÄ«nena cittena, alÄ«namanaso naro.

bhÄ• veti kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayanti ||

paÃ±cÄ• vudhajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

56. kaÃ±canakkhandhajÄ• takaá¹ƒ

<56> á¹• 21 yo \Be I 14/ pahaá¹-á¹-hena cittena, pahaá¹-á¹-hamanaso naro.

bhÄ• veti kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayanti ||

kaÃ±canakkhandhajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

57. vÄ• narindajÄ• takaá¹ƒ

<57> á¹• 21 yassete caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti {dhitÄ« (Ce Ee) } cÄ• go, diá¹-á¹-haá¹ƒ so ativattatÄ«ti ||

vÄ• narindajÄ• takaá¹ƒ sattamaá¹ƒ.

58. tayodhammajÄ• takaá¹ƒ

<58> á¹• 21 yassete \Se I 19/ \Ne I 14/ ca {yassa ete (Ce Ee) } tayo dhammÄ• , vÄ• narind

dakkhiyaá¹ƒ sÅ«riyaá¹ƒ paÃ±Ã±Ä• , diá¹-á¹-haá¹ƒ so ativattatÄ«ti ||

tayodhammajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

59. bherivÄ• dakajÄ• takaá¹ƒ

<59> á¹• 21 dhame dhame nÄ• tidhame, atidhantaÃ±hi pÄ• pakaá¹ƒ.

dhantena hi sataá¹ƒ laddhaá¹ƒ, atidhantena nÄ• sitanti ||

bherivÄ• dakajÄ• takaá¹ƒ navamaá¹ƒ.

60. saá¹…khadhamajÄ• takaá¹ƒ

<60> á¹• 21 dhame dhame nÄ• tidhame, atidhantaÃ±hi pÄ• pakaá¹ƒ.

dhantenÄ• dhigatÄ• bhogÄ• , te tÄ• to vidhamÄ« dhamanti ||

saá¹…khadhamajÄ• takaá¹ƒ dasamaá¹ƒ.

Ä• sÄ«savaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

yathÄ• \Be I 15/ icchiá¹ƒ tathÄ• hudakÄ• thalÄ• , sura sÄ• duphalo ca alÄ«namano.

sampahaá¹-á¹-hamano \Se I 20/ caturo ca tayo, sataladdhaka bhogadhanena dasÄ• ti ||

7. itthivaggo

61. asÄ• tamantajÄ• takaá¹ƒ

<61> á¹• 21 asÄ• lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• rattÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• .

tÄ• hitvÄ• pabbajissÄ• mi, vivekamanubrÅ«hayanti ||

asÄ• tamantajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

62. aá¹‡á¸• abhÅ«tajÄ• takaá¹ƒ

<62> á¹• 21 yaá¹ƒ \Ne I 15/ brÄ• hmaá¹‡o avÄ• desi, vÄ«á¹‡aá¹ƒ samukhaveá¹-hito.

aá¹‡á¸• abhÅ«tÄ• bhatÄ• bhariyÄ• , tÄ• su ko jÄ• tu vissaseti ||

aá¹‡á¸• abhÅ«tajÄ• takaá¹ƒ dutiyaá¹ƒ.

63. takkapaá¹‡á¸• itajÄ• takaá¹ƒ

<63> á¹• 21 kodhanÄ• akataÃ±Ã±Å« ca, pisuá¹‡Ä• mittabhedikÄ• {pisuá¹‡Ä• ca vibhedi

brahmacariyaá¹ƒ cara bhikkhu, so sukhaá¹ƒ na vihÄ• hasÄ«ti {pihÄ• hisÄ«ti (Ce Se Ee), vih

takkapaá¹‡á¸• itajÄ• takaá¹ƒ {takkajÄ• takaá¹ƒ (Ce Se Ee-a) } tatiyaá¹ƒ.

64. durÄ• jÄ• najÄ• takaá¹ƒ

<64> á¹• 21 mÄ• \Se I 21/ su nandi icchati maá¹ƒ, mÄ• su soci na micchati {na icchati (Ce

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gatanti ||

durÄ• jÄ• najÄ• takaá¹ƒ catutthaá¹ƒ.

65. anabhiratijÄ• takaá¹ƒ

<65> á¹• 21 yathÄ• \Be I 16/ nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, nÄ• saá¹ƒ kujjhanti paá¹‡á¸• itÄ• ti ||

anabhiratijÄ• takaá¹ƒ paÃ±camaá¹ƒ.

66. mudulakkhaá¹‡ajÄ• takaá¹ƒ

<66> á¹• 21 ekÄ• icchÄ• pure Ä• si, aladdhÄ• mudulakkhaá¹‡aá¹ƒ.

yato laddhÄ• aá¸·Ä• rakkhÄ«, icchÄ• icchaá¹ƒ vijÄ• yathÄ• ti ||

mudulakkhaá¹‡ajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

67. ucchaá¹…gajÄ• takaá¹ƒ

<67> á¹• 21 ucchaá¹…ge deva me putto, pathe dhÄ• vantiyÄ• pati.

taÃ±ca desaá¹ƒ na passÄ• mi, yato sodariyamÄ• nayeti {sodariyaá¹ƒ naye (Katthaci) } ||

ucchaá¹…gajÄ• takaá¹ƒ sattamaá¹ƒ.

68. sÄ• ketajÄ• takaá¹ƒ

<68> á¹• 21 yasmiá¹ƒ \Se I 22/ \Ne I 16/ mano nivisati, cittaÃ±cÄ• pi {cittaá¹ƒ vÄ• pi (kattha

adiá¹-á¹-hapubbake pose, kÄ• maá¹ƒ tasmimpi vissaseti ||

sÄ• ketajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

69. visavantajÄ• takaá¹ƒ

<69> á¹• 21 dhiratthu taá¹ƒ visaá¹ƒ vantaá¹ƒ, yamahaá¹ƒ jÄ«vitakÄ• raá¹‡Ä• .

vantaá¹ƒ paccÄ• vamissÄ• mi {paccÄ• harissÄ• mi (Katthaci) }, mataá¹ƒ me jÄ«vitÄ• varan

visavantajÄ• takaá¹ƒ navamaá¹ƒ.

70. kuddÄ• lajÄ• takaá¹ƒ

<70> á¹• 21 na taá¹ƒ jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ avajÄ«yati.

taá¹ƒ kho jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ nÄ• vajÄ«yatÄ«ti ||

kuddÄ• lajÄ• takaá¹ƒ dasamaá¹ƒ.

itthivaggo sattamo.

tassuddÄ• naá¹ƒ ---

sikhÄ«sabbaghasopi \Be I 17/ ca vÄ«á¹‡avaro, pisuá¹‡Ä• mittabhedikÄ• nandÄ« nadÄ«.

mudulakkhaá¹‡a sodariyÄ• ca mano, visa sÄ• dhujitena bhavanti dasÄ• ti ||

8. varuá¹‡avaggo

71. varuá¹‡ajÄ• takaá¹ƒ

<71> á¹• 21 yo \Se I 23/ pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchati.

varuá¹‡akaá¹-á¹-ha {varaá¹‡akaá¹-á¹-ha (Ce Ee) } bhaÃ±jova, sa pacchÄ• manutappatÄ«ti

varuá¹‡ajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

72. sÄ«lavahatthijÄ• takaá¹ƒ

<72> á¹• 21 akataÃ±Ã±ussa \Ne I 17/ posassa, niccaá¹ƒ vivaradassino.

sabbaá¹ƒ ce pathaviá¹ƒ {paá¹-haviá¹ƒ (Ce Se Ee) } dajjÄ• , neva naá¹ƒ abhirÄ• dhayeti ||

sÄ«lavahatthijÄ• takaá¹ƒ dutiyaá¹ƒ.

73. saccaá¹ƒkirajÄ• takaá¹ƒ

<73> á¹• 21 saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ {viplÄ• vitaá¹ƒ (Ce Ee) } seyyo, na tvevekacciyo naroti ||

saccaá¹ƒkirajÄ• takaá¹ƒ tatiyaá¹ƒ.

74. rukkhadhammajÄ• takaá¹ƒ

<74> á¹• 21 sÄ• dhÅ« sambahulÄ• Ã±Ä• tÄ«, api rukkhÄ• araÃ±Ã±ajÄ• .

vÄ• to \Se I 24/ vahati ekaá¹-á¹-haá¹ƒ, brahantampi vanappatinti ||

rukkhadhammajÄ• takaá¹ƒ catutthaá¹ƒ.

75. macchajÄ• takaá¹ƒ

<75> á¹• 21 abhitthanaya \Be I 18/ pajjunna, nidhiá¹ƒ kÄ• kassa nÄ• saya.

kÄ• kaá¹ƒ sokÄ• ya randhehi, maÃ±ca sokÄ• pamocayÄ• ti ||

macchajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

76. asaá¹…kiyajÄ• takaá¹ƒ

<76> á¹• 21 asaá¹…kiyomhi gÄ• mamhi, araÃ±Ã±e natthi me bhayaá¹ƒ.

ujuá¹ƒ maggaá¹ƒ samÄ• rÅ«á¸·ho, mettÄ• ya karuá¹‡Ä• ya cÄ• ti ||

asaá¹…kiyajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

77. mahÄ• supinajÄ• takaá¹ƒ

<77> á¹• 21 usabhÄ• \Ne I 18/ rukkhÄ• gÄ• viyo gavÄ• ca, asso kaá¹ƒso siá¹…gÄ• lÄ« {s
kumbho.

pokkharaá¹‡Ä« ca apÄ• kacandanaá¹ƒ, lÄ• bÅ«ni sÄ«danti silÄ• plavanti ||

maá¹‡á¸• Å«kiyo kaá¹‡hasappe gilanti, kÄ• kaá¹ƒ supaá¹‡á¹‡Ä• parivÄ• rayanti.

tasÄ• \Se I 25/ vakÄ• eá¸·akÄ• naá¹ƒ bhayÄ• hi, vipariyÄ• so {vipariyÄ• yo (Se Katthaci) } matthÄ«ti ||

mahÄ• supinajÄ• takaá¹ƒ sattamaá¹ƒ.

78. illisajÄ• takaá¹ƒ

<78> á¹• 21 ubho khaÃ±jÄ• ubho kuá¹‡Ä«, ubho visamacakkhukÄ• {cakkhulÄ• (Ce Ee) }

ubhinnaá¹ƒ piá¸·akÄ• {pÄ«á¸·akÄ• (Se) } jÄ• tÄ• , nÄ• haá¹ƒ passÄ• mi illisanti ||

illisajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

79. kharassarajÄ• takaá¹ƒ

<79> á¹• 21 yato \Be I 19/ viluttÄ• ca hatÄ• ca gÄ• vo, daá¸• á¸• hÄ• ni gehÄ• ni jano ca n

athÄ• gamÄ• puttahatÄ• ya putto, kharassaraá¹ƒ á¸• iá¹‡á¸• imaá¹ƒ {deá¹‡á¸• imaá¹ƒ (Ce S (Katthaci) } vÄ• dayantoti ||

kharassarajÄ• takaá¹ƒ navamaá¹ƒ.

80. bhÄ«masenajÄ• takaá¹ƒ

<80> á¹• 21 yaá¹ƒ te pavikatthitaá¹ƒ pure, atha te pÅ«tisarÄ• sajanti pacchÄ• .

ubhayaá¹ƒ \Se I 26/ na sameti bhÄ«masena, yuddhakathÄ• ca idaÃ±ca te vihaÃ±Ã±anti ||

bhÄ«masenajÄ• takaá¹ƒ dasamaá¹ƒ.

varuá¹‡avaggo {varaá¹‡avaggo (Ce Ee) } aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

varuá¹‡Ä• akataÃ±Ã±Å«vare tu saccavaraá¹ƒ, savanappatinÄ• ca abhitthanaya.

karuá¹‡Ä• ya silÄ• plava illisato, puna á¸• iá¹‡á¸• imapÅ«tisarena dasÄ• ti ||

9. apÄ• yimhavaggo

81. surÄ• pÄ• najÄ• takaá¹ƒ

<81> á¹• 21 apÄ• yimha \Ne I 19/ anaccimha, agÄ• yimha rudimha ca.

visaÃ±Ã±ikaraá¹‡iá¹ƒ pitvÄ• {pÄ«tvÄ• (Ce Se Ee) }, diá¹-á¹-hÄ• nÄ• humha vÄ• narÄ• ti ||

surÄ• pÄ• najÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

82. mittavindakajÄ• takaá¹ƒ

<82> á¹• 21 atikkamma \Se I 27/ \Be I 20/ ramaá¹‡akaá¹ƒ, sadÄ• mattaÃ±ca dÅ«bhakaá¹ƒ.

svÄ• si pÄ• sÄ• á¹‡amÄ• sÄ«no, yasmÄ• jÄ«vaá¹ƒ na mokkhasÄ«ti ||

mittavindakajÄ• takaá¹ƒ dutiyaá¹ƒ.

83. kÄ• lakaá¹‡á¹‡ijÄ• takaá¹ƒ

<83> á¹• 21 mitto have sattapadena hoti, sahÄ• yo pana dvÄ• dasakena hoti.

mÄ• saá¸• á¸• hamÄ• sena ca Ã±Ä• ti hoti, tatuttariá¹ƒ attasamopi hoti.

sohaá¹ƒ kathaá¹ƒ attasukhassa hetu, cirasanthutaá¹ƒ {cirasandhavaá¹ƒ (Katthaci), cirasatth
kÄ• á¸·akaá¹‡á¹‡iá¹ƒ jaheyyanti ||

kÄ• lakaá¹‡á¹‡ijÄ• takaá¹ƒ tatiyaá¹ƒ.

84. atthassadvÄ• rajÄ• takaá¹ƒ

<84> á¹• 21 Ä• rogyamicche paramaÃ±ca lÄ• bhaá¹ƒ, sÄ«laÃ±ca vuddhÄ• numataá¹ƒ suta

dhammÄ• nuvattÄ« ca alÄ«natÄ• ca, atthassa dvÄ• rÄ• pamukhÄ• chaá¸·eteti ||

atthassadvÄ• rajÄ• takaá¹ƒ catutthaá¹ƒ.

85. kiá¹ƒpakkajÄ• takaá¹ƒ

<85> á¹• 21 Ä• yatiá¹ƒ \Se I 28/ dosaá¹ƒ nÄ• Ã±Ã±Ä• ya, yo kÄ• me paá¹-isevati.

vipÄ• kante hananti naá¹ƒ, kiá¹ƒpakkamiva bhakkhitanti ||

kiá¹ƒpakkajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

86. sÄ«lavÄ«maá¹ƒsakajÄ• takaá¹ƒ

<86> á¹• 21 sÄ«laá¹ƒ \Ne I 20/ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

passa ghoraviso nÄ• go, sÄ«lavÄ• ti na haÃ±Ã±atÄ«ti ||

sÄ«lavÄ«maá¹ƒsakajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

87. maá¹…galajÄ• takaá¹ƒ

<87> á¹• 21 yassa \Be I 21/ maá¹…galÄ• samÅ«hatÄ• se {samÅ«hatÄ• (Ce Se Ee Sn 362
supinÄ• ca lakkhaá¹‡Ä• ca.

so {sa (Ce Ee Katthaci) } maá¹…galadosavÄ«tivatto, yugayogÄ• dhigato na jÄ• tumetÄ«ti ||

maá¹…galajÄ• takaá¹ƒ sattamaá¹ƒ.

88. sÄ• rambhajÄ• takaá¹ƒ

<88> á¹• 21 kalyÄ• á¹‡imeva muÃ±ceyya, na hi muÃ±ceyya pÄ• pikaá¹ƒ.

mokkho kalyÄ• á¹‡iyÄ• sÄ• dhu, mutvÄ• tappati pÄ• pikanti ||

sÄ• rambhajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

89. kuhakajÄ• takaá¹ƒ

<89> á¹• 21 vÄ• cÄ• va \Se I 29/ kira te Ä• si, saá¹‡hÄ• sakhilabhÄ• á¹‡ino.

tiá¹‡amatte asajjittho, no ca nikkhasataá¹ƒ haranti ||

kuhakajÄ• takaá¹ƒ navamaá¹ƒ.

90. akataÃ±Ã±ujÄ• takaá¹ƒ

<90> á¹• 21 yo pubbe katakalyÄ• á¹‡o, katattho nÄ• vabujjhati.

pacchÄ• kicce samuppanne, kattÄ• raá¹ƒ nÄ• dhigacchatÄ«ti ||

akataÃ±Ã±ujÄ• takaá¹ƒ dasamaá¹ƒ.

apÄ• yimhavaggo navamo.

tassuddÄ• naá¹ƒ ---

apÄ• yimha ca dÅ«bhakaá¹ƒ sattapadaá¹ƒ, chaá¸·advara ca Ä• yatinÄ• ca puna.

ahisÄ«lava maá¹…gali pÄ• pikassÄ• , sataá¹ƒnikkha katatthavarena dasÄ• ti ||

10. littavaggo

91. littajÄ• takaá¹ƒ

<91> á¹• 21 littaá¹ƒ \Ne I 21/ \Be I 22/ paramena tejasÄ• , gilamakkhaá¹ƒ \Se I 30/ puriso na

gila re gila pÄ• padhuttaka, pacchÄ• te kaá¹-ukaá¹ƒ bhavissatÄ«ti ||

littajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

92. mahÄ• sÄ• rajÄ• takaá¹ƒ

<92> á¹• 21 ukkaá¹-á¹-he sÅ«ramicchanti, mantÄ«su akutÅ«halaá¹ƒ.

piyaÃ±ca annapÄ• namhi, atthe jÄ• te ca paá¹‡á¸• itanti ||

mahÄ• sÄ• rajÄ• takaá¹ƒ dutiyaá¹ƒ.

93. visÄ• sabhojanajÄ• takaá¹ƒ

<93> á¹• 21 na vissase avissatthe, vissatthepi na vissase.

vissÄ• sÄ• bhayamanveti, sÄ«haá¹ƒva migamÄ• tukÄ• ti {migamÄ• tuyÄ• (Katthaci) } ||

visÄ• sabhojanajÄ• takaá¹ƒ tatiyaá¹ƒ.

94. lomahaá¹ƒsajÄ• takaá¹ƒ

<94> á¹• 21 sotatto sosindo {sosÄ«to (Ce Se Ee), sosino (Katthaci) } ceva, eko bhiá¹ƒsana

naggo na caggimÄ• sÄ«no, esanÄ• pasuto munÄ«ti ||

lomahaá¹ƒsajÄ• takaá¹ƒ catutthaá¹ƒ.

95. mahÄ• sudassanajÄ• takaá¹ƒ

<95> á¹• 21 aniccÄ• \Se I 31/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoti ||

mahÄ• sudassanajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

96. telapattajÄ• takaá¹ƒ

<96> á¹• 21 samatittikaá¹ƒ \Ne I 22/ anavasekaá¹ƒ, telapattaá¹ƒ yathÄ• parihareyya.

evaá¹ƒ sacittamanurakkhe, patthayÄ• no disaá¹ƒ agatapubbanti ||

telapattajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

97. nÄ• masiddhijÄ• takaá¹ƒ

<97> á¹• 21 jÄ«vakaÃ±ca \Be I 23/ mataá¹ƒ disvÄ• , dhanapÄ• liÃ±ca duggataá¹ƒ.

panthakaÃ±ca vane mÅ«á¸·haá¹ƒ, pÄ• pako punarÄ• gatoti ||

nÄ• masiddhijÄ• takaá¹ƒ sattamaá¹ƒ.

98. kÅ«á¹-avÄ• á¹‡ijajÄ• takaá¹ƒ

<98> á¹• 21 sÄ• dhu \Se I 32/ kho paá¹‡á¸• ito nÄ• ma, na tveva atipaá¹‡á¸• ito.

atipaá¹‡á¸• itena puttena, manamhi upakÅ«á¸·itoti {upakÅ«litoti (Ce), upakuá¹-á¹-hitoti (Se), (Katthaci) } ||

kÅ«á¹-avÄ• á¹‡ijajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

99. parosahassajÄ• takaá¹ƒ

<99> á¹• 21 parosahassampi samÄ• gatÄ• naá¹ƒ, kandeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä

ekova seyyo puriso sapaÃ±Ã±o, yo bhÄ• sitassa vijÄ• nÄ• ti atthanti ||

parosahassajÄ• takaá¹ƒ navamaá¹ƒ.

100. asÄ• tarÅ«pajÄ• takaá¹ƒ

<100> á¹• 21 asÄ• taá¹ƒ sÄ• tarÅ«pena, piyarÅ«pena appiyaá¹ƒ.

dukkhaá¹ƒ sukhassa rÅ«pena, pamattamativattatÄ«ti ||

asÄ• tarÅ«pajÄ• takaá¹ƒ dasamaá¹ƒ.

littavaggo dasamo.

tassuddÄ• naá¹ƒ ---

gilamakkhakutÅ«hala \Se I 33/ \Ne I 23/ mÄ• tukassÄ• , muninÄ• ca aniccata pattavaraá¹ƒ.

dhanapÄ• livaro atipaá¹‡á¸• itako, saparosahassaasÄ• tadasÄ• ti ||

majjhimo paá¹‡á¹‡Ä• sako.

11. parosatavaggo

101. parosatajÄ• takaá¹ƒ

<101> á¹• 21 parosataá¹ƒ \Be I 24/ cepi samÄ• gatÄ• naá¹ƒ, jhÄ• yeyyuá¹ƒ te vassasataá¹

ekova seyyo puriso sapaÃ±Ã±o, yo bhÄ• sitassa vijÄ• nÄ• ti atthanti ||

parosatajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

102. paá¹‡á¹‡ikajÄ• takaá¹ƒ

<102> á¹• 21 yo dukkhaphuá¹-á¹-hÄ• ya bhaveyya tÄ• á¹‡aá¹ƒ, so me pitÄ• dubbhi {dÅ«bl

sÄ• kassa kandÄ• mi vanassa majjhe, yo tÄ• yitÄ• so sahasaá¹ƒ {sahasÄ• (Ce Se Ee) } k

paá¹‡á¹‡ikajÄ• takaá¹ƒ dutiyaá¹ƒ.

103. verijÄ• takaá¹ƒ

<103> á¹• 21 yattha \Se I 34/ verÄ« nivisati {nivasati (Ce Katthaci) }, na vase tattha paá¹‡á¸

ekarattaá¹ƒ dirattaá¹ƒ vÄ• , dukkhaá¹ƒ vasati verisÅ«ti ||

verijÄ• takaá¹ƒ tatiyaá¹ƒ.

104. mittavindakajÄ• takaá¹ƒ

<104> á¹• 21 catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa {battiá¹ƒsa (Ce Se Ee) }, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthaketi ||

mittavindakajÄ• takaá¹ƒ catutthaá¹ƒ.

105. dubbalakaá¹-á¹-hajÄ• takaá¹ƒ

<105> á¹• 21 bahumpetaá¹ƒ \Ne I 24/ \Be I 25/ vane kaá¹-á¹-haá¹ƒ, vÄ• to bhaÃ±jati dubba

tassa ce bhÄ• yasÄ« nÄ• ga, kiso nÅ«na bhavissasÄ«ti ||

dubbalakaá¹-á¹-hajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

106. udaÃ±canÄ«jÄ• takaá¹ƒ

<106> á¹• 21 sukhaá¹ƒ vata maá¹ƒ jÄ«vantaá¹ƒ {sukhakaá¹ƒ vata jÄ«vaá¹ƒ (Katthaci) }, pa

corÄ« jÄ• yappavÄ• dena, telaá¹ƒ loá¹‡aÃ±ca yÄ• catÄ«ti ||

udaÃ±canÄ«jÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

107. sÄ• littakajÄ• takaá¹ƒ

<107> á¹• 21 sÄ• dhu \Se I 35/ kho sippakaá¹ƒ nÄ• ma, api yÄ• disa kÄ«disaá¹ƒ.

passa khaÃ±jappahÄ• rena, laddhÄ• gÄ• mÄ• catuddisÄ• ti ||

sÄ• littakajÄ• takaá¹ƒ sattamaá¹ƒ.

108. bÄ• hiyajÄ• takaá¹ƒ

<108> á¹• 21 sikkheyya sikkhitabbÄ• ni, santi tacchandino {sacchandino (Ce Ee) } janÄ• .

bÄ• hiyÄ• hi {pi (Ce Se Ee) } suhannena, rÄ• jÄ• namabhirÄ• dhayÄ«ti ||

bÄ• hiyajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

109. kuá¹‡á¸• apÅ«vajÄ• takaá¹ƒ

<109> á¹• 21 yathanno puriso hoti, tathannÄ• tassa devatÄ• .

Ä• haretaá¹ƒ kuá¹‡á¸• apÅ«vaá¹ƒ {kaá¹‡aá¹ƒ pÅ«vaá¹ƒ (Ce Ee) }, mÄ• me bhÄ• gaá¹ƒ vin

kuá¹‡á¸• apÅ«vajÄ• takaá¹ƒ navamaá¹ƒ.

110. sabbasaá¹ƒhÄ• rakapaÃ±hajÄ• takaá¹ƒ

<110> á¹• 21 sabbasaá¹ƒhÄ• rako \Ne I 25/ \Be I 26/ {sabbasÄ• hÄ• rako (Katthaci) } natth
pavÄ• yati.

alikaá¹ƒ bhÄ• yatiyaá¹ƒ dhuttÄ«, saccamÄ• ha mahallikÄ• ti ||

sabbasaá¹ƒhÄ• rakapaÃ±hajÄ• takaá¹ƒ dasamaá¹ƒ.

parosatavaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

saparosata tÄ• yita verÄ« \Se I 36/ puna, bhamacakkatha nÄ• gasirivhayano.

sukhakaÃ±ca vata sippaka bÄ• hiyÄ• , kuá¹‡á¸• apÅ«va mahallikakÄ• ca dasÄ• ti ||

12. haá¹ƒcivaggo

111. gadrabhapaÃ±hajÄ• takaá¹ƒ

<111> á¹• 21 haá¹ƒci {haá¹ƒsi (Ce Se), haÃ±ci (?) } tuvaá¹ƒ evamaÃ±Ã±asi seyyo, puttena
rÄ• jaseá¹-á¹-ha.

handassatarassa te ayaá¹ƒ, assatarassa hi gadrabho pitÄ• ti ||

gadrabhapaÃ±hajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

112. amarÄ• devÄ«paÃ±hajÄ• takaá¹ƒ

<112> á¹• 21 yena sattubilaá¹…gÄ• ca, diguá¹‡apalÄ• so ca pupphito.

yena dadÄ• mi {yenÄ• â€™ dÄ• mi (Ce Se) } tena vadÄ• mi, yena na dadÄ• mi {yena nÄ• â
vadÄ• mi.

esa \Se I 37/ maggo yavamajjhakassa, etaá¹ƒ channapathaá¹ƒ vijÄ• nÄ• hÄ«ti ||

amarÄ• devÄ«paÃ±hajÄ• takaá¹ƒ dutiyaá¹ƒ.

113. siá¹…gÄ• lajÄ• takaá¹ƒ

<113> á¹• 21 saddahÄ• si \Be I 27/ siá¹…gÄ• lassa {sigÄ• lassa (Ce Se Ee) }, surÄ• pÄ«ta

sippikÄ• naá¹ƒ sataá¹ƒ natthi, kuto kaá¹ƒsasatÄ• duveti ||

siá¹…gÄ• lajÄ• takaá¹ƒ tatiyaá¹ƒ.

114. mitacintijÄ• takaá¹ƒ

<114> á¹• 21 bahucintÄ« \Ne I 26/ appacintÄ«, ubho jÄ• le abajjhare.

mitacintÄ« pamocesÄ«, ubho tattha samÄ• gatÄ• ti ||

mitacintijÄ• takaá¹ƒ catutthaá¹ƒ.

115. anusÄ• sikajÄ• takaá¹ƒ

<115> á¹• 21 yÄ• yaÃ±Ã±a {yÄ• yaÃ±Ã±e (Katthaci) } manusÄ• sati, sayaá¹ƒ loluppacÄ• ri

sÄ• yaá¹ƒ vipakkhikÄ• seti, hatÄ• cakkena sÄ• sikÄ• ti {sÄ• likÄ• ti (Ce Se Ee) } ||

anusÄ• sikajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

116. dubbacajÄ• takaá¹ƒ

<116> á¹• 21 atikaramakarÄ• cariya \Se I 38/, mayhampetaá¹ƒ na ruccati.

catutthe laá¹…ghayitvÄ• na, paÃ±camÄ• yasi Ä• vutoti ||

dubbacajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

117. tittirajÄ• takaá¹ƒ

<117> á¹• 21 accuggatÄ• tilapatÄ• {atibalatÄ• (Ce Se Ee), atilapakÄ• (katthaci) }, ativelaa

vÄ• cÄ• hanati dummedhaá¹ƒ, tittiraá¹ƒvÄ• tivassitanti ||

tittirajÄ• takaá¹ƒ sattamaá¹ƒ.

118. vaá¹-á¹-akajÄ• takaá¹ƒ

<118> á¹• 21 nÄ• cintayanto puriso, visesamadhigacchati.

cintitassa phalaá¹ƒ passa, muttosmi vadhabandhanÄ• ti ||

vaá¹-á¹-akajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

119. akÄ• larÄ• vijÄ• takaá¹ƒ

<119> á¹• 21 amÄ• tÄ• pitarasaá¹ƒvaddho \Be I 28/ {pitari (Ce Ee), pitu (Se) }, anÄ• ceraku

nÄ• yaá¹ƒ kÄ• laá¹ƒ akÄ• laá¹ƒ vÄ• , abhijÄ• nÄ• ti kukkuá¹-oti ||

akÄ• larÄ• vijÄ• takaá¹ƒ navamaá¹ƒ.

120. bandhanamokkhajÄ• takaá¹ƒ

<120> á¹• 21 abaddhÄ• \Se I 39/ \Ne I 27/ tattha bajjhanti, yattha bÄ• lÄ• pabhÄ• sare.

baddhÄ• pi tattha muccanti, yattha dhÄ«rÄ• pabhÄ• sareti ||

bandhanamokkhajÄ• takaá¹ƒ dasamaá¹ƒ.

haá¹ƒcivaggo {haá¹ƒsivaggo (Ce Se) } dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

atha gadrabha sattuva kaá¹ƒsasataá¹ƒ, bahucinti sÄ• sikÄ• yÄ• tikara.

ativela visesamanÄ• cariyova, dhÄ«rÄ• pabhÄ• saratena dasÄ• ti ||

13. kusanÄ• á¸·ivaggo

121. kusanÄ• á¸·ijÄ• takaá¹ƒ

<121> á¹• 21 kare sarikkho atha vÄ• pi seá¹-á¹-ho, nihÄ«nako vÄ• pi kareyya eko.

kareyyumete {kareyyuá¹ƒ te (Ce Ee) } byasane uttamatthaá¹ƒ, yathÄ• ahaá¹ƒ kusanÄ• á¸·i

kusanÄ• á¸·ijÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

122. dummedhajÄ• takaá¹ƒ

<122> á¹• 21 yasaá¹ƒ \Se I 40/ \Be I 29/ laddhÄ• na dummedho, anatthaá¹ƒ carati attano.

attano ca paresaÃ±ca, hiá¹ƒsÄ• ya paá¹-ipajjatÄ«ti ||

dummedhajÄ• takaá¹ƒ dutiyaá¹ƒ.

123. naá¹…galÄ«sajÄ• takaá¹ƒ

<123> á¹• 21 asabbatthagÄ• miá¹ƒ vÄ• caá¹ƒ, bÄ• lo sabbattha bhÄ• sati.

nÄ• yaá¹ƒ dadhiá¹ƒ vedi na {na vedi (Katthaci) } naá¹…galÄ«saá¹ƒ, dadhippayaá¹ƒ {dadhim
maÃ±Ã±ati naá¹…galÄ«santi ||

naá¹…galÄ«sajÄ• takaá¹ƒ tatiyaá¹ƒ.

124. ambajÄ• takaá¹ƒ

<124> á¹• 21 vÄ• yametheva \Ne I 28/ puriso, na nibbindeyya paá¹‡á¸• ito.

vÄ• yÄ• massa phalaá¹ƒ passa, bhuttÄ• ambÄ• anÄ«tihanti ||

ambajÄ• takaá¹ƒ catutthaá¹ƒ.

125. kaá¹-Ä• hakajÄ• takaá¹ƒ

<125> á¹• 21 bahumpi so vikattheyya, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato.

anvÄ• gantvÄ• na dÅ«seyya, bhuÃ±ja bhoge kaá¹-Ä• hakÄ• ti ||

kaá¹-Ä• hakajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

126. asilakkhaá¹‡ajÄ• takaá¹ƒ

<126> á¹• 21 tadevekassa \Se I 41/ {tathevekassa (Ce Se Ee-a mÅ«lapÄ• á¹-ho) } kalyÄ• á
pÄ• pakaá¹ƒ.

tasmÄ• sabbaá¹ƒ na kalyÄ• á¹‡aá¹ƒ, sabbaá¹ƒ vÄ• pi na pÄ• pakanti ||

asilakkhaá¹‡ajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

127. kalaá¹‡á¸• ukajÄ• takaá¹ƒ

<127> á¹• 21 te desÄ• tÄ• ni vatthÅ«ni, ahaÃ±ca vanagocaro.

anuvicca kho taá¹ƒ gaá¹‡heyyuá¹ƒ, piva {pipa (Ce Ee) } khÄ«raá¹ƒ kalaá¹‡á¸• ukÄ• ti ||

kalaá¹‡á¸• ukajÄ• takaá¹ƒ sattamaá¹ƒ.

128. biá¸·Ä• ravatajÄ• takaá¹ƒ

<128> á¹• 21 yo \Be I 30/ ve dhammaá¹ƒ dhajaá¹ƒ {dhammadhajaá¹ƒ (Se Ee Katthaci) } ka
pÄ• pamÄ• care.

vissÄ• sayitvÄ• bhÅ«tÄ• ni, biá¸·Ä• raá¹ƒ nÄ• ma taá¹ƒ vatanti ||

biá¸·Ä• ravatajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

129. aggikabhÄ• radvÄ• jajÄ• takaá¹ƒ

<129> á¹• 21 nÄ• yaá¹ƒ sikhÄ• puÃ±Ã±ahetu, ghÄ• sahetu ayaá¹ƒ sikhÄ• .

nÄ• á¹…guá¹-á¹-hagaá¹‡anaá¹ƒ yÄ• ti, alaá¹ƒ te hotu aggikÄ• ti ||

aggikabhÄ• radvÄ• jajÄ• takaá¹ƒ navamaá¹ƒ.

130. kosiyajÄ• takaá¹ƒ

<130> á¹• 21 yathÄ• \Se I 42/ \Ne I 29/ vÄ• cÄ• ca bhuÃ±jassu, yathÄ• bhuttaÃ±ca byÄ•

ubhayaá¹ƒ te na sameti, vÄ• cÄ• bhuttaÃ±ca kosiyeti ||

kosiyajÄ• takaá¹ƒ dasamaá¹ƒ.

kusanÄ• á¸·ivaggo {sarikkhavaggo (Katthaci) } terasamo.

tassuddÄ• naá¹ƒ ---

kusanÄ• á¸·isirivhayano ca yasaá¹ƒ, dadhi mamba kaá¹-Ä• hakapaÃ±camako.

atha pÄ• paka khÄ«ra biá¸·Ä• ravataá¹ƒ, sikhi kosiyasavhayanena dasÄ• ti ||

14. asampadÄ• navaggo

131. asampadÄ• najÄ• takaá¹ƒ

<131> á¹• 21 asampadÄ• nenitarÄ«tarassa, bÄ• lassa mittÄ• ni kalÄ« bhavanti.

tasmÄ• harÄ• mi bhusaá¹ƒ aá¸• á¸• hamÄ• naá¹ƒ, mÄ• me mitti jÄ«yittha sassatÄ• yanti ||

asampadÄ• najÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

132. bhÄ«rukajÄ• takaá¹ƒ

<132> á¹• 21 kusalÅ«padese \Se I 43/ \Be I 31/ dhitiyÄ• daá¸·hÄ• ya ca, anivattitattÄ• bha
{avatthitattÄ• bhayabhÄ«rutÄ• ya (Ce Se Ee) } ca.

na rakkhasÄ«naá¹ƒ vasamÄ• gamimhase, sa sotthibhÄ• vo mahatÄ• bhayena meti ||

bhÄ«ruka {paÃ±cagaruka (Ce Ee), paÃ±cabhÄ«ruka (Se), abhayabhÄ«ruta

(?) } jÄ• takaá¹ƒ dutiyaá¹ƒ.

133. ghatÄ• sanajÄ• takaá¹ƒ

<133> á¹• 21 khemaá¹ƒ yahiá¹ƒ tattha arÄ« udÄ«rito {ari uddharito (Katthaci) }, dakassa ma

ghatÄ• sano.

na ajja vÄ• so mahiyÄ• mahÄ«ruhe, disÄ• bhajavho saraá¹‡Ä• jja no bhayanti ||

ghatÄ• sanajÄ• takaá¹ƒ tatiyaá¹ƒ.

134. jhÄ• nasodhanajÄ• takaá¹ƒ

<134> á¹• 21 ye \Ne I 30/ saÃ±Ã±ino tepi duggatÄ• , yepi asaÃ±Ã±ino tepi duggatÄ• .

etaá¹ƒ ubhayaá¹ƒ vivajjaya, taá¹ƒ \Se I 44/ samÄ• pattisukhaá¹ƒ anaá¹…gaá¹‡anti ||

jhÄ• nasodhanajÄ• takaá¹ƒ catutthaá¹ƒ.

135. candÄ• bhajÄ• takaá¹ƒ

<135> á¹• 21 candÄ• bhaá¹ƒ sÅ«riyÄ• bhaÃ±ca, yodha paÃ±Ã±Ä• ya gÄ• dhati ||

avitakkena jhÄ• nena, hoti Ä• bhassarÅ«pagoti ||

candÄ• bhajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

136. suvaá¹‡á¹‡ahaá¹ƒsajÄ• takaá¹ƒ

<136> á¹• 21 yaá¹ƒ \Be I 32/ laddhaá¹ƒ tena tuá¹-á¹-habbaá¹ƒ, atilobho hi pÄ• pako.

haá¹ƒsarÄ• jaá¹ƒ gahetvÄ• na, suvaá¹‡á¹‡Ä• parihÄ• yathÄ• ti ||

suvaá¹‡á¹‡ahaá¹ƒsajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

137. babbujÄ• takaá¹ƒ

<137> á¹• 21 yattheko labhate babbu, dutiyo tattha jÄ• yati.

tatiyo ca catuttho ca, idaá¹ƒ te babbukÄ• bilanti ||

babbujÄ• takaá¹ƒ sattamaá¹ƒ.

138. godhajÄ• takaá¹ƒ

<138> á¹• 21 kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ \Se I 45/ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasÄ«ti ||

godhajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

139. ubhatobhaá¹-á¹-hajÄ• takaá¹ƒ

<139> á¹• 21 akkhÄ« bhinnÄ• paá¹-o naá¹-á¹-ho, sakhigehe ca bhaá¹‡á¸• anaá¹ƒ.

ubhato paduá¹-á¹-hÄ• kammantÄ• {paduá¹-á¹-hakammanto (Ce), paduá¹-á¹-ho kammanto cÄ• ti ||

ubhatobhaá¹-á¹-hajÄ• takaá¹ƒ navamaá¹ƒ.

140. kÄ• kajÄ• takaá¹ƒ

<140> á¹• 21 niccaá¹ƒ \Ne I 31/ ubbiggahadayÄ• , sabbalokavihesakÄ• .

tasmÄ• nesaá¹ƒ vasÄ• natthi, kÄ• kÄ• namhÄ• ka {kÄ• kÄ• nasmÄ• ka (Ce Se Ee) } Ã±Ä•

kÄ• kajÄ• takaá¹ƒ dasamaá¹ƒ.

asampadÄ• navaggo cuddasamo.

tassuddÄ• naá¹ƒ ---

itarÄ«tara \Be I 33/ rakkhasi khemiyo ca, parosatapaÃ±hena Ä• bhassaro puna.

atha haá¹ƒsavaruttamababbujaá¹-aá¹ƒ, paá¹-anaá¹-á¹-haka kÄ• kavarena dasÄ• ti ||

15. kakaá¹‡á¹-akavaggo

141. godhajÄ• takaá¹ƒ

<141> á¹• 21 na \Se I 46/ pÄ• pajanasaá¹ƒsevÄ«, accantasukhamedhati.

godhÄ• kulaá¹ƒ {godhakkulaá¹ƒ (Katthaci) } kakaá¹‡á¹-Ä• va {kakaá¹‡á¹-akÄ• (Katthaci) }, l
attananti ||

godhajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

142. siá¹…gÄ• lajÄ• takaá¹ƒ

<142> á¹• 21 etaÃ±hi te durÄ• jÄ• naá¹ƒ, yaá¹ƒ sesi matasÄ• yikaá¹ƒ.

yassa te kaá¸• á¸• hamÄ• nassa, hatthÄ• daá¹‡á¸• o na muccatÄ«ti ||

siá¹…gÄ• lajÄ• takaá¹ƒ dutiyaá¹ƒ.

143. virocajÄ• takaá¹ƒ

<143> á¹• 21 lasÄ« ca te nipphalitÄ• , matthako ca padÄ• lito {vidÄ• lito (Ce Ee) }.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , ajja kho tvaá¹ƒ virocasÄ«ti ||

virocajÄ• takaá¹ƒ tatiyaá¹ƒ.

144. naá¹…guá¹-á¹-hajÄ• takaá¹ƒ

<144> á¹• 21 bahumpetaá¹ƒ \Ne I 32/ asabbhi {bahupetamasabbhi (Katthaci) } jÄ• taveda,
vÄ• ladhinÄ• bhipÅ«jayÄ• ma.

maá¹ƒsÄ• rahassa \Se I 47/ natthajja maá¹ƒsaá¹ƒ, naá¹…guá¹-á¹-hampi bhavaá¹ƒ paá¹-igga

naá¹…guá¹-á¹-hajÄ• takaá¹ƒ catutthaá¹ƒ.

145. rÄ• dhajÄ• takaá¹ƒ

<145> á¹• 21 na \Be I 34/ tvaá¹ƒ rÄ• dha vijÄ• nÄ• si, aá¸• á¸• haratte anÄ• gate.

abyayataá¹ƒ {abyÄ• yataá¹ƒ (Ce Se Ee), abyattataá¹ƒ (?) } vilapasi, virattÄ• kosiyÄ• yaneti

rÄ• dhajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

146. samuddakÄ• kajÄ• takaá¹ƒ

<146> á¹• 21 api nu hanukÄ• santÄ• , mukhaÃ±ca parisussati.

oramÄ• ma na pÄ• rema, pÅ«rateva mahodadhÄ«ti ||

samuddakÄ• kajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

147. puppharattajÄ• takaá¹ƒ

<147> á¹• 21 nayidaá¹ƒ dukkhaá¹ƒ aduá¹ƒ dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ tudati vÄ• yaso.

yaá¹ƒ sÄ• mÄ• puppharattena, kattikaá¹ƒ nÄ• nubhossatÄ«ti ||

puppharattajÄ• takaá¹ƒ sattamaá¹ƒ.

148. siá¹…gÄ• lajÄ• takaá¹ƒ

<148> á¹• 21 nÄ• haá¹ƒ \Se I 48/ punaá¹ƒ na ca punaá¹ƒ, na cÄ• pi apunappunaá¹ƒ.

hatthibondiá¹ƒ pavekkhÄ• mi, tathÄ• hi bhayatajjitoti ||

siá¹…gÄ• lajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

149. ekapaá¹‡á¹‡ajÄ• takaá¹ƒ

<149> á¹• 21 ekapaá¹‡á¹‡o ayaá¹ƒ rukkho, na bhÅ«myÄ• caturaá¹…gulo.

phalena visakappena, mahÄ• yaá¹ƒ kiá¹ƒ bhavissatÄ«ti ||

ekapaá¹‡á¹‡ajÄ• takaá¹ƒ navamaá¹ƒ.

150. saÃ±jÄ«vajÄ• takaá¹ƒ

<150> á¹• 21 asantaá¹ƒ \Ne I 33/ \Be I 35/ yo paggaá¹‡hÄ• ti, asantaá¹ƒ cÅ«pasevati.

tameva ghÄ• saá¹ƒ kurute, byaggho saÃ±jÄ«vako yathÄ• ti ||

saÃ±jÄ«vajÄ• takaá¹ƒ dasamaá¹ƒ.

kakaá¹‡á¹-aka {pÄ• pasevana (Katthaci) } vaggo pannarasamo.

tassuddÄ• naá¹ƒ ---

sukhamedhati daá¹‡á¸• avaro ca puna, lasi vÄ• ladhi paÃ±camarÄ• dhavaro.

samahodadhi \Se I 49/ kattika bondi puna, caturaá¹…gulabyagghavarena dasÄ• ti ||

(uparimo paá¹‡á¹‡Ä• sako.) { ( ) sÄ«haá¸·apotthakeyeva dissati}

atha vagguddÄ• naá¹ƒ ---

apaá¹‡á¹‡akaá¹ƒ sÄ«lavaggakuruá¹…ga, kulÄ• vakaá¹ƒ atthakÄ• mena paÃ±camaá¹ƒ.

Ä• sÄ«so itthivaruá¹‡aá¹ƒ apÄ• yi, littavaggena te dasa.

parosataá¹ƒ haá¹ƒci kusanÄ• á¸·i {haá¹ƒsi sarikkhaá¹ƒ (sabbattha) }, asampadaá¹ƒ kakaá¹‡

ekanipÄ• tamhilaá¹…katanti.

ekakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dukanipÄ• to

1. daá¸·havaggo

á¹• 03 151. rÄ• jovÄ• dajÄ• takaá¹ƒ (2-1-1)

1__._ á¹• 21 daá¸·haá¹ƒ \Se I 50/ \Ne I 34/ \Be I 36/ daá¸·hassa khipati, balliko {malliko (Ce
muduá¹ƒ.

sÄ• dhumpi sÄ• dhunÄ• jeti, asÄ• dhumpi asÄ• dhunÄ• .

etÄ• diso ayaá¹ƒ rÄ• jÄ• , maggÄ• uyyÄ• hi sÄ• rathi ||

2__._ á¹• 21 akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaá¹ƒ.

etÄ• diso ayaá¹ƒ rÄ• jÄ• , maggÄ• uyyÄ• hi sÄ• rathÄ«ti ||

rÄ• jovÄ• dajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

<152> á¹• 21 asamekkhitakammantaá¹ƒ, turitÄ• bhinipÄ• tinaá¹ƒ.

sÄ• ni kammÄ• ni tappenti, uá¹‡haá¹ƒvajjhohitaá¹ƒ mukhe ||

4__._ á¹• 21 sÄ«ho ca sÄ«hanÄ• dena, daddaraá¹ƒ abhinÄ• dayi.

sutvÄ• sÄ«hassa nigghosaá¹ƒ, siá¹…gÄ• lo {sigÄ• lo (Ce Se Ee) } daddare vasaá¹ƒ.

bhÄ«to santÄ• samÄ• pÄ• di, hadayaÃ±cassa apphalÄ«ti ||

siá¹…gÄ• lajÄ• takaá¹ƒ {sigÄ• lajÄ• takaá¹ƒ (Ce Se Ee) } dutiyaá¹ƒ.

á¹• 03 153. sÅ«karajÄ• takaá¹ƒ (2-1-3)

5__._ á¹• 21 catuppado \Se I 51/ ahaá¹ƒ samma, tvampi samma catuppado.

ehi samma {sÄ«ha (Ce Ee) } nivattassu, kiá¹ƒ nu bhÄ«to palÄ• yasi ||

6__._ á¹• 21 asuci \Ne I 35/ pÅ«tilomosi, duggandho vÄ• si sÅ«kara.

sace yujjhitukÄ• mosi, jayaá¹ƒ samma dadÄ• mi teti ||

sÅ«karajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 154. uragajÄ• taka (2-1-4)

á¹• 40 7__._ á¹• 21 idhÅ«ragÄ• naá¹ƒ \Be I 37/ pavaro paviá¹-á¹-ho, selassa vaá¹‡á¹‡ena p

brahmaÃ±ca vaá¹‡á¹‡aá¹ƒ {vakkaá¹ƒ (Katthaci) } apacÄ• yamÄ• no, bubhukkhito no vitarÄ•
si0 Se Ee) } bhottuá¹ƒ ||

8__._ á¹• 21 so brahmagutto cirameva jÄ«va, dibyÄ• ca te pÄ• tubhavantu bhakkhÄ• .

yo brahmavaá¹‡á¹‡aá¹ƒ apacÄ• yamÄ• no, bubhukkhito no vitarÄ• si {sabbatthapi samÄ• n

uragajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 155. bhaggajÄ• takaá¹ƒ (2-1-5)

9__._ á¹• 21 jÄ«va \Se I 52/ vassasataá¹ƒ bhagga {gagga (Ce Ee) }, aparÄ• ni ca vÄ«satiá¹
Katthaci) }.

mÄ• maá¹ƒ pisÄ• cÄ• khÄ• dantu, jÄ«va tvaá¹ƒ sarado sataá¹ƒ ||

10__._ á¹• 21 tvampi vassasataá¹ƒ jÄ«va, aparÄ• ni ca vÄ«satiá¹ƒ.

visaá¹ƒ pisÄ• cÄ• khÄ• dantu, jÄ«va tvaá¹ƒ sarado satanti ||

bhaggajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 156. alÄ«nacittajÄ• takaá¹ƒ (2-1-6)

11__._ á¹• 21 alÄ«nacittaá¹ƒ nissÄ• ya, pahaá¹-á¹-hÄ• mahatÄ« camÅ«.

kosalaá¹ƒ senÄ• santuá¹-á¹-haá¹ƒ, jÄ«vaggÄ• haá¹ƒ agÄ• hayi ||

12__._ á¹• 21 evaá¹ƒ nissayasampanno, bhikkhu Ä• raddhavÄ«riyo.

bhÄ• vayaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ, yogakkhemassa pattiyÄ• .

pÄ• puá¹‡e anupubbena, sabbasaá¹ƒyojanakkhayanti ||

alÄ«nacittajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 157. guá¹‡ajÄ• takaá¹ƒ (2-1-7)

13__._ á¹• 21 yena \Be I 38/ kÄ• maá¹ƒ paá¹‡Ä• meti, dhammo balavataá¹ƒ migÄ«.

unnadantÄ« vijÄ• nÄ• hi, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

14__._ á¹• 21 api \Ne I 36/ cepi dubbalo mitto, mittadhammesu tiá¹-á¹-hati.

so Ã±Ä• tako ca bandhu ca, so mitto so ca me sakhÄ• .

dÄ• á¹-hini \Se I 53/ mÄ• timaÃ±Ã±ittho {maÃ±Ã±ivo (Se), maÃ±Ã±avho (Katthaci) }, siá¹…g

guá¹‡ajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 158. suhanujÄ• takaá¹ƒ (2-1-8)

15__._ á¹• 21 nayidaá¹ƒ visamasÄ«lena, soá¹‡ena suhanÅ« saha.

suhanÅ«pi tÄ• disoyeva, yo soá¹‡assa sagocaro ||

16__._ á¹• 21 pakkhandinÄ• pagabbhena, niccaá¹ƒ sandÄ• nakhÄ• dinÄ• .

sameti pÄ• paá¹ƒ pÄ• pena, sameti asatÄ• asanti ||

suhanujÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 159. morajÄ• takaá¹ƒ (2-1-9)

17__._ á¹• 21 udetayaá¹ƒ cakkhumÄ• ekarÄ• jÄ• , harissavaá¹‡á¹‡o pathavippabhÄ• so {p
}.

taá¹ƒ taá¹ƒ namassÄ• mi harissavaá¹‡á¹‡aá¹ƒ pathavippabhÄ• saá¹ƒ, tayÄ• jja guttÄ• viha

ye brÄ• hmaá¹‡Ä• vedagÅ« sabbadhamme, te me namo te ca maá¹ƒ pÄ• layantu.

namatthu buddhÄ• naá¹ƒ {buddhÄ• na (?) } namatthu bodhiyÄ• , namo vimuttÄ• naá¹ƒ {vim
vimuttiyÄ• .

imaá¹ƒ so parittaá¹ƒ katvÄ• , moro carati esanÄ• ||

18__._ á¹• 21 apetayaá¹ƒ \Se I 54/ \Be I 39/ cakkhumÄ• ekarÄ• jÄ• , harissavaá¹‡á¹‡o path

taá¹ƒ taá¹ƒ nammassÄ• mi harissavaá¹‡á¹‡aá¹ƒ pathavippabhÄ• saá¹ƒ, tayÄ• jja guttÄ• vih

ye brÄ• hmaá¹‡Ä• vedagÅ« sabbadhamme, te me namo te ca maá¹ƒ pÄ• layantu.

namatthu buddhÄ• naá¹ƒ namatthu bodhiyÄ• , namo vimuttÄ• naá¹ƒ namo vimuttiyÄ• .

imaá¹ƒ so parittaá¹ƒ katvÄ• , moro vÄ• samakappayÄ«ti ||

morajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 160. vinÄ«lajÄ• takaá¹ƒ (2-1-10)

19__._ á¹• 21 evameva nÅ«na {nu (Katthaci) } rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ.

assÄ• vahanti Ä• jaÃ±Ã±Ä• , yathÄ• haá¹ƒsÄ• vinÄ«lakaá¹ƒ ||

20__._ á¹• 21 vinÄ«la \Ne I 37/ duggaá¹ƒ bhajasi, abhÅ«miá¹ƒ tÄ• ta sevasi.

gÄ• mantakÄ• ni {gÄ• mantikÄ• ni (Ce), gÄ• mantarÄ• ni (Katthaci) } sevassu, etaá¹ƒ mÄ• t

vinÄ«lajÄ• takaá¹ƒ dasamaá¹ƒ.

daá¸·havaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

varaballika \Se I 55/ daddara sÅ«karako, uragÅ«ttama paÃ±camabhaggavaro.

mahatÄ«camu yÄ• va siá¹…gÄ• lavaro, suhanuttama mora vinÄ«laá¹ƒ dasÄ• ti ||

2. santhavavaggo

á¹• 03 161. indasamÄ• nagottajÄ• takaá¹ƒ (2-2-1)

21__._ á¹• 21 na \Be I 40/ santhavaá¹ƒ {sandhavaá¹ƒ (Katthaci) } kÄ• purisena kayirÄ• , ariy
pajÄ• namatthaá¹ƒ.

cirÄ• nuvutthopi karoti pÄ• paá¹ƒ, gajo yathÄ• indasamÄ• nagottaá¹ƒ ||

22__._ á¹• 21 yaá¹ƒ tveva jaÃ±Ã±Ä• sadiso mamanti, sÄ«lena paÃ±Ã±Ä• ya sutena cÄ• pi

teneva mettiá¹ƒ kayirÄ• tha saddhiá¹ƒ, sukho have sappurisena saá¹…gamoti ||

indasamÄ• nagottajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 162. santhavajÄ• takaá¹ƒ (2-2-2)

23__._ á¹• 21 na \Se I 56/ santhavasmÄ• paramatthi pÄ• piyo, yo santhavo {sandhavo (Kat
hoti.

santappito sappinÄ• pÄ• yasena {pÄ• yÄ• sena (Katthaci) }, kicchÄ• kataá¹ƒ paá¹‡á¹‡akuá
{adaá¸• á¸• hahi (Ce Se), adaá¹-á¹-hahi (Ee), adaddahi (?) } ||

24__._ á¹• 21 na santhavasmÄ• paramatthi seyyo, yo santhavo sappurisena hoti.

sÄ«hassa byagghassa ca dÄ«pino ca, sÄ• mÄ• mukhaá¹ƒ lehati santhavenÄ• ti ||

santhavajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 163. susÄ«majÄ• takaá¹ƒ (2-2-3)

25__._ á¹• 21 kÄ• á¸·Ä• migÄ• setadantÄ• tavÄ«me {tava ime (Ce Se Ee) }, parosataá¹ƒ
{hemajÄ• lÄ• bhisaÃ±channÄ• (Ce) }.

te te dadÄ• mÄ«ti susÄ«ma brÅ«si, anussaraá¹ƒ \Se I 57/ pettipitÄ• mahÄ• naá¹ƒ ||

26__._ á¹• 21 kÄ• á¸·Ä• \Ne I 38/ \Be I 41/ migÄ• setadantÄ• mamÄ«me {mama ime (Ce
hemajÄ• lÄ• bhicchannÄ• .

te te dadÄ• mÄ«ti vadÄ• mi mÄ• á¹‡ava, anussaraá¹ƒ pettipitÄ• mahÄ• nanti ||

susÄ«majÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 164. gijjhajÄ• takaá¹ƒ (2-2-4)

27__._ á¹• 21 yaá¹ƒ nu gijjho yojanasataá¹ƒ, kuá¹‡apÄ• ni avekkhati.

kasmÄ• jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhasi ||

28__._ á¹• 21 yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhatÄ«ti ||

gijjhajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 165. nakulajÄ• takaá¹ƒ (2-2-5)

29__._ á¹• 21 sandhiá¹ƒ katvÄ• amittena, aá¹‡á¸• ajena jalÄ• buja.

vivariya dÄ• á¹-haá¹ƒ sesi {sayasi (Ce Se Ee) }, kuto te bhayamÄ• gataá¹ƒ ||

30__._ á¹• 21 saá¹…ketheva {saá¹…kateva (Katthaci) } amittasmiá¹ƒ, mittasmimpi na vissas

abhayÄ• bhayamuppannaá¹ƒ, api mÅ«lÄ• ni kantatÄ«ti {mÅ«laá¹ƒ nikantatÄ«ti (Ce) } ||

nakulajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 166. upasÄ• á¸·akajÄ• takaá¹ƒ (2-2-6)

31__._ á¹• 21 upasÄ• á¸·akanÄ• mÄ• ni {upasÄ• á¸·hakanÄ• mÄ• naá¹ƒ (Ce Se Ee) }, saha

asmiá¹ƒ padese daá¸• á¸• hÄ• ni, natthi loke anÄ• mataá¹ƒ ||

32__._ á¹• 21 yamhi \Se I 58/ saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

etaá¹ƒ ariyÄ• sevanti, etaá¹ƒ loke anÄ• matanti ||

upasÄ• á¸·akajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 167. samiddhijÄ• takaá¹ƒ (2-2-7)

33__._ á¹• 21 abhutvÄ• \Be I 42/ bhikkhasi bhikkhu, na hi bhutvÄ• na bhikkhasi.

bhutvÄ• na bhikkhu bhikkhassu, mÄ• taá¹ƒ kÄ• lo upaccagÄ• ||

34__._ á¹• 21 kÄ• laá¹ƒ \Ne I 39/ vohaá¹ƒ na jÄ• nÄ• mi, channo kÄ• lo na dissati.

tasmÄ• abhutvÄ• bhikkhÄ• mi, mÄ• maá¹ƒ kÄ• lo upaccagÄ• ti ||

samiddhijÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 168. sakuá¹‡agghijÄ• takaá¹ƒ (2-2-8)

35__._ á¹• 21 seno balasÄ• patamÄ• no, lÄ• paá¹ƒ gocaraá¹-hÄ• yinaá¹ƒ.

sahasÄ• ajjhappattova, maraá¹‡aá¹ƒ tenupÄ• gami ||

36__._ á¹• 21 sohaá¹ƒ nayena sampanno, pettike gocare rato.

apetasattu modÄ• mi, sampassaá¹ƒ atthamattanoti ||

sakuá¹‡agghijÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 169. arakajÄ• takaá¹ƒ (2-2-9)

37__._ á¹• 21 yo ve mettena cittena, sabbalokÄ• nukampati.

uddhaá¹ƒ \Se I 59/ adho ca tiriyaá¹ƒ, appamÄ• á¹‡ena sabbaso ||

38__._ á¹• 21 appamÄ• á¹‡aá¹ƒ hitaá¹ƒ cittaá¹ƒ, paripuá¹‡á¹‡aá¹ƒ subhÄ• vitaá¹ƒ.

yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ, na taá¹ƒ tatrÄ• vasissatÄ«ti ||

arakajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 170. kakaá¹‡á¹-akajÄ• takaá¹ƒ (2-2-10)

39__._ á¹• 21 nÄ• yaá¹ƒ pure uá¹‡á¹‡amati {unnamati (Se) }, toraá¹‡agge kakaá¹‡á¹-ako.

mahosadha vijÄ• nÄ• hi, kena thaddho kakaá¹‡á¹-ako ||

40__._ á¹• 21 aladdhapubbaá¹ƒ laddhÄ• na, aá¸• á¸• hamÄ• saá¹ƒ kakaá¹‡á¹-ako.

atimaÃ±Ã±ati rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahanti ||

kakaá¹‡á¹-akajÄ• takaá¹ƒ dasamaá¹ƒ.

santhavavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

atha \Be I 43/ indasamÄ• na sapaá¹‡á¹‡akuá¹-i, susimuttama gijjha jalÄ• bujako.

upasÄ• á¸·aka bhikkhu salÄ• pavaro, atha mettavaro dasapuá¹‡á¹‡amatÄ«ti ||

3. kalyÄ• á¹‡avaggo

á¹• 03 171. kalyÄ• á¹‡adhammajÄ• takaá¹ƒ (2-3-1)

41__._ á¹• 21 kalyÄ• á¹‡adhammoti \Se I 60/ \Ne I 40/ yadÄ• janinda, loke samaÃ±Ã±aá¹ƒ

tasmÄ• na hiyyetha {hÄ«yetha (Ce) } naro sapaÃ±Ã±o, hiriyÄ• pi santo dhuramÄ• diyanti ||

42__._ á¹• 21 sÄ• yaá¹ƒ samaÃ±Ã±Ä• idha majja pattÄ• , kalyÄ• á¹‡adhammoti janinda lok

tÄ• haá¹ƒ samekkhaá¹ƒ idha pabbajissaá¹ƒ, na hi matthi chando idha kÄ• mabhogeti ||

kalyÄ• á¹‡adhammajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 172. daddarajÄ• takaá¹ƒ (2-3-2)

43__._ á¹• 21 ko nu saddena mahatÄ• , abhinÄ• deti daddaraá¹ƒ.

taá¹ƒ sÄ«hÄ• nappaá¹-inadanti {kiá¹ƒ sÄ«hÄ• nappaá¹-inadanti (Ce Ee), na sÄ«hÄ• paá¹-
nÄ• meso migÄ• dhibhÅ« ||

44__._ á¹• 21 adhamo migajÄ• tÄ• naá¹ƒ, siá¹…gÄ• lo tÄ• ta vassati.

jÄ• timassa jigucchantÄ• , tuá¹‡hÄ« sÄ«hÄ• samacchareti ||

daddarajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 173. makkaá¹-ajÄ• takaá¹ƒ (2-3-3)

45__._ á¹• 21 tÄ• ta \Se I 61/ \Be I 44/ mÄ• á¹‡avako eso, tÄ• lamÅ«laá¹ƒ apassito.

agÄ• rakaÃ±cidaá¹ƒ atthi, handa demassagÄ• rakaá¹ƒ ||

46__._ á¹• 21 mÄ• kho tvaá¹ƒ tÄ• ta pakkosi, dÅ«seyya no agÄ• rakaá¹ƒ.

netÄ• disaá¹ƒ mukhaá¹ƒ hoti, brÄ• hmaá¹‡assa susÄ«linoti ||

makkaá¹-ajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 174. dubbhiyamakkaá¹-ajÄ• takaá¹ƒ (2-3-4)

47__._ á¹• 21 adamha te vÄ• ri pahÅ«tarÅ«paá¹ƒ, ghammÄ• bhitattassa pipÄ• sitassa.

so dÄ• ni pitvÄ• na {pÄ«tvÄ• na (Ce Ee) } kiriá¹…karosi {kikiá¹ƒkarosi (Ce Se Ee) }, asaá¹…
||

48__._ á¹• 21 ko te suto vÄ• diá¹-á¹-ho vÄ• , sÄ«lavÄ• nÄ• ma makkaá¹-o.

idÄ• ni kho taá¹ƒ ohacchaá¹ƒ {Å«hacca (Ce Ee), ohaccaá¹ƒ (Se), uhajjaá¹ƒ (Katthaci) }, esÄ
||

dubbhiyamakkaá¹-ajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 175. Ä• diccupaá¹-á¹-hÄ• najÄ• takaá¹ƒ (2-3-5)

49__._ á¹• 21 sabbesu \Ne I 41/ kira bhÅ«tesu, santi sÄ«lasamÄ• hitÄ• .

passa sÄ• khÄ• migaá¹ƒ jammaá¹ƒ, Ä• diccamupatiá¹-á¹-hati ||

50__._ á¹• 21 nÄ• ssa sÄ«laá¹ƒ vijÄ• nÄ• tha, anaÃ±Ã±Ä• ya pasaá¹ƒsatha.

aggihuttaÃ±ca \Se I 62/ uhannaá¹ƒ {Å«hantaá¹ƒ (Ce), Å«hanaá¹ƒ (Se), Å«hanti (Ee), uhada
ca bhinnÄ• kamaá¹‡á¸• alÅ«ti ||

Ä• diccupaá¹-á¹-hÄ• najÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 176. kaá¸·Ä• yamuá¹-á¹-hijÄ• takaá¹ƒ (2-3-6)

51__._ á¹• 21 bÄ• lo \Be I 45/ vatÄ• yaá¹ƒ dumasÄ• khagocaro, paÃ±Ã±Ä• janinda nayima

kaá¸·Ä• yamuá¹-á¹-hiá¹ƒ {kalÄ• yamuá¹-á¹-hiá¹ƒ (Ce Ee) } avakiriya kevalaá¹ƒ, ekaá¹ƒ kaá¸·
gavesati ||

52__._ á¹• 21 evameva mayaá¹ƒ rÄ• ja, ye caÃ±Ã±e atilobhino.

appena bahuá¹ƒ jiyyÄ• ma, kaá¸·Ä• yeneva vÄ• naroti ||

kaá¸·Ä• yamuá¹-á¹-hijÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 177. tindukajÄ• takaá¹ƒ (2-3-7)

53__._ á¹• 21 dhanuhatthakalÄ• pehi, nettiá¹ƒ savaradhÄ• ribhi.

samantÄ• parikiá¹‡á¹‡amha, kathaá¹ƒ mokkho bhavissati ||

54__._ á¹• 21 appeva bahukiccÄ• naá¹ƒ, attho jÄ• yetha koci naá¹ƒ.

atthi rukkhassa acchinnaá¹ƒ, khajjathaÃ±Ã±eva tindukanti ||

tindukajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 178. kacchapajÄ• takaá¹ƒ (2-3-8)

55__._ á¹• 21 janittaá¹ƒ \Se I 63/ me bhavittaá¹ƒ me, iti paá¹…ke avassayiá¹ƒ.

taá¹ƒ maá¹ƒ paá¹…ko ajjhabhavi, yathÄ• dubbalakaá¹ƒ tathÄ• .

taá¹ƒ taá¹ƒ vadÄ• mi bhaggava, suá¹‡ohi vacanaá¹ƒ mama ||

56__._ á¹• 21 gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, sukhaá¹ƒ yatrÄ• dhigacchati.

taá¹ƒ janittaá¹ƒ bhavittaÃ±ca, purisassa pajÄ• nato.

yamhi jÄ«ve tamhi gacche, na niketahato siyÄ• ti ||

kacchapajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 179. satadhammajÄ• takaá¹ƒ (2-3-9)

57__._ á¹• 21 taÃ±ca \Ne I 42/ appaÃ±ca ucchiá¹-á¹-haá¹ƒ, taÃ±ca kicchena no adÄ• .

sohaá¹ƒ brÄ• hmaá¹‡ajÄ• tiko, yaá¹ƒ bhuttaá¹ƒ tampi uggataá¹ƒ ||

58__._ á¹• 21 evaá¹ƒ \Be I 46/ dhammaá¹ƒ niraá¹ƒkatvÄ• {nirÄ• katvÄ• (?) ni + Ä• + kara jÄ«vati.

satadhammova lÄ• bhena, laddhenapi na nandatÄ«ti ||

satadhammajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 180. duddadajÄ• takaá¹ƒ (2-3-10)

59__._ á¹• 21 duddadaá¹ƒ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

60__._ á¹• 21 tasmÄ• sataÃ±ca asataá¹ƒ, nÄ• nÄ• hoti ito gati.

asanto \Se I 64/ nirayaá¹ƒ yanti, santo saggaparÄ• yaá¹‡Ä• ti {parÄ• yanÄ• (Se Katthaci) }

duddadajÄ• takaá¹ƒ dasamaá¹ƒ.

kalyÄ• á¹‡avaggo tatiyo.

tassuddÄ• naá¹ƒ ---

susamaÃ±Ã±amigÄ• dhibhÅ« mÄ• á¹‡avako, vÄ• ripahÅ«tarÅ«pÄ• diccupaá¹-á¹-hÄ• nÄ• .

sakaá¸·Ä• yasatindukapaá¹…ka puna, satadhamma sududdadakena dasÄ• ti ||

4. asadisavaggo

á¹• 03 181. asadisajÄ• takaá¹ƒ (2-4-1)

61__._ á¹• 21 dhanuggaho asadiso, rÄ• japutto mahabbalo.

dÅ«repÄ• tÄ« akkhaá¹‡avedhÄ«, mahÄ• kÄ• yappadÄ• lano ||

62__._ á¹• 21 sabbÄ• mitte raá¹‡aá¹ƒ katvÄ• , na ca kaÃ±ci viheá¹-hayi.

bhÄ• taraá¹ƒ sotthiá¹ƒ katvÄ• na, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«ti ||

asadisajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 182. saá¹…gÄ• mÄ• vacarajÄ• takaá¹ƒ (2-4-2)

63__._ á¹• 21 saá¹…gÄ• mÄ• vacaro \Ne I 43/ \Be I 47/ sÅ«ro, balavÄ• iti vissuto.

kiá¹ƒ \Se I 65/ nu toraá¹‡amÄ• sajja, paá¹-ikkamasi kuÃ±jara ||

64__._ á¹• 21 omadda khippaá¹ƒ palighaá¹ƒ, esikÄ• ni ca abbaha {ubbaha (Se), abbhuha (K

toraá¹‡Ä• ni ca madditvÄ• , khippaá¹ƒ pavisa kuÃ±jarÄ• ti ||

saá¹…gÄ• mÄ• vacarajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 183. vÄ• lodakajÄ• takaá¹ƒ (2-4-3)

65__._ á¹• 21 vÄ• lodakaá¹ƒ apparasaá¹ƒ nihÄ«naá¹ƒ, pitvÄ• {pÄ«tvÄ• (Ce Ee) } mado jÄ•

imaÃ±ca pitvÄ• na rasaá¹ƒ paá¹‡Ä«taá¹ƒ, mado na saÃ±jÄ• yati sindhavÄ• naá¹ƒ ||

66__._ á¹• 21 appaá¹ƒ pivitvÄ• na nihÄ«najacco, so majjatÄ« tena janinda puá¹-á¹-ho {phuá
muá¹-á¹-ho (Katthaci) }.

dhorayhasÄ«lÄ« ca kulamhi jÄ• to, na majjatÄ« aggarasaá¹ƒ pivitvÄ• ti ||

vÄ• lodakajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 184. giridattajÄ• takaá¹ƒ (2-4-4)

67__._ á¹• 21 dÅ«sito giridattena {giridantena (Ee) }, hayo sÄ• massa paá¹‡á¸• avo.

porÄ• á¹‡aá¹ƒ pakatiá¹ƒ hitvÄ• , tassevÄ• nuvidhiyyati {nuvidhÄ«yati (Ce Ee) } ||

68__._ á¹• 21 sace \Se I 66/ ca tanujo poso, sikharÄ• kÄ• ra {siá¹…gÄ• rÄ• kÄ• ra (Se) } ka

Ä• nane naá¹ƒ {taá¹ƒ (Ce Se Ee) } gahetvÄ• na, maá¹‡á¸• ale parivattaye.

khippameva pahantvÄ• na, tassevÄ• nuvidhiyyatÄ«ti ||

giridattajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 185. anabhiratijÄ• takaá¹ƒ (2-4-5)

69__._ á¹• 21 yathodake \Be I 48/ Ä• vile appasanne, na passati sippikasambukaÃ±ca.

sakkharaá¹ƒ vÄ• lukaá¹ƒ macchagumbaá¹ƒ, evaá¹ƒ Ä• vilamhi {Ä• vile hi (Ce) } citte.

na passati attadatthaá¹ƒ paratthaá¹ƒ ||

70__._ á¹• 21 yathodake \Ne I 44/ acche vippasanne, so passati sippikasambukaÃ±ca.

sakkharaá¹ƒ vÄ• lukaá¹ƒ macchagumbaá¹ƒ, evaá¹ƒ anÄ• vilamhi citte.

so passati attadatthaá¹ƒ paratthanti ||

anabhiratijÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 186. dadhivÄ• hanajÄ• takaá¹ƒ (2-4-6)

71__._ á¹• 21 vaá¹‡á¹‡agandharasÅ«peto \Se I 67/, amboyaá¹ƒ ahuvÄ• pure.

tameva pÅ«jaá¹ƒ labhamÄ• no, kenambo kaá¹-ukapphalo ||

72__._ á¹• 21 pucimandaparivÄ• ro, ambo te dadhivÄ• hana.

mÅ«laá¹ƒ mÅ«lena saá¹ƒsaá¹-á¹-haá¹ƒ, sÄ• khÄ• sÄ• khÄ• {sÄ• khaá¹ƒ (Se Katthaci) } nis
}.

asÄ• tasannivÄ• sena, tenambo kaá¹-ukapphaloti ||

dadhivÄ• hanajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 187. catumaá¹-á¹-hajÄ• takaá¹ƒ (2-4-7)

73__._ á¹• 21 ucce viá¹-abhimÄ• ruyha, mantayavho rahogatÄ• .

nÄ«ce oruyha mantavho, migarÄ• jÄ• pi sossati ||

74__._ á¹• 21 yaá¹ƒ suvaá¹‡á¹‡o suvaá¹‡á¹‡ena {yaá¹ƒ supaá¹‡á¹‡o supaá¹‡á¹‡ena (Ce S
mantaye.

kiá¹ƒ tettha catumaá¹-á¹-hassa, bilaá¹ƒ pavisa jambukÄ• ti ||

catumaá¹-á¹-hajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 188. sÄ«hakotthujÄ• takaá¹ƒ (2-4-8)

75__._ á¹• 21 sÄ«haá¹…gulÄ« \Be I 49/ sÄ«hanakho, sÄ«hapÄ• dapatiá¹-á¹-hito.

so sÄ«ho sÄ«hasaá¹…ghamhi, eko nadati aÃ±Ã±athÄ• ||

76__._ á¹• 21 mÄ• \Se I 68/ tvaá¹ƒ nadi rÄ• japutta, appasaddo vane vasa.

sarena kho {mÄ• (Katthaci) } taá¹ƒ jÄ• neyyuá¹ƒ, na hi te pettiko saroti ||

sÄ«hakotthujÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 189. sÄ«hacammajÄ• takaá¹ƒ (2-4-9)

77__._ á¹• 21 netaá¹ƒ sÄ«hassa naditaá¹ƒ, na byagghassa na {byagghassa na ca (Katthaci

pÄ• ruto sÄ«hacammena, jammo nadati gadrabho ||

78__._ á¹• 21 cirampi \Ne I 45/ kho taá¹ƒ khÄ• deyya, gadrabho haritaá¹ƒ yavaá¹ƒ.

pÄ• ruto sÄ«hacammena, ravamÄ• nova dÅ«sayÄ«ti ||

sÄ«hacammajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 190. sÄ«lÄ• nisaá¹ƒsajÄ• takaá¹ƒ (2-4-10)

79__._ á¹• 21 passa saddhÄ• ya sÄ«lassa, cÄ• gassa ca ayaá¹ƒ phalaá¹ƒ.

nÄ• go nÄ• vÄ• ya vaá¹‡á¹‡ena, saddhaá¹ƒ vahatupÄ• sakaá¹ƒ ||

80__._ á¹• 21 sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataÃ±hi sannivÄ• sena, sotthiá¹ƒ gacchati nhÄ• pitoti ||

sÄ«lÄ• nisaá¹ƒsajÄ• takaá¹ƒ dasamaá¹ƒ.

asadisavaggo catuttho.

tassuddÄ• naá¹ƒ ---

dhanuggaha \Se I 69/ kuÃ±jara apparaso, giridattamanÄ• vilacittavaraá¹ƒ.

dadhivÄ• hana jambÅ«ka sÄ«hanakho, haritayava nÄ• gavarena dasÄ• ti ||

5. ruhakavaggo

á¹• 03 191. ruhakajÄ• takaá¹ƒ (2-5-1)

81__._ á¹• 21 api \Be I 50/ {ambho (Se Katthaci Ce) } ruhaka chinnÄ• pi, jiyÄ• sandhÄ«yate

sandhÄ«yassu purÄ• á¹‡iyÄ• , mÄ• kodhassa vasaá¹ƒ gami ||

82__._ á¹• 21 vijjamÄ• nesu vÄ• kesu {vijjamÄ• nÄ• su maruvÄ• su (Ce), vijjamÄ• nÄ• su m
vijjamÄ• nesu kÄ• risu.

aÃ±Ã±aá¹ƒ jiyaá¹ƒ karissÄ• mi, alaÃ±Ã±eva purÄ• á¹‡iyÄ• ti ||

ruhakajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 192. sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takaá¹ƒ (2-5-2)

83__._ á¹• 21 itthÄ« siyÄ• rÅ«pavatÄ«, sÄ• ca sÄ«lavatÄ« siyÄ• .

puriso taá¹ƒ na iccheyya, saddahÄ• si mahosadha ||

84__._ á¹• 21 saddahÄ• mi \Ne I 46/ mahÄ• rÄ• ja, puriso dubbhago siyÄ• .

sirÄ« \Se I 70/ ca kÄ• á¸·akaá¹‡á¹‡Ä« ca, na samenti kudÄ• cananti ||

sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 193. cÅ«á¸·apadumajÄ• takaá¹ƒ (2-5-3)

85__._ á¹• 21 ayameva sÄ• ahamapi {ahampi (Ce Se Ee), ahamsi (Katthaci) } so anaÃ±Ã±
anaÃ±Ã±o.

yamÄ• ha ``komÄ• rapatÄ« mamaâ€™â€™ nti, vajjhitthiyo natthi itthÄ«su saccaá¹ƒ ||

86__._ á¹• 21 imaÃ±ca jammaá¹ƒ musalena hantvÄ• , luddaá¹ƒ chavaá¹ƒ paradÄ• rÅ«pase

imissÄ• ca naá¹ƒ pÄ• papatibbatÄ• ya, jÄ«vantiyÄ• chindatha kaá¹‡á¹‡anÄ• santi ||

cÅ«á¸·apadumajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 194. maá¹‡icorajÄ• takaá¹ƒ (2-5-4)

87__._ á¹• 21 na \Be I 51/ santi devÄ• pavasanti nÅ«na, na hi nÅ«na santi idha lokapÄ• lÄ•

sahasÄ• karontÄ• namasaÃ±Ã±atÄ• naá¹ƒ, na hi nÅ«na santÄ« paá¹-isedhitÄ• ro ||

88__._ á¹• 21 akÄ• le vassatÄ« tassa, kÄ• le tassa na vassati.

saggÄ• \Se I 71/ ca cavati á¹-hÄ• nÄ• , nanu so tÄ• vatÄ• hatoti ||

maá¹‡icorajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 195. pabbatÅ«pattharajÄ• takaá¹ƒ (2-5-5)

89__._ á¹• 21 pabbatÅ«patthare {pabbatapatthare (Ce Se Ee) } ramme, jÄ• tÄ• pokkharaá¹

taá¹ƒ siá¹…gÄ• lo apÄ• pÄ• yi {apÄ• pÄ• si (Ce Se Ee) }, jÄ• naá¹ƒ sÄ«hena rakkhitaá¹ƒ ||

90__._ á¹• 21 pivanti ce {pivanti ve (Ce), pivantiva (Ee), pivanteva (?) } mahÄ• rÄ• ja, sÄ• p
mahÄ• nadiá¹ƒ.

na tena anadÄ« hoti, khamassu yadi te piyÄ• ti ||

pabbatÅ«patthara {pabbatapatthara (Ce Se Ee) } jÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 196. valÄ• hakassajÄ• takaá¹ƒ (2-5-6)

91__._ á¹• 21 ye na kÄ• hanti ovÄ• daá¹ƒ, narÄ• buddhena desitaá¹ƒ.

byasanaá¹ƒ te gamissanti, rakkhasÄ«hiva vÄ• á¹‡ijÄ• ||

92__._ á¹• 21 ye \Ne I 47/ ca kÄ• hanti ovÄ• daá¹ƒ, narÄ• buddhena desitaá¹ƒ.

sotthiá¹ƒ pÄ• raá¹ƒ gamissanti, valÄ• heneva {vÄ• lÄ• heneva (Ce Ee) } vÄ• á¹‡ijÄ• ti ||

valÄ• hakassa {vÄ• lÄ• hassa (Ce Ee) } jÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 197. mittÄ• mittajÄ• takaá¹ƒ (2-5-7)

93__._ á¹• 21 na naá¹ƒ umhayate disvÄ• , na ca naá¹ƒ paá¹-inandati.

cakkhÅ«ni cassa na dadÄ• ti, paá¹-iloma Ã±ca vattati ||

94__._ á¹• 21 ete \Se I 72/ \Be I 52/ bhavanti Ä• kÄ• rÄ• , amittasmiá¹ƒ patiá¹-á¹-hitÄ• .

yehi amittaá¹ƒ jÄ• neyya, disvÄ• sutvÄ• ca paá¹‡á¸• itoti ||

mittÄ• mittajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 198. rÄ• dhajÄ• takaá¹ƒ (2-5-8)

95__._ á¹• 21 pavÄ• sÄ• Ä• gato tÄ• ta, idÄ• ni nacirÄ• gato.

kaccinnu tÄ• ta te mÄ• tÄ• , na aÃ±Ã±amupasevati ||

96__._ á¹• 21 na kho panetaá¹ƒ subhaá¹‡aá¹ƒ, giraá¹ƒ saccupasaá¹ƒhitaá¹ƒ.

sayetha poá¹-á¹-hapÄ• dova, mummure {mummure (Se), maá¹ƒ pure (Katthaci) mummuras
vattatÄ«ti sakkatÄ• bhidhÄ• nesu} upakÅ«thitoti {upakÅ«sitoti (Ce Se Ee), upakÅ«lito (Katth

rÄ• dhajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 199. gahapatijÄ• takaá¹ƒ (2-5-9)

97__._ á¹• 21 ubhayaá¹ƒ me na khamati, ubhayaá¹ƒ me na ruccati.

yÄ• cÄ• yaá¹ƒ koá¹-á¹-hamotiá¹‡á¹‡Ä• , nÄ• ddasaá¹ƒ iti bhÄ• sati ||

98__._ á¹• 21 taá¹ƒ taá¹ƒ gÄ• mapati brÅ«mi, kadare appasmi jÄ«vite.

dve mÄ• se saá¹…garaá¹ƒ katvÄ• {kÄ• raá¹ƒ katvÄ• na (Ce Ee), saá¹ƒkaraá¹ƒ katvÄ• (Ka
jaraggavaá¹ƒ kisaá¹ƒ.

appattakÄ• le codesi, tampi mayhaá¹ƒ na ruccatÄ«ti ||

gahapatijÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 200. sÄ• dhusÄ«lajÄ• takaá¹ƒ (2-5-10)

99__._ á¹• 21 sarÄ«radabyaá¹ƒ \Se I 73/ vuá¸• á¸• habyaá¹ƒ {vaddhabyaá¹ƒ (Ce Ee) }, soja

brÄ• hmaá¹‡aá¹ƒ teva pucchÄ• ma, kannu tesaá¹ƒ vanimhase {vaá¹‡imhase (Ce Ee) } ||

100__._ á¹• 21 attho \Ne I 48/ atthi sarÄ«rasmiá¹ƒ, vuá¸• á¸• habyassa namo kare.

attho atthi sujÄ• tasmiá¹ƒ, sÄ«laá¹ƒ asmÄ• ka ruccatÄ«ti ||

sÄ• dhusÄ«lajÄ• takaá¹ƒ dasamaá¹ƒ.

ruhakavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

apiruhaka \Be I 53/ rÅ«pavatÄ« musalo, pavasanti sapaÃ±camapokkharaá¹‡Ä«.

atha muttimavÄ• á¹‡ija umhayate, ciraÄ• gata koá¹-á¹-ha sarÄ«ra dasÄ• ti ||

6. nataá¹ƒdaá¸·havaggo

á¹• 03 201. bandhanÄ• gÄ• rajÄ• takaá¹ƒ (2-6-1)

101__._ á¹• 21 na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• yasaá¹ƒ dÄ• rujapal

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu \Se I 74/ dÄ• resu ca yÄ• apekkhÄ• ||

102__._ á¹• 21 etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , ohÄ• rinaá¹ƒ sithilaá¹ƒ duppa

etampi chetvÄ• na vajanti dhÄ«rÄ• , anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• ti ||

bandhanÄ• gÄ• rajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 202. keá¸·isÄ«lajÄ• takaá¹ƒ (2-6-2)

103__._ á¹• 21 haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, hatthayo {hatthino (Ce), hatthiyo (Se Ee

sabbe sÄ«hassa bhÄ• yanti, natthi kÄ• yasmi tulyatÄ• ||

104__._ á¹• 21 evameva manussesu, daharo cepi paÃ±Ã±avÄ• .

so hi tattha mahÄ• hoti, neva bÄ• lo sarÄ«ravÄ• ti ||

keá¸·isÄ«lajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 203. khaá¹‡á¸• ajÄ• takaá¹ƒ (2-6-3)

105__._ á¹• 21 virÅ«pakkhehi me mettaá¹ƒ, mettaá¹ƒ erÄ• pathehi me.

chabyÄ• puttehi me mettaá¹ƒ, mettaá¹ƒ kaá¹‡hÄ• gotamakehi ca ||

apÄ• dakehi \Ne I 49/ \Be I 54/ me mettaá¹ƒ, mettaá¹ƒ dvipÄ• dakehi me.

catuppadehi me mettaá¹ƒ, mettaá¹ƒ bahuppadehi me ||

mÄ• \Se I 75/ maá¹ƒ apÄ• dako hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi dvipÄ• dako.

mÄ• maá¹ƒ catuppado hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi bahuppado ||

sabbe sattÄ• sabbe pÄ• á¹‡Ä• , sabbe bhÅ«tÄ• ca kevalÄ• .

sabbe bhadrÄ• ni passantu, mÄ• kaÃ±ci {kiÃ±ci (Se Katthaci) } pÄ• pamÄ• gamÄ• ||

106__._ á¹• 21 appamÄ• á¹‡o buddho, appamÄ• á¹‡o dhammo.

appamÄ• á¹‡o saá¹…gho, pamÄ• á¹‡avantÄ• ni sarÄ«sapÄ• ni {sirisapÄ• ni (Ce Se Ee) }.

ahivicchikasatapadÄ«, uá¹‡á¹‡anÄ• bhi {uá¹‡á¹‡Ä• nÄ• bhi (Ce Se Ee) } sarabÅ«mÅ«sikÄ•

katÄ• me rakkhÄ• katÄ• me parittÄ• , paá¹-ikkamantu bhÅ«tÄ• ni.

sohaá¹ƒ namo bhagavato, namo sattannaá¹ƒ sammÄ• sambuddhÄ• nanti ||

khaá¹‡á¸• ajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 204. vÄ«rakajÄ• takaá¹ƒ (2-6-4)

107__._ á¹• 21 api vÄ«raka passesi, sakuá¹‡aá¹ƒ maÃ±jubhÄ• á¹‡akaá¹ƒ.

mayÅ«ragÄ«vasaá¹…kÄ• saá¹ƒ, patiá¹ƒ mayhaá¹ƒ saviá¹-á¹-hakaá¹ƒ ||

108__._ á¹• 21 udakathalacarassa pakkhino, niccaá¹ƒ Ä• makamacchabhojino.

tassÄ• nukaraá¹ƒ saviá¹-á¹-hako, sevÄ• le paliguá¹‡á¹-hito matoti ||

vÄ«rakajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 205. gaá¹…geyyajÄ• takaá¹ƒ (2-6-5)

109__._ á¹• 21 sobhati maccho gaá¹…geyyo, atho sobhati yÄ• muno {sobhanti macchÄ• g
yÄ• munÄ• (Se Ee) }.

catuppadoyaá¹ƒ \Se I 76/ puriso, nigrodhaparimaá¹‡á¸• alo.

Ä«sakÄ• yata {Ä«samÄ• yata (Katthaci) } gÄ«vo ca, sabbeva atirocati ||

110__._ á¹• 21 yaá¹ƒ \Be I 55/ pucchito na taá¹ƒ akkhÄ• si {akkhÄ• (Ce Se Ee) }, aÃ±Ã±aá
(Se Ee) } pucchito.

attappasaá¹ƒsako poso, nÄ• yaá¹ƒ asmÄ• ka ruccatÄ«ti ||

gaá¹…geyyajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 206. kuruá¹…gamigajÄ• takaá¹ƒ (2-6-6)

111__._ á¹• 21 iá¹…gha \Ne I 50/ vaddhamayaá¹ƒ {vaddhamayaá¹ƒ (Ce Se Ee) } pÄ• saá¹ƒ

ahaá¹ƒ tathÄ• karissÄ• mi, yathÄ• nehiti luddako ||

112__._ á¹• 21 kacchapo pÄ• visÄ« vÄ• riá¹ƒ, kuruá¹…go pÄ• visÄ« vanaá¹ƒ.

satapatto dumaggamhÄ• , dÅ«re putte apÄ• nayÄ«ti ||

kuruá¹…gamigajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 207. assakajÄ• takaá¹ƒ (2-6-7)

113__._ á¹• 21 ayamassakarÄ• jena, deso vicarito mayÄ• .

anukÄ• maya kÄ• mena {anukÄ• mayavanukÄ• mena (Ce Ee) }, piyena patinÄ• saha ||

114__._ á¹• 21 navena sukhadukkhena, porÄ• á¹‡aá¹ƒ apidhÄ«yati {apithÄ«yati (Ce Ee), ap

tasmÄ• assakaraÃ±Ã±Ä• va, kÄ«á¹-o piyataro mamÄ• ti ||

assakajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 208. susumÄ• rajÄ• takaá¹ƒ (2-6-8)

115__._ á¹• 21 alaá¹ƒ \Se I 77/ metehi ambehi, jambÅ«hi panasehi ca.

yÄ• ni pÄ• raá¹ƒ samuddassa, varaá¹ƒ mayhaá¹ƒ udumbaro ||

116__._ á¹• 21 mahatÄ« vata te bondi, na ca paÃ±Ã±Ä• tadÅ«pikÄ• .

susumÄ• ra {suá¹ƒsumÄ• ra (Ce Se Ee) } vaÃ±cito mesi, gaccha dÄ• ni yathÄ• sukhanti ||

susumÄ• rajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 209. kukkuá¹-ajÄ• takaá¹ƒ (2-6-9)

117__._ á¹• 21 diá¹-á¹-hÄ• \Be I 56/ mayÄ• vane rukkhÄ• , assakaá¹‡á¹‡Ä• vibhÄ«á¹-akÄ
}.

na tÄ• ni evaá¹ƒ sakkanti, yathÄ• tvaá¹ƒ rukkha sakkasi ||

118__._ á¹• 21 purÄ• á¹‡akukkuá¹-o {kakkaro (Ce Se Ee) } ayaá¹ƒ, bhetvÄ• paÃ±jaramÄ• g

kusalo vÄ• á¸·apÄ• sÄ• naá¹ƒ, apakkamati bhÄ• satÄ«ti ||

kukkuá¹-a {kakkara (Ce Se Ee) } jÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 210. kandagalakajÄ• takaá¹ƒ (2-6-10)

119__._ á¹• 21 ambho \Ne I 51/ ko nÄ• ma yaá¹ƒ rukkho, sinnapatto {sÄ«napatto (Ce Ee) }

yattha ekappahÄ• rena, uttamaá¹…gaá¹ƒ vibhijjitaá¹ƒ {visÄ• á¹-ikaá¹ƒ (Ce Se Ee), vighÄ• á

120__._ á¹• 21 acÄ• ri vatÄ• yaá¹ƒ vitudaá¹ƒ vanÄ• ni, kaá¹-á¹-haá¹…garukkhesu asÄ• rake

athÄ• sadÄ• \Se I 78/ khadiraá¹ƒ jÄ• tasÄ• raá¹ƒ {jÄ• tisÄ• raá¹ƒ (Katthaci) }, yatthabbhidÄ•
uttamaá¹…ganti ||

kandagalaka {kandalaka (Katthaci) } jÄ• takaá¹ƒ dasamaá¹ƒ.

nataá¹ƒdaá¸·havaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

daá¸·habandhana haá¹ƒsavaro ca puna, virÅ«pakkha saviá¹-á¹-haka macchavaro.

sakuruá¹…ga saassaka ambavaro, puna kukkuá¹-ako garuá¸·ena dasÄ• ti ||

7. bÄ«raá¹‡athambhavaggo

á¹• 03 211. somadattajÄ• takaá¹ƒ (2-7-1)

121__._ á¹• 21 akÄ• si yoggaá¹ƒ dhuvamappamatto, saá¹ƒvaccharaá¹ƒ bÄ«raá¹‡athambha

byÄ• kÄ• si saÃ±Ã±aá¹ƒ parisaá¹ƒ vigayha, na niyyamo tÄ• yati appapaÃ±Ã±aá¹ƒ ||

122__._ á¹• 21 dvayaá¹ƒ \Be I 57/ yÄ• canako tÄ• ta, somadatta nigacchati.

alÄ• bhaá¹ƒ \Se I 79/ dhanalÄ• bhaá¹ƒ vÄ• , evaá¹ƒ dhammÄ• hi yÄ• canÄ• ti ||

somadattajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 212. ucchiá¹-á¹-habhattajÄ• takaá¹ƒ (2-7-2)

123__._ á¹• 21 aÃ±Ã±o uparimo vaá¹‡á¹‡o, aÃ±Ã±o vaá¹‡á¹‡o ca heá¹-á¹-himo.

brÄ• hmaá¹‡Ä« tveva pucchÄ• mi, kiá¹ƒ heá¹-á¹-hÄ• kiÃ±ca uppari ||

124__._ á¹• 21 ahaá¹ƒ naá¹-osmi bhaddante, bhikkhakosmi idhÄ• gato.

ayaÃ±hi koá¹-á¹-hamotiá¹‡á¹‡o, ayaá¹ƒ so yaá¹ƒ {tvaá¹ƒ (Katthaci) } gavesasÄ«ti ||

ucchiá¹-á¹-habhattajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 213. bharujÄ• takaá¹ƒ (2-7-3)

125__._ á¹• 21 isÄ«namantaraá¹ƒ \Ne I 52/ katvÄ• , bharurÄ• jÄ• ti {kururÄ• jÄ• ti (Katthaci)

ucchinno saha raá¹-á¹-hehi {raá¹-á¹-hena (Ce Ee) }, sarÄ• jÄ• vibhavaá¹…gato ||

126__._ á¹• 21 tasmÄ• hi chandÄ• gamanaá¹ƒ, nappasaá¹ƒsanti paá¹‡á¸• itÄ• .

aduá¹-á¹-hacitto bhÄ• seyya, giraá¹ƒ saccupasaá¹ƒhitanti ||

bharujÄ• takaá¹ƒ {kururÄ• takaá¹ƒ (Katthaci) } tatiyaá¹ƒ.

á¹• 03 214. puá¹‡á¹‡anadÄ«jÄ• takaá¹ƒ (2-7-4)

127__._ á¹• 21 puá¹‡á¹‡aá¹ƒ nadiá¹ƒ yena ca peyyamÄ• hu, jÄ• taá¹ƒ \Se I 80/ yavaá¹ƒ yen

dÅ«raá¹ƒ gataá¹ƒ yena ca avhayanti, so tyÄ• gato {tyÄ• bhato (Se Katthaci) paheá¸·igÄ• thÄ
kÄ• tabbo} handa ca bhuÃ±ja brÄ• hmaá¹‡a ||

128__._ á¹• 21 yato maá¹ƒ saratÄ« rÄ• jÄ• , vÄ• yasampi pahetave.

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca {haá¹ƒsakoÃ±camayÅ«rÄ• naá¹ƒ (Katthaci-a pÄ• á¹-han
pÄ• piyÄ• ti ||

puá¹‡á¹‡anadÄ«jÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 215. kacchapajÄ• takaá¹ƒ (2-7-5)

129__._ á¹• 21 avadhÄ« \Be I 58/ vata attÄ• naá¹ƒ, kacchapo byÄ• haraá¹ƒ giraá¹ƒ {kaccha
kacchapo so pabyÄ• haraá¹ƒ (Katthaci) }.

suggahÄ«tasmiá¹ƒ kaá¹-á¹-hasmiá¹ƒ, vÄ• cÄ• ya sakiyÄ• vadhi ||

130__._ á¹• 21 etampi disvÄ• naravÄ«riyaseá¹-á¹-ha, vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ nÄ•

passasi bahubhÄ• á¹‡ena, kacchapaá¹ƒ byasanaá¹ƒ gatanti ||

kacchapajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 216. macchajÄ• takaá¹ƒ (2-7-6)

131__._ á¹• 21 na mÄ• yamaggi tapati, na sÅ«lo sÄ• dhutacchito.

yaÃ±ca maá¹ƒ maÃ±Ã±ate macchÄ«, aÃ±Ã±aá¹ƒ so ratiyÄ• gato ||

132__._ á¹• 21 so \Se I 81/ maá¹ƒ dahati rÄ• gaggi, cittaá¹ƒ cÅ«patapeti maá¹ƒ.

jÄ• lino muÃ±cathÄ• yirÄ• maá¹ƒ, na kÄ• me haÃ±Ã±ate kvacÄ«ti ||

macchajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 217. seggujÄ• takaá¹ƒ (2-7-7)

133__._ á¹• 21 sabbo \Ne I 53/ loko attamano ahosi, akovidÄ• gÄ• madhammassa seggu.

komÄ• ri ko nÄ• ma {komÄ• rikÄ• nÄ• ma (Katthaci), komÄ• riko nÄ• ma (Se Ee) } tavajja c
pavane parodasi ||

134__._ á¹• 21 yo dukkhaphuá¹-á¹-hÄ• ya bhaveyya tÄ• á¹‡aá¹ƒ, so me pitÄ• dubbhi vane

sÄ• kassa kandÄ• mi vanassa majjhe, yo tÄ• yitÄ• so sahasaá¹ƒ karotÄ«ti ||

seggujÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 218. kÅ«á¹-avÄ• á¹‡ijajÄ• takaá¹ƒ (2-7-8)

135__._ á¹• 21 saá¹-hassa \Be I 59/ sÄ• á¹-heyyamidaá¹ƒ sucintitaá¹ƒ, paccoá¸• á¸• itaá¹ƒ p
kÅ«á¹-aá¹ƒ.

phÄ• laÃ±ce khÄ• deyyuá¹ƒ {adeyyuá¹ƒ (Ce Ee) } mÅ«sikÄ• , kasmÄ• kumÄ• raá¹ƒ kulalÄ•
hareyyuá¹ƒ ||

136__._ á¹• 21 kÅ«á¹-assa \Se I 82/ hi santi {santÄ«dha (Katthaci) } kÅ«á¹-akÅ«á¹-Ä• , bhav

(Katthaci) } cÄ• pi nikatino nikatyÄ• .

dehi puttanaá¹-á¹-ha phÄ• lanaá¹-á¹-hassa phÄ• laá¹ƒ, mÄ• te puttamahÄ• si phÄ• lanaá¹-á

kÅ«á¹-avÄ• á¹‡ijajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 219. garahitajÄ• takaá¹ƒ (2-7-9)

137__._ á¹• 21 hiraÃ±Ã±aá¹ƒ me suvaá¹‡á¹‡aá¹ƒ me, esÄ• rattiá¹ƒ divÄ• kathÄ• .

dummedhÄ• naá¹ƒ manussÄ• naá¹ƒ, ariyadhammaá¹ƒ apassataá¹ƒ ||

138__._ á¹• 21 dve dve gahapatayo gehe, eko tattha amassuko.

lambatthano veá¹‡ikato, atho aá¹…kitakaá¹‡á¹‡ako.

kÄ«to dhanena bahunÄ• , so taá¹ƒ vitudate jananti ||

garahitajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 220. dhammadhajajÄ• takaá¹ƒ (2-7-10)

139__._ á¹• 21 sukhaá¹ƒ jÄ«vitarÅ«posi, raá¹-á¹-hÄ• vivanamÄ• gato.

so ekako rukkhamÅ«le {araÃ±Ã±asmiá¹ƒ (Ce Se Ee) }, kapaá¹‡o viya jhÄ• yasi ||

140__._ á¹• 21 sukhaá¹ƒ \Ne I 54/ jÄ«vitarÅ«posmi, raá¹-á¹-hÄ• vivanamÄ• gato.

so ekako rukkhamÅ«le, kapaá¹‡o viya jhÄ• yÄ• mi.

sataá¹ƒ \Se I 83/ dhammaá¹ƒ anussaraá¹ƒti ||

dhammadhajajÄ• takaá¹ƒ dasamaá¹ƒ.

bÄ«raá¹‡athambhavaggo sattamo.

tassuddÄ• naá¹ƒ ---

atha \Be I 60/ bÄ«raá¹‡athambhavaro ca naá¹-o, bharurÄ• javaruttamapuá¹‡á¹‡anadÄ«.

bahubhÄ• á¹‡i aggipavane mÅ«sikÄ• , sahalambatthano kapaá¹‡ena dasÄ• ti ||

8. kÄ• sÄ• vavaggo

á¹• 03 221. kÄ• sÄ• vajÄ• takaá¹ƒ (2-8-1)

141__._ á¹• 21 anikkasÄ• vo kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridahissati {paridahessati (Ce E

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

142__._ á¹• 21 yo ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahatÄ«ti ||

kÄ• sÄ• vajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 222. cÅ«á¸·anandiyajÄ• takaá¹ƒ (2-8-2)

143__._ á¹• 21 idaá¹ƒ \Se I 84/ tadÄ• cariyavaco, pÄ• rÄ• sariyo yadabravi {porÄ• á¹‡Ä• ca

mÄ• su tvaá¹ƒ akari {akarÄ• (Ce Ee) } pÄ• paá¹ƒ, yaá¹ƒ tvaá¹ƒ pacchÄ• kataá¹ƒ tape ||

144__._ á¹• 21 yÄ• ni karoti puriso, tÄ• ni attani passati.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalanti ||

cÅ«á¸·anandiyajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 223. puá¹-abhattajÄ• takaá¹ƒ (2-8-3)

145__._ á¹• 21 name \Ne I 55/ namantassa bhaje bhajantaá¹ƒ, kiccÄ• nukubbassa kareyya

nÄ• natthakÄ• massa kareyya atthaá¹ƒ, asambhajantampi na sambhajeyya ||

146__._ á¹• 21 caje \Be I 61/ cajantaá¹ƒ vanathaá¹ƒ na kayirÄ• , apetacittena na sambhajey

dijo dumaá¹ƒ khÄ«á¹‡aphalanti Ã±atvÄ• , aÃ±Ã±aá¹ƒ samekkheyya mahÄ• hi lokoti ||

puá¹-abhattajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 224. kumbhilajÄ• takaá¹ƒ (2-8-4)

147__._ á¹• 21 yassete \Se I 85/ caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattati ||

148__._ á¹• 21 yassa cete na vijjanti, guá¹‡Ä• paramabhaddakÄ• .

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so nÄ• tivattatÄ«ti ||

kumbhilajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 225. khantivaá¹‡á¹‡ajÄ• takaá¹ƒ (2-8-5)

149__._ á¹• 21 atthi me puriso deva, sabbakiccesu byÄ• vaá¹-o {vÄ• vaá¹-o (Katthaci) }.

tassa cekoparÄ• dhatthi, tattha tvaá¹ƒ kinti maÃ±Ã±asi ||

150__._ á¹• 21 amhÄ• kampatthi puriso, ediso idha vijjati.

dullabho aá¹…gasampanno, khantirasmÄ• ka ruccatÄ«ti ||

khantivaá¹‡á¹‡ajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 226. kosiyajÄ• takaá¹ƒ (2-8-6)

151__._ á¹• 21 kÄ• le nikkhamanÄ• sÄ• dhu, nÄ• kÄ• le sÄ• dhu nikkhamo.

akÄ• lena hi nikkhamma, ekakampi bahujjano.

na kiÃ±ci atthaá¹ƒ joteti, dhaá¹…kasenÄ• va kosiyaá¹ƒ ||

152__._ á¹• 21 dhÄ«ro ca vidhividhÄ• naÃ±Ã±Å«, paresaá¹ƒ vivarÄ• nugÅ«.

sabbÄ• mitte \Se I 86/ vasÄ«katvÄ• , kosiyova sukhÄ« siyÄ• ti ||

kosiyajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 227. gÅ«thapÄ• á¹‡ajÄ• takaá¹ƒ (2-8-7)

153__._ á¹• 21 sÅ«ro \Ne I 56/ \Be I 62/ sÅ«rena saá¹…gamma, vikkantena pahÄ• rinÄ• .

ehi nÄ• ga nivattassu, kiá¹ƒ nu bhÄ«to palÄ• yasi.

passantu aá¹…gamagadhÄ• , mama tuyhaÃ±ca vikkamaá¹ƒ ||

154__._ á¹• 21 na taá¹ƒ pÄ• dÄ• vadhissÄ• mi, na dantehi na soá¹‡á¸• iyÄ• .

mÄ«á¸·hena taá¹ƒ vadhissÄ• mi, pÅ«ti haÃ±Ã±atu pÅ«tinÄ• ti ||

gÅ«thapÄ• á¹‡ajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 228. kÄ• manÄ«tajÄ• takaá¹ƒ (2-8-8)

155__._ á¹• 21 tayo giriá¹ƒ antaraá¹ƒ kÄ• mayÄ• mi, paÃ±cÄ• lÄ• kuruyo kekake ca {kuray

tatuttariá¹ƒ {taduttariá¹ƒ (Katthaci) } brÄ• hmaá¹‡a kÄ• mayÄ• mi, tikiccha maá¹ƒ brÄ• hmaá

156__._ á¹• 21 kaá¹‡hÄ• hidaá¹-á¹-hassa karonti heke, amanussapaviá¹-á¹-hassa {amanus
amanussaviá¹-á¹-hassa (Se) } karonti paá¹‡á¸• itÄ• .

na kÄ• manÄ«tassa karoti koci, okkantasukkassa \Se I 87/ hi kÄ• tikicchÄ• ti ||

kÄ• manÄ«tajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 229. palÄ• yitajÄ• takaá¹ƒ (2-8-9)

157__._ á¹• 21 gajaggameghehi hayaggamÄ• libhi, rathÅ«mijÄ• tehi sarÄ• bhivassebhi {sar
sarÄ• bhivassibhi (?) }.

tharuggahÄ• vaá¹-á¹-a {dhanuggahÄ• vaá¹-á¹-a (Katthaci) } daá¸·happahÄ• ribhi, parivÄ• rit
||

158__._ á¹• 21 {abhidhÄ• vathÄ• ca patathÄ• ca, vividhavinaditÄ• ca dantibhi. vattatajja tu
vijjutÄ• jaladharassa gajjatoti. (Ce Ee Katthaci) } abhidhÄ• vatha \Be I 63/ cÅ«padhÄ• vatha
cuppatathÄ• ca (Se) }, vividhÄ• vinÄ• ditÄ• {vinÄ• ditattha (Katthaci) } vadantibhi.

vattatajja tumulo ghoso yathÄ• , vijjulatÄ• jaladharassa gajjatoti {abhidhÄ• vathÄ• ca patat
vividhavinaditÄ• ca dantibhi. vattatajja tumulo ghoso, yathÄ• vijjutÄ• jaladharassa gajjatoti
Katthaci) } ||

palÄ• yitajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 230. dutiyapalÄ• yitajÄ• takaá¹ƒ (2-8-10)

159__._ á¹• 21 dhajamaparimitaá¹ƒ anantapÄ• raá¹ƒ, duppasahaá¹ƒdhaá¹…kehi sÄ• garaá
}.

girimivaanilena duppasayho {duppasaho (Ce Ee Katthaci) }, duppasaho ahamajjatÄ• disena

160__._ á¹• 21 mÄ• \Se I 88/ bÄ• liyaá¹ƒ vilapi {vippalapi (bahÅ«su) } na hissa tÄ• disaá¹ƒ,
{viá¸·ayhase (Ce Ee) } na hi labhase nisedhakaá¹ƒ.

Ä• sajjasi gajamiva ekacÄ• rinaá¹ƒ, yo taá¹ƒ padÄ• naá¸·amiva pothayissatÄ«ti ||

dutiyapalÄ• yitajÄ• takaá¹ƒ dasamaá¹ƒ.

kÄ• sÄ• vavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

varavatthavaco \Ne I 57/ dumakhÄ«á¹‡aphalaá¹ƒ, caturodhammavaraá¹ƒ purisuttama.

dhaá¹…kamagadhÄ• ca tayogirinÄ• ma, gajaggavaro dhajavarena dasÄ• ti ||

9. upÄ• hanavaggo

á¹• 03 231. upÄ• hanajÄ• takaá¹ƒ (2-9-1)

161__._ á¹• 21 yathÄ• pi \Be I 64/ kÄ«tÄ• purisassupÄ• hanÄ• , sukhassa atthÄ• ya dukha

ghammÄ• bhitattÄ• thalasÄ• papÄ«á¸·itÄ• , tasseva pÄ• de purisassa khÄ• dare ||

162__._ á¹• 21 evameva \Se I 89/ yo dukkulÄ«no anariyo, tammÄ• ka {tamhÄ• ka (Ce), tum
sutaÃ±ca Ä• diya.

tameva so tattha sutena khÄ• dati, anariyo vuccati dupÄ• hanÅ«pamoti {pÄ• nadÅ«pamoti (

upÄ• hanajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 232. vÄ«á¹‡Ä• guá¹‡ajÄ• takaá¹ƒ (2-9-2)

163__._ á¹• 21 ekacintito yamattho, bÄ• lo apariá¹‡Ä• yako.

na hi khujjena vÄ• mena, bhoti saá¹…gantumarahasi ||

164__._ á¹• 21 purisÅ«sabhaá¹ƒ maÃ±Ã±amÄ• nÄ• , ahaá¹ƒ khujjamakÄ• mayiá¹ƒ.

soyaá¹ƒ saá¹ƒkuá¹-ito seti, chinnatanti yathÄ• viá¹‡Ä• ti {thuá¹‡Ä• ti (Ce) } ||

vÄ«á¹‡Ä• guá¹‡ajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 233. vikaá¹‡á¹‡ajÄ• takaá¹ƒ (2-9-3)

165__._ á¹• 21 kÄ• maá¹ƒ yahiá¹ƒ icchasi tena gaccha, viddhosi mammamhi {mamasmi (Ka

hatosi bhattena suvÄ• ditena {savÄ• ditena (Ce Se Ee) }, lolo ca macche anubandhamÄ• no

166__._ á¹• 21 evampi \Be I 65/ lokÄ• misaá¹ƒ opatanto, vihaÃ±Ã±atÄ« \Se I 90/ cittavasÄ•

so haÃ±Ã±ati Ã±Ä• tisakhÄ• na majjhe, macchÄ• nugo soriva suá¹ƒsumÄ• roti {susumÄ• ro

vikaá¹‡á¹‡ajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 234. asitÄ• bhÅ«jÄ• takaá¹ƒ (2-9-4)

167__._ á¹• 21 tvameva \Ne I 58/ dÄ• nimakara {makari (Se), makarÄ• (Katthaci Ce) }, yaá

soyaá¹ƒ appaá¹-isandhiko, kharachinnaá¹ƒva renukaá¹ƒ {rerukaá¹ƒ (Ce Ee) } ||

168__._ á¹• 21 atricchaá¹ƒ {atricchÄ• (Ce Se Ee) } atilobhena, atilobhamadena ca.

evaá¹ƒ hÄ• yati atthamhÄ• , ahaá¹ƒva asitÄ• bhuyÄ• ti ||

asitÄ• bhÅ«jÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 235. vacchanakhajÄ• takaá¹ƒ (2-9-5)

169__._ á¹• 21 sukhÄ• gharÄ• vacchanakha, sahiraÃ±Ã±Ä• sabhojanÄ• .

yattha bhutvÄ• pivitvÄ• ca, sayeyyÄ• tha anussuko ||

170__._ á¹• 21 gharÄ• nÄ• nÄ«hamÄ• nassa, gharÄ• nÄ• bhaá¹‡ato musÄ• .

gharÄ• nÄ• dinnadaá¹‡á¸• assa, paresaá¹ƒ anikubbato {anikrubbato (Katthaci) }.

evaá¹ƒ chiddaá¹ƒ durabhisambhavaá¹ƒ {durabhibhavaá¹ƒ (Ce Ee) }, ko gharaá¹ƒ paá¹-ipajja

vacchanakhajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 236. bakajÄ• takaá¹ƒ (2-9-6)

171__._ á¹• 21 bhaddako \Se I 91/ vatayaá¹ƒ pakkhÄ«, dijo kumudasannibho.

vÅ«pasantehi pakkhehi, mandamandova jhÄ• yati ||

172__._ á¹• 21 nÄ• ssa sÄ«laá¹ƒ vijÄ• nÄ• tha, anaÃ±Ã±Ä• ya pasaá¹ƒsatha.

amhe dijo na pÄ• leti, tena pakkhÄ« na phandatÄ«ti ||

bakajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 237. sÄ• ketajÄ• takaá¹ƒ (2-9-7)

173__._ á¹• 21 ko \Be I 66/ nu kho bhagavÄ• hetu, ekacce idha puggale.

atÄ«va hadayaá¹ƒ nibbÄ• ti, cittaÃ±cÄ• pi pasÄ«dati ||

174__._ á¹• 21 pubbeva sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodaketi ||

sÄ• ketajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 238. ekapadajÄ• takaá¹ƒ (2-9-8)

175__._ á¹• 21 iá¹…gha \Ne I 59/ ekapadaá¹ƒ tÄ• ta, anekatthapadassitaá¹ƒ {padanissitaá¹

kiÃ±ci saá¹…gÄ• hikaá¹ƒ brÅ«si, yenatthe sÄ• dhayemase ||

176__._ á¹• 21 dakkheyyekapadaá¹ƒ tÄ• ta, anekatthapadassitaá¹ƒ.

taÃ±ca sÄ«lena saÃ±Ã±uttaá¹ƒ, khantiyÄ• upapÄ• ditaá¹ƒ.

alaá¹ƒ \Se I 92/ mitte sukhÄ• petuá¹ƒ, amittÄ• naá¹ƒ dukhÄ• ya cÄ• ti ||

ekapadajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 239. haritamaá¹‡á¸• Å«kajÄ• takaá¹ƒ (2-9-9)

177__._ á¹• 21 Ä• sÄ«visampi maá¹ƒ {Ä• sÄ«visaá¹ƒ mamaá¹ƒ (Ce Ee) } santaá¹ƒ, paviá¹-á

ruccate haritÄ• mÄ• tÄ• , yaá¹ƒ maá¹ƒ khÄ• danti macchakÄ• ||

178__._ á¹• 21 vilumpateva puriso, yÄ• vassa upakappati.

yadÄ• caÃ±Ã±e vilumpanti, so vilutto vilumpatÄ«ti {viluppatÄ«ti (?) } ||

haritamaá¹‡á¸• Å«kajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 240. mahÄ• piá¹…galajÄ• takaá¹ƒ (2-9-10)

179__._ á¹• 21 sabbo jano hiá¹ƒsito piá¹…galena, tasmiá¹ƒ mate paccayÄ• {paccayaá¹ƒ (C

piyo nu te Ä• si akaá¹‡hanetto, kasmÄ• nu tvaá¹ƒ rodasi dvÄ• rapÄ• la ||

180__._ á¹• 21 na \Be I 67/ me piyo Ä• si akaá¹‡hanetto, bhÄ• yÄ• mi paccÄ• gamanÄ• ya

ito gato hiá¹ƒseyya maccurÄ• jaá¹ƒ, so hiá¹ƒsito Ä• neyya puna idha ||

181__._ á¹• 21 daá¸• á¸• ho vÄ• hasahassehi, sitto ghaá¹-asatehi so.

parikkhatÄ• \Se I 93/ ca sÄ• bhÅ«mi, mÄ• bhÄ• yi nÄ• gamissatÄ«ti ||

mahÄ• piá¹…galajÄ• takaá¹ƒ dasamaá¹ƒ.

upÄ• hanavaggo navamo.

tassuddÄ• naá¹ƒ ---

varupÄ• hana khujja vikaá¹‡á¹‡akako, asitÄ• bhuya paÃ±camavacchanakho.

dija pemavaruttamaekapadaá¹ƒ, kuminÄ• mukha piá¹…galakena dasÄ• ti ||

10. siá¹…gÄ• lavaggo

á¹• 03 241. sabbadÄ• á¹-hijÄ• takaá¹ƒ (2-10-1)

182__._ á¹• 21 siá¹…gÄ• lo \Ne I 60/ mÄ• nathaddho ca, parivÄ• rena atthiko.

pÄ• puá¹‡i mahatiá¹ƒ bhÅ«miá¹ƒ, rÄ• jÄ• si sabbadÄ• á¹-hinaá¹ƒ ||

183__._ á¹• 21 evameva manussesu, yo hoti parivÄ• ravÄ• .

so hi tattha mahÄ• hoti, siá¹…gÄ• lo viya dÄ• á¹-hinanti ||

sabbadÄ• á¹-hijÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 242. sunakhajÄ• takaá¹ƒ (2-10-2)

184__._ á¹• 21 bÄ• lo \Se I 94/ vatÄ• yaá¹ƒ sunakho, yo varattaá¹ƒ {yo ca yottaá¹ƒ (Katthac

bandhanÄ• ca pamuÃ±ceyya, asito ca gharaá¹ƒ vaje ||

185__._ á¹• 21 aá¹-á¹-hitaá¹ƒ \Be I 68/ me manasmiá¹ƒ me, atho me hadaye kataá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, yÄ• va passupatÅ« jano {pasupatujjano (Se Katthaci) } ||

sunakhajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 243. guttilajÄ• takaá¹ƒ (2-10-3)

186__._ á¹• 21 sattatantiá¹ƒ sumadhuraá¹ƒ, rÄ• maá¹‡eyyaá¹ƒ avÄ• cayiá¹ƒ.

so maá¹ƒ raá¹…gamhi avheti, saraá¹‡aá¹ƒ me hohi kosiya ||

187__._ á¹• 21 ahaá¹ƒ taá¹ƒ saraá¹‡aá¹ƒ samma {ahaá¹ƒ te saraá¹‡aá¹ƒ homi (Vv 328) }, a

na taá¹ƒ jayissati sisso, sissamÄ• cariya jessasÄ«ti ||

guttilajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 244. vigaticchajÄ• takaá¹ƒ (2-10-4)

188__._ á¹• 21 yaá¹ƒ passati na taá¹ƒ icchati, yaÃ±ca na passati taá¹ƒ kiricchati.

maÃ±Ã±Ä• mi ciraá¹ƒ carissati, na hi taá¹ƒ lacchati yaá¹ƒ sa icchati ||

189__._ á¹• 21 yaá¹ƒ labhati na tena tussati, yaÃ±ca pattheti laddhaá¹ƒ hÄ«á¸·eti.

icchÄ• hi anantagocarÄ• , vigaticchÄ• na {vÄ«ticchÄ• naá¹ƒ (Ce Ee) } namo karomaseti ||

vigaticcha {vÄ«ticcha (Ce Ee) } jÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 245. mÅ«lapariyÄ• yajÄ• takaá¹ƒ (2-10-5)

190__._ á¹• 21 kÄ• lo \Se I 95/ \Ne I 61/ ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• .

yo ca kÄ• laghaso bhÅ«to, sa bhÅ«tapacaniá¹ƒ paci ||

191__._ á¹• 21 bahÅ«ni narasÄ«sÄ• ni, lomasÄ• ni brahÄ• ni ca.

gÄ«vÄ• su paá¹-imukkÄ• ni, kocidevettha kaá¹‡á¹‡avÄ• ti ||

mÅ«lapariyÄ• yajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 246. bÄ• lovÄ• dajÄ• takaá¹ƒ (2-10-6)

192__._ á¹• 21 hantvÄ• chetvÄ• {jhatvÄ• (Ce Ee), ghatvÄ• (Se) } vadhitvÄ• ca, deti dÄ•

edisaá¹ƒ bhattaá¹ƒ bhuÃ±jamÄ• no, sa pÄ• pamupalimpati {sa pÄ• pena upalippati (Ce Ee)

193__._ á¹• 21 puttadÄ• rampi \Be I 69/ ce hantvÄ• , deti dÄ• naá¹ƒ asaÃ±Ã±ato.

bhuÃ±jamÄ• nopi sappaÃ±Ã±o, na pÄ• pamupalimpatÄ«ti ||

bÄ• lovÄ• dajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 247. pÄ• daÃ±jalÄ«jÄ• takaá¹ƒ (2-10-7)

194__._ á¹• 21 addhÄ• pÄ• daÃ±jalÄ« sabbe, paÃ±Ã±Ä• ya atirocati.

tathÄ• hi oá¹-á¹-haá¹ƒ bhaÃ±jati, uttariá¹ƒ nÅ«na passati ||

195__._ á¹• 21 nÄ• yaá¹ƒ dhammaá¹ƒ adhammaá¹ƒ vÄ• , atthÄ• natthaÃ±ca bujjhati.

aÃ±Ã±atra \Se I 96/ oá¹-á¹-hanibbhogÄ• , nÄ• yaá¹ƒ jÄ• nÄ• ti kiÃ±cananti ||

pÄ• daÃ±jalÄ«jÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 248. kiá¹ƒsukopamajÄ• takaá¹ƒ (2-10-8)

196__._ á¹• 21 sabbehi kiá¹ƒsuko diá¹-á¹-ho, kiá¹ƒnvettha vicikicchatha.

na hi sabbesu á¹-hÄ• nesu, sÄ• rathÄ« paripucchito ||

197__._ á¹• 21 evaá¹ƒ sabbehi Ã±Ä• á¹‡ehi, yesaá¹ƒ dhammÄ• ajÄ• nitÄ• .

te ve dhammesu kaá¹…khanti, kiá¹ƒsukasmiá¹ƒva bhÄ• taroti ||

kiá¹ƒsukopamajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 249. sÄ• lakajÄ• takaá¹ƒ (2-10-9)

198__._ á¹• 21 ekaputtako \Ne I 62/ bhavissasi, tvaÃ±ca no hessasi issaro kule.

oroha dumasmÄ• sÄ• laka, ehi dÄ• ni gharakaá¹ƒ vajemase ||

199__._ á¹• 21 nanu maá¹ƒ suhadayoti {nanu maá¹ƒ hadayeti (Ce Ee) } maÃ±Ã±asi, yaÃ±ca
veá¸·uyaá¹-á¹-hiyÄ• .

pakkambavane ramÄ• mase, gaccha tvaá¹ƒ gharakaá¹ƒ yathÄ• sukhanti ||

sÄ• lakajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 250. kapijÄ• takaá¹ƒ (2-10-10)

200__._ á¹• 21 ayaá¹ƒ \Se I 97/ \Be I 70/ isÄ« upasamasaá¹ƒyame rato, sa tiá¹-á¹-hati {sant
} sisirabhayena aá¹-á¹-ito.

handa ayaá¹ƒ pavisatumaá¹ƒ agÄ• rakaá¹ƒ, vinetu sÄ«taá¹ƒ darathaÃ±ca kevalaá¹ƒ ||

201__._ á¹• 21 nÄ• yaá¹ƒ isÄ« upasamasaá¹ƒyame rato, kapÄ« ayaá¹ƒ dumavarasÄ• khag

so dÅ«sako rosako cÄ• pi jammo, sacevajemampi {sace + Ä• vaje + imampi} dÅ«seyyagÄ•
Se Ee) } ||

kapijÄ• takaá¹ƒ dasamaá¹ƒ.

siá¹…gÄ• lavaggo dasamo.

tassuddÄ• naá¹ƒ ---

atha rÄ• jÄ• siá¹…gÄ• lavaro sunakho, tathÄ• kosiya icchati kÄ• laghaso.

atha dÄ• navaroá¹-á¹-hapi sÄ• rathinÄ• , punambavanaÃ±ca sisirakapi dasÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

daá¸·haÃ±ca \Se I 98/ vaggaá¹ƒ aparena santhavaá¹ƒ, kalyÄ• á¹‡avaggÄ• sadiso ca rÅ«hal

nataá¹ƒdaá¸·ha bÄ«raá¹‡athambhakaá¹ƒ puna, kÄ• sÄ• vupÄ• hana siá¹…gÄ• lakena dasÄ

dukanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tikanipÄ• to

1. saá¹…kappavaggo

á¹• 03 251. saá¹…kapparÄ• gajÄ• takaá¹ƒ (3-1-1)

1__._ á¹• 21 saá¹…kapparÄ• gadhotena \Se I 99/ \Ne I 63/ \Be I 71/, vitakkanisitena ca.

nÄ• laá¹…katena bhadrena {nevÄ• laá¹…katabhadrena (Se) }, usukÄ• rÄ• katena ca {na us
||

2__._ á¹• 21 na kaá¹‡á¹‡Ä• yatamuttena, nÄ• pi morÅ«pasevinÄ• .

tenamhi hadaye viddho, sabbaá¹…gaparidÄ• hinÄ• ||

3__._ á¹• 21 Ä• vedhaÃ±ca na passÄ• mi, yato ruhiramassave.

yÄ• va ayoniso cittaá¹ƒ, sayaá¹ƒ me dukkhamÄ• bhatanti ||

saá¹…kapparÄ• gajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 252. tilamuá¹-á¹-hijÄ• takaá¹ƒ (3-1-2)

4__._ á¹• 21 ajjÄ• pi me taá¹ƒ manasi {sarasi (Katthaci) }, yaá¹ƒ maá¹ƒ tvaá¹ƒ tilamuá¹-á¹-hi

bÄ• hÄ• ya maá¹ƒ gahetvÄ• na, laá¹-á¹-hiyÄ• anutÄ• á¸·ayi ||

5__._ á¹• 21 nanu jÄ«vite na ramasi, yenÄ• si brÄ• hmaá¹‡Ä• gato.

yaá¹ƒ maá¹ƒ bÄ• hÄ• gahetvÄ• na, tikkhattuá¹ƒ anutÄ• á¸·ayi ||

6__._ á¹• 21 ariyo anariyaá¹ƒ kubbantaá¹ƒ {kubbÄ• naá¹ƒ (Ce Ee), kubbaá¹ƒ (Se) }, yo daá

sÄ• sanaá¹ƒ taá¹ƒ na taá¹ƒ veraá¹ƒ, iti naá¹ƒ paá¹‡á¸• itÄ• vidÅ«ti ||

tilamuá¹-á¹-hijÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 253. maá¹‡ikaá¹‡á¹-hajÄ• takaá¹ƒ (3-1-3)

7__._ á¹• 21 mamannapÄ• naá¹ƒ \Se I 100/ vipulaá¹ƒ uá¸·Ä• raá¹ƒ, uppajjatÄ«massa maá¹

taá¹ƒ te na dassaá¹ƒ atiyÄ• cakosi, na cÄ• pi te assamamÄ• gamissaá¹ƒ ||

8__._ á¹• 21 susÅ« \Ne I 64/ \Be I 72/ yathÄ• sakkharadhotapÄ• á¹‡Ä«, tÄ• sesi maá¹ƒ sel

taá¹ƒ te na dassaá¹ƒ atiyÄ• cakosi, na cÄ• pi te assamamÄ• gamissaá¹ƒ ||

9__._ á¹• 21 na taá¹ƒ yÄ• ce yassa piyaá¹ƒ jigÄ«se {jigiá¹ƒse (Ce Se Ee) }, desso hoti atiyÄ

nÄ• go maá¹‡iá¹ƒ yÄ• cito brÄ• hmaá¹‡ena, adassanaá¹ƒyeva tadajjhagamÄ• ti ||

maá¹‡ikaá¹‡á¹-hajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 254. kuá¹‡á¸• akakucchisindhavajÄ• takaá¹ƒ (3-1-4)

10__._ á¹• 21 bhutvÄ• tiá¹‡aparighÄ• saá¹ƒ, bhutvÄ• Ä• cÄ• makuá¹‡á¸• akaá¹ƒ.

etaá¹ƒ te bhojanaá¹ƒ Ä• si, kasmÄ• dÄ• ni na bhuÃ±jasi ||

11__._ á¹• 21 yattha posaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• vinayena vÄ• .

bahuá¹ƒ {pahÅ« (Ce Ee), pahuá¹ƒ (Se Katthaci) } tattha mahÄ• bramhe, api Ä• cÄ• makuá¹

12__._ á¹• 21 tvaÃ±ca \Se I 101/ kho maá¹ƒ pajÄ• nÄ• si, yÄ• disÄ• yaá¹ƒ hayuttamo.

jÄ• nanto jÄ• namÄ• gamma, na te bhakkhÄ• mi kuá¹‡á¸• akanti ||

kuá¹‡á¸• akakucchisindhavajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 255. sukajÄ• takaá¹ƒ (3-1-5)

13__._ á¹• 21 yÄ• va so mattamaÃ±Ã±Ä• si, bhojanasmiá¹ƒ vihaá¹…gamo.

tÄ• va addhÄ• namÄ• pÄ• di, mÄ• taraÃ±ca aposayi ||

14__._ á¹• 21 yato ca kho bahutaraá¹ƒ, bhojanaá¹ƒ ajjhavÄ• hari {ajjhupÄ• hari (Ce Ee) }.

tato tattheva saá¹ƒsÄ«di, amattaÃ±Ã±Å« hi so ahu ||

15__._ á¹• 21 tasmÄ• mattaÃ±Ã±utÄ• sÄ• dhu, bhojanasmiá¹ƒ agiddhatÄ• {agiddhitÄ• (S

amattaÃ±Ã±Å« hi sÄ«danti, mattaÃ±Ã±Å« ca na sÄ«dareti ||

sukajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 256. jarÅ«dapÄ• najÄ• takaá¹ƒ (3-1-6)

16__._ á¹• 21 jarÅ«dapÄ• naá¹ƒ \Be I 73/ khaá¹‡amÄ• nÄ• , vÄ• á¹‡ijÄ• udakatthikÄ• .

ajjhagamuá¹ƒ ayasaá¹ƒ lohaá¹ƒ {ajjhagaá¹ƒsu ayolohaá¹ƒ (Ce Se Ee) }, tipusÄ«saÃ±ca vÄ•

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, muttÄ• veá¸·Å«riyÄ• bahÅ« ||

17__._ á¹• 21 te ca tena asantuá¹-á¹-hÄ• , bhiyyo bhiyyo akhÄ• á¹‡isuá¹ƒ.

te tatthÄ• sÄ«viso {tattha Ä• sÄ«viso (Katthaci), tatthapÄ• sÄ«viso (Se) } ghoro, tejassÄ« te

18__._ á¹• 21 tasmÄ• \Se I 102/ \Ne I 65/ khaá¹‡e nÄ• tikhaá¹‡e, atikhÄ• taá¹ƒ {atikhaá¹‡a
pÄ• pakaá¹ƒ.

khÄ• tena ca {khaá¹‡ena ca (Katthaci), khaá¹‡anena (Se) } dhanaá¹ƒ laddhaá¹ƒ, atikhÄ• ter
(Katthaci) } nÄ• sitanti ||

jarÅ«dapÄ• najÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 257. gÄ• maá¹‡icandajÄ• takaá¹ƒ (3-1-7)

19__._ á¹• 21 nÄ• yaá¹ƒ gharÄ• naá¹ƒ kusalo, lolo ayaá¹ƒ valÄ«mukho.

kataá¹ƒ kataá¹ƒ kho dÅ«seyya, evaá¹ƒdhammamidaá¹ƒ kulaá¹ƒ ||

20__._ á¹• 21 nayidaá¹ƒ cittavato lomaá¹ƒ, nÄ• yaá¹ƒ assÄ• siko migo.

siá¹-á¹-haá¹ƒ {satthaá¹ƒ (Ce Se Ee) } me janasandhena, nÄ• yaá¹ƒ kiÃ±ci vijÄ• nati ||

21__._ á¹• 21 na mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , bhÄ• taraá¹ƒ bhaginiá¹ƒ sakaá¹ƒ.

bhareyya tÄ• diso poso, siá¹-á¹-haá¹ƒ dasarathena meti ||

gÄ• maá¹‡icanda {gÄ• maá¹‡icaá¹‡á¸• a (Ce Ee) } jÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 258. mandhÄ• tujÄ• takaá¹ƒ (3-1-8)

22__._ á¹• 21 yÄ• vatÄ• candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocanÄ• {virocamÄ•

sabbeva dÄ• sÄ• mandhÄ• tu, ye pÄ• á¹‡Ä• pathavissitÄ• {paá¹-havinissitÄ• (Ce Ee), pa

23__._ á¹• 21 na kahÄ• paá¹‡avassena, titti kÄ• mesu vijjati.

appassÄ• dÄ• dukhÄ• kÄ• mÄ• , iti viÃ±Ã±Ä• ya paá¹‡á¸• ito ||

24__._ á¹• 21 api \Be I 74/ dibbesu kÄ• mesu, ratiá¹ƒ so nÄ• dhigacchati.

taá¹‡hakkhayarato \Se I 103/ hoti, sammÄ• sambuddhasÄ• vakoti ||

mandhÄ• tujÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 259. tirÄ«á¹-avacchajÄ• takaá¹ƒ (3-1-9)

25__._ á¹• 21 nayimassa vijjÄ• mayamatthi kiÃ±ci, na bandhavo no pana te sahÄ• yo.

atha kena vaá¹‡á¹‡ena tirÄ«á¹-avaccho {tirÄ«á¹-ivaccho (Se Katthaci) }, tedaá¹‡á¸• iko bhuÄ
aggapiá¹‡á¸• aá¹ƒ ||

26__._ á¹• 21 Ä• pÄ• su {Ä• vÄ• su (Katthaci) } me yuddhaparÄ• jitassa, ekassa katvÄ• viv

pasÄ• rayÄ« kicchagatassa pÄ• á¹‡iá¹ƒ, tenÅ«datÄ• riá¹ƒ dukhasaá¹ƒpareto ||

27__._ á¹• 21 etassa \Ne I 66/ kiccena idhÄ• nupatto, vesÄ• yino visayÄ• jÄ«valoke.

lÄ• bhÄ• raho tÄ• ta tirÄ«á¹-avaccho, dethassa bhogaá¹ƒ yajathaÃ±ca {yajataÃ±ca (Ce Ee)
yaÃ±Ã±anti ||

tirÄ«á¹-avacchajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 260. dÅ«tajÄ• takaá¹ƒ (3-1-10)

28__._ á¹• 21 yassatthÄ• \Se I 104/ dÅ«ramÄ• yanti, amittamapi yÄ• cituá¹ƒ.

tassÅ«darassahaá¹ƒ dÅ«to, mÄ• me kujjha {kujjhi (Ce Ee) } rathesabha ||

29__._ á¹• 21 yassa divÄ• ca ratto ca, vasamÄ• yanti mÄ• á¹‡avÄ• .

tassÅ«darassahaá¹ƒ dÅ«to, mÄ• me kujjha {kujjhi (Ce Ee) } rathesabha ||

30__._ á¹• 21 dadÄ• mi \Be I 75/ te brÄ• hmaá¹‡a rohiá¹‡Ä«naá¹ƒ, gavaá¹ƒ sahassaá¹ƒ sah

dÅ«to hi dÅ«tassa kathaá¹ƒ na dajjaá¹ƒ, mayampi tasseva bhavÄ• ma dÅ«tÄ• ti ||

dÅ«tajÄ• takaá¹ƒ dasamaá¹ƒ.

saá¹…kappavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

usukÄ• ravaro tilamuá¹-á¹-hi maá¹‡i, hayarÄ• ja vihaá¹…gama Ä• siviso.

janasandha kahÄ• paá¹‡avassa puna, tiriá¹-aá¹ƒ puna dÅ«tavarena dasÄ• ti ||

2. padumavaggo

á¹• 03 261. padumajÄ• takaá¹ƒ (3-2-1)

31__._ á¹• 21 yathÄ• \Se I 105/ kesÄ• ca massÅ« ca, chinnaá¹ƒ chinnaá¹ƒ virÅ«hati.

evaá¹ƒ rÅ«hatu te nÄ• sÄ• , padumaá¹ƒ dehi yÄ• cito ||

32__._ á¹• 21 yathÄ• sÄ• radikaá¹ƒ bÄ«jaá¹ƒ, khette vuttaá¹ƒ virÅ«hati.

evaá¹ƒ rÅ«hatu te nÄ• sÄ• , padumaá¹ƒ dehi yÄ• cito ||

33__._ á¹• 21 ubhopi palapantete {vilapantete (Se Katthaci) }, api padmÄ• ni dassati.

vajjuá¹ƒ vÄ• te na vÄ• vajjuá¹ƒ, natthi nÄ• sÄ• ya rÅ«hanÄ• .

dehi samma padumÄ• ni, ahaá¹ƒ yÄ• cÄ• mi yÄ• citoti ||

padumajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 262. mudupÄ• á¹‡ijÄ• takaá¹ƒ (3-2-2)

34__._ á¹• 21 pÄ• á¹‡i \Ne I 67/ ce muduko cassa, nÄ• go cassa sukÄ• rito.

andhakÄ• ro ca vasseyya, atha nÅ«na tadÄ• siyÄ• ||

35__._ á¹• 21 analÄ• \Be I 76/ mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• {duppÅ«rattÄ• (Katth

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

36__._ á¹• 21 yaá¹ƒ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒ á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti nanti ||

mudupÄ• á¹‡ijÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 263. cÅ«á¸·apalobhanajÄ• takaá¹ƒ (3-2-3)

37__._ á¹• 21 abhijjamÄ• ne \Se I 106/ vÄ• rismiá¹ƒ, sayaá¹ƒ {ayaá¹ƒ (Katthaci) } Ä• gamma

missÄ«bhÄ• vitthiyÄ• gantvÄ• , saá¹ƒsÄ«dasi {saá¹ƒsÄ«dati (Katthaci) } mahaá¹‡á¹‡ave ||

38__._ á¹• 21 Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

39__._ á¹• 21 yaá¹ƒ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒ á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti nanti ||

cÅ«á¸·apalobhana {cullapalobhana (Ce Se Ee) } jÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 264. mahÄ• panÄ• dajÄ• takaá¹ƒ (3-2-4)

40__._ á¹• 21 panÄ• do nÄ• ma so rÄ• jÄ• , yassa yÅ«po suvaá¹‡á¹‡ayo.

tiriyaá¹ƒ soá¸·asubbedho {soá¸·asapabbedho (Ce Ee) }, uddhamÄ• hu {uccamÄ• hu (Ce Se

41__._ á¹• 21 sahassakaá¹‡á¸• o satageá¹‡á¸• u {satabhedo (Ce Ee), satabheá¹‡á¸• u (Ce
haritÄ• mayo.

anaccuá¹ƒ tattha gandhabbÄ• , cha sahassÄ• ni sattadhÄ• ||

42__._ á¹• 21 evametaá¹ƒ {evameva (Katthaci) } tadÄ• Ä• si, yathÄ• bhÄ• sasi bhaddaji.

sakko ahaá¹ƒ tadÄ• Ä• siá¹ƒ, veyyÄ• vaccakaro tavÄ• ti ||

mahÄ• panÄ• dajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 265. khurappajÄ• takaá¹ƒ (3-2-5)

43__._ á¹• 21 disvÄ• \Ne I 68/ \Be I 77/ khurappe dhanuveganunne, khagge \Se I 107/ gah
teladhote.

tasmiá¹ƒ bhayasmiá¹ƒ maraá¹‡e viyÅ«á¸·he, kasmÄ• nu te nÄ• hu chambhitattaá¹ƒ ||

44__._ á¹• 21 disvÄ• khurappe dhanuveganunne, khagge gahÄ«te tikhiá¹‡e teladhote.

tasmiá¹ƒ bhayasmiá¹ƒ maraá¹‡e viyÅ«á¸·he, vedaá¹ƒ alatthaá¹ƒ vipulaá¹ƒ uá¸·Ä• raá¹ƒ ||

45__._ á¹• 21 so vedajÄ• to ajjhabhaviá¹ƒ amitte, pubbeva me jÄ«vitamÄ• si cattaá¹ƒ.

na hi jÄ«vite Ä• layaá¹ƒ kubbamÄ• no, sÅ«ro kayirÄ• sÅ«rakiccaá¹ƒ kadÄ• cÄ«ti ||

khurappajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 266. vÄ• taggasindhavajÄ• takaá¹ƒ (3-2-6)

46__._ á¹• 21 yenÄ• si kisiyÄ• paá¹‡á¸• u, yena bhattaá¹ƒ na ruccati.

ayaá¹ƒ so Ä• gato bhattÄ• {tÄ• to (Ce Se Ee) }, kasmÄ• dÄ• ni palÄ• yasi ||

47__._ á¹• 21 sace {na kho (Se Katthaci) } panÄ• dikeneva, santhavo nÄ• ma jÄ• yati.

yaso hÄ• yati itthÄ«naá¹ƒ, tasmÄ• tÄ• ta palÄ• yahaá¹ƒ {palÄ• yihaá¹ƒ (Se), palÄ• yitaá¹ƒ (

48__._ á¹• 21 yassassinaá¹ƒ kule jÄ• taá¹ƒ, Ä• gataá¹ƒ yÄ• na icchati.

socati \Se I 108/ cirarattÄ• ya, vÄ• taggamiva bhaddalÄ«ti {kundalÄ«ti (Ce Ee), gadrabhÄ«ti

vÄ• taggasindhavajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 267. kakkaá¹-akajÄ• takaá¹ƒ (3-2-7)

49__._ á¹• 21 siá¹…gÄ«migo \Be I 78/ Ä• yatacakkhunetto, aá¹-á¹-hittaco vÄ• risayo alomo.

tenÄ• bhibhÅ«to kapaá¹‡aá¹ƒ rudÄ• mi, mÄ• heva maá¹ƒ pÄ• á¹‡asamaá¹ƒ jaheyya {jahey
||

50__._ á¹• 21 ayya na taá¹ƒ jahissÄ• mi, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ {kuÃ±jara saá¹

pathabyÄ• cÄ• turantÄ• ya, suppiyo hosi me tuvaá¹ƒ ||

51__._ á¹• 21 ye kuá¸·Ä«rÄ• samuddasmiá¹ƒ, gaá¹…gÄ• ya yamunÄ• ya {nammadÄ• ya (

tesaá¹ƒ tvaá¹ƒ vÄ• rijo seá¹-á¹-ho, muÃ±ca rodantiyÄ• patinti ||

kakkaá¹-aka {kuá¸·Ä«ra (Katthaci) } jÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 268. Ä• rÄ• madÅ«sakajÄ• takaá¹ƒ (3-2-8)

52__._ á¹• 21 yo \Ne I 69/ ve sabbasametÄ• naá¹ƒ, ahuvÄ• seá¹-á¹-hasammato.

tassÄ• yaá¹ƒ edisÄ« paÃ±Ã±Ä• , kimeva itarÄ• pajÄ• ||

53__._ á¹• 21 evameva tuvaá¹ƒ brahme, anaÃ±Ã±Ä• ya vinindasi.

kathaá¹ƒ mÅ«laá¹ƒ adisvÄ• na {kathaá¹ƒhi mÅ«laá¹ƒ aditvÄ• (Se Ee) }, rukkhaá¹ƒ jaÃ±Ã±Ä

54__._ á¹• 21 nÄ• haá¹ƒ \Se I 109/ tumhe vinindÄ• mi, ye caÃ±Ã±e vÄ• narÄ• vane.

vissasenova gÄ• rayho, yassatthÄ• rukkharopakÄ• ti ||

Ä• rÄ• madÅ«sakajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 269. sujÄ• tajÄ• takaá¹ƒ (3-2-9)

55__._ á¹• 21 na hi vaá¹‡á¹‡ena sampannÄ• , maÃ±jukÄ• piyadassanÄ• .

kharavÄ• cÄ• piyÄ• hoti, asmiá¹ƒ loke paramhi ca ||

56__._ á¹• 21 nanu passasimaá¹ƒ kÄ• á¸·iá¹ƒ, dubbaá¹‡á¹‡aá¹ƒ tilakÄ• hataá¹ƒ.

kokilaá¹ƒ saá¹‡havÄ• cena, bahÅ«naá¹ƒ pÄ• á¹‡inaá¹ƒ piyaá¹ƒ ||

57__._ á¹• 21 tasmÄ• \Be I 79/ sakhilavÄ• cassa, mantabhÄ• á¹‡Ä« anuddhato.

atthaá¹ƒ dhammaÃ±ca dÄ«peti, madhuraá¹ƒ tassa bhÄ• sitanti ||

sujÄ• tajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 270. ulÅ«kajÄ• takaá¹ƒ (3-2-10)

58__._ á¹• 21 sabbehi kira Ã±Ä• tÄ«hi, kosiyo issaro kato.

sace Ã±Ä• tÄ«hi anuÃ±Ã±Ä• to {Ã±Ä• tÄ«hanuÃ±Ã±Ä• to (Ce Ee) }, bhaá¹‡eyyÄ• haá¹ƒ ek

59__._ á¹• 21 bhaá¹‡a samma anuÃ±Ã±Ä• to, atthaá¹ƒ dhammaÃ±ca kevalaá¹ƒ.

santi hi daharÄ• pakkhÄ«, paÃ±Ã±avanto jutindharÄ• ||

60__._ á¹• 21 na me ruccati bhaddaá¹ƒ vo {bhadante (Katthaci) }, ulÅ«kassÄ• bhisecanaá¹ƒ

akkuddhassa \Se I 110/ mukhaá¹ƒ passa, kathaá¹ƒ kuddho karissatÄ«ti ||

ulÅ«kajÄ• takaá¹ƒ dasamaá¹ƒ.

padumavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

padumuttama \Ne I 70/ nÄ• gasirivhayano, sa-mahaá¹‡á¹‡ava yÅ«pa khurappavaro.

atha bhaddalÄ« kuÃ±jara rukkha puna, kharavÄ• ca ulÅ«kavarena dasÄ• ti ||

3. udapÄ• navaggo

á¹• 03 271. udapÄ• nadÅ«sakajÄ• takaá¹ƒ (3-3-1)

61__._ á¹• 21 Ä• raÃ±Ã±ikassa isino, cirarattaá¹ƒ tapassino.

kicchÄ• kataá¹ƒ udapÄ• naá¹ƒ, kathaá¹ƒ samma avÄ• hasi {avÄ• hayi (Ce Ee), apÄ• hasi (S

62__._ á¹• 21 esa dhammo siá¹…gÄ• lÄ• naá¹ƒ, yaá¹ƒ pitvÄ• ohadÄ• mase.

pitupitÄ• mahaá¹ƒ dhammo, na taá¹ƒ {na naá¹ƒ (Ce Ee) } ujjhÄ• tumarahasi ||

63__._ á¹• 21 yesaá¹ƒ \Se I 111/ \Be I 80/ vo ediso dhammo, adhammo pana kÄ«diso.

mÄ• vo dhammaá¹ƒ adhammaá¹ƒ vÄ• , addasÄ• ma kudÄ• cananti ||

udapÄ• nadÅ«sakajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 272. byagghajÄ• takaá¹ƒ (3-3-2)

64__._ á¹• 21 yena mittena saá¹ƒsaggÄ• , yogakkhemo vihiyyati.

pubbevajjhÄ• bhavaá¹ƒ tassa, rukkhe akkhÄ«va paá¹‡á¸• ito ||

65__._ á¹• 21 yena mittena saá¹ƒsaggÄ• , yogakkhemo pavaá¸• á¸• hati.

kareyyattasamaá¹ƒ vuttiá¹ƒ, sabbakiccesu paá¹‡á¸• ito ||

66__._ á¹• 21 etha byagghÄ• nivattavho, paccupetha {paccametha (Ce Ee) } mahÄ• vanaá

mÄ• vanaá¹ƒ chindi nibyagghaá¹ƒ, byagghÄ• mÄ• hesu nibbanÄ• ti ||

byagghajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 273. kacchapajÄ• takaá¹ƒ (3-3-3)

67__._ á¹• 21 ko nu uddhitabhattova {udditabhattova (Ce), vaá¸• á¸• hitabhattova (Se) }, pÅ
brÄ• hmaá¹‡o.

kahaá¹ƒ nu bhikkhaá¹ƒ acari, kaá¹ƒ saddhaá¹ƒ upasaá¹…kami ||

68__._ á¹• 21 ahaá¹ƒ \Ne I 71/ kapismi dummedho, anÄ• mÄ• sÄ• ni Ä• masiá¹ƒ.

tvaá¹ƒ maá¹ƒ mocaya bhaddante, mutto gaccheyya pabbataá¹ƒ ||

69__._ á¹• 21 kacchapÄ• kassapÄ• honti, koá¹‡á¸• aÃ±Ã±Ä• honti makkaá¹-Ä• .

muÃ±ca kassapa koá¹‡á¸• aÃ±Ã±aá¹ƒ, kataá¹ƒ methunakaá¹ƒ tayÄ• ti ||

kacchapajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 274. lolajÄ• takaá¹ƒ (3-3-4)

70__._ á¹• 21 kÄ• yaá¹ƒ balÄ• kÄ• sikhinÄ«, corÄ« laá¹…ghipitÄ• mahÄ• .

oraá¹ƒ \Se I 112/ balÄ• ke Ä• gaccha, caá¹‡á¸• o me vÄ• yaso sakhÄ• ||

71__._ á¹• 21 nÄ• haá¹ƒ balÄ• kÄ• sikhinÄ«, ahaá¹ƒ lolosmi vÄ• yaso.

akatvÄ• vacanaá¹ƒ tuyhaá¹ƒ, passa lÅ«nosmi Ä• gato ||

72__._ á¹• 21 punapÄ• pajjasÄ« \Be I 81/ samma, sÄ«laÃ±hi tava tÄ• disaá¹ƒ.

na hi mÄ• nusakÄ• bhogÄ• , subhuÃ±jÄ• honti pakkhinÄ• ti ||

lolajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 275. rucirajÄ• takaá¹ƒ (3-3-5)

73__._ á¹• 21 kÄ• yaá¹ƒ balÄ• kÄ• rucirÄ• , kÄ• kanÄ«á¸·asmimacchati.

caá¹‡á¸• o kÄ• ko sakhÄ• mayhaá¹ƒ, yassa {tassa (Ce Ee) } cetaá¹ƒ kulÄ• vakaá¹ƒ ||

74__._ á¹• 21 nanu maá¹ƒ samma jÄ• nÄ• si, dija sÄ• mÄ• kabhojana.

akatvÄ• vacanaá¹ƒ tuyhaá¹ƒ, passa lÅ«nosmi Ä• gato ||

75__._ á¹• 21 punapÄ• pajjasÄ« samma, sÄ«laÃ±hi tava tÄ• disaá¹ƒ.

na hi mÄ• nusakÄ• bhogÄ• , subhuÃ±jÄ• honti pakkhinÄ• ti ||

rucirajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 276. kurudhammajÄ• takaá¹ƒ (3-3-6)

76__._ á¹• 21 tava saddhaÃ±ca sÄ«laÃ±ca, viditvÄ• na janÄ• dhipa.

vaá¹‡á¹‡aá¹ƒ aÃ±janavaá¹‡á¹‡ena, kÄ• liá¹…gasmiá¹ƒ nimimhase {vinimhase (Se), vanimh

77__._ á¹• 21 annabhaccÄ• \Se I 113/ cabhaccÄ• ca, yodha uddissa gacchati.

sabbe te appaá¹-ikkhippÄ• , pubbÄ• cariyavaco idaá¹ƒ ||

78__._ á¹• 21 dadÄ• mi \Ne I 72/ vo brÄ• hmaá¹‡Ä• nÄ• gametaá¹ƒ, rÄ• jÄ• rahaá¹ƒ rÄ• ja

alaá¹…kataá¹ƒ hemajÄ• lÄ• bhichannaá¹ƒ, sasÄ• rathiá¹ƒ gacchatha yena kÄ• manti ||

kurudhammajÄ• takaá¹ƒ {kurudhammajÄ• takaá¹ƒ (Ce Se Ee) } chaá¹-á¹-haá¹ƒ.

á¹• 03 277. romakajÄ• takaá¹ƒ (3-3-7)

79__._ á¹• 21 vassÄ• ni \Be I 82/ paÃ±Ã±Ä• sa samÄ• dhikÄ• ni, vasimha selassa guhÄ• ya

asaá¹…kamÄ• nÄ• abhinibbutattÄ• {abhinibbutacittÄ• (Se Katthaci) }, hatthatta {hatthattha
mamaá¹‡á¸• ajÄ• pure ||

80__._ á¹• 21 te dÄ• ni vakkaá¹…ga kimatthamussukÄ• , bhajanti aÃ±Ã±aá¹ƒ girikandaraá¹

na nÅ«na maÃ±Ã±anti mamaá¹ƒ yathÄ• pure, cirappavutthÄ• atha vÄ• na te ime ||

81__._ á¹• 21 jÄ• nÄ• ma taá¹ƒ na mayaá¹ƒ sampamÅ«á¸·hÄ• {na mayaâ€™ masma mÅ«
mayamasma nÄ• Ã±Ã±e.

cittaÃ±ca \Se I 114/ te asmiá¹ƒ jane paduá¹-á¹-haá¹ƒ, Ä• jÄ«vikÄ• {Ä• jÄ«vaka (Ce Se), Ä•
tamuttasÄ• mÄ• ti ||

romakajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 278. mahiá¹ƒsarÄ• jajÄ• takaá¹ƒ (3-3-8)

82__._ á¹• 21 kimattha {kamattha (Ce Ee) } mabhisandhÄ• ya, lahucittassa dubbhino {dÅ«b

sabbakÄ• madadasseva {duhasseva (Ce Se Ee), rahasseva (Katthaci) }, imaá¹ƒ dukkhaá¹ƒ

83__._ á¹• 21 siá¹…gena nihanÄ• hetaá¹ƒ, padasÄ• ca adhiá¹-á¹-haha.

bhiyyo {bhÄ«yo (Ce) } bÄ• lÄ• pakujjheyyuá¹ƒ, no cassa paá¹-isedhako ||

84__._ á¹• 21 mamevÄ• yaá¹ƒ maÃ±Ã±amÄ• no, aÃ±Ã±epevaá¹ƒ {aÃ±Ã±ampevaá¹ƒ (Ce S

te naá¹ƒ tattha vadhissanti, sÄ• me mutti bhavissatÄ«ti ||

mahiá¹ƒsarÄ• jajÄ• takaá¹ƒ {mahisajÄ• takaá¹ƒ (Ce Se Ee) } aá¹-á¹-hamaá¹ƒ.

á¹• 03 279. satapattajÄ• takaá¹ƒ (3-3-9)

85__._ á¹• 21 yathÄ• \Be I 83/ mÄ• á¹‡avako panthe, siá¹…gÄ• liá¹ƒ vanagocariá¹ƒ.

atthakÄ• maá¹ƒ pavedentiá¹ƒ {pavadantiá¹ƒ (Ee) }, anatthakÄ• mÄ• ti maÃ±Ã±ati.

anatthakÄ• maá¹ƒ satapattaá¹ƒ, atthakÄ• moti maÃ±Ã±ati ||

86__._ á¹• 21 evameva idhekacco, puggalo hoti tÄ• diso.

hitehi vacanaá¹ƒ vutto, paá¹-igaá¹‡hÄ• ti vÄ• mato ||

87__._ á¹• 21 ye \Se I 115/ \Ne I 73/ ca kho naá¹ƒ pasaá¹ƒsanti, bhayÄ• ukkaá¹ƒsayanti vÄ

taÃ±hi so maÃ±Ã±ate mittaá¹ƒ, satapattaá¹ƒva mÄ• á¹‡avoti ||

satapattajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 280. puá¹-adÅ«sakajÄ• takaá¹ƒ (3-3-10)

88__._ á¹• 21 addhÄ• hi nÅ«na migarÄ• jÄ• , puá¹-akammassa kovido.

tathÄ• hi puá¹-aá¹ƒ dÅ«seti, aÃ±Ã±aá¹ƒ nÅ«na karissati ||

89__._ á¹• 21 na me mÄ• tÄ• vÄ• pitÄ• vÄ• , puá¹-akammassa kovido.

kataá¹ƒ kataá¹ƒ kho dÅ«sema, evaá¹ƒ dhammamidaá¹ƒ kulaá¹ƒ ||

90__._ á¹• 21 yesaá¹ƒ vo ediso dhammo, adhammo pana kÄ«diso.

mÄ• vo dhammaá¹ƒ adhammaá¹ƒ vÄ• , addasÄ• ma kudÄ• cananti ||

puá¹-adÅ«sakajÄ• takaá¹ƒ dasamaá¹ƒ.

udapÄ• navaggo {araÃ±Ã±avaggo (Ce Ee Katthaci) } tatiyo.

tassuddÄ• naá¹ƒ ---

udapÄ• navaraá¹ƒ vanabyaggha kapi, sikhinÄ« ca balÄ• ka ruciravaro.

sujanÄ• dhiparomakadÅ«sa puna, satapattavaro puá¹-akamma dasÄ• ti ||

4. abbhantaravaggo

á¹• 03 281. abbhantarajÄ• takaá¹ƒ (3-4-1)

91__._ á¹• 21 abbhantaro \Se I 116/ \Be I 84/ nÄ• ma dumo, yassa dibyamidaá¹ƒ phalaá¹ƒ.

bhutvÄ• dohaá¸·inÄ« nÄ• rÄ«, cakkavattiá¹ƒ vijÄ• yati ||

92__._ á¹• 21 tvampi {tvaÃ±ca (Ce Ee), tvaá¹ƒ hi (Katthaci) } bhadde mahesÄ«si, sÄ• cÄ• p
patino piyÄ• .

Ä• harissati te rÄ• jÄ• , idaá¹ƒ abbhantaraá¹ƒ phalaá¹ƒ ||

93__._ á¹• 21 bhatturatthe parakkanto, yaá¹ƒ á¹-hÄ• namadhigacchati.

sÅ«ro attapariccÄ• gÄ«, labhamÄ• no bhavÄ• mahanti ||

abbhantarajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 282. seyyajÄ• takaá¹ƒ (3-4-2)

94__._ á¹• 21 seyyaá¹ƒso \Ne I 74/ seyyaso hoti, yo seyyamupasevati.

ekena sandhiá¹ƒ katvÄ• na, sataá¹ƒ vajjhe {macce (Katthaci), bajjhe (Katthaci-a) } amocayi

95__._ á¹• 21 {kasmÄ• ... pe ... saggaá¹ƒ na gaccheyya (katthaci) } tasmÄ• sabbena loken
ekato {ekako (Ce Se Ee) }.

pecca saggaá¹ƒ nigaccheyya {kasmÄ• ... pe ... saggaá¹ƒ na gaccheyya (katthaci) }, idaá¹ƒ
{kÄ• sayo (Ce Ee) } ||

96__._ á¹• 21 idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , kaá¹ƒso bÄ• rÄ• á¹‡asiggaho.

dhanuá¹ƒ kaá¹‡á¸• aÃ±ca {tÅ«á¹‡iÃ±ca (Ce Ee) } nikkhippa, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«

seyyajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 283. vaá¸• á¸• hakÄ«sÅ«karajÄ• takaá¹ƒ (3-4-3)

97__._ á¹• 21 varaá¹ƒ \Se I 117/ varaá¹ƒ tvaá¹ƒ nihanaá¹ƒ pure cari, asmiá¹ƒ padese abhibh

so dÄ• ni eko byapagamma jhÄ• yasi, balaá¹ƒ nu te byaggha na cajja vijjati ||

98__._ á¹• 21 ime \Be I 85/ sudaá¹ƒ {imassu tÄ• (Se Katthaci) } yanti disodisaá¹ƒ pure, bha
leá¹‡agavesino puthu.

te dÄ• ni saá¹…gamma vasanti ekato, yatthaá¹-á¹-hitÄ• duppasahajjame {duppasahajjime (

99__._ á¹• 21 namatthu saá¹…ghÄ• na samÄ• gatÄ• naá¹ƒ, disvÄ• sayaá¹ƒ sakhya vadÄ•

byagghaá¹ƒ migÄ• yattha jiniá¹ƒsu dÄ• á¹-hino, sÄ• maggiyÄ• dÄ• á¹-habalesu muccareti

vaá¸• á¸• hakÄ«sÅ«karajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 284. sirijÄ• takaá¹ƒ (3-4-4)

100__._ á¹• 21 yaá¹ƒ ussukÄ• saá¹…gharanti, alakkhikÄ• bahuá¹ƒ dhanaá¹ƒ.

sippavanto asippÄ• ca, lakkhivÄ• tÄ• ni bhuÃ±jati ||

101__._ á¹• 21 sabbattha \Se I 118/ katapuÃ±Ã±assa, aticcaÃ±Ã±eva pÄ• á¹‡ino.

uppajjanti bahÅ« bhogÄ• , appanÄ• yatanesupi ||

102__._ á¹• 21 kukkuá¹-o {kukkuá¹-a (Ce Ee), kukkuá¹-Ä• (Ce nissaya, saddanÄ«ti) } maá¹
puÃ±Ã±alakkhaá¹‡Ä• .

uppajjanti apÄ• passa, katapuÃ±Ã±assa jantunoti ||

sirijÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 285. maá¹‡isÅ«karajÄ• takaá¹ƒ (3-4-5)

103__._ á¹• 21 dariyÄ• \Ne I 75/ satta vassÄ• ni, tiá¹ƒsamattÄ• vasÄ• mase.

haÃ±Ã±Ä• ma {haÃ±chema (Ce Ee), haÃ±chÄ• ma (?) } maá¹‡ino Ä• bhaá¹ƒ, iti no mantan

104__._ á¹• 21 yÄ• vatÄ• maá¹‡iá¹ƒ ghaá¹ƒsÄ• ma {yÄ• va yÄ• va nighaá¹ƒsÄ• ma (Ce Ee

idaÃ±ca dÄ• ni pucchÄ• ma, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asi ||

105__._ á¹• 21 ayaá¹ƒ maá¹‡i veá¸·Å«riyo, akÄ• co vimalo {vipulo (Katthaci) } subho.

nÄ• ssa sakkÄ• siriá¹ƒ hantuá¹ƒ, apakkamatha sÅ«karÄ• ti ||

maá¹‡isÅ«kara {maá¹‡ighaá¹ƒsa (Katthaci) } jÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 286. sÄ• lÅ«kajÄ• takaá¹ƒ (3-4-6)

106__._ á¹• 21 mÄ• \Be I 86/ sÄ• lÅ«kassa pihayi, Ä• turannÄ• ni bhuÃ±jati.

appossukko bhusaá¹ƒ khÄ• da, etaá¹ƒ dÄ«ghÄ• yulakkhaá¹‡aá¹ƒ ||

107__._ á¹• 21 idÄ• ni so idhÄ• gantvÄ• , atithÄ« yuttasevako.

atha dakkhasi sÄ• lÅ«kaá¹ƒ, sayantaá¹ƒ musaluttaraá¹ƒ ||

108__._ á¹• 21 vikantaá¹ƒ \Se I 119/ {vikattaá¹ƒ (Ce), vikantiyamÄ• naá¹ƒ chindiyamÄ• naá¹
disvÄ• , sayantaá¹ƒ musaluttaraá¹ƒ.

jaraggavÄ• vicintesuá¹ƒ, varamhÄ• kaá¹ƒ bhusÄ• mivÄ• ti ||

sÄ• lÅ«kajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 287. lÄ• bhagarahajÄ• takaá¹ƒ (3-4-7)

109__._ á¹• 21 nÄ• nummatto nÄ• pisuá¹‡o, nÄ• naá¹-o nÄ• kutÅ«halo.

mÅ«á¸·hesu labhate lÄ• bhaá¹ƒ, esÄ• te anusÄ• sanÄ« ||

110__._ á¹• 21 dhiratthu taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena {adhammacariyÄ• ya (Ce Se) } vÄ• ||

111__._ á¹• 21 api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

esÄ• va jÄ«vikÄ• seyyo {seyyÄ• (Ce Se Ee) }, yÄ• cÄ• dhammena esanÄ• ti ||

lÄ• bhagarahajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 288. macchuddÄ• najÄ• takaá¹ƒ (3-4-8)

112__._ á¹• 21 agghanti \Ne I 76/ macchÄ• adhikaá¹ƒ sahassaá¹ƒ, na so atthi yo imaá¹ƒ sa

mayhaÃ±ca assu idha satta mÄ• sÄ• , ahampi taá¹ƒ macchuddÄ• naá¹ƒ kiá¹‡eyyaá¹ƒ ||

113__._ á¹• 21 macchÄ• naá¹ƒ bhojanaá¹ƒ datvÄ• , mama dakkhiá¹‡amÄ• disi.

taá¹ƒ dakkhiá¹‡aá¹ƒ sarantiyÄ• , kataá¹ƒ apacitiá¹ƒ tayÄ• ||

114__._ á¹• 21 paduá¹-á¹-hacittassa \Se I 120/ \Be I 87/ na phÄ• ti hoti, na cÄ• pi taá¹ƒ {naá
devatÄ• pÅ«jayanti.

yo bhÄ• taraá¹ƒ pettikaá¹ƒ sÄ• pateyyaá¹ƒ, avaÃ±cayÄ« dukkaá¹-akammakÄ• rÄ«ti ||

macchuddÄ• najÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 289. nÄ• nÄ• chandajÄ• takaá¹ƒ (3-4-9)

115__._ á¹• 21 nÄ• nÄ• chandÄ• mahÄ• rÄ• ja, ekÄ• gÄ• re vasÄ• mase.

ahaá¹ƒ gÄ• mavaraá¹ƒ icche, brÄ• hmaá¹‡Ä« ca gavaá¹ƒ sataá¹ƒ ||

116__._ á¹• 21 putto ca Ä• jaÃ±Ã±arathaá¹ƒ, kaÃ±Ã±Ä• ca maá¹‡ikuá¹‡á¸• alaá¹ƒ.

yÄ• cesÄ• puá¹‡á¹‡ikÄ• jammÄ«, udukkhalaá¹ƒbhikaá¹…khati ||

117__._ á¹• 21 brÄ• hmaá¹‡assa gÄ• mavaraá¹ƒ, brÄ• hmaá¹‡iyÄ• gavaá¹ƒ sataá¹ƒ.

puttassa Ä• jaÃ±Ã±arathaá¹ƒ, kaÃ±Ã±Ä• ya maá¹‡ikuá¹‡á¸• alaá¹ƒ.

yaÃ±cetaá¹ƒ puá¹‡á¹‡ikaá¹ƒ jammiá¹ƒ, paá¹-ipÄ• dethudukkhalanti ||

nÄ• nÄ• chandajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 290. sÄ«lavÄ«maá¹ƒsakajÄ• takaá¹ƒ (3-4-10)

118__._ á¹• 21 sÄ«laá¹ƒ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

passa ghoraviso nÄ• go, sÄ«lavÄ• ti na haÃ±Ã±ati ||

119__._ á¹• 21 sohaá¹ƒ sÄ«laá¹ƒ samÄ• dissaá¹ƒ, loke anumataá¹ƒ sivaá¹ƒ.

ariyavuttisamÄ• cÄ• ro \Se I 121/, yena vuccati sÄ«lavÄ• ||

120__._ á¹• 21 Ã±Ä• tÄ«naÃ±ca piyo hoti, mittesu ca virocati.

kÄ• yassa bhedÄ• sugatiá¹ƒ, upapajjati sÄ«lavÄ• ti ||

sÄ«lavÄ«maá¹ƒsakajÄ• takaá¹ƒ dasamaá¹ƒ.

abbhantaravaggo catuttho.

tassuddÄ• naá¹ƒ ---

duma \Ne I 77/ \Be I 88/ kaá¹ƒsavaruttamabyagghamigÄ• , maá¹‡ayo maá¹‡i sÄ• lukamavh

anusÄ• saniyopi ca macchavaro, maá¹‡ikuá¹‡á¸• alakena kirena dasÄ• ti ||

5. kumbhavaggo

á¹• 03 291. surÄ• ghaá¹-ajÄ• takaá¹ƒ (2-5-1)

121__._ á¹• 21 sabbakÄ• madadaá¹ƒ kumbhaá¹ƒ, kuá¹-aá¹ƒ laddhÄ• na dhuttako.

yÄ• va naá¹ƒ anupÄ• leti, tÄ• va so sukhamedhati ||

122__._ á¹• 21 yadÄ• matto ca ditto ca, pamÄ• dÄ• kumbhamabbhidÄ• .

tadÄ• naggo ca pottho ca, pacchÄ• bÄ• lo vihaÃ±Ã±ati ||

123__._ á¹• 21 evameva yo dhanaá¹ƒ laddhÄ• , pamatto {amattÄ• (Ce), amatto (Ee) } parib

pacchÄ• \Se I 122/ tappati dummedho, kuá¹-aá¹ƒ bhitvÄ• va {kuá¹-aá¹ƒ bhinnova (Ce Ee), b
dhuttakoti ||

surÄ• ghaá¹-a {bhadraghaá¹-a (Ce Ee), bhadraghaá¹-abhedaka (Se) } jÄ• takaá¹ƒ paá¹-ham

á¹• 03 292. supattajÄ• takaá¹ƒ (3-5-2)

124__._ á¹• 21 bÄ• rÄ• á¹‡asyaá¹ƒ {bÄ• rÄ• á¹‡assaá¹ƒ (Ce Ee) } mahÄ• rÄ• ja, kÄ• karÄ•
Ee) }.

asÄ«tiyÄ• sahassehi, supatto parivÄ• rito ||

125__._ á¹• 21 tassa dohaá¸·inÄ« bhariyÄ• , suphassÄ• bhakkhitumicchati {macchamiccha

raÃ±Ã±o mahÄ• nase pakkaá¹ƒ, paccagghaá¹ƒ rÄ• jabhojanaá¹ƒ ||

126__._ á¹• 21 tesÄ• haá¹ƒ pahito dÅ«to, raÃ±Ã±o camhi idhÄ• gato.

bhattu apacitiá¹ƒ kummi, nÄ• sÄ• yamakaraá¹ƒ {makariá¹ƒ (Ce nissaya) } vaá¹‡anti ||

supattajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 293. kÄ• yanibbindajÄ• takaá¹ƒ (3-5-3)

127__._ á¹• 21 phuá¹-á¹-hassa \Be I 89/ me aÃ±Ã±atarena byÄ• dhinÄ• , rogena bÄ• á¸·haa

parisussati khippamidaá¹ƒ kaá¸·evaraá¹ƒ, pupphaá¹ƒ yathÄ• paá¹ƒsuni Ä• tape kataá¹ƒ ||

128__._ á¹• 21 ajaÃ±Ã±aá¹ƒ \Ne I 78/ jaÃ±Ã±asaá¹…khÄ• taá¹ƒ, asuciá¹ƒ sucisammataá¹ƒ

nÄ• nÄ• kuá¹‡apaparipÅ«raá¹ƒ, jaÃ±Ã±arÅ«paá¹ƒ apassato ||

129__._ á¹• 21 dhiratthumaá¹ƒ \Se I 123/ Ä• turaá¹ƒ pÅ«tikÄ• yaá¹ƒ, jegucchiyaá¹ƒ assuciá

yatthappamattÄ• adhimucchitÄ• pajÄ• , hÄ• penti maggaá¹ƒ sugatÅ«papattiyÄ• ti ||

kÄ• yanibbinda {kÄ• yavicchanda (Ce), kÄ• yavicchinda (Ee) } jÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 294. jambukhÄ• dakajÄ• takaá¹ƒ (3-5-4)

130__._ á¹• 21 koyaá¹ƒ bindussaro vaggu, saravantÄ• na {pavadantÄ• na (Ce Ee) } muttam

accuto jambusÄ• khÄ• ya, moracchÄ• pova kÅ«jati ||

131__._ á¹• 21 kulaputtova jÄ• nÄ• ti {kulaputto pajÄ• nÄ• ti (Se Katthaci) }, kulaputtaá¹ƒ {k
pasaá¹ƒsituá¹ƒ.

byagghacchÄ• pasarÄ«vaá¹‡á¹‡a, bhuÃ±ja samma dadÄ• mi te ||

132__._ á¹• 21 cirassaá¹ƒ vata passÄ• mi, musÄ• vÄ• dÄ« samÄ• gate.

vantÄ• daá¹ƒ kuá¹‡apÄ• daÃ±ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ pasaá¹ƒsaketi ||

jambukhÄ• dakajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 295. antajÄ• takaá¹ƒ (3-5-5)

133__._ á¹• 21 usabhasseva te khandho, sÄ«hasseva vijambhitaá¹ƒ.

migarÄ• ja namo tyatthu, api kiÃ±ci labhÄ• mase ||

134__._ á¹• 21 kulaputtova jÄ• nÄ• ti, kulaputtaá¹ƒ pasaá¹ƒsituá¹ƒ.

mayÅ«ragÄ«vasaá¹…kÄ• sa, ito pariyÄ• hi vÄ• yasa ||

135__._ á¹• 21 migÄ• naá¹ƒ \Se I 124/ \Be I 90/ siá¹…gÄ• lo {kotthuko (Ce Ee), koá¹-á¹-huk
pakkhÄ«naá¹ƒ pana vÄ• yaso.

eraá¹‡á¸• o anto rukkhÄ• naá¹ƒ, tayo antÄ• samÄ• gatÄ• ti ||

antajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 296. samuddajÄ• takaá¹ƒ (3-5-6)

136__._ á¹• 21 ko nÄ• yaá¹ƒ {ko nvÄ• yaá¹ƒ (Se) } loá¹‡atoyasmiá¹ƒ, samantÄ• paridhÄ• v

macche makare ca vÄ• reti, Å«mÄ«su ca vihaÃ±Ã±ati ||

137__._ á¹• 21 anantapÄ• yÄ« sakuá¹‡o, atittoti disÄ• suto.

samuddaá¹ƒ pÄ• tumicchÄ• mi, sÄ• garaá¹ƒ saritaá¹ƒ patiá¹ƒ ||

138__._ á¹• 21 so \Ne I 79/ ayaá¹ƒ hÄ• yati ceva, pÅ«rate ca mahodadhi.

nÄ• ssa nÄ• yati pÄ«tanto, apeyyo kira sÄ• garoti ||

samuddajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 297. kÄ• mavilÄ• pajÄ• takaá¹ƒ (3-5-7)

139__._ á¹• 21 ucce sakuá¹‡a á¸• emÄ• na, pattayÄ• na vihaá¹…gama.

vajjÄ• si kho tvaá¹ƒ vÄ• mÅ«ruá¹ƒ, ciraá¹ƒ kho sÄ• karissati {sarissati (Katthaci) } ||

140__._ á¹• 21 idaá¹ƒ kho sÄ• na jÄ• nÄ• ti, asiá¹ƒ sattiÃ±ca oá¸• á¸• itaá¹ƒ.

sÄ• caá¹‡á¸• Ä« kÄ• hati kodhaá¹ƒ, taá¹ƒ me tapati no idaá¹ƒ {no idha (Ce Se Ee) } ||

141__._ á¹• 21 esa \Se I 125/ uppalasannÄ• ho, nikkhaÃ±cussÄ«sakohitaá¹ƒ {nikkhamussÄ
nikkhaÃ±cussÄ«sake kataá¹ƒ (Se) }.

kÄ• sikaÃ±ca muduá¹ƒ vatthaá¹ƒ, tappetu dhanikÄ• piyÄ• ti {dhanakÄ• miyÄ• ti (Se Ee), dh

kÄ• mavilÄ• pajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 298. udumbarajÄ• takaá¹ƒ (3-5-8)

142__._ á¹• 21 udumbarÄ• cime pakkÄ• , nigrodhÄ• ca kapitthanÄ• .

ehi nikkhama bhuÃ±jassu, kiá¹ƒ jighacchÄ• ya miyyasi ||

143__._ á¹• 21 evaá¹ƒ \Be I 91/ so suhito hoti, yo vuá¸• á¸• hamapacÄ• yati.

yathÄ• hamajja suhito, dumapakkÄ• ni mÄ• sito ||

144__._ á¹• 21 yaá¹ƒ vanejo vanejassa, vaÃ±ceyya kapino kapi.

daharo kapi {daharopi taá¹ƒ na (Ce Ee), daharopi na (Se) } saddheyya, na hi jiá¹‡á¹‡o jarÄ•

udumbarajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 299. komÄ• raputtajÄ• takaá¹ƒ (3-5-9)

145__._ á¹• 21 pure tuvaá¹ƒ sÄ«lavataá¹ƒ sakÄ• se, okkantikaá¹ƒ {okkandikaá¹ƒ (Ce Se Ee

karohare {karohi re (Katthaci) } makkaá¹-iyÄ• ni makkaá¹-a, na taá¹ƒ mayaá¹ƒ sÄ«lavataá¹ƒ

146__._ á¹• 21 sutÄ• \Se I 126/ hi mayhaá¹ƒ paramÄ• visuddhi, komÄ• raputtassa bahuss

mÄ• dÄ• ni maá¹ƒ maÃ±Ã±i tuvaá¹ƒ yathÄ• pure, jhÄ• nÄ• nuyutto viharÄ• mi {jhÄ• nÄ• n
Ä• vuso ||

147__._ á¹• 21 sacepi selasmi vapeyya bÄ«jaá¹ƒ, devo ca vasse na hi taá¹ƒ virÅ«á¸·he {nev
Ee), na hi taá¹ƒ virÅ«he (?) }.

sutÄ• hi te sÄ• paramÄ• visuddhi, Ä• rÄ• tuvaá¹ƒ makkaá¹-a jhÄ• nabhÅ«miyÄ• ti ||

komÄ• raputtajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 300. vakajÄ• takaá¹ƒ (3-5-10)

148__._ á¹• 21 parapÄ• á¹‡arodhÄ• \Ne I 80/ {parapÄ• á¹‡aghÄ• te (Se), parapÄ• á¹‡aroc
maá¹ƒsalohitabhojano.

vako vataá¹ƒ samÄ• dÄ• ya, upapajji uposathaá¹ƒ ||

149__._ á¹• 21 tassa sakko vataÃ±Ã±Ä• ya, ajarÅ«penupÄ• gami.

vÄ«tatapo ajjhappatto, bhaÃ±ji lohitapo tapaá¹ƒ ||

150__._ á¹• 21 evameva \Be I 92/ idhekacce, samÄ• dÄ• namhi dubbalÄ• .

lahuá¹ƒ karonti attÄ• naá¹ƒ, vakova ajakÄ• raá¹‡Ä• ti ||

vakajÄ• takaá¹ƒ dasamaá¹ƒ.

kumbhavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

varakumbha \Se I 127/ supattasirivhayano, sucisammata bindusaro cusabho.

saritaá¹ƒpati caá¹‡á¸• i jarÄ• kapinÄ• , atha makkaá¹-iyÄ• vakakena dasÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

saá¹…kappo padumo ceva, udapÄ• nena tatiyaá¹ƒ.

abbhantaraá¹ƒ ghaá¹-abhedaá¹ƒ, tikanipÄ• tamhilaá¹…katanti ||

tikanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catukkanipÄ• to

1. kÄ• liá¹…gavaggo

á¹• 03 301. cÅ«á¸·akÄ• liá¹…gajÄ• takaá¹ƒ (4-1-1)

1__._ á¹• 21 vivarathimÄ• saá¹ƒ \Se I 128/ \Ne I 81/ \Be I 93/ {vivaratha imÄ• saá¹ƒ (Ce Se
nagaraá¹ƒ pavisantu {pavisituá¹ƒ mayÄ• . (Katthaci) } aruá¹‡arÄ• jassa.

sÄ«hena susiá¹-á¹-hena, surakkhitaá¹ƒ {susatthena, surakkhitaá¹ƒ (Ce Ee), susiá¹-á¹-hena (
nandisenena ||

2__._ á¹• 21 jayo kaliá¹…gÄ• namasayhasÄ• hinaá¹ƒ, parÄ• jayo anayo {ajayo (Se), anvito

icceva te bhÄ• sitaá¹ƒ brahmacÄ• ri, na ujjubhÅ«tÄ• vitathaá¹ƒ bhaá¹‡anti ||

3__._ á¹• 21 devÄ• musÄ• vÄ• damupÄ• tivattÄ• , saccaá¹ƒ dhanaá¹ƒ paramaá¹ƒ tesu {tat
(Katthaci), tathaá¹ƒ paramaá¹ƒ karaá¹ƒ nu (Se) } sakka.

taá¹ƒ te musÄ• bhÄ• sitaá¹ƒ devarÄ• ja, kiá¹ƒ vÄ• paá¹-icca maghavÄ• mahinda ||

4__._ á¹• 21 nanu te sutaá¹ƒ brÄ• hmaá¹‡a bhaÃ±Ã±amÄ• ne, devÄ• na issanti purisapara

damo samÄ• dhi manaso abhejjo {adejjo (Ce Ee), abhijjo (Katthaci) }, abyaggatÄ• \Se I 129
{nikkhamanaÃ±ca (Ce) } kÄ• le.

daá¸·haÃ±ca viriyaá¹ƒ purisaparakkamo ca, teneva Ä• si vijayo assakÄ• nanti ||

cÅ«á¸·akÄ• liá¹…gajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 302. mahÄ• assÄ• rohajÄ• takaá¹ƒ (4-1-2)

5__._ á¹• 21 adeyyesu dadaá¹ƒ dÄ• naá¹ƒ, deyyesu nappavecchati.

Ä• pÄ• su byasanaá¹ƒ patto, sahÄ• yaá¹ƒ nÄ• dhigacchati ||

6__._ á¹• 21 nÄ• deyyesu \Be I 94/ dadaá¹ƒ dÄ• naá¹ƒ, deyyesu yo pavecchati.

Ä• pÄ• su byasanaá¹ƒ patto, sahÄ• yamadhigacchati ||

7__._ á¹• 21 saÃ±Ã±ogasambhogavisesadassanaá¹ƒ, anariyadhammesu saá¹-hesu nassati

kataÃ±ca ariyesu ca ajjavesu, mahapphalaá¹ƒ hoti aá¹‡umpi tÄ• disu ||

8__._ á¹• 21 yo pubbe katakalyÄ• á¹‡o, akÄ• loke sudukkaraá¹ƒ.

pacchÄ• kayirÄ• na vÄ• kayirÄ• , accantaá¹ƒ pÅ«janÄ• rahoti ||

mahÄ• assÄ• rohajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 303. ekarÄ• jajÄ• takaá¹ƒ (4-1-3)

9__._ á¹• 21 anuttare \Se I 130/ \Ne I 82/ kÄ• maguá¹‡e samiddhe, bhutvÄ• na pubbe vasÄ

so dÄ• ni dugge narakamhi khitto, nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ ||

10__._ á¹• 21 pubbeva khantÄ« ca tapo ca mayhaá¹ƒ, sampatthitÄ• dubbhisena {dabbaser

taá¹ƒ dÄ• ni laddhÄ• na kathaá¹ƒ nu rÄ• ja, jahe ahaá¹ƒ vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ ||

11__._ á¹• 21 sabbÄ• kirevaá¹ƒ pariniá¹-á¹-hitÄ• ni, yasassinaá¹ƒ paÃ±Ã±avantaá¹ƒ visayh

yaso ca laddhÄ• purimaá¹ƒ uá¸·Ä• raá¹ƒ, nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ ||

12__._ á¹• 21 panujja dukkhena sukhaá¹ƒ janinda, sukhena vÄ• dukkhamasayhasÄ• hi.

ubhayattha santo abhinibbutattÄ• , sukhe ca dukkhe ca bhavanti tulyÄ• ti ||

ekarÄ• jajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 304. daddarajÄ• takaá¹ƒ (4-1-4)

13__._ á¹• 21 imÄ• ni \Se I 131/ \Be I 95/ maá¹ƒ daddara tÄ• payanti, vÄ• cÄ• duruttÄ• ni m

maá¹‡á¸• Å«kabhakkhÄ• udakantasevÄ«, Ä• sÄ«visaá¹ƒ maá¹ƒ avisÄ• sapanti ||

14__._ á¹• 21 sakÄ• raá¹-á¹-hÄ• pabbÄ• jito, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato.

mahantaá¹ƒ koá¹-á¹-haá¹ƒ kayirÄ• tha, duruttÄ• naá¹ƒ {duruttÄ• ni (Katthaci) } nidhetave ||

15__._ á¹• 21 yattha posaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• vinayena vÄ• .

na tattha mÄ• naá¹ƒ kayirÄ• tha, vasamaÃ±Ã±Ä• take jane ||

16__._ á¹• 21 videsavÄ• saá¹ƒ vasato, jÄ• tavedasamenapi {jÄ• tavedabhayenapi (Katthaci

khamitabbaá¹ƒ sapaÃ±Ã±ena, api dÄ• sassa tajjitanti ||

daddarajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 305. sÄ«lavÄ«maá¹ƒsanajÄ• takaá¹ƒ (4-1-5)

17__._ á¹• 21 natthi loke raho nÄ• ma, pÄ• pakammaá¹ƒ pakubbato.

passanti vanabhÅ«tÄ• ni, taá¹ƒ bÄ• lo maÃ±Ã±atÄ« raho ||

18__._ á¹• 21 ahaá¹ƒ raho na passÄ• mi, suÃ±Ã±aá¹ƒ vÄ• pi na vijjati.

yattha aÃ±Ã±aá¹ƒ {suÃ±Ã±aá¹ƒ (Se Katthaci) } na passÄ• mi, asuÃ±Ã±aá¹ƒ hoti taá¹ƒ mayÄ

19__._ á¹• 21 dujjacco ca sujacco {ajacco (Ee) } ca, nando ca sukhavaá¸• á¸• hito {sukhava
sukhavacchano (Se Ee) }.

vejjo \Se I 132/ ca addhuvasÄ«lo {atha sÄ«lo (Katthaci) } ca, te dhammaá¹ƒ jahu matthikÄ•

20__._ á¹• 21 brÄ• hmaá¹‡o \Ne I 83/ ca kathaá¹ƒ jahe, sabbadhammÄ• na pÄ• ragÅ«.

yo dhammamanupÄ• leti, dhitimÄ• saccanikkamoti ||

sÄ«lavÄ«maá¹ƒsanajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 306. sujÄ• tajÄ• takaá¹ƒ (4-1-6)

21__._ á¹• 21 kimaá¹‡á¸• akÄ• \Be I 96/ ime deva, nikkhittÄ• kaá¹ƒsamallake.

upalohitakÄ• vaggÅ«, taá¹ƒ {te (Ee) } me akkhÄ• hi pucchito ||

22__._ á¹• 21 yÄ• ni pure tuvaá¹ƒ devi, bhaá¹‡á¸• u nantakavÄ• sinÄ«.

ucchaá¹…gahatthÄ• pacinÄ• si, tassÄ• te koliyaá¹ƒ phalaá¹ƒ ||

23__._ á¹• 21 uá¸• á¸• ayhate na ramati, bhogÄ• vippajahanti taá¹ƒ {vippajahantiâ€™ maá¹

tatthevimaá¹ƒ paá¹-inetha, yattha kolaá¹ƒ pacissati ||

24__._ á¹• 21 honti hete mahÄ• rÄ• ja, iddhippattÄ• ya {iddhimattÄ• ya (Katthaci) } nÄ• riyÄ

khama deva sujÄ• tÄ• ya, mÄ• ssÄ• {mÄ• su (Katthaci) } kujjha rathesabhÄ• ti ||

sujÄ• tajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 307. palÄ• sajÄ• takaá¹ƒ (4-1-7)

25__._ á¹• 21 acetanaá¹ƒ brÄ• hmaá¹‡a assuá¹‡antaá¹ƒ, jÄ• no ajÄ• nantamimaá¹ƒ palÄ• s

Ä• raddhaviriyo dhuvaá¹ƒ appamatto, sukhaseyyaá¹ƒ \Se I 133/ pucchasi kissa hetu ||

26__._ á¹• 21 dÅ«re suto ceva brahÄ• ca rukkho, dese á¹-hito bhÅ«tanivÄ• sarÅ«po.

tasmÄ• namassÄ• mi imaá¹ƒ palÄ• saá¹ƒ, ye cettha bhÅ«tÄ• te {te ca (Ce Ee) } dhanassa

27__._ á¹• 21 so te karissÄ• mi yathÄ• nubhÄ• vaá¹ƒ, kataÃ±Ã±utaá¹ƒ brÄ• hmaá¹‡a pekkh

kathaÃ±hi Ä• gamma sataá¹ƒ sakÄ• se, moghÄ• ni te assu pariphanditÄ• ni ||

28__._ á¹• 21 yo \Be I 97/ tindukarukkhassa paro {puro (Katthaci) } pilakkho {pilakkhu (Ce E
(Katthaci) }, parivÄ• rito pubbayaÃ±Ã±o uá¸·Ä• ro.

tassesa mÅ«lasmiá¹ƒ nidhi nikhÄ• to, adÄ• yÄ• do gaccha taá¹ƒ uddharÄ• hÄ«ti ||

palÄ• sajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 308. sakuá¹‡ajÄ• takaá¹ƒ (4-1-8)

29__._ á¹• 21 akaramhasa te kiccaá¹ƒ, yaá¹ƒ balaá¹ƒ ahuvamhase.

migarÄ• ja namo tyatthu, api kiÃ±ci labhÄ• mase ||

30__._ á¹• 21 mama \Ne I 84/ lohitabhakkhassa, niccaá¹ƒ luddÄ• ni kubbato.

dantantaragato santo, taá¹ƒ bahuá¹ƒ yampi jÄ«vasi ||

31__._ á¹• 21 akataÃ±Ã±umakattÄ• raá¹ƒ \Se I 134/, katassa appaá¹-ikÄ• rakaá¹ƒ.

yasmiá¹ƒ kataÃ±Ã±utÄ• natthi, niratthÄ• tassa sevanÄ• ||

32__._ á¹• 21 yassa sammukhaciá¹‡á¹‡ena, mittadhammo na labbhati.

anusÅ«ya {anusuyya (Ce Ee) } manakkosaá¹ƒ, saá¹‡ikaá¹ƒ tamhÄ• apakkameti ||

sakuá¹‡ajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 309. chavakajÄ• takaá¹ƒ (4-1-9)

33__._ á¹• 21 sabbamidaá¹ƒ carimaá¹ƒ kataá¹ƒ {carimavataá¹ƒ (Ce Ee) }, ubho dhammaá¹ƒ

ubho pakatiyÄ• cutÄ• , yo cÄ• yaá¹ƒ mantejjhÄ• peti {mantajjhÄ• yati (Ce), sajjhÄ• payati (

yo ca mantaá¹ƒ adhÄ«yati ||

34__._ á¹• 21 sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

tasmÄ• etaá¹ƒ na sevÄ• mi, dhammaá¹ƒ isÄ«hi sevitaá¹ƒ ||

35__._ á¹• 21 paribbaja mahÄ• loko {mahÄ• brahme (Katthaci) }, pacantaÃ±Ã±epi pÄ• á¹‡i

mÄ• taá¹ƒ adhammo Ä• carito, asmÄ• kumbhamivÄ• bhidÄ• ||

36__._ á¹• 21 dhiratthu \Be I 98/ taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ti ||

chavakajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 310. seyyajÄ• takaá¹ƒ (4-1-10)

37__._ á¹• 21 sasamuddapariyÄ• yaá¹ƒ \Se I 135/, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

na icche saha nindÄ• ya, evaá¹ƒ seyya {sayha (Ce Se Ee) } vijÄ• nahi ||

38__._ á¹• 21 dhiratthu taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ||

39__._ á¹• 21 api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

sÄ• yeva jÄ«vikÄ• seyyo, yÄ• cÄ• dhammena esanÄ• ||

40__._ á¹• 21 api \Ne I 85/ ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

aÃ±Ã±aá¹ƒ ahiá¹ƒsayaá¹ƒ loke, api rajjena taá¹ƒ varanti ||

seyyajÄ• takaá¹ƒ {sayhajÄ• takaá¹ƒ (Ce Se Ee) } dasamaá¹ƒ.

kÄ• liá¹…gavaggo {vivaravaggo (Ce Ee) } paá¹-hamo.

tassuddÄ• naá¹ƒ ---

vivaraÃ±ca adeyya samiddhavaraá¹ƒ, atha daddara pÄ• pamahÄ• tiraho.

atha koli palÄ• savaraÃ±ca kara, carimaá¹ƒ sasamuddavarena dasÄ• ti ||

2. pucimandavaggo

á¹• 03 311. pucimandajÄ• takaá¹ƒ (4-2-1)

41__._ á¹• 21 uá¹-á¹-hehi cora kiá¹ƒ sesi, ko attho supanena {supitena (Ce), supinena (Ee K

mÄ• \Se I 136/ taá¹ƒ gahesuá¹ƒ {gaá¹‡heyyuá¹ƒ (Katthaci) } rÄ• jÄ• no, gÄ• me kibbisakÄ•

42__._ á¹• 21 yaá¹ƒ \Be I 99/ nu {nÅ«na (Se) } coraá¹ƒ gahessanti, gÄ• me kibbisakÄ• raka

kiá¹ƒ tattha pucimandassa, vane jÄ• tassa tiá¹-á¹-hato ||

43__._ á¹• 21 na tvaá¹ƒ assattha jÄ• nÄ• si, mama corassa cantaraá¹ƒ.

coraá¹ƒ gahetvÄ• rÄ• jÄ• no, gÄ• me kibbisakÄ• rakaá¹ƒ.

appenti {accenti (Se) } nimbasÅ«lasmiá¹ƒ, tasmiá¹ƒ me saá¹…kate mano ||

44__._ á¹• 21 saá¹…keyya saá¹…kitabbÄ• ni, rakkheyyÄ• nÄ• gataá¹ƒ bhayaá¹ƒ.

anÄ• gatabhayÄ• dhÄ«ro, ubho loke avekkhatÄ«ti ||

pucimandajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 312. kassapamandiyajÄ• takaá¹ƒ (4-2-2)

45__._ á¹• 21 api kassapa mandiyÄ• , yuvÄ• sapati hanti {sampaá¹-ihanti (Katthaci) } vÄ• .

sabbaá¹ƒ taá¹ƒ khamate dhÄ«ro, paá¹‡á¸• ito taá¹ƒ titikkhati ||

46__._ á¹• 21 sacepi santo vivadanti, khippaá¹ƒ sandhÄ«yare puna.

bÄ• lÄ• pattÄ• va bhijjanti, na te samathamajjhagÅ« ||

47__._ á¹• 21 ete \Ne I 86/ bhiyyo samÄ• yanti, sandhi tesaá¹ƒ na jÄ«rati.

yo cÄ• dhipannaá¹ƒ jÄ• nÄ• ti, yo ca jÄ• nÄ• ti desanaá¹ƒ ||

48__._ á¹• 21 eso hi uttaritaro, bhÄ• ravaho dhuraddharo.

yo paresÄ• dhipannÄ• naá¹ƒ \Se I 137/, sayaá¹ƒ sandhÄ• tumarahatÄ«ti ||

kassapamandiyajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 313. khantÄ«vÄ• dÄ«jÄ• takaá¹ƒ (4-2-3)

49__._ á¹• 21 yo te hatthe ca pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chedayi.

tassa kujjha mahÄ• vÄ«ra, mÄ• raá¹-á¹-haá¹ƒ vinasÄ• {vinassa (Katthaci Ce Se Katthaci) }

50__._ á¹• 21 yo me hatthe ca pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chedayi.

ciraá¹ƒ jÄ«vatu so rÄ• jÄ• , na hi kujjhanti mÄ• disÄ• ||

51__._ á¹• 21 ahÅ« atÄ«tamaddhÄ• naá¹ƒ {ahu atÄ«tamaddhÄ• ne (Se Ee Katthaci) }, sam

taá¹ƒ khantiyÄ• yeva á¹-hitaá¹ƒ, kÄ• sirÄ• jÄ• achedayi ||

52__._ á¹• 21 tassa \Be I 100/ kamma {kammassa (Ce Ee) } pharusassa, vipÄ• ko kaá¹-uko

yaá¹ƒ kÄ• sirÄ• jÄ• vedesi, nirayamhi samappitoti ||

khantÄ«vÄ• dÄ«jÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 314. lohakumbhijÄ• takaá¹ƒ (4-2-4)

53__._ á¹• 21 dujjÄ«vitamajÄ«vimha, ye sante {yesaá¹ƒ no (Se Katthaci) } na dadamhase.

vijjamÄ• nesu bhogesu, dÄ«paá¹ƒ nÄ• kamha attano ||

54__._ á¹• 21 saá¹-á¹-hi {saá¹-á¹-hiá¹ƒ (Se) } vassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissati ||

55__._ á¹• 21 natthi anto kuto anto, na anto paá¹-idissati.

tadÄ• \Se I 138/ hi pakataá¹ƒ pÄ• paá¹ƒ, mama tuyhaÃ±ca mÄ• risÄ• {mÄ• risa (Ce Se Ee

56__._ á¹• 21 sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahunti ||

lohakumbhijÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 315. sabbamaá¹ƒsalÄ• bhajÄ• takaá¹ƒ (4-2-5)

57__._ á¹• 21 pharusÄ• \Ne I 87/ vata te vÄ• cÄ• , maá¹ƒsaá¹ƒ {samma (Ee Katthaci) } yÄ•

kilomasadisÄ« {kilomassa sadisÄ• (Ee) } vÄ• cÄ• , kilomaá¹ƒ samma dammi te ||

58__._ á¹• 21 aá¹…gametaá¹ƒ manussÄ• naá¹ƒ, bhÄ• tÄ• loke pavuccati.

aá¹…gassa sadisÄ« vÄ• cÄ• {aá¹…gassadisÄ« te vÄ• cÄ• (Katthaci) }, aá¹…gaá¹ƒ samma

59__._ á¹• 21 tÄ• tÄ• ti putto vadamÄ• no, kampeti {sammeti (Katthaci) } hadayaá¹ƒ pitu.

hadayassa sadisÄ« {hadayassadisÄ« (Katthaci) } vÄ• cÄ• , hadayaá¹ƒ samma dammi te ||

60__._ á¹• 21 yassa gÄ• me sakhÄ• natthi, yathÄ• raÃ±Ã±aá¹ƒ tatheva taá¹ƒ.

sabbassa sadisÄ« vÄ• cÄ• , sabbaá¹ƒ samma dadÄ• mi teti ||

sabbamaá¹ƒsalÄ• bhajÄ• takaá¹ƒ {maá¹ƒsajÄ• takaá¹ƒ (Ce Se Ee) } paÃ±camaá¹ƒ.

á¹• 03 316. sasapaá¹‡á¸• itajÄ• takaá¹ƒ (4-2-6)

61__._ á¹• 21 satta \Be I 101/ me rohitÄ• macchÄ• , udakÄ• thalamubbhatÄ• .

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasa ||

62__._ á¹• 21 dussa me khettapÄ• lassa, rattibhattaá¹ƒ apÄ• bhataá¹ƒ.

maá¹ƒsasÅ«lÄ• \Se I 139/ ca dve godhÄ• , ekaÃ±ca dadhivÄ• rakaá¹ƒ.

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasa ||

63__._ á¹• 21 ambapakkaá¹ƒ dakaá¹ƒ {ambapakkodakaá¹ƒ (Ce Ee) } sÄ«taá¹ƒ, sÄ«tacchÄ•
{sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ (Ce Se Ee) }.

idaá¹ƒ brÄ• hmaá¹‡a me atthi, etaá¹ƒ bhutvÄ• vane vasa ||

64__._ á¹• 21 na sasassa tilÄ• atthi, na muggÄ• napi taá¹‡á¸• ulÄ• .

iminÄ• agginÄ• pakkaá¹ƒ, mamaá¹ƒ {maá¹ƒsaá¹ƒ (Katthaci) } bhutvÄ• vane vasÄ• ti ||

sasapaá¹‡á¸• itajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 317. matarodanajÄ• takaá¹ƒ (4-2-7)

65__._ á¹• 21 mataá¹ƒ mataá¹ƒ eva {matamatameva (Ce Se Ee) } rodatha, na hi taá¹ƒ roda

sabbepi {sabbeva (Ce Se Ee) } sarÄ«radhÄ• rino, anupubbena jahanti jÄ«vitaá¹ƒ ||

66__._ á¹• 21 devamanussÄ• catuppadÄ• , pakkhigaá¹‡Ä• uragÄ• ca bhogino.

samhi {yamhi (Se), asmiá¹ƒ (Ee Katthaci) } sarÄ«re anissarÄ• , ramamÄ• nÄ• va jahanti jÄ«

67__._ á¹• 21 evaá¹ƒ \Ne I 88/ calitaá¹ƒ asaá¹‡á¹-hitaá¹ƒ, sukhadukkhaá¹ƒ manujesvapekkh

kanditaruditaá¹ƒ niratthakaá¹ƒ, kiá¹ƒ vo sokagaá¹‡Ä• bhikÄ«rare ||

68__._ á¹• 21 dhuttÄ• ca soá¹‡á¸• Ä• {dhuttÄ• soá¹‡á¸• Ä• (Ce), dhuttÄ• soá¹‡á¸• Ä• ca
sÅ«rÄ• ayogino {bÄ• lÄ• sÅ«rÄ• vÄ«rÄ• ayogino (Ee) }.

dhÄ«raá¹ƒ maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• ti ||

matarodanajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 318. kaá¹‡averajÄ• takaá¹ƒ (4-2-8)

69__._ á¹• 21 yaá¹ƒ \Se I 140/ \Be I 102/ taá¹ƒ vasantasamaye, kaá¹‡averesu bhÄ• á¹‡usu.

sÄ• maá¹ƒ bÄ• hÄ• ya pÄ«á¸·esi, sÄ• taá¹ƒ Ä• rogyamabravi ||

70__._ á¹• 21 ambho na kira saddheyyaá¹ƒ, yaá¹ƒ vÄ• to pabbataá¹ƒ vahe.

pabbataÃ±ce vahe vÄ• to, sabbampi pathaviá¹ƒ vahe.

yattha sÄ• mÄ• kÄ• lakatÄ• {kÄ• laá¹…katÄ• (Katthaci) }, sÄ• maá¹ƒ Ä• rogyamabravi ||

71__._ á¹• 21 na ceva sÄ• kÄ• lakatÄ• , na ca sÄ• aÃ±Ã±amicchati.

ekabhattikinÄ« {ekabhattÄ• kira (Ce Se), ekabhattakinÄ« (Ee) } sÄ• mÄ• , tameva abhikaá¹

72__._ á¹• 21 asanthutaá¹ƒ maá¹ƒ cirasanthutena {asandhataá¹ƒ maá¹ƒ cirasandhatena (K
adhuvaá¹ƒ dhuvena.

mayÄ• pi sÄ• mÄ• nimineyya aÃ±Ã±aá¹ƒ, ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissanti ||

kaá¹‡averajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 319. tittirajÄ• takaá¹ƒ (4-2-9)

73__._ á¹• 21 susukhaá¹ƒ vata jÄ«vÄ• mi, labhÄ• mi ceva bhuÃ±jituá¹ƒ.

paripantheva tiá¹-á¹-hÄ• mi, kÄ• nu bhante gatÄ« mama ||

74__._ á¹• 21 mano ce te nappaá¹‡amati, pakkhi pÄ• passa kammuno.

abyÄ• vaá¹-assa bhadrassa, na pÄ• pamupalimpati ||

75__._ á¹• 21 Ã±Ä• tako no nisinnoti, bahu Ä• gacchate jano.

paá¹-icca \Se I 141/ kammaá¹ƒ phusati, tasmiá¹ƒ me saá¹…kate mano ||

76__._ á¹• 21 na paá¹-icca kammaá¹ƒ phusati, mano ce nappadussati.

appossukkassa bhadrassa, na pÄ• pamupalimpatÄ«ti ||

tittirajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 320. succajajÄ• takaá¹ƒ (4-2-10)

77__._ á¹• 21 succajaá¹ƒ \Ne I 89/ \Be I 103/ vata naccaji, vÄ• cÄ• ya adadaá¹ƒ giriá¹ƒ.

kiá¹ƒ hitassa cajantassa, vÄ• cÄ• ya adada pabbataá¹ƒ ||

78__._ á¹• 21 yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

79__._ á¹• 21 rÄ• japutta namo tyatthu, sacce dhamme á¹-hito casi.

yassa te byasanaá¹ƒ patto, saccasmiá¹ƒ ramate mano ||

80__._ á¹• 21 yÄ• daliddÄ« daliddassa, aá¸• á¸• hÄ• aá¸• á¸• hassa kittima {kittimÄ• (Ce S

sÄ• hissa paramÄ• bhariyÄ• , sahiraÃ±Ã±assa itthiyoti ||

succajajÄ• takaá¹ƒ dasamaá¹ƒ.

pucimandavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

atha cora sakassapa khantÄ«varo, dujjÄ«vitatÄ• ca varÄ• pharusÄ• .

atha \Se I 142/ sasa mataÃ±ca vasanta sukhaá¹ƒ, succajaá¹ƒvatanaccajinÄ• ca dasÄ• ti ||

3. kuá¹-idÅ«sakavaggo

á¹• 03 321. kuá¹-idÅ«sakajÄ• takaá¹ƒ (4-3-1)

81__._ á¹• 21 manussasseva te sÄ«saá¹ƒ, hatthapÄ• dÄ• ca vÄ• nara.

atha kena nu vaá¹‡á¹‡ena, agÄ• raá¹ƒ te na vijjati ||

82__._ á¹• 21 manussasseva me sÄ«saá¹ƒ, hatthapÄ• dÄ• ca siá¹…gila {siá¹…gÄ• la (Katt
}.

yÄ• hu seá¹-á¹-hÄ• manussesu, sÄ• me paÃ±Ã±Ä• na vijjati ||

83__._ á¹• 21 anavaá¹-á¹-hitacittassa \Be I 104/, lahucittassa dubbhino {dÅ«bhino (Ee) }.

niccaá¹ƒ addhuvasÄ«lassa, sukhabhÄ• vo {sucibhÄ• vo (Ce), sukhabhÄ• go (?) } na vijjati |

84__._ á¹• 21 so \Ne I 90/ karassu Ä• nubhÄ• vaá¹ƒ, vÄ«tivattassu sÄ«liyaá¹ƒ.

sÄ«tavÄ• taparittÄ• á¹‡aá¹ƒ, karassu kuá¹-avaá¹ƒ {kuá¹-ikaá¹ƒ (Ce Se) } kapÄ«ti ||

kuá¹-idÅ«saka {siá¹…gÄ• lasakuá¹‡a (Katthaci) } jÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 322. duddubhajÄ• takaá¹ƒ (4-3-2)

85__._ á¹• 21 duddubhÄ• yati {daddabhÄ• yati (Ce Ee) } bhaddante, yasmiá¹ƒ dese vasÄ• m

ahampetaá¹ƒ na jÄ• nÄ• mi, kimetaá¹ƒ duddubhÄ• yati ||

86__._ á¹• 21 beluvaá¹ƒ \Se I 143/ patitaá¹ƒ sutvÄ• , duddubhanti {daddabhanti (Ce) } saso

sasassa vacanaá¹ƒ sutvÄ• , santattÄ• migavÄ• hinÄ« ||

87__._ á¹• 21 appatvÄ• padaviÃ±Ã±Ä• á¹‡aá¹ƒ, paraghosÄ• nusÄ• rino.

panÄ• daparamÄ• bÄ• lÄ• , te honti parapattiyÄ• ||

88__._ á¹• 21 ye ca sÄ«lena sampannÄ• , paÃ±Ã±Ä• yÅ«pasame ratÄ• .

Ä• rakÄ• viratÄ• dhÄ«rÄ• , na honti parapattiyÄ• ti ||

duddubhajÄ• takaá¹ƒ {daddabhajÄ• takaá¹ƒ (Ce Ee) } dutiyaá¹ƒ.

á¹• 03 323. brahmadattajÄ• takaá¹ƒ (4-3-3)

89__._ á¹• 21 dvayaá¹ƒ yÄ• canako rÄ• ja, brahmadatta nigacchati.

alÄ• bhaá¹ƒ dhanalÄ• bhaá¹ƒ vÄ• , evaá¹ƒ dhammÄ• hi yÄ• canÄ• ||

90__._ á¹• 21 yÄ• canaá¹ƒ rodanaá¹ƒ Ä• hu, paÃ±cÄ• lÄ• naá¹ƒ rathesabha.

yo yÄ• canaá¹ƒ paccakkhÄ• ti, tamÄ• hu paá¹-irodanaá¹ƒ ||

91__._ á¹• 21 mÄ• maddasaá¹ƒsu rodantaá¹ƒ, paÃ±cÄ• lÄ• susamÄ• gatÄ• .

tuvaá¹ƒ vÄ• paá¹-irodantaá¹ƒ, tasmÄ• icchÄ• mahaá¹ƒ raho ||

92__._ á¹• 21 dadÄ• mi \Be I 105/ te brÄ• hmaá¹‡a rohiá¹‡Ä«naá¹ƒ, gavaá¹ƒ sahassaá¹ƒ sa

ariyo hi ariyassa kathaá¹ƒ na dajjÄ• {dajje (Ce), dajjaá¹ƒ (?) }, sutvÄ• na gÄ• thÄ• tava dh

brahmadattajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 324. cammasÄ• á¹-akajÄ• takaá¹ƒ (4-3-4)

93__._ á¹• 21 kalyÄ• á¹‡arÅ«po \Se I 144/ vatayaá¹ƒ catuppado, subhaddako ceva supesal

yo brÄ• hmaá¹‡aá¹ƒ jÄ• timantÅ«papannaá¹ƒ, apacÄ• yati meá¹‡á¸• avaro yasassÄ« ||

94__._ á¹• 21 mÄ• \Ne I 91/ brÄ• hmaá¹‡a ittaradassanena, vissÄ• samÄ• pajji catuppadas

daá¸·happahÄ• raá¹ƒ abhikaá¹…khamÄ• no {abhikattukÄ• mo (Se) }, avasakkatÄ« dassati s

95__._ á¹• 21 Å«ruá¹-á¹-hi {Å«raá¹-á¹-hi (Ce) } bhaggaá¹ƒ pavaá¹-á¹-ito {patito (Ce Se) } khÄ
sabbaÃ±ca bhaá¹‡á¸• aá¹ƒ brÄ• hmaá¹‡assa {brÄ• hmaá¹‡assÄ«dha (Katthaci Ce Ee), brÄ
Katthaci) } bhinnaá¹ƒ.

ubhopi bÄ• hÄ• paggayha {paggayyeva (Se), paggahÄ«ya (?) } kandati {bÄ• hÄ• paggayy
abhidhÄ• vatha haÃ±Ã±ate brahmacÄ• rÄ« ||

96__._ á¹• 21 evaá¹ƒ so nihato seti, yo apÅ«jaá¹ƒ pasaá¹ƒsati {namassati (Ee) }.

yathÄ• hamajja pahato, hato meá¹‡á¸• ena dummatÄ«ti ||

cammasÄ• á¹-akajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 325. godharÄ• jajÄ• takaá¹ƒ (4-3-5)

97__._ á¹• 21 samaá¹‡aá¹ƒ \Se I 145/ taá¹ƒ maÃ±Ã±amÄ• no, upagacchimasaÃ±Ã±ataá¹ƒ.

so maá¹ƒ daá¹‡á¸• ena pÄ• hÄ• si, yathÄ• assamaá¹‡o tathÄ• ||

98__._ á¹• 21 kiá¹ƒ \Be I 106/ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

abbhantaraá¹ƒ te gahanaá¹ƒ, bÄ• hiraá¹ƒ parimajjasi ||

99__._ á¹• 21 ehi godha nivattassu, bhuÃ±ja sÄ• lÄ«namodanaá¹ƒ.

telaá¹ƒ loá¹‡aÃ±ca me atthi, pahÅ«taá¹ƒ mayha pipphali ||

100__._ á¹• 21 esa bhiyyo pavekkhÄ• mi, vammikaá¹ƒ sataporisaá¹ƒ.

telaá¹ƒ loá¹‡aÃ±ca kittesi {kintesi (Se Ee) }, ahitaá¹ƒ mayha pipphalÄ«ti ||

godharÄ• jajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 326. kakkÄ• rujÄ• takaá¹ƒ (4-3-6)

101__._ á¹• 21 kÄ• yena yo nÄ• vahare, vÄ• cÄ• ya na musÄ• bhaá¹‡e.

yaso laddhÄ• na majjeyya, sa ve kakkÄ• rumarahati ||

102__._ á¹• 21 dhammena vittameseyya, na nikatyÄ• dhanaá¹ƒ hare.

bhoge laddhÄ• na majjeyya, sa ve kakkÄ• rumarahati ||

103__._ á¹• 21 yassa cittaá¹ƒ ahÄ• liddaá¹ƒ, saddhÄ• ca avirÄ• ginÄ«.

eko sÄ• duá¹ƒ na bhuÃ±jeyya, sa ve kakkÄ• rumarahati ||

104__._ á¹• 21 sammukhÄ• vÄ• tirokkhÄ• vÄ• {parokkhÄ• vÄ• (Ee), parammukhÄ• (Ka
paribhÄ• sati.

yathÄ• vÄ• dÄ« \Se I 146/ tathÄ• kÄ• rÄ«, sa ve kakkÄ• rumarahatÄ«ti ||

kakkÄ• rujÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 327. kÄ• kavatÄ«jÄ• takaá¹ƒ (4-3-7)

105__._ á¹• 21 vÄ• ti \Ne I 92/ cÄ• yaá¹ƒ {vÄ• yaá¹ƒ (Katthaci) } tato gandho, yattha me vas

dÅ«re ito hi kÄ• kavatÄ« {kÄ• kÄ• tÄ« (Ce), kÄ• kÄ• ti (Se Ee) }, yattha me nirato mano ||

106__._ á¹• 21 kathaá¹ƒ samuddamatarÄ«, kathaá¹ƒ atari kepukaá¹ƒ {kebukaá¹ƒ (Ce Ee) }.

kathaá¹ƒ satta samuddÄ• ni, kathaá¹ƒ simbalimÄ• ruhi ||

107__._ á¹• 21 tayÄ• samuddamatariá¹ƒ, tayÄ• atari kepukaá¹ƒ {kebukaá¹ƒ (Ce Ee) }.

tayÄ• satta samuddÄ• ni, tayÄ• simbalimÄ• ruhiá¹ƒ ||

108__._ á¹• 21 dhiratthumaá¹ƒ \Be I 107/ mahÄ• kÄ• yaá¹ƒ, dhiratthumaá¹ƒ acetanaá¹ƒ.

yattha jÄ• yÄ• yahaá¹ƒ jÄ• raá¹ƒ, Ä• vahÄ• mi vahÄ• mi cÄ• ti ||

kÄ• kavatÄ«jÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 328. ananusociyajÄ• takaá¹ƒ (4-3-8)

109__._ á¹• 21 bahÅ«naá¹ƒ vijjatÄ« bhotÄ«, tehi me kiá¹ƒ bhavissati.

tasmÄ• etaá¹ƒ na socÄ• mi, piyaá¹ƒ sammillahÄ• siniá¹ƒ ||

110__._ á¹• 21 taá¹ƒ taá¹ƒ ce anusoceyya, yaá¹ƒ yaá¹ƒ tassa na vijjati.

attÄ• namanusoceyya, sadÄ• maccuvasaá¹ƒ pataá¹ƒ ||

111__._ á¹• 21 na \Se I 147/ heva á¹-hitaá¹ƒ nÄ• sÄ«naá¹ƒ, na sayÄ• naá¹ƒ na paddhaguá¹

yÄ• va byÄ• ti nimisati, tatrÄ• pi rasatÄ« {saratÄ« (Ce Se Ee) } vayo ||

112__._ á¹• 21 tatthattani vatappaddhe {vata panthe (Se), vata bandhe (Katthaci) vata + pa-
vatappaddhe}, vinÄ• bhÄ• ve asaá¹ƒsaye.

bhÅ«taá¹ƒ sesaá¹ƒ dayitabbaá¹ƒ, vÄ«taá¹ƒ ananusociyanti {cavitaá¹ƒ nÄ• nusociyanti (Se),
nÄ• nusociyaá¹ƒ (Katthaci) } ||

ananusociyajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 329. kÄ• á¸·abÄ• hujÄ• takaá¹ƒ (4-3-9)

113__._ á¹• 21 yaá¹ƒ annapÄ• nassa pure labhÄ• ma, taá¹ƒ dÄ• ni sÄ• khamigameva gacc

gacchÄ• ma dÄ• ni vanameva rÄ• dha, asakkatÄ• casma dhanaÃ±jayÄ• ya {dhanaÃ±cayÄ

114__._ á¹• 21 lÄ• bho alÄ• bho yaso ayaso ca, nindÄ• pasaá¹ƒsÄ• ca sukhaÃ±ca dukkha

ete aniccÄ• manujesu dhammÄ• , mÄ• soci kiá¹ƒ socasi poá¹-á¹-hapÄ• da ||

115__._ á¹• 21 addhÄ• \Be I 108/ tuvaá¹ƒ paá¹‡á¸• itakosi rÄ• dha, jÄ• nÄ• si atthÄ• ni anÄ

kathaá¹ƒ \Se I 148/ nu sÄ• khÄ• migaá¹ƒ dakkhisÄ• ma {dakkhiyÄ• ma (Katthaci), dakkhÄ•
{niddhÄ• pitaá¹ƒ (Ce Se), nibbÄ• pitaá¹ƒ (Ee), nicchadaá¹ƒ (Katthaci) } rÄ• jakulatova jamm

116__._ á¹• 21 cÄ• leti \Ne I 93/ kaá¹‡á¹‡aá¹ƒ bhakuá¹-iá¹ƒ karoti, muhuá¹ƒ muhuá¹ƒ bhÄ•
bhÄ• yÄ• pate (Katthaci) } kumÄ• re.

sayameva taá¹ƒ kÄ• hati kÄ• á¸·abÄ• hu, yenÄ• rakÄ• á¹-hassati annapÄ• nÄ• ti ||

kÄ• á¸·abÄ• hujÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 330. sÄ«lavÄ«maá¹ƒsajÄ• takaá¹ƒ (4-3-10)

117__._ á¹• 21 sÄ«laá¹ƒ kireva kalyÄ• á¹‡aá¹ƒ, sÄ«laá¹ƒ loke anuttaraá¹ƒ.

passa ghoraviso nÄ• go, sÄ«lavÄ• ti na haÃ±Ã±ati ||

118__._ á¹• 21 yÄ• vadevassahÅ« kiÃ±ci, tÄ• vadeva akhÄ• disuá¹ƒ.

saá¹…gamma kulalÄ• loke, na hiá¹ƒsanti akiÃ±canaá¹ƒ ||

119__._ á¹• 21 sukhaá¹ƒ nirÄ• sÄ• supati, Ä• sÄ• phalavatÄ« sukhÄ• .

Ä• saá¹ƒ nirÄ• saá¹ƒ katvÄ• na, sukhaá¹ƒ supati piá¹…galÄ• ||

120__._ á¹• 21 na samÄ• dhiparo atthi, asmiá¹ƒ loke paramhi ca.

na paraá¹ƒ nÄ• pi attÄ• naá¹ƒ, vihiá¹ƒsati samÄ• hitoti ||

sÄ«lavÄ«maá¹ƒsajÄ• takaá¹ƒ dasamaá¹ƒ.

kuá¹-idÅ«sakavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

samanussa \Se I 149/ -saduddubha-yÄ• canako, atha meá¹‡á¸• avaruttama-godhavaro.

atha kÄ• yasakepuka bhotÄ«varo, atha rÄ• dhasusÄ«lavarena dasÄ• ti ||

4. kokilavaggo

á¹• 03 331. kokilajÄ• takaá¹ƒ (4-4-1)

121__._ á¹• 21 yo \Be I 109/ ve kÄ• le asampatte, ativelaá¹ƒ pabhÄ• sati.

evaá¹ƒ so nihato seti, kokilÄ• yiva atrajo ||

122__._ á¹• 21 na hi satthaá¹ƒ sunisitaá¹ƒ, visaá¹ƒ halÄ• halÄ• miva {halÄ• halaá¹ƒ iva (Ee)

evaá¹ƒ nikaá¹-á¹-he {nikkaá¸• á¸• he (Se), nikaá¸• á¸• he (Katthaci) } pÄ• teti, vÄ• cÄ• dubb

123__._ á¹• 21 tasmÄ• kÄ• le akÄ• le vÄ• {akÄ• le ca (Ce Se) }, vÄ• caá¹ƒ rakkheyya paá

nÄ• tivelaá¹ƒ pabhÄ• seyya, api attasamamhi vÄ• ||

124__._ á¹• 21 yo \Ne I 94/ ca kÄ• le mitaá¹ƒ bhÄ• se, matipubbo vicakkhaá¹‡o.

sabbe amitte Ä• deti, supaá¹‡á¹‡o uragÄ• mivÄ• ti ||

kokilajÄ• takaá¹ƒ {kokÄ• likajÄ• takaá¹ƒ (sabbattha) } paá¹-hamaá¹ƒ.

á¹• 03 332. rathalaá¹-á¹-hijÄ• takaá¹ƒ (4-4-2)

125__._ á¹• 21 api hantvÄ• hato brÅ«ti, jetvÄ• jitoti bhÄ• sati.

pubbavakkhÄ• yino \Se I 150/ {pubbamakkhÄ• yino (Ce Se) } rÄ• ja, aÃ±Ã±adatthu {ekadat

126__._ á¹• 21 tasmÄ• paá¹‡á¸• itajÄ• tiyo, suá¹‡eyya itarassapi.

ubhinnaá¹ƒ vacanaá¹ƒ sutvÄ• , yathÄ• dhammo tathÄ• kare ||

127__._ á¹• 21 alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

128__._ á¹• 21 nisamma khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja {raÃ±Ã±o (Ce Se) }, yaso kitti ca vaá¸• á¸• hatÄ«ti ||

rathalaá¹-á¹-hijÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 333. pakkagodhajÄ• takaá¹ƒ (4-4-3)

129__._ á¹• 21 tadeva \Be I 110/ me tvaá¹ƒ vidito, vanamajjhe rathesabha.

yassa te khaggabaddhassa, sannaddhassa tirÄ«á¹-ino.

assatthadumasÄ• khÄ• ya, pakkÄ• godhÄ• palÄ• yatha ||

130__._ á¹• 21 name namantassa bhaje bhajantaá¹ƒ, kiccÄ• nukubbassa kareyya kiccaá¹ƒ.

nÄ• natthakÄ• massa kareyya atthaá¹ƒ, asambhajantampi na sambhajeyya ||

131__._ á¹• 21 caje \Se I 151/ cajantaá¹ƒ vanathaá¹ƒ na kayirÄ• , apetacittena na sambhaje

dijo dumaá¹ƒ khÄ«á¹‡aphalanti {phalaá¹ƒva (Katthaci Ce Se Katthaci), dukanipÄ• te puá¹-al
saá¹ƒsandetabbaá¹ƒ} Ã±atvÄ• , aÃ±Ã±aá¹ƒ samekkheyya mahÄ• hi loko ||

132__._ á¹• 21 so te karissÄ• mi yathÄ• nubhÄ• vaá¹ƒ, kataÃ±Ã±utaá¹ƒ khattiye {khattiyo (S
pekkhamÄ• no.

sabbaÃ±ca te issariyaá¹ƒ dadÄ• mi, yassicchasÄ« tassa tuvaá¹ƒ dadÄ• mÄ«ti ||

pakkagodhajÄ• takaá¹ƒ {godhajÄ• takaá¹ƒ (Ce Se Ee) } tatiyaá¹ƒ.

á¹• 03 334. rÄ• jovÄ• dajÄ• takaá¹ƒ (4-4-4)

133__._ á¹• 21 gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti {sabbÄ• gÄ• vÄ« jimhaá¹ƒ yanti (Ce Se) }, nette jimhaá¹ƒ

134__._ á¹• 21 evameva \Ne I 95/ manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

135__._ á¹• 21 gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti {sabbÄ• tÄ• ujuá¹ƒ gacchanti (Ee AN a IV 70) }, nette ujuá¹ƒ

136__._ á¹• 21 evameva \Be I 111/ manussesu, yo hoti seá¹-á¹-hasammato.

so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ \Se I 152/ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammikoti ||

rÄ• jovÄ• dajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 335. jambukajÄ• takaá¹ƒ (4-4-5)

137__._ á¹• 21 brahÄ• pavaá¸• á¸• hakÄ• yo so, dÄ«ghadÄ• á¹-ho ca jambuka.

na tvaá¹ƒ tattha kule jÄ• to, yattha gaá¹‡hanti kuÃ±jaraá¹ƒ ||

138__._ á¹• 21 asÄ«ho sÄ«hamÄ• nena, yo attÄ• naá¹ƒ vikubbati.

kotthÅ«va {kuá¹-á¹-hÅ«va (Ce), kutthuva (Se pÄ«) } gajamÄ• sajja, seti bhÅ«myÄ• anutthu

139__._ á¹• 21 yasassino uttamapuggalassa, saÃ±jÄ• takhandhassa mahabbalassa.

asamekkhiya thÄ• mabalÅ«papattiá¹ƒ, sa seti nÄ• gena hatoyaá¹ƒ jambuko ||

140__._ á¹• 21 yo cÄ«dha kammaá¹ƒ kurute pamÄ• ya, thÄ• mabbalaá¹ƒ attani saá¹ƒviditvÄ

jappena mantena subhÄ• sitena, parikkhavÄ• so vipulaá¹ƒ jinÄ• tÄ«ti ||

jambukajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 336. brahÄ• chattajÄ• takaá¹ƒ (4-4-6)

141__._ á¹• 21 tiá¹‡aá¹ƒ tiá¹‡anti lapasi, ko nu te tiá¹‡amÄ• hari.

kiá¹ƒ \Se I 153/ nu te tiá¹‡akiccatthi, tiá¹‡ameva pabhÄ• sasi ||

142__._ á¹• 21 idhÄ• gamÄ• brahmacÄ• rÄ«, brahÄ• chatto bahussuto.

so me {so ve (Katthaci) } sabbaá¹ƒ samÄ• dÄ• ya, tiá¹‡aá¹ƒ nikkhippa gacchati ||

143__._ á¹• 21 evetaá¹ƒ hoti kattabbaá¹ƒ, appena bahumicchatÄ• .

sabbaá¹ƒ sakassa Ä• dÄ• naá¹ƒ, anÄ• dÄ• naá¹ƒ tiá¹‡assa ca || ( ) { (tiá¹‡assa cÄ• á¹-Ä«su paridevanÄ•) (Ce Se) (cÄ• á¹-Ä«su pakkhipitvÄ• na, tattha kÄ• paridevanÄ•) (Katthaci) }

144__._ á¹• 21 sÄ«lavanto \Ne I 96/ \Be I 112/ na kubbanti, bÄ• lo sÄ«lÄ• ni kubbati.

aniccasÄ«laá¹ƒ dussÄ«lyaá¹ƒ {dussÄ«laá¹ƒ (Ee) }, kiá¹ƒ paá¹‡á¸• iccaá¹ƒ karissatÄ«ti ||

brahÄ• chattajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 337. pÄ«á¹-hajÄ• takaá¹ƒ (4-4-7)

145__._ á¹• 21 na te pÄ«á¹-hamadÄ• yimhÄ• {madÄ• simha (Ee Katthaci) }, na pÄ• naá¹ƒ

brahmacÄ• ri khamassu me, etaá¹ƒ passÄ• mi accayaá¹ƒ ||

146__._ á¹• 21 nevÄ• bhisajjÄ• mi na cÄ• pi kuppe, na cÄ• pi me appiyamÄ• si kiÃ±ci.

athopi me Ä• si manovitakko, etÄ• diso nÅ«na kulassa dhammo ||

147__._ á¹• 21 esasmÄ• kaá¹ƒ kule dhammo, pitupitÄ• maho sadÄ• .

Ä• sanaá¹ƒ udakaá¹ƒ pajjaá¹ƒ, sabbetaá¹ƒ nipadÄ• mase ||

148__._ á¹• 21 esasmÄ• kaá¹ƒ \Se I 154/ kule dhammo, pitupitÄ• maho sadÄ• .

sakkaccaá¹ƒ upatiá¹-á¹-hÄ• ma, uttamaá¹ƒ viya Ã±Ä• takanti ||

pÄ«á¹-hajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 338. thusajÄ• takaá¹ƒ (4-4-8)

149__._ á¹• 21 viditaá¹ƒ thusaá¹ƒ undurÄ• naá¹ƒ {undÅ«rÄ• naá¹ƒ (Katthaci) }, viditaá¹ƒ par

thusaá¹ƒ thusaá¹ƒ {thusaá¹ƒ thÅ«laá¹ƒ (Ce) } vivajjetvÄ• , taá¹‡á¸• ulaá¹ƒ pana khÄ• dare ||

150__._ á¹• 21 yÄ• mantanÄ• araÃ±Ã±asmiá¹ƒ, yÄ• ca gÄ• me nikaá¹‡á¹‡ikÄ• .

yaÃ±cetaá¹ƒ iti cÄ«ti ca, etampi viditaá¹ƒ mayÄ• ||

151__._ á¹• 21 dhammena kira jÄ• tassa, pitÄ• puttassa makkaá¹-o.

daharasseva santassa, dantehi phalamacchidÄ• ||

152__._ á¹• 21 yametaá¹ƒ parisappasi {parisabbesi (Katthaci) }, ajakÄ• á¹‡ova sÄ• sape.

yopÄ• yaá¹ƒ heá¹-á¹-hato seti {sesi (Ce) }, etampi viditaá¹ƒ mayÄ• ti ||

thusajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 339. bÄ• verujÄ• takaá¹ƒ (4-4-9)

153__._ á¹• 21 adassanena \Be I 113/ morassa, sikhino maÃ±jubhÄ• á¹‡ino.

kÄ• kaá¹ƒ tattha apÅ«jesuá¹ƒ, maá¹ƒsena ca phalena ca ||

154__._ á¹• 21 yadÄ• \Ne I 97/ ca sarasampanno, moro bÄ• verumÄ• gamÄ• .

atha \Se I 155/ lÄ• bho ca sakkÄ• ro, vÄ• yasassa ahÄ• yatha ||

155__._ á¹• 21 yÄ• va nuppajjatÄ« buddho, dhammarÄ• jÄ• pabhaá¹…karo.

tÄ• va aÃ±Ã±e apÅ«jesuá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e ||

156__._ á¹• 21 yadÄ• ca sarasampanno, buddho dhammaá¹ƒ adesayi.

atha lÄ• bho ca sakkÄ• ro, titthiyÄ• naá¹ƒ ahÄ• yathÄ• ti ||

bÄ• verujÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 340. visayhajÄ• takaá¹ƒ (4-4-10)

157__._ á¹• 21 adÄ• si dÄ• nÄ• ni pure visayha, dadato ca te khayadhammo ahosi.

ito paraá¹ƒ ce na dadeyya dÄ• naá¹ƒ, tiá¹-á¹-heyyuá¹ƒ te saá¹ƒyamantassa bhogÄ• ||

158__._ á¹• 21 anariyamariyena sahassanetta, suduggatenÄ• pi akiccamÄ• hu.

mÄ• vo dhanaá¹ƒ taá¹ƒ ahu devarÄ• ja {ahuvÄ• janinda (Katthaci Ce Se Ee) }, yaá¹ƒ bhog
||

159__._ á¹• 21 yena eko ratho yÄ• ti, yÄ• ti tenÄ• paro ratho.

porÄ• á¹‡aá¹ƒ nihitaá¹ƒ vattaá¹ƒ, vattataÃ±Ã±eva {vaddhaá¹ƒ, vaddhataÃ±Ã±eva (Katthaci

160__._ á¹• 21 yadi \Se I 156/ hessati dassÄ• ma, asante kiá¹ƒ dadÄ• mase.

evaá¹ƒbhÅ«tÄ• pi dassÄ• ma, mÄ• dÄ• naá¹ƒ pamadamhaseti ||

visayhajÄ• takaá¹ƒ dasamaá¹ƒ.

kokilavaggo {kokÄ• likavaggo (Katthaci) } catuttho.

tassuddÄ• naá¹ƒ ---

ativelapabhÄ• sati \Be I 114/ jÄ«tavaro, vanamajjha rathesabha jimhagamo.

atha jambu tiá¹‡Ä• sanapÄ«á¹-havaraá¹ƒ, atha taá¹‡á¸• ula mora visayha dasÄ• ti ||

5. cÅ«á¸·akuá¹‡Ä• lavaggo

á¹• 03 341. kaá¹‡á¸• arÄ«jÄ• takaá¹ƒ (4-5-1)

161__._ á¹• 21 narÄ• namÄ• rÄ• makarÄ• su nÄ• risu, anekacittÄ• su aniggahÄ• su ca.

sabbattha nÄ• pÄ«tikarÄ• pi {sabbaâ€™ ttanÄ• â€™ pÄ«tikarÄ• pi (Ce Se) } ce siyÄ• {siyu
titthasamÄ• hi nÄ• riyo ||

162__._ á¹• 21 yaá¹ƒ \Ne I 98/ ve {yaÃ±ca (Se Katthaci) } disvÄ• kaá¹‡á¸• arÄ«kinnarÄ• na
{kinnarakinnarÄ«naá¹ƒ (Se), kinnarÄ«kinnarÄ• naá¹ƒ (Katthaci) }, sabbitthiyo na ramanti agA

taá¹ƒ \Se I 157/ tÄ• disaá¹ƒ maccaá¹ƒ cajitvÄ• bhariyÄ• , aÃ±Ã±aá¹ƒ disvÄ• purisaá¹ƒ pÄ«

163__._ á¹• 21 bakassa ca bÄ• varikassa {pÄ• vÄ• rikassa (Ce) } raÃ±Ã±o, accantakÄ• mÄ

avÄ• carÄ« {accÄ• cari (Se), anÄ• cari (Katthaci) } paá¹-á¹-havasÄ• nugassa {baddhavasÄ•
pattavasÄ• nugatassa (Katthaci) }, kaá¹ƒ vÄ• pi itthÄ« nÄ• ticare tadaÃ±Ã±aá¹ƒ ||

164__._ á¹• 21 piá¹…giyÄ• nÄ« sabbalokissarassa, raÃ±Ã±o piyÄ• brahmadattassa bhariyA

avÄ• carÄ« paá¹-á¹-havasÄ• nugassa, taá¹ƒ vÄ• pi sÄ• nÄ• jjhagÄ• kÄ• makÄ• minÄ«ti ||

kaá¹‡á¸• arÄ«jÄ• takaá¹ƒ {kinnarÄ«jÄ• takaá¹ƒ (Katthaci Ce Katthaci), kuá¹‡á¸• alikajÄ• tak
paá¹-hamaá¹ƒ.

á¹• 03 342. vÄ• narajÄ• takaá¹ƒ (4-5-2)

165__._ á¹• 21 asakkhiá¹ƒ \Be I 115/ vata attÄ• naá¹ƒ, uddhÄ• tuá¹ƒ udakÄ• thalaá¹ƒ.

na dÄ• nÄ• haá¹ƒ puna tuyhaá¹ƒ, vasaá¹ƒ gacchÄ• mi vÄ• rija ||

166__._ á¹• 21 alametehi ambehi, jambÅ«hi panasehi ca.

yÄ• ni pÄ• raá¹ƒ samuddassa, varaá¹ƒ mayhaá¹ƒ udumbaro ||

167__._ á¹• 21 yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

amittavasamanveti \Se I 158/, pacchÄ• ca anutappati ||

168__._ á¹• 21 yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , na ca pacchÄ• nutappatÄ«ti ||

vÄ• narajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 343. kuntinÄ«jÄ• takaá¹ƒ (4-5-3)

169__._ á¹• 21 avasimha tavÄ• gÄ• re, niccaá¹ƒ sakkatapÅ«jitÄ• .

tvameva dÄ• nimakari, handa rÄ• ja vajÄ• mahaá¹ƒ ||

170__._ á¹• 21 yo ve kate paá¹-ikate, kibbise paá¹-ikibbise.

evaá¹ƒ taá¹ƒ sammatÄ« veraá¹ƒ, vasa kuntini mÄ• gamÄ• ||

171__._ á¹• 21 na katassa ca kattÄ• ca, metti {mettÄ« (Ee), mittÄ« (Katthaci) } sandhÄ«yat

hadayaá¹ƒ nÄ• nujÄ• nÄ• ti, gacchaÃ±Ã±eva rathesabha ||

172__._ á¹• 21 katassa ceva kattÄ• ca, metti sandhÄ«yate puna.

dhÄ«rÄ• naá¹ƒ no ca bÄ• lÄ• naá¹ƒ, vasa kuntini mÄ• gamÄ• ti ||

kuntinÄ«jÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 344. ambajÄ• takaá¹ƒ (4-5-4)

173__._ á¹• 21 yo \Ne I 99/ nÄ«liyaá¹ƒ maá¹‡á¸• ayati, saá¹‡á¸• Ä• sena vihaÃ±Ã±ati.

tassa sÄ• vasamanvetu, yÄ• te ambe avÄ• hari ||

174__._ á¹• 21 vÄ«saá¹ƒ vÄ• paÃ±cavÄ«saá¹ƒ {paá¹‡á¹‡uvÄ«saá¹ƒ (Katthaci Ce Ee) } vÄ•
jÄ• tiyÄ• .

tÄ• disÄ• \Se I 159/ pati mÄ• laddhÄ• {patiá¹ƒ mÄ• laddhÄ• (Ee), pati mÄ• â€™ lattha (?
avÄ• hari ||

175__._ á¹• 21 dÄ«ghaá¹ƒ \Be I 116/ gacchatu addhÄ• naá¹ƒ, ekikÄ• abhisÄ• rikÄ• .

saá¹…kete pati mÄ• adda {mÄ• addasa (Ce Ee) }, yÄ• te ambe avÄ• hari ||

176__._ á¹• 21 alaá¹…katÄ• suvasanÄ• , mÄ• linÄ« candanussadÄ• .

ekikÄ• sayane setu, yÄ• te ambe avÄ• harÄ«ti ||

ambajÄ• takaá¹ƒ {ambacorajÄ• takaá¹ƒ (Katthaci Ce Ee) } catutthaá¹ƒ.

á¹• 03 345. gajakumbhajÄ• takaá¹ƒ (4-5-5)

177__._ á¹• 21 vanaá¹ƒ yadaggi dahati, pÄ• vako kaá¹‡havattanÄ«.

kathaá¹ƒ karosi pacalaka, evaá¹ƒ dandhaparakkamo ||

178__._ á¹• 21 bahÅ«ni rukkhachiddÄ• ni, pathabyÄ• vivarÄ• ni ca.

tÄ• ni ce nÄ• bhisambhoma, hoti no kÄ• lapariyÄ• yo ||

179__._ á¹• 21 yo dandhakÄ• le tarati, taraá¹‡Ä«ye ca dandhati.

sukkhapaá¹‡á¹‡aá¹ƒva akkamma, atthaá¹ƒ bhaÃ±jati attano ||

180__._ á¹• 21 yo dandhakÄ• le dandheti, taraá¹‡Ä«ye ca tÄ• rayi.

sasÄ«va rattiá¹ƒ vibhajaá¹ƒ, tassattho paripÅ«ratÄ«ti ||

gajakumbhajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 346. kesavajÄ• takaá¹ƒ (4-5-6)

181__._ á¹• 21 manussindaá¹ƒ \Se I 160/ jahitvÄ• na, sabbakÄ• masamiddhinaá¹ƒ.

kathaá¹ƒ nu bhagavÄ• kesÄ«, kappassa ramati assame {ramatassame (Katthaci) } ||

182__._ á¹• 21 sÄ• dÅ«nÄ« {sÄ• dhÅ«ni (Katthaci Ce Se Katthaci) } ramaá¹‡Ä«yÄ• ni, sant

subhÄ• sitÄ• ni kappassa, nÄ• rada ramayanti maá¹ƒ ||

183__._ á¹• 21 sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

kathaá¹ƒ sÄ• mÄ• kanÄ«vÄ• raá¹ƒ, aloá¹‡aá¹ƒ chÄ• dayanti taá¹ƒ ||

184__._ á¹• 21 sÄ• duá¹ƒ \Ne I 100/ vÄ• {asÄ• duá¹ƒ (Ee) } yadi vÄ• sÄ• duá¹ƒ, appaá¹ƒ v

vissattho yattha bhuÃ±jeyya, vissÄ• saparamÄ• rasÄ• ti ||

kesavajÄ• takaá¹ƒ {kesÄ«jÄ• takaá¹ƒ (Katthaci) } chaá¹-á¹-haá¹ƒ.

á¹• 03 347. ayakÅ«á¹-ajÄ• takaá¹ƒ (4-5-7)

185__._ á¹• 21 sabbÄ• yasaá¹ƒ \Be I 117/ kÅ«á¹-amatippamÄ• á¹‡aá¹ƒ, paggayha yo {so (B
antalikkhe.

rakkhÄ• ya me {maá¹ƒ (Ce) } tvaá¹ƒ vihito nusajja, udÄ• hu me cetayase {vÄ• yamase (Ce S

186__._ á¹• 21 dÅ«to ahaá¹ƒ rÄ• jidha rakkhasÄ• naá¹ƒ, vadhÄ• ya tuyhaá¹ƒ pahitohamasm

indo \Se I 161/ ca taá¹ƒ rakkhati devarÄ• jÄ• , tenuttamaá¹…gaá¹ƒ na te {na hi (Katthaci Ce
(Katthaci) } phÄ• layÄ• mi ||

187__._ á¹• 21 sace ca maá¹ƒ rakkhati devarÄ• jÄ• , devÄ• namindo maghavÄ• sujampati.

kÄ• maá¹ƒ pisÄ• cÄ• vinadantu sabbe, na santase rakkhasiyÄ• pajÄ• ya ||

188__._ á¹• 21 kÄ• maá¹ƒ kandantu {kantantu (Katthaci), kaá¹‡á¸• antu (Se) } kumbhaá¹‡á¸
paá¹ƒsupisÄ• cakÄ• .

nÄ• laá¹ƒ pisÄ• cÄ• yuddhÄ• ya, mahatÄ« sÄ• vibhiá¹ƒsikÄ• ti {vibhesikÄ• ti (Se), vihesikÄ

ayakÅ«á¹-ajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 348. araÃ±Ã±ajÄ• takaá¹ƒ (4-5-8)

189__._ á¹• 21 araÃ±Ã±Ä• gÄ• mamÄ• gamma, kiá¹ƒsÄ«laá¹ƒ kiá¹ƒvataá¹ƒ ahaá¹ƒ.

purisaá¹ƒ tÄ• ta seveyyaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchito ||

190__._ á¹• 21 yo taá¹ƒ vissÄ• saye tÄ• ta, vissÄ• saÃ±ca khameyya te.

sussÅ«sÄ« ca titikkhÄ« ca, taá¹ƒ bhajehi ito {taá¹ƒ bhajeyyÄ• sito (Katthaci) } gato ||

191__._ á¹• 21 yassa kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

urasÄ«va patiá¹-á¹-hÄ• ya, taá¹ƒ bhajehi ito gato ||

192__._ á¹• 21 haliddirÄ• gaá¹ƒ \Be I 118/ kapicittaá¹ƒ, purisaá¹ƒ rÄ• gavirÄ• ginaá¹ƒ.

tÄ• disaá¹ƒ \Se I 162/ tÄ• ta mÄ• sevi, nimmanussampi ce siyÄ• ti ||

araÃ±Ã±ajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 349. sandhibhedajÄ• takaá¹ƒ (4-5-9)

193__._ á¹• 21 neva itthÄ«su sÄ• maÃ±Ã±aá¹ƒ, nÄ• pi bhakkhesu sÄ• rathi.

athassa sandhibhedassa, passa yÄ• va sucintitaá¹ƒ ||

194__._ á¹• 21 asi \Ne I 101/ tikkhova maá¹ƒsamhi, pesuÃ±Ã±aá¹ƒ parivattati.

yatthÅ«sabhaÃ±ca sÄ«haÃ±ca, bhakkhayanti migÄ• dhamÄ• ||

195__._ á¹• 21 imaá¹ƒ so sayanaá¹ƒ seti, yamimaá¹ƒ {yayimaá¹ƒ (Ce Ee), yimaá¹ƒ (Katthac

yo vÄ• caá¹ƒ sandhibhedassa, pisuá¹‡assa nibodhati ||

196__._ á¹• 21 te janÄ• sukhamedhanti, narÄ• saggagatÄ• riva.

ye vÄ• caá¹ƒ sandhibhedassa, nÄ• vabodhanti sÄ• rathÄ«ti ||

sandhibhedajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 350. devatÄ• paÃ±hajÄ• takaá¹ƒ (4-5-10)

197__._ á¹• 21 hanti hatthehi pÄ• dehi, mukhaÃ±ca parisumbhati.

sa ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasi {mabhipassasi (Ce) } ||

198__._ á¹• 21 akkosati yathÄ• kÄ• maá¹ƒ, Ä• gamaÃ±cassa icchati.

sa \Se I 163/ ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasi ||

199__._ á¹• 21 abbhakkhÄ• ti abhÅ«tena, alikenÄ• bhisÄ• raye.

sa ve rÄ• ja piyo hoti, kaá¹ƒ tena tvÄ• bhipassasi ||

200__._ á¹• 21 haraá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

aÃ±Ã±adatthuharÄ• santÄ• , te ve rÄ• ja piyÄ• honti.

kaá¹ƒ tena tvÄ• bhipassasÄ«ti ||

devatÄ• paÃ±hajÄ• takaá¹ƒ dasamaá¹ƒ.

cÅ«á¸·akuá¹‡Ä• lavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

narÄ• naá¹ƒ \Be I 119/ asakkhivasimhavaro, nÄ«liyamaggivaraÃ±ca puna.

puna rasÄ• yasakÅ«á¹-avaro, tathÄ• raÃ±Ã±a sÄ• rathi hanti dasÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

kÄ• liá¹…gaá¹ƒ {vivaraá¹ƒ (bahÅ«su) } pucimandaÃ±ca, kuá¹-idÅ«saka kokilÄ• {kuá¹-idÅ«s
(bahÅ«su) }.

cÅ«á¸·akuá¹‡Ä• lavaggo so, paÃ±camo suppakÄ• sitoti ||

catukkanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±cakanipÄ• to

1. maá¹‡ikuá¹‡á¸• alavaggo

á¹• 03 351. maá¹‡ikuá¹‡á¸• alajÄ• takaá¹ƒ (5-1-1)

1__._ á¹• 21 jÄ«no \Se I 164/ \Ne I 102/ \Be I 120/ rathassaá¹ƒ maá¹‡ikuá¹‡á¸• ale ca, putte
jÄ«no.

sabbesu bhogesu asesakesu {asesitesu (Ce Ee), asesikesu (Katthaci) }, kasmÄ• na santap

2__._ á¹• 21 pubbeva maccaá¹ƒ vijahanti bhogÄ• , macco vÄ• te {ca ne (Ee), dhane (Katth
jahÄ• ti.

asassatÄ• bhogino kÄ• makÄ• mi, tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• le ||

3__._ á¹• 21 udeti Ä• pÅ«rati veti {pÅ«reti khÄ«yati (Se) } cando, atthaá¹ƒ tapetvÄ• na {andh
(Katthaci), atthaá¹…gametvÄ• na (Se), ettha ``tapetvÄ• na atthaá¹ƒ paletÄ«â€™â€™ ti sam

viditÄ• {vijitÄ• (Se) } mayÄ• sattuka lokadhammÄ• , tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• l

4__._ á¹• 21 alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato \Se I 165/ pabbajito na sÄ

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

5__._ á¹• 21 nisamma khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja {raÃ±Ã±o (Ce Se) }, yaso kitti ca vaá¸• á¸• hatÄ«ti ||

maá¹‡ikuá¹‡á¸• alajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 352. sujÄ• tajÄ• takaá¹ƒ (5-1-2)

6__._ á¹• 21 kiá¹ƒ \Be I 121/ nu santaramÄ• nova, lÄ• yitvÄ• haritaá¹ƒ tiá¹‡aá¹ƒ.

khÄ• da khÄ• dÄ• ti lapasi, gatasattaá¹ƒ jaraggavaá¹ƒ ||

7__._ á¹• 21 na hi annena pÄ• nena, mato goá¹‡o samuá¹-á¹-hahe.

tvaÃ±ca tucchaá¹ƒ vilapasi, yathÄ• taá¹ƒ dummatÄ« tathÄ• ||

8__._ á¹• 21 tatheva tiá¹-á¹-hati sÄ«saá¹ƒ, hatthapÄ• dÄ• ca vÄ• ladhi.

sotÄ• tatheva tiá¹-á¹-hanti {so tÄ• ta tatheva tiá¹-á¹-hati (Katthaci) }, maÃ±Ã±e goá¹‡o samu

9__._ á¹• 21 nevayyakassa sÄ«saÃ±ca {sÄ«saá¹ƒ vÄ• (Ce Se Ee) }, hatthapÄ• dÄ• ca dis

rudaá¹ƒ mattikathÅ«pasmiá¹ƒ, nanu tvaÃ±Ã±eva dummati ||

10__._ á¹• 21 Ä• dittaá¹ƒ \Ne I 103/ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ {osiÃ±ci (Katthaci) }, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

11__._ á¹• 21 abbahÄ« {abbÅ«á¸·haá¹ƒ (Ce Se), abbhÅ«á¸·haá¹ƒ (Katthaci) } vata me salla
hadayassitaá¹ƒ {sokaá¹ƒ hadayanissitaá¹ƒ (Ce Se) }.

yo \Se I 166/ me sokaparetassa, pitu sokaá¹ƒ apÄ• nudi ||

12__._ á¹• 21 sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡ava ||

13__._ á¹• 21 evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

vinivattenti sokamhÄ• , sujÄ• to pitaraá¹ƒ yathÄ• ti ||

sujÄ• tajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 353. venasÄ• khajÄ• takaá¹ƒ (5-1-3)

14__._ á¹• 21 nayidaá¹ƒ niccaá¹ƒ bhavitabbaá¹ƒ brahmadatta, khemaá¹ƒ subhikkhaá¹ƒ suk

atthaccaye mÄ• ahu sampamÅ«á¸·ho, bhinnaplavo sÄ• garasseva majjhe ||

15__._ á¹• 21 yÄ• ni \Be I 122/ karoti puriso, tÄ• ni attani passati.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ ||

16__._ á¹• 21 idaá¹ƒ tadÄ• cariyavaco, pÄ• rÄ• sariyo yadabravi.

mÄ• su {mÄ• ssu (Ce Se Ee) } tvaá¹ƒ akari pÄ• paá¹ƒ, yaá¹ƒ tvaá¹ƒ pacchÄ• kataá¹ƒ tape

17__._ á¹• 21 ayameva so piá¹…giya {so piá¹…giyo (Se), sopi bhiyyo (Katthaci) } venasÄ• k
(Katthaci Ce Ee) } yamhi \Se I 167/ ghÄ• tayiá¹ƒ khattiyÄ• naá¹ƒ sahassaá¹ƒ.

alaá¹…kate candanasÄ• rÄ• nulitte, tameva dukkhaá¹ƒ paccÄ• gataá¹ƒ mamaá¹ƒ ||

18__._ á¹• 21 sÄ• mÄ• ca {sÄ• mÄ• pi (Ce Se) } kho candanalittagattÄ• {gattÄ« (Katthaci
sobhaÃ±janakassa uggatÄ• .

adisvÄ• {adisvÄ• va (Ce) } kÄ• laá¹ƒ karissÄ• mi ubbariá¹ƒ, taá¹ƒ me ito dukkhataraá¹ƒ bha

venasÄ• khajÄ• takaá¹ƒ {dhonasÄ• khajÄ• takaá¹ƒ (Katthaci Ce Ee) } tatiyaá¹ƒ.

á¹• 03 354. uragajÄ• takaá¹ƒ (5-1-4)

19__._ á¹• 21 uragova tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati saá¹ƒ tanuá¹ƒ.

evaá¹ƒ sarÄ«re nibbhoge, pete kÄ• laá¹…kate sati ||

20__._ á¹• 21 á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gati ||

21__._ á¹• 21 anavhito \Ne I 104/ tato Ä• gÄ• , ananuÃ±Ã±Ä• to {nÄ• nuÃ±Ã±Ä• to (Katthac

yathÄ• gato tathÄ• gato, tattha kÄ• paridevanÄ• ||

22__._ á¹• 21 á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gati ||

23__._ á¹• 21 sace rode kisÄ• {kisÄ« (Ee) } assaá¹ƒ, tassÄ• me kiá¹ƒ phalaá¹ƒ siyÄ• .

Ã±Ä• timittasuhajjÄ• naá¹ƒ \Se I 168/, bhiyyo no aratÄ« siyÄ• ||

24__._ á¹• 21 á¸• ayhamÄ• no \Be I 123/ na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gati ||

25__._ á¹• 21 yathÄ• pi dÄ• rako candaá¹ƒ, gacchantamanurodati.

evaá¹ƒ sampadamevetaá¹ƒ, yo petamanusocati ||

26__._ á¹• 21 á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gati ||

27__._ á¹• 21 yathÄ• pi udakakumbho, bhinno appaá¹-isandhiyo.

evaá¹ƒ sampadamevetaá¹ƒ, yo petamanusocati ||

28__._ á¹• 21 á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na socÄ• mi, gato so tassa yÄ• gatÄ«ti ||

uragajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 355. ghaá¹-ajÄ• takaá¹ƒ (5-1-5)

29__._ á¹• 21 aÃ±Ã±e socanti rodanti, aÃ±Ã±e assumukhÄ• janÄ• .

pasannamukhavaá¹‡á¹‡osi, kasmÄ• ghaá¹-a {ghata (Ce Ee) } na socasi ||

30__._ á¹• 21 nÄ• bbhatÄ«taharo soko, nÄ• nÄ• gatasukhÄ• vaho.

tasmÄ• dhaá¹…ka {vaá¹ƒka (Ee) } na socÄ• mi, natthi soke dutÄ«yatÄ• {soko dutÄ«yakÄ•

31__._ á¹• 21 socaá¹ƒ paá¹‡á¸• u kiso hoti, bhattaÃ±cassa na ruccati.

amittÄ• sumanÄ• honti, sallaviddhassa ruppato ||

32__._ á¹• 21 gÄ• me \Se I 169/ vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

á¹-hitaá¹ƒ maá¹ƒ nÄ• gamissati, evaá¹ƒ diá¹-á¹-hapado ahaá¹ƒ ||

33__._ á¹• 21 yassattÄ• nÄ• lamekova, sabbakÄ• marasÄ• haro.

sabbÄ• pi pathavÄ« tassa, na sukhaá¹ƒ Ä• vahissatÄ«ti ||

ghaá¹-ajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 356. koraá¹‡á¸• iyajÄ• takaá¹ƒ (5-1-6)

34__._ á¹• 21 eko \Ne I 105/ \Be I 124/ araÃ±Ã±e girikandarÄ• yaá¹ƒ, paggayha paggayha s
{pavejjhasi (Se Ce-a) }.

punappunaá¹ƒ santaramÄ• narÅ«po, koraá¹‡á¸• iya {kÄ• raá¹‡á¸• iya (Ce Se Ee) } ko nu tav

35__._ á¹• 21 ahaÃ±himaá¹ƒ sÄ• gara sevitantaá¹ƒ, samaá¹ƒ karissÄ• mi yathÄ• pi pÄ• á¹‡

vikiriya sÄ• nÅ«ni ca pabbatÄ• ni ca, tasmÄ• silaá¹ƒ dariyÄ• pakkhipÄ• mi ||

36__._ á¹• 21 nayimaá¹ƒ mahiá¹ƒ arahati pÄ• á¹‡ikappaá¹ƒ, samaá¹ƒ manusso karaá¹‡Ä• y

maÃ±Ã±Ä• mimaÃ±Ã±eva dariá¹ƒ jigÄ«saá¹ƒ {jigiá¹ƒsaá¹ƒ (Ce Se Ee) }, koraá¹‡á¸• iya \Se
(Se Katthaci) } jÄ«valokaá¹ƒ ||

37__._ á¹• 21 sace ahaá¹ƒ {ayaá¹ƒ (Ce Se Ee) } bhÅ«tadharaá¹ƒ na sakkÄ• {sakko (Se Ka
karaá¹‡Ä• ya meko.

evameva tvaá¹ƒ brahme ime manusse, nÄ• nÄ• diá¹-á¹-hike nÄ• nayissasi te {ne (Katthaci)

38__._ á¹• 21 saá¹…khittarÅ«pena bhavaá¹ƒ mamatthaá¹ƒ, akkhÄ• si koraá¹‡á¸• iya evame

yathÄ• na sakkÄ• pathavÄ« samÄ• yaá¹ƒ, kattuá¹ƒ manussena tathÄ• manussÄ• ti ||

koraá¹‡á¸• iyajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 357. laá¹-ukikajÄ• takaá¹ƒ (5-1-7)

39__._ á¹• 21 vandÄ• mi taá¹ƒ kuÃ±jara saá¹-á¹-hihÄ• yanaá¹ƒ, Ä• raÃ±Ã±akaá¹ƒ yÅ«thapa

pakkhehi taá¹ƒ paÃ±jalikaá¹ƒ karomi, mÄ• me vadhÄ« puttake dubbalÄ• ya ||

40__._ á¹• 21 vandÄ• mi \Be I 125/ taá¹ƒ kuÃ±jara ekacÄ• riá¹ƒ, Ä• raÃ±Ã±akaá¹ƒ pabbatas

pakkhehi taá¹ƒ paÃ±jalikaá¹ƒ karomi, mÄ• \Se I 171/ me vadhÄ« puttake dubbalÄ• ya.

41__._ á¹• 21 vamissÄ• mi te laá¹-ukike puttakÄ• ni, kiá¹ƒ me tuvaá¹ƒ kÄ• hasi dubbalÄ• si.

sataá¹ƒ sahassÄ• nipi tÄ• disÄ«naá¹ƒ, vÄ• mena pÄ• dena papothayeyyaá¹ƒ ||

42__._ á¹• 21 na heva sabbattha balena kiccaá¹ƒ, balaÃ±hi bÄ• lassa vadhÄ• ya hoti.

karissÄ• mi te nÄ• garÄ• jÄ• anatthaá¹ƒ, yo me vadhÄ« puttake dubbalÄ• ya ||

43__._ á¹• 21 kÄ• kaÃ±ca passa laá¹-ukikaá¹ƒ, maá¹‡á¸• Å«kaá¹ƒ nÄ«lamakkhikaá¹ƒ.

ete nÄ• gaá¹ƒ aghÄ• tesuá¹ƒ, passa verassa verinaá¹ƒ.

tasmÄ• hi veraá¹ƒ na kayirÄ• tha, appiyenapi kenacÄ«ti ||

laá¹-ukikajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 358. cÅ«á¸·adhammapÄ• lajÄ• takaá¹ƒ (5-1-8)

44__._ á¹• 21 ahameva \Ne I 106/ dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passa.

etaá¹ƒ muÃ±catu dhammapÄ• laá¹ƒ, hatthe me deva chedehi ||

45__._ á¹• 21 ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passa.

etaá¹ƒ muÃ±catu dhammapÄ• laá¹ƒ, pÄ• de me deva chedehi ||

46__._ á¹• 21 ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passa.

etaá¹ƒ \Se I 172/ muÃ±catu dhammapÄ• laá¹ƒ, sÄ«saá¹ƒ me deva chedehi ||

47__._ á¹• 21 na hi {naha (Ce Se Ee) ettha ha-kÄ• ro khede} nÅ«nimassa raÃ±Ã±o, mittÄ•

ye na vadanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi orasaá¹ƒ puttaá¹ƒ ||

48__._ á¹• 21 na hi {naha (Ce Se Ee) ettha ha-kÄ• ro khede} nÅ«nimassa raÃ±Ã±o, Ã±Ä• t
suhadÄ• .

ye na vadanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi atrajaá¹ƒ puttaá¹ƒ ||

49__._ á¹• 21 candanasÄ• rÄ• nulittÄ• \Be I 126/, bÄ• hÄ• chijjanti dhammapÄ• lassa.

dÄ• yÄ• dassa pathabyÄ• , pÄ• á¹‡Ä• me deva rujjhantÄ«ti ||

cÅ«á¸·adhammapÄ• lajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 359. suvaá¹‡á¹‡amigajÄ• takaá¹ƒ (5-1-9)

50__._ á¹• 21 vikkama re haripÄ• da {mahÄ• miga (Ce Se Ee) }, vikkama re mahÄ• miga {h

chinda vÄ• rattikaá¹ƒ pÄ• saá¹ƒ, nÄ• haá¹ƒ ekÄ• vane rame ||

51__._ á¹• 21 vikkamÄ• mi na pÄ• remi, bhÅ«miá¹ƒ sumbhÄ• mi vegasÄ• .

daá¸·ho vÄ• rattiko pÄ• so, pÄ• daá¹ƒ me parikantati ||

52__._ á¹• 21 attharassu palÄ• sÄ• ni, asiá¹ƒ nibbÄ• ha luddaka.

paá¹-hamaá¹ƒ maá¹ƒ vadhitvÄ• na, hana pacchÄ• mahÄ• migaá¹ƒ ||

53__._ á¹• 21 na me sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , bhÄ• santiá¹ƒ mÄ• nusiá¹ƒ migiá¹ƒ {na

vÄ• , bhÄ• santÄ« mÄ• nusiá¹ƒ migÄ« (á¹-Ä«kÄ•) }.

tvaÃ±ca bhadde sukhÄ« hohi, eso cÄ• pi mahÄ• migo ||

54__._ á¹• 21 evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja \Se I 173/ nandÄ• mi, muttaá¹ƒ disvÄ• mahÄ• miganti ||

suvaá¹‡á¹‡amigajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 360. suyonandÄ«jÄ• takaá¹ƒ (5-1-10)

55__._ á¹• 21 vÄ• ti \Ne I 107/ gandho timirÄ• naá¹ƒ, kusamuddo ca {va (Se Ee) } ghosavÄ•

dÅ«re ito suyonandÄ« {ito hi susandÄ« (Ce Se), itopi sussondÄ« (Ee) }, tambakÄ• mÄ• tud

56__._ á¹• 21 kathaá¹ƒ samuddamatari, kathaá¹ƒ addakkhi sedumaá¹ƒ {serumaá¹ƒ (Ce Se

kathaá¹ƒ tassÄ• ca tuyhaÃ±ca, ahu sagga {agga (Ce Se) } samÄ• gamo ||

57__._ á¹• 21 kurukacchÄ• {bharukacchÄ• (Ce Se Ee) } payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá

makarehi abhidÄ• {makarehibbhidÄ• (Ce), makarehiâ€™ bhidÄ• (Se), makarehi bhinnÄ•
phalakenÄ• hamaplaviá¹ƒ ||

58__._ á¹• 21 sÄ• \Be I 127/ maá¹ƒ saá¹‡hena mudunÄ• , niccaá¹ƒ candanagandhinÄ«.

aá¹…gena {aá¹…kena (Ee Katthaci) } uddharÄ« bhaddÄ• , mÄ• tÄ• puttaá¹ƒva orasaá¹ƒ ||

59__._ á¹• 21 sÄ• maá¹ƒ annena pÄ• nena, vatthena sayanena ca.

attanÄ• pi ca mandakkhÄ«, evaá¹ƒ tamba vijÄ• nÄ• hÄ«ti ||

suyonandÄ«jÄ• takaá¹ƒ dasamaá¹ƒ.

maá¹‡ikuá¹‡á¸• alavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

atha jinavaro haritaá¹ƒ tiá¹‡ako, atha \Se I 174/ bhinnaplavo uragova ghaá¹-o.

dariyÄ• puna kuÃ±jara bhÅ«nahatÄ• , migamuttamasaggavarena dasÄ• ti ||

2. vaá¹‡á¹‡Ä• rohavaggo

á¹• 03 361. vaá¹‡á¹‡Ä• rohajÄ• takaá¹ƒ (5-2-1)

60__._ á¹• 21 vaá¹‡á¹‡Ä• rohena jÄ• tiyÄ• , balanikkamanena ca.

subÄ• hu na mayÄ• seyyo, sudÄ• á¹-ha iti bhÄ• sasi ||

61__._ á¹• 21 vaá¹‡á¹‡Ä• rohena jÄ• tiyÄ• , balanikkamanena ca.

sudÄ• á¹-ho na mayÄ• seyyo, subÄ• hu iti bhÄ• sasi ||

62__._ á¹• 21 evaá¹ƒ ce maá¹ƒ viharantaá¹ƒ, subÄ• hu samma dubbhasi.

na dÄ• nÄ• haá¹ƒ tayÄ• saddhiá¹ƒ, saá¹ƒvÄ• samabhirocaye ||

63__._ á¹• 21 yo \Ne I 108/ paresaá¹ƒ vacanÄ• ni, saddaheyya {saddahetha (Ce Se Ee) } ya

khippaá¹ƒ bhijjetha mittasmiá¹ƒ, veraÃ±ca pasave bahuá¹ƒ ||

64__._ á¹• 21 na \Be I 128/ so mitto yo sadÄ• appamatto, bhedÄ• saá¹…kÄ« randhamevÄ•

yasmiÃ±ca setÄ« urasÄ«va putto, sa ve mitto yo abhejjo parehÄ«ti ||

vaá¹‡á¹‡Ä• rohajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 362. sÄ«lavÄ«maá¹ƒsajÄ• takaá¹ƒ (5-2-2)

65__._ á¹• 21 sÄ«laá¹ƒ \Se I 175/ seyyo sutaá¹ƒ seyyo, iti me saá¹ƒsayo ahu.

sÄ«lameva sutÄ• seyyo, iti me natthi saá¹ƒsayo ||

66__._ á¹• 21 moghÄ• jÄ• ti ca vaá¹‡á¹‡o ca, sÄ«lameva kiruttamaá¹ƒ.

sÄ«lena anupetassa, sutenattho na vijjati ||

67__._ á¹• 21 khattiyo ca adhammaá¹-á¹-ho, vesso cÄ• dhammanissito.

te pariccajjubho loke, upapajjanti duggatiá¹ƒ ||

68__._ á¹• 21 khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

idha dhammaá¹ƒ caritvÄ• na, bhavanti tidive samÄ• ||

69__._ á¹• 21 na vedÄ• samparÄ• yÄ• ya, na jÄ• ti nÄ• pi {nopi (Ee) } bandhavÄ• .

sakaÃ±ca sÄ«laá¹ƒ saá¹ƒsuddhaá¹ƒ, samparÄ• yÄ• ya sukhÄ• ya cÄ• ti {sukhÄ• vahanti (C

sÄ«lavÄ«maá¹ƒsajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 363. hirijÄ• takaá¹ƒ (5-2-3)

70__._ á¹• 21 hiriá¹ƒ tarantaá¹ƒ vijigucchamÄ• naá¹ƒ, tavÄ• hamasmÄ« iti bhÄ• samÄ• naá

seyyÄ• ni kammÄ• ni anÄ• diyantaá¹ƒ, neso mamanti iti naá¹ƒ vijaÃ±Ã±Ä• ||

71__._ á¹• 21 yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ \Se I 176/ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

72__._ á¹• 21 na \Be I 129/ so mitto yo sadÄ• appamatto, bhedÄ• saá¹…kÄ« randhamevÄ•

yasmiÃ±ca setÄ« urasÄ«va putto, sa ve mitto yo abhejjo parehi ||

73__._ á¹• 21 pÄ• mojjakaraá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, pasaá¹ƒsÄ• vahanaá¹ƒ sukhaá¹ƒ.

phalÄ• nisaá¹ƒso bhÄ• veti, vahanto porisaá¹ƒ dhuraá¹ƒ ||

74__._ á¹• 21 pavivekarasaá¹ƒ \Ne I 109/ pitvÄ• , rasaá¹ƒ upasamassa ca.

niddaro hoti nippÄ• po, dhammappÄ«tirasaá¹ƒ pivanti ||

hirijÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 364. khajjopanakajÄ• takaá¹ƒ (5-2-4)

75__._ á¹• 21 ko nu santamhi pajjote, aggipariyesanaá¹ƒ caraá¹ƒ.

addakkhi ratti {rattiá¹ƒ (Se) } khajjotaá¹ƒ, jÄ• tavedaá¹ƒ amaÃ±Ã±atha ||

76__._ á¹• 21 svassa gomayacuá¹‡á¹‡Ä• ni, abhimatthaá¹ƒ tiá¹‡Ä• ni ca.

viparÄ«tÄ• ya saÃ±Ã±Ä• ya, nÄ• sakkhi pajjaletave ||

77__._ á¹• 21 evampi anupÄ• yena, atthaá¹ƒ na labhate migo {mÅ«go (Se) }.

visÄ• á¹‡ato gavaá¹ƒ dohaá¹ƒ, yattha khÄ«raá¹ƒ na vindati ||

78__._ á¹• 21 vividhehi upÄ• yehi, atthaá¹ƒ papponti mÄ• á¹‡avÄ• .

niggahena amittÄ• naá¹ƒ, mittÄ• naá¹ƒ paggahena ca ||

79__._ á¹• 21 senÄ• mokkhapalÄ• bhena \Se I 177/ {senÄ« mokkhÅ«palÄ• bhena (Se) }, va

jagatiá¹ƒ jagatipÄ• lÄ• , Ä• vasanti vasundharanti ||

khajjopanakajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 365. ahituá¹‡á¸• ikajÄ• takaá¹ƒ (5-2-5)

80__._ á¹• 21 dhuttomhi samma sumukha, jÅ«te akkhaparÄ• jito.

harehi {sevehi (Ee) } ambapakkÄ• ni, vÄ«riyaá¹ƒ te bhakkhayÄ• mase ||

81__._ á¹• 21 alikaá¹ƒ vata maá¹ƒ samma, abhÅ«tena pasaá¹ƒsasi.

ko te suto vÄ• diá¹-á¹-ho vÄ• , sumukho nÄ• ma makkaá¹-o ||

82__._ á¹• 21 ajjÄ• pi \Be I 130/ me taá¹ƒ manasi {te maá¹ƒ sarasi (Katthaci) }, yaá¹ƒ maá¹ƒ

ahituá¹‡á¸• ika.

dhaÃ±Ã±Ä• paá¹‡aá¹ƒ pavisitvÄ• , matto {mutto (Katthaci) } chÄ• taá¹ƒ hanÄ• si maá¹ƒ ||

83__._ á¹• 21 tÄ• haá¹ƒ saraá¹ƒ dukkhaseyyaá¹ƒ, api rajjampi kÄ• raye.

nevÄ• haá¹ƒ yÄ• cito dajjaá¹ƒ, tathÄ• hi bhayatajjito ||

84__._ á¹• 21 yaÃ±ca jaÃ±Ã±Ä• kule jÄ• taá¹ƒ, gabbhe tittaá¹ƒ amacchariá¹ƒ.

tena sakhiÃ±ca mittaÃ±ca, dhÄ«ro sandhÄ• tumarahatÄ«ti ||

ahituá¹‡á¸• ikajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 366. gumbiyajÄ• takaá¹ƒ (5-2-6)

85__._ á¹• 21 madhuvaá¹‡á¹‡aá¹ƒ \Ne I 110/ madhurasaá¹ƒ, madhugandhaá¹ƒ visaá¹ƒ ahu

gumbiyo \Se I 178/ ghÄ• samesÄ• no, araÃ±Ã±e odahÄ« visaá¹ƒ ||

86__._ á¹• 21 madhu iti maÃ±Ã±amÄ• nÄ• {madhÅ«ti maÃ±Ã±amÄ• nÄ• ya (Katthaci) }, ye
{visamasÄ• yisuá¹ƒ (Ce Se) }.

tesaá¹ƒ taá¹ƒ kaá¹-ukaá¹ƒ Ä• si, maraá¹‡aá¹ƒ tenupÄ• gamuá¹ƒ ||

87__._ á¹• 21 ye ca kho paá¹-isaá¹…khÄ• ya, visaá¹ƒ taá¹ƒ parivajjayuá¹ƒ.

te Ä• turesu sukhitÄ• , á¸• ayhamÄ• nesu nibbutÄ• ||

88__._ á¹• 21 evameva manussesu, visaá¹ƒ kÄ• mÄ• samohitÄ• .

Ä• misaá¹ƒ bandhanaÃ±cetaá¹ƒ, maccuveso {paccuvaso (Ce Se) } guhÄ• sayo ||

89__._ á¹• 21 evameva ime kÄ• me, Ä• turÄ• paricÄ• rike {paricÄ• rake (Katthaci) }.

ye sadÄ• parivajjenti, saá¹…gaá¹ƒ loke upaccagunti ||

gumbiyajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 367. sÄ• á¸·iyajÄ• takaá¹ƒ (5-2-7)

90__._ á¹• 21 yvÄ• yaá¹ƒ sÄ• á¸·iya {sÄ• liya (Ce Se Ee), sÄ• á¸·ika (?) } chÄ• poti, kaá¹‡h

tena sappenayaá¹ƒ daá¹-á¹-ho, hato pÄ• pÄ• nusÄ• sako ||

91__._ á¹• 21 ahantÄ• ra {ahananta (Ee), aharanta (?) } mahantÄ• raá¹ƒ, yo naro hantumic

evaá¹ƒ so nihato seti, yathÄ• yaá¹ƒ puriso hato ||

92__._ á¹• 21 ahantÄ• ra \Be I 131/ {ahananta (Ce Se Ee), aharanta (?) } maghÄ• tentaá¹ƒ

evaá¹ƒ so nihato seti, yathÄ• yaá¹ƒ puriso hato ||

93__._ á¹• 21 yathÄ• paá¹ƒsumuá¹-á¹-hiá¹ƒ puriso, paá¹-ivÄ• taá¹ƒ paá¹-ikkhipe.

tameva \Se I 179/ so rajo hanti, tathÄ• yaá¹ƒ puriso hato ||

94__._ á¹• 21 yo appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…gaá¹‡ass

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoti ||

sÄ• á¸·iyajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 368. tacasÄ• rajÄ• takaá¹ƒ (5-2-8)

95__._ á¹• 21 amittahatthatthagatÄ• {hatthattagatÄ• (katthaci, Ce niyya) }, tacasÄ• rasama

pasannamukhavaá¹‡á¹‡Ä• ttha, kasmÄ• tumhe na socatha ||

96__._ á¹• 21 na \Ne I 111/ socanÄ• ya paridevanÄ• ya, atthova labbho {attho ca labbhÄ• (
(AN b V 48) } api appakopi.

socantamenaá¹ƒ dukhitaá¹ƒ viditvÄ• , paccatthikÄ• attamanÄ• bhavanti ||

97__._ á¹• 21 yato ca kho paá¹‡á¸• ito Ä• padÄ• su, na vedhatÄ« atthavinicchayaÃ±Ã±Å«.

paccatthikÄ• ssa {paccatthikÄ• te (Katthaci) } dukhitÄ• bhavanti, disvÄ• mukhaá¹ƒ avikÄ•

98__._ á¹• 21 jappena mantena subhÄ• sitena, anuppadÄ• nena paveá¹‡iyÄ• vÄ• .

yathÄ• \Se I 180/ yathÄ• yattha labhetha atthaá¹ƒ, tathÄ• tathÄ• tattha parakkameyya ||

99__._ á¹• 21 yato \Be I 132/ ca jÄ• neyya alabbhaneyyo, mayÄ• va {mayÄ• vÄ• (Se Katt
attho.

asocamÄ• no adhivÄ• sayeyya, kammaá¹ƒ daá¸·haá¹ƒ kinti karomi dÄ• nÄ«ti ||

tacasÄ• rajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 369. mittavindakajÄ• takaá¹ƒ (5-2-9)

100__._ á¹• 21 kyÄ• haá¹ƒ devÄ• namakaraá¹ƒ, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

yaá¹ƒ me sirasmiá¹ƒ ohacca {uhacca (Katthaci), uhacca (Ee) }, cakkaá¹ƒ bhamati matthake

101__._ á¹• 21 atikkamma ramaá¹‡akaá¹ƒ, sadÄ• mattaÃ±ca dÅ«bhakaá¹ƒ.

brahmattaraÃ±ca pÄ• sÄ• daá¹ƒ, kenatthena idhÄ• gato ||

102__._ á¹• 21 ito bahutarÄ• bhogÄ• , atra maÃ±Ã±e bhavissare.

iti etÄ• ya saÃ±Ã±Ä• ya, passa maá¹ƒ byasanaá¹ƒ gataá¹ƒ ||

103__._ á¹• 21 catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca {aá¹-á¹-hÄ• hi cÄ• pi (Ce S
(Katthaci) } soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthake ||

104__._ á¹• 21 uparivisÄ• lÄ• duppÅ«rÄ• , icchÄ• visaá¹-agÄ• minÄ« {upari visÄ• laá¹ƒ du
icchÄ• visadagÄ• minÄ« (Ce) }.

ye \Se I 181/ ca taá¹ƒ anugijjhanti, te honti cakkadhÄ• rinoti ||

mittavindakajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 370. palÄ• sajÄ• takaá¹ƒ (5-2-10)

105__._ á¹• 21 haá¹ƒso palÄ• samavaca, nigrodho samma jÄ• yati.

aá¹…kasmiá¹ƒ {aá¹…gasmiá¹ƒ (Katthaci) } te nisinnova, so te mammÄ• ni checchati {chijjati

106__._ á¹• 21 vaá¸• á¸• hatÄ• meva {vaddhitameva (Katthaci) } nigrodho, patiá¹-á¹-hassa b

yathÄ• pitÄ• ca mÄ• tÄ• ca {pitÄ• vÄ• mÄ• tÄ• vÄ• (Ee), mÄ• tÄ• vÄ• pitÄ• vÄ• (Kat
bhavissati ||

107__._ á¹• 21 yaá¹ƒ \Ne I 112/ tvaá¹ƒ aá¹…kasmiá¹ƒ vaá¸• á¸• hesi, khÄ«rarukkhaá¹ƒ bha

Ä• manta kho taá¹ƒ gacchÄ• ma, vuá¸• á¸• hi massa na ruccati ||

108__._ á¹• 21 idÄ• ni \Be I 133/ kho maá¹ƒ bhÄ• yeti, mahÄ• nerunidassanaá¹ƒ.

haá¹ƒsassa anabhiÃ±Ã±Ä• ya, mahÄ• me bhayamÄ• gataá¹ƒ ||

109__._ á¹• 21 na tassa vuá¸• á¸• hi kusalappasatthÄ• , yo vaá¸• á¸• hamÄ• no ghasate pa

tassÅ«parodhaá¹ƒ parisaá¹…kamÄ• no, patÄ• rayÄ« mÅ«lavadhÄ• ya dhÄ«roti ||

palÄ• sajÄ• takaá¹ƒ dasamaá¹ƒ.

vaá¹‡á¹‡Ä• rohavaggo dutiyo {imassuddÄ• naá¹ƒ tatiyavaggapariyosÄ• ne bhavissati}.

3. aá¸• á¸• havaggo

á¹• 03 371. dÄ«ghÄ«tikosalajÄ• takaá¹ƒ (5-3-1)

110__._ á¹• 21 evaá¹ƒbhÅ«tassa te rÄ• ja, Ä• gatassa vase {vaso (Ee Katthaci) } mama.

atthi nu koci pariyÄ• yo, yo taá¹ƒ dukkhÄ• pamocaye ||

111__._ á¹• 21 evaá¹ƒbhÅ«tassa \Se I 182/ me tÄ• ta, Ä• gatassa vase tava.

natthi no koci pariyÄ• yo, yo maá¹ƒ dukkhÄ• pamocaye ||

112__._ á¹• 21 nÄ• Ã±Ã±aá¹ƒ sucaritaá¹ƒ rÄ• ja, nÄ• Ã±Ã±aá¹ƒ rÄ• ja subhÄ• sitaá¹ƒ.

tÄ• yate maraá¹‡akÄ• le, evamevitaraá¹ƒ dhanaá¹ƒ ||

113__._ á¹• 21 akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

114__._ á¹• 21 akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

115__._ á¹• 21 na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantanoti ||

dÄ«ghÄ«tikosalajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 372. migapotakajÄ• takaá¹ƒ (5-3-2)

116__._ á¹• 21 agÄ• rÄ• \Ne I 113/ paccupetassa, anagÄ• rassa te sato.

samaá¹‡assa na taá¹ƒ sÄ• dhu, yaá¹ƒ petamanusocasi ||

117__._ á¹• 21 saá¹ƒvÄ• sena \Be I 134/ have sakka, manussassa migassa vÄ• .

hadaye \Se I 183/ jÄ• yate pemaá¹ƒ, na taá¹ƒ sakkÄ• asocituá¹ƒ ||

118__._ á¹• 21 mataá¹ƒ marissaá¹ƒ rodanti, ye rudanti lapanti ca.

tasmÄ• tvaá¹ƒ isi mÄ• rodi, roditaá¹ƒ moghamÄ• hu santo ||

119__._ á¹• 21 roditena have brahme, mato peto samuá¹-á¹-hahe.

sabbe saá¹…gamma rodÄ• ma, aÃ±Ã±amaÃ±Ã±assa Ã±Ä• take ||

120__._ á¹• 21 Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

121__._ á¹• 21 abbahi vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

122__._ á¹• 21 sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na vÄ• savÄ• ti ||

migapotakajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 373. mÅ«sikajÄ• takaá¹ƒ (5-3-3)

123__._ á¹• 21 kuhiá¹ƒ gatÄ• kattha gatÄ• , iti lÄ• lappatÄ« jano.

ahameveko jÄ• nÄ• mi, udapÄ• ne mÅ«sikÄ• hatÄ• ||

124__._ á¹• 21 yaÃ±cetaá¹ƒ {yathetaá¹ƒ (Ee), yavetaá¹ƒ (Katthaci), yametaá¹ƒ (katthaci) } it
gadrabhova nivattasi.

udapÄ• ne mÅ«sikaá¹ƒ hantvÄ• , yavaá¹ƒ bhakkhetumicchasi ||

125__._ á¹• 21 daharo cÄ• si dummedha, paá¹-hamuppattiko {paá¹-hamuppattito (Ce Ee) }

dÄ«ghaÃ±cetaá¹ƒ \Se I 184/ {dÄ«ghametaá¹ƒ (Ee) } samÄ• sajja {samÄ• pajja (Se Katthaci
jÄ«vitaá¹ƒ ||

126__._ á¹• 21 nÄ• ntalikkhabhavanena, nÄ• á¹…gaputtapinena {nÄ• á¹…gaputtasirena (C

puttena hi patthayito, silokehi pamocito ||

127__._ á¹• 21 sabbaá¹ƒ \Ne I 114/ sutamadhÄ«yetha, hÄ«namukkaá¹-á¹-hamajjhimaá¹ƒ.

sabbassa atthaá¹ƒ jÄ• neyya, na ca sabbaá¹ƒ payojaye.

hoti tÄ• disako kÄ• lo, yattha atthÄ• vahaá¹ƒ sutanti ||

mÅ«sikajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 374. cÅ«á¸·adhanuggahajÄ• takaá¹ƒ (5-3-4)

128__._ á¹• 21 sabbaá¹ƒ \Be I 135/ bhaá¹‡á¸• aá¹ƒ samÄ• dÄ• ya, pÄ• raá¹ƒ tiá¹‡á¹‡osi brÄ

paccÄ• gaccha lahuá¹ƒ khippaá¹ƒ, mampi tÄ• rehi dÄ• nito {dÄ• nibho (Se) } ||

129__._ á¹• 21 asanthutaá¹ƒ maá¹ƒ cirasanthutena, nimÄ«ni bhotÄ« addhuvaá¹ƒ dhuvena.

mayÄ• pi bhotÄ« nimineyya aÃ±Ã±aá¹ƒ, ito ahaá¹ƒ dÅ«rataraá¹ƒ gamissaá¹ƒ ||

130__._ á¹• 21 kÄ• yaá¹ƒ eá¸·agalÄ• gumbe {eá¸·agaá¹‡agumbe (Katthaci) }, karoti ahuhÄ•

nayÄ«dha naccagÄ«taá¹ƒ vÄ• {nayidha naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• (Ce Se Ee) }, tÄ• á¸·a

anamhikÄ• le {anamhakÄ• le (Ee) } susoá¹‡i {sussoá¹‡i (Ce Se Ee) }, kiá¹ƒ nu jagghasi sob
Katthaci) } ||

131__._ á¹• 21 siá¹…gÄ• la bÄ• la dummedha, appapaÃ±Ã±osi jambuka.

jÄ«no \Se I 185/ macchaÃ±ca pesiÃ±ca, kapaá¹‡o viya jhÄ• yasi ||

132__._ á¹• 21 sudassaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ.

jÄ«nÄ• patiÃ±ca jÄ• raÃ±ca, maÃ±Ã±e tvaÃ±Ã±eva {mampi tvaÃ±Ã±eva (Ce Se), tvampi m

133__._ á¹• 21 evametaá¹ƒ migarÄ• ja, yathÄ• bhÄ• sasi jambuka.

sÄ• nÅ«nÄ• haá¹ƒ ito gantvÄ• , bhattu hessaá¹ƒ vasÄ• nugÄ• ||

134__._ á¹• 21 yo hare mattikaá¹ƒ thÄ• laá¹ƒ, kaá¹ƒsathÄ• lampi so hare.

kataÃ±ceva {kataá¹ƒyeva (Ce Se Ee) } tayÄ• pÄ• paá¹ƒ, punapevaá¹ƒ karissasÄ«ti ||

cÅ«á¸·adhanuggahajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 375. kapotajÄ• takaá¹ƒ (5-3-5)

135__._ á¹• 21 idÄ• ni khomhi sukhito arogo, nikkaá¹‡á¹-ako nippatito kapoto.

kÄ• hÄ• mi dÄ• nÄ« hadayassa tuá¹-á¹-hiá¹ƒ, tathÄ• himaá¹ƒ maá¹ƒsasÄ• kaá¹ƒ baleti ||

136__._ á¹• 21 kÄ• yaá¹ƒ \Be I 136/ balÄ• kÄ• sikhino, corÄ« laá¹…ghipitÄ• mahÄ• .

oraá¹ƒ balÄ• ke Ä• gaccha, caá¹‡á¸• o me vÄ• yaso sakhÄ• ||

137__._ á¹• 21 alaÃ±hi te jagghitÄ• ye, mamaá¹ƒ disvÄ• na edisaá¹ƒ.

vilÅ«naá¹ƒ sÅ«daputtena, piá¹-á¹-hamaá¹‡á¸• ena {piá¹-á¹-hamaddena (Ce Se Ee) } makkhi

138__._ á¹• 21 sunhÄ• to \Ne I 115/ suvilittosi, annapÄ• nena tappito.

kaá¹‡á¹-he \Se I 186/ ca te veá¸·uriyo, agamÄ• nu kajaá¹…galaá¹ƒ ||

139__._ á¹• 21 mÄ• te mitto amitto vÄ• , agamÄ• si kajaá¹…galaá¹ƒ.

piÃ±chÄ• ni tattha lÄ• yitvÄ• , kaá¹‡á¹-he bandhanti vaá¹-á¹-anaá¹ƒ ||

140__._ á¹• 21 punapÄ• pajjasÄ« samma, sÄ«laÃ±hi tava tÄ• disaá¹ƒ.

na hi mÄ• nusakÄ• bhogÄ• , subhuÃ±jÄ• honti pakkhinÄ• ti ||

kapotajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

aá¸• á¸• havaggo tatiyo.

tassuddÄ• naá¹ƒ ---

atha vaá¹‡á¹‡a sasÄ«la hiri labhate, sumukhÄ• visa sÄ• á¸·iyamittavaro.

atha cakka palÄ• sa sarÄ• ja sato, yava bÄ• la kapotaka pannarasÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

jÄ«naÃ±ca vaá¹‡á¹‡aá¹ƒ asamaá¹ƒvaguppari, sudesitÄ• jÄ• takanti santi vÄ«sati {jÄ• taka

mahesino brahmacarittamutta-mavoca gÄ• thÄ• atthavatÄ« subyaÃ±janÄ• ti ||

paÃ±cakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chakkanipÄ• to

1. avÄ• riyavaggo

á¹• 03 376. avÄ• riyajÄ• takaá¹ƒ (6-1-1)

1__._ á¹• 21 mÄ• su \Se I 187/ \Ne I 116/ \Be I 137/ kujjha bhÅ«mipati, mÄ• su kujjha rathes

kuddhaá¹ƒ appaá¹-ikujjhanto, rÄ• jÄ• raá¹-á¹-hassa pÅ«jito ||

2__._ á¹• 21 gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

sabbattha anusÄ• sÄ• mi, mÄ• su kujjha {mÄ• ssu kujjhi (Ce Ee) } rathesabha ||

3__._ á¹• 21 avÄ• riyapitÄ• nÄ• ma, ahu gaá¹…gÄ• ya nÄ• viko.

pubbe janaá¹ƒ tÄ• retvÄ• na, pacchÄ• yÄ• cati vetanaá¹ƒ.

tenassa bhaá¹‡á¸• anaá¹ƒ hoti, na ca bhogehi vaá¸• á¸• hati ||

4__._ á¹• 21 atiá¹‡á¹‡aá¹ƒyeva yÄ• cassu, apÄ• raá¹ƒ tÄ• ta nÄ• vika.

aÃ±Ã±o hi tiá¹‡á¹‡assa mano, aÃ±Ã±o hoti pÄ• resino {taresino (Ce Ee), tiresino (Se) } ||

5__._ á¹• 21 gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

sabbattha anusÄ• sÄ• mi, mÄ• su kujjhittha nÄ• vika ||

6__._ á¹• 21 yÄ• yevÄ• nusÄ• saniyÄ• , rÄ• jÄ• gÄ• mavaraá¹ƒ adÄ• .

tÄ• yevÄ• nusÄ• saniyÄ• , nÄ• viko paharÄ« mukhaá¹ƒ ||

7__._ á¹• 21 bhattaá¹ƒ bhinnaá¹ƒ hatÄ• bhariyÄ• , gabbho ca patito chamÄ• .

migova jÄ• tarÅ«pena, na tenatthaá¹ƒ abandhi sÅ«ti {avaá¸• á¸• hitunti (Ce Se), avaá¸• á¸•

avÄ• riyajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 377. setaketujÄ• takaá¹ƒ (6-1-2)

8__._ á¹• 21 mÄ• \Se I 188/ tÄ• ta kujjhi na hi sÄ• dhu kodho, bahumpi te adiá¹-á¹-hamassu

mÄ• tÄ• pitÄ• disatÄ• {disÄ• tÄ• ta (Se), disÄ• tÄ• (Ee) } setaketu, Ä• cariyamÄ• hu dis

9__._ á¹• 21 agÄ• rino \Ne I 117/ \Be I 138/ annadapÄ• navatthadÄ• {annapÄ• navatthadÄ
avhÄ• yikÄ• tampi disaá¹ƒ vadanti.

esÄ• disÄ• paramÄ• setaketu, yaá¹ƒ patvÄ• dukkhÄ« sukhino bhavanti ||

10__._ á¹• 21 kharÄ• jinÄ• jaá¹-ilÄ• paá¹…kadantÄ• , dummakkharÅ«pÄ• {dumukkharÅ«p
Katthaci) } yeme jappanti mante.

kacci nu te mÄ• nusake payoge, idaá¹ƒ vidÅ« parimuttÄ• apÄ• yÄ• ||

11__._ á¹• 21 pÄ• pÄ• ni kammÄ• ni katvÄ• na rÄ• ja, bahussuto ce na {bahussuto neva (C

sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamuÃ±ce caraá¹‡aá¹ƒ apatvÄ• ||

12__._ á¹• 21 sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamuÃ±ce caraá¹‡aá¹ƒ apatvÄ•

maÃ±Ã±Ä• mi \Se I 189/ vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡ameva {caraá¹
saccaá¹ƒ ||

13__._ á¹• 21 na heva vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡ameva saccaá¹ƒ

kittiÃ±hi pappoti adhicca vede, santiá¹ƒ puá¹‡eti {santaá¹ƒ puneâ€™ ti (Ce Ee) } caraá¹‡ena

setaketujÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 378. darÄ«mukhajÄ• takaá¹ƒ (6-1-3)

14__._ á¹• 21 paá¹…ko ca kÄ• mÄ• palipo ca kÄ• mÄ• , bhayaÃ±ca metaá¹ƒ timÅ«laá¹ƒ pa

rajo ca dhÅ«mo ca mayÄ• pakÄ• sitÄ• , hitvÄ• tuvaá¹ƒ pabbaja brahmadatta ||

15__._ á¹• 21 gadhito \Be I 139/ {gathito (Ce) } ca ratto ca adhimucchito ca, kÄ• mesvahaá¹
bhiá¹ƒsarÅ«paá¹ƒ.

taá¹ƒ nussahe jÄ«vikattho pahÄ• tuá¹ƒ, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• ni ||

16__._ á¹• 21 yo atthakÄ• massa hitÄ• nukampino, ovajjamÄ• no na karoti sÄ• sanaá¹ƒ.

idameva seyyo iti maÃ±Ã±amÄ• no, punappunaá¹ƒ \Se I 190/ gabbhamupeti mando ||

17__._ á¹• 21 so ghorarÅ«paá¹ƒ nirayaá¹ƒ upeti, subhÄ• subhaá¹ƒ muttakarÄ«sapÅ«raá¹ƒ.

sattÄ• sakÄ• ye na jahanti giddhÄ• , ye honti kÄ• mesu avÄ«tarÄ• gÄ• ||

18__._ á¹• 21 mÄ«á¸·hena littÄ• ruhirena makkhitÄ• , semhena littÄ• upanikkhamanti.

yaá¹ƒ yaÃ±hi kÄ• yena phusanti tÄ• vade, sabbaá¹ƒ asÄ• taá¹ƒ dukhameva kevalaá¹ƒ ||

19__._ á¹• 21 disvÄ• vadÄ• mi na hi aÃ±Ã±ato savaá¹ƒ, pubbenivÄ• saá¹ƒ bahukaá¹ƒ sarÄ

citrÄ• hi gÄ• thÄ• hi subhÄ• sitÄ• hi, darÄ«mukho nijjhÄ• payi sumedhanti ||

darÄ«mukhajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 379. nerujÄ• takaá¹ƒ (6-1-4)

20__._ á¹• 21 kÄ• kolÄ• kÄ• kasaá¹…ghÄ• ca, mayaÃ±ca patataá¹ƒ varÄ• {vara (Katthac
visesanaá¹ƒ}.

sabbeva sadisÄ• homa, imaá¹ƒ Ä• gamma pabbataá¹ƒ ||

21__._ á¹• 21 idha \Ne I 118/ sÄ«hÄ• ca byagghÄ• ca, siá¹…gÄ• lÄ• ca migÄ• dhamÄ• .

sabbeva \Se I 191/ sadisÄ• honti, ayaá¹ƒ ko nÄ• ma pabbato ||

22__._ á¹• 21 imaá¹ƒ \Be I 140/ nerÅ«ti {nerunti (Ce Se) } jÄ• nanti, manussÄ• pabbatuttam

idha vaá¹‡á¹‡ena sampannÄ• , vasanti sabbapÄ• á¹‡ino ||

23__._ á¹• 21 amÄ• nanÄ• yattha siyÄ• , santÄ• naá¹ƒ vÄ• vimÄ• nanÄ• .

hÄ«nasammÄ• nanÄ• vÄ• pi, na tattha vasatiá¹ƒ vase {vasatÄ« vase (Se), vasa divase (Ee

24__._ á¹• 21 yatthÄ• laso ca dakkho ca, sÅ«ro bhÄ«ru ca pÅ«jiyÄ• .

na tattha santo vasanti, avisesakare nare {nage (Ce Se Ee) } ||

25__._ á¹• 21 nÄ• yaá¹ƒ neru vibhajati, hÄ«naukkaá¹-á¹-hamajjhime.

avisesakaro neru, handa neruá¹ƒ jahÄ• maseti ||

nerujÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 380. Ä• saá¹…kajÄ• takaá¹ƒ (6-1-5)

26__._ á¹• 21 Ä• sÄ• vatÄ« nÄ• ma latÄ• , jÄ• tÄ• cittalatÄ• vane.

tassÄ• vassasahassena, ekaá¹ƒ nibbattate phalaá¹ƒ ||

27__._ á¹• 21 taá¹ƒ devÄ• payirupÄ• santi, tÄ• va dÅ«raphalaá¹ƒ satiá¹ƒ.

Ä• sÄ«seva {Ä• siá¹ƒseva (Ce Se Ee) } tuvaá¹ƒ rÄ• ja, Ä• sÄ• phalavatÄ« sukhÄ• ||

28__._ á¹• 21 Ä• sÄ«sateva {Ä• siá¹ƒsetheva (Ce Se Ee) } so pakkhÄ«, Ä• sÄ«sateva {Ä• s
dijo.

tassa cÄ• sÄ• {tassevÄ• sÄ• (Se) } samijjhati, tÄ• va dÅ«ragatÄ• satÄ«.

Ä• sÄ«seva tuvaá¹ƒ rÄ• ja, Ä• sÄ• phalavatÄ« sukhÄ• ||

29__._ á¹• 21 sampesi kho maá¹ƒ vÄ• cÄ• ya, na ca sampesi {saá¹ƒsesi (Katthaci) } kammu

mÄ• lÄ• \Se I 192/ sereyyakasseva, vaá¹‡á¹‡avantÄ• agandhikÄ• ||

30__._ á¹• 21 aphalaá¹ƒ madhuraá¹ƒ vÄ• caá¹ƒ, yo mittesu pakubbati.

adadaá¹ƒ avissajaá¹ƒ bhogaá¹ƒ, sandhi tenassa jÄ«rati ||

31__._ á¹• 21 yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

32__._ á¹• 21 balaÃ±ca vata me khÄ«á¹‡aá¹ƒ, pÄ• theyyaÃ±ca na vijjati.

saá¹…ke pÄ• á¹‡Å«parodhÄ• ya, handa dÄ• ni vajÄ• mahaá¹ƒ ||

33__._ á¹• 21 etadeva \Ne I 119/ \Be I 141/ hi me nÄ• maá¹ƒ, yaá¹ƒ nÄ• masmi rathesabha

Ä• gamehi mahÄ• rÄ• ja, pitaraá¹ƒ Ä• mantayÄ• mahanti ||

Ä• saá¹…kajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 381. migÄ• lopajÄ• takaá¹ƒ (6-1-6)

34__._ á¹• 21 na me rucci migÄ• lopa, yassa te tÄ• disÄ« gatÄ«.

atuccaá¹ƒ tÄ• ta patasi, abhÅ«miá¹ƒ tÄ• ta sevasi ||

35__._ á¹• 21 catukkaá¹‡á¹‡aá¹ƒva kedÄ• raá¹ƒ, yadÄ• te pathavÄ« siyÄ• .

tato tÄ• ta nivattassu, mÄ• ssu etto paraá¹ƒ gami ||

36__._ á¹• 21 santi aÃ±Ã±epi sakuá¹‡Ä• , pattayÄ• nÄ• vihaá¹…gamÄ• .

akkhittÄ• vÄ• tavegena, naá¹-á¹-hÄ• te sassatÄ«samÄ• ||

37__._ á¹• 21 akatvÄ• apanandassa {aparaá¹‡á¹‡assa (Ce Se Ee) }, pitu vuddhassa sÄ• s

kÄ• lavÄ• te \Se I 193/ atikkamma, verambhÄ• naá¹ƒ vasaá¹ƒ agÄ• {gato (Ce) } ||

38__._ á¹• 21 tassa puttÄ• ca dÄ• rÄ• ca, ye caÃ±Ã±e anujÄ«vino.

sabbe byasanamÄ• pÄ• duá¹ƒ, anovÄ• dakare dije ||

39__._ á¹• 21 evampi idha vuddhÄ• naá¹ƒ, yo vÄ• kyaá¹ƒ nÄ• vabujjhati.

atisÄ«macaro {atisÄ«maá¹ƒ caro (Ce Se Katthaci) } ditto, gijjhovÄ• tÄ«tasÄ• sano.

sabbe byasanaá¹ƒ papponti, akatvÄ• buddhasÄ• sananti ||

migÄ• lopajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 382. sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takaá¹ƒ (6-1-7)

40__._ á¹• 21 kÄ• nu kÄ• á¸·ena vaá¹‡á¹‡ena, na cÄ• pi {na cÄ• si (Ce) } piyadassanÄ• .

kÄ• vÄ• tvaá¹ƒ kassa vÄ• dhÄ«tÄ• , kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ ||

41__._ á¹• 21 mahÄ• rÄ• jassahaá¹ƒ dhÄ«tÄ• , virÅ«pakkhassa caá¹‡á¸• iyÄ• .

ahaá¹ƒ kÄ• á¸·Ä« alakkhikÄ• , kÄ• á¸·akaá¹‡á¹‡Ä«ti maá¹ƒ vidÅ«.

okÄ• saá¹ƒ yÄ• cito dehi, vasemu tava santike ||

42__._ á¹• 21 kiá¹ƒsÄ«le \Be I 142/ kiá¹ƒsamÄ• cÄ• re, purise nivisase tuvaá¹ƒ.

puá¹-á¹-hÄ• me kÄ• á¸·i akkhÄ• hi, kathaá¹ƒ {yathÄ• (Ce Ee) } jÄ• nemu taá¹ƒ mayaá¹ƒ ||

43__._ á¹• 21 makkhÄ« paá¸·Ä• sÄ« sÄ• rambhÄ«, issukÄ« maccharÄ« saá¹-ho.

so mayhaá¹ƒ puriso kanto, laddhaá¹ƒ yassa vinassati ||

44__._ á¹• 21 kodhano \Ne I 120/ upanÄ• hÄ« ca, pisuá¹‡o ca vibhedako.

kaá¹‡á¸• akavÄ• co {aá¹‡á¸• akavÄ• co (Katthaci Ce Ee) } pharuso, so me kantataro tato ||

45__._ á¹• 21 ajja \Se I 194/ suveti puriso, sadatthaá¹ƒ nÄ• vabujjhati.

ovajjamÄ• no kuppati, seyyaá¹ƒ so atimaÃ±Ã±ati ||

46__._ á¹• 21 davappaluddho {devappaluddho (Katthaci), davappaladdho (Ee) } puriso, sab

so mayhaá¹ƒ puriso kanto, tasmiá¹ƒ homi anÄ• mayÄ• ||

47__._ á¹• 21 apehi etto tvaá¹ƒ kÄ• á¸·i, netaá¹ƒ amhesu vijjati.

aÃ±Ã±aá¹ƒ janapadaá¹ƒ gaccha, nigame rÄ• jadhÄ• niyo ||

48__._ á¹• 21 ahampi kho taá¹ƒ {cetaá¹ƒ (Ce) } jÄ• nÄ• mi, netaá¹ƒ tumhesu vijjati.

santi loke alakkhikÄ• , saá¹…gharanti bahuá¹ƒ dhanaá¹ƒ.

ahaá¹ƒ devo ca me bhÄ• tÄ• , ubho naá¹ƒ vidhamÄ• mase ||

49__._ á¹• 21 kÄ• nu dibbena vaá¹‡á¹‡ena, pathabyÄ• supatiá¹-á¹-hitÄ• .

kÄ• vÄ• tvaá¹ƒ kassa vÄ• dhÄ«tÄ• , kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ ||

50__._ á¹• 21 mahÄ• rÄ• jassahaá¹ƒ dhÄ«tÄ• , dhataraá¹-á¹-hassa sirÄ«mato {dhataraá¹-á¹
}.

ahaá¹ƒ sirÄ« ca lakkhÄ« ca, bhÅ«ripaÃ±Ã±Ä• ti maá¹ƒ vidÅ«.

okÄ• saá¹ƒ yÄ• cito dehi, vasemu tava santike ||

51__._ á¹• 21 kiá¹ƒsÄ«le kiá¹ƒsamÄ• cÄ• re, purise nivisase tuvaá¹ƒ.

puá¹-á¹-hÄ• me lakkhi akkhÄ• hi, kathaá¹ƒ {yathÄ• (Ce Ee) } jÄ• nemu taá¹ƒ mayaá¹ƒ ||

52__._ á¹• 21 yo \Be I 143/ cÄ• pi sÄ«te athavÄ• pi uá¹‡he, vÄ• tÄ• tape á¸• aá¹ƒsasarÄ«sa

khudhaá¹ƒ {khuddaá¹ƒ (Se Katthaci), khudaá¹ƒ (Ee) } pipÄ• saá¹ƒ abhibhuyya sabbaá¹ƒ, ra

niyutto.

kÄ• lÄ• gataÃ±ca \Se I 195/ na hÄ• peti atthaá¹ƒ, so me manÄ• po nivise ca tamhi ||

53__._ á¹• 21 akkodhano mittavÄ• cÄ• gavÄ• ca, sÄ«lÅ«papanno asaá¹-hojubhÅ«to {asaá

saá¹…gÄ• hako sakhilo saá¹‡havÄ• co, mahattapattopi nivÄ• tavutti.

tasmiá¹ƒhaá¹ƒ {tasmÄ• haá¹ƒ (Ce Ee) } pose vipulÄ• bhavÄ• mi, Å«mi samuddassa yathÄ•

54__._ á¹• 21 yo cÄ• pi mitte athavÄ• amitte, seá¹-á¹-he sarikkhe atha vÄ• pi hÄ«ne.

atthaá¹ƒ carantaá¹ƒ athavÄ• anatthaá¹ƒ, Ä• vÄ« raho saá¹…gahameva vatte {vatto (Se Kat

vÄ• caá¹ƒ na vajjÄ• pharusaá¹ƒ kadÄ• ci, matassa jÄ«vassa ca tassa homi ||

55__._ á¹• 21 etesaá¹ƒ yo aÃ±Ã±ataraá¹ƒ labhitvÄ• , kantÄ• sirÄ« {kantasiriá¹ƒ (katthaci), k
aá¹-á¹-hakathÄ• yaá¹ƒ dutiyatatiyapÄ• á¹-hantarÄ• ni} majjati appapaÃ±Ã±o.

taá¹ƒ dittarÅ«paá¹ƒ visamaá¹ƒ carantaá¹ƒ, karÄ«saá¹-hÄ• naá¹ƒva {karÄ«sajÄ• taá¹ƒ va (C

56__._ á¹• 21 attanÄ• \Ne I 121/ kurute lakkhiá¹ƒ, alakkhiá¹ƒ kurutattanÄ• .

na \Se I 196/ hi lakkhiá¹ƒ alakkhiá¹ƒ vÄ• , aÃ±Ã±o aÃ±Ã±assa kÄ• rakoti ||

sirikÄ• á¸·akaá¹‡á¹‡ijÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 383. kukkuá¹-ajÄ• takaá¹ƒ (6-1-8)

57__._ á¹• 21 sucittapattachadana \Be I 144/, tambacÅ«á¸·a vihaá¹…gama.

oroha dumasÄ• khÄ• ya, mudhÄ• bhariyÄ• bhavÄ• mi te ||

58__._ á¹• 21 catuppadÄ« tvaá¹ƒ kalyÄ• á¹‡i, dvipadÄ• haá¹ƒ manorame.

migÄ« pakkhÄ« asaÃ±Ã±uttÄ• , aÃ±Ã±aá¹ƒ pariyesa sÄ• mikaá¹ƒ ||

59__._ á¹• 21 komÄ• rikÄ• te hessÄ• mi, maÃ±jukÄ• piyabhÄ• á¹‡inÄ«.

vinda maá¹ƒ ariyena vedena, sÄ• vaya maá¹ƒ yadicchasi ||

60__._ á¹• 21 kuá¹‡apÄ• dini lohitape, cori kukkuá¹-apothini.

na tvaá¹ƒ ariyena vedena, mamaá¹ƒ bhattÄ• ramicchasi ||

61__._ á¹• 21 evampi caturÄ• {cÄ• turÄ• (Se Katthaci) } nÄ• rÄ«, disvÄ• na sadhanaá¹ƒ {p
naraá¹ƒ.

nenti saá¹‡hÄ• hi vÄ• cÄ• hi, biá¸·Ä• rÄ« viya kukkuá¹-aá¹ƒ ||

62__._ á¹• 21 yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

amittavasamanveti, pacchÄ• ca anutappati ||

63__._ á¹• 21 yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate \Se I 197/ sattusambÄ• dhÄ• , kukkuá¹-ova biá¸·Ä• riyÄ• ti ||

kukkuá¹-ajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 384. dhammadhajajÄ• takaá¹ƒ (6-1-9)

64__._ á¹• 21 dhammaá¹ƒ caratha Ã±Ä• tayo, dhammaá¹ƒ caratha bhaddaá¹ƒ vo {bhadda v

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi ca ||

65__._ á¹• 21 bhaddako vatayaá¹ƒ pakkhÄ«, dijo paramadhammiko.

ekapÄ• dena tiá¹-á¹-hanto, dhammamevÄ• nusÄ• sati ||

66__._ á¹• 21 nÄ• ssa sÄ«laá¹ƒ vijÄ• nÄ• tha, anaÃ±Ã±Ä• ya pasaá¹ƒsatha.

bhutvÄ• aá¹‡á¸• aÃ±ca potaÃ±ca {chÄ• pe ca (Ce Ee) }, dhammo dhammoti bhÄ• sati ||

67__._ á¹• 21 aÃ±Ã±aá¹ƒ bhaá¹‡ati vÄ• cÄ• ya, aÃ±Ã±aá¹ƒ kÄ• yena kubbati.

vÄ• cÄ• ya no ca kÄ• yena, na taá¹ƒ dhammaá¹ƒ adhiá¹-á¹-hito ||

68__._ á¹• 21 vÄ• cÄ• ya \Ne I 122/ \Be I 145/ sakhilo manoviduggo, channo kÅ«pasayova

dhammadhajo gÄ• manigamÄ• susÄ• dhu {gÄ• manigamÄ• su sÄ• dhusammato (Ce), gÄ• purisena bÄ• lisena ||

69__._ á¹• 21 imaá¹ƒ \Se I 198/ tuá¹‡á¸• ehi pakkhehi, pÄ• dÄ• cimaá¹ƒ viheá¹-hatha {vipo

chavaÃ±himaá¹ƒ vinÄ• setha, nÄ• yaá¹ƒ saá¹ƒvÄ• sanÄ• rahoti ||

dhammadhajajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 385. nandiyamigarÄ• jajÄ• takaá¹ƒ (6-1-10)

70__._ á¹• 21 sace brÄ• hmaá¹‡a gacchesi, sÄ• kete {sÄ• ketaá¹ƒ (Ce Se) } ajjunaá¹ƒ {aÃ± vanaá¹ƒ.

vajjÄ• si nandiyaá¹ƒ nÄ• ma, puttaá¹ƒ asmÄ• kamorasaá¹ƒ.

mÄ• tÄ• pitÄ• ca te vuddhÄ• , te taá¹ƒ icchanti passituá¹ƒ ||

71__._ á¹• 21 bhuttÄ• mayÄ• nivÄ• pÄ• ni, rÄ• jino pÄ• nabhojanaá¹ƒ.

taá¹ƒ rÄ• japiá¹‡á¸• aá¹ƒ avabhottuá¹ƒ {avabhottaá¹ƒ (Katthaci) }, nÄ• haá¹ƒ brÄ• hmaá¹‡a

72__._ á¹• 21 odahissÄ• mahaá¹ƒ passaá¹ƒ, khurappÄ• nissa {khurappÄ• á¹‡issa (Ce), khu khurappapÄ• á¹‡issa (?) } rÄ• jino.

tadÄ• haá¹ƒ sukhito mutto, api passeyya mÄ• taraá¹ƒ ||

73__._ á¹• 21 migarÄ• jÄ• pure Ä• siá¹ƒ, kosalassa niketane {niketave (Ce Se Ee) }.

nandiyo nÄ• ma nÄ• mena, abhirÅ«po catuppado ||

74__._ á¹• 21 taá¹ƒ maá¹ƒ vadhitumÄ• gacchi, dÄ• yasmiá¹ƒ ajjune vane.

dhanuá¹ƒ Ä• rajjaá¹ƒ {Ä• rajjuá¹ƒ (niyya), adejjhaá¹ƒ (Ce Ee) advedhÄ• bhÄ• vaá¹ƒ ekÄ«bh

usuá¹ƒ sannayha {sandhÄ• ya (Ce Ee) } kosalo ||

75__._ á¹• 21 tassÄ• haá¹ƒ \Be I 146/ odahiá¹ƒ passaá¹ƒ, khurappÄ• nissa rÄ• jino.

tadÄ• haá¹ƒ \Se I 199/ sukhito mutto, mÄ• taraá¹ƒ daá¹-á¹-humÄ• gatoti ||

nandiyamigarÄ• jajÄ• takaá¹ƒ dasamaá¹ƒ.

avÄ• riyavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

atha kujjharathesabha ketuvaro, sadarÄ«mukha neru latÄ• ca puna.

apananda sirÄ« ca sucittavaro, atha dhammika nandimigena dasÄ• ti ||

2. kharaputtavaggo

á¹• 03 386. kharaputtajÄ• takaá¹ƒ (6-2-1)

76__._ á¹• 21 saccaá¹ƒ \Ne I 123/ kirevamÄ• haá¹ƒsu, vastaá¹ƒ {bhastaá¹ƒ (Ce Ee), kalaka
(Katthaci) } bÄ• loti paá¹‡á¸• itÄ• .

passa bÄ• lo rahokammaá¹ƒ, Ä• vikubbaá¹ƒ na bujjhati ||

77__._ á¹• 21 tvaá¹ƒ khopi {tvaá¹ƒ nu kho (Ce Se), tvaÃ±ca kho (Ee) } samma bÄ• losi, kha

rajjuyÄ• hi {rajjuyÄ• si (Ee) } parikkhitto, vaá¹…koá¹-á¹-ho ohitomukho ||

78__._ á¹• 21 aparampi samma te bÄ• lyaá¹ƒ {ayampi samma te bÄ• lo (Katthaci) }, yo mut

so ca bÄ• lataro samma, yaá¹ƒ tvaá¹ƒ vahasi senakaá¹ƒ ||

79__._ á¹• 21 yaá¹ƒ nu samma ahaá¹ƒ bÄ• lo, ajarÄ• ja vijÄ• nahi.

atha \Se I 200/ kena senako bÄ• lo, taá¹ƒ me akkhÄ• hi pucchito ||

80__._ á¹• 21 uttamatthaá¹ƒ labhitvÄ• na, bhariyÄ• ya yo padassati {bhayiyÄ• yo padassat

bhavissati (Katthaci) }.

tena jahissatattÄ• naá¹ƒ, sÄ• cevassa na hessati ||

81__._ á¹• 21 na \Be I 147/ ve piyammeti {na piyameti (Katthaci), na piyamedanti (katthaci)
attaá¹ƒ niraá¹ƒkatvÄ• piyÄ• ni sevati {sevaye (?) }.

attÄ• va seyyo paramÄ• ca seyyo, labbhÄ• piyÄ• ocitatthena pacchÄ• ti ||

kharaputtajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 387. sÅ«cijÄ• takaá¹ƒ (6-2-2)

82__._ á¹• 21 akakkasaá¹ƒ apharusaá¹ƒ, kharadhotaá¹ƒ supÄ• siyaá¹ƒ.

sukhumaá¹ƒ tikhiá¹‡aggaÃ±ca, ko sÅ«ciá¹ƒ ketumicchati ||

83__._ á¹• 21 sumajjaÃ±ca supÄ• saÃ±ca, anupubbaá¹ƒ {anupubba (Ce Se) } suvaá¹-á¹-ita

ghanaghÄ• timaá¹ƒ paá¹-ithaddhaá¹ƒ, ko sÅ«ciá¹ƒ ketumicchati ||

84__._ á¹• 21 ito dÄ• ni patÄ• yanti, sÅ«ciyo baá¸·isÄ• ni ca.

koyaá¹ƒ kammÄ• ragÄ• masmiá¹ƒ, sÅ«ciá¹ƒ vikketumicchati ||

85__._ á¹• 21 ito satthÄ• ni gacchanti, kammantÄ• vividhÄ• puthÅ«.

koyaá¹ƒ kammÄ• ragÄ• masmiá¹ƒ, sÅ«ciá¹ƒ vikketumicchati {marahati (Ce Se Ee) } ||

86__._ á¹• 21 sÅ«ciá¹ƒ \Se I 201/ kammÄ• ragÄ• masmiá¹ƒ, vikketabbÄ• pajÄ• natÄ• .

Ä• cariyÄ• va jÄ• nanti {Ä• cariyÄ• saÃ±jÄ• nanti (Katthaci), Ä• cariyÄ• pajÄ• nanti (Se), Ä
(Ee) }, kammaá¹ƒ sukatadukkaá¹-aá¹ƒ {dukkataá¹ƒ (Ce Ee) } ||

87__._ á¹• 21 imaá¹ƒ \Ne I 124/ ce {imaÃ±ca (Ce Se Ee) } te pitÄ• bhadde, sÅ«ciá¹ƒ jaÃ±Ã

tayÄ• ca maá¹ƒ nimanteyya, yaÃ±catthaÃ±Ã±aá¹ƒ ghare dhananti ||

sÅ«cijÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 388. tuá¹‡á¸• ilajÄ• takaá¹ƒ (6-2-3)

88__._ á¹• 21 navachannake {navachandake (Ce Ee), navacchaddake (Se) } dÄ• ni {doá¹‡i
dÄ• ne (katthaci) } diyyati, puá¹‡á¹‡Ä• yaá¹ƒ doá¹‡i suvÄ• minÄ« á¹-hitÄ• .

bahuke jane pÄ• sapÄ• á¹‡ike, no ca kho me paá¹-ibhÄ• ti bhuÃ±jituá¹ƒ ||

89__._ á¹• 21 tasasi \Be I 148/ bhamasi leá¹‡amicchasi, attÄ• á¹‡osi kuhiá¹ƒ gamissasi.

appossukko bhuÃ±ja tuá¹‡á¸• ila, maá¹ƒsatthÄ• ya hi positÄ• mhase {posiyÄ• mase (Ce Se

90__._ á¹• 21 ogaha rahadaá¹ƒ akaddamaá¹ƒ, sabbaá¹ƒ sedamalaá¹ƒ pavÄ• haya.

gaá¹‡hÄ• hi navaá¹ƒ vilepanaá¹ƒ, yassa \Se I 202/ gandho na kadÄ• ci chijjati ||

91__._ á¹• 21 katamo rahado akaddamo, kiá¹ƒsu sedamalanti vuccati.

katamaÃ±ca navaá¹ƒ vilepanaá¹ƒ, yassa gandho na kadÄ• ci chijjati ||

92__._ á¹• 21 dhammo rahado akaddamo, pÄ• paá¹ƒ sedamalanti vuccati.

sÄ«laÃ±ca navaá¹ƒ vilepanaá¹ƒ, tassa gandho na kadÄ• ci chijjati ||

93__._ á¹• 21 nandanti sarÄ«raghÄ• tino, na ca nandanti sarÄ«radhÄ• rino.

puá¹‡á¹‡Ä• ya ca puá¹‡á¹‡amÄ• siyÄ• , ramamÄ• nÄ• va jahanti jÄ«vitanti ||

tuá¹‡á¸• ilajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 389. suvaá¹‡á¹‡akakkaá¹-ajÄ• takaá¹ƒ (6-2-4)

94__._ á¹• 21 siá¹…gÄ«migo Ä• yatacakkhunetto, aá¹-á¹-hittaco vÄ• risayo alomo.

tenÄ• bhibhÅ«to kapaá¹‡aá¹ƒ rudÄ• mi, hare sakhÄ• kissa nu maá¹ƒ jahÄ• si ||

95__._ á¹• 21 so \Se I 203/ \Be I 149/ passasanto mahatÄ• phaá¹‡ena, bhujaá¹…gamo kak

sakhÄ• sakhÄ• raá¹ƒ paritÄ• yamÄ• no, bhujaá¹…gamaá¹ƒ kakkaá¹-ako gahesi ||

96__._ á¹• 21 na vÄ• yasaá¹ƒ no pana kaá¹‡hasappaá¹ƒ, ghÄ• satthiko kakkaá¹-ako adeyya

pucchÄ• mi taá¹ƒ Ä• yatacakkhunetta, atha kissa hetumha ubho gahÄ«tÄ• ||

97__._ á¹• 21 ayaá¹ƒ puriso mama atthakÄ• mo, yo maá¹ƒ gahetvÄ• na dakÄ• ya neti.

tasmiá¹ƒ mate dukkhamanappakaá¹ƒ me, ahaÃ±ca eso ca ubho na homa ||

98__._ á¹• 21 mamaÃ±ca disvÄ• na pavaddhakÄ• yaá¹ƒ, sabbo jano hiá¹ƒsitumeva micche

sÄ• duÃ±ca thÅ«laÃ±ca muduÃ±ca maá¹ƒsaá¹ƒ, kÄ• kÄ• pi maá¹ƒ disvÄ• na {disva (Ce Ee

99__._ á¹• 21 sacetassa \Ne I 125/ hetumha ubho gahÄ«tÄ• , uá¹-á¹-hÄ• tu poso visamÄ• v
Ee Katthaci) }.

mamaÃ±ca kÄ• kaÃ±ca pamuÃ±ca khippaá¹ƒ, pure \Se I 204/ visaá¹ƒ gÄ• á¸·hamupeti mac

100__._ á¹• 21 sappaá¹ƒ pamokkhÄ• mi na tÄ• va kÄ• kaá¹ƒ, paá¹-ibandhako {paá¹-ibaddh
(Se) } tÄ• va kÄ• ko.

purisaÃ±ca disvÄ• na sukhiá¹ƒ arogaá¹ƒ, kÄ• kaá¹ƒ pamokkhÄ• mi yatheva sappaá¹ƒ ||

101__._ á¹• 21 kÄ• ko \Be I 150/ tadÄ• devadatto ahosi, mÄ• ro pana kaá¹‡hasappo ahosi.

Ä• nandabhaddo kakkaá¹-ako ahosi, ahaá¹ƒ tadÄ• brÄ• hmaá¹‡o homi satthÄ• ti {tatthÄ• ti

suvaá¹‡á¹‡akakkaá¹-ajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 390. mayhakajÄ• takaá¹ƒ (6-2-5)

102__._ á¹• 21 sakuá¹‡o mayhako nÄ• ma, girisÄ• nudarÄ«caro.

pakkaá¹ƒ pipphalimÄ• ruyha, mayhaá¹ƒ mayhanti kandati ||

103__._ á¹• 21 tassevaá¹ƒ vilapantassa, dijasaá¹…ghÄ• samÄ• gatÄ• .

bhutvÄ• na pipphaliá¹ƒ yanti, vilapatveva so dijo ||

104__._ á¹• 21 evameva idhekacco, saá¹…gharitvÄ• bahuá¹ƒ dhanaá¹ƒ.

nevattano na Ã±Ä• tÄ«naá¹ƒ, yathodhiá¹ƒ paá¹-ipajjati ||

105__._ á¹• 21 na so acchÄ• danaá¹ƒ bhattaá¹ƒ, na mÄ• laá¹ƒ na vilepanaá¹ƒ.

anubhoti \Se I 205/ {nÄ• nubhoti (Se Katthaci) } sakiá¹ƒ kiÃ±ci, na saá¹…gaá¹‡hÄ• ti Ã±Ä• t

106__._ á¹• 21 tassevaá¹ƒ vilapantassa, mayhaá¹ƒ mayhanti rakkhato.

rÄ• jÄ• no atha vÄ• corÄ• , dÄ• yadÄ• ye va {ye ca (Se Katthaci) } appiyÄ• .

dhanamÄ• dÄ• ya gacchanti, vilapatveva so naro ||

107__._ á¹• 21 dhÄ«ro {dhÄ«ro ca (Ce) } bhoge adhigamma, saá¹…gaá¹‡hÄ• ti ca Ã±Ä• tak

tena so kittiá¹ƒ pappoti, pecca sagge pamodatÄ«ti {sagge ca modatÄ«ti (Ce Ee) } ||

mayhakajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 391. vijjÄ• dharajÄ• takaá¹ƒ (6-2-6)

108__._ á¹• 21 dubbaá¹‡á¹‡arÅ«paá¹ƒ tuvamariyavaá¹‡á¹‡Ä«, purakkhatvÄ• {purakkhitvÄ•
namassasi.

seyyo nu te so udavÄ• {udÄ• hu (Se Katthaci) } sarikkho, nÄ• maá¹ƒ parassattano cÄ• pi b

109__._ á¹• 21 na \Be I 151/ nÄ• magottaá¹ƒ gaá¹‡hanti rÄ• ja, sammaggatÄ• nujjugatÄ• na
(Se), samuggatÄ• nujjugatÄ• na (Katthaci) } devÄ• .

ahaÃ±ca te nÄ• madheyyaá¹ƒ vadÄ• mi, sakkohamasmÄ« tidasÄ• namindo ||

110__._ á¹• 21 yo \Ne I 126/ disvÄ• bhikkhuá¹ƒ caraá¹‡Å«papannaá¹ƒ, purakkhatvÄ• paÃ

pucchÄ• mi taá¹ƒ devarÄ• jetamatthaá¹ƒ, ito \Se I 206/ cuto kiá¹ƒ labhate sukhaá¹ƒ so ||

111__._ á¹• 21 yo disvÄ• bhikkhuá¹ƒ caraá¹‡Å«papannaá¹ƒ, purakkhatvÄ• paÃ±jaliko nam

diá¹-á¹-heva dhamme labhate pasaá¹ƒsaá¹ƒ, saggaÃ±ca so yÄ• ti sarÄ«rabhedÄ• ||

112__._ á¹• 21 lakkhÄ« vata me udapÄ• di ajja, yaá¹ƒ vÄ• savaá¹ƒ bhÅ«tapatiddasÄ• ma.

bhikkhuÃ±ca disvÄ• na tuvaÃ±ca sakka, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• ni ||

113__._ á¹• 21 addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacint

bhikkhuÃ±ca disvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• ni ||

114__._ á¹• 21 akkodhano niccapasannacitto, sabbÄ• tithÄ«yÄ• cayogo bhavitvÄ• .

nihacca mÄ• naá¹ƒ abhivÄ• dayissaá¹ƒ, sutvÄ• na devinda subhÄ• sitÄ• nÄ«ti ||

vijjÄ• dhara {dhajaviheá¹-haka (Ce Ee), pabbajitaviheá¹-haka (Se) } jÄ• takaá¹ƒ chaá¹-á¹-ha

á¹• 03 392. siá¹…ghapupphajÄ• takaá¹ƒ (6-2-7)

115__._ á¹• 21 yametaá¹ƒ \Se I 207/ \Be I 152/ {yamekaá¹ƒ (Ee) } vÄ• rijaá¹ƒ pupphaá¹ƒ, ac

ekaá¹…gametaá¹ƒ theyyÄ• naá¹ƒ, gandhathenosi mÄ• risa ||

116__._ á¹• 21 na harÄ• mi na bhaÃ±jÄ• mi, Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ.

atha kena nu vaá¹‡á¹‡ena, gandhathenoti vuccati ||

117__._ á¹• 21 yoyaá¹ƒ bhisÄ• ni khaá¹‡ati, puá¹‡á¸• arÄ«kÄ• ni bhaÃ±jati.

evaá¹ƒ Ä• kiá¹‡á¹‡akammanto, kasmÄ• eso na vuccati ||

118__._ á¹• 21 Ä• kiá¹‡á¹‡aluddo puriso, dhÄ• ticelaá¹ƒva makkhito.

tasmiá¹ƒ me vacanaá¹ƒ natthi, taÃ±cÄ• rahÄ• mi vattave ||

119__._ á¹• 21 anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhÄ• mattaá¹ƒva khÄ• yati ||

120__._ á¹• 21 addhÄ• maá¹ƒ yakkha jÄ• nÄ• si, atho maá¹ƒ anukampasi.

punapi yakkha vajjÄ• si, yadÄ• passasi edisaá¹ƒ ||

121__._ á¹• 21 neva taá¹ƒ upajÄ«vÄ• mi, napi te bhatakÄ• mhase {bhatakamhase (Ce Ee),

tvameva bhikkhu jÄ• neyya, yena gaccheyya suggatinti ||

siá¹…ghapuppha {bhisapuppha (Ce Ee), upasiá¹…ghapuppha (Se) } jÄ• takaá¹ƒ sattamaá¹ƒ

á¹• 03 393. vighÄ• sÄ• dajÄ• takaá¹ƒ (6-2-8)

122__._ á¹• 21 susukhaá¹ƒ \Ne I 127/ vata jÄ«vanti, ye janÄ• vighÄ• sÄ• dino.

diá¹-á¹-heva \Se I 208/ dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatÄ« ||

123__._ á¹• 21 sukassa {suvassa (Ce Se Ee) } bhÄ• samÄ• nassa, na nisÄ• metha paá¹‡á¸

idaá¹ƒ suá¹‡Ä• tha sodariyÄ• , amhevÄ• yaá¹ƒ pasaá¹ƒsati ||

124__._ á¹• 21 nÄ• haá¹ƒ tumhe pasaá¹ƒsÄ• mi, kuá¹‡apÄ• dÄ• suá¹‡Ä• tha me.

ucchiá¹-á¹-habhojino {bhojanÄ• (Katthaci) } tumhe, na tumhe vighÄ• sÄ• dino ||

125__._ á¹• 21 sattavassÄ• \Be I 153/ pabbajitÄ• , mejjhÄ• raÃ±Ã±e {majjheraÃ±Ã±e (Katt

vighÄ• seneva yÄ• pentÄ• , mayaá¹ƒ ce bhoto gÄ• rayhÄ• .

ke nu bhoto pasaá¹ƒsiyÄ• ||

126__._ á¹• 21 tumhe sÄ«hÄ• naá¹ƒ byagghÄ• naá¹ƒ, vÄ• á¸·Ä• naÃ±cÄ• vasiá¹-á¹-hakaá¹

ucchiá¹-á¹-heneva yÄ• pentÄ• , maÃ±Ã±ivho vighÄ• sÄ• dino ||

127__._ á¹• 21 ye brÄ• hmaá¹‡assa samaá¹‡assa, aÃ±Ã±assa vÄ• {aÃ±Ã±assa ca (Ce Se
{vaá¹‡ibbino (Ce Se) }.

datvÄ• va {datvÄ• na (Ee Katthaci) } sesaá¹ƒ bhuÃ±janti, te janÄ• vighÄ• sÄ• dinoti ||

vighÄ• sÄ• dajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 394. vaá¹-á¹-akajÄ• takaá¹ƒ (6-2-9)

128__._ á¹• 21 paá¹‡Ä«taá¹ƒ bhuÃ±jase bhattaá¹ƒ, sappitelaÃ±ca mÄ• tula.

atha kena nu vaá¹‡á¹‡ena, kiso tvamasi vÄ• yasa ||

129__._ á¹• 21 amittamajjhe vasato, tesu Ä• misamesato.

niccaá¹ƒ ubbiggahadayassa, kuto kÄ• kassa daá¸·hiyaá¹ƒ ||

130__._ á¹• 21 niccaá¹ƒ ubbegino {ubbiggino (Se Katthaci), ubbedhino (Ce) } kÄ• kÄ• , dha

laddho \Se I 209/ piá¹‡á¸• o na pÄ«á¹‡eti, kiso tenasmi vaá¹-á¹-aka ||

131__._ á¹• 21 lÅ«khÄ• ni tiá¹‡abÄ«jÄ• ni, appasnehÄ• ni bhuÃ±jasi.

atha kena nu vaá¹‡á¹‡ena, thÅ«lo tvamasi vaá¹-á¹-aka ||

132__._ á¹• 21 appicchÄ• appacintÄ• ya, adÅ«ragamanena ca.

laddhÄ• laddhena yÄ• pento, thÅ«lo tenasmi vÄ• yasa ||

133__._ á¹• 21 appicchassa \Ne I 128/ hi posassa, appacintasukhassa {appacintisukhassa

susaá¹…gahitamÄ• nassa {susaá¹…gahitapamÄ• á¹‡assa (Ce Se Ee) }, vuttÄ« susamudÄ•

vaá¹-á¹-akajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 395. pÄ• rÄ• vatajÄ• takaá¹ƒ (6-2-10)

134__._ á¹• 21 cirassaá¹ƒ vata passÄ• mi, sahÄ• yaá¹ƒ maá¹‡idhÄ• rinaá¹ƒ.

sukatÄ• {sukatÄ• ya (Ce Ee) } massukuttiyÄ• , sobhate vata me sakhÄ• ||

135__._ á¹• 21 parÅ«á¸·hakacchanakhalomo \Be I 154/, ahaá¹ƒ kammesu byÄ• vaá¹-o.

cirassaá¹ƒ nhÄ• pitaá¹ƒ laddhÄ• , lomaá¹ƒ taá¹ƒ ajjaá¹ƒ hÄ• rayiá¹ƒ {apahÄ• rayiá¹ƒ (Ce Ee

136__._ á¹• 21 yaá¹ƒ nu lomaá¹ƒ ahÄ• resi, dullabhaá¹ƒ laddha kappakaá¹ƒ.

atha kiÃ±carahi te samma, kaá¹‡á¹-he kiá¹‡ikiá¹‡Ä• yati {idaá¹ƒ kaá¹‡á¹-he kiá¹‡Ä• yati (Ka
kiá¹ƒnikilÄ• yati (Se) } ||

137__._ á¹• 21 manussasukhumÄ• lÄ• naá¹ƒ, maá¹‡i kaá¹‡á¹-hesu lambati.

tesÄ• haá¹ƒ \Se I 210/ anusikkhÄ• mi, mÄ• tvaá¹ƒ maÃ±Ã±i davÄ• kataá¹ƒ ||

138__._ á¹• 21 sacepimaá¹ƒ pihayasi, massukuttiá¹ƒ sukÄ• ritaá¹ƒ.

kÄ• rayissÄ• mi te samma, maá¹‡iÃ±cÄ• pi dadÄ• mi te ||

139__._ á¹• 21 tvaÃ±Ã±eva maá¹‡inÄ• channo, sukatÄ• ya ca massuyÄ• .

Ä• manta kho taá¹ƒ gacchÄ• mi, piyaá¹ƒ me tava dassananti ||

pÄ• rÄ• vatajÄ• takaá¹ƒ {kÄ• kajÄ• takaá¹ƒ (Ce Ee), maá¹‡ijÄ• takaá¹ƒ (Se) } dasamaá¹ƒ.

kharaputtavaggo {senakavaggo (Ce Ee), khuraputtavaggo (Se), sÅ«civaggo (Katthaci) } dut

tassuddÄ• naá¹ƒ ---

atha passa sasÅ«ci ca tuá¹‡á¸• ilako, miga mayhakapaÃ±camapakkhivaro.

atha paÃ±jali vÄ• rija mejjha puna, atha vaá¹-á¹-a kapotavarena dasÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

atha vaggaá¹ƒ pakittissaá¹ƒ, chanipÄ• taá¹ƒ varuttame.

avÄ• riyÄ• ca kharo ca {senaka (Ce), sÅ«ci ca (Se Katthaci) }, dve ca vuttÄ• subyaÃ±janÄ

chakkanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattakanipÄ• to

1. kukkuvaggo

á¹• 03 396. kukkujÄ• takaá¹ƒ (7-1-1)

1__._ á¹• 21 diyaá¸• á¸• hakukkÅ« \Se I 211/ \Ne I 129/ \Be I 155/ udayena kaá¹‡á¹‡ikÄ• , v
parikkhipanti naá¹ƒ.

sÄ• siá¹ƒsapÄ• {sasiá¹ƒsapÄ• (Ce Ee), sÄ• sÄ«sapÄ• (Se), yÄ• siá¹ƒsapÄ• (Katthaci C
apheggukÄ• , kuhiá¹ƒ á¹-hitÄ• upparito {uparito (Ce Se Ee) } na dhaá¹ƒsati ||

2__._ á¹• 21 yÄ• tiá¹ƒsati sÄ• ramayÄ• anujjukÄ• , parikiriya {pakiriyÄ• (Katthaci) } gopÄ•
á¹-hitÄ• {samaá¹-á¹-hitÄ• (Ce Se) }.

tÄ• hi susaá¹…gahitÄ• balasÄ• pÄ«á¸·itÄ• {tÄ• saá¹…gahitÄ• balasÄ• ca pÄ«á¸·itÄ• (C
balasÄ• ca pÄ«á¸·itÄ• (Se), tÄ• hi saá¹…gahÄ«tÄ• balasÄ• ca pÄ«á¸·itÄ• (Ee) }, samaá¹
dhaá¹ƒsati ||

3__._ á¹• 21 evampi mittehi daá¸·hehi paá¹‡á¸• ito, abhejjarÅ«pehi sucÄ«hi mantibhi.

susaá¹…gahÄ«to siriyÄ• na dhaá¹ƒsati, gopÄ• á¹‡asÄ« bhÄ• ravahÄ• va kaá¹‡á¹‡ikÄ• ||

4__._ á¹• 21 kharattacaá¹ƒ bellaá¹ƒ yathÄ• pi satthavÄ• , anÄ• masantopi karoti tittakaá¹ƒ.

samÄ• haraá¹ƒ sÄ• duá¹ƒ karoti patthiva, asÄ• duá¹ƒ kayirÄ• tanubandhamuddharaá¹ƒ {tan
Ee) } ||

5__._ á¹• 21 evampi \Se I 212/ gÄ• manigamesu paá¹‡á¸• ito, asÄ• hasaá¹ƒ rÄ• jadhanÄ• n

dhammÄ• nuvattÄ« paá¹-ipajjamÄ• no, sa phÄ• ti kayirÄ• aviheá¹-hayaá¹ƒ paraá¹ƒ ||

6__._ á¹• 21 odÄ• tamÅ«laá¹ƒ \Be I 156/ sucivÄ• risambhavaá¹ƒ, jÄ• taá¹ƒ yathÄ• pokkhar

padumaá¹ƒ yathÄ• agginikÄ• siphÄ• limaá¹ƒ, na kaddamo na rajo na vÄ• ri limpati ||

7__._ á¹• 21 evampi vohÄ• rasuciá¹ƒ asÄ• hasaá¹ƒ, visuddhakammantamapetapÄ• pakaá¹

na limpati kammakilesa tÄ• diso, jÄ• taá¹ƒ yathÄ• pokkharaá¹‡Ä«su ambujanti ||

kukkujÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 397. manojajÄ• takaá¹ƒ (7-1-2)

8__._ á¹• 21 yathÄ• cÄ• po ninnamati, jiyÄ• cÄ• pi nikÅ«jati.

haÃ±Ã±ate nÅ«na manojo, migarÄ• jÄ• sakhÄ• mama ||

9__._ á¹• 21 handa dÄ• ni vanantÄ• ni, pakkamÄ• mi yathÄ• sukhaá¹ƒ.

netÄ• disÄ• sakhÄ• honti, labbhÄ• me jÄ«vato sakhÄ• ||

10__._ á¹• 21 na \Ne I 130/ pÄ• pajanasaá¹ƒsevÄ«, accantaá¹ƒ sukhamedhati.

manojaá¹ƒ \Se I 213/ passa semÄ• naá¹ƒ, giriyassÄ• nusÄ• sanÄ« {ariyassÄ• nusÄ• sanÄ«

11__._ á¹• 21 na pÄ• pasampavaá¹…kena, mÄ• tÄ• puttena nandati.

manojaá¹ƒ passa semÄ• naá¹ƒ, acchannaá¹ƒ {sacchannaá¹ƒ (Katthaci) } samhi lohite ||

12__._ á¹• 21 evamÄ• pajjate poso, pÄ• piyo ca nigacchati.

yo ve hitÄ• naá¹ƒ vacanaá¹ƒ, na karoti atthadassinaá¹ƒ ||

13__._ á¹• 21 evaÃ±ca so hoti tato ca pÄ• piyo, yo uttamo adhamajanÅ«pasevÄ«.

passuttamaá¹ƒ adhamajanÅ«pasevitaá¹ƒ {seviá¹ƒ (Se) }, migÄ• dhipaá¹ƒ saravaraveganidd

14__._ á¹• 21 nihÄ«yati \Be I 157/ puriso nihÄ«nasevÄ«, na ca hÄ• yetha kadÄ• ci tulyasev

seá¹-á¹-hamupagamaá¹ƒ {mupanamaá¹ƒ (Ce Ee AN a III 26) } udeti khippaá¹ƒ, tasmÄ• ttan

attano uttariá¹ƒ (Ce Ee), tasmÄ• attano uttaraá¹ƒ (Se) } bhajethÄ• ti ||

manojajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 398. sutanujÄ• takaá¹ƒ (7-1-3)

15__._ á¹• 21 rÄ• jÄ• te bhattaá¹ƒ pÄ• hesi, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

maghadevasmiá¹ƒ {makhÄ• devasmiá¹ƒ (Ce Ee), mÄ• ghadevasmiá¹ƒ (Katthaci) } adhivatth
||

16__._ á¹• 21 ehi mÄ• á¹‡ava orena, bhikkhamÄ• dÄ• ya sÅ«pitaá¹ƒ.

tvaÃ±ca \Se I 214/ mÄ• á¹‡ava bhikkhÄ• ca {bhakkhosi (Se), bhakkhÄ• va (Katthaci) }, ubh
||

17__._ á¹• 21 appakena tuvaá¹ƒ yakkha, thullamatthaá¹ƒ jahissasi.

bhikkhaá¹ƒ te nÄ• harissanti, janÄ• maraá¹‡asaÃ±Ã±ino ||

18__._ á¹• 21 laddhÄ• ya yakkhÄ• {laddhÄ• yaá¹ƒ yakkha (Ce Se Ee) } tava niccabhikkhaá
rasasÄ• upetaá¹ƒ.

bhikkhaÃ±ca te Ä• hariyo naro idha, sudullabho hehiti bhakkhite {khÄ• dite (Ce Se Ee) } ma

19__._ á¹• 21 mameva {mamesa (Ce Ee) } sutano attho, yathÄ• bhÄ• sasi mÄ• á¹‡ava.

mayÄ• tvaá¹ƒ samanuÃ±Ã±Ä• to, sotthiá¹ƒ passÄ• hi mÄ• taraá¹ƒ ||

20__._ á¹• 21 khaggaá¹ƒ chattaÃ±ca pÄ• tiÃ±ca, gacchamÄ• dÄ• ya {gacchevÄ• dÄ• ya (C

sotthiá¹ƒ passatu te mÄ• tÄ• , tvaÃ±ca passÄ• hi mÄ• taraá¹ƒ ||

21__._ á¹• 21 evaá¹ƒ yakkha sukhÄ« hohi, saha sabbehi Ã±Ä• tibhi.

dhanaÃ±ca me adhigataá¹ƒ, raÃ±Ã±o ca vacanaá¹ƒ katanti ||

sutanujÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 399. mÄ• tuposakagijjhajÄ• takaá¹ƒ (7-1-4)

22__._ á¹• 21 te \Ne I 131/ \Be I 158/ kathaá¹ƒ nu karissanti, vuddhÄ• giridarÄ«sayÄ• .

ahaá¹ƒ baddhosmi pÄ• sena, nilÄ«yassa vasaá¹ƒ gato ||

23__._ á¹• 21 kiá¹ƒ gijjha paridevasi, kÄ• nu te paridevanÄ• .

na \Se I 215/ me suto vÄ• diá¹-á¹-ho vÄ• , bhÄ• santo mÄ• nusiá¹ƒ dijo ||

24__._ á¹• 21 bharÄ• mi mÄ• tÄ• pitaro, vuddhe giridarÄ«saye.

te kathaá¹ƒ nu karissanti, ahaá¹ƒ vasaá¹ƒ gato tava ||

25__._ á¹• 21 yaá¹ƒ nu gijjho yojanasataá¹ƒ, kuá¹‡apÄ• ni avekkhati.

kasmÄ• jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhasi ||

26__._ á¹• 21 yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhati ||

27__._ á¹• 21 bharassu mÄ• tÄ• pitaro, vuddhe giridarÄ«saye.

mayÄ• tvaá¹ƒ samanuÃ±Ã±Ä• to, sotthiá¹ƒ passÄ• hi Ã±Ä• take ||

28__._ á¹• 21 evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

bharissaá¹ƒ mÄ• tÄ• pitaro, vuddhe giridarÄ«sayeti ||

mÄ• tuposakagijjhajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 400. dabbhapupphajÄ• takaá¹ƒ (7-1-5)

29__._ á¹• 21 anutÄ«racÄ• rÄ« bhaddante, sahÄ• yamanudhÄ• va maá¹ƒ.

mahÄ• me gahito {rohito (Katthaci) } maccho, so maá¹ƒ harati vegasÄ• ||

30__._ á¹• 21 gambhÄ«racÄ• rÄ« bhaddante, daá¸·haá¹ƒ gaá¹‡hÄ• hi thÄ• masÄ• .

ahaá¹ƒ taá¹ƒ uddharissÄ• mi, supaá¹‡á¹‡o uragÄ• miva {uragammiva (Ce Se Ee) } ||

31__._ á¹• 21 vivÄ• do no samuppanno, dabbhapuppha suá¹‡ohi me.

samehi \Se I 216/ medhagaá¹ƒ {medhakaá¹ƒ (Ee) } samma, vivÄ• do vÅ«pasammataá¹ƒ ||

32__._ á¹• 21 dhammaá¹-á¹-hohaá¹ƒ pure Ä• siá¹ƒ, bahÅ« aá¸• á¸• Ä• me tÄ«ritÄ• {bahua
(Ce), bahuaá¹-á¹-aá¹ƒva tÄ«ritaá¹ƒ (Se), bahu atthaá¹ƒ me tÄ«ritaá¹ƒ (Ee) }.

samemi medhagaá¹ƒ samma, vivÄ• do vÅ«pasammataá¹ƒ ||

33__._ á¹• 21 anutÄ«racÄ• ri \Be I 159/ naá¹…guá¹-á¹-haá¹ƒ, sÄ«saá¹ƒ gambhÄ«racÄ• rinc

accÄ• yaá¹ƒ {athÄ• yaá¹ƒ (Ce Ee) } majjhimo khaá¹‡á¸• o, dhammaá¹-á¹-hassa bhavissati ||

34__._ á¹• 21 cirampi \Ne I 132/ bhakkho abhavissa, sace na vivademase.

asÄ«sakaá¹ƒ anaá¹…guá¹-á¹-haá¹ƒ, siá¹…gÄ• lo harati rohitaá¹ƒ ||

35__._ á¹• 21 yathÄ• pi rÄ• jÄ• nandeyya, rajjaá¹ƒ laddhÄ• na khattiyo.

evÄ• hamajja nandÄ• mi, disvÄ• puá¹‡á¹‡amukhaá¹ƒ patiá¹ƒ ||

36__._ á¹• 21 kathaá¹ƒ nu thalajo santo, udake macchaá¹ƒ parÄ• masi.

puá¹-á¹-ho me samma akkhÄ• hi, kathaá¹ƒ adhigataá¹ƒ tayÄ• ||

37__._ á¹• 21 vivÄ• dena kisÄ• honti, vivÄ• dena dhanakkhayÄ• .

jÄ«nÄ• uddÄ• vivÄ• dena, bhuÃ±ja mÄ• yÄ• vi rohitaá¹ƒ ||

38__._ á¹• 21 evameva manussesu, vivÄ• do yattha jÄ• yati.

dhammaá¹-á¹-haá¹ƒ paá¹-idhÄ• vanti, so hi nesaá¹ƒ vinÄ• yako.

dhanÄ• pi tattha jÄ«yanti, rÄ• jakoso pavaá¸• á¸• hatÄ«ti {ca vaá¸• á¸• hati (Ee) } ||

dabbhapupphajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 401. paá¹‡á¹‡akajÄ• takaá¹ƒ (7-1-6)

39__._ á¹• 21 paá¹‡á¹‡akaá¹ƒ {dasaá¹‡á¹‡akaá¹ƒ (Ce Se Ee) } tikhiá¹‡adhÄ• raá¹ƒ, asiá¹ƒ

parisÄ• yaá¹ƒ \Se I 217/ puriso gilati, kiá¹ƒ dukkarataraá¹ƒ tato.

yadaÃ±Ã±aá¹ƒ dukkaraá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ me akkhÄ• hi pucchito ||

40__._ á¹• 21 gileyya puriso lobhÄ• , asiá¹ƒ sampannapÄ• yinaá¹ƒ.

yo ca vajjÄ• dadÄ• mÄ«ti, taá¹ƒ dukkarataraá¹ƒ tato.

sabbaÃ±Ã±aá¹ƒ sukaraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ jÄ• nÄ• hi maddava {mÄ• gadha (Ce Se E

41__._ á¹• 21 byÄ• kÄ• si Ä• yuro paÃ±haá¹ƒ, atthaá¹ƒ {attha (Ee Ce niyya) } dhammassa k

pukkusaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ dukkarataraá¹ƒ tato.

yadaÃ±Ã±aá¹ƒ dukkaraá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ me akkhÄ• hi pucchito ||

42__._ á¹• 21 na \Be I 160/ vÄ• camupajÄ«vanti, aphalaá¹ƒ giramudÄ«ritaá¹ƒ.

yo ca datvÄ• avÄ• kayirÄ• , taá¹ƒ dukkarataraá¹ƒ tato.

sabbaÃ±Ã±aá¹ƒ sukaraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ jÄ• nÄ• hi maddava ||

43__._ á¹• 21 byÄ• kÄ• si pukkuso paÃ±haá¹ƒ, atthaá¹ƒ dhammassa kovido.

senakaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ dukkarataraá¹ƒ tato.

yadaÃ±Ã±aá¹ƒ dukkaraá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ me akkhÄ• hi pucchito ||

44__._ á¹• 21 dadeyya \Ne I 133/ puriso dÄ• naá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

yo ca datvÄ• nÄ• nutappe {tape (Ce Ee) }, taá¹ƒ dukkarataraá¹ƒ tato.

sabbaÃ±Ã±aá¹ƒ sukaraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ jÄ• nÄ• hi maddava ||

45__._ á¹• 21 byÄ• kÄ• si Ä• yuro paÃ±haá¹ƒ, atho pukkusaporiso.

sabbe \Se I 218/ paÃ±he atibhoti, yathÄ• bhÄ• sati senakoti ||

paá¹‡á¹‡aka {dasaá¹‡á¹‡aka (Ce Se Ee) } jÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 402. sattubhastajÄ• takaá¹ƒ (7-1-7)

46__._ á¹• 21 vibbhantacitto kupitindriyosi, nettehi te vÄ• rigaá¹‡Ä• savanti.

kiá¹ƒ te naá¹-á¹-haá¹ƒ kiá¹ƒ pana patthayÄ• no, idhÄ• gamÄ• brahme tadiá¹…gha {brÄ• hm
brÅ«hi ||

47__._ á¹• 21 miyyetha bhariyÄ• vajato mamajja, agacchato maraá¹‡amÄ• ha yakkho.

etena dukkhena pavedhitosmi, akkhÄ• hi me senaka etamatthaá¹ƒ ||

48__._ á¹• 21 bahÅ«ni á¹-hÄ• nÄ• ni vicintayitvÄ• , yamettha vakkhÄ• mi tadeva saccaá¹ƒ.

maÃ±Ã±Ä• mi te brÄ• hmaá¹‡a sattubhastaá¹ƒ, ajÄ• nato kaá¹‡hasappo paviá¹-á¹-ho ||

49__._ á¹• 21 Ä• dÄ• ya \Be I 161/ daá¹‡á¸• aá¹ƒ parisumbha bhastaá¹ƒ, passeá¸·amÅ«gaá
{dijivhaá¹ƒ (Ce Ee) }.

chindajja kaá¹…khaá¹ƒ vicikicchitÄ• ni, bhujaá¹…gamaá¹ƒ passa pamuÃ±ca bhastaá¹ƒ ||

50__._ á¹• 21 saá¹ƒviggarÅ«po \Se I 219/ parisÄ• ya majjhe, so brÄ• hmaá¹‡o sattubhastaá

atha nikkhami urago uggatejo, Ä• sÄ«viso sappo phaá¹‡aá¹ƒ karitvÄ• ||

51__._ á¹• 21 suladdhalÄ• bhÄ• janakassa raÃ±Ã±o, yo passatÄ« senakaá¹ƒ sÄ• dhupaÃ±

vivaá¹-á¹-achaddo {vivattacchaddo (Ce), vivaá¹-á¹-acchado (Se), vivaá¹-á¹-acchaddÄ• (Ee)
Ã±Ä• á¹‡aá¹ƒ nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«paá¹ƒ ||

52__._ á¹• 21 imÄ• ni me sattasatÄ• ni atthi, gaá¹‡hÄ• hi sabbÄ• ni dadÄ• mi tuyhaá¹ƒ.

tayÄ• hi me jÄ«vitamajja laddhaá¹ƒ, athopi bhariyÄ• ya makÄ• si sotthiá¹ƒ ||

53__._ á¹• 21 na paá¹‡á¸• itÄ• vetanamÄ• diyanti, citrÄ• hi gÄ• thÄ• hi subhÄ• sitÄ• hi.

itopi te brahme dadantu vittaá¹ƒ, Ä• dÄ• ya tvaá¹ƒ gaccha sakaá¹ƒ niketanti ||

sattubhastajÄ• takaá¹ƒ {senakajÄ• takaá¹ƒ (Se) } sattamaá¹ƒ.

á¹• 03 403. aá¹-á¹-hisenakajÄ• takaá¹ƒ (7-1-8)

54__._ á¹• 21 yeme \Se I 220/ ahaá¹ƒ na jÄ• nÄ• mi, aá¹-á¹-hisena vanibbake.

te maá¹ƒ saá¹…gamma yÄ• canti, kasmÄ• maá¹ƒ tvaá¹ƒ na yÄ• casi ||

55__._ á¹• 21 yÄ• cako \Ne I 134/ appiyo hoti, yÄ• caá¹ƒ adadamappiyo.

tasmÄ• haá¹ƒ taá¹ƒ na yÄ• cÄ• mi, mÄ• me videssanÄ• {viddesanÄ• (Ce Ee) } ahu ||

56__._ á¹• 21 yo \Be I 162/ ve yÄ• canajÄ«vÄ• no, kÄ• le yÄ• caá¹ƒ na yÄ• cati.

paraÃ±ca puÃ±Ã±Ä• {puÃ±Ã±aá¹ƒ (Se Katthaci) } dhaá¹ƒseti, attanÄ• pi na jÄ«vati ||

57__._ á¹• 21 yo ca {yo ve (Katthaci) } yÄ• canajÄ«vÄ• no, kÄ• le yÄ• caÃ±hi yÄ• cati {yÄ• yÄ• cÄ• ni yÄ• cati (Ee), yÄ• cati yÄ• canaá¹ƒ (Ce niyya), yÄ• canaá¹ƒ yÄ• cati (Katthaci) }.

paraÃ±ca puÃ±Ã±aá¹ƒ labbheti, attanÄ• pi ca jÄ«vati ||

58__._ á¹• 21 na ve dessanti {na ve dussanti (Se), na ve dissanti (Ee), na videssanti (Kattha sappaÃ±Ã±Ä• , disvÄ• yÄ• cakamÄ• gate.

brahmacÄ• ri piyo mesi, vada tvaá¹ƒ {vara taá¹ƒ (Ce), vara tvaá¹ƒ (Ee) } bhaÃ±Ã±amicchasi } ||

59__._ á¹• 21 na ve yÄ• canti sappaÃ±Ã±Ä• , dhÄ«ro ca veditumarahati.

uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• ||

60__._ á¹• 21 dadÄ• mi te brÄ• hmaá¹‡a rohiá¹‡Ä«naá¹ƒ, gavaá¹ƒ sahassaá¹ƒ saha puá¹…

ariyo hi ariyassa kathaá¹ƒ na dajjÄ• , sutvÄ• na gÄ• thÄ• tava dhammayuttÄ• ti ||

aá¹-á¹-hisenakajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 404. kapijÄ• takaá¹ƒ (7-1-9)

61__._ á¹• 21 yattha \Se I 221/ verÄ« nivasati, na vase tattha paá¹‡á¸• ito.

ekarattaá¹ƒ dirattaá¹ƒ vÄ• , dukkhaá¹ƒ vasati verisu ||

62__._ á¹• 21 diso ve lahucittassa, posassÄ• nuvidhÄ«yato.

ekassa kapino hetu, yÅ«thassa anayo kato ||

63__._ á¹• 21 bÄ• lova {ca (Ce Se Ee) } paá¹‡á¸• itamÄ• nÄ«, yÅ«thassa parihÄ• rako.

sacittassa vasaá¹ƒ gantvÄ• , sayethÄ• yaá¹ƒ {passethÄ• yaá¹ƒ (Katthaci) } yathÄ• kapi ||

64__._ á¹• 21 na sÄ• dhu balavÄ• bÄ• lo, yÅ«thassa parihÄ• rako.

ahito bhavati Ã±Ä• tÄ«naá¹ƒ, sakuá¹‡Ä• naá¹ƒva cetako {ceá¹-ako (Katthaci) } ||

65__._ á¹• 21 dhÄ«rova \Be I 163/ balavÄ• sÄ• dhu, yÅ«thassa parihÄ• rako.

hito bhavati Ã±Ä• tÄ«naá¹ƒ, tidasÄ• naá¹ƒva vÄ• savo ||

66__._ á¹• 21 yo ca sÄ«laÃ±ca paÃ±Ã±aÃ±ca, sutaÃ±cattani passati.

ubhinnamatthaá¹ƒ carati, attano ca parassa ca ||

67__._ á¹• 21 tasmÄ• tuleyya mattÄ• naá¹ƒ, sÄ«lapaÃ±Ã±Ä• sutÄ• miva {sÄ«laá¹ƒ paÃ±Ã±

gaá¹‡aá¹ƒ vÄ• parihare dhÄ«ro, eko vÄ• pi paribbajeti ||

kapijÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 405. bakajÄ• takaá¹ƒ (7-1-10)

68__._ á¹• 21 dvÄ• sattati \Ne I 135/ gotama {bho gotama (Katthaci) } puÃ±Ã±akammÄ• , va
jÄ• tijaraá¹ƒ atÄ«tÄ• .

ayamantimÄ• vedagÅ« brahmapatti {brahmupapatti (Se Katthaci) }, asmÄ• bhijappanti janÄ
anekÄ• ||

69__._ á¹• 21 appaÃ±hi etaá¹ƒ {appaÃ±ca hetaá¹ƒ (Se), appaá¹ƒsi etaá¹ƒ (Katthaci) } na hi
tvaá¹ƒ baka maÃ±Ã±asi dÄ«ghamÄ• yuá¹ƒ.

sataá¹ƒ sahassÄ• ni {sahassÄ• naá¹ƒ (Ce Ee SN a I 175), sahassÄ• na (Se Ke) } nirabbudÄ
tavÄ• ha brahme ||

70__._ á¹• 21 anantadassÄ« bhagavÄ• hamasmi, jÄ• tijjaraá¹ƒ sokamupÄ• tivatto.

kiá¹ƒ me purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ {sÄ«lavantaá¹ƒ (Ee Katthaci) }, Ä• cikkha me taá
vijaÃ±Ã±aá¹ƒ ||

71__._ á¹• 21 yaá¹ƒ tvaá¹ƒ apÄ• yesi bahÅ« manusse, pipÄ• site ghammani samparete.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, suttappabuddhova anussarÄ• mi ||

72__._ á¹• 21 yaá¹ƒ \Be I 164/ eá¹‡ikÅ«lasmi janaá¹ƒ gahÄ«taá¹ƒ, amocayÄ« gayhaka niyy

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, suttappabuddhova anussarÄ• mi ||

73__._ á¹• 21 gaá¹…gÄ• ya sotasmiá¹ƒ gahÄ«tanÄ• vaá¹ƒ, luddena \Se I 223/ nÄ• gena ma

amocayi tvaá¹ƒ balasÄ• pasayha, taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ.

suttappabuddhova anussarÄ• mi ||

74__._ á¹• 21 kappo ca te baddhacaro {patthacaro (Se), paá¹-á¹-hacaro (Katthaci) } ahosi, s
{sambuddhivantaá¹ƒ (Se Ee), sambuddhavantaá¹ƒ (Katthaci) } vatinaá¹ƒ {vatitaá¹ƒ (Se), vat
amaÃ±Ã±aá¹ƒ.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ, suttappabuddhova anussarÄ• mi ||

75__._ á¹• 21 addhÄ• pajÄ• nÄ• si mametamÄ• yuá¹ƒ, aÃ±Ã±ampi jÄ• nÄ• si tathÄ• hi bu

tathÄ• hi tÄ• yaá¹ƒ {tyÄ• yaá¹ƒ (SN a I 175) } jalitÄ• nubhÄ• vo, obhÄ• sayaá¹ƒ tiá¹-á¹-hati

bakajÄ• takaá¹ƒ dasamaá¹ƒ.

kukkuvaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

varakaá¹‡á¹‡ika cÄ• pavaro sutano, atha gijjha sarohitamacchavaro.

puna paá¹‡á¹‡aka {dasaá¹‡á¹‡aka (Ce Se Ee) } senaka yÄ• canako, atha veri sabrahmabal

2. gandhÄ• ravaggo

á¹• 03 406. gandhÄ• rajÄ• takaá¹ƒ (7-2-1)

76__._ á¹• 21 hitvÄ• \Se I 224/ \Ne I 136/ \Be I 165/ gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni

koá¹-á¹-hÄ• gÄ• rÄ• ni phÄ«tÄ• ni, sannidhiá¹ƒ dÄ• ni kubbasi ||

77__._ á¹• 21 hitvÄ• gandhÄ• ravisayaá¹ƒ, pahÅ«tadhanadhÄ• riyaá¹ƒ {dhÄ• niyaá¹ƒ (Ce E

pasÄ• sanato {pasÄ• sanito (Ce Se), pasÄ• sanÄ• to (Ee) } nikkhanto, idha dÄ• ni pasÄ• sa

78__._ á¹• 21 dhammaá¹ƒ bhaá¹‡Ä• mi vedeha, adhammo me na ruccati.

dhammaá¹ƒ me bhaá¹‡amÄ• nassa, na pÄ• pamupalimpati ||

79__._ á¹• 21 yena kenaci vaá¹‡á¹‡ena, paro labhati ruppanaá¹ƒ.

mahatthiyampi ce vÄ• caá¹ƒ, na taá¹ƒ bhÄ• seyya paá¹‡á¸• ito ||

80__._ á¹• 21 kÄ• maá¹ƒ ruppatu vÄ• mÄ• vÄ• , bhusaá¹ƒva vikirÄ«yatu.

dhammaá¹ƒ me bhaá¹‡amÄ• nassa, na pÄ• pamupalimpati ||

81__._ á¹• 21 no ce assa sakÄ• buddhi, vinayo vÄ• susikkhito.

vane andhamahiá¹ƒsova {andhamahisova (Ce Ee) } careyya bahuko jano ||

82__._ á¹• 21 yasmÄ• ca panidhekacce, Ä• ceramhi {Ä• cÄ• ramhi (Ce Ee) } susikkhitÄ• .

tasmÄ• vinÄ«tavinayÄ• , caranti susamÄ• hitÄ• ti ||

gandhÄ• rajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 407. mahÄ• kapijÄ• takaá¹ƒ (7-2-2)

83__._ á¹• 21 attÄ• naá¹ƒ \Se I 225/ saá¹…kamaá¹ƒ katvÄ• , yo sotthiá¹ƒ samatÄ• rayi.

kiá¹ƒ tvaá¹ƒ tesaá¹ƒ kime {kimo (Ce Ee), kiá¹ƒ me (Se) } tuyhaá¹ƒ, honti ete {hete (Se), so te
mahÄ• kapi ||

84__._ á¹• 21 rÄ• jÄ• haá¹ƒ issaro tesaá¹ƒ, yÅ«thassa parihÄ• rako.

tesaá¹ƒ sokaparetÄ• naá¹ƒ, bhÄ«tÄ• naá¹ƒ te arindama ||

85__._ á¹• 21 ullaá¹…ghayitvÄ• {sa laá¹…ghayitvÄ• (Ee), sulaá¹…ghayitvÄ• (Katthaci) } a
vissaá¹-á¹-hadhanuno sataá¹ƒ.

tato aparapÄ• desu, daá¸·haá¹ƒ bandhaá¹ƒ latÄ• guá¹‡aá¹ƒ ||

86__._ á¹• 21 chinnabbhamiva \Be I 166/ vÄ• tena, nuá¹‡á¹‡o {nunno (Ce) } rukkhaá¹ƒ upÄ

sohaá¹ƒ appabhavaá¹ƒ tattha, sÄ• khaá¹ƒ hatthehi aggahiá¹ƒ ||

87__._ á¹• 21 taá¹ƒ \Ne I 137/ maá¹ƒ viyÄ• yataá¹ƒ santaá¹ƒ, sÄ• khÄ• ya ca latÄ• ya ca.

samanukkamantÄ• pÄ• dehi, sotthiá¹ƒ sÄ• khÄ• migÄ• gatÄ• ||

88__._ á¹• 21 taá¹ƒ maá¹ƒ na tapate bandho, mato {vadho (Ce Se Ee) } me na tapessati.

sukhamÄ• haritaá¹ƒ tesaá¹ƒ, yesaá¹ƒ rajjamakÄ• rayiá¹ƒ ||

89__._ á¹• 21 esÄ• te upamÄ• rÄ• ja, taá¹ƒ suá¹‡ohi arindama {atthasandassanÄ« katÄ•

raÃ±Ã±Ä• raá¹-á¹-hassa yoggassa, balassa nigamassa ca.

sabbesaá¹ƒ sukhameá¹-á¹-habbaá¹ƒ, khattiyena pajÄ• natÄ• ti ||

mahÄ• kapijÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 408. kumbhakÄ• rajÄ• takaá¹ƒ (7-2-3)

90__._ á¹• 21 ambÄ• hamaddaá¹ƒ \Se I 226/ vanamantarasmiá¹ƒ, nÄ«lobhÄ• saá¹ƒ phalita
saá¹ƒvirÅ«á¸·haá¹ƒ.

tamaddasaá¹ƒ phalahetu vibhaggaá¹ƒ, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

91__._ á¹• 21 selaá¹ƒ sumaá¹-á¹-haá¹ƒ naravÄ«raniá¹-á¹-hitaá¹ƒ {naravidduniá¹-á¹-hitaá¹ƒ (
yugaá¹ƒ dhÄ• rayi appasaddaá¹ƒ.

dutiyaÃ±ca Ä• gamma ahosi saddo, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

92__._ á¹• 21 dijÄ• dijaá¹ƒ kuá¹‡apamÄ• harantaá¹ƒ, ekaá¹ƒ samÄ• naá¹ƒ bahukÄ• same

Ä• hÄ• rahetÅ« paripÄ• tayiá¹ƒsu, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

93__._ á¹• 21 usabhÄ• hamaddaá¹ƒ yÅ«thassa majjhe, calakkakuá¹ƒ vaá¹‡á¹‡abalÅ«papar

tamaddasaá¹ƒ kÄ• mahetu vitunnaá¹ƒ, taá¹ƒ disvÄ• bhikkhÄ• cariyaá¹ƒ carÄ• mi ||

94__._ á¹• 21 karaá¹‡á¸• ako \Be I 167/ {karaá¹‡á¸• unÄ• ma (Ce Ee) } kaliá¹…gÄ• naá¹ƒ, g

nimirÄ• jÄ• videhÄ• naá¹ƒ, paÃ±cÄ• lÄ• naÃ±ca dummukho.

ete raá¹-á¹-hÄ• ni hitvÄ• na, pabbajiá¹ƒsu akiÃ±canÄ• ||

95__._ á¹• 21 sabbepime \Se I 227/ devasamÄ• samÄ• gatÄ• , aggÄ« yathÄ• pajjalito tath

ahampi eko carissÄ• mi bhaggavi, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni ||

96__._ á¹• 21 ayameva kÄ• lo na hi aÃ±Ã±o atthi, anusÄ• sitÄ• me na bhaveyya pacchÄ• .

ahampi ekÄ• carissÄ• mi bhaggava, sakuá¹‡Ä«va muttÄ• purisassa hatthÄ• ||

97__._ á¹• 21 Ä• maá¹ƒ pakkaÃ±ca jÄ• nanti, atho loá¹‡aá¹ƒ aloá¹‡akaá¹ƒ.

tamahaá¹ƒ disvÄ• na pabbajiá¹ƒ, careva tvaá¹ƒ carÄ• mahanti ||

kumbhakÄ• rajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 409. daá¸·hadhammajÄ• takaá¹ƒ (7-2-4)

98__._ á¹• 21 ahaá¹ƒ \Ne I 138/ ce daá¸·hadhammassa {daá¸·hadhammÄ• ya (Ee) }, vahan

dharantÄ« urasi sallaá¹ƒ, yuddhe vikkantacÄ• rinÄ« ||

99__._ á¹• 21 nÅ«na rÄ• jÄ• na jÄ• nÄ• ti {na ha nÅ«na rÄ• jÄ• jÄ• nÄ• ti (Ce Ee) }, mama

saá¹…gÄ• me sukatantÄ• ni, dÅ«tavippahitÄ• ni ca ||

100__._ á¹• 21 sÄ• nÅ«nÄ• haá¹ƒ marissÄ• mi, abandhu aparÄ• yinÄ« {aparÄ• yiá¹‡Ä« (C

tadÄ• \Se I 228/ hi {tathÄ• hi (Ee) } kumbhakÄ• rassa, dinnÄ• chakaá¹‡ahÄ• rikÄ• ||

101__._ á¹• 21 yÄ• vatÄ• sÄ«satÄ« poso, tÄ• vadeva pavÄ«á¹‡ati.

atthÄ• pÄ• ye jahanti naá¹ƒ, oá¹-á¹-hibyÄ• dhiá¹ƒva khattiyo ||

102__._ á¹• 21 yo pubbe katakalyÄ• á¹‡o, katattho nÄ• vabujjhati.

atthÄ• tassa palujjanti, ye honti abhipatthitÄ• ||

103__._ á¹• 21 yo \Be I 168/ pubbe katakalyÄ• á¹‡o, katattho manubujjhati.

atthÄ• tassa pavaá¸• á¸• hanti, ye honti abhipatthitÄ• ||

104__._ á¹• 21 taá¹ƒ vo vadÄ• mi bhaddante {bhaddaá¹ƒ vo (Ce Se Ee) }, yÄ• vantettha sa

sabbe kataÃ±Ã±uno hotha, ciraá¹ƒ saggamhi á¹-hassathÄ• ti ||

daá¸·hadhammajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 410. somadattajÄ• takaá¹ƒ (7-2-5)

105__._ á¹• 21 yo maá¹ƒ pure paccuá¸• á¸• eti {paccudeti (Ce Se Ee), paccuá¹-á¹-heti (Katt
dÅ«ramÄ• yato.

so na dissati mÄ• taá¹…go, somadatto kuhiá¹ƒ gato ||

106__._ á¹• 21 ayaá¹ƒ vÄ• so mato seti, allasiá¹…gaá¹ƒva vacchito {allapiá¹…kava chijjito
allapÄ«taá¹ƒva vicchito (Se) }.

bhumyÄ• nipatito seti, amarÄ• vata kuÃ±jaro ||

107__._ á¹• 21 anagÄ• riyupetassa, vippamuttassa te sato.

samaá¹‡assa na taá¹ƒ sÄ• dhu, yaá¹ƒ petamanusocasi ||

108__._ á¹• 21 saá¹ƒvÄ• sena have sakka, manussassa migassa vÄ• .

hadaye \Se I 229/ jÄ• yate pemaá¹ƒ, taá¹ƒ na sakkÄ• asocituá¹ƒ ||

109__._ á¹• 21 mataá¹ƒ marissaá¹ƒ rodanti, ye rudanti lapanti ca.

tasmÄ• tvaá¹ƒ isi mÄ• rodi, roditaá¹ƒ moghamÄ• hu santo ||

110__._ á¹• 21 kanditena \Ne I 139/ have brahme, mato peto samuá¹-á¹-hahe.

sabbe saá¹…gamma rodÄ• ma, aÃ±Ã±amaÃ±Ã±assa Ã±Ä• take ||

111__._ á¹• 21 Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

112__._ á¹• 21 abbahÄ« vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

113__._ á¹• 21 sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na vÄ• savÄ• ti ||

somadattajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 411. susÄ«majÄ• takaá¹ƒ (7-2-6)

114__._ á¹• 21 kÄ• á¸·Ä• ni \Be I 169/ kesÄ• ni pure ahesuá¹ƒ, jÄ• tÄ• ni sÄ«samhi yathÄ•

tÄ• najja setÄ• ni susÄ«ma {susima (Katthaci) } disvÄ• , dhammaá¹ƒ cara brahmacariyassa

115__._ á¹• 21 mameva deva palitaá¹ƒ na tuyhaá¹ƒ, mameva sÄ«saá¹ƒ mama uttamaá¹…g

``atthaá¹ƒ \Se I 230/ karissaâ€™â€™ nti musÄ• abhÄ• á¹‡iá¹ƒ {abhÄ• siá¹ƒ (Katthaci) }, ek
rÄ• jaseá¹-á¹-ha ||

116__._ á¹• 21 daharo tuvaá¹ƒ dassaniyosi rÄ• ja, paá¹-hamuggato hosi {hohi (Ce), hoti (Ka
kaá¸·Ä«ro.

rajjaÃ±ca kÄ• rehi mamaÃ±ca passa, mÄ• kÄ• likaá¹ƒ anudhÄ• vÄ« janinda ||

117__._ á¹• 21 passÄ• mi vohaá¹ƒ dahariá¹ƒ kumÄ• riá¹ƒ, sÄ• maá¹-á¹-hapassaá¹ƒ sutanua

kÄ• á¸·appavÄ• á¸·Ä• va pavellamÄ• nÄ• , palobhayantÄ«va {sÄ• lobhayantÄ«va (Ee) } na

118__._ á¹• 21 tamena passÄ• miparena nÄ• riá¹ƒ, Ä• sÄ«tikaá¹ƒ nÄ• vutikaá¹ƒ va jaccÄ• .

daá¹‡á¸• aá¹ƒ gahetvÄ• na pavedhamÄ• naá¹ƒ, gopÄ• nasÄ«bhoggasamaá¹ƒ carantiá¹ƒ ||

119__._ á¹• 21 sohaá¹ƒ tamevÄ• nuvicintayanto, eko sayÄ• mi {passÄ• mi (Katthaci) } saya

``ahampi evaá¹ƒâ€™â€™ iti pekkhamÄ• no, na gahe rame {na gehe rame (Ce), gehe na ra

brahmacariyassa kÄ• lo ||

120__._ á¹• 21 rajjuvÄ• lambanÄ« \Be I 170/ cesÄ• , yÄ• gehe vasato rati.

evampi \Se I 231/ chetvÄ• na vajanti dhÄ«rÄ• , anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• ti

susÄ«majÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 412. koá¹-asimbalijÄ• takaá¹ƒ (7-2-7)

121__._ á¹• 21 ahaá¹ƒ dasasataá¹ƒbyÄ• maá¹ƒ, uragamÄ• dÄ• ya Ä• gato.

taÃ±ca maÃ±ca mahÄ• kÄ• yaá¹ƒ, dhÄ• rayaá¹ƒ nappavedhasi {na pavedhayi (Katthaci) } ||

122__._ á¹• 21 athimaá¹ƒ \Ne I 140/ khuddakaá¹ƒ pakkhiá¹ƒ, appamaá¹ƒsataraá¹ƒ mayÄ• .

dhÄ• rayaá¹ƒ byathasi {byÄ• dhase (Ce), byadhase (Ee), byÄ• dhasi (Katthaci) } bhÄ«tÄ• {
kamatthaá¹ƒ koá¹-asimbali {koá¹-isimbali (Ce Ee) } ||

123__._ á¹• 21 maá¹ƒsabhakkho tuvaá¹ƒ rÄ• ja, phalabhakkho ayaá¹ƒ dijo.

ayaá¹ƒ nigrodhabÄ«jÄ• ni, pilakkhudumbarÄ• ni ca.

assatthÄ• ni ca bhakkhitvÄ• , khandhe me ohadissati ||

124__._ á¹• 21 te rukkhÄ• saá¹ƒvirÅ«hanti, mama passe nivÄ• tajÄ• .

te maá¹ƒ pariyonandhissanti, arukkhaá¹ƒ maá¹ƒ karissare ||

125__._ á¹• 21 santi aÃ±Ã±epi rukkhÄ• se, mÅ«lino khandhino dumÄ• .

iminÄ• sakuá¹‡ajÄ• tena, bÄ«jamÄ• haritÄ• hatÄ• ||

126__._ á¹• 21 ajjhÄ• rÅ«hÄ• bhivaá¸• á¸• hanti {ajjhÄ• rÅ«á¸·hÄ• bhivaá¸• á¸• hanti (Ce Ee
vanappatiá¹ƒ.

tasmÄ• rÄ• ja pavedhÄ• mi, sampassaá¹ƒnÄ• gataá¹ƒ bhayaá¹ƒ ||

127__._ á¹• 21 saá¹…keyya saá¹…kitabbÄ• ni, rakkheyyÄ• nÄ• gataá¹ƒ bhayaá¹ƒ.

anÄ• gatabhayÄ• \Se I 232/ dhÄ«ro, ubho loke avekkhatÄ«ti ||

koá¹-asimbalijÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 413. dhÅ«makÄ• rijÄ• takaá¹ƒ (7-2-8)

128__._ á¹• 21 rÄ• jÄ• apucchi vidhuraá¹ƒ, dhammakÄ• mo yudhiá¹-á¹-hilo.

api brÄ• hmaá¹‡a jÄ• nÄ• si, ko eko bahu socati ||

129__._ á¹• 21 brÄ• hmaá¹‡o \Be I 171/ ajayÅ«thena, pahÅ«tedho {bahÅ«tejo (Ee Katthaci) vasaá¹ƒ.

dhÅ«maá¹ƒ akÄ• si vÄ• seá¹-á¹-ho, rattindivamatandito ||

130__._ á¹• 21 tassa taá¹ƒ dhÅ«magandhena, sarabhÄ• makasaá¸• á¸• itÄ• {makasadditÄ (Ee Katthaci) }.

vassÄ• vÄ• saá¹ƒ upÄ• gacchuá¹ƒ, dhÅ«makÄ• rissa santike ||

131__._ á¹• 21 sarabhesu manaá¹ƒ katvÄ• , ajÄ• so nÄ• vabujjhatha.

Ä• gacchantÄ« vajantÄ« vÄ• {Ä• gacchanti vajanti vÄ• (Se Ee), Ä• gacchantiá¹ƒ vajantiá¹ƒ tÄ• vinasuá¹ƒ {vinassuá¹ƒ (Ce) } ajÄ• ||

132__._ á¹• 21 sarabhÄ• sarade kÄ• le, pahÄ«namakase vane.

pÄ• visuá¹ƒ giriduggÄ• ni, nadÄ«naá¹ƒ pabhavÄ• ni ca ||

133__._ á¹• 21 sarabhe ca gate disvÄ• , ajÄ• ca vibhavaá¹ƒ gatÄ• {aje ca vibhavaá¹ƒ gate

kiso ca vivaá¹‡á¹‡o cÄ• si, paá¹‡á¸• urogÄ« ca brÄ• hmaá¹‡o ||

á¹• 22

134__._ á¹• 21 evaá¹ƒ \Ne I 141/ yo saá¹ƒ niraá¹ƒkatvÄ• , Ä• gantuá¹ƒ kurute piyaá¹ƒ.

so eko bahu socati, dhÅ«makÄ• rÄ«va brÄ• hmaá¹‡oti ||

dhÅ«makÄ• rijÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 414. jÄ• garajÄ• takaá¹ƒ (7-2-9)

135__._ á¹• 21 kodha \Se I 233/ jÄ• garataá¹ƒ sutto, kodha suttesu jÄ• garo.

ko mametaá¹ƒ vijÄ• nÄ• ti, ko taá¹ƒ paá¹-ibhaá¹‡Ä• ti me ||

136__._ á¹• 21 ahaá¹ƒ jÄ• garataá¹ƒ sutto, ahaá¹ƒ suttesu jÄ• garo.

ahametaá¹ƒ vijÄ• nÄ• mi, ahaá¹ƒ paá¹-ibhaá¹‡Ä• mi te ||

137__._ á¹• 21 kathaá¹ƒ jÄ• garataá¹ƒ sutto, kathaá¹ƒ suttesu jÄ• garo.

kathaá¹ƒ etaá¹ƒ vijÄ• nÄ• si, kathaá¹ƒ paá¹-ibhaá¹‡Ä• si me ||

138__._ á¹• 21 ye dhammaá¹ƒ nappajÄ• nanti, saá¹ƒyamoti damoti ca.

tesu suppamÄ• nesu, ahaá¹ƒ jaggÄ• mi devate ||

139__._ á¹• 21 yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

tesu jÄ• garamÄ• nesu, ahaá¹ƒ suttosmi devate ||

140__._ á¹• 21 evaá¹ƒ \Be I 172/ jÄ• garataá¹ƒ sutto, evaá¹ƒ suttesu jÄ• garo.

evametaá¹ƒ vijÄ• nÄ• mi, evaá¹ƒ paá¹-ibhaá¹‡Ä• mi te ||

141__._ á¹• 21 sÄ• dhu jÄ• garataá¹ƒ sutto, sÄ• dhu suttesu jÄ• garo.

sÄ• dhumetaá¹ƒ vijÄ• nÄ• si, sÄ• dhu paá¹-ibhaá¹‡Ä• si meti ||

jÄ• garajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 415. kummÄ• sapiá¹‡á¸• ijÄ• takaá¹ƒ (7-2-10)

142__._ á¹• 21 na kiratthi anomadassisu, pÄ• ricariyÄ• buddhesu appikÄ• {appakÄ• (Katt

sukkhÄ• ya \Se I 234/ aloá¹‡ikÄ• ya ca, passaphalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• ||

143__._ á¹• 21 hatthigavassÄ• cime bahÅ« {hatthigavÄ• ssÄ• ca me bahÅ« (Ce), hatthÄ« hatthÄ« gavÄ• ssÄ• ca me bahÅ« (Ee) }, dhanadhaÃ±Ã±aá¹ƒ pathavÄ« ca kevalÄ• .

nÄ• riyo cimÄ• accharÅ«pamÄ• , passaphalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• ||

144__._ á¹• 21 abhikkhaá¹‡aá¹ƒ rÄ• jakuÃ±jara, gÄ• thÄ• bhÄ• sasi kosalÄ• dhipa.

pucchÄ• mi taá¹ƒ raá¹-á¹-havaá¸• á¸• hana, bÄ• á¸·haá¹ƒ pÄ«timano pabhÄ• sasi ||

145__._ á¹• 21 imasmiÃ±Ã±eva nagare, kule aÃ±Ã±atare ahuá¹ƒ.

parakammakaro Ä• siá¹ƒ, bhatako sÄ«lasaá¹ƒvuto ||

146__._ á¹• 21 kammÄ• ya \Ne I 142/ nikkhamantohaá¹ƒ, caturo samaá¹‡eddasaá¹ƒ.

Ä• cÄ• rasÄ«lasampanne, sÄ«tibhÅ«te anÄ• save ||

147__._ á¹• 21 tesu cittaá¹ƒ pasÄ• detvÄ• , nisÄ«detvÄ• {nisÄ• detvÄ• (?) } paá¹‡á¹‡asan

adaá¹ƒ buddhÄ• na kummÄ• saá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

148__._ á¹• 21 tassa \Be I 173/ kammassa kusalassa, idaá¹ƒ me edisaá¹ƒ phalaá¹ƒ.

anubhomi idaá¹ƒ rajjaá¹ƒ, phÄ«taá¹ƒ dharaá¹‡imuttamaá¹ƒ ||

149__._ á¹• 21 dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ• do {dada bhuÃ±ja ca mÄ• ca pamÄ• do (kosalÄ• dhipa.

mÄ• \Se I 235/ rÄ• ja adhammiko ahu, dhammaá¹ƒ pÄ• laya kosalÄ• dhipa ||

150__._ á¹• 21 sohaá¹ƒ tadeva punappunaá¹ƒ, vaá¹-umaá¹ƒ Ä• carissÄ• mi sobhane.

ariyÄ• caritaá¹ƒ sukosale, arahanto me manÄ• pÄ• va passituá¹ƒ ||

151__._ á¹• 21 devÄ« viya accharÅ«pamÄ• , majjhe nÄ• rigaá¹‡assa sobhasi.

kiá¹ƒ kammamakÄ• si bhaddakaá¹ƒ, kenÄ• si vaá¹‡á¹‡avatÄ« sukosale ||

152__._ á¹• 21 ambaá¹-á¹-hakulassa khattiya, dÄ• syÄ• haá¹ƒ parapesiyÄ• ahuá¹ƒ.

saÃ±Ã±atÄ• ca {saÃ±Ã±atÄ• (Ce Ee) } dhammajÄ«vinÄ«, sÄ«lavatÄ« ca apÄ• padassanÄ

153__._ á¹• 21 uddhaá¹-abhattaá¹ƒ ahaá¹ƒ tadÄ• , caramÄ• nassa adÄ• si bhikkhuno.

vittÄ• sumanÄ• sayaá¹ƒ ahaá¹ƒ, tassa kammassa phalaá¹ƒ mamedisanti ||

kummÄ• sapiá¹‡á¸• ijÄ• takaá¹ƒ dasamaá¹ƒ.

á¹• 03 416. parantapajÄ• takaá¹ƒ (7-2-11)

154__._ á¹• 21 Ä• gamissati \Se I 236/ me pÄ• paá¹ƒ, Ä• gamissati me bhayaá¹ƒ.

tadÄ• hi calitÄ• sÄ• khÄ• , manussena migena vÄ• ||

155__._ á¹• 21 bhÄ«ruyÄ• nÅ«na me kÄ• mo, avidÅ«re vasantiyÄ• .

karissati kisaá¹ƒ paá¹‡á¸• uá¹ƒ, sÄ• va sÄ• khÄ• parantapaá¹ƒ ||

156__._ á¹• 21 socayissati \Be I 174/ maá¹ƒ kantÄ• , gÄ• me vasamaninditÄ• .

karissati kisaá¹ƒ paá¹‡á¸• uá¹ƒ, sÄ• va sÄ• khÄ• parantapaá¹ƒ ||

157__._ á¹• 21 tayÄ• maá¹ƒ asitÄ• paá¹…gi {hasitÄ• paá¹…gi (Ce Se Ee) }, sitÄ• ni {mihitÄ
bhaá¹‡itÄ• ni ca.

kisaá¹ƒ paá¹‡á¸• uá¹ƒ karissanti, sÄ• va sÄ• khÄ• parantapaá¹ƒ ||

158__._ á¹• 21 agamÄ• nÅ«na so saddo, asaá¹ƒsi nÅ«na so tava.

akkhÄ• taá¹ƒ nÅ«na taá¹ƒ tena, yo taá¹ƒ sÄ• khamakampayi ||

159__._ á¹• 21 idaá¹ƒ \Ne I 143/ kho taá¹ƒ samÄ• gamma, mama bÄ• lassa cintitaá¹ƒ.

tadÄ• hi calitÄ• sÄ• khÄ• , manussena migena vÄ• ||

160__._ á¹• 21 tatheva tvaá¹ƒ avedesi, avaÃ±ci {avajjhi (Katthaci) } pitaraá¹ƒ mama.

hantvÄ• sÄ• khÄ• hi chÄ• dento, Ä• gamissati me {te (Se Katthaci) } bhayanti ||

parantapajÄ• takaá¹ƒ ekÄ• dasamaá¹ƒ.

gandhÄ• ravaggo dutiyo.

tassuddÄ• naá¹ƒ ---

varagÄ• ma \Se I 237/ mahÄ• kapi bhaggava ca, daá¸·hadhamma sakuÃ±jara kesavaro.

urago vidhuro puna jÄ• garataá¹ƒ, atha kosalÄ• dhipa parantapa cÄ• ti ||

atha vagguddÄ• naá¹ƒ ---

atha sattanipÄ• tamhi, vaggaá¹ƒ me bhaá¹‡ato suá¹‡a.

kukku ca puna gandhÄ• ro, dveva guttÄ• mahesinÄ• ti ||

sattakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hakanipÄ• to

á¹• 03 417. kaccÄ• nijÄ• takaá¹ƒ (1)

1__._ á¹• 21 odÄ• tavatthÄ• \Se I 238/ \Ne I 144/ \Be I 175/ suci allakesÄ• , kaccÄ• ni kiá¹ƒ {kumbhimapassayitvÄ• (Ee) }.

piá¹-á¹-hÄ• tilÄ• dhovasi taá¹‡á¸• ulÄ• ni, tilodano hehiti kissa hetu ||

2__._ á¹• 21 na kho ayaá¹ƒ brÄ• hmaá¹‡a bhojanatthÄ• {bhojanatthaá¹ƒ (Se) }, tilodano he

dhammo mato tassa pahuttamajja {pahÅ«namajja (Se), pahÅ«tamajja (Ce), bahÅ«tamajjÄ•

susÄ• namajjhe ||

3__._ á¹• 21 anuvicca kaccÄ• ni karohi kiccaá¹ƒ, dhammo mato ko nu taveva {taveta (Ce Se

sahassanetto atulÄ• nubhÄ• vo, na miyyatÄ« dhammavaro kadÄ• ci ||

4__._ á¹• 21 daá¸·happamÄ• á¹‡aá¹ƒ mama ettha brahme, dhammo mato natthi mamettha

ye yeva dÄ• ni pÄ• pÄ• bhavanti, te \Se I 239/ teva dÄ• ni sukhitÄ• bhavanti ||

5__._ á¹• 21 suá¹‡isÄ• hi mayhaá¹ƒ vaÃ±jhÄ• ahosi, sÄ• maá¹ƒ vadhitvÄ• na vijÄ• yi putt

sÄ• dÄ• ni sabbassa kulassa issarÄ• , ahaá¹ƒ panamhi {vasÄ• mi (Se) } apaviddhÄ• ekikÄ

6__._ á¹• 21 jÄ«vÄ• mi \Be I 176/ vohaá¹ƒ na matohamasmi {nÄ• haá¹ƒ matosmi (Ce Ee) }, idhÄ• gatosmi.

yÄ• taá¹ƒ vadhitvÄ• na vijÄ• yi puttaá¹ƒ, sahÄ• va puttena karomi bhasmaá¹ƒ ||

7__._ á¹• 21 evaÃ±ca {etaÃ±ca (Ce Ee) } te ruccati devarÄ• ja, mameva atthÄ• ya idhÄ• ga

ahaÃ±ca putto suá¹‡isÄ• ca nattÄ• , sammodamÄ• nÄ• gharamÄ• vasema ||

8__._ á¹• 21 evaÃ±ca te ruccati kÄ• tiyÄ• ni, hatÄ• pi santÄ• na jahÄ• si dhammaá¹ƒ.

tuvaÃ±ca {tvaÃ±ca (Ee Katthaci) } putto suá¹‡isÄ• ca nattÄ• , sammodamÄ• nÄ• gharamÄ

9__._ á¹• 21 sÄ• kÄ• tiyÄ• nÄ« suá¹‡isÄ• ya saddhiá¹ƒ, sammodamÄ• nÄ• gharamÄ• vas

putto \Se I 240/ ca nattÄ• ca upaá¹-á¹-hahiá¹ƒsu, devÄ• namindena adhiggahÄ«tÄ• ti ||

kaccÄ• nijÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 418. aá¹-á¹-hasaddajÄ• takaá¹ƒ (2)

10__._ á¹• 21 idaá¹ƒ \Ne I 145/ pure ninnamÄ• hu, bahumacchaá¹ƒ mahodakaá¹ƒ.

Ä• vÄ• so bakarÄ• jassa, pettikaá¹ƒ bhavanaá¹ƒ mama.

tyajja bhekena {bhiá¹…gena (Katthaci) } yÄ• pema, okaá¹ƒ na vajahÄ• mase {okantaá¹ƒ na

11__._ á¹• 21 ko dutiyaá¹ƒ asÄ«lissa, bandharassakkhi bhecchati {bhejjati (Ce Se Ee), bhin

ko me putte kulÄ• vakaá¹ƒ, maÃ±ca sotthiá¹ƒ karissati ||

12__._ á¹• 21 sabbÄ• parikkhayÄ• pheggu, yÄ• va tassÄ• gatÄ« ahu.

khÄ«á¹‡abhakkho mahÄ• rÄ• ja, sÄ• re na ramatÄ« ghuá¹‡o ||

13__._ á¹• 21 sÄ• \Be I 177/ nÅ«nÄ• haá¹ƒ ito gantvÄ• , raÃ±Ã±o muttÄ• nivesanÄ• .

attÄ• naá¹ƒ ramayissÄ• mi, dumasÄ• khaniketinÄ« ||

14__._ á¹• 21 so nÅ«nÄ• haá¹ƒ ito gantvÄ• , raÃ±Ã±o mutto nivesanÄ• .

aggodakÄ• ni pissÄ• mi, yÅ«thassa purato vajaá¹ƒ ||

15__._ á¹• 21 taá¹ƒ maá¹ƒ kÄ• mehi sammattaá¹ƒ, rattaá¹ƒ kÄ• mesu mucchitaá¹ƒ.

Ä• nayÄ« bharato {vanato (Katthaci) } luddo, bÄ• hiko bhaddamatthu te ||

16__._ á¹• 21 andhakÄ• ratimisÄ• yaá¹ƒ, tuá¹…ge uparipabbate.

sÄ• \Se I 241/ maá¹ƒ saá¹‡hena mudunÄ• , mÄ• pÄ• daá¹ƒ khali {khaá¹‡i (Ce Se Ee) } yas

17__._ á¹• 21 asaá¹ƒsayaá¹ƒ jÄ• tikhayantadassÄ«, na gabbhaseyyaá¹ƒ punarÄ• vajissaá¹ƒ

ayamantimÄ• pacchimÄ• gabbhaseyyÄ• {ayaá¹ƒ hi me antimÄ• gabbhaseyyÄ• (Ce Ee) }
punabbhavÄ• yÄ• ti ||

aá¹-á¹-hasaddajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 419. sulasÄ• jÄ• takaá¹ƒ (3)

18__._ á¹• 21 idaá¹ƒ suvaá¹‡á¹‡akÄ• yÅ«raá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ harassu bhaddante, maÃ±ca dÄ• sÄ«ti sÄ• vaya ||

19__._ á¹• 21 oropayassu kalyÄ• á¹‡i, mÄ• bÄ• á¸·haá¹ƒ {bahuá¹ƒ (Ce Se Ee) } paridevasi

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, ahantvÄ• dhanamÄ• bhataá¹ƒ ||

20__._ á¹• 21 yato sarÄ• mi attÄ• naá¹ƒ, yato pattÄ• smi viÃ±Ã±utaá¹ƒ.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, aÃ±Ã±aá¹ƒ piyataraá¹ƒ tayÄ• ||

21__._ á¹• 21 ehi taá¹ƒ upagÅ«hissaá¹ƒ {upaguyhissaá¹ƒ (Katthaci) }, karissaÃ±ca padakkh

na hi dÄ• ni puna atthi, mama tuyhaÃ±ca saá¹…gamo ||

22__._ á¹• 21 na \Ne I 146/ hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

23__._ á¹• 21 na \Be I 178/ hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi \Se I 242/ paá¹‡á¸• itÄ• hoti, lahuá¹ƒ atthaá¹ƒ vicintikÄ• {lahumatthavicintikÄ• (Ce

24__._ á¹• 21 lahuÃ±ca vata khippaÃ±ca, nikaá¹-á¹-he samacetayi.

migaá¹ƒ puá¹‡á¹‡Ä• yateneva {puá¹‡á¹‡Ä• yataneva (Se) }, sulasÄ• sattukaá¹ƒ vadhi ||

25__._ á¹• 21 yodha uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

so haÃ±Ã±ati mandamati, corova girigabbhare ||

26__._ á¹• 21 yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , sulasÄ• sattukÄ• mivÄ• ti ||

sulasÄ• jÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 420. sumaá¹…galajÄ• takaá¹ƒ (4)

27__._ á¹• 21 bhusamhi {bhusampi (Katthaci), bhusaá¹ƒ hi (Ce niyya) } kuddhoti avekkhiyÄ•
daá¹‡á¸• aá¹ƒ paá¹‡ayeyya issaro.

aá¹-á¹-hÄ• naso appatirÅ«pamattano, parassa dukkhÄ• ni bhusaá¹ƒ udÄ«raye ||

28__._ á¹• 21 yato ca jÄ• neyya pasÄ• damattano, atthaá¹ƒ niyuÃ±jeyya parassa dukkaá¹-a

tadÄ• yamatthoti sayaá¹ƒ avekkhiya, athassa daá¹‡á¸• aá¹ƒ sadisaá¹ƒ nivesaye ||

29__._ á¹• 21 na cÄ• pi jhÄ• peti paraá¹ƒ na attanaá¹ƒ, amucchito yo nayate nayÄ• nayaá¹

yo \Se I 243/ daá¹‡á¸• adhÄ• ro bhavatÄ«dha issaro, sa vaá¹‡á¹‡agutto siriyÄ• na dhaá¹ƒs

30__._ á¹• 21 ye khattiyÄ• se anisammakÄ• rino, paá¹‡enti daá¹‡á¸• aá¹ƒ sahasÄ• pamuc

avaá¹‡á¹‡asaá¹ƒyutÄ• {yuttÄ• va (Katthaci) } jahanti jÄ«vitaá¹ƒ, ito vimuttÄ• pi ca yanti dug

31__._ á¹• 21 dhamme \Be I 179/ ca ye ariyappavedite ratÄ• , anuttarÄ• te vacasÄ• manas

te santisoraccasamÄ• dhisaá¹‡á¹-hitÄ• , vajanti lokaá¹ƒ dubhayaá¹ƒ tathÄ• vidhÄ• ||

32__._ á¹• 21 rÄ• jÄ• hamasmi narapamadÄ• namissaro, sacepi kujjhÄ• mi á¹-hapemi attan

nisedhayanto janataá¹ƒ tathÄ• vidhaá¹ƒ, paá¹‡emi daá¹‡á¸• aá¹ƒ anukampa yoniso ||

33__._ á¹• 21 sirÄ« ca lakkhÄ« ca taveva khattiya, janÄ• dhipa mÄ• vijahi kudÄ• canaá¹ƒ.

akkodhano niccapasannacitto, anÄ«gho tuvaá¹ƒ vassasatÄ• ni pÄ• laya ||

34__._ á¹• 21 guá¹‡ehi etehi upeta khattiya, á¹-hitamariyavattÄ« {vatti (Ce), vutti (Katthaci) }
akodhano.

sukhÄ« \Se I 244/ anuppÄ«á¸·a pasÄ• samediniá¹ƒ {anuppÄ«á¸·aá¹ƒ sahasamedaniá¹ƒ (Ka
yÄ• hi suggatiá¹ƒ ||

35__._ á¹• 21 evaá¹ƒ \Ne I 147/ sunÄ«tena {suvinÄ«tena (Ee) } subhÄ• sitena, dhammena A

nibbÄ• paye saá¹…khubhitaá¹ƒ mahÄ• janaá¹ƒ, mahÄ• va megho salilena medininti {medan

sumaá¹…galajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 421. gaá¹…gamÄ• lajÄ• takaá¹ƒ (5)

36__._ á¹• 21 aá¹…gÄ• rajÄ• tÄ• pathavÄ«, kukkuá¸·Ä• nugatÄ• mahÄ«.

atha gÄ• yasi vattÄ• ni {vatthÄ• ni (Katthaci) }, na taá¹ƒ tapati Ä• tapo ||

37__._ á¹• 21 uddhaá¹ƒ tapati Ä• dicco, adho tapati vÄ• lukÄ• .

atha gÄ• yasi vattÄ• ni {vatthÄ• ni (Katthaci) }, na taá¹ƒ tapati Ä• tapo ||

38__._ á¹• 21 na \Be I 180/ maá¹ƒ tapati Ä• tapo, Ä• tapÄ• {Ä• tappÄ• (Ce Se Ee) } tapaya

atthÄ• hi vividhÄ• rÄ• ja, te tapanti na Ä• tapo ||

39__._ á¹• 21 addasaá¹ƒ kÄ• ma te mÅ«laá¹ƒ, saá¹…kappÄ• kÄ• ma jÄ• yasi.

na taá¹ƒ saá¹…kappayissÄ• mi, evaá¹ƒ kÄ• ma na hehisi ||

40__._ á¹• 21 appÄ• pi kÄ• mÄ• na alaá¹ƒ, bahÅ«hipi na tappati.

ahahÄ• bÄ• lalapanÄ• , parivajjetha {paá¹-ivijjhetha (Ee Ce-a) } jaggato ||

41__._ á¹• 21 appassa \Se I 245/ kammassa phalaá¹ƒ mamedaá¹ƒ, udayo ajjhÄ• gamÄ• m

suladdhalÄ• bho vata mÄ• á¹‡avassa, yo pabbajÄ« kÄ• marÄ• gaá¹ƒ pahÄ• ya ||

42__._ á¹• 21 tapasÄ• pajahanti pÄ• pakammaá¹ƒ, tapasÄ• nhÄ• pitakumbhakÄ• rabhÄ• v

tapasÄ• abhibhuyya gaá¹…gamÄ• la, nÄ• menÄ• lapasajja brahmadattaá¹ƒ ||

43__._ á¹• 21 sandiá¹-á¹-hikameva ``ammaâ€™â€™ passatha, khantÄ«soraccassa ayaá¹ƒ
vipÄ• ko.

yo {so (Se Katthaci) } sabbajanassa vanditohu, taá¹ƒ vandÄ• ma sarÄ• jikÄ• samaccÄ• ||

44__._ á¹• 21 mÄ• kiÃ±ci avacuttha gaá¹…gamÄ• laá¹ƒ, muninaá¹ƒ monapathesu sikkham

eso hi atari aá¹‡á¹‡avaá¹ƒ, yaá¹ƒ taritvÄ• caranti vÄ«tasokÄ• ti ||

gaá¹…gamÄ• lajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 422. cetiyajÄ• takaá¹ƒ (6)

45__._ á¹• 21 dhammo \Se I 246/ have hato hanti, nÄ• hato hanti kiÃ±canaá¹ƒ {kaÃ±cinaá¹ƒ

tasmÄ• hi dhammaá¹ƒ na hane, mÄ• tvaá¹ƒ {taá¹ƒ (Se Ee) } dhammo hato hani ||

46__._ á¹• 21 alikaá¹ƒ \Ne I 148/ \Be I 181/ bhÄ• samÄ• nassa, apakkamanti devatÄ• .

pÅ«tikaÃ±ca mukhaá¹ƒ vÄ• ti, sakaá¹-á¹-hÄ• nÄ• ca dhaá¹ƒsati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

47__._ á¹• 21 sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhÅ«miyaá¹ƒ tiá¹-á¹-ha cetiya ||

48__._ á¹• 21 akÄ• le vassatÄ« tassa, kÄ• le tassa na vassati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

49__._ á¹• 21 sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhÅ«miá¹ƒ pavisa cetiya ||

50__._ á¹• 21 jivhÄ• tassa dvidhÄ• hoti, uragasseva disampati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

51__._ á¹• 21 sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiya ||

52__._ á¹• 21 jivhÄ• tassa na bhavati, macchasseva disampati.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

53__._ á¹• 21 sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiya ||

54__._ á¹• 21 thiyova \Se I 247/ tassa jÄ• yanti {thiyo tassa pajÄ• yanti (Katthaci) }, na pum

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

55__._ á¹• 21 sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiya ||

56__._ á¹• 21 puttÄ• tassa na bhavanti, pakkamanti disodisaá¹ƒ.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kare ||

57__._ á¹• 21 sace hi saccaá¹ƒ bhaá¹‡asi, hohi rÄ• ja yathÄ• pure.

musÄ• ce bhÄ• sase rÄ• ja, bhiyyo pavisa cetiya ||

58__._ á¹• 21 sa \Be I 182/ rÄ• jÄ• isinÄ• satto, antalikkhacaro pure.

pÄ• vekkhi pathaviá¹ƒ cecco, hÄ«natto patva pariyÄ• yaá¹ƒ {attapariyÄ• yaá¹ƒ (Ce Se), patt
Ce niyya) } ||

59__._ á¹• 21 tasmÄ• \Ne I 149/ hi chandÄ• gamanaá¹ƒ, nappasaá¹ƒsanti paá¹‡á¸• itÄ• .

aduá¹-á¹-hacitto bhÄ• seyya, giraá¹ƒ saccÅ«pasaá¹ƒhitanti ||

cetiyajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 423. indriyajÄ• takaá¹ƒ (7)

60__._ á¹• 21 yo indriyÄ• naá¹ƒ kÄ• mena, vasaá¹ƒ nÄ• rada gacchati.

so pariccajjubho loke, jÄ«vantova visussati {jÄ«vantopivisussati (Se), jÄ«vanto vÄ• pi sussa

61__._ á¹• 21 sukhassÄ• nantaraá¹ƒ dukkhaá¹ƒ, dukkhassÄ• nantaraá¹ƒ sukhaá¹ƒ.

sosi {sopi (Se Ee Katthaci) } patto sukhÄ• {sukha (Se), sukhaá¹ƒ (Katthaci) } dukkhaá¹ƒ, pÄ
varaá¹ƒ sukhaá¹ƒ ||

62__._ á¹• 21 kicchakÄ• le \Se I 248/ kicchasaho, yo kicchaá¹ƒ nÄ• tivattati.

sa kicchantaá¹ƒ sukhaá¹ƒ dhÄ«ro, yogaá¹ƒ samadhigacchati ||

63__._ á¹• 21 na heva kÄ• mÄ• na kÄ• mÄ• , nÄ• natthÄ• nÄ• tthakÄ• raá¹‡Ä• .

na kataÃ±ca niraá¹…katvÄ• , dhammÄ• cavitumarahasi ||

64__._ á¹• 21 dakkhaá¹ƒ gahapatÄ« {gahapataá¹ƒ (Ce Se Ee), gahavataá¹ƒ (?) } sÄ• dhu,
bhojanaá¹ƒ.

ahÄ• so atthalÄ• bhesu, atthabyÄ• patti abyatho ||

65__._ á¹• 21 ettÄ• vatetaá¹ƒ paá¹‡á¸• iccaá¹ƒ, api so {asito (Ce Se Ee) } davilo {devalo (Ce

na yito kiÃ±ci pÄ• piyo, yo indriyÄ• naá¹ƒ vasaá¹ƒ vaje ||

66__._ á¹• 21 amittÄ• naá¹ƒva hatthatthaá¹ƒ, sivi pappoti mÄ• miva.

kammaá¹ƒ vijjaÃ±ca dakkheyyaá¹ƒ, vivÄ• haá¹ƒ sÄ«lamaddavaá¹ƒ.

ete ca yase hÄ• petvÄ• , nibbatto sehi kammehi ||

67__._ á¹• 21 sohaá¹ƒ sahassajÄ«nova abandhu aparÄ• yaá¹‡o.

ariyadhammÄ• apakkanto, yathÄ• peto tathevahaá¹ƒ ||

68__._ á¹• 21 sukhakÄ• me \Be I 183/ dukkhÄ• petvÄ• , Ä• pannosmi padaá¹ƒ imaá¹ƒ.

so sukhaá¹ƒ nÄ• dhigacchÄ• mi, á¹-hito {cito (Ee Ce-a) } bhÄ• á¹‡umatÄ• mivÄ• ti ||

indriyajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 424. Ä• dittajÄ• takaá¹ƒ (8)

69__._ á¹• 21 Ä• dittasmiá¹ƒ agÄ• rasmiá¹ƒ, yaá¹ƒ nÄ«harati bhÄ• janaá¹ƒ.

taá¹ƒ \Se I 249/ tassa hoti atthÄ• ya, no ca yaá¹ƒ tattha á¸• ayhati ||

70__._ á¹• 21 evÄ• mÄ• dÄ«pito \Ne I 150/ loko, jarÄ• ya maraá¹‡ena ca.

nÄ«haretheva dÄ• nena, dinnaá¹ƒ hoti sunÄ«hataá¹ƒ {sunÄ«bhataá¹ƒ (Ce Se Ee), sunibbha

71__._ á¹• 21 yo dhammaladdhassa dadÄ• ti dÄ• naá¹ƒ, uá¹-á¹-hÄ• navÄ«riyÄ• dhigatassa

atikkamma so vetaraá¹‡iá¹ƒ {vettaraá¹‡iá¹ƒ (Katthaci) } yamassa, dibbÄ• ni á¹-hÄ• nÄ• ni up

72__._ á¹• 21 dÄ• naÃ±ca yuddhaÃ±ca samÄ• namÄ• hu, appÄ• pi santÄ• bahuke jinanti.

appampi ce saddahÄ• no dadÄ• ti, teneva so hoti sukhÄ« parattha ||

73__._ á¹• 21 viceyya dÄ• naá¹ƒ sugatappasatthaá¹ƒ, ye dakkhiá¹‡eyyÄ• idha jÄ«valoke.

etesu dinnÄ• ni mahapphalÄ• ni, bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhette ||

74__._ á¹• 21 yo pÄ• á¹‡abhÅ«tÄ• ni aheá¹-hayaá¹ƒ caraá¹ƒ, parÅ«pavÄ• dÄ• na karoti pÄ

bhÄ«ruá¹ƒ pasaá¹ƒsanti na tattha sÅ«raá¹ƒ, bhayÄ• hi santo na karonti pÄ• paá¹ƒ ||

75__._ á¹• 21 hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena \Se I 250/ ca devattaá¹ƒ, uttamena visujjhati ||

76__._ á¹• 21 addhÄ• \Be I 184/ hi dÄ• naá¹ƒ bahudhÄ• pasatthaá¹ƒ, dÄ• nÄ• ca kho dha

pubbeva hi pubbatareva santo {pubbe ca hi pubbatare ca santo (SN a I 33) }, nibbÄ• namev
sapaÃ±Ã±Ä• ti ||

Ä• dittajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 425. aá¹-á¹-hÄ• najÄ• takaá¹ƒ (9)

77__._ á¹• 21 gaá¹…gÄ• kumudinÄ« santÄ• , saá¹…khavaá¹‡á¹‡Ä• ca kokilÄ• .

jambu tÄ• laphalaá¹ƒ dajjÄ• , atha nÅ«na tadÄ• siyÄ• ||

78__._ á¹• 21 yadÄ• kacchapalomÄ• naá¹ƒ, pÄ• vÄ• ro tividho siyÄ• .

hemantikaá¹ƒ pÄ• vuraá¹‡aá¹ƒ {pÄ• puraá¹‡aá¹ƒ (Ce Se Ee) }, atha nÅ«na tadÄ• siyÄ• ||

79__._ á¹• 21 yadÄ• makasapÄ• dÄ• naá¹ƒ {dÄ• á¹-hÄ• naá¹ƒ (Ce Ee) }, aá¹-á¹-Ä• lo suka

daá¸·ho ca avikampÄ« ca {appakampÄ« ca (Ce Ee) }, atha nÅ«na tadÄ• siyÄ• ||

80__._ á¹• 21 yadÄ• sasavisÄ• á¹‡Ä• naá¹ƒ, nisseá¹‡Ä« sukatÄ• siyÄ• .

saggassÄ• rohaá¹‡atthÄ• ya, atha nÅ«na tadÄ• siyÄ• ||

81__._ á¹• 21 yadÄ• nisseá¹‡imÄ• ruyha, candaá¹ƒ khÄ• deyyu mÅ«sikÄ• .

rÄ• huÃ±ca paripÄ• teyyuá¹ƒ {paribÄ• heyyuá¹ƒ (Se) }, atha nÅ«na tadÄ• siyÄ• ||

82__._ á¹• 21 yadÄ• surÄ• ghaá¹-aá¹ƒ pitvÄ• , makkhikÄ• gaá¹‡acÄ• riá¹‡Ä«.

aá¹…gÄ• re \Se I 251/ vÄ• saá¹ƒ kappeyyuá¹ƒ, atha nÅ«na tadÄ• siyÄ• ||

83__._ á¹• 21 yadÄ• \Ne I 151/ bimboá¹-á¹-hasampanno, gadrabho sumukho siyÄ• .

kusalo naccagÄ«tassa, atha nÅ«na tadÄ• siyÄ• ||

84__._ á¹• 21 yadÄ• kÄ• kÄ• ulÅ«kÄ• ca, mantayeyyuá¹ƒ rahogatÄ• .

aÃ±Ã±amaÃ±Ã±aá¹ƒ pihayeyyuá¹ƒ, atha nÅ«na tadÄ• siyÄ• ||

85__._ á¹• 21 yadÄ• muá¸·Ä• la {pulasa (Ce Ee), pulÄ• sa (Se) } pattÄ• naá¹ƒ, chattaá¹ƒ th

vassassa paá¹-ighÄ• tÄ• ya, atha nÅ«na tadÄ• siyÄ• ||

86__._ á¹• 21 yadÄ• \Be I 185/ kulako {kuluá¹…ko (Ce Ee), kuluko (Se) } sakuá¹‡o, pabbat

tuá¹‡á¸• enÄ• dÄ• ya gaccheyya, atha nÅ«na tadÄ• siyÄ• ||

87__._ á¹• 21 yadÄ• sÄ• muddikaá¹ƒ nÄ• vaá¹ƒ, sa-yantaá¹ƒ sa-vaá¹-Ä• karaá¹ƒ {sapaá¹-Ä

ceá¹-o Ä• dÄ• ya gaccheyya, atha nÅ«na tadÄ• siyÄ• ti ||

aá¹-á¹-hÄ• najÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 426. dÄ«pijÄ• takaá¹ƒ (10)

88__._ á¹• 21 khamanÄ«yaá¹ƒ yÄ• panÄ«yaá¹ƒ, kacci mÄ• tula te sukhaá¹ƒ.

sukhaá¹ƒ te ammÄ• avaca, sukhakÄ• mÄ• va {sukhakÄ• mÄ• hi (Ce Se Ee) } te mayaá¹ƒ

89__._ á¹• 21 naá¹…guá¹-á¹-haá¹ƒ me avakkamma {apakkamma (Katthaci) }, heá¹-hayitvÄ•
(Katthaci) } eá¸·ike {eá¸·aki (Se), eá¸·iki (Ee) }.

sÄ• jja mÄ• tulavÄ• dena, muÃ±citabbÄ• nu maÃ±Ã±asi ||

90__._ á¹• 21 puratthÄ• mukho nisinnosi, ahaá¹ƒ te mukhamÄ• gatÄ• .

pacchato tuyhaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ, kathaá¹ƒ khvÄ• haá¹ƒ avakkamiá¹ƒ {apakkamiá¹ƒ

91__._ á¹• 21 yÄ• vatÄ• \Se I 252/ caturo dÄ«pÄ• , sasamuddÄ• sapabbatÄ• .

tÄ• vatÄ• mayhaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ, kathaá¹ƒ kho tvaá¹ƒ vivajjayi ||

92__._ á¹• 21 pubbeva metamakkhiá¹ƒsu {metaá¹ƒ akkhaá¹ƒsu (Ce Ee) }, mÄ• tÄ• pitÄ• c

dÄ«ghaá¹ƒ duá¹-á¹-hassa naá¹…guá¹-á¹-haá¹ƒ, sÄ• mhi vehÄ• yasÄ• gatÄ• ||

93__._ á¹• 21 taÃ±ca disvÄ• na Ä• yantiá¹ƒ, antalikkhasmi eá¸·ike.

migasaá¹…gho palÄ• yittha, bhakkho me nÄ• sito tayÄ• ||

94__._ á¹• 21 iccevaá¹ƒ vilapantiyÄ• , eá¸·akiyÄ• ruhagghaso.

galakaá¹ƒ anvÄ• vamaddi, natthi duá¹-á¹-he subhÄ• sitaá¹ƒ ||

95__._ á¹• 21 neva \Ne I 152/ \Be I 186/ duá¹-á¹-he nayo atthi, na dhammo na subhÄ• sitaá

nikkamaá¹ƒ duá¹-á¹-he yuÃ±jetha, so ca sabbhiá¹ƒ na raÃ±jatÄ«ti ||

dÄ«pijÄ• takaá¹ƒ dasamaá¹ƒ.

aá¹-á¹-hakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

parisuddhÄ• manÄ• vilÄ• vatthadharÄ• , bakarÄ• jassa kÄ• yuraá¹ƒ daá¹‡á¸• avaro.

atha aá¹…gÄ• ra cetiya devilinÄ• , atha Ä• ditta gaá¹…gÄ• daseá¸·akinÄ• ti ||

9. navakanipÄ• to

á¹• 03 427. gijjhajÄ• takaá¹ƒ (1)

1__._ á¹• 21 parisaá¹…kupatho \Se I 253/ \Ne I 153/ \Be I 187/ nÄ• ma, gijjhapantho sanant

tatrÄ• si mÄ• tÄ• pitaro, gijjho posesi jiá¹‡á¹‡ake.

tesaá¹ƒ ajagaramedaá¹ƒ, accahÄ• si bahuttaso {pahuttato (Katthaci Ce), pahÅ«taso (Se Ee
} ||

2__._ á¹• 21 pitÄ• ca puttaá¹ƒ avaca, jÄ• naá¹ƒ uccaá¹ƒ papÄ• tinaá¹ƒ.

supattaá¹ƒ thÄ• masampannaá¹ƒ {pakkhasampannaá¹ƒ (Ce Se Ee) }, tejassiá¹ƒ dÅ«ragÄ• r

3__._ á¹• 21 pariplavantaá¹ƒ pathaviá¹ƒ, yadÄ• tÄ• ta vijÄ• nahi.

sÄ• garena parikkhittaá¹ƒ, cakkaá¹ƒva parimaá¹‡á¸• alaá¹ƒ.

tato tÄ• ta nivattassu, mÄ• ssu etto paraá¹ƒ gami ||

4__._ á¹• 21 udapattosi {uddhaá¹ƒ pattosi (Katthaci Ce) } vegena, balÄ« pakkhÄ« dijuttamo.

olokayanto vakkaá¹…go, pabbatÄ• ni vanÄ• ni ca ||

5__._ á¹• 21 addassa pathaviá¹ƒ gijjho, yathÄ• sÄ• si {yathÄ• ssÄ• si (Se-a pÄ• á¹-hantaraá

sÄ• garena parikkhittaá¹ƒ, cakkaá¹ƒva parimaá¹‡á¸• alaá¹ƒ ||

6__._ á¹• 21 taÃ±ca so samatikkamma, paramevaccavattatha {parameva pavattatha (Ce Se

taÃ±ca vÄ• tasikhÄ• tikkhÄ• , accahÄ• si baliá¹ƒ dijaá¹ƒ ||

7__._ á¹• 21 nÄ• sakkhÄ• tigato poso, punadeva nivattituá¹ƒ.

dijo byasanamÄ• pÄ• di, verambhÄ• naá¹ƒ {verambÄ• naá¹ƒ (Ce Ee) } vasaá¹ƒ gato ||

8__._ á¹• 21 tassa \Se I 254/ puttÄ• ca dÄ• rÄ• ca, ye caÃ±Ã±e anujÄ«vino.

sabbe byasanamÄ• pÄ• duá¹ƒ, anovÄ• dakare dije ||

9__._ á¹• 21 evampi idha vuá¸• á¸• hÄ• naá¹ƒ, yo vÄ• kyaá¹ƒ nÄ• vabujjhati.

atisÄ«macaro ditto, gijjhovÄ• tÄ«tasÄ• sano.

sa ve byasanaá¹ƒ pappoti, akatvÄ• vuá¸• á¸• hasÄ• sananti ||

gijjhajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 428. kosambiyajÄ• takaá¹ƒ (2)

10__._ á¹• 21 puthusaddo \Ne I 154/ \Be I 188/ samajano, na bÄ• lo koci maÃ±Ã±atha.

saá¹…ghasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ, nÄ• Ã±Ã±aá¹ƒ bhiyyo amaÃ±Ã±aruá¹ƒ ||

11__._ á¹• 21 parimuá¹-á¹-hÄ• paá¹‡á¸• itÄ• bhÄ• sÄ• , vÄ• cÄ• gocarabhÄ• á¹‡ino.

yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ, yena nÄ«tÄ• na taá¹ƒ vidÅ« ||

12__._ á¹• 21 akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

13__._ á¹• 21 akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

14__._ á¹• 21 na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantano ||

15__._ á¹• 21 pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

16__._ á¹• 21 aá¹-á¹-hicchinnÄ• \Se I 255/ pÄ• á¹‡aharÄ• , gavassa {gavÄ• ssa (Ce Se Ee

raá¹-á¹-haá¹ƒ vilumpamÄ• nÄ• naá¹ƒ, tesampi hoti saá¹…gati.

kasmÄ• tumhÄ• ka no siyÄ• ||

17__._ á¹• 21 sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ridhÄ«

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

18__._ á¹• 21 no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ridhÄ

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

19__._ á¹• 21 ekassa \Be I 189/ caritaá¹ƒ seyyo, natthi bÄ• le sahÄ• yatÄ• .

eko care na pÄ• pÄ• ni kayirÄ• , appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• goti ||

kosambiyajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 429. mahÄ• suvajÄ• takaá¹ƒ (3)

20__._ á¹• 21 dumo yadÄ• hoti phalÅ«papanno, bhuÃ±janti naá¹ƒ vihaá¹…gamÄ• {vihagÄ

khÄ«á¹‡anti Ã±atvÄ• na dumaá¹ƒ phalaccaye {Ã±atvÄ• dumapphalaccayena (Katthaci) }, d
tato vihaá¹…gamÄ• ||

21__._ á¹• 21 cara cÄ• rikaá¹ƒ lohitatuá¹‡á¸• a mÄ• mari, kiá¹ƒ tvaá¹ƒ suva sukkhadumamh

tadiá¹…gha maá¹ƒ brÅ«hi vasantasannibha, kasmÄ• suva sukkhadumaá¹ƒ na riÃ±casi ||

22__._ á¹• 21 ye \Ne I 155/ ve sakhÄ«naá¹ƒ sakhÄ• ro bhavanti, pÄ• á¹‡accaye {pÄ• á¹‡aá
pÄ• á¹‡accaye maraá¹‡akÄ• le ca sukhadukkhesu ca na jahantÄ«ti sambandho} dukkhasuk

khÄ«á¹‡aá¹ƒ akhÄ«á¹‡anti na taá¹ƒ jahanti, santo sataá¹ƒ dhammamanussarantÄ• ||

23__._ á¹• 21 sohaá¹ƒ sataá¹ƒ aÃ±Ã±atarosmi haá¹ƒsa, Ã±Ä• tÄ« ca me hoti sakhÄ• ca ru

taá¹ƒ nussahe jÄ«vikattho pahÄ• tuá¹ƒ, khÄ«á¹‡anti Ã±atvÄ• na na hesa dhammo {na sosa
||

24__._ á¹• 21 sÄ• dhu sakkhi kataá¹ƒ hoti, metti saá¹ƒsati santhavo {mittaá¹ƒ saá¹…gati sa

sacetaá¹ƒ dhammaá¹ƒ rocesi, pÄ• saá¹ƒsosi vijÄ• nataá¹ƒ ||

25__._ á¹• 21 so te suva varaá¹ƒ dammi, pattayÄ• na vihaá¹…gama.

varaá¹ƒ varassu vakkaá¹…ga, yaá¹ƒ kiÃ±ci manasicchasi ||

26__._ á¹• 21 varaÃ±ca \Be I 190/ me haá¹ƒsa bhavaá¹ƒ dadeyya, ayaÃ±ca rukkho punarÄ

so \Se I 257/ sÄ• khavÄ• phalimÄ• saá¹ƒvirÅ«á¸·ho, madhutthiko tiá¹-á¹-hatu sobhamÄ• n

27__._ á¹• 21 taá¹ƒ passa samma phalimaá¹ƒ uá¸·Ä• raá¹ƒ, sahÄ• va te hotu udumbarena.

so sÄ• khavÄ• phalimÄ• saá¹ƒvirÅ«á¸·ho, madhutthiko tiá¹-á¹-hatu sobhamÄ• no ||

28__._ á¹• 21 evaá¹ƒ sakka sukhÄ« hohi, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja sukhito, disvÄ• na saphalaá¹ƒ dumaá¹ƒ ||

29__._ á¹• 21 suvassa ca varaá¹ƒ datvÄ• , katvÄ• na saphalaá¹ƒ dumaá¹ƒ.

pakkÄ• mi saha bhariyÄ• ya, devÄ• naá¹ƒ nandanaá¹ƒ vananti ||

mahÄ• suvajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 430. cÅ«á¸·asuvajÄ• takaá¹ƒ (4)

30__._ á¹• 21 santi rukkhÄ• haripattÄ• {haritapattÄ• (Ce Se Ee) }, dumÄ• nekaphalÄ• ba

kasmÄ• nu sukkhe {sukkha (Katthaci) } koá¸·Ä• pe, suvassa nirato mano ||

31__._ á¹• 21 phalassa upabhuÃ±jimhÄ• , nekavassagaá¹‡e bahÅ«.

aphalampi viditvÄ• na, sÄ• va metti yathÄ• pure ||

32__._ á¹• 21 sukhaÃ±ca rukkhaá¹ƒ koá¸·Ä• paá¹ƒ, opattamaphalaá¹ƒ dumaá¹ƒ.

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ dosaá¹ƒ passase dija ||

33__._ á¹• 21 ye \Se I 258/ phalatthÄ• sambhajanti, aphaloti jahanti naá¹ƒ.

attatthapaÃ±Ã±Ä• dummedhÄ• , te honti pakkhapÄ• tino ||

34__._ á¹• 21 sÄ• dhu sakkhi kataá¹ƒ hoti, metti saá¹ƒsati santhavo.

sacetaá¹ƒ dhammaá¹ƒ rocesi, pÄ• saá¹ƒsosi vijÄ• nataá¹ƒ ||

35__._ á¹• 21 so \Ne I 156/ te suva varaá¹ƒ dammi, pattayÄ• na vihaá¹…gama.

varaá¹ƒ varassu vakkaá¹…ga, yaá¹ƒ kiÃ±ci manasicchasi ||

36__._ á¹• 21 api \Be I 191/ nÄ• ma naá¹ƒ passeyyaá¹ƒ {api nÄ• ma naá¹ƒ puna passe (Ce
saphalaá¹ƒ dumaá¹ƒ.

daliddova nidhi laddhÄ• , nandeyyÄ• haá¹ƒ punappunaá¹ƒ ||

37__._ á¹• 21 tato amatamÄ• dÄ• ya, abhisiÃ±ci mahÄ«ruhaá¹ƒ.

tassa sÄ• khÄ• virÅ«hiá¹ƒsu {virÅ«á¸·hassa (Katthaci) }, sÄ«tacchÄ• yÄ• manoramÄ• ||

38__._ á¹• 21 evaá¹ƒ sakka sukhÄ« hohi, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja sukhito, disvÄ• na saphalaá¹ƒ dumaá¹ƒ ||

39__._ á¹• 21 suvassa ca varaá¹ƒ datvÄ• , katvÄ• na saphalaá¹ƒ dumaá¹ƒ.

pakkÄ• mi saha bhariyÄ• ya, devÄ• naá¹ƒ nandanaá¹ƒ vananti ||

cÅ«á¸·asuvajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 431. haritacajÄ• takaá¹ƒ (5)

40__._ á¹• 21 sutaá¹ƒ metaá¹ƒ mahÄ• brahme, kÄ• me bhuÃ±jati hÄ• rito.

kaccetaá¹ƒ vacanaá¹ƒ tucchaá¹ƒ, kacci suddho iriyyasi ||

41__._ á¹• 21 evametaá¹ƒ mahÄ• rÄ• ja, yathÄ• te vacanaá¹ƒ sutaá¹ƒ.

kummaggaá¹ƒ \Se I 259/ paá¹-ipannosmi, mohaneyyesu mucchito ||

42__._ á¹• 21 adu {Ä• du (Ce Ee) } paÃ±Ã±Ä• kimatthiyÄ• , nipuá¹‡Ä• sÄ• dhucintinÄ« {ci

yÄ• ya uppatitaá¹ƒ rÄ• gaá¹ƒ, kiá¹ƒ mano na vinodaye ||

43__._ á¹• 21 cattÄ• rome mahÄ• rÄ• ja, loke atibalÄ• bhusÄ• .

rÄ• go doso mado moho, yattha paÃ±Ã±Ä• na gÄ• dhati ||

44__._ á¹• 21 arahÄ• sÄ«lasampanno, suddho carati hÄ• rito.

medhÄ• vÄ« paá¹‡á¸• ito ceva, iti no sammato bhavaá¹ƒ ||

45__._ á¹• 21 medhÄ• vÄ«nampi hiá¹ƒsanti, isiá¹ƒ dhammaguá¹‡e rataá¹ƒ.

vitakkÄ• pÄ• pakÄ• rÄ• ja, subhÄ• rÄ• gÅ«pasaá¹ƒhitÄ• ||

46__._ á¹• 21 uppannÄ• yaá¹ƒ \Be I 192/ sarÄ«rajo, rÄ• go vaá¹‡á¹‡avidÅ«sano tava.

taá¹ƒ pajaha bhaddamatthu te, bahunnÄ• si medhÄ• visammato ||

47__._ á¹• 21 te andhakÄ• rake {karaá¹‡e (Ce Se Ee) } kÄ• me, bahudukkhe mahÄ• vise.

tesaá¹ƒ mÅ«laá¹ƒ gavesissaá¹ƒ, checchaá¹ƒ rÄ• gaá¹ƒ sabandhanaá¹ƒ ||

48__._ á¹• 21 idaá¹ƒ \Ne I 157/ vatvÄ• na hÄ• rito, isi saccaparakkamo.

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pago ahÅ«ti ||

haritacajÄ• takaá¹ƒ {hÄ• ritajÄ• takaá¹ƒ (Ce Ee) } paÃ±camaá¹ƒ.

á¹• 03 432. padakusalamÄ• á¹‡avajÄ• takaá¹ƒ (6)

49__._ á¹• 21 bahussutaá¹ƒ cittakathiá¹ƒ {cittakathaá¹ƒ (Se Katthaci) }, gaá¹…gÄ• vahati p
{pÄ• á¹-alaá¹ƒ (Ce Ee) }.

vuyhamÄ• naka \Se I 260/ bhaddante, ekaá¹ƒ me dehi gÄ• thakaá¹ƒ {gÄ«takaá¹ƒ (Katthaci-

50__._ á¹• 21 yena siÃ±canti dukkhitaá¹ƒ, yena siÃ±canti Ä• turaá¹ƒ.

tassa majjhe marissÄ• mi, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

51__._ á¹• 21 yattha bÄ«jÄ• ni rÅ«hanti, sattÄ• yattha patiá¹-á¹-hitÄ• .

sÄ• me sÄ«saá¹ƒ nipÄ«á¸·eti, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

52__._ á¹• 21 yena bhattÄ• ni paccanti, sÄ«taá¹ƒ yena vihaÃ±Ã±ati.

so maá¹ƒ á¸• ahati {dayhati (Katthaci) } gattÄ• ni, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

53__._ á¹• 21 yena bhuttena {bhattena (Se Katthaci) } yÄ• penti, puthÅ« brÄ• hmaá¹‡akhatt

so maá¹ƒ bhutto byÄ• pÄ• deti, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

54__._ á¹• 21 gimhÄ• naá¹ƒ pacchime mÄ• se, vÄ• tamicchanti paá¹‡á¸• itÄ• .

so maá¹ƒ {so me (Ce Ee) } bhaÃ±jati gattÄ• ni, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

55__._ á¹• 21 yaá¹ƒ nissitÄ• jagatiruhaá¹ƒ, svÄ• yaá¹ƒ aggiá¹ƒ pamuÃ±cati.

disÄ• bhajatha vakkaá¹…gÄ• , jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

56__._ á¹• 21 yamÄ• nayiá¹ƒ \Be I 193/ somanassaá¹ƒ, mÄ• liniá¹ƒ candanussadaá¹ƒ.

sÄ• maá¹ƒ gharÄ• nicchubhati {nÄ«harati (Ce Se) }, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

57__._ á¹• 21 yena jÄ• tena nandissaá¹ƒ, yassa ca bhavamicchisaá¹ƒ.

so maá¹ƒ gharÄ• nicchubhati {nÄ«harati (Ce Se) }, jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ ||

58__._ á¹• 21 suá¹‡antu me jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

yatodakaá¹ƒ tadÄ• dittaá¹ƒ, yato khemaá¹ƒ tato bhayaá¹ƒ ||

59__._ á¹• 21 rÄ• jÄ• \Se I 261/ vilumpate raá¹-á¹-haá¹ƒ, brÄ• hmaá¹‡o ca purohito.

attaguttÄ• viharatha, jÄ• taá¹ƒ saraá¹‡ato bhayanti ||

padakusalamÄ• á¹‡avajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 433. lomasakassapajÄ• takaá¹ƒ (7)

60__._ á¹• 21 assa \Ne I 158/ indasamo rÄ• ja, accantaá¹ƒ ajarÄ• maro.

sace tvaá¹ƒ yaÃ±Ã±aá¹ƒ yÄ• jeyya, isiá¹ƒ lomasakassapaá¹ƒ ||

61__._ á¹• 21 sasamuddapariyÄ• yaá¹ƒ, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

na icche saha nindÄ• ya, evaá¹ƒ seyya {sayha (Ce Se Ee) } vijÄ• nahi ||

62__._ á¹• 21 dhiratthu taá¹ƒ yasalÄ• bhaá¹ƒ, dhanalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ||

63__._ á¹• 21 api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

sÄ• yeva jÄ«vikÄ• seyyo, yÄ• cÄ• dhammena esanÄ• ||

64__._ á¹• 21 api ce pattamÄ• dÄ• ya, anagÄ• ro paribbaje.

aÃ±Ã±aá¹ƒ ahiá¹ƒsayaá¹ƒ loke, api rajjena taá¹ƒ varaá¹ƒ ||

65__._ á¹• 21 balaá¹ƒ cando balaá¹ƒ suriyo, balaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

balaá¹ƒ velÄ• samuddassa, balÄ• tibalamitthiyo ||

66__._ á¹• 21 yathÄ• uggatapaá¹ƒ santaá¹ƒ, isiá¹ƒ lomasakassapaá¹ƒ.

pitu atthÄ• candavatÄ«, vÄ• japeyyaá¹ƒ {vÄ• capeyyaá¹ƒ (Ee Katthaci) } ayÄ• jayi ||

67__._ á¹• 21 taá¹ƒ lobhapakataá¹ƒ kammaá¹ƒ, kaá¹-ukaá¹ƒ kÄ• mahetukaá¹ƒ.

tassa \Se I 262/ mÅ«laá¹ƒ gavesissaá¹ƒ, checchaá¹ƒ rÄ• gaá¹ƒ sabandhanaá¹ƒ ||

68__._ á¹• 21 dhiratthu \Be I 194/ kÄ• me subahÅ«pi loke, tapova seyyo kÄ• maguá¹‡ehi rÄ

tapo karissÄ• mi pahÄ• ya kÄ• me, taveva raá¹-á¹-haá¹ƒ candavatÄ« ca hotÅ«ti ||

lomasakassapajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 434. cakkavÄ• kajÄ• takaá¹ƒ (8)

69__._ á¹• 21 kÄ• sÄ• yavatthe sakuá¹‡e vadÄ• mi, duve duve nandamane {nandimane (Ce

kaá¹ƒ aá¹‡á¸• ajaá¹ƒ aá¹‡á¸• ajÄ• mÄ• nusesu, jÄ• tiá¹ƒ pasaá¹ƒsanti tadiá¹…gha brÅ«tha

70__._ á¹• 21 amhe manussesu manussahiá¹ƒsa, anubbate {anupubbake (Katthaci) } cakka

kalyÄ• á¹‡abhÄ• vamhe {bhÄ• vaâ€™ mha (Ce Ee) } dijesu sammatÄ• , abhirÅ«pÄ• {abhÄ
aá¹‡á¹‡ave || ( ) { (na ghÄ• sahetÅ«pi karoma pÄ• paá¹ƒ) (Katthaci) }

71__._ á¹• 21 kiá¹ƒ aá¹‡á¹‡ave kÄ• ni phalÄ• ni bhuÃ±je, maá¹ƒsaá¹ƒ kuto khÄ• datha cakk

kiá¹ƒ bhojanaá¹ƒ bhuÃ±jatha vo anomÄ• {abhiá¹‡haá¹ƒ (Katthaci) }, balaÃ±ca \Se I 263/ va
anapparÅ«pÄ• {anapparÅ«po (Ce Se Ee) } ||

72__._ á¹• 21 na \Ne I 159/ aá¹‡á¹‡ave santi phalÄ• ni dhaá¹…ka, maá¹ƒsaá¹ƒ kuto khÄ• d

sevÄ• labhakkhamha {bhakkhimha (Katthaci) } apÄ• á¹‡abhojanÄ• {avÄ• kabhojanÄ• (Ce
pÄ• paá¹ƒ ||

73__._ á¹• 21 na me idaá¹ƒ ruccati cakkavÄ• ka, asmiá¹ƒ bhave bhojanasannikÄ• so.

ahosi pubbe tato me aÃ±Ã±athÄ• , icceva me vimati ettha jÄ• tÄ• ||

74__._ á¹• 21 ahampi \Be I 195/ maá¹ƒsÄ• ni phalÄ• ni bhuÃ±je, annÄ• ni ca loá¹‡iyateliyÄ•

rasaá¹ƒ manussesu labhÄ• mi bhottuá¹ƒ, sÅ«rova saá¹…gÄ• mamukhaá¹ƒ vijetvÄ• .

na ca me tÄ• diso vaá¹‡á¹‡o, cakkavÄ• ka yathÄ• tava ||

75__._ á¹• 21 asuddhabhakkhosi khaá¹‡Ä• nupÄ• tÄ«, kicchena te labbhati annapÄ• naá¹ƒ

na tussasÄ« rukkhaphalehi dhaá¹…ka, maá¹ƒsÄ• ni vÄ• yÄ• ni susÄ• namajjhe ||

76__._ á¹• 21 yo sÄ• hasena adhigamma bhoge, paribhuÃ±jati \Se I 264/ dhaá¹…ka khaá¹‡

tato upakkosati naá¹ƒ sabhÄ• vo, upakkuá¹-á¹-ho vaá¹‡á¹‡abalaá¹ƒ jahÄ• ti ||

77__._ á¹• 21 appampi ce nibbutiá¹ƒ bhuÃ±jatÄ« yadi, asÄ• hasena aparÅ«paghÄ• tÄ« {as
(Katthaci) }.

balaÃ±ca vaá¹‡á¹‡o ca tadassa hoti, na hi sabbo Ä• hÄ• ramayena vaá¹‡á¹‡oti ||

cakkavÄ• kajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 435. haliddirÄ• gajÄ• takaá¹ƒ (9)

78__._ á¹• 21 sutitikkhaá¹ƒ araÃ±Ã±amhi, pantamhi sayanÄ• sane.

ye ca gÄ• me titikkhanti, te uá¸·Ä• ratarÄ• tayÄ• ||

79__._ á¹• 21 araÃ±Ã±Ä• gÄ• mamÄ• gamma, kiá¹ƒsÄ«laá¹ƒ kiá¹ƒvataá¹ƒ ahaá¹ƒ.

purisaá¹ƒ tÄ• ta seveyyaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchito ||

80__._ á¹• 21 yo te {yo taá¹ƒ (Se J I 4.190 araÃ±Ã±ajÄ• takepi) } vissÄ• saye tÄ• ta, vissÄ•

sussÅ«sÄ« ca titikkhÄ« ca, taá¹ƒ bhajehi ito gato ||

81__._ á¹• 21 yassa \Be I 196/ kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

urasÄ«va patiá¹-á¹-hÄ• ya, taá¹ƒ bhajehi ito gato ||

82__._ á¹• 21 yo ca dhammena carati, carantopi na maÃ±Ã±ati.

visuddhakÄ• riá¹ƒ sappaÃ±Ã±aá¹ƒ, taá¹ƒ bhajehi ito gato ||

83__._ á¹• 21 haliddirÄ• gaá¹ƒ \Se I 265/ kapicittaá¹ƒ, purisaá¹ƒ rÄ• gavirÄ• ginaá¹ƒ.

tÄ• disaá¹ƒ tÄ• ta mÄ• sevi, nimmanussampi ce siyÄ• ||

84__._ á¹• 21 Ä• sÄ«visaá¹ƒva kupitaá¹ƒ, mÄ«á¸·halittaá¹ƒ mahÄ• pathaá¹ƒ.

Ä• rakÄ• parivajjehi, yÄ• nÄ«va visamaá¹ƒ pathaá¹ƒ ||

85__._ á¹• 21 anatthÄ• \Ne I 160/ tÄ• ta vaá¸• á¸• hanti, bÄ• laá¹ƒ accupasevato.

mÄ• ssu bÄ• lena saá¹ƒgacchi, amitteneva sabbadÄ• ||

86__._ á¹• 21 taá¹ƒ tÄ• haá¹ƒ tÄ• ta yÄ• cÄ• mi, karassu vacanaá¹ƒ mama.

mÄ• ssu bÄ• lena saá¹ƒgacchi {saá¹ƒgaÃ±chi (Ce Ee) }, dukkho bÄ• lehi saá¹…gamoti ||

haliddirÄ• gajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 436. samuggajÄ• takaá¹ƒ (10)

87__._ á¹• 21 kuto nu Ä• gacchatha bho tayo janÄ• , svÄ• gatÄ• etha {svÄ• gataá¹ƒ ettha (

kaccittha bhonto kusalaá¹ƒ anÄ• mayaá¹ƒ, cirassamabbhÄ• gamanaá¹ƒ hi vo idha ||

88__._ á¹• 21 ahameva eko idha majja patto, na cÄ• pi me dutiyo koci vijjati.

kimeva sandhÄ• ya te bhÄ• sitaá¹ƒ ise, ``kuto nu Ä• gacchatha bho tayo janÄ• â€™â€™ ||

89__._ á¹• 21 tuvaÃ±ca eko bhariyÄ• ca te piyÄ• , samuggapakkhittanikiá¹‡á¹‡amantare \S

sÄ• rakkhitÄ• kucchigatÄ• va {kucchigatÄ• ca (Katthaci) } te sadÄ• , vÄ• yussa {harissa (K
sahÄ• tahiá¹ƒ ratÄ• ||

90__._ á¹• 21 saá¹ƒviggarÅ«po \Be I 197/ isinÄ• viyÄ• kato {pabyÄ• kato (Katthaci), byÄ• k
dÄ• navo tattha samuggamuggili.

addakkhi bhariyaá¹ƒ suci mÄ• ladhÄ• riniá¹ƒ, vÄ• yussa puttena sahÄ• tahiá¹ƒ rataá¹ƒ ||

91__._ á¹• 21 sudiá¹-á¹-harÅ«pamuggatapÄ• nuvattinÄ• {sudiá¹-á¹-harÅ«puggatapÄ• nuva
narÄ• ye pamadÄ• vasaá¹ƒ gatÄ• .

yathÄ• have pÄ• á¹‡arivettha rakkhitÄ• , duá¹-á¹-hÄ• mayÄ« aÃ±Ã±amabhippamodayi ||

92__._ á¹• 21 divÄ• ca ratto ca mayÄ• upaá¹-á¹-hitÄ• , tapassinÄ• jotirivÄ• vane vasaá¹ƒ

sÄ• dhammamukkamma adhammamÄ• cari, akiriyarÅ«po pamadÄ• hi santhavo ||

93__._ á¹• 21 sarÄ«ramajjhamhi á¹-hitÄ• timaÃ±Ã±ahaá¹ƒ, mayhaá¹ƒ ayanti asatiá¹ƒ asaÃ±

sÄ• dhammamukkamma adhammamÄ• cari, akiriyarÅ«po pamadÄ• hi santhavo ||

94__._ á¹• 21 surakkhitaá¹ƒ \Se I 267/ meti kathaá¹ƒ nu vissase, anekacittÄ• su na hatthi {a

hettha (Katthaci) } rakkhaá¹‡Ä• .

etÄ• hi pÄ• tÄ• lapapÄ• tasannibhÄ• , etthappamatto byasanaá¹ƒ nigacchati ||

95__._ á¹• 21 tasmÄ• hi te sukhino vÄ«tasokÄ• , ye mÄ• tugÄ• mehi caranti nissaá¹-Ä• .

etaá¹ƒ sivaá¹ƒ uttamamÄ• bhipatthayaá¹ƒ, na mÄ• tugÄ• mehi kareyya santhavanti ||

samuggajÄ• takaá¹ƒ dasamaá¹ƒ.

á¹• 03 437. pÅ«timaá¹ƒsajÄ• takaá¹ƒ (11)

96__._ á¹• 21 na \Be I 198/ kho me ruccati Ä• á¸·i, pÅ«timaá¹ƒsassa pekkhanÄ• .

etÄ• disÄ• sakhÄ• rasmÄ• , Ä• rakÄ• parivajjaye ||

97__._ á¹• 21 ummattikÄ• \Ne I 161/ ayaá¹ƒ veá¹‡Ä«, vaá¹‡á¹‡eti patino sakhiá¹ƒ.

pajjhÄ• yi {pajjhÄ• ti (Ce Ee), pajjhÄ• yati (Ce niyya) } paá¹-igacchantiá¹ƒ, Ä• gataá¹ƒ meá¹‡
} mÄ• taraá¹ƒ ||

98__._ á¹• 21 tvaá¹ƒ khosi samma ummatto, dummedho avicakkhaá¹‡o.

yo tvaá¹ƒ {so tvaá¹ƒ (Se) } matÄ• layaá¹ƒ katvÄ• , akÄ• lena vipekkhasi ||

99__._ á¹• 21 na akÄ• le vipekkheyya, kÄ• le pekkheyya paá¹‡á¸• ito.

pÅ«timaá¹ƒsova pajjhÄ• yi {pajjhÄ• ti (Ce Ee), pajjhÄ• yati (Ce niyya) }, yo akÄ• le vipekkha

100__._ á¹• 21 piyaá¹ƒ kho Ä• á¸·i me hotu, puá¹‡á¹‡apattaá¹ƒ dadÄ• hi me.

pati \Se I 268/ saÃ±jÄ«vito mayhaá¹ƒ, eyyÄ• si piyapucchikÄ• {pucchitÄ• (Se Katthaci) } ||

101__._ á¹• 21 piyaá¹ƒ kho Ä• á¸·i te hotu, puá¹‡á¹‡apattaá¹ƒ dadÄ• mi te.

mahatÄ• parivÄ• rena {parihÄ• rena (Se) }, essaá¹ƒ {esaá¹ƒ (Ce Ee) } kayirÄ• hi {kayirÄ• si

102__._ á¹• 21 kÄ«diso tuyhaá¹ƒ parivÄ• ro, yesaá¹ƒ kÄ• hÄ• mi bhojanaá¹ƒ.

kiá¹ƒnÄ• makÄ• ca te sabbe, taá¹ƒ {te (Ce Se Ee) } me akkhÄ• hi pucchitÄ• ||

103__._ á¹• 21 mÄ• liyo caturakkho ca, piá¹…giyo atha jambuko.

ediso mayhaá¹ƒ parivÄ• ro, tesaá¹ƒ kayirÄ• hi {kayirÄ• si (Ee) } bhojanaá¹ƒ ||

104__._ á¹• 21 nikkhantÄ• ya agÄ• rasmÄ• , bhaá¹‡á¸• akampi vinassati.

Ä• rogyaá¹ƒ Ä• á¸·ino vajjaá¹ƒ {vacchaá¹ƒ (?) }, idheva vasa mÄ• gamÄ• ti ||

pÅ«timaá¹ƒsajÄ• takaá¹ƒ ekÄ• dasamaá¹ƒ.

á¹• 03 438. daddarajÄ• takaá¹ƒ (12)

105__._ á¹• 21 yo te puttake akhÄ• di, dinnabhatto adÅ«sake.

tasmiá¹ƒ dÄ• á¹-haá¹ƒ nipÄ• tehi, mÄ• te muccittha jÄ«vato ||

106__._ á¹• 21 Ä• kiá¹‡á¹‡aluddo \Be I 199/ puriso, dhÄ• ticelaá¹ƒva makkhito.

padesaá¹ƒ taá¹ƒ na passÄ• mi, yattha dÄ• á¹-haá¹ƒ nipÄ• taye ||

107__._ á¹• 21 akataÃ±Ã±ussa posassa, niccaá¹ƒ vivaradassino.

sabbaá¹ƒ ce pathaviá¹ƒ dajjÄ• , neva naá¹ƒ abhirÄ• dhaye ||

108__._ á¹• 21 kinnu subÄ• hu taramÄ• narÅ«po, paccÄ• gatosi saha mÄ• á¹‡avena.

kiá¹ƒ \Se I 269/ kiccamatthaá¹ƒ idhamatthi tuyhaá¹ƒ, akkhÄ• hi me pucchito etamatthaá¹ƒ ||

109__._ á¹• 21 yo te sakhÄ• daddaro sÄ• dhurÅ«po, tassa vadhaá¹ƒ parisaá¹…kÄ• mi ajja

purisassa kammÄ• yatanÄ• ni sutvÄ• , nÄ• haá¹ƒ sukhiá¹ƒ daddaraá¹ƒ ajja maÃ±Ã±e ||

110__._ á¹• 21 kÄ• nissa \Ne I 162/ kammÄ• yatanÄ• ni assu, purisassa vuttisamodhÄ• nat

kaá¹ƒ vÄ• paá¹-iÃ±Ã±aá¹ƒ purisassa sutvÄ• , parisaá¹…kasi daddaraá¹ƒ mÄ• á¹‡avena ||

111__._ á¹• 21 ciá¹‡á¹‡Ä• kaliá¹…gÄ• caritÄ• vaá¹‡ijjÄ• , vettÄ• caro saá¹…kupathopi ciá

naá¹-ehi ciá¹‡á¹‡aá¹ƒ saha vÄ• kurehi {vÄ• karehi (Ee Ce niyya), vÄ• gurehi (?) }, daá¹‡á¸•
samajjamajjhe ||

112__._ á¹• 21 baddhÄ• kulÄ«kÄ• {kuliá¹…kÄ• (Ce Ee) } mitamÄ• á¸·hakena, akkhÄ• jitÄ
saá¹ƒyamo abbhatÄ«to.

abbÄ• hitaá¹ƒ {appahitaá¹ƒ (Ce Se), abbÅ«hitaá¹ƒ (Ee Ce niyya) } pubbakaá¹ƒ {pupphakaá¹
aá¸• á¸• harattaá¹ƒ, hatthÄ• daá¸• á¸• hÄ• piá¹‡á¸• apaá¹-iggahena ||

113__._ á¹• 21 tÄ• nissa \Be I 200/ kammÄ• yatanÄ• ni assu, purisassa \Se I 270/ vuttisam

yathÄ• ayaá¹ƒ dissati lomapiá¹‡á¸• o, gÄ• vo hatÄ• kiá¹ƒ pana daddarassÄ• ti ||

daddarajÄ• takaá¹ƒ dvÄ• dasamaá¹ƒ.

navakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

varagijjha samajjana haá¹ƒsavaro, nidhisavhaya hÄ• rita pÄ• á¹-aliko.

ajarÄ• mara dhaá¹…ka titikkha kuto, atha dvÄ• dasa pekkhana daddaribhÄ«ti ||

10. dasakanipÄ• to

á¹• 03 439. catudvÄ• rajÄ• takaá¹ƒ (1)

1__._ á¹• 21 catudvÄ• ramidaá¹ƒ \Se I 271/ \Ne I 163/ \Be I 201/ nagaraá¹ƒ, Ä• yasaá¹ƒ daá

oruddhapaá¹-iruddhosmi, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• ||

2__._ á¹• 21 sabbe apihitÄ• dvÄ• rÄ• , oruddhosmi yathÄ• dijo.

kimÄ• dhikaraá¹‡aá¹ƒ yakkha, cakkÄ• bhinihato ahaá¹ƒ ||

3__._ á¹• 21 laddhÄ• satasahassÄ• ni, atirekÄ• ni vÄ«sati.

anukampakÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ, vacanaá¹ƒ samma nÄ• kari ||

4__._ á¹• 21 laá¹…ghiá¹ƒ samuddaá¹ƒ pakkhandi, sÄ• garaá¹ƒ appasiddhikaá¹ƒ.

catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hÄ• hipi ca soá¸·asa ||

5__._ á¹• 21 soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

 icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthake ||

6__._ á¹• 21 uparivisÄ• lÄ• duppÅ«rÄ• , icchÄ• visaá¹-agÄ• minÄ« {visaá¹-agÄ• miniá¹ƒ (E

ye ca taá¹ƒ anugijjhanti, te honti cakkadhÄ• rino ||

7__._ á¹• 21 bahubhaá¹‡á¸• aá¹ƒ {bahuá¹ƒ bhaá¹‡á¸• aá¹ƒ (Ce Ee) } avahÄ• ya, maggaá¹ƒ

yesaÃ±cetaá¹ƒ asaá¹…khÄ• taá¹ƒ, te honti cakkadhÄ• rino ||

8__._ á¹• 21 kammaá¹ƒ samekkhe vipulaÃ±ca bhogaá¹ƒ, icchaá¹ƒ \Se I 272/ na seveyya an

kareyya vÄ• kyaá¹ƒ anukampakÄ• naá¹ƒ, taá¹ƒ tÄ• disaá¹ƒ nÄ• tivatteyya cakkaá¹ƒ ||

9__._ á¹• 21 kÄ«vaciraá¹ƒ nu me yakkha, cakkaá¹ƒ sirasi á¹-hassati.

kati vassasahassÄ• ni, taá¹ƒ me akkhÄ• hi pucchito ||

10__._ á¹• 21 atisaro paccasaro {accasaro (Ce Se Ee) }, mittavinda suá¹‡ohi me.

cakkaá¹ƒ te sirasi {sirasmi (Se) } mÄ• viddhaá¹ƒ, na taá¹ƒ jÄ«vaá¹ƒ pamokkhasÄ«ti ||

catudvÄ• rajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 440. kaá¹‡hajÄ• takaá¹ƒ (2)

11__._ á¹• 21 kaá¹‡ho \Ne I 164/ \Be I 202/ vatÄ• yaá¹ƒ puriso, kaá¹‡haá¹ƒ bhuÃ±jati bhoja

kaá¹‡he bhÅ«mipadesasmiá¹ƒ, na mayhaá¹ƒ manaso piyo ||

12__._ á¹• 21 na kaá¹‡ho tacasÄ• hoti, antosÄ• ro hi brÄ• hmaá¹‡o.

yasmiá¹ƒ pÄ• pÄ• ni kammÄ• ni, sa ve kaá¹‡ho sujampati ||

13__._ á¹• 21 etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ brÄ• hmaá¹‡a te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

14__._ á¹• 21 varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

sunikkodhaá¹ƒ suniddosaá¹ƒ, nillobhaá¹ƒ vuttimattano.

nisnehamabhikaá¹…khÄ• mi, ete me caturo vare ||

15__._ á¹• 21 kiá¹ƒ nu kodhe vÄ• {kodheva (Ce Ee) } dose vÄ• , lobhe snehe ca brÄ• hmaá

Ä• dÄ«navaá¹ƒ \Se I 273/ tvaá¹ƒ passasi {sampassasi (Ce Ee) }, taá¹ƒ me akkhÄ• hi pucchi

16__._ á¹• 21 appo hutvÄ• bahu hoti, vaá¸• á¸• hate so akhantijo.

Ä• saá¹…gÄ« bahupÄ• yÄ• so, tasmÄ• kodhaá¹ƒ na rocaye ||

17__._ á¹• 21 duá¹-á¹-hassa pharusÄ• {paá¹-hamÄ• (Ee Ce niyya) } vÄ• cÄ• , parÄ• mÄ• s

tato pÄ• á¹‡i tato daá¹‡á¸• o, satthassa paramÄ• gati {parÄ• masati (Katthaci) }.

doso kodhasamuá¹-á¹-hÄ• no, tasmÄ• dosaá¹ƒ na rocaye ||

18__._ á¹• 21 Ä• lopasÄ• hasÄ• kÄ• rÄ• {sahasÄ• kÄ• rÄ• (Ce Se Ee) }, nikatÄ« vaÃ±can

dissanti lobhadhammesu, tasmÄ• lobhaá¹ƒ na rocaye ||

19__._ á¹• 21 snehasaá¹…gathitÄ• {saá¹…gadhitÄ• (Katthaci), saá¹…gantitÄ• (Se) } gant
puthÅ«.

te bhusaá¹ƒ upatÄ• penti, tasmÄ• snehaá¹ƒ na rocaye ||

20__._ á¹• 21 etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ brÄ• hmaá¹‡a te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

21__._ á¹• 21 varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

araÃ±Ã±e me viharato, niccaá¹ƒ ekavihÄ• rino.

Ä• bÄ• dhÄ• mÄ• {na (Se Ee) } uppajjeyyuá¹ƒ, antarÄ• yakarÄ• bhusÄ• ||

22__._ á¹• 21 etasmiá¹ƒ \Be I 203/ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ brÄ• hmaá¹‡a te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

23__._ á¹• 21 varaÃ±ce \Ne I 165/ me ado sakka, sabbabhÅ«tÄ• namissara.

na mano vÄ• sarÄ«raá¹ƒ vÄ• , maá¹ƒ-kate sakka kassaci.

kadÄ• ci \Se I 274/ upahaÃ±Ã±etha, etaá¹ƒ sakka varaá¹ƒ vareti ||

kaá¹‡hajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 441. catuposathiyajÄ• takaá¹ƒ (3)

24__._ á¹• 21 yo kopaneyye na karoti kopaá¹ƒ, na kujjhati sappuriso kadÄ• ci.

kuddhopi so nÄ• vikaroti kopaá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu {samaá¹‡aá¹ƒ Ä• hu (

25__._ á¹• 21 Å«nÅ«daro yo sahate jighacchaá¹ƒ, danto tapassÄ« mitapÄ• nabhojano.

Ä• hÄ• rahetu na karoti pÄ• paá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu loke ||

26__._ á¹• 21 khiá¸• á¸• aá¹ƒ ratiá¹ƒ vippajahitvÄ• na sabbaá¹ƒ, na cÄ• likaá¹ƒ bhÄ• sasi ki

vibhÅ«saá¹-á¹-hÄ• nÄ• virato methunasmÄ• , taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu loke ||

27__._ á¹• 21 pariggahaá¹ƒ lobhadhammaÃ±ca sabbaá¹ƒ, yo ve pariÃ±Ã±Ä• ya pariccajeti.

dantaá¹ƒ á¹-hitattaá¹ƒ amamaá¹ƒ nirÄ• saá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu loke ||

28__._ á¹• 21 pucchÄ• ma \Se I 275/ kattÄ• ramanomapaÃ±Ã±aá¹ƒ {manomapaÃ±Ã±a (Se
atthi jÄ• to.

chindajja kaá¹…khaá¹ƒ vicikicchitÄ• ni, tadajja {tayÄ• jja (Ce) } kaá¹…khaá¹ƒ vitaremu sabb

29__._ á¹• 21 ye \Be I 204/ paá¹‡á¸• itÄ• atthadasÄ• bhavanti, bhÄ• santi te yoniso tattha

kathaá¹ƒ nu kathÄ• naá¹ƒ abhÄ• sitÄ• naá¹ƒ, atthaá¹ƒ nayeyyuá¹ƒ kusalÄ• janindÄ• ||

30__._ á¹• 21 kathaá¹ƒ have bhÄ• sati nÄ• garÄ• jÄ• , garuá¸·o pana venateyyo kimÄ• ha.

gandhabbarÄ• jÄ• pana kiá¹ƒ vadesi, kathaá¹ƒ pana kurÅ«naá¹ƒ rÄ• jaseá¹-á¹-ho ||

31__._ á¹• 21 khantiá¹ƒ have bhÄ• sati nÄ• garÄ• jÄ• , appÄ• hÄ• raá¹ƒ garuá¸·o venateyyo

gandhabbarÄ• jÄ• rativippahÄ• naá¹ƒ, akiÃ±canaá¹ƒ kurÅ«naá¹ƒ rÄ• jaseá¹-á¹-ho ||

32__._ á¹• 21 sabbÄ• ni etÄ• ni subhÄ• sitÄ• ni, na hettha dubbhÄ• sitamatthi kiÃ±ci.

yasmiÃ±ca etÄ• ni patiá¹-á¹-hitÄ• ni, arÄ• va \Se I 276/ nÄ• bhyÄ• susamohitÄ• ni.

catubbhi dhammehi samaá¹…gibhÅ«taá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡amÄ• hu loke ||

33__._ á¹• 21 tuvaÃ±hi {tuvaá¹ƒ nu (Ce Ee) } seá¹-á¹-ho tvamanuttarosi, tvaá¹ƒ dhammagÅ«

paÃ±Ã±Ä• ya paÃ±haá¹ƒ samadhiggahetvÄ• , acchecchi dhÄ«ro vicikicchitÄ• ni.

acchecchi kaá¹…khaá¹ƒ vicikicchitÄ• ni, cundo yathÄ• nÄ• gadantaá¹ƒ kharena ||

34__._ á¹• 21 nÄ«luppalÄ• bhaá¹ƒ vimalaá¹ƒ anagghaá¹ƒ, vatthaá¹ƒ idaá¹ƒ dhÅ«masamÄ•

paÃ±hassa \Se I 277/ veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te dhammapÅ«jÄ• ya dhÄ«ra

35__._ á¹• 21 suvaá¹‡á¹‡amÄ• laá¹ƒ \Ne I 166/ \Be I 205/ satapattaphullitaá¹ƒ, sakesaraá¹ƒ
ratnasahassamaá¹‡á¸• itaá¹ƒ.

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te dhammapÅ«jÄ• ya dhÄ«ra ||

36__._ á¹• 21 maá¹‡iá¹ƒ anagghaá¹ƒ ruciraá¹ƒ pabhassaraá¹ƒ, kaá¹‡á¹-hÄ• vasattaá¹ƒ {vas
maá¹‡ibhÅ«sitaá¹ƒ me.

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te dhammapÅ«jÄ• ya dhÄ«ra ||

37__._ á¹• 21 gavaá¹ƒ sahassaá¹ƒ usabhaÃ±ca nÄ• gaá¹ƒ, Ä• jaÃ±Ã±ayutte ca rathe dasa

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi te gÄ• mavarÄ• ni soá¸·asa ||

38__._ á¹• 21 sÄ• riputto tadÄ• nÄ• go, supaá¹‡á¹‡o pana kolito.

gandhabbarÄ• jÄ• anuruddho, rÄ• jÄ• Ä• nanda paá¹‡á¸• ito.

vidhuro bodhisatto ca, evaá¹ƒ dhÄ• retha jÄ• takanti ||

catuposathiyajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 442. saá¹…khajÄ• takaá¹ƒ (4)

39__._ á¹• 21 bahussuto sutadhammosi saá¹…kha, diá¹-á¹-hÄ• tayÄ• samaá¹‡abrÄ• hmaá

athakkhaá¹‡e dassayase vilÄ• paá¹ƒ, aÃ±Ã±o nu ko te paá¹-imantako mayÄ• ||

40__._ á¹• 21 subbhÅ« {subbhÄ• (Se), sumbhÄ• , subhmÄ• (Katthaci) } subhÄ• suppaá¹-
sovaá¹‡á¹‡amayÄ• ya pÄ• tiyÄ• .

``bhuÃ±jassu bhattaá¹ƒâ€™â€™ iti maá¹ƒ vadeti, saddhÄ• vittÄ• {saddhÄ• cittÄ• (Ce Ee K
brÅ«mi ||

41__._ á¹• 21 etÄ• disaá¹ƒ \Se I 278/ \Be I 206/ brÄ• hmaá¹‡a disvÄ• na {disva (Ce Ee) } ya
sukhamÄ• sisÄ• no {sukhamÄ• sasÄ• no (Se), sukhamÄ• sisamÄ• no (Katthaci) }.

uá¹-á¹-hehi naá¹ƒ paÃ±jalikÄ• bhipuccha, devÄ« nusi tvaá¹ƒ uda mÄ• nusÄ« nu ||

42__._ á¹• 21 yaá¹ƒ tvaá¹ƒ sukhenÄ• bhisamekkhase maá¹ƒ, bhuÃ±jassu bhattaá¹ƒ iti maá

pucchÄ• mi taá¹ƒ nÄ• ri mahÄ• nubhÄ• ve, devÄ« nusi tvaá¹ƒ uda mÄ• nusÄ« nu ||

43__._ á¹• 21 devÄ« ahaá¹ƒ saá¹…kha mahÄ• nubhÄ• vÄ• , idhÄ• gatÄ• sÄ• garavÄ• rima

anukampikÄ• no ca paduá¹-á¹-hacittÄ• , taveva atthÄ• ya idhÄ• gatÄ• smi ||

44__._ á¹• 21 idhannapÄ• naá¹ƒ sayanÄ• sanaÃ±ca, yÄ• nÄ• ni nÄ• nÄ• vividhÄ• ni saá¹…

sabbassa tyÄ• haá¹ƒ paá¹-ipÄ• dayÄ• mi, yaá¹ƒ kiÃ±ci tuyhaá¹ƒ manasÄ• bhipatthitaá¹ƒ ||

45__._ á¹• 21 yaá¹ƒ kiÃ±ci yiá¹-á¹-haÃ±ca hutaÃ±ca {yiá¹-á¹-haá¹ƒva hutaá¹ƒva (Ce Ee) } m
issarÄ• tvaá¹ƒ sugatte.

susoá¹‡i subbhamu {subbhu (Ce), subbhÄ• (Se) } suvilaggamajjhe {suvilÄ• kamajjhe (Se E
(Katthaci) }, kissa me kammassa ayaá¹ƒ vipÄ• ko ||

46__._ á¹• 21 ghamme \Se I 279/ pathe brÄ• hmaá¹‡a ekabhikkhuá¹ƒ, ugghaá¹-á¹-apÄ• daá

paá¹-ipÄ• dayÄ« saá¹…kha upÄ• hanÄ• ni {upÄ• hanÄ• hi (Ce Ee) }, sÄ• dakkhiá¹‡Ä• kÄ•

47__._ á¹• 21 sÄ• \Be I 207/ hotu nÄ• vÄ• phalakÅ«papannÄ• , anavassutÄ• erakavÄ• ta

aÃ±Ã±assa yÄ• nassa na hettha {na hatthi (Ee) } bhÅ«mi, ajjeva maá¹ƒ moá¸·iniá¹ƒ pÄ• pay

48__._ á¹• 21 sÄ• \Ne I 167/ tattha vittÄ• sumanÄ• patÄ«tÄ• , nÄ• vaá¹ƒ sucittaá¹ƒ abhini

Ä• dÄ• ya saá¹…khaá¹ƒ purisena saddhiá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ sÄ• dhurammanti ||

saá¹…khajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 443. cÅ«á¸·abodhijÄ• takaá¹ƒ (5)

49__._ á¹• 21 yo te imaá¹ƒ visÄ• lakkhiá¹ƒ, piyaá¹ƒ samhitabhÄ• siniá¹ƒ {sammillabhÄ• sini
sammillahÄ• siniá¹ƒ (Se) }.

Ä• dÄ• ya balÄ• gaccheyya, kiá¹ƒ nu kayirÄ• si brÄ• hmaá¹‡a ||

50__._ á¹• 21 uppajje {uppajja (Ce Ee) } me na mucceyya, na me mucceyya jÄ«vato.

rajaá¹ƒva \Se I 280/ vipulÄ• vuá¹-á¹-hi, khippameva nivÄ• raye {nivÄ• rayiá¹ƒ (Katthaci) } ||

51__._ á¹• 21 yaá¹ƒ nu pubbe vikatthittho {vikatthito (Katthaci Ce Se Katthaci) }, balamhiva

svajja tuá¹‡hikato {tuá¹‡hikato (Ce), tuá¹‡hikkhako (Ee) } dÄ• ni, saá¹…ghÄ• á¹-iá¹ƒ sibbam

52__._ á¹• 21 uppajji me na muccittha, na me muccittha jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, khippameva nivÄ• rayiá¹ƒ ||

53__._ á¹• 21 kiá¹ƒ te uppajji no mucci, kiá¹ƒ te na mucci jÄ«vato.

rajaá¹ƒva vipulÄ• vuá¹-á¹-hi, katamaá¹ƒ tvaá¹ƒ nivÄ• rayi ||

54__._ á¹• 21 yamhi jÄ• te na passati, ajÄ• te sÄ• dhu passati.

so me uppajji no mucci, kodho dummedhagocaro ||

55__._ á¹• 21 yena jÄ• tena nandanti, amittÄ• dukkhamesino.

so me uppajji no mucci, kodho dummedhagocaro ||

56__._ á¹• 21 yasmiÃ±ca \Be I 208/ jÄ• yamÄ• namhi, sadatthaá¹ƒ nÄ• vabujjhati.

so me uppajji no mucci, kodho dummedhagocaro ||

57__._ á¹• 21 yenÄ• bhibhÅ«to kusalaá¹ƒ jahÄ• ti, parakkare vipulaÃ±cÄ• pi atthaá¹ƒ.

sa bhÄ«maseno balavÄ• pamaddÄ«, kodho mahÄ• rÄ• ja na me amuccatha ||

58__._ á¹• 21 kaá¹-á¹-hasmiá¹ƒ matthamÄ• nasmiá¹ƒ {manthamÄ• nasmiá¹ƒ (Ee), maddam
pÄ• vako nÄ• ma jÄ• yati.

tameva kaá¹-á¹-haá¹ƒ á¸• ahati, yasmÄ• so jÄ• yate gini ||

59__._ á¹• 21 evaá¹ƒ mandassa posassa, bÄ• lassa avijÄ• nato.

sÄ• rambhÄ• \Se I 281/ {sÄ• rabbhÄ• (Katthaci) } jÄ• yate kodho, sopi teneva á¸• ayhati ||

60__._ á¹• 21 aggÄ«va tiá¹‡akaá¹-á¹-hasmiá¹ƒ, kodho yassa pavaá¸• á¸• hati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• ||

61__._ á¹• 21 anedho \Ne I 168/ {anindho (Ce Katthaci), anindo (Se) } dhÅ«maketÅ«va, koc

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• ti ||

cÅ«á¸·abodhijÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 444. kaá¹‡hadÄ«pÄ• yanajÄ• takaá¹ƒ (6)

62__._ á¹• 21 sattÄ• hamevÄ• haá¹ƒ pasannacitto, puÃ±Ã±atthiko Ä• cariá¹ƒ {acariá¹ƒ (Ce

athÄ• paraá¹ƒ yaá¹ƒ caritaá¹ƒ mamedaá¹ƒ {mama yidaá¹ƒ (Se), mamÄ• yidaá¹ƒ (Ee) }, vass
samÄ• dhikÄ• ni.

akÄ• mako vÄ• pi {vÄ• hi (Ee Katthaci) } ahaá¹ƒ carÄ• mi, etena \Se I 282/ saccena suvatth

hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adatto ||

63__._ á¹• 21 yasmÄ• \Be I 209/ dÄ• naá¹ƒ nÄ• bhinandiá¹ƒ kadÄ• ci, disvÄ• nahaá¹ƒ atith

na cÄ• pi me appiyataá¹ƒ aveduá¹ƒ, bahussutÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

akÄ• mako vÄ• pi ahaá¹ƒ dadÄ• mi, etena saccena suvatthi hotu.

hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adatto ||

64__._ á¹• 21 Ä• sÄ«viso tÄ• ta pahÅ«tatejo, yo taá¹ƒ adaá¹ƒsÄ« {aá¸• aá¹ƒsÄ« (Se) } saca
piá¸·Ä• rÄ• (Se), patarÄ• (Ee) } udicca.

tasmiÃ±ca me appiyatÄ• ya ajja, pitari ca te natthi koci viseso.

etena saccena suvatthi hotu, hataá¹ƒ visaá¹ƒ jÄ«vatu yaÃ±Ã±adatto ||

65__._ á¹• 21 santÄ• dantÄ• yeva {dantÄ• santÄ• ye ca (Se Katthaci) } paribbajanti, aÃ±Ã
natthÄ• kÄ• marÅ«pÄ• {anakÄ• marÅ«pÄ• (Ce Se Ee) }.

dÄ«pÄ• yana kissa jigucchamÄ• no, akÄ• mako carasi brahmacariyaá¹ƒ ||

66__._ á¹• 21 saddhÄ• ya nikkhamma punaá¹ƒ nivatto, so eá¸·amÅ«gova bÄ• lo {eá¸·amÅ«
vatÄ• yaá¹ƒ.

etassa vÄ• dassa jigucchamÄ• no, akÄ• mako carÄ• mi brahmacariyaá¹ƒ.

viÃ±Ã±uppasatthaÃ±ca sataÃ±ca á¹-hÄ• naá¹ƒ {viÃ±Ã±Å«pasatthaá¹ƒ vasitaá¹ƒ ca á¹-hÄ• n
evampahaá¹ƒ puÃ±Ã±akaro bhavÄ• mi ||

67__._ á¹• 21 samaá¹‡e \Be I 210/ tuvaá¹ƒ brÄ• hmaá¹‡e addhike ca, santappayÄ• si \Se I
bhikkhaá¹ƒ.

opÄ• nabhÅ«taá¹ƒva gharaá¹ƒ tava yidaá¹ƒ, annena pÄ• nena upetarÅ«paá¹ƒ.

atha kissa vÄ• dassa jigucchamÄ• no, akÄ• mako dÄ• namimaá¹ƒ dadÄ• si ||

68__._ á¹• 21 pitaro ca me Ä• suá¹ƒ pitÄ• mahÄ• ca, saddhÄ• ahuá¹ƒ dÄ• napatÄ« vadaÃ

taá¹ƒ kullavattaá¹ƒ anuvattamÄ• no, mÄ• haá¹ƒ kule antimagandhano {gandhino (Se Ee Ka
ahuá¹ƒ.

etassa vÄ• dassa jigucchamÄ• no, akÄ• mako dÄ• namimaá¹ƒ dadÄ• mi ||

69__._ á¹• 21 dahariá¹ƒ kumÄ• riá¹ƒ asamatthapaÃ±Ã±aá¹ƒ, yaá¹ƒ tÄ• nayiá¹ƒ Ã±Ä• tikulÄ•

na cÄ• pi me appiyataá¹ƒ avedi, aÃ±Ã±atra kÄ• mÄ• paricÄ• rayantÄ• {paricÄ• rayantÄ« (

atha kena vaá¹‡á¹‡ena mayÄ• te bhoti, saá¹ƒvÄ• sadhammo ahu evarÅ«po ||

70__._ á¹• 21 Ä• rÄ• \Ne I 169/ dÅ«re nayidha kadÄ• ci atthi, paramparÄ• nÄ• ma kule ima

taá¹ƒ kullavattaá¹ƒ anuvattamÄ• nÄ• , mÄ• haá¹ƒ \Se I 284/ kule antimagandhinÄ« ahuá¹ƒ.

etassa vÄ• dassa jigucchamÄ• nÄ• , akÄ• mikÄ• paddhacarÄ• mhi {paá¹-á¹-hacarÄ• mhi (

71__._ á¹• 21 maá¹‡á¸• abya \Be I 211/ bhÄ• siá¹ƒ yamabhÄ• saneyyaá¹ƒ {bhÄ• sissaá¹ƒ a
bhÄ• sissaâ€™ mabhÄ• saneyyaá¹ƒ (?) }, taá¹ƒ khamyataá¹ƒ puttakahetu majja.

puttapemÄ• na idha paratthi kiÃ±ci, so no ayaá¹ƒ jÄ«vati yaÃ±Ã±adattoti ||

kaá¹‡hadÄ«pÄ• yanajÄ• takaá¹ƒ {maá¹‡á¸• abyajÄ• takaá¹ƒ (Se Katthaci) } chaá¹-á¹-haá¹ƒ.

á¹• 03 445. nigrodhajÄ• takaá¹ƒ (7)

72__._ á¹• 21 na vÄ• hametaá¹ƒ {na cÄ• hametaá¹ƒ (Ce) } jÄ• nÄ• mi, ko vÄ• yaá¹ƒ kassa

yathÄ• sÄ• kho cari {vadÄ« (Ce Se Ee) } evaá¹ƒ, nigrodha kinti maÃ±Ã±asi ||

73__._ á¹• 21 tato galavinÄ«tena, purisÄ• nÄ«hariá¹ƒsu maá¹ƒ.

datvÄ• mukhapahÄ• rÄ• ni, sÄ• khassa vacanaá¹ƒkarÄ• ||

74__._ á¹• 21 etÄ• disaá¹ƒ dummatinÄ• , akataÃ±Ã±una dubbhinÄ• .

kataá¹ƒ anariyaá¹ƒ sÄ• khena, sakhinÄ• te janÄ• dhipa ||

75__._ á¹• 21 na vÄ• hametaá¹ƒ jÄ• nÄ• mi, napi me koci saá¹ƒsati.

yaá¹ƒ me tvaá¹ƒ samma akkhÄ• si, sÄ• khena kÄ• raá¹‡aá¹ƒ {kaá¸• á¸• hanaá¹ƒ (Ce Se) } k

76__._ á¹• 21 sakhÄ«naá¹ƒ \Se I 285/ sÄ• jÄ«vakaro, mama sÄ• khassa cÅ«bhayaá¹ƒ.

tvaá¹ƒ nosissariyaá¹ƒ dÄ• tÄ• , manussesu mahantataá¹ƒ.

tayÄ• mÄ• labbhitÄ• iddhÄ«, ettha me natthi saá¹ƒsayo ||

77__._ á¹• 21 yathÄ• pi bÄ«jamaggimhi, á¸• ayhati na virÅ«hati.

evaá¹ƒ kataá¹ƒ asappurise, nassati na virÅ«hati ||

78__._ á¹• 21 kataÃ±Ã±umhi ca posamhi, sÄ«lavante ariyavuttine.

sukhette viya bÄ«jÄ• ni, kataá¹ƒ tamhi na nassati ||

79__._ á¹• 21 imaá¹ƒ jammaá¹ƒ nekatikaá¹ƒ, asappurisacintakaá¹ƒ.

hanantu sÄ• khaá¹ƒ sattÄ«hi, nÄ• ssa icchÄ• mi jÄ«vitaá¹ƒ ||

80__._ á¹• 21 khamatassa \Be I 212/ mahÄ• rÄ• ja, pÄ• á¹‡Ä• na paá¹-iÄ• nayÄ• {duppaá

khama deva asappurisassa, nÄ• ssa icchÄ• mahaá¹ƒ vadhaá¹ƒ ||

81__._ á¹• 21 nigrodhameva seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khasmi jÄ«vitanti ||

nigrodhajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 446. takkalajÄ• takaá¹ƒ (8)

82__._ á¹• 21 na \Ne I 170/ takkalÄ• santi na Ä• luvÄ• ni {Ä• lupÄ• ni (Ce Se Ee) }, na biá¸
tÄ• ta.

eko araÃ±Ã±amhi susÄ• namajjhe, kimatthiko tÄ• ta khaá¹‡Ä• si kÄ• suá¹ƒ ||

83__._ á¹• 21 pitÄ• maho \Se I 286/ tÄ• ta sudubbalo te, anekabyÄ• dhÄ«hi dukhena phuá¹

tamajjahaá¹ƒ nikhaá¹‡issÄ• mi sobbhe, na hissa taá¹ƒ jÄ«vitaá¹ƒ rocayÄ• mi ||

84__._ á¹• 21 saá¹…kappametaá¹ƒ paá¹-iladdha pÄ• pakaá¹ƒ, accÄ• hitaá¹ƒ kamma karosi

mayÄ• pi tÄ• ta paá¹-ilacchase tuvaá¹ƒ, etÄ• disaá¹ƒ kamma jarÅ«panÄ«to.

taá¹ƒ kullavattaá¹ƒ anuvattamÄ• no, ahampi taá¹ƒ nikhaá¹‡issÄ• mi sobbhe ||

85__._ á¹• 21 pharusÄ• hi vÄ• cÄ• hi pakubbamÄ• no, Ä• sajja maá¹ƒ tvaá¹ƒ vadase kumÄ

putto mamaá¹ƒ orasako samÄ• no, ahitÄ• nukampÄ« mama tvaá¹ƒsi putta ||

86__._ á¹• 21 na \Be I 213/ tÄ• haá¹ƒ {tyÄ• haá¹ƒ (Se) } tÄ• ta ahitÄ• nukampÄ«, hitÄ• nuka
(Se) } tÄ• ta.

pÄ• paÃ±ca taá¹ƒ kamma pakubbamÄ• naá¹ƒ, arahÄ• mi no vÄ• rayituá¹ƒ tato ||

87__._ á¹• 21 yo mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ saviá¹-á¹-ha {mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• vasiá¹
adÅ«sake hiá¹ƒsati pÄ• padhammo.

kÄ• yassa \Se I 287/ bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ so nirayaá¹ƒ upeti {pare

88__._ á¹• 21 yo mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ saviá¹-á¹-ha, annena pÄ• nena upaá¹-á¹-hahÄ•

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ so sugatiá¹ƒ upeti ||

89__._ á¹• 21 na me tvaá¹ƒ putta ahitÄ• nukampÄ«, hitÄ• nukampÄ« me {mama (?) } tvaá¹

ahaÃ±ca taá¹ƒ mÄ• tarÄ• vuccamÄ• no, etÄ• disaá¹ƒ kamma karomi luddaá¹ƒ ||

90__._ á¹• 21 yÄ• te sÄ• bhariyÄ• anariyarÅ«pÄ• , mÄ• tÄ• mamesÄ• sakiyÄ• janetti.

niddhÄ• paye {niddhÄ• mase (Ee) } taÃ±ca sakÄ• agÄ• rÄ• , aÃ±Ã±ampi te sÄ• dukhamÄ

91__._ á¹• 21 yÄ• te sÄ• bhariyÄ• anariyarÅ«pÄ• , mÄ• tÄ• mamesÄ• sakiyÄ• janetti.

dantÄ• kareá¹‡Å«va vasÅ«panÄ«tÄ• , sÄ• pÄ• padhammÄ• punarÄ• vajÄ• tÅ«ti ||

takkalajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 447. mahÄ• dhammapÄ• lajÄ• takaá¹ƒ (9)

92__._ á¹• 21 kiá¹ƒ \Se I 288/ \Be I 214/ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá
vipÄ• ko.

akkhÄ• hi me brÄ• hmaá¹‡a etamatthaá¹ƒ, kasmÄ• nu tumhaá¹ƒ daharÄ• na miyyare {mÄ

93__._ á¹• 21 dhammaá¹ƒ carÄ• ma na musÄ• bhaá¹‡Ä• ma, pÄ• pÄ• ni kammÄ• ni pariva
}.

anariyaá¹ƒ parivajjemu sabbaá¹ƒ, tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

94__._ á¹• 21 suá¹‡oma \Ne I 171/ dhammaá¹ƒ asataá¹ƒ sataÃ±ca, na cÄ• pi dhammaá¹ƒ a

hitvÄ• asante na jahÄ• ma sante, tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

95__._ á¹• 21 pubbeva dÄ• nÄ• sumanÄ• bhavÄ• ma, dadampi ve attamanÄ• bhavÄ• ma

datvÄ• pi ve nÄ• nutappÄ• ma pacchÄ• , tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

96__._ á¹• 21 samaá¹‡e mayaá¹ƒ brÄ• hmaá¹‡e addhike ca, vanibbake yÄ• canake dalidde

annena pÄ• nena abhitappayÄ• ma, tasmÄ• \Se I 289/ hi amhaá¹ƒ daharÄ• na miyyare ||

97__._ á¹• 21 mayaÃ±ca bhariyaá¹ƒ nÄ• tikkamÄ• ma, amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma, tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

98__._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ• \Be I 215/ viramÄ• ma sabbe, loke adinnaá¹ƒ parivajjayÄ

amajjapÄ• nopi musÄ• bhaá¹‡Ä• ma, tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

99__._ á¹• 21 etÄ• su ve jÄ• yare suttamÄ• su, medhÄ• vino honti pahÅ«tapaÃ±Ã±Ä• .

bahussutÄ• vedaguno {vedaguá¹‡Ä• (Se Katthaci) } ca honti, tasmÄ• hi amhaá¹ƒ daharÄ•

100__._ á¹• 21 mÄ• tÄ• pitÄ• ca {mÄ• tÄ• ca pitÄ• (Katthaci), mÄ• tÄ• pitarÄ• (Se) } bha
ca dÄ• rÄ• ca mayaÃ±ca sabbe.

dhammaá¹ƒ carÄ• ma paralokahetu, tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

101__._ á¹• 21 dÄ• sÄ• ca dÄ• syo {dÄ• sso (Ce Ee), dÄ• sÄ« (Se) } anujÄ«vino ca, paricÄ

dhammaá¹ƒ caranti paralokahetu, tasmÄ• \Se I 290/ hi amhaá¹ƒ daharÄ• na miyyare ||

102__._ á¹• 21 dhammo have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ• v

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

103__._ á¹• 21 dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ viya vassal

dhammena gutto mama dhammapÄ• lo, aÃ±Ã±assa aá¹-á¹-hÄ«ni sukhÄ« kumÄ• roti ||

mahÄ• dhammapÄ• lajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 448. kukkuá¹-ajÄ• takaá¹ƒ (10)

104__._ á¹• 21 nÄ• smase \Be I 216/ katapÄ• pamhi, nÄ• smase alikavÄ• dine.

nÄ• smase attatthapaÃ±Ã±amhi, atisantepi nÄ• smase ||

105__._ á¹• 21 bhavanti heke purisÄ• , gopipÄ• sikajÄ• tikÄ• {gopipÄ• sakajÄ• tikÄ• (Ce S

ghasanti maÃ±Ã±e mittÄ• ni, vÄ• cÄ• ya na ca kammunÄ• ||

106__._ á¹• 21 sukkhaÃ±jalipaggahitÄ• , vÄ• cÄ• ya paliguá¹‡á¹-hitÄ• .

manussapheggÅ« nÄ• sÄ«de, yasmiá¹ƒ natthi kataÃ±Ã±utÄ• ||

107__._ á¹• 21 na \Ne I 172/ hi aÃ±Ã±aÃ±Ã±acittÄ• naá¹ƒ, itthÄ«naá¹ƒ purisÄ• na vÄ• .

nÄ• nÄ• vikatvÄ• {nÄ• nÄ• va katvÄ• (Ce Ee) } saá¹ƒsaggaá¹ƒ, tÄ• disampi ca nÄ• smase
||

108__._ á¹• 21 anariyakammamokkantaá¹ƒ \Se I 291/, athetaá¹ƒ {atthetaá¹ƒ (Ce Se Ee) } sa

nisitaá¹ƒva paá¹-icchannaá¹ƒ, tÄ• disampi ca nÄ• smase ||

109__._ á¹• 21 mittarÅ«penidhekacce, sÄ• khalyena acetasÄ• .

vividhehi upÄ• yanti, tÄ• disampi ca nÄ• smase ||

110__._ á¹• 21 Ä• misaá¹ƒ vÄ• dhanaá¹ƒ vÄ• pi, yattha passati tÄ• diso.

dubbhiá¹ƒ karoti dummedho, taÃ±ca hantvÄ• na {jhÄ• tvÄ• na (Ce Ee), hitvÄ• na (Se) } gac

111__._ á¹• 21 mittarÅ«pena bahavo, channÄ• sevanti sattavo.

jahe kÄ• purise hete, kukkuá¹-o viya senakaá¹ƒ ||

112__._ á¹• 21 yo ca {yodha (J I 8.25 sulasÄ• jÄ• take) } uppatitaá¹ƒ atthaá¹ƒ, na khippama

amittavasamanveti, pacchÄ• ca anutappati ||

113__._ á¹• 21 yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , kukkuá¹-o viya senakÄ• .

114__._ á¹• 21 taá¹ƒ tÄ• disaá¹ƒ kÅ«á¹-amivoá¸• á¸• itaá¹ƒ vane, adhammikaá¹ƒ niccavidha

Ä• rÄ• vivajjeyya naro vicakkhaá¹‡o, senaá¹ƒ yathÄ• kukkuá¹-o vaá¹ƒsakÄ• naneti ||

kukkuá¹-ajÄ• takaá¹ƒ dasamaá¹ƒ.

á¹• 03 449. maá¹-á¹-hakuá¹‡á¸• alÄ«jÄ• takaá¹ƒ (11)

115__._ á¹• 21 alaá¹…kato \Se I 292/ \Be I 217/ maá¹-á¹-hakuá¹‡á¸• alÄ« {maá¹-á¹-akuá¹‡á
mÄ• ladhÄ• rÄ« {mÄ• labhÄ• rÄ« (Ce Ee) } haricandanussado.

bÄ• hÄ• paggayha kandasi, vanamajjhe kiá¹ƒ dukkhito tuvaá¹ƒ ||

116__._ á¹• 21 sovaá¹‡á¹‡amayo pabhassaro, uppanno rathapaÃ±jaro mama.

tassa cakkayugaá¹ƒ na vindÄ• mi, tena dukkhena jahÄ• mi jÄ«vitaá¹ƒ ||

117__._ á¹• 21 sovaá¹‡á¹‡amayaá¹ƒ maá¹‡Ä«mayaá¹ƒ, lohamayaá¹ƒ atha rÅ«piyÄ• mayaá

{Ä• cikkha me bhaddamÄ• á¹‡ava (Vv 1209) } pÄ• vada rathaá¹ƒ karissÄ• mi {kÄ• rayÄ• mi
bhaddamÄ• á¹‡ava (Vv 1209) }, cakkayugaá¹ƒ paá¹-ipÄ• dayÄ• mi taá¹ƒ ||

118__._ á¹• 21 so {atha (Se) } mÄ• á¹‡avo tassa pÄ• vadi, candimasÅ«riyÄ• {candimasÅ«r
bhÄ• taro {dissare (Vv 1210) }.

sovaá¹‡á¹‡amayo ratho mama, tena cakkayugena sobhati ||

119__._ á¹• 21 bÄ• lo kho tvaá¹ƒsi mÄ• á¹‡ava, yo tvaá¹ƒ patthayase apatthiyaá¹ƒ.

maÃ±Ã±Ä• mi tuvaá¹ƒ marissasi, na \Se I 293/ hi tvaá¹ƒ lacchasi candasÅ«riye ||

120__._ á¹• 21 gamanÄ• gamanampi \Ne I 173/ dissati, vaá¹‡á¹‡adhÄ• tu ubhayettha vÄ«th

peto pana neva dissati, ko nu kho {ko nidha (Vv 1212) } kandataá¹ƒ bÄ• lyataro ||

121__._ á¹• 21 saccaá¹ƒ \Be I 218/ kho vadesi mÄ• á¹‡ava, ahameva kandataá¹ƒ bÄ• lyata

candaá¹ƒ viya dÄ• rako rudaá¹ƒ, petaá¹ƒ kÄ• lakatÄ• bhipatthaye ||

122__._ á¹• 21 Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

123__._ á¹• 21 abbahÄ« {abbuhi (Se), abbhuá¸·haá¹ƒ (Katthaci) } vata me sallaá¹ƒ, yamÄ•
{sokaá¹ƒ hadayanissitaá¹ƒ (Vv 1215) }.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

124__._ á¹• 21 sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avÄ• ti ||

maá¹-á¹-hakuá¹‡á¸• alÄ«jÄ• takaá¹ƒ ekÄ• dasamaá¹ƒ.

á¹• 03 450. bilÄ• rakosiyajÄ• takaá¹ƒ (12)

125__._ á¹• 21 apacantÄ• pi dicchanti, santo laddhÄ• na bhojanaá¹ƒ.

kimeva tvaá¹ƒ pacamÄ• no, yaá¹ƒ na dajjÄ• na taá¹ƒ samaá¹ƒ ||

126__._ á¹• 21 maccherÄ• \Se I 294/ ca pamÄ• dÄ• ca, evaá¹ƒ dÄ• naá¹ƒ na diyyati.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nena, deyyaá¹ƒ hoti vijÄ• natÄ• ||

127__._ á¹• 21 yasseva bhÄ«to na dadÄ• ti maccharÄ«, tadevÄ• dadato bhayaá¹ƒ.

jighacchÄ• ca pipÄ• sÄ• ca, yassa bhÄ• yati maccharÄ«.

tameva bÄ• laá¹ƒ phusati, asmiá¹ƒ loke paramhi ca ||

128__._ á¹• 21 tasmÄ• vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaá¹ƒ ||

129__._ á¹• 21 duddadaá¹ƒ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

130__._ á¹• 21 tasmÄ• sataÃ±ca asataá¹ƒ {asataÃ±ca (Ce Se Ee) }, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yanÄ• ||

131__._ á¹• 21 appasmeke \Be I 219/ {appampeke (Se) } pavecchanti, bahuneke na diccha

appasmÄ• dakkhiá¹‡Ä• dinnÄ• , sahassena samaá¹ƒ mitÄ• ||

132__._ á¹• 21 dhammaá¹ƒ care yopi samuÃ±chakaá¹ƒ care, dÄ• raÃ±ca posaá¹ƒ dadama
appakasmipi (Ee) }.

sataá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaá¹ƒ, kalampi \Se I 295/ nÄ• gghanti tathÄ• vidhas

133__._ á¹• 21 kenesa \Ne I 174/ yaÃ±Ã±o vipulo mahagghato {mahaggato (SN a I 32) }, s
agghameti.

kathaá¹ƒ sataá¹ƒ sahassÄ• naá¹ƒ {kathaá¹ƒ sahassÄ• naá¹ƒ (Ce Se Ee) } sahassayÄ• gina
tathÄ• vidhassa te ||

134__._ á¹• 21 dadanti heke visame niviá¹-á¹-hÄ• , chetvÄ• {jhatvÄ• (Ce Ee), ghatvÄ• (Se
socayitvÄ• .

sÄ• dakkhiá¹‡Ä• assumukhÄ• sadaá¹‡á¸• Ä• , samena dinnassa na agghameti.

evaá¹ƒ sataá¹ƒ sahassÄ• naá¹ƒ {evaá¹ƒ sahassÄ• naá¹ƒ (Ce Se Ee) } sahassayÄ• ginaá¹ƒ,
tathÄ• vidhassa teti ||

bilÄ• rakosiyajÄ• takaá¹ƒ dvÄ• dasamaá¹ƒ.

á¹• 03 451. cakkavÄ• kajÄ• takaá¹ƒ (13)

135__._ á¹• 21 vaá¹‡á¹‡avÄ• abhirÅ«posi, ghano saÃ±jÄ• tarohito.

cakkavÄ• ka surÅ«posi, vippasannamukhindriyo ||

136__._ á¹• 21 pÄ• á¹-hÄ«naá¹ƒ pÄ• vusaá¹ƒ macchaá¹ƒ, balajaá¹ƒ {vÄ• lajaá¹ƒ (Ce Ee), b
muÃ±jarohitaá¹ƒ.

gaá¹…gÄ• ya tÄ«re nisinno {gaá¹…gÄ• tÄ«re nisinnosi (Se Katthaci) }, evaá¹ƒ bhuÃ±jasi bh

137__._ á¹• 21 na vÄ• hametaá¹ƒ {sabbatthapi samÄ• naá¹ƒ} bhuÃ±jÄ• mi, jaá¹…galÄ• noc

aÃ±Ã±atra sevÄ• lapaá¹‡akÄ• , etaá¹ƒ {aÃ±Ã±aá¹ƒ (Se) } me samma bhojanaá¹ƒ ||

138__._ á¹• 21 na \Be I 220/ vÄ• hametaá¹ƒ saddahÄ• mi, cakkavÄ• kassa bhojanaá¹ƒ.

ahampi samma bhuÃ±jÄ• mi, gÄ• me loá¹‡iyateliyaá¹ƒ ||

139__._ á¹• 21 manussesu kataá¹ƒ bhattaá¹ƒ, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

na \Se I 296/ ca me tÄ• diso vaá¹‡á¹‡o, cakkavÄ• ka yathÄ• tuvaá¹ƒ ||

140__._ á¹• 21 sampassaá¹ƒ attani veraá¹ƒ, hiá¹ƒsayaá¹ƒ {hiá¹ƒsÄ• ya (Se Ee Katthaci) } m

utrasto ghasasÄ« bhÄ«to, tena vaá¹‡á¹‡o tavediso ||

141__._ á¹• 21 sabbalokaviruddhosi, dhaá¹…ka pÄ• pena kammunÄ• .

laddho piá¹‡á¸• o na pÄ«á¹‡eti, tena vaá¹‡á¹‡o tavediso ||

142__._ á¹• 21 ahampi {ahaÃ±ca (?) } samma bhuÃ±jÄ• mi, ahiá¹ƒsaá¹ƒ sabbapÄ• á¹‡inaá

appossukko nirÄ• saá¹…kÄ«, asoko akutobhayo ||

143__._ á¹• 21 so karassu Ä• nubhÄ• vaá¹ƒ, vÄ«tivattassu sÄ«liyaá¹ƒ.

ahiá¹ƒsÄ• ya cara loke, piyo hohisi maá¹ƒmiva ||

144__._ á¹• 21 yo na hanti na ghÄ• teti, na jinÄ• ti na jÄ• paye.

mettaá¹ƒso sabbabhÅ«tesu, veraá¹ƒ tassa na kenacÄ«ti ||

cakkavÄ• kajÄ• takaá¹ƒ terasamaá¹ƒ.

á¹• 03 452. bhÅ«ripaÃ±Ã±ajÄ• takaá¹ƒ (14)

145__._ á¹• 21 saccaá¹ƒ \Ne I 175/ kira tvaá¹ƒ api {tvampi (Ce), tuvampi (Se), tvaá¹ƒ asi (Ka
bhÅ«ripaÃ±Ã±a, yÄ• tÄ• disÄ« sÄ«ri dhitÄ« matÄ« ca.

na tÄ• yatebhÄ• vavasÅ«panitaá¹ƒ, yo yavakaá¹ƒ bhuÃ±jasi appasÅ«paá¹ƒ ||

146__._ á¹• 21 sukhaá¹ƒ dukkhena paripÄ• cayanto, kÄ• lÄ• kÄ• laá¹ƒ vicinaá¹ƒ chandach

atthassa \Se I 297/ dvÄ• rÄ• ni avÄ• puranto, tenÄ• haá¹ƒ tussÄ• mi yavodanena ||

147__._ á¹• 21 kÄ• laÃ±ca \Be I 221/ Ã±atvÄ• abhijÄ«hanÄ• ya, mantehi atthaá¹ƒ paripÄ•

vijambhissaá¹ƒ sÄ«havijambhitÄ• ni, tÄ• yiddhiyÄ• dakkhasi maá¹ƒ punÄ• pi ||

148__._ á¹• 21 sukhÄ«pi heke {sukhÄ« hi eke (Ce), sukhÄ«ti heke (?) } na karonti pÄ• paá
avaá¹‡á¹‡asaá¹ƒsaggabhayÄ• puneke.

pahÅ« samÄ• no vipulatthacintÄ«, kiá¹ƒkÄ• raá¹‡Ä• me na karosi dukkhaá¹ƒ ||

149__._ á¹• 21 na paá¹‡á¸• itÄ• attasukhassa hetu, pÄ• pÄ• ni kammÄ• ni samÄ• caranti.

dukkhena phuá¹-á¹-hÄ• khalitÄ• pi santÄ• , chandÄ• ca dosÄ• na jahanti dhammaá¹ƒ ||

150__._ á¹• 21 yena kenaci vaá¹‡á¹‡ena, mudunÄ• dÄ• ruá¹‡ena vÄ• .

uddhare dÄ«namattÄ• naá¹ƒ, pacchÄ• dhammaá¹ƒ samÄ• care ||

151__._ á¹• 21 yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

152__._ á¹• 21 yassÄ• pi {yassa hi (Ce Katthaci) } dhammaá¹ƒ puriso {manujo (Ce) } vijaÃ±
kaá¹…khaá¹ƒ vinayanti santo.

taá¹ƒ \Se I 298/ hissa dÄ«paÃ±ca parÄ• yanaÃ±ca, na tena mettiá¹ƒ jarayetha paÃ±Ã±o ||

153__._ á¹• 21 alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

154__._ á¹• 21 nisamma khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hatÄ«ti ||

bhÅ«ripaÃ±Ã±ajÄ• takaá¹ƒ cuddasamaá¹ƒ.

á¹• 03 453. mahÄ• maá¹…galajÄ• takaá¹ƒ (15)

155__._ á¹• 21 kiá¹ƒsu \Be I 222/ naro jappamadhiccakÄ• le, kaá¹ƒ vÄ• vijjaá¹ƒ katamaá¹ƒ

so macco asmiÃ±ca {asmiá¹ƒva (Ee) } paramhi loke, kathaá¹ƒ karo sotthÄ• nena gutto ||

156__._ á¹• 21 yassa devÄ• pitaro ca sabbe, sarÄ«sapÄ• {siriá¹ƒsapÄ• (Ce Se Ee) } sabb

mettÄ• ya niccaá¹ƒ apacitÄ• ni honti, bhÅ«tesu ve sotthÄ• naá¹ƒ tadÄ• hu ||

157__._ á¹• 21 yo \Ne I 176/ sabbalokassa nivÄ• tavutti, itthÄ«pumÄ• naá¹ƒ \Se I 299/ saha

khantÄ• duruttÄ• namappaá¹-ikÅ«lavÄ• dÄ«, adhivÄ• sanaá¹ƒ sotthÄ• naá¹ƒ tadÄ• hu ||

158__._ á¹• 21 yo nÄ• vajÄ• nÄ• ti sahÄ• yamitte {sahÄ• yamatte (Ce Ee) }, sippena kulyÄ•

rucipaÃ±Ã±o atthakÄ• le matÄ«mÄ• {mutÄ«mÄ• (Ce Ee) }, sahÄ• yesu ve sotthÄ• naá¹ƒ t

159__._ á¹• 21 mittÄ• ni ve yassa bhavanti santo, saá¹ƒvissatthÄ• avisaá¹ƒvÄ• dakassa.

na mittadubbhÄ« saá¹ƒvibhÄ• gÄ« dhanena, mittesu ve sotthÄ• naá¹ƒ tadÄ• hu ||

160__._ á¹• 21 yassa bhariyÄ• tulyavayÄ• samaggÄ• , anubbatÄ• dhammakÄ• mÄ• pajÄ

koliniyÄ• sÄ«lavatÄ« patibbatÄ• , dÄ• resu ve sotthÄ• naá¹ƒ tadÄ• hu ||

161__._ á¹• 21 yassa \Be I 223/ rÄ• jÄ• bhÅ«tapati {bhÅ«tapatÄ« (Ce Se Ee) } yasassÄ«, j
parakkamaÃ±ca.

advejjhatÄ• suhadayaá¹ƒ mamanti, rÄ• jÅ«su ve sotthÄ• naá¹ƒ tadÄ• hu ||

162__._ á¹• 21 annaÃ±ca \Se I 300/ pÄ• naÃ±ca dadÄ• ti saddho, mÄ• laÃ±ca gandhaÃ±ca

pasannacitto anumodamÄ• no, saggesu ve sotthÄ• naá¹ƒ tadÄ• hu ||

163__._ á¹• 21 yamariyadhammena punanti vuddhÄ• , Ä• rÄ• dhitÄ• samacariyÄ• ya santo

bahussutÄ• isayo sÄ«lavanto, arahantamajjhe sotthÄ• naá¹ƒ tadÄ• hu ||

164__._ á¹• 21 etÄ• ni kho sotthÄ• nÄ• ni loke, viÃ±Ã±uppasatthÄ• ni sukhudrayÄ• ni {sukh

tÄ• nÄ«dha sevetha naro sapaÃ±Ã±o, na hi maá¹…gale kiÃ±canamatthi saccanti ||

mahÄ• maá¹…galajÄ• takaá¹ƒ pannarasamaá¹ƒ.

á¹• 03 454. ghaá¹-apaá¹‡á¸• itajÄ• takaá¹ƒ (16)

165__._ á¹• 21 uá¹-á¹-hehi kaá¹‡ha kiá¹ƒ sesi, ko attho supanena te.

yopi tuyhaá¹ƒ {tÄ• yaá¹ƒ (Ee) } sako bhÄ• tÄ• , hadayaá¹ƒ cakkhu ca {cakkhuá¹ƒva (Ee) } d

tassa vÄ• tÄ• balÄ«yanti, ghaá¹-o jappati {sasaá¹ƒ jappati (?) } kesava ||

166__._ á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , rohiá¹‡eyyassa kesavo.

taramÄ• narÅ«po vuá¹-á¹-hÄ• si, bhÄ• tusokena aá¹-á¹-ito ||

167__._ á¹• 21 kiá¹ƒ nu \Se I 301/ ummattarÅ«pova, kevalaá¹ƒ dvÄ• rakaá¹ƒ imaá¹ƒ.

saso sasoti lapasi, ko nu te sasamÄ• hari ||

168__._ á¹• 21 sovaá¹‡á¹‡amayaá¹ƒ \Be I 224/ maá¹‡Ä«mayaá¹ƒ, lohamayaá¹ƒ atha rÅ«piy

saá¹…khasilÄ• pavÄ• á¸·amayaá¹ƒ, kÄ• rayissÄ• mi te sasaá¹ƒ ||

169__._ á¹• 21 santi aÃ±Ã±epi sasakÄ• , araÃ±Ã±e vanagocarÄ• .

tepi te Ä• nayissÄ• mi, kÄ«disaá¹ƒ sasamicchasi ||

170__._ á¹• 21 na \Ne I 177/ cÄ• hamete {na cÄ• hametaá¹ƒ (Ce), na vÄ• hamete (Se), na v
icchÄ• mi, ye sasÄ• pathavissitÄ• {paá¹-haviá¹ƒsitÄ• (Ce Se Ee) }.

candato sasamicchÄ• mi, taá¹ƒ me ohara kesava ||

171__._ á¹• 21 so nÅ«na madhuraá¹ƒ Ã±Ä• ti, jÄ«vitaá¹ƒ vijahissasi.

apatthiyaá¹ƒ yo patthayasi, candato sasamicchasi ||

172__._ á¹• 21 evaá¹ƒ ce kaá¹‡ha jÄ• nÄ• si, yadaÃ±Ã±amanusÄ• sasi.

kasmÄ• pure mataá¹ƒ puttaá¹ƒ, ajjÄ• pi manusocasi ||

173__._ á¹• 21 yaá¹ƒ na labbhÄ• manussena, amanussena vÄ• puna {pana (Pv 215) }.

jÄ• to me mÄ• marÄ« putto, kuto labbhÄ• alabbhiyaá¹ƒ ||

174__._ á¹• 21 na mantÄ• mÅ«labhesajjÄ• , osadhehi dhanena vÄ• .

sakkÄ• Ä• nayituá¹ƒ kaá¹‡ha, yaá¹ƒ petamanusocasi ||

175__._ á¹• 21 yassa etÄ• disÄ• assu, amaccÄ• purisapaá¹‡á¸• itÄ• .

yathÄ• nijjhÄ• paye ajja, ghaá¹-o purisapaá¹‡á¸• ito ||

176__._ á¹• 21 Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

177__._ á¹• 21 abbahÄ« \Se I 302/ vata me sallaá¹ƒ, yamÄ• si hadayassitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

178__._ á¹• 21 sohaá¹ƒ abbÅ«á¸·hasallosmi, vÄ«tasoko anÄ• vilo.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡ava {bhÄ• tika (Pv 224) } ||

179__._ á¹• 21 evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

nivattayanti sokamhÄ• , ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• taranti ||

ghaá¹-apaá¹‡á¸• itajÄ• takaá¹ƒ soá¸·asamaá¹ƒ.

dasakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

daá¸·ha \Be I 225/ kaá¹‡ha dhanaÃ±jaya saá¹…khavaro, raja sattaha kassa ca {sattÄ• hasa
takkalinÄ• .

dhammaá¹ƒ kukkuá¹-a kuá¹‡á¸• ali bhojanadÄ• , cakkavÄ• ka subhÅ«risa sotthi ghaá¹-oti ||

11. ekÄ• dasakanipÄ• to

á¹• 03 455. mÄ• tuposakajÄ• takaá¹ƒ (1)

1__._ á¹• 21 tassa \Se I 303/ \Ne I 178/ \Be I 226/ nÄ• gassa vippavÄ• sena, virÅ«á¸·hÄ• s
ca.

kuruvindakaravÄ«rÄ• {karavarÄ• (Ce Se) } tisasÄ• mÄ• ca, nivÄ• te pupphitÄ• ca kaá¹‡ik

2__._ á¹• 21 kocideva suvaá¹‡á¹‡akÄ• yurÄ• , nÄ• garÄ• jaá¹ƒ bharanti piá¹‡á¸• ena.

yattha rÄ• jÄ• rÄ• jakumÄ• ro vÄ• , kavacamabhihessati achambhito {asambhÄ«to (Ce Se

3__._ á¹• 21 gaá¹‡hÄ• hi nÄ• ga kabaá¸·aá¹ƒ, mÄ• nÄ• ga kisako bhava.

bahÅ«ni rÄ• jakiccÄ• ni, tÄ• ni {yÄ• ni (Ce Ee) } nÄ• ga karissasi ||

4__._ á¹• 21 sÄ• nÅ«nasÄ• kapaá¹‡ikÄ• , andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ pati ||

5__._ á¹• 21 kÄ• nu te sÄ• mahÄ• nÄ• ga, andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ pati ||

6__._ á¹• 21 mÄ• tÄ• me sÄ• mahÄ• rÄ• ja, andhÄ• apariá¹‡Ä• yikÄ• .

khÄ• á¹‡uá¹ƒ pÄ• dena ghaá¹-á¹-eti, giriá¹ƒ caá¹‡á¸• oraá¹‡aá¹ƒ pati ||

7__._ á¹• 21 muÃ±cathetaá¹ƒ mahÄ• nÄ• gaá¹ƒ, yoyaá¹ƒ bharati mÄ• taraá¹ƒ.

sametu \Se I 304/ mÄ• tarÄ• nÄ• go, saha sabbehi Ã±Ä• tibhi ||

8__._ á¹• 21 mutto ca bandhanÄ• nÄ• go, muttamÄ• dÄ• ya kuÃ±jaro {kÄ• sirÄ• jena pesit
kuÃ±jaro (Ee Ce niyya) }.

muhuttaá¹ƒ assÄ• sayitvÄ• {vissamitvÄ• na (Ce) }, agamÄ• yena pabbato ||

9__._ á¹• 21 tato so naá¸·iniá¹ƒ {nilinaá¹ƒ (Se) } gantvÄ• , sÄ«taá¹ƒ kuÃ±jarasevitaá¹ƒ.

soá¹‡á¸• Ä• yÅ«dakamÄ• hatvÄ• {mÄ• hitvÄ• (Se Katthaci) }, mÄ• taraá¹ƒ abhisiÃ±catha |

10__._ á¹• 21 koya \Be I 227/ anariyo devo, akÄ• lenapi vassati {akÄ• lena pavassati (Ce S
tivassati (Ee) }.

gato me atrajo putto, yo mayhaá¹ƒ paricÄ• rako ||

11__._ á¹• 21 uá¹-á¹-hehi amma kiá¹ƒ sesi, Ä• gato tyÄ• hamatrajo.

muttomhi kÄ• sirÄ• jena, vedehena yasassinÄ• ||

12__._ á¹• 21 ciraá¹ƒ \Ne I 179/ jÄ«vatu so rÄ• jÄ• , kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanc

yo me puttaá¹ƒ pamocesi, sadÄ• vuddhÄ• pacÄ• yikanti ||

mÄ• tuposakajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 456. juá¹‡hajÄ• takaá¹ƒ (2)

13__._ á¹• 21 suá¹‡ohi mayhaá¹ƒ vacanaá¹ƒ janinda, atthena juá¹‡hamhi idhÄ• nupatto.

na brÄ• hmaá¹‡e addhike tiá¹-á¹-hamÄ• ne, gantabba {gantabya (Katthaci) } mÄ• hu dvipad
dvipadÄ• na (Se) } seá¹-á¹-ha ||

14__._ á¹• 21 suá¹‡omi \Se I 305/ tiá¹-á¹-hÄ• mi vadehi brahme, yenÄ• si {yenÄ• pi (Se Kat
idhÄ• nupatto.

kaá¹ƒ vÄ• tvamatthaá¹ƒ mayi patthayÄ• no, idhÄ• gamÄ• brahme tadiá¹…gha brÅ«hi ||

15__._ á¹• 21 dadÄ• hi me gÄ• mavarÄ• ni paÃ±ca, dÄ• sÄ«sataá¹ƒ satta gavaá¹ƒsatÄ• ni.

parosahassaÃ±ca suvaá¹‡á¹‡anikkhe, bhariyÄ• ca me sÄ• disÄ« dve dadÄ• hi ||

16__._ á¹• 21 tapo nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«po, mantÄ• nu te brÄ• hmaá¹‡a cittarÅ

yakkhÄ• nu {yakkhÄ• va (Ce Ee) } te assavÄ• santi keci, atthaá¹ƒ vÄ• me abhijÄ• nÄ• si

17__._ á¹• 21 na \Be I 228/ me tapo atthi na cÄ• pi mantÄ• , yakkhÄ• pi me assavÄ• natthi

atthampi te nÄ• bhijÄ• nÄ• mi kattaá¹ƒ, pubbe ca kho {pubbeva kho (Se Katthaci) } saá¹…g

18__._ á¹• 21 paá¹-hamaá¹ƒ idaá¹ƒ dassanaá¹ƒ jÄ• nato me, na tÄ• bhijÄ• nÄ• mi ito puratt

akkhÄ• hi me pucchito etamatthaá¹ƒ, kadÄ• kuhiá¹ƒ vÄ• ahu saá¹…gamo no ||

19__._ á¹• 21 gandhÄ• rarÄ• jassa \Se I 306/ puramhi ramme, avasimhase takkasÄ«lÄ• yaá

tatthandhakÄ• ramhi timÄ«sikÄ• yaá¹ƒ {timissikÄ• yaá¹ƒ (Ce-a), timissakÄ• yaá¹ƒ (Se) }, aá
samaghaá¹-á¹-ayimha ||

20__._ á¹• 21 te tattha á¹-hatvÄ• na ubho janinda, sÄ• rÄ• á¹‡iyaá¹ƒ {sÄ• raá¹‡Ä«yaá¹ƒ (Ka
{vÄ«tisÄ• rimha (Ce Se Ee) } tattha.

sÄ• yeva no saá¹…gatimattamÄ• si, tato na pacchÄ• na pure ahosi ||

21__._ á¹• 21 yadÄ• kadÄ• ci manujesu brahme, samÄ• gamo sappurisena hoti.

na paá¹‡á¸• itÄ• saá¹…gatisanthavÄ• ni, pubbe kataá¹ƒ vÄ• pi vinÄ• sayanti ||

22__._ á¹• 21 bÄ• lÄ• va {bÄ• lÄ• ca (Ce Se Ee) } kho saá¹…gatisanthavÄ• ni, pubbe kataá

bahumpi bÄ• lesu kataá¹ƒ vinassati, tathÄ• hi bÄ• lÄ• akataÃ±Ã±urÅ«pÄ• ||

23__._ á¹• 21 dhÄ«rÄ• ca kho saá¹…gatisanthavÄ• ni, pubbe kataá¹ƒ vÄ• pi na nÄ• sayant

appampi dhÄ«resu kataá¹ƒ na nassati, tathÄ• hi dhÄ«rÄ• sukataÃ±Ã±urÅ«pÄ• ||

24__._ á¹• 21 dadÄ• mi \Se I 307/ \Be I 229/ te gÄ• mavarÄ• ni paÃ±ca, dÄ• sÄ«sataá¹ƒ sa

parosahassaÃ±ca suvaá¹‡á¹‡anikkhe, bhariyÄ• ca te sÄ• disÄ« dve dadÄ• mi ||

25__._ á¹• 21 evaá¹ƒ \Ne I 180/ sataá¹ƒ hoti samecca rÄ• ja, nakkhattarÄ• jÄ• riva tÄ• rakÄ

Ä• pÅ«ratÄ« kÄ• sipatÄ« tathÄ• haá¹ƒ, tayÄ• pi me saá¹…gamo ajja laddhoti ||

juá¹‡hajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 457. dhammadevaputtajÄ• takaá¹ƒ (3)

26__._ á¹• 21 yasokaro puÃ±Ã±akarohamasmi, sadÄ• tthuto samaá¹‡abrÄ• hmaá¹‡Ä• naá

maggÄ• raho devamanussapÅ«jito, dhammo ahaá¹ƒ dehi adhamma maggaá¹ƒ ||

27__._ á¹• 21 adhammayÄ• naá¹ƒ daá¸·hamÄ• ruhitvÄ• , asantasanto balavÄ• hamasmi.

sa kissa hetumhi tavajja dajjaá¹ƒ, maggaá¹ƒ ahaá¹ƒ dhamma adinnapubbaá¹ƒ ||

28__._ á¹• 21 dhammo have pÄ• turahosi pubbe, pacchÄ• \Se I 308/ adhammo udapÄ• di

jeá¹-á¹-ho ca seá¹-á¹-ho ca sanantano ca, uyyÄ• hi jeá¹-á¹-hassa kaniá¹-á¹-ha maggÄ• ||

29__._ á¹• 21 na yÄ• canÄ• ya napi pÄ• tirÅ«pÄ• , na arahatÄ• {na arahati (Ce Ee), arahat
dadeyyaá¹ƒ maggaá¹ƒ.

yuddhaÃ±ca no hotu ubhinnamajja, yuddhamhi yo jessati tassa maggo ||

30__._ á¹• 21 sabbÄ• \Be I 230/ disÄ• anuvisaá¹-ohamasmi, mahabbalo amitayaso atulyo.

guá¹‡ehi sabbehi upetarÅ«po, dhammo adhamma tvaá¹ƒ kathaá¹ƒ vijessasi ||

31__._ á¹• 21 lohena ve haÃ±Ã±ati jÄ• tarÅ«paá¹ƒ, na jÄ• tarÅ«pena hananti lohaá¹ƒ.

sace adhammo haÃ±chati {haÃ±Ã±ati (Ce Se), haÃ±Ã±iti (katthaci) } dhammamajja, ayo su
dassaneyyaá¹ƒ ||

32__._ á¹• 21 sace tuvaá¹ƒ yuddhabalo adhamma {yuddhabaloâ€™ siâ€™ dhamma (Kattha
dhamma (Ee) }, na tuyha vuá¸• á¸• hÄ• {vaddhÄ• (Ce Ee) } ca garÅ« ca atthi.

maggaÃ±ca te dammi piyÄ• ppiyena, vÄ• cÄ• duruttÄ• nipi te khamÄ• mi ||

33__._ á¹• 21 idaÃ±ca sutvÄ• vacanaá¹ƒ adhammo, avaá¹ƒsiro \Se I 309/ patito uddhapÄ•

``yuddhatthiko ce na labhÄ• mi yuddhaá¹ƒâ€™â€™, ettÄ• vatÄ• hoti hato adhammo ||

34__._ á¹• 21 khantÄ«balo yuddhabalaá¹ƒ vijetvÄ• , hantvÄ• adhammaá¹ƒ nihanitva {vihan
bhÅ«myÄ• .

pÄ• yÄ• si vitto {citto (Se) } abhiruyha sandanaá¹ƒ, maggeneva atibalo saccanikkamo ||

35__._ á¹• 21 mÄ• tÄ• pitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, asammÄ• nitÄ• yassa sake ag

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• nirayaá¹ƒ vajanti te {vajanti (Ce Ee) }

yathÄ• adhammo patito avaá¹ƒsiro ||

36__._ á¹• 21 mÄ• tÄ• \Be I 231/ pitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, susammÄ• nitÄ• yas

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• sugatiá¹ƒ vajanti te.

yathÄ• pi dhammo abhiruyha sandananti ||

dhammadevaputtajÄ• takaá¹ƒ {dhammajÄ• takaá¹ƒ (Ce Ee) } tatiyaá¹ƒ.

á¹• 03 458. udayajÄ• takaá¹ƒ (4)

37__._ á¹• 21 ekÄ• \Se I 310/ \Ne I 181/ nisinnÄ• suci saÃ±Ã±atÅ«rÅ«, pÄ• sÄ• damÄ• ru

yÄ• cÄ• mi taá¹ƒ kinnaranettacakkhu, imekarattiá¹ƒ ubhayo vasema ||

38__._ á¹• 21 okiá¹‡á¹‡antaraparikhaá¹ƒ, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ.

rakkhitaá¹ƒ khaggahatthehi, duppavesamidaá¹ƒ puraá¹ƒ ||

39__._ á¹• 21 daharassa yuvino cÄ• pi, Ä• gamo ca na vijjati.

atha kena nu vaá¹‡á¹‡ena, saá¹…gamaá¹ƒ icchase mayÄ• ||

40__._ á¹• 21 yakkhohamasmi kalyÄ• á¹‡i, Ä• gatosmi tavantike {tavantikaá¹ƒ (Ce Ee) }.

tvaá¹ƒ maá¹ƒ nandaya {nandassu (Se Katthaci) } bhaddante, puá¹‡á¹‡akaá¹ƒsaá¹ƒ dadÄ• m

41__._ á¹• 21 devaá¹ƒ va yakkhaá¹ƒ atha vÄ• manussaá¹ƒ, na patthaye udayamaticca aÃ±

gaccheva tvaá¹ƒ yakkha mahÄ• nubhÄ• va, mÄ• cassu gantvÄ• punarÄ• vajittha ||

42__._ á¹• 21 yÄ• sÄ• rati uttamÄ• kÄ• mabhoginaá¹ƒ, yaá¹ƒ hetu sattÄ• visamaá¹ƒ cara

mÄ• taá¹ƒ ratiá¹ƒ jÄ«yi tuvaá¹ƒ sucimhi te, dadÄ• mi te rÅ«piyaá¹ƒ kaá¹ƒsapÅ«raá¹ƒ ||

43__._ á¹• 21 nÄ• riá¹ƒ \Se I 311/ \Be I 232/ naro nijjhapayaá¹ƒ dhanena, ukkaá¹ƒsatÄ« yat

vipaccanÄ«ko tava devadhammo, paccakkhato thokatarena esi ||

44__._ á¹• 21 Ä• yu ca vaá¹‡á¹‡o ca {Ä• yuá¹ƒ ca vaá¹‡á¹‡aá¹ƒ ca (Katthaci Ce Ee) } manu
manujÄ• naá¹ƒ suggatte.

teneva vaá¹‡á¹‡ena dhanampi tuyhaá¹ƒ, nihÄ«yati jiá¹‡á¹‡atarÄ• si ajja ||

45__._ á¹• 21 evaá¹ƒ me pekkhamÄ• nassa, rÄ• japutti yasassini.

hÄ• yateva tava {hÄ• yate vata te (Ce Se Katthaci), hÄ• yateva tato (Ee) } vaá¹‡á¹‡o, ahora

46__._ á¹• 21 iminÄ• va tvaá¹ƒ vayasÄ• , rÄ• japutti sumedhase.

brahmacariyaá¹ƒ careyyÄ• si, bhiyyo vaá¹‡á¹‡avatÄ« siyÄ• ||

47__._ á¹• 21 devÄ• na jÄ«ranti yathÄ• manussÄ• , gattesu tesaá¹ƒ valiyo na honti.

pucchÄ• mi taá¹ƒ yakkha mahÄ• nubhÄ• va, kathaá¹ƒ nu devÄ• na {kathaá¹ƒ na devÄ• naá

48__._ á¹• 21 devÄ• na jÄ«ranti yathÄ• manussÄ• , gattesu tesaá¹ƒ valiyo na honti.

suve suve bhiyyatarova {bhiyyataro ca (Katthaci) } tesaá¹ƒ, dibbo \Se I 312/ ca vaá¹‡á¹‡o vi

49__._ á¹• 21 kiá¹ƒsÅ«dha bhÄ«tÄ• janatÄ• anekÄ• , maggo ca nekÄ• yatanaá¹ƒ pavutto.

pucchÄ• mi taá¹ƒ yakkha mahÄ• nubhÄ• va, katthaá¹-á¹-hito paralokaá¹ƒ na bhÄ• ye ||

50__._ á¹• 21 vÄ• caá¹ƒ \Ne I 182/ \Be I 233/ manaÃ±ca paá¹‡idhÄ• ya sammÄ• , kÄ• yena

bahunnapÄ• naá¹ƒ gharamÄ• vasanto, saddho mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«.

saá¹…gÄ• hako sakhilo saá¹‡havÄ• co, etthaá¹-á¹-hito paralokaá¹ƒ na bhÄ• ye ||

51__._ á¹• 21 anusÄ• sasi maá¹ƒ yakkha, yathÄ• mÄ• tÄ• yathÄ• pitÄ• .

uá¸·Ä• ravaá¹‡á¹‡aá¹ƒ pucchÄ• mi, ko nu tvamasi subrahÄ• ||

52__._ á¹• 21 udayohamasmi kalyÄ• á¹‡i, saá¹…karattÄ• idhÄ• gato {saá¹…garatthÄ• idh
saá¹…garatthÄ• yidhÄ• gato (Se) }.

Ä• manta kho taá¹ƒ gacchÄ• mi, muttosmi tava saá¹…karÄ• {saá¹…garÄ• (Ce Se Ee) } ||

53__._ á¹• 21 sace kho tvaá¹ƒ udayosi, saá¹…karattÄ• idhÄ• gato.

anusÄ• sa maá¹ƒ rÄ• japutta, yathÄ• ssa puna saá¹…gamo ||

54__._ á¹• 21 atipatati {adhipatatÄ« (Ce Ee) } vayo khaá¹‡o tatheva, á¹-hÄ• naá¹ƒ natthi dh
sattÄ• .

parijiyyati addhuvaá¹ƒ sarÄ«raá¹ƒ, udaye \Se I 313/ mÄ• pamÄ• da {mÄ• pamÄ• daá¹ƒ (C

55__._ á¹• 21 kasiá¹‡Ä• pathavÄ« dhanassa pÅ«rÄ• , ekasseva siyÄ• anaÃ±Ã±adheyyÄ•

taÃ±cÄ• pi jahati {jahÄ• ti (Ce Se Ee), jahÄ• tÄ« (?) } avÄ«tarÄ• go, udaye mÄ• pamÄ• da

56__._ á¹• 21 mÄ• tÄ• ca pitÄ• ca bhÄ• taro ca, bhariyÄ• yÄ• pi dhanena hoti kÄ«tÄ• {bh
atittÄ• (Katthaci) }.

te cÄ• pi jahanti aÃ±Ã±amaÃ±Ã±aá¹ƒ, udaye mÄ• pamÄ• da carassu dhammaá¹ƒ ||

57__._ á¹• 21 kÄ• yo \Be I 234/ parabhojananti Ã±atvÄ• {kÄ• yo ca parabhojanaá¹ƒ viditvÄ
saá¹ƒsÄ• re sugatiÃ±ca duggatiÃ±ca {sugatÄ« ca duggatÄ« ca (Ce Se Ee), suggatiá¹ƒ dugg

ittaravÄ• soti jÄ• niyÄ• na, udaye mÄ• pamÄ• da carassu dhammaá¹ƒ ||

58__._ á¹• 21 sÄ• dhu bhÄ• satiyaá¹ƒ {bhÄ• satayaá¹ƒ (Ce Ee) } yakkho, appaá¹ƒ maccÄ•

kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ.

sÄ• haá¹ƒ ekÄ• pabbajissÄ• mi, hitvÄ• kÄ• siá¹ƒ surundhananti ||

udayajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 459. pÄ• nÄ«yajÄ• takaá¹ƒ (5)

59__._ á¹• 21 mitto \Se I 314/ mittassa pÄ• nÄ«yaá¹ƒ, adinnaá¹ƒ paribhuÃ±jisaá¹ƒ.

tena pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

60__._ á¹• 21 paradÄ• raÃ±ca disvÄ• na, chando me udapajjatha {upapajjatha (Se Katthaci

tena pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

61__._ á¹• 21 pitaraá¹ƒ \Ne I 183/ me mahÄ• rÄ• ja, corÄ• agaá¹‡hu {agaá¹‡huá¹ƒ (Ce Ee)
kÄ• nane.

tesÄ• haá¹ƒ pucchito jÄ• naá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kariá¹ƒ ||

62__._ á¹• 21 tena pacchÄ• vijigucchiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ, tasmÄ• pabbajito ahaá¹ƒ ||

63__._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tamakaruá¹ƒ, somayÄ• ge upaá¹-á¹-hite.

tesÄ• haá¹ƒ samanuÃ±Ã±Ä• siá¹ƒ, tena pacchÄ• vijigucchiá¹ƒ ||

64__._ á¹• 21 taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• , mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ.

tasmÄ• pabbajito ahaá¹ƒ ||

65__._ á¹• 21 surÄ• merayamÄ• dhukÄ• {madhukÄ• (Ce Se Ee) }, ye janÄ• paá¹-hamÄ• s

bahÅ«naá¹ƒ te anatthÄ• ya, majjapÄ• namakappayuá¹ƒ ||

66__._ á¹• 21 tesÄ• haá¹ƒ \Be I 235/ samanuÃ±Ã±Ä• siá¹ƒ, tena pacchÄ• vijigucchiá¹ƒ.

taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• , mÄ• puna akaraá¹ƒ pÄ• paá¹ƒ.

tasmÄ• pabbajito ahaá¹ƒ ||

67__._ á¹• 21 dhiratthu \Se I 315/ subahÅ« kÄ• me, duggandhe bahukaá¹‡á¹-ake.

ye ahaá¹ƒ paá¹-isevanto, nÄ• labhiá¹ƒ tÄ• disaá¹ƒ sukhaá¹ƒ ||

68__._ á¹• 21 mahassÄ• dÄ• sukhÄ• kÄ• mÄ• , natthi kÄ• mÄ• paraá¹ƒ {kÄ• maparaá¹ƒ (

ye kÄ• me paá¹-isevanti, saggaá¹ƒ te upapajjare ||

69__._ á¹• 21 appassÄ• dÄ• dukhÄ• kÄ• mÄ• , natthi kÄ• mÄ• paraá¹ƒ dukhaá¹ƒ.

ye kÄ• me paá¹-isevanti, nirayaá¹ƒ te upapajjare ||

70__._ á¹• 21 asÄ« yathÄ• sunisito, nettiá¹ƒsova supÄ• yiko {supÄ• sito (Katthaci Ce niyya
(Katthaci-a) }.

sattÄ«va urasi khittÄ• , kÄ• mÄ• dukkhatarÄ• tato ||

71__._ á¹• 21 aá¹…gÄ• rÄ• naá¹ƒva jalitaá¹ƒ, kÄ• suá¹ƒ sÄ• dhikaporisaá¹ƒ.

phÄ• laá¹ƒva divasaá¹ƒtattaá¹ƒ, kÄ• mÄ• dukkhatarÄ• tato ||

72__._ á¹• 21 visaá¹ƒ yathÄ• halÄ• halaá¹ƒ, telaá¹ƒ pakkuthitaá¹ƒ {ukkaá¹-á¹-hitaá¹ƒ (Ce E
(Se) } yathÄ• .

tambaloha {tampalohaá¹ƒ (Se) } vilÄ«naá¹ƒva, kÄ• mÄ• dukkhatarÄ• tatoti ||

pÄ• nÄ«yajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 460. yudhaÃ±cayajÄ• takaá¹ƒ (6)

73__._ á¹• 21 mittÄ• maccaparibyÅ«á¸·haá¹ƒ {paribbÅ«á¸·haá¹ƒ (Ce Ee) }, ahaá¹ƒ vande ra

pabbajissÄ• mahaá¹ƒ rÄ• ja {pabbajissaá¹ƒ mahÄ• rÄ• ja (Ce Ee) }, taá¹ƒ devo anumaÃ±Ã±

74__._ á¹• 21 sace \Ne I 184/ te Å«naá¹ƒ kÄ• mehi, ahaá¹ƒ paripÅ«rayÄ• mi {ahaá¹ƒva pÅ«

yo taá¹ƒ hiá¹ƒsati vÄ• remi, mÄ• pabbaja {pabbaji (Ee) } yudhaÃ±caya {yudhaÃ±jaya (Ce S

75__._ á¹• 21 na \Se I 316/ matthi Å«naá¹ƒ kÄ• mehi, hiá¹ƒsitÄ• me na vijjati.

dÄ«paÃ±ca kÄ• tumicchÄ• mi, yaá¹ƒ jarÄ• nÄ• bhikÄ«rati ||

76__._ á¹• 21 putto \Be I 236/ vÄ• pitaraá¹ƒ yÄ• ce, pitÄ• vÄ• puttamorasaá¹ƒ.

negamo taá¹ƒ yÄ• ce {negamo yÄ• cate (Ce Se Ee) } tÄ• ta, mÄ• pabbaja yudhaÃ±caya ||

77__._ á¹• 21 mÄ• maá¹ƒ deva nivÄ• rehi, pabbajantaá¹ƒ rathesabha.

mÄ• haá¹ƒ kÄ• mehi sammatto, jarÄ• ya vasamanvagÅ« ||

78__._ á¹• 21 ahaá¹ƒ taá¹ƒ tÄ• ta yÄ• cÄ• mi, ahaá¹ƒ putta nivÄ• raye.

ciraá¹ƒ taá¹ƒ daá¹-á¹-humicchÄ• mi, mÄ• pabbaja yudhaÃ±caya ||

79__._ á¹• 21 ussÄ• vova tiá¹‡aggamhi, sÅ«riyuggamanaá¹ƒ pati.

evamÄ• yu manussÄ• naá¹ƒ, mÄ• maá¹ƒ amma nivÄ• raya ||

80__._ á¹• 21 taramÄ• no imaá¹ƒ yÄ• naá¹ƒ, Ä• ropetu {taramÄ• nÄ• imaá¹ƒ yÄ• naá¹ƒ, Ä•

mÄ• me mÄ• tÄ• tarantassa, antarÄ• yakarÄ• ahu ||

81__._ á¹• 21 abhidhÄ• vatha bhaddante, suÃ±Ã±aá¹ƒ hessati rammakaá¹ƒ.

yudhaÃ±cayo anuÃ±Ã±Ä• to, sabbadattena rÄ• jinÄ• ||

82__._ á¹• 21 yohu seá¹-á¹-ho sahassassa {manussÄ• naá¹ƒ (Se), sahassÄ• naá¹ƒ (Kattha
kaÃ±canasannibho.

soyaá¹ƒ kumÄ• ro pabbajito, kÄ• sÄ• yavasano balÄ« ||

83__._ á¹• 21 ubho kumÄ• rÄ• pabbajitÄ• , yudhaÃ±cayo yudhiá¹-á¹-hilo.

pahÄ• ya mÄ• tÄ• pitaro, saá¹…gaá¹ƒ chetvÄ• na maccunoti ||

yudhaÃ±cayajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 461. dasarathajÄ• takaá¹ƒ (7)

84__._ á¹• 21 etha \Se I 317/ lakkhaá¹‡a sÄ«tÄ• ca, ubho otarathodakaá¹ƒ.

evÄ• yaá¹ƒ bharato Ä• ha, ``rÄ• jÄ• dasaratho matoâ€™â€™ ||

85__._ á¹• 21 kena rÄ• mappabhÄ• vena, socitabbaá¹ƒ na socasi.

pitaraá¹ƒ kÄ• lakataá¹ƒ {kÄ• laá¹…kataá¹ƒ (Katthaci) } sutvÄ• , na taá¹ƒ pasahate dukhaá¹ƒ

86__._ á¹• 21 yaá¹ƒ na sakkÄ• nipÄ• letuá¹ƒ, posena lapataá¹ƒ bahuá¹ƒ.

sa kissa viÃ±Ã±Å« medhÄ• vÄ«, attÄ• namupatÄ• paye ||

87__._ á¹• 21 daharÄ• \Ne I 185/ \Be I 237/ ca hi vuddhÄ• ca {ye vuddhÄ• (Ce-a), ye vuá
bÄ• lÄ• ye ca paá¹‡á¸• itÄ• .

aá¸• á¸• hÄ• ceva daliddÄ• ca, sabbe maccuparÄ• yaá¹‡Ä• ||

88__._ á¹• 21 phalÄ• namiva pakkÄ• naá¹ƒ, niccaá¹ƒ patanato bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, nicca maraá¹‡ato bhayaá¹ƒ ||

89__._ á¹• 21 sÄ• yameke na dissanti, pÄ• to diá¹-á¹-hÄ• bahujjanÄ• .

pÄ• to eke na dissanti, sÄ• yaá¹ƒ diá¹-á¹-hÄ• bahujjanÄ• ||

90__._ á¹• 21 paridevayamÄ• no ce, kiÃ±cidatthaá¹ƒ udabbahe.

sammÅ«á¸·ho hiá¹ƒsamattÄ• naá¹ƒ, kayirÄ• taá¹ƒ vicakkhaá¹‡o ||

91__._ á¹• 21 kiso vivaá¹‡á¹‡o bhavati, hiá¹ƒsamattÄ• namattano {mattanÄ• (Ce-a Sn 590)

na tena petÄ• pÄ• lenti, niratthÄ• paridevanÄ• ||

92__._ á¹• 21 yathÄ• saraá¹‡amÄ• dittaá¹ƒ, vÄ• rinÄ• parinibbaye {vÄ• rinÄ• vanibbÄ• pa

evampi dhÄ«ro sutavÄ• , medhÄ• vÄ« paá¹‡á¸• ito naro.

khippamuppatitaá¹ƒ sokaá¹ƒ, vÄ• to tÅ«laá¹ƒva dhaá¹ƒsaye ||

93__._ á¹• 21 macco ekova \Se I 318/ {ekova macco (Ce Se Ee) } acceti, ekova jÄ• yate ku

saá¹ƒyogaparamÄ• tveva, sambhogÄ• sabbapÄ• á¹‡inaá¹ƒ ||

94__._ á¹• 21 tasmÄ• hi dhÄ«rassa bahussutassa, sampassato lokamimaá¹ƒ paraÃ±ca.

aÃ±Ã±Ä• ya dhammaá¹ƒ hadayaá¹ƒ manaÃ±ca, sokÄ• mahantÄ• pi na tÄ• payanti ||

95__._ á¹• 21 sohaá¹ƒ dassaÃ±ca bhokkhaÃ±ca, bharissÄ• mi ca {sohaá¹ƒ yasaÃ±ca bhog
Katthaci) } Ã±Ä• take.

sesaÃ±ca pÄ• layissÄ• mi, kiccametaá¹ƒ {kiccamevaá¹ƒ (Ee) } vijÄ• nato ||

96__._ á¹• 21 dasa vassasahassÄ• ni, saá¹-á¹-hi vassasatÄ• ni ca.

kambugÄ«vo mahÄ• bÄ• hu, rÄ• mo rajjamakÄ• rayÄ«ti ||

dasarathajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 462. saá¹ƒvarajÄ• takaá¹ƒ (8)

97__._ á¹• 21 jÄ• nanto \Be I 238/ no mahÄ• rÄ• ja, tava sÄ«laá¹ƒ janÄ• dhipo.

ime kumÄ• re pÅ«jento, na taá¹ƒ kenaci maÃ±Ã±atha ||

98__._ á¹• 21 tiá¹-á¹-hante no mahÄ• rÄ• je, adu {Ä• du (Ce Ee), Ä• dÅ« (Se) } deve divaá¹

Ã±Ä• tÄ« taá¹ƒ samanuÃ±Ã±iá¹ƒsu, sampassaá¹ƒ atthamattano ||

99__._ á¹• 21 kena saá¹ƒvaravattena, saÃ±jÄ• te abhitiá¹-á¹-hasi.

kena taá¹ƒ nÄ• tivattanti, Ã±Ä• tisaá¹…ghÄ• samÄ• gatÄ• ||

100__._ á¹• 21 na \Ne I 186/ rÄ• japutta usÅ«yÄ• mi {rÄ• japutta nussuyyÄ• mi (Katthaci) }, mahesinaá¹ƒ.

sakkaccaá¹ƒ \Se I 319/ te namassÄ• mi, pÄ• de vandÄ• mi tÄ• dinaá¹ƒ ||

101__._ á¹• 21 te maá¹ƒ dhammaguá¹‡e yuttaá¹ƒ, sussÅ«samanusÅ«yakaá¹ƒ.

samaá¹‡Ä• manusÄ• santi {samanusÄ• santi (Ce Se Ee) }, isÄ« dhammaguá¹‡e ratÄ• ||

102__._ á¹• 21 tesÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , samaá¹‡Ä• naá¹ƒ mahesinaá¹ƒ.

na kiÃ±ci atimaÃ±Ã±Ä• mi, dhamme me nirato mano ||

103__._ á¹• 21 hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

tesaá¹ƒ {tesu (Ee) } nappaá¹-ibandhÄ• mi, niviá¹-á¹-haá¹ƒ {nibaddhaá¹ƒ (Ce Ee) } bhattaveta

104__._ á¹• 21 mahÄ• mattÄ• ca me atthi, mantino paricÄ• rakÄ• .

bÄ• rÄ• á¹‡asiá¹ƒ voharanti, bahumaá¹ƒsasurodakaá¹ƒ ||

105__._ á¹• 21 athopi vÄ• á¹‡ijÄ• phÄ«tÄ• , nÄ• nÄ• raá¹-á¹-hehi Ä• gatÄ• .

tesu me vihitÄ• rakkhÄ• , evaá¹ƒ jÄ• nÄ• huposatha ||

106__._ á¹• 21 dhammena kira Ã±Ä• tÄ«naá¹ƒ, rajjaá¹ƒ kÄ• rehi saá¹ƒvara.

medhÄ• vÄ« paá¹‡á¸• ito cÄ• si {cÄ• pi (Ce Ee) }, athopi Ã±Ä• tinaá¹ƒ hito ||

107__._ á¹• 21 taá¹ƒ taá¹ƒ Ã±Ä• tiparibyÅ«á¸·haá¹ƒ, nÄ• nÄ• ratanamocitaá¹ƒ.

amittÄ• nappasahanti, indaá¹ƒva asurÄ• dhipoti ||

saá¹ƒvarajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 463. suppÄ• rakajÄ• takaá¹ƒ (9)

108__._ á¹• 21 ummujjanti \Be I 239/ nimujjanti, manussÄ• khuranÄ• sikÄ• .

suppÄ• rakaá¹ƒ \Se I 320/ taá¹ƒ pucchÄ• ma, samuddo katamo ayaá¹ƒ ||

109__._ á¹• 21 kurukacchÄ• {bharukacchÄ• (Ce Se Ee-a) } payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ•

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, khuramÄ• lÄ«ti vuccati ||

110__._ á¹• 21 yathÄ• aggÄ«va suriyova {aggi suriyo ca (Se), aggÄ«va sÅ«riyo (Katthaci) }
paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaá¹ƒ ||

111__._ á¹• 21 kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, aggimÄ• lÄ«ti vuccati ||

112__._ á¹• 21 yathÄ• dadhÄ«va khÄ«raá¹ƒva {dadhi ca khÄ«raá¹ƒ ca (Se), evamuparipi},

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaá¹ƒ ||

113__._ á¹• 21 kurukacchÄ• \Ne I 187/ payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, dadhimÄ• lÄ«ti {khÄ«ramÄ• lÄ«ti (Katthaci) } vuccati ||

114__._ á¹• 21 yathÄ• kusova sassova, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaá¹ƒ ||

115__._ á¹• 21 kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, kusamÄ• lÄ«ti vuccati ||

116__._ á¹• 21 yathÄ• naá¸·ova veá¸·Å«va, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaá¹ƒ ||

117__._ á¹• 21 kurukacchÄ• payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, naá¸·amÄ• lÄ«ti vuccati ||

118__._ á¹• 21 mahabbhayo bhiá¹ƒsanako, saddo suyyatimÄ• nuso {samuddo suyyataâ€™

yathÄ• \Se I 321/ sobbho papÄ• tova, samuddo paá¹-idissati.

suppÄ• rakaá¹ƒ taá¹ƒ pucchÄ• ma, samuddo katamo ayaá¹ƒ ||

119__._ á¹• 21 kurukacchÄ• \Be I 240/ payÄ• tÄ• naá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

nÄ• vÄ• ya vippanaá¹-á¹-hÄ• ya, baá¸·avÄ• mukhÄ«ti {vaá¸·abhÄ• mukhÄ«ti (Ce Se), balav
vuccati ||

120__._ á¹• 21 yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

nÄ• bhijÄ• nÄ• mi saÃ±cicca, ekapÄ• á¹‡ampi hiá¹ƒsitaá¹ƒ.

etena saccavajjena, sotthiá¹ƒ nÄ• vÄ• nivattatÅ«ti ||

suppÄ• rakajÄ• takaá¹ƒ navamaá¹ƒ.

ekÄ• dasakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

sirimÄ• tusuposakanÄ• gavaro, puna juá¹‡haka dhammamudayavaro.

atha pÄ• ni yudhaÃ±cayako ca, dasaratha saá¹ƒvara pÄ• ragatena navÄ• ti ||

12. dvÄ• dasakanipÄ• to

á¹• 03 464. cÅ«á¸·akuá¹‡Ä• lajÄ• takaá¹ƒ (1)

1__._ á¹• 21 luddhÄ• naá¹ƒ \Se I 322/ \Ne I 188/ \Be I 241/ {khuddÄ• naá¹ƒ (Ce Se Ee) } lah
akataÃ±Ã±Å«na dubbhinaá¹ƒ.

nÄ• devasatto puriso, thÄ«naá¹ƒ saddhÄ• tumarahati ||

2__._ á¹• 21 na tÄ• pajÄ• nanti kataá¹ƒ na kiccaá¹ƒ, na mÄ• taraá¹ƒ pitaraá¹ƒ bhÄ• taraá¹ƒ

anariyÄ• samatikkantadhammÄ• , sasseva cittassa vasaá¹ƒ vajanti ||

3__._ á¹• 21 cirÄ• nuvuá¹-á¹-hampi {cirÄ• nuvutthampi (Ce Ee) } piyaá¹ƒ manÄ• paá¹ƒ, anu
bhattuá¹ƒ {santaá¹ƒ (Ce Se Ee) }.

Ä• vÄ• su kiccesu ca naá¹ƒ jahanti, tasmÄ• hamitthÄ«naá¹ƒ na vissasÄ• mi ||

4__._ á¹• 21 thÄ«naÃ±hi cittaá¹ƒ yathÄ• vÄ• narassa, kannappakannaá¹ƒ yathÄ• rukkhacl

calÄ• calaá¹ƒ hadayamitthiyÄ• naá¹ƒ, cakkassa nemi viya parivattati ||

5__._ á¹• 21 yadÄ• tÄ• passanti samekkhamÄ• nÄ• , Ä• deyyarÅ«paá¹ƒ purisassa vittaá¹ƒ

saá¹‡hÄ• hi vÄ• cÄ• hi nayanti menaá¹ƒ, kambojakÄ• \Se I 323/ jalajeneva assaá¹ƒ ||

6__._ á¹• 21 yadÄ• na passanti samekkhamÄ• nÄ• , Ä• deyyarÅ«paá¹ƒ purisassa vittaá¹ƒ.

samantato naá¹ƒ parivajjayanti, tiá¹‡á¹‡o nadÄ«pÄ• ragatova kullaá¹ƒ ||

7__._ á¹• 21 silesÅ«pamÄ• \Be I 242/ sikhiriva sabbabhakkhÄ• , tikkhamÄ• yÄ• nadÄ«riva

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakÅ«laá¹ƒ paraÃ±ca ||

8__._ á¹• 21 na tÄ• ekassa na dvinnaá¹ƒ, Ä• paá¹‡ova pasÄ• rito.

yo tÄ• mayhanti maÃ±Ã±eyya, vÄ• taá¹ƒ jÄ• lena bÄ• dhaye {bandhaye (Se Katthaci) } ||

9__._ á¹• 21 yathÄ• nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati {imissÄ• gÄ• thÄ• ya pubbaddhÄ• para
dissati (Katthaci) } ||

10__._ á¹• 21 ghatÄ• sanasamÄ• etÄ• , kaá¹‡hasappasirÅ«pamÄ• .

gÄ• vo bahitiá¹‡asseva, omasanti varaá¹ƒ varaá¹ƒ ||

11__._ á¹• 21 ghatÄ• sanaá¹ƒ kuÃ±jaraá¹ƒ kaá¹‡hasappaá¹ƒ, muddhÄ• bhisittaá¹ƒ pamadÄ

ete naro niccayato {niccayatto (Ce Ee) } bhajetha, tesaá¹ƒ have dubbidu sabbabhÄ• vo {sac

12__._ á¹• 21 naccantavaá¹‡á¹‡Ä• \Se I 324/ \Ne I 189/ na bahÅ«naá¹ƒ kantÄ• , na dakkhi

na parassa bhariyÄ• na dhanassa hetu, etitthiyo paÃ±ca na sevitabbÄ• ti ||

cÅ«á¸·akuá¹‡Ä• lajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 465. bhaddasÄ• lajÄ• takaá¹ƒ (2)

13__._ á¹• 21 kÄ• tvaá¹ƒ suddhehi vatthehi, aghe vehÄ• yasaá¹ƒ {vehÄ• sayaá¹ƒ (Ce Ee) }

kena tyÄ• ssÅ«ni vattanti, kuto taá¹ƒ bhayamÄ• gataá¹ƒ ||

14__._ á¹• 21 taveva deva vijite, bhaddasÄ• loti maá¹ƒ vidÅ«.

saá¹-á¹-hi {saá¹-á¹-hiá¹ƒ (Ce Ee) } vassasahassÄ• ni, tiá¹-á¹-hato pÅ«jitassa me ||

15__._ á¹• 21 kÄ• rayantÄ• \Be I 243/ nagarÄ• ni, agÄ• re ca disampati.

vividhe cÄ• pi pÄ• sÄ• de, na maá¹ƒ te accamaÃ±Ã±isuá¹ƒ.

yatheva maá¹ƒ te pÅ«jesuá¹ƒ, tatheva tvampi pÅ«jaya ||

16__._ á¹• 21 taá¹ƒ ivÄ• haá¹ƒ {taÃ±ca ahaá¹ƒ (Ce Se Ee) } na passÄ• mi, thÅ«laá¹ƒ kÄ• y

Ä• rohapariá¹‡Ä• hena, abhirÅ«posi jÄ• tiyÄ• ||

17__._ á¹• 21 pÄ• sÄ• daá¹ƒ kÄ• rayissÄ• mi, ekatthambhaá¹ƒ manoramaá¹ƒ.

tattha taá¹ƒ upanessÄ• mi, ciraá¹ƒ te yakkha jÄ«vitaá¹ƒ ||

18__._ á¹• 21 evaá¹ƒ cittaá¹ƒ udapÄ• di, sarÄ«rena vinÄ• bhÄ• vo.

puthuso maá¹ƒ vikantitvÄ• , khaá¹‡á¸• aso avakantatha ||

19__._ á¹• 21 agge \Se I 325/ ca chetvÄ• majjhe ca, pacchÄ• mÅ«lamhi chindatha {mÅ«la
mÅ«laá¹ƒ vichindatha (Ee) }.

evaá¹ƒ me chijjamÄ• nassa, na dukkhaá¹ƒ maraá¹‡aá¹ƒ siyÄ• ||

20__._ á¹• 21 hatthapÄ• daá¹ƒ {hatthapÄ• de (Katthaci) } yathÄ• chinde {chinne (Katthaci)
jÄ«vato.

tato pacchÄ• siro chinde, taá¹ƒ dukkhaá¹ƒ maraá¹‡aá¹ƒ siyÄ• ||

21__._ á¹• 21 sukhaá¹ƒ nu khaá¹‡á¸• aso chinnaá¹ƒ, bhaddasÄ• lavanappati.

kiá¹ƒ hetu kiá¹ƒ upÄ• dÄ• ya, khaá¹‡á¸• aso chinnamicchasi ||

22__._ á¹• 21 yaÃ±ca hetumupÄ• dÄ• ya, hetuá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ.

khaá¹‡á¸• aso chinnamicchÄ• mi, mahÄ• rÄ• ja suá¹‡ohi me ||

23__._ á¹• 21 Ã±Ä• tÄ« me sukhasaá¹ƒvaddhÄ• , mama passe nivÄ• tajÄ• .

tepihaá¹ƒ upahiá¹ƒseyyaá¹ƒ, paresaá¹ƒ asukhocitaá¹ƒ ||

24__._ á¹• 21 ceteyyarÅ«paá¹ƒ \Ne I 190/ {cetabbarÅ«paá¹ƒ (Ce Ee) } cetesi, bhaddasÄ• la

hitakÄ• mosi Ã±Ä• tÄ«naá¹ƒ, abhayaá¹ƒ samma dammi teti ||

bhaddasÄ• lajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 466. samuddavÄ• á¹‡ijajÄ• takaá¹ƒ (3)

25__._ á¹• 21 kasanti \Be I 244/ vapanti te janÄ• , manujÄ• kammaphalÅ«pajÄ«vino.

nayimassa dÄ«pakassa bhÄ• gino, jambudÄ«pÄ• idameva no varaá¹ƒ ||

26__._ á¹• 21 tipaÃ±carattÅ«pagatamhi cande, vego \Se I 326/ mahÄ• hehiti sÄ• garassa.

uplavissaá¹ƒ dÄ«pamimaá¹ƒ uá¸·Ä• raá¹ƒ, mÄ• vo vadhÄ« gacchatha leá¹‡amaÃ±Ã±aá¹ƒ |

27__._ á¹• 21 na jÄ• tuyaá¹ƒ sÄ• garavÄ• rivego, uplavissaá¹ƒ dÄ«pamimaá¹ƒ uá¸·Ä• raá¹ƒ

taá¹ƒ me nimittehi bahÅ«hi diá¹-á¹-haá¹ƒ, mÄ• bhetha kiá¹ƒ socatha modathavho {modatha
moggallÄ• nasuttaá¹ƒ passitabbaá¹ƒ} ||

28__._ á¹• 21 pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, pattattha Ä• vÄ• samimaá¹ƒ uá¸·Ä•

na vo bhayaá¹ƒ paá¹-ipassÄ• mi kiÃ±ci, Ä• puttaputtehi pamodathavho ||

29__._ á¹• 21 yo devoyaá¹ƒ dakkhiá¹‡Ä• yaá¹ƒ {dakkhiá¹‡assaá¹ƒ (Ce) } disÄ• yaá¹ƒ, khem
saccaá¹ƒ.

na uttaro vedi bhayÄ• bhayassa, mÄ• bhetha kiá¹ƒ socatha modathavho ||

30__._ á¹• 21 yathÄ• ime vippavadanti yakkhÄ• , eko bhayaá¹ƒ saá¹ƒsati khemameko.

tadiá¹…gha mayhaá¹ƒ vacanaá¹ƒ suá¹‡Ä• tha, khippaá¹ƒ \Se I 327/ lahuá¹ƒ mÄ• vinassimh

31__._ á¹• 21 sabbe \Be I 245/ samÄ• gamma karoma nÄ• vaá¹ƒ, doá¹‡iá¹ƒ daá¸·haá¹ƒ sab

sace ayaá¹ƒ dakkhiá¹‡o saccamÄ• ha, moghaá¹ƒ paá¹-ikkosati uttaroyaá¹ƒ.

sÄ• ceva no hehiti Ä• padatthÄ• , imaÃ±ca dÄ«paá¹ƒ na pariccajema ||

32__._ á¹• 21 sace ca kho uttaro saccamÄ• ha, moghaá¹ƒ paá¹-ikkosati dakkhiá¹‡oyaá¹ƒ.

tameva nÄ• vaá¹ƒ abhiruyha sabbe, evaá¹ƒ mayaá¹ƒ sotthi taremu pÄ• raá¹ƒ ||

33__._ á¹• 21 na ve sugaá¹‡haá¹ƒ paá¹-hamena seá¹-á¹-haá¹ƒ, kaniá¹-á¹-hamÄ• pÄ• thaga

yo cÄ«dha tacchaá¹ƒ {majjhaá¹ƒ (Ce Se Ee) } paviceyya gaá¹‡hati {gaá¹‡hi (Katthaci) }, sa
seá¹-á¹-hamupeti á¹-hÄ• naá¹ƒ ||

34__._ á¹• 21 yathÄ• pi te sÄ• garavÄ• rimajjhe, sakammunÄ• sotthi vahiá¹ƒsu vÄ• á¹‡ijÄ•

anÄ• gatatthaá¹ƒ paá¹-ivijjhiyÄ• na, appampi nÄ• cceti sa bhÅ«ripaÃ±Ã±o ||

35__._ á¹• 21 bÄ• lÄ• \Se I 328/ ca mohena rasÄ• nugiddhÄ• , anÄ• gataá¹ƒ appaá¹-ivijjhiy

paccuppanne sÄ«danti atthajÄ• te, samuddamajjhe yathÄ• te manussÄ• ||

36__._ á¹• 21 anÄ• gataá¹ƒ \Ne I 191/ paá¹-ikayirÄ• tha kiccaá¹ƒ, ``mÄ• maá¹ƒ kiccaá¹ƒ kic

taá¹ƒ tÄ• disaá¹ƒ paá¹-ikata {paá¹-ikataá¹ƒ (Katthaci), paá¹-igata (Ce-a), paá¹-ikacca (?) } k
na taá¹ƒ kiccaá¹ƒ kiccakÄ• le byadhetÄ«ti ||

samuddavÄ• á¹‡ijajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 467. kÄ• majÄ• takaá¹ƒ (4)

37__._ á¹• 21 kÄ• maá¹ƒ \Be I 246/ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchati ||

38__._ á¹• 21 kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

tato naá¹ƒ aparaá¹ƒ kÄ• me, dhamme taá¹‡haá¹ƒva vindati ||

39__._ á¹• 21 gavaá¹ƒva siá¹…gino siá¹…gaá¹ƒ, vaá¸• á¸• hamÄ• nassa vaá¸• á¸• hati.

evaá¹ƒ mandassa posassa, bÄ• lassa avijÄ• nato.

bhiyyo taá¹‡hÄ• pipÄ• sÄ• ca, vaá¸• á¸• hamÄ• nassa vaá¸• á¸• hati ||

40__._ á¹• 21 pathabyÄ• sÄ• liyavakaá¹ƒ, gavassaá¹ƒ {gavÄ• saá¹ƒ (Ce Se Ee) } dÄ• sapo

datvÄ• ca {datvÄ• pi (Ce Se), datvÄ• vÄ• (Ee) } nÄ• lamekassa, iti vidvÄ• {viddhÄ• (Se)

41__._ á¹• 21 rÄ• jÄ• \Se I 329/ pasayha pathaviá¹ƒ vijitvÄ• , sasÄ• garantaá¹ƒ mahimÄ• v

oraá¹ƒ samuddassa atittarÅ«po {atittirÅ«po (Katthaci) }, pÄ• raá¹ƒ samuddassapi patthayeth

42__._ á¹• 21 yÄ• va anussaraá¹ƒ kÄ• me, manasÄ• titti nÄ• jjhagÄ• .

tato nivattÄ• paá¹-ikamma disvÄ• , te ve sutittÄ• ye {tittÄ• (Ce Se Ee) } paÃ±Ã±Ä• ya tittÄ•

43__._ á¹• 21 paÃ±Ã±Ä• ya tittinaá¹ƒ {tittÄ«naá¹ƒ (Ce Se) } seá¹-á¹-haá¹ƒ, na so kÄ• mehi t

paÃ±Ã±Ä• ya tittaá¹ƒ purisaá¹ƒ, taá¹‡hÄ• na kurute vasaá¹ƒ ||

44__._ á¹• 21 apacinetheva kÄ• mÄ• naá¹ƒ {kÄ• mÄ• ni (Ce Se Ee) }, appicchassa alolupo.

samuddamatto puriso, na so kÄ• mehi tappati ||

45__._ á¹• 21 rathakÄ• rova cammassa, parikantaá¹ƒ upÄ• hanaá¹ƒ.

yaá¹ƒ yaá¹ƒ cajati {jahati (Se Katthaci) } kÄ• mÄ• naá¹ƒ, taá¹ƒ taá¹ƒ sampajjate sukhaá¹ƒ.

sabbaá¹ƒ ce sukhamiccheyya, sabbe kÄ• me pariccaje ||

46__._ á¹• 21 aá¹-á¹-ha \Be I 247/ te bhÄ• sitÄ• gÄ• thÄ• , sabbÄ• honti sahassiyo {sahas
sutasomajÄ• take tathÄ• dissati}.

paá¹-igaá¹‡ha mahÄ• brahme, sÄ• dhetaá¹ƒ tava bhÄ• sitaá¹ƒ ||

47__._ á¹• 21 na me attho sahassehi, satehi nahutehi vÄ• .

pacchimaá¹ƒ bhÄ• sato gÄ• thaá¹ƒ, kÄ• me me na rato mano ||

48__._ á¹• 21 bhadrako \Ne I 192/ {saddo (Ce) } vatÄ• yaá¹ƒ mÄ• á¹‡avako, sabbalokavidÅ

yo \Se I 330/ imaá¹ƒ taá¹‡haá¹ƒ {yo taá¹‡haá¹ƒ (Ce Se) } dukkhajananiá¹ƒ, parijÄ• nÄ• ti pa

kÄ• majÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 468. janasandhajÄ• takaá¹ƒ (5)

49__._ á¹• 21 dasa khalu imÄ• ni {khalumÄ• ni (Se) } á¹-hÄ• nÄ• ni, yÄ• ni pubbe akaritvÄ•

sa pacchÄ• manutappati, iccevÄ• ha {iccÄ• ha rÄ• jÄ• (Ce Se Ee) } janasandho ||

50__._ á¹• 21 aladdhÄ• vittaá¹ƒ tappati, pubbe asamudÄ• nitaá¹ƒ.

na pubbe dhanamesissaá¹ƒ, iti pacchÄ• nutappati ||

51__._ á¹• 21 sakyarÅ«paá¹ƒ pure santaá¹ƒ, mayÄ• sippaá¹ƒ na sikkhitaá¹ƒ.

kicchÄ• vutti asippassa, iti pacchÄ• nutappati ||

52__._ á¹• 21 kÅ«á¹-avedÄ« pure Ä• siá¹ƒ, pisuá¹‡o piá¹-á¹-himaá¹ƒsiko.

caá¹‡á¸• o ca pharuso cÄ• pi {cÄ• siá¹ƒ (Ce Se Ee) }, iti pacchÄ• nutappati ||

53__._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ« pure Ä• siá¹ƒ, luddo cÄ• pi {cÄ• siá¹ƒ (Ce Ee) } anÄ• riyo

bhÅ«tÄ• naá¹ƒ nÄ• pacÄ• yissaá¹ƒ, iti pacchÄ• nutappati ||

54__._ á¹• 21 bahÅ«su vata santÄ«su, anÄ• pÄ• dÄ• su itthisu.

paradÄ• raá¹ƒ asevissaá¹ƒ, iti pacchÄ• nutappati ||

55__._ á¹• 21 bahumhi vata santamhi, annapÄ• ne upaá¹-á¹-hite.

na pubbe adadaá¹ƒ {adadiá¹ƒ (Ce) } dÄ• naá¹ƒ, iti pacchÄ• nutappati ||

56__._ á¹• 21 mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ {jiá¹‡á¹‡ake gata

pahu \Se I 331/ santo na posissaá¹ƒ, iti pacchÄ• nutappati ||

57__._ á¹• 21 Ä• cariyamanusatthÄ• raá¹ƒ \Be I 248/, sabbakÄ• marasÄ• haraá¹ƒ.

pitaraá¹ƒ atimaÃ±Ã±issaá¹ƒ, iti pacchÄ• nutappati ||

58__._ á¹• 21 samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

na pubbe payirupÄ• sissaá¹ƒ, iti pacchÄ• nutappati ||

59__._ á¹• 21 sÄ• dhu hoti tapo ciá¹‡á¹‡o, santo ca payirupÄ• sito.

na ca pubbe tapo ciá¹‡á¹‡o, iti pacchÄ• nutappati ||

60__._ á¹• 21 yo ca etÄ• ni á¹-hÄ• nÄ• ni, yoniso paá¹-ipajjati.

karaá¹ƒ purisakiccÄ• ni, sa pacchÄ• nÄ• nutappatÄ«ti ||

janasandhajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 469. mahÄ• kaá¹‡hajÄ• takaá¹ƒ (6)

61__._ á¹• 21 kaá¹‡ho \Ne I 193/ kaá¹‡ho ca ghoro ca, sukkadÄ• á¹-ho pabhÄ• savÄ• {pat

baddho paÃ±cahi rajjÅ«hi, kiá¹ƒ ravi {dhÄ«ra (Ce Ee), vÄ«ra (Se) } sunakho tava ||

62__._ á¹• 21 nÄ• yaá¹ƒ migÄ• namatthÄ• ya, usÄ«naka {usÄ«nara (Ce Ee), usÄ«nnara (S

manussÄ• naá¹ƒ anayo hutvÄ• , tadÄ• kaá¹‡ho pamokkhati ||

63__._ á¹• 21 pattahatthÄ• samaá¹‡akÄ• , muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

naá¹…galehi kasissanti, tadÄ• kaá¹‡ho pamokkhati ||

64__._ á¹• 21 tapassiniyo {tapanÄ«yÄ• (Katthaci) dutiyantapadÄ• ni hetÄ• ni} pabbajitÄ• , n
saá¹…ghÄ• á¹-ipÄ• rutÄ• .

yadÄ• loke gamissanti, tadÄ• kaá¹‡ho pamokkhati ||

65__._ á¹• 21 dÄ«ghottaroá¹-á¹-hÄ• \Se I 332/ jaá¹-ilÄ• , paá¹…kadantÄ• rajassirÄ• .

iá¹‡aá¹ƒ codÄ• ya {vodÄ• ya (Ce Ee), codaya (Se) } gacchanti, tadÄ• kaá¹‡ho pamokkhati

66__._ á¹• 21 adhicca vede {vedaá¹ƒ (Katthaci) } sÄ• vittiá¹ƒ, yaÃ±Ã±atantaÃ±ca {tantraÃ±c
brÄ• hmaá¹‡Ä• .

bhatikÄ• ya yajissanti, tadÄ• kaá¹‡ho pamokkhati ||

67__._ á¹• 21 mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahÅ« santo {santÄ• (Ce) } na bharanti, tadÄ• kaá¹‡ho pamokkhati ||

68__._ á¹• 21 mÄ• taraá¹ƒ \Be I 249/ pitaraÃ±cÄ• pi, jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

bÄ• lÄ• tumheti vakkhanti, tadÄ• kaá¹‡ho pamokkhati ||

69__._ á¹• 21 Ä• cariyabhariyaá¹ƒ sakhiá¹ƒ {Ä• cariyabhariyaá¹ƒ sakhÄ• bhariyaá¹ƒ (Ce Ee
pitucchakiá¹ƒ {pitucchayaá¹ƒ (Ce), pitucchasaá¹ƒ (Ee) }.

yadÄ• loke gamissanti, tadÄ• kaá¹‡ho pamokkhati ||

70__._ á¹• 21 asicammaá¹ƒ gahetvÄ• na, khaggaá¹ƒ paggayha brÄ• hmaá¹‡Ä• .

panthaghÄ• taá¹ƒ karissanti, tadÄ• kaá¹‡ho pamokkhati ||

71__._ á¹• 21 sukkacchavÄ« vedhaverÄ• , thÅ«labÄ• hÅ« apÄ• tubhÄ• .

mittabhedaá¹ƒ karissanti, tadÄ• kaá¹‡ho pamokkhati ||

72__._ á¹• 21 mÄ• yÄ• vino nekatikÄ• , asappurisacintakÄ• .

yadÄ• loke bhavissanti, tadÄ• kaá¹‡ho pamokkhatÄ«ti ||

mahÄ• kaá¹‡hajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 470. kosiyajÄ• takaá¹ƒ (7)

73__._ á¹• 21 neva \Ne I 194/ kiá¹‡Ä• mi napi vikkiá¹‡Ä• mi, na \Se I 333/ cÄ• pi me sannic
(Se) }.

sukiccharÅ«paá¹ƒ vatidaá¹ƒ parittaá¹ƒ, patthodano nÄ• lamayaá¹ƒ duvinnaá¹ƒ ||

74__._ á¹• 21 appamhÄ• appakaá¹ƒ dajjÄ• , anumajjhato majjhakaá¹ƒ.

bahumhÄ• bahukaá¹ƒ dajjÄ• , adÄ• naá¹ƒ nupapajjati {na upapajjati (Ce Ee), nÅ«papajjati

75__._ á¹• 21 taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca ||

ariyamaggaá¹ƒ samÄ• rÅ«ha {ariyaá¹ƒ maggaá¹ƒ samÄ• ruha (Ce Ee) }, nekÄ• sÄ« labhate

76__._ á¹• 21 moghaÃ±cassa hutaá¹ƒ hoti, moghaÃ±cÄ• pi samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, eko bhuÃ±jati bhojanaá¹ƒ ||

77__._ á¹• 21 taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒ ||

78__._ á¹• 21 saccaÃ±cassa \Be I 250/ hutaá¹ƒ hoti, saccaÃ±cÄ• pi samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, neko bhuÃ±jati bhojanaá¹ƒ ||

79__._ á¹• 21 taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒ ||

80__._ á¹• 21 saraÃ±ca juhati poso, bahukÄ• ya gayÄ• ya ca.

doá¹‡e timbarutitthasmiá¹ƒ, sÄ«ghasote mahÄ• vahe ||

81__._ á¹• 21 atra cassa hutaá¹ƒ hoti, atra cassa samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, neko bhuÃ±jati bhojanaá¹ƒ ||

82__._ á¹• 21 taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ \Se I 334/ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒ ||

83__._ á¹• 21 baá¸·isaÃ±hi so nigilati {niggilati (Ce Ee) }, dÄ«ghasuttaá¹ƒ sabandhanaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, eko bhuÃ±jati bhojanaá¹ƒ ||

84__._ á¹• 21 taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒ ||

85__._ á¹• 21 uá¸·Ä• ravaá¹‡á¹‡Ä• vata brÄ• hmaá¹‡Ä• ime, ayaÃ±ca vo sunakho kissa h

uccÄ• vacaá¹ƒ vaá¹‡á¹‡anibhaá¹ƒ vikubbati, akkhÄ• tha no brÄ• hmaá¹‡Ä• ke nu tumhe ||

86__._ á¹• 21 cando ca suriyo ca {sÅ«riyo ca (Katthaci) } ubho idhÄ• gatÄ• , ayaá¹ƒ pana m

sakkohamasmi tidasÄ• namindo, eso ca kho paÃ±casikhoti vuccati ||

87__._ á¹• 21 pÄ• á¹‡issarÄ• \Ne I 195/ mudiá¹…gÄ• ca {mutiá¹…gÄ• ca (Ce Se Ee}, mu

suttamenaá¹ƒ pabodhenti, paá¹-ibuddho ca nandati ||

88__._ á¹• 21 ye kecime maccharino kadariyÄ• , paribhÄ• sakÄ• samaá¹‡abrÄ• hmaá¹‡Ä•

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• nirayaá¹ƒ vajanti ||

89__._ á¹• 21 ye \Be I 251/ kecime suggatimÄ• samÄ• nÄ• {suggatimÄ• sasÄ• nÄ• (Ce E
(Katthaci) }, dhamme \Se I 335/ á¹-hitÄ• saá¹ƒyame saá¹ƒvibhÄ• ge.

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• sugatiá¹ƒ vajanti ||

90__._ á¹• 21 tvaá¹ƒ nosi Ã±Ä• ti purimÄ• su jÄ• tisu, so maccharÄ« rosako {kosiyo (Se Kat

taveva atthÄ• ya idhÄ• gatamhÄ• , mÄ• pÄ• padhammo nirayaá¹ƒ gamittha {appattha (Katt

91__._ á¹• 21 addhÄ• hi maá¹ƒ vo hitakÄ• mÄ• , yaá¹ƒ maá¹ƒ samanusÄ• satha.

sohaá¹ƒ tathÄ• karissÄ• mi, sabbaá¹ƒ vuttaá¹ƒ hitesibhi ||

92__._ á¹• 21 esÄ• hamajjeva upÄ• ramÄ• mi, na cÄ• pihaá¹ƒ {na cÄ• pahaá¹ƒ (Ce Ee) } ki

na cÄ• pi me kiÃ±ci adeyyamatthi, na cÄ• pidatvÄ• udakaá¹ƒ pivÄ• mi {udakampahaá¹ƒ pib

93__._ á¹• 21 evaÃ±ca me dadato sabbakÄ• laá¹ƒ {kÄ• le (Katthaci) }, bhogÄ• ime vÄ• sav

tato ahaá¹ƒ pabbajissÄ• mi sakka, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• nÄ«ti ||

kosiyajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 471. meá¹‡á¸• akapaÃ±hajÄ• takaá¹ƒ (8)

94__._ á¹• 21 yesaá¹ƒ \Se I 336/ na kadÄ• ci bhÅ«tapubbaá¹ƒ, sakhyaá¹ƒ {sakkhiá¹ƒ (Ce E
sattapadampimasmi loke.

jÄ• tÄ• amittÄ• duve sahÄ• yÄ• , paá¹-isandhÄ• ya caranti kissa hetu ||

95__._ á¹• 21 yadi \Be I 252/ me ajja pÄ• tarÄ• sakÄ• le, paÃ±haá¹ƒ na sakkuá¹‡eyyÄ• tha

raá¹-á¹-hÄ• pabbÄ• jayissÄ• mi vo sabbe, na hi mattho duppaÃ±Ã±ajÄ• tikehi ||

96__._ á¹• 21 mahÄ• janasamÄ• gamamhi ghore, janakolÄ• halasaá¹…gamamhi jÄ• te.

vikkhittamanÄ• anekacittÄ• , paÃ±haá¹ƒ na sakkuá¹‡oma vattumetaá¹ƒ ||

97__._ á¹• 21 ekaggacittÄ• va ekamekÄ• , rahasi gatÄ• atthaá¹ƒ nicintayitvÄ• {atthÄ• ni ci
}.

paviveke sammasitvÄ• na dhÄ«rÄ• , atha vakkhanti janinda etamatthaá¹ƒ ||

98__._ á¹• 21 uggaputta-rÄ• japuttiyÄ• naá¹ƒ, urabbhassa maá¹ƒsaá¹ƒ piyaá¹ƒ manÄ• paá¹

na sunakhassa te adenti maá¹ƒsaá¹ƒ, atha meá¹‡á¸• assa suá¹‡ena sakhyamassa ||

99__._ á¹• 21 cammaá¹ƒ vihananti eá¸·akassa, assapiá¹-á¹-hattharassukhassa {assapiá¹-á¹
(Ce) } hetu.

na ca te sunakhassa attharanti, atha \Se I 337/ meá¹‡á¸• assa suá¹‡ena sakhyamassa ||

100__._ á¹• 21 Ä• vellitasiá¹…giko \Ne I 196/ hi meá¹‡á¸• o, na ca sunakhassa visÄ• á¹‡ak

tiá¹‡abhakkho maá¹ƒsabhojano ca, atha meá¹‡á¸• assa suá¹‡ena sakhyamassa ||

101__._ á¹• 21 tiá¹‡amÄ• si palÄ• samÄ• si meá¹‡á¸• o, na ca sunakho tiá¹‡amÄ• si no pal

gaá¹‡heyya suá¹‡o sasaá¹ƒ biá¸·Ä• raá¹ƒ, atha meá¹‡á¸• assa suá¹‡ena sakhyamassa ||

102__._ á¹• 21 aá¹-á¹-haá¸• á¸• hapado \Be I 253/ catuppadassa, meá¹‡á¸• o aá¹-á¹-hanakh

chÄ• diyamÄ• haratÄ« ayaá¹ƒ imassa, maá¹ƒsaá¹ƒ Ä• haratÄ« ayaá¹ƒ amussa ||

103__._ á¹• 21 pÄ• sÄ• davaragato videhaseá¹-á¹-ho, vitihÄ• raá¹ƒ aÃ±Ã±amaÃ±Ã±abhojan

addakkhi {addasa (Se Katthaci) } kira sakkhikaá¹ƒ janindo, bubhukkassa \Se I 338/ puá¹‡á¹‡
{bhobhukkhassa ca puá¹‡á¹‡amukhassa (Ce) } cetaá¹ƒ ||

104__._ á¹• 21 lÄ• bhÄ• vata me anapparÅ«pÄ• , yassa medisÄ• paá¹‡á¸• itÄ• kulamhi.

paÃ±hassa gambhÄ«ragataá¹ƒ nipuá¹‡amatthaá¹ƒ, paá¹-ivijjhanti subhÄ• sitena dhÄ«rÄ• ||

105__._ á¹• 21 assatarirathaÃ±ca ekamekaá¹ƒ, phÄ«taá¹ƒ gÄ• mavaraÃ±ca ekamekaá¹ƒ.

sabbesaá¹ƒ vo dammi paá¹‡á¸• itÄ• naá¹ƒ, paramappatÄ«tamano subhÄ• sitenÄ• ti ||

meá¹‡á¸• akapaÃ±hajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 472. mahÄ• padumajÄ• takaá¹ƒ (9)

106__._ á¹• 21 nÄ• daá¹-á¹-hÄ• {nÄ• diá¹-á¹-hÄ• (Katthaci Ce Se Katthaci) } parato dosaá
sabbaso.

issaro paá¹‡aye daá¹‡á¸• aá¹ƒ, sÄ• maá¹ƒ appaá¹-ivekkhiya ||

107__._ á¹• 21 yo ca appaá¹-ivekkhitvÄ• , daá¹‡á¸• aá¹ƒ kubbati khattiyo.

sakaá¹‡á¹-akaá¹ƒ so gilati, jaccandhova samakkhikaá¹ƒ ||

108__._ á¹• 21 adaá¹‡á¸• iyaá¹ƒ daá¹‡á¸• ayati {daá¹‡á¸• iyati (Se Ee) }, daá¹‡á¸• iyaÃ±ca
{adaá¹‡á¸• iya (niyya), na daá¹‡á¸• aye (?) }.

andhova visamaá¹ƒ maggaá¹ƒ, na jÄ• nÄ• ti samÄ• samaá¹ƒ ||

109__._ á¹• 21 yo ca etÄ• ni á¹-hÄ• nÄ• ni, aá¹‡uá¹ƒ thÅ«lÄ• ni sabbaso.

sudiá¹-á¹-hamanusÄ• seyya, sa ve voharitu {vohÄ• tu (Ee) } marahati ||

110__._ á¹• 21 nekantamudunÄ• \Se I 339/ \Be I 254/ sakkÄ• , ekantatikhiá¹‡ena vÄ• .

attaá¹ƒ mahante {mahatte (Se Katthaci) } á¹-hapetuá¹ƒ {á¹-hÄ• petuá¹ƒ (Ce Se Ee) }, tasmÄ

111__._ á¹• 21 paribhÅ«to mudu hoti, atitikkho ca veravÄ• .

etaÃ±ca ubhayaá¹ƒ Ã±atvÄ• , anumajjhaá¹ƒ samÄ• care ||

112__._ á¹• 21 bahumpi ratto bhÄ• seyya, duá¹-á¹-hopi bahu bhÄ• sati.

na itthikÄ• raá¹‡Ä• rÄ• ja, puttaá¹ƒ ghÄ• tetumarahasi ||

113__._ á¹• 21 sabbova \Ne I 197/ {sabbo ca (Katthaci Ce Ee) } loko ekato {ekanto (Ce Ee)
ayamekikÄ• .

tenÄ• haá¹ƒ paá¹-ipajjissaá¹ƒ, gacchatha pakkhipatheva {pakkhipetha (Se-a) } taá¹ƒ ||

114__._ á¹• 21 anekatÄ• le narake, gambhÄ«re ca suduttare {gambhÄ«re suduruttare (Ee K

pÄ• tito giriduggasmiá¹ƒ, kena tvaá¹ƒ tattha nÄ• mari ||

115__._ á¹• 21 nÄ• go jÄ• taphaá¹‡o tattha, thÄ• mavÄ• girisÄ• nujo.

paccaggahi maá¹ƒ bhogehi, tenÄ• haá¹ƒ tattha nÄ• mariá¹ƒ ||

116__._ á¹• 21 ehi taá¹ƒ paá¹-inessÄ• mi, rÄ• japutta sakaá¹ƒ gharaá¹ƒ.

rajjaá¹ƒ kÄ• rehi {kÄ• resi (Ce) } bhaddante, kiá¹ƒ araÃ±Ã±e karissasi ||

117__._ á¹• 21 yathÄ• gilitvÄ• baá¸·isaá¹ƒ, uddhareyya salohitaá¹ƒ.

uddharitvÄ• sukhÄ« assa, evaá¹ƒ {sukhaá¹ƒ (Ee Katthaci) } passÄ• mi attanaá¹ƒ {attani (Ee
(Se), evaá¹ƒ ahampi puna sotthibhÄ• vappattaá¹ƒ gilitabaá¸·isaá¹ƒ purisamiva attÄ• naá¹ƒ p
saá¹ƒvaá¹‡á¹‡anÄ•) } ||

118__._ á¹• 21 kiá¹ƒ nu tvaá¹ƒ baá¸·isaá¹ƒ brÅ«si, kiá¹ƒ tvaá¹ƒ brÅ«si salohitaá¹ƒ.

kiá¹ƒ nu tvaá¹ƒ ubbhataá¹ƒ brÅ«si, taá¹ƒ me akkhÄ• hi pucchito ||

119__._ á¹• 21 kÄ• mÄ• haá¹ƒ baá¸·isaá¹ƒ brÅ«mi, hatthiassaá¹ƒ salohitaá¹ƒ.

cattÄ• haá¹ƒ ubbhataá¹ƒ brÅ«mi, evaá¹ƒ jÄ• nÄ• hi khattiya ||

120__._ á¹• 21 ciÃ±cÄ• mÄ• á¹‡avikÄ• \Se I 340/ mÄ• tÄ• , devadatto ca me pitÄ• .

Ä• nando paá¹‡á¸• ito nÄ• go, sÄ• riputto ca devatÄ• .

rÄ• japutto ahaá¹ƒ Ä• siá¹ƒ {ahaá¹ƒ tadÄ• rÄ• japutto (Ce Se Ee) }, evaá¹ƒ dhÄ• retha jÄ• t

mahÄ• padumajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 473. mittÄ• mittajÄ• takaá¹ƒ (10)

121__._ á¹• 21 kÄ• ni \Be I 255/ kammÄ• ni kubbÄ• naá¹ƒ, kathaá¹ƒ viÃ±Ã±Å« parakkame.

amittaá¹ƒ jÄ• neyya medhÄ• vÄ«, disvÄ• sutvÄ• ca paá¹‡á¸• ito ||

122__._ á¹• 21 na naá¹ƒ umhayate disvÄ• , na ca naá¹ƒ paá¹-inandati.

cakkhÅ«ni cassa {cakkhÅ«nissa (Se Katthaci) } na dadÄ• ti, paá¹-iloma Ã±ca vattati ||

123__._ á¹• 21 amitte tassa bhajati, mitte tassa na sevati.

vaá¹‡á¹‡akÄ• me nivÄ• reti, akkosante pasaá¹ƒsati ||

124__._ á¹• 21 guyhaÃ±ca tassa nakkhÄ• ti, tassa guyhaá¹ƒ na gÅ«hati.

kammaá¹ƒ tassa na vaá¹‡á¹‡eti, paÃ±Ã±assa nappasaá¹ƒsati ||

125__._ á¹• 21 abhave \Ne I 198/ nandati tassa, bhave tassa na nandati.

accheraá¹ƒ {acchariyaá¹ƒ (Ce Se Ee) } bhojanaá¹ƒ laddhÄ• , tassa nuppajjate sati.

tato naá¹ƒ nÄ• nukampati, aho sopi {ahÄ• sopi (Katthaci Ce Se Katthaci) } labheyyito ||

126__._ á¹• 21 iccete soá¸·asÄ• kÄ• rÄ• , amittasmiá¹ƒ patiá¹-á¹-hitÄ• .

yehi amittaá¹ƒ jÄ• neyya, disvÄ• sutvÄ• ca paá¹‡á¸• ito ||

127__._ á¹• 21 kÄ• ni kammÄ• ni kubbÄ• naá¹ƒ, kathaá¹ƒ viÃ±Ã±Å« parakkame.

mittaá¹ƒ \Se I 341/ jÄ• neyya medhÄ• vÄ«, disvÄ• sutvÄ• ca paá¹‡á¸• ito ||

128__._ á¹• 21 pavutthaá¹ƒ tassa sarati, Ä• gataá¹ƒ abhinandati.

tato kelÄ• yito hoti, vÄ• cÄ• ya paá¹-inandati ||

129__._ á¹• 21 mitte tasseva bhajati, amitte tassa na sevati.

akkosante nivÄ• reti, vaá¹‡á¹‡akÄ• me pasaá¹ƒsati ||

130__._ á¹• 21 guyhaÃ±ca tassa akkhÄ• ti, tassa guyhaÃ±ca gÅ«hati.

kammaÃ±ca tassa vaá¹‡á¹‡eti, paÃ±Ã±aá¹ƒ tassa {paÃ±Ã±amassa (Se Katthaci) } pasaá¹ƒ

131__._ á¹• 21 bhave ca nandati tassa {bhave nandati tassa ca (Katthaci) }, abhave tassa n

accheraá¹ƒ {acchariyaá¹ƒ (Ce Se Ee) } bhojanaá¹ƒ laddhÄ• , tassa uppajjate sati.

tato naá¹ƒ anukampati, aho sopi {pahÄ• sopi (Katthaci Ce Se Katthaci) } labheyyito ||

132__._ á¹• 21 iccete \Be I 256/ soá¸·asÄ• kÄ• rÄ• , mittasmiá¹ƒ suppatiá¹-á¹-hitÄ• .

yehi mittaÃ±ca jÄ• neyya {mittaá¹ƒ sujÄ• neyya (Ee Katthaci) }, disvÄ• sutvÄ• ca paá¹‡á¸•

mittÄ• mittajÄ• takaá¹ƒ dasamaá¹ƒ.

dvÄ• dasakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

lahucitta sasÄ• la kasanti puna, atha kÄ• ma dasakhaluá¹-á¹-hÄ• navaro.

atha kaá¹‡ha sukosiya meá¹‡á¸• avaro, padumo puna mittavarena dasÄ• ti ||

13. terasakanipÄ• to

á¹• 03 474. ambajÄ• takaá¹ƒ (1)

1__._ á¹• 21 ahÄ• si \Se I 342/ \Ne I 199/ \Be I 257/ {Ä• hÄ• si (?) } me ambaphalÄ• ni publ
ca brahmacÄ• ri.

teheva mantehi na dÄ• ni tuyhaá¹ƒ, dumapphalÄ• pÄ• tubhavanti brahme ||

2__._ á¹• 21 nakkhattayogaá¹ƒ paá¹-imÄ• nayÄ• mi, khaá¹‡aá¹ƒ muhuttaÃ±ca mante na pa
na maá¹ƒ tosayanti (Ce Ee) }.

nakkhattayogaÃ±ca khaá¹‡aÃ±ca laddhÄ• , addhÄ• harissambaphalaá¹ƒ {athÄ• harissamba
||

3__._ á¹• 21 nakkhattayogaá¹ƒ na pure abhÄ• á¹‡i, khaá¹‡aá¹ƒ muhuttaá¹ƒ na pure asaá¹ƒ

sayaá¹ƒ harÄ« {athÄ• harÄ« (Ce Se Ee) } ambaphalaá¹ƒ pahÅ«taá¹ƒ, vaá¹‡á¹‡ena gandher

4__._ á¹• 21 mantÄ• bhijappena pure hi {puraâ€™ ssa (Ce Ee), purepi (Se) } tuyhaá¹ƒ, dum
brahme.

svÄ• jja na pÄ• resi jappampi mantaá¹ƒ {japampi mante (Ce Ee) }, ayaá¹ƒ so ko nÄ• ma tav

5__._ á¹• 21 caá¹‡á¸• Ä• laputto \Se I 343/ mama sampadÄ• si, dhammena mante pakatiÃ±

mÄ• cassu me pucchito nÄ• magottaá¹ƒ, guyhittho atthaá¹ƒ {mÄ• taá¹ƒ (Ce Se Ee) } vijahe
{vijaheyyumantÄ• (Se) } ||

6__._ á¹• 21 sohaá¹ƒ \Be I 258/ janindena janamhi puá¹-á¹-ho, makkhÄ• bhibhÅ«to alikaá¹ƒ

``mantÄ• ime brÄ• hmaá¹‡assÄ• â€™â€™ ti micchÄ• , pahÄ«namanto kapaá¹‡o rudÄ• mi

7__._ á¹• 21 eraá¹‡á¸• Ä• pucimandÄ• vÄ• , atha vÄ• pÄ• libhaddakÄ• .

madhuá¹ƒ madhutthiko vinde, so hi tassa dumuttamo ||

8__._ á¹• 21 khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

yamhÄ• dhammaá¹ƒ vijÄ• neyya, so hi tassa naruttamo ||

9__._ á¹• 21 imassa daá¹‡á¸• aÃ±ca vadhaÃ±ca datvÄ• , gale gahetvÄ• khalayÄ• tha {bala
(Katthaci) } jammaá¹ƒ.

yo uttamatthaá¹ƒ kasirena laddhaá¹ƒ, mÄ• nÄ• timÄ• nena vinÄ• sayittha ||

10__._ á¹• 21 yathÄ• samaá¹ƒ maÃ±Ã±amÄ• no pateyya, sobbhaá¹ƒ guhaá¹ƒ narakaá¹ƒ p

rajjÅ«ti vÄ• akkame kaá¹‡hasappaá¹ƒ, andho \Se I 344/ yathÄ• jotimadhiá¹-á¹-haheyya.

evampi maá¹ƒ tvaá¹ƒ khalitaá¹ƒ sapaÃ±Ã±a {sapaÃ±Ã±Ä• (Ee) }, pahÄ«namantassa punap
(Se), punappasÄ«da (Ce Ee) } ||

11__._ á¹• 21 dhammena mantaá¹ƒ {mante (Ce Se Ee) } tava sampadÄ• siá¹ƒ, tuvampi dha
(Katthaci) } pariggahesi.

pakatimpi te attamano asaá¹ƒsiá¹ƒ, dhamme á¹-hitaá¹ƒ taá¹ƒ {patiá¹-á¹-haá¹ƒ (Katthaci) } na

12__._ á¹• 21 yo \Ne I 200/ bÄ• la mantaá¹ƒ {balamantaá¹ƒ (Katthaci) } kasirena laddhaá¹ƒ,
ajja manussaloke.

kiÃ±cÄ• pi laddhÄ• jÄ«vituá¹ƒ appapaÃ±Ã±o {kicchÄ• laddhaá¹ƒ jÄ«vikaá¹ƒ appapaÃ±Ã±c
jÄ«vikaá¹ƒ appaÃ±Ã±a (Ee) }, vinÄ• sayÄ« alikaá¹ƒ bhÄ• samÄ• no ||

13__._ á¹• 21 bÄ• lassa \Be I 259/ mÅ«á¸·hassa akataÃ±Ã±uno ca, musÄ• bhaá¹‡antassa

mante mayaá¹ƒ tÄ• disake na dema, kuto mantÄ• gaccha na mayha ruccasÄ«ti ||

ambajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 475. phandanajÄ• takaá¹ƒ (2)

14__._ á¹• 21 kuá¹-hÄ• rihattho \Se I 345/ {kudhÄ• rihattho (Katthaci) } puriso, vanamogayh

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ dÄ• ruá¹ƒ chetumicchasi ||

15__._ á¹• 21 isso {iso (Ce), Ä«so (Se Ee) } vanÄ• ni carasi, samÄ• ni visamÄ• ni ca.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ dÄ• ruá¹ƒ nemiyÄ• daá¸·haá¹ƒ ||

16__._ á¹• 21 neva sÄ• lo na khadiro, nÄ• ssakaá¹‡á¹‡o kuto dhavo.

rukkho ca {rukkhova (Ce Ee) } phandano nÄ• ma, taá¹ƒ dÄ• ruá¹ƒ nemiyÄ• daá¸·haá¹ƒ ||

17__._ á¹• 21 kÄ«disÄ• nissa pattÄ• ni, khandho vÄ• pana kÄ«diso.

puá¹-á¹-ho me samma akkhÄ• hi, yathÄ• jÄ• nemu phandanaá¹ƒ ||

18__._ á¹• 21 yassa sÄ• khÄ• palambanti, namanti na ca bhaÃ±jare.

so rukkho phandano nÄ• ma, yassa mÅ«le ahaá¹ƒ á¹-hito ||

19__._ á¹• 21 arÄ• naá¹ƒ cakkanÄ• bhÄ«naá¹ƒ, Ä«sÄ• nemirathassa ca.

sabbassa te kammaniyo, ayaá¹ƒ hessati phandano ||

20__._ á¹• 21 iti phandanarukkhopi, tÄ• vade ajjhabhÄ• satha.

mayhampi vacanaá¹ƒ atthi, bhÄ• radvÄ• ja suá¹‡ohi me ||

21__._ á¹• 21 issassa {imassa (Katthaci Ce Katthaci) } upakkhandhamhÄ• {upakhandhamh
Katthaci) }, ukkacca caturaá¹…gulaá¹ƒ.

tena nemiá¹ƒ pasÄ• resi {pariharesi (Ce Ee) }, evaá¹ƒ daá¸·hataraá¹ƒ siyÄ• ||

22__._ á¹• 21 iti phandanarukkhopi, veraá¹ƒ appesi tÄ• vade.

jÄ• tÄ• naÃ±ca ajÄ• tÄ• naá¹ƒ, issÄ• naá¹ƒ dukkhamÄ• vahi ||

23__._ á¹• 21 iccevaá¹ƒ \Be I 260/ {icceva (Ce Ee) } phandano issaá¹ƒ, isso ca pana phand

aÃ±Ã±amaÃ±Ã±aá¹ƒ \Se I 346/ vivÄ• dena, aÃ±Ã±amaÃ±Ã±amaghÄ• tayuá¹ƒ ||

24__._ á¹• 21 evameva manussÄ• naá¹ƒ, vivÄ• do yattha jÄ• yati.

mayÅ«ranaccaá¹ƒ naccanti, yathÄ• te issaphandanÄ• ||

25__._ á¹• 21 taá¹ƒ \Ne I 201/ vo vadÄ• mi bhaddaá¹ƒ vo {bhaddante (Katthaci) }, yÄ• vante

sammodatha mÄ• vivadatha {mÄ• vivadittha (Ce Se Ee) }, mÄ• hotha issaphandanÄ• ||

26__._ á¹• 21 sÄ• maggimeva {sÄ• magyameva (Se Katthaci) } sikkhetha, buddhehetaá¹ƒ p

sÄ• maggirato dhammaá¹-á¹-ho, yogakkhemÄ• na dhaá¹ƒsatÄ«ti ||

phandanajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 476. javanahaá¹ƒsajÄ• takaá¹ƒ (3)

27__._ á¹• 21 idheva haá¹ƒsa nipata, piyaá¹ƒ me tava dassanaá¹ƒ.

issarosi anuppatto, yamidhatthi pavedaya ||

28__._ á¹• 21 savanena ekassa piyÄ• bhavanti, disvÄ• panekassa viyeti {vineti (Se), viheti
(Katthaci-a) } chando.

disvÄ• ca sutvÄ• ca piyÄ• bhavanti, kaccinnu me pÄ«yasi {piyyasi (Ce Ee) } dassanena ||

29__._ á¹• 21 savanena piyo mesi, bhiyyo cÄ• gamma dassanaá¹ƒ.

evaá¹ƒ piyadassano me {evaá¹ƒ piyadassano samÄ• no (Ce Se Ee) }, vasa haá¹ƒsa mamar
Ee) } ||

30__._ á¹• 21 vaseyyÄ• ma tavÄ• gÄ• re, niccaá¹ƒ sakkatapÅ«jitÄ• .

matto ca ekadÄ• vajje {vajjÄ• (Ce Ee) }, ``haá¹ƒsarÄ• jaá¹ƒ pacantu meâ€™â€™ ||

31__._ á¹• 21 dhiratthu \Se I 347/ taá¹ƒ majjapÄ• naá¹ƒ, yaá¹ƒ me piyataraá¹ƒ tayÄ• .

na cÄ• pi majjaá¹ƒ pissÄ• mi {pivissÄ• mi (Se), pÄ• yÄ• mi (Ce Ee) }, yÄ• va me vacchasÄ«

32__._ á¹• 21 suvijÄ• naá¹ƒ \Be I 261/ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±ca {sakuntÄ• na
vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tato ||

33__._ á¹• 21 api ce maÃ±Ã±atÄ« poso, Ã±Ä• ti mitto sakhÄ• ti vÄ• .

yo pubbe sumano hutvÄ• , pacchÄ• sampajjate diso ||

34__._ á¹• 21 yasmiá¹ƒ mano nivisati, avidÅ«re sahÄ• pi so.

santikepi hi so dÅ«re, yasmiá¹ƒ nÄ• visate {yasmÄ• vivasate (Ce Se Ee) } mano ||

35__._ á¹• 21 antopi so hoti pasannacitto, pÄ• raá¹ƒ samuddassa pasannacitto.

antopi so hoti paduá¹-á¹-hacitto, pÄ• raá¹ƒ samuddassa paduá¹-á¹-hacitto ||

36__._ á¹• 21 saá¹ƒvasantÄ• vivasanti, ye disÄ• te rathesabha.

Ä• rÄ• santo saá¹ƒvasanti, manasÄ• raá¹-á¹-havaá¸• á¸• hana ||

37__._ á¹• 21 aticiraá¹ƒ nivÄ• sena, piyo bhavati appiyo.

Ä• manta kho taá¹ƒ gacchÄ• ma {gacchÄ• mi (Se) }, purÄ• te homa appiyÄ• {homi appiyo

38__._ á¹• 21 evaá¹ƒ \Ne I 202/ ce yÄ• camÄ• nÄ• naá¹ƒ, aÃ±jaliá¹ƒ nÄ• vabujjhasi.

paricÄ• rakÄ• naá¹ƒ sataá¹ƒ {santÄ• naá¹ƒ (Ce Se), sattÄ• naá¹ƒ (Ee) }, vacanaá¹ƒ na karo

evaá¹ƒ taá¹ƒ abhiyÄ• cÄ• ma, puna kayirÄ• si pariyÄ• yaá¹ƒ ||

39__._ á¹• 21 evaá¹ƒ ce no viharataá¹ƒ, antarÄ• yo na hessati.

tuyhaÃ±cÄ• pi \Se I 348/ {vÄ• pi (Se Ee Katthaci) } mahÄ• rÄ• ja, mayhaÃ±ca {vÄ• (bahÅ«
raá¹-á¹-havaá¸• á¸• hana.

appeva nÄ• ma passemu {passema (Ce Se Ee) }, ahoratÄ• namaccayeti ||

javanahaá¹ƒsajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 477. cÅ«á¸·anÄ• radajÄ• takaá¹ƒ (4)

40__._ á¹• 21 na te kaá¹-á¹-hÄ• ni bhinnÄ• ni, na te udakamÄ• bhataá¹ƒ.

aggÄ«pi te na hÄ• pito {hÄ• sito (Ce Se) }, kiá¹ƒ nu mandova jhÄ• yasi ||

41__._ á¹• 21 na \Be I 262/ ussahe vane vatthuá¹ƒ, kassapÄ• mantayÄ• mi taá¹ƒ.

dukkho vÄ• so araÃ±Ã±asmiá¹ƒ, raá¹-á¹-haá¹ƒ icchÄ• mi gantave ||

42__._ á¹• 21 yathÄ• ahaá¹ƒ ito gantvÄ• , yasmiá¹ƒ janapade vasaá¹ƒ.

Ä• cÄ• raá¹ƒ brahme {brahmaá¹ƒ (Katthaci) } sikkheyyaá¹ƒ, taá¹ƒ dhammaá¹ƒ anusÄ• sa m

43__._ á¹• 21 sace araÃ±Ã±aá¹ƒ hitvÄ• na, vanamÅ«laphalÄ• ni ca.

raá¹-á¹-he rocayase vÄ• saá¹ƒ, taá¹ƒ dhammaá¹ƒ nisÄ• mehi me ||

44__._ á¹• 21 visaá¹ƒ mÄ• paá¹-isevittho {paá¹-isevittha (Se Katthaci) }, papÄ• taá¹ƒ pariva

paá¹…ke ca mÄ• visÄ«dittho {paá¹…ko ca mÄ• visiyittho (Katthaci) }, yatto cÄ• sÄ«vise ca

45__._ á¹• 21 kiá¹ƒ nu visaá¹ƒ papÄ• to vÄ• , paá¹…ko vÄ• brahmacÄ• rinaá¹ƒ.

kaá¹ƒ tvaá¹ƒ Ä• sÄ«visaá¹ƒ brÅ«si, taá¹ƒ me akkhÄ• hi pucchito.

46__._ á¹• 21 Ä• savo tÄ• ta lokasmiá¹ƒ, surÄ• nÄ• ma pavuccati.

manuÃ±Ã±o {manuÃ±Ã±Ä• (Ce Se Ee) } surabhÄ« vaggu, sÄ• du {madhu (Ce Se) } khudd
Ee) }.

visaá¹ƒ tadÄ• hu ariyÄ• se, brahmacariyassa nÄ• rada ||

47__._ á¹• 21 itthiyo \Se I 349/ tÄ• ta lokasmiá¹ƒ, pamattaá¹ƒ pamathenti tÄ• .

haranti yuvino cittaá¹ƒ, tÅ«laá¹ƒ bhaá¹-á¹-haá¹ƒva mÄ• luto.

papÄ• to eso akkhÄ• to, brahmacariyassa nÄ• rada ||

48__._ á¹• 21 lÄ• bho siloko sakkÄ• ro, pÅ«jÄ• parakulesu ca.

paá¹…ko eso ca {esova (Ce Se Ee) } akkhÄ• to, brahmacariyassa nÄ• rada ||

49__._ á¹• 21 sasatthÄ• \Ne I 203/ {mahantÄ• (Se Katthaci) } tÄ• ta rÄ• jÄ• no, Ä• vasanti

te tÄ• dise manussinde, mahante tÄ• ta nÄ• rada ||

50__._ á¹• 21 issarÄ• naá¹ƒ adhipatÄ«naá¹ƒ, na tesaá¹ƒ pÄ• dato care.

Ä• sÄ«visoti {Ä• sÄ«viso so (Ce Ee) } akkhÄ• to, brahmacariyassa nÄ• rada ||

51__._ á¹• 21 bhattattho bhattakÄ• le ca {yaá¹ƒ (Ce Ee) }, yaá¹ƒ gehamupasaá¹…kame.

yadettha kusalaá¹ƒ jaÃ±Ã±Ä• , tattha ghÄ• sesanaá¹ƒ care ||

52__._ á¹• 21 pavisitvÄ• \Be I 263/ parakulaá¹ƒ, pÄ• natthaá¹ƒ {pÄ• nattho (Se Ee) } bhojan

mitaá¹ƒ khÄ• de mitaá¹ƒ bhuÃ±je, na ca rÅ«pe manaá¹ƒ kare ||

53__._ á¹• 21 goá¹-á¹-haá¹ƒ majjaá¹ƒ kirÄ• á¹-aÃ±ca {kirÄ• saÃ±ca (Ce Se), kirÄ• saá¹ƒ vÄ
nikiraá¹‡Ä• ni ca.

Ä• rakÄ• parivajjehi, yÄ• nÄ«va visamaá¹ƒ pathanti ||

cÅ«á¸·anÄ• radajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 478. dÅ«tajÄ• takaá¹ƒ (5)

54__._ á¹• 21 dÅ«te \Se I 350/ te brahme {dÅ«te brÄ• hmaá¹‡a (Katthaci) } pÄ• hesiá¹ƒ, ga

tesaá¹ƒ puá¹-á¹-ho na byÄ• kÄ• si, dukkhaá¹ƒ guyhamataá¹ƒ {guyhaá¹ƒ mataá¹ƒ (Ce), tuyha
} nu te ||

55__._ á¹• 21 sace te dukkhamuppajje, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

mÄ• kho naá¹ƒ tassa akkhÄ• hi, yo taá¹ƒ dukkhÄ• na mocaye ||

56__._ á¹• 21 yo tassa {yo ca tathÄ• (Ee) } dukkhajÄ• tassa, ekaá¹…gamapi bhÄ• gaso {ek
}.

vippamoceyya dhammena, kÄ• maá¹ƒ tassa pavedaya {pavedaye (Ce) } ||

57__._ á¹• 21 suvijÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±ca vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tato ||

58__._ á¹• 21 api ce maÃ±Ã±atÄ« poso, Ã±Ä• ti mitto sakhÄ• ti vÄ• .

yo pubbe sumano hutvÄ• , pacchÄ• sampajjate diso ||

59__._ á¹• 21 yo attano dukkhamanÄ• nupuá¹-á¹-ho, pavedaye jantu akÄ• larÅ«pe.

Ä• nandino tassa bhavantimittÄ• {bhavantaâ€™ mittÄ• (Ce Ee) }, hitesino tassa dukhÄ« bl

60__._ á¹• 21 kÄ• laÃ±ca Ã±atvÄ• na tathÄ• vidhassa, medhÄ• vÄ«naá¹ƒ ekamanaá¹ƒ vidit

akkheyya tibbÄ• ni {tippÄ• ni (Ce Se Ee) } parassa dhÄ«ro, saá¹‡haá¹ƒ giraá¹ƒ atthavatiá¹ƒ

61__._ á¹• 21 sace \Se I 351/ \Be I 264/ ca jaÃ±Ã±Ä• avisayhamattano, na te hi mayhaá¹ƒ
(Ce Ee) } sukhÄ• gamÄ• ya.

ekova tibbÄ• ni saheyya dhÄ«ro, saccaá¹ƒ hirottappamapekkhamÄ• no ||

62__._ á¹• 21 ahaá¹ƒ \Ne I 204/ raá¹-á¹-hÄ• ni vicaranto, nigame rÄ• jadhÄ• niyo.

bhikkhamÄ• no mahÄ• rÄ• ja, Ä• cariyassa dhanatthiko ||

63__._ á¹• 21 gahapatÄ« rÄ• japurise, mahÄ• sÄ• le ca brÄ• hmaá¹‡e.

alatthaá¹ƒ satta nikkhÄ• ni, suvaá¹‡á¹‡assa janÄ• dhipa.

te me naá¹-á¹-hÄ• mahÄ• rÄ• ja, tasmÄ• socÄ• mahaá¹ƒ bhusaá¹ƒ ||

64__._ á¹• 21 purisÄ• te mahÄ• rÄ• ja, manasÄ• nuvicintitÄ• .

nÄ• laá¹ƒ dukkhÄ• pamocetuá¹ƒ, tasmÄ• tesaá¹ƒ na byÄ• hariá¹ƒ ||

65__._ á¹• 21 tvaÃ±ca kho me mahÄ• rÄ• ja, manasÄ• nuvicintito.

alaá¹ƒ dukkhÄ• pamocetuá¹ƒ, tasmÄ• tuyhaá¹ƒ pavedayiá¹ƒ ||

66__._ á¹• 21 tassÄ• dÄ• si pasannatto, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

jÄ• tarÅ«pamaye nikkhe, suvaá¹‡á¹‡assa catuddasÄ• ti ||

dÅ«tajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 479. kÄ• liá¹…gabodhijÄ• takaá¹ƒ (6)

67__._ á¹• 21 rÄ• jÄ• \Se I 352/ kÄ• liá¹…go cakkavatti, dhammena pathavimanusÄ• saá¹ƒ

agamÄ• {agamÄ• si (Se Katthaci) } bodhisamÄ«paá¹ƒ, nÄ• gena mahÄ• nubhÄ• vena ||

68__._ á¹• 21 kÄ• liá¹…go bhÄ• radvÄ• jo ca, rÄ• jÄ• naá¹ƒ kÄ• liá¹…gaá¹ƒ samaá¹‡akolaÃ

cakkaá¹ƒ vattayato pariggahetvÄ• {pariá¹‡etvÄ• (Ee) }, paÃ±jalÄ« idamavoca ||

69__._ á¹• 21 paccoroha mahÄ• rÄ• ja, bhÅ«mibhÄ• go yathÄ• samaá¹‡uggato {samanugA

idha anadhivarÄ• buddhÄ• , abhisambuddhÄ• virocanti ||

70__._ á¹• 21 padakkhiá¹‡ato \Be I 265/ Ä• vaá¹-á¹-Ä• , tiá¹‡alatÄ• asmiá¹ƒ bhÅ«mibhÄ• g

pathaviyÄ• nÄ• bhiyaá¹ƒ {puthuviyÄ• ayaá¹ƒ (Ce), paá¹-haviyÄ• ayaá¹ƒ (Se), puthaviyÄ• a
maá¹‡á¸• o, iti no sutaá¹ƒ mante mahÄ• rÄ• ja {sutaá¹ƒ mahÄ• rÄ• ja (Ce Se Ee) } ||

71__._ á¹• 21 sÄ• garapariyantÄ• ya, mediniyÄ• sabbabhÅ«tadharaá¹‡iyÄ• .

pathaviyÄ• ayaá¹ƒ maá¹‡á¸• o, orohitvÄ• namo karohi ||

72__._ á¹• 21 ye te bhavanti nÄ• gÄ• ca, abhijÄ• tÄ• ca kuÃ±jarÄ• .

ettÄ• vatÄ• padesaá¹ƒ te, nÄ• gÄ• neva mupayanti ||

73__._ á¹• 21 abhijÄ• to nÄ• go {abhijÄ• to te nÄ• go (Ce Ee-a) } kÄ• maá¹ƒ, pesehi kuÃ±ja

ettÄ• vatÄ• padeso {padeso ca (Se Katthaci) }, sakkÄ• {na sakkÄ• (Se) } nÄ• gena mupag

74__._ á¹• 21 taá¹ƒ sutvÄ• rÄ• jÄ• kÄ• liá¹…go, veyyaÃ±janikavaco nisÄ• metvÄ• .

sampesesi nÄ• gaá¹ƒ Ã±assÄ• ma, mayaá¹ƒ yathimassidaá¹ƒ {yathÄ• idaá¹ƒ (Ce Se Ee) }

75__._ á¹• 21 sampesito \Ne I 205/ ca raÃ±Ã±Ä• , nÄ• go koÃ±cova abhinaditvÄ• na.

paá¹-isakkitvÄ• \Se I 351/ {paá¹-iosakkitvÄ• (Katthaci) } nisÄ«di, garuá¹ƒva bhÄ• raá¹ƒ asa

76__._ á¹• 21 kÄ• liá¹…gabhÄ• radvÄ• jo, nÄ• gaá¹ƒ khÄ«á¹‡Ä• yukaá¹ƒ viditvÄ• na.

rÄ• jÄ• naá¹ƒ kÄ• liá¹…gaá¹ƒ, taramÄ• no ajjhabhÄ• sittha.

aÃ±Ã±aá¹ƒ saá¹…kama nÄ• gaá¹ƒ, nÄ• go khÄ«á¹‡Ä• yuko mahÄ• rÄ• ja ||

77__._ á¹• 21 taá¹ƒ sutvÄ• kÄ• liá¹…go, taramÄ• no saá¹…kamÄ« nÄ• gaá¹ƒ.

saá¹…kanteva raÃ±Ã±e, nÄ• go tattheva pati {patito (Katthaci) } bhumyÄ• .

veyyaÃ±janikavaco, yathÄ• tathÄ• ahu nÄ• go ||

78__._ á¹• 21 kÄ• liá¹…go rÄ• jÄ• kÄ• liá¹…gaá¹ƒ, brÄ• hmaá¹‡aá¹ƒ etadavoca.

tvameva asi sambuddho, sabbaÃ±Ã±Å« sabbadassÄ• vÄ« ||

79__._ á¹• 21 taá¹ƒ anadhivÄ• sento kÄ• liá¹…gaá¹ƒ {kÄ• liá¹…go (Ce Se Ee) }, brÄ• hmaá

veyyaÃ±janikÄ• hi mayaá¹ƒ, buddhÄ• sabbaÃ±Ã±uno mahÄ• rÄ• ja ||

80__._ á¹• 21 sabbaÃ±Ã±Å« sabbavidÅ« ca, buddhÄ• na lakkhaá¹‡ena jÄ• nanti.

Ä• gamabalasÄ• {Ä• gamapurisÄ• (Ee) } hi mayaá¹ƒ, buddhÄ• sabbaá¹ƒ pajÄ• nanti ||

81__._ á¹• 21 mahayitvÄ• \Be I 266/ sambodhiá¹ƒ {mahÄ• yitvÄ• na sambodhiá¹ƒ (Ce Ee), (Se), mamÄ• yitvÄ• na taá¹ƒ bodhiá¹ƒ (Katthaci) }, nÄ• nÄ• turiyehi vajjamÄ• nehi.

mÄ• lÄ• vilepanaá¹ƒ abhiharitvÄ• {mÄ• lÄ• gandhavilepanaá¹ƒ Ä• haritvÄ• (Ce Ee) ; pÄ• k atha rÄ• jÄ• pÄ• yÄ• si (Ce Se Ee) } atha rÄ• jÄ• manupÄ• yÄ• si {pÄ• kÄ• raparikkhepaá pÄ• yÄ• si (Ce Se Ee) } ||

82__._ á¹• 21 saá¹-á¹-hi vÄ• hasahassÄ• ni, pupphÄ• naá¹ƒ sannipÄ• tayi.

pÅ«jesi \Se I 354/ rÄ• jÄ• kÄ• liá¹…go, bodhimaá¹‡á¸• amanuttaranti {varuttameti (Ce) } ||

kÄ• liá¹…gabodhijÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 480. akittijÄ• takaá¹ƒ (7)

83__._ á¹• 21 akittiá¹ƒ {akattiá¹ƒ (Katthaci) } disvÄ• sammantaá¹ƒ, sakko bhÅ«tapatÄ« brav

kiá¹ƒ patthayaá¹ƒ mahÄ• brahme, eko sammasi ghammani ||

84__._ á¹• 21 dukkho punabbhavo sakka, sarÄ«rassa ca bhedanaá¹ƒ.

sammohamaraá¹‡aá¹ƒ dukkhaá¹ƒ, tasmÄ• sammÄ• mi vÄ• sava ||

85__._ á¹• 21 etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

86__._ á¹• 21 varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

yena putte ca dÄ• re ca, dhanadhaÃ±Ã±aá¹ƒ piyÄ• ni ca.

laddhÄ• narÄ• na {laddhÄ• naÃ±Ã±Ä• ni (Katthaci) } tappanti, so lobho na mayÄ« vase ||

87__._ á¹• 21 etasmiá¹ƒ \Ne I 206/ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ \Se I 355/ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

88__._ á¹• 21 varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aÃ±ca, gavassaá¹ƒ dÄ• saporisaá¹ƒ.

yena jÄ• tena jÄ«yanti, so doso na mayÄ« vase ||

89__._ á¹• 21 etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

90__._ á¹• 21 varaá¹ƒ \Be I 267/ ce me ado sakka, sabbabhÅ«tÄ• namissara.

bÄ• laá¹ƒ na passe na suá¹‡e, na ca bÄ• lena saá¹ƒvase.

bÄ• lenallÄ• pa {bÄ• lenÄ• â€™ lÄ• pa (?) } sallÄ• paá¹ƒ, na kare na ca rocaye ||

91__._ á¹• 21 kiá¹ƒ nu te akaraá¹ƒ bÄ• lo, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa bÄ• lassa, dassanaá¹ƒ nÄ• bhikaá¹…khasi ||

92__._ á¹• 21 anayaá¹ƒ nayati dummedho, adhurÄ• yaá¹ƒ niyuÃ±jati.

dunnayo seyyaso hoti, sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti, sÄ• dhu tassa adassanaá¹ƒ ||

93__._ á¹• 21 etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

94__._ á¹• 21 varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha saá¹ƒvase.

dhÄ«renallÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

95__._ á¹• 21 kiá¹ƒ nu te akaraá¹ƒ dhÄ«ro, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa dhÄ«rassa, dassanaá¹ƒ abhikaá¹…khasi ||

96__._ á¹• 21 nayaá¹ƒ nayati medhÄ• vÄ«, adhurÄ• yaá¹ƒ na yuÃ±jati.

sunayo seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamo ||

97__._ á¹• 21 etasmiá¹ƒ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ \Se I 357/ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

98__._ á¹• 21 varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

tato ratyÄ• vivasÄ• ne {vivasane (Ce Se Ee) }, sÅ«riyuggamanaá¹ƒ {suriyassuggamanaá¹ƒ

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, sÄ«lavanto ca yÄ• cakÄ• ||

99__._ á¹• 21 dadato \Ne I 207/ me {dadato ca me (Ee) } na khÄ«yetha, datvÄ• nÄ• nutape

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, etaá¹ƒ sakka varaá¹ƒ vare ||

100__._ á¹• 21 etasmiá¹ƒ \Be I 268/ te sulapite, patirÅ«pe subhÄ• site.

varaá¹ƒ kassapa te dammi, yaá¹ƒ kiÃ±ci manasicchasi ||

101__._ á¹• 21 varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

na maá¹ƒ puna upeyyÄ• si, etaá¹ƒ sakka varaá¹ƒ vare ||

102__._ á¹• 21 bahÅ«hi vatacariyÄ• hi {vattacariyÄ• hi (Ce Se Katthaci) }, narÄ• ca atha nÄ

dassanaá¹ƒ abhikaá¹…khanti, kiá¹ƒ nu me dassane bhayaá¹ƒ ||

103__._ á¹• 21 taá¹ƒ tÄ• disaá¹ƒ devavaá¹‡á¹‡aá¹ƒ {devavaá¹‡á¹‡iá¹ƒ (Ee) }, sabbakÄ• ma

disvÄ• tapo pamajjeyya {disvÄ• tapo pamajjeyyaá¹ƒ (Ce Se Ee), disvÄ• nahaá¹ƒ pamajjey
(cariyÄ• piá¹-akaá¹-á¹-hakathÄ•) }, etaá¹ƒ te dassane bhayanti ||

akittijÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 481. takkÄ• riyajÄ• takaá¹ƒ (8)

104__._ á¹• 21 ahameva dubbhÄ• sitaá¹ƒ bhÄ• si bÄ• lo, bhekovaraÃ±Ã±e ahimavhÄ• yam

takkÄ• riye sobbhamimaá¹ƒ {sobbhamhi ahaá¹ƒ (Katthaci) } patÄ• mi, na \Se I 357/ kireva s
{sÄ• dhÅ«tyativelabhÄ• á¹‡Ä« (Katthaci) } ||

105__._ á¹• 21 pappoti macco ativelabhÄ• á¹‡Ä«, bandhaá¹ƒ vadhaá¹ƒ sokapariddavaÃ±ca

attÄ• nameva garahÄ• si ettha, Ä• cera yaá¹ƒ taá¹ƒ nikhaá¹‡anti sobbhe ||

106__._ á¹• 21 kimevahaá¹ƒ tuá¹‡á¸• ilamanupucchiá¹ƒ, kareyya saá¹ƒ {kareyyÄ• saá¹ƒ (Se
bhareyya saá¹ƒ (?) } bhÄ• taraá¹ƒ kÄ• á¸·ikÄ• yaá¹ƒ {kÄ• á¸·ikÄ• ya (Se Katthaci) }.

naggovahaá¹ƒ {naggocaâ€™ haá¹ƒ (?) } vatthayugaÃ±ca jÄ«no, ayampi attho bahutÄ• disc

107__._ á¹• 21 yo \Be I 269/ yujjhamÄ• nÄ• namayujjhamÄ• no {yujjhamÄ• nena ayujjhamÄ
meá¹‡á¸• antaraá¹ƒ accupatÄ« kuliá¹…go.

so piá¹ƒsito meá¹‡á¸• asirehi tattha, ayampi attho bahutÄ• disova ||

108__._ á¹• 21 caturo janÄ• potthakamaggahesuá¹ƒ, ekaÃ±ca posaá¹ƒ anurakkhamÄ• nÄ•

sabbeva te bhinnasirÄ• sayiá¹ƒsu, ayampi attho bahutÄ• disova ||

109__._ á¹• 21 ajÄ• yathÄ• veá¸·ugumbasmiá¹ƒ baddhÄ• {bandhaá¹ƒ (Se Katthaci) }, ava

teneva \Se I 358/ tassÄ• galakÄ• vakantaá¹ƒ {galayÄ• vikantuá¹ƒ (Katthaci), galakaá¹ƒ vik
attho bahutÄ• disova ||

110__._ á¹• 21 ime na devÄ• na gandhabbaputtÄ• , migÄ• ime atthavasaá¹ƒ gatÄ• me {a
Ee) }.

ekaÃ±ca naá¹ƒ sÄ• yamÄ• se pacantu, ekaá¹ƒ punappÄ• tarÄ• se {ekaÃ±ca naá¹ƒ pÄ• tarÄ
||

111__._ á¹• 21 sataá¹ƒ sahassÄ• ni dubhÄ• sitÄ• ni, kalampi nÄ• gghanti subhÄ• sitassa.

dubbhÄ• sitaá¹ƒ saá¹…kamÄ• no kileso {kilissati (?) }, tasmÄ• tuá¹‡hÄ« kimpurisÄ• {kiá¹ƒ
bÄ• lyÄ• ||

112__._ á¹• 21 yÄ• \Ne I 208/ mesÄ• byÄ• hÄ• si {byÄ• kÄ• si (Ce Se Ee) } pamuÃ±cathe
varaá¹ƒ (Katthaci) } himavantaá¹ƒ nayantu.

imaÃ±ca kho dentu mahÄ• nasÄ• ya, pÄ• tova naá¹ƒ pÄ• tarÄ• se pacantu ||

113__._ á¹• 21 pajjunnanÄ• thÄ• \Be I 270/ pasavo, pasunÄ• thÄ• ayaá¹ƒ pajÄ• .

tvaá¹ƒ nÄ• thosi {tvaá¹ƒ-nÄ• thoâ€™ smi (Ce Se Ee) } mahÄ• rÄ• ja, nÄ• thohaá¹ƒ bhariyÄ•
bhariyÄ• (Katthaci Ce Se) }.

dvinnamaÃ±Ã±ataraá¹ƒ Ã±atvÄ• , mutto gaccheyya pabbataá¹ƒ ||

114__._ á¹• 21 na ve nindÄ• suparivajjayetha {suparivajjayÄ• tha (Se) }, nÄ• nÄ• \Se I 359
janinda.

yeneva eko labhate pasaá¹ƒsaá¹ƒ, teneva aÃ±Ã±o labhate ninditÄ• raá¹ƒ ||

115__._ á¹• 21 sabbo loko paricitto aticitto {paracittena aticitto (Ce Se), paracittena acitto (C
loko cittavÄ• samhi citte.

paccekacittÄ• puthu sabbasattÄ• , kassÄ«dha cittassa vase na vatte ||

116__._ á¹• 21 tuá¹‡hÄ« ahÅ« kimpuriso sabhariyo {abhÄ• á¹‡Ä« (Katthaci) }, yo dÄ• ni byÄ

so dÄ• ni mutto sukhito arogo, vÄ• cÄ• kirevattavatÄ« narÄ• nanti ||

takkÄ• riyajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 482. rurumigarÄ• jajÄ• takaá¹ƒ (9)

117__._ á¹• 21 tassa {kassa (Ce Ee) } gÄ• mavaraá¹ƒ dammi, nÄ• riyo ca alaá¹…katÄ• .

yo {ko (Ce Se Ee) } metaá¹ƒ migamakkhÄ• ti {makkhÄ• si (Se Katthaci) }, migÄ• naá¹ƒ miga

118__._ á¹• 21 mayhaá¹ƒ gÄ• mavaraá¹ƒ dehi, nÄ• riyo ca alaá¹…katÄ• .

ahaá¹ƒ te migamakkhissaá¹ƒ, migÄ• naá¹ƒ migamuttamaá¹ƒ ||

119__._ á¹• 21 etasmiá¹ƒ vanasaá¹‡á¸• asmiá¹ƒ, ambÄ• sÄ• lÄ• ca pupphitÄ• .

indagopakasaÃ±channÄ• \Se I 360/, ettheso tiá¹-á¹-hate migo ||

120__._ á¹• 21 dhanuá¹ƒ advejjhaá¹ƒ {adejjhaá¹ƒ (Ce Ee), sarajjaá¹ƒ (Katthaci) } katvÄ• na,
sannayhupÄ• gami {sandhÄ• yupÄ• gami (Ce Ee) }.

migo ca disvÄ• rÄ• jÄ• naá¹ƒ, dÅ«rato ajjhabhÄ• satha ||

121__._ á¹• 21 Ä• gamehi \Be I 271/ mahÄ• rÄ• ja, mÄ• maá¹ƒ vijjhi rathesabha.

ko nu te idamakkhÄ• si, ettheso tiá¹-á¹-hate migo ||

122__._ á¹• 21 esa pÄ• pacaro poso, samma tiá¹-á¹-hati Ä• rakÄ• .

soyaá¹ƒ {so hi (Ce Se Ee) } me idamakkhÄ• si, ettheso tiá¹-á¹-hate migo ||

123__._ á¹• 21 saccaá¹ƒ kireva mÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo, na tvevekacci yo naro ||

á¹• 22

124__._ á¹• 21 kiá¹ƒ \Ne I 209/ nu ruru garahasi migÄ• naá¹ƒ, kiá¹ƒ pakkhÄ«naá¹ƒ kiá¹ƒ pa

bhayaÃ±hi maá¹ƒ vindatinapparÅ«paá¹ƒ, sutvÄ• na taá¹ƒ mÄ• nusiá¹ƒ bhÄ• samÄ• naá¹ƒ ||

125__._ á¹• 21 yamuddhariá¹ƒ vÄ• hane vuyhamÄ• naá¹ƒ, mahodake salile sÄ«ghasote.

tatonidÄ• naá¹ƒ bhayamÄ• gataá¹ƒ mama, dukkho have rÄ• ja asabbhi saá¹…gamo ||

126__._ á¹• 21 sohaá¹ƒ catuppattamimaá¹ƒ vihaá¹…gamaá¹ƒ, tanucchidaá¹ƒ hadaye ossaj

hanÄ• mi \Se I 361/ taá¹ƒ mittadubbhiá¹ƒ akiccakÄ• riá¹ƒ {hanÄ• mi mittadduâ€™ makiccak
tÄ• disaá¹ƒ kammakataá¹ƒ na jÄ• ne ||

127__._ á¹• 21 dhÄ«rassa bÄ• lassa have janinda, santo vadhaá¹ƒ nappasaá¹ƒsanti jÄ• tu.

kÄ• maá¹ƒ gharaá¹ƒ gacchatu pÄ• padhammo, yaÃ±cassa bhaá¹-á¹-haá¹ƒ tadetassa dehi.

ahaÃ±ca te kÄ• makaro bhavÄ• mi ||

128__._ á¹• 21 addhÄ• ruru aÃ±Ã±ataro sataá¹ƒ so {sataá¹ƒâ€™ se (Ce) }, yo dubbhato {d
(Ee) } mÄ• nusassa na dubbhi.

kÄ• maá¹ƒ gharaá¹ƒ gacchatu pÄ• padhammo, yaÃ±cassa bhaá¹-á¹-haá¹ƒ tadetassa damm

ahaÃ±ca te kÄ• macÄ• raá¹ƒ dadÄ• mi ||

129__._ á¹• 21 suvijÄ• naá¹ƒ \Be I 272/ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±cavassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tato ||

130__._ á¹• 21 api ce maÃ±Ã±atÄ« poso, Ã±Ä• ti mitto sakhÄ• ti vÄ• .

yo pubbe sumano hutvÄ• , pacchÄ• sampajjate diso ||

131__._ á¹• 21 samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

migÄ• sassÄ• ni khÄ• danti, taá¹ƒ devo paá¹-isedhatu ||

132__._ á¹• 21 kÄ• maá¹ƒ janapado mÄ• si, raá¹-á¹-haÃ±cÄ• pi vinassatu.

na tvevÄ• haá¹ƒ ruruá¹ƒ dubbhe, datvÄ• abhayadakkhiá¹‡aá¹ƒ ||

133__._ á¹• 21 mÄ• \Se I 362/ me janapado Ä• si {mÄ• maá¹ƒ janapado ahu (Se) }, raá¹-á

na tvevÄ• haá¹ƒ {na tveva (Katthaci Ce Katthaci) } migarÄ• jassa, varaá¹ƒ datvÄ• musÄ• b

rurumigarÄ• jajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 483. sarabhamigajÄ• takaá¹ƒ (10)

134__._ á¹• 21 Ä• sÄ«setheva {Ä• siá¹ƒsetheva (Ce Se Ee) } puriso, na nibbindeyya paá¹‡á

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

135__._ á¹• 21 Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

136__._ á¹• 21 vÄ• yametheva \Ne I 210/ puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

137__._ á¹• 21 vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

138__._ á¹• 21 dukkhÅ«panÄ«topi naro sapaÃ±Ã±o, Ä• saá¹ƒ na chindeyya sukhÄ• gamÄ•

bahÅ« hi phassÄ• ahitÄ• hitÄ• ca, avitakkitÄ• maccamupabbajanti {maccumupabbajanti (
maccumupapajjanti (Se Katthaci) ettha ``avitakkitÄ• pi phasso maccaá¹ƒ janaá¹ƒ upagaccha

139__._ á¹• 21 acintitampi \Be I 273/ bhavati, cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• ||

140__._ á¹• 21 sarabhaá¹ƒ \Se I 363/ giriduggasmiá¹ƒ, yaá¹ƒ tvaá¹ƒ anusarÄ« pure.

alÄ«nacittassa tuvaá¹ƒ, vikkantamanujÄ«vasi {tava, vikkantaá¹ƒ jÄ«vitaá¹ƒ labhi (Katthaci) }

141__._ á¹• 21 yo taá¹ƒ viduggÄ• narakÄ• samuddhari, silÄ• ya yoggaá¹ƒ sarabho karitvÄ

dukkhÅ«panÄ«taá¹ƒ maccumukhÄ• pamocayi, alÄ«nacittaá¹ƒ taá¹ƒ migaá¹ƒ {tameva (Se K

142__._ á¹• 21 kiá¹ƒ tvaá¹ƒ nu {tuvannu (Ce Ee) } tattheva tadÄ• ahosi, udÄ• hu te koci naá
} etadakkhÄ• .

vivaá¹-á¹-acchaddo nusi sabbadassÄ«, Ã±Ä• á¹‡aá¹ƒ nu te brÄ• hmaá¹‡a bhiá¹ƒsarÅ«paá¹

143__._ á¹• 21 na cevahaá¹ƒ tattha tadÄ• ahosiá¹ƒ, na cÄ• pi me koci naá¹ƒ {taá¹ƒ (Kattha

gÄ• thÄ• padÄ• naÃ±ca subhÄ• sitÄ• naá¹ƒ, atthaá¹ƒ tadÄ• nenti janinda dhÄ«rÄ• ||

144__._ á¹• 21 Ä• dÄ• ya pattiá¹ƒ {pattaá¹ƒ (Se), paá¹-á¹-iá¹ƒ (Katthaci) } paraviriyaghÄ• tiá
kiá¹ƒ vicikicchase tuvaá¹ƒ.

nunno {nuá¹‡á¹‡o (Katthaci Ce Se), tuá¹‡á¹‡o (Katthaci) } saro sarabhaá¹ƒ hantu khippaá¹ƒ
varapaÃ±Ã±a raÃ±Ã±o ||

145__._ á¹• 21 addhÄ• pajÄ• nÄ• mi ahampi etaá¹ƒ, annaá¹ƒ migo brÄ• hmaá¹‡a khattiyas

pubbe \Se I 364/ kataÃ±ca {pubbe ca kataá¹ƒ (Katthaci) } apacÄ• yamÄ• no, tasmÄ• migaá
||

146__._ á¹• 21 neso migo mahÄ• rÄ• ja, asureso disampati.

etaá¹ƒ hantvÄ• manussinda, bhavassu amarÄ• dhipo ||

147__._ á¹• 21 sace \Be I 274/ ca rÄ• jÄ• {rÄ• ja (Ce Se Ee) } vicikicchase tuvaá¹ƒ, hantuá
sahÄ• yakaá¹ƒ {sahÄ• yakaá¹ƒ me (Ce Ee) }.

saputtadÄ• ro naravÄ«raseá¹-á¹-ha {naraviriyaseá¹-á¹-ha (Ce Ee) }, gantvÄ• {gantÄ• (Ce E
vetaraá¹‡iá¹ƒ yamassa ||

148__._ á¹• 21 kÄ• maá¹ƒ ahaá¹ƒ jÄ• napadÄ• ca sabbe, puttÄ• ca dÄ• rÄ• ca sahÄ• yas

gacchemu taá¹ƒ vetaraá¹‡iá¹ƒ yamassa, na tveva haÃ±Ã±o mama pÄ• á¹‡ado yo {pÄ• á¹‡a

149__._ á¹• 21 ayaá¹ƒ migo kicchagatassa mayhaá¹ƒ, ekassa kattÄ• vivanasmi ghore.

taá¹ƒ tÄ• disaá¹ƒ pubbakiccaá¹ƒ saranto, jÄ• naá¹ƒ mahÄ• brahme kathaá¹ƒ haneyyaá¹ƒ ||

150__._ á¹• 21 mittÄ• bhirÄ• dhÄ« \Ne I 211/ cirameva jÄ«va, rajjaá¹ƒ imaá¹ƒ dhammaguá¹
gaá¹‡e (Katthaci) } pasÄ• sa.

nÄ• rÄ«gaá¹‡ehi paricÄ• riyanto, modassu raá¹-á¹-he tidiveva vÄ• savo ||

151__._ á¹• 21 akkodhano \Se I 365/ niccapasannacitto, sabbÄ• tithÄ« yÄ• cayogo bhavitvÄ
(Se), yÄ• cayogo viditvÄ• (Katthaci) }.

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, anindito saggamupehi á¹-hÄ• nanti ||

sarabhamigajÄ• takaá¹ƒ dasamaá¹ƒ.

terasakanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

varaamba \Be I 275/ kuá¹-hÄ• ri sahaá¹ƒsavaro, atharaÃ±Ã±asmiá¹ƒ dÅ«takapaÃ±camako.

atha bodhi akitti sutakkarinÄ• , atha rurumigenaparo sarabhoti ||

14. pakiá¹‡á¹‡akanipÄ• to

á¹• 03 484. sÄ• likedÄ• rajÄ• takaá¹ƒ (1)

1__._ á¹• 21 sampannaá¹ƒ \Se I 366/ \Ne I 212/ \Be I 276/ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±j

paá¹-ivedemi te brahme, na ne {te (Ce Se), naá¹ƒ (Ce Se Ee-a), taá¹ƒ (Katthaci-a) } vÄ• re

2__._ á¹• 21 eko ca tattha sakuá¹‡o, yo nesaá¹ƒ {tesaá¹ƒ (Ce-a) } sabbasundaro.

bhutvÄ• sÄ• liá¹ƒ yathÄ• kÄ• maá¹ƒ, tuá¹‡á¸• enÄ• dÄ• ya gacchati ||

3__._ á¹• 21 oá¸• á¸• entu {ujjhuntu (Se Katthaci) aá¹…guttaranikÄ• ye passitabbaá¹ƒ} vÄ•
vajjhetha so dijo.

jÄ«vaÃ±ca naá¹ƒ gahetvÄ• na, Ä• nayehi {Ä• nayetha (Ce Ee) } mamantike ||

4__._ á¹• 21 ete bhutvÄ• pivitvÄ• ca {bhutvÄ• ca pitvÄ• ca (Ee) }, pakkamanti vihaá¹…ga

eko baddhosmi pÄ• sena, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• ||

5__._ á¹• 21 udaraá¹ƒ nÅ«na aÃ±Ã±esaá¹ƒ, suva accodaraá¹ƒ tava.

bhutvÄ• sÄ• liá¹ƒ yathÄ• kÄ• maá¹ƒ, tuá¹‡á¸• enÄ• dÄ• ya gacchasi ||

6__._ á¹• 21 koá¹-á¹-haá¹ƒ nu tattha pÅ«resi, suva veraá¹ƒ nu te mayÄ• .

puá¹-á¹-ho me samma akkhÄ• hi, kuhiá¹ƒ sÄ• liá¹ƒ nidÄ• hasi {nidhÄ«yasi (Ee) } ||

7__._ á¹• 21 na me veraá¹ƒ tayÄ• saddhiá¹ƒ, koá¹-á¹-ho mayhaá¹ƒ na vijjati.

iá¹‡aá¹ƒ muÃ±cÄ• miá¹‡aá¹ƒ dammi, sampatto koá¹-asimbaliá¹ƒ.

nidhimpi tattha nidahÄ• mi, evaá¹ƒ jÄ• nÄ• hi kosiya ||

8__._ á¹• 21 kÄ«disaá¹ƒ te iá¹‡adÄ• naá¹ƒ, iá¹‡amokkho ca kÄ«diso.

nidhinidhÄ• namakkhÄ• hi \Se I 367/, atha pÄ• sÄ• pamokkhasi ||

9__._ á¹• 21 ajÄ• tapakkhÄ• taruá¹‡Ä• , puttakÄ• mayha kosiya.

te maá¹ƒ bhatÄ• bharissanti, tasmÄ• tesaá¹ƒ iá¹‡aá¹ƒ dade ||

10__._ á¹• 21 mÄ• tÄ• pitÄ• ca me vuddhÄ• , jiá¹‡á¹‡akÄ• gatayobbanÄ• .

tesaá¹ƒ tuá¹‡á¸• ena hÄ• tÅ«na, muÃ±ce pubbakataá¹ƒ {pubbe kataá¹ƒ (Ce) } iá¹‡aá¹ƒ ||

11__._ á¹• 21 aÃ±Ã±epi \Be I 277/ tattha sakuá¹‡Ä• , khÄ«á¹‡apakkhÄ• sudubbalÄ• .

tesaá¹ƒ puÃ±Ã±atthiko dammi, taá¹ƒ nidhiá¹ƒ Ä• hu paá¹‡á¸• itÄ• ||

12__._ á¹• 21 Ä«disaá¹ƒ \Ne I 213/ {edisaá¹ƒ (Ce Ee) } me iá¹‡adÄ• naá¹ƒ, iá¹‡amokkho ca

nidhinidhÄ• namakkhÄ• mi {nidhiá¹ƒ nidhÄ• naá¹ƒ akkhÄ• taá¹ƒ (Ce Ee) }, evaá¹ƒ jÄ• nÄ• h

13__._ á¹• 21 bhaddako vatayaá¹ƒ pakkhÄ«, dijo paramadhammiko.

ekaccesu manussesu, ayaá¹ƒ dhammo na vijjati ||

14__._ á¹• 21 bhuÃ±ja sÄ• liá¹ƒ yathÄ• kÄ• maá¹ƒ, saha sabbehi Ã±Ä• tibhi.

punÄ• pi suva passemu, piyaá¹ƒ me tava dassanaá¹ƒ ||

15__._ á¹• 21 bhuttaÃ±ca pÄ«taÃ±ca tavassamamhi {tavassabyamhi (Katthaci) }, rattiÃ±ca
kosiya te sakÄ• se.

nikkhittadaá¹‡á¸• esu dadÄ• hi dÄ• naá¹ƒ, jiá¹‡á¹‡e ca mÄ• tÄ• pitaro bharassu ||

16__._ á¹• 21 lakkhÄ« vata me udapÄ• di ajja, yo addasÄ• siá¹ƒ pavaraá¹ƒ {yohaá¹ƒ adass
Katthaci) } dijÄ• naá¹ƒ.

suvassa sutvÄ• na subhÄ• sitÄ• ni, kÄ• hÄ• mi \Se I 368/ puÃ±Ã±Ä• ni anappakÄ• ni ||

17__._ á¹• 21 so kosiyo attamano udaggo, annaÃ±ca pÄ• naÃ±cabhisaá¹…kharitvÄ• {anna
abhisaá¹ƒharitvÄ• (Katthaci) }.

annena pÄ• nena pasannacitto, santappayi samaá¹‡abrÄ• hmaá¹‡e cÄ• ti ||

sÄ• likedÄ• rajÄ• takaá¹ƒ {kedÄ• rajÄ• takaá¹ƒ (Katthaci) } paá¹-hamaá¹ƒ.

á¹• 03 485. candakinnarÄ«jÄ• takaá¹ƒ (2)

18__._ á¹• 21 upanÄ«yatidaá¹ƒ maÃ±Ã±e, cande {lohitamadena majjÄ• mi. vijahÄ• mi jÄ«vi
} lohitamaddane.

ajja jahÄ• mi jÄ«vitaá¹ƒ, pÄ• á¹‡Ä• {lohitamadena majjÄ• mi. vijahÄ• mi jÄ«vitaá¹ƒ pÄ• á¹‡
nirujjhanti ||

19__._ á¹• 21 osÄ«di \Be I 278/ {osadhi (Ce Se Ee), osaá¹-á¹-hi (Katthaci), osati (abhinavaá
(?) } me dukkhaá¹ƒ {dukkhaá¹ƒ me (Ce Ee) } hadayaá¹ƒ, me á¸• ayhate nitammÄ• mi.

tava candiyÄ• socantiyÄ• , na naá¹ƒ aÃ±Ã±ehi sokehi ||

20__._ á¹• 21 tiá¹‡amiva vanamiva milÄ• yÄ• mi {milayÄ• mi (Ce), miyyÄ• mi (Ce Ee-a) }, r
{aparipuá¹‡á¹‡iyÄ• va (Ce Ee) } sussÄ• mi.

tava candiyÄ• socantiyÄ• , na naá¹ƒ aÃ±Ã±ehi sokehi ||

21__._ á¹• 21 vassamiva sare pÄ• de {vassaá¹ƒva sare pÄ• de (Ce), vassaá¹ƒva sare pabb
assÅ«ni vattare mayhaá¹ƒ.

tava candiyÄ• socantiyÄ• , na naá¹ƒ aÃ±Ã±ehi sokehi ||

22__._ á¹• 21 pÄ• po khosi {pÄ• posi kho (Ce), pÄ• po kho (Se Ee) } rÄ• japutta, yo me icch
Ee) } patiá¹ƒ varÄ• kiyÄ• .

vijjhasi vanamÅ«lasmiá¹ƒ, soyaá¹ƒ viddho chamÄ• seti ||

23__._ á¹• 21 imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu rÄ• japutta tava mÄ• tÄ• .

yo mayhaá¹ƒ hadayasoko, kimpurisaá¹ƒ avekkhamÄ• nÄ• ya ||

24__._ á¹• 21 imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu rÄ• japutta tava jÄ• yÄ• .

yo \Se I 369/ mayhaá¹ƒ hadayasoko, kimpurisaá¹ƒ avekkhamÄ• nÄ• ya ||

25__._ á¹• 21 mÄ• \Ne I 214/ ca puttaá¹ƒ {putte (Ce Ee) } mÄ• ca patiá¹ƒ, addakkhi rÄ• jap

yo kimpurisaá¹ƒ avadhi, adÅ«sakaá¹ƒ mayha kÄ• mÄ• hi {mayhaá¹ƒ kÄ• mÄ• (Katthaci) }

26__._ á¹• 21 mÄ• ca puttaá¹ƒ mÄ• ca patiá¹ƒ, addakkhi rÄ• japutta tava jÄ• yÄ• .

yo kimpurisaá¹ƒ avadhi, adÅ«sakaá¹ƒ mayha kÄ• mÄ• hi ||

27__._ á¹• 21 mÄ• tvaá¹ƒ cande rodi, mÄ• soci vanatimiramattakkhi.

mama tvaá¹ƒ hehisi bhariyÄ• , rÄ• jakule pÅ«jitÄ• nÄ• rÄ«bhi {nÄ• rÄ« (Ce Ee) } ||

28__._ á¹• 21 api nÅ«nahaá¹ƒ marissaá¹ƒ, nÄ• haá¹ƒ {na ca panÄ• haá¹ƒ (Ce Ee) } rÄ• jap

yo kimpurisaá¹ƒ avadhi, adÅ«sakaá¹ƒ mayha kÄ• mÄ• hi ||

29__._ á¹• 21 api bhÄ«ruke api jÄ«vitukÄ• mike, kimpurisi gaccha himavantaá¹ƒ.

tÄ• lÄ«satagarabhojanÄ• , aÃ±Ã±e {tÄ• lissatagarabhojane, araÃ±Ã±e (Ce Ee) } taá¹ƒ migÄ

30__._ á¹• 21 te \Be I 279/ pabbatÄ• tÄ• ca kandarÄ• , {tÄ• ca giriguhÄ• yo (Ce Se Ee) } t
tatheva tiá¹-á¹-hanti {tÄ• ca giriguhÄ• yo (Ce Se Ee) }.

tattheva {tattha (Ce Se Ee) } taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

31__._ á¹• 21 te paá¹‡á¹‡asanthatÄ• ramaá¹‡Ä«yÄ• , vÄ• á¸·amigehi anuciá¹‡á¹‡Ä• .

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ {kÄ• saá¹ƒ (Ce Se Ee) } ||

32__._ á¹• 21 te \Se I 370/ pupphasanthatÄ• ramaá¹‡Ä«yÄ• , vÄ• á¸·amigehi anuciá¹‡á¹‡Ä

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

33__._ á¹• 21 acchÄ• savanti girivana {girivara (Ce Ee) } nadiyo, kusumÄ• bhikiá¹‡á¹‡asot

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

34__._ á¹• 21 nÄ«lÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni {dassaneyyÄ• n

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

35__._ á¹• 21 pÄ«tÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

36__._ á¹• 21 tambÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

37__._ á¹• 21 tuá¹…gÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

38__._ á¹• 21 setÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

39__._ á¹• 21 citrÄ• ni himavato pabbatassa, kÅ«á¹-Ä• ni dassanÄ«yÄ• ni.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

40__._ á¹• 21 yakkhagaá¹‡asevite \Ne I 215/ gandhamÄ• dane, osadhebhi saÃ±channe.

tattheva taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

41__._ á¹• 21 kimpurisasevite gandhamÄ• dane, osadhebhi saÃ±channe.

tattheva \Se I 371/ taá¹ƒ apassantÄ«, kimpurisa kathaá¹ƒ ahaá¹ƒ kassaá¹ƒ ||

42__._ á¹• 21 vande \Be I 280/ te ayirabrahme {ayyire brahme (Katthaci) }, yo me icchitaá¹ƒ

amatena abhisiÃ±ci, samÄ• gatÄ• smi piyatamena ||

43__._ á¹• 21 vicarÄ• ma dÄ• ni girivana {girivara (Ce Ee) } nadiyo, kusumÄ• bhikiá¹‡á¹‡as

nÄ• nÄ• dumavasanÄ• yo {sevanÄ• yo (Ee) }, piyaá¹ƒvadÄ• aÃ±Ã±amaÃ±Ã±assÄ• ti ||

candakinnarÄ«jÄ• takaá¹ƒ {candakinnarajÄ• takaá¹ƒ (Ce Se Ee) } dutiyaá¹ƒ.

á¹• 03 486. mahÄ• ukkusajÄ• takaá¹ƒ (3)

44__._ á¹• 21 ukkÄ• cilÄ• cÄ• {milÄ• cÄ• (Ce Se Ee) } bandhanti dÄ«pe {bandhanti luddÄ
pajÄ• mamaá¹ƒ khÄ• dituá¹ƒ patthayanti.

mittaá¹ƒ sahÄ• yaÃ±ca vadehi senaka, Ä• cikkha Ã±Ä• tibyasanaá¹ƒ dijÄ• naá¹ƒ ||

45__._ á¹• 21 dijo dijÄ• naá¹ƒ pavarosi pakkhima {pakkhi (Ce Ee), pakkhi ca (Se) }, ukkusar
taá¹ƒ upema {upemi (Ce Se Ee) }.

pajÄ• mamaá¹ƒ khÄ• dituá¹ƒ patthayanti, luddÄ• cilÄ• cÄ• {milÄ• cÄ• (Ce Se Ee) } bhava

46__._ á¹• 21 mittaá¹ƒ sahÄ• yaÃ±ca karonti paá¹‡á¸• itÄ• , kÄ• le akÄ• le sukhamesamÄ•

karomi te senaka etamatthaá¹ƒ, ariyo \Se I 372/ hi ariyassa karoti kiccaá¹ƒ ||

47__._ á¹• 21 yaá¹ƒ hoti kiccaá¹ƒ anukampakena, ariyassa ariyena kataá¹ƒ tayÄ«daá¹ƒ {tav

attÄ• nurakkhÄ« bhava mÄ• adayhi {aá¸• ayha (Ce Ee) }, lacchÄ• ma putte tayi jÄ«vamÄ•

48__._ á¹• 21 taveva \Be I 281/ {tameva (Se Katthaci) } rakkhÄ• varaá¹‡aá¹ƒ karonto, sarÄ«
santasÄ• mi.

karonti heke {hete (Katthaci Ce Se Ee) } sakhÄ«naá¹ƒ sakhÄ• ro, pÄ• á¹‡aá¹ƒ cajantÄ• {ca
{satÄ• nesa (Ee) } dhammo ||

49__._ á¹• 21 sudukkaraá¹ƒ kammamakÄ• si {makÄ• (Ce Ee) }, aá¹‡á¸• ajÄ• yaá¹ƒ vihaá¹.

atthÄ• ya kuraro putte, aá¸• á¸• haratte anÄ• gate ||

50__._ á¹• 21 cutÄ• pi heke {eke (Ce Ee) } khalitÄ• sakammunÄ• , mittÄ• nukampÄ• ya pa

puttÄ• mamaá¹-á¹-Ä• gatimÄ• gatosmi, atthaá¹ƒ caretho {caretha (Ce Se Ee) } mama vÄ•
} ||

51__._ á¹• 21 dhanena dhaÃ±Ã±ena ca attanÄ• ca, mittaá¹ƒ sahÄ• yaÃ±ca karonti paá¹‡á¸

karomi te senaka etamatthaá¹ƒ, ariyo hi ariyassa karoti kiccaá¹ƒ ||

52__._ á¹• 21 appossukko tÄ• ta tuvaá¹ƒ nisÄ«da, putto \Se I 373/ pitu carati atthacariyaá¹ƒ

ahaá¹ƒ carissÄ• mi tavetamatthaá¹ƒ, senassa putte paritÄ• yamÄ• no ||

53__._ á¹• 21 addhÄ• \Ne I 216/ hi tÄ• ta satamesa dhammo, putto pitu yaá¹ƒ care {pitunaá
pitu yaÃ±caretha (Ce Ee) } atthacariyaá¹ƒ.

appeva maá¹ƒ disvÄ• na pavaá¸• á¸• hakÄ• yaá¹ƒ, senassa puttÄ• na viheá¹-hayeyyuá¹ƒ ||

54__._ á¹• 21 pasÅ« manussÄ• migavÄ«raseá¹-á¹-ha {migaviriyaseá¹-á¹-ha (Ce Ee) }, bhay
(Ce Ee) } seá¹-á¹-hamupabbajanti.

puttÄ• mamaá¹-á¹-Ä• gatimÄ• gatosmi, tvaá¹ƒ nosi rÄ• jÄ• bhava me sukhÄ• ya ||

55__._ á¹• 21 karomi \Be I 282/ te senaka etamatthaá¹ƒ, Ä• yÄ• mi te taá¹ƒ disataá¹ƒ vadhÄ

kathaÃ±hi viÃ±Ã±Å« pahu sampajÄ• no, na vÄ• yame attajanassa guttiyÄ• ||

56__._ á¹• 21 mittaÃ±ca kayirÄ• tha suhadayaÃ±ca {suhaddayaÃ±ca (Ce), sakhÄ• gharaÃ±
kayirÄ• tha sukhÄ• gamÄ• ya.

nivatthakocova {kojova (Ce Ee) } sarebhihantvÄ• , modÄ• ma puttehi samaá¹…gibhÅ«tÄ• |

57__._ á¹• 21 sakamittassa kammena, sahÄ• yassÄ• palÄ• yino.

kÅ«jantamupakÅ«janti \Se I 374/, lomasÄ• hadayaá¹…gamaá¹ƒ ||

58__._ á¹• 21 mittaá¹ƒ sahÄ• yaá¹ƒ adhigamma paá¹‡á¸• ito, so bhuÃ±jatÄ« putta pasuá¹ƒ

ahaÃ±ca puttÄ• ca patÄ« ca mayhaá¹ƒ, mittÄ• nukampÄ• ya samaá¹…gibhÅ«tÄ• ||

59__._ á¹• 21 rÄ• javatÄ• sÅ«ravatÄ• ca attho, sampannasakhissa bhavanti hete.

so mittavÄ• yasavÄ• uggatatto, asmiá¹ƒdhaloke {asmiÃ±ca loke (Ce Se Ee) } modati kÄ• r

60__._ á¹• 21 karaá¹‡Ä«yÄ• ni mittÄ• ni, daliddenÄ• pi senaka.

passa mittÄ• nukampÄ• ya, samaggamhÄ• saÃ±Ä• take {saÃ±Ä• takÄ• (?) } ||

61__._ á¹• 21 sÅ«rena balavantena, yo mitte {mette (Ce), mittaá¹ƒ (Se) } kurute dijo.

evaá¹ƒ so sukhito hoti, yathÄ• haá¹ƒ tvaÃ±ca senakÄ• ti ||

mahÄ• ukkusajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 487. uddÄ• lakajÄ• takaá¹ƒ (4)

62__._ á¹• 21 kharÄ• jinÄ• \Be I 283/ jaá¹-ilÄ• paá¹…kadantÄ• , dummakkharÅ«pÄ• {dum
} ye mantaá¹ƒ jappanti {yeme japanti (Ce Ee), yeâ€™ me jappanti mante (J I 6.10) }.

kaccinnu te mÄ• nusake payoge, idaá¹ƒ vidÅ« parimuttÄ• apÄ• yÄ• ||

63__._ á¹• 21 pÄ• pÄ• ni \Se I 375/ kammÄ• ni karetha {kareyya (Se), katvÄ• na (J I 6.11) }
careyya dhammaá¹ƒ.

sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamucce {pamuÃ±ce (Se) } caraá¹‡aá¹ƒ apatv

64__._ á¹• 21 sahassavedopi na taá¹ƒ paá¹-icca, dukkhÄ• pamucce caraá¹‡aá¹ƒ apatvÄ• .

maÃ±Ã±Ä• mi vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡aÃ±Ã±eva saccaá¹ƒ ||

65__._ á¹• 21 na heva vedÄ• aphalÄ• bhavanti, sasaá¹ƒyamaá¹ƒ caraá¹‡aÃ±Ã±eva sacca

kittiÃ±hi {kittiÃ±ca (Se) } pappoti adhicca vede, santiá¹ƒ puá¹‡Ä• ti {punoti (Ce-a), puá¹‡eti
puneti (Ee) } caraá¹‡ena danto ||

66__._ á¹• 21 bhaccÄ• \Ne I 217/ mÄ• tÄ• pitÄ• bandhÅ«, yena jÄ• to sayeva so.

uddÄ• lako ahaá¹ƒ bhoto {bhoti (Katthaci) }, sottiyÄ• kulavaá¹ƒsako {vaá¹ƒsato (Katthaci) } |

67__._ á¹• 21 kathaá¹ƒ bho brÄ• hmaá¹‡o hoti, kathaá¹ƒ bhavati kevalÄ«.

kathaÃ±ca parinibbÄ• naá¹ƒ, dhammaá¹-á¹-ho kinti vuccati ||

68__._ á¹• 21 niraá¹ƒkatvÄ• \Be I 284/ aggimÄ• dÄ• ya brÄ• hmaá¹‡o, Ä• po siÃ±caá¹ƒ yaj

evaá¹ƒkaro brÄ• hmaá¹‡o hoti khemÄ«, dhamme á¹-hitaá¹ƒ tena amÄ• payiá¹ƒsu ||

69__._ á¹• 21 na \Se I 376/ suddhi secanenatthi, nÄ• pi kevalÄ« brÄ• hmaá¹‡o.

na khantÄ« nÄ• pi soraccaá¹ƒ, nÄ• pi so parinibbuto ||

70__._ á¹• 21 kathaá¹ƒ so {bho (Se Katthaci) } brÄ• hmaá¹‡o hoti, kathaá¹ƒ bhavati kevalÄ«

kathaÃ±ca parinibbÄ• naá¹ƒ, dhammaá¹-á¹-ho kinti vuccati ||

71__._ á¹• 21 akhettabandhÅ« amamo nirÄ• so, nillobhapÄ• po bhavalobhakhÄ«á¹‡o.

evaá¹ƒkaro brÄ• hmaá¹‡o hoti khemÄ«, dhamme á¹-hitaá¹ƒ tena amÄ• payiá¹ƒsu ||

72__._ á¹• 21 khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

sabbeva soratÄ• dantÄ• , sabbeva parinibbutÄ• .

sabbesaá¹ƒ sÄ«tibhÅ«tÄ• naá¹ƒ, atthi seyyotha {seyyova (Ce Ee) } pÄ• piyo ||

73__._ á¹• 21 khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

sabbeva soratÄ• dantÄ• , sabbeva parinibbutÄ• .

sabbesaá¹ƒ sÄ«tibhÅ«tÄ• naá¹ƒ, natthi seyyotha pÄ• piyo ||

74__._ á¹• 21 khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

sabbeva soratÄ• dantÄ• , sabbeva parinibbutÄ• ||

75__._ á¹• 21 sabbesaá¹ƒ sÄ«tibhÅ«tÄ• naá¹ƒ, natthi seyyotha pÄ• piyo.

panatthaá¹ƒ {pasatthaá¹ƒ (Se), pasaá¹-á¹-haá¹ƒ (Katthaci) } carasi brahmaÃ±Ã±aá¹ƒ, sottiyÄ

76__._ á¹• 21 nÄ• nÄ• rattehi vatthehi, vimÄ• naá¹ƒ bhavati chÄ• ditaá¹ƒ.

na tesaá¹ƒ chÄ• yÄ• vatthÄ• naá¹ƒ, so rÄ• go anupajjatha ||

77__._ á¹• 21 evameva \Se I 377/ \Be I 285/ {evamevaá¹ƒ (Ee) } manussesu, yadÄ• sujjhan

te sajÄ• tiá¹ƒ pamuÃ±canti {na tesaá¹ƒ jÄ• tiá¹ƒ pucchanti (Ce Se Ee), na tesaá¹ƒ jÄ• ti sujjh
dhammamaÃ±Ã±Ä• ya subbatÄ• ti ||

uddÄ• lakajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 488. bhisajÄ• takaá¹ƒ (5)

78__._ á¹• 21 assaá¹ƒ \Ne I 218/ gavaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, bhariyaÃ±ca so idha lab

puttehi dÄ• rehi samaá¹…gi hotu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

79__._ á¹• 21 mÄ• laÃ±ca so kÄ• sikacandanaÃ±ca, dhÄ• retu puttassa bahÅ« bhavantu.

kÄ• mesu tibbaá¹ƒ kurutaá¹ƒ apekkhaá¹ƒ, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

80__._ á¹• 21 pahÅ«tadhaÃ±Ã±o kasimÄ• yasassÄ«, putte gihÄ« dhanimÄ• sabbakÄ• me

vayaá¹ƒ apassaá¹ƒ gharamÄ• vasÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

81__._ á¹• 21 so khattiyo hotu pasayhakÄ• rÄ«, rÄ• jÄ• bhirÄ• jÄ• {rÄ• jÄ• dhirÄ• jÄ• (Se
yasassÄ«.

sa \Se I 378/ cÄ• turantaá¹ƒ mahimÄ• vasÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

82__._ á¹• 21 so brÄ• hmaá¹‡o hotu avÄ«tarÄ• go, muhuttanakkhattapathesu yutto.

pÅ«jetu naá¹ƒ raá¹-á¹-hapatÄ« yasassÄ«, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

83__._ á¹• 21 ajjhÄ• yakaá¹ƒ \Be I 286/ sabbasamantavedaá¹ƒ {sabbasamattavedaá¹ƒ (Ce)
(Ee) }, tapassÄ«naá¹ƒ maÃ±Ã±atu sabbaloko.

pÅ«jentu naá¹ƒ jÄ• napadÄ• samecca, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

84__._ á¹• 21 catussadaá¹ƒ gÄ• mavaraá¹ƒ samiddhaá¹ƒ, dinnaÃ±hi so bhuÃ±jatu vÄ• save

avÄ«tarÄ• go maraá¹‡aá¹ƒ upetu, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

85__._ á¹• 21 so gÄ• maá¹‡Ä« hotu sahÄ• yamajjhe, naccehi gÄ«tehi pamodamÄ• no.

so rÄ• jato byasana mÄ• lattha {mÄ• rÄ• jato vyasanaâ€™ malattha (Ce Se Ee) } kiÃ±ci, bl
ahÄ• si ||

86__._ á¹• 21 yaá¹ƒ ekarÄ• jÄ• pathaviá¹ƒ vijetvÄ• , itthÄ«sahassÄ• na {itthÄ«sahassassa
aggaá¹ƒ.

sÄ«mantinÄ«naá¹ƒ \Se I 379/ pavarÄ• bhavÄ• tu, bhisÄ• ni te brÄ• hmaá¹‡a yÄ• ahÄ• si |

87__._ á¹• 21 isÄ«naÃ±hi sÄ• sabbasamÄ• gatÄ• naá¹ƒ, bhuÃ±jeyya sÄ• duá¹ƒ avikampa

carÄ• tu lÄ• bhena vikatthamÄ• nÄ• , bhisÄ• ni te brÄ• hmaá¹‡a yÄ• ahÄ• si ||

88__._ á¹• 21 Ä• vÄ• siko hotu mahÄ• vihÄ• re, navakammiko hotu gajaá¹…galÄ• yaá¹ƒ {k

Ä• lokasandhiá¹ƒ divasaá¹ƒ {divasÄ• (Ce Se Ee) } karotu, bhisÄ• ni te brÄ• hmaá¹‡a yo ah

89__._ á¹• 21 so \Be I 287/ bajjhatÅ« pÄ• sasatehi chabbhi {chamhi (Ce Ee), chassu (?) }, r
rÄ• jadhÄ• niá¹ƒ {rÄ• jaá¹-hÄ• niá¹ƒ (Katthaci) }.

tuttehi so haÃ±Ã±atu pÄ• canehi, bhisÄ• ni te brÄ• hmaá¹‡a yo ahÄ• si ||

90__._ á¹• 21 alakkamÄ• lÄ« tipukaá¹‡á¹‡aviddho, laá¹-á¹-hÄ«hato sappamukhaá¹ƒ upetu.

sakacchabandho {sakkaccabaddho (Ce Ee), saá¹ƒkaccabandho (niyya) } visikhaá¹ƒ carÄ• t
yo ahÄ• si ||

91__._ á¹• 21 yo ve anaá¹-á¹-haá¹ƒva {anaá¹-á¹-haá¹ƒ (Ce Se Ee) } naá¹-á¹-hanti cÄ• ha, kÄ
labhataá¹ƒ bhuÃ±jataÃ±ca {labhatu bhuÃ±jatu ca (Se) }.

agÄ• ramajjhe maraá¹‡aá¹ƒ upetu, yo vÄ• bhonto saá¹…kati kaÃ±cideva {kiÃ±cideva (Katth

92__._ á¹• 21 yadesamÄ• nÄ• \Ne I 219/ vicaranti loke, iá¹-á¹-haÃ±ca kantaÃ±ca bahÅ«na

piyaá¹ƒ manuÃ±Ã±aá¹ƒ cidha jÄ«valoke, kasmÄ• isayo nappasaá¹ƒsanti kÄ• me ||

93__._ á¹• 21 kÄ• mesu ve haÃ±Ã±are bajjhare ca, kÄ• mesu dukkhaÃ±ca bhayaÃ±ca jÄ• t

kÄ• mesu bhÅ«tÄ• dhipatÄ« pamattÄ• , pÄ• pÄ• ni kammÄ• ni karonti mohÄ• ||

94__._ á¹• 21 te pÄ• padhammÄ• pasavetva pÄ• paá¹ƒ, kÄ• yassa bhedÄ• nirayaá¹ƒ vaja

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , tasmÄ• isayo nappasaá¹ƒsanti kÄ• me ||

95__._ á¹• 21 vÄ«maá¹ƒsamÄ• no isino bhisÄ• ni, tÄ«re gahetvÄ• na thale nidhesiá¹ƒ.

suddhÄ• apÄ• pÄ• isayo vasanti, etÄ• ni te brahmacÄ• rÄ« bhisÄ• ni ||

96__._ á¹• 21 na \Be I 288/ te naá¹-Ä• no pana kÄ«á¸·aneyyÄ• , na \Se I 381/ bandhavÄ•

kismiá¹ƒ vupatthambha sahassanetta, isÄ«hi tvaá¹ƒ kÄ«á¸·asi devarÄ• ja ||

97__._ á¹• 21 Ä• cariyo mesi pitÄ• ca mayhaá¹ƒ, esÄ• patiá¹-á¹-hÄ• khalitassa brahme.

ekÄ• parÄ• dhaá¹ƒ khama bhÅ«ripaÃ±Ã±a, na paá¹‡á¸• itÄ• kodhabalÄ• bhavanti ||

98__._ á¹• 21 suvÄ• sitaá¹ƒ isinaá¹ƒ ekarattaá¹ƒ, yaá¹ƒ vÄ• savaá¹ƒ bhÅ«tapatiddasÄ• ma.

sabbeva bhonto sumanÄ• bhavantu, yaá¹ƒ brÄ• hmaá¹‡o paccupÄ• dÄ« bhisÄ• ni ||

99__._ á¹• 21 ahaÃ±ca sÄ• riputto ca, moggallÄ• no ca kassapo.

anuruddho puá¹‡á¹‡o Ä• nando, tadÄ• suá¹ƒ satta bhÄ• taro ||

100__._ á¹• 21 bhaginÄ« uppalavaá¹‡á¹‡Ä• ca, dÄ• sÄ« khujjuttarÄ• tadÄ• .

citto gahapati dÄ• so, yakkho sÄ• tÄ• giro tadÄ• ||

101__._ á¹• 21 pÄ• lileyyo {pÄ• rileyyo (Ce Ee) } tadÄ• nÄ• go, madhudo {madhuvÄ• (Ce

kÄ• á¸·udÄ• yÄ« tadÄ• sakko, evaá¹ƒ dhÄ• retha jÄ• takanti ||

bhisajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 489. surucijÄ• takaá¹ƒ (6)

102__._ á¹• 21 mahesÄ« \Se I 382/ surucino {rucino (Ce Se Ee) } bhariyÄ• , Ä• nÄ«tÄ• paá

dasa vassasahassÄ• ni, yaá¹ƒ maá¹ƒ surucimÄ• nayi ||

103__._ á¹• 21 sÄ• haá¹ƒ brÄ• hmaá¹‡a rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi kÄ• yena, vÄ• cÄ• ya uda cetasÄ• .

suruciá¹ƒ atimaÃ±Ã±ittha {atimaÃ±Ã±ittho (Ce Ee), atimaÃ±Ã±itÄ• (?) }, Ä• vi {Ä• viá¹ƒ (Ce
raho ||

104__._ á¹• 21 etena \Be I 289/ saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

105__._ á¹• 21 bhattu \Ne I 220/ mama sassu mÄ• tÄ• , pitÄ• cÄ• pi ca sassuro.

te maá¹ƒ brahme vinetÄ• ro, yÄ• va aá¹-á¹-haá¹ƒsu jÄ«vitaá¹ƒ ||

106__._ á¹• 21 sÄ• haá¹ƒ ahiá¹ƒsÄ• ratinÄ«, kÄ• masÄ• {kÄ• maso (Ce) } dhammacÄ• rin

sakkaccaá¹ƒ te upaá¹-á¹-hÄ• siá¹ƒ, rattindivamatanditÄ• ||

107__._ á¹• 21 etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

108__._ á¹• 21 soá¸·asitthisahassÄ• ni, sahabhariyÄ• ni brÄ• hmaá¹‡a.

tÄ• su issÄ• vÄ• kodho vÄ• , nÄ• hu mayhaá¹ƒ kudÄ• canaá¹ƒ ||

109__._ á¹• 21 hitena tÄ• saá¹ƒ nandÄ• mi, na ca me kÄ• ci appiyÄ• .

attÄ• naá¹ƒvÄ• nukampÄ• mi, sadÄ• sabbÄ• sapattiyo ||

110__._ á¹• 21 etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

111__._ á¹• 21 dÄ• se \Se I 383/ kammakare pesse {pose (Se Katthaci) }, ye caÃ±Ã±e anu

pesemi {posemi (Ce Se Ee) } sahadhammena, sadÄ• pamuditindriyÄ• ||

112__._ á¹• 21 etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

113__._ á¹• 21 samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, aÃ±Ã±e cÄ• pi vanibbake.

tappemi annapÄ• nena, sadÄ• payatapÄ• á¹‡inÄ« ||

114__._ á¹• 21 etena saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

115__._ á¹• 21 cÄ• tuddasiá¹ƒ paÃ±caddasiá¹ƒ {pannarasiá¹ƒ (Ce Ee) }, yÄ• ca pakkhassa
{aá¹-á¹-hamiá¹ƒ (Ce Ee) }.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ {aá¹-á¹-haá¹…gasusamÄ• h
pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• passitabbÄ• }.

uposathaá¹ƒ upavasÄ• mi {upavasiá¹ƒ (Katthaci) }, sadÄ• sÄ«lesu saá¹ƒvutÄ• ||

116__._ á¹• 21 etena \Be I 290/ saccavajjena, putto uppajjataá¹ƒ ise.

musÄ• me bhaá¹‡amÄ• nÄ• ya, muddhÄ• phalatu sattadhÄ• ||

117__._ á¹• 21 sabbeva te dhammaguá¹‡Ä• , rÄ• japutti yasassini.

saá¹ƒvijjanti tayi bhadde, ye tvaá¹ƒ kittesi attani ||

118__._ á¹• 21 khattiyo jÄ• tisampanno, abhijÄ• to yasassimÄ• .

dhammarÄ• jÄ• videhÄ• naá¹ƒ, putto uppajjate tava {tavaá¹ƒ (Ce Ee) } ||

119__._ á¹• 21 dummÄ« \Ne I 221/ {rummÄ« (Ce Ee) } rajojalladharo, aghe vehÄ• yasaá¹ƒ

manuÃ±Ã±aá¹ƒ bhÄ• sase vÄ• caá¹ƒ, yaá¹ƒ mayhaá¹ƒ hadayaá¹…gamaá¹ƒ ||

120__._ á¹• 21 devatÄ• nusi \Se I 384/ saggamhÄ• , isi vÄ• si {cÄ• pi (Katthaci) } mahiddhik

ko vÄ• si tvaá¹ƒ anuppatto, attÄ• naá¹ƒ me pavedaya ||

121__._ á¹• 21 yaá¹ƒ devasaá¹…ghÄ• vandanti, sudhammÄ• yaá¹ƒ samÄ• gatÄ• .

sohaá¹ƒ sakko sahassakkho, Ä• gatosmi tavantike ||

122__._ á¹• 21 itthiyo {itthiyÄ• (Ee) } jÄ«valokasmiá¹ƒ, yÄ• hoti {honti (Ce Se) } samacÄ• r
(Ce) }.

medhÄ• vinÄ« sÄ«lavatÄ«, sassudevÄ• patibbatÄ• ||

123__._ á¹• 21 tÄ• disÄ• ya sumedhÄ• ya, sucikammÄ• ya nÄ• riyÄ• .

devÄ• dassanamÄ• yanti, mÄ• nusiyÄ• amÄ• nusÄ• ||

124__._ á¹• 21 tvaÃ±ca bhadde suciá¹‡á¹‡ena, pubbe sucaritena ca.

idha rÄ• jakule jÄ• tÄ• , sabbakÄ• masamiddhinÄ« ||

125__._ á¹• 21 ayaÃ±ca te rÄ• japutti, ubhayattha kaá¹-aggaho.

devalokÅ«papattÄ« ca, kittÄ« ca idha jÄ«vite ||

126__._ á¹• 21 ciraá¹ƒ sumedhe sukhinÄ«, dhammamattani pÄ• laya.

esÄ• haá¹ƒ tidivaá¹ƒ yÄ• mi, piyaá¹ƒ me tava dassananti ||

surucijÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 490. paÃ±cuposathikajÄ• takaá¹ƒ (7)

127__._ á¹• 21 appossukko \Be I 291/ dÄ• ni tuvaá¹ƒ kapota, vihaá¹…gama na tava bhojana

khudaá¹ƒ {khuddaá¹ƒ (Se Katthaci), khudhaá¹ƒ (sakkata-pÄ• katÄ• nurÅ«paá¹ƒ) } pipÄ• saá
bhavaá¹ƒposathiko kapota {kapoto (Ce Ee) } ||

128__._ á¹• 21 ahaá¹ƒ pure giddhigato kapotiyÄ• , asmiá¹ƒ padesasmimubho ramÄ• ma.

athaggahÄ« sÄ• kuá¹‡iko kapotiá¹ƒ, akÄ• mako tÄ• ya vinÄ• ahosiá¹ƒ ||

129__._ á¹• 21 nÄ• nÄ• bhavÄ• vippayogena tassÄ• , manomayaá¹ƒ vedana vedayÄ• mi {

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, rÄ• go mamaá¹ƒ mÄ• punarÄ• gamÄ• si ||

130__._ á¹• 21 anujjugÄ• mÄ« uragÄ• dujivha {uraga dvijivha (Ce) }, dÄ• á¹-hÄ• vudho gho

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• \Se I 385/ bhavaá¹ƒposathiko nu dÄ«gha {

131__._ á¹• 21 usabho ahÅ« balavÄ• gÄ• mikassa, calakkakÅ« vaá¹‡á¹‡abalÅ«papanno.

so maá¹ƒ akkami taá¹ƒ kupito aá¸• aá¹ƒsi, dukkhÄ• bhituá¹‡á¹‡o maraá¹‡aá¹ƒ upÄ• gÄ• {u

132__._ á¹• 21 tato \Ne I 222/ janÄ• nikkhamitvÄ• na gÄ• mÄ• , kanditvÄ• roditvÄ• {kandi
apakkamiá¹ƒsu.

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, kodho \Se I 386/ mamaá¹ƒ mÄ• punarÄ• gamÄ•

133__._ á¹• 21 matÄ• na \Be I 292/ maá¹ƒsÄ• ni bahÅ« susÄ• ne, manuÃ±Ã±arÅ«paá¹ƒ tav

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• bhavaá¹ƒposathiko siá¹…gÄ• la {sigÄ• lo (

134__._ á¹• 21 pavisi {pavissaá¹ƒ (Ce Ee), pavissa (Se) } kucchiá¹ƒ mahato gajassa, kuá¹‡a
hatthimaá¹ƒsesu giddho {hatthimaá¹ƒse pagiddho (Ce Ee) }.

uá¹‡ho ca vÄ• to tikhiá¹‡Ä• ca rasmiyo, te sosayuá¹ƒ tassa karÄ«samaggaá¹ƒ ||

135__._ á¹• 21 kiso ca paá¹‡á¸• Å« ca ahaá¹ƒ bhadante, na me ahÅ« nikkhamanÄ• ya mag

mahÄ• ca megho sahasÄ• pavassi, so temayÄ« tassa karÄ«samaggaá¹ƒ ||

136__._ á¹• 21 tato ahaá¹ƒ nikkhamisaá¹ƒ bhadante, cando yathÄ• rÄ• humukhÄ• pamutto

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, lobho mamaá¹ƒ mÄ• punarÄ• gamÄ• si ||

137__._ á¹• 21 vammÄ«kathÅ«pasmiá¹ƒ kipillikÄ• ni, nippothayanto tuvaá¹ƒ pure carÄ• si.

khudaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sayanto, kasmÄ• \Se I 387/ bhavaá¹ƒposathiko nu accha {a

138__._ á¹• 21 sakaá¹ƒ niketaá¹ƒ atihÄ«á¸·ayÄ• no {atiheá¸·ayÄ• no (Se Katthaci) }, atricch
(Ce Se Ee) } mallagÄ• maá¹ƒ {malataá¹ƒ (Ce Ee), mallayataá¹ƒ (Katthaci) } agacchiá¹ƒ.

tato janÄ• nikkhamitvÄ• na gÄ• mÄ• , kodaá¹‡á¸• akena paripothayiá¹ƒsu maá¹ƒ ||

139__._ á¹• 21 so \Be I 293/ bhinnasÄ«so ruhiramakkhitaá¹…go, paccÄ• gamÄ• siá¹ƒ saka
Katthaci), â€™ tha sakaá¹ƒ (?) } niketaá¹ƒ.

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, atricchatÄ• mÄ• punarÄ• gamÄ• si ||

140__._ á¹• 21 yaá¹ƒ no apucchittha tuvaá¹ƒ bhadante, sabbeva byÄ• karimha yathÄ• paj

mayampi pucchÄ• ma tuvaá¹ƒ bhadante, kasmÄ• bhavaá¹ƒposathiko nu brahme ||

141__._ á¹• 21 anÅ«palitto mama assamamhi, paccekabuddho muhuttaá¹ƒ nisÄ«di.

so maá¹ƒ avedÄ« gatimÄ• gatiÃ±ca, nÄ• maÃ±ca gottaá¹ƒ caraá¹‡aÃ±ca sabbaá¹ƒ ||

142__._ á¹• 21 evampahaá¹ƒ vandi na {evampahaá¹ƒ naggahe (Ce Ee) } tassa pÄ• de, na
pucchiá¹ƒ.

tasmÄ• ahaá¹ƒposathaá¹ƒ pÄ• layÄ• mi, mÄ• no \Se I 388/ mamaá¹ƒ mÄ• punarÄ• gamÄ

paÃ±cuposathikajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 491. mahÄ• morajÄ• takaá¹ƒ (8)

143__._ á¹• 21 sace hi tyÄ• haá¹ƒ dhanahetu gÄ• hito, mÄ• maá¹ƒ vadhÄ« jÄ«vagÄ• haá¹

raÃ±Ã±o ca {raÃ±Ã±ova (Ce Ee) } maá¹ƒ samma upantikaá¹ƒ {upanti (Ce Se Ee) } nehi, ma
lacchasinapparÅ«paá¹ƒ ||

144__._ á¹• 21 na me ayaá¹ƒ tuyha vadhÄ• ya ajja, samÄ• hito cÄ• padhure {cÄ• pavare (C
khurappo.

pÄ• saÃ±ca tyÄ• haá¹ƒ adhipÄ• tayissaá¹ƒ, yathÄ• sukhaá¹ƒ gacchatu morarÄ• jÄ• ||

145__._ á¹• 21 yaá¹ƒ \Ne I 223/ \Be I 294/ satta vassÄ• ni mamÄ• nubandhi, rattindivaá¹ƒ k

atha kissa maá¹ƒ pÄ• savasÅ«panÄ«taá¹ƒ, pamuttave \Se I 389/ icchasi bandhanasmÄ• ||

146 __._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ• virato nusajja, abhayaá¹ƒ nu te sabbabhÅ«tesu dinnaá

yaá¹ƒ maá¹ƒ tuvaá¹ƒ pÄ• savasÅ«panÄ«taá¹ƒ, pamuttave icchasi bandhanasmÄ• ||

147__._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ• viratassa brÅ«hi, abhayaÃ±ca yo sabbabhÅ«tesu deti.

pucchÄ• mi taá¹ƒ morarÄ• jetamatthaá¹ƒ, ito cuto kiá¹ƒ labhate sukhaá¹ƒ so ||

148__._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ• viratassa brÅ«mi, abhayaÃ±ca yo sabbabhÅ«tesu deti.

diá¹-á¹-heva dhamme labhate pasaá¹ƒsaá¹ƒ, saggaÃ±ca so yÄ• ti sarÄ«rabhedÄ• ||

149__._ á¹• 21 na santi devÄ• iti Ä• hu {iccÄ• hu (Ce Ee) } eke, idheva jÄ«vo vibhavaá¹ƒ u

tathÄ• phalaá¹ƒ sukatadukkaá¹-Ä• naá¹ƒ, dattupaÃ±Ã±attaÃ±ca vadanti dÄ• naá¹ƒ.

tesaá¹ƒ vaco arahataá¹ƒ saddahÄ• no, tasmÄ• ahaá¹ƒ sakuá¹‡e bÄ• dhayÄ• mi ||

150__._ á¹• 21 cando ca suriyo ca ubho sudassanÄ• , gacchanti obhÄ• sayamantalikkhe.

imassa lokassa parassa vÄ• te, kathaá¹ƒ nu te Ä• hu manussaloke ||

151__._ á¹• 21 cando \Be I 295/ ca suriyo ca ubho sudassanÄ• , gacchanti \Se I 390/ obhÄ•

parassa lokassa na te imassa, devÄ• ti te Ä• hu manussaloke ||

152__._ á¹• 21 ettheva te nÄ«hatÄ• hÄ«navÄ• dÄ• , ahetukÄ• ye na vadanti kammaá¹ƒ.

tathÄ• phalaá¹ƒ sukatadukkaá¹-Ä• naá¹ƒ, dattupaÃ±Ã±attaá¹ƒ ye ca vadanti dÄ• naá¹ƒ ||

153__._ á¹• 21 addhÄ• hi saccaá¹ƒ vacanaá¹ƒ tavedaá¹ƒ {tavetaá¹ƒ (Ce Se Ee) }, kathaÃ±
bhaveyya {vadeyya (Ce Ee) }.

tathÄ• phalaá¹ƒ sukatadukkaá¹-Ä• naá¹ƒ, dattupaÃ±Ã±attaÃ±ca kathaá¹ƒ bhaveyya ||

154__._ á¹• 21 kathaá¹ƒkaro kintikaro kimÄ• caraá¹ƒ, kiá¹ƒ sevamÄ• no kena tapoguá¹‡ena

akkhÄ• hi {akkhÄ• hi taá¹ƒ dÄ• ni (Katthaci) } me morarÄ• jetamatthaá¹ƒ, yathÄ• ahaá¹ƒ no

155__._ á¹• 21 ye keci atthi samaá¹‡Ä• pathabyÄ• , kÄ• sÄ• yavatthÄ• anagÄ• riyÄ• te.

pÄ• tova piá¹‡á¸• Ä• ya caranti kÄ• le, vikÄ• lacariyÄ• viratÄ• hi santo ||

156__._ á¹• 21 te tattha kÄ• lenupasaá¹…kamitvÄ• , pucchÄ• hi \Se I 391/ yaá¹ƒ te manasc

te te pavakkhanti yathÄ• pajÄ• naá¹ƒ, imassa lokassa parassa catthaá¹ƒ ||

157__._ á¹• 21 tacaá¹ƒva jiá¹‡á¹‡aá¹ƒ urago purÄ• á¹‡aá¹ƒ, paá¹‡á¸• Å«palÄ• saá¹ƒ harito

esappahÄ«no mama luddabhÄ• vo, jahÄ• mahaá¹ƒ luddakabhÄ• vamajja ||

158__._ á¹• 21 ye \Be I 296/ cÄ• pi me sakuá¹‡Ä• atthi baddhÄ• , satÄ• ninekÄ• ni nivesan

tesampahaá¹ƒ {tesaá¹ƒ ahaá¹ƒ (Se Katthaci) } jÄ«vitamajja dammi, mokkhaÃ±ca te pattÄ• -
} sakaá¹ƒ niketaá¹ƒ ||

159__._ á¹• 21 luddo \Ne I 224/ carÄ« pÄ• sahattho araÃ±Ã±e, bÄ• dhetu morÄ• dhipatiá¹ƒ

bandhitvÄ• {bandhitva (Ce Ee) } morÄ• dhipatiá¹ƒ yasassiá¹ƒ, dukkhÄ• sa pamucci {dukkh
pamuÃ±ci (Se Ee) } yathÄ• haá¹ƒ pamuttoti ||

mahÄ• morajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 492. tacchasÅ«karajÄ• takaá¹ƒ (9)

160__._ á¹• 21 yadesamÄ• nÄ• vicarimha, pabbatÄ• ni vanÄ• ni ca.

anvesaá¹ƒ \Se I 392/ vicariá¹ƒ {vipule (Se Katthaci) } Ã±Ä• tÄ«, teme adhigatÄ• mayÄ• ||

161__._ á¹• 21 bahuÃ±cidaá¹ƒ mÅ«laphalaá¹ƒ, bhakkho cÄ• yaá¹ƒ anappako.

rammÄ• cimÄ• girÄ«najjo {girinadiyo (Ce Ee) }, phÄ• suvÄ• so bhavissati ||

162__._ á¹• 21 idhevÄ• haá¹ƒ vasissÄ• mi, saha sabbehi Ã±Ä• tibhi.

appossukko nirÄ• saá¹…kÄ«, asoko akutobhayo ||

163__._ á¹• 21 aÃ±Ã±ampi {aÃ±Ã±aá¹ƒ hi (Ce Ee) } leá¹‡aá¹ƒ pariyesa, sattu no idha vijjati

so taccha sÅ«kare hanti, idhÄ• gantvÄ• varaá¹ƒ varaá¹ƒ ||

164__._ á¹• 21 ko numhÄ• kaá¹ƒ {ko namhÄ• kaá¹ƒ (Ce Ee) } idha sattu, ko Ã±Ä• tÄ« susa

duppadhaá¹ƒse {appadhaá¹ƒse (Ce Ee) } padhaá¹ƒseti, taá¹ƒ me akkhÄ• tha pucchitÄ• ||

165__._ á¹• 21 uddhaggarÄ• jÄ« migarÄ• jÄ• , balÄ« dÄ• á¹-hÄ• vudho migo.

so taccha sÅ«kare hanti, idhÄ• gantvÄ• varaá¹ƒ varaá¹ƒ ||

166__._ á¹• 21 na no dÄ• á¹-hÄ• na vijjanti {nu vijjanti (Katthaci) }, balaá¹ƒ kÄ• ye samohita

sabbe samaggÄ• hutvÄ• na, vasaá¹ƒ kÄ• hÄ• ma ekakaá¹ƒ ||

167__._ á¹• 21 hadayaá¹…gamaá¹ƒ \Be I 297/ kaá¹‡á¹‡asukhaá¹ƒ, vÄ• caá¹ƒ bhÄ• sasi tac

yopi yuddhe palÄ• yeyya, tampi pacchÄ• hanÄ• mase ||

168__._ á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ• virato nu ajja, abhayaá¹ƒ nu te sabbabhÅ«tesu dinnaá¹

dÄ• á¹-hÄ• nu te migavadhÄ• ya {miga viriyaá¹ƒ (Ce Se Ee) } na santi, yo saá¹…ghapatto k

169__._ á¹• 21 na \Se I 393/ me dÄ• á¹-hÄ• na vijjanti, balaá¹ƒ kÄ• ye samohitaá¹ƒ.

Ã±Ä• tÄ« ca disvÄ• na sÄ• maggÄ« ekato, tasmÄ• ca jhÄ• yÄ• mi vanamhi ekako ||

170__._ á¹• 21 imassudaá¹ƒ yanti disodisaá¹ƒ pure, bhayaá¹-á¹-itÄ• leá¹‡agavesino puthu.

te dÄ• ni saá¹…gamma vasanti ekato, yatthaá¹-á¹-hitÄ• duppasahajja te mayÄ• ||

171__._ á¹• 21 pariá¹‡Ä• yakasampannÄ• , sahitÄ• ekavÄ• dino.

te maá¹ƒ samaggÄ• hiá¹ƒseyyuá¹ƒ, tasmÄ• nesaá¹ƒ na patthaye {apatthave (Ee) } ||

172__._ á¹• 21 ekova \Ne I 225/ indo asure jinÄ• ti, ekova seno hanti dije pasayha.

ekova byaggho migasaá¹…ghapatto, varaá¹ƒ varaá¹ƒ hanti balaÃ±hi tÄ• disaá¹ƒ ||

173__._ á¹• 21 na heva indo na seno, napi byaggho migÄ• dhipo.

samagge sahite Ã±Ä• tÄ«, na byagghe {byagghe ca (Ce Ee), byaggho na (Se) } kurute vase

174__._ á¹• 21 kumbhÄ«lakÄ• sakuá¹‡akÄ• , saá¹…ghino gaá¹‡acÄ• rino.

sammodamÄ• nÄ• ekajjhaá¹ƒ, uppatanti á¸• ayanti ca ||

175__._ á¹• 21 tesaÃ±ca á¸• ayamÄ• nÄ• naá¹ƒ, ekettha apasakkati {apavattati (Ce Ee) }.

taÃ±ca seno nitÄ• á¸·eti, veyyagghiyeva sÄ• gati ||

176__._ á¹• 21 ussÄ• hito \Se I 394/ \Be I 298/ jaá¹-ilena, luddenÄ• misacakkhunÄ• .

dÄ• á¹-hÄ« dÄ• á¹-hÄ«su pakkhandi, maÃ±Ã±amÄ• no yathÄ• pure ||

177__._ á¹• 21 sÄ• dhu sambahulÄ• Ã±Ä• tÄ«, api rukkhÄ• araÃ±Ã±ajÄ• .

sÅ«karehi samaggehi, byaggho ekÄ• yane hato ||

178__._ á¹• 21 brÄ• hmaá¹‡aÃ±ceva byagghaÃ±ca, ubho hantvÄ• na sÅ«karÄ• ||

Ä• nandino pamuditÄ• , mahÄ• nÄ• daá¹ƒ panÄ• disuá¹ƒ ||

179__._ á¹• 21 te su udumbaramÅ«lasmiá¹ƒ, sÅ«karÄ• susamÄ• gatÄ• .

tacchakaá¹ƒ abhisiÃ±ciá¹ƒsu, ``tvaá¹ƒ no rÄ• jÄ• si issaroâ€™â€™ ti ||

tacchasÅ«karajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 493. mahÄ• vÄ• á¹‡ijajÄ• takaá¹ƒ (10)

180__._ á¹• 21 vÄ• á¹‡ijÄ• samitiá¹ƒ katvÄ• , nÄ• nÄ• raá¹-á¹-hato Ä• gatÄ• .

dhanÄ• harÄ• pakkamiá¹ƒsu, ekaá¹ƒ katvÄ• na gÄ• maá¹‡iá¹ƒ ||

181__._ á¹• 21 te taá¹ƒ kantÄ• ramÄ• gamma, appabhakkhaá¹ƒ anodakaá¹ƒ.

mahÄ• nigrodhamaddakkhuá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

182__._ á¹• 21 te ca tattha nisÄ«ditvÄ• , tassa rukkhassa chÄ• yayÄ• {chÄ• diyÄ• (Ce Se

vÄ• á¹‡ijÄ• samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• ||

183__._ á¹• 21 allÄ• yate {addÄ• yate (Ce Ee) } ayaá¹ƒ rukkho, api vÄ• rÄ«va {vÄ• ri ca (Ce

iá¹…ghassa purimaá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

184__._ á¹• 21 sÄ• ca chinnÄ• va pagghari, acchaá¹ƒ vÄ• riá¹ƒ anÄ• vilaá¹ƒ.

te \Se I 395/ tattha nhatvÄ• pivitvÄ• , yÄ• vaticchiá¹ƒsu vÄ• á¹‡ijÄ• ||

185__._ á¹• 21 dutiyaá¹ƒ \Ne I 226/ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa dakkhiá¹‡aá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

186__._ á¹• 21 sÄ• ca chinnÄ• va pagghari, sÄ• limaá¹ƒsodanaá¹ƒ bahuá¹ƒ.

appodavaá¹‡á¹‡e kummÄ• se, siá¹…giá¹ƒ vidalasÅ«piyo {siá¹…giá¹ƒ bidalasÅ«piyo (Ce Ee
lasÅ«piyo (Katthaci) siá¹…gÄ«nti siá¹…gÄ«verÄ• dikaá¹ƒ uttaribhaá¹…gaá¹ƒ. vidalasÅ«piyo
vidalaá¹ƒ kalÄ• yÄ• dimhi vattatÄ«ti sakkatÄ• bhidhÄ• ne} ||

187__._ á¹• 21 te \Be I 299/ tattha bhutvÄ• khÄ• ditvÄ• {bhutvÄ• ca pivitvÄ• ca (Ee) }, yÄ
vÄ• á¹‡ijÄ• .

tatiyaá¹ƒ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa pacchimaá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

188__._ á¹• 21 sÄ• ca chinnÄ• va pagghari, nÄ• riyo samalaá¹…katÄ• .

vicitravatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

189__._ á¹• 21 api su vÄ• á¹‡ijÄ• ekÄ• , nÄ• riyo paá¹‡á¹‡avÄ«sati.

samantÄ• parivÄ• riá¹ƒsu {parikariá¹ƒsu (Ce Se Ee) }, tassa rukkhassa chÄ• yayÄ• {chÄ• (

190__._ á¹• 21 te tÄ• hi paricÄ• retvÄ• {parivÄ• retvÄ• (Ce Se Ee) }, yÄ• vaticchiá¹ƒsu vÄ•

catutthaá¹ƒ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa uttaraá¹ƒ sÄ• khaá¹ƒ, mayaá¹ƒ chindÄ• ma vÄ• á¹‡ijÄ• ||

191__._ á¹• 21 sÄ• ca chinnÄ• va pagghari, muttÄ• veá¸·uriyÄ• bahÅ«.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, kuttiyo paá¹-iyÄ• ni ca ||

192__._ á¹• 21 kÄ• sikÄ• ni ca vatthÄ• ni, uddiyÄ• ni ca kambalÄ• {uddiyÄ• ne ca kambale

te tattha bhÄ• re bandhitvÄ• , yÄ• vaticchiá¹ƒsu vÄ• á¹‡ijÄ• ||

193__._ á¹• 21 paÃ±camaá¹ƒ samacintesuá¹ƒ, bÄ• lÄ• mohena pÄ• rutÄ• .

iá¹…ghassa \Se I 396/ mÅ«le {mÅ«laá¹ƒ (Ce Ee Katthaci) } chindÄ• ma, api bhiyyo labhÄ• n

194__._ á¹• 21 athuá¹-á¹-hahi satthavÄ• ho, yÄ• camÄ• no kataÃ±jalÄ«.

nigrodho kiá¹ƒ parajjhati {aparajjhatha (Ce), aparajjhati (Se Ee) }, vÄ• á¹‡ijÄ• bhaddamatthu

195__._ á¹• 21 vÄ• ridÄ• purimÄ• sÄ• khÄ• , annapÄ• naÃ±ca dakkhiá¹‡Ä• .

nÄ• ridÄ• pacchimÄ• sÄ• khÄ• , sabbakÄ• me ca uttarÄ• .

nigrodho kiá¹ƒ parajjhati, vÄ• á¹‡ijÄ• bhaddamatthu te ||

196__._ á¹• 21 yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

197__._ á¹• 21 te ca tassÄ• nÄ• diyitvÄ• {tassa anÄ• ditvÄ• (Ce Se) }, ekassa vacanaá¹ƒ l

nisitÄ• hi kuá¹-hÄ• rÄ«hi {kudhÄ• rÄ«hi (Katthaci) }, mÅ«lato naá¹ƒ upakkamuá¹ƒ ||

198__._ á¹• 21 tato \Ne I 227/ \Be I 300/ nÄ• gÄ• nikkhamiá¹ƒsu, sannaddhÄ• paá¹‡á¹‡av

dhanuggahÄ• naá¹ƒ tisatÄ• , chasahassÄ• ca vammino ||

199__._ á¹• 21 ete hanatha bandhatha, mÄ• vo muÃ±cittha {muccittha (Ee) } jÄ«vitaá¹ƒ.

á¹-hapetvÄ• satthavÄ• haá¹ƒva, sabbe bhasmaá¹ƒ {bhasmÄ« (Ce) } karotha ne ||

200__._ á¹• 21 tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

lobhassa na vasaá¹ƒ gacche, haneyyÄ• risakaá¹ƒ {haneyya disataá¹ƒ (Ce), haneyya disaka

201__._ á¹• 21 eva {eta (Ce Ee) } mÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡hÄ• dukkhassa sambha

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeti ||

mahÄ• vÄ• á¹‡ijajÄ• takaá¹ƒ dasamaá¹ƒ.

á¹• 03 494. sÄ• dhinajÄ• takaá¹ƒ (11)

202__._ á¹• 21 abbhuto \Se I 397/ vata lokasmiá¹ƒ, uppajji lomahaá¹ƒsano.

dibbo ratho pÄ• turahu, vedehassa yasassino ||

203__._ á¹• 21 devaputto mahiddhiko, mÄ• tali {mÄ• talÄ« (Ce) } devasÄ• rathi.

nimantayittha rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ ||

204__._ á¹• 21 ehimaá¹ƒ rathamÄ• ruyha, rÄ• jaseá¹-á¹-ha disampati.

devÄ• dassanakÄ• mÄ• te, tÄ• vatiá¹ƒsÄ• saindakÄ• .

saramÄ• nÄ• hi te devÄ• , sudhammÄ• yaá¹ƒ samacchare ||

205__._ á¹• 21 tato ca rÄ• jÄ• sÄ• dhino {sÄ• dhÄ«no (Ce Ee) }, vedeho mithilaggaho {pan
}.

sahassayuttamÄ• ruyha {yuttaá¹ƒ abhiruyha (Ce) }, agÄ• devÄ• na santike.

taá¹ƒ devÄ• paá¹-inandiá¹ƒsu, disvÄ• rÄ• jÄ• namÄ• gataá¹ƒ ||

206__._ á¹• 21 svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

nisÄ«da dÄ• ni rÄ• jÄ«si {rÄ• jisi (Ce Se Ee) }, devarÄ• jassa santike ||

207__._ á¹• 21 sakkopi paá¹-inandittha, vedehaá¹ƒ mithilaggahaá¹ƒ.

nimantayittha {nimantayÄ« ca (Ce Ee) } kÄ• mehi, Ä• sanena ca vÄ• savo ||

208__._ á¹• 21 sÄ• dhu \Be I 301/ khosi anuppatto, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ.

vasa \Se I 398/ devesu rÄ• jÄ«si, sabbakÄ• masamiddhisu.

tÄ• vatiá¹ƒsesu devesu, bhuÃ±ja kÄ• me amÄ• nuse ||

209__._ á¹• 21 ahaá¹ƒ \Ne I 228/ pure saggagato ramÄ• mi, naccehi gÄ«tehi ca vÄ• ditehi.

so dÄ• ni ajja na ramÄ• mi sagge, Ä• yuá¹ƒ nu khÄ«á¹‡o {khÄ«á¹‡aá¹ƒ (Se) } maraá¹‡aá¹ƒ

udÄ• hu mÅ«á¸·hosmi janindaseá¹-á¹-ha ||

210__._ á¹• 21 na tÄ• yu {na cÄ• yu (Ce Ee Katthaci) } khÄ«á¹‡aá¹ƒ maraá¹‡aÃ±ca {maraá
na cÄ• pi mÅ«á¸·ho naravÄ«raseá¹-á¹-ha.

tuyhaÃ±ca {tavaÃ±ca (Ce Ee), tava ca (Katthaci) } puÃ±Ã±Ä• ni parittakÄ• ni, yesaá¹ƒ vipÄ•
{vedayato (Ee Katthaci) } ||

211__._ á¹• 21 vasa devÄ• nubhÄ• vena, rÄ• jaseá¹-á¹-ha disampati.

tÄ• vatiá¹ƒsesu devesu, bhuÃ±ja kÄ• me amÄ• nuse ||

212__._ á¹• 21 yathÄ• yÄ• citakaá¹ƒ yÄ• naá¹ƒ, yathÄ• yÄ• citakaá¹ƒ dhanaá¹ƒ.

evaá¹ƒ sampadamevetaá¹ƒ, yaá¹ƒ parato dÄ• napaccayÄ• ||

213__._ á¹• 21 na cÄ• hametamicchÄ• mi, yaá¹ƒ parato dÄ• napaccayÄ• .

sayaá¹ƒkatÄ• ni puÃ±Ã±Ä• ni, taá¹ƒ me Ä• veá¹‡ikaá¹ƒ {Ä• veá¹‡iyaá¹ƒ (Ce Se Ee), Ä• ven
||

214__._ á¹• 21 sohaá¹ƒ gantvÄ• manussesu, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhito hoti, na ca pacchÄ• nutappati ||

215__._ á¹• 21 imÄ• ni \Se I 399/ tÄ• ni khettÄ• ni, imaá¹ƒ nikkhaá¹ƒ sukuá¹‡á¸• alaá¹ƒ.

imÄ• tÄ• haritÄ• nÅ«pÄ• , imÄ• najjo savantiyo ||

216__._ á¹• 21 imÄ• tÄ• pokkharaá¹‡Ä« rammÄ• , cakkavÄ• kapakÅ«jitÄ• {cakkavÄ• kÅ«

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

yassimÄ• ni mamÄ• yiá¹ƒsu, kiá¹ƒ nu te disataá¹ƒ gatÄ• ||

217__._ á¹• 21 tÄ• nÄ«dha \Be I 302/ khettÄ• ni so bhÅ«mibhÄ• go, teyeva Ä• rÄ• mavanu
vanaâ€™ me pacÄ• rÄ• (Ce Ee), te yeva Ä• rÄ• mavanÄ• ni saÃ±carÄ• (Katthaci) }.

tameva mayhaá¹ƒ janataá¹ƒ apassato, suÃ±Ã±aá¹ƒva me nÄ• rada khÄ• yate disÄ• ||

218__._ á¹• 21 diá¹-á¹-hÄ• mayÄ• vimÄ• nÄ• ni, obhÄ• sentÄ• catuddisÄ• .

sammukhÄ• devarÄ• jassa, tidasÄ• naÃ±ca sammukhÄ• ||

219__._ á¹• 21 vutthaá¹ƒ me bhavanaá¹ƒ dibyaá¹ƒ {dibbaá¹ƒ (Ce Ee) }, bhuttÄ• kÄ• mÄ• a

tÄ• vatiá¹ƒsesu devesu, sabbakÄ• masamiddhisu ||

220__._ á¹• 21 sohaá¹ƒ etÄ• disaá¹ƒ hitvÄ• , puÃ±Ã±Ä• yamhi idhÄ• gato.

dhammameva carissÄ• mi, nÄ• haá¹ƒ rajjena atthiko ||

221__._ á¹• 21 adaá¹‡á¸• Ä• vacaraá¹ƒ maggaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

taá¹ƒ maggaá¹ƒ paá¹-ipajjissaá¹ƒ, yena gacchanti subbatÄ• ti ||

sÄ• dhinajÄ• takaá¹ƒ {sÄ• dhinarÄ• jajÄ• takaá¹ƒ (Se) } ekÄ• dasamaá¹ƒ.

á¹• 03 495. dasabrÄ• hmaá¹‡ajÄ• takaá¹ƒ (12)

222__._ á¹• 21 rÄ• jÄ• \Se I 400/ \Ne I 229/ avoca vidhuraá¹ƒ, dhammakÄ• mo yudhiá¹-á¹-h

brÄ• hmaá¹‡e vidhura pariyesa, sÄ«lavante bahussute ||

223__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu {bhuÃ±jeyyuá¹ƒ (Ce) } bhoj

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

224__._ á¹• 21 dullabhÄ• brÄ• hmaá¹‡Ä• deva, sÄ«lavanto bahussutÄ• .

viratÄ• methunÄ• dhammÄ• , ye te bhuÃ±jeyyu bhojanaá¹ƒ ||

225__._ á¹• 21 dasa khalu mahÄ• rÄ• ja, yÄ• tÄ• brÄ• hmaá¹‡ajÄ• tiyo.

tesaá¹ƒ vibhaá¹…gaá¹ƒ vicayaá¹ƒ {viciya (Katthaci) }, vitthÄ• rena suá¹‡ohi me ||

226__._ á¹• 21 pasibbake gahetvÄ• na, puá¹‡á¹‡e mÅ«lassa saá¹ƒvute.

osadhikÄ• yo {osadhikÄ• ye (Se Katthaci) } ganthenti, nhÄ• payanti {nahÄ• yanti (Ce Ee) } j

227__._ á¹• 21 tikicchakasamÄ• \Be I 303/ rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

228__._ á¹• 21 apetÄ• te ca {te (Ce Ee) } brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• {rÄ• jÄ• ca (Se Katthaci) } korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

229__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

230__._ á¹• 21 kiá¹…kiá¹‡ikÄ• yo {kiá¹…kaá¹‡ikÄ• yo (Katthaci), kiá¹…kiá¹‡iyo (Se) } gahet
Ee) }, ghosenti puratopi te.

pesanÄ• nipi gacchanti, rathacariyÄ• su sikkhare ||

231__._ á¹• 21 paricÄ• rakasamÄ• \Se I 401/ rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

232__._ á¹• 21 apetÄ• te ca brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

233__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

234__._ á¹• 21 kamaá¹‡á¸• aluá¹ƒ \Ne I 230/ gahetvÄ• na, vaá¹…kadaá¹‡á¸• aÃ±ca brÄ• h

paccupessanti rÄ• jÄ• no, gÄ• mesu nigamesu ca.

nÄ• dinne vuá¹-á¹-hahissÄ• ma, gÄ• mamhi vÄ• vanamhi vÄ• {vÄ• mamhi ca vanamhi ca
(Se) } ||

235__._ á¹• 21 niggÄ• hakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

236__._ á¹• 21 apetÄ• te ca brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

237__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

238__._ á¹• 21 parÅ«á¸·hakacchanakhalomÄ• \Be I 304/, paá¹…kadantÄ• rajassirÄ• .

okiá¹‡á¹‡Ä• rajareá¹‡Å«hi, yÄ• cakÄ• vicaranti te ||

239__._ á¹• 21 khÄ• á¹‡ughÄ• tasamÄ• \Se I 402/ rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

240__._ á¹• 21 apetÄ• te ca brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

241__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

242__._ á¹• 21 harÄ«takaá¹ƒ {harÄ«á¹-akaá¹ƒ (bahÅ«su) } Ä• malakaá¹ƒ, ambaá¹ƒ jambuá

{ambajambuvibhÄ«á¹-akaá¹ƒ (Ce Ee) }.

labujaá¹ƒ dantapoá¹‡Ä• ni, beluvÄ• badarÄ• ni ca ||

243__._ á¹• 21 rÄ• jÄ• yatanaá¹ƒ ucchu-puá¹-aá¹ƒ, dhÅ«manettaá¹ƒ madhu-aÃ±janaá¹ƒ.

uccÄ• vacÄ• ni paá¹‡iyÄ• ni, vipaá¹‡enti janÄ• dhipa ||

244__._ á¹• 21 vÄ• á¹‡ijakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

245__._ á¹• 21 apetÄ• \Ne I 231/ te ca brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

246__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

247__._ á¹• 21 kasi-vÄ• á¹‡ijjaá¹ƒ {kasiá¹ƒ vaá¹‡ijjaá¹ƒ (Ce Ee) } kÄ• renti, posayanti ajeá¸·

kumÄ• riyo \Se I 403/ pavecchanti, vivÄ• hantÄ• vahanti ca ||

248__._ á¹• 21 samÄ• ambaá¹-á¹-havessehi, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

249__._ á¹• 21 apetÄ• te ca brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

250__._ á¹• 21 virate \Be I 305/ methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

251__._ á¹• 21 nikkhittabhikkhaá¹ƒ bhuÃ±janti, gÄ• mesveke purohitÄ• .

bahÅ« te {ne (Se Katthaci) } paripucchanti, aá¹‡á¸• acchedÄ• nilaÃ±chakÄ• {tilaÃ±chakÄ•

252__._ á¹• 21 pasÅ«pi tattha haÃ±Ã±anti, mahiá¹ƒsÄ• sÅ«karÄ• ajÄ• .

goghÄ• takasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

253__._ á¹• 21 apetÄ• te brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

254__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

255__._ á¹• 21 asicammaá¹ƒ gahetvÄ• na, khaggaá¹ƒ paggayha brÄ• hmaá¹‡Ä• .

vessapathesu tiá¹-á¹-hanti, satthaá¹ƒ abbÄ• hayantipi ||

256__._ á¹• 21 samÄ• \Se I 404/ \Ne I 232/ gopanisÄ• dehi, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

257__._ á¹• 21 apetÄ• te brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

258__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

259__._ á¹• 21 araÃ±Ã±e kuá¹-ikaá¹ƒ katvÄ• , kÅ«á¹-Ä• ni kÄ• rayanti te.

sasabiá¸·Ä• re bÄ• dhenti, Ä• godhÄ• macchakacchapaá¹ƒ ||

260__._ á¹• 21 te luddakasamÄ• rÄ• ja {luddakÄ• te mahÄ• rÄ• ja (Ce Ee) }, tepi vuccanti

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

261__._ á¹• 21 apetÄ• \Be I 306/ te brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

262__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

263__._ á¹• 21 aÃ±Ã±e dhanassa kÄ• mÄ• hi, heá¹-á¹-hÄ• maÃ±ce pasakkitÄ• {pasakkhit

rÄ• jÄ• no upari nhÄ• yanti, somayÄ• ge upaá¹-á¹-hite ||

264__._ á¹• 21 malamajjakasamÄ• rÄ• ja, tepi vuccanti brÄ• hmaá¹‡Ä• .

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

265__._ á¹• 21 apetÄ• \Se I 405/ te brahmaÃ±Ã±Ä• ,

(iti rÄ• jÄ• korabyo)

na te vuccanti brÄ• hmaá¹‡Ä• .

aÃ±Ã±e vidhura pariyesa, sÄ«lavante bahussute ||

266__._ á¹• 21 virate methunÄ• dhammÄ• , ye me bhuÃ±jeyyu bhojanaá¹ƒ.

dakkhiá¹‡aá¹ƒ samma dassÄ• ma, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

267__._ á¹• 21 atthi kho brÄ• hmaá¹‡Ä• deva, sÄ«lavanto bahussutÄ• .

viratÄ• methunÄ• dhammÄ• , ye te bhuÃ±jeyyu bhojanaá¹ƒ ||

268__._ á¹• 21 ekaÃ±ca \Ne I 233/ bhattaá¹ƒ bhuÃ±janti, na ca majjaá¹ƒ pivanti te.

akkhÄ• tÄ• te mahÄ• rÄ• ja, tÄ• dise nipatÄ• mase ||

269__._ á¹• 21 ete kho brÄ• hmaá¹‡Ä• vidhura, sÄ«lavanto bahussutÄ• .

ete vidhura pariyesa, khippaÃ±ca ne {khippaá¹ƒva ne (Katthaci) } nimantayÄ• ti ||

dasabrÄ• hmaá¹‡ajÄ• takaá¹ƒ dvÄ• dasamaá¹ƒ.

á¹• 03 496. bhikkhÄ• paramparajÄ• takaá¹ƒ (13)

270__._ á¹• 21 sukhumÄ• larÅ«paá¹ƒ disvÄ• {disvÄ• na (Katthaci Ce-a) }, raá¹-á¹-hÄ• viv

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, mahÄ• sayanamupÄ• sitaá¹ƒ {mupocitaá¹ƒ (bahÅ«su) } ||

271__._ á¹• 21 tassa \Be I 307/ te pemakenÄ• haá¹ƒ, adÄ• siá¹ƒ vaá¸• á¸• hamodanaá¹ƒ {b

sÄ• lÄ«naá¹ƒ vicitaá¹ƒ bhattaá¹ƒ, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

272__._ á¹• 21 taá¹ƒ tvaá¹ƒ bhattaá¹ƒ paá¹-iggayha, brÄ• hmaá¹‡assa adÄ• sayi {adÄ• pay

attÄ• naá¹ƒ \Se I 406/ {attanÄ• (Ee-a pÄ• á¹-hantaraá¹ƒ) } anasitvÄ• na, koyaá¹ƒ dhammo

273__._ á¹• 21 Ä• cariyo brÄ• hmaá¹‡o mayhaá¹ƒ, kiccÄ• kiccesu byÄ• vaá¹-o {vÄ• vaá¹-o

garu ca Ä• mantanÄ«yo {Ä• mantaá¹‡Ä«yo (Ce Ee) } ca, dÄ• tumarahÄ• mi bhojanaá¹ƒ ||

274__._ á¹• 21 brÄ• hmaá¹‡aá¹ƒ dÄ• ni pucchÄ• mi, gotamaá¹ƒ rÄ• japÅ«jitaá¹ƒ.

rÄ• jÄ• te bhattaá¹ƒ pÄ• dÄ• si, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

275__._ á¹• 21 taá¹ƒ tvaá¹ƒ bhattaá¹ƒ paá¹-iggayha, isissa bhojanaá¹ƒ adÄ• .

akhettaÃ±Ã±Å«si dÄ• nassa, koyaá¹ƒ dhammo namatthu te ||

276__._ á¹• 21 bharÄ• mi putta {putte (Ce Ee) } dÄ• re ca, gharesu gadhito {gathito (Ce Ee)

bhuÃ±je mÄ• nusake kÄ• me, anusÄ• sÄ• mi rÄ• jino ||

277__._ á¹• 21 Ä• raÃ±Ã±ikassa {Ä• raÃ±Ã±akassa (Ce Ee) } isino, cirarattaá¹ƒ tapassino.

vuá¸• á¸• hassa bhÄ• vitattassa, dÄ• tumarahÄ• mi bhojanaá¹ƒ ||

278__._ á¹• 21 isiÃ±ca dÄ• ni pucchÄ• mi, kisaá¹ƒ dhamanisanthataá¹ƒ.

parÅ«á¸·hakacchanakhalomaá¹ƒ, paá¹…kadantaá¹ƒ rajassiraá¹ƒ ||

279__._ á¹• 21 eko araÃ±Ã±e viharasi {vihÄ• si (Katthaci) }, nÄ• vakaá¹…khasi jÄ«vitaá¹ƒ.

bhikkhu kena tayÄ• seyyo, yassa tvaá¹ƒ bhojanaá¹ƒ adÄ• ||

280__._ á¹• 21 khaá¹‡antÄ• lukalambÄ• ni {khaá¹‡amÄ• lukalambÄ• ni (Se Katthaci) }, bilÄ
{biá¸·Ä• litakkaá¸·Ä• ni ca (Ce Ee) }.

dhunaá¹ƒ sÄ• mÄ• kanÄ«vÄ• raá¹ƒ, saá¹…ghÄ• riyaá¹ƒ pasÄ• riyaá¹ƒ {saá¹ƒhÄ• riyaá¹ƒ pa
saá¹ƒsÄ• riyaá¹ƒ pasÄ• riyaá¹ƒ (Katthaci) } ||

281__._ á¹• 21 sÄ• kaá¹ƒ \Ne I 234/ bhisaá¹ƒ madhuá¹ƒ maá¹ƒsaá¹ƒ, badarÄ• malakÄ• ni c

tÄ• ni Ä• haritvÄ• {Ä• hatva (Ce Se) } bhuÃ±jÄ• mi, atthi me so pariggaho ||

282__._ á¹• 21 pacanto \Se I 407/ \Be I 308/ apacantassa, amamassa sakiÃ±cano {akiÃ±ca

anÄ• dÄ• nassa sÄ• dÄ• no, dÄ• tumarahÄ• mi bhojanaá¹ƒ ||

283__._ á¹• 21 bhikkhuÃ±ca dÄ• ni pucchÄ• mi, tuá¹‡hÄ«mÄ• sÄ«na subbataá¹ƒ.

isi te bhattaá¹ƒ pÄ• dÄ• si, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

284__._ á¹• 21 taá¹ƒ tvaá¹ƒ bhattaá¹ƒ paá¹-iggayha, tuá¹‡hÄ« bhuÃ±jasi ekako.

nÄ• Ã±Ã±aá¹ƒ kaÃ±ci {kiÃ±ci (Katthaci) } nimantesi, koyaá¹ƒ dhammo namatthu te ||

285__._ á¹• 21 na pacÄ• mi na pÄ• cemi, na chindÄ• mi na chedaye.

taá¹ƒ maá¹ƒ akiÃ±canaá¹ƒ Ã±atvÄ• , sabbapÄ• pehi Ä• rataá¹ƒ ||

286__._ á¹• 21 vÄ• mena bhikkhamÄ• dÄ• ya, dakkhiá¹‡ena kamaá¹‡á¸• aluá¹ƒ.

isi me bhattaá¹ƒ pÄ• dÄ• si, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ ||

287__._ á¹• 21 ete hi dÄ• tumarahanti, samamÄ• sapariggahÄ• .

paccanÄ«kamahaá¹ƒ maÃ±Ã±e, yo dÄ• tÄ• raá¹ƒ nimantaye ||

288__._ á¹• 21 atthÄ• ya vata me ajja, idhÄ• gacchi rathesabho.

sohaá¹ƒ ajja pajÄ• nÄ• mi {ito pubbe na jÄ• nÄ• mi (Ce Ee) }, yattha dinnaá¹ƒ mahapphalaá

289__._ á¹• 21 raá¹-á¹-hesu giddhÄ• rÄ• jÄ• no, kiccÄ• kiccesu brÄ• hmaá¹‡Ä• .

isÄ« mÅ«laphale giddhÄ• , vippamuttÄ• ca bhikkhavoti ||

bhikkhÄ• paramparajÄ• takaá¹ƒ terasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

suva \Se I 408/ kinnara mukka kharÄ• jinaso, bhisajÄ• ta mahesi kapotavaro.

atha mora satacchaka vÄ• á¹‡ijako, atha rÄ• ja sabrÄ• hmaá¹‡a bhikkhaparanti ||

pakiá¹‡á¹‡akanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

15. vÄ«satinipÄ• to

á¹• 03 497. mÄ• taá¹…gajÄ• takaá¹ƒ (1)

1__._ á¹• 21 kuto \Se I 409/ \Ne I 235/ \Be I 309/ nu Ä• gacchasi dummavÄ• sÄ« {rummavÄ
paá¹ƒsupisÄ• cakova.

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca {paá¹-imucca (Ce Ee) } kaá¹‡á¹-he, ko re tuvaá¹ƒ hosi
adakkhiá¹‡eyyo ||

2__._ á¹• 21 annaá¹ƒ tavedaá¹ƒ {tava idaá¹ƒ (Katthaci Ce Ee), tavayidaá¹ƒ (Se) } pakataá¹ƒ
khajjare bhuÃ±jare piyyare ca.

jÄ• nÄ• si maá¹ƒ tvaá¹ƒ paradattÅ«pajÄ«viá¹ƒ, uttiá¹-á¹-hapiá¹‡á¸• aá¹ƒ labhataá¹ƒ sapÄ• k

3__._ á¹• 21 annaá¹ƒ mamedaá¹ƒ {mama idaá¹ƒ (Katthaci Ce Ee), mamayidaá¹ƒ (Se) } pak
attatthÄ• ya saddahato mamedaá¹ƒ {mama idaá¹ƒ (Katthaci Ce Ee), mamayidaá¹ƒ (Se) }.

apehi etto kimidhaá¹-á¹-hitosi, na mÄ• disÄ• tuyhaá¹ƒ dadanti jamma ||

4__._ á¹• 21 thale ca ninne ca vapanti bÄ«jaá¹ƒ, anÅ«pakhette phalamÄ• samÄ• nÄ• {mÄ•
samÄ• nÄ• (Se) }.

etÄ• ya saddhÄ• ya dadÄ• hi dÄ• naá¹ƒ, appeva Ä• rÄ• dhaye dakkhiá¹‡eyye ||

5__._ á¹• 21 khettÄ• ni mayhaá¹ƒ viditÄ• ni loke, yesÄ• haá¹ƒ \Se I 410/ bÄ«jÄ• ni patiá¹-á¹-

ye brÄ• hmaá¹‡Ä• jÄ• timantÅ«papannÄ• , tÄ• nÄ«dha khettÄ• ni supesalÄ• ni ||

6__._ á¹• 21 jÄ• timado ca atimÄ• nitÄ• ca, lobho ca doso ca mado ca moho.

ete aguá¹‡Ä• yesu ca santi {yesu vasanti (Ce Ee) } sabbe, tÄ• nÄ«dha khettÄ• ni apesalÄ•

7__._ á¹• 21 jÄ• timado \Be I 310/ ca atimÄ• nitÄ• ca, lobho ca doso ca mado ca moho.

ete aguá¹‡Ä• yesu na santi sabbe, tÄ• nÄ«dha khettÄ• ni supesalÄ• ni ||

8__._ á¹• 21 kvettha gatÄ• {kvattha gatÄ• (Se), kattheva bhaá¹-á¹-hÄ• (Ee) } upajotiyo ca,
athavÄ• gaá¹‡á¸• akucchi {aá¹‡á¸• akucchi (Ce Se Ee) }.

imassa daá¹‡á¸• aÃ±ca vadhaÃ±ca datvÄ• , gale gahetvÄ• khalayÄ• tha {galayÄ• tha (Katt

9__._ á¹• 21 giriá¹ƒ nakhena khaá¹‡asi, ayo dantehi {dantena (Ce Ee) } khÄ• dasi.

jÄ• tavedaá¹ƒ padahasi, yo isiá¹ƒ paribhÄ• sasi ||

10__._ á¹• 21 idaá¹ƒ vatvÄ• na mÄ• taá¹…go, isi saccaparakkamo.

antalikkhasmiá¹ƒ \Se I 411/ pakkÄ• mi {pakkami (Katthaci) }, brÄ• hmaá¹‡Ä• naá¹ƒ udikkhat

11__._ á¹• 21 Ä• vellitaá¹ƒ {aveá¹-hitaá¹ƒ (Ce Ee) } piá¹-á¹-hito uttamaá¹…gaá¹ƒ, bÄ• huá¹ƒ
pasÄ• reti akammaneyyaá¹ƒ {akampaneyyaá¹ƒ (Katthaci) }.

setÄ• ni akkhÄ«ni yathÄ• matassa, ko me imaá¹ƒ puttamakÄ• si evaá¹ƒ ||

12__._ á¹• 21 idhÄ• gamÄ• \Ne I 236/ samaá¹‡o dummavÄ• sÄ«, otallako paá¹ƒsupisÄ• ca

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he, so te imaá¹ƒ puttamakÄ• si evaá¹ƒ ||

13__._ á¹• 21 katamaá¹ƒ disaá¹ƒ agamÄ• bhÅ«ripaÃ±Ã±o, akkhÄ• tha me mÄ• á¹‡avÄ• e

gantvÄ• na taá¹ƒ paá¹-ikaremu accayaá¹ƒ, appeva naá¹ƒ putta labhemu jÄ«vitaá¹ƒ ||

14__._ á¹• 21 vehÄ• yasaá¹ƒ \Be I 311/ agamÄ• bhÅ«ripaÃ±Ã±o, pathaddhuno pannarasev

api cÄ• pi so purimadisaá¹ƒ agacchi, saccappaá¹-iÃ±Ã±o isi sÄ• dhurÅ«po ||

15__._ á¹• 21 Ä• vellitaá¹ƒ piá¹-á¹-hito uttamaá¹…gaá¹ƒ, bÄ• huá¹ƒ pasÄ• reti akammaneyy

setÄ• ni akkhÄ«ni yathÄ• matassa, ko \Se I 412/ me imaá¹ƒ puttamakÄ• si evaá¹ƒ ||

16__._ á¹• 21 yakkhÄ• have santi mahÄ• nubhÄ• vÄ• , anvÄ• gatÄ• isayo sÄ• dhurÅ«pÄ•

te duá¹-á¹-hacittaá¹ƒ kupitaá¹ƒ viditvÄ• , yakkhÄ• hi te puttamakaá¹ƒsu evaá¹ƒ ||

17__._ á¹• 21 yakkhÄ• ca me puttamakaá¹ƒsu evaá¹ƒ, tvaÃ±Ã±eva me mÄ• kuddho {kudd

tumheva {tuyheva (Katthaci) } pÄ• de saraá¹‡aá¹ƒ gatÄ• smi, anvÄ• gatÄ• puttasokena bhi

18__._ á¹• 21 tadeva hi etarahi ca mayhaá¹ƒ, manopadoso na mamatthi {mama natthi (Ee)

putto ca te vedamadena matto, atthaá¹ƒ na jÄ• nÄ• ti adhicca vede ||

19__._ á¹• 21 addhÄ• have bhikkhu muhuttakena, sammuyhateva purisassa saÃ±Ã±Ä• .

ekÄ• parÄ• dhaá¹ƒ {etÄ• parÄ• dhaá¹ƒ (Katthaci) } khama bhÅ«ripaÃ±Ã±a, na paá¹‡á¸• itÄ•

20__._ á¹• 21 idaÃ±ca mayhaá¹ƒ uttiá¹-á¹-hapiá¹‡á¸• aá¹ƒ, tava {natthi Ce Ee potthakesu} n
appapaÃ±Ã±o.

yakkhÄ• ca te naá¹ƒ {te puttaá¹ƒ (Se) } na viheá¹-hayeyyuá¹ƒ, putto \Se I 413/ ca te hessati
so arogo ||

21__._ á¹• 21 maá¹‡á¸• abya \Be I 312/ bÄ• losi parittapaÃ±Ã±o, yo puÃ±Ã±akhettÄ• nama

mahakkasÄ• vesu dadÄ• si dÄ• naá¹ƒ, kiliá¹-á¹-hakammesu asaÃ±Ã±atesu ||

22__._ á¹• 21 jaá¹-Ä• ca kesÄ• ajinÄ• nivatthÄ• , jarÅ«dapÄ• naá¹ƒva mukhaá¹ƒ parÅ«á¸

pajaá¹ƒ imaá¹ƒ passatha dummarÅ«paá¹ƒ {rummarÅ«piá¹ƒ (Ce Ee) }, na jaá¹-Ä• jinaá¹ƒ tÄ•

23__._ á¹• 21 yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, tesu dinnaá¹ƒ mahapphalanti ||

mÄ• taá¹…gajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 498. cittasambhÅ«tajÄ• takaá¹ƒ (2)

24__._ á¹• 21 sabbaá¹ƒ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡aá¹ƒ, na kammunÄ• kiÃ±cana n

passÄ• mi sambhÅ«taá¹ƒ mahÄ• nubhÄ• vaá¹ƒ, sakammunÄ• \Se I 414/ puÃ±Ã±aphalÅ«p

25__._ á¹• 21 sabbaá¹ƒ \Ne I 237/ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡aá¹ƒ, na kammunÄ•

kaccinnu cittassapi evamevaá¹ƒ, iddho mano tassa yathÄ• pi mayhaá¹ƒ ||

26__._ á¹• 21 sabbaá¹ƒ narÄ• naá¹ƒ saphalaá¹ƒ suciá¹‡á¹‡aá¹ƒ, na kammunÄ• kiÃ±cana n

cittampi jÄ• nÄ• hi {cittaá¹ƒ vijÄ• nÄ• hi (Ce Ee) } tatheva deva, iddho mano tassa yathÄ• pi

27__._ á¹• 21 bhavaá¹ƒ nu citto sutamaÃ±Ã±ato te, udÄ• hu te koci naá¹ƒ etadakkhÄ• .

gÄ• thÄ• sugÄ«tÄ• na mamatthi kaá¹…khÄ• , dadÄ• mi te gÄ• mavaraá¹ƒ sataÃ±ca ||

28__._ á¹• 21 na \Be I 313/ cÄ• haá¹ƒ citto sutamaÃ±Ã±ato me, isÄ« ca me etamatthaá¹ƒ a

``gantvÄ• na raÃ±Ã±o paá¹-igÄ• hi {paá¹-igÄ• yi (Se Katthaci), paá¹-igÄ• ya (?) } gÄ• thaá¹
attamano dadeyyaâ€™â€™ {api nu te varaá¹ƒ attamano dadeyya (Se), api nu te attamano
||

29__._ á¹• 21 yojentu ve rÄ• jarathe, sukate cittasibbane.

kacchaá¹ƒ nÄ• gÄ• naá¹ƒ bandhatha, gÄ«veyyaá¹ƒ paá¹-imuÃ±catha ||

30__._ á¹• 21 Ä• haÃ±Ã±antu \Se I 415/ {Ä• haÃ±Ã±are (Se) } bherimudiá¹…gasaá¹…khe {
yÄ• nÄ• ni ca yojayantu.

ajjevahaá¹ƒ assamaá¹ƒ taá¹ƒ gamissaá¹ƒ, yattheva dakkhissamisiá¹ƒ nisinnaá¹ƒ ||

31__._ á¹• 21 suladdhalÄ• bho vata me ahosi, gÄ• thÄ• sugÄ«tÄ• parisÄ• ya majjhe.

svÄ• haá¹ƒ isiá¹ƒ sÄ«lavatÅ«papannaá¹ƒ, disvÄ• patÄ«to sumanohamasmi ||

32__._ á¹• 21 Ä• sanaá¹ƒ udakaá¹ƒ pajjaá¹ƒ, paá¹-iggaá¹‡hÄ• tu no bhavaá¹ƒ.

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhavaá¹ƒ ||

33__._ á¹• 21 rammaÃ±ca te Ä• vasathaá¹ƒ karontu, nÄ• rÄ«gaá¹‡ehi paricÄ• rayassu.

karohi okÄ• samanuggahÄ• ya, ubhopi maá¹ƒ issariyaá¹ƒ karoma ||

34__._ á¹• 21 disvÄ• phalaá¹ƒ duccaritassa rÄ• ja, atho suciá¹‡á¹‡assa mahÄ• vipÄ• kaá¹ƒ

attÄ• nameva paá¹-isaá¹ƒyamissaá¹ƒ, na patthaye putta {puttaá¹ƒ (Ce Ee) } pasuá¹ƒ dhana

35__._ á¹• 21 dasevimÄ• vassadasÄ• , maccÄ• naá¹ƒ idha jÄ«vitaá¹ƒ.

apattaÃ±Ã±eva \Se I 416/ taá¹ƒ odhiá¹ƒ, naá¸·o chinnova sussati ||

36__._ á¹• 21 tattha \Be I 314/ kÄ• nandi kÄ• khiá¸• á¸• Ä• , kÄ• ratÄ« kÄ• dhanesanÄ• .

kiá¹ƒ me puttehi dÄ• rehi, rÄ• ja muttosmi bandhanÄ• ||

37__._ á¹• 21 sohaá¹ƒ evaá¹ƒ pajÄ• nÄ• mi {so ahaá¹ƒ suppajÄ• nÄ• mi (Ce Ee) }, maccu

antakenÄ• dhipannassa, kÄ• ratÄ« kÄ• dhanesanÄ• ||

38__._ á¹• 21 jÄ• ti narÄ• naá¹ƒ adhamÄ• janinda, caá¹‡á¸• Ä• layoni dvipadÄ• kaniá¹-á¹-h
(Ce Ee) }.

sakehi kammehi supÄ• pakehi, caá¹‡á¸• Ä• lagabbhe {caá¹‡á¸• Ä• ligabbhe (Se) } avasimh

39__._ á¹• 21 caá¹‡á¸• Ä• lÄ• humha avantÄ«su, migÄ• neraÃ±jaraá¹ƒ pati.

ukkusÄ• nammadÄ• tÄ«re {rammadÄ• tÄ«re (Se Katthaci) }, tyajja brÄ• hmaá¹‡akhattiyÄ•

40__._ á¹• 21 upanÄ«yati \Ne I 238/ jÄ«vitamappamÄ• yu, jarÅ«panÄ«tassa \Se I 417/ na s

karohi paÃ±cÄ• la mameta {mameva (Se Katthaci) } vÄ• kyaá¹ƒ, mÄ• kÄ• si kammÄ• ni duk

41__._ á¹• 21 upanÄ«yati jÄ«vitamappamÄ• yu, jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammÄ• ni dukkhapphalÄ• ni ||

42__._ á¹• 21 upanÄ«yati jÄ«vitamappamÄ• yu, jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammÄ• ni rajassirÄ• ni ||

43__._ á¹• 21 upanÄ«yati jÄ«vitamappamÄ• yu, vaá¹‡á¹‡aá¹ƒ jarÄ• hanti narassa jiyyato.

karohi paÃ±cÄ• la mameta vÄ• kyaá¹ƒ, mÄ• kÄ• si kammaá¹ƒ nirayÅ«papattiyÄ• ||

44__._ á¹• 21 addhÄ• \Be I 315/ hi saccaá¹ƒ vacanaá¹ƒ tavetaá¹ƒ, yathÄ• isÄ« bhÄ• sasi e

kÄ• mÄ• ca me santi anapparÅ«pÄ• , te duccajÄ• mÄ• disakena bhikkhu ||

45__._ á¹• 21 nÄ• go yathÄ• paá¹…kamajjhe byasanno, passaá¹ƒ thalaá¹ƒ nÄ• bhisambho

evampahaá¹ƒ {evamahaá¹ƒ (Se) } kÄ• mapaá¹…ke byasanno, na bhikkhuno maggamanubb

46__._ á¹• 21 yathÄ• pi mÄ• tÄ• ca pitÄ• ca puttaá¹ƒ, anusÄ• sare kinti sukhÄ« bhaveyya.

evampi maá¹ƒ tvaá¹ƒ anusÄ• sa bhante, yathÄ• ciraá¹ƒ {yamÄ• caraá¹ƒ (Ce Ee Katthaci-a
bhaveyyaá¹ƒ ||

47__._ á¹• 21 no \Se I 418/ ce tuvaá¹ƒ ussahase janinda, kÄ• me ime mÄ• nusake pahÄ• tu

dhammiá¹ƒ {dhammaá¹ƒ (Ce Ee) } baliá¹ƒ paá¹-á¹-hapayassu rÄ• ja, adhammakÄ• ro tava {
Ee) } mÄ• hu raá¹-á¹-he ||

48__._ á¹• 21 dÅ«tÄ• vidhÄ• vantu disÄ• catasso, nimantakÄ• samaá¹‡abrÄ• hmaá¹‡Ä• n

te annapÄ• nena upaá¹-á¹-hahassu, vatthena senÄ• sanapaccayena ca ||

49__._ á¹• 21 annena pÄ• nena pasannacitto, santappaya samaá¹‡abrÄ• hmaá¹‡e ca.

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, anindito saggamupehi {mupeti (Ee Katthaci) }

50__._ á¹• 21 sace ca taá¹ƒ rÄ• ja mado saheyya, nÄ• rÄ«gaá¹‡ehi paricÄ• rayantaá¹ƒ.

imameva gÄ• thaá¹ƒ manasÄ« karohi, bhÄ• sesi {bhÄ• sehi (Se Ee Katthaci) } cenaá¹ƒ pari

51__._ á¹• 21 abbhokÄ• sasayo \Be I 316/ jantu, vajantyÄ• khÄ«rapÄ• yito.

parikiá¹‡á¹‡o suvÄ• nehi {supinehi (Ce Ee) }, svÄ• jja rÄ• jÄ• ti vuccatÄ«ti ||

cittasambhÅ«tajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 499. sivijÄ• takaá¹ƒ (3)

52__._ á¹• 21 dÅ«re \Se I 419/ apassaá¹ƒ therova, cakkhuá¹ƒ yÄ• citumÄ• gato.

ekanettÄ• bhavissÄ• ma, cakkhuá¹ƒ me dehi yÄ• cito ||

53__._ á¹• 21 kenÄ• nusiá¹-á¹-ho \Ne I 239/ idha mÄ• gatosi, vanibbaka {vaá¹‡ibbaka (Ce) }
yÄ• cituá¹ƒ.

suduccajaá¹ƒ yÄ• casi uttamaá¹…gaá¹ƒ, yamÄ• hu nettaá¹ƒ purisena duccajaá¹ƒ ||

54__._ á¹• 21 yamÄ• hu devesu sujampatÄ«ti, maghavÄ• ti naá¹ƒ Ä• hu manussaloke.

tenÄ• nusiá¹-á¹-ho idha mÄ• gatosmi, vanibbako cakkhupathÄ• ni yÄ• cituá¹ƒ ||

55__._ á¹• 21 vanibbato {vanibbako (Se Ee) } mayha vaniá¹ƒ {vanaá¹ƒ (Katthaci), vaá¹‡iá¹ƒ
anuttaraá¹ƒ, dadÄ• hi te cakkhupathÄ• ni yÄ• cito.

dadÄ• hi me cakkhupathaá¹ƒ anuttaraá¹ƒ, yamÄ• hu nettaá¹ƒ purisena duccajaá¹ƒ ||

56__._ á¹• 21 yena atthena Ä• gacchi {Ä• gaÃ±chi (Ce Ee) }, yamatthamabhipatthayaá¹ƒ.

te te ijjhantu saá¹…kappÄ• , labha cakkhÅ«ni brÄ• hmaá¹‡a ||

57__._ á¹• 21 ekaá¹ƒ te yÄ• camÄ• nassa, ubhayÄ• ni dadÄ• mahaá¹ƒ.

sa cakkhumÄ• gaccha janassa pekkhato, yadicchase tvaá¹ƒ tadate samijjhatu ||

58__._ á¹• 21 mÄ• \Se I 420/ \Be I 317/ no deva adÄ• cakkhuá¹ƒ, mÄ• no sabbe parÄ• ka
Katthaci-a), parikkari (Katthaci) pari + Ä• + kari = parÄ• kari}.

dhanaá¹ƒ dehi mahÄ• rÄ• ja, muttÄ• veá¸·uriyÄ• bahÅ« ||

59__._ á¹• 21 yutte deva rathe dehi, Ä• jÄ• nÄ«ye calaá¹…kate.

nÄ• ge dehi mahÄ• rÄ• ja, hemakappanavÄ• sase ||

60__._ á¹• 21 yathÄ• taá¹ƒ sivayo {sÄ«viyo (Se) } sabbe, sayoggÄ• sarathÄ• sadÄ• .

samantÄ• parikireyyuá¹ƒ {parikareyyuá¹ƒ (Se Ee) }, evaá¹ƒ dehi rathesabha ||

61__._ á¹• 21 yo ve dassanti vatvÄ• na, adÄ• ne kurute mano.

bhÅ«myaá¹ƒ {bhÅ«myÄ• (Ce Ee) } so patitaá¹ƒ pÄ• saá¹ƒ, gÄ«vÄ• yaá¹ƒ paá¹-imuÃ±cati ||

62__._ á¹• 21 yo ve dassanti vatvÄ• na, adÄ• ne kurute mano.

pÄ• pÄ• pÄ• pataro hoti, sampatto yamasÄ• dhanaá¹ƒ ||

63__._ á¹• 21 yaÃ±hi yÄ• ce taÃ±hi dade, yaá¹ƒ na yÄ• ce na taá¹ƒ dade.

svÄ• haá¹ƒ tameva dassÄ• mi, yaá¹ƒ maá¹ƒ yÄ• cati brÄ• hmaá¹‡o ||

64__._ á¹• 21 Ä• yuá¹ƒ nu vaá¹‡á¹‡aá¹ƒ nu sukhaá¹ƒ balaá¹ƒ nu, kiá¹ƒ patthayÄ• no nu jan

kathaÃ±hi rÄ• jÄ• sivinaá¹ƒ anuttaro, cakkhÅ«ni dajjÄ• paralokahetu ||

65__._ á¹• 21 na vÄ• hametaá¹ƒ yasasÄ• dadÄ• mi, na puttamicche na dhanaá¹ƒ na raá¹-á

sataÃ±ca dhammo carito purÄ• á¹‡o, icceva dÄ• ne ramate mano mama {mamaá¹ƒ (Ce Ee)

66__._ á¹• 21 sakhÄ• \Se I 421/ ca mitto ca mamÄ• si sÄ«vika {sÄ«vaka (Ce Ee) }, susikkh
vaco.

uddharitvÄ• {uddhatva (Ce), laddha tvaá¹ƒ (Ee) } cakkhÅ«ni mamaá¹ƒ jigÄ«sato, hatthesu a
} vanibbakassa ||

67__._ á¹• 21 codito \Ne I 240/ \Be I 318/ sivirÄ• jena, siviko vacanaá¹…karo.

raÃ±Ã±o cakkhÅ«nuddharitvÄ• {cakkhÅ«ni uddhatvÄ• (Ce Ee) }, brÄ• hmaá¹‡assÅ«panÄ•

sacakkhu brÄ• hmaá¹‡o Ä• si, andho rÄ• jÄ• upÄ• visi ||

68__._ á¹• 21 tato so katipÄ• hassa, uparÅ«á¸·hesu cakkhusu.

sÅ«taá¹ƒ Ä• mantayÄ« rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano ||

69__._ á¹• 21 yojehi sÄ• rathi yÄ• naá¹ƒ, yuttaÃ±ca paá¹-ivedaya.

uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma, pokkharaÃ±Ã±o vanÄ• ni ca ||

70__._ á¹• 21 so ca pokkharaá¹‡Ä«tÄ«re {pokkharaá¹‡iyÄ• tÄ«re (Ce Ee) }, pallaá¹…kena

tassa sakko pÄ• turahu, devarÄ• jÄ• sujampati ||

71__._ á¹• 21 sakkohamasmi devindo, Ä• gatosmi tavantike.

varaá¹ƒ varassu rÄ• jÄ«si, yaá¹ƒ kiÃ±ci manasicchasi ||

72__._ á¹• 21 pahÅ«taá¹ƒ me dhanaá¹ƒ sakka, balaá¹ƒ koso canappako.

andhassa me sato dÄ• ni, maraá¹‡aÃ±Ã±eva ruccati ||

73__._ á¹• 21 yÄ• ni \Se I 422/ saccÄ• ni dvipadinda, tÄ• ni bhÄ• sassu khattiya.

saccaá¹ƒ te bhaá¹‡amÄ• nassa, puna cakkhu bhavissati ||

74__._ á¹• 21 ye maá¹ƒ yÄ• citumÄ• yanti, nÄ• nÄ• gottÄ• vanibbakÄ• .

yopi maá¹ƒ yÄ• cate tattha, sopi me manaso piyo.

etena saccavajjena, cakkhu me upapajjatha ||

75__._ á¹• 21 yaá¹ƒ maá¹ƒ so yÄ• cituá¹ƒ Ä• gÄ• , dehi cakkhunti brÄ• hmaá¹‡o.

tassa cakkhÅ«ni pÄ• dÄ• siá¹ƒ, brÄ• hmaá¹‡assa vanibbato {vaá¹‡ibbino (Ce), vanibbino (E

76__._ á¹• 21 bhiyyo maá¹ƒ Ä• visÄ« pÄ«ti, somanassaÃ±canappakaá¹ƒ.

etena saccavajjena, dutiyaá¹ƒ me upapajjatha ||

77__._ á¹• 21 dhammena bhÄ• sitÄ• gÄ• thÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

etÄ• ni tava nettÄ• ni, dibbÄ• ni paá¹-idissare ||

78__._ á¹• 21 tirokuá¹-á¹-aá¹ƒ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhontu te ||

79__._ á¹• 21 ko \Be I 319/ nÄ«dha vittaá¹ƒ na dadeyya yÄ• cito, api visiá¹-á¹-haá¹ƒ supiyan

tadiá¹…gha sabbe sivayo samÄ• gatÄ• , dibbÄ• ni nettÄ• ni mamajja passatha ||

80__._ á¹• 21 tirokuá¹-á¹-aá¹ƒ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

samantÄ• yojanasataá¹ƒ, dassanaá¹ƒ anubhonti me ||

81__._ á¹• 21 na \Ne I 241/ cÄ• gamattÄ• paramatthi kiÃ±ci, maccÄ• naá¹ƒ idha jÄ«vite.

datvÄ• na \Se I 423/ mÄ• nusaá¹ƒ {datvÄ• mÄ• nusakaá¹ƒ (Ce) } cakkhuá¹ƒ, laddhaá¹ƒ me potthake} cakkhuá¹ƒ amÄ• nusaá¹ƒ ||

82__._ á¹• 21 etampi disvÄ• sivayo, detha dÄ• nÄ• ni bhuÃ±jatha.

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, aninditÄ• saggamupetha á¹-hÄ• nanti ||

sivijÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 500. sirÄ«mantajÄ• takaá¹ƒ (4)

83__._ á¹• 21 paÃ±Ã±Ä• yupetaá¹ƒ siriyÄ• vihÄ«naá¹ƒ, yasassinaá¹ƒ vÄ• pi apetapaÃ±Ã±a

pucchÄ• mi taá¹ƒ senaka etamatthaá¹ƒ, kamettha seyyo kusalÄ• vadanti ||

84__._ á¹• 21 dhÄ«rÄ• ca bÄ• lÄ• ca have janinda, sippÅ«papannÄ• ca asippino ca.

sujÄ• timantopi ajÄ• timassa, yasassino pesakarÄ• {pessakarÄ• (Ce Ee) } bhavanti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va {sirimÄ• va (Ce Se Ee)

85__._ á¹• 21 tuvampi pucchÄ• mi anomapaÃ±Ã±a, mahosadha kevaladhammadassi.

bÄ• laá¹ƒ yasassiá¹ƒ paá¹‡á¸• itaá¹ƒ appabhogaá¹ƒ, kamettha \Se I 424/ seyyo kusalÄ• va

86__._ á¹• 21 pÄ• pÄ• ni \Be I 320/ kammÄ• ni karoti bÄ• lo {karonti bÄ• lÄ• (Se Katthaci) Katthaci-a), imameva (Katthaci) } seyyo iti maÃ±Ã±amÄ• no {maÃ±Ã±amÄ• nÄ• (Se Katth

idhalokadassÄ« paralokamadassÄ«, ubhayattha bÄ• lo kalimaggahesi.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

87__._ á¹• 21 na sippametaá¹ƒ vidadhÄ• ti bhogaá¹ƒ, na bandhuvÄ• {na bandhavÄ• (Ce S sarÄ«ravaá¹‡á¹‡o yo {na sarÄ«rÄ• vakÄ• so (Ce Se Ee) }.

passeá¸·amÅ«gaá¹ƒ sukhamedhamÄ• naá¹ƒ, sirÄ« hi naá¹ƒ bhajate goravindaá¹ƒ {goriman

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

88__._ á¹• 21 laddhÄ• sukhaá¹ƒ majjati appapaÃ±Ã±o, dukkhena phuá¹-á¹-hopi pamohame

Ä• gantunÄ• dukkhasukhena phuá¹-á¹-ho, pavedhati vÄ• ricarova ghamme.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

89__._ á¹• 21 dumaá¹ƒ yathÄ• sÄ• duphalaá¹ƒ araÃ±Ã±e, samantato \Se I 425/ samabhisa Ee) } pakkhÄ«.

evampi aá¸• á¸• haá¹ƒ sadhanaá¹ƒ sabhogaá¹ƒ, bahujjano bhajati atthahetu.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

90__._ á¹• 21 na sÄ• dhu balavÄ• bÄ• lo, sÄ• hasÄ• vindate dhanaá¹ƒ.

kandantametaá¹ƒ dummedhaá¹ƒ, kaá¸• á¸• hanti nirayaá¹ƒ bhusaá¹ƒ.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

91__._ á¹• 21 yÄ• \Ne I 242/ \Be I 321/ kÄ• ci najjo gaá¹…gamabhissavanti, sabbÄ• va tÄ•

gaá¹…gÄ• samuddaá¹ƒ paá¹-ipajjamÄ• nÄ• , na khÄ• yate iddhiá¹ƒ paÃ±Ã±opi loke {iddhip
Se), iddhiparo hi loko (Ce Ee-a) }.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

92__._ á¹• 21 yametamakkhÄ• udadhiá¹ƒ mahantaá¹ƒ, savanti najjo sabbakÄ• lamasaá¹…

so sÄ• garo niccamuá¸·Ä• ravego, velaá¹ƒ na acceti mahÄ• samuddo ||

93__._ á¹• 21 evampi \Se I 426/ bÄ• lassa pajappitÄ• ni, paÃ±Ã±aá¹ƒ na acceti sirÄ« kadÄ•

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

94__._ á¹• 21 asaÃ±Ã±ato cepi paresamatthaá¹ƒ, bhaá¹‡Ä• ti sandhÄ• nagato {saá¹‡á¹-hÄ•
santhÄ• nagato (Ce) } yasassÄ«.

tasseva taá¹ƒ rÅ«hati Ã±Ä• timajjhe, sirÄ« hi naá¹ƒ {sirihÄ«naá¹ƒ (Ce Katthaci), sirÄ«hÄ«na
kÄ• rayate na paÃ±Ã±Ä• {na paÃ±Ã±o (Ce), na paÃ±Ã±aá¹ƒ (Se Katthaci) }.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

95__._ á¹• 21 parassa vÄ• attano vÄ• pi hetu, bÄ• lo musÄ• bhÄ• sati appapaÃ±Ã±o.

so nindito hoti sabhÄ• ya majjhe, pacchÄ• pi {peccampi (Ce Ee), peccÄ• pi (?) } so duggati

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

96__._ á¹• 21 atthampi \Be I 322/ ce bhÄ• sati bhÅ«ripaÃ±Ã±o, anÄ• á¸·hiyo {anÄ• layo (Ee

na tassa taá¹ƒ rÅ«hati Ã±Ä• timajjhe, sirÄ« \Se I 427/ ca paÃ±Ã±Ä• á¹‡avato na hoti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

97__._ á¹• 21 parassa vÄ• attano vÄ• pi hetu, na bhÄ• sati alikaá¹ƒ bhÅ«ripaÃ±Ã±o.

so pÅ«jito hoti sabhÄ• ya majjhe, pacchÄ• pi so suggatigÄ• mÄ« hoti.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

98__._ á¹• 21 hatthÄ« gavassÄ• maá¹‡ikuá¹‡á¸• alÄ• ca, thiyo ca iddhesu kulesu jÄ• tÄ• .

sabbÄ• va tÄ• upabhogÄ• bhavanti, iddhassa posassa aniddhimanto.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

99__._ á¹• 21 asaá¹ƒvihitakammantaá¹ƒ, bÄ• laá¹ƒ dummedhamantinaá¹ƒ.

sirÄ« jahati dummedhaá¹ƒ, jiá¹‡á¹‡aá¹ƒva urago tacaá¹ƒ.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

100__._ á¹• 21 paÃ±ca paá¹‡á¸• itÄ• mayaá¹ƒ bhaddante, sabbe \Se I 428/ paÃ±jalikÄ• up

tvaá¹ƒ no abhibhuyya issarosi, sakkova bhÅ«tapati devarÄ• jÄ• .

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±o nihÄ«no sirÄ«mÄ• va seyyo ||

101__._ á¹• 21 dÄ• sova \Ne I 243/ \Be I 323/ paÃ±Ã±assa yasassi bÄ• lo, atthesu jÄ• tesu

yaá¹ƒ paá¹‡á¸• ito nipuá¹‡aá¹ƒ saá¹ƒvidheti, sammohamÄ• pajjati tattha bÄ• lo.

etampi disvÄ• na ahaá¹ƒ vadÄ• mi, paÃ±Ã±ova seyyo na yasassi bÄ• lo ||

102__._ á¹• 21 addhÄ• hi paÃ±Ã±Ä• va sataá¹ƒ pasatthÄ• , kantÄ• sirÄ« bhogaratÄ• man

Ã±Ä• á¹‡aÃ±ca buddhÄ• namatulyarÅ«paá¹ƒ, paÃ±Ã±aá¹ƒ na acceti sirÄ« kadÄ• ci ||

103__._ á¹• 21 yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, mahosadha kevaladhammadassÄ«.

gavaá¹ƒ sahassaá¹ƒ usabhaÃ±ca nÄ• gaá¹ƒ, Ä• jaÃ±Ã±ayutte ca rathe dasa ime.

paÃ±hassa veyyÄ• karaá¹‡ena tuá¹-á¹-ho, dadÄ• mi \Se I 429/ te gÄ• mavarÄ• ni soá¸·asÄ•

sirÄ«mantajÄ• takaá¹ƒ {sirimandajÄ• takaá¹ƒ (Ce Se Ee) } catutthaá¹ƒ.

á¹• 03 501. rohaá¹‡amigajÄ• takaá¹ƒ (5)

104__._ á¹• 21 ete yÅ«thÄ• patiyanti, bhÄ«tÄ• maraá¹‡assa {maraá¹‡Ä• (Se Ee), maraá¹

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• saha ||

105__._ á¹• 21 nÄ• haá¹ƒ rohaá¹‡a {rohanta (Ce Ee), rohana (Se) } gacchÄ• mi, hadayaá¹ƒ

na taá¹ƒ ahaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaá¹ƒ ||

106__._ á¹• 21 te hi nÅ«na marissanti, andhÄ• apariá¹‡Ä• yakÄ• .

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• saha ||

107__._ á¹• 21 nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na taá¹ƒ baddhaá¹ƒ {bandhaá¹ƒ (Katthaci) } jahissÄ• mi, idha hissÄ• mi jÄ«vitaá¹ƒ ||

108__._ á¹• 21 gaccha \Be I 324/ bhÄ«ru palÄ• yassu, kÅ«á¹-e baddhosmi Ä• yase.

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• saha ||

109__._ á¹• 21 nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na taá¹ƒ ahaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaá¹ƒ ||

110__._ á¹• 21 te hi nÅ«na marissanti, andhÄ• apariá¹‡Ä• yakÄ• .

gaccha tuvampi mÄ• kaá¹…khi, jÄ«vissanti tayÄ• saha ||

111__._ á¹• 21 nÄ• haá¹ƒ rohaá¹‡a gacchÄ• mi, hadayaá¹ƒ me avakassati.

na \Se I 430/ taá¹ƒ baddhaá¹ƒ jahissÄ• mi, idha hissÄ• mi jÄ«vitaá¹ƒ ||

112__._ á¹• 21 ayaá¹ƒ so luddako eti, luddarÅ«po {ruddarÅ«po (Ce Ee) } sahÄ• vudho.

yo no vadhissati ajja, usunÄ• sattiyÄ• api {mapi (Ce Se Ee) } ||

113__._ á¹• 21 sÄ• \Ne I 244/ muhuttaá¹ƒ palÄ• yitvÄ• , bhayaá¹-á¹-Ä• {bhayaá¹-á¹-hÄ• (E

sudukkaraá¹ƒ akarÄ• bhÄ«ru, maraá¹‡Ä• yÅ«panivattatha ||

114__._ á¹• 21 kinnu teme migÄ• honti, muttÄ• baddhaá¹ƒ upÄ• sare.

na taá¹ƒ cajitumicchanti, jÄ«vitassapi kÄ• raá¹‡Ä• ||

115__._ á¹• 21 bhÄ• taro honti me ludda, sodariyÄ• ekamÄ• tukÄ• .

na maá¹ƒ cajitumicchanti, jÄ«vitassapi kÄ• raá¹‡Ä• ||

116__._ á¹• 21 te hi nÅ«na marissanti, andhÄ• apariá¹‡Ä• yakÄ• .

paÃ±cannaá¹ƒ jÄ«vitaá¹ƒ dehi, bhÄ• taraá¹ƒ muÃ±ca luddaka ||

117__._ á¹• 21 so vo ahaá¹ƒ pamokkhÄ• mi, mÄ• tÄ• pettibharaá¹ƒ migaá¹ƒ.

nandantu mÄ• tÄ• pitaro, muttaá¹ƒ disvÄ• mahÄ• migaá¹ƒ ||

118__._ á¹• 21 evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• mahÄ• migaá¹ƒ ||

119__._ á¹• 21 kathaá¹ƒ tvaá¹ƒ pamokkho {kathaá¹ƒ pamokkho (Ce Ee), kathaá¹ƒ te parokk
upanÄ«tasmi jÄ«vite.

kathaá¹ƒ putta amocesi, kÅ«á¹-apÄ• samha luddako ||

120__._ á¹• 21 bhaá¹‡aá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ vÄ• caá¹ƒ, hadayaá¹…gaá¹ƒ hadayassitaá¹

subhÄ• sitÄ• hi vÄ• cÄ• hi, cittako maá¹ƒ amocayi ||

121__._ á¹• 21 bhaá¹‡aá¹ƒ \Be I 325/ kaá¹‡á¹‡asukhaá¹ƒ vÄ• caá¹ƒ, hadayaá¹…gaá¹ƒ had

subhÄ• sitÄ• hi \Se I 431/ vÄ• cÄ• hi, sutanÄ• maá¹ƒ amocayi ||

122__._ á¹• 21 sutvÄ• kaá¹‡á¹‡asukhaá¹ƒ vÄ• caá¹ƒ, hadayaá¹…gaá¹ƒ hadayassitaá¹ƒ.

subhÄ• sitÄ• ni sutvÄ• na, luddako maá¹ƒ amocayi ||

123__._ á¹• 21 evaá¹ƒ Ä• nandito hotu, saha dÄ• rehi luddako.

yathÄ• mayajja nandÄ• ma, disvÄ• rohaá¹‡amÄ• gataá¹ƒ ||

124__._ á¹• 21 nanu tvaá¹ƒ avaca {avacÄ• (Ce Ee) } ludda, ``migacammÄ• ni Ä• hariá¹ƒâ€

atha kena nu vaá¹‡á¹‡ena, migacammÄ• ni nÄ• hari ||

125__._ á¹• 21 Ä• gamÄ• ceva hatthatthaá¹ƒ, kÅ«á¹-apÄ• saÃ±ca so migo.

abajjhi taá¹ƒ {abajjhi taÃ±ca (Ee) } migarÄ• jaá¹ƒ, taÃ±ca muttÄ• upÄ• sare ||

126__._ á¹• 21 tassa me ahu saá¹ƒvego, abbhuto lomahaá¹ƒsano.

imaÃ±cÄ• haá¹ƒ migaá¹ƒ haÃ±Ã±e, ajja hissÄ• mi jÄ«vitaá¹ƒ ||

127__._ á¹• 21 kÄ«disÄ• te migÄ• ludda, kÄ«disÄ• dhammikÄ• migÄ• .

kathaá¹ƒvaá¹‡á¹‡Ä• kathaá¹ƒsÄ«lÄ• , bÄ• á¸·haá¹ƒ kho ne pasaá¹ƒsasi ||

128__._ á¹• 21 odÄ• tasiá¹…gÄ• \Ne I 245/ sucivÄ• á¸·Ä• , jÄ• tarÅ«patacÅ«pamÄ• .

pÄ• dÄ• lohitakÄ• tesaá¹ƒ, aÃ±jitakkhÄ• manoramÄ• ||

129__._ á¹• 21 edisÄ• te migÄ• deva, edisÄ• dhammikÄ• migÄ• .

mÄ• tÄ• pettibharÄ• deva, na te so abhihÄ• rituá¹ƒ {abhihÄ• rayuá¹ƒ (Katthaci Ce), abhihÄ
abhihÄ• rayaá¹ƒ (Ee) } ||

130__._ á¹• 21 dammi nikkhasataá¹ƒ ludda, thÅ«laÃ±ca maá¹‡ikuá¹‡á¸• alaá¹ƒ.

catussadaÃ±ca {caturassaÃ±ca (Se Katthaci) } pallaá¹…kaá¹ƒ, umÄ• pupphasarinnibhaá¹ƒ (Ce Se Ee Katthaci) } ||

131__._ á¹• 21 dve \Se I 432/ ca sÄ• disiyo bhariyÄ• , usabhaÃ±ca gavaá¹ƒ sataá¹ƒ.

dhammena rajjaá¹ƒ kÄ• ressaá¹ƒ, bahukÄ• ro mesi luddaka ||

132__._ á¹• 21 kasivÄ• á¹‡ijjÄ• {kasÄ« vaá¹‡ijjÄ• (Ce Se Ee) } iá¹‡adÄ• naá¹ƒ, uÃ±chÄ• c

etena dÄ• raá¹ƒ posehi, mÄ• pÄ• paá¹ƒ akarÄ« punÄ• ti {akarÄ• punanti (Katthaci Ce Ee)

rohaá¹‡amigajÄ• takaá¹ƒ {rohantamigajÄ• takaá¹ƒ (Ce Ee) } paÃ±camaá¹ƒ.

á¹• 03 502. cÅ«á¸·ahaá¹ƒsajÄ• takaá¹ƒ (6)

133__._ á¹• 21 ete \Be I 326/ haá¹ƒsÄ• pakkamanti, vakkaá¹…gÄ• bhayameritÄ• .

harittaca hemavaá¹‡á¹‡a, kÄ• maá¹ƒ sumukha pakkama ||

134__._ á¹• 21 ohÄ• ya maá¹ƒ Ã±Ä• tigaá¹‡Ä• , ekaá¹ƒ pÄ• savasaá¹ƒ gataá¹ƒ.

anapekkhamÄ• nÄ• {nÄ• pekkhamÄ• nÄ• (Katthaci) } gacchanti, kiá¹ƒ eso avahiyyasi ||

135__._ á¹• 21 pateva patataá¹ƒ seá¹-á¹-ha, natthi baddhe sahÄ• yatÄ• {sahÄ• yakÄ• (Se

mÄ• anÄ«ghÄ• ya hÄ• pesi, kÄ• maá¹ƒ sumukha pakkama ||

136__._ á¹• 21 nÄ• haá¹ƒ ``dukkhaparetoâ€™â€™ ti {dukkhaparetopi (Katthaci) }, dhataraá (Ce Ee) } jahe.

jÄ«vitaá¹ƒ maraá¹‡aá¹ƒ vÄ• me, tayÄ• saddhiá¹ƒ bhavissati ||

137__._ á¹• 21 etadariyassa kalyÄ• á¹‡aá¹ƒ, yaá¹ƒ tvaá¹ƒ sumukha bhÄ• sasi.

taÃ±ca vÄ«maá¹ƒsamÄ• nohaá¹ƒ, ``patatetaá¹ƒâ€™â€™ avassajiá¹ƒ ||

138__._ á¹• 21 apadena padaá¹ƒ yÄ• ti, antalikkhacaro {antalikkhe caro (Ce Ee) } dijo.

Ä• rÄ• pÄ• saá¹ƒ na bujjhi tvaá¹ƒ, haá¹ƒsÄ• naá¹ƒ pavaruttama {pavaruttamo (Katthaci Ce

139__._ á¹• 21 yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha \Se I 433/ jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhati ||

140__._ á¹• 21 ete haá¹ƒsÄ• pakkamanti, vakkaá¹…gÄ• bhayameritÄ• .

harittaca hemavaá¹‡á¹‡a, tvaÃ±Ã±eva {tvaÃ±ca taá¹ƒ (Ce), tvaÃ±ca (Ee) } avahiyyasi ||

141__._ á¹• 21 ete \Ne I 246/ bhutvÄ• ca pitvÄ• ca, pakkamanti vihaá¹…gamÄ• .

anapekkhamÄ• nÄ• vakkaá¹…gÄ• , tvaÃ±Ã±eveko upÄ• sasi ||

142__._ á¹• 21 kinnu tyÄ• yaá¹ƒ {tÄ• yaá¹ƒ (Ce Se Ee) } dijo hoti, mutto baddhaá¹ƒ upÄ• sa

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ eko avahiyyasi ||

143__._ á¹• 21 rÄ• jÄ• me so dijo mitto, sakhÄ• pÄ• á¹‡asamo ca me.

neva naá¹ƒ vijahissÄ• mi, yÄ• va kÄ• lassa pariyÄ• yaá¹ƒ ||

144__._ á¹• 21 yo ca tvaá¹ƒ sakhino hetu, pÄ• á¹‡aá¹ƒ cajitumicchasi.

so te sahÄ• yaá¹ƒ muÃ±cÄ• mi, hotu rÄ• jÄ• tavÄ• nugo ||

145__._ á¹• 21 evaá¹ƒ \Be I 327/ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, disvÄ• muttaá¹ƒ dijÄ• dhipaá¹ƒ ||

146__._ á¹• 21 kaccinnu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sasi ||

147__._ á¹• 21 kusalaÃ±ceva me haá¹ƒsa, atho haá¹ƒsa anÄ• mayaá¹ƒ.

atho raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sahaá¹ƒ ||

148__._ á¹• 21 kacci bhoto amaccesu, doso koci na vijjati.

kacci Ä• rÄ• amittÄ• te, chÄ• yÄ• dakkhiá¹‡atoriva ||

149__._ á¹• 21 athopi me amaccesu, doso koci na vijjati.

atho \Se I 434/ Ä• rÄ• amittÄ• me, chÄ• yÄ• dakkhiá¹‡atoriva ||

150__._ á¹• 21 kacci te sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , tava chandavasÄ• nugÄ• ||

151__._ á¹• 21 atho me sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , mama chandavasÄ• nugÄ• ||

152__._ á¹• 21 kacci te bahavo puttÄ• , sujÄ• tÄ• raá¹-á¹-havaá¸• á¸• hana.

paÃ±Ã±Ä• javena sampannÄ• , sammodanti tato tato ||

153__._ á¹• 21 satameko ca me puttÄ• , dhataraá¹-á¹-ha mayÄ• sutÄ• .

tesaá¹ƒ tvaá¹ƒ kiccamakkhÄ• hi, nÄ• varujjhanti {nÄ• varajjhanti (Katthaci Ce Ee) } te vaco |

154__._ á¹• 21 upapannopi ce hoti, jÄ• tiyÄ• vinayena vÄ• .

atha pacchÄ• kurute yogaá¹ƒ, kicche {kicce (Ce Se Ee) } Ä• pÄ• su {Ä• vÄ• su (Se), Ä• pa
||

155__._ á¹• 21 tassa saá¹ƒhÄ«rapaÃ±Ã±assa, vivaro jÄ• yate mahÄ• .

rattimandhova {nattamandhova (Ce Ee) } rÅ«pÄ• ni, thÅ«lÄ• ni manupassati ||

156__._ á¹• 21 asÄ• re \Ne I 247/ sÄ• rayogaÃ±Ã±Å«, matiá¹ƒ na tveva vindati.

sarabhova giriduggasmiá¹ƒ, antarÄ• yeva sÄ«dati ||

157__._ á¹• 21 hÄ«najaccopi ce hoti, uá¹-á¹-hÄ• tÄ• dhitimÄ• naro.

Ä• cÄ• rasÄ«lasampanno, nise aggÄ«va bhÄ• sati ||

158__._ á¹• 21 etaá¹ƒ \Be I 328/ me upamaá¹ƒ katvÄ• , putte vijjÄ• su vÄ• caya {á¹-hÄ• pas

saá¹ƒvirÅ«á¸·hetha medhÄ• vÄ«, khette bÄ«jaá¹ƒva {khettabÄ«jaá¹ƒva (Ce Ee) } vuá¹-á¹-hiy

cÅ«á¸·ahaá¹ƒsajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 503. sattigumbajÄ• takaá¹ƒ (7)

159__._ á¹• 21 migaluddo \Se I 435/ mahÄ• rÄ• jÄ• , paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

nikkhanto saha senÄ• ya, ogaá¹‡o vanamÄ• gamÄ• ||

160__._ á¹• 21 tatthaddasÄ• araÃ±Ã±asmiá¹ƒ, takkarÄ• naá¹ƒ kuá¹-iá¹ƒ kataá¹ƒ.

tassÄ• {tasmÄ• (Se Ee Katthaci) } kuá¹-iyÄ• nikkhamma, suvo luddÄ• ni bhÄ• sati ||

161__._ á¹• 21 sampannavÄ• hano poso, yuvÄ• sammaá¹-á¹-hakuá¹‡á¸• alo {kuá¹‡á¸• alÄ

sobhati lohituá¹‡hÄ«so, divÄ• sÅ«riyova bhÄ• sati ||

162__._ á¹• 21 majjhanhike {majjhantike (sabbattha) } sampatike, sutto rÄ• jÄ• sasÄ• rathi.

handassÄ• bharaá¹‡aá¹ƒ sabbaá¹ƒ, gaá¹‡hÄ• ma sÄ• hasÄ• {sahasÄ• (Ce Se Ee) } maya

163__._ á¹• 21 nisÄ«thepi raho dÄ• ni, sutto rÄ• jÄ• sasÄ• rathi.

Ä• dÄ• ya vatthaá¹ƒ maá¹‡ikuá¹‡á¸• alaÃ±ca, hantvÄ• na sÄ• khÄ• hi avattharÄ• ma ||

164__._ á¹• 21 kinnu ummattarÅ«pova, sattigumba pabhÄ• sasi.

durÄ• sadÄ• hi rÄ• jÄ• no, aggi pajjalito yathÄ• ||

165__._ á¹• 21 atha tvaá¹ƒ patikolamba, matto thullÄ• ni gajjasi.

mÄ• tari mayhaá¹ƒ naggÄ• ya, kinnu tvaá¹ƒ vijigucchase ||

166__._ á¹• 21 uá¹-á¹-hehi samma taramÄ• no, rathaá¹ƒ yojehi sÄ• rathi.

sakuá¹‡o me na ruccati, aÃ±Ã±aá¹ƒ gacchÄ• ma assamaá¹ƒ ||

167__._ á¹• 21 yutto ratho mahÄ• rÄ• ja, yutto ca balavÄ• hano.

adhitiá¹-á¹-ha mahÄ• rÄ• ja, aÃ±Ã±aá¹ƒ gacchÄ• ma assamaá¹ƒ ||

168__._ á¹• 21 ko \Se I 436/ numeva gatÄ• {kva nuâ€™ meâ€™ pagatÄ• (?) } sabbe, ye a

esa gacchati paÃ±cÄ• lo, mutto tesaá¹ƒ adassanÄ• ||

169__._ á¹• 21 kodaá¹‡á¸• akÄ• ni \Ne I 248/ \Be I 329/ gaá¹‡hatha, sattiyo tomarÄ• ni ca.

esa gacchati paÃ±cÄ• lo, mÄ• vo muÃ±cittha jÄ«vataá¹ƒ {jÄ«vitaá¹ƒ (bahÅ«su) } ||

170__._ á¹• 21 athÄ• paro paá¹-inandittha, suvo lohitatuá¹‡á¸• ako.

svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

171__._ á¹• 21 tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

172__._ á¹• 21 idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasi ||

173__._ á¹• 21 araÃ±Ã±aá¹ƒ uÃ±chÄ• ya gatÄ• , ye asmiá¹ƒ paricÄ• rakÄ• .

sayaá¹ƒ uá¹-á¹-hÄ• ya gaá¹‡havho, hatthÄ• me natthi dÄ• tave ||

174__._ á¹• 21 bhaddako vatayaá¹ƒ pakkhÄ«, dijo paramadhammiko.

atheso itaro pakkhÄ«, suvo luddÄ• ni bhÄ• sati ||

175__._ á¹• 21 ``etaá¹ƒ hanatha bandhatha, mÄ• vo muÃ±cittha jÄ«vataá¹ƒâ€™â€™.

iccevaá¹ƒ vilapantassa, sotthiá¹ƒ {sotthÄ« (Se) } pattosmi assamaá¹ƒ ||

176__._ á¹• 21 bhÄ• tarosma mahÄ• rÄ• ja, sodariyÄ• ekamÄ• tukÄ• .

ekarukkhasmiá¹ƒ saá¹ƒvaá¸• á¸• hÄ• , nÄ• nÄ• khettagatÄ• ubho ||

177__._ á¹• 21 sattigumbo ca corÄ• naá¹ƒ, ahaÃ±ca isÄ«naá¹ƒ idha.

asataá¹ƒ \Se I 437/ so, sataá¹ƒ ahaá¹ƒ, tena dhammena no vinÄ• ||

178__._ á¹• 21 tattha vadho ca bandho ca, nikatÄ« vaÃ±canÄ• ni ca.

Ä• lopÄ• sÄ• hasÄ• kÄ• rÄ• , tÄ• ni so tattha sikkhati ||

179__._ á¹• 21 idha saccaÃ±ca dhammo ca, ahiá¹ƒsÄ• saá¹ƒyamo damo.

Ä• sanÅ«dakadÄ• yÄ«naá¹ƒ, aá¹…ke vaddhosmi bhÄ• radha {bhÄ• rata (Ce Se Ee) } ||

180__._ á¹• 21 yaá¹ƒ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ• asaá¹ƒ.

sÄ«lavantaá¹ƒ visÄ«laá¹ƒ vÄ• , vasaá¹ƒ tasseva gacchati ||

181__._ á¹• 21 yÄ• disaá¹ƒ kurute mittaá¹ƒ, yÄ• disaá¹ƒ cÅ«pasevati.

sopi tÄ• disako hoti, sahavÄ• so hi {sahavÄ• sopi (Se Katthaci) } tÄ• diso ||

182__._ á¹• 21 sevamÄ• no \Be I 330/ sevamÄ• naá¹ƒ, samphuá¹-á¹-ho samphusaá¹ƒ para

saro diddho kalÄ• paá¹ƒva, alittamupalimpati.

upalepabhayÄ• {upalimpabhayÄ• (Se Katthaci) } dhÄ«ro, neva pÄ• pasakhÄ• siyÄ• ||

183__._ á¹• 21 pÅ«timacchaá¹ƒ \Ne I 249/ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«ti {pÅ«tÄ« (Ce Ee) } vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• ||

184__._ á¹• 21 tagaraÃ±ca palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhi {surabhÄ« (Ce Se Ee) } vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

185__._ á¹• 21 tasmÄ• pattapuá¹-asseva {phalapuá¹-asseva (Ce Ee), palapuá¹-asseva (Ka
palÄ• sapuá¹-asseva (Se Katthaci) }, Ã±atvÄ• sampÄ• kamattano.

asante nopaseveyya, sante seveyya paá¹‡á¸• ito.

asanto nirayaá¹ƒ nenti, santo pÄ• penti suggatinti ||

sattigumbajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 504. bhallÄ• tiyajÄ• takaá¹ƒ (8)

186__._ á¹• 21 bhallÄ• tiyo \Se I 438/ {bhallÄ• á¹-iyo (Ce Ee) } nÄ• ma ahosi rÄ• jÄ• , raá¹-á
migavaá¹ƒ acÄ• ri so.

agamÄ• girivaraá¹ƒ gandhamÄ• danaá¹ƒ, supupphitaá¹ƒ {sampupphitaá¹ƒ (Ce Ee) } kimpur

187__._ á¹• 21 sÄ• á¸·Å«rasaá¹…ghaÃ±ca nisedhayitvÄ• , dhanuá¹ƒ {dhanu (Ce Se Ee) } k

upÄ• gami vacanaá¹ƒ vattukÄ• mo, yatthaá¹-á¹-hitÄ• kimpurisÄ• ahesuá¹ƒ ||

188__._ á¹• 21 himaccaye hemavatÄ• ya tÄ«re, kimidhaá¹-á¹-hitÄ• mantayavho abhiá¹‡haa

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kathaá¹ƒ nu {kathaá¹ƒ vo (Ce Se Ee) } jÄ• nanti m

189__._ á¹• 21 mallaá¹ƒ \Be I 331/ giriá¹ƒ paá¹‡á¸• arakaá¹ƒ tikÅ«á¹-aá¹ƒ, sÄ«todakÄ• {sÄ
sÄ«todikÄ• (?) } anuvicarÄ• ma najjo.

migÄ• manussÄ• va nibhÄ• savaá¹‡á¹‡Ä• , jÄ• nanti no kimpurisÄ• ti ludda ||

190__._ á¹• 21 sukiccharÅ«paá¹ƒ paridevayavho {paridevathavho (?) moggallÄ• nabyÄ• ka
Ä• liá¹…gito cÄ• si piyo piyÄ• ya.

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kimidha vane rodatha appatÄ«tÄ• ||

191__._ á¹• 21 sukiccharÅ«paá¹ƒ paridevayavho, Ä• liá¹…gito cÄ• si piyo piyÄ• ya.

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kimidha vane vilapatha appatÄ«tÄ• ||

192__._ á¹• 21 sukiccharÅ«paá¹ƒ paridevayavho, Ä• liá¹…gito cÄ• si piyo piyÄ• ya.

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kimidha \Se I 439/ vane socatha appatÄ«tÄ• ||

193__._ á¹• 21 mayekarattaá¹ƒ {rattiá¹ƒ (Ee) } vippavasimha ludda, akÄ• makÄ• aÃ±Ã±am

tamekarattaá¹ƒ anutappamÄ• nÄ• , socÄ• ma ``sÄ• ratti punaá¹ƒ na hessatiâ€™â€™ ||

194__._ á¹• 21 yamekarattaá¹ƒ anutappathetaá¹ƒ, dhanaá¹ƒ va naá¹-á¹-haá¹ƒ pitaraá¹ƒ va

pucchÄ• mi vo mÄ• nusadehavaá¹‡á¹‡e, kathaá¹ƒ vinÄ• vÄ• samakappayittha ||

195__._ á¹• 21 yamimaá¹ƒ \Ne I 250/ {yayimaá¹ƒ (Katthaci Ce) } nadiá¹ƒ passasi sÄ«ghaso
nÄ• nÄ• dumacchÄ• danaá¹ƒ selakÅ«laá¹ƒ {dumacchadanaá¹ƒ selakÅ«á¹-aá¹ƒ (Ce Ee), du
(Katthaci) }.

taá¹ƒ me piyo uttari vassakÄ• le, mamaÃ±ca \Se I 440/ maÃ±Ã±aá¹ƒ anubandhatÄ«ti ||

196__._ á¹• 21 ahaÃ±ca \Be I 332/ aá¹…kolakamocinÄ• mi, atimuttakaá¹ƒ sattaliyothikaÃ±c

``piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupessaá¹ƒâ€™â€™ ||

197__._ á¹• 21 ahaÃ±cidaá¹ƒ kuravakamocinÄ• mi, uddÄ• lakÄ• pÄ• á¹-alisindhuvÄ• rakÄ•
Katthaci) }.

``piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupessaá¹ƒâ€™â€™ ||

198__._ á¹• 21 ahaÃ±ca sÄ• lassa supupphitassa, oceyya pupphÄ• ni karomi mÄ• laá¹ƒ.

``piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupessaá¹ƒâ€™â€™ ||

199__._ á¹• 21 ahaÃ±ca sÄ• lassa supupphitassa, oceyya pupphÄ• ni karomi bhÄ• raá¹ƒ.

idaÃ±ca no hehiti santharatthaá¹ƒ, yatthajjimaá¹ƒ {yatthajjamaá¹ƒ (Ce Ee) } viharissÄ• ma {v
rattiá¹ƒ ||

200__._ á¹• 21 ahaÃ±ca kho agaá¸·uá¹ƒ {aggalu (Se Katthaci), akaluá¹ƒ (Ee) } candanaÃ±c
pamattarÅ«pÄ• .

``piyo ca me hehiti rositaá¹…go, ahaÃ±ca \Se I 441/ naá¹ƒ rositÄ• ajjhupessaá¹ƒâ€™â€™ |

201__._ á¹• 21 athÄ• gamÄ• salilaá¹ƒ sÄ«ghasotaá¹ƒ, nudaá¹ƒ sÄ• le salaá¸·e kaá¹‡á¹‡ikÄ

Ä• pÅ«ratha {apÅ«ratha (Ce Ee), Ä• pÅ«rathe (Se) } tena muhuttakena, sÄ• yaá¹ƒ nadÄ« Ä

202__._ á¹• 21 ubhosu tÄ«resu mayaá¹ƒ tadÄ• á¹-hitÄ• , sampassantÄ• ubhayo aÃ±Ã±am

sakimpi rodÄ• ma sakiá¹ƒ hasÄ• ma, kicchena no Ä• gamÄ• {agamÄ• (Ce Se Ee) } saá¹ƒv

203__._ á¹• 21 pÄ• tova \Be I 333/ {pÄ• to ca (Ce Se Ee) } kho uggate sÅ«riyamhi, catukkaa
ludda.

Ä• liá¹…giyÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mayaá¹ƒ ubho, sakimpi rodÄ• ma sakiá¹ƒ hasÄ• ma ||

204__._ á¹• 21 tÄ«hÅ«nakaá¹ƒ sattasatÄ• ni ludda, yamidha mayaá¹ƒ vippavasimha pubbe

vassekimaá¹ƒ {vÄ• sekimaá¹ƒ (Ce Ee) } jÄ«vitaá¹ƒ bhÅ«mipÄ• la, ko nÄ«dha kantÄ• ya vin/

205__._ á¹• 21 Ä• yuÃ±ca vo kÄ«vatako nu samma, sacepi jÄ• nÄ• tha vadetha Ä• yuá¹ƒ.

anussavÄ• vuá¸• á¸• hato Ä• gamÄ• vÄ• , akkhÄ• tha \Se I 442/ me taá¹ƒ avikampamÄ• n

206__._ á¹• 21 Ä• yuÃ±ca no vassasahassaá¹ƒ ludda, na cantarÄ• pÄ• pako atthi rogo.

appaÃ±ca {appaá¹ƒva (Se Katthaci) } dukkhaá¹ƒ sukhameva bhiyyo, avÄ«tarÄ• gÄ• vijahÄ

207__._ á¹• 21 idaÃ±ca sutvÄ• na amÄ• nusÄ• naá¹ƒ, bhallÄ• tiyo ittara jÄ«vitanti.

nivattatha na migavaá¹ƒ acari, adÄ• si dÄ• nÄ• ni abhuÃ±ji bhoge ||

208__._ á¹• 21 idaÃ±ca sutvÄ• na amÄ• nusÄ• naá¹ƒ, sammodatha mÄ• kalahaá¹ƒ akattha

mÄ• vo tapÄ« attakammÄ• parÄ• dho, yathÄ• pi te kimpurisekarattaá¹ƒ ||

209__._ á¹• 21 idaÃ±ca \Ne I 251/ sutvÄ• na amÄ• nusÄ• naá¹ƒ, sammodatha mÄ• vivÄ• c

mÄ• vo tapÄ« attakammÄ• parÄ• dho, yathÄ• pi te kimpurisekarattaá¹ƒ ||

210__._ á¹• 21 vividhaá¹ƒ \Be I 334/ {vividha (Ce Se) } adhimanÄ• suá¹‡omahaá¹ƒ, vacana
atthasaá¹ƒhitaá¹ƒ.

muÃ±caá¹ƒ {muÃ±ca (Ce Ee) } giraá¹ƒ nudaseva me daraá¹ƒ, samaá¹‡a \Se I 443/ sukhÄ•

bhallÄ• tiyajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 505. somanassajÄ• takaá¹ƒ (9)

211__._ á¹• 21 ko taá¹ƒ hiá¹ƒsati heá¹-heti, kiá¹ƒ {kinnu (Ee Katthaci) } dummano socasi ap

kassajja mÄ• tÄ• pitaro rudantu, kvajja setu {ko nvejja seti (Katthaci), ko ajja setu (?) } niha

212__._ á¹• 21 tuá¹-á¹-hosmi deva tava dassanena, cirassaá¹ƒ passÄ• mi taá¹ƒ bhÅ«mipÄ•

ahiá¹ƒsako reá¹‡umanuppavissa, puttena te heá¹-hayitosmi {pothayitosmi (Katthaci) } deva

213__._ á¹• 21 Ä• yantu dovÄ• rikÄ• khaggabandhÄ• {khaggabaddhÄ• (Ce Ee) }, kÄ• sÄ•
antepurantaá¹ƒ.

hantvÄ• na taá¹ƒ somanassaá¹ƒ kumÄ• raá¹ƒ, chetvÄ• na sÄ«saá¹ƒ varamÄ• harantu ||

214__._ á¹• 21 pesitÄ• rÄ• jino dÅ«tÄ• , kumÄ• raá¹ƒ etadabravuá¹ƒ.

issarena vitiá¹‡á¹‡osi, vadhaá¹ƒ pattosi khattiya ||

215__._ á¹• 21 sa rÄ• japutto paridevayanto, dasaá¹…guliá¹ƒ aÃ±jaliá¹ƒ paggahetvÄ• .

ahampi \Se I 444/ icchÄ• mi janinda daá¹-á¹-huá¹ƒ, jÄ«vaá¹ƒ maá¹ƒ netvÄ• {jÄ«vaá¹ƒ pane
paá¹-idassayetha ||

216__._ á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , raÃ±Ã±o puttaá¹ƒ adassayuá¹ƒ.

putto ca pitaraá¹ƒ disvÄ• , dÅ«ratovajjhabhÄ• satha ||

217__._ á¹• 21 Ä• gacchuá¹ƒ \Be I 335/ {Ä• gaÃ±chuá¹ƒ (Ce), Ä• gaÃ±chu (Ee) } dovÄ• rikÄ
kÄ• sÄ• viyÄ• hantu mamaá¹ƒ janinda.

akkhÄ• hi me pucchito etamatthaá¹ƒ, aparÄ• dho ko nidha mamajja atthi ||

218__._ á¹• 21 sÄ• yaÃ±ca pÄ• to udakaá¹ƒ sajÄ• ti, aggiá¹ƒ sadÄ• pÄ• ricaratappamatto.

taá¹ƒ tÄ• disaá¹ƒ saá¹ƒyataá¹ƒ brahmacÄ• riá¹ƒ, kasmÄ• tuvaá¹ƒ brÅ«si gahappatÄ«ti ||

219__._ á¹• 21 tÄ• lÄ• ca mÅ«lÄ• ca phalÄ• ca deva, pariggahÄ• vividhÄ• santimassa.

te rakkhati gopayatappamatto, {brÄ• hmaá¹‡o gahapati tena hoti (Ce Se Ee) } tasmÄ• ahaá
{brÄ• hmaá¹‡o gahapati tena hoti (Ce Se Ee) } ||

220__._ á¹• 21 saccaá¹ƒ kho etaá¹ƒ vadasi kumÄ• ra, pariggahÄ• vividhÄ• santimassa.

te rakkhati gopayatappamatto, sa {natthi idaá¹ƒ Ce Se Ee potthakesu} brÄ• hmaá¹‡o \Se I 4
||

221__._ á¹• 21 suá¹‡antu mayhaá¹ƒ parisÄ• samÄ• gatÄ• , sanegamÄ• jÄ• napadÄ• ca s

bÄ• lÄ• yaá¹ƒ bÄ• lassa vaco nisamma, ahetunÄ• ghÄ• tayate maá¹ƒ {ghÄ• tayate (Ce Ee)

222__._ á¹• 21 daá¸·hasmi \Ne I 252/ mÅ«le visaá¹-e virÅ«á¸·he, dunnikkayo veá¸·u pasÄ• l

vandÄ• mi pÄ• dÄ• ni tava {tavaá¹ƒ (Ce Ee) } janinda, anujÄ• na maá¹ƒ pabbajissÄ• mi dev

223__._ á¹• 21 bhuÃ±jassu bhoge vipule kumÄ• ra, sabbaÃ±ca te issariyaá¹ƒ dadÄ• mi.

ajjeva tvaá¹ƒ kurÅ«naá¹ƒ hohi rÄ• jÄ• , mÄ• pabbajÄ« pabbajjÄ• hi dukkhÄ• ||

224__._ á¹• 21 kinnÅ«dha \Be I 336/ deva tavamatthi bhogÄ• , pubbevahaá¹ƒ {pubbe cahaá
ramissaá¹ƒ.

rÅ«pehi saddehi atho rasehi, gandhehi phassehi manoramehi ||

225__._ á¹• 21 bhuttÄ• ca me {bhuttÄ• (Ce Ee) } bhogÄ• tidivasmiá¹ƒ deva, parivÄ• ritÄ•
} accharÄ• naá¹ƒ gaá¹‡ena {accharÄ• saá¹ƒgaá¹‡ena (Se Ee Katthaci) }.

tuvaÃ±ca {tavaÃ±ca (Ce Ee) } bÄ• laá¹ƒ paraneyyaá¹ƒ viditvÄ• , na \Se I 446/ tÄ• dise rÄ• ja

226__._ á¹• 21 sacÄ• haá¹ƒ bÄ• lo paraneyyo asmi, ekÄ• parÄ• dhaá¹ƒ {etÄ• parÄ• dhaá¹ƒ
mayhaá¹ƒ.

punapi ce edisakaá¹ƒ bhaveyya, yathÄ• matiá¹ƒ somanassa karohi ||

227__._ á¹• 21 anisamma kataá¹ƒ kammaá¹ƒ, anavatthÄ• ya cintitaá¹ƒ.

bhesajjasseva vebhaá¹…go, vipÄ• ko hoti pÄ• pako ||

228__._ á¹• 21 nisamma ca kataá¹ƒ kammaá¹ƒ, sammÄ• vatthÄ• ya cintitaá¹ƒ.

bhesajjasseva sampatti, vipÄ• ko hoti bhadrako ||

229__._ á¹• 21 alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu, asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«, yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

230__._ á¹• 21 nisamma khattiyo kayirÄ• , nÄ• nisamma disampati.

nisammakÄ• rino rÄ• ja, yaso kitti ca vaá¸• á¸• hati ||

231__._ á¹• 21 nisamma daá¹‡á¸• aá¹ƒ paá¹‡ayeyya issaro, vegÄ• kataá¹ƒ tappati bhÅ«mi

sammÄ• paá¹‡Ä«dhÄ« ca narassa atthÄ• , anÄ• nutappÄ• te bhavanti pacchÄ• ||

232__._ á¹• 21 anÄ• nutappÄ• ni \Be I 337/ hi ye karonti, vibhajja \Se I 447/ kammÄ• yatanÄ

viÃ±Ã±uppasatthÄ• ni sukhudrayÄ• ni, bhavanti buddhÄ• numatÄ• ni {vaddhÄ• numatÄ• ni

233__._ á¹• 21 Ä• gacchuá¹ƒ dovÄ• rikÄ• khaggabandhÄ• , kÄ• sÄ• viyÄ• hantu mamaá¹ƒ

mÄ• tuÃ±ca {mÄ• tucca (Ee) } aá¹…kasmimahaá¹ƒ nisinno, Ä• kaá¸• á¸• hito sahasÄ• tehi

234__._ á¹• 21 kaá¹-ukaÃ±hi sambÄ• dhaá¹ƒ sukicchaá¹ƒ {sukiccha (Ce Ee) } patto, madhu
laddha rÄ• ja.

kicchenahaá¹ƒ ajja vadhÄ• pamutto, pabbajjamevÄ• bhimanohamasmi ||

235__._ á¹• 21 putto tavÄ• yaá¹ƒ taruá¹‡o sudhamme, anukampako somanasso kumÄ• ro.

taá¹ƒ yÄ• camÄ• no na labhÄ• mi svajja {sajja (Ce Ee) }, arahasi naá¹ƒ yÄ• citave {yÄ• cituy
||

236__._ á¹• 21 ramassu \Ne I 253/ bhikkhÄ• cariyÄ• ya putta, nisamma dhammesu paribba

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, anindito brahmamupehi á¹-hÄ• naá¹ƒ ||

237__._ á¹• 21 acchera {acchariya (Ce Se Ee) } rÅ«paá¹ƒ vata yÄ• disaÃ±ca, dukkhitaá¹ƒ \
dukkhÄ• payase sudhamme.

yÄ• cassu puttaá¹ƒ iti vuccamÄ• nÄ• , bhiyyova ussÄ• hayase kumÄ• raá¹ƒ ||

238__._ á¹• 21 ye vippamuttÄ• anavajjabhogino {bhojino (Ce Se Ee) }, parinibbutÄ• lokam

tamariyamaggaá¹ƒ paá¹-ipajjamÄ• naá¹ƒ, na ussahe vÄ• rayituá¹ƒ kumÄ• raá¹ƒ ||

239__._ á¹• 21 addhÄ• \Be I 338/ have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-

yesÄ• yaá¹ƒ sutvÄ• na subhÄ• sitÄ• ni, appossukkÄ• vÄ«tasokÄ• sudhammÄ• ti ||

somanassajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 506. campeyyajÄ• takaá¹ƒ (10)

240__._ á¹• 21 kÄ• nu vijjurivÄ• bhÄ• si, osadhÄ« viya tÄ• rakÄ• .

devatÄ• nusi gandhabbÄ«, na taá¹ƒ maÃ±Ã±Ä• mi mÄ• nusiá¹ƒ {mÄ• nusÄ« (Se Katthaci)

241__._ á¹• 21 namhi devÄ« na gandhabbÄ«, na mahÄ• rÄ• ja mÄ• nusÄ«.

nÄ• gakaÃ±Ã±Ä• smi bhaddante, atthenamhi idhÄ• gatÄ• ||

242__._ á¹• 21 vibbhantacittÄ• kupitindriyÄ• si, nettehi te vÄ• rigaá¹‡Ä• savanti.

kiá¹ƒ \Se I 449/ te naá¹-á¹-haá¹ƒ kiá¹ƒ pana patthayÄ• nÄ• , idhÄ• gatÄ• nÄ• ri tadiá¹…gha

243__._ á¹• 21 yamuggatejo uragoti cÄ• hu, nÄ• goti naá¹ƒ Ä• hu janÄ• janinda.

tamaggahÄ« puriso jÄ«vikattho, taá¹ƒ bandhanÄ• muÃ±ca patÄ« mameso ||

244__._ á¹• 21 kathaá¹ƒ nvayaá¹ƒ balaviriyÅ«papanno, hatthatta {hatthattha (Ce Se Ee) } m

akkhÄ• hi me nÄ• gakaÃ±Ã±e tamatthaá¹ƒ, kathaá¹ƒ vijÄ• nemu gahÄ«tanÄ• gaá¹ƒ ||

245__._ á¹• 21 nagarampi nÄ• go bhasmaá¹ƒ kareyya, tathÄ• hi so balaviriyÅ«papanno.

dhammaÃ±ca nÄ• go apacÄ• yamÄ• no, tasmÄ• parakkamma tapo karoti ||

246__._ á¹• 21 cÄ• tuddasiá¹ƒ \Be I 339/ paÃ±cadasiá¹ƒ {pannarasiá¹ƒ (Ce Se Ee) } ca rÄ• nÄ• garÄ• jÄ• .

tamaggahÄ« puriso jÄ«vikattho, taá¹ƒ bandhanÄ• muÃ±ca patÄ« mameso ||

247__._ á¹• 21 soá¸·asitthisahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

vÄ• rigehasayÄ• nÄ• rÄ« {nÄ• riyo (Ee) }, tÄ• pi taá¹ƒ saraá¹‡aá¹ƒ gatÄ• ||

248__._ á¹• 21 dhammena \Se I 450/ mocehi asÄ• hasena, gÄ• mena nikkhena gavaá¹ƒ sa

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• ||

249__._ á¹• 21 dhammena \Ne I 254/ mocemi asÄ• hasena, gÄ• mena nikkhena gavaá¹ƒ sa

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• ||

250__._ á¹• 21 dammi nikkhasataá¹ƒ ludda, thÅ«laÃ±ca maá¹‡ikuá¹‡á¸• alaá¹ƒ.

catussadaÃ±ca pallaá¹…kaá¹ƒ, umÄ• pupphasarinnibhaá¹ƒ ||

251__._ á¹• 21 dve ca sÄ• disiyo bhariyÄ• , usabhaÃ±ca gavaá¹ƒ sataá¹ƒ.

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• ||

252__._ á¹• 21 vinÄ• pi dÄ• nÄ• tava vacanaá¹ƒ janinda, muÃ±cemu naá¹ƒ uragaá¹ƒ band

ossaá¹-á¹-hakÄ• yo urago carÄ• tu, puÃ±Ã±atthiko muÃ±catu bandhanasmÄ• ||

253__._ á¹• 21 mutto campeyyako nÄ• go, rÄ• jÄ• naá¹ƒ etadabravi.

namo te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mi, passeyyaá¹ƒ me nivesanaá¹ƒ ||

254__._ á¹• 21 addhÄ• \Se I 451/ \Be I 340/ hi dubbissasametamÄ• hu, yaá¹ƒ mÄ• nuso vi

sace ca maá¹ƒ yÄ• casi etamatthaá¹ƒ, dakkhemu te nÄ• ga nivesanÄ• ni ||

255__._ á¹• 21 sacepi {sace hi (Ce Ee-a) } vÄ• to girimÄ• vaheyya, cando ca suriyo ca cha

sabbÄ• ca najjo paá¹-isotaá¹ƒ vajeyyuá¹ƒ, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaá¹ƒ ||

256__._ á¹• 21 nabhaá¹ƒ phaleyya udadhÄ«pi susse, saá¹ƒvaá¹-á¹-aye {saá¹ƒvaá¹-á¹-eyaá
saá¹ƒvaá¹-á¹-eyya (Se Katthaci) } bhÅ«tadharÄ• vasundharÄ• .

siluccayo meru samÅ«lamuppate {mubbahe (Ce Se Ee Katthaci-a), muá¹-á¹-hahe (Katthaci
musÄ• bhaá¹‡eyyaá¹ƒ ||

257__._ á¹• 21 addhÄ• hi dubbissasametamÄ• hu, yaá¹ƒ mÄ• nuso vissase amÄ• nusamh

sace ca maá¹ƒ yÄ• casi etamatthaá¹ƒ, dakkhemu te nÄ• ga nivesanÄ• ni ||

258__._ á¹• 21 tumhe khottha ghoravisÄ• uá¸·Ä• rÄ• , mahÄ• tejÄ• khippakopÄ« ca hotha

maá¹ƒkÄ• raá¹‡Ä• {mama kÄ• raá¹‡Ä• (Ce Se Ee) } bandhanasmÄ• pamutto, arahasi no
jÄ• nitave (Se), jÄ• nitaye (Ee) } katÄ• ni ||

259__._ á¹• 21 so \Se I 452/ paccataá¹ƒ niraye ghorarÅ«pe, mÄ• kÄ• yikaá¹ƒ sÄ• tamalatth

peá¸·Ä• ya baddho maraá¹‡aá¹ƒ upetu, yo tÄ• disaá¹ƒ kammakataá¹ƒ na jÄ• ne ||

260__._ á¹• 21 saccappaá¹-iÃ±Ã±Ä• \Be I 341/ tavamesa hotu, akkodhano hohi anupanÄ•

sabbaÃ±ca te nÄ• gakulaá¹ƒ supaá¹‡á¹‡Ä• , aggiá¹ƒva gimhesu {gimhÄ• su (Ce Se Ee) } vi

261__._ á¹• 21 anukampasÄ« nÄ• gakulaá¹ƒ janinda, mÄ• tÄ• yathÄ• suppiyaá¹ƒ ekaputta

ahaÃ±ca te nÄ• gakulena saddhiá¹ƒ, kÄ• hÄ• mi veyyÄ• vaá¹-ikaá¹ƒ uá¸·Ä• raá¹ƒ ||

262__._ á¹• 21 yojentu ve rÄ• jarathe sucitte, kambojake assatare sudante.

nÄ• ge ca yojentu suvaá¹‡á¹‡akappane, dakkhemu nÄ• gassa nivesanÄ• ni ||

263__._ á¹• 21 bherÄ« \Ne I 255/ mudiá¹…gÄ• {mutiá¹…gÄ• (Ce Ee) } paá¹‡avÄ• ca saá¹
uggasenassa raÃ±Ã±o.

pÄ• yÄ• si rÄ• jÄ• bahusobhamÄ• no, purakkhato nÄ• rigaá¹‡assa majjhe ||

264__._ á¹• 21 suvaá¹‡á¹‡acitakaá¹ƒ \Se I 453/ bhÅ«miá¹ƒ, addakkhi kÄ• sivaá¸• á¸• hano.

sovaá¹‡á¹‡amayapÄ• sÄ• de, veá¸·uriyaphalakatthate ||

265__._ á¹• 21 sa rÄ• jÄ• pÄ• visi byamhaá¹ƒ, campeyyassa nivesanaá¹ƒ.

Ä• diccavaá¹‡á¹‡asannibhaá¹ƒ, kaá¹ƒsavijju pabhassaraá¹ƒ ||

266__._ á¹• 21 nÄ• nÄ• rukkhehi saÃ±channaá¹ƒ, nÄ• nÄ• gandhasamÄ«ritaá¹ƒ.

so pÄ• vekkhi kÄ• sirÄ• jÄ• , campeyyassa nivesanaá¹ƒ ||

267__._ á¹• 21 paviá¹-á¹-hasmiá¹ƒ kÄ• siraÃ±Ã±e, campeyyassa nivesanaá¹ƒ.

dibbÄ• tÅ«riyÄ• pavajjiá¹ƒsu, nÄ• gakaÃ±Ã±Ä• ca naccisuá¹ƒ {naccayuá¹ƒ (Ce Ee Kattha

268__._ á¹• 21 taá¹ƒ nÄ• gakaÃ±Ã±Ä• caritaá¹ƒ gaá¹‡ena, anvÄ• ruhÄ« kÄ• sirÄ• jÄ• pas

nisÄ«di sovaá¹‡á¹‡amayamhi pÄ«á¹-he, sÄ• passaye {sopassaye (Katthaci) } candanasÄ• n

269__._ á¹• 21 so \Be I 342/ tattha bhutvÄ• ca atho ramitvÄ• , campeyyakaá¹ƒ kÄ• sirÄ• jÄ

vimÄ• naseá¹-á¹-hÄ• ni imÄ• ni tuyhaá¹ƒ, Ä• diccavaá¹‡á¹‡Ä• ni pabhassarÄ• ni.

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ {kimatthiyaá¹ƒ (Ce Se Ee) } nÄ• ga tapo

270__._ á¹• 21 tÄ• kambukÄ• yÅ«radharÄ• suvatthÄ• , vaá¹-á¹-aá¹…gulÄ« tambatalÅ«pap

paggayha \Se I 454/ pÄ• yenti anomavaá¹‡á¹‡Ä• , netÄ• disaá¹ƒ atthi manussaloke.

kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

271__._ á¹• 21 najjo ca temÄ• puthulomamacchÄ• , Ä• á¹-Ä• {Ä• dÄ• (Se), adÄ• (Ee) } s

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

272__._ á¹• 21 koÃ±cÄ• mayÅ«rÄ• diviyÄ• ca haá¹ƒsÄ• , vaggussarÄ• kokilÄ• sampatan

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

273__._ á¹• 21 ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

274__._ á¹• 21 imÄ• ca te pokkharaÃ±Ã±o samantato, dibbÄ• {dibyÄ• (Se), diviyÄ• (Ee) }
pavÄ• yanti.

netÄ• disaá¹ƒ atthi manussaloke, kiá¹ƒ patthayaá¹ƒ nÄ• ga tapo karosi ||

275__._ á¹• 21 na \Be I 343/ puttahetu na dhanassa hetu, na \Se I 455/ Ä• yuno cÄ• pi {vÄ•
hetu.

manussayoniá¹ƒ abhipatthayÄ• no, tasmÄ• parakkamma tapo karomi ||

276__._ á¹• 21 tvaá¹ƒ \Ne I 256/ lohitakkho vihatantaraá¹ƒso, alaá¹…kato kappitakesamass

surosito lohitacandanena, gandhabbarÄ• jÄ• va disÄ• pabhÄ• sasi ||

277__._ á¹• 21 deviddhipattosi mahÄ• nubhÄ• vo, sabbehi kÄ• mehi samaá¹…gibhÅ«to.

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, seyyo ito kena manussaloko ||

278__._ á¹• 21 janinda nÄ• Ã±Ã±atra manussalokÄ• , suddhÄ« va saá¹ƒvijjati saá¹ƒyamo v

ahaÃ±ca laddhÄ• na manussayoniá¹ƒ, kÄ• hÄ• mi jÄ• timaraá¹‡assa antaá¹ƒ ||

279__._ á¹• 21 addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacint

nÄ• riyo ca disvÄ• na tuvaÃ±ca nÄ• ga, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• ni ||

280__._ á¹• 21 addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• \Se I 456/ ye bahuá¹-

nÄ• riyo ca disvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• ni ||

281__._ á¹• 21 idaÃ±ca me jÄ• tarÅ«paá¹ƒ pahÅ«taá¹ƒ, rÄ• sÄ« suvaá¹‡á¹‡assa ca tÄ• lam

{ito haritvÄ• sovaá¹‡á¹‡agharÄ• ni kÄ• raya, rÅ«piyassa ca pÄ• kÄ• raá¹ƒ karontu (Ce Se)
sovaá¹‡á¹‡agharÄ• ni, [kÄ• raya] rÅ«piyassa ca pÄ• kÄ• raá¹ƒ karontu (Ee) } ito haritvÄ• na
karassu rÅ«piyapÄ• kÄ• raá¹ƒ karontu {ito haritvÄ• sovaá¹‡á¹‡agharÄ• ni kÄ• raya, rÅ«piya
karontu (Ce Se) ito haritvÄ• sovaá¹‡á¹‡agharÄ• ni, [kÄ• raya] rÅ«piyassa ca pÄ• kÄ• raá¹ƒ

282__._ á¹• 21 muttÄ• \Be I 344/ ca {muttÄ• naÃ±ca (Ce Se) } vÄ• hasahassÄ• ni paÃ±ca,
haritvÄ• .

antepure bhÅ«miyaá¹ƒ santharantu, nikkaddamÄ• hehiti nÄ«rajÄ• ca ||

283__._ á¹• 21 etÄ• disaá¹ƒ Ä• vasa rÄ• jaseá¹-á¹-ha, vimÄ• naseá¹-á¹-haá¹ƒ bahu sobham

bÄ• rÄ• á¹‡asiá¹ƒ nagaraá¹ƒ iddhaá¹ƒ phÄ«taá¹ƒ, rajjaÃ±ca kÄ• rehi anomapaÃ±Ã±Ä• ti ||

campeyyajÄ• takaá¹ƒ dasamaá¹ƒ.

á¹• 03 507. mahÄ• palobhanajÄ• takaá¹ƒ (11)

284__._ á¹• 21 brahmalokÄ• cavitvÄ• na, devaputto mahiddhiko.

raÃ±Ã±o putto udapÄ• di, sabbakÄ• masamiddhisu ||

285__._ á¹• 21 kÄ• mÄ• \Se I 457/ vÄ• kÄ• masaÃ±Ã±Ä• vÄ• , brahmaloke na vijjati.

svÄ• ssu {yvÄ• ssa (Ce) } tÄ• yeva saÃ±Ã±Ä• ya, kÄ• mehi vijigucchatha ||

286__._ á¹• 21 tassa cantepure Ä• si, jhÄ• nÄ• gÄ• raá¹ƒ sumÄ• pitaá¹ƒ.

so tattha paá¹-isallÄ«no {paá¹-isallÄ• no (Katthaci) }, eko rahasi jhÄ• yatha ||

287__._ á¹• 21 sa rÄ• jÄ• paridevesi, puttasokena aá¹-á¹-ito.

ekaputto cayaá¹ƒ mayhaá¹ƒ, na ca kÄ• mÄ• ni bhuÃ±jati ||

288__._ á¹• 21 ko nu khvettha {khettha (Ce Ee) } upÄ• yo so, ko vÄ• jÄ• nÄ• ti kiÃ±canaá¹ƒ

yo {ko (Ce Ee) } me puttaá¹ƒ palobheyya, yathÄ• kÄ• mÄ• ni patthaye ||

289__._ á¹• 21 ahu \Ne I 257/ kumÄ• rÄ« tattheva, vaá¹‡á¹‡arÅ«pasamÄ• hitÄ• .

kusalÄ• naccagÄ«tassa, vÄ• dite ca padakkhiá¹‡Ä• ||

290__._ á¹• 21 sÄ• tattha upasaá¹…kamma, rÄ• jÄ• naá¹ƒ etadabravi.

ahaá¹ƒ kho naá¹ƒ palobheyyaá¹ƒ, sace bhattÄ• bhavissati ||

291__._ á¹• 21 taá¹ƒ tathÄ• vÄ• diniá¹ƒ rÄ• jÄ• , kumÄ• riá¹ƒ etadabravi.

tvaÃ±Ã±eva naá¹ƒ palobhehi, tava bhattÄ• bhavissati ||

292__._ á¹• 21 sÄ• \Be I 345/ ca antepuraá¹ƒ gantvÄ• , bahuá¹ƒ kÄ• mupasaá¹ƒhitaá¹ƒ.

hadayaá¹…gamÄ• pemanÄ«yÄ• , citrÄ• gÄ• thÄ• abhÄ• satha ||

293__._ á¹• 21 tassÄ• ca gÄ• yamÄ• nÄ• ya, saddaá¹ƒ sutvÄ• na nÄ• riyÄ• .

kÄ• macchandassa uppajji, janaá¹ƒ so paripucchatha ||

294__._ á¹• 21 kasseso saddo ko vÄ• so, bhaá¹‡ati uccÄ• vacaá¹ƒ bahuá¹ƒ.

hadayaá¹…gamaá¹ƒ pemanÄ«yaá¹ƒ, aho {atho (Ce Ee) } kaá¹‡á¹‡asukhaá¹ƒ mama ||

295__._ á¹• 21 esÄ• \Se I 458/ kho pamadÄ• deva, khiá¸• á¸• Ä• esÄ• anappikÄ• {anapp

sace tvaá¹ƒ kÄ• me bhuÃ±jeyya, bhiyyo bhiyyo chÄ• deyyu taá¹ƒ ||

296__._ á¹• 21 iá¹…gha Ä• gacchatorena {Ä• gacchatorenaá¹ƒ (Katthaci) Ä• gacchatu + ore

assamassa samÄ«pamhi, santike mayhaá¹ƒ gÄ• yatu ||

297__._ á¹• 21 tirokuá¹-á¹-amhi gÄ• yitvÄ• , jhÄ• nÄ• gÄ• ramhi pÄ• visi.

bandhi naá¹ƒ {bhandhituá¹ƒ (Se Katthaci) } anupubbena, Ä• raÃ±Ã±amiva kuÃ±jaraá¹ƒ ||

298__._ á¹• 21 tassa {tassÄ• (Se) } kÄ• marasaá¹ƒ Ã±atvÄ• , issÄ• dhammo ajÄ• yatha.

``ahameva kÄ• me bhuÃ±jeyyaá¹ƒ, mÄ• aÃ±Ã±o puriso ahuâ€™â€™ ||

299__._ á¹• 21 tato asiá¹ƒ gahetvÄ• na, purise hantuá¹ƒ upakkami.

ahameveko bhuÃ±jissaá¹ƒ, mÄ• aÃ±Ã±o puriso siyÄ• ||

300__._ á¹• 21 tato jÄ• napadÄ• sabbe, vikkandiá¹ƒsu samÄ• gatÄ• .

putto tyÄ• yaá¹ƒ mahÄ• rÄ• ja, janaá¹ƒ heá¹-hetyadÅ«sakaá¹ƒ ||

301__._ á¹• 21 taÃ±ca rÄ• jÄ• vivÄ• hesi {nivÄ• hesi (Se), vihÄ• hesi (Ee) }, samhÄ• raá¹-
(Ce Ee), raá¹-á¹-hato (Katthaci) } khattiyo.

yÄ• vatÄ• vijitaá¹ƒ mayhaá¹ƒ, na te vatthabba {vattabba (Ce Ee) } tÄ• vade ||

302__._ á¹• 21 tato so bhariyamÄ• dÄ• ya, samuddaá¹ƒ upasaá¹…kami.

paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• na, vanamuÃ±chÄ• ya pÄ• visi ||

303__._ á¹• 21 athettha \Ne I 258/ isi mÄ• gacchi, samuddaá¹ƒ uparÅ«pari.

so tassa gehaá¹ƒ pÄ• vekkhi, bhattakÄ• le upaá¹-á¹-hite ||

304__._ á¹• 21 taÃ±ca \Be I 346/ bhariyÄ• palobhesi, passa yÄ• va sudÄ• ruá¹‡aá¹ƒ.

cuto so brahmacariyamhÄ• , iddhiyÄ• parihÄ• yatha ||

305__._ á¹• 21 rÄ• japutto \Se I 459/ ca uÃ±chÄ• to, vanamÅ«laphalaá¹ƒ bahuá¹ƒ.

sÄ• yaá¹ƒ kÄ• jena {kÄ• cena (Ee) } Ä• dÄ• ya, assamaá¹ƒ upasaá¹…kami ||

306__._ á¹• 21 isÄ« ca khattiyaá¹ƒ disvÄ• , samuddaá¹ƒ upasaá¹…kami.

``vehÄ• yasaá¹ƒ gamissaâ€™â€™ nti, sÄ«date so mahaá¹‡á¹‡ave ||

307__._ á¹• 21 khattiyo ca isiá¹ƒ disvÄ• , sÄ«damÄ• naá¹ƒ mahaá¹‡á¹‡ave.

tasseva anukampÄ• ya, imÄ• gÄ• thÄ• abhÄ• satha ||

308__._ á¹• 21 abhijjamÄ• ne vÄ• rismiá¹ƒ, sayaá¹ƒ Ä• gamma iddhiyÄ• .

missÄ«bhÄ• vitthiyÄ• gantvÄ• , saá¹ƒsÄ«dasi mahaá¹‡á¹‡ave ||

309__._ á¹• 21 Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

310__._ á¹• 21 analÄ• mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• nadÄ«samÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

311__._ á¹• 21 yaá¹ƒ etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• .

jÄ• tavedova saá¹ƒ á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti naá¹ƒ ||

312__._ á¹• 21 khattiyassa vaco sutvÄ• , isissa nibbidÄ• ahu.

laddhÄ• porÄ• á¹‡akaá¹ƒ maggaá¹ƒ, gacchate so vihÄ• yasaá¹ƒ ||

313__._ á¹• 21 khattiyo ca isiá¹ƒ disvÄ• , gacchamÄ• naá¹ƒ vihÄ• yasaá¹ƒ.

saá¹ƒvegaá¹ƒ alabhÄ« dhÄ«ro, pabbajjaá¹ƒ samarocayi ||

314__._ á¹• 21 tato so pabbajitvÄ• na, kÄ• marÄ• gaá¹ƒ virÄ• jayi.

kÄ• marÄ• gaá¹ƒ \Se I 460/ virÄ• jetvÄ• , brahmalokÅ«pago ahÅ«ti ||

mahÄ• palobhanajÄ• takaá¹ƒ ekÄ• dasamaá¹ƒ.

á¹• 03 508. paÃ±capaá¹‡á¸• itajÄ• takaá¹ƒ (12)

315__._ á¹• 21 paÃ±ca \Be I 347/ paá¹‡á¸• itÄ• samÄ• gatÄ• ttha, paÃ±hÄ• me paá¹-ibhÄ

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , kassevÄ• vikareyya {kassa vÄ• vÄ«kareyya (Kattha

316__._ á¹• 21 tvaá¹ƒ \Ne I 259/ Ä• vikarohi bhÅ«mipÄ• la, bhattÄ• bhÄ• rasaho tuvaá¹ƒ va

tava chandarucÄ«ni {chandaÃ±ca ruciÃ±ca (Ce Ee) } sammasitvÄ• , atha vakkhanti janinda

317__._ á¹• 21 yÄ• sÄ«lavatÄ« anaÃ±Ã±atheyyÄ• {anaÃ±Ã±adheyyÄ• (Ce Ee) }, bhattuc
natthi Ce Ee potthakesu} manÄ• pÄ• .

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , bhariyÄ• yÄ• vikareyya {bhariyÄ• ya vÄ• vÄ«kareyy
guyhamatthaá¹ƒ ||

318__._ á¹• 21 yo kicchagatassa Ä• turassa, saraá¹‡aá¹ƒ hoti gatÄ« parÄ• yanaÃ±ca.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , sakhino vÄ• vikareyya guyhamatthaá¹ƒ ||

319__._ á¹• 21 jeá¹-á¹-ho \Se I 461/ {yo jeá¹-á¹-ho (Se) } atha majjhimo kaniá¹-á¹-ho, yo {so

sÄ«lasamÄ• hito á¹-hitatto.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , bhÄ• tu vÄ• vÄ«kareyya guyhamatthaá¹ƒ ||

320__._ á¹• 21 yo ve pituhadayassa paddhagÅ« {patthagÅ« (Se), pattagÅ« (Katthaci) }, anu
anomapaÃ±Ã±o.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , puttassÄ• vikareyya {puttassa vÄ• vÄ«kareyya (Katt

321__._ á¹• 21 mÄ• tÄ• \Be I 348/ dvipadÄ• janindaseá¹-á¹-ha, yÄ• naá¹ƒ {yo taá¹ƒ (Ce Ee
piyena.

nindiyamatthaá¹ƒ pasaá¹ƒsiyaá¹ƒ vÄ• , mÄ• tuyÄ• vÄ«kareyya {mÄ• tuyÄ• vÄ• vÄ«kareyya

322__._ á¹• 21 guyhassa hi guyhameva sÄ• dhu, na hi guyhassa pasatthamÄ• vikammaá¹ƒ

anipphannatÄ• {anipphÄ• dÄ• ya (Ce Ee), anipphannatÄ• ya (Se), Ä• nipphÄ• dÄ• (?) } s
{nipphannattho (Ce Ee), nipphannatthova (Se) } yathÄ• sukhaá¹ƒ bhaá¹‡eyya ||

323__._ á¹• 21 kiá¹ƒ tvaá¹ƒ vimanosi rÄ• jaseá¹-á¹-ha, dvipadajaninda {dipadinda (Ce Se Ee
metaá¹ƒ {netaá¹ƒ (Ce Ee), tetaá¹ƒ (Se) }.

kiá¹ƒ cintayamÄ• no dummanosi, nÅ«na deva aparÄ• dho atthi mayhaá¹ƒ ||

324__._ á¹• 21 ``paá¹‡he \Se I 462/ {paÃ±Ã±o (Ce Ee), paÃ±he (Se), panhe (Katthaci) } vaj
ti, Ä• á¹‡atto me vadhÄ• ya bhÅ«ripaÃ±Ã±o.

taá¹ƒ cintayamÄ• no dummanosmi, na hi devÄ« aparÄ• dho atthi tuyhaá¹ƒ ||

325__._ á¹• 21 abhidosagato dÄ• ni ehisi, kiá¹ƒ sutvÄ• kiá¹ƒ saá¹…kate mano te.

ko te kimavoca bhÅ«ripaÃ±Ã±a, iá¹…gha vacanaá¹ƒ suá¹‡oma brÅ«hi metaá¹ƒ ||

326__._ á¹• 21 ``paá¹‡he vajjho mahosadhoâ€™â€™ ti, yadi te mantayitaá¹ƒ janinda dosaá

bhariyÄ• ya rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaá¹ƒ ||

327__._ á¹• 21 yaá¹ƒ \Be I 349/ sÄ• lavanasmiá¹ƒ senako, pÄ• pakammaá¹ƒ akÄ• si asabb

sakhinova rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaá¹ƒ ||

328__._ á¹• 21 pukkusa {pakkusa (Katthaci) J I 7.41 paá¹‡á¹‡ajÄ• take passitabbaá¹ƒ} puris
uppanno rogo arÄ• jayutto.

bhÄ• tuÃ±ca {bhÄ• tucca (Ce Ee), bhÄ• tuva (Se) } rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukata

329__._ á¹• 21 Ä• bÄ• dhoyaá¹ƒ \Se I 463/ asabbhirÅ«po, kÄ• mindo {kÄ• vindo (Ce Ee) } r

puttassa rahogato asaá¹ƒsi, guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaá¹ƒ ||

330__._ á¹• 21 aá¹-á¹-havaá¹…kaá¹ƒ \Ne I 260/ maá¹‡iratanaá¹ƒ uá¸·Ä• raá¹ƒ, sakko te ada

devindassa gataá¹ƒ tadajja hatthaá¹ƒ {devindassa tadajja hatthagataá¹ƒ (Katthaci) }, mÄ• tu
asaá¹ƒsi.

guyhaá¹ƒ pÄ• tukataá¹ƒ sutaá¹ƒ mametaá¹ƒ ||

331__._ á¹• 21 guyhassa hi guyhameva sÄ• dhu, na hi guyhassa pasatthamÄ• vikammaá¹ƒ

anipphannatÄ• saheyya dhÄ«ro, nipphannova yathÄ• sukhaá¹ƒ bhaá¹‡eyya ||

332__._ á¹• 21 na guyhamatthaá¹ƒ vivareyya, rakkheyya naá¹ƒ yathÄ• nidhiá¹ƒ.

na hi pÄ• tukato sÄ• dhu, guyho attho pajÄ• natÄ• ||

333__._ á¹• 21 thiyÄ• guyhaá¹ƒ na saá¹ƒseyya, amittassa ca paá¹‡á¸• ito.

yo cÄ• misena saá¹ƒhÄ«ro, hadayattheno ca yo naro ||

334__._ á¹• 21 guyhamatthaá¹ƒ asambuddhaá¹ƒ, sambodhayati yo naro.

mantabhedabhayÄ• tassa, dÄ• sabhÅ«to titikkhati ||

335__._ á¹• 21 yÄ• vanto \Be I 350/ purisassatthaá¹ƒ, guyhaá¹ƒ jÄ• nanti mantinaá¹ƒ.

tÄ• vanto \Se I 464/ tassa ubbegÄ• , tasmÄ• guyhaá¹ƒ na vissaje ||

336__._ á¹• 21 vivicca bhÄ• seyya divÄ• rahassaá¹ƒ, rattiá¹ƒ giraá¹ƒ nÄ• tivelaá¹ƒ pamuÃ±

upassutikÄ• hi suá¹‡anti mantaá¹ƒ, tasmÄ• manto khippamupeti bhedanti ||

paÃ±capaá¹‡á¸• itajÄ• takaá¹ƒ dvÄ• dasamaá¹ƒ.

á¹• 03 509. hatthipÄ• lajÄ• takaá¹ƒ (13)

337__._ á¹• 21 cirassaá¹ƒ vata passÄ• ma, brÄ• hmaá¹‡aá¹ƒ devavaá¹‡á¹‡inaá¹ƒ.

mahÄ• jaá¹-aá¹ƒ khÄ• ridharaá¹ƒ {bhÄ• radharaá¹ƒ (Ee) }, paá¹…kadantaá¹ƒ rajassiraá¹ƒ ||

338__._ á¹• 21 cirassaá¹ƒ vata passÄ• ma, isiá¹ƒ dhammaguá¹‡e rataá¹ƒ.

kÄ• sÄ• yavatthavasanaá¹ƒ, vÄ• kacÄ«raá¹ƒ paá¹-icchadaá¹ƒ ||

339__._ á¹• 21 Ä• sanaá¹ƒ udakaá¹ƒ pajjaá¹ƒ, paá¹-igaá¹‡hÄ• tu no bhavaá¹ƒ.

agghe bhavantaá¹ƒ pucchÄ• ma, agghaá¹ƒ kurutu no bhavaá¹ƒ ||

340__._ á¹• 21 adhicca vede pariyesa vittaá¹ƒ, putte gahe {gehe (Ce Se Ee) } tÄ• ta patiá¹-

gandhe rase paccanubhuyya {paccanubhotva (Se), paccanubhutva (Ee) } sabbaá¹ƒ, araÃ±Å
pasattho ||

341__._ á¹• 21 vedÄ• na saccÄ• na ca vittalÄ• bho, na puttalÄ• bhena jaraá¹ƒ vihanti.

gandhe \Se I 465/ rase muccana {muÃ±cana (Ce Katthaci) } mÄ• hu santo, sakammunÄ• {
phalÅ«papatti ||

342__._ á¹• 21 addhÄ• hi saccaá¹ƒ vacanaá¹ƒ tavetaá¹ƒ, sakammunÄ• hoti phalÅ«papatti

jiá¹‡á¹‡Ä• ca mÄ• tÄ• pitaro tavÄ«me {taveme (Ce), tava yime (Se Ee) }, passeyyuá¹ƒ taá¹
{arogyaá¹ƒ (Se Katthaci) } ||

343__._ á¹• 21 yassassa \Ne I 261/ \Be I 351/ sakkhÄ« maraá¹‡ena rÄ• ja, jarÄ• ya mettÄ«

yo cÄ• pi jaÃ±Ã±Ä• na marissaá¹ƒ kadÄ• ci, passeyyuá¹ƒ taá¹ƒ vassasataá¹ƒ arogaá¹ƒ ||

344__._ á¹• 21 yathÄ• pi nÄ• vaá¹ƒ puriso dakamhi, ereti ce naá¹ƒ upaneti tÄ«raá¹ƒ.

evampi byÄ• dhÄ« satataá¹ƒ jarÄ• ca, upaneti maccaá¹ƒ {maccu (Se Ee) } vasamantakass

345__._ á¹• 21 paá¹…ko ca kÄ• mÄ• palipo ca kÄ• mÄ• , manoharÄ• duttarÄ• maccudhe

etasmiá¹ƒ paá¹…ke palipe byasannÄ• {visannÄ• (Se Katthaci) }, hÄ«nattarÅ«pÄ• na tarar

346__._ á¹• 21 ayaá¹ƒ pure luddamakÄ• si kammaá¹ƒ, svÄ• yaá¹ƒ gahÄ«to na hi mokkhito

orundhiyÄ• \Se I 466/ naá¹ƒ parirakkhissÄ• mi, mÄ• yaá¹ƒ puna luddamakÄ• si kammaá¹ƒ

347__._ á¹• 21 gavaá¹ƒva {gÄ• vaá¹ƒva (Ce) } naá¹-á¹-haá¹ƒ puriso yathÄ• vane, anvesatÄ
rÄ• ja apassamÄ• no.

evaá¹ƒ naá¹-á¹-ho esukÄ• rÄ« mamattho, sohaá¹ƒ kathaá¹ƒ na gaveseyyaá¹ƒ rÄ• ja ||

348__._ á¹• 21 hiyyoti hiyyati {hÄ«yoti hÄ«yati (Ce) } poso, pareti parihÄ• yati.

anÄ• gataá¹ƒ netamatthÄ«ti Ã±atvÄ• , uppannachandaá¹ƒ ko panudeyya dhÄ«ro ||

349__._ á¹• 21 passÄ• mi vohaá¹ƒ daharaá¹ƒ {daharÄ« (Se Ee Katthaci) } kumÄ• riá¹ƒ, mat
ketakapupphanettaá¹ƒ.

abhuttabhoge {abhutva bhoge (Se Katthaci-a), abhutva bhoge (Ee), bhoge atutvÄ• (Kattha
vayasmiá¹ƒ, Ä• dÄ• ya maccu vajate kumÄ• riá¹ƒ ||

350__._ á¹• 21 yuvÄ• \Be I 352/ sujÄ• to sumukho sudassano, sÄ• mo kusumbhaparikiá¹‡a

hitvÄ• na kÄ• me paá¹-ikacca {paá¹-igacca (Ce), paá¹-igaccha (Se Ee) } gehaá¹ƒ, anujÄ• na
deva ||

351__._ á¹• 21 sÄ• khÄ• hi rukkho labhate samaÃ±Ã±aá¹ƒ, pahÄ«nasÄ• khaá¹ƒ pana khÄ•

pahÄ«naputtassa mamajja bhoti, vÄ• seá¹-á¹-hi \Se I 467/ bhikkhÄ• cariyÄ• ya kÄ• lo ||

352__._ á¹• 21 aghasmi koÃ±cÄ• va yathÄ• himaccaye, katÄ• ni {tantÄ• ni (Ce Ee) } jÄ• lÄ
(Ce) } haá¹ƒsÄ• .

gacchanti puttÄ• ca patÄ« ca mayhaá¹ƒ, sÄ• haá¹ƒ kathaá¹ƒ nÄ• nuvaje pajÄ• naá¹ƒ ||

353__._ á¹• 21 ete bhutvÄ• vamitvÄ• ca, pakkamanti vihaá¹…gamÄ• .

ye ca bhutvÄ• na vamiá¹ƒsu, te me hatthatta {hatthattha (Ce Se Ee) } mÄ• gatÄ• ||

354__._ á¹• 21 avamÄ« brÄ• hmaá¹‡o kÄ• me, so {te (Ce Ee) } tvaá¹ƒ paccÄ• vamissasi.

vantÄ• do puriso rÄ• ja, na so hoti pasaá¹ƒsiyo ||

355__._ á¹• 21 paá¹…ke ca {paá¹…keva (Ce Ee) } posaá¹ƒ palipe byasannaá¹ƒ, balÄ« yath

evampi maá¹ƒ tvaá¹ƒ udatÄ• ri bhoti, paÃ±cÄ• li gÄ• thÄ• hi subhÄ• sitÄ• hi ||

356__._ á¹• 21 idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , esukÄ• rÄ« disampati.

raá¹-á¹-haá¹ƒ hitvÄ• na pabbaji, nÄ• go chetvÄ• va bandhanaá¹ƒ ||

357__._ á¹• 21 rÄ• jÄ• \Ne I 262/ ca pabbajjamarocayittha, raá¹-á¹-haá¹ƒ pahÄ• ya naravÄ«

tuvampi no hoti yatheva rÄ• jÄ• , amhehi guttÄ• anusÄ• sa rajjaá¹ƒ ||

358__._ á¹• 21 rÄ• jÄ• \Be I 353/ ca pabbajjamarocayittha, raá¹-á¹-haá¹ƒ \Se I 468/ pahÄ• y

ahampi ekÄ• {ekÄ• va (Ce) } carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni manoramÄ• ni ||

359__._ á¹• 21 rÄ• jÄ• ca pabbajjamarocayittha, raá¹-á¹-haá¹ƒ pahÄ• ya naravÄ«raseá¹-á¹-

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni ||

360__._ á¹• 21 accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni manoramÄ• ni ||

361__._ á¹• 21 accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

ahampi ekÄ• carissÄ• mi loke, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni ||

362__._ á¹• 21 accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

ahampi ekÄ• carissÄ• mi loke, sÄ«tibhÅ«tÄ• {sÄ«tÄ«bhÅ«tÄ• (Ce) } sabbamaticca saá¹…

hatthipÄ• lajÄ• takaá¹ƒ terasamaá¹ƒ.

á¹• 03 510. ayogharajÄ• takaá¹ƒ (14)

363__._ á¹• 21 yamekarattiá¹ƒ \Se I 469/ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti {sayati (Ce Ee), sa yÄ• ti (katthaci) }, sagacchaá¹ƒ na nivattati ||

364__._ á¹• 21 na \Be I 354/ yujjhamÄ• nÄ• na balenavassitÄ• , narÄ• na jÄ«ranti na cÄ•

sabbaá¹ƒ hidaá¹ƒ {hi taá¹ƒ (Ce Ee) } jÄ• tijarÄ• yupaddutaá¹ƒ, taá¹ƒ me matÄ« hoti carÄ• m

365__._ á¹• 21 caturaá¹…giniá¹ƒ senaá¹ƒ subhiá¹ƒsarÅ«paá¹ƒ, jayanti raá¹-á¹-hÄ• dhipatÄ«

na maccuno jayitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

366__._ á¹• 21 hatthÄ«hi assehi rathehi pattibhi, parivÄ• ritÄ• muccare ekacceyyÄ• {ekace

na maccuno {na maccuto (Ce) } muccitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhamma

367__._ á¹• 21 hatthÄ«hi assehi rathehi pattibhi, sÅ«rÄ• {purÄ• (Katthaci) } pabhaÃ±janti p

na maccuno bhaÃ±jitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

368__._ á¹• 21 mattÄ• gajÄ• bhinnagaá¸·Ä• {pabhinnagalÄ• (Ce) } pabhinnÄ• , nagarÄ•
janaá¹ƒ hananti.

na maccuno madditumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

369__._ á¹• 21 issÄ• sino katahatthÄ• pi vÄ«rÄ• {vÄ«rÄ• (Ce Ee) }, dÅ«repÄ• tÄ« {patÄ« (

akkhaá¹‡avedhinopi.

na maccuno vijjhitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

370__._ á¹• 21 sarÄ• ni \Ne I 263/ khÄ«yanti saselakÄ• nanÄ• , sabbaá¹ƒ hidaá¹ƒ {hi taá¹ƒ khÄ«yati dÄ«ghamantaraá¹ƒ.

sabbaá¹ƒ hidaá¹ƒ {hi taá¹ƒ (Ce Ee), pitaá¹ƒ (Se) } bhaÃ±jare kÄ• lapariyÄ• yaá¹ƒ, taá¹ƒ me dhammaá¹ƒ ||

371__._ á¹• 21 sabbe \Be I 355/ samevaá¹ƒ hi narÄ• nanÄ• rinaá¹ƒ {narÄ• narÄ«naá¹ƒ (Ee) naranÄ• rÄ«naá¹ƒ (Katthaci) }, calÄ• calaá¹ƒ pÄ• á¹‡abhunodha jÄ«vitaá¹ƒ.

paá¹-ova dhuttassa dumova kÅ«lajo, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

372__._ á¹• 21 dumapphalÄ• neva patanti mÄ• á¹‡avÄ• , daharÄ• ca vuddhÄ• ca sarÄ«ra

nÄ• riyo narÄ• majjhimaporisÄ• ca, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

373__._ á¹• 21 nÄ• yaá¹ƒ vayo tÄ• rakarÄ• jasannibho, yadabbhatÄ«taá¹ƒ \Se I 471/ gatam

jiá¹‡á¹‡assa hÄ« natthi ratÄ« kuto sukhaá¹ƒ, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

374__._ á¹• 21 yakkhÄ• pisÄ• cÄ• athavÄ• pi petÄ• , kupitÄ• te {kupitÄ• pi te (Ce Ee) } as

na maccuno assasitussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

375__._ á¹• 21 yakkhe pisÄ• ce athavÄ• pi pete, kupitepi te nijjhapanaá¹ƒ karonti.

na maccuno nijjhapanaá¹ƒ karonti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

376__._ á¹• 21 aparÄ• dhake dÅ«sake heá¹-hake ca, rÄ• jÄ• no daá¹‡á¸• enti viditvÄ• na d

na maccuno daá¹‡á¸• ayitussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

377__._ á¹• 21 aparÄ• dhakÄ• dÅ«sakÄ• heá¹-á¹-hakÄ• ca, labhanti te rÄ• jino nijjhapetu

na maccuno nijjhapanaá¹ƒ karonti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

378__._ á¹• 21 na \Be I 356/ khattiyoti na ca brÄ• hmaá¹‡oti, na \Se I 472/ aá¸• á¸• hakÄ• b

na maccurÄ• jassa apekkhamatthi, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

379__._ á¹• 21 sÄ«hÄ• ca byagghÄ• ca athopi dÄ«piyo, pasayha khÄ• danti vipphandamÄ

na maccuno khÄ• ditumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

380__._ á¹• 21 mÄ• yÄ• kÄ• rÄ• raá¹…gamajjhe karontÄ• , mohenti cakkhÅ«ni janassa tÄ•

na maccuno mohayitussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

381__._ á¹• 21 Ä• sÄ«visÄ• kupitÄ• uggatejÄ• , á¸• aá¹ƒsanti mÄ• rentipi te manusse.

na maccuno á¸• aá¹ƒsitumussahanti, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

382__._ á¹• 21 Ä• sÄ«visÄ• kupitÄ• yaá¹ƒ á¸• aá¹ƒsanti, tikicchakÄ• tesa visaá¹ƒ hananti.

na maccuno daá¹-á¹-havisaá¹ƒ {daá¹-á¹-hassa visaá¹ƒ (Katthaci) } hananti, taá¹ƒ me matÄ« dhammaá¹ƒ ||

383__._ á¹• 21 dhammantarÄ« vettaraá¹‡Ä« {vetaraá¹‡Ä« (Ce Ee) } ca bhojo, visÄ• ni \Se I bhujaá¹…gamÄ• naá¹ƒ.

suyyanti te kÄ• lakatÄ• tatheva, taá¹ƒ me matÄ« hoti carÄ• mi dhammaá¹ƒ ||

384__._ á¹• 21 vijjÄ• dharÄ• \Ne I 264/ ghoramadhÄ«yamÄ• nÄ• , adassanaá¹ƒ osadhehi v

na maccurÄ• jassa vajantadassanaá¹ƒ {vajanti adassanaá¹ƒ (Se Katthaci) }, taá¹ƒ me matÄ ||

385__._ á¹• 21 dhammo \Be I 357/ have rakkhati dhammacÄ• riá¹ƒ, dhammo suciá¹‡á¹‡o su

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

386__._ á¹• 21 na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatinti ||

ayogharajÄ• takaá¹ƒ cuddasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

mÄ• taá¹…ga sambhÅ«ta sivi sirimanto, rohaá¹‡a haá¹ƒsa sattigumbo bhallÄ• tiya.

somanassa campeyya brahma paÃ±ca-paá¹‡á¸• ita cirassaá¹ƒvata ayogharÄ• ti ||

vÄ«satinipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

16. tiá¹ƒsanipÄ• to

á¹• 03 511. kiá¹ƒchandajÄ• takaá¹ƒ (1)

1__._ á¹• 21 kiá¹ƒchando \Se I 474/ \Ne I 265/ \Be I 358/ kimadhippÄ• yo, eko sammasi gha

kiá¹ƒ patthayÄ• no kiá¹ƒ esaá¹ƒ, kena atthena brÄ• hmaá¹‡a ||

2__._ á¹• 21 yathÄ• mahÄ• vÄ• ridharo, kumbho supariá¹‡Ä• havÄ• {supariá¹‡Ä• mavÄ•

tathÅ«pamaá¹ƒ ambapakkaá¹ƒ, vaá¹‡á¹‡agandharasuttamaá¹ƒ ||

3__._ á¹• 21 taá¹ƒ vuyhamÄ• naá¹ƒ sotena, disvÄ• nÄ• malamajjhime.

pÄ• á¹‡Ä«hi naá¹ƒ gahetvÄ• na, agyÄ• yatanamÄ• hariá¹ƒ ||

4__._ á¹• 21 tato kadalipattesu, nikkhipitvÄ• sayaá¹ƒ ahaá¹ƒ.

satthena naá¹ƒ vikappetvÄ• , khuppipÄ• saá¹ƒ ahÄ• si me ||

5__._ á¹• 21 sohaá¹ƒ apetadaratho, byantÄ«bhÅ«to {byantibhÅ«to (Ce Ee Katthaci) } dukha

assÄ• daá¹ƒ nÄ• dhigacchÄ• mi, phalesvaÃ±Ã±esu kesuci {kesupi (Katthaci Ce) } ||

6__._ á¹• 21 sosetvÄ• nÅ«na maraá¹‡aá¹ƒ, taá¹ƒ mamaá¹ƒ Ä• vahissati.

ambaá¹ƒ yassa phalaá¹ƒ sÄ• du, madhuraggaá¹ƒ manoramaá¹ƒ.

yamuddhariá¹ƒ vuyhamÄ• naá¹ƒ, udadhismÄ• mahaá¹‡á¹‡ave ||

7__._ á¹• 21 akkhÄ• taá¹ƒ te mayÄ• sabbaá¹ƒ, yasmÄ• upavasÄ• mahaá¹ƒ.

rammaá¹ƒ pati nisinnosmi, puthulomÄ• yutÄ• puthu ||

8__._ á¹• 21 tvaÃ±ca kho meva {me (Ce), mama (?) } akkhÄ• hi, attÄ• namapalÄ• yini.

kÄ• vÄ• tvamasi kalyÄ• á¹‡i, kissa vÄ• tvaá¹ƒ sumajjhime ||

9__._ á¹• 21 ruppapaá¹-á¹-apalimaá¹-á¹-hÄ«va \Se I 475/ {ruppapaá¹-á¹-aplamaá¹-á¹-hÄ«va
rÅ«papaá¹-á¹-apamaá¹-á¹-hÄ«va (Katthaci) }, byagghÄ«va girisÄ• nujÄ• .

yÄ• santi nÄ• riyo devesu, devÄ• naá¹ƒ paricÄ• rikÄ• ||

10__._ á¹• 21 yÄ• ca manussalokasmiá¹ƒ, rÅ«penÄ• nvÄ• gatitthiyo.

rÅ«pena te sadisÄ« natthi, devesu gandhabbamanussaloke {devagandhabbamÄ• nuse (Se

puá¹-á¹-hÄ• si me cÄ• rupubbaá¹…gi, brÅ«hi nÄ• maÃ±ca bandhave ||

11__._ á¹• 21 yaá¹ƒ \Ne I 266/ \Be I 359/ tvaá¹ƒ pati nisinnosi, rammaá¹ƒ brÄ• hmaá¹‡a kos

sÄ• haá¹ƒ bhusÄ• layÄ• vutthÄ• , varavÄ• rivahoghasÄ• ||

12__._ á¹• 21 nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡Ä• , bahukÄ• girikandarÄ• .

mameva pamukhÄ• honti, abhisandanti pÄ• vuse ||

13__._ á¹• 21 atho bahÅ« vanatodÄ• , nÄ«lavÄ• rivahindharÄ• .

bahukÄ• nÄ• gavittodÄ• , abhisandanti vÄ• rinÄ• ||

14__._ á¹• 21 tÄ• ambajambulabujÄ• , nÄ«pÄ• tÄ• lÄ• cudumbarÄ• {tÄ• lamudumbarÄ•

bahÅ«ni phalajÄ• tÄ• ni, Ä• vahanti abhiá¹‡haso ||

15__._ á¹• 21 yaá¹ƒ kiÃ±ci ubhato tÄ«re, phalaá¹ƒ patati ambuni.

asaá¹ƒsayaá¹ƒ taá¹ƒ sotassa, phalaá¹ƒ hoti vasÄ• nugaá¹ƒ ||

16__._ á¹• 21 etadaÃ±Ã±Ä• ya medhÄ• vi, puthupaÃ±Ã±a suá¹‡ohi me.

mÄ• rocaya mabhisaá¹…gaá¹ƒ, paá¹-isedha janÄ• dhipa ||

17__._ á¹• 21 na vÄ• haá¹ƒ vaá¸• á¸• havaá¹ƒ {vaddhavaá¹ƒ (Ce Ee) } maÃ±Ã±e, yaá¹ƒ tva
raá¹-á¹-hÄ• bhivaá¸• á¸• hana.

Ä• ceyyamÄ• no rÄ• jisi, maraá¹‡aá¹ƒ abhikaá¹…khasi ||

18__._ á¹• 21 tassa jÄ• nanti pitaro, gandhabbÄ• ca sadevakÄ• .

ye \Se I 476/ cÄ• pi isayo loke, saÃ±Ã±atattÄ• tapassino.

asaá¹ƒsayaá¹ƒ tepi {te (Ce Ee) } jÄ• nanti, paá¹-á¹-habhÅ«tÄ• {vaddhabhÅ«tÄ• (Ce Ee) } y

19__._ á¹• 21 evaá¹ƒ viditvÄ• vidÅ« sabbadhammaá¹ƒ, viddhaá¹ƒsanaá¹ƒ cavanaá¹ƒ jÄ«vi

na cÄ«yatÄ« tassa narassa pÄ• paá¹ƒ, sace na ceteti vadhÄ• ya tassa ||

20__._ á¹• 21 isipÅ«gasamaÃ±Ã±Ä• te, evaá¹ƒ lokyÄ• viditÄ• sati {pati (Katthaci Se Kattha

anariyaparisambhÄ• se, pÄ• pakammaá¹ƒ jigÄ«sasi {jigiá¹ƒsasi (Ce Se Ee) } ||

21__._ á¹• 21 sace ahaá¹ƒ marissÄ• mi, tÄ«re te puthussoá¹‡i.

asaá¹ƒsayaá¹ƒ taá¹ƒ asiloko, mayi pete Ä• gamissati ||

22__._ á¹• 21 tasmÄ• \Be I 360/ hi pÄ• pakaá¹ƒ kammaá¹ƒ, rakkhasseva {rakkhassu ca (Se

mÄ• taá¹ƒ sabbo jano pacchÄ• , pakuá¹-á¹-hÄ• yi {pakatthÄ• si (Ce Ee), patvakkhÄ• si (Se

23__._ á¹• 21 aÃ±Ã±Ä• tametaá¹ƒ avisayhasÄ• hi, attÄ• namambaÃ±ca dadÄ• mi te taá¹ƒ.

so duccaje kÄ• maguá¹‡e pahÄ• ya, santiÃ±ca dhammaÃ±ca adhiá¹-á¹-hitosi ||

24__._ á¹• 21 yo hitvÄ• pubbasaÃ±Ã±ogaá¹ƒ, pacchÄ• saá¹ƒyojane á¹-hito.

adhammaÃ±ceva carati, pÄ• paÃ±cassa pavaá¸• á¸• hati ||

25__._ á¹• 21 ehi \Ne I 267/ taá¹ƒ pÄ• payissÄ• mi, kÄ• maá¹ƒ appossuko bhava.

upÄ• nayÄ• mi sÄ«tasmiá¹ƒ, viharÄ• hi anussuko ||

26__._ á¹• 21 taá¹ƒ \Se I 477/ puppharasamattebhi, vakkaá¹…gehi arindama.

koÃ±cÄ• mayÅ«rÄ• diviyÄ• , kolaá¹-á¹-himadhusÄ• á¸·ikÄ• .

kÅ«jitÄ• haá¹ƒsapÅ«gehi, kokilettha pabodhare ||

27__._ á¹• 21 ambettha vippasÄ• khaggÄ• {vippasÅ«naggÄ• (Ce Se Ee), vippaonaggÄ• (
palÄ• lakhalasannibhÄ• .

kosambasaá¸·alÄ• {kosumbhasalalÄ• (Ce Se Ee) } nÄ«pÄ• , pakkatÄ• lavilambino ||

28__._ á¹• 21 mÄ• lÄ« tiriá¹-Ä« kÄ• yÅ«rÄ«, aá¹…gadÄ« candanussado {candanassado (C

rattiá¹ƒ tvaá¹ƒ paricÄ• resi, divÄ• vedesi vedanaá¹ƒ ||

29__._ á¹• 21 soá¸·asitthisahassÄ• ni, yÄ• temÄ• paricÄ• rikÄ• .

evaá¹ƒ mahÄ• nubhÄ• vosi, abbhuto lomahaá¹ƒsano ||

30__._ á¹• 21 kiá¹ƒ kammamakarÄ« pubbe, pÄ• paá¹ƒ attadukhÄ• vahaá¹ƒ.

yaá¹ƒ karitvÄ• manussesu, piá¹-á¹-himaá¹ƒsÄ• ni khÄ• dasi ||

31__._ á¹• 21 ajjhenÄ• ni paá¹-iggayha, kÄ• mesu gadhito {gathito (Ce Ee), giddhito (Se Ka
(Katthaci-a) } ahaá¹ƒ.

acariá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, paresaá¹ƒ ahitÄ• yahaá¹ƒ ||

32__._ á¹• 21 yo piá¹-á¹-himaá¹ƒsiko hoti, evaá¹ƒ ukkacca khÄ• dati.

yathÄ• haá¹ƒ ajja khÄ• dÄ• mi, piá¹-á¹-himaá¹ƒsÄ• ni attanoti ||

kiá¹ƒchandajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 512. kumbhajÄ• takaá¹ƒ (2)

33__._ á¹• 21 ko \Be I 361/ pÄ• turÄ• sÄ« tidivÄ• nabhamhi, obhÄ• sayaá¹ƒ saá¹ƒvariá¹ƒ c

gattehi \Se I 478/ te rasmiyo niccharanti, sateratÄ• {sateritÄ• (Ce Se Katthaci) } vijjurivanta

34__._ á¹• 21 so chinnavÄ• taá¹ƒ kamasÄ« aghamhi, vehÄ• yasaá¹ƒ gacchasi tiá¹-á¹-hasÄ«

iddhÄ« nu te vatthukatÄ• subhÄ• vitÄ• , anaddhagÅ«naá¹ƒ api devatÄ• naá¹ƒ ||

35__._ á¹• 21 vehÄ• yasaá¹ƒ gammamÄ• gamma {kamamÄ• gamma (Ce Se) } tiá¹-á¹-hasi,
yametamatthaá¹ƒ.

ko vÄ• tuvaá¹ƒ kissa vÄ• tÄ• ya kumbho, akkhÄ• hi me brÄ• hmaá¹‡a etamatthaá¹ƒ ||

36__._ á¹• 21 na sappikumbho napi telakumbho, na phÄ• á¹‡itassa na madhussa kumbho.

kumbhassa vajjÄ• ni anappakÄ• ni, dose bahÅ« kumbhagate suá¹‡Ä• tha ||

37__._ á¹• 21 gaá¸·eyya \Ne I 268/ yaá¹ƒ pitvÄ• {pÄ«tvÄ• (Ce Ee) } pate papÄ• taá¹ƒ, sob
candaniyoá¸·igallaá¹ƒ.

bahumpi bhuÃ±jeyya abhojaneyyaá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

38__._ á¹• 21 yaá¹ƒ pitvÄ• {yaá¹ƒ ve pÄ«tvÄ• (Ce) } cittasmimanesamÄ• no, Ä• hiá¹‡á¸• a
{bhakkhasÄ• dÄ« (Ce Se-a) }.

anÄ• thamÄ• no \Se I 479/ upagÄ• yati naccati ca, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ k

39__._ á¹• 21 yaá¹ƒ \Be I 362/ ve pivitvÄ• acelova naggo, careyya gÄ• me visikhantarÄ• ni

sammÅ«á¸·hacitto ativelasÄ• yÄ«, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

40__._ á¹• 21 yaá¹ƒ pitvÄ• uá¹-á¹-hÄ• ya pavedhamÄ• no, sÄ«saÃ±ca bÄ• huÃ±ca {bÄ• ha

so naccatÄ« dÄ• rukaá¹-allakova, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

41__._ á¹• 21 yaá¹ƒ ve pivitvÄ• aggidaá¸• á¸• hÄ• sayanti, atho sigÄ• lehipi khÄ• ditÄ• se.

bandhaá¹ƒ vadhaá¹ƒ bhogajÄ• niÃ±cupenti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä•

42__._ á¹• 21 yaá¹ƒ pitvÄ• bhÄ• seyya Ä• bhÄ• saneyyaá¹ƒ, sabhÄ• yamÄ• sÄ«no apetav

sammakkhito {samakkhito (Ce) } vantagato byasanno, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá

43__._ á¹• 21 yaá¹ƒ ve pivitvÄ• ukkaá¹-á¹-ho Ä• vilakkho, mameva sabbÄ• pathavÄ«ti ma

na \Se I 480/ me samo cÄ• turantopi rÄ• jÄ• , tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä

44__._ á¹• 21 mÄ• nÄ• timÄ• nÄ• kalahÄ• ni pesuá¹‡Ä«, dubbaá¹‡á¹‡inÄ« naggayinÄ« pa

corÄ• na dhuttÄ• na gatÄ« niketo, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

45__._ á¹• 21 iddhÄ• ni phÄ«tÄ• ni kulÄ• ni assu, anekasÄ• hassadhanÄ• ni loke.

ucchinnadÄ• yajjakatÄ• nimÄ• ya, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

46__._ á¹• 21 dhaÃ±Ã±aá¹ƒ \Be I 363/ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, khettaá¹ƒ gavaá

ucchedanÄ« vittavataá¹ƒ {ucchedanÄ« vittagataá¹ƒ (Se), ucchedanivittagataá¹ƒ (Katthaci) }
puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

47__._ á¹• 21 yaá¹ƒ ve pitvÄ• dittarÅ«pova {duá¹-á¹-harÅ«pova (Ce) } poso, akkosati mÄ• t

sassumpi gaá¹‡heyya athopi suá¹‡haá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• th

48__._ á¹• 21 yaá¹ƒ ve pitvÄ• dittarÅ«pÄ• va nÄ• rÄ«, akkosati sasuraá¹ƒ sÄ• mikaÃ±ca.

dÄ• sampi \Se I 481/ gaá¹‡he paricÄ• rakampi, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡

49__._ á¹• 21 yaá¹ƒ ve pivitvÄ• na {yaÃ±ce pÄ«tvÄ• na (Ee) } haneyya poso, dhamme á¹-hi
brÄ• hmaá¹‡aá¹ƒ vÄ• .

gacche apÄ• yampi tatonidÄ• naá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

50__._ á¹• 21 yaá¹ƒ ve pivitvÄ• duccaritaá¹ƒ caranti, kÄ• yena vÄ• cÄ• ya ca cetasÄ• ca.

nirayaá¹ƒ vajanti duccaritaá¹ƒ caritvÄ• , tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha

51__._ á¹• 21 yaá¹ƒ \Ne I 269/ yÄ• camÄ• nÄ• na labhanti pubbe, bahuá¹ƒ hiraÃ±Ã±ampi p

so taá¹ƒ pivitvÄ• alikaá¹ƒ bhaá¹‡Ä• ti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

52__._ á¹• 21 yaá¹ƒ ve pitvÄ• pesane pesiyanto, accÄ• yike karaá¹‡Ä«yamhi jÄ• te.

atthampi so nappajÄ• nÄ• ti vutto, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• tha ||

53__._ á¹• 21 hirÄ«manÄ• pi \Be I 364/ ahirÄ«kabhÄ• vaá¹ƒ, pÄ• tuá¹ƒ karonti madanÄ• ya

dhÄ«rÄ• pi \Se I 482/ santÄ• bahukaá¹ƒ bhaá¹‡anti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ

54__._ á¹• 21 yaá¹ƒ ve pitvÄ• ekathÅ«pÄ• sayanti, anÄ• sakÄ• thaá¹‡á¸• iladukkhaseyya

dubbaá¹‡á¹‡iyaá¹ƒ Ä• yasakyaÃ±cupenti, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• th

55__._ á¹• 21 yaá¹ƒ ve pitvÄ• pattakhandhÄ• sayanti, gÄ• vo kuá¹-ahatÄ• va na hi vÄ• ruá

{yaá¹ƒ ve pitvÄ• pattakkhandhÄ• , sayanti gÄ• vo kÅ«á¹-ahatÄ• riva. na hi vÄ• ruá¹‡iyÄ• v
(Ce) } vego narena susahoriva {yaá¹ƒ ve pitvÄ• pattakkhandhÄ• , sayanti gÄ• vo kÅ«á¹-aha
vÄ• ruá¹‡iyÄ• vego, narena sussahoriva. (Ce) }, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá

56__._ á¹• 21 yaá¹ƒ manussÄ• vivajjenti, sappaá¹ƒ ghoravisaá¹ƒ miva {visamiva (Se), visaá
visÄ• miva (?) }.

taá¹ƒ loke visasamÄ• naá¹ƒ, ko naro pÄ• tumarahati ||

57__._ á¹• 21 yaá¹ƒ ve pitvÄ• andhakaveá¹‡á¸• aputtÄ• , samuddatÄ«re paricÄ• rayantÄ•
Ee), aá¹‡á¸• akaveá¹‡á¸• aputtÄ• (Katthaci) }.

upakkamuá¹ƒ musalehaÃ±Ã±amaÃ±Ã±aá¹ƒ, tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä•

58__._ á¹• 21 yaá¹ƒ ve pitvÄ• pubbadevÄ• pamattÄ• , tidivÄ• cutÄ• sassatiyÄ• samÄ• y

taá¹ƒ \Se I 483/ tÄ• disaá¹ƒ majjamimaá¹ƒ niratthakaá¹ƒ, jÄ• naá¹ƒ mahÄ• rÄ• ja kathaá¹ƒ p

59__._ á¹• 21 nayimasmiá¹ƒ kumbhasmiá¹ƒ dadhi vÄ• madhu vÄ• , evaá¹ƒ abhiÃ±Ã±Ä• ya

evaÃ±himaá¹ƒ kumbhagatÄ• mayÄ• te, akkhÄ• tarÅ«paá¹ƒ tava sabbamitta ||

60__._ á¹• 21 na \Be I 365/ me pitÄ• vÄ• athavÄ• pi mÄ• tÄ• , etÄ• disÄ• yÄ• disako tuva

hitÄ• nukampÄ« paramatthakÄ• mo, sohaá¹ƒ karissaá¹ƒ vacanaá¹ƒ tavajja ||

61__._ á¹• 21 dadÄ• mi te gÄ• mavarÄ• ni paÃ±ca, dÄ• sÄ«sataá¹ƒ satta gavaá¹ƒ satÄ• ni.

Ä• jaÃ±Ã±ayutte ca rathe dasa ime, Ä• cariyo hosi mamatthakÄ• mo ||

62__._ á¹• 21 taveva dÄ• sÄ«satamatthu rÄ• ja, gÄ• mÄ• ca gÄ• vo ca taveva hontu.

Ä• jaÃ±Ã±ayuttÄ• ca rathÄ• taveva, sakkohamasmÄ« tidasÄ• namindo ||

63__._ á¹• 21 maá¹ƒsodanaá¹ƒ sappipÄ• yÄ• saá¹ƒ {sappipÄ• yaÃ±ca (Ce) } bhuÃ±ja, khÄ•
madhumÄ• sapÅ«ve.

evaá¹ƒ \Se I 484/ tuvaá¹ƒ dhammarato janinda, anindito saggamupehi á¹-hÄ• nanti ||

kumbhajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 513. jayaddisajÄ• takaá¹ƒ (3)

64__._ á¹• 21 cirassaá¹ƒ \Ne I 270/ vata me udapÄ• di ajja, bhakkho mahÄ• sattamibhattak

kutosi ko vÄ• si tadiá¹…gha brÅ«hi, Ä• cikkha jÄ• tiá¹ƒ vidito yathÄ• si ||

65__._ á¹• 21 paÃ±cÄ• larÄ• jÄ• migavaá¹ƒ paviá¹-á¹-ho, jayaddiso nÄ• ma yadissuto te.

carÄ• mi kacchÄ• ni vanÄ• ni cÄ• haá¹ƒ, pasadaá¹ƒ imaá¹ƒ khÄ• da mamajja muÃ±ca ||

66__._ á¹• 21 seneva \Be I 366/ tvaá¹ƒ paá¹‡asi sassamÄ• no {sayhamÄ• no (Se Katthaci) yaá¹ƒ vadesi.

taá¹ƒ khÄ• diyÄ• na pasadaá¹ƒ jighaÃ±Ã±aá¹ƒ {jighacchaá¹ƒ (?) }, khÄ• dissaá¹ƒ pacchÄ•

67__._ á¹• 21 na catthi mokkho mama nikkayena {vikkayena (Ce) }, gantvÄ• na paccÄ• gan

taá¹ƒ \Se I 485/ saá¹…karaá¹ƒ {saá¹…garaá¹ƒ (Ce Se Ee) } brÄ• hmaá¹‡assappadÄ• ya, sa punarÄ• vajissaá¹ƒ ||

68__._ á¹• 21 kiá¹ƒ kammajÄ• taá¹ƒ anutappate tvaá¹ƒ {anutappatÄ« taá¹ƒ (Ce Ee) }, pattaa maraá¹‡assa rÄ• ja.

Ä• cikkha me taá¹ƒ api sakkuá¹‡emu, anujÄ• nituá¹ƒ Ä• gamanÄ• ya paá¹‡he ||

69__._ á¹• 21 katÄ• mayÄ• brÄ• hmaá¹‡assa dhanÄ• sÄ• , taá¹ƒ saá¹…karaá¹ƒ paá¹-imuk

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaá¹ƒ ||

70__._ á¹• 21 yÄ• te katÄ• brÄ• hmaá¹‡assa dhanÄ• sÄ• , taá¹ƒ saá¹…karaá¹ƒ paá¹-imuk

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajassu ||

71__._ á¹• 21 mutto ca so porisÄ• dassa {purisÄ• dassa (Ee) } hatthÄ• , gantvÄ• sakaá¹ƒ r

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡assappadÄ• ya, Ä• mantayÄ« puttamalÄ«nasattaá¹ƒ {satt

72__._ á¹• 21 ajjeva \Be I 367/ rajjaá¹ƒ abhisiÃ±cayassu, dhammaá¹ƒ cara sesu paresu cÄ•

adhammakÄ• ro \Se I 486/ ca te mÄ• hu raá¹-á¹-he, gacchÄ• mahaá¹ƒ porisÄ• dassa Ã±atte

73__._ á¹• 21 kiá¹ƒ kamma kubbaá¹ƒ tava deva pÄ• va {devapÄ• de (Ce Se Ee) }, nÄ• rÄ• sotuá¹ƒ.

yamajja rajjamhi udassaye tuvaá¹ƒ, rajjampi niccheyyaá¹ƒ tayÄ• vinÄ• haá¹ƒ ||

74__._ á¹• 21 na kammunÄ• vÄ• vacasÄ• va tÄ• ta, aparÄ• dhitohaá¹ƒ tuviyaá¹ƒ sarÄ• m

sandhiÃ±ca {saddhiá¹ƒ ca (Katthaci) } katvÄ• purisÄ• dakena, saccÄ• nurakkhÄ« punÄ• ha

75__._ á¹• 21 ahaá¹ƒ gamissÄ• mi idheva hohi, natthi tato jÄ«vato vippamokkho.

sace tuvaá¹ƒ gacchasiyeva rÄ• ja, ahampi gacchÄ• mi ubho na homa ||

76__._ á¹• 21 addhÄ• hi tÄ• ta satÄ• nesa dhammo, maraá¹‡Ä• ca me dukkhataraá¹ƒ tada

kammÄ• sapÄ• do taá¹ƒ yadÄ• pacitvÄ• , pasayha khÄ• de bhidÄ• rukkhasÅ«le ||

77__._ á¹• 21 pÄ• á¹‡ena te pÄ• á¹‡amahaá¹ƒ nimissaá¹ƒ, mÄ• tvaá¹ƒ agÄ• porisÄ• dass

etaÃ±ca \Se I 487/ te pÄ• á¹‡amahaá¹ƒ nimissaá¹ƒ, tasmÄ• mataá¹ƒ jÄ«vitassa vaá¹‡á¹‡en

78__._ á¹• 21 tato \Ne I 271/ have dhitimÄ• rÄ• japutto, vanditvÄ• mÄ• tu ca pitu ca {vandi
(Ce Ee) } pÄ• de.

dukhinissa mÄ• tÄ• nipatÄ• {nipatÄ« (Ce Ee) } pathabyÄ• , pitÄ• ssa paggayha bhujÄ• ni k

79__._ á¹• 21 taá¹ƒ \Be I 368/ gacchantaá¹ƒ tÄ• va pitÄ• viditvÄ• , parammukho vandati pa

somo ca rÄ• jÄ• varuá¹‡o ca rÄ• jÄ• , pajÄ• patÄ« candimÄ• sÅ«riyo ca.

etehi gutto purisÄ• dakamhÄ• , anuÃ±Ã±Ä• to sotthi paccehi tÄ• ta ||

80__._ á¹• 21 yaá¹ƒ daá¹‡á¸• akiraÃ±Ã±o gatassa {yaá¹ƒ daá¹‡á¸• akÄ• raÃ±Ã±agatassa (
sotthÄ• naá¹ƒ suguttÄ• .

taá¹ƒ te ahaá¹ƒ sotthÄ• naá¹ƒ karomi, etena saccena sarantu devÄ• .

anuÃ±Ã±Ä• to sotthi paccehi putta ||

81__._ á¹• 21 Ä• vÄ« raho vÄ• pÄ« manopadosaá¹ƒ, nÄ• haá¹ƒ sare jÄ• tu malÄ«nasatte.

etena saccena sarantu devÄ• , anuÃ±Ã±Ä• to sotthi paccehi bhÄ• tika {bhÄ• ta (Ce), bhÄ• t

82__._ á¹• 21 yasmÄ• ca me anadhimanosi sÄ• mi, na cÄ• pi me manasÄ• appiyosi.

etena saccena sarantu devÄ• , anuÃ±Ã±Ä• to \Se I 488/ sotthi paccehi sÄ• mi ||

83__._ á¹• 21 brahÄ• ujÅ« cÄ• rumukho kutosi, na maá¹ƒ pajÄ• nÄ• si vane vasantaá¹ƒ.

luddaá¹ƒ maá¹ƒ Ã±atvÄ• ``purisÄ• dakoâ€™â€™ ti, ko sotthi mÄ• jÄ• namidhÄ• â€™ vajey

84__._ á¹• 21 jÄ• nÄ• mi ludda purisÄ• dako tvaá¹ƒ, na taá¹ƒ na jÄ• nÄ• mi vane vasantaá¹

ahaÃ±ca puttosmi jayaddisassa, mamajja khÄ• da pituno pamokkhÄ• ||

85__._ á¹• 21 jÄ• nÄ• mi \Be I 369/ puttoti {puttosi (Se Katthaci) } jayaddisassa, tathÄ• hi v
ubhinnaá¹ƒ.

sudukkaraÃ±Ã±eva {sudukkaraÃ±ceva (Se Ee Katthaci) } kataá¹ƒ tavedaá¹ƒ, yo mattumicch

86__._ á¹• 21 na dukkaraá¹ƒ kiÃ±ci mahettha maÃ±Ã±e, yo mattumicche pituno pamokkhÄ•

mÄ• tu ca {mÄ• tucca (Ce) } hetu paraloka gantvÄ• {gamyÄ• (Ce Se), gamya (Ee) }, sukhe
sampayutto ||

87__._ á¹• 21 ahaÃ±ca kho attano pÄ• pakiriyaá¹ƒ, Ä• vÄ« raho vÄ• pi sare na jÄ• tu.

saá¹…khÄ• tajÄ• tÄ«maraá¹‡ohamasmi, yatheva me idha tathÄ• parattha ||

88__._ á¹• 21 khÄ• dajja maá¹ƒ dÄ• ni mahÄ• nubhÄ• va, karassu kiccÄ• ni imaá¹ƒ sarÄ«ra

rukkhassa vÄ• te papatÄ• mi aggÄ• , chÄ• dayamÄ• no mayhaá¹ƒ tvamadesi maá¹ƒsaá¹ƒ

89__._ á¹• 21 idaÃ±ca te ruccati rÄ• japutta, cajesi {cajÄ• si (Ce Ee) } pÄ• á¹‡aá¹ƒ pituno pa

tasmÄ• hi so {tasmÄ• tiha (Ce Se) } tvaá¹ƒ taramÄ• narÅ«po, sambhaÃ±ja kaá¹-á¹-hÄ• ni ja

90__._ á¹• 21 tato have dhitimÄ• rÄ• japutto, dÄ• ruá¹ƒ samÄ• hatvÄ• mahantamaggiá¹ƒ.

sandÄ«payitvÄ• paá¹-ivedayittha, Ä• dÄ«pito dÄ• ni mahÄ• yamaggi {mayÄ• yakkhamagg

91__._ á¹• 21 khÄ• dajja \Ne I 272/ \Be I 370/ maá¹ƒ dÄ• ni pasayhakÄ• rÄ«, kiá¹ƒ maá¹ƒ m
haá¹-á¹-halomo.

tathÄ• tathÄ• tuyhamahaá¹ƒ karomi, yathÄ• \Se I 490/ yathÄ• maá¹ƒ chÄ• dayamÄ• no a

92__._ á¹• 21 ko tÄ• disaá¹ƒ arahati khÄ• ditÄ• ye, dhamme á¹-hitaá¹ƒ saccavÄ• diá¹ƒ vada

muddhÄ• pi tassa viphaleyya sattadhÄ• , yo tÄ• disaá¹ƒ saccavÄ• diá¹ƒ adeyya ||

93__._ á¹• 21 idaÃ±hi so brÄ• hmaá¹‡aá¹ƒ maÃ±Ã±amÄ• no, saso avÄ• sesi sake sarÄ«re.

teneva so candimÄ• devaputto, sasatthuto {sasaá¹-á¹-hako (Se) } kÄ• maduhajja {kÄ• maru
||

94__._ á¹• 21 cando yathÄ• rÄ• humukhÄ• pamutto, virocate pannaraseva bhÄ• á¹‡umÄ•

evaá¹ƒ tuvaá¹ƒ porisÄ• dÄ• pamutto, viroca kapile {kampilla (Ce Ee), kapille (Se) } mahÄ• r

Ä• modayaá¹ƒ pitaraá¹ƒ mÄ• taraÃ±ca, sabbo ca te nandatu Ã±Ä• tipakkho ||

95__._ á¹• 21 tato have dhitimÄ• rÄ• japutto, kataÃ±jalÄ« pariyÄ• ya {pariyagÄ• (Ce), pag
porisÄ• daá¹ƒ.

anuÃ±Ã±Ä• to sotthi sukhÄ« arogo, paccÄ• gamÄ• {paccÄ• ga (Ee) } kapilamalÄ«nasattÄ•
(Ce Ee), kapilaâ€™ malÄ«nasattÄ• (Katthaci) } ||

96__._ á¹• 21 taá¹ƒ \Se I 491/ negamÄ• jÄ• napadÄ• ca sabbe, hatthÄ• rohÄ• rathikÄ• p

namassamÄ• nÄ• paÃ±jalikÄ• upÄ• gamuá¹ƒ, namatthu te dukkarakÄ• rakosÄ«ti ||

jayaddisajÄ• takaá¹ƒ {jayadisajÄ• takaá¹ƒ (Katthaci) } tatiyaá¹ƒ.

á¹• 03 514. chaddantajÄ• takaá¹ƒ (4)

97__._ á¹• 21 kiá¹ƒ \Be I 371/ nu socasinuccaá¹…gi, paá¹‡á¸• Å«si varavaá¹‡á¹‡ini.

milÄ• yasi visÄ• lakkhi, mÄ• lÄ• va parimadditÄ• ||

98__._ á¹• 21 dohaá¸·o me mahÄ• rÄ• ja, supinantenupajjhagÄ• {nuâ€™ paccagÄ• (Ce S

na so sulabharÅ«pova, yÄ• diso mama dohaá¸·o ||

99__._ á¹• 21 ye keci mÄ• nusÄ• kÄ• mÄ• , idha lokasmi nandane.

sabbe te pacurÄ• mayhaá¹ƒ, ahaá¹ƒ te dammi dohaá¸·aá¹ƒ ||

100__._ á¹• 21 luddÄ• deva samÄ• yantu, ye keci vijite tava.

etesaá¹ƒ ahamakkhissaá¹ƒ, yÄ• diso mama dohaá¸·o ||

101__._ á¹• 21 ime te luddakÄ• devi, katahatthÄ• visÄ• radÄ• .

vanaÃ±Ã±Å« ca migaÃ±Ã±Å« ca, mamatthe {mama te (Ee) } cattajÄ«vitÄ• ||

102__._ á¹• 21 luddaputtÄ• nisÄ• metha, yÄ• vantettha samÄ• gatÄ• .

chabbisÄ• á¹‡aá¹ƒ gajaá¹ƒ setaá¹ƒ, addasaá¹ƒ supine ahaá¹ƒ.

tassa dantehi me attho, alÄ• bhe natthi jÄ«vitaá¹ƒ ||

103__._ á¹• 21 na \Se I 492/ \Ne I 273/ no pitÅ«naá¹ƒ na pitÄ• mahÄ• naá¹ƒ, diá¹-á¹-ho sut
chabbisÄ• á¹‡o.

yamaddasÄ• supine rÄ• japuttÄ«, akkhÄ• hi no yÄ• diso hatthinÄ• go ||

104__._ á¹• 21 disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo.

katamaá¹ƒ disaá¹ƒ tiá¹-á¹-hati nÄ• garÄ• jÄ• , yamaddasÄ• supine chabbisÄ• á¹‡aá¹ƒ ||

105__._ á¹• 21 ito ujuá¹ƒ uttariyaá¹ƒ disÄ• yaá¹ƒ, atikkamma so sattagirÄ« brahante.

suvaá¹‡á¹‡apasso nÄ• ma girÄ« uá¸·Ä• ro, supupphito {sampupphito (Se) } kimpurisÄ• nuc

106__._ á¹• 21 Ä• ruyha \Be I 372/ selaá¹ƒ bhavanaá¹ƒ kinnarÄ• naá¹ƒ, olokaya pabbatapÄ

atha dakkhasÄ« meghasamÄ• navaá¹‡á¹‡aá¹ƒ, nigrodharÄ• jaá¹ƒ atha sahassapÄ• daá¹ƒ {

107__._ á¹• 21 tatthacchatÄ« kuÃ±jaro chabbisÄ• á¹‡o, sabbaseto duppasaho parebhi.

rakkhanti naá¹ƒ aá¹-á¹-hasahassanÄ• gÄ• , Ä«sÄ• dantÄ• vÄ• tajavappahÄ• rino ||

108__._ á¹• 21 tiá¹-á¹-hanti \Se I 493/ te tumÅ«laá¹ƒ {tumÅ«la (Se), bhimÅ«la (Ee Katthaci)
kuppanti vÄ• tassapi eritassa.

manussabhÅ«taá¹ƒ pana tattha disvÄ• , bhasmaá¹ƒ kareyyuá¹ƒ nÄ• ssa rajopi tassa ||

109__._ á¹• 21 bahÅ« hime rÄ• jakulamhi santi, piá¸·andhanÄ• jÄ• tarÅ«passa devÄ«.

muttÄ• maá¹‡Ä«veá¸·uriyÄ• mayÄ• ca, kiá¹ƒ kÄ• hasi dantapiá¸·andhanena.

mÄ• retukÄ• mÄ• kuÃ±jaraá¹ƒ chabbisÄ• á¹‡aá¹ƒ, udÄ• hu ghÄ• tessasi luddaputte ||

110__._ á¹• 21 sÄ• issitÄ• dukkhitÄ• casmi ludda, uddhaÃ±ca sussÄ• mi anussarantÄ«.

karohi me luddaka etamatthaá¹ƒ, dassÄ• mi te gÄ• mavarÄ• ni paÃ±ca ||

111__._ á¹• 21 katthacchatÄ« katthamupeti á¹-hÄ• naá¹ƒ, vÄ«thissa kÄ• nhÄ• na {nahÄ• n

kathaÃ±hi so nhÄ• yati {nahÄ• yati (Ce Ee) } nÄ• garÄ• jÄ• , kathaá¹ƒ vijÄ• nemu gatiá¹ƒ ga

112__._ á¹• 21 tattheva \Be I 373/ sÄ• pokkharaá¹‡Ä« adÅ«re {avidÅ«re (Se Katthaci) }, ra
mahodikÄ• {mahodakÄ• (Se Katthaci) } ca.

sampupphitÄ• \Se I 494/ bhamaragaá¹‡Ä• nuciá¹‡á¹‡Ä• {kiá¹‡á¹‡Ä• (katthaci) }, ettha hi s
||

113__._ á¹• 21 sÄ«saá¹ƒ nahÄ• tuppala {nahÄ• to uppala (Ce Se Ee) } mÄ• labhÄ• rÄ«, sa
puá¹‡á¸• arÄ«kattacaá¹…gÄ«.

Ä• modamÄ• no gacchati sanniketaá¹ƒ, purakkhatvÄ• mahesiá¹ƒ sabbabhaddaá¹ƒ ||

114__._ á¹• 21 tattheva so uggahetvÄ• na vÄ• kyaá¹ƒ, Ä• dÄ• ya tÅ«á¹‡iÃ±ca dhanuÃ±ca l

vituriyati {vituriya so (Ce-a) } sattagirÄ« brahante, suvaá¹‡á¹‡apassaá¹ƒ nÄ• ma giriá¹ƒ uá¸

115__._ á¹• 21 Ä• ruyha selaá¹ƒ bhavanaá¹ƒ kinnarÄ• naá¹ƒ, olokayÄ« pabbatapÄ• damÅ«

tatthaddasÄ• meghasamÄ• navaá¹‡á¹‡aá¹ƒ, nigrodharÄ• jaá¹ƒ aá¹-á¹-hasahassapÄ• daá¹ƒ

116__._ á¹• 21 tatthaddasÄ• kuÃ±jaraá¹ƒ chabbisÄ• á¹‡aá¹ƒ, sabbasetaá¹ƒ duppasahaá¹ƒ

rakkhanti naá¹ƒ aá¹-á¹-hasahassanÄ• gÄ• , Ä«sÄ• dantÄ• vÄ• tajavappahÄ• rino ||

117__._ á¹• 21 tatthaddasÄ• \Ne I 274/ pokkharaá¹‡iá¹ƒ adÅ«re, rammaá¹ƒ sutitthaÃ±ca m

sampupphitaá¹ƒ \Se I 495/ bhamaragaá¹‡Ä• nuciá¹‡á¹‡aá¹ƒ, yattha hi so nhÄ• yati nÄ• gar

118__._ á¹• 21 disvÄ• na nÄ• gassa gatiá¹ƒ á¹-hitiÃ±ca, vÄ«thissa yÄ• nhÄ• nagatassa ho

opÄ• tamÄ• gacchi anariyarÅ«po, payojito cittavasÄ• nugÄ• ya ||

119__._ á¹• 21 khaá¹‡itvÄ• na \Be I 374/ kÄ• suá¹ƒ phalakehi chÄ• dayi, attÄ• namodhÄ• y

passÄ• gataá¹ƒ puthusallena nÄ• gaá¹ƒ, samappayÄ« dukkaá¹-akammakÄ• rÄ« ||

120__._ á¹• 21 viddho ca nÄ• go koÃ±camanÄ• di ghoraá¹ƒ, sabbe ca {sabbeva (Ce Se Ee
{ninnÄ• du (Se), ninnÄ• daá¹ƒ (Katthaci) } ghorarÅ«paá¹ƒ.

tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca raá¹‡aá¹ƒ {cuá¹‡á¹‡aá¹ƒ (Katthaci Ce Ee) } karontÄ• , dhÄ• viá¹
samantato ||

121__._ á¹• 21 vadhissametanti {vadhissamenanti (Se) } parÄ• masanto, kÄ• sÄ• vamadda

dukkhena phuá¹-á¹-hassudapÄ• di saÃ±Ã±Ä• , arahaddhajo sabbhi avajjharÅ«po ||

122__._ á¹• 21 anikkasÄ• vo kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridahissati {paridahessati (Ce E
(katthaci) }.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

123__._ á¹• 21 yo \Se I 496/ ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahati ||

124__._ á¹• 21 samappito puthusallena nÄ• go, aduá¹-á¹-hacitto luddakamajjhabhÄ• si.

kimatthayaá¹ƒ kissa vÄ• samma hetu, mamaá¹ƒ vadhÄ« kassa vÄ• yaá¹ƒ payogo ||

125__._ á¹• 21 kÄ• sissa raÃ±Ã±o mahesÄ« bhadante, sÄ• pÅ«jitÄ• rÄ• jakule subhaddÄ•

taá¹ƒ addasÄ• sÄ• ca mamaá¹ƒ asaá¹ƒsi, dantehi atthoti ca maá¹ƒ {atthoti mamaá¹ƒ (Se K

126__._ á¹• 21 bahÅ« \Be I 375/ hi me dantayugÄ• uá¸·Ä• rÄ• , ye me pitÅ«naÃ±ca {pitunn
pitÄ• mahÄ• naá¹ƒ.

jÄ• nÄ• ti sÄ• kodhanÄ• rÄ• japuttÄ«, vadhatthikÄ• veramakÄ• si bÄ• lÄ• ||

127__._ á¹• 21 uá¹-á¹-hehi tvaá¹ƒ ludda kharaá¹ƒ gahetvÄ• , dante ime chinda purÄ• marÄ

vajjÄ• si taá¹ƒ kodhanaá¹ƒ rÄ• japuttiá¹ƒ, ``nÄ• go hato handa imassa dantÄ• â€™â€™ ||

128__._ á¹• 21 uá¹-á¹-hÄ• ya so luddo kharaá¹ƒ gahetvÄ• , chetvÄ• na \Se I 497/ dantÄ• ni

vaggÅ« subhe appaá¹-ime pathabyÄ• , Ä• dÄ• ya pakkÄ• mi tato hi khippaá¹ƒ ||

129__._ á¹• 21 bhayaá¹-á¹-itÄ• {bhayadditÄ• (Ce Ee) } nÄ• gavadhena aá¹-á¹-Ä• , ye te nÄ
vidhÄ• vuá¹ƒ.

adisvÄ• na {adisva (Ce Ee) } posaá¹ƒ gajapaccamittaá¹ƒ, paccÄ• gamuá¹ƒ yena so nÄ• gar

130__._ á¹• 21 te tattha kanditvÄ• roditvÄ• na {roditva (Ce Ee) } nÄ• gÄ• , sÄ«se sake paá

agamaá¹ƒsu te sabbe sakaá¹ƒ niketaá¹ƒ, purakkhatvÄ• mahesiá¹ƒ sabbabhaddaá¹ƒ ||

131__._ á¹• 21 Ä• dÄ• ya \Ne I 275/ dantÄ• ni gajuttamassa, vaggÅ« subhe appaá¹-ime pat

suvaá¹‡á¹‡arÄ• jÄ«hi samantamodare, so luddako kÄ• sipuraá¹ƒ upÄ• gami.

upanesi so rÄ• jakaÃ±Ã±Ä• ya dante, nÄ• go hato handa imassa dantÄ• ||

132__._ á¹• 21 disvÄ• na \Be I 376/ dantÄ• ni gajuttamassa, bhattuppiyassa purimÄ• ya jÄ•

tattheva tassÄ• hadayaá¹ƒ aphÄ• li, teneva \Se I 498/ sÄ• kÄ• lamakÄ• si bÄ• lÄ• ||

133__._ á¹• 21 sambodhipatto sa {ca (Ce Se), va (Ee) } mahÄ• nubhÄ• vo, sitaá¹ƒ akÄ• si p

pucchiá¹ƒsu bhikkhÅ« suvimuttacittÄ• , nÄ• kÄ• raá¹‡e pÄ• tukaronti buddhÄ• ||

134__._ á¹• 21 yamaddasÄ• tha dahariá¹ƒ kumÄ• riá¹ƒ, kÄ• sÄ• yavatthaá¹ƒ anagÄ• riyaá¹

sÄ• kho tadÄ• rÄ• jakaÃ±Ã±Ä• ahosi, ahaá¹ƒ tadÄ• nÄ• garÄ• jÄ• ahosiá¹ƒ ||

135__._ á¹• 21 Ä• dÄ• ya dantÄ• ni gajuttamassa, vaggÅ« subhe appaá¹-ime pathabyÄ• .

yo luddako kÄ• sipuraá¹ƒ upÄ• gami, so kho tadÄ• devadatto ahosi ||

136__._ á¹• 21 anÄ• vasÅ«raá¹ƒ cirarattasaá¹ƒsitaá¹ƒ, uccÄ• vacaá¹ƒ {ucaá¹ƒ nÄ«caá¹ƒ (C
purÄ• á¹‡aá¹ƒ.

vÄ«taddaro vÄ«tasoko visallo, sayaá¹ƒ abhiÃ±Ã±Ä• ya abhÄ• si buddho ||

137__._ á¹• 21 ahaá¹ƒ vo tena kÄ• lena, ahosiá¹ƒ tattha bhikkhavo.

nÄ• garÄ• jÄ• tadÄ• homi {hosiá¹ƒ (Ce Se Ee) }, evaá¹ƒ dhÄ• retha jÄ• takanti ||

chaddantajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 515. sambhavajÄ• takaá¹ƒ (5)

138__._ á¹• 21 rajjaÃ±ca \Se I 499/ paá¹-ipannÄ• sma, Ä• dhipaccaá¹ƒ sucÄ«rata.

mahattaá¹ƒ pattumicchÄ• mi, vijetuá¹ƒ pathaviá¹ƒ imaá¹ƒ ||

139__._ á¹• 21 dhammena no adhammena, adhammo me na ruccati.

kiccova dhammo carito, raÃ±Ã±o hoti sucÄ«rata ||

140__._ á¹• 21 idha \Be I 377/ cevÄ• ninditÄ• yena, pecca yena aninditÄ• .

yasaá¹ƒ devamanussesu, yena pappomu {pappemu (Ce-a) } brÄ• hmaá¹‡a ||

141__._ á¹• 21 yohaá¹ƒ atthaÃ±ca dhammaÃ±ca, kattumicchÄ• mi brÄ• hmaá¹‡a.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, brÄ• hmaá¹‡akkhÄ• hi pucchito ||

142__._ á¹• 21 nÄ• Ã±Ã±atra vidhurÄ• rÄ• ja, etadakkhÄ• tumarahati.

yaá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, kattumicchasi khattiya ||

143__._ á¹• 21 ehi \Ne I 276/ kho pahito gaccha, vidhurassa upantikaá¹ƒ.

nikkhaÃ±cimaá¹ƒ {nikkhaá¹ƒ ratta (Ce), nikkhamimaá¹ƒ (Ee) } suvaá¹‡á¹‡assa, haraá¹ƒ gac

abhihÄ• raá¹ƒ imaá¹ƒ dajjÄ• , atthadhammÄ• nusiá¹-á¹-hiyÄ• ||

144__._ á¹• 21 svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, vidhurassa upantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , asamÄ• naá¹ƒ sake ghare ||

145__._ á¹• 21 raÃ±Ã±ohaá¹ƒ pahito dÅ«to, korabyassa yasassino.

``atthaá¹ƒ dhammaÃ±ca pucchesiâ€™â€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, vidhurakkhÄ• hi pucchito ||

146__._ á¹• 21 gaá¹…gaá¹ƒ me pidahissanti, na taá¹ƒ sakkomi brÄ• hmaá¹‡a.

apidhetuá¹ƒ \Se I 500/ mahÄ• sindhuá¹ƒ, taá¹ƒ kathaá¹ƒ so bhavissati ||

147__._ á¹• 21 na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchito.

bhadrakÄ• ro ca me putto, oraso mama atrajo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, gantvÄ• pucchassu brÄ• hmaá¹‡a ||

148__._ á¹• 21 svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, bhadrakÄ• rassupantikaá¹ƒ {bhadrakÄ•

tamaddasa mahÄ• brahmÄ• , nisinnaá¹ƒ samhi vesmani ||

149__._ á¹• 21 raÃ±Ã±ohaá¹ƒ pahito dÅ«to, korabyassa yasassino.

``atthaá¹ƒ dhammaÃ±ca pucchesiâ€™â€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, bhadrakÄ• ra pabrÅ«hi {bravÄ«hi (Ce Ee) } me ||

150__._ á¹• 21 maá¹ƒsakÄ• jaá¹ƒ {maá¹ƒsakÄ• caá¹ƒ (Ee) } avahÄ• ya, godhaá¹ƒ anupatÄ•

na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchito ||

151__._ á¹• 21 saÃ±cayo \Be I 378/ {saÃ±jayo (Ce Se Ee) } nÄ• ma me bhÄ• tÄ• , kaniá¹-á¹

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, gantvÄ• pucchassu brÄ• hmaá¹‡a ||

152__._ á¹• 21 svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, saÃ±cayassa upantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , nisinnaá¹ƒ samhi vesmani {parisati (Se), parÄ«sati (Ee) } ||

153__._ á¹• 21 raÃ±Ã±ohaá¹ƒ pahito dÅ«to, korabyassa yasassino.

``atthaá¹ƒ dhammaÃ±ca pucchesiâ€™â€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, saÃ±cayakkhÄ• hi pucchito ||

154__._ á¹• 21 sadÄ• maá¹ƒ gilate {gilatÄ« (Ce), gilati (Ee) } maccu, sÄ• yaá¹ƒ pÄ• to sucÄ

na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchito ||

155__._ á¹• 21 sambhavo \Se I 501/ \Ne I 277/ nÄ• ma me bhÄ• tÄ• , kaniá¹-á¹-ho me sucÄ

taá¹ƒ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, gantvÄ• pucchassu brÄ• hmaá¹‡a ||

156__._ á¹• 21 abbhuto vata bho dhammo, nÄ• yaá¹ƒ asmÄ• ka ruccati.

tayo janÄ• pitÄ• puttÄ• , tesu paÃ±Ã±Ä• ya no vidÅ« ||

157__._ á¹• 21 na taá¹ƒ sakkotha akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchitÄ• .

kathaá¹ƒ nu daharo jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca pucchito ||

158__._ á¹• 21 mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si {maÃ±Ã±Ä• si (Se Katthaci) }, apucchitvÄ•

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

159__._ á¹• 21 yathÄ• pi cando vimalo, gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• .

sabbe tÄ• rÄ• gaá¹‡e loke, Ä• bhÄ• ya atirocati ||

160__._ á¹• 21 evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

161__._ á¹• 21 yathÄ• pi rammako mÄ• so, gimhÄ• naá¹ƒ hoti brÄ• hmaá¹‡a.

atevaÃ±Ã±ehi mÄ• sehi, dumapupphehi sobhati ||

162__._ á¹• 21 evampi \Be I 379/ daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

163__._ á¹• 21 yathÄ• pi himavÄ• brahme, pabbato gandhamÄ• dano.

nÄ• nÄ• rukkhehi saÃ±channo, mahÄ• bhÅ«tagaá¹‡Ä• layo.

osadhehi \Se I 502/ ca dibbehi, disÄ• bhÄ• ti pavÄ• ti ca ||

164__._ á¹• 21 evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

165__._ á¹• 21 yathÄ• pi pÄ• vako brahme, accimÄ• lÄ« yasassimÄ• .

jalamÄ• no vane gacche {caraá¹ƒ kacche (Ee) }, analo kaá¹‡havattanÄ« ||

166__._ á¹• 21 ghatÄ• sano dhÅ«maketu, uttamÄ• hevanandaho.

nisÄ«the {nissÄ«ve (Se), nisive (Katthaci) } pabbataggasmiá¹ƒ, pahÅ«tedho {bahutejo (Se K
||

167__._ á¹• 21 evampi \Ne I 278/ daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

168__._ á¹• 21 javena bhadraá¹ƒ jÄ• nanti, balibaddaÃ±ca {balivaddaÃ±ca (Ce Ee) } vÄ• hi

dohena dhenuá¹ƒ jÄ• nanti, bhÄ• samÄ• naÃ±ca paá¹‡á¸• itaá¹ƒ ||

169__._ á¹• 21 evampi daharÅ«peto, paÃ±Ã±Ä• yogena sambhavo.

mÄ• naá¹ƒ daharoti uÃ±Ã±Ä• si, apucchitvÄ• na sambhavaá¹ƒ.

pucchitvÄ• sambhavaá¹ƒ jaÃ±Ã±Ä• , atthaá¹ƒ dhammaÃ±ca brÄ• hmaá¹‡a ||

170__._ á¹• 21 svÄ• dhippÄ• gÄ• bhÄ• radvÄ• jo, sambhavassa upantikaá¹ƒ.

tamaddasa mahÄ• brahmÄ• , kÄ«á¸·amÄ• naá¹ƒ bahÄ«pure ||

171__._ á¹• 21 raÃ±Ã±ohaá¹ƒ pahito dÅ«to, korabyassa yasassino.

``atthaá¹ƒ dhammaÃ±ca pucchesiâ€™â€™, iccabravi yudhiá¹-á¹-hilo.

taá¹ƒ \Se I 503/ tvaá¹ƒ atthaÃ±ca dhammaÃ±ca, sambhavakkhÄ• hi pucchito ||

172__._ á¹• 21 taggha \Be I 380/ te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

rÄ• jÄ• ca kho taá¹ƒ jÄ• nÄ• ti, yadi kÄ• hati vÄ• na vÄ• ||

173__._ á¹• 21 ``ajja suveâ€™â€™ ti saá¹ƒseyya, raÃ±Ã±Ä• puá¹-á¹-ho sucÄ«rata.

mÄ• katvÄ• avasÄ« rÄ• jÄ• , atthe jÄ• te yudhiá¹-á¹-hilo ||

174__._ á¹• 21 ajjhattaÃ±Ã±eva saá¹ƒseyya, raÃ±Ã±Ä• puá¹-á¹-ho sucÄ«rata.

kummaggaá¹ƒ na niveseyya, yathÄ• mÅ«á¸·ho acetaso {acetano (Katthaci) } ||

175__._ á¹• 21 attÄ• naá¹ƒ nÄ• tivatteyya, adhammaá¹ƒ na samÄ• care.

atitthe nappatÄ• reyya, anatthe na yuto siyÄ• ||

176__._ á¹• 21 yo ca etÄ• ni á¹-hÄ• nÄ• ni, kattuá¹ƒ jÄ• nÄ• ti khattiyo.

sadÄ• so vaá¸• á¸• hate rÄ• jÄ• , sukkapakkheva candimÄ• ||

177__._ á¹• 21 Ã±Ä• tÄ«naÃ±ca piyo hoti, mittesu ca virocati.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«ti ||

sambhavajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

á¹• 03 516. mahÄ• kapijÄ• takaá¹ƒ (6)

178__._ á¹• 21 bÄ• rÄ• á¹‡asyaá¹ƒ {bÄ• rÄ• á¹‡assaá¹ƒ (Ce Ee) } ahÅ« rÄ• jÄ• , kÄ• sÄ«na

mittÄ• maccaparibyÅ«á¸·ho, agamÄ• si migÄ• jinaá¹ƒ {migÄ• jiraá¹ƒ (Ce), migÄ• ciraá¹ƒ (Ee

179__._ á¹• 21 tattha \Ne I 279/ brÄ• hmaá¹‡amaddakkhi, setaá¹ƒ citraá¹ƒ kilÄ• sinaá¹ƒ.

viddhastaá¹ƒ koviá¸·Ä• raá¹ƒva, kisaá¹ƒ dhamanisanthataá¹ƒ ||

180__._ á¹• 21 paramakÄ• ruÃ±Ã±ataá¹ƒ \Se I 504/ pattaá¹ƒ, disvÄ• kicchagataá¹ƒ naraá¹ƒ

avaca byamhito rÄ• jÄ• , ``yakkhÄ• naá¹ƒ katamo nusi ||

181__._ á¹• 21 ``hatthapÄ• dÄ• ca te setÄ• , tato setataraá¹ƒ {setataro (Ee) } siro.

gattaá¹ƒ kammÄ• savaá¹‡á¹‡aá¹ƒ te, kilÄ• sabahulo casi ||

182__._ á¹• 21 ``vaá¹-á¹-anÄ• vaá¸·i {vaá¹-á¹-hanÄ• vali (Ee) } saá¹…kÄ• sÄ• , piá¹-á¹-hi te

kÄ• á¸·apabbÄ• va {kÄ• á¸·apabbÄ• ca (Se), kÄ• á¸·Ä• pabbÄ• ca (Ee) } te aá¹…gÄ• , nÄ

183__._ á¹• 21 ``ugghaá¹-á¹-apÄ• do \Be I 381/ tasito, kiso dhamanisanthato.

chÄ• to Ä• tattarÅ«posi {Ä• dittarÅ«posi (Katthaci), atittarÅ«posi (Se Katthaci-a) }, kutosi ka

184__._ á¹• 21 ``duddasÄ« appakÄ• rosi, dubbaá¹‡á¹‡o bhÄ«madassano.

janetti yÄ• pi te mÄ• tÄ• , na taá¹ƒ iccheyya passituá¹ƒ ||

185__._ á¹• 21 ``kiá¹ƒ kammamakaraá¹ƒ {kammamakarÄ• (Ce Se Ee) } pubbe, kaá¹ƒ avajj

kibbisaá¹ƒ yaá¹ƒ karitvÄ• na, idaá¹ƒ dukkhaá¹ƒ upÄ• gamiâ€™â€™ ||

186__._ á¹• 21 taggha te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

saccavÄ• diÃ±hi lokasmiá¹ƒ, pasaá¹ƒsantÄ«dha paá¹‡á¸• itÄ• ||

187__._ á¹• 21 eko caraá¹ƒ gogaveso, mÅ«á¸·ho accasariá¹ƒ vane.

araÃ±Ã±e irÄ«á¹‡e {Ä«riá¹‡e (Ce Se Ee) } vivane, nÄ• nÄ• kuÃ±jarasevite ||

188__._ á¹• 21 vÄ• á¸·amigÄ• nucarite, vippanaá¹-á¹-hosmi kÄ• nane.

acariá¹ƒ tattha sattÄ• haá¹ƒ, khuppipÄ• sa {khuppipÄ• sÄ• (Ce Ee) } samappito ||

189__._ á¹• 21 tattha tindukamaddakkhiá¹ƒ, visamaá¹-á¹-haá¹ƒ bubhukkhito.

papÄ• tamabhilambantaá¹ƒ, sampannaphaladhÄ• rinaá¹ƒ ||

190__._ á¹• 21 vÄ• tassitÄ• ni \Se I 505/ bhakkhesiá¹ƒ, tÄ• ni rucciá¹ƒsu me bhusaá¹ƒ.

atitto rukkhamÄ• rÅ«hiá¹ƒ {mÄ• ruyha (Ce Se) }, tattha hessÄ• mi Ä• sito ||

191__._ á¹• 21 ekaá¹ƒ me bhakkhitaá¹ƒ Ä• si, dutiyaá¹ƒ abhipatthitaá¹ƒ.

tato sÄ• bhaÃ±jatha sÄ• khÄ• , chinnÄ• pharasunÄ• viya ||

192__._ á¹• 21 sohaá¹ƒ sahÄ• va sÄ• khÄ• hi, uddhaá¹ƒpÄ• do avaá¹ƒsiro.

appatiá¹-á¹-he anÄ• lambe, giriduggasmi pÄ• pataá¹ƒ ||

193__._ á¹• 21 yasmÄ• ca vÄ• ri gambhÄ«raá¹ƒ, tasmÄ• na samapajjisaá¹ƒ {samapajjasiá
(Ee) }.

tattha sesiá¹ƒ nirÄ• nando, anÅ«nÄ• {anÄ• tho (Ce) } dasa rattiyo ||

194__._ á¹• 21 athettha \Ne I 280/ kapi mÄ• gaÃ±chi {mÄ• gacchi (Se Katthaci) }, gonaá¹…

sÄ• khÄ• hi sÄ• khaá¹ƒ vicaranto, khÄ• damÄ• no dumapphalaá¹ƒ ||

195__._ á¹• 21 so \Be I 382/ maá¹ƒ disvÄ• kisaá¹ƒ paá¹‡á¸• uá¹ƒ, kÄ• ruÃ±Ã±amakaraá¹ƒ

ambho ko nÄ• ma so ettha, evaá¹ƒ dukkhena aá¹-á¹-ito ||

196__._ á¹• 21 manusso amanusso vÄ• , attÄ• naá¹ƒ me pavedaya.

tassaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

197__._ á¹• 21 manussohaá¹ƒ byasampatto {vasampatto (Se Katthaci) }, sÄ• me natthi ito

taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, tvaÃ±ca me saraá¹‡aá¹ƒ bhava ||

198__._ á¹• 21 garuá¹ƒ {garu (Ce Ee) } silaá¹ƒ gahetvÄ• na, vicarÄ« {vicari (Ee) } pabbate k

silÄ• ya yoggaá¹ƒ katvÄ• na, nisabho etadabravi ||

199__._ á¹• 21 ehi me piá¹-á¹-himÄ• ruyha, gÄ«vaá¹ƒ gaá¹‡hÄ• hi bÄ• hubhi.

ahaá¹ƒ taá¹ƒ uddharissÄ• mi, giriduggata vegasÄ• ||

200__._ á¹• 21 tassa \Se I 506/ taá¹ƒ vacanaá¹ƒ sutvÄ• , vÄ• narindassa sirÄ«mato.

piá¹-á¹-himÄ• ruyha dhÄ«rassa, gÄ«vaá¹ƒ bÄ• hÄ• hi aggahiá¹ƒ ||

201__._ á¹• 21 so maá¹ƒ tato samuá¹-á¹-hÄ• si, tejassÄ« {tejasÄ« (Se Ee Katthaci) } balavÄ

vihaÃ±Ã±amÄ• no kicchena, giriduggata vegasÄ• ||

202__._ á¹• 21 uddharitvÄ• na maá¹ƒ santo, nisabho etadabravi.

iá¹…gha maá¹ƒ samma rakkhassu, passupissaá¹ƒ muhuttakaá¹ƒ ||

203__._ á¹• 21 sÄ«hÄ• byagghÄ• ca dÄ«pÄ« ca, acchakokataracchayo.

te maá¹ƒ pamattaá¹ƒ hiá¹ƒseyyuá¹ƒ, te tvaá¹ƒ disvÄ• nivÄ• raya {disvÄ• na vÄ• raya (Ee) }

204__._ á¹• 21 evaá¹ƒ me parittÄ• tÅ«na {parittÄ• tuna (Katthaci) }, passupi so muhuttakaá

tadÄ• haá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, paá¹-ilacchiá¹ƒ ayoniso ||

205__._ á¹• 21 bhakkho ayaá¹ƒ manussÄ• naá¹ƒ, yathÄ• caÃ±Ã±e vane migÄ• .

yaá¹ƒ nÅ«nimaá¹ƒ vadhitvÄ• na, chÄ• to khÄ• deyya vÄ• naraá¹ƒ ||

206__._ á¹• 21 asito {Ä• siko (Ee) } ca gamissÄ• mi, maá¹ƒsamÄ• dÄ• ya sambalaá¹ƒ.

kantÄ• raá¹ƒ nittharissÄ• mi, pÄ• theyyaá¹ƒ me bhavissati ||

207__._ á¹• 21 tato silaá¹ƒ gahetvÄ• na, matthakaá¹ƒ sannitÄ• á¸·ayiá¹ƒ.

mama gatta {bhatta (Ce Se), hattha (Ee) } kilantassa, pahÄ• ro dubbalo ahu ||

208__._ á¹• 21 so \Ne I 281/ \Be I 383/ ca vegenudappatto, kapi ruhira {rudhira (Ce) } makk

assupuá¹‡á¹‡ehi nettehi, rodanto maá¹ƒ udikkhati ||

209__._ á¹• 21 mÄ• yyomaá¹ƒ kari bhaddante, tvaÃ±ca nÄ• medisaá¹ƒ kari.

tvaÃ±ca kho nÄ• ma dÄ«ghÄ• vu {dÄ«ghÄ• yu (Ee) }, aÃ±Ã±e {aÃ±Ã±aá¹ƒ (Ee) } vÄ• retum

210__._ á¹• 21 aho \Se I 507/ vata re purisa, tÄ• va dukkarakÄ• raka.

edisÄ• visamÄ• duggÄ• , papÄ• tÄ• uddhato {uddhaá¹-o (Ee) } mayÄ• ||

211__._ á¹• 21 Ä• nÄ«to paralokÄ• va, dubbheyyaá¹ƒ maá¹ƒ amaÃ±Ã±atha.

taá¹ƒ tena pÄ• padhammena, pÄ• paá¹ƒ pÄ• pena cintitaá¹ƒ ||

212__._ á¹• 21 mÄ• heva tvaá¹ƒ adhammaá¹-á¹-ha, vedanaá¹ƒ kaá¹-ukaá¹ƒ phusi.

mÄ• heva pÄ• pakammaá¹ƒ taá¹ƒ, phalaá¹ƒ veá¸·uá¹ƒva taá¹ƒ vadhi ||

213__._ á¹• 21 tayime natthi vissÄ• so, pÄ• padhamma asaÃ±Ã±ata {pÄ• padhammaá¹ƒ an

ehi me piá¹-á¹-hito gaccha, dissamÄ• nova santike ||

214__._ á¹• 21 muttosi hatthÄ• vÄ• á¸·Ä• naá¹ƒ, pattosi mÄ• nusiá¹ƒ padaá¹ƒ.

esa maggo adhammaá¹-á¹-ha, tena gaccha yathÄ• sukhaá¹ƒ ||

215__._ á¹• 21 idaá¹ƒ vatvÄ• giricaro, rahade {ruhiraá¹ƒ (Se Katthaci) } pakkhalya matthaka

assÅ«ni sampamajjitvÄ• , tato pabbatamÄ• ruhi ||

216__._ á¹• 21 sohaá¹ƒ tenÄ• bhisattosmi, pariá¸·Ä• hena aá¹-á¹-ito.

á¸• ayhamÄ• nena gattena, vÄ• riá¹ƒ pÄ• tuá¹ƒ upÄ• gamiá¹ƒ ||

217__._ á¹• 21 agginÄ• viya santatto, rahado ruhiramakkhito.

pubbalohitasaá¹…kÄ• so, sabbo me samapajjatha ||

218__._ á¹• 21 yÄ• vanto udabindÅ«ni, kÄ• yasmiá¹ƒ nipatiá¹ƒsu me.

tÄ• vanto gaá¹‡á¸• a {gaá¹‡á¸• Å« (Ce Ee), gaá¹‡á¸• u (Se) } jÄ• yetha, addhabeluvasÄ• dis

219__._ á¹• 21 pabhinnÄ• paggháriá¹ƒsu me, kuá¹‡apÄ• pubbalohitÄ• .

yena yeneva gacchÄ• mi, gÄ• mesu nigamesu ca ||

220__._ á¹• 21 daá¹‡á¸• ahatthÄ• \Se I 508/ \Be I 384/ nivÄ• renti, itthiyo purisÄ• ca maá¹ƒ

okkitÄ• {okiá¹‡á¹‡Ä• (Ce) } pÅ«tigandhena, mÄ• ssu orena Ä• gamÄ• {mÄ• gamÄ• (Ce E

221__._ á¹• 21 etÄ• disaá¹ƒ idaá¹ƒ dukkhaá¹ƒ, satta vassÄ• ni dÄ• ni me.

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe dukkaá¹-amattano ||

222__._ á¹• 21 taá¹ƒ \Ne I 282/ vo vadÄ• mi bhaddante {bhaddaá¹ƒ vo (Ce Ee) }, yÄ• vante

mÄ• ssu mittÄ• na {mittÄ• naá¹ƒ (Ce Ee) } dubbhittho, mittadubbho hi pÄ• pako ||

223__._ á¹• 21 kuá¹-á¹-hÄ« kilÄ• sÄ« bhavati, yo mittÄ• nidha dubbhati {yo mittÄ• naá¹ƒ idh
mittÄ• naá¹ƒ idha dubbhati (Ee) }.

kÄ• yassa bhedÄ• mittaddu {mittadubbhÄ« (Se Katthaci) }, nirayaá¹ƒ sopapajjatÄ«ti {so upa
} ||

mahÄ• kapijÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 517. dakarakkhasajÄ• takaá¹ƒ (7)

224__._ á¹• 21 sace vo vuyhamÄ• nÄ• naá¹ƒ, sattannaá¹ƒ udakaá¹‡á¹‡ave.

manussabalimesÄ• no, nÄ• vaá¹ƒ gaá¹‡heyya rakkhaso.

anupubbaá¹ƒ kathaá¹ƒ datvÄ• , muÃ±cesi dakarakkhasÄ• {dakarakkhato (Ee) } ||

225__._ á¹• 21 mÄ• taraá¹ƒ paá¹-hamaá¹ƒ dajjaá¹ƒ, bhariyaá¹ƒ datvÄ• na bhÄ• taraá¹ƒ.

tato sahÄ• yaá¹ƒ datvÄ• na, paÃ±camaá¹ƒ dajjaá¹ƒ {dajja (Se) } brÄ• hmaá¹‡aá¹ƒ.

chaá¹-á¹-hÄ• haá¹ƒ dajjamattÄ• naá¹ƒ, neva dajjaá¹ƒ mahosadhaá¹ƒ ||

226__._ á¹• 21 posetÄ• te janettÄ« ca, dÄ«gharattÄ• nukampikÄ• .

chabbhÄ« tayi padussati {paduá¹-á¹-hasmiá¹ƒ (Ce Se) }, paá¹‡á¸• itÄ• atthadassinÄ«.

aÃ±Ã±aá¹ƒ \Se I 509/ upanisaá¹ƒ katvÄ• , vadhÄ• taá¹ƒ parimocayi ||

227__._ á¹• 21 taá¹ƒ tÄ• disiá¹ƒ {tÄ• disaá¹ƒ (Katthaci) } pÄ• á¹‡adadiá¹ƒ, orasaá¹ƒ gabbha
{gabbhadhÄ• riá¹‡iá¹ƒ (Ce Se) }.

mÄ• taraá¹ƒ kena dosena, dajjÄ• si dakarakkhino {dakarakkhato (Ee) } ||

228__._ á¹• 21 daharÄ• viyalaá¹…kÄ• raá¹ƒ, dhÄ• reti apiá¸·andhanaá¹ƒ.

dovÄ• rike anÄ«kaá¹-á¹-he, ativelaá¹ƒ pajagghati {saÃ±jagghati (Katthaci) } ||

229__._ á¹• 21 athopi \Be I 385/ paá¹-irÄ• jÅ«naá¹ƒ, sayaá¹ƒ dÅ«tÄ• ni sÄ• sati.

mÄ• taraá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhino ||

230__._ á¹• 21 itthigumbassa pavarÄ• , accantaá¹ƒ piyabhÄ• á¹‡inÄ« {accantapiyavÄ• dinÄ

anuggatÄ• {anubbatÄ• (Se), anupubbatÄ• (Katthaci) } sÄ«lavatÄ«, chÄ• yÄ• va anapÄ• y

231__._ á¹• 21 akkodhanÄ• puÃ±Ã±avatÄ« {paÃ±Ã±avatÄ« (Ce Ee) }, paá¹‡á¸• itÄ• atthad

ubbariá¹ƒ {uppariá¹ƒ (Ce) } kena dosena, dajjÄ• si dakarakkhino ||

232__._ á¹• 21 khiá¸• á¸• Ä• ratisamÄ• pannaá¹ƒ, anatthavasamÄ• gataá¹ƒ.

sÄ• maá¹ƒ sakÄ• na puttÄ• naá¹ƒ, ayÄ• caá¹ƒ yÄ• cate dhanaá¹ƒ ||

233__._ á¹• 21 sohaá¹ƒ \Ne I 283/ dadÄ• mi sÄ• ratto {sÄ• rato (Se) }, bahuá¹ƒ uccÄ• vacaá

suduccajaá¹ƒ cajitvÄ• na, pacchÄ• socÄ• mi dummano.

ubbariá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhino ||

234__._ á¹• 21 yenocitÄ• janapadÄ• {jÄ• napadÄ• (Ce Se Ee) }, Ä• nÄ«tÄ• ca paá¹-iggah

Ä• bhataá¹ƒ pararajjebhi, abhiá¹-á¹-hÄ• ya bahuá¹ƒ dhanaá¹ƒ ||

235__._ á¹• 21 dhanuggahÄ• naá¹ƒ pavaraá¹ƒ, sÅ«raá¹ƒ tikhiá¹‡amantinaá¹ƒ.

bhÄ• taraá¹ƒ kena dosena, dajjÄ• si dakarakkhino ||

236__._ á¹• 21 yenocitÄ• \Se I 510/ {mayocitÄ• (Ce), mayÄ• citÄ• (Ee) } janapadÄ• , Ä• n

Ä• bhataá¹ƒ pararajjebhi, abhiá¹-á¹-hÄ• ya bahuá¹ƒ dhanaá¹ƒ ||

237__._ á¹• 21 dhanuggahÄ• naá¹ƒ pavaro, sÅ«ro tikhiá¹‡amanti ca {tikhiá¹‡amantino (Katt

mayÄ• yaá¹ƒ {mayÄ• so (Ce Ee) } sukhito rÄ• jÄ• , atimaÃ±Ã±ati dÄ• rako ||

238__._ á¹• 21 upaá¹-á¹-hÄ• nampi me ayye, na so eti yathÄ• pure.

bhÄ• taraá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhino ||

239__._ á¹• 21 ekarattena ubhayo, tvaÃ±ceva dhanusekha ca {dhanusekhavÄ• (Ce Se Ee)

ubho jÄ• tettha paÃ±cÄ• lÄ• , sahÄ• yÄ• susamÄ• vayÄ• ||

240__._ á¹• 21 cariyÄ• \Be I 386/ taá¹ƒ anubandhittho {anubandho (Katthaci) }, ekadukkhas

ussukko te divÄ• rattiá¹ƒ, sabbakiccesu byÄ• vaá¹-o.

sahÄ• yaá¹ƒ kena dosena, dajjÄ• si dakarakkhino ||

241__._ á¹• 21 cariyÄ• maá¹ƒ ayaá¹ƒ {cariyÄ• ya ayaá¹ƒ (Ce Ee) } ayye, pajagghittho {saÃ
saha.

ajjÄ• pi tena vaá¹‡á¹‡ena, ativelaá¹ƒ pajagghati ||

242__._ á¹• 21 ubbariyÄ• pihaá¹ƒ ayye, mantayÄ• mi rahogato.

anÄ• manto {anÄ• mantÄ• (Ce) } pavisati, pubbe appaá¹-ivedito ||

243__._ á¹• 21 laddhadvÄ• ro {laddhavÄ• ro (Ce Ee) } katokÄ• so, ahirikaá¹ƒ anÄ• daraá¹ƒ

sahÄ• yaá¹ƒ tena dosena, dajjÄ• haá¹ƒ dakarakkhino ||

244__._ á¹• 21 kusalo sabbanimittÄ• naá¹ƒ, rutaÃ±Ã±Å« {rudaÃ±Ã±Å« (Ce Se Ee) } Ä• gat

uppÄ• te supine yutto, niyyÄ• ne ca pavesane ||

245__._ á¹• 21 paá¹-á¹-ho {paddho (Ce Ee) } bhÅ«mantalikkhasmiá¹ƒ, nakkhattapadakovido

brÄ• hmaá¹‡aá¹ƒ \Se I 511/ kena dosena, dajjÄ• si dakarakkhino ||

246__._ á¹• 21 parisÄ• yampi me ayye, ummÄ«litvÄ• udikkhati.

tasmÄ• accabhamuá¹ƒ luddaá¹ƒ, dajjÄ• haá¹ƒ dakarakkhino ||

247__._ á¹• 21 sasamuddapariyÄ• yaá¹ƒ \Ne I 284/, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

vasundharaá¹ƒ Ä• vasasi, amaccaparivÄ• rito ||

248__._ á¹• 21 cÄ• turanto mahÄ• raá¹-á¹-ho, vijitÄ• vÄ« mahabbalo.

pathabyÄ• ekarÄ• jÄ• si, yaso te vipulaá¹ƒ gato ||

249__._ á¹• 21 soá¸·asitthisahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

nÄ• nÄ• janapadÄ• nÄ• rÄ«, devakaÃ±Ã±Å«pamÄ• subhÄ• ||

250__._ á¹• 21 evaá¹ƒ sabbaá¹…gasampannaá¹ƒ, sabbakÄ• masamiddhinaá¹ƒ.

sukhitÄ• naá¹ƒ piyaá¹ƒ dÄ«ghaá¹ƒ, jÄ«vitaá¹ƒ Ä• hu khattiya ||

251__._ á¹• 21 atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

paá¹‡á¸• itaá¹ƒ anurakkhanto, pÄ• á¹‡aá¹ƒ cajasi duccajaá¹ƒ ||

252__._ á¹• 21 yatopi \Be I 387/ Ä• gato ayye, mama hatthaá¹ƒ mahosadho.

nÄ• bhijÄ• nÄ• mi dhÄ«rassa, anumattampi dukkaá¹-aá¹ƒ ||

253__._ á¹• 21 sace ca kismici kÄ• le, maraá¹‡aá¹ƒ me pure siyÄ• .

so me putte {putte ca me (Ce Se Ee} paputte ca, sukhÄ• peyya mahosadho ||

254__._ á¹• 21 anÄ• gataá¹ƒ paccuppannaá¹ƒ, sabbamatthampi passati {sabbamatthaá¹ƒ v

anÄ• parÄ• dhakammantaá¹ƒ, na dajjaá¹ƒ dakarakkhino ||

255__._ á¹• 21 idaá¹ƒ suá¹‡Ä• tha paÃ±cÄ• lÄ• , cÅ«á¸·aneyyassa {cÅ«á¸·anÄ«yassa (Ce)

paá¹‡á¸• itaá¹ƒ \Se I 512/ anurakkhanto, pÄ• á¹‡aá¹ƒ cajati duccajaá¹ƒ ||

256__._ á¹• 21 mÄ• tu bhariyÄ• ya bhÄ• tucca, sakhino brÄ• hmaá¹‡assa ca.

attano cÄ• pi paÃ±cÄ• lo, channaá¹ƒ cajati jÄ«vitaá¹ƒ ||

257__._ á¹• 21 evaá¹ƒ mahatthikÄ• {khahiddhiyÄ• (Se), mahiddhikÄ• (Katthaci) } paÃ±Ã±
sÄ• dhucintinÄ«.

diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya cÄ• ti ||

dakarakkhasajÄ• takaá¹ƒ sattamaá¹ƒ.

á¹• 03 518. paá¹‡á¸• aranÄ• garÄ• jajÄ• takaá¹ƒ (8)

258__._ á¹• 21 vikiá¹‡á¹‡avÄ• caá¹ƒ aniguyha {anigÅ«á¸·ha (Ee) } mantaá¹ƒ, asaÃ±Ã±ataá
{aparirakkhitÄ• raá¹ƒ (Katthaci) }.

bhayaá¹ƒ tamanveti sayaá¹ƒ abodhaá¹ƒ, nÄ• gaá¹ƒ yathÄ• paá¹‡á¸• arakaá¹ƒ supaá¹‡á¹‡c
||

259__._ á¹• 21 yo guyhamantaá¹ƒ parirakkhaneyyaá¹ƒ, mohÄ• naro saá¹ƒsati hÄ• samÄ• r

taá¹ƒ bhinnamantaá¹ƒ bhayamanveti khippaá¹ƒ, nÄ• gaá¹ƒ yathÄ• paá¹‡á¸• arakaá¹ƒ supa

260__._ á¹• 21 nÄ• numitto \Ne I 285/ garuá¹ƒ atthaá¹ƒ, guyhaá¹ƒ veditumarahati.

sumitto ca asambuddhaá¹ƒ, sambuddhaá¹ƒ vÄ• anattha vÄ• ||

261__._ á¹• 21 vissÄ• samÄ• pajjimahaá¹ƒ \Be I 388/ acelaá¹ƒ {acelo (Ce Ee) }, samaá¹‡o \
bhÄ• vitatto.

tassÄ• hamakkhiá¹ƒ vivariá¹ƒ {vivaraá¹ƒ (Ce) } guyhamatthaá¹ƒ, atÄ«tamattho kapaá¹‡aá¹ƒ
rudÄ• mi ||

262__._ á¹• 21 tassÄ• haá¹ƒ paramaá¹ƒ {purimaá¹ƒ (Ce) } brahme guyhaá¹ƒ, vÄ• caÃ±hi m
(Ee) } saá¹ƒyametuá¹ƒ.

tappakkhato hi bhayamÄ• gataá¹ƒ mamaá¹ƒ, atÄ«tamattho kapaá¹‡aá¹ƒ rudÄ• mi ||

263__._ á¹• 21 yo ve naro suhadaá¹ƒ maÃ±Ã±amÄ• no, guyhamatthaá¹ƒ saá¹ƒsati dukkulÄ

dosÄ• bhayÄ• athavÄ• rÄ• garattÄ• {rÄ• garatto (Ce Se Ee) }, pallatthito {pallittho (Ee), p
} bÄ• lo asaá¹ƒsayaá¹ƒ so ||

264__._ á¹• 21 tirokkhavÄ• co asataá¹ƒ paviá¹-á¹-ho, yo saá¹…gatÄ«su mudÄ«reti vÄ• kyaa

Ä• sÄ«viso dummukhotyÄ• hu taá¹ƒ naraá¹ƒ, Ä• rÄ• Ä• rÄ• {Ä• rÄ• arÄ• (Ee) } saá¹ƒyam

265__._ á¹• 21 annaá¹ƒ pÄ• naá¹ƒ kÄ• sika {kÄ• sikaá¹ƒ (Ee) } candanaÃ±ca, manÄ• pitthiy

ohÄ• ya gacchÄ• mase sabbakÄ• me, supaá¹‡á¹‡a pÄ• á¹‡Å«pagatÄ• va tyamhÄ• ||

266__._ á¹• 21 ko nÄ«dha tiá¹‡á¹‡aá¹ƒ garahaá¹ƒ upeti, asmiá¹ƒdha \Se I 514/ loke pÄ• á¹‡

samaá¹‡o supaá¹‡á¹‡o atha vÄ• tvameva, kiá¹ƒ kÄ• raá¹‡Ä• paá¹‡á¸• arakaggahÄ«to ||

267__._ á¹• 21 samaá¹‡oti \Be I 389/ me sammatatto ahosi, piyo ca me manasÄ• bhÄ• vita

tassÄ• hamakkhiá¹ƒ vivariá¹ƒ guyhamatthaá¹ƒ, atÄ«tamattho kapaá¹‡aá¹ƒ rudÄ• mi ||

268__._ á¹• 21 na catthi satto amaro pathabyÄ• , paÃ±Ã±Ä• vidhÄ• natthi na ninditabbÄ• .

saccena dhammena dhitiyÄ• {dhiyÄ• (Ce Ee) } damena, alabbhamabyÄ• haratÄ« naro idh

269__._ á¹• 21 mÄ• tÄ• pitÄ• paramÄ• bandhavÄ• naá¹ƒ, nÄ• ssa tatiyo anukampakatthi.

tesampi guyhaá¹ƒ paramaá¹ƒ na saá¹ƒse, mantassa bhedaá¹ƒ parisaá¹…kamÄ• no ||

270__._ á¹• 21 mÄ• tÄ• pitÄ• bhaginÄ« bhÄ• taro ca, sahÄ• yÄ• vÄ• yassa honti sapakkh

tesampi guyhaá¹ƒ paramaá¹ƒ na saá¹ƒse, mantassa bhedaá¹ƒ parisaá¹…kamÄ• no ||

271__._ á¹• 21 bhariyÄ• ce purisaá¹ƒ vajjÄ• , komÄ• rÄ« piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• \Se I 515/, Ã±Ä• tisaá¹…ghapurakkhatÄ• , tassÄ• pi guyhaá¹ƒ para

mantassa bhedaá¹ƒ parisaá¹…kamÄ• no ||

272__._ á¹• 21 na guyhamatthaá¹ƒ {guyhatthaá¹ƒ (Katthaci) } vivareyya, rakkheyya naá¹ƒ y

na hi pÄ• tukato sÄ• dhu, guyho attho pajÄ• natÄ• ||

273__._ á¹• 21 thiyÄ• guyhaá¹ƒ na saá¹ƒseyya, amittassa ca paá¹‡á¸• ito.

yo cÄ• misena saá¹ƒhÄ«ro, hadayattheno ca yo naro ||

274__._ á¹• 21 guyhamatthaá¹ƒ \Ne I 286/ asambuddhaá¹ƒ, sambodhayati yo naro.

mantabhedabhayÄ• tassa, dÄ• sabhÅ«to titikkhati ||

275__._ á¹• 21 yÄ• vanto \Be I 390/ purisassatthaá¹ƒ, guyhaá¹ƒ jÄ• nanti mantinaá¹ƒ.

tÄ• vanto tassa ubbegÄ• , tasmÄ• guyhaá¹ƒ na vissaje ||

276__._ á¹• 21 vivicca bhÄ• seyya divÄ• rahassaá¹ƒ, rattiá¹ƒ giraá¹ƒ nÄ• tivelaá¹ƒ pamuÃ±

upassutikÄ• hi suá¹‡anti mantaá¹ƒ, tasmÄ• manto khippamupeti bhedaá¹ƒ ||

277__._ á¹• 21 yathÄ• pi assa {ayo (Se), aya (Katthaci) } nagaraá¹ƒ mahantaá¹ƒ, advÄ• rak
(Ee) } Ä• yasaá¹ƒ bhaddasÄ• laá¹ƒ.

samantakhÄ• tÄ• parikhÄ• upetaá¹ƒ, evampi me te idha guyhamantÄ• ||

278__._ á¹• 21 ye guyhamantÄ• avikiá¹‡á¹‡avÄ• cÄ• , daá¸·hÄ• \Se I 516/ sadatthesu nar
Ee) }.

Ä• rÄ• amittÄ• byavajanti tehi, Ä• sÄ«visÄ• vÄ• riva sattusaá¹…ghÄ• {sattasaá¹…ghÄ•

279__._ á¹• 21 hitvÄ• gharaá¹ƒ pabbajito acelo, naggo muá¹‡á¸• o carati ghÄ• sahetu.

tamhi {tamhÄ« (Ee) } nu kho vivariá¹ƒ guyhamatthaá¹ƒ, atthÄ• ca dhammÄ• ca apaggatam
apagatamhÄ• (Se), avÄ• gatamhÄ• (Ee) } ||

280__._ á¹• 21 kathaá¹ƒkaro hoti supaá¹‡á¹‡arÄ• ja, kiá¹ƒsÄ«lo kena vatena vattaá¹ƒ.

samaá¹‡o caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni, kathaá¹ƒkaro saggamupeti á¹-hÄ• naá¹ƒ ||

281__._ á¹• 21 hiriyÄ• titikkhÄ• ya damenupeto {damena khantiyÄ• (Ce Se Ee) }, akkodha

samaá¹‡o caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni, evaá¹ƒkaro saggamupeti á¹-hÄ• naá¹ƒ ||

282__._ á¹• 21 mÄ• tÄ• va \Be I 391/ puttaá¹ƒ taruá¹‡aá¹ƒ tanujjaá¹ƒ {tanÅ«jaá¹ƒ (Ce) }, sa
taá¹ƒ (Ce Ee) } sabbagattaá¹ƒ phareti.

evampi me tvaá¹ƒ pÄ• turahu dijinda, mÄ• tÄ• va puttaá¹ƒ anukampamÄ• no ||

283__._ á¹• 21 handajja \Se I 517/ tvaá¹ƒ muÃ±ca {mucca (Ce) } vadhÄ• dujivha, tayo hi pu
atthi.

antevÄ• sÄ« dinnako atrajo ca, rajjassu {rajassu (Ce Se Ee) } puttaÃ±Ã±ataro me ahosi ||

284__._ á¹• 21 icceva vÄ• kyaá¹ƒ visajjÄ« supaá¹‡á¹‡o, bhumyaá¹ƒ patiá¹-á¹-hÄ• ya dijo du

muttajja tvaá¹ƒ sabbabhayÄ• tivatto, thalÅ«dake hohi mayÄ• bhigutto ||

285__._ á¹• 21 Ä• taá¹…kinaá¹ƒ yathÄ• kusalo bhisakko, pipÄ• sitÄ• naá¹ƒ rahadova sÄ«to

vesmaá¹ƒ yathÄ• himasÄ«taá¹-á¹-itÄ• naá¹ƒ {himasisiraá¹-á¹-itÄ• naá¹ƒ (Ee) }, evampi te sa
||

286__._ á¹• 21 sandhiá¹ƒ katvÄ• amittena, aá¹‡á¸• ajena jalÄ• buja.

vivariya dÄ• á¹-haá¹ƒ sesi, kuto taá¹ƒ bhayamÄ• gataá¹ƒ ||

287__._ á¹• 21 saá¹…ketheva amittasmiá¹ƒ, mittasmimpi na vissase.

abhayÄ• bhayamuppannaá¹ƒ, api mÅ«lÄ• ni kantati ||

288__._ á¹• 21 kathaá¹ƒ nu vissase tyamhi, yenÄ• si kalaho kato.

niccayattena á¹-hÄ• tabbaá¹ƒ, so disabbhi {so disamhi (Ee) } na rajjati ||

289__._ á¹• 21 vissÄ• saye \Ne I 287/ na ca taá¹ƒ {naá¹ƒ (Ce Se Ee) } vissayeyya, asaá¹…k
{asaá¹…kito ca saá¹…kito (Ce Ee) } bhaveyya.

tathÄ• \Se I 518/ tathÄ• viÃ±Ã±Å« parakkameyya, yathÄ• yathÄ• bhÄ• vaá¹ƒ paro na jaÃ

290__._ á¹• 21 te \Be I 392/ devavaá¹‡á¹‡Ä• {devavaá¹‡á¹‡Ä« (Ee) } sukhumÄ• larÅ«pÄ• ,
(Ce Se Ee) } puÃ±Ã±akhandhÄ• {puÃ±Ã±agandhÄ• (Ee) }.

upÄ• gamuá¹ƒ karampiyaá¹ƒ {kÄ• dambiyaá¹ƒ (Ce), kÄ• rambiyaá¹ƒ (Ee) } acelaá¹ƒ, missÄ
||

291__._ á¹• 21 tato have paá¹‡á¸• arako acelaá¹ƒ, sayamevupÄ• gamma idaá¹ƒ avoca.

muttajjahaá¹ƒ sabbabhayÄ• tivatto, na hi {ha (Ee) } nÅ«na tuyhaá¹ƒ manaso piyamhÄ• ||

292__._ á¹• 21 piyo hi me Ä• si supaá¹‡á¹‡arÄ• jÄ• , asaá¹ƒsayaá¹ƒ paá¹‡á¸• arakena sacc

so rÄ• garattova akÄ• simetaá¹ƒ, pÄ• pakammaá¹ƒ {pÄ• paá¹ƒ kammaá¹ƒ (Ce Ee) } sampa

293__._ á¹• 21 na me piyaá¹ƒ appiyaá¹ƒ vÄ• pi hoti, sampassato lokamimaá¹ƒ paraÃ±ca.

susaÃ±Ã±atÄ• naÃ±hi viyaÃ±janena, asaÃ±Ã±ato lokamimaá¹ƒ carÄ• si ||

294__._ á¹• 21 ariyÄ• vakÄ• sosi anariyovÄ• si {anariyo cÄ• si (Ce Ee) }, asaÃ±Ã±ato saÃ±

kaá¹‡hÄ• bhijÄ• tikosi \Se I 519/ anariyarÅ«po, pÄ• paá¹ƒ bahuá¹ƒ duccaritaá¹ƒ acÄ• ri ||

295__._ á¹• 21 aduá¹-á¹-hassa tuvaá¹ƒ dubbhi, dubbhÄ« {dÅ«bhi, dÅ«bhÄ« (Ee) } ca pisuá¹

etena saccavajjena, muddhÄ• te phalatu sattadhÄ• ||

296__._ á¹• 21 tasmÄ• hi mittÄ• naá¹ƒ na dubbhitabbaá¹ƒ, mittadubbhÄ• {mittadubbhÄ• h
aÃ±Ã±o.

Ä• sittasatto nihato pathabyÄ• , indassa vÄ• kyena hi saá¹ƒvaro hatoti ||

paá¹‡á¸• aranÄ• garÄ• jajÄ• takaá¹ƒ {paá¹‡á¸• arakajÄ• takaá¹ƒ (Ce Se Ee) } aá¹-á¹-hamaá

á¹• 03 519. sambulÄ• jÄ• takaá¹ƒ (9)

297__._ á¹• 21 kÄ• \Be I 393/ vedhamÄ• nÄ• girikandarÄ• yaá¹ƒ, ekÄ• tuvaá¹ƒ tiá¹-á¹-has
{saÃ±Ã±atÅ«ra (Ce Ee), saÃ±citÅ«ru (Se) }.

puá¹-á¹-hÄ• si me pÄ• á¹‡ipameyyamajjhe, akkhÄ• hi me nÄ• maÃ±ca bandhave ca ||

298__._ á¹• 21 obhÄ• sayaá¹ƒ vanaá¹ƒ rammaá¹ƒ, sÄ«habyagghanisevitaá¹ƒ.

kÄ• vÄ• tvamasi kalyÄ• á¹‡i, kassa vÄ• tvaá¹ƒ sumajjhime.

abhivÄ• demi taá¹ƒ bhadde, dÄ• navÄ• haá¹ƒ namatthu te ||

299__._ á¹• 21 yo putto kÄ• sirÄ• jassa, sotthisenoti taá¹ƒ vidÅ«.

tassÄ• haá¹ƒ sambulÄ• bhariyÄ• , evaá¹ƒ jÄ• nÄ• hi dÄ• nava.

abhivÄ• demi \Se I 520/ taá¹ƒ bhante {bhaddante (Ce Se) }, sambulÄ• haá¹ƒ namatthu te ||

300__._ á¹• 21 vedehaputto \Ne I 288/ bhaddante, vane vasati Ä• turo.

tamahaá¹ƒ rogasammattaá¹ƒ, ekÄ• ekaá¹ƒ upaá¹-á¹-hahaá¹ƒ {upaá¹-á¹-hahiá¹ƒ (Ce) } ||

301__._ á¹• 21 ahaÃ±ca vanamuÃ±chÄ• ya, madhumaá¹ƒsaá¹ƒ migÄ• bilaá¹ƒ {migÄ• vilaá

yadÄ• harÄ• mi taá¹ƒ bhakkho, tassa nÅ«najja nÄ• dhati {nÄ• thati (Katthaci) } ||

302__._ á¹• 21 kiá¹ƒ vane rÄ• japuttena, Ä• turena karissasi.

sambule pariciá¹‡á¹‡ena, ahaá¹ƒ bhattÄ• bhavÄ• mi te ||

303__._ á¹• 21 sokaá¹-á¹-Ä• ya durattÄ• ya, kiá¹ƒ rÅ«paá¹ƒ vijjate mama.

aÃ±Ã±aá¹ƒ pariyesa bhaddante, abhirÅ«pataraá¹ƒ mayÄ• ||

304__._ á¹• 21 ehimaá¹ƒ girimÄ• ruyha, bhariyÄ• me {mayhaá¹ƒ (Ce Se Ee) } catussatÄ• .

tÄ• saá¹ƒ tvaá¹ƒ pavarÄ• hohi, sabbakÄ• masamiddhinÄ« ||

305__._ á¹• 21 nÅ«na {nanu (Ce Se Ee Katthaci) } tÄ• rakavaá¹‡á¹‡Ä• bhe {hÄ• á¹-akavaá
kiÃ±ci manasicchasi.

sabbaá¹ƒ taá¹ƒ pacuraá¹ƒ mayhaá¹ƒ, ramassvajja {ramasujja (Ce Se) } mayÄ• saha ||

306__._ á¹• 21 no ce tuvaá¹ƒ maheseyyaá¹ƒ, sambule kÄ• rayissasi.

alaá¹ƒ tvaá¹ƒ pÄ• tarÄ• sÄ• ya, paá¹‡he {maÃ±Ã±e (Ce Ee) } bhakkhÄ• bhavissasi ||

307__._ á¹• 21 taÃ±ca \Be I 394/ sattajaá¹-o luddo, kaá¸·Ä• ro purisÄ• dako.

vane nÄ• thaá¹ƒ apassantiá¹ƒ, sambulaá¹ƒ aggahÄ« bhuje ||

308__._ á¹• 21 adhipannÄ• pisÄ• cena, luddenÄ• misacakkhunÄ• .

sÄ• ca sattuvasampattÄ• , patimevÄ• nusocati ||

309__._ á¹• 21 na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ khÄ• deyya rakkhaso.

yaÃ±ca \Se I 521/ me ayyaputtassa, mano hessati aÃ±Ã±athÄ• ||

310__._ á¹• 21 na santi devÄ• pavasanti nÅ«na, na hi nÅ«na santi idha lokapÄ• lÄ• .

sahasÄ• karontÄ• namasaÃ±Ã±atÄ• naá¹ƒ, na hi nÅ«na santi paá¹-isedhitÄ• ro ||

311__._ á¹• 21 itthÄ«namesÄ• pavarÄ• yasassinÄ«, santÄ• samÄ• aggirivuggatejÄ• .

taÃ±ce tuvaá¹ƒ rakkhasÄ• desi kaÃ±Ã±aá¹ƒ, muddhÄ• ca hi sattadhÄ• te phaleyya.

mÄ• tvaá¹ƒ dahÄ« {jahÄ« (Ee) } muÃ±ca patibbatÄ• ya {patibbatÄ• sÄ• (Ce), patibbatÄ•

312__._ á¹• 21 sÄ• ca assamamÄ• gacchi, pamuttÄ• purisÄ• dakÄ• .

nÄ«á¸·aá¹ƒ {niá¸• á¸• aá¹ƒ (Se Katthaci) } paá¸·inaá¹ƒ sakuá¹‡Ä«va {phalinasakuá¹‡Ä«va (C
gatasiá¹…gaá¹ƒva Ä• layaá¹ƒ ||

313__._ á¹• 21 sÄ• tattha paridevesi, rÄ• japuttÄ« yasassinÄ«.

sambulÄ• utumattakkhÄ• , vane nÄ• thaá¹ƒ apassantÄ« {apassatÄ« (Ce) } ||

314__._ á¹• 21 samaá¹‡e \Ne I 289/ brÄ• hmaá¹‡e vande, sampannacaraá¹‡e ise.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi {tumhaá¹ƒ hi (Ee) } saraá¹‡aá¹ƒ gatÄ• ||

315__._ á¹• 21 vande sÄ«he ca byagghe ca, ye ca aÃ±Ã±e vane migÄ• .

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

316__._ á¹• 21 tiá¹‡Ä• {tiá¹‡a (Ee) } latÄ• ni osadhyo, pabbatÄ• ni vanÄ• ni ca.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

317__._ á¹• 21 vande \Se I 522/ \Be I 395/ indÄ«varÄ«sÄ• maá¹ƒ, rattiá¹ƒ nakkhattamÄ• lin

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

318__._ á¹• 21 vande bhÄ• gÄ«rathiá¹ƒ gaá¹…gaá¹ƒ, savantÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

319__._ á¹• 21 vande ahaá¹ƒ pabbatarÄ• jaseá¹-á¹-haá¹ƒ, himavantaá¹ƒ siluccayaá¹ƒ.

rÄ• japuttaá¹ƒ apassantÄ«, tumhaá¹ƒmhi saraá¹‡aá¹ƒ gatÄ• ||

320__._ á¹• 21 atisÄ• yaá¹ƒ vatÄ• gacchi, rÄ• japutti yasassini.

kena nujja samÄ• gacchi {samÄ• gacchi (Ce Ee) }, ko te piyataro mayÄ• ||

321__._ á¹• 21 idaá¹ƒ khohaá¹ƒ tadÄ• vocaá¹ƒ {tadavocaá¹ƒ (Ce Se) }, gahitÄ• tena sattun

na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, yaá¹ƒ maá¹ƒ khÄ• deyya rakkhaso.

yaÃ±ca me ayyaputtassa, mano hessati aÃ±Ã±athÄ• ||

322__._ á¹• 21 corÄ«naá¹ƒ bahubuddhÄ«naá¹ƒ, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gataá¹ƒ ||

323__._ á¹• 21 tathÄ• maá¹ƒ saccaá¹ƒ pÄ• letu, pÄ• layissati ce mamaá¹ƒ.

yathÄ• haá¹ƒ nÄ• bhijÄ• nÄ• mi, aÃ±Ã±aá¹ƒ piyataraá¹ƒ tayÄ• .

etena saccavajjena, byÄ• dhi te vÅ«pasammatu ||

324__._ á¹• 21 ye kuÃ±jarÄ• sattasatÄ• uá¸·Ä• rÄ• , rakkhanti rattindivamuyyutÄ• vudhÄ•

dhanuggahÄ• naÃ±ca satÄ• ni soá¸·asa, kathaá¹ƒvidhe passasi bhadde sattavo ||

325__._ á¹• 21 alaá¹…katÄ• yo \Se I 523/ padumuttarattacÄ• , virÄ• gitÄ• passati haá¹ƒsag

tÄ• saá¹ƒ suá¹‡itvÄ• mitagÄ«tavÄ• ditaá¹ƒ {mitagÄ«tavÄ• dinaá¹ƒ (Ee) }, na dÄ• ni me tÄ•

326__._ á¹• 21 suvaá¹‡á¹‡asaá¹ƒkaccadharÄ• \Be I 396/ suviggahÄ• , alaá¹…katÄ• mÄ• n

senopiyÄ• {senÅ«piyÄ• (Ee) } tÄ• ta aninditaá¹…giyo, khattiyakaÃ±Ã±Ä• paá¹-ilobhayanti
} naá¹ƒ ||

327__._ á¹• 21 sace ahaá¹ƒ tÄ• ta tathÄ• yathÄ• pure, patiá¹ƒ tamuÃ±chÄ• ya punÄ• van

sammÄ• naye maá¹ƒ na ca maá¹ƒ vimÄ• naye, itopi me tÄ• ta tato varaá¹ƒ siyÄ• ||

328__._ á¹• 21 yamannapÄ• ne \Ne I 290/ vipulasmi ohite, nÄ• rÄ« vimaá¹-á¹-hÄ• bharaá¹‡

sabbaá¹…gupetÄ• {paÃ±caá¹…gupetÄ• (Ce Se Ee) } patino ca appiyÄ• , abajjha {avajjha
tassÄ• maraá¹‡aá¹ƒ tato varaá¹ƒ ||

329__._ á¹• 21 api ce daliddÄ• kapaá¹‡Ä• anÄ• á¸·hiyÄ• , kaá¹-Ä• dutÄ«yÄ• patino ca sÄ

sabbaá¹…gupetÄ• yapi appiyÄ• ya, ayameva \Se I 524/ seyyÄ• {seyyo (Se Katthaci) } kapa
{kapaá¹‡Ä• pi yÄ• (Katthaci) } ||

330__._ á¹• 21 sudullabhitthÄ« purisassa yÄ• hitÄ• , bhattitthiyÄ• dullabho yo hito ca.

hitÄ• ca te sÄ«lavatÄ« ca bhariyÄ• , janinda dhammaá¹ƒ cara sambulÄ• ya ||

331__._ á¹• 21 sace tuvaá¹ƒ vipule laddhabhoge, issÄ• vatiá¹‡á¹‡Ä• maraá¹‡aá¹ƒ upesi.

ahaÃ±ca te bhadde imÄ• rÄ• jakaÃ±Ã±Ä• {imÄ• ca kaÃ±Ã±Ä• (Ee) }, sabbe {sabbeva (C
bhavÄ• mÄ• ti ||

sambulÄ• jÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 520. gandhatindukajÄ• takaá¹ƒ (10)

332__._ á¹• 21 appamÄ• do \Be I 397/ amataá¹ƒ padaá¹ƒ {amatapadaá¹ƒ (Ce Ee) }, pamÄ•

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• ||

333__._ á¹• 21 madÄ• pamÄ• do jÄ• yetha, pamÄ• dÄ• jÄ• yate khayo.

khayÄ• padosÄ• {khayÄ• ca dosÄ• (Ce) } jÄ• yanti, mÄ• pamÄ• do {mÄ• mado (Ce Se
{bhÄ• radhÅ«sabha (Katthaci) } ||

334__._ á¹• 21 bahÅ« hi khattiyÄ• jÄ«nÄ• , atthaá¹ƒ raá¹-á¹-haá¹ƒ pamÄ• dino.

athopi gÄ• mino gÄ• mÄ• , anagÄ• rÄ• agÄ• rino ||

335__._ á¹• 21 khattiyassa pamattassa, raá¹-á¹-hasmiá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

sabbe bhogÄ• vinassanti, raÃ±Ã±o taá¹ƒ vuccate aghaá¹ƒ ||

336__._ á¹• 21 nesa \Se I 525/ dhammo mahÄ• rÄ• ja, ativelaá¹ƒ pamajjasi.

iddhaá¹ƒ phÄ«taá¹ƒ janapadaá¹ƒ, corÄ• viddhaá¹ƒsayanti naá¹ƒ ||

337__._ á¹• 21 na te puttÄ• bhavissanti, na hiraÃ±Ã±aá¹ƒ na dhÄ• niyaá¹ƒ {na hiraÃ±Ã±an

raá¹-á¹-he viluppamÄ• namhi, sabbabhogehi jiyyasi ||

338__._ á¹• 21 sabbabhogÄ• parijiá¹‡á¹‡aá¹ƒ, rÄ• jÄ• naá¹ƒ vÄ• pi khattiyaá¹ƒ {khattiya (K

Ã±Ä• timittÄ• suhajjÄ• ca, na taá¹ƒ maÃ±Ã±anti mÄ• niyaá¹ƒ {mantiyaá¹ƒ (Se) } ||

339__._ á¹• 21 hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

tamevamupajÄ«vantÄ• , na taá¹ƒ maÃ±Ã±anti mÄ• niyaá¹ƒ ||

340__._ á¹• 21 asaá¹ƒvihitakammantaá¹ƒ, bÄ• laá¹ƒ dummantimantinaá¹ƒ.

sirÄ« jahati dummedhaá¹ƒ, jiá¹‡á¹‡aá¹ƒva urago tacaá¹ƒ ||

341__._ á¹• 21 susaá¹ƒvihitakammantaá¹ƒ \Ne I 291/, kÄ• luá¹-á¹-hÄ• yiá¹ƒ atanditaá¹ƒ.

sabbe bhogÄ• bhivaá¸• á¸• hanti, gÄ• vo sausabhÄ• miva ||

342__._ á¹• 21 upassutiá¹ƒ mahÄ• rÄ• ja, raá¹-á¹-he janapade cara.

tattha disvÄ• ca sutvÄ• ca, tato taá¹ƒ {tvaá¹ƒ (Katthaci) } paá¹-ipajjasi ||

343__._ á¹• 21 evaá¹ƒ vedetu paÃ±cÄ• lo, saá¹…gÄ• me saramappito {samappito (Ce Ee) }

yathÄ• hamajja vedemi, kaá¹‡á¹-akena samappito ||

344__._ á¹• 21 jiá¹‡á¹‡o \Be I 398/ dubbalacakkhÅ«si, na rÅ«paá¹ƒ sÄ• dhu passasi.

kiá¹ƒ tattha brahmadattassa, yaá¹ƒ taá¹ƒ maggeyya {maggheyya (Ee) } kaá¹‡á¹-ako {kaá¹‡á

345__._ á¹• 21 bahvettha brahmadattassa, sohaá¹ƒ {yohaá¹ƒ (Ce Se Ee) } maggasmi {mag

arakkhitÄ• \Se I 526/ jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

346__._ á¹• 21 rattiÃ±hi {rattiÃ±ca (Ce) } corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ•

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano ||

347__._ á¹• 21 etÄ• dise bhaye jÄ• te {tÄ• ta (Ce Ee) }, bhayaá¹-á¹-Ä• tÄ• ta {tÄ• va (Ce E

nillenakÄ• ni kubbanti, vane Ä• hatva kaá¹‡á¹-akaá¹ƒ ||

348__._ á¹• 21 kadÄ• ssu nÄ• mayaá¹ƒ rÄ• jÄ• , brahmadatto marissati.

yassa raá¹-á¹-hamhi jiyyanti, appatikÄ• kumÄ• rikÄ• ||

349__._ á¹• 21 dubbhÄ• sitaÃ±hi te jammi, anatthapadakovide.

kuhiá¹ƒ rÄ• jÄ• kumÄ• rÄ«naá¹ƒ, bhattÄ• raá¹ƒ pariyesati ||

350__._ á¹• 21 na me dubbhÄ• sitaá¹ƒ brahme, kovidatthapadÄ• ahaá¹ƒ.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

351__._ á¹• 21 rattiÃ±hi \Se I 527/ corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano.

dujjÄ«ve dubbhare dÄ• re, kuto bhattÄ• kumÄ• riyo ||

352__._ á¹• 21 evaá¹ƒ sayatu paÃ±cÄ• lo, saá¹…gÄ• me sattiyÄ• hato.

yathÄ• yaá¹ƒ kapaá¹‡o seti, hato phÄ• lena sÄ• liyo ||

353__._ á¹• 21 adhammena tuvaá¹ƒ jamma, brahmadattassa kujjhasi.

yo tvaá¹ƒ sapasi rÄ• jÄ• naá¹ƒ, aparajjhitvÄ• na attano {attanÄ• (Ee) } ||

354__._ á¹• 21 dhammena brahmadattassa, ahaá¹ƒ kujjhÄ• mi brÄ• hmaá¹‡a.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

355__._ á¹• 21 rattiÃ±hi \Ne I 292/ corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano ||

356__._ á¹• 21 sÄ• \Be I 399/ nÅ«na puna re pakkÄ• , vikÄ• le bhattamÄ• hari.

bhattahÄ• riá¹ƒ apekkhanto, hato phÄ• lena sÄ• liyo ||

357__._ á¹• 21 evaá¹ƒ haÃ±Ã±atu paÃ±cÄ• lo, saá¹…gÄ• me asinÄ• hato {daá¸·haá¹ƒ (Ee

yathÄ• hamajja pahato, khÄ«raÃ±ca me pavaá¹-á¹-itaá¹ƒ ||

358__._ á¹• 21 yaá¹ƒ pasu khÄ«raá¹ƒ chaá¸• á¸• eti, pasupÄ• laá¹ƒ vihiá¹ƒsati {pasupÄ• laÃ
phÄ• laÃ±ca hiá¹ƒsati (Ee) }.

kiá¹ƒ tattha brahmadattassa, yaá¹ƒ no garahate {garahato (Ee) } bhavaá¹ƒ ||

359__._ á¹• 21 gÄ• rayho brahme paÃ±cÄ• lo, brahmadattassa rÄ• jino.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

360__._ á¹• 21 rattiÃ±hi \Se I 528/ corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano ||

361__._ á¹• 21 caá¹‡á¸• Ä• aá¹-anakÄ• {aá¹-anaka (Ee), akaá¹-anÄ• (Katthaci) } gÄ• vÄ«

taá¹ƒ dÄ• ni ajja dohÄ• ma, khÄ«rakÄ• mehupaddutÄ• ||

362__._ á¹• 21 evaá¹ƒ kandatu paÃ±cÄ• lo, viputto vippasukkhatu.

yathÄ• yaá¹ƒ kapaá¹‡Ä• gÄ• vÄ«, viputtÄ• paridhÄ• vati ||

363__._ á¹• 21 yaá¹ƒ pasu pasupÄ• lassa, sambhameyya {pabbhameyya (Ce Ee) } raveyya

ko nÄ«dha aparÄ• dhatthi, brahmadattassa rÄ• jino ||

364__._ á¹• 21 aparÄ• dho mahÄ• brahme, brahmadattassa rÄ• jino.

arakkhitÄ• jÄ• napadÄ• , adhammabalinÄ• hatÄ• ||

365__._ á¹• 21 rattiÃ±hi corÄ• khÄ• danti, divÄ• khÄ• danti tuá¹‡á¸• iyÄ• .

raá¹-á¹-hasmiá¹ƒ kÅ«á¹-arÄ• jassa, bahu adhammiko jano.

kathaá¹ƒ no asikosatthÄ• , khÄ«rapÄ• haÃ±Ã±ate pajÄ• ||

366__._ á¹• 21 evaá¹ƒ khajjatu paÃ±cÄ• lo, hato yuddhe saputtako.

yathÄ• hamajja khajjÄ• mi, gÄ• mikehi {gÄ• makehi (Ce Ee) } araÃ±Ã±ajo ||

367__._ á¹• 21 na \Be I 400/ sabbabhÅ«tesu vidhenti {vidhanti (Katthaci) } rakkhaá¹ƒ, rÄ• jÄ
manussaloke.

nettÄ• vatÄ• rÄ• jÄ• adhammacÄ• rÄ«, yaá¹ƒ tÄ• disaá¹ƒ jÄ«vamadeyyu dhaá¹…kÄ• ||

368__._ á¹• 21 adhammarÅ«po vata brahmacÄ• rÄ«, anuppiyaá¹ƒ bhÄ• sasi khattiyassa.

viluppamÄ• nÄ• ya puthuppajÄ• ya, pÅ«jesi rÄ• jaá¹ƒ paramappamÄ• daá¹ƒ {rÄ• jaá¹ƒ para
paramappavÄ• diá¹ƒ (Se) } ||

369__._ á¹• 21 sace \Ne I 293/ imaá¹ƒ brahme surajjakaá¹ƒ siyÄ• , phÄ«taá¹ƒ raá¹-á¹-haá¹ƒ
(Katthaci) } vippasannaá¹ƒ.

bhutvÄ• baliá¹ƒ aggapiá¹‡á¸• aÃ±ca kÄ• kÄ• , na mÄ• disaá¹ƒ jÄ«vamadeyyu dhaá¹…kÄ•

gandhatindukajÄ• takaá¹ƒ dasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

kiá¹ƒchanda \Se I 529/ kumbha jayaddisa chaddanta, atha paá¹‡á¸• itasambhava sirakapi.

dakarakkhasa paá¹‡á¸• aranÄ• gavaro, atha sambula tindukadevasutoti ||

tiá¹ƒsanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

jÄ• takapÄ• á¸·iyÄ• paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

jÄ• takapÄ• á¸·i

(dutiyo bhÄ• go)

17. cattÄ• lÄ«sanipÄ• to

á¹• 03 521. tesakuá¹‡ajÄ• takaá¹ƒ (1)

1__._ á¹• 21 ``vessantaraá¹ƒ \Se I 530/ \Ne II 1/ \Be II 1/ taá¹ƒ pucchÄ• mi, sakuá¹‡a bhadd

rajjaá¹ƒ kÄ• retukÄ• mena, kiá¹ƒ su kiccaá¹ƒ kataá¹ƒ varaá¹ƒâ€™â€™ ||

2__._ á¹• 21 ``cirassaá¹ƒ vata maá¹ƒ tÄ• to, kaá¹ƒso bÄ• rÄ• á¹‡asiggaho.

pamatto appamattaá¹ƒ maá¹ƒ, pitÄ• puttaá¹ƒ acodayi ||

3__._ á¹• 21 ``paá¹-hameneva vitathaá¹ƒ, kodhaá¹ƒ hÄ• saá¹ƒ nivÄ• raye.

tato kiccÄ• ni kÄ• reyya, taá¹ƒ vataá¹ƒ Ä• hu khattiya ||

4__._ á¹• 21 ``yaá¹ƒ \Ne II 2/ tvaá¹ƒ tÄ• ta tapokammaá¹ƒ {tape kammaá¹ƒ (Ce Se Ee) }, pu

ratto duá¹-á¹-ho ca yaá¹ƒ kayirÄ• , na taá¹ƒ kayirÄ• tato puna {punaá¹ƒ (Ee) } ||

5__._ á¹• 21 ``khattiyassa pamattassa, raá¹-á¹-hasmiá¹ƒ raá¹-á¹-havaá¸• á¸• hana.

sabbe bhogÄ• vinassanti, raÃ±Ã±o taá¹ƒ vuccate aghaá¹ƒ ||

6__._ á¹• 21 ``sirÄ« tÄ• ta alakkhÄ« ca {sirÄ« ca tÄ• ta lakkhÄ« ca (Se Ee) }, pucchitÄ• eta

uá¹-á¹-hÄ• na {uá¹-á¹-hÄ• ne (Se) } vÄ«riye pose, ramÄ• haá¹ƒ anusÅ«yake ||

7__._ á¹• 21 ``usÅ«yake \Be II 2/ duhadaye, purise kammadussake.

kÄ• lakaá¹‡á¹‡Ä« mahÄ• rÄ• ja, ramati {ramÄ• ti (Katthaci) } cakkabhaÃ±janÄ« ||

8__._ á¹• 21 ``so tvaá¹ƒ sabbesu suhadayo {so tvaá¹ƒ sabbesaá¹ƒ suhadayo (Se Ee), so tv
(Katthaci) }, sabbesaá¹ƒ rakkhito bhava.

alakkhiá¹ƒ nuda mahÄ• rÄ• ja, lakkhyÄ• bhava nivesanaá¹ƒ ||

9__._ á¹• 21 ``sa \Se I 531/ lakkhÄ«dhitisampanno, puriso hi mahaggato.

amittÄ• naá¹ƒ kÄ• sipati, mÅ«laá¹ƒ aggaÃ±ca chindati ||

10__._ á¹• 21 ``sakkopi hi bhÅ«tapati, uá¹-á¹-hÄ• ne nappamajjati.

sa kalyÄ• á¹‡e dhitiá¹ƒ katvÄ• , uá¹-á¹-hÄ• ne kurute mano ||

11__._ á¹• 21 ``gandhabbÄ• pitaro devÄ• , sÄ• jÄ«vÄ• {saÃ±jÄ«vÄ• (Ee) } honti tÄ• dino.

uá¹-á¹-hÄ• hato {uá¹-á¹-hahato (Se Ee) } appamajjato {mappamajjato (Katthaci) }, anutiá¹-á¹

12__._ á¹• 21 ``so appamatto akkuddho {akkuá¹-á¹-ho (Ee) }, tÄ• ta kiccÄ• ni kÄ• raya.

vÄ• yamassu ca kiccesu, nÄ• laso vindate sukhaá¹ƒ ||

13__._ á¹• 21 ``tattheva te vattapadÄ• , esÄ• va {esÄ• ca (Ee) } anusÄ• sanÄ«.

alaá¹ƒ mitte sukhÄ• petuá¹ƒ, amittÄ• naá¹ƒ dukhÄ• ya {dukkhÄ• ya (Ee) } caâ€™â€™ ||

14__._ á¹• 21 ``sakkhisi tvaá¹ƒ {sakkhÄ« tuvaá¹ƒ (Ce Se Ee) } kuá¹‡á¸• alini, maÃ±Ã±asi kh
{khattiyabandhunÄ« (Ee) }.

rajjaá¹ƒ kÄ• retukÄ• mena, kiá¹ƒ su kiccaá¹ƒ kataá¹ƒ varaá¹ƒâ€™â€™ ||

15__._ á¹• 21 ``dveva tÄ• ta padakÄ• ni, yattha {yesu (Ee) } sabbaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

aladdhassa ca yo lÄ• bho, laddhassa cÄ• nurakkhaá¹‡Ä• ||

16__._ á¹• 21 ``amacce tÄ• ta jÄ• nÄ• hi, dhÄ«re atthassa kovide.

anakkhÄ• kitave tÄ• ta, asoá¹‡á¸• e avinÄ• sake ||

17__._ á¹• 21 ``yo ca taá¹ƒ tÄ• ta rakkheyya, dhanaá¹ƒ yaÃ±ceva te siyÄ• .

sÅ«tova rathaá¹ƒ saá¹…gaá¹‡he, so te kiccÄ• ni kÄ• raye ||

18__._ á¹• 21 ``susaá¹…gahitantajano, sayaá¹ƒ vittaá¹ƒ avekkhiya.

nidhiÃ±ca iá¹‡adÄ• naÃ±ca, na kare parapattiyÄ• ||

19__._ á¹• 21 ``sayaá¹ƒ \Ne II 3/ \Be II 3/ Ä• yaá¹ƒ \Se I 532/ vayaá¹ƒ {Ä• yavayaá¹ƒ (Ee) } j
jaÃ±Ã±Ä• katÄ• kataá¹ƒ.

niggaá¹‡he niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ• rahaá¹ƒ ||

20__._ á¹• 21 ``sayaá¹ƒ jÄ• napadaá¹ƒ atthaá¹ƒ, anusÄ• sa rathesabha.

mÄ• te adhammikÄ• yuttÄ• , dhanaá¹ƒ raá¹-á¹-haÃ±ca nÄ• sayuá¹ƒ ||

21__._ á¹• 21 ``mÄ• ca vegena kiccÄ• ni, karosi {kÄ• resi (Ce Se Ee) } kÄ• rayesi vÄ• .

vegasÄ• hi kataá¹ƒ kammaá¹ƒ, mando pacchÄ• nutappati ||

22__._ á¹• 21 ``mÄ• te adhisare muÃ±ca, subÄ• á¸·hamadhikodhitaá¹ƒ {kopitaá¹ƒ (Ce Se)

kodhasÄ• hi bahÅ« phÄ«tÄ• , kulÄ• akulataá¹ƒ gatÄ• ||

23__._ á¹• 21 ``mÄ• tÄ• ta issaromhÄ«ti, anatthÄ• ya patÄ• rayi.

itthÄ«naá¹ƒ purisÄ• naÃ±ca, mÄ• te Ä• si dukhudrayo ||

24__._ á¹• 21 ``apetalomahaá¹ƒsassa, raÃ±Ã±o kÄ• mÄ• nusÄ• rino.

sabbe bhogÄ• vinassanti, raÃ±Ã±o taá¹ƒ vuccate aghaá¹ƒ ||

25__._ á¹• 21 ``tattheva te vattapadÄ• , esÄ• va anusÄ• sanÄ«.

dakkhassudÄ• ni puÃ±Ã±akaro, asoá¹‡á¸• o avinÄ• sako.

sÄ«lavÄ• ssu {sÄ«lavÄ• ssa (á¹-Ä«kÄ•) } mahÄ• rÄ• ja, dussÄ«lo vinipÄ• tikoâ€™â€™ {vin

26__._ á¹• 21 ``apucchimha kosiyagottaá¹ƒ {apucchimhÄ• kosiyagottaá¹ƒ (Se), apucchamh
kuá¹‡á¸• aliniá¹ƒ tatheva ca.

tvaá¹ƒ dÄ• ni vadehi jambuka {jambuka tvaá¹ƒ dÄ• ni vadehi (Se Ee) }, balÄ• naá¹ƒ balamu

27__._ á¹• 21 ``balaá¹ƒ paÃ±cavidhaá¹ƒ loke, purisasmiá¹ƒ mahaggate.

tattha bÄ• hubalaá¹ƒ nÄ• ma, carimaá¹ƒ vuccate balaá¹ƒ ||

28__._ á¹• 21 ``bhogabalaÃ±ca dÄ«ghÄ• vu, dutiyaá¹ƒ vuccate balaá¹ƒ.

amaccabalaÃ±ca \Se I 533/ dÄ«ghÄ• vu, tatiyaá¹ƒ vuccate balaá¹ƒ ||

29__._ á¹• 21 ``abhijaccabalaá¹ƒ ceva, taá¹ƒ catutthaá¹ƒ asaá¹ƒsayaá¹ƒ.

yÄ• ni cetÄ• ni sabbÄ• ni, adhigaá¹‡hÄ• ti paá¹‡á¸• ito ||

30__._ á¹• 21 ``taá¹ƒ balÄ• naá¹ƒ balaá¹ƒ seá¹-á¹-haá¹ƒ, aggaá¹ƒ paÃ±Ã±Ä• baá¹ƒ balaá¹ƒ

paÃ±Ã±Ä• balenupatthaddho, atthaá¹ƒ vindati paá¹‡á¸• ito ||

31__._ á¹• 21 ``api \Be II 4/ ce labhati mando, phÄ«taá¹ƒ dharaá¹‡imuttamaá¹ƒ.

akÄ• massa pasayhaá¹ƒ vÄ• , aÃ±Ã±o taá¹ƒ paá¹-ipajjati ||

32__._ á¹• 21 ``abhijÄ• topi ce hoti, rajjaá¹ƒ laddhÄ• na khattiyo.

duppaÃ±Ã±o hi kÄ• sipati, sabbenapi na jÄ«vati ||

33__._ á¹• 21 ``paÃ±Ã±Ä• va \Ne II 4/ sutaá¹ƒ vinicchinÄ« {paÃ±Ã±Ä• sutavinicchinÄ« (Se
silokavaá¸• á¸• hanÄ« {vaddhanÄ« (Ee) }.

paÃ±Ã±Ä• sahito naro idha, api dukkhe sukhÄ• ni vindati ||

34__._ á¹• 21 ``paÃ±Ã±aÃ±ca kho asussÅ«saá¹ƒ, na koci adhigacchati.

bahussutaá¹ƒ anÄ• gamma, dhammaá¹-á¹-haá¹ƒ avinibbhujaá¹ƒ ||

35__._ á¹• 21 ``yo ca dhammavibhaá¹…gaÃ±Ã±Å« {yo dhammaÃ±ca vibhÄ• gaÃ±Ã±Å« (Ee

anuá¹-á¹-hahati kÄ• lena, kammaphalaá¹ƒ tassa ijjhati {kammaphalaá¹ƒ tassijjhati, phalaá¹ƒ
(Katthaci) } ||

36__._ á¹• 21 ``anÄ• yatana {nÄ• â€™ nÄ• yatana (Ee) } sÄ«lassa, anÄ• yatana {nÄ• â€™

na nibbindiyakÄ• rissa, sammadattho vipaccati ||

37__._ á¹• 21 ``ajjhattaÃ±ca payuttassa, tathÄ• yatanasevino.

anibbindiyakÄ• rissa, sammadattho vipaccati ||

38__._ á¹• 21 ``yogappayogasaá¹…khÄ• taá¹ƒ, sambhatassÄ• nurakkhaá¹‡aá¹ƒ.

tÄ• ni \Se I 534/ tvaá¹ƒ tÄ• ta sevassu, mÄ• akammÄ• ya randhayi.

akammunÄ• hi dummedho, naá¸·Ä• gÄ• raá¹ƒva sÄ«datiâ€™â€™ ||

39__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

40__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

41__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mittÄ• maccesu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

42__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

43__._ á¹• 21 ``dhammaá¹ƒ \Be II 5/ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca ... pe ... ||

44__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, raá¹-á¹-hesu {raá¹-á¹-he (Ee) } janapadesu

45__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡a {samaá¹‡e (Se Katthaci) } brÄ• h

46__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

47__._ á¹• 21 ``dhammaá¹ƒ \Se I 535/ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vaho
sukhamÄ• vahati (Katthaci) }.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

48__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• {indo (Ee), sindÄ• (Katthaci) } dev

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• mado {pamÄ• do (Ee Katthaci)

49__._ á¹• 21 ``tattheva \Ne II 5/ te {vete (Ee) } vattapadÄ• , esÄ• va {esÄ• ca (Ee) } anusÄ

sappaÃ±Ã±asevÄ« kalyÄ• á¹‡Ä«, samattaá¹ƒ sÄ• ma {sÄ• maá¹ƒ (Katthaci) } taá¹ƒ vidÅ«â€

tesakuá¹‡ajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 522. sarabhaá¹…gajÄ• takaá¹ƒ (2)

50__._ á¹• 21 ``alaá¹…katÄ• kuá¹‡á¸• alino suvatthÄ• , veá¸·uriyamuttÄ• tharukhaggaband

rathesabhÄ• tiá¹-á¹-hatha ke nu tumhe, kathaá¹ƒ vo jÄ• nanti manussalokeâ€™â€™ ||

51__._ á¹• 21 ``ahamaá¹-á¹-hako bhÄ«maratho panÄ• yaá¹ƒ, kÄ• liá¹…garÄ• jÄ• pana ugg
uggatÄ• yaá¹ƒ (Katthaci) }.

susaÃ±Ã±atÄ• naá¹ƒ isÄ«naá¹ƒ {susaÃ±Ã±atÄ• nisinaá¹ƒ (Ee) } dassanÄ• ya, idhÄ• gatÄ•
||

52__._ á¹• 21 ``vehÄ• yasaá¹ƒ \Be II 6/ tiá¹-á¹-hasi {tiá¹-á¹-hati (Ee) } antalikkhe, pathaddhu
cando.

pucchÄ• mi taá¹ƒ yakkha mahÄ• nubhÄ• va, kathaá¹ƒ taá¹ƒ jÄ• nanti manussalokeâ€™â€™

53__._ á¹• 21 ``yamÄ• hu devesu sujampatÄ«ti, maghavÄ• ti \Se I 536/ taá¹ƒ Ä• hu manuss

sa devarÄ• jÄ• idamajja patto, susaÃ±Ã±atÄ• naá¹ƒ isÄ«naá¹ƒ dassanÄ• yaâ€™â€™ ||

54__._ á¹• 21 ``dÅ«re sutÄ• no isayo samÄ• gatÄ• , mahiddhikÄ• iddhiguá¹‡Å«papannÄ•

vandÄ• mi te ayire pasannacitto, ye jÄ«valokettha manussaseá¹-á¹-hÄ• â€™â€™ ||

55__._ á¹• 21 gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ {dakkhitÄ• naá¹ƒ (Se Ee) }, kÄ• yÄ• cu

ito paá¹-ikkamma sahassanetta, gandho isÄ«naá¹ƒ asuci devarÄ• jaâ€™â€™ ||

56__._ á¹• 21 ``gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ, kÄ• yÄ• cuto gacchatu mÄ• lutena.

vicitrapupphaá¹ƒ surabhiá¹ƒva mÄ• laá¹ƒ, gandhaÃ±ca etaá¹ƒ pÄ• á¹-ikaá¹…khÄ• ma bhan

na hettha devÄ• paá¹-ikkÅ«lasaÃ±Ã±inoâ€™â€™ ||

57__._ á¹• 21 ``purindado bhÅ«tapatÄ« yasassÄ«, devÄ• namindo sakko {idaá¹ƒ padaá¹ƒ n
} maghavÄ• sujampati.

sa devarÄ• jÄ• asuragaá¹‡appamaddano, okÄ• samÄ• kaá¹…khati paÃ±ha pucchituá¹ƒ ||

58__._ á¹• 21 ``ko \Se I 537/ nevimesaá¹ƒ idha paá¹‡á¸• itÄ• naá¹ƒ, paÃ±he puá¹-á¹-ho nipu

tiá¹‡á¹‡aÃ±ca raÃ±Ã±aá¹ƒ manujÄ• dhipÄ• naá¹ƒ, devÄ• namindassa ca vÄ• savassaâ€™

59__._ á¹• 21 ``ayaá¹ƒ \Be II 7/ isi {isÄ« (Ce Ee) } sarabhaá¹…go tapassÄ« {yasassÄ« (Ce)
methunasmÄ• .

Ä• ceraputto {Ä• cariyaputto (Ee Katthaci) } suvinÄ«tarÅ«po, so nesaá¹ƒ paÃ±hÄ• ni viyÄ• k

60__._ á¹• 21 ``koá¹‡á¸• aÃ±Ã±a paÃ±hÄ• ni viyÄ• karohi, yÄ• canti taá¹ƒ isayo sÄ• dhurÅ«

koá¹‡á¸• aÃ±Ã±a eso manujesu dhammo, yaá¹ƒ vuddha {vaddha (Ee), buddha (Katthaci) } n
bhÄ• roâ€™â€™ ||

61__._ á¹• 21 ``katÄ• vakÄ• sÄ• \Ne II 6/ pucchantu bhonto, yaá¹ƒ kiÃ±ci paÃ±haá¹ƒ mana

ahaÃ±hi taá¹ƒ taá¹ƒ vo viyÄ• karissaá¹ƒ, Ã±atvÄ• sayaá¹ƒ lokamimaá¹ƒ paraÃ±caâ€™â€™

62__._ á¹• 21 ``tato ca maghavÄ• sakko, atthadassÄ« purindado.

apucchi paá¹-hamaá¹ƒ paÃ±haá¹ƒ, yaÃ±cÄ• si abhipatthitaá¹ƒâ€™â€™ ||

63__._ á¹• 21 ``kiá¹ƒ sÅ« vadhitvÄ• na kadÄ• ci socati, kissappahÄ• naá¹ƒ isayo vaá¹‡á¹‡a

kassÄ«dha \Se I 538/ vuttaá¹ƒ pharusaá¹ƒ khametha, akkhÄ• hi me koá¹‡á¸• aÃ±Ã±a etama

64__._ á¹• 21 ``kodhaá¹ƒ vadhitvÄ• na kadÄ• ci socati, makkhappahÄ• naá¹ƒ isayo vaá¹‡á

sabbesaá¹ƒ vuttaá¹ƒ pharusaá¹ƒ khametha, etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™â€™

á¹• 40 65__._ á¹• 21 ``sakkÄ• ubhinnaá¹ƒ {hi dvinnaá¹ƒ (Ee) } vacanaá¹ƒ titikkhituá¹ƒ, sadis
seá¹-á¹-hatarassa {seá¹-á¹-hanarassa (Ee) } vÄ• pi.

kathaá¹ƒ nu hÄ«nassa vaco khametha, akkhÄ• hi me koá¹‡á¸• aÃ±Ã±a etamatthaá¹ƒâ€™â€

66__._ á¹• 21 ``bhayÄ• \Be II 8/ hi seá¹-á¹-hassa vaco khametha, sÄ• rambhahetÅ« pana s

yo cÄ«dha hÄ«nassa vaco khametha, etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™â€™ ||

67__._ á¹• 21 ``kathaá¹ƒ vijaÃ±Ã±Ä• catupattharÅ«paá¹ƒ {catumaá¹-á¹-harÅ«paá¹ƒ (Se Ee
sarikkhaá¹ƒ athavÄ• pi hÄ«naá¹ƒ.

virÅ«parÅ«pena caranti santo, tasmÄ• hi sabbesaá¹ƒ vaco khamethaâ€™â€™ ||

68__._ á¹• 21 ``na hetamatthaá¹ƒ mahatÄ«pi senÄ• , sarÄ• jikÄ• yujjhamÄ• nÄ• labhetha.

yaá¹ƒ \Se I 539/ khantimÄ• sappuriso labhetha, khantÄ« balassÅ«pasamanti verÄ• â€™â€

69__._ á¹• 21 ``subhÄ• sitaá¹ƒ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tadiá¹…gha

yathÄ• ahuá¹ƒ {ahÅ« (Ce Se Ee) } daá¹‡á¸• akÄ« nÄ• á¸·ikero {nÄ• á¸·ikÄ«ro (Ce Se Ee) }, rÄ• jÄ• .

tesaá¹ƒ gatiá¹ƒ brÅ«hi supÄ• pakamminaá¹ƒ, katthÅ«papannÄ• isinaá¹ƒ viheá¹-hakÄ• â€™

70__._ á¹• 21 ``kisaÃ±hi {kisaá¹ƒpi (Ee) } vacchaá¹ƒ avakiriya daá¹‡á¸• akÄ«, ucchinnamÅ«

kukkuá¸·anÄ• me nirayamhi paccati, tassa phuliá¹…gÄ• ni patanti kÄ• ye ||

71__._ á¹• 21 ``yo saÃ±Ã±ate pabbajite aheá¹-hayi {avaÃ±casi (Ee) }, dhammaá¹ƒ bhaá¹‡a

taá¹ƒ nÄ• á¸·ikeraá¹ƒ sunakhÄ• parattha, saá¹…gamma khÄ• danti viphandamÄ• naá¹ƒ ||

72__._ á¹• 21 ``athajjuno \Be II 9/ niraye sattisÅ«le, avaá¹ƒsiro patito uddhaá¹ƒpÄ• do {uddh addhapÄ• do (Ee) }.

aá¹…gÄ«rasaá¹ƒ gotamaá¹ƒ heá¹-hayitvÄ• , khantiá¹ƒ tapassiá¹ƒ cirabrahmacÄ• riá¹ƒ ||

73__._ á¹• 21 ``yo \Se I 540/ khaá¹‡á¸• aso pabbajitaá¹ƒ achedayi, khantiá¹ƒ vadantaá¹ƒ sa

kalÄ• buvÄ«ciá¹ƒ upapajja paccati, mahÄ• patÄ• paá¹ƒ {mahÄ• bhitÄ• paá¹ƒ (Ee) } kaá¹-uk

74__._ á¹• 21 ``etÄ• ni sutvÄ• nirayÄ• ni paá¹‡á¸• ito, aÃ±Ã±Ä• ni pÄ• piá¹-á¹-hatarÄ• ni ce

dhammaá¹ƒ care samaá¹‡abrÄ• hmaá¹‡esu, evaá¹…karo saggamupeti á¹-hÄ• naá¹ƒâ€™â€

75__._ á¹• 21 ``subhÄ• sitaá¹ƒ \Ne II 7/ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tad

kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ±Ã±avantaá¹ƒ vadanti.

kathaá¹ƒvidhaá¹ƒ sappurisaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ no siri no jahÄ• tiâ€™â€™ ||

76__._ á¹• 21 ``kÄ• yena vÄ• cÄ• ya ca yoâ€™ dha {yo ca (Ee) } saÃ±Ã±ato, manasÄ• ca

na attahetÅ« alikaá¹ƒ bhaá¹‡eti {bhaá¹‡Ä• ti (Ce Se Ee) }, tathÄ• vidhaá¹ƒ sÄ«lavantaá¹ƒ va

77__._ á¹• 21 ``gambhÄ«rapaÃ±haá¹ƒ manasÄ• bhicintayaá¹ƒ {manasÄ• vicintayaá¹ƒ (Ce)
karoti luddaá¹ƒ.

kÄ• lÄ• gataá¹ƒ \Se I 541/ {kÄ• lÄ• bhataá¹ƒ (Ee) } atthapadaá¹ƒ na riÃ±cati, tathÄ• vidhaá¹
vadanti ||

78__._ á¹• 21 ``yo \Be II 10/ ve kataÃ±Ã±Å« katavedi dhÄ«ro, kalyÄ• á¹‡amitto daá¸·habhat

dukhitassa sakkacca karoti kiccaá¹ƒ, tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadanti ||

79__._ á¹• 21 ``etehi sabbehi guá¹‡ehupeto, saddho mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«

saá¹…gÄ• hakaá¹ƒ sakhilaá¹ƒ saá¹‡havÄ• caá¹ƒ, tathÄ• vidhaá¹ƒ no siri no jahÄ• tiâ€™â€™

80__._ á¹• 21 ``subhÄ• sitaá¹ƒ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tadiá¹…gha

sÄ«laá¹ƒ siriÃ±cÄ• pi sataÃ±ca dhammaá¹ƒ, paÃ±Ã±aÃ±ca kaá¹ƒ seá¹-á¹-hataraá¹ƒ vadant

81__._ á¹• 21 ``paÃ±Ã±Ä• hi seá¹-á¹-hÄ• kusalÄ• vadanti, nakkhattarÄ• jÄ• riva tÄ• rakÄ•

sÄ«laá¹ƒ sÄ«rÄ« cÄ• pi sataÃ±ca dhammo {dhammÄ• (Ee) }, anvÄ• yikÄ• paÃ±Ã±avato b

82__._ á¹• 21 ``subhÄ• sitaá¹ƒ te anumodiyÄ• na, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tadiá¹…gha

kathaá¹ƒkaro \Se I 542/ kintikaro kimÄ• caraá¹ƒ, kiá¹ƒ sevamÄ• no labhatÄ«dha paÃ±Ã±aá¹

paÃ±Ã±Ä• ya dÄ• nippaá¹-ipaá¹ƒ {dÄ• ni paá¹-ipadaá¹ƒ (Ce Se Ee) } vadehi, kathaá¹ƒkaro p
maccoâ€™â€™ ||

83__._ á¹• 21 ``sevetha vuddhe nipuá¹‡e bahussute, uggÄ• hako ca paripucchako siyÄ• .

suá¹‡eyya sakkacca subhÄ• sitÄ• ni, evaá¹ƒkaro paÃ±Ã±avÄ• hoti macco ||

84__._ á¹• 21 ``\Be II 11/ paÃ±Ã±avÄ• kÄ• maguá¹‡e avekkhati, aniccato dukkhato rogato

evaá¹ƒ vipassÄ« pajahÄ• ti chandaá¹ƒ, dukkhesu kÄ• mesu mahabbhayesu ||

85__._ á¹• 21 ``sa vÄ«tarÄ• go pavineyya dosaá¹ƒ, mettaá¹ƒ {metta (Se Katthaci) } cittaá¹ƒ
(Ce Se Katthaci) } appamÄ• á¹‡aá¹ƒ.

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, anindito brahmamupeti á¹-hÄ• naá¹ƒâ€™â€™

86__._ á¹• 21 ``mahatthiyaá¹ƒ {mahiddhiyaá¹ƒ (Ce Se Ee) } Ä• gamanaá¹ƒ ahosi, tavamaá¹
(Ce Se Katthaci) } bhÄ«marathassa cÄ• pi.

kÄ• liá¹…garÄ• jassa ca uggatassa, sabbesa \Se I 543/ vo kÄ• marÄ• go pahÄ«noâ€™â€™

87__._ á¹• 21 ``evametaá¹ƒ paracittavedi, sabbesa no kÄ• marÄ• go pahÄ«no.

karohi okÄ• samanuggahÄ• ya, yathÄ• gatiá¹ƒ te abhisambhavemaâ€™â€™ ||

88__._ á¹• 21 ``karomi okÄ• samanuggahÄ• ya, tathÄ• hi vo kÄ• marÄ• go pahÄ«no.

pharÄ• tha kÄ• yaá¹ƒ vipulÄ• ya pÄ«tiyÄ• , yathÄ• gatiá¹ƒ me abhisambhavethaâ€™â€™ |

89__._ á¹• 21 ``sabbaá¹ƒ \Ne II 8/ karissÄ• ma tavÄ• nusÄ• saniá¹ƒ, yaá¹ƒ yaá¹ƒ tuvaá¹ƒ va

pharÄ• ma kÄ• yaá¹ƒ vipulÄ• ya pÄ«tiyÄ• , yathÄ• gatiá¹ƒ te abhisambhavemaâ€™â€™ ||

90__._ á¹• 21 ``katÄ• ya {katÄ• yaá¹ƒ (Ce Ee) } vacchassa kisassa pÅ«jÄ• , gacchantu bho

jhÄ• ne ratÄ• hotha sadÄ• samÄ• hitÄ• , esÄ• ratÄ« pabbajitassa seá¹-á¹-hÄ• â€™â€™ |

91__._ á¹• 21 ``sutvÄ• na \Be II 12/ gÄ• thÄ• paramatthasaá¹ƒhitÄ• , subhÄ• sitÄ• isinÄ•

te vedajÄ• tÄ• anumodamÄ• nÄ• , pakkÄ• mu \Se I 544/ {pakkamu (Katthaci) } devÄ• deva

92__._ á¹• 21 ``gÄ• thÄ• imÄ• atthavatÄ« subyaÃ±janÄ• , subhÄ• sitÄ• isinÄ• paá¹‡á¸• i

yo kocimÄ• aá¹-á¹-hikatvÄ• {aá¹-á¹-hiá¹ƒ katvÄ• (Katthaci) } suá¹‡eyya, labhetha pubbÄ• |

laddhÄ• na pubbÄ• pariyaá¹ƒ visesaá¹ƒ, adassanaá¹ƒ maccurÄ• jassa gaccheâ€™â€™ ||

93__._ á¹• 21 ``sÄ• lissaro sÄ• riputto, meá¹‡á¸• issaro ca kassapo.

pabbato anuruddho ca, kaccÄ• yano ca devalo {devilo (Se Katthaci) } ||

94__._ á¹• 21 ``anusisso ca Ä• nando, kisavaccho ca kolito.

nÄ• rado udÄ• yÄ« thero {nÄ• rado puá¹‡á¹‡o mantÄ• nÄ«putto (Ce) }, parisÄ• buddhapari

sarabhaá¹…go lokanÄ• tho, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

sarabhaá¹…gajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 523. alambusÄ• jÄ• takaá¹ƒ (3)

95__._ á¹• 21 ``atha bravi brahÄ• indo, vatrabhÅ« jayataá¹ƒ pitÄ• .

devakaÃ±Ã±aá¹ƒ parÄ• bhetvÄ• , sudhammÄ• yaá¹ƒ alambusaá¹ƒ ||

96__._ á¹• 21 ``misse devÄ• taá¹ƒ yÄ• canti, tÄ• vatiá¹ƒsÄ• saindakÄ• .

isippalobhane \Se I 545/ {isipalobhike (Ce Se), isiá¹ƒ palobhike (Ee) } gaccha, isisiá¹…gaá¹ƒ

97__._ á¹• 21 ``purÄ• yaá¹ƒ amhe acceti {nÄ• cceti (Se Katthaci) }, vattavÄ• {vatavÄ• (Ce
brahmacariyavÄ• .

nibbÄ• nÄ• bhirato vuddho {vaddho (Ee), buddho (Se Katthaci) }, tassa maggÄ• ni Ä• varaâ

98__._ á¹• 21 ``devarÄ• ja kimeva tvaá¹ƒ, mameva tuvaá¹ƒ sikkhasi.

isippalobhane {isipalobhike (Ce Se), isiá¹ƒ palobhike (Ee) } gaccha, santi aÃ±Ã±Ä• pi accha

99__._ á¹• 21 ``mÄ• disiyo \Be II 13/ pavarÄ• ceva, asoke nandane vane.

tÄ• sampi hotu pariyÄ• yo, tÄ• pi yantu palobhanÄ• â€™â€™ {palobhikÄ• (Se Ee) } ||

100__._ á¹• 21 ``addhÄ• \Ne II 9/ hi saccaá¹ƒ bhaá¹‡asi, santi aÃ±Ã±Ä• pi accharÄ• .

tÄ• disiyo pavarÄ• ceva, asoke nandane vane ||

101__._ á¹• 21 ``na tÄ• evaá¹ƒ pajÄ• nanti, pÄ• ricariyaá¹ƒ pumaá¹ƒ gatÄ• .

yÄ• disaá¹ƒ tvaá¹ƒ pajÄ• nÄ• si, nÄ• ri sabbaá¹…gasobhane ||

102__._ á¹• 21 ``tvameva gaccha kalyÄ• á¹‡i, itthÄ«naá¹ƒ pavarÄ• casi.

taveva vaá¹‡á¹‡arÅ«pena, savasamÄ• nayissasiâ€™â€™ {vasamÄ• nÄ• payissasi (Se), va
vasamÄ• nayissasi (Katthaci) } ||

103__._ á¹• 21 ``na vÄ• haá¹ƒ na gamissÄ• mi, devarÄ• jena pesitÄ• .

vibhemi cetaá¹ƒ Ä• sÄ• duá¹ƒ, uggatejo hi brÄ• hmaá¹‡o ||

104__._ á¹• 21 ``aneke nirayaá¹ƒ pattÄ• , isimÄ• sÄ• diyÄ• janÄ• .

Ä• pannÄ• mohasaá¹ƒsÄ• raá¹ƒ, tasmÄ• lomÄ• ni haá¹ƒsayeâ€™â€™ ||

105__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«.

missÄ• missitu {missetu (Ce Se Ee) } micchantÄ«, isisiá¹…gaá¹ƒ alambusÄ• ||

106__._ á¹• 21 ``sÄ• ca taá¹ƒ vanamogayha, isisiá¹…gena rakkhitaá¹ƒ.

bimbajÄ• lakasaÃ±channaá¹ƒ \Se I 546/, samantÄ• aá¸• á¸• hayojanaá¹ƒ ||

107__._ á¹• 21 ``pÄ• tova pÄ• tarÄ• samhi, udaá¹‡hasamayaá¹ƒ {udayasamayaá¹ƒ (Se), ud
pati.

aggiá¹-á¹-haá¹ƒ parimajjantaá¹ƒ, isisiá¹…gaá¹ƒ upÄ• gamiâ€™â€™ ||

108__._ á¹• 21 ``kÄ• nu vijjurivÄ• bhÄ• si, osadhÄ« viya tÄ• rakÄ• .

vicittahatthÄ• bharaá¹‡Ä• {vicittavatthÄ• bharaá¹‡Ä• (Ce) }, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ•
{Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• (?) } ||

109__._ á¹• 21 ``Ä• diccavaá¹‡á¹‡asaá¹…kÄ• sÄ• , hemacandanagandhinÄ«.

saÃ±Ã±atÅ«rÅ« mahÄ• mÄ• yÄ• , kumÄ• rÄ« cÄ• rudassanÄ• ||

110__._ á¹• 21 ``vilaggÄ• {vilÄ• kÄ• (Ce Se Ee) } mudukÄ• suddhÄ• , pÄ• dÄ• te suppati

gamanÄ• kÄ• manÄ«yÄ• {kamanÄ• kamanÄ«yÄ• (Ce Ee) } te, harantiyeva me mano ||

111__._ á¹• 21 ``anupubbÄ• va \Be II 14/ te Å«rÅ«, nÄ• ganÄ• sasamÅ«pamÄ• .

vimaá¹-á¹-hÄ• tuyhaá¹ƒ sussoá¹‡Ä«, akkhassa phalakaá¹ƒ yathÄ• ||

112__._ á¹• 21 ``uppalasseva kiÃ±jakkhÄ• , nÄ• bhi te sÄ• dhu saá¹‡á¹-hitÄ• .

pÅ«rÄ• kaá¹‡haÃ±janasseva, dÅ«rato paá¹-idissati ||

113__._ á¹• 21 ``duvidhÄ• jÄ• tÄ• urajÄ• , avaá¹‡á¹-Ä• sÄ• dhu paccudÄ• .

payodharÄ• apatitÄ• {appatÄ«tÄ• (Ce Se Ee) }, aá¸• á¸• halÄ• busamÄ• thanÄ• ||

114__._ á¹• 21 ``dÄ«ghÄ• kambutalÄ• bhÄ• sÄ• , gÄ«vÄ• eá¹‡eyyakÄ• yathÄ• .

paá¹‡á¸• arÄ• varaá¹‡Ä• vaggu, catutthamanasannibhÄ• ||

115__._ á¹• 21 ``uddhaggÄ• \Ne II 10/ ca adhaggÄ• ca, dumaggaparimajjitÄ• .

duvijÄ• nelasambhÅ«tÄ• , dantÄ• tava sudassanÄ• ||

116__._ á¹• 21 ``apaá¹‡á¸• arÄ• lohitantÄ• , jiÃ±jÅ«ka {jiÃ±juka (Ce Se Ee) } phalasannibh

Ä• yatÄ• \Se I 547/ ca visÄ• lÄ• ca, nettÄ• tava sudassanÄ• ||

117__._ á¹• 21 ``nÄ• tidÄ«ghÄ• susammaá¹-á¹-hÄ• , kanakabyÄ• {kanakaggÄ• (Ee) } san

uttamaá¹…garuhÄ• tuyhaá¹ƒ, kesÄ• candanagandhikÄ• ||

118__._ á¹• 21 ``yÄ• vatÄ• kasigorakkhÄ• , vÄ• á¹‡ijÄ• naá¹ƒ {vaá¹‡ijÄ• naá¹ƒ (Ee) } ca yÄ

isÄ«naÃ±ca parakkantaá¹ƒ, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ ||

119__._ á¹• 21 ``na te samasamaá¹ƒ passe, asmiá¹ƒ pathavi {puthuvi (Ee) } maá¹‡á¸• ale.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

120__._ á¹• 21 ``na paÃ±hakÄ• lo bhaddante, kassapevaá¹ƒ gate sati.

ehi samma ramissÄ• ma, ubho asmÄ• kamassame.

ehi taá¹ƒ upagÅ«hissaá¹ƒ {upaguyhissaá¹ƒ (Se) }, ratÄ«naá¹ƒ kusalo bhavaâ€™â€™ ||

121__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«.

missÄ• missitumicchantÄ«, isisiá¹…gaá¹ƒ alambusÄ• â€™â€™ ||

122__._ á¹• 21 ``so ca vegena nikkhamma, chetvÄ• dandhaparakkamaá¹ƒ {dandhapadakk

tamuttamÄ• su veá¹‡Ä«su, ajjhappatto {ajjhÄ• patto (Ee) } parÄ• masi.

123__._ á¹• 21 ``tamudÄ• vatta \Be II 15/ kalyÄ• á¹‡Ä«, palissaji susobhanÄ• {susobhaá¹‡

cavitamhi {cavi tamhÄ• (Se Katthaci) } brahmacariyÄ• , yathÄ• taá¹ƒ atha tositÄ• ||

124__._ á¹• 21 ``manasÄ• agamÄ• indaá¹ƒ, vasantaá¹ƒ nandane vane.

tassÄ• saá¹…kappamaÃ±Ã±Ä• ya, maghavÄ• devakuÃ±jaro ||

125__._ á¹• 21 ``pallaá¹…kaá¹ƒ pahiá¹‡Ä« khippaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ sopavÄ• hanaá¹ƒ.

sauttaracchadapaÃ±Ã±Ä• saá¹ƒ, sahassapaá¹-iyatthataá¹ƒ {paá¹-ikatthataá¹ƒ (Ce) } ||

126__._ á¹• 21 ``tamenaá¹ƒ \Se I 548/ tattha dhÄ• resi, ure katvÄ• na sobhanÄ• .

yathÄ• ekamuhuttaá¹ƒva, tÄ«á¹‡i vassÄ• ni dhÄ• rayi ||

127__._ á¹• 21 ``vimado tÄ«hi vassehi, pabujjhitvÄ• na brÄ• hmaá¹‡o.

addasÄ• si harita {harÄ« (Ee) } rukkhe, samantÄ• aggiyÄ• yanaá¹ƒ ||

128__._ á¹• 21 ``navapattavanaá¹ƒ phullaá¹ƒ, kokilaggaá¹‡aghositaá¹ƒ.

samantÄ• paviloketvÄ• , rudaá¹ƒ assÅ«ni vattayi ||

129__._ á¹• 21 ``na \Ne II 11/ juhe na jape {jappe (Katthaci) } mante, aggihuttaá¹ƒ pahÄ• pit

ko nu me pÄ• ricariyÄ• ya, pubbe cittaá¹ƒ palobhayi ||

130__._ á¹• 21 ``araÃ±Ã±e me viharato, yo me tejÄ• ha sambhutaá¹ƒ {sambhataá¹ƒ (Ee) }.

nÄ• nÄ• ratnaparipÅ«raá¹ƒ, nÄ• vaá¹ƒva gaá¹‡hi aá¹‡á¹‡aveâ€™â€™ ||

131__._ á¹• 21 ``ahaá¹ƒ te pÄ• ricariyÄ• ya, devarÄ• jena pesitÄ• .

avadhiá¹ƒ {avadhÄ« (Se Ee Katthaci) } cittaá¹ƒ cittena, pamÄ• do {pamÄ• dÄ• (Se Ee) } tva
||

132__._ á¹• 21 ``imÄ• ni kira maá¹ƒ tÄ• to, kassapo anusÄ• sati.

kamalÄ• sadisitthiyo {sarisitthiyo (Se Ee) }, tÄ• yo bujjhesi mÄ• á¹‡ava ||

133__._ á¹• 21 ``ure gaá¹‡á¸• Ä• yo bujjhesi, tÄ• yo bujjhesi mÄ• á¹‡ava.

iccÄ• nusÄ• si maá¹ƒ tÄ• to, yathÄ• maá¹ƒ anukampako ||

134__._ á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ nÄ• kaá¹ƒ, pitu vuddhassa sÄ• sanaá¹ƒ.

araÃ±Ã±e nimmanussamhi, svajja jhÄ• yÄ• mi {svÄ• jjajjhÄ• yÄ• mi (Ce Ee) } ekako ||

135__._ á¹• 21 ``sohaá¹ƒ \Be II 16/ tathÄ• karissÄ• mi, dhiratthu jÄ«vitena me.

puna vÄ• tÄ• diso hessaá¹ƒ, maraá¹‡aá¹ƒ me bhavissatiâ€™â€™ ||

136__._ á¹• 21 ``tassa \Se I 549/ tejaá¹ƒ {tejaÃ±ca (Ce Ee) } vÄ«riyaÃ±ca, dhitiá¹ƒ {dhitiÃ±c
avaá¹-á¹-hitaá¹ƒ {suvaá¸• á¸• hitaá¹ƒ (Ce) }.

sirasÄ• aggahÄ« pÄ• de, isisiá¹…gaá¹ƒ alambusÄ• ||

137__._ á¹• 21 ``mÄ• me kujjha {kujjhi (Ee) } mahÄ• vÄ«ra, mÄ• me kujjha {kujjhi (Ee) } m

mahÄ• attho mayÄ• ciá¹‡á¹‡o, tidasÄ• naá¹ƒ yasassinaá¹ƒ.

tayÄ• saá¹ƒkampitaá¹ƒ Ä• si, sabbaá¹ƒ devapuraá¹ƒ tadÄ• â€™â€™ ||

138__._ á¹• 21 ``tÄ• vatiá¹ƒsÄ• ca ye devÄ• , tidasÄ• naÃ±ca vÄ• savo.

tvaÃ±ca bhadde sukhÄ« hohi, gaccha kaÃ±Ã±e yathÄ• sukhaá¹ƒâ€™â€™ ||

139__._ á¹• 21 ``tassa pÄ• de gahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, tamhÄ• á¹-hÄ• nÄ• apakkami ||

140__._ á¹• 21 ``yo ca tassÄ• si pallaá¹…ko, sovaá¹‡á¹‡o sopavÄ• hano.

sauttaracchadapaÃ±Ã±Ä• so, sahassapaá¹-iyatthato.

tameva pallaá¹…kamÄ• ruyha, agÄ• devÄ• na santike ||

141__._ á¹• 21 ``tamokkamiva Ä• yantiá¹ƒ, jalantiá¹ƒ vijjutaá¹ƒ yathÄ• .

patÄ«to sumano vitto, devindo adadÄ• varaá¹ƒâ€™â€™ ||

á¹• 22

142__._ á¹• 21 ``varaÃ±ce \Ne II 12/ me ado sakka, sabbabhÅ«tÄ• namissara.

nisippalobhikÄ• {na isipalobhikÄ• (Se), na isipalobhiyaá¹ƒ (Ee) } gacche, etaá¹ƒ sakka vara
||

alambusÄ• jÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 524. saá¹…khapÄ• lajÄ• takaá¹ƒ (4)

143__._ á¹• 21 ``ariyÄ• vakÄ• sosi pasannanetto, maÃ±Ã±e \Se I 550/ bhavaá¹ƒ pabbajito k

kathaá¹ƒ nu vittÄ• ni pahÄ• ya bhoge, pabbaji nikkhamma gharÄ• sapaÃ±Ã±aâ€™â€™ {sa

} ||

144__._ á¹• 21 ``sayaá¹ƒ \Be II 17/ vimÄ• naá¹ƒ naradeva disvÄ• , mahÄ• nubhÄ• vassa m

disvÄ• na puÃ±Ã±Ä• na mahÄ• vipÄ• kaá¹ƒ, saddhÄ• yahaá¹ƒ pabbajitomhi rÄ• jaâ€™â€™

145__._ á¹• 21 ``na kÄ• makÄ• mÄ• na bhayÄ• na dosÄ• , vÄ• caá¹ƒ musÄ• pabbajitÄ•

akkhÄ• hi me pucchito etamatthaá¹ƒ, sutvÄ• na me jÄ• yihitippasÄ• doâ€™â€™ ||

146__._ á¹• 21 ``vÄ• á¹‡ijja {vaá¹‡ijja (Ee) } raá¹-á¹-hÄ• dhipa gacchamÄ• no, pathe addasÄ
{milÄ• caputte (Ce Ee) }.

pavaddhakÄ• yaá¹ƒ uragaá¹ƒ mahantaá¹ƒ, Ä• dÄ• ya gacchante pamodamÄ• neâ€™â€™

147__._ á¹• 21 ``sohaá¹ƒ samÄ• gamma janinda tehi, pahaá¹-á¹-halomo avacamhi bhÄ«to.

kuhiá¹ƒ ayaá¹ƒ nÄ«yati {niyyati (Katthaci) } bhÄ«makÄ• yo, nÄ• gena kiá¹ƒ kÄ• hatha bhoja

148__._ á¹• 21 ``nÄ• go ayaá¹ƒ nÄ«yati bhojanatthÄ• {bhojanatthaá¹ƒ (Ce Se Ee) }, pavad
mahanto.

sÄ• duÃ±ca thÅ«laÃ±ca muduÃ±ca maá¹ƒsaá¹ƒ, na tvaá¹ƒ rasaÃ±Ã±Ä• si videhaputta ||

149__._ á¹• 21 ``ito mayaá¹ƒ gantvÄ• sakaá¹ƒ niketaá¹ƒ {niketanaá¹ƒ (Ee) }, Ä• dÄ• ya sat

maá¹ƒsÄ• ni bhokkhÄ• ma {bhakkhÄ• ma (Se) } pamodamÄ• nÄ• , mayaÃ±hi ve sattavo pa

150__._ á¹• 21 ``sace ayaá¹ƒ nÄ«yati bhojanatthÄ• , pavaddhakÄ• yo urago mahanto.

dadÄ• mi vo balibaddÄ• ni {balivaddÄ• ni (Ee) } soá¸·asa, nÄ• gaá¹ƒ imaá¹ƒ muÃ±catha ba

151__._ á¹• 21 ``addhÄ• \Be II 18/ hi no bhakkho ayaá¹ƒ manÄ• po, bahÅ« ca no uragÄ• b
urago bhuttapubbo (Katthaci) }.

karoma te taá¹ƒ vacanaá¹ƒ aá¸·Ä• ra {Ä• á¸·Ä• ra (Katthaci) evamuparipi}, mittaÃ±ca no hoh

152__._ á¹• 21 ``tadassu te bandhanÄ• mocayiá¹ƒsu, yaá¹ƒ natthuto paá¹-imokkassa pÄ• s

mutto ca so bandhanÄ• nÄ• garÄ• jÄ• , pakkÄ• mi pÄ• cÄ«namukho muhuttaá¹ƒ ||

153__._ á¹• 21 ``gantvÄ• na pÄ• cÄ«namukho muhuttaá¹ƒ, puá¹‡á¹‡ehi \Se I 552/ nettehi p

tadÄ• ssahaá¹ƒ piá¹-á¹-hito anvagacchiá¹ƒ, dasaá¹…guliá¹ƒ aÃ±jaliá¹ƒ paggahetvÄ• ||

154__._ á¹• 21 ``gaccheva \Ne II 13/ kho tvaá¹ƒ taramÄ• narÅ«po, mÄ• taá¹ƒ amittÄ• puna

dukkho hi luddehi punÄ• samÄ• gamo, adassanaá¹ƒ bhojaputtÄ• na gaccha ||

155__._ á¹• 21 ``agamÄ• si so rahadaá¹ƒ vippasannaá¹ƒ, nÄ«lobhÄ• saá¹ƒ ramaá¹‡Ä«yaá¹

samotataá¹ƒ {samonataá¹ƒ (Se Katthaci) } jambuhi vetasÄ• hi, pÄ• vekkhi nittiá¹‡á¹‡abhayo

156__._ á¹• 21 ``so taá¹ƒ pavissa na cirassa nÄ• go, dibbena me pÄ• turahuá¹ƒ janinda.

upaá¹-á¹-hahÄ« maá¹ƒ pitaraá¹ƒva putto, hadayaá¹…gamaá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡a

157__._ á¹• 21 ``tvaá¹ƒ \Be II 19/ mesi mÄ• tÄ• ca pitÄ• {pitÄ• ca (Ee) } aá¸·Ä• ra, abbhar
sahÄ• yo.

sakaÃ±ca iddhiá¹ƒ paá¹-ilÄ• bhakosmi {paá¹-ilÄ• bhitosmi (Ee) }, aá¸·Ä• ra passa me nivesa

pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, masakkasÄ• raá¹ƒ \Se I 553/ viya vÄ• savassaâ€

158__._ á¹• 21 ``taá¹ƒ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, asakkharÄ• ceva mudÅ« subhÄ•

nÄ«cattiá¹‡Ä• {nÄ«cÄ• tiá¹‡Ä• (Se Ee) } apparajÄ• ca bhÅ«mi, pÄ• sÄ• dikÄ• yattha jah

159__._ á¹• 21 ``anÄ• vakulÄ• veá¸·uriyÅ«panÄ«lÄ• , catuddisaá¹ƒ ambavanaá¹ƒ suramma

pakkÄ• ca pesÄ« ca phalÄ• suphullÄ• , niccotukÄ• dhÄ• rayantÄ« phalÄ• ni ||

160__._ á¹• 21 ``tesaá¹ƒ vanÄ• naá¹ƒ naradeva majjhe, nivesanaá¹ƒ bhassarasannikÄ• saá

rajataggaá¸·aá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raá¹ƒ, obhÄ• satÄ« vijjurivantalikkhe ||

161__._ á¹• 21 ``maá¹‡Ä«mayÄ• soá¹‡á¹‡amayÄ• {sovaá¹‡á¹‡amayÄ• (Ce Se Ee) } uá¸·A
sunimmitÄ• .

paripÅ«rÄ• kaÃ±Ã±Ä• hi alaá¹…katÄ• bhi, suvaá¹‡á¹‡akÄ• yÅ«radharÄ• hi rÄ• ja ||

162__._ á¹• 21 ``so saá¹…khapÄ• lo taramÄ• narÅ«po, pÄ• sÄ• damÄ• ruyha anomavaá¹‡á

sahassathambhaá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, yatthassa \Se I 554/ bhariyÄ• mahesÄ« ahosi ||

163__._ á¹• 21 ``ekÄ• \Be II 20/ ca nÄ• rÄ« taramÄ• narÅ«pÄ• , Ä• dÄ• ya veá¸·uriyamaya

subhaá¹ƒ maá¹‡iá¹ƒ jÄ• timantÅ«papannaá¹ƒ, acoditÄ• Ä• sanamabbhihÄ• si ||

164__._ á¹• 21 ``tato maá¹ƒ urago hatthe gahetvÄ• , nisÄ«dayÄ« pÄ• mukhaÄ• sanasmiá¹ƒ

idamÄ• sanaá¹ƒ atra bhavaá¹ƒ nisÄ«datu, bhavaÃ±hi me aÃ±Ã±ataro garÅ«naá¹ƒ ||

165__._ á¹• 21 ``aÃ±Ã±Ä• ca nÄ• rÄ« taramÄ• narÅ«pÄ• , Ä• dÄ• ya vÄ• riá¹ƒ upasaá¹…k

pÄ• dÄ• ni pakkhÄ• layÄ« me janinda, bhariyÄ• va {bhariyÄ• ca (Ee) } bhattÅ« patino piyas

166__._ á¹• 21 ``aparÄ• ca nÄ• rÄ« taramÄ• narÅ«pÄ• , paggayha sovaá¹‡á¹‡amayÄ• ya
pÄ• tiyÄ• .

anekasÅ«paá¹ƒ vividhaá¹ƒ viyaÃ±janaá¹ƒ, upanÄ• mayÄ« bhatta manuÃ±Ã±arÅ«paá¹ƒ ||

167__._ á¹• 21 ``turiyehi {tÅ«riyehi (Katthaci) } maá¹ƒ bhÄ• rata bhuttavantaá¹ƒ, upaá¹-á¹-ha
viditvÄ• .

tatuttariá¹ƒ {taduttariá¹ƒ (Katthaci) } maá¹ƒ nipatÄ« mahantaá¹ƒ, dibbehi \Se I 555/ kÄ• meh

168__._ á¹• 21 ``bhariyÄ• \Ne II 14/ mametÄ• tisatÄ• aá¸·Ä• ra, sabbattamajjhÄ• padumu

aá¸·Ä• ra etÄ• ssu te kÄ• makÄ• rÄ• , dadÄ• mi te tÄ• paricÄ• rayassu ||

169__._ á¹• 21 ``saá¹ƒvaccharaá¹ƒ dibbarasÄ• nubhutvÄ• , tadÄ• ssuhaá¹ƒ {tadassahaá¹ƒ
{uttari paccabhÄ• siá¹ƒ (Ce Se), uttariá¹ƒ paccabhÄ• siá¹ƒ (Ee) }.

nÄ• gassidaá¹ƒ kinti kathaÃ±ca laddhaá¹ƒ, kathajjhagamÄ• si vimÄ• naseá¹-á¹-haá¹ƒâ€™â€

170__._ á¹• 21 ``adhicca \Be II 21/ laddhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• hu

pucchÄ• mi taá¹ƒ {te (Ee) } nÄ• garÄ• jetamatthaá¹ƒ, kathajjhagamÄ• si vimÄ• naseá¹-á¹-ha

171__._ á¹• 21 ``nÄ• dhicca laddhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒkataá¹ƒ nÄ• pi

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naá¹ƒâ€™â€™ ||

172__._ á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹ƒ

akkhÄ• hi me nÄ• garÄ• jetamatthaá¹ƒ, kathaá¹ƒ \Se I 556/ nu te laddhamidaá¹ƒ vimÄ• naá

173__._ á¹• 21 ``rÄ• jÄ• ahosiá¹ƒ magadhÄ• namissaro, duyyodhano nÄ• ma mahÄ• nubh

so ittaraá¹ƒ jÄ«vitaá¹ƒ saá¹ƒviditvÄ• , asassataá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ ||

174__._ á¹• 21 ``annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• s

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si, santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

175__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ee potthake natthi} ``mÄ• laÃ±ca gandhaÃ±ca vilepanaÃ±
{padÄ«payaá¹ƒ (Se Katthaci) } yÄ• namupassayaÃ±ca.

acchÄ• danaá¹ƒ seyyamathannapÄ• naá¹ƒ, sakkacca dÄ• nÄ• ni adamha tattha {ayaá¹ƒ gÄ

176__._ á¹• 21 ``taá¹ƒ \Be II 22/ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡a

teneva me laddhamidaá¹ƒ vimÄ• naá¹ƒ, pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒâ€™â€™.

``naccehi gÄ«tehi cupetarÅ«paá¹ƒ, ciraá¹-á¹-hitikaá¹ƒ na ca sassatÄ• yaá¹ƒ ||

177__._ á¹• 21 ``appÄ• nubhÄ• vÄ• taá¹ƒ mahÄ• nubhÄ• vaá¹ƒ, tejassinaá¹ƒ \Se I 557/ ha

kimeva dÄ• á¹-hÄ• vudha kiá¹ƒ paá¹-icca, hatthatta {hatthattha (Ce Se Ee) } mÄ• gacchi var
{vaá¹‡ibbakÄ• naá¹ƒ (Ce) } ||

178__._ á¹• 21 ``bhayaá¹ƒ nu te anvagataá¹ƒ mahantaá¹ƒ, tejo nu te nÄ• nvagaá¹ƒ dantam

kimeva dÄ• á¹-hÄ• vudha kiá¹ƒ paá¹-icca, kilesamÄ• pajji vanibbakÄ• naá¹ƒâ€™â€™ ||

179__._ á¹• 21 ``na me bhayaá¹ƒ anvagataá¹ƒ mahantaá¹ƒ, tejo na sakkÄ• mama tehi han
Katthaci) }.

sataÃ±ca dhammÄ• ni sukittitÄ• ni, samuddavelÄ• va duraccayÄ• ni ||

180__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¸·Ä• ra, uposathaá¹ƒ niccamupÄ• vasÄ•

athÄ• gamuá¹ƒ soá¸·asa bhojaputtÄ• , rajjuá¹ƒ gahetvÄ• na daá¸·haÃ±ca pÄ• saá¹ƒ ||

181__._ á¹• 21 ``bhetvÄ• na nÄ• saá¹ƒ atikassa {antakassa (Katthaci) } rajjuá¹ƒ, nayiá¹ƒsu
luddÄ• .

etÄ• disaá¹ƒ dukkhamahaá¹ƒ titikkhaá¹ƒ {titikkhiá¹ƒ (Ee) }, uposathaá¹ƒ appaá¹-ikopayantoâ

182__._ á¹• 21 ``ekÄ• yane \Ne II 15/ \Be II 23/ taá¹ƒ pathe addasaá¹ƒsu, balena \Se I 558/
cupetarÅ«paá¹ƒ.

siriyÄ• paÃ±Ã±Ä• ya ca bhÄ• vitosi, kiá¹ƒ patthayaá¹ƒ {kimatthiyaá¹ƒ (Ce Se Ee) } nÄ• ga t

183__._ á¹• 21 ``na puttahetÅ« na dhanassa hetu, na Ä• yuno cÄ• pi aá¸·Ä• ra hetu.

manussayoniá¹ƒ abhipatthayÄ• no, tasmÄ• parakkamma tapo karomiâ€™â€™ ||

184__._ á¹• 21 ``tvaá¹ƒ lohitakkho vihatantaraá¹ƒso, alaá¹…kato kappitakesamassu.

surosito lohitacandanena, gandhabbarÄ• jÄ• va disÄ• pabhÄ• sasi {pabhÄ• si (Katthaci) } |

185__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, sabbehi kÄ• mehi samaá¹…gibhÅ«to.

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, seyyo ito kena manussalokoâ€™â€™ ||

186__._ á¹• 21 ``aá¸·Ä• ra nÄ• Ã±Ã±atra manussalokÄ• , suddhÄ« va saá¹ƒvijjati saá¹ƒyam

ahaÃ±ca laddhÄ• na manussayoniá¹ƒ, kÄ• hÄ• mi jÄ• timaraá¹‡assa antaá¹ƒâ€™â€™ ||

187__._ á¹• 21 ``saá¹ƒvaccharo \Se I 559/ me vasato {vusito (Ee) } tavantike, annena pÄ• n

Ä• mantayitvÄ• na palemi nÄ• ga, cirappavuá¹-á¹-hosmi {cirappavuttho asmi (Ee) } ahaá¹ƒ j

188__._ á¹• 21 ``puttÄ• ca dÄ• rÄ• anujÄ«vino ca {caâ€™ nujÄ«vino (Se Ee) }, niccÄ• nus
taá¹ƒ.

kaccinnu taá¹ƒ nÄ• bhisapittha {nÄ• bhisaá¹ƒsittha (Se Ee) } koci, piyaÃ±hi me dassanaá¹ƒ
aá¸·Ä• raâ€™â€™ ||

189__._ á¹• 21 ``yathÄ• pi \Be II 24/ mÄ• tÅ« ca pitÅ« agÄ• re, putto piyo paá¹-ivihito vasey

tatopi mayhaá¹ƒ idhameva seyyo, cittaÃ±hi te nÄ• ga mayÄ« pasannaá¹ƒâ€™â€™ ||

190__._ á¹• 21 ``maá¹‡Ä« mamaá¹ƒ vijjati lohitaá¹…ko {lohitaá¹…go (Katthaci) }, dhanÄ• ha
uá¸·Ä• raá¹ƒ.

Ä• dÄ• ya tvaá¹ƒ {taá¹ƒ (Ee) } gaccha sakaá¹ƒ niketaá¹ƒ, laddhÄ• dhanaá¹ƒ taá¹ƒ maá¹‡im

191__._ á¹• 21 ``diá¹-á¹-hÄ• mayÄ• mÄ• nusakÄ• pi kÄ• mÄ• , asassatÄ• vipariá¹‡Ä• ma

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , saddhÄ• yahaá¹ƒ pabbajitomhi rÄ• ja ||

192__._ á¹• 21 ``dumapphalÄ• nÄ«va \Se I 560/ patanti mÄ• á¹‡avÄ• , daharÄ• ca vuddhÄ

etampi disvÄ• pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyoâ€™â€™ ||

193__._ á¹• 21 ``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacin

nÄ• gaÃ±ca sutvÄ• na tavaÃ±caá¸·Ä• ra, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• niâ€™â€™ |

194__._ á¹• 21 ``addhÄ• have sevitabbÄ• sapaÃ±Ã±Ä• , bahussutÄ• ye bahuá¹-hÄ• nacin

nÄ• gaÃ±ca sutvÄ• na mamaÃ±ca rÄ• ja, karohi puÃ±Ã±Ä• ni anappakÄ• nÄ«â€™â€™ ti ||

saá¹…khapÄ• lajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 525. cÅ«á¸·asutasomajÄ• takaá¹ƒ (5)

195__._ á¹• 21 ``Ä• mantayÄ• mi \Ne II 16/ \Be II 25/ nigamaá¹ƒ, mittÄ• macce parissaje {pA

sirasmiá¹ƒ palitaá¹ƒ jÄ• taá¹ƒ, pabbajjaá¹ƒ dÄ• ni rocahaá¹ƒâ€™â€™ ||

196__._ á¹• 21 ``abhumme kathaá¹ƒ nu bhaá¹‡asi, sallaá¹ƒ me deva urasi kappesi {kampes

sattasatÄ• te bhariyÄ• , kathaá¹ƒ \Se I 561/ nu te tÄ• bhavissantiâ€™â€™ ||

197__._ á¹• 21 ``paÃ±Ã±Ä• yihinti etÄ• , daharÄ• aÃ±Ã±ampi tÄ• gamissanti.

saggaÃ±cassa patthayÄ• no, tena ahaá¹ƒ pabbajissÄ• miâ€™â€™ ||

198__._ á¹• 21 ``dulladdhaá¹ƒ me Ä• si sutasoma, yassa te homahaá¹ƒ mÄ• tÄ• .

yaá¹ƒ me vilapantiyÄ• , anapekkho pabbajasi deva ||

199__._ á¹• 21 ``dulladdhaá¹ƒ me Ä• si sutasoma, yaá¹ƒ taá¹ƒ ahaá¹ƒ vijÄ• yissaá¹ƒ.

yaá¹ƒ me vilapantiyÄ• , anapekkho pabbajasi devaâ€™â€™ ||

200__._ á¹• 21 ``ko nÄ• meso dhammo, sutasoma kÄ• ca nÄ• ma pabbajjÄ• .

yaá¹ƒ no amhe jiá¹‡á¹‡e, anapekkho pabbajasi deva ||

201__._ á¹• 21 ``puttÄ• pi tuyhaá¹ƒ bahavo, daharÄ• appattayobbanÄ• .

maÃ±jÅ« tepi {te (Ce Ee) } taá¹ƒ apassantÄ• , maÃ±Ã±e \Se I 562/ dukkhaá¹ƒ nigacchantiâ€

202__._ á¹• 21 ``puttehi ca me etehi, daharehi appattayobbanehi.

maÃ±jÅ«hi sabbehipi tumhehi, cirampi á¹-hatvÄ• vinÄ• sabhÄ• voâ€™â€™ {vinÄ• bhÄ• vo

203__._ á¹• 21 ``chinnaá¹ƒ \Be II 26/ nu tuyhaá¹ƒ hadayaá¹ƒ, adu te {Ä• du (Ce Ee), Ä• dÅ«
natthi amhesu.

yaá¹ƒ no vikandantiyo {vikkandantiyo (Ce) }, anapekkho pabbajasi devaâ€™â€™ ||

204__._ á¹• 21 ``na ca mayhaá¹ƒ chinnaá¹ƒ hadayaá¹ƒ, atthi karuá¹‡Ä• pi mayhaá¹ƒ tumhe

saggaÃ±ca patthayÄ• no, tena ahaá¹ƒ {tenÄ• haá¹ƒ (Ce Se), tenamahaá¹ƒ (Ee) } pabbajiss

205__._ á¹• 21 ``dulladdhaá¹ƒ me Ä• si, sutasoma yassa te ahaá¹ƒ bhariyÄ• .

yaá¹ƒ me vilapantiyÄ• , anapekkho pabbajasi deva ||

206__._ á¹• 21 ``dulladdhaá¹ƒ me Ä• si, sutasoma yassa te ahaá¹ƒ bhariyÄ• .

yaá¹ƒ me kucchipaá¹-isandhiá¹ƒ {maá¹ƒ kucchimatiá¹ƒ santiá¹ƒ (Ee) }, anapekkho \Se I 563

207__._ á¹• 21 ``paripakko me gabbho, kucchigato yÄ• va naá¹ƒ vijÄ• yÄ• mi.

mÄ• haá¹ƒ ekÄ• vidhavÄ• , pacchÄ• dukkhÄ• ni addakkhiá¹ƒâ€™â€™ ||

208__._ á¹• 21 ``paripakko te gabbho, kucchigato iá¹…gha tvaá¹ƒ {tva (Ce), naá¹ƒ (Ee) } vij

puttaá¹ƒ anomavaá¹‡á¹‡aá¹ƒ, taá¹ƒ hitvÄ• pabbajissÄ• miâ€™â€™ ||

209__._ á¹• 21 ``mÄ• \Ne II 17/ tvaá¹ƒ cande rudi, mÄ• soci vanatimiramattakkhi.

Ä• roha varapÄ• sÄ• daá¹ƒ {ca pÄ• sÄ• daá¹ƒ (Ee) }, anapekkho ahaá¹ƒ gamissÄ• miâ€™â

210__._ á¹• 21 ``ko \Be II 27/ taá¹ƒ amma kopesi, kiá¹ƒ rodasi pekkhasi ca maá¹ƒ bÄ• á¸·ha

kaá¹ƒ avajjhaá¹ƒ ghÄ• temi {ghÄ• temi kaá¹ƒ avajjhaá¹ƒ (Ee), taá¹ƒ avajjhaá¹ƒ ghÄ• temi (K
Ã±Ä• tÄ«naá¹ƒ udikkhamÄ• nÄ• naá¹ƒâ€™â€™ ||

211__._ á¹• 21 ``na hi so sakkÄ• hantuá¹ƒ, vijitÄ• vÄ« {jÄ«vitÄ• vÄ« (Ee) } yo maá¹ƒ tÄ• ta

pitÄ• te maá¹ƒ tÄ• ta avaca, anapekkho \Se I 564/ ahaá¹ƒ gamissÄ• miâ€™â€™ ||

212__._ á¹• 21 ``yohaá¹ƒ pubbe niyyÄ• mi, uyyÄ• naá¹ƒ mattakuÃ±jare ca yodhemi.

sutasome pabbajite, kathaá¹ƒ nu dÄ• ni karissÄ• miâ€™â€™ ||

213__._ á¹• 21 ``mÄ• tucca {mÄ• tu ca (Ce Se) } me rudantyÄ• {rudatyÄ• (Ee) }, jeá¹-á¹-ha
akÄ• massa.

hatthepi te gahessaá¹ƒ, na hi gacchasi {gaÃ±chisi (Ee) } no akÄ• mÄ• naá¹ƒâ€™â€™ ||

214__._ á¹• 21 ``uá¹-á¹-hehi tvaá¹ƒ dhÄ• ti, imaá¹ƒ kumÄ• raá¹ƒ ramehi aÃ±Ã±attha.

mÄ• me paripanthamakÄ• si {makÄ• (Ce Ee) }, saggaá¹ƒ mama patthayÄ• nassaâ€™â€™

215__._ á¹• 21 ``yaá¹ƒ nÅ«nimaá¹ƒ dadeyyaá¹ƒ {jaheyyaá¹ƒ (Ee) } pabhaá¹…karaá¹ƒ, ko nu
iminÄ• attho (Ce Se), ko nu me nattho (Ee) }.

sutasome pabbajite, kiá¹ƒ nu menaá¹ƒ karissÄ• miâ€™â€™ ||

216__._ á¹• 21 ``koso \Be II 28/ ca tuyhaá¹ƒ vipulo, koá¹-á¹-hÄ• gÄ• raÃ±ca tuyhaá¹ƒ paripÅ

pathavÄ« ca tuyhaá¹ƒ vijitÄ• , ramassu \Se I 565/ mÄ• pabbaji {pabbajassu (Ce), pabbaja (

217__._ á¹• 21 ``koso ca mayhaá¹ƒ vipulo, koá¹-á¹-hÄ• gÄ• raÃ±ca mayhaá¹ƒ paripÅ«raá¹ƒ

pathavÄ« ca mayhaá¹ƒ vijitÄ• , taá¹ƒ hitvÄ• pabbajissÄ• miâ€™â€™ ||

218__._ á¹• 21 ``mayhampi dhanaá¹ƒ pahÅ«taá¹ƒ, saá¹…khÄ• tuá¹ƒ {saá¹…khyÄ• tuá¹ƒ (C

taá¹ƒ te dadÄ• mi sabbampi {taá¹ƒ deva te dadÄ• mi sabbampi (Ce), taá¹ƒ te dadÄ• mi sabl
pabbaji devaâ€™â€™ ||

219__._ á¹• 21 ``jÄ• nÄ• mi {jÄ• nÄ• mi te (Ce Se) } dhanaá¹ƒ pahÅ«taá¹ƒ, kulavaddhana p

saggaÃ±ca patthayÄ• no, tena ahaá¹ƒ pabbajissÄ• miâ€™â€™ ||

220__._ á¹• 21 ``ukkaá¹‡á¹-hitosmi bÄ• á¸·haá¹ƒ, arati maá¹ƒ somadatta Ä• visati {Ä• vÄ«sa

bahukÄ• pi {bahukÄ• hi (Ce Se) } me antarÄ• yÄ• , ajjevÄ• haá¹ƒ pabbajissÄ• miâ€™â€™

221__._ á¹• 21 ``idaÃ±ca tuyhaá¹ƒ rucitaá¹ƒ, sutasoma ajjeva dÄ• ni tvaá¹ƒ pabbaja.

ahampi pabbajissÄ• mi, na \Se I 566/ ussahe tayÄ• vinÄ• ahaá¹ƒ á¹-hÄ• tuá¹ƒâ€™â€™ ||

222__._ á¹• 21 ``na hi sakkÄ• pabbajituá¹ƒ, nagare na hi paccati janapade caâ€™â€™.

``sutasome pabbajite, kathaá¹ƒ nu dÄ• ni karissÄ• maâ€™â€™ ||

223__._ á¹• 21 ``upanÄ«yatidaá¹ƒ maÃ±Ã±e, parittaá¹ƒ udakaá¹ƒva caá¹…kavÄ• ramhi.

evaá¹ƒ suparittake jÄ«vite, na ca pamajjituá¹ƒ kÄ• lo ||

224__._ á¹• 21 ``upanÄ«yatidaá¹ƒ \Ne II 18/ maÃ±Ã±e, parittaá¹ƒ udakaá¹ƒva caá¹…kavÄ•

evaá¹ƒ suparittake jÄ«vite, andhabÄ• lÄ• {atha bÄ• lÄ• (Ce Se Ee) } pamajjanti ||

225__._ á¹• 21 ``te vaá¸• á¸• hayanti nirayaá¹ƒ, tiracchÄ• nayoniÃ±ca pettivisayaÃ±ca.

taá¹‡hÄ• ya bandhanabaddhÄ• , vaá¸• á¸• henti asurakÄ• yaá¹ƒâ€™â€™ ||

226__._ á¹• 21 ``Å«haÃ±Ã±ate \Be II 29/ rajaggaá¹ƒ, avidÅ«re pubbakamhi ca {pupphakam

maÃ±Ã±e no kesÄ• chinnÄ• , yasassino \Se I 567/ dhammarÄ• jassaâ€™â€™ ||

227__._ á¹• 21 ``ayamassa pÄ• sÄ• do, sovaá¹‡á¹‡a {sovaá¹‡á¹‡o (Ee) } pupphamÄ• lyavÄ

yahi {yamhi (Ee) } manuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

228__._ á¹• 21 ``ayamassa pÄ• sÄ• do, sovaá¹‡á¹‡apupphamÄ• lyavÄ«tikiá¹‡á¹‡o.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

229__._ á¹• 21 ``idamassa kÅ«á¹-Ä• gÄ• raá¹ƒ, sovaá¹‡á¹‡apupphamÄ• lyavÄ«tikiá¹‡á¹‡aá

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

230__._ á¹• 21 ``idamassa kÅ«á¹-Ä• gÄ• raá¹ƒ, sovaá¹‡á¹‡a {sovaá¹‡á¹‡aá¹ƒ (Ee) } puppha

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

231__._ á¹• 21 ``ayamassa asokavanikÄ• , supupphitÄ• sabbakÄ• likÄ• rammÄ• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o \Se I 568/ itthÄ• gÄ• rehi ||

232__._ á¹• 21 ``ayamassa asokavanikÄ• , supupphitÄ• sabbakÄ• likÄ• rammÄ• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

233__._ á¹• 21 ``idamassa uyyÄ• naá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

234__._ á¹• 21 ``idamassa uyyÄ• naá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

235__._ á¹• 21 ``idamassa kaá¹‡ikÄ• ravanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

236__._ á¹• 21 ``idamassa kaá¹‡ikÄ• ravanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o \Se I 569/ Ã±Ä• tisaá¹…ghena ||

237__._ á¹• 21 ``idamassa pÄ• á¹-alivanaá¹ƒ {pÄ• á¹-alÄ«vanaá¹ƒ (Ce) }, supupphitaá¹ƒ sa

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

238__._ á¹• 21 ``idamassa pÄ• á¹-alivanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

239__._ á¹• 21 ``idamassa \Ne II 19/ \Be II 30/ ambavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o itthÄ• gÄ• rehi ||

240__._ á¹• 21 ``idamassa ambavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghena ||

241__._ á¹• 21 ``ayamassa pokkharaá¹‡Ä«, saÃ±channÄ• aá¹‡á¸• ajehi vÄ«tikiá¹‡á¹‡Ä• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o \Se I 570/ itthÄ• gÄ• rehi ||

242__._ á¹• 21 ``ayamassa pokkharaá¹‡Ä«, saÃ±channÄ• aá¹‡á¸• ajehi vÄ«tikiá¹‡á¹‡Ä• .

yahimanuvicari rÄ• jÄ• , parikiá¹‡á¹‡o Ã±Ä• tisaá¹…ghenaâ€™â€™ ||

243__._ á¹• 21 ``rÄ• jÄ• vo kho {rÄ• jÄ• kho (Ce Se Ee) } pabbajito, sutasomo rajjaá¹ƒ ima
{pahantvÄ• na (Se Katthaci) }.

kÄ• sÄ• yavatthavasano, nÄ• gova ekako {ekakova (Ce) } caratiâ€™â€™ ||

244__._ á¹• 21 ``mÄ• ssu pubbe ratikÄ«á¸·itÄ• ni, hasitÄ• ni ca anussarittha {anussarittho (

mÄ• vo kÄ• mÄ• haniá¹ƒsu, rammaá¹ƒ hi {surammaÃ±hi (Se Katthaci) } sudassanaá¹ƒ {su
nagaraá¹ƒ ||

245__._ á¹• 21 ``mettacittaÃ±ca {mettaÃ±ca (Ee) } bhÄ• vetha, appamÄ• á¹‡aá¹ƒ divÄ• ca

agacchittha {atha gaÃ±chittha (Ce Se Ee) } devapura, Ä• vÄ• saá¹ƒ puÃ±Ã±akamminaâ€™
(Ee) } ||

cÅ«á¸·asutasomajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

cattÄ• lÄ«sanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

suvapaá¹‡á¸• itajambukakuá¹‡á¸• alino \Se I 571/, varakaÃ±Ã±amalambusajÄ• takaÃ±ca.

pavaruttamasaá¹…khasirÄ«vhayako, sutasomaarindhamarÄ• javaro ||

18. paá¹‡á¹‡Ä• sanipÄ• to

á¹• 03 526. niá¸·inikÄ• jÄ• takaá¹ƒ (1)

1__._ á¹• 21 ``uddayhate \Se II 1/ \Ne II 20/ \Be II 31/ {uá¸• á¸• ayhate (Ce Ee) } janapado, r
vinassati.

ehi niá¸·inike {niá¸·ike (Ce Se Ee), evamuparipi} gaccha, taá¹ƒ me brÄ• hmaá¹‡amÄ• nayaâ

2__._ á¹• 21 ``nÄ• haá¹ƒ dukkhakkhamÄ• rÄ• ja, nÄ• haá¹ƒ addhÄ• nakovidÄ• .

kathaá¹ƒ ahaá¹ƒ gamissÄ• mi, vanaá¹ƒ kuÃ±jarasevitaá¹ƒâ€™â€™ ||

3__._ á¹• 21 ``phÄ«taá¹ƒ janapadaá¹ƒ gantvÄ• , hatthinÄ• ca rathena ca.

dÄ• rusaá¹…ghÄ• á¹-ayÄ• nena, evaá¹ƒ gaccha niá¸·inike ||

4__._ á¹• 21 ``hatthiassarathe pattÄ«, gacchevÄ• dÄ• ya khattiye.

taveva vaá¹‡á¹‡arÅ«pena, vasaá¹ƒ tamÄ• nayissasiâ€™â€™ ||

5__._ á¹• 21 ``kadalÄ«dhajapaÃ±Ã±Ä• á¹‡o, Ä• bhujÄ«parivÄ• rito.

eso padissati rammo, isisiá¹…gassa assamo ||

6__._ á¹• 21 ``eso aggissa saá¹…khÄ• to, eso dhÅ«mo padissati.

maÃ±Ã±e no aggiá¹ƒ hÄ• peti, isisiá¹…go mahiddhikoâ€™â€™ ||

7__._ á¹• 21 ``taÃ±ca \Se II 2/ disvÄ• na Ä• yantiá¹ƒ, Ä• muttamaá¹‡ikuá¹‡á¸• alaá¹ƒ.

isisiá¹…go pÄ• visi bhÄ«to, assamaá¹ƒ paá¹‡á¹‡achÄ• danaá¹ƒ ||

8__._ á¹• 21 ``assamassa ca sÄ• dvÄ• re, geá¹‡á¸• ukenassa {bheá¹‡á¸• ukenassa (Ce Ee

vidaá¹ƒsayantÄ« aá¹…gÄ• ni, guyhaá¹ƒ pakÄ• sitÄ• ni ca ||

9__._ á¹• 21 ``taÃ±ca disvÄ• na kÄ«á¸·antiá¹ƒ, paá¹‡á¹‡asÄ• lagato jaá¹-Ä«.

assamÄ• nikkhamitvÄ• na, idaá¹ƒ vacanamabravi ||

10__._ á¹• 21 ``ambho ko nÄ• ma so rukkho, yassa tevaá¹ƒgataá¹ƒ phalaá¹ƒ.

dÅ«repi khittaá¹ƒ pacceti, na taá¹ƒ ohÄ• ya gacchatiâ€™â€™ ||

11__._ á¹• 21 ``assamassa \Be II 32/ mama {maá¹ƒ (Ce) } brahme, samÄ«pe gandhamÄ• d

bahavo {pabbate (Ce) } tÄ• disÄ• rukkhÄ• , yassa tevaá¹ƒgataá¹ƒ phalaá¹ƒ.

dÅ«repi khittaá¹ƒ pacceti, na maá¹ƒ ohÄ• ya gacchatiâ€™â€™ ||

12__._ á¹• 21 ``etÅ« \Ne II 21/ {etu (Ce Se Katthaci) } bhavaá¹ƒ assamimaá¹ƒ adetu, pajjaÃ
paá¹-iccha dammi.

idamÄ• sanaá¹ƒ atra bhavaá¹ƒ nisÄ«datu, ito bhavaá¹ƒ mÅ«laphalÄ• ni bhuÃ±jatuâ€™â€™

13__._ á¹• 21 ``kiá¹ƒ te idaá¹ƒ Å«rÅ«namantarasmiá¹ƒ, supicchitaá¹ƒ kaá¹‡harivappakÄ• sa

akkhÄ• hi me pucchito etamatthaá¹ƒ, kose nu te uttamaá¹…gaá¹ƒ paviá¹-á¹-haá¹ƒâ€™â€™

14__._ á¹• 21 ``ahaá¹ƒ vane mÅ«laphalesanaá¹ƒ caraá¹ƒ, Ä• sÄ• dayiá¹ƒ \Se II 3/ {assÄ• d
acchaá¹ƒ sughorarÅ«paá¹ƒ.

so maá¹ƒ patitvÄ• sahasÄ• jjhapatto, panujja maá¹ƒ abbahi {abbuhi (Se Katthaci) } uttamaá

15__._ á¹• 21 ``svÄ• yaá¹ƒ vaá¹‡o khajjati kaá¹‡á¸• uvÄ• yati, sabbaÃ±ca kÄ• laá¹ƒ na labh

paho bhavaá¹ƒ kaá¹‡á¸• umimaá¹ƒ vinetuá¹ƒ, kurutaá¹ƒ bhavaá¹ƒ yÄ• cito brÄ• hmaá¹‡atth

16__._ á¹• 21 ``gambhÄ«rarÅ«po te vaá¹‡o salohito, apÅ«tiko vaá¹‡agandho {pakkagandho
} mahÄ• ca.

karomi te kiÃ±ci kasÄ• yayogaá¹ƒ, yathÄ• bhavaá¹ƒ paramasukhÄ« bhaveyyaâ€™â€™ ||

17__._ á¹• 21 ``na \Be II 33/ mantayogÄ• na kasÄ• yayogÄ• , na osadhÄ• brahmacÄ• ri {b
kamanti.

ghaá¹-á¹-e mudukena {yaá¹ƒ te mudu tena (Ce), yaá¹ƒ te mudÅ« tena (Ee) } vinehi kaá¹‡á¸•
(Ee) }, yathÄ• ahaá¹ƒ paramasukhÄ« bhaveyyaá¹ƒâ€™â€™ ||

18__._ á¹• 21 ``ito nu bhoto katamena assamo, kacci bhavaá¹ƒ abhiramasi {abhiramasÄ« (E

kacci nu te {kacci te (Ee) } mÅ«laphalaá¹ƒ pahÅ«taá¹ƒ, kacci bhavantaá¹ƒ na vihiá¹ƒsanti vÄ

19__._ á¹• 21 ``ito \Se II 4/ ujuá¹ƒ uttarÄ• yaá¹ƒ disÄ• yaá¹ƒ, khemÄ• nadÄ« himavatÄ• pa
}.

tassÄ• tÄ«re assamo mayha rammo, aho bhavaá¹ƒ assamaá¹ƒ mayhaá¹ƒ passe ||

20__._ á¹• 21 ``ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ

samantato kimpurisÄ• bhigÄ«taá¹ƒ, aho bhavaá¹ƒ assamaá¹ƒ mayhaá¹ƒ passe ||

21__._ á¹• 21 ``tÄ• lÄ• ca mÅ«lÄ• ca phalÄ• ca mettha, vaá¹‡á¹‡ena gandhena upetarÅ«

taá¹ƒ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, aho bhavaá¹ƒ assamaá¹ƒ mayhaá¹ƒ passe ||

21__._ á¹• 21 ``phalÄ• ca mÅ«lÄ• ca pahÅ«tamettha, vaá¹‡á¹‡ena gandhena rasenupetÄ•

Ä• yanti ca luddakÄ• taá¹ƒ padesaá¹ƒ, mÄ• me tato mÅ«laphalaá¹ƒ ahÄ• suá¹ƒâ€™â€™ |

23__._ á¹• 21 ``pitÄ• mamaá¹ƒ mÅ«laphalesanaá¹ƒ gato, idÄ• ni Ä• gacchati sÄ• yakÄ• le.

ubhova gacchÄ• mase assamaá¹ƒ taá¹ƒ, yÄ• va \Se II 5/ pitÄ• mÅ«laphalato etuâ€™â€™

24__._ á¹• 21 ``aÃ±Ã±e \Be II 34/ bahÅ« isayo sÄ• dhurÅ«pÄ• , rÄ• jÄ«sayo anumagge vas

te yeva pucchesi mamassamaá¹ƒ taá¹ƒ, te taá¹ƒ nayissanti mamaá¹ƒ sakÄ• seâ€™â€™ ||

25__._ á¹• 21 ``na te kaá¹-á¹-hÄ• ni bhinnÄ• ni, na te udakamÄ• bhataá¹ƒ.

aggÄ«pi te na hÄ• pito {hÄ• sito (Ce Se) }, kiá¹ƒ nu mandova jhÄ• yasi ||

26__._ á¹• 21 ``bhinnÄ• ni kaá¹-á¹-hÄ• ni huto ca aggi, tapanÄ«pi te samitÄ• brahmacÄ• rÄ

pÄ«á¹-haÃ±ca mayhaá¹ƒ udakaÃ±ca hoti, ramasi tuvaá¹ƒ {tvaá¹ƒ (Ce) } brahmabhÅ«to pura

27__._ á¹• 21 ``abhinnakaá¹-á¹-hosi \Ne II 22/ anÄ• bhatodako, ahÄ• pitaggÄ«si {ahÄ• pitag

asiddhabhojano {asiá¹-á¹-habhojano (Katthaci) }.

na me tuvaá¹ƒ Ä• lapasÄ« mamajja, naá¹-á¹-haá¹ƒ nu kiá¹ƒ cetasikaÃ±ca dukkhaá¹ƒâ€™â€

28__._ á¹• 21 ``idhÄ• gamÄ• jaá¹-ilo brahmacÄ• rÄ«, sudassaneyyo sutanÅ« vineti.

nevÄ• tidÄ«gho na panÄ• tirasso, sukaá¹‡hakaá¹‡hacchadanehi bhoto ||

29__._ á¹• 21 ``amassujÄ• to \Se II 6/ apurÄ• á¹‡avaá¹‡á¹‡Ä«, Ä• dhÄ• rarÅ«paÃ±ca pana

dve yamÄ• {dve passa (Ce), dvÄ• ssa (Ee) } gaá¹‡á¸• Ä• uresu jÄ• tÄ• , suvaá¹‡á¹‡atindu
{suvaá¹‡á¹‡apindÅ«panibhÄ• (Ce), suvaá¹‡á¹‡atiá¹‡á¸• usannibhÄ• (Se), sovannapiá¹‡á¸
pabhassarÄ• ||

30__._ á¹• 21 ``mukhaÃ±ca tassa bhusadassaneyyaá¹ƒ, kaá¹‡á¹‡esu lambanti ca kuÃ±cita

te jotare carato mÄ• á¹‡avassa, suttaÃ±ca yaá¹ƒ saá¹ƒyamanaá¹ƒ jaá¹-Ä• naá¹ƒ ||

31__._ á¹• 21 ``aÃ±Ã±Ä• \Be II 35/ ca tassa saá¹ƒyamÄ• ni {saá¹ƒyamanÄ« (Ce Ee) } cata
{nÄ«lÄ• pi tÄ• (Ee) } lohitikÄ• {lohitakÄ• (Se Ee Katthaci) } ca setÄ• .

tÄ• piá¹ƒsare {saá¹ƒsare (Ce Se) } carato mÄ• á¹‡avassa, tiriá¹-i {cirÄ«á¹-i (Ce Ee) } saá¹…
||

32__._ á¹• 21 ``na mikhalaá¹ƒ muÃ±jamayaá¹ƒ dhÄ• reti, na santhare {santace (Ce), santa
(Katthaci) } no pana pabbajassa.

tÄ• jotare jaghanantare {jaghanavare (Ce Ee) } vilaggÄ• , sateratÄ• vijjurivantalikkhe ||

33__._ á¹• 21 ``akhÄ«lakÄ• ni ca avaá¹‡á¹-akÄ• ni, heá¹-á¹-hÄ• nabhyÄ• kaá¹-isamohitÄ•

aghaá¹-á¹-itÄ• niccakÄ«á¸·aá¹ƒ karonti, haá¹ƒ tÄ• ta kiá¹ƒrukkhaphalÄ• ni tÄ• ni ||

34__._ á¹• 21 ``jaá¹-Ä• \Se II 7/ ca tassa bhusadassaneyyÄ• , parosataá¹ƒ vellitaggÄ• sug

dvedhÄ• siro sÄ• dhu vibhattarÅ«po, aho nu kho mayha tathÄ• jaá¹-Ä• ssu ||

35__._ á¹• 21 ``yadÄ• ca so pakirati tÄ• jaá¹-Ä• yo, vaá¹‡á¹‡ena gandhena upetarÅ«pÄ• .

nÄ«luppalaá¹ƒ vÄ• tasameritaá¹ƒva, tatheva saá¹ƒvÄ• ti panassamo ayaá¹ƒ ||

36__._ á¹• 21 ``paá¹…ko ca tassa bhusadassaneyyo, netÄ• diso yÄ• diso mayhaá¹ƒ kÄ• ye

so vÄ• yatÄ« erito mÄ• lutena, vanaá¹ƒ yathÄ• aggagimhe suphullaá¹ƒ ||

37__._ á¹• 21 ``nihanti \Be II 36/ so rukkhaphalaá¹ƒ pathabyÄ• , sucittarÅ«paá¹ƒ ruciraá¹ƒ d

khittaÃ±ca tassa punareti hatthaá¹ƒ, haá¹ƒ tÄ• ta kiá¹ƒrukkhaphalaá¹ƒ nu kho taá¹ƒ ||

38__._ á¹• 21 ``dantÄ• ca tassa bhusadassaneyyÄ• , suddhÄ• samÄ• saá¹…khavarÅ«pa

mano pasÄ• denti vivariyamÄ• nÄ• , na hi {na ha (Ce Ee) } nÅ«na so sÄ• kamakhÄ• di tehi

39__._ á¹• 21 ``akakkasaá¹ƒ \Se II 8/ aggaá¸·itaá¹ƒ muhuá¹ƒ muduá¹ƒ, ujuá¹ƒ anuddhataá¹
bhÄ• sitaá¹ƒ.

rudaá¹ƒ manuÃ±Ã±aá¹ƒ karavÄ«kasussaraá¹ƒ, hadayaá¹…gamaá¹ƒ raÃ±jayateva me manc

40__._ á¹• 21 ``bindussaro nÄ• tivisaá¹-á¹-havÄ• kyo {nÄ• tivissaá¹-á¹-havÄ• kyo (Ce Se Ee
sajjhÄ• yamatippayutto.

icchÄ• mi bho {kho (Ce Se Ee) } taá¹ƒ punadeva daá¹-á¹-huá¹ƒ, mitto hi {mittaá¹ƒ hi (Ce Se
{mÄ• á¹‡avÄ• hu (Ce Se), mÄ• á¹‡avÄ• hÅ« (Ee) } puratthÄ• ||

41__._ á¹• 21 ``susandhi \Ne II 23/ sabbattha vimaá¹-á¹-himaá¹ƒ vaá¹‡aá¹ƒ, puthÅ« {puthuá
(Katthaci) } sujÄ• taá¹ƒ kharapattasannibhaá¹ƒ.

teneva maá¹ƒ uttariyÄ• na mÄ• á¹‡avo, vivaritaá¹ƒ Å«ruá¹ƒ jaghanena pÄ«á¸·ayi ||

42__._ á¹• 21 ``tapanti Ä• bhanti virocare ca, sateratÄ• vijjurivantalikkhe.

bÄ• hÄ• mudÅ« aÃ±janalomasÄ• disÄ• , vicitravaá¹-á¹-aá¹…gulikÄ• ssa sobhare ||

43__._ á¹• 21 ``akakkasaá¹…go \Be II 37/ na ca dÄ«ghalomo, nakhÄ• ssa dÄ«ghÄ• api loh

mudÅ«hi bÄ• hÄ• hi palissajanto, kalyÄ• á¹‡arÅ«po ramayaá¹ƒ {ramayhaá¹ƒ (Katthaci) } up

44__._ á¹• 21 ``dumassa \Se II 9/ tÅ«lÅ«panibhÄ• pabhassarÄ• , suvaá¹‡á¹‡akambutalava

hatthÄ• mudÅ« tehi maá¹ƒ saá¹ƒphusitvÄ• , ito gato tena maá¹ƒ dahanti tÄ• ta ||

45__._ á¹• 21 ``na nÅ«na {na ha nÅ«na (Ce Ee) } so khÄ• rividhaá¹ƒ ahÄ• si, na nÅ«na so
abhaÃ±ji.

na nÅ«na so hanti dume kuá¹-hÄ• riyÄ• {kudhÄ• riyÄ• (Katthaci) }, na hissa {na pissa (Ce
khilÄ• ni atthi ||

46__._ á¹• 21 ``accho ca kho tassa vaá¹‡aá¹ƒ akÄ• si, so maá¹ƒbravi sukhitaá¹ƒ maá¹ƒ kar

tÄ• haá¹ƒ kariá¹ƒ tena mamÄ• si sokhyaá¹ƒ, so cabravi sukhitosmÄ«ti brahme ||

47__._ á¹• 21 ``ayaÃ±ca te mÄ• luvapaá¹‡á¹‡asanthatÄ• , vikiá¹‡á¹‡arÅ«pÄ• va mayÄ• ca

kilantarÅ«pÄ• udake ramitvÄ• , punappunaá¹ƒ paá¹‡á¹‡akuá¹-iá¹ƒ vajÄ• ma ||

48__._ á¹• 21 ``na majja mantÄ• paá¹-ibhanti tÄ• ta, na aggihuttaá¹ƒ napi yaÃ±Ã±atantaá¹
(Ce), yaÃ±Ã±aá¹ƒ tatra (Ee Katthaci), yaÃ±Ã±atatra (Se) }.

na cÄ• pi te mÅ«laphalÄ• ni bhuÃ±je, yÄ• va \Se II 10/ na passÄ• mi taá¹ƒ brahmacÄ• riá¹ƒ

49__._ á¹• 21 ``addhÄ• \Be II 38/ pajÄ• nÄ• si tuvampi tÄ• ta, yassaá¹ƒ disaá¹ƒ {disÄ• yaá
vasate brahmacÄ• rÄ«.

taá¹ƒ maá¹ƒ disaá¹ƒ pÄ• paya tÄ• ta khippaá¹ƒ, mÄ• te ahaá¹ƒ amarimassamamhi ||

50__._ á¹• 21 ``vicitraphullaá¹ƒ {vicitrapupphaá¹ƒ (Ce Ee) } hi vanaá¹ƒ sutaá¹ƒ mayÄ• , dijÄ
dijasaá¹…ghasevitaá¹ƒ.

taá¹ƒ maá¹ƒ vanaá¹ƒ pÄ• paya tÄ• ta khippaá¹ƒ, purÄ• te pÄ• á¹‡aá¹ƒ vijahÄ• mi assameâ

51__._ á¹• 21 ``imasmÄ• haá¹ƒ jotirase vanamhi, gandhabbadevaccharasaá¹…ghasevite.

isÄ«namÄ• vÄ• se sanantanamhi, netÄ• disaá¹ƒ aratiá¹ƒ pÄ• puá¹‡etha ||

52__._ á¹• 21 ``bhavanti mittÄ• ni atho na honti, Ã±Ä• tÄ«su mittesu karonti pemaá¹ƒ.

ayaÃ±ca jammo kissa vÄ• niviá¹-á¹-ho, yo neva jÄ• nÄ• ti kutomhi Ä• gato ||

53__._ á¹• 21 ``saá¹ƒvÄ• sena hi mittÄ• ni, sandhiyanti {sandhÄ«yanti (Ce Ee) } punappuna

sveva mitto {sÄ• ca metti (Ee) } asaá¹ƒgantu, asaá¹ƒvÄ• sena jÄ«rati ||

54__._ á¹• 21 ``sace \Se II 11/ tuvaá¹ƒ dakkhasi brahmacÄ• riá¹ƒ, sace tuvaá¹ƒ sallape {sal
brahmacÄ• rinÄ• .

sampannasassaá¹ƒva mahodakena, tapoguá¹‡aá¹ƒ khippamimaá¹ƒ pahissasi {pahassasi (C

55__._ á¹• 21 ``punapi \Ne II 24/ {punappi (Ee) } ce dakkhasi brahmacÄ• riá¹ƒ, punapi {puna
brahmacÄ• rinÄ• .

sampannasassaá¹ƒva mahodakena, usmÄ• gataá¹ƒ khippamimaá¹ƒ pahissasi ||

56__._ á¹• 21 ``bhÅ«tÄ• ni \Be II 39/ hetÄ• ni {etÄ• ni (Ee) } caranti tÄ• ta, virÅ«parÅ«pena

na tÄ• ni sevetha naro sapaÃ±Ã±o, Ä• sajja naá¹ƒ nassati brahmacÄ• rÄ«â€™â€™ ti ||

niá¸·inikÄ• jÄ• takaá¹ƒ {naá¸·inÄ«jÄ• takaá¹ƒ (Ce), naá¸·inijÄ• takaá¹ƒ (Ee) } paá¹-hamaá¹ƒ.

á¹• 03 527. ummÄ• dantÄ«jÄ• takaá¹ƒ (2)

57__._ á¹• 21 ``nivesanaá¹ƒ kassa nudaá¹ƒ sunanda, pÄ• kÄ• rena paá¹‡á¸• umayena gutt

kÄ• dissati aggisikhÄ• va dÅ«re, vehÄ• yasaá¹ƒ {vehÄ• sayaá¹ƒ (Ce Ee) } pabbataggeva a

58__._ á¹• 21 ``dhÄ«tÄ• \Se II 12/ nvayaá¹ƒ {nayaá¹ƒ (Ce Ee), nvÄ• yaá¹ƒ (Se) } kassa sur
nvayaá¹ƒ {nayaá¹ƒ (Ce Ee), nvÄ• yaá¹ƒ (Se) } kassa athopi bhariyÄ• .

akkhÄ• hi me khippamidheva puá¹-á¹-ho, avÄ• vaá¹-Ä• yadi vÄ• atthi bhattÄ• â€™â€™ ||

59__._ á¹• 21 ``ahaÃ±hi jÄ• nÄ• mi janinda etaá¹ƒ, matyÄ• ca petyÄ• ca athopi assÄ• .

taveva so puriso bhÅ«mipÄ• la, rattindivaá¹ƒ appamatto tavatthe ||

60__._ á¹• 21 ``iddho ca phÄ«to ca suvaá¸• á¸• hito {subÄ• á¸·hiko (Ee) } ca, amacco ca te

tassesÄ• bhariyÄ• bhipÄ• rakassa {ahipÄ• rakassa (Ce Ee), abhipÄ• dakassa (Katthaci) }, (Katthaci) } nÄ• madheyyena rÄ• jaâ€™â€™ ||

61__._ á¹• 21 ``ambho \Be II 40/ ambho nÄ• mamidaá¹ƒ imissÄ• , matyÄ• ca petyÄ• ca ka

tadÄ• {tathÄ• (Ce Se Ee) } hi mayhaá¹ƒ avalokayantÄ«, ummattakaá¹ƒ ummadantÄ« akÄ•

62__._ á¹• 21 ``yÄ• puá¹‡á¹‡amÄ• se {puá¹‡á¹‡amÄ• ye (Katthaci) } migamandalocanÄ• , puá¹‡á¸• arÄ«kattacaá¹…gÄ«.

dve puá¹‡á¹‡amÄ• yo tadahÅ« amaÃ±Ã±ahaá¹ƒ, disvÄ• na pÄ• rÄ• vatarattavÄ• siniá¹ƒ ||

63__._ á¹• 21 ``aá¸·Ä• rapamhehi \Se II 13/ subhehi vaggubhi, palobhayantÄ« maá¹ƒ yadÄ•

vijambhamÄ• nÄ• harateva me mano, jÄ• tÄ• vane kimpurisÄ«va pabbate ||

64__._ á¹• 21 ``tadÄ• hi brahatÄ« sÄ• mÄ• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

ekaccavasanÄ• nÄ• rÄ«, migÄ« bhantÄ• vudikkhati ||

65__._ á¹• 21 ``kadÄ• ssu maá¹ƒ tambanakhÄ• sulomÄ• , bÄ• hÄ• mudÅ« candanasÄ• ral

vaá¹-á¹-aá¹…gulÄ« sannatadhÄ«rakuttiyÄ• , nÄ• rÄ« upaÃ±Ã±issati sÄ«sato subhÄ• ||

66__._ á¹• 21 ``kadÄ• ssu maá¹ƒ kaÃ±canajÄ• luracchadÄ• , dhÄ«tÄ• tirÄ«á¹-issa vilaggan

mudÅ«hi bÄ• hÄ• hi palissajissati, brahÄ• vane jÄ• tadumaá¹ƒva mÄ• luvÄ• ||

67__._ á¹• 21 ``kadÄ• ssu \Ne II 25/ {kadÄ• ssu maá¹ƒ (Se Katthaci) } lÄ• khÄ• rasarattasu puá¹‡á¸• arÄ«kattacaá¹…gÄ«.

mukhaá¹ƒ mukhena upanÄ• mayissati, soá¹‡á¸• ova soá¹‡á¸• assa surÄ• ya thÄ• laá¹ƒ ||

68__._ á¹• 21 ``yadÄ• ddasaá¹ƒ {yathÄ• ddasaá¹ƒ (Ee) } taá¹ƒ tiá¹-á¹-hantiá¹ƒ, sabbabhadd Se Ee) } manoramaá¹ƒ.

tato \Se II 14/ sakassa cittassa, nÄ• vabodhÄ• mi kaÃ±cinaá¹ƒ {kiÃ±cinaá¹ƒ (Katthaci), kiÃ±

69__._ á¹• 21 ``ummÄ• dantimahaá¹ƒ \Be II 41/ daá¹-á¹-hÄ• {diá¹-á¹-hÄ• (Ce Se Ee Kattha
Ä• muttamaá¹‡ikuá¹‡á¸• alaá¹ƒ.

na supÄ• mi divÄ• rattiá¹ƒ, sahassaá¹ƒva parÄ• jito ||

70__._ á¹• 21 ``sakko ce {ca (Ce Ee) } me varaá¹ƒ dajjÄ• , so ca labbhetha me varo.

ekarattaá¹ƒ dvirattaá¹ƒ {dirattaá¹ƒ (Ee) } vÄ• , bhaveyyaá¹ƒ abhipÄ• rako.

ummÄ• dantyÄ• ramitvÄ• na, sivirÄ• jÄ• tato siyaá¹ƒâ€™â€™ {siyÄ• (Se Ee) } ||

71__._ á¹• 21 ``bhÅ«tÄ• ni me bhÅ«tapatÄ« namassato, Ä• gamma yakkho idametadabravi

raÃ±Ã±o mano ummadantyÄ• niviá¹-á¹-ho, dadÄ• mi te taá¹ƒ paricÄ• rayassuâ€™â€™ ||

72__._ á¹• 21 ``puÃ±Ã±Ä• vidhaá¹ƒse amaro na camhi, jano ca me pÄ• pamidaÃ±ca {pÄ•

bhuso ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• â€™â€™ |

73__._ á¹• 21 ``janinda nÄ• Ã±Ã±atra tayÄ• mayÄ• vÄ• , sabbÄ• pi kammassa katassa jaÃ

yaá¹ƒ te mayÄ• ummadantÄ« padinnÄ• , bhusehi rÄ• jÄ• vanathaá¹ƒ sajÄ• hiâ€™â€™ ||

74__._ á¹• 21 ``yo pÄ• pakaá¹ƒ kamma karaá¹ƒ manusso, so \Se II 15/ maÃ±Ã±ati mÄ• yida
maÃ±Ã±iá¹ƒsu aÃ±Ã±e.

passanti bhÅ«tÄ• ni karontametaá¹ƒ, yuttÄ• ca ye honti narÄ• pathabyÄ• ||

75__._ á¹• 21 ``aÃ±Ã±o nu te koci {kodha (Ee) } naro pathabyÄ• , saddheyya {saddaheyya
piyÄ• ti.

bhuso ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• â€™â€™ |

76__._ á¹• 21 ``addhÄ• \Be II 42/ piyÄ• mayha janinda esÄ• , na sÄ• mamaá¹ƒ appiyÄ• b

gaccheva tvaá¹ƒ ummadantiá¹ƒ bhadante, sÄ«hova selassa guhaá¹ƒ upetiâ€™â€™ ||

77__._ á¹• 21 ``na pÄ«á¸·itÄ• attadukhena dhÄ«rÄ• , sukhapphalaá¹ƒ kamma pariccajanti.

sammohitÄ• vÄ• pi sukhena mattÄ• , na pÄ• pakammaÃ±ca {pÄ• pakaá¹ƒ kamma (Ee) } sa

78__._ á¹• 21 ``tuvaÃ±hi mÄ• tÄ• ca pitÄ• ca mayhaá¹ƒ, bhattÄ• patÄ« posako devatÄ• c

dÄ• so ahaá¹ƒ tuyha saputtadÄ• ro, yathÄ• sukhaá¹ƒ sÄ• mi {sibba (Ce), sÄ«vi (Se) } karoh

79__._ á¹• 21 ``yo issaromhÄ«ti karoti pÄ• paá¹ƒ, katvÄ• \Se II 16/ ca so nuttasate {nuttapa

na tena so jÄ«vati dÄ«ghamÄ• yu {dÄ«ghamÄ• yuá¹ƒ (Ce Se) }, devÄ• pi pÄ• pena samekk

80__._ á¹• 21 ``aÃ±Ã±Ä• takaá¹ƒ sÄ• mikehÄ« padinnaá¹ƒ, dhamme á¹-hitÄ• ye paá¹-iccha

paá¹-icchakÄ• dÄ• yakÄ• cÄ• pi tattha, sukhapphalaÃ±Ã±eva karonti kammaá¹ƒâ€™â€™

81__._ á¹• 21 ``aÃ±Ã±o \Ne II 26/ nu te koci naro pathabyÄ• , saddheyya lokasmi na me piy

bhuso ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• â€™â€™ |

82__._ á¹• 21 ``addhÄ• piyÄ• mayha janinda esÄ• , na sÄ• mamaá¹ƒ appiyÄ• bhÅ«mipÄ

yaá¹ƒ te mayÄ• ummadantÄ« padinnÄ• , bhusehi rÄ• jÄ• vanathaá¹ƒ sajÄ• hiâ€™â€™ ||

83__._ á¹• 21 ``yo \Be II 43/ attadukkhena parassa dukkhaá¹ƒ, sukhena vÄ• attasukhaá¹ƒ c

yathevidaá¹ƒ mayha tathÄ• paresaá¹ƒ, yo {so (Ee) } evaá¹ƒ jÄ• nÄ• ti {pajÄ• nÄ• ti (Katthac
||

84__._ á¹• 21 ``aÃ±Ã±o nu te koci naro pathabyÄ• , saddheyya \Se II 17/ lokasmi na me piy

bhuso ca tyassa manaso vighÄ• to, datvÄ• piyaá¹ƒ ummadantiá¹ƒ adaá¹-á¹-hÄ• â€™â€™ |

85__._ á¹• 21 ``janinda jÄ• nÄ• si piyÄ• mamesÄ• , na sÄ• mamaá¹ƒ appiyÄ• bhÅ«mipÄ•

piyena te dammi piyaá¹ƒ janinda, piyadÄ• yino deva piyaá¹ƒ labhantiâ€™â€™ ||

86__._ á¹• 21 ``so nÅ«nÄ• haá¹ƒ vadhissÄ• mi, attÄ• naá¹ƒ kÄ• mahetukaá¹ƒ.

na hi dhammaá¹ƒ adhammena, ahaá¹ƒ vadhitumussaheâ€™â€™ ||

87__._ á¹• 21 ``sace tuvaá¹ƒ mayha satiá¹ƒ {santi (Katthaci) } janinda, na kÄ• mayÄ• si nara

cajÄ• mi naá¹ƒ sabbajanassa sibyÄ• {sibba (Ce Ee), majjhe (Se) }, mayÄ• pamuttaá¹ƒ tato
(Katthaci) } naá¹ƒâ€™â€™ ||

88__._ á¹• 21 ``adÅ«siyaá¹ƒ ce abhipÄ• raka tvaá¹ƒ, cajÄ• si katte ahitÄ• ya tyassa.

mahÄ• ca te upavÄ• dopi assa, na cÄ• pi tyassa nagaramhi pakkhoâ€™â€™ ||

89__._ á¹• 21 ``ahaá¹ƒ sahissaá¹ƒ upavÄ• dametaá¹ƒ, nindaá¹ƒ pasaá¹ƒsaá¹ƒ garahaÃ±ca

mametamÄ• gacchatu bhÅ«mipÄ• la, yathÄ• sukhaá¹ƒ \Se II 18/ sivi {sibba (Ce Ee) } karohi

90__._ á¹• 21 ``yo \Be II 44/ neva nindaá¹ƒ na panappasaá¹ƒsaá¹ƒ, Ä• diyati garahaá¹ƒ nop

sirÄ« ca lakkhÄ« ca apeti tamhÄ• , Ä• po suvuá¹-á¹-hÄ«va yathÄ• thalamhÄ• â€™â€™ ||

91__._ á¹• 21 ``yaá¹ƒ kiÃ±ci dukkhaÃ±ca sukhaÃ±ca etto, dhammÄ• tisÄ• raÃ±ca manovigh

urasÄ• ahaá¹ƒ paccuttarissÄ• mi {paá¹-icchissÄ• mi (Ce Se), paccupadissÄ• mi (Ee) } sabb
thÄ• varÄ• naá¹ƒ tasÄ• naá¹ƒâ€™â€™ ||

92__._ á¹• 21 ``dhammÄ• tisÄ• raÃ±ca manovighÄ• taá¹ƒ, dukkhaÃ±ca nicchÄ• mi ahaá¹ƒ

ekovimaá¹ƒ hÄ• rayissÄ• mi bhÄ• raá¹ƒ, dhamme á¹-hito kiÃ±ci ahÄ• payantoâ€™â€™ ||

93__._ á¹• 21 ``saggÅ«pagaá¹ƒ puÃ±Ã±akammaá¹ƒ janinda, mÄ• me tuvaá¹ƒ antarÄ• yaá

dadÄ• mi te ummadantiá¹ƒ pasanno, rÄ• jÄ• va yaÃ±Ã±e dhanaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒâ

94__._ á¹• 21 ``addhÄ• tuvaá¹ƒ katte hitesi mayhaá¹ƒ, sakhÄ• mamaá¹ƒ ummadantÄ« tuv

nindeyyu devÄ• pitaro ca sabbe, pÄ• paÃ±ca \Se II 19/ passaá¹ƒ abhisamparÄ• yaá¹ƒâ€™

95__._ á¹• 21 ``na hetadhammaá¹ƒ sivirÄ• ja vajjuá¹ƒ, sanegamÄ• jÄ• napadÄ• ca sabbe.

yaá¹ƒ te mayÄ• ummadantÄ« padinnÄ• , bhusehi rÄ• jÄ• vanathaá¹ƒ sajÄ• hiâ€™â€™ ||

96__._ á¹• 21 ``addhÄ• \Ne II 27/ tuvaá¹ƒ katte hitesi mayhaá¹ƒ, sakhÄ• mamaá¹ƒ ummad

sataÃ±ca dhammÄ• ni sukittitÄ• ni, samuddavelÄ• va duraccayÄ• niâ€™â€™ ||

97__._ á¹• 21 ``Ä• huneyyo \Be II 45/ mesi hitÄ• nukampÄ«, dhÄ• tÄ• vidhÄ• tÄ• casi kÄ•

tayÄ« hutÄ• rÄ• ja mahapphalÄ• hi {mahapphalÄ• hi me (Ee) }, kÄ• mena me ummadanti

98__._ á¹• 21 ``addhÄ• hi sabbaá¹ƒ abhipÄ• raka tvaá¹ƒ, dhammaá¹ƒ acÄ• rÄ« mama katt

aÃ±Ã±o nu te ko idha sotthikattÄ• , dvipado naro aruá¹‡e jÄ«valokeâ€™â€™ ||

99__._ á¹• 21 ``tuvaá¹ƒ nu seá¹-á¹-ho tvamanuttarosi, tvaá¹ƒ dhammagÅ« {dhammagutto (C

so dhammagutto cirameva jÄ«va, dhammaÃ±ca \Se II 20/ me desaya dhammapÄ• laâ€™â€

100__._ á¹• 21 ``tadiá¹…gha abhipÄ• raka, suá¹‡ohi vacanaá¹ƒ mama.

dhammaá¹ƒ te desayissÄ• mi, sataá¹ƒ Ä• sevitaá¹ƒ ahaá¹ƒ ||

101__._ á¹• 21 ``sÄ• dhu dhammaruci rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaá¹ƒ ||

102__._ á¹• 21 ``akkodhanassa vijite, á¹-hitadhammassa rÄ• jino.

sukhaá¹ƒ manussÄ• Ä• setha, sÄ«tacchÄ• yÄ• ya saá¹…ghare ||

103__._ á¹• 21 ``na cÄ• hametaá¹ƒ abhirocayÄ• mi, kammaá¹ƒ asamekkhakataá¹ƒ asÄ• dh

ye vÄ• pi Ã±atvÄ• na sayaá¹ƒ karonti, upamÄ• imÄ• mayhaá¹ƒ tuvaá¹ƒ suá¹‡ohi ||

104__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate sati ||

105__._ á¹• 21 ``evameva {evamevaá¹ƒ (Ee) } manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ \Se II 21/ raá¹-á¹-haá¹ƒ dukhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

106__._ á¹• 21 ``gavaá¹ƒ \Be II 46/ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati ||

107__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammiko ||

108__._ á¹• 21 ``na cÄ• pÄ• haá¹ƒ adhammena, amarattamabhipatthaye.

imaá¹ƒ vÄ• pathaviá¹ƒ sabbaá¹ƒ, vijetuá¹ƒ abhipÄ• raka ||

109__._ á¹• 21 ``yaÃ±hi kiÃ±ci manussesu, ratanaá¹ƒ idha vijjati.

gÄ• vo dÄ• so hiraÃ±Ã±aÃ±ca, vatthiyaá¹ƒ haricandanaá¹ƒ ||

110__._ á¹• 21 ``assitthiyo \Ne II 28/ {assitthiyo ca (Ce) } ratanaá¹ƒ maá¹‡ikaÃ±ca, yaÃ±cÄ•
abhipÄ• layanti.

na tassa hetu visamaá¹ƒ careyyaá¹ƒ, majjhe sivÄ«naá¹ƒ usabhomhi jÄ• to ||

111__._ á¹• 21 ``netÄ• hitÄ• {netÄ• bhi tÄ• (Ce) } uggato raá¹-á¹-hapÄ• lo, dhammaá¹ƒ si

so dhammamevÄ• nuvicintayanto, tasmÄ• sake cittavase na vattoâ€™â€™ ||

112__._ á¹• 21 ``addhÄ• tuvaá¹ƒ mahÄ• rÄ• ja, niccaá¹ƒ abyasanaá¹ƒ sivaá¹ƒ.

karissasi ciraá¹ƒ rajjaá¹ƒ, paÃ±Ã±Ä• hi tava tÄ• disÄ« ||

113__._ á¹• 21 ``etaá¹ƒ te anumodÄ• ma, yaá¹ƒ dhammaá¹ƒ nappamajjasi.

dhammaá¹ƒ pamajja khattiyo, raá¹-á¹-hÄ• {á¹-hÄ• nÄ• (Ce) } cavati issaro ||

114__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha \Se II 22/ dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

115__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya ... pe ... ||

116__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mittÄ• maccesu khattiya ... pe ... ||

117__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca ... pe ... ||

118__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca ... pe ... ||

119__._ á¹• 21 ``dhammaá¹ƒ \Be II 47/ cara mahÄ• rÄ• ja, raá¹-á¹-hesu janapadesu ca ... pe

120__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡abrÄ• hmaá¹‡esu ca ... pe ... ||

121__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya ... pe ... ||

122__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vaho.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

123__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• devÄ• sabrahmakÄ• .

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• madoâ€™â€™ ti ||

ummÄ• dantÄ«jÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 528. mahÄ• bodhijÄ• takaá¹ƒ (3)

124__._ á¹• 21 ``kiá¹ƒ \Se II 23/ nu daá¹‡á¸• aá¹ƒ kimajinaá¹ƒ, kiá¹ƒ chattaá¹ƒ kimupÄ• han

kimaá¹…kusaÃ±ca pattaÃ±ca, saá¹…ghÄ• á¹-iÃ±cÄ• pi brÄ• hmaá¹‡a.

taramÄ• narÅ«pohÄ• si {gaá¹‡hÄ• si (Ce Se Ee) }, kiá¹ƒ nu patthayase disaá¹ƒâ€™â€™ ||

125__._ á¹• 21 ``dvÄ• dasetÄ• ni \Ne II 29/ vassÄ• ni, vusitÄ• ni tavantike.

nÄ• bhijÄ• nÄ• mi soá¹‡ena, piá¹…galenÄ• bhikÅ«jitaá¹ƒ ||

126__._ á¹• 21 ``svÄ• yaá¹ƒ dittova nadati, sukkadÄ• á¹-haá¹ƒ vidaá¹ƒsayaá¹ƒ.

tava sutvÄ• sabhariyassa, vÄ«tasaddhassa maá¹ƒ patiâ€™â€™ ||

127__._ á¹• 21 ``ahu esa kato doso, yathÄ• bhÄ• sasi brÄ• hmaá¹‡a.

esa bhiyyo pasÄ«dÄ• mi, vasa brÄ• hmaá¹‡a mÄ• gamÄ• â€™â€™ ||

128__._ á¹• 21 ``sabbaseto pure Ä• si, tatopi sabalo ahu.

sabbalohitako dÄ• ni, kÄ• lo pakkamituá¹ƒ mama ||

129__._ á¹• 21 ``abbhantaraá¹ƒ pure Ä• si, tato majjhe tato bahi.

purÄ• niddhamanÄ• hoti, sayameva vajÄ• mahaá¹ƒ ||

130__._ á¹• 21 ``vÄ«tasaddhaá¹ƒ na seveyya, udapÄ• naá¹ƒvanodakaá¹ƒ.

sacepi naá¹ƒ anukhaá¹‡e, vÄ• ri kaddamagandhikaá¹ƒ ||

131__._ á¹• 21 ``pasannameva seveyya, appasannaá¹ƒ vivajjaye.

pasannaá¹ƒ payirupÄ• seyya, rahadaá¹ƒ vudakatthiko ||

132__._ á¹• 21 ``bhaje \Be II 48/ bhajantaá¹ƒ purisaá¹ƒ, abhajantaá¹ƒ na bhajjaye {bhÄ• jay

asappurisadhammo so, yo bhajantaá¹ƒ na bhajjati {bhÄ• jati (Ee) } ||

133__._ á¹• 21 ``yo \Se II 24/ bhajantaá¹ƒ na bhajati, sevamÄ• naá¹ƒ na sevati.

sa ve manussapÄ• piá¹-á¹-ho, migo sÄ• khassito yathÄ• ||

134__._ á¹• 21 ``accÄ• bhikkhaá¹‡asaá¹ƒsaggÄ• , asamosaraá¹‡ena ca.

etena mittÄ• jÄ«ranti, akÄ• le yÄ• canÄ• ya ca ||

135__._ á¹• 21 ``tasmÄ• nÄ• bhikkhaá¹‡aá¹ƒ gacche, na ca gacche cirÄ• ciraá¹ƒ.

kÄ• lena yÄ• caá¹ƒ yÄ• ceyya, evaá¹ƒ mittÄ• na jÄ«yare {jÄ«rare (Se Ee) } ||

136__._ á¹• 21 ``aticiraá¹ƒ nivÄ• sena, piyo bhavati appiyo.

Ä• manta kho taá¹ƒ gacchÄ• ma, purÄ• te homa appiyÄ• â€™â€™ ||

137__._ á¹• 21 ``evaá¹ƒ ce yÄ• camÄ• nÄ• naá¹ƒ, aÃ±jaliá¹ƒ nÄ• vabujjhasi.

paricÄ• rakÄ• naá¹ƒ sataá¹ƒ {paricÄ• rikÄ• naá¹ƒ sattÄ• naá¹ƒ (Ce Se Ee) }, vacanaá¹ƒ na

evaá¹ƒ taá¹ƒ abhiyÄ• cÄ• ma, puna kayirÄ• si pariyÄ• yaá¹ƒâ€™â€™ ||

138__._ á¹• 21 ``evaá¹ƒ ce no viharataá¹ƒ, antarÄ• yo na hessati.

tuyhaá¹ƒ vÄ• pi {tumhaÃ±cÄ• pi (Ce), tuyhaÃ±cÄ• pi (Ee) } mahÄ• rÄ• ja, mayhaá¹ƒ vÄ• {a
(Ee) } raá¹-á¹-havaddhana.

appeva nÄ• ma passema, ahorattÄ• namaccayeâ€™â€™ ||

139__._ á¹• 21 ``udÄ«raá¹‡Ä• \Ne II 30/ ce saá¹ƒgatyÄ• , bhÄ• vÄ• ya manuvattati.

akÄ• mÄ• akaraá¹‡Ä«yaá¹ƒ vÄ• , karaá¹‡Ä«yaá¹ƒ vÄ• pi kubbati.

Ä• kÄ• mÄ• karaá¹‡Ä«yamhi, kvidha pÄ• pena lippati {limpati (Se Katthaci) } ||

140__._ á¹• 21 ``so ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

141__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• {vijÄ• niya (Ce Se Ee) }

na \Se II 25/ maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ||

142__._ á¹• 21 ``issaro \Be II 49/ sabbalokassa, sace kappeti jÄ«vitaá¹ƒ.

iddhiá¹ƒ {iddhi (Ee Katthaci) } byasanabhÄ• vaÃ±ca, kammaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

niddesakÄ• rÄ« puriso, issaro tena lippati ||

143__._ á¹• 21 ``so ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

144__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ||

145__._ á¹• 21 ``sace pubbekatahetu, sukhadukkhaá¹ƒ nigacchati.

porÄ• á¹‡akaá¹ƒ kataá¹ƒ pÄ• paá¹ƒ, tameso muccate {muÃ±cate (Ce Se) } iá¹‡aá¹ƒ.

porÄ• á¹‡akaiá¹‡amokkho, kvidha pÄ• pena lippati ||

146__._ á¹• 21 ``so ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

147__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ||

148__._ á¹• 21 ``catunnaá¹ƒyevupÄ• dÄ• ya, rÅ«paá¹ƒ sambhoti pÄ• á¹‡inaá¹ƒ.

yato ca rÅ«paá¹ƒ sambhoti, tatthevÄ• nupagacchati.

idheva jÄ«vati jÄ«vo, pecca pecca vinassati ||

149__._ á¹• 21 ucchijjati ayaá¹ƒ loko, ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• .

ucchijjamÄ• ne lokasmiá¹ƒ, kvidha pÄ• pena lippati ||

150__._ á¹• 21 ``so \Se II 26/ ce attho ca dhammo ca, kalyÄ• á¹‡o na ca pÄ• pako.

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• ||

151__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• disoâ€™â€™ ||

152__._ á¹• 21 ``Ä• hu \Ne II 31/ khattavidÄ• {khattavidhÄ• (Ce Se Ee) } loke, bÄ• lÄ• paá

mÄ• taraá¹ƒ pitaraá¹ƒ haÃ±Ã±e, atho jeá¹-á¹-hampi bhÄ• taraá¹ƒ.

haneyya putta {putte ca (Ee) } dÄ• re ca, attho ce tÄ• diso siyÄ• ||

153__._ á¹• 21 ``yassa \Be II 50/ rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho {mittadÅ«bhÄ« (Ee) } hi pÄ• pako ||

154__._ á¹• 21 ``atha atthe samuppanne, samÅ«lamapi abbahe {abbhahe (Se Katthaci) }.

attho me sambalenÄ• pi, suhato vÄ• naro mayÄ• ||

155__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• sÄ«haá¸·apotthake natthi} ``so ce attho ca dhammo ca, ka

bhoto ce vacanaá¹ƒ saccaá¹ƒ, suhato vÄ• naro mayÄ• {ayaá¹ƒ gÄ• thÄ• sÄ«haá¸·apotthak

156__._ á¹• 21 ``attano ce hi vÄ• dassa, aparÄ• dhaá¹ƒ vijÄ• niyÄ• .

na maá¹ƒ tvaá¹ƒ garaheyyÄ• si, bhoto vÄ• do hi tÄ• diso ||

157__._ á¹• 21 ``ahetuvÄ• do puriso, yo ca issarakuttiko.

pubbekatÄ« ca ucchedÄ«, yo ca khattavido naro ||

158__._ á¹• 21 ``ete asappurisÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

kareyya tÄ• diso pÄ• paá¹ƒ, atho aÃ±Ã±ampi kÄ• raye.

asappurisasaá¹ƒsaggo \Se II 27/, dukkhanto {dukkaá¹-o (Ce) } kaá¹-ukudrayo ||

159__._ á¹• 21 ``urabbharÅ«pena vakassu {bakÄ• su (Ce Se), vakÄ• su (Ee) } pubbe, asaá

hantvÄ• uraá¹‡iá¹ƒ ajikaá¹ƒ {ajiyaá¹ƒ (Ce Se Ee) } ajaÃ±ca, utrÄ• sayitvÄ• {citrÄ• sayitvÄ•
kÄ• maá¹ƒ paleti ||

160__._ á¹• 21 ``tathÄ• vidheke samaá¹‡abrÄ• hmaá¹‡Ä• se, chadanaá¹ƒ katvÄ• vaÃ±cay

anÄ• sakÄ• thaá¹‡á¸• ilaseyyakÄ• ca, rajojallaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ.

pariyÄ• yabhattaÃ±ca apÄ• nakattÄ• , pÄ• pÄ• cÄ• rÄ• arahanto vadÄ• nÄ• ||

161__._ á¹• 21 ``ete asappurisÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

kareyya tÄ• diso pÄ• paá¹ƒ, atho aÃ±Ã±ampi kÄ• raye.

asappurisasaá¹ƒsaggo, dukkhanto kaá¹-ukudrayo ||

162__._ á¹• 21 ``yamÄ• hu \Be II 51/ natthi vÄ«riyanti, ahetuÃ±ca pavadanti {hetuÃ±ca apa
ye.

parakÄ• raá¹ƒ attakÄ• raÃ±ca, ye tucchaá¹ƒ samavaá¹‡á¹‡ayuá¹ƒ ||

163__._ á¹• 21 ``ete asappurisÄ• loke, bÄ• lÄ• paá¹‡á¸• itamÄ• nino.

kareyya tÄ• diso pÄ• paá¹ƒ, atho aÃ±Ã±ampi kÄ• raye.

asappurisasaá¹ƒsaggo, dukkhanto kaá¹-ukudrayo ||

164__._ á¹• 21 ``sace \Ne II 32/ hi vÄ«riyaá¹ƒ nÄ• ssa, kammaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

na \Se II 28/ bhare vaá¸• á¸• hakiá¹ƒ rÄ• jÄ• , napi yantÄ• ni kÄ• raye ||

165__._ á¹• 21 ``yasmÄ• ca vÄ«riyaá¹ƒ atthi, kammaá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

tasmÄ• yantÄ• ni kÄ• reti, rÄ• jÄ• bharati vaá¸• á¸• hakiá¹ƒ ||

166__._ á¹• 21 ``yadi vassasataá¹ƒ devo, na vasse na himaá¹ƒ pate.

ucchijjeyya ayaá¹ƒ loko, vinasseyya ayaá¹ƒ pajÄ• ||

167__._ á¹• 21 ``yasmÄ• ca vassatÄ« devo, himaÃ±cÄ• nuphusÄ• yati.

tasmÄ• sassÄ• ni paccanti, raá¹-á¹-haÃ±ca pÄ• lite {pallate (Ce Ee), polayate (Se) } ciraá¹ƒ

168__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ {jimha (Ee) } gate sati ||

169__._ á¹• 21 ``evameva {evamevaá¹ƒ (Ee) } manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammiko ||

170__._ á¹• 21 ``gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ {ujÅ« (Ee) } gate sati ||

171__._ á¹• 21 ``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace {ceva (Ce), cepi (Katthaci) } dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammiko ||

172__._ á¹• 21 ``mahÄ• rukkhassa phalino, Ä• maá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa na jÄ• nÄ• ti, bÄ«jaÃ±cassa vinassati ||

173__._ á¹• 21 ``mahÄ• rukkhÅ«pamaá¹ƒ \Se II 29/ raá¹-á¹-haá¹ƒ, adhammena pasÄ• sati.

rasaÃ±cassa na jÄ• nÄ• ti, raá¹-á¹-haÃ±cassa vinassati ||

174__._ á¹• 21 ``mahÄ• rukkhassa \Be II 52/ phalino, pakkaá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa vijÄ• nÄ• ti, bÄ«jaÃ±cassa na nassati ||

175__._ á¹• 21 ``mahÄ• rukkhÅ«pamaá¹ƒ raá¹-á¹-haá¹ƒ, dhammena yo pasÄ• sati.

rasaÃ±cassa vijÄ• nÄ• ti, raá¹-á¹-haÃ±cassa na nassati ||

176__._ á¹• 21 ``yo ca rÄ• jÄ• janapadaá¹ƒ, adhammena pasÄ• sati.

sabbosadhÄ«hi so rÄ• jÄ• , viruddho hoti khattiyo ||

177__._ á¹• 21 ``tatheva negame hiá¹ƒsaá¹ƒ, ye yuttÄ• kayavikkaye.

ojadÄ• nabalÄ«kÄ• re, sa kosena virujjhati ||

178__._ á¹• 21 ``pahÄ• ravarakhettaÃ±Ã±Å« \Ne II 33/, saá¹…gÄ• me katanissame {kataniy

ussite hiá¹ƒsayaá¹ƒ rÄ• jÄ• , sa balena virujjhati ||

179__._ á¹• 21 ``tatheva isayo hiá¹ƒsaá¹ƒ, saÃ±Ã±ate {saá¹ƒyame (Se Katthaci) } brahmacA
(Ce) }.

adhammacÄ• rÄ« khattiyo, so saggena virujjhati ||

180__._ á¹• 21 ``yo ca rÄ• jÄ• adhammaá¹-á¹-ho, bhariyaá¹ƒ hanti adÅ«sikaá¹ƒ.

luddaá¹ƒ pasavate á¹-hÄ• naá¹ƒ {pÄ• paá¹ƒ (Ce) }, puttehi ca virujjhati ||

181__._ á¹• 21 ``dhammaá¹ƒ care jÄ• napade, negamesu {nigamesu (Ce) } balesu ca.

isayo ca na hiá¹ƒseyya, puttadÄ• re samaá¹ƒ care ||

182__._ á¹• 21 ``sa tÄ• diso bhÅ«mipati, raá¹-á¹-hapÄ• lo akodhano.

sapatte \Se II 30/ {sÄ• mante (Ce Se Ee) } sampakampeti, indova asurÄ• dhipoâ€™â€™ ti |

mahÄ• bodhijÄ• takaá¹ƒ tatiyaá¹ƒ.

paá¹‡á¹‡Ä• sanipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

saniá¸·Ä«nikamavhayano paá¹-hamo, dutiyo pana saummadantivaro.

tatiyo pana bodhisirÄ«vhayano, kathitÄ• pana tÄ«á¹‡i jinena subhÄ• ti ||

19. saá¹-á¹-hinipÄ• to

á¹• 03 529. soá¹‡akajÄ• takaá¹ƒ (1)

1__._ á¹• 21 ``tassa \Se II 31/ \Ne II 34/ \Be II 53/ sutvÄ• sataá¹ƒ dammi, sahassaá¹ƒ diá¹-á
(Ce Ee) } soá¹‡akaá¹ƒ.

ko me soá¹‡akamakkhÄ• ti, sahÄ• yaá¹ƒ paá¹ƒsukÄ«á¸·itaá¹ƒâ€™â€™ ||

2__._ á¹• 21 ``athabravÄ« mÄ• á¹‡avako, daharo paÃ±cacÅ«á¸·ako.

mayhaá¹ƒ sutvÄ• sataá¹ƒ dehi, sahassaá¹ƒ diá¹-á¹-ha {daá¹-á¹-hu (Ce Ee) } soá¹‡akaá¹ƒ.

ahaá¹ƒ te soá¹‡akakkhissaá¹ƒ {ahaá¹ƒ soá¹‡akamakkhissaá¹ƒ (Ce Ee), ahaá¹ƒ te soá¹‡aka
sahÄ• yaá¹ƒ paá¹ƒsukÄ«á¸·itaá¹ƒâ€™â€™ ||

3__._ á¹• 21 ``katamasmiá¹ƒ {katarasmiá¹ƒ (Ce Se Ee) } so janapade, raá¹-á¹-hesu nigames

kattha soá¹‡akamaddakkhi {kattha te soá¹‡ako diá¹-á¹-ho (Ce Ee) }, taá¹ƒ me akkhÄ• hi puc

4__._ á¹• 21 ``taveva deva vijite, tavevuyyÄ• nabhÅ«miyÄ• .

ujuvaá¹ƒsÄ• mahÄ• sÄ• lÄ• , nÄ«lobhÄ• sÄ• manoramÄ• ||

5__._ á¹• 21 ``tiá¹-á¹-hanti meghasamÄ• nÄ• , rammÄ• aÃ±Ã±oÃ±Ã±anissitÄ• .

tesaá¹ƒ mÅ«lamhi {mÅ«lasmiá¹ƒ (Ce Ee), mÅ«lasmi (Se) } soá¹‡ako, jhÄ• yatÄ« anupÄ• da
anupÄ• dÄ• no (Ee) }.

upÄ• dÄ• nesu lokesu, á¸• ayhamÄ• nesu nibbuto ||

6__._ á¹• 21 ``tato ca rÄ• jÄ• pÄ• yÄ• si, senÄ• ya caturaá¹…giyÄ• .

kÄ• rÄ• petvÄ• samaá¹ƒ maggaá¹ƒ, agamÄ• yena soá¹‡ako ||

7__._ á¹• 21 ``uyyÄ• nabhÅ«miá¹ƒ gantvÄ• na, vicaranto brahÄ• vane.

Ä• sÄ«naá¹ƒ \Se II 32/ soá¹‡akaá¹ƒ dakkhi, á¸• ayhamÄ• nesu nibbutaá¹ƒâ€™â€™ ||

8__._ á¹• 21 ``kapaá¹‡o vatayaá¹ƒ bhikkhu, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

amÄ• tiko apitiko, rukkhamÅ«lasmi jhÄ• yatiâ€™â€™ ||

9__._ á¹• 21 ``imaá¹ƒ vÄ• kyaá¹ƒ nisÄ• metvÄ• , soá¹‡ako etadabravi.

`na rÄ• ja kapaá¹‡o hoti, dhammaá¹ƒ kÄ• yena phassayaá¹ƒ {phusayaá¹ƒ (Katthaci) } ||

10__._ á¹• 21 `yo \Be II 54/ ca {yodha (Ce Se) } dhammaá¹ƒ niraá¹ƒkatvÄ• {nirÄ• katvÄ• (
adhammamanuvattati.

sa rÄ• ja kapaá¹‡o hoti, pÄ• po pÄ• paparÄ• yanoâ€™â€™ â€™ ||

11__._ á¹• 21 `` `arindamoti \Ne II 35/ me nÄ• maá¹ƒ, kÄ• sirÄ• jÄ• ti maá¹ƒ vidÅ«.

kacci bhoto sukhasseyyÄ• {sukhÄ• seyyÄ• (Ee), sukhaseyyo (Katthaci) }, idha pattassa s

12__._ á¹• 21 ``sadÄ• pi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

na tesaá¹ƒ koá¹-á¹-he openti, na kumbhiá¹ƒ na khaá¸·opiyaá¹ƒ {na kumbhe na kaá¸·opiyÄ•

paraniá¹-á¹-hitamesÄ• nÄ• , tena yÄ• penti subbatÄ• ||

13__._ á¹• 21 ``dutiyampi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

anavajjapiá¹‡á¸• o {anavajjo piá¹‡á¸• Ä• (Ee) } bhottabbo, na ca kocÅ«parodhati ||

14__._ á¹• 21 ``tatiyampi bhadramadhanassa, anÄ• gÄ• rassa bhikkhuno.

nibbuto piá¹‡á¸• o bhottabbo, na ca kocÅ«parodhati ||

15__._ á¹• 21 ``catutthampi {catutthaá¹ƒ (Ee) } bhadramadhanassa, anÄ• gÄ• rassa bhikkhu

muttassa raá¹-á¹-he carato, saá¹…go yassa na vijjati ||

16__._ á¹• 21 ``paÃ±camampi {paÃ±camaá¹ƒ (Ee) } bhadramadhanassa, anÄ• gÄ• rassa b

nagaramhi á¸• ayhamÄ• namhi, nÄ• ssa kiÃ±ci aá¸• ayhatha ||

17__._ á¹• 21 ``chaá¹-á¹-hampi \Se II 33/ {chaá¹-á¹-haá¹ƒ (Ee) } bhadramadhanassa, anÄ• g

raá¹-á¹-he vilumpamÄ• namhi {viluppamÄ• namhi (Katthaci) }, nÄ• ssa kiÃ±ci ahÄ«ratha {ah

18__._ á¹• 21 ``sattamampi {sattamaá¹ƒ (Ee) } bhadramadhanassa, anÄ• gÄ• rassa bhikkhu

corehi rakkhitaá¹ƒ maggaá¹ƒ, ye caÃ±Ã±e paripanthikÄ• .

pattacÄ«varamÄ• dÄ• ya, sotthiá¹ƒ gacchati subbato ||

19__._ á¹• 21 ``aá¹-á¹-hamampi {aá¹-á¹-hamaá¹ƒ (Ee) } bhadramadhanassa, anÄ• gÄ• rass

yaá¹ƒ yaá¹ƒ disaá¹ƒ pakkamati, anapekkhova gacchatiâ€™â€™ ||

20__._ á¹• 21 ``bahÅ«pi bhadrÄ• {bahÅ«ni samaá¹‡abhadrÄ• ni (Ce), bahÅ«pi bhadrakÄ•
tvaá¹ƒ bhikkhu pasaá¹ƒsasi.

ahaÃ±ca giddho kÄ• mesu, kathaá¹ƒ kÄ• hÄ• mi soá¹‡aka ||

21__._ á¹• 21 ``piyÄ• \Be II 55/ me mÄ• nusÄ• kÄ• mÄ• , atho dibyÄ• pi me piyÄ• .

atha kena nu vaá¹‡á¹‡ena, ubho loke labhÄ• maseâ€™â€™ ||

22__._ á¹• 21 ``kÄ• me giddhÄ• {kÄ• mesu giddhÄ• (Ce Ee) } kÄ• maratÄ• , kÄ• mesu adh

narÄ• pÄ• pÄ• ni katvÄ• na, upapajjanti duggatiá¹ƒ ||

23__._ á¹• 21 ``ye ca kÄ• me pahantvÄ• na {pahatvÄ• na (Ce Ee) }, nikkhantÄ• akutobhay

ekodibhÄ• vÄ• dhigatÄ• , na te gacchanti duggatiá¹ƒ ||

24__._ á¹• 21 ``upamaá¹ƒ te karissÄ• mi, taá¹ƒ suá¹‡ohi arindama.

upamÄ• ya midhekacce {pidhekacce (Ce Ee) }, atthaá¹ƒ jÄ• nanti paá¹‡á¸• itÄ• ||

25__._ á¹• 21 ``gaá¹…gÄ• ya \Ne II 36/ kuá¹‡apaá¹ƒ disvÄ• , vuyhamÄ• naá¹ƒ mahaá¹‡á¹‡

vÄ• yaso samacintesi, appapaÃ±Ã±o acetaso ||

26__._ á¹• 21 `` `yÄ• naÃ±ca \Se II 34/ vatidaá¹ƒ laddhaá¹ƒ, bhakkho cÄ• yaá¹ƒ anappakoâ

tattha rattiá¹ƒ tattha divÄ• , tattheva nirato mano ||

27__._ á¹• 21 ``khÄ• daá¹ƒ nÄ• gassa maá¹ƒsÄ• ni, pivaá¹ƒ bhÄ• gÄ«rathodakaá¹ƒ {bhÄ• g
Katthaci) }.

sampassaá¹ƒ vanacetyÄ• ni, na palettha {paletvÄ• (Katthaci) } vihaá¹…gamo ||

28__._ á¹• 21 ``taÃ±ca {taá¹ƒva (Ee) } otaraá¹‡Ä« gaá¹…gÄ• , pamattaá¹ƒ kuá¹‡ape rataá¹

samuddaá¹ƒ ajjhagÄ• hÄ• si {ajjhagÄ• hayi (Ee) }, agatÄ« yattha pakkhinaá¹ƒ ||

29__._ á¹• 21 ``so ca bhakkhaparikkhÄ«á¹‡o, udapatvÄ• {uppatitvÄ• (Ce Se), udÄ• patvÄ

na pacchato na purato, nuttaraá¹ƒ nopi dakkhiá¹‡aá¹ƒ ||

30__._ á¹• 21 ``dÄ«paá¹ƒ so najjhagÄ• gaÃ±chi {na ajjhagaÃ±chi (Ce), na ajjhagacchi (Ee)
pakkhinaá¹ƒ.

so ca tattheva pÄ• pattha, yathÄ• dubbalako tathÄ• ||

31__._ á¹• 21 ``taÃ±ca sÄ• muddikÄ• macchÄ• , kumbhÄ«lÄ• makarÄ• susÅ«.

pasayhakÄ• rÄ• khÄ• diá¹ƒsu, phandamÄ• naá¹ƒ vipakkhakaá¹ƒ {vipakkhinaá¹ƒ (Ce Ee), v

32__._ á¹• 21 ``evameva \Be II 56/ tuvaá¹ƒ rÄ• ja, ye caÃ±Ã±e kÄ• mabhogino.

giddhÄ• ce na vamissanti, kÄ• kapaÃ±Ã±Ä• va {kÄ• kapaÃ±Ã±Ä• ya (Ce Se Ee) } te vidÅ«

33__._ á¹• 21 ``esÄ• te upamÄ• rÄ• ja, atthasandassanÄ« katÄ• .

tvaÃ±ca paÃ±Ã±Ä• yase tena, yadi kÄ• hasi vÄ• na vÄ• ||

34__._ á¹• 21 ``ekavÄ• campi dvivÄ• caá¹ƒ, bhaá¹‡eyya anukampako.

tatuttariá¹ƒ na bhÄ• seyya, dÄ• sovayyassa {dÄ• so ayyassa (Ce), dÄ• so ayirassa (Ee) } sa

35__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, soá¹‡ako amitabuddhimÄ• {soá¹‡akoâ€™ mita

vehÄ• se antalikkhasmiá¹ƒ, anusÄ• sitvÄ• na khattiyaá¹ƒâ€™â€™ ||

36__._ á¹• 21 ``ko \Se II 35/ nume rÄ• jakattÄ• ro, suddÄ• veyyattamÄ• gatÄ• {sÅ«tÄ• ve
}.

rajjaá¹ƒ niyyÄ• dayissÄ• mi, nÄ• haá¹ƒ rajjena matthiko ||

37__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒâ€™â€™ {vasamannagÄ

38__._ á¹• 21 ``atthi te daharo putto, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

taá¹ƒ rajje abhisiÃ±cassu, so no rÄ• jÄ• bhavissatiâ€™â€™ ||

39__._ á¹• 21 ``khippaá¹ƒ kumÄ• ramÄ• netha, dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ

taá¹ƒ rajje abhisiÃ±cissaá¹ƒ, so vo rÄ• jÄ• bhavissatiâ€™â€™ ||

40__._ á¹• 21 ``tato \Ne II 37/ kumÄ• ramÄ• nesuá¹ƒ, dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸• ha

taá¹ƒ disvÄ• Ä• lapÄ« rÄ• jÄ• , ekaputtaá¹ƒ manoramaá¹ƒ ||

41__._ á¹• 21 ``saá¹-á¹-hi gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

42__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ {vasamannagÄ• (Ee) }

43__._ á¹• 21 ``saá¹-á¹-hi nÄ• gasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

44__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• \Be II 57/ gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

45__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

46__._ á¹• 21 ``saá¹-á¹-hi \Se II 36/ assasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hino ||

47__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi {indiyÄ• cÄ• padhÄ

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

48__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

49__._ á¹• 21 ``saá¹-á¹-hi rathasahassÄ• ni, sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

50__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

te putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

51__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

52__._ á¹• 21 ``saá¹-á¹-hi dhenusahassÄ• ni, rohaÃ±Ã±Ä• puá¹…gavÅ«sabhÄ• .

tÄ• putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

53__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒ ||

54__._ á¹• 21 ``soá¸·asitthisahassÄ• ni \Ne II 38/, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

vicitravatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

tÄ• putta paá¹-ipajjassu, rajjaá¹ƒ niyyÄ• dayÄ• mi te ||

55__._ á¹• 21 ``ajjeva pabbajissÄ• mi, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

mÄ• haá¹ƒ \Se II 37/ kÄ• kova dummedho, kÄ• mÄ• naá¹ƒ vasamanvagaá¹ƒâ€™â€™ ||

56__._ á¹• 21 ``daharasseva \Be II 58/ me tÄ• ta, mÄ• tÄ• matÄ• ti me sutaá¹ƒ.

tayÄ• vinÄ• ahaá¹ƒ tÄ• ta, jÄ«vitumpi na ussahe ||

57__._ á¹• 21 ``yathÄ• Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, poto anveti pacchato.

jessantaá¹ƒ giriduggesu, samesu visamesu ca ||

58__._ á¹• 21 ``evaá¹ƒ taá¹ƒ anugacchÄ• mi, puttamÄ• dÄ• ya {pattamÄ• dÄ• ya (Ee) } pac

subharo te bhavissÄ• mi, na te hessÄ• mi dubbharoâ€™â€™ ||

59__._ á¹• 21 ``yathÄ• sÄ• muddikaá¹ƒ nÄ• vaá¹ƒ, vÄ• á¹‡ijÄ• naá¹ƒ dhanesinaá¹ƒ.

vohÄ• ro tattha gaá¹‡heyya, vÄ• á¹‡ijÄ• byasanÄ« {byasanaá¹ƒ (Katthaci) } siyÄ• ||

60__._ á¹• 21 ``evamevÄ• yaá¹ƒ puttakali {puttaka (Se) }, antarÄ• yakaro mama {mamaá¹ƒ

imaá¹ƒ kumÄ• raá¹ƒ pÄ• petha, pÄ• sÄ• daá¹ƒ rativaá¸• á¸• hanaá¹ƒ ||

61__._ á¹• 21 ``tattha kambusahatthÄ• yo, yathÄ• sakkaá¹ƒva accharÄ• .

tÄ• naá¹ƒ tattha ramessanti {ramissanti (Se Katthaci) }, tÄ• hi ceso {meso (Ee) } ramissati ||

62__._ á¹• 21 ``tato kumÄ• raá¹ƒ pÄ• pesuá¹ƒ, pÄ• sÄ• daá¹ƒ rativaá¸• á¸• hanaá¹ƒ.

taá¹ƒ disvÄ• avacuá¹ƒ kaÃ±Ã±Ä• , dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ ||

63__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu {Ä• du (Ce Ee) } sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

64__._ á¹• 21 ``namhi devo na gandhabbo, nÄ• pi {namhi (Katthaci) } sakko purindado.

kÄ• siraÃ±Ã±o ahaá¹ƒ putto, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

mamaá¹ƒ {mama (Ee) } bharatha bhaddaá¹ƒ vo {bhaddante (Katthaci) }, ahaá¹ƒ bhattÄ• bh

65__._ á¹• 21 ``taá¹ƒ \Se II 38/ tattha avacuá¹ƒ kaÃ±Ã±Ä• , dÄ«ghÄ• vuá¹ƒ raá¹-á¹-havaá¸•

`kuhiá¹ƒ rÄ• jÄ• anuppatto, ito rÄ• jÄ• kuhiá¹ƒ gatoâ€™â€™ â€™ ||

66__._ á¹• 21 ``paá¹…kaá¹ƒ rÄ• jÄ• atikkanto, thale rÄ• jÄ• patiá¹-á¹-hito.

akaá¹‡á¹-akaá¹ƒ agahanaá¹ƒ, paá¹-ipanno mahÄ• pathaá¹ƒ ||

67__._ á¹• 21 ``ahaÃ±ca paá¹-ipannosmi, maggaá¹ƒ duggatigÄ• minaá¹ƒ.

sakaá¹‡á¹-akaá¹ƒ sagahanaá¹ƒ, yena gacchanti duggatiá¹ƒâ€™â€™ ||

68__._ á¹• 21 ``tassa \Ne II 39/ \Be II 59/ te svÄ• gataá¹ƒ rÄ• ja, sÄ«hasseva giribbajaá¹ƒ.

anusÄ• sa mahÄ• rÄ• ja, tvaá¹ƒ no sabbÄ• samissaroâ€™â€™ ti ||

soá¹‡akajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 530. saá¹ƒkiccajÄ• takaá¹ƒ (2)

69__._ á¹• 21 ``disvÄ• nisinnaá¹ƒ rÄ• jÄ• naá¹ƒ, brahmadattaá¹ƒ rathesabhaá¹ƒ.

athassa paá¹-ivedesi, yassÄ• si anukampako ||

70__._ á¹• 21 ``saá¹ƒkiccÄ• yaá¹ƒ anuppatto, isÄ«naá¹ƒ sÄ• dhusammato.

taramÄ• narÅ«po niyyÄ• hi, khippaá¹ƒ passa mahesinaá¹ƒ ||

71__._ á¹• 21 ``tato ca rÄ• jÄ• taramÄ• no, yuttamÄ• ruyha sandanaá¹ƒ.

mittÄ• maccaparibyÅ«á¸·ho {paribbÅ«á¸·ho (Ce Ee) }, agamÄ• si rathesabho ||

72__._ á¹• 21 ``nikkhippa paÃ±ca kakudhÄ• ni, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

vÄ• á¸·abÄ«jani {vÄ• á¸·avÄ«janÄ« (Ce Ee) } muá¹‡hÄ«saá¹ƒ, khaggaá¹ƒ chattaÃ±cupÄ• h

73__._ á¹• 21 ``oruyha rÄ• jÄ• yÄ• namhÄ• , á¹-hapayitvÄ• paá¹-icchadaá¹ƒ.

Ä• sÄ«naá¹ƒ \Se II 39/ dÄ• yapassasmiá¹ƒ, saá¹ƒkiccamupasaá¹…kami ||

74__._ á¹• 21 ``upasaá¹…kamitvÄ• so rÄ• jÄ• , sammodi isinÄ• saha.

taá¹ƒ kathaá¹ƒ vÄ«tisÄ• retvÄ• , ekamantaá¹ƒ upÄ• visi ||

75__._ á¹• 21 ``ekamantaá¹ƒ nisinnova, atha kÄ• laá¹ƒ amaÃ±Ã±atha.

tato pÄ• pÄ• ni kammÄ• ni, pucchituá¹ƒ paá¹-ipajjatha ||

76__._ á¹• 21 ``isiá¹ƒ pucchÄ• ma {pucchÄ• mi (Ce Ee) } saá¹ƒkiccaá¹ƒ, isÄ«naá¹ƒ sÄ• dhu

Ä• sÄ«naá¹ƒ dÄ• yapassasmiá¹ƒ, isisaá¹…ghapurakkhataá¹ƒ {purakkhitaá¹ƒ (Katthaci) } ||

77__._ á¹• 21 ``kaá¹ƒ gatiá¹ƒ pecca gacchanti, narÄ• dhammÄ• ticÄ• rino.

aticiá¹‡á¹‡o mayÄ• dhammo, taá¹ƒ me akkhÄ• hi pucchito ||

78__._ á¹• 21 ``isÄ« avaca saá¹ƒkicco, kÄ• sÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ.

Ä• sÄ«naá¹ƒ dÄ• yapassasmiá¹ƒ, mahÄ• rÄ• ja suá¹‡ohi me ||

79__._ á¹• 21 ``uppathena \Be II 60/ vajantassa, yo maggamanusÄ• sati.

tassa ce vacanaá¹ƒ kayirÄ• , nÄ• ssa maggeyya kaá¹‡á¹-ako ||

80__._ á¹• 21 ``adhammaá¹ƒ \Ne II 40/ paá¹-ipannassa, yo dhammamanusÄ• sati.

tassa ce vacanaá¹ƒ kayirÄ• , na so gaccheyya duggatiá¹ƒ ||

81__._ á¹• 21 ``dhammo patho mahÄ• rÄ• ja, adhammo pana uppatho.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiá¹ƒ ||

82__._ á¹• 21 ``adhammacÄ• rino rÄ• ja, narÄ• visamajÄ«vino.

yaá¹ƒ gatiá¹ƒ pecca gacchanti, niraye te suá¹‡ohi me ||

83__._ á¹• 21 ``saÃ±jÄ«vo kÄ• á¸·asutto ca, saá¹…ghÄ• to {saá¹…khÄ• á¹-o (Se Katthaci) }

athÄ• paro \Se II 40/ mahÄ• vÄ«ci, tÄ• pano {tapano (Ce Ee) } ca patÄ• pano ||

84__._ á¹• 21 ``iccete aá¹-á¹-ha nirayÄ• , akkhÄ• tÄ• duratikkamÄ• .

Ä• kiá¹‡á¹‡Ä• luddakammehi, paccekÄ• soá¸·asussadÄ• ||

85__._ á¹• 21 ``kadariyatÄ• panÄ• {kadariyatapanÄ• (Ce Ee) } ghorÄ• , accimanto {accima

lomahaá¹ƒsanarÅ«pÄ• ca, bhesmÄ• paá¹-ibhayÄ• dukhÄ• ||

86__._ á¹• 21 ``catukkaá¹‡á¹‡Ä• catudvÄ• rÄ• , vibhattÄ• bhÄ• gaso mitÄ• .

ayopÄ• kÄ• rapariyantÄ• , ayasÄ• paá¹-ikujjitÄ• ||

87__._ á¹• 21 ``tesaá¹ƒ ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, phuá¹-Ä• {pharitvÄ• (AN a III 36; Pv 71) } tiá¹-á¹-hanti sabbadÄ•

88__._ á¹• 21 ``ete patanti niraye, uddhaá¹ƒpÄ• dÄ• avaá¹ƒsirÄ• .

isÄ«naá¹ƒ ativattÄ• ro, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ ||

89__._ á¹• 21 ``te bhÅ«nahuno paccanti, macchÄ• bilakatÄ• yathÄ• .

saá¹ƒvacchare asaá¹…kheyye, narÄ• kibbisakÄ• rino ||

90__._ á¹• 21 ``á¸• ayhamÄ• nena gattena, niccaá¹ƒ santarabÄ• hiraá¹ƒ.

nirayÄ• nÄ• dhigacchanti, dvÄ• raá¹ƒ nikkhamanesino ||

91__._ á¹• 21 ``puratthimena \Be II 61/ dhÄ• vanti, tato dhÄ• vanti pacchato.

uttarenapi dhÄ• vanti, tato dhÄ• vanti dakkhiá¹‡aá¹ƒ.

yaá¹ƒ yaÃ±hi dvÄ• raá¹ƒ gacchanti, taá¹ƒ tadeva pidhÄ«yare {pithiyyati (Ce), pithiyyare (Se)
||

92__._ á¹• 21 ``bahÅ«ni vassasahassÄ• ni, janÄ• nirayagÄ• mino.

bÄ• hÄ• paggayha kandanti, patvÄ• dukkhaá¹ƒ anappakaá¹ƒ ||

93__._ á¹• 21 ``Ä• sÄ«visaá¹ƒva \Se II 41/ kupitaá¹ƒ, tejassiá¹ƒ duratikkamaá¹ƒ.

na sÄ• dhurÅ«pe Ä• sÄ«de, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ ||

94__._ á¹• 21 ``atikÄ• yo \Ne II 41/ mahissÄ• so, ajjuno kekakÄ• dhipo.

sahassabÄ• hu ucchinno, isimÄ• sajja gotamaá¹ƒ ||

95__._ á¹• 21 ``arajaá¹ƒ rajasÄ• vacchaá¹ƒ, kisaá¹ƒ avakiriya daá¹‡á¸• akÄ«.

tÄ• lova mÅ«lato {samÅ«lo (Katthaci) } chinno, sa rÄ• jÄ• vibhavaá¹…gato ||

96__._ á¹• 21 ``upahacca manaá¹ƒ majjho {mejjho (Katthaci) }, mÄ• taá¹…gasmiá¹ƒ yasass

sapÄ• risajjo ucchinno, majjhÄ• raÃ±Ã±aá¹ƒ tadÄ• ahu ||

97__._ á¹• 21 ``kaá¹‡hadÄ«pÄ• yanÄ• sajja, isiá¹ƒ andhakaveá¹‡á¸• ayo {veá¹‡huyo (Ce E

aÃ±Ã±oÃ±Ã±aá¹ƒ {aÃ±Ã±amaÃ±Ã±aá¹ƒ (Ce Ee) } musalÄ• {musale (Ce Se Ee) } hantvÄ•
{yamasÄ• danaá¹ƒ (Ee) } ||

98__._ á¹• 21 ``athÄ• yaá¹ƒ isinÄ• satto, antalikkhacaro pure.

pÄ• vekkhi pathaviá¹ƒ {paá¹-haviá¹ƒ (Ce Se Ee) } cecco, hÄ«natto pattapariyÄ• yaá¹ƒ ||

99__._ á¹• 21 ``tasmÄ• hi chandÄ• gamanaá¹ƒ, nappasaá¹ƒ santi paá¹‡á¸• itÄ• .

aduá¹-á¹-hacitto bhÄ• seyya, giraá¹ƒ saccÅ«pasaá¹ƒ hitaá¹ƒ ||

100__._ á¹• 21 ``manasÄ• ce paduá¹-á¹-hena, yo naro pekkhate muniá¹ƒ.

vijjÄ• caraá¹‡asampannaá¹ƒ, gantÄ• so nirayaá¹ƒ adho ||

101__._ á¹• 21 ``ye vuá¸• á¸• he {vaddhe (Katthaci) } paribhÄ• santi, pharusÅ«pakkamÄ• ja

anapaccÄ• adÄ• yÄ• dÄ• , tÄ• lavatthu {tÄ• lavatthÅ« (Se), tÄ• lÄ• vatthu (Ee) } bhavanti te

102__._ á¹• 21 ``yo \Be II 62/ ca pabbajitaá¹ƒ hanti, katakiccaá¹ƒ mahesinaá¹ƒ.

sa kÄ• á¸·asutte niraye, cirarattÄ• ya paccati ||

103__._ á¹• 21 ``yo \Se II 42/ ca rÄ• jÄ• adhammaá¹-á¹-ho, raá¹-á¹-haviddhaá¹ƒ sano mago

tÄ• payitvÄ• janapadaá¹ƒ, tÄ• pane pecca paccati ||

104__._ á¹• 21 ``so ca vassasahassÄ• ni {vassasahassÄ• naá¹ƒ (Ce Se) }, sataá¹ƒ dibbÄ• n

accisaá¹…ghapareto so, dukkhaá¹ƒ vedeti vedanaá¹ƒ ||

105__._ á¹• 21 ``tassa aggisikhÄ• kÄ• yÄ• , niccharanti pabhassarÄ• .

tejobhakkhassa gattÄ• ni, lomehi ca {lomaggehi ca (Ce Se Ee) } nakhehi ca ||

106__._ á¹• 21 ``á¸• ayhamÄ• nena gattena, niccaá¹ƒ santarabÄ• hiraá¹ƒ.

dukkhÄ• bhitunno nadati, nÄ• go tuttaá¹-á¹-ito {tuttaddito (Ce) } yathÄ• ||

107__._ á¹• 21 ``yo lobhÄ• pitaraá¹ƒ hanti, dosÄ• vÄ• purisÄ• dhamo.

sa kÄ• á¸·asutte niraye, cirarattÄ• ya paccati ||

108__._ á¹• 21 ``sa \Ne II 42/ tÄ• diso paccati lohakumbhiyaá¹ƒ, pakkaÃ±ca sattÄ«hi hanan

andhaá¹ƒ karitvÄ• muttakarÄ«sabhakkhaá¹ƒ, khÄ• re nimujjanti tathÄ• vidhaá¹ƒ naraá¹ƒ ||

109__._ á¹• 21 ``tattaá¹ƒ pakkuthitamayoguá¸·aÃ±ca {pakkudhitamayoguá¸·aÃ±ca (Katthac
cirarattatÄ• pite.

vikkhambhamÄ• dÄ• ya vibandha {vibaddha (Ce), vibhajja (Se Ee) } rajjubhi, vivaá¹-e mukh
{saá¹ƒcavanti (Ce Se Ee) } rakkhasÄ• ||

110__._ á¹• 21 ``sÄ• mÄ• ca soá¹‡Ä• sabalÄ• ca gijjhÄ• , kÄ• koá¸·asaá¹…ghÄ• ca dijÄ•

saá¹…gamma \Se II 43/ khÄ• danti vipphandamÄ• naá¹ƒ, jivhaá¹ƒ vibhajja vighÄ• saá¹ƒ sal

111__._ á¹• 21 ``taá¹ƒ \Be II 63/ daá¸• á¸• hatÄ• laá¹ƒ paribhinnagattaá¹ƒ, nippothayantÄ•

ratÄ« hi nesaá¹ƒ dukhino panÄ«tare, etÄ• disasmiá¹ƒ niraye vasanti.

ye keci loke idha pettighÄ• tino ||

112__._ á¹• 21 ``putto ca mÄ• taraá¹ƒ hantvÄ• , ito gantvÄ• yamakkhayaá¹ƒ.

bhusamÄ• pajjate dukkhaá¹ƒ, attakammaphalÅ«pago ||

113__._ á¹• 21 ``amanussÄ• atibalÄ• , hantÄ• raá¹ƒ janayantiyÄ• .

ayomayehi vÄ• á¸·ehi {phÄ• lehi (Ee) }, pÄ«á¸·ayanti punappunaá¹ƒ ||

114__._ á¹• 21 ``tamassavaá¹ƒ {taá¹ƒ passavaá¹ƒ (Ce Se), taá¹ƒ passutaá¹ƒ (Ee) } sakÄ• g
{rudhiraá¹ƒ (Ce Se) } attasambhavaá¹ƒ.

tambalohavilÄ«naá¹ƒva, tattaá¹ƒ pÄ• yenti mattighaá¹ƒ {mattiyaá¹ƒ (Ce) } ||

115__._ á¹• 21 ``jigucchaá¹ƒ kuá¹‡apaá¹ƒ pÅ«tiá¹ƒ, duggandhaá¹ƒ gÅ«thakaddamaá¹ƒ.

pubbalohitasaá¹…kÄ• saá¹ƒ, rahadamogayha {rahadoggayha (Katthaci) } tiá¹-á¹-hati ||

116__._ á¹• 21 ``tamenaá¹ƒ kimayo tattha, atikÄ• yÄ• ayomukhÄ• .

chaviá¹ƒ bhetvÄ• na {chetvÄ• na (Ce Ee) } khÄ• danti, saá¹ƒgiddhÄ• {pagiddhÄ• (Ce Se E

117__._ á¹• 21 ``so ca taá¹ƒ nirayaá¹ƒ patto, nimuggo sataporisaá¹ƒ.

pÅ«tikaá¹ƒ kuá¹‡apaá¹ƒ vÄ• ti, samantÄ• satayojanaá¹ƒ ||

118__._ á¹• 21 ``cakkhumÄ• pi hi cakkhÅ«hi, tena gandhena jÄ«yati.

etÄ• disaá¹ƒ \Se II 44/ brahmadatta, mÄ• tugho labhate dukhaá¹ƒ ||

119__._ á¹• 21 ``khuradhÄ• ramanukkamma, tikkhaá¹ƒ durabhisambhavaá¹ƒ.

patanti gabbhapÄ• tiyo {gabbhapÄ• tiniyo (Ce Se Ee) }, duggaá¹ƒ vetaraá¹‡iá¹ƒ {vettaraá¹‡i
nadiá¹ƒ ||

120__._ á¹• 21 ``ayomayÄ• simbaliyo, soá¸·asaá¹…gulakaá¹‡á¹-akÄ• .

ubhato abhilambanti, duggaá¹ƒ vetaraá¹‡iá¹ƒ {vettaraá¹‡iá¹ƒ (Se Katthaci) } nadiá¹ƒ ||

121__._ á¹• 21 ``te \Ne II 43/ accimanto tiá¹-á¹-hanti, aggikkhandhÄ• va Ä• rakÄ• .

Ä• dittÄ• jÄ• tavedena, uddhaá¹ƒ yojanamuggatÄ• ||

122__._ á¹• 21 ``ete \Be II 64/ vajanti {sajanti (Ce Ee), pajjanti (Se) } niraye, tatte tikhiá¹‡aka

nÄ• riyo ca aticÄ• rÄ• {aticÄ• riniyo (Ce Se Ee) }, narÄ• ca paradÄ• ragÅ« ||

123__._ á¹• 21 ``te patanti adhokkhandhÄ• , vivattÄ• vihatÄ• puthÅ«.

sayanti vinividdhaá¹…gÄ• , dÄ«ghaá¹ƒ jagganti sabbadÄ• {saá¹ƒvariá¹ƒ (Ce Ee) } ||

124__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne {vivasane (Ce Se Ee) }, mahatiá¹ƒ pabbatÅ«pamaá

lohakumbhiá¹ƒ pavajjanti, tattaá¹ƒ aggisamÅ«dakaá¹ƒ ||

125__._ á¹• 21 ``evaá¹ƒ divÄ• ca ratto ca, dussÄ«lÄ• mohapÄ• rutÄ• .

anubhonti sakaá¹ƒ kammaá¹ƒ, pubbe dukkaá¹-amattano ||

126__._ á¹• 21 ``yÄ• ca bhariyÄ• dhanakkÄ«tÄ• , sÄ• mikaá¹ƒ atimaÃ±Ã±ati.

sassuá¹ƒ vÄ• sasuraá¹ƒ vÄ• pi, jeá¹-á¹-haá¹ƒ vÄ• pi nanandaraá¹ƒ {nanandanaá¹ƒ (Se Kat

127__._ á¹• 21 ``tassÄ• vaá¹…kena jivhaggaá¹ƒ, nibbahanti sabandhanaá¹ƒ.

sa byÄ• mamattaá¹ƒ kiminaá¹ƒ, jivhaá¹ƒ passati attani {attano (Ce Se) }.

viÃ±Ã±Ä• petuá¹ƒ \Se II 45/ na sakkoti, tÄ• pane pecca paccati ||

128__._ á¹• 21 ``orabbhikÄ• sÅ«karikÄ• , macchikÄ• migabandhakÄ• .

corÄ• goghÄ• takÄ• luddÄ• , avaá¹‡á¹‡e vaá¹‡á¹‡akÄ• rakÄ• ||

129__._ á¹• 21 ``sattÄ«hi lohakÅ«á¹-ehi, nettiá¹ƒsehi usÅ«hi ca.

haÃ±Ã±amÄ• nÄ• khÄ• ranadiá¹ƒ, papatanti {sampatanti (Katthaci) } avaá¹ƒsirÄ• ||

130__._ á¹• 21 ``sÄ• yaá¹ƒ pÄ• to kÅ«á¹-akÄ• rÄ«, ayokÅ«á¹-ehi haÃ±Ã±ati.

tato vantaá¹ƒ durattÄ• naá¹ƒ, paresaá¹ƒ bhuÃ±jare {bhuÃ±jate (Ce Se Ee) } sadÄ• ||

131__._ á¹• 21 ``dhaá¹…kÄ• bheraá¹‡á¸• akÄ• {bhedaá¹‡á¸• akÄ• (Katthaci) } gijjhÄ• , kÄ

vipphandamÄ• naá¹ƒ khÄ• danti, naraá¹ƒ kibbisakÄ• rakaá¹ƒ {kibbisakÄ• rinaá¹ƒ (Ee) } ||

132__._ á¹• 21 ``ye migena migaá¹ƒ hanti, pakkhiá¹ƒ vÄ• pana pakkhinÄ• .

asanto rajasÄ• channÄ• , gantÄ• {gatÄ• (Katthaci) } te nirayussadaá¹ƒ {nirayaá¹ƒ adho (E

133__._ á¹• 21 ``santo \Be II 65/ ca {santova (Se) } uddhaá¹ƒ gacchanti, suciá¹‡á¹‡enidha k

suciá¹‡á¹‡assa phalaá¹ƒ passa, saindÄ• {sahindÄ• (Ce) } devÄ• sabrahmakÄ• ||

134__._ á¹• 21 ``taá¹ƒ \Ne II 44/ taá¹ƒ brÅ«mi mahÄ• rÄ• ja, dhammaá¹ƒ raá¹-á¹-hapatÄ« ca

tathÄ• {tathÄ• tathÄ• (Ce Se Ee) } rÄ• ja carÄ• hi dhammaá¹ƒ, yathÄ• taá¹ƒ suciá¹‡á¹‡aá
pacchÄ• â€™â€™ ti ||

saá¹ƒkiccajÄ• takaá¹ƒ dutiyaá¹ƒ.

saá¹-á¹-hinipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

atha saá¹-á¹-hinipÄ• tamhi, suá¹‡Ä• tha mama bhÄ• sitaá¹ƒ.

jÄ• takasavhayano \Se II 46/ pavaro, soá¹‡akaarindamasavhayano.

tathÄ• vuttarathesabhakiccavaroti ||

20. sattatinipÄ• to

á¹• 03 531. kusajÄ• takaá¹ƒ (1)

1__._ á¹• 21 ``idaá¹ƒ \Se II 47/ \Ne II 45/ \Be II 66/ te raá¹-á¹-haá¹ƒ sadhanaá¹ƒ sayoggaá¹ƒ
sabbakÄ• mÅ«papannaá¹ƒ.

idaá¹ƒ te rajjaá¹ƒ {raá¹-á¹-haá¹ƒ (Katthaci) } anusÄ• sa amma, gacchÄ• mahaá¹ƒ yattha piyÅ

2__._ á¹• 21 ``anujjubhÅ«tena haraá¹ƒ mahantaá¹ƒ, divÄ• ca ratto ca nisÄ«thakÄ• le {nisÄ«

paá¹-igaccha tvaá¹ƒ khippaá¹ƒ kusÄ• vatiá¹ƒ kusa {kusÄ• vatiá¹ƒ (Se Katthaci) }, nicchÄ• m
vasantaá¹ƒâ€™â€™ ||

3__._ á¹• 21 ``nÄ• haá¹ƒ gamissÄ• mi ito kusÄ• vatiá¹ƒ, pabhÄ• vatÄ« vaá¹‡á¹‡apalobhito t

ramÄ• mi maddassa niketaramme, hitvÄ• na raá¹-á¹-haá¹ƒ tava dassane rato ||

4__._ á¹• 21 ``pabhÄ• vatÄ« vaá¹‡á¹‡apalobhito tava, sammÅ«á¸·harÅ«po vicarÄ• mi medi
Katthaci) }.

disaá¹ƒ na jÄ• nÄ• mi kutomhi Ä• gato, tayamhi matto migamandalocane ||

5__._ á¹• 21 ``suvaá¹‡á¹‡acÄ«ravasane, jÄ• tarÅ«pasumekhale.

sussoá¹‡i \Se II 48/ tava kÄ• mÄ• hi {kÄ• mehi (Ce Se Ee) }, nÄ• haá¹ƒ rajjena matthikoâ€™

6__._ á¹• 21 ``abbhÅ«ti {abbhÅ« hi (Ce), abhÅ«ti (Se), abbhu hi (Ee) } tassa bho hoti, yo an

akÄ• maá¹ƒ rÄ• ja kÄ• mesi {kÄ• mehi (Ce Ee) }, akantaá¹ƒ kantu {akanto kanta (Ce Se Ee)

7__._ á¹• 21 ``akÄ• maá¹ƒ vÄ• sakÄ• maá¹ƒ vÄ• , yo naro labhate piyaá¹ƒ.

lÄ• bhamettha pasaá¹ƒsÄ• ma, alÄ• bho tattha pÄ• pakoâ€™â€™ ||

8__._ á¹• 21 ``pÄ• sÄ• á¹‡asÄ• raá¹ƒ \Be II 67/ khaá¹‡asi, kaá¹‡ikÄ• rassa dÄ• runÄ• .

vÄ• taá¹ƒ jÄ• lena bÄ• dhesi, yo anicchantamicchasiâ€™â€™ ||

9__._ á¹• 21 ``pÄ• sÄ• á¹‡o nÅ«na te hadaye, ohito mudulakkhaá¹‡e.

yo te sÄ• taá¹ƒ na vindÄ• mi, tirojanapadÄ• gato ||

10__._ á¹• 21 ``yadÄ• maá¹ƒ bhakuá¹-iá¹ƒ {bhÅ«kuá¹-iá¹ƒ (Ce Ee) } katvÄ• , rÄ• japuttÄ« u

udikkhasi (Ce Ee) }.

Ä• á¸·Ä• riko tadÄ• homi, raÃ±Ã±o maddassantepure {maddassa thÄ«pure (Ce Ee) evamu

11__._ á¹• 21 ``yadÄ• umhayamÄ• nÄ• maá¹ƒ, rÄ• japuttÄ« udikkhati {rÄ• japutti udikkhas

nÄ• á¸·Ä• riko tadÄ• homi, rÄ• jÄ• homi tadÄ• kusoâ€™â€™ ||

12__._ á¹• 21 ``sace \Ne II 46/ hi vacanaá¹ƒ saccaá¹ƒ, nemittÄ• naá¹ƒ bhavissati.

neva me tvaá¹ƒ patÄ« assa, kÄ• maá¹ƒ chindantu sattadhÄ• â€™â€™ ||

13__._ á¹• 21 ``sace hi vacanaá¹ƒ saccaá¹ƒ, aÃ±Ã±esaá¹ƒ yadi vÄ• mamaá¹ƒ.

neva tuyhaá¹ƒ patÄ« atthi, aÃ±Ã±o sÄ«hassarÄ• kusÄ• â€™â€™ ||

14__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, olokeyya pabhÄ• vatÄ« ||

15__._ á¹• 21 ``nekkhaá¹ƒ \Se II 49/ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, Ä• lapeyya pabhÄ• vatÄ« ||

16__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, umhÄ• yeyya pabhÄ• vatÄ« ||

17__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, pamhÄ• yeyya pabhÄ• vatÄ« ||

18__._ á¹• 21 ``nekkhaá¹ƒ gÄ«vaá¹ƒ te kÄ• ressaá¹ƒ, patvÄ• khujje kusÄ• vatiá¹ƒ.

sace me nÄ• ganÄ• sÅ«rÅ«, pÄ• á¹‡Ä«hi upasamphuseâ€™â€™ ||

19__._ á¹• 21 ``na hi nÅ«nÄ• yaá¹ƒ rÄ• japuttÄ«, kuse sÄ• tampi vindati.

Ä• á¸·Ä• rike bhate pose, vetanena anatthikeâ€™â€™ ||

20__._ á¹• 21 ``na hi nÅ«nÄ• yaá¹ƒ sÄ• {nÅ«na ayaá¹ƒ (Ce Se) } khujjÄ• , labhati jivhÄ• ya

sunisitena satthena, evaá¹ƒ dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒâ€™â€™ ||

21__._ á¹• 21 ``mÄ• \Be II 68/ naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahÄ• yasoti katvÄ• na, karassu rucire piyaá¹ƒ ||

22__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahaddhanoti katvÄ• na, karassu rucire piyaá¹ƒ ||

23__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahabbaloti katvÄ• na, karassu rucire piyaá¹ƒ ||

24__._ á¹• 21 ``mÄ• \Se II 50/ naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahÄ• raá¹-á¹-hoti katvÄ• na, karassu rucire piyaá¹ƒ ||

25__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

mahÄ• rÄ• jÄ• ti katvÄ• na, karassu rucire piyaá¹ƒ ||

26__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

sÄ«hassaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

27__._ á¹• 21 ``mÄ• \Ne II 47/ naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

vaggussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

28__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

bindussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

29__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

maÃ±jussaroti katvÄ• na, karassu rucire piyaá¹ƒ ||

30__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

madhussaroti {madhurassaroti (Ce) } katvÄ• na, karassu rucire piyaá¹ƒ ||

31__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

satasippoti katvÄ• na, karassu rucire piyaá¹ƒ ||

32__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

khattiyotipi katvÄ• na {karitvÄ• na (Ce) }, karassu rucire piyaá¹ƒ ||

33__._ á¹• 21 ``mÄ• naá¹ƒ rÅ«pena pÄ• mesi, Ä• rohena pabhÄ• vati.

kusarÄ• jÄ• ti katvÄ• na, karassu rucire piyaá¹ƒâ€™â€™ ||

34__._ á¹• 21 ``ete \Be II 69/ nÄ• gÄ• upatthaddhÄ• , sabbe tiá¹-á¹-hanti vammitÄ• {vamm

purÄ• maddanti pÄ• kÄ• raá¹ƒ, Ä• nententaá¹ƒ pabhÄ• vatiá¹ƒâ€™â€™ ||

35__._ á¹• 21 ``satta \Se II 51/ bile {khaá¹‡á¸• e (Ce Ee) } karitvÄ• na, ahametaá¹ƒ pabhÄ•

khattiyÄ• naá¹ƒ padassÄ• mi, ye maá¹ƒ hantuá¹ƒ idhÄ• gatÄ• â€™â€™ ||

36__._ á¹• 21 ``avuá¹-á¹-hahi rÄ• japuttÄ«, sÄ• mÄ• koseyyavÄ• sinÄ«.

assupuá¹‡á¹‡ehi nettehi, dÄ• sÄ«gaá¹‡apurakkhatÄ• â€™â€™ ||

37__._ á¹• 21 ``taá¹ƒ nÅ«na kakkÅ«panisevitaá¹ƒ mukhaá¹ƒ, Ä• dÄ• sadantÄ• tharupaccav

subhaá¹ƒ sunettaá¹ƒ virajaá¹ƒ anaá¹…gaá¹‡aá¹ƒ, chuddhaá¹ƒ vane á¹-hassati khattiyehi ||

38__._ á¹• 21 ``te nÅ«na me asite vellitagge, kese mudÅ« candanasÄ• ralitte.

samÄ• kule sÄ«vathikÄ• ya majjhe, pÄ• dehi gijjhÄ• parikaá¸• á¸• hissanti {parikaá¸• á¸• ha

39__._ á¹• 21 ``tÄ• nÅ«na me tambanakhÄ• sulomÄ• , bÄ• hÄ• mudÅ« candanasÄ• ralitt

chinnÄ• vane ujjhitÄ• khattiyehi, gayha dhaá¹…ko {vako (Ee) } gacchati yena kÄ• maá¹ƒ ||

40__._ á¹• 21 ``te nÅ«na tÄ• lÅ«panibhe alambe, nisevite kÄ• sikacandanena.

thanesu me lambissati {lambahÄ«ti (Ee) } siá¹…gÄ• lo {sigÄ• lo (Ce Se Ee) }, mÄ• tÅ«va pu

41__._ á¹• 21 ``taá¹ƒ \Se II 52/ nÅ«na soá¹‡iá¹ƒ puthulaá¹ƒ sukoá¹-á¹-itaá¹ƒ, nisevitaá¹ƒ kaÅ

chinnaá¹ƒ vane khattiyehÄ« avatthaá¹ƒ, siá¹…gÄ• lasaá¹…ghÄ• parikaá¸• á¸• hissanti {gay
yenakÄ• maá¹ƒ (Ee) } ||

42__._ á¹• 21 ``soá¹‡Ä• \Ne II 48/ \Be II 70/ dhaá¹…kÄ• {vakÄ• (Ee) } siá¹…gÄ• lÄ• ca, y
dÄ• á¹-hino.

ajarÄ• nÅ«na hessanti, bhakkhayitvÄ• pabhÄ• vatiá¹ƒ ||

43__._ á¹• 21 ``sace maá¹ƒsÄ• ni hariá¹ƒsu, khattiyÄ• dÅ«ragÄ• mino.

aá¹-á¹-hÄ«ni amma yÄ• citvÄ• , anupathe dahÄ• tha naá¹ƒ ||

44__._ á¹• 21 ``khettÄ• ni amma kÄ• retvÄ• , kaá¹‡ikÄ• rettha ropaya {ropaye (Katthaci) }.

yadÄ• te pupphitÄ• assu, hemantÄ• naá¹ƒ himaccaye.

sareyyÄ• tha mamaá¹ƒ {mama (Ee) } amma, evaá¹ƒvaá¹‡á¹‡Ä• pabhÄ• vatÄ«â€™â€™ ||

45__._ á¹• 21 ``tassÄ• mÄ• tÄ• udaá¹-á¹-hÄ• si, khattiyÄ• devavaá¹‡á¹‡inÄ«.

disvÄ• asiÃ±ca sÅ«naÃ±ca, raÃ±Ã±o maddassantepureâ€™â€™ ||

46__._ á¹• 21 ``iminÄ• nÅ«na asinÄ• , susaÃ±Ã±aá¹ƒ tanumajjhimaá¹ƒ.

dhÄ«taraá¹ƒ madda {mama (Ce), maddo (Ee) } hantvÄ• na, khattiyÄ• naá¹ƒ padassasiâ€™â
} ||

47__._ á¹• 21 ``na me akÄ• si vacanaá¹ƒ, atthakÄ• mÄ• ya puttike.

sÄ• jja lohitasaÃ±channÄ• , gacchasi {gaÃ±chisi (Ce Ee) } yamasÄ• dhanaá¹ƒ ||

48__._ á¹• 21 ``evamÄ• pajjatÄ« poso, pÄ• piyaÃ±ca nigacchati.

yo ve hitÄ• naá¹ƒ vacanaá¹ƒ, na karoti {na karaá¹ƒ (Ce) } atthadassinaá¹ƒ ||

49__._ á¹• 21 ``sace ca ajja {tvaá¹ƒ amma (Ce) } dhÄ• resi {vÄ• resi (Ee) }, kumÄ• raá¹ƒ cÄ

kusena \Se II 53/ jÄ• taá¹ƒ khattiyaá¹ƒ, suvaá¹‡á¹‡amaá¹‡imekhalaá¹ƒ.

pÅ«jitaá¹ƒ {pÅ«jitÄ• (Ee) } Ã±Ä• tisaá¹…ghehi, na gacchasi {gaÃ±chisi (Ce Ee) } yamakkha

50__._ á¹• 21 ``yatthassu bherÄ« nadati, kuÃ±jaro ca nikÅ«jati {nikuÃ±jati (Ee) }.

khattiyÄ• naá¹ƒ kule bhadde, kiá¹ƒ nu sukhataraá¹ƒ tato ||

51__._ á¹• 21 ``asso ca sisati {asso hasisati (Ce), asso hasiyati (Se), asso ca siá¹ƒsati (Ee)
kumÄ• ro uparodati.

khattiyÄ• naá¹ƒ kule bhadde, kiá¹ƒ nu sukhataraá¹ƒ tato ||

52__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirude, kokilÄ• bhinikÅ«jite.

khattiyÄ• naá¹ƒ kule bhadde, kiá¹ƒ nu sukhataraá¹ƒ tatoâ€™â€™ ||

53__._ á¹• 21 ``kahaá¹ƒ \Be II 71/ nu so sattumaddano, pararaá¹-á¹-happamaddano.

kuso soá¸·Ä• rapaÃ±Ã±Ä• á¹‡o, yo no dukkhÄ• pamocayeâ€™â€™ ||

54__._ á¹• 21 ``idheva so sattumaddano, pararaá¹-á¹-happamaddano.

kuso soá¸·Ä• rapaÃ±Ã±Ä• á¹‡o, yo te sabbe vadhissatiâ€™â€™ {yo no dukkhÄ• pamocay
(Ee) } ||

55__._ á¹• 21 ``ummattikÄ• nu bhaá¹‡asi, andhabÄ• lÄ• pabhÄ• sasi {Ä• du bÄ• lÄ• va bh

kuso ce Ä• gato assa, kiá¹ƒ na {kinnu (Se Katthaci) } jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

56__._ á¹• 21 ``eso \Ne II 49/ Ä• á¸·Ä• riko poso, kumÄ• rÄ«puramantare.

daá¸·haá¹ƒ katvÄ• na saá¹ƒvelliá¹ƒ, kumbhiá¹ƒ dhovati oá¹‡atoâ€™â€™ ||

57__._ á¹• 21 ``veá¹‡Ä« tvamasi caá¹‡á¸• Ä• lÄ«, adÅ«si kulagandhinÄ«.

kathaá¹ƒ maddakule jÄ• tÄ• , dÄ• saá¹ƒ kayirÄ• si kÄ• mukaá¹ƒâ€™â€™ ||

58__._ á¹• 21 ``namhi veá¹‡Ä« na caá¹‡á¸• Ä• lÄ«, na camhi kulagandhinÄ«.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asiâ€™â€™ ||

59__._ á¹• 21 ``yo \Se II 54/ brÄ• hmaá¹‡asahassÄ• ni, sadÄ• bhojeti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asiâ€™â€™ ||

60__._ á¹• 21 ``yassa nÄ• gasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

61__._ á¹• 21 ``yassa assasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

62__._ á¹• 21 ``yassa rathasahassÄ• ni, sadÄ• yojenti vÄ«satiá¹ƒ.

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi ||

{ ( ) ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesuyeva dissati} (``yassa usabhasahassÄ• ni, sadÄ• y

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asi) { ( ) ayaá¹ƒ gÄ• thÄ• Ce Ee potth

63__._ á¹• 21 ``yassa dhenusahassÄ• ni, sadÄ• duhanti vÄ«satiá¹ƒ {duyhanti vÄ«sati (Ce I

okkÄ• kaputto bhaddante, tvaá¹ƒ nu dÄ• soti maÃ±Ã±asiâ€™â€™ ||

64__._ á¹• 21 ``taggha \Be II 72/ te dukkaá¹-aá¹ƒ bÄ• le, yaá¹ƒ khattiyaá¹ƒ mahabbalaá¹ƒ.

nÄ• gaá¹ƒ maá¹‡á¸• Å«kavaá¹‡á¹‡ena, na naá¹ƒ {na taá¹ƒ (Ce Ee) } akkhÄ• sidhÄ• gataá¹ƒ
(Ce) } ||

65__._ á¹• 21 ``aparÄ• dhaá¹ƒ mahÄ• rÄ• ja, tvaá¹ƒ no khama rathesabha.

yaá¹ƒ taá¹ƒ aÃ±Ã±Ä• tavesena, nÄ• Ã±Ã±Ä• simhÄ• idhÄ• gataá¹ƒâ€™â€™ ||

66__._ á¹• 21 ``mÄ• disassa na taá¹ƒ channaá¹ƒ, yohaá¹ƒ Ä• á¸·Ä• riko bhave.

tvaÃ±Ã±eva me pasÄ«dassu, natthi te deva dukkaá¹-aá¹ƒâ€™â€™ ||

67__._ á¹• 21 ``gaccha bÄ• le khamÄ• pehi, kusarÄ• jaá¹ƒ mahabbalaá¹ƒ.

khamÄ• pito kuso rÄ• jÄ• {kusarÄ• jÄ• (sabbattha) }, so te dassati jÄ«vitaá¹ƒâ€™â€™ ||

68__._ á¹• 21 ``pitussa vacanaá¹ƒ sutvÄ• , devavaá¹‡á¹‡Ä« pabhÄ• vatÄ«.

sirasÄ• aggahÄ« pÄ• de, kusarÄ• jaá¹ƒ mahabbalaá¹ƒâ€™â€™ ||

69__._ á¹• 21 ``yÄ• mÄ• \Se II 55/ ratyo atikkantÄ• , tÄ• mÄ• deva tayÄ• vinÄ• .

vande te sirasÄ• pÄ• de, mÄ• me kujjhaá¹ƒ rathesabha ||

70__._ á¹• 21 ``sabbaá¹ƒ \Ne II 50/ {saccaá¹ƒ (Ce Se Ee) } te paá¹-ijÄ• nÄ• mi, mahÄ• rÄ• j

na cÄ• pi appiyaá¹ƒ tuyhaá¹ƒ, kareyyÄ• mi ahaá¹ƒ puna ||

71__._ á¹• 21 ``evaá¹ƒ ce yÄ• camÄ• nÄ• ya, vacanaá¹ƒ me na kÄ• hasi.

idÄ• ni maá¹ƒ tÄ• to hantvÄ• , khattiyÄ• naá¹ƒ padassatiâ€™â€™ ||

72__._ á¹• 21 ``evaá¹ƒ te yÄ• camÄ• nÄ• ya, kiá¹ƒ na kÄ• hÄ• mi te vaco.

vikuddho tyasmi kalyÄ• á¹‡i, mÄ• tvaá¹ƒ bhÄ• yi pabhÄ• vati ||

73__._ á¹• 21 ``sabbaá¹ƒ te paá¹-ijÄ• nÄ• mi, rÄ• japutti suá¹‡ohi me.

na cÄ• pi appiyaá¹ƒ tuyhaá¹ƒ, kareyyÄ• mi ahaá¹ƒ puna ||

74__._ á¹• 21 ``tava kÄ• mÄ• hi sussoá¹‡i, pahu {bahu (Se), bahÅ« (Ee), bahuá¹ƒ (Katthac
titikkhisaá¹ƒ {titikkhissaá¹ƒ (Ce Ee) }.

bahuá¹ƒ maddakulaá¹ƒ hantvÄ• , nayituá¹ƒ taá¹ƒ pabhÄ• vatiâ€™â€™ ||

75__._ á¹• 21 ``yojayantu rathe asse, nÄ• nÄ• citte samÄ• hite.

atha dakkhatha me vegaá¹ƒ, vidhamantassa {vidhamentassa (sabbattha) } sattavoâ€™â€™

76__._ á¹• 21 ``taÃ±ca tattha udikkhiá¹ƒsu, raÃ±Ã±o maddassantepure.

vijambhamÄ• naá¹ƒ sÄ«haá¹ƒva, phoá¹-entaá¹ƒ diguá¹‡aá¹ƒ bhujaá¹ƒ ||

77__._ á¹• 21 ``hatthikkhandhaÃ±ca \Be II 73/ Ä• ruyha, Ä• ropetvÄ• pabhÄ• vatiá¹ƒ.

saá¹…gÄ• maá¹ƒ otaritvÄ• na, sÄ«hanÄ• daá¹ƒ nadÄ« kuso ||

78__._ á¹• 21 ``tassa taá¹ƒ nadato sutvÄ• , sÄ«hassevitare migÄ• .

khattiyÄ• \Se II 56/ vipalÄ• yiá¹ƒsu, kusasaddabhayaá¹-á¹-itÄ• {kusasaddabhayaá¹-á¹-hitÄ•

79__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

aÃ±Ã±amaÃ±Ã±assa chindanti, kusasaddabhayaá¹-á¹-itÄ• ||

80__._ á¹• 21 ``tasmiá¹ƒ saá¹…gÄ• masÄ«sasmiá¹ƒ, passitvÄ• haá¹-á¹-ha {tuá¹-á¹-ha (Ce)

kusassa raÃ±Ã±o devindo, adÄ• verocanaá¹ƒ maá¹‡iá¹ƒ ||

81__._ á¹• 21 ``so taá¹ƒ vijitvÄ• saá¹…gÄ• maá¹ƒ, laddhÄ• verocanaá¹ƒ maá¹‡iá¹ƒ.

hatthikkhandhagato rÄ• jÄ• , pÄ• vekkhi nagaraá¹ƒ puraá¹ƒ ||

82__._ á¹• 21 ``jÄ«vaggÄ• haá¹ƒ {jÄ«vagÄ• haá¹ƒ (Ce Ee) } gahetvÄ• na, bandhitvÄ• satta

sasurassupanÄ• mesi, ime te deva sattavo ||

83__._ á¹• 21 ``sabbeva te vasaá¹ƒ gatÄ• , amittÄ• vihatÄ• tava.

kÄ• maá¹ƒ karohi te tayÄ• , muÃ±ca vÄ• te hanassu vÄ• â€™â€™ ||

84__._ á¹• 21 ``tuyheva sattavo ete, na hi te mayha sattavo.

tvaÃ±Ã±eva no mahÄ• rÄ• ja, muÃ±ca vÄ• te hanassu vÄ• â€™â€™ ||

85__._ á¹• 21 ``imÄ• \Ne II 51/ te dhÄ«taro satta, devakaÃ±Ã±Å«pamÄ• subhÄ• .

dadÄ• hi nesaá¹ƒ ekekaá¹ƒ, hontu jÄ• mÄ• taro tavaâ€™â€™ ||

86__._ á¹• 21 ``amhÄ• kaÃ±ceva tÄ• saÃ±ca, tvaá¹ƒ no sabbesamissaro.

tvaÃ±Ã±eva no mahÄ• rÄ• ja, dehi nesaá¹ƒ yadicchasiâ€™â€™ ||

87__._ á¹• 21 ``ekamekassa ekekaá¹ƒ, adÄ• sÄ«hassaro kuso.

khattiyÄ• naá¹ƒ tadÄ• tesaá¹ƒ, raÃ±Ã±o maddassa dhÄ«taro ||

88__._ á¹• 21 ``pÄ«á¹‡itÄ• tena lÄ• bhena, tuá¹-á¹-hÄ• sÄ«hassare kuse.

sakaraá¹-á¹-hÄ• ni \Se II 57/ pÄ• yiá¹ƒsu, khattiyÄ• satta tÄ• vade ||

89__._ á¹• 21 ``pabhÄ• vatiÃ±ca Ä• dÄ• ya, maá¹‡iá¹ƒ verocanaá¹ƒ subhaá¹ƒ {tadÄ• (Ee) }

kusÄ• vatiá¹ƒ kuso rÄ• jÄ• , agamÄ• si mahabbalo ||

90__._ á¹• 21 ``tyassu \Be II 74/ ekarathe yantÄ• , pavisantÄ• kusÄ• vatiá¹ƒ.

samÄ• nÄ• vaá¹‡á¹‡arÅ«pena, nÄ• Ã±Ã±amaÃ±Ã±Ä• tirocisuá¹ƒ {nÄ• Ã±Ã±amaÃ±Ã±ama

91__._ á¹• 21 ``mÄ• tÄ• puttena saá¹…gacchi {saá¹…gaÃ±chi (Ce Se Ee) }, ubhayo ca jay

samaggÄ• te tadÄ• Ä• suá¹ƒ, phÄ«taá¹ƒ dharaá¹‡imÄ• vasuâ€™â€™ nti ||

kusajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 532. soá¹‡anandajÄ• takaá¹ƒ (2)

92__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu {Ä• du (Ce Se) } sakko purindado.

manussabhÅ«to iddhimÄ• , kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

93__._ á¹• 21 ``nÄ• pi devo na gandhabbo, nÄ• pi sakko purindado.

manussabhÅ«to iddhimÄ• , evaá¹ƒ jÄ• nÄ• hi bhÄ• radhaâ€™â€™ {bhÄ• rabha (Katthaci) }

94__._ á¹• 21 ``katarÅ«pamidaá¹ƒ bhoto {bhoto (Ce Ee) }, veyyÄ• vaccaá¹ƒ anappakaá¹ƒ.

devamhi vassamÄ• namhi, anovassaá¹ƒ bhavaá¹ƒ akÄ• ||

95__._ á¹• 21 ``tato vÄ• tÄ• tape ghore, sÄ«tacchÄ• yaá¹ƒ bhavaá¹ƒ akÄ• .

tato amittamajjhesu {amittamajjhe ca (Ce) }, saratÄ• á¹‡aá¹ƒ bhavaá¹ƒ akÄ• ||

96__._ á¹• 21 ``tato phÄ«tÄ• ni raá¹-á¹-hÄ• ni, vasino te bhavaá¹ƒ akÄ• .

tato ekasataá¹ƒ khatye, anuyante {anuyutte (Ee) } bhavaá¹ƒ akÄ• ||

97__._ á¹• 21 ``patÄ«tÄ• ssu \Se II 58/ \Ne II 52/ mayaá¹ƒ bhoto, vada taá¹ƒ {vara taá¹ƒ (Ce
{bhaÃ±Ã±a (Ce Ee), bhuÃ±ja (Se Katthaci) } micchasi.

hatthiyÄ• naá¹ƒ assarathaá¹ƒ, nÄ• riyo ca alaá¹…katÄ• .

nivesanÄ• ni rammÄ• ni, mayaá¹ƒ bhoto dadÄ• mase ||

98__._ á¹• 21 ``atha vaá¹…ge {atha vÄ• saá¹…ge (Ce Ee) } vÄ• magadhe, mayaá¹ƒ bhoto

atha vÄ• assakÄ• vantÄ« {assakÄ• vantiá¹ƒ (Ce Se Ee) }, sumanÄ• damma te mayaá¹ƒ ||

99__._ á¹• 21 ``upaá¸• á¸• haá¹ƒ vÄ• pi rajjassa, mayaá¹ƒ bhoto dadÄ• mase.

sace te attho rajjena, anusÄ• sa yadicchasiâ€™â€™ ||

100__._ á¹• 21 ``na \Be II 75/ me atthopi rajjena, nagarena dhanena vÄ• .

athopi janapadena, attho mayhaá¹ƒ na vijjati ||

101__._ á¹• 21 ``bhotova raá¹-á¹-he vijite, araÃ±Ã±e atthi assamo.

pitÄ• mayhaá¹ƒ janettÄ« ca, ubho sammanti assame ||

102__._ á¹• 21 ``tesÄ• haá¹ƒ {tesvahaá¹ƒ (Katthaci) } pubbÄ• cariyesu, puÃ±Ã±aá¹ƒ na labl

bhavantaá¹ƒ ajjhÄ• varaá¹ƒ katvÄ• , soá¹‡aá¹ƒ {sonaá¹ƒ (Ee) } yÄ• cemu saá¹ƒvaraá¹ƒâ€™

103__._ á¹• 21 ``karomi te taá¹ƒ vacanaá¹ƒ, yaá¹ƒ maá¹ƒ bhaá¹‡asi brÄ• hmaá¹‡a.

etaÃ±ca kho no akkhÄ• hi, kÄ«vanto hontu yÄ• cakÄ• â€™â€™ ||

104__._ á¹• 21 ``parosataá¹ƒ jÄ• napadÄ• , mahÄ• sÄ• lÄ• ca brÄ• hmaá¹‡Ä• .

ime ca khattiyÄ• sabbe, abhijÄ• tÄ• yasassino.

bhavaÃ±ca rÄ• jÄ• manojo, alaá¹ƒ hessanti yÄ• cakÄ• â€™â€™ ||

105__._ á¹• 21 ``hatthÄ« asse ca yojentu, rathaá¹ƒ sannayha sÄ• rathi {naá¹ƒ rathi (Ee) }.

Ä• bandhanÄ• ni gaá¹‡hÄ• tha, pÄ• dÄ• sussÄ• rayaddhaje {pÄ• desussÄ• rayaá¹ƒ dhaje (
(Ee) }.

assamaá¹ƒ \Se II 59/ taá¹ƒ gamissÄ• mi, yattha sammati kosiyoâ€™â€™ ||

106__._ á¹• 21 ``tato ca rÄ• jÄ• pÄ• yÄ• si, senÄ• ya caturaá¹…ginÄ«.

agamÄ• assamaá¹ƒ rammaá¹ƒ, yattha sammati kosiyoâ€™â€™ ||

107__._ á¹• 21 ``kassa kÄ• dambayo {kassa kÄ• dambamayo (Katthaci) } kÄ• jo, vehÄ• saá

aá¹ƒsaá¹ƒ asamphusaá¹ƒ eti, udahÄ• rÄ• ya {udahÄ• rassa (Ce Se Ee) } gacchatoâ€™â€™

108__._ á¹• 21 ``ahaá¹ƒ soá¹‡o mahÄ• rÄ• ja, tÄ• paso sahitabbato {sahitaá¹ƒ vato (Ee) }.

bharÄ• mi mÄ• tÄ• pitaro, rattindivamatandito ||

109__._ á¹• 21 ``vane phalaÃ±ca mÅ«laÃ±ca, Ä• haritvÄ• disampati.

posemi mÄ• tÄ• pitaro, pubbe katamanussaraá¹ƒâ€™â€™ ||

110__._ á¹• 21 ``icchÄ• ma \Ne II 53/ assamaá¹ƒ gantuá¹ƒ, yattha sammati kosiyo.

maggaá¹ƒ no soá¹‡a akkhÄ• hi, yena gacchemu {gacchÄ• ma (Ce) } assamaá¹ƒâ€™â€™ ||

111__._ á¹• 21 ``ayaá¹ƒ \Be II 76/ ekapadÄ« rÄ• ja, yenetaá¹ƒ {yena taá¹ƒ (Katthaci) } megh

koviá¸·Ä• rehi saÃ±channaá¹ƒ, ettha sammati kosiyoâ€™â€™ ||

112__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, taramÄ• no mahÄ• isi.

vehÄ• se antalikkhasmiá¹ƒ, anusÄ• sitvÄ• na khattiye ||

113__._ á¹• 21 ``assamaá¹ƒ parimajjitvÄ• , paÃ±Ã±apetvÄ• na {paÃ±Ã±apetvÄ• na (Ce Se)

paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• , pitaraá¹ƒ paá¹-ibodhayi ||

114__._ á¹• 21 ``ime Ä• yanti rÄ• jÄ• no, abhijÄ• tÄ• yasassino.

assamÄ• nikkhamitvÄ• na, nisÄ«da tvaá¹ƒ {nisÄ«dÄ• hi (Ce) } mahÄ• ise ||

115__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , taramÄ• no mahÄ• isi.

assamÄ• \Se II 60/ nikkhamitvÄ• na, sadvÄ• ramhi upÄ• visiâ€™â€™ ||

116__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantaá¹ƒ, jalantaá¹ƒriva tejasÄ• .

khatyasaá¹…ghaparibyÅ«á¸·haá¹ƒ, kosiyo etadabravi ||

117__._ á¹• 21 ``kassa bherÄ« mudiá¹…gÄ• ca {mutiá¹…gÄ• ca (Ee) }, saá¹…khÄ• paá¹‡

Ee) }.

purato paá¹-ipannÄ• ni, hÄ• sayantÄ• rathesabhaá¹ƒ ||

118__._ á¹• 21 ``kassa kaÃ±canapaá¹-á¹-ena, puthunÄ• vijjuvaá¹‡á¹‡inÄ• .

yuvÄ• kalÄ• pasannaddho, ko eti siriyÄ• jalaá¹ƒ ||

119__._ á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-haá¹ƒva, khadiraá¹…gÄ• rasannibhaá¹ƒ.

mukhaÃ±ca rucirÄ• bhÄ• ti, ko eti siriyÄ• jalaá¹ƒ ||

120__._ á¹• 21 ``kassa paggahitaá¹ƒ chattaá¹ƒ, sasalÄ• kaá¹ƒ manoramaá¹ƒ.

Ä• diccaraá¹ƒsÄ• varaá¹‡aá¹ƒ, ko eti siriyÄ• jalaá¹ƒ ||

121__._ á¹• 21 ``kassa aá¹…gaá¹ƒ pariggayha, vÄ• á¸·abÄ«janimuttamaá¹ƒ.

caranti varapuÃ±Ã±assa {varapaÃ±Ã±assa (Ce Ee) }, hatthikkhandhena Ä• yato ||

122__._ á¹• 21 ``kassa setÄ• ni chattÄ• ni, Ä• jÄ• nÄ«yÄ• ca vammitÄ• .

samantÄ• parikirenti {parikiranti (Ce Se Ee) }, ko eti siriyÄ• jalaá¹ƒ ||

123__._ á¹• 21 ``kassa \Be II 77/ ekasataá¹ƒ khatyÄ• , anuyantÄ• {anuyuttÄ• (Ee) } yasass

samantÄ• nupariyanti, ko eti siriyÄ• jalaá¹ƒ ||

124__._ á¹• 21 ``hatthi assaratha patti {hatthÄ« assÄ• rathÄ• pattÄ« (Ce) }, senÄ• ca catu

samantÄ• nupariyanti {samantÄ• anupariyÄ• ti (Ee) }, ko eti siriyÄ• jalaá¹ƒ ||

125__._ á¹• 21 ``kassesÄ• \Ne II 54/ mahatÄ« senÄ• , piá¹-á¹-hito anuvattati.

akkhobhaá¹‡Ä« \Se II 61/ {akkhÄ• bhanÄ« (Ce), akkhobhinÄ« (Se) } apariyantÄ• , sÄ• gara

126__._ á¹• 21 ``rÄ• jÄ• bhirÄ• jÄ• {rÄ• jÄ• dhirÄ• jÄ• (Katthaci) } manojo, indova jayataá¹

nandassajjhÄ• varaá¹ƒ eti, assamaá¹ƒ brahmacÄ• rinaá¹ƒ ||

127__._ á¹• 21 ``tassesÄ• mahatÄ« senÄ• , piá¹-á¹-hito anuvattati.

akkhobhaá¹‡Ä« apariyantÄ• , sÄ• garasseva Å«miyoâ€™â€™ ||

128__._ á¹• 21 ``anulittÄ• candanena, kÄ• sikuttamadhÄ• rino {kÄ• sikavatthadhÄ• rino (E

sabbe paÃ±jalikÄ• hutvÄ• , isÄ«naá¹ƒ ajjhupÄ• gamuá¹ƒâ€™â€™ ||

129__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

130__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• {siriá¹ƒsapÄ• (C

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatiâ€™â€™ ||

131__._ á¹• 21 ``kusalaÃ±ceva no rÄ• ja, atho rÄ• ja anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pema, atho mÅ«laphalÄ• bahÅ« ||

132__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca {á¸• aá¹ƒsÄ• ca makasÄ• (Ce), á¸• aá¹ƒs
appameva sarÄ«sapÄ• {siriá¹ƒsapÄ• (Ce Se Ee) }.

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• mayhaá¹ƒ {a mhaá¹ƒ (Ce Ee) } na vijjati ||

133__._ á¹• 21 ``bahÅ«ni vassapÅ«gÄ• ni, assame sammataá¹ƒ {vasato (Ce) } idha.

nÄ• bhijÄ• nÄ• mi uppannaá¹ƒ, Ä• bÄ• dhaá¹ƒ amanoramaá¹ƒ ||

134__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

135__._ á¹• 21 ``tindukÄ• ni \Be II 78/ piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo {kÄ• samÄ• ri

phalÄ• ni \Se II 62/ khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

136__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasiâ€™â€™ ||

137__._ á¹• 21 ``paá¹-iggahitaá¹ƒ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹ƒ.

nandassÄ• pi nisÄ• metha, vacanaá¹ƒ so {yaá¹ƒ (Ce), yaá¹ƒ so (Ee) } pavakkhati ||

138__._ á¹• 21 ``ajjhÄ• varamhÄ• nandassa, bhoto santikamÄ• gatÄ• .

suá¹‡Ä• tu {suá¹‡Ä• tu me (Ce Se) } bhavaá¹ƒ vacanaá¹ƒ, nandassa parisÄ• ya caâ€™â€™

139__._ á¹• 21 ``parosataá¹ƒ \Ne II 55/ jÄ• napadÄ• {janapadÄ• (Ee) }, mahÄ• sÄ• lÄ• ca

ime ca khattiyÄ• sabbe, abhijÄ• tÄ• yasassino.

bhavaÃ±ca rÄ• jÄ• manojo, anumaÃ±Ã±antu me vaco ||

140__._ á¹• 21 ``ye ca santi {ye vasanti (Ce), ye hi santi (Ee) } samÄ«tÄ• ro, yakkhÄ• ni idh

araÃ±Ã±e bhÅ«tabhabyÄ• ni, suá¹‡antu vacanaá¹ƒ mama ||

141__._ á¹• 21 ``namo katvÄ• na bhÅ«tÄ• naá¹ƒ, isiá¹ƒ vakkhÄ• mi subbataá¹ƒ.

so tyÄ• haá¹ƒ dakkhiá¹‡Ä• bÄ• hu, tava kosiya sammato ||

142__._ á¹• 21 ``pitaraá¹ƒ me janettiÃ±ca, bhattukÄ• massa me sato.

vÄ«ra puÃ±Ã±amidaá¹ƒ á¹-hÄ• naá¹ƒ, mÄ• maá¹ƒ kosiya vÄ• raya ||

143__._ á¹• 21 ``sabbhi hetaá¹ƒ upaÃ±Ã±Ä• taá¹ƒ, mametaá¹ƒ upanissaja.

uá¹-á¹-hÄ• napÄ• ricariyÄ• ya, dÄ«gharattaá¹ƒ tayÄ• kataá¹ƒ.

mÄ• tÄ• pitÅ«su puÃ±Ã±Ä• ni, mama lokadado bhava ||

144__._ á¹• 21 ``tatheva santi manujÄ• , dhamme dhammapadaá¹ƒ vidÅ«.

maggo \Se II 63/ saggassa lokassa, yathÄ• jÄ• nÄ• si tvaá¹ƒ ise ||

145__._ á¹• 21 ``uá¹-á¹-hÄ• napÄ• ricariyÄ• ya, mÄ• tÄ• pitusukhÄ• vahaá¹ƒ.

taá¹ƒ maá¹ƒ puÃ±Ã±Ä• nivÄ• reti, ariyamaggÄ• varo naroâ€™â€™ ||

146__._ á¹• 21 ``suá¹‡antu \Be II 79/ bhonto vacanaá¹ƒ, bhÄ• turajjhÄ• varÄ• mama.

kulavaá¹ƒsaá¹ƒ mahÄ• rÄ• ja, porÄ• á¹‡aá¹ƒ parihÄ• payaá¹ƒ.

adhammacÄ• rÄ« jeá¹-á¹-hesu {yo jeá¹-á¹-ho (Ce) }, nirayaá¹ƒ sopapajjati {so upapajjati (Ce

147__._ á¹• 21 ``ye ca dhammassa kusalÄ• , porÄ• á¹‡assa disampati.

cÄ• rittena ca sampannÄ• , na te gacchanti duggatiá¹ƒ ||

148__._ á¹• 21 ``mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, bhaginÄ« Ã±Ä• tibandhavÄ• .

sabbe jeá¹-á¹-hassa te bhÄ• rÄ• , evaá¹ƒ jÄ• nÄ• hi bhÄ• radha {bhÄ• ratha (Se) } ||

149__._ á¹• 21 ``Ä• diyitvÄ• garuá¹ƒ bhÄ• raá¹ƒ, nÄ• viko viya ussahe.

dhammaÃ±ca nappamajjÄ• mi, jeá¹-á¹-ho casmi rathesabhaâ€™â€™ ||

150__._ á¹• 21 ``adhigamÄ• {adhigatamhÄ• (Ce), adhigamhÄ• (Se), adhigatamha (Ee) } t
jÄ• tavedato.

evameva no bhavaá¹ƒ dhammaá¹ƒ, kosiyo pavidaá¹ƒsayi ||

151__._ á¹• 21 ``yathÄ• udayamÄ• dicco, vÄ• sudevo pabhaá¹…karo.

pÄ• á¹‡Ä«naá¹ƒ pavidaá¹ƒseti, rÅ«paá¹ƒ kalyÄ• á¹‡apÄ• pakaá¹ƒ.

evameva no bhavaá¹ƒ dhammaá¹ƒ, kosiyo pavidaá¹ƒsayiâ€™â€™ ||

152__._ á¹• 21 ``evaá¹ƒ \Ne II 56/ me yÄ• camÄ• nassa, aÃ±jaliá¹ƒ nÄ• vabujjhatha.

tava paddhacaro {tava paá¹-á¹-hacaro (Se), tava baddhaÃ±caro (Ee), tavupaá¹-á¹-hacaro (K
vuá¹-á¹-hito paricÄ• rakoâ€™â€™ ||

153__._ á¹• 21 ``addhÄ• nanda vijÄ• nÄ• si {pajÄ• nÄ• si (Ce) }, saddhammaá¹ƒ sabbhi de

ariyo \Se II 64/ ariyasamÄ• cÄ• ro, bÄ• á¸·haá¹ƒ tvaá¹ƒ mama ruccasi ||

154__._ á¹• 21 ``bhavantaá¹ƒ vadÄ• mi bhotiÃ±ca, suá¹‡Ä• tha vacanaá¹ƒ mama.

nÄ• yaá¹ƒ bhÄ• ro bhÄ• ramato {bhÄ• ramatto (Ce Se) }, ahu mayhaá¹ƒ kudÄ• canaá¹ƒ ||

155__._ á¹• 21 ``taá¹ƒ maá¹ƒ upaá¹-á¹-hitaá¹ƒ santaá¹ƒ, mÄ• tÄ• pitusukhÄ• vahaá¹ƒ.

nando ajjhÄ• varaá¹ƒ katvÄ• , upaá¹-á¹-hÄ• nÄ• ya yÄ• cati ||

156__._ á¹• 21 ``yo ve icchati kÄ• mena, santÄ• naá¹ƒ brahmacÄ• rinaá¹ƒ.

nandaá¹ƒ vo varatha eko {nandaá¹ƒ vadatha eke (Ee) }, kaá¹ƒ nando upatiá¹-á¹-hatuâ€™â€

157__._ á¹• 21 ``tayÄ• \Be II 80/ tÄ• ta anuÃ±Ã±Ä• tÄ• , soá¹‡a taá¹ƒ nissitÄ• mayaá¹ƒ.

upaghÄ• tuá¹ƒ {upaghÄ• yituá¹ƒ (Ce) } labhe nandaá¹ƒ, muddhani brahmacÄ• rinaá¹ƒâ€™â

158__._ á¹• 21 ``assatthasseva taruá¹‡aá¹ƒ, pavÄ• á¸·aá¹ƒ mÄ• luteritaá¹ƒ.

cirassaá¹ƒ nandaá¹ƒ disvÄ• na, hadayaá¹ƒ me pavedhati ||

159__._ á¹• 21 ``yadÄ• suttÄ• pi supine {suppante (Se Ee) }, nandaá¹ƒ passÄ• mi Ä• gataá

udaggÄ• sumanÄ• homi, nando no Ä• gato ayaá¹ƒ ||

160__._ á¹• 21 ``yadÄ• ca paá¹-ibujjhitvÄ• , nandaá¹ƒ passÄ• mi nÄ• gataá¹ƒ.

bhiyyo Ä• visatÄ« soko, domanassaÃ±canappakaá¹ƒ ||

161__._ á¹• 21 ``sÄ• haá¹ƒ ajja cirassampi, nandaá¹ƒ passÄ• mi Ä• gataá¹ƒ.

bhattucca {bhattuÃ±ca (Katthaci) } mayhaÃ±ca piyo, nando no pÄ• visÄ« gharaá¹ƒ ||

162__._ á¹• 21 ``pitupi nando suppiyo, yaá¹ƒ nando nappavase {pÄ• visÄ« (Ee) } gharÄ• {g
}.

labhatÅ« tÄ• ta nando taá¹ƒ, maá¹ƒ nando upatiá¹-á¹-hatuâ€™â€™ ||

163__._ á¹• 21 ``anukampikÄ• \Se II 65/ patiá¹-á¹-hÄ• ca, pubbe rasadadÄ« ca no.

maggo saggassa lokassa, mÄ• tÄ• taá¹ƒ varate ise ||

164__._ á¹• 21 ``pubbe rasadadÄ« gottÄ«, mÄ• tÄ• puÃ±Ã±Å«pasaá¹ƒhitÄ• .

maggo saggassa lokassa, mÄ• tÄ• taá¹ƒ varate iseâ€™â€™ ||

165__._ á¹• 21 ``Ä• kaá¹…khamÄ• nÄ• puttaphalaá¹ƒ, devatÄ• ya namassati.

nakkhattÄ• ni ca pucchati, utusaá¹ƒvaccharÄ• ni ca ||

166__._ á¹• 21 ``tassÄ• utumhi nhÄ• tÄ• ya {utusinÄ• tÄ• ya (Ee) }, hoti gabbhassa vokkan
(Ce Se Ee) }.

tena dohaá¸·inÄ« hoti, suhadÄ• tena vuccati ||

167__._ á¹• 21 ``saá¹ƒvaccharaá¹ƒ \Ne II 57/ vÄ• Å«naá¹ƒ vÄ• , pariharitvÄ• vijÄ• yati.

tena sÄ• janayantÄ«ti, janetti {janettÄ« (Ce Se Ee) } tena vuccati ||

168__._ á¹• 21 ``thanakhÄ«rena {thanakkhÄ«rena (Ce) } gÄ«tena, aá¹…gapÄ• vuraá¹‡ena
ca.

rodantaá¹ƒ puttaá¹ƒ {eva (Ee) } toseti, tosentÄ« tena vuccati ||

169__._ á¹• 21 ``tato \Be II 81/ vÄ• tÄ• tape ghore, mamaá¹ƒ katvÄ• udikkhati.

dÄ• rakaá¹ƒ appajÄ• nantaá¹ƒ, posentÄ« tena vuccati ||

170__._ á¹• 21 ``yaÃ±ca mÄ• tudhanaá¹ƒ hoti, yaÃ±ca hoti pituddhanaá¹ƒ.

ubhayampetassa gopeti, api puttassa no siyÄ• ||

171__._ á¹• 21 ``evaá¹ƒ putta aduá¹ƒ putta, iti mÄ• tÄ• vihaÃ±Ã±ati.

pamattaá¹ƒ paradÄ• resu, nisÄ«the pattayobbane.

sÄ• yaá¹ƒ puttaá¹ƒ anÄ• yantaá¹ƒ, iti mÄ• tÄ• vihaÃ±Ã±ati ||

172__._ á¹• 21 ``evaá¹ƒ kicchÄ• bhato poso, mÄ• tu aparicÄ• rako.

mÄ• tari micchÄ• caritvÄ• na, nirayaá¹ƒ sopapajjati ||

173__._ á¹• 21 ``evaá¹ƒ \Se II 66/ kicchÄ• bhato poso, pitu aparicÄ• rako.

pitari micchÄ• caritvÄ• na, nirayaá¹ƒ sopapajjati ||

174__._ á¹• 21 ``dhanÄ• pi dhanakÄ• mÄ• naá¹ƒ, nassati iti me sutaá¹ƒ.

mÄ• taraá¹ƒ aparicaritvÄ• na, kicchaá¹ƒ vÄ• so nigacchati ||

175__._ á¹• 21 ``dhanÄ• pi dhanakÄ• mÄ• naá¹ƒ, nassati iti me sutaá¹ƒ.

pitaraá¹ƒ aparicaritvÄ• na, kicchaá¹ƒ vÄ• so nigacchati ||

176__._ á¹• 21 ``Ä• nando ca pamodo ca, sadÄ• hasitakÄ«á¸·itaá¹ƒ.

mÄ• taraá¹ƒ paricaritvÄ• na, labbhametaá¹ƒ vijÄ• nato ||

177__._ á¹• 21 ``Ä• nando ca pamodo ca, sadÄ• hasitakÄ«á¸·itaá¹ƒ.

pitaraá¹ƒ paricaritvÄ• na, labbhametaá¹ƒ vijÄ• nato ||

178__._ á¹• 21 ``dÄ• naÃ±ca peyyavajjaÃ±ca {piyavÄ• cÄ• ca (Ce Se Katthaci) }, atthacari

samÄ• nattatÄ• {samÄ• nattÄ• (Ee) } ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

179__._ á¹• 21 ete ca saá¹…gahÄ• nÄ• ssu, na mÄ• tÄ• puttakÄ• raá¹‡Ä• .

labhetha mÄ• naá¹ƒ pÅ«jaá¹ƒ vÄ• {pÅ«jaÃ±ca (Ee) }, pitÄ• vÄ• puttakÄ• raá¹‡Ä• ||

180__._ á¹• 21 ``yasmÄ• ca saá¹…gahÄ• {saá¹…gahe (DN III 273; AN a IV 32) tadaá¹-á¹-
ete, sammapekkhanti {samavekkhanti (Ce Se Ee) AN a IV 32} paá¹‡á¸• itÄ• .

tasmÄ• mahattaá¹ƒ papponti, pÄ• saá¹ƒsÄ• ca bhavanti te ||

181__._ á¹• 21 ``brahmÄ• ti \Ne II 58/ \Be II 82/ {brahmÄ• hi (Ee) } mÄ• tÄ• pitaro, pubbÄ•

Ä• huneyyÄ• \Se II 67/ ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

182__._ á¹• 21 ``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atho {matho (Ee), atha (AN a IV 63; It 106) } pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena {nahÄ• panena (Ce Ee) }, pÄ• dÄ• naá¹ƒ dhovanena ca ||

183__._ á¹• 21 ``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya {paricariyÄ• ya (Ee) }, mÄ• tÄ• pitÅ«su paá¹:

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti ||

soá¹‡anandajÄ• takaá¹ƒ dutiyaá¹ƒ.

sattatinipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

atha sattatimamhi nipÄ• tavare, sabhÄ• vantu kusÄ• vatirÄ• javaro.

atha soá¹‡asunandavaro ca puna, abhivÄ• sitasattatimamhi suteti ||

21. asÄ«tinipÄ• to

á¹• 03 533. cÅ«á¸·ahaá¹ƒsajÄ• takaá¹ƒ (1)

1__._ á¹• 21 ``sumukha \Se II 68/ \Ne II 59/ \Be II 83/ anupacinantÄ• , pakkamanti vihaá¹…g

gaccha tuvampi mÄ• kaá¹…khi, natthi baddhe {bandhe (Se Katthaci) } sahÄ• yatÄ• â€™â€

2__._ á¹• 21 ``gacche vÄ• haá¹ƒ na vÄ• gacche, na tena amaro siyaá¹ƒ.

sukhitaá¹ƒ taá¹ƒ upÄ• sitvÄ• , dukkhitaá¹ƒ taá¹ƒ kathaá¹ƒ jahe ||

3__._ á¹• 21 ``maraá¹‡aá¹ƒ vÄ• tayÄ• saddhiá¹ƒ, jÄ«vitaá¹ƒ vÄ• tayÄ• vinÄ• .

tadeva maraá¹‡aá¹ƒ seyyo, yaÃ±ce jÄ«ve tayÄ• vinÄ• ||

4__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, yaá¹ƒ taá¹ƒ evaá¹ƒ gataá¹ƒ jahe.

yÄ• gati tuyhaá¹ƒ sÄ• mayhaá¹ƒ, ruccate vihagÄ• dhipa ||

5__._ á¹• 21 ``kÄ• nu pÄ• sena baddhassa {bandhassa (Se Katthaci) }, gati aÃ±Ã±Ä• mah

sÄ• kathaá¹ƒ cetayÄ• nassa, muttassa tava ruccati ||

6__._ á¹• 21 ``kaá¹ƒ vÄ• tvaá¹ƒ passase atthaá¹ƒ, mama tuyhaÃ±ca pakkhima.

Ã±Ä• tÄ«naá¹ƒ vÄ• vasiá¹-á¹-hÄ• naá¹ƒ, ubhinnaá¹ƒ jÄ«vitakkhaye ||

7__._ á¹• 21 ``yaá¹ƒ na kaÃ±canadepiÃ±cha {depiccha (Ce Ee), dvepiccha (Se) }, andhena

tÄ• dise saÃ±cajaá¹ƒ pÄ• á¹‡aá¹ƒ, kamatthamabhijotayeâ€™â€™ ||

8__._ á¹• 21 ``kathaá¹ƒ nu patataá¹ƒ seá¹-á¹-ha, dhamme atthaá¹ƒ na bujjhasi {bujjhase (Ce

dhammo apacito santo, atthaá¹ƒ dasseti pÄ• á¹‡inaá¹ƒ ||

9__._ á¹• 21 ``sohaá¹ƒ dhammaá¹ƒ apekkhÄ• no, dhammÄ• catthaá¹ƒ samuá¹-á¹-hitaá¹ƒ.

bhattiÃ±ca \Se II 69/ tayi sampassaá¹ƒ, nÄ• vakaá¹…khÄ• mi jÄ«vitaá¹ƒâ€™â€™ ||

10__._ á¹• 21 ``addhÄ• eso sataá¹ƒ dhammo, yo mitto mittamÄ• pade.

na caje jÄ«vitassÄ• pi, hetudhammamanussaraá¹ƒ ||

11__._ á¹• 21 ``svÄ• yaá¹ƒ dhammo ca te ciá¹‡á¹‡o, bhatti ca viditÄ• mayi.

kÄ• maá¹ƒ karassu mayhetaá¹ƒ, gacchevÄ• numato mayÄ• â€™â€™ ||

12__._ á¹• 21 ``api \Ne II 60/ \Be II 84/ tvevaá¹ƒ gate kÄ• le, yaá¹ƒ khaá¹‡á¸• aá¹ƒ {baddhaá
(Ee) } Ã±Ä• tinaá¹ƒ mayÄ• .

tayÄ• taá¹ƒ buddhisampannaá¹ƒ {buddhisampanna (Ce Se Ee) }, assa paramasaá¹ƒvutaá¹

13__._ á¹• 21 ``iccevaá¹ƒ {icceva (Ce Ee) } mantayantÄ• naá¹ƒ, ariyÄ• naá¹ƒ ariyavuttinaá¹

paccadissatha nesÄ• do, Ä• turÄ• namivantako ||

14__._ á¹• 21 ``te sattumabhisaÃ±cikkha, dÄ«gharattaá¹ƒ hitÄ• dijÄ• .

tuá¹‡hÄ«mÄ• sittha ubhayo, na saÃ±calesumÄ• sanÄ• {na ca saÃ±cesuâ€™ mÄ• sanÄ• (

15__._ á¹• 21 ``dhataraá¹-á¹-he ca disvÄ• na, samuá¸• á¸• ente tato tato.

abhikkamatha vegena, dijasattu dijÄ• dhipe ||

16__._ á¹• 21 ``so ca vegenabhikkamma, Ä• sajja parame dije.

paccakamittha {paccakampittha (Ce Se Ee) } nesÄ• do, baddhÄ• iti vicintayaá¹ƒ ||

17__._ á¹• 21 ``ekaá¹ƒva baddhamÄ• sÄ«naá¹ƒ, abaddhaÃ±ca punÄ• paraá¹ƒ.

Ä• sajja baddhamÄ• sÄ«naá¹ƒ, pekkhamÄ• namadÄ«navaá¹ƒ ||

18__._ á¹• 21 ``tato so vimatoyeva, paá¹‡á¸• are ajjhabhÄ• satha.

pavaá¸• á¸• hakÄ• ye Ä• sÄ«ne, dijasaá¹…ghagaá¹‡Ä• dhipe ||

19__._ á¹• 21 ``yaá¹ƒ nu pÄ• sena mahatÄ• , baddho na kurute disaá¹ƒ.

atha \Se II 70/ kasmÄ• abaddho tvaá¹ƒ, balÄ« pakkhi na gacchasi ||

20__._ á¹• 21 ``kinnu tyÄ• yaá¹ƒ {tÄ• â€™ yaá¹ƒ (Ce Ee Katthaci) } dijo hoti, mutto baddhaá

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ eko avahÄ«yasiâ€™â€™ ||

21__._ á¹• 21 ``rÄ• jÄ• me so dijÄ• mitta, sakhÄ• pÄ• á¹‡asamo ca me.

neva naá¹ƒ vijahissÄ• mi, yÄ• va kÄ• lassa pariyÄ• yaá¹ƒ ||

22__._ á¹• 21 ``kathaá¹ƒ panÄ• yaá¹ƒ vihaá¹…go, nÄ• ddasa pÄ• samoá¸• á¸• itaá¹ƒ.

padaÃ±hetaá¹ƒ mahantÄ• naá¹ƒ, boddhumarahanti Ä• padaá¹ƒ ||

23__._ á¹• 21 ``yadÄ• parÄ• bhavo hoti, poso jÄ«vitasaá¹…khaye.

atha jÄ• laÃ±ca pÄ• saÃ±ca, Ä• sajjÄ• pi na bujjhati ||

24__._ á¹• 21 ``api \Be II 85/ tveva mahÄ• paÃ±Ã±a, pÄ• sÄ• bahuvidhÄ• tatÄ• {tatÄ• (S

guyhamÄ• sajja {gÅ«á¸·hamÄ• sajja (Ce Ee) } bajjhanti, athevaá¹ƒ jÄ«vitakkhayeâ€™â€™ |

25__._ á¹• 21 ``api nÄ• yaá¹ƒ tayÄ• saddhiá¹ƒ, saá¹ƒvÄ• sassa {sambhÄ• sassa (Ce Ee) }

api no anumaÃ±Ã±Ä• si, api no jÄ«vitaá¹ƒ dadeâ€™â€™ ||

26__._ á¹• 21 ``na ceva me tvaá¹ƒ baddhosi, napi icchÄ• mi te vadhaá¹ƒ.

kÄ• maá¹ƒ khippamito gantvÄ• , jÄ«va tvaá¹ƒ anigho ciraá¹ƒâ€™â€™ ||

27__._ á¹• 21 ``nevÄ• hametamicchÄ• mi \Ne II 61/, aÃ±Ã±atretassa jÄ«vitÄ• .

sace ekena tuá¹-á¹-hosi, muÃ±cetaá¹ƒ maÃ±ca bhakkhaya ||

28__._ á¹• 21 ``Ä• rohapariá¹‡Ä• hena, tulyÄ• smÄ• {tulyÄ• mhÄ• (Katthaci) } vayasÄ• ub

na te lÄ• bhena jÄ«vatthi {jÄ«natthi (Ce Se Ee) }, etena niminÄ• tuvaá¹ƒ ||

29__._ á¹• 21 ``tadiá¹…gha \Se II 71/ samapekkhassu {samavekkhasu (Ce Ee) }, hotu giddh
(Ce Se) }.

maá¹ƒ pubbe bandha pÄ• sena, pacchÄ• muÃ±ca dijÄ• dhipaá¹ƒ ||

30__._ á¹• 21 ``tÄ• vadeva ca te lÄ• bho, katÄ• ssa {katassÄ• (Ce Ee) } yÄ• canÄ• ya ca.

mitti ca dhataraá¹-á¹-hehi, yÄ• vajÄ«vÄ• ya te siyÄ• â€™â€™ ||

31__._ á¹• 21 ``passantu no mahÄ• saá¹…ghÄ• , tayÄ• muttaá¹ƒ ito gataá¹ƒ.

mittÄ• maccÄ• ca bhaccÄ• ca, puttadÄ• rÄ• ca bandhavÄ• ||

32__._ á¹• 21 ``na ca te tÄ• disÄ• mittÄ• , bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Ee) } idha vijjati.

yathÄ• tvaá¹ƒ dhataraá¹-á¹-hassa, pÄ• á¹‡asÄ• dhÄ• raá¹‡o sakhÄ• ||

33__._ á¹• 21 ``so te sahÄ• yaá¹ƒ muÃ±cÄ• mi, hotu rÄ• jÄ• tavÄ• nugo.

kÄ• maá¹ƒ khippamito gantvÄ• , Ã±Ä• timajjhe virocathaâ€™â€™ ||

34__._ á¹• 21 ``so patÄ«to pamuttena, bhattunÄ• {bhattuno (Se) } bhattugÄ• ravo.

ajjhabhÄ• satha vakkaá¹…go {vaá¹…kaá¹…go (Se) }, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡

35__._ á¹• 21 ``evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• dijÄ• dhipaá¹ƒâ€™â€™ ||

36__._ á¹• 21 ``ehi \Be II 86/ taá¹ƒ anusikkhÄ• mi, yathÄ• tvamapi lacchase.

lÄ• bhaá¹ƒ tavÄ• yaá¹ƒ {yathÄ• yaá¹ƒ (Ce Ee) } dhataraá¹-á¹-ho, pÄ• paá¹ƒ kiÃ±ci {kaÃ±ci (

37__._ á¹• 21 ``khippamantepuraá¹ƒ netvÄ• {gantvÄ• (Se Katthaci) }, raÃ±Ã±o dassehi no

abaddhe pakatibhÅ«te, kÄ• je {kÄ• ce (Ee) } ubhayato á¹-hite ||

38__._ á¹• 21 ``dhataraá¹-á¹-hÄ• mahÄ• rÄ• ja, haá¹ƒsÄ• dhipatino ime.

ayaÃ±hi \Se II 72/ rÄ• jÄ• haá¹ƒsÄ• naá¹ƒ, ayaá¹ƒ senÄ• patÄ«taro ||

39__._ á¹• 21 ``asaá¹ƒsayaá¹ƒ imaá¹ƒ disvÄ• , haá¹ƒsarÄ• jaá¹ƒ narÄ• dhipo.

patÄ«to sumano vitto {citto (Katthaci) }, bahuá¹ƒ dassati te dhanaá¹ƒâ€™â€™ ||

40__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , kammunÄ• upapÄ• dayi.

khippamantepuraá¹ƒ gantvÄ• , raÃ±Ã±o haá¹ƒse adassayi.

abaddhe pakatibhÅ«te, kÄ• je ubhayato á¹-hite ||

41__._ á¹• 21 ``dhataraá¹-á¹-hÄ• \Ne II 62/ mahÄ• rÄ• ja, haá¹ƒsÄ• dhipatino ime.

ayaÃ±hi rÄ• jÄ• haá¹ƒsÄ• naá¹ƒ, ayaá¹ƒ senÄ• patÄ«taroâ€™â€™ ||

42__._ á¹• 21 ``kathaá¹ƒ panime vihaá¹…gÄ• {vihagÄ• (Ce Ee) }, tava hatthattamÄ• gatÄ• (Ce Se Ee) }.

kathaá¹ƒ luddo mahantÄ• naá¹ƒ, issare idha ajjhagÄ• â€™â€™ ||

43__._ á¹• 21 ``vihitÄ• santime pÄ• sÄ• , pallalesu janÄ• dhipa.

yaá¹ƒ yadÄ• yatanaá¹ƒ maÃ±Ã±e, dijÄ• naá¹ƒ pÄ• á¹‡arodhanaá¹ƒ ||

44__._ á¹• 21 ``tÄ• disaá¹ƒ pÄ• samÄ• sajja, haá¹ƒsarÄ• jÄ• abajjhatha.

taá¹ƒ abaddho upÄ• sÄ«no, mamÄ• yaá¹ƒ ajjhabhÄ• satha ||

45__._ á¹• 21 ``sudukkaraá¹ƒ anariyehi, dahate bhÄ• vamuttamaá¹ƒ.

bhatturatthe parakkanto, dhammayutto {dhamme yutto (Ce Ee) } vihaá¹…gamo ||

46__._ á¹• 21 ``attanÄ• yaá¹ƒ {attano yaá¹ƒ (Se) } cajitvÄ• na, jÄ«vitaá¹ƒ jÄ«vitÄ• raho.

anutthunanto Ä• sÄ«no, bhattu yÄ• cittha jÄ«vitaá¹ƒ ||

47__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , pasÄ• damahamajjhagÄ• .

tato naá¹ƒ pÄ• muciá¹ƒ {pÄ• muÃ±ciá¹ƒ (Ee Katthaci) } pÄ• sÄ• , anuÃ±Ã±Ä• siá¹ƒ sukhena

48__._ á¹• 21 `` `so \Se II 73/ \Be II 87/ patÄ«to pamuttena, bhattunÄ• bhattugÄ• ravo.

ajjhabhÄ• satha vakkaá¹…go, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aá¹ƒ ||

49__._ á¹• 21 `` `evaá¹ƒ luddaka nandassu, saha sabbehi Ã±Ä• tibhi.

yathÄ• hamajja nandÄ• mi, muttaá¹ƒ disvÄ• dijÄ• dhipaá¹ƒ ||

50__._ á¹• 21 `` `ehi taá¹ƒ anusikkhÄ• mi, yathÄ• tvamapi lacchase.

lÄ• bhaá¹ƒ tavÄ• yaá¹ƒ dhataraá¹-á¹-ho, pÄ• paá¹ƒ kiÃ±ci na dakkhati ||

51__._ á¹• 21 `` `khippamantepuraá¹ƒ netvÄ• {gantvÄ• (sabbattha) }, raÃ±Ã±o dassehi no

abaddhe pakatibhÅ«te, kÄ• je ubhayato á¹-hite ||

52__._ á¹• 21 `` `dhataraá¹-á¹-hÄ• mahÄ• rÄ• ja, haá¹ƒsÄ• dhipatino ime.

ayaÃ±hi rÄ• jÄ• haá¹ƒsÄ• naá¹ƒ, ayaá¹ƒ senÄ• patÄ«taro ||

53__._ á¹• 21 `` `asaá¹ƒsayaá¹ƒ imaá¹ƒ disvÄ• , haá¹ƒsarÄ• jaá¹ƒ narÄ• dhipo.

patÄ«to sumano vitto, bahuá¹ƒ dassati te dhanaá¹ƒâ€™ ||

54__._ á¹• 21 ``evametassa vacanÄ• , Ä• nÄ«tÄ• me ubho mayÄ• .

ettheva hi ime Ä• suá¹ƒ {assu (Ce Se Ee) }, ubho anumatÄ• mayÄ• ||

55__._ á¹• 21 ``soyaá¹ƒ evaá¹ƒ gato pakkhÄ«, dijo paramadhammiko.

mÄ• disassa hi luddassa, janayeyyÄ• tha maddavaá¹ƒ ||

56__._ á¹• 21 ``upÄ• yanaÃ±ca \Ne II 63/ te deva, nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisaá¹ƒ.

sabbasÄ• kuá¹‡ikÄ• gÄ• me, taá¹ƒ passa manujÄ• dhipaâ€™â€™ ||

57__._ á¹• 21 ``disvÄ• nisinnaá¹ƒ rÄ• jÄ• naá¹ƒ, pÄ«á¹-he sovaá¹‡á¹‡aye subhe.

ajjhabhÄ• satha vakkaá¹…go, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aá¹ƒ ||

58__._ á¹• 21 ``kaccinnu \Se II 74/ bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sasiâ€™â€™ ||

59__._ á¹• 21 ``kusalaÃ±ceva me haá¹ƒsa, atho haá¹ƒsa anÄ• mayaá¹ƒ.

atho raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sahaá¹ƒâ€™â€™ {manusissati (C

60__._ á¹• 21 ``kacci bhoto amaccesu, doso koci na vijjati.

kacci ca {kaccinnu (Ce Ee) } te tavatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒâ€™â€™ ||

61__._ á¹• 21 ``athopi \Be II 88/ me amaccesu, doso koci na vijjati.

athopi te {athopime (Ce Ee) } mamatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒâ€™â€™ ||

62__._ á¹• 21 ``kacci te sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , tava chandavasÄ• nugÄ• â€™â€™ ||

63__._ á¹• 21 ``atho me sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , mama chandavasÄ• nugÄ• â€™â€™ ||

64__._ á¹• 21 ``bhavantaá¹ƒ {bhavaá¹ƒ tu (Ce Ee), bhavannu (Se) } kacci nu mahÄ• -sattuh
{hatthatthataá¹ƒ (Ce Se Ee) } gato.

dukkhamÄ• pajji vipulaá¹ƒ, tasmiá¹ƒ paá¹-hamamÄ• pade ||

65__._ á¹• 21 ``kacci yantÄ• patitvÄ• na, daá¹‡á¸• ena samapothayi.

evametesaá¹ƒ jammÄ• naá¹ƒ, pÄ• tikaá¹ƒ {pÄ• katikaá¹ƒ (Ce Ee) } bhavati tÄ• vadeâ€™â€™

66__._ á¹• 21 ``khemamÄ• si mahÄ• rÄ• ja, evamÄ• padiyÄ• sati {evamÄ• padi saá¹ƒsati (

na cÄ• yaá¹ƒ kiÃ±ci rasmÄ• su, sattÅ«va samapajjatha ||

67__._ á¹• 21 ``paccagamittha nesÄ• do, pubbeva ajjhabhÄ• satha.

tadÄ• yaá¹ƒ sumukhoyeva, paá¹‡á¸• ito paccabhÄ• satha ||

68__._ á¹• 21 ``tassa \Se II 75/ taá¹ƒ vacanaá¹ƒ sutvÄ• , pasÄ• damayamajjhagÄ• .

tato maá¹ƒ pÄ• mucÄ« pÄ• sÄ• , anuÃ±Ã±Ä• si sukhena ca ||

69__._ á¹• 21 ``idaÃ±ca sumukheneva, etadatthÄ• ya cintitaá¹ƒ.

bhoto sakÄ• segamanaá¹ƒ {sakÄ• se + Ä• gamanaá¹ƒ}, etassa dhanamicchatÄ• â€™â€™ |

70__._ á¹• 21 ``svÄ• gataÃ±cevidaá¹ƒ bhavataá¹ƒ, patÄ«to casmi dassanÄ• .

eso cÄ• pi bahuá¹ƒ vittaá¹ƒ, labhataá¹ƒ yÄ• vadicchatiâ€™â€™ {yÄ• vaticchati (Ce Ee) } ||

71__._ á¹• 21 ``santappayitvÄ• \Ne II 64/ nesÄ• daá¹ƒ, bhogehi manujÄ• dhipo.

ajjhabhÄ• satha vakkaá¹…gaá¹ƒ, vÄ• caá¹ƒ kaá¹‡á¹‡asukhaá¹ƒ bhaá¹‡aá¹ƒâ€™â€™ ||

72__._ á¹• 21 ``yaá¹ƒ khalu dhammamÄ• dhÄ«naá¹ƒ, vaso vattati kiÃ±canaá¹ƒ.

sabbatthissariyaá¹ƒ tava {sabbatthissariyaá¹ƒ bhavataá¹ƒ (Ce Se Ee), sabbissariyaá¹ƒ bhav
}, taá¹ƒ pasÄ• sa {pasÄ• satha (Ce Se Ee) } yadicchatha ||

73__._ á¹• 21 ``dÄ• natthaá¹ƒ \Be II 89/ upabhottuá¹ƒ vÄ• , yaá¹ƒ caÃ±Ã±aá¹ƒ upakappati.

etaá¹ƒ dadÄ• mi vo vittaá¹ƒ, issariyaá¹ƒ {isseraá¹ƒ (Ce), issaraá¹ƒ (Ee) } vissajÄ• mi voâ€™

74__._ á¹• 21 ``yathÄ• ca myÄ• yaá¹ƒ sumukho, ajjhabhÄ• seyya paá¹‡á¸• ito.

kÄ• masÄ• buddhisampanno, taá¹ƒ myÄ• ssa paramappiyaá¹ƒâ€™â€™ ||

75__._ á¹• 21 ``ahaá¹ƒ khalu mahÄ• rÄ• ja, nÄ• garÄ• jÄ• rivantaraá¹ƒ.

paá¹-ivattuá¹ƒ na sakkomi, na me so vinayo siyÄ• ||

76__._ á¹• 21 ``amhÄ• kaÃ±ceva so {yo (Ce Ee) } seá¹-á¹-ho, tvaÃ±ca uttamasattavo.

bhÅ«mipÄ• lo manussindo, pÅ«jÄ• bahÅ«hi hetuhi ||

77__._ á¹• 21 ``tesaá¹ƒ ubhinnaá¹ƒ bhaá¹‡ataá¹ƒ, vattamÄ• ne vinicchaye.

nantaraá¹ƒ {nÄ• ntaraá¹ƒ (Ce Ee) } paá¹-ivattabbaá¹ƒ, pessena {pesena (Katthaci) } manujÄ

78__._ á¹• 21 ``dhammena \Se II 76/ kira nesÄ• do, paá¹‡á¸• ito aá¹‡á¸• ajo iti.

na heva akatattassa, nayo etÄ• diso siyÄ• ||

79__._ á¹• 21 ``evaá¹ƒ aggapakatimÄ• , evaá¹ƒ uttamasattavo.

yÄ• vatatthi mayÄ• diá¹-á¹-hÄ• , nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisaá¹ƒ ||

80__._ á¹• 21 ``tuá¹-á¹-hosmi vo pakatiyÄ• , vÄ• kyena madhurena ca.

eso cÄ• pi mamacchando, ciraá¹ƒ passeyya vo ubhoâ€™â€™ ||

81__._ á¹• 21 ``yaá¹ƒ kiccaá¹ƒ {yaá¹ƒkiÃ±ci (Ee) } parame mitte, katamasmÄ• su {rasmÄ• s

pattÄ• nissaá¹ƒsayaá¹ƒ tyÄ• mhÄ• {tyamhÄ• (Ee) }, bhattirasmÄ• su yÄ• tava ||

82__._ á¹• 21 ``aduÃ±ca nÅ«na sumahÄ• , Ã±Ä• tisaá¹…ghassa mantaraá¹ƒ.

adassanena asmÄ• kaá¹ƒ {amhÄ• kaá¹ƒ (Ce Ee) }, dukkhaá¹ƒ bahÅ«su pakkhisu ||

83__._ á¹• 21 ``tesaá¹ƒ sokavighÄ• tÄ• ya, tayÄ• anumatÄ• mayaá¹ƒ.

taá¹ƒ padakkhiá¹‡ato katvÄ• , Ã±Ä• tiá¹ƒ {Ã±Ä• tÄ« (Ce Se Ee) } passemurindama {passem

84__._ á¹• 21 ``addhÄ• haá¹ƒ vipulaá¹ƒ pÄ«tiá¹ƒ, bhavataá¹ƒ vindÄ• mi dassanÄ• .

eso cÄ• pi mahÄ• attho, Ã±Ä• tivissÄ• sanÄ• siyÄ• â€™â€™ ||

85__._ á¹• 21 ``idaá¹ƒ \Be II 90/ vatvÄ• dhataraá¹-á¹-ho {dhataraá¹-á¹-hÄ• (Ce) }, haá¹ƒsar

uttamaá¹ƒ javamanvÄ• ya {uttamajavamattÄ• ya (Ce Ee) }, Ã±Ä• tisaá¹…ghaá¹ƒ upÄ• gamu

86__._ á¹• 21 ``te \Ne II 65/ aroge anuppatte, disvÄ• na parame dije.

kekÄ• ti makaruá¹ƒ haá¹ƒsÄ• , puthusaddo ajÄ• yatha ||

87__._ á¹• 21 ``te patÄ«tÄ• pamuttena, bhattunÄ• bhattugÄ• ravÄ• .

samantÄ• parikiriá¹ƒsu {parikariá¹ƒsu (Ce Se Ee) }, aá¹‡á¸• ajÄ• laddhapaccayÄ• â€™â€™

88__._ á¹• 21 ``evaá¹ƒ \Se II 77/ mittavataá¹ƒ atthÄ• , sabbe honti padakkhiá¹‡Ä• .

haá¹ƒsÄ• yathÄ• dhataraá¹-á¹-hÄ• , Ã±Ä• tisaá¹…ghaá¹ƒ upÄ• gamuâ€™â€™ nti ||

cÅ«á¸·a {culla (Ce Se Ee) } haá¹ƒsajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 534. mahÄ• haá¹ƒsajÄ• takaá¹ƒ (2)

89__._ á¹• 21 ``ete haá¹ƒsÄ• pakkamanti, vakkaá¹…gÄ• bhayameritÄ• .

harittaca hemavaá¹‡á¹‡a, kÄ• maá¹ƒ sumukha pakkama ||

90__._ á¹• 21 ``ohÄ• ya maá¹ƒ Ã±Ä• tigaá¹‡Ä• , ekaá¹ƒ pÄ• savasaá¹ƒ gataá¹ƒ.

anapekkhamÄ• nÄ• gacchanti, kiá¹ƒ eko avahÄ«yasi ||

91__._ á¹• 21 ``pateva patataá¹ƒ seá¹-á¹-ha, natthi baddhe sahÄ• yatÄ• .

mÄ• anÄ«ghÄ• ya hÄ• pesi, kÄ• maá¹ƒ sumukha pakkamaâ€™â€™ ||

92__._ á¹• 21 ``nÄ• haá¹ƒ dukkhaparetopi {dukkhaparetoâ€™â€™ ti (J I 15.136) aá¹-á¹-hak
dhataraá¹-á¹-ha tuvaá¹ƒ {tavaá¹ƒ (Ce Ee) } jahe.

jÄ«vitaá¹ƒ maraá¹‡aá¹ƒ vÄ• me, tayÄ• saddhiá¹ƒ bhavissati ||

93__._ á¹• 21 ``nÄ• haá¹ƒ dukkhaparetopi, dhataraá¹-á¹-ha tuvaá¹ƒ jahe.

na maá¹ƒ anariyasaá¹ƒyutte, kamme yojetumarahasi ||

94__._ á¹• 21 ``sakumÄ• ro sakhÄ• tyasmi, sacitte casmi te {samite (Ee), tyasmi te (Kattha

Ã±Ä• to senÄ• pati tyÄ• haá¹ƒ, haá¹ƒsÄ• naá¹ƒ pavaruttama ||

95__._ á¹• 21 ``kathaá¹ƒ \Be II 91/ ahaá¹ƒ vikatthissaá¹ƒ {vikattissaá¹ƒ (Ee) }, Ã±Ä• timajjhe

taá¹ƒ hitvÄ• patataá¹ƒ seá¹-á¹-ha, kiá¹ƒ te vakkhÄ• mito gato.

idha pÄ• á¹‡aá¹ƒ cajissÄ• mi, nÄ• nariyaá¹ƒ {na anariyaá¹ƒ (Ee) } kattumussaheâ€™â€™ ||

96__._ á¹• 21 ``eso \Se II 78/ hi dhammo sumukha, yaá¹ƒ tvaá¹ƒ ariyapathe á¹-hito.

yo bhattÄ• raá¹ƒ sakhÄ• raá¹ƒ maá¹ƒ, na pariccattumussahe ||

97__._ á¹• 21 ``taÃ±hi me pekkhamÄ• nassa, bhayaá¹ƒ natveva jÄ• yati.

adhigacchasi tvaá¹ƒ mayhaá¹ƒ, evaá¹ƒ bhÅ«tassa jÄ«vitaá¹ƒâ€™â€™ ||

98__._ á¹• 21 ``iccevaá¹ƒ \Ne II 66/ {icceva (Ce Ee) } mantayantÄ• naá¹ƒ, ariyÄ• naá¹ƒ ariya

daá¹‡á¸• amÄ• dÄ• ya nesÄ• do, Ä• patÄ« {Ä• padÄ« (Katthaci) } turito bhusaá¹ƒ ||

99__._ á¹• 21 ``tamÄ• patantaá¹ƒ disvÄ• na, sumukho atibrÅ«hayi {aparibrÅ«hayi (Ce Ee) }

aá¹-á¹-hÄ• si purato raÃ±Ã±o, haá¹ƒso vissÄ• sayaá¹ƒ byadhaá¹ƒ {byathaá¹ƒ (Ce Se Ee) } |

100__._ á¹• 21 ``mÄ• bhÄ• yi patataá¹ƒ seá¹-á¹-ha, na hi bhÄ• yanti tÄ• disÄ• .

ahaá¹ƒ yogaá¹ƒ payuÃ±jissaá¹ƒ, yuttaá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ.

tena pariyÄ• padÄ• nena {pariyÄ• dÄ• nena (Katthaci) }, khippaá¹ƒ pÄ• sÄ• pamokkhasiâ€

101__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , sumukhassa subhÄ• sitaá¹ƒ.

pahaá¹-á¹-halomo nesÄ• do, aÃ±jalissa paá¹‡Ä• mayi ||

102__._ á¹• 21 ``na me sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , bhÄ• santo mÄ• nusiá¹ƒ dijo.

ariyaá¹ƒ bruvÄ• no {brÅ«hanto (Se Katthaci) } vakkaá¹…go, cajanto mÄ• nusiá¹ƒ giraá¹ƒ ||

103__._ á¹• 21 ``kinnu tÄ• yaá¹ƒ dijo hoti, mutto baddhaá¹ƒ upÄ• sasi.

ohÄ• ya sakuá¹‡Ä• yanti, kiá¹ƒ eko avahÄ«yasiâ€™â€™ ||

104__._ á¹• 21 ``rÄ• jÄ• me so dijÄ• mitta, senÄ• paccassa kÄ• rayiá¹ƒ.

tamÄ• pade pariccattuá¹ƒ, nussahe vihagÄ• dhipaá¹ƒ ||

105__._ á¹• 21 ``mahÄ• gaá¹‡Ä• ya bhattÄ• me, mÄ• eko byasanaá¹ƒ agÄ• .

tathÄ• \Se II 79/ taá¹ƒ samma nesÄ• da, bhattÄ• yaá¹ƒ abhito rameâ€™â€™ ||

106__._ á¹• 21 ``ariyavattasi \Be II 92/ vakkaá¹…ga, yo piá¹‡á¸• amapacÄ• yasi.

cajÄ• mi te taá¹ƒ bhattÄ• raá¹ƒ, gacchathÅ«bho {gacchatu bho (Ee) } yathÄ• sukhaá¹ƒâ€™â

107__._ á¹• 21 ``sace attappayogena, ohito haá¹ƒsapakkhinaá¹ƒ.

paá¹-igaá¹‡hÄ• ma te samma, etaá¹ƒ abhayadakkhiá¹‡aá¹ƒ ||

108__._ á¹• 21 ``no ce attappayogena, ohito haá¹ƒsapakkhinaá¹ƒ.

anissaro muÃ±camamhe, theyyaá¹ƒ kayirÄ• si luddakaâ€™â€™ ||

109__._ á¹• 21 ``yassa tvaá¹ƒ bhatako {bhaá¹-ako (Katthaci) } raÃ±Ã±o, kÄ• maá¹ƒ tasseva

tattha saá¹ƒyamano {saá¹ƒyamÄ• no (Ee) } rÄ• jÄ• , yathÄ• bhiÃ±Ã±aá¹ƒ karissatiâ€™â€™

110__._ á¹• 21 ``iccevaá¹ƒ vutto nesÄ• do, hemavaá¹‡á¹‡e harittace.

ubho hatthehi saá¹…gayha {paggayha (Se Katthaci) }, paÃ±jare ajjhavodahi ||

111__._ á¹• 21 ``te paÃ±jaragate pakkhÄ«, ubho bhassaravaá¹‡á¹‡ine.

sumukhaá¹ƒ dhataraá¹-á¹-haÃ±ca, luddo Ä• dÄ• ya pakkamiâ€™â€™ ||

112__._ á¹• 21 ``harÄ«yamÄ• no \Ne II 67/ dhataraá¹-á¹-ho, sumukhaá¹ƒ etadabravi.

bÄ• á¸·haá¹ƒ bhÄ• yÄ• mi sumukha, sÄ• mÄ• ya lakkhaá¹‡Å«ruyÄ• .

asmÄ• kaá¹ƒ vadhamaÃ±Ã±Ä• ya, athattÄ• naá¹ƒ vadhissati ||

113__._ á¹• 21 ``pÄ• kahaá¹ƒsÄ• ca sumukha, suhemÄ• hemasuttacÄ• .

koÃ±cÄ« samuddatÄ«reva, kapaá¹‡Ä• nÅ«na rucchatiâ€™â€™ ||

114__._ á¹• 21 ``evaá¹ƒ mahanto lokassa, appameyyo mahÄ• gaá¹‡Ä«.

ekitthimanusoceyya, nayidaá¹ƒ paÃ±Ã±avatÄ• miva ||

115__._ á¹• 21 ``vÄ• tova \Se II 80/ gandhamÄ• deti, ubhayaá¹ƒ chekapÄ• pakaá¹ƒ.

bÄ• lo Ä• makapakkaá¹ƒva, lolo andhova Ä• misaá¹ƒ ||

116__._ á¹• 21 ``avinicchayaÃ±Ã±u atthesu, mandova paá¹-ibhÄ• si {paá¹-ibhÄ• ti (Katthaci

kiccÄ• kiccaá¹ƒ na jÄ• nÄ• si, sampatto kÄ• lapariyÄ• yaá¹ƒ ||

117__._ á¹• 21 ``aá¸• á¸• hummatto udÄ«resi, yo seyyÄ• maÃ±Ã±asitthiyo.

bahusÄ• dhÄ• raá¹‡Ä• hetÄ• , soá¹‡á¸• Ä• naá¹ƒva surÄ• gharaá¹ƒ ||

118__._ á¹• 21 ``mÄ• yÄ• \Be II 93/ cesÄ• marÄ«cÄ« ca, soko rogo cupaddavo.

kharÄ• ca bandhanÄ• cetÄ• , maccupÄ• sÄ• guhÄ• sayÄ• {paccupÄ• so guhÄ• sayo (Ce

tÄ• su yo vissase poso, so naresu narÄ• dhamoâ€™â€™ ||

119__._ á¹• 21 ``yaá¹ƒ vuddhehi upaÃ±Ã±Ä• taá¹ƒ, ko taá¹ƒ ninditumarahati.

mahÄ• bhÅ«titthiyo nÄ• ma, lokasmiá¹ƒ udapajjisuá¹ƒ ||

120__._ á¹• 21 ``khiá¸• á¸• Ä• paá¹‡ihitÄ• tyÄ• su, rati tyÄ• su patiá¹-á¹-hitÄ• .

bÄ«jÄ• ni tyÄ• su rÅ«hanti, yadidaá¹ƒ sattÄ• pajÄ• yare.

tÄ• su ko nibbide {nibbije (Katthaci) } poso, pÄ• á¹‡amÄ• sajja pÄ• á¹‡ibhi {pÄ• á¹‡ahi (Ce)

121__._ á¹• 21 ``tvameva naÃ±Ã±o sumukha, thÄ«naá¹ƒ atthesu yuÃ±jasi.

tassa tyajja bhaye jÄ• te, bhÄ«tena jÄ• yate mati ||

122__._ á¹• 21 ``sabbo hi saá¹ƒsayaá¹ƒ patto, bhayaá¹ƒ bhÄ«ru titikkhati.

paá¹‡á¸• itÄ• ca mahantÄ• no {mahattÄ• no (Ce) }, atthe yuÃ±janti duyyuje ||

123__._ á¹• 21 ``etadatthÄ• ya rÄ• jÄ• no, sÅ«ramicchanti mantinaá¹ƒ.

paá¹-ibÄ• hati yaá¹ƒ sÅ«ro, Ä• padaá¹ƒ attapariyÄ• yaá¹ƒ ||

124__._ á¹• 21 ``mÄ• \Se II 81/ no ajja vikantiá¹ƒsu, raÃ±Ã±o sÅ«dÄ• mahÄ• nase.

tathÄ• hi vaá¹‡á¹‡o pattÄ• naá¹ƒ, phalaá¹ƒ veá¸·uá¹ƒva taá¹ƒ vadhi ||

125__._ á¹• 21 ``muttopi \Ne II 68/ na icchi {nicchasi (Katthaci) } uá¸• á¸• etuá¹ƒ {oá¸• á¸• et
sayaá¹ƒ bandhaá¹ƒ upÄ• gami.

sopajja saá¹ƒsayaá¹ƒ patto, atthaá¹ƒ gaá¹‡hÄ• hi mÄ• mukhaá¹ƒâ€™â€™ ||

126__._ á¹• 21 ``so taá¹ƒ {tvaá¹ƒ (Se Ee) } yogaá¹ƒ payuÃ±jassu, yuttaá¹ƒ dhammÅ«pasaá
{dhammopasaÃ±hitaá¹ƒ (Katthaci) }.

tava pariyÄ• padÄ• nena, mama pÄ• á¹‡esanaá¹ƒ caraâ€™â€™ ||

127__._ á¹• 21 ``mÄ• bhÄ• yi patataá¹ƒ seá¹-á¹-ha, na hi bhÄ• yanti tÄ• disÄ• .

ahaá¹ƒ yogaá¹ƒ payuÃ±jissaá¹ƒ, yuttaá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ {dhammopasaÃ±hitaá¹ƒ

mama pariyÄ• padÄ• nena, khippaá¹ƒ pÄ• sÄ• pamokkhasiâ€™â€™ ||

128__._ á¹• 21 ``so {sa (Ce) } luddo haá¹ƒsakÄ• jena {haá¹ƒsakÄ• cena (Ee) }, rÄ• jadvÄ• r

paá¹-ivedetha maá¹ƒ raÃ±Ã±o, dhataraá¹-á¹-hÄ• yamÄ• gatoâ€™â€™ ||

129__._ á¹• 21 ``te \Be II 94/ disvÄ• puÃ±Ã±asaá¹ƒkÄ• se, ubho lakkhaá¹‡asammate {lakk

khalu saá¹ƒyamano rÄ• jÄ• , amacce ajjhabhÄ• satha ||

130__._ á¹• 21 ``detha luddassa vatthÄ• ni, annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

kÄ• maá¹ƒ karo hiraÃ±Ã±assa, yÄ• vanto esa icchatiâ€™â€™ ||

131__._ á¹• 21 ``disvÄ• luddaá¹ƒ pasannattaá¹ƒ, kÄ• sirÄ• jÄ• tadabravi.

yadyÄ• yaá¹ƒ {yadÄ• yaá¹ƒ (Ce Se Ee) } samma khemaka, puá¹‡á¹‡Ä• haá¹ƒsehi tiá¹-á¹-ha

132__._ á¹• 21 ``kathaá¹ƒ rucimajjhagataá¹ƒ, pÄ• sahattho upÄ• gami.

okiá¹‡á¹‡aá¹ƒ Ã±Ä• tisaá¹…ghehi, nimmajjhimaá¹ƒ {nimajjhimaá¹ƒ (Ce Ee Katthaci) } kathaá

133__._ á¹• 21 ``ajja me sattamÄ• ratti, adanÄ• ni {Ä• dÄ• nÄ• ni (Se Ee Katthaci) } upÄ• s
}.

padametassa \Se II 82/ anvesaá¹ƒ, appamatto ghaá¹-assito ||

134__._ á¹• 21 ``athassa padamaddakkhiá¹ƒ, carato adanesanaá¹ƒ.

tatthÄ• haá¹ƒ odahiá¹ƒ pÄ• saá¹ƒ, evaá¹ƒ taá¹ƒ {evetaá¹ƒ (Ce Ee) } dijamaggahiá¹ƒâ€™â€™

135__._ á¹• 21 ``ludda dve ime sakuá¹‡Ä• , atha ekoti bhÄ• sasi.

cittaá¹ƒ nu te vipariyattaá¹ƒ {vipariyatthaá¹ƒ (Ee) }, adu kinnu jigÄ«sasiâ€™â€™ {jigiá¹ƒsasi

136__._ á¹• 21 ``yassa lohitakÄ• tÄ• lÄ• , tapanÄ«yanibhÄ• subhÄ• .

uraá¹ƒ saá¹ƒhacca tiá¹-á¹-hanti, so me bandhaá¹ƒ upÄ• gami ||

137__._ á¹• 21 ``athÄ• yaá¹ƒ bhassaro pakkhÄ«, abaddho baddhamÄ• turaá¹ƒ.

ariyaá¹ƒ bruvÄ• no aá¹-á¹-hÄ• si, cajanto mÄ• nusiá¹ƒ giraá¹ƒâ€™â€™ ||

138__._ á¹• 21 ``atha kiá¹ƒ {atha kinnu (Ce Ee), kathaá¹ƒ nu (Se) } dÄ• ni sumukha, hanuá¹
tiá¹-á¹-hasi.

adu me parisaá¹ƒ patto, bhayÄ• bhÄ«to na bhÄ• sasiâ€™â€™ ||

139__._ á¹• 21 ``nÄ• haá¹ƒ \Ne II 69/ kÄ• sipati bhÄ«to, ogayha parisaá¹ƒ tava.

nÄ• haá¹ƒ bhayÄ• na bhÄ• sissaá¹ƒ, vÄ• kyaá¹ƒ atthamhi tÄ• diseâ€™â€™ ||

140__._ á¹• 21 ``na te abhisaraá¹ƒ passe, na rathe napi pattike.

nÄ• ssa cammaá¹ƒ va kÄ«á¹-aá¹ƒ vÄ• , vammite ca dhanuggahe ||

141__._ á¹• 21 ``na \Be II 95/ hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ vÄ• , nagaraá¹ƒ vÄ• sumÄ• pi

okiá¹‡á¹‡aparikhaá¹ƒ duggaá¹ƒ, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ.

yattha paviá¹-á¹-ho sumukha, bhÄ• yitabbaá¹ƒ na bhÄ• yasiâ€™â€™ ||

142__._ á¹• 21 ``na me abhisarenattho, nagarena dhanena vÄ• .

apathena pathaá¹ƒ yÄ• ma, antalikkhecarÄ• mayaá¹ƒ ||

143__._ á¹• 21 ``sutÄ• \Se II 83/ ca paá¹‡á¸• itÄ• tyamhÄ• , nipuá¹‡Ä• atthacintakÄ• {cat
}.

bhÄ• sematthavatiá¹ƒ vÄ• caá¹ƒ, sacce cassa patiá¹-á¹-hito ||

144__._ á¹• 21 ``kiÃ±ca tuyhaá¹ƒ asaccassa, anariyassa karissati.

musÄ• vÄ• dissa luddassa, bhaá¹‡itampi subhÄ• sitaá¹ƒâ€™â€™ ||

145__._ á¹• 21 ``taá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vacanÄ• , imaá¹ƒ khemamakÄ• rayi {khemikÄ

abhayaÃ±ca tayÄ• ghuá¹-á¹-haá¹ƒ, imÄ• yo dasadhÄ• disÄ• ||

146__._ á¹• 21 ``ogayha te pokkharaá¹‡iá¹ƒ, vippasannodakaá¹ƒ suciá¹ƒ.

pahÅ«taá¹ƒ cÄ• danaá¹ƒ tattha, ahiá¹ƒsÄ• cettha pakkhinaá¹ƒ ||

147__._ á¹• 21 ``idaá¹ƒ sutvÄ• na nigghosaá¹ƒ, Ä• gatamha tavantike.

te te bandhasma pÄ• sena, etaá¹ƒ te bhÄ• sitaá¹ƒ musÄ• ||

148__._ á¹• 21 ``musÄ• vÄ• daá¹ƒ purakkhatvÄ• , icchÄ• lobhaÃ±ca pÄ• pakaá¹ƒ.

ubho sandhimatikkamma, asÄ• taá¹ƒ upapajjatiâ€™â€™ ||

149__._ á¹• 21 ``nÄ• parajjhÄ• ma sumukha, napi lobhÄ• va maggahiá¹ƒ.

sutÄ• ca paá¹‡á¸• itÄ• tyattha, nipuá¹‡Ä• atthacintakÄ• ||

150__._ á¹• 21 ``appevatthavatiá¹ƒ vÄ• caá¹ƒ, byÄ• hareyyuá¹ƒ {byÄ• kareyyuá¹ƒ (Ce Ee) }

tathÄ• taá¹ƒ samma nesÄ• do, vutto sumukha maggahiâ€™â€™ ||

151__._ á¹• 21 ``neva bhÄ«tÄ• {bhÅ«tÄ• (Se Katthaci) } kÄ• sipati, upanÄ«tasmi jÄ«vite.

bhÄ• sematthavatiá¹ƒ vÄ• caá¹ƒ, sampattÄ• kÄ• lapariyÄ• yaá¹ƒ ||

152__._ á¹• 21 ``yo migena migaá¹ƒ hanti, pakkhiá¹ƒ vÄ• pana pakkhinÄ• .

sutena vÄ• sutaá¹ƒ kiá¹‡yÄ• {kiá¹‡e (Ce Ee) }, kiá¹ƒ anariyataraá¹ƒ tato ||

153__._ á¹• 21 ``yo \Se II 84/ \Ne II 70/ \Be II 96/ cÄ• riyarudaá¹ƒ {ca ariyarudaá¹ƒ (Ce Ee) }
anariyadhammavassito {anariyadhammamavassito (Ce) }.

ubho so dhaá¹ƒsate lokÄ• , idha ceva parattha ca ||

154__._ á¹• 21 ``na majjetha yasaá¹ƒ patto, na byÄ• dhe {byathe (Ce Ee) } pattasaá¹ƒsayaá

vÄ• yametheva kiccesu, saá¹ƒvare vivarÄ• ni ca ||

155__._ á¹• 21 ``ye vuddhÄ• abbhatikkantÄ• {nÄ• bbhacikkhantÄ• (Katthaci) }, sampattÄ•

idha dhammaá¹ƒ caritvÄ• na, evaá¹ƒte {evete (Ce Ee) } tidivaá¹ƒ gatÄ• ||

156__._ á¹• 21 ``idaá¹ƒ sutvÄ• kÄ• sipati, dhammamattani pÄ• laya.

dhataraá¹-á¹-haÃ±ca muÃ±cÄ• hi, haá¹ƒsÄ• naá¹ƒ pavaruttamaá¹ƒâ€™â€™ ||

157__._ á¹• 21 ``Ä• harantudakaá¹ƒ pajjaá¹ƒ, Ä• sanaÃ±ca mahÄ• rahaá¹ƒ.

paÃ±jarato pamokkhÄ• mi, dhataraá¹-á¹-haá¹ƒ yasassinaá¹ƒ ||

158__._ á¹• 21 ``taÃ±ca senÄ• patiá¹ƒ dhÄ«raá¹ƒ, nipuá¹‡aá¹ƒ atthacintakaá¹ƒ.

yo sukhe sukhito raÃ±Ã±e {raÃ±Ã±o (Ce Se Ee Katthaci) }, dukkhite hoti dukkhito ||

159__._ á¹• 21 ``ediso kho arahati, piá¹‡á¸• amasnÄ• tu bhattuno.

yathÄ• yaá¹ƒ sumukho raÃ±Ã±o, pÄ• á¹‡asÄ• dhÄ• raá¹‡o sakhÄ• â€™â€™ ||

160__._ á¹• 21 ``pÄ«á¹-haÃ±ca sabbasovaá¹‡á¹‡aá¹ƒ, aá¹-á¹-hapÄ• daá¹ƒ manoramaá¹ƒ.

maá¹-á¹-haá¹ƒ kÄ• sikamatthannaá¹ƒ {kÄ• sikapatthiá¹‡á¹‡aá¹ƒ (Ce), kÄ• sikavatthinaá¹ƒ (S
upÄ• visi ||

161__._ á¹• 21 ``kocchaÃ±ca sabbasovaá¹‡á¹‡aá¹ƒ, veyyagghaparisibbitaá¹ƒ.

sumukho ajjhupÄ• vekkhi, dhataraá¹-á¹-hassanantarÄ• {anantaraá¹ƒ (Ce) } ||

162__._ á¹• 21 ``tesaá¹ƒ kaÃ±canapattehi, puthÅ« Ä• dÄ• ya kÄ• siyo.

haá¹ƒsÄ• naá¹ƒ abhihÄ• resuá¹ƒ, aggaraÃ±Ã±o pavÄ• sitaá¹ƒâ€™â€™ ||

163__._ á¹• 21 ``disvÄ• \Se II 85/ abhihaá¹-aá¹ƒ aggaá¹ƒ, kÄ• sirÄ• jena pesitaá¹ƒ.

kusalo khattadhammÄ• naá¹ƒ, tato pucchi anantarÄ• ||

164__._ á¹• 21 ``kaccinnu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammena manusÄ• sasiâ€™â€™ ||

165__._ á¹• 21 ``kusalaÃ±ceva \Be II 97/ me haá¹ƒsa, atho haá¹ƒsa anÄ• mayaá¹ƒ.

atho raá¹-á¹-hamidaá¹ƒ phÄ«taá¹ƒ, dhammenaá¹ƒ manusÄ• sahaá¹ƒ ||

166__._ á¹• 21 ``kacci bhoto amaccesu, doso koci na vijjati.

kacci ca te tavatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒâ€™â€™ ||

167__._ á¹• 21 ``athopi me amaccesu, doso koci na vijjati.

athopi te mamatthesu, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒâ€™â€™ ||

168__._ á¹• 21 ``kacci \Ne II 71/ te sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , tava chandavasÄ• nugÄ• â€™â€™ ||

169__._ á¹• 21 ``atho me sÄ• disÄ« bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

puttarÅ«payasÅ«petÄ• , mama chandavasÄ• nugÄ• â€™â€™ ||

170__._ á¹• 21 ``kacci raá¹-á¹-haá¹ƒ anuppÄ«á¸·aá¹ƒ, akutociupaddavaá¹ƒ.

asÄ• hasena dhammena, samena manusÄ• sasiâ€™â€™ ||

171__._ á¹• 21 ``atho raá¹-á¹-haá¹ƒ anuppÄ«á¸·aá¹ƒ, akutociupaddavaá¹ƒ.

asÄ• hasena dhammena, samena manusÄ• sahaá¹ƒâ€™â€™ ||

172__._ á¹• 21 ``kacci santo apacitÄ• , asanto parivajjitÄ• .

no ce {ca (Se Katthaci) } dhammaá¹ƒ niraá¹ƒkatvÄ• , adhammamanuvattasiâ€™â€™ ||

173__._ á¹• 21 ``santo \Se II 86/ ca me apacitÄ• , asanto parivajjitÄ• .

dhammamevÄ• nuvattÄ• mi, adhammo me niraá¹…katoâ€™â€™ ||

174__._ á¹• 21 ``kacci nÄ• nÄ• gataá¹ƒ {kacci nunÄ• gataá¹ƒ (Se Katthaci) } dÄ«ghaá¹ƒ, sa

kacci matto {na matto (Ce) } madanÄ«ye, paralokaá¹ƒ na santasiâ€™â€™ ||

175__._ á¹• 21 ``nÄ• haá¹ƒ anÄ• gataá¹ƒ {ahaá¹ƒ anÄ• gataá¹ƒ (Se) } dÄ«ghaá¹ƒ, samavek

á¹-hito dasasu dhammesu, paralokaá¹ƒ na santase {santasiá¹ƒ (Se) } ||

176__._ á¹• 21 ``dÄ• naá¹ƒ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ, ajjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

akkodhaá¹ƒ avihiá¹ƒsaÃ±ca, khantiÃ±ca {khantÄ« ca (Katthaci) } avirodhanaá¹ƒ ||

177__._ á¹• 21 ``iccete kusale dhamme, á¹-hite passÄ• mi attani.

tato me jÄ• yate pÄ«ti, somanassaÃ±canappakaá¹ƒ ||

178__._ á¹• 21 ``sumukho \Be II 98/ ca acintetvÄ• , visajji {vissaji (Ce Ee) } pharusaá¹ƒ giraá

bhÄ• vadosamanaÃ±Ã±Ä• ya, asmÄ• kÄ• yaá¹ƒ vihaá¹…gamo ||

179__._ á¹• 21 ``so kuddho pharusaá¹ƒ vÄ• caá¹ƒ, nicchÄ• resi ayoniso.

yÄ• nasmÄ• su {yÄ• nasmÄ• su (Ce syÄ• Ee) } na vijjanti, nayidaá¹ƒ {na idaá¹ƒ (Ce Ee) } p

180__._ á¹• 21 ``atthi me taá¹ƒ atisÄ• raá¹ƒ, vegena manujÄ• dhipa.

dhataraá¹-á¹-he ca baddhasmiá¹ƒ, dukkhaá¹ƒ me vipulaá¹ƒ ahu ||

181__._ á¹• 21 ``tvaá¹ƒ no pitÄ• va puttÄ• naá¹ƒ, bhÅ«tÄ• naá¹ƒ dharaá¹‡Ä«riva.

asmÄ• kaá¹ƒ adhipannÄ• naá¹ƒ, khamassu rÄ• jakuÃ±jaraâ€™â€™ ||

182__._ á¹• 21 ``etaá¹ƒ {evaá¹ƒ (Se Katthaci) } te anumodÄ• ma, yaá¹ƒ bhÄ• vaá¹ƒ na nigÅ

khilaá¹ƒ pabhindasi pakkhi, ujukosi vihaá¹…gamaâ€™â€™ ||

183__._ á¹• 21 ``yaá¹ƒ \Se II 87/ \Ne II 72/ kiÃ±ci ratanaá¹ƒ atthi, kÄ• sirÄ• ja nivesane.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, muttÄ• veá¸·uriyÄ• bahÅ« ||

184__._ á¹• 21 ``maá¹‡ayo saá¹…khamuttaÃ±ca, vatthakaá¹ƒ haricandanaá¹ƒ.

ajinaá¹ƒ dantabhaá¹‡á¸• aÃ±ca, lohaá¹ƒ kÄ• á¸·Ä• yasaá¹ƒ bahuá¹ƒ.

etaá¹ƒ dadÄ• mi vo vittaá¹ƒ, issariyaá¹ƒ {isseraá¹ƒ (Ce), issaraá¹ƒ (Se Ee Katthaci) } vissajÄ

185__._ á¹• 21 ``addhÄ• apacitÄ• tyamhÄ• , sakkatÄ• ca rathesabha.

dhammesu vattamÄ• nÄ• naá¹ƒ, tvaá¹ƒ no Ä• cariyo bhava ||

186__._ á¹• 21 ``Ä• cariya samanuÃ±Ã±Ä• tÄ• , tayÄ• anumatÄ• mayaá¹ƒ.

taá¹ƒ padakkhiá¹‡ato katvÄ• , Ã±Ä• tiá¹ƒ {Ã±Ä• tÄ« (Ce Se Ee) } passemurindamaâ€™â€™

187__._ á¹• 21 ``sabbarattiá¹ƒ cintayitvÄ• , mantayitvÄ• yathÄ• tathaá¹ƒ.

kÄ• sirÄ• jÄ• anuÃ±Ã±Ä• si, haá¹ƒsÄ• naá¹ƒ pavaruttamaá¹ƒâ€™â€™ ||

188__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ {suriyassuggamanaá¹ƒ (Ce S
pati.

pekkhato kÄ• sirÄ• jassa, bhavanÄ• te {bhavanato (Se Katthaci) } vigÄ• hisuá¹ƒâ€™â€™ ||

189__._ á¹• 21 ``te aroge anuppatte, disvÄ• na parame dije.

kekÄ• ti makaruá¹ƒ haá¹ƒsÄ• , puthusaddo ajÄ• yatha ||

190__._ á¹• 21 ``te \Be II 99/ patÄ«tÄ• pamuttena, bhattunÄ• bhattugÄ• ravÄ• .

samantÄ• parikiriá¹ƒsu, aá¹‡á¸• ajÄ• laddhapaccayÄ• â€™â€™ ||

191__._ á¹• 21 ``evaá¹ƒ mittavataá¹ƒ atthÄ• , sabbe honti padakkhiá¹‡Ä• .

haá¹ƒsÄ• yathÄ• dhataraá¹-á¹-hÄ• , Ã±Ä• tisaá¹…ghaá¹ƒ upÄ• gamuâ€™â€™ nti ||

mahÄ• haá¹ƒsajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 535. sudhÄ• bhojanajÄ• takaá¹ƒ (3)

192__._ á¹• 21 ``neva \Se II 88/ kiá¹‡Ä• mi napi vikkiá¹‡Ä• mi, na cÄ• pi me sannicayo ca a

sukiccharÅ«paá¹ƒ vatidaá¹ƒ parittaá¹ƒ, patthodano nÄ• lamayaá¹ƒ duvinnaá¹ƒâ€™â€™ ||

193__._ á¹• 21 ``appamhÄ• appakaá¹ƒ dajjÄ• , anumajjhato majjhakaá¹ƒ.

bahumhÄ• bahukaá¹ƒ dajjÄ• , adÄ• naá¹ƒ nupapajjati {na upapajjati (Ce Ee) } ||

194__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha {ariyaá¹ƒ maggaá¹ƒ samÄ• ruha (Ce Ee) }, nekÄ• sÄ« labhate

195__._ á¹• 21 ``moghaÃ±cassa \Ne II 73/ hutaá¹ƒ hoti, moghaÃ±cÄ• pi samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, eko bhuÃ±jati bhojanaá¹ƒ ||

196__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒâ€™â€™ ||

197__._ á¹• 21 ``saccaÃ±cassa hutaá¹ƒ hoti, saccaÃ±cÄ• pi samÄ«hitaá¹ƒ.

atithismiá¹ƒ yo nisinnasmiá¹ƒ, neko bhuÃ±jati bhojanaá¹ƒ ||

198__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒâ€™â€™ ||

199__._ á¹• 21 ``saraÃ±ca juhati poso, bahukÄ• ya gayÄ• ya ca.

doá¹‡e timbarutitthasmiá¹ƒ, sÄ«ghasote mahÄ• vahe ||

200__._ á¹• 21 ``atra cassa hutaá¹ƒ hoti, atra cassa samÄ«hitaá¹ƒ.

atithismiá¹ƒ \Se II 89/ yo nisinnasmiá¹ƒ, neko bhuÃ±jati bhojanaá¹ƒ ||

201__._ á¹• 21 ``taá¹ƒ \Be II 100/ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒâ€™â€™ ||

202__._ á¹• 21 ``baá¸·isaÃ±hi so nigilati {niggilati (Ce Ee) }, dÄ«ghasuttaá¹ƒ sabandhanaá¹ƒ

atithismiá¹ƒ yo nisinnasmiá¹ƒ, eko bhuÃ±jati bhojanaá¹ƒ ||

203__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi kosiya, dehi dÄ• nÄ• ni bhuÃ±ja ca.

ariyamaggaá¹ƒ samÄ• rÅ«ha, nekÄ• sÄ« labhate sukhaá¹ƒâ€™â€™ ||

204__._ á¹• 21 ``uá¸·Ä• ravaá¹‡á¹‡Ä• vata brÄ• hmaá¹‡Ä• ime, ayaÃ±ca vo sunakho kissa

uccÄ• vacaá¹ƒ vaá¹‡á¹‡anibhaá¹ƒ vikubbati, akkhÄ• tha no brÄ• hmaá¹‡Ä• ke nu tumheâ€

205__._ á¹• 21 ``cando ca sÅ«riyo ca {sÅ«riyo ca (Katthaci) } ubho idhÄ• gatÄ• , ayaá¹ƒ pa
devasÄ• rathi.

sakkohamasmi tidasÄ• namindo, eso ca kho paÃ±casikhoti vuccati ||

206__._ á¹• 21 ``pÄ• á¹‡issarÄ• mudiá¹…gÄ• ca {mutiá¹…gÄ• ca (Ce Se Ee) }, murajÄ• l

suttamenaá¹ƒ pabodhenti, paá¹-ibuddho ca nandatiâ€™â€™ ||

207__._ á¹• 21 ``ye kecime maccharino kadariyÄ• , paribhÄ• sakÄ• samaá¹‡abrÄ• hmaá¹‡

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa \Se II 90/ bhedÄ• nirayaá¹ƒ vajantiâ€™â€™ |

208__._ á¹• 21 ``ye kecime suggatimÄ• samÄ• nÄ• {suggatimÄ• sasÄ• nÄ• (Ce Ee), sugg
dhamme á¹-hitÄ• saá¹ƒyame saá¹ƒvibhÄ• ge.

idheva nikkhippa sarÄ«radehaá¹ƒ, kÄ• yassa bhedÄ• sugatiá¹ƒ vajantiâ€™â€™ ||

209__._ á¹• 21 ``tvaá¹ƒ \Be II 101/ nosi Ã±Ä• ti purimÄ• su jÄ• tisu, so maccharÄ« rosako {k
pÄ• padhammo.

taveva atthÄ• ya idhÄ• gatamhÄ• , mÄ• pÄ• padhammo nirayaá¹ƒ gamitthaâ€™â€™ {apat

210__._ á¹• 21 ``addhÄ• \Ne II 74/ hi maá¹ƒ vo hitakÄ• mÄ• , yaá¹ƒ maá¹ƒ samanusÄ• sat

sohaá¹ƒ tathÄ• karissÄ• mi, sabbaá¹ƒ vuttaá¹ƒ hitesibhi ||

211__._ á¹• 21 ``esÄ• hamajjeva upÄ• ramÄ• mi, na cÄ• pihaá¹ƒ {na cÄ• pahaá¹ƒ (Ce Ee) }

na cÄ• pi me kiÃ±ci adeyyamatthi, na cÄ• pidatvÄ• udakaá¹ƒ pivÄ• mi {udakampahaá¹ƒ pib

212__._ á¹• 21 ``evaÃ±ca me dadato sabbakÄ• laá¹ƒ {sabbakÄ• le (Katthaci) }, bhogÄ• im

tato ahaá¹ƒ pabbajissÄ• mi sakka, hitvÄ• na kÄ• mÄ• ni yathodhikÄ• niâ€™â€™ ||

213__._ á¹• 21 ``naguttame girivare gandhamÄ• dane, modanti \Se II 91/ tÄ• devavarÄ• bh

athÄ• gamÄ• isivaro sabbalokagÅ«, supupphitaá¹ƒ dumavarasÄ• khamÄ• diya ||

214__._ á¹• 21 ``suciá¹ƒ sugandhaá¹ƒ tidasehi sakkataá¹ƒ, pupphuttamaá¹ƒ amaravarehi se

aladdha maccehi va dÄ• navehi vÄ• , aÃ±Ã±atra devehi tadÄ• rahaá¹ƒ hidaá¹ƒ {hitaá¹ƒ (Se)

215__._ á¹• 21 ``tato catasso kanakattacÅ«pamÄ• , uá¹-á¹-hÄ• ya nÄ• riyo pamadÄ• dhipÄ

Ä• sÄ• ca saddhÄ• ca sirÄ« tato hirÄ«, iccabravuá¹ƒ nÄ• radadeva brÄ• hmaá¹‡aá¹ƒ ||

216__._ á¹• 21 ``sace \Be II 102/ anuddiá¹-á¹-haá¹ƒ tayÄ• mahÄ• muni, pupphaá¹ƒ imaá¹ƒ

dadÄ• hi no sabbÄ• gati te ijjhatu, tuvampi no hohi yatheva vÄ• savo ||

217__._ á¹• 21 ``taá¹ƒ yÄ• camÄ• nÄ• bhisamekkha nÄ• rado, iccabravÄ« saá¹ƒkalahaá¹ƒ

na mayhamatthatthi imehi koci naá¹ƒ, yÄ• yeva vo seyyasi sÄ• piá¸·andhathaâ€™â€™ {piá

218__._ á¹• 21 ``tvaá¹ƒ nottamevÄ• bhisamekkha nÄ• rada, yassicchasi \Se II 92/ tassÄ• a

yassÄ• hi no nÄ• rada tvaá¹ƒ padassasi, sÄ• yeva no hehiti seá¹-á¹-hasammatÄ• â€™â€™

219__._ á¹• 21 ``akallametaá¹ƒ vacanaá¹ƒ sugatte, ko brÄ• hmaá¹‡o saá¹ƒkalahaá¹ƒ udÄ«r

gantvÄ• na bhÅ«tÄ• dhipameva pucchatha, sace na jÄ• nÄ• tha idhuttamÄ• dhamaá¹ƒâ€™

220__._ á¹• 21 ``tÄ• nÄ• radena paramappakopitÄ• , udÄ«ritÄ• vaá¹‡á¹‡amadena mattÄ•

sakÄ• se {sakÄ• saá¹ƒ (Katthaci) } gantvÄ• na sahassacakkhuno, pucchiá¹ƒsu bhÅ«tÄ• dhi
||

221__._ á¹• 21 ``tÄ• disvÄ• Ä• yattamanÄ• purindado, iccabravÄ« devavaro kataÃ±jalÄ«.

sabbÄ• va vo hotha sugatte sÄ• disÄ«, ko neva bhadde kalahaá¹ƒ udÄ«rayiâ€™â€™ ||

222__._ á¹• 21 ``yo \Be II 103/ sabbalokaccarito {sabbalokaá¹ƒ carako (Ce Se Ee) } mahÄ•
nÄ• rado {nÄ• rada (Se) } saccanikkamo.

so nobravi {bravÄ« (Ce Se Ee) } girivare gandhamÄ• dane, gantvÄ• na bhÅ«tÄ• dhipameva

sace na jÄ• nÄ• tha idhuttamÄ• dhamaá¹ƒâ€™â€™ ||

223__._ á¹• 21 ``asu \Se II 93/ {asÅ« (Se) } brahÄ• raÃ±Ã±acaro mahÄ• muni, nÄ• datvÄ•
bhuÃ±jati.

viceyya dÄ• nÄ• ni dadÄ• ti kosiyo, yassÄ• hi so dassati sÄ• va seyyasiâ€™â€™ ||

224__._ á¹• 21 ``asÅ« \Ne II 75/ hi yo sammati dakkhiá¹‡aá¹ƒ disaá¹ƒ, gaá¹…gÄ• ya tÄ«re h
{himavantapasmani (Ce Ee Katthaci) }.

sa kosiyo dullabhapÄ• nabhojano, tassa sudhaá¹ƒ pÄ• paya devasÄ• rathiâ€™â€™ ||

225__._ á¹• 21 ``sa {so (Se) } mÄ• talÄ« devavarena pesito, sahassayuttaá¹ƒ abhiruyha sa

sukhippameva {sa khippameva (Ce Ee) } upagamma assamaá¹ƒ, adissamÄ• no munino su

226__._ á¹• 21 ``udaggihuttaá¹ƒ upatiá¹-á¹-hato hi me, pabhaá¹…karaá¹ƒ lokatamonuduttam

sabbÄ• ni bhÅ«tÄ• ni adhicca {aticca (Ce Ee) } vÄ• savo, ko neva me pÄ• á¹‡isu kiá¹ƒ sudh

227__._ á¹• 21 ``saá¹…khÅ«pamaá¹ƒ setamatulyadassanaá¹ƒ, suciá¹ƒ sugandhaá¹ƒ piyarÅ

adiá¹-á¹-hapubbaá¹ƒ mama jÄ• tu cakkhubhi {jÄ• tacakkhuhi (Ce Ee) }, kÄ• devatÄ• pÄ• á
||

228__._ á¹• 21 ``ahaá¹ƒ \Se II 94/ \Be II 104/ mahindena mahesi pesito, sudhÄ• bhihÄ• siá¹

jÄ• nÄ• si maá¹ƒ mÄ• tali devasÄ• rathi, bhuÃ±jassu bhattuttama mÄ• bhivÄ• rayi {mÄ• vic

229__._ á¹• 21 ``bhuttÄ• ca sÄ• dvÄ• dasa hanti pÄ• pake, khudaá¹ƒ pipÄ• saá¹ƒ aratiá¹ƒ
kilaá¹ƒ (Se), darathakkhamaá¹ƒ (Katthaci) }.

kodhÅ«panÄ• haÃ±ca vivÄ• dapesuá¹‡aá¹ƒ, sÄ«tuá¹‡hatandiÃ±ca rasuttamaá¹ƒ idaá¹ƒâ€™

230__._ á¹• 21 ``na kappatÄ« mÄ• tali mayha bhuÃ±jituá¹ƒ, pubbe adatvÄ• iti me vatuttam

na cÄ• pi ekÄ• snamarÄ«yapÅ«jitaá¹ƒ {ekÄ• sanaá¹ƒ ariyapÅ«jitaá¹ƒ (Ce Ee) }, asaá¹ƒvibh
vindatiâ€™â€™ ||

231__._ á¹• 21 ``thÄ«ghÄ• takÄ• ye cime pÄ• radÄ• rikÄ• , mittadduno ye ca sapanti subba

sabbe ca te maccharipaÃ±camÄ• dhamÄ• , tasmÄ• adatvÄ• udakampi nÄ• sniye {nÄ• sm

232__._ á¹• 21 ``so hitthiyÄ• vÄ• purisassa vÄ• pana, dassÄ• mi dÄ• naá¹ƒ vidusampava

saddhÄ• vadaÃ±Ã±Å« idha vÄ«tamaccharÄ• , bhavanti \Se II 95/ hete sucisaccasammatÄ•
||

233__._ á¹• 21 ``ato matÄ• {mutÄ• (Ce Ee) } devavarena pesitÄ• , kaÃ±Ã±Ä• catasso kar

Ä• sÄ• ca saddhÄ• ca sirÄ« tato hirÄ« {sirÄ« hirÄ« tato (Ee) }, taá¹ƒ assamaá¹ƒ Ä• gamu {
Katthaci) } yattha kosiyo ||

234__._ á¹• 21 ``tÄ• \Be II 105/ disvÄ• sabbo paramappamodito {sabbÄ• paramappamodi

vaá¹‡á¹‡ena sikhÄ• rivaggino.

kaÃ±Ã±Ä• catasso caturo catuddisÄ• , iccabravÄ« mÄ• talino ca sammukhÄ• ||

235__._ á¹• 21 ``purimaá¹ƒ disaá¹ƒ kÄ• tvaá¹ƒ pabhÄ• si devate, alaá¹…katÄ• tÄ• ravarÄ•

pucchÄ• mi taá¹ƒ kaÃ±canavelliviggahe, Ä• cikkha me tvaá¹ƒ katamÄ• si devatÄ• ||

236__._ á¹• 21 ``sirÄ• ha devÄ«manujebhi {manujesu (Ce Se Ee) } pÅ«jitÄ• , apÄ• pasattÅ«

sudhÄ• vivÄ• dena tavantimÄ• gatÄ• , taá¹ƒ \Se II 96/ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ•

237__._ á¹• 21 ``yassÄ• hamicchÄ• mi sudhaá¹ƒ {sukhaá¹ƒ (Ee) } mahÄ• muni, so {sa (Ce
pamodati.

sirÄ«ti maá¹ƒ jÄ• nahi jÅ«hatuttama, taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jayaâ€™â€

238__._ á¹• 21 ``sippena vijjÄ• caraá¹‡ena buddhiyÄ• , narÄ• upetÄ• paguá¹‡Ä• sakamm

tayÄ• vihÄ«nÄ• na labhanti kiÃ±canaá¹ƒ {kiÃ±cinaá¹ƒ (Katthaci) }, tayidaá¹ƒ na sÄ• dhu ya
||

239__._ á¹• 21 ``passÄ• mi \Ne II 76/ posaá¹ƒ alasaá¹ƒ mahagghasaá¹ƒ, sudukkulÄ«nampi

tayÄ• nugutto siri jÄ• timÄ• mapi {jÄ• timaá¹ƒ api (Ce) }, peseti dÄ• saá¹ƒ viya bhogavÄ• su

240__._ á¹• 21 ``taá¹ƒ taá¹ƒ asaccaá¹ƒ avibhajjaseviniá¹ƒ, jÄ• nÄ• mi mÅ«á¸·haá¹ƒ vidurÄ•

na tÄ• disÄ« arahati Ä• sanÅ«dakaá¹ƒ, kuto sudhÄ• gaccha na mayha ruccasiâ€™â€™ ||

241__._ á¹• 21 ``kÄ• \Be II 106/ sukkadÄ• á¹-hÄ• paá¹-imukkakuá¹‡á¸• alÄ• , cittaá¹…gad
kambuvimaá¹-á¹-hadhÄ• rinÄ«.

osittavaá¹‡á¹‡aá¹ƒ paridayha sobhasi, kusaggirattaá¹ƒ apiá¸·ayha maÃ±jariá¹ƒ ||

242__._ á¹• 21 ``migÄ«va bhantÄ• saracÄ• padhÄ• rinÄ• , virÄ• dhitÄ• mandamiva udikkh

ko te dutÄ«yo idha mandalocane, na \Se II 97/ bhÄ• yasi ekikÄ• kÄ• nane vaneâ€™â€™ ||

243__._ á¹• 21 ``na me dutÄ«yo idha matthi kosiya, masakkasÄ• rappabhavamhi devatÄ• .

Ä• sÄ• sudhÄ• sÄ• ya tavantimÄ• gatÄ• , taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jayaâ

244__._ á¹• 21 ``Ä• sÄ• ya yanti vÄ• á¹‡ijÄ• dhanesino, nÄ• vaá¹ƒ samÄ• ruyha parenti aá

te tattha sÄ«danti athopi ekadÄ• , jÄ«nÄ• dhanÄ• enti vinaá¹-á¹-hapÄ• bhatÄ• ||

245__._ á¹• 21 ``Ä• sÄ• ya khettÄ• ni kasanti kassakÄ• , vapanti bÄ«jÄ• ni karontupÄ• yasc

Ä«tÄ«nipÄ• tena avuá¹-á¹-hitÄ• ya {avuá¹-á¹-hikÄ• ya (Ce Ee) } vÄ• , na kiÃ±ci vindanti tato

246__._ á¹• 21 ``athattakÄ• rÄ• ni karonti bhattusu, Ä• saá¹ƒ purakkhatvÄ• narÄ• sukhesin

te bhatturatthÄ• atigÄ• á¸·hitÄ• puna, disÄ• panassanti aladdha kiÃ±canaá¹ƒ ||

247__._ á¹• 21 ``hitvÄ• na {jahitva (Ce Se Ee) } dhaÃ±Ã±aÃ±ca dhanaÃ±ca Ã±Ä• take, Ä• s
sukhesino.

tapanti \Se II 98/ lÅ«khampi tapaá¹ƒ cirantaraá¹ƒ, kumaggamÄ• ruyha {kummaggamÄ• ruyh
duggatiá¹ƒ ||

248__._ á¹• 21 ``Ä• sÄ• \Be II 107/ visaá¹ƒvÄ• dikasammatÄ• ime, Ä• se sudhÄ• saá¹ƒ {su
vinayassu attani.

na tÄ• disÄ« arahati Ä• sanÅ«dakaá¹ƒ, kuto sudhÄ• gaccha na mayha ruccasiâ€™â€™ ||

249__._ á¹• 21 ``daddallamÄ• nÄ• yasasÄ• yasassinÄ«, jighaÃ±Ã±anÄ• mavhayanaá¹ƒ di

pucchÄ• mi taá¹ƒ kaÃ±canavelliviggahe, Ä• cikkha me tvaá¹ƒ katamÄ• si devatÄ• â€™â€™

250__._ á¹• 21 ``saddhÄ• ha devÄ«manujehi {devÄ«manujesu (Ce Se Ee) } pÅ«jitÄ• , apÄ•

sudhÄ• vivÄ• dena tavantimÄ• gatÄ• , taá¹ƒ maá¹ƒ sudhÄ• ya varapaÃ±Ã±a bhÄ• jayaâ€™

251__._ á¹• 21 ``dÄ• naá¹ƒ damaá¹ƒ cÄ• gamathopi saá¹ƒyamaá¹ƒ, Ä• dÄ• ya saddhÄ• ya

theyyaá¹ƒ musÄ• kÅ«á¹-amathopi pesuá¹‡aá¹ƒ, karonti heke puna viccutÄ• tayÄ• ||

252__._ á¹• 21 ``bhariyÄ• su poso sadisÄ«su pekkhavÄ• {pekhavÄ• (Ee) }, sÄ«lÅ«papann

vinetvÄ• na \Se II 99/ {vinetvÄ• (Ce Se Ee) } chandaá¹ƒ kulitthiyÄ• supi {kuladhÄ«tiyÄ• sup
saddhaá¹ƒ puna {pana (Ce Ee) } kumbhadÄ• siyÄ• ||

253__._ á¹• 21 ``tvameva saddhe paradÄ• rasevinÄ«, pÄ• paá¹ƒ karosi kusalampi riÃ±casi.

na tÄ• disÄ« arahati Ä• sanÅ«dakaá¹ƒ, kuto sudhÄ• gaccha na mayha ruccasiâ€™â€™ ||

254__._ á¹• 21 ``jighaÃ±Ã±arattiá¹ƒ \Ne II 77/ aruá¹‡asmimÅ«hate, yÄ• dissati uttamarÅ«p

tathÅ«pamÄ• maá¹ƒ paá¹-ibhÄ• si devate, Ä• cikkha me tvaá¹ƒ katamÄ• si accharÄ• ||

255__._ á¹• 21 ``kÄ• lÄ• \Be II 108/ nidÄ• gheriva aggijÄ• riva {aggajÄ• tiva (Ce), aggijÄ• ti
lohitapattamÄ• linÄ«.

kÄ• tiá¹-á¹-hasi mandamigÄ• valokayaá¹ƒ {mandamivÄ• valokayaá¹ƒ (Ce Ee) }, bhÄ• sesan
muÃ±casiâ€™â€™ ||

256__._ á¹• 21 ``hirÄ• ha devÄ«manujehi pÅ«jitÄ• , apÄ• pasattÅ«panisevinÄ« sadÄ• .

sudhÄ• vivÄ• dena tavantimÄ• gatÄ• , sÄ• haá¹ƒ na sakkomi sudhampi yÄ• cituá¹ƒ.

kopÄ«narÅ«pÄ• viya yÄ• canitthiyÄ• â€™â€™ ||

257__._ á¹• 21 ``dhammena Ã±Ä• yena sugatte lacchasi, eso \Se II 100/ hi dhammo na hi y

taá¹ƒ taá¹ƒ ayÄ• cantimahaá¹ƒ nimantaye, sudhÄ• ya yaÃ±cicchasi tampi dammi te ||

258__._ á¹• 21 ``sÄ• tvaá¹ƒ mayÄ• ajja sakamhi assame, nimantitÄ• kaÃ±canavelliviggah

tuvaÃ±hi me sabbarasehi pÅ«jiyÄ• , taá¹ƒ pÅ«jayitvÄ• na sudhampi asniyeâ€™â€™ ||

259__._ á¹• 21 ``sÄ• kosiyenÄ• numatÄ• jutÄ«matÄ• , addhÄ• hiri rammaá¹ƒ pÄ• visi yas

udakavantaá¹ƒ {udaÃ±Ã±avantaá¹ƒ (Ce Ee) } phalamariyapÅ«jitaá¹ƒ, apÄ• pasattÅ«panisev

260__._ á¹• 21 ``rukkhaggahÄ• nÄ• bahukettha pupphitÄ• , ambÄ• piyÄ• lÄ• panasÄ• ca

sobhaÃ±janÄ• loddamathopi padmakÄ• , kekÄ• ca bhaá¹…gÄ• tilakÄ• supupphitÄ• ||

261__._ á¹• 21 ``sÄ• lÄ• \Be II 109/ karerÄ« bahukettha jambuyo, assatthanigrodhamadhuk
(Katthaci) }.

uddÄ• lakÄ• pÄ• á¹-ali sinduvÄ• rakÄ• {sinduvÄ• ritÄ• (bahÅ«su) }, manuÃ±Ã±agandhÄ•

262__._ á¹• 21 ``hareá¹‡ukÄ• veá¸·ukÄ• keá¹‡u {veá¹‡u (Ce Ee) } tindukÄ• , sÄ• mÄ• kan
cÄ«nakÄ• .

mocÄ• kadalÄ« bahukettha sÄ• liyo, pavÄ«hayo Ä• bhÅ«jino ca {Ä• bhujinopi (Ce Se) } taá

263__._ á¹• 21 ``tassevuttarapassena {tassa ca uttare passe (Ce Ee), tassa ca uttarapasse
pokkharaá¹‡Ä« sivÄ• .

akakkasÄ• apabbhÄ• rÄ• , sÄ• dhu appaá¹-igandhikÄ• ||

264__._ á¹• 21 ``tattha macchÄ• sanniratÄ• , khemino bahubhojanÄ• .

siá¹…gÅ« savaá¹…kÄ• saá¹ƒkulÄ• {sakulÄ• (Ce Se Ee) }, satavaá¹…kÄ• ca rohitÄ• .

Ä• á¸·igaggarakÄ• kiá¹‡á¹‡Ä• , pÄ• á¹-hÄ«nÄ• kÄ• kamacchakÄ• ||

265__._ á¹• 21 ``tattha pakkhÄ« sanniratÄ• , khemino bahubhojanÄ• .

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, cakkavÄ• kÄ• ca kukkuhÄ• .

kuá¹‡Ä• lakÄ• bahÅ« citrÄ• , sikhaá¹‡á¸• Ä« jÄ«vajÄ«vakÄ• ||

266__._ á¹• 21 ``tattha pÄ• nÄ• ya mÄ• yanti, nÄ• nÄ• migagaá¹‡Ä• bahÅ«.

sÄ«hÄ• byagghÄ• varÄ• hÄ• ca, acchakokataracchayo ||

267__._ á¹• 21 ``palÄ• sÄ• dÄ• \Ne II 78/ gavajÄ• ca, mahiá¹ƒsÄ• {mahisÄ• (Ce Se Ee) }

eá¹‡eyyÄ• ca varÄ• hÄ• ca, gaá¹‡ino nÄ«kasÅ«karÄ• .

kadalimigÄ• bahukettha, biá¸·Ä• rÄ• sasakaá¹‡á¹‡ikÄ• {sasakaá¹‡á¹‡akÄ• (Ce) } ||

268__._ á¹• 21 ``chamÄ• girÄ« pupphavicitrasanthatÄ• , dijÄ• bhighuá¹-á¹-hÄ• dijasaá¹…g

269__._ á¹• 21 ``sÄ• \Be II 110/ suttacÄ• nÄ«ladumÄ• bhilambitÄ• , vijju mahÄ• meghariv

tassÄ• \Se II 102/ susambandhasiraá¹ƒ kusÄ• mayaá¹ƒ, suciá¹ƒ sugandhaá¹ƒ ajinÅ«pasev

atricca {atriccha (Ce Se Ee) } kocchaá¹ƒ hirimetadabravi, `nisÄ«da kalyÄ• á¹‡i sukhayidamÄ

270__._ á¹• 21 ``tassÄ• tadÄ• kocchagatÄ• ya kosiyo, yadicchamÄ• nÄ• ya jaá¹-Ä• jinand
Katthaci) }.

navehi pattehi sayaá¹ƒ sahÅ«dakaá¹ƒ, sudhÄ• bhihÄ• sÄ« turito mahÄ• muni ||

271__._ á¹• 21 ``sÄ• taá¹ƒ paá¹-iggayha ubhohi pÄ• á¹‡ibhi, iccabravi attamanÄ• jaá¹-Ä• c

`handÄ• haá¹ƒ etarahi pÅ«jitÄ• tayÄ• , gaccheyyaá¹ƒ brahme tidivaá¹ƒ jitÄ• vinÄ«â€™ ||

272__._ á¹• 21 ``sÄ• kosiyenÄ• numatÄ• jutÄ«matÄ• , udÄ«ritÄ• {udirayi (Katthaci) } vaá¹

sakÄ• se gantvÄ• na sahassacakkhuno, ayaá¹ƒ sudhÄ• vÄ• sava dehi me jayaá¹ƒ ||

273__._ á¹• 21 ``tamena {tamenaá¹ƒ (Se Katthaci) } sakkopi tadÄ• apÅ«jayi, sahindadevÄ•
Ee) } surakaÃ±Ã±amuttamaá¹ƒ.

sÄ• paÃ±jalÄ« devamanussapÅ«jitÄ• , navamhi kocchamhi yadÄ• upÄ• visiâ€™â€™ ||

274__._ á¹• 21 ``tameva \Se II 103/ saá¹ƒsÄ« {tameva asaá¹ƒsÄ« (Se) } punadeva mÄ• tali
tidasÄ• namindo.

gantvÄ• na vÄ• kyaá¹ƒ mama brÅ«hi kosiyaá¹ƒ, Ä• sÄ• ya saddhÄ• {saddha (Ee) } siriyÄ•

hirÄ« sudhaá¹ƒ kena malattha hetunÄ• ||

275__._ á¹• 21 ``taá¹ƒ \Be II 111/ su vatthaá¹ƒ udatÄ• rayÄ« rathaá¹ƒ, daddallamÄ• naá¹ƒ u

{upakiriyasÄ• disaá¹ƒ (Ce Se Ee) } ||

jambonadÄ«saá¹ƒ tapaneyyasannibhaá¹ƒ {santikaá¹ƒ (CeEe) }, alaá¹…kataá¹ƒ kaÃ±canacit

276__._ á¹• 21 ``suvaá¹‡á¹‡acandettha bahÅ« nipÄ• titÄ• , hatthÄ« gavassÄ• kikibyagghad
{kimpurisabyagghadÄ«piyo (Katthaci) }.

eá¹‡eyyakÄ• laá¹…ghamayettha pakkhino {pakkhiyo (Ce Ee) }, migettha veá¸·uriyamayÄ•

277__._ á¹• 21 ``tatthassarÄ• jaharayo ayojayuá¹ƒ, dasasatÄ• ni susunÄ• gasÄ• dise.

alaá¹…kate kaÃ±canajÄ• luracchade, Ä• veá¸·ine saddagame asaá¹…gite ||

278__._ á¹• 21 ``taá¹ƒ yÄ• naseá¹-á¹-haá¹ƒ abhiruyha mÄ• tali, disÄ• imÄ• yo {dasa disÄ•
abhinÄ• dayittha.

nabhaÃ±ca selaÃ±ca vanappatiniÃ±ca {vanaspatÄ«ni ca (Ce Ee), vanappatiÃ±ca (Se Katth
II 104/ pabyadhayittha {pabyÄ• thayittha (Ce Ee) } mediniá¹ƒ ||

279__._ á¹• 21 ``sa khippameva upagamma assamaá¹ƒ, pÄ• vÄ• ramekaá¹ƒsakato kataÃ±j

bahussutaá¹ƒ vuddhaá¹ƒ vinÄ«tavantaá¹ƒ, iccabravÄ« mÄ• tali devabrÄ• hmaá¹‡aá¹ƒ ||

280__._ á¹• 21 ``indassa vÄ• kyaá¹ƒ nisÄ• mehi kosiya, dÅ«to ahaá¹ƒ pucchati taá¹ƒ purino

Ä• sÄ• ya saddhÄ• siriyÄ• ca kosiya, hirÄ« sudhaá¹ƒ kena malattha hetunÄ• â€™â€™ ||

281__._ á¹• 21 ``andhÄ• \Ne II 79/ \Be II 112/ sirÄ« maá¹ƒ paá¹-ibhÄ• ti mÄ• tali, saddhÄ•
devasÄ• rathi.

Ä• sÄ• visaá¹ƒvÄ• dikasammatÄ• hi me, hirÄ« ca ariyamhi guá¹‡e patiá¹-á¹-hitÄ• â€™â€™

282__._ á¹• 21 ``kumÄ• riyo yÄ• cimÄ• gottarakkhitÄ• , jiá¹‡á¹‡Ä• ca yÄ• yÄ• ca sabhatt

tÄ• chandarÄ• gaá¹ƒ purisesu uggataá¹ƒ, hiriyÄ• nivÄ• renti sacittamattano ||

283__._ á¹• 21 ``saá¹…gÄ• masÄ«se sarasattisaá¹ƒyute, parÄ• jitÄ• naá¹ƒ patataá¹ƒ palÄ•

hiriyÄ• nivattanti jahitva {jahitvÄ• na (Se Katthaci) } jÄ«vitaá¹ƒ, te \Se II 105/ sampaá¹-iccha
hirÄ«manÄ• ||

284__._ á¹• 21 ``velÄ• yathÄ• sÄ• garavegavÄ• rinÄ«, hirÄ• ya hi pÄ• pajanaá¹ƒ nivÄ• rin

taá¹ƒ sabbaloke hirimariyapÅ«jitaá¹ƒ, indassa taá¹ƒ vedaya devasÄ• rathiâ€™â€™ ||

285__._ á¹• 21 ``ko te imaá¹ƒ kosiya diá¹-á¹-himodahi, brahmÄ• mahindo atha vÄ• pajÄ• p

hirÄ• ya devesu hi seá¹-á¹-hasammatÄ• , dhÄ«tÄ• mahindassa mahesi jÄ• yathaâ€™â€™

286__._ á¹• 21 ``handehi dÄ• ni tidivaá¹ƒ apakkama {samakkama (Ce Ee) }, rathaá¹ƒ samÄ
{idaá¹ƒ (Se Katthaci) }.

indo ca taá¹ƒ indasagotta kaá¹…khati, ajjeva tvaá¹ƒ indasahabyataá¹ƒ vajaâ€™â€™ ||

287__._ á¹• 21 ``evaá¹ƒ visujjhanti {samijjhanti (Ce Ee) } apÄ• pakammino, atho suciá¹‡á¹‡
nassati.

ye keci maddakkhu sudhÄ• ya bhojanaá¹ƒ, sabbeva te indasahabyataá¹ƒ gatÄ• â€™â€™ ||

288__._ á¹• 21 ``hirÄ« \Be II 113/ uppalavaá¹‡á¹‡Ä• si, kosiyo dÄ• napati bhikkhu.

anuruddho paÃ±casikho, Ä• nando Ä• si mÄ• tali ||

289__._ á¹• 21 ``sÅ«riyo kassapo bhikkhu, moggallÄ• nosi candimÄ• .

nÄ• rado \Se II 106/ sÄ• riputtosi, sambuddho Ä• si vÄ• savoâ€™â€™ ti ||

sudhÄ• bhojanajÄ• takaá¹ƒ tatiyaá¹ƒ.

á¹• 03 536. kuá¹‡Ä• lajÄ• takaá¹ƒ (4)

evamakkhÄ• yati, evamanusÅ«yati {suyyati (Katthaci) }. sabbosadhadharaá¹‡idhare nekap
gaja-gavaja
mahiá¹ƒsa-ruru-camara-pasada-khagga-gokaá¹‡á¹‡a-sÄ«ha-byaggha-dÄ«pi-accha-koka-ta
biá¸·Ä• ra-sasa-kaá¹‡á¹‡ikÄ• nucariteÄ• kiá¹‡á¹‡anelamaá¹‡á¸• alamahÄ• varÄ• hanÄ• gal
-saá¹…ghÄ• dhivuá¹-á¹-he {vutthe (Ce Ee) } issamiga-

sÄ• khamiga-sarabhamiga-eá¹‡Ä«miga-vÄ• tamiga-pasadamiga-purisÄ• lu {purisallu (Ce E
-kimpurisa-yakkha-rakkhasanisevite amajjavamaÃ±jarÄ«dhara-pahaá¹-á¹-ha {brahaá¹-á¹-ha
-pupphaphusitaggÄ• {pupphitagga (Ce Ee) } nekapÄ• dapagaá¹‡avitatekurara-cakora-vÄ•
jÄ«vaÃ±jÄ«vaka-celÄ• vakÄ• -bhiá¹…kÄ• ra-karavÄ«kamattavihaá¹…gagaá¹‡a-satata {viha
sampaghuá¹-á¹-heaÃ±jana-manosilÄ• -haritÄ• la-
hiá¹…gulakahema-rajatakanakÄ• nekadhÄ• tusatavinaddhapaá¹-imaá¹‡á¸• itappadese \Ne
ramme vanasaá¹‡á¸• e __kuá¹‡Ä• lo_ nÄ• ma sakuá¹‡o paá¹-ivasati ativiya citto ativiya citta

tasseva khalu, bho, kuá¹‡Ä• lassa sakuá¹‡assa aá¸• á¸• huá¸• á¸• hÄ• ni itthisahassÄ• ni p
dijakaÃ±Ã±Ä• yo. atha khalu, bho, dve dijakaÃ±Ã±Ä• yo kaá¹-á¹-haá¹ƒ mukhena á¸• aá¹ƒsit
evamuparipi} taá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá¹‡aá¹ƒ majjhe nisÄ«dÄ• petvÄ• uá¸• á¸• enti {á¸• e
--- ``mÄ• naá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá¹‡aá¹ƒ addhÄ• napariyÄ• yapathe kilamatho ubbÄ• he
(Se Katthaci) }.

paÃ±casatÄ• {paÃ±casata (Ee) } dijakaÃ±Ã±Ä• yo heá¹-á¹-hato heá¹-á¹-hato uá¸• á¸• enti
evamuparipi} ``sacÄ• yaá¹ƒ kuá¹‡Ä• lo \Se II 107/ sakuá¹‡o Ä• sanÄ• paripatissati, mayaá¹
paá¹-iggahessÄ• mÄ• ti.

paÃ±casatÄ• dijakaÃ±Ã±Ä• yo uparÅ«pari uá¸• á¸• enti --- {á¸• enti (Ce Ee) evamuparipi} `
sakuá¹‡aá¹ƒ Ä• tapo paritÄ• pesÄ«â€™â€™ ti {parikÄ• pÄ«ti (Ce Ee) }.

paÃ±casatÄ• \Be II 114/ paÃ±casatÄ• {Ce Ee potthakesu ``paÃ±casatÄ• â€™â€™ ti saki
dijakaÃ±Ã±Ä• yo ubhatopassena uá¸• á¸• enti --- {á¸• enti (Ce Ee) evamuparipi} ``mÄ• naá
sakuá¹‡aá¹ƒ sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• tiá¹‡aá¹ƒ vÄ• rajo vÄ• vÄ• to vÄ• ussÄ• vo vÄ

paÃ±casatÄ• dijakaÃ±Ã±Ä• yo purato purato uá¸• á¸• enti --- ``mÄ• naá¹ƒ kuá¹‡Ä• laá¹ƒ s
pasupÄ• lakÄ• vÄ• tiá¹‡ahÄ• rakÄ• vÄ• kaá¹-á¹-hahÄ• rakÄ• vÄ• vanakammikÄ• vÄ•
{kathalÄ• ya vÄ• (Katthaci) } pÄ• á¹‡inÄ• vÄ• ( ) { (pÄ• sÄ• á¹‡ena vÄ•) (Se) } leá¸• á¸• u
satthena vÄ• sakkharÄ• hi vÄ• {sakkharÄ• ya vÄ• (Ce) } pahÄ• raá¹ƒ adaá¹ƒsu. mÄ• yaá
vÄ• latÄ• hi vÄ• rukkhehi vÄ• sÄ• khÄ• hi vÄ• {idaá¹ƒ padadvayaá¹ƒ Ce Ee potthakesu n
pÄ• sÄ• á¹‡ehi vÄ• balavantehi vÄ• pakkhÄ«hi saá¹…gamesÄ«â€™â€™ ti {saá¹…gÄ• me

paÃ±casatÄ• dijakaÃ±Ã±Ä• yo pacchato pacchato uá¸• á¸• enti saá¹‡hÄ• hi sakhilÄ• hi ma
samudÄ• carantiyo --- ``mÄ• yaá¹ƒ kuá¹‡Ä• lo sakuá¹‡o Ä• sane pariyukkaá¹‡á¹-hÄ«â€™â€

paÃ±casatÄ• dijakaÃ±Ã±Ä• yo disodisaá¹ƒ uá¸• á¸• enti anekarukkhavividhavikatiphalamÄ
kuá¹‡Ä• lo sakuá¹‡o khudÄ• ya parikilamitthÄ• â€™â€™ ti.

atha khalu, bho, tÄ• {natthi Ce Ee potthakesu} dijakaÃ±Ã±Ä• yo taá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá
Ä• rÄ• maá¹ƒ uyyÄ• neneva uyyÄ• naá¹ƒ \Ne II 81/ nadÄ«tittheneva nadÄ«titthaá¹ƒ pabbata
pabbatasikharaá¹ƒ ambavaneneva ambavanaá¹ƒ jambuvaneneva jambuvanaá¹ƒ labujavane
nÄ• á¸·ikerasaÃ±cÄ• riyeneva {saÃ±jÄ• diyeneva (Ee) } nÄ• á¸·ikerasaÃ±cÄ• riyaá¹ƒ khippa
108/ ratitthÄ• ya {ratatthÄ• ya (Ce Ee) }.

atha khalu, bho, kuá¹‡Ä• lo sakuá¹‡o tÄ• hi dijakaÃ±Ã±Ä• hi divasaá¹ƒ paribyÅ«á¸·ho evaá
``nassatha tumhe vasaliyo, vinassatha tumhe vasaliyo, coriyo dhuttiyo asatiyo lahucittÄ• yo
appaá¹-ikÄ• rikÄ• yo anilo viya yenakÄ• maá¹ƒgamÄ• yoâ€™â€™ ti.

tasseva khalu, bho, himavato pabbatarÄ• jassa puratthimadisÄ• bhÄ• ge susukhumasunipu
(Ce Ee) } --- haritupayantiyo.

uppala \Be II 115/ paduma kumuda naá¸·ina satapatta sogandhika mandÄ• laka {mandÄ• la
(Katthaci) } sampativirÅ«á¸·hasucigandha manuÃ±Ã±amÄ• vakappadese {pÄ• vakappadese

kuravaka-mucalinda-ketaka-vedisa-vaÃ±jula {vetasamaÃ±jula (Ce) }
-punnÄ• gabakula-tilaka-piyaka-hasanasÄ• la-saá¸·alacampaka
asoka-nÄ• garukkha-tirÄ«á¹-i-bhujapatta-lodda-candanoghavanekÄ• á¸·Ä• garu-padmaka-p
e kakudhakuá¹-ajaaá¹…kola-kaccikÄ• ra {kacchikÄ• ra (Katthaci) }
-kaá¹‡ikÄ• ra-kaá¹‡á¹‡ikÄ• ra-kanavera-koraá¹‡á¸• aka-koviá¸·Ä• ra-kiá¹ƒsuka-yodhika van
Ee) } -manaá¹…gaá¹‡a-manavajja-bhaá¹‡á¸• i-surucira-bhaginimÄ• lÄ• malyadhare jÄ• tisu
{madhukabandhuka (Katthaci) } dhanutakkÄ• ri {dhanukÄ• ri (Ce), dhanukÄ• rika (Ee) }
tÄ• lÄ«sa-tagaramusÄ«rakoá¹-á¹-ha-kacchavitate atimuttakasaá¹ƒkusumitalatÄ• vitatapaá¹-
haá¹ƒsa-pilava-kÄ• damba-kÄ• raá¹‡á¸• avÄ• bhinadite vijjÄ• dhara-siddha {sindhava (Ce E
-samaá¹‡a-tÄ• pasagaá¹‡Ä• dhivuá¹-á¹-he
varadeva-yakkha-rakkhasa-dÄ• nava-gandhabba-kinnaramahoragÄ• nuciá¹‡á¹‡appadese e
vanasaá¹‡á¸• e __puá¹‡á¹‡amukho_ nÄ• ma phussakokilo paá¹-ivasati ativiya madhuragiro
{savilÄ• sitanayanamattakkho (Katthaci) }.

tasseva khalu, bho, puá¹‡á¹‡amukhassa phussakokilassa aá¸• á¸• huá¸• á¸• hÄ• ni itthisat
dijakaÃ±Ã±Ä• yo. atha khalu, bho, dve dijakaÃ±Ã±Ä• yo kaá¹-á¹-haá¹ƒ mukhena á¸• aá¹ƒsit
puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ majjhe nisÄ«dÄ• petvÄ• uá¸• á¸• enti \Se II 109/ --- ``
puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ addhÄ• napariyÄ• yapathe kilamatho ubbÄ• hetthÄ• â

paÃ±Ã±Ä• sa \Ne II 82/ dijakaÃ±Ã±Ä• yo heá¹-á¹-hato heá¹-á¹-hato uá¸• á¸• enti --- ``sacÄ•
phussakokilo Ä• sanÄ• paripatissati, mayaá¹ƒ taá¹ƒ pakkhehi paá¹-iggahessÄ• mÄ• â€™â€

paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo uparÅ«pari uá¸• á¸• enti --- ``mÄ• naá¹ƒ puá¹‡á¹‡amukhaá
paritÄ• pesÄ«â€™â€™ ti.

paÃ±Ã±Ä• sa paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo ubhatopassena uá¸• á¸• enti --- ``mÄ• naá¹ƒ
phussakokilaá¹ƒ sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• tiá¹‡aá¹ƒ vÄ• rajo vÄ• vÄ• to vÄ• ussÄ• vo

paÃ±Ã±Ä• sa \Be II 116/ dijakaÃ±Ã±Ä• yo purato purato uá¸• á¸• enti --- ``mÄ• naá¹ƒ puá¹
phussakokilaá¹ƒ gopÄ• lakÄ• vÄ• pasupÄ• lakÄ• vÄ• tiá¹‡ahÄ• rakÄ• vÄ• kaá¹-á¹-hahÄ
kaá¹-á¹-hena vÄ• kathalÄ• ya vÄ• pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ•
pahÄ• raá¹ƒ adaá¹ƒsu. mÄ• yaá¹ƒ puá¹‡á¹‡amukho phussakokilo gacchehi vÄ• latÄ• hi vÄ
thambhehi vÄ• pÄ• sÄ• á¹‡ehi vÄ• balavantehi vÄ• pakkhÄ«hi saá¹…gÄ• mesÄ«â€™â€™

paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo pacchato pacchato uá¸• á¸• enti saá¹‡hÄ• hi sakhilÄ• hi ma
samudÄ• carantiyo --- ``mÄ• yaá¹ƒ puá¹‡á¹‡amukho phussakokilo Ä• sane pariyukkaá¹‡á¹-

paÃ±Ã±Ä• sa dijakaÃ±Ã±Ä• yo disodisaá¹ƒ uá¸• á¸• enti anekarukkhavividhavikatiphalamÄ
puá¹‡á¹‡amukho phussakokilo khudÄ• ya parikilamitthÄ• â€™â€™ ti.

atha khalu, bho, tÄ• dijakaÃ±Ã±Ä• yo taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ \Se II 11
Ä• rÄ• maá¹ƒ uyyÄ• neneva uyyÄ• naá¹ƒ nadÄ«tittheneva nadÄ«titthaá¹ƒ pabbatasikharene
ambavaneneva ambavanaá¹ƒ jambuvaneneva jambuvanaá¹ƒ labujavaneneva labujavanaá¹
nÄ• á¸·ikerasaÃ±cÄ• riyaá¹ƒ khippameva abhisambhonti ratitthÄ• ya.

atha khalu, bho, puá¹‡á¹‡amukho phussakokilo tÄ• hi dijakaÃ±Ã±Ä• hi divasaá¹ƒ paribyÅ«
--- ``sÄ• dhu, sÄ• dhu, bhaginiyo, etaá¹ƒ kho, bhaginiyo, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kuladh
bhattÄ• raá¹ƒ paricareyyÄ• thÄ• â€™â€™ ti.

atha \Ne II 83/ khalu, bho, puá¹‡á¹‡amukho phussakokilo yena kuá¹‡Ä• lo sakuá¹‡o tenupa
kho kuá¹‡Ä• lassa sakuá¹‡assa paricÄ• rikÄ• dijakaÃ±Ã±Ä• yo taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ p
Ä• gacchantaá¹ƒ; disvÄ• na yena puá¹‡á¹‡amukho phussakokilo tenupasaá¹…kamiá¹ƒsu; u
puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ etadavocuá¹ƒ --- ``ayaá¹ƒ, samma puá¹‡á¹‡amukha, l
pharuso ativiya pharusavÄ• co, appevanÄ• ma tavampi Ä• gamma piyavÄ• caá¹ƒ labheyyÄ
bhaginiyoâ€™â€™ ti vatvÄ• yena kuá¹‡Ä• lo sakuá¹‡o tenupasaá¹…kami; upasaá¹…kamit
sakuá¹‡ena saddhiá¹ƒ paá¹-isammoditvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho
phussakokilo taá¹ƒ kuá¹‡Ä• laá¹ƒ sakuá¹‡aá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, samma kuá¹‡Ä•
sujÄ• tÄ• naá¹ƒ kuladhÄ«tÄ• naá¹ƒ sammÄ• paá¹-ipannÄ• naá¹ƒ micchÄ• paá¹-ipannoâ€™
amanÄ• pabhÄ• á¹‡Ä«nampi kira, samma kuá¹‡Ä• la, itthÄ«naá¹ƒ manÄ• pabhÄ• á¹‡inÄ•
manÄ• pabhÄ• á¹‡Ä«naâ€™â€™ nti!

evaá¹ƒ vutte, kuá¹‡Ä• lo sakuá¹‡o taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ evaá¹ƒ apas
tvaá¹ƒ, samma jamma vasala, vinassa tvaá¹ƒ, samma jamma vasala, ko nu tayÄ• viyatto jÄ
evaá¹ƒ apasÄ• dito ca pana puá¹‡á¹‡amukho phussakokilo tatoyeva {tato heva (Ce Ee) } pa

atha khalu, bho, puá¹‡á¹‡amukhassa phussakokilassa aparena samayena nacirasseva {ac
(Katthaci) } kharo Ä• bÄ• dho uppajji lohitapakkhandikÄ• . bÄ• á¸·hÄ• vedanÄ• vattanti mÄ
{maraá¹‡antikÄ• (Se) }. atha khalu, bho, puá¹‡á¹‡amukhassa phussakokilassa paricÄ• rikÄ
etadahosi --- ``Ä• bÄ• dhiko kho ayaá¹ƒ puá¹‡á¹‡amukho phussakokilo, appevanÄ• ma ima
vuá¹-á¹-haheyyÄ• â€™â€™ ti ekaá¹ƒ adutiyaá¹ƒ ohÄ• ya yena kuá¹‡Ä• lo sakuá¹‡o tenupas
kuá¹‡Ä• lo sakuá¹‡o tÄ• dijakaÃ±Ã±Ä• yo dÅ«ratova Ä• gacchantiyo, disvÄ• na tÄ• dijaka
``kahaá¹ƒ pana tumhaá¹ƒ vasaliyo bhattÄ• â€™â€™ ti? ``Ä• bÄ• dhiko kho, samma kuá¹‡Ä
phussakokilo appevanÄ• ma tamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-haheyyÄ• â€™â€™ ti. evaá¹ƒ v
dijakaÃ±Ã±Ä• yo evaá¹ƒ apasÄ• desi --- ``nassatha tumhe vasaliyo, vinassatha tumhe vasa
asatiyo lahucittÄ• yo katassa appaá¹-ikÄ• rikÄ• yo anilo viya yenakÄ• maá¹ƒgamÄ• yoâ€™â
puá¹‡á¹‡amukho phussakokilo tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ \Se II 112/ pua
phussakokilaá¹ƒ etadavoca --- ``haá¹ƒ, samma, puá¹‡á¹‡amukhÄ• â€™â€™ ti. ``haá¹ƒ, sam

atha khalu, bho kuá¹‡Ä• lo sakuá¹‡o taá¹ƒ puá¹‡á¹‡amukhaá¹ƒ phussakokilaá¹ƒ pakkhehi
II 84/ ca pariggahetvÄ• vuá¹-á¹-hÄ• petvÄ• nÄ• nÄ• bhesajjÄ• ni pÄ• yÄ• pesi. atha khalu,
phussakokilassa so Ä• bÄ• dho paá¹-ippassambhÄ«ti. atha khalu, bho, kuá¹‡Ä• lo sakuá¹‡o
\Be II 118/ phussakokilaá¹ƒ gilÄ• navuá¹-á¹-hitaá¹ƒ {gilÄ• nÄ• vuá¹-á¹-hitaá¹ƒ (Ce Se Ee) } a
gelaÃ±Ã±Ä• etadavoca ---

``diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, kaá¹‡hÄ• dvepitikÄ• paÃ±capatikÄ• ya c
paá¹-ibandhantiyÄ• , yadidaá¹ƒ kabandhe {kavandhe (Ce Ee) } pÄ«á¹-hasappimhÄ«ti. bhava
{punuttacettha (Katthaci) evamuparipi} vÄ• kyaá¹ƒ ---

290__._ á¹• 21 ``athajjuno nakulo bhÄ«maseno {bhimmaseno (Ce Se Ee) }, yudhiá¹-á¹-hilo
(Katthaci) } ca rÄ• jÄ• .

ete patÄ« paÃ±ca matticca nÄ• rÄ«, akÄ• si khujjavÄ• manakena {khujjavÄ• manena (Ee) }

``diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, saccatapÄ• pÄ« {saccatapÄ• vÄ« (Ce Ee)
samaá¹‡Ä« susÄ• namajjhe vasantÄ« catutthabhattaá¹ƒ pariá¹‡Ä• mayamÄ• nÄ• surÄ• dh
Ee), sÄ• surÄ• dhuttakena (Katthaci) } pÄ• pamakÄ• si.

``diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, kÄ• kavatÄ« {kÄ• kÄ• tÄ« (Ce), kÄ• kÄ• ti

samuddamajjhe vasantÄ« bhariyÄ• venateyyassa naá¹-akuverena pÄ• pamakÄ• si.

diá¹-á¹-hÄ• mayÄ• , samma puá¹‡á¹‡amukha, kuruá¹…gadevÄ« {kuraá¹…gavÄ« (Ce Ee) }
{lomasundarÄ« (Ce Se Ee) } eá¸·ikakumÄ• raá¹ƒ {eá¸·amÄ• rakaá¹ƒ (Ce), eá¸·akakumÄ• ra
(Ee) } kÄ• mayamÄ• nÄ• chaá¸·aá¹…gakumÄ• radhanantevÄ• sinÄ• pÄ• pamakÄ• si.

evaÃ±hetaá¹ƒ \Se II 113/ mayÄ• Ã±Ä• taá¹ƒ, brahmadattassa mÄ• taraá¹ƒ {mÄ• tukÄ• (S
paÃ±cÄ• lacaá¹‡á¸• ena pÄ• pamakÄ• si.

291__._ á¹• 21 ``etÄ• ca aÃ±Ã±Ä• ca akaá¹ƒsu pÄ• paá¹ƒ, tasmÄ• hamitthÄ«naá¹ƒ na vis

mahÄ« yathÄ• jagati samÄ• narattÄ• , vasundharÄ• itarÄ«tarÄ• patiá¹-á¹-hÄ• {itarÄ«tarÄ•
ittarÄ«tarappatiá¹-á¹-hÄ• (?) }.

sabbasahÄ• aphandanÄ• akuppÄ• , tathitthiyo tÄ• yo na vissase naro ||

292__._ á¹• 21 ``sÄ«ho \Be II 119/ yathÄ• lohitamaá¹ƒsabhojano, vÄ• á¸·amigo paÃ±cÄ• v
} suruddho.

pasayhakhÄ• dÄ« parahiá¹ƒsane rato, tathitthiyo tÄ• yo na vissase naro ||

``na khalu {na khalu bho (Se Katthaci) }, samma puá¹‡á¹‡amukha, vesiyo nÄ• riyo gamaniy
nÄ• ma, vadhikÄ• yo nÄ• ma etÄ• yo, yadidaá¹ƒ vesiyo nÄ• riyo gamaniyoâ€™â€™ ti.

``coro \Ne II 85/ {corÄ• (Ce Se Ee) } viya veá¹‡ikatÄ• , madirÄ• va {madirÄ• viya (Ce Se),
diddhÄ• {diá¹-á¹-hÄ• (Katthaci), visaduá¹-á¹-hÄ• (Se) } vÄ• á¹‡ijo {vÄ• á¹‡ijÄ• (Ee) } viya
issasiá¹…ghamiva viparivattÄ• yo {parivattÄ• yo (Ee), viparivattÄ• ro (Katthaci) }, uragÄ• mi
sobbhamiva paá¹-icchannÄ• , pÄ• tÄ• lamiva duppÅ«rÄ• rakkhasÄ« viya duttosÄ• , yamov
sabbabhakkhÄ• , nadÄ«riva sabbavÄ• hÄ«, anilo viya yenakÄ• maá¹ƒcarÄ• , neru viya avis
niccaphalitÄ• yoâ€™â€™ ti. bhavati ca panuttarettha vÄ• kyaá¹ƒ ---

293__._ á¹• 21 ``yathÄ• \Se II 114/ coro yathÄ• diddho, vÄ• á¹‡ijova vikatthanÄ«.

issasiá¹…ghamiva parivattÄ• {mivÄ• vaá¹-á¹-o (Ce), mivÄ• vattÄ• (Ee) }, dujivhÄ• {dujjivh

294__._ á¹• 21 ``sobbhamiva paá¹-icchannÄ• , pÄ• tÄ• lamiva duppurÄ• .

rakkhasÄ« viya duttosÄ• , yamovekantahÄ• riyo ||

295__._ á¹• 21 {yathÄ• sikhÄ« nadÄ«vÄ• ho, anilo kÄ• macÄ• ravÄ• .

nerÅ«va avisesÄ• ca, visarukkho viya niccaphalÄ• .

nÄ• sayanti ghare bhogaá¹ƒ, ratanÄ• nantakaritthi yoti. (Ce Se) }

``yathÄ• sikhÄ« nadÄ« vÄ• to, nerunÄ• va samÄ• gatÄ• .

visarukkho viya niccaphalÄ• , nÄ• sayanti ghare bhogaá¹ƒ.

ratanantakaritthiyoâ€™â€™ ti {yathÄ• sikhÄ« nadÄ«vÄ• ho, anilo kÄ• macÄ• ravÄ• .

nerÅ«va avisesÄ• ca, visarukkho viya niccaphalÄ• .

nÄ• sayanti ghare bhogaá¹ƒ, ratanÄ• nantakaritthi yoti. (Ce Se) } ||

``cattÄ• rimÄ• ni, samma puá¹‡á¹‡amukha, yÄ• ni (vatthÅ«ni kicce jÄ• te anatthacarÄ• ni b
Se potthakesu na dissati} parakule na vÄ• setabbÄ• ni --- goá¹‡aá¹ƒ dhenuá¹ƒ yÄ• naá¹ƒ bl
paá¹‡á¸• ito dhanÄ• ni {yÄ• ni (Ce Se Ee) } gharÄ• na vippavÄ• saye.

296__._ á¹• 21 `goá¹‡aá¹ƒ \Be II 120/ dhenuÃ±ca yÄ• naÃ±ca, bhariyaá¹ƒ Ã±Ä• tikule na vÄ

bhaÃ±janti rathaá¹ƒ ayÄ• nakÄ• , ativÄ• hena hananti puá¹…gavaá¹ƒ.

dohena hananti vacchakaá¹ƒ, bhariyÄ• Ã±Ä• tikule padussatÄ«â€™â€™ â€™ ti ||

``cha imÄ• ni, samma puá¹‡á¹‡amukha, yÄ• ni (vatthÅ«ni) { ( ) Ce Ee potthakesu nu dissat
anatthacarÄ• ni bhavanti ---

297__._ á¹• 21 `aguá¹‡aá¹ƒ dhanu Ã±Ä• tikule ca bhariyÄ• , pÄ• raá¹ƒ nÄ• vÄ• akkhabhag

dÅ«re \Se II 115/ mitto pÄ• pasahÄ• yako ca, kicce jÄ• te anatthacarÄ• ni bhavaâ€™â€™ â

``aá¹-á¹-hahi khalu, samma puá¹‡á¹‡amukha, á¹-hÄ• nehi itthÄ« sÄ• mikaá¹ƒ avajÄ• nÄ• ti
jiá¹‡á¹‡atÄ• , surÄ• soá¹‡á¸• atÄ• , muddhatÄ• , pamattatÄ• , sabbakiccesu anuvattanatÄ•
\Ne II 86/ --- imehi khalu, samma puá¹‡á¹‡amukha, aá¹-á¹-hahi á¹-hÄ• nehi itthÄ« sÄ• mikaá
bhavati ca panuttarettha vÄ• kyaá¹ƒ ---

298__._ á¹• 21 `daliddaá¹ƒ Ä• turaÃ±cÄ• pi, jiá¹‡á¹‡akaá¹ƒ surasoá¹‡á¸• akaá¹ƒ.

pamattaá¹ƒ muddhapattaÃ±ca, sabbakiccesu {rattaá¹ƒ kiccesu (Ce Ee) } hÄ• panaá¹ƒ.

sabbakÄ• mappadÄ• nena {sabbakÄ• mapaá¹‡idhÄ• nena (syÄ•) }, avajÄ• nÄ• ti {avajÄ• n
nti ||

``navahi khalu, samma puá¹‡á¹‡amukha, á¹-hÄ• nehi itthÄ« padosamÄ• harati. Ä• rÄ• mag
uyyÄ• nagamanasÄ«lÄ• ca hoti, nadÄ«titthagamanasÄ«lÄ• ca hoti, Ã±Ä• tikulagamanasÄ«
parakulagamanasÄ«lÄ• ca hoti, Ä• dÄ• sadussamaá¹‡á¸• anÄ• nuyogamanuyuttasÄ«lÄ• c
nillokanasÄ«lÄ• ca hoti, sadvÄ• raá¹-hÄ• yinÄ« {padvÄ• raá¹-á¹-hÄ• yinÄ« (Ce Se Ee) } ca
samma puá¹‡á¹‡amukha, navahi á¹-hÄ• nehi itthÄ« padosamÄ• haratÄ«ti. bhavati ca panut

299__._ á¹• 21 `Ä• rÄ• masÄ«lÄ• ca {Ä• rÄ• masÄ«lÄ• (Ce Ee) } uyyÄ• naá¹ƒ, nadÄ« Ã±Ä

Ä• dÄ• sadussamaá¹‡á¸• anamanuyuttÄ• , yÄ• \Se II 116/ citthÄ« majjapÄ• yinÄ« ||

300__._ á¹• 21 `yÄ• \Be II 121/ ca nillokanasÄ«lÄ• , yÄ• ca sadvÄ• raá¹-hÄ• yinÄ«.

navahetehi á¹-hÄ• nehi, padosamÄ• haranti itthiyoâ€™â€™ â€™ ti ||

``cattÄ• lÄ«sÄ• ya {cattÄ• lÄ«sÄ• yi (Ee Katthaci) } khalu, samma puá¹‡á¹‡amukha, á¹-hÄ•
accÄ• carati {accÄ• vadati (Ce Se Ee) }. vijambhati, vinamati, vilasati, vilajjati, nakhena nakh
ghaá¹-á¹-eti, pÄ• dena pÄ• daá¹ƒ akkamati, kaá¹-á¹-hena pathaviá¹ƒ vilikhati {likhati (Ce Ee)
ullaá¹…ghati ullaá¹…ghÄ• peti {dÄ• rakaá¹ƒ ullaá¹…gheti olaá¹…gheti (Ce Ee) }, kÄ«á¸·ati k
cumbÄ• peti, bhuÃ±jati bhuÃ±jÄ• peti, dadÄ• ti, yÄ• cati, katamanukaroti, uccaá¹ƒ bhÄ• sati
aviccaá¹ƒ bhÄ• sati, viviccaá¹ƒ bhÄ• sati, naccena gÄ«tena vÄ• ditena rodanena {roditena (
vibhÅ«sitena jagghati, pekkhati, kaá¹-iá¹ƒ cÄ• leti, guyhabhaá¹‡á¸• akaá¹ƒ saÃ±cÄ• leti, Å«r
Å«ruá¹ƒ pidahati, thanaá¹ƒ dasseti, kacchaá¹ƒ dasseti, nÄ• bhiá¹ƒ dasseti, akkhiá¹ƒ nikhana
ukkhipati, oá¹-á¹-haá¹ƒ upalikhati {oá¹-á¹-haá¹ƒ palikhati jivhaá¹ƒ palikhati (Ce Ee) }, jivhaá¹ƒ
dussaá¹ƒ muÃ±cati, dussaá¹ƒ paá¹-ibandhati, sirasaá¹ƒ muÃ±cati, sirasaá¹ƒ bandhati --- im
puá¹‡á¹‡amukha, cattÄ• lÄ«sÄ• ya á¹-hÄ• nehi itthÄ« purisaá¹ƒ accÄ• carati.

``paÃ±cavÄ«sÄ• ya {paÃ±cavÄ«sÄ• hi (Ee Katthaci) } khalu, samma puá¹‡á¹‡amukha, á¹-h
veditabbÄ• bhavati. sÄ• mikassa pavÄ• saá¹ƒ vaá¹‡á¹‡eti, pavuá¹-á¹-haá¹ƒ na \Se II 117/ s
nÄ• bhinandati, avaá¹‡á¹‡aá¹ƒ tassa bhaá¹‡ati, vaá¹‡á¹‡aá¹ƒ \Ne II 87/ tassa na bhaá¹‡ati,
carati, atthaá¹ƒ tassa na carati, akiccaá¹ƒ tassa karoti, kiccaá¹ƒ tassa na karoti, paridahitvÄ•

parammukhÄ« nipajjati, parivattakajÄ• tÄ• kho pana hoti kuá¹…kumiyajÄ• tÄ• , dÄ«ghaá¹ƒ
vedayati, uccÄ• rapassÄ• vaá¹ƒ abhiá¹‡haá¹ƒ gacchati, vilomamÄ• carati, parapurisasadda
kaá¹‡á¹‡asotaá¹ƒ vivaramodahati {vivarati kamodahati (Ee) }, nihatabhogÄ• kho pana hoti,
santhavaá¹ƒ karoti, nikkhantapÄ• dÄ• kho pana hoti, visikhÄ• nucÄ• rinÄ« aticÄ• rinÄ« kho
{natthi Ce Se Ee potthakesu} sÄ• mike agÄ• ravÄ• paduá¹-á¹-hamanasaá¹…kappÄ• , abhia
kacchÄ• ni aá¹…gÄ• ni thanÄ• ni dasseti, disodisaá¹ƒ gantvÄ• pekkhati --- imehi khalu, sar
paÃ±cavÄ«sÄ• ya {paÃ±cavÄ«sÄ• hi (Katthaci) } á¹-hÄ• nehi itthÄ« paduá¹-á¹-hÄ• veditabb
panuttarettha vÄ• kyaá¹ƒ ---

301__._ á¹• 21 `pavÄ• saá¹ƒ \Be II 122/ tassa vaá¹‡á¹‡eti, gataá¹ƒ tassa na socati {pavÄ• s
gatiá¹ƒ nÄ• nusocati (Ce Ee) }.

disvÄ• na patimÄ• gataá¹ƒ {disvÄ• patiá¹ƒ Ä• gataá¹ƒ (Ce Ee) } nÄ• bhinandati.

bhattÄ• ravaá¹‡á¹‡aá¹ƒ na kadÄ• ci bhÄ• sati, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä•

302__._ á¹• 21 `anatthaá¹ƒ tassa carati asaÃ±Ã±atÄ• , atthaÃ±ca hÄ• peti akiccakÄ• rinÄ«.

paridahitvÄ• \Se II 118/ sayati parammukhÄ«, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä•

303__._ á¹• 21 `parivattajÄ• tÄ• ca {parÄ• vattakajÄ• tÄ• ca (Ce) } bhavati kuá¹…kumÄ«, d
dukkhavedinÄ«.

uccÄ• rapassÄ• vamabhiá¹‡haá¹ƒ gacchati, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

304__._ á¹• 21 ``vilomamÄ• carati akiccakÄ• rinÄ«, saddaá¹ƒ nisÄ• meti parassa bhÄ• sato

nihatabhogÄ• ca karoti santhavaá¹ƒ, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

305__._ á¹• 21 `kicchena laddhaá¹ƒ kasirÄ• bhataá¹ƒ {kasirenÄ• bhataá¹ƒ (Ce) } dhanaá¹ƒ,
dukkhena sambhataá¹ƒ.

paá¹-ivissakehi ca karoti santhavaá¹ƒ, ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• ||

306__._ á¹• 21 `nikkhantapÄ• dÄ• visikhÄ• nucÄ• rinÄ«, niccaÃ±ca sÄ• mimhi {niccaá¹ƒ sa
paduá¹-á¹-hamÄ• nasÄ• .

aticÄ• rinÄ« hoti apetagÄ• ravÄ• {tathevaâ€™ gÄ• ravÄ• (Ce Ee) }, ete paduá¹-á¹-hÄ• ya b

307__._ á¹• 21 `abhikkhaá¹‡aá¹ƒ \Be II 123/ tiá¹-á¹-hati dvÄ• ramÅ«le, thanÄ• ni kacchÄ• ni

disodisaá¹ƒ \Se II 119/ pekkhati bhantacittÄ• , ete paduá¹-á¹-hÄ• ya bhavanti lakkhaá¹‡Ä• |

308__._ á¹• 21 `sabbÄ• nadÄ« vaá¹…kagatÄ« {vaá¹…kanadÄ« (Katthaci) }, sabbe kaá¹-á¹-

sabbitthiyo kare pÄ• paá¹ƒ, labhamÄ• ne nivÄ• take ||

309__._ á¹• 21 `sace labhetha khaá¹‡aá¹ƒ vÄ• raho vÄ• , nivÄ• takaá¹ƒ vÄ• pi labhetha tÄ•

sabbÄ• va itthÄ« kayiruá¹ƒ nu {kareyyu no (Ce), kareyyuá¹ƒ no (Ee) } pÄ• paá¹ƒ, aÃ±Ã±aá¹
Ee Katthaci) } pÄ«á¹-hasappinÄ• pi saddhiá¹ƒ ||

310__._ á¹• 21 ``narÄ• namÄ• rÄ• makarÄ• su \Ne II 88/ nÄ• risu, anekacittÄ• su aniggahÄ

sabbattha nÄ• pÄ«tikarÄ• pi {sabbaâ€™ ttanÄ• â€™ pÄ«tikÄ• rÄ• pi (Ce Se) } ce siyÄ• {si
titthasamÄ• hi nÄ• riyoâ€™â€™ ti ||

311__._ á¹• 21 `yaá¹ƒ ve {yaÃ±ca (Se Katthaci) } disvÄ• kaá¹‡á¸• arÄ«kinnarÄ• naá¹ƒ {kinn
kinnarÄ«kinnarÄ• naá¹ƒ (Katthaci) }, sabbitthiyo na ramanti agÄ• re.

taá¹ƒ tÄ• disaá¹ƒ maccaá¹ƒ cajitvÄ• bhariyÄ• , aÃ±Ã±aá¹ƒ disvÄ• purisaá¹ƒ pÄ«á¹-hasapp

312__._ á¹• 21 `bakassa ca bÄ• varikassa {pÄ• vÄ• rikassa (Ce), bÄ• variyassa (Se) } raÃ±
accantakÄ• mÄ• nugatassa bhariyÄ• .

avÄ• carÄ« {accÄ• cari (Se), anÄ• cari (Katthaci) } paá¹-á¹-havasÄ• nugassa {baddhavasÄ•
pattavasÄ• nugatassa (Katthaci) }, kaá¹ƒ vÄ• pi itthÄ« nÄ• ticare tadaÃ±Ã±aá¹ƒ ||

313__._ á¹• 21 `piá¹…giyÄ• nÄ« \Se II 120/ \Be II 124/ sabbalokissarassa, raÃ±Ã±o piyÄ• b

avÄ• carÄ« paá¹-á¹-havasÄ• nugassa, taá¹ƒ vÄ• pi sÄ• nÄ• jjhagÄ• kÄ• makÄ• minÄ« ||

314__._ á¹• 21 `luddhÄ• naá¹ƒ {khuddÄ• naá¹ƒ (Ce Se Ee) } lahucittÄ• naá¹ƒ, akataÃ±Ã±Å«

nÄ• devasatto puriso, thÄ«naá¹ƒ saddhÄ• tumarahati ||

315__._ á¹• 21 `na tÄ• pajÄ• nanti kataá¹ƒ na kiccaá¹ƒ, na mÄ• taraá¹ƒ pitaraá¹ƒ bhÄ• tara

anariyÄ• samatikkantadhammÄ• , sasseva cittassa vasaá¹ƒ vajanti ||

316__._ á¹• 21 `cirÄ• nuvuá¹-á¹-hampi {cirÄ• nuvutthampi (Ce Ee) } piyaá¹ƒ manÄ• paá¹ƒ, a
pÄ• á¹‡asamampi bhattuá¹ƒ {santaá¹ƒ (Ce Se Ee) }.

Ä• vÄ• su kiccesu ca naá¹ƒ jahanti, tasmÄ• hamitthÄ«naá¹ƒ na vissasÄ• mi ||

317__._ á¹• 21 `thÄ«naÃ±hi cittaá¹ƒ yathÄ• vÄ• narassa, kannappakannaá¹ƒ yathÄ• rukkh

calÄ• calaá¹ƒ hadayamitthiyÄ• naá¹ƒ, cakkassa nemi viya parivattati ||

318__._ á¹• 21 `yadÄ• tÄ• passanti samekkhamÄ• nÄ• , Ä• deyyarÅ«paá¹ƒ purisassa vitta

saá¹‡hÄ• hi \Se II 121/ vÄ• cÄ• hi nayanti menaá¹ƒ, kambojakÄ• jalajeneva assaá¹ƒ ||

319__._ á¹• 21 `yadÄ• na passanti samekkhamÄ• nÄ• , Ä• deyyarÅ«paá¹ƒ purisassa vittaá

samantato naá¹ƒ parivajjayanti, tiá¹‡á¹‡o nadÄ«pÄ• ragatova kullaá¹ƒ ||

320__._ á¹• 21 `silesÅ«pamÄ• á¹ƒ \Be II 125/ sikhiriva sabbabhakkhÄ• , tikkhamÄ• yÄ• na

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakÅ«laá¹ƒ {orakulaá¹ƒ (Ce) evamupari

321__._ á¹• 21 `na tÄ• ekassa na dvinnaá¹ƒ, Ä• paá¹‡ova pasÄ• rito.

yo tÄ• mayhanti maÃ±Ã±eyya, vÄ• taá¹ƒ jÄ• lena bÄ• dhaye {bandhaye (Se Katthaci) } ||

322__._ á¹• 21 `yathÄ• nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati {kesuci potthakesu imissÄ• gÄ• thÄ• ya
vipariyÄ• yena dissati} ||

323__._ á¹• 21 `ghatÄ• sanasamÄ• etÄ• , kaá¹‡hasappasirÅ«pamÄ• .

gÄ• vo bahitiá¹‡asseva, omasanti varaá¹ƒ varaá¹ƒ ||

324__._ á¹• 21 `ghatÄ• sanaá¹ƒ kuÃ±jaraá¹ƒ kaá¹‡hasappaá¹ƒ, muddhÄ• bhisittaá¹ƒ pama

ete naro {etena so (Ee) } niccayato {niccayatto (Ce Ee) } bhajetha, tesaá¹ƒ have dubbidu sa
{saccabhÄ• vo (Se) } ||

325__._ á¹• 21 `naccantavaá¹‡á¹‡Ä• \Se II 122/ \Ne II 89/ na bahÅ«naá¹ƒ kantÄ• , na dakk
sevitabbÄ• .

na parassa bhariyÄ• na dhanassa hetu, etitthiyo paÃ±ca na sevitabbÄ• â€™â€™ â€™ ||

atha khalu, bho, Ä• nando gijjharÄ• jÄ• kuá¹‡Ä• lassa sakuá¹‡assa Ä• dimajjhakathÄ• par
{Ä• dimajjhagÄ• thÄ• pariyosÄ• naá¹ƒ (Se Katthaci) } viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ•

326__._ á¹• 21 ``puá¹‡á¹‡ampi cemaá¹ƒ pathaviá¹ƒ dhanena, dajjitthiyÄ• puriso sammatÄ•

laddhÄ• khaá¹‡aá¹ƒ atimaÃ±Ã±eyya tampi, tÄ• saá¹ƒ vasaá¹ƒ asatÄ«naá¹ƒ na gacche ||

327__._ á¹• 21 ``uá¹-á¹-hÄ• hakaá¹ƒ \Be II 126/ cepi alÄ«navuttiá¹ƒ, komÄ• rabhattÄ• raá¹ƒ

Ä• vÄ• su kiccesu ca naá¹ƒ jahanti, tasmÄ• hamitthÄ«naá¹ƒ {tasmÄ• hi itthÄ«naá¹ƒ (Ce Ee

328__._ á¹• 21 ``na vissase icchati manti poso, na vissase rodati me sakÄ• se.

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakÅ«laá¹ƒ paraÃ±ca ||

329__._ á¹• 21 ``na vissase sÄ• khapurÄ• á¹‡asanthataá¹ƒ, na \Se II 123/ vissase mittapurÄ

na vissase rÄ• jÄ• naá¹ƒ sakhÄ• {rÄ• jÄ• sakhÄ• (Ce Ee) } mamanti, na vissase itthi dasa

330__._ á¹• 21 ``na vissase rÄ• makarÄ• su nÄ• risu, accantasÄ«lÄ• su asaÃ±Ã±atÄ• su.

accantapemÄ• nugatassa bhariyÄ• , na vissase titthasamÄ• hi nÄ• riyo ||

331__._ á¹• 21 ``haneyyuá¹ƒ chindeyyuá¹ƒ chedÄ• peyyumpi {haneyyu chindeyyuá¹ƒpi cha
haneyyuá¹ƒpi chindeyyuá¹ƒpi chedÄ• peyyuá¹ƒpi (Se) }, kaá¹‡á¹-hepi {kaá¹‡á¹-hampi (Ce S
piveyyuá¹ƒ.

mÄ• dÄ«nakÄ• mÄ• su asaÃ±Ã±atÄ• su, bhÄ• vaá¹ƒ kare gaá¹…gatitthÅ«pamÄ• su ||

332__._ á¹• 21 ``musÄ• tÄ• saá¹ƒ yathÄ• saccaá¹ƒ, saccaá¹ƒ tÄ• saá¹ƒ yathÄ• musÄ• .

gÄ• vo bahitiá¹‡asseva, omasanti varaá¹ƒ varaá¹ƒ ||

333__._ á¹• 21 ``gatenetÄ• palobhenti, pekkhitena mhitena ca.

athopi dunnivatthena, maÃ±junÄ• bhaá¹‡itena ca ||

334__._ á¹• 21 ``coriyo kathinÄ• {kaá¹-hinÄ• (Ce Se Ee) } hetÄ• , vÄ• á¸·Ä• ca lapasakkha

na tÄ• kiÃ±ci na jÄ• nanti, yaá¹ƒ manussesu vaÃ±canaá¹ƒ ||

335__._ á¹• 21 ``asÄ• \Be II 127/ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• rattÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• ||

336__._ á¹• 21 ``natthitthÄ«naá¹ƒ \Se II 124/ piyo nÄ• ma, appiyopi na vijjati.

sevanti hetÄ• piyamappiyaÃ±ca, nÄ• vÄ• yathÄ• orakÅ«laá¹ƒ paraÃ±ca ||

337__._ á¹• 21 ``natthitthÄ«naá¹ƒ piyo nÄ• ma, appiyopi na vijjati.

dhanattÄ• {dhanatthÄ• (Se) } paá¹-ivallanti, latÄ• va dumanissitÄ• ||

338__._ á¹• 21 ``hatthibandhaá¹ƒ \Ne II 90/ assabandhaá¹ƒ, gopurisaÃ±ca maá¹‡á¸• alaá¹ƒ
Ee) }.

chavaá¸• Ä• hakaá¹ƒ pupphachaá¸• á¸• akaá¹ƒ, sadhanamanupatanti nÄ• riyo ||

339__._ á¹• 21 ``kulaputtampi jahanti akiÃ±canaá¹ƒ, chavakasamasadisampi {chavakasama

anugacchanti {gacchanti (Ee) } anupatanti, dhanahetu hi nÄ• riyoâ€™â€™ ti {dhanahetu ca
nÄ• riyo (Ee) } ||

atha khalu, bho, nÄ• rado devabrÄ• hmaá¹‡o Ä• nandassa gijjharÄ• jassa Ä• dimajjhakath
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

340__._ á¹• 21 ``cattÄ• rome na pÅ«renti, te me suá¹‡Ä• tha bhÄ• sato.

samuddo brÄ• hmaá¹‡o rÄ• jÄ• , itthÄ« cÄ• pi dijampati ||

341__._ á¹• 21 ``saritÄ• sÄ• garaá¹ƒ yanti, yÄ• kÄ• ci pathavissitÄ• .

tÄ• samuddaá¹ƒ na pÅ«renti, Å«nattÄ• hi na pÅ«rati ||

342__._ á¹• 21 ``brÄ• hmaá¹‡o ca adhÄ«yÄ• na, vedamakkhÄ• napaÃ±camaá¹ƒ.

bhiyyopi sutamiccheyya, Å«nattÄ• hi na pÅ«rati ||

343__._ á¹• 21 ``rÄ• jÄ• ca pathaviá¹ƒ sabbaá¹ƒ, sasamuddaá¹ƒ sapabbataá¹ƒ.

ajjhÄ• vasaá¹ƒ vijinitvÄ• , anantaratanocitaá¹ƒ.

pÄ• raá¹ƒ \Se II 125/ samuddaá¹ƒ pattheti, Å«nattÄ• hi na pÅ«rati ||

344__._ á¹• 21 ``ekamekÄ• ya itthiyÄ• , aá¹-á¹-haá¹-á¹-ha patino siyÄ• .

sÅ«rÄ• ca balavanto ca, sabbakÄ• marasÄ• harÄ• .

kareyya navame chandaá¹ƒ, Å«nattÄ• hi na pÅ«rati ||

345__._ á¹• 21 ``sabbitthiyo \Be II 128/ sikhiriva sabbabhakkhÄ• , sabbitthiyo nadÄ«riva sab

sabbitthiyo kaá¹‡á¹-akÄ• naá¹ƒva sÄ• khÄ• , sabbitthiyo dhanahetu vajanti ||

346__._ á¹• 21 ``vÄ• taÃ±ca jÄ• lena naro parÄ• mase, osiÃ±caye {osaÃ±ciyÄ• (Ce Ee) } s

sakena hatthena kareyya ghosaá¹ƒ {sakena kÄ• lena haneyya ghosanaá¹ƒ (Ee) }, yo sabba
||

347__._ á¹• 21 ``corÄ«naá¹ƒ bahubuddhÄ«naá¹ƒ, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevodake gataá¹ƒ ||

348__._ á¹• 21 ``analÄ• mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• nadÄ«samÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

349__._ á¹• 21 ``Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

350__._ á¹• 21 ``yaá¹ƒ \Ne II 91/ etÄ• {yaÃ±cetÄ• (Se) } upasevanti, chandasÄ• vÄ• dha

jÄ• tavedova saá¹‡á¹-hÄ• naá¹ƒ, khippaá¹ƒ anudahanti naâ€™â€™ nti ||

atha \Se II 126/ khalu, bho, kuá¹‡Ä• lo sakuá¹‡o nÄ• radassa devabrÄ• hmaá¹‡assa Ä• di
viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

351__._ á¹• 21 ``sallape nisitakhaggapÄ• á¹‡inÄ• , paá¹‡á¸• ito api pisÄ• cadosinÄ• .

uggatejamuragampi Ä• side, eko ekÄ• ya pamadÄ• ya nÄ• lape {eko ekapamadaá¹ƒ hi nÄ•
nÄ• lape (?) } ||

352__._ á¹• 21 ``lokacittamathanÄ• hi nÄ• riyo, naccagÄ«tabhaá¹‡itamhitÄ• vudhÄ• .

bÄ• dhayanti anupaá¹-á¹-hitassatiá¹ƒ {anupaá¹-á¹-hitÄ• satÄ« (Ee) }, dÄ«pe rakkhasigaá¹‡o
{dÄ«parakkhasigaá¹‡Ä• va (Ce) } vÄ• á¹‡ije ||

353__._ á¹• 21 ``natthi \Be II 129/ tÄ• saá¹ƒ vinayo na saá¹ƒvaro, majjamaá¹ƒsaniratÄ• {ma
(Katthaci) } asaÃ±Ã±atÄ• .

tÄ• gilanti purisassa pÄ• bhataá¹ƒ, sÄ• gareva makaraá¹ƒ timiá¹…galo {timiá¹…gilo (Ce Ee

354__._ á¹• 21 ``paÃ±cakÄ• maguá¹‡asÄ• tagocarÄ• , uddhatÄ• aniyatÄ• asaÃ±Ã±atÄ• .

osaranti pamadÄ• pamÄ• dinaá¹ƒ, loá¹‡atoyavatiyaá¹ƒva Ä• pakÄ• ||

355__._ á¹• 21 ``yaá¹ƒ naraá¹ƒ upalapenti {uparamanti (Ce Ee), palÄ• penti (Katthaci) } nÄ•
\Se II 127/ ratiyÄ• dhanena vÄ• .

jÄ• tavedasadisampi tÄ• disaá¹ƒ, rÄ• gadosavadhiyo {rÄ• gadosavatiyo (Ce Ee) } dahanti n

356__._ á¹• 21 ``aá¸• á¸• haá¹ƒ Ã±atvÄ• purisaá¹ƒ mahaddhanaá¹ƒ, osaranti sadhanÄ• sa

rattacittamativeá¹-hayanti naá¹ƒ, sÄ• la mÄ• luvalatÄ• va kÄ• nane ||

357__._ á¹• 21 ``tÄ• upenti vividhena chandasÄ• , citrabimbamukhiyo alaá¹…katÄ• .

uhasanti {Å«hasanti (Ce Ee), ohasanti (Se) } pahasanti nÄ• riyo, sambarova {saá¹ƒvarova (S
satamÄ• yakovidÄ• ||

358__._ á¹• 21 ``jÄ• tarÅ«pamaá¹‡imuttabhÅ«sitÄ• , sakkatÄ• patikulesu nÄ• riyo.

rakkhitÄ• aticaranti sÄ• mikaá¹ƒ, dÄ• navaá¹ƒva hadayantarassitÄ• {hadayantanissitÄ• (K
hadayantaranissitÄ• (Se) } ||

359__._ á¹• 21 ``tejavÄ• pi \Be II 130/ hi naro vicakkhaá¹‡o, sakkato bahujanassa pÅ«jito.

nÄ• rinaá¹ƒ vasagato na bhÄ• sati, rÄ• hunÄ• upahatova candimÄ• ||

360__._ á¹• 21 ``yaá¹ƒ kareyya kupito diso disaá¹ƒ, duá¹-á¹-hacitto \Se II 128/ vasamÄ• gata
Ee) }.

tena bhiyyo byasanaá¹ƒ nigacchati, nÄ• rinaá¹ƒ vasagato apekkhavÄ• ||

361__._ á¹• 21 ``kesalÅ«nanakhachinnatajjitÄ• , pÄ• dapÄ• á¹‡ikasadaá¹‡á¸• atÄ• á¸·itÄ• .

hÄ«namevupagatÄ• hi nÄ• riyo, tÄ• ramanti kuá¹‡apeva makkhikÄ• ||

362__._ á¹• 21 ``tÄ• kulesu visikhantaresu vÄ• , rÄ• jadhÄ• ninigamesu vÄ• puna {vÄ• pa

oá¸• á¸• itaá¹ƒ namucipÄ• savÄ• karaá¹ƒ {vÄ• guraá¹ƒ (Se) }, cakkhumÄ• parivajje sukhattl

363__._ á¹• 21 ``ossajitva \Ne II 92/ kusalaá¹ƒ tapoguá¹‡aá¹ƒ, yo anariyacaritÄ• ni mÄ• cari

devatÄ• hi nirayaá¹ƒ nimissati, chedagÄ• mimaá¹‡iyaá¹ƒva vÄ• á¹‡ijo ||

364__._ á¹• 21 ``so idha garahito parattha ca, dummatÄ« upahato {upagato (Ce Ee) } sakar

gacchatÄ« aniyato gaá¸·Ä• gaá¸·aá¹ƒ, duá¹-á¹-hagadrabharathova uppathe ||

365__._ á¹• 21 ``so upeti nirayaá¹ƒ patÄ• panaá¹ƒ, sattisimbalivanaÃ±ca \Se II 129/ Ä• yasa

Ä• vasitvÄ• tiracchÄ• nayoniyaá¹ƒ, petarÄ• javisayaá¹ƒ na muÃ±cati {muccati (Katthaci) } ||

366__._ á¹• 21 ``dibyakhiá¸• á¸• aratiyoá¹ƒ \Be II 131/ ca nandane, cakkavatticaritaÃ±ca mÄ

nÄ• sayanti pamadÄ• pamÄ• dinaá¹ƒ, duggatiÃ±ca paá¹-ipÄ• dayanti naá¹ƒ ||

367__._ á¹• 21 ``dibyakhiá¸• á¸• aratiyo na dullabhÄ• , cakkavatticaritaÃ±ca mÄ• nuse.

soá¹‡á¹‡abyamhanilayÄ• {suvaá¹‡á¹‡abyamhanilayÄ• (Se Katthaci), sovaá¹‡á¹‡abyamha
ye caranti pamadÄ• hanatthikÄ• ||

368__._ á¹• 21 ``kÄ• madhÄ• tusamatikkamÄ• gati, rÅ«padhÄ• tuyÄ• bhÄ• vo {rÅ«padhÄ•
rÅ«padhÄ• tusambhavo (Se) } na dullabho.

vÄ«tarÄ• gavisayÅ«papattiyÄ• , ye caranti pamadÄ• hanatthikÄ• ||

369__._ á¹• 21 ``sabbadukkhasamatikkamaá¹ƒ sivaá¹ƒ, accantamacalitaá¹ƒ asaá¹…khataá

nibbutehi sucihÄ« na dullabhaá¹ƒ, ye caranti pamadÄ• hanatthikÄ• â€™â€™ ti ||

370__._ á¹• 21 ``kuá¹‡Ä• lohaá¹ƒ tadÄ• Ä• siá¹ƒ, udÄ• yÄ« phussakokilo.

Ä• nando \Se II 130/ gijjharÄ• jÄ• si, sÄ• riputto ca nÄ• rado.

parisÄ• buddhaparisÄ• , evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

kuá¹‡Ä• lajÄ• takaá¹ƒ catutthaá¹ƒ.

á¹• 03 537. mahÄ• sutasomajÄ• takaá¹ƒ (5)

371__._ á¹• 21 ``kasmÄ• tuvaá¹ƒ rasaka edisÄ• ni, karosi kammÄ• ni sudÄ• ruá¹‡Ä• ni.

hanÄ• si itthÄ« purise ca mÅ«á¸·ho, maá¹ƒsassa hetu adu {Ä• du (Ce Se) } dhanassa kÄ• r

372__._ á¹• 21 ``naá¹ƒ \Be II 132/ attahetÅ« na dhanassa kÄ• raá¹‡Ä• , na puttadÄ• rassa s

bhattÄ• ca me bhagavÄ• bhÅ«mipÄ• lo, so khÄ• dati maá¹ƒsaá¹ƒ bhadantedisaá¹ƒâ€™â€

373__._ á¹• 21 ``sace tuvaá¹ƒ bhatturatthe payutto, karosi kammÄ• ni sudÄ• ruá¹‡Ä• ni.

pÄ• tova antepuraá¹ƒ pÄ• puá¹‡itvÄ• , lapeyyÄ• si me rÄ• jino sammukhe taá¹ƒâ€™â€™ ||

374__._ á¹• 21 ``tathÄ• karissÄ• mi ahaá¹ƒ bhadante, yathÄ• tuvaá¹ƒ {yameva tvaá¹ƒ (Ce)
kÄ• á¸·ahatthi.

pÄ• tova antepuraá¹ƒ pÄ• puá¹‡itvÄ• , vakkhÄ• mi \Se II 131/ te rÄ• jino sammukhe taá¹ƒâ€

375__._ á¹• 21 tato \Ne II 93/ ratyÄ• vivasÄ• ne {vivasane (Ce Se Ee) }, sÅ«riyuggamanaá¹

kÄ• á¸·o rasakamÄ• dÄ• ya, rÄ• jÄ• naá¹ƒ upasaá¹…kami.

upasaá¹…kamma {upasaá¹…kamitvÄ• (Ce Se Ee) } rÄ• jÄ• naá¹ƒ, idaá¹ƒ vacanamabravi ||

376__._ á¹• 21 ``saccaá¹ƒ kira mahÄ• rÄ• ja, rasako pesito tayÄ• .

hanati itthipurise, tuvaá¹ƒ maá¹ƒsÄ• ni khÄ• dasiâ€™â€™ ||

377__._ á¹• 21 ``evameva tathÄ• kÄ• á¸·a, rasako pesito mayÄ• .

mama atthaá¹ƒ karontassa, kimetaá¹ƒ paribhÄ• sasiâ€™â€™ ||

378__._ á¹• 21 ``Ä• nando sabbamacchÄ• naá¹ƒ, khÄ• ditvÄ• rasagiddhimÄ• .

parikkhÄ«á¹‡Ä• ya parisÄ• ya, attÄ• naá¹ƒ khÄ• diyÄ• mato ||

379__._ á¹• 21 ``evaá¹ƒ pamatto rasagÄ• rave ratto {rato (Ce Se Ee) }, bÄ• lo yadÄ« Ä• yat

vidhamma putte caji {cajitvÄ• (Katthaci) } Ã±Ä• take ca, parivattiya attÄ• naÃ±Ã±eva {attÄ•
khÄ• dati ||

380__._ á¹• 21 ``idaá¹ƒ \Be II 133/ te sutvÄ• na vigetu {vihetu (Ce Ee) } chando, mÄ• bhakk
(Ce Ee) } rÄ• ja manussamaá¹ƒsaá¹ƒ.

mÄ• tvaá¹ƒ imaá¹ƒ kevalaá¹ƒ vÄ• rijova, dvipadÄ• dhipa {dipadÄ• dipa (Ce Ee) evamuparip
raá¹-á¹-haá¹ƒâ€™â€™ ||

381__._ á¹• 21 ``sujÄ• to nÄ• ma nÄ• mena, oraso tassa atrajo {tassa orasa atrajo (Ce), tas

jambupesimaladdhÄ• na, mato so tassa saá¹…khaye ||

382__._ á¹• 21 ``evameva \Se II 132/ ahaá¹ƒ kÄ• á¸·a, bhutvÄ• bhakkhaá¹ƒ rasuttamaá¹ƒ.

aladdhÄ• mÄ• nusaá¹ƒ maá¹ƒsaá¹ƒ, maÃ±Ã±e hissÄ• mi {hessÄ• mi (Ce Se), hassÄ• mi (

383__._ á¹• 21 ``mÄ• á¹‡ava abhirÅ«posi, kule jÄ• tosi sotthiye.

na tvaá¹ƒ arahasi tÄ• ta, abhakkhaá¹ƒ bhakkhayetaveâ€™â€™ ||

384__._ á¹• 21 ``rasÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ etaá¹ƒ, kasmÄ• {yasmÄ• (Ce Ee) } maá¹ƒ tva

sohaá¹ƒ tattha gamissÄ• mi, yattha lacchÄ• mi edisaá¹ƒ ||

385__._ á¹• 21 ``sovÄ• haá¹ƒ nippatissÄ• mi, na te vacchÄ• mi santike.

yassa me dassanena tvaá¹ƒ, nÄ• bhinandasi brÄ• hmaá¹‡aâ€™â€™ ||

386__._ á¹• 21 ``addhÄ• aÃ±Ã±epi dÄ• yÄ• de, putte lacchÄ• ma mÄ• á¹‡ava.

tvaÃ±ca jamma vinassassu, yattha pattaá¹ƒ na taá¹ƒ suá¹‡eâ€™â€™ ||

387__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, dvipadinda suá¹‡ohi me.

pabbÄ• jessanti taá¹ƒ raá¹-á¹-hÄ• , soá¹‡á¸• aá¹ƒ mÄ• á¹‡avakaá¹ƒ yathÄ• â€™â€™ ||

388__._ á¹• 21 ``sujÄ• to nÄ• ma nÄ• mena, bhÄ• vitattÄ• na sÄ• vako.

accharaá¹ƒ kÄ• mayantova, na so bhuÃ±ji na so pivi ||

389__._ á¹• 21 ``kusaggenudakamÄ• dÄ• ya \Ne II 94/ {kusagge udakamÄ• dÄ• ya (Ce Ee)

evaá¹ƒ mÄ• nusakÄ• kÄ• mÄ• , dibbakÄ• mÄ• na santike ||

390__._ á¹• 21 ``evameva ahaá¹ƒ kÄ• á¸·a, bhutvÄ• bhakkhaá¹ƒ rasuttamaá¹ƒ.

aladdhÄ• mÄ• nusaá¹ƒ maá¹ƒsaá¹ƒ, maÃ±Ã±e hissÄ• mi jÄ«vitaá¹ƒâ€™â€™ ||

391__._ á¹• 21 ``yathÄ• pi \Be II 134/ te dhataraá¹-á¹-hÄ• , haá¹ƒsÄ• vehÄ• yasaá¹…gamÄ

abhuttaparibhogena {avuttiparibhogena (Ce Ee), ayuttaparibhogena (Se) }, sabbe abbhattha

392__._ á¹• 21 ``evameva \Se II 133/ tuvaá¹ƒ rÄ• ja, dvipadinda suá¹‡ohi me.

abhakkhaá¹ƒ rÄ• ja bhakkhesi, tasmÄ• pabbÄ• jayanti taá¹ƒâ€™â€™ ||

393__._ á¹• 21 ``tiá¹-á¹-hÄ• hÄ«ti mayÄ• vutto, so tvaá¹ƒ gacchasi pammukho {pÄ• mukho

aá¹-á¹-hito tvaá¹ƒ á¹-hitomhÄ«ti, lapasi brahmacÄ• rini.

idaá¹ƒ te samaá¹‡Ä• yuttaá¹ƒ, asiÃ±ca me maÃ±Ã±asi kaá¹…kapattaá¹ƒâ€™â€™ {kaá¹…k

394__._ á¹• 21 ``á¹-hitohamasmÄ« sadhammesu rÄ• ja, na nÄ• magottaá¹ƒ parivattayÄ• mi

coraÃ±ca loke aá¹-hitaá¹ƒ vadanti, Ä• pÄ• yikaá¹ƒ nerayikaá¹ƒ ito cutaá¹ƒ ||

395__._ á¹• 21 ``sace tvaá¹ƒ saddahasi {sacepi sahasi (Ce Ee) } rÄ• ja, sutaá¹ƒ gaá¹‡hÄ• h
(Se) }.

tena yaÃ±Ã±aá¹ƒ yajitvÄ• na, evaá¹ƒ saggaá¹ƒ gamissasiâ€™â€™ ||

396__._ á¹• 21 ``kismiá¹ƒ nu raá¹-á¹-he tava jÄ• tibhÅ«mi {jÄ• tabhÅ«mi (Ce) }, atha kena a

akkhÄ• hi me brÄ• hmaá¹‡a etamatthaá¹ƒ, kimicchasÄ« demi tayajja patthitaá¹ƒâ€™â€™ ||

397__._ á¹• 21 ``gÄ• thÄ• catasso dharaá¹‡Ä«mahissara, sugambhiratthÄ• varasÄ• garÅ«

taveva atthÄ• ya idhÄ• gatosmi, suá¹‡ohi gÄ• thÄ• paramatthasaá¹ƒhitÄ• â€™â€™ ||

398__._ á¹• 21 ``na ve rudanti matimanto sapaÃ±Ã±Ä• , bahussutÄ• \Se II 134/ ye bahuá¹-

dÄ«paÃ±hi etaá¹ƒ paramaá¹ƒ narÄ• naá¹ƒ, yaá¹ƒ paá¹‡á¸• itÄ• sokanudÄ• bhavanti ||

399__._ á¹• 21 ``attÄ• naá¹ƒ \Be II 135/ Ã±Ä• tÄ« udÄ• hu {uda (Ce Ee) } puttadÄ• raá¹ƒ, d
rajataá¹ƒ jÄ• tarÅ«paá¹ƒ.

kimeva tvaá¹ƒ {kimo nu tvaá¹ƒ (Ce Ee) } sutasomÄ• nutappe, korabyaseá¹-á¹-ha vacanaá¹ƒ

400__._ á¹• 21 ``nevÄ• hamattÄ• namanutthunÄ• mi, na puttadÄ• raá¹ƒ na dhanaá¹ƒ na ra

sataÃ±ca dhammo carito purÄ• á¹‡o, taá¹ƒ saá¹…karaá¹ƒ {saá¹…garaá¹ƒ (Ce Se Ee) evam
brÄ• hmaá¹‡assÄ• nutappe ||

401__._ á¹• 21 ``kato mayÄ• saá¹…karo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hiten

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaá¹ƒâ€™

402__._ á¹• 21 ``nevÄ• hametaá¹ƒ abhisaddahÄ• mi, sukhÄ« naro maccumukhÄ• pamutto

amittahatthaá¹ƒ punarÄ• vajeyya, korabyaseá¹-á¹-ha na hi maá¹ƒ upesi ||

403__._ á¹• 21 ``mutto \Ne II 95/ tuvaá¹ƒ porisÄ• dassa hatthÄ• , gantvÄ• \Se II 135/ sakaá
kÄ• makÄ• mÄ«.

madhuraá¹ƒ piyaá¹ƒ jÄ«vitaá¹ƒ laddha rÄ• ja, kuto tuvaá¹ƒ ehisi me sakÄ• saá¹ƒâ€™â€™ ||

404__._ á¹• 21 ``mataá¹ƒ vareyya parisuddhasÄ«lo, na jÄ«vitaá¹ƒ {na hi jÄ«vitaá¹ƒ (Ce) } ga

na hi taá¹ƒ naraá¹ƒ tÄ• yati {tÄ• yate (Ce Se Ee Katthaci) } duggatÄ«hi, yassÄ• pi hetu alika

405__._ á¹• 21 ``sacepi vÄ• to girimÄ• vaheyya, cando ca sÅ«riyo ca chamÄ• pateyyuá¹ƒ.

sabbÄ• ca najjo paá¹-isotaá¹ƒ vajeyyuá¹ƒ, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaá¹ƒ ||

406__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu na dissati} ``nabhaá¹ƒ \Be II 136/ phale
saá¹ƒvaá¹-á¹-aye bhÅ«tadharÄ• vasundharÄ• .

siluccayo meru samÅ«lamuppate, na tvevahaá¹ƒ rÄ• ja musÄ• bhaá¹‡eyyaá¹ƒâ€™â€™ {ay
na dissati} ||

407__._ á¹• 21 ``asiÃ±ca sattiÃ±ca parÄ• masÄ• mi, sapathampi te samma ahaá¹ƒ karomi.

tayÄ• pamutto anaá¹‡o bhavitvÄ• , saccÄ• nurakkhÄ« punarÄ• vajissaá¹ƒâ€™â€™ ||

408__._ á¹• 21 ``yo te kato saá¹…karo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hitena.

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajassuâ€™â€

409__._ á¹• 21 ``yo me kato saá¹…karo brÄ• hmaá¹‡ena, raá¹-á¹-he \Se II 136/ sake issariy

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« punarÄ• vajissaá¹ƒâ€™

410__._ á¹• 21 ``mutto ca so porisÄ• dassa hatthÄ• , gantvÄ• na taá¹ƒ brÄ• hmaá¹‡aá¹ƒ eta

suá¹‡oma {suá¹‡omi (Ce Se) } gÄ• thÄ• yo satÄ• rahÄ• yo, yÄ• me sutÄ• assu hitÄ• ya br

411__._ á¹• 21 ``sakideva sutasoma, sabbhi hoti {hotu (Ee) } samÄ• gamo.

sÄ• naá¹ƒ saá¹…gati pÄ• leti, nÄ• sabbhi bahusaá¹…gamo ||

412__._ á¹• 21 ``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

413__._ á¹• 21 ``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

414__._ á¹• 21 ``nabhaÃ±caá¹ƒ \Be II 137/ dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ \Se II 137/
dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo {dhammaá¹ƒ (Ce Ee) } asataÃ±ca rÄ• ja

415__._ á¹• 21 ``sahassiyÄ• {sahassiyo (Ce Ee) } imÄ• gÄ• thÄ• , nahimÄ• {na imÄ• , (Ce
satÄ• rahÄ• .

cattÄ• ri tvaá¹ƒ sahassÄ• ni, khippaá¹ƒ gaá¹‡hÄ• hi brÄ• hmaá¹‡aâ€™â€™ ||

416__._ á¹• 21 ``Ä• sÄ«tiyÄ• nÄ• vutiyÄ• {asÄ«tiyÄ• navutiyÄ• (Ee) } ca gÄ• thÄ• , satÄ•
{bhaveyyu (Ce Se Ee) } gÄ• thÄ• .

paccattameva sutasoma jÄ• nahi, sahassiyÄ• nÄ• ma kÄ• atthi {sahassiyo nÄ• ma idhatth

417__._ á¹• 21 ``icchÄ• mi vohaá¹ƒ sutavuddhimattano, santoti maá¹ƒ {santo mamaá¹ƒ (Se
Katthaci) } sappurisÄ• bhajeyyuá¹ƒ.

ahaá¹ƒ savantÄ«hi mahodadhÄ«va, na hi tÄ• ta tappÄ• mi subhÄ• sitena ||

418__._ á¹• 21 ``aggi \Ne II 96/ yathÄ• tiá¹‡akaá¹-á¹-haá¹ƒ dahanto, na tappatÄ« sÄ• garov
} nadÄ«hi.

evampi te paá¹‡á¸• itÄ• rÄ• jaseá¹-á¹-ha, sutvÄ• na tappanti subhÄ• sitena ||

419__._ á¹• 21 ``sakassa dÄ• sassa yadÄ• suá¹‡omi, gÄ• thaá¹ƒ ahaá¹ƒ atthavatiá¹ƒ {gÄ•
Ee) } janinda.

tameva sakkacca nisÄ• mayÄ• mi, na \Se II 138/ hi tÄ• ta dhammesu mamatthi tittiâ€™â€™

420__._ á¹• 21 ``idaá¹ƒ \Be II 138/ te raá¹-á¹-haá¹ƒ sadhanaá¹ƒ sayoggaá¹ƒ, sakÄ• yuraá¹ƒ

kiá¹ƒ kÄ• mahetu paribhÄ• sasimaá¹ƒ {bhÄ• sase maá¹ƒ (Ce Se Ee) }, gacchÄ• mahaá¹ƒ p
{porisÄ• dassa kante (Ce Ee), porisÄ• dassupante (Katthaci) } ||

421__._ á¹• 21 ``attÄ• nurakkhÄ• ya bhavanti hete, hatthÄ• rohÄ• rathikÄ• pattikÄ• ca.

assÄ• ruhÄ• {assÄ• rohÄ• (Se Ee) } ye ca dhanuggahÄ• se, senaá¹ƒ payuÃ±jÄ• ma hanÄ

422__._ á¹• 21 ``sudukkaraá¹ƒ porisÄ• do akÄ• si, jÄ«vaá¹ƒ gahetvÄ• na avassajÄ« maá¹ƒ

taá¹ƒ tÄ• disaá¹ƒ pubbakiccaá¹ƒ saranto, dubbhe ahaá¹ƒ tassa kathaá¹ƒ janindaâ€™â€™ ||

423__._ á¹• 21 ``vanditvÄ• so pitaraá¹ƒ mÄ• taraÃ±ca, anusÄ• setvÄ• negamaÃ±ca balaÃ

saccavÄ• dÄ« saccÄ• nurakkhamÄ• no, agamÄ• si so yattha porisÄ• doâ€™â€™ ||

424__._ á¹• 21 ``kato mayÄ• saá¹…karo brÄ• hmaá¹‡ena, raá¹-á¹-he sake issariye á¹-hiten

taá¹ƒ saá¹…karaá¹ƒ brÄ• hmaá¹‡asappadÄ• ya, saccÄ• nurakkhÄ« \Se II 139/ punarÄ• gat

yajassu yaÃ±Ã±aá¹ƒ khÄ• da maá¹ƒ porisÄ• daâ€™â€™ ||

425__._ á¹• 21 ``na hÄ• yate khÄ• ditaá¹ƒ {khÄ• dituá¹ƒ (Ce Se Ee) } mayhaá¹ƒ pacchÄ• , d
sadhÅ«mikÄ• va {sadhÅ«makÄ• ca (Se) }.

niddhÅ«make pacitaá¹ƒ sÄ• dhupakkaá¹ƒ, suá¹‡oma {suá¹‡omi (Ce), suá¹‡Ä• ma (Ee) } gÄ
||

426__._ á¹• 21 ``adhammiko \Be II 139/ tvaá¹ƒ porisÄ• dakÄ• si {porisÄ• damakÄ• si (Katth
bhaá¹-á¹-ho udarassa hetu.

dhammaÃ±cimÄ• abhivadanti gÄ• thÄ• , dhammo ca adhammo ca kuhiá¹ƒ sameti ||

427__._ á¹• 21 ``adhammikassa luddassa, niccaá¹ƒ lohitapÄ• á¹‡ino.

natthi saccaá¹ƒ kuto dhammo, kiá¹ƒ sutena karissasiâ€™â€™ ||

428__._ á¹• 21 ``yo maá¹ƒsahetu migavaá¹ƒ careyya, yo vÄ• hane purisamattahetu.

ubhopi te pecca samÄ• bhavanti, kasmÄ• no {kasmÄ• nu (Katthaci) } adhammikaá¹ƒ brÅ«

429__._ á¹• 21 ``paÃ±ca paÃ±canakhÄ• bhakkhÄ• , khattiyena pajÄ• natÄ• .

abhakkhaá¹ƒ rÄ• ja bhakkhesi, tasmÄ• adhammiko tuvaá¹ƒâ€™â€™ ||

430__._ á¹• 21 ``mutto tuvaá¹ƒ porisÄ• dassa hatthÄ• , gantvÄ• sakaá¹ƒ mandiraá¹ƒ kÄ• m

amittahatthaá¹ƒ \Se II 140/ punarÄ• gatosi, na khattadhamme kusalosi rÄ• jaâ€™â€™ ||

431__._ á¹• 21 ``ye \Ne II 97/ khattadhamme kusalÄ• bhavanti, pÄ• yena te nerayikÄ• bha

tasmÄ• ahaá¹ƒ khattadhammaá¹ƒ pahÄ• ya, saccÄ• nurakkhÄ« punarÄ• gatosmi.

yajassu yaÃ±Ã±aá¹ƒ khÄ• da maá¹ƒ porisÄ• daâ€™â€™ ||

432__._ á¹• 21 ``pÄ• sÄ• davÄ• sÄ• pathavÄ«gavassÄ• , kÄ• mitthiyo kÄ• sikacandanaÃ±

sabbaá¹ƒ tahiá¹ƒ labhasi {labbhati (Ee) } sÄ• mitÄ• ya, saccena kiá¹ƒ passasi Ä• nisaá¹ƒsaá

433__._ á¹• 21 ``ye \Be II 140/ kecime atthi rasÄ• pathabyÄ• , saccaá¹ƒ tesaá¹ƒ sÄ• dhutar

sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, taranti jÄ• timaraá¹‡assa pÄ• raá¹ƒâ€™â€™

434__._ á¹• 21 ``mutto tuvaá¹ƒ porisÄ• dassa hatthÄ• , gantvÄ• sakaá¹ƒ mandiraá¹ƒ kÄ• m

amittahatthaá¹ƒ punarÄ• gatosi, na hi nÅ«na te maraá¹‡abhayaá¹ƒ janinda.

alÄ«nacitto asi {caâ€™ si (Ce Se Ee) } saccavÄ• dÄ«â€™â€™ ||

435__._ á¹• 21 ``katÄ• \Se II 141/ me kalyÄ• á¹‡Ä• anekarÅ«pÄ• , yaÃ±Ã±Ä• yiá¹-á¹-hÄ•

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

436__._ á¹• 21 ``katÄ• me kalyÄ• á¹‡Ä• anekarÅ«pÄ• , yaÃ±Ã±Ä• yiá¹-á¹-hÄ• ye vipulÄ•

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada {khÄ• da (Ce Se Ee) }

437__._ á¹• 21 ``pitÄ• ca mÄ• tÄ• ca upaá¹-á¹-hitÄ• me, dhammena me issariyaá¹ƒ pasat

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

438__._ á¹• 21 ``pitÄ• ca mÄ• tÄ• ca upaá¹-á¹-hitÄ• me, dhammena me issariyaá¹ƒ pasat

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ porisÄ• da ||

439__._ á¹• 21 ``Ã±Ä• tÄ«su \Se II 142/ mittesu katÄ• me kÄ• rÄ• {katÅ«pakÄ• ro (Se Kat
issariyaá¹ƒ pasatthaá¹ƒ.

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

440__._ á¹• 21 ``Ã±Ä• tÄ«suá¹ƒ \Be II 141/ mittesu katÄ• me kÄ• rÄ• , dhammena me issa

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ porisÄ• da ||

441__._ á¹• 21 ``dinnaá¹ƒ me dÄ• naá¹ƒ bahudhÄ• bahÅ«naá¹ƒ, santappitÄ• samaá¹‡abr

visodhito paralokassa maggo, dhamme á¹-hito ko maraá¹‡assa bhÄ• ye ||

442__._ á¹• 21 ``dinnaá¹ƒ me dÄ• naá¹ƒ bahudhÄ• bahÅ«naá¹ƒ, santappitÄ• samaá¹‡abr

anÄ• nutappaá¹ƒ paralokaá¹ƒ gamissaá¹ƒ, yajassu yaÃ±Ã±aá¹ƒ ada maá¹ƒ porisÄ• daâ€™

443__._ á¹• 21 ``visaá¹ƒ pajÄ• naá¹ƒ puriso adeyya, Ä• sÄ«visaá¹ƒ jalitamuggatejaá¹ƒ.

muddhÄ• pi tassa viphaleyya {vipateyya (Ce Ee) } sattadhÄ• , yo tÄ• disaá¹ƒ saccavÄ• diá¹

444__._ á¹• 21 ``sutvÄ• dhammaá¹ƒ vijÄ• nanti, narÄ• kalyÄ• á¹‡apÄ• pakaá¹ƒ.

api gÄ• thÄ• suá¹‡itvÄ• na, dhamme me ramate {ramatÄ« (Ce Ee) } manoâ€™â€™ ||

445__._ á¹• 21 ``sakideva \Ne II 98/ mahÄ• rÄ• ja {sutasoma (Ce Ee) }, sabbhi hoti samÄ• g

sÄ• naá¹ƒ saá¹…gati pÄ• leti, nÄ• sabbhi bahusaá¹…gamo ||

446__._ á¹• 21 ``sabbhireva \Se II 143/ samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

447__._ á¹• 21 ``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• , atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti, santo have sabbhi pavedayanti ||

448__._ á¹• 21 ``nabhaÃ±caá¹ƒ \Be II 142/ dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ samuddas

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo {dhammaá¹ƒ (Ce Ee) } asataÃ±ca rÄ• ja

449__._ á¹• 21 ``gÄ• thÄ• imÄ• atthavatÄ« subyaÃ±janÄ• , subhÄ• sitÄ• tuyha janinda su

Ä• nandi vitto sumano patÄ«to, cattÄ• ri te samma vare dadÄ• miâ€™â€™ ||

450__._ á¹• 21 ``yo nattano maraá¹‡aá¹ƒ bujjhasi tuvaá¹ƒ {bujjhase tvaá¹ƒ (Ce Ee), bujjhas
hitÄ• hitaá¹ƒ vinipÄ• taÃ±ca saggaá¹ƒ.

giddho rase duccarite niviá¹-á¹-ho, kiá¹ƒ tvaá¹ƒ varaá¹ƒ dassasi pÄ• padhamma ||

451__._ á¹• 21 ``ahaÃ±ca taá¹ƒ dehi varanti vajjaá¹ƒ, tvaÃ±cÄ• pi datvÄ• na avÄ• kareyya.

sandiá¹-á¹-hikaá¹ƒ \Se II 144/ kalahamimaá¹ƒ vivÄ• daá¹ƒ, ko paá¹‡á¸• ito jÄ• namupabbaje

452__._ á¹• 21 ``na taá¹ƒ varaá¹ƒ arahati jantu dÄ• tuá¹ƒ, yaá¹ƒ vÄ• pi datvÄ• na avÄ• kare

varassu samma avikampamÄ• no, pÄ• á¹‡aá¹ƒ cajitvÄ• napi dassamevaâ€™â€™ ||

453__._ á¹• 21 ``ariyassa ariyena sameti sakhyaá¹ƒ {sakkhi (Ce Se Ee) }, paÃ±Ã±assa paÃ

passeyya taá¹ƒ vassasataá¹ƒ arogaá¹ƒ {Ä• rogyaá¹ƒ (Katthaci) }, etaá¹ƒ varÄ• naá¹ƒ paá¹-h

454__._ á¹• 21 ``ariyassa ariyena sameti sakhyaá¹ƒ, paÃ±Ã±assa paÃ±Ã±Ä• á¹‡avatÄ• sa

passÄ• si maá¹ƒ vassasataá¹ƒ arogaá¹ƒ, etaá¹ƒ varÄ• naá¹ƒ paá¹-hamaá¹ƒ dadÄ• miâ€™â

455__._ á¹• 21 ``ye \Be II 143/ khattiyÄ• se idha bhÅ«mipÄ• lÄ• , muddhÄ• bhisittÄ• katan

na tÄ• dise bhÅ«mipatÄ« adesi, etaá¹ƒ varÄ• naá¹ƒ dutiyaá¹ƒ varÄ• miâ€™â€™ ||

456__._ á¹• 21 ``ye khattiyÄ• se idha bhÅ«mipÄ• lÄ• , muddhÄ• bhisittÄ• katanÄ• madhey

na \Se II 145/ tÄ• dise bhÅ«mipatÄ« ademi, etaá¹ƒ varÄ• naá¹ƒ dutiyaá¹ƒ dadÄ• miâ€™â€™

457__._ á¹• 21 ``parosataá¹ƒ khattiyÄ• te gahitÄ• , talÄ• vutÄ• assumukhÄ• rudantÄ• .

sake te raá¹-á¹-he paá¹-ipÄ• dayÄ• hi, etaá¹ƒ varÄ• naá¹ƒ tatiyaá¹ƒ varÄ• miâ€™â€™ ||

458__._ á¹• 21 ``parosataá¹ƒ khattiyÄ• me gahitÄ• , talÄ• vutÄ• assumukhÄ• rudantÄ• .

sake te raá¹-á¹-he paá¹-ipÄ• dayÄ• mi {sakena raá¹-á¹-hena paá¹-ipÄ• dayÄ• mi te (Ce) }, e
tatiyaá¹ƒ dadÄ• miâ€™â€™ ||

459__._ á¹• 21 ``chiddaá¹ƒ te raá¹-á¹-haá¹ƒ byathitÄ• {byathitaá¹ƒ (Ce), byÄ• dhitaá¹ƒ (Ee)
narÄ• leá¹‡amanuppaviá¹-á¹-hÄ• .

manussamaá¹ƒsaá¹ƒ viramehi {viramÄ• hi (Se) } rÄ• ja, etaá¹ƒ varÄ• naá¹ƒ catutthaá¹ƒ var

460__._ á¹• 21 ``addhÄ• \Ne II 99/ hi so bhakkho mama {mamaá¹ƒ (Ce Se Ee) } manÄ• po
(Ee) } vanaá¹ƒ paviá¹-á¹-ho.

sohaá¹ƒ kathaá¹ƒ etto upÄ• rameyyaá¹ƒ, aÃ±Ã±aá¹ƒ varÄ• naá¹ƒ catutthaá¹ƒ varassuâ€™â

461__._ á¹• 21 ``naá¹ƒ \Be II 144/ ve piyaá¹ƒ meti janinda tÄ• diso, attaá¹ƒ niraá¹ƒkacca {ni
Ee) } piyÄ• ni sevati.

attÄ• va \Se II 146/ seyyo paramÄ• ca {paramÄ• va (bahÅ«su) J I 6.81 saá¹ƒsandetabbaá¹
ocitatthena {ocitattena (Katthaci) } pacchÄ• â€™â€™ ||

462__._ á¹• 21 ``piyaá¹ƒ me mÄ• nusaá¹ƒ maá¹ƒsaá¹ƒ, sutasoma vijÄ• nahi.

namhi sakkÄ• {namhi sakko (Ce Ee) } nivÄ• retuá¹ƒ, aÃ±Ã±aá¹ƒ {aÃ±Ã±aá¹ƒ tuvaá¹ƒ (Ce S
varassuâ€™â€™ ||

463__._ á¹• 21 ``yo ve piyaá¹ƒ meti piyÄ• nurakkhÄ« {piyÄ• nukaá¹…khÄ« (Ce Ee) }, attaá¹
sevati.

soá¹‡á¸• ova pitvÄ• visamissapÄ• naá¹ƒ {pÄ«tvana visassa thÄ• laá¹ƒ (Ce Ee), pitvÄ• visa
Katthaci) }, teneva so hoti dukkhÄ« parattha ||

464__._ á¹• 21 ``yo cÄ«dha saá¹…khÄ• ya piyÄ• ni hitvÄ• , kicchenapi sevati ariyadhamme

dukkhitova pitvÄ• na yathosadhÄ• ni, teneva so hoti sukhÄ« paratthaâ€™â€™ ||

465__._ á¹• 21 ``ohÄ• yahaá¹ƒ pitaraá¹ƒ mÄ• taraÃ±ca, manÄ• piye kÄ• maguá¹‡e ca {kÄ•
paÃ±ca.

etassa hetumhi vanaá¹ƒ paviá¹-á¹-ho, taá¹ƒ te varaá¹ƒ kinti mahaá¹ƒ dadÄ• miâ€™â€™ ||

466__._ á¹• 21 ``na paá¹‡á¸• itÄ• diguá¹‡amÄ• hu vÄ• kyaá¹ƒ, saccappaá¹-iÃ±Ã±Ä• va bha

varassu samma iti maá¹ƒ avoca, iccabravÄ« tvaá¹ƒ na hi te sametiâ€™â€™ ||

467__._ á¹• 21 ``apuÃ±Ã±alÄ• bhaá¹ƒ \Se II 147/ ayasaá¹ƒ akittiá¹ƒ, pÄ• paá¹ƒ bahuá¹ƒ du

manussamaá¹ƒsassa kate {bhavo (Se Katthaci) } upÄ• gÄ• , taá¹ƒ te varaá¹ƒ kinti mahaá¹ƒ

468__._ á¹• 21 ``naá¹ƒ \Be II 145/ taá¹ƒ varaá¹ƒ arahati jantu dÄ• tuá¹ƒ, yaá¹ƒ vÄ• pi datvÄ•

varassu samma avikampamÄ• no, pÄ• á¹‡aá¹ƒ cajitvÄ• napi dassamevaâ€™â€™ ||

469__._ á¹• 21 ``pÄ• á¹‡aá¹ƒ cajanti santo nÄ• pi dhammaá¹ƒ, saccappaá¹-iÃ±Ã±Ä• va bha

datvÄ• varaá¹ƒ khippamavÄ• karohi, etena sampajja surÄ• jaseá¹-á¹-ha ||

470__._ á¹• 21 ``caje dhanaá¹ƒ {dhanaá¹ƒ caje (Ce) } aá¹…gavarassa hetu {yo pana aá¹…g
aá¹…gaá¹ƒ caje jÄ«vitaá¹ƒ rakkhamÄ• no.

aá¹…gaá¹ƒ dhanaá¹ƒ jÄ«vitaÃ±cÄ• pi sabbaá¹ƒ, caje naro dhammamanussarantoâ€™â€™

471__._ á¹• 21 ``yasmÄ• hi dhammaá¹ƒ puriso vijaÃ±Ã±Ä• , ye cassa kaá¹…khaá¹ƒ vinaya

taá¹ƒ hissa dÄ«paÃ±ca parÄ• yaá¹‡aÃ±ca, na \Se II 148/ tena mittiá¹ƒ jirayetha {jarayetha (

472__._ á¹• 21 ``addhÄ• hi so bhakkho mama manÄ• po, etassa hetumhi vanaá¹ƒ paviá¹-á

sace ca maá¹ƒ yÄ• casi etamatthaá¹ƒ, etampi te samma varaá¹ƒ dadÄ• mi ||

473__._ á¹• 21 ``satthÄ• ca me hosi sakhÄ• ca mesi, vacanampi te samma ahaá¹ƒ akÄ• s

tuvampi {tvaá¹ƒpi (Se Katthaci) } me samma karohi vÄ• kyaá¹ƒ, ubhopi gantvÄ• na pamocay

474__._ á¹• 21 ``satthÄ• ca te homi sakhÄ• ca tyamhi, vacanampi me samma tuvaá¹ƒ akÄ

ahampi te samma karomi vÄ• kyaá¹ƒ, ubhopi gantvÄ• na pamocayÄ• maâ€™â€™ ||

475__._ á¹• 21 ``kammÄ• sapÄ• denaá¹ƒ \Ne II 100/ \Be II 146/ viheá¹-hitattha {viheá¹-hitan
talÄ• vutÄ• assumukhÄ• rudantÄ• .

na jÄ• tu dubbhetha imassa raÃ±Ã±o, saccappaá¹-iÃ±Ã±aá¹ƒ \Se II 149/ me paá¹-issuá¹‡Ä•

476__._ á¹• 21 ``kammÄ• sapÄ• dena viheá¹-hitamhÄ• , talÄ• vutÄ• assumukhÄ• rudantÄ

na jÄ• tu dubbhema imassa raÃ±Ã±o, saccappaá¹-iÃ±Ã±aá¹ƒ te paá¹-issuá¹‡Ä• maâ€™â€™

477__._ á¹• 21 ``yathÄ• pitÄ• vÄ• atha vÄ• pi mÄ• tÄ• , anukampakÄ• atthakÄ• mÄ• pa

evameva vo {evameva (Ce), evampi vo (Se) } hotu ayaÃ±ca rÄ• jÄ• , tumhe ca vo hotha yat

478__._ á¹• 21 ``yathÄ• pitÄ• vÄ• atha vÄ• pi mÄ• tÄ• , anukampakÄ• atthakÄ• mÄ• pa

evameva no hotu {evampi no (Se) } ayaÃ±ca rÄ• jÄ• , mayampi hessÄ• ma yatheva {tathev

479__._ á¹• 21 ``catuppadaá¹ƒ sakuá¹‡aÃ±cÄ• pi maá¹ƒsaá¹ƒ, sÅ«dehi randhaá¹ƒ sukataá

sudhaá¹ƒva indo paribhuÃ±jiyÄ• na, hitvÄ• katheko ramasÄ« araÃ±Ã±e ||

480__._ á¹• 21 ``tÄ• khattiyÄ• vallivilÄ• kamajjhÄ• , alaá¹…katÄ• samparivÄ• rayitvÄ• .

indaá¹ƒva devesu pamodayiá¹ƒsu, hitvÄ• \Se II 150/ katheko ramasÄ« araÃ±Ã±e ||

481__._ á¹• 21 ``tambÅ«padhÄ• ne bahugoá¹‡akamhi, subhamhi {sucimhi (Ce Ee) } sabbas
(Ce Ee), laá¹…gate (Se) }.

seyyassa {sayanassa (Ce Se Ee Katthaci) } majjhamhi sukhaá¹ƒ sayitvÄ• , hitvÄ• katheko r

482__._ á¹• 21 ``pÄ• á¹‡issaraá¹ƒ \Be II 147/ kumbhathÅ«á¹‡aá¹ƒ nisÄ«the, athopi ve nippu

bahuá¹ƒ sugÄ«taÃ±ca suvÄ• ditaÃ±ca, hitvÄ• katheko ramasÄ« araÃ±Ã±e ||

483__._ á¹• 21 ``uyyÄ• nasampannaá¹ƒ pahÅ«tamÄ• lyaá¹ƒ, migÄ• jinÅ«petapuraá¹ƒ {migÄ
surammaá¹ƒ.

hayehi nÄ• gehi rathehupetaá¹ƒ, hitvÄ• katheko ramasÄ« araÃ±Ã±eâ€™â€™ ||

484__._ á¹• 21 ``kÄ• á¸·apakkhe yathÄ• cando, hÄ• yateva suve suve.

kÄ• á¸·apakkhÅ«pamo rÄ• ja, asataá¹ƒ hoti samÄ• gamo ||

485__._ á¹• 21 ``yathÄ• haá¹ƒ {yathÄ• (Ce) } rasakamÄ• gamma, sÅ«daá¹ƒ kÄ• purisÄ• dh
purisÄ• dhamaá¹ƒ (Ce Ee) }.

akÄ• siá¹ƒ pÄ• pakaá¹ƒ kammaá¹ƒ, yena gacchÄ• mi duggatiá¹ƒ ||

486__._ á¹• 21 ``sukkapakkhe yathÄ• cando, vaá¸• á¸• hateva suve suve.

sukkapakkhÅ«pamo rÄ• ja, sataá¹ƒ hoti samÄ• gamo ||

487__._ á¹• 21 ``yathÄ• haá¹ƒ tuvamÄ• gamma, sutasoma vijÄ• nahi.

kÄ• hÄ• mi kusalaá¹ƒ kammaá¹ƒ, yena gacchÄ• mi suggatiá¹ƒ ||

488__._ á¹• 21 ``thale yathÄ• vÄ• ri janinda vuá¹-á¹-haá¹ƒ {vaá¹-á¹-aá¹ƒ (Ce Ee) }, anaddha
ciraá¹-á¹-hitÄ«kaá¹ƒ.

evampi \Se II 151/ hoti asataá¹ƒ samÄ• gamo, anaddhaneyyo udakaá¹ƒ thaleva ||

489__._ á¹• 21 ``sare yathÄ• vÄ• ri janinda vuá¹-á¹-haá¹ƒ, ciraá¹-á¹-hitÄ«kaá¹ƒ naravÄ«ras
{naraviriyaseá¹-á¹-ha (Ce Ee) }.

evampi ve {evampi me (Se), evampi ce (Ee Katthaci) } hoti sataá¹ƒ samÄ• gamo, ciraá¹-á¹-h
{ciraá¹-á¹-hitikaá¹ƒ (Katthaci) } udakaá¹ƒ sareva ||

490__._ á¹• 21 ``abyÄ• yiko \Ne II 101/ \Be II 148/ hoti sataá¹ƒ samÄ• gamo, yÄ• vampi tiá¹

khippaÃ±hi veti asataá¹ƒ samÄ• gamo, tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€

491__._ á¹• 21 ``na so rÄ• jÄ• yo {rÄ• jÄ• na so yo (Katthaci) } ajeyyaá¹ƒ jinÄ• ti, na so sa
jinÄ• ti.

na sÄ• bhariyÄ• yÄ• patino na vibheti, na te puttÄ• {puttÄ• na te (Katthaci) } ye na bhara

492__._ á¹• 21 ``na sÄ• sabhÄ• yattha na santi santo, na te santo {santo na te (Katthaci) }
dhammaá¹ƒ.

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, dhammaá¹ƒ bhaá¹‡antÄ• va bhavanti santo ||

493__._ á¹• 21 ``nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaá¹ƒ.

bhÄ• samÄ• naÃ±ca jÄ• nanti, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

494__._ á¹• 21 ``bhÄ• saye \Se II 152/ jotaye dhammaá¹ƒ, paggaá¹‡he isinaá¹ƒ dhajaá¹ƒ.

subhÄ• sitaddhajÄ• isayo, dhammo hi isinaá¹ƒ dhajoâ€™â€™ ti ||

mahÄ• sutasomajÄ• takaá¹ƒ paÃ±camaá¹ƒ.

asÄ«tinipÄ• taá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

sumukho pana haá¹ƒsavaro ca mahÄ• , sudhabhojaniko ca paro pavaro.

sakuá¹‡Ä• ladijÄ• dhipativhayano, sutasomavaruttamasavhayanoti ||

22. mahÄ• nipÄ• to

á¹• 03 538. mÅ«gapakkhajÄ• takaá¹ƒ (1)

1__._ á¹• 21 ``mÄ• \Se II 153/ \Ne II 102/ \Be II 149/ paá¹‡á¸• iccayaá¹ƒ {paá¹‡á¸• itiyaá¹ƒ (
paá¹‡á¸• icciyaá¹ƒ (Ee) } vibhÄ• vaya, bÄ• lamato bhava sabbapÄ• á¹‡inaá¹ƒ.

sabbo taá¹ƒ jano ocinÄ• yatu, evaá¹ƒ tava attho bhavissatiâ€™â€™ ||

2__._ á¹• 21 ``karomi te taá¹ƒ vacanaá¹ƒ, yaá¹ƒ maá¹ƒ bhaá¹‡asi devate.

atthakÄ• mÄ• si me amma, hitakÄ• mÄ• si devateâ€™â€™ ||

3__._ á¹• 21 ``kiá¹ƒ nu santaramÄ• nova, kÄ• suá¹ƒ khaá¹‡asi sÄ• rathi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ kÄ• suyÄ• karissasiâ€™â€™ ||

4__._ á¹• 21 ``raÃ±Ã±o mÅ«go ca pakkho ca, putto jÄ• to acetaso.

somhi raÃ±Ã±Ä• samajjhiá¹-á¹-ho, puttaá¹ƒ me nikhaá¹‡aá¹ƒ vaneâ€™â€™ ||

5__._ á¹• 21 ``na badhiro na mÅ«gosmi, na pakkho na ca vÄ«kalo {napi paá¹…gulo (Ce Ee)

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vaneâ€™â€™ ||

6__._ á¹• 21 ``Å«rÅ« bÄ• huá¹ƒ {bÄ• hÅ« (Ce Katthaci) } ca me passa, bhÄ• sitaÃ±ca suá¹‡

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vaneâ€™â€™ ||

7__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu {Ä• du (Ce), Ä• dÅ« (Se) } sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

8__._ á¹• 21 ``namhi devo na gandhabbo, nÄ• pi sakko purindado.

kÄ• siraÃ±Ã±o ahaá¹ƒ putto, yaá¹ƒ kÄ• suyÄ• nikhaÃ±Ã±asi {nighaÃ±Ã±asi (Ce Ee), nikha

9__._ á¹• 21 ``tassa \Se II 154/ raÃ±Ã±o ahaá¹ƒ putto, yaá¹ƒ tvaá¹ƒ sammÅ«pajÄ«vasi {sam

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane ||

10__._ á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho {mittadÅ«bho (Ce Ee) } hi pÄ• pako ||

11__._ á¹• 21 ``yathÄ• \Be II 150/ rukkho tathÄ• rÄ• jÄ• , yathÄ• sÄ• khÄ• tathÄ• ahaá¹ƒ

yathÄ• chÄ• yÅ«pago poso, evaá¹ƒ tvamasi sÄ• rathi.

adhammaá¹ƒ sÄ• rathi kayirÄ• , maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane ||

12__._ á¹• 21 ``pahÅ«tabhakkho \Ne II 103/ {bahuttabhakkho (Katthaci) } bhavati, vippavuá
(Ce Ee), vippamutto (Katthaci) } sakaá¹ƒ {sakÄ• (Ce Ee) } gharÄ• .

bahÅ« naá¹ƒ upajÄ«vanti, yo mittÄ• naá¹ƒ na dubbhati ||

13__._ á¹• 21 ``yaá¹ƒ yaá¹ƒ janapadaá¹ƒ yÄ• ti, nigame rÄ• jadhÄ• niyo.

sabbattha pÅ«jito hoti, yo mittÄ• naá¹ƒ na dubbhati ||

14__._ á¹• 21 ``nÄ• ssa corÄ• pasÄ• hanti {pasahanti (Ce Se Ee) }, nÄ• timaÃ±Ã±anti khat
khattiyo (Ce Se Ee) }.

sabbe amitte tarati, yo mittÄ• naá¹ƒ na dubbhati ||

15__._ á¹• 21 ``akkuddho sagharaá¹ƒ eti, sabhÄ• yaá¹ƒ {sabhÄ• ya (Ce Se Ee) } paá¹-inan

Ã±Ä• tÄ«naá¹ƒ uttamo hoti, yo mittÄ• naá¹ƒ na dubbhati ||

16__._ á¹• 21 ``sakkatvÄ• sakkato hoti, garu hoti sagÄ• ravo {garuko hoti gÄ• ravo (Kattha

vaá¹‡á¹‡akittibhato hoti, yo mittÄ• naá¹ƒ na dubbhati ||

17__._ á¹• 21 ``pÅ«jako labhate pÅ«jaá¹ƒ, vandako paá¹-ivandanaá¹ƒ.

yaso kittiÃ±ca pappoti, yo mittÄ• naá¹ƒ na dubbhati ||

18__._ á¹• 21 ``aggi yathÄ• pajjalati, devatÄ• va virocati.

siriyÄ• \Se II 155/ ajahito hoti, yo mittÄ• naá¹ƒ na dubbhati ||

19__._ á¹• 21 ``gÄ• vo tassa pajÄ• yanti, khette vuttaá¹ƒ virÅ«hati.

vuttÄ• naá¹ƒ phalamasnÄ• ti, yo mittÄ• naá¹ƒ na dubbhati ||

20__._ á¹• 21 ``darito pabbatÄ• to vÄ• , rukkhato patito naro.

cuto patiá¹-á¹-haá¹ƒ labhati, yo mittÄ• naá¹ƒ na dubbhati ||

21__._ á¹• 21 ``virÅ«á¸·hamÅ«lasantÄ• naá¹ƒ, nigrodhamiva mÄ• luto.

amittÄ• nappasÄ• hanti, yo mittÄ• naá¹ƒ na dubbhatiâ€™â€™ ||

22__._ á¹• 21 ``ehi taá¹ƒ paá¹-inessÄ• mi, rÄ• japutta sakaá¹ƒ gharaá¹ƒ.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasiâ€™â€™ ||

23__._ á¹• 21 ``alaá¹ƒ \Be II 151/ me tena rajjena, Ã±Ä• takehi {Ã±Ä• takena (Se Katthaci) }

yaá¹ƒ me adhammacariyÄ• ya, rajjaá¹ƒ labbhetha sÄ• rathiâ€™â€™ ||

24__._ á¹• 21 ``puá¹‡á¹‡apattaá¹ƒ maá¹ƒ lÄ• bhehi {palÄ• bhehi (Ce Ee) }, rÄ• japutta ito ga

pitÄ• mÄ• tÄ• ca me dajjuá¹ƒ, rÄ• japutta tayÄ« gate ||

25__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

tepi attamanÄ• dajjuá¹ƒ, rÄ• japutta tayÄ« gate ||

26__._ á¹• 21 ``hatthÄ• rohÄ• {hatthÄ• rÅ«hÄ• (Ce Ee) evamuparipi} anÄ«kaá¹-á¹-hÄ• , ra

tepi attamanÄ• dajjuá¹ƒ {tepi dajjuá¹ƒ patÄ«tÄ• me (Ce Ee) }, rÄ• japutta tayÄ« gate ||

27__._ á¹• 21 ``bahudhaÃ±Ã±Ä• \Ne II 104/ jÄ• napadÄ• {bahÅ« jÄ• napadÄ• caÃ±Ã±e (
(Ee) }, negamÄ• ca samÄ• gatÄ• .

upÄ• yanÄ• ni me dajjuá¹ƒ, rÄ• japutta tayÄ« gateâ€™â€™ ||

28__._ á¹• 21 ``pitu mÄ• tu cahaá¹ƒ catto, raá¹-á¹-hassa nigamassa ca.

atho \Se II 156/ sabbakumÄ• rÄ• naá¹ƒ, natthi mayhaá¹ƒ sakaá¹ƒ gharaá¹ƒ ||

29__._ á¹• 21 ``anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• , saÃ±catto pitarÄ• mahaá¹ƒ.

ekoraÃ±Ã±e pabbajito, na kÄ• me abhipatthaye ||

30__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi sÄ• rathi ||

31__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, sammadattho vipaccati.

vipakkabrahmacariyosmi, nikkhanto akutobhayoâ€™â€™ ||

32__._ á¹• 21 ``evaá¹ƒ vaggukatho santo, visaá¹-á¹-havacano casi {ca so (Se Katthaci) }.

kasmÄ• pitu ca mÄ• tucca, santike na bhaá¹‡Ä« tadÄ• â€™â€™ ||

33__._ á¹• 21 ``nÄ• haá¹ƒ asandhitÄ• {asatthitÄ• (Ce) } pakkho, na badhiro asotatÄ• .

nÄ• haá¹ƒ ajivhatÄ• mÅ«go, mÄ• maá¹ƒ mÅ«gamadhÄ• rayi {mÅ«go adhÄ• rayi (Ce) } ||

34__._ á¹• 21 ``purimaá¹ƒ sarÄ• mahaá¹ƒ jÄ• tiá¹ƒ, yattha rajjamakÄ• rayiá¹ƒ.

kÄ• rayitvÄ• tahiá¹ƒ rajjaá¹ƒ, pÄ• patthaá¹ƒ nirayaá¹ƒ bhusaá¹ƒ ||

35__._ á¹• 21 ``vÄ«satiÃ±ceva \Be II 152/ vassÄ• ni, tahiá¹ƒ rajjamakÄ• rayiá¹ƒ.

asÄ«tivassasahassÄ• ni, nirayamhi apaccisaá¹ƒ {apaccasiá¹ƒ (Se), apaccayiá¹ƒ (Ee) } ||

36__._ á¹• 21 ``tassa rajjassahaá¹ƒ bhÄ«to, mÄ• maá¹ƒ rajjÄ• bhisecayuá¹ƒ {rajjebhisecay

tasmÄ• pitu ca mÄ• tucca, santike na bhaá¹‡iá¹ƒ tadÄ• ||

37__._ á¹• 21 ``ucchaá¹…ge maá¹ƒ nisÄ• detvÄ• , pitÄ• atthÄ• nusÄ• sati.

ekaá¹ƒ hanatha bandhatha, ekaá¹ƒ khÄ• rÄ• patacchikaá¹ƒ {kharÄ• paticchakaá¹ƒ (Se), kha
(Katthaci) }.

ekaá¹ƒ sÅ«lasmiá¹ƒ uppetha {appetha (Ce), ubbetha (Se), accetha (Ee) }, iccassa manusÄ•

38__._ á¹• 21 ``tÄ• yÄ• haá¹ƒ \Se II 157/ {tassÄ• haá¹ƒ (Ce Ee) } pharusaá¹ƒ sutvÄ• , vÄ• c

amÅ«go mÅ«gavaá¹‡á¹‡ena, apakkho pakkhasammato.

sake muttakarÄ«sasmiá¹ƒ, acchÄ• haá¹ƒ sampariplutoâ€™â€™ ||

39__._ á¹• 21 ``kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ.

komaá¹ƒ {ko taá¹ƒ (Ce Ee) } jÄ«vitamÄ• gamma, veraá¹ƒ kayirÄ• tha kenaci ||

40__._ á¹• 21 ``paÃ±Ã±Ä• ya ca alÄ• bhena, dhammassa ca adassanÄ• .

komaá¹ƒ {ko taá¹ƒ (Ce Ee) } jÄ«vitamÄ• gamma, veraá¹ƒ kayirÄ• tha kenaci ||

41__._ á¹• 21 ``api \Ne II 105/ ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi sÄ• rathi ||

42__._ á¹• 21 ``api ataramÄ• nÄ• naá¹ƒ, sammadattho vipaccati.

vipakkabrahmacariyosmi, nikkhanto akutobhayoâ€™â€™ ||

43__._ á¹• 21 ``ahampi pabbajissÄ• mi, rÄ• japutta tavantike.

avhÄ• yassu {avhayassu (Ce Ee) } maá¹ƒ bhaddante, pabbajjÄ• mama ruccatiâ€™â€™ ||

44__._ á¹• 21 ``rathaá¹ƒ niyyÄ• dayitvÄ• na, anaá¹‡o ehi sÄ• rathi.

anaá¹‡assa hi pabbajjÄ• , etaá¹ƒ isÄ«hi vaá¹‡á¹‡itaá¹ƒâ€™â€™ ||

45__._ á¹• 21 ``yadeva tyÄ• haá¹ƒ vacanaá¹ƒ, akaraá¹ƒ bhaddamatthu te.

tadeva me tvaá¹ƒ vacanaá¹ƒ, yÄ• cito kattumarahasi ||

46__._ á¹• 21 ``idheva \Be II 153/ tÄ• va acchassu, yÄ• va rÄ• jÄ• namÄ• naye.

appeva te pitÄ• disvÄ• , patÄ«to sumano siyÄ• â€™â€™ ||

47__._ á¹• 21 ``karomi tetaá¹ƒ vacanaá¹ƒ, yaá¹ƒ maá¹ƒ bhaá¹‡asi sÄ• rathi.

ahampi \Se II 158/ daá¹-á¹-hukÄ• mosmi, pitaraá¹ƒ me idhÄ• gataá¹ƒ ||

48__._ á¹• 21 ``ehi samma nivattassu, kusalaá¹ƒ vajjÄ• si Ã±Ä• tinaá¹ƒ.

mÄ• taraá¹ƒ pitaraá¹ƒ mayhaá¹ƒ, vutto vajjÄ• si vandanaá¹ƒâ€™â€™ ||

49__._ á¹• 21 tassa pÄ• de gahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

sÄ• rathi rathamÄ• ruyha, rÄ• jadvÄ• raá¹ƒ upÄ• gami ||

50__._ á¹• 21 ``suÃ±Ã±aá¹ƒ mÄ• tÄ• rathaá¹ƒ disvÄ• , ekaá¹ƒ sÄ• rathimÄ• gataá¹ƒ.

assupuá¹‡á¹‡ehi nettehi, rodantÄ« naá¹ƒ udikkhati ||

51__._ á¹• 21 ``ayaá¹ƒ so sÄ• rathi eti, nihantvÄ• mama atrajaá¹ƒ.

nihato nÅ«na me putto, pathabyÄ• bhÅ«mivaá¸• á¸• hano ||

52__._ á¹• 21 ``amittÄ• nÅ«na nandanti, patÄ«tÄ• nÅ«na verino.

Ä• gataá¹ƒ sÄ• rathiá¹ƒ disvÄ• , nihantvÄ• mama atrajaá¹ƒ ||

53__._ á¹• 21 ``suÃ±Ã±aá¹ƒ mÄ• tÄ• rathaá¹ƒ disvÄ• , ekaá¹ƒ sÄ• rathimÄ• gataá¹ƒ.

assupuá¹‡á¹‡ehi nettehi, rodantÄ« paripucchi naá¹ƒ {rodantÄ« paripucchati (Ce Ee), rodant
(Se) } ||

54__._ á¹• 21 ``kinnu mÅ«go kiá¹ƒ nu pakkho, kinnu so vilapÄ« tadÄ• .

nihaÃ±Ã±amÄ• no bhÅ«miyÄ• , taá¹ƒ me akkhÄ• hi sÄ• rathi ||

55__._ á¹• 21 ``kathaá¹ƒ hatthehi pÄ• dehi, mÅ«gapakkho vivajjayi.

nihaÃ±Ã±amÄ• no bhÅ«miyÄ• , taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

56__._ á¹• 21 ``akkheyyaá¹ƒ \Ne II 106/ {akkhissaá¹ƒ (Ce Ee) } te ahaá¹ƒ ayye, dajjÄ• si ab

yaá¹ƒ me sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , rÄ• japuttassa santikeâ€™â€™ ||

57__._ á¹• 21 ``abhayaá¹ƒ samma te dammi, abhÄ«to bhaá¹‡a sÄ• rathi.

yaá¹ƒ \Se II 159/ te sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , rÄ• japuttassa santikeâ€™â€™ ||

58__._ á¹• 21 ``na so mÅ«go na so pakkho, visaá¹-á¹-havacano ca so.

rajjassa kira so bhÄ«to, akarÄ• {akarÄ« (Ce Ee) } Ä• laye bahÅ« ||

59__._ á¹• 21 ``purimaá¹ƒ \Be II 154/ sarati so jÄ• tiá¹ƒ, yattha rajjamakÄ• rayi.

kÄ• rayitvÄ• tahiá¹ƒ rajjaá¹ƒ, pÄ• pattha nirayaá¹ƒ bhusaá¹ƒ ||

60__._ á¹• 21 ``vÄ«satiÃ±ceva vassÄ• ni, tahiá¹ƒ rajjamakÄ• rayi.

asÄ«tivassasahassÄ• ni, nirayamhi apacci so ||

61__._ á¹• 21 ``tassa rajjassa so bhÄ«to, mÄ• maá¹ƒ rajjÄ• bhisecayuá¹ƒ.

tasmÄ• pitu ca mÄ• tucca, santike na bhaá¹‡Ä« tadÄ• ||

62__._ á¹• 21 ``aá¹…gapaccaá¹…gasampanno, Ä• rohapariá¹‡Ä• havÄ• .

visaá¹-á¹-havacano paÃ±Ã±o, magge saggassa tiá¹-á¹-hati ||

63__._ á¹• 21 ``sace tvaá¹ƒ daá¹-á¹-hukÄ• mÄ• si, rÄ• japuttaá¹ƒ {rÄ• japutti (Ce) } tavatraja

ehi taá¹ƒ pÄ• payissÄ• mi, yattha sammati temiyoâ€™â€™ ||

64__._ á¹• 21 ``yojayantu rathe asse, kacchaá¹ƒ nÄ• gÄ• na {nÄ• gÄ• ni (Se Katthaci) } bar

udÄ«rayantu saá¹…khapaá¹‡avÄ• , vÄ• dantu {vadantu (Ce), nadantu (Se Katthaci), vadata

65__._ á¹• 21 ``vÄ• dantu {nadantu (Ce Se Ee) } bherÄ« sannaddhÄ• , vaggÅ« vÄ• dantu d

negamÄ• ca maá¹ƒ anventu, gacchaá¹ƒ puttanivedako {nivÄ• dako (Se Katthaci) } ||

66__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

khippaá¹ƒ yÄ• nÄ• ni yojentu, gacchaá¹ƒ puttanivedako {nivÄ• dako (Se Katthaci) } ||

67__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

khippaá¹ƒ \Se II 160/ yÄ• nÄ• ni yojentu, gacchaá¹ƒ puttanivedako {nivÄ• dako (Se Katthaci

68__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

khippaá¹ƒ yÄ• nÄ• ni yojentu, gacchaá¹ƒ puttanivedakoâ€™â€™ {nivÄ• dako (Se Katthaci)

69__._ á¹• 21 ``asse ca sÄ• rathÄ« yutte, sindhave sÄ«ghavÄ• hane.

rÄ• jadvÄ• raá¹ƒ upÄ• gacchuá¹ƒ, yuttÄ• deva ime hayÄ• â€™â€™ ||

70__._ á¹• 21 ``thÅ«lÄ• javena hÄ• yanti, kisÄ• hÄ• yanti thÄ• munÄ• .

kise thÅ«le vivajjetvÄ• , saá¹ƒsaá¹-á¹-hÄ• yojitÄ• hayÄ• â€™â€™ ||

71__._ á¹• 21 ``tato \Ne II 107/ \Be II 155/ rÄ• jÄ• taramÄ• no, yuttamÄ• ruyha sandanaá¹ƒ

itthÄ• gÄ• raá¹ƒ ajjhabhÄ• si {abhÄ• satha (Katthaci) }, sabbÄ• va anuyÄ• tha maá¹ƒ ||

72__._ á¹• 21 ``vÄ• labÄ«janimuá¹‡hÄ«saá¹ƒ, khaggaá¹ƒ chattaÃ±ca paá¹‡á¸• araá¹ƒ.

upÄ• dhi rathamÄ• ruyha {upÄ• dirathamÄ• ruyha (Ce), upÄ• dhÄ« rathamÄ• ruyha (Se) }, s

73__._ á¹• 21 ``tato sa {ca (Ce Se Ee) } rÄ• jÄ• pÄ• yÄ• si, purakkhatvÄ• na sÄ• rathiá¹ƒ.

khippameva upÄ• gacchi, yattha sammati temiyo ||

74__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantaá¹ƒ, jalantamiva tejasÄ• .

khattasaá¹…ghapariby Å«á¸·haá¹ƒ {paribbÅ«á¸·haá¹ƒ (Ce) }, temiyo etadabraviâ€™â€™ ||

75__._ á¹• 21 ``kacci nu tÄ• ta kusalaá¹ƒ, kacci tÄ• ta anÄ• mayaá¹ƒ.

sabbÄ• ca {kaccinnu (Ce Ee) } rÄ• jakaÃ±Ã±Ä• yo, arogÄ• mayha mÄ• taroâ€™â€™ ||

76__._ á¹• 21 ``kusalaÃ±ceva me putta, atho putta anÄ• mayaá¹ƒ.

sabbÄ• ca rÄ• jakaÃ±Ã±Ä• yo, arogÄ• tuyha mÄ• taroâ€™â€™ ||

77__._ á¹• 21 ``kacci amajjapo {kaccissaâ€™ majjapo (Ce Ee) } tÄ• ta, kacci te suramappiy

kacci \Se II 161/ sacce ca dhamme ca, dÄ• ne te ramate manoâ€™â€™ ||

78__._ á¹• 21 ``amajjapo ahaá¹ƒ putta, atho me suramappiyaá¹ƒ.

atho sacce ca dhamme ca, dÄ• ne me ramate manoâ€™â€™ ||

79__._ á¹• 21 ``kacci arogaá¹ƒ yoggaá¹ƒ te, kacci vahati vÄ• hanaá¹ƒ.

kacci te byÄ• dhayo natthi, sarÄ«rassupatÄ• panÄ• â€™â€™ ||

80__._ á¹• 21 ``atho arogaá¹ƒ yoggaá¹ƒ me, atho vahati vÄ• hanaá¹ƒ.

atho me byÄ• dhayo natthi, sarÄ«rassupatÄ• panÄ• â€™â€™ {sarÄ«rassupatÄ• piyÄ• (Se

81__._ á¹• 21 ``kacci antÄ• ca te phÄ«tÄ• , majjhe ca bahalÄ• tava.

koá¹-á¹-hÄ• gÄ• raÃ±ca kosaÃ±ca, kacci te paá¹-isanthataá¹ƒâ€™â€™ {paá¹-isaá¹‡á¹-hitaá

82__._ á¹• 21 ``atho antÄ• ca me phÄ«tÄ• , majjhe ca bahalÄ• mama.

koá¹-á¹-hÄ• gÄ• raÃ±ca kosaÃ±ca, sabbaá¹ƒ me paá¹-isanthataá¹ƒâ€™â€™ ||

83__._ á¹• 21 ``svÄ• gataá¹ƒ \Be II 156/ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

patiá¹-á¹-hapentu {patiá¹-á¹-hÄ• pentu (Ce Se Ee) } pallaá¹…kaá¹ƒ, yattha rÄ• jÄ• nisakkati

84__._ á¹• 21 ``idheva te nisÄ«dassu {nisinnassa (Ce Se Ee), nisinnassu (Katthaci) }, niyate

etto udakamÄ• dÄ• ya, pÄ• de pakkhÄ• layassu {pakkhÄ• layantu (Ce), pakkhÄ• layanti (Ee

85__._ á¹• 21 ``idampi paá¹‡á¹‡akaá¹ƒ mayhaá¹ƒ, randhaá¹ƒ rÄ• ja aloá¹‡akaá¹ƒ.

paribhuÃ±ja mahÄ• rÄ• ja, pÄ• huno mesidhÄ• gatoâ€™â€™ {Ä• gato (Ce Se) } ||

86__._ á¹• 21 ``na \Ne II 108/ cÄ• haá¹ƒ {na vÄ• haá¹ƒ (Katthaci) } paá¹‡á¹‡aá¹ƒ bhuÃ±jÄ• bhojanaá¹ƒ.

sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒâ€™â€™ ||

87__._ á¹• 21 ``accherakaá¹ƒ maá¹ƒ paá¹-ibhÄ• ti, ekakampi rahogataá¹ƒ.

edisaá¹ƒ \Se II 162/ bhuÃ±jamÄ• nÄ• naá¹ƒ, kena vaá¹‡á¹‡o pasÄ«datiâ€™â€™ ||

88__._ á¹• 21 ``eko rÄ• ja nipajjÄ• mi, niyate paá¹‡á¹‡asanthare.

tÄ• ya me ekaseyyÄ• ya, rÄ• ja vaá¹‡á¹‡o pasÄ«dati ||

89__._ á¹• 21 ``na ca nettiá¹ƒsabandhÄ• {nettisabaddhÄ• (Ce Ee) } me, rÄ• jarakkhÄ• up

tÄ• ya me sukhaseyyÄ• ya, rÄ• ja vaá¹‡á¹‡o pasÄ«dati ||

90__._ á¹• 21 ``atÄ«taá¹ƒ nÄ• nusocÄ• mi, nappajappÄ• minÄ• gataá¹ƒ {nappajappÄ• maâ

paccuppannena yÄ• pemi, tena vaá¹‡á¹‡o pasÄ«dati ||

91__._ á¹• 21 ``anÄ• gatappajappÄ• ya, atÄ«tassÄ• nusocanÄ• .

etena bÄ• lÄ• sussanti, naá¸·ova harito lutoâ€™â€™ ||

92__._ á¹• 21 ``hatthÄ• nÄ«kaá¹ƒ rathÄ• nÄ«kaá¹ƒ, asse pattÄ« ca vammino.

nivesanÄ• ni rammÄ• ni, ahaá¹ƒ putta dadÄ• mi te ||

93__._ á¹• 21 ``itthÄ• gÄ• rampi te dammi, sabbÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

tÄ• putta paá¹-ipajjassu {tÄ• su putte paá¹-ipajja (Katthaci) }, tvaá¹ƒ no rÄ• jÄ• bhavissasi |

94__._ á¹• 21 ``kusalÄ• naccagÄ«tassa, sikkhitÄ• cÄ• turitthiyo {caturitthiyo (Ce Ee) }.

kÄ• me taá¹ƒ ramayissanti, kiá¹ƒ araÃ±Ã±e karissasi ||

95__._ á¹• 21 ``paá¹-irÄ• jÅ«hi \Be II 157/ te kaÃ±Ã±Ä• , Ä• nayissaá¹ƒ alaá¹…katÄ• .

tÄ• su putte janetvÄ• na, atha pacchÄ• pabbajissasi ||

96__._ á¹• 21 ``yuvÄ• ca daharo cÄ• si {cÄ• pi (Se Katthaci) }, paá¹-hamuppattiko {paá¹-ha
susu.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasiâ€™â€™ ||

97__._ á¹• 21 ``yuvÄ• care brahmacariyaá¹ƒ, brahmacÄ• rÄ« yuvÄ• siyÄ• .

daharassa \Se II 163/ hi pabbajjÄ• , etaá¹ƒ isÄ«hi vaá¹‡á¹‡itaá¹ƒ ||

98__._ á¹• 21 ``yuvÄ• care brahmacariyaá¹ƒ, brahmacÄ• rÄ« yuvÄ• siyÄ• .

brahmacariyaá¹ƒ carissÄ• mi, nÄ• haá¹ƒ rajjena matthiko ||

99__._ á¹• 21 ``passÄ• mi vohaá¹ƒ daharaá¹ƒ, amma tÄ• ta vadantaraá¹ƒ {vadaá¹ƒ naraá¹ƒ

kicchÄ• laddhaá¹ƒ piyaá¹ƒ puttaá¹ƒ, appatvÄ• va jaraá¹ƒ mataá¹ƒ ||

100__._ á¹• 21 ``passÄ• mi vohaá¹ƒ dahariá¹ƒ, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ.

navavaá¹ƒsakaá¸·Ä«raá¹ƒva, paluggaá¹ƒ jÄ«vitakkhayaá¹ƒ {jÄ«vitakkhaye (Ce Ee) } ||

101__._ á¹• 21 ``daharÄ• pi \Ne II 109/ hi miyyanti, narÄ• ca atha nÄ• riyo.

tattha ko vissase poso, daharomhÄ«ti jÄ«vite ||

102__._ á¹• 21 ``yassa ratyÄ• vivasÄ• ne, Ä• yu appataraá¹ƒ siyÄ• .

appodakeva macchÄ• naá¹ƒ, kiá¹ƒ nu komÄ• rakaá¹ƒ {komÄ• rataá¹ƒ (Katthaci) } tahiá¹ƒ ||

103__._ á¹• 21 ``niccamabbhÄ• hato loko, niccaÃ±ca parivÄ• rito.

amoghÄ• su vajantÄ«su, kiá¹ƒ maá¹ƒ rajjebhisiÃ±casiâ€™â€™ {rajjena siÃ±casi (Ce Ee) } |

104__._ á¹• 21 ``kena mabbhÄ• hato loko, kena ca parivÄ• rito.

kÄ• yo amoghÄ• gacchanti, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

105__._ á¹• 21 ``maccunÄ• bbhÄ• hato loko, jarÄ• ya parivÄ• rito.

ratyo amoghÄ• gacchanti, evaá¹ƒ jÄ• nÄ• hi khattiya ||

106__._ á¹• 21 ``yathÄ• pi tante vitate {vitante (Se Katthaci) }, yaá¹ƒ yadevÅ«paviyyati {yaá
devÅ«paviyyati (Ce Ee) }.

appakaá¹ƒ hoti vetabbaá¹ƒ, evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

107__._ á¹• 21 ``yathÄ• \Be II 158/ vÄ• rivaho pÅ«ro, gacchaá¹ƒ nupanivattati {na parivatta
nuparivattati (Katthaci) }.

evamÄ• yu \Se II 164/ manussÄ• naá¹ƒ, gacchaá¹ƒ nupanivattati ||

108__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, vahe rukkhepakÅ«laje.

evaá¹ƒ jarÄ• maraá¹‡ena, vuyhante sabbapÄ• á¹‡inoâ€™â€™ ||

109__._ á¹• 21 ``hatthÄ• nÄ«kaá¹ƒ rathÄ• nÄ«kaá¹ƒ, asse pattÄ« ca vammino.

nivesanÄ• ni rammÄ• ni, ahaá¹ƒ putta dadÄ• mi te ||

110__._ á¹• 21 ``itthÄ• gÄ• rampi te dammi, sabbÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

tÄ• putta paá¹-ipajjassu, tvaá¹ƒ no rÄ• jÄ• bhavissasi ||

111__._ á¹• 21 ``kusalÄ• naccagÄ«tassa, sikkhitÄ• cÄ• turitthiyo.

kÄ• me taá¹ƒ ramayissanti, kiá¹ƒ araÃ±Ã±e karissasi ||

112__._ á¹• 21 ``paá¹-irÄ• jÅ«hi te kaÃ±Ã±Ä• , Ä• nayissaá¹ƒ alaá¹…katÄ• .

tÄ• su putte janetvÄ• na, atha pacchÄ• pabbajissasi ||

113__._ á¹• 21 ``yuvÄ• ca daharo cÄ• si, paá¹-hamuppattiko susu.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasi ||

114__._ á¹• 21 ``koá¹-á¹-hÄ• gÄ• raÃ±ca kosaÃ±ca, vÄ• hanÄ• ni balÄ• ni ca.

nivesanÄ• ni rammÄ• ni, ahaá¹ƒ putta dadÄ• mi te ||

115__._ á¹• 21 ``gomaá¹‡á¸• alapariby Å«á¸·ho, dÄ• sisaá¹…ghapurakkhato.

rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasiâ€™â€™ ||

116__._ á¹• 21 ``kiá¹ƒ \Ne II 110/ dhanena yaá¹ƒ khÄ«yetha {kiá¹ƒ dhanena yaá¹ƒ jÄ«yetha dhanena kÄ«yetha (Se Katthaci) }, kiá¹ƒ bhariyÄ• ya marissati.

kiá¹ƒ yobbanena jiá¹‡á¹‡ena {ciá¹‡á¹‡ena (Ce Ee), vaá¹‡á¹‡ena (Katthaci) }, yaá¹ƒ jarÄ• yÄ jarÄ• abhihessati (Ce Ee) } ||

117__._ á¹• 21 ``tattha kÄ• nandi kÄ• khiá¸• á¸• Ä• , kÄ• rati kÄ• dhanesanÄ• .

kiá¹ƒ \Se II 165/ me puttehi dÄ• rehi, rÄ• ja muttosmi bandhanÄ• ||

118__._ á¹• 21 ``yohaá¹ƒ {sohaá¹ƒ (Ce Ee) } evaá¹ƒ pajÄ• nÄ• mi, maccu me nappamajjati.

antakenÄ• dhipannassa, kÄ• ratÄ« kÄ• dhanesanÄ• ||

119__._ á¹• 21 ``phalÄ• namiva \Be II 159/ pakkÄ• naá¹ƒ, niccaá¹ƒ patanato bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ ||

120__._ á¹• 21 ``sÄ• yameke na dissanti, pÄ• to diá¹-á¹-hÄ• bahÅ« janÄ• .

pÄ• to eke na dissanti, sÄ• yaá¹ƒ diá¹-á¹-hÄ• bahÅ« janÄ• ||

121__._ á¹• 21 ``ajjeva kiccaá¹ƒ Ä• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…karaá¹ƒ {saá¹…garaá¹ƒ (Ce Ee) MN III 272} tena, mahÄ• senena maccunÄ•

122__._ á¹• 21 ``corÄ• dhanassa patthenti, rÄ• jamuttosmi bandhanÄ• .

ehi rÄ• ja nivattassu, nÄ• haá¹ƒ rajjena matthikoâ€™â€™ ti ||

mÅ«gapakkhajÄ• takaá¹ƒ paá¹-hamaá¹ƒ.

á¹• 03 539. mahÄ• janakajÄ• takaá¹ƒ (2)

123__._ á¹• 21 ``koyaá¹ƒ majjhe samuddasmiá¹ƒ, apassaá¹ƒ tÄ«ramÄ• yuhe.

kaá¹ƒ {kiá¹ƒ (Se Katthaci) } tvaá¹ƒ atthavasaá¹ƒ Ã±atvÄ• , evaá¹ƒ vÄ• yamase bhusaá¹ƒâ€™

124__._ á¹• 21 ``nisamma vattaá¹ƒ lokassa, vÄ• yÄ• massa ca devate.

tasmÄ• majjhe samuddasmiá¹ƒ, apassaá¹ƒ tÄ«ramÄ• yuheâ€™â€™ ||

125__._ á¹• 21 ``gambhÄ«re appameyyasmiá¹ƒ, tÄ«raá¹ƒ yassa na dissati.

mogho te purisavÄ• yÄ• mo, appatvÄ• va marissasiâ€™â€™ ||

126__._ á¹• 21 ``anaá¹‡o \Se II 166/ Ã±Ä• tinaá¹ƒ hoti, devÄ• naá¹ƒ pitunaÃ±ca {pituno ca (

karaá¹ƒ purisakiccÄ• ni, na ca pacchÄ• nutappatiâ€™â€™ ||

127__._ á¹• 21 ``apÄ• raá¹‡eyyaá¹ƒ yaá¹ƒ kammaá¹ƒ, aphalaá¹ƒ kilamathuddayaá¹ƒ.

tattha ko vÄ• yamenattho, maccu yassÄ• bhinippataá¹ƒâ€™â€™ {yassÄ• bhinipphataá¹ƒ (S

128__._ á¹• 21 ``apÄ• raá¹‡eyyamaccantaá¹ƒ \Ne II 111/, yo viditvÄ• na devate.

na rakkhe attano pÄ• á¹‡aá¹ƒ, jaÃ±Ã±Ä• so yadi hÄ• paye ||

129__._ á¹• 21 ``adhippÄ• yaphalaá¹ƒ eke, asmiá¹ƒ lokasmi devate.

payojayanti kammÄ• ni, tÄ• ni ijjhanti vÄ• na vÄ• ||

130__._ á¹• 21 ``sandiá¹-á¹-hikaá¹ƒ \Be II 160/ kammaphalaá¹ƒ, nanu passasi devate.

sannÄ• aÃ±Ã±e tarÄ• mahaá¹ƒ, taÃ±ca passÄ• mi santike ||

131__._ á¹• 21 ``so ahaá¹ƒ vÄ• yamissÄ• mi, yathÄ• satti yathÄ• balaá¹ƒ.

 gacchaá¹ƒ pÄ• raá¹ƒ samuddassa, kassaá¹ƒ {kÄ• saá¹ƒ (Ce Ee) } purisakÄ• riyaá¹ƒâ€™â€

132__._ á¹• 21 ``yo tvaá¹ƒ evaá¹ƒ gate oghe, appameyye mahaá¹‡á¹‡ave.

dhammavÄ• yÄ• masampanno, kammunÄ• nÄ• vasÄ«dasi.

so tvaá¹ƒ tattheva gacchÄ• hi, yattha te nirato manoâ€™â€™ ||

133__._ á¹• 21 ``Ä• sÄ«setheva \Se II 167/ {Ä• siá¹ƒsetheva (Ce Se Ee) } puriso, na nibbind

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

134__._ á¹• 21 ``Ä• sÄ«setheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

135__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

136__._ á¹• 21 ``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, udakÄ• thalamubbhataá¹ƒ ||

137__._ á¹• 21 ``dukkhÅ«panÄ«topi naro sapaÃ±Ã±o, Ä• saá¹ƒ na chindeyya sukhÄ• gamÄ

bahÅ« hi phassÄ• ahitÄ• hitÄ• ca, avitakkitÄ• maccumupabbajanti {maccumuppajjanti (S

138__._ á¹• 21 ``acintitampi bhavati, cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• â€™â€™ ||

139__._ á¹• 21 ``aporÄ• á¹‡aá¹ƒ {apurÄ• á¹‡aá¹ƒ (Ce Ee) } vata bho rÄ• jÄ• , sabbabhumm

nÄ• jja nacce {na ca nacce (Katthaci) } nisÄ• meti, na gÄ«te kurute mano ||

140__._ á¹• 21 ``na mige {mage (Katthaci) } napi uyyÄ• ne, napi haá¹ƒse udikkhati.

mÅ«gova tuá¹‡himÄ• sÄ«no, na atthamanusÄ• satiâ€™â€™ ||

141__._ á¹• 21 ``sukhakÄ• mÄ• \Se II 168/ \Be II 161/ rahosÄ«lÄ• , vadhabandhÄ• upÄ• ra
Katthaci) }.

kassa {kesaá¹ƒ (Ce Ee) } nu ajja Ä• rÄ• me, daharÄ• vuddhÄ• ca acchare ||

142__._ á¹• 21 ``atikkantavanathÄ• \Ne II 112/ dhÄ«rÄ• , namo tesaá¹ƒ mahesinaá¹ƒ.

ye ussukamhi lokamhi, viharanti manussukÄ• ||

143__._ á¹• 21 ``te chetvÄ• maccuno jÄ• laá¹ƒ, tataá¹ƒ {tantaá¹ƒ (Ce Se Ee), taá¹ƒ taá¹ƒ (K
daá¸·aá¹ƒ.

chinnÄ• layattÄ• {santÄ• layantÄ• (Se Katthaci) } gacchanti, ko tesaá¹ƒ gatimÄ• payeâ€™
(Katthaci) } ||

144__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ {midhilaá¹ƒ (Katthaci) } phÄ«taá¹ƒ, vibhattaá¹ƒ bhÄ

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu {kadÄ• ssu (Ce Ee), kadÄ• su (Se) } bhavissati ||

145__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, visÄ• laá¹ƒ sabbatopabhaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

146__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, bahupÄ• kÄ• ratoraá¹‡aá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

147__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

148__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, suvibhattaá¹ƒ mahÄ• pathaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

149__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, suvibhattantarÄ• paá¹‡aá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

150__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, gavassarathapÄ«á¸·itaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

151__._ á¹• 21 ``kadÄ• haá¹ƒ \Se II 169/ mithilaá¹ƒ phÄ«taá¹ƒ, Ä• rÄ• mavanamÄ• liniá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

152__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, uyyÄ• navanamÄ• liniá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

153__._ á¹• 21 ``kadÄ• haá¹ƒ mithilaá¹ƒ phÄ«taá¹ƒ, pÄ• sÄ• davanamÄ• liniá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

154__._ á¹• 21 ``kadÄ• haá¹ƒ \Be II 162/ mithilaá¹ƒ phÄ«taá¹ƒ, tipuraá¹ƒ rÄ• jabandhuniá¹ƒ

mÄ• pitaá¹ƒ somanassena, vedehena yasassinÄ• .

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

155__._ á¹• 21 ``kadÄ• haá¹ƒ vedehe phÄ«te, nicite dhammarakkhite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

156__._ á¹• 21 ``kadÄ• haá¹ƒ \Ne II 113/ vedehe phÄ«te, ajeyye dhammarakkhite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

157__._ á¹• 21 ``kadÄ• haá¹ƒ antepuraá¹ƒ {kadÄ• antepuraá¹ƒ (Ce Ee) } rammaá¹ƒ, vibhat

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

158__._ á¹• 21 ``kadÄ• haá¹ƒ antepuraá¹ƒ rammaá¹ƒ, sudhÄ• mattikalepanaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

159__._ á¹• 21 ``kadÄ• haá¹ƒ antepuraá¹ƒ rammaá¹ƒ, sucigandhaá¹ƒ manoramaá¹ƒ.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

160__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, vibhatte bhÄ• gaso mite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

161__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, sudhÄ• mattikalepane.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

162__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, sucigandhe manorame.

pahÄ• ya \Se II 170/ pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

163__._ á¹• 21 ``kadÄ• haá¹ƒ kÅ«á¹-Ä• gÄ• re ca, litte candanaphosite.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

164__._ á¹• 21 ``kadÄ• haá¹ƒ soá¹‡á¹‡apallaá¹…ke {suvaá¹‡á¹‡apallaá¹…ke (Ce Se Ee) },

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

165__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu na dissati} ``kadÄ• haá¹ƒ maá¹‡ipallaá
cittasanthate.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu n

166__._ á¹• 21 ``kadÄ• haá¹ƒ \Be II 163/ kappÄ• sakoseyyaá¹ƒ, khomakoá¹-umbarÄ• ni ca.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

167__._ á¹• 21 ``kadÄ• haá¹ƒ pokkharaá¹‡Ä« rammÄ• , cakkavÄ• kapakÅ«jitÄ• {cakkavÄ•

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

168__._ á¹• 21 ``kadÄ• haá¹ƒ hatthigumbe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

suvaá¹‡á¹‡akacche mÄ• taá¹…ge, hemakappanavÄ• sase ||

169__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

170__._ á¹• 21 ``kadÄ• haá¹ƒ \Se II 171/ \Ne II 114/ assagumbe ca, sabbÄ• laá¹…kÄ• rabh

Ä• jÄ• nÄ«yeva jÄ• tiyÄ• , sindhave sÄ«ghavÄ• hane ||

171__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

172__._ á¹• 21 ``kadÄ• haá¹ƒ rathaseniyo, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

173__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

174__._ á¹• 21 ``kadÄ• haá¹ƒ sovaá¹‡á¹‡arathe, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

175__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

176__._ á¹• 21 ``kadÄ• haá¹ƒ sajjhurathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

177__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

178__._ á¹• 21 ``kadÄ• haá¹ƒ \Be II 164/ assarathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

179__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

180__._ á¹• 21 ``kadÄ• haá¹ƒ \Se II 172/ oá¹-á¹-harathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

181__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

182__._ á¹• 21 ``kadÄ• haá¹ƒ goá¹‡arathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

183__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

184__._ á¹• 21 ``kadÄ• haá¹ƒ ajarathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

185__._ á¹• 21 ``Ä• rÅ«á¸·he \Ne II 115/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

186__._ á¹• 21 ``kadÄ• haá¹ƒ meá¹‡á¸• arathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

187__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

188__._ á¹• 21 ``kadÄ• haá¹ƒ migarathe ca, sannaddhe ussitaddhaje.

dÄ«pe athopi veyyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

189__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

190__._ á¹• 21 ``kadÄ• haá¹ƒ \Se II 173/ hatthÄ• rohe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, tomaraá¹…kusapÄ• á¹‡ine {pÄ• á¹‡ino (Se Katthaci) }.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

191__._ á¹• 21 ``kadÄ• haá¹ƒ \Be II 165/ assÄ• rohe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, illiyÄ• cÄ• padhÄ• rine {dhÄ• rino (Se Katthaci) }.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

192__._ á¹• 21 ``kadÄ• haá¹ƒ rathÄ• rohe ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, cÄ• pahatthe kalÄ• pine {kalÄ• pino (Se Katthaci) }.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

193__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu na dissati} ``kadÄ• haá¹ƒ dhanuggahe
sabbÄ• laá¹…kÄ• rabhÅ«site.

nÄ«lavammadhare sÅ«re, cÄ• pahatthe kalÄ• pine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu n

194__._ á¹• 21 ``kadÄ• haá¹ƒ rÄ• japutte ca, sabbÄ• laá¹…kÄ• rabhÅ«site.

citravammadhare sÅ«re, kaÃ±canÄ• veá¸·adhÄ• rine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

195__._ á¹• 21 ``kadÄ• haá¹ƒ ariyagaá¹‡e ca, vatavante {vatthavante (Ce Se Ee) } alaá¹…k

haricandanalittaá¹…ge, kÄ• sikuttamadhÄ• rine.

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

196__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu na dissati} ``kadÄ• haá¹ƒ \Ne II 116/ an
sabbÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tavammadhare sÅ«re, purato gacchamÄ• line {gacchamÄ• lino (Se Katthaci) }.

pahÄ• ya \Se II 174/ pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati {ayaá¹ƒ gÄ• thÄ• Ce Ee p

197__._ á¹• 21 ``kadÄ• haá¹ƒ {kadÄ• (Ce Ee) } sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• ra

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

198__._ á¹• 21 ``kadÄ• haá¹ƒ {kadÄ• (Ce Ee) } sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanum

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

199__._ á¹• 21 ``kadÄ• haá¹ƒ {kadÄ• (Ce Ee) } sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

200__._ á¹• 21 ``kadÄ• haá¹ƒ \Be II 166/ {kadÄ• (Ce Ee) } satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹

pahÄ• ya pabbajissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

201__._ á¹• 21 ``kadÄ• ssu maá¹ƒ hatthigumbÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

202__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

203__._ á¹• 21 ``kadÄ• ssu maá¹ƒ assagumbÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

Ä• jÄ• nÄ«yÄ• va jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hanÄ• ||

204__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

205__._ á¹• 21 ``kadÄ• ssu maá¹ƒ rathasenÄ«, sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

206__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

207__._ á¹• 21 ``kadÄ• ssu maá¹ƒ soá¹‡á¹‡arathÄ• {sovaá¹‡á¹‡arathÄ• (Ee Katthaci) }, sa

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

208__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ \Se II 175/ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

209__._ á¹• 21 ``kadÄ• ssu maá¹ƒ sajjhurathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

210__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• \Ne II 117/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

211__._ á¹• 21 ``kadÄ• ssu maá¹ƒ assarathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

212__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

213__._ á¹• 21 ``kadÄ• ssu \Be II 167/ maá¹ƒ oá¹-á¹-harathÄ• , sannaddhÄ• ussitaddhajÄ•

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

214__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

215__._ á¹• 21 ``kadÄ• ssu maá¹ƒ goá¹‡arathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

216__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

217__._ á¹• 21 ``kadÄ• ssu maá¹ƒ ajarathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

218__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ \Se II 176/ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

219__._ á¹• 21 ``kadÄ• ssu maá¹ƒ meá¹‡á¸• arathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

220__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

221__._ á¹• 21 ``kadÄ• ssu maá¹ƒ migarathÄ• , sannaddhÄ• ussitaddhajÄ• .

dÄ«pÄ• athopi veyyagghÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• ||

222__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vammibhi.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

223__._ á¹• 21 ``kadÄ• ssu maá¹ƒ hatthÄ• rohÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

nÄ«lavammadharÄ• sÅ«rÄ• , tomaraá¹…kusapÄ• á¹‡ino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

224__._ á¹• 21 ``kadÄ• ssu \Ne II 118/ maá¹ƒ assÄ• rohÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ•

nÄ«lavammadharÄ• sÅ«rÄ• , illiyÄ• cÄ• padhÄ• rino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

225__._ á¹• 21 ``kadÄ• ssu \Be II 168/ maá¹ƒ rathÄ• rohÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ•

nÄ«lavammadharÄ• sÅ«rÄ• , cÄ• pahatthÄ• kalÄ• pino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

226__._ á¹• 21 ``kadÄ• ssu maá¹ƒ dhanuggahÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

nÄ«lavammadharÄ• sÅ«rÄ• , cÄ• pahatthÄ• kalÄ• pino.

yantaá¹ƒ \Se II 177/ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

227__._ á¹• 21 ``kadÄ• ssu maá¹ƒ rÄ• japuttÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

citravammadharÄ• sÅ«rÄ• , kaÃ±canÄ• veá¸·adhÄ• rino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

228__._ á¹• 21 ``kadÄ• ssu maá¹ƒ ariyagaá¹‡Ä• , vatavantÄ• alaá¹…katÄ• .

haricandanalittaá¹…gÄ• , kÄ• sikuttamadhÄ• rino.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

229__._ á¹• 21 ``kadÄ• ssu maá¹ƒ amaccagaá¹‡Ä• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

pÄ«tavammadharÄ• sÅ«rÄ• , purato gacchamÄ• lino {gacchamÄ• linÄ« (Se Katthaci) }.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

230__._ á¹• 21 ``kadÄ• ssu maá¹ƒ sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

231__._ á¹• 21 ``kadÄ• ssu maá¹ƒ sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

232__._ á¹• 21 ``kadÄ• ssu maá¹ƒ sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

yantaá¹ƒ maá¹ƒ nÄ• nuyissanti, taá¹ƒ kudÄ• ssu bhavissati ||

233__._ á¹• 21 ``kadÄ• haá¹ƒ \Se II 178/ pattaá¹ƒ gahetvÄ• na, muá¹‡á¸• o saá¹…ghÄ• á¹-i

piá¹‡á¸• ikÄ• ya carissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

234__._ á¹• 21 ``kadÄ• haá¹ƒ paá¹ƒsukÅ«lÄ• naá¹ƒ, ujjhitÄ• naá¹ƒ {ujjhiá¹-á¹-hÄ• naá¹ƒ (Ka

saá¹…ghÄ• á¹-iá¹ƒ dhÄ• rayissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

235__._ á¹• 21 ``kadÄ• haá¹ƒ sattÄ• hasammeghe {sattÄ• haá¹ƒ meghe (Ce Se) }, ovaá¹-á¹

piá¹‡á¸• ikÄ• ya carissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

236__._ á¹• 21 ``kadÄ• haá¹ƒ \Ne II 119/ \Be II 169/ sabbattha gantvÄ• {sabbahaá¹ƒ á¹-hÄ•
sabbaá¹‡haá¹ƒ gantvÄ• (Se), sabbÄ• haá¹ƒ á¹-hÄ• naá¹ƒ (Ee), sabbaá¹-á¹-hÄ• naá¹ƒ (Katt
vanÄ• vanaá¹ƒ.

anapekkho gamissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

237__._ á¹• 21 ``kadÄ• haá¹ƒ giriduggesu, pahÄ«nabhayabheravo.

adutiyo gamissÄ• mi {viharissÄ• mi (Ce Ee) }, taá¹ƒ kudÄ• ssu bhavissati ||

238__._ á¹• 21 ``kadÄ• haá¹ƒ vÄ«á¹‡aá¹ƒ varujjako {vÄ«á¹‡arujjako (Se), vÄ«á¹‡aá¹ƒ virujj
sattatantiá¹ƒ manoramaá¹ƒ.

cittaá¹ƒ ujuá¹ƒ karissÄ• mi, taá¹ƒ kudÄ• ssu bhavissati ||

239__._ á¹• 21 ``kadÄ• haá¹ƒ rathakÄ• rova, parikantaá¹ƒ upÄ• hanaá¹ƒ.

kÄ• masaÃ±Ã±ojane checchaá¹ƒ {chetvÄ• (Katthaci) }, ye dibbe ye ca mÄ• nuseâ€™â€™

240__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

241__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

242__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

243__._ á¹• 21 ``tÄ• \Se II 179/ ca sattasatÄ• bhariyÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

hitvÄ• sampaddavÄ« {sampaddayÄ« (Ce) } rÄ• jÄ• , pabbajjÄ• ya purakkhato ||

244__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

hitvÄ• sampaddavÄ« rÄ• jÄ• , pabbajjÄ• ya purakkhato ||

245__._ á¹• 21 ``tÄ• ca sattasatÄ• bhariyÄ• , assavÄ• piyabhÄ• á¹‡inÄ«.

hitvÄ• sampaddavÄ« rÄ• jÄ• , pabbajjÄ• ya purakkhatoâ€™â€™ ||

246__._ á¹• 21 ``hitvÄ• satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ.

aggahÄ« mattikaá¹ƒ pattaá¹ƒ, taá¹ƒ dutiyÄ• bhisecanaá¹ƒâ€™â€™ ||

247__._ á¹• 21 ``bhesmÄ• {vesmÄ• (Ce), bhiá¹ƒsÄ• (Ee), bhÄ«sÄ• (Katthaci) } aggisamÄ
bhÄ• gaso.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, muttÄ• veá¸·uriyÄ• bahÅ« ||

248__._ á¹• 21 ``maá¹‡ayo \Be II 170/ saá¹…khamuttÄ• ca, vatthikaá¹ƒ haricandanaá¹ƒ.

ajinaá¹ƒ daá¹‡á¸• abhaá¹‡á¸• aÃ±ca, lohaá¹ƒ kÄ• á¸·Ä• yasaá¹ƒ bahÅ«.

ehi rÄ• ja nivattassu, mÄ• tetaá¹ƒ vinasÄ• dhanaá¹ƒâ€™â€™ {vinassÄ• dhanaá¹ƒ (Se Ka

249__._ á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

mithilÄ• ya dayhamÄ• nÄ• ya, na me kiÃ±ci adayhathaâ€™â€™ ||

250__._ á¹• 21 ``aá¹-aviyo \Ne II 120/ samuppannÄ• , raá¹-á¹-haá¹ƒ viddhaá¹ƒsayanti taá¹ƒ.

ehi rÄ• ja nivattassu, mÄ• raá¹-á¹-haá¹ƒ vinasÄ• idaá¹ƒâ€™â€™ ||

251__._ á¹• 21 ``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

raá¹-á¹-he vilumpamÄ• namhi, na {mÄ• (Katthaci) } me kiÃ±ci ahÄ«ratha ||

252__._ á¹• 21 ``susukhaá¹ƒ \Se II 180/ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

pÄ«tibhakkhÄ• bhavissÄ• ma, devÄ• Ä• bhassarÄ• yathÄ• â€™â€™ ||

253__._ á¹• 21 ``kimheso mahato ghoso, kÄ• nu gÄ• meva kÄ«á¸·iyÄ• {gÄ• me kilÄ«liyÄ•

samaá¹‡a teva {samaá¹‡aÃ±Ã±eva (Ce Ee), samaá¹‡atveva (Se) } pucchÄ• ma, kattheso a

254__._ á¹• 21 ``mamaá¹ƒ ohÄ• ya gacchantaá¹ƒ, ettheso abhisaá¹-o jano.

sÄ«mÄ• tikkamanaá¹ƒ yantaá¹ƒ, munimonassa pattiyÄ• .

missaá¹ƒ nandÄ«hi gacchantaá¹ƒ, kiá¹ƒ jÄ• namanupucchasiâ€™â€™ ||

255__._ á¹• 21 ``mÄ• ssu tiá¹‡á¹‡o amaÃ±Ã±ittha {amaÃ±Ã±ittho (Ce Se Ee) }, sarÄ«raá¹ƒ

atÄ«raá¹‡eyya yamidaá¹ƒ {atÄ«raá¹‡eyyamidaá¹ƒ kammaá¹ƒ (Ce Se Ee) }, bahÅ« hi paripa

256__._ á¹• 21 ``ko nu me paripanthassa, mamaá¹ƒ evaá¹ƒvihÄ• rino.

yo neva diá¹-á¹-he nÄ• diá¹-á¹-he, kÄ• mÄ• namabhipatthayeâ€™â€™ ||

257__._ á¹• 21 ``niddÄ• tandÄ« vijambhitÄ• , aratÄ« bhattasammado.

Ä• vasanti sarÄ«raá¹-á¹-hÄ• , bahÅ« hi paripanthayoâ€™â€™ ||

258__._ á¹• 21 ``kalyÄ• á¹‡aá¹ƒ vata maá¹ƒ bhavaá¹ƒ, brÄ• hmaá¹‡a manusÄ• sati {manus

brÄ• hmaá¹‡a teva {brÄ• hmaá¹‡aÃ±Ã±eva (Ce) } pucchÄ• mi, ko nu tvamasi mÄ• risaâ€™

259__._ á¹• 21 ``nÄ• rado iti me nÄ• maá¹ƒ {nÄ• mena (Se Katthaci) }, kassapo iti maá¹ƒ vi

bhoto sakÄ• samÄ• gacchiá¹ƒ, sÄ• dhu sabbhi samÄ• gamo ||

260__._ á¹• 21 ``tassa \Be II 171/ te sabbo Ä• nando, vihÄ• ro upavattatu.

yaá¹ƒ Å«naá¹ƒ {yadÅ«naá¹ƒ (Ce Se Ee) } taá¹ƒ paripÅ«rehi, khantiyÄ• upasamena ca ||

261__._ á¹• 21 ``pasÄ• raya sannataÃ±ca, unnataÃ±ca pasÄ• raya {pahÄ• raya (Se Ee Kat

kammaá¹ƒ \Se II 181/ vijjaÃ±ca dhammaÃ±ca, sakkatvÄ• na paribbajaâ€™â€™ ||

262__._ á¹• 21 ``bahÅ« hatthÄ« ca asse ca, nagare janapadÄ• ni ca.

hitvÄ• janaka pabbajito, kapÄ• le {kapalle (Ce Ee) } ratimajjhagÄ• ||

263__._ á¹• 21 ``kacci nu te jÄ• napadÄ• , mittÄ• maccÄ• ca Ã±Ä• takÄ• .

dubbhimakaá¹ƒsu janaka, kasmÄ• te taá¹ƒ aruccathaâ€™â€™ ||

264__._ á¹• 21 ``na \Ne II 121/ migÄ• jina jÄ• tucche {jÄ• tucca (Ce Ee) }, ahaá¹ƒ kaÃ±ci ku

adhammena jine Ã±Ä• tiá¹ƒ, na cÄ• pi Ã±Ä• tayo mamaá¹ƒ ||

265__._ á¹• 21 ``disvÄ• na lokavattantaá¹ƒ, khajjantaá¹ƒ kaddamÄ«kataá¹ƒ.

haÃ±Ã±are bajjhare cettha, yattha sanno {satto (Ce) } puthujjano.

etÄ• haá¹ƒ upamaá¹ƒ katvÄ• , bhikkhakosmi migÄ• jinaâ€™â€™ ||

266__._ á¹• 21 ``ko nu te bhagavÄ• satthÄ• , kassetaá¹ƒ vacanaá¹ƒ suci.

na hi kappaá¹ƒ vÄ• vijjaá¹ƒ vÄ• , paccakkhÄ• ya rathesabha.

samaá¹‡aá¹ƒ Ä• hu vattantaá¹ƒ, yathÄ• dukkhassatikkamoâ€™â€™ ||

267__._ á¹• 21 ``na migÄ• jina jÄ• tucche, ahaá¹ƒ kaÃ±ci kudÄ• canaá¹ƒ.

samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• pi, sakkatvÄ• anupÄ• visiá¹ƒâ€™â€™ ||

268__._ á¹• 21 ``mahatÄ• cÄ• nubhÄ• vena, gacchanto siriyÄ• jalaá¹ƒ.

gÄ«yamÄ• nesu gÄ«tesu, vajjamÄ• nesu vaggusu ||

269__._ á¹• 21 ``tÅ«riyatÄ• á¸·asaá¹…ghuá¹-á¹-he {turiyatÄ• á¸·itasaá¹…ghuá¹-á¹-he (Ce Ee
sammatÄ• lasamÄ• hite.

sa migÄ• jina maddakkhiá¹ƒ, phaliá¹ƒ {phalaá¹ƒ (Ce Ee Katthaci) } ambaá¹ƒ tirocchadaá¹ƒ.

haÃ±Ã±amÄ• naá¹ƒ {tujjamÄ• naá¹ƒ (Ce), tudamÄ• naá¹ƒ (Se), taddamÄ• naá¹ƒ (Ee), hata
manussehi, phalakÄ• mehi jantubhi ||

270__._ á¹• 21 ``so \Se II 182/ khohaá¹ƒ taá¹ƒ siriá¹ƒ hitvÄ• , orohitvÄ• migÄ• jina.

mÅ«laá¹ƒ ambassupÄ• gacchiá¹ƒ, phalino nipphalassa ca ||

271__._ á¹• 21 ``phaliá¹ƒ \Be II 172/ {phalaá¹ƒ (Ce Ee Katthaci) } ambaá¹ƒ hataá¹ƒ disvÄ• ,
vinaá¸·Ä«kataá¹ƒ.

athekaá¹ƒ {athetaá¹ƒ (Ce Ee) } itaraá¹ƒ ambaá¹ƒ, nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ ||

272__._ á¹• 21 ``evameva nÅ«namhepi {nÅ«na amhe (Ce Ee) }, issare bahukaá¹‡á¹-ake.

amittÄ• no vadhissanti, yathÄ• ambo phalÄ« hato ||

273__._ á¹• 21 ``ajinamhi haÃ±Ã±ate dÄ«pi, nÄ• go dantehi haÃ±Ã±ate.

dhanamhi dhanino hanti, aniketamasanthavaá¹ƒ.

phalÄ« ambo aphalo ca, te satthÄ• ro ubho mamaâ€™â€™ ||

274__._ á¹• 21 ``sabbo jano pabyÄ• dhito, rÄ• jÄ• pabbajito iti.

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• ||

275__._ á¹• 21 ``assÄ• sayitvÄ• janataá¹ƒ, á¹-hapayitvÄ• paá¹-icchadaá¹ƒ.

puttaá¹ƒ rajje á¹-hapetvÄ• na, atha pacchÄ• pabbajissasiâ€™â€™ ||

276__._ á¹• 21 ``cattÄ• \Ne II 122/ mayÄ• jÄ• napadÄ• , mittÄ• maccÄ• ca Ã±Ä• takÄ• .

santi puttÄ• videhÄ• naá¹ƒ, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

te rajjaá¹ƒ kÄ• rayissanti, mithilÄ• yaá¹ƒ pajÄ• patiâ€™â€™ ||

277__._ á¹• 21 ``ehi taá¹ƒ anusikkhÄ• mi, yaá¹ƒ vÄ• kyaá¹ƒ mama ruccati.

rajjaá¹ƒ tuvaá¹ƒ kÄ• rayasi {kÄ• rayantÄ« (Ce Se Ee) }, pÄ• paá¹ƒ duccaritaá¹ƒ bahuá¹ƒ.

kÄ• yena vÄ• cÄ• manasÄ• , yena gacchasi {kaÃ±chisi (Ce Ee) } duggatiá¹ƒ ||

278__._ á¹• 21 ``paradinnakena paraniá¹-á¹-hitena, piá¹‡á¸• ena yÄ• pehi sa dhÄ«radhamm

279__._ á¹• 21 ``yopi \Se II 183/ catutthe bhattakÄ• le na bhuÃ±je, ajuá¹-á¹-hamÄ• rÄ«va {a
ajjhuá¹-á¹-hamÄ• riva (Se), ajaddhumÄ• riva (Ee) majjhimanikÄ• ye, aá¹…guttaranikÄ• ye c
miyye.

na tveva piá¹‡á¸• aá¹ƒ luá¸·itaá¹ƒ anariyaá¹ƒ, kulaputtarÅ«po sappuriso na seve.

tayidaá¹ƒ na sÄ• dhu tayidaá¹ƒ na suá¹-á¹-hu, sunakhucchiá¹-á¹-hakaá¹ƒ janaka bhuÃ±jase

280__._ á¹• 21 ``na \Be II 173/ cÄ• pi me sÄ«vali so abhakkho, yaá¹ƒ hoti cattaá¹ƒ gihino su

ye keci bhogÄ• idha dhammaladdhÄ• , sabbo so bhakkho anavayoti {anavajjoti (Ce Ee) } v

281__._ á¹• 21 ``kumÄ• rike upaseniye, niccaá¹ƒ niggaá¸·amaá¹‡á¸• ite.

kasmÄ• te eko bhujo janati, eko te na janatÄ« bhujoâ€™â€™ ||

282__._ á¹• 21 ``imasmiá¹ƒ me samaá¹‡a hatthe, paá¹-imukkÄ• dunÄ«varÄ• {dunÄ«dhurÄ

saá¹…ghÄ• tÄ• {saá¹ƒghaá¹-á¹-Ä• (Se Katthaci) } jÄ• yate saddo, dutiyasseva sÄ• gati ||

283__._ á¹• 21 ``imasmiá¹ƒ me samaá¹‡a hatthe, paá¹-imukko ekanÄ«varo {ekanÄ«dhuro (

so adutiyo na janati, munibhÅ«tova tiá¹-á¹-hati ||

284__._ á¹• 21 ``vivÄ• dappatto {vivÄ• damatto (Ee) } dutiyo, keneko vivadissati.

tassa te saggakÄ• massa, ekattamuparocataá¹ƒâ€™â€™ ||

285__._ á¹• 21 ``suá¹‡Ä• si sÄ«vali kathÄ• {gÄ• thÄ• (Ce Se Ee) }, kumÄ• riyÄ• paveditÄ

pesiyÄ• {pessiyÄ• (Ce Ee) } maá¹ƒ garahittho, dutiyasseva sÄ• gati ||

286__._ á¹• 21 ``ayaá¹ƒ \Se II 184/ dvedhÄ• patho bhadde, anuciá¹‡á¹‡o pathÄ• vihi.

tesaá¹ƒ tvaá¹ƒ ekaá¹ƒ gaá¹‡hÄ• hi, ahamekaá¹ƒ punÄ• paraá¹ƒ ||

287__._ á¹• 21 ``mÄ• vaca {neva (Ce Ee), mÄ• ca (Se Katthaci) } maá¹ƒ tvaá¹ƒ pati meti, n
Ee) } bhariyÄ• ti vÄ• punaâ€™â€™.

``imameva kathayantÄ• , thÅ«á¹‡aá¹ƒ nagarupÄ• gamuá¹ƒ ||

288__._ á¹• 21 ``koá¹-á¹-hake usukÄ• rassa, bhattakÄ• le upaá¹-á¹-hite.

tatrÄ• ca so usukÄ• ro, (ekaá¹ƒ daá¹‡á¸• aá¹ƒ ujuá¹ƒ kataá¹ƒ.) { ( ) natthi bahÅ«su}

ekaÃ±ca cakkhuá¹ƒ niggayha, jimhamekena pekkhatiâ€™â€™ ||

289__._ á¹• 21 ``evaá¹ƒ \Ne II 123/ no sÄ• dhu passasi, usukÄ• ra suá¹‡ohi me.

yadekaá¹ƒ cakkhuá¹ƒ niggayha, jimhamekena pekkhasiâ€™â€™ ||

290__._ á¹• 21 ``dvÄ«hi \Be II 174/ samaá¹‡a cakkhÅ«hi, visÄ• laá¹ƒ viya khÄ• yati.

asampatvÄ• paramaá¹ƒ {paraá¹ƒ (Ce Ee) } liá¹…gaá¹ƒ, nujubhÄ• vÄ• ya kappati ||

291__._ á¹• 21 ``ekaÃ±ca cakkhuá¹ƒ niggayha, jimhamekena pekkhato.

sampatvÄ• paramaá¹ƒ liá¹…gaá¹ƒ, ujubhÄ• vÄ• ya kappati ||

292__._ á¹• 21 ``vivÄ• dappatto {vivÄ• damatto (Ee) } dutiyo, keneko vivadissati.

tassa te saggakÄ• massa, ekattamuparocataá¹ƒâ€™â€™ ||

293__._ á¹• 21 ``suá¹‡Ä• si sÄ«vali kathÄ• {gÄ• thÄ• (Ce Se Ee) }, usukÄ• rena veditÄ• .

pesiyÄ• maá¹ƒ garahittho, dutiyasseva sÄ• gati ||

294__._ á¹• 21 ``ayaá¹ƒ dvedhÄ• patho bhadde, anuciá¹‡á¹‡o pathÄ• vihi.

tesaá¹ƒ tvaá¹ƒ ekaá¹ƒ gaá¹‡hÄ• hi, ahamekaá¹ƒ punÄ• paraá¹ƒ ||

295__._ á¹• 21 ``mÄ• vaca maá¹ƒ tvaá¹ƒ pati meti, nÄ• haá¹ƒ bhariyÄ• ti vÄ• punaâ€™â€™

``muÃ±jÄ• vesikÄ• \Se II 185/ pavÄ• á¸·hÄ• , ekÄ• vihara sÄ«valÄ«â€™â€™ ti ||

mahÄ• janakajÄ• takaá¹ƒ dutiyaá¹ƒ.

á¹• 03 540. suvaá¹‡á¹‡asÄ• majÄ• takaá¹ƒ (3)

296__._ á¹• 21 ``ko nu maá¹ƒ usunÄ• vijjhi, pamattaá¹ƒ udahÄ• rakaá¹ƒ {hÄ• rikaá¹ƒ (Se),

khattiyo brÄ• hmaá¹‡o vesso, ko maá¹ƒ viddhÄ• nilÄ«yasi ||

297__._ á¹• 21 ``na me maá¹ƒsÄ• ni khajjÄ• ni, cammenattho na vijjati.

atha kena nu vaá¹‡á¹‡ena, viddheyyaá¹ƒ maá¹ƒ amaÃ±Ã±atha ||

298__._ á¹• 21 ``ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ maá¹ƒ viddhÄ• nilÄ«yasiâ€™â€™ ||

299__._ á¹• 21 ``rÄ• jÄ• hamasmi kÄ• sÄ«naá¹ƒ, pÄ«á¸·iyakkhoti maá¹ƒ vidÅ«.

lobhÄ• raá¹-á¹-haá¹ƒ pahitvÄ• na, migamesaá¹ƒ carÄ• mahaá¹ƒ ||

300__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

nÄ• gopi me na mucceyya, Ä• gato usupÄ• tanaá¹ƒ ||

301__._ á¹• 21 ``ko \Ne II 124/ \Be II 175/ vÄ• tvaá¹ƒ kassa vÄ• putto {tvaá¹ƒ ca kassa vÄ•
kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ.

pituno attano cÄ• pi, nÄ• magottaá¹ƒ pavedayaâ€™â€™ ||

302__._ á¹• 21 ``nesÄ• daputto bhaddante, sÄ• mo iti maá¹ƒ Ã±Ä• tayo.

Ä• mantayiá¹ƒsu jÄ«vantaá¹ƒ, svajjevÄ• haá¹ƒ gato {svÄ• jjevaá¹…gato (Se), svajjevaá¹…g

303__._ á¹• 21 ``viddhosmi puthusallena, savisena yathÄ• migo.

sakamhi lohite rÄ• ja, passa semi paripluto ||

304__._ á¹• 21 ``paá¹-ivÄ• magataá¹ƒ \Se II 186/ {paá¹-idhamma gataá¹ƒ (Ce Ee) } sallaá¹ƒ {vihÄ• mhi (Ce Ee) } lohitaá¹ƒ.

Ä• turo tyÄ• nupucchÄ• mi, kiá¹ƒ maá¹ƒ viddhÄ• nilÄ«yasi ||

305__._ á¹• 21 ``ajinamhi haÃ±Ã±ate dÄ«pi, nÄ• go dantehi haÃ±Ã±ate.

atha kena nu vaá¹‡á¹‡ena, viddheyyaá¹ƒ maá¹ƒ amaÃ±Ã±athaâ€™â€™ ||

306__._ á¹• 21 ``migo upaá¹-á¹-hito Ä• si, Ä• gato usupÄ• tanaá¹ƒ.

taá¹ƒ disvÄ• ubbijÄ« sÄ• ma, tena kodho mamÄ• visiâ€™â€™ ||

307__._ á¹• 21 ``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

na maá¹ƒ migÄ• uttasanti, araÃ±Ã±e sÄ• padÄ• nipi ||

308__._ á¹• 21 ``yato nidhiá¹ƒ parihariá¹ƒ, yato pattosmi yobbanaá¹ƒ.

na maá¹ƒ migÄ• uttasanti, araÃ±Ã±e sÄ• padÄ• nipi ||

309__._ á¹• 21 ``bhÄ«rÅ« kimpurisÄ• rÄ• ja, pabbate gandhamÄ• dane.

sammodamÄ• nÄ• gacchÄ• ma, pabbatÄ• ni vanÄ• ni ca ||

310__._ á¹• 21 (``na maá¹ƒ migÄ• uttasanti, araÃ±Ã±e sÄ• padÄ• nipi.) { ( ) natthi Ce Se

atha kena nu vaá¹‡á¹‡ena, utrÄ• santi migÄ• mamaá¹ƒâ€™â€™ {utrÄ• se so migo mamaá

311__._ á¹• 21 ``na taá¹ƒ tasa {na taddasÄ• (Ce Ee) } migo sÄ• ma, kiá¹ƒ tÄ• haá¹ƒ alikaá¹

kodhalobhÄ• bhibhÅ«tÄ• haá¹ƒ, usuá¹ƒ te taá¹ƒ avassajiá¹ƒ {avissajiá¹ƒ (Se) } ||

312__._ á¹• 21 ``kuto nu sÄ• ma Ä• gamma, kassa vÄ• pahito tuvaá¹ƒ.

udahÄ• ro nadiá¹ƒ gaccha, Ä• gato migasammataá¹ƒâ€™â€™ ||

313__._ á¹• 21 ``andhÄ• \Be II 176/ mÄ• tÄ• pitÄ• mayhaá¹ƒ, te bharÄ• mi brahÄ• vane.

tesÄ• haá¹ƒ udakÄ• hÄ• ro, Ä• gato migasammataá¹ƒ ||

314__._ á¹• 21 ``atthi nesaá¹ƒ usÄ• mattaá¹ƒ, atha sÄ• hassa jÄ«vitaá¹ƒ.

udakassa alÄ• bhena \Se II 187/, maÃ±Ã±e andhÄ• marissare ||

315__._ á¹• 21 ``na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca ammaá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

316__._ á¹• 21 ``na \Ne II 125/ me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca tÄ• taá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

317__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , cirarattÄ• ya rucchati {ruccati (Katthaci) }

aá¸• á¸• haratteva ratte vÄ• , nadÄ«va avasucchati {avasussati (Se) } ||

318__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, cirarattÄ• ya rucchati {ruccati (Katthaci) }.

aá¸• á¸• haratteva ratte vÄ• , nadÄ«va avasucchati {avasussati (Se) } ||

319__._ á¹• 21 ``uá¹-á¹-hÄ• napÄ• dacariyÄ• ya {pÄ• ricariyÄ• ya (Ce Ee) }, pÄ• dasambÄ•

sÄ• ma tÄ• ta vilapantÄ• , hiá¹‡á¸• issanti brahÄ• vane ||

320__._ á¹• 21 ``idampi dutiyaá¹ƒ sallaá¹ƒ, kampeti hadayaá¹ƒ mamaá¹ƒ.

yaÃ±ca andhe na passÄ• mi, maÃ±Ã±e hissÄ• mi {yaÃ±ca hessÄ• mi (Ce Ee), taá¹ƒ meá¹ƒ jÄ«vitaá¹ƒâ€™â€™ ||

321__._ á¹• 21 ``mÄ• bÄ• á¸·haá¹ƒ paridevesi, sÄ• ma kalyÄ• á¹‡adassana.

ahaá¹ƒ kammakaro hutvÄ• , bharissaá¹ƒ te brahÄ• vane ||

322__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

ahaá¹ƒ kammakaro hutvÄ• , bharissaá¹ƒ te brahÄ• vane ||

323__._ á¹• 21 ``migÄ• naá¹ƒ {magÄ• naá¹ƒ (Katthaci) } vighÄ• samanvesaá¹ƒ, vanamÅ«la

ahaá¹ƒ kammakaro hutvÄ• , bharissaá¹ƒ te brahÄ• vane ||

324__._ á¹• 21 ``katamaá¹ƒ taá¹ƒ vanaá¹ƒ sÄ• ma, yattha mÄ• tÄ• pitÄ• tava.

ahaá¹ƒ \Se II 188/ te tathÄ• bharissaá¹ƒ, yathÄ• te abharÄ« tuvaá¹ƒâ€™â€™ ||

325__._ á¹• 21 ``ayaá¹ƒ \Be II 177/ ekapadÄ« rÄ• ja, yoyaá¹ƒ ussÄ«sake mama.

ito gantvÄ• aá¸• á¸• hakosaá¹ƒ, tattha nesaá¹ƒ agÄ• rakaá¹ƒ.

yattha mÄ• tÄ• pitÄ• mayhaá¹ƒ, te bharassu ito gato ||

326__._ á¹• 21 ``namo te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

andhÄ• mÄ• tÄ• pitÄ• mayhaá¹ƒ, te bharassu brahÄ• vane ||

327__._ á¹• 21 ``aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mi, kÄ• sirÄ• ja namatthu te.

mÄ• taraá¹ƒ pitaraá¹ƒ mayhaá¹ƒ, vutto vajjÄ• si vandanaá¹ƒâ€™â€™ ||

328__._ á¹• 21 ``idaá¹ƒ vatvÄ• na so sÄ• mo, yuvÄ• kalyÄ• á¹‡adassano.

mucchito visavegena, visaÃ±Ã±Ä« samapajjatha ||

329__._ á¹• 21 ``sa rÄ• jÄ• paridevesi, bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

ajarÄ• marohaá¹ƒ Ä• siá¹ƒ, ajjetaá¹ƒ Ã±Ä• mi {ajjahaÃ±Ã±Ä• mi (Katthaci) } no pure.

sÄ• maá¹ƒ kÄ• laá¹…kataá¹ƒ disvÄ• , natthi maccussa nÄ• gamo ||

330__._ á¹• 21 ``yassu \Ne II 126/ maá¹ƒ paá¹-imanteti, savisena samappito.

svajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sati ||

331__._ á¹• 21 ``nirayaá¹ƒ nÅ«na gacchÄ• mi, ettha me natthi saá¹ƒsayo.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, cirarattÄ• ya kibbisaá¹ƒ ||

332__._ á¹• 21 ``bhavanti tassa vattÄ• ro, gÄ• me kibbisakÄ• rako.

araÃ±Ã±e nimmanussamhi, ko maá¹ƒ vattumarahati ||

333__._ á¹• 21 ``sÄ• rayanti hi kammÄ• ni, gÄ• me saá¹ƒgaccha mÄ• á¹‡avÄ• .

araÃ±Ã±e \Se II 189/ nimmanussamhi, ko nu maá¹ƒ sÄ• rayissatiâ€™â€™ ||

334__._ á¹• 21 ``sÄ• devatÄ• antarahitÄ• , pabbate gandhamÄ• dane.

raÃ±Ã±ova anukampÄ• ya, imÄ• gÄ• thÄ• abhÄ• satha ||

335__._ á¹• 21 ``Ä• guá¹ƒ kira mahÄ• rÄ• ja, akari {akarÄ• (Ce) } kamma dukkaá¹-aá¹ƒ.

adÅ«sakÄ• pitÄ• puttÄ• , tayo ekÅ«sunÄ• hatÄ• ||

336__._ á¹• 21 ``ehi taá¹ƒ anusikkhÄ• mi, yathÄ• te sugatÄ« siyÄ• .

dhammenandhe vane posa, maÃ±Ã±ehaá¹ƒ sugatÄ« tayÄ• ||

337__._ á¹• 21 ``sa \Be II 178/ rÄ• jÄ• paridevitvÄ• , bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

udakakumbhamÄ• dÄ• ya, pakkÄ• mi dakkhiá¹‡Ä• mukho ||

338__._ á¹• 21 ``kassa nu eso padasaddo, manussasseva Ä• gato.

neso sÄ• massa nigghoso, ko nu tvamasi mÄ• risa ||

339__._ á¹• 21 ``santaÃ±hi sÄ• mo vajati, santaá¹ƒ pÄ• dÄ• ni neyati {uttahi (Ce) }.

neso sÄ• massa nigghoso, ko nu tvamasi mÄ• risaâ€™â€™ ||

340__._ á¹• 21 ``rÄ• jÄ• hamasmi kÄ• sÄ«naá¹ƒ, pÄ«á¸·iyakkhoti maá¹ƒ vidÅ«.

lobhÄ• raá¹-á¹-haá¹ƒ pahitvÄ• na, migamesaá¹ƒ carÄ• mahaá¹ƒ ||

341__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

nÄ• gopi me na mucceyya, Ä• gato usupÄ• tanaá¹ƒâ€™â€™ ||

342__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

343__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni \Se II 190/ khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

344__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasiâ€™â€™ ||

345__._ á¹• 21 ``nÄ• laá¹ƒ \Ne II 127/ andhÄ• vane daá¹-á¹-huá¹ƒ, ko nu vo phalamÄ• hari

anandhassevayaá¹ƒ sammÄ• , nivÄ• po mayha khÄ• yatiâ€™â€™ ||

346__._ á¹• 21 ``daharo yuvÄ• nÄ• tibrahÄ• , sÄ• mo kalyÄ• á¹‡adassano.

dÄ«ghassa kesÄ• asitÄ• , atho sÅ«nagga {sonagga (Katthaci) } vellitÄ• ||

347__._ á¹• 21 ``so have phalamÄ• haritvÄ• , ito Ä• dÄ• ya {Ä• dÄ• (Ce Ee) } kamaá¹‡á¸•

nadiá¹ƒ gato udahÄ• ro, maÃ±Ã±e na dÅ«ramÄ• gatoâ€™â€™ ||

348__._ á¹• 21 ``ahaá¹ƒ taá¹ƒ avadhiá¹ƒ sÄ• maá¹ƒ, yo tuyhaá¹ƒ paricÄ• rako.

yaá¹ƒ kumÄ• raá¹ƒ pavedetha, sÄ• maá¹ƒ kalyÄ• á¹‡adassanaá¹ƒ ||

349__._ á¹• 21 ``dÄ«ghassa kesÄ• asitÄ• , atho sÅ«naggavellitÄ• .

tesu lohitalittesu, seti sÄ• mo mayÄ• hatoâ€™â€™ ||

350__._ á¹• 21 ``kena \Be II 179/ dukÅ«lamantesi, hato sÄ• moti vÄ• dinÄ• .

hato sÄ• moti sutvÄ• na, hadayaá¹ƒ me pavedhati ||

351__._ á¹• 21 ``assatthasseva taruá¹‡aá¹ƒ, pavÄ• á¸·aá¹ƒ mÄ• luteritaá¹ƒ.

hato sÄ• moti sutvÄ• na, hadayaá¹ƒ me pavedhatiâ€™â€™ ||

352__._ á¹• 21 ``pÄ• rike kÄ• sirÄ• jÄ• yaá¹ƒ, so sÄ• maá¹ƒ migasammate.

kodhasÄ• usunÄ• vijjhi, tassa mÄ• pÄ• pamicchimhÄ• â€™â€™ ||

353__._ á¹• 21 ``kicchÄ• laddho piyo putto, yo andhe abharÄ« vane.

taá¹ƒ \Se II 191/ ekaputtaá¹ƒ ghÄ• timhi, kathaá¹ƒ cittaá¹ƒ na kopayeâ€™â€™ ||

354__._ á¹• 21 ``kicchÄ• laddho piyo putto, yo andhe abharÄ« vane.

taá¹ƒ ekaputtaá¹ƒ ghÄ• timhi, akkodhaá¹ƒ Ä• hu paá¹‡á¸• itÄ• â€™â€™ ||

355__._ á¹• 21 ``mÄ• bÄ• á¸·haá¹ƒ paridevetha, hato sÄ• moti vÄ• dinÄ• .

ahaá¹ƒ kammakaro hutvÄ• , bharissÄ• mi brahÄ• vane ||

356__._ á¹• 21 ``issatthe casmi kusalo, daá¸·hadhammoti vissuto.

ahaá¹ƒ kammakaro hutvÄ• , bharissÄ• mi brahÄ• vane ||

357__._ á¹• 21 ``migÄ• naá¹ƒ vighÄ• samanvesaá¹ƒ, vanamÅ«laphalÄ• ni ca.

ahaá¹ƒ kammakaro hutvÄ• , bharissÄ• mi brahÄ• vaneâ€™â€™ ||

358__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, netaá¹ƒ amhesu kappati.

rÄ• jÄ• tvamasi amhÄ• kaá¹ƒ, pÄ• de vandÄ• ma te mayaá¹ƒâ€™â€™ ||

359__._ á¹• 21 ``dhammaá¹ƒ nesÄ• da bhaá¹‡atha, katÄ• apacitÄ« tayÄ• .

pitÄ• tvamasi {tvamahi (?) } amhÄ• kaá¹ƒ, mÄ• tÄ• tvamasi pÄ• rikeâ€™â€™ ||

360__._ á¹• 21 ``namo \Ne II 128/ te kÄ• sirÄ• jatthu, namo te kÄ• sivaá¸• á¸• hana.

aÃ±jaliá¹ƒ te paggaá¹‡hÄ• ma, yÄ• va sÄ• mÄ• nupÄ• paya ||

361__._ á¹• 21 ``tassa pÄ• de samajjantÄ• {pavaá¹-á¹-antÄ• (Ee) }, mukhaÃ±ca bhujadass

saá¹ƒsumbhamÄ• nÄ• attÄ• naá¹ƒ, kÄ• lamÄ• gamayÄ• maseâ€™â€™ ||

362__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, candova patito chamÄ• ||

363__._ á¹• 21 ``brahÄ• \Se II 192/ \Be II 180/ vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹

yattha sÄ• mo hato seti, sÅ«riyova patito chamÄ• ||

364__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, paá¹ƒsunÄ• patikuntito {kuá¹‡á¹-hito (Ce Se Ee) evamuparipi} ||

365__._ á¹• 21 ``brahÄ• vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, Ä• kÄ• santaá¹ƒva dissati.

yattha sÄ• mo hato seti, idheva vasathassameâ€™â€™ ||

366__._ á¹• 21 ``yadi tattha sahassÄ• ni, satÄ• ni niyutÄ• ni {nahutÄ• ni (Ce Se Ee) } ca.

nevamhÄ• kaá¹ƒ bhayaá¹ƒ koci, vane vÄ• á¸·esu vijjatiâ€™â€™ ||

367__._ á¹• 21 ``tato andhÄ• namÄ• dÄ• ya, kÄ• sirÄ• jÄ• brahÄ• vane.

hatthe gahetvÄ• pakkÄ• mi, yattha sÄ• mo hato ahu ||

368__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

apaviddhaá¹ƒ brahÄ• raÃ±Ã±e, candaá¹ƒva patitaá¹ƒ chamÄ• ||

369__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

apaviddhaá¹ƒ brahÄ• raÃ±Ã±e, sÅ«riyaá¹ƒva patitaá¹ƒ chamÄ• ||

370__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

apaviddhaá¹ƒ brahÄ• raÃ±Ã±e, kalÅ«naá¹ƒ {karuá¹‡aá¹ƒ (Ce Ee) } paridevayuá¹ƒ ||

371__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

bÄ• hÄ• paggayha pakkanduá¹ƒ, adhammo kira bho iti ||

372__._ á¹• 21 ``bÄ• á¸·haá¹ƒ kho tvaá¹ƒ pamattosi, sÄ• ma kalyÄ• á¹‡adassana.

yo ajjevaá¹ƒ {svajjevaá¹ƒ (Katthaci) evamuparipi} gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

373__._ á¹• 21 ``bÄ• á¸·haá¹ƒ \Se II 193/ kho tvaá¹ƒ padittosi, sÄ• ma kalyÄ• á¹‡adassana.

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

374__._ á¹• 21 ``bÄ• á¸·haá¹ƒ kho tvaá¹ƒ pakuddhosi, sÄ• ma kalyÄ• á¹‡adassana.

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

375__._ á¹• 21 ``bÄ• á¸·haá¹ƒ \Ne II 129/ kho tvaá¹ƒ pasuttosi, sÄ• ma kalyÄ• á¹‡adassana

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

376__._ á¹• 21 ``bÄ• á¸·haá¹ƒ \Be II 181/ kho tvaá¹ƒ vimanosi, sÄ• ma kalyÄ• á¹‡adassana

yo ajjevaá¹ƒ gate kÄ• le, na kiÃ±ci mabhibhÄ• sasi ||

377__._ á¹• 21 ``jaá¹-aá¹ƒ valinaá¹ƒ paá¹ƒsugataá¹ƒ {paá¹…kahataá¹ƒ (Ce Ee) }, ko dÄ• ni {saá¹‡á¹-hapessati (Ce Se Ee) }.

sÄ• mo ayaá¹ƒ kÄ• laá¹…kato, andhÄ• naá¹ƒ paricÄ• rako ||

378__._ á¹• 21 ``ko me sammajjamÄ• dÄ• ya {ce sammajjanÄ• dÄ• ya (Ce), no sammajjan sammajjanÄ• dÄ• ya (Ee) }, sammajjissati assamaá¹ƒ.

sÄ• mo ayaá¹ƒ kÄ• laá¹…kato, andhÄ• naá¹ƒ paricÄ• rako ||

379__._ á¹• 21 ``ko dÄ• ni nhÄ• payissati, sÄ«tenuá¹‡hodakena ca.

sÄ• mo ayaá¹ƒ kÄ• laá¹…kato, andhÄ• naá¹ƒ paricÄ• rako ||

380__._ á¹• 21 ``ko dÄ• ni bhojayissati, vanamÅ«laphalÄ• ni ca.

sÄ• mo ayaá¹ƒ kÄ• laá¹…kato, andhÄ• naá¹ƒ paricÄ• rakoâ€™â€™ ||

381__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

aá¹-á¹-itÄ• puttasokena, mÄ• tÄ• saccaá¹ƒ abhÄ• satha ||

382__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, dhammacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

383__._ á¹• 21 ``yena \Se II 194/ saccenayaá¹ƒ sÄ• mo, brahmacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

384__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, saccavÄ• dÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

385__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, mÄ• tÄ• pettibharo {mÄ• tÄ• petibharo (Se), m
ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

386__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, kule jeá¹-á¹-hÄ• pacÄ• yiko.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

387__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, pÄ• á¹‡Ä• piyataro mama.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

388__._ á¹• 21 ``yaá¹ƒ \Be II 182/ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva pitucca te.

sabbena tena kusalena, visaá¹ƒ sÄ• massa haÃ±Ã±atuâ€™â€™ ||

389__._ á¹• 21 ``disvÄ• na patitaá¹ƒ sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ.

aá¹-á¹-ito puttasokena, pitÄ• saccaá¹ƒ abhÄ• satha ||

390__._ á¹• 21 ``yena \Ne II 130/ saccenayaá¹ƒ sÄ• mo, dhammacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

391__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, brahmacÄ• rÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

392__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, saccavÄ• dÄ« pure ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

393__._ á¹• 21 ``yena \Se II 195/ saccenayaá¹ƒ sÄ• mo, mÄ• tÄ• pettibharo ahu.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

394__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, kule jeá¹-á¹-hÄ• pacÄ• yiko.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

395__._ á¹• 21 ``yena saccenayaá¹ƒ sÄ• mo, pÄ• á¹‡Ä• piyataro mama.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

396__._ á¹• 21 ``yaá¹ƒ kiÃ±citthi {kiÃ±catthi (Ce Ee) } kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva n

sabbena tena kusalena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

397__._ á¹• 21 ``sÄ• devatÄ• antarahitÄ• , pabbate gandhamÄ• dane.

sÄ• massa anukampÄ• ya, imaá¹ƒ saccaá¹ƒ abhÄ• satha ||

398__._ á¹• 21 ``pabbatyÄ• haá¹ƒ gandhamÄ• dane, cirarattanivÄ• sinÄ« {ciraá¹ƒ rattaá¹ƒ n

na me piyataro koci, aÃ±Ã±o sÄ• mena {sÄ• mÄ• na (Ce Ee) } vijjati.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atu ||

399__._ á¹• 21 ``sabbe vanÄ• gandhamayÄ• , pabbate gandhamÄ• dane.

etena saccavajjena, visaá¹ƒ sÄ• massa haÃ±Ã±atuâ€™â€™ ||

400__._ á¹• 21 tesaá¹ƒ \Be II 183/ lÄ• lappamÄ• nÄ• naá¹ƒ, bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hita

khippaá¹ƒ sÄ• mo samuá¹-á¹-hÄ• si, yuvÄ• kalyÄ• á¹‡adassano ||

401__._ á¹• 21 ``sÄ• mohamasmi bhaddaá¹ƒ vo {bhaddante (Katthaci) }, sotthinÄ• mhi sam

mÄ• bÄ• á¸·haá¹ƒ paridevetha, maÃ±junÄ• bhivadetha maá¹ƒâ€™â€™ ||

402__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi \Se II 196/ anuppatto, yaá¹ƒ idhatthi pavedaya ||

403__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varaá¹ƒ varaá¹ƒ ||

404__._ á¹• 21 ``atthi \Ne II 131/ me pÄ• niyaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• rÄ• ja, sace tvaá¹ƒ abhikaá¹…khasiâ€™â€™ ||

405__._ á¹• 21 ``sammuyhÄ• mi pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

petaá¹ƒ taá¹ƒ sÄ• mamaddakkhiá¹ƒ, ko nu tvaá¹ƒ sÄ• ma jÄ«vasiâ€™â€™ ||

406__._ á¹• 21 ``api jÄ«vaá¹ƒ mahÄ• rÄ• ja, purisaá¹ƒ gÄ• á¸·havedanaá¹ƒ.

upanÄ«tamanasaá¹…kappaá¹ƒ, jÄ«vantaá¹ƒ maÃ±Ã±ate mataá¹ƒ ||

407__._ á¹• 21 ``api jÄ«vaá¹ƒ mahÄ• rÄ• ja, purisaá¹ƒ gÄ• á¸·havedanaá¹ƒ.

taá¹ƒ nirodhagataá¹ƒ santaá¹ƒ, jÄ«vantaá¹ƒ maÃ±Ã±ate mataá¹ƒ ||

408__._ á¹• 21 ``yo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , macco dhammena posati.

devÄ• pi naá¹ƒ tikicchanti, mÄ• tÄ• pettibharaá¹ƒ naraá¹ƒ ||

409__._ á¹• 21 ``yo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , macco dhammena posati.

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatiâ€™â€™ ||

410__._ á¹• 21 ``esa bhiyyo pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

saraá¹‡aá¹ƒ taá¹ƒ sÄ• ma gacchÄ• mi {saraá¹‡aá¹ƒ sÄ• ma gacchÄ• mi (Se Katthaci) }, tva bhavaâ€™â€™ ||

411__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

412__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, puttadÄ• resu khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

413__._ á¹• 21 ``dhammaá¹ƒ \Se II 197/ \Be II 184/ cara mahÄ• rÄ• ja, mittÄ• maccesu kha

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

414__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, vÄ• hanesu balesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

415__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, gÄ• mesu nigamesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

416__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, raá¹-á¹-hesu janapadesu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

417__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, samaá¹‡abrÄ• hmaá¹‡esu ca.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

418__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, migapakkhÄ«su khattiya.

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

419__._ á¹• 21 ``dhammaá¹ƒ \Ne II 132/ cara mahÄ• rÄ• ja, dhammo ciá¹‡á¹‡o sukhÄ• vah

idha dhammaá¹ƒ caritvÄ• na, rÄ• ja saggaá¹ƒ gamissasi ||

420__._ á¹• 21 ``dhammaá¹ƒ cara mahÄ• rÄ• ja, saindÄ• devÄ• sabrahmakÄ• .

suciá¹‡á¹‡ena divaá¹ƒ pattÄ• , mÄ• dhammaá¹ƒ rÄ• ja pÄ• madoâ€™â€™ ti ||

suvaá¹‡á¹‡asÄ• majÄ• takaá¹ƒ {sÄ• majÄ• takaá¹ƒ (Ce Ee) } tatiyaá¹ƒ.

á¹• 03 541. nimijÄ• takaá¹ƒ (4)

421__._ á¹• 21 ``accheraá¹ƒ \Se II 198/ vata lokasmiá¹ƒ, uppajjanti vicakkhaá¹‡Ä• .

yadÄ• ahu nimirÄ• jÄ• , paá¹‡á¸• ito kusalatthiko ||

422__._ á¹• 21 ``rÄ• jÄ• sabbavidehÄ• naá¹ƒ, adÄ• dÄ• naá¹ƒ arindamo.

tassa taá¹ƒ dadato dÄ• naá¹ƒ, saá¹…kappo udapajjatha.

dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒ su mahapphalaá¹ƒ ||

423__._ á¹• 21 tassa saá¹…kappamaÃ±Ã±Ä• ya, maghavÄ• devakuÃ±jaro.

sahassanetto pÄ• turahu, vaá¹‡á¹‡ena vihanaá¹ƒ {nihanaá¹ƒ (Ce Ee), vihataá¹ƒ (Se Katthac

424__._ á¹• 21 salomahaá¹-á¹-ho \Be II 185/ manujindo, vÄ• savaá¹ƒ avacÄ• nimi.

``devatÄ• nusi gandhabbo, adu sakko purindado ||

425__._ á¹• 21 ``na ca me tÄ• diso vaá¹‡á¹‡o, diá¹-á¹-ho vÄ• yadi vÄ• suto.

{natthi Ce Ee potthakesu} Ä• cikkha me tvaá¹ƒ bhaddante, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹
potthakesu} ||

426__._ á¹• 21 salomahaá¹-á¹-haá¹ƒ Ã±atvÄ• na, vÄ• savo avacÄ• nimiá¹ƒ.

``sakkohamasmi devindo, Ä• gatosmi tavantike.

alomahaá¹-á¹-ho manujinda, puccha paÃ±haá¹ƒ yamicchasiâ€™â€™ ||

427__._ á¹• 21 so ca tena katokÄ• so, vÄ• savaá¹ƒ avacÄ• nimi.

``pucchÄ• mi taá¹ƒ mahÄ• rÄ• ja {mahÄ• bÄ• hu (Ce Ee), devarÄ• ja (Katthaci) }, sabbabhÃ

dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒ su mahapphalaá¹ƒâ€™â€™ ||

428__._ á¹• 21 so puá¹-á¹-ho naradevena, vÄ• savo avacÄ• nimiá¹ƒ.

``vipÄ• kaá¹ƒ brahmacariyassa, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

429__._ á¹• 21 ``hÄ«nena \Se II 199/ brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhati ||

430__._ á¹• 21 ``na \Ne II 133/ hete sulabhÄ• kÄ• yÄ• , yÄ• cayogena kenaci.

ye kÄ• ye upapajjanti, anÄ• gÄ• rÄ• tapassino ||

431__._ á¹• 21 ``dudÄ«po {dutipo (Katthaci) } sÄ• garo selo, mujakindo {mucalindo (Ce Se
(Katthaci) } bhagÄ«raso.

usindaro {usÄ«naro (Ce Ee) } kassapo ca {aá¹-á¹-hako ca (Ce Ee), atthako ca (Se) }, asako

432__._ á¹• 21 ``ete caÃ±Ã±e ca rÄ• jÄ• no, khattiyÄ• brÄ• hmaá¹‡Ä• bahÅ«.

puthuyaÃ±Ã±aá¹ƒ yajitvÄ• na, petattaá¹ƒ {petaá¹ƒ te (Ce Ee) } nÄ• tivattisuá¹ƒ ||

433__._ á¹• 21 ``atha yÄ«me {addhÄ• ime (Ce Ee), addhÄ• yime (Se) } avattiá¹ƒsu, anÄ• g

sattisayo yÄ• mahanu, somayÄ• mo {somayÄ• go (Ce Se Ee) } manojavo ||

434__._ á¹• 21 ``samuddo mÄ• gho bharato ca, isi kÄ• lapurakkhato {kÄ• likarikkhiyo (Ce E

aá¹…gÄ«raso kassapo ca, kisavaccho akatti {akitti (Ce Ee), akanti (Se) } ca ||

435__._ á¹• 21 ``uttarena \Be II 186/ nadÄ« sÄ«dÄ• , gambhÄ«rÄ• duratikkamÄ• .

naá¸·aggivaá¹‡á¹‡Ä• jotanti, sadÄ• kaÃ±canapabbatÄ• ||

436__._ á¹• 21 ``parÅ«á¸·hakacchÄ• tagarÄ• , rÅ«á¸·hakacchÄ• vanÄ• nagÄ• .

tatrÄ• suá¹ƒ dasasahassÄ• , porÄ• á¹‡Ä• isayo pure ||

437__._ á¹• 21 ``ahaá¹ƒ \Se II 200/ seá¹-á¹-hosmi dÄ• nena, saá¹ƒyamena damena ca.

anuttaraá¹ƒ vataá¹ƒ katvÄ• , pakiracÄ• rÄ« samÄ• hite ||

438__._ á¹• 21 ``jÄ• timantaá¹ƒ ajaccaÃ±ca, ahaá¹ƒ ujugataá¹ƒ naraá¹ƒ.

ativelaá¹ƒ namassissaá¹ƒ, kammabandhÅ« hi mÄ• á¹‡avÄ• {mÄ• tiyÄ• (Ce Ee) } ||

439__._ á¹• 21 ``sabbe vaá¹‡á¹‡Ä• adhammaá¹-á¹-hÄ• , patanti nirayaá¹ƒ adho.

sabbe vaá¹‡á¹‡Ä• visujjhanti, caritvÄ• dhammamuttamaá¹ƒâ€™â€™ ||

440__._ á¹• 21 idaá¹ƒ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

vedehamanusÄ• sitvÄ• , saggakÄ• yaá¹ƒ apakkami ||

441__._ á¹• 21 ``imaá¹ƒ bhonto nisÄ• metha, yÄ• vantettha samÄ• gatÄ• .

dhammikÄ• naá¹ƒ manussÄ• naá¹ƒ, vaá¹‡á¹‡aá¹ƒ uccÄ• vacaá¹ƒ bahuá¹ƒ ||

442__._ á¹• 21 ``yathÄ• ayaá¹ƒ nimirÄ• jÄ• , paá¹‡á¸• ito kusalatthiko.

rÄ• jÄ• sabbavidehÄ• naá¹ƒ, adÄ• dÄ• naá¹ƒ arindamo ||

443__._ á¹• 21 ``tassa taá¹ƒ dadato dÄ• naá¹ƒ, saá¹…kappo udapajjatha.

dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒ su mahapphalaá¹ƒâ€™â€™ ||

444__._ á¹• 21 abbhuto vata lokasmiá¹ƒ, uppajji lomahaá¹ƒsano.

dibbo ratho pÄ• turahu, vedehassa yasassino ||

445__._ á¹• 21 devaputto \Ne II 134/ mahiddhiko, mÄ• tali devasÄ• rathi.

nimantayittha rÄ• jÄ• naá¹ƒ, vedehaá¹ƒ mithilaggahaá¹ƒ ||

446__._ á¹• 21 ``ehimaá¹ƒ rathamÄ• ruyha, rÄ• jaseá¹-á¹-ha disampati.

devÄ• dassanakÄ• mÄ• te, tÄ• vatiá¹ƒsÄ• saindakÄ• .

saramÄ• nÄ• \Se II 201/ hi te devÄ• , sudhammÄ• yaá¹ƒ samacchareâ€™â€™ ||

447__._ á¹• 21 tato \Be II 187/ rÄ• jÄ• taramÄ• no, vedeho mithilaggaho.

Ä• sanÄ• vuá¹-á¹-hahitvÄ• na, pamukho rathamÄ• ruhi ||

448__._ á¹• 21 abhirÅ«á¸·haá¹ƒ rathaá¹ƒ dibbaá¹ƒ, mÄ• tali etadabravi.

``kena taá¹ƒ nemi maggena, rÄ• jaseá¹-á¹-ha disampati.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ||

449__._ á¹• 21 ``ubhayeneva maá¹ƒ nehi, mÄ• tali devasÄ• rathi.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ||

450__._ á¹• 21 ``kena taá¹ƒ paá¹-hamaá¹ƒ nemi, rÄ• jaseá¹-á¹-ha disampati.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ||

451__._ á¹• 21 ``niraye {niriyaá¹ƒ (Se Katthaci) } tÄ• va passÄ• mi, Ä• vÄ• se {Ä• vÄ• saá¹ƒ pÄ• pakamminaá¹ƒ.

á¹-hÄ• nÄ• ni luddakammÄ• naá¹ƒ, dussÄ«lÄ• naÃ±ca yÄ• gatiâ€™â€™ ||

452__._ á¹• 21 dassesi mÄ• tali raÃ±Ã±o, duggaá¹ƒ vetaraá¹‡iá¹ƒ nadiá¹ƒ.

kuthitaá¹ƒ khÄ• rasaá¹ƒyuttaá¹ƒ, tattaá¹ƒ aggisikhÅ«pamaá¹ƒ {aggisamodakaá¹ƒ (Katthaci)

453__._ á¹• 21 nimÄ« have mÄ• talimajjhabhÄ• satha {mÄ• talimajjhabhÄ• si (Se) }, disvÄ• vidugge.

``bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• vetaraá¹‡iá¹ƒ patantiâ€™â€™ ||

454__._ á¹• 21 tassa \Se II 202/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

455__._ á¹• 21 ``ye dubbale balavantÄ• jÄ«valoke, hiá¹ƒsanti rosanti supÄ• padhammÄ• .

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• vetaraá¹‡iá¹ƒ patantiâ€™â€™ ||

456__._ á¹• 21 ``sÄ• mÄ• \Be II 188/ ca soá¹‡Ä• sabalÄ• ca gijjhÄ• , kÄ• kolasaá¹…ghÄ•
evamuparipi} bheravÄ• .

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme jane kÄ• kolasaá¹…ghÄ• adantiâ€™â€™ ||

457__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

458__._ á¹• 21 ``ye \Ne II 135/ kecime maccharino kadariyÄ• , paribhÄ• sakÄ• samaá¹‡abı

hiá¹ƒsanti rosanti supÄ• padhammÄ• , te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme jane kÄ• kolasaá¹…ghÄ• adantiâ€™â€™ ||

459__._ á¹• 21 ``sajotibhÅ«tÄ• pathaviá¹ƒ kamanti, tattehi \Se II 203/ khandhehi ca pothaya

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• khandhahatÄ• sayantiâ€™â€™ ||

460__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

461__._ á¹• 21 ``ye jÄ«valokasmi supÄ• padhammino, naraÃ±ca nÄ• riÃ±ca apÄ• padhamm

hiá¹ƒsanti rosanti supÄ• padhammÄ• {supÄ• padhammino (Katthaci) }, te luddakammÄ• p

teme janÄ• khandhahatÄ• sayantiâ€™â€™ ||

462__._ á¹• 21 ``aá¹…gÄ• rakÄ• suá¹ƒ \Be II 189/ apare phuá¹‡anti {thunanti (Ce Se), phun

rudantÄ• paridaá¸• á¸• hagattÄ• .

bhayaÃ±hi maá¹ƒ vidanti sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• aá¹…gÄ• rakÄ• suá¹ƒ phuá¹‡antiâ€™

463__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

464__._ á¹• 21 ``ye \Se II 204/ keci pÅ«gÄ• ya dhanassa {pÅ«gÄ• yatanassa (Ce Ee) } hetu
iá¹‡aá¹ƒ jÄ• payanti.

te jÄ• payitvÄ• janataá¹ƒ janinda, te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• aá¹…gÄ• rakÄ• suá¹ƒ phuá¹‡antiâ€™â€™ ||

465__._ á¹• 21 ``sajotibhÅ«tÄ• jalitÄ• padittÄ• , padissati mahatÄ« lohakumbhÄ«.

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• avaá¹ƒsirÄ• lohakumbhiá¹ƒ patantiâ€

466__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

467__._ á¹• 21 ``ye sÄ«lavantaá¹ƒ {sÄ«lavaá¹ƒ (Ee) } samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• ,
supÄ• padhammÄ• .

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• avaá¹ƒsirÄ• lohakumbhiá¹ƒ patantiâ€™

468__._ á¹• 21 ``luÃ±canti \Be II 190/ gÄ«vaá¹ƒ atha veá¹-hayitvÄ• {aviveá¹-hayitvÄ• (Katt
uá¹‡hodakasmiá¹ƒ pakiledayitvÄ• {pakiledayitvÄ• (Ce Ee) }.

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi \Se II 205/ taá¹ƒ mÄ• tali devasÄ• rathi

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• luttasirÄ• sayantiâ€™â€™ ||

469__._ á¹• 21 tassa \Ne II 136/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

470__._ á¹• 21 ``ye jÄ«valokasmi supÄ• padhammino, pakkhÄ« gahetvÄ• na viheá¹-hayant

viheá¹-hayitvÄ• sakuá¹‡aá¹ƒ janinda, te luddakÄ• mÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• luttasirÄ• sayanti ||

471__._ á¹• 21 ``pahÅ«tatoyÄ• anigÄ• dhakÅ«lÄ• {anikhÄ• takÅ«lÄ• (Ce Se Ee) }, nadÄ«

ghammÄ• bhitattÄ• manujÄ• pivanti, pÄ«taÃ±ca {pivataá¹ƒ ca (Ce Se Ee Katthaci) } tesaá

472__._ á¹• 21 ``bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, pÄ«taÃ±ca tesaá¹ƒ bhusa hoti pÄ• niâ€™â€™ ||

473__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ \Se II 206/ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

474__._ á¹• 21 ``ye suddhadhaÃ±Ã±aá¹ƒ palÄ• sena missaá¹ƒ, asuddhakammÄ• kayino da

ghammÄ• bhitattÄ• na pipÄ• sitÄ• naá¹ƒ, pÄ«taÃ±ca tesaá¹ƒ bhusa hoti pÄ• niâ€™â€™ ||

475__._ á¹• 21 ``usÅ«hi \Be II 191/ sattÄ«hi ca tomarehi, dubhayÄ• ni passÄ• ni tudanti kan

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• sattihatÄ• sayantiâ€™â€™ ||

476__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

477__._ á¹• 21 ``ye jÄ«valokasmi asÄ• dhukammino, adinnamÄ• dÄ• ya karonti jÄ«vikaá¹ƒ.

dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, ajeá¸·akaÃ±cÄ• pi pasuá¹ƒ mahiá¹ƒsaá¹ƒ

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• sattihatÄ• sayantiâ€™â€™ ||

478__._ á¹• 21 ``gÄ«vÄ• ya baddhÄ• kissa ime puneke, aÃ±Ã±e \Se II 207/ vikantÄ• {vika
sayanti {puneke (Ce Ee) }.

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• bilakatÄ• sayantiâ€™â€™ ||

479__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

480__._ á¹• 21 ``orabbhikÄ• sÅ«karikÄ• ca macchikÄ• , pasuá¹ƒ mahiá¹ƒsaÃ±ca ajeá¸·aka

hantvÄ• na sÅ«nesu pasÄ• rayiá¹ƒsu, te luddakammÄ• pasavetva pÄ• paá¹ƒ.

teme janÄ• bilakatÄ• sayanti ||

481__._ á¹• 21 ``rahado \Ne II 137/ \Be II 192/ ayaá¹ƒ muttakarÄ«sapÅ«ro, duggandharÅ«p

khudÄ• paretÄ• manujÄ• adanti, bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• .

pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi, ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ.

yeme janÄ• muttakarÄ«sabhakkhÄ• â€™â€™ ||

482__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ \Se II 208/ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

483__._ á¹• 21 ``ye kecime kÄ• raá¹‡ikÄ• virosakÄ• , paresaá¹ƒ hiá¹ƒsÄ• ya sadÄ• niviá¹-

te luddakammÄ• pasavetva pÄ• paá¹ƒ, mittadduno mÄ«á¸·hamadanti bÄ• lÄ• ||

484__._ á¹• 21 ``rahado ayaá¹ƒ lohitapubbapÅ«ro, duggandharÅ«po asuci pÅ«ti vÄ• ti.

ghammÄ• bhitattÄ• manujÄ• pivanti, bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• .

pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi, ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ.

yeme janÄ• lohitapubbabhakkhÄ• â€™â€™ ||

485__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

486__._ á¹• 21 ``ye mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• jÄ«valoke {pitaraá¹ƒ va jÄ«valoke (Ce), }, pÄ• rÄ• jikÄ• arahante hananti.

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• lohitapubbabhakkhÄ• â€™â€™ ||

487__._ á¹• 21 ``jivhaÃ±ca \Be II 193/ passa baá¸·isena viddhaá¹ƒ, vihataá¹ƒ yathÄ• saá¹…

phandanti \Se II 209/ macchÄ• va thalamhi khittÄ• , muÃ±canti kheá¸·aá¹ƒ rudamÄ• nÄ• ki

488__._ á¹• 21 ``bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• vaá¹…kaghastÄ• sayantiâ€™â€™ ||

489__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

490__._ á¹• 21 ``ye keci sandhÄ• nagatÄ• {santhÄ• nagatÄ• (Ce Ee), saá¹‡á¹-hÄ• nagatÄ agghaá¹ƒ kayaá¹ƒ hÄ• payanti.

kuá¹-ena kuá¹-aá¹ƒ dhanalobhahetu, channaá¹ƒ yathÄ• vÄ• ricaraá¹ƒ vadhÄ• ya ||

491__._ á¹• 21 ``na hi kÅ«á¹-akÄ• rissa bhavanti tÄ• á¹‡Ä• , sakehi kammehi purakkhatass

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• vaá¹…kaghastÄ• sayantiâ€™â€™ ||

492__._ á¹• 21 ``nÄ• rÄ« imÄ• samparibhinnagattÄ• , paggayha kandanti bhuje dujaccÄ• .

sammakkhitÄ• {samakkhitÄ• (Se), samakkhikÄ• (Katthaci) } lohitapubbalittÄ• , gÄ• vo yat

tÄ• \Se II 210/ bhÅ«mibhÄ• gasmiá¹ƒ sadÄ• nikhÄ• tÄ• , khandhÄ• tivattanti sajotibhÅ«tÄ•

493__._ á¹• 21 ``bhayaÃ±hi \Ne II 138/ maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ•

imÄ• nu nÄ• riyo kimakaá¹ƒsu pÄ• paá¹ƒ, yÄ• bhÅ«mibhÄ• gasmiá¹ƒ sadÄ• nikhÄ• tÄ• .

khandhÄ• tivattanti sajotibhÅ«tÄ• â€™â€™ ||

494__._ á¹• 21 tassa \Be II 194/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

495__._ á¹• 21 ``kolitthiyÄ• yo {koliniyÄ• yo (Ce Ee) } idha jÄ«valoke, asuddhakammÄ• asa

tÄ• dittarÅ«pÄ• {dhuttarÅ«pÄ• (Katthaci) } pati vippahÄ• ya, aÃ±Ã±aá¹ƒ acÄ• ruá¹ƒ ratikh

tÄ• jÄ«valokasmiá¹ƒ ramÄ• payitvÄ• , khandhÄ• tivattanti sajotibhÅ«tÄ• ||

496__._ á¹• 21 ``pÄ• de gahetvÄ• kissa ime puneke, avaá¹ƒsirÄ• narake pÄ• tayanti.

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime \Se II 211/ nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• avaá¹ƒsirÄ• narake pÄ• t

497__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

498__._ á¹• 21 ``ye jÄ«valokasmi asÄ• dhukammino, parassa dÄ• rÄ• ni atikkamanti.

te tÄ• disÄ• uttamabhaá¹‡á¸• athenÄ• , teme janÄ• avaá¹ƒsirÄ• narake pÄ• tayanti ||

499__._ á¹• 21 ``te vassapÅ«gÄ• ni bahÅ«ni tattha, nirayesu dukkhaá¹ƒ vedanaá¹ƒ vedayan

na hi pÄ• pakÄ• rissa {kÅ«á¹-akÄ• rissa (Katthaci) } bhavanti tÄ• á¹‡Ä• , sakehi kammehi pu

te luddakammÄ• pasavetva pÄ• paá¹ƒ, teme janÄ• avaá¹ƒsirÄ• narake pÄ• tayantiâ€™â€

500__._ á¹• 21 ``uccÄ• vacÄ• me \Be II 195/ vividhÄ• upakkamÄ• , nirayesu dissanti sugho

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathi.

ime nu maccÄ• kimakaá¹ƒsu pÄ• paá¹ƒ, yeme janÄ• adhimattÄ• dukkhÄ• tibbÄ• .

kharÄ• \Se II 212/ kaá¹-ukÄ• vedanÄ• vedayantiâ€™â€™ ||

501__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ pÄ• pakammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

502__._ á¹• 21 ``ye jÄ«valokasmi supÄ• padiá¹-á¹-hino, vissÄ• sakammÄ• ni karonti mohÄ•

paraÃ±ca diá¹-á¹-hÄ«su samÄ• dapenti, te pÄ• padiá¹-á¹-hiá¹ƒ {pÄ• padiá¹-á¹-hÄ« (Ce Se),
} pasavetva pÄ• paá¹ƒ.

teme janÄ• adhimattÄ• dukkhÄ• tibbÄ• , kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti ||

503__._ á¹• 21 ``viditÄ• te mahÄ• rÄ• ja, Ä• vÄ• sÄ• pÄ• pakamminaá¹ƒ.

á¹-hÄ• nÄ• ni luddakammÄ• naá¹ƒ, dussÄ«lÄ• naÃ±ca yÄ• gati.

uyyÄ• hi dÄ• ni rÄ• jÄ«si, devarÄ• jassa santikeâ€™â€™ ||

504__._ á¹• 21 ``paÃ±cathÅ«paá¹ƒ \Ne II 139/ dissatidaá¹ƒ vimÄ• naá¹ƒ, mÄ• lÄ• piá¸·andh

tatthacchati nÄ• rÄ« mahÄ• nubhÄ• vÄ• , uccÄ• vacaá¹ƒ iddhi vikubbamÄ• nÄ• ||

505__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu nÄ• rÄ« kimakÄ• si sÄ• dhuá¹ƒ, yÄ• modati saggapattÄ• vimÄ• neâ€™â€™ ||

506__._ á¹• 21 tassa \Se II 213/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

507__._ á¹• 21 ``yadi \Be II 196/ te sutÄ• bÄ«raá¹‡Ä« jÄ«valoke, Ä• mÄ• yadÄ• sÄ« ahu b

sÄ• pattakÄ• le {pattakÄ• laá¹ƒ (Ce Se Ee) } atithiá¹ƒ viditvÄ• , mÄ• tÄ• va puttaá¹ƒ sakimÄ

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, sÄ• vimÄ• nasmi modati ||

508__._ á¹• 21 ``daddallamÄ• nÄ• Ä• bhenti {Ä• bhanti (Se Katthaci) }, vimÄ• nÄ• satta ni

tattha yakkho mahiddhiko, sabbÄ• bharaá¹‡abhÅ«sito.

samantÄ• anupariyÄ• ti, nÄ• rÄ«gaá¹‡apurakkhato ||

509__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modati saggapatto vimÄ• neâ€™â€™ ||

510__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

511__._ á¹• 21 ``soá¹‡adinno gahapati, esa dÄ• napatÄ« ahu.

esa pabbajituddissa, vihÄ• re satta kÄ• rayi ||

512__._ á¹• 21 ``sakkaccaá¹ƒ te upaá¹-á¹-hÄ• si, bhikkhavo tattha vÄ• sike.

acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• si \Se II 214/ ujubhÅ«tesu, vippasannena cetasÄ• ||

513__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca {yÄ• va (Ce Ee) } pakkhassa aá¹-á
(Ce Ee) }.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• hitaá¹ƒ ||

514__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modati ||

515__._ á¹• 21 ``pabhÄ• sati midaá¹ƒ byamhaá¹ƒ, phalikÄ• su sunimmitaá¹ƒ.

nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, kÅ«á¹-Ä• gÄ• ravarocitaá¹ƒ.

upetaá¹ƒ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ ||

516__._ á¹• 21 ``vittÄ« \Be II 197/ hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali

ime nu maccÄ• kimakaá¹ƒsu sÄ• dhuá¹ƒ, ye modare saggapattÄ• vimÄ• neâ€™â€™ ||

517__._ á¹• 21 tassa \Ne II 140/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

518__._ á¹• 21 ``yÄ• kÄ• ci nÄ• riyo idha jÄ«valoke, sÄ«lavantiyo upÄ• sikÄ• .

dÄ• ne ratÄ• niccaá¹ƒ pasannacittÄ• , sacce á¹-hitÄ• uposathe appamattÄ• .

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, tÄ• vimÄ• nasmi modare ||

519__._ á¹• 21 ``pabhÄ• sati midaá¹ƒ byamhaá¹ƒ, veá¸·uriyÄ• su nimmitaá¹ƒ.

upetaá¹ƒ \Se II 215/ bhÅ«mibhÄ• gehi, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ ||

520__._ á¹• 21 ``Ä• á¸·ambarÄ• mudiá¹…gÄ• ca, naccagÄ«tÄ• suvÄ• ditÄ• .

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

521__._ á¹• 21 ``nÄ• haá¹ƒ evaá¹ƒgataá¹ƒ jÄ• tu {jÄ• taá¹ƒ (Katthaci) }, evaá¹ƒsuruciraá¹ƒ p

saddaá¹ƒ samabhijÄ• nÄ• mi, diá¹-á¹-haá¹ƒ vÄ• yadi vÄ• sutaá¹ƒ ||

522__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ime nu maccÄ• kimakaá¹ƒsu sÄ• dhuá¹ƒ, ye modare saggapattÄ• vimÄ• neâ€™â€™ ||

523__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

524__._ á¹• 21 ``ye keci maccÄ• idha jÄ«valoke, sÄ«lavantÄ• {sÄ«lavanto (Ce Ee) } upÄ•

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te {arahantesu sÄ«tibhÅ«tesu (Katthaci) }, sakkaccaá¹ƒ paá¹-ipÄ• dayuá

525__._ á¹• 21 ``cÄ«varaá¹ƒ \Be II 198/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹

adaá¹ƒsu ujubhÅ«tesu, vippasannena cetasÄ• ||

526__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• hitaá¹ƒ ||

527__._ á¹• 21 ``uposathaá¹ƒ upavasuá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, te vimÄ• nasmi modare ||

528__._ á¹• 21 ``pabhÄ• sati \Se II 216/ midaá¹ƒ byamhaá¹ƒ, phalikÄ• su sunimmitaá¹ƒ.

nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, kÅ«á¹-Ä• gÄ• ravarocitaá¹ƒ ||

529__._ á¹• 21 ``upetaá¹ƒ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ.

najjo cÄ• nupariyÄ• ti, nÄ• nÄ• pupphadumÄ• yutÄ• ||

530__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• neâ€™â€™ ||

531__._ á¹• 21 tassa \Ne II 141/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

532__._ á¹• 21 ``mithilÄ• yaá¹ƒ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

533__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

534__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• hitaá¹ƒ ||

535__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatiâ€™â€™ ||

536__._ á¹• 21 ``pabhÄ• sati midaá¹ƒ byamhaá¹ƒ, phalikÄ• su sunimmitaá¹ƒ {veá¸·uriyÄ• su

nÄ• rÄ«varagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ \Se II 217/, kÅ«á¹-Ä• gÄ• ravarocitaá¹ƒ ||

537__._ á¹• 21 ``upetaá¹ƒ \Be II 199/ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ.

najjo cÄ• nupariyÄ• ti, nÄ• nÄ• pupphadumÄ• yutÄ• ||

538__._ á¹• 21 ``rÄ• jÄ• yatanÄ• kapitthÄ• ca, ambÄ• sÄ• lÄ• ca jambuyo.

tindukÄ• ca piyÄ• lÄ• ca, dumÄ• niccaphalÄ• bahÅ« ||

539__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• neâ€™â€™ ||

540__._ á¹• 21 ``tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

541__._ á¹• 21 ``mithilÄ• yaá¹ƒ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

542__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

543__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• hitaá¹ƒ ||

544__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modatiâ€™â€™ ||

545__._ á¹• 21 ``pabhÄ• sati \Se II 218/ \Ne II 142/ midaá¹ƒ byamhaá¹ƒ, veá¸·uriyÄ• su nim

upetaá¹ƒ bhÅ«mibhÄ• gehi, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ ||

546__._ á¹• 21 ``Ä• á¸·ambarÄ• mudiá¹…gÄ• ca, naccagÄ«tÄ• suvÄ• ditÄ• .

dibyÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

547__._ á¹• 21 ``nÄ• haá¹ƒ evaá¹ƒgataá¹ƒ jÄ• tu {jÄ• taá¹ƒ (Katthaci) }, evaá¹ƒsuruciyaá¹ƒ

saddaá¹ƒ samabhijÄ• nÄ• mi, diá¹-á¹-haá¹ƒ vÄ• yadi vÄ• sutaá¹ƒ ||

548__._ á¹• 21 ``vittÄ« \Be II 200/ hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modati saggapatto vimÄ• neâ€™â€™ ||

549__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

550__._ á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

551__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

552__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• hitaá¹ƒ ||

553__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• \Se II 219/ saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modati ||

554__._ á¹• 21 ``yathÄ• udayamÄ• dicco, hoti lohitako mahÄ• .

tathÅ«pamaá¹ƒ idaá¹ƒ byamhaá¹ƒ, jÄ• tarÅ«passa nimmitaá¹ƒ ||

555__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

ayaá¹ƒ nu macco kimakÄ• si sÄ• dhuá¹ƒ, yo modatÄ« saggapatto vimÄ• neâ€™â€™ ||

556__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

557__._ á¹• 21 ``sÄ• vatthiyaá¹ƒ gahapati, esa dÄ• napatÄ« ahu.

Ä• rÄ• me udapÄ• ne ca, papÄ• saá¹…kamanÄ• ni ca.

arahante sÄ«tibhÅ«te, sakkaccaá¹ƒ paá¹-ipÄ• dayi ||

558__._ á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

adÄ• si ujubhÅ«tesu, vippasannena cetasÄ• ||

559__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Ne II 143/ \Be II 201/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa a

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• hitaá¹ƒ ||

560__._ á¹• 21 ``uposathaá¹ƒ upavasÄ«, sadÄ• sÄ«lesu saá¹ƒvuto.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca, so vimÄ• nasmi modati ||

561__._ á¹• 21 ``vehÄ• yasÄ• me bahukÄ• , jÄ• tarÅ«passa nimmitÄ• .

daddallamÄ• nÄ• Ä• bhenti, vijjuvabbhaghanantare ||

562__._ á¹• 21 ``vittÄ« \Se II 220/ hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali

ime nu maccÄ• kimakaá¹ƒsu sÄ• dhuá¹ƒ, ye modare saggapattÄ• vimÄ• neâ€™â€™ ||

563__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

564__._ á¹• 21 ``saddhÄ• ya suniviá¹-á¹-hÄ• ya, saddhamme suppavedite.

akaá¹ƒsu satthu vacanaá¹ƒ, sammÄ• sambuddhasÄ• sane {sammÄ• sambuddhasÄ• vakÄ•
(Ee) }.

tesaá¹ƒ etÄ• ni á¹-hÄ• nÄ• ni, yÄ• ni tvaá¹ƒ rÄ• ja passasi ||

565__._ á¹• 21 ``viditÄ• te mahÄ• rÄ• ja, Ä• vÄ• sÄ• pÄ• pakamminaá¹ƒ.

atho kalyÄ• á¹‡akammÄ• naá¹ƒ, á¹-hÄ• nÄ• ni viditÄ• ni te.

uyyÄ• hi dÄ• ni rÄ• jÄ«si, devarÄ• jassa santikeâ€™â€™ ||

566__._ á¹• 21 ``sahassayuttaá¹ƒ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• sÄ«dantare nage.

disvÄ• nÄ• mantayÄ« sÅ«taá¹ƒ, ``ime ke nÄ• ma pabbatÄ• â€™â€™ ||

567__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Se Ee potthakesu aá¹-á¹-hakathÄ• yaÃ±ca na dissati}
viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato {ayaá¹ƒ gÄ• thÄ• Ce Se
aá¹-á¹-hakathÄ• yaÃ±ca na dissati} ||

568__._ á¹• 21 ``sudassano karavÄ«ko, Ä«sadharo {isindharo (Se), Ä«sandharo (Katthaci) }

nemindharo vinatako, assakaá¹‡á¹‡o girÄ« brahÄ• ||

569__._ á¹• 21 ``ete \Be II 202/ sÄ«dantare nagÄ• , anupubbasamuggatÄ• .

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• \Se II 221/, yÄ• ni tvaá¹ƒ rÄ• ja passasi ||

570__._ á¹• 21 ``anekarÅ«paá¹ƒ ruciraá¹ƒ, nÄ• nÄ• citraá¹ƒ pakÄ• sati.

Ä• kiá¹‡á¹‡aá¹ƒ indasadisehi, byaggheheva surakkhitaá¹ƒ {purakkhitaá¹ƒ (Se Katthaci) } ||

571__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

imaá¹ƒ nu dvÄ• raá¹ƒ kimabhaÃ±Ã±amÄ• hu {kimabhiÃ±Ã±amÄ• hu (Ce Ee) }, (manorama
ayaá¹ƒ pÄ• á¹-ho syÄ• mapotthakeyeva dissati}

572__._ á¹• 21 tassa \Ne II 144/ puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

573__._ á¹• 21 ``citrakÅ«á¹-oti yaá¹ƒ Ä• hu, devarÄ• japavesanaá¹ƒ.

sudassanassa girino, dvÄ• raÃ±hetaá¹ƒ pakÄ• sati ||

574__._ á¹• 21 ``anekarÅ«paá¹ƒ ruciraá¹ƒ, nÄ• nÄ• citraá¹ƒ pakÄ• sati.

Ä• kiá¹‡á¹‡aá¹ƒ indasadisehi, byaggheheva surakkhitaá¹ƒ.

pavisetena rÄ• jÄ«si, arajaá¹ƒ bhÅ«mimakkamaâ€™â€™ ||

575__._ á¹• 21 ``sahassayuttaá¹ƒ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• devasabhaá¹ƒ idaá¹ƒ ||

576__._ á¹• 21 ``yathÄ• sarade Ä• kÄ• se {Ä• kÄ• so (Ce Se Ee) }, nÄ«lobhÄ• so padissat

tathÅ«pamaá¹ƒ idaá¹ƒ byamhaá¹ƒ, veá¸·uriyÄ• su nimmitaá¹ƒ ||

577__._ á¹• 21 ``vittÄ« hi maá¹ƒ vindati sÅ«ta disvÄ• , pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• r

imaá¹ƒ \Se II 222/ nu byamhaá¹ƒ kimabhaÃ±Ã±amÄ• hu {kimabhiÃ±Ã±amÄ• hu (Ce Ee) }, (
||) { ( ) ayaá¹ƒ pÄ• á¹-ho syÄ• mapotthakeyeva dissati}

578__._ á¹• 21 tassa puá¹-á¹-ho viyÄ• kÄ• si, mÄ• tali devasÄ• rathi.

vipÄ• kaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, jÄ• naá¹ƒ akkhÄ• sijÄ• nato ||

579__._ á¹• 21 ``sudhammÄ• \Be II 203/ iti yaá¹ƒ Ä• hu, passesÄ• {esesÄ• (Se Katthaci) }

veá¸·uriyÄ• rucirÄ• citrÄ• , dhÄ• rayanti sunimmitÄ• ||

580__._ á¹• 21 ``aá¹-á¹-haá¹ƒsÄ• sukatÄ• thambhÄ• , sabbe veá¸·uriyÄ• mayÄ• .

yattha devÄ• tÄ• vatiá¹ƒsÄ• , sabbe indapurohitÄ• ||

581__._ á¹• 21 ``atthaá¹ƒ devamanussÄ• naá¹ƒ, cintayantÄ• samacchare.

pavisetena rÄ• jÄ«si, devÄ• naá¹ƒ anumodanaá¹ƒâ€™â€™ ||

582__._ á¹• 21 ``taá¹ƒ devÄ• paá¹-inandiá¹ƒsu, disvÄ• rÄ• jÄ• namÄ• gataá¹ƒ.

``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

nisÄ«da dÄ• ni rÄ• jÄ«si, devarÄ• jassa santikeâ€™â€™ ||

583__._ á¹• 21 ``sakkopi paá¹-inandittha {paá¹-inanditvÄ• (Katthaci) }, vedehaá¹ƒ mithilagg

nimantayittha {nimantayÄ« ca (Ce Ee) } kÄ• mehi, Ä• sanena ca vÄ• savo ||

584__._ á¹• 21 ``sÄ• dhu khosi anuppatto, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ.

vasa devesu rÄ• jÄ«si, sabbakÄ• masamiddhisu.

tÄ• vatiá¹ƒsesu devesu, bhuÃ±ja kÄ• me amÄ• nuseâ€™â€™ ||

585__._ á¹• 21 ``yathÄ• \Ne II 145/ yÄ• citakaá¹ƒ yÄ• naá¹ƒ, yathÄ• yÄ• citakaá¹ƒ dhanaá

evaá¹ƒsampadamevetaá¹ƒ, yaá¹ƒ parato dÄ• napaccayÄ• ||

586__._ á¹• 21 ``na cÄ• hametamicchÄ• mi, yaá¹ƒ parato dÄ• napaccayÄ• .

sayaá¹ƒkatÄ• ni \Se II 223/ puÃ±Ã±Ä• ni, taá¹ƒ me Ä• veá¹‡ikaá¹ƒ {Ä• veá¹‡iyaá¹ƒ (Ce Se E
(Katthaci) } dhanaá¹ƒ ||

587__._ á¹• 21 ``sohaá¹ƒ gantvÄ• manussesu, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhito hoti, na ca pacchÄ• nutappatiâ€™â€™ ||

588__._ á¹• 21 ``bahÅ«pakÄ• ro no bhavaá¹ƒ, mÄ• tali devasÄ• rathi.

yo me kalyÄ• á¹‡akammÄ• naá¹ƒ, pÄ• pÄ• naá¹ƒ paá¹-idassayiâ€™â€™ {paá¹-idaá¹ƒsayi (

589__._ á¹• 21 ``idaá¹ƒ vatvÄ• nimirÄ• jÄ• , vedeho mithilaggaho.

puthuyaÃ±Ã±aá¹ƒ yajitvÄ• na, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti ||

nimijÄ• takaá¹ƒ {nemirÄ• jajÄ• takaá¹ƒ (Se) } catutthaá¹ƒ.

á¹• 03 542. umaá¹…gajÄ• takaá¹ƒ (5)

590__._ á¹• 21 ``paÃ±cÄ• lo \Be II 204/ sabbasenÄ• ya, brahmadattoyamÄ• gato.

sÄ• yaá¹ƒ paÃ±cÄ• liyÄ• senÄ• , appameyyÄ• mahosadha ||

591__._ á¹• 21 ``vÄ«thimatÄ« {piá¹-á¹-himatÄ« (Ce Ee), viddhimatÄ« (Se) } pattimatÄ«, sab

ohÄ• rinÄ« saddavatÄ«, bherisaá¹…khappabodhanÄ• ||

592__._ á¹• 21 ``lohavijjÄ• alaá¹…kÄ• rÄ• , dhajinÄ« vÄ• marohinÄ«.

sippiyehi susampannÄ• , sÅ«rehi suppatiá¹-á¹-hitÄ• ||

593__._ á¹• 21 ``dasettha paá¹‡á¸• itÄ• Ä• hu, bhÅ«ripaÃ±Ã±Ä• rahogamÄ• {rahogatÄ• (

mÄ• tÄ• ekÄ• dasÄ« raÃ±Ã±o, paÃ±cÄ• liyaá¹ƒ pasÄ• sati ||

594__._ á¹• 21 ``athetthekasataá¹ƒ \Se II 224/ khatyÄ• , anuyantÄ• yasassino.

acchinnaraá¹-á¹-hÄ• byathitÄ• , paÃ±cÄ• liyaá¹ƒ {paÃ±cÄ• lÄ«naá¹ƒ (bahÅ«su) } vasaá¹ƒ g

595__._ á¹• 21 ``yaá¹ƒvadÄ• -takkarÄ• raÃ±Ã±o, akÄ• mÄ• piyabhÄ• á¹‡ino.

paÃ±cÄ• lamanuyÄ• yanti, akÄ• mÄ• vasino gatÄ• ||

596__._ á¹• 21 ``tÄ• ya senÄ• ya mithilÄ• , tisandhiparivÄ• ritÄ• .

rÄ• jadhÄ• nÄ« videhÄ• naá¹ƒ, samantÄ• parikhaÃ±Ã±ati ||

597__._ á¹• 21 ``uddhaá¹ƒ \Ne II 146/ tÄ• rakajÄ• tÄ• va, samantÄ• parivÄ• ritÄ• .

mahosadha vijÄ• nÄ• hi, kathaá¹ƒ mokkho bhavissatiâ€™â€™ ||

598__._ á¹• 21 ``pÄ• de deva pasÄ• rehi, bhuÃ±ja kÄ• me ramassu ca.

hitvÄ• paÃ±cÄ• liyaá¹ƒ senaá¹ƒ, brahmadatto palÄ• yitiâ€™â€™ {palÄ• yati (Ce Se) } ||

599__._ á¹• 21 ``rÄ• jÄ• santhavakÄ• mo te, ratanÄ• ni pavecchati.

Ä• gacchantu ito {tato (Ce Se) } dÅ«tÄ• , maÃ±jukÄ• piyabhÄ• á¹‡ino ||

600__._ á¹• 21 ``bhÄ• santu mudukÄ• vÄ• cÄ• , yÄ• vÄ• cÄ• paá¹-inanditÄ• .

paÃ±cÄ• lo ca videho ca {paÃ±cÄ• lÄ• ca videhÄ• ca (Ce Ee) }, ubho ekÄ• bhavantu teâ€

601__._ á¹• 21 ``kathaá¹ƒ nu kevaá¹-á¹-a mahosadhena, samÄ• gamo Ä• si tadiá¹…gha brÅ

kacci te paá¹-inijjhatto, kacci tuá¹-á¹-ho mahosadhoâ€™â€™ ||

602__._ á¹• 21 ``anariyarÅ«po \Be II 205/ puriso janinda, asammodako thaddho asabbhirÅ«

yathÄ• mÅ«go ca badhiro ca, na kiÃ±citthaá¹ƒ abhÄ• sathaâ€™â€™ {abhÄ• sittha (Kattha

603__._ á¹• 21 ``addhÄ• \Se II 225/ idaá¹ƒ mantapadaá¹ƒ sududdasaá¹ƒ, attho suddho nar

tathÄ• hi kÄ• yo mama sampavedhati, hitvÄ• sayaá¹ƒ ko parahatthamessatiâ€™â€™ ||

604__._ á¹• 21 ``channaÃ±hi ekÄ• va matÄ« sameti, ye paá¹‡á¸• itÄ• uttamabhÅ«ripattÄ• .

yÄ• naá¹ƒ ayÄ• naá¹ƒ atha vÄ• pi á¹-hÄ• naá¹ƒ, mahosadha tvampi matiá¹ƒ karohiâ€™â€™

605__._ á¹• 21 ``jÄ• nÄ• si kho rÄ• ja mahÄ• nubhÄ• vo, mahabbalo cÅ«á¸·anibrahmadatto

rÄ• jÄ• ca taá¹ƒ icchati mÄ• raá¹‡atthaá¹ƒ {kÄ• raá¹‡atthaá¹ƒ (Ce Ee) }, migaá¹ƒ yathÄ• ol

606__._ á¹• 21 ``yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…kaá¹ƒ maá¹ƒsena chÄ• ditaá¹ƒ.

Ä• magiddho na jÄ• nÄ• ti, maccho maraá¹‡amattano ||

607__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, cÅ«á¸·aneyyassa dhÄ«taraá¹ƒ.

kÄ• magiddho na jÄ• nÄ• si, macchova maraá¹‡amattano ||

608__._ á¹• 21 ``sace gacchasi paÃ±cÄ• laá¹ƒ, khippamattaá¹ƒ jahissati.

migaá¹ƒ panthÄ• nubandhaá¹ƒva {pathÄ• nupannaá¹ƒva (Ce Se Ee) }, mahantaá¹ƒ bhayam

609__._ á¹• 21 ``mayameva bÄ• lamhase eá¸·amÅ«gÄ• , ye uttamatthÄ• ni tayÄ« lapimhÄ•

kimeva \Se II 226/ tvaá¹ƒ naá¹…galakoá¹-ivaá¸• á¸• ho, atthÄ• ni jÄ• nÄ• si yathÄ• pi aÃ±Ã±

610__._ á¹• 21 ``imaá¹ƒ gale gahetvÄ• na, nÄ• setha vijitÄ• mama.

yo me ratanalÄ• bhassa, antarÄ• yÄ• ya bhÄ• satiâ€™â€™ ||

611__._ á¹• 21 ``tato \Be II 206/ ca so apakkamma, vedehassa upantikÄ• .

atha Ä• mantayÄ« dÅ«taá¹ƒ, mÄ• dharaá¹ƒ {maá¸• haraá¹ƒ (Ce), mÄ• dhuraá¹ƒ (Se), mÄ• a
suvapaá¹‡á¸• itaá¹ƒ ||

612__._ á¹• 21 ``ehi \Ne II 147/ samma haritapakkha {harÄ«pakkha (Ce Ee) }, veyyÄ• vacca

atthi paÃ±cÄ• larÄ• jassa, sÄ• á¸·ikÄ• sayanapÄ• likÄ• ||

613__._ á¹• 21 `taá¹ƒ bandhanena {taá¹ƒ pattharena (Ce Ee), taá¹ƒ santhavena (Se) } pucc
kovidÄ• .

sÄ• tesaá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti, raÃ±Ã±o ca kosiyassa ca ||

614__._ á¹• 21 `` `Ä• moâ€™ ti so paá¹-issutvÄ• , mÄ• dharo suvapaá¹‡á¸• ito.

agamÄ• si haritapakkho {harÄ«pakkho (Ce Ee) }, sÄ• á¸·ikÄ• ya upantikaá¹ƒ ||

615__._ á¹• 21 ``tato ca kho so gantvÄ• na, mÄ• dharo suvapaá¹‡á¸• ito.

athÄ• mantayi sugharaá¹ƒ, sÄ• á¸·ikaá¹ƒ maÃ±jubhÄ• á¹‡ikaá¹ƒ ||

616__._ á¹• 21 `kacci te sughare khamanÄ«yaá¹ƒ, kacci vesse anÄ• mayaá¹ƒ.

kacci te madhunÄ• lÄ• jÄ• , labbhate sughare tuvaá¹ƒâ€™ {tava (Ce Ee) } ||

617__._ á¹• 21 `kusalaÃ±ceva me samma, atho samma anÄ• mayaá¹ƒ.

atho me madhunÄ• lÄ• jÄ• , labbhate suvapaá¹‡á¸• ita ||

618__._ á¹• 21 `kuto nu samma Ä• gamma, kassa vÄ• pahito tuvaá¹ƒ.

na \Se II 227/ ca mesi ito pubbe, diá¹-á¹-ho vÄ• yadi vÄ• sutoâ€™â€™ ||

619__._ á¹• 21 ``ahosiá¹ƒ sivirÄ• jassa, pÄ• sÄ• de sayanapÄ• lako.

tato so dhammiko rÄ• jÄ• , baddhe mocesi bandhanÄ• â€™â€™ ||

620__._ á¹• 21 ``tassa mekÄ• dutiyÄ• si, sÄ• á¸·ikÄ• maÃ±jubhÄ• á¹‡ikÄ• .

taá¹ƒ tattha avadhÄ« seno, pekkhato sughare mamaâ€™â€™ ||

621__._ á¹• 21 ``tassÄ• kÄ• mÄ• hi sammatto, Ä• gatosmi tavantike.

sace kareyya {kareyyÄ• si (Ce), kareyu (Se), kareyyÄ• si me (Ee) } okÄ• saá¹ƒ, ubhayova v

622__._ á¹• 21 ``suvova suviá¹ƒ kÄ• meyya, sÄ• á¸·iko pana sÄ• á¸·ikaá¹ƒ.

suvassa sÄ• á¸·ikÄ• yeva {sÄ• á¸·ikÄ• ya ca (Ce Ee) }, saá¹ƒvÄ• so hoti kÄ«disoâ€™â€™ |

623__._ á¹• 21 ``yoyaá¹ƒ \Be II 207/ kÄ• me {yaá¹ƒ yaá¹ƒ kÄ• mÄ« (Ce Ee) } kÄ• mayati, ap

sabbo hi sadiso hoti, natthi kÄ• me asÄ• disoâ€™â€™ ||

624__._ á¹• 21 ``atthi jampÄ• vatÄ« {jambÄ• vatÄ« (Ce Se), campÄ• vatÄ« (Katthaci) } nÄ•
{sibbissa (Ce Ee) } rÄ• jino.

sÄ• bhariyÄ• vÄ• sudevassa, kaá¹‡hassa mahesÄ« piyÄ• ||

625__._ á¹• 21 ``raá¹-á¹-havatÄ« {rathavatÄ« (Ce Ee), ratanavatÄ« (Se) } kimpurisÄ«, sÄ• p

manusso migiyÄ• saddhiá¹ƒ, natthi kÄ• me asÄ• disoâ€™â€™ ||

626__._ á¹• 21 ``handa khvÄ• haá¹ƒ gamissÄ• mi, sÄ• á¸·ike maÃ±jubhÄ• á¹‡ike.

paccakkhÄ• nupadaÃ±hetaá¹ƒ, atimaÃ±Ã±asi nÅ«na maá¹ƒâ€™â€™ ||

627__._ á¹• 21 ``na \Ne II 148/ sirÄ« taramÄ• nassa, mÄ• dhara suvapaá¹‡á¸• ita.

idheva tÄ• va acchassu, yÄ• va rÄ• jÄ• na dakkhasi {dakkhisi (Ee) }.

sossi {sossasi (Ce) } saddaá¹ƒ mudiá¹…gÄ• naá¹ƒ, Ä• nubhÄ• vaÃ±ca rÄ• jinoâ€™â€™ ||

628__._ á¹• 21 ``yo \Se II 228/ nu khvÄ• yaá¹ƒ tibbo saddo, tirojanapade {tirojanapadaá¹ƒ (E

dhÄ«tÄ• paÃ±cÄ• larÄ• jassa, osadhÄ« viya vaá¹‡á¹‡inÄ«.

taá¹ƒ dassati videhÄ• naá¹ƒ, so vivÄ• ho bhavissatiâ€™â€™ ||

629__._ á¹• 21 ``ediso mÄ• {nediso te (Ce) } amittÄ• naá¹ƒ, vivÄ• ho hotu mÄ• dhara.

yathÄ• paÃ±cÄ• larÄ• jassa, vedehena bhavissatiâ€™â€™ ||

630__._ á¹• 21 ``Ä• nayitvÄ• na vedehaá¹ƒ, paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

tato naá¹ƒ ghÄ• tayissati, nassa sakhÄ« bhavissatiâ€™â€™ ||

631__._ á¹• 21 ``handa kho maá¹ƒ anujÄ• nÄ• hi, rattiyo sattamattiyo.

yÄ• vÄ• haá¹ƒ sivirÄ• jassa, Ä• rocemi mahesino.

laddho ca me Ä• vasatho, sÄ• á¸·ikÄ• ya upantikaá¹ƒâ€™â€™ {upantikÄ• (Ce Katthaci) } ||

632__._ á¹• 21 ``handa kho taá¹ƒ anujÄ• nÄ• mi, rattiyo sattamattiyo.

sace tvaá¹ƒ sattarattena, nÄ• gacchasi mamantike.

maÃ±Ã±e okkantasattaá¹ƒ {okkantasantaá¹ƒ (Se Ee Katthaci) } maá¹ƒ, matÄ• ya Ä• gamiss

633__._ á¹• 21 ``tato \Be II 208/ ca kho so gantvÄ• na, mÄ• dharo suvapaá¹‡á¸• ito.

mahosadhassa akkhÄ• si, sÄ• á¸·ikÄ• vacanaá¹ƒ idaá¹ƒâ€™â€™ ||

634__._ á¹• 21 ``yasseva ghare bhuÃ±jeyya bhogaá¹ƒ, tasseva atthaá¹ƒ puriso careyyaâ€™

``handÄ• haá¹ƒ gacchÄ• mi pure janinda, paÃ±cÄ• larÄ• jassa puraá¹ƒ surammaá¹ƒ.

nivesanÄ• ni mÄ• petuá¹ƒ, vedehassa yasassino ||

635__._ á¹• 21 ``nivesanÄ• ni \Se II 229/ mÄ• petvÄ• , vedehassa yasassino.

yadÄ• te pahiá¹‡eyyÄ• mi, tadÄ• eyyÄ• si khattiyaâ€™â€™ ||

636__._ á¹• 21 ``tato ca pÄ• yÄ• si pure mahosadho, paÃ±cÄ• larÄ• jassa puraá¹ƒ suramm

nivesanÄ• ni mÄ• petuá¹ƒ, vedehassa yasassinoâ€™â€™ ||

637__._ á¹• 21 ``nivesanÄ• ni mÄ• petvÄ• , vedehassa yasassino.

athassa pÄ• hiá¹‡Ä« dÅ«taá¹ƒ, {natthi Ce Ee potthakesu} vedehaá¹ƒ mithilaggahaá¹ƒ {natth

ehi dÄ• ni mahÄ• rÄ• ja, mÄ• pitaá¹ƒ te nivesanaá¹ƒâ€™â€™ ||

638__._ á¹• 21 ``tato ca rÄ• jÄ• pÄ• yÄ• si, senÄ• ya caturaá¹…giyÄ• {caturaá¹…giniyÄ•

anantavÄ• hanaá¹ƒ daá¹-á¹-huá¹ƒ, phÄ«taá¹ƒ kapiliyaá¹ƒ {kampilliyaá¹ƒ (Ce Ee) } puraá¹ƒâ€

639__._ á¹• 21 ``tato \Ne II 149/ ca kho so gantvÄ• na, brahmadattassa pÄ• hiá¹‡i.

`Ä• gatoâ€™ smi mahÄ• rÄ• ja, tava pÄ• dÄ• ni vandituá¹ƒ ||

640__._ á¹• 21 `dadÄ• hi dÄ• ni me bhariyaá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataá¹ƒâ€™â€™ â€™ ||

641__._ á¹• 21 ``svÄ• gataá¹ƒ teva {te (Ce), tepi (Se), tena (Ee) } vedeha, atho te adurÄ• ga

nakkhattaá¹ƒyeva paripuccha, ahaá¹ƒ kaÃ±Ã±aá¹ƒ dadÄ• mi te.

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataá¹ƒâ€™â€™ ||

642__._ á¹• 21 ``tato ca rÄ• jÄ• vedeho, nakkhattaá¹ƒ paripucchatha {paripucchati (Se Katt

nakkhattaá¹ƒ paripucchitvÄ• , brahmadattassa pÄ• hiá¹‡i ||

643__._ á¹• 21 ``dadÄ• hi \Be II 209/ dÄ• ni me bhariyaá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹

suvaá¹‡á¹‡ena paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataá¹ƒâ€™â€™ ||

644__._ á¹• 21 ``dadÄ• mi dÄ• ni te bhariyaá¹ƒ, nÄ• riá¹ƒ sabbaá¹…gasobhiniá¹ƒ.

suvaá¹‡á¹‡ena \Se II 230/ paá¹-icchannaá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhataá¹ƒâ€™â€™ ||

645__._ á¹• 21 ``hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• tiá¹-á¹-hanti vammitÄ• {vammikÄ•

ukkÄ• padittÄ• jhÄ• yanti, kinnu maÃ±Ã±anti paá¹‡á¸• itÄ• ||

646__._ á¹• 21 ``hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• tiá¹-á¹-hanti vammitÄ• {vammikÄ•

ukkÄ• padittÄ• jhÄ• yanti, kiá¹ƒ nu kÄ• hanti {kÄ• hati (Katthaci) } paá¹‡á¸• itaâ€™â€™ ||

647__._ á¹• 21 ``rakkhati taá¹ƒ mahÄ• rÄ• ja, cÅ«á¸·aneyyo mahabbalo.

paduá¹-á¹-ho brahmadattena {paduá¹-á¹-ho te brahmadatto (Ce Se Ee) }, pÄ• to taá¹ƒ ghÄ•

648__._ á¹• 21 ``ubbedhati me hadayaá¹ƒ, mukhaÃ±ca parisussati.

nibbutiá¹ƒ nÄ• dhigacchÄ• mi, aggidaá¸• á¸• hova Ä• tape ||

649__._ á¹• 21 ``kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , anto jhÄ• yati no bahi.

evampi hadayaá¹ƒ mayhaá¹ƒ, anto jhÄ• yati no bahiâ€™â€™ ||

650__._ á¹• 21 ``pamatto mantanÄ• tÄ«to, bhinnamantosi khattiya.

idÄ• ni kho taá¹ƒ tÄ• yantu, paá¹‡á¸• itÄ• mantino janÄ• ||

651__._ á¹• 21 ``akatvÄ• maccassa vacanaá¹ƒ, atthakÄ• mahitesino.

attapÄ«tirato rÄ• jÄ• , migo kÅ«á¹-eva ohito ||

652__._ á¹• 21 ``yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…kaá¹ƒ maá¹ƒsena chÄ• ditaá¹ƒ.

Ä• magiddho na jÄ• nÄ• ti, maccho maraá¹‡amattano ||

653__._ á¹• 21 ``evameva \Ne II 150/ tuvaá¹ƒ rÄ• ja, cÅ«á¸·aneyyassa dhÄ«taraá¹ƒ.

kÄ• magiddho \Se II 231/ na jÄ• nÄ• si, macchova maraá¹‡amattano ||

654__._ á¹• 21 ``sace gacchasi paÃ±cÄ• laá¹ƒ, khippamattaá¹ƒ jahissasi.

migaá¹ƒ panthÄ• nubandhaá¹ƒva, mahantaá¹ƒ bhayamessati ||

655__._ á¹• 21 ``anariyarÅ«po \Be II 210/ puriso janinda, ahÄ«va ucchaá¹…gagato á¸• asey

na tena mittiá¹ƒ kayirÄ• tha dhÄ«ro {paÃ±Ã±o (Ee) }, dukkho have kÄ• purisena {kÄ• purise
saá¹…gamo ||

656__._ á¹• 21 ``yadeva {yaá¹ƒ tveva (Ce Se Ee) } jaÃ±Ã±Ä• purisaá¹ƒ {puriso (Se Katthac
sÄ«lavÄ• yaá¹ƒ bahussuto.

teneva mittiá¹ƒ kayirÄ• tha dhÄ«ro, sukho have sappurisena saá¹…gamoâ€™â€™ ||

657__._ á¹• 21 ``bÄ• lo tuvaá¹ƒ eá¸·amÅ«gosi rÄ• ja, yo uttamatthÄ• ni mayÄ« lapittho.

kimevahaá¹ƒ naá¹…galakoá¹-ivaá¸• á¸• ho, atthÄ• ni jÄ• nÄ• mi {jÄ• nissaá¹ƒ (Ce Se Ee) } y

658__._ á¹• 21 ``imaá¹ƒ gale gahetvÄ• na, nÄ• setha vijitÄ• mama.

yo me ratanalÄ• bhassa, antarÄ• yÄ• ya bhÄ• satiâ€™â€™ ||

659__._ á¹• 21 ``mahosadha atÄ«tena, nÄ• nuvijjhanti paá¹‡á¸• itÄ• .

kiá¹ƒ maá¹ƒ assaá¹ƒva sambandhaá¹ƒ, patodeneva vijjhasi ||

660__._ á¹• 21 ``sace passasi mokkhaá¹ƒ vÄ• , khemaá¹ƒ vÄ• pana passasi.

teneva \Se II 232/ maá¹ƒ anusÄ• sa, kiá¹ƒ atÄ«tena vijjhasiâ€™â€™ ||

661__._ á¹• 21 ``atÄ«taá¹ƒ mÄ• nusaá¹ƒ kammaá¹ƒ, dukkaraá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ sakkomi mocetuá¹ƒ, tvaá¹ƒ pajÄ• nassu {tvampi jÄ• nassu (Ce Ee) } khattiya ||

662__._ á¹• 21 ``santi vehÄ• yasÄ• {vehÄ• sayÄ• (Ce Ee) } nÄ• gÄ• , iddhimanto yasassin

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

663__._ á¹• 21 ``santi vehÄ• yasÄ• assÄ• , iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

664__._ á¹• 21 ``santi vehÄ• yasÄ• pakkhÄ«, iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

665__._ á¹• 21 ``santi \Be II 211/ vehÄ• yasÄ• yakkhÄ• , iddhimanto yasassino.

tepi Ä• dÄ• ya gaccheyyuá¹ƒ, yassa honti tathÄ• vidhÄ• ||

666__._ á¹• 21 ``atÄ«taá¹ƒ mÄ• nusaá¹ƒ kammaá¹ƒ, dukkaraá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ sakkomi mocetuá¹ƒ, antalikkhena khattiyaâ€™â€™ ||

667__._ á¹• 21 ``atÄ«radassÄ« puriso, mahante udakaá¹‡á¹‡ave.

yattha so labhate gÄ• dhaá¹ƒ {nÄ• vaá¹ƒ (Katthaci) }, tattha so vindate sukhaá¹ƒ ||

668__._ á¹• 21 ``evaá¹ƒ \Ne II 151/ amhaÃ±ca raÃ±Ã±o ca, tvaá¹ƒ patiá¹-á¹-hÄ• mahosadh

tvaá¹ƒ nosi mantinaá¹ƒ seá¹-á¹-ho, amhe dukkhÄ• pamocayaâ€™â€™ ||

669__._ á¹• 21 ``atÄ«taá¹ƒ mÄ• nusaá¹ƒ kammaá¹ƒ, dukkaraá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ sakkomi mocetuá¹ƒ, tvaá¹ƒ pajÄ• nassu senakaâ€™â€™ ||

670__._ á¹• 21 ``suá¹‡ohi \Se II 233/ metaá¹ƒ {etaá¹ƒ (Ce Katthaci) } vacanaá¹ƒ, passa sen
taá¹ƒ (Ce Ee) } mahabbhayaá¹ƒ.

senakaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asiâ€™â€™ ||

671__._ á¹• 21 ``aggiá¹ƒ vÄ• dvÄ• rato dema, gaá¹‡hÄ• mase vikantanaá¹ƒ {vikattanaá¹ƒ (

aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ.

mÄ• no rÄ• jÄ• brahmadatto, ciraá¹ƒ dukkhena mÄ• rayiâ€™â€™ ||

672__._ á¹• 21 ``suá¹‡ohi metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

pukkusaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asiâ€™â€™ ||

673__._ á¹• 21 ``visaá¹ƒ khÄ• ditvÄ• miyyÄ• ma, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ.

mÄ• no rÄ• jÄ• brahmadatto, ciraá¹ƒ dukkhena mÄ• rayiâ€™â€™ ||

674__._ á¹• 21 ``suá¹‡ohi metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

kÄ• mindaá¹ƒ {kÄ• vindaá¹ƒ (Ce Ee) } dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asiâ€

675__._ á¹• 21 ``rajjuyÄ• bajjha miyyÄ• ma, papÄ• tÄ• papatÄ• mase {papatemase (Ce E

mÄ• no rÄ• jÄ• brahmadatto, ciraá¹ƒ dukkhena mÄ• rayiâ€™â€™ ||

676__._ á¹• 21 ``suá¹‡ohi metaá¹ƒ vacanaá¹ƒ, passa senaá¹ƒ mahabbhayaá¹ƒ.

devindaá¹ƒ dÄ• ni pucchÄ• mi, kiá¹ƒ kiccaá¹ƒ idha maÃ±Ã±asiâ€™â€™ ||

677__._ á¹• 21 ``aggiá¹ƒ \Be II 212/ vÄ• dvÄ• rato dema, gaá¹‡hÄ• mase vikantanaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ.

na no sakkoti mocetuá¹ƒ, sukheneva mahosadhoâ€™â€™ ||

678__._ á¹• 21 ``yathÄ• kadalino sÄ• raá¹ƒ, anvesaá¹ƒ nÄ• dhigacchati.

evaá¹ƒ anvesamÄ• nÄ• naá¹ƒ, paÃ±haá¹ƒ najjhagamÄ• mase ||

679__._ á¹• 21 ``yathÄ• simbalino \Se II 234/ sÄ• raá¹ƒ, anvesaá¹ƒ nÄ• dhigacchati.

evaá¹ƒ anvesamÄ• nÄ• naá¹ƒ, paÃ±haá¹ƒ najjhagamÄ• mase ||

680__._ á¹• 21 ``adese vata no vuá¹-á¹-haá¹ƒ, kuÃ±jarÄ• naá¹ƒvanodake.

sakÄ• se dummanussÄ• naá¹ƒ, bÄ• lÄ• naá¹ƒ avijÄ• nataá¹ƒ ||

681__._ á¹• 21 ``ubbedhati me hadayaá¹ƒ, mukhaÃ±ca parisussati.

nibbutiá¹ƒ nÄ• dhigacchÄ• mi, aggidaá¸• á¸• hova Ä• tape ||

682__._ á¹• 21 ``kammÄ• rÄ• naá¹ƒ \Ne II 152/ yathÄ• ukkÄ• , anto jhÄ• yati no bahi.

evampi hadayaá¹ƒ mayhaá¹ƒ, anto jhÄ• yati no bahiâ€™â€™ ||

683__._ á¹• 21 ``tato so paá¹‡á¸• ito dhÄ«ro, atthadassÄ« mahosadho.

vedehaá¹ƒ dukkhitaá¹ƒ disvÄ• , idaá¹ƒ vacanamabravi ||

684__._ á¹• 21 `mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, rÄ• huggahaá¹ƒva {rÄ• hugahitaá¹ƒva (Ce Se Ee) } candimaá

685__._ á¹• 21 `mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, rÄ• huggahaá¹ƒva sÅ«riyaá¹ƒ ||

686__._ á¹• 21 ``mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, paá¹…ke sannaá¹ƒva kuÃ±jaraá¹ƒ ||

687__._ á¹• 21 `mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, peá¸·Ä• baddhaá¹ƒva pannagaá¹ƒ ||

688__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Ee potthakesu na dissati} `mÄ• tvaá¹ƒ bhÄ• yi mahÄ•

rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, pakkhiá¹ƒ baddhaá¹ƒva paÃ±jare {ayaá¹ƒ gÄ• thÄ• Ce Ee po

689__._ á¹• 21 `mÄ• \Se II 235/ \Be II 213/ tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ•

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, macche jÄ• lagateriva ||

690__._ á¹• 21 `mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

ahaá¹ƒ taá¹ƒ mocayissÄ• mi, sayoggabalavÄ• hanaá¹ƒ ||

691__._ á¹• 21 `mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathesabha.

paÃ±cÄ• laá¹ƒ vÄ• hayissÄ• mi {bÄ• hayissÄ• mi (Se), vÄ• rayissÄ• mi (Katthaci) }, kÄ• kas

692__._ á¹• 21 `adu paÃ±Ã±Ä• kimatthiyÄ• , amacco vÄ• pi tÄ• diso.

yo taá¹ƒ sambÄ• dhapakkhandaá¹ƒ {sambÄ• dhapakkhantaá¹ƒ (Ce Ee) }, dukkhÄ• na parin

693__._ á¹• 21 ``etha mÄ• á¹‡avÄ• uá¹-á¹-hetha, mukhaá¹ƒ sodhetha sandhino.

vedeho sahamaccehi, umaá¹…gena {ummaggena (Ce Ee), ummaá¹…ge (Se) evamuparipi}

694__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , paá¹‡á¸• itassÄ• nucÄ• rino {paá¹‡á¸• itass

umaá¹…gadvÄ• raá¹ƒ vivariá¹ƒsu, yantayutte ca aggaá¸·eâ€™â€™ ||

695__._ á¹• 21 ``purato senako yÄ• ti, pacchato ca mahosadho.

majjhe ca rÄ• jÄ• vedeho, amaccaparivÄ• ritoâ€™â€™ ||

696__._ á¹• 21 ``umaá¹…gÄ• nikkhamitvÄ• na, vedeho nÄ• vamÄ• ruhi.

abhirÅ«á¸·haÃ±ca taá¹ƒ Ã±atvÄ• {abhiruyhaÃ±ca Ã±atvÄ• na (Se Katthaci) }, anusÄ• si ma

697__._ á¹• 21 `ayaá¹ƒ \Ne II 153/ te sasuro deva, ayaá¹ƒ sassu janÄ• dhipa.

yathÄ• mÄ• tu paá¹-ipatti, evaá¹ƒ te hotu sassuyÄ• ||

698__._ á¹• 21 `yathÄ• pi niyako bhÄ• tÄ• , saudariyo ekamÄ• tuko.

evaá¹ƒ paÃ±cÄ• lacando te, dayitabbo rathesabha ||

699__._ á¹• 21 `ayaá¹ƒ \Se II 236/ paÃ±cÄ• lacandÄ« te, rÄ• japuttÄ« abhicchitÄ• {abhijjhit

kÄ• maá¹ƒ karohi te tÄ• ya, bhariyÄ• te rathesabhaâ€™â€™ â€™ ||

700__._ á¹• 21 ``Ä• ruyha nÄ• vaá¹ƒ taramÄ• no, kinnu tÄ«ramhi tiá¹-á¹-hasi.

kicchÄ• muttÄ• mha dukkhato, yÄ• ma dÄ• ni mahosadhaâ€™â€™ ||

701__._ á¹• 21 ``nesa \Be II 214/ dhammo mahÄ• rÄ• ja, yohaá¹ƒ senÄ• ya nÄ• yako.

senaá¹…gaá¹ƒ parihÄ• petvÄ• , attÄ• naá¹ƒ parimocaye ||

702__._ á¹• 21 ``nivesanamhi te deva, senaá¹…gaá¹ƒ parihÄ• pitaá¹ƒ.

taá¹ƒ dinnaá¹ƒ brahmadattena, Ä• nayissaá¹ƒ rathesabhaâ€™â€™ ||

703__._ á¹• 21 ``appaseno mahÄ• senaá¹ƒ, kathaá¹ƒ viggayha {niggayha (Se Katthaci) } á¹

dubbalo balavantena, vihaÃ±Ã±issasi paá¹‡á¸• itaâ€™â€™ ||

704__._ á¹• 21 ``appasenopi ce mantÄ«, mahÄ• senaá¹ƒ amantinaá¹ƒ.

jinÄ• ti rÄ• jÄ• rÄ• jÄ• no, Ä• diccovudayaá¹ƒ tamaá¹ƒâ€™â€™ ||

705__._ á¹• 21 ``susukhaá¹ƒ vata saá¹ƒvÄ• so, paá¹‡á¸• itehÄ«ti senaka.

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate {amittassa hatthagate (Katthaci) }, mocayÄ« no mahosadhoâ€™â€™ ||

706__._ á¹• 21 ``evametaá¹ƒ {evameva (Se) } mahÄ• rÄ• ja, paá¹‡á¸• itÄ• hi sukhÄ• vahÄ•

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate, mocayÄ« no mahosadhoâ€™â€™ ||

707__._ á¹• 21 ``rakkhitvÄ• kasiá¹‡aá¹ƒ rattiá¹ƒ, cÅ«á¸·aneyyo mahabbalo.

udentaá¹ƒ aruá¹‡uggasmiá¹ƒ, upakÄ• riá¹ƒ upÄ• gami ||

708__._ á¹• 21 ``Ä• ruyha \Se II 237/ pavaraá¹ƒ nÄ• gaá¹ƒ, balavantaá¹ƒ saá¹-á¹-hihÄ• yana

rÄ• jÄ• avoca paÃ±cÄ• lo, cÅ«á¸·aneyyo mahabbalo ||

709__._ á¹• 21 ``sannaddho maá¹‡ivammena {maá¹‡icammena (Se) }, saramÄ• dÄ• ya pÄ•

pesiye ajjhabhÄ• sittha, puthugumbe samÄ• gate ||

710__._ á¹• 21 ``hatthÄ• rohe anÄ«kaá¹-á¹-he, rathike pattikÄ• rake.

upÄ• sanamhi katahatthe, vÄ• lavedhe samÄ• gateâ€™â€™ ||

711__._ á¹• 21 ``pesetha \Ne II 154/ kuÃ±jare dantÄ«, balavante saá¹-á¹-hihÄ• yane.

maddantu kuÃ±jarÄ• nagaraá¹ƒ, vedehena sumÄ• pitaá¹ƒ ||

712__._ á¹• 21 ``vacchadantamukhÄ• setÄ• , tikkhaggÄ• aá¹-á¹-hivedhino.

paá¹‡unnÄ• dhanuvegena, sampatantutarÄ«tarÄ• ||

713__._ á¹• 21 ``mÄ• á¹‡avÄ• \Be II 215/ vammino sÅ«rÄ• , citradaá¹‡á¸• ayutÄ• vudhÄ• .

pakkhandino mahÄ• nÄ• gÄ• , hatthÄ«naá¹ƒ hontu sammukhÄ• ||

714__._ á¹• 21 ``sattiyo teladhotÄ• yo, accimantÄ• {accimantÄ« (Ce) } pabhassarÄ• .

vijjotamÄ• nÄ• tiá¹-á¹-hantu, sataraá¹ƒsÄ«va {sataraá¹ƒsÄ• viya (Ce) } tÄ• rakÄ• ||

715__._ á¹• 21 ``Ä• vudhabalavantÄ• naá¹ƒ, guá¹‡ikÄ• yÅ«radhÄ• rinaá¹ƒ.

etÄ• disÄ• naá¹ƒ yodhÄ• naá¹ƒ, saá¹…gÄ• me apalÄ• yinaá¹ƒ.

vedeho kuto muccissati, sace pakkhÄ«va kÄ• hiti ||

716__._ á¹• 21 ``tiá¹ƒsa me purisanÄ• vutyo, sabbevekekaniccitÄ• .

yesaá¹ƒ samaá¹ƒ na passÄ• mi, kevalaá¹ƒ mahimaá¹ƒ caraá¹ƒ ||

717__._ á¹• 21 ``nÄ• gÄ• ca kappitÄ• dantÄ«, balavanto saá¹-á¹-hihÄ• yanÄ• .

yesaá¹ƒ \Se II 238/ khandhesu sobhanti, kumÄ• rÄ• cÄ• rudassanÄ• .

718__._ á¹• 21 ``pÄ«tÄ• laá¹…kÄ• rÄ• pÄ«tavasanÄ• , pÄ«tuttaranivÄ• sanÄ• .

nÄ• gakhandhesu sobhanti, devaputtÄ• va nandane ||

719__._ á¹• 21 ``pÄ• á¹-hÄ«navaá¹‡á¹‡Ä• nettiá¹ƒsÄ• , teladhotÄ• pabhassarÄ• .

niá¹-á¹-hitÄ• naradhÄ«rehi {naravÄ«rehi (Ce Se Ee) }, samadhÄ• rÄ• sunissitÄ• ||

720__._ á¹• 21 ``vellÄ• lino vÄ«tamalÄ• , sikkÄ• yasamayÄ• daá¸·hÄ• .

gahitÄ• balavantehi, suppahÄ• rappahÄ• ribhi ||

721__._ á¹• 21 ``suvaá¹‡á¹‡atharusampannÄ• , lohitakacchupadhÄ• ritÄ• .

vivattamÄ• nÄ• sobhanti, vijjuvabbhaghanantare ||

722__._ á¹• 21 ``paá¹-Ä• kÄ• {patÄ• kÄ• (Ce Ee), pathakÄ• (Se) } vammino sÅ«rÄ• , asic

dhanuggahÄ• sikkhitarÄ• {tharuggahÄ• sikkhitÄ• ro (Ce Ee) }, nÄ• gakhandhe nipÄ• tino
Ee) } ||

723__._ á¹• 21 ``etÄ• disehi parikkhitto, natthi mokkho ito tava.

pabhÄ• vaá¹ƒ te na passÄ• mi, yena tvaá¹ƒ mithilaá¹ƒ vajeâ€™â€™ ||

724__._ á¹• 21 ``kiá¹ƒ nu santaramÄ• nova, nÄ• gaá¹ƒ pesesi kuÃ±jaraá¹ƒ.

pahaá¹-á¹-harÅ«po Ä• patasi {Ä• gamasi (Se), Ä• tapasi (Katthaci) }, siddhatthosmÄ«ti {lado
Ee) } maÃ±Ã±asi ||

725__._ á¹• 21 ``oharetaá¹ƒ \Ne II 155/ \Be II 216/ dhanuá¹ƒ cÄ• paá¹ƒ, khurappaá¹ƒ paá¹-is

oharetaá¹ƒ subhaá¹ƒ vammaá¹ƒ, veá¸·uriyamaá¹‡isanthataá¹ƒâ€™â€™ {veá¸·uriyamaá¹‡is

726__._ á¹• 21 ``pasannamukhavaá¹‡á¹‡osi, mitapubbaÃ±ca bhÄ• sasi.

hoti kho maraá¹‡akÄ• le, edisÄ« {tÄ• disÄ« (Ce Ee) } vaá¹‡á¹‡asampadÄ• â€™â€™ ||

727__._ á¹• 21 ``moghaá¹ƒ te gajjitaá¹ƒ rÄ• ja, bhinnamantosi khattiya.

duggaá¹‡hosi \Se II 239/ {duggaá¹‡ho hi (Ce Se Ee) } tayÄ• rÄ• jÄ• , khaá¸·uá¹…keneva {k
(Katthaci) } sindhavo ||

728__._ á¹• 21 ``tiá¹‡á¹‡o hiyyo rÄ• jÄ• gaá¹…gaá¹ƒ, sÄ• macco saparijjano.

haá¹ƒsarÄ• jaá¹ƒ yathÄ• dhaá¹…ko, anujjavaá¹ƒ patissasiâ€™â€™ ||

729__._ á¹• 21 ``siá¹…gÄ• lÄ• rattibhÄ• gena, phullaá¹ƒ disvÄ• na kiá¹ƒsukaá¹ƒ.

maá¹ƒsapesÄ«ti maÃ±Ã±antÄ• , paribyÅ«á¸·hÄ• migÄ• dhamÄ• ||

730__._ á¹• 21 ``vÄ«tivattÄ• su rattÄ«su, uggatasmiá¹ƒ divÄ• kare {divÄ• kare (Ce Se Ee) }

kiá¹ƒsukaá¹ƒ phullitaá¹ƒ disvÄ• , Ä• sacchinnÄ• migÄ• dhamÄ• ||

731__._ á¹• 21 ``evameva tuvaá¹ƒ rÄ• ja, vedehaá¹ƒ parivÄ• riya {parivÄ• raya (Se Ee), par
}.

Ä• sacchinno gamissasi, siá¹…gÄ• lÄ• kiá¹ƒsukaá¹ƒ yathÄ• â€™â€™ ||

732__._ á¹• 21 ``imassa hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chindatha.

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayi ||

733__._ á¹• 21 ``imaá¹ƒ maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ {maá¹ƒsaá¹ƒva pÄ• tabbaá¹ƒ (Ce Ee), (Katthaci) }, sÅ«le katvÄ• pacantu naá¹ƒ.

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayi ||

734__._ á¹• 21 ``yathÄ• pi Ä• sabhaá¹ƒ cammaá¹ƒ, pathabyÄ• vitaniyyati.

sÄ«hassa atho byagghassa, hoti saá¹…kusamÄ• hataá¹ƒ ||

735__._ á¹• 21 ``evaá¹ƒ taá¹ƒ vitanitvÄ• na, vedhayissÄ• mi sattiyÄ• .

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayiâ€™â€™ ||

736__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ paÃ±cÄ• lacandassa, vedeho chedayissati ||

737__._ á¹• 21 ``sace \Be II 217/ me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ \Se II 240/ paÃ±cÄ• lacandiyÄ• , vedeho chedayissati ||

738__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ nandÄ• ya deviyÄ• , vedeho chedayissati ||

739__._ á¹• 21 ``sace me hatthe pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca checchasi.

evaá¹ƒ te puttadÄ• rassa, vedeho chedayissati ||

740__._ á¹• 21 ``sace \Ne II 156/ maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ paÃ±cÄ• lacandassa, vedeho pÄ• cayissati ||

741__._ á¹• 21 ``sace maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ paÃ±cÄ• lacandiyÄ• , vedeho pÄ• cayissati ||

742__._ á¹• 21 ``sace maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ nandÄ• ya deviyÄ• , vedeho pÄ• cayissati ||

743__._ á¹• 21 ``sace maá¹ƒsaá¹ƒva pÄ• tabyaá¹ƒ, sÅ«le katvÄ• pacissasi.

evaá¹ƒ te puttadÄ• rassa, vedeho pÄ• cayissati ||

744__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ paÃ±cÄ• lacandassa, vedeho vedhayissati ||

745__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ paÃ±cÄ• lacandiyÄ• , vedeho vedhayissati ||

746__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ nandÄ• ya deviyÄ• , vedeho vedhayissati ||

747__._ á¹• 21 ``sace maá¹ƒ vitanitvÄ• na, vedhayissasi sattiyÄ• .

evaá¹ƒ \Se II 241/ te puttadÄ• rassa, vedeho vedhayissati.

evaá¹ƒ no mantitaá¹ƒ raho, vedehena mayÄ• saha ||

748__._ á¹• 21 ``yathÄ• pi palasataá¹ƒ cammaá¹ƒ, kontimantÄ• suniá¹-á¹-hitaá¹ƒ {kontÄ«ma
Ee) }.

upeti tanutÄ• á¹‡Ä• ya, sarÄ• naá¹ƒ paá¹-ihantave ||

749__._ á¹• 21 ``sukhÄ• vaho \Be II 218/ dukkhanudo, vedehassa yasassino.

matiá¹ƒ te paá¹-ihaÃ±Ã±Ä• mi, usuá¹ƒ palasatena vÄ• â€™â€™ ||

750__._ á¹• 21 ``iá¹…gha passa mahÄ• rÄ• ja, suÃ±Ã±aá¹ƒ antepuraá¹ƒ tava.

orodhÄ• ca kumÄ• rÄ• ca, tava mÄ• tÄ• ca khattiya.

umaá¹…gÄ• nÄ«haritvÄ• na, vedehassupanÄ• mitÄ• â€™â€™ ||

751__._ á¹• 21 ``iá¹…gha antepuraá¹ƒ mayhaá¹ƒ, gantvÄ• na vicinÄ• tha naá¹ƒ.

yathÄ• imassa vacanaá¹ƒ, saccaá¹ƒ vÄ• yadi vÄ• musÄ• â€™â€™ ||

752__._ á¹• 21 ``evametaá¹ƒ mahÄ• rÄ• ja, yathÄ• Ä• ha mahosadho.

suÃ±Ã±aá¹ƒ antepuraá¹ƒ sabbaá¹ƒ, kÄ• kapaá¹-á¹-anakaá¹ƒ yathÄ• â€™â€™ ||

753__._ á¹• 21 ``ito gatÄ• mahÄ• rÄ• ja, nÄ• rÄ« sabbaá¹…gasobhanÄ• .

kosambaphalakasussoá¹‡Ä« {kosumbhaphalakasussoá¹‡Ä« (Ce Se Ee) }, haá¹ƒsagaggara

754__._ á¹• 21 ``ito \Ne II 157/ nÄ«tÄ• mahÄ• rÄ• ja, nÄ• rÄ« sabbaá¹…gasobhanÄ• .

koseyyavasanÄ• sÄ• mÄ• , jÄ• tarÅ«pasumekhalÄ• ||

755__._ á¹• 21 ``surattapÄ• dÄ• kalyÄ• á¹‡Ä«, suvaá¹‡á¹‡amaá¹‡imekhalÄ• .

pÄ• revatakkhÄ« sutanÅ«, bimboá¹-á¹-hÄ• tanumajjhimÄ• ||

756__._ á¹• 21 ``sujÄ• tÄ• bhujalaá¹-á¹-hÄ«va, vedÄ«va {vellÄ«va (Ce Ee) } tanumajjhimÄ•

dÄ«ghassÄ• \Se II 242/ kesÄ• asitÄ• , Ä«sakaggapavellitÄ• ||

757__._ á¹• 21 ``sujÄ• tÄ• migachÄ• pÄ• va, hemantaggisikhÄ• riva.

nadÄ«va giriduggesu, saÃ±channÄ• khuddaveá¸·ubhi ||

758__._ á¹• 21 ``nÄ• ganÄ• sÅ«ru kalyÄ• á¹‡Ä«, paramÄ• {paá¹-hamÄ• (Ce Ee) } timbaru

nÄ• tidÄ«ghÄ• nÄ• tirassÄ• , nÄ• lomÄ• nÄ• tilomasÄ• â€™â€™ ||

759__._ á¹• 21 ``nandÄ• ya nÅ«na maraá¹‡ena, nandasi sirivÄ• hana.

ahaÃ±ca nÅ«na nandÄ• ca, gacchÄ• ma yamasÄ• dhanaá¹ƒâ€™â€™ ||

760__._ á¹• 21 ``dibbaá¹ƒ adhÄ«yase mÄ• yaá¹ƒ, akÄ• si cakkhumohanaá¹ƒ.

yo me amittaá¹ƒ hatthagataá¹ƒ, vedehaá¹ƒ parimocayiâ€™â€™ ||

761__._ á¹• 21 ``adhÄ«yanti \Be II 219/ mahÄ• rÄ• ja {adhiyanti ve mahÄ• rÄ• ja (Se Kattha
paá¹‡á¸• itÄ• .

te mocayanti attÄ• naá¹ƒ, paá¹‡á¸• itÄ• mantino janÄ• ||

762__._ á¹• 21 ``santi mÄ• á¹‡avaputtÄ• me, kusalÄ• sandhichedakÄ• .

yesaá¹ƒ katena maggena, vedeho mithilaá¹ƒ gatoâ€™â€™ ||

763__._ á¹• 21 ``iá¹…gha passa mahÄ• rÄ• ja, umaá¹…gaá¹ƒ sÄ• dhu mÄ• pitaá¹ƒ.

hatthÄ«naá¹ƒ atha assÄ• naá¹ƒ, rathÄ• naá¹ƒ atha pattinaá¹ƒ.

Ä• lokabhÅ«taá¹ƒ tiá¹-á¹-hantaá¹ƒ, umaá¹…gaá¹ƒ sÄ• dhu mÄ• pitaá¹ƒâ€™â€™ {niá¹-á¹-hit

764__._ á¹• 21 ``lÄ• bhÄ• vata videhÄ• naá¹ƒ, yassimedisÄ• paá¹‡á¸• itÄ• .

ghare vasanti vijite, yathÄ• tvaá¹ƒsi mahosadhaâ€™â€™ ||

765__._ á¹• 21 ``vuttiÃ±ca parihÄ• raÃ±ca, diguá¹‡aá¹ƒ bhattavetanaá¹ƒ.

dadÄ• mi vipule bhoge, bhuÃ±ja kÄ• me ramassu ca.

mÄ• \Se II 243/ videhaá¹ƒ paccagamÄ• , kiá¹ƒ videho karissatiâ€™â€™ ||

766__._ á¹• 21 ``yo cajetha mahÄ• rÄ• ja, bhattÄ• raá¹ƒ dhanakÄ• raá¹‡Ä• .

ubhinnaá¹ƒ hoti gÄ• rayho, attano ca parassa ca.

yÄ• va jÄ«veyya vedeho, nÄ• Ã±Ã±assa puriso siyÄ• ||

767__._ á¹• 21 ``yo \Ne II 158/ cajetha mahÄ• rÄ• ja, bhattÄ• raá¹ƒ dhanakÄ• raá¹‡Ä• .

ubhinnaá¹ƒ hoti gÄ• rayho, attano ca parassa ca.

yÄ• va tiá¹-á¹-heyya vedeho, nÄ• Ã±Ã±assa vijite vaseâ€™â€™ ||

768__._ á¹• 21 ``dammi nikkhasahassaá¹ƒ te, gÄ• mÄ• sÄ«tiÃ±ca kÄ• sisu.

dÄ• sisatÄ• ni cattÄ• ri, dammi bhariyÄ• sataÃ±ca te.

sabbaá¹ƒ senaá¹…gamÄ• dÄ• ya, sotthiá¹ƒ gaccha mahosadha ||

769__._ á¹• 21 ``yÄ• va dadantu hatthÄ«naá¹ƒ, assÄ• naá¹ƒ diguá¹‡aá¹ƒ vidhaá¹ƒ.

tappentu annapÄ• nena, rathike pattikÄ• rakeâ€™â€™ ||

770__._ á¹• 21 ``hatthÄ« asse rathe pattÄ«, gacchevÄ• dÄ• ya paá¹‡á¸• ita.

passatu taá¹ƒ mahÄ• rÄ• jÄ• , vedeho mithilaá¹ƒ gataá¹ƒ {mithilaggahaá¹ƒ (Katthaci) } ||

771__._ á¹• 21 ``hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• padissate mahÄ• .

caturaá¹…ginÄ« bhÄ«sarÅ«pÄ• , kiá¹ƒ nu maÃ±Ã±asi paá¹‡á¸• itaâ€™â€™ {maÃ±Ã±anti p

772__._ á¹• 21 ``Ä• nando \Be II 220/ te mahÄ• rÄ• ja, uttamo paá¹-idissati.

sabbaá¹ƒ senaá¹…gamÄ• dÄ• ya, sotthiá¹ƒ patto mahosadhoâ€™â€™ ||

773__._ á¹• 21 ``yathÄ• petaá¹ƒ susÄ• nasmiá¹ƒ, chaá¸• á¸• etvÄ• caturo janÄ• .

evaá¹ƒ kapilaye tyamha {kappiliye tyamhÄ• (Se), kampilliye tyamhÄ• (Ce), kampilliyaraá¹-a
chaá¸• á¸• ayitvÄ• idhÄ• gatÄ• ||

774__._ á¹• 21 ``atha \Se II 244/ tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

kena vÄ• atthajÄ• tena, attÄ• naá¹ƒ parimocayiâ€™â€™ ||

775__._ á¹• 21 ``atthaá¹ƒ atthena vedeha, mantaá¹ƒ mantena khattiya.

parivÄ• rayiá¹ƒ {parivÄ• rayissaá¹ƒ (Ce Se) } rÄ• jÄ• naá¹ƒ, jambudÄ«paá¹ƒva sÄ• garoâ€™

776__._ á¹• 21 ``dinnaá¹ƒ nikkhasahassaá¹ƒ me, gÄ• mÄ• sÄ«ti ca kÄ• sisu.

dÄ• sÄ«satÄ• ni cattÄ• ri, dinnaá¹ƒ bhariyÄ• sataÃ±ca me.

sabbaá¹ƒ senaá¹…gamÄ• dÄ• ya, sotthinÄ• mhi idhÄ• gatoâ€™â€™ ||

777__._ á¹• 21 ``susukhaá¹ƒ vata saá¹ƒvÄ• so, paá¹‡á¸• itehÄ«ti senaka.

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate {amittassa hatthagate (Katthaci) }, mocayÄ« no mahosadhoâ€™â€™ ||

778__._ á¹• 21 ``evametaá¹ƒ mahÄ• rÄ• ja, paá¹‡á¸• itÄ• hi sukhÄ• vahÄ• .

pakkhÄ«va paÃ±jare baddhe, macche jÄ• lagateriva.

amittahatthattagate, mocayÄ« no mahosadhoâ€™â€™ ||

779__._ á¹• 21 ``Ä• haÃ±Ã±antu \Ne II 159/ sabbavÄ«á¹‡Ä• , bheriyo dindimÄ• ni ca.

dhamentu mÄ• gadhÄ• saá¹…khÄ• , vaggÅ« nadantu dundubhÄ«â€™â€™ ||

780__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

781__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

782__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bahuá¹ƒ \Se II 245/ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

783__._ á¹• 21 ``bahujano \Be II 221/ pasannosi, disvÄ• paá¹‡á¸• itamÄ• gataá¹ƒ.

paá¹‡á¸• itamhi anuppatte, celukkhepo avattathÄ• â€™â€™ ti ||

umaá¹…gajÄ• takaá¹ƒ {mahÄ• ummaggajÄ• takaá¹ƒ (Ce Ee), mahosadhajÄ• takaá¹ƒ (Se Katthaci) } paÃ±camaá¹ƒ.

á¹• 03 543. bhÅ«ridattajÄ• takaá¹ƒ (6)

784__._ á¹• 21 ``yaá¹ƒ kiÃ±ci ratanaá¹ƒ atthi, dhataraá¹-á¹-hanivesane.

sabbÄ• ni te upayantu, dhÄ«taraá¹ƒ dehi rÄ• jinoâ€™â€™ ||

785__._ á¹• 21 ``na no vivÄ• ho nÄ• gehi, katapubbo kudÄ• canaá¹ƒ.

taá¹ƒ vivÄ• haá¹ƒ asaá¹ƒyuttaá¹ƒ, kathaá¹ƒ amhe karomaseâ€™â€™ ||

786__._ á¹• 21 ``jÄ«vitaá¹ƒ nÅ«na te cattaá¹ƒ, raá¹-á¹-haá¹ƒ vÄ• manujÄ• dhipa.

na hi nÄ• ge kupitamhi, ciraá¹ƒ jÄ«vanti tÄ• disÄ• ||

787__._ á¹• 21 ``yo tvaá¹ƒ deva manussosi, iddhimantaá¹ƒ aniddhimÄ• .

varuá¹‡assa niyaá¹ƒ puttaá¹ƒ, yÄ• munaá¹ƒ atimaÃ±Ã±asiâ€™â€™ ||

788__._ á¹• 21 ``nÄ• timaÃ±Ã±Ä• mi rÄ• jÄ• naá¹ƒ, dhataraá¹-á¹-haá¹ƒ yasassinaá¹ƒ.

dhataraá¹-á¹-ho hi nÄ• gÄ• naá¹ƒ, bahÅ«namapi issaro ||

789__._ á¹• 21 ``ahi mahÄ• nubhÄ• vopi, na me dhÄ«taramÄ• raho.

khattiyo ca videhÄ• naá¹ƒ, abhijÄ• tÄ• samuddajÄ• â€™â€™ ||

790__._ á¹• 21 ``kambalassatarÄ• uá¹-á¹-hentu, sabbe nÄ• ge nivedaya.

bÄ• rÄ• á¹‡asiá¹ƒ pavajjantu, mÄ• ca kaÃ±ci {kiÃ±ci (Ce Ee Katthaci) } viheá¹-hayuá¹ƒâ€™

791__._ á¹• 21 ``nivesanesu \Se II 246/ \Ne II 160/ sobbhesu, rathiyÄ• caccaresu ca.

rukkhaggesu ca lambantu, vitatÄ• toraá¹‡esu ca ||

792__._ á¹• 21 ``ahampi sabbasetena, mahatÄ• sumahaá¹ƒ puraá¹ƒ.

parikkhipissaá¹ƒ bhogehi, kÄ• sÄ«naá¹ƒ janayaá¹ƒ bhayaá¹ƒâ€™â€™ ||

793__._ á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , uragÄ• nekavaá¹‡á¹‡ino.

bÄ• rÄ• á¹‡asiá¹ƒ pavajjiá¹ƒsu, na ca kaÃ±ci viheá¹-hayuá¹ƒ ||

794__._ á¹• 21 nivesanesu sobbhesu, rathiyÄ• caccaresu ca.

rukkhaggesu ca lambiá¹ƒsu, vitatÄ• toraá¹‡esu ca ||

795__._ á¹• 21 tesu \Be II 222/ disvÄ• na lambante, puthÅ« kandiá¹ƒsu nÄ• riyo.

nÄ• ge soá¹‡á¸• ikate disvÄ• , passasante muhuá¹ƒ muhuá¹ƒ ||

796__._ á¹• 21 bÄ• rÄ• á¹‡asÄ« pabyadhitÄ• , Ä• turÄ• samapajjatha.

bÄ• hÄ• paggayha pakkanduá¹ƒ, ``dhÄ«taraá¹ƒ dehi rÄ• jinoâ€™â€™ ||

797__._ á¹• 21 ``pupphÄ• bhihÄ• rassa vanassa majjhe, ko lohitakkho vitatantaraá¹ƒso.

kÄ• kambukÄ• yÅ«radharÄ• suvatthÄ• , tiá¹-á¹-hanti nÄ• riyo dasa vandamÄ• nÄ• ||

798__._ á¹• 21 ``ko tvaá¹ƒ brahÄ• bÄ• hu vanassa majjhe, virocasi ghatasittova aggi.

mahesakkho aÃ±Ã±atarosi yakkho, udÄ• hu nÄ• gosi mahÄ• nubhÄ• voâ€™â€™ ||

799__._ á¹• 21 ``nÄ• gohamasmi \Se II 247/ iddhimÄ• , tejassÄ« {tejasÄ« (Ce Se Ee Kattha

á¸• aá¹ƒseyyaá¹ƒ tejasÄ• kuddho, phÄ«taá¹ƒ janapadaá¹ƒ api ||

800__._ á¹• 21 ``samuddajÄ• hi me mÄ• tÄ• , dhataraá¹-á¹-ho ca me pitÄ• .

sudassanakaniá¹-á¹-hosmi, bhÅ«ridattoti maá¹ƒ vidÅ«â€™â€™ ||

801__._ á¹• 21 ``yaá¹ƒ gambhÄ«raá¹ƒ sadÄ• vaá¹-á¹-aá¹ƒ, rahadaá¹ƒ bhismaá¹ƒ pekkhasi.

esa dibyo mamÄ• vÄ• so, anekasataporiso ||

802__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirudaá¹ƒ, nÄ«lodaá¹ƒ vanamajjhato.

yamunaá¹ƒ pavisa mÄ• bhÄ«to, khemaá¹ƒ vattavataá¹ƒ {vattavatiá¹ƒ (Se Katthaci) } sivaá¹ƒ

803__._ á¹• 21 ``tattha patto sÄ• nucaro, saha puttena brÄ• hmaá¹‡a.

pÅ«jito mayhaá¹ƒ kÄ• mehi, sukhaá¹ƒ brÄ• hmaá¹‡a vacchasiâ€™â€™ ||

804__._ á¹• 21 ``samÄ• samantaparito, pahÅ«tatagarÄ• {bahukÄ• taggarÄ• (Ce Se Ee) }

indagopakasaÃ±channÄ• , sobhati harituttamÄ• ||

805__._ á¹• 21 ``rammÄ• ni vanacetyÄ• ni, rammÄ• haá¹ƒsÅ«pakÅ«jitÄ• .

opupphÄ• padmÄ• tiá¹-á¹-hanti, pokkharaÃ±Ã±o {pokkharaÃ±Ã±Ä• (Se Ee) } sunimmitÄ•

806__._ á¹• 21 ``aá¹-á¹-haá¹ƒsÄ• \Ne II 161/ \Be II 223/ sukatÄ• thambhÄ• , sabbe veá¸·u

sahassathambhÄ• pÄ• sÄ• dÄ• , pÅ«rÄ• kaÃ±Ã±Ä• hi jotare ||

807__._ á¹• 21 ``vimÄ• naá¹ƒ upapannosi, dibyaá¹ƒ puÃ±Ã±ehi attano.

asambÄ• dhaá¹ƒ sivaá¹ƒ rammaá¹ƒ, accantasukhasaá¹ƒhitaá¹ƒ ||

808__._ á¹• 21 ``maÃ±Ã±e sahassanettassa, vimÄ• naá¹ƒ nÄ• bhikaá¹…khasi.

iddhÄ« hi tyÄ• yaá¹ƒ vipulÄ• , sakkasseva jutÄ«matoâ€™â€™ ||

809__._ á¹• 21 ``manasÄ• pi \Se II 248/ na pattabbo, Ä• nubhÄ• vo jutÄ«mato.

paricÄ• rayamÄ• nÄ• naá¹ƒ, saindÄ• naá¹ƒ {indÄ• naá¹ƒ (Se Katthaci) } vasavattinaá¹ƒâ€™

810__._ á¹• 21 ``taá¹ƒ vimÄ• naá¹ƒ abhijjhÄ• ya, amarÄ• naá¹ƒ sukhesinaá¹ƒ.

uposathaá¹ƒ upavasanto, semi vammikamuddhaniâ€™â€™ ||

811__._ á¹• 21 ``ahaÃ±ca migamesÄ• no, saputto pÄ• visiá¹ƒ vanaá¹ƒ.

taá¹ƒ maá¹ƒ mataá¹ƒ vÄ• jÄ«vaá¹ƒ vÄ• , nÄ• bhivedenti Ã±Ä• takÄ• ||

812__._ á¹• 21 ``Ä• mantaye bhÅ«ridattaá¹ƒ, kÄ• siputtaá¹ƒ yasassinaá¹ƒ.

tayÄ• no samanuÃ±Ã±Ä• tÄ• , api passemu Ã±Ä• takeâ€™â€™ ||

813__._ á¹• 21 ``eso hi vata me chando, yaá¹ƒ vasesi mamantike.

na hi etÄ• disÄ• kÄ• mÄ• , sulabhÄ• honti mÄ• nuse ||

814__._ á¹• 21 ``sace tvaá¹ƒ nicchase vatthuá¹ƒ, mama kÄ• mehi pÅ«jito.

mayÄ• tvaá¹ƒ samanuÃ±Ã±Ä• to, sotthiá¹ƒ passÄ• hi Ã±Ä• takeâ€™â€™ ||

815__._ á¹• 21 ``dhÄ• rayimaá¹ƒ maá¹‡iá¹ƒ dibyaá¹ƒ, pasuá¹ƒ putte ca vindati.

arogo sukhito hoti {hohi (Se) }, gacchevÄ• dÄ• ya brÄ• hmaá¹‡aâ€™â€™ ||

816__._ á¹• 21 ``kusalaá¹ƒ paá¹-inandÄ• mi, bhÅ«ridatta vaco tava.

pabbajissÄ• mi jiá¹‡á¹‡osmi, na kÄ• me abhipatthayeâ€™â€™ ||

817__._ á¹• 21 ``brahmacariyassa ce bhaá¹…go, hoti bhogehi kÄ• riyaá¹ƒ.

avikampamÄ• no eyyÄ• si, bahuá¹ƒ dassÄ• mi te dhanaá¹ƒâ€™â€™ ||

818__._ á¹• 21 ``kusalaá¹ƒ paá¹-inandÄ• mi, bhÅ«ridatta vaco tava.

punapi Ä• gamissÄ• mi, sace attho bhavissatiâ€™â€™ ||

819__._ á¹• 21 ``idaá¹ƒ \Se II 249/ \Be II 224/ vatvÄ• bhÅ«ridatto, pesesi caturo jane.

etha gacchatha uá¹-á¹-hetha, khippaá¹ƒ pÄ• petha brÄ• hmaá¹‡aá¹ƒ ||

820__._ á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , uá¹-á¹-hÄ• ya caturo janÄ• .

pesitÄ• bhÅ«ridattena, khippaá¹ƒ pÄ• pesu brÄ• hmaá¹‡aá¹ƒ ||

821__._ á¹• 21 ``maá¹‡iá¹ƒ \Ne II 162/ paggayha maá¹…galyaá¹ƒ, sÄ• dhuvittaá¹ƒ {sÄ• dhu
manoramaá¹ƒ.

selaá¹ƒ byaÃ±janasampannaá¹ƒ, ko imaá¹ƒ maá¹‡imajjhagÄ• â€™â€™ ||

822__._ á¹• 21 ``lohitakkhasahassÄ• hi, samantÄ• parivÄ• ritaá¹ƒ.

ajja kÄ• laá¹ƒ pathaá¹ƒ {padaá¹ƒ (Ce Ee) } gacchaá¹ƒ, ajjhagÄ• haá¹ƒ maá¹‡iá¹ƒ imaá¹ƒâ€™

823__._ á¹• 21 ``supaciá¹‡á¹‡o ayaá¹ƒ selo, accito mahito {mÄ• nito (Katthaci) } sadÄ• .

sudhÄ• rito sunikkhitto, sabbatthamabhisÄ• dhaye ||

824__._ á¹• 21 ``upacÄ• ravipannassa, nikkhepe dhÄ• raá¹‡Ä• ya vÄ• .

ayaá¹ƒ selo vinÄ• sÄ• ya, pariciá¹‡á¹‡o ayoniso ||

825__._ á¹• 21 ``na imaá¹ƒ akusalo {kusalaá¹ƒ (Katthaci) } dibyaá¹ƒ, maá¹‡iá¹ƒ dhÄ• retum

paá¹-ipajja sataá¹ƒ nikkhaá¹ƒ, dehimaá¹ƒ ratanaá¹ƒ mamaâ€™â€™ ||

826__._ á¹• 21 ``na ca myÄ• yaá¹ƒ maá¹‡Ä« keyyo, gohi {kehi (Katthaci) } vÄ• ratanehi vÄ•

selo byaÃ±janasampanno, neva keyyo maá¹‡Ä« mamaâ€™â€™ ||

827__._ á¹• 21 ``no ce tayÄ• maá¹‡Ä« keyyo, gohi {kehi (Katthaci) } vÄ• ratanehi vÄ• .

atha kena maá¹‡Ä« keyyo, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

828__._ á¹• 21 ``yo me saá¹ƒse mahÄ• nÄ• gaá¹ƒ, tejassiá¹ƒ duratikkamaá¹ƒ.

tassa \Se II 250/ dajjaá¹ƒ imaá¹ƒ selaá¹ƒ, jalantamiva tejasÄ• â€™â€™ ||

829__._ á¹• 21 ``ko nu brÄ• hmaá¹‡avaá¹‡á¹‡ena, supaá¹‡á¹‡o patataá¹ƒ varo.

nÄ• gaá¹ƒ jigÄ«samanvesi, anvesaá¹ƒ bhakkhamattano ||

830__._ á¹• 21 ``nÄ• haá¹ƒ dijÄ• dhipo homi, na diá¹-á¹-ho garuá¸·o mayÄ• .

Ä• sÄ«visena vittoti {vittosmi (Se Katthaci) }, vajjo brÄ• hmaá¹‡a maá¹ƒ vidÅ«â€™â€™ ||

831__._ á¹• 21 ``kiá¹ƒ nu tuyhaá¹ƒ balaá¹ƒ atthi, kiá¹ƒ sippaá¹ƒ vijjate tava.

kismiá¹ƒ vÄ• tvaá¹ƒ paratthaddho, uragaá¹ƒ nÄ• pacÄ• yasiâ€™â€™ ||

832__._ á¹• 21 ``Ä• raÃ±Ã±ikassa \Be II 225/ isino, cirarattaá¹ƒ tapassino.

supaá¹‡á¹‡o kosiyassakkhÄ• , visavijjaá¹ƒ anuttaraá¹ƒ ||

833__._ á¹• 21 ``taá¹ƒ bhÄ• vitattaÃ±Ã±ataraá¹ƒ, sammantaá¹ƒ pabbatantare.

sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hÄ• siá¹ƒ, rattindivamatandito ||

834__._ á¹• 21 ``so tadÄ• pariciá¹‡á¹‡o me, vattavÄ• brahmacariyavÄ• .

dibbaá¹ƒ pÄ• tukarÄ« mantaá¹ƒ, kÄ• masÄ• bhagavÄ• mama ||

835__._ á¹• 21 ``tyÄ• haá¹ƒ mante paratthaddho, nÄ• haá¹ƒ bhÄ• yÄ• mi bhoginaá¹ƒ.

Ä• cariyo visaghÄ• tÄ• naá¹ƒ, alampÄ• noti {Ä• lambÄ• noti (Ce Ee), Ä• lambÄ• yanoti (Se)

836__._ á¹• 21 ``gaá¹‡hÄ• mase \Ne II 163/ maá¹‡iá¹ƒ tÄ• ta, somadatta vijÄ• nahi.

mÄ• daá¹‡á¸• ena siriá¹ƒ pattaá¹ƒ, kÄ• masÄ• pajahimhaseâ€™â€™ ||

837__._ á¹• 21 ``sakaá¹ƒ nivesanaá¹ƒ pattaá¹ƒ, yo taá¹ƒ brÄ• hmaá¹‡a pÅ«jayi.

evaá¹ƒ kalyÄ• á¹‡akÄ• rissa, kiá¹ƒ mohÄ• dubbhimicchasiâ€™â€™ ||

838__._ á¹• 21 ``sace \Se II 251/ tvaá¹ƒ {sace hi (Ce Ee Katthaci) } dhanakÄ• mosi, bhÅ«ric
{bhÅ«ridattaá¹ƒ padissasi (Katthaci) }.

tameva gantvÄ• yÄ• cassu, bahuá¹ƒ dassati te dhanaá¹ƒâ€™â€™ ||

839__._ á¹• 21 ``hatthagataá¹ƒ pattagataá¹ƒ, nikiá¹‡á¹‡aá¹ƒ khÄ• dituá¹ƒ varaá¹ƒ.

mÄ• no sandiá¹-á¹-hiko attho, somadatta upaccagÄ• â€™â€™ ||

840__._ á¹• 21 ``paccati niraye ghore, mahissamapi vivarati {mahissamava dÄ«yati (Ce Ee) (Se) }.

mittadubbhÄ« hitaccÄ• gÄ«, jÄ«varevÄ• pi sussati {jÄ«vare cÄ• pi sussare (Ce Ee) } ||

841__._ á¹• 21 ``sace tvaá¹ƒ {sace hi (Ce Ee Katthaci) } dhanakÄ• mosi, bhÅ«ridatto padas

maÃ±Ã±e attakataá¹ƒ veraá¹ƒ, naciraá¹ƒ vedayissasiâ€™â€™ ||

842__._ á¹• 21 ``mahÄ• yaÃ±Ã±aá¹ƒ yajitvÄ• na, evaá¹ƒ sujjhanti brÄ• hmaá¹‡Ä• .

mahÄ• yaÃ±Ã±aá¹ƒ yajissÄ• ma, evaá¹ƒ mokkhÄ• ma pÄ• pakÄ• â€™â€™ ||

843__._ á¹• 21 ``handa dÄ• ni apÄ• yÄ• mi, nÄ• haá¹ƒ ajja tayÄ• saha.

padampekaá¹ƒ {padamekaá¹ƒ (Se Katthaci) } na gaccheyyaá¹ƒ, evaá¹ƒ kibbisakÄ• rinÄ• â€

844__._ á¹• 21 ``idaá¹ƒ \Be II 226/ vatvÄ• na pitaraá¹ƒ, somadatto bahussuto.

ujjhÄ• petvÄ• na bhÅ«tÄ• ni, tamhÄ• á¹-hÄ• nÄ• apakkami ||

845__._ á¹• 21 ``gaá¹‡hÄ• hetaá¹ƒ mahÄ• nÄ• gaá¹ƒ, Ä• haretaá¹ƒ maá¹‡iá¹ƒ mama.

indagopakavaá¹‡á¹‡Ä• bho, yassa lohitako siro ||

846__._ á¹• 21 ``kappÄ• sapicurÄ• sÄ«va, eso kÄ• yo padissati {kÄ• yaâ€™ ssa dissati (Ce

vammikaggagato seti, taá¹ƒ tvaá¹ƒ gaá¹‡hÄ• hi brÄ• hmaá¹‡aâ€™â€™ ||

847__._ á¹• 21 ``athosadhehi dibbehi, jappaá¹ƒ mantapadÄ• ni ca.

evaá¹ƒ taá¹ƒ asakkhi satthuá¹ƒ {saá¹-á¹-huá¹ƒ (Ce Ee), yuá¹-á¹-huá¹ƒ (Se), suttuá¹ƒ (Kattha parittamattanoâ€™â€™ ||

848__._ á¹• 21 ``mamaá¹ƒ \Se II 252/ disvÄ• na Ä• yantaá¹ƒ, sabbakÄ• masamiddhinaá¹ƒ.

indriyÄ• ni ahaá¹-á¹-hÄ• ni, sÄ• vaá¹ƒ {sÄ• maá¹ƒ (Ce Ee) } jÄ• taá¹ƒ mukhaá¹ƒ tava ||

849__._ á¹• 21 ``padmaá¹ƒ yathÄ• hatthagataá¹ƒ, pÄ• á¹‡inÄ• parimadditaá¹ƒ.

sÄ• vaá¹ƒ jÄ• taá¹ƒ {yantaá¹ƒ (Katthaci) } mukhaá¹ƒ tuyhaá¹ƒ, mamaá¹ƒ disvÄ• na edisaá¹ƒ

850__._ á¹• 21 ``kacci nu te nÄ• bhisasi {te nÄ• bhisayi (Ce), te nÄ• bhissasi (Se) }, kacci te

yena sÄ• vaá¹ƒ mukhaá¹ƒ tuyhaá¹ƒ, mamaá¹ƒ disvÄ• na Ä• gataá¹ƒâ€™â€™ ||

851__._ á¹• 21 ``supinaá¹ƒ \Ne II 164/ tÄ• ta addakkhiá¹ƒ, ito mÄ• saá¹ƒ adhogataá¹ƒ.

dakkhiá¹‡aá¹ƒ viya me bÄ• huá¹ƒ, chetvÄ• ruhiramakkhitaá¹ƒ.

puriso Ä• dÄ• ya pakkÄ• mi, mama rodantiyÄ• sati ||

852__._ á¹• 21 ``yatohaá¹ƒ {yato taá¹ƒ (Ce) } supinamaddakkhiá¹ƒ, sudassana vijÄ• nahi.

tato divÄ• vÄ• rattiá¹ƒ vÄ• , sukhaá¹ƒ me nopalabbhatiâ€™â€™ ||

853__._ á¹• 21 ``yaá¹ƒ pubbe parivÄ• riá¹ƒsu {paricÄ• riá¹ƒsu (Ce Ee) }, kaÃ±Ã±Ä• ruciravi

hemajÄ• lapaá¹-icchannÄ• , bhÅ«ridatto na dissati ||

854__._ á¹• 21 ``yaá¹ƒ pubbe parivÄ• riá¹ƒsu {paricÄ• riá¹ƒsu (Ce Ee) }, nettiá¹ƒsavaradhÄ•

kaá¹‡ikÄ• rÄ• va samphullÄ• , bhÅ«ridatto na dissati ||

855__._ á¹• 21 ``handa \Be II 227/ dÄ• ni gamissÄ• ma, bhÅ«ridattanivesanaá¹ƒ.

dhammaá¹-á¹-haá¹ƒ sÄ«lasampannaá¹ƒ, passÄ• ma tava bhÄ• taraá¹ƒâ€™â€™ ||

856__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantiá¹ƒ, bhÅ«ridattassa mÄ• taraá¹ƒ.

bÄ• hÄ• paggayha pakkanduá¹ƒ, bhÅ«ridattassa nÄ• riyo ||

857__._ á¹• 21 ``puttaá¹ƒ teyye na jÄ• nÄ• ma, ito mÄ• saá¹ƒ adhogataá¹ƒ.

mataá¹ƒ \Se II 253/ vÄ• yadi vÄ• jÄ«vaá¹ƒ, bhÅ«ridattaá¹ƒ yasassinaá¹ƒâ€™â€™ ||

858__._ á¹• 21 ``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, bhÅ«ridattaá¹ƒ apassatÄ« {imissÄ• gÄ• thÄ• yÄ• nantare
``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ. tena tena padhÄ• vissa, piy
ti iti ayampi gÄ• thÄ• Ä• gatÄ• } ||

859__._ á¹• 21 ``kurarÄ« hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, bhÅ«ridattaá¹ƒ apassatÄ« ||

860__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anodake.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, bhÅ«ridattaá¹ƒ apassatÄ« ||

861__._ á¹• 21 ``kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , anto jhÄ• yati no bahi.

evaá¹ƒ jhÄ• yÄ• mi sokena, bhÅ«ridattaá¹ƒ apassatÄ«â€™â€™ ||

862__._ á¹• 21 ``sÄ• lÄ• va sampamathitÄ• {sampamadditÄ• (Se Katthaci) }, mÄ• lutena p

senti puttÄ• ca dÄ• rÄ• ca, bhÅ«ridattanivesaneâ€™â€™ ||

863__._ á¹• 21 ``idaá¹ƒ sutvÄ• na nigghosaá¹ƒ, bhÅ«ridattanivesane.

ariá¹-á¹-ho ca subhogo {subhago (Ce Ee) } ca, padhÄ• viá¹ƒsu anantarÄ• {upadhÄ• viá¹ƒsu

864__._ á¹• 21 ``amma \Ne II 165/ assÄ• sa mÄ• soci, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino.

cavanti upapajjanti, esassa pariá¹‡Ä• mitÄ• â€™â€™ ||

865__._ á¹• 21 ``ahampi tÄ• ta jÄ• nÄ• mi, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino.

sokena ca paretasmi, bhÅ«ridattaá¹ƒ apassatÄ« ||

866__._ á¹• 21 ``ajja ce me imaá¹ƒ rattiá¹ƒ, sudassana vijÄ• nahi.

bhÅ«ridattaá¹ƒ apassantÄ«, maÃ±Ã±e hissÄ• mi jÄ«vitaá¹ƒâ€™â€™ ||

867__._ á¹• 21 ``amma \Be II 228/ assÄ• sa mÄ• soci, Ä• nayissÄ• ma bhÄ• taraá¹ƒ.

disodisaá¹ƒ \Se II 254/ gamissÄ• ma, bhÄ• tupariyesanaá¹ƒ caraá¹ƒ ||

868__._ á¹• 21 ``pabbate giriduggesu, gÄ• mesu nigamesu ca.

orena sattarattassa {orena dasarattassa (Ce Ee) }, bhÄ• taraá¹ƒ passa Ä• gataá¹ƒâ€™â€™

869__._ á¹• 21 ``hatthÄ• pamutto urago, pÄ• de te nipatÄ« bhusaá¹ƒ.

kacci nu taá¹ƒ á¸• aá¹ƒsÄ« tÄ• ta {kacci taá¹ƒ nu á¸• asÄ« tÄ• ta (Ce), kacci nu á¸• aá¹ƒsito kaccitÄ• nuá¸• asÄ« tÄ• ta (Ee) }, mÄ• bhÄ• yi sukhito bhavaâ€™â€™ ||

870__._ á¹• 21 ``neva mayhaá¹ƒ ayaá¹ƒ nÄ• go, alaá¹ƒ dukkhÄ• ya kÄ• yaci.

yÄ• vatatthi ahiggÄ• ho, mayÄ• bhiyyo na vijjatiâ€™â€™ ||

871__._ á¹• 21 ``ko nu brÄ• hmaá¹‡avaá¹‡á¹‡ena, ditto {datto (Ce Se Ee) } parisamÄ• gato

avhÄ• yantu suyuddhena, suá¹‡antu parisÄ• mamaâ€™â€™ ||

872__._ á¹• 21 ``tvaá¹ƒ maá¹ƒ nÄ• gena Ä• lampa, ahaá¹ƒ maá¹‡á¸• Å«kachÄ• piyÄ• .

hotu no abbhutaá¹ƒ tattha, Ä• sahassehi paÃ±cahiâ€™â€™ ||

873__._ á¹• 21 ``ahaÃ±hi vasumÄ• aá¸• á¸• ho, tvaá¹ƒ daliddosi mÄ• á¹‡ava.

ko nu te pÄ• á¹-ibhogatthi, upajÅ«taÃ±ca kiá¹ƒ siyÄ• ||

874__._ á¹• 21 ``upajÅ«taÃ±ca me assa, pÄ• á¹-ibhogo ca tÄ• diso.

hotu no abbhutaá¹ƒ tattha, Ä• sahassehi paÃ±cahiâ€™â€™ ||

875__._ á¹• 21 ``suá¹‡ohi me mahÄ• rÄ• ja, vacanaá¹ƒ bhaddamatthu te.

paÃ±cannaá¹ƒ me sahassÄ• naá¹ƒ, pÄ• á¹-ibhogo hi kittimaâ€™â€™ ||

876__._ á¹• 21 ``pettikaá¹ƒ vÄ• iá¹‡aá¹ƒ hoti, yaá¹ƒ vÄ• hoti sayaá¹ƒkataá¹ƒ.

kiá¹ƒ tvaá¹ƒ evaá¹ƒ bahuá¹ƒ mayhaá¹ƒ, dhanaá¹ƒ yÄ• casi brÄ• hmaá¹‡aâ€™â€™ ||

877__._ á¹• 21 ``alampÄ• no hi nÄ• gena, mamaá¹ƒ abhijigÄ«sati {abhijigiá¹ƒsati (Ce Se Ee

ahaá¹ƒ \Se II 255/ maá¹‡á¸• Å«kachÄ• piyÄ• , á¸• aá¹ƒsayissÄ• mi brÄ• hmaá¹‡aá¹ƒ ||

878__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ daá¹-á¹-huá¹ƒ mahÄ• rÄ• ja, ajja raá¹-á¹-hÄ• bhivaá¸• á¸• han

khattasaá¹…ghapariby Å«á¸·ho, niyyÄ• hi ahidassanaá¹ƒâ€™â€™ {abhidassanaá¹ƒ (Ce Ee)

879__._ á¹• 21 ``neva \Ne II 166/ \Be II 229/ taá¹ƒ atimaÃ±Ã±Ä• mi, sippavÄ• dena mÄ• á¹‡

atimattosi sippena, uragaá¹ƒ nÄ• pacÄ• yasiâ€™â€™ ||

880__._ á¹• 21 ``ahampi nÄ• timaÃ±Ã±Ä• mi, sippavÄ• dena brÄ• hmaá¹‡a.

avisena ca nÄ• gena, bhusaá¹ƒ vaÃ±cayase janaá¹ƒ ||

881__._ á¹• 21 ``evaá¹ƒ cetaá¹ƒ jano jaÃ±Ã±Ä• , yathÄ• jÄ• nÄ• mi taá¹ƒ ahaá¹ƒ.

na tvaá¹ƒ labhasi Ä• lampa, bhusamuá¹-á¹-hiá¹ƒ {thusamuá¹-á¹-hiá¹ƒ (Se), sattumuá¹-á¹-hiá
dhanaá¹ƒâ€™â€™ ||

882__._ á¹• 21 ``kharÄ• jino jaá¹-Ä« dummÄ« {rummÄ« (Ce Se Ee) }, ditto parisamÄ• gato.

yo tvaá¹ƒ evaá¹ƒ gataá¹ƒ nÄ• gaá¹ƒ, aviso atimaÃ±Ã±asi ||

883__._ á¹• 21 ``Ä• sajja kho naá¹ƒ jaÃ±Ã±Ä• si, puá¹‡á¹‡aá¹ƒ uggassa tejaso.

maÃ±Ã±e taá¹ƒ bhasmarÄ• siá¹ƒva, khippameso karissatiâ€™â€™ ||

884__._ á¹• 21 ``siyÄ• visaá¹ƒ siluttassa, deá¸• á¸• ubhassa silÄ• bhuno.

neva lohitasÄ«sassa, visaá¹ƒ nÄ• gassa vijjatiâ€™â€™ ||

885__._ á¹• 21 ``sutametaá¹ƒ arahataá¹ƒ, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹ƒ.

idha dÄ• nÄ• ni datvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• .

jÄ«vanto dehi dÄ• nÄ• ni, yadi te atthi dÄ• tave ||

886__._ á¹• 21 ``ayaá¹ƒ nÄ• go mahiddhiko, tejassÄ« duratikkamo.

tena taá¹ƒ á¸• aá¹ƒsayissÄ• mi, so taá¹ƒ bhasmaá¹ƒ karissatiâ€™â€™ ||

887__._ á¹• 21 ``mayÄ• petaá¹ƒ \Se II 256/ sutaá¹ƒ samma, saÃ±Ã±atÄ• naá¹ƒ tapassinaá¹

idha dÄ• nÄ• ni datvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• .

tvameva dehi jÄ«vanto, yadi te atthi dÄ• tave ||

888__._ á¹• 21 ``ayaá¹ƒ ajamukhÄ« {accimukhÄ« (Ce Se Ee) } nÄ• ma, puá¹‡á¹‡Ä• uggas

tÄ• ya taá¹ƒ á¸• aá¹ƒsayissÄ• mi, sÄ• taá¹ƒ bhasmaá¹ƒ karissatiâ€™â€™ ||

889__._ á¹• 21 ``yÄ• dhÄ«tÄ• dhataraá¹-á¹-hassa, vemÄ• tÄ• bhaginÄ« mama.

sÄ• taá¹ƒ á¸• aá¹ƒsatvajamukhÄ« {sÄ• dissatu accimukhÄ« (Ce Ee) }, puá¹‡á¹‡Ä• uggass

890__._ á¹• 21 ``chamÄ• yaá¹ƒ ce nisiÃ±cissaá¹ƒ, brahmadatta vijÄ• nahi.

tiá¹‡alatÄ• ni osadhyo, ussusseyyuá¹ƒ asaá¹ƒsayaá¹ƒ ||

891__._ á¹• 21 ``uddhaá¹ƒ \Be II 230/ ce pÄ• tayissÄ• mi, brahmadatta vijÄ• nahi.

satta vassÄ• niyaá¹ƒ devo, na vasse na himaá¹ƒ pate ||

892__._ á¹• 21 ``udake ce nisiÃ±cissaá¹ƒ, brahmadatta vijÄ• nahi.

yÄ• vantodakajÄ• {yÄ• vatÄ• odakÄ• (Ce), yÄ• vatÄ• udakajÄ• (Ee) } pÄ• á¹‡Ä• , marey

893__._ á¹• 21 ``lokyaá¹ƒ \Ne II 167/ sajantaá¹ƒ udakaá¹ƒ, payÄ• gasmiá¹ƒ patiá¹-á¹-hitaá¹ƒ

komaá¹ƒ ajjhoharÄ« bhÅ«to, ogÄ• á¸·haá¹ƒ yamunaá¹ƒ nadiá¹ƒâ€™â€™ ||

894__._ á¹• 21 ``yadesa lokÄ• dhipatÄ« yasassÄ«, bÄ• rÄ• á¹‡asiá¹ƒ pakriya {pakiraparÄ« } samantato.

tassÄ• ha putto uragÅ«sabhassa, subhogoti maá¹ƒ brÄ• hmaá¹‡a vedayantiâ€™â€™ ||

895__._ á¹• 21 ``sace hi putto uragÅ«sabhassa, kÄ• sissa \Se II 257/ {kaá¹ƒsassa (Ce Ee) } amarÄ• dhipassa.

mahesakkho aÃ±Ã±ataro pitÄ• te, maccesu mÄ• tÄ• pana te atulyÄ• .

na tÄ• diso arahati brÄ• hmaá¹‡assa, dÄ• sampi ohÄ• rituá¹ƒ {ohÄ• tuá¹ƒ (Ce Ee) } mahÄ•

896__._ á¹• 21 ``rukkhaá¹ƒ nissÄ• ya vijjhittho, eá¹‡eyyaá¹ƒ pÄ• tumÄ• gataá¹ƒ.

so viddho dÅ«ramacari {dÅ«raâ€™ masarÄ• (Ce Ee) }, saravegena sÄ«ghavÄ• {sekhavÄ• Katthaci) } ||

897__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ patitamaddakkhi, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

samaá¹ƒ sakÄ• jamÄ• dÄ• ya, sÄ• yaá¹ƒ nigrodhupÄ• gami ||

898__._ á¹• 21 ``sukasÄ• á¸·ikasaá¹…ghuá¹-á¹-haá¹ƒ, piá¹…galaá¹ƒ {piá¹…giyaá¹ƒ (Ce Se

kokilÄ• bhirudaá¹ƒ rammaá¹ƒ, dhuvaá¹ƒ haritasaddalaá¹ƒ ||

899__._ á¹• 21 ``tattha te so pÄ• turahu, iddhiyÄ• yasasÄ• jalaá¹ƒ.

mahÄ• nubhÄ• vo bhÄ• tÄ• me, kaÃ±Ã±Ä• hi parivÄ• rito ||

900__._ á¹• 21 ``so tena pariciá¹‡á¹‡o tvaá¹ƒ, sabbakÄ• mehi tappito.

aduá¹-á¹-hassa tuvaá¹ƒ dubbhi, taá¹ƒ te veraá¹ƒ idhÄ• gataá¹ƒ ||

901__._ á¹• 21 ``khippaá¹ƒ \Be II 231/ gÄ«vaá¹ƒ pasÄ• rehi, na te dassÄ• mi jÄ«vitaá¹ƒ.

bhÄ• tu parisaraá¹ƒ veraá¹ƒ, chedayissÄ• mi te siraá¹ƒâ€™â€™ ||

902__._ á¹• 21 ``ajjhÄ• yako yÄ• cayogÄ«, Ä• hutaggi ca brÄ• hmaá¹‡o.

etehi tÄ«hi á¹-hÄ• nehi, avajjho hoti {bhavati (Ce Se Ee) } brÄ• hmaá¹‡oâ€™â€™ ||

903__._ á¹• 21 ``yaá¹ƒ pÅ«raá¹ƒ dhataraá¹-á¹-hassa, ogÄ• á¸·haá¹ƒ yamunaá¹ƒ nadiá¹ƒ.

jotate \Se II 258/ sabbasovaá¹‡á¹‡aá¹ƒ, girimÄ• hacca yÄ• munaá¹ƒ ||

904__._ á¹• 21 ``tattha te purisabyagghÄ• , sodariyÄ• mama bhÄ• taro.

yathÄ• te tattha vakkhanti, tathÄ• hessasi brÄ• hmaá¹‡aâ€™â€™ ||

905__._ á¹• 21 ``anittarÄ• ittarasampayuttÄ• , yaÃ±Ã±Ä• ca vedÄ• ca subhogaloke.

tadaggarayhaÃ±hi vinindamÄ• no, jahÄ• ti vittaÃ±ca sataÃ±ca dhammaá¹ƒ ||

906__._ á¹• 21 ``ajjhenamariyÄ• \Ne II 168/ pathaviá¹ƒ janindÄ• , vessÄ• kasiá¹ƒ pÄ• ricar

upÄ• gu paccekaá¹ƒ yathÄ• padesaá¹ƒ, katÄ• hu ete vasinÄ• ti Ä• huâ€™â€™ ||

907__._ á¹• 21 ``dhÄ• tÄ• vidhÄ• tÄ• varuá¹‡o kuvero, somo yamo candimÄ• vÄ• yu sÅ«

etepi yaÃ±Ã±aá¹ƒ puthuso yajitvÄ• , ajjhÄ• yakÄ• naá¹ƒ atho sabbakÄ• me ||

908__._ á¹• 21 ``vikÄ• sitÄ• cÄ• pasatÄ• ni paÃ±ca, yo ajjuno balavÄ• bhÄ«maseno.

sahassabÄ• hu asamo pathabyÄ• , sopi tadÄ• mÄ• dahi jÄ• tavedaá¹ƒâ€™â€™ ||

909__._ á¹• 21 ``yo brÄ• hmaá¹‡e bhojayi dÄ«gharattaá¹ƒ, annena \Se II 259/ pÄ• nena yat

pasannacitto anumodamÄ• no, subhoga devaÃ±Ã±ataro ahosiâ€™â€™ ||

910__._ á¹• 21 ``mahÄ• sanaá¹ƒ \Be II 232/ devamanomavaá¹‡á¹‡aá¹ƒ, yo sappinÄ• asakk
{jetumaggiá¹ƒ (Ce Ee) }.

sa yaÃ±Ã±atantaá¹ƒ varato yajitvÄ• , dibbaá¹ƒ gatiá¹ƒ mucalindajjhagacchiâ€™â€™ ||

911__._ á¹• 21 ``mahÄ• nubhÄ• vo vassasahassajÄ«vÄ«, yo pabbajÄ« dassaneyyo uá¸·Ä•

hitvÄ• apariyantaraá¹-á¹-haá¹ƒ {rathaá¹ƒ (Ce Ee) } sasenaá¹ƒ, rÄ• jÄ• dudÄ«popi jagÄ• ma
(Se) } saggaá¹ƒâ€™â€™ ||

912__._ á¹• 21 ``yo sÄ• garantaá¹ƒ sÄ• garo vijitvÄ• , yÅ«paá¹ƒ subhaá¹ƒ soá¹‡á¹‡amayaá
Katthaci) } uá¸·Ä• raá¹ƒ.

ussesi vessÄ• naramÄ• dahÄ• no, subhoga devaÃ±Ã±ataro ahosi ||

913__._ á¹• 21 ``yassÄ• nubhÄ• vena subhoga gaá¹…gÄ• , pavattatha {pavattati (Se Katth
{dadhisanna (Ce Ee) } samuddaá¹ƒ.

salomapÄ• do paricariyamaggiá¹ƒ, aá¹…go sahassakkhapurajjhagacchiâ€™â€™ ||

914__._ á¹• 21 ``mahiddhiko devavaro yasassÄ«, senÄ• pati \Se II 260/ tidive vÄ• savassa.

so somayÄ• gena malaá¹ƒ vihantvÄ• , subhoga devaÃ±Ã±ataro ahosiâ€™â€™ ||

915__._ á¹• 21 ``akÄ• rayi lokamimaá¹ƒ paraÃ±ca, bhÄ• gÄ«rathiá¹ƒ himavantaÃ±ca gijjha
Katthaci), viÃ±jhaá¹ƒ (?) }.

yo iddhimÄ• devavaro yasassÄ«, sopi tadÄ• Ä• dahi jÄ• tavedaá¹ƒ ||

916__._ á¹• 21 ``mÄ• lÄ• girÄ« \Be II 233/ himavÄ• yo ca gijjho {vijjho (Katthaci), vijjhÄ• (S
nisabho kuveru {kÄ• kaneru (Ce Ee), kÄ• kaveru (Se) }.

ete ca aÃ±Ã±e ca nagÄ• mahantÄ• , cityÄ• katÄ• yaÃ±Ã±akarehi mÄ• huâ€™â€™ ||

917__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ mantaguá¹‡Å«papannaá¹ƒ, tapassinaá¹ƒ yÄ• cayogotidhÄ•
cÄ• hu (Katthaci) }.

tÄ«re samuddassudakaá¹ƒ sajantaá¹ƒ {siÃ±cantaá¹ƒ (Katthaci) }, sÄ• garojjhohari tenapeyy

918__._ á¹• 21 ``Ä• yÄ• gavatthÅ«ni puthÅ« pathabyÄ• , saá¹ƒvijjanti brÄ• hmaá¹‡Ä• vÄ• s

purimaá¹ƒ disaá¹ƒ pacchimaá¹ƒ dakkhiá¹‡uttaraá¹ƒ, saá¹ƒvijjamÄ• nÄ• janayanti vedaá¹ƒâ

919__._ á¹• 21 ``kalÄ« hi dhÄ«rÄ• na kaá¹-aá¹ƒ magÄ• naá¹ƒ, bhavanti \Se II 261/ vedajjha

marÄ«cidhammaá¹ƒ asamekkhitattÄ• , mÄ• yÄ• guá¹‡Ä• nÄ• tivahanti paÃ±Ã±aá¹ƒ ||

920__._ á¹• 21 ``vedÄ• na tÄ• á¹‡Ä• ya bhavanti dassa, mittadduno bhÅ«nahuno narassa.

na tÄ• yate pariciá¹‡á¹‡o ca aggi, dosantaraá¹ƒ maccamanariyakammaá¹ƒ ||

921__._ á¹• 21 ``sabbaÃ±ca \Ne II 169/ maccÄ• sadhanaá¹ƒ sabhogaá¹ƒ {sadhanÄ• sabh
Ä• dÄ«pitaá¹ƒ dÄ• ru tiá¹‡ena missaá¹ƒ.

dahaá¹ƒ na tappe {na tappe aggi (Katthaci) } asamatthatejo, ko taá¹ƒ subhikkhaá¹ƒ dvirasaÃ
{dirasaÃ±Ã±a kuriyÄ• (Ce), dirasaÃ±Ã±u kuriyÄ• (Ee) } ||

922__._ á¹• 21 ``yathÄ• pi \Be II 234/ khÄ«raá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, dadhi bhavitvÄ

evampi aggi vipariá¹‡Ä• madhammo, tejo samorohatÄ« yogayutto ||

923__._ á¹• 21 ``na dissatÄ« aggimanuppaviá¹-á¹-ho, sukkhesu kaá¹-á¹-hesu navesu cÄ• pi

nÄ• matthamÄ• no {nÄ• manthamÄ• no (Ce Ee) } araá¹‡Ä«narena, nÄ• kammunÄ• jÄ• yat

924__._ á¹• 21 ``sace hi aggi antarato vaseyya, sukkhesu \Se II 262/ kaá¹-á¹-hesu navesu c

sabbÄ• ni susseyyu vanÄ• ni loke, sukkhÄ• ni kaá¹-á¹-hÄ• ni ca pajjaleyyuá¹ƒ ||

925__._ á¹• 21 ``karoti ce dÄ• rutiá¹‡ena puÃ±Ã±aá¹ƒ, bhojaá¹ƒ naro dhÅ«masikhiá¹ƒ patÄ

aá¹…gÄ• rikÄ• loá¹‡akarÄ• ca sÅ«dÄ• , sarÄ«radÄ• hÄ• pi kareyyu puÃ±Ã±aá¹ƒ ||

926__._ á¹• 21 ``atha ce hi ete na karonti puÃ±Ã±aá¹ƒ, ajjhenamaggiá¹ƒ idha tappayitvÄ• .

na koci lokasmiá¹ƒ karoti puÃ±Ã±aá¹ƒ, bhojaá¹ƒ naro dhÅ«masikhiá¹ƒ patÄ• pavaá¹ƒ ||

927__._ á¹• 21 ``kathaÃ±hi lokÄ• pacito samÄ• no, amanuÃ±Ã±agandhaá¹ƒ bahÅ«naá¹ƒ ak

yadeva maccÄ• parivajjayanti, tadappasatthaá¹ƒ dvirasaÃ±Ã±u bhuÃ±je ||

928__._ á¹• 21 ``sikhimpi devesu vadanti heke, Ä• paá¹ƒ milakkhÅ« {milakkhÄ• (Ce Ee) } p

sabbeva ete vitathaá¹ƒ bhaá¹‡anti {gaá¹‡hanti (Katthaci) }, aggÄ« na devaÃ±Ã±ataro na cÄ

929__._ á¹• 21 ``anindriyabaddhamasaÃ±Ã±akÄ• yaá¹ƒ \Be II 235/ {nirindriyaá¹ƒ antaá¹ƒ as
anidriyaá¹ƒ santamasaÃ±Ã±akÄ• yaá¹ƒ (Se) }, vessÄ• naraá¹ƒ \Se II 263/ kammakaraá¹ƒ pa

paricariya maggiá¹ƒ sugatiá¹ƒ kathaá¹ƒ vaje, pÄ• pÄ• ni kammÄ• ni pakubbamÄ• no {pakÅ«

930__._ á¹• 21 ``sabbÄ• bhibhÅ« tÄ• hudha jÄ«vikatthÄ• , aggissa brahmÄ• paricÄ• rakoti

sabbÄ• nubhÄ• vÄ« ca vasÄ« kimatthaá¹ƒ, animmito nimmitaá¹ƒ vanditassa ||

931__._ á¹• 21 ``hassaá¹ƒ anijjhÄ• nakhamaá¹ƒ atacchaá¹ƒ, sakkÄ• rahetu pakiriá¹ƒsu pub

te lÄ• bhasakkÄ• re apÄ• tubhonte, sandhÄ• pitÄ• {santhambhitÄ• (Ce Ee), sandhÄ• bhitÄ
(Katthaci) } jantubhi santidhammaá¹ƒ ||

932__._ á¹• 21 ``ajjhenamariyÄ• pathaviá¹ƒ janindÄ• , vessÄ• kasiá¹ƒ pÄ• ricariyaÃ±ca su

upÄ• gu paccekaá¹ƒ yathÄ• padesaá¹ƒ, katÄ• hu ete vasinÄ• ti Ä• hu ||

933__._ á¹• 21 ``etaÃ±ca saccaá¹ƒ vacanaá¹ƒ bhaveyya, yathÄ• idaá¹ƒ bhÄ• sitaá¹ƒ brÄ• b

nÄ• khattiyo jÄ• tu labhetha rajjaá¹ƒ, nÄ• brÄ• hmaá¹‡o mantapadÄ• ni sikkhe.

nÄ• Ã±Ã±atra vessehi kasiá¹ƒ kareyya, suddo \Se II 264/ na mucce parapesanÄ• ya {parap

934__._ á¹• 21 ``yasmÄ• ca etaá¹ƒ vacanaá¹ƒ abhÅ«taá¹ƒ, musÄ• vime odariyÄ• bhaá¹‡a

tadappapaÃ±Ã±Ä• abhisaddahanti, passanti taá¹ƒ paá¹‡á¸• itÄ• attanÄ• va ||

935__._ á¹• 21 ``khatyÄ• \Ne II 170/ \Be II 236/ hi vessÄ• naá¹ƒ {khattÄ• na vessÄ• na (C
haranti, Ä• dÄ• ya satthÄ• ni caranti brÄ• hmaá¹‡Ä• .

taá¹ƒ tÄ• disaá¹ƒ saá¹…khubhitaá¹ƒ pabhinnaá¹ƒ, kasmÄ• brahmÄ• nujju karoti lokaá¹ƒ ||

936__._ á¹• 21 ``sace hi so issaro sabbaloke, brahmÄ• bahÅ«bhÅ«tapatÄ« {brahmapahÅ«
pajÄ• naá¹ƒ.

kiá¹ƒ sabbalokaá¹ƒ vidahÄ« alakkhiá¹ƒ, kiá¹ƒ sabbalokaá¹ƒ na sukhiá¹ƒ akÄ• si ||

937__._ á¹• 21 ``sace hi so issaro sabbaloke, brahmÄ• bahÅ«bhÅ«tapatÄ« pajÄ• naá¹ƒ.

mÄ• yÄ• musÄ• vajjamadena {musÄ• vaÃ±canapadena (Katthaci) } cÄ• pi, lokaá¹ƒ adham
{kimatthaâ€™ kÄ• si (Ce Ee), kimatthakÄ• rÄ« (Se) } ||

938__._ á¹• 21 ``sace hi so issaro sabbaloke, brahmÄ• bahÅ«bhÅ«tapatÄ« pajÄ• naá¹ƒ.

adhammiko \Se II 265/ bhÅ«tapatÄ« ariá¹-á¹-ha, dhamme sati yo vidahÄ« adhammaá¹ƒ ||

939__._ á¹• 21 ``kÄ«á¹-Ä• paá¹-aá¹…gÄ• uragÄ• ca bhekÄ• {bhiá¹…gÄ• (Se) }, hantvÄ•

etepi dhammÄ• anariyarÅ«pÄ• , kambojakÄ• naá¹ƒ vitathÄ• bahÅ«naá¹ƒ ||

940__._ á¹• 21 ``sace hi so sujjhati yo hanÄ• ti, hatopi so saggamupeti á¹-hÄ• naá¹ƒ.

bhovÄ• di bhovÄ• dina mÄ• rayeyyuá¹ƒ {mÄ• rabheyyuá¹ƒ (Katthaci) }, ye cÄ• pi tesaá¹ƒ ab

941__._ á¹• 21 ``neva \Be II 237/ migÄ• na pasÅ« nopi gÄ• vo, Ä• yÄ• canti attavadhÄ• ya

vipphandamÄ• ne idha jÄ«vikatthÄ• , yaÃ±Ã±esu pÄ• á¹‡e pasumÄ• rabhanti {mÄ• haranti

942__._ á¹• 21 ``yÅ«pussane {yÅ«passa te (Ce), yÅ«passa ne (Ee) } pasubandhe ca bÄ• lÄ
mukhaá¹ƒ nayanti.

ayaá¹ƒ te yÅ«po kÄ• maduho parattha, bhavissati sassato samparÄ• ye ||

943__._ á¹• 21 ``sace ca yÅ«pe maá¹‡isaá¹…khamuttaá¹ƒ, dhaÃ±Ã±aá¹ƒ \Se II 266/ dhana
jÄ• tarÅ«paá¹ƒ.

sukkhesu kaá¹-á¹-hesu navesu cÄ• pi, sace duhe tidive sabbakÄ• me.

tevijjasaá¹…ghÄ• va puthÅ« yajeyyuá¹ƒ, abrÄ• hmaá¹‡aá¹ƒ {na brÄ• hmaá¹‡Ä• (Ce Se) } k

944__._ á¹• 21 ``kuto ca yÅ«pe maá¹‡isaá¹…khamuttaá¹ƒ, dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹

sukkhesu kaá¹-á¹-hesu navesu cÄ• pi, kuto duhe tidive sabbakÄ• me ||

945__._ á¹• 21 ``saá¹-hÄ• ca luddÄ• ca paluddhabÄ• lÄ• {upaladdhabÄ• lÄ• (Ce Ee) }, ci
nayanti.

Ä• dÄ• ya aggiá¹ƒ mama dehi vittaá¹ƒ, tato sukhÄ« hohisi sabbakÄ• me ||

946__._ á¹• 21 ``tamaggihuttaá¹ƒ saraá¹‡aá¹ƒ pavissa, cittehi vaá¹‡á¹‡ehi mukhaá¹ƒ nayan

oropayitvÄ• kesamassuá¹ƒ nakhaÃ±ca, vedehi vittaá¹ƒ atigÄ• á¸·hayanti {atigÄ• á¸·ayanti (

947__._ á¹• 21 ``kÄ• kÄ• \Be II 238/ ulÅ«kaá¹ƒva raho labhitvÄ• , ekaá¹ƒ samÄ• naá¹ƒ bah

annÄ• ni bhutvÄ• kuhakÄ• kuhitvÄ• , muá¹‡á¸• aá¹ƒ \Se II 267/ karitvÄ• yaÃ±Ã±apathoss

948__._ á¹• 21 ``evaÃ±hi so vaÃ±cito brÄ• hmaá¹‡ehi, eko samÄ• no bahukÄ• {bahuhÄ« (

te yogayogena vilumpamÄ• nÄ• , diá¹-á¹-haá¹ƒ adiá¹-á¹-hena dhanaá¹ƒ haranti ||

949__._ á¹• 21 ``akÄ• siyÄ• \Ne II 171/ rÄ• jÅ«hivÄ• nusiá¹-á¹-hÄ• , tadassa Ä• dÄ• ya dha

te tÄ• disÄ• corasamÄ• asantÄ• , vajjhÄ• na haÃ±Ã±anti ariá¹-á¹-ha loke ||

950__._ á¹• 21 ``indassa bÄ• hÄ• rasi dakkhiá¹‡Ä• ti, yaÃ±Ã±esu chindanti palÄ• sayaá¹-á¹

taá¹ƒ cepi saccaá¹ƒ maghavÄ• chinnabÄ• hu, kenassa indo asure jinÄ• ti ||

951__._ á¹• 21 ``taÃ±ceva tucchaá¹ƒ maghavÄ• samaá¹…gÄ«, hantÄ• avajjho paramo sa

mantÄ• ime brÄ• hmaá¹‡Ä• tuccharÅ«pÄ• , sandiá¹-á¹-hikÄ• vaÃ±canÄ• esa loke ||

952__._ á¹• 21 ``mÄ• lÄ• giri himavÄ• yo ca gijjho, sudassano nisabho kuveru.

ete ca aÃ±Ã±e ca nagÄ• mahantÄ• , cityÄ• \Se II 268/ katÄ• yaÃ±Ã±akarehi mÄ• hu ||

953__._ á¹• 21 ``yathÄ• pakÄ• rÄ• ni hi iá¹-á¹-hakÄ• ni, cityÄ• katÄ• yaÃ±Ã±akarehi mÄ• h

na pabbatÄ• honti tathÄ• pakÄ• rÄ• , aÃ±Ã±Ä• disÄ• acalÄ• tiá¹-á¹-haselÄ• ||

954__._ á¹• 21 ``na \Be II 239/ iá¹-á¹-hakÄ• honti silÄ• cirena {cirenapi (Ce Ee) }, na tattha
na lohaá¹ƒ.

yaÃ±Ã±aÃ±ca etaá¹ƒ parivaá¹‡á¹‡ayantÄ• , cityÄ• katÄ• yaÃ±Ã±akarehi mÄ• hu ||

955__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ mantaguá¹‡Å«papannaá¹ƒ, tapassinaá¹ƒ yÄ• cayogotidhÄ•

tÄ«re samuddassudakaá¹ƒ sajantaá¹ƒ, taá¹ƒ sÄ• garojjhohari tenapeyyo ||

956__._ á¹• 21 ``parosahassampi samantavede, mantÅ«papanne nadiyo vahanti.

na tena byÄ• pannarasÅ«dakÄ• na, kasmÄ• samuddo atulo apeyyo ||

957__._ á¹• 21 ``ye keci kÅ«pÄ• idha jÄ«valoke, loá¹‡Å«dakÄ• kÅ«pakhaá¹‡ehi khÄ• tÄ•

na brÄ• hmaá¹‡ajjhoharaá¹‡ena {brÄ• hmaá¹‡ajjhohari tena (Katthaci) } tesu, Ä• po \Se II 2
mÄ• hu ||

958__._ á¹• 21 ``pure puratthÄ• kÄ• kassa bhariyÄ• , mano manussaá¹ƒ ajanesi pubbe.

tenÄ• pi dhammena na koci hÄ«no, evampi vossaggavibhaá¹…gamÄ• hu {vossaggavibhÄ•

959__._ á¹• 21 ``caá¹‡á¸• Ä• laputtopi adhicca vede, bhÄ• seyya mante kusalo matÄ«mÄ•

na tassa muddhÄ• pi phaleyya sattadhÄ• , mantÄ• ime attavadhÄ• ya katÄ• {katta (Ce Ee

960__._ á¹• 21 ``vÄ• cÄ• katÄ• giddhikatÄ• {giddhigatÄ• (Katthaci) } gahÄ«tÄ• , dummoc

bÄ• lÄ• na cittaá¹ƒ visame niviá¹-á¹-haá¹ƒ, tadappapaÃ±Ã±Ä• abhisaddahanti ||

961__._ á¹• 21 ``sÄ«hassa \Be II 240/ byagghassa ca dÄ«pino ca, na vijjatÄ« porisiyaá¹ƒba

manussabhÄ• vo ca gavaá¹ƒva pekkho, jÄ• tÄ« hi tesaá¹ƒ asamÄ• samÄ• nÄ• {samÄ• na

962__._ á¹• 21 ``sace ca rÄ• jÄ• pathaviá¹ƒ vijitvÄ• , sajÄ«vavÄ• assavapÄ• risajjo.

sayameva so sattusaá¹…ghaá¹ƒ vijeyya, tassappajÄ• \Se II 270/ niccasukhÄ« {niccasukhÄ

963__._ á¹• 21 ``khattiyamantÄ• ca tayo ca vedÄ• , atthena ete samakÄ• bhavanti.

tesaÃ±ca atthaá¹ƒ avinicchinitvÄ• , na bujjhatÄ« oghapathaá¹ƒva channaá¹ƒ ||

964__._ á¹• 21 ``khattiyamantÄ• \Ne II 172/ ca tayo ca vedÄ• , atthena ete samakÄ• bhava

lÄ• bho alÄ• bho ayaso yaso ca, sabbeva tesaá¹ƒ catunnaÃ±ca {sabbe te sabbesaá¹ƒ catu

965__._ á¹• 21 ``yathÄ• pi ibbhÄ• dhanadhaÃ±Ã±ahetu, kammÄ• ni karonti {kÄ• renti (Ce S

tevijjasaá¹…ghÄ• ca tatheva ajja, kammÄ• ni karonti {kÄ• renti (Ce Se Ee) } puthÅ« pathab

966__._ á¹• 21 ``ibbhehi ye te {ete (Ce Se Ee) } samakÄ• bhavanti, niccussukÄ• kÄ• magu

kammÄ• ni karonti {kÄ• renti (Ce Se Ee) } puthÅ« pathabyÄ• , tadappapaÃ±Ã±Ä• dvirasaÃ

967__._ á¹• 21 ``kassa bherÄ« mudiá¹…gÄ• ca, saá¹…khÄ• paá¹‡avadindimÄ• .

purato paá¹-ipannÄ• ni, hÄ• sayantÄ• rathesabhaá¹ƒ ||

968__._ á¹• 21 ``kassa kaÃ±canapaá¹-á¹-ena, puthunÄ• vijjuvaá¹‡á¹‡inÄ• .

yuvÄ• \Se II 271/ kalÄ• pasannaddho, ko eti siriyÄ• jalaá¹ƒ ||

969__._ á¹• 21 ``ukkÄ• mukhapahaá¹-á¹-haá¹ƒva \Be II 241/, khadiraá¹…gÄ• rasannibhaá¹ƒ

mukhaÃ±ca rucirÄ• bhÄ• ti, ko eti siriyÄ• jalaá¹ƒ ||

970__._ á¹• 21 ``kassa jambonadaá¹ƒ chattaá¹ƒ, sasalÄ• kaá¹ƒ manoramaá¹ƒ.

Ä• diccaraá¹ƒsÄ• varaá¹‡aá¹ƒ, ko eti siriyÄ• jalaá¹ƒ ||

971__._ á¹• 21 ``kassa aá¹…gaá¹ƒ {aá¹…kaá¹ƒ (Ce Ee) } pariggayha, vÄ• á¸·abÄ«janimutta

ubhato varapuÃ±Ã±assa {carate varapaÃ±Ã±assa (Ce Ee) }, muddhani uparÅ«pari ||

972__._ á¹• 21 ``kassa pekhuá¹‡ahatthÄ• ni, citrÄ• ni ca mudÅ«ni ca.

kaÃ±canamaá¹‡idaá¹‡á¸• Ä• ni {tapaÃ±Ã±amaá¹‡idaá¹‡á¸• Ä• ni (Ce Ee), suvaá¹‡á¹‡amaá
}, caranti dubhato mukhaá¹ƒ ||

973__._ á¹• 21 ``khadiraá¹…gÄ• ravaá¹‡á¹‡Ä• bhÄ• , ukkÄ• mukhapahaá¹ƒsitÄ• .

kassete kuá¹‡á¸• alÄ• vaggÅ«, sobhanti dubhato mukhaá¹ƒ ||

974__._ á¹• 21 ``kassa vÄ• tena chupitÄ• , niddhantÄ• mudukÄ• á¸·akÄ• {mudukÄ• á¸·aka
}.

sobhayanti nalÄ• á¹-antaá¹ƒ, nabhÄ• vijjurivuggatÄ• ||

975__._ á¹• 21 ``kassa etÄ• ni akkhÄ«ni, Ä• yatÄ• ni puthÅ«ni ca.

ko sobhati visÄ• lakkho, kassetaá¹ƒ uá¹‡á¹‡ajaá¹ƒ mukhaá¹ƒ ||

976__._ á¹• 21 ``kassete lapanajÄ• tÄ• {lapanajÄ• suddhÄ• (Ce Ee) }, suddhÄ• saá¹…kh

bhÄ• samÄ• nassa sobhanti, dantÄ• kuppilasÄ• disÄ• ||

977__._ á¹• 21 ``kassa lÄ• khÄ• rasasamÄ• , hatthapÄ• dÄ• sukhedhitÄ• .

ko so bimboá¹-á¹-hasampanno, divÄ• sÅ«riyova bhÄ• sati ||

978__._ á¹• 21 ``himaccaye himavati {hemavato (Ce Se Ee) }, mahÄ• sÄ• lova pupphito.

ko \Se II 272/ so odÄ• tapÄ• vÄ• ro, jayaá¹ƒ indova sobhati ||

979__._ á¹• 21 ``suvaá¹‡á¹‡apÄ«á¸·akÄ• kiá¹‡á¹‡aá¹ƒ \Ne II 173/, maá¹‡idaá¹‡á¸• avicittak

ko so parisamogayha, Ä«saá¹ƒ khaggaá¹ƒ pamuÃ±cati {Ä«so khaggaá¹ƒva muÃ±cati (Ce E

pamuÃ±cati (Se) } ||

980__._ á¹• 21 ``suvaá¹‡á¹‡avikatÄ• \Be II 242/ cittÄ• , sukatÄ• cittasibbanÄ• {sibbinÄ« (S

ko so omuÃ±cate pÄ• dÄ• , namo katvÄ• mahesinoâ€™â€™ ||

981__._ á¹• 21 ``dhataraá¹-á¹-hÄ• hi te nÄ• gÄ• , iddhimanto yasassino.

samuddajÄ• ya uppannÄ• , nÄ• gÄ• ete mahiddhikÄ• â€™â€™ ti ||

bhÅ«ridattajÄ• takaá¹ƒ chaá¹-á¹-haá¹ƒ.

á¹• 03 544. candakumÄ• rajÄ• takaá¹ƒ (7)

982__._ á¹• 21 ``rÄ• jÄ• si luddakammo, ekarÄ• jÄ• pupphavatÄ«yÄ• .

so pucchi brahmabandhuá¹ƒ, khaá¹‡á¸• ahÄ• laá¹ƒ purohitaá¹ƒ mÅ«á¸·haá¹ƒ ||

983__._ á¹• 21 `saggÄ• na maggamÄ• cikkha {saggamaggamÄ• cikkha (Ce Ee) }, tvaá¹ƒsi dhammavinayakusalo.

yathÄ• ito vajanti sugatiá¹ƒ, narÄ• puÃ±Ã±Ä• ni katvÄ• naâ€™ ||

984__._ á¹• 21 `atidÄ• naá¹ƒ daditvÄ• na, avajjhe \Se II 273/ deva ghÄ• tetvÄ• .

evaá¹ƒ vajanti sugatiá¹ƒ, narÄ• puÃ±Ã±Ä• ni katvÄ• naâ€™ ||

985__._ á¹• 21 `kiá¹ƒ pana taá¹ƒ atidÄ• naá¹ƒ, ke ca avajjhÄ• imasmi lokasmiá¹ƒ.

etaÃ±ca kho no akkhÄ• hi, yajissÄ• mi dadÄ• mi {yajissÄ• ma dadÄ• ma (Ce Ee) } dÄ• nÄ•

986__._ á¹• 21 `puttehi deva yajitabbaá¹ƒ, mahesÄ«hi negamehi ca.

usabhehi Ä• jÄ• niyehi catÅ«hi, sabbacatukkena deva yajitabbaá¹ƒâ€™â€™ â€™ ||

987__._ á¹• 21 ``taá¹ƒ sutvÄ• antepure, kumÄ• rÄ• mahesiyo ca haÃ±Ã±antu.

eko ahosi nigghoso, bhismÄ• accuggato saddoâ€™â€™ ||

988__._ á¹• 21 ``gacchatha vadetha kumÄ• re, candaá¹ƒ sÅ«riyaÃ±ca bhaddasenaÃ±ca.

sÅ«raÃ±ca vÄ• magottaÃ±ca, pacurÄ• {pasurÄ• (Ce Ee Katthaci) } kira hotha yaÃ±Ã±atthÄ

989__._ á¹• 21 ``kumÄ• riyopi vadetha, upasenaá¹ƒ \Se II 274/ {upaseniá¹ƒ (Ce), upaseá¹‡i
muditaÃ±ca.

nandaÃ±cÄ• pi kumÄ• riá¹ƒ, pacurÄ• {pasurÄ• (Ce Ee Katthaci) } kira hotha yaÃ±Ã±atthÄ•

990__._ á¹• 21 ``vijayampi mayhaá¹ƒ mahesiá¹ƒ, erÄ• vatiá¹ƒ {ekapatiá¹ƒ (Ee), erÄ• patiá¹ƒ
sunandaÃ±ca.

lakkhaá¹‡avarÅ«papannÄ• , pacurÄ• kira hotha yaÃ±Ã±atthÄ• ya ||

991__._ á¹• 21 ``gahapatayo \Ne II 174/ \Be II 243/ ca vadetha, puá¹‡á¹‡amukhaá¹ƒ bhaddi

vaá¸• á¸• haÃ±cÄ• pi gahapatiá¹ƒ, pacurÄ• kira hotha yaÃ±Ã±atthÄ• yaâ€™â€™ ||

992__._ á¹• 21 ``te tattha gahapatayo, avocisuá¹ƒ samÄ• gatÄ• puttadÄ• raparikiá¹‡á¹‡Ä•

sabbeva sikhino deva karohi, atha vÄ• no dÄ• se sÄ• vehiâ€™â€™ ||

993__._ á¹• 21 ``abhayaá¹ƒkarampi me hatthiá¹ƒ, nÄ• á¸·Ä• giriá¹ƒ accuggataá¹ƒ varuá¹‡ad
accutaá¹ƒ varuá¹‡adantaá¹ƒ (Ce), rÄ• jagiriá¹ƒ accutavaruá¹‡adantaá¹ƒ (Ee) }.

Ä• netha kho ne khippaá¹ƒ, yaÃ±Ã±atthÄ• ya bhavissanti ||

994__._ á¹• 21 ``assaratanampi {assatarampi (Ce Ee), assaratanampi me (Se) } kesiá¹ƒ, su
puá¹‡á¹‡akaá¹ƒ vinatakaÃ±ca.

Ä• netha kho ne khippaá¹ƒ, yaÃ±Ã±atthÄ• ya bhavissanti ||

995__._ á¹• 21 ``usabhampi \Se II 275/ {usabhampi me (Se) } yÅ«thapatiá¹ƒ anojaá¹ƒ, nisab
tepi mayhaá¹ƒ Ä• netha.

samÅ«ha {samupÄ• (Ce Ee), sammukhÄ• (Se) } karontu sabbaá¹ƒ, yajissÄ• mi dadÄ• mi

996__._ á¹• 21 ``sabbaá¹ƒ {sabbampi (Se) } paá¹-iyÄ• detha, yaÃ±Ã±aá¹ƒ pana uggatamhi

Ä• á¹‡Ä• petha ca kumÄ• re {Ä• á¹‡Ä• petha candakumÄ• re (Se Katthaci) }, abhiramantu i

997__._ á¹• 21 ``sabbaá¹ƒ {sabbampi (Se) } upaá¹-á¹-hapetha, yaÃ±Ã±aá¹ƒ pana uggatamh

vadetha dÄ• ni kumÄ• re, ajja kho {vo (Ee) } pacchimÄ• rattiâ€™â€™ ||

998__._ á¹• 21 ``taá¹ƒtaá¹ƒ mÄ• tÄ• avaca, rodantÄ« Ä• gantvÄ• vimÄ• nato.

yaÃ±Ã±o kira te putta, bhavissati catÅ«hi puttehiâ€™â€™ ||

999__._ á¹• 21 ``sabbepi mayhaá¹ƒ puttÄ• cattÄ• , candasmiá¹ƒ haÃ±Ã±amÄ• nasmiá¹ƒ.

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na, sugatiá¹ƒ saggaá¹ƒ gamissÄ• miâ€™â€™ ||

1000__._ á¹• 21 ``mÄ• taá¹ƒ {mÄ• (Ce Ee) } putta saddahesi, sugati kira hoti puttayaÃ±Ã±

nirayÄ• neso maggo, neso maggo hi saggÄ• naá¹ƒ ||

1001__._ á¹• 21 ``dÄ• nÄ• ni \Be II 244/ dehi koá¹‡á¸• aÃ±Ã±a, ahiá¹ƒsÄ• sabbabhÅ«tabha

esa maggo sugatiyÄ• , na ca maggo puttayaÃ±Ã±enaâ€™â€™ ||

1002__._ á¹• 21 ``Ä• cariyÄ• naá¹ƒ \Se II 276/ vacanÄ• , ghÄ• tessaá¹ƒ candaÃ±ca sÅ«riya

puttehi yaÃ±Ã±aá¹ƒ {puttehi (Ce Se Ee) } yajitvÄ• na duccajehi, sugatiá¹ƒ saggaá¹ƒ gamissÄ

1003__._ á¹• 21 ``taá¹ƒtaá¹ƒ pitÄ• pi avaca, vasavattÄ« orasaá¹ƒ sakaá¹ƒ puttaá¹ƒ.

yaÃ±Ã±o kira te putta, bhavissati catÅ«hi puttehiâ€™â€™ ||

1004__._ á¹• 21 ``sabbepi mayhaá¹ƒ puttÄ• cattÄ• , candasmiá¹ƒ haÃ±Ã±amÄ• nasmiá¹ƒ.

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na, sugatiá¹ƒ saggaá¹ƒ gamissÄ• miâ€™â€™ ||

1005__._ á¹• 21 ``mÄ• taá¹ƒ putta saddahesi, sugati kira hoti puttayaÃ±Ã±ena.

nirayÄ• neso maggo, neso maggo hi saggÄ• naá¹ƒ ||

1006__._ á¹• 21 ``dÄ• nÄ• ni \Ne II 175/ dehi koá¹‡á¸• aÃ±Ã±a, ahiá¹ƒsÄ• sabbabhÅ«tabh

esa maggo sugatiyÄ• , na ca maggo puttayaÃ±Ã±enaâ€™â€™ ||

1007__._ á¹• 21 ``Ä• cariyÄ• naá¹ƒ vacanÄ• , ghÄ• tessaá¹ƒ candaÃ±ca sÅ«riyaÃ±ca.

puttehi yaÃ±Ã±aá¹ƒ yajitvÄ• na duccajehi, sugatiá¹ƒ saggaá¹ƒ gamissÄ• miâ€™â€™ ||

1008__._ á¹• 21 ``dÄ• nÄ• ni dehi koá¹‡á¸• aÃ±Ã±a, ahiá¹ƒsÄ• sabbabhÅ«tabhabyÄ• naá¹

puttaparivuto tuvaá¹ƒ, raá¹-á¹-haá¹ƒ janapadaÃ±ca pÄ• lehiâ€™â€™ ||

1009__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthÄ« asse ca pÄ• lema ||

1010__._ á¹• 21 ``mÄ• \Se II 277/ no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthichakaá¹‡Ä• ni ujjhema ||

1011__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, assachakaá¹‡Ä• ni ujjhema ||

1012__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa {idaá¹ƒ padaa
natthi}.

yassa honti tava kÄ• mÄ• , api raá¹-á¹-hÄ• pabbÄ• jitÄ• .

bhikkhÄ• cariyaá¹ƒ carissÄ• maâ€™â€™ ||

1013__._ á¹• 21 ``dukkhaá¹ƒ \Be II 245/ kho me janayatha, vilapantÄ• jÄ«vitassa kÄ• mÄ•

muÃ±cetha {muÃ±catha (Ce Ee) } dÄ• ni kumÄ• re, alampi me hotu puttayaÃ±Ã±enaâ€™â€

1014__._ á¹• 21 ``pubbeva khosi me vutto, dukkaraá¹ƒ durabhisambhavaÃ±cetaá¹ƒ.

atha no upakkhaá¹-assa yaÃ±Ã±assa, kasmÄ• karosi vikkhepaá¹ƒ ||

1015__._ á¹• 21 ``sabbe vajanti sugatiá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒâ€™â€™ ||

1016__._ á¹• 21 ``atha kissa jano {ca no (Ce Se Ee) } pubbe, sotthÄ• naá¹ƒ brÄ• hmaá¹‡e a

atha no akÄ• raá¹‡asmÄ• , yaÃ±Ã±atthÄ• ya deva ghÄ• tesi ||

1017__._ á¹• 21 ``pubbeva no daharakÄ• le {daharake samÄ• ne (Ce Ee) }, na hanesi {na n
ghÄ• tesi.

daharamhÄ• yobbanaá¹ƒ pattÄ• , adÅ«sakÄ• tÄ• ta haÃ±Ã±Ä• ma ||

1018__._ á¹• 21 ``hatthigate assagate, sannaddhe passa no mahÄ• rÄ• ja.

yuddhe vÄ• yujjhamÄ• ne vÄ• , na hi mÄ• disÄ• sÅ«rÄ• honti yaÃ±Ã±atthÄ• ya ||

1019__._ á¹• 21 ``paccante vÄ• pi kupite, aá¹-avÄ«su vÄ• mÄ• dise niyojenti.

atha no akÄ• raá¹‡asmÄ• , abhÅ«miyaá¹ƒ tÄ• ta haÃ±Ã±Ä• ma ||

1020__._ á¹• 21 ``yÄ• pi \Ne II 176/ hi tÄ• sakuá¹‡iyo, vasanti tiá¹‡agharÄ• ni katvÄ• na.

tÄ• sampi piyÄ• puttÄ• , atha no tvaá¹ƒ deva ghÄ• tesi ||

1021__._ á¹• 21 ``mÄ• tassa saddahesi, na maá¹ƒ khaá¹‡á¸• ahÄ• lo ghÄ• teyya.

mamaÃ±hi \Se II 278/ so ghÄ• tetvÄ• na, anantarÄ• tampi deva ghÄ• teyya ||

1022__._ á¹• 21 ``gÄ• mavaraá¹ƒ nigamavaraá¹ƒ dadanti, bhogampissa mahÄ• rÄ• ja.

athaggapiá¹‡á¸• ikÄ• pi, kule kule hete bhuÃ±janti ||

1023__._ á¹• 21 ``tesampi tÄ• disÄ• naá¹ƒ, icchanti dubbhituá¹ƒ mahÄ• rÄ• ja.

yebhuyyena ete, akataÃ±Ã±uno brÄ• hmaá¹‡Ä• deva ||

1024__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthÄ« asse ca pÄ• lema ||

1025__._ á¹• 21 ``mÄ• \Be II 246/ no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthichakaá¹‡Ä• ni ujjhema ||

1026__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, assachakaá¹‡Ä• ni ujjhema ||

1027__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

yassa honti tava kÄ• mÄ• , api raá¹-á¹-hÄ• pabbÄ• jitÄ• .

bhikkhÄ• cariyaá¹ƒ carissÄ• maâ€™â€™ ||

1028__._ á¹• 21 ``dukkhaá¹ƒ kho me janayatha, vilapantÄ• jÄ«vitassa kÄ• mÄ• hi.

muÃ±cetha dÄ• ni kumÄ• re, alampi me hotu puttayaÃ±Ã±enaâ€™â€™ ||

1029__._ á¹• 21 ``pubbeva khosi me vutto, dukkaraá¹ƒ durabhisambhavaÃ±cetaá¹ƒ.

atha no upakkhaá¹-assa yaÃ±Ã±assa, kasmÄ• karosi vikkhepaá¹ƒ ||

1030__._ á¹• 21 ``sabbe vajanti sugatiá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒâ€™â€™ ||

1031__._ á¹• 21 ``yadi \Se II 279/ kira yajitvÄ• puttehi, devalokaá¹ƒ ito cutÄ• yanti.

brÄ• hmaá¹‡o tÄ• va yajatu, pacchÄ• pi yajasi tuvaá¹ƒ rÄ• jÄ• ||

1032__._ á¹• 21 ``yadi kira yajitvÄ• puttehi, devalokaá¹ƒ ito cutÄ• yanti.

esveva khaá¹‡á¸• ahÄ• lo, yajataá¹ƒ sakehi puttehi ||

1033__._ á¹• 21 ``evaá¹ƒ jÄ• nanto khaá¹‡á¸• ahÄ• lo, kiá¹ƒ puttake na ghÄ• tesi.

sabbaÃ±ca Ã±Ä• tijanaá¹ƒ, attÄ• naÃ±ca na ghÄ• tesi ||

1034__._ á¹• 21 ``sabbe \Ne II 177/ vajanti nirayaá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ ||

1035__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• Ce Se Ee potthakesu na dissati} ``sace hi so sujjhati yo l
saggamupeti á¹-hÄ• naá¹ƒ.

bhovÄ• di bhovÄ• dina mÄ• rayeyyuá¹ƒ, ye cÄ• pi tesaá¹ƒ abhisaddaheyyuá¹ƒâ€™â€™ {ay
potthakesu na dissati} ||

1036__._ á¹• 21 ``kathaÃ±ca kira puttakÄ• mÄ• yo, gahapatayo gharaá¹‡iyo ca.

nagaramhi na uparavanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi orasaá¹ƒ puttaá¹ƒ ||

1037__._ á¹• 21 ``kathaÃ±ca \Be II 247/ kira puttakÄ• mÄ• yo, gahapatayo gharaá¹‡iyo ca.

nagaramhi na uparavanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi atrajaá¹ƒ puttaá¹ƒ ||

1038__._ á¹• 21 ``raÃ±Ã±o camhi atthakÄ• mo, hito ca sabbajanapadassa {sabbadÄ• jana

na koci assa paá¹-ighaá¹ƒ, mayÄ• jÄ• napado na pavedetiâ€™â€™ ||

1039__._ á¹• 21 ``gacchatha \Se II 280/ vo gharaá¹‡iyo, tÄ• taÃ±ca vadetha khaá¹‡á¸• ahÄ

mÄ• ghÄ• tetha kumÄ• re, adÅ«sake sÄ«hasaá¹…kÄ• se ||

1040__._ á¹• 21 ``gacchatha vo gharaá¹‡iyo, tÄ• taÃ±ca vadetha khaá¹‡á¸• ahÄ• laÃ±ca.

mÄ• ghÄ• tetha kumÄ• re, apekkhite sabbalokassaâ€™â€™ ||

1041__._ á¹• 21 ``yaá¹ƒ nÅ«nÄ• haá¹ƒ jÄ• yeyyaá¹ƒ, rathakÄ• rakulesu vÄ• .

pukkusakulesu vÄ• vessesu vÄ• jÄ• yeyyaá¹ƒ.

na hajja maá¹ƒ rÄ• ja yaÃ±Ã±e {yaÃ±Ã±atthÄ• ya (Ce Ee) } ghÄ• teyyaâ€™â€™ ||

1042__._ á¹• 21 ``sabbÄ• sÄ«mantiniyo gacchatha, ayyassa khaá¹‡á¸• ahÄ• lassa.

pÄ• desu nipatatha, aparÄ• dhÄ• haá¹ƒ na passÄ• mi ||

1043__._ á¹• 21 ``sabbÄ• sÄ«mantiniyo gacchatha, ayyassa khaá¹‡á¸• ahÄ• lassa.

pÄ• desu nipatatha, kinte bhante mayaá¹ƒ adÅ«semaâ€™â€™ ||

1044__._ á¹• 21 ``kapaá¹‡Ä• {kapaá¹‡aá¹ƒ (Ce Ee) } vilapati selÄ• , disvÄ• na bhÄ• tare {b
Katthaci) } upanÄ«tatte.

yaÃ±Ã±o kira me ukkhipito, tÄ• tena saggakÄ• menaâ€™â€™ ||

1045__._ á¹• 21 ``Ä• vatti parivatti ca, vasulo sammukhÄ• raÃ±Ã±o.

mÄ• no pitaraá¹ƒ avadhi, daharamhÄ• yobbanaá¹ƒ pattÄ• â€™â€™ ||

1046__._ á¹• 21 ``eso te vasula pitÄ• , samehi pitarÄ• saha.

dukkhaá¹ƒ kho me janayasi, vilapanto antepurasmiá¹ƒ.

muÃ±cetha dÄ• ni kumÄ• re, alampi me hotu puttayaÃ±Ã±enaâ€™â€™ ||

1047__._ á¹• 21 ``pubbeva khosi me vutto, dukkaraá¹ƒ durabhisambhavaÃ±cetaá¹ƒ.

atha \Se II 281/ no upakkhaá¹-assa yaÃ±Ã±assa, kasmÄ• karosi vikkhepaá¹ƒ ||

1048__._ á¹• 21 ``sabbe \Ne II 178/ vajanti sugatiá¹ƒ, ye yajanti yepi yÄ• jenti.

ye cÄ• pi anumodanti, yajantÄ• naá¹ƒ edisaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒâ€™â€™ ||

1049__._ á¹• 21 ``sabbaratanassa \Be II 248/ yaÃ±Ã±o upakkhaá¹-o, ekarÄ• ja tava paá¹-iy

abhinikkhamassu deva, saggaá¹ƒ gato tvaá¹ƒ pamodissasiâ€™â€™ ||

1050__._ á¹• 21 ``daharÄ• sattasatÄ• etÄ• , candakumÄ• rassa bhariyÄ• yo.

kese pakiritvÄ• na {parikiritvÄ• na (Ce Ee), vikiritvÄ• na (Se Katthaci) }, rodantiyo maggama
{maggamanuyanti (Ce Ee), maggamanuyÄ• yanti (Se) } ||

1051__._ á¹• 21 ``aparÄ• pana sokena, nikkhantÄ• nandane viya devÄ• .

kese pakiritvÄ• na {parikiritvÄ• na (Ce Ee), vikiritvÄ• na (Se Katthaci) }, rodantiyo maggama
{maggamanuyanti (Ce Ee), maggamanuyÄ• yanti (Se) } ||

1052__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyanti candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1053__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyanti candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1054__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyanti candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒ ||

1055__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• {nahÄ• pakasunahÄ• tÄ
agalucandanavilittÄ• .

niyyanti candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1056__._ á¹• 21 {imÄ• dve gÄ• thÄ• natthi pÄ« potthake} ``maá¹ƒsarasabhojanÄ• nhÄ• p
agalucandanavilittÄ• .

niyyanti candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1057__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

niyyanti \Se II 282/ candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒ {imÄ• dve gÄ• thÄ• n

1058__._ á¹• 21 ``yassu pubbe hatthivaradhuragate, hatthÄ«hi {hatthikÄ• (Se), pattikÄ• (E

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yanti ||

1059__._ á¹• 21 ``yassu \Be II 249/ pubbe assavaradhuragate, assehi {assakÄ• (Se), pattik

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yanti ||

1060__._ á¹• 21 ``yassu pubbe rathavaradhuragate, rathehi {rathikÄ• (Se), pattikÄ• (Ee) }

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yanti ||

1061__._ á¹• 21 ``yehissu pubbe nÄ«yiá¹ƒsu {niyyaá¹ƒsu (Ce Ee) }, tapanÄ«yakappanehi tu

tyajja candasÅ«riyÄ• , ubhova pattikÄ• yantiâ€™â€™ ||

1062__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu {uyyassu (Se Katthaci) } publ

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi puttehi ||

1063__._ á¹• 21 ``yadi \Ne II 179/ sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphav

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi kaÃ±Ã±Ä• hi ||

1064__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi mahesÄ«hi ||

1065__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi gahapatÄ«hi ||

1066__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbe pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi hatthÄ«hi ||

1067__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒsamicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi assehi ||

1068__._ á¹• 21 ``yadi sakuá¹‡i maá¹ƒ samicchasi, á¸• ayassu pubbena pupphavatiyÄ• .

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho catÅ«hi usabhehi ||

1069__._ á¹• 21 ``yadi \Se II 283/ sakuá¹‡i maá¹ƒ samicchasi, á¸• ayassu pubbena pupphav

yajatettha ekarÄ• jÄ• , sammÅ«á¸·ho sabbacatukkenaâ€™â€™ ||

1070__._ á¹• 21 ``ayamassa pÄ• sÄ• do, idaá¹ƒ antepuraá¹ƒ suramaá¹‡Ä«yaá¹ƒ {sovaá¹‡á
(Katthaci) }.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1071__._ á¹• 21 ``idamassa kÅ«á¹-Ä• gÄ• raá¹ƒ, sovaá¹‡á¹‡aá¹ƒ pupphamalyavikiá¹‡á¹‡aá

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1072__._ á¹• 21 ``idamassa \Be II 250/ uyyÄ• naá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ ramm

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1073__._ á¹• 21 ``idamassa asokavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1074__._ á¹• 21 ``idamassa kaá¹‡ikÄ• ravanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1075__._ á¹• 21 ``idamassa pÄ• á¹-alivanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1076__._ á¹• 21 ``idamassa ambavanaá¹ƒ, supupphitaá¹ƒ sabbakÄ• likaá¹ƒ rammaá¹ƒ.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1077__._ á¹• 21 ``ayamassa \Ne II 180/ pokkharaá¹‡Ä«, saÃ±channÄ• padumapuá¹‡á¸• an

nÄ• vÄ• ca sovaá¹‡á¹‡avikatÄ• , pupphavalliyÄ• {pupphÄ• valiyÄ• (Ce Ee) } cittÄ• suram

tedÄ• ni \Se II 284/ ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• â€™â€™ ||

1078__._ á¹• 21 ``idamassa hatthiratanaá¹ƒ, erÄ• vaá¹‡o gajo balÄ« dantÄ«.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1079__._ á¹• 21 ``idamassa assaratanaá¹ƒ, ekakhÅ«ro {ekakhÅ«ro vego (Se) } asso.

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1080__._ á¹• 21 ``ayamassa assaratho, sÄ• á¸·iya {sÄ• á¸·iya viya (Se) } nigghoso subho ra

yatthassu ayyaputtÄ• , sobhiá¹ƒsu nandane viya devÄ• .

tedÄ• ni ayyaputtÄ• , cattÄ• ro vadhÄ• ya ninnÄ«tÄ• ||

1081__._ á¹• 21 ``kathaá¹ƒ nÄ• ma sÄ• masamasundarehi, candanamudukagattehi {candan

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi puttehi ||

1082__._ á¹• 21 ``kathaá¹ƒ nÄ• ma sÄ• masamasundarÄ• hi, candanamudukagattÄ• hi.

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi kaÃ±Ã±Ä• hi ||

1083__._ á¹• 21 ``kathaá¹ƒ \Be II 251/ nÄ• ma sÄ• masamasundarÄ• hi, candanamudukaga

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi mahesÄ«hi ||

1084__._ á¹• 21 ``kathaá¹ƒ nÄ• ma sÄ• masamasundarehi, candanamudukagattehi.

rÄ• jÄ• yajissate yaÃ±Ã±aá¹ƒ, sammÅ«á¸·ho catÅ«hi gahapatÄ«hi ||

1085__._ á¹• 21 ``yathÄ• honti gÄ• manigamÄ• , suÃ±Ã±Ä• amanussakÄ• brahÄ• raÃ±Ã±

tathÄ• \Se II 285/ hessati pupphavatiyÄ• , yiá¹-á¹-hesu candasÅ«riyesuâ€™â€™ ||

1086__._ á¹• 21 ``ummattikÄ• bhavissÄ• mi, bhÅ«nahatÄ• paá¹ƒsunÄ• ca {paá¹ƒsunÄ• v
parikiá¹‡á¹‡Ä• .

sace candavaraá¹ƒ {candakumÄ• raá¹ƒ (Se) } hanti, pÄ• á¹‡Ä• me deva rujjhanti {nirujjhant
} ||

1087__._ á¹• 21 ``ummattikÄ• bhavissÄ• mi, bhÅ«nahatÄ• paá¹ƒsunÄ• ca parikiá¹‡á¹‡Ä•

sace sÅ«riyavaraá¹ƒ hanti, pÄ• á¹‡Ä• me deva rujjhantiâ€™â€™ ||

1088__._ á¹• 21 ``kiá¹ƒ nu mÄ• na ramÄ• peyyuá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• .

ghaá¹-á¹-ikÄ• uparikkhÄ« ca, pokkharaá¹‡Ä« ca bhÄ• rikÄ• {ghaá¹-á¹-iyÄ• oparakkhÄ« ca
(Ce) ghaá¹-á¹-iyÄ• oparakkhÄ« ca pokkharakkhÄ« ca gÄ• yikÄ• (Ee) }.

candasÅ«riyesu naccantiyo, samÄ• tÄ• saá¹ƒ na vijjatiâ€™â€™ ||

1089__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu {paá¹-imuccatu (Katth
tava mÄ• tÄ• .

yo mayhaá¹ƒ hadayasoko, candamhi vadhÄ• ya ninnÄ«te ||

1090__._ á¹• 21 ``imaá¹ƒ \Ne II 181/ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá¹‡á¸•

yo mayhaá¹ƒ hadayasoko, sÅ«riyamhi vadhÄ• ya ninnÄ«te ||

1091__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá¹‡á¸• ahÄ• la tav

yo mayhaá¹ƒ hadayasoko, candamhi vadhÄ• ya ninnÄ«te ||

1092__._ á¹• 21 ``imaá¹ƒ mayhaá¹ƒ hadayasokaá¹ƒ, paá¹-imuÃ±catu khaá¹‡á¸• ahÄ• la tav

yo mayhaá¹ƒ hadayasoko, sÅ«riyamhi vadhÄ• ya ninnÄ«te ||

1093__._ á¹• 21 ``mÄ• \Se II 286/ ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tav

yo ghÄ• tesi kumÄ• re, adÅ«sake sÄ«hasaá¹…kÄ• se ||

1094__._ á¹• 21 ``mÄ• ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tava mÄ• tÄ•

yo ghÄ• tesi kumÄ• re, apekkhite sabbalokassa ||

1095__._ á¹• 21 ``mÄ• \Be II 252/ ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tav

yo ghÄ• tesi kumÄ• re, adÅ«sake sÄ«hasaá¹…kÄ• se ||

1096__._ á¹• 21 ``mÄ• ca putte mÄ• ca patiá¹ƒ, addakkhi khaá¹‡á¸• ahÄ• la tava jÄ• yÄ• .

yo ghÄ• tesi kumÄ• re, apekkhite sabbalokassaâ€™â€™ ||

1097__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthÄ« asse ca pÄ• lema ||

1098__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, hatthichakaá¹‡Ä• ni ujjhema ||

1099__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

api nigaá¸·abandhakÄ• pi, assachakaá¹‡Ä• ni ujjhema ||

1100__._ á¹• 21 ``mÄ• no deva avadhi, dÄ• se no dehi khaá¹‡á¸• ahÄ• lassa.

yassa honti tava kÄ• mÄ• , api raá¹-á¹-hÄ• pabbÄ• jitÄ• .

bhikkhÄ• cariyaá¹ƒ carissÄ• ma ||

1101__._ á¹• 21 ``dibbaá¹ƒ deva upayÄ• canti, puttatthikÄ• pi daliddÄ• .

paá¹-ibhÄ• nÄ• nipi hitvÄ• , putte na labhanti ekaccÄ• ||

1102__._ á¹• 21 ``Ä• sÄ«sikÄ• ni {assÄ• sakÄ• ni (Ce Ee), Ä• sÄ• sakÄ• ni (Se) } karonti, p
paputtÄ• {puttÄ• (Ce Ee) }.

atha no akÄ• raá¹‡asmÄ• , yaÃ±Ã±atthÄ• ya deva ghÄ• tesi ||

1103__._ á¹• 21 ``upayÄ• citakena puttaá¹ƒ labhanti, mÄ• tÄ• ta no aghÄ• tesi.

mÄ• kicchÄ• laddhakehi puttehi, yajittho imaá¹ƒ yaÃ±Ã±aá¹ƒ ||

1104__._ á¹• 21 ``upayÄ• citakena \Ne II 182/ puttaá¹ƒ labhanti, mÄ• tÄ• ta no aghÄ• tesi.

mÄ• \Se II 287/ kapaá¹‡aladdhakehi puttehi, ammÄ• ya no vippavÄ• sesiâ€™â€™ ||

1105__._ á¹• 21 ``bahudukkhÄ• {bahudukkhaá¹ƒ (Se Katthaci) } posiya candaá¹ƒ, amma tu

vandÄ• mi kho te pÄ• de, labhataá¹ƒ tÄ• to paralokaá¹ƒ ||

1106__._ á¹• 21 ``handa ca maá¹ƒ upaguyha, pÄ• de te amma vandituá¹ƒ dehi.

gacchÄ• mi dÄ• ni pavÄ• saá¹ƒ {vippavÄ• saá¹ƒ (Katthaci) }, yaÃ±Ã±atthÄ• ya ekarÄ• jassa

1107__._ á¹• 21 ``handa \Be II 253/ ca maá¹ƒ upaguyha {upaguyha (Se Katthaci) }, pÄ• de

gacchÄ• mi dÄ• ni pavÄ• saá¹ƒ, mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1108__._ á¹• 21 handa ca maá¹ƒ upaguyha {upaguyha (Se Katthaci) }, pÄ• de te amma var

gacchÄ• mi dÄ• ni pavÄ• saá¹ƒ, janassa katvÄ• hadayasokaá¹ƒâ€™â€™ ||

1109__._ á¹• 21 ``handa ca padumapattÄ• naá¹ƒ, moá¸·iá¹ƒ bandhassu gotamiputta.

campakadalamissÄ• yo {campakadalivÄ«timissÄ• yo (Ce Ee), campakadalimissÄ• yo (Katth
pakati ||

1110__._ á¹• 21 ``handa ca vilepanaá¹ƒ te, pacchimakaá¹ƒ candanaá¹ƒ vilimpassu.

yehi ca suvilitto, sobhasi rÄ• japarisÄ• yaá¹ƒ ||

1111__._ á¹• 21 ``handa ca mudukÄ• ni vatthÄ• ni, pacchimakaá¹ƒ kÄ• sikaá¹ƒ nivÄ• sehi.

yehi ca sunivattho, sobhasi rÄ• japarisÄ• yaá¹ƒ ||

1112__._ á¹• 21 ``muttÄ• maá¹‡ikanakavibhÅ«sitÄ• ni, gaá¹‡hassu hatthÄ• bharaá¹‡Ä• ni.

yehi ca hatthÄ• bharaá¹‡ehi, sobhasi rÄ• japarisÄ• yaá¹ƒâ€™â€™ ||

1113__._ á¹• 21 ``na hi nÅ«nÄ• yaá¹ƒ raá¹-á¹-hapÄ• lo, bhÅ«mipati janapadassa dÄ• yÄ• d

lokissaro mahanto, putte snehaá¹ƒ janayatiâ€™â€™ ||

1114__._ á¹• 21 ``mayhampi \Se II 288/ piyÄ• puttÄ• , attÄ• ca piyo tumhe ca bhariyÄ• yo.

saggaÃ±ca patthayÄ• no {patthayamÄ• no (Se Katthaci) }, tenÄ• haá¹ƒ ghÄ• tayissÄ• miâ€

1115__._ á¹• 21 ``maá¹ƒ paá¹-hamaá¹ƒ ghÄ• tehi, mÄ• me hadayaá¹ƒ dukkhaá¹ƒ phÄ• les

alaá¹…kato {analaá¹…kato (Katthaci) } sundarako, putto deva tava sukhumÄ• lo ||

1116__._ á¹• 21 ``handayya maá¹ƒ hanassu, paraloke {salokÄ• (Ce Se Katthaci) } candake
Katthaci) } hessÄ• mi.

puÃ±Ã±aá¹ƒ karassu vipulaá¹ƒ, vicarÄ• ma ubhopi paralokeâ€™â€™ ||

1117__._ á¹• 21 ``mÄ• tvaá¹ƒ cande rucci maraá¹‡aá¹ƒ {idaá¹ƒ padaá¹ƒ natthi Ce Ee potth
devarÄ• visÄ• lakkhi.

te taá¹ƒ ramayissanti, yiá¹-á¹-hasmiá¹ƒ gotamiputteâ€™â€™ ||

1118__._ á¹• 21 ``evaá¹ƒ vutte candÄ• attÄ• naá¹ƒ, hanti hatthatalakehiâ€™â€™.

``alamettha {alamatthu (Ce Ee) } jÄ«vitena, pissÄ• mi {pÄ• yÄ• mi (Ce Ee) } visaá¹ƒ marissÄ

1119__._ á¹• 21 ``na \Ne II 183/ \Be II 254/ hi nÅ«nimassa raÃ±Ã±o, mittÄ• maccÄ• ca vijja

ye na vadanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi orase putte ||

1120__._ á¹• 21 ``na hi nÅ«nimassa raÃ±Ã±o, Ã±Ä• tÄ« mittÄ• ca vijjare suhadÄ• .

ye na vadanti rÄ• jÄ• naá¹ƒ, mÄ• ghÄ• tayi atraje putte ||

1121__._ á¹• 21 ``ime tepi mayhaá¹ƒ puttÄ• , guá¹‡ino kÄ• yÅ«radhÄ• rino rÄ• ja.

tehipi yajassu yaÃ±Ã±aá¹ƒ, atha muÃ±catu {muccatu (Ee Katthaci) } gotamiputte ||

1122__._ á¹• 21 ``bilasataá¹ƒ maá¹ƒ katvÄ• na, yajassu sattadhÄ• mahÄ• rÄ• ja.

mÄ• jeá¹-á¹-haputtamavadhi, adÅ«sakaá¹ƒ sÄ«hasaá¹…kÄ• saá¹ƒ ||

1123__._ á¹• 21 ``bilasataá¹ƒ maá¹ƒ katvÄ• na, yajassu sattadhÄ• mahÄ• rÄ• ja.

mÄ• \Se II 289/ jeá¹-á¹-haputtamavadhi, apekkhitaá¹ƒ sabbalokassaâ€™â€™ ||

1124__._ á¹• 21 ``bahukÄ• tava dinnÄ• bharaá¹‡Ä• , uccÄ• vacÄ• subhaá¹‡itamhi.

muttÄ• maá¹‡iveá¸·uriyÄ• , etaá¹ƒ te pacchimakaá¹ƒ dÄ• naá¹ƒâ€™â€™ ||

1125__._ á¹• 21 ``yesaá¹ƒ pubbe khandhesu, phullÄ• mÄ• lÄ• guá¹‡Ä• vivattiá¹ƒsu.

tesajjapi sunisito {pitanisito (Ce Ee) }, nettiá¹ƒso vivattissati khandhesu ||

1126__._ á¹• 21 ``yesaá¹ƒ pubbe khandhesu, cittÄ• mÄ• lÄ• guá¹‡Ä• vivattiá¹ƒsu.

tesajjapi sunisito, nettiá¹ƒso vivattissati khandhesu ||

1127__._ á¹• 21 ``aciraá¹ƒ {acirÄ• (Ce Se Ee) } vata nettiá¹ƒso, vivattissati rÄ• japuttÄ• naá

atha mama hadayaá¹ƒ na phalati, tÄ• va daá¸·habandhaÃ±ca me Ä• si ||

1128__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyÄ• tha candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1129__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyÄ• tha candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1130__._ á¹• 21 ``kÄ• sikasucivatthadharÄ• , kuá¹‡á¸• alino agalucandanavilittÄ• .

niyyÄ• tha candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒ ||

1131__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

niyyÄ• tha candasÅ«riyÄ• , yaÃ±Ã±atthÄ• ya ekarÄ• jassa ||

1132__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• \Be II 255/ nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alin

niyyÄ• tha candasÅ«riyÄ• , mÄ• tu katvÄ• hadayasokaá¹ƒ ||

1133__._ á¹• 21 ``maá¹ƒsarasabhojanÄ• nhÄ• pakasunhÄ• pitÄ• , kuá¹‡á¸• alino agalucan

niyyÄ• tha \Se II 290/ candasÅ«riyÄ• , janassa katvÄ• hadayasokaá¹ƒâ€™â€™ ||

1134__._ á¹• 21 ``sabbasmiá¹ƒ \Ne II 184/ upakkhaá¹-asmiá¹ƒ, nisÄ«dite candasmiá¹ƒ {can
candasÅ«riyasmiá¹ƒ (Se) } yaÃ±Ã±atthÄ• ya.

paÃ±cÄ• larÄ• jadhÄ«tÄ• paÃ±jalikÄ• , sabbaparisÄ• ya samanupariyÄ• yi {sabbaparisama
sabbaparisantaramanupariyÄ• si (Se) } ||

1135__._ á¹• 21 ``yena saccena khaá¹‡á¸• ahÄ• lo, pÄ• pakammaá¹ƒ karoti dummedho.

etena saccavajjena, samaá¹…ginÄ« sÄ• mikena homi ||

1136__._ á¹• 21 ``ye idhatthi amanussÄ• , yÄ• ni ca yakkhabhÅ«tabhabyÄ• ni.

karontu me veyyÄ• vaá¹-ikaá¹ƒ, samaá¹…ginÄ« sÄ• mikena homi ||

1137__._ á¹• 21 ``yÄ• devatÄ• idhÄ• gatÄ• , yÄ• ni ca yakkhabhÅ«tabhabyÄ• ni.

saraá¹‡esiniá¹ƒ anÄ• thaá¹ƒ tÄ• yatha maá¹ƒ, yÄ• cÄ• mahaá¹ƒ patimÄ• haá¹ƒ ajeyaá¹ƒâ€

1138__._ á¹• 21 ``taá¹ƒ sutvÄ• amanusso, ayokÅ«á¹-aá¹ƒ paribbhametvÄ• na.

bhayamassa janayanto, rÄ• jÄ• naá¹ƒ idamavoca ||

1139__._ á¹• 21 ``bujjhassu kho rÄ• jakali, mÄ• tÄ• haá¹ƒ {mÄ• tehaá¹ƒ (Se) } matthakaá¹
{nitÄ• lemi (Ce Ee), nipphÄ• lesiá¹ƒ (Katthaci) }.

mÄ• jeá¹-á¹-haputtamavadhi, adÅ«sakaá¹ƒ sÄ«hasaá¹…kÄ• saá¹ƒ ||

1140__._ á¹• 21 ``ko te diá¹-á¹-ho rÄ• jakali, puttabhariyÄ• yo haÃ±Ã±amÄ• nÄ• yo {haÃ±Ã

seá¹-á¹-hi ca gahapatayo, adÅ«sakÄ• saggakÄ• mÄ• hi ||

1141__._ á¹• 21 ``taá¹ƒ sutvÄ• khaá¹‡á¸• ahÄ• lo, rÄ• jÄ• ca abbhutamidaá¹ƒ disvÄ• na.

sabbesaá¹ƒ bandhanÄ• ni mocesuá¹ƒ, yathÄ• taá¹ƒ anupaghÄ• taá¹ƒ {apÄ• pÄ• naá¹ƒ (Ce

1142__._ á¹• 21 ``sabbesu \Be II 256/ vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹

sabbe ekekaleá¸• á¸• ukamadaá¹ƒsu, esa vadho khaá¹‡á¸• ahÄ• lassaâ€™â€™ ||

1143__._ á¹• 21 ``sabbe \Se II 291/ paviá¹-á¹-hÄ• {patiá¹ƒsu (Ce), patitvÄ• (Ee) } nirayaá¹ƒ
pÄ• pakaá¹ƒ karitvÄ• na.

na hi pÄ• pakammaá¹ƒ katvÄ• , labbhÄ• sugatiá¹ƒ ito gantuá¹ƒâ€™â€™ ||

1144__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• rÄ• japarisÄ• {rÄ• japurisÄ• (Se) } ca ||

1145__._ á¹• 21 ``sabbesu vippamuttesu, ye {yÄ• (Se) } tattha samÄ• gatÄ• tadÄ• Ä• suá

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• rÄ• jakaÃ±Ã±Ä• yo ca ||

1146__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• devaparisÄ• {devapurisÄ• (Se) } ca ||

1147__._ á¹• 21 ``sabbesu vippamuttesu, ye {yÄ• (Se) } tattha samÄ• gatÄ• tadÄ• Ä• suá

candaá¹ƒ abhisiÃ±ciá¹ƒsu, samÄ• gatÄ• devakaÃ±Ã±Ä• yo ca ||

1148__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

celukkhepamakaruá¹ƒ, samÄ• gatÄ• rÄ• japarisÄ• {rÄ• japurisÄ• (Se) } ca ||

1149__._ á¹• 21 ``sabbesu \Ne II 185/ vippamuttesu, ye {yÄ• (Se) } tattha samÄ• gatÄ• tad

celukkhepamakaruá¹ƒ, samÄ• gatÄ• rÄ• jakaÃ±Ã±Ä• yo ca ||

1150__._ á¹• 21 ``sabbesu vippamuttesu, ye tattha samÄ• gatÄ• tadÄ• Ä• suá¹ƒ.

celukkhepamakaruá¹ƒ, samÄ• gatÄ• devaparisÄ• {devapurisÄ• (Se) } ca ||

1151__._ á¹• 21 ``sabbesu vippamuttesu, ye {yÄ• (Se) } tattha samÄ• gatÄ• tadÄ• Ä• suá

celukkhepamakaruá¹ƒ, samÄ• gatÄ• devakaÃ±Ã±Ä• yo ca ||

1152__._ á¹• 21 ``sabbesu vippamuttesu, bahÅ« Ä• nanditÄ• ahuá¹ƒ {bahu Ä• nandano ah
Ä• nandito ahu vaá¹ƒso (Ee) }.

nandiá¹ƒ \Se II 292/ pavesi nagaraá¹ƒ {vÄ• diá¹ƒsu nandipavesanagaraá¹ƒ (Se), nandiá¹ƒ p
}, bandhanÄ• mokkho aghositthÄ• â€™â€™ ti ||

candakumÄ• rajÄ• takaá¹ƒ {khaá¹‡á¸• ahÄ• lajÄ• takaá¹ƒ (Ce Ee) } sattamaá¹ƒ.

á¹• 03 545. mahÄ• nÄ• radakassapajÄ• takaá¹ƒ (8)

1153__._ á¹• 21 ``ahu \Ne II 186/ \Be II 257/ rÄ• jÄ• videhÄ• naá¹ƒ, aá¹…gati {aá¹…gÄ• ti (
khattiyo.

pahÅ«tayoggo dhanimÄ• , anantabalaporiso ||

1154__._ á¹• 21 so ca pannarasiá¹ƒ {pannarase (Se Katthaci) } rattiá¹ƒ, purimayÄ• me anÄ•

cÄ• tumÄ• sÄ• {cÄ• tumassa (Ce Ee) } komudiyÄ• , amacce sannipÄ• tayi ||

1155__._ á¹• 21 ``paá¹‡á¸• ite sutasampanne, mitapubbe {mihitapubbe (Ce Ee) } vicakkhaá

vijayaÃ±ca sunÄ• maÃ±ca, senÄ• patiá¹ƒ alÄ• takaá¹ƒ ||

1156__._ á¹• 21 ``tamanupucchi vedeho, ``paccekaá¹ƒ brÅ«tha saá¹ƒ ruciá¹ƒ.

cÄ• tumÄ• sÄ• komudajja, juá¹‡haá¹ƒ byapahataá¹ƒ {byapagataá¹ƒ (Ce Ee) } tamaá¹ƒ.

kÄ• yajja ratiyÄ• rattiá¹ƒ, viharemu imaá¹ƒ utuá¹ƒâ€™â€™ ||

1157__._ á¹• 21 ``tato senÄ• pati raÃ±Ã±o, alÄ• to etadabravi.

``haá¹-á¹-haá¹ƒ yoggaá¹ƒ balaá¹ƒ sabbaá¹ƒ, senaá¹ƒ sannÄ• hayÄ• mase ||

1158__._ á¹• 21 ``niyyÄ• ma deva yuddhÄ• ya, anantabalaporisÄ• .

ye te vasaá¹ƒ na Ä• yanti, vasaá¹ƒ upanayÄ• mase {upaniyyÄ• mase (Katthaci) }.

esÄ• mayhaá¹ƒ sakÄ• diá¹-á¹-hi, ajitaá¹ƒ ojinÄ• mase ||

1159__._ á¹• 21 alÄ• tassa \Se II 293/ vaco sutvÄ• , sunÄ• mo etadabravi.

``sabbe tuyhaá¹ƒ mahÄ• rÄ• ja, amittÄ• vasamÄ• gatÄ• ||

1160__._ á¹• 21 ``nikkhittasatthÄ• paccatthÄ• , nivÄ• tamanuvattare.

uttamo ussavo ajja, na yuddhaá¹ƒ mama ruccati ||

1161__._ á¹• 21 ``annapÄ• naÃ±ca khajjaÃ±ca, khippaá¹ƒ abhiharantu te.

ramassu deva kÄ• mehi, naccagÄ«te suvÄ• diteâ€™â€™ ||

1162__._ á¹• 21 sunÄ• massa vaco sutvÄ• , vijayo etadabravi.

``sabbe kÄ• mÄ• mahÄ• rÄ• ja, niccaá¹ƒ tava mupaá¹-á¹-hitÄ• ||

1163__._ á¹• 21 ``na hete dullabhÄ• deva, tava kÄ• mehi modituá¹ƒ.

sadÄ• pi kÄ• mÄ• sulabhÄ• , netaá¹ƒ cittamataá¹ƒ {cittaá¹ƒ matÄ« (Katthaci) } mama ||

1164__._ á¹• 21 ``samaá¹‡aá¹ƒ \Be II 258/ brÄ• hmaá¹‡aá¹ƒ vÄ• pi, upÄ• semu bahussutaá

yo najja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« iseâ€™â€™ ||

1165__._ á¹• 21 vijayassa vaco sutvÄ• , rÄ• jÄ• aá¹…gati mabravi.

``yathÄ• vijayo bhaá¹‡ati, mayhampetaá¹ƒva ruccati ||

1166__._ á¹• 21 ``samaá¹‡aá¹ƒ \Ne II 187/ brÄ• hmaá¹‡aá¹ƒ vÄ• pi, upÄ• semu bahussutaá

yo najja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« ise ||

1167__._ á¹• 21 ``sabbeva santÄ• karotha matiá¹ƒ, kaá¹ƒ upÄ• semu paá¹‡á¸• itaá¹ƒ.

yo {ko (Ce Ee) } najja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« iseâ€™â€™ ||

1168__._ á¹• 21 ``vedehassa vaco sutvÄ• , alÄ• to etadabravi.

``atthÄ• yaá¹ƒ \Se II 294/ migadÄ• yasmiá¹ƒ, acelo dhÄ«rasammato ||

1169__._ á¹• 21 ``guá¹‡o kassapagottÄ• yaá¹ƒ, suto citrakathÄ« gaá¹‡Ä«.

taá¹ƒ deva {tadeva (Katthaci) } payirupÄ• semu {payirupÄ• saya (Ce Ee) }, so no kaá¹…kha

1170__._ á¹• 21 ``alÄ• tassa vaco sutvÄ• , rÄ• jÄ• codesi sÄ• rathiá¹ƒ.

``migadÄ• yaá¹ƒ gamissÄ• ma, yuttaá¹ƒ yÄ• naá¹ƒ idhÄ• nayaâ€™â€™ ||

1171__._ á¹• 21 tassa yÄ• naá¹ƒ ayojesuá¹ƒ, dantaá¹ƒ rÅ«piyapakkharaá¹ƒ {rÅ«piyupakkha

sukkamaá¹-á¹-haparivÄ• raá¹ƒ, paá¹‡á¸• araá¹ƒ dosinÄ• mukhaá¹ƒ ||

1172__._ á¹• 21 ``tatrÄ• suá¹ƒ kumudÄ• yuttÄ• , cattÄ• ro sindhavÄ• hayÄ• .

anilÅ«pamasamuppÄ• tÄ• {anilÅ«pamasamuppÄ• dÄ• (Katthaci) }, sudantÄ• soá¹‡á¹‡am

1173__._ á¹• 21 ``setacchattaá¹ƒ setaratho, setassÄ• setabÄ«janÄ«.

vedeho sahamaccehi, niyyaá¹ƒ candova sobhati ||

1174__._ á¹• 21 ``tamanuyÄ• yiá¹ƒsu bahavo, indikhaggadharÄ• {indakhaggadharÄ• (Ce)
} balÄ«.

assapiá¹-á¹-higatÄ• vÄ«rÄ• , narÄ• naravarÄ• dhipaá¹ƒ ||

1175__._ á¹• 21 so muhuttaá¹ƒva yÄ• yitvÄ• , yÄ• nÄ• oruyha khattiyo.

vedeho sahamaccehi, pattÄ« guá¹‡amupÄ• gami ||

1176__._ á¹• 21 yepi tattha tadÄ• Ä• suá¹ƒ, brÄ• hmaá¹‡ibbhÄ• samÄ• gatÄ• .

na te apanayÄ« rÄ• jÄ• , akataá¹ƒ bhÅ«mimÄ• gate ||

1177__._ á¹• 21 ``tato \Be II 259/ so mudukÄ• bhisiyÄ• , muducittakasanthate {muducittaka

mudupaccatthate rÄ• jÄ• , ekamantaá¹ƒ upÄ• visi ||

1178__._ á¹• 21 ``nisajja rÄ• jÄ• sammodi, kathaá¹ƒ sÄ• raá¹‡iyaá¹ƒ tato.

``kacci \Se II 295/ yÄ• paniyaá¹ƒ bhante, vÄ• tÄ• namaviyaggatÄ• {vÄ• tÄ• namavisaggatÄ
vÄ• tÄ• namaviyattatÄ• (Se) } ||

1179__._ á¹• 21 ``kacci akasirÄ• vutti, labhasi {labbhati (Ce Ee) } piá¹‡á¸• ayÄ• panaá¹ƒ {p
(Se Katthaci) }.

apÄ• bÄ• dho casi kacci, cakkhuá¹ƒ na parihÄ• yatiâ€™â€™ ||

1180__._ á¹• 21 taá¹ƒ guá¹‡o paá¹-isammodi, vedehaá¹ƒ vinaye rataá¹ƒ.

``yÄ• panÄ«yaá¹ƒ mahÄ• rÄ• ja, sabbametaá¹ƒ tadÅ«bhayaá¹ƒ ||

1181__._ á¹• 21 ``kacci \Ne II 188/ tuyhampi vedeha, paccantÄ• na balÄ«yare.

kacci arogaá¹ƒ yoggaá¹ƒ te, kacci vahati vÄ• hanaá¹ƒ.

kacci te byÄ• dhayo natthi, sarÄ«rassupatÄ• piyÄ• â€™â€™ {sarÄ«rassupatÄ• pikÄ• (Ce E

} ||

1182__._ á¹• 21 paá¹-isammodito rÄ• jÄ• , tato pucchi anantarÄ• .

atthaá¹ƒ dhammaÃ±ca Ã±Ä• yaÃ±ca, dhammakÄ• mo rathesabho ||

1183__._ á¹• 21 ``kathaá¹ƒ dhammaá¹ƒ care macco, mÄ• tÄ• pitÅ«su kassapa.

kathaá¹ƒ care Ä• cariye, puttadÄ• re kathaá¹ƒ care ||

1184__._ á¹• 21 ``kathaá¹ƒ careyya vuá¸• á¸• hesu, kathaá¹ƒ samaá¹‡abrÄ• hmaá¹‡e.

kathaÃ±ca balakÄ• yasmiá¹ƒ, kathaá¹ƒ janapade care ||

1185__._ á¹• 21 ``kathaá¹ƒ dhammaá¹ƒ caritvÄ• na, maccÄ• gacchanti {pecca gacchati (Ce

kathaÃ±ceke adhammaá¹-á¹-hÄ• , patanti nirayaá¹ƒ athoâ€™â€™ ||

1186__._ á¹• 21 ``vedehassa vaco sutvÄ• , kassapo etadabravi.

`` `suá¹‡ohi me mahÄ• rÄ• ja, saccaá¹ƒ avitathaá¹ƒ padaá¹ƒ ||

1187__._ á¹• 21 `` `natthi dhammacaritassa {dhammassa ciá¹‡á¹‡assa (Ce) }, phalaá¹ƒ kaly

natthi \Se II 296/ deva paro loko, ko tato hi idhÄ• gato ||

1188__._ á¹• 21 `` `natthi \Be II 260/ deva pitaro vÄ• , kuto mÄ• tÄ• kuto pitÄ• .

natthi Ä• cariyo nÄ• ma, adantaá¹ƒ ko damessati ||

1189__._ á¹• 21 `` `samatulyÄ• ni bhÅ«tÄ• ni, natthi jeá¹-á¹-hÄ• pacÄ• yikÄ• .

natthi balaá¹ƒ vÄ«riyaá¹ƒ vÄ• , kuto uá¹-á¹-hÄ• naporisaá¹ƒ.

niyatÄ• ni hi bhÅ«tÄ• ni, yathÄ• goá¹-aviso tathÄ• ||

1190__._ á¹• 21 `` `laddheyyaá¹ƒ labhate macco, tattha dÄ• naphalaá¹ƒ kuto.

natthi dÄ• naphalaá¹ƒ deva, avaso devavÄ«riyo ||

1191__._ á¹• 21 `` `bÄ• lehi dÄ• naá¹ƒ paÃ±Ã±attaá¹ƒ, paá¹‡á¸• itehi paá¹-icchitaá¹ƒ.

avasÄ• denti dhÄ«rÄ• naá¹ƒ, bÄ• lÄ• paá¹‡á¸• itamÄ• nino ||

1192__._ á¹• 21 `` `sattime sassatÄ• kÄ• yÄ• , acchejjÄ• avikopino.

tejo pathavÄ« Ä• po ca, vÄ• yo sukhaá¹ƒ dukhaÃ±cime.

jÄ«ve ca sattime kÄ• yÄ• , yesaá¹ƒ chettÄ• na vijjati ||

1193__._ á¹• 21 `` `natthi hantÄ• va chettÄ• vÄ• , haÃ±Ã±e yevÄ• pi {haÃ±Ã±are vÄ• pi (C

antareneva kÄ• yÄ• naá¹ƒ, satthÄ• ni vÄ«tivattare ||

1194__._ á¹• 21 `` `yo \Ne II 189/ cÄ• pi {yopÄ• yaá¹ƒ (Ce Ee), yo cÄ• yaá¹ƒ (Se Katthaci) }
paresaá¹ƒ nisitÄ• sinÄ• .

na so chindati te kÄ• ye, tattha pÄ• paphalaá¹ƒ kuto ||

1195__._ á¹• 21 `` `cullÄ• sÄ«timahÄ• kappe, sabbe sujjhanti saá¹ƒsaraá¹ƒ.

anÄ• gate tamhi kÄ• le, saÃ±Ã±atopi na sujjhati ||

1196__._ á¹• 21 `` `caritvÄ• pi bahuá¹ƒ bhadraá¹ƒ, neva sujjhantinÄ• gate.

pÄ• paÃ±cepi \Se II 297/ bahuá¹ƒ katvÄ• , taá¹ƒ khaá¹‡aá¹ƒ nÄ• tivattare ||

1197__._ á¹• 21 `` `anupubbena no suddhi, kappÄ• naá¹ƒ cullasÄ«tiyÄ• .

niyatiá¹ƒ nÄ• tivattÄ• ma, velantamiva sÄ• garoâ€™â€™ â€™ ||

1198__._ á¹• 21 kassapassa vaco sutvÄ• , alÄ• to etadabravi.

``yathÄ• bhadanto bhaá¹‡ati, mayhampetaá¹ƒva ruccati ||

1199__._ á¹• 21 ``ahampi purimaá¹ƒ jÄ• tiá¹ƒ, sare saá¹ƒsaritattano.

piá¹…galo nÄ• mahaá¹ƒ Ä• siá¹ƒ, luddo goghÄ• tako pure ||

1200__._ á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ \Be II 261/ phÄ«tÄ• yaá¹ƒ, bahuá¹ƒ pÄ• paá¹ƒ kataá

bahÅ« mayÄ• hatÄ• pÄ• á¹‡Ä• , mahiá¹ƒsÄ• sÅ«karÄ• ajÄ• ||

1201__._ á¹• 21 ``tato cuto idha jÄ• to, iddhe senÄ• patÄ«kule.

natthi nÅ«na phalaá¹ƒ pÄ• paá¹ƒ, yohaá¹ƒ {pÄ• pe sohaá¹ƒ (Ce Ee) } na nirayaá¹ƒ gato ||

1202__._ á¹• 21 athettha bÄ«jako nÄ• ma, dÄ• so Ä• si paá¹-accarÄ« {paá¸·accarÄ« (Ce E
}.

uposathaá¹ƒ upavasanto, guá¹‡asantikupÄ• gami ||

1203__._ á¹• 21 kassapassa vaco sutvÄ• , alÄ• tassa ca bhÄ• sitaá¹ƒ.

passasanto muhuá¹ƒ uá¹‡haá¹ƒ, rudaá¹ƒ assÅ«ni vattayi ||

1204__._ á¹• 21 tamanupucchi vedeho, ``kimatthaá¹ƒ samma rodasi.

kiá¹ƒ te sutaá¹ƒ vÄ• diá¹-á¹-haá¹ƒ vÄ• , kiá¹ƒ maá¹ƒ vedesi vedanaá¹ƒâ€™â€™ ||

1205__._ á¹• 21 vedehassa vaco sutvÄ• , bÄ«jako etadabravi.

``natthi me vedanÄ• dukkhÄ• , mahÄ• rÄ• ja suá¹‡ohi me ||

1206__._ á¹• 21 ``ahampi purimaá¹ƒ jÄ• tiá¹ƒ, sarÄ• mi sukhamattano.

sÄ• ketÄ• haá¹ƒ \Se II 298/ pure Ä• siá¹ƒ, bhÄ• vaseá¹-á¹-hi guá¹‡e rato ||

1207__._ á¹• 21 ``sammato brÄ• hmaá¹‡ibbhÄ• naá¹ƒ, saá¹ƒvibhÄ• garato suci.

na cÄ• pi pÄ• pakaá¹ƒ kammaá¹ƒ, sarÄ• mi katamattano ||

1208__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, idha jÄ• to duritthiyÄ• .

gabbhamhi kumbhadÄ• siyÄ• , yato jÄ• to suduggato ||

1209__._ á¹• 21 ``evampi \Ne II 190/ duggato santo, samacariyaá¹ƒ adhiá¹-á¹-hito.

upaá¸• á¸• habhÄ• gaá¹ƒ bhattassa, dadÄ• mi yo me icchati ||

1210__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, sadÄ• upavasÄ• mahaá¹ƒ.

na cÄ• pi {na ahaá¹ƒ (Katthaci) } bhÅ«te hiá¹ƒsÄ• mi, theyyaÃ±cÄ• pi vivajjayiá¹ƒ ||

1211__._ á¹• 21 ``sabbameva hi nÅ«netaá¹ƒ, suciá¹‡á¹‡aá¹ƒ bhavati nipphalaá¹ƒ.

niratthaá¹ƒ maÃ±Ã±idaá¹ƒ sÄ«laá¹ƒ, alÄ• to bhÄ• satÄ« yathÄ• ||

1212__._ á¹• 21 ``kalimeva nÅ«na gaá¹‡hÄ• mi, asippo dhuttako yathÄ• .

kaá¹-aá¹ƒ alÄ• to gaá¹‡hÄ• ti, kitavosikkhito yathÄ• ||

1213__._ á¹• 21 ``dvÄ• raá¹ƒ \Be II 262/ nappaá¹-ipassÄ• mi, yena gacchÄ• mi suggatiá¹ƒ.

tasmÄ• rÄ• ja parodÄ• mi, sutvÄ• kassapabhÄ• sitaá¹ƒâ€™â€™ ||

1214__._ á¹• 21 bÄ«jakassa vaco sutvÄ• , rÄ• jÄ• aá¹…gati mabravi.

``natthi dvÄ• raá¹ƒ sugatiyÄ• , niyatiá¹ƒ {niyataá¹ƒ (Se) } kaá¹…kha bÄ«jaka ||

1215__._ á¹• 21 ``sukhaá¹ƒ vÄ• yadi vÄ• dukkhaá¹ƒ, niyatiyÄ• kira labbhati.

saá¹ƒsÄ• rasuddhi sabbesaá¹ƒ, mÄ• turittho {turito (Se) } anÄ• gate ||

1216__._ á¹• 21 ``ahampi pubbe kalyÄ• á¹‡o, brÄ• hmaá¹‡ibbhesu byÄ• vaá¹-o {vÄ• vaá¹-o

vohÄ• ramanusÄ• santo \Se II 299/, ratihÄ«no tadantarÄ• â€™â€™ ||

1217__._ á¹• 21 ``punapi bhante dakkhemu, saá¹…gati ce bhavissatiâ€™â€™.

idaá¹ƒ vatvÄ• na vedeho, paccagÄ• sanivesanaá¹ƒ ||

1218__._ á¹• 21 tato ratyÄ• vivasÄ• ne, upaá¹-á¹-hÄ• namhi aá¹…gati.

amacce sannipÄ• tetvÄ• , idaá¹ƒ vacanamabravi ||

1219__._ á¹• 21 ``candake me vimÄ• nasmiá¹ƒ, sadÄ• kÄ• me vidhentu me.

mÄ• upagacchuá¹ƒ atthesu, guyhappakÄ• siyesu ca ||

1220__._ á¹• 21 ``vijayo ca sunÄ• mo ca, senÄ• pati alÄ• tako.

ete atthe nisÄ«dantu, vohÄ• rakusalÄ• tayoâ€™â€™ ||

1221__._ á¹• 21 idaá¹ƒ vatvÄ• na vedeho, kÄ• meva bahumaÃ±Ã±atha.

na cÄ• pi brÄ• hmaá¹‡ibbhesu, atthe kismiÃ±ci byÄ• vaá¹-o ||

1222__._ á¹• 21 tato dvesattarattassa, vedehassatrajÄ• piyÄ• .

rÄ• jakaÃ±Ã±Ä• rucÄ• {rujÄ• (Ce Ee) evamuparipi} nÄ• ma, dhÄ• timÄ• taramabravi ||

1223__._ á¹• 21 `alaá¹…karotha maá¹ƒ khippaá¹ƒ, sakhiyo cÄ• laá¹…karontu {ca karontu (C

suve pannaraso dibyo, gacchaá¹ƒ issarasantikeâ€™ {pitussa santike (Se) } ||

1224__._ á¹• 21 tassÄ• \Ne II 191/ mÄ• lyaá¹ƒ abhihariá¹ƒsu, candanaÃ±ca mahÄ• rahaá¹

maá¹‡isaá¹…khamuttÄ• ratanaá¹ƒ, nÄ• nÄ• ratte ca ambare ||

1225__._ á¹• 21 taÃ±ca \Be II 263/ sovaá¹‡á¹‡aye {soá¹‡á¹‡amaye (Katthaci) } pÄ«á¹-he, n

parikiriya pasobhiá¹ƒsu {asobhiá¹ƒsu (Ce Se Ee) }, rucaá¹ƒ ruciravaá¹‡á¹‡iniá¹ƒ ||

1226__._ á¹• 21 sÄ• ca sakhimajjhagatÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• .

sateratÄ• \Se II 300/ abbhamiva, candakaá¹ƒ pÄ• visÄ« rucÄ• ||

1227__._ á¹• 21 upasaá¹…kamitvÄ• vedehaá¹ƒ, vanditvÄ• vinaye rataá¹ƒ.

suvaá¹‡á¹‡akhacite {suvaá¹‡á¹‡avikate (Ce Ee) } pÄ«á¹-he, ekamantaá¹ƒ upÄ• visiâ€™â€™

1228__._ á¹• 21 taÃ±ca disvÄ• na vedeho, accharÄ• naá¹ƒva saá¹…gamaá¹ƒ.

rucaá¹ƒ sakhimajjhagataá¹ƒ, idaá¹ƒ vacanamabravi ||

1229__._ á¹• 21 ``kacci ramasi pÄ• sÄ• de, antopokkharaá¹‡iá¹ƒ pati.

kacci bahuvidhaá¹ƒ khajjaá¹ƒ, sadÄ• abhiharanti te ||

1230__._ á¹• 21 ``kacci bahuvidhaá¹ƒ mÄ• lyaá¹ƒ, ocinitvÄ• kumÄ• riyo.

gharake karotha paccekaá¹ƒ, khiá¸• á¸• Ä• ratiratÄ• muhuá¹ƒ {ahu (Se Katthaci) } ||

1231__._ á¹• 21 ``kena vÄ• vikalaá¹ƒ tuyhaá¹ƒ, kiá¹ƒ khippaá¹ƒ Ä• harantu te.

manokarassu kuá¸• á¸• amukhÄ« {kuá¹-á¹-amukhÄ« (Ce Ee) }, api candasamamhipiâ€™â€™
(Katthaci) } ||

1232__._ á¹• 21 vedehassa vaco sutvÄ• , rucÄ• pitaramabravi.

``sabbametaá¹ƒ mahÄ• rÄ• ja, labbhatissarasantike ||

1233__._ á¹• 21 ``suve pannaraso dibyo, sahassaá¹ƒ Ä• harantu me.

yathÄ• dinnaÃ±ca dassÄ• mi, dÄ• naá¹ƒ sabbavanÄ«svahaá¹ƒâ€™â€™ {sabbavaá¹‡Ä«sva

1234__._ á¹• 21 rucÄ• ya vacanaá¹ƒ sutvÄ• , rÄ• jÄ• aá¹…gati mabravi.

``bahuá¹ƒ vinÄ• sitaá¹ƒ vittaá¹ƒ, niratthaá¹ƒ aphalaá¹ƒ tayÄ• ||

1235__._ á¹• 21 ``uposathe vasaá¹ƒ niccaá¹ƒ, annapÄ• naá¹ƒ na bhuÃ±jasi.

niyatetaá¹ƒ abhuttabbaá¹ƒ, natthi puÃ±Ã±aá¹ƒ abhuÃ±jatoâ€™â€™ ||

1236__._ á¹• 21 ``bÄ«jakopi hi sutvÄ• na, tadÄ• kassapabhÄ• sitaá¹ƒ.

passasanto \Se II 301/ muhuá¹ƒ uá¹‡haá¹ƒ, rudaá¹ƒ assÅ«ni vattayi ||

1237__._ á¹• 21 ``yÄ• va \Be II 264/ ruce jÄ«vamÄ• nÄ• {jÄ«vasino (Ce Ee) }, mÄ• bhattar

natthi bhadde paro loko, kiá¹ƒ niratthaá¹ƒ vihaÃ±Ã±asiâ€™â€™ ||

1238__._ á¹• 21 vedehassa vaco sutvÄ• , rucÄ• ruciravaá¹‡á¹‡inÄ«.

jÄ• naá¹ƒ pubbÄ• paraá¹ƒ dhammaá¹ƒ, pitaraá¹ƒ etadabravi ||

1239__._ á¹• 21 ``sutameva \Ne II 192/ pure Ä• si, sakkhi {paccakkhaá¹ƒ (Katthaci) } diá¹-á¹

bÄ• lÅ«pasevÄ« yo hoti, bÄ• lova samapajjatha ||

1240__._ á¹• 21 ``mÅ«á¸·ho hi mÅ«á¸·hamÄ• gamma, bhiyyo mohaá¹ƒ nigacchati.

patirÅ«paá¹ƒ alÄ• tena, bÄ«jakena ca muyhituá¹ƒ ||

1241__._ á¹• 21 ``tvaÃ±ca devÄ• si sappaÃ±Ã±o, dhÄ«ro atthassa kovido.

kathaá¹ƒ bÄ• lehi sadisaá¹ƒ, hÄ«nadiá¹-á¹-hiá¹ƒ upÄ• gami ||

1242__._ á¹• 21 ``sacepi saá¹ƒsÄ• rapathena sujjhati, niratthiyÄ• pabbajjÄ• guá¹‡assa.

kÄ«á¹-ova aggiá¹ƒ jalitaá¹ƒ apÄ• pataá¹ƒ, upapajjati mohamÅ«á¸·ho {momuho (Ce Ee) } nag

1243__._ á¹• 21 ``saá¹ƒsÄ• rasuddhÄ«ti pure niviá¹-á¹-hÄ• , kammaá¹ƒ vidÅ«senti bahÅ« a
(Katthaci) }.

pubbe kalÄ« duggahitovaatthÄ• {attho (Katthaci), duggahitovaâ€™ natthÄ• (?) }, dummo
||

1244__._ á¹• 21 ``upamaá¹ƒ te karissÄ• mi, mahÄ• rÄ• ja tavatthiyÄ• .

upamÄ• ya \Se II 302/ midhekacce, atthaá¹ƒ jÄ• nanti paá¹‡á¸• itÄ• ||

1245__._ á¹• 21 ``vÄ• á¹‡ijÄ• naá¹ƒ yathÄ• nÄ• vÄ• , appamÄ• á¹‡abharÄ• {appamÄ• á¹‡

atibhÄ• raá¹ƒ samÄ• dÄ• ya, aá¹‡á¹‡ave avasÄ«dati ||

1246__._ á¹• 21 ``evameva naro pÄ• paá¹ƒ, thokaá¹ƒ thokampi Ä• cinaá¹ƒ.

atibhÄ• raá¹ƒ samÄ• dÄ• ya, niraye avasÄ«dati ||

1247__._ á¹• 21 ``na tÄ• va bhÄ• ro paripÅ«ro, alÄ• tassa mahÄ«pati.

Ä• cinÄ• ti ca taá¹ƒ pÄ• paá¹ƒ, yena gacchati duggatiá¹ƒ ||

1248__._ á¹• 21 ``pubbevassa \Be II 265/ kataá¹ƒ puÃ±Ã±aá¹ƒ, alÄ• tassa mahÄ«pati.

tasseva deva nissando, yaÃ±ceso labhate sukhaá¹ƒ ||

1249__._ á¹• 21 ``khÄ«yate cassa taá¹ƒ puÃ±Ã±aá¹ƒ, tathÄ• hi aguá¹‡e rato.

ujumaggaá¹ƒ avahÄ• ya {apÄ• hÄ• ya (Ce) }, kummaggamanudhÄ• vati ||

1250__._ á¹• 21 ``tulÄ• yathÄ• paggahitÄ• , ohite tulamaá¹‡á¸• ale.

unnameti tulÄ• sÄ«saá¹ƒ, bhÄ• re oropite sati ||

1251__._ á¹• 21 ``evameva naro puÃ±Ã±aá¹ƒ, thokaá¹ƒ thokampi Ä• cinaá¹ƒ.

saggÄ• timÄ• no dÄ• sova, bÄ«jako sÄ• tave {sÄ• dhave (Katthaci) } rato ||

1252__._ á¹• 21 ``yamajja bÄ«jako dÄ• so, dukkhaá¹ƒ passati attani.

pubbevassa {pubbe tassa (Ce Ee) } kataá¹ƒ pÄ• paá¹ƒ, tameso paá¹-isevati ||

1253__._ á¹• 21 ``khÄ«yate cassa taá¹ƒ pÄ• paá¹ƒ, tathÄ• hi vinaye rato.

kassapaÃ±ca samÄ• pajja, mÄ• hevuppathamÄ• gamÄ• ||

1254__._ á¹• 21 ``yaá¹ƒ \Se II 303/ \Ne II 193/ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ•

sÄ«lavantaá¹ƒ visÄ«laá¹ƒ vÄ• , vasaá¹ƒ tasseva gacchati ||

1255__._ á¹• 21 ``yÄ• disaá¹ƒ kurute mittaá¹ƒ, yÄ• disaá¹ƒ cÅ«pasevati.

sopi tÄ• disako hoti, sahavÄ• so hi {sahavÄ• sopi (Katthaci) } tÄ• diso ||

1256__._ á¹• 21 ``sevamÄ• no sevamÄ• naá¹ƒ, samphuá¹-á¹-ho samphusaá¹ƒ paraá¹ƒ.

saro diddho kalÄ• paá¹ƒva, alittamupalimpati.

upalepabhayÄ• {upalimpabhayÄ• (Katthaci) } dhÄ«ro, neva pÄ• pasakhÄ• siyÄ• ||

1257__._ á¹• 21 ``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«ti vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• ||

1258__._ á¹• 21 ``tagaraÃ±ca palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhi vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

1259__._ á¹• 21 ``tasmÄ• pattapuá¹-asseva {phalapuá¹-asseva (Ce Ee) }, Ã±atvÄ• sampÄ

asante nopaseveyya, sante seveyya paá¹‡á¸• ito.

asanto nirayaá¹ƒ nenti, santo pÄ• penti suggatiá¹ƒâ€™â€™ ||

1260__._ á¹• 21 ahampi \Be II 266/ jÄ• tiyo satta, sare saá¹ƒsaritattano.

anÄ• gatÄ• pi satteva, yÄ• gamissaá¹ƒ ito cutÄ• ||

1261__._ á¹• 21 ``yÄ• me sÄ• sattamÄ« jÄ• ti, ahu pubbe janÄ• dhipa.

kammÄ• raputto magadhesu, ahuá¹ƒ rÄ• jagahe pure ||

1262__._ á¹• 21 ``pÄ• paá¹ƒ sahÄ• yamÄ• gamma, bahuá¹ƒ pÄ• paá¹ƒ kataá¹ƒ mayÄ• .

paradÄ• rassa heá¹-hento, carimhÄ• amarÄ• viya ||

1263__._ á¹• 21 ``taá¹ƒ \Se II 304/ kammaá¹ƒ nihitaá¹ƒ aá¹-á¹-hÄ• , bhasmacchannova pÄ•

atha aÃ±Ã±ehi kammehi, ajÄ• yiá¹ƒ vaá¹ƒsabhÅ«miyaá¹ƒ ||

1264__._ á¹• 21 ``kosambiyaá¹ƒ seá¹-á¹-hikule, iddhe phÄ«te mahaddhane.

ekaputto mahÄ• rÄ• ja, niccaá¹ƒ sakkatapÅ«jito ||

1265__._ á¹• 21 ``tattha mittaá¹ƒ asevissaá¹ƒ, sahÄ• yaá¹ƒ sÄ• tave rataá¹ƒ.

paá¹‡á¸• itaá¹ƒ sutasampannaá¹ƒ, so maá¹ƒ atthe nivesayi ||

1266__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, bahuá¹ƒ rattiá¹ƒ upÄ• vasiá¹ƒ.

taá¹ƒ kammaá¹ƒ nihitaá¹ƒ aá¹-á¹-hÄ• , nidhÄ«va udakantike ||

1267__._ á¹• 21 ``atha pÄ• pÄ• na kammÄ• naá¹ƒ, yametaá¹ƒ magadhe kataá¹ƒ.

phalaá¹ƒ pariyÄ• ga maá¹ƒ {pariyÄ• ga taá¹ƒ (Ce), pariyÄ• gataá¹ƒ (Se Ee) } pacchÄ• , bhu
yathÄ• ||

1268__._ á¹• 21 ``tato \Ne II 194/ cutÄ• haá¹ƒ vedeha, roruve niraye ciraá¹ƒ.

sakammunÄ• apaccissaá¹ƒ, taá¹ƒ saraá¹ƒ na sukhaá¹ƒ labhe ||

1269__._ á¹• 21 ``bahuvassagaá¹‡e tattha, khepayitvÄ• bahuá¹ƒ dukhaá¹ƒ.

bhinnÄ• gate {bheá¹‡á¹‡Ä• kaá¹-e (Ce Ee) } ahuá¹ƒ rÄ• ja, chagalo uddhatapphalo {chakalo
||

1270__._ á¹• 21 ``sÄ• taputtÄ• mayÄ• vÅ«á¸·hÄ• , piá¹-á¹-hiyÄ• ca rathena ca.

tassa kammassa nissando, paradÄ• ragamanassa me ||

1271__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, kapi Ä• siá¹ƒ brahÄ• vane.

niluÃ±citaphalo {nilicchitaphalo (Ce Ee) } yeva, yÅ«thapena pagabbhinÄ• .

tassa kammassa nissando, paradÄ• ragamanassa me ||

1272__._ á¹• 21 ``tato \Be II 267/ cutÄ• haá¹ƒ vedeha, dassanesu {dasaá¹‡á¹‡esu (Ce Ee), ahuá¹ƒ.

niluÃ±cito \Se II 305/ javo bhadro, yoggaá¹ƒ vÅ«á¸·haá¹ƒ ciraá¹ƒ mayÄ• .

tassa kammassa nissando, paradÄ• ragamanassa me ||

1273__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, vajjÄ«su kulamÄ• gamÄ• .

nevitthÄ« na pumÄ• Ä• siá¹ƒ, manussatte sudullabhe.

tassa kammassa nissando, paradÄ• ragamanassa me ||

1274__._ á¹• 21 ``tato cutÄ• haá¹ƒ vedeha, ajÄ• yiá¹ƒ nandane vane.

bhavane tÄ• vatiá¹ƒsÄ• haá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ« {varavaá¹‡á¹‡inÄ« (Katthaci

1275__._ á¹• 21 ``vicittavatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

kusalÄ• naccagÄ«tassa, sakkassa paricÄ• rikÄ• ||

1276__._ á¹• 21 ``tattha á¹-hitÄ• haá¹ƒ vedeha, sarÄ• mi jÄ• tiyo imÄ• .

anÄ• gatÄ• pi satteva, yÄ• gamissaá¹ƒ ito cutÄ• ||

1277__._ á¹• 21 ``pariyÄ• gataá¹ƒ taá¹ƒ kusalaá¹ƒ, yaá¹ƒ me kosambiyaá¹ƒ kataá¹ƒ.

deve ceva manusse ca, sandhÄ• vissaá¹ƒ ito cutÄ• ||

1278__._ á¹• 21 ``satta jacco {jaccÄ• (Se Ee) } mahÄ• rÄ• ja, niccaá¹ƒ sakkatapÅ«jitÄ• .

thÄ«bhÄ• vÄ• pi na muccissaá¹ƒ, chaá¹-á¹-hÄ• nigatiyo {chaá¹-á¹-hÄ• gatiyo (Se) } imÄ• |

1279__._ á¹• 21 ``sattamÄ« ca gati deva, devaputto mahiddhiko.

pumÄ• devo bhavissÄ• mi {bhavissati (Katthaci) }, devakÄ• yasmimuttamo ||

1280__._ á¹• 21 ``ajjÄ• pi santÄ• namayaá¹ƒ, mÄ• laá¹ƒ ganthenti nandane.

devaputto javo nÄ• ma, yo me mÄ• laá¹ƒ paá¹-icchati ||

1281__._ á¹• 21 ``muhutto \Ne II 195/ viya so dibyo, idha vassÄ• ni soá¸·asa.

rattindivo \Se II 306/ ca so dibyo, mÄ• nusiá¹ƒ saradosataá¹ƒ ||

1282__._ á¹• 21 ``iti kammÄ• ni anventi, asaá¹…kheyyÄ• pi jÄ• tiyo.

kalyÄ• á¹‡aá¹ƒ yadi vÄ• pÄ• paá¹ƒ, na hi kammaá¹ƒ vinassati {panassati (Ce Ee) } ||

1283__._ á¹• 21 ``yo \Be II 268/ icche puriso hotuá¹ƒ, jÄ• tiá¹ƒ jÄ• tiá¹ƒ {jÄ• tijÄ• tiá¹ƒ (Ce E

paradÄ• raá¹ƒ vivajjeyya, dhotapÄ• dova kaddamaá¹ƒ ||

1284__._ á¹• 21 ``yÄ• icche puriso hotuá¹ƒ, jÄ• tiá¹ƒ jÄ• tiá¹ƒ punappunaá¹ƒ.

sÄ• mikaá¹ƒ apacÄ• yeyya, indaá¹ƒva paricÄ• rikÄ• ||

1285__._ á¹• 21 ``yo icche dibyabhogaÃ±ca, dibbamÄ• yuá¹ƒ yasaá¹ƒ sukhaá¹ƒ.

pÄ• pÄ• ni parivajjetvÄ• {parivajjeyya (Katthaci) }, tividhaá¹ƒ dhammamÄ• care ||

1286__._ á¹• 21 ``kÄ• yena vÄ• cÄ• manasÄ• , appamatto vicakkhaá¹‡o.

attano hoti atthÄ• ya, itthÄ« vÄ• yadi vÄ• pumÄ• ||

1287__._ á¹• 21 ``ye kecime mÄ• nujÄ• jÄ«valoke, yasassino sabbasamantabhogÄ• .

asaá¹ƒsayaá¹ƒ tehi pure suciá¹‡á¹‡aá¹ƒ, kammassakÄ• se puthu sabbasattÄ• ||

1288__._ á¹• 21 ``iá¹…ghÄ• nucintesi sayampi deva, kutonidÄ• nÄ• te imÄ• janinda.

yÄ• te imÄ• accharÄ• sannikÄ• sÄ• , alaá¹…katÄ• kaÃ±canajÄ• lachannÄ• â€™â€™ ||

1289__._ á¹• 21 iccevaá¹ƒ pitaraá¹ƒ kaÃ±Ã±Ä• , rucÄ• tosesi aá¹…gatiá¹ƒ.

mÅ«á¸·hassa \Se II 307/ maggamÄ• cikkhi, dhammamakkhÄ• si subbatÄ• ||

1290__._ á¹• 21 athÄ• gamÄ• brahmalokÄ• , nÄ• rado mÄ• nusiá¹ƒ pajaá¹ƒ.

jambudÄ«paá¹ƒ avekkhanto, addÄ• rÄ• jÄ• namaá¹…gatiá¹ƒ ||

1291__._ á¹• 21 ``tato patiá¹-á¹-hÄ• pÄ• sÄ• de, vedehassa puratthato {purakkhato (Se Ka

taÃ±ca disvÄ• nÄ• nuppattaá¹ƒ, rucÄ• isimavandatha ||

1292__._ á¹• 21 ``athÄ• sanamhÄ• oruyha, rÄ• jÄ• byathitamÄ• naso {byamhitamÄ• naso

nÄ• radaá¹ƒ paripucchanto, idaá¹ƒ vacanamabravi ||

1293__._ á¹• 21 ``kuto \Be II 269/ nu Ä• gacchasi devavaá¹‡á¹‡i, obhÄ• sayaá¹ƒ sabbadisÄ
candimÄ• va.

akkhÄ• hi me pucchito nÄ• magottaá¹ƒ, kathaá¹ƒ taá¹ƒ jÄ• nanti manussalokeâ€™â€™ ||

1294__._ á¹• 21 ``ahaÃ±hi devato idÄ• ni emi, obhÄ• sayaá¹ƒ sabbadisÄ• {saá¹ƒvariá¹ƒ (C

akkhÄ• mi te pucchito nÄ• magottaá¹ƒ, jÄ• nanti maá¹ƒ nÄ• rado kassapo caâ€™â€™ ||

1295__._ á¹• 21 ``accherarÅ«paá¹ƒ tava {vata (Ce Ee) } yÄ• disaÃ±ca, vehÄ• yasaá¹ƒ gacc

pucchÄ• mi taá¹ƒ nÄ• rada etamatthaá¹ƒ, atha kena vaá¹‡á¹‡ena tavÄ• yamiddhiâ€™â€™

1296__._ á¹• 21 ``saccaÃ±ca \Se II 308/ \Ne II 196/ dhammo ca damo ca cÄ• go, guá¹‡Ä•

teheva dhammehi susevitehi, manojavo yena kÄ• maá¹ƒ gatosmiâ€™â€™ ||

1297__._ á¹• 21 ``accheramÄ• cikkhasi puÃ±Ã±asiddhiá¹ƒ, sace hi etehi {ete tvaá¹ƒ (Ce Ee

pucchÄ• mi taá¹ƒ nÄ• rada etamatthaá¹ƒ, puá¹-á¹-ho ca me sÄ• dhu viyÄ• karohiâ€™â€™ |

1298__._ á¹• 21 ``pucchassu maá¹ƒ rÄ• ja tavesa attho, yaá¹ƒ saá¹ƒsayaá¹ƒ kuruse bhÅ«m

ahaá¹ƒ taá¹ƒ nissaá¹ƒsayataá¹ƒ gamemi, nayehi Ã±Ä• yehi ca hetubhÄ« caâ€™â€™ ||

1299__._ á¹• 21 ``pucchÄ• mi taá¹ƒ nÄ• rada etamatthaá¹ƒ, puá¹-á¹-ho ca me nÄ• rada mÄ

atthi nu devÄ• pitaro nu atthi, loko paro atthi jano yamÄ• huâ€™â€™ ||

1300__._ á¹• 21 ``attheva \Be II 270/ devÄ• pitaro ca atthi, loko paro atthi jano yamÄ• hu.

kÄ• mesu giddhÄ• ca narÄ• pamÅ«á¸·hÄ• , lokaá¹ƒ paraá¹ƒ na vidÅ« mohayuttÄ• â€™â€

1301__._ á¹• 21 ``atthÄ«ti \Se II 309/ ce nÄ• rada saddahÄ• si, nivesanaá¹ƒ paraloke matÄ

idheva me paÃ±ca satÄ• ni dehi, dassÄ• mi te paraloke sahassaá¹ƒâ€™â€™ ||

1302__._ á¹• 21 ``dajjemu kho paÃ±ca satÄ• ni bhoto, jaÃ±Ã±Ä• mu ce sÄ«lavantaá¹ƒ vada
(Katthaci) }.

luddaá¹ƒ taá¹ƒ bhontaá¹ƒ niraye vasantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1303__._ á¹• 21 ``idheva yo hoti adhammasÄ«lo {akammasÄ«lo (Ee) }, pÄ• pÄ• cÄ• ro alas

na paá¹‡á¸• itÄ• tasmiá¹ƒ iá¹‡aá¹ƒ dadanti, na hi Ä• gamo hoti tathÄ• vidhamhÄ• ||

1304__._ á¹• 21 ``dakkhaÃ±ca posaá¹ƒ manujÄ• viditvÄ• , uá¹-á¹-hÄ• nakaá¹ƒ {uá¹-á¹-hÄ•
sÄ«lavantaá¹ƒ vadaÃ±Ã±uá¹ƒ.

sayameva bhogehi nimantayanti, kammaá¹ƒ karitvÄ• puna mÄ• haresiâ€™â€™ ||

1305__._ á¹• 21 ``ito cuto {gato (Ce Ee) } dakkhasi tattha rÄ• ja, kÄ• kolasaá¹…ghehi vikass
{kÄ• koá¸·asaá¹…ghehipi kaá¸• á¸• hamÄ• naá¹ƒ (Ce Ee) }.

taá¹ƒ khajjamÄ• naá¹ƒ niraye vasantaá¹ƒ, kÄ• kehi gijjhehi ca senakehi {soá¹‡akehi (Se Kat

saÃ±chinnagattaá¹ƒ \Se II 310/ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1306__._ á¹• 21 ``andhaá¹ƒtamaá¹ƒ \Be II 271/ tattha na candasÅ«riyÄ• , nirayo sadÄ• tum

sÄ• neva rattÄ« na divÄ• paÃ±Ã±Ä• yati, tathÄ• vidhe ko vicare dhanatthiko ||

1307__._ á¹• 21 ``sabalo ca sÄ• mo ca duve suvÄ• nÄ• , pavaddhakÄ• yÄ• balino mahant

khÄ• danti dantehi ayomayehi, ito paá¹‡unnaá¹ƒ paralokapattaá¹ƒ {paraloke patantaá¹ƒ (Ka

1308__._ á¹• 21 ``taá¹ƒ khajjamÄ• naá¹ƒ niraye vasantaá¹ƒ, luddehi vÄ• á¸·ehi aghammigel

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1309__._ á¹• 21 ``usÅ«hi sattÄ«hi ca sunisitÄ• hi, hananti vijjhanti ca paccamittÄ• {pothaya

kÄ• á¸·Å«pakÄ• á¸·Ä• nirayamhi ghore, pubbe naraá¹ƒ dukkaá¹-akammakÄ• riá¹ƒ ||

1310__._ á¹• 21 ``taá¹ƒ \Ne II 197/ haÃ±Ã±amÄ• naá¹ƒ niraye vajantaá¹ƒ, kucchismiá¹ƒ pas
vipphÄ• litÅ«daraá¹ƒ.

saÃ±chinnagattaá¹ƒ \Se II 311/ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1311__._ á¹• 21 ``sattÄ« usÅ« tomarabhiá¹‡á¸• ivÄ• lÄ• , vividhÄ• vudhÄ• vassanti tattha c

patanti aá¹…gÄ• ramivaccimanto, silÄ• sanÄ« vassati luddakamme ||

1312__._ á¹• 21 ``uá¹‡ho ca vÄ• to nirayamhi dussaho, na tamhi sukhaá¹ƒ labbhati {seti (Ka

taá¹ƒ taá¹ƒ vidhÄ• vantamalenamÄ• turaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1313__._ á¹• 21 ``sandhÄ• vamÄ• nampi \Be II 272/ {sandhÄ• vamÄ• naá¹ƒ taá¹ƒ (Ce Ee) }
sajotibhÅ«taá¹ƒ pathaviá¹ƒ kamantaá¹ƒ.

patodalaá¹-á¹-hÄ«hi sucodayantaá¹ƒ {sucodiyantaá¹ƒ (Ce Ee) }, ko codaye paraloke sahass

1314__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ khurasaÃ±citaá¹ƒ giriá¹ƒ, vibhiá¹ƒsanaá¹ƒ pajjalitaá¹ƒ b

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1315__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ pabbatasannikÄ• saá¹ƒ, aá¹…gÄ• rarÄ• siá¹ƒ jalitaá¹ƒ

sudaá¸• á¸• hagattaá¹ƒ \Se II 312/ kapaá¹‡aá¹ƒ rudantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ

1316__._ á¹• 21 ``abbhakÅ«á¹-asamÄ• uccÄ• , kaá¹‡á¹-akanicitÄ• {kaá¹‡á¹-akÄ• pacitÄ• (Se) } dumÄ• .

ayomayehi tikkhehi, naralohitapÄ• yibhi ||

1317__._ á¹• 21 ``tamÄ• ruhanti nÄ• riyo, narÄ• ca paradÄ• ragÅ«.

coditÄ• sattihatthehi, yamaniddesakÄ• ribhi ||

1318__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ nirayaá¹ƒ, simbaliá¹ƒ ruharimakkhitaá¹ƒ.

vidaá¸• á¸• hakÄ• yaá¹ƒ {viduá¹-á¹-hakÄ• yaá¹ƒ (Ee) } vitacaá¹ƒ, Ä• turaá¹ƒ gÄ• á¸·havedan

1319__._ á¹• 21 ``passasantaá¹ƒ muhuá¹ƒ uá¹‡haá¹ƒ, pubbakammÄ• parÄ• dhikaá¹ƒ.

dumagge vitacaá¹ƒ gattaá¹ƒ {dumaggaviá¹-apaggataá¹ƒ (Ce) }, ko taá¹ƒ yÄ• ceyya taá¹ƒ dh

1320__._ á¹• 21 ``abbhakÅ«á¹-asamÄ• uccÄ• , asipattÄ• citÄ• dumÄ• .

ayomayehi tikkhehi, naralohitapÄ• yibhi ||

1321__._ á¹• 21 ``tamÄ• ruhantaá¹ƒ asipattapÄ• dapaá¹ƒ, asÄ«hi tikkhehi ca chijjamÄ• naá (Katthaci) }.

saÃ±chinnagattaá¹ƒ ruhiraá¹ƒ savantaá¹ƒ, ko codaye paraloke sahassaá¹ƒ ||

1322__._ á¹• 21 ``tato \Be II 273/ nikkhantamattaá¹ƒ taá¹ƒ, asipattÄ• citÄ• dumÄ• {asipatta Ee) }.

sampatitaá¹ƒ vetaraá¹‡iá¹ƒ, ko taá¹ƒ yÄ• ceyya taá¹ƒ dhanaá¹ƒ ||

1323__._ á¹• 21 ``kharÄ• kharodakÄ• {khÄ• rodikÄ• (Ce), kharodikÄ• (Ee) } tattÄ• , dugg

ayopokkharasaÃ±channÄ• , tikkhÄ• pattehi sandati ||

1324__._ á¹• 21 ``tattha \Se II 313/ saÃ±chinnagattaá¹ƒ taá¹ƒ, vuyhantaá¹ƒ ruhiramakkhitaá

vetaraÃ±Ã±e anÄ• lambe, ko taá¹ƒ yÄ• ceyya taá¹ƒ dhanaá¹ƒâ€™â€™ ||

1325__._ á¹• 21 ``vedhÄ• mi \Ne II 198/ rukkho viya chijjamÄ• no, disaá¹ƒ na jÄ• nÄ• mi pa

bhayÄ• nutappÄ• mi mahÄ• ca me bhayÄ• , sutvÄ• na kathÄ• {gÄ• thÄ• (Ce Se Ee) } tav

1326__._ á¹• 21 ``Ä• ditte vÄ• rimajjhaá¹ƒva, dÄ«paá¹ƒvoghe mahaá¹‡á¹‡ave.

andhakÄ• reva pajjoto, tvaá¹ƒ nosi saraá¹‡aá¹ƒ ise ||

1327__._ á¹• 21 ``atthaÃ±ca dhammaá¹ƒ anusÄ• sa maá¹ƒ ise, atÄ«tamaddhÄ• aparÄ• dh

Ä• cikkha me nÄ• rada suddhimaggaá¹ƒ, yathÄ• ahaá¹ƒ no nirayaá¹ƒ pateyyaá¹ƒâ€™â€™

1328__._ á¹• 21 ``yathÄ• ahu dhataraá¹-á¹-ho ( ) {ettha kiÃ±ci Å«naá¹ƒ viya dissati}, vessÄ
yÄ• mataggi.

usindaro cÄ• pi sivÄ« ca rÄ• jÄ• , paricÄ• rakÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ||

1329__._ á¹• 21 ``ete caÃ±Ã±e ca rÄ• jÄ• no, ye saggavisayaá¹ƒ {sakkavisayaá¹ƒ (Ce Ee) }

adhammaá¹ƒ parivajjetvÄ• , dhammaá¹ƒ cara mahÄ«pati ||

1330__._ á¹• 21 ``annahatthÄ• ca te byamhe, ghosayantu pure tava.

ko chÄ• to ko ca tasito, ko mÄ• laá¹ƒ ko vilepanaá¹ƒ.

nÄ• nÄ• rattÄ• naá¹ƒ vatthÄ• naá¹ƒ, ko naggo paridahissati ||

1331__._ á¹• 21 ``ko \Se II 314/ \Be II 274/ panthe chattamÄ• neti {chattaâ€™ mÄ• deti (Ce
mudÅ« subhÄ• .

iti sÄ• yaÃ±ca pÄ• to ca, ghosayantu pure tava ||

1332__._ á¹• 21 ``jiá¹‡á¹‡aá¹ƒ posaá¹ƒ gavassaÃ±ca, mÄ• ssu yuÃ±ja yathÄ• pure.

parihÄ• raÃ±ca dajjÄ• si, adhikÄ• rakato balÄ« ||

1333__._ á¹• 21 ``kÄ• yo te rathasaÃ±Ã±Ä• to, manosÄ• rathiko lahu.

avihiá¹ƒsÄ• sÄ• ritakkho, saá¹ƒvibhÄ• gapaá¹-icchado ||

1334__._ á¹• 21 ``pÄ• dasaÃ±Ã±amanemiyo, hatthasaÃ±Ã±amapakkharo.

kucchisaÃ±Ã±amanabbhanto, vÄ• cÄ• saÃ±Ã±amakÅ«jano ||

1335__._ á¹• 21 ``saccavÄ• kyasamattaá¹…go, apesuÃ±Ã±asusaÃ±Ã±ato.

girÄ• sakhilanelaá¹…go, mitabhÄ• á¹‡isilesito ||

1336__._ á¹• 21 ``saddhÄ• lobhasusaá¹…khÄ• ro, nivÄ• taÃ±jalikubbaro.

athaddhatÄ• natÄ«sÄ• ko {atthaddhatÄ• natÄ«sÄ• ko (Ce Ee) }, sÄ«lasaá¹ƒvaranandhano |

1337__._ á¹• 21 ``akkodhanamanugghÄ• tÄ«, dhammapaá¹‡á¸• arachattako.

bÄ• husaccamapÄ• lambo, á¹-hitacittamupÄ• dhiyo {dhiticittamupÄ• dhiyo (Katthaci) } ||

1338__._ á¹• 21 ``kÄ• laÃ±Ã±utÄ• cittasÄ• ro, vesÄ• rajjatidaá¹‡á¸• ako.

nivÄ• tavuttiyottako {nivÄ• tavuttiyottaá¹…go (Katthaci) }, anatimÄ• nayugo lahu ||

1339__._ á¹• 21 ``alÄ«nacittasanthÄ• ro \Ne II 199/, vuddhisevÄ« rajohato.

sati patodo dhÄ«rassa, dhiti yogo ca rasmiyo ||

1340__._ á¹• 21 ``mano dantaá¹ƒ pathaá¹ƒ neti {pathaâ€™ nveti (Ce Ee) }, samadantehi vÄ

icchÄ• \Se II 315/ lobho ca kummaggo, ujumaggo ca saá¹ƒyamo ||

1341__._ á¹• 21 ``rÅ«pe sadde rase gandhe, vÄ• hanassa padhÄ• vato.

paÃ±Ã±Ä• Ä• koá¹-anÄ« rÄ• ja, tattha attÄ• va sÄ• rathi ||

1342__._ á¹• 21 ``sace etena yÄ• nena, samacariyÄ• daá¸·hÄ• dhiti.

sabbakÄ• maduho rÄ• ja, na jÄ• tu nirayaá¹ƒ vajeâ€™â€™ ||

1343__._ á¹• 21 ``alÄ• to \Be II 275/ devadattosi, sunÄ• mo Ä• si bhaddaji.

vijayo sÄ• riputtosi, moggallÄ• nosi bÄ«jako ||

1344__._ á¹• 21 ``sunakkhatto licchaviputto, guá¹‡o Ä• si acelako.

Ä• nando sÄ• rucÄ• Ä• si, yÄ• rÄ• jÄ• naá¹ƒ pasÄ• dayi ||

1345__._ á¹• 21 ``Å«ruveá¸·akassapo rÄ• jÄ• , pÄ• padiá¹-á¹-hi tadÄ• ahu.

mahÄ• brahmÄ• bodhisatto, evaá¹ƒ dhÄ• retha jÄ• takaâ€™â€™ nti ||

mahÄ• nÄ• radakassapajÄ• takaá¹ƒ aá¹-á¹-hamaá¹ƒ.

á¹• 03 546. vidhurajÄ• takaá¹ƒ (9)

á¹• 01

á¹• 03 dohaá¸·akaá¹‡á¸• aá¹ƒ

1346__._ á¹• 21 ``paá¹‡á¸• u kisiyÄ• si dubbalÄ• , vaá¹‡á¹‡arÅ«paá¹ƒ {vaá¹‡á¹‡arÅ«pe (Ka
pure.

vimale akkhÄ• hi pucchitÄ• , kÄ«disÄ« tuyhaá¹ƒ sarÄ«ravedanÄ• â€™â€™ ||

1347__._ á¹• 21 ``dhammo manujesu mÄ• tÄ«naá¹ƒ {mÄ• tinaá¹ƒ (Ce Ee) }, dohaá¸·o nÄ• n

dhammÄ• hataá¹ƒ \Se II 316/ nÄ• gakuÃ±jara, vidhurassa hadayÄ• bhipatthayeâ€™â€™ ||

1348__._ á¹• 21 ``candaá¹ƒ kho tvaá¹ƒ dohaá¸·Ä• yasi, sÅ«riyaá¹ƒ vÄ• atha vÄ• pi mÄ• lut

dullabhaÃ±hi {dullabhe (Ce Ee) } vidhurassa dassanaá¹ƒ {dassane (Ce Ee) }, ko vidhuramid
||

1349__._ á¹• 21 ``kinnu tÄ• ta tuvaá¹ƒ pajjhÄ• yasi, padumaá¹ƒ hatthagataá¹ƒva te mukhaá

kinnu dummanarÅ«posi issara, mÄ• tvaá¹ƒ soci amittatÄ• panaâ€™â€™ ||

1350__._ á¹• 21 ``mÄ• tÄ• \Ne II 200/ \Be II 276/ hi tava irandhati {irandati (Ce Se Ee) }, vid
dhaniyati.

dullabhaÃ±hi vidhurassa dassanaá¹ƒ, ko vidhuramidha mÄ• nayissatiâ€™â€™ ||

1351__._ á¹• 21 ``tassa bhattupariyesanaá¹ƒ {bhattupariyesanaá¹ƒ (Ce Ee) } cara, yo vidhu
mÄ• nayissatiâ€™â€™.

``pituno ca sÄ• sutvÄ• na vÄ• kyaá¹ƒ, rattiá¹ƒ nikkhamma avassutiá¹ƒ cariâ€™â€™ ||

1352__._ á¹• 21 ``ke gandhabbe rakkhase ca nÄ• ge, ke kimpurise cÄ• pi mÄ• nuse.

ke \Se II 317/ paá¹‡á¸• ite sabbakÄ• madade {sabbakÄ• made (Ce Ee) }, dÄ«gharattaá¹ƒ bl
||

1353__._ á¹• 21 ``assÄ• sa hessÄ• mi te pati, bhattÄ• te hessÄ• mi anindalocane.

paÃ±Ã±Ä• hi mamaá¹ƒ tathÄ• vidhÄ• , assÄ• sa hessasi bhariyÄ• mama ||

1354__._ á¹• 21 ``avacÄ• si puá¹‡á¹‡akaá¹ƒ irandhatÄ« {irandatÄ« (Ce Ee) }, pubbapathÄ•

ehi gacchÄ• ma pitu mamantike {pitu mama santikaá¹ƒ (Katthaci) }, esova te etamatthaá¹ƒ p

1355__._ á¹• 21 ``alaá¹…katÄ• suvasanÄ• , mÄ• linÄ« candanussadÄ• .

yakkhaá¹ƒ hatthe gahetvÄ• na, pitusantikupÄ• gamiâ€™â€™ ||

1356__._ á¹• 21 ``nÄ• gavara vaco suá¹‡ohi me, patirÅ«paá¹ƒ paá¹-ipajja suá¹…kiyaá¹ƒ.

patthemi ahaá¹ƒ irandhatiá¹ƒ, tÄ• ya samaá¹…giá¹ƒ karohi maá¹ƒ tuvaá¹ƒ ||

1357__._ á¹• 21 ``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ valabhiyo puá¹‡á¹‡Ä• , nÄ• nÄ• ratnassa kevalÄ• .

te nÄ• ga paá¹-ipajjassu, dhÄ«taraá¹ƒ dehirandhatiá¹ƒâ€™â€™ ||

1358__._ á¹• 21 ``yÄ• va \Se II 318/ \Be II 277/ Ä• mantaye Ã±Ä• tÄ«, mitte ca suhadajjane
Ee) }.

anÄ• manta kataá¹ƒ kammaá¹ƒ, taá¹ƒ pacchÄ• anutappatiâ€™â€™ ||

1359__._ á¹• 21 tato so varuá¹‡o nÄ• go, pavisitvÄ• nivesanaá¹ƒ.

bhariyaá¹ƒ Ä• mantayitvÄ• na, idaá¹ƒ vacanamabravi ||

1360__._ á¹• 21 ``ayaá¹ƒ so puá¹‡á¹‡ako yakkho, yÄ• catÄ« maá¹ƒ irandhatiá¹ƒ.

bahunÄ• vittalÄ• bhena, tassa dema piyaá¹ƒ mamaá¹ƒâ€™â€™ ||

1361__._ á¹• 21 ``na dhanena na vittena, labbhÄ• amhaá¹ƒ irandhatÄ«.

sace ca kho hadayaá¹ƒ paá¹‡á¸• itassa, dhammena laddhÄ• idha mÄ• hareyya.

etena vittena kumÄ• ri labbhÄ• , nÄ• Ã±Ã±aá¹ƒ dhanaá¹ƒ uttari patthayÄ• maâ€™â€™ ||

1362__._ á¹• 21 tato so varuá¹‡o nÄ• go, nikkhamitvÄ• nivesanÄ• .

puá¹‡á¹‡akÄ• mantayitvÄ• na, idaá¹ƒ vacanamabravi ||

1363__._ á¹• 21 ``na \Ne II 201/ dhanena na vittena, labbhÄ• amhaá¹ƒ irandhatÄ«.

sace tuvaá¹ƒ hadayaá¹ƒ paá¹‡á¸• itassa, dhammena laddhÄ• idha mÄ• haresi.

etena vittena kumÄ• ri labbhÄ• , nÄ• Ã±Ã±aá¹ƒ dhanaá¹ƒ uttari patthayÄ• maâ€™â€™ ||

1364__._ á¹• 21 ``yaá¹ƒ paá¹‡á¸• itotyeke vadanti loke, tameva bÄ• loti punÄ• hu aÃ±Ã±e.

akkhÄ• hi \Se II 319/ me vippavadanti ettha, kaá¹ƒ paá¹‡á¸• itaá¹ƒ nÄ• ga tuvaá¹ƒ vadesiâ€
1365__._ á¹• 21 ``korabyarÄ• jassa dhanaÃ±cayassa {dhanaÃ±jayassa (Ce Se Ee) }, yadi t
kattÄ• .

Ä• nehi taá¹ƒ paá¹‡á¸• itaá¹ƒ dhammaladdhÄ• , irandhatÄ« padacarÄ• {paddhacarÄ• (Ce

Katthaci) } te hotu ||

1366__._ á¹• 21 ``idaÃ±ca sutvÄ• varuá¹‡assa vÄ• kyaá¹ƒ, uá¹-á¹-hÄ• ya yakkho paramap

tattheva santo purisaá¹ƒ asaá¹ƒsi, Ä• nehi Ä• jaÃ±Ã±amidheva yuttaá¹ƒ ||

1367__._ á¹• 21 ``jÄ• tarÅ«pamayÄ• \Be II 278/ kaá¹‡á¹‡Ä• , kÄ• camhicamayÄ• {kÄ• car
(Ee) } khurÄ• .

jambonadassa pÄ• kassa, suvaá¹‡á¹‡assa uracchadoâ€™â€™ ||

1368__._ á¹• 21 ``devavÄ• havahaá¹ƒ yÄ• naá¹ƒ, assamÄ• ruyha puá¹‡á¹‡ako.

alaá¹…kato kappitakesamassu, pakkÄ• mi vehÄ• yasamantalikkhe {antalikkhaá¹ƒ (Katthaci)

1369__._ á¹• 21 ``so puá¹‡á¹‡ako kÄ• marÄ• gena {kÄ• mavegena (Ce Ee) } giddho, irandh
jigÄ«saá¹ƒ {jigiá¹ƒsaá¹ƒ (Ce Se Ee) }.

gantvÄ• na taá¹ƒ bhÅ«tapatiá¹ƒ yasassiá¹ƒ, iccabravÄ« vessavaá¹‡aá¹ƒ kuveraá¹ƒ ||

1370__._ á¹• 21 ``bhogavatÄ« nÄ• ma mandire, vÄ• sÄ• \Se II 320/ hiraÃ±Ã±avatÄ«ti vucc

nagare nimmite kaÃ±canamaye, maá¹‡á¸• alassa uragassa niá¹-á¹-hitaá¹ƒ ||

1371__._ á¹• 21 ``aá¹-á¹-Ä• lakÄ• oá¹-á¹-hagÄ«viyo, lohitaá¹…kassa masÄ• ragallino.

pÄ• sÄ• dettha silÄ• mayÄ• , sovaá¹‡á¹‡aratanehi chÄ• ditÄ• ||

1372__._ á¹• 21 ``ambÄ• tilakÄ• ca jambuyo, sattapaá¹‡á¹‡Ä• mucalindaketakÄ• .

piyaá¹…gu {piyakÄ• (Ce Ee), piyaá¹…gukÄ• (Se) } uddÄ• lakÄ• sahÄ• , uparibhaddakÄ•
(Se Ee), bhindhavÄ• ritÄ• (Katthaci) } ||

1373__._ á¹• 21 ``campeyyakÄ• nÄ• gamallikÄ• , bhaginÄ«mÄ• lÄ• atha mettha koliyÄ• .

ete dumÄ• pariá¹‡Ä• mitÄ• , sobhayanti uragassa mandiraá¹ƒ {mandire (Se Katthaci) } ||

1374__._ á¹• 21 ``khajjurettha \Be II 279/ silÄ• mayÄ• , sovaá¹‡á¹‡adhuvapupphitÄ• bahÅ«

yattha vasato papÄ• tiko, nÄ• garÄ• jÄ• varuá¹‡o mahiddhiko ||

1375__._ á¹• 21 ``tassa komÄ• rikÄ• bhariyÄ• , vimalÄ• kaÃ±canavelliviggahÄ• .

kÄ• lÄ• \Se II 321/ taruá¹‡Ä• va uggatÄ• , pucimandatthanÄ« cÄ• rudassanÄ• ||

á¹• 22

á¹• 22

1376__._ á¹• 21 ``lÄ• khÄ• rasarattasucchavÄ« \Ne II 202/, kaá¹‡ikÄ• rÄ• va nivÄ• tapupph
nivÄ• tapupphito (Ce Ee) }.

tidivokacarÄ• va accharÄ• , vijjuvabbhaghanÄ• vinissaá¹-Ä• ||

1377__._ á¹• 21 ``sÄ• dohaá¸·inÄ« suvimhitÄ• , vidhurassa hadayaá¹ƒ dhaniyati.

taá¹ƒ tesaá¹ƒ demi issara, tena te denti irandhatiá¹ƒ mamaá¹ƒâ€™â€™ ||

1378__._ á¹• 21 ``so puá¹‡á¹‡ako bhÅ«tapatiá¹ƒ yasassiá¹ƒ, Ä• mantaya vessavaá¹‡aá¹ƒ k

tattheva santo {santaá¹ƒ (Ee) } purisaá¹ƒ asaá¹ƒsi, Ä• nehi Ä• jaÃ±Ã±amidheva yuttaá¹ƒ ||

1379__._ á¹• 21 ``jÄ• tarÅ«pamayÄ• kaá¹‡á¹‡Ä• , kÄ• camhicamayÄ• khurÄ• .

jambonadassa pÄ• kassa, suvaá¹‡á¹‡assa uracchado ||

1380__._ á¹• 21 ``devavÄ• havahaá¹ƒ yÄ• naá¹ƒ, assamÄ• ruyha puá¹‡á¹‡ako.

alaá¹…kato kappitakesamassu, pakkÄ• mi vehÄ• yasamantalikkheâ€™â€™ ||

1381__._ á¹• 21 ``so \Be II 280/ aggamÄ• rÄ• jagahaá¹ƒ surammaá¹ƒ, aá¹…gassa \Se II 32
durÄ• yutaá¹ƒ {durÄ• sadaá¹ƒ (Se) }.

pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassa ||

1382__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• gaá¹‡asampaghuá¹-á¹-haá¹ƒ, dijÄ• bhighuá¹-á¹-haá¹ƒ

nÄ• nÄ• sakuntÄ• bhirudaá¹ƒ suvaá¹…gaá¹‡aá¹ƒ {subhaá¹…gaá¹‡aá¹ƒ (Ce Ee) }, pupphÄ• pabbataá¹ƒ ||

1383__._ á¹• 21 ``so puá¹‡á¹‡ako vepulamÄ• bhirÅ«hi {vepullamÄ• bhirucchi (Ce Ee) }, silu kimpurisÄ• nuciá¹‡á¹‡aá¹ƒ.

anvesamÄ• no maá¹‡iratanaá¹ƒ uá¸·Ä• raá¹ƒ, tamaddasÄ• pabbatakÅ«á¹-amajjhe ||

1384__._ á¹• 21 ``disvÄ• maá¹‡iá¹ƒ pabhassaraá¹ƒ jÄ• timantaá¹ƒ {jÄ• tivantaá¹ƒ (Ce Se) } {dhanÄ• haraá¹ƒ (Ce Ee Katthaci) } maá¹‡iratanaá¹ƒ uá¸·Ä• raá¹ƒ.

daddallamÄ• naá¹ƒ yasasÄ• yasassinaá¹ƒ, obhÄ• satÄ« vijjurivantalikkhe ||

1385__._ á¹• 21 ``tamaggahÄ« veá¸·uriyaá¹ƒ mahagghaá¹ƒ, manoharaá¹ƒ nÄ• ma mahÄ• r

Ä• jaÃ±Ã±amÄ• ruyha manomavaá¹‡á¹‡o, pakkÄ• mi vehÄ• yasamantalikkhe ||

1386__._ á¹• 21 ``so \Se II 323/ aggamÄ• {agamÄ• (Se Ee Katthaci) } nagaramindapattha sabhaá¹ƒ kurÅ«naá¹ƒ.

samÄ• gate ekasataá¹ƒ samagge, avhettha yakkho avikampamÄ• no ||

1387__._ á¹• 21 ``ko nÄ«dha raÃ±Ã±aá¹ƒ varamÄ• bhijeti, kamÄ• bhijeyyÄ• ma varaddhan

kamanuttaraá¹ƒ ratanavaraá¹ƒ jinÄ• ma, ko vÄ• pi no jeti varaddhanenaâ€™â€™ ||

1388__._ á¹• 21 ``kuhiá¹ƒ \Be II 281/ nu raá¹-á¹-he tava jÄ• tibhÅ«mi, na korabyasseva vac

abhÄ«tosi {abhibhosi (Ce Ee) } no vaá¹‡á¹‡anibhÄ• ya sabbe, akkhÄ• hi me nÄ• maÃ±ca b

1389__._ á¹• 21 ``kaccÄ• yano mÄ• á¹‡avakosmi rÄ• ja, anÅ«nanÄ• mo iti mavhayanti.

aá¹…gesu me Ã±Ä• tayo bandhavÄ• ca, akkhena devasmi idhÄ• nupattoâ€™â€™ ||

1390__._ á¹• 21 ``kiá¹ƒ mÄ• á¹‡avassa ratanÄ• ni atthi, ye taá¹ƒ jinanto hare akkhadhutto.

bahÅ«ni raÃ±Ã±o ratanÄ• ni atthi, te tvaá¹ƒ daliddo kathamavhayesiâ€™â€™ ||

1391__._ á¹• 21 ``manoharo \Se II 324/ \Ne II 203/ nÄ• ma maá¹‡Ä« mamÄ• yaá¹ƒ, manoha
uá¸·Ä• raá¹ƒ.

imaÃ±ca Ä• jaÃ±Ã±amamittatÄ• panaá¹ƒ, etaá¹ƒ me jinitvÄ• hare akkhadhuttoâ€™â€™ ||

1392__._ á¹• 21 ``eko maá¹‡Ä« mÄ• á¹‡ava kiá¹ƒ karissati, Ä• jÄ• niyeko pana kiá¹ƒ kariss

bahÅ«ni raÃ±Ã±o maá¹‡iratanÄ• ni atthi, Ä• jÄ• niyÄ• vÄ• tajavÄ• anappakÄ• â€™â€™ ||

dohaá¸·akaá¹‡á¸• aá¹ƒ nÄ• ma.

á¹• 03 maá¹‡ikaá¹‡á¸• aá¹ƒ

1393__._ á¹• 21 ``idaÃ±ca me maá¹‡iratanaá¹ƒ, passa tvaá¹ƒ dvipaduttama.

itthÄ«naá¹ƒ viggahÄ• cettha, purisÄ• naÃ±ca viggahÄ• ||

1394__._ á¹• 21 ``migÄ• naá¹ƒ viggahÄ• cettha, sakuá¹‡Ä• naÃ±ca viggahÄ• .

nÄ• garÄ• jÄ• supaá¹‡á¹‡Ä• ca {nÄ• garÄ• je supaá¹‡á¹‡e ca (Ce Se Ee) }, maá¹‡imhi pa

1395__._ á¹• 21 ``hatthÄ• nÄ«kaá¹ƒ \Be II 282/ rathÄ• nÄ«kaá¹ƒ, asse pattÄ« ca vammine

caturaá¹…ginimaá¹ƒ senaá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1396__._ á¹• 21 ``hatthÄ• rohe anÄ«kaá¹-á¹-he, rathike pattikÄ• rake.

balaggÄ• ni viyÅ«á¸·hÄ• ni {viyÅ«hÄ• ni (Se Katthaci) }, maá¹‡imhi passa nimmitaá¹ƒ ||

1397__._ á¹• 21 ``puraá¹ƒ uddhÄ• pasampannaá¹ƒ {uddÄ• pasampannaá¹ƒ (Ce Ee), aá¹-á¹
bahupÄ• kÄ• ratoraá¹‡aá¹ƒ.

siá¹…ghÄ• á¹-akesu bhÅ«miyo, maá¹‡imhi passa nimmitaá¹ƒ ||

1398__._ á¹• 21 ``esikÄ• \Se II 325/ parikhÄ• yo ca, palikhaá¹ƒ aggaá¸·Ä• ni ca.

aá¹-á¹-Ä• lake ca dvÄ• re ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1399__._ á¹• 21 ``passa toraá¹‡amaggesu, nÄ• nÄ• dijÄ• gaá¹‡Ä• bahÅ«.

haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, cakkavÄ• kÄ• ca kukkuhÄ• ||

1400__._ á¹• 21 ``kuá¹‡Ä• lakÄ• bahÅ« citrÄ• , sikhaá¹‡á¸• Ä« jÄ«vajÄ«vakÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1401__._ á¹• 21 ``passa nagaraá¹ƒ supÄ• kÄ• raá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

samussitadhajaá¹ƒ rammaá¹ƒ, soá¹‡á¹‡avÄ• lukasanthataá¹ƒ ||

1402__._ á¹• 21 ``passettha {passa tvaá¹ƒ (Ce Ee) } paá¹‡á¹‡asÄ• lÄ• yo, vibhattÄ• bhÄ• g

nivesane nivese ca, sandhibyÅ«he pathaddhiyo ||

1403__._ á¹• 21 ``pÄ• nÄ• gÄ• re \Ne II 204/ ca soá¹‡á¸• e ca, sÅ«nÄ• {sÅ«á¹‡Ä• (Ce Ee)
odaniyÄ• gharÄ• .

vesÄ« ca gaá¹‡ikÄ• yo ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1404__._ á¹• 21 ``mÄ• lÄ• kÄ• re ca rajake, gandhike atha dussike.

suvaá¹‡á¹‡akÄ• re maá¹‡ikÄ• re, maá¹‡imhi passa nimmitaá¹ƒ ||

1405__._ á¹• 21 ``Ä• á¸·Ä• rike ca sÅ«de ca, naá¹-anÄ• á¹-akagÄ• yino.

pÄ• á¹‡issare kumbhathÅ«nike, maá¹‡imhi passa nimmitaá¹ƒ ||

1406__._ á¹• 21 ``passa bherÄ« mudiá¹…gÄ• ca, saá¹…khÄ• paá¹‡avadindimÄ• .

sabbaÃ±ca tÄ• á¸·Ä• vacaraá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1407__._ á¹• 21 ``sammatÄ• laÃ±ca \Be II 283/ vÄ«á¹‡aÃ±ca, naccagÄ«taá¹ƒ suvÄ• ditaá¹ƒ

tÅ«riyatÄ• á¸·itasaá¹…ghuá¹-á¹-haá¹ƒ \Se II 326/, maá¹‡imhi passa nimmitaá¹ƒ ||

1408__._ á¹• 21 ``laá¹…ghikÄ• muá¹-á¹-hikÄ• cettha, mÄ• yÄ• kÄ• rÄ• ca sobhiyÄ• .

vetÄ• like {vettalike (Katthaci) } ca jalle ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1409__._ á¹• 21 ``samajjÄ• cettha vattanti, Ä• kiá¹‡á¹‡Ä• naranÄ• ribhi.

maÃ±cÄ• timaÃ±ce bhÅ«miyo, maá¹‡imhi passa nimmitaá¹ƒ ||

1410__._ á¹• 21 ``passa malle samajjasmiá¹ƒ, phoá¹-ente {pÄ• á¹-hente (Ce Se Ee) } diguá

nihate nihatamÄ• ne ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1411__._ á¹• 21 ``passa pabbatapÄ• desu, nÄ• nÄ• migagaá¹‡Ä• bahÅ«.

sÄ«hÄ• byagghÄ• varÄ• hÄ• ca, acchakokataracchayo ||

1412__._ á¹• 21 ``palÄ• sÄ• dÄ• gavajÄ• ca, mahiá¹ƒsÄ• rohitÄ• rurÅ«.

eá¹‡eyyÄ• ca varÄ• hÄ• {sarabhÄ• (Se) } ca, gaá¹‡ino nÄ«ka {niá¹…ka (Ce Se Ee) } sÅ«k

1413__._ á¹• 21 ``kadalimigÄ• bahÅ« citrÄ• , biá¸·Ä• rÄ• sasakaá¹‡á¹-akÄ• .

nÄ• nÄ• migagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1414__._ á¹• 21 ``najjÄ• yo supatitthÄ• yo, soá¹‡á¹‡avÄ• lukasanthatÄ• .

acchÄ• savanti ambÅ«ni, macchagumbanisevitÄ• ||

1415__._ á¹• 21 ``kumbhÄ«lÄ• makarÄ• cettha, susumÄ• rÄ• ca kacchapÄ• .

pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• {valajÄ• (Ce), vÄ• lajÄ• (Ee) } muÃ±jarohit

1416__._ á¹• 21 ``nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , nÄ• nÄ• dumagaá¹‡Ä• yutÄ• .

veá¸·uriyaka-rodÄ• yo {veá¸·uriyaphalakarodÄ• yo (Ce) }, maá¹‡imhi passa nimmitaá¹ƒ ||

1417__._ á¹• 21 ``passettha \Se II 327/ pokkharaá¹‡iyo, suvibhattÄ• catuddisÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , puthulomanisevitÄ• ||

1418__._ á¹• 21 ``samantodakasampannaá¹ƒ \Ne II 205/, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ

upetaá¹ƒ vanarÄ• jehi, maá¹‡imhi passa nimmitaá¹ƒ ||

1419__._ á¹• 21 ``purato videhe passa, goyÄ• niye ca pacchato.

kuruyo jambudÄ«paÃ±ca, maá¹‡imhi passa nimmitaá¹ƒ ||

1420__._ á¹• 21 ``passa \Be II 284/ candaá¹ƒ sÅ«riyaÃ±ca, obhÄ• sante catuddisÄ• .

sineruá¹ƒ anupariyante, maá¹‡imhi passa nimmitaá¹ƒ ||

1421__._ á¹• 21 ``sineruá¹ƒ himavantaÃ±ca, sÄ• garaÃ±ca mahÄ«talaá¹ƒ {mahiddhikaá¹ƒ (
}.

cattÄ• ro ca mahÄ• rÄ• je, maá¹‡imhi passa nimmitaá¹ƒ ||

1422__._ á¹• 21 ``Ä• rÄ• me vanagumbe ca, pÄ• á¹-iye {piá¹-á¹-hiye (Katthaci) } ca siluccay

ramme kimpurisÄ• kiá¹‡á¹‡e, maá¹‡imhi passa nimmitaá¹ƒ ||

1423__._ á¹• 21 ``phÄ• rusakaá¹ƒ cittalataá¹ƒ, missakaá¹ƒ nandanaá¹ƒ vanaá¹ƒ.

vejayantaÃ±ca pÄ• sÄ• daá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1424__._ á¹• 21 ``sudhammaá¹ƒ tÄ• vatiá¹ƒsaÃ±ca, pÄ• richattaÃ±ca pupphitaá¹ƒ.

erÄ• vaá¹‡aá¹ƒ nÄ• garÄ• jaá¹ƒ, maá¹‡imhi passa nimmitaá¹ƒ ||

1425__._ á¹• 21 ``passettha devakaÃ±Ã±Ä• yo, nabhÄ• vijjurivuggatÄ• .

nandane vicarantiyo, maá¹‡imhi passa nimmitaá¹ƒ ||

1426__._ á¹• 21 ``passettha devakaÃ±Ã±Ä• yo, devaputtapalobhinÄ«.

devaputte \Se II 328/ ramamÄ• ne {caramÄ• ne (Ce Ee) }, maá¹‡imhi passa nimmitaá¹ƒ ||

1427__._ á¹• 21 ``parosahassapÄ• sÄ• de, veá¸·uriyaphalasanthate.

pajjalante ca {pajjalantena (Ce Se Ee) } vaá¹‡á¹‡ena, maá¹‡imhi passa nimmitaá¹ƒ ||

1428__._ á¹• 21 ``tÄ• vatiá¹ƒse ca yÄ• me ca, tusite cÄ• pi nimmite.

paranimmitavasavattino {paranimmitÄ• bhiratino (Ce Ee) }, maá¹‡imhi passa nimmitaá¹ƒ ||

1429__._ á¹• 21 ``passettha pokkharaá¹‡iyo, vippasannodikÄ• sucÄ«.

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca ||

1430__._ á¹• 21 ``dasettha rÄ• jiyo setÄ• , dasanÄ«lÄ• {dassanÄ«yÄ• (Katthaci) } manora

cha piá¹…galÄ• pannarasa, haliddÄ• ca catuddasa ||

1431__._ á¹• 21 ``vÄ«sati tattha sovaá¹‡á¹‡Ä• , vÄ«sati rajatÄ• mayÄ• .

indagopakavaá¹‡á¹‡Ä• bhÄ• , tÄ• va dissanti tiá¹ƒsati ||

1432__._ á¹• 21 ``dasettha kÄ• á¸·iyo chacca, maÃ±jeá¹-á¹-hÄ• pannavÄ«sati.

missÄ• bandhukapupphehi, nÄ«luppalavicittikÄ• ||

1433__._ á¹• 21 ``evaá¹ƒ \Ne II 206/ \Be II 285/ sabbaá¹…gasampannaá¹ƒ, accimantaá¹ƒ p

odhisuá¹…kaá¹ƒ mahÄ• rÄ• ja, passa tvaá¹ƒ dvipaduttamaâ€™â€™ ||

maá¹‡ikaá¹‡á¸• aá¹ƒ nÄ• ma.

á¹• 03 akkhakaá¹‡á¸• aá¹ƒ

1434__._ á¹• 21 ``upÄ• gataá¹ƒ rÄ• ja mupehi lakkhaá¹ƒ, netÄ• disaá¹ƒ maá¹‡iratanaá¹ƒ ta

dhammena jissÄ• ma {jiyyÄ• ma (Ce Se Ee) } asÄ• hasena, jito ca no khippamavÄ• karohi |

1435__._ á¹• 21 ``paÃ±cÄ• la \Se II 329/ -paccuggata-sÅ«rasena, macchÄ• {majjhÄ• (Katt
kekakebhi.

passantu note asaá¹-hena yuddhaá¹ƒ, na no sabhÄ• yaá¹ƒ na karonti kiÃ±ciâ€™â€™ ||

1436__._ á¹• 21 ``te pÄ• visuá¹ƒ akkhamadena mattÄ• , rÄ• jÄ• kurÅ«naá¹ƒ puá¹‡á¹‡ako c

rÄ• jÄ• kaliá¹ƒ viccinamaggahesi, kaá¹-aá¹ƒ aggahÄ« puá¹‡á¹‡ako nÄ• ma yakkho ||

1437__._ á¹• 21 ``te tattha jÅ«te ubhaye samÄ• gate, raÃ±Ã±aá¹ƒ sakÄ• se sakhÄ«naÃ±ca

ajesi yakkho naravÄ«raseá¹-á¹-haá¹ƒ, tatthappanÄ• do tumulo babhÅ«vaâ€™â€™ ||

1438__._ á¹• 21 ``jayo mahÄ• rÄ• ja parÄ• jayo ca, Ä• yÅ«hataá¹ƒ aÃ±Ã±atarassa hoti.

janinda jÄ«nosi {jinnosi (Se), jitosi (Ee) jinomhi (Katthaci) } varaddhanena, jito ca me
khippamavÄ• karohiâ€™â€™ ||

1439__._ á¹• 21 ``hatthÄ« \Be II 286/ gavassÄ• maá¹‡ikuá¹‡á¸• alÄ• ca, yaÃ±cÄ• pi mayh
} ratanaá¹ƒ pathabyÄ• .

gaá¹‡hÄ• hi kaccÄ• na varaá¹ƒ dhanÄ• naá¹ƒ, Ä• dÄ• ya \Se II 330/ yenicchasi tena gaccha

1440__._ á¹• 21 ``hatthÄ« gavassÄ• maá¹‡ikuá¹‡á¸• alÄ• ca, yaÃ±cÄ• pi tuyhaá¹ƒ ratanaá

tesaá¹ƒ varo vidhuro nÄ• ma kattÄ• , so me jito taá¹ƒ me avÄ• karohiâ€™â€™ ||

1441__._ á¹• 21 ``attÄ• ca me so saraá¹‡aá¹ƒ gatÄ« ca, dÄ«po ca leá¹‡o ca parÄ• yaá¹‡o

asantuleyyo mama so dhanena, pÄ• á¹‡ena me sÄ• diso esa kattÄ• â€™â€™ ||

1442__._ á¹• 21 ``ciraá¹ƒ vivÄ• do mama tuyhaÃ±cassa, kÄ• maÃ±ca pucchÄ• ma tameva

esova no vivaratu etamatthaá¹ƒ, yaá¹ƒ vakkhatÄ« hotu kathÄ• {tathÄ• (Se Katthaci) } ubhi

1443__._ á¹• 21 ``addhÄ• hi saccaá¹ƒ bhaá¹‡asi, na ca mÄ• á¹‡ava sÄ• hasaá¹ƒ.

tameva gantvÄ• pucchÄ• ma, tena tussÄ• mubho janÄ• â€™â€™ ||

1444__._ á¹• 21 ``saccaá¹ƒ nu devÄ• vidahÅ« kurÅ«naá¹ƒ, dhamme á¹-hitaá¹ƒ vidhuraá¹ƒ

dÄ• sosi raÃ±Ã±o uda vÄ• si Ã±Ä• ti, vidhuroti saá¹…khÄ• katamÄ• si lokeâ€™â€™ ||

1445__._ á¹• 21 ``Ä• mÄ• yadÄ• sÄ• pi \Ne II 207/ bhavanti heke, dhanena \Se II 331/ kÄ«t

sayampi heke upayanti dÄ• sÄ• , bhayÄ• paá¹‡unnÄ• pi bhavanti dÄ• sÄ• ||

1446__._ á¹• 21 ``ete \Be II 287/ narÄ• naá¹ƒ caturova dÄ• sÄ• , addhÄ• hi yonito ahampi j

bhavo ca raÃ±Ã±o abhavo ca raÃ±Ã±o, dÄ• sÄ• haá¹ƒ devassa parampi gantvÄ• .

dhammena maá¹ƒ mÄ• á¹‡ava tuyha dajjÄ• â€™â€™ ||

1447__._ á¹• 21 ``ayaá¹ƒ {ayampi (Se Katthaci) } dutÄ«yo vijayo mamajja, puá¹-á¹-ho hi kat
{vivarittha (Ce Se Katthaci) } paÃ±haá¹ƒ.

adhammarÅ«po vata rÄ• jaseá¹-á¹-ho, subhÄ• sitaá¹ƒ nÄ• nujÄ• nÄ• si mayhaá¹ƒâ€™â€™

1448__._ á¹• 21 ``evaá¹ƒ ce no so vivarettha paÃ±haá¹ƒ, dÄ• sohamasmi na ca khosmi Ã±

gaá¹‡hÄ• hi kaccÄ• na varaá¹ƒ dhanÄ• naá¹ƒ, Ä• dÄ• ya yenicchasi tena gacchaâ€™â€™

akkhakaá¹‡á¸• aá¹ƒ nÄ• ma.

á¹• 03 gharÄ• vÄ• sapaÃ±hÄ•

1449__._ á¹• 21 ``vidhura vasamÄ• nÄ• ssa, gahaá¹-á¹-hassa sakaá¹ƒ gharaá¹ƒ.

khemÄ• vutti kathaá¹ƒ assa, kathannu assa saá¹…gaho ||

1450__._ á¹• 21 ``abyÄ• bajjhaá¹ƒ {abyÄ• pajjhaá¹ƒ (Ce Se Ee) } kathaá¹ƒ assa, saccavÄ•

asmÄ• \Se II 332/ lokÄ• paraá¹ƒ lokaá¹ƒ, kathaá¹ƒ pecca na socatiâ€™â€™ ||

1451__._ á¹• 21 taá¹ƒ tattha gatimÄ• dhitimÄ• , matimÄ• atthadassimÄ• .

saá¹…khÄ• tÄ• {saá¹…khÄ• to (Katthaci) } sabbadhammÄ• naá¹ƒ, vidhuro etadabravi ||

1452__._ á¹• 21 ``na sÄ• dhÄ• raá¹‡adÄ• rassa, na bhuÃ±je sÄ• dumekako.

na seve lokÄ• yatikaá¹ƒ, netaá¹ƒ paÃ±Ã±Ä• ya vaá¸• á¸• hanaá¹ƒ ||

1453__._ á¹• 21 ``sÄ«lavÄ• vattasampanno, appamatto vicakkhaá¹‡o.

nivÄ• tavutti atthaddho, surato sakhilo mudu ||

1454__._ á¹• 21 ``saá¹…gahetÄ• \Be II 288/ ca mittÄ• naá¹ƒ, saá¹ƒvibhÄ• gÄ« vidhÄ• navÄ

tappeyya annapÄ• nena, sadÄ• samaá¹‡abrÄ• hmaá¹‡e ||

1455__._ á¹• 21 ``dhammakÄ• mo sutÄ• dhÄ• ro, bhaveyya paripucchako.

sakkaccaá¹ƒ payirupÄ• seyya, sÄ«lavante bahussute ||

1456__._ á¹• 21 ``gharamÄ• vasamÄ• nassa, gahaá¹-á¹-hassa sakaá¹ƒ gharaá¹ƒ.

khemÄ• vutti siyÄ• evaá¹ƒ, evaá¹ƒ nu assa saá¹…gaho ||

1457__._ á¹• 21 ``abyÄ• bajjhaá¹ƒ \Ne II 208/ siyÄ• evaá¹ƒ, saccavÄ• dÄ« ca mÄ• á¹‡avo.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, evaá¹ƒ pecca na socatiâ€™â€™ ||

gharÄ• vÄ• sapaÃ±hÄ• nÄ• ma.

lakkhaá¹‡akaá¹‡á¸• aá¹ƒ

1458__._ á¹• 21 ``ehi dÄ• ni gamissÄ• ma, dinno no issarena me.

mamevatthaá¹ƒ {tamevatthaá¹ƒ (Ee) } paá¹-ipajja, esa dhammo sanantanoâ€™â€™ ||

1459__._ á¹• 21 ``jÄ• nÄ• mi mÄ• á¹‡ava tayÄ• hamasmi, dinnohamasmi tava issarena.

tÄ«haÃ±ca \Se II 333/ taá¹ƒ vÄ• sayemu agÄ• re, yenaddhunÄ• anusÄ• semu putteâ€™â€

1460__._ á¹• 21 ``taá¹ƒ me tathÄ• hotu vasemu tÄ«haá¹ƒ, kurutaá¹ƒ bhavajja gharesu kicc

anusÄ• sataá¹ƒ puttadÄ• re bhavajja, yathÄ• tayÄ« pecca {pacchÄ• (Ce Ee) } sukhÄ« bha

1461__._ á¹• 21 ``sÄ• dhÅ«ti vatvÄ• na pahÅ«takÄ• mo, pakkÄ• mi yakkho vidhurena sadd

taá¹ƒ kuÃ±jarÄ• jaÃ±Ã±ahayÄ• nuciá¹‡á¹‡aá¹ƒ, pÄ• vekkhi antepuramariyaseá¹-á¹-hoâ€™â

1462__._ á¹• 21 ``koÃ±caá¹ƒ mayÅ«raÃ±ca piyaÃ±ca ketaá¹ƒ, upÄ• gami tattha surammarÄ

pahÅ«tabhakkhaá¹ƒ bahuannapÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassaâ€™â€™ ||

1463__._ á¹• 21 ``tattha \Be II 289/ naccanti gÄ• yanti, avhÄ• yanti varÄ• varaá¹ƒ.

accharÄ• viya devesu, nÄ• riyo samalaá¹…katÄ• ||

1464__._ á¹• 21 ``samaá¹…gikatvÄ• pamadÄ• hi yakkhaá¹ƒ, annena pÄ• nena ca dhamma

atthattha {aggattha (Se-a) } mevÄ• nuvicintayanto, pÄ• vekkhi bhariyÄ• ya tadÄ• sakÄ• se

1465__._ á¹• 21 ``taá¹ƒ \Se II 334/ candanagandharasÄ• nulittaá¹ƒ, suvaá¹‡á¹‡ajambonada

bhariyaá¹ƒvacÄ• ehi suá¹‡ohi bhoti, puttÄ• ni Ä• mantaya tambanette ||

1466__._ á¹• 21 ``sutvÄ• na vÄ• kyaá¹ƒ patino anujjÄ• {anojÄ• (Se Katthaci) }, suá¹‡isaá¹ƒ
sunettaá¹ƒ.

Ä• mantaya vammadharÄ• ni cete, puttÄ• ni indÄ«varapupphasÄ• meâ€™â€™ ||

1467__._ á¹• 21 ``te Ä• gate muddhani dhammapÄ• lo, cumbitvÄ• putte avikampamÄ• no.

Ä• mantayitvÄ• na avoca vÄ• kyaá¹ƒ, dinnÄ• haá¹ƒ raÃ±Ã±Ä• idha mÄ• á¹‡avassa ||

1468__._ á¹• 21 ``tassajjahaá¹ƒ attasukhÄ« vidheyyo, Ä• dÄ• ya yenicchati tena gacchati.

ahaÃ±ca vo sÄ• situmÄ• gatosmi {anusÄ• situá¹ƒ Ä• gatosmi (Se Katthaci) }, kathaá¹ƒ ahaâ

1469__._ á¹• 21 ``sace \Ne II 209/ \Be II 290/ vo rÄ• jÄ• kururaá¹-á¹-havÄ• sÄ« {kurukhetta janasandho puccheyya pahÅ«takÄ• mo.

kimÄ• bhijÄ• nÄ• tha pure purÄ• á¹‡aá¹ƒ, kiá¹ƒ vo pitÄ• anusÄ• se puratthÄ• ||

1470__._ á¹• 21 ``samÄ• sanÄ• \Se II 335/ hotha mayÄ• va sabbe, konÄ«dha raÃ±Ã±o abl

tamaÃ±jaliá¹ƒ kariya vadetha evaá¹ƒ, mÄ• hevaá¹ƒ deva na hi esa dhammo.

viyaggharÄ• jassa nihÄ«najacco, samÄ• sano deva kathaá¹ƒ bhaveyyaâ€™â€™ ||

lakkhaá¹‡akaá¹‡á¸• aá¹ƒ {pekkhaá¹‡akaá¹‡á¸• aá¹ƒ (Ce Katthaci) } nÄ• ma.

á¹• 03 rÄ• javasati

1471__._ á¹• 21 ``so ca putte {mitte (Ce Ee) } amacce ca, Ã±Ä• tayo suhadajjane.

alÄ«namanasaá¹…kappo, vidhuro etadabravi ||

1472__._ á¹• 21 ``ethayyo {ethayyÄ• (Se) } rÄ• javasatiá¹ƒ, nisÄ«ditvÄ• suá¹‡Ä• tha me.

yathÄ• rÄ• jakulaá¹ƒ patto, yasaá¹ƒ poso nigacchati ||

1473__._ á¹• 21 ``na hi rÄ• jakulaá¹ƒ patto, aÃ±Ã±Ä• to labhate yasaá¹ƒ.

nÄ• sÅ«ro nÄ• pi dummedho, nappamatto kudÄ• canaá¹ƒ ||

1474__._ á¹• 21 ``yadÄ• ssa sÄ«laá¹ƒ paÃ±Ã±aÃ±ca, soceyyaá¹ƒ cÄ• dhigacchati.

atha vissasate tyamhi, guyhaÃ±cassa na rakkhati ||

1475__._ á¹• 21 ``tulÄ• yathÄ• paggahitÄ• , samadaá¹‡á¸• Ä• sudhÄ• ritÄ• .

ajjhiá¹-á¹-ho na vikampeyya, sa rÄ• javasatiá¹ƒ vase ||

1476__._ á¹• 21 ``tulÄ• yathÄ• paggahitÄ• , samadaá¹‡á¸• Ä• sudhÄ• ritÄ• .

sabbÄ• ni abhisambhonto, sa rÄ• javasatiá¹ƒ vase ||

1477__._ á¹• 21 ``divÄ• \Se II 336/ vÄ• yadi vÄ• rattiá¹ƒ, rÄ• jakiccesu paá¹‡á¸• ito.

ajjhiá¹-á¹-ho na vikampeyya, sa rÄ• javasatiá¹ƒ vase ||

1478__._ á¹• 21 ``divÄ• \Be II 291/ vÄ• yadi vÄ• rattiá¹ƒ, rÄ• jakiccesu paá¹‡á¸• ito.

sabbÄ• ni abhisambhonto, sa rÄ• javasatiá¹ƒ vase ||

1479__._ á¹• 21 ``yo cassa sukato maggo, raÃ±Ã±o suppaá¹-iyÄ• dito.

na tena vutto gaccheyya, sa rÄ• javasatiá¹ƒ vase ||

1480__._ á¹• 21 ``na raÃ±Ã±o sadisaá¹ƒ {samakaá¹ƒ (Ce Se Ee) } bhuÃ±je, kÄ• mabhoge k

sabbattha pacchato gacche, sa rÄ• javasatiá¹ƒ vase ||

1481__._ á¹• 21 ``na \Ne II 210/ raÃ±Ã±o sadisaá¹ƒ vatthaá¹ƒ, na mÄ• laá¹ƒ na vilepanaá¹ƒ

Ä• kappaá¹ƒ sarakuttiá¹ƒ vÄ• , na raÃ±Ã±o sadisamÄ• care.

aÃ±Ã±aá¹ƒ kareyya Ä• kappaá¹ƒ, sa rÄ• javasatiá¹ƒ vase ||

1482__._ á¹• 21 ``kÄ«á¸·e rÄ• jÄ• amaccehi, bhariyÄ• hi parivÄ• rito.

nÄ• macco rÄ• jabhariyÄ• su, bhÄ• vaá¹ƒ kubbetha paá¹‡á¸• ito ||

1483__._ á¹• 21 ``anuddhato acapalo, nipako saá¹ƒvutindriyo.

manopaá¹‡idhisampanno, sa rÄ• javasatiá¹ƒ vase ||

1484__._ á¹• 21 ``nÄ• ssa bhariyÄ• hi kÄ«á¸·eyya, na manteyya rahogato.

nÄ• ssa kosÄ• dhanaá¹ƒ gaá¹‡he, sa rÄ• javasatiá¹ƒ vase ||

1485__._ á¹• 21 ``na niddaá¹ƒ bahu maÃ±Ã±eyya {na niddannaá¹ƒ bahuá¹ƒ maÃ±Ã±e (Ce
pive.

nÄ• ssa dÄ• ye mige haÃ±Ã±e, sa rÄ• javasatiá¹ƒ vase ||

1486__._ á¹• 21 ``nÄ• ssa pÄ«á¹-haá¹ƒ na pallaá¹…kaá¹ƒ, na kocchaá¹ƒ na nÄ• vaá¹ƒ {nÄ•

sammatomhÄ«ti \Se II 337/ Ä• rÅ«he, sa rÄ• javasatiá¹ƒ vase ||

1487__._ á¹• 21 ``nÄ• tidÅ«re bhaje {bhave (Ce Ee) } raÃ±Ã±o, nÄ• ccÄ• sanne vicakkhaá¹

sammukhaÃ±cassa tiá¹-á¹-heyya, sandissanto sabhattuno ||

1488__._ á¹• 21 ``na ve {me (Se Katthaci) } rÄ• jÄ• sakhÄ• hoti, na rÄ• jÄ• hoti methuno.

khippaá¹ƒ kujjhanti rÄ• jÄ• no, sÅ«kenaâ€™ kkhÄ«va ghaá¹-á¹-itaá¹ƒ ||

1489__._ á¹• 21 ``na pÅ«jito maÃ±Ã±amÄ• no, medhÄ• vÄ« paá¹‡á¸• ito naro.

pharusaá¹ƒ patimanteyya, rÄ• jÄ• naá¹ƒ parisaá¹ƒgataá¹ƒ ||

1490__._ á¹• 21 ``laddhadvÄ• ro \Be II 292/ labhe dvÄ• raá¹ƒ {laddhavÄ• rolabhe vÄ• raá¹ƒ
vissase.

aggÄ«va saá¹ƒyato tiá¹-á¹-he {aggÄ«va yato tiá¹-á¹-heyya (Ce Ee) }, sa rÄ• javasatiá¹ƒ vase

1491__._ á¹• 21 ``puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• saá¹ƒ, sampaggaá¹‡hÄ• ti khattiyo.

gÄ• mehi nigamehi vÄ• , raá¹-á¹-hehi janapadehi vÄ• .

tuá¹‡hÄ«bhÅ«to upekkheyya, na bhaá¹‡e chekapÄ• pakaá¹ƒ ||

1492__._ á¹• 21 ``hatthÄ• rohe anÄ«kaá¹-á¹-he, rathike pattikÄ• rake.

tesaá¹ƒ kammÄ• vadÄ• nena {kammÄ• pavÄ• dena (Se) }, rÄ• jÄ• vaá¸• á¸• heti vetanaá¹ƒ

na tesaá¹ƒ antarÄ• gacche, sa rÄ• javasatiá¹ƒ vase ||

1493__._ á¹• 21 ``cÄ• povÅ«nudaro dhÄ«ro {cÄ• pova oname dhÄ«ro (Se) }, vaá¹ƒsovÄ• pi

paá¹-ilomaá¹ƒ na vatteyya, sa rÄ• javasatiá¹ƒ vase ||

1494__._ á¹• 21 ``cÄ• povÅ«nudaro \Ne II 211/ assa, macchovassa ajivhavÄ• {ajivhatÄ• (S

appÄ• sÄ« nipako sÅ«ro, sa rÄ• javasatiá¹ƒ vase ||

1495__._ á¹• 21 ``na \Se II 338/ bÄ• á¸·haá¹ƒ itthiá¹ƒ gaccheyya, sampassaá¹ƒ tejasaá¹…kl

kÄ• saá¹ƒ sÄ• saá¹ƒ daraá¹ƒ balyaá¹ƒ, khÄ«á¹‡amedho nigacchati ||

1496__._ á¹• 21 ``nÄ• tivelaá¹ƒ pabhÄ• seyya, na tuá¹‡hÄ« sabbadÄ• siyÄ• .

avikiá¹‡á¹‡aá¹ƒ mitaá¹ƒ vÄ• caá¹ƒ, patte kÄ• le udÄ«raye ||

1497__._ á¹• 21 ``akkodhano asaá¹…ghaá¹-á¹-o, sacco saá¹‡ho apesuá¹‡o.

samphaá¹ƒ giraá¹ƒ na bhÄ• seyya, sa rÄ• javasatiá¹ƒ vase ||

1498__._ á¹• 21 {ayaá¹ƒ gÄ• thÄ• natthi Ee potthake} ``mÄ• tÄ• pettibharo assa, kule jeá¹-

saá¹‡ho sakhilasambhÄ• so {hiriottappasampanno (Ce Katthaci) }, sa rÄ• javasatiá¹ƒ vase {
Ee potthake} ||

1499__._ á¹• 21 ``vinÄ«to sippavÄ• danto, katatto niyato mudu.

appamatto suci dakkho, sa rÄ• javasatiá¹ƒ vase ||

1500__._ á¹• 21 ``nivÄ• tavutti vuddhesu, sappatisso sagÄ• ravo.

surato sukhasaá¹ƒvÄ• so, sa rÄ• javasatiá¹ƒ vase ||

1501__._ á¹• 21 ``Ä• rakÄ• \Be II 293/ parivajjeyya, sahituá¹ƒ pahitaá¹ƒ janaá¹ƒ.

bhattÄ• raÃ±Ã±evudikkheyya, na ca aÃ±Ã±assa rÄ• jino ||

1502__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

sakkaccaá¹ƒ payirupÄ• seyya, sa rÄ• javasatiá¹ƒ vase ||

1503__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

sakkaccaá¹ƒ anuvÄ• seyya, sa rÄ• javasatiá¹ƒ vase ||

1504__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

tappeyya \Se II 339/ annapÄ• nena, sa rÄ• javasatiá¹ƒ vase ||

1505__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, sÄ«lavante bahussute.

Ä• sajja paÃ±Ã±e sevetha, Ä• kaá¹…khaá¹ƒ vuddhimattano ||

1506__._ á¹• 21 ``dinnapubbaá¹ƒ na hÄ• peyya, dÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡e.

na ca kiÃ±ci nivÄ• reyya, dÄ• nakÄ• le vaá¹‡ibbake ||

1507__._ á¹• 21 ``paÃ±Ã±avÄ• buddhisampanno, vidhÄ• navidhikovido.

kÄ• laÃ±Ã±Å« samayaÃ±Ã±Å« ca, sa rÄ• javasatiá¹ƒ vase ||

1508__._ á¹• 21 ``uá¹-á¹-hÄ• tÄ• kammadheyyesu, appamatto vicakkhaá¹‡o.

susaá¹ƒvihÄ«takammanto, sa rÄ• javasatiá¹ƒ vase ||

1509__._ á¹• 21 ``khalaá¹ƒ \Ne II 212/ sÄ• laá¹ƒ pasuá¹ƒ khettaá¹ƒ, gantÄ• cassa abhikkha

mitaá¹ƒ dhaÃ±Ã±aá¹ƒ nidhÄ• peyya, mitaá¹ƒva pÄ• caye ghare ||

1510__._ á¹• 21 ``puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• saá¹ƒ, sÄ«lesu asamÄ• hitaá¹ƒ.

anaá¹…gavÄ• hi te bÄ• lÄ• , yathÄ• petÄ• tatheva te.

coá¸·aÃ±ca nesaá¹ƒ piá¹‡á¸• aÃ±ca, Ä• sÄ«nÄ• naá¹ƒ padÄ• paye ||

1511__._ á¹• 21 ``dÄ• se kammakare pesse, sÄ«lesu susamÄ• hite.

dakkhe uá¹-á¹-hÄ• nasampanne, Ä• dhipaccamhi á¹-hÄ• paye ||

1512__._ á¹• 21 ``sÄ«lavÄ• ca alolo {alobho (Se Katthaci) } ca, anurakkho {anuratto (Ce Ee

Ä• vÄ« raho hito tassa, sa rÄ• javasatiá¹ƒ vase ||

1513__._ á¹• 21 ``chandaÃ±Ã±Å« \Be II 294/ rÄ• jino cassa, cittaá¹-á¹-ho assa rÄ• jino.

asaá¹…kusakavuttiâ€™ ssa, sa rÄ• javasatiá¹ƒ vase ||

1514__._ á¹• 21 ``ucchÄ• daye \Se II 340/ ca nhÄ• paye {acchÄ• dane ca nhÄ• pe ca (Se K
adhosiraá¹ƒ.

Ä• hatopi na kuppeyya, sa rÄ• javasatiá¹ƒ vase ||

1515__._ á¹• 21 ``kumbhampaÃ±jaliá¹ƒ kariyÄ• {kuriyÄ• (Ce) }, cÄ• á¹-aÃ±cÄ• pi {vÄ• yas
padakkhiá¹‡aá¹ƒ.

kimeva sabbakÄ• mÄ• naá¹ƒ, dÄ• tÄ• raá¹ƒ dhÄ«ramuttamaá¹ƒ ||

1516__._ á¹• 21 ``yo deti sayanaá¹ƒ vatthaá¹ƒ, yÄ• naá¹ƒ Ä• vasathaá¹ƒ gharaá¹ƒ.

pajjunnoriva bhÅ«tÄ• ni, bhogehi abhivassati ||

1517__._ á¹• 21 ``esayyo rÄ• javasati, vattamÄ• no yathÄ• naro.

Ä• rÄ• dhayati rÄ• jÄ• naá¹ƒ, pÅ«jaá¹ƒ labhati bhattusuâ€™â€™ ||

rÄ• javasati nÄ• ma.

á¹• 03 antarapeyyÄ• laá¹ƒ

1518__._ á¹• 21 ``evaá¹ƒ samanusÄ• sitvÄ• , Ã±Ä• tisaá¹…ghaá¹ƒ vicakkhaá¹‡o.

parikiá¹‡á¹‡o suhadehi, rÄ• jÄ• namupasaá¹…kami ||

1519__._ á¹• 21 ``vanditvÄ• sirasÄ• pÄ• de, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

vidhuro avaca rÄ• jÄ• naá¹ƒ, paggahetvÄ• na aÃ±jaliá¹ƒ ||

1520__._ á¹• 21 ``ayaá¹ƒ maá¹ƒ mÄ• á¹‡avo neti, kattukÄ• mo {gantukÄ• mo (Katthaci) } ya

Ã±Ä• tÄ«natthaá¹ƒ pavakkhÄ• mi, taá¹ƒ suá¹‡ohi arindama ||

1521__._ á¹• 21 ``putte \Ne II 213/ ca me udikkhesi, yaÃ±ca maÃ±Ã±aá¹ƒ ghare dhanaá¹ƒ.

yathÄ• pecca {pacchÄ• (Se Katthaci) } na hÄ• yetha, Ã±Ä• tisaá¹…gho mayÄ« gate ||

1522__._ á¹• 21 ``yatheva khalatÄ« bhÅ«myÄ• , bhÅ«myÄ• yeva patiá¹-á¹-hati.

evetaá¹ƒ khalitaá¹ƒ mayhaá¹ƒ, etaá¹ƒ passÄ• mi accayaá¹ƒâ€™â€™ ||

1523__._ á¹• 21 ``sakkÄ• \Se II 341/ na gantuá¹ƒ iti mayha hoti, chetvÄ• {jhatvÄ• (Ce Ee)
kÄ• tiyÄ• naá¹ƒ.

idheva hohÄ« iti mayha ruccati, mÄ• tvaá¹ƒ agÄ• uttamabhÅ«ripaÃ±Ã±aâ€™â€™ ||

1524__._ á¹• 21 ``mÄ• \Be II 295/ hevadhammesu manaá¹ƒ paá¹‡Ä«dahi, atthe ca dhamm

dhiratthu kammaá¹ƒ akusalaá¹ƒ anariyaá¹ƒ, yaá¹ƒ katvÄ• pacchÄ• nirayaá¹ƒ vajeyya ||

1525__._ á¹• 21 ``nevesa dhammo na puneta {puneti (Se Katthaci) } kiccaá¹ƒ, ayiro hi dÄ• s

ghÄ• tetuá¹ƒ jhÄ• petuá¹ƒ athopi hantuá¹ƒ, na ca mayha kodhatthi vajÄ• mi cÄ• haá¹ƒâ€™â

1526__._ á¹• 21 ``jeá¹-á¹-haputtaá¹ƒ upaguyha, vineyya hadaye daraá¹ƒ.

assupuá¹‡á¹‡ehi nettehi, pÄ• visÄ« so mahÄ• gharaá¹ƒâ€™â€™ ||

1527__._ á¹• 21 ``sÄ• lÄ• va sammapatitÄ• {sampamathitÄ• (Ce Ee) }, mÄ• lutena pamad

senti puttÄ• ca dÄ• rÄ• ca, vidhurassa nivesane ||

1528__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1529__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1530__._ á¹• 21 ``hatthÄ• rohÄ• \Se II 342/ anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1531__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vidhurassa nivesane ||

1532__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

1533__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

1534__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasi ||

1535__._ á¹• 21 ``samÄ• gatÄ• \Be II 296/ jÄ• napadÄ• , dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, kasmÄ• no vijahissasiâ€™â€™ ||

1536__._ á¹• 21 ``katvÄ• \Ne II 214/ gharesu kiccÄ• ni, anusÄ• sitvÄ• sakaá¹ƒ janaá¹ƒ.

mittÄ• macce ca bhacce ca {suhajje (Ee Katthaci) }, puttadÄ• re ca bandhave ||

1537__._ á¹• 21 ``kammantaá¹ƒ saá¹ƒvidhetvÄ• na, Ä• cikkhitvÄ• ghare dhanaá¹ƒ.

nidhiÃ±ca iá¹‡adÄ• naÃ±ca, puá¹‡á¹‡akaá¹ƒ etadabravi ||

1538__._ á¹• 21 ``avasÄ« tuvaá¹ƒ mayha tÄ«haá¹ƒ agÄ• re, katÄ• ni kiccÄ• ni gharesu may

anusÄ• sitÄ• puttadÄ• rÄ• mayÄ• ca, karoma kaccÄ• na {kiccÄ• ni (Se Katthaci) } yathÄ•

1539__._ á¹• 21 ``sace \Se II 343/ hi katte anusÄ• sitÄ• te, puttÄ• ca dÄ• rÄ• anujÄ«vino

handehi dÄ• nÄ« taramÄ• narÅ«po, dÄ«gho hi addhÄ• pi ayaá¹ƒ puratthÄ• ||

1540__._ á¹• 21 ``achambhitova {ayambhitova (Ce Ee) } gaá¹‡hÄ• hi, Ä• jÄ• neyyassa vÄ•

idaá¹ƒ pacchimakaá¹ƒ tuyhaá¹ƒ, jÄ«valokassa dassanaá¹ƒâ€™â€™ ||

1541__._ á¹• 21 ``sohaá¹ƒ kissa nu bhÄ• yissaá¹ƒ, yassa me natthi dukkaá¹-aá¹ƒ.

kÄ• yena vÄ• cÄ• manasÄ• , yena gaccheyya duggatiá¹ƒâ€™â€™ ||

1542__._ á¹• 21 ``so assarÄ• jÄ• vidhuraá¹ƒ vahanto, pakkÄ• mi vehÄ• yasamantalikkhe.

sÄ• khÄ• su selesu asajjamÄ• no, kÄ• lÄ• giriá¹ƒ khippamupÄ• gamÄ• siâ€™â€™ ||

1543__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, yakkho \Se II 344/ brÄ• hmaá¹‡avaá¹‡á¹‡ena.

vidhuraá¹ƒ Ä• dÄ• ya gacchati ||

1544__._ á¹• 21 ``samÄ• gatÄ• \Be II 297/ jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena.

vidhuraá¹ƒ Ä• dÄ• ya gacchati ||

1545__._ á¹• 21 ``itthisahassaá¹ƒ bhariyÄ• naá¹ƒ, dÄ• sisattasatÄ• ni ca.

bÄ• hÄ• paggayha pakkanduá¹ƒ, paá¹‡á¸• ito so kuhiá¹ƒ gato ||

1546__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, paá¹‡á¸• ito so kuhiá¹ƒ gatoâ€™â€™ ||

1547__._ á¹• 21 ``sace so sattarattena, nÄ• gacchissati paá¹‡á¸• ito.

sabbe aggiá¹ƒ pavekkhÄ• ma {pavissÄ• ma (Se) }, natthattho jÄ«vitena noâ€™â€™ ||

1548__._ á¹• 21 ``paá¹‡á¸• ito ca viyatto ca, vibhÄ• vÄ« ca vicakkhaá¹‡o.

khippaá¹ƒ mociya attÄ• naá¹ƒ, mÄ• bhÄ• yitthÄ• gamissatiâ€™â€™ {khippaá¹ƒ mocessata
Ä• gamissati (Ce Ee) } ||

antarapeyyÄ• laá¹ƒ nÄ• ma.

á¹• 03 sÄ• dhunaradhammakaá¹‡á¸• aá¹ƒ

1549__._ á¹• 21 ``so \Ne II 215/ tattha gantvÄ• na vicintayanto, uccÄ• vacÄ• cetanakÄ• {c
bhavanti.

nayimassa jÄ«vena mamatthi kiÃ±ci, hantvÄ• nimaá¹ƒ \Se II 345/ hadayamÄ• nayissaá¹ƒâ€
} ||

1550__._ á¹• 21 ``so tattha gantvÄ• pabbatantarasmiá¹ƒ {pabbatapÄ• dasmiá¹ƒ (Katthaci)
paduá¹-á¹-hacitto.

asaá¹ƒvutasmiá¹ƒ jagatippadese, adhosiraá¹ƒ dhÄ• rayi kÄ• tiyÄ• no ||

1551__._ á¹• 21 ``so lambamÄ• no narake papÄ• te, mahabbhaye lomahaá¹ƒse vidugge.

asantasanto kurÅ«naá¹ƒ kattuseá¹-á¹-ho, iccabravi puá¹‡á¹‡akaá¹ƒ nÄ• ma yakkhaá¹ƒ ||

1552__._ á¹• 21 ``ariyÄ• vakÄ• sosi \Be II 298/ anariyarÅ«po, asaÃ±Ã±ato saÃ±Ã±atasanni

accÄ• hitaá¹ƒ kammaá¹ƒ karosi ludraá¹ƒ, bhÄ• ve ca te kusalaá¹ƒ natthi kiÃ±ci ||

1553__._ á¹• 21 ``yaá¹ƒ maá¹ƒ papÄ• tasmiá¹ƒ papÄ• tumicchasi, ko nu tavattho maraá¹‡e

amÄ• nusasseva tavajja vaá¹‡á¹‡o, Ä• cikkha me tvaá¹ƒ katamÄ• si devatÄ• â€™â€™ ||

1554__._ á¹• 21 ``yadi te suto puá¹‡á¹‡ako nÄ• ma yakkho, raÃ±Ã±o kuverassa hi so sajibb

bhÅ«mindharo \Se II 346/ varuá¹‡o nÄ• ma nÄ• go, brahÄ• sucÄ« vaá¹‡á¹‡abalÅ«papanno

1555__._ á¹• 21 ``tassÄ• nujaá¹ƒ dhÄ«taraá¹ƒ kÄ• mayÄ• mi, irandhatÄ« nÄ• ma sÄ• nÄ•

tassÄ• sumajjhÄ• ya piyÄ• ya hetu, patÄ• rayiá¹ƒ tuyha vadhÄ• ya dhÄ«raâ€™â€™ ||

1556__._ á¹• 21 ``mÄ• heva tvaá¹ƒ {te (Se Katthaci) } yakkha ahosi mÅ«á¸·ho, naá¹-á¹-hÄ•
loke {lokÄ• (Ce Se Katthaci) }.

kiá¹ƒ te sumajjhÄ• ya piyÄ• ya kiccaá¹ƒ, maraá¹‡ena me iá¹…gha suá¹‡omi {suá¹‡oma (Ce

1557__._ á¹• 21 ``mahÄ• nubhÄ• vassa mahoragassa, dhÄ«tukÄ• mo Ã±Ä• tibhato {Ã±Ä• t

taá¹ƒ yÄ• camÄ• naá¹ƒ sasuro avoca, yathÄ• mamaÃ±Ã±iá¹ƒsu sukÄ• manÄ«taá¹ƒ ||

1558__._ á¹• 21 ``dajjemu \Be II 299/ kho te sutanuá¹ƒ sunettaá¹ƒ, sucimhitaá¹ƒ candanalitt

sace tuvaá¹ƒ hadayaá¹ƒ paá¹‡á¸• itassa, dhammena laddhÄ• idha mÄ• haresi.

etena vittena kumÄ• ri labbhÄ• , naÃ±Ã±aá¹ƒ dhanaá¹ƒ uttari patthayÄ• ma ||

1559__._ á¹• 21 ``evaá¹ƒ \Se II 347/ na mÅ«á¸·hosmi suá¹‡ohi katte, na cÄ• pi me duggahit

hadayena te dhammaladdhena nÄ• gÄ• , irandhatiá¹ƒ nÄ• gakaÃ±Ã±aá¹ƒ dadanti ||

1560__._ á¹• 21 ``tasmÄ• ahaá¹ƒ tuyhaá¹ƒ vadhÄ• ya yutto, evaá¹ƒ mamattho maraá¹‡ena

idheva taá¹ƒ narake pÄ• tayitvÄ• , hantvÄ• na taá¹ƒ hadayamÄ• nayissaá¹ƒâ€™â€™ ||

1561__._ á¹• 21 ``khippaá¹ƒ mamaá¹ƒ uddhara kÄ• tiyÄ• na, hadayena me yadi te atthi kicc

ye kecime sÄ• dhunarassa dhammÄ• , sabbeva te pÄ• tukaromi ajjaâ€™â€™ ||

1562__._ á¹• 21 ``so \Ne II 216/ puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, nagamuddhan
patiá¹-á¹-hapetvÄ• .

assatthamÄ• sÄ«naá¹ƒ samekkhiyÄ• na, paripucchi kattÄ• ramanomapaÃ±Ã±aá¹ƒ ||

1563__._ á¹• 21 ``samuddhato mesi tuvaá¹ƒ papÄ• tÄ• , hadayena te ajja mamatthi kiccaá¹

ye kecime sÄ• dhunarassa dhammÄ• , sabbeva me pÄ• tukarohi ajjaâ€™â€™ ||

1564__._ á¹• 21 ``samuddhato \Se II 348/ tyasmi ahaá¹ƒ papÄ• tÄ• , hadayena me yadi te a

ye kecime sÄ• dhunarassa dhammÄ• , sabbeva te pÄ• tukaromi ajjaâ€™â€™ ||

1565__._ á¹• 21 ``yÄ• tÄ• nuyÄ• yÄ« \Be II 300/ ca bhavÄ• hi mÄ• á¹‡ava, allaÃ±ca {addaÃ
parivajjayassu.

mÄ• cassu mittesu kadÄ• ci dubbhÄ«, mÄ• ca vasaá¹ƒ asatÄ«naá¹ƒ nigaccheâ€™â€™ ||

1566__._ á¹• 21 ``kathaá¹ƒ nu yÄ• taá¹ƒ anuyÄ• yÄ« hoti, allaÃ±ca pÄ• á¹‡iá¹ƒ dahate kath

asatÄ« ca kÄ• ko pana mittadubbho, akkhÄ• hi me pucchito etamatthaá¹ƒâ€™â€™ ||

1567__._ á¹• 21 ``asanthutaá¹ƒ {asandhavaá¹ƒ (Se Katthaci) } nopi ca diá¹-á¹-hapubbaá¹ƒ,
nimantayeyya.

tasseva atthaá¹ƒ puriso kareyya, yÄ• tÄ• nuyÄ• yÄ«ti tamÄ• hu paá¹‡á¸• itÄ• ||

1568__._ á¹• 21 ``yassekarattampi ghare vaseyya, yatthannapÄ• naá¹ƒ puriso labheyya.

na tassa pÄ• paá¹ƒ manasÄ• pi cintaye, adubbhÄ« \Se II 349/ pÄ• á¹‡iá¹ƒ dahate mittadubb

1569__._ á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako ||

1570__._ á¹• 21 ``puá¹‡á¹‡ampi cemaá¹ƒ pathaviá¹ƒ dhanena, dajjitthiyÄ• puriso sammatÄ

laddhÄ• khaá¹‡aá¹ƒ atimaÃ±Ã±eyya tampi, tÄ• saá¹ƒ vasaá¹ƒ asatÄ«naá¹ƒ na gacche ||

1571__._ á¹• 21 ``evaá¹ƒ kho yÄ• taá¹ƒ anuyÄ• yÄ« hoti, allaÃ±ca pÄ• á¹‡iá¹ƒ dahate pune

asatÄ« ca sÄ• so pana mittadubbho, so dhammiko hoti jahassu adhammaá¹ƒâ€™â€™ ||

sÄ• dhunaradhammakaá¹‡á¸• aá¹ƒ nÄ• ma.

á¹• 03 kÄ• lÄ• girikaá¹‡á¸• aá¹ƒ

1572__._ á¹• 21 ``avasiá¹ƒ \Be II 301/ ahaá¹ƒ tuyhaá¹ƒ tÄ«haá¹ƒ agÄ• re, annena pÄ• nena

mitto mamÄ• sÄ« visajjÄ• mahaá¹ƒ taá¹ƒ, kÄ• maá¹ƒ gharaá¹ƒ uttamapaÃ±Ã±a gaccha ||

1573__._ á¹• 21 ``api hÄ• yatu nÄ• gakulÄ• {nÄ• gakulassa (Ce Se Ee) } attho, alampi me

so tvaá¹ƒ sakeneva subhÄ• sitena, muttosi me ajja vadhÄ• ya paÃ±Ã±aâ€™â€™ ||

1574__._ á¹• 21 ``handa \Se II 350/ \Ne II 217/ tuvaá¹ƒ yakkha mamampi nehi, sasuraá¹ƒ te
Se Ee Katthaci) } atthaá¹ƒ mayi carassu.

mayaÃ±ca nÄ• gÄ• dhipatiá¹ƒ vimÄ• naá¹ƒ, dakkhemu nÄ• gassa adiá¹-á¹-hapubbaá¹ƒâ€™

1575__._ á¹• 21 ``yaá¹ƒ ve narassa ahitÄ• ya assa, na taá¹ƒ paÃ±Ã±o arahati dassanÄ• ya

atha kena vaá¹‡á¹‡ena amittagÄ• maá¹ƒ, tuvamicchasi uttamapaÃ±Ã±a gantuá¹ƒâ€™â€™

1576__._ á¹• 21 ``addhÄ• pajÄ• nÄ• mi ahampi etaá¹ƒ, na taá¹ƒ paÃ±Ã±o arahati dassanÄ

pÄ• paÃ±ca me natthi kataá¹ƒ kuhiÃ±ci, tasmÄ• na saá¹…ke maraá¹‡Ä• gamÄ• yaâ€™â€™

1577__._ á¹• 21 ``handa ca á¹-hÄ• naá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, mayÄ• saha dakkhasi ehi k

yatthacchati naccagÄ«tehi nÄ• go, rÄ• jÄ• yathÄ• vessavaá¹‡o naá¸·iÃ±Ã±aá¹ƒ {niá¸·iÃ±Ã
(Katthaci) } ||

1578__._ á¹• 21 ``taá¹ƒ \Be II 302/ nÄ• gakaÃ±Ã±Ä• caritaá¹ƒ gaá¹‡ena, nikÄ«á¸·itaá¹ƒ nic

pahÅ«tamÄ• lyaá¹ƒ {bahuttamallaá¹ƒ (Katthaci) } bahupupphachannaá¹ƒ {bahupupphasaÃ±
obhÄ• satÄ« \Se II 351/ vijjurivantalikkhe ||

1579__._ á¹• 21 ``annena pÄ• nena upetarÅ«paá¹ƒ, naccehi gÄ«tehi ca vÄ• ditehi.

paripÅ«raá¹ƒ kaÃ±Ã±Ä• hi alaá¹…katÄ• hi, upasobhati vatthapilandhanena {vatthapilandhan

1580__._ á¹• 21 ``so puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, nisÄ«dayÄ« pacchato Ä•

Ä• dÄ• ya kattÄ• ramanomapaÃ±Ã±aá¹ƒ, upÄ• nayÄ« bhavanaá¹ƒ nÄ• garaÃ±Ã±o ||

1581__._ á¹• 21 ``patvÄ• na á¹-hÄ• naá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, aá¹-á¹-hÄ• si kattÄ• pacch

sÄ• maggi pekkhamÄ• no {sÄ• maggipekkhÄ« pana (Ce Se Ee) } nÄ• garÄ• jÄ• , pubbeva j
||

1582__._ á¹• 21 ``yannu tuvaá¹ƒ agamÄ• maccalokaá¹ƒ, anvesamÄ• no hadayaá¹ƒ paá¹‡á

kacci samiddhena idhÄ• nupatto, Ä• dÄ• ya kattÄ• ramanomapaÃ±Ã±aá¹ƒâ€™â€™ ||

1583__._ á¹• 21 ``ayaÃ±hi so Ä• gato yaá¹ƒ tvamicchasi, dhammena laddho mama dhamm

taá¹ƒ passatha sammukhÄ• {taá¹ƒ passa dhammaá¹ƒ samukhÄ• (Katthaci) } bhÄ• samÄ•
{bhave (Ee) } sappurisehi saá¹…gamoâ€™â€™ ||

kÄ• lÄ• girikaá¹‡á¸• aá¹ƒ nÄ• ma.

1584__._ á¹• 21 ``adiá¹-á¹-hapubbaá¹ƒ \Be II 303/ disvÄ• na, macco maccubhayaá¹-á¹-ito {b

byamhito nÄ• bhivÄ• desi, nayidaá¹ƒ paÃ±Ã±avatÄ• mivaâ€™â€™ ||

1585__._ á¹• 21 ``na camhi byamhito nÄ• ga, na ca maccubhayaá¹-á¹-ito.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1586__._ á¹• 21 ``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatiâ€™â€™ ||

1587__._ á¹• 21 ``evametaá¹ƒ \Ne II 218/ yathÄ• brÅ«si, saccaá¹ƒ bhÄ• sasi paá¹‡á¸• ita.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1588__._ á¹• 21 ``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatiâ€™â€™ ||

1589__._ á¹• 21 ``asassataá¹ƒ sassataá¹ƒ nu tavayidaá¹ƒ, iddhÄ«jutÄ«balavÄ«riyÅ«papatti
balaá¹ƒ vÄ«riyÅ«papatti (Katthaci) }.

pucchÄ• mi taá¹ƒ nÄ• garÄ• jetamatthaá¹ƒ, kathaá¹ƒ nu te laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

1590__._ á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• hu devehi

akkhÄ• hi me nÄ• garÄ• jetamatthaá¹ƒ, yatheva te laddhamidaá¹ƒ vimÄ• naá¹ƒ ||

1591__._ á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ \Se II 353/ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒkat
dinnaá¹ƒ.

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naá¹ƒâ€™â€™ ||

1592__._ á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹

iddhÄ«jutÄ«balavÄ«riyÅ«papatti, idaÃ±ca te nÄ• ga mahÄ• vimÄ• naá¹ƒâ€™â€™ ||

1593__._ á¹• 21 ``ahaÃ±ca \Be II 304/ bhariyÄ• ca manussaloke, saddhÄ• ubho dÄ• napa

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si, santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

1594__._ á¹• 21 ``mÄ• laÃ±ca gandhaÃ±ca vilepanaÃ±ca, padÄ«piyaá¹ƒ seyyamupassaya

acchÄ• danaá¹ƒ sÄ• yanamannapÄ• naá¹ƒ, sakkacca dÄ• nÄ• ni adamha tattha ||

1595__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa aya

iddhÄ«jutÄ«balavÄ«riyÅ«papatti, idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naá¹ƒâ€™ ||

1596__._ á¹• 21 ``evaá¹ƒ \Se II 354/ ce te laddhamidaá¹ƒ vimÄ• naá¹ƒ, jÄ• nÄ• si puÃ±Ã±Ä

tasmÄ• hi dhammaá¹ƒ cara appamatto, yathÄ• vimÄ• naá¹ƒ puna mÄ• vasesiâ€™ ||

1597__._ á¹• 21 ``nayidha santi samaá¹‡abrÄ• hmaá¹‡Ä• ca, yesannapÄ• nÄ• ni dademu

akkhÄ• hi me pucchito etamatthaá¹ƒ, yathÄ• vimÄ• naá¹ƒ puna mÄ• vasemaâ€™â€™ ||

1598__._ á¹• 21 ``bhogÄ« hi te santi idhÅ«papannÄ• , puttÄ• ca dÄ• rÄ• anujÄ«vino ca.

tesu tuvaá¹ƒ vacasÄ• kammunÄ• ca, asampaduá¹-á¹-ho ca bhavÄ• hi niccaá¹ƒ ||

1599__._ á¹• 21 ``evaá¹ƒ tuvaá¹ƒ nÄ• ga asampadosaá¹ƒ, anupÄ• laya vacasÄ• kammunÄ

á¹-hatvÄ• idha yÄ• vatÄ• yukaá¹ƒ vimÄ• ne, uddhaá¹ƒ ito gacchasi devalokaá¹ƒâ€™â€™ ||

1600__._ á¹• 21 ``addhÄ• \Be II 305/ hi so socati rÄ• jaseá¹-á¹-ho, tayÄ• vinÄ• yassa tuva

dukkhÅ«panÄ«topi tayÄ• samecca, vindeyya poso sukhamÄ• turopiâ€™â€™ ||

1601__._ á¹• 21 ``addhÄ• \Se II 355/ sataá¹ƒ bhÄ• sasi nÄ• ga dhammaá¹ƒ, anuttaraá¹ƒ at

etÄ• disiyÄ• su hi Ä• padÄ• su, paÃ±Ã±Ä• yate mÄ• disÄ• naá¹ƒ visesoâ€™â€™ ||

1602__._ á¹• 21 ``akkhÄ• hi \Ne II 219/ no tÄ• yaá¹ƒ mudhÄ• nu laddho, akkhehi no tÄ• ya

dhammena laddho iti tÄ• yamÄ• ha {mÄ• â€™ yaâ€™ mÄ• ha (Se) }, kathaá¹ƒ nu tvaá¹ƒ ha

1603__._ á¹• 21 ``yo missaro tattha ahosi rÄ• jÄ• , tamÄ• yamakkhehi ajesi jÅ«te.

so maá¹ƒ jito rÄ• jÄ• imassadÄ• si, dhammena laddhosmi asÄ• hasena ||

1604__._ á¹• 21 ``mahorago attamano udaggo, sutvÄ• na dhÄ«rassa subhÄ• sitÄ• ni.

hatthe gahetvÄ• na anomapaÃ±Ã±aá¹ƒ, pÄ• vekkhi bhariyÄ• ya tadÄ• sakÄ• se ||

1605__._ á¹• 21 ``yena tvaá¹ƒ vimale paá¹‡á¸• u, yena bhattaá¹ƒ na ruccati.

na ca me tÄ• diso vaá¹‡á¹‡o, ayameso tamonudo ||

1606__._ á¹• 21 ``yassa te hadayenattho, Ä• gatÄ• yaá¹ƒ pabhaá¹…karo.

tassa vÄ• kyaá¹ƒ nisÄ• mehi, dullabhaá¹ƒ dassanaá¹ƒ puna ||

1607__._ á¹• 21 ``disvÄ• na \Se II 356/ taá¹ƒ vimalÄ• bhÅ«ripaÃ±Ã±aá¹ƒ, dasaá¹…gulÄ« a

haá¹-á¹-hena bhÄ• vena patÄ«tarÅ«pÄ• , iccabravi kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ ||

1608__._ á¹• 21 ``adiá¹-á¹-hapubbaá¹ƒ disvÄ• na, macco maccubhayaá¹-á¹-ito.

byamhito nÄ• bhivÄ• desi, nayidaá¹ƒ paÃ±Ã±avatÄ• mivaâ€™â€™ ||

1609__._ á¹• 21 ``na \Be II 306/ camhi byamhito nÄ• gi, na ca maccubhayaá¹-á¹-ito.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1610__._ á¹• 21 ``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatiâ€™â€™ ||

1611__._ á¹• 21 ``evametaá¹ƒ yathÄ• brÅ«si, saccaá¹ƒ bhÄ• sasi paá¹‡á¸• ita.

na vajjho abhivÄ• deyya, vajjhaá¹ƒ vÄ• nÄ• bhivÄ• daye ||

1612__._ á¹• 21 ``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatiâ€™â€™ ||

1613__._ á¹• 21 ``asassataá¹ƒ sassataá¹ƒ nu tavayidaá¹ƒ, iddhÄ«jutÄ«balavÄ«riyÅ«papatti

pucchÄ• mi taá¹ƒ nÄ• gakaÃ±Ã±etamatthaá¹ƒ, kathaá¹ƒ nu te laddhamidaá¹ƒ vimÄ• naá¹ƒ |

1614__._ á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• hu devehi

akkhÄ• hi \Se II 357/ me nÄ• gakaÃ±Ã±etamatthaá¹ƒ, yatheva te laddhamidaá¹ƒ vimÄ• naá

1615__._ á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒ kataá¹ƒ nÄ• p

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naá¹ƒâ€™â€™ ||

1616__._ á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹

iddhÄ«jutÄ«balavÄ«riyÅ«papatti, idaÃ±ca te nÄ• gi mahÄ• vimÄ• naá¹ƒâ€™â€™ ||

1617__._ á¹• 21 ``ahaÃ±ca \Ne II 220/ kho sÄ• miko cÄ• pi mayhaá¹ƒ, saddhÄ• ubho dÄ• n

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si, santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

1618__._ á¹• 21 ``mÄ• laÃ±ca \Be II 307/ gandhaÃ±ca vilepanaÃ±ca, padÄ«piyaá¹ƒ seyyan

acchÄ• danaá¹ƒ sÄ• yanamannapÄ• naá¹ƒ, sakkaccaá¹ƒ dÄ• nÄ• ni adamha tattha ||

1619__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa aya

iddhÄ«jutÄ«balavÄ«riyÅ«papatti \Se II 358/, idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naá¹ƒâ€™â€

1620__._ á¹• 21 ``evaá¹ƒ ce te laddhamidaá¹ƒ vimÄ• naá¹ƒ, jÄ• nÄ• si puÃ±Ã±Ä• naá¹ƒ ph

tasmÄ• hi dhammaá¹ƒ cara appamattÄ• , yathÄ• vimÄ• naá¹ƒ puna mÄ• vasesiâ€™â€™ |

1621__._ á¹• 21 ``nayidha santi samaá¹‡abrÄ• hmaá¹‡Ä• ca, yesannapÄ• nÄ• ni dademu

akkhÄ• hi me pucchito etamatthaá¹ƒ, yathÄ• vimÄ• naá¹ƒ puna mÄ• vasemaâ€™â€™ ||

1622__._ á¹• 21 ``bhogÄ« hi te santi idhÅ«papannÄ• , puttÄ• ca dÄ• rÄ• anujÄ«vino ca.

tesu tuvaá¹ƒ vacasÄ• kammunÄ• ca, asampaduá¹-á¹-hÄ• ca bhavÄ• hi niccaá¹ƒ ||

1623__._ á¹• 21 ``evaá¹ƒ tuvaá¹ƒ nÄ• gi asampadosaá¹ƒ, anupÄ• laya vacasÄ• kammunÄ

á¹-hatvÄ• idha yÄ• vatÄ• yukaá¹ƒ vimÄ• ne, uddhaá¹ƒ ito gacchasi devalokaá¹ƒâ€™â€™ ||

1624__._ á¹• 21 ``addhÄ• hi so socati rÄ• jaseá¹-á¹-ho, tayÄ• vinÄ• yassa tuvaá¹ƒ sajibbo

dukkhÅ«panÄ«topi \Se II 359/ tayÄ• samecca, vindeyya poso sukhamÄ• turopiâ€™â€™ ||

1625__._ á¹• 21 ``addhÄ• \Be II 308/ sataá¹ƒ bhÄ• sasi nÄ• gi dhammaá¹ƒ, anuttaraá¹ƒ att

etÄ• disiyÄ• su hi Ä• padÄ• su, paÃ±Ã±Ä• yate mÄ• disÄ• naá¹ƒ visesoâ€™â€™ ||

1626__._ á¹• 21 ``akkhÄ• hi no tÄ• yaá¹ƒ mudhÄ• nu laddho, akkhehi no tÄ• yaá¹ƒ ajesi jÅ

dhammena laddho iti tÄ• yamÄ• ha, kathaá¹ƒ nu tvaá¹ƒ hatthamimassa mÄ• gatoâ€™â€™

1627__._ á¹• 21 ``yo missaro tattha ahosi rÄ• jÄ• , tamÄ• yamakkhehi ajesi jÅ«te.

so maá¹ƒ jito rÄ• jÄ• imassadÄ• si, dhammena laddhosmi asÄ• hasena ||

1628__._ á¹• 21 ``yatheva varuá¹‡o nÄ• go, paÃ±haá¹ƒ pucchittha paá¹‡á¸• itaá¹ƒ.

tatheva nÄ• gakaÃ±Ã±Ä• pi, paÃ±haá¹ƒ pucchittha paá¹‡á¸• itaá¹ƒ ||

1629__._ á¹• 21 ``yatheva varuá¹‡aá¹ƒ nÄ• gaá¹ƒ, dhÄ«ro tosesi pucchito.

tatheva nÄ• gakaÃ±Ã±ampi, dhÄ«ro tosesi pucchito ||

1630__._ á¹• 21 ``ubhopi te attamane viditvÄ• , mahoragaá¹ƒ nÄ• gakaÃ±Ã±aÃ±ca dhÄ«ro

achambhÄ« \Se II 360/ abhÄ«to alomahaá¹-á¹-ho, iccabravi varuá¹‡aá¹ƒ nÄ• garÄ• jÄ• naá

1631__._ á¹• 21 ``mÄ• rodhayi {mÄ• heá¹-hayi (Ee) } nÄ• ga Ä• yÄ• hamasmi, yena tavatt

hadayena maá¹ƒsena karohi kiccaá¹ƒ, sayaá¹ƒ karissÄ• mi yathÄ• mati teâ€™â€™ ||

1632__._ á¹• 21 ``paÃ±Ã±Ä• \Ne II 221/ have hadayaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ, te tyamha pa
sutuá¹-á¹-hÄ• .

anÅ«nanÄ• mo labhatajja dÄ• raá¹ƒ, ajjeva taá¹ƒ kuruyo pÄ• payÄ• tuâ€™â€™ ||

1633__._ á¹• 21 ``sa \Be II 309/ puá¹‡á¹‡ako attamano udaggo, irandhatiá¹ƒ nÄ• gakaÃ±Ã±

haá¹-á¹-hena bhÄ• vena patÄ«tarÅ«po, iccabravi kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ ||

1634__._ á¹• 21 ``bhariyÄ• ya maá¹ƒ tvaá¹ƒ akari samaá¹…giá¹ƒ, ahaÃ±ca te vidhura karon

idaÃ±ca te maá¹‡iratanaá¹ƒ dadÄ• mi, ajjeva taá¹ƒ kuruyo pÄ• payÄ• miâ€™â€™ ||

1635__._ á¹• 21 ``ajeyyamesÄ• tava hotu metti, bhariyÄ• ya \Se II 361/ kaccÄ• na piyÄ• ya

Ä• nandi vitto {Ä• nandacitto (Se Ee) } sumano patÄ«to, datvÄ• maá¹‡iá¹ƒ maÃ±ca nayinda

1636__._ á¹• 21 ``sa puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, nisÄ«dayÄ« purato Ä• sa

Ä• dÄ• ya kattÄ• ramanomapaÃ±Ã±aá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ indapatthaá¹ƒ ||

1637__._ á¹• 21 ``mano manussassa yathÄ• pi gacche, tatopissa khippataraá¹ƒ {tatopi saá¹
ahosi.

sa puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, upÄ• nayÄ« nagaraá¹ƒ indapatthaá¹ƒâ€™â

1638__._ á¹• 21 ``etindapatthaá¹ƒ nagaraá¹ƒ padissati, rammÄ• ni ca ambavanÄ• ni bhÄ• g

ahaÃ±ca bhariyÄ• ya samaá¹…gibhÅ«to, tuvaÃ±ca pattosi sakaá¹ƒ niketaá¹ƒâ€™â€™ ||

1639__._ á¹• 21 ``sa puá¹‡á¹‡ako kurÅ«naá¹ƒ kattuseá¹-á¹-haá¹ƒ, oropiya dhammasabhÄ•

Ä• jaÃ±Ã±amÄ• ruyha anomavaá¹‡á¹‡o, pakkÄ• mi \Se II 362/ vehÄ• yasamantalikkhe ||

1640__._ á¹• 21 ``taá¹ƒ \Be II 310/ disvÄ• rÄ• jÄ• paramappatÄ«to, uá¹-á¹-hÄ• ya bÄ• hÄ•

avikampayaá¹ƒ dhammasabhÄ• ya majjhe, nisÄ«dayÄ« pamukhamÄ• sanasmiá¹ƒâ€™â€™

1641__._ á¹• 21 ``tvaá¹ƒ no vinetÄ• si rathaá¹ƒva naddhaá¹ƒ, nandanti taá¹ƒ kuruyo dassan

akkhÄ• hi me pucchito etamatthaá¹ƒ, kathaá¹ƒ pamokkho ahu mÄ• á¹‡avassaâ€™â€™ ||

1642__._ á¹• 21 ``yaá¹ƒ mÄ• á¹‡avotyÄ• bhivadÄ« janinda, na so manusso naravÄ«raseá¹-

yadi te suto puá¹‡á¹‡ako nÄ• ma yakkho, raÃ±Ã±o kuverassa hi so sajibbo ||

1643__._ á¹• 21 ``bhÅ«mindharo varuá¹‡o nÄ• ma nÄ• go, brahÄ• sucÄ« vaá¹‡á¹‡abalÅ«p

tassÄ• nujaá¹ƒ dhÄ«taraá¹ƒ kÄ• mayÄ• no, irandhatÄ« nÄ• ma sÄ• nÄ• gakaÃ±Ã±Ä• ||

1644__._ á¹• 21 ``tassÄ• sumajjhÄ• ya piyÄ• ya hetu, patÄ• rayittha maraá¹‡Ä• ya mayhaá

so ceva bhariyÄ• ya samaá¹…gibhÅ«to, ahaÃ±ca \Se II 363/ anuÃ±Ã±Ä• to maá¹‡i ca laddh

1645__._ á¹• 21 ``rukkho hi mayhaá¹ƒ paddhÄ• re {gharadvÄ• re (Se) } sujÄ• to, paÃ±Ã±Ä•
sÄ• khÄ• .

atthe ca dhamme ca á¹-hito nipÄ• ko, gavapphalo hatthigavassachanno ||

1646__._ á¹• 21 ``naccagÄ«tatÅ«riyÄ• bhinÄ• dite, ucchijja senaá¹ƒ {menaá¹ƒ (Ce Ee) } pur

so no ayaá¹ƒ Ä• gato sanniketaá¹ƒ, rukkhassimassÄ• pacitiá¹ƒ karotha ||

1647__._ á¹• 21 ``ye \Ne II 222/ \Be II 311/ keci vittÄ• mama paccayena, sabbeva te pÄ• tu

tibbÄ• ni katvÄ• na upÄ• yanÄ• ni, rukkhassimassÄ• pacitiá¹ƒ karotha ||

1648__._ á¹• 21 ``ye keci baddhÄ• mama atthi raá¹-á¹-he, sabbeva te bandhanÄ• mocaya

yatheva yaá¹ƒ bandhanasmÄ• pamutto, evamete muÃ±care bandhanasmÄ• ||

1649__._ á¹• 21 ``unnaá¹…galÄ• mÄ• samimaá¹ƒ karontu, maá¹ƒsodanaá¹ƒ brÄ• hmaá¹‡Ä

amajjapÄ• majjarahÄ• pivantu, puá¹‡á¹‡Ä• hi \Se II 364/ thÄ• lÄ• hi palissutÄ• hi ||

1650__._ á¹• 21 ``mahÄ• pathaá¹ƒ nicca samavhayantu, tibbaÃ±ca rakkhaá¹ƒ vidahantu raa

yathÄ• Ã±Ã±amaÃ±Ã±aá¹ƒ na viheá¹-hayeyyuá¹ƒ, rukkhassimassÄ• pacitiá¹ƒ karothaâ€™â

1651__._ á¹• 21 orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

1652__._ á¹• 21 hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

1653__._ á¹• 21 samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

bahuá¹ƒ annaÃ±ca pÄ• naÃ±ca, paá¹‡á¸• itassÄ• bhihÄ• rayuá¹ƒ ||

1654__._ á¹• 21 bahujano pasannosi, disvÄ• paá¹‡á¸• itamÄ• gate.

paá¹‡á¸• itamhi anuppatte, celukkhepo pavattathÄ• ti ||

vidhurajÄ• takaá¹ƒ navamaá¹ƒ.

á¹• 03 547. vessantarajÄ• takaá¹ƒ (10)

dasavarakathÄ•

1655__._ á¹• 21 ``phussatÄ« \Se II 365/ \Ne II 223/ \Be II 312/ {phusati (Ce Ee) } varavaá¹‡á
dasadhÄ• vare.

pathabyÄ• cÄ• rupubbaá¹…gi, yaá¹ƒ tuyhaá¹ƒ manaso piyaá¹ƒâ€™â€™ ||

1656__._ á¹• 21 ``devarÄ• ja namo tyatthu, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

rammÄ• cÄ• vesi maá¹ƒ á¹-hÄ• nÄ• , vÄ• tova dharaá¹‡Ä«ruhaá¹ƒâ€™â€™ ||

1657__._ á¹• 21 ``na ceva te kataá¹ƒ pÄ• paá¹ƒ, na ca me tvamasi appiyÄ• .

puÃ±Ã±aÃ±ca te parikkhÄ«á¹‡aá¹ƒ, yena tevaá¹ƒ vadÄ• mahaá¹ƒ ||

1658__._ á¹• 21 ``santike maraá¹‡aá¹ƒ tuyhaá¹ƒ, vinÄ• bhÄ• vo bhavissati.

paá¹-igaá¹‡hÄ• hi me ete, vare dasa pavecchatoâ€™â€™ ||

1659__._ á¹• 21 ``varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

sivirÄ• jassa bhaddante, tattha assaá¹ƒ nivesane ||

1660__._ á¹• 21 ``nÄ«lanettÄ• nÄ«labhamu, nilakkhÄ« ca yathÄ• migÄ«.

phussatÄ« nÄ• ma nÄ• mena, tatthapassaá¹ƒ purindada ||

1661__._ á¹• 21 ``puttaá¹ƒ labhetha varadaá¹ƒ, yÄ• cayogaá¹ƒ {yÄ• cayogiá¹ƒ (Katthaci) } a

pÅ«jitaá¹ƒ paá¹-irÄ• jÅ«hi, kittimantaá¹ƒ yasassinaá¹ƒ ||

1662__._ á¹• 21 ``gabbhaá¹ƒ me dhÄ• rayantiyÄ• , majjhimaá¹…gaá¹ƒ anunnataá¹ƒ.

kucchi anunnato assa, cÄ• paá¹ƒva likhitaá¹ƒ samaá¹ƒ ||

1663__._ á¹• 21 ``thanÄ• me nappapateyyuá¹ƒ, palitÄ• na santu vÄ• sava.

kÄ• ye rajo na limpetha, vajjhaÃ±cÄ• pi pamocaye ||

1664__._ á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirude, nÄ• rivaragaá¹‡Ä• yute.

khujjacelÄ• pakÄ• kiá¹‡á¹‡e \Se II 366/, sÅ«damÄ• gadhavaá¹‡á¹‡ite ||

1665__._ á¹• 21 ``citraggaá¸·erughusite, surÄ• maá¹ƒsapabodhane.

sivirÄ• jassa bhaddante, tatthassaá¹ƒ mahesÄ« piyÄ• â€™â€™ ||

1666__._ á¹• 21 ``ye te dasa varÄ• dinnÄ• , mayÄ• sabbaá¹…gasobhane.

sivirÄ• jassa vijite, sabbe te lacchasÄ« vare ||

á¹• 22

1667__._ á¹• 21 ``idaá¹ƒ \Be II 313/ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

phussatiyÄ• varaá¹ƒ datvÄ• , anumodittha vÄ• savo ||

dasavarakathÄ• nÄ• ma.

hemavantaá¹ƒ

1668__._ á¹• 21 ``parÅ«á¸·hakacchanakhalomÄ• \Se II 367/ \Ne II 224/, paá¹…kadantÄ• ra

paggayha dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ, kiá¹ƒ maá¹ƒ yÄ• canti brÄ• hmaá¹‡Ä• â€™â€™ ||

1669__._ á¹• 21 ``ratanaá¹ƒ deva yÄ• cÄ• ma, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanaá¹ƒ.

dadÄ• hi pavaraá¹ƒ nÄ• gaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒâ€™â€™ ||

1670__._ á¹• 21 ``dadÄ• mi na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• canti brÄ• hmaá¹‡Ä• .

pabhinnaá¹ƒ kuÃ±jaraá¹ƒ dantiá¹ƒ, opavayhaá¹ƒ gajuttamaá¹ƒâ€™â€™ ||

1671__._ á¹• 21 ``hatthikkhandhato oruyha, rÄ• jÄ• cÄ• gÄ• dhimÄ• naso.

brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanoâ€™â€™ ||

1672__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

hatthinÄ• ge padinnamhi, medanÄ« sampakampatha ||

1673__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

hatthinÄ• ge padinnamhi, khubbhittha nagaraá¹ƒ tadÄ• ||

1674__._ á¹• 21 ``samÄ• kulaá¹ƒ puraá¹ƒ Ä• si, ghoso ca vipulo mahÄ• .

hatthinÄ• ge \Se II 368/ padinnamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ||

1675__._ á¹• 21 ``uggÄ• ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• ||

1676__._ á¹• 21 ``kevalo cÄ• pi nigamo, sivayo ca samÄ• gatÄ• .

disvÄ• nÄ• gaá¹ƒ nÄ«yamÄ• naá¹ƒ, te raÃ±Ã±o paá¹-ivedayuá¹ƒ ||

1677__._ á¹• 21 ``vidhamaá¹ƒ deva te raá¹-á¹-haá¹ƒ, putto vessantaro tava.

kathaá¹ƒ no hatthinaá¹ƒ dajjÄ• , nÄ• gaá¹ƒ raá¹-á¹-hassa pÅ«jitaá¹ƒ ||

1678__._ á¹• 21 ``kathaá¹ƒ no kuÃ±jaraá¹ƒ dajjÄ• , Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒ.

khettaÃ±Ã±uá¹ƒ sabbayuddhÄ• naá¹ƒ, sabbasetaá¹ƒ gajuttamaá¹ƒ ||

1679__._ á¹• 21 ``paá¹‡á¸• ukambalasaÃ±channaá¹ƒ, \Be II 314/ pabhinnaá¹ƒ sattumaddan

dantiá¹ƒ savÄ• á¸·abÄ«janiá¹ƒ, setaá¹ƒ kelÄ• sasÄ• disaá¹ƒ ||

1680__._ á¹• 21 ``sasetacchattaá¹ƒ \Ne II 225/ saupÄ• dheyyaá¹ƒ, sÄ• thabbanaá¹ƒ sahatth

aggayÄ• naá¹ƒ rÄ• javÄ• hiá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• gajaá¹ƒ {dhanaá¹ƒ (Ce Ee), dÄ

1681__._ á¹• 21 ``annaá¹ƒ pÄ• naÃ±ca yo {so (Ce Se Katthaci) } dajjÄ• , vatthasenÄ• sanÄ

etaá¹ƒ kho dÄ• naá¹ƒ patirÅ«paá¹ƒ, etaá¹ƒ kho brÄ• hmaá¹‡Ä• rahaá¹ƒ ||

1682__._ á¹• 21 ``ayaá¹ƒ te vaá¹ƒsarÄ• jÄ• no, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano {raá¹-
(Ce), raá¹-á¹-havaá¸• á¸• hana (Ee) }.

kathaá¹ƒ vessantaro putto, gajaá¹ƒ bhÄ• jeti saÃ±jaya ||

1683__._ á¹• 21 ``sace tvaá¹ƒ na karissasi, sivÄ«naá¹ƒ vacanaá¹ƒ idaá¹ƒ.

maÃ±Ã±e taá¹ƒ saha puttena, sivÄ« hatthe karissareâ€™â€™ ||

1684__._ á¹• 21 ``kÄ• maá¹ƒ \Se II 369/ janapado mÄ• si, raá¹-á¹-haÃ±cÄ• pi vinassatu.

nÄ• haá¹ƒ sivÄ«naá¹ƒ vacanÄ• , rÄ• japuttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jeyyaá¹ƒ sakÄ• raá¹-á¹-hÄ• , putto hi mama oraso ||

1685__._ á¹• 21 ``kÄ• maá¹ƒ janapado mÄ• si, raá¹-á¹-haÃ±cÄ• pi vinassatu.

nÄ• haá¹ƒ sivÄ«naá¹ƒ vacanÄ• , rÄ• japuttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jeyyaá¹ƒ sakÄ• raá¹-á¹-hÄ• , putto hi mama atrajo ||

1686__._ á¹• 21 ``na cÄ• haá¹ƒ tasmiá¹ƒ dubbheyyaá¹ƒ, ariyasÄ«lavato hi so.

asilokopi me assa, pÄ• paÃ±ca pasave bahuá¹ƒ.

kathaá¹ƒ vessantaraá¹ƒ puttaá¹ƒ, satthena ghÄ• tayÄ• maseâ€™â€™ ||

1687__._ á¹• 21 ``mÄ• naá¹ƒ daá¹‡á¸• ena satthena, na hi so bandhanÄ• raho.

pabbÄ• jehi ca naá¹ƒ raá¹-á¹-hÄ• , vaá¹…ke vasatu pabbateâ€™â€™ ||

1688__._ á¹• 21 ``eso ce sivÄ«naá¹ƒ chando, chandaá¹ƒ na panudÄ• mase.

imaá¹ƒ so vasatu rattiá¹ƒ, kÄ• me ca paribhuÃ±jatu ||

1689__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati {sÅ«riyuggamane sa

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayantu naá¹ƒâ€™â€™ ||

1690__._ á¹• 21 ``uá¹-á¹-hehi \Be II 315/ katte taramÄ• no, gantvÄ• vessantaraá¹ƒ vada.

sivayo deva te kuddhÄ• , negamÄ• ca samÄ• gatÄ• ||

1691__._ á¹• 21 ``uggÄ• ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

kevalo \Se II 370/ cÄ• pi nigamo, sivayo ca samÄ• gatÄ• ||

1692__._ á¹• 21 ``asmÄ• ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayanti taá¹ƒ ||

1693__._ á¹• 21 ``sa \Ne II 226/ kattÄ• taramÄ• nova, sivirÄ• jena pesito.

Ä• muttahatthÄ• bharaá¹‡Ä• , suvattho candanabhÅ«sito ||

1694__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• to udake so, Ä• muttamaá¹‡ikuá¹‡á¸• alo.

upÄ• gami puraá¹ƒ rammaá¹ƒ, vessantaranivesanaá¹ƒ ||

1695__._ á¹• 21 ``tatthaddasa kumÄ• raá¹ƒ so, ramamÄ• naá¹ƒ sake pure.

parikiá¹‡á¹‡aá¹ƒ amaccehi, tidasÄ• naá¹ƒva vÄ• savaá¹ƒ ||

1696__._ á¹• 21 ``so tattha gantvÄ• taramÄ• no, kattÄ• vessantaraá¹ƒbravi.

dukkhaá¹ƒ te vedayissÄ• mi, mÄ• me kujjhi rathesabha ||

1697__._ á¹• 21 ``vanditvÄ• rodamÄ• no so, kattÄ• rÄ• jÄ• namabravi.

bhattÄ• mesi mahÄ• rÄ• ja, sabbakÄ• marasÄ• haro ||

1698__._ á¹• 21 ``dukkhaá¹ƒ te vedayissÄ• mi, tattha assÄ• sayantu maá¹ƒ.

sivayo deva te kuddhÄ• , negamÄ• ca samÄ• gatÄ• ||

1699__._ á¹• 21 ``uggÄ• ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

kevalo cÄ• pi nigamo, sivayo ca samÄ• gatÄ• ||

1700__._ á¹• 21 ``asmÄ• ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

samaggÄ• sivayo hutvÄ• , raá¹-á¹-hÄ• pabbÄ• jayanti taá¹ƒâ€™â€™ ||

1701__._ á¹• 21 ``kismiá¹ƒ \Se II 371/ me sivayo kuddhÄ• , nÄ• haá¹ƒ passÄ• mi dukkaá¹-a

taá¹ƒ me katte viyÄ• cikkha, kasmÄ• pabbÄ• jayanti maá¹ƒâ€™â€™ ||

1702__._ á¹• 21 ``uggÄ• \Be II 316/ ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

nÄ• gadÄ• nena khiyyanti, tasmÄ• pabbÄ• jayanti taá¹ƒâ€™â€™ ||

1703__._ á¹• 21 ``hadayaá¹ƒ cakkhumpahaá¹ƒ dajjaá¹ƒ, kiá¹ƒ me bÄ• hirakaá¹ƒ dhanaá¹ƒ.

hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• , muttÄ• veá¸·uriyÄ• maá¹‡i ||

1704__._ á¹• 21 ``dakkhiá¹‡aá¹ƒ vÄ• pahaá¹ƒ bÄ• huá¹ƒ, disvÄ• yÄ• cakamÄ• gate.

dadeyyaá¹ƒ na vikampeyyaá¹ƒ, dÄ• ne me ramate mano ||

1705__._ á¹• 21 ``kÄ• maá¹ƒ maá¹ƒ sivayo sabbe, pabbÄ• jentu hanantu vÄ• .

neva dÄ• nÄ• viramissaá¹ƒ, kÄ• maá¹ƒ chindantu sattadhÄ• â€™â€™ ||

1706__._ á¹• 21 ``evaá¹ƒ \Ne II 227/ taá¹ƒ sivayo Ä• hu, negamÄ• ca samÄ• gatÄ• .

kontimÄ• rÄ• ya tÄ«rena, girimÄ• raÃ±jaraá¹ƒ pati.

yena pabbÄ• jitÄ• yanti, tena gacchatu subbatoâ€™â€™ ||

1707__._ á¹• 21 ``sohaá¹ƒ tena gamissÄ• mi, yena gacchanti dÅ«sakÄ• .

rattindivaá¹ƒ me khamatha, yÄ• va dÄ• naá¹ƒ dadÄ• mahaá¹ƒâ€™â€™ ||

1708__._ á¹• 21 ``Ä• mantayittha rÄ• jÄ• naá¹ƒ, maddiá¹ƒ sabbaá¹…gasobhanaá¹ƒ.

yaá¹ƒ te kiÃ±ci mayÄ• dinnaá¹ƒ, dhanaá¹ƒ dhaÃ±Ã±aÃ±ca vijjati ||

1709__._ á¹• 21 ``hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• , muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ taá¹ƒ nidaheyyÄ• si, yaÃ±ca te pettikaá¹ƒ dhanaá¹ƒ ||

1710__._ á¹• 21 ``tamabravi \Se II 372/ rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

kuhiá¹ƒ deva nidahÄ• mi, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

1711__._ á¹• 21 ``sÄ«lavantesu dajjÄ• si, dÄ• naá¹ƒ maddi yathÄ• rahaá¹ƒ.

na hi dÄ• nÄ• paraá¹ƒ atthi, patiá¹-á¹-hÄ• sabbapÄ• á¹‡inaá¹ƒ ||

1712__._ á¹• 21 ``puttesu maddi dayesi, sassuyÄ• sasuramhi ca.

yo ca taá¹ƒ bhattÄ• maÃ±Ã±eyya, sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hahe ||

1713__._ á¹• 21 ``no ce taá¹ƒ bhattÄ• maÃ±Ã±eyya, mayÄ• vippavasena te.

aÃ±Ã±aá¹ƒ bhattÄ• raá¹ƒ pariyesa, mÄ• kisittho {mÄ• kilittha (Ce Ee) } mayÄ• vinÄ• â€™

1714__._ á¹• 21 ``ahaÃ±hi \Be II 317/ vanaá¹ƒ gacchÄ• mi, ghoraá¹ƒ vÄ• á¸·amigÄ• yutaá¹ƒ

saá¹ƒsayo jÄ«vitaá¹ƒ mayhaá¹ƒ, ekakassa brahÄ• vaneâ€™â€™ ||

1715__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

``abhumme kathaá¹ƒ nu bhaá¹‡asi, pÄ• pakaá¹ƒ vata bhÄ• sasi ||

1716__._ á¹• 21 ``nesa dhammo mahÄ• rÄ• ja, yaá¹ƒ tvaá¹ƒ gaccheyya ekako.

ahampi tena gacchÄ• mi, yena gacchasi khattiya ||

1717__._ á¹• 21 ``maraá¹‡aá¹ƒ vÄ• tayÄ• saddhiá¹ƒ, jÄ«vitaá¹ƒ vÄ• tayÄ• vinÄ• .

tadeva maraá¹‡aá¹ƒ seyyo, yaá¹ƒ ce jÄ«ve tayÄ• vinÄ• ||

1718__._ á¹• 21 ``aggiá¹ƒ ujjÄ• layitvÄ• na {nijjÄ• layitvÄ• na (Ce Ee) }, ekajÄ• lasamÄ• hita

tattha me {tattheva (Se Katthaci) } maraá¹‡aá¹ƒ seyyo, yaá¹ƒ ce jÄ«ve tayÄ• vinÄ• ||

1719__._ á¹• 21 ``yathÄ• Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, dantiá¹ƒ anveti hatthinÄ«.

jessantaá¹ƒ giriduggesu, samesu visamesu ca ||

1720__._ á¹• 21 ``evaá¹ƒ \Se II 373/ \Ne II 228/ taá¹ƒ anugacchÄ• mi, putte Ä• dÄ• ya pacc

subharÄ• te bhavissÄ• mi, na te hessÄ• mi dubbharÄ• ||

1721__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

Ä• sÄ«ne {Ä• sane (Katthaci) } vanagumbasmiá¹ƒ, na rajjassa sarissasi ||

1722__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

kÄ«á¸·ante vanagumbasmiá¹ƒ, na rajjassa sarissasi ||

1723__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

assame ramaá¹‡Ä«yamhi, na rajjassa sarissasi ||

1724__._ á¹• 21 ``ime kumÄ• re passanto, maÃ±juke piyabhÄ• á¹‡ine.

kÄ«á¸·ante assame ramme, na rajjassa sarissasi ||

1725__._ á¹• 21 ``ime kumÄ• re passanto, mÄ• ladhÄ• rÄ« alaá¹…kate.

assame ramaá¹‡Ä«yamhi, na rajjassa sarissasi ||

1726__._ á¹• 21 ``ime kumÄ• re passanto, mÄ• ladhÄ• rÄ« alaá¹…kate.

kÄ«á¸·ante assame ramme, na rajjassa sarissasi ||

1727__._ á¹• 21 ``yadÄ• \Be II 318/ dakkhisi naccante, kumÄ• re mÄ• ladhÄ• rine.

assame ramaá¹‡Ä«yamhi, na rajjassa sarissasi ||

1728__._ á¹• 21 ``yadÄ• dakkhisi naccante, kumÄ• re mÄ• ladhÄ• rine.

kÄ«á¸·ante assame ramme, na rajjassa sarissasi ||

1729__._ á¹• 21 ``yadÄ• \Se II 374/ dakkhisi mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• y

ekaá¹ƒ araÃ±Ã±e carantaá¹ƒ, na rajjassa sarissasi ||

1730__._ á¹• 21 ``yadÄ• dakkhisi mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ.

sÄ• yaá¹ƒ pÄ• to vicarantaá¹ƒ, na rajjassa sarissasi ||

1731__._ á¹• 21 ``yadÄ• kareá¹‡usaá¹…ghassa, yÅ«thassa purato vajaá¹ƒ.

koÃ±caá¹ƒ kÄ• hati mÄ• taá¹…go, kuÃ±jaro saá¹-á¹-hihÄ• yano.

tassa taá¹ƒ nadato sutvÄ• , na rajjassa sarissasi ||

1732__._ á¹• 21 ``dubhato vanavikÄ• se, yadÄ• dakkhisi kÄ• mado.

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, na rajjassa sarissasi ||

1733__._ á¹• 21 ``migaá¹ƒ disvÄ• na sÄ• yanhaá¹ƒ, paÃ±camÄ• linamÄ• gataá¹ƒ.

kimpurise ca naccante, na rajjassa sarissasi ||

1734__._ á¹• 21 ``yadÄ• \Ne II 229/ sossasi nigghosaá¹ƒ, sandamÄ• nÄ• ya sindhuyÄ• .

gÄ«taá¹ƒ kimpurisÄ• naÃ±ca, na rajjassa sarissasi ||

1735__._ á¹• 21 ``yadÄ• sossasi nigghosaá¹ƒ, girigabbharacÄ• rino.

vassamÄ• nassulÅ«kassa, na rajjassa sarissasi ||

1736__._ á¹• 21 ``yadÄ• sÄ«hassa byagghassa, khaggassa gavayassa ca.

vane sossasi vÄ• á¸·Ä• naá¹ƒ, na rajjassa sarissasi ||

1737__._ á¹• 21 ``yadÄ• morÄ«hi parikiá¹‡á¹‡aá¹ƒ, barihÄ«naá¹ƒ matthakÄ• sinaá¹ƒ.

moraá¹ƒ dakkhisi naccantaá¹ƒ, na rajjassa sarissasi ||

1738__._ á¹• 21 ``yadÄ• morÄ«hi parikiá¹‡á¹‡aá¹ƒ, aá¹‡á¸• ajaá¹ƒ citrapakkhinaá¹ƒ.

moraá¹ƒ dakkhisi naccantaá¹ƒ, na rajjassa sarissasi ||

1739__._ á¹• 21 ``yadÄ• \Se II 375/ morÄ«hi parikiá¹‡á¹‡aá¹ƒ, nÄ«lagÄ«vaá¹ƒ sikhaá¹‡á¸•

moraá¹ƒ dakkhisi naccantaá¹ƒ, na rajjassa sarissasi ||

1740__._ á¹• 21 ``yadÄ• \Be II 319/ dakkhisi hemante, pupphite dharaá¹‡Ä«ruhe.

surabhiá¹ƒ sampavÄ• yante, na rajjassa sarissasi ||

1741__._ á¹• 21 ``yadÄ• hemantike mÄ• se, haritaá¹ƒ dakkhisi medaniá¹ƒ {mediniá¹ƒ (Ce E

indagopakasaÃ±channaá¹ƒ, na rajjassa sarissasi ||

1742__._ á¹• 21 ``yadÄ• dakkhisi hemante, pupphite dharaá¹‡Ä«ruhe.

kuá¹-ajaá¹ƒ bimbajÄ• laÃ±ca, pupphitaá¹ƒ loddapadmakaá¹ƒ {lomapaddhakaá¹ƒ (Ce Ee) }.

surabhiá¹ƒ sampavÄ• yante, na rajjassa sarissasi ||

1743__._ á¹• 21 ``yadÄ• hemantike mÄ• se, vanaá¹ƒ dakkhisi pupphitaá¹ƒ.

opupphÄ• ni ca padmÄ• ni, na rajjassa sarissasiâ€™â€™ ||

hemavantaá¹ƒ nÄ• ma.

dÄ• nakaá¹‡á¸• aá¹ƒ

1744__._ á¹• 21 ``tesaá¹ƒ lÄ• lappitaá¹ƒ sutvÄ• , puttassa suá¹‡isÄ• ya ca.

kalunaá¹ƒ {karuá¹‡aá¹ƒ (Ce Ee), kalÅ«naá¹ƒ (Se Katthaci) } paridevesi, rÄ• japuttÄ« yasass

1745__._ á¹• 21 ``seyyo \Ne II 230/ visaá¹ƒ me khÄ• yitaá¹ƒ, papÄ• tÄ• papateyyahaá¹ƒ.

rajjuyÄ• bajjha miyyÄ• haá¹ƒ, kasmÄ• vessantaraá¹ƒ puttaá¹ƒ.

pabbÄ• jenti adÅ«sakaá¹ƒ ||

1746__._ á¹• 21 ``ajjhÄ• yakaá¹ƒ dÄ• napatiá¹ƒ, yÄ• cayogaá¹ƒ amacchariá¹ƒ.

pÅ«jitaá¹ƒ \Se II 376/ paá¹-irÄ• jÅ«hi, kittimantaá¹ƒ yasassinaá¹ƒ.

kasmÄ• vessantaraá¹ƒ puttaá¹ƒ, pabbÄ• jenti adÅ«sakaá¹ƒ ||

1747__._ á¹• 21 ``mÄ• tÄ• pettibharaá¹ƒ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yikaá¹ƒ.

kasmÄ• vessantaraá¹ƒ puttaá¹ƒ, pabbÄ• jenti adÅ«sakaá¹ƒ ||

1748__._ á¹• 21 ``raÃ±Ã±o hitaá¹ƒ devihitaá¹ƒ, Ã±Ä• tÄ«naá¹ƒ sakhinaá¹ƒ hitaá¹ƒ.

hitaá¹ƒ sabbassa raá¹-á¹-hassa, kasmÄ• vessantaraá¹ƒ puttaá¹ƒ.

pabbÄ• jenti adÅ«sakaá¹ƒ ||

1749__._ á¹• 21 ``madhÅ«niva palÄ• tÄ• ni, ambÄ• va patitÄ• chamÄ• .

evaá¹ƒ hessati te raá¹-á¹-haá¹ƒ, pabbÄ• jenti adÅ«sakaá¹ƒ ||

1750__._ á¹• 21 ``haá¹ƒso \Be II 320/ nikhÄ«á¹‡apattova, pallalasmiá¹ƒ anÅ«dake.

apaviá¹-á¹-ho amaccehi, eko rÄ• jÄ• vihiyyasi ||

1751__._ á¹• 21 ``taá¹ƒ taá¹ƒ brÅ«mi mahÄ• rÄ• ja, attho te mÄ• upaccagÄ• .

mÄ• naá¹ƒ sivÄ«naá¹ƒ vacanÄ• , pabbÄ• jesi adÅ«sakaá¹ƒâ€™â€™ ||

1752__._ á¹• 21 ``dhammassÄ• pacitiá¹ƒ kummi, sivÄ«naá¹ƒ vinayaá¹ƒ dhajaá¹ƒ.

pabbÄ• jemi sakaá¹ƒ puttaá¹ƒ, pÄ• á¹‡Ä• piyataro hi meâ€™â€™ ||

1753__._ á¹• 21 ``yassa pubbe dhajaggÄ• ni, kaá¹‡ikÄ• rÄ• va pupphitÄ• .

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1754__._ á¹• 21 ``yassa pubbe dhajaggÄ• ni, kaá¹‡ikÄ• ravanÄ• niva.

yÄ• yantamanuyÄ• yanti \Se II 377/, svajjekova gamissati ||

1755__._ á¹• 21 ``yassa pubbe anÄ«kÄ• ni, kaá¹‡ikÄ• rÄ• va pupphitÄ• .

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1756__._ á¹• 21 ``yassa pubbe anÄ«kÄ• ni, kaá¹‡ikÄ• ravanÄ• niva.

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1757__._ á¹• 21 ``indagopakavaá¹‡á¹‡Ä• bhÄ• , gandhÄ• rÄ• paá¹‡á¸• ukambalÄ• .

yÄ• yantamanuyÄ• yanti, svajjekova gamissati ||

1758__._ á¹• 21 ``yo \Ne II 231/ pubbe hatthinÄ• yÄ• ti, sivikÄ• ya rathena ca.

svajja vessantaro rÄ• jÄ• , kathaá¹ƒ gacchati pattiko ||

1759__._ á¹• 21 ``kathaá¹ƒ candanalittaá¹…go, naccagÄ«tappabodhano.

khurÄ• jinaá¹ƒ pharasuÃ±ca, khÄ• rikÄ• jaÃ±ca hÄ• hiti {hÄ• riti (Se Katthaci) } ||

1760__._ á¹• 21 ``kasmÄ• nÄ• bhiharissanti, kÄ• sÄ• va ajinÄ• ni ca.

pavisantaá¹ƒ brahÄ• raÃ±Ã±aá¹ƒ, kasmÄ• cÄ«raá¹ƒ na bajjhare ||

1761__._ á¹• 21 ``kathaá¹ƒ nu cÄ«raá¹ƒ dhÄ• renti, rÄ• japabbÄ• jitÄ• janÄ• .

kathaá¹ƒ kusamayaá¹ƒ cÄ«raá¹ƒ, maddÄ« paridahissati ||

1762__._ á¹• 21 ``kÄ• siyÄ• ni ca dhÄ• retvÄ• , khomakoá¹-umbarÄ• ni ca.

kusacÄ«rÄ• ni dhÄ• rentÄ«, kathaá¹ƒ maddÄ« karissati ||

1763__._ á¹• 21 ``vayhÄ• hi \Be II 321/ pariyÄ• yitvÄ• , sivikÄ• ya rathena ca.

sÄ• kathajja anujjhaá¹…gÄ«, pathaá¹ƒ gacchati pattikÄ• ||

1764__._ á¹• 21 ``yassÄ• mudutalÄ• hatthÄ• , caraá¹‡Ä• ca sukhedhitÄ• .

sÄ• kathajja anujjhaá¹…gÄ«, pathaá¹ƒ gacchati pattikÄ• ||

1765__._ á¹• 21 ``yassÄ• \Se II 378/ mudutalÄ• pÄ• dÄ• , caraá¹‡Ä• ca sukhedhitÄ• .

pÄ• dukÄ• hi suvaá¹‡á¹‡Ä• hi, pÄ«á¸·amÄ• nÄ• va gacchati.

sÄ• kathajja anujjhaá¹…gÄ«, pathaá¹ƒ gacchati pattikÄ• ||

1766__._ á¹• 21 ``yÄ• ssu itthisahassÄ• naá¹ƒ, purato gacchati mÄ• linÄ«.

sÄ• kathajja anujjhaá¹…gÄ«, vanaá¹ƒ gacchati ekikÄ• ||

1767__._ á¹• 21 ``yÄ• ssu sivÄ• ya sutvÄ• na, muhuá¹ƒ uttasate pure.

sÄ• kathajja anujjhaá¹…gÄ«, vanaá¹ƒ gacchati bhÄ«rukÄ• ||

1768__._ á¹• 21 ``yÄ• ssu indasagottassa, ulÅ«kassa pavassato.

sutvÄ• na nadato bhÄ«tÄ• , vÄ• ruá¹‡Ä«va pavedhati.

sÄ• kathajja anujjhaá¹…gÄ«, vanaá¹ƒ gacchati bhÄ«rukÄ• ||

1769__._ á¹• 21 ``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, suÃ±Ã±aá¹ƒ Ä• gammimaá¹ƒ puraá¹ƒ ||

1770__._ á¹• 21 ``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

kisÄ• paá¹‡á¸• u bhavissÄ• mi, piye putte apassatÄ« ||

1771__._ á¹• 21 ``sakuá¹‡Ä« hataputtÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

tena tena padhÄ• vissaá¹ƒ, piye putte apassatÄ« ||

1772__._ á¹• 21 ``kurarÄ« \Ne II 232/ {kururÄ« (Se Katthaci) } hatachÄ• pÄ• va, suÃ±Ã±aá¹

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, suÃ±Ã±aá¹ƒ Ä• gammimaá¹ƒ puraá¹ƒ ||

1773__._ á¹• 21 ``kurarÄ« hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

kisÄ• paá¹‡á¸• u bhavissÄ• mi, piye putte apassatÄ« ||

1774__._ á¹• 21 ``kurarÄ« \Se II 379/ hatachÄ• pÄ• va, suÃ±Ã±aá¹ƒ disvÄ• kulÄ• vakaá¹ƒ.

tena tena padhÄ• vissaá¹ƒ, piye putte apassatÄ« ||

1775__._ á¹• 21 ``sÄ• \Be II 322/ nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anÅ«dake.

ciraá¹ƒ dukkhena jhÄ• yissaá¹ƒ, suÃ±Ã±aá¹ƒ Ä• gammimaá¹ƒ puraá¹ƒ ||

1776__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anÅ«dake.

kisÄ• paá¹‡á¸• u bhavissÄ• mi, piye putte apassatÄ« ||

1777__._ á¹• 21 ``sÄ• nÅ«na cakkavÄ• kÄ«va, pallalasmiá¹ƒ anÅ«dake.

tena tena padhÄ• vissaá¹ƒ, piye putte apassatÄ« ||

1778__._ á¹• 21 ``evaá¹ƒ me vilapantiyÄ• , rÄ• jÄ• puttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jesi vanaá¹ƒ raá¹-á¹-hÄ• , maÃ±Ã±e hissÄ• mi jÄ«vitaá¹ƒâ€™â€™ ||

1779__._ á¹• 21 ``tassÄ• lÄ• lappitaá¹ƒ sutvÄ• , sabbÄ• antepure bahÅ« {ahu (Se Katthac

bÄ• hÄ• paggayha pakkanduá¹ƒ, sivikaÃ±Ã±Ä• samÄ• gatÄ• ||

1780__._ á¹• 21 ``sÄ• lÄ• va sampamathitÄ• , mÄ• lutena pamadditÄ• .

senti puttÄ• ca dÄ• rÄ• ca, vessantaranivesane ||

1781__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vessantaranivesane ||

1782__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, vessantaranivesane ||

1783__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

atha vessantaro rÄ• jÄ• , dÄ• naá¹ƒ dÄ• tuá¹ƒ upÄ• gami ||

1784__._ á¹• 21 ``vatthÄ• ni \Se II 380/ vatthakÄ• mÄ• naá¹ƒ, soá¹‡á¸• Ä• naá¹ƒ detha vÄ•

bhojanaá¹ƒ bhojanatthÄ«naá¹ƒ, sammadeva pavecchatha ||

1785__._ á¹• 21 ``mÄ• ca kiÃ±ci vanibbake, heá¹-á¹-hayittha idhÄ• gate.

tappetha annapÄ• nena, gacchantu paá¹-ipÅ«jitÄ• ||

1786__._ á¹• 21 ``athettha vattatÄ« saddo, tumulo bheravo mahÄ• .

dÄ• nena taá¹ƒ nÄ«haranti, puna dÄ• naá¹ƒ adÄ• tuvaá¹ƒ {ayaá¹ƒ gÄ• thÄ• Ce Se Ee pott

1787__._ á¹• 21 ``tesu \Ne II 233/ mattÄ• kilantÄ• va, sampatanti vanibbakÄ• .

nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1788__._ á¹• 21 ``acchecchuá¹ƒ \Be II 323/ vata bho rukkhaá¹ƒ, nÄ• nÄ• phaladharaá¹ƒ du

yathÄ• vessantaraá¹ƒ raá¹-á¹-hÄ• , pabbÄ• jenti adÅ«sakaá¹ƒ ||

1789__._ á¹• 21 ``acchecchuá¹ƒ vata bho rukkhaá¹ƒ, sabbakÄ• madadaá¹ƒ dumaá¹ƒ.

yathÄ• vessantaraá¹ƒ raá¹-á¹-hÄ• , pabbÄ• jenti adÅ«sakaá¹ƒ ||

1790__._ á¹• 21 ``acchecchuá¹ƒ vata bho rukkhaá¹ƒ, sabbakÄ• marasÄ• haraá¹ƒ.

yathÄ• vessantaraá¹ƒ raá¹-á¹-hÄ• , pabbÄ• jenti adÅ«sakaá¹ƒ ||

1791__._ á¹• 21 ``ye vuá¸• á¸• hÄ• ye ca daharÄ• , ye ca majjhimaporisÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, nikkhamante mahÄ• rÄ• je.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1792__._ á¹• 21 ``atiyakkhÄ• \Se II 381/ vassavarÄ• , itthÄ• gÄ• rÄ• ca rÄ• jino.

bÄ• hÄ• paggayha pakkanduá¹ƒ, nikkhamante mahÄ• rÄ• je.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1793__._ á¹• 21 ``thiyopi tattha pakkanduá¹ƒ, yÄ• tamhi nagare ahu.

nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

1794__._ á¹• 21 ``ye brÄ• hmaá¹‡Ä• ye ca samaá¹‡Ä• , aÃ±Ã±e vÄ• pi vanibbakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ, adhammo kira bho iti ||

1795__._ á¹• 21 ``yathÄ• vessantaro rÄ• jÄ• , yajamÄ• no sake pure.

sivÄ«naá¹ƒ vacanatthena, samhÄ• raá¹-á¹-hÄ• nirajjati ||

1796__._ á¹• 21 ``satta hatthisate datvÄ• , sabbÄ• laá¹…kÄ• rabhÅ«site.

suvaá¹‡á¹‡akacche mÄ• taá¹…ge, hemakappanavÄ• sase ||

1797__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1798__._ á¹• 21 ``satta assasate datvÄ• , sabbÄ• laá¹…kÄ• rabhÅ«site.

Ä• jÄ• nÄ«yeva jÄ• tiyÄ• , sindhave sÄ«ghavÄ• hane ||

1799__._ á¹• 21 ``Ä• rÅ«á¸·he gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1800__._ á¹• 21 ``satta rathasate datvÄ• , sannaddhe ussitaddhaje.

dÄ«pe athopi veyagghe, sabbÄ• laá¹…kÄ• rabhÅ«site ||

1801__._ á¹• 21 ``Ä• rÅ«á¸·he \Ne II 234/ \Be II 324/ gÄ• maá¹‡Ä«yehi, cÄ• pahatthehi vam

esa \Se II 382/ vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1802__._ á¹• 21 ``satta itthisate datvÄ• , ekamekÄ• rathe á¹-hitÄ• .

sannaddhÄ• nikkharajjÅ«hi, suvaá¹‡á¹‡ehi alaá¹…katÄ• ||

1803__._ á¹• 21 ``pÄ«tÄ• laá¹…kÄ• rÄ• pÄ«tavasanÄ• , pÄ«tÄ• bharaá¹‡avibhÅ«sitÄ• .

aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1804__._ á¹• 21 ``satta dhenusate datvÄ• , sabbÄ• kaá¹ƒsupadhÄ• raá¹‡Ä• {kusumadhÄ•

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1805__._ á¹• 21 ``satta dÄ• sisate datvÄ• , satta dÄ• sasatÄ• ni ca.

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1806__._ á¹• 21 ``hatthÄ« assarathe {asse rathe (Se) } datvÄ• , nÄ• riyo ca alaá¹…katÄ• .

esa vessantaro rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1807__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

mahÄ• dÄ• ne padinnamhi, medanÄ« sampakampatha ||

1808__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

yaá¹ƒ paÃ±jalikato rÄ• jÄ• , samhÄ• raá¹-á¹-hÄ• nirajjati ||

1809__._ á¹• 21 ``athettha vattatÄ« saddo, tumulo bheravo mahÄ• .

dÄ• nena taá¹ƒ nÄ«haranti, puna dÄ• naá¹ƒ adÄ• tuvaá¹ƒ ||

1810__._ á¹• 21 ``tesu \Se II 383/ mattÄ• kilantÄ• va, sampatanti vanibbakÄ• .

nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneâ€™â€™ ||

1811__._ á¹• 21 ``Ä• mantayittha rÄ• jÄ• naá¹ƒ, saÃ±jayaá¹ƒ dhamminaá¹ƒ varaá¹ƒ {dhamm
}.

avaruddhasi maá¹ƒ deva, vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ ||

1812__._ á¹• 21 ``ye hi keci mahÄ• rÄ• ja, bhÅ«tÄ• ye ca bhavissare.

atittÄ• yeva kÄ• mehi, gacchanti yamasÄ• dhanaá¹ƒ ||

1813__._ á¹• 21 ``svÄ• haá¹ƒ \Be II 325/ sake abhissasiá¹ƒ, yajamÄ• no sake pure.

sivÄ«naá¹ƒ vacanatthena, samhÄ• raá¹-á¹-hÄ• nirajjati ||

1814__._ á¹• 21 ``aghaá¹ƒ taá¹ƒ paá¹-isevissaá¹ƒ, vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e.

khaggadÄ«pinisevite, ahaá¹ƒ puÃ±Ã±Ä• ni karomi.

tumhe paá¹…kamhi sÄ«dathaâ€™â€™ ||

1815__._ á¹• 21 ``anujÄ• nÄ• hi \Ne II 235/ maá¹ƒ amma, pabbajjÄ• mama ruccati.

svÄ• haá¹ƒ sake abhissasiá¹ƒ, yajamÄ• no sake pure.

sivÄ«naá¹ƒ vacanatthena, samhÄ• raá¹-á¹-hÄ• nirajjati ||

1816__._ á¹• 21 ``aghaá¹ƒ taá¹ƒ paá¹-isevissaá¹ƒ, vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e.

khaggadÄ«pinisevite, ahaá¹ƒ puÃ±Ã±Ä• ni karomi.

tumhe paá¹…kamhi sÄ«datha {vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ (Katthaci) } ||

1817__._ á¹• 21 ``anujÄ• nÄ• mi taá¹ƒ putta, pabbajjÄ• te samijjhatu.

ayaÃ±ca maddÄ« kalyÄ• á¹‡Ä«, susaÃ±Ã±Ä• tanumajjhimÄ• .

acchataá¹ƒ saha puttehi, kiá¹ƒ araÃ±Ã±e karissatiâ€™â€™ ||

1818__._ á¹• 21 ``nÄ• haá¹ƒ \Se II 384/ akÄ• mÄ• dÄ• simpi, araÃ±Ã±aá¹ƒ netumussahe.

sace icchati anvetu, sace nicchati acchatuâ€™â€™ ||

1819__._ á¹• 21 ``tato suá¹‡haá¹ƒ mahÄ• rÄ• jÄ• , yÄ• cituá¹ƒ paá¹-ipajjatha.

mÄ• candanasamÄ• cÄ• re, rajojallaá¹ƒ adhÄ• rayi ||

1820__._ á¹• 21 ``mÄ• kÄ• siyÄ• ni dhÄ• retvÄ• {kÄ• siyÄ• ni ca dhÄ• retvÄ• (Katthaci) },

dukkho vÄ• so araÃ±Ã±asmiá¹ƒ, mÄ• hi tvaá¹ƒ lakkhaá¹‡e gami ||

1821__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

nÄ• haá¹ƒ taá¹ƒ sukhamiccheyyaá¹ƒ, yaá¹ƒ me vessantaraá¹ƒ vinÄ• â€™â€™ ||

1822__._ á¹• 21 ``tamabravi mahÄ• rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

iá¹…gha maddÄ« nisÄ• meti, vane ye honti dussahÄ• ||

1823__._ á¹• 21 ``bahÅ« kÄ«á¹-Ä• paá¹-aá¹…gÄ• ca, makasÄ• madhumakkhikÄ• .

tepi taá¹ƒ tattha hiá¹ƒseyyuá¹ƒ, taá¹ƒ te dukkhataraá¹ƒ siyÄ• ||

1824__._ á¹• 21 ``apare \Be II 326/ passa santÄ• pe, nadÄ«nupanisevite.

sappÄ• ajagarÄ• nÄ• ma, avisÄ• te mahabbalÄ• ||

1825__._ á¹• 21 ``te manussaá¹ƒ migaá¹ƒ vÄ• pi, api mÄ• sannamÄ• gataá¹ƒ.

parikkhipitvÄ• bhogehi, vasamÄ• nenti attano ||

1826__._ á¹• 21 ``aÃ±Ã±epi kaá¹‡hajaá¹-ino {kaá¹‡hajaá¹-ilÄ• (Katthaci) }, acchÄ• nÄ• ma

na tehi puriso diá¹-á¹-ho, rukkhamÄ• ruyha muccati ||

1827__._ á¹• 21 ``saá¹…ghaá¹-á¹-ayantÄ• siá¹…gÄ• ni, tikkhaggÄ• tippahÄ• rino {tikkhagg

mahiá¹ƒsÄ• vicarantettha, nadiá¹ƒ sotumbaraá¹ƒ pati ||

1828__._ á¹• 21 ``disvÄ• \Se II 385/ \Ne II 236/ migÄ• naá¹ƒ yÅ«thÄ• naá¹ƒ, gavaá¹ƒ saÃ±

dhenuva vacchagiddhÄ• va, kathaá¹ƒ maddi karissasi ||

1829__._ á¹• 21 ``disvÄ• sampatite ghore, dumaggesu plavaá¹…game.

akhettaÃ±Ã±Ä• ya te maddi, bhavissate mahabbhayaá¹ƒ ||

1830__._ á¹• 21 ``yÄ• tvaá¹ƒ sivÄ• ya sutvÄ• na, muhuá¹ƒ uttasayÄ« {uttasase (Ce Se Kat

sÄ• tvaá¹ƒ vaá¹…kamanuppattÄ• , kathaá¹ƒ maddi karissasi ||

1831__._ á¹• 21 ``á¹-hite majjhanhike {majjhantike (Ce Se Ee) } kÄ• le, sannisinnesu pakkhi

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, tattha kiá¹ƒ gantumicchasiâ€™â€™ ||

1832__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

yÄ• ni etÄ• ni akkhÄ• si, vane paá¹-ibhayÄ• ni me.

sabbÄ• ni abhisambhossaá¹ƒ, gacchaÃ±Ã±eva rathesabha ||

1833__._ á¹• 21 ``kÄ• saá¹ƒ kusaá¹ƒ poá¹-akilaá¹ƒ, usiraá¹ƒ muÃ±japabbajaá¹ƒ {muÃ±jaba

urasÄ• panudahissÄ• mi, nassa hessÄ• mi dunnayÄ• ||

1834__._ á¹• 21 ``bahÅ«hi vata cariyÄ• hi, kumÄ• rÄ« vindate patiá¹ƒ.

udarassuparodhena, gohanuveá¹-hanena ca ||

1835__._ á¹• 21 ``aggissa pÄ• ricariyÄ• ya, udakummujjanena ca.

vedhabyaá¹ƒ {vedhabbaá¹ƒ (Ce Ee) } kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1836__._ á¹• 21 ``apissÄ• \Be II 327/ hoti appatto, ucchiá¹-á¹-hamapi bhuÃ±jituá¹ƒ.

yo naá¹ƒ hatthe gahetvÄ• na, akÄ• maá¹ƒ parikaá¸• á¸• hati.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1837__._ á¹• 21 ``kesaggahaá¹‡amukkhepÄ• \Se II 386/, bhÅ«myÄ• ca parisumbhanÄ• .

datvÄ• ca nopakkamati, bahudukkhaá¹ƒ anappakaá¹ƒ.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1838__._ á¹• 21 ``sukacchavÄ« vedhaverÄ• , datvÄ• subhagamÄ• nino.

akÄ• maá¹ƒ parikaá¸• á¸• hanti, ulÅ«kaÃ±Ã±eva vÄ• yasÄ• .

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1839__._ á¹• 21 ``api Ã±Ä• tikule phÄ«te, kaá¹ƒsapajjotane vasaá¹ƒ.

nevÄ• bhivÄ• kyaá¹ƒ na labhe, bhÄ• tÅ«hi sakhinÄ«hipi {sakhikÄ• hi ca (Ce Ee) }.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1840__._ á¹• 21 ``naggÄ• \Ne II 237/ nadÄ« anÅ«dakÄ• , naggaá¹ƒ raá¹-á¹-haá¹ƒ arÄ• jaka

itthÄ«pi vidhavÄ• naggÄ• , yassÄ• pi dasa bhÄ• taro.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1841__._ á¹• 21 ``dhajo rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, dhÅ«mo paÃ±Ã±Ä• á¹‡amaggino.

rÄ• jÄ• rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, bhattÄ• paÃ±Ã±Ä• á¹‡amitthiyÄ• .

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha ||

1842__._ á¹• 21 ``yÄ• daliddÄ« daliddassa, aá¸• á¸• hÄ• aá¸• á¸• hassa kittimaá¹ƒ.

taá¹ƒ ve devÄ• pasaá¹ƒsanti, dukkaraÃ±hi karoti sÄ• ||

1843__._ á¹• 21 ``sÄ• mikaá¹ƒ anubandhissaá¹ƒ, sadÄ• kÄ• sÄ• yavÄ• sinÄ«.

pathabyÄ• pi abhijjantyÄ• {abhejjantyÄ• (Ce Ee) }, vedhabyaá¹ƒ kaá¹-ukitthiyÄ• ||

1844__._ á¹• 21 ``api sÄ• garapariyantaá¹ƒ, bahuvittadharaá¹ƒ mahiá¹ƒ.

nÄ• nÄ• ratanaparipÅ«raá¹ƒ \Se II 387/, nicche vessantaraá¹ƒ vinÄ• ||

1845__._ á¹• 21 ``kathaá¹ƒ nu tÄ• saá¹ƒ hadayaá¹ƒ, sukharÄ• vata itthiyo.

yÄ• sÄ• mike dukkhitamhi, sukhamicchanti attano ||

1846__._ á¹• 21 ``nikkhamante \Be II 328/ mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• ha

tamahaá¹ƒ anubandhissaá¹ƒ, sabbakÄ• madado hi meâ€™â€™ ||

1847__._ á¹• 21 ``tamabravi mahÄ• rÄ• jÄ• , maddiá¹ƒ sabbaá¹…gasobhanaá¹ƒ.

ime te daharÄ• puttÄ• , jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

nikkhippa lakkhaá¹‡e gaccha, mayaá¹ƒ te posayÄ• maseâ€™â€™ {posiyÄ• mase (Ce Ee K

1848__._ á¹• 21 ``tamabravi rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

piyÄ• me puttakÄ• deva, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

tyamhaá¹ƒ tattha ramessanti, araÃ±Ã±e jÄ«vasokinaá¹ƒâ€™â€™ ||

1849__._ á¹• 21 ``tamabravi mahÄ• rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhutvÄ• , suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

rukkhaphalÄ• ni bhuÃ±jantÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1850__._ á¹• 21 ``bhutvÄ• satapale kaá¹ƒse, sovaá¹‡á¹‡e satarÄ• jike.

rukkhapattesu bhuÃ±jantÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1851__._ á¹• 21 ``kÄ• siyÄ• ni ca dhÄ• retvÄ• , khomakoá¹-umbarÄ• ni ca.

kusacÄ«rÄ• ni dhÄ• rentÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1852__._ á¹• 21 ``vayhÄ• hi \Ne II 238/ pariyÄ• yitvÄ• , sivikÄ• ya rathena ca.

pattikÄ• paridhÄ• vantÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1853__._ á¹• 21 ``kÅ«á¹-Ä• gÄ• re \Se II 388/ sayitvÄ• na, nivÄ• te phusitaggaá¸·e.

sayantÄ• rukkhamÅ«lasmiá¹ƒ, kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1854__._ á¹• 21 ``pallaá¹…kesu sayitvÄ• na, gonake cittasanthate.

sayantÄ• tiá¹‡asanthÄ• re, kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1855__._ á¹• 21 ``gandhakena vilimpitvÄ• , agarucandanena ca.

rajojallÄ• ni dhÄ• rentÄ• , kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

1856__._ á¹• 21 ``cÄ• maramorahatthehi, bÄ«jitaá¹…gÄ• sukhedhitÄ• {sukhe á¹-hitÄ• (Se

phuá¹-á¹-hÄ• á¸• aá¹ƒsehi makasehi, kathaá¹ƒ kÄ• hanti dÄ• rakÄ• â€™â€™ ||

1857__._ á¹• 21 ``tamabravi \Be II 329/ rÄ• japuttÄ«, maddÄ« sabbaá¹…gasobhanÄ• .

mÄ• deva paridevesi, mÄ• ca tvaá¹ƒ vimano ahu.

yathÄ• mayaá¹ƒ bhavissÄ• ma, tathÄ• hessanti dÄ• rakÄ• ||

1858__._ á¹• 21 ``idaá¹ƒ vatvÄ• na pakkÄ• mi, maddÄ« sabbaá¹…gasobhanÄ• .

sivimaggena anvesi, putte Ä• dÄ• ya lakkhaá¹‡Ä• â€™â€™ ||

1859__._ á¹• 21 tato vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

pitu mÄ• tu ca vanditvÄ• , katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ ||

1860__._ á¹• 21 catuvÄ• hiá¹ƒ rathaá¹ƒ yuttaá¹ƒ, sÄ«ghamÄ• ruyha sandanaá¹ƒ.

Ä• dÄ• ya puttadÄ• raÃ±ca, vaá¹…kaá¹ƒ pÄ• yÄ• si pabbataá¹ƒ ||

1861__._ á¹• 21 tato vessantaro rÄ• jÄ• , yenÄ• si bahuko jano.

``Ä• manta kho taá¹ƒ gacchÄ• ma, arogÄ• hontu Ã±Ä• tayoâ€™â€™ ||

1862__._ á¹• 21 ``iá¹…gha \Se II 389/ maddi nisÄ• mehi, rammarÅ«paá¹ƒva dissati.

Ä• vÄ• saá¹ƒ siviseá¹-á¹-hassa, pettikaá¹ƒ bhavanaá¹ƒ mamaâ€™â€™ ||

1863__._ á¹• 21 ``taá¹ƒ brÄ• hmaá¹‡Ä• anvagamuá¹ƒ, te naá¹ƒ asse ayÄ• cisuá¹ƒ.

yÄ• cito paá¹-ipÄ• desi, catunnaá¹ƒ caturo hayeâ€™â€™ â€™ ||

1864__._ á¹• 21 ``iá¹…gha maddi nisÄ• mehi, cittarÅ«paá¹ƒva dissati.

migarohiccavaá¹‡á¹‡ena, dakkhiá¹‡assÄ• vahanti maá¹ƒâ€™â€™ ||

1865__._ á¹• 21 ``athettha paÃ±camo Ä• gÄ• , so taá¹ƒ rathamayÄ• catha.

tassa taá¹ƒ yÄ• citodÄ• si, na cassupahato mano ||

1866__._ á¹• 21 ``tato \Ne II 239/ vessantaro rÄ• jÄ• , oropetvÄ• {otÄ• retvÄ• (Katthaci) } s

assÄ• sayi assarathaá¹ƒ, brÄ• hmaá¹‡assa dhanesinoâ€™â€™ ||

1867__._ á¹• 21 ``tvaá¹ƒ maddi kaá¹‡haá¹ƒ gaá¹‡hÄ• hi, lahu esÄ• kaniá¹-á¹-hikÄ• .

ahaá¹ƒ jÄ• liá¹ƒ gahessÄ• mi, garuko bhÄ• tiko hi soâ€™â€™ ||

1868__._ á¹• 21 ``rÄ• jÄ• kumÄ• ramÄ• dÄ• ya, rÄ• japuttÄ« ca dÄ• rikaá¹ƒ.

sammodamÄ• nÄ• pakkÄ• muá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ piyaá¹ƒvadÄ• â€™â€™ ||

dÄ• nakaá¹‡á¸• aá¹ƒ nÄ• ma.

vanapavesanaá¹ƒ

1869__._ á¹• 21 ``yadi \Be II 330/ keci manujÄ• enti, anumagge paá¹-ipathe.

maggaá¹ƒ te paá¹-ipucchÄ• ma, kuhiá¹ƒ vaá¹…katapabbato ||

1870__._ á¹• 21 ``te tattha amhe passitvÄ• , kalunaá¹ƒ paridevayuá¹ƒ.

dukkhaá¹ƒ \Se II 390/ te paá¹-ivedenti, dÅ«re vaá¹…katapabbatoâ€™â€™ ||

1871__._ á¹• 21 ``yadi passanti pavane, dÄ• rakÄ• phaline {phalite (Ce Se Ee) } dume.

tesaá¹ƒ phalÄ• naá¹ƒ hetumhi, uparodanti dÄ• rakÄ• ||

1872__._ á¹• 21 ``rodante dÄ• rake disvÄ• , ubbiddhÄ• {ubbiggÄ• (Ce Se Ee) } vipulÄ• du

sayamevonamitvÄ• na, upagacchanti dÄ• rake ||

1873__._ á¹• 21 ``idaá¹ƒ accherakaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

sÄ• dhukÄ• raá¹ƒ pavattesi, maddÄ« sabbaá¹…gasobhanÄ• ||

1874__._ á¹• 21 ``accheraá¹ƒ vata lokasmiá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

vessantarassa tejena, sayamevonatÄ• dumÄ• â€™â€™ ||

1875__._ á¹• 21 ``saá¹…khipiá¹ƒsu pathaá¹ƒ yakkhÄ• , anukampÄ• ya dÄ• rake.

nikkhantadivaseneva, cetaraá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒâ€™â€™ ||

1876__._ á¹• 21 ``te gantvÄ• dÄ«ghamaddhÄ• naá¹ƒ, cetaraá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒ.

iddhaá¹ƒ phÄ«taá¹ƒ janapadaá¹ƒ, bahumaá¹ƒsasurodanaá¹ƒâ€™â€™ ||

1877__._ á¹• 21 ``cetiyo parivÄ• riá¹ƒsu, disvÄ• lakkhaá¹‡amÄ• gataá¹ƒ.

sukhumÄ• lÄ« vata ayyÄ• , pattikÄ• paridhÄ• vati ||

1878__._ á¹• 21 ``vayhÄ• hi \Ne II 240/ pariyÄ• yitvÄ• , sivikÄ• ya rathena ca.

sÄ• jja maddÄ« araÃ±Ã±asmiá¹ƒ, pattikÄ• paridhÄ• vatiâ€™â€™ ||

1879__._ á¹• 21 ``taá¹ƒ disvÄ• cetapÄ• mokkhÄ• , rodamÄ• nÄ• upÄ• gamuá¹ƒ.

kacci nu deva kusalaá¹ƒ, kacci deva anÄ• mayaá¹ƒ.

kacci \Se II 391/ pitÄ• arogo te, sivÄ«naÃ±ca anÄ• mayaá¹ƒ ||

1880__._ á¹• 21 ``ko te balaá¹ƒ mahÄ• rÄ• ja, ko nu te rathamaá¹‡á¸• alaá¹ƒ.

anassako arathako, dÄ«ghamaddhÄ• namÄ• gato.

kaccÄ• mittehi pakato, anuppattosimaá¹ƒ disaá¹ƒâ€™â€™ ||

1881__._ á¹• 21 ``kusalaÃ±ceva \Be II 331/ me samma, atho samma anÄ• mayaá¹ƒ.

atho pitÄ• arogo me, sivÄ«naÃ±ca anÄ• mayaá¹ƒ ||

1882__._ á¹• 21 ``ahaÃ±hi kuÃ±jaraá¹ƒ dajjaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒ.

khettaÃ±Ã±uá¹ƒ sabbayuddhÄ• naá¹ƒ, sabbasetaá¹ƒ gajuttamaá¹ƒ ||

1883__._ á¹• 21 ``paá¹‡á¸• ukambalasaÃ±channaá¹ƒ, pabhinnaá¹ƒ sattumaddanaá¹ƒ.

dantiá¹ƒ savÄ• á¸·abÄ«janiá¹ƒ, setaá¹ƒ kelÄ• sasÄ• disaá¹ƒ ||

1884__._ á¹• 21 ``sasetacchattaá¹ƒ saupÄ• dheyyaá¹ƒ, sÄ• thappanaá¹ƒ sahatthipaá¹ƒ.

aggayÄ• naá¹ƒ rÄ• javÄ• hiá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• sahaá¹ƒ ||

1885__._ á¹• 21 ``tasmiá¹ƒ me sivayo kuddhÄ• , pitÄ• cupahatomano.

avaruddhasi maá¹ƒ rÄ• jÄ• , vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ.

okÄ• saá¹ƒ sammÄ• jÄ• nÄ• tha, vane yattha vasÄ• maseâ€™â€™ ||

1886__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

issarosi anuppatto, yaá¹ƒ idhatthi pavedaya ||

1887__._ á¹• 21 ``sÄ• kaá¹ƒ bhisaá¹ƒ madhuá¹ƒ maá¹ƒsaá¹ƒ, suddhaá¹ƒ sÄ• linamodanaá¹

paribhuÃ±ja mahÄ• rÄ• ja, pÄ• huno nosi Ä• gatoâ€™â€™ ||

1888__._ á¹• 21 ``paá¹-iggahitaá¹ƒ \Se II 392/ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹

avaruddhasi maá¹ƒ rÄ• jÄ• , vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ.

okÄ• saá¹ƒ sammÄ• jÄ• nÄ• tha, vane yattha vasÄ• maseâ€™â€™ ||

1889__._ á¹• 21 ``idheva tÄ• va acchassu, cetaraá¹-á¹-he rathesabha.

yÄ• va cetÄ• gamissanti, raÃ±Ã±o santika yÄ• cituá¹ƒ ||

1890__._ á¹• 21 ``nijjhÄ• petuá¹ƒ \Ne II 241/ mahÄ• rÄ• jaá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• â

taá¹ƒ taá¹ƒ cetÄ• purakkhatvÄ• , patÄ«tÄ• laddhapaccayÄ• .

parivÄ• retvÄ• na gacchanti, evaá¹ƒ jÄ• nÄ• hi khattiyaâ€™â€™ ||

1891__._ á¹• 21 ``mÄ• vo ruccittha gamanaá¹ƒ, raÃ±Ã±o santika yÄ• cituá¹ƒ.

nijjhÄ• petuá¹ƒ mahÄ• rÄ• jaá¹ƒ, rÄ• jÄ• pi tattha nissaro ||

1892__._ á¹• 21 ``accuggatÄ• hi sivayo, balaggÄ• negamÄ• ca ye.

te vidhaá¹ƒsetumicchanti, rÄ• jÄ• naá¹ƒ mama kÄ• raá¹‡Ä• â€™â€™ ||

1893__._ á¹• 21 ``sace \Be II 332/ esÄ• pavattettha, raá¹-á¹-hasmiá¹ƒ raá¹-á¹-havaá¸• á¸• h

idheva rajjaá¹ƒ kÄ• rehi, cetehi parivÄ• rito ||

1894__._ á¹• 21 ``iddhaá¹ƒ phÄ«taÃ±cidaá¹ƒ raá¹-á¹-haá¹ƒ, iddho janapado mahÄ• .

matiá¹ƒ karohi tvaá¹ƒ deva, rajjassa manusÄ• situá¹ƒâ€™â€™ ||

1895__._ á¹• 21 ``na me chando mati atthi, rajjassa anusÄ• situá¹ƒ.

pabbÄ• jitassa raá¹-á¹-hasmÄ• , cetaputtÄ• suá¹‡Ä• tha me ||

1896__._ á¹• 21 ``atuá¹-á¹-hÄ• sivayo Ä• suá¹ƒ, balaggÄ• negamÄ• ca ye.

pabbÄ• jitassa raá¹-á¹-hasmÄ• , cetÄ• rajjebhisecayuá¹ƒ ||

1897__._ á¹• 21 ``asammodiyampi \Se II 393/ vo assa, accantaá¹ƒ mama kÄ• raá¹‡Ä• .

sivÄ«hi bhaá¹‡á¸• anaÃ±cÄ• pi, viggaho me na ruccati ||

1898__._ á¹• 21 ``athassa bhaá¹‡á¸• anaá¹ƒ ghoraá¹ƒ, sampahÄ• ro anappako.

ekassa kÄ• raá¹‡Ä• mayhaá¹ƒ, hiá¹ƒseyya bahuko jano ||

1899__._ á¹• 21 ``paá¹-iggahitaá¹ƒ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹ƒ.

avaruddhasi maá¹ƒ rÄ• jÄ• , vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ.

okÄ• saá¹ƒ sammÄ• jÄ• nÄ• tha, vane yattha vasÄ• maseâ€™â€™ ||

1900__._ á¹• 21 ``taggha te mayamakkhÄ• ma, yathÄ• pi kusalÄ• tathÄ• .

rÄ• jisÄ« yattha sammanti, Ä• hutaggÄ« samÄ• hitÄ• ||

1901__._ á¹• 21 ``esa selo mahÄ• rÄ• ja, pabbato gandhamÄ• dano.

yattha tvaá¹ƒ saha puttehi, saha bhariyÄ• ya cacchasi ||

1902__._ á¹• 21 ``taá¹ƒ cetÄ• anusÄ• siá¹ƒsu, assunettÄ• rudaá¹ƒmukhÄ• .

ito gaccha mahÄ• rÄ• ja, ujuá¹ƒ yenuttarÄ• mukho ||

1903__._ á¹• 21 ``atha dakkhisi bhaddante, vepullaá¹ƒ nÄ• ma pabbataá¹ƒ.

nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

1904__._ á¹• 21 ``tamatikkamma \Ne II 242/ bhaddante, atha dakkhisi Ä• pagaá¹ƒ.

nadiá¹ƒ ketumatiá¹ƒ nÄ• ma, gambhÄ«raá¹ƒ girigabbharaá¹ƒ ||

1905__._ á¹• 21 ``puthulomamacchÄ• kiá¹‡á¹‡aá¹ƒ, supatitthaá¹ƒ mahodakaá¹ƒ.

tattha nhatvÄ• pivitvÄ• ca, assÄ• setvÄ• saputtake ||

1906__._ á¹• 21 ``atha \Be II 333/ dakkhisi bhaddante, nigrodhaá¹ƒ madhupipphalaá¹ƒ.

rammake \Se II 394/ sikhare jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

1907__._ á¹• 21 ``atha dakkhisi bhaddante, nÄ• á¸·ikaá¹ƒ nÄ• ma pabbataá¹ƒ.

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, selaá¹ƒ kimpurisÄ• yutaá¹ƒ ||

1908__._ á¹• 21 ``tassa uttarapubbena, mucalindo nÄ• ma so saro.

puá¹‡á¸• arÄ«kehi saÃ±channo, setasogandhikehi ca ||

1909__._ á¹• 21 ``so vanaá¹ƒ meghasaá¹…kÄ• saá¹ƒ, dhuvaá¹ƒ haritasaddalaá¹ƒ.

sÄ«hovÄ• misapekkhÄ«va vanasaá¹‡á¸• aá¹ƒ vigÄ• haya.

puppharukkhehi saÃ±channaá¹ƒ, phalarukkhehi cÅ«bhayaá¹ƒ ||

1910__._ á¹• 21 ``tattha bindussarÄ• vaggÅ«, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

kÅ«jantamupakÅ«janti, utusaá¹ƒpupphite dume ||

1911__._ á¹• 21 ``gantvÄ• girividuggÄ• naá¹ƒ, nadÄ«naá¹ƒ pabhavÄ• ni ca.

so addasa {dakkhasi (Ce Ee) } pokkharaá¹‡iá¹ƒ, karaÃ±jakakudhÄ• yutaá¹ƒ ||

1912__._ á¹• 21 ``puthulomamacchÄ• kiá¹‡á¹‡aá¹ƒ, supatitthaá¹ƒ mahodakaá¹ƒ.

samaÃ±ca caturaá¹ƒsaÃ±ca, sÄ• duá¹ƒ appaá¹-igandhiyaá¹ƒ ||

1913__._ á¹• 21 ``tassÄ• uttarapubbena, paá¹‡á¹‡asÄ• laá¹ƒ amÄ• paya.

paá¹‡á¹‡asÄ• laá¹ƒ amÄ• petvÄ• , uÃ±chÄ• cariyÄ• ya Ä«hathaâ€™â€™ ||

vanapavesanaá¹ƒ nÄ• ma.

jÅ«jakapabbaá¹ƒ

1914__._ á¹• 21 ``ahu vÄ• sÄ« kaliá¹…gesu, jÅ«jako nÄ• ma brÄ• hmaá¹‡o.

tassÄ• si daharÄ• bhariyÄ• , nÄ• menÄ• mittatÄ• panÄ• ||

1915__._ á¹• 21 ``tÄ• naá¹ƒ tattha gatÄ• vocuá¹ƒ, nadiá¹ƒ udakahÄ• riyÄ• .

thiyo \Se II 395/ naá¹ƒ paribhÄ• siá¹ƒsu, samÄ• gantvÄ• kutÅ«halÄ• ||

1916__._ á¹• 21 ``amittÄ• \Ne II 243/ nÅ«na te mÄ• tÄ• , amitto nÅ«na te pitÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1917__._ á¹• 21 ``ahitaá¹ƒ \Be II 334/ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1918__._ á¹• 21 ``amittÄ• vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1919__._ á¹• 21 ``dukkaá¹-aá¹ƒ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1920__._ á¹• 21 ``pÄ• pakaá¹ƒ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1921__._ á¹• 21 ``amanÄ• paá¹ƒ vata te Ã±Ä• tÄ«, mantayiá¹ƒsu rahogatÄ• .

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1922__._ á¹• 21 ``amanÄ• pavÄ• saá¹ƒ vasi, jiá¹‡á¹‡ena patinÄ• saha {evaá¹ƒ dahariyÄ•

yÄ• tvaá¹ƒ vasasi jiá¹‡á¹‡assa, mataá¹ƒ te jÄ«vitÄ• varaá¹ƒ ||

1923__._ á¹• 21 ``na hi nÅ«na tuyhaá¹ƒ kalyÄ• á¹‡i, pitÄ• mÄ• tÄ• ca sobhane.

aÃ±Ã±aá¹ƒ bhattÄ• raá¹ƒ vindiá¹ƒsu, ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu.

evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1924__._ á¹• 21 ``duyiá¹-á¹-haá¹ƒ te navamiyaá¹ƒ, akataá¹ƒ aggihuttakaá¹ƒ.

ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

1925__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e nÅ«na, brÄ• hmaá¹‡acariyaparÄ• yaá¹‡e.

sÄ• \Se II 396/ tvaá¹ƒ loke abhisapi, sÄ«lavante bahussute.

yÄ• tvaá¹ƒ vasasi jiá¹‡á¹‡assa, evaá¹ƒ dahariyÄ• satÄ« ||

1926__._ á¹• 21 ``na dukkhaá¹ƒ ahinÄ• daá¹-á¹-haá¹ƒ, na dukkhaá¹ƒ sattiyÄ• hataá¹ƒ.

taÃ±ca dukkhaÃ±ca tibbaÃ±ca, yaá¹ƒ passe jiá¹‡á¹‡akaá¹ƒ patiá¹ƒ ||

1927__._ á¹• 21 ``natthi khiá¸• á¸• Ä• natthi rati, jiá¹‡á¹‡ena patinÄ• saha.

natthi allÄ• pasallÄ• po, jagghitumpi {jagghitampi (Ce Ee) } na sobhati ||

1928__._ á¹• 21 ``yadÄ• ca daharo daharÄ• , mantayanti {mantayiá¹ƒsu (Se Katthaci) } rah

sabbesaá¹ƒ sokÄ• nassanti, ye keci hadayassitÄ• ||

1929__._ á¹• 21 ``daharÄ• \Be II 335/ tvaá¹ƒ rÅ«pavatÄ«, purisÄ• naá¹ƒbhipatthitÄ• .

gaccha Ã±Ä• tikule accha, kiá¹ƒ jiá¹‡á¹‡o ramayissatiâ€™â€™ ||

1930__._ á¹• 21 ``na \Ne II 244/ te brÄ• hmaá¹‡a gacchÄ• mi, nadiá¹ƒ udakahÄ• riyÄ• .

thiyo maá¹ƒ paribhÄ• santi, tayÄ• jiá¹‡á¹‡ena brÄ• hmaá¹‡aâ€™â€™ ||

1931__._ á¹• 21 ``mÄ• me tvaá¹ƒ akarÄ• kammaá¹ƒ, mÄ• me udakamÄ• hari.

ahaá¹ƒ udakamÄ• hissaá¹ƒ, mÄ• bhoti kupitÄ• ahuâ€™â€™ ||

1932__._ á¹• 21 ``nÄ• haá¹ƒ tamhi kule jÄ• tÄ• , yaá¹ƒ tvaá¹ƒ udakamÄ• hare.

evaá¹ƒ brÄ• hmaá¹‡a jÄ• nÄ• hi, na te vacchÄ• mahaá¹ƒ ghare ||

1933__._ á¹• 21 ``sace me dÄ• saá¹ƒ dÄ• siá¹ƒ vÄ• , nÄ• nayissasi brÄ• hmaá¹‡a.

evaá¹ƒ brÄ• hmaá¹‡a jÄ• nÄ• hi, na te vacchÄ• mi santikeâ€™â€™ ||

1934__._ á¹• 21 ``natthi me sippaá¹-hÄ• naá¹ƒ vÄ• , dhanaá¹ƒ dhaÃ±Ã±aÃ±ca brÄ• hmaá¹‡

kutohaá¹ƒ \Se II 397/ dÄ• saá¹ƒ dÄ• siá¹ƒ vÄ• , Ä• nayissÄ• mi bhotiyÄ• .

ahaá¹ƒ bhotiá¹ƒ upaá¹-á¹-hissaá¹ƒ, mÄ• bhoti kupitÄ• ahuâ€™â€™ ||

1935__._ á¹• 21 ``ehi te ahamakkhissaá¹ƒ, yathÄ• me vacanaá¹ƒ sutaá¹ƒ.

esa vessantaro rÄ• jÄ• , vaá¹…ke vasati pabbate ||

1936__._ á¹• 21 ``taá¹ƒ tvaá¹ƒ gantvÄ• na yÄ• cassu, dÄ• saá¹ƒ dÄ• siÃ±ca brÄ• hmaá¹‡a.

so te dassati yÄ• cito, dÄ• saá¹ƒ dÄ• siÃ±ca khattiyoâ€™â€™ ||

1937__._ á¹• 21 ``jiá¹‡á¹‡ohamasmi dubbalo {abalo (Ce Ee Katthaci) }, dÄ«gho caddhÄ• s

mÄ• bhoti paá¹-idevesi, mÄ• ca tvaá¹ƒ {mÄ• bhoti (Se Katthaci) } vimanÄ• ahu.

ahaá¹ƒ bhotiá¹ƒ upaá¹-á¹-hissaá¹ƒ, mÄ• bhoti kupitÄ• ahuâ€™â€™ ||

1938__._ á¹• 21 ``yathÄ• agantvÄ• saá¹…gÄ• maá¹ƒ, ayuddhova parÄ• jito.

evameva tuvaá¹ƒ brahme, agantvÄ• va parÄ• jito ||

1939__._ á¹• 21 ``sace me dÄ• saá¹ƒ dÄ• siá¹ƒ vÄ• , nÄ• nayissasi brÄ• hmaá¹‡a.

evaá¹ƒ brÄ• hmaá¹‡a jÄ• nÄ• hi, na te vacchÄ• mahaá¹ƒ ghare.

amanÄ• paá¹ƒ te karissÄ• mi, taá¹ƒ te dukkhaá¹ƒ bhavissati ||

1940__._ á¹• 21 ``nakkhatte utupubbesu, yadÄ• maá¹ƒ dakkhisilaá¹…kataá¹ƒ.

aÃ±Ã±ehi saddhiá¹ƒ ramamÄ• naá¹ƒ, taá¹ƒ te dukkhaá¹ƒ bhavissati ||

1941__._ á¹• 21 ``adassanena \Be II 336/ mayhaá¹ƒ te, jiá¹‡á¹‡assa paridevato.

bhiyyo vaá¹…kÄ• ca palitÄ• , bahÅ« hessanti brÄ• hmaá¹‡aâ€™â€™ ||

1942__._ á¹• 21 ``tato so brÄ• hmaá¹‡o bhÄ«to, brÄ• hmaá¹‡iyÄ• vasÄ• nugo.

aá¹-á¹-ito kÄ• marÄ• gena, brÄ• hmaá¹‡iá¹ƒ etadabraviâ€™â€™ ||

1943__._ á¹• 21 ``pÄ• theyyaá¹ƒ \Se II 398/ \Ne II 245/ me karohi tvaá¹ƒ, saá¹ƒkulyÄ• sagu
saá¹…guá¸·Ä• ni ca (Se), aá¹…guá¸·Ä• sakalÄ• ni ca (Katthaci) }.

madhupiá¹‡á¸• ikÄ• ca sukatÄ• yo, sattubhattaÃ±ca brÄ• hmaá¹‡i ||

1944__._ á¹• 21 ``Ä• nayissaá¹ƒ methunake, ubho dÄ• sakumÄ• rake.

te taá¹ƒ paricarissanti, rattindivamatanditÄ• â€™â€™ ||

1945__._ á¹• 21 ``idaá¹ƒ vatvÄ• brahmabandhu, paá¹-imuÃ±ci upÄ• hanÄ• .

tato so mantayitvÄ• na, bhariyaá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ ||

1946__._ á¹• 21 ``pakkÄ• mi so ruá¹‡á¹‡amukho, brÄ• hmaá¹‡o sahitabbato.

sivÄ«naá¹ƒ nagaraá¹ƒ phÄ«taá¹ƒ, dÄ• sapariyesanaá¹ƒ caraá¹ƒâ€™â€™ ||

1947__._ á¹• 21 ``so tattha gantvÄ• avaca {avacÄ• si (Se Katthaci) }, ye tatthÄ• suá¹ƒ sam

kuhiá¹ƒ vessantaro rÄ• jÄ• , kattha passemu khattiyaá¹ƒâ€™â€™ ||

1948__._ á¹• 21 ``te janÄ• taá¹ƒ avaciá¹ƒsu, ye tatthÄ• suá¹ƒ samÄ• gatÄ• .

tumhehi brahme pakato, atidÄ• nena khattiyo.

pabbÄ• jito sakÄ• raá¹-á¹-hÄ• , vaá¹…ke vasati pabbate ||

1949__._ á¹• 21 ``tumhehi brahme pakato, atidÄ• nena khattiyo.

Ä• dÄ• ya puttadÄ• raÃ±ca, vaá¹…ke vasati pabbateâ€™â€™ ||

1950__._ á¹• 21 ``so codito brÄ• hmaá¹‡iyÄ• , brÄ• hmaá¹‡o kÄ• magiddhimÄ• .

aghaá¹ƒ taá¹ƒ paá¹-isevittha, vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e.

khaggadÄ«pinisevite ||

1951__._ á¹• 21 ``Ä• dÄ• ya beá¸·uvaá¹ƒ daá¹‡á¸• aá¹ƒ, aggihuttaá¹ƒ kamaá¹‡á¸• aluá¹ƒ.

so pÄ• visi brahÄ• raÃ±Ã±aá¹ƒ, yattha assosi kÄ• madaá¹ƒ ||

1952__._ á¹• 21 ``taá¹ƒ \Se II 399/ paviá¹-á¹-haá¹ƒ brahÄ• raÃ±Ã±aá¹ƒ, kokÄ• naá¹ƒ parivÄ

vikkandi so vippanaá¹-á¹-ho, dÅ«re panthÄ• apakkami ||

1953__._ á¹• 21 ``tato \Be II 337/ so brÄ• hmaá¹‡o gantvÄ• , bhogaluddho asaÃ±Ã±ato.

vaá¹…kassorohaá¹‡e naá¹-á¹-he, imÄ• gÄ• thÄ• abhÄ• sathaâ€™â€™ ||

1954__._ á¹• 21 ``ko rÄ• japuttaá¹ƒ nisabhaá¹ƒ, jayantamaparÄ• jitaá¹ƒ.

bhaye khemassa dÄ• tÄ• raá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1955__._ á¹• 21 ``yo yÄ• cataá¹ƒ patiá¹-á¹-hÄ• si, bhÅ«tÄ• naá¹ƒ dharaá¹‡Ä«riva.

dharaá¹‡Å«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1956__._ á¹• 21 ``yo yÄ• cataá¹ƒ gatÄ« Ä• si, savantÄ«naá¹ƒva sÄ• garo.

sÄ• garÅ«pamaá¹ƒ {udadhÅ«pamaá¹ƒ (Ce Se Ee), tathÅ«pamaá¹ƒ (Katthaci) } mahÄ• rÄ• j
vidÅ« ||

1957__._ á¹• 21 ``kalyÄ• á¹‡atitthaá¹ƒ \Ne II 246/ sucimaá¹ƒ, sÄ«tÅ«dakaá¹ƒ manoramaá¹ƒ

puá¹‡á¸• arÄ«kehi saÃ±channaá¹ƒ, yuttaá¹ƒ kiÃ±jakkhareá¹‡unÄ• .

rahadÅ«pamaá¹ƒ {sarÅ«pamaá¹ƒ (Katthaci) } mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ«

1958__._ á¹• 21 ``assatthaá¹ƒva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1959__._ á¹• 21 ``nigrodhaá¹ƒva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1960__._ á¹• 21 ``ambaá¹ƒ iva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ \Se II 400/ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1961__._ á¹• 21 ``sÄ• laá¹ƒ iva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1962__._ á¹• 21 ``dumaá¹ƒ iva pathe jÄ• taá¹ƒ, sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ.

santÄ• naá¹ƒ visametÄ• raá¹ƒ, kilantÄ• naá¹ƒ paá¹-iggahaá¹ƒ.

tathÅ«pamaá¹ƒ mahÄ• rÄ• jaá¹ƒ, ko me vessantaraá¹ƒ vidÅ« ||

1963__._ á¹• 21 ``evaÃ±ca \Be II 338/ me vilapato, paviá¹-á¹-hassa brahÄ• vane.

ahaá¹ƒ jÄ• nanti yo vajjÄ• , nandiá¹ƒ so janaye mama ||

1964__._ á¹• 21 ``evaÃ±ca me vilapato, paviá¹-á¹-hassa brahÄ• vane.

ahaá¹ƒ jÄ• nanti yo vajjÄ• , tÄ• ya so ekavÄ• cÄ• ya.

pasave puÃ±Ã±aá¹ƒ anappakaá¹ƒâ€™â€™ ||

1965__._ á¹• 21 ``tassa ceto paá¹-issosi, araÃ±Ã±e luddako caraá¹ƒ.

tumhehi brahme pakato, atidÄ• nena khattiyo.

pabbÄ• jito sakÄ• raá¹-á¹-hÄ• , vaá¹…ke vasati pabbate ||

1966__._ á¹• 21 ``tumhehi brahme pakato, atidÄ• nena khattiyo.

Ä• dÄ• ya \Se II 401/ puttadÄ• raÃ±ca, vaá¹…ke vasati pabbate ||

1967__._ á¹• 21 ``akiccakÄ• rÄ« dummedho, raá¹-á¹-hÄ• pavanamÄ• gato.

rÄ• japuttaá¹ƒ gavesanto, bako macchamivodake ||

1968__._ á¹• 21 ``tassa \Ne II 247/ tyÄ• haá¹ƒ na dassÄ• mi, jÄ«vitaá¹ƒ idha brÄ• hmaá¹‡a.

ayaÃ±hi te mayÄ• nunno {mayÄ• â€™ ruá¸·ho (Katthaci) }, saro pissati lohitaá¹ƒ ||

1969__._ á¹• 21 ``siro te vajjhayitvÄ• na, hadayaá¹ƒ chetvÄ• sabandhanaá¹ƒ.

panthasakuá¹‡aá¹ƒ {bandhasakuá¹‡aá¹ƒ (Katthaci) } yajissÄ• mi, tuyhaá¹ƒ maá¹ƒsena brÄ•

1970__._ á¹• 21 ``tuyhaá¹ƒ maá¹ƒsena medena, matthakena ca brÄ• hmaá¹‡a.

Ä• hutiá¹ƒ paggahessÄ• mi, chetvÄ• na hadayaá¹ƒ tava ||

1971__._ á¹• 21 ``taá¹ƒ me suyiá¹-á¹-haá¹ƒ suhutaá¹ƒ, tuyhaá¹ƒ maá¹ƒsena brÄ• hmaá¹‡a.

na ca tvaá¹ƒ rÄ• japuttassa, bhariyaá¹ƒ putte ca nessasiâ€™â€™ ||

1972__._ á¹• 21 ``avajjho brÄ• hmaá¹‡o dÅ«to, cetaputta suá¹‡ohi me.

tasmÄ• hi dÅ«taá¹ƒ na hanti, esa dhammo sanantano ||

1973__._ á¹• 21 ``nijjhattÄ• sivayo sabbe, pitÄ• naá¹ƒ daá¹-á¹-humicchati.

mÄ• tÄ• ca dubbalÄ• tassa, acirÄ• cakkhÅ«ni jÄ«yare ||

1974__._ á¹• 21 ``tesÄ• haá¹ƒ pahito dÅ«to, cetaputta suá¹‡ohi me.

rÄ• japuttaá¹ƒ nayissÄ• mi, yadi jÄ• nÄ• si saá¹ƒsa me ||

``piyassa me piyo dÅ«to, puá¹‡á¹‡apattaá¹ƒ dadÄ• mi teâ€™â€™.

1975__._ á¹• 21 ``imaÃ±ca \Be II 339/ madhuno tumbaá¹ƒ, migasatthiÃ±ca brÄ• hmaá¹‡a.

taÃ±ca \Se II 402/ te desamakkhissaá¹ƒ, yattha sammati kÄ• madoâ€™â€™ ||

jÅ«jakapabbaá¹ƒ nÄ• ma.

cÅ«á¸·avanavaá¹‡á¹‡anÄ•

1976__._ á¹• 21 ``esa selo mahÄ• brahme, pabbato gandhamÄ• dano.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

1977__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca {Ä• saá¹-aÃ±ca (Ka

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

1978__._ á¹• 21 ``ete nÄ«lÄ• padissanti, nÄ• nÄ• phaladharÄ• dumÄ• .

uggatÄ• abbhakÅ«á¹-Ä• va, nÄ«lÄ• aÃ±janapabbatÄ• ||

1979__._ á¹• 21 ``dhavassakaá¹‡á¹‡Ä• khadirÄ• , sÄ• lÄ• phandanamÄ• luvÄ• .

sampavedhanti vÄ• tena, sakiá¹ƒ pÄ«tÄ• va mÄ• á¹‡avÄ• ||

1980__._ á¹• 21 ``upari \Ne II 248/ dumapariyÄ• yesu, saá¹…gÄ«tiyova suyyare.

najjuhÄ• kokilasaá¹…ghÄ• {kokilÄ• siá¹…ghÄ• (Katthaci) }, sampatanti dumÄ• dumaá¹ƒ

1981__._ á¹• 21 ``avhayanteva gacchantaá¹ƒ, sÄ• khÄ• pattasamÄ«ritÄ• .

ramayanteva Ä• gantaá¹ƒ, modayanti nivÄ• sinaá¹ƒ.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

1982__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

1983__._ á¹• 21 ``ambÄ• kapitthÄ• panasÄ• , sÄ• lÄ• jambÅ« vibhÄ«takÄ• .

harÄ«takÄ« Ä• malakÄ• , assatthÄ• badarÄ• ni ca ||

1984__._ á¹• 21 ``cÄ• rutimbarukkhÄ• \Se II 403/ cettha, nigrodhÄ• ca kapitthanÄ• .

madhumadhukÄ• thevanti, nÄ«ce pakkÄ• cudumbarÄ• ||

1985__._ á¹• 21 ``pÄ• revatÄ• bhaveyyÄ• ca, muddikÄ• ca madhutthikÄ• .

madhuá¹ƒ anelakaá¹ƒ tattha, sakamÄ• dÄ• ya bhuÃ±jare ||

1986__._ á¹• 21 ``aÃ±Ã±ettha \Be II 340/ pupphitÄ• ambÄ• , aÃ±Ã±e tiá¹-á¹-hanti dovilÄ• .

aÃ±Ã±e Ä• mÄ• ca pakkÄ• ca, bhekavaá¹‡á¹‡Ä• tadÅ«bhayaá¹ƒ ||

1987__._ á¹• 21 ``athettha heá¹-á¹-hÄ• puriso, ambapakkÄ• ni gaá¹‡hati.

Ä• mÄ• ni ceva pakkÄ• ni, vaá¹‡á¹‡agandharasuttame ||

1988__._ á¹• 21 ``ateva me acchariyaá¹ƒ, hiá¹…kÄ• ro paá¹-ibhÄ• ti maá¹ƒ.

devÄ• namiva Ä• vÄ• so, sobhati nandanÅ«pamo ||

1989__._ á¹• 21 ``vibhedikÄ• nÄ• á¸·ikerÄ• , khajjurÄ«naá¹ƒ brahÄ• vane.

mÄ• lÄ• va ganthitÄ• á¹-hanti, dhajaggÄ• neva dissare.

nÄ• nÄ• vaá¹‡á¹‡ehi puppheti, nabhaá¹ƒ tÄ• rÄ• citÄ• miva ||

1990__._ á¹• 21 ``kuá¹-ajÄ« kuá¹-á¹-hatagarÄ• , pÄ• á¹-aliyo ca pupphitÄ• .

punnÄ• gÄ• giripunnÄ• gÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• ||

1991__._ á¹• 21 ``uddÄ• lakÄ• somarukkhÄ• , agaruphalliyÄ• {agarubhalliyÄ• (Ce Se Ee)

puttajÄ«vÄ• {puá¹-ajÄ«vÄ• (Katthaci) } ca kakudhÄ• , asanÄ• cettha pupphitÄ• ||

1992__._ á¹• 21 ``kuá¹-ajÄ• salaá¸·Ä• nÄ«pÄ• {nimbÄ• (Katthaci) }, kosambÄ• labujÄ• c

sÄ• lÄ• ca pupphitÄ• tattha, palÄ• lakhalasannibhÄ• ||

1993__._ á¹• 21 ``tassÄ• vidÅ«re \Se II 404/ pokkharaá¹‡Ä«, bhÅ«mibhÄ• ge manorame.

padumuppalasaÃ±channÄ• , devÄ• namiva nandane ||

1994__._ á¹• 21 ``athettha \Ne II 249/ puppharasamattÄ• , kokilÄ• maÃ±jubhÄ• á¹‡ikÄ• .

abhinÄ• denti pavanaá¹ƒ, utusampupphite dume ||

1995__._ á¹• 21 ``bhassanti makarandehi, pokkhare pokkhare madhÅ«.

athettha vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• atha pacchimÄ• .

padumakiÃ±jakkhareá¹‡Å«hi, okiá¹‡á¹‡o hoti assamo ||

1996__._ á¹• 21 ``thÅ«lÄ• siá¹…ghÄ• á¹-akÄ• cettha, saá¹ƒsÄ• diyÄ• pasÄ• diyÄ• {saá¹ƒ
(Katthaci) }.

macchakacchapabyÄ• viddhÄ• , bahÅ« cettha mupayÄ• nakÄ• .

madhuá¹ƒ bhisehi savati, khirasappimuá¸·Ä• libhi ||

1997__._ á¹• 21 ``surabhÄ« \Be II 341/ taá¹ƒ vanaá¹ƒ vÄ• ti, nÄ• nÄ• gandhasamoditaá¹ƒ {
(Ce Se Ee) }.

sammaddateva {samodateva (Katthaci) } gandhena, pupphasÄ• khÄ• hi taá¹ƒ vanaá¹ƒ.

bhamarÄ• pupphagandhena, samantÄ• mabhinÄ• ditÄ• ||

1998__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

1999__._ á¹• 21 ``nandikÄ• jÄ«vaputtÄ• ca, jÄ«vaputtÄ• piyÄ• ca no.

piyÄ• puttÄ• piyÄ• nandÄ• , dijÄ• pokkharaá¹‡Ä«gharÄ• ||

2000__._ á¹• 21 ``mÄ• lÄ• va ganthitÄ• á¹-hanti, dhajaggÄ• neva dissare.

nÄ• nÄ• vaá¹‡á¹‡ehi pupphehi, kusaleheva suganthitÄ• {suganthikÄ• (Ce Ee) }.

yattha \Se II 405/ vessantaro rÄ• jÄ• , saha puttehi sammati ||

2001__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassatiâ€™â€™ ||

2002__._ á¹• 21 ``idaÃ±ca me sattubhattaá¹ƒ, madhunÄ• paá¹-isaá¹ƒyutaá¹ƒ.

madhupiá¹‡á¸• ikÄ• ca sukatÄ• yo, sattubhattaá¹ƒ dadÄ• mi teâ€™â€™ ||

2003__._ á¹• 21 ``tuyheva sambalaá¹ƒ hotu, nÄ• haá¹ƒ icchÄ• mi sambalaá¹ƒ.

itopi brahme gaá¹‡hÄ• hi, gaccha brahme yathÄ• sukhaá¹ƒ ||

2004__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« eti, ujuá¹ƒ gacchati assamaá¹ƒ.

isÄ«pi accuto tattha, paá¹…kadanto rajassiro.

dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ ||

2005__._ á¹• 21 ``cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati.

taá¹ƒ tvaá¹ƒ gantvÄ• na pucchassu, so te maggaá¹ƒ pavakkhatiâ€™â€™ ||

2006__._ á¹• 21 idaá¹ƒ \Ne II 250/ sutvÄ• brahmabandhu, cetaá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ

udaggacitto pakkÄ• mi, yenÄ• si accuto isi ||

cÅ«á¸·avanavaá¹‡á¹‡anÄ• .

mahÄ• vanavaá¹‡á¹‡anÄ•

2007__._ á¹• 21 gacchanto \Be II 342/ so bhÄ• radvÄ• jo, addassa accutaá¹ƒ isiá¹ƒ.

disvÄ• na taá¹ƒ bhÄ• radvÄ• jo, sammodi isinÄ• saha ||

2008__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• pesi, kacci mÅ«laphalÄ• bahÅ« ||

2009__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane \Se II 406/ vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatiâ€™â€™ ||

2010__._ á¹• 21 ``kusalaÃ±ceva me brahme, atho brahme anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pemi, atho mÅ«laphalÄ• bahÅ« ||

2011__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• mayhaá¹ƒ na vijjati ||

2012__._ á¹• 21 ``bahÅ«ni vassapÅ«gÄ• ni, assame vasato mama.

nÄ• bhijÄ• nÄ• mi uppannaá¹ƒ, Ä• bÄ• dhaá¹ƒ amanoramaá¹ƒ ||

2013__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• brahme, atho te adurÄ• gataá¹ƒ.

anto pavisa bhaddante, pÄ• de pakkhÄ• layassu te ||

2014__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja brahme varaá¹ƒ varaá¹ƒ ||

2015__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• brahme, sace tvaá¹ƒ abhikaá¹…khasiâ€™â€™ ||

2016__._ á¹• 21 ``paá¹-iggahitaá¹ƒ yaá¹ƒ dinnaá¹ƒ, sabbassa agghiyaá¹ƒ kataá¹ƒ.

saÃ±jayassa sakaá¹ƒ puttaá¹ƒ, sivÄ«hi vippavÄ• sitaá¹ƒ.

tamahaá¹ƒ dassanamÄ• gato, yadi jÄ• nÄ• si saá¹ƒsa meâ€™â€™ ||

á¹• 22

2017__._ á¹• 21 ``na \Ne II 251/ bhavaá¹ƒ eti puÃ±Ã±atthaá¹ƒ, sivirÄ• jassa dassanaá¹ƒ.

maÃ±Ã±e bhavaá¹ƒ patthayati, raÃ±Ã±o bhariyaá¹ƒ patibbataá¹ƒ.

maÃ±Ã±e kaá¹‡hÄ• jinaá¹ƒ dÄ• siá¹ƒ, jÄ• liá¹ƒ dÄ• saÃ±ca icchasi ||

2018__._ á¹• 21 ``atha vÄ• tayo mÄ• tÄ• putte, araÃ±Ã±Ä• netumÄ• gato.

na \Se II 407/ tassa bhogÄ• vijjanti, dhanaá¹ƒ dhaÃ±Ã±aÃ±ca brÄ• hmaá¹‡aâ€™â€™ ||

2019__._ á¹• 21 ``akuddharÅ«pohaá¹ƒ \Be II 343/ bhoto {bhoto (Ce Ee) }, nÄ• haá¹ƒ yÄ• cit

sÄ• dhu dassanamariyÄ• naá¹ƒ, sannivÄ• so sadÄ• sukho ||

2020__._ á¹• 21 ``adiá¹-á¹-hapubbo sivirÄ• jÄ• , sivÄ«hi vippavÄ• sito.

tamahaá¹ƒ dassanamÄ• gato, yadi jÄ• nÄ• si saá¹ƒsa meâ€™â€™ ||

2021__._ á¹• 21 ``esa selo mahÄ• brahme, pabbato gandhamÄ• dano.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2022__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

2023__._ á¹• 21 ``ete nÄ«lÄ• padissanti, nÄ• nÄ• phaladharÄ• dumÄ• .

uggatÄ• abbhakÅ«á¹-Ä• va nÄ«lÄ• aÃ±janapabbatÄ• ||

2024__._ á¹• 21 ``dhavassakaá¹‡á¹‡Ä• khadirÄ• , sÄ• lÄ• phandanamÄ• luvÄ• .

sampavedhanti vÄ• tena, sakiá¹ƒ pÄ«tÄ• va mÄ• á¹‡avÄ• ||

2025__._ á¹• 21 ``upari dumapariyÄ• yesu, saá¹…gÄ«tiyova suyyare.

najjuhÄ• kokilasaá¹…ghÄ• , sampatanti dumÄ• dumaá¹ƒ ||

2026__._ á¹• 21 ``avhayanteva gacchantaá¹ƒ, sÄ• khÄ• pattasamÄ«ritÄ• .

ramayanteva Ä• gantaá¹ƒ, modayanti nivÄ• sinaá¹ƒ.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2027__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

2028__._ á¹• 21 ``karerimÄ• lÄ• \Se II 408/ vitatÄ• , bhÅ«mibhÄ• ge manorame.

saddalÄ• haritÄ• bhÅ«mi, na tatthuddhaá¹ƒsate rajo ||

2029__._ á¹• 21 ``mayÅ«ragÄ«vasaá¹…kÄ• sÄ• , tÅ«laphassasamÅ«pamÄ• .

tiá¹‡Ä• ni nÄ• tivattanti, samantÄ• caturaá¹…gulÄ• ||

2030__._ á¹• 21 ``ambÄ• jambÅ« kapitthÄ• ca, nÄ«ce pakkÄ• cudumbarÄ• .

paribhogehi rukkhehi, vanaá¹ƒ taá¹ƒ rativaá¸• á¸• hanaá¹ƒ ||

2031__._ á¹• 21 ``veá¸·uriyavaá¹‡á¹‡asannibhaá¹ƒ \Ne II 252/ \Be II 344/, macchagumbanis

suciá¹ƒ sugandhaá¹ƒ salilaá¹ƒ, Ä• po tatthapi sandati ||

2032__._ á¹• 21 ``tassÄ• vidÅ«re pokkharaá¹‡Ä«, bhÅ«mibhÄ• ge manorame.

padumuppalasaÃ±channÄ• , devÄ• namiva nandane ||

2033__._ á¹• 21 ``tÄ«á¹‡i uppalajÄ• tÄ• ni, tasmiá¹ƒ sarasi brÄ• hmaá¹‡a.

vicittaá¹ƒ nÄ«lÄ• nekÄ• ni, setÄ• lohitakÄ• ni ca ||

2034__._ á¹• 21 ``khomÄ• va tattha padumÄ• , setasogandhikehi ca.

kalambakehi saÃ±channo, mucalindo nÄ• ma so saro ||

2035__._ á¹• 21 ``athettha padumÄ• phullÄ• , apariyantÄ• va dissare.

gimhÄ• hemantikÄ• phullÄ• , jaá¹‡á¹‡utagghÄ• upattharÄ• ||

2036__._ á¹• 21 ``surabhÄ« sampavÄ• yanti, vicittapupphasanthatÄ• .

bhamarÄ• pupphagandhena, samantÄ• mabhinÄ• ditÄ• ||

2037__._ á¹• 21 ``athettha udakantasmiá¹ƒ, rukkhÄ• tiá¹-á¹-hanti brÄ• hmaá¹‡a.

kadambÄ• pÄ• á¹-alÄ« phullÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• ||

2038__._ á¹• 21 ``aá¹…kolÄ• kacchikÄ• rÄ• ca, pÄ• rijaÃ±Ã±Ä• ca pupphitÄ• .

vÄ• raá¹‡Ä• \Se II 409/ vayanÄ• {sÄ• yanÄ• (Ce Ee), vuyhanÄ• (Se) } rukkhÄ• , mucalinc
(Ce Ee) } saraá¹ƒ ||

2039__._ á¹• 21 ``sirÄ«sÄ• setapÄ• risÄ• {setavÄ• risÄ• (Ce Ee) }, sÄ• dhu vÄ• yanti pad

nigguá¹‡á¸• Ä« sirÄ«nigguá¹‡á¸• Ä« {saranigguá¹‡á¸• Ä« (Katthaci) }, asanÄ• cettha pupph

2040__._ á¹• 21 ``paá¹…gurÄ• {paá¹…kurÄ• (Se), paá¹…gulÄ• (Katthaci) } bahulÄ• selÄ
pupphitÄ• .

ketakÄ• kaá¹‡ikÄ• rÄ• ca, kanaverÄ• ca pupphitÄ• ||

2041__._ á¹• 21 ``ajjunÄ• ajjukaá¹‡á¹‡Ä• ca, mahÄ• nÄ• mÄ• ca pupphitÄ• .

supupphitaggÄ• tiá¹-á¹-hanti, pajjalanteva kiá¹ƒsukÄ• ||

2042__._ á¹• 21 ``setapaá¹‡á¹‡Ä« sattapaá¹‡á¹‡Ä• , kadaliyo kusumbharÄ• .

dhanutakkÄ• rÄ« pupphehi, sÄ«sapÄ• varaá¹‡Ä• ni ca ||

2043__._ á¹• 21 ``acchivÄ• sallavÄ• {sabalÄ• (Ce), simalÄ• (Ee) } rukkhÄ• , sallakiyo ca

setageru ca tagarÄ• , maá¹ƒsikuá¹-á¹-hÄ• kulÄ• varÄ• ||

2044__._ á¹• 21 ``daharÄ• \Be II 345/ rukkhÄ• ca vuddhÄ• ca, akuá¹-ilÄ• cettha pupphitÄ

assamaá¹ƒ ubhato á¹-hanti, agyÄ• gÄ• raá¹ƒ samantato ||

2045__._ á¹• 21 ``athettha udakantasmiá¹ƒ, bahujÄ• to phaá¹‡ijjako.

muggatiyo karatiyo, sevÄ• lasÄ«sakÄ• bahÅ« ||

2046__._ á¹• 21 ``uddÄ• pavattaá¹ƒ \Ne II 253/ {uddhÄ• pavattaá¹ƒ (Se Ee) } ulluá¸·itaá¹ƒ, r
hiá¹…gujÄ• likÄ• .

dÄ• simakaÃ±jako {dÄ• simÄ• koÃ±jako (Katthaci) } cettha, bahÅ« nÄ«cekaá¸·ambakÄ• ||

2047__._ á¹• 21 ``elamphurakasaÃ±channÄ• {elambarakasaÃ±channÄ• (Ce Ee), eá¸·amb
rukkhÄ• tiá¹-á¹-hanti brÄ• hmaá¹‡a.

sattÄ• haá¹ƒ dhÄ• riyamÄ• nÄ• naá¹ƒ, gandho tesaá¹ƒ na chijjati ||

2048__._ á¹• 21 ``ubhato \Se II 410/ saraá¹ƒ mucalindaá¹ƒ, pupphÄ• tiá¹-á¹-hanti sobhanÄ•

indÄ«varehi saÃ±channaá¹ƒ, vanaá¹ƒ taá¹ƒ upasobhati ||

2049__._ á¹• 21 ``aá¸• á¸• hamÄ• saá¹ƒ dhÄ• riyamÄ• nÄ• naá¹ƒ, gandho tesaá¹ƒ na chijja

nÄ«lapupphÄ« setavÄ• rÄ«, pupphitÄ• girikaá¹‡á¹‡ikÄ• .

kalerukkhehi {kaá¹-erukehi (Ce), kaá¹-erukkhehi (Ee) } saÃ±channaá¹ƒ, vanaá¹ƒ taá¹ƒ tulas

2050__._ á¹• 21 ``sammaddateva gandhena, pupphasÄ• khÄ• hi taá¹ƒ vanaá¹ƒ.

bhamarÄ• pupphagandhena, samantÄ• mabhinÄ• ditÄ• ||

2051__._ á¹• 21 ``tÄ«á¹‡i kakkÄ• rujÄ• tÄ• ni, tasmiá¹ƒ sarasi brÄ• hmaá¹‡a.

kumbhamattÄ• ni cekÄ• ni, murajamattÄ• ni tÄ• ubho ||

2052__._ á¹• 21 ``athettha sÄ• sapo bahuko, nÄ• diyo {nÄ• riyo (Katthaci) } haritÄ• yuto.

asÄ« tÄ• lÄ• va tiá¹-á¹-hanti, chejjÄ• indÄ«varÄ• bahÅ« ||

2053__._ á¹• 21 ``apphoá¹-Ä• suriyavallÄ« ca, kÄ• á¸·Ä«yÄ• {koá¸·Ä«yÄ• (Katthaci) } mad

asokÄ• mudayantÄ« ca, vallibho khuddapupphiyo ||

2054__._ á¹• 21 ``koraá¹‡á¸• akÄ• anojÄ• ca, pupphitÄ• nÄ• gamallikÄ• {nÄ• gavallikÄ•

rukkhamÄ• ruyha tiá¹-á¹-hanti, phullÄ• kiá¹ƒsukavalliyo ||

2055__._ á¹• 21 ``kaá¹-eruhÄ• \Be II 346/ ca vÄ• santÄ«, yÅ«thikÄ• madhugandhiyÄ• .

niliyÄ• sumanÄ• bhaá¹‡á¸• Ä«, sobhati padumuttaro ||

2056__._ á¹• 21 ``pÄ• á¹-alÄ« samuddakappÄ• sÄ«, kaá¹‡ikÄ• rÄ• ca pupphitÄ• .

hemajÄ• lÄ• va dissanti, ruciraggi sikhÅ«pamÄ• ||

2057__._ á¹• 21 ``yÄ• ni tÄ• ni ca pupphÄ• ni, thalajÄ• nudakÄ• ni ca.

sabbÄ• ni \Se II 411/ tattha dissanti, evaá¹ƒ rammo mahodadhi ||

2058__._ á¹• 21 ``athassÄ• pokkharaá¹‡iyÄ• , bahukÄ• vÄ• rigocarÄ• .

rohitÄ• naá¸·apÄ« {naá¸·ape (Katthaci) } siá¹…gÅ«, kumbhilÄ• makarÄ• susÅ« ||

2059__._ á¹• 21 ``madhu ca madhulaá¹-á¹-hi ca, tÄ• lisÄ• ca piyaá¹…gukÄ• .

kuá¹-andajÄ• bhaddamuttÄ• {unnakÄ• bhaddamuá¹-á¹-hÄ• ca (Katthaci) }, setapupphÄ•

2060__._ á¹• 21 ``surabhÄ« \Ne II 254/ ca rukkhÄ• tagarÄ• , bahukÄ• tuá¹…gavaá¹‡á¹-akÄ
(Katthaci) }.

padmakÄ• naradÄ• kuá¹-á¹-hÄ• , jhÄ• makÄ• ca hareá¹‡ukÄ• ||

2061__._ á¹• 21 ``haliddakÄ• gandhasilÄ• , hiriverÄ• ca guggulÄ• .

vibhedikÄ• corakÄ• kuá¹-á¹-hÄ• , kappurÄ• ca kaliá¹…gukÄ• ||

2062__._ á¹• 21 ``athettha sÄ«habyagghÄ• ca, purisÄ• lÅ« ca hatthiyo.

eá¹‡eyyÄ• pasadÄ• ceva, rohiccÄ• sarabhÄ• migÄ• ||

2063__._ á¹• 21 ``koá¹-á¹-hasuá¹‡Ä• suá¹‡opi ca, tuliyÄ• naá¸·asannibhÄ• .

cÄ• marÄ« calanÄ« laá¹…ghÄ«, jhÄ• pitÄ• makkaá¹-Ä• picu ||

2064__._ á¹• 21 ``kakkaá¹-Ä• kaá¹-amÄ• yÄ• ca, ikkÄ• goá¹‡asirÄ• bahÅ«.

khaggÄ• varÄ• hÄ• nakulÄ• , kÄ• á¸·akettha bahÅ«taso ||

2065__._ á¹• 21 ``mahiá¹ƒsÄ• soá¹‡asiá¹…gÄ• lÄ• , pampakÄ• ca samantato.

Ä• kucchÄ• pacalÄ• kÄ• ca, citrakÄ• cÄ• pi dÄ«piyo ||

2066__._ á¹• 21 ``pelakÄ• ca vighÄ• sÄ• dÄ• , sÄ«hÄ• gogaá¹‡isÄ• dakÄ• .

aá¹-á¹-hapÄ• dÄ• ca morÄ• ca, bhassarÄ• ca kukutthakÄ• ||

2067__._ á¹• 21 ``caá¹…korÄ• \Se II 412/ kukkuá¹-Ä• nÄ• gÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ

bakÄ• balÄ• kÄ• najjuhÄ• , dindibhÄ• kuÃ±javÄ• jitÄ• {kuÃ±javÄ• dikÄ• (Ce Ee) } ||

2068__._ á¹• 21 ``byagghinasÄ• \Be II 347/ lohapiá¹-á¹-hÄ• , pammakÄ• {pampakÄ• (Ce
(Katthaci) } jÄ«vajÄ«vakÄ• .

kapiÃ±jarÄ• tittirÄ• yo, kulÄ• ca paá¹-ikutthakÄ• ||

2069__._ á¹• 21 ``mandÄ• lakÄ• celakeá¹-u, bhaá¹‡á¸• utittiranÄ• makÄ• .

celÄ• vakÄ• piá¹…galÄ• yo {piá¹…gulÄ• yo (Ce Ee) }, goá¹-akÄ• aá¹…gahetukÄ• ||

2070__._ á¹• 21 ``karaviyÄ• ca saggÄ• ca, uhuá¹…kÄ• rÄ• ca kukkuhÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, nÄ• nÄ• saranikÅ«jitaá¹ƒ ||

2071__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ«lakÄ• {sÄ• á¸·ikÄ• (Katthaci) } maÃ±jubhÄ

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2072__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, dijÄ• maÃ±jussarÄ• sitÄ• .

setacchikuá¹-Ä• bhadrakkhÄ• , aá¹‡á¸• ajÄ• citrapekhuá¹‡Ä• ||

2073__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, dijÄ• maÃ±jussarÄ• sitÄ• .

sikhaá¹‡á¸• Ä« nÄ«lagÄ«vÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2074__._ á¹• 21 ``kukutthakÄ• kuá¸·Ä«rakÄ• , koá¹-á¹-hÄ• pokkharasÄ• takÄ• .

kÄ• lÄ• meyyÄ• baliyakkhÄ• , kadambÄ• suvasÄ• á¸·ikÄ• ||

2075__._ á¹• 21 ``haliddÄ• \Ne II 255/ lohitÄ• setÄ• , athettha nalakÄ• bahÅ«.

vÄ• raá¹‡Ä• bhiá¹…garÄ• jÄ• ca, kadambÄ• suvakokilÄ• ||

2076__._ á¹• 21 ``ukkusÄ• kurarÄ• haá¹ƒsÄ• , Ä• á¹-Ä• parivadentikÄ• .

pÄ• kahaá¹ƒsÄ• \Se II 413/ atibalÄ• , najjuhÄ• jÄ«vajÄ«vakÄ• ||

2077__._ á¹• 21 ``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

vÄ• raá¹‡Ä• bhirudÄ• rammÄ• , ubho kÄ• lÅ«pakÅ«jino ||

2078__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2079__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

sabbe maÃ±jÅ« nikÅ«janti, mucalindamubhatosaraá¹ƒ ||

2080__._ á¹• 21 ``athettha sakuá¹‡Ä• santi, karaviyÄ• nÄ• ma te dijÄ• {karavÄ« nÄ• ma t

modanti saha bhariyÄ• hi, aÃ±Ã±amaÃ±Ã±aá¹ƒ pakÅ«jino ||

2081__._ á¹• 21 ``athettha \Be II 348/ sakuá¹‡Ä• santi, karaviyÄ• nÄ• ma te dijÄ• .

sabbe maÃ±jÅ« nikÅ«janti, mucalindamubhatosaraá¹ƒ ||

2082__._ á¹• 21 ``eá¹‡eyyapasadÄ• kiá¹‡á¹‡aá¹ƒ, nÄ• gasaá¹ƒsevitaá¹ƒ vanaá¹ƒ.

nÄ• nÄ• latÄ• hi saÃ±channaá¹ƒ, kadalÄ«migasevitaá¹ƒ ||

2083__._ á¹• 21 ``athettha sÄ• sapo bahuko {sÄ• mÄ• bahukÄ• (Se Katthaci) }, nÄ«vÄ• ro

sÄ• li akaá¹-á¹-hapÄ• ko ca, ucchu tattha anappako ||

2084__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« eti, ujuá¹ƒ gacchati assamaá¹ƒ.

khudaá¹ƒ {khuddaá¹ƒ (Se Katthaci) } pipÄ• saá¹ƒ aratiá¹ƒ, tattha patto na vindati.

yattha vessantaro rÄ• jÄ• , saha puttehi sammati ||

2085__._ á¹• 21 ``dhÄ• rento brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ, Ä• sadaÃ±ca masaá¹ƒ jaá¹-aá¹ƒ.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassatiâ€™â€™ ||

2086__._ á¹• 21 idaá¹ƒ \Se II 414/ sutvÄ• brahmabandhu, isiá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ.

udaggacitto pakkÄ• mi, yattha vessantaro ahuâ€™â€™ ||

mahÄ• vanavaá¹‡á¹‡anÄ• .

dÄ• rakapabbaá¹ƒ

2087__._ á¹• 21 ``uá¹-á¹-hehi \Ne II 256/ jÄ• li patiá¹-á¹-ha, porÄ• á¹‡aá¹ƒ viya dissati.

brÄ• hmaá¹‡aá¹ƒ viya passÄ• mi, nandiyo mÄ• bhikÄ«rareâ€™â€™ ||

2088__._ á¹• 21 ``ahampi tÄ• ta passÄ• mi, yo so brahmÄ• va dissati.

addhiko viya {atthiko viya (Ce Ee) } Ä• yÄ• ti, atithÄ« no bhavissatiâ€™â€™ ||

2089__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2090__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatiâ€™â€™ ||

2091__._ á¹• 21 ``kusalaÃ±ceva no brahme, atho brahme anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pema, atho mÅ«laphalÄ• bahÅ« ||

2092__._ á¹• 21 ``atho \Be II 349/ á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• amhaá¹ƒ {mayhaá¹ƒ (Se Katthaci) } na vijjatiâ€™â

2093__._ á¹• 21 ``satta no mÄ• se vasataá¹ƒ, araÃ±Ã±e jÄ«vasokinaá¹ƒ {jÄ«visokinaá¹ƒ (S

idampi paá¹-hamaá¹ƒ passÄ• ma, brÄ• hmaá¹‡aá¹ƒ devavaá¹‡á¹‡inaá¹ƒ.

Ä• dÄ• ya veá¸·uvaá¹ƒ daá¹‡á¸• aá¹ƒ, aggihuttaá¹ƒ kamaá¹‡á¸• aluá¹ƒ ||

2094__._ á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• brahme, atho te adurÄ• gataá¹ƒ.

anto pavisa bhaddante, pÄ• de pakkhÄ• layassu te ||

2095__._ á¹• 21 ``tindukÄ• ni \Se II 415/ piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja brahme varaá¹ƒ varaá¹ƒ ||

2096__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• brahme, sace tvaá¹ƒ abhikaá¹…khasi ||

2097__._ á¹• 21 ``atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

anuppatto brahÄ• raÃ±Ã±aá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

2098__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, sabbakÄ• laá¹ƒ na khÄ«yati.

evaá¹ƒ taá¹ƒ yÄ• citÄ• gacchiá¹ƒ, putte me dehi yÄ• citoâ€™â€™ ||

2099__._ á¹• 21 ``dadÄ• mi na vikampÄ• mi, issaro naya brÄ• hmaá¹‡a.

pÄ• to gatÄ• rÄ• japuttÄ«, sÄ• yaá¹ƒ uÃ±chÄ• to ehiti ||

2100__._ á¹• 21 ``ekarattiá¹ƒ \Ne II 257/ vasitvÄ• na, pÄ• to gacchasi brÄ• hmaá¹‡a.

tassÄ• nhÄ• te upaghÄ• te, atha ne mÄ• ladhÄ• rine ||

2101__._ á¹• 21 ``ekarattiá¹ƒ vasitvÄ• na, pÄ• to gacchasi brÄ• hmaá¹‡a.

nÄ• nÄ• pupphehi saÃ±channe, nÄ• nÄ• gandhehi bhÅ«site.

nÄ• nÄ• mÅ«laphalÄ• kiá¹‡á¹‡e, gaccha svÄ• dÄ• ya brÄ• hmaá¹‡aâ€™â€™ ||

2102__._ á¹• 21 ``na vÄ• samabhirocÄ• mi, gamanaá¹ƒ mayha ruccati.

antarÄ• yopi me assa, gacchaÃ±Ã±eva rathesabha ||

2103__._ á¹• 21 ``na hetÄ• yÄ• cayogÄ« naá¹ƒ, antarÄ• yassa kÄ• riyÄ• .

itthiyo mantaá¹ƒ {itthikÄ• mantaá¹ƒ (Katthaci) } jÄ• nanti, sabbaá¹ƒ gaá¹‡hanti vÄ• mato ||

2104__._ á¹• 21 ``saddhÄ• ya \Be II 350/ dÄ• naá¹ƒ dadato, mÄ• saá¹ƒ adakkhi mÄ• taraá¹

antarÄ• yampi \Se II 416/ sÄ• kayirÄ• , gacchaÃ±Ã±eva rathesabha ||

2105__._ á¹• 21 ``Ä• mantayassu te putte, mÄ• te mÄ• taramaddasuá¹ƒ.

saddhÄ• ya dÄ• naá¹ƒ dadato, evaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati ||

2106__._ á¹• 21 ``Ä• mantayassu te putte, mÄ• te mÄ• taramaddasuá¹ƒ.

mÄ• disassa dhanaá¹ƒ datvÄ• , rÄ• ja saggaá¹ƒ gamissasiâ€™â€™ ||

2107__._ á¹• 21 ``sace tvaá¹ƒ nicchase daá¹-á¹-huá¹ƒ, mama bhariyaá¹ƒ patibbataá¹ƒ.

ayyakassapi dassehi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2108__._ á¹• 21 ``ime kumÄ• re disvÄ• na, maÃ±juke piyabhÄ• á¹‡ine.

patÄ«to sumano vitto, bahuá¹ƒ dassati te dhanaá¹ƒâ€™â€™ ||

2109__._ á¹• 21 ``acchedanassa bhÄ• yÄ• mi, rÄ• japutta suá¹‡ohi me.

rÄ• jadaá¹‡á¸• Ä• ya maá¹ƒ dajjÄ• , vikkiá¹‡eyya haneyya vÄ• .

jino dhanaÃ±ca dÄ• se ca, gÄ• rayhassa brahmabandhuyÄ• â€™â€™ ||

2110__._ á¹• 21 ``ime kumÄ• re disvÄ• na, maÃ±juke piyabhÄ• á¹‡ine.

dhamme á¹-hito mahÄ• rÄ• jÄ• , sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano.

laddhÄ• pÄ«tisomanassaá¹ƒ, bahuá¹ƒ dassati te dhanaá¹ƒâ€™â€™ ||

2111__._ á¹• 21 ``nÄ• haá¹ƒ tampi karissÄ• mi, yaá¹ƒ maá¹ƒ tvaá¹ƒ anusÄ• sasi.

dÄ• rakeva ahaá¹ƒ nessaá¹ƒ, brÄ• hmaá¹‡yÄ• paricÄ• rakeâ€™â€™ ||

2112__._ á¹• 21 ``tato kumÄ• rÄ• byathitÄ• {byadhitÄ• (Ce Ee Katthaci) }, sutvÄ• luddass

tena tena padhÄ• viá¹ƒsu, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubhoâ€™â€™ ||

2113__._ á¹• 21 ``ehi \Ne II 258/ tÄ• ta piyaputta, pÅ«retha mama pÄ• ramiá¹ƒ.

hadayaá¹ƒ \Se II 417/ mebhisiÃ±cetha, karotha vacanaá¹ƒ mama ||

2114__._ á¹• 21 ``yÄ• nÄ• nÄ• vÄ• ca me hotha, acalÄ• bhavasÄ• gare.

jÄ• tipÄ• raá¹ƒ tarissÄ• mi, santÄ• ressaá¹ƒ sadevakaá¹ƒâ€™â€™ ||

2115__._ á¹• 21 ``ehi amma piyadhÄ«ti, pÅ«retha mama pÄ• ramiá¹ƒ {piyÄ• me dÄ• napÄ•

hadayaá¹ƒ mebhisiÃ±cetha, karotha vacanaá¹ƒ mama ||

2116__._ á¹• 21 ``yÄ• nÄ• \Be II 351/ nÄ• vÄ• ca me hotha, acalÄ• bhavasÄ• gare.

jÄ• tipÄ• raá¹ƒ tarissÄ• mi, uddharissaá¹ƒ sadevakaá¹ƒâ€™â€™ ||

2117__._ á¹• 21 ``tato kumÄ• re Ä• dÄ• ya, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano ||

2118__._ á¹• 21 ``tato kumÄ• re Ä• dÄ• ya, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho.

brÄ• hmaá¹‡assa adÄ• vitto, puttake dÄ• namuttamaá¹ƒ ||

2119__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

yaá¹ƒ kumÄ• re padinnamhi, medanÄ« sampakampatha ||

2120__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

yaá¹ƒ paÃ±jalikato rÄ• jÄ• , kumÄ• re sukhavacchite.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanoâ€™â€™ ||

2121__._ á¹• 21 ``tato so brÄ• hmaá¹‡o luddo, lataá¹ƒ dantehi chindiya.

latÄ• ya hatthe bandhitvÄ• , latÄ• ya anumajjatha {anupajjatha (Katthaci) } ||

2122__._ á¹• 21 ``tato so rajjumÄ• dÄ• ya, daá¹‡á¸• aÃ±cÄ• dÄ• ya brÄ• hmaá¹‡o.

Ä• koá¹-ayanto \Se II 418/ te neti, sivirÄ• jassa pekkhatoâ€™â€™ ||

2123__._ á¹• 21 ``tato kumÄ• rÄ• pakkÄ• muá¹ƒ, brÄ• hmaá¹‡assa pamuÃ±ciya.

assupuá¹‡á¹‡ehi nettehi, pitaraá¹ƒ so udikkhati ||

2124__._ á¹• 21 ``vedhamassatthapattaá¹ƒva, pitu pÄ• dÄ• ni vandati.

pitu pÄ• dÄ• ni vanditvÄ• , idaá¹ƒ vacanamabravi ||

2125__._ á¹• 21 ``ammÄ• ca tÄ• ta nikkhantÄ• , tvaÃ±ca no tÄ• ta dassasi.

yÄ• va ammampi passemu, atha no tÄ• ta dassasi ||

2126__._ á¹• 21 ``ammÄ• ca tÄ• ta nikkhantÄ• , tvaÃ±ca no tÄ• ta dassasi.

mÄ• no tvaá¹ƒ tÄ• ta adadÄ• , yÄ• va ammÄ• pi etu no.

tadÄ• yaá¹ƒ brÄ• hmaá¹‡o kÄ• maá¹ƒ, vikkiá¹‡Ä• tu hanÄ• tu vÄ• ||

2127__._ á¹• 21 ``balaá¹…kapÄ• do \Ne II 259/ {bilaá¹…kapÄ• do (Katthaci) } andhanakho
atho ovaddhapiá¹‡á¸• iko {obandhapiá¹‡á¸• iko (Katthaci) }.

dÄ«ghuttaroá¹-á¹-ho capalo, kaá¸·Ä• ro bhagganÄ• sako ||

2128__._ á¹• 21 ``kumbhodaro \Be II 352/ bhaggapiá¹-á¹-hi, atho visamacakkhuko.

lohamassu haritakeso, valÄ«naá¹ƒ tilakÄ• hato ||

2129__._ á¹• 21 ``piá¹…galo ca vinato ca, vikaá¹-o ca brahÄ• kharo.

ajinÄ• ni ca sannaddho, amanusso bhayÄ• nako ||

2130__._ á¹• 21 ``manusso udÄ• hu yakkho, maá¹ƒsalohitabhojano.

gÄ• mÄ• araÃ±Ã±amÄ• gamma, dhanaá¹ƒ taá¹ƒ tÄ• ta yÄ• cati ||

2131__._ á¹• 21 ``nÄ«yamÄ• ne pisÄ• cena, kiá¹ƒ nu tÄ• ta udikkhasi.

asmÄ• nÅ«na te hadayaá¹ƒ, Ä• yasaá¹ƒ daá¸·habandhanaá¹ƒ ||

2132__._ á¹• 21 ``yo \Se II 419/ no baddhe na jÄ• nÄ• si, brÄ• hmaá¹‡ena dhanesinÄ• .

accÄ• yikena luddena, yo no gÄ• vova sumbhati ||

2133__._ á¹• 21 ``idheva acchataá¹ƒ kaá¹‡hÄ• , na sÄ• jÄ• nÄ• ti kismiÃ±ci.

migÄ«va khÄ«rasammattÄ• , yÅ«thÄ• hÄ«nÄ• pakandati ||

2134__._ á¹• 21 ``na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca ammaá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

2135__._ á¹• 21 ``na me idaá¹ƒ tathÄ• dukkhaá¹ƒ, labbhÄ• hi pumunÄ• idaá¹ƒ.

yaÃ±ca tÄ• taá¹ƒ na passÄ• mi, taá¹ƒ me dukkhataraá¹ƒ ito ||

2136__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , cirarattÄ• ya rucchati {rujjati (Se Katthac

kaá¹‡hÄ• jinaá¹ƒ apassantÄ«, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2137__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, cirarattÄ• ya rucchati.

kaá¹‡hÄ• jinaá¹ƒ apassanto, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2138__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , ciraá¹ƒ rucchati assame.

kaá¹‡hÄ• jinaá¹ƒ apassantÄ«, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2139__._ á¹• 21 ``so nÅ«na kapaá¹‡o tÄ• to, ciraá¹ƒ rucchati assame.

kaá¹‡hÄ• jinaá¹ƒ apassanto, kumÄ• riá¹ƒ cÄ• rudassaniá¹ƒ ||

2140__._ á¹• 21 ``sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , cirarattÄ• ya rucchati.

aá¸• á¸• haratte va ratte vÄ• , nadÄ«va avasucchati ||

2141__._ á¹• 21 ``so \Be II 353/ nÅ«na kapaá¹‡o tÄ• to, cirarattÄ• ya rucchati.

aá¸• á¸• haratte va ratte vÄ• , nadÄ«va avasucchati ||

2142__._ á¹• 21 ``ime \Se II 420/ \Ne II 260/ te jambukÄ• rukkhÄ• , vedisÄ• sinduvÄ• rakÄ
(bahÅ«su) }.

vividhÄ• ni rukkhajÄ• tÄ• ni, tÄ• ni ajja jahÄ• mase ||

2143__._ á¹• 21 ``assatthÄ• panasÄ• ceme, nigrodhÄ• ca kapitthanÄ• .

vividhÄ• ni phalajÄ• tÄ• ni, tÄ• ni ajja jahÄ• mase ||

2144__._ á¹• 21 ``ime tiá¹-á¹-hanti Ä• rÄ• mÄ• , ayaá¹ƒ sÄ«tÅ«dakÄ• {sÄ«todikÄ• (Ce Ee)

yatthassu pubbe kÄ«á¸·Ä• ma, tÄ• ni ajja jahÄ• mase ||

2145__._ á¹• 21 ``vividhÄ• ni pupphajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe dhÄ• rema, tÄ• ni ajja jahÄ• mase ||

2146__._ á¹• 21 ``vividhÄ• ni phalajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe bhuÃ±jÄ• ma, tÄ• ni ajja jahÄ• mase ||

2147__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

yehissu pubbe kÄ«á¸·Ä• ma, tÄ• ni ajja jahÄ• maseâ€™â€™ ||

2148__._ á¹• 21 ``nÄ«yamÄ• nÄ• kumÄ• rÄ• te, pitaraá¹ƒ etadabravuá¹ƒ.

ammaá¹ƒ Ä• rogyaá¹ƒ vajjÄ• si, tvaÃ±ca tÄ• ta sukhÄ« bhava ||

2149__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

tÄ• ni ammÄ• ya dajjesi, sokaá¹ƒ tehi vinessati ||

2150__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

tÄ• ni ammÄ• udikkhantÄ«, sokaá¹ƒ paá¹-ivinessati ||

2151__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• , kalunaá¹ƒ paridevayiâ€™â€™ ||

2152__._ á¹• 21 ``kaá¹ƒ \Se II 421/ nvajja chÄ• tÄ• tasitÄ• , uparucchanti dÄ• rakÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, ko ne dassati bhojanaá¹ƒ ||

2153__._ á¹• 21 ``kaá¹ƒ nvajja chÄ• tÄ• tasitÄ• , uparucchanti dÄ• rakÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, ammÄ• chÄ• tamha detha no ||

2154__._ á¹• 21 ``kathaá¹ƒ \Be II 354/ nu pathaá¹ƒ gacchanti, pattikÄ• anupÄ• hanÄ• .

santÄ• sÅ«nehi pÄ• dehi, ko ne hatthe gahessati ||

2155__._ á¹• 21 ``kathaá¹ƒ nu so na lajjeyya, sammukhÄ• paharaá¹ƒ mama.

adÅ«sakÄ• naá¹ƒ puttÄ• naá¹ƒ, alajjÄ« vata brÄ• hmaá¹‡o ||

2156__._ á¹• 21 ``yopi me dÄ• sidÄ• sassa, aÃ±Ã±o vÄ• pana pesiyo.

tassÄ• pi suvihÄ«nassa, ko lajjÄ« paharissati ||

2157__._ á¹• 21 ``vÄ• rijasseva \Ne II 261/ me sato, baddhassa kuminÄ• mukhe.

akkosati paharati, piye putte apassato ||

2158__._ á¹• 21 ``adu cÄ• paá¹ƒ gahetvÄ• na, khaggaá¹ƒ bandhiya vÄ• mato.

Ä• nessÄ• mi sake putte, puttÄ• naÃ±hi vadho dukho ||

2159__._ á¹• 21 ``aá¹-á¹-hÄ• nametaá¹ƒ {addhÄ• hi metaá¹ƒ (Ee) } dukkharÅ«paá¹ƒ, yaá¹ƒ

sataÃ±ca dhammamaÃ±Ã±Ä• ya, ko datvÄ• anutappatiâ€™â€™ ||

2160__._ á¹• 21 ``saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

yassa natthi sakÄ• mÄ• tÄ• , yathÄ• natthi {pitÄ• atthi (Katthaci) } tatheva so ||

2161__._ á¹• 21 ``ehi kaá¹‡he marissÄ• ma, natthattho jÄ«vitena no.

dinnamhÄ• ti \Se II 422/ {dinnamhÄ• pi (Ce Se), dinnamÄ• si (Katthaci) } janindena, brÄ• hm

accÄ• yikassa luddassa, yo no gÄ• vova sumbhati ||

2162__._ á¹• 21 ``ime te jambukÄ• rukkhÄ• , vedisÄ• sinduvÄ• rakÄ• .

vividhÄ• ni rukkhajÄ• tÄ• ni, tÄ• ni kaá¹‡he jahÄ• mase ||

2163__._ á¹• 21 ``assatthÄ• panasÄ• ceme, nigrodhÄ• ca kapitthanÄ• .

vividhÄ• ni phalajÄ• tÄ• ni, tÄ• ni kaá¹‡he jahÄ• mase ||

2164__._ á¹• 21 ``ime tiá¹-á¹-hanti Ä• rÄ• mÄ• , ayaá¹ƒ sÄ«tÅ«dakÄ• nadÄ«.

yatthassu pubbe kÄ«á¸·Ä• ma, tÄ• ni kaá¹‡he jahÄ• mase ||

2165__._ á¹• 21 ``vividhÄ• ni pupphajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe dhÄ• rema, tÄ• ni kaá¹‡he jahÄ• mase ||

2166__._ á¹• 21 ``vividhÄ• ni \Be II 355/ phalajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe bhuÃ±jÄ• ma, tÄ• ni kaá¹‡he jahÄ• mase ||

2167__._ á¹• 21 ``ime no hatthikÄ• assÄ• , balibaddÄ• ca no ime.

yehissu pubbe kÄ«á¸·Ä• ma, tÄ• ni kaá¹‡he jahÄ• maseâ€™â€™ ||

2168__._ á¹• 21 ``nÄ«yamÄ• nÄ• kumÄ• rÄ• te, brÄ• hmaá¹‡assa pamuÃ±ciya.

tena tena padhÄ• viá¹ƒsu, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubhoâ€™â€™ ||

2169__._ á¹• 21 ``tato so rajjumÄ• dÄ• ya, daá¹‡á¸• aÃ±cÄ• dÄ• ya brÄ• hmaá¹‡o.

Ä• koá¹-ayanto te neti, sivirÄ• jassa pekkhatoâ€™â€™ ||

2170__._ á¹• 21 ``taá¹ƒ taá¹ƒ kaá¹‡hÄ• jinÄ• voca, ayaá¹ƒ maá¹ƒ tÄ• ta brÄ• hmaá¹‡o.

laá¹-á¹-hiyÄ• paá¹-ikoá¹-eti, ghare jÄ• taá¹ƒva dÄ• siyaá¹ƒ ||

2171__._ á¹• 21 ``na \Ne II 262/ cÄ• yaá¹ƒ brÄ• hmaá¹‡o tÄ• ta, dhammikÄ• honti brÄ• hm

yakkho \Se II 423/ brÄ• hmaá¹‡avaá¹‡á¹‡ena, khÄ• dituá¹ƒ tÄ• ta neti no.

nÄ«yamÄ• ne pisÄ• cena, kiá¹ƒ nu tÄ• ta udikkhasiâ€™â€™ ||

2172__._ á¹• 21 ``ime no pÄ• dakÄ• dukkhÄ• , dÄ«gho caddhÄ• suduggamo.

nÄ«ce colambate sÅ«riyo, brÄ• hmaá¹‡o ca dhÄ• reti {tareti (Ce Se Ee) } no ||

2173__._ á¹• 21 ``okandÄ• mase {okkantÄ• masi (Katthaci) } bhÅ«tÄ• ni, pabbatÄ• ni vanÄ

sarassa sirasÄ• vandÄ• ma, supatitthe ca Ä• pake {Ä• vake (Katthaci) } ||

2174__._ á¹• 21 ``tiá¹‡alatÄ• ni osadhyo, pabbatÄ• ni vanÄ• ni ca.

ammaá¹ƒ Ä• rogyaá¹ƒ vajjÄ• tha, ayaá¹ƒ no neti brÄ• hmaá¹‡o ||

2175__._ á¹• 21 ``vajjantu bhonto ammaÃ±ca, maddiá¹ƒ asmÄ• ka mÄ• taraá¹ƒ.

sace anupatitukÄ• mÄ• si, khippaá¹ƒ anupatiyÄ• si no ||

2176__._ á¹• 21 ``ayaá¹ƒ ekapadÄ« eti, ujuá¹ƒ gacchati assamaá¹ƒ.

tamevÄ• nupateyyÄ• si, api passesi ne lahuá¹ƒ ||

2177__._ á¹• 21 ``aho vata re jaá¹-inÄ«, vanamÅ«laphalahÄ• rike {hÄ• riyÄ• (Se Katthaci) }

suÃ±Ã±aá¹ƒ disvÄ• na assamaá¹ƒ, taá¹ƒ te dukkhaá¹ƒ bhavissati ||

2178__._ á¹• 21 ``ativelaá¹ƒ \Be II 356/ nu ammÄ• ya, uÃ±chÄ• laddho anappako {uÃ±chÄ
}.

yÄ• no baddhe na jÄ• nÄ• si, brÄ• hmaá¹‡ena dhanesinÄ• ||

2179__._ á¹• 21 ``accÄ• yikena luddena, yo no gÄ• vova sumbhati.

apajja ammaá¹ƒ passemu, sÄ• yaá¹ƒ uÃ±chÄ• to Ä• gataá¹ƒ ||

2180__._ á¹• 21 ``dajjÄ• ammÄ• brÄ• hmaá¹‡assa, phalaá¹ƒ khuddena missitaá¹ƒ.

tadÄ• yaá¹ƒ \Se II 424/ asito dhÄ• to, na bÄ• á¸·haá¹ƒ dhÄ• rayeyya {tarayeyya (Ce Se Ee)

2181__._ á¹• 21 ``sÅ«nÄ• ca vata no pÄ• dÄ• , bÄ• á¸·haá¹ƒ dhÄ• reti brÄ• hmaá¹‡o.

iti tattha vilapiá¹ƒsu, kumÄ• rÄ• mÄ• tugiddhinoâ€™â€™ ||

dÄ• rakapabbaá¹ƒ nÄ• ma.

maddÄ«pabbaá¹ƒ

2182__._ á¹• 21 ``tesaá¹ƒ lÄ• lappitaá¹ƒ sutvÄ• , tayo vÄ• á¸·Ä• vane migÄ• .

sÄ«ho byaggho ca dÄ«pi ca, idaá¹ƒ vacanamabravuá¹ƒ ||

2183__._ á¹• 21 ``mÄ• \Ne II 263/ heva no rÄ• japuttÄ«, sÄ• yaá¹ƒ uÃ±chÄ• to Ä• gamÄ• .

mÄ• hevamhÄ• ka nibbhoge, heá¹-hayittha vane migÄ• ||

2184__._ á¹• 21 ``sÄ«ho ca naá¹ƒ viheá¹-heyya, byaggho dÄ«pi ca lakkhaá¹‡aá¹ƒ.

neva jÄ• lÄ«kumÄ• rassa, kuto kaá¹‡hÄ• jinÄ• siyÄ• .

ubhayeneva jÄ«yetha, patiá¹ƒ putte ca lakkhaá¹‡Ä• â€™â€™ ||

2185__._ á¹• 21 ``khaá¹‡ittikaá¹ƒ me patitaá¹ƒ, dakkhiá¹‡akkhi ca phandati.

aphalÄ• phalino rukkhÄ• , sabbÄ• muyhanti me disÄ• ||

2186__._ á¹• 21 ``tassÄ• sÄ• yanhakÄ• lasmiá¹ƒ, assamÄ• gamanaá¹ƒ pati.

atthaá¹…gatamhi sÅ«riye, vÄ• á¸·Ä• panthe upaá¹-á¹-hahuá¹ƒ ||

2187__._ á¹• 21 ``nÄ«ce colambate sÅ«riyo, dÅ«re ca vata assamo.

yaÃ±ca nesaá¹ƒ ito hassaá¹ƒ {hissaá¹ƒ (Katthaci) }, taá¹ƒ te bhuÃ±jeyyu bhojanaá¹ƒ ||

2188__._ á¹• 21 ``so nÅ«na khattiyo eko, paá¹‡á¹‡asÄ• lÄ• ya acchati.

tosento dÄ• rake chÄ• te, mamaá¹ƒ disvÄ• anÄ• yatiá¹ƒ ||

2189__._ á¹• 21 ``te \Be II 357/ nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

sÄ• yaá¹ƒ \Se II 425/ saá¹ƒvesanÄ• kÄ• le, khÄ«rapÄ«tÄ• va acchare ||

2190__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

sÄ• yaá¹ƒ saá¹ƒvesanÄ• kÄ• le, vÄ• ripÄ«tÄ• va acchare ||

2191__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, vacchÄ• bÄ• lÄ• va mÄ• taraá¹ƒ ||

2192__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, haá¹ƒsÄ• vuparipallale ||

2193__._ á¹• 21 ``te nÅ«na puttakÄ• mayhaá¹ƒ, kapaá¹‡Ä• ya varÄ• kiyÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, assamassÄ• vidÅ«rato ||

2194__._ á¹• 21 ``ekÄ• yano ekapatho, sarÄ• sobbhÄ• ca passato.

aÃ±Ã±aá¹ƒ maggaá¹ƒ na passÄ• mi, yena gaccheyya assamaá¹ƒ ||

2195__._ á¹• 21 ``migÄ• namatthu rÄ• jÄ• no, kÄ• nanasmiá¹ƒ mahabbalÄ• .

dhammena bhÄ• taro hotha, maggaá¹ƒ me detha yÄ• citÄ• ||

2196__._ á¹• 21 ``avaruddhassÄ• haá¹ƒ bhariyÄ• , rÄ• japuttassa sirÄ«mato.

taá¹ƒ cÄ• haá¹ƒ nÄ• timaÃ±Ã±Ä• mi, rÄ• maá¹ƒ sÄ«tÄ• vanubbatÄ• ||

2197__._ á¹• 21 ``tumhe \Ne II 264/ ca putte passatha, sÄ• yaá¹ƒ saá¹ƒvesanaá¹ƒ pati.

ahaÃ±ca putte passeyyaá¹ƒ, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2198__._ á¹• 21 ``bahuá¹ƒ cidaá¹ƒ mÅ«laphalaá¹ƒ, bhakkho cÄ• yaá¹ƒ anappako.

tato upaá¸• á¸• haá¹ƒ dassÄ• mi, maggaá¹ƒ me detha yÄ• citÄ• ||

2199__._ á¹• 21 ``rÄ• japuttÄ« ca no mÄ• tÄ• , rÄ• japutto ca no pitÄ• .

dhammena \Se II 426/ bhÄ• taro hotha, maggaá¹ƒ me detha yÄ• citÄ• â€™â€™ ||

2200__._ á¹• 21 ``tassÄ• lÄ• lappamÄ• nÄ• ya, bahuá¹ƒ kÄ• ruÃ±Ã±asaÃ±hitaá¹ƒ.

sutvÄ• nelapatiá¹ƒ vÄ• caá¹ƒ, vÄ• á¸·Ä• panthÄ• apakkamuá¹ƒâ€™â€™ ||

2201__._ á¹• 21 ``imamhi naá¹ƒ padesamhi, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, vacchÄ• bÄ• lÄ• va mÄ• taraá¹ƒ ||

2202__._ á¹• 21 ``imamhi \Be II 358/ naá¹ƒ padesamhi, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, haá¹ƒsÄ• vuparipallale ||

2203__._ á¹• 21 ``imamhi naá¹ƒ padesamhi, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

paccuggatÄ• maá¹ƒ tiá¹-á¹-hanti, assamassÄ• vidÅ«rato ||

2204__._ á¹• 21 ``dve migÄ• viya {te migÄ• viya (Ce Se Ee) } ukkaá¹‡á¹‡Ä• {okkaá¹‡á¹‡Ä
mabhidhÄ• vino.

Ä• nandino pamuditÄ• , vaggamÄ• nÄ• va kampare.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2205__._ á¹• 21 ``chakalÄ«va migÄ« chÄ• paá¹ƒ, pakkhÄ« muttÄ• va paÃ±jarÄ• .

ohÄ• ya putte nikkhamiá¹ƒ, sÄ«hÄ«vÄ• misagiddhinÄ«.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2206__._ á¹• 21 ``idaá¹ƒ nesaá¹ƒ padakkantaá¹ƒ, nÄ• gÄ• namiva pabbate.

citakÄ• parikiá¹‡á¹‡Ä• yo, assamassÄ• vidÅ«rato.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2207__._ á¹• 21 ``vÄ• likÄ• yapi okiá¹‡á¹‡Ä• , puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

samantÄ• mabhidhÄ• vanti, te na passÄ• mi dÄ• rake ||

2208__._ á¹• 21 ``ye \Se II 427/ maá¹ƒ pure paccuá¹-á¹-henti {paccudenti (Ce Se Ee) }, araÅ
dÅ«ramÄ• yatiá¹ƒ.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2209__._ á¹• 21 ``chakaliá¹ƒva migiá¹ƒ chÄ• pÄ• , paccuggantuna mÄ• taraá¹ƒ.

dÅ«re maá¹ƒ pavilokenti {apalokenti (Katthaci), paá¹-ivilokenti (Se) }, te na passÄ• mi dÄ• ra

2210__._ á¹• 21 ``idaá¹ƒ \Ne II 265/ nesaá¹ƒ kÄ«á¸·Ä• nakaá¹ƒ, patitaá¹ƒ paá¹‡á¸• ubeá¸·uv

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2211__._ á¹• 21 ``thanÄ• ca mayhime pÅ«rÄ• , uro ca sampadÄ• lati.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2212__._ á¹• 21 ``ucchaá¹…geko vicinÄ• ti, thanamekÄ• valambati.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2213__._ á¹• 21 ``yassu \Be II 359/ sÄ• yanhasamayaá¹ƒ, puttakÄ• paá¹ƒsukuá¹‡á¹-hitÄ• .

ucchaá¹…ge me vivattanti, te na passÄ• mi dÄ• rake ||

2214__._ á¹• 21 ``ayaá¹ƒ so assamo pubbe, samajjo paá¹-ibhÄ• ti maá¹ƒ.

tyajja putte apassantyÄ• , bhamate viya assamo ||

2215__._ á¹• 21 ``kimidaá¹ƒ appasaddova, assamo paá¹-ibhÄ• ti maá¹ƒ.

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2216__._ á¹• 21 ``kimidaá¹ƒ appasaddova, assamo paá¹-ibhÄ• ti maá¹ƒ.

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2217__._ á¹• 21 ``kimidaá¹ƒ tuá¹‡hibhÅ«tosi, api ratteva me mano.

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2218__._ á¹• 21 ``kimidaá¹ƒ \Se II 428/ tuá¹‡hibhÅ«tosi, api ratteva me mano.

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2219__._ á¹• 21 ``kacci nu me ayyaputta, migÄ• khÄ• diá¹ƒsu dÄ• rake.

araÃ±Ã±e iriá¹‡e vivane, kena nÄ«tÄ• me dÄ• rakÄ• ||

2220__._ á¹• 21 ``adu te pahitÄ• dÅ«tÄ• , adu suttÄ• piyaá¹ƒvadÄ• .

adu bahi no nikkhantÄ• , khiá¸• á¸• Ä• su pasutÄ• nu te ||

2221__._ á¹• 21 ``nevÄ• saá¹ƒ kesÄ• dissanti, hatthapÄ• dÄ• ca jÄ• lino.

sakuá¹‡Ä• naÃ±ca opÄ• to, kena nÄ«tÄ• me dÄ• rakÄ• ||

2222__._ á¹• 21 ``idaá¹ƒ tato dukkhataraá¹ƒ, sallaviddho yathÄ• vaá¹‡o.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2223__._ á¹• 21 ``idampi dutiyaá¹ƒ sallaá¹ƒ, kampeti hadayaá¹ƒ mama.

yaÃ±ca putte na passÄ• mi, tvaÃ±ca maá¹ƒ nÄ• bhibhÄ• sasi ||

2224__._ á¹• 21 ``ajjeva {ajja ce (Se) } me imaá¹ƒ rattiá¹ƒ, rÄ• japutta na saá¹ƒsasi.

maÃ±Ã±e okkantasantaá¹ƒ {ukkantasattaá¹ƒ (Ce Ee) } maá¹ƒ, pÄ• to dakkhisi no mataá¹ƒâ€

2225__._ á¹• 21 ``nÅ«na \Ne II 266/ maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

pÄ• to gatÄ• si uÃ±chÄ• ya, kimidaá¹ƒ sÄ• yamÄ• gatÄ• â€™â€™ ||

2226__._ á¹• 21 ``nanu \Be II 360/ tvaá¹ƒ saddamassosi, ye saraá¹ƒ pÄ• tumÄ• gatÄ• .

sÄ«hassapi nadantassa, byagghassa ca nikujjitaá¹ƒ ||

2227__._ á¹• 21 ``ahu pubbanimittaá¹ƒ me, vicarantyÄ• brahÄ• vane.

khaá¹‡itto me hatthÄ• patito, uggÄ«vaÃ±cÄ• pi {uá¹…gÄ«vaÃ±cÄ• pi (Katthaci) } aá¹ƒsato

2228__._ á¹• 21 ``tadÄ• haá¹ƒ \Se II 429/ byathitÄ• bhÄ«tÄ• , puthu katvÄ• na paÃ±jaliá¹ƒ.

sabbadisÄ• namassissaá¹ƒ, api sotthi ito siyÄ• ||

2229__._ á¹• 21 ``mÄ• heva no rÄ• japutto, hato sÄ«hena dÄ«pinÄ• .

dÄ• rakÄ• vÄ• parÄ• maá¹-á¹-hÄ• , acchakokataracchihi ||

2230__._ á¹• 21 ``sÄ«ho byaggho ca dÄ«pi ca, tayo vÄ• á¸·Ä• vane migÄ• .

te maá¹ƒ pariyÄ• varuá¹ƒ maggaá¹ƒ, tena sÄ• yamhi Ä• gatÄ• ||

2231__._ á¹• 21 ``ahaá¹ƒ patiÃ±ca putte ca, Ä• ceramiva mÄ• á¹‡avo.

anuá¹-á¹-hitÄ• divÄ• rattiá¹ƒ, jaá¹-inÄ« brahmacÄ• rinÄ« ||

2232__._ á¹• 21 ``ajinÄ• ni paridahitvÄ• , vanamÅ«laphalahÄ• riyÄ• .

vicarÄ• mi divÄ• rattiá¹ƒ, tumhaá¹ƒ kÄ• mÄ• hi puttakÄ• ||

2233__._ á¹• 21 ``ahaá¹ƒ suvaá¹‡á¹‡ahaliddiá¹ƒ, Ä• bhataá¹ƒ paá¹‡á¸• ubeá¸·uvaá¹ƒ.

rukkhapakkÄ• ni cÄ• hÄ• siá¹ƒ, ime vo putta kÄ«á¸·anÄ• ||

2234__._ á¹• 21 ``imaá¹ƒ mÅ«lÄ• á¸·ivattakaá¹ƒ, sÄ• lukaá¹ƒ ciÃ±cabhedakaá¹ƒ.

bhuÃ±ja khuddehi saá¹ƒyuttaá¹ƒ, saha puttehi khattiya ||

2235__._ á¹• 21 ``padumaá¹ƒ jÄ• lino dehi, kumudaÃ±ca kumÄ• riyÄ• .

mÄ• line passa naccante, sivi puttÄ• ni avhaya ||

2236__._ á¹• 21 ``tato kaá¹‡hÄ• jinÄ• yapi, nisÄ• mehi rathesabha.

maÃ±jussarÄ• ya vagguyÄ• , assamaá¹ƒ upayantiyÄ• {upaganthiyÄ• (Se Katthaci) } ||

2237__._ á¹• 21 ``samÄ• nasukhadukkhamhÄ• , raá¹-á¹-hÄ• pabbÄ• jitÄ• ubho.

api \Se II 430/ sivi putte passesi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubho ||

2238__._ á¹• 21 ``samaá¹‡e \Be II 361/ brÄ• hmaá¹‡e nÅ«na, brahmacariyaparÄ• yaá¹‡e.

ahaá¹ƒ loke abhissapiá¹ƒ, sÄ«lavante bahussute.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubhoâ€™â€™ ||

2239__._ á¹• 21 ``ime \Ne II 267/ te jambukÄ• rukkhÄ• , vedisÄ• sinduvÄ• rakÄ• .

vividhÄ• ni rukkhajÄ• tÄ• ni, te kumÄ• rÄ• na dissare ||

2240__._ á¹• 21 ``assatthÄ• panasÄ• ceme, nigrodhÄ• ca kapitthanÄ• .

vividhÄ• ni phalajÄ• tÄ• ni, te kumÄ• rÄ• na dissare ||

2241__._ á¹• 21 ``ime tiá¹-á¹-hanti Ä• rÄ• mÄ• , ayaá¹ƒ sÄ«tÅ«dakÄ• nadÄ«.

yatthassu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2242__._ á¹• 21 ``vividhÄ• ni pupphajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe dhÄ• riá¹ƒsu, te kumÄ• rÄ• na dissare ||

2243__._ á¹• 21 ``vividhÄ• ni phalajÄ• tÄ• ni, asmiá¹ƒ uparipabbate.

yÄ• nassu pubbe bhuÃ±jiá¹ƒsu, te kumÄ• rÄ• na dissare ||

2244__._ á¹• 21 ``ime te hatthikÄ• assÄ• , balibaddÄ• ca te ime.

yehissu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissareâ€™â€™ ||

2245__._ á¹• 21 ``ime sÄ• mÄ• sasolÅ«kÄ• , bahukÄ• kadalÄ«migÄ• .

yehissu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2246__._ á¹• 21 ``ime haá¹ƒsÄ• ca koÃ±cÄ• ca, mayÅ«rÄ• citrapekhuá¹‡Ä• .

yehissu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissareâ€™â€™ ||

2247__._ á¹• 21 ``imÄ• \Se II 431/ tÄ• vanagumbÄ• yo, pupphitÄ• sabbakÄ• likÄ• .

yatthassu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2248__._ á¹• 21 ``imÄ• tÄ• pokkharaá¹‡Ä« rammÄ• , cakkavÄ• kÅ«pakÅ«jitÄ• .

mandÄ• lakehi saÃ±channÄ• , padumuppalakehi ca.

yatthassu pubbe kÄ«á¸·iá¹ƒsu, te kumÄ• rÄ• na dissare ||

2249__._ á¹• 21 ``na te kaá¹-á¹-hÄ• ni bhinnÄ• ni, na te udakamÄ• hataá¹ƒ.

aggipi te na hÄ• pito, kiá¹ƒ nu mandova jhÄ• yasi ||

2250__._ á¹• 21 ``piyo \Be II 362/ piyena saá¹…gamma, samo me {samohaá¹ƒ (Se), sammo
byapahaÃ±Ã±ati.

tyajja putte na passÄ• mi, jÄ• liá¹ƒ kaá¹‡hÄ• jinaá¹ƒ cubhoâ€™â€™ ||

2251__._ á¹• 21 ``na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2252__._ á¹• 21 ``na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• â€™â€™ ||

2253__._ á¹• 21 ``sÄ• \Ne II 268/ tattha paridevitvÄ• , pabbatÄ• ni vanÄ• ni ca.

punadevassamaá¹ƒ gantvÄ• , rodi sÄ• mikasantike {sÄ• mikasantike rodi (Ce Se Ee) } ||

2254__._ á¹• 21 `` `na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

kÄ• kolÄ• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2255__._ á¹• 21 `` `na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

sakuá¹‡Ä• pi na vassanti, matÄ• me nÅ«na dÄ• rakÄ• ||

2256__._ á¹• 21 `` `na kho no deva passÄ• mi, yena te nÄ«hatÄ• matÄ• .

vicaranti \Se II 432/ rukkhamÅ«lesu, pabbatesu guhÄ• su caâ€™ ||

2257__._ á¹• 21 ``iti maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

bÄ• hÄ• paggayha kanditvÄ• , tattheva patitÄ• chamÄ• â€™â€™ ||

2258__._ á¹• 21 ``tamajjhapattaá¹ƒ rÄ• japuttiá¹ƒ, udakenÄ• bhisiÃ±catha.

assatthaá¹ƒ naá¹ƒ viditvÄ• na, atha naá¹ƒ etadabraviâ€™â€™ ||

2259__._ á¹• 21 ``Ä• diyeneva te maddi, dukkhaá¹ƒ nakkhÄ• tumicchisaá¹ƒ.

daliddo yÄ• cako vuá¸• á¸• ho, brÄ• hmaá¹‡o gharamÄ• gato ||

2260__._ á¹• 21 ``tassa dinnÄ• mayÄ• puttÄ• , maddi mÄ• bhÄ• yi assasa.

maá¹ƒ passa maddi mÄ• putte, mÄ• bÄ• á¸·haá¹ƒ paridevasi.

lacchÄ• ma putte jÄ«vantÄ• , arogÄ• ca bhavÄ• mase ||

2261__._ á¹• 21 ``putte pasuÃ±ca dhaÃ±Ã±aÃ±ca, yaÃ±ca aÃ±Ã±aá¹ƒ ghare dhanaá¹ƒ.

dajjÄ• sappuriso dÄ• naá¹ƒ, disvÄ• yÄ• cakamÄ• gataá¹ƒ.

anumodÄ• hi me maddi, puttake dÄ• namuttamaá¹ƒâ€™â€™ ||

2262__._ á¹• 21 ``anumodÄ• mi \Be II 363/ te deva, puttake dÄ• namuttamaá¹ƒ.

datvÄ• cittaá¹ƒ pasÄ• dehi, bhiyyo dÄ• naá¹ƒ dado bhava ||

2263__._ á¹• 21 ``yo tvaá¹ƒ maccherabhÅ«tesu, manussesu janÄ• dhipa.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hanoâ€™â€™ ||

2264__._ á¹• 21 ``ninnÄ• ditÄ• te pathavÄ«, saddo te tidivaá¹…gato.

samantÄ• vijjutÄ• Ä• guá¹ƒ, girÄ«naá¹ƒva patissutÄ• ||

2265__._ á¹• 21 ``tassa te anumodanti, ubho nÄ• radapabbatÄ• .

indo \Se II 433/ ca brahmÄ• pajÄ• pati, somo yamo vessavaá¹‡o.

sabbe devÄ• numodanti, tÄ• vatiá¹ƒsÄ• saindakÄ• ||

2266__._ á¹• 21 ``iti \Ne II 269/ maddÄ« varÄ• rohÄ• , rÄ• japuttÄ« yasassinÄ«.

vessantarassa anumodi, puttake dÄ• namuttamaá¹ƒâ€™â€™ ||

maddÄ«pabbaá¹ƒ nÄ• ma.

sakkapabbaá¹ƒ

2267__._ á¹• 21 tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

sakko brÄ• hmaá¹‡avaá¹‡á¹‡ena, pÄ• to tesaá¹ƒ adissatha ||

2268__._ á¹• 21 ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2269__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatiâ€™â€™ ||

2270__._ á¹• 21 ``kusalaÃ±ceva no brahme, atho brahme anÄ• mayaá¹ƒ.

atho uÃ±chena yÄ• pema, atho mÅ«laphalÄ• bahÅ« ||

2271__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• mayhaá¹ƒ na vijjati ||

2272__._ á¹• 21 ``satta no mÄ• se vasataá¹ƒ, araÃ±Ã±e jÄ«vasokinaá¹ƒ.

idaá¹ƒ dutiyaá¹ƒ passÄ• ma, brÄ• hmaá¹‡aá¹ƒ devavaá¹‡á¹‡inaá¹ƒ.

Ä• dÄ• ya veá¸·uvaá¹ƒ daá¹‡á¸• aá¹ƒ, dhÄ• rentaá¹ƒ ajinakkhipaá¹ƒ ||

2273__._ á¹• 21 ``svÄ• gataá¹ƒ \Be II 364/ te mahÄ• brahme, atho me adurÄ• gataá¹ƒ.

anto \Se II 434/ pavisa bhaddante, pÄ• de pakkhÄ• layassu te ||

2274__._ á¹• 21 ``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

phalÄ• ni khuddakappÄ• ni, bhuÃ±ja brahme varaá¹ƒ varaá¹ƒ ||

2275__._ á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

tato piva mahÄ• brahme, sace tvaá¹ƒ abhikaá¹…khasi ||

2276__._ á¹• 21 ``atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• pana hetunÄ• .

anuppatto brahÄ• raÃ±Ã±aá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

2277__._ á¹• 21 ``yathÄ• vÄ• rivaho pÅ«ro, sabbakÄ• laá¹ƒ na khÄ«yati.

evaá¹ƒ taá¹ƒ yÄ• citÄ• gacchiá¹ƒ, bhariyaá¹ƒ me dehi yÄ• citoâ€™â€™ ||

2278__._ á¹• 21 ``dadÄ• mi \Ne II 270/ na vikampÄ• mi, yaá¹ƒ maá¹ƒ yÄ• casi brÄ• hmaá¹‡

santaá¹ƒ nappaá¹-iguyhÄ• mi, dÄ• ne me ramatÄ« manoâ€™â€™ ||

2279__._ á¹• 21 ``maddiá¹ƒ hatthe gahetvÄ• na, udakassa kamaá¹‡á¸• aluá¹ƒ.

brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hano ||

2280__._ á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

maddiá¹ƒ paricajantassa, medanÄ« sampakampatha ||

2281__._ á¹• 21 ``neva sÄ• maddÄ« bhÄ• kuá¹-i, na sandhÄ«yati na rodati.

pekkhatevassa tuá¹‡hÄ« sÄ• , eso jÄ• nÄ• ti yaá¹ƒ varaá¹ƒâ€™â€™ ||

2282__._ á¹• 21 ``komÄ• rÄ« \Se II 435/ yassÄ• haá¹ƒ bhariyÄ• , sÄ• miko mama issaro.

yassicche tassa maá¹ƒ dajjÄ• , vikkiá¹‡eyya haneyya vÄ• â€™â€™ ||

2283__._ á¹• 21 ``tesaá¹ƒ saá¹…kappamaÃ±Ã±Ä• ya, devindo etadabravi.

sabbe jitÄ• te paccÅ«hÄ• , ye dibbÄ• ye ca mÄ• nusÄ• ||

2284__._ á¹• 21 ``ninnÄ• ditÄ• te pathavÄ«, saddo te tidivaá¹…gato.

samantÄ• vijjutÄ• Ä• guá¹ƒ, girÄ«naá¹ƒva patissutÄ• ||

2285__._ á¹• 21 ``tassa te anumodanti, ubho nÄ• radapabbatÄ• .

indo ca brahmÄ• pajÄ• pati, somo yamo vessavaá¹‡o.

sabbe devÄ• numodanti, dukkaraÃ±hi karoti so ||

2286__._ á¹• 21 ``duddadaá¹ƒ \Be II 365/ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbata

asanto nÄ• nukubbanti, sataá¹ƒ dhammo durannayo ||

2287__._ á¹• 21 ``tasmÄ• sataÃ±ca asataá¹ƒ, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yaá¹‡Ä• ||

2288__._ á¹• 21 ``yametaá¹ƒ kumÄ• re adÄ• , bhariyaá¹ƒ adÄ• vane vasaá¹ƒ.

brahmayÄ• namanokkamma, sagge te taá¹ƒ vipaccatuâ€™â€™ ||

2289__._ á¹• 21 ``dadÄ• mi bhoto bhariyaá¹ƒ, maddiá¹ƒ sabbaá¹…gasobhanaá¹ƒ.

tvaÃ±ceva maddiyÄ• channo, maddÄ« ca patinÄ• saha ||

2290__._ á¹• 21 ``yathÄ• \Se II 436/ payo ca saá¹…kho ca, ubho samÄ• navaá¹‡á¹‡ino.

evaá¹ƒ tuvaÃ±ca maddÄ« ca, samÄ• namanacetasÄ• ||

2291__._ á¹• 21 ``avaruddhettha araÃ±Ã±asmiá¹ƒ, ubho sammatha assame.

khattiyÄ• gottasampannÄ• , sujÄ• tÄ• mÄ• tupettito.

yathÄ• puÃ±Ã±Ä• ni kayirÄ• tha, dadantÄ• aparÄ• paraá¹ƒâ€™â€™ ||

2292__._ á¹• 21 ``sakkohamasmi \Ne II 271/ devindo, Ä• gatosmi tavantike.

varaá¹ƒ varassu rÄ• jisi, vare aá¹-á¹-ha dadÄ• mi teâ€™â€™ ||

2293__._ á¹• 21 ``varaá¹ƒ ce me ado sakka, sabbabhÅ«tÄ• namissara.

pitÄ• maá¹ƒ anumodeyya, ito pattaá¹ƒ sakaá¹ƒ gharaá¹ƒ.

Ä• sanena nimanteyya, paá¹-hametaá¹ƒ varaá¹ƒ vare ||

2294__._ á¹• 21 ``purisassa vadhaá¹ƒ na roceyyaá¹ƒ, api kibbisakÄ• rakaá¹ƒ.

vajjhaá¹ƒ vadhamhÄ• moceyyaá¹ƒ, dutiyetaá¹ƒ varaá¹ƒ vare ||

2295__._ á¹• 21 ``ye vuá¸• á¸• hÄ• ye ca daharÄ• , ye ca majjhimaporisÄ• .

mameva upajÄ«veyyuá¹ƒ, tatiyetaá¹ƒ varaá¹ƒ vare ||

2296__._ á¹• 21 ``paradÄ• raá¹ƒ na gaccheyyaá¹ƒ, sadÄ• rapasuto siyaá¹ƒ.

thÄ«naá¹ƒ vasaá¹ƒ na gaccheyyaá¹ƒ, catutthetaá¹ƒ varaá¹ƒ vare ||

2297__._ á¹• 21 ``putto me sakka jÄ• yetha, so ca dÄ«ghÄ• yuko siyÄ• .

dhammena jine pathaviá¹ƒ, paÃ±cametaá¹ƒ varaá¹ƒ vare ||

2298__._ á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, chaá¹-á¹-hametaá¹ƒ varaá¹ƒ vare ||

2299__._ á¹• 21 ``dadato \Se II 437/ \Be II 366/ me na khÄ«yetha, datvÄ• nÄ• nutapeyyaha

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, sattametaá¹ƒ varaá¹ƒ vare ||

2300__._ á¹• 21 ``ito vimuccamÄ• nÄ• haá¹ƒ, saggagÄ• mÄ« visesagÅ«.

anivatti tato assaá¹ƒ, aá¹-á¹-hametaá¹ƒ varaá¹ƒ vareâ€™â€™ ||

2301__._ á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , devindo etadabravi.

aciraá¹ƒ vata te tato, pitÄ• taá¹ƒ daá¹-á¹-humessatiâ€™â€™ ||

2302__._ á¹• 21 ``idaá¹ƒ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

vessantare varaá¹ƒ datvÄ• , saggakÄ• yaá¹ƒ apakkamiâ€™â€™ ||

sakkapabbaá¹ƒ nÄ• ma.

mahÄ• rÄ• japabbaá¹ƒ

2303__._ á¹• 21 ``kassetaá¹ƒ \Ne II 272/ mukhamÄ• bhÄ• ti, hemaá¹ƒ vuttattamagginÄ• .

nikkhaá¹ƒva jÄ• tarÅ«passa, ukkÄ• mukhapahaá¹ƒsitaá¹ƒ ||

2304__._ á¹• 21 ``ubho sadisapaccaá¹…gÄ• , ubho sadisalakkhaá¹‡Ä• .

jÄ• lissa sadiso eko, ekÄ• kaá¹‡hÄ• jinÄ• yathÄ• ||

2305__._ á¹• 21 ``sÄ«hÄ• bilÄ• va nikkhantÄ• , ubho sampatirÅ«pakÄ• .

jÄ• tarÅ«pamayÄ• yeva, ime dissanti dÄ• rakÄ• â€™â€™ ||

2306__._ á¹• 21 ``kuto nu bhavaá¹ƒ bhÄ• radvÄ• ja, ime Ä• nesi dÄ• rake.

ajja raá¹-á¹-haá¹ƒ anuppatto, kuhiá¹ƒ gacchasi brÄ• hmaá¹‡aâ€™â€™ {idaá¹ƒ gÄ• thaddha

2307__._ á¹• 21 ``mayhaá¹ƒ te dÄ• rakÄ• deva, dinnÄ• vittena saÃ±jaya.

ajja pannarasÄ• ratti, yato laddhÄ• {dinnÄ• (Ce Ee) } me dÄ• rakÄ• â€™â€™ ||

2308__._ á¹• 21 ``kena \Se II 438/ vÄ• vÄ• capeyyena, sammÄ• Ã±Ä• yena saddahe.

ko tetaá¹ƒ dÄ• namadadÄ• , puttake dÄ• namuttamaá¹ƒâ€™â€™ ||

2309__._ á¹• 21 ``yo yÄ• cataá¹ƒ patiá¹-á¹-hÄ• si, bhÅ«tÄ• naá¹ƒ dharaá¹‡Ä«riva.

so me vessantaro rÄ• jÄ• , puttedÄ• si vane vasaá¹ƒ ||

2310__._ á¹• 21 ``yo yÄ• cataá¹ƒ gatÄ« Ä• si, savantÄ«naá¹ƒva sÄ• garo.

so me vessantaro rÄ• jÄ• , puttedÄ• si vane vasaá¹ƒâ€™â€™ ||

2311__._ á¹• 21 ``dukkaá¹-aá¹ƒ \Be II 367/ vata bho raÃ±Ã±Ä• , saddhena gharamesinÄ• .

kathaá¹ƒ nu puttake dajjÄ• , araÃ±Ã±e avaruddhako ||

2312__._ á¹• 21 ``imaá¹ƒ bhonto nisÄ• metha, yÄ• vantettha samÄ• gatÄ• .

kathaá¹ƒ vessantaro rÄ• jÄ• , puttedÄ• si vane vasaá¹ƒ ||

2313__._ á¹• 21 ``dÄ• siá¹ƒ dÄ• saá¹ƒ ca {dÄ• saá¹ƒ dÄ• si ca (Ce Ee) } so dajjÄ• , assaá¹ƒ

hatthiÃ±ca kuÃ±jaraá¹ƒ dajja, kathaá¹ƒ so dajja dÄ• rakeâ€™â€™ ||

2314__._ á¹• 21 ``yassa nassa {natthi (Ce Ee) } ghare dÄ• so, asso cassatarÄ«ratho.

hatthÄ« ca kuÃ±jaro nÄ• go, kiá¹ƒ so dajjÄ• pitÄ• mahaâ€™â€™ ||

2315__._ á¹• 21 ``dÄ• namassa pasaá¹ƒsÄ• ma, na ca nindÄ• ma puttakÄ• .

kathaá¹ƒ nu hadayaá¹ƒ Ä• si, tumhe datvÄ• vanibbakeâ€™â€™ ||

2316__._ á¹• 21 ``dukkhassa hadayaá¹ƒ Ä• si, atho uá¹‡hampi passasi.

rohinÄ«heva \Se II 439/ tambakkhÄ«, pitÄ• assÅ«ni vattayiâ€™â€™ ||

2317__._ á¹• 21 ``yaá¹ƒ \Ne II 273/ taá¹ƒ kaá¹‡hÄ• jinÄ• voca, ayaá¹ƒ maá¹ƒ tÄ• ta brÄ• hm

laá¹-á¹-hiyÄ• paá¹-ikoá¹-eti, ghare jÄ• taá¹ƒva dÄ• siyaá¹ƒ ||

2318__._ á¹• 21 ``na cÄ• yaá¹ƒ brÄ• hmaá¹‡o tÄ• ta, dhammikÄ• honti brÄ• hmaá¹‡Ä• .

yakkho brÄ• hmaá¹‡avaá¹‡á¹‡ena, khÄ• dituá¹ƒ tÄ• ta neti no.

nÄ«yamÄ• ne pisÄ• cena, kinnu tÄ• ta udikkhasiâ€™â€™ ||

2319__._ á¹• 21 ``rÄ• japuttÄ« ca vo mÄ• tÄ• , rÄ• japutto ca vo pitÄ• .

pubbe me aá¹…gamÄ• ruyha, kiá¹ƒ nu tiá¹-á¹-hatha Ä• rakÄ• â€™â€™ ||

2320__._ á¹• 21 ``rÄ• japuttÄ« ca no mÄ• tÄ• , rÄ• japutto ca no pitÄ• .

dÄ• sÄ• mayaá¹ƒ brÄ• hmaá¹‡assa, tasmÄ• tiá¹-á¹-hÄ• ma Ä• rakÄ• â€™â€™ ||

2321__._ á¹• 21 ``mÄ• sammevaá¹ƒ avacuttha, á¸• ayhate hadayaá¹ƒ mama.

citakÄ• yaá¹ƒva me kÄ• yo, Ä• sane na sukhaá¹ƒ labhe ||

2322__._ á¹• 21 ``mÄ• sammevaá¹ƒ avacuttha, bhiyyo sokaá¹ƒ janetha maá¹ƒ.

nikkiá¹‡issÄ• mi dabbena, na vo dÄ• sÄ• bhavissatha ||

2323__._ á¹• 21 ``kimagghiyaÃ±hi \Be II 368/ vo tÄ• ta, brÄ• hmaá¹‡assa pitÄ• adÄ• .

yathÄ• bhÅ«taá¹ƒ me akkhÄ• tha, paá¹-ipÄ• dentu brÄ• hmaá¹‡aá¹ƒâ€™â€™ ||

2324__._ á¹• 21 ``sahassagghaÃ±hi maá¹ƒ tÄ• ta, brÄ• hmaá¹‡assa pitÄ• adÄ• .

atha {acchaá¹ƒ (Ce Se Katthaci) } kaá¹‡hÄ• jinaá¹ƒ kaÃ±Ã±aá¹ƒ, hatthinÄ• ca satena caâ€
ca (Se), hatthinÄ• disatena ca (Katthaci) } ||

2325__._ á¹• 21 ``uá¹-á¹-hehi katte taramÄ• no, brÄ• hmaá¹‡assa avÄ• kara.

dÄ• sisataá¹ƒ dÄ• sasataá¹ƒ, gavaá¹ƒ hatthusabhaá¹ƒ sataá¹ƒ.

jÄ• tarÅ«pasahassaÃ±ca \Se II 440/, puttÄ• naá¹ƒ dehi nikkayaá¹ƒ ||

2326__._ á¹• 21 ``tato kattÄ• taramÄ• no, brÄ• hmaá¹‡assa avÄ• kari.

dÄ• sisataá¹ƒ dÄ• sasataá¹ƒ, gavaá¹ƒ hatthusabhaá¹ƒ sataá¹ƒ.

jÄ• tarÅ«pasahassaÃ±ca, puttÄ• naá¹ƒdÄ• si nikkayaá¹ƒâ€™â€™ ||

2327__._ á¹• 21 ``nikkiá¹‡itvÄ• nahÄ• petvÄ• , bhojayitvÄ• na dÄ• rake.

samalaá¹…karitvÄ• bhaá¹‡á¸• ena, ucchaá¹…ge upavesayuá¹ƒ ||

2328__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• te sucivatthe, sabbÄ• bharaá¹‡abhÅ«site.

rÄ• jÄ• aá¹…ke karitvÄ• na, ayyako paripucchatha ||

2329__._ á¹• 21 ``kuá¹‡á¸• ale ghusite mÄ• le, sabbÄ• bharaá¹‡abhÅ«site.

rÄ• jÄ• aá¹…ke karitvÄ• na, idaá¹ƒ vacanamabravi ||

2330__._ á¹• 21 ``kacci \Ne II 274/ ubho arogÄ• te, jÄ• li mÄ• tÄ• pitÄ• tava.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2331__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatiâ€™â€™ ||

2332__._ á¹• 21 ``atho ubho arogÄ• me, deva mÄ• tÄ• pitÄ• mama.

atho \Se II 441/ uÃ±chena yÄ• penti, atho mÅ«laphalÄ• bahÅ« ||

2333__._ á¹• 21 ``atho á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, hiá¹ƒsÄ• nesaá¹ƒ na vijjati ||

2334__._ á¹• 21 ``khaá¹‡antÄ• lukalambÄ• ni, bilÄ• ni takkalÄ• ni ca.

kolaá¹ƒ bhallÄ• takaá¹ƒ bellaá¹ƒ, sÄ• no Ä• hatva posati ||

2335__._ á¹• 21 ``yaÃ±ceva \Be II 369/ sÄ• Ä• harati, vanamÅ«laphalahÄ• riyÄ• .

taá¹ƒ no sabbe samÄ• gantvÄ• , rattiá¹ƒ bhuÃ±jÄ• ma no divÄ• ||

2336__._ á¹• 21 ``ammÄ• va no kisÄ• paá¹‡á¸• u, Ä• harantÄ« dumapphalaá¹ƒ.

vÄ• tÄ• tapena sukhumÄ• lÄ«, padumaá¹ƒ hatthagatÄ• miva ||

2337__._ á¹• 21 ``ammÄ• ya patanÅ«kesÄ• , vicarantyÄ• brahÄ• vane.

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, khaggadÄ«pinisevite ||

2338__._ á¹• 21 ``kesesu jaá¹-aá¹ƒ bandhitvÄ• , kacche jallamadhÄ• rayi.

cammavÄ• sÄ« chamÄ• seti, jÄ• tavedaá¹ƒ namassati ||

2339__._ á¹• 21 ``puttÄ• piyÄ• manussÄ• naá¹ƒ, lokasmiá¹ƒ udapajjisuá¹ƒ.

na hi nÅ«namhÄ• kaá¹ƒ ayyassa, putte sneho ajÄ• yathaâ€™â€™ ||

2340__._ á¹• 21 ``dukkaá¹-aÃ±ca hi no putta, bhÅ«nahaccaá¹ƒ kataá¹ƒ mayÄ• .

yohaá¹ƒ sivÄ«naá¹ƒ vacanÄ• , pabbÄ• jesimadÅ«sakaá¹ƒ ||

2341__._ á¹• 21 ``yaá¹ƒ me kiÃ±ci idha atthi, dhanaá¹ƒ dhaÃ±Ã±aÃ±ca vijjati.

etu \Se II 442/ vessantaro rÄ• jÄ• , siviraá¹-á¹-he pasÄ• satuâ€™â€™ ||

2342__._ á¹• 21 ``na deva mayhaá¹ƒ vacanÄ• , ehiti sivisuttamo.

sayameva devo gantvÄ• , siÃ±ca bhogehi atrajaá¹ƒâ€™â€™ ||

2343__._ á¹• 21 ``tato senÄ• patiá¹ƒ rÄ• jÄ• , sajjayo ajjhabhÄ• satha.

hatthÄ« assÄ• rathÄ• pattÄ«, senÄ• sannÄ• hayantu naá¹ƒ.

negamÄ• ca maá¹ƒ anventu, brÄ• hmaá¹‡Ä• ca purohitÄ• ||

2344__._ á¹• 21 ``tato \Ne II 275/ saá¹-á¹-hisahassÄ• ni, yodhino {yuthino (Katthaci) } cÄ• ru

khippamÄ• yantu sannaddhÄ• , nÄ• nÄ• vaá¹‡á¹‡ehilaá¹…katÄ• ||

2345__._ á¹• 21 ``nÄ«lavatthadharÄ• neke {nÄ«lavaá¹‡á¹‡adharÄ• neke (Ce Ee), nÄ«lava
pÄ«tÄ• neke nivÄ• sitÄ• .

aÃ±Ã±e lohitauá¹‡hÄ«sÄ• , suddhÄ• neke nivÄ• sitÄ• .

khippamÄ• yantu sannaddhÄ• , nÄ• nÄ• vaá¹‡á¹‡ehilaá¹…katÄ• ||

2346__._ á¹• 21 ``himavÄ• yathÄ• gandhadharo, pabbato gandhamÄ• dano.

nÄ• nÄ• rukkhehi saÃ±channo, mahÄ• bhÅ«tagaá¹‡Ä• layo ||

2347__._ á¹• 21 ``osadhehi \Be II 370/ ca dibbehi, disÄ• bhÄ• ti pavÄ• ti ca.

khippamÄ• yantu sannaddhÄ• , disÄ• bhantu pavantu ca ||

2348__._ á¹• 21 ``tato nÄ• gasahassÄ• ni, yojayantu catuddasa.

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ||

2349__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, tomaraá¹…kusapÄ• á¹‡ibhi.

khippamÄ• yantu sannaddhÄ• , hatthikkhandhehi dassitÄ• ||

2350__._ á¹• 21 ``tato assasahassÄ• ni, yojayantu catuddasa.

Ä• jÄ• nÄ«yÄ• va \Se II 443/ jÄ• tiyÄ• , sindhavÄ• sÄ«ghavÄ• hanÄ• ||

2351__._ á¹• 21 ``Ä• rÅ«á¸·hÄ• gÄ• maá¹‡Ä«yehi, illiyÄ• cÄ• padhÄ• ribhi.

khippamÄ• yantu sannaddhÄ• , assapiá¹-á¹-he alaá¹…katÄ• ||

2352__._ á¹• 21 ``tato rathasahassÄ• ni, yojayantu catuddasa.

ayosukatanemiyo, suvaá¹‡á¹‡acitapakkhare ||

2353__._ á¹• 21 ``Ä• ropentu dhaje tattha, cammÄ• ni kavacÄ• ni ca.

vippÄ• lentu {vipphÄ• lentu (Ce Se Ee) } ca cÄ• pÄ• ni, daá¸·hadhammÄ• pahÄ• rino.

khippamÄ• yantu sannaddhÄ• , rathesu rathajÄ«vinoâ€™â€™ ||

2354__._ á¹• 21 ``lÄ• jÄ• olopiyÄ• {lÄ• jÄ• olokirÄ• (Katthaci) } pupphÄ• , mÄ• lÄ• gandha

agghiyÄ• ni ca tiá¹-á¹-hantu, yena maggena ehiti ||

2355__._ á¹• 21 ``gÄ• me gÄ• me sataá¹ƒ kumbhÄ• , merayassa surÄ• ya ca.

maggamhi patitiá¹-á¹-hantu {patitÄ• á¹-hantu (Se Katthaci) }, yena maggena ehiti ||

2356__._ á¹• 21 ``maá¹ƒsÄ• pÅ«vÄ• saá¹…kuliyo, kummÄ• sÄ• macchasaá¹ƒyutÄ• .

maggamhi patitiá¹-á¹-hantu, yena maggena ehiti ||

2357__._ á¹• 21 ``sappi telaá¹ƒ dadhi khÄ«raá¹ƒ, kaá¹…gubÄ«jÄ• {kaá¹…guvÄ«hi (Ce Ee)
bahÅ« surÄ• .

maggamhi patitiá¹-á¹-hantu, yena maggena ehiti ||

2358__._ á¹• 21 ``Ä• á¸·Ä• rikÄ• \Ne II 276/ ca sÅ«dÄ• ca, naá¹-anaá¹-á¹-akagÄ• yino.

pÄ• á¹‡issarÄ• kumbhathÅ«á¹‡iyo, mandakÄ• sokajjhÄ• yikÄ• {sokacchÄ• yikÄ• (Kattha

2359__._ á¹• 21 ``Ä• haÃ±Ã±antu \Be II 371/ sabbavÄ«á¹‡Ä• , bheriyo dindimÄ• ni ca.

kharamukhÄ• ni \Se II 444/ dhamentu {vadantu (Ce Ee) }, nadantu ekapokkharÄ• ||

2360__._ á¹• 21 ``mudiá¹…gÄ• paá¹‡avÄ• saá¹…khÄ• , godhÄ• parivadentikÄ• .

dindimÄ• ni ca haÃ±Ã±antu, kutumpa {kuá¹-umbÄ• (Ce Se Ee) } dindimÄ• ni caâ€™â€™ ||

2361__._ á¹• 21 ``sÄ• senÄ• mahatÄ« Ä• si, uyyuttÄ• sivivÄ• hinÄ«.

jÄ• linÄ• magganÄ• yena, vaá¹…kaá¹ƒ pÄ• yÄ• si pabbataá¹ƒ ||

2362__._ á¹• 21 ``koÃ±caá¹ƒ nadati mÄ• taá¹…go, kuÃ±jaro saá¹-á¹-hihÄ• yano.

kacchÄ• ya baddhamÄ• nÄ• ya, koÃ±caá¹ƒ nadati vÄ• raá¹‡o ||

2363__._ á¹• 21 ``Ä• jÄ• nÄ«yÄ• hasiyanti {hasissiá¹ƒsu (Ce Ee) }, nemighoso ajÄ• yatha.

abbhaá¹ƒ rajo acchÄ• desi, uyyuttÄ• sivivÄ• hinÄ« ||

2364__._ á¹• 21 ``sÄ• senÄ• mahatÄ« Ä• si, uyyuttÄ• hÄ• rahÄ• rinÄ«.

jÄ• linÄ• magganÄ• yena, vaá¹…kaá¹ƒ pÄ• yÄ• si pabbataá¹ƒ ||

2365__._ á¹• 21 ``te pÄ• viá¹ƒsu brahÄ• raÃ±Ã±aá¹ƒ, bahusÄ• khaá¹ƒ mahodakaá¹ƒ {bahu

puppharukkhehi saÃ±channaá¹ƒ, phalarukkhehi cÅ«bhayaá¹ƒ ||

2366__._ á¹• 21 ``tattha bindussarÄ• vaggÅ«, nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ« dijÄ• .

kÅ«jantamupakÅ«janti, utusampupphite dume ||

2367__._ á¹• 21 ``te gantvÄ• dÄ«ghamaddhÄ• naá¹ƒ, ahorattÄ• namaccaye.

padesaá¹ƒ taá¹ƒ upÄ• gacchuá¹ƒ, yattha vessantaro ahuâ€™â€™ ||

mahÄ• rÄ• japabbaá¹ƒ nÄ• ma.

chakhattiyakammaá¹ƒ

2368__._ á¹• 21 ``tesaá¹ƒ sutvÄ• na nigghosaá¹ƒ, bhÄ«to vessantaro ahu.

pabbataá¹ƒ abhiruhitvÄ• , bhÄ«to senaá¹ƒ udikkhati ||

2369__._ á¹• 21 ``iá¹…gha \Se II 445/ maddi nisÄ• mehi, nigghoso yÄ• diso vane.

Ä• jÄ• nÄ«yÄ• hasiyanti, dhajaggÄ• ni ca dissare ||

2370__._ á¹• 21 ``ime \Ne II 277/ \Be II 372/ nÅ«na araÃ±Ã±asmiá¹ƒ, migasaá¹…ghÄ• ni lu

vÄ• gurÄ• hi parikkhippa, sobbhaá¹ƒ pÄ• tetvÄ• tÄ• vade.

vikkosamÄ• nÄ• tibbÄ• hi, hanti nesaá¹ƒ varaá¹ƒ varaá¹ƒ ||

2371__._ á¹• 21 ``yathÄ• mayaá¹ƒ adÅ«sakÄ• , araÃ±Ã±e avaruddhakÄ• .

amittahatthattaá¹ƒ gatÄ• , passa dubbalaghÄ• takaá¹ƒâ€™â€™ ||

2372__._ á¹• 21 ``amittÄ• nappasÄ• heyyuá¹ƒ, aggÄ«va udakaá¹‡á¹‡ave.

tadeva tvaá¹ƒ vicintehi, api sotthi ito siyÄ• â€™â€™ ||

2373__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , orohitvÄ• na pabbatÄ• .

nisÄ«di paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ, daá¸·haá¹ƒ katvÄ• na mÄ• nasaá¹ƒâ€™â€™ ||

2374__._ á¹• 21 ``nivattayitvÄ• na rathaá¹ƒ, vuá¹-á¹-hapetvÄ• na seniyo.

ekaá¹ƒ araÃ±Ã±e viharantaá¹ƒ, pitÄ• puttaá¹ƒ upÄ• gami ||

2375__._ á¹• 21 ``hatthikkhandhato oruyha, ekaá¹ƒso paÃ±jalÄ«kato.

parikiá¹‡á¹‡o {parikkhitto (Ce Ee) } amaccehi, puttaá¹ƒ siÃ±citumÄ• gami ||

2376__._ á¹• 21 ``tatthaddasa kumÄ• raá¹ƒ so, rammarÅ«paá¹ƒ samÄ• hitaá¹ƒ.

nisinnaá¹ƒ paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ, jhÄ• yantaá¹ƒ akutobhayaá¹ƒ ||

2377__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantaá¹ƒ, pitaraá¹ƒ puttagiddhinaá¹ƒ.

vessantaro ca maddÄ« ca, paccuggantvÄ• avandisuá¹ƒ ||

2378__._ á¹• 21 ``maddÄ« ca sirasÄ• pÄ• de, sasurassÄ• bhivÄ• dayi.

`maddÄ« \Se II 446/ ahaÃ±hi te deva, pÄ• de vandÄ• mi te suá¹‡hÄ• â€™ {husÄ• (Ce Se E

tesu tattha palisajja, pÄ• á¹‡inÄ• parimajjathaâ€™â€™ ||

2379__._ á¹• 21 ``kacci vo kusalaá¹ƒ putta, kacci putta anÄ• mayaá¹ƒ.

kacci uÃ±chena yÄ• petha, kacci mÅ«laphalÄ• bahÅ« ||

2380__._ á¹• 21 ``kacci á¸• aá¹ƒsÄ• makasÄ• ca, appameva sarÄ«sapÄ• .

vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e, kacci hiá¹ƒsÄ• na vijjatiâ€™â€™ ||

2381__._ á¹• 21 ``atthi no jÄ«vikÄ• deva, sÄ• ca yÄ• disakÄ«disÄ• .

kasirÄ• jÄ«vikÄ• homa {ahosi (?) }, uÃ±chÄ• cariyÄ• ya jÄ«vitaá¹ƒ ||

2382__._ á¹• 21 ``aniddhinaá¹ƒ \Be II 373/ mahÄ• rÄ• ja, dametassaá¹ƒva sÄ• rathi.

tyamhÄ• aniddhikÄ• dantÄ• , asamiddhi dameti no ||

2383__._ á¹• 21 ``api no kisÄ• ni maá¹ƒsÄ• ni, pitu mÄ• tu adassanÄ• .

avaruddhÄ• naá¹ƒ mahÄ• rÄ• ja, araÃ±Ã±e jÄ«vasokinaá¹ƒâ€™â€™ ||

2384__._ á¹• 21 ``yepi \Ne II 278/ te siviseá¹-á¹-hassa, dÄ• yÄ• dÄ• pattamÄ• nasÄ• .

jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho, brÄ• hmaá¹‡assa vasÄ• nugÄ• .

accÄ• yikassa luddassa, yo ne gÄ• vova sumbhati ||

2385__._ á¹• 21 ``te rÄ• japuttiyÄ• putte, yadi jÄ• nÄ• tha saá¹ƒsatha.

pariyÄ• puá¹‡Ä• tha no khippaá¹ƒ, sappadaá¹-á¹-haá¹ƒva mÄ• á¹‡avaá¹ƒâ€™â€™ ||

2386__._ á¹• 21 ``ubho kumÄ• rÄ• nikkÄ«tÄ• , jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

brÄ• hmaá¹‡assa dhanaá¹ƒ datvÄ• , putta mÄ• bhÄ• yi assasaâ€™â€™ ||

2387__._ á¹• 21 ``kacci \Se II 447/ nu tÄ• ta kusalaá¹ƒ, kacci tÄ• ta anÄ• mayaá¹ƒ.

kacci nu tÄ• ta me mÄ• tu, cakkhu na parihÄ• yatiâ€™â€™ ||

2388__._ á¹• 21 ``kusalaÃ±ceva me putta, atho putta anÄ• mayaá¹ƒ.

atho ca putta te mÄ• tu, cakkhu na parihÄ• yatiâ€™â€™ ||

2389__._ á¹• 21 ``kacci arogaá¹ƒ yoggaá¹ƒ te, kacci vahati vÄ• hanaá¹ƒ.

kacci phÄ«to janapado, kacci vuá¹-á¹-hi na chijjatiâ€™â€™ ||

2390__._ á¹• 21 ``atho arogaá¹ƒ yoggaá¹ƒ me, atho vahati vÄ• hanaá¹ƒ.

atho phÄ«to janapado, atho vuá¹-á¹-hi na chijjatiâ€™â€™ ||

2391__._ á¹• 21 ``iccevaá¹ƒ mantayantÄ• naá¹ƒ, mÄ• tÄ• nesaá¹ƒ adissatha.

rÄ• japuttÄ« giridvÄ• re, pattikÄ• anupÄ• hanÄ• ||

2392__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantaá¹ƒ, mÄ• taraá¹ƒ puttagiddhiniá¹ƒ.

vessantaro ca maddÄ« ca, paccuggantvÄ• avandisuá¹ƒ ||

2393__._ á¹• 21 ``maddÄ« ca sirasÄ• pÄ• de, sassuyÄ• abhivÄ• dayi.

maddÄ« ahaÃ±hi te ayye, pÄ• de vandÄ• mi te suá¹‡hÄ• â€™â€™ ||

2394__._ á¹• 21 ``maddiÃ±ca puttakÄ• disvÄ• , dÅ«rato sotthimÄ• gatÄ• .

kandantÄ• mabhidhÄ• viá¹ƒsu, vacchabÄ• lÄ• va mÄ• taraá¹ƒ ||

2395__._ á¹• 21 ``maddÄ« \Be II 374/ ca puttake disvÄ• , dÅ«rato sotthimÄ• gate.

vÄ• ruá¹‡Ä«va pavedhentÄ«, thanadhÄ• rÄ• bhisiÃ±cathaâ€™â€™ ||

2396__._ á¹• 21 ``samÄ• gatÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ, mahÄ• ghoso ajÄ• yatha.

pabbatÄ• samanÄ• diá¹ƒsu, mahÄ« pakampitÄ• ahu ||

2397__._ á¹• 21 ``vuá¹-á¹-hidhÄ• raá¹ƒ pavattento, devo pÄ• vassi tÄ• vade.

atha \Se II 448/ vessantaro rÄ• jÄ• , Ã±Ä• tÄ«hi samagacchatha ||

2398__._ á¹• 21 ``nattÄ• ro \Ne II 279/ suá¹‡isÄ• putto, rÄ• jÄ• devÄ« ca ekato.

yadÄ• samÄ• gatÄ• Ä• suá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ ||

2399__._ á¹• 21 ``paÃ±jalikÄ• tassa yÄ• canti, rodantÄ• bherave vane.

vessantaraÃ±ca maddiÃ±ca, sabbe raá¹-á¹-hÄ• samÄ• gatÄ• .

tvaá¹ƒ nosi issaro rÄ• jÄ• , rajjaá¹ƒ kÄ• retha no ubhoâ€™â€™ ||

chakhattiyakammaá¹ƒ nÄ• ma.

2400__._ á¹• 21 ``dhammena rajjaá¹ƒ kÄ• rentaá¹ƒ, raá¹-á¹-hÄ• pabbÄ• jayittha maá¹ƒ.

tvaÃ±ca jÄ• napadÄ• ceva, negamÄ• ca samÄ• gatÄ• â€™â€™ ||

2401__._ á¹• 21 ``dukkaá¹-aÃ±ca hi no putta, bhÅ«nahaccaá¹ƒ kataá¹ƒ mayÄ• .

yohaá¹ƒ sivÄ«naá¹ƒ vacanÄ• , pabbÄ• jesimadÅ«sakaá¹ƒâ€™â€™ ||

2402__._ á¹• 21 ``yena kenaci vaá¹‡á¹‡ena, pitu dukkhaá¹ƒ udabbahe.

mÄ• tu bhaginiyÄ• cÄ• pi, api pÄ• á¹‡ehi attanoâ€™â€™ ||

2403__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , rajojallaá¹ƒ pavÄ• hayi.

rajojallaá¹ƒ pavÄ• hetvÄ• , saá¹…khavaá¹‡á¹‡aá¹ƒ {saccavaá¹‡á¹‡aá¹ƒ (Ce Se) } adhÄ• ray

2404__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• to sucivattho, sabbÄ• bharaá¹‡abhÅ«sito.

paccayaá¹ƒ nÄ• gamÄ• ruyha, khaggaá¹ƒ bandhi parantapaá¹ƒ ||

2405__._ á¹• 21 ``tato \Se II 449/ saá¹-á¹-hisahassÄ• ni, yodhino cÄ• rudassanÄ• .

sahajÄ• tÄ• pakiriá¹ƒsu, nandayantÄ• rathesabhaá¹ƒ ||

2406__._ á¹• 21 ``tato \Be II 375/ maddimpi nhÄ• pesuá¹ƒ, sivikaÃ±Ã±Ä• samÄ• gatÄ• .

vessantaro taá¹ƒ pÄ• letu, jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

athopi taá¹ƒ mahÄ• rÄ• jÄ• , saÃ±jayo abhirakkhatuâ€™â€™ ||

2407__._ á¹• 21 ``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe saá¹ƒklesamattano.

Ä• nandiyaá¹ƒ Ä• cariá¹ƒsu, ramaá¹‡Ä«ye giribbaje ||

2408__._ á¹• 21 ``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe saá¹ƒklesamattano.

Ä• nandi vittÄ• sumanÄ• , putte saá¹…gamma lakkhaá¹‡Ä• ||

2409__._ á¹• 21 ``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe saá¹ƒklesamattano.

Ä• nandi vittÄ• patÄ«tÄ• , saha puttehi lakkhaá¹‡Ä• â€™â€™ ||

2410__._ á¹• 21 ``ekabhattÄ• \Ne II 280/ pure Ä• siá¹ƒ, niccaá¹ƒ thaá¹‡á¸• ilasÄ• yinÄ«.

iti metaá¹ƒ vataá¹ƒ Ä• si, tumhaá¹ƒ kÄ• mÄ• hi puttakÄ• ||

2411__._ á¹• 21 ``taá¹ƒ me vataá¹ƒ samiddhajja, tumhe saá¹…gamma puttakÄ• .

mÄ• tujampi taá¹ƒ pÄ• letu, pitujampi ca puttaka.

athopi taá¹ƒ mahÄ• rÄ• jÄ• , saÃ±jayo abhirakkhatu ||

2412__._ á¹• 21 ``yaá¹ƒ kiÃ±citthi kataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ceva pitucca te.

sabbena tena kusalena, ajaro amaro bhavaâ€™â€™ ||

2413__._ á¹• 21 ``kappÄ• sikaÃ±ca koseyyaá¹ƒ, khomakoá¹-umbarÄ• ni ca.

sassu \Se II 450/ suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2414__._ á¹• 21 ``tato hemaÃ±ca kÄ• yÅ«raá¹ƒ, gÄ«veyyaá¹ƒ ratanÄ• mayaá¹ƒ.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2415__._ á¹• 21 ``tato hemaÃ±ca kÄ• yÅ«raá¹ƒ, aá¹…gadaá¹ƒ maá¹‡imekhalaá¹ƒ.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2416__._ á¹• 21 ``uá¹‡á¹‡ataá¹ƒ mukhaphullaÃ±ca, nÄ• nÄ• ratte ca mÄ• á¹‡ike {mÄ• á¹‡iy

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2417__._ á¹• 21 ``uggatthanaá¹ƒ giá¹…gamakaá¹ƒ, mekhalaá¹ƒ pÄ• á¹-ipÄ• dakaá¹ƒ {paá¹-
pÄ• lipÄ• dakaá¹ƒ (Ee) }.

sassu suá¹‡hÄ• ya pÄ• hesi, yehi maddÄ« asobhatha ||

2418__._ á¹• 21 ``suttaÃ±ca \Be II 376/ suttavajjaÃ±ca, upanijjhÄ• ya seyyasi.

asobhatha rÄ• japuttÄ«, devakaÃ±Ã±Ä• va nandane ||

2419__._ á¹• 21 ``sÄ«saá¹ƒ nhÄ• tÄ• sucivatthÄ• , sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

asobhatha rÄ• japuttÄ«, tÄ• vatiá¹ƒseva accharÄ• ||

2420__._ á¹• 21 ``kadalÄ«va vÄ• tacchupitÄ• , jÄ• tÄ• cittalatÄ• vane.

dantÄ• varaá¹‡asampannÄ• , rÄ• japuttÄ« asobhatha ||

2421__._ á¹• 21 ``sakuá¹‡Ä« mÄ• nusinÄ«va, jÄ• tÄ• cittapattÄ• patÄ«.

nigrodhapakkabimboá¹-á¹-hÄ«, rÄ• japuttÄ« asobhatha ||

2422__._ á¹• 21 ``tassÄ• ca nÄ• gamÄ• nesuá¹ƒ, nÄ• tibaddhaá¹ƒva kuÃ±jaraá¹ƒ.

sattikkhamaá¹ƒ sarakkhamaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒ ||

2423__._ á¹• 21 ``sÄ• maddÄ« nÄ• gamÄ• ruhi, nÄ• tibaddhaá¹ƒva kuÃ±jaraá¹ƒ.

sattikkhamaá¹ƒ \Se II 451/ sarakkhamaá¹ƒ, Ä«sÄ• dantaá¹ƒ urÅ«á¸·havaá¹ƒâ€™â€™ ||

2424__._ á¹• 21 ``sabbamhi \Ne II 281/ taá¹ƒaraÃ±Ã±amhi, yÄ• vantettha migÄ• ahuá¹ƒ.

vessantarassa tejena, naÃ±Ã±amaÃ±Ã±aá¹ƒ viheá¹-hayuá¹ƒ ||

2425__._ á¹• 21 ``sabbamhi taá¹ƒaraÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ.

vessantarassa tejena, naÃ±Ã±amaÃ±Ã±aá¹ƒ viheá¹-hayuá¹ƒ ||

2426__._ á¹• 21 ``sabbamhi taá¹ƒaraÃ±Ã±amhi, yÄ• vantettha migÄ• ahuá¹ƒ.

ekajjhaá¹ƒ sannipÄ• tiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2427__._ á¹• 21 ``sabbamhi taá¹ƒaraÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ.

ekajjhaá¹ƒ sannipÄ• tiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2428__._ á¹• 21 ``sabbamhi taá¹ƒaraÃ±Ã±amhi, yÄ• vantettha migÄ• ahuá¹ƒ.

nÄ• ssu maÃ±jÅ« nikÅ«jiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2429__._ á¹• 21 ``sabbamhi taá¹ƒaraÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ.

nÄ• ssu maÃ±jÅ« nikÅ«jiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2430__._ á¹• 21 ``paá¹-iyatto \Be II 377/ rÄ• jamaggo, vicitto pupphasanthato.

vasi vessantaro yattha, yÄ• vatÄ• va jetuttarÄ• ||

2431__._ á¹• 21 ``tato saá¹-á¹-hisahassÄ• ni, yodhino cÄ• rudassanÄ• .

samantÄ• parikiriá¹ƒsu, vessantare \Se II 452/ payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2432__._ á¹• 21 ``orodhÄ• ca kumÄ• rÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2433__._ á¹• 21 ``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2434__._ á¹• 21 ``samÄ• gatÄ• jÄ• napadÄ• , negamÄ• ca samÄ• gatÄ• .

samantÄ• parikiriá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2435__._ á¹• 21 ``karoá¹-iyÄ• \Ne II 282/ cammadharÄ• , illÄ«hatthÄ• {indihatthÄ• (Se Ka
(Ce Ee) } suvammino.

purato paá¹-ipajjiá¹ƒsu, vessantare payÄ• tamhi.

sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2436__._ á¹• 21 ``te pÄ• visuá¹ƒ puraá¹ƒ rammaá¹ƒ, mahÄ• pÄ• kÄ• ratoraá¹‡aá¹ƒ.

upetaá¹ƒ annapÄ• nehi, naccagÄ«tehi cÅ«bhayaá¹ƒ ||

2437__._ á¹• 21 ``vittÄ• jÄ• napadÄ• Ä• suá¹ƒ, negamÄ• ca samÄ• gatÄ• .

anuppatte kumÄ• ramhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2438__._ á¹• 21 ``celukkhepo avattittha, Ä• gate dhanadÄ• yake.

nandiá¹ƒ pavesi {nandi-ppavesi (Ce Se Ee) } nagare, bandhanÄ• mokkho aghosatha ||

2439__._ á¹• 21 ``jÄ• tarÅ«pamayaá¹ƒ \Se II 453/ \Be II 378/ vassaá¹ƒ, devo pÄ• vassi tÄ•

vessantare paviá¹-á¹-hamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• hane ||

2440__._ á¹• 21 ``tato vessantaro rÄ• jÄ• , dÄ• naá¹ƒ datvÄ• na khattiyo.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjathÄ• â€™â€™ ti ||

vessantarajÄ• takaá¹ƒ dasamaá¹ƒ.

mahÄ• nipÄ• ta niá¹-á¹-hitÄ• .

jÄ• takapÄ• á¸·i niá¹-á¹-hitÄ• .

ÿþJATAKA NO. 51

KING GOODNESS THE GREAT

[Preseverance]

Once upon a time, in Benares in northern India, the Enlightenment Being was born into the r
became king he was called Goodness the Great. He had earned this title by trying to do goo
when the results might not benefit him. For example, he spent much of the royal treasury on
running of six houses of charity. In these houses food and aid were given freely to all the po
came along, even to unknown travellers. Soon King Goodness the Great became famous fo
loving-kindness and compassion. It was said that he loved all beings just like a father loves h
children.

Of course King Goodness observed the holy days by not eating. And naturally he practiced t
Steps', giving up the five unwholesome actions. These are: destroying life, taking what is no
wrong in sexual ways, speaking falsely, and losing one's mind from alcohol. So his gentle ki
and more pure.

Since he wished to harm no one, King Goodness the Great even refused to imprison or injur
this, one of his highest ministers tried to take advantage of him. He cooked up a scheme to c
women in the royal harem. Afterwards it became known by all and was reported to the king.

He called the bad minister before him and said, "I have investigated and found that you have
act. Word of it has spread and you have dishonored yourself here in Benares. So it would be
go and live somewhere else. You may take all your wealth and your family. Go wherever you
happily there. Learn from this lesson."

Then the minister took his family and all his belongings to the city of Kosala. Since he was v
indeed, he worked his way up and became a minister of the king. In time he became the mo
the King of Kosala. One day he said, "My lord, I came here from Benares. The city of Benare
where the bees have no stingers! The ruling king is very tender and weak. With only a very s
easily conquer the city and make it yours."

The king doubted this, so he said, "You are my minister, but you talk like a spy who is leadin
trap!" He replied, "No my lord. If you don't believe me, send your best spies to examine wha
lying. When robbers are brought to the King of Benares, he gives them money, advises them
not given, and then lets them go free."

The king decided to find out if this was true. So he sent some robbers to raid a remote borde
belonging to Benares. The villagers caught the looters and brought them to King Goodness
them, "Why do you want to do this type of crime?

The robbers answered, "Your worship, we are poor people. There is no way to live without m
kingdom has plenty of workers, there is no work for us to do. So we had to loot the country i
survive." Hearing this, the king gave therri gifts of money, advised them to change their ways
go free.

When the King of Kosala was told of this, he sent another gang of bandits to the streets of B
They too looted the shops and even killed some of the people. When they were captured an
Goodness, he treated them just the same as the first robbers.

Learning of this, the King of Kosala began marching his troops and elephants towards Bena

In those days the King of Benares had a mighty army which included very brave elephants.
ordinary soldiers, and also some who were as big as giants. It was known that they were ca
all India.

The giant soldiers told King Goodness about the small invading army from Kosala. They ask
attack and kill them all.

But King Goodness the Great would not send them into battle. He said, "My children, do not
remain king. If we destroy the lives of others we also destroy our own peace of mind. Why s
others? Let them have the kingdom if they want it so badly. I do not wish to fight."

The royal ministers said, "Our lord, we will fight them ourselves. Don't worry yourself. Only g
order." But again he prevented them.

Meanwhile the King of Kosala sent him a warning, telling him to give up the kingdom or fight
the Great sent this reply: "I do not want you to fight with me, and you do not want me to fight
you want the country, you can have it. Why should we kill people just to decide the name of
does it matter even the name of the country itself?"

Hearing this, the ministers came forward and, pleaded, "Our lord, let us go out with our migh
beat them with our weapons and capture them all. We are much stronger than they. We wou
of them. And besides, if we surrender the city, the enemy army would surely kill us all!"

But King Goodness would not be moved. He refused to cause harm to anyone. He replied, "
to kill, by fighting many will be injured. By accident some may die. No one knows the future -
attackers will kill us or not. But we do know whether our present actions are right or wrong. T
not harm, or cause others to harm, any living being!"

Then King Goodness ordered the city gates be opened up for the invaders. He took his mini
floor of the palace and advised them, "Say nothing and try to remain calm."

The King of Kosala entered the city of Benares and saw that no one was against him. He su
palace. He found that even the palace doors were open to him. So he and his soldiers enter
the top floor. They captured the innocent King Goodness the Great. The soldiers tied the ha
king and all his ministers.

Then they were taken to the cemetery outside the city. They were buried up to their necks, s
up, with only their heads above ground. But even while the dirt was being trampled down ar
Great Being remained without anger in his mind and said nothing.

Their discipline and obedience to King Goodness were so great that not a single minister sp
anyone. But the King of Kosala had no mercy. He said roughly, "Come nighttime, let the jack
please!"

And so it came to pass that, at midnight, a large band of jackals wandered into the cemetery
a feast of human flesh waiting for them.

Seeing them coming, King Goodness and his ministers shouted all at once and scared the ja
more this happened. Then the clever jackals realized, "These men must have been put here
eat." No longer afraid, they ignored the shouts. The jackal king walked right up to the face of

The king offered his throat to the beast. But before he could bite into him, the king grabbed t
chin with his teeth. Not harming him, King Goodness gripped him tightly so the jackal king h
This frightened his followers and they all ran away.

Meanwhile the jackal king thrashed back and forth, trying madly to free himself from the mig
human king. In so doing, he loosened the dirt packed around the king's neck and shoulders.
released the screaming jackal. He was able to wiggle himself free from the loosened earth a
onto the ground. Then he freed all his frightened ministers.

Nearby there was a dead body. It just so happened that it was lying on the border of the terr
by two rival demons. They were arguing over the division of the body, insulting each other in
demons can.

Then one demon said to the other, "Why should we continue quarreling instead of eating? R
King Goodness the Great of Benares. He is famous in all worlds for his righteousness. He w
body for us.

They dragged the body to the king and asked him to divide it between them fairly. He said, "
would be glad to divide this for you. But I am filthy and dirty. I must clean myself first."

The two demons used their magic powers to bring scented water, perfume, clothing, orname
the king's own palace in Benares. He bathed , perfumed himself, dressed, and covered hims
and flower garlands.

The demons asked King Goodness if there was anything else they could do. He replied that
again by their magic powers, the demons brought the most delicious flavored rice in a golde
drinking water in a golden cup - also from the royal palace in Benares.

When he was satisfied, King Goodness asked them to bring him the sword of state from the
Kosala, who was sleeping in the palace in Benares. With magic this too was easily done. Th
sword to cut the dead body in two halves, right down the spine. He washed the sword of sta
to his side.

The hungry demons happily gobbled up the fairly divided dead body. Then they gratefully sa
"Now that our bellies are full, is there anything else we can do to please you?"

He replied, "By your magic, set me in my own bedroom in the palace next to the King of Kos
put all these my ministers back in their homes." Without a word, the demons did exactly as t

At that moment the King of Kosala was fast asleep in the royal bed chamber. King Goodnes
touched the belly of the sleeping king with the sword of state. The king awoke in great surpri
lamplight he was frightened to see King Goodness leaning over him with sword in hand. He
to make sure he wa not having a nightmare!

Then he asked the great king, "My lord, how did you come here in spite of all my guards? Yo
your neck in the cemetery - how is it you are spotlessly clean, sweet smelling, dressed in yo
robes, and decorated with fine jewelry and the loveliest flowers?"

King Goodness told him the story of his escape from the band of jackals. He told of the two
him to settle their quarrel. And he told how they gratefully helped him with their magic power

On hearing this, the King of Kosala was overcome by his own shame. He bowed his head to
Great and cried, "Oh great king, the stupid ferocious demons, who live by eating the flesh ar
blood of dead bodies - they recognized your supreme goodness. But I, who was lucky enoug
intelligent and civilized human being - I have been too foolish to see how wonderful your pur

"I promise never again to plot against you, my lord - you who have gained such perfect harm
promise to serve you forever as the truest of friends. Please forgive me, great king." Then, a
servant, the King of Kosala laid King Goodness the Great down on the royal bed, while he h
small couch.

The next day the King of Kosala called all his soldiers into the palace courtyard. There he pu
the King of Benares and asked his forgiveness once again. He gave back the kingdom and
always protect King Goodness. Then he punished his adviser, the criminal minister, and retu
all his troops and elephants.

King Goodness the Great was sitting majestically on his golden throne, with its legs like thos
He was shaded from the sun by the pure white royal umbrella. He taught his loyal subjects s
Benares, wholesomeness begins with giving up the five unwholesome actions once and for
qualities of the good person, whether ruler or subject, are loving-kindness and compassion.
qualities, one cannot harm another - no matter what the reason or the cost. No matter how c
threat, one must persevere until the greatness of the good heart wins in the end."

Throughout the rest of his reign, the people of Benares lived peacefully and happily. King Go
continued performing wholesome works. Eventually he died and was reborn as he deserved

The moral is : Refusing to harm others, the good heart wins over all

Jataka No. 53
A Gang of Drunkards

{Sobriety}

Once upon a time, when Brahmadatta was king, the Enlightenment Being was born in a wea
the richest man in Benares. There also happened to be a gang of drunkards who roamed th

ever thought about was finding ways to get alcohol, the drug they thought they couldn't live v

One day, when they had run out of money as usual, they came up with a scheme to rob the
Benares. But they didn't realise that he was the reborn Bodhisatta, so he wouldn't be so eas
decided to make a 'Mickey Finn', which is a drink of liquor with a sleeping drug secretly adde

Their plan was to get the rich man to drink the Mickey Finn. Then when he fell asleep they w
money, jewellery, and even the rich clothes he wore. So they set up a temporary little roadsi
their last remaining liquor into a bottle, and mixed in some strong sleeping pills. Later the ric
on his way to the palace.

One of the alcoholics called out to him, "Honourable sir why not start your day right - by havi
us? And the first one is on the house!" Then he poured a glass of the dishonest liquor. But th
Being did not drink any form of alcohol. Nevertheless, he wondered why these drunkards we
with their favourite drug. It just wasn't like them.

He realised it must be some kind of trick. So he decided to teach them a lesson. He said, "It
insult to appear before the king in a drunken state, or with even the slightest smell of liquor o
But please be so kind as to wait for me here. I'll see you again when I return from the palace
were disappointed.

They would not be able to drink again as soon as they wanted. But they decided to be patien
that day the rich man came back to the little roadside bar. The alcoholics were getting despe

They called him over and said, "Honourable sir, why not celebrate your visit to the king? Hav
fine liquor. Remember, the first one is free!" But the rich man just kept looking at the liquor b
glass.

He said, "I don't trust you. That bottle and glass of liquor are exactly as they were this morni
as good as you say it is, you would have tasted some yourselves by now. In fact, you couldn
it all! I'm no fool. You must have added another drug to the alcohol.

The richest man in Benares went on his way, and the gang of drunkards went back to their p
scheming.

The moral is: Keep sober and keep your common sense.

JATAKA NO. 54

THE WHATNOT TREE

[Prudence]

Once upon a time there was a caravan leader. He went from country to country selling vario
caravans usually had at least 500 bullock carts.
On one of these trips his path led through a very thick forest. Before entering it, he called tog
members of the caravan. He warned them, "My friends,when you go through this forest be c
poisonous trees, poisonous fruits, poisonous leaves, poisonous flowers and even poisonous
"Therefore, whatever you have not eaten before - whether a fruit, leaf, flower or anything els
eaten without asking me first." They all said respectfully,
"Yes sir." There was a village in the forest. Just outside the village stood a tree called a 'wha
Its trunk branches, leaves, flowers and fruits look very similar to a mango tree. Even the colo
and taste are almost exactly the same as a mango tree. But unlike a mango, the whatnot fru
poison!
Some went ahead of the caravan and came upon the whatnot tree. They were all hungry, ar
looked like delicious ripe mangos. Some started eating the fruits immediately, without thinkir
devoured them before anyone could say a word.
Others remembered the leader's warning, but they thought this was just a different variety of
thought they were lucky to find ripe mangos right next to a village. So they decided to eat so
before they were all gone.
There were also some who were wiser than the rest. They decided it would be safer to obey
caravan leader. Although they didn't know it, he just happened to be the Enlightenment Bein
When the leader arrived at the tree, the ones who had been careful and not eaten asked, "S
tree? Is it safe to eat these fruits?"
After investigating thoughtfully he replied, "No no.This may look like a mango tree, but it isn't
poisonous whatnot tree. Don't even touch it!"
The ones who had already eaten the whatnot fruit were terrified. The caravan leader told the
themselves vomit as soon as possible. They did this, and then were given four sweet foods
cane sugar paste, sweet yogurt and bee's honey. In this way their taste buds were refreshed
the poisonous whatnot fruit.
Unfortunately, the greediest and most foolish ones could not be saved. They were the ones
eating the poisonous fruits immediately, without thinking at all. It was too late for them. The p
already started doing its work, and it killed them.
In the past, when caravans had come to the whatnot tree, the people had eaten its poisonou
their sleep during the night. The next morning the local villagers had come to the campsite.

the dead bodies by the legs, dragged them to a secret hiding place, and buried them. Then t
themselves all the mcrhandise and bullock carts of the caravan.
They expected to do the same thing this time. At dawn the next morning the villagers ran tov
tree. They said to each other, "The bullocks will be mine!" "I want the carts and wagons!"I wi
loads of merchandise!"
But when they got to the whatnot tree they saw that most of the people in the caravan were
surprise, they asked them, "How did you know this was not a mango tree?" They answered,
our leader had warned us ahead of time, and when he saw it he knew." Then the villagers as
leader, "Oh wise one, how did you know this was not a mango tree?"
He replied, "I knew it for two reasons. First, this tree is easy to climb. And second, it is right n
village.If the fruits on such a tree remain unpicked, they cannot be safe to eat!"
Everyone was amazed that such lifesaving wisdom was based on such simple common sen
on its way safely.

The moral is: The wise are led by common sense; fools follow only hunger.

Jataka No. 55
FPRINCE FIVE-WEAPONS AND STICKY-HAIR

{The Diamond Weapon}

Once upon a time, the Enlightenment Being was born as the son of the King and Queen of B
his naming, 800 fortune tellers were invited to the palace. As presents, they were given wha
to make them happy for the moment. Then they were asked to tell the fortune of the newbor
they could find a good name for h im.

One of the fortune tellers was an expert in reading the marks on the body. He said, "My lord
of great merit. He will be king after you."

The fortune tellers were very clever. They told the king and queen whatever they wanted to

"Your son will be skilled in five weapons. He will become famous as the greatest master of a
throughout India." Based on this, the king and queen named their son 'Prince Five-Weapons

When the prince turned 16, the king decided to send him to college. He said, "Go, my son, t
Takkasila. There you will find a world famous teacher. Learn all you can from him. Give him
payment." He gave him a thousand gold coins and sent him on his way.

The prince went to the world famous teacher of Takkasila. He studied very hard and became
the teacher had taught him all he knew, he gave the prince a special graduation award. He g
weapons. Then he sent him back to Benares.

On his way home he came to a forest which was haunted by a monster. The local people wa
Five-Weapons, "Young man, don't go through the forest. There is a monstrous demon called
there. He kills everyone he sees!"

But the prince was self confident and fearless like a young lion. So he pushed on into the for
came to the dreadful monster. He was as tall as a tree, with a head as big as the roof of a ho
big as dishes. He had two big yellow tusks sticking out of his gaping white mouth filled with u
teeth. He had a huge belly covered with white spots, and his hands and feet were blue.

The monster roared and growled at the prince, "Where are you going in my forest, little man
tasty morsel to me. I'm going to gobble you up!"

The prince had just graduated from college and had won the highest award from his teacher
knew just about everything, and that he could do just about anything. He replied, "Oh fierce
Prince Five-Weapons, and I have come on purpose to find you. I dare you to attack me! I wi
with my first two weapons - my bow and poison-tipped arrows."

Then he put a poison arrow in his bow and shot it straight at the monster. But the arrow just
his hair, like glue, without hurting him at all. Then the prince shot, one after another, all the r
50 poison-tipped arrows. But they also stuck fast to the hair of the one called Sticky-Hair.

Then the beast shook his body, from ugly rooftop-sized head to blue-colored feet. And all the
harmlessly to the ground. Prince Five-Weapons drew his third weapon, a 33-inch-long sword
his enemy. But it just stuck fast in the thick coat of sticky hair.

He threw his fourth weapon, his spear, at the monster. But this too just stuck to his hair.

Next he attacked with the last of his five weapons, his club. This also stuck fast onto Sticky-

Then the prince yelled at him, "Hey you, monster-haven't you ever heard of me, Prince Five-
more than just my five weapons. I have the strength of my young man's body. I will break yo

He hit Sticky-Hair with his right fist, just like a boxer. But his hand just stuck to the hairy coat
couldn't remove it. He hit him with his left fist, but this too just stuck fast to the gooey mess o

kicked him with his right foot and then his left, just like a martial arts master. But they both st
him like his fists. Finally he butted him as hard as he could with his head, just like a wrestler.
behold, his head got stuck as well.

Even while sticking to the hairy monster in five places, hanging down from his coat, the princ

Sticky-Hair thought, "This is very strange indeed. He is more like a lion than a man. Even wh
of a ferocious monster like me, he does nnt tremble with fear. In all the time I've been killing
this forest , I've never met anyone as great as this prince. Why isn't he afraid of me?"

Since Prince Five-Weapons was not like ordinary mer, Sticky-Hair was afraid to eat him righ
asked him "Young man, why aren't you afraid of , death?"

The prince replied, "Why should I be afraid of death? There is no doubt that anyone who is b
definitely die!"

Then the Enlightenment Being thought, "The five weapons given to me by the world famous
useless. Even the lion-like strength of my young man s body has been useless. I must go be
beyond my body, to the weapon inside my mind- the only weapon I need."

The prince continued speaking to Stick -Hair "There's one small detail, oh monstrous one I h
you about yet. In my belly is my secret weapon, a diamond weapon you cannot digest. It will
intestines into pieces if you are foolish enough to swallow me. So if I die - you die! That's wh
afraid of you.

In this way the prince used his greatest inner strength in a way that Sticky-Hair could easily
knew this greatest of all weapons, the one inside his mind, was the precious diamond gem o
intelligence.

Sticky-Hair thought, "No doubt this fearless man is telling the truth. Even if I eat as much as
tidbit of such a hero, I won't be able to digest it. So I will let him go." Fearing his own death,
Prince Five- Weapons free.

He said, "You are a great man. I will not eat your flesh. I let you go free, just like the moon th
after an eclipse, so you may shine pleasantly on all your friends and relatives."

The Enlightenment Being had learned from this battle with the monster Sticky-Hair. He had l
worthwhile weapon is the intelligence inside, not the weapons of the world outside. And with

weapon he also knew that destroying life brings only suffering to the killer.

In gratitude, he taught the unfortunate demon. He said, "Oh Sticky-Hair, you have been born
blood sucking flesh eating demon because of unwholesome deeds in your past. If you contin
way, it will lead only to suffering for you - both in this life and beyond. You can only go from
darkness.

"Now that you have spared me, you won't be able to kill so easily. Hear this - destroying life
in this world, and then rebirth in a hell world, or as an animal or a hungry ghost. Even if you
enough to be reborn as a human being, you would have only a short life!"

Prince Five-Weapons continued to teach Sticky-Hair. Eventually the monster agreed to follo
Steps. In this way he transformed him from a monster into a friendly forest fairy. And when h
forest, the prince told the local people about the change in the one-time demon. From then
regularly and lived in peace.

Prince Five-Weapons returned to Benares. Later he became king. Finally he died and was r

The moral is : The only weapon you need is hidden inside you

Jataka No. 56
A HUGE LUMP OF GOLD

{Moderation}

Once upon a time there was a rich village. The wealthiest of the villagers decided to hide a h
to protect it from bandits and robbers. So he buried it in a nearby rice field.

Many years later, the village was no longer rich, and the rice field was abandoned and unus
decided to plow the field. After some time plowing, it just so happened that his plow struck th
long-forgotten buried treasure.

At first he thought it must be a very hard tree root.But when he uncovered it, he saw that it w
shining gold. Since it was daytime he was afraid to try and take it with him. So he covered it
waited for nightfall.

The poor farmer returned in the middle of the night. Again he uncovered the golden treasure
it, but it was far too heavy. He tied ropes around it and tried to drag it. But it was so huge he

budge it an inch. He became frustrated, thinking he was lucky to find a treasure, and unlucky
to take it with him. He even tried kicking the huge lump of gold. But again it wouldn't budge a

Then he sat down and began to consider the situation. He decided the only thing to do was
gold into four smaller lumps. Then he could carry home one piece at a time.

He thought, "One lump I will use for ordinary day-to-day living. The second lump I will save f
day.The third lump I will invest in my farming business. And I will gain merit with the fourth lu
it to the poor and needy and for other good works."

With a calm mind he divided the huge lump of gold into these four smaller lumps. Then it wa
them home on four separate trips.

Afterwards he lived happily.

The moral is: "Don't bite off more than you can chew.

Jataka No. 57
MR. MONKEY AND SIR CROCODILE
[Good Manners]

Once upon a time, Mr. Monkey was Iiving by himself near a riverbank. He was very strong, a
jumper.

In the middle of the river there was a beautiful island covered with mango, jackfruit and othe
There happened to be a rock sticking out of the water halfway between the bank and the isla
looked impossible, Mr. Monkey was used to jumping from the riverbank to the rock, and from
island. He would eat fruits all day and then return home by the same route each evening.

A high class couple was living next to the same river - Sir Crocodile and Lady Crocodile. The
their first brood of baby crocks. Because she was pregnant, Lady Crocodile sometimes wish
to eat. So she made unusual demands on her faithful husband.

Lady Crocodile had been amazed, just like the other animals, by the way Mr. Monkey jumpe
the island. One day she developed a sudden craving to eat the heart of Mr. Monkey! She tol
about her desire. To please her, he promised to get Mr.Monkey's heart for her in time for din

Sir Crocodile went and laid himself down on the rock between the riverbank and the island.

Mr.Monkey to return that evening, planning to catch him.

As usual, Mr. Monkey spent the rest of the day on the island. When it was time to return to h
riverbank, he noticed that the rock seemed to have grown.It was higher above water than he
investigated and saw that the river level was the same as in the morning, yet the rock was d
Immediately he suspected the cunning Sir Crocodile.

To find out for sure, he called out in the direction of the rock, "Hi there, Mr. Rock! How are yo
this three times. Then he shouted, "You used to answer me when I spoke to you. But today
What's wrong with you, Mr. Rock?"

Sir Crocodile thought, "No doubt on other days this rock used to talk to the monkey. I can't w
for this dumb rock to speak! I will just have to speak for the rock, and trick the monkey." So h
"I'm fine, Mr. Monkey. What do you want?"

Mr. Monkey asked, "Who are you?"

Without thinking, the crocodile replied, "I'm Sir Crocodile."

"Why are you lying there?" asked the monkey.

Sir Crocodile said, "I'm expecting to take your heart! There's no escape for you, Mr. Monkey

The clever monkey thought, "Aha! He's right - there's no other way back to the riverbank. So
trick him." Then he yelled, "Sir Crocodile my friend, it looks like you've got me. So I'll give yo
Open your mouth and take it when I come your way."

When Sir Crocodile opened his mouth, he opened it so wide that his. eyes were squeezed s
saw this, he immediately jumped onto the top of Sir Crocodile's head, and then instantly to th

When Sir Crocodile realized he'd been outsmarted, he admired Mr. Monkey's victory. Like a
contest, he praised the winner. He said, "Mr. Monkey, my intention towards you was unwhol
kill you and take your heart just to please my wife. But you wanted only to save yourself and
congratulate you!"

Then Sir Crocodile returned to Lady Crocodile. At first she was displeased with him, but whe
came they forgot their troubles for a time.

The moral is : A good loser is a true gentleman.

JATAKA NO. 58

A PRINCE OF MONKEYS

[Carefulness]

Once upon a time there was a cruel monkey king who ruled in the Himalayas. All the monke
his own wives and children. He was afraid that one of his sons might grow up and take over
his policy to bite each son just after he was born. This altered him so he would be too weak
his father.

A certain wife of the monkey king was pregnant. Just in case the unborn one was a son, she
him from the cruel policy of her husband. So she ran away to a forest at the foot of a distant
she soon gave birth to a bright little baby boy monkey.

Before long this baby grew up to be big and strong. One day he asked his mother, "Where is
told him, "He is king of a band of monkeys living at the foot of a far-off mountain. That makes

The prince of monkeys said, "Kindly take me to my father." His mother said, "No my son, I a
Your father bites all his sons in order to weaken them for life. He is afraid one of his sons wil
as king." The prince said, "Don't be afraid for me, mother. I can take care of myself." This ga
confidence, so she agreed and took him to his father.

When the cruel old king saw his strong young son, he thought, "I have no doubt that when th
stronger he will steal my kingdom from me. Therefore I must kill him while I still can! I will hu
pretending it is out of love for him. But really I will squeeze him to death!"

The king welcomed his son, saying, "Ah, my long lost son! Where have you been all this tim
dearly." Then he took him in his arms and hugged him. He kept squeezing harder and harde
the life out of him! But the prince of monkeys was as strong as an elephant. He hugged his f
He squeezed him tighter and tighter, until he could feel the old king's rib bones starting to cr

After this terrible greeting, the monkey king was even more terrified that one day his son wo
thought, "Nearby there is a pond possessed by a water demon. It would be easy to get him t
my problems would be over!"

The monkey king said, "Oh my dear son, now is the perfect time for you to come home. For
like to hand over my band of monkeys to you. But I need flowers for the coronation ceremon
pond and bring back two kinds of white water lilies, three kinds of blue water lilies and five ty
lotuses."

The prince of monkeys said, "Yes my father, I will go and get them."

When he arrived at the pond, he saw that there were many kinds of water lilies and lotuses g
it. But instead of jumping right in and picking them, he investigated carefully. He walked slov
bank. He noticed there were footprints going into the pond, but none coming out! After consi
realized this was a sure sign the pond was possessed by a water demon. He also realized h
sent him there to be killed.

He investigated further, until he found a narrow part of the pond. There, with great effort, he
jump from one side clear across to the other. In the midst of his leap he reached down and p
without actually getting into the water. Then he jumped back again, picking more flowers. He
back and forth, collecting lots of flowers.

Suddenly the water demon stuck his head up above the water. He exclaimed, "In all the time
have never seen anyone, man or beast, as wise as this monkey! He has picked all the flowe
ever coming within the grasp of my power, here in my kingdom of water."

Then the ferocious demon made a path for himself through the water and came up onto the
lord, king of monkeys, there are three qualities that make a person unbeatable by his enemi
you have all three - skill, courage and wisdom. You must be truly invincible! Tell me, mighty
you collected all those flowers?"

The prince of monkeys replied, "My father wants to make me king in his place.

He sent me to gather these flowers for the coronation ceremony." The water demon said, "Y
be burdened by carrying these flowers. Let me carry them for you." He picked up all the flow
him.

From a distance, the monkey king saw the water demon carrying the flowers and following t
thought, "I sent him to get flowers, thinking he would be eaten by the demon. But instead he
water demon his servant. I am lost!"

The monkey king was afraid all his unwholesome deeds had caught up with him. He went in

which caused his heart to break into seven pieces. Of course this killed him on the spot!

The monkey band voted to make the strong young prince the new king.

The moral is : It pays to be careful

Jataka No. 59, 60
TWO WAYS OF BEATING A DRUM

{Excess}

Once upon a time there was a drun• mer living in a small country village. He heard there wa
in the city of Benares. So he decided to go there and earn some money by playing his drum
along to accompany him when playing music written for two sets of drums.

The two drummers, father and soll, went to the Benares Fair. They were very successful. Ev
drum playing and gave generously to them. When the fair was over they began the trip hom
village.

On the way they had to go through a dark forest. It was very dangerous because of muggers
travelers.

The drummer boy wanted to protect his father and himself from the muggers. So he beat his
he could, without stopping. "The more noise, the better!" he thought.

The drummer man took his son aside. He explained to him that when large groups passed b
processions, they were in the habit of beating drums. They did this at regular intervals, in a v
manner, as if they feared no one. They would beat a drum roll remain silent, then beat again
and so on. He told his son to do likewise, to fool the muggers into thinking there was a powe
by.

But the boy ignored his father's advice. He thought he knew best. "The more noise, the bette

Meanwhile, a gang of muggers heard the boy's drumming. At first they thought it must be a p
approaching, with heavy security. But then they heard the drumming continue in a wild fashi
stopping. They realized that it sounded frantic, like a frightened little dog barking at a calm b

So they went to investigate and found only the father and son. They beat them up, robbed a

money, and escaped into the forest.

The moral is: Overdoing leads to a downfall

ÿþJataka No. 61
TWO MOTHERS

{Renunciation}

Once upon a time there was a very well-known teacher in the city of Takkasila, in northern I
religion, as well as all other subjects. His knowledge was enormous and his teaching ability
famous.

At that time a son was born to a rich family in Benares. The family kept a holy fire burning co
that day on. When the son turned 16, they gave him a choice. They said, "This holy fire has
your birth. If you wish to be reborn in a high heaven world, take it into the forest and worship

"However, if you wish to live the home life of a family man, you must learn how to manage th
family in the affairs of the world. If that is the life you choose, go and study under the world f
teacher of Takkasila."

The young man said, "I don't want to be a holy man. I would much rather be a family man. T
for the rest of my life." So his parents sent him to the world famous teacher. They gave him
coins to pay for his lessons.

After several years the man graduated with honors and returned home to Benares.

Meanwhile, his parents had come to wish more and more that he would become a holy man
just as they had wished on the day he was born. His mother wanted the best life possible fo
thought, "My son wants to marry and raise a family. He does not realize how dangerous a w
a man. I must find a way to get his teacher to teach him this."

So the wise woman asked her son, "Did you earn only the Ordinary Degree without also obt
Unhappiness Degree?" Her son replied, "I have earned only the Ordinary Degree."

His mother said, "How can you be called educated in the ways of the world if you have learn
unhappiness? Return to the great teacher and ask for the Unhappiness Degree." The son du
good mother's advice and returned to Takkasila.

It just so happened that the world famous teacher had a mother who was 120 years old. She
weak. The teacher bathed and fed and cared for her with his own hands. Since it took more
time, he was forced to give up teaching. He and his mother moved into a forest hut, where h

her, night and day.

When the young student arrived from Benares he found that his old teacher was no longer a
Hearing that he had retired to the forest, he went and found him there.

After greeting each other, the teacher asked him , Why have you come back so soon?" He r
professor, you did not give me the Unhappiness Degree." "Who told you about that degree?
"My mother, sir," he said.

The teacher thought, "I've never heard of such a degree! No doubt his wise mother wanted r
wicked some women can be. For they bring great unhappiness to men."

He said, "All right, I will teach you so you can earn this high degree. The course is a work-st
Your lessons will consist of taking care of my old mother for me. You will bathe, feed and ca
tenderly with your own hands.

"While you are washing and massaging her body, you must say, 'Dear lady, even in your old
remains fair and beautiful.' You must constantly exaggerate her beauty in this way, saying, "
young, you must have been even more beautiful!' And if she says anything to you, you must
shame, whatever it is, hiding nothing.

"If you do these things correctly, you will earn the Unhappiness Degree. Then your mother w
you."

The student agreed and began tending to the 120-year-old lady. He bathed and fed her with
massaged her arms, legs, back and head. While doing this he said, "Madam, it is marvelous
great old age, your arms and legs are so very beautiful! I can guess how beautiful you were
this way he exaggerated her beauty again and again, for many days.

Gradually, desire began to arise in the old lady's mind. Even though she knew she was blind
rotten from old age, she thought, "No doubt this young man would like to live with me like a h
asked him, "Do you want to be with me, just like a husband and wife?"

The man replied, "Oh yes of course, madam. I want to very much. But how can I? Your son
is very respectable. It would cause such a scandal! I will not dishonor my teacher."

Then the teacher's mother said, "Wel1 in that case, if you really want to be with me, then kill

The student said "How can I kill him when I have, been studying with him for so long? How c
because of this desire for you?" Then she said, "If you will stay with me and not desert me, I
myself!"

As he had agreed, the student went to the world famous teacher and told him all that had ta
Amazingly, the teacher did not seem surprised. He said, "You have done well to tell me this,
appreciate your good work."

Then he examined his mother's horoscope and discovered that this was to be the day of her
will arrange a test for her."

The teacher carved a statue from the soft wood of a tree limb. He made it look exactly like h
life-size. He laid it in his own bed and pulled the sheet up over it. He attached a long string t
it to his pupil. He told him, "Now take this string and ax to my mother. Tell her it is time to do
killing."

Obediently the student returned to the blind old lady. He said, "Madam, my master is sleepin
you follow this string it will lead you to him. Then kill him with this ax, if you really can do suc
thing!"

She replied, "If you do not abandon me, I will do it." He said, "Why should I abandon you?"

Then she took the ax in her hands. She trembled as she stood up. Slowly she followed the s
bed. She felt the statue and thought she recognized her son. She pulled down the sheet fron
raised the ax. Thinking to kill him with one blow, she struck the neck as hard as she could w
it made a thumping sound, so she knew it had struck wood.

The teacher asked, "What are you doing, my mother?" Suddenly she realized she had been
discovered. The shock was so overwhelming that she dropped dead on the spot! This time t
correct.

The world famous teacher respectfully burned his mother's body and offered flowers on her

Then he said to his pupil, "My son, there really is no such thing as the 'Unhappiness Degree
cause unhappiness. You are fortunate to have such a good and wise mother. By sending yo
Unhappiness Degree, she wanted you to learn how evil some women can be.

"You have seen with your own eyes how my mother was filled with craving and vanity. She h

lesson. Now return to your wise mother, who cares so much for your well-being."

When he arrived home his mother asked, "My dear son, have you finally earned the high de
Unhappiness?" He replied, "Yes mother."

Then she said, "I ask you again, my son, do you wish to leave the worldly life and go into the
worship the fire god? Or do you wish to marry and lead the family life?"

Her son replied, "I do not wish to lead the family life. I have seen with my own eyes how evil
be. There is no limit to their craving and vanity. Therefore I want nothing to do with family life
seek peace as a forest monk."

He respectfully took leave of his parents. After many years of peaceful meditation in the fore
eventually died and was reborn in a high heaven word.

The moral is: Wickedness between women and men brings unhappiness to both

JATAKA NO. 62

A THE PRIEST WHO GAMBLED WITH A LIFE

[Misguided morality]

Once upon a time, there was a king who loved to gamble with his royal priest. When he thre
always recited this lucky charm:

"If tempted any woman will, for sure, Give up her faithfulness and act impure."

Arnazing as it may seem, by using this charm the king always won! Before long, the royal pr
every penny he owned.

He thought, "I have lost almost all my wealth to the king. It must be because of his lucky cha
find a way to break the spell and win back my money. I must find a pure woman who has ne
with a man. Then I will lock her up in my mansion and force her to remain faithful to me!"

This seemed like a good plan to him. But then he started having doubts. He thought, "It wou
impossible to keep a woman pure after she had already become accustomed to men. There
purest woman possible - one who has never even seen a man!"

Just then he happened to see a poor woman passing by. She was pregnant. The royal pries
reading the meaning of marks on the body. So he could tell that the unborn baby was a girl.
occurred to him, "Aha! Only an unborn baby girl has never seen a man!"

The royal priest was willing to do anything to beat the king at dice. So he paid the poor wom
house and have her baby there. When the wonderful little girl was born, the priest bought he
Then he made sure she was raised only by women. She never saw a man - except of cours
himself. When she grew up, he still kept her completely under his control. It was just as if he
girl!

The cruel priest did all this only because of his gambling habit. While the girl was growing up
avoided playing dice with the king. Now that she was of age, and still his prisoner, he challen
a game of dice once again.

The king agreed. After they had made their bets, the king shook the dice and repeated his fa
charm:

"If tempted any woman will, for sure ,

Give up her faithfulness and act impure."

But just before he threw down the dice, the priest added:

"Except my woman - faithful evermore!"

Lo and behold, the king's charm didn't work. He lost that bet, and from then on the priest wo
the dice.

The king was puzzled by this turn nf events. After considering, he thought, "This priest must
woman locked up at home, one who is forced to be faithful to him alone. That's why my luck
anymore."

He investigated and discovered what the cruel priest had done. So he sent for a well-known
He asked him if he could cause the lady's downfall. He replied, "No problem, my lord!" The k
handsomely and told him to do the job quickly.

The man bought a supply of the finest perfumes and cosmetics. He set up a shop just outsid

mansion. This mansion was seven stories high, with seven entrance gates - one on each flo
guarded by women, and no man except the priest was allowed to enter.

The priest's lady was waited on by only one servant. She carried everything in and out, inclu
cosmetics. The priest gave her money for her purchases.

The playboy saw the servant going in and out of the priest's mansion. Soon he realized she
could get him inside. So he devised a plan and hired some cronies to help him.

The next morning, when the serving lady went out to do her shopping, the playboy dramatic
ground before her. Grabbing her knees he tearfully cried, "Oh my dear mother, it's so wonde
again after such a long time!"

Then his cronies chimed in, "Yes yes, this must be she! She looks the same - her hands and
type of dress. Yes yes, this must be she!" They all kept saying how amazing it was that her
so little in all that time.

The poor woman must have had a long lost son, for soon she was convinced this must be h
king's clever playboy, and both sobbed tears of joy over their miraculous reunion.

In between bouts of sobbing, the man was able to ask her, "Oh dear dear mother, where are
n live next door," she said, "in the royal priest's mansion. Night and day I serve his young wo
is without equal, like the mermaids sailors love to praise."

He asked, "Where are you going now, mother?" "I'm going shopping for her perfumes and c
"There's no need, mother," he said, "from now on I will give you the best perfumes and cosm
charge!" So he gave them to her, along with a bouquet of lovely flowers.

When the priest's lady saw all these, much better quality than usual, she asked why the prie
with her. "No no," said the serving woman, "these are not from the priest. I got them at my s
then on she got perfumes and cosmetics from the playboy's shop, and kept the priest's mon
playboy began the next part of his plan. He pretended to be sick and stayed in bed.

When the servant came to the shop she asked, "Where is my son?" She was told he was to
taken to see him. She began massaging his back and asked, "What happened to you, my s
I were about to die, I couldn't tell you, my mother.

She continued "If you can't tell me, whom can you tell?" Then, according to his plan, he brok

admitted to her, "I was fine until you told me about your beautiful mistress - 'like the mermaid to praise'. Because of your description, I have fallen in love with her. I must have her. I can't her. I'm so depressed, without her I'll surely die!"

Then the woman said "Don't worry, y son, leave it , m up to me." She took even more perfun the priest's lady. She said to her, "My lady, after my son heard from me about your beauty, h love with you! I don't know what to do next!"

Since the priest was the only man she had ever seen , the lady was curious. And of course s locked up by force. So she said, "If you can sneak him into my room, it's all right with me!"

Everything the servant took in and out was searched by the woman guards at the seven gat a plan. She swept up all the dust and dirt she could find in the whole mansion. Then she beg it out each day in a large covered flower basket. Whenever she was searched, she made su and dirt got on the guard women's faces. This made them sneeze and cough. Pretty soon th her when she went in and out.

Finally one day she hid the playboy in her covered flower basket. He was trim and fit, not he was able to sneak him past all seven guarded gates, and into the priest's lady's private chan lovers stayed together for several days and nights. So the playboy was able to destroy her p faithfulness, which had been forced on her by the coldhearted priest.

Eventually she told him it was time to go. He said, "I will go. But first, since the old priest has mean to you, let me give him one good blow to the head!" She agreed and hid him in a close of his secret plan. When the priest arrived, his lady said, "My lord and master, I'm so happy to dance while you play the guitar."

The priest said; "Of course, my beauty." "But I'm too shy to dance in front of you," she added wear this blindfold while I dance." Again he agreed to her request and she put a blindfold ov

The priest played a pretty tune on his complicated Indian guitar, while his lady danced. After , As part of my dance, won't you let me give you a tap on the head?" "As you wish, my dear,

Then she motioned to the playboy, who came out of the closet, snuck up from behind, and h the head! His eyes nearly popped out, and a bump began rising from the blow. He cried out hand in his. He said, "Such a soft hand sure can deliver a wallop my dear!" ,

The playboy returned to the closet. The lady removed the priest's blindfold and put some oin

When he had left, the serving woman hid the playboy in her flower basket and smuggled hin
He went immediately to the king and told him the whole story, in a very boastful way of cours

The next day the royal priest went to the palace as usual. The king said, "Shall we gamble o
dice?" The priest, expecting to win once more, agreed. Just as before, the king recited his lu

"If tempted any woman will, for sure , Give up her faithfulness and act impure."

As usual the priest added:

"Except my woman - faithful evermore!"

But lo and behold the dice fell in the king's favor and he took the priest's money.

The king said, "Oh priest, your woman is no exception! True faithfulness cannot be forced! Y
snatch a newborn baby girl, lock her up behind seven gates guarded by seven guards, and
But you have failed. Any prisoner's greatest wish is freedom!

"She blindfolded you and then her playboy lover gave you that bump on your old bald head
gates and guards were useless!"

The priest returned home and accused his lady. But in the meantime, she had come up with
She said, "No no, my lord, I have been completely faithful to you. No man has ever touched
I will prove it in a trial by fire. I will walk on fire without being burned to prove I speak the trut

She ordered the old servant woman to fetch her son, the playboy. She was to tell him to tak
hand and prevent her from stepping in the flames. This the woman did.

On the day of the trial by fire, the priest's lady said to the crowd of onlookers, "I have never b
by any man except this priest, my master. By this truth, may the flre have no power over me

Then, just as she was about to step into the fire, the playboy leaped from the crowd and gra
shouted, "Stop! Stop! How can this prlest be so cruel as to force this tender young lady into

She shook her hand free and said to the priest, "My lord, since this man has touched my ha
fire Is useless. But you can see my good intention!"

The priest realized he had been tricked. He beat her as he drove her away forever. At last s

and ' ' mistress of her own fate.

The moral is : You can't force someone to be good

Jataka No. 63
KTHE WICKED LADY AND THE BUTTERMILK WISE MAN

{Seduction}

Once upon a time, a very rich man was living in Benares, in northern India. He had a daugh
the most beautiful women in the city. Her skin was as soft as rose petals, her complexion wa
blossoms, and her hair was as black as midnight. But unfortunately her beauty was only skin
inside, she was very cruel. She insulted her servants and even enjoyed beating them. She b
'Wicked Lady'.

One day she went down to the river for her bath. While she bathed, her servant girls played
the water. Suddenly it became dark and a heavy rain storm came upon them. Most of the at
ran away. The servant girls said to each other, "This would be a perfect time to get rid of the
once and for all!" So they deserted her there, still bathing in midstream. The storm became r
terrible as the sun set.

When the servant girls arrived home without the Wicked Lady, the rich man asked them, "W
daughter?" They replied, "We saw her coming out of the river, but since then we haven't see
know where she went." The rich man sent out relatives to search for her, but she was nowhe
Meanwhile the Wicked Lady had been swept downstream by the ferocious flooded river.

There just so happened to be a holy man living in the forest next to the river. In this peaceful
been meditating for a long time, until he had come to enjoy the inner happiness of a high me
Because of this happiness, he was quite sure he had left the ordinary desires of the world be

At about midnight the Wicked Lady was carried past the holy man's hut by the raging river. S
and screaming for help. When he heard her, the holy man realized a woman was in danger.
down to the river and saw her being swept along. He dived in and saved her. He comforted
worry, I'll look after you."

He carried her into his hut and made a fire to dry her off and warm her up. He gave her fruits
she had eaten her fill, he asked, "Where do you live? How did you fall in the river?" She told
storm and how she was deserted by her servants. He took pity on her and let her sleep in hi

couple nights. He himself slept under the stars.

When she had recovered her strength, he told her it was time to return home. But she knew of holy man who promised never to live with a woman, as husband and wife. That was why while she had slept in the hut.

Just to prove her own power and superiority over him, she decided to seduce him into break promise. She refused to leave until she had tricked him into falling in love with her.

The Wicked Lady used the poses and tricks and flatteries that women learn. The holy man v enough to resist her tempting ways. After a few days she succeeded in seducing him into br They began living together in the quiet forest as if they were husband and wife. He lost the i he had gained by years of meditating.

But soon the Wicked Lady grew bored with forest life. She missed the noise and excitement life. So she cooed and coaxed until she got her way, and they moved to a nearby village.

In the beginning, the holy man supported her by selling buttermilk. Later on, the villagers ca for advice. They soon realized that listening to him brought good fortune. So they started ca Buttermilk Wise Man', and gave him a hut to live in.

Then one day a gang of bandits attacked the village. They robbed all the valuables and kidn villagers, including the Wicked Lady. When they got to their forest hideout they divided up th they began dividing up the prisoners, the bandit chief was attracted by the Wicked Lady's gr took her for himself as a wife.

All the other prisoners were soon released. When they returned to the village, the Buttermilk what happened to his wife. They told him she had been kept as wife by the bandit chief. He never be able to live without me. She will find a way to escape and come back to me." Deci now unlucky, all the others left it. But the Buttermilk Wise Man remained in his hut, convince would return.

Lo and behold, the Wicked Lady enjoyed the exciting life of bandits. But she worried that he come and take her back. She thought, "Then I would lose all my newfound luxuries. I would rid of him. Therefore, I will send him a letter, pretending to be deeply in love with him. Just a will use my power of seduction to cause his downfall. But this time he will meet his death, ar the bandit queen!"

When the Buttermilk Wise Man received the letter he believed every word. He rushed into th
the gang's hideout. When he called out to her, the Wicked Lady came out and said, "Oh my
so happy to see you. I can hardly wait to escape with you. But now is not a good time. The b
easily follow us and kill us both. So let us wait until nightfall." She took him inside, fed him, a
in a closet.

When the chief returned in the evening he was drunk. The Wicked Lady asked him, "My lord
my former husband now, what would you do?" "I would beat him up and kick him from one s
other!" he bragged, "Where is he now?" "He is much closer than you think," she said, "In fac
here in this closet!"

He opened the door and dragged out the Buttermilk Wise Man. He proceeded to beat him up
the room, just as he had boasted. His poor victim did not cry out. He only muttered -

"Ungrateful hater,

Lying traitor."

That was all he said. It seemed he was finally learning a lesson - but so painfully!

Eventually the drunken bandit got tired of beating him. He tied him up, ate dinner, and passe
drunken sleep.

The next morning, after sleeping off his drunkenness, the bandit chief woke up sober. He be
kicking his tied up victim again. Still the Buttermilk Wise Man did not cry out, but kept on mu

"Ungrateful hater,

Lying traitor."

The bandit thought, "While I keep punishing this man, why does he keep saying the same th
Seeing that his wife was still fast asleep, he him what he meant.

The Buttermilk Wise Man replied, "Listen and I will tell. I was a forest holy man, peacefully e
state of mind. One night I heard this woman crying out as she was being swept down river in
her life and brought her back to health. Meanwhile she seduced me and I lost all my inner ca
We went to live in a village and I led a very ordinary life. Then you kidnaped her. She sent m
saying she suffered living with you, and begged me to rescue her. So you see - she enticed

disaster. She put me at your mercy. That is why I say -

'Ungrateful hater,

Lying traitor.'"

The bandit chief was not stupid. He thought, "This man was such a good provider, and yet s
this plight. What would she be capable of doing to me? It would be better to finish her off!"

He untied the Buttermilk Wise Man and comforted him, saying, "Don't worry, I'll look after yo
the Wicked Lady and said, "My darling, let us kill this man right next to his own village." He t
the boundary of the deserted village. He told her to hold her former husband. Then he raised
and came down with it. But at the last instant he sliced the Wicked Lady in half!

Even someone as wicked as this murderous bandit can change his ways. He began by nurs
to health. After a few days of rest he asked, "What are you going to do now?"

The wise man replied, "I don't want to live as a householder anymore. I want to return to my
meditate."

The bandit said, "I too would like to be ordained and learn to meditate in the forest." After giv
his stolen goods, he went and lived in the forest with the Buttermilk Wise Man as his teacher
effort, they both attained a high state of inner happiness.

The moral is: Seduction can be dangerous to men and women both

Jataka No. 64
COUNTRY MAN AND CITY WIFE

{Adultery}

Once upon a time, there was a well-known teacher who taught in and around Benares. He h
One of these was from the distant countryside. Knowing little about the ways of city folks, he
with a Benares girl and married her. After the marriage he resumed his studies with the famo
started missing classes, sometimes staying away for two or three days at a time.

His wife was used to doing whatever she wanted. Even though she was married to the stude
and faithful. She still had secret boy friends.

It just so happened that after she had been with a boy friend, she acted very humble with he
spoke softly and tried very hard to please him. But on other days, when she had done nothir
rude and domineering. She yelled at her husband and nagged him. This drove the man craz
confused by how differently she acted from one day to the next.

The country man was so disturbed that he stayed away from his classes. And while he rema
discovered that his city wife was unfaithful. He was so upset that he missed school for sever

When he finally showed up, the famous teacher asked "Young man, you have been away sc
matter?" He replied, "Sir, my wife is cheating on me. She is a big problem to me. On some c
very much, and acts as humble as a servant. But on other days she is arrogant and domine
I can't figure her out. I don't know what to do or where to go for help. That's why I couldn't at
classes."

The teacher said, "Young man, don't worry. Rivers can be bathed in by anyone, rich or poor
open to all. Generous people build roadside rest houses to gain merit, and anyone can slee
all are welcome to take water from the village well.

"So too, there are some women who won't be faithful to one man. They love to keep their se
That's just the way some people are. It's hard to understand why they act the way they do. E
about what you cannot change?

"On the days when your wife has been with a boy friend, those are the days she acts meek
days when she has done nothing wrong, those are the days she acts rough and rude. That's
people are. So why get angry about what you cannot change?

"Accept her the way she is. Treat her in the same understanding way, whether she is kind o
get angry about what you cannot change?"

The student from the countryside followed the famous teacher's advice. He no longer got up
wife's behavior. And when she realized that her actions were no longer secret, she gave up
changed her ways.

The moral is: Understanding relieves anger.

Jataka No. 66

The Wisdom of Queen Tender-hearted (Lust)

Once upon a time, the Enlightenment Being was born into a rich high class family in Kasi, in
He grew to young manhood and completed his education. Then he gave up ordinary desires
world. He became a holy man and went to live by himself in the Himalayan forests.

He meditated for a long time, developed high mental powers, and was filled with inner happi
out of salt, one day he came down to the city of Benares. He spent the night in the royal gar
morning he washed himself, tied his tangled hair in a knot on top of his head, and dressed in
skin. He folded up the robe made of red bark which he usually wore. Then he went into the c
food.

When he arrived at the palace gate, King Brahmadatta was walking back and forth on his te
the humble looking holy man he thought, "If there is such a thing as perfect calm, this man m
it!" He had his servants bring him into the palace. The holy man was seated on a luxurious c
the very best foods. He thanked the king.

The king said, "You are welcome to live in my royal garden permanently. I will provide the 'F
- food, clothing, shelter and medicine. In so doing I may gain merit leading to rebirth in a hea
The holy man accepted this kind offer. He spent the next 16 years living in the royal garden
During that time he taught all in the king's family, and received the Four Necessities from the

One day King Brahmadatta decided he must go to a frontier area and put down a revolt. Bef
ordered his queen to care for the needs of the holy man. Her name was Queen Tender-hear
every day for the holy man. Then one day he was late in arriving for his meal. While waiting,
Tender-hearted refreshed herself in a perfumed bath, dressed in fine clothes and jewellery,
little couch.

Meanwhile the Enlightenment Being had been meditating in a particularly joyful mental state
what time it was, he used the power of his mental purity to fly through the air to the palace. W
Tender-hearted heard the rustling sound made by his bark robe, she rose up suddenly from
doing, her blouse accidentally slipped down for just a moment - and the holy man glimpsed
as he entered.

He was surprised by the unusual sight of the queen's great beauty. Desire, which had been
erased, rose within him. It was just like a cobra rises, spreading his hood, from the basket in
kept. His desire gained force, his perfect calm disappeared, and his mind lost its purity. He w
like a crow with a broken wing. The holy man could not eat his food. He took it back to his te

the royal garden, and put it under his bed.

His mind was enslaved by the sight of the beauty of Queen Tender-hearted. His heart was b
He remained on his bed, without eating or drinking, for the next seven days. Finally the king
again. He circled the city and then went directly to see the holy man in the, garden temple. S
in bed, he thought he was sick. He cleaned out the temple and sat down next to him.

He began massaging his feet, and asked, "Reverend sir, what has happened to you? Are yo
replied, "Oh great king, my only sickness is that I am caught in the chains of desire." "What i
desire?" asked the king. "Queen Tender-hearted, my lord." "Your reverence," said the king,
Tenderhearted to you. Come with me." When they arrived at the palace, King Brahmadatta l
in her finest clothing and jewellery. Then he secretly told her to help the unfortunate holy ma
purity.

She replied, "I know what to do, my lord, I will save him." Then the kin gave her away and sh
with the holy man. After they passed through the main gate she said, "We must have a hous
and ask the king for one." He returned and asked the king for a house.

The king gave them a tiny run-down hut that people had been using as an outhouse. The ho
to their new home, but she refused to go inside. He asked why. She said, "Because it's filthy
king and get a shovel and basket." He obeyed and when he returned she ordered him to do
even had to plaster the walls and floor with fresh cow dung!

Then she commanded him to go to the palace and get her a bed. Then a chair. Then a lamp
pot, a water pot. She ordered him to get all these things one at a time, and he obeyed dutiful
to get water for her bath and many other things. He set out the water for her bath and then r

Finally they sat down next to each other on the bed. Suddenly she grabbed him by the whisk
and forth, pulled him towards her and said, "Don't you remember that you are a holy man an
then was he shocked out of his mad infatuation and made to realise who he was.

Having regained his self awareness, he thought, "Oh what a pitiful state I have fallen into. I h
blinded by my desire into becoming a slave. Beginning with only the sight of a woman, this r
lead me into a hell world. My body was burning, as if I'd been shot in the heart with an arrow
there was no bleeding wound! Not seeing her body as it really was, my own foolishness cau
suffering!"

Then he spoke out loudly, "On this very day I will return the wise Queen Tenderhearted to th

Brahmadatta. Then I will fly back to my forest home!" After taking her back, he said to the ki
want your queen anymore. Before I had her, she was my one desire. After I got her, one des
endlessly, leading only to hell."

The wise Queen Tenderhearted, by using her intelligence and knowledge of life, had given a
holy man. Rather than taking advantage of his weakness, she had restored his purity. In per
Enlightenment Being rose into the air, preached to the king, and then magically flew to the H
He never again returned to the ordinary world. After meditating for years in peace and joy, h
reborn in a high heaven world.

The moral is: Desire enslaves, wisdom liberates.

Jataka No. 67
A WIFE AND MOTHER WHO WAS A SISTER FIRST

{ An Intelligent Woman }

Once upon a time some bandits robbed a village. Then they escaped into a thick forest. Son
village chased them. They surrounded the forest and searched it for the robbers, but they co

When they came out of the forest they saw three farmers plowing in their field. They immedi
and said "Aha! You bandits are pretending to be , innocent farmers interested only in plowin
the king you thieves!" They tied them up and took , them as prisoners to the king. He locked
palace dungeon.

Then a woman began coming to the palace courtyard. For several days she came and cried

One day the king heard her cries and asked her to come inside. He asked why she was cryi
heard that my husband, son and brother are all your prisoners, my lord."

The king had the three men brought up from the dungeon. Being a generous ruler, he said t
give you one of these three. Which one do you choose?"

The woman asked, "Can't you give me all three my lord?" The king replied, "No, I cannot."

After carefully considering, she said, "If you will not give me all three, then give me my broth
king."

The king was surprised by her choice. He said, "You should choose your husband or son. W
brother instead?"

The smart woman replied, "Oh my lord, when I go out onto the roadway, a new husband wo
then I could easily have another son. A husband or a son is easy to come by in this world. B
parents are dead, I could never get another brother!"

The king was impressed by the intelligence and thinking ability shown by this simple woman
ministers were not nearly as smart! So he decided to reward her. He said, "I return all three
brother, husband and son."

The moral is: It's a fortunate brother who has an Intelligent sister.

Jataka No. 68
3,000 Births {Rebirth}

Once upon a time the Bodhisatta - the Enlightenment Being - was born into an ordinary fami
happened that he had the same father in his next 500 rebirths. The father was then reborn a
next 500 rebirths, and the grandfather in the next 500.

In the next 500 rebirths he had the same mother, who was reborn as the aunt in the next 50
grandmother in the next 500. Amazing as it may seem, after 3,000 rebirths, the man of 1,50
1,500 rebirths were reborn and became husband and wife.

But the Bodhisatta was reborn with a different mother and father! However, he wisely respec
just the mother and father of his present rebirth.

The moral is: One way or another, we're all related.

Jataka No. 69
THE STRONG MINDED SNAKE

{DETERMINATION}

Once upon a time there was a doctor who was an expert at treating snake bites. One day he
the relatives of a man who had been bitten by a deadl poisonous snake.

The doctor told them, "There are two ways of treating this snake bite. One is by giving medic
by capturing the snake who bit him, and forcing him to suck out his own poison." The family
like to find the snake and make him suck the poison out."

After the snake was caught, the doctor asked him , Did you bite this man?" "Yes I did," said
then," said the doctor "You must suck your own poison , out of the wound." But the strong-w
replied, "Take back my own poison? Never! I have never done such a thing and I never will!"

Then the doctor started a wood fire and said to the snake, "If you don't suck that poison out,
in this fire and burn you up!" But the snake had made up his mind. He said, "I'd rather die!" A
moving towards the fire.

In all his years, the snake bite expert doctor had ver seen anything like this! He took pity on
snake, and kept him from entering the flames. He used his medicines and magic spells to re
the suffering man.

The doctor admired the snake's single-minded termination. He knew that if he used his dete
wholesome way he could improve himself. So he taught him the Five Training Steps to avoi
Then he set him free and said, "Go in peace and harm no one."

The moral is: Determination wins respect.

Jataka No. 70
THE SHOVEL WISE MAN

{Renunciation}

Once upon a time, the Enlightenment Being was born into a family of vegetable gardeners. A
cleared a patch of land with his shovel. He grew herbs, pumpkins, melons, cucumbers and c
These he sold to earn a humble living.

The shovel was his one and only possession in the whole world. He carried it with him every
thought he carried it in the same way a forest monk carries his walking staff. So he became
'Shovel Wise Man'.

One day he thought, "What good does it do me to live the ordinary everyday life of a garden
this life and go meditate in the forest. Then I will be peaceful and happy." So the Shovel Wis
one possession, his shovel, and became a forest meditator. ·

Before too long, he started thinking about his only possession, his shovel. He was so attach
that he couldn't get it out of his mind, no matter how hard he tried! Trying to meditate seeme
gave it up. He returned to his shovel and his ordinary life as a vegetable gardener.

Lo and behold, in a little while the Shovel Wise Man again gave up the everyday life, hid his
became a forest meditator. Again he could not get his shovel out of his mind, and returned t
gardener. All in all , this happened six times!

The next time the Shovel Wise Man gave up his forest meditation, he finally realized it was b
worn out shovel that he had gone back and forth seven times! So he decided to throw it awa
in a deep river. Then he would return to the forest for good.

He took his shovel down to the riverbank. He thought, "Let me not see where this shovel ent
Otherwise it may tempt me again to give up my quest." So he closed his eyes, swung the sh
his head three times, and let it fly into the midst of the river. Realizing that he would never be
find the shovel again, he shouted, just like a lion roars, "I have conquered! I have conquered
conquered!"

It just so happened that the King of Benares was riding by at that very moment. He was retu
down a revolt in a border village. He had bathed in the river, and had just seated himself on
royal elephant. He was riding back to Benares in a victory procession.

When he heard the triumphant shouts of the Enlightenment Being, he said to his ministers, '
shouting, just like a lion roars, 'I have conquered'? Whom has he conquered? Bring that man

When they brought the Shovel Wise Man to him, the king said, "I am a conqueror because I
You say that you have conquered. Whom did you conquer?"

The Enlightenment Being replied, "Your lordship even if you conquer a hundred thousand an
meaningless victories if you still have unwholesome thoughts and desires in your own mind!
craving in my mind, I know I have won the battle against unwholesome thoughts."

As he spoke he concentrated his mind on the water in the river, then on the idea of water its
a high mental state. In a sitting position he rose into the air. He preached these words of Tru
"Defeating an enemy who returns to fight you again and again is no real victory. But if you de
unwholesomeness in your own mind, no one can take that true victory from you!"

While the king was listening to these words, all unwholesome thoughts left his mind. It occur
give up the ordinary world and seek real peace and happiness. He asked, "Where are you g
He answered, "I am going to the Himalayas, oh king, to practice meditation." The king said, "
with you. I too wish to give up the common worldly life." Lo and behold, as the king turned n
Shovel Wise Man, so did the entire army and all the royal ministers and attendants.

Soon the news reached the people of Benares that the king and all those with him were leav
world and following the Shovel Wise Man to the Himalayas. Then all the people in the entire
followed them towards the northern mountains. Benares was empty!

This great migration of people came to the attention of the god Sakka, King of the Heaven o
seen so many giving up worldly power. He ordered the architect of the gods to build a dwelli
Himalayan forests for all these people.

When they arrived in the Himalayas, the Shovel Wise Man was the first to announce that he
ordinary world for good. Then all those with him did the same. Never was so much worldly p
renounced, at the same time.

The Shovel Wise Man developed what holy men call the 'Four Heavenly States of Mind'. Firs
tender affection for all. Second is feeling sympathy and pity for all those who suffer. Third is
happiness for all those who are joyful. And the fourth state is balance and calm, even in the
difficulties or troubles.

He taught the others advanced meditation. With great effort they all gained high mental state
rebirth in heaven worlds.

The moral is: Only one possession is enough to keep the mind from finding freedom.

ÿþJataka No. 71
THE GREEN WOOD GATHERER

{ Laziness }

Once upon a time there was a world famous teacher and holy man in the city of Takkasila. H
training under him.

One day these 500 young men went into the forest to gather firewood. One of them came up
leaves. He thought, "How lucky I am! This tree must be dead and dry, perfect for firewood. S
hurry? I'll take a nap while the others are busy searching in the woods. When it's time to retu
easy to climb this tree and break off branches for firewood. So what's the hurry?" He spread
ground, lay down on it, and fell fast asleep -snoring loudly.

After a while all the other students began carrying their bundles of firewood back to Takkasil
they passed the snoring sleeper. They kicked him to wake him up and said, "Wake up! Wak
return to our teacher."

The lazy student woke up suddenly and rubbed his eyes. Still not fully awake, he climbed up
breaking off branches and discovered that they were actually still green, not dry at all. While
breaking one of them, it snapped back and poked him in the eye. From then on he had to ho
hand while he finished gathering his bundle of green wood. Then he carried it back to Takka
catch up. He was the last one back, and threw his bundle on top of the rest.

Meanwhile an invitation arrived to a religious ceremony. It was to be held the next day at a r
The holy man told his 500 pupils, "This will be good training for you. You will have to eat an
tomorrow morning. Then go to the village for the religious service. When you return, bring ba
the offerings as well as your own."

The students awoke early the next morning. They awakened the college cook and asked he
breakfast porridge. She went out in the dark to the wood pile. She picked up the top bundle
green wood. She brought it inside and tried to start her cooking fire. But even though she ble
it, she couldn't get the fire going. The wood was too green and damp.

When the sun came up there was still no fire for cooking breakfast. The students said, "It's g
late to go to the village." So off they went to their teacher.

The teacher asked them, "Why are you still here? Why haven't you left yet?" They told him,

for-nothing slept while we all worked. He climbed a tree and poked himself in the eye. He ga
wood and threw it on top of the wood pile. This was picked up by the college cook. Because
damp, she couldn't get the breakfast fire started. And now it's too late to go to the village."

The world famous teacher said, "A fool who is lazy causes trouble for everyone. When what
is put off until later, it is soon regretted."

The moral is: "Don't put off until tomorrow what you can do today."

Jataka No. 72
THE ELEPHANT KING GOODNESS

{ Generosity and Ingratitude }

Once upon a time the Enlightenment Being was born as an elephant. He was wonderfully w
like polished silver. His feet were as smooth and bright as the finest lacquer. His mouth was
most elegant red carpet. And his marvelous eyes were like precious jewels, sparkling in five
yellow, red, white and crimson.

The splendid beauty of this magnificent elephant was the outer form of the Enlightenment B
only a pale reflection of his inner beauty - because during many previous lives he had filled
Ten Perfections: energy, determination, truthfulness, wholesomeness, giving up, attachmen
world, evenmindedness, wisdom, patience, generosity, and of course - loving-kindness.

When he became an adult, all the other elephants in the Himalayan forests came to follow a
long his kingdom contained a population of 80,000 elephants. Such a large nation was crow
distractions. In order to live more quietly, he separated himself from the rest and went to live
secluded part of the forest. Because of his wholesomeness and purity, which were easily se
was known as the Elephant King Goodness.

In the meantime, a forester from Benares traveled into these Himalayan foothills. He was se
of value he could sell back in Benares. After a while he lost his sense of direction. He ran ba
trying to find his way. Soon he became exhausted and scared to death! He began trembling
from fear.

The Elephant King Goodness heard the sound of the poor lost man's frightened weeping. Im
filled with pity and compassion. Wishing to help him in any way he could, he began walking
towards him.

But the man was in such a big panic that, when he saw the gigantic elephant coming toward running away. When the wise elephant king saw this, he stopped moving. Seeing this, the fo Then King Goodness began walking towards him again, the man started running, and once elephant stopped.

At that point the man thought, "This noble elephant! When I run, he stops. And when I stop, me. No doubt he intends me no harm - he must want to help me instead!" Realizing this gav stop and wait.

As the Elephant King Goodness slowly approached, he said "My human friend, why are you crying in panic?"

"Lord elephant," said the man, "I lost all sense of direction, became hopelessly lost, and was die!"

Then the Enlightenment Being took the forester to his own secluded dwelling place. He com him by treating him to the finest fruits and nuts in all the Himalayas. After several days he sa friend, don't be afraid. I will take you to the land where people live. Sit on my back." Then he carrying him towards the land of men.

While riding comfortably on this glorious being, the man thought, "Suppose people ask me w be able to tell everything." So he made notes of all the landmarks, while being carried to saf elephant king.

When he came out of the thick forest near the highway to Benares, the Elephant King Good friend, take this road to Benares. Please don't tell anyone where I live, whether they ask you these parting words, the gentle elephant turned around and went back to his safe and secre

The man had no trouble finding his way to Benares. Then one day, while walking in the baza shops of the ivory carvers. They carved ivory into delicate and beautiful statues, scenes and forester asked them, "Would you buy tusks that come from living elephants?"

The ivory carvers replied, "What a question! Everyone knows the tusks from a live elephant valuable than from a dead one." "Then I will bring you some live elephant tusks," said the fo

Caring only for money, ignoring the safety of the elephant king, and without any gratitude ow had saved his life - the man put a sharp saw in with his other provisions, and set out towards

King Goodness.

When he arrived the elephant king asked him, "Oh my dear human friend, what brings you b
a story, the greedy man said, "My lord elephant, I am a poor man, living very humbly. As the
difficult for me, I have come to beg from you just a little piece of tusk. If you can give it to me
take it home and sell it. Then I will be able to provide for myself, and survive for a while long

Pitying the man, the Elephant King Goodness said, "Of course my friend, I will give you a big
Did you happen to bring a saw with you?" "Yes lord," said the forester, "I did bring a saw." "A
said the generous King Goodness, "cut from both my tusks!"

As he said this, the elephant bent down on his knees and offered up his spectacular silvery-
Without the slightest regret, the man sawed off big pieces of ivory from both tusks.

The Enlightenment Being picked up both pieces with his trunk. He said, "Good friend, I am n
lovely tusks because I dislike them and want to get rid of them. Nor is it because they are no
me. But a thousand times, even a hundred thousand times more lovely and valuable are the
wisdom, which leads to the realization of the Truth"

Giving the wonderful tusks to the man, it was the elephant's wish that his perfect generosity
lead him to the greatest wisdom.

The man went home and sold both pieces of ivory. But it didn't take long for him to spend all
again he returned to the Elephant King Goodness. He begged him, "My lord, the money I go
ivory was only enough to pay off my debts. I am still a poor man, living very humbly. Times a
Benares, so please give me the rest of your tusks, oh generous one!"

Without hesitation, the elephant king offered what was left of his tusks. The man cut off all th
see of them, right down to the sockets in the elephant's skull! He left without a word of thank
wonderful kind elephant meant no more to him than a bank account! He took the ivory back
and squandered the money as before.

Once again the forester returned to the Himalayan home of the Elephant King Goodness. An
"Oh noble elephant king, it is so very hard to make a living in Benares. Have pity on me and
rest of your ivory - the roots of your tusks."

Perfect generosity holds nothing back. So once again the elephant king bent down on his kn
remaining'stumps of ivory. The ungrateful betrayer did not care at all for the elephant. He ste

magnificent trunk - like a thick silver chain. He climbed up and sat between the pure white te
the great head - like a snowy Himalayan dome. Then he roughly dug in with his heels, rubbi
the tender flesh from the stumps of the once-beautiful tusks. He used his dull worn-down sa
the ivory roots out of the noble skull!

It is said there are many worlds - the hell world of torture, the worlds of hungry ghosts, of an
mankind, as well as many heaven worlds - from the lowest to the highest. In all these worlds
millions of beings who, at one time or another, have been born and lived as elephants. And
story say, that although they knew not why, all those one-time elephants felt the pain of the
the Elephant . King Goodness.

The forester departed carrying the bloody ivory stumps. Thinking there was no reason to se
again, he didn't bother to show any sign of gratitude or respect.

The vast solid earth, which is strong enough to easily support great mountains, and is able t
filth and stench, could not bear and support this cruel man's enormous unwholesomeness.
longer be seen by the suffering elephant, the mighty earth cracked open beneath him. Fire f
world leaped up, engulfed him in bright red flames, and pulled him down to his doom!

The moral is: The ungrateful stops at nothing, and digs his own grave.

Jataka No. 73
FOUR ON A LOG

{Gratitude}

Once upon a time, King Brahmadatta of Benares had a son. He grew up to be a mean and
that's always trying to prove he's tougher than everyone else. He was a bully who constantl
around and picked fights. Whenever he spoke to people it was with a stream of obscenities
gutter. And he was always quick to anger - just like a hissing snake that's just been stepped

People inside and outside the palace ran from him as they would from a starving man-eating
him as they would a speck of dirt in the eye. Behind his back everyone called him the 'Evil P
- he was not a nice man!

One day the prince decided to go swimming. So he went down to the river with his servants
Suddenly it became almost as dark as night. A huge storm came up. Being so rough and tou
always trying to show he wasn't scared of anything. So he yelled at his servants, "Take me i

the river and bathe me. Then bring me back to shore."

Following his orders, they took him out to midstream. Then they said, "Now is our chance! W
the king will never find out. So let's kill the Evil Prince. Into the flood you go, good-for-nothin
that they threw him into the stormy raging river.

When they returned to the bank, the others asked where the prince was. They replied, "We
rain came up, he must have swum faster than us and gone back to Benares."

When they returned to the palace, the king asked, "Where is my son?" They said, "We don't
When the storm came up, we thought he went back ahead of us." King Brahmadatta collect
began looking for the prince. They searched carefully, all the way to the riverside, but couldr

What had happened was this. In the darkness and wind and rain the prince had been swept
river. Luckily he was able to grab onto a floating dead tree trunk. Frantically he held on for d
he was being swept along, the tough he-man was so afraid of drowning that he cried like a t
baby!

It just so happened that, not long before, a very rich man had died in Benares. He had burie
hoard in the riverbank, along the same stretch of river. His fortune amounted to 40 million go
Because of his miserly craving for riches, he was reborn as a lowly snake, slithering on his b
guarding his treasure.

At a nearby spot on the riverbank another rich miser had buried a treasure of 30 million gold
due to his stingy clawing after wealth, he had been reborn as a water rat. He too remained t
treasure.

Lo and behold, when the storm came up, both the snake and the water rat were flooded out
washed into the raging river. In fear of drowning, they both happened to grab onto the same
the frightened wailing prince. The snake climbed up on one end and the water rat on the oth

There also happened to be a tall cotton tree growing nearby. There was a young parrot roos
storm-flooded river rose up, the cotton tree's roots were washed away and it fell into the wat
tried to fly away, the wind and rain swept the little parrot onto the same dead log with the sn
rat and the Evil Prince.

Now there were four on the log, floating towards a bend in the river. Nearby a holy man was
little hut. He just happened to be the Bodhisatta - the Enlightenment Being. He had been bo

class family in Kasi. When he had grown up, he had given up all his wealth and position, an
by himself next to the river.

It was the middle of the night when the holy man heard the cries of panic coming from the E
thought, "That sounds like a frightened human being. My loving-kindness will not let me ign
save him."

He ran down to the river and shouted, "Don't be afraid! I will save you!" Then he jumped into
torrent, grabbed the log, and used his great strength to pull it to shore.

He helped the prince step safely onto the riverbank. Noticing the snake, water rat and parrot
and the man to his cozy little hut. He started up his cooking fire. Thinking of the weakness o
he gently warmed them by the fire. When they were warm and dry he set them aside. Then
himself. The holy man brought out some fruits and nuts. Again he fed the more helpless ani
by the waiting prince.

Not surprisingly this made the Evil Prince furious! He thought, "This stupid holy man doesn't
me, a great royal prince. Instead he gives higher place to these three dumb animals!" Thinki
built up a vengeful hatred against the gentle Bodhisatta.

The next day the holy man dried the deadwood log in the sun. Then he chopped it up and b
their food and keep them warm. In a few days the four who had been rescued by that same
healthy.

The snake came to the holy man to say good-bye. He coiled his body on the ground, archec
his head respectfully. He said, "Venerable one, you have done a great thing for me! I am gra
I am not a poor snake. In a certain place I have a buried treasure of 40 million gold coins. A
give it to you - for all life is priceless! Whenever you are in need of money, just come down t
and call out, 'Snake! Snake!'"

The water rat, too, came to the holy man to say good-bye. He stood up on his hind legs and
respectfully. He said, "Venerable one, you have done a great thing for me! I am grateful to y
a poor water rat. In a certain place I have a buried treasure of 30 million gold coins. And I wi
it to you - for all life is priceless! Whenever you are in need of money, just come down to the
call out, 'Rat! Rat! '"

Such grateful generosity from a snake and a water rat! A far cry from their previous stingy h

Then came the parrot to say his good-bye to the holy man. He bowed his head respectfully a
one, you have done a great thing for me! I am grateful to you, but I possess no silver or gold
not a poor parrot. For if you are ever in need of the finest rice, just come down to the riverba
out, 'Parrot! Parrot!' Then I will gather together all my relatives from all the forests of the Him
we will bring you many cart loads of the most precious scented red rice. For all life is pricele

Finally the Evil Prince came to the holy man. Because his mind was filled with the poison of
thought only about killing him if he ever saw him again. However, what he said was, "Venera
become king, please come to me and I will provide you with the Four Necessities." He return
soon became the new king.

In a while the holy man decided to see if the gratitude of these four was for real. First he wen
riverbank and called out, "Snake! Snake!" At the sound of the first word, the snake came out
the ground. He bowed respectfully and said, "Holy one, under this very spot are buried 40 m
Dig them up and take them with you!" "Very well," said the holy man, "when I am in need I w

Taking leave of the snake, he walked along the riverbank and called out, "Rat! Rat!" The wa
and all went just as it had with the snake.

Next, he called out, "Parrot! Parrot!" The parrot flew down from his treetop home, bowed res
said, "Holy one, do you need red rice? I will summon my relatives and we will bring you the l
the Himalayas." The holy man replied, "Very well, when I am in need I will come again."

Finally he set out to see the king. He walked to the royal pleasure garden and slept there ov
morning, in a very humble and dignified manner, he went to collect alms food in the city of B

On that same morning the ungrateful king, seated on a magnificently adorned royal elephan
procession around the city. When he saw the Enlightenment Being coming from a distance l
lazy homeless bum is coming to sponge off me. Before he can brag to everyone how much
have him beheaded!"

Then he said to his servants, "This worthless beggar must be coming to ask for something. I
for-nothing get near me. Arrest him immediately, tie his hands behind his back, and whip hin
corner. Take him out of the city to the execution block and cut off his head. Then raise up his
sharpened stake and leave it for all to see. So much for lazy beggars!"

The king's men followed his cruel orders. They tied up the blameless Great Being like a com
whipped him mercilessly at every street corner on the way to the execution block. But no ma

whipped him, cutting into his flesh, he remained dignified. After each whipping he simply ann
to hear: "This proves the old saying is still true - 'There's more reward in pulling deadwood fr
than in helping an ungrateful man!'"

Some of the bystanders began to wonder why he said only this at each street corner. They s
"This poor man's pain must be caused by an ungrateful man." So they asked him, "Oh holy m
some service to an ungrateful man?"

Then he told them the whole story. And in conclusion he said, "I rescued this king from a ter
in so doing I brought this pain upon myself. I did not follow the saying of the wise of old, that
what I said."

Hearing this story, the people of Benares became enraged and said to each other, "This goo
king's life. But he is so cruel that he has no gratitude in him at all. How could such a king pos
us? He can only be dangerous to us. Let's get him!"

Their rage turned the citizens of Benares into a mob. They pelted the king with arrows, knive
stones. He died while still sitting on the royal elephant. Then they threw the dead body of the
Prince into a ditch by the side of the road.

Afterwards they made the holy man their new king. He ruled Benares well. Then one day he
old friends. So he rode in a large procession down to the riverbank.

He called out, "Snake! Snake!" The snake came out, offered his respect and said, "My lord,
are welcome to my treasure." The king ordered his servants to dig up the 40 million gold coi

He went to the water rat's home and called out , "Rat! Rat!" He too appeared, offered his res
"My lord, if you wish it, you are welcome to my treasure." This time the king's servants dug u
gold coins.

Then the king called out "Parrot! Parrot!" The parrot flew to the king, bowed respectfully and
wish, my lord, I will collect the most excellent red rice for you." But the holy man king said, "N
friend. When rice is needed I will request it of you. Now let us all return to the city."

After they arrived at the royal palace in Benares, the king had the 70 million gold coins put u
safe place. He had a golden bowl made for the grateful snake's new home. He had a maze
crystals for the generous rat to live in. And the kind parrot moved into a golden cage, with a
latch and unlatch from the inside.

Every day the king gave rice puffs and the sweetest bee's honey on golden plates to the sna
And on another golden plate he gave the most aromatic scented rice to the water rat.

The king became famous for his generosity to the poor. He and his three animal friends lived
perfect harmony for many years. When they died, they were ll reborn as they deserved.

The moral is : Gratitude is a reward, which is itself rewarded

Jataka No. 74
NEW HOMES FOR THE TREE SPIRITS

{Wise Advice}

Once upon a time, as happens to all beings, the King of the Tree Spirits died. King Sakka, ru
of 33, appointed a new King of the Tree Spirits. As his first official act, the new king sent out
proclamation that every tree spirit should choose a tree to live in. Likewise it was stated that
was to be pleased with its resident spirit.

There just so happened to be a very wise tree spirit who was the leader of a large clan. He a
members not to live in freestanding trees. Instead it would be safer to live in the forest trees
wise treespirits settled down in the forest trees with their leader.

But there were also some foolish and arrogant tree spirits. They said to each other, "Why sh
this crowd? Let us go to the villages, towns and cities inhabited by human beings. Tree spiri
receive the best offerings. And they are even worshipped by the superstitious people living i
What a life we will have!"

So they went to the villages, towns and cities, and moved into the big freestanding trees, loo
people. Then one day a big storm came up. The wind blew strong and hard. The big heavy t
branches did not do well in the storm. Branches fell down, trunks broke in two, and some we
But the trees in the forest, which were intertwined with each other, were able to bend and su
in the mighty wind. They did not break or fall!

The tree spirits in the villages, towns and cities had their tree homes destroyed. They gather
children and returned to the forest. They complained to the wise leader about their misfortun
lonely trees in the land of men. He said "This is what happens to arrogant ones who ignore v
off by themselves.

The moral is : Fools are deaf to wise words

Jataka No. 75
THE FISH WHO WORKED A MIRACLE

{The power of truthfulness}

Once upon a time, the Enlightenment Being was born as a fish in a pond in northern India. T
kinds of fish, big and small, living in the pond with the Bodhisatta.

There came to be a time of severe draught. The rainy season did not come as usual. The cr
many ponds, lakes and rivers dried up.

The fish and turtles dug down and buried themselves in the mud, frantically trying to keep w
themselves. The crows were pleased by all this. They stuck their beaks down into the mud,
frightened little fish, and feasted on them.

The suffering of pain and death by the other fish touched the Enlightenment Being with sadn
with pity and compassion. He realized that he was the only one who could save them. But it
miracle.

The truth was that he had remained innocent, by never taking the life of anyone. He was det
power of this wholesome truth to make rain fall from the sky, and release his relatives from t
death.

He pulled himself up from under the black mud. He was a big fish, and as black from the mu
He opened his eyes, which sparkled like rubies , looked up to the sky, and called on the rain
exclaimed, "Oh my friend Pajjunna, god of rain, I am suffering for the sake of my relatives. W
withhold rain from me, who am perfectly wholesome, and make me suffer in sympathy with a

"I was born among fish, for whom it is customary to eat other fish - even our own kind, like c
since I was born, I myself have never eaten any fish, even one as tiny as a rice grain. In fact
taken life from anyone. The truthfulness of this my innocence gives me the right to say to yo
fall! Relieve the suffering of my relatives!"

He said this the way one gives orders to a servant. And he continued, commanding the migh
"Make rain fall from the thunderclouds! Do not allow the crows their hidden treasures! Let th

sorrow of their unwholesome actions. At the same time release me from my sorrow, who ha
wholesomeness."

After only a short pause, the sky opened up with a heavy downpour of rain, relieving many f
death - fish, turtles and even humans. And when the great fish who had worked this miracle
was reborn as he deserved.

The moral is: True innocence relieves the suffering of many.

Jataka No. 76
THE MEDITATING SECURITY GUARD

{ Fearlessness }

Once upon a time, the Enlightenment Being was born into a rich and powerful family. When
dissatisfied with going after the ordinary pleasures of the world. So he gave up his former lif
including his wealth and position. He went to the foothills of the Himalayas and became a ho

It just so happened that one day he ran out of salt. So he decided to go and collect alms. He
caravan and went with it part way on its journey. In the evening they stopped and made cam

The holy man began walking at the foot of a big nearby tree. He concentrated until he entere
state. He remained in that state throughout the night, while continuing to walk.

Meanwhile, 500 bandits surrounded the campsite. They waited until after supper, when all h
the night. But before they could attack, they noticed the holy man. They said to each other, '
on guard, for security. If he sees us, he'll warn the rest. So let's wait until he falls asleep, and
our robbing and looting!"

What the bandits didn't know was that the holy man was so deep in meditation that he didn't
- or anything else for that matter! So they kept waiting for him to fall asleep. And he just kept
walkmg and walking - until the light of dawn finally began to appear. Only then was he finish

Having had no chance to rob the caravan, the bandits threw down their weapons in frustratio
"Hey, you in the caravan! If your security guard hadn't stayed up all night, walking under tha
have robbed you all! You should reward him well!" With that they left in search of someone e

When it became light the people in the caravan saw the clubs and stones left behind by the

with fear, they went over to the holy man. They greeted him respectfully and asked if he had
"Yes, this morning I did," he said.

"Weren't you scared?" they asked. "No," said the Enlightenment Being, "the sight of bandits
frightening to the rich. But I'm not a rich man. I own nothing of any value to robbers. So why
afraid of them? I have no anxiety in a village, and no fear in the forest. Possessing only lovin
compassion, I follow the straight path leading to Truth."

In this manner he preached the way of fearlessness to the lucky people of the caravan. His
feel peaceful, and they honored him.

After a long life developing the Four Heavenly States of Mind, he died and was reborn in a h

The moral is: It pays to have a holy man around.

Jataka No. 77
16 Dreams

(Chapter I. Panic)

Once upon a time there was a king called Brahmadatta who was ruling in Benares, in northe
he had 16 frightening nightmare dreams.He awoke in the morning in a cold sweat, with his h
in his chest. The 16 dreams had scared him to death. He was sure they meant that somethi
to happen. In a panic, he called for his official priests, to ask their advice.When the priests a
royal bed chamber, they asked the king if he had slept well. He told them that it had been th
his life, that he had been scared to death by 16 dreams, and that he was desperate to find o

At this the priests' eyes lit up. They asked him, "What were these dreams, your majesty?" Ki
told them all 16 dreams. The priests pounded their foreheads and exclaimed, "Oh what horr
worse, your majesty. Such dreams as these can mean only one thing - danger!" The king as
danger, oh priests? You must tell me the meaning at once!" They replied, "It is certain, your
dreams show that one of three disasters will take place - terrible harm to the kingdom,to you
royal wealth."The king had feared as much. He wrung his hands as the sweat kept pouring f
shaking all over with terror and panic. He asked, "Tell me, oh worthy royal priests, is there a
this disaster?"
"Indeed, it is very dangerous," they said. "If you do nothing, the end is certain. But we can pr
we couldn't, .then all our training and learning would be useless. Trust us, lord."

The panic-stricken king cried out, "Just tell me what to do, priests. I'll do anything! What can
save me, my kingdom and my wealth?" "We must offer the greatest animal sacrifice that has
they said. "We must kill, as sacrificial offerings, four of every type of animal that lives!" Altho
usually a gentle, kind and merciful ruler, King Brahmadatta was so frightened that he couldn
at all. Paralyzed with fear, he put all his hope and faith in his priests. He gave them permissi
the gigantic slaughter.The priests said "Have no fear, your majesty, we will take care of ever
prevent the coming doom!" They knew they would be paid well to perform the sacrifice. And
killed animals would be theirs as well. Their secret thoughts were, "This is a great way for us
of money, and the best food and drink too!"

The priests got to work organizing the biggest sacrifice Benares had ever seen. Just outside
a huge pit. Into it they put the most perfect ones they could find of all the animals - land anim
and fish. From each kind they selected four to be killed in the ceremony: It became known a
Four-from-all' sacrifice.
Meanwhile, the king's senior teaching priest had a promising young pupil. He was gentle and
very well-educated. He wondered about all that was happening. So he asked the teacher pri
have taught me well the wise teachings of old. Can you show me anywhere it says the killing
the life of another?" The priest answered, "What kind of question is that? Open your eyes ar
boy. Don't you see that this great sacrifice, the Four-from-all, will make us rich? You must be
the king hold onto his riches!" The idealistic and sincere pupil said, "You have not answered
master. If this sacrifice is to be your work, it shall be mine no longer!" With these words he d
went to the royal pleasure garden to consider what he would do.

It just so happened that the Enlightenment Being had been born into a rich high class family
generations the men in that family had been priests, just like the ones who were now prepar
Four-from-all sacrifice. But when the Bodhisatta grew up he abandoned the life of a rich prie
went to the Himalayas and lived as a humble forest monk. He concentrated his mind in med
high mental states. He gained the sweetest inner happiness, and even miraculous supernat
forest monk loved all the animals. When he heard about what was happening in Benares he
tenderness and compassion. He decided, "I must teach the ignorant people and release the
superstition. I will go to the city at once!" Then he used his supernatural power to fly through
Benares. In an instant he was seated on a rock in the king's pleasure garden. His gentle nat
like a golden sunrise.

The idealistic young student approached and recognized him as a great holy man. He bowe
on the ground. The forest monk asked him, "Young man, do you have a good and just king
Benares?" "Yes," said the student, "our king is kind and g ood.But he is being misled by the
had 16 dreams which left him completely panic-stricken. The priests took advantage of this

his dreams. They have convinced him to have a huge sacrifice and kill many animals. Oh ho
the king the true meanings of his dreams. Free the many helpless beings from fear and deat
said, "If he comes and asks me, I will tell him." "I will bring him, sir," said the young man."Kin
here a short while until I return." The student went to the king and told him there was a marv
seated on a rock in the royal pleasure garden. He told him he had said he could interpret the
Hearing this, the king went with him to the garden. A crowd followed behind.

(Chapter 2. Roaring Bulls With No Fight)

King Brahmadatta knelt down before the holy man and then sat next to him. He asked, "You
tell me the meanings of my 16 dreams?" "Of course I can," said the forest monk. "Tell them
with the first eight."
The king replied, "These were the first eight dreams:

roaring bulls with no fight,
midget trees bearing fruit,
cows sucking milk from calves,
calves pulling carts with bulls trailing behind,
a horse eating with two mouths,
a jackal urinating in a golden bowl,
a she-jackal eating a rope maker's rope,
one overflowing pot with all the rest empty."

"Tell me more about your first dream," said the monk."Your reverence, I saw four pure black
from the four directions to fight in the palace courtyard. People came from miles around to s
fight. But they only pretended to fight, roared at each other, and went back where they came
said the holy man, "this dream tells of things that will not happen in your lifetime or in mine.
far-off future, kings will be unwholesome and stingy.The people too will be unwholesome. G
decreasing while evil increases. The seasons will be out of whack, with sunstroke on winter
storms on summer days. The skies will be dry, with poor clouds and little water. Harvests wi
people will starve.Then dark clouds will come from the four directions, but even after much t
lightning, they will depart without letting rain fall - just like the roaring bulls who leave without
fighting.
"But have no fear, there will be no harm to the people of today. The priests say this dream re
sacrifice, only because that is how they earn their money.Now tell me your second dream."

"Your reverence, I had a dream where tiny midget plants grew no more than one foot tall, an
gave fruit." "Oh king," said the holy man, "the soil will be poor for growing crops, and human

short lives. The young will have strong desires, and even young girls will have babies - just l
trees bearing fruit."But this will not happen until the distant future when the world is declining
your third dream, oh king?"

"Your reverence, I saw cows sucking milk from their own calves, born the same day," said th
with fear. "Be calm," said the monk, "this too will not happen in our lifetimes. But someday p
longer respect their mothers, fathers, mothers-in-law and fathers- in-law. People will give ev
their own children, taking over the savings of their elder parents and in-laws. Then, by whim
or may not feed and clothe their elders. So the elderly will be at the mercy of their own childr
cows sucking milk from their day-old calves. "But clearly it is not like that today, oh king, so y
nothing to fear. Now tell me your fourth dream."

Somewhat relieved, the king continued, "Your reverence, I dreamed I saw big strong full-gro
behind bullock carts. They were being pulled by frail awkward calves. The calves stopped ar
unable to pull the heavily loaded carts. Caravans could no longer travel and goods could not
market." "There will be a time," said the holy man, "when unwholesome stingy kings will no l
experienced judges. Instead they will appoint young foolish judges, granting them the highes
they will not be able to make difficult decisions. They will become judges in name only, doing
just like the calves who can't pull the carts. Meanwhile, the older wiser ones will offer no help
is no longer their concern just like the bulls trailing behind."Again you have nothing to fear, o
those far-off times when all the nations will be poorly run by the young and foolish. What wa
dream?"

"Your reverence my fifth dream was very strange , indeed. I saw a horse eating with two mo
side of his head!" Again the king trembled as he spoke.The forest monk said, "This will happ
far-off future time, when unwholesome foolish kings appoint unwholesome greedy judges. N
about right and wrong, they will take bribes from both sides in the same case - just like a hor
greedily with two mouths."Now tell me your sixth dream."

"Your reverence, I dreamed I saw a golden plate worth a hundred thousand pieces of money
it and coaxing an old skinny jackal to urinate in it.And that's just what he did!" said the king,
face."Oh king, this too will come to pass in a far-off time when the kings will be outsiders, no
ruling families of the countries they rule. So they will not trust the experienced ministers from
noble class.They will replace them with low class ministers they can control more easily. Me
nobles will depend on the new ruling class. So they will offer their high class daughters in ma
low class ministers - just like golden bowls urinated in by jackals."But this will not happen in
king. What was your seventh dream?"

"Your reverence, I dreamed I saw a man making a rope and letting it pile up under his chair. female jackal was eating the rope as it fell, without the man knowing it." "There will come a t monk, "when women's cravings will increase. They will desire men,strong liquor, jewelry and useless possessions.They will spend a lot of time window shopping. Paying more attention t to their husbands, they will ignore even the most important household activities.And they wil money earned by their husbands - just like the jackal devouring the rope that is produced by maker."But as you can see, oh king, these times are not upon us. Tell me about your eighth

"Your reverence," said the king, "I saw one big pot full of water, and many small empty pots, palace gate. All the warriors, priests, merchants and farmers were bringing water from all dir they were pouring it only into the big pot. That one was overflowing and wasting the water, w little pots remained empty!" Again the king shook in fear as he spoke."Have no fear, oh king man."Way off in the future the world will be declining. The land will be less fertile, so crops w to grow. The richest will have no more than 100,000 pieces of money - there will be no more the kings will be poor and stingy."The kings and the wealthy will make all the rest work for th poor will be forced to bring all their products, grains, vegetables and fruits to the warehouses and powerful. And the barns of the hard working poor will remain empty - it will be like the bi overflowing, with all the little ones empty."So now you know the meanings of your first eight have foretold:

thunderclouds with no rain,
young girls having babies,
the elderly at the mercy of their children,
young foolish judges with no help from the wise ,
greedy judges taking bribes from both sides,
low class ministers with high class wives,
wives wasting the earnings of their husbands,
the rich taking from the poor leaving them nothing.

"So your mind may be at peace, oh king, regarding these first eight dreams. Clearly such tim us, and these dangers are not to be feared in the present day."

(Chapter 3. The Frightening Sound of 'Munch, Munch, Munch')

"Indeed," said King Brahmadatta to the humble forest monk, "you have set my mind to rest o eight dreams. But my last eight dreams are even more frightening. I must do something to p predict." Again the king began shaking uncontrollably with fear and panic."Calm down," said tell me these dreams also, that I may relieve your distress." The king replied, "These were m

dreams,
the ninth to the l6th:

a pond that's muddy in the middle and clear by the shore ,
rice cooking unevenly in a pot,
fine sandalwood traded for spoiled buttermilk,
empty pumpkins sinking in water,
solid rocks floating on water,
giant snakes gobbled up by tiny she-frogs,
royal golden swans waiting on a bad village crow,
the frightening sound of 'munch, munch, munch'."

"Please tell me the details of your ninth dream," said the monk."Your reverence, I dreamed I
was deep in the middle and shallow by the shore. It was filled with all five kinds of lotuses, a
all kinds of animals - two-footed and four-footed - drinking near the shore. And yet the water
by the shore, and got muddy only in the middle. How could this be? What does this mean?"
forest monk, "in the distant future there will be only unwholesome kings. They will rule based
power, along with their anger and fear. They will not care at all about wholesomeness and ju
be much more interested in becoming rich from all kinds of bribes, than in the well-being of t
longer will rulers have patience, loving-kindness and compassion towards the people they ru
will be rough and cruel, crushing the people to squeeze the last penny from them in taxes - j
juice is squeezed from sugar cane.
"Therefore the citizens, unable to pay the taxes and bribes, will flee to the borderlands. Soon
less people living in the corrupt central capitals, and the borderlands will be heavily populate
humble - just like the pond that is muddy in the middle and clear by the shore. "But obviously
nothing in this for you to fear oh good and wholesome king. What was your tenth dream?"

"Your reverence I dreamed rice cooking I saw unevenly in a pot. Some was overcooked, son
some still raw." "Don't worry about this either," said the holy man. This dream foretells a time
be unwholesome, not like today! Kings will be unwholesome and so will officials and ministe
homemakers, city and country folks. Amazing as it may seem, this dream indicates a time w
unwholesome too! In addition, even the gods, tree spirits and fairies will be unwholesome an
winds will change quickly, sometimes blowing too hard and sometimes not at all. These wind
heavenly homes of the sky gods. Therefore, in some places rains will cause floods, it will rai
some areas, and there will be terrible droughts in other places.It will be like rice in the cookin
overcooked ,some well-cooked, and some raw."Now tell me your 11th dream, oh king.

"Your reverence I dreamed I saw the finest sandalwood, worth 100,000 pieces of money, be

buttermilk. What is the meaning of this" "This too indicates a far-off future time, when knowle
disappearing. There will be many greedy shameless preachers who distort the Four Necess
shelter and medicine. They will make these into luxuries, far richer than they really need."Th
the worthlessness of luxuries and the unwholesomeness of greed, by preaching the Truth of
in return for preaching, they will require money and luxuries. So they will cause an increase
rather than showing the way towards Liberation from craving. They will preach Truth only so
worthless things - just like priceless sandalwood traded for spoiled buttermilk."Now let me he
dream.

"Your reverence, I saw in a dream, empty pumpkins ,sinking to the bottom of the water." "Oh
foretells a distant future when the , world will be upside down. So once again, you have noth
this life.
Unwholesome kings will grant high positions to the low class rather than the high class.The
guickly become rich and the high class poor. In all departments and functions, the ignorant w
uneducated low class officials will be greatly respected - just like empty pumpkins sinking to
the water."Even among the religious, humble wholesome monks will lose respect, while the
of shameless monks will be followed and adored - just like empty pumpkins sinking to the bo
l3th dream?

"Your reverence I dreamed I saw solid rocks floating , on top of the water. How strange this
it mean, wise one?" "This too indicates the future era when the world will be upside down. In
and functions, the wise words of the well-educated nobles will be ignored, due to their birth a
among the religious, the words of Truth spoken by humble wholesome monks will be ignored
rocks floating away on the surface of the water."What was your l4th dream?

"Your reverence, it was a frightening dream in which I saw tiny female frogs chasing big long
When they caught up to them they cut them and broke them in pieces like water lily stumps,
them up!" "There is nothing for you to fear in this dream either , oh king. This represents a fu
the world will be declining. The wholesomeness in people's natures will decrease. Desires w
their minds until they are enslaved by their cravings. Because of this, men will be under the
youngest prettiest wives. The servants, bulls, buffalos and all other household wealth will be
youngest wives - due to the uncontrolled desires of their husbands. "These wives will treat th
like slaves , keeping them under their thumbs. If the men ask about family affairs, their wives
'There's no need for you to ask. Everything in my home belongs to me, not you!' It will be like
snakes gobbled up by tiny she-frogs. "Now tell me your l5th dream."

"Your reverence, I saw a crow, the kind that lives near villages. I knew he was filled with the
Qualities'. He was being followed and served by golden swans, the kind seen as kings by ot

too indicates a distant time when all kings will be weaklings. They will be no good at riding e
horses, or fighting battles. So you can easily see there is nothing for you to fear, mighty king
weakling kings will be so afraid of being overthrown that they will be afraid to give powerful p
worthy well-educated nobles. Instead they will appoint foot servants, bath attendants, barber
And the nobles will have to become the lowest servants of the untrained new officials - just l
swans waiting on a bad village crow."At last we have reached your l6th dream, oh king.Desc

"Your reverence, I will tell you my last dream, the only one that still frightens me. Ordinarily,
chase and eat goats. But in my l6th dream, I saw goats chasing leopards! And when they ca
them up , making the sound, 'munch, munch, munch!' All the other animals who heard this fr
saw the meat-eating goats approaching, ran and hid in the forest.The memory of this dream
holy one."
"Alas, even this dream applies only to the far-off time when the world will be ruled by unwho
lowly, who are unaccustomed to power, will become closest to the kings. They will gain pow
become poor and unknown."In the law courts, the newcomers will confiscate the inherited w
- all their lands, homes and possessions. And when the nobles go to the courts to protest, th
'How dare you argue with us! You do not understand the situation you are in. We will tell the
your hands and feet cut off!' The nobles will run away and hide in fear."Likewise, bad monks
monks as much as they please. With no one to support and defend them, the good monks w
villages.They will live in the jungle in fear of the bad monks. It will be like all those who hear
of 'munch munch, munch', and live in fear of meat-eating goats.
"Oh king, now you know the meanings of all 16 dreams. The last eight have foretold:

overtaxed people fleeing to the borderlands,
an unwholesome world with uneven rains,
Truth being taught by preachers greedy for money,
ignorant and unwholesome words gaining respect,
wise words and Truth losing respect,
husbands enslaved by desires for their youngest wives,
educated nobles in the service of untrained newcomers,
noble and good living in fear of powerful and bad."

(Chapter 4. Teaching)

King Brahmadatta bowed to the ground before the holy man and said, "Your wisdom has tak
from me. Your compassion has kept me from doing terrible unwholesome things to many he
gratitude is endless, oh holy monk." The Enlightenment Being said to the king, "Now you mu
royal priests wanted to have a sacrifice ceremony. It was not because they understood the T

not because they cared for you and your well-being. Instead it was due to greediness. They
rich, eat fine food, and keep their jobs at your court."Your 16 dreams have indicated disaste
future. What you do now will have no effect on them. Those things will happen when the wo
when the unreal is seen as real, when the unreasonable is thought to be reasonable, and wh
seems to exist. It will be a time when many will be unwholesome without shame, and few wi
their own wrongdoing.
"Therefore, to prevent these things by performing a sacrifice today is impossible!"

Remaining seated, the Bodhisatta miraculously rose into the air. Then he continued his teac
was fear that unbalanced your mind and brought you close to killing so many helpless ones.
fear comes from a pure mind. And the way to begin purifying your mind is to climb the five st
You will benefit greatly from giving up the five unwholesome actions. These are:

- destroying life, for this is not compassion;
- taking what is not given, for this is not generosity;
- doing wrong in sexual ways, for this is not loving-kindness;
- speaking falsely, for this is not Truth ,
- losing your mind from alcohol, for this leads to falling down the first four steps.

"Oh king, from now on do not join with the priests in killing animals for sacrifice." In this way
Being taught the Truth, freed many people from bondage to false beliefs, and released many
and death.In an instant he returned through the air to his home in the Himalayas.King Brahm
the Five Training Steps.He gave alms and did many other good things. At the end of a long
reborn as he deserved.

The moral is: Beware of the panic-stricken man.What he can do is more dangerous than wh
first place.

JATAKA NO. 78

ILLISA THE CHEAP

[Miserliness]

Once upon a time, there was a billionaire in northern India. He was an adviser to a king. Alth
rich, he was not at all good looking. He was lame due to crooked feet, and his hands were a
crooked positions. His eyes were crooked too, that is to say, he was cross-eyed. And some
crooked mind as well, for he was without any religion whatsoever! You might think people w

'Illisa the Crooked', but that was not the case.

Illisa also happened to be a miser, one who will not give anything to anybody. He would not
his wealth on his own enjoyment. Therefore, it was said that his home was like a pond posse
where no one could quench his thirst.

However, Illisa's ancestors, going back seven generations, were the most generous of gift g
away the very best of their possessions. But when Illisa inherited the family fortune, he aban
family tradition.

The family had always maintained a charity dining hall, where anyone could come for a free
burned this free food kitchen to the ground, since he wanted to be rid of the expense. Then
and hungry from his door, hitting them as they went. He quickly earned a reputation for hoar
wealth and possessions. Soon people began calling him, 'Illisa the Cheap'.

One day when he was returning home from advising the king, Illisa saw a tired worn out villa
the road. He had obviously walked a great distance. He was sitting on the ground pouring ch
cup. He was drinking it, along with some smelly dried fish.

Seeing this made Illisa thirsty for a drink of liquor. Then he thought, "I would love to have a d
I do, others may want to drink with me, and that could cost me money!" For that reason alon
his craving for alcohol.

As time passed, his craving did not disappear. Instead, fighting it and worrying constantly ma
sick. His skin turned yellow, and he became thinner and thinner until the veins stuck out fron
fought a constant battle against his thirst for liquor. He slept face down, holding onto the bed
he slept.

His wife began to notice the changes in him. One day, while massaging his back to comfort
you sick, my husband?" "No," said Illisa. "Did the king get angry at you?" she asked. "No," s
children or the servants done anything to upset you?" asked his wife. Again he said "No." "D
strong craving for something?" she continued.

Illisa the Cheap kept silent. He was afraid that if he told her it might end up costing him mon
wife began pleading, "Tell me, please tell me." Finally, swallowing hard and clearing his thro
"Yes, I do have a strong craving." "A craving for what? she asked. "For a drink of alcoholic li
admitted at last.

"Oh, is that all!" said his wife. "Why didn't you tell me this at first? You are not poor. You can afford to buy a drink for yourself and the whole city as well! Shall I brew a big batch of liquor

Of course this was not what Illisa the Cheap wanted to hear. He blurted out, "Why should we others? Let them earn their own!" Then his wife asked , "Well then, what about just for us an "I didn't know you had become so rich all of a sudden!" he shot back at her. "How about just she asked. "How generous you are with my money!" he replied. "All right then," she said, "I w enough liquor for you and me, my husband." "Why should you be included? Women should

"Now I understand you perfectly well!" said Illisa's wife. "I will make only enough liquor for yo Illisa the Cheap always thought of even the slightest chance of spending money. He said, "If liquor here, people will notice and come ask for some. Even if I buy some in a liquor store an to drink , others will find out and want some. There will be no liquor given away in this house

So Illisa decided to give the smallest coin he had to a servant boy, and sent him to the liquor returned, Illisa took him down to the riverside. He took the small bottle of liquor from the boy to stand watch nearby. Then Illisa the Cheap hid in the underbrush, poured some liquor into secretly began drinking.

It just so happened that when Illisa's father had died , he had been reborn as Sakka, King of 33. This was because of his lifelong generosity.

At this particular moment, Sakka was curious about whether his free food kitchen was still gi all who wished it. He discovered that it no longer existed, that his son had given up the famil had even kicked the hungry out onto the street! He saw his miserly son drinking by himself, bushes, afraid he might have to share with others.

Sakka decided to change Illisa's mind and teach him a lesson about the results of both good He decided to make him become generous, rather than cheap, so that he too might be rebo

The King of the Heaven of 33 disguised himself so that he looked exactly like Illisa the Chea crooked feet, crooked hands and cronked eyes. He entered the city, went to the palace, and audience with the king. The king said, "Let my adviser Illisa come in."

He asked, "Why have you come at this untimely moment?" " . My lord," said Sakka, "I have billionaire's wealth to you to fill up the treasury." The king replied, "No, no. I have enough, m that." The disguised Sakka said, "Then if you do not want it my lord, kindly permit me to give wish." "Do as you say,"' said the king.

Sakka went to Illisa's house. The servants greeted him as if he were indeed their master. He
and sat down. He summoned the gate keeper and said, "If anybody comes here who looks l
This house is mine', don't let him in. Instead beat him on the back and kick him out!" Then h
and called for Illisa's wife. Smiling at her he said, "My love, let us be generous!"

At first, Illisa's wife, children and servants were surprised. They said to each other, "It was n
mind to give anything to anybody before today. This must be because he's been drinking alc
a little soft in the head!"

Illisa's wife said, "As you wish, my lord, give away as much as you like." "Call for the drumm
and order him to go and beat his drum in the city. Have him announce that all who desire go
jewels, lapis lazuli, diamonds and coral, are to come to the home of Illisa the billionaire." She
said.

Soon a big crowd began to arrive, carrying baskets, buckets and bags. Sakka opened up the
Illisa's wealth. He said, "I give you all these riches. Take as much as you want and go." The
all outside and piled it up. They filled up their containers and carried them away.

One clever man from the countryside harnessed Illisa the Cheap's bullocks to Illisa the Chea
Then he filled it to the brim with Illisa the Cheap's seven treasures, and rode out of the city b
road.

Without knowing it, he passed by the bushes where the real Illisa was still drinking liquor. He
to be suddenly rich, that he shouted out as he went, "May Lord Illisa the billionaire live a hun
Because of you I have struck the jackpot. I won't have to work another day in my life! These
bullocks, your cart and your seven treasures. They were not given to me by my father and m
Illisa the generous!"

The hidden Illisa was shocked to hear this. He thought, "This man is talking about me! Has t
wealth and given it away?" Then: he jumped out from the bushes and shouted "Hey you, wh
my bullock cart?" He grabbed the reins and stopped the cart.

The villager got down and said, "Wh at's wrong with you? The billionaire Lord Illisa is giving
all the people of the city. What do you think. you're doing?" As he said this he struck Illisa on
hard as a thunderclap and rode away on the cart filled with treasure.

Illisa the Cheap bounced to his feet and chased after the cart. He grabbed the reins again. T

villager held onto Illisa by the hair, pulled his head down, and struck it hard with his elbow. H
by the neck, threw him to the ground, and then continued on his way.

All this rough treatment sobered up Illisa. He ran home as fast as he could. He saw the crow
carrying off his precious riches. He grabbed hold of them to stop them, but they just pushed
way and knocked him down. Nearly fainting from his bruises, he tried to get into his home. B
said, "Where do you think you're going?" Beating him with a cane, he grabbed him by the ne
out.

Illisa thought, "Now no one can help me but the king." So he ran to the palace and went stra
said, "My lord, why do you want my house to be looted?" The king said, "This is not my doin
you say that if I would not accept your wealth, you would give it to all the citizens. I applaud
generosity! And did you not send a drummer into the streets to announce you were giving yo
all?"

"My lord king must be joking!" said Illisa. "I didn't do any such thing. People don't call me 'Illis
Cheap' for nothing! I don't give anything to anybody if I can help it! Please, lord king, summo
giving my treasures away, and clear up this matter."

After being summoned by the king, Sakka came to the palace. Illisa asked, "Who is the real
lord king . Neither the king nor his ministers could tell the difference between them.

The king said, "We cannot recognize which one it is. Do you know someone who can recogn
"Yes, my lord, my wife can recognize me," said Illasa. But when she was called for and aske
stood next to Sakka and said, "This is my husband." When Illisa's children and servants wer
too picked Sakka.

Illisa thought, "I have a wart on my head, covered up by my hair. Only my barber knows this
the king "Please summon my barber. He knows me very well.

The barber was called for and the king asked him "Can you tell us which of these two men is
billionaire?" "I must examine their heads " he said, "then I will determine who the real Illisa is
said the king.

Immediately Sakka, King of the Heaven of 33, made a wart appear on his head. When the b
found warts on both their heads. He said "Oh lord king, I cannot recognize which of these is
crooked feet, both have crooked hands, both have crooked eyes, and both have warts on th
heads. I can't tell the difference!"

Hearing these words, Illisa began trembling. His mind became so unbalanced from losing hi
regaining his wealth, that he fainted on the spot.

At that very moment, Sakka said, "I am not Illisa. I am Sakka, King of the Gods of the Heave
said this, he used his super powers to rise into the air and remain suspended there.

Attendants splashed cold water on Illisa's face and woke him from his fainting spell. He knel
before Sakka, King of Gods.

Then Sakka spoke: "This wealth came from me Illisa, not from you. I myself, when I was you
meritorious deeds. I was glad to give to the poor and needy. That is why, when I died, I was
King of Gods.

"However, you have violated our family tradition. Being a non-giver, living the life of a miser,
charity dining hall to the ground, and chasing the homeless beggars from your door - you ha
family wealth to yourself. You are so cheap that you cannot even use the wealth for your ow
utterly wasted and useless. The family fortune has become like a pond possessed by demo
quench his thirst. It would be better if you were dead!

"Illisa, my former son, if you change your ways you will be the one to benefit most. If you reb
food kitchen and give hot meals to all who ask, you will earn both merit and peace of mind. E
to be generous, I will make all your riches disappear. And I will split your crooked skull with
diamond dagger!"

In fear of his own death, Illisa the Cheap promised, "I will give generously from now on, oh K

Sakka accepted his promise. Still floating in the air, he preached on the true value of giving.
convinced him to practice the Five Training Steps, for the benefit of himself and others. Thes
entirely: destroying life, taking what is not given, sexual wrongdoing, speaking falsely, and lo
mind from alcohol.

Then Sakka disappeared and returned to his heavenly home.

Illisa did indeed change his ways. He gave alms generously, did many other good deeds, ar
happier. When he died he was reborn in a heaven world.

The moral is: Poor indeed is the rich man who won't part with penny

Jataka No. 79
A MOTHERLESS SON

{Betrayal}

Once upon a time, King Brahmadatta was ruling in Benares in northern India. He had a clev
pleased him very much. To show his appreciation he appointed him headman of a remote b
was to represent the king and collect the king's taxes from the villagers.

Before long the headman was completely accepted by the villagers. Since he had been sent
Brahmadatta, they respected him highly. They came to trust him as much as if he had been

In addition to being clever, the headman was also very greedy. Collecting the king's taxes w
reward for him. After becoming friendly with a gang of bandits, he thought up a plan to make

The headman said to his friends, the robbers, "I will find excuses and reasons to lead all the
the jungle. This will be easy for me, since they trust me as one of their own. I will keep them
jungle, while you invade the village and rob everything of value. Carry everything away befo
people home. In return for my help, you must give me half of all the loot!" The bandits agree
set.

When the day arrived, the headman assembled all the villagers and led them into the jungle
plan, the bandits entered the unprotected village. They stole everything of value they could f
killed all the defenseless village cows, and cooked and ate the meat. At the end of the day th
all their stolen goods and escaped.

It just so happened that on that very same day a traveling merchant came to the village to tr
When he saw the bandits he stayed out of sight.

The headman brought all the villagers home in the evening. He ordered them to make a lot o
drums as they marched towards the village. If the bandits had still been there, they would ha
villagers coming for sure.

The village people saw that they had been robbed and all their cows were dead and partly e
very sad. The traveling merchant appeared and said to them, "This treacherous village head
your trust in him. He must be a partner of the gang of bandits. Only after they left with all you
did he lead you home, beating drums as loudly as possible!

"This man pretends to know nothing about what has happened - as innocent as a newborn l
if a son did something so shameful that his mother would say - 'I am not his mother. He is no
is dead!'"

Before long, news of the crime reached the king. He recalled the treacherous headman and
according to the law.

The moral is: "No one defends a betrayer of trust"

Jataka No. 80
FEAR MAKER AND LITTLE ARCHER

[Self deception]

Some say that the world comes into being, disappears, and comes into being .. over and ove
In one of these previous worlds, countless years ago, Truth was unknown and the Five Train
practiced by only a few. Even the Enlightenment Being - the Bodhisatta - did not know Truth
discovered the Five Training Steps.

Once upon a time in that long ago world, there was a king named Brahmadatta. Like many o
name, he ruled in the place known today as Benares.

The Bodhisatta was born in a rich high class family in a market town, also in northern India.
be a dwarf, bent over and partly hunchbacked. When he became a young man he remained
people found him unpleasant to look at.

He studied under a very outstanding teacher. He learned all there was to know, at that time,
great branches of knowledge - religion and science. He also learned how to use a bow and a
anyone else in India. For this reason his teacher called him 'Little Archer'.

Like most new graduates he was quite clever. He thought, "Many people judge by appearan
king and ask for a job, he'll probably ask, 'Having such a short body, what can you possibly d
Therefore it would be better if I can team up with a front man - someone who is handsome in
and well-grown in body, and strong in personality. I will provide the brains, but remain out of
his shadow. In this way we can earn a good living together."

One day he was walking in the district where the weavers live and work. He happened to se

looking man. He greeted him and asked his name. The weaver said, "Because of my appea
Fear Maker."

"With such an impressive name," said Little Archer , and being so big and strong looking, wh
a low paying job?" "Because life is hard," he replied.

"I have an idea," said the dwarf. "In all India there is no one as skilled with a bow and arrow
don't look the part! If I asked a king for work he would either laugh or get angry at me. He wo
that a hunchbacked little dwarf could be the greatest archer in India!

"But you look perfect. And your name helps too. Therefore, let us go together to the king. Yo
front man and do all the talking. The king will hire you immediately. Meanwhile I will remain a
underneath your shadow. I will be the real archer and we will prosper and be happy. You jus
whatever I tell you."

Thinking he had nothing to lose, Fear Maker agreed, saying, "It's a deal, my friend!"

The two partners went off to Benares to see the king. When they entered the throne room, th
respectfully to the king. He asked them, "Why have you come here?"

Fear Maker stood in front and did all the talking. He answered, "I am the great archer known
There is no one in all India who understands the science of archery as well as I do. I wish to
service, your majesty."

The king was quite impressed. He asked, "What shall I pay you?" "I will serve you for 500 pi
week, your majesty," he replied.

Nodding, the king noticed the silent dwarf stooping behind him, almost out of sight. "Who is
he asked. "What does he do for you?" "He's my little assistant," said Fear Maker. "Very well,
Brahmadatta, "the job is yours."

In this way Fear Maker was accepted into the king's service, but it was Little Archer who did

Before long, news came to the palace that there was a ferocious tiger living in the jungle nex
highway. He ambushed travelers, and then killed and ate them. Many began to avoid the kin
fear of the man-eater.

The king summoned Fear Maker and asked "Can you capture this rampaging tiger, young m

answered, "I am known as your best archer. Why wouldn't I be able to capture a tiger?" Hea
gave him an extra sum of money and sent him out to catch the tiger.

Fear Maker went home and told all this to his partner. "All right," said Little Archer, "be on yo
"Aren't you coming too?" asked the surprised Fear Maker. "No, I won't go," he replied, "but I
perfect plan. You must do exactly as I say." "I will, my little friend. Please tell me," said the b
man.

The clever little dwarf said to his friend, "Go to the district of the tiger, but don't rush straight
home by yourself. Instead, gather together a thousand local villagers and give them all bows
them directly to the tiger's home. But then you must let them go on ahead while you hide in t

"The local villagers will be very afraid of the tiger. When they see him they will surround him
Being so terrified, they won't stop beating him until he's dead!

"Meanwhile you must cut a piece of vine with your teeth. Then come out of hiding and appro
holding the vine in your hand. When you see the tiger's body, shout at the people, 'Hey! Who
tiger? I was going to capture him with this vine and lead him like a bull to the king. That's wh
searching in the jungle. Now tell me who has killed the tiger before I could get here with my

"The villagers will be easily frightened by this. They will say, 'Lord Fear Maker, please don't t
king!' Then they will give you a big bribe to be quiet. Thinking you have killed the dangerous
Brahmadatta will also reward you greatly." This was the tricky plan of the clever Little Archer

Fear Maker did exactly as he had been instructed. The man-eating tiger was killed, and fear
that part of the king's highway. Followed by a big crowd he returned to the king and said, "Yo
have killed the tiger and made the jungle safe for people again." The king was pleased and g
reward.

Before long there were similar complaints about a buffalo who threatened another royal road
sent Fear Maker. Following Little Archer's strategy he did exactly as before. He took credit fo
buffalo and was greatly rewarded again by the grateful king.

By this time Fear Maker had become a very rich and powerful nobleman. All the wealth and
didn't really deserve, soon went to his head. He became intoxicated with his own conceit, an
he was a 'big man' in his own right. He even looked down on Little Archer and ignored his ad
him, "You think this is all because of you. But I don't need you. I can do all this without you!"
to believe the appearance created by Little Archer's plan.

Then it happened that an enemy king attacked. He surrounded the city of Benares with his a
message to King Brahmadatta that he must either surrender his kingdom or wage war. The
his greatest hero, Fear Maker, to go out and fight the enemy.

Fear Maker was dressed in full military armor. He mounted the mightiest armored war eleph
knew that the ungrateful conceited braggart, called Fear Maker, was really scared to death u
too mounted the elephant and sat behind Fear Maker. The mighty elephant walked through
the battlefield, followed by a big crowd.

When Fear Maker heard the huge noise made by the war drums, he began trembling with fe
falling off the elephant and being killed, Little Archer tied a rope around him and held him wi

When Fear Maker saw the field of battle he was overwhelmed by the terrible fear of death. S
couldn't help but release his bowels and urinate at the same time - all over the back of the p
elephant!

The Enlightenment Being said, "Before, you bragged and spoke roughly like a big man. But
thing you do is make a filthy mess all over this elephant's back! Your present actions prove y
appearance was false."

Fear Maker had embarrassed himself. Little Archer had humbled him by speaking the truth.
feeling sympathy for him. He said, "Don't be afraid anymore, my friend. With me to protect y
safe. Climb down from the elephant and go home and take a bath."

Alone atop the great elephant, the Enlightenment Being thought, "Now is the time to show w
of this hunchbacked little dwarf!" Shouting mightily as he rode, he charged into the field of ba
killing any men or animals, he crashed through the enemy's defences. He broke into the king
him, and took him back as prisoner to the King of Beneres.

King Brahmadatta was delighted with Little Archer's great victory. He rewarded him with wea
became known throughout all India as 'Little Archer the Wise'. He sent his friend Fear Maker
village and supported him with monthly payments. Little Archer the Wise practiced generosit
meritorious deeds. When he died he was reborn as he deserved.

The moral is: Appearances can be deceiving

ÿþJataka No. 81
Forest Monks in a King's Pleasure Garden

{ Pupils Without a Teacher }

Once upon a time, there was a high class rich man who gave up his wealth and his easy life
world. He went to the Himalayan forests and lived as a homeless holy man. By practicing m
developed his mind and gained the highest knowledge. Dwelling in high mental states, he e
happiness and peace of mind. Before long, he had 500 pupils.
In a certain year, when the rainy season was beginning, the pupils said to their teacher, "Oh
would like to go to the places where most people live. We would like to get some salt and ot
bring them back here."
The teacher said, "You have my permission. It would be healthy for you to do so, and return
season is over. But I will stay here and meditate by myself." They knelt down and paid their
respects.
The 500 pupils went to Benares and began living in the royal pleasure garden. The next day
in the villages outside the city gates. They received generous gifts of food. On the following
inside the city. People gladly gave them food.
After a few days, people told the king, "Oh lord king, 500 forest monks have come from the
in your pleasure garden. They live in a simple way, without luxuries. They control their sense
to be very good indeed."
Hearing such good reports, the king went to visit them. He knelt down and paid his respects
to stay in the garden during the whole four months of the rainy season. They accepted, and
given their food in the king's palace.
Before long a certain holiday took place. It was celebrated by drinking alcohol, which the pe
would bring good luck. The King of Benares thought, "Good wine is not usually available to
simply in the forests. I will treat them to some as a special gift." So he gave the 500 forest m
quantity of the very best tasting wine.
The monks were not at all accustomed to alcohol.They drank the king's wine and walked ba
the time they got there, they were completely drunk. Some of them began dancing, while oth
Usually they put away their bowls and other things neatly. But this time they just left everythi
around,here and there. Soon they all passed out into a drunken sleep.
When they had slept off their drunkenness, they awoke and saw the messy condition they'd
They became sad and said to each other, "We have done a bad thing, which is not proper fo
Their embarrassment and shame made them weep with regret. They said, "We have done t
only because we are away from our holy teacher."
At that very moment the 500 forest monks left the pleasure garden and returned to the Hima
arrived they put away their bowls and other belongings neatly, as was their custom. Then th

beloved master and greeted him respectfully.
He asked them, "How are you, my children? Did you find enough food and lodgings in the ci
and united?"
They replied, "Venerable master, we were happy and united. But we drank what we were no
lost all our common sense and self-control. We danced and sang like silly monkeys. It's fortu
turn into monkeys! We drank wine, we danced, we sang, and in the end we cried from sham
The kind teacher said, "It is easy for things like this to happen to pupils who have no teacher
them.Learn from this, do not do such things in the future." From then on they lived happily a
goodness.

The moral is: A pupil without a teacher is easily embarrassed.

Jataka No. 82
THE CURSE OF MITTAVINDA

{ Chapter 1. Jealousy }

Once upon a time, there was a monk who lived in a tiny monastery in a little village. He was
that the village rich man supported him in the monastery. He never had to worry about the c
His alms food was always provided automatically by the rich man.

So the monk was calm and peaceful in his mind. There was no fear of losing his comfort and
There was no desire for greater comforts and pleasures of the world. Instead, he was free to
correct conduct of a monk, always trying to eliminate his faults and do only wholesome deed
know just how lucky he was!

One day an elder monk arrived in the little village. He had followed the path of Truth until he
perfect and faultless.

When the village rich man saw this unknown monk, he was very pleased by his gentle manr
attitude. So he invited him into his home. He gave him food to eat, and he thought himself ve
hear a short teaching from him. He then invited him to take shelter at the village monastery.
visit you there this evening, to make sure all is well."

When the perfect monk arrived at the monastery, he met the village monk. They greeted eac
Then the village monk asked, "Have you had your lunch today?" The other replied, "Yes, I w
the supporter of this mornastery. He also invited me to take shelter here."

The village monk took him to a room and left him there. The perfect monk passed his time in

Later that evening, the village rich man came. He brought fruit drinks, flowers and lamp oil, i
visiting holy man. He asked the village monk, "Where is our guest?" He told him what room

The man went to the room, bowed respectfully, and greeted the perfect monk. Again he app
way of Truth as taught by the rare faultless one.

Afterwards, as evening approached, he lit the lamps and offered the flowers at the monaster
shrine. He invited both monks to lunch at his home the next day. Then he left and returned h

In the evening, a terrible thing happened. The village monk, who had been so contented, all
jealousy to creep into his mind. He thought, "The village rich man has made it easy for me h
shelter each night and fills my belly once a day.

"But I'm afraid this will change because he respects this new monk so highly. If he remains i
my supporter may stop caring for me. Therefore, I must make sure the new monk does not s

Thinking in this way, he lost his former mental calm. His mind became disturbed due to his je
of losing his comfort and his daily food. This led to the added mental pain of resentment aga
monk. He began plotting and scheming to get rid of him.

Late that night, as was the custom, the monks met together to end the day. The perfect mon
friendly way, but the village monk would not speak to him at all.

So the wise monk understood that he was jealous and resentful. He thought, "This monk do
freedom from attachment to families, people and comforts. I am free of any desire to remain
free of any desire to leave here. It makes no difference. It is sad this other one cannot under
nonattachment. I pity him for the price he must pay for his ignorance."

He returned to his room, closed the door, and meditated in a high mental state throughout th

The next day, when it was time to go collect alms food from the supporter of the monastery,
rang the temple gong. But he rang it by tapping it lightly with his finger nail. Even the birds in
courtyard could not hear the tiny sound.

Then he went to the visiting monk's room and knocked on the door. But again he only tappe
finger nail. Even the little mice inside the walls could not hear the silent tapping.

Having done his courteous duty in such a tricky way, he went to the rich man's home. The m
respectfully to the monk, took his alms bowl, and asked, "Where is the new monk, our visitor

The village monk replied, "I have not seen him. I rang the gong, I knocked at his door, but he
Perhaps he was not used to such rich food as you gave him yesterday. Perhaps he is still as
digesting it, dreaming of his next feast! Perhaps this is the kind of monk who pleases you so

Meanwhile, back at the monastery, the perfect monk awoke. He cleaned himself and put on
calmly departed to collect alms food wherever he happened to find it.

The rich man fed the village monk the richest of food. It was delicious and sweet, made from
butter, sugar and honey. When the monk had eaten his fill, the man took his bowl, scrubbed
sweetened it with perfumed water. He filled it up again with the same wonderful food. He ga
monk, saying, "Honorable monk, our holy visitor must be worn out from traveling. Please tak
food to him." Saying nothing, he accepted the generous gift for the other.

By now the village monk's mind was trapped by its own jealous scheming. He thought, "If tha
this fantastic meal, even if I grabbed him by the throat and kicked him out, he still would nev
must secretly get rid of this alms food. But if I give it to a stranger, it will become known and
about. If I throw it away in a pond, the butter will float on the surface and be discovered. If I t
away on the ground, crows will come from miles around to feast on it , and that too would be
can I get rid of it?"

Then he saw a field that had just been burned by farmers to enrich the soil. It was covered w
coals. So he threw the rich man's generous gift on the coals. The alms food burned up witho
with it went his peace of mind!

For, when he got back to the monastery he found the visitor gone.He thought, This must hav
wise monk. He must have known I was jealous - afraid of losing my favored position. He mu
resented him and tried to trick him into leaving. I wasted alms food meant for him. And all for
keeping my own belly full! I'm afraid something terrible will happen to me! What have I done
losing his easy daily food, he had thrown away his peace of mind.

For the rest of his life the rich man continued to support him. But his mind was filled with torm
suffering. He felt doomed like a walking starving zombie, or a living hungry ghost.

When he died, his torment continued. For he was reborn in a hell world, where he suffered f

thousands of years.

Finally, there too he died, as all beings must. But the results of his past actions were only pa
completed. So he was reborn as a demon, 500 times! In those 500 lives ,there was only one
enough to eat, and that was a meal of afterbirth dropped by a deer in the forest!

Then he was reborn as a starving stray dog - another 500 times! For the sake of a full monk
life, all these 500 lives were also filled with hunger, and quarreling over food. Only a single ti
get enough to eat, and that was a meal of vomit he found in a gutter!

Finally most of the results of his actions were finished. Only then was he so very fortunate e
reborn as a human being. He was born into the poorest of the poor beggar families of the cit
northern India. He was given the name, Mittavinda.

From the moment of his birth, this poor family became even more poor and miserable. After
pain of hunger became so great, that his parents beat him and chased Mittavinda away for g
"Be gone forever! You are nothing but a curse!

Poor Mittavinda! So very long ago he had not known how lucky he was. He was contented a
monk. But he allowed the poison of jealousy to enter his mind - the fear of losing his easy da
led to the self-torture of resentment against a perfect monk, and to trickery in denying him on
gift of alms food. And it took a thousand and one lives for the loss of his comfort and daily fo
completed. What he had feared, his own actions had brought to pass!

[Chapter 2. Greed]

Little did poor Mittavinda know that his lives of constant hunger were about to come to an en
wandering about, he eventually ended up in Benares.

At that time the Enlightenment Being was living the life of a world famous teacher in Benares
students. As an act of charity, the people of the city supported these poor students with food
the teacher's fees for teaching them.

Mittavinda was permitted to join them. He began studying under the great teacher. And at la
regularly.

But he paid no attention to the teachings of the wise master. He was disobedient and violent
as a hungry dog, quarreling had become a habit. So he constantly got into fist fights with the

It became so bad that many of the students quit. The income of the world famous teacher dw almost nothing. Because of all his fighting, Mittavinda was finally forced to run away from Be

He found his way to a small remote village. He lived there as a hard working laborer, marrie woman, and had two children.

It became known that he had studied under the world famous teacher of Benares. So the po him to give advice when questions arose. They provided a place for him to live near the entr village. And they began following his advice.

But things did not go well. The village was fined seven times by the king. Seven times their h burned. And seven times the town pond dried up.

They realized that all their troubles began when they started taking Mittavinda's advice. So t and his family out of the village. They shouted, "Be gone forever! You are nothing but a curs

While they were fleeing, they went through a haunted forest. Demons came out of the shado his wife and children. But Mittavinda escaped.

He made his way to a seaport city. He was lonely, miserable and penniless. It just so happe a kind generous rich merchant living in the city. He heard the story of Mittavinda's misfortune had no children of their own, he and his wife adopted Mittavinda. For better or worse they tre as their own son.

His new mother and father were very religious. They always tried to do wholesome things. B had not learned his lesson. He did not accept any religion, so he often did unwholesome thin

Some time after his father's death, his mother decided to try and help him enter the religious "There is this world and there is the one to come. If , you do bad things, you will suffer painfu both worlds."

But foolish Mittavinda replied, "I will do whatever I enjoy doing and become happier and hap point considering whether what I do is wholesome or unwholesome. I don't care about such

On the next full moon holy day, Mittavinda's mother advised him to go to the temple and liste to the wise words of the monks. He said "I wouldn't waste my time!" So she said "When you you a thousand gold coins."

Mittavinda thought that with enough money he could enjoy himself constantly and be happy went to the temple. But he sat in a corner paid no attention, and fell asleep for the night. Ear morning he went home to collect his reward.

Meanwhile his mother thought he would appreciate wise teachings. Then he would bring the him. So she prepared delicious food for the expected guest. When she saw him returning al son, why didn't you ask the senior monk to come home with you for breakfast?"

He said, "I did not go to the temple to listen to a monk or to bring him home with me. I went thousand gold coins!" His disappointed mother said , "Never mind the money. Since there is food prepared - only eat and sleep!" He replied, "Until you give me the money I refuse to eat him the thousand gold coins. Only then did he gobble up the food until all he could do was fa

Mittavinda did not think a thousand gold coins were enough for him to constantly enjoy hims money to start a business, and before long he became very rich. One day he came home ar have 120,000 gold coins. But I am not yet satisfied. Therefore I will go abroad on the next sh more money!"

She replied, "Oh my son, why do you want to go abroad? The ocean is dangerous and it is v business in a strange land. I have 80,000 gold coins right here in the house. That is enough don't go, my only son!"

Then she held him to keep him from leaving. But Mittavinda was crazy with greed. So he pu hand away and slapped her face. She fell to the floor. She was so hurt and shocked that she gone forever! You are nothing but a curse!"

Without looking back, Mittavinda rushed to the harbor and set sail on the first departing ship

[Chapter 3. Pleasure]

After seven days on the Indian Ocean, all the winds and currents stopped completely. The s being dead in the water for seven days, all on board were terrified they would die.

So they drew straws to find out who was the cause of their bad luck and frightening misfortu the short straw was drawn by Mittavinda!

They forced him onto a tiny bamboo raft, and set him adrift on the open seas. They shouted

You are nothing but a curse!" And suddenly a strong wind sent the ship on its way.

But once again Mittavinda's life was spared. This was a result of his wholesome actions as a
births ago. No matter how long it takes, actions cause results.

Sometimes an action causes more than one result, some pleasant and some unpleasant. It
Asuras who live through such mixed results in an unusual way.

Asuras are unfortunate ugly gods. Some of them are lucky enough to change their form into
dancing girl goddesses. These are called Apsaras.

They enjoy the greatest pleasures for seven days. But then they must go to a hell world and
hungry ghosts for seven days. Again they become Apsara goddesses - back and forth, back
kinds of results are finished.

While floating on the tiny bamboo raft, it just so happened that Mittavinda came to a lovely G
There he met four very pretty Apsaras. They enjoyed their time together, filled with heavenly
seven days.

Then, when it was time for the goddesses to become hungry ghosts, they said to Mittavinda
seven short days, and we will return and continue our pleasure."

The Glass Palace and the four Apsaras disappeared. But still Mittavinda had not regained th
thrown away by the village monk, so very long ago. Seven days of pleasure had not satisfied
wait for the lovely goddesses to return. He wanted more and more. So he continued on, in th
raft.

Lo and behold, he came to a shining Silver Palace, with eight Apsara goddesses living there
seven days of the greatest pleasure. These Apsaras also asked him to wait the next seven d
into a hell world.

Amazing as it may seem, the greedy Mittavinda went on to seven days of pleasure in a spar
with 16 Apsaras. But they too disappeared. Then he spent seven days in a glowing Golden
most beautiful Apsaras of all.

But still he was not satisfied! When all 32 asked him to wait seven days, again he departed

Before long he came to the entrance of a hell world filled with suffering tortured beings. They

through the results of their own actions. But his desire for more pleasure was so strong that thought he saw a beautiful city surrounded by a wall with four fabulous gates. He thought, "I and make myself king!"

After he entered, he saw one of the victims of this hell world. He had a collar around his nec a wheel, with five sharp blades cutting into his face, head chest and back. But Mittavinda wa for pleasure that he could not see the pain right before his eyes. Instead he saw the spinnin cutting blades as if it were a lovely lotus blossom. He saw the dripping blood as if it were the perfumed sandal wood. And the screams of pain from the poor victim sounded like the swee

He said to the poor man "You've had that lovely lotus crown long enough! Give it to me, for I it now." The condemned man warned him, "This is a cutting collar, a wheel of blades." But M only say that because you don't want to give it up."

The victim thought, "At last the results of my past unwholesome deeds must be completed. I fool must be here for striking his mother. I will give him the wheel of pain." So he said, "Sinc so badly, take the lotus crown!"

With these words the wheel of blades spun off the former victim's neck and began spinning Mittavinda. And suddenly all his illusions disappeared - he knew this was no beautiful city, b hell world; he knew this was no lotus crown, but a cutting wheel of blades; and he knew he w prisoner. Groaning in pain he cried out desperately, "Take back your wheel! Take back your other one had disappeared.

Just then the king of the gods arrived for a teaching visit to the hell world. Mittavinda asked I of gods, what have I done to deserve this torment?" The god replied, "Refusing to listen to th monks, you obtained no wisdom, but only money. A thousand gold coins did not satisfy you, Blinded by greed, you struck your mother on your way to grabbing greater wealth still.

"Then the pleasure of four Apsaras in their Glass Palace did not satisfy you. Neither eight Ap Silver Palace, nor 16 in a Jewel Palace. Not even the pleasure of 32 lovely goddesses in a G enough for you! Blinded by greed for pleasure you wished to be king. Now, at last, you see y a wheel of torture, and your kingdom is a hell world.

"Learn this, Mittavinda - all who follow their greed wherever it leads are left unsatisfied. For i nature of greed to be dissatisfied with what one has, whether a little or a lot. The more obtai desired - until the circle of greed becomes the circle of pain."

Having said this, the god returned to his heaven world home. At the same time the wheel cra
Mittavinda. With his head spinning in pain, he found himself adrift on the tiny bamboo raft.

Soon he came to an island inhabited by a powerful she-devil. She happened to be disguised
hungry, Mittavinda thought nothing of grabbing the goat by a hind leg. And the she-devil hidi
him way up into the air. He finally landed in a thorn bush on the outskirts of Benares!

After he untangled himself from the thorns, he saw some goats grazing nearby. He wanted v
to the palaces and the dancing girl Apsaras. Remembering that a goat had kicked him here,
of one of these goats. He hoped it would kick him back to the island.

Instead, this goat only cried out. The shepherds came, and captured Mittavinda for trying to
king's goats.

As he was being taken as a prisoner to the king, they passed by the world famous teacher o
Immediately he recognized his student. He asked the shepherds, "Where are you taking this

They said, "He is a goat thief! We are taking him to the king for punishment!" The teacher sa
do so. He is one of my students. Release him to me, so he can be a servant in my school." T
him there.

The teacher asked Mittavinda, "What has happened to you since you left me?"

He told the story of being first respected, and then cursed, by the people of the remote villag
getting married and having two children, only to see them killed and eaten by demons in the
told of slapping his generous mother when he was crazy with the greed for money. He told o
his shipmates and being cast adrift on a bamboo raft. He told of the four palaces with their b
goddesses, and how each time his pleasure ended he was left unsatisfied. He told of the cu
torture, the reward for the greedy in hell. And he told of his hunger for goat meat, that only g
back to Benares without even a bite to eat!

The world famous teacher said, "It is clear that your past actions have caused both unpleasa
results, and that both are eventually completed. But you cannot understand that pleasures a
end. Instead, you let them feed your greed for more and more. You are left exhausted and u
grasping at goat legs! Calm down, my friend. And know that trying to hold water in a tight fis
leave you thirsty!"

Hearing this, Mittavinda bowed respectfully to the great teacher. He begged to be allowed to

student. The Enlightenment Being welcomed him with open arms.

The moral is: In peace of mind, there is neither loss nor gain.

Jataka No. 83
A Hero Named Jink

{ Friendship }

Once upon a time, there was a very rich man who was well known for wholesomeness. He h
the somewhat strange name, Jinx. They had been the best of friends ever since they were li
mud-pies together. They had gone to the same schools and helped each other always.
After graduating, Jinx fell on hard times. He couldn't find a job and earn a living. So he went
lifelong friend, the prosperous and successful rich man. He was kind and comforting to his fr
was happy to hire him to manage his property and business.
After he went to work in the rich man's mansion ,pretty soon his strange name became a ho
said, "Wait a minute, Jinx," "Hurry up, Jinx," "Do this, Jinx," "Do that, Jinx."
After a while some of the rich man's neighbors went to him and said, "Dear friend and neigh
concerned that misfortune may strike. Your mansion manager has a very strange and unluc
let him live with you any longer. His name fills your house, with people saying, 'Wait a minut
up, Jinx,' 'Do this, Jinx,' 'Do that, Jinx.' Peopleonly use the word 'jinx' when they want to caus
or misfortune. Even house spirits and fairies would be frightened by hearing it constantly and
away.This can only bring disaster to your household. The man named Jinx is inferior to you
and ugly.What advantage can you possibly get by keeping such a fellow around?"
The rich man replied, "Jinx is my best friend! We have supported and cared for each other e
little tots making mud-pies together. A lifelong trustworthy friend is of great value indeed! I co
reject him and lose our friendship just because of his name. After all, a name is only for reco
"The wise don't give a name a second thought. Only fools are superstitious about sounds an
names.They don't make good luck or bad luck!" So saying, the rich man refused to follow the
busybody neighbors.
One day he went on a journey to his home village.While he was away, he left his friend Jinx
mansion home.
It just so happened that a gang of robbers heard about this. They decided it would be a perfe
the mansion. So they armed themselves with various weapons and surrounded the rich man
night.
Meanwhile, the faithful Jinx suspected that robbers might attack. So he stayed up all night to
friend's possessions. When . he caught sight of the gang surrounding the house, he woke up
inside.Then he got them to blow shell horns and beat drums and make as much noise as po

Hearing all this, the bandits thought, "We must have been given bad information. There mus
inside and the rich man must still be at home." So they threw down their clubs and other wea
away.
The next morning the people from the mansion were surprised to see the discarded weapon
other, "If we didn't have such a wise house protector, all the wealth in the mansion would ce
stolen. Jinx has turned out to be a hero! Rather than bringing bad luck, such a strong friend
blessing to the rich man."
When the master of the house returned home his neighbors met him and told him what had
all advised against letting my friend stay with me. If I had done as you said, I'd be penniless
"Walking together for just seven steps is enough to start a friendship. Continuing for 12 step
of loyalty. Remaining together for a month brings the closeness of relatives. And for longer s
becomes like a second self. So my friend Jinx is no jinx - but a great blessing!"

The moral is: The longer the friendship, the greater its rewards.

Jataka No. 84
A QUESTION FROM A SEVEN-YEAR-OLD

{ Six Worthy Ways }

Once upon a time there was a rich man living in Benares, in northern India. He had a son wl
curious and eager to learn. even though he was only seven years old, he was determined to
really valuable.

One day the little boy asked his father, "What are the ways to gain the most valuable things

His father said, "Only worthy ways lead to worthwhile goals. These are the six worthy ways:

- keep yourself healthy and fit;

- be wholesome in every way;

- listen to those with more experience;

- learn from those with more knowledge;

- live according to Truth;

- act with sincerity, not just energy."

The boy paid close attention to his father's words. He tried hard to practice these ways from grew up and became wise he realized that the six worthy , ways, and the most valuable thin not be separated.

The moral is: "A serious question deserves a serious answer."

Jataka No. 86, 209, 362
A LESSON FROM A SNAKE

{ The value of Goodness}

Once upon a time, King Brahmadatta of Benares had a very valuable adviser priest. He cam family. He was intelligent and full of knowledge. He was generous with his wealth and knowl nothing back. People thought of him as a kind and good person.

By practicing the Five Training Steps, he trained his mind to avoid the five unwholesome act discovered that giving up each unwholesome action made him better off in its own way:

- destroying life, since you have to kill part of yourself in order to kill someone else;

- taking what is not given, since this makes the owner angry at you;

- doing wrong in sexual ways, since this leads to the pain of jealousy and envy;

- speaking falsely, since you can't be true to yourself and false to another at the same time;

- losing your mind from alcohol, since then you might hurt yourself by doing the other four.

Seeing how he lived, King Brahmadatta thought "This is truly a good man.

The priest was curious to learn more about the value of goodness. He thought, "The king ho more than his other priests. But I wonder what it is about me that he really respects most. Is nationality, my noble birth or family wealth? Is it my great learning and vast knowledge? Or i my goodness? I must find the answer to this."

Therefore, he decided to perform an experiment in order to answer his question. He would p

thief!

On the next day, when he was leaving the palace, he went by the royal coin maker. He was
from gold. The good priest, not intending to keep it, took a coin and continued walking out of
Because the money maker admired the famous priest highly, he remained sitting and said n

On the following day the make-believe thief took two gold coins. Again the royal coin maker

Finally, on the third day, the king's favorite priest grabbed a whole handful of gold coins. This
money maker didn't care about the priest's position or reputation. He cried out "This is the th
have robbed his majesty the king." Holding onto him, he shouted, "I've caught the thief who
I've caught the thief who robs the king!"

Suddenly a crowd of people came running in, yelling, "Aha! You pretended to be better than
goodness!" They slapped him, tied his hands behind his back, and hauled him off to the king

But on their way, they happened to go by some snake charmers. They were entertaining som
king's court with a poisonous cobra. They held him by the tail and neck, and coiled him arou
show how brave they were.

The tied up prisoner said to them, "Please be careful! Don't grab that cobra by the tail. Don't
his neck. And don't coil that poisonous snake around your own necks. He may bite you and
sudden end!"

The snake charmers said, "You ignorant priest, you don't understand about this cobra. He is
very good indeed. He is not bad like you! You are a thief who has stolen from the king. Beca
wickedness and criminal behavior, you are being carried off with your hands tied behind you
no need to tie up a snake who is good!"

The priest thought, "Even a poisonous cobra, who doesn't bite or harm anyone, is given the
truth, goodness is the quality people admire most in the world!"

When they arrived at the throne room, the king asked, "What is this, my children?" They rep
thief who stole from your royal treasury." The king said, "Then punish him according to the la

The adviser priest said, "My lord king, I am no thief!" "Then why did you take gold coins from
asked the king.

The priest explained, "I have done this only as an experiment, to test why it is you honor and
than others. Is it because of my family background and wealth, or my great knowledge? Bec
I was able to get away with taking one or two gold coins. Or do you respect my goodness m
clear that by grabbing a handful of coins I no longer had the name 'good'. This alone turned
disgrace!

"Even a poisonous cobra, who doesn't harm anyone, is called 'good'. There is no need for a
emphasize the lesson he had learned, the wise priest recited:

"High birth and wealth and even knowledge vast, I find, Are less admired than goodness is,

The king pardoned his most valuable adviser priest. He asked to be allowed to leave the kin
ordinary world and become a forest monk. After refusing several times, the king eventually g
permission.

The priest went to the Himalayas and meditated peacefully. When he died he was reborn in

The moral is: People prize goodness most of all.

JATAKA NO. 87

A Priest Who Worshipped Luck

(Superstition)

Once upon a time, the Enlightenment Being was born into a high class family in northwester
grew up, he realized his ordinary life could not give him lasting happiness. So he left everyth
went to live in the Himalayas as a forest monk. He meditated and gained knowledge and pe

One day he decided to come down from the forests to the city of Rajagaha. When he arrived
in the king's pleasure garden.

The next morning he went into the city to collect alms food. The king saw him and was pleas
and dignified attitude. So he invited him to the palace. He offered him a seat and gave him t
eat. Then he invited him to live in the garden for good. The holy man agreed, and from then
king's pleasure garden and had his meals in the king's palace.

At that time there was a priest in the city who was known as 'Lucky Cloth'. He used to predic

luck by examining a piece of cloth.

It just so happened that he had a new suit of clothes. One day, after his bath, he asked his s
the suit to him. The servant saw that it had been chewed slightly by mice, so he told the prie

Lucky Cloth thought, "It is dangerous to keep in the house these clothes that have been che
is a sure sign of a curse that could destroy my home. Therefore, I can't even give them to m
servants. The curse would still be in my house!

"In fact, I can't give these unlucky clothes to anyone. The only safe thing to do is to get rid o
and for all. The best way to do that is to throw them in the corpse grounds, the place where
put for wild animals to eat.

"But how can I do that? If I tell .a servant to do it, desire will make him keep the clothes, and
will remain in my household. Therefore, I can trust this task only to my son."

He called his son to him and told all about the curse of the clothes that were slightly chewed
told him not even to touch them with his hand. He was to carry them on a stick and go throw
grounds. Then he must bathe from head to foot before returning home.

The son obeyed his father. When he arrived at the corpse grounds, carrying the clothes on a
the holy man sitting by the gate. When Lucky Cloth's son threw away the cursed suit, the ho
up. He examined it and saw the tiny teeth marks made by the mice. But since they could ha
took the suit with him back to the pleasure garden.

After bathing thoroughly, his son told Priest Lucky Cloth what had happened. He thought, "T
clothes will bring great harm to the king's favorite holy man. I must warn him." So he went to
garden and said, "Holy one, the unlucky cloth you have taken, please throw it away! It is cur
bring harm to you!"

But the holy man replied, "No no, what others throw away in the corpse. grounds is a blessin
meditators are not seers of good and bad luck. All kinds of Buddhas and Enlightenment Bein
superstitions about luck. Anyone who is wise should do the same. No one knows the future!

Hearing about the truly wise and enlightened ones made Priest Lucky Cloth see how foolish
then on he gave up his many superstitions and followed the teachings of the humble holy ma

The moral is: A fool's curse can be a wise man's blessing.

Jataka No. 88,28

The Bull Called Delightful

(All Deserve Respect)
Once upon a time, in the country of Gandhara in northern India, there was a city called Takk
city the Enlightenment Being was born as a certain calf. Since he was well bred for strength
a high class rich man. He became very fond of the gentle animal, and called him 'Delightful'.
care of him and fed him only the best. When Delightful grew up into a big fine strong bull, he
brought up by this generous man. He gave me such good food and constant care, even thou
difficulties. Now I am a big grown up bull and there is no other bull who can pull as heavy a l
Therefore, I would like to use my strength to give something in return to my master." So he s
"Sir, please find some wealthy merchant who is proud of having many strong bulls. Challeng
your bull can pull one- hundred heavily loaded bullock carts." Following his advice, the high
went to such a merchant and struck up a conversation. After a while, he brought up the idea
strongest bull in the city.

The merchant said, "Many have bulls, but no one has any as strong as mine." The rich man
bull who can pull one-hundred heavily loaded bullock carts." "No, friend, how can there be s
is unbelievable!" said the merchant. The other replied, "I do have such a bull, and I am willin
bet." The merchant said, "I will bet a thousand gold coins that your bull cannot pull a hundre
carts." So the bet was made and they agreed on a date and time for the challenge. The mer
together one-hundred big bullock carts. He filled them with sand and gravel to make them ve
class rich man fed the finest rice to the bull called Delightful. He bathed him and decorated h
beautiful garland of flowers around his neck. Then he harnessed him to the first cart and clin
Being so high class, he could not resist the urge to make himself seem very important. So h
the air, and yelled at the faithful bull, "Pull, you dumb animal! I command you to pull, you big
bull called Delightful thought, "This challenge was my idea! I have never done anything bad
yet he insults me with such hard and harsh words!" So he remained in his place and refused

The merchant laughed and demanded his winnings from the bet. The high class rich man ha
one-thousand gold coins. He returned home and sat down , saddened by his lost bet, and e
to his pride. The bull called Delightful grazed peacefully on his way home. When he arrived,
sadly lying on his side. He asked, "Sir, why are you lying there like that? Are you sleeping? Y
The man said, "I lost a thousand gold coins because of you. With such a loss, how could I sl
replied, "Sir, you called me 'dummy'. You even cracked a whip in the air over my head. In all
ever break anything, step on anything, make a mess in the wrong place, or behave like a 'du

He answered, "No, my pet." The bull called Delightful said, "Then sir, why did you call me 'du
insult me even in the presence of others? The fault is yours. I have done nothing wrong. But
sorry for you, go again to the merchant and make the same bet for two-thousand gold coins
only the respectful words I deserve so well."

Then the high class rich man went back to the merchant and made the bet for two-thousand
merchant thought it would be easy money. Again he set up the one-hundred heavily loaded
the rich man fed and bathed the bull, and hung a garland of flowers around his neck. When
rich man touched Delightful's forehead with a lotus blossom, having given up the whip. Think
fondly as if he were his own child, he said, "My son, please do me the honor of pulling these
bullock carts." Lo and behold, the wonderful bull pulled with all his might and dragged the he
the last one stood in the place of the first.The merchant, with his mouth hanging open in disb
pay the two-thousand gold coins. The onlookers were so impressed that they honored the b
with gifts. But even more important to the high class rich man than his winnings, was his valu
humility and respect.

The moral is: Harsh words bring no reward. Respectful words bring honor to all.

Jataka No. 89
MTHE PHONY HOLY MAN
[Hypocrisy]

Once upon a time there was a man who looked and acted just like a holy man. He wore noth
matted hair, and relied on a little village to support him. But he was sneaky and tricky. He on
give up attachment to the everyday world. He was a phony holy man.

A wealthy man living in the village wanted to earn merit by doing good deeds. So he had a s
built in the nearby forest for the holy man to live in. He also fed him the finest foods from his

He thought this holy man with matted hair was sincere and good, one who would not do any
Since he was afraid of bandits, he took his family fortune of 100 gold coins to the little templ
it under the ground and said to the holy man, "Venerable one, please look after this my fami

The holy man replied, "There's no need to worry about such things with people like me. We
up attachment to the ordinary world. We have no greed or desire to obtain the possessions

"Very well, venerable one," said the man. He left thinking himself very wise indeed, to trust s
man.

However, the wicked holy man thought, "Aha! This treasure of 100 gold coins is enough for
the rest of my life! I will never have to work or beg again!" So a few days later he dug up the
secretly buried it near the roadside.

The next day he went to the wealthy villager's home for lunch as usual. After eating his fill he
honorable gentleman, I have lived here supported by you for a long time. But holy ones who
world are not supposed to become too attached to one village or supporter. It would make a
impure! Therefore, kindly permit me to humbly go on my way.··

The man pleaded with him again and again not to go, but it was useless. ·'Go then, venerab
at last. He went with him as far as the boundary of the village and left him there.

After going on a short way himself, the phony holy man thought, "I must make absolutely su
villager does not suspect me. He trusts me so much that he will believe anything. So I will de
clever trick!" He stuck a blade of dry grass in his matted hair and went back.

When he saw him returning, the wealthy villager asked, "Venerable one, why have you com
"Dear friend, this blade of grass from the thatched roof of your house has stuck in my hair. It
unwholesome and impure for a holy one such as myself to 'take what is not given'."

The amazed villager said, "Think nothing of it, y our reverence. Please put it down and conti
Venerable ones such as you do not even take a blade of grass that belongs to another. How
exalted you are, the purest of the holy. How lucky I was to be able to support you!" More trus
he bowed respectfully and sent him on his way again.

It just so happened that the Enlightenment Being was living the life of a trader at that time. H
midst of a trading trip when he stopped overnight at the village. He had overheard the entire
between the villager and the 'purest of the holy'. He thought, "That sounds ridiculous! This m
stolen something far more valuable than the blade of dry grass he has made such a big sho
rightful owner."

The trader asked the wealthy villager, "Friend, did you perhaps give anything to this holy loo
safekeeping?" "Yes, friend," he replied, "I trusted him to guard my family fortune of 100 gold
advise you to go see if they are where you left them," said the trader.

Suddenly worried, he ran to the forest temple, dug up the ground, and found his treasure go
the trader and said, "It has been stolen!" "Friend," he replied, "No one but that so-called holy

have taken it. Let's catch him and get your treasure back.

They both chased after him as fast as they could. When they caught up with him they made
hidden the money. They went to the hiding place by the roadside and dug up the buried trea

Looking at the gleaming gold the Bodhisatta said , You hypocritical holy man. You spoke we
words, admired by all, that one is not to 'take what is not given'. You hesitated to leave with
of grass that didn't belong to you. But it was so easy for you to steal a hundred gold coins!" A
ridiculing the way he had acted in this way, he advised him to change his ways for his own g

The moral is : Be careful of a holy man who puts on a big show

Jataka No. 90, 363
AONE WAY HOSPITALITY

{Ingratitude}

Once upon a time there were two merchants who wrote letters back and forth to each other.
to face. One lived in Benares and the other lived in a remote border village.

The country merchant sent a large caravan to Benares. It had 500 carts loaded with fruits ar
other products. He told his workers to trade all these goods with the help of the Benares me

When they arrived in the big city they went directly to the merchant. They gave him the gifts
brought. He was pleased and invited them to stay in his own home. -He even gave them mo
expenses. He treated them with the very best hospitality. He asked about the well-being of t
merchant and gave them gifts to take back to him. Since it is easier for a local person to get
he saw to it that all their goods were fairly traded. They returned home and told their master
happened.

Later on, the Benares merchant sent a caravan of 500 carts to the border village. His worke
to the country merchant. When they arrived he asked, "Where do you come from?" They sai
Benares merchant, the one who wrote him letters.

Taking the gifts, the country merchant laughed in a very discourteous way and said, "Anyon
came from the Benares merchant!" Then he sent them away, giving them no place to stay, n
at all.

The caravan workers went downtown to the marketplace and did the best they could trading
They returned to Benares and told their master all that had happened.

Before too long, the country merchant sent another caravan of 500 carts to Benares. Again
gifts to the same merchant. When his workers saw them coming, they said to him, "We know
suitable lodgings, food and expense money for these people."

They took them outside the city walls to a good place to camp for the night. They said they w
Benares and prepare food and get expense money for them.

Instead they rounded up all their fellow workers and returned to the campsite in the middle o
robbed all 500 carts, including the workers' outer garments. They chased away the bullocks,
carried off the cart wheels.

The villagers were terrified. They ran back home as fast as their legs could carry them.

The city merchant's workers told him all they had done. He said, "Those who forget gratitude
hospitality wind up getting what they deserve. Those who do not appreciate the help they ha
find that no one will help them anymore."

The moral is: If you don't help others, you can't expect them to help you

ÿþJataka No. 91

Poison Dice
[Deception]

Once upon a time there was a rich man living in Benares who was addicted to gambling. He
another gambling addict, a man whose mind worked in tricky ways.
While the rich gambler was very honest and above board, the tricky one was dishonest. Wh
he kept on playing. But when he began to lose he secretly put one of the dice in his mouth a
Then he claimed it was lost and stopped the game.
The rich gambler began to notice this trick. Then one day he decided to teach him a lesson.
on the dice and let it dry so it was invisible. He took these dice to the usual place and said, "
dice!"
His friend agreed. They set up the gambling board and began to play. As usual the tricky on
every throw of the dice. But as soon as he began to lose he sneaked the dice into his mouth
Seeing this the rich gambler said, "Swallow now, and then something you don't expect will h
dishonesty will make you suffer much."
After swallowing the poison dice the trickster fell down sick and fainted. The rich gambler, w
good at heart, thought, "Enough is enough. Now I must save his life."
He made a medical mixture to cause vomiting. He made him swallow it, and he threw up the
him a drink made with clear butter, thick palm syrup,honey and cane sugar. This made the t
fine again.
Afterwards he advised him not to deceive a trusting friend again. Eventually both gamblers c
reborn as they deserved.

The moral is: Deceiving a friend may be hazardous to your health.

JATAKA NO. 92

THE MYSTERY OF THE MISSING NECKLACE

[Chapter I. One Crime Leads to Another]

Once upon a time, King Brahmadatta was ruling in Benares in northern India. After completi
the Enlightenment Being became one of his ministers.

One day the king went on an outing to his pleasure garden. A big crowd from the court went
visited many parts of the lovely park. Near a cool forest they came upon a beautiful clear po

decided to go for a swim. So he dove into the water. Then he invited all the ladies of his har
in the refreshing pond.

Laughing together, the harem women took off all their ornaments and jewelry - from their he
wrists, fingers, waists, ankles and toes. Along with their outer clothing, they handed all these
servant girls for safekeeping. Then they jumped into the pond with King Brahmadatta.

The king had given one of his favorite queens a very valuable pearl necklace. She was so fo
called it by a pet name, 'Most Precious'.

It just so happened that a curious she-monkey had been watching all this from a branch of a
Peering between the green leaves, she had paid very close attention. When she had caught
Precious pearl necklace, her eyes had nearly popped out of her head!

Imagining how grand she would look wearing the queen's beautiful necklace, she patiently w
girl who was guarding it. In the beginning the girl watched very carefully. But the heat of the
her drowsy. When the she-monkey saw her start to snooze, she swung down from the tree a
a flash she grabbed the necklace called Most Precious, put it around her neck, and ran back

Afraid that the other monkeys would see it, the little thief hid the gleaming pearl necklace in
the tree. Then she sat guarding her loot, remaining silent and pretending to be as innocent a

In a minute or two the servant girl awoke from her accidental nap. Frightened, she immediat
queen's possessions. When she saw the necklace was missing she yelled out in terror, "Hel
taken the queen's pearl necklace, the one called Most Precious!"

After running to her side, security guards went and reported the theft to the king. He ordered
nothing, and to catch the thief immediately. Frightened of the king's wrath, the guards began
around the pleasure garden searching for the thief.

At that very moment there happened to be a poor man walking just outside the garden. He w
his far-off home village after paying his meager taxes to the royal treasury. The commotion f
park scared him and he started running away.

Unfortunately, the security guards saw him running and said to each other, "That must be th
rushed through the garden gate and after a short chase easily captured the innocent man. T
him as they shouted, "You no good thief! Confess that you robbed the queen's pearl necklac
Most Precious."

The poor man thought, "If I say I didn't take it, these men will beat me to death for sure. But they will have to take me to the king." So he said, "Yes, I admit it, I took the necklace." Hear security guards handcuffed him and hauled him off to the king.After being told of the man's c king asked him, "Where is the Most Precious necklace now? What have you done with it?"

Being a somewhat clever fellow, the prisoner replied,"My lord king, I am a very poor man inc in my life owned anything at all valuable, not a Most Precious bed or a Most Precious chair - not a Most Precious pearl necklace. It was your majesty's own Chief Financial Adviser who r Most Precious. I gave it to him. He alone knows where it is now."

King· Brahmadatta summoned his Chief Financial Adviser and asked, "Did you take Most Pr hands?" "Yes my lord," said he. "Where is it now?"asked the king. "I gave it to the Royal Tea

The Royal Teacher Priest was called for and asked about the stolen necklace. He claimed, " Official Court Musician."

He in turn was summoned and questioned. He answered, "I gave Most Precious to a high cl

When she was identified and brought to the king, he demanded to know what she had done necklace. But she alone replied, "Your majesty, I don't know anything about a pearl necklace to set, the king said, "Let us continue this investigation tomorrow." He handed the five suspe ministers and returned to his palace for the night.

(Chapter 2. The Mystery Is Solved)

Meanwhile, the royal minister who happened to be the Enlightenment Being had seen and h place in the pleasure garden. He realized that the mystery could be solved only by careful ex Jumping to conclusions could lead to the wrong answers. So he started examining and anal his mind.

He thought, "The necklace was lost inside the pleasure garden. But the poor villager was ca pleasure garden. The gates had strong guards standing watch. Therefore, the villager could steal the necklace. Likewise, no one from inside the garden could have gotten out through th with the stolen necklace. So it can be seen that none of these people could have gotten awa Precious, either from inside or outside!

"What a mystery! The poor man who was first accused must have said he gave it to the Chie

just to save himself. The Chief Financial Adviser must have thought it would go easier for hi
Teacher Priest were involved. The priest must have blamed the Official Court Musician so th
their time in the palace dungeon pass more pleasantly. And the Official Court Musician prob
being with the high class prostitute would take away the misery of prison life. So he said he
necklace to her.

"After examining carefully, it is easy to see that all five suspects must be innocent. But the g
of monkeys who are known to cause mischief. No doubt some she-monkey thought Most Pr
the rest, and the necklace is still in her hands."

So he went to the king and said, "Your excellency, if you hand over the suspects to me, I wil
investigation for you." "By all means, my wise minister," said the king, "examine into it yours

The minister called for his servant boys. He told them to keep the five suspects together in c
were to hide nearby, listen to all that was said, and then report back to him.

When the five prisoners thought they were alone they began talking freely to each other. Firs
Financial Adviser said to the poor villager, "You little crook! We never saw each other before
you give the stolen Most Precious to me?"

He replied, "My lord sir, most exalted adviser to the great king, I have never had anything of
whatsoever, not even a broken down bed or chair. I certainly have not seen any such Most P
don't know what you people are talking about. Being scared to death by the king's guards, I
in the hope that one as important as you could free us both. Please, my lord, don't be angry

The Royal Teacher Priest said to the Chief Financial Adviser, "You see, this man admits he
you, so how could you have given it to me?" He replied, "We are both in high positions. I tho
got together and backed each other up, we could settle this matter."

The Official Court Musician asked, "Oh Royal Teacher Priest, when did you give the queen's
me?""I thought that if you were imprisoned with me," said the priest, "your music would mak
pleasant. That's why I lied."

Then the woman said to the Official Court Musician, "You miserable crook! When did I come
come to me? We have never met each other before. So when could you possibly have giver
Precious?" He said to her, "Oh dear young lady, please don't be angry with me. I only accus
we five are imprisoned together, your being with us will make us all happy."

Not being either a poor frightened stranger or a slippery government official, the high class p
the only one who had told the truth. So there was no one to accuse her of shifting the blame

Of course the wise minister's servants had been eavesdropping on the entire conversation.
it all back to him, he realized his suspicion was confirmed - some she-monkey must have ta
he thought, "I must come up with a plan to get it back."

First he had a bunch of cheap imitation jewel ornaments made. Then he had several she-mo
royal pleasure garden. He had them decorated with the imitation ornaments - necklaces on
bracelets on their wrists and ankles. Then they were released in the garden. The minister or
to watch all the she-monkeys carefully. When they saw anyone with the missing pearl neckla
scare her into dropping it.

The she-monkey who had taken Most Precious was still guarding it in the hollow of the tree.
she-monkeys strutted back and forth saying, "See how fine we look. We have these beautifu
bracelets." She couldn't stand seeing and hearing this. She thought, "Those are nothing but
imitations." To show them all up, she put on her own neck the Most Precious necklace of rea

Immediately the servants frightened her into dropping it. They took it to their master, the wis
took it to the king and said, "Your majesty, here is the pearl necklace, the one called Most P
the five who admitted to the crime was really a thief. It was taken instead by a greedy little s
living in your pleasure garden."

The amazed king asked, "How did you find out it was taken by a she-monkey? And how did
minister told the whole story.

The king said, "You were certainly the right one for the job. In times of need, it is the wise wh
appreciated most." Then he rewarded him by showering him with wealth, like a heavy rain o
- gold, silver, pearls, jewels, lapis lazuli, diamonds and coral.

The moral is: Theft from greed, lies from fear, truth from examining.

Jataka No. 93
THE CARELESS LION

{Circumspection}

Once upon a time, the Five Training Steps were not yet known in the world. There was a ve

in Benares who owned a large herd of cattle. He hired a man to look after them.

During the time of year when the rice paddies were filled with the green growing rice plants, took the cattle to the forest to graze. From there he brought the milk and butter and cheese t in Benares.

It just so happened that being in the forest put the cattle in a very frightening situation. There eating lion living nearby. Sensing the presence of the lion kept the cattle in constant fear. Th cows tense and high-strung, leaving them too weak to give more than a little milk.

One day the owner of the cattle asked the herdsman why he was bringing such a small amo and cheese. He replied, "Sir, cows need to be calm and contented to give much milk. Due to cows are always afraid and tense. So they give hardly any milk."

"I see," said the rich man. Thinking like an animal trapper, he asked, "Is the lion closely conn other animal?" The herdsman answered, "Sir, there happens to be a variety of deer living in are called 'minideer' because they are so small. Even the adults only grow to be about one f has become very friendly with a certain minideer doe."

The rich man of Benares said, "So that my cows will be at peace and able to give their usua what you are to do. Capture the lion's friend and rub poison all over her body. 'Then wait a c before releasing her. She will be like bait in a trap for the lion. When he dies, bring his body my cows will be safe and happy again."

The herdsman followed his boss's orders exactly. When the lion saw his favorite minideer do overjoyed that he threw all caution to the wind. Without even sniffing the air around her, he i began licking her excitedly all over. Because of too much joy and not enough caution, he fel poisonous trap. The poor lion died on the spot.

The moral is : Too much of a good thing can be dangerous

Jataka No. 94
THE HOLY MAN WHO TRIED TO BE TOO HOLY

{Extremism}

Once upon a time, the Enlightenment Being lived in a world where most religions were very that the way to remove suffering from the mind was to make the body suffer instead. As stra

most people thought that the holiest of the holy were the ones who tortured their bodies the

Since everyone seemed to agree with this, the Bodhisatta decided to find out for himself if it stopped living as an ordinary everyday person and became a holy man according to the cus meant that he gave up everything, even his clothes. He went naked, with his body covered c dirt.

So he wouldn't be spoiled by the taste of good food, he forced himself to eat only filthy thing ashes, urine and cow dung.

So he could concentrate without being interrupted by anyone, he went to live in the most da forest. If he did see a human being, he ran away like a timid deer.

In the wintertime he spent his days under the trees and his nights out in the open. So in the soaked by the cold water dripping from the icicles hanging from the tree branches. And at ni by the falling snow. In this way, in winter, he made his body suffer the most extreme cold in night.

In the summertime he spent his days out in the open and his nights under the trees. So in th burned by the most severe rays of the sun. And at night he was blocked from the few coolin open air. In this way, in summer, he made his body suffer the most extreme heat in both day

This was how he struggled, trying to bring peace to his mind. He was so determined that he life in this way.

Then, just as he was about to die, he saw a vision of himself reborn in a hell world. The visio like lightning, and instantly he knew that all the ways he had tortured his body were complete had not brought him peace of mind. Lo and behold, as he gave up his false beliefs and held died and was reborn in a heaven world!

The moral is: Even at the very last moment, "The truth shall make you free."

Jataka No. 95

Clear-sighted the Great, King of the World

[Impermanence]

It is said that there are two ways to practice religion. One is to live apart from the ordinary ev as a monk, a nun or a holy one. Those who are sincere in this way have as their highest goa experience of complete Truth - full Enlightenment. The other way to practice religion is withi world. Those who are sincere in this way have as their highest goal the harmony of an undiv peacefully under a perfectly wholesome ruler - a 'King of the World'.

Once upon a time the Enlightenment Being was born and given the name 'Clear-sighted'. As developed ten rules of good government: absence of hidden ill will, absence of open hostility self-control, patience, gentleness, charity, generosity, straightforwardness and goodness. Th world began to notice the wholesomeness and fairness of Clear-sighted, who lived strictly ac rules. Gradually those in his vicinity volunteered to live under his authority as king, rather tha dishonest politicians of the time.

As his reputation spread, every king in the world came to Clear-sighted and said "Come, oh welcome. My kingdom is your kingdom. Advise me how to rule in your name." Then Clear-si destroy life. Do not take what is not given. Do not behave wrongly in sexual desires. Do not not take alcohol that clouds the mind. My commands to the world are only these five. As lon obeyed, my sixth rule is freedom for all to follow local customs and religions."

After all the people on earth had come to live under his peaceful rule, he became known as Great, King of the World. His royal city, the capital of the whole world, was called Kusavati. I beautiful and prosperous city with four magnificent gates - one golden, one silver, one jade a Outside the gates, Kusavati was surrounded by seven rows of palm trees - a row with golde leaves and fruits; a row with silver trunks and golden leaves and fruits; a row with cat's-eye t crystal leaves and fruits; a row with crystal trunks and cat's-eye leaves and fruits; a row with and coral leaves and fruits; a row with coral trunks and agate leaves and fruits; and finally a trunks and leaves and fruits of every kind of jewel found in the world! When breezes blew th marvelous palms the sweet sounds of gentle music were heard throughout the city. This mu and pleasant that some of the citizens were enchanted into stopping their work and dancing

Clear-sighted the Great, King of the World, had a couch encrusted with jewels from the won long, righteous and peaceful reign, he lay on the rich couch for the last time. He knew that h near.Of all his 84,000 queens, the one who loved him most was called, 'Most-pleasant'. Sen his mind she said, "You rule over all the cities of the world ,including this beautiful Kusavati w magnificent gates and seven rows of marvelous palms. Think about this and be happy!" The said, "No, my dear queen, don't say that. Instead you should advise me to give up attachme the world and all they contain." Surprised, she asked, "Why do you say this, my lord?" "Beca die," he said.

Then Queen Most-pleasant started to cry, wiping away the tears as they flowed. And all the
also broke into tears. And the king's ministers and his whole court, both men and women, co
weeping and sobbing. All eyes overflowed with tears. But King Clear-sighted the Great said,
useless. Be at peace." Hearing this the wailing subsided and his subjects became silent. Th
Most-pleasant, "Oh my queen, do not cry, do not lament. Anything that comes into being, wh
kingdom including the whole world, or just a tiny sesame seed - it cannot last forever. Anyon
being, whether it be the King of the World, or the poorest petty thief - all must decay and die
built up , falls apart. Whatever becomes, decays. The only true happiness is in the moment
decaying are not."

In this way the Enlightenment Being got them to think about what most people don't want to
all things come to an end. He advised them to be generous and wholesome. Then the King
everyone else, died. He was reborn as a god in a heaven world, where in time, like everyone

The moral is: "All good things come to an end."

Jataka No. 96, 132
THE PRINCE AND THE SHE-DEVILS

{Chapter 1. Five Meals in the Forest}

Once upon a time King Brahmadatta was ruling in Benares, in northern India. The Enlighten
as the last of his 100 sons and grew up to be a wise young man.

In those days there were Silent Buddhas who came to the palace to receive alms food. They
because they were enlightened - they knew the Truth and experienced life as it really is, in e
moment. They were called Silent because they did not preach the Truth. This was because
time when no one would be able to understand it. However, being filled with sympathy for th
all beings, the Silent Buddhas wished to help anyone who asked them.

One day the young prince was thinking about his 99 older brothers and wondering if he had
King of Benares. He decided to ask the Silent Buddhas about it.

The next day the Silent Buddhas came as usual to collect alms food in the palace. The princ
water and washed their feet. When they had sat down he gave them appetizers to eat. Befo
course he said to them, "I am l00th in line to the throne. What are the odds that I will become
Benares?"

They replied, "Oh prince, with so many older brothers there is almost no chance you will eve
However, you might become King of Takkasila. If you can get there in seven days you can b
your way there is a dangerous forest. You must take the road passing through it, since it wo
long to go around it.

"That forest is known as 'Devils Woods', because it is filled with all kinds of devils - he-devils
she-devils, and even little children-devils! The she-devils spend most of their time by the roa
magic to make buildings and entire cities appear along the way.

"The buildings have ceilings decorated with stars, and gorgeous rich couches surrounded by
many colors. Sitting on these couches, the she-devils make themselves look like the sweete
goddesses. With words dripping with honey they attract travelers saying, 'You look tired. Co
have something to drink and then be on your way.'

"Those who are persuaded to come in are invited to sit down. Then the she-devils use their
appearance to trap their visitors with their own burning desires. After giving in to their desire
strangers are killed by the she-devils and eaten while their blood is still hot!

"In this way those who are attracted by sight are trapped by the physical forms of women. Th
attracted by sound are trapped by their singing voices and music. Those attracted by smell a
divine perfumes they wear. Those attracted by taste are trapped by the heavenly tasting del
Those attracted by touch are trapped by their soft luxurious beds and velvet couches.

"But if you, fair prince, can control all five senses , and force yourself to avoid looking at thos
enticing she-devils, only then can you become King of Takkasila in seven days."

The grateful Bodhisatta replied, "Thank-you venerable ones, I will follow your advice. After h
warnings, how could I take the chance of looking at them?"

Then he asked the Silent Buddhas to give him special charms to protect him on his dangero
Devils Woods. So they chanted protective blessings onto a string and some sand. He accep
paid his farewell respects to them, and then to his royal parents.

Returning to his own home he announced to his household servants, "I am going to Takkasi
kingship. You are to remain here." But five of them said , "We also wish to go with you." "No
can't come with me. I have been warned that on the way there are beautiful she-devils who
can't resist the desires coming from their own five senses. Then they kill their victims and ea

their blood is still hot. It is far too dangerous for you. I will rely only on myself and travel alon

But the five would not listen. They said, "If we go with you, oh prince, we will force ourselves looking at those beautiful she-devils. We will accompany you to Takkasila." "If you insist, the said the prince, "but keep your determination strong."

The she-devils were waiting for them in Devils Woods. They had already magically formed b cities with lovely houses and palaces along the way.

It just so happened that one of the prince's five servants was easily enchanted by the sight o figures of the bodies of women. So he began to fall behind in order to admire them. The wor "Why do you delay, my friend?" "My feet ache " said the man, "let me sit and rest a while in mansions. Then I will catch up with you." "My good friend," said the prince, "those are she-d chase after them!"

Nevertheless, blinded by the temptation of the sense of sight, the man replied, "My lord, I ca Whatever will happen, let it happen!" Giving him one last warning, the prince continued on w four.

The one who remained behind went closer to the beautiful looking forms he was so attracted themselves fully with the man, the she-devils killed him and ate him on the spot!

Then they went farther into Devils Woods and created another mirage of a beautiful mansion and began singing the sweetest melodies, accompanied by the lovely sounds of all kinds of One of the prince's followers was enchanted by the sound of beautiful music. So he too fell b gobbled up by the still hungry she-devils.

Farther down the road they created another magic mansion filled with the scents of all kinds perfumes. This time the man who loved sweet smells fell behind and was eaten as well.

Next the she-devils created a fabulous restaurant filled with foods having the most heavenly lover of the tastes of the finest delicacies wandered in and was devoured in turn.

Then the she-devils went still farther down the road, created soft luxurious beds and velvet c on them. The last of the prince's followers was one who loved the touch of the softest fabrics luxurious comfort. So he too fell behind and met his death, and was quickly eaten by the rav

These events left the Enlightenment Being all alone in Devils Woods. A certain she-devil tho

one is very strong-minded indeed. But I am even more determined. I will not stop until I have flesh!" So she alone stubbornly followed him, even though the other devils gave up the chas

As she got closer to the edge of Devils Woods, some woodsmen saw her and asked, "Lovel walks on ahead of you?" "We are newlyweds," replied the lying demon, "he is my too pure h from me on our wedding night. That's why I'm chasing after him."

The woodsmen caught up to the prince and asked, "Noble sir, this delicate flower-like golde maiden has left her family to live with you. Why don't you walk with her, instead of making h you?"

The prince replied, "Good people, she is not my wife. She is a devil. She killed the five men and ate them while their blood was still hot!"

Whereupon the lovely looking devil said, "See how it is, gentlemen, anger can make husban wives devils and hungry ghosts! Such is the way of the world."

Continuing to follow the prince, the determined she-devil magically made herself look pregna seemed to be a first-time mother carrying her make-believe baby on her hip. Whoever saw t them just as the woodsmen had. Each time the Bodhisatta repeated, "She is not my wife. Sh killed the five men who followed me and ate them while their blood was still hot!"

[Chapter 2. A Feast in the Palace]

Finally they arrived at Takkasila. The she-devil made her 'son' disappear and followed alone

At the city gate the prince stopped and went into a rest house. Because of the magic power and string he had gotten from the Silent Buddhas the she-devil was not able to follow him in outside and made herself look as beautiful as a goddess.

The King of Takkasila happened to see her as he was going to his pleasure garden. Overwh decided he must have her. He sent a servant to ask if she was married. When he did so, sh husband is inside this rest house."

Hearing this, the prince called out from within, "She is not my wife. She is a devil. She killed who followed me and ate them while their blood was still hot!" And once again she said, "Se anger can make husbands call their own wives devils and hungry ghosts! Such is the way o

The servant returned to the king and told him what both had said. To which the king replied,
belong to the king." So he sent for the she-devil and seated her on a royal elephant. After th
returned to the palace, he made her his number one queen.

That evening the king had a shampoo and bath, ate his supper, and went to bed. The demo
herself look even more beautiful than before, and followed the king to his bed. After pleasing
on her side and began to weep.

The king asked, "Why are you crying, my sweetheart?" "My lord," said she, "you picked me
In this palace there are many jealous women. They will say, 'She has no mother or father, n
country. She was found on the side of the road.' Don't let them make fun of me like that, my
power over the whole kingdom so none will dare challenge me."

"My lovely," replied the king, "I have no such power over the whole kingdom. My authority is
who revolt or break the law." But since he was so pleased by her physical charms, the king
sweetheart, I will grant you complete authority over all who dwell within my palace."

Satisfied with this, the new queen waited until the king was asleep. Then she secretly ran of
the city of devils. She gathered together the she-devils, he-devils, and even the hungry little
hildren-devils. Then she took them all back to the palace. She killed her new husband, the k
him up - all except his bones! The other devils ate all the rest who lived in the palace - even
chickens! Only bones were left behind.

The next morning the people found the palace doors locked. Worried, they broke through th
went inside, and found human and animal bones scattered around. Only then did they realiz
rest house was right, that the king's new queen was a flesh eating devil.

Meanwhile, the Enlightenment Being had protected hlmself from the murderous she-devil du
spread the charmed sand on the roof of the rest house and wound the charmed string arour
At dawn he was still awake inside, standing alertly with sword In hand.

After cleaning up the mess in the palace the citizens discussed the situation among themsel
"The man in the rest house must be master .of his senses, since he did not even look at the
dangerous beauty. If such a noble, determined and wise man were ruling our country, we al
us make him our new king."

In unanimous agreement they went to the rest house and invited the prince to be their king.
they escorted him to the palace, seated him on a pile of jewels, and crowned him king.

He ruled righteously, following the ten rules of good government. He avoided the four ways o
prejudice, anger, fearfulness and foolishness. And he always remembered the advice of the
had led him to the kingship. Unlike his five unfortunate followers, he had resisted the blind d
pleasures of the five senses. Only then could he benefit all his subjects with his wise rule.

The moral is: Living only for pleasures of their senses, fools are devoured

JATAKA NO. 97

A MAN NAMED BAD

[Self Acceptance]

Once upon a time there was a world famous teacher in Takkasila, in northwestern India. He
students who learned sacred teachings from him.

It just so happened that one of these high class students had been named 'Bad' by his parer
thought, "When I am told, 'Come Bad', 'Go Bad', 'Do this Bad', it is not nice for me or others.
disgraceful and unlucky."

So he went to the teacher and asked him to give him a more pleasant name, one that would
rather than bad. The teacher said, "Go, my son, go wherever you like and find a more fortun
return, I will officially give you your new name."

The young man named Bad left the city, and traveled from village to village until he came to
had just died and Bad asked what his name was. People said, "His name was Alive." "Alive
Bad. The people answered, "Whether his name be Alive or whether it be Dead, in either cas
is merely a word used to recognize a person. Only a fool would not know this!" After hearing
longer felt badly about his own name - but he didn't feel good about it either.

As he continued on his way into the city, a debt-slave girl was being beaten by her masters i
asked, "Why is she being beaten?" He was told, "Because she is a slave until she pays a loa
masters. She has come home from working, with no wages to pay as interest on her debt." "
name?" he asked. "Her name is Rich," they said. "By her name she is Rich, but she has no r
interest?" asked Bad. They said, "Whether her name be Rich or whether it be Poor, in either
money. A name is merely a word used to recognize a person. Only a fool would not know th
this, Bad became even less interested in changing his name.

After leaving the city, along the roadside he met a man who had lost his way. He asked him,
name?" He replied, "My name is Tourguide." "You mean to say that even a Tourguide has g
Then the man said, "Whether my name be Tourguide or whether it be Tourist, in either case
A name is merely a word used to recognize a person. Only a fool would not know this!"

Now completely satisfied with his own name, Bad returned to his teacher.

The world famous teacher of Takkasila asked him, "How are you, my son? Have you found
answered, "Sir, those named Alive and Dead both die, Rich and Poor may be penniless, To
get lost. Now I know that a name is merely a word used to recognize a person. The name do
happen, only deeds do. So I'm satisfied with my name. There's no point in changing it."

The teacher summarized the lesson his pupil had learned this way - "By seeing Alive as dea
Tourguide as lost, Bad has accepted himself."

The moral is: "A rose by any other name would smell as sweet"

JATAKA NO. 98

A MAN NAMED WISE

[Cheating]

Once upon a time, the Enlightenment Being was born in a merchants' family in Benares, in
was given the name Wise. When he grew up he began doing business with a man whose na
Verywise.

It came to pass that Wise and Verywise took a caravan of 500 bullock carts into the country
all their goods they returned to Benares with their handsome profits.

When it came time to split their gains between them, Verywise said, "I should get twice as m
you." "How come?" asked Wise. "Because you are Wise and I am Verywise. It is obvious tha
half as much as Verywise."

Then Wise asked, "Didn't we both invest equal amounts in this caravan trip? Why do you de
profit as I?" Verywise replied, "Because of my quality of being Verywise." In this way their qu

with no end in sight.

Then Verywise thought, "I have a plan to win this argument." So he went to his father and as
inside a huge hollow tree. He said, "When my partner and I come by and ask how to share o
should say, 'Verywise deserves a double share.

Verywise returned to Wise and said "My friend, neither of us wants this quarrel. Let's go to th
tree and ask the tree spirit to settle it."

When they went to the tree Verywise said solemnly My lord tree spirit, we have a problem. K
us." Then his father, hidden inside the hollow tree disguised his voice and asked, "What is y
The man's cheating son said, "My lord tree spirit, this man ls Wise and I am Verywise. We h
together. Tell us how to share the profits." Again disguising his voice, his father responded, "
a single share and Verywise deserves a double share."

Hearing this solution, Wise decided to find out if it really was a tree spirit speaking from insid
So he threw some hay into it and set it on fire. Immediately Verywise's father grabbed onto a
out of the flames and fell on the ground. He said in his own voice "Although his name is Very
just a clever cheater. I'm lucky that the one named Wise really is so, and I've escaped only b

Then Wise and Verywise shared their profits equally. Eventually they both died and were rel
deserved.

The moral is : A cheater may be clever but not wise

Jataka No. 99,101
ARCHIEVING NOTHING

{No Thing}

Once upon a time the Bodhisatta - the Enlightenment Being - was born into a high class fam
India. When he grew up he gave up the ordinary desires of the everyday world and became
the Himalayan Mountains where 500 other holy men became his followers.

He meditated throughout his long life. He gained supernatural powers - like flying through th
understanding people's thoughts without their speaking. These special powers impressed hi
greatly.

One rainy season, the chief follower took 250 of the holy men into the hill country villages to
and other necessities. It just so happened that this was the time when the master was about
who were still by his side realized this. So they asked him, "Oh most holy one, in your long li
goodness and meditation, what was your greatest achievement?"

Having difficulty speaking as he was dying, the last words of the Enlightenment Being were,
he was reborn in a heaven world.

Expecting to hear about some fantastic magical power, the 250 followers were disappointed
other, "After a long life practicing goodness and meditation, our poor master has achieved 'n
they considered him a failure, they burned his body with no special ceremony, honors, or ev

When the chief follower returned he asked, "Where is the holy one?" "He has died," they tol
him about his greatest achievement?" "Of course we did," they answered. "And what did he
follower. "He said he achieved 'nothing'," they replied, "so we didn't celebrate his funeral wit
honors."

Then the chief follower said, "You brothers did not understand the meaning of the teacher's
the great knowledge of 'No Thing'. He realized that the names of things are not what they ar
there is, without being called 'this thing' or 'that thing'. There is no 'Thing'." In this way the ch
follower explained the wonderful achievement of their great master, but they still did not und

Meanwhile, from his heaven world, the reborn Enlightenment Being saw that his former chie
were not accepted. So he left the heaven world and appeared floating in the air above his fo
monastery. In praise of the chief follower's wisdom he, said, "'The one who hears the Truth a
automatically, is far better off than a hundred fools who spend a hundred years thinking and
thinking."

By preaching in this way, the Great Being encouraged the 500 holy men to continue seeking
spent in serious meditation, all 500 died and were reborn in the same heaven world with the

The moral is: When the wise speak, listen!

Jataka No. 100
A MOTHER'S WISE ADVICE

{Non Violence}

Once upon a time, the son of Brahmadatta was ruling righteously in Benares, in northern Inc
that the King of Kosala made war, killed the King of Benares, and made the queen become

Meanwhile, the queen's son escaped by sneaking away through the sewers. In the countrys
raised a large army and surrounded the city. He sent a message to the king, the murderer o
husband of his mother. He told him to surrender the kingdom or fight a battle.

The prince's mother, the Queen of Benares, heard of this threat from her son. She was a ge
who wanted to prevent violence and suffering and killing. So she sent a message to her son
for the risks of battle. It would be wiser to close every entrance to the city. Eventually the lac
water and firewood will wear down the citizens. Then they will give the city to you without an

The prince decided to follow his mother's wise advice. His army blockaded the city for sever
Then the citizens captured their unlawful king, cut off his head, and deliver it to the prince. H
city triumphantly and became the new King og Beneres.

The moral is: Kind advice is wise advice

ÿþJataka Stories

Jataka No. 51- King Goodness the Great
Jataka No. 52- King Fruitful and King Sivali
Jataka No. 53- A Gang of Drunkards
Jataka No.54,85- The Whatnot Tree
Jataka No. 55- King Fine-Weapons and Sticky Hair
Jataka No.56- A Huge Lump of Gold
Jataka No.57,224- Mr. Monkey and Sir Crocodile
Jataka No.58- A Prince of Monkeys
Jataka No. 59,60- Two Ways of Beating a Drum
Jataka No. 61- Two Mothers
Jataka No. 62- The Prince who Gambled with a Life
Jataka No. 63- The The Wicked Lady and the Buttermilk Wise Man
Jataka No.64,65- Country Man and City Wife
Jataka No. 66, 251- The Wisdom of Queen Tender-hearted
Jataka No.67- A wife and Mother Who Was a Sister First
Jataka No. 68, 237- Three Thousand Births
Jataka No. 69- The Strong-minded Snake
Jataka No. 70- The Shovel Wise Man
Jataka No. 71- The Green Wood Gatherer
Jataka No. 72- The Elephant King Goodness
Jataka No. 73- Four on a Log
Jataka No. 74- New Homes for the Tree Spirits
Jataka No. 75- The Fish Who Worked a Miracle
Jataka No. 76- The Meditating Security Guard
Jataka No. 77- 16 Dreams
Jataka No. 78- Illisa the Cheap
Jataka No. 79- A Motherless Son
Jataka No. 80- Fear Maker and Little Archer
Jataka No. 81- Forest Monks in a King's Pleasure Garden
Jataka No. 82,41,104,369,439- The Curse of Mittavinda
Jataka No. 83- A Hero Named Jink
Jataka No. 84- A Question From a Seven-year-old
Jataka No. 86,290,362- A Lesson From a Snake
Jataka No. 87- A Priest Who Worshipped Luck
Jataka No. 88- The Bull Called Delightful
Jataka No. 89- The Phony Holy Man
Jataka No. 90,363- One Way Hospitality

Jataka No. 91- Poison Dice
Jataka No. 92- The Mystery of the Missing Necklace
Jataka No. 93- The Careless Lion
Jataka No. 94- The Holy Man Who Tried To Be Too Holy
Jataka No. 95- Clear-sighted the Great, King of the World
Jataka No. 96, 132- The Prince and the She-Devils
Jataka No. 97- A Man Named Bad
Jataka No. 98- A Man Named Wise
Jataka No. 99, 101- Achieving Nothing
Jataka No. 100 - A Mother's Wise Advice

Jill's Wild Interracial Adventure (Jill's alligator mouth get her in real trouble)
byDirt Man©

Warning: The following story is a work of fiction, and deals with interracial, and non-consent
such may be offensive to some due to the issues of bigotry involved in such stories. If this o
please do not bother to vote, or for that matter read any further. Otherwise enjoy.

* * * * *

How it all started:

L.A. in the summer, save for the pollution factor, isn't much different than Florida in the sum
hot, with crowded beaches as Jill was finding out. Long Beach they called the town named a
front property, ran out all the way to Seal Beach, which continued to other beaches, but all t
waterfront, just miles upon miles of connected beaches. Still, with all that beach front you'd t
be some room to spread out in peace, she thought, as a group of black men stampeded thro
all over her and her beach gear as if they owned the whole damn beach.

Now maybe it wasn't prudent, barely dressed in a skimpy bikini, meant for sunning not swim
name calling contest with six large athletic black men chasing after a silly damn sockerball,
the heat, but this was the fifth time it had happened in an hour's time, and Jill was just plain

"You stupid motherfucking jungle bunnies!" She screamed in rage, and she never noticed as
off the sand that suddenly only the waves crashing on the shore were making noise as every
became silent, and starred open mouthed at her, "Are you just blind, or incredibly uncoordin

"What did you call us Honky?" Asked the largest of the group walking back towards her as if

"You heard me," she replied. "What part of stupid don't you understand?"

He pulled down his sunglasses and looked Jill up and down slowly, almost drinking her in. S
proud of her model perfect body, and her long golden mane, a waterfall of blonde tresses th
the top crack of her ass. Most men just gawked, not sure exactly how to approach a Goddes
different. He delighted in what he saw, but was assured in himself more.

"She called us jungle bunnies, Ed," said a tall thin black man over his right shoulder, "Ain't th
us?"

"Means the same thing as Nigger, Jackson," answered the shortest of the six on Ed's left sid
the crowd gasp in shock.

"Must be some Southern Belle on vacation here, Snipe," Ed mused, his eyes still feasting on
body, "She keeps that attitude up she's gonna go home in a body bag, or worse, raped and
little black bun in the oven crying to daddy, "I don't know which one, they all did it to me!" he
whining voice.

Those around began to go about their own business, as it was plain to them that this was jus
no one obviously had a gun on them, and no white woman in her right mind would continue
against six well built black men, whose bathing suits bulged as extensively as theirs did. How
know Jill, if they had they would have tied and gagged her for her own good right then.

"Oh yeah," she returned, never bothering to look up as the group closed in on her, "I'm so fu
by six brain dead, pimple dicked inbreeds who can't even find a place to play where they do
else. Yeah, right."

"What'd she say?" Asked the half back type behind Ed with the baldhead.

"She says you're so dumb you fuck your mother and sisters with your little cock, Jermain," E
translating, then looking back at Jill, grabbed at his crotch, and said, "Now who's the blind on

Maybe it was the tone in the man's voice that woke Jill and made her look up, but what ever
realized then that she had made a big mistake in trying to take on these six angry men. Still,
bluff her way out.

"Well look what you've done," she said pointing to all the sand lying on her blanket and gear
could do is apologize for being such clumsy oafs."

"Lady," said a tall black man with Laker's mowed into his hair on the side as he walked arou
the group, "oaf is a far cry from what your garbage mouth came up with in the first place, an
place, had you read the signs when you entered the beach, you'd have noticed that this is th

"You tell the bitch, Casper, " Snipe pitched in, "this be our beach baby!"

"Yeah," said the fellow with a small beer belly and a shaved head, "you's da trespasser here
Y'all should be paying da booty toll if you want's to lay in our sun."

"Tell it like it is, Akmed," Ed's voice rumbled, then to Jill, "How bout it Little Bit, you ready to
some of that fine white meat to cook it here in the sun?"

Jill's only answer was to retreat, and she gathered her things up as the six men watched, ea
crudely on the parts of her that they liked best, her ass, tits, and pussy vying for her mouth a
to pleasure them with. She was aware that they followed her all the way back to her car, and
in the air-conditioned comfort, at last began to breath easier. However as she looked up and
reverse, she found herself starring back at the man they had called Ed as he stood in front o
spread, arms crossed, with a smile on his face that said, "We got your ass now baby." She s
wasn't from the cool air coming out of the vents now, it was in fear. From now on she promis
wouldn't come to the beach without her husband, she'd sun herself in the back yard when he

She watched as best she could in her mirrors, but she never saw them after leaving the park
they couldn't be following her she knew, not with the way the traffic was here. She decided t
route, and it took her an extra hour to get home, but she felt better not having seen them the
At home there was a message from her husband waiting, which meant that she had to go ou
supplies for the week end as Gary's boss had decided to lend them his cabin up in the moun
weekend that was located on a small lake, and very secluded. Her brain already thinking ab
weekend of sex and debauchery with her husband, she never noticed the unfamiliar Classic
Rag Top parked five houses away as she pulled out of her drive way, and headed for the sto
been there when she had come home from the beach.

"You know Ed," Snipe said, behind the wheel of his father's classic white '57' Cadillac, "some
that my brother is with the Highway Patrol, but it's times like this that I don't mind at all that h
into the DMV computer."

"Better hurry up if we want to bug the place before she gets back," Ed replied.

****

"So they scarred you, eh?" Gary said, munching on his salad over dinner as he listened to J
terrifying afternoon at Long Beach.

"Not the way you think," Jill replied, taking a sip at her wine, "these guys were huge, and I m
too."

"How big were their cocks?" Gary asked playfully.

"GARY!" She shouted back.

"Don't give me that wounded, I'm a married white woman and would never look bullshit. You
fact you always stare openly at every crotch in a two block area."

She gave that some thought, and then admitted to herself that he was right. She had notice
admitted it she had done more than notice. Her pussy had begun to get wet just standing th
those big black bulges. In fact she'd had to hurry to leave before she made a wet spot that w
impossible to explain away in that company.

"So?" Gary insisted, "How big were they?"

"Make a fist," She said, then when he did with his right hand, "now measure from your fist to
you'll get an idea of how big, big black cock was on the beach today."

"Holy shit!" Gary said, "I'll bet they had your cunt boiling overtime, and don't tell me they didn
you too well."

"Yeah, maybe," she fibbed holding back, but beginning to play with her food as she day drea
black cocks growing hard just for her, "maybe."

"Bullshit," Gary threw back, "you'd have loved to have them fuck the shit out of you, and you
your favorite fantasy to get gang banged by a buncha horny black bastards, and by the sour
having second thoughts about going back to that beach on a Nigger hunt."

"You're so gross, Gary," she replied laughing, as she stabbed some lettuce with her fork, bu
knew he was right. Her wet silky white panties didn't lie.

"I'll bet if your black buddies were to join us up at my bosses log cabin this weekend that you
legs so wide so fast that even they would blush at your slutty grand canyon display."

"Grand Canyon?" She blustered out, "Grand Canyon? You think my pussy is as big as the G

"That's not what I meant," Gary laughed back, "and you know it. You have the tightest pussy
baby, and I love fucking it as you well know, but you have Grand Canyon ideas of fucking a
or pricks that you might have a hard time taking in reality."

"I do not!"

"Bullshit, you're always fantasizing about fucking Nigger cocks. Sometimes I think you've go
the brain the way you fuck that black dildo of yours while sucking my dick, or maybe you're j
of my white cock now. You know I've told you before, if you want me to set someone up for y

"Oh would you?" She replied sensually, "And what if I did let another man fuck me Gary? Co
really handle another man using your wife's hot mouth, and wet horny pussy Gary, not to me
black man, or maybe you'd rather I fucked one of your buddies, or your boss, what about it b
prance out on some sleazy dance floor stripping for the crowd for tips. Would you like to see
heart? Do you want to watch as other men tease, and taunt me, play with my little pussy, lick
suck on my tits, and fuck the shit out of me, use me like the slut you just know I want to be fo
front of you?"

It was all standard foreplay for Jill and Gary, of course, but somehow, tonight it felt different
them. As if now they might make that first giant leap they'd talked and play acted about for th
years. Both looked at each other over the dinning room table as if suddenly understanding e
subject after toying with it for so long. Gary knew he wanted his wife to fuck other men in fro
Jill knew that she wanted to fuck them for him, they just hadn't been sure about each other's
this. That is until this moment.

"I will, if you will," Gary said, breaking the silence taking the plunge then holding his breath.

"I'll think about it," Jill finally announced, "but no promises Gary, and if I do.."

"Yes?"

"Remember one thing," she replied, fishing out the last bit of tomato from her salad, "you sta
end up being a whore, then it's all your fault."

"I can live with that if you can," he said.

"Okay then, I will, if you don't mind being married to a real slut."

"When?" Gary asked.

"One thing at a time," she giggled, "let's see what the weekend brings first, shall we. For now
the main course."

"Oh, what's that?"

"How about some nice red, blood pumping, white meat?" She asked, and tickled his groin w
under the table.

"Okay, but only if I get to shave your pussy bald for this weekend," Gary countered.

"Deal," Jill replied, though she hated the itching that would follow, "just let me take a momen
and dad and tell them where we're going, so they don't worry."

"Okay," Gary said, handing her a piece of paper, "here's the address."

* * * * *

What ye sew, ye must reap:

Looking out over the mirrored lake surrounded by fir, pine, and mountains the sky above a c
orange and slowly deepening blue as the sun set, Jill and Gary had stopped on the porch to
of nature's crowning glory before entering the rustic looking two-story log cabin.

"The nearest neighbor is a half a mile away," Gary whispered, standing with his right arm ar
"and there's no phone here to bother us either, just electricity, indoor plumbing, and an oil he
creature comforts."

"You mean we can be nude all weekend?" she whispered back nuzzling into his right ear.

"Maybe after tonight," Gary replied, turning to unlock the front door, "I bought you something
on for our first evening here," then pushing the door open.

"Wow!" Jill mouthed, then speaking normally as they picked up their things and entered, "thi
lodge, this is queen for a day luxury accommodations Gary!"

"Yeah, he built it for his wife," Gary said as Jill walked in and started looking around, "she's a
environmentalist nut, hates Bambi killers, but she likes her comfort and in style too. Tell you
this," and he handed her a plastic bag, and her smallest luggage, "and go find the master be
while I bring everything else in. When you're ready, come back down and join me."

* * * * *

Jill felt completely silly getting into the white designer silk stockings, and white satin garter b since Gary had gone out of the way to purchase them for her just for tonight she couldn't ha they did look great on her, in that slutty way, once she put those white leather fuck me pump in the mirror being that the outfit gave her legs to die for all the way up to her delectable ass framed her now bald pussy in front magnifying all attention there as well. Jill stepped into he nylon panties, the one's Gary went ape shit over. She rarely wore any make up, but since G far, she figured why not go the whole route, and pulled out her make up kit.

If he wanted a whore tonight, well then she was going to supply one, and after adding one la red lipstick to her lips, she started polishing her finger nails a slightly duller red. She would fi combing her long blonde hair till it shined like corn silk. Just the way her husband likes it, sh looking again in the full-length mirror. Only one thing missing, the wrapping, and she reache suitcase and pulled out her long sheer nylon robe putting it on as well. She had to admit, eve herself, as she looked one last time in that mirror, that she would have made one hell of a m if things had turned out differently in her life. Yes, they were a lucky in love couple, that's for right now, the whore she could've been was here in this cabin, and her customer, albeit her nevertheless, waited for her down stairs.

All was quiet below, as expected. As she descended she had to concentrate as she wasn't u heels, and certainly not when making an entrance down a flight of stairs. Her confidence gro step downward, knowing that Gary was surely over to the right by the fireplace watching her enjoying the fantasy shaping up in both their minds as she approached. Jill's pussy lips rubb as bald as billiard balls, made every step of hers that much more sensual, the heat inside bu wonderful sweating environment that allowed a tear drop of moisture to slip out and down th thighs marvelously scenting the air along with her perfume. At last she reached the last step holding on to the rail looked up as she assumed a demure yet come get me stance, and thre liner.

"Hope you're ready for some delicious hot white pussy mister....." she began, and just as s almost falling from her perch as she took in who was there.

"I sure am honey," said the tall naked black man from the beach, the one the other five nake

surrounding her tied and gagged husband called Ed, "and don't you worry none, so are my b

A quick look around told her her escape routes were blocked by even more naked black me sure, but still Ed's buddies no doubt.

"There is no escape," Ed said, reading her mind, "if you by some miracle did make it outside waiting for you out there too," then he added, "and where could you go dressed like that any other black men nodding in agreement. "Now here's the way I see it, Jill. You and hubby her where you are a pure married slut, bitch in heat for big black dick, right? Well what could be us to fulfill that nasty fantasy for you? Hell, you're dressed for the part even, and now you wo black dildo of yours, not with the real thing here in such abundant supply, right?"

"No!" Jill croaked, "I can't....you can't...."

"You can, and we will," Ed said louder, standing up, "either the easy way, or the hard way, it to us. You know how us Jungle bunnies are Jill, right?" He turned to Gary for a moment, "Th called us, if you can believe that, and right out loud and nasty too, in front of God and everyb beach."

"Yeah, like a bitch barking at some lower animal life form," added Snipe, then pressed a butt recorder, adding, "but we know better."

"So?" Gary's voice insisted, "How big were they?"

Both Jill and Gary's eyes widened as they remembered everything about that conversation a it happen as if there again through Snipe's tape.

"Make a fist," her voice said, then when he did with his right hand, "now measure from your elbow, and you'll get an idea of how big, big black cock was on the beach today."

"Holy shit!" Gary's voice said, "I'll bet they had your cunt boiling overtime, and don't tell me th I know you too well."

"Yeah, maybe," she fibbed all over again on tape, "maybe."

"Bullshit," Gary threw back, "you'd have loved to have them fuck the shit out of you, and you your favorite fantasy to get gang banged by a buncha horny black bastards, and by the sour having second thoughts about going back to that beach on a Nigger hunt."

"You're so gross, Gary," she replied laughing over the tape. Her wet silky white panties didn
they weren't lying now.

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suck on my tits, and fuck the shit out of me, use me like the slut you just know I want to be fo
front of you?"

"I will, if you will," Gary said.

"I'll think about it," Jill finally announced, "but no promises Gary, and if I do.."

"Yes?"

"Remember one thing," she replied, "you started this. If I end up being a whore, then it's all y

"I can live with that if you can," he'd said.

"Okay then, I will, if you don't mind being married to a real slut."

"When?"

"One thing at a time," her voice giggled into the cabin, "let's see what the weekend brings fir
For now, I'm ready for the main course."

"You sure look ready," Ed commented, bringing them back to the here and now as he looke
Snipe turned off the machine, "and we all heard your hubby give his consent, now didn't we

The room suddenly bursting with applause, and all directed towards Gary bound to a straigh
sitting upright nude, with his dick sticking up like a flag pole saluting these men's sexual inte
towards his wife. His cock saying what his gagged mouth couldn't.

Suddenly Jill understood, he really wanted to see her gang banged by all these ruffians. Had
for her? But then how could he have, he didn't know these men, did he? Still, she had no ch
One way or the other these men intended to fuck her in front of her husband. However, sinc
for it, why not live the fantasy, and then play dumb about it later if he made a big deal out of
all, it had been his idea to start with, and she really didn't have any choice in this situation. S
blameless, even in Gary's eyes should he renege later. She stepped down from the last step
clock to tick on the mantel once again, her resolve firm. Her naked Niggers -she liked the so
that- waiting for her next moment.

"Okay," she said, walking forward, her hips a metronome in motion she stopped in front of E
then looked at Gary, "Who's first?"

* * * * *

Gary stared in bewildered awe as the giant of a black man picked his wife up and carried he
cabin's threshold as if Jill were his bride in reverse. Then suddenly he too was lifted up in his
tied and gagged, following them outside, and then down a well used path towards the lake t
be a well secluded alcove of beach and freshly mowed grass. A large blanket lay there on th
large black man laid Jill down on her back on it, as the others placed Gary's chair near by in
advantageous place for viewing. The lights from the porch came on adding to the full moon
the mountain peeks that gave the whole surround a mystical ambiance, a magical sacrificial
matched the virginal lily being plucked by dark grisly shadowy apparitions of the night about
Gary's cock was so hard it hurt, and the clothes line they'd tied him up to the chair with was
cock and ball harness preventing him from coming. Which he knew he would have right ther

bastard kneeled down, and after parting Jill's sheer white robe, reached down and pulled the silky white panties aside and dipped his black face right down there in between those familia parted, glistening wet white thighs tongue first.

"Looks like you were right Gary," Snipe said next to him so that everyone could hear, "she o fast that even I have to blush."

The other black men gathered around him chuckled at Gary's expense as Jill's hands grabb pulled him tight into her splayed crotch.

"Oh... ahh!" Jill moaned.

Gary starred un-annoyed, her head twisting from side to side with everyone watching knowi cuming from the very first touch of a black man on her bald white pussy. And that pussy kep black man licked it like a ravenous beast. Pussy shaved smooth and clean just for Gary, but another, a black other, with more black others standing around waiting, their turns soon to fo certainly have moved in closer, if he could have, just to see the large stranger's tongue ente secret hollow, but he was already happy with the view, and couldn't complain.

It was finally happening, his, and Jill's long awaited fantasy was turning into a reality, and th had made it all so easy for them too. Jill couldn't blame him later that he hadn't tried to stop way he was tied up, and too, he couldn't really later, after all of this was through, turn aroun and vindictive, and call her a two bit Nigger loving whore, and mean it, when she'd had no c matter. Not that he would have, of course, but the thought had always been there in Jill's mi if she gave in to herself. Now though, neither of them had to worry, only enjoy what was trul them. After all, Jill had wanted to be a slut for black men, and Gary had wanted that too. If s slut now, and they both enjoyed it, then they could, without guilt, pursue this even further in and neither would be hurt from the experience, and no recriminations to bung it all up. He kn enjoy this, he just somehow had to show her that he was enjoying it too. Then, as if they ha the gag in his mouth was removed.

"That's it Jill!" Gary cried out, cheering her on, "Go for it baby! Cum all over his black face! S what a Nigger loving married white slut you can be when you're turned on! Cum baby! Cum for me!"

"Oh yes Gary! Yes!" Jill hissed in rapture, hunching her hips at Ed's mouth like some demen electrocuted, "All for you... all...!"

"Never fails," Snipe whispered in his ears, "Slap some tongue to a hot cunt, and you'd think was being reinvented. Don't you worry, we won't let her hurt herself, but I guarantee that afte with her this weekend she won't think twice about spreading those legs of hers for any Nigge at her sideways Gary. You did the right thing asking us to stampede over her on the beach t by bringing her up here to Ed's place for us to fuck her, believe me, you won't be sorry. If we into a married whore for black prick, nobody can.

"Just don't let on that I arranged all of this," Gary whispered back under his breath, "I want h that she brought this on herself because this is what she truly wanted. It is, but she wouldn't otherwise."

"No problem boss," Snipe said, then chuckling added, "just remember me come bonus time

Gary just nodded as he saw Ed lift his head, and start to crawl over on top of Jill, the man's on the blanket a veined menace throbbing, stiff with the blood of former slaves engorged for of the former Massa's heir apparent daughter. Jill's legs were up and wide open, affording G would live with him forever. There, less than six feet away, a mammoth black stallion sized against his wife Jill's waiting, and obviously most willing, white slit, ready for the next part in drama, the Niggerizing of Jill.

Gary was well aware of that old saying about never going back, once you've had a taste of b sincerely hoped that would be the case here tonight.

* * * * *

Jill could feel herself building to an orgasm the moment that she had given in to Ed in the ho his black hands touched her, it was the first jolt of the coming thunderstorm. Then as his pin out, touched her cunt, singed her soul, and exploded all pretense to the liar's chambers in he without restraint.

"Oh... yeah!" Jill moaned uncontrollably, her mind sizzling, her twat in a meltdown.

Yes, at last the very thing Jill had craved for so long was taking place, and Gary was being r she went totally out of control. She wondered how her husband was taking all this, wished a he wasn't gagged, and then suddenly he wasn't.

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for me!"

"Oh yes Gary! Yes!" Jill hissed in rapture, hunching her hips at Ed's mouth as another lighte
her, her legs going high and wide in the air, a true slut at last, "All for you... all...!"

"Yeah," Gary went on, "eat that white pussy you black bastard! She loves it! I can't wait until
fucking the slut!"

"Oh! Oh yes! Yes! Eat me! Fuck me! Make me suck all of your big black cocks in front of my
uhn, can't stop cuming baby! He's making me cum Gary!"

"That's it!" Gary shouted, his voice going hoarse already, "Come for the nice black man, bab
loving whore!"

Jill was doing just that too, holding Ed's face tight against her snatch as if never wanting to l
mind no longer concentrating on Gary as she wantonly gave herself to the black stranger gr
crotch, an animal to her own desires as well as these black men, she had become their insta
when Spike's cock plopped on her face over top of her she opened her mouth to suck it righ
married slut for Niggers already.

It was then that Ed moved up Jill's body, or had he been there before Spike, she wasn't sure
had two very large black cocks in her body moving slowly in and out in the most savage teas
ever had the pleasure to endure. Black hands mauled her swollen ripe titties, squeezed her
roamed over her white flesh wherever they willed, driving her again to a massive spontaneo

Lying there on the blanket out under the stars, spot lighted by moon and porch lights, Jill felt
perfect whore for hire, or desire. There was that thought again, where had it come from? Sh
of herself as a whore before tonight, yet she knew it was so right, right here, and right now.

I'm like those porno sluts, she thought, and she could hear Gary's thoughts about her action
minds were linked, Oh baby! You are a nasty, married, little, white cunt tonight, aren't you!

In and out, back and forth, up and down Ed's sweat soaked ebony body moved over her in c
Spike's pole in her cocksucking mouth. A litany of rhythm straight from the deepest, darkest,
Africa the two men for want of a better word used her white flesh to satiate their primeval ca
pumping her like an over worked oil rig. Jill's body rising up to greet every thrust of their mag
cruel, overwhelmingly wicked, incredibly huge Nigger pricks in a feeding frenzy that was so

obscene by anyone's standards. She became nothing more than a hole surrounded by flesh of the vilest intentions.

Oh! So that's what they mean by a 'ho,' she thought, Yes! Make me your 'ho! Fill me up!"

"Cum in the bitch!" Spike cried out. "We'll knock the dirty little slut up! Then she can have ou baby, eh!"

Jill suddenly went ballistic after hearing that. Her body nearly bucking the two men off, thoug her intent. It was just that it had never occurred to her that she might get pregnant from this although it was quite possible as she wasn't on any birth control tonight, and that thought tha be some proof of her infidelity with the birth of a black baby brought her to a climax the likes she'd never dreamt was possible, as both her cunt and ass suddenly swamped to overflowin spillage.

"Wow!" Yelled the one called Jermain, "I think she wants us to knock her up!"

"She wouldn't be the first one," Jackson added, slapping his back, and Casper and Akmed r nearby.

All four of them Jermain, Jackson, Casper, and Akmed had been on the beach that day, and some of her cumuppance she was sure. Jill just hoped that she could last to the end of thos now. She'd already cum over a dozen times with Ed and Spike, and momentarily wondering all this she looked his way. The hardon sticking up from his groin said it all as she noticed he again gagged, and unable to cheer her on in her slutty crusade.

Probably for the best, she thought, this way she wouldn't be so distracted.

Jill's inner thigh muscles felt as if she'd been horseback riding all afternoon, as Ed pulled ou her legs. Spike already gone, but not forgotten as she tried to lick up his spunk from her chin the blanket, knees bent, and wide apart, she watched as Jermain, Casper, Jackson, and Ak supine form. Four hulking shadows with night sticks firm and pointing at her moon silvered, dripping wet whitely-ness. She'd never felt so vulnerable as she did as those men surrounde getting down over top of her as the others just jacked off starring down at them.

Jill felt Jermain's dick rush right up into her well soiled pussy, the first to take sloppy seconds still stretched her out, and she came right then. Jill continued to cum as Jermain's big black a new fuck hole size larger. Her body a traitor to her took him in, her arms and legs wrappin

around behind Jermain to add her hip action to his pounding meat slapping thrusts.

"Oh Fuck!" Jill Screamed. "Fuck me! Fuck me! All of you Fuck Me! I want all of your big blac

"Look at the slut now," Jackson said to no one, "Where's that shitty little bitch we met on the
Show her your ass Casper. Sit on her face so she can lick you butt clean. That should keep

The next thing Jill knew there was a black ass in her face, with a pair of balls and a large bla
on the top of her head. Without thinking she stuck her tongue out and lapped at that dark cre
probing the little crinkly butt hole tasting the tart musky flavor of soap, and Nigger right down
curled toes. Her tongue going in deeper as every minute passed, she was soon fucking Cas
with her pink tongue in sink with Jermain's deep battering ram thrusts. In and out were the o
her depraved mind at the moment. Breath in as butt raised, tongue coming out of the black r
as that ass fell back down on her face she breathed out as her tongue went back in that butt
feel Casper jerking off with the help of her blond hair wrapped around his swollen black men
fucked her pussy relentlessly with his black cock.

Jill felt Jermain's cum spill into her crammed twat, again overflowing her hole, then he was s
by another black man. Akmed taking over where Jermain had left off soon had her back on t
and she came long and hard still eating Casper's black ass.

Then when Akmed came in her pussy, Casper moved in, and took her as Jackson gave her
clean, and Jill came again half way through, and was building up to her next come as Caspe
Jackson entered her sloppy cunt then taking up where Casper left off, and someone else sa
her his black ass. Then another switch, the faces unseen and unknown, playing musical cha
mouth, and each time she came midway through the ordeal, and was building to the next on
stopped, then started all over again.

She wasn't sure when it happened, but she could feel the grit of the beach sand under her b
blanket as yet two more strange black men used her as the others had.

How long have I been getting fucked by these Niggers, and licking their black asses, She wo
seemingly the hundredth climax took her, and how many more of them are there?

It may have been the tenth or so time that she'd asked herself that, but suddenly she was al
blanket, looking up at a forest of black pricks surrounding her, looking down on her, all hard
slowly being jerked off by their owners. Jill could swear that there had to be at least fifty blac
encircling her all naked, and beating off over her spoiled body.

"Can you see what you've done slut?" Ed asked, not expecting an answer though he continu earth pristine, and unstained, flaunting that nice white booty at us all of your life, and this is w have teased," he shook his dick over her in his right hand, "and this is what you deserve for

Ed's black uncircumcised cock began to jerk, as did several others, the small slits in the end jism rushed up from their testicles along the length of those mighty meat muscles, and shot and arched down onto Jill. Ed's landed on her first splattering right between her eyes, a hot from hell's own demon dick, and then like a storm cloud bursting, she felt hot sperm raining everywhere.

A quick look told her that Gary was watching it all, and as she had seen many a porno quee squished through the pouring down flow, trying to rub it all into her skin as if it were Nigger b tanning lotion. In her own mind she wallowed in black baby making sperm like a pig in its sty filth for what it was, and what it was doing to her, its cleansing of her unimpeachable.

"Yes, oh yes! Cum on me! Wash me all black inside and out with your Nigger sauce! I love it so much! Oh yes, I'm Nigger Pussy from now on!"

"You hear that Gary?" Ed asked, as the last man in the circle emptied his balls right over her completely drenching Jill in their cum, "I told ya she'd turn! You can have her back now, but loan. From now on she's every Nigger's slut, I guarantee it."

If Jill thought her rape orgy was all over, she was surprisingly mistaken. It was just intermiss Several cameras were suddenly flashing off in her face, and then there was Gary, climbing b traveling through the gooey slime frosting her skin, and scanty clothing to take his turn at he mangled pothole. She could barely feel his dick occasionally hitting the sides of her warped having him there in her, like she was now, was so special that Jill sighed into a comfortable the same, as Gary's balls emptied into her right there along with everyone else's abundance

* * * * *

"I hope sloppy seconds is something you really enjoy," Jill sighed contented.

Gary didn't get the chance to answer though as he was gagged again, and lifted off of Jill th in his straight back chair rebound in clothes line. Round two was about to take place.

"Get up on your hands and knees slut!" Ed commanded, "It's booty, and blow job time!"

The gasp that came was muffled, as it came from Gary. He'd never authorized Spike to let t
the ass, Jill just didn't go for that kind of sex after all. They'd only done it themselves once, a
complained of the pain so he'd stopped. Then, eyes wide in mind-boggling mystification, he
wagged her gorgeous rump back at Ed as he kneeled behind her, and took hold of her flarin
precision, Ed lined up his black cock on Jill's little brown puckered hole. Then only using spit
Ed pressed the head of his cock at her sphincter, and Jill incredibly pushed back.

Oh shit! Gary thought, She gonna do it! She's really gonna do it! Jill's gonna let these Nigger
the ass too!

Gary no longer knew where the fake rape ended, and the new slutty Jill began as Ed's taper
prick squeezed into his wife's butt. He saw her tense, then relax, and tense up again and rel
inch of black cock that was slowly pried into her anal canal, her face wincing, but determined
suddenly having extremely good vision, as he saw her asshole buckle up, then open up wide
in reverse, to let Ed's turd cock inside, the tiny almost white hole stretched out thin around th
straining like a rubber band to receive it, and Gary could swear his wife cooed in response.

True his cock didn't taper, but this was unreal, Gary thought, as the last black inch settled rig
Jill's shitter.

Ed, the considerate lover that he obviously was, let Jill get accustomed to having his big blac
fine prime shit socket, just holding still. Then letting her make the first moves back and forth,
around and rubbed at Jill's clitty as she fucked her ass on his cock. The length of her back u
like as she screwed herself on that large black hunk of meat.

What a fucking whore! Ran through Gary's mind. The fucking slut is loving this! Look at the v
into his every thrust, like she just can't get enough of his black cock up her filthy ass! Damn
just can't believe she's doing this!

Of course with an ass as tight as Jill's it didn't take Ed long to cum in there, and pulling out h
around in front of her as Spike moved in behind to take his place. Then as Spike put the por
her his soiled dick, and as Gary watched in disbelief Jill happily gobbled the cock that had ju
in the ass as if it were candy coated.

Oh man! Oh man! Look at that! Just look at that cunt go! Gary thought to himself as a groan
gag in his mouth.

Indeed, Jill was all motion not having cum with Ed, and hoping that Spike would tame the gr
building in her. Alas, it was not to be, as Spike came in her tight butt, and switched places w
Jermain took her in the rump now. Gary could see what they were doing, trying to keep her a
let her cum so that she would eventually take on every Nigger on the property before the las
allowed her the orgasm of a life time as he came up her poop chute last. If Jill seemed to mi
voiced it, but each cock that entered her mouth after fucking her in the ass, went further dow
cocksucking throat, till Gary was sure she was swallowing every black dick whole. As before
as they finished with her, leaving a small corridor for Gary to see through. Each man towerin
jerking off, waiting for the right moment. Gary's own cock once again as hard as a rock from
booty, blow job gang bang, as Jill had moved into the doggy fuck position with fresh sperm o
nipple and her chin, a squeezed fruit rind apparently all that was left of her then. But now as
Nigger mounted her hind end, and Gary hoped they wouldn't bring in real dogs next, he saw
much different. The black man fucking Jill had to have all of twelve inches of wrist thick prick
and out of her ass.

Where the hell is it all going, Gary wondered in awe, and look at Jill pouncing back on that d
it belonged in there, and not in some damn mare!

Faster, and faster yet still black pounded into white from both ends, Jill rocking back and fort
harder with each passing second, and the forest of black meat around them jerking off as be
blurring, dicks humping, one cunt in the center gone wild thrashing around as a cornered an
happened. A sight that Gary would have burned into his mind beyond forever.

Suddenly the Nigger mounted on her rump, and the one in her face jammed every inch of di
from both ends, and held her tight as they came, setting off Jill's ultimate anal explosion. At t
one black prick after another started hosing down Jill's back side, her long silky hair as well a
thoroughly slimed with their rinse down. The man whose cock was in her throat pulling out a
her to breath once she managed to swallow his torrential cream shower. Unfortunately, as s
on to his ass for support she lost her balance and melted down onto her head and shoulders
out, and a much better target for all of those spraying black peckers.

It lasted for hours, those few minutes at the end, but neither Jill or Gary would ever forget th
still twitching, her ass up in the air looking like a melting ice sculpture ten minutes later, with
crickets and Gary now un-gagged left to notice. The other's driving down the long dirt road b
finishing with her dirt road.

"Ooooohhhhh!" Jill moaned, a dozen or so Polaroid's surrounding her on the blanket showin

face up, and hind end up.

"Are you okay?" Gary asked, concerned.

"Just let me soak a while, Hon," Jill panted, "I want to remember this the rest of my life."

"You really looked fucked Jill," Gary said, relieved she wasn't hurt

"You should see it from my side," she replied, and then passed out in exhaustion. A Mona L
across her face.

jinacaritaya á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> uttamaá¹ƒ uttamaá¹…gena namassitvÄ• mahesino.

nibbÄ• á¹‡amadhudaá¹ƒ pÄ• dapaá¹…kajaá¹ƒ sajjanÄ• linaá¹ƒ ||

<2> mahÄ• mohatamaá¹ƒ loke dhaá¹ƒsentaá¹ƒ dhammabhÄ• karaá¹ƒ.

pÄ• tubhÅ«taá¹ƒ mahÄ• tejaá¹ƒ dhammarÄ• jodayÄ• cale ||

<3> jantucittasare jÄ• taá¹ƒ pasÄ• dakumudaá¹ƒ sadÄ• .

bodhentaá¹ƒ saá¹…ghavandaÃ±ca silorukiraá¹‡ujjalaá¹ƒ ||

<4> tahiá¹ƒ, tahiá¹ƒ suvitthiá¹‡á¹‡aá¹ƒ jinassa caritaá¹ƒ hitaá¹ƒ.

pavakkhÄ• mi samÄ• sena sadÄ• â€™ nussaraá¹‡atthiko ||

<5> paá¹‡itaá¹ƒ taá¹ƒ sarantÄ• naá¹ƒ dullabhampi sivaá¹ƒpadaá¹ƒ.

adullabhaá¹ƒ bhave bhogapaá¹-ilÄ• bhamhi kÄ• kathÄ• ?

<6> tasmÄ• taá¹ƒ bhaÃ±Ã±amÄ• naá¹ƒ me cittavuttapadakkamaá¹ƒ.

sundaraá¹ƒ madhuraá¹ƒ suddhaá¹ƒ sotusotarasÄ• yanaá¹ƒ ||

<7> sotahatthapuá¹-Ä• sammÄ• gahetvÄ• na nirantaraá¹ƒ.

ajarÄ• maramiâ€™ cchantÄ• sÄ• dhavo paribhuÃ±jatha ||

<8> kappasatasahassassa catunnaá¹ƒ cÄ• â€™ pi matthake.

asaá¹…kheyyÄ• namÄ• â€™ vÄ• saá¹ƒ sabbadÄ• puÃ±Ã±akÄ• minaá¹ƒ ||

<9> á¹ƒ0.0002 nÄ• nÄ• ratanasampannaá¹ƒ nÄ• nÄ• janasamÄ• kulaá¹ƒ.

vicittÄ• paá¹‡a saá¹ƒkiá¹‡á¹‡aá¹ƒ toraá¹‡a gghika bhÅ«sitaá¹ƒ ||

<10> yuttaá¹ƒ dasahi saddehi devindapurasannibhaá¹ƒ.

puraá¹ƒ amarasaá¹…khÄ• taá¹ƒ ahosÄ« ruciraá¹ƒ varaá¹ƒ ||

<11> tahiá¹ƒ brÄ• hmanvaye jÄ• to sabbalokÄ• bhipÅ«jito.

mahÄ• dayo mahÄ• paÃ±Ã±o abhirÅ«po manoramo ||

<12> sumedho nÄ• ma nÄ• mena vedasÄ• garapÄ• ragÅ«.

kumÄ• roâ€™ si garÅ«naá¹ƒ so avasÄ• ne jinaá¹ƒkuro ||

<13> rÄ• sivaá¸• á¸• hakamaccena dassitaá¹ƒ amitaá¹ƒ dhanaá¹ƒ.

anekasatagabbhesu nicitaá¹ƒ taá¹ƒ udikkhiya ||

<14> dhanasannicayaá¹ƒ katvÄ• aho mayhaá¹ƒ pitÄ• dayo.

gatÄ• mÄ• sakameâ€™ kampi nevÄ• â€™ dÄ• ya divaá¹ƒ iti ||

<15> saá¹ƒvegamuâ€™ payÄ• toâ€™ vacÄ«mantesÄ«â€™ ti guá¹‡Ä• karo.

dhanasÄ• raá¹ƒ ihaá¹ƒ gayha gantuá¹ƒ yuttanti me pana ||

<16> rahogato nisÄ«ditvÄ• sundare nijamandire.

dehe doso udikkhanto ovadantoâ€™ pi attano ||

<17> bhedanaá¹ƒ tanunodukkhaá¹ƒ dukkho tassoâ€™ dayoâ€™ pi ca.

jÄ• tidhammo jarÄ• dhammo vyÄ• dhidhammo ahaá¹ƒ iti ||

<18> evamÄ• â€™ dÄ«hi dehasmiá¹ƒ disvÄ• dose anekadhÄ• .

pure bheriá¹ƒ carÄ• petvÄ• Ä• rocetvÄ• na rÄ• jino ||

<19> bherinÄ• dasugandhena yÄ• cakÄ• lisamÄ• gate.

dÄ• nakiÃ±jakkhaoghena sattÄ• haá¹ƒ pÄ«nayÄ« tato ||

<20> dÄ• naggahimabindÅ«naá¹ƒ nipÄ• tenÄ• â€™ pi dhaá¹ƒsanaá¹ƒ.

ayÄ• taá¹ƒ taá¹ƒ viloketvÄ• ratanambujakÄ• nanaá¹ƒ ||

<21> rudato Ã±Ä• tisaá¹…ghassa jalitÄ• nalakÄ• nanÄ• .

gajindo viya gehamhÄ• nikkhamitvÄ• manoramÄ• ||

<22> á¹ƒ0.0003 mahantaá¹ƒ so mahÄ• vÄ«ro upagaÃ±chi himÄ• layaá¹ƒ.

haricandanakappÅ«rÄ• garugandhehi vÄ• sitaá¹ƒ ||

<23> suphallacampakÄ• sokapÄ• á¹-alÄ«tilakehi ca.

pÅ«gapunnÄ• ganÄ• gÄ• dipÄ• dapehi ca maá¹‡á¸• itaá¹ƒ ||

<24> sÄ«havyagghataracchehi ibhadÄ«pikapÄ«hi ca.

turaá¹…gamÄ• dinekehi migehi ca samÄ• kulaá¹ƒ ||

<25> sÄ• á¸·ikÄ• ravihaá¹ƒsehi haá¹ƒsakoÃ±casuvehi ca.

kapotakaravÄ«kÄ• disakuntehi ca kÅ«jitaá¹ƒ ||

<26> yakkharakkhasagandhabbadevadÄ• navakehi ca.

siddhavijjÄ• dharÄ• dÄ«hi bhÅ«tehi ca nisevitaá¹ƒ ||

<27> manosÄ«lindanÄ«lorucÄ• rupabbatapantihi.

sajjhuhemÄ• dinekehi bhÅ«dharehi ca bhÄ• suraá¹ƒ ||

<28> suvaá¹‡á¹‡amaá¹‡isopÄ• nanekatitthasarehi ca.

sobhitaá¹ƒ tattha kÄ«á¸·antanekadevaá¹…ganÄ• hi ca ||

<29> sÄ«tasÄ«karasaÃ±channanijjharÄ• naá¹ƒ satehi ca.

kiá¹‡á¹‡aroragaraá¹…gehi rammehi virÄ• jitaá¹ƒ ||

<30> sikhaá¹‡á¸• isaá¹‡á¸• anaccehi latÄ• naá¹ƒ maá¹‡á¸• apehi ca.

setavÄ• lukasaÃ±channamÄ• lakehi ca maá¹‡á¸• itaá¹ƒ ||

<31> suvaá¹‡á¹‡amaá¹‡imuttÄ• di anekaratanÄ• karaá¹ƒ.

icchantÄ• naá¹ƒ janÄ• lÄ«naá¹ƒ puÃ±Ã±akiÃ±jakkhamÄ• â€™ layaá¹ƒ ||

<32> tamaâ€™ jjhogayha so dhÄ«ro sahassakkhena mÄ• pite.

disvÄ• isiparikkhÄ• re paá¹‡á¹‡asÄ• lavare tahiá¹ƒ ||

<33> isivesaá¹ƒ gahetvÄ• na viharanto samÄ• hito.

sattÄ• haâ€™ bbhantare paÃ±ca abhiÃ±Ã±aâ€™ á¹-á¹-havidhÄ• â€™ pi ca ||

<34> uppÄ• detvÄ• samÄ• pattisukheneâ€™ ca tapodhano.

nabhasÄ• divaseâ€™ kasmiá¹ƒ gacchanto janataá¹ƒ isi ||

<35> á¹ƒ0.0004 sodhentamaâ€™ Ã±jasaá¹ƒ disvÄ• otaritvÄ• nabhÄ• tahiá¹ƒ.

iti taá¹ƒ janataá¹ƒ pucchi kasmÄ• sodhetha aÃ±jasaá¹ƒ ||

<36> sumedha tvaá¹ƒ najÄ• nÄ• si dÄ«paá¹…karatathÄ• gato.

sambodhimuâ€™ ttamaá¹ƒ patvÄ• dhammacakkamaâ€™ nuttaraá¹ƒ ||

<37> pavattetvÄ• na lokassa karonto dhammasaá¹…gahaá¹ƒ.

rammaá¹ƒ rammapuraá¹ƒ patvÄ• vasatÄ«â€™ ha sudassane ||

<38> bhikkhusatasahassehi catÅ«hi vimalehi taá¹ƒ.

nimantayimha dÄ• nena mayaá¹ƒ lokekanÄ• yaka ||

<39> tassa Ä• gamanatthÄ• ya maggaá¹ƒ sodhema cakkhuma.

iti sotassa so tassa sukhaá¹ƒ dento janoâ€™ braviá¹ƒ ||

<40> buddhoâ€™ ti vacanaá¹ƒ sutvÄ• pÄ«tiyoâ€™ daggamÄ• naso.

sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ nevasakkhi guá¹‡Ä• karo ||

<41> tenÄ• â€™ raddhaÃ±jasÄ• dhÄ«ro yÄ• citvÄ• na padesakaá¹ƒ.

labhitvÄ• visamaá¹ƒ á¹-hÄ• naá¹ƒ samaá¹ƒ kÄ• tuá¹ƒ samÄ• rabhi ||

<42> nÄ• â€™ laá¹…kateyeva tahiá¹ƒ padese,

lokekanÄ• tho sanarÄ• marehi.

sampÅ«jito lokahito mahesi,

vasÄ«hi saddhiá¹ƒ paá¹-ipajji maggaá¹ƒ ||

<43> chabbaá¹‡á¹‡araá¹ƒsijÄ• lehi pajjalantaá¹ƒ tathÄ• gataá¹ƒ.

Ä• gacchantaá¹ƒ tahi disvÄ• modamÄ• no vicintayi ||

<44> yannÅ«niâ€™ massa dhÄ«rassa setuá¹ƒ katvÄ• na kaddame.

sakattÄ• naá¹ƒ nipajjaye sasaá¹…ghassa mahesino ||

<45> dÄ«gharattÄ• maâ€™ laá¹ƒ taá¹ƒ me hitÄ• ya ca sukhÄ• ya ca.

icceâ€™ vaá¹ƒ cintayitvÄ• na nipannoâ€™ so jinaá¹…kuro ||

<46> pabodhetvÄ• na disvÄ• na cÄ• rulocanapaá¹…kaje.

punaâ€™ peâ€™ vaá¹ƒ vicintesi nipanno dhitimÄ• tahiá¹ƒ ||

<47> á¹ƒ0.0005 iccheyyaá¹ƒ ceâ€™ hamaâ€™ jjeâ€™ va hantvÄ• â€™ nantaraá¹‡e bhave

saá¹…ghassa navako hutvÄ• paviseyyaá¹ƒ puraá¹ƒ varaá¹ƒ ||

<48> kimaâ€™ Ã±Ã±Ä• takavesena klesanibbÄ• paá¹‡ena me.

ayaá¹ƒ buddhoâ€™ vaâ€™ haá¹ƒ buddho hutvÄ• loke anuttaro ||

<49> janataá¹ƒ dhammanÄ• vÄ• ya tÄ• retvÄ• na bhavaá¹‡á¹‡avÄ• va.

nibbÄ• á¹‡apuramÄ• â€™ netvÄ• seyyaá¹ƒ me parinibbutaá¹ƒ ||

<50> icceâ€™ vaá¹ƒ cintayitvÄ• na nipanno kaddame tahiá¹ƒ.

suvaá¹‡á¹‡akadalikkhandhasannibho soâ€™ ti sobhati ||

<51> chabbaá¹‡á¹‡araá¹ƒsÄ«hi virÄ• jamÄ• naá¹ƒ,

disvÄ• manuÃ±Ã±aá¹ƒ sugatattabhÄ• vaá¹ƒ.

saÃ±jÄ• tapÄ«tÄ«hi udaggacitto,

sambodhiyÄ• chandamaâ€™ kÄ• si dhÄ«ro ||

<52> Ä• gantvÄ• na tahiá¹ƒ á¹-hÄ• naá¹ƒ isiá¹ƒ paá¹…ke nipannakaá¹ƒ.

lokassa setubhÅ«toâ€™ pi setubhÅ«taá¹ƒ tamaâ€™ ttano ||

<53> disvÄ• ussÄ«sake tassa á¹-hatvÄ• lokekasetuno.

lokekalocano dhÄ«ro dÄ«paá¹…karatathÄ• gato ||

<54> gotamo nÄ• ma nÄ• mena sambuddhoâ€™ yaá¹ƒ anÄ• gate.

bhavissatÄ«ti vyÄ• kÄ• si sÄ• vake ca purÄ• dike ||

<55> idaá¹ƒ vatvÄ• na katvÄ• na sasaá¹…gho taá¹ƒ padakkhiá¹‡aá¹ƒ.

pÅ«jesi aá¹-á¹-hamuá¹-á¹-hihi kusumehi guá¹‡appiyo ||

<56> iti kÄ• tÅ«na pÄ• yÄ• si sasaá¹…gho lokanÄ• yakova.

rammakaá¹ƒ nÄ• ma nagaraá¹ƒ rammÄ• rÄ• mÄ• layÄ• layaá¹ƒ

<57> jinassa vacanaá¹ƒ sutvÄ• uá¹-á¹-hahitvÄ• na paá¹…kato.

mudito devasaá¹…ghehi kusumÄ• dÄ«hi pÅ«jito ||

<58> pallaá¹…kamÄ• â€™ bhujitvÄ• na nisÄ«di kusumÄ• sane.

mahÄ• tapo mahÄ• paÃ±Ã±o sumedho damitindriyo ||

<59> á¹ƒ0.0006 devÄ• dasasahassesu cakkavÄ• á¸·esu moditÄ• .

abhitvaviá¹ƒsu taá¹ƒ dhÄ«raá¹ƒ nisinnaá¹ƒ kusumÄ• sane ||

<60> nisinno upadhÄ• resi dhamme buddhakare tadÄ• .

kimuddhaá¹ƒ vÄ• adho vÄ• â€™ pi disÄ• su vidisÄ• su ca ||

<61> icceâ€™ vaá¹ƒ vicinanto so sakalaá¹ƒ dhammadhÄ• tukaá¹ƒ.

addakkhi sakasantÄ• ne paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ ||

<62> evameâ€™ vaá¹ƒ gavesanto uttariá¹ƒ pÄ• ramÄ« vidÅ«.

sabbÄ• pÄ• ramiyo disvÄ• attano Ã±Ä• á¹‡acakkhunÄ• ||

<63> saá¹ƒsÄ• re saá¹ƒsaranto so bahuá¹ƒ dukkhaá¹ƒ titikkhiya.

gavesantoâ€™ mataá¹ƒ santo pÅ«retvÄ• dÄ• napÄ• ramiá¹ƒ ||

<64> sattanaá¹ƒ kapparukkhoâ€™ va cintÄ• maá¹‡iâ€™ va kÄ• mado.

icchiticchitamannÄ• diá¹ƒ dadanto dadataá¹ƒ varo ||

<65> tÄ• rakÄ• hi bahuá¹ƒ katvÄ• nabhe cÄ• ruvilocane.

uppÄ• á¹-etvÄ• dadaá¹ƒ dhÄ«ro yÄ• cakÄ• naá¹ƒ pamodito ||

<66> mahiyÄ• paá¹ƒsuto cÄ• â€™ pi samuddodakatoâ€™ dhikaá¹ƒ.

dadaá¹ƒ sarÄ«ramaá¹ƒsaÃ±ca lohitampi ca attano ||

<67> molinÄ• â€™ laá¹…kate sÄ«seâ€™ dhikaá¹ƒ katvÄ• sineruto.

kampayitvÄ• mahiá¹ƒ dento sute cÄ• â€™ pi sakaá¹…gatÄ• va ||

<68> sÄ«lanekkammapaÃ±Ã±Ä• dÄ« pÅ«retvÄ• sabbapÄ• ramÄ«.

vessantarattabhÄ• veâ€™ vampatvÄ• tambhÄ• cuto pana ||

<69> uppajjitvÄ• surÄ• vÄ• se sundare tusite pure.

vasanto suciraá¹ƒ kÄ• laá¹ƒ bhutvÄ• nÄ• â€™ tantasampadaá¹ƒ ||

<70> kataÃ±jalÄ«hi devehi yÄ• cito dipaduttamo.

sambodhÄ• ya mahÄ• vÄ«ra kÄ• lo tuyhantiÄ• dinÄ• ||

<71> viloketvÄ• na kÄ• lÄ• diá¹ƒ Ã±atvÄ• kÄ• lanti bodhiyÄ• .

paá¹-iÃ±Ã±aá¹ƒ devasaá¹…ghassa datvÄ• nandanakÄ• nanaá¹ƒ ||

<72> á¹ƒ0.0007 gantvÄ• na devasaá¹…ghehi sugatiá¹ƒ gacchiâ€™ to cuto.

abhitthuto mahÄ• paÃ±Ã±o cavitvÄ• na tato idha ||

<73> susajjitaá¹…goruturaá¹…gamÄ• kule,

vicittanÄ• nÄ• paá¹‡apaá¹‡yasampade.

manoramuttuá¹…gajindarÄ• jite,

vibhÅ«site toraá¹‡aketurÄ• sihi ||

<74> alaá¹…kataá¹-á¹-Ä• lavisÄ• lamÄ• laye,

sugopure sundarasundarÄ• laye.

sudassanÄ«ye kapiá¸·avhaye pure,

purindadassÄ• â€™ pi purassa hÄ• sake ||

<75> bhÅ«pÄ• lamoá¸·iratanÄ• linisevitaá¹…ghi,

paá¹…keruhaá¹ƒ vimalanekaguá¹‡Ä• dhivÄ• saá¹ƒ.

okkÄ• karÄ• jakulaketumanÄ• thanÄ• thaá¹ƒ,

suddhodanaá¹ƒ narapatiá¹ƒ pavaraá¹ƒ paá¹-icca ||

<76> so sajjhudÄ• madhavalÄ• maladassanÄ«ya,

soá¹‡á¸• Ä• ya saá¹ƒgahitasetavarÄ• racindaá¹ƒ.

candÄ• vadÄ• tavaravÄ• raá¹‡arÄ• javaá¹‡á¹‡aá¹ƒ,

sandassayitva supinena visÄ• lapaÃ±Ã±o ||

<77> bimbÄ• dharÄ• ya vikacuppalalocanÄ• ya,

devindacÄ• paraticaá¸• á¸• hanabhÅ«latÄ• ya.

sampuá¹‡á¹‡asommavimalinduvarÄ• nanÄ• ya,

sovaá¹‡á¹‡ahaá¹ƒsayugacÄ• rupayodharÄ• ya ||

<78> pÄ• dÄ• ravindakarapallavasundarÄ• ya,

sovaá¹‡á¹‡avaá¹‡á¹‡atanuvaá¹‡á¹‡avirÄ• jitÄ• ya.

sÄ«lÄ• dineka guá¹‡abhÅ«sanabhÅ«sitÄ• ya,

mÄ• yÄ• ya rÄ• javanitÄ• yuâ€™ pagaÃ±chi kucchiá¹ƒ ||

<79> paá¹-isandhikkhaá¹‡e tassa jÄ• tÄ• â€™ nekavidhabbhutÄ• .

athÄ• â€™ yaá¹ƒ gahitÄ• rakkho narehi amarehi ca ||

<80> á¹ƒ0.0008 manuÃ±Ã±arattambujakaá¹‡á¹‡ikÄ• ya,

mÄ• â€™ sÄ«nasiá¹…gÄ«paá¹-imÄ• â€™ va rammÄ• .

suvaá¹‡á¹‡avaá¹‡á¹‡o dipadÄ• namindo,

pallaá¹…kamÄ• â€™ bhuÃ±chiya mÄ• tugabbhe ||

<81> maá¹‡imhi vippasannamhi rattasuttamiâ€™ vÄ• â€™ vutaá¹ƒ.

mÄ• tucittambujaá¹ƒ dhÄ«ro bodhayanto padissati ||

<82> dasamÄ• sÄ• vasÄ• namhi devÄ« raÃ±Ã±o kathesiâ€™ daá¹ƒ.

mayhaá¹ƒ Ã±Ä• tigharaá¹ƒ deva gantumiâ€™ cchÄ• maâ€™ haá¹ƒ iti ||

<83> raÃ±Ã±oâ€™ tha samanuÃ±Ã±atÄ• gacchanti kulamaâ€™ ttano.

mahatÄ• parihÄ• rena dibbaÃ±jasa samaÃ±jase ||

<84> surabhikusumasaá¹‡á¸• Ä• laá¹…katassÄ• lasaá¹‡á¸• aá¹ƒ,

samadahamaramÄ• lÄ• gÄ«yamÄ• nagganÄ• daá¹ƒ.

nayanavihagasaá¹…ghe avhayantaá¹ƒâ€™ va disvÄ• ,

vipularatinivÄ• saá¹ƒ lumbinÄ«kÄ• nanaá¹ƒ taá¹ƒ ||

<85> vipulatararatiá¹ƒ sÄ• tamhi kÄ• tÅ«na ramme,

amarayuvatilÄ«lÄ• cÄ• rulÄ«lÄ• bhirÄ• mÄ• .

vikasitavarasÄ• lassoâ€™ pagantvÄ• na mÅ«laá¹ƒ,

sayamaâ€™ tinamite kaá¹ƒ sÄ• lasÄ• khaá¹ƒ agaá¹‡hi ||

<86> tasmiá¹ƒ khaá¹‡e kammajamÄ• lutaâ€™ ssÄ• ,

caliá¹ƒsu sÄ• nÄ«hi parikkhipitvÄ• .

deviá¹ƒ jano taá¹ƒ abhipÄ• layanto,

tamhÄ• paá¹-ikkamma susaá¹‡á¹-hitÄ• â€™ tha ||

<87> sagacÄ• ruhemavalayÄ• divibhÅ«sitena,

accantatambanakharaá¹ƒsisamujjalena.

tulÄ• tikomalasurattakarena sÄ• khaá¹ƒ,

olamba tattha majanesi á¹-á¹-hitÄ• â€™ va dhÄ«raá¹ƒ ||

<88> á¹ƒ0.0009 sovaá¹‡á¹‡avaá¹‡á¹‡atanuvaá¹‡á¹‡avirÄ• jamÄ• naá¹ƒ,

nettÄ• bhirÄ• mamatulaá¹ƒ atulÄ• ya gabbhÄ• .

sammÄ• pasÄ• ritakaraá¹…ghÄ«yugÄ• bhirÄ• maá¹ƒ,

paá¹…keruhÄ• kaá¹‡akahaá¹ƒsamiâ€™ voâ€™ tarantaá¹ƒ ||

<89> brahmÄ• managgharativaá¸• á¸• hanahemajÄ• la,

mÄ• â€™ dÄ• ya tena upagamma paá¹-iggahetvÄ• .

``sammoda devi aya maâ€™ ggataro suto te,

jÄ• toâ€™â€™ ti tÄ• ya purato kathayiá¹ƒsu á¹-hatvÄ• ||

<90> jÄ• yanti sesamanujÄ• malamakkhitaá¹…gÄ• ,

jÄ• to paneâ€™ sa pavaro dipadÄ• namindo.

accanta saá¹‡hamalakÄ• sikavatthakamhi,

nikkhittanagghataracÄ• rumaá¹‡Ä«â€™ va suddho ||

<91> evaâ€™ mpi sante sabhatoâ€™ pagantvÄ• ,

dve vÄ• ridhÄ• rÄ• subhagassa dehe.

janettideheâ€™ pi utuá¹ƒ manuÃ±Ã±aá¹ƒ,

gÄ• hÄ• payuá¹ƒ maá¹…galakiccatÄ• ya ||

<92> tesaá¹ƒ karaá¹ƒ ratikarÄ• ajinappaveá¹‡Ä«,

mÄ• â€™ dÄ• ya tena upagamma paá¹-iggahesuá¹ƒ.

devÄ• dukÅ«lamayacumbaá¹-akena vÄ«raá¹ƒ,

tesaá¹ƒ karaá¹ƒ naravarÄ• narasÄ«harÄ• jaá¹ƒ ||

<93> tesaá¹ƒ karÄ• ratikaro vimaloâ€™ va cando,

cakkaá¹…kitorucaraá¹‡ehi mahÄ«talasmiá¹ƒ.

sammÄ• patiá¹-á¹-hiya puratthimakaá¹ƒ disaá¹ƒ so,

olokayittha kamalÄ• yatalocanehi ||

<94> ekaá¹…ganÄ• nekasatÄ• ni cakka,

vÄ• á¸·Ä• naâ€™ hesuá¹ƒ sanarÄ• marÄ• â€™ tha.

dhÄ«raá¹ƒ sugandhappabhÅ«tÄ«hi tesu,

sampÅ«jayantÄ• idamaâ€™ braviá¹ƒsu ||

<95> á¹ƒ0.0010 nattheâ€™ ttha tumhehi samo sudhÄ«sa,

eko pumÄ• â€™ paâ€™ ggataro kutoâ€™ ti.

evaá¹ƒ disÄ• lokiya lokanÄ• tho,

tapekkhamÄ• no sadisaâ€™ mpi ekaá¹ƒ ||

<96> uttarÄ• â€™ bhimukho sattapadaá¹ƒ gantvÄ• kathesiâ€™ daá¹ƒ,

``aggoâ€™ hamasmi lokassa jeá¹-á¹-ho seá¹-á¹-hoâ€™â€™ tiÄ• dikaá¹ƒ ||

<97> anaÃ±Ã±asÄ• dhÄ• raá¹‡anÄ• damuâ€™ ttamaá¹ƒ,

surÄ• surabrahmanarindapÅ«jitaá¹ƒ.

narindaâ€™ mÄ• dÄ• ya gato mahÄ• jano,

susajjitaá¹ƒ taá¹ƒ kapiá¸·avhayaá¹ƒ puraá¹ƒ ||

<98> bhÄ• rÄ• tibhÄ• ranagapÄ• dapamerurÄ• jaá¹ƒ,

sabbaâ€™ mpi sÄ• garajalaá¹ƒ vahituá¹ƒ samatthÄ• .

jÄ• takkhaá¹‡e, pi guá¹‡abhÄ• ramaâ€™ sayhamÄ• nÄ• ,

saá¹…kampayÄ«â€™ va pathavÄ« pavarassa tassa ||

<99> ramiá¹ƒsu soá¹‡Ä• hariá¹‡ehi saddhiá¹ƒ,

kÄ• kÄ• ulÅ«kehi mudaggudaggÄ• .

supaá¹‡á¹‡arÄ• jÅ«hi mahoragÄ• ca,

majjÄ• rasaá¹…ghÄ• â€™ pi ca undurehi ||

<100> migÄ• migindehi samÄ• gamiá¹ƒsu,

puttehi mÄ• tÄ• pitaro yatheâ€™ va.

nÄ• vÄ• videsaâ€™ mpi gatÄ• sadesaá¹ƒ,

gatÄ• â€™ ca kaá¹‡á¸• aá¹ƒ sarabhaá¹…gasatthu ||

<101> nÄ• nÄ• virÄ• gujjalapaá¹…kajehi,

vibhÅ«sito santataraá¹…gamÄ• lo.

mahaá¹‡á¹‡avo Ä• si tahiá¹ƒ jalaâ€™ mpi,

accantasÄ• tattamuâ€™ pÄ• gamÄ• si ||

<102> suphullaolambakapaá¹…kajehi,

samÄ• kulattaá¹ƒ gaganaá¹ƒ agaÃ±chi.

jahiá¹ƒsu pakkhÄ« gamanaá¹ƒ nabhamhi,

á¹-hitÄ• â€™ ca sindhÅ«â€™ pi asandamÄ• nÄ• ||

<103> á¹ƒ0.0011á¹• 21 akÄ• lameghappiyasaá¹…gamena,

mahÄ«vadhÅ« sommatamÄ• ahosi.

marÅ«hi vassÄ• pitanekapuppha,

vibhÅ«sitenÄ• â€™ tivibhÅ«sitÄ• va ||

<104> suphullamÄ• lÄ• bharaá¹‡Ä• bhirÄ• mÄ• ,

lataá¹…ganÄ• â€™ liá¹ƒgitapÄ• dapindÄ• .

sugandhakiÃ±jakkhavarambarehi,

disaá¹…ganÄ• yo atisobhayiá¹ƒsu ||

<105> sugandhadhÅ«pehi nabhaá¹ƒ asesaá¹ƒ,

pavÄ• sitaá¹ƒ rammataraá¹ƒ ahosi.

surÄ• surindÄ• chanavesadhÄ• rÄ«,

saá¹ƒgÄ«tiyuttÄ• vicariá¹ƒsu sabbe ||

<106> piyaá¹ƒvadÄ• sabbajanÄ• ahesuá¹ƒ,

disÄ• asesÄ• â€™ pi ca vippasannÄ• .

gajÄ• â€™ tigajjiá¹ƒsu nadiá¹ƒsu sÄ«hÄ• ,

hesÄ• ravo cÄ• â€™ si turaá¹…gamÄ• naá¹ƒ ||

<107> saveá¹‡uvÄ«á¹‡Ä• suradundubhÄ« nabhe,

sakaá¹ƒ sakaá¹ƒ cÄ• rusarampamocayuá¹ƒ.

sapabbatindapputhulokadhÄ• tuyÄ• ,

uá¸·Ä• raobhÄ• savayo manoramo ||

<108> manuÃ±Ã±agandho mudusÄ«talÄ• nilo,

sukhappadaá¹ƒ vÄ• yi asesajantuno.

anekarogÄ• dupapÄ«á¸·itaá¹ƒgino,

tato pamuttÄ• sukhino siyuá¹ƒ janÄ• ||

<109> vijambhamÄ• nÄ• mitavÄ• á¸·avÄ«janippa,

-bhÄ• bhirÄ• maá¹ƒ bhuvanaá¹ƒ ahosi.

mahiá¹ƒhi bhetvÄ• cuâ€™ dakÄ• ni sandayuá¹ƒ,

gamiá¹ƒsu bujjÄ• ujugattataá¹ƒ janÄ• ||

<110> á¹ƒ0.0012 andhÄ• paá¹…gulanaccÄ• ni lÄ«lopetÄ• ni pekkhayuá¹ƒ.

suá¹‡iá¹ƒsu badhirÄ• mÅ«ga gÄ«tiyoâ€™ pi manoramÄ• ||

<111> sitalattamuâ€™ pÄ• gaÃ±chi avÄ«caggiâ€™ pi tÄ• vade.

modiá¹ƒsu jalajÄ• tasmiá¹ƒ jantavo pahasiá¹ƒsu ca ||

<112> khuppipÄ• sÄ• bhi bhÅ«tÄ• naá¹ƒ petÄ• naá¹ƒ Ä• si bhojanaá¹ƒ.

lokantareâ€™ pi Ä• loko andhakÄ• ranirantare ||

<113> atirekatarÄ• tÄ• rÄ• vaá¸·icandadivÄ• karÄ• .

virociá¹ƒsu nabhe bhÅ«migatÄ• ni ratanÄ• ni ca ||

<114> mahÄ«talÄ• dayo bhetvÄ• nikkhamma uparÅ«pari.

vicittapaÃ±cavaá¹‡á¹‡Ä• â€™ suá¹ƒ suphullavipulambujÄ• ||

<115> dundubhÄ• dÄ« caâ€™ laá¹…kÄ• rÄ• avÄ• dita aghaá¹-á¹-itÄ• .

accantamadhuraá¹ƒ nÄ• daá¹ƒ pamuÃ±caá¹ƒsu mahÄ«tale ||

<116> baddhÄ• saá¹…khalikÄ• dÄ«hi muÃ±ciá¹ƒsu manujÄ• tato.

bhuvane bhavanadvÄ• rakavÄ• á¹-Ä• vivaá¹-Ä• sayaá¹ƒ ||

<117> ``pure kapiá¸·avatthumhi jÄ• to suddhodanatrajo.

nisajja bodhimaá¹‡á¸• eâ€™ ti ayaá¹ƒ buddho bhavissati ||â€™â€™

<118> celukkhepÄ• dayo cÄ• â€™ pÄ« pavattentÄ• pamoditÄ• .

kÄ«á¸·iá¹ƒsu devasaá¹…ghÄ• te tÄ• vatiá¹ƒsÄ• laye tadÄ• ||

<119> iddhimanto mahÄ• paÃ±Ã±o kÄ• ladevalatÄ• paso.

suddhodananarindassa dhÄ«mato so kulÅ«pago ||

<120> bhojanassÄ• vasÄ• namhi tÄ• vatiá¹ƒsÄ• layaá¹ƒ gato.

gantvÄ• divÄ• vihÄ• rÄ• ya nisinno bhavane tahiá¹ƒ ||

<121> chanavesaá¹ƒ gahetvÄ• na kÄ«á¸·ante te udikkhiya.

santosakÄ• raá¹‡aá¹ƒ pucchi tesaá¹ƒ teâ€™ pi naâ€™ mabravuá¹ƒ ||

<122> sutvÄ• taá¹ƒ tattato tamhÄ• pÄ«tiyoâ€™ daggamÄ• naso.

tÄ• vadevoâ€™ pagantvÄ• na suddhodananivesanaá¹ƒ ||

<123> á¹ƒ0.0013 pavisitvÄ• supaÃ±Ã±atte nisisso Ä• sane isi.

``jÄ• to kira mahÄ• rÄ• ja putto te nuttaro sudhi ||

<124> daá¹-á¹-á¹-huâ€™ micchÄ• maâ€™ haá¹ƒ taá¹ƒâ€™â€™ ti Ä• ha rÄ• jÄ• alaá¹…kat

Ä• nÄ• petvÄ• kumÄ• raá¹ƒ taá¹ƒ vandÄ• petuâ€™ mupÄ• gamÄ« ||

<125> kumÄ• rabhÅ«tassaâ€™ pi tÄ• vadeva guá¹‡Ä• nubhÄ• vena manoramÄ• ni.

pÄ• dÄ• ravindÄ• parivattiyaâ€™ ggÄ• patiá¹-á¹-hitÄ• muddhani tÄ• pasassa ||

<126> tenattabhÄ• vena naruttamassa,

na vanditabbo tibhavepi koci.

tilokanÄ• thassa sace hi sÄ«saá¹ƒ,

tapassino pÄ• datale á¹-hapeyyaá¹ƒ ||

<127> phÄ• leyyamuddhÄ• khalu tÄ• pasassa paggayha so aÃ±jalimuttamassa.

aá¹-á¹-hÄ• si dhÄ«rassa guá¹‡aá¹‡á¹‡avassa nÄ• setuâ€™ mattÄ• naâ€™ mayuttakanti ||

<128> disvÄ• na taá¹ƒ acchariyaá¹ƒ narindo devÄ• tidevassa sakatrajassa.

pÄ• dÄ• ravindÄ• naâ€™ bhivandi tuá¹-á¹-ho vicittacakkaá¹…kitakomalÄ• ni ||

<129> yadÄ• â€™ si raÃ±Ã±o puthuvappamaá¹…galaá¹ƒ tadÄ• puraá¹ƒ devapuraá¹ƒâ€™

vibhÅ«sitÄ• tÄ• janatÄ• manoramÄ• samÄ• gatÄ• tassa niketamuttamaá¹ƒ ||

<130> vibhÅ«sitaá¹…go janatÄ• hi tÄ• hi so purakkhato bhÅ«sanabhÅ«sitatrajaá¹ƒ.

tamÄ• â€™ dayitvÄ• â€™ tulavappamaá¹…galaá¹ƒ surindalÄ«lÄ• ya gato narissaro ||

<131> nÄ• nÄ• virÄ• gujjalacÄ• rusÄ• ni parikkhite kamhi ca jambumÅ«le.

sayÄ• payitvÄ• bahimaá¹…galaá¹ƒ taá¹ƒ udikkhituá¹ƒ dhÄ• tigaá¹‡Ä• gamiá¹ƒsu ||

<132> á¹ƒ0.0014 suvaá¹‡á¹‡atÄ• rÄ• divirÄ• jamÄ• naâ€™ vitÄ• najotujjalajambumÅ«le.

nisajja dhÄ«ro sayane manuÃ±Ã±eâ€™ jhÄ• naá¹ƒ samÄ• pajji katÄ• vakÄ• so ||

<133> suvaá¹‡á¹‡abimbaá¹ƒ viya taá¹ƒ nisinnaá¹ƒ chÄ• yaÃ±ca tassÄ• á¹-hitameâ€™ va c

tamabravÄ« dhÄ• tijanoâ€™ pagantvÄ• ``puttassa te abbhutamÄ«â€™ disanti ||â€™â€™

<134> visuddhacandÄ• nanabhÄ• surassa sutvÄ• na taá¹ƒ paá¹…kajalocanassa.

savandanaá¹ƒ me dutiyaâ€™ nti vatvÄ• puttassa pÄ• de sirasÄ• â€™ bhivandi ||

<135> tadaÃ±Ã±Ä• nipi lokasmiá¹ƒ jÄ• tÄ• â€™ nekavidhabbhutÄ• .

dassitÄ• me samÄ• sena ganthavitthÄ• rabhÄ«runÄ• ||

<136> yasmiá¹ƒ vicittamaá¹‡imaá¹‡á¸• itamandirÄ• naá¹ƒ,

nÄ• nÄ• vitÄ• nasayanÄ• sanamaá¹‡á¸• itÄ• naá¹ƒ.

nisseá¹‡i seá¹‡i puthubhÅ«mikabhÅ«sitÄ• naá¹ƒ,

tiá¹‡á¹‡aá¹ƒ utÅ«namaâ€™ nurÅ«pamaâ€™ laá¹…katÄ• naá¹ƒ ||

<137> siá¹…gesu raá¹ƒsinikarÄ• suramandirÄ• naá¹ƒ,

siá¹…gesu raá¹ƒsimapahÄ• sakarÄ• â€™ va niccaá¹ƒ.

Ä• diccaraá¹ƒsi viya paá¹…kajakÄ• nanÄ• ni,

lokÄ• nanambujavanÄ• ni vikÄ• sayanti ||

<138> nÄ• nÄ• maá¹‡ivicittÄ• hi bhittÄ«ti vanitÄ• sadÄ• .

vinÄ• â€™ pi dappaá¹‡acchÄ• yaá¹ƒ pasÄ• dhenti sakaá¹ƒ tanuá¹ƒ ||

<139> telÄ• sanagasaá¹…kÄ• saá¹ƒ vilocanarasÄ• yanaá¹ƒ.

sudhÄ• laá¹…katapÄ• kÄ• ravalayaá¹ƒ yattha dissate ||

<140> indanÄ«loruvalayaá¹ƒ nÄ• nÄ• ratanabhÅ«sitaá¹ƒ.

dissateâ€™ va sadÄ• yasmiá¹ƒ parikhÄ• nekapaá¹…kajÄ• ||

<141> á¹ƒ0.0015 patvÄ• na vuddhiá¹ƒ vipule manuÃ±Ã±e,

bhutvÄ• na kÄ• me ca tahiá¹ƒ vasanto.

gacchaá¹ƒ tilokekavilocano so,

uyyÄ• nakÄ«á¸·Ä• ya mahÄ• pathamhi ||

<142> kamena jiá¹‡á¹‡aá¹ƒ byadhitaá¹ƒ mataÃ±ca,

disvÄ• na rÅ«paá¹ƒ tibhave viratto.

manoramaá¹ƒ pabbajitaÃ±ca rÅ«paá¹ƒ,

katvÄ• ratiá¹ƒ tamhi catutthavÄ• re ||

<143> suphullanÄ• nÄ• tarusaá¹‡á¸• amaá¹‡á¸• itaá¹ƒ sikhaá¹‡á¸• isaá¹‡á¸• Ä• didijÅ«pakÄ

sudassanÄ«yaá¹ƒ viya nandanaá¹ƒ vanaá¹ƒ manoramuyyÄ• namaâ€™ gÄ• mahÄ• yaso ||

<144> suraá¹…ganÄ• sundarasundarÄ«naá¹ƒ manorame vÄ• ditanaccagÄ«te surindalÄ«lÄ

tahiá¹ƒ narindo ramitva kÄ• maá¹ƒ dipadÄ• naâ€™ mindo ||

<145> Ä• bhujitvÄ• na pallaá¹…kaá¹ƒ nisinno rucirÄ• sane.

kÄ• rÄ• petumaâ€™ cintesi dehabhÅ«sanaâ€™ mattano ||

<146> tassa cittaá¹ƒ viditvÄ• na vissakammassiâ€™ daá¹ƒbravÄ«.

alaá¹…karohi siddhatthaâ€™ miti devÄ• namissaro ||

<147> tenÄ• â€™ á¹‡attoâ€™ pagantvÄ• na vissakammo yasassino.

dasadussasahassehi sÄ«saá¹ƒ veá¹-hesi sobhanaá¹ƒ ||

<148> tanuá¹ƒ manuÃ±Ã±ampi akÄ• si sobhanaá¹ƒ,

anaÃ±Ã±asÄ• dhÄ• raá¹‡alakkhaá¹‡ujjalaá¹ƒ.

vicittanÄ• nuttamabhÅ«sanehi so,

sugandhigandhuppalacandanÄ• dinÄ• ||

<149> vibhÅ«sito tena vibhÅ«sitaá¹…ginÄ• ,

tahiá¹ƒ nisinno vimale silÄ• tale.

suraá¹…ganÄ• sannibhasundarÄ«hi so,

purakkhato devapatÄ«va sobhati ||

<150> á¹ƒ0.0016 suddhodananarindena pesitaá¹ƒ sÄ• sanuttamaá¹ƒ.

``putto te putta jÄ• toâ€™â€™ ti sutvÄ• na dÄ«paduttamo ||

<151> ``mamaâ€™ jja bandhanaá¹ƒ jÄ• taá¹ƒâ€™â€™ iti vatvÄ• na tÄ• vade.

samiddhaá¹ƒ sabbakÄ• mehi agamÄ• sundaraá¹ƒ puraá¹ƒ ||

<152> á¹-hitÄ• uparipÄ• sÄ• de kisÄ• gotami taá¹ƒ tadÄ• .

rÄ• jentaá¹ƒ sataraá¹ƒsiâ€™ á¹ƒva rÄ• jaá¹ƒ disvÄ• kathe siâ€™ daá¹ƒ ||

<153> ``yesaá¹ƒ sÅ«nu ayaá¹ƒ dhÄ«ro yÄ• ca jÄ• yÄ• imassa tu.

te sabbe nibbutÄ• nÅ«na sadÄ• â€™ nÅ«naguá¹‡assa veâ€™â€™ ||

<154> itÄ«â€™ disaá¹ƒ giraá¹ƒ sutvÄ• manuÃ±Ã±aá¹ƒ tÄ• ya bhÄ• sitaá¹ƒ.

saÃ±jÄ• tapÄ«tiyÄ• pÄ«no gacchamÄ• no sakÄ• layaá¹ƒ ||

<155> sÄ«talaá¹ƒ vimalaá¹ƒ hÄ• riá¹ƒ hÄ• raá¹ƒ taá¹ƒ rativaá¸• á¸• hanaá¹ƒ.

pesetvÄ• santikaá¹ƒ tassÄ• omuÃ±citvÄ• na kaá¹‡á¹-hato ||

<156> pÄ• sÄ• damaâ€™ bhirÅ«hitvÄ• vejayantaá¹ƒâ€™ va sundaraá¹ƒva.

nipajji devarÄ• jÄ• â€™ va sayane so mahÄ• rahe ||

<157> sundarÄ« taá¹ƒ purakkhatvÄ• surasundarisannibhÄ• .

payojayiá¹ƒsu naccÄ• ni gÄ«tÄ• ni vividhÄ• niâ€™ pi ||

<158> pabbajjÄ• bhirato dhÄ«ro paÃ±cakÄ• me nirÄ• layo.

tÄ• dise naccagÄ«teâ€™ pi na ramitvÄ• manorame ||

<159> nipanno vissamitvÄ• na Ä«sakaá¹ƒ sayane tahiá¹ƒ.

pallaá¹…kamÄ• â€™ bhujitvÄ• na mahÄ• vÄ«ro mahÄ«pati ||

<160> nisinnoâ€™ vaâ€™ nekappakÄ• raá¹ƒ vikÄ• raá¹ƒ,

padisvÄ• na niddupagÄ• naá¹ƒ vadhÅ«naá¹ƒ.

gamissÄ• miâ€™ dÄ• nÄ«â€™ ti ubbiggacitto,

bhave dvÄ• ramÅ«laá¹ƒâ€™ pagantvÄ• na rammaá¹ƒ ||

<161> á¹-hapetvÄ• na sÄ«saá¹ƒ subhummÄ• rakasmiá¹ƒ,

suá¹‡issÄ• mi dhÄ«rassa saddanti tasmiá¹ƒ.

nipannaá¹ƒ sudantaá¹ƒ pasÄ• dÄ• vahantaá¹ƒ,

sahÄ• yaá¹ƒ amaccaá¹ƒ mahÄ• puÃ±Ã±avantaá¹ƒ ||

<162> á¹ƒ0.0017 acchannasavanaá¹ƒ channaá¹ƒ Ä• mantetvÄ• kathesiâ€™ daá¹ƒ.

``Ä• nehi iti kappetvÄ• kanthakaá¹ƒ nÄ• ma sindhavaá¹ƒ ||â€™â€™

<163> so channo patigaá¹‡hitvÄ• taá¹ƒ giraá¹ƒ tena bhÄ• sitaá¹ƒ.

tato gantvÄ• na kappetvÄ• sÄ«ghamÄ• â€™ nesi sindhavaá¹ƒ ||

<164> abhinikkhamanaá¹ƒ tassa Ã±atvÄ• varaturaá¹…gamo.

tena sajjiyamÄ• no so hesÄ• ravamuâ€™ dÄ«rayi ||

<165> pattharitvÄ• na gacchantaá¹ƒ saddaá¹ƒ taá¹ƒ sakalaá¹ƒ puraá¹ƒ.

sabbe suragaá¹‡Ä• tasmiá¹ƒ sotuá¹ƒ nÄ• â€™ daá¹ƒsu kassaci ||

<166> atha so sajjanÄ• nando uttamaá¹ƒ puttamaâ€™ ttano.

passitvÄ• paá¹-hamaá¹ƒ gantvÄ• pacchÄ• buddho bhavÄ• maâ€™ haá¹ƒ ||

<167> cintayitvÄ• na evaâ€™ mpi gantvÄ• jÄ• yÄ• nivesanaá¹ƒ.

á¹-hapetvÄ• pÄ• daduâ€™ mmÄ• re gÄ«vaá¹ƒ anto pavesiya ||

<168> kusumehi samÄ• kiá¹‡á¹‡e devindasayanÅ«pame.

nipannaá¹ƒ mÄ• tuyÄ• saddhiá¹ƒ sayane sakamaâ€™ trajaá¹ƒ ||

<169> viloketvÄ• na cintesi iti lokekanÄ• yako.

sacÄ• â€™ haá¹ƒ deviyÄ• bÄ• humaâ€™ panetvÄ• mamaâ€™ trajaá¹ƒ ||

<170> gaá¹‡hissÄ• maâ€™ ntarÄ• yaâ€™ mpi kareyya gamanassa me.

pabujjhitvÄ• mahantena pemeneâ€™ sÄ• yasodharÄ• ||

<171> buddho hutvÄ• punÄ• â€™ gamma passissÄ• mÄ«â€™ ti atrajaá¹ƒ.

narÄ• dhipo tadÄ• tamhÄ• pÄ• sÄ• datalatoâ€™ tari ||

<172> pesalÄ• nanakaraá¹…ghipaá¹…kajÄ• hÄ• saphenabhamuvÄ«cibhÄ• surÄ• .

nettanÄ«lakamalÄ• yasodharÄ• komudÄ«â€™ va nayanÄ• lipatthitÄ• ||

<173> samattho assa ko tassÄ• jahituá¹ƒ dehasampadaá¹ƒ.

vindamÄ• no vinÄ• dhÄ«raá¹ƒ á¹-hitaá¹ƒ paramimuddhani ||

<174> ``asso sÄ• mi mayÄ• nÄ«to kÄ• laá¹ƒ jÄ• na rathesabhaâ€™â€™.

iti abravi channo so bhÅ«pÄ• lassa yasassino ||

<175> á¹ƒ0.0018 mahÄ«pati tadÄ• sutvÄ• channenoâ€™ dÄ«ritaá¹ƒ giraá¹ƒ.

pÄ• sÄ• dÄ• otaritvÄ• na gantvÄ• kanthakasantikaá¹ƒ ||

<176> tassiâ€™ daá¹ƒ vacanaá¹ƒ bhÄ• si sabbasattahite rato.

``kanthakaâ€™ jjeâ€™ karattiá¹ƒ mÄ• tÄ• rehiâ€™â€™ sanarÄ• maraá¹ƒ ||

<177> lokamuâ€™ ttÄ• rayissÄ• mi buddho hutvÄ• anuttaro.

bhavasÄ• garato ghorajarÄ• dimakarÄ• karÄ• ||â€™â€™

<178> idaá¹ƒ vatvÄ• tamÄ• â€™ ruyha sindhavaá¹ƒ saá¹…khasannibhaá¹ƒ.

gÄ• hÄ• petvÄ• na channena sudaá¸·haá¹ƒ tassa vÄ• ladhiá¹ƒ ||

<179> patvÄ• na so mahÄ• dvÄ• rasamÄ«paá¹ƒ samacintayi.

bhaveyya vivaá¹-aá¹ƒ dvÄ• raá¹ƒ yena kenaci no sace ||

<180> vÄ• ladhiá¹ƒ gahiteneva saddhiá¹ƒ channena kanthakaá¹ƒ,

nippÄ«á¸·ayitvÄ• satthÄ«hi imamaccuggataá¹ƒ subhaá¹ƒ.

ullaá¹…ghitvÄ• na pÄ• kÄ• raá¹ƒ gacchÄ• mÄ«â€™ ti mahabbalo ||

<181> tathÄ• thÄ• mabalÅ«peto channoâ€™ pi turaguttamo.

visuá¹ƒ visuá¹ƒ vicintesuá¹ƒ pÄ• kÄ• raá¹ƒ samatikkamaá¹ƒ ||

<182> tassa cittaá¹ƒ viditvÄ• na moditÄ• gamane subhe.

vivariá¹ƒsu tadÄ• dvÄ• raá¹ƒ dvÄ• reâ€™ dhiggahitÄ• surÄ• ||

<183> taá¹ƒ siddhatthamaâ€™ siddhatthaá¹ƒ karissÄ• mÄ«â€™ ti cintiya.

Ä• gantvÄ• tassiâ€™ daá¹ƒ bhÄ• si antalikkhe á¹-á¹-hitantiko ||

<184> ``mÄ• nikkhami mahÄ• vÄ«ra ito te sattame dine.

dibbaá¹ƒ tu cakkaratanaá¹ƒ addhÄ• pÄ• tubhavissati ||â€™â€™

<185> iccevaá¹ƒ vuccamÄ• no so antakena mahÄ• yaso.

``koâ€™ si tvamiâ€™ tiâ€™â€™ taá¹ƒ bhÄ• si mÄ• ro caâ€™ ttÄ• namÄ• â€™ disi ||

<186> ``mÄ• rajÄ• nÄ• maâ€™ haá¹ƒ mayhaá¹ƒ dibbacakkassa sambhavaá¹ƒ.

gaccha tvamiâ€™ dha mÄ• tiá¹-á¹-ha naâ€™ mhi rajjenamatthiko ||

<187> sabbaá¹ƒ dasasahassimpi lokadhÄ• tumaâ€™ haá¹ƒ pana.

unnÄ• detvÄ• bhavissÄ• mi buddho lokekanÄ• yako ||â€™â€™

<188> á¹ƒ0.0019 evaá¹ƒ vutte mahÄ• satte attano giramuâ€™ ttariá¹ƒ.

gÄ• hÄ• petumaâ€™ sakkonto tattheâ€™ vaâ€™ ntaradhÄ• yiâ€™ so ||

<189> pÄ• pimassa idaá¹ƒ vatvÄ• cakkavattisirimpi ca.

pahÄ• ya khepiá¹‡á¸• aá¹ƒâ€™ va paccusasamaye vasiá¹ƒ ||

<190> gacchantamaâ€™ bhipÅ«jetuá¹ƒ samÄ• gantvÄ• na tÄ• vade.

ratanukkÄ• sahassÄ• ni dhÄ• rayantÄ• marÅ« tahiá¹ƒ ||

<191> pacchato purato tassa ubhopassesu gacchare.

tatheâ€™ va abhipÅ«jentÄ• supaá¹‡á¹‡Ä• ca mahoragÄ• ||

<192> suvipulasurasenÄ• cÄ• rulÄ«lÄ• bhirÄ• mÄ• ,

kusumasaliladhÄ• rÄ• vassayantÄ• nabhamhÄ• .

ihahi dasasahassÄ« cakkavÄ• á¸·Ä• gatÄ• tÄ• ,

sukhumatanutametodaggudaggÄ• caranti ||

<193> yasmiá¹ƒ sugandhavarapupphasudhÅ«pa cuá¹‡á¹‡a,

hemaddhajappabhutibhÄ• suracÄ• rumagge.

gacchaá¹ƒ mahÄ• javavaraá¹…ga turaá¹ƒga rÄ• jÄ• ,

gantuá¹ƒ na sakkhi javato kusumÄ• dilaggo ||

<194> itthaá¹ƒ tamhi pathe ramme vattamÄ• ne mahÄ• mahe.

gacchanto rattisesena tiá¹ƒsayojanamaÃ±jase ||

<195> patvÄ• â€™ nomÄ• nadÄ«tÄ«raá¹ƒ piá¹-á¹-hito turagassa so.

otaritvÄ• na vimale sÄ«tale sikatÄ• tale ||

<196> vissamitvÄ• idaá¹ƒ vatvÄ• ``gacchÄ• hÄ«â€™ ti sakaá¹ƒ puraá¹ƒ.

Ä• bharaá¹‡Ä• ni Ä• diya channeâ€™ maá¹ƒ guragampi ca ||â€™â€™

<197> á¹-hito tasmiá¹ƒ mahÄ• vÄ«ro accanta nisitÄ• â€™ sinÄ• .

sugandhavÄ• sitaá¹ƒ moá¸·iá¹ƒ chetvÄ• â€™ nukkhipi ambare ||

<198> cÄ• ruhemasumuggena kesadhÄ• tuá¹ƒ nabhuggataá¹ƒ.

pÅ«janatthaá¹ƒ sahassakkho sirasÄ• sampaá¹-icchiya ||

<199> á¹ƒ0.0020 vilocanÄ• nandakarindanÄ«lamayehi cÅ«á¸·Ä• maá¹‡i cetiyaá¹ƒ so.

patiá¹-á¹-hapesÄ• â€™ malatÄ• vatiá¹ƒse ubbedhato yojanamattamaggÄ• ||

<200> uttamaá¹-á¹-haparikkhÄ• raá¹ƒ dhÄ• retvÄ• brahmunÄ• bhataá¹ƒ.

ambareâ€™ ca pavijjhittha varaá¹ƒ dussayugampi ca ||

<201> tamÄ• â€™ dÄ• ya mahÄ• brahmÄ• brahmaloke manoramaá¹ƒ.

dvÄ• dasayojanubbedhaá¹ƒ dussathÅ«paá¹ƒ akÄ• rayi ||

<202> nÄ• menÄ• â€™ nupiyaá¹ƒ nÄ• ma gantvÄ• ambavanaá¹ƒ tahiá¹ƒ.

sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• pabbajjÄ• sukhato tato ||

<203> gantvÄ• neâ€™ kadineneâ€™ va tiá¹ƒsayojanamaÃ±jasaá¹ƒ.

patvÄ• rÄ• jagahaá¹ƒ dhÄ«ro piá¹‡á¸• Ä• ya cari subbato ||

<204> indanÄ«lasilÄ• yÄ• â€™ pi katÄ• pÄ• kÄ• ragopurÄ• .

hemacalÄ• â€™ va dissanti tassÄ• â€™ bhÄ• gi tahiá¹ƒ tadÄ• ||

<205> koâ€™ yaá¹ƒ sakko nukho brahmÄ• mÄ• ro nÄ• goâ€™ tiÄ• dinÄ• .

bhiyyo kotuhaá¸·appatto padisvÄ• taá¹ƒ mahÄ• jano ||

<206> pavisitvÄ• garahetÅ«na bhattaá¹ƒ yÄ• panamattakaá¹ƒ.

yugamattaá¹ƒâ€™ va pekkhanto gacchanto rÄ• javÄ«thiyaá¹ƒ ||

<207> mathitaá¹ƒ merumanthena samuddaâ€™ va mahÄ• janaá¹ƒ.

tamhÄ• so Ä• kulÄ« katvÄ• gantvÄ• paá¹‡á¸• avapabbataá¹ƒ ||

<208> tato tasseâ€™ va chÄ• yÄ• ya bhÅ«mibhÄ• ge manorame.

nisinno missakaá¹ƒ bhattaá¹ƒ paribhuÃ±jitumÄ• â€™ rabhi ||

<209> paccavekkhaá¹‡amattena antasappaá¹ƒ nivÄ• risa.

dehavammikato dhÄ«ro nikkhamantaá¹ƒ mahabbalo ||

<210> bhutvÄ• na bimbisÄ• rena narindena narÄ• sabho.

nimantinoâ€™ pi rajjena upagantvÄ• naâ€™ nekadhÄ• ||

<211> á¹ƒ0.0021 paá¹-ikkhipiya taá¹ƒ rajjaá¹ƒ atha tenÄ• â€™ bhiyÄ• cito.

dhammaá¹ƒ desehi mayhanti buddho hutvÄ• anuttaro ||

<212> datvÄ• paá¹-iÃ±Ã±aá¹ƒ manujÄ• dhipassa dhÄ«roâ€™ pagantvÄ• na padhÄ• nabhÅ

anaÃ±Ã±asÄ• dhÄ• raá¹‡adukkarÄ• ni katvÄ• tato kiÃ±ci apassamÄ• no ||

<213> oá¸·Ä• rikannapÄ• nÄ• ni bhuÃ±jitvÄ• dehasampadaá¹ƒ.

patvÄ• â€™ japÄ• lanigrodhamÅ«laá¹ƒ patto suro viya ||

<214> puratthÄ• â€™ bhimukho hutvÄ• nisinnoâ€™ si jutindharo.

dehavaá¹‡á¹‡ehi nigrodho hemavaá¹‡á¹‡oâ€™ si tassa so ||

<215> samiddhapatthanÄ• ekÄ• sujÄ• tÄ• nÄ• ma sundarÄ«.

hemapÄ• tiá¹ƒ sapÄ• yÄ• saá¹ƒ sÄ«senÄ• â€™ dÄ• ya onatÄ• ||

<216> tasmiá¹ƒ adhiggahÄ«tassa rukkhadevassa tÄ• vade.

baliá¹ƒ dammÄ«â€™ ti gantvÄ• na disvÄ• tÄ• dÄ«paduttamaá¹ƒ ||

<217> dovoâ€™ ti saÃ±Ã±Ä• ya udaggacittÄ• pÄ• yÄ• sapÄ• tiá¹ƒ pavarassa datvÄ• .

``Ä• siá¹ƒsanÄ• ijjhiyathÄ• hi mayhaá¹ƒ tuyhampi sÄ• sÄ• mi samijjhitÅ«â€™ ti ||â€™â€™

<218> icceâ€™ vaá¹ƒ vacanaá¹ƒ vatvÄ• gatÄ• tamhÄ• varaá¹…ganÄ• .

atha pÄ• yÄ• sapÄ• tiá¹ƒ taá¹ƒ gahetvÄ• munipuá¹…gavo ||

<219> gantvÄ• neraÃ±jarÄ• tÄ«raá¹ƒ bhÅ«tvÄ• taá¹ƒ varabhojanaá¹ƒ.

paá¹-isotaá¹ƒ pavissajji tassÄ• pÄ• tiá¹ƒ manoramaá¹ƒ ||

<220> jantÄ• lipÄ• limananettavilumpamÄ• naá¹ƒ,

samphullasÄ• lavanarÄ• jivirÄ• jamÄ• naá¹ƒ.

devindanandanavanaá¹ƒâ€™ vaâ€™ bhinandanÄ«ya,

muâ€™ yyÄ• namuâ€™ ttamataraá¹ƒ pavaroâ€™ pagantvÄ• ||

<221> katvÄ• divÄ• vihÄ• raá¹ƒ so sÄ• yaá¹‡hasamaye tahiá¹ƒ.

gacchaá¹ƒ kesaralÄ«lÄ• ya bodhipÄ• dapasantikaá¹ƒ ||

<222> á¹ƒ0.0022 brahmasurÄ• suramahoragapakkhirÄ• ja,

saá¹ƒsajjitoruvaá¹-ume dipadÄ• namindo.

pÄ• yÄ• si sotthiyadvijo tiá¹‡ahÄ• rako taá¹ƒ,

disvÄ• na tassa adadÄ• tiá¹‡amuá¹-á¹-hiyo so ||

<223> indivarÄ• ravindÄ• dikusumÄ• naâ€™ mbarÄ• tahiá¹ƒ.

patantÄ« vuá¹-á¹-hidhÄ• rÄ• â€™ va gacchante dÄ«paduttame ||

<224> cÄ• rucandanacuá¹‡á¹‡Ä• diâ€™ dhupagandhehi nekadhÄ• .

anokÄ• soâ€™ si Ä• kÄ• so gacchante dÄ«paduttame ||

<225> ratanujjalachattehi cÄ• ruhemaddhajehi ca.

anokÄ• soâ€™ si Ä• kÄ• so gacchante dipaduttame ||

<226> velukkhepasahassehi kÄ«á¸·antehi marÅ«hiâ€™ pi.

anokÄ• soâ€™ si Ä• kÄ• so gacchante dipaduttame ||

<227> suradundubhivajjÄ• ni karontehi marÅ«hipi.

anokÄ• soâ€™ si Ä• kÄ• so gacchante dipaduttame ||

<228> suraá¹…ganÄ• hi saá¹…gitiá¹ƒ gÄ• yantihiâ€™ piâ€™ nekadhÄ• .

anokÄ• soâ€™ si Ä• kÄ• so gacchante dipaduttame ||

<229> manoramÄ• kiá¹‡á¹‡arakiá¹‡á¹‡araá¹…ganÄ• ,

manoramaá¹…gÄ• uragoragaá¹…kanÄ• .

manoramÄ• tamhi ca naccagÄ«tiyo,

manoramÄ• â€™ nekavidhÄ• pavattayuá¹ƒ ||

<230> tadÄ• mahogheâ€™ va mahÄ• magehi,

pavattamÄ• ne iti so mahÄ• yaso.

tiá¹‡e gahetvÄ• tibhavekanÄ• yako,

upÄ• gato bodhidumindasantikaá¹ƒ ||

<231> viddumÄ• sitaselaggarajatÄ• calasannibhaá¹ƒ.

katvÄ• padakkhiá¹‡aá¹ƒ bodhipÄ• dapaá¹ƒ dipaduttamo ||

<232> puratthimadisÄ• bhÄ• ge acale raá¹‡adhaá¹ƒsake.

mahÄ«tale á¹-hito dhÄ«ro cÄ• lesi tiá¹‡amuá¹-á¹-hiyo ||

<233> á¹ƒ0.0023 viddasahatthamatto so pallaá¹…ko Ä• si tÄ• vade.

atha naá¹ƒ abbhutaá¹ƒ disvÄ• mahÄ• paÃ±Ã±o vicintayi ||

<234> ``maá¹ƒsalohitamaá¹-á¹-hi ca nahÄ• rÅ« ca taco ca me.

kÄ• maá¹ƒ sussatu nevÄ• â€™ haá¹ƒ jahÄ• mi vÄ«riyaá¹ƒâ€™â€™ iti ||

<235> Ä• bhujitvÄ• mahÄ• vÄ«ro pallaá¹…kamaâ€™ parÄ• jitaá¹ƒ.

pÄ• cinÄ• bhimukho tasmiá¹ƒ nisÄ«di dÄ«paduttamo ||

<236> devadevassa devindo saá¹…khamÄ• â€™ dÄ• ya tÄ• vade.

vÄ«suttarasatubbedhaá¹ƒ dhamayanto tahiá¹ƒ á¹-hito ||

<237> dutiyaá¹ƒ puá¹‡á¹‡acandaá¹ƒâ€™ va setacchattaá¹ƒ tiyojanaá¹ƒ.

dhÄ• rayanto á¹-hito sammÄ• mahÄ• brahmÄ• sahampati ||

<238> cÄ• rucÄ• maramÄ• â€™ dÄ• ya suyÄ• moâ€™ pi surÄ• dhipo.

vÄ«jayanto á¹-hito tattha mandaá¹ƒ mandaá¹ƒ tigÄ• vutaá¹ƒ ||

<239> beluvaá¹ƒ vÄ«á¹‡amÄ• â€™ dÄ• ya suropaÃ±casikhavhayo.

nÄ• nÄ• vidhalayopetaá¹ƒ vÄ• dayanto tathÄ• á¹-hito ||

<240> thutigÄ«tÄ• ni gÄ• yanto nÄ• á¹-akÄ«hi purakkhato.

tatheâ€™ vaâ€™ á¹-á¹-hÄ• si so nÄ• garÄ• jÄ• kÄ• lavhayoâ€™ pi ca ||

<241> gahetvÄ• hemamaÃ±jusÄ• surapupphehi pÅ«ritÄ• .

pÅ«jayantÄ• â€™ va aá¹-á¹-haá¹ƒsu battiá¹ƒsÄ• â€™ pi kumÄ• rikÄ• ||

<242> sendadevasaá¹…ghehi tehi itthaá¹ƒ mahÄ• mahe.

vattamÄ• ne tadÄ• mÄ• ro pÄ• pimÄ• iti cintayi ||

<243> ``atikkamitukÄ• moâ€™ yaá¹ƒ kumÄ• ro visayaá¹ƒ mama.

siddhattho atha siddhatthaá¹ƒ karissÄ• mÄ«â€™â€™ ti tÄ• vade ||

<244> mÄ• petva bhiá¹ƒsanatarorusahassabÄ• huá¹ƒ,

saá¹…gayha tehi jalitÄ• vividhÄ• yudhÄ• ni.

Ä• ruyha cÄ• ru diradaá¹ƒ girimekhalÄ• kkhyaá¹ƒ,

caá¹‡á¸• aá¹ƒ diyaá¸• á¸• hasatayojanamÄ• yataá¹ƒ taá¹ƒ ||

<245> á¹ƒ0.0024 nÄ• nÄ• nanÄ• yaâ€™ nalavaá¹‡á¹‡asiroruhÄ• ya,

rattoruvaá¹-á¹-abahiniggatalocanÄ• ya.

daá¹-á¹-hoá¹-á¹-habhiá¹ƒsanamukhÄ• yuâ€™ ragabbhujÄ• ya,

senÄ• ya so parivuto vividhÄ• yudhÄ• ya ||

<246> tatthoâ€™ pagamma atibhÄ«maramaá¹ƒ ravanto,

siddhatthameâ€™ tha iti gaá¹‡hatha bandhatheâ€™ maá¹ƒ.

Ä• á¹‡Ä• payaá¹ƒ suragaá¹‡aá¹ƒ sahadassanena,

caá¹‡á¸• Ä• nÄ«luggatapicuá¹ƒâ€™ va palÄ• payittha ||

<247> gambhÄ«ramegharavasantibhavaá¹‡á¸• anÄ• daá¹ƒ,

vÄ• taá¹ƒca mÄ• piya tato subhagassa tassa.

kaá¹‡á¹‡ampi vÄ«varavarassa manoramassa,

no Ä• siyeva calituá¹ƒ pabhu antakotha ||

<248> saá¹ƒvaá¹-á¹-avuá¹-á¹-hijavasannibhabhÄ«maghora,

vassaá¹ƒ pavassiya tatoâ€™ dakabindukampi.

nÄ• sakkhi netumaâ€™ tulassa samÄ«pakampi,

disvÄ• tamaâ€™ bbhutamaâ€™ thoâ€™ pi sudummukho so ||

<249> accantabhÄ«manaá¸·aaccisamujjaloru,

pÄ• sÄ• nabhasmakalalÄ• yudhavassadhÄ• rÄ• .

aá¹…gÄ• rapajjalitavÄ• lukavassadhÄ• rÄ• ,

vassÄ• payittha sakalÄ• ni imÄ• ni tÄ• ni ||

<250> mÄ• rÄ• nubhÄ• vabalato nabhatoâ€™ pagantvÄ• ,

patvÄ• na puÃ±Ã±asikharuggatasantikaá¹ƒ tu.

mÄ• lÄ• guá¸·appabhÅ«tibhÄ• vagatÄ• niâ€™ thÄ• pi,

lokantareâ€™ va timiraá¹ƒ timiraá¹ƒ sughoraá¹ƒ ||

<251> mÄ• petva mohatimirampi hatassa tassa,

dehappabhÄ• gi sataraá¹ƒsisatoditaá¹ƒâ€™ va.

jÄ• taá¹ƒ manoramataraá¹ƒ atidassanÄ«ya,

mÄ• â€™ lokapuÃ±jamaâ€™ valokiya pÄ• padhammo ||

<252> á¹ƒ0.0025 kopoparattavadano bhukuá¹-ippavÄ• rÄ• ,

accantabhiá¹ƒsanavirÅ«pakavesadhÄ• rÄ«.

accantatiá¹‡hataradhÄ• ramasaá¹…gameâ€™ va,

cakkÄ• yudhaá¹ƒ carataraá¹ƒ api merurÄ• jaá¹ƒ ||

<253> saá¹…khaá¹‡á¸• ayantamiâ€™ va thÅ«lakalÄ«rakaá¹‡á¸• aá¹ƒ,

vissajji tenaâ€™ pi na kiÃ±ci guá¹‡Ä• karassa.

kÄ• tuá¹ƒ pahuttamuâ€™ pagaÃ±chi tato tameâ€™ taá¹ƒ,

gantvÄ• nabhÄ• kusumachattatamÄ• â€™ ga sÄ«saá¹ƒ ||

<254> vissajjitÄ• â€™ pi senÄ• ya selakÅ«á¹-Ä• nalÄ• kulÄ• .

pagantvÄ• nabhasÄ• mÄ• lÄ• gulattaá¹ƒ samupÄ• gatÄ• ||

<255> tampi disvÄ• sasoko so gantvÄ• dhÄ«rassa santikaá¹ƒ.

pÄ• puá¹‡Ä• ti mamevÄ• â€™ yaá¹ƒ pallaá¹…ko aparÄ• jito ||

<256> ito uá¹-á¹-haha pallaá¹…kÄ• itiâ€™ bhÄ• sittha dhÄ«mato.

katakalyÄ• á¹‡akammassa pallaá¹…katthÄ• ya mÄ• ra te ||

<257> ko sakkhÄ«â€™ ti pavutto so ime sabbeâ€™ ti sakkhino.

senÄ• yÄ• â€™ bhimukhaá¹ƒ hatthaá¹ƒ pasÄ• retvÄ• na pÄ• pimÄ• ||

<258> ghoranÄ• denaâ€™ haá¹ƒ sakkhi ahaá¹ƒ sakkhÄ«â€™ ti tÄ• yaâ€™ pi.

sakkhibhÄ• vaá¹ƒ vadÄ• petvÄ• tasseâ€™ vaá¹ƒ samudÄ«rayi ||

<259> ko te siddhattha sakkhÄ«â€™ ti atha tenÄ• â€™ tulenaâ€™ pi.

mameâ€™ ttha sakkhino mÄ• ra nasantiâ€™ ti sacetanÄ• ||

<260> rattameghopanikkhantahemavijjuvabhÄ• suraá¹ƒ.

nÄ«haritvÄ• surattambhÄ• cÄ«varÄ• dakkhiá¹‡aá¹ƒ karaá¹ƒ ||

<261> bhÅ«miyÄ• â€™ bhimukhaá¹ƒ katvÄ• kasmÄ• pÄ• ramibhÅ«miyaá¹ƒ.

unnÄ• detvÄ• niâ€™ dÄ• neâ€™ vaá¹ƒ nissaddÄ• sÄ«â€™ ti bhÅ«miyÄ• ||

<262> muÃ±cÄ• pite rave nekasate megharave yathÄ• .

buddhanÄ• gabalÄ• nÄ• gaá¹ƒ jÄ• nÅ«hi supapatiá¹-á¹-hitaá¹ƒ ||

<263> á¹ƒ0.0026 disvÄ• niâ€™ dÄ• ni gaá¹‡hÄ• tiâ€™ dÄ• ni gaá¹‡hÄ• ti cintiya.

sambhinnadÄ• á¹-hasappoâ€™ va hatadappo sudummukho ||

<264> pahÄ• yÄ• â€™ yudhavatthÄ• niâ€™ laá¹…kÄ• rÄ• ni anekadhÄ• .

cakkavÄ• á¸·Ä• valÄ• yÄ• va sasenÄ• ya palÄ• yi so ||

<265> taá¹ƒ mÄ• rasenaá¹ƒ sabhayaá¹ƒ sasokaá¹ƒ palÄ• yamÄ• naá¹ƒ iti devasaá¹…ghÄ•

disvÄ• na mÄ• rassa parÄ• jayoâ€™ yaá¹ƒ jayoâ€™ ti siddhattha kumÄ• rakassa ||

<266> sammodamÄ• naá¹ƒ abhipÅ«jayantÄ• dhÄ«raá¹ƒ sugandhappabhÅ«tihi tasmiá¹ƒ.

punÄ• â€™ gatÄ• nekathutÄ«hi sammÄ• ugghosamÄ• nÄ• chanavesadhÄ• ri ||

<267> evaá¹ƒ mÄ• rabalaá¹ƒ dhÄ«ro viddhaá¹ƒsetvÄ• mahabbalo.

Ä• dicce dharamÄ• neâ€™ va nisinno acalÄ• sane ||

<268> yÄ• masmiá¹ƒ paá¹-hame pubbenivÄ• saá¹ƒ Ã±Ä• á¹‡aâ€™ muttamo.

visodhetvÄ• na yÄ• masmiá¹ƒ majjhime dibbalocanaá¹ƒ ||

<269> so paá¹-iccasamuppÄ• de atha pacchimayÄ• make.

otÄ• retvÄ• na Ã±Ä• á¹‡aá¹ƒsaá¹ƒ sammasanno anekadhÄ• ||

<270> lokadhÄ• tusataá¹ƒ sammÄ• unnÄ• detvÄ• â€™ ruá¹‡odaye.

buddho hutvÄ• na sambuddhosambuddhajalocano ||

<271> ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ sandhÄ• vissaâ€™â€™ ntiÄ• dinÄ• .

udÄ• neâ€™ daá¹ƒ udÄ• nesi pÄ«tivegena sÄ• diso ||

<272> sallakkhetvÄ• guá¹‡e tassa pallaá¹…kassa anekadhÄ• .

nÄ• tÄ• vaâ€™ uá¹-á¹-hahissÄ• mi ito pallaá¹…kato iti ||

<273> samÄ• pattÄ« samÄ• pajjÄ« anekasatakoá¹-iyo.

satthÄ• tattheâ€™ va sattÄ• haá¹ƒ nisinno acalÄ• sane ||

<274> ajjÄ• â€™ pi nÅ«na dhÄ«rassa siddhatthassa yasassino.

atthi kattabbakiccaÃ±hi tasmÄ• Ä• sanamÄ• layaá¹ƒ ||

<275> á¹ƒ0.0027 najahÄ• sÄ«â€™ ti ekaccadevatÄ• nÄ• â€™ si saá¹ƒsayaá¹ƒ.

Ã±atvÄ• tÄ• saá¹ƒ vitakkaá¹ƒ taá¹ƒ sametuá¹ƒ santamÄ• naso ||

<276> uá¹-á¹-hÄ• ya hemahaá¹ƒsoâ€™ va hemavaá¹‡á¹‡o pabhaá¹…karo.

abbhuggantvÄ• nabhaá¹ƒ nÄ• tho akÄ• si pÄ• á¹-ihÄ• riyaá¹ƒ ||

<277> vitakkameâ€™ vaá¹ƒ iminÄ• marÅ«naá¹ƒ sammuâ€™ pasammÄ• â€™ nimisesi bo

sampÅ«jayanto nayanambujehi sattÄ• hamaâ€™ á¹-á¹-hÄ• si jayÄ• sanaÃ±ca ||

<278> subhÄ• surasmiá¹ƒ ratanehi tasmiá¹ƒ savaá¹…kamanto varacaá¹…kamasmiá¹ƒ.

manoramasmiá¹ƒ ratanÄ• layehiâ€™ pi visuddhadhammaá¹ƒ vicinaá¹ƒ visuddho ||

<279> mÅ«lejapÄ• latarurÄ• javarassa tassa,

mÄ• raá¹…ganÄ• namaâ€™ malÄ• nanapaá¹…kajÄ• ni.

sammÄ• milÄ• piya tato mucalindamÅ«le,

bhogindacittakumudÄ• ni pabodhayanto ||

<280> mÅ«leâ€™ pi rÄ• jayatanassa tassa tasmiá¹ƒ samÄ• pattisukhampi vindaá¹ƒ.

saá¹ƒvÄ«tinÄ• mesi manuÃ±Ã±avaá¹‡á¹‡o ekÅ«napaÃ±Ã±Ä• sadinÄ• ni dhÄ«mÄ• ||

<281> anotattodakaá¹ƒ dantakaá¹-á¹-hanÄ• galatÄ• mayaá¹ƒ.

harÄ«á¹-akÄ• gadaá¹ƒ bhutvÄ• devindenÄ• bhatuttamaá¹ƒ ||

<282> vÄ• nijehi samÄ• nÄ«taá¹ƒ samatthamadhupiá¹‡á¸• ikaá¹ƒ.

mahÄ• rÄ• jÅ«panÄ«tamhi pattamhi patigaá¹‡hiya ||

<283> bhojanassÄ• vasÄ• namhi japÄ• latarumÅ«lakaá¹ƒ.

gantvÄ• dhigatadhammassa gambhÄ«rattamanussari ||

<284> mahÄ«sandhÄ• rako vÄ• rikkhandhasannibhako ayaá¹ƒ.

gambhÄ«rodhigato dhammo mayÄ• santoâ€™ tiÄ• dinÄ• ||

<285> á¹ƒ0.0028 dhammagambhÄ«rataá¹ƒ dhammarÄ• jassa sarato sato.

Ä• sevaá¹ƒ takkaá¹‡aá¹ƒ dhammaá¹ƒ imaá¹ƒ me paá¹-ivijjhituá¹ƒ ||

<286> vÄ• yamanto sampattayÄ• cakÄ• naá¹ƒ manoramaá¹ƒ.

kantetvÄ• uttamaá¹…gaÃ±ca moá¸·ibhÅ«sanabhÅ«sitaá¹ƒ ||

<287> suvaÃ±jitÄ• ni akkhini uppÄ• á¹-etvÄ• na lohitaá¹ƒ.

gaá¸·ato nÄ«hiritvÄ• na bhariyaá¹ƒ lÄ• vaá¹‡á¹‡abhÄ• suraá¹ƒ ||

<288> atrajaÃ±ca dadantena kulavaá¹ƒsappadÄ«pakaá¹ƒ.

dÄ• naá¹ƒ nÄ• ma na dinnaÃ±ca natthi sÄ«laá¹ƒ arakkhitaá¹ƒ ||

<289> tathÄ• hi saá¹…khapÄ• lÄ• diattabhÄ• vesu jÄ«vitaá¹ƒ.

mayÄ• pariccajantena sÄ«labhedabhayena ca ||

<290> khantivÄ• dÄ• dike nekaattabhÄ• ve apÅ«ritÄ• .

chejjÄ• diá¹ƒ pÄ• punattena pÄ• ramÄ« natthi kÄ• ci me ||

<291> tassa me vidhamantassa mÄ• rasenaá¹ƒ vasundharÄ• .

na kampittha ayaá¹ƒ pubbenivÄ• saá¹ƒ saratoâ€™ pi ca ||

<292> visodhentassa me yÄ• me majjhime dibbalocanaá¹ƒ.

na kampittha pakampittha pacchime pana yÄ• make ||

<293> paccayÄ• kÄ• raÃ±Ä• á¹‡aá¹ƒ me tÄ• vade paá¹-ivijjhato.

sÄ• dhukÄ• raá¹ƒ dadantÄ«â€™ ca muÃ±camÄ• nÄ• mahÄ• ravaá¹ƒ ||

<294> sampuá¹‡á¹‡alÄ• pÅ« viya kaÃ±jikÄ• hi,

takkehi puá¹‡á¹‡aá¹ƒ viya vÄ• á¹-ikÄ• â€™ va.

sammakkhitoâ€™ vaâ€™ Ã±janakehi hattho,

vasÄ• hi sampÄ«ta pilotikÄ• â€™ va ||

<295> kilesapuÃ±jabbharito kiliá¹-á¹-ho,

rÄ• gena ratto api desaduá¹-á¹-ho.

mohena mÅ«á¸·hoâ€™ ti mahabbalena,

loko avijjÄ• nikarÄ• karoâ€™ yaá¹ƒ ||

<296> á¹ƒ0.0029 kinnÄ• ma dhammaá¹ƒ paá¹-ivijjhateâ€™ taá¹ƒ,

attho hi ko tassiâ€™ ti desanÄ• ya.

evaá¹ƒ nirussÄ• hamaâ€™ gaÃ±chi nÄ• tho,

pajÄ• ya dhammÄ• matapÄ• nadÄ• ne ||

<297> nicchÄ• retvÄ• mahÄ• nÄ• daá¹ƒ tato brahmÄ• sahampatÄ«.

nassati vata bho loko iti loko vinassati ||

<298> brahmasaá¹…ghaá¹ƒ samÄ• dÄ• ya devasaá¹…ghaÃ±ca tÄ• vade.

lokadhÄ• tusate satthu samÄ«paá¹ƒ samupÄ• gato ||

<299> gantvÄ• mahÄ«tale jÄ• nuá¹ƒ nihacca sirasaÃ±jaliá¹ƒ.

paggayha ``bhagavÄ• dhammaá¹ƒ desetuâ€™â€™ itiÄ• dinÄ• ||

<300> yÄ• cito tena sambuddharavindavadano jino.

lokadhÄ• tusataá¹ƒ buddhacakkhunÄ• â€™ lokayaá¹ƒ tadÄ• ||

<301> tasmiá¹ƒ apparajakkhÄ• dimaccÄ• disvÄ• â€™ ti ettakÄ• .

vibhajitvÄ• â€™ tha te satte bhabbÄ• bhabbavasena so ||

<302> abhabbe parivajjetvÄ• bhabbeâ€™ vÄ• â€™ dÄ• ya buddhiyÄ• .

upanetu janoâ€™ dÄ• ni saddhÄ• bhÄ• janamaâ€™ ttano ||

<303> pÅ«ressÄ• mÄ«â€™ ti taá¹ƒ tassa saddhammÄ• matadÄ• nato.

vissajji brahmasaá¹…ghassa vacanÄ• mataraá¹ƒsiyo ||

<304> tatojapÄ• lodayapabbatodito,

mahappabho buddhadivÄ• karo nabhe.

maá¹‡ippabhÄ• sannibhabhÄ• surappabho,

pamocayaá¹ƒ bhÄ• surabuddharaá¹ƒsiyo ||

<305> pamodayanto upakÄ• dayo tadÄ• ,

kamena aá¹-á¹-hÄ• rasayojanaÃ±jasaá¹ƒ.

atikkamitvÄ• na suphullapÄ• dape,

vijambhamÄ• nÄ• ligaá¹‡Ä• bhikÅ«jitaá¹ƒ ||

<306> á¹ƒ0.0030 nirantaraá¹ƒ nekadijupakÅ«jitaá¹ƒ suphrallapaá¹…keruha gandhavÄ• sitaá

yasassÄ« migadÄ• yamuttamaá¹ƒ tahiá¹ƒ tapassÄ« atha paÃ±cavaggiyÄ• ||

<307> devÄ• tidevaá¹ƒ tibhavekanÄ• thaá¹ƒ,

lokantadassiá¹ƒ sugataá¹ƒ sugattaá¹ƒ.

disvÄ• na dhÄ«raá¹ƒ munisÄ«harÄ• jaá¹ƒ,

kumantaá¹‡aá¹ƒ te iti mantayiá¹ƒsu ||

<308> ``bhutvÄ• na oá¸·Ä• rikaannapÄ• naá¹ƒ,

suvaá¹‡á¹‡avaá¹‡á¹‡o paripuá¹‡á¹‡akÄ• yo.

etÄ• â€™ vusoâ€™ yaá¹ƒ samaá¹‡o imassa,

karoma nÄ• â€™ mhe abhivÄ• danÄ• diá¹ƒ ||

<309> ayaá¹ƒ visÄ• lanvayato sasÅ«to,

sambhÄ• vanÄ«yo bhuvi ketubhÅ«to.

paá¹-iggahetuá¹ƒâ€™ rahatÄ• â€™ sanaá¹ƒ tu,

tasmÄ• â€™ sanaá¹ƒâ€™ yeviâ€™ ti paÃ±Ã±apema ||â€™â€™

<310> Ã±atvÄ• â€™ tha bhagavÄ• tesaá¹ƒ vitakkaá¹ƒ tikkhabuddhiyÄ• .

mettÄ• nilakadambehi mÄ• naketuá¹ƒ padhaá¹ƒsayÄ« ||

<311> samatthÄ• nahi saá¹‡á¹-hÄ• tuá¹ƒ sakÄ• ya katikÄ• ya te.

akaá¹ƒsu lokanÄ• thassa vandanÄ• dÄ«ni dhÄ«mato ||

<312> buddhabhÄ• vaá¹ƒ ajÄ• nantÄ• munayo munirÄ• jino.

Ä• vuso vÄ• dato tassa kevalaá¹ƒ samudÄ«rayuá¹ƒ ||

<313> atha lokavidÅ« lokanÄ• tho tesamu ``dÄ«ratha.

Ä• vusovÄ• dato neva satthunoâ€™â€™ samudÄ«rayi ||

<314> ``bhikkhave arahaá¹ƒ sammÄ• sambuddhoâ€™ ti tathÄ• gatoâ€™â€™.

buddhabhÄ• vaá¹ƒ pakÄ• setvÄ• attano tesamuâ€™ ttamo ||

<315> nisinno tehi paÃ±Ã±atte dassaneyyuttamÄ• sane.

brahmanÄ• dena te there sÄ«labhÅ«sanabhÅ«site ||

<316> á¹ƒ0.0031 Ä• mantetvÄ• na brahmÄ• naá¹ƒ nekakoá¹-ipurakkhato.

dhammacakkaá¹ƒ pavattento desanÄ• raá¹ƒsinÄ• tadÄ• ||

<317> mohandhakÄ• rarÄ• simpi hantvÄ• loke manoramaá¹ƒ.

dhammÄ• lokaá¹ƒ padassetvÄ• veneyyambujabuddhiyÄ• ||

<318> migakÄ• nanasaá¹…khÄ• to raá¹‡abhÅ«mitale iti.

rÄ• jÄ• mahÄ• nubhÄ• voâ€™ vadhammarÄ• jÄ• visÄ• rado ||

<319> desanÄ• siá¹ƒ samÄ• dÄ• ya dhÄ«bhujena manoramaá¹ƒ.

veneyyajanabandhunaá¹ƒ mahÄ• natthakaraá¹ƒ sadÄ• ||

<320> kilesÄ• rÄ« padÄ• á¸·etvÄ• saddhammajayadundubhiá¹ƒ.

paharitvÄ• na saddhammajayaketuá¹ƒ sudujjayaá¹ƒ ||

<321> ussÄ• petvÄ• na saddhammajayatthuá¹‡uttamaá¹ƒ subhaá¹ƒ.

patiá¹-á¹-hÄ• piya lokekarÄ• jÄ• hutvÄ• sivaá¹…karo ||

<322> pamocetvÄ• na janataá¹ƒ brahÄ• saá¹ƒsÄ• rabandhanÄ• .

nibbÄ• á¹‡anagaraá¹ƒ netukÄ• mo lokahite rato ||

<323> suvaá¹‡á¹‡Ä• calakÅ«á¹-aá¹ƒâ€™ va jaá¹…gamaá¹ƒ cÄ• rudassanaá¹ƒ.

patvoâ€™ ruvelagÄ• miá¹ƒ taá¹ƒ aÃ±jasaá¹ƒâ€™ va suraÃ±jasaá¹ƒ ||

<324> bhaddavaggiyabhÅ«pÄ• lakumÄ• re tiá¹ƒsamattake.

maggattayÄ• matarasaá¹ƒ pÄ• yenvÄ• rasamuâ€™ ttamaá¹ƒ ||

<325> pabbajjamuâ€™ ttamaá¹ƒ datvÄ• lokassaâ€™ tthÄ• ya bhikkhavo.

uyyojetvÄ• na sambuddho cÄ• rikaá¹ƒ carathÄ• â€™ ti te ||

<326> gantvoâ€™ ruvelaá¹ƒ jaá¹-ilÄ• namaâ€™ nto-

jaá¹-Ä• ca chetvÄ• na jaá¹-Ä• bahiddhÄ• .

pÄ• petva aggaÃ±jasamuâ€™ ttamo te,

purakkhato induâ€™ va tÄ• rakÄ• bhi ||

<327> purakkhato tehi anÄ• savehi,

chabbaá¹‡á¹‡araá¹ƒsÄ• bharanuttamehi.

disaá¹…ganÄ• yo atisobhayanto,

pakkhÄ«namakkhÄ«niâ€™ pi pÄ«á¹‡ayanto ||

<328> á¹ƒ0.0032 dinnaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ samanussaranto,

taá¹ƒ bimbisÄ• rassa mahÄ• yasassa.

mocetukÄ• mo vararÄ• javaá¹ƒsaá¹ƒ,

dhajÅ«pamÄ• nassa guá¹‡Ä• layassa ||

<329> sikhaá¹‡á¸• imaá¹‡á¸• alÄ• raddhanaccaá¹ƒ laá¹-á¹-hivanavhayaá¹ƒ.

uyyÄ• namaâ€™ gamÄ• nekatarusaá¹‡á¸• Ä• bhimaá¹‡á¸• itaá¹ƒ ||

<330> bimbisÄ• ranarindo soâ€™ gatabhÄ• vaá¹ƒ mahesino.

suá¹‡itvÄ• pÄ«tipÄ• mojjabhÅ«sanena vibhÅ«sito ||

<331> tamuâ€™ yyÄ• nuâ€™ pagantvÄ• na mahÄ• maccapurakkhato.

satthupÄ• dÄ• ravindehi sobhayanto siroruhe ||

<332> nisinno bimbisÄ• raá¹ƒ taá¹ƒ saddhammaamatambunÄ• .

devindagÄ«yamÄ• naggavaá¹‡á¹‡o vaá¹‡á¹‡Ä• bhirÄ• jito ||

<333> devadÄ• navabhogindapÅ«jito so mahÄ• yaso.

rammaá¹ƒ rÄ• jagahaá¹ƒ gantvÄ• devindapurasannibhaá¹ƒ ||

<334> narindagehaá¹ƒ Ä• nÄ«to narindena sarÄ• sabho.

bhojanassÄ• â€™ vasÄ• namhi cÄ• layanto mahÄ• mahiá¹ƒ ||

<335> patigaá¹‡hiya samphullatarurÄ• javirÄ• jitaá¹ƒ.

rammaá¹ƒ veluvanÄ• rÄ• maá¹ƒ vilocana rasÄ• yanaá¹ƒ ||

<336> sitapulinasamÅ«hacchannabhÄ• laá¹…katasmiá¹ƒ,

surabhikusumagandhÄ• kiá¹‡á¹‡amandÄ• nilasmiá¹ƒ.

vividhakamalamÄ• lÄ• laá¹…katambÄ• sayasmiá¹ƒ,

vipulavimalatasmiá¹ƒ valliyÄ• maá¹‡á¸• apasmiá¹ƒ ||

<337> suranaramahanÄ«yo cÄ• rupÄ• dÄ• ravindo,

vimalakamalanetto kundadantÄ• bhirÄ• mo.

guá¹‡aratanasamuddo nÄ• thanÄ• tho munindo,

kaá¹‡akakiraá¹‡asobho somasommÄ• nano so ||

<338> á¹ƒ0.0033 vimalapavarasÄ«lakkhandhavÄ• raÃ±ca katvÄ• ,

ruciravarasamÄ• dhÄ«kuntamu ``ssÄ• payitvÄ• .

tikhiá¹‡atarasubhaggaá¹ƒ buddhaÃ±Ä• á¹‡orukaá¹‡á¸• aá¹ƒ,

viharati bhamayanto kÄ• mamaâ€™ ggÄ• vihÄ• rÄ• ||

<339> tadÄ• suddhodano rÄ• jÄ• ``putto sambodhimuttamaá¹ƒ.

patvÄ• pavattasaddhammacakko lokahitÄ• ya me ||

<340> rÄ• jagahaá¹ƒâ€™ ca nissÄ• ya ramme veluvaneâ€™ dhunÄ• .

vasatÄ« ``ti suá¹‡itvÄ• na buddhabhÅ«taá¹ƒ sakatrajaá¹ƒ ||

<341> daá¹-á¹-hukÄ• mo navakkhattuá¹ƒ navÄ• macce mahesino.

navayodhasahassehi saddhiá¹ƒ pesesi santikaá¹ƒ ||

<342> gantvÄ• te dhammarÄ• jassa sutvÄ• â€™ nopamadesanaá¹ƒ.

uttamatthaá¹ƒ labhitvÄ• na sÄ• sanampi napesayuá¹ƒ ||

<343> tesveâ€™ kampi apassanto kÄ• ludÄ• yiá¹ƒ subhÄ• ratiá¹ƒ.

Ä• mantetvÄ• mahÄ• maccaá¹ƒ pabbajjÄ• bhirataá¹ƒ sadÄ• ||

<344> ``sugattaratanaá¹ƒ netvÄ• mama nettarasÄ• yanaá¹ƒ.

yena kenacuâ€™ pÄ• yena karohÄ«â€™â€™ ti tamaâ€™ bravÄ« ||

<345> atha yodhasahassena tampi pesesi soâ€™ pi ca.

gantvÄ• sapariso satthu sutvÄ• sundaradesanaá¹ƒ ||

<346> arahattaÃ±jasaá¹ƒ patvÄ• pabbajitvÄ• narÄ• sabhaá¹ƒ.

namassanto sa sambuddhaá¹ƒ paggayha sirasaÃ±jaliá¹ƒ ||

<347> ``vasantakÄ• lajjanÄ«tÄ• tirattavaá¹‡á¹‡Ä• bhirÄ• maá¹…kurapallavÄ• ni.

sunÄ«lavaá¹‡á¹‡ujjalapattayuttÄ• sÄ• khÄ• sahassÄ• ni manoramÄ• ni ||

<348> visiá¹-á¹-hagandhÄ• kulaphÄ• liphullanÄ• nÄ• vicittÄ• ni mahÄ«ruhÄ• ni.

sucittanÄ• nÄ• migapakkhisaá¹…ghasaá¹…gÄ«yamÄ• nuttamakÄ• nanÄ• ni ||

<349> á¹ƒ0.0034 sunÄ«lasÄ• todakapÅ«ritÄ• ni sunÄ• dikÄ• dambakadambakÄ• ni.

sugandhendÄ«varakallahÄ• rÄ• ravindarattambujabhÅ«sitÄ• ni ||

<350> tÄ«rantare jÄ• tadumesu pupphakiÃ±jakkharÄ• jÄ«hi virÄ• jitÄ• ni.

muttÄ• tisetÄ• malasekatÄ• ni rammÄ• ni nekÄ• ni jalÄ• sayÄ• ni ||

<351> manuÃ±Ã±aveá¸·uriyakaÃ±cukÄ• nivaguá¹‡á¹-hitÄ• niâ€™ ca susaddalehi.

sunÄ«labhÅ«tÄ• ni mahÄ«talÄ• ni nabhÄ• ni mandÄ• nila saá¹…kulÄ• ni ||

<352> anantabhogehi janehi phÄ«taá¹ƒ,

surÄ• jadhÄ• niá¹ƒ kapiá¸·Ä• bhidhÄ• niá¹ƒ.

gantuá¹ƒ bhadante samayoâ€™â€™ tiÄ• diá¹ƒ,

saá¹ƒvaá¹‡á¹‡i vaá¹‡á¹‡aá¹ƒ gamanaÃ±jasassa ||

<353> suvaá¹‡á¹‡anaá¹ƒ taá¹ƒ sugato suá¹‡itvÄ• ,

``vaá¹‡á¹‡esi vaá¹‡á¹‡aá¹ƒ gamanassuâ€™ dÄ• yi.

kinnÅ« ``ti bhÄ• sittha tato udÄ• yi,

kathesiâ€™ daá¹ƒ tassa sivaá¹…karassa ||

<354> ``bhante pitÄ• dassanamiâ€™ cchate te,

suddhodano rÄ• javaro yasassÄ«.

tathÄ• gato lokahitekanÄ• tho,

karotu saÃ±Ã±Ä• takasaá¹…gahanti ||â€™â€™

<355> suá¹‡itvÄ• madhuraá¹ƒ tassa giraá¹ƒ lokahite rato.

``sÄ• dhuâ€™ dÄ• yi karissÄ• mi Ã±Ä• takÄ• nanti saá¹…gahaá¹ƒ ||â€™â€™

<356> jaá¹…gamo hemamerÅ«â€™ va rattakambalalaá¹…kato.

vimalo puá¹‡á¹‡acandoâ€™ va tÄ• rakÄ• parivÄ• rito ||

<357> saddhiá¹ƒ vÄ«sasahassehi santacittehi tÄ• dihi.

gacchanto sirisampanno aÃ±jase saá¹-á¹-hiyojane ||

<358> á¹ƒ0.0035 dine dine vasitvÄ• na yojane yojane jino.

dvÄ«hi mÄ• sehi sampatto buddho jÄ• tapuraá¹ƒ varaá¹ƒ ||

<359> buddhaá¹ƒ visuddhakamalÄ• nanasobhamÄ• naá¹ƒ,

bÄ• laá¹ƒsumÄ• lisatabhÄ• nusamÄ• nabhÄ• nuá¹ƒ.

cakkaá¹…kitorucaraá¹‡aá¹ƒ caraá¹‡Ä• dhivÄ• saá¹ƒ,

lokattayekasaraá¹‡aá¹ƒ araá¹‡aggakÄ• yaá¹ƒ ||

<360> sampuá¹‡á¹‡ahemaghaá¹-atoraá¹‡adhÅ«magandha,

mÄ• lehi veá¹‡upaá¹‡avÄ• dihi dundubhÄ«hi.

cittehi chattadhajacÄ• maravÄ«janÄ«hi,

suddhodanÄ• divanipÄ• abhipÅ«jayiá¹ƒsÅ« ||

<361> susajjitaá¹ƒ puraá¹ƒ patvÄ• munindo taá¹ƒ manoramaá¹ƒ.

sugandhipupphakiÃ±jakkhÄ• laá¹…katorutalÄ• kulaá¹ƒ ||

<362> suphullajalajÄ• kiá¹‡á¹‡a acchodakajalÄ• layaá¹ƒ.

mayÅ«ramaá¹‡á¸• alÄ• raddha raá¹…gehi ca virÄ• jitaá¹ƒ ||

<363> cÄ• rucaá¹…kamapÄ• sÄ• da latÄ• maá¹‡á¸• apamaá¹‡á¸• itaá¹ƒ.

pÄ• vekkhi pavaro rammaá¹ƒ nigrodhÄ• rÄ• mamuttamaá¹ƒ ||

<364> ``amhÄ• kameâ€™ sasiddhattho putto nattoâ€™ tiâ€™â€™ Ä• dinÄ• .

cintayitvÄ• na saÃ±jÄ• tamÄ• nasatthaddhasÄ• kiyÄ• ||

<365> dahare dahare rÄ• ja kumÄ• re idamaâ€™ bravuá¹ƒ.

``tumhe vandatha siddhatthaá¹ƒ navandÄ• ma mayanti taá¹ƒ ||â€™â€™

<366> idaá¹ƒ vatvÄ• nisÄ«diá¹ƒsu katvÄ• te purato tato.

adantadamako danto tilokekavilocano ||

<367> tesaá¹ƒ ajjhÄ• sayaá¹ƒ Ã±atvÄ• ``na maá¹ƒ vandanti Ã±Ä• tayo.

handa vandÄ• payissÄ• miâ€™ dÄ• ni nesantiâ€™â€™ tÄ• vade ||

<368> abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• jhÄ• nato.

vuá¹-á¹-hÄ• ya hemahaá¹ƒsoâ€™ va hemavaá¹‡á¹‡o pabhaá¹…karo ||

<369> á¹ƒ0.0036 abbhuggantvÄ• nabhaá¹ƒ sabbasattanettarasÄ• yanaá¹ƒ.

gaá¹‡á¸• ambarukkhamÅ«lasmiá¹ƒ pÄ• á¹-ihÄ• riyasannibhaá¹ƒ ||

<370> asÄ• dhÄ• raá¹‡amaâ€™ Ã±Ã±esaá¹ƒ pÄ• á¹-ihÄ• riyamuâ€™ ttamaá¹ƒ.

ramanÄ«yatare tasmiá¹ƒ akÄ• si munipuá¹…gavo ||

<371> disvÄ• tamaâ€™ bbhutaá¹ƒ rÄ• jÄ• suddhodanonarÄ• sabho.

saÃ±jÄ• tapÄ«tipÄ• mojjo sakyavaá¹ƒsekanÄ• yako ||

<372> satthupÄ• dÄ• ravindehi sake cÄ• rusiroruhe.

bhÅ«siteâ€™ kÄ• si te sabbe sÄ• kiyaâ€™ akaruá¹ƒ tathÄ• ||

<373> dhÄ«ro pokkharavassassa avasÄ• ne manoramaá¹ƒ.

dhammavassaá¹ƒ pavassetvÄ• sattacittÄ• vanuggataá¹ƒ ||

<374> mahÄ• moharajaá¹ƒ hantvÄ• sasaá¹…gho dutiye dine.

pavekkhi sapadÄ• nena piá¹‡á¸• Ä• ya puramuâ€™ ttamaá¹ƒ ||

<375> tassa pÄ• dÄ• ravindÄ• niâ€™ ravindÄ• ni anekadhÄ• .

uggantvÄ• patigaá¹‡hiá¹ƒsu akkantakkantaá¹-hÄ• nato ||

<376> dehajotikadambehi gopuraá¹-á¹-Ä• lamandirÄ• .

piÃ±jarattaá¹ƒ gatÄ• tasmiá¹ƒ pÄ• kÄ• rappabhÅ«ti tadÄ• ||

<377> carantaá¹ƒ pavisitvÄ• na piá¹‡á¸• Ä• ya puravÄ«thiyaá¹ƒ.

lokÄ• lokakaraá¹ƒ vÄ«raá¹ƒ santaá¹ƒ dantaá¹ƒ pabhaá¹…karaá¹ƒ ||

<378> pasÄ• dajanake ramme pÄ• sÄ• de sÄ• yasodharÄ• .

sÄ«hapaÃ±jarato disvÄ• á¹-hitÄ• pemaparÄ• yaá¹‡Ä• ||

<379> bhÅ«sane maá¹‡iraá¹ƒsÄ«hi bhÄ• suraá¹ƒ rÄ• hulaá¹ƒ varaá¹ƒ.

Ä• mantetvÄ• padassetvÄ• ``tuyhameâ€™ so pitÄ• â€™â€™ ti taá¹ƒ ||

<380> niketamuâ€™ pasaá¹…kamma suddhodanayasassino.

vanditvÄ• tamaâ€™ nekÄ• hi itthÄ«hi parivÄ• ritÄ• ||

<381> ``deva devindalÄ«lÄ• ya putto teâ€™ dha pure pure.

caritvÄ• carateâ€™ dÄ• ni piá¹‡á¸• Ä• yÄ• â€™ ti ghare ghareâ€™â€™ ||

<382> á¹ƒ0.0037 pavedesi pavedetvÄ• â€™ gamÄ• mandiramaâ€™ ttano.

Ä• nandajalasandoha pÅ«ritoâ€™ rucilocanÄ• ||

<383> tato sesanarindÄ• naá¹ƒ indo indova laá¹…kato.

kampamÄ• no pagantvÄ• na vegena jinasantikaá¹ƒ ||

<384> ``sakyapuá¹…gava te neâ€™ sa vaá¹ƒso mÄ• cara mÄ• cara.

vaá¹ƒse putteâ€™ karÄ• jÄ• â€™ pi na piá¹‡á¸• Ä• ya carÄ« pure ||â€™â€™

<385> iti vutte narindena munindo guá¹‡asekharo.

``tuyhameâ€™ so mahÄ• rÄ• ja vaá¹ƒso mayhaá¹ƒ panaâ€™ nvayo ||

<386> buddhavaá¹ƒsoâ€™â€™ ti sambuddhavaá¹ƒsaá¹ƒ tassa pakÄ• sayÄ«.

atho tasmiá¹ƒ á¹-hitoyeva desento dhammamuâ€™ ttariá¹ƒ ||

<387> ``uttiá¹-á¹-he nappamajjeyya dhammamiâ€™â€™ ccÄ• dimuâ€™ ttamaá¹ƒ.

gÄ• thaá¹ƒ manoramaá¹ƒ vatvÄ• sotÅ«naá¹ƒ sivamÄ• â€™ vahaá¹ƒ ||

<388> dassanaggarasaá¹ƒ datvÄ• santappetvÄ• tamuâ€™ ttamo.

tenÄ• â€™ bhiyÄ• cito tassa niketaá¹ƒ samupÄ• gato ||

<389> saddhiá¹ƒ visasahassehi tÄ• dÄ«hi dipaduttamaá¹ƒ.

madhurodanapÄ• nena santappetvÄ• mahÄ«pati ||

<390> cuá¸·Ä• maá¹‡Ä«marÄ«cÄ«hi piÃ±jaraÃ±jalikehi taá¹ƒ.

rÄ• juhi saha vanditvÄ• nisÄ«di jinasantike ||

<391> tÄ• â€™ pi nekasatÄ• gantvÄ• sundarÄ• rÄ• jasundarÄ«.

narindena anuÃ±Ã±Ä• tÄ• nisidiá¹ƒsu tahiá¹ƒ tadÄ• ||

<392> desetvÄ• madhuraá¹ƒ dhammaá¹ƒ tilokatilako jino.

ahampaâ€™ jja na gaccheyyaá¹ƒ save bimbÄ• ya mandiraá¹ƒ ||

<393> dayÄ• ya hadayaá¹ƒ tassÄ• phÄ• leyyÄ• â€™ ti dayÄ• layo.

sÄ• vakaggayugaá¹ƒ gayha mandiraá¹ƒ pitarÄ• gato ||

<394> nisÄ«di pavisitvÄ• na buddho buddhÄ• sane tahiá¹ƒ.

chabbaá¹‡á¹‡araá¹ƒsijÄ• lehi bhÄ• surantoâ€™ va bhÄ• numÄ• ||

<395> á¹ƒ0.0038 manosilÄ• cuá¹‡á¹‡asamÄ• nadehamarÄ«vijÄ• lehi virÄ• jamÄ• nÄ• .

pakampitÄ• hemalatÄ• â€™ va bimbÄ• bimbadharÄ• satthu samÄ«paâ€™ mÄ• ga ||

<396> satthu pÄ• desu samphassasÄ«taluttamavÄ• rinÄ• .

nibbÄ• pesi mahÄ• sokapÄ• vakaá¹ƒ hadayindhane ||

<397> rÄ• jÄ• satthu pavedesi bimbÄ• yÄ• â€™ ti bahuá¹ƒ guá¹‡aá¹ƒ.

munindoâ€™ pi pakÄ• sesi candakiá¹‡á¹‡arajÄ• takaá¹ƒ ||

<398> tadÄ• nandakumÄ• rassa sampatte maá¹…galattaye.

vivÄ• ho abhiseko ca iti gehappavesanaá¹ƒ ||

<399> maá¹…galÄ• naá¹ƒ pureyeva pabbÄ• jesi pabhaá¹…karo.

anicchantaá¹ƒâ€™ va netvÄ• taá¹ƒ Ä• rÄ• maá¹ƒ rammamuttamaá¹ƒ ||

<400> attÄ• namaâ€™ nugacchantaá¹ƒ dÄ• yajjatthaá¹ƒ sakatrajaá¹ƒ.

kumÄ• raá¹ƒ rÄ• hulaá¹ƒ cÄ• â€™ pi kumÄ• rÄ• bharaá¹‡ujjalaá¹ƒ ||

<401> ``sukhÄ• â€™ va chÄ• yÄ• te meâ€™â€™ ti uggirantaá¹ƒ giraá¹ƒ piyaá¹ƒ.

``dÄ• yajjaá¹ƒ me dadÄ• hÄ«â€™ ti dÄ• yajjaá¹ƒ me dadÄ• hi caâ€™â€™ ||

<402> Ä• rÄ• mameva netvÄ• na pabbÄ• jesi niruttaraá¹ƒ.

saddhammaratanaá¹ƒ datvÄ• dÄ• yajjaá¹ƒ tassa dhÄ«mato ||

<403> nikkhamma tamhÄ• sugataá¹ƒsumÄ• li tahiá¹ƒ jantusaroruhÄ• ni.

saddhammaraá¹ƒsÄ«hi vikÄ• sayanto upÄ• gato rÄ• jagahaá¹ƒ punÄ• â€™ pi ||

<404> kusumÄ• kula sundaratarupavane padumuppala bhÄ• surasaranikare.

puthucaá¹…kamamaá¹‡á¸• itasitasikate subhasÄ«tavane viharati sugato ||

<405> tadÄ• sudattavhayaseá¹-á¹-hiseá¹-á¹-ho,

bahÅ«hi bhaá¹‡á¸• aá¹ƒ sakaá¹-ehi gayha.

sÄ• vatthito rÄ• jagahe manuÃ±Ã±e,

sahÄ• yaseá¹-á¹-hissa gharÅ«â€™ pagantvÄ• ||

<406> á¹ƒ0.0039 teneâ€™ va vutto subhagena buddho,

jÄ• toâ€™ ti loke dipadÄ• namindo.

saÃ±jÄ• tapÄ«tÄ«hi udaggacitto,

rattiá¹ƒ pabhÄ• taá¹ƒ iti maÃ±Ã±amÄ• no ||

<407> nikkhamma tamhÄ• vigatandhakÄ• re,

devÄ• nubhÄ• vena mahÄ• pathamhi.

gantvÄ• na taá¹ƒ sÄ«tavanaá¹ƒ surammaá¹ƒ,

sampuá¹‡á¹‡a candaá¹ƒâ€™ va virÄ• jamÄ• naá¹ƒ ||

<408> taá¹ƒ dÄ«parukkhaá¹ƒ viya pajjalantaá¹ƒ,

vilocanÄ• nandakaraá¹ƒ mahesiá¹ƒ.

disvÄ• na tassuâ€™ ttamapÄ• darÄ• gaá¹ƒ,

paá¹-iggahetvÄ• sirasÄ• sudhÄ«mÄ• ||

<409> gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ dhammaá¹ƒ suá¹‡itvÄ• vimalaá¹ƒ varaá¹ƒ.

sotÄ• pattiphalaâ€™ mpatvÄ• sahassanaya maá¹‡á¸• itaá¹ƒ ||

<410> nimantetvÄ• na sambuddhaá¹ƒ sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

vaá¹‡á¹‡agandharasÅ«petaá¹ƒ datvÄ• dÄ• naá¹ƒ sukhÄ• vahaá¹ƒ ||

<411> satthu Ä• gamanatthÄ• ya sÄ• vatthinagaraá¹ƒ varaá¹ƒ.

paá¹-iÃ±Ã±aá¹ƒ so gahetvÄ• na gacchanto antarÄ• pathe ||

<412> yojane yojane vÄ• ru cittakammasamujjale.

vihÄ• re pavare datvÄ• kÄ• rÄ• petvÄ• bahuá¹ƒ dhanaá¹ƒ ||

<413> sÄ• vatthiá¹ƒ punaâ€™ rÄ• gantvÄ• pÄ• sÄ• dasatamaá¹‡á¸• itaá¹ƒ.

toraá¹‡aá¹…ghikapÄ• kÄ• ragopurÄ• divirÄ• jitaá¹ƒ ||

<414> puraá¹ƒ apahasantaá¹ƒâ€™ va devindassÄ• â€™ pi sabbadÄ• .

sabbasampattisampannaá¹ƒ naccagÄ«tÄ• disobhitaá¹ƒ ||

<415> kasmiá¹ƒ so vihareyyÄ• â€™ ti bhagavÄ• lokanÄ• yako.

samantÄ• nuvilokento vihÄ• rÄ• rahabhÅ«mikaá¹ƒ ||

<416> á¹ƒ0.0040 jetarÄ• jakumÄ• rassa uyyÄ• naá¹ƒ nandanopamaá¹ƒ.

chÄ• yÅ«dakÄ• disampannaá¹ƒ bhÅ«mibhÄ• gaá¹ƒ udikkhiya ||

<417> hiraÃ±Ã±akoá¹-isanthÄ• ravaseneâ€™ va mahÄ• yaso.

kiá¹‡itvÄ• pavare tamhi narÄ• maramanohare ||

<418> niccaá¹ƒ kiá¹…kiá¹‡ijÄ• lanÄ• daruciraá¹ƒ siá¹…gÄ«va siá¹…gÄ• kulaá¹ƒ,

rammaá¹ƒnekamaá¹‡Ä«hi channachadanaá¹ƒ Ä• muttamuttÄ• valiá¹ƒ.

nÄ• nÄ• rÄ• gavitÄ• na bhÄ• surataraá¹ƒ pupphÄ• dinÄ• â€™ laá¹…kata,

citraá¹ƒ gandhakuá¹-iá¹ƒ varaá¹ƒ suvipulaá¹ƒ kÄ• resi bhÅ«sekharaá¹ƒ ||

<419> jinatrajÄ• nampi visÄ• lamÄ• layaá¹ƒ,

vitÄ• nanÄ• nÄ• sayanÄ• sanujjalaá¹ƒ.

sumaá¹‡á¸• itaá¹ƒ maá¹‡á¸• apavaá¹…kamÄ• dinÄ• ,

vilumpamÄ• naá¹ƒ manalocanaá¹ƒ sadÄ• ||

<420> athÄ• pi saá¹‡hÄ• malasetavÄ• lukaá¹ƒ,

savedikÄ• cÄ• ruvisÄ• lamÄ• lakaá¹ƒ.

jalÄ• sayaá¹ƒ sÄ• taâ€™ tisÄ«talodakaá¹ƒ,

sugandhisogandhikapaá¹…kajÄ• kulaá¹ƒ ||

<421> suphullasÄ• lÄ• sanasoganÄ• ga,

punnÄ• gapÅ«gÄ• divirÄ• jamÄ• naá¹ƒ.

manoramaá¹ƒ jetavanÄ• bhidhÄ• naá¹ƒ,

kÄ• rÄ• payÄ« seá¹-á¹-hi vihÄ• raseá¹-á¹-haá¹ƒ ||

<422> visÄ• lakelÄ• sadharÄ• dharuttamÄ• -

bhirÄ• mapÄ• kÄ• raphanindagopito.

janassa sabbÄ• bhimanatthasÄ• dhako,

vihÄ• racintÄ• maá¹‡i so virÄ• jite ||

<423> tato Ä• gamanatthÄ• ya munindaá¹ƒ nÄ• thapiá¹‡á¸• iko.

dÅ«taá¹ƒ pÄ• hesi so satthÄ• sutvÄ• dÅ«tassa sÄ• sanaá¹ƒ ||

<424> mahatÄ• bhikkhusaá¹…ghena tadÄ• tamhÄ• purakkhato.

nikkhamitvÄ• â€™ nupubbena patto sÄ• vatthimuttamaá¹ƒ ||

<425> á¹ƒ0.0041 samujjalÄ• ni nekÄ• ni dhajÄ• nÄ• dÄ• ya sundarÄ• .

kumÄ• rÄ• purato satthu nikkhamiá¹ƒsu surÄ• yathÄ• ||

<426> nikkhamiá¹ƒsu tato tesaá¹ƒ pacchato taruá¹‡aá¹…ganÄ• .

cÄ• rupuá¹‡á¹‡aghaá¹-Ä• dÄ• ya devakaÃ±Ã±Ä• yathÄ• tathÄ• ||

<427> puá¹‡á¹‡apÄ• tiá¹ƒ gahetvÄ• na seá¹-á¹-hino bhariyÄ• tathÄ• .

saddhiá¹ƒ nekasatitthihi nekÄ• laá¹…kÄ• ralaá¹…katÄ• ||

<428> mahÄ• seá¹-á¹-hi mahÄ• seá¹-á¹-hisatehi saha nÄ• yakaá¹ƒ.

abbhuggaÃ±chi mahÄ• vÄ«raá¹ƒ pÅ«jito tehi nekadhÄ• ||

<429> chabbaá¹‡á¹‡araá¹ƒsÄ«hi manoramehi,

puraá¹ƒ varaá¹ƒ piÃ±jaravaá¹‡á¹‡abhÄ• vaá¹ƒ.

nento munindo sugato sugatto,

upÄ• visÄ« jetavanaá¹ƒ vihÄ• raá¹ƒ ||

<430> cÄ• tuddisassa saá¹…ghassa sambuddhapamukhassaâ€™ haá¹ƒ.

imaá¹ƒ dammi vihÄ• ranti satthu cÄ• rukarambuje ||

<431> sugandhavÄ• sitaá¹ƒ vÄ• riá¹ƒ hemabhiá¹…kÄ• rato varaá¹ƒ.

Ä• kiritvÄ• adÄ• rammaá¹ƒ vihÄ• raá¹ƒ cÄ• rudassanaá¹ƒ ||

<432> surammaá¹ƒ vihÄ• raá¹ƒ paá¹-iggayaha seá¹-á¹-haá¹ƒ,

anagghe vicittÄ• sanasmiá¹ƒ nisinno.

janindÄ• namindo tilokekanetto,

tilokappasÄ• dÄ• vahaá¹ƒ taá¹ƒ manuÃ±Ã±aá¹ƒ ||

<433> udÄ• rÄ• nisaá¹ƒsaá¹ƒ vihÄ• rappadÄ• ne,

anÄ• thappadÄ• nena nÄ• thassa tassa.

sudattÄ• bhidhÄ• nassa seá¹-á¹-hissa satthÄ• ,

yasassÄ« hitesÄ« mahesÄ« adesÄ« ||

<434> udÄ• rÄ• nisaá¹ƒsaá¹ƒ vihÄ• rappadÄ• ne,

kathetuá¹ƒ samattho vinÄ• bhÅ«ripaÃ±Ã±aá¹ƒ.

tilokekanÄ• thaá¹ƒ naro kosi yutto,

mukhÄ• naá¹ƒ sahassehi nekehi cÄ• â€™ pi ||

<435> á¹ƒ0.0042 iti vipulayaso so tassa dhammaá¹ƒ kathetvÄ• ,

api sakalajanÄ• naá¹ƒ mÄ• nase tosayanto.

paramamadhuranÄ• daá¹ƒ dhammabheriá¹ƒ mahantaá¹ƒ,

viharati paharanto tattha tatthÅ«pagantvÄ• ||

<436> evaá¹ƒ tilokahitadena mahÄ• dayena,

lokuttamena paribhuttapadesapantiá¹ƒ.

niccaá¹ƒsurÄ• suramahoragarakkhasÄ• di,

sampÅ«jitaá¹ƒ ahamiâ€™ dÄ• ni nidassasissaá¹ƒ ||

<437> saddhammaraá¹ƒsinikarehi jinaá¹ƒsumÄ• li,

veneyyapaá¹…kajavanÄ• ni vikÄ• sayanto.

vÄ• saá¹ƒ akÄ• si pavaro paá¹-hamamhi vasse,

bÄ• rÄ• á¹‡asimhi nagare migakÄ• nanamhi ||

<438> nÄ• nÄ• ppakÄ• raratanÄ• paá¹‡apantivÄ«thi,

ramme pure pavararÄ• jagahÄ• bhidhÄ• ne.

vÄ• saá¹ƒ akÄ• si dutiye tatiye catutthe,

vassepi kantataraveluvaneva nÄ• tho ||

<439> bhÅ«pÄ• lamoá¸·imaá¹‡iraá¹ƒsivirÄ• jamÄ• naá¹ƒ,

vesÄ• linÄ• maviditaá¹ƒ nagaraá¹ƒ surammaá¹ƒ.

nissÄ• ya sakyamunikesari paÃ±camamhÄ«,

vassamhi vÄ• samakarittha mahÄ• vanasmiá¹ƒ ||

<440> phullÄ• tinÄ«lavimaluppalacÄ• runetto,

siá¹ƒgÄ«samÄ• natanujotihi jotamÄ• no.

buddho anantaguá¹‡asannidhi chaá¹-á¹-havasse,

vÄ• saá¹ƒ akÄ• vipulamaá¹…kula pabbatasmiá¹ƒ ||

<441> gambhÄ«raduddasataraá¹ƒ madhuraá¹ƒ marÅ«naá¹ƒ,

desetva dhammamatulo sirisannivÄ• so.

devindasÄ«talavisÄ• lasilÄ• sanasmiá¹ƒ,

vassamhi vÄ• samaâ€™ karÄ« muni sattamamhi ||

<442> á¹ƒ0.0043 phullÄ• ravindacaraá¹‡o caraá¹‡Ä• dhivÄ• so,

so suá¹ƒsumÄ• ragirinÄ• madharÄ• dharamhi.

vÄ• saá¹ƒ akÄ• paramamÄ• raji aá¹-á¹-hamasmiá¹ƒ,

vassamhi kantarabhesakalÄ• vanamhi ||

<443> nÄ• nÄ• matÄ• tibahutitthiyasappadappaá¹ƒ,

hantvÄ• tilokatilako navamamhi vasse.

vÄ• saá¹ƒ akÄ• si rucire atidassanÄ«ye,

kosambisimbalivane jinapakkhirÄ• jÄ• ||

<444> tesaá¹ƒ mahantakalahaá¹ƒ samituá¹ƒ yatÄ«naá¹ƒ,

nissÄ• ya vÄ• raá¹‡avaraá¹ƒ dasamamhi vasse.

pupphÄ• bhikiá¹‡á¹‡avipulÄ• malakÄ• nanasmiá¹ƒ,

vÄ• saá¹ƒ akÄ• munivaro varapÄ• raleyyo ||

<445> dhammÄ• matena janataá¹ƒ ajarÄ• marattaá¹ƒ,

nento vilocanamanoharasuddhadanto.

nÄ• lÄ• bhidhÄ• nadijagÄ• mavare munindo,

vÄ• saá¹ƒ akÄ• amitabuddhi dasekavasse ||

<446> veraÃ±ja cÄ• rudijagÄ• masamÄ«pabhÅ«te,

Ä• rÄ• make surabhipupphaphalÄ• bhirÄ• me.

sabbaÃ±Ã±u sakyamuni bÄ• rasamamhi vasse,

vÄ• saá¹ƒ akÄ• si pucimandadumindamÅ«le ||

<447> phullÄ• ravindavadano racicÄ• rusobho,

lokassa atthacariyÄ• ya dayÄ• dhivÄ• so.

vÄ• saá¹ƒ akÄ• ruciracÄ• liyapabbatasmiá¹ƒ,

vÄ«ro tilokagaru terasamamhi vasse ||

<448> bandhÅ«kapupphasamapÄ• dakarÄ• bhirÄ• mo,

dhammissaro pavarajetavane suramme.

dhÄ«ro mahiddhi muni cuddasamamhi vasse,

vÄ• saá¹ƒ akÄ• sakalasattahitesu yutto ||

<449> á¹ƒ0.0044 veneyyabandhuvanarÄ• gagaje vihantvÄ• ,

vassamhi paÃ±cadasame munisÄ«harÄ• jÄ• .

vÄ• saá¹ƒ akÄ• kapilavatthudharÄ• dharoru,

nigrodharÄ• maramaá¹‡Ä«yamaá¹‡igguhÄ• yaá¹ƒ ||

<450> yakkhampi kakkhalataraá¹ƒ suvinÄ«tabhÄ• vaá¹ƒ,

netvÄ• pure varatamÄ• lavakÄ• bhidhÄ• ne.

vasmamhi vÄ• samakarÄ« dasachaá¹-á¹-hamamhi,

nento janaá¹ƒ bahutarampi ca santimaggaá¹ƒ ||

<451> pÄ• kÄ• ragopuraniketanatoraá¹‡Ä• di,

nettÄ• bhirÄ• mavararÄ• jagahe mahesi.

vÄ• saá¹ƒ akÄ• nadhivaro dasasattamamhi,

vassamhi patthayaso bhuvanattayasmiá¹ƒ ||

<452> dhammosadhena madhurena sukhÄ• vahena,

lokassa ghoratararÄ• garajaá¹ƒ vihantvÄ• .

vassamhi vÄ• samakarÄ« dasaaá¹-á¹-hamasmiá¹ƒ,

aá¹…gÄ«raso pavaracÄ• liyapabbatasmiá¹ƒ ||

<453> venayyabandhujanamoharipuá¹ƒ uá¸·Ä• raá¹ƒ,

hantvÄ• na dhammaasinÄ• varadhammarÄ• jÄ• .

ekÅ«navÄ«satimake puna tattha vasse,

vÄ• saá¹ƒ akÄ• madhurabhÄ• rati lokanÄ• tho ||

<454> suddhÄ• sayo pavararÄ• jagahe vicitte,

vÄ• saá¹ƒ akÄ• si samavÄ«satimamhi vasse.

lokassa atthacaraá¹‡e subhakapparukkho,

cintÄ• maá¹‡ippavarabhaddaghaá¹-o munindo ||

<455> evaá¹ƒ tilokamahito anibaddhavÄ• saá¹ƒ,

katvÄ• carampaá¹-hamabodhiyudÄ• rapaÃ±Ã±o.

chabbaá¹‡á¹‡araá¹ƒsisamupetavicittadeho,

lokekabandhu bhagavÄ• avasesakÄ• le ||

<456> á¹ƒ0.0045 sÄ• vatthiyaá¹ƒ pavarajetavane ca ramme,

dibbÄ• laye ca samalaá¹…katapubbarÄ• me.

vÄ• saá¹ƒ akÄ• si muni vÄ«satipaÃ±cavasse,

lokÄ• bhivuddhinirato sukhasannivÄ• so ||

<457> iti amitadayo yo paÃ±catÄ• á¸·Ä«savasse,

manujamanavanasmiá¹ƒ jÄ• tarÄ• gaggirÄ• siá¹ƒ.

paramamadhuradhammambuhi nibbÄ• payanto,

avasi samunimegho lokasantiá¹ƒ karotu!

<458> paÃ±Ã±Ä• varaá¹…ganÄ• mayhaá¹ƒ saÃ±jÄ• tÄ• manamandire.

tosayantÄ« sabbajanaá¹ƒ vuddhiá¹ƒ gacchatu sabbadÄ• ||

<459> citaá¹ƒ yaá¹ƒ racayantena jinassa caritaá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena sampatto tusitÄ• layaá¹ƒ ||

<460> metteyyalokanÄ• thassa suá¹‡anto dhammadesanaá¹ƒ.

tena saddhiá¹ƒ ciraá¹ƒ kÄ• laá¹ƒ vindanto mahatiá¹ƒ siriá¹ƒ ||

<461> buddhe jÄ• te mahÄ• sattoramme ketumanÄ«pure.

rÄ• javaá¹ƒse janÄ«tvÄ• na tihetupaá¹-isandhiko ||

<462> civaraá¹ƒ piá¹‡á¸• apÄ• taÃ±ca anagghaá¹ƒ vipulaá¹ƒ varaá¹ƒ.

senÄ• sanaÃ±ca bhesajjaá¹ƒ datvÄ• tassa mahesino ||

<463> sÄ• sane pabbajitvÄ• na jotento tamanuttaraá¹ƒ.

iddhimÄ• satimÄ• sammÄ• dhÄ• rento piá¹-akattayaá¹ƒ ||

<464> vyÄ• kato tena buddho yaá¹ƒ hessatÄ«ti anÄ• gate.

uppannuppannabuddhÄ• naá¹ƒ dÄ• naá¹ƒ datvÄ• sukhÄ• vahaá¹ƒ ||

<465> saá¹ƒsÄ• re saá¹ƒsaranto hi kapparukkho ca pÄ• á¹‡inaá¹ƒ.

icchiticchitamannÄ• diá¹ƒ dadanto madhuraá¹ƒ caraá¹ƒ ||

<466> maá¹ƒsalohitanettÄ• diá¹ƒ dadaá¹ƒ cittasamÄ• hito.

sÄ«lanekkhammapaÃ±Ã±Ä• diá¹ƒ pÅ«rento sabbapÄ• ramiá¹ƒ ||

<467> á¹ƒ0.0046 pÄ• ramisikharaá¹ƒ patvÄ• buddho hutvÄ• anuttaro.

desetvÄ• madhuraá¹ƒ dhammaá¹ƒ jantÅ«naá¹ƒ sivamÄ• vahaá¹ƒ ||

<468> sabbaá¹ƒ sadevakaá¹ƒ lokaá¹ƒ brahÄ• saá¹ƒsÄ• rabandhanÄ• .

mocayitvÄ• varaá¹ƒ khemaá¹ƒ pÄ• puá¹‡yeá¹ƒ sivaá¹ƒ puraá¹ƒ ||

<469> laá¹…kÄ• laá¹…kÄ• ra bhÅ«tena bhÅ«pÄ• lanvayaketunÄ• .

vijayabÄ• hunÄ• raÃ±Ã±Ä• sakanÄ• mena kÄ• rite ||

<470> satoyÄ• sayapÄ• kÄ• ra gopurÄ• divirÄ• jite.

pariveá¹‡avare ramme vasatÄ• santavuttinÄ• ||

<471> medhaá¹…karÄ• bhidhÄ• nena dayÄ• vÄ• sena dhÄ«matÄ• .

therena racitaá¹ƒ etaá¹ƒ sabbha saá¹ƒsevitaá¹ƒ sadÄ• ||

<472> bhave bhaveâ€™ dha gÄ• thÄ• naá¹ƒ tesattati catussataá¹ƒ.

ganthato paÃ±capaÃ±Ã±Ä• sÄ• -dhikaá¹ƒ paÃ±casataá¹ƒ iti ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

jinÄ• laá¹…kÄ• ra

paá¹‡Ä• madÄ«panÄ«gÄ• thÄ•

<1> á¹• 21 yo lokatthÄ• ya buddho dhanasutabhariyÄ• aá¹…gajÄ«ve cajitvÄ• pÅ«retvÄ• Ä
bodhipakkhÄ«yadhamme,

patvÄ• bodhiá¹ƒ visuddhaá¹ƒ sakalaguá¹‡adadaá¹ƒ seá¹-á¹-habhÅ«to tiloke,

katvÄ• dukkhassa antaá¹ƒ katasubhajanataá¹ƒ dukkhato mocayittha ||

<2> á¹• 21 natvÄ• nÄ• haá¹ƒ jinantaá¹ƒ samupacitasubhaá¹ƒ sabbalokekabandhuá¹ƒ,

nÄ• hu yenapi tulyo kusalamahimato uttamo bhÅ«taloke tassevÄ• yaá¹ƒ uvimhaá¹ƒ suvipula
bodhisambhÄ• rabhÅ«taá¹ƒ,

hetuá¹ƒ hetvÄ• nurÅ«paá¹ƒ sugatagataphalaá¹ƒ bhÄ• sato me suá¹‡Ä• tha ||

yogÄ• vacarasampattidÄ«panÄ«gÄ• thÄ•

<3> á¹• 21 jÄ• to yo navame khaá¹‡e sutadharo sÄ«lena suddhindriyo saá¹ƒsÄ• raá¹ƒ ayat
sivaá¹ƒ khemato,

taá¹ƒ sampÄ• pakamaggadesakamuniá¹ƒ sampÅ«jayanto tato uddhÄ• nussatibhÄ• vanÄ• c
||

vatthuvisodhanÄ«gÄ• thÄ•

<4> á¹• 21 buddhoti ko buddhaguá¹‡o ti ko so,

acintayÄ• dittamupÄ• gato yo.

anaÃ±Ã±asÄ• dhÄ• raá¹‡abhÅ«tamatthaá¹ƒ,

akÄ• si kiá¹ƒ so kimavoca buddho ||

<5> á¹• 21 visuddhakhandhasantÄ• no buddhoti niyamo kato,

khandhasantÄ• nasuddhÄ« tu guá¹‡oti niyamo kato ||

<6> á¹• 21 akÄ• si kiccÄ• ni dinesu paÃ±ca,

pasÄ• dayaÃ±ciddhibalena sena.

janÄ• nasesaá¹ƒ cariyÄ• nukÅ«laá¹ƒ,

Ã±atvÄ• navocÄ• nusayappahÄ• naá¹ƒ ||

anaÃ±Ã±asÄ• dhÄ• raá¹‡adÄ«panÄ«gÄ• thÄ•

<7> á¹• 21 abbhuggatÄ• yassa guá¹‡Ä• anantÄ• ,

tibuddhakhettekadivÄ• karoti.

jÄ• nÄ• ti so lokamimaá¹ƒ paraÃ±ca,

sacetanaÃ±ceva acetanaÃ±ca.

sakassa santÄ• nagataá¹ƒ paresaá¹ƒ,

byatÄ«tamappattakamatrabhÅ«taá¹ƒ ||

<8> á¹• 21 anantasattesu ca lokadhÄ• tusu,

ekova sabbepi samÄ• na tena.

disÄ• su pubbÄ• disu cakkavÄ• á¸·Ä• ,

sahassasaá¹…khÄ• yapi appameyyÄ• .

ye tesu devÄ• manujÄ• ca brahmÄ• ,

ekattha saá¹…gamma hi mantayantÄ• ||

<9> á¹• 21 anÄ• dikÄ• lÄ• gatanÄ• marÅ«pinaá¹ƒ,

yathÄ• sakaá¹ƒ hetuphalattavuttinaá¹ƒ.

tabbhÄ• vabhÄ• vittamasambhuá¹‡antÄ• ,

nÄ• nÄ• vipallÄ• samanupaviá¹-á¹-hÄ• ||

<10> á¹• 21 kammappavattiÃ±ca phalappavattiá¹ƒ,

ekattanÄ• nattanirÄ«hadhammataá¹ƒ.

viÃ±Ã±attisantÄ• naghanena channato,

sivaÃ±jasaá¹ƒ no bhaá¹‡ituá¹ƒ samatthÄ• ||

<11> á¹• 21 eko va so santikaro pabhaá¹…karo,

saá¹…khÄ• ya Ã±eyyÄ• ni asesitÄ• ni.

tesaÃ±hi majjhe paramÄ• sambhÄ«vadaá¹ƒ,

sivaÃ±jasaá¹ƒ dÄ«payituá¹ƒ samattho ||

<12> á¹• 21 so gotamo sakyasuto munindo,

sabbassa lokassa padÄ«pabhÅ«to.

anantasatte bhavabandhanamhÄ• ,

mocesi kÄ• ruÃ±Ã±aphalÄ• nupekkhÄ« ||

abhinÄ«hÄ• radÄ«panÄ«gÄ• thÄ•

<13> á¹• 21 vadetha tassÄ«dha anappakaá¹ƒ guá¹‡aá¹ƒ,

na tena tulyo paramo ca vijjati.

kiá¹ƒ taá¹ƒ guá¹‡aá¹ƒ taá¹ƒ sadisena dinnaá¹ƒ,

sayaá¹ƒkataá¹ƒ kinnu adhiccaladdhaá¹ƒ ||

<14> á¹• 21 nÄ• dhiccaladdhaá¹ƒ na ca pubbabuddhÄ• ,

brahmÄ• dinaá¹ƒ sammutiyÄ• bahÅ«naá¹ƒ.

sayaá¹ƒkateneva anopamena,

dÄ• nÄ• dinÄ• laddhamidaá¹ƒ vipÄ• kaá¹ƒ ||

<15> á¹• 21 ito catunnaá¹ƒ asaá¹…khiyÄ• naá¹ƒ,

sataá¹ƒsahassÄ• nadhikÄ• namatthake.

kappe atÄ«tamhi sumedhatÄ• paso,

vehÄ• yasaá¹ƒ gacchati iddhiyÄ• tadÄ• ||

<16> á¹• 21 dipaá¹…karo nÄ• ma jino sasaá¹…gho,

rammaá¹ƒ puraá¹ƒ yÄ• ti virocamÄ• no.

manussadevehibhipÅ«jiyanto,

sahassaraá¹ƒsi viya bhÄ• á¹‡umÄ• nabhe ||

<17> á¹• 21 tassaÃ±jasaá¹ƒ kÄ• tubahussahÄ• naá¹ƒ,

buddhoti sutvÄ• sumano patÄ«to.

mamajja dehaá¹ƒ panimassa datvÄ• ,

buddho ahaá¹ƒ hessamanÄ• gatediso ||

<18> á¹• 21 tasmiÃ±jase kandaratamhi paá¹…ke,

katvÄ• na setuá¹ƒ sayi so sadehaá¹ƒ.

buddho ayaá¹ƒ gacchatu piá¹-á¹-hiyÄ• mamaá¹ƒ,

bodhissace hessati me anÄ• gate ||

<19> á¹• 21 ussÄ«sakaá¹ƒ yÄ• ti jino hi tassa,

ajjhÄ• sayo sijjhatimassanÄ• gate.

Ã±atvÄ• na byÄ• kÄ• si asesato hi,

buddho ayaá¹ƒ hessatinÄ• gatesu ||

<20> á¹• 21 sutvÄ• na patto va mahÄ• bhisekaá¹ƒ,

laddhaá¹ƒ va bodhiá¹ƒ samanussaranto.

pÅ«jetvÄ• yÄ• te munidevamÄ• nuse,

uá¹-á¹-hÄ• ya so sammasi pÄ• ramÄ« dasa ||

<21> á¹• 21 daá¸·haá¹ƒ gahetvÄ• samatiá¹ƒsapÄ• ramÄ«,

sikkhattayaÃ±cassa jinassa santike.

kÄ• tuá¹ƒ samattho pi bhavassa pÄ• raá¹ƒ,

sattesu kÄ• ruÃ±Ã±abalÄ• bhavaá¹ƒ gato ||

<22> á¹• 21 uppannuppannake so jinavaramatule pÅ«jayitvÄ• asesaá¹ƒ buddho eso hi osc
tehi tehi tesaá¹ƒ tesaá¹ƒ jinÄ• naá¹ƒ acanamanupamaá¹ƒ pÅ«jayitvÄ• sirena,

taá¹ƒ taá¹ƒ dukkhaá¹ƒ sahitvÄ• sakalaguá¹‡adadaá¹ƒ pÄ• ramÄ« pÅ«rayittha ||

bodhisambhÄ• radÄ«panÄ«gÄ• thÄ•

<23> á¹• 21 so dukkhakhinnajanadassanadukkhakhinno,

kÄ• ruÃ±Ã±ameva janatÄ• ya akÄ• si niccaá¹ƒ.

tesaá¹ƒ hi mocanamupÄ• yamidanti Ã±atvÄ• ,

tÄ• dÄ«parÄ• dhamapi attani ropayÄ« so ||

<24> á¹• 21 dÄ• nÄ• dinekavarapÄ• ramisÄ• garesu,

ogÄ• á¸·hatÄ• yapi paduá¹-á¹-hajanena dinnaá¹ƒ.

dukkhaá¹ƒ tathÄ• atimahantatarampi kiÃ±ci,

nÄ• Ã±Ã±Ä• si sattahitamevea gavesayanto ||

<25> á¹• 21 chetvÄ• na sÄ«saá¹ƒ hi sakaá¹ƒ dadanto,

maá¹ƒsaá¹ƒ pacitvÄ• na sakaá¹ƒ dadanto.

so cattagatto paá¹‡idhÄ• nakÄ• le,

duá¹-á¹-hassa kiá¹ƒ dussati chedanena ||

<26> á¹• 21 evaá¹ƒ anantamapi jÄ• tisatesu dukkhaá¹ƒ,

patvÄ• na sattahitameva gavesayanto.

dÄ«paá¹…kare gahitasÄ«lasamÄ• dhipaÃ±Ã±aá¹ƒ,

pÄ• lesi yÄ• va sakabodhitale suniá¹-á¹-ho ||

<27> á¹• 21 yadÄ• bhinÄ«hÄ• ramakÄ• sumedho,

yadÄ• ca maddiá¹ƒ adadÄ• sivindo.

etthantare jÄ• tisu kiÃ±cipekaá¹ƒ,

niratthakaá¹ƒ no agamÄ• si tassa ||

<28> á¹• 21 mahÄ• samudde jalabindutopi,

tadantre jÄ• ti anappakÄ• va.

nirantaraá¹ƒ pÅ«ritapÄ• ramÄ«naá¹ƒ,

kathaá¹ƒ pamÄ• á¹‡aá¹ƒ upamÄ• kuhiá¹ƒ vÄ• ||

<29> á¹• 21 yo maggapasse madhurambabÄ«jaá¹ƒ,

chÄ• yÄ• phalatthÄ• ya mahÄ• janÄ• naá¹ƒ.

ropesi tasmiá¹ƒ hi khaá¹‡eva tena,

chÄ• yÄ• phale puÃ±Ã±amaladdhamuddhaá¹ƒ ||

<30> á¹• 21 tatheva saá¹ƒsÄ• rapathe janÄ• naá¹ƒ,

hitÄ• ya attanamabhiropitakkhaá¹‡e.

siddhaá¹ƒ va puÃ±Ã±Å«pari tassa tasmiá¹ƒ,

dhanaá¹…gajÄ«vaá¹ƒ pi haranti ye ye ||

<31> á¹• 21 so sÄ• gare jaladhikaá¹ƒ ruhiraá¹ƒ adÄ• si,

bhÅ«mÄ• parÄ• jiya samaá¹ƒsamadÄ• si dÄ• naá¹ƒ.

meruppamÄ• á¹‡amadhikaÃ±ca samoá¸·isÄ«saá¹ƒ,

khe tÄ• rakÄ• dhikataraá¹ƒ nayanaá¹ƒ adÄ• si ||

gabbhokkantidÄ«panÄ«gÄ• thÄ•

<32> á¹• 21 gambhÄ«rapÄ• nadÄ• nÄ• disÄ• garesu hi thÄ• masÄ• .

taranto maddidÄ• nena niá¹-á¹-hÄ• petvÄ• na pÄ• ramÄ« ||

<33> á¹• 21 vasanto tusÄ«te kÄ• ye bodhiparipÄ• kamÄ• gamma.

Ä• yÄ• canÄ• ya ca devÄ• naá¹ƒ mÄ• tugabbhamupÄ• gami ||

<34> á¹• 21 sato ca sampajÄ• no ca mÄ• tukucchimhi okkami.

tassa okkantiyaá¹ƒ sabbÄ• dasasahassÄ« pakampittha ||

<35> á¹• 21 tato pubbanimittÄ• ni dvattiá¹ƒsÄ• ni tadÄ• siyuá¹ƒ.

tuá¹-á¹-hahaá¹-á¹-hÄ• va sÄ• mÄ• tÄ• puttaá¹ƒ passati kucchiyaá¹ƒ ||

vijÄ• yanamaá¹…galadÄ«panÄ«gÄ• thÄ•

<36> á¹• 21 sÄ• puá¹‡á¹‡agabbhÄ• dasamÄ• sato paraá¹ƒ,

gantvÄ• na phullaá¹ƒ varalumbinÄ«vanaá¹ƒ.

á¹-hitÄ• gahetvÄ• varasÄ• lasÄ• khaá¹ƒ,

vijÄ• yi taá¹ƒ puttavaraá¹ƒ sukhena ||

<37> á¹• 21 tadÄ• sahassÄ«dasalokadhÄ• tusu,

devÄ• ca nÄ• gÄ• asurÄ• ca yakkhÄ• .

nÄ• nÄ• disÄ• maá¹…galacakkavÄ• á¸·aá¹ƒ,

sumaá¹…galaá¹ƒ maá¹…galamÄ• gamiá¹ƒsu ||

<38> á¹• 21 anekasÄ• khaÃ±ca sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vipatanti cÄ• marÄ• ,

khajjiá¹ƒsu bherÄ« ca nadiá¹ƒsu saá¹…khÄ• ||

<39> á¹• 21 malenakenÄ• pi anÅ«palitto,

á¹-hito va pÄ• dÄ• ni pasÄ• rayanto.

kathÄ« va dhammÄ• sanatotaranto,

jÄ• to yathÄ• diccavaro nabhamhÄ• ||

<40> á¹• 21 khÄ«á¹‡Ä• savÄ• brahmagaá¹‡opagantvÄ• ,

suvaá¹‡á¹‡ajÄ• lena paá¹-iggahesuá¹ƒ.

tato ca devÄ• jinacammakena,

tato dukÅ«lena ca taá¹ƒ manussÄ• ||

<41> á¹• 21 tesaá¹ƒ pi hatthÄ• varabhÅ«miyaá¹ƒ á¹-hito,

disÄ• vilokesi sabbÄ• samantato.

vadiá¹ƒsu devÄ• pi ca brahmakÄ• yikÄ• ,

tayÄ• samo katthaci natthi uttaro ||

<42> á¹• 21 gantvÄ• na uttaraá¹ƒ satta padavÄ• rehi vikkamo,

sÄ«hanÄ• daá¹ƒ nadÄ« tesaá¹ƒ devatÄ• naá¹ƒ hi sÄ• vayaá¹ƒ ||

<43> á¹• 21 tato puttaá¹ƒ gahetvÄ• na gatÄ• mÄ• tÄ• sakaá¹…gharaá¹ƒ,

mÄ• tÄ• sattamiyaá¹ƒ gantvÄ• deaputtattamÄ• gami ||

<44> á¹• 21 te brahmaá¹‡Ä• paÃ±camiyaá¹ƒ subhuttÄ• ,

nÄ• maá¹ƒ gahetuá¹ƒ varalakkhaá¹‡Ä• ni.

disvÄ• na ekaá¹…gulimukkhipiá¹ƒsu,

buddho ayaá¹ƒ hessati vÄ«tarÄ• go ||

<45> á¹• 21 jiá¹‡á¹‡aÃ±ca disvÄ• byÄ• dhikaá¹ƒ mataÃ±ca,

avhÄ• yitaá¹ƒ pabbajitaÃ±ca disvÄ• .

ohÄ• ya pabbajjamupeti kÄ• me,

buddho ayaá¹ƒ hessati vÄ«tarÄ• go ||

agÄ• riyasampattidÄ«panÄ«gÄ• thÄ•

<46> á¹• 21 kÄ• lakkamena cando va vaá¸• á¸• hanto vaá¸• á¸• hite kule,

puÃ±Ã±odayenudento so bhÄ• á¹‡umÄ• viya ambare ||

<47> á¹• 21 siddhathako hi siddhattho laddhÄ• deviá¹ƒ yasodharaá¹ƒ,

cattÄ• lÄ«sasahassehi pÅ«ritthÄ«hi purakkhito ||

<48> á¹• 21 rammasurammasubhesu gharesu,

tiá¹‡á¹‡amutÅ«namanucchavikesu.

dibbasukhaá¹ƒ viya bhuÃ±ji sukhaá¹ƒ so,

acchariyabbhutarÄ• javibhÅ«tiá¹ƒ ||

nekkhammajjhÄ• sayadÄ«panÄ«yamakagÄ• thÄ•

|| namo tassa yato mahimato yassa tamo na ||

<49> á¹• 21 disvÄ• nimittÄ• ni madacchidÄ• ni,

thÄ«naá¹ƒ virÅ«pÄ• ni ratacchidÄ• ni.

pÄ• pÄ• ni kammÄ• ni sukhacchidÄ• ni,

laddhÄ• ni Ã±Ä• á¹‡Ä• ni bhavacchidÄ• ni ||

<50> á¹• 21 padittagehÄ• viya bheravaá¹ƒ ravaá¹ƒ,

ravaá¹ƒ sammuá¹-á¹-hÄ• ya gato mahesi.

mahesimolokiyaputtamattano,

tanosi no pemamahoghamattano ||

<51> á¹• 21 ummÄ• raummÄ• ragatuddharitvÄ• ,

padaá¹ƒ padaá¹ƒ yÄ• tanarÄ• sabhassa.

alaá¹ƒ alaá¹ƒkÄ• ratarena gantuá¹ƒ,

matÄ« matÄ«vetimanaá¹…gabhaá¹…ge ||

<52> á¹• 21 ummÄ• raummÄ• ragato mahesi,

anaá¹…gabhaá¹…gaá¹ƒ samacintayittha.

kiá¹ƒ me jarÄ• maccumukhe á¹-hitassa,

na me vase kÄ• mavase á¹-hitassa ||

<53> á¹• 21 kÄ• mena kÄ• mena na sÄ• dhyamokkhaá¹ƒ,

mÄ• nena mÄ• nena mamatthi kiÃ±ci.

mÄ• ro saseno hi avÄ• raá¹‡Ä«yo,

yantena ucchuá¹ƒ viya maddatÄ« maá¹ƒ ||

<54> á¹• 21 Ä• dittamuyÄ• tapayÄ• tamÅ«naá¹ƒ,

atÄ• á¹‡Ä• leá¹‡Ä• saraá¹‡e jane te.

disvÄ• na disvÄ• na sivaá¹ƒ mayÄ• te,

kÄ• mena kÄ• mena kathaá¹ƒ vineyya ||

<55> á¹• 21 vijjÄ• vijjÄ• ya cutaÃ±cupetaá¹ƒ,

asÄ• rasÄ• rÅ«pagataÃ±janaá¹ƒ janaá¹ƒ.

vijjÄ• yavijjÄ• ya yuto cutohaá¹ƒ,

pahomi tÄ• retumasaá¹…gaho gato ||

<56> á¹• 21 magganti no diá¹-á¹-higatÄ• pavaggaá¹ƒ,

aggÄ• ti tevÄ• hu janÄ• samaggÄ• .

naggaá¹ƒ aho mohatamassa vaggaá¹ƒ,

vaggaá¹ƒ hanissÄ• mi tamaggamaggÄ• ||

<57> á¹• 21 paseyhakÄ• rena aseyhadukkhaá¹ƒ,

janÄ• janentÄ«ha janÄ• nameva.

paseyhakÄ• renÄ• aseyhadukkhaá¹ƒ,

pÄ• paá¹ƒ na jÄ• nanti tato nidÄ• naá¹ƒ ||

<58> á¹• 21 te oghayogÄ• savasaá¹ƒkilesÄ• ,

tameva nÄ• senti tato samuá¹-á¹-hitÄ• .

ekantikaá¹ƒ jÄ• ti jarÄ• ca maccu,

nirantaraá¹ƒ taá¹ƒ byasanaÃ±canekaá¹ƒ ||

<59> á¹• 21 cÄ«raá¹ƒ kilesÄ• nasamujjalantaá¹ƒ,

disvÄ• na sattÄ• nusayaá¹ƒ sayambhÅ«.

sÄ• dhemi bodhiá¹ƒ vinayÄ• mi satte,

pacchÄ• pi passÄ• mi sutaá¹ƒ sutantaá¹ƒ ||

<60> á¹• 21 taá¹ƒ dibbacakkaá¹ƒ khuracakkamÄ• laá¹ƒ,

rajjaá¹ƒ sasÄ• rajjasamajjamajjaá¹ƒ.

te bandhavÄ• bandhanamÄ• gatÄ• pare,

suto pasÅ«toyamanaá¹…gadÅ«to ||

<61> á¹• 21 samujjalantaá¹ƒ vasatÄ« satÄ«sirÄ«,

sirÄ«sapÄ• gÄ• ramidaá¹ƒ mahÄ• visaá¹ƒ.

daddallamÄ• nÄ• yuvatÄ« vatÄ«mÄ• ,

sakaá¹‡á¹-akÄ• yeva samaÃ±jasaÃ±jase ||

<62> á¹• 21 yassÄ• virÄ• jitasirÄ« siriyÄ• pi natthi,

tassÄ• valokiya na tittivasÄ• namatthi.

gacchÄ• mi handa tavanaá¹…ga sirappabhedaá¹ƒ,

mattebhakumbhupari sÄ«havilÄ• sagÄ• miá¹ƒ ||

<63> á¹• 21 bho bho anaá¹…gasucira pi panuá¹‡á¹‡abÄ• á¹‡a,

bÄ• á¹‡Ä• ni saá¹ƒhara panuá¹‡á¹‡amito nirodha.

rodhena cÄ• padagato manaso na soca,

socaá¹ƒ tavappanavalokiya yÄ• mi santiá¹ƒ ||

<64> á¹• 21 ratÄ« ratÄ« kÄ• maguá¹‡e viveke,

alaá¹ƒ alanteva vicintayanto.

manaá¹ƒ manaá¹…gÄ• layasampadÄ• layaá¹ƒ,

tahiá¹ƒ tahiá¹ƒ diá¹-á¹-habÄ• lÄ• va pakkami ||

pÄ• duddhÄ• ravimhayadÄ«panÄ«gÄ• thÄ•

<65> á¹• 21 yÄ• vaÃ±cayaá¹ƒ ravi caratyacalena ruddhe,

yÄ• vaÃ±ca cakkaratanaÃ±ca payÄ• ti loke.

tÄ• vissaro nabhacaro jitacÄ• turanto,

hitvÄ• kathaá¹ƒ nu padamuddhari so nirÄ• so ||

<66> á¹• 21 dÄ«pe mahÄ• ca caturÄ• dhikadvesahasse,

tatrÄ• pi seá¹-á¹-habhajitaá¹ƒ varajambudÄ«paá¹ƒ.

bhÅ«nÄ• bhikaá¹ƒ kapilavatthupuraá¹ƒ surammaá¹ƒ,

hitvÄ• kathaá¹ƒ nu padamuddhari so nirÄ• so ||

<67> á¹• 21 Ã±Ä• tÄ«nasÄ«ti kulato hi sahassa sÄ• kye,

hatthissadhaÃ±Ã±adhanino vijitÄ• risaá¹‡ghe.

gottena gotamabhavaá¹ƒ pitaraÃ±janaggaá¹ƒ,

hitvÄ• kathaá¹ƒ nu padamuddhari so nirÄ• so ||

<68> á¹• 21 rammaá¹ƒ surammavasatiá¹ƒ ratanujjalantaá¹ƒ,

gimhepi vimhayakaraá¹ƒ suramandirÄ• bhaá¹ƒ.

ussÄ• pitaddhajapaá¹-Ä• kasitÄ• tapattaá¹ƒ,

hitvÄ• kathaá¹ƒ nu padamuddhari so nirÄ• so ||

<69> á¹• 21 sapokkharÄ• pokkharaá¹‡Ä« catasso,

supupphitÄ• mandirato samantÄ• .

kokÄ• nadantÅ«pari kokanÄ• de,

hitvÄ• kathaá¹ƒ nu padamuddhari so nirÄ• so ||

<70> á¹• 21 sare saroje ruditÄ• á¸·ipÄ• á¸·i,

samantato passati paÃ±jaraÃ±jasÄ• .

disvÄ• ravindÄ• ni mukhÄ• ravindaá¹ƒ

nÄ• thassa lajjÄ• viya saá¹ƒkujanti ||

<71> á¹• 21 madhurÄ• madhurÄ• bhirutÄ• ,

caritÄ• padume padumeá¸·igaá¹‡Ä• .

vasatiá¹ƒ adhunÄ• madhunÄ• ,

akaruá¹ƒ jahitaá¹ƒ kimidaá¹ƒ patinÄ• ||

<72> á¹• 21 tamhÄ• rasaá¹ƒ madhukarÄ• bhavanaá¹ƒ haritvÄ• ,

ninnÄ• dino samadhuraá¹ƒ madhuraá¹ƒ karonti.

nÄ• dena nÄ• damatiriccupavÄ«á¹‡ayanti,

naccanti tÄ• surapure vaá¹‡itÄ• va tÄ• va ||

<73> á¹• 21 saÃ±coditÄ• pÄ«á¹‡apayodharÄ• dharÄ• ,

virÄ• jitÄ• naá¹…gajamekhalÄ• khalÄ• .

suraá¹…gaá¹‡Ä• vaá¹…gajaphassadÄ• sadÄ• ,

ramÄ• ramÄ• penti varaá¹…gadÄ• gadÄ• ||

<74> á¹• 21 karÄ• tirattÄ• ratirattarÄ• mÄ• ,

tÄ• á¸·enti tÄ• á¸·Ä• vacare samantÄ• .

naccuggatÄ• nekasahassahatthÄ• ,

sakkopi kiá¹ƒ sakyasamoti codayuá¹ƒ ||

<75> á¹• 21 visÄ• lanettÄ• hasulÄ• sumajjhÄ• ,

nimbatthanÄ« vimhayagÄ«tasaddÄ• .

alaá¹…katÄ• malladharÄ• suvatthÄ• ,

naccanti tÄ• á¸·Ä• vacarehi ghuá¹-á¹-hÄ• ||

<76> á¹• 21 yÄ• saá¹ƒ hi loke upamÄ• natthi,

tÄ• saá¹ƒ hi phassesu kathÄ• vakÄ• sÄ• .

taá¹ƒ tÄ• disaá¹ƒ kÄ• maratiá¹ƒnubhonto,

hitvÄ• kathaá¹ƒ nu padamuddhari so nirÄ• so ||

<77> á¹• 21 pÄ• depÄ• de valayaviravÄ• mekhalÄ• vÄ«á¹‡Ä• nÄ• dÄ• ,

gÄ«taá¹ƒgÄ«taá¹ƒ patiratikaraá¹ƒ gÄ• yatÄ« gÄ• yatÄ« sÄ• .

hatthehatthe valayacalitÄ• sambhamaá¹ƒ sambhamanti,

disvÄ• disvÄ• iti ratikaraá¹ƒ yÄ• ti hÄ• hÄ• kimÄ«hÄ• ||

apunarÄ• vattigamanadÄ«panÄ«yamakagÄ• thÄ•

<78> á¹• 21 anantakÄ• lopacitena tena,

puÃ±Ã±ena nibbattavimÄ• nayÄ• ne.

tasmiá¹ƒ dine jÄ• tasutaá¹ƒ pajÄ• patiá¹ƒ,

hitvÄ• gato so sugato gato va ||

<79> á¹• 21 taá¹ƒ jÄ«vamÄ• naá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ,

te Ã±Ä• take tÄ• disiyo ca itthiyo.

te tÄ• dise rammakare nikete,

hitvÄ• gato so sugato gato va ||

<80> á¹• 21 khomaÃ±ca pattuá¹‡á¹‡adukÅ«lacÄ«naá¹ƒ,

sakÄ• sikaá¹ƒ sÄ• dhusugandhavÄ• sitaá¹ƒ.

nivÄ• sito sobhati vÄ• savo va,

hitvÄ• gato so sugato gato va ||

<81> á¹• 21 vidhippakÄ• sÄ• nidhiyo catasso,

samuggatÄ• bhÅ«tadharÄ• vasundharÄ• .

sattÄ• vasattÄ• vasudhÄ• sudhÄ• sÄ• ,

hitvÄ• gato so sugato gato va ||

<82> á¹• 21 suvaá¹‡á¹‡athÄ• le satarÄ• jike subhe,

sÄ• dhuá¹ƒ sugandhaá¹ƒ sucisÄ• libhojanaá¹ƒ.

bhutvÄ• savÄ• sÄ«hi vilÄ• sinÄ«hi,

hitvÄ• gata so sugato gato va ||

<83> á¹• 21 manuÃ±Ã±agandhena asuÃ±Ã±agandho,

sugandhagandhena vilittagatto.

sugandhavÄ• tena suvijjitaá¹…go,

hitvÄ• gato so sugato gato va ||

<84> á¹• 21 sulakkhaá¹‡e hevabhilakkhitaá¹…go,

pasÄ• dhito devapasÄ• dhanena.

virocamÄ• no samarÄ• jinÄ«hi,

hitvÄ• gato so sugato gato va ||

<85> á¹• 21 nÄ• nÄ• sanÄ• ni sayanÄ• ni nivesanÄ• ni,

bhÄ• bhÄ• nibhÄ• ni ratanÄ• karasannibhÄ• ni.

tatrussitÄ• ni ratanaddhajabhÅ«sitÄ• ni,

hitvÄ• va tÄ• ni himabindusamÄ• ni tÄ• ni ||

<86> á¹• 21 nÄ• nÄ• vidhehi ratanehi samujjalehi,

nÄ• rÄ«hi niccamupagÄ• yitahammiyehi.

rajjehi cakkaratanÄ• divibhÅ«sitehi,

yÄ• to tato hi mahito purisassarehi ||

dvipÄ• dabyÄ• sayamakagÄ• thÄ•

<87> á¹• 21 yasodharaá¹ƒ pÄ«á¹‡apayodharÄ• dharaá¹ƒ,

anaá¹…garaá¹…gaddhajabhÅ«tamaá¹…gaá¹ƒ.

devaccharÄ• vujjalitaá¹ƒ patibbataá¹ƒ,

hitvÄ• gato so sugato va nÅ«na ||

<88> á¹• 21 sabhÄ• vanicchandamatiá¹ƒ pabhÄ• vatiá¹ƒ,

bhatto kuso saá¹ƒhari bhattakÄ• jaá¹ƒ.

tÄ• yÄ• bhirÅ«paá¹ƒ pi yasodharaá¹ƒ varaá¹ƒ,

hitvÄ• gato so sugato va nÅ«na ||

<89> á¹• 21 pure pure saá¹‡cari khaggahattho,

varaá¹ƒ paritthÄ«naá¹ƒ anitthigandho.

siriÃ±ca riÃ±cÄ• pi na riÃ±ci nÄ• riá¹ƒ,

hitvÄ• nimandÄ• ni gato tathÄ• gato ||

<90> á¹• 21 harittaco rÄ• gabalena deviyÄ• ,

avatthaliá¹…gena na liá¹…ganussari.

asevi kÄ• maá¹ƒ tamidÄ• ni kÄ• maá¹ƒ,

hitvÄ• gato so sugato va nÅ«na ||

<91> á¹• 21 apameyyakappesu vivekasevÄ«,

hitvÄ• gato rajjasiriá¹ƒ varitthiá¹ƒ.

aá¹‡uá¹ƒ kaliá¹ƒ vaá¹‡á¹‡ayi taá¹ƒ purÄ• á¹‡aá¹ƒ,

vatthamhi chiddaá¹ƒ viya tunnakÄ• ro ||

<92> á¹• 21 tathÄ• ti mantvÄ• na idÄ• ninaá¹…go,

yasodharaá¹ƒ paggahito dhajaá¹ƒ va.

matto jitomhÄ« ti pamattabandhu,

na passi Ã±Ä• á¹‡Ä• sanipÄ• tamantaraá¹ƒ ||

<93> á¹• 21 disvÄ• na dukkhÄ• nalasambhavaá¹ƒbhavaá¹ƒ,

katvÄ• taduppÄ• dakanaá¹…gabhaá¹…gaá¹ƒ.

yasodharaá¹ƒ pÄ«á¹‡apayodharÄ• dharaá¹ƒ,

hitvÄ• gato buddhabalappadaá¹ƒ padaá¹ƒ ||

<94> á¹• 21 anantasattÄ• namanantakÄ• le,

manaá¹…gahetvÄ• na jito anaá¹…go.

parÄ• jito nÅ«na hi ekakassa,

tathÄ• gato so na punÄ• gato va ||

<95> á¹• 21 disvÄ• na Ã±Ä• á¹‡Ä• sanipÄ• tamantaraá¹ƒ,

tathÄ• gato so na punÄ• gato va.

tathÄ• gato so na punÄ• gato va,

disvÄ• naÃ±Ä• á¹‡Ä• sanipÄ• tamantaraá¹ƒ ||

tipÄ• dabyÄ• sayamakagÄ• thÄ•

<96> á¹• 21 tathÄ• gataccheramahosi tassa,

tathÄ• himÄ• ropitadÄ• hasantiá¹ƒ.

tathÄ• hi mÄ• ro pi tadÄ• ha santiá¹ƒ,

tathÄ• hi mÄ• ropi tadÄ• hasantiá¹ƒ ||

pÄ• dabyÄ• samahÄ• yamakagÄ• thÄ•

<97> á¹• 21 sakÄ• madÄ• tÄ• vinayÄ• manatagÅ«,

sakÄ• madÄ• tÄ• vinayÄ• manantagÅ«.

sakÄ• madÄ• tÄ• vinayÄ• manantagÅ«,

sakÄ• madÄ• tÄ• vinayÄ• manantagÅ« ||

abyÄ• petÄ• dyantayamakagÄ• thÄ•

<98> á¹• 21 raveraverorabhimÄ• rabherave,

raveraveriva bherave rave.

rave rave sÅ«ditagÄ• rave rave,

raveravedesi jinorave rave ||

paá¹-ilomayamakagÄ• thÄ•

<99> á¹• 21 lokÄ• yÄ• tatayÄ• kÄ• lo visesaá¹ƒ na na saá¹ƒsevi,

visesaá¹ƒ na na saá¹ƒsevi lokÄ• yÄ• tatayÄ• kÄ• lo ||

<100> á¹• 21 rÄ• jarÄ• jayasopetavisesaá¹ƒ racitaá¹ƒ mayÄ• ,

yÄ• mataá¹ƒ cirasaá¹ƒsevitapeso yajarÄ• jarÄ• ||

ekaá¹-hÄ• nikÄ• diyamakagÄ• thÄ•

<101> á¹• 21 Ä• kaá¹…khakkhÄ• kaá¹…khaá¹…ga kaá¹…khÄ• gaá¹…gÄ• khÄ• gahaka,

kaá¹…khÄ• gÄ• hakakaá¹…khÄ• gha hÄ• hÄ• kaá¹…khÄ• kahaá¹ƒ kahaá¹ƒ ||

<102> á¹• 21 appagabbho apagabbho amoho mÄ• pamohako,

maggamukhaá¹ƒ mokhamÄ• ha mÄ• hÄ• mohamÅ«hakkhamaá¹ƒ ||

<103> á¹• 21 pÄ• pÄ• pÄ• pabhavaá¹ƒ passaá¹ƒ pÄ• pÄ• pabhavuggato,

pÄ• pÄ• pÄ• pabhavÄ• saá¹…gÄ• pÄ• pÄ• pÄ• pabhavÄ• gato ||

<104> á¹• 21 kusalÄ• kusalaá¹ƒ passaá¹ƒ kusalÄ• kusalaá¹ƒ caji,

kusalÄ• kusalÄ• saá¹…ga kusalÄ• kusalÄ• cuto ||

akkharuttarikayamakagÄ• thÄ•

<105> á¹• 21 nonÄ• nino nanÅ«nÄ• ni nanenÄ• ni nanÄ• nino,

nunnÄ• nenÄ• ni nÅ«na na nÄ• nanaá¹ƒ nÄ• nanena no ||

<106> á¹• 21 sÄ• re surÄ• sure sÄ• rÄ« rasasÄ• rasarissaro,

rasasÄ• rarase sÄ• ri surÄ• surasarassire ||

<107> á¹• 21 devÄ• naá¹ƒ nandano devo devadeva na nandi no,

vedadÄ«nena vedana vedi vedana vedino ||

<108> á¹• 21 devÄ• sane nisinno so devadevo sasÄ• sane,

nisinnÄ• naá¹ƒ sadevÄ• naá¹ƒ desesi dassanÄ• sanaá¹ƒ ||

paheá¸·igÄ• thÄ•

<109> á¹• 21 dasanÄ• vagato saÃ±Ã±o andhassa tamado ravi,

aá¹-á¹-hamÄ• puá¹‡á¹‡asaá¹…kappo pÄ• tvanaÃ±Ã±amanaÃ±Ã±iva ||

byÄ• petÄ• diyamakagÄ• thÄ•

<110> á¹• 21 ekantameva saparatthaparo mahesi,

ekantameva dasapÄ• ramitÄ• balena.

ekantameva hatamÄ• rabalena tena,

ekantameva suvisuddhamalattha bodhiá¹ƒ ||

mahÄ• padhÄ• nadÄ«panÄ«gÄ• thÄ•

<111> á¹• 21 orohitotohitapÄ• padhammo,

channena sa channahayena gantvÄ• .

anomatÄ«ramhi anomasatto,

anomapabbajjamupÄ• gato so ||

<112> á¹• 21 nirÄ• misaá¹ƒ pÄ«tisukhaá¹ƒ anÅ«pamaá¹ƒ,

anÅ«piye ambavane alattha.

sarÅ«pasobhÄ• ya virÅ«pasobhaá¹ƒ,

sarÄ• jikaá¹ƒ rÄ• jagahaá¹ƒ karittha ||

<113> á¹• 21 tato aá¸·Ä• ra Å«dakatÄ• pasÄ• naá¹ƒ,

jhÄ• nenasantuá¹-á¹-hamano vihÄ• ya.

mahÄ• padhÄ• nÄ• ya uruvelabhÅ«miá¹ƒ,

gato sikhappattamakÄ• si dukkaraá¹ƒ ||

<114> á¹• 21 na kÄ• mato nevatidukkaramhi,

sabbaÃ±Ã±utÄ• sijjhati majjhimÄ• ya.

Ã±atvÄ• na taá¹ƒ pubbaguá¹‡opaladdhaá¹ƒ,

dhammaá¹ƒ samÄ• netumagÄ• subodhiá¹ƒ ||

mÄ• raparÄ• jayadÄ«panÄ«gÄ• thÄ•

<115> á¹• 21 tibuddhakhettamhi tisetachattaá¹ƒ,

laddhÄ• na lokÄ• dhipatÄ« bhaveyya.

gantvÄ• na bodhimhiparÄ• jitÄ• sane,

yuddhÄ• ya mÄ• renacalo nisÄ«di ||

<116> á¹• 21 datvÄ• na maá¹ƒsaá¹ƒ rajjaá¹ƒ pitÄ• suddhodano tadÄ• ,

namassamÄ• no sirasÄ• setachattena pÅ«jayi ||

<118> á¹• 21 sayaá¹ƒ nÄ• rÄ• yanabalo abhiÃ±Ã±Ä• balapÄ• ragÅ«,

jetuá¹ƒ sabbassa lokassa bodhimaá¹‡á¸• aá¹ƒupÄ• gami ||

<119> á¹• 21 tadÄ• vasavattÄ«rÄ• jÄ• chakÄ• mavacarissaro,

sasenÄ• vÄ• hano bodhimaá¹‡á¸• aá¹ƒ yuddhÄ• yupÄ• gami ||

<120> á¹• 21 etha gaá¹‡gatha bandhatha chaá¹-á¹-etha ceá¹-akaá¹ƒ imaá¹ƒ,

manussakalale jÄ• to kimihanti na maÃ±Ã±ati ||

<121> á¹• 21 jalantaá¹ƒ navavidhaá¹ƒ vassaá¹ƒ vassÄ• peti anappakaá¹ƒ,

dhÅ«mandhakÄ• raá¹ƒ katvÄ• na pÄ• tesi asinaá¹ƒ bahuá¹ƒ ||

<122> á¹• 21 cakkÄ• vudhaá¹ƒ khipento pi nÄ• sakkhi kiÃ±ci kÄ• tave,

gahetabbaá¹ƒ hi gahaá¹‡aá¹ƒ apassanto itibravi ||

<123> á¹• 21 siddhattha kasmÄ• Ä• si nu Ä• sane mama santake,

uá¹-á¹-hehi Ä• sanÄ• no ce phÄ• lemi hadayaá¹ƒ tava ||

<124> á¹• 21 sapÄ• damÅ«le kÄ«á¸·antaá¹ƒ passanto taruá¹‡aá¹ƒ sutaá¹ƒ,

pitÄ• vudikkhi taá¹ƒ mÄ• raá¹ƒ mettÄ• yanto dayaparo ||

<125> á¹• 21 tadÄ• so asambhivÄ• caá¹ƒ sÄ«hanÄ• daá¹ƒ nadÄ« muni,

na jÄ• nÄ• ti sayaá¹ƒ mayhaá¹ƒ dÄ• sabhÄ• vapiyaá¹ƒ khaá¸·o ||

<126> á¹• 21 yena kenaci kammena jÄ• to devapure vare,

sakaá¹ƒ gatiá¹ƒ ajÄ• nanto lokajeá¹-á¹-hoti maÃ±Ã±ati ||

<127> á¹• 21 anantalokakhÄ• tumhi sattÄ• naá¹ƒ hi kataá¹ƒ subhaá¹ƒ,

mayhekapÄ• ramiyÄ• pi kalaá¹ƒ nagghati soá¸·asiá¹ƒ ||

<128> á¹• 21 tiracchÄ• no saso hutvÄ• disvÄ• yÄ• cakamÄ• gataá¹ƒ,

pacitvÄ• na sakaá¹ƒ maá¹ƒsaá¹ƒ patiioggimhi dÄ• tave ||

<129> á¹• 21 evaá¹ƒ anantakÄ• lesu kataá¹ƒ dukkarakÄ• rikaá¹ƒ,

ko hi nÄ• ma kareyyaÃ±Ã±o anummatto sacetano ||

<130> á¹• 21 evaá¹ƒ anantapuÃ±Ã±ehi siddhaá¹ƒ dehamimaá¹ƒ pana,

yathÄ• bhutaá¹ƒ ajÄ• nanto manussosÄ« ti maÃ±Ã±ati ||

<131> á¹• 21 nÄ• haá¹ƒ manussomanusso na brahmÄ• na ca devatÄ• ,

jarÄ• maraá¹‡aá¹ƒ lokassa dassetuá¹ƒ panidhÄ• gato ||

<132> á¹• 21 anupalitto lokena jÄ• tonantajino ahaá¹ƒ,

buddho bodhitale hutvÄ• tÄ• remi janataá¹ƒ bahuá¹ƒ ||

<133> á¹• 21 samantÄ• dhajinaá¹ƒ disvÄ• yuddhaá¹ƒ mÄ• raá¹ƒ savÄ• hanaá¹ƒ,

yuddhÄ• ya paccugacchÄ• mi mÄ• maá¹ƒ á¹-hÄ• nÄ• acÄ• vayi ||

<134> á¹• 21 yante taá¹ƒ nappasahati senaá¹ƒ loko sadevako,

tante paÃ±Ã±Ä• ya gacchÄ• mi Ä• maá¹ƒ pattaá¹ƒ va asmanÄ• ||

<135> á¹• 21 icchanto sÄ• sape gabbhe caá¹…kamÄ• mi ito cito,

icchanto lokadhÄ• tumhi attabhÄ• vena chÄ• dayi ||

<136> á¹• 21 ete sabbe gahetvÄ• na cuá¹‡á¹‡etuá¹ƒ accharÄ• yapi,

atthi thÄ• maá¹ƒ balaá¹ƒ mayhaá¹ƒ pÄ• á¹‡aghÄ• to na vaá¹-á¹-ati ||

<137> á¹• 21 imassa gaá¹‡á¸• uppÄ• dassa Ä• yudhena balena kiá¹ƒ,

mayhaá¹ƒ hi tena pÄ• pena sallÄ• po pi na yujjati ||

<138> á¹• 21 pallaá¹…kaá¹ƒ mama bhÄ• vÄ• ya kimatthaÃ±Ã±ena sakkhinÄ• ,

kampitÄ• maddiyÄ• dÄ• nÄ• sakkhi hoti ayaá¹ƒ mahÄ« ||

<139> á¹• 21 iti vatvÄ• dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ pathaviyÄ• paá¹‡amayi,

tadÄ• kampittha pathavÄ« mahÄ• ghoso ajÄ• yatha ||

<140> á¹• 21 pathavÄ«ghosena Ä• kÄ• se gajjanto asani phali,

tasmiá¹ƒ majjhe gato mÄ• ro sapariso bhayatajjito ||

<141> á¹• 21 mahÄ• vÄ• tasamuddhatabhasmaá¹ƒ va vikiriyyatha,

mahÄ• ghoso ajÄ• yittha siddhatassa jayo iti ||

abhisambodhidÄ«panÄ«gÄ• thÄ•

<142> á¹• 21 purato gacchati cando rajatacakkaá¹ƒ va ambare,

sahassaraá¹ƒsi suriyo pacchimenupagacchati ||

<143> á¹• 21 majjhe bodhidumacchatte pallaá¹…ke apparÄ• jite,

pallaá¹…kena nisÄ«ditvÄ• dhammaá¹ƒ sammasate muni ||

<144> á¹• 21 sakko tasmiá¹ƒ khaá¹‡e saá¹…khaá¹ƒ dhamanto abhidhÄ• vati,

brahmÄ• tiyojanaá¹ƒ chattaá¹ƒ dhÄ• reti munimuddhani ||

<145> á¹• 21 maá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ tusÄ«to suyÄ• mo vÄ• á¸·abÄ«janiá¹ƒ,

nÄ• nÄ• maá¹…galabhaá¹‡á¸• Ä• ni gahito sesadevatÄ• ||

<146> á¹• 21 evaá¹ƒ dasasahassamhi sakko brahmÄ• ca devatÄ• ,

saá¹…khÄ• dÄ«nÄ« dhamantÄ• ca cakkavÄ• á¸·amhi pÅ«rayuá¹ƒ ||

<147> á¹• 21 maá¹‡galÄ• ni gahetvÄ• na tiá¹-á¹-hanti kÄ• ci devatÄ• ,

dhajamÄ• la gahetvÄ• na tathÄ• puá¹‡á¹‡aghaá¹-Ä• dayo ||

<148> á¹• 21 tattha naccanti gÄ• yanti seá¸·enti vÄ• dayanti ca,

devÄ• dasasahassamhi tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ||

<149> á¹• 21 dhammÄ• matarasassÄ• daá¹ƒ labhissÄ• massa santike,

nayanÄ• matarasassÄ• daá¹ƒ pÄ• á¹-ihÄ• riyaÃ±ca passituá¹ƒ ||

<150> á¹• 21 jÄ• ramaraá¹‡akantÄ• rÄ• sokopÄ• yÄ• sasallato,

mocesi kÄ• mapÄ• samhÄ• desento amataá¹ƒ padaá¹ƒ ||

<151> á¹• 21 iti tuá¹-á¹-hehi devehi pÅ«jiyanto narÄ• sabho,

kiÃ±ci pÅ«jaá¹ƒ acintento cintento dhammamuttamaá¹ƒ ||

<152> á¹• 21 sabbatthasÄ• dhito santo siddhattho apparÄ• jito,

cakkavÄ• á¸·asilÄ• sÄ• á¹‡ipÄ• kÄ• rehi manorame ||

<153> á¹• 21 tÄ• rÄ• maá¹‡ikhacitÄ• kÄ• savitÄ• ne candadÄ«pake,

mÄ• nÄ• ratamapajjote mÄ• lÄ• gandhÄ• dipÅ«jite ||

<154> á¹• 21 dibbehi chaá¹‡abherÄ«hi ghuá¹-á¹-he maá¹…galagÄ«tiyÄ• ,

cakkavÄ• á¸·e suppÄ• sÄ• de bodhimaá¹‡á¸• amahÄ• tale ||

<155> á¹• 21 bodhirukkhamaá¹‡icchatte pallaá¹…ke apparÄ• jite,

nissinno paá¹-hame yÄ• me purimaá¹ƒ jÄ• timanussari ||

<156> á¹• 21 namarÅ«pÄ• manuppatti sudiá¹-á¹-hÄ• hoti tenidhÄ• ,

sakkÄ• tadiá¹-á¹-hi tenassa pahÄ«nÄ• hoti sabbaso ||

<157> á¹• 21 tato hi dutiye yÄ• me yathÄ• yammupage sari,

sudiá¹-á¹-haá¹ƒ hoti tenassa kammakklesehi sambhavaá¹ƒ ||

<158> á¹• 21 kaá¹…khÄ• vitaraá¹‡Ä« nÄ• ma Ã±Ä• á¹‡antaá¹ƒ samupÄ• gataá¹ƒ,

tenasesa pahÄ«yittha kaá¹…khÄ• soá¸·asadhÄ• á¹-hitÄ• ||

<159> á¹• 21 tato so tatiye yÄ• me dvÄ• dasaá¹…ge asesato,

so paá¹-iccasamuppÄ• de Ã±Ä• á¹‡amotÄ• rayÄ« muni ||

<160> á¹• 21 avijjavÄ• dyÄ• nulomena jarÄ• dipaá¹-ilomato,

sammasanto yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanamÄ• gami ||

<161> á¹• 21 kappakoá¹-isatenÄ• pi appameyyesu jÄ• tisu,

lobhaá¹ƒ asesadÄ• nena vinÄ• sento punappunaá¹ƒ ||

<162> á¹• 21 sÄ«lena khantimettÄ• ya kokhadosaá¹ƒ nivÄ• resi,

paÃ±Ã±Ä• ya mohaá¹ƒ chetvÄ• na micchÄ• diá¹-á¹-hi tatheva ca ||

<163> á¹• 21 garÅ«pasevanÄ• dÄ«hi vicikicchaá¹ƒ vinodayaá¹ƒ,

mÄ• nuddhaccaá¹ƒ vinodento kule jeá¹-á¹-hopacÄ• yinÄ• ||

<164> á¹• 21 nekkhammena vinÄ• sento kÄ• marÄ• gaá¹ƒ punappunaá¹ƒ,

saccena visaá¹ƒvÄ• daá¹ƒ kosajjaá¹ƒ vÄ«riyena ca ||

<165> á¹• 21 evaá¹ƒ dÄ• nÄ• dinÄ• taá¹ƒ taá¹ƒ kilesaá¹‡gaá¹ƒ vinodayaá¹ƒ,

suvaá¸• á¸• hitÄ• mahÄ• paÃ±Ã±Ä• kathaá¹ƒ santiá¹ƒ na rÅ«hati ||

<166> á¹• 21 sudukkaraá¹ƒ karitvÄ• na dÄ• nÄ• dipaccayaá¹ƒ pure,

na kiÃ±ci bhavasampattiá¹ƒ patthesi bodhimuttamaá¹ƒ ||

<167> á¹• 21 paá¹‡idhÄ• namhÄ• paá¹-á¹-hÄ• ya kataá¹ƒ puÃ±Ã±aÃ±ca patthanaá¹ƒ,

ekkattha dÄ• ni sampattiá¹ƒ deti bodhiá¹ƒ asaá¹ƒsayaá¹ƒ ||

<168> á¹• 21 tato so sabbasaá¹…khÄ• re aniccadukkhanattato,

sammasantonulomena nibbÄ• naá¹ƒ samupÄ• gami ||

<169> á¹• 21 savÄ• sane kilese so jhÄ• pentonumattaá¹ƒ pi ca,

arahattappattiyÄ• suddho buddho bodhitale ahu ||

<170> á¹• 21 patto vimettiá¹ƒ varasetachattaá¹ƒ,

so pÄ«tivegena udÄ• nudÄ«rayi.

chetvÄ• na mÄ• re vijitÄ• risaá¹…gho,

tibuddhakhettekadivÄ• karo ahu ||

<171> á¹• 21 rÄ• jÄ• dhirÄ• jÄ• varamevamÄ• si,

tichattadhÄ• ri varadhammarÄ• jÄ• .

mahÄ• sahassaá¹ƒ pi ca lokadhÄ• tuá¹ƒ,

sarena viÃ±Ã±Ä• payituá¹ƒ samattho ||

<172> á¹• 21 buddho lokÄ• loke loke,

jÄ• to satto konummatto.

suddhaá¹ƒ buddhaá¹ƒ oghÄ• tiá¹‡á¹‡aá¹ƒ,

saddho paÃ±Ã±o ko no vande ||

<173> á¹• 21 bhajitaá¹ƒ cajitaá¹ƒ pavanaá¹ƒ bhavanaá¹ƒ,

jahitaá¹ƒ gahitaá¹ƒ samalaá¹ƒ amalaá¹ƒ.

sugataá¹ƒ agataá¹ƒ sugatiá¹ƒ agatiá¹ƒ,

namitaá¹ƒ amitaá¹ƒ namatiá¹ƒ sumatiá¹ƒ ||

dhammacakkapavattanadÄ«panÄ«gÄ• thÄ•

<174> á¹• 21 sammÄ• sambodhiÃ±Ä• naá¹ƒ hatasakalamalaá¹ƒ suddhato cÄ• tisuddhaá¹ƒ

addhÄ• laddhÄ• suladdhaá¹ƒ vatamiti satataá¹ƒ cintayanto subodhiá¹ƒ.

sattÄ• haá¹ƒ sattamevaá¹ƒ vividhaphalasukhaá¹ƒ vitinÄ• mesi kÄ• laá¹ƒ,

brahmenÄ• yÄ• cito so isipatanavane vattayÄ« dhammacakkaá¹ƒ ||

pÄ• á¹-ihÄ• riyadÄ«panÄ«gÄ• thÄ•

<175> á¹• 21 brahmassa saddaá¹ƒ karavÄ«kabhÄ• á¹‡iá¹ƒ,

yathicchitaá¹ƒ sÄ• vayituá¹ƒ samatthaá¹ƒ.

saccaá¹ƒ piyaá¹ƒ bhÅ«tahitaá¹ƒ vadantaá¹ƒ,

na pÅ«jaye ko hi naro sacetano ||

<176> á¹• 21 iddhi ca Ä• desanÄ• nusÄ• sanÄ«,

pÄ• á¹-ihÄ«re bhagavÄ• vasÄ« ahu.

katvÄ• na accherasupÄ• á¹-ihÄ«raá¹ƒ,

desesi dhammaá¹ƒ anukampimaá¹ƒ pajaá¹ƒ ||

navaguá¹‡adÄ«panÄ«gÄ• thÄ•

<177> á¹• 21 evaá¹ƒ hi buddhattamupÄ• gato so,

desesi dhammaá¹ƒ sanarÄ• marÄ• naá¹ƒ.

nÄ• nÄ• nayehÄ«bhisamesi satte,

tasmÄ• hi jhÄ• to tibhavesu nÄ• tho ||

<178> á¹• 21 addhÄ• laddhÄ• dhammÄ• lokaá¹ƒ,

diá¹-á¹-hÄ• pattÄ• Ã±Ä• tÄ• saccaá¹ƒ.

tiÃ±Ã±Ä• rÄ• gÄ• dosamohÄ• ,

thomesuá¹ƒ te devÄ• brahmÄ• ||

<179> á¹• 21 munirÄ• javaro nararÄ• javaro,

dividevavaro sucibrahmavaro.

sakapÄ• paharo parapÄ• paharo,

sakavuá¸• á¸• hikaro paravuá¸• á¸• hikaro ||

<180> á¹• 21 sanarÄ• marubrahmagaá¹‡ebhi rutÄ• ,

arahÄ• diguá¹‡Ä• vipulÄ• vimalÄ• .

navadhÄ• vasudhÄ• gagaá¹‡e,

sakale tidive tibhave visaá¹-Ä• ||

<181> á¹• 21 ye pissa te bhagavato ca acintiyÄ• dÄ«,

suddhÄ• tisuddhatarabuddhaguá¹‡Ä• hi sabbe.

saá¹…khepato navavidhesu padesu khittÄ• ,

vakkhÄ• mi dÄ• ni arahÄ• diguá¹‡e ahaá¹ƒ pi ||

<182> á¹• 21 yo cÄ«dha jÄ• to arahaá¹ƒ nirÄ• so,

sammÄ• bhisambuddhasamantacakkhu.

sampannavijjÄ• caraá¹‡oghatiá¹‡á¹‡o,

sammÄ• gato so sugato gato va ||

<183> á¹• 21 avedi so lokamimaá¹ƒ paraÃ±ca,

amuttaro sÄ• rathidammasatte.

sadevakÄ• naá¹ƒ varasatthukiccaá¹ƒ,

akÄ• si buddho bhagavÄ• visuddho ||

guá¹‡adÄ«panÄ«gÄ• thÄ•

<184> á¹• 21 na tassa adiá¹-á¹-hanamidhatthi kiÃ±ci,

ato aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi Ã±eyyaá¹ƒ,

tathÄ• gato tena samantacakkhu ||

<185> á¹• 21 iti mahitamanantÄ• kittisambhÄ• rasÄ• raá¹ƒ,

sakaladasasahassÄ«lokadhÄ• tumhi niccaá¹ƒ.

upacitasubhahetupayutÄ• nantakÄ• laá¹ƒ,

tadiha sugatabodhisÄ• dhukaá¹ƒ cintanÄ«yaá¹ƒ.

<186> á¹• 21 takkabyÄ• karaá¹‡aÃ±ca dhammavinayaá¹ƒ sutvÄ• pi yo paÃ±Ã±avÄ• ,

tenÄ• yaá¹ƒ sucisÄ• rabhÅ«tavacanaá¹ƒ viÃ±Ã±Ä• yate kevalaá¹ƒ.

hetuÃ±cÄ• pi phalena tena saphalaá¹ƒ sampassamÄ• no tato bodhiá¹ƒ saddahateva tassa
||

<187> á¹• 21 yo saddahanto pana tassa bodhiá¹ƒ,

vuttÄ• nusÄ• rena guá¹‡erahÄ• dÄ«.

katheti cintenti ca so muhuttaá¹ƒ,

ohÄ• ya pÄ• pÄ• ni upeti santiá¹ƒ ||

<188> á¹• 21 saddheyyÄ• te cinteyyÄ• te,

vandeyyÄ• te pÅ«jeyyÄ• te.

buddholokÄ• loke loke,

jÄ• te netaá¹ƒ patthentena ||

pÅ«jÄ• nidhÄ• nadÄ«panÄ«gÄ• thÄ•

<189> á¹• 21 tasamÄ• hi jÄ• tovarakamhi tassa,

Ä• yattake maá¹…galacakkavÄ• á¸·e.

bhÅ«tehi vatthÅ«hi manoramehi,

pÅ«jemi taá¹ƒ pÅ«jitpÅ«jitaá¹ƒ pure ||

<190> á¹• 21 sohaá¹ƒ ajja panetasmiá¹ƒ cakkavÄ• á¸·amhi pupphite,

thalaje jalaje vÄ• pi sugandhe ca agandhake ||

<191> á¹• 21 manussesu anekattha taá¸·Ä• kuyyÄ• navÄ• pisu,

pavane himavantasmiá¹ƒ tattha satta mahÄ• sare ||

<192> á¹• 21 parittadÄ«pe dvisahasse mahÄ• dÄ«pe supupphite,

sattaparibhaá¹‡á¸• aselesu sinerupabbatuttame ||

<193> á¹• 21 kumuduppalakÄ• dÄ«ni nÄ• gÄ• naá¹ƒ bhavanesupi,

pÄ• á¹-alÄ• dÄ«ni pupphÄ• ni asurÄ• naá¹ƒ hi Ä• laye ||

<194> á¹• 21 koviá¸·Ä• rÄ• dikÄ• ni tu devatÄ• naá¹ƒ hi Ä• laye,

evamÄ• dÄ« anekattha pupphite dharaá¹‡Ä«ruhe ||

<195> á¹• 21 campakÄ• salalÄ• nimbÄ• nÄ• gapunnÄ• gaketakÄ• ,

vassikÄ• mallikÄ• sÄ• lÄ• koviá¸·Ä• rÄ• ca pÄ• á¹-ali ||

<196> á¹• 21 indÄ«varÄ• asokÄ• ca kaá¹‡ikÄ• rÄ• ca makulÄ• ,

padumÄ• puá¹‡á¸• arikÄ• ca sogandhikumuduppalÄ• ||

<197> á¹• 21 ete caÃ±Ã±e ca rukkhÄ• ca valliyo cÄ• pi pupphitÄ• ,

sugandhÄ• sukhasamphassÄ• nÄ• nÄ• vaá¹‡á¹‡anibhÄ• subhÄ• ||

<198> á¹• 21 victrÄ• nÄ«lÄ• nekÄ• ni pÄ«tÄ• lohitakÄ• ni ca,

kÄ• á¸·Ä• setÄ• ca maÃ±jaá¹-á¹-ha nekavaá¹‡á¹‡Ä• supupphitÄ• ||

<199> á¹• 21 sobhate pabbate heá¹-á¹-hÄ• sarehi vanarÄ• jihi,

sandamÄ• nÄ• hi gaá¹…gÄ• hi himavÄ• ratanÄ• karo ||

<200> á¹• 21 pattakiÃ±jakkhareá¹‡Å«hi okiá¹‡á¹‡aá¹ƒ hoti taá¹ƒ vanaá¹ƒ,

bhamarÄ• pupphgandhehi samantÄ• abhinÄ• ditÄ• ||

<201> á¹• 21 athetta sakuá¹‡Ä• santi dijÄ• maÃ±jussarÄ• subhÄ• ,

kÅ«jantamupakÅ«janti utusampupphite dume ||

<202> á¹• 21 niccharÄ• naá¹ƒ nipÄ• tena pabbatÄ• abhinÄ• ditÄ• ,

paÃ±caá¹…gikÄ• ni tÅ«riyÄ• ni dibbÄ• ni viya suyyare ||

<203> á¹• 21 tattha naccanti tasmiá¹ƒ jalantaggisikhÅ«pamÄ• ,

tasmiá¹ƒ hi kinnarÄ• kiccaá¹ƒ padÄ«pena karÄ«yati ||

<205> á¹• 21 muttÄ• jÄ• lÄ• va dissanti niccharÄ• naá¹ƒ hi pÄ• takÄ• ,

pajjalantÄ• va tiá¹-á¹-hanti maá¹‡iveá¸·uriyÄ• dayo ||

<206> á¹• 21 kÄ• á¸·Ä• nusÄ• ri taggaraá¹ƒ kappÅ«raá¹ƒ haricandanaá¹ƒ,

sakuá¹‡Ä• naá¹ƒ hi saddena mayÅ«rÄ• naá¹ƒ hi kekayÄ• ||

<207> á¹• 21 bhamarÄ• naá¹ƒ hi ninnÄ• dÄ• koÃ±canÄ• dena hatthinaá¹ƒ,

vijambhitena vÄ• á¸·Ä• naá¹ƒ kinnarÄ• naá¹ƒ hi gÄ«tiyÄ• .

<208> á¹• 21 pabbatÄ• naá¹ƒ hi obhÄ• sÄ• maá¹‡Ä«naá¹ƒ jotiyÄ• pi ca,

vicitrabbhavitÄ• nehi dumÄ• naá¹ƒ pupphadhÅ«piyÄ• .

evaá¹ƒ sabbaá¹…gasampannaá¹ƒ kiá¹ƒ siyÄ• nandanaá¹ƒ vanaá¹ƒ ||

<209> á¹• 21 evaá¹ƒ susamphullavanaá¹ƒ hi yaá¹ƒ yaá¹ƒ,

tahiá¹ƒ tahiá¹ƒ pupphitapupphitaá¹ƒ subhaá¹ƒ.

mÄ• laá¹ƒ susaddaÃ±ca manuÃ±Ã±agandhaá¹ƒ,

pÅ«jemi taá¹ƒ pÅ«jitapÅ«jitaá¹ƒ purÄ• ||

<210> á¹• 21 nÄ• galoke manusse ca deve brahme ca yaá¹ƒ siyÄ• ,

sÄ• muddikaá¹ƒ bhÅ«migataá¹ƒ Ä• kÄ• saá¹-á¹-haÃ±ca yaá¹ƒ dhamaá¹ƒ ||

<211> á¹• 21 rajataá¹ƒ jÄ• tarÅ«paÃ±ca muttÄ• veá¸·uriyÄ• maá¹‡i,

masÄ• ragallaá¹ƒ phalikaá¹ƒ lohitaá¹…gaá¹ƒ pavÄ• á¸·akaá¹ƒ ||

<212> á¹• 21 yo so anantakappesu pÅ«retvÄ• dasapÄ• ramÄ«,

buddho bodhesi sattÄ• naá¹ƒ tassa pÅ«jemi taá¹ƒ dhanaá¹ƒ ||

<213> á¹• 21 khomaá¹ƒ koseyyaá¹ƒ kappÄ• saá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…gaÃ±ca kambalaá¹

dukÅ«lÄ• ni ca dibbÄ• ni dussÄ• ni vividhÄ• ni te ||

<214> á¹• 21 anantavatthadÄ• nena hirottappÄ• disaá¹ƒvaraá¹ƒ,

yassa siddhaá¹ƒ siyÄ• tassa dussÄ• ni pujayÄ• mahaá¹ƒ ||

<215> á¹• 21 pavane jÄ• tarukkhÄ• naá¹ƒ nÄ• nÄ• phalarasuttamaá¹ƒ,

ambÄ• kapiá¹-á¹-hÄ• pansÄ• cocamocÄ• dinappakÄ• ||

<216> á¹• 21 tasmiá¹ƒ gandharasaá¹ƒ ojaá¹ƒ buddhaseá¹-á¹-hassa pÅ«jitaá¹ƒ,

vandÄ• mi sirasÄ• niccaá¹ƒ vippasannena cetasÄ• ||

<217> á¹• 21 pÅ«jemi paá¹-hamaá¹ƒ tassa paá¹‡idhÄ• naá¹ƒ acintiyaá¹ƒ,

cakkavÄ• á¸·amhi sabbehi vijjamÄ• nehi vatthuhi ||

<218> á¹• 21 dasannaá¹ƒ pÄ• ramÄ«nantu pÅ«ritaá¹-á¹-hÄ• namuttamaá¹ƒ,

tato sÄ• lavane ramme jÄ• taá¹-á¹-hÄ• naá¹ƒ carimakaá¹ƒ ||

<219> á¹• 21 chabbasÄ• ni padhÄ• nasmiá¹ƒ karaá¹‡aá¹ƒ dukkarakÄ• rikaá¹ƒ,

apparÄ• jitapallaá¹…kaá¹ƒ buddhaá¹ƒ buddhaguá¹‡aá¹ƒ name ||

<220> á¹• 21 cuddasa buddhaÃ±Ä• á¹‡Ä• ni aá¹-á¹-harsa Ä• veá¹‡ikaá¹ƒ,

pÅ«jemi dasabalaÃ±Ä• á¹‡aá¹ƒ catuvesÄ• rajjamuttamaá¹ƒ ||

<221> á¹• 21 Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ indriyÄ• naá¹ƒ paroparaá¹ƒ,

yamakapÄ• á¹-ihÄ«raÃ±ca Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaá¹ƒ pi ca ||

<222> á¹• 21 mahÄ• karuá¹‡Ä• pattiÃ±Ä• á¹‡aá¹ƒ anÄ• varaá¹‡miti ca,

cha asÄ• dhÄ• raá¹‡Ä• nete Ã±atvÄ• na pÅ«jayÄ• mahaá¹ƒ ||

<223> á¹• 21 tato ca sattasattÄ• he dhammasammasitaá¹ƒ name,

brahmunÄ• yÄ• citaá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ desayituá¹ƒ varaá¹ƒ ||

<224> á¹• 21 isipatane migadÄ• ye dhammacakkapavattanaá¹ƒ,

tato veá¸·uvanÄ• rÄ• me vasitaá¹-hÄ• naÃ±ca pÅ«jaye ||

<225> á¹• 21 tato jetavanaá¹ƒ rammaá¹ƒ ciravutthaá¹ƒ mahesinÄ• ,

asÄ• dhÄ• raá¹‡amaÃ±Ã±esaá¹ƒ yamakapÄ• á¹-ihariyaá¹ƒ ||

<226> á¹• 21 pÄ• ricchattakamÅ«lamhi abhidhammaÃ±ca desanaá¹ƒ,

saá¹…kassanagaradvÄ• re devorohaá¹‡akaá¹ƒ pi ca ||

<227> á¹• 21 tato ca himavantasmiá¹ƒ mahÄ• samayadesanaá¹ƒ,

vuttÄ• netÄ• ni á¹-hÄ• nÄ• ni natvÄ• na pujayÄ• mahaá¹ƒ ||

<228> á¹• 21 caturÄ• sÄ«tisahassehi dhammakkhandhehi saá¹…gahaá¹ƒ,

piá¹-akattayaá¹ƒ yathÄ• vuttavidhinÄ• pÅ«jayÄ• mahaá¹ƒ ||

<229> á¹• 21 mÄ• rassa attano Ä• yusaá¹…khÄ• rosajjanaá¹ƒ name,

kusinÄ• rÄ• ya mallÄ• naá¹ƒ yamakasÄ• lamantare ||

<230> á¹• 21 paá¹‡idhÄ• namhi paá¹-á¹-hÄ• ya kataá¹ƒ kiccaá¹ƒ asesato,

niá¹-á¹-hapetvÄ• na so sabbaá¹ƒ parinibbÄ• yinÄ• savo ||

<231> á¹• 21 evaá¹ƒ nibbÄ• yamÄ• nassa katakiccassa tÄ• dino,

ciragatÄ• mahÄ• karuá¹‡Ä• na nibbÄ• yittha kiÃ±cipi ||

<232> á¹• 21 svÄ• yaá¹ƒ dhammo vinayo ca desito sÄ• dhukaá¹ƒ mayÄ• ,

mamaccayena so satthÄ• dhÄ• tu cÄ• pi sarÄ«rajÄ• ||

<233> á¹• 21 apparÄ• jitapallaá¹…kaá¹ƒ bodhirukkhaÃ±ca uttamaá¹ƒ,

mamaccayena satthÄ• ti anujÄ• ni mahÄ• muni ||

<234> á¹• 21 mama á¹-hane á¹-hapetvÄ• na dhÄ• tubodhiÃ±ca pÅ«jitaá¹ƒ,

anujÄ• nÄ• mi tumhÄ• kaá¹ƒ sÄ• dhanatthaá¹ƒ sivaÃ±jasaá¹ƒ ||

<235> á¹• 21 tasmÄ• hi tassa saddhammaá¹ƒ uggaá¹‡hitvÄ• yathÄ• tathaá¹ƒ,

yo deseti sambuddho ti natvÄ• na pÅ«jayÄ• mahaá¹ƒ ||

<236> á¹• 21 tasmÄ• sÄ• sapamattaá¹ƒ pi jinadhÄ• tuá¹ƒ asesiya,

vitthinnacakkavÄ• á¸·amhi natvÄ• na pÅ«jayÄ• mahaá¹ƒ ||

<237> á¹• 21 paramparÄ• bhatÄ• naá¹ƒ hi imamhÄ• boddhirukkhato,

sabbesaá¹ƒ bodhirukkhÄ• naá¹ƒ natvÄ• na pÅ«jayÄ• mahaá¹ƒ ||

<238> á¹• 21 yaá¹ƒ yaá¹ƒ paribhuÃ±ji bhagavÄ• pattacÄ«varamÄ• dikaá¹ƒ,

sabbaá¹ƒ paribhogadhÄ• tuá¹ƒ natvÄ• na pÅ«jayÄ• mahaá¹ƒ ||

<239> á¹• 21 yattha katthaci sayito Ä• sinno caá¹…kamepi vÄ• ,

pÄ• dalaÃ±chankaá¹ƒ katvÄ• á¹-hito natvÄ• na pÅ«jaye ||

<240> á¹• 21 na saÃ±jÄ• nanti ye buddhaá¹ƒ evarÅ«po ti Ã±Ä• tve,

kataá¹ƒ taá¹ƒ paá¹-imaá¹ƒ sabbaá¹ƒ natvÄ• na pÅ«jayÄ• mahaá¹ƒ ||

<241> á¹• 21 evaá¹ƒ buddhaÃ±ca dhammaÃ±ca saá¹‡ghaÃ±ca anuttaraá¹ƒ,

cakkavÄ• á¸·amhi sabbehi vatthÅ«hi pÅ«jayÄ• mahaá¹ƒ ||

patthanÄ• dÄ«panÄ«gÄ• thÄ•

<242> á¹• 21 asmiá¹ƒ ca pubbepi ca attabhÄ• ve,

sabbehi puÃ±Ã±ehi mayÄ• katehi.

pÅ«jÄ• vidhÄ• nehi ca saÃ±Ã±amehi,

bhave bhave pemaniyo bhaveyyaá¹ƒ ||

<243> á¹• 21 saddhÄ• hirottappabahussutattaá¹ƒ,

parakkamo ceva satissamÄ• dhi.

nibbedhabhÄ• gÄ« vajirÅ«pamÄ• ti,

paÃ±Ã±Ä• ca me sijjhatu yÄ• va bodhiá¹ƒ ||

<244> á¹• 21 rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ,

diá¹-á¹-hiÃ±ca mÄ• naá¹ƒ vicikicchitaÃ±ca.

macchereissÄ• malavippahÄ«no,

anuddhato accapalo bhaveyyaá¹ƒ ||

<245> á¹• 21 bhaveyyahaá¹ƒ kenaci nappaseyho,

bhogo ca dinnehi paá¹-ehi.

bhogo ca kÄ• yo ca mamesa laddho,

parÅ«pakÄ• rÄ• ya bhaveyyaá¹ƒ nÅ«na ||

<246> á¹• 21 dhammenÄ• mÄ• lÄ• pitaro bhareyyaá¹ƒ,

vuá¸• á¸• hapacÄ• yÄ« ca bahÅ«pakÄ• rÄ«.

Ã±Ä• tÄ«su mittesu sapattakesu,

vuá¸• á¸• hiá¹ƒ kareyyaá¹ƒ hitamattano ca ||

<247> á¹• 21 metteyyanÄ• thaá¹ƒ upasaá¹…kamitvÄ• ,

tassattabhÄ• vaá¹ƒ abhipÅ«jayitvÄ• .

laddhÄ• na veyyÄ• karaá¹‡aá¹ƒ anÅ«naá¹ƒ,

buddho ayaá¹ƒ hessatinÄ• gatesu ||

<248> á¹• 21 lokena kenÄ• pi anupalitto,

dÄ• ne rato sÄ«laguá¹‡e susÄ• á¹‡á¹-hito.

nekkhammabhÄ• gi varaÃ±Ä• á¹‡alÄ• bhÄ«,

bhaveyyahaá¹ƒ thÄ• mabalupapanno ||

<249> á¹• 21 sÄ«saá¹ƒ samaá¹ƒsamaá¹ƒ mama hatthapÄ• de,

saá¹ƒchinadamÄ• nepi kareyyakhantiá¹ƒ.

sacce á¹-hito kÄ• lumadhiá¹-á¹-hite va,

mettÄ• yupekkhÄ• ya yuto bhaveyyaá¹ƒ ||

<250> á¹• 21 mahÄ• pariccÄ• gaá¹ƒ katvÄ• paÃ±ca,

sambodhimaggaá¹ƒ avirÄ• dhayanto.

chetvÄ• kilese citapaÃ±camÄ• ro,

buddho bhavissÄ• mi anÄ• gatesu ||

jinavaá¹ƒsadÄ«paá¹ƒ á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> mahÄ• dayo yo hadayoâ€™ dayoâ€™ dayo

hitÄ• ya dukkhÄ• nubhave bhave bhave,

akÄ• si sambodhipadaá¹ƒ padaá¹ƒ padaá¹ƒ

tamÄ• bhivandÄ• mi jinaá¹ƒ jinaá¹ƒ jinaá¹ƒ. (yamakabandhanaá¹ƒ)

<2> á¹ƒ0.0002 pahÄ• ya yatthÄ• â€™ bhiratiá¹ƒ ratiá¹ƒ ratiá¹ƒ

ramanti dhammeva munÄ« munÄ« munÄ«,

vimuttidaá¹ƒ sabbabhavÄ• bhavÄ• â€™ bhavÄ•

tamÄ• bhivande mahitaá¹ƒ hitaá¹ƒ hitaá¹ƒ. (yamakabandhanaá¹ƒ)

<3> á¹ƒ0.0004 nipÄ«tasaddhammarasÄ• rasÄ• â€™ rasÄ•

supuÃ±Ã±akhettoâ€™ rasataá¹ƒ sataá¹ƒ sataá¹ƒ,

gatÄ• vidhÅ«tÄ• vinayena yena ye

tamÄ• bhivandeâ€™ sigaá¹‡aá¹…gaá¹‡aâ€™ á¹…gaá¹‡aá¹ƒ. (yamakabandhanaá¹ƒ)

<4> á¹ƒ0.0005 jinÄ• â€™ natambhoruha haá¹ƒsarÄ• jinÄ«

jinorasÄ• naá¹ƒ mukhapaÃ±jarÄ• â€™ li nÄ«,

sadatthasÄ• raá¹ƒ sarasaá¹ƒ visÅ«da nÄ«

upetu me mÄ• nasameva vÄ• á¹‡i nÄ«.

<5> kammÄ• vasesÄ• vicitoâ€™ pajÄ• tyÄ•

ganthÄ• â€™ hisaá¹…khÄ• ravibandhakÄ• me,

paá¹‡Ä• ma puÃ±Ã±Ä• tisayenaâ€™ nena

mÄ• pÄ• kadÄ• nÄ• â€™ vasarÄ• bhavantu.

<6> suvaá¹‡á¹‡avaá¹‡á¹‡assa jinassa vaá¹‡á¹‡aá¹ƒ

vaá¹‡á¹‡eyya kapakpampi kajito suvaá¹‡á¹‡o,

kappassiâ€™ vosÄ• na manattatÄ• ya

na pÄ• puá¹‡e buddhaguá¹‡Ä• na mantaá¹ƒ.

<7> á¹ƒ0.0006 niddhanta cÄ• mÄ«kara cÄ• ru rÅ«paá¹ƒ

sarassatÄ« bhÅ«saá¹‡a bhÄ• sanaá¹ƒca,

anaÃ±Ã±a sÄ• dhÄ• raá¹‡a Ã±Ä• á¹‡amassa

avÄ• viyÄ• â€™ cintiya mapakpameyyaá¹ƒ.

<8> kuhiá¹ƒ asÄ• dhÄ• raá¹‡a rÅ«pa lÄ«lÄ•

kuhiá¹ƒ asÄ• dhÄ• raá¹‡a vÄ• á¹‡i lÄ«lÄ• ,

kuhiá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡a lÄ«lÄ•

kuhiá¹ƒ nu me mandamatissa lÄ«lÄ• .

<9> á¹ƒ0.0007 vibhÄ• vimÄ• nÄ« paravamhino ye

issÄ• â€™ bhimÄ• nena vibhaÃ±Ã±amÄ• nÄ• ,

gavesayantÄ«â€™ dha parassa ravdhaá¹ƒ

tesaá¹ƒ pasaá¹ƒsÄ• garahÄ• hi kimme.

<10> pasattha satthÄ• gama pÄ• radassÄ«

ye sÄ• dhavo sÄ• dhu guá¹‡appasantÄ• ,

ganthassa nimmÄ• á¹‡aparissamaá¹ƒ no

jÄ• nanti teyeva idhappamÄ• á¹‡Ä• .

<11> Ä• diccavaá¹ƒsappabhavassa tassa

jinassa satthÄ• gamakovidehi,

vuttopi pubbÄ• cariyehi yesu

ganthesu saá¹…khepavasena vaá¹ƒso.

<12> na tehi sakkÄ• sugatassa vaá¹ƒsaá¹ƒ

kiÃ±cÄ• pi viÃ±Ã±Ä• tu masesayitvÄ• ,

sampuá¹‡á¹‡avaá¹ƒsassa vibhÄ• vanÄ• ya

tasmÄ• samussÄ• hita mÄ• nasena.

<13> á¹ƒ0.0008 abhippasanno ratanattayamhi

pasatthavaá¹ƒsappabhavo pabhunaá¹ƒ,

vibhusaá¹‡o vissutakittighoso

yo bhÄ• ti laá¹…kÄ• ya muá¸·Ä• rabhÄ• gyo.

<14> amandacÄ• gÄ• â€™ bhiratassa

punandu nÄ• massa dayÄ• dhanassa,

buddhe pasÄ• dÄ• tisayassa tassa

ajjhesanaÃ±cÄ• pi paá¹-iggahetvÄ• .

<15> nassÄ• ya pubbÄ• cariyoâ€™ padesaá¹ƒ

sotÅ«na matthÄ• ya mayÄ• hitÄ• ya,

niruttiyÄ• mÄ• gadhikÄ• ya sammÄ•

vidhÄ«yateâ€™ daá¹ƒ jinavaá¹ƒsadÄ«paá¹ƒ.

<16> á¹ƒ0.0009 saddhÄ• sinehÄ• nugatÄ• ya paÃ±Ã±Ä• -

dasÄ• ya sotÅ«hi manovimÄ• ne,

padÄ«pitoâ€™ yaá¹ƒ jinavaá¹ƒsadÄ«pa-

dÄ«poharepÄ• patamappabandhaá¹ƒ.

<17> puraá¹…gapuá¹‡á¹‡Ä• sirijambudÄ«pe

sampattibhÄ• rena divÄ• â€™ vatiá¹‡á¹‡Ä• ,

yÄ• devarÄ• jassaâ€™ marÄ• vatÄ«â€™ vÄ• -

marÄ• vatÄ«nÄ• ma purÄ« pureâ€™ sÄ«.

<18> vijjÄ• dharÄ• naÃ±ca vihaá¹…gamÄ• naá¹ƒ

vibandha vehÄ• sagatiá¹ƒ bahÄ• sa,

yasmiá¹ƒ purasmiá¹ƒ jitaveri cakkaá¹ƒ

pÄ• kÄ• racakkaá¹ƒ viya cakkavÄ• á¸·aá¹ƒ.

<19> á¹ƒ0.0010 saÃ±cumbitamhoja rajo pabandha-

supiÃ±jarÄ• pÄ• parikhÄ• hirÄ• mÄ• ,

puritthi pÄ• kÄ• ra nitambabhÄ• ge

samubbahÄ« kaÃ±cana mekhalÄ• â€™ bhaá¹ƒ.

<20> rattindivÄ• rattamaá¹‡iâ€™ ndanÄ«la-

maá¹‡ippabhÄ• raÃ±jita rÄ• jadhÄ• ni,

babandha yÄ• â€™ mandasurindacÄ• pa-

samujjalÄ• kÄ• satalabbilÄ• saá¹ƒ.

<21> yahiá¹ƒvadhÅ«naá¹ƒ vadanambujehi

katÄ• vamÄ• naá¹ƒ hariá¹‡aá¹…kabimbaá¹ƒ,

pabhÄ• hi nÄ«lopalatoraá¹‡Ä• taá¹ƒ

sokÄ• bhÄ«bhÅ«taá¹ƒca vivaá¹‡á¹‡amÄ• pa.

<22> á¹ƒ0.0011 saroruhaâ€™ ntÄ« maá¹‡imandirÄ• bhÄ• -

saÃ±cumbitaá¹ƒ puá¹‡á¹‡asasaá¹…kabimbaá¹ƒ.

saá¹…kÄ• ya rÄ• mÄ• janatÄ• â€™ bhirÄ• mÄ•

kare pasÄ• resi puramhi yasmiá¹ƒ.

<23> yatthaâ€™ á¹…ganÄ• naá¹ƒ paá¹-ibimbitÄ• ni

Ä• dÄ• sabhittÄ«su mukhambujÄ• ni,

Ä• suá¹ƒ vighÄ• tÄ• ya madhubbatÄ• naá¹ƒ

vilocanÄ• lÄ«na manuggahÄ• ya.

<24> sammatta mÄ• taá¹…ga dharÄ• dharehi

yasmiá¹ƒ abhissanda madassavanti,

turaá¹…ga raá¹…gehÄ« taraá¹…ga mÄ• lÄ•

samÄ• kulevÄ• â€™ si vidhÅ«ta dhÅ«lÄ«.

<25> á¹ƒ0.0012 nikkhittavÄ«á¹‡Ä• maá¹‡inupurÄ• naá¹ƒ

vilÄ• sinÄ«naá¹ƒ mudupÄ• á¹‡i pÄ• de,

mattÄ• limÄ• lÄ• kalanÄ• dinÄ« kiá¹ƒ

nÄ• laá¹…karuá¹ƒ yattha katÄ• vakÄ• sÄ• .

<26> dhavatthinÄ«naá¹ƒ kucasÄ• rasehi

nettÄ• libhÄ• rÄ• â€™ nananÄ«rajehi,

yÄ• hÄ• savÄ«cÄ«hi purÄ« rajanyÄ•

rarÄ• ja samaphullasarojinÄ«â€™ va.

<27> candappabhÄ• cumbita candakanta

pÄ• sÄ• á¹‡adhÄ• rÄ• maá¹‡icandikÄ• sÅ«,

candÄ• nanÄ• naá¹ƒ yahi maá¹…ganÄ• haá¹ƒ

parissamassoâ€™ pasamÄ• yaâ€™ hesuá¹ƒ.

<28> á¹ƒ0.0013 yasmiá¹ƒ pÅ«re uddhamadho vinaddha-

jutippabandho maá¹‡imandirÄ• naá¹ƒ,

samubbahÄ« geruka paá¹…ka diddha-

vitÄ• na paccattharaá¹‡abbilÄ• saá¹ƒ

<29> suvaá¹‡á¹‡a muttÄ• maá¹‡i vaá¹ƒsavaá¹‡á¹‡Ä• -

pavÄ• á¸·a rÅ«pÄ« vajirehiÃ±cÄ• â€™ pi,

yÄ• sattadhaÃ±Ã±ehi dhanehi phÄ«tÄ•

ahÅ« puri dhaÃ±Ã±avatÄ«â€™ va nÄ• rÄ«. (silesabandhanaá¹ƒ)

<30> pasÄ• ritÄ• â€™ nekadisÄ• mukhesu

vicittavatthÄ• â€™ bharaá¹‡Ä• dipÅ«rÄ• ,

yatthÄ• â€™ paá¹‡Ä• nijjitakapparukkhÄ•

kariá¹ƒsu lokÄ• bhimatatthasiddhiá¹ƒ.

<31> á¹ƒ0.0014 parÄ• garattÄ• madhupÄ• timattÄ•

samhinnavelÄ• ghananÄ«lavÄ• lÄ• ,

haá¹ƒsÄ• sayÄ• paÃ±casarÄ• bhirÄ• mÄ•

yasmiá¹ƒ taá¸·Ä• kÄ• viya kÄ• mabhogÄ«. (silesabandhanaá¹ƒ)

<32> purantarasmiá¹ƒ ratanagghikÄ• naá¹ƒ

raá¹ƒsippabandhehi hatandhakÄ• re,

kundÄ• ravindabbhudayenayasmiá¹ƒ

rattindivÄ• bheda mavedi loko.

<33> á¹ƒ0.0015 mÄ• taá¹…gajÄ«mÅ«taghaá¹-Ä• ya ghaá¹‡á¹-Ä• -

á¹-aá¹…kÄ• ragambhÄ«raravÄ• ya yasmiá¹ƒ,

palambhÄ«tÄ• mattasikhaá¹‡á¸• imÄ• lÄ•

akÄ• vikÄ• lepi akhaá¹‡á¸• akÄ«á¸·aá¹ƒ.

<34> puramhi yasmiá¹ƒ caraá¹‡ambujehi

vadhÅ«jato bandhitanÅ«purehi,

vikÄ• sa kokÄ• sana sÄ«sa baddha

mattÄ• li sesaâ€™ mbujinÄ« ajesi.

<35> rasÄ• talaá¹ƒ nÄ• gaphaá¹‡Ä• vanaddhaá¹ƒ

nabhotalaá¹ƒ vijjulatÄ• vanaddhaá¹ƒ,

yÄ• chÄ• ditÄ• rÅ«piyajÄ• tarÅ«pa-

dhajÄ• valÄ«hÄ• â€™ jini rÄ• jadhÄ• nÄ«.

<36> á¹ƒ0.0016 nÄ• natthasÄ• raá¹ƒ mitadhÄ• tuvaá¹‡á¹‡aá¹ƒ

chandÄ• rahaá¹ƒ pÄ• á¹‡agaá¹‡Ä• â€™ bhirÄ• maá¹ƒ,

kavippasatthaá¹ƒ sarasaá¹ƒ silesÄ• -

laá¹…kÄ• rapajjaá¹ƒâ€™ va puraá¹ƒ yamÄ• si. (silesabandhanaá¹ƒ)

<37> puramhi tasmiá¹ƒ karuá¹‡Ä• nidhÄ• no

buddhaá¹…kuro brÄ• hmaá¹‡asÄ• ravaá¹ƒse,

asaá¹…khakappÄ• na mito catunnaá¹ƒ

lakkhÄ• dikÄ• naá¹ƒ udapÄ• di pubbe.

<38> bhovÄ• divaá¹ƒseâ€™ kadivÄ• karassa

puÃ±Ã±Ä• nubhÄ• voâ€™ dayamaá¹…galehi,

jÄ• tassa kho sampati jambudÄ«po

vilumpayÄ« maá¹…galavÄ• salÄ«laá¹ƒ.

<39> á¹ƒ0.0017 jÄ• takkhaá¹‡e tassa sarÄ«rajena

gandhena vaá¹‡á¹‡ena sake nikete,

hatappabhÄ• candanateladÄ«pÄ•

saá¹‡á¹-hÄ• namattehi vijÄ• niyÄ• suá¹ƒ.

<40> vimuttadosÄ• hi sukhedhitÄ• hi

dhÄ• tÄ«hi kumbhorupayodharÄ• hi,

bhato kumÄ• ro sukumÄ• rakÄ• yo

khepesi so kÄ• nici vÄ• sarÄ• ni.

<41> mahÄ• mahecÄ• â€™ tha pavattamÄ• ne

saveda vedaá¹…akga vidÅ« vidÅ«hi,

kÄ• rÄ• payuá¹ƒ te pitaroâ€™ rasassa

nÄ• maá¹ƒ sumedhoâ€™ ti padatthasÄ• raá¹ƒ.

<42> á¹ƒ0.0018 uá¸·Ä• rabhÄ• gyena samaá¹ƒ kumÄ• re

saá¹ƒvaddhamÄ• ne jananÄ« na tittiá¹ƒ,

pÄ• yÄ• si nÄ«lÄ• makalalocanÄ• liá¹ƒ

mukhambujaá¹ƒ tassaâ€™ bhicumbamÄ• nÄ• .

<43> sukhedhitaâ€™ á¹…gÄ• vayavo kumÄ• ro

vimÄ• nabhumyÄ• maá¹‡inimmitÄ• ya,

parodi mÄ• tÄ• pitaroâ€™ bhiyÄ• caá¹ƒ

bimbaá¹ƒ kanijaá¹ƒ jÄ• nuyugena gacchaá¹ƒ.

<44> suvaá¹‡á¹‡abimboâ€™ pamacÄ• rurÅ«po

samÄ• caraá¹ƒ dhÄ• tibhujÄ• â€™ valambaá¹ƒ,

viÃ±Ã±Ä• sapÄ• daâ€™ á¹…gulimaÃ±jarÄ«hi

salÄ«lamÄ• vÄ• samalaá¹…karittha.

<45> á¹ƒ0.0019 nijena tejena ca jivalokaá¹ƒ

yasenaâ€™ pubbÄ• carimaá¹ƒ phusanto,

tirokaritvÄ• ravicandasobhaá¹ƒ

saá¹ƒvaá¸• á¸• hi dhÄ«ro ubhato sujato.

<46> so sattamÄ• yÄ• va pitÄ• mahassa

yugÄ• sagabbhÄ• sayasuddhikoâ€™ si,

nihÄ«najaccoâ€™ ti na jÄ• tivÄ• dÄ•

khittoâ€™ pakuá¹-á¹-ho bhavi vippaseá¹-á¹-ho.

<47> vedantayaá¹ƒ so sanighaá¹‡á¹-u satthaá¹ƒ

sakeá¹-ubhaá¹ƒ sÄ• kkharabheda satthaá¹ƒ,

sÄ• dhabbatabbediâ€™ tihÄ• sa satthaá¹ƒ

avedi vedaá¹…gayutaá¹ƒ pa satthaá¹ƒ.

<48> ajjhÄ• yako mantadharo pavÄ«á¹‡o

kalÄ• su lokÄ• yatalakkhaá¹‡esu,

papÅ«rakÄ• ri padako kavÄ«naá¹ƒ

tetÄ• â€™ si veyyÄ• karaá¹‡o gaá¹‡iso.

<49> á¹ƒ0.0020 kandappadappÄ• â€™ naladhumarÄ• ji-

lÄ«lÄ• valambi nijamassurÄ• ji,

na kevalaá¹ƒ komalagaá¹‡á¸• abhÄ• gaá¹ƒ

manampi thÄ«naá¹ƒ malinÄ«karittha.

<50> tandebhavaá¹‡á¹‡Ä• yatanaâ€™ á¹‡á¹‡avamhi

narÅ«pataá¹‡hÄ• taraá¹‡i narÄ• naá¹ƒ,

pÄ• yÄ• si cakkhÄ• yatanappiyÄ• hi

tÄ«rantaraá¹ƒ cittaniyÄ• makaá¹-á¹-hÄ• .

<51> dvijo sumedho suvisuddhamedho

mÄ• tÄ• pitunnaá¹ƒ nidhanÄ• vasÄ• ne,

puÃ±Ã±Ä• nubhÄ• vappabhavaá¹ƒ agÄ• ra-

majjhÄ• vasaá¹ƒ kÄ• masukhaá¹ƒâ€™ nubhuÃ±jÄ«.

<52> á¹ƒ0.0021 nisajja pÄ• sÄ• dataleâ€™ kadÄ• so

pallaá¹…kamÄ• dhÄ• ya rahogatova,

punabbhavuppatti sarÄ«rabhedo

dukkhoâ€™ ti cintesi sabhÄ• vacintÄ«.

<53> jÄ• to saâ€™ haá¹ƒ jÄ• tijarÄ• rujÄ• di-

dhammoâ€™ mhi tasmÄ• bhavadukkhasuÃ±Ã±aá¹ƒ,

niccaá¹ƒ ajÄ• tiá¹ƒ ajaraá¹ƒ arogaá¹ƒ

gavesituá¹ƒ vaá¹-á¹-ati nibbutiâ€™ nti.

<54> yathÄ• pidukkhe sati caâ€™ tthisÄ• taá¹ƒ

tadaÃ±Ã±amuá¹‡he sati sÄ«tamatthi,

bhavamhi sante vibhavoâ€™ pi evaá¹ƒ

nibbÄ• á¹‡amatthÄ« tividhaggisante.

<55> á¹ƒ0.0022 sÄ• vajjadhamme ihavijjamÄ• ne

saá¹ƒvijjate bho niravajjadhammo,

ajÄ• ti hoti sati jÄ• tiyÄ• â€™ ti

evaá¹ƒ vicintesi sadatthavintÄ«.

<56> disvÄ• yathÄ• guthagato taá¸·Ä• kaá¹ƒ

na tassa doso na tamotareyya,

kilesadhove amatamhi sante

tathÄ• na sevetha na tassa doso.

<57> pÄ• pÄ• riruddho sati khemamagge

na tassa doso na sukhaá¹ƒ vajeyya,

pÄ• pÄ• riruddho sati khemamagge

tathÄ• nagaccheyya na tassa doso. (yamakabandhanaá¹ƒ)

<58> á¹ƒ0.0023 yathÄ• pi vejje sati ghorarogÄ«

na tassa doso ta labhe tikicchaá¹ƒ,

rÄ• gÄ• dirogÄ« sati buddhavejje

dhammosadhaá¹ƒ neâ€™ cchati kassa doso.

<59> yo kaá¹‡á¹-habaddhaá¹ƒ kuá¹‡apaá¹ƒ pahÄ• ya

yathÄ• sukhaá¹ƒ gacchati sericÄ• rÄ«,

tatheviâ€™ maá¹ƒ kucchita pÅ«tikÄ• yaá¹ƒ

yaá¹ƒnÅ«na gaccheyyamahaá¹ƒ jahitvÄ• .

<60> uccÄ• raá¹-hÄ• namhi janÄ• â€™ napekkhÄ•

katvÄ• karÄ«sÄ• ni kayathÄ• vajanti,

tathÄ• sarÄ«raá¹ƒ kuá¹‡apehi pÅ«raá¹ƒ

yaá¹ƒnÅ«na gaccheyyamahaá¹ƒ jahitvÄ• .

<61> á¹ƒ0.0024 nÄ• vaá¹ƒ yathÄ• jajjaramÄ• pagÄ• hiá¹ƒ

vajeyya netÄ• atapekkhakova,

tathÄ• navadvÄ• rasavaá¹ƒ sarÄ«raá¹ƒ

yaá¹ƒnÅ«na gaccheyyamahaá¹ƒ jahitvÄ• .

<62> corehi gacchaá¹ƒ avahÄ• rabhÄ«tyÄ•

khemaá¹ƒ sumedho puramotareyya,

tathÄ• sarÄ«raá¹ƒ kusalÄ• vahÄ• raá¹ƒ

yaá¹ƒnÅ«na gaccheyyamahaá¹ƒ jahitvÄ• .

<63> nekkhamma saá¹…kappa paroâ€™ pamÄ• hi

anussaritveâ€™ vamuá¸·Ä• ravÄ«ro,

hatoâ€™ rapÄ• re tibhave asÄ• re

vihÄ• si ukkaá¹‡á¹-hitamÄ• naso so.

<64> á¹ƒ0.0025 suvaá¹‡á¹‡a muttÄ• maá¹‡i rÅ«piyÄ• di-

dhanehi dhaÃ±Ã±ehi ca pÅ«ritÄ• ni,

avÄ• puritvÄ• na, tha kosakoá¹-á¹-hÄ• -

gÄ• rÄ• ni taá¹ƒ dassayi rÄ• sivaá¸• á¸• ho.

<65> pitÄ• mahÄ• naá¹ƒ pakapitÄ• mahÄ• naá¹ƒ

mÄ• tÄ• pitunnaá¹ƒ vibhavÄ• panettha,

anappakÄ• thÄ• varajaá¹…gamÄ• te

saá¹ƒdissare dhÄ«ra sumedhavippa.

<66> so sattamÄ• yÄ• va paveá¹‡ivaá¹-á¹-Ä•

vibhÄ• vayitvÄ• vibhavassarÄ• siá¹ƒ,

dhanÄ• gamassÄ• pi dhanabbayassa

pamÄ• á¹‡aâ€™ mÄ• cÄ«kkhipamÄ• á¹‡adassiá¹ƒ.

<67> kuá¹-umbametaá¹ƒ paá¹-ipajjamÄ• no

kÄ• mesu devoviya indriyÄ• ni,

icchÄ• nurÅ«paá¹ƒ paricÄ• rayassu

icceva mÄ• rocayi rÄ• sivaá¸• á¸• ho.

<68> á¹ƒ0.0026 amuá¹ƒ mahantaá¹ƒ dhanadhaÃ±Ã±arÄ• siá¹ƒ

samÄ• vinitveâ€™ ka kahÄ• paá¹‡ampi,

nÄ• â€™ dÄ• ya mÄ• tÄ• pitaropyaâ€™ ho to

gatÄ• yathÄ• kamma mito parattha.

<69> tabbatthusÄ• raggahaá¹‡Ä• tisÅ«ro

vossaggasanto atha sattasÄ• ro,

raÃ±Ã±o samÄ• rociya etamatthaá¹ƒ

bheriá¹ƒ carÄ• pesi sake puramhi.

<70> santappayi bherivirÄ• vagandha-

mÄ• ghÄ• ya sampattajÄ• tÄ• â€™ lijÄ• taá¹ƒ,

bhovÄ• di nÄ• nÄ• ratanÄ• dibhoga-

madhÅ«hi sattÄ• haâ€™ manÄ• thanÄ• tho.

<71> á¹ƒ0.0027 tadagga yaÃ±Ã±Ä• laya vÄ• rivÄ• ha-

dhÄ• rÄ• nipÄ• taddhanavuá¹-á¹-hihetu,

mahÄ• janassÄ• â€™ dhikavatthutaá¹‡hÄ• -

taá¹-Ä• ni bhinnÄ• ni manodahesu.

<72> sukhedhito kÄ• masukhaá¹ƒ pahÄ• ya

gharÄ• â€™ bhÄ«nikkhamma tato sumedho,

ajjhogahetvÄ• himavantaâ€™ mÄ• pa

dhammesako dhammakapakabbataâ€™ ntaá¹ƒ.

<73> vitakkamaÃ±Ã±Ä• yaâ€™ tha devaraÃ±Ã±Ä•

vyÄ• pÄ• rito mÄ• payi vissakammo,

tahiá¹ƒ vivekakkhamaka massamaÃ±ca

manoramaá¹ƒ caá¹…kamabhumibhÄ• gaá¹ƒ.

<74> á¹ƒ0.0028 tamassamaá¹ƒ pabbajitehi suÃ±Ã±aá¹ƒ

upecca soÃ±cÄ• ramavÄ• puritvÄ• ,

Ã±atvÄ• tadantolikhitaâ€™ kkharÄ• ni

khÄ• riá¹ƒparikkhÄ• rabharaá¹ƒavekkhi.

<75> nivatthavatthaá¹ƒnavavadosupetaá¹ƒ

vivajjiyÄ• vajjiyavajjadassi,

dhÄ• resitaá¹ƒbÄ• rasadhÄ• nisaá¹ƒsa-

manojapupphattharavÄ• kacÄ«raá¹ƒ.

<76> punnÄ• gapupphattharakÄ• â€™ bhirÄ• maá¹ƒ

aá¹ƒse vidhÄ• yÄ• â€™ jinacammakhaá¹‡á¸• aá¹ƒ,

katvÄ• jaá¹-Ä• maá¹‡á¸• ala mittamaá¹…ge

tivaá¹…ka mÄ• dÄ• yaâ€™ tha khÄ• rikÄ• jaá¹ƒ.

<77> bhujaá¹…gabhogoâ€™ rubhujena dhÄ«ro

Ä• dÄ• ya cÄ• lambanadaá¹‡á¸• akoá¹-iá¹ƒ,

samaggahÄ« tÄ• pasavesamevaá¹ƒ

virattacittoka vibhaveva bhaveâ€™ pi.

<78> á¹ƒ0.0029 so caá¹…kamÄ« caá¹…kamamotaritvÄ•

silÄ• talasmiÃ±ca divÄ• nisajji,

sÄ• yaá¹ƒ paviá¹-á¹-ho vasi paá¹‡á¹‡asÄ• laá¹ƒ

nipajji kaá¹-á¹-hattharasesamaÃ±ce.

<79> pacacÅ«sakÄ• lamhi pabujjhito so

Ä• vajjayitvÄ• â€™ gamanappavattiá¹ƒ,

vivekakÄ• massa mameâ€™ ttha vÄ• so

kÄ• maá¹ƒ gharÄ• vÄ• sasamo siyÄ• â€™ ti.

<80> aduÃ±hi paá¹‡á¹‡acchadanaá¹ƒ kapota-

pÄ• dÄ• ruá¹‡aá¹ƒ beluvapakkavaá¹‡á¹‡Ä• ,

bhÅ«mÄ«pi bhittÄ« rajatÄ• vadÄ• tÄ•

maÃ±coâ€™ pi cittattharavÄ• rurÅ«po.

<81> á¹ƒ0.0030 subhÄ• ka manÄ• pÄ• mama pakaá¹‡á¹‡asÄ• lÄ•

sÄ• dÄ«navÄ• dupparibhÄ• riyÄ• â€™ yaá¹ƒ,

paá¹‡Ä«tabhikkhÄ• pariyeá¹-á¹-hi mÅ«la-

dukkhassa natthiâ€™ ti pamÄ• á¹‡a manto.

<82> agÄ• rasaÃ±Ã±Ä• ya paá¹-ikkhapitvÄ•

taÃ±caâ€™ á¹-á¹-hadosÄ• kulapaá¹‡á¹‡asÄ• laá¹ƒ,

dasaá¹…ga sÄ• dhÄ• raá¹‡a rukkhamÅ«laá¹ƒ

phalÄ• phakhalÄ• hÄ• ra mupecca bhojÄ«.

<83> sumedhaso so divasÄ• ni satta

mahÄ• padhÄ• naá¹ƒ padahaá¹ƒ sumedho,

patto abhiÃ±Ã±Ä• su vasisu pÄ• raá¹ƒ

sabbaá¹ƒka samÄ• pattisukhaá¹ƒ avindi.

<84> á¹ƒ0.0031 tasmiá¹ƒkhaá¹‡e kÄ• nana devatÄ• hi

sÄ• dhÅ«â€™ ti nigghositapÄ«tighoso,

abbhuggato tassa yasena saddhiá¹ƒ

visuddhavijjÄ• caraá¹‡uâ€™ bbhavena.

<85> vijjÄ• dharÄ• tagguá¹‡adÄ«pakÄ• ni

mutiá¹…gavÄ«á¹‡Ä• dhanibandhavÄ• ni,

gÄ• yiá¹ƒsu gÄ«tÄ• niâ€™ va naccamÄ• no

himÄ• calo sampati sampavedhi.

<86> muddhaá¹…kuraá¹ƒ bhudharakuá¹-abÄ• hu-

satehi tannijjhara cÄ• marehi,

vidhÅ«yamÄ• nehi vidhÅ«tapÄ• paá¹ƒ

katopahÄ• reva mahÄ• sarÄ• â€™ pÄ«.

<87> á¹ƒ0.0032 akÄ• lameghaddhani bherirÄ• va-

vyÄ• pÄ• ritÄ• mattasikhaá¹‡á¸• isaá¹‡á¸• Ä• .

ajjhÄ• vasantaá¹ƒ vanasaá¹‡á¸• amajjhaá¹ƒ

mahiá¹ƒsucÄ• â€™ khaá¹‡á¸• anataá¹‡á¸• avena.

<88> mandÄ• â€™ nilÄ• â€™ mandabhujÄ• â€™ valamba-

sunÄ«lasÄ• khÄ• maá¹‡ivijanÄ«hi,

lataá¹…ganÄ• â€™ liá¹…gitasÄ• lasÄ• mÄ«

saá¹ƒvijayuá¹ƒ vitadarampi dhÄ«raá¹ƒ.

<90> á¹ƒ0.0033 kapÄ«tanÄ• â€™ soka tamÄ• la nÄ«pÄ•

kapÄ«tanÄ• â€™ soka tamÄ• la nÄ«pÄ• , (samattapÄ• dabhyÄ• sa mahÄ• yamakaá¹ƒ)

kapÄ«tanÄ• â€™ soka tamÄ• la nÄ«pÄ•

kapÄ«tanÄ• â€™ soka tamÄ• la nÄ«pÄ• .

<91> na velalitÄ• kiá¹ƒ pasavakÄ• â€™ vataá¹ƒsÄ•

latÄ• vitÄ• nÄ• madhupÄ• lisÄ• lÄ«,

latÄ• vitÄ• nÄ• madhupÄ• â€™ lisÄ• lÄ«

na vellitÄ• kiá¹ƒ pakasavÄ• â€™ vataá¹ƒsÄ• . (samuggabheda yamakaá¹ƒ)

<92> á¹ƒ0.0034 pupphÄ• valÄ« kandala pÄ• á¹-alaggÄ•

kalÄ• pinÄ« sÄ• vanarÄ• jinÄ«lÄ• ,

pupphÄ• kulÄ« kandana pÄ• á¹-alakkhÄ«

kalÄ• panÄ«lÄ• vara rÄ• jinÄ«va. (addhagomuttikÄ• bandhanaá¹ƒ)

<93> á¹ƒ0.0035 natÄ• siro maÃ±jarikÄ• suramhÄ•

natÄ• siro paÃ±jalikÄ• va ramme,

vane nibaddhaá¹ƒ ramito vibhÄ• si

vineyya bandhÅ«racÄ«to pahÄ• ro. (pÄ• dagomuttikÄ• bandhanaá¹ƒ)

<94> rajokirantÄ• â€™ vanatÄ• latÄ• suá¹ƒ

lÄ• jokirantÄ• vanitÄ• natÄ• va,

dvijoaraÃ±Ã±aá¹ƒ vasitÄ• pitÄ• gho

gajotarantova latÄ• vitÄ• naá¹ƒ. (silokagomuttikÄ• bandhanaá¹ƒ Ä• kulajÄ• lamitipi)

<95> á¹ƒ0.0036 mataá¹…gajindÄ• na masakkariá¹ƒsu

pÄ• dÄ• ni natvÄ• na padipadhÄ• maá¹ƒ,

paÃ±Ã±Ä• dhavaá¹ƒ pÄ«na tapaá¹ƒ phalehi

himaddipÄ• de parisuttamaÃ±hi. (kabbanÄ• ma gabbha cakkaá¹ƒ)

<96> á¹ƒ0.0037 mettÄ• ya chattaá¹ƒâ€™ va phaá¹‡aá¹ƒ phaá¹‡indo

dhÄ• resi sÄ«se vasino cacÄ• ra,

nathÄ• mavÄ• â€™ kÄ• vaâ€™ balesu kiÃ±ci

medhÄ• ya nando thiravÄ• ci kheme. (kavinÄ• ma gabbha cakkaá¹ƒ)

<97> á¹ƒ0.0038 noâ€™ sitehiâ€™ ssa santÄ• saâ€™ nÅ«â€™ na tosa vato do,

dÄ• yato vasato naâ€™ nusantÄ• sassa hitesino. (gÄ• thaddhavisaya paá¹-iloma yamakaá¹

<98> yokÄ• â€™ sÄ• â€™ vÄ• sa kÄ• yo kÄ• maâ€™ kÄ• maâ€™ makÄ• maâ€™ kÄ• ,

sakÄ• yanÄ• â€™ nÄ• yaâ€™ kÄ• sa vÄ• ma nÄ• ga ganÄ• â€™ mavÄ• . (sabbato bhadd

<99> á¹ƒ0.0039 dayÄ• ya vasito dÄ• ye yÄ• pajÄ• siva mÄ• sadÄ• ,

yajÄ• rahaá¹ƒ raÃ±jamÄ• no vasihaá¹ƒso ciraá¹ƒvasi. (addhabbhama bandhanaá¹ƒ)

<100> madhumada madhukara virute virute

malayaja surahÄ«ta pavane pavane

himavati vikasita padume padume

adhisukha manubhavi savasi savakasi. (pÄ• danta yamakaá¹ƒ)

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
dÅ«renidÄ• nesumedhabrÄ• hmaá¹‡Ä• padÄ• naparidÄ«po.

paá¹-hamo saggo.

<1> á¹ƒ0.0040 (mandÄ• â€™ kkantÄ•) marapurasiriá¹ƒ sabbasampattisÄ• raá¹ƒ

jambuddÄ«pÄ• â€™ sama sarasije kaá¹‡á¹‡ikÄ• sannikÄ• saá¹ƒ,

rammaá¹ƒ rammavhaya puravaraá¹ƒ pÄ• ramÄ«pÄ• radassÄ«

buddho dÄ«paá¹…kara dasabalo sabbalokekadÄ«. ()

tasmiá¹ƒ kÄ• le vipulakaruá¹‡Ä• nÄ• risaÃ±coditaâ€™ tto

nÄ• nÄ• khÄ«á¹‡Ä• sava parivuto cÄ• rikaá¹ƒ saÃ±caranto,

saá¹ƒvattento sunipuá¹‡atayaá¹ƒ dhammacakkaá¹ƒ kamena

patvÄ• tasmiá¹ƒ paá¹-ivasati sodassanavhe vihÄ• re. ()

<3> á¹ƒ0.0041 sutvÄ• dipaá¹…kara bhagavato nÄ• garÄ• kittisaddaá¹ƒ

sambuddho so itipi arahaá¹ƒ tyÄ• dinÄ• â€™ bbhuggataá¹ƒ taá¹ƒ,

gÄ• hÄ• petvÄ• tuvaá¹-atuvaá¹-aá¹ƒ vatthabhesajja pÄ• naá¹ƒ

tannittÄ• â€™ suá¹ƒ pamuditamatÄ• gandhamakÄ• lÄ• dihatthÄ• . ()

<4> patvÄ• dÄ«paá¹…karatarihariá¹ƒ gandhamÄ• lÄ• dikehi

pÅ«jetvÄ• taâ€™ Ã±ajalimukulikÄ• ekamantaá¹ƒ nisinnÄ• ,

dhammaá¹ƒ sutvÄ• savaá¹‡asubhagaá¹ƒ buddhapÄ• mokkhasaá¹…ghaá¹ƒ

saá¹ƒyÄ• citvÄ• muditahadayÄ• svÄ• ttayÄ• â€™ pagaÃ±juá¹ƒ. ()

<5> á¹ƒ0.0042 sajjetvÄ• te dutiyadivase sajjanÄ• dÄ• nasÄ• laá¹ƒ

ussÄ• pattÄ• dhajakadaliyo puá¹‡á¹‡akumbhe á¹-hapennÄ• ,

kubbantÄ• â€™ pi dhavalasuá¸·inuâ€™ kkhepa lÄ• jopahÄ• raá¹ƒ

evaá¹ƒ tassÄ• â€™ gamana mayanaá¹ƒ laá¹…karontÄ• vihÄ• suá¹ƒ. ()

<6> abbhuggantvÄ• atha himavatÄ• so sumedho tapassi

gacchaá¹ƒ tesaá¹ƒ upari nabhasÄ• vÄ• kacÄ«raá¹ƒ dhunanno,

disvÄ• pÄ«tippamuditajate aÃ±jasaá¹ƒ sodhayante

saÃ±jhÄ• megho riva parilasaá¹ƒ dhatarittheâ€™ kamantaá¹ƒ. ()

<7> saá¹ƒsodhentÄ• kalalavisamaá¹-á¹-hÄ• na saá¹…kÄ• radhÄ• naá¹ƒ

kasmÄ• tumhe paá¹-ipathamimaá¹ƒâ€™ laá¹…karothÄ• â€™ ti pucchi,

bhante dÄ«paá¹…karatarahariâ€™ dÄ• ni nissÄ• ya rammaá¹ƒ

buddho hutvÄ• viharati mahÄ• dhammasaá¹…khaá¹ƒ dhamanto. ()

<8> á¹ƒ0.0043 so sambuddho parivutamahÄ• bhikkhusaá¹…gho yato no

gÄ• makkhettaá¹ƒ pavisati tatoâ€™ laá¹…karomÄ• â€™ bruviá¹ƒsu,

buddhÅ«ppÄ• do kimuta sutaraá¹ƒ dullabho buddhasaddo

iccevaá¹ƒso sumariya alaá¹…kattukÄ• moâ€™ si maggaá¹ƒ. ()

<9> jhÄ• nÄ• â€™ bhiÃ±Ã±Ä• ratatakavacuâ€™ jjotamÄ• naâ€™ ttabhÄ• vo

saddhÄ• yeâ€™ so acalasadiso iddhimÄ• tÄ• pasoâ€™ ti,

sallakkhetvÄ• kalalavisamaá¹ƒ duggamaggappadesaá¹ƒ

sajjetuá¹ƒ te sapadi muditÄ• sÄ• dhavo tassaâ€™ daá¹ƒsu. ()

<10> á¹ƒ0.0044 nÄ• nÄ• pupphaá¹ƒ jalajathalajaá¹ƒ ocinitvÄ• vanamhÄ•

tetvÄ• devÄ• surabhavanato koviá¸·Ä• rÄ• dipupphe,

Ä• netvÄ• â€™ haá¹ƒ bhujagabhavatÄ• phullakaá¹‡á¸• uppalÄ• ni

chekosmÄ«â€™ ti vithariya pathaá¹ƒ iddhiyÄ• saá¹ƒvidhÄ• tuá¹ƒ. ()

<11> katveâ€™ vaá¹ƒ me hadayamakuá¸·aá¹ƒ tovikÄ• seyya tasmÄ•

veyyÄ• vaccaá¹ƒ visadamatino kÄ• yikaá¹ƒ saá¹ƒvidhÄ• ya,

ajjevÄ• â€™ haá¹ƒ vipulakusalaá¹ƒ saÃ±cinissaâ€™ ntÄ« dhÄ«ro

saá¹ƒsodhetuá¹ƒ kalalakalusaá¹ƒ aÃ±jasaá¹ƒ Ä• rabhittha. ()

<12> passantÄ• naá¹ƒ vimalanayanoâ€™ bhÄ• sa jimÅ«tagabbhe

buddhobuddhoâ€™ tyaâ€™ bhihitavaco vijjurÄ• jÄ«va cÄ• rÄ«,

tasmiá¹ƒ paá¹…ke nijakaratalaâ€™ mebhÄ• japacchihi dhÄ«mÄ•

paá¹ƒsuá¹ƒ datvÄ• rajatadhavalaá¹ƒ vÄ• lukaá¹ƒ vokiranto. ()

<13> á¹ƒ0.0045 tasmi á¹-hÄ• ne kallalulite suá¹-á¹-hu nÄ• â€™ laá¹…kateva

saddhiá¹ƒ dÄ«paá¹…karaâ€™ nadhivaroâ€™ nekakhÄ«á¹‡Ä• savehi,

patto brahmÄ• â€™ maranaraphaá¹‡isiddhavijjÄ• dharÄ• naá¹ƒ

saá¹ƒvattante suvipulamahe pÄ• á¹-ihÄ«re uá¸·Ä• re. ()

<14> hemaâ€™ mbhojoâ€™ pamasuvadanaá¹ƒ maá¹‡á¸• itaá¹ƒ lakkhaá¹‡ho-

sÄ«tyÄ• â€™ nubyaÃ±janavilasitaá¹ƒ ketumÄ• lÄ• vilÄ• saá¹ƒ,

satthÄ• raá¹ƒ taá¹ƒ disidisi pabhÄ• niccharantaâ€™ Ã±jasambhi

Ä• gacchantaá¹ƒ viya maá¹‡itale mattamÄ• taá¹…garÄ• jÄ• . ()

<15> á¹ƒ0.0046 oloketvÄ• vimalanayanaÃ±candaniluppalÄ• ni

ummiletvÄ• ratanaphalakaá¹ƒ akkamantova piá¹-á¹-hiá¹ƒ,

nÄ• nÄ• khÄ«á¹‡Ä• savaparicuto kaddamaá¹ƒ nÄ• â€™ kkamitvÄ•

sambuddhoyaá¹ƒ vajatu iti me dÄ«gharattaá¹ƒ hitÄ• ya. ()

<16> sallakkhetvÄ• kharaâ€™ jinajaá¹-Ä• vÄ• kacÄ«rÄ• ni kese

omuÃ±citvÄ• visamakalale pattharitvÄ• â€™ ttabhÄ• vaá¹ƒ,

setuá¹ƒ katvÄ• paramapaá¹‡idhÄ« kominÄ« coditaâ€™ tto

paÃ±cÄ• â€™ bhiÃ±Ã±Ä• ratanamaá¹‡imÄ• svÄ• â€™ cakujjo nipajji. ()

<17> sutvÄ• gÄ• thÄ• padampi na me bhÄ• riyaá¹ƒ saá¹ƒkilese

viddhaá¹ƒsetvÄ• varasivuraá¹ƒ pattumicche sacÄ• â€™ haá¹ƒ,

saá¹ƒvijjante tibhavabhavane dukkhitÄ• â€™ nantasatte

soâ€™ bhaá¹ƒ eko kathamadhigame dhamma maÃ±Ã±Ä• taveso. ()

<18> á¹ƒ0.0047 yannÅ«nÄ• â€™ haá¹ƒ parahitarato sammadaÃ±Ã±Ä• ya bodhiá¹ƒ

Ä• ropetvÄ• nikhilajanataá¹ƒâ€™ nuttaraá¹ƒ dhammanÄ• vaá¹ƒ,

uttÄ• retvÄ• varasivapuraá¹ƒ vaá¹-á¹-adukkhodadhimhÄ•

pacchÄ• dÄ«paá¹…karamuni yathÄ• nibbutiá¹ƒ pÄ• puá¹‡issaá¹ƒ. ()

<19> iccevaá¹ƒ so pumariya samodhÄ• nayitvÄ• â€™ á¹-á¹-hadhamme

saá¹ƒsÄ• ramhÄ• â€™ vataraá¹‡amahÄ• seturÅ«po pajÄ• naá¹ƒ,

muddhÄ• baddhaâ€™ Ã±jalipuá¹-ajaá¹-o paá¹…kapiá¹-á¹-he nipanno

sambodhatthaá¹ƒ paá¹‡idhimakari tÄ• va tappÄ• damÅ«le. ()

<20> á¹ƒ0.0048 ussisaá¹-ho sapadi bhagavÄ• paÃ±cavaá¹‡á¹‡appasÄ• daá¹ƒ

ummÄ«letvÄ• nayanayugalaá¹ƒ phullanÄ«luppalÄ• bhaá¹ƒ,

disvÄ• nÄ«lopalamaá¹‡imayaá¹ƒ vÄ• tapÄ• naÃ±cayaá¹ƒâ€™ va

ugghÄ• á¹-ento isivaramhÄ• paá¹…kajaá¹ƒ paá¹…kapiá¹-á¹-he. ()

<21> etassiâ€™ jajhissati iti ayaá¹ƒ patthanÄ• â€™ nÄ• gataá¹ƒsa-

Ã±Ä• á¹‡aá¹ƒ sammÄ• patiniya ito kappalakkhÄ• dhikÄ• naá¹ƒ,

Ä• vajjento upari caturÄ• saá¹…khiyÄ• nantyaâ€™ vedi

patvÄ• bodhiá¹ƒ ahamiva siyÄ• gotamo nÄ• ma buddho. ()

<22> tumhe sampassatha iti imaá¹ƒ tÄ• pasaá¹ƒ saá¹…ghamajjhe

vatveâ€™ vaá¹ƒ so padamasadisaá¹ƒ dhammarÄ• jÄ• dadanto,

samhinditthÄ• â€™ dharakisalayÄ• â€™ lattakaá¹ƒ nÄ• gataá¹ƒya-

paÃ±Ã±Ä• muddÄ• â€™ á¹…kitapadasataá¹ƒ vattasandesagabbhaá¹ƒ. ()

<23> á¹ƒ0.0049 vÄ• saá¹-á¹-hÄ• naá¹ƒ kapilanagaraá¹ƒ nÄ• ma mÄ• sÄ• mahesi

mÄ• tÄ• suddhodananarapati te pitÄ• â€™ diccavaá¹ƒse,

bimbÄ• bimbÄ• dharavati piyÄ• hema bimbÄ• bhirÄ• mÄ•

tasmiá¹ƒkÄ• le tanujaratanaá¹ƒ rÄ• hulo hessate te. ()

<24> hessante te paá¹-hamadutiyassÄ• vakÄ• sÄ• riputta-

moggallÄ• nÄ• dvijakulabhavÄ• bhuripaÃ±Ã±iddhimanto,

Ä• nandÄ• khyo yati pati rupaá¹-á¹-hÄ• yakosÄ• vikÄ• naá¹ƒ

khemÄ• theri parama yugalaá¹ƒ uppalabbaá¹‡á¹‡atheri. ()

<25> á¹ƒ0.0050 assattho te vijayaviá¹-apÄ« tvaÃ±ca kho gotamavho

chabbassÄ• nÄ« padahiya gharÄ• nikkhamitvÄ• sakamhÄ• ,

pÄ• yÄ• saggaá¹ƒ parivisiya bho tvaá¹ƒ sujÄ• tÄ• ya dinnaá¹ƒ

bodhiá¹ƒ bujjhissasi iti dhuvaá¹ƒ bodhimÅ«le nisajja. ()

<26> satthÄ• saÃ±jhÄ• ghanapaá¹-alato muttavijjullate, va

sandassetvÄ• nijabhujalataá¹ƒ cÄ«varabbhantaramhÄ• ,

pakhyÄ• kÄ• si jaladhararavÄ• â€™ kÄ• ragambhÄ«raghoyaá¹ƒ

nicchÄ• retvÄ• suradhanurivoâ€™ bhÄ• sa chabbaá¹‡á¹‡araá¹ƒsi. ()

<27> amhe dÄ«paá¹…karabhagavato sÄ• sane nÄ• â€™ vabuddhÄ•

lacchÄ• mÄ• â€™ ti tava parimukheâ€™ vÄ• â€™ yatiá¹ƒ mokkhadhammaá¹ƒ,

tasmiá¹ƒ pattÄ• â€™ khÄ«la suranarÄ• patthayuá¹ƒ taá¹…khaá¹‡evaá¹ƒ

pÅ«jetvÄ• â€™ taÃ±jalisarasije pÄ• dapÄ«á¹-hamhi tassa. ()

<28> á¹ƒ0.0051 buddho brahmÄ• maranarasiro cumbitaá¹…ghÄ« sarojo

sampÅ«jetvÄ• â€™ á¹-á¹-hahi jaá¹-ilakaá¹ƒ pupphamuá¹-á¹-hÄ«hi tamhÄ• ,

pakkÄ• mi so kanakasikharÄ«hÄ• ri kiÃ±jakkhabhÄ• re

ubbhÅ«taâ€™ mhoruhavanasire appayanto padÄ• ni. ()

<29> rammaá¹ƒ rammaá¹ƒ mahÄ«ya jaá¹-ilaá¹ƒ pupphamuá¹-á¹-hÄ«hi katvÄ•

khÄ«á¹‡Ä• khÄ«á¹‡Ä• savavasigaá¹‡Ä• dakkhiá¹‡aá¹ƒ pakkamiá¹ƒsu,

devÄ• â€™ devÄ• pavuramakaruá¹ƒ vandanÄ• mÄ• napÅ«jaá¹ƒ

dÄ«paá¹ƒ dÄ«paá¹…karadasabalaÃ±cÄ• â€™ nugantvÄ• nivattÄ• . ()

<30> á¹ƒ0.0052 tamhÄ• á¹-hÄ• nÄ• gatasati jane sannisinnassa tassa

pallaá¹…kenÄ• â€™ maranara pariccanta pupphÄ• sanamhi,

jÄ• tikkhettÄ• tahimupagatÄ• devatÄ• etamatthaá¹ƒ

Ä• rocesuá¹ƒ mahitavaraá¹‡Ä• aÃ±jalimaÃ±jarÄ«hiá¹ƒ. ()

<31> pubbe pupphÄ• sanupari samÄ• rÅ«á¸·habuddhaá¹…kurÄ• naá¹ƒ

addhÄ• neâ€™ veâ€™ tarahi bhavatocÄ• â€™ sanÄ• rohaá¹‡amhi,

ekÄ• lokÄ• dasahi guá¹‡itÄ• lokadhÄ• tu sahassÄ«

saá¹ƒvattante tvamanavarataá¹ƒ hessase tena buddho. ()

<32> tÄ• saá¹ƒ vÄ• caá¹ƒ savaá¹‡amadhuraá¹ƒ devatÄ• naá¹ƒ nisamma

bhiyyo cittappabhavavÄ«riyo pÄ«tivipphÄ• ritatto,

pubbe sattuttamaparicitÄ• bodhisambhÄ• radhammÄ•

Ä• vajjesi kati iti sudhÄ« dhammadhÄ• tuá¹ƒ sahetuá¹ƒ. ()

<33> á¹ƒ0.0053 okujjitvÄ• dharaá¹‡iá¹-hapito puá¹‡á¹‡a kumbho sumedha

vissandetvÄ• salilamkhilaá¹ƒ kintupaccÄ• haretha,

evaá¹ƒ datvÄ• dhanasutakalattaâ€™ á¹…gapaccaá¹…gajÄ«ve

nibbinno mÄ• bhaviâ€™ ti paá¹-hamaá¹ƒ pÄ• ramiá¹ƒâ€™ dhiá¹-á¹-hahi so. ()

<34> nÄ• â€™ pekkhitvÄ• yathariva nijaá¹ƒ jÄ«vitaá¹ƒ jÄ«vitaá¹ƒâ€™ va

rakkhanto saÃ±carati camari cÄ• mara candikÄ• bhaá¹ƒ,

evaá¹ƒ sÄ«laá¹ƒ varasivapuradvÄ• ramÄ• rakkha dhÄ«ra

ajjhiá¹-á¹-hÄ• si iti sadutiyaá¹ƒ pÄ• ramiá¹ƒ suddhasÄ«lo. ()

<35> á¹ƒ0.0054 saá¹ƒviggo yo ciraparivasaá¹ƒ ghorakÄ• rÄ• gharamhi

muttÄ«á¹ƒ tamhÄ• â€™ gamayati yathÄ• hohi nekkhammanitto

nibbinno tvaá¹ƒ tathariva bhave bandhanÄ• gÄ• rarÅ«pe

ajjhiá¹-á¹-hÄ• si tatiyampi so pÄ• ramintyeâ€™ kacÄ• rÄ«. ()

<36> hÄ«nukkaá¹-á¹-haá¹ƒ kulamanugharaá¹ƒ bhikkhako bhikkhu bhikkhaá¹ƒ

aá¹‡vÄ• hiá¹‡á¸• aá¹ƒ labhati naciraá¹ƒ saá¹ƒvaraá¹-á¹-ho yatheâ€™ vaá¹ƒ,

sambodhattha bhaja paá¹-ibale paá¹‡á¸• ite puá¹-á¹-hapaÃ±ho

ajjhiá¹-á¹-hÄ• si tvamiti matimÄ• pÄ• ramiá¹ƒ so catutthiá¹ƒ. ()

<37> niccussÄ• ho vicarati yathÄ• kesarÄ« sericÄ• rÄ«

evaá¹ƒ á¹-hÄ• ne gamanasayanecÄ• â€™ sane tvaá¹ƒ sumedha,

ussoá¸·hÄ« tyÄ• sithilavÄ«riyo hoti sambodhanatthaá¹ƒ

ajjhÄ«á¹-á¹-hÄ• si thiravÄ«riyavÄ• paÃ±camiá¹ƒ pÄ• ramiá¹ƒ so. ()

<38> á¹ƒ0.0055 iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ pathaviriva bho sabbamÄ• nÄ• vamÄ• naá¹ƒ

nÄ• pajjitvÄ• manasiviktiá¹ƒ tvaá¹ƒ sahanto khamanto,

sambodhatthaá¹ƒ paravadhakhamo hohiâ€™ tÄ« khantivÄ• dÄ«

ajjhiá¹-á¹-hÄ• si parahitarato chaá¹-á¹-hamiá¹ƒ pÄ• ramiá¹ƒ so. ()

<39> vÄ«thiá¹ƒ nÄ• tikkamati niyamaá¹ƒ osadhÄ«tÄ• rakÄ• â€™ yaá¹ƒ

evaá¹ƒ santuttama paricitaá¹ƒ saccavÄ• caá¹ƒ sumedha,

tvaá¹ƒ mÄ• vitikkami karahaci boddhukÄ• mo subodhiá¹ƒ

ajjhiá¹-á¹-hÄ• siâ€™ tyaâ€™ vitathakathi sattamiá¹ƒ pÄ• ramiá¹ƒ so. ()

<40> á¹ƒ0.0056 tamhÄ• á¹-hÄ• nÄ• balavapavane vÄ• yamÄ• neâ€™ pi thokaá¹ƒ

kappaá¹-á¹-hÄ• si tacalati yathÄ• pabbato suppataá¹-á¹-ho,

tvaá¹ƒ tiá¹-á¹-hÄ• hi tathariva adhiá¹-á¹-hÄ• nadhammesu daá¸·haá¹ƒ

ajjhiá¹-á¹-hÄ• sÄ«â€™ tyavalasadiso caâ€™ á¹-á¹-hamiá¹ƒ pÄ• ramiá¹ƒ so. ()

<41> otiá¹‡á¹‡esu udakarahado bho nihÄ«nuttamesu

sÄ«tattaá¹ƒ sampharati hi samaá¹ƒ vÄ• rinÄ• bhÄ• vayeni,

mettÄ• yevaá¹ƒ tibhavabhavane sabbasattesu tulyaá¹ƒ

ajjhiá¹-á¹-hÄ• si samuti navamiá¹ƒ pÄ• ramiá¹ƒ metta citto. ()

<42> iá¹-á¹-hÄ• niá¹-á¹-he sati paá¹-ihate vatthujÄ• te yathÄ• hi

majjhattÄ• â€™ yaá¹ƒ vasumativadhÅ« hoti dukkhe sukheka vÄ• ,

evaá¹ƒ bho tvaá¹ƒ bhava samatulÄ• santibhoâ€™ pekkha koâ€™ ti

ajjhiá¹-á¹-hÄ• si savasi dasamiá¹ƒ pÄ• ramiá¹ƒ bhurimedho. ()

<43> á¹ƒ0.0057 Ä• lolento tidasapamitaá¹ƒ pÄ• ramisÄ• garaá¹ƒ so

sattÄ• dhiso nisitamatimÄ• Ã±Ä• á¹‡amatthÄ• â€™ calena,

Ä• vajjesi vasumatavadhu sÄ• dhukÄ• raá¹ƒâ€™ va denti

saá¹ƒkampi sampati satimato dhammatejena tena. ()

<44> bhÄ«rÅ«cchamhÄ« ghaá¹‡apathaviyÄ• kampamÄ• tÄ• yiâ€™ mÄ• ya

patvÄ• dÄ«paá¹…karabhagavato rammavÄ• sÄ« samÄ«paá¹ƒ,

sampucchiá¹ƒsu vasumati bhusaá¹ƒ kampi taá¹ƒkissahetu

Ä• vajjetvÄ• samuti munino tampavattiá¹ƒ kathesi. ()

<45> nikkaá¹…khÄ• te punapi nagarÄ• nÄ• garÄ• taá¹ƒ upecca

sampÅ«jesuá¹ƒ caraá¹‡ayugalaá¹ƒ gandhamÄ• lÄ• dikehi,

katvÄ• tenaâ€™ Ã±jalisarasije yena dÄ«paá¹…kareâ€™ á¹‡o

uá¹-á¹-hÄ• si so purisatisaho sannÄ«sinnÄ• sanamhÄ• . ()

<46> á¹ƒ0.0058 mÄ• te rogo bhavi paá¹-ibhayaá¹ƒ mÄ• bhavi chambhitattaá¹ƒ

saá¹…kappo te paramapaá¹‡idhi sijjhataá¹ƒ khippameva,

itthaÃ±cÄ• â€™ sithutipadasataá¹ƒ jÄ• tikhettÄ• gatÄ• taá¹ƒ

pupphÄ• dÄ«hi mahÄ«ya jaá¹-ilaá¹ƒ nijjarÄ• byÄ• hariá¹ƒsu. ()

<47> abbhuggantvÄ• pavanapadaviá¹ƒ devatÄ• naá¹ƒ manÄ• ni

bodhÄ• tvo himavati sakaá¹ƒ assamaá¹ƒ tÄ• paso so,

patto atthÄ• calamupagamÄ« taá¹…khaá¹‡e raá¹ƒsimÄ• lÄ«

saá¹…kocetvÄ• sarasijavanaá¹ƒ saá¹ƒharitvÄ• â€™ á¹ƒsujÄ• laá¹ƒ. ()

<48> á¹ƒ0.0059 rammaá¹ƒ dÄ«paá¹…karabhagavato rammavatyÄ• â€™ bhidhÄ• naá¹ƒ

vÄ• saá¹-á¹-hÄ• naá¹ƒ janakajananÄ« dve sudevassumedhÄ• ,

niccopaá¹-á¹-hÄ• yakayativaro sÄ• gatomaá¹…galoca

tissocÄ• â€™ suá¹ƒ paá¹-hamadutiyassÄ• vakÄ• theranÄ• gÄ• . ()

<49> nÄ• nÄ• khÄ«á¹‡Ä• savaparivuto cÄ• â€™ si nandÄ• sunandÄ•

tassÄ• â€™ hesuá¹ƒ paá¹-hamadutiyassÄ• vikÄ• aggabhÅ«tÄ• ,

kÄ• yoâ€™ sitiratanapamito pipphalinÄ• mabodhi

aá¹-á¹-hÄ• si so pacurajanataá¹ƒ tÄ• rayaá¹ƒ vassalakkhaá¹ƒ. ()

<50> satthÄ• dÄ«paá¹…karavho suranarasaraá¹‡odÄ«padÄ«pocirassaá¹ƒ

dÄ«pevo dhammadÄ«paá¹ƒ tibhuvanabhavane vÄ«taâ€™ vijjandhakÄ• raá¹ƒ

aggikkhandhoâ€™ vabhÄ• saá¹ƒ vihariya parinibbÄ• yi khÄ«á¹‡Ä• savÄ• â€™ pi

khÄ«á¹‡asnehÄ• padÄ«pÄ• yathariva ariyÄ• sÄ• vakÄ• nibbutÄ• â€™ suá¹ƒ. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
dÅ«renidÄ• ne sumedhatÄ• pasassa mÅ«lapaá¹‡iá¹-hÄ• naá¹-á¹-hapanapavatti paridÄ«pod

<1> á¹ƒ0.0060 lokaá¹ƒ (â€™ vasantatilako) kumudÄ• karaá¹ƒ mÄ•

koá¹‡á¸• aÃ±Ã±anÄ• mabhagavÄ• â€™ tha pabodhayatto,

jÄ• to tadÄ• varamatÄ« vijitÄ• vi rÄ• jÄ•

sampanna cakkaratanoâ€™ bhavi cakkamatti. ()

<2> saá¹…ghassa buddhapamukhassa uá¸·Ä• radÄ• naá¹ƒ

datvÄ• vidhÄ• ya paá¹‡idhiá¹ƒ varabodhiyÄ• so,

rajjaá¹ƒ pahÄ• ya jinasÄ• sanamotaritvÄ•

jhÄ• nÄ• nyaâ€™ lattha paá¹-ilaá¹…varappadÄ• no. ()

<3> á¹ƒ0.0061 tassÄ• â€™ si rammavatinÄ• ma puraá¹ƒ sunando

rÄ• jÄ• ahosi janako jananÄ« sujÄ• tÄ• ,

bhaddassubhaddasamaá¹‡Ä• varasÄ• vakÄ• â€™ suá¹ƒ

tissoâ€™ patissaâ€™ samaá¹‡i varasÄ• vikÄ• yo. ()

<4> lakkhÄ• yuko vijayabodhi visÄ• lasÄ• la-

kalyÄ• á¹‡i nÄ• ma tadupaá¹-á¹-hahi cÄ• â€™ nuruddho,

tassÄ• â€™ á¹-á¹-ha sÄ«tiratanappamitaá¹ƒ sarÄ«raá¹ƒ

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<5> tassÄ• â€™ parena samayeniâ€™ haâ€™ naá¹…gabhaá¹…go

uppajji maá¹…galajino janamaá¹…akgalÄ• ya,

buddhaá¹…kuroâ€™ tiruciro surucÄ« samaÃ±Ã±o

Ä• si tadÄ• â€™ vatisuro dvijavaá¹ƒsaketu. ()

<6> á¹ƒ0.0062 datvÄ• sasÄ• vakajitassa dinÄ• ni satta

patthesi bodhimasamaá¹ƒ gavapÄ• nadÄ• naá¹ƒ,

pabyÄ• kato bhagavatÄ• bhavanÄ• â€™ hÄ«gantvÄ•

pabbajjito sukhamavitdi samÄ• dhijaá¹ƒ so. ()

<7> tassuâ€™ ntaraá¹ƒ puravaraá¹ƒ pitaroâ€™ ttaraâ€™ vhÄ•

Ä• suá¹ƒ sudevasamaá¹‡o vasi dhammaseno,

tassÄ• â€™ ggasÄ• vakayugaá¹ƒ sakasÄ• vikÄ• naá¹ƒ

bhaddaá¹ƒyugaá¹ƒ abhavi sivalicÄ• â€™ pyaâ€™ sokÄ• . ()

<8> á¹ƒ0.0063 taá¹ƒ pÄ• lito jinamupaá¹-á¹-hahi aá¹-á¹-haâ€™ sÄ«ti

hatthoâ€™ si tassa vajirÅ«pamarÅ«pakÄ• yo,

bodhÄ«â€™ pi nÄ• gataru sÄ• vakasantipÄ• tÄ•

Ä• suá¹ƒ tayo navutivassasahassamÄ• yu. ()

<9> tassÄ• â€™ parena sumano karuá¹‡Ä• nidhÄ• no

nÄ• tho manojamathano udapÄ• di loke,

buddhaá¹…kuroâ€™ bhavi tadÄ• â€™ tulanÄ• garÄ• jÄ•

tejaâ€™ ggijÄ• lajalito atuliddhimÄ• so. ()

<10> nÄ• goâ€™ pi nÄ• gabhavanamhi sasÄ• vakassa

buddhassa dibbaturiyehi katupahÄ• ro,

datvÄ• na dÄ• namatulaá¹ƒ paá¹‡idhiá¹ƒ akÄ• si

buddho bhavissasi tuvanti ahÄ• si buddho. ()

<11> á¹ƒ0.0064 khemavhayaá¹ƒ puramahÅ« janako sudanto

rÄ• jÄ• janetti sirimÄ• nijasÄ• vakÄ• naá¹ƒ.

aggÄ• bhaviá¹ƒsu saraá¹‡o vasi bhÄ• vitatto

soá¹‡Ä• tadaggasamaá¹‡iâ€™ si tathuâ€™ pasoá¹‡Ä• . ()

<12> tassÄ• â€™ si nÄ• gataru bodhi udenatero-

paá¹-á¹-hÄ• yako navutivassasahassamÄ• yu,

ubbedhato navutihatthamitaá¹ƒ sarÄ«raá¹ƒ

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<13> tassÄ• â€™ parena udapÄ• diâ€™ ha revatÄ• khyo

devÄ• divanditapado bhuvi devadevo,

sattuttamo bhavi tadÄ• atidevanÄ• mo

bhovÄ• divaá¹ƒsatilako catuvedavedÄ«. ()

<14> á¹ƒ0.0065 baddhaÃ±jalÄ« sirasi dhammakathaá¹ƒ nisamma

gantvÄ• na taá¹ƒ saraá¹‡amuttaramuttariyaá¹ƒ.

datvÄ• â€™ hipatthayi sukhodhimatho mahesi

buddho bhavissasi tuvantÄ« visÄ• karittha. ()

<15> tassÄ• â€™ si dhaÃ±Ã±avatinÄ• ma puraá¹ƒ jinassa

mÄ• tÄ• mahesi vipulÄ• vipulo pitÄ• â€™ si,

sabrahmadevavaruá¹‡o bhavi saá¹…ghamajjhe

bhaddÄ• ca bhaddayugalaá¹ƒ duvidhaá¹ƒ subhaddÄ• . ()

<16> taá¹ƒ sambhavo vasi upaá¹-á¹-hahi nÄ• gabodhi

rukkhopyaâ€™ sitiratanaá¹ƒ bhavi attabhÄ• vo,

Ä• yuppamÄ• á¹‡ampi saá¹-á¹-hisahassavassaá¹ƒ

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• ta.

<17> á¹ƒ0.0066 tassÄ• â€™ paramhi samaye janapÄ• rijÄ• to

uppajji sobhitajino jitapaÃ±camÄ• ro,

ajjhÄ• yako sakalaveda muá¸·Ä• rabhogÄ«

buddhaá¹…kuro bhavi tadÄ• â€™ jitanÄ• mavappo.

<18> dhammaá¹ƒ nisamma saraá¹‡esu patiá¹-á¹-hahitvÄ•

saá¹…ghassa buddhapamukhassa uá¸·Ä• radÄ• naá¹ƒ,

datvÄ• padhÄ• napaá¹‡idhÄ• na makÄ• si dhÄ«ro

tvaá¹ƒ lacchasiâ€™ ti varabodhi mahÄ• si satthÄ• . ()

<19> rammaá¹ƒ sudhammamahu tassa puraá¹ƒ sudhammo

rÄ• jÄ• ahosi janako janikÄ• sudhammÄ•

tassÄ• â€™ ggasÄ• vakayugaá¹ƒ asamo sunetto

tassÄ• vikÄ• â€™ ggayugalaá¹ƒ nakulÄ• sujÄ• tÄ• . ()

<20> á¹ƒ0.0067 nÄ• gassa nÄ• gataru bodhi sarÄ«ramaá¹-á¹-ha-

paá¹‡á¹‡Ä• sahatthapamitaá¹ƒ tamatomathero,

sopaá¹-á¹-hahÄ« navutivassasahassamÄ• yu

Ä• suá¹ƒ tayo ariya sÄ• vaka sannipÄ• tÄ• . ()

<21> uppajji tassa aparena anomadassi

buddho pabuddhakamalÄ• malanÄ«lanetto,

buddhaá¹…kuro jitasurÄ• ri tadÄ• ni yakkha-

senÄ• patÄ« bhavi mahiddhimahÄ• nubhÄ• vo. ()

<22> sambodhi maggapuriso paá¹‡idhÄ• nayaá¹ƒ so

saá¹…ghassa buddhapamukhassa uá¸·Ä• radÄ• naá¹ƒ,

pÄ• dÄ• si tisu saraá¹‡esu patiá¹-á¹-hahitvÄ•

buddho bhavissasi tuvanti jinoâ€™ bruvitaá¹ƒ. ()

<23> á¹ƒ0.0068 á¹-hÄ• naÃ±hi candavatinÄ• ma yasodharÄ• khyÄ•

mÄ• tÄ• mahesi yasavÄ• janako janindo,

tassaâ€™ ggasÄ• vakayugaá¹ƒ nisabho atomo

dve sundarÄ« ca sumanÄ• carasÄ• vikÄ• â€™ suá¹ƒ. ()

<24> bodhÄ«â€™ pi tassa kakudho munidehamaá¹-á¹-ha-

paá¹‡á¹‡Ä• sahatthapamitaá¹ƒ varuá¹‡Ä• bhidhÄ• no,

thero upaá¹-á¹-hahi ca lakkhapamÄ• á¹‡amÄ• yu

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<25> tassÄ• â€™ parena padumo dipadÄ• namindo

jÄ• to pabujjhitamanopadumo pajÄ• naá¹ƒ,

dhÄ«ro babhÅ«va varavÄ• raá¹‡akumbhabhedÄ«

sÄ«ho tadÄ• rucirakesarabhÄ• ragÄ«vo. ()

<26> á¹ƒ0.0069 buddhaá¹ƒ nirodhasukhavediyanaá¹ƒ vatamhi

sattÄ• hamakkhipadÅ«mehi tamaccayitvÄ• ,

cittaá¹ƒ pasÄ• diya punÄ• â€™ gatasÄ• vakesu

sÄ«ho vibhÄ• si paá¹-iladdhavarappadÄ• no. ()

<27> tassÄ• â€™ si campakapuraá¹ƒ padumÄ• bhidhÄ• no

rÄ• jÄ• ahosi janako asamÄ• janettÄ«,

sÄ• lopasÄ• layatayo varasÄ• vakÄ• â€™ suá¹ƒ

rÄ• mÄ• â€™ pi tassa paramÄ• samaá¹‡i surÄ• mÄ• . ()

<28> nÄ• menuâ€™ paá¹-á¹-hahi vasi varuá¹‡o tamaá¹-á¹-ha-

paá¹‡á¹‡Ä• sahatthamita massa sarÄ«ramÄ• â€™ si,

bodhiâ€™ pi soá¹‡ataru lakkhapamÄ• á¹‡amÄ• yu

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<29> á¹ƒ0.0070 tassÄ• â€™ parena varado muni nÄ• radavho

pÄ• pandhakÄ• ranikaraá¹ƒ bhÄ«duroâ€™ dapÄ• di,

buddhaá¹…kuro bhavi tadÄ• â€™ khilajhÄ• tabhiÃ±Ã±Ä• -

lÄ• bhÄ« pavattaphalabhoji tapodhanÄ«so. ()

<30> katvÄ• nuâ€™ á¸·Ä• rapaá¹‡idhÄ• na muá¸·Ä• raviro

datvÄ• sasÄ• vakajinassa uá¸·Ä• radÄ• naá¹ƒ,

pÅ«jesi taá¹ƒ surabhinÄ• haricandanena

satthÄ• pi sampati viyÄ• karaá¹‡aá¹ƒ adÄ• si. ()

<31> tassÄ• â€™ si dhaÃ±Ã±avatinÄ• ma puraá¹ƒ sumedho

rÄ• jÄ• ahosi janako jananÄ« anomÄ• ,

dve bhaddasÄ• lajitamittavasi vasina-

maggoâ€™ ntarÄ• samaá¹‡i phagguá¹‡i bhikkhunÄ«taá¹ƒ. ()

<32> á¹ƒ0.0071 vÄ• seá¹-á¹-habhikkhu tadupaá¹-á¹-hahi rÅ«pakÄ• yo

tassÄ• â€™ á¹-á¹-hasitiratanaá¹ƒ mahasoá¹‡asÄ• khÄ«,

bodhiddumo navutivassasahassamÄ• yu

Ä• suá¹ƒ tayo ariyasÄ• vakasantipÄ• tÄ• . ()

<33> tassÄ• â€™ parena padumuttara dhammarÄ• jÄ•

jÄ• to tilokapadumo padumappitaá¹…ghÄ«,

aá¸• á¸• ho uá¸·Ä• ravibhavo maharaá¹-á¹-hiyo so

buddhaá¹…kuro bhavi tadÄ• jaá¹-ilÄ• bhidhÄ• no. ()

<34> sambodhiyÄ• â€™ dhigama paccayapatthanaá¹ƒ so

virovidhÄ• ya padumuttarapÄ• damÅ«le,

saá¹…ghassa buddhapamukhassa ticivarÄ• ni

pÄ• dÄ• si tÄ«suratanesu abhippasanno. ()

<35> á¹ƒ0.0072 tassÄ• â€™ si haá¹ƒsavatinÄ• ma puraá¹ƒ jinassa

Ä• nandabhupati pitÄ• janikÄ• sujÄ• tÄ• ,

dve tassa devalasujÄ• tavasi vasinaá¹ƒ

aggÄ• bhaviá¹ƒsu samaá¹‡isvÄ• mitÄ• samÄ• â€™ ggÄ• . ()

<36> lakkhÄ• yuko sajayabodhika visÄ• lasÄ• la

rukkho upaá¹-á¹-hahi muniá¹ƒ sumanÄ• bhidhÄ• no,

tassaâ€™ á¹-á¹-haâ€™ sitiratanappamitaá¹ƒ sarÄ«raá¹ƒ

Ä• suá¹ƒ tayo bhagavato gaá¹‡asannipÄ• tÄ• . ()

<37> tassÄ• â€™ parena samayena sumedhanÄ• mo

lokamhi pÄ• tubhavi lokahitÄ• ya satthÄ• ,

buddhaá¹…kuro kira tadÄ• nyuâ€™ bhato sujÄ• to

svÄ• â€™ sitikoá¹-ivibhavoâ€™ ttara mÄ• á¹‡avoâ€™ si. ()

<38> á¹ƒ0.0073 vissajjiyÄ• na vibhavaá¹ƒ tamsitikoá¹-iá¹ƒ

datvÄ• na dÄ• namasmaá¹ƒ sugate sasaá¹…ghe,

pabbajjito paramabodhi mapatthayittha

byÄ• kÄ• si somuni taâ€™ mijjhanabhÄ• vaâ€™ maddhÄ• . ()

<39> rammaá¹ƒ sudassanamahÅ« nagaraá¹ƒ sudanto

tassÄ• â€™ si bhÅ«pati pitÄ• jananÄ« sudattÄ• ,

saá¹…ghesuâ€™ hosu saraá¹‡o vasi sabbakÄ• mo

rÄ• mÄ• yamÄ• ni paramÄ• nyaâ€™ bhavuá¹ƒka surÄ• mÄ• . ()

<40> á¹ƒ0.0074 bodhÄ«â€™ pi nÄ«pataru sÄ• garanÄ• mathero

á¹• 27â€™ paá¹-á¹-hÄ• si taá¹ƒ navutivassasahassamÄ• yu,

tassÄ• â€™ á¸• hasitiratanuâ€™ ggatamÄ• si gattaá¹ƒ

Ä• suá¹ƒ tayo satimato gaá¹‡asantipÄ• tÄ• . ()

<41> tassÄ• â€™ parena samayena janappadÄ«po

jÄ• to sujÄ• tabhagavÄ• jitapaÃ±camÄ• ro,

sampannasattaratato varacakkavatti

rÄ• jÄ• babhÅ«viâ€™ ha mahÄ• puriso tadÄ• so. ()

<42> dhammÄ• â€™ matena mudito ratanadvayassa

datvÄ• sasattaratanaá¹ƒ catudÄ«parajjaá¹ƒ,

pabbajji bodhipaá¹‡idhiá¹ƒ paá¹‡idhÄ• ya dhÄ«mÄ•

Ã±atvÄ• mahÄ• muni tamijjhanabhÄ• vamÄ• ha.

<43> á¹ƒ0.0075 rammaá¹ƒ sumaá¹…galamahÅ« puramuggatÄ• khyo

rÄ• jÄ• pitÄ• bhavi pabhÄ• vatinÄ• ma mÄ• tÄ• ,

aggÄ• bhaviá¹ƒsu ca sudassanadevatherÄ•

nÄ• gÄ• gaá¹‡assadasi nÄ• gasamÄ• latheri. ()

<44> taá¹ƒ nÄ• radomuniruâ€™ paá¹-á¹-hahi caâ€™ ttabhÄ• vo

paá¹‡á¹‡Ä• sahatthapamito bhaviveá¹‡ubodhi,

tassÄ• â€™ bhavÄ« navutivassasahassamÄ• yu

Ä• suá¹ƒ tayo dhÄ«timato gaá¹‡asannipÄ• tÄ• . ()

<45> tassÄ• â€™ pareniâ€™ ha nirÅ«pamarÅ«pasÄ• ro

jÄ• tobabhÅ«va piyadassisamantadassi,

dhÄ«ro tadanyaâ€™ bhavi kassapamÄ• á¹‡avo so

vedesu tÄ«su kusalo kusalaá¹ƒ gavesi. ()

<46> á¹ƒ0.0076 so koá¹-ilakkhaparimÄ• á¹‡adhatabbayena

saá¹…gassa buddhapamukhassa mahÄ• vihÄ• raá¹ƒ,

katvÄ• padÄ• si abhipatthitabuddhabhÄ• vo

buddhoâ€™ pi tappaá¹‡idhisiddhi siyÄ• â€™ tyaâ€™ bhÄ• si. ()

<47> candÄ• mahesi jananÄ« janako pudinno

rÄ• jÄ• babhÅ«va puramassa anomanÄ• maá¹ƒ,

Ä• suá¹ƒ tadaggayugalÄ• ni sujÄ• tadhamma-

dinnÄ• gaá¹‡assadasi pakÄ• litasabbadassi. ()

<48> taá¹ƒ sotavhasamaá¹‡o samupaá¹-á¹-hahittha

bodhÄ« piyaá¹…gu bhagavÄ• â€™ si asitihattho,

aá¹-á¹-hÄ• sika so navutivassasahassamaâ€™ ssa

Ä• suá¹ƒ tayo matimato gaá¹‡asannipÄ• tÄ• . ()

<49> á¹ƒ0.0077 tassÄ• â€™ parena samayenuâ€™ dapÄ• di loke

lokatthasÄ• dhanarato muniraâ€™ tthadassÄ«,

sattuntamoâ€™ pi niratikkamadhammasimo

tejiddhimÄ• isi tadÄ• â€™ si susimanÄ• mo. ()

<50> Ä• nÄ«ya dibbabhavanÄ• kusumÄ• ni tassa

mandÄ• ravÄ• ni supatiá¹-á¹-hitapÄ• dapÄ«á¹-he,

sampÅ«jiyÄ• na paá¹‡idhÄ• namakÄ• si satthÄ•

tvaá¹ƒ mÄ• disoâ€™ bruvi bhavissasi cÄ• â€™ yatinti. ()

<51> tassÄ• â€™ si sobhitapuraá¹ƒ bhavisÄ• garavho

rÄ• jÄ• pitÄ• janatidevi sudassanÄ• khyÄ• ,

santopasantasamaá¹‡Ä• varasÄ• vakÄ• â€™ suá¹ƒ

dhammÄ• tadaggasamaá¹‡ipyaâ€™ bhavuá¹ƒ sudhammÄ• . ()

<52> á¹ƒ0.0078 taÃ±cÄ• â€™ bhayo munirÅ«paá¹-á¹-hahi sopyaâ€™ sÄ«ti-

hatthuggato satasahassapamÄ• á¹‡amÄ• yu,

campeyyasÄ• khi bhavi bodhi subodhihetu

Ä• suá¹ƒ tayo ariyasavakasannitÄ• . ()

<53> tassÄ• â€™ parena udapÄ• diâ€™ ha dhammadassÄ«

nissÄ«madhÄ«â€™ nadhivaro bhavapÄ• radassi,

so tÄ• vatiá¹ƒsabhavatamhi mahÄ• nubhÄ• vo

buddhaá¹…kuro bhavi tadÄ• kira devarÄ• jÄ• . ()

<54> dibbÄ• ni gandhakusumÄ• ni kathÄ• gatassa

cakkaá¹…kitorucaraá¹‡amburuhÄ• sanamhi,

pÅ«jesi dibbaturiyehi ca buddhabhÄ• vaá¹ƒ

so patthayaá¹ƒ munitamijjha nabhÄ• vamÄ• ha. ()

<55> á¹ƒ0.0079 á¹-hÄ• niyamÄ• si saraá¹‡aá¹ƒ sugatassa tassa

rÄ• jÄ• pitÄ• â€™ si saraá¹‡o janani sunandÄ• ,

aggÄ• bhaviá¹ƒsu padumovasi phussadevo

khemÄ• ca bhikkhusamaá¹‡isvaâ€™ pi sabbanÄ• mÄ• . ()

<56> thero sunettavisuto tadupaá¹-á¹-hahi so

lakkhÄ• yukoâ€™ si jayabodhi Ã±ca bimbijÄ• lo,

tassÄ• â€™ pyaâ€™ sitiratanappamitaá¹ƒ sarÄ«raá¹ƒ

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<57> tassÄ• â€™ parena samayeniâ€™ ga siddhabodhi

siddhatthanÄ• mavidito udapÄ• di satthÄ• ,

buddhaá¹…kuro bhavi tadÄ• â€™ khÄ«laá¹…ajhÄ• nalÄ• bhÄ«

bhoji pavattitaphalaá¹ƒ vasi maá¹…galÄ• khyo. ()

<58> á¹ƒ0.0080 sampannagandharasikaá¹ƒ paripakkamekaá¹ƒ

Ä• nÄ«ya so vipakulajambubhalaá¹ƒ vanamhÄ• ,

pÄ• dÄ• si tassa paá¹‡idhÄ«katabuddhabhÄ• vo

taÃ±cÄ• nubhuya bhagavÄ• pi viyÄ• karittha. ()

<59> vehÄ• ramÄ• si nagaraá¹ƒ jayasenanÄ• mo

rÄ• jÄ• ahosi janako jananÄ« suphassÄ•

bhikkhÅ«su tassa vasi sambahulo sumitto

dve sÄ«vali Ã±ca samaá¹‡Ä«su varÄ• surÄ• mÄ• . ()

<60> taá¹ƒ revatomuni munindamuá¹-á¹-hahittha

bodhÄ«â€™ pi tassa kaá¹‡ikÄ• ramabhÄ«ruhoâ€™ si,

lakkhÄ• yuko saâ€™ narasÄ• rathi saá¹-á¹-hihattho

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<61> á¹ƒ0.0081 tassÄ• â€™ pareniâ€™ ha samubbhavi nissanÄ• mo

satthÄ• pasatthacaraá¹‡o caturoâ€™ ghatiá¹‡á¹‡o,

buddhaá¹…kuro bhavi tadÄ• ni sujÄ• tarÄ• jÄ•

rÄ• jaÃ±Ã±amoá¸·imaá¹‡ilaá¹…katapÄ• dapÄ«á¹-ho. ()

<62> hitvÄ• saâ€™ rajjamisiveyadharo sudhÄ«ro

dibbehiâ€™ nekakusumehi jinaá¹ƒ vajantaá¹ƒ,

pÅ«jesi muddhani tamÄ• pavitÄ• nasobhaá¹ƒ

satthÄ• â€™ pi tappaá¹‡idhisiddhi siyÄ• â€™ tyaâ€™ bhÄ• si. ()

<63> khemaá¹ƒ puraÃ±hi janako janasandhanÄ• mo

rÄ• jÄ• janetti padumÄ• nijasaá¹…akghamajjhe,

dve brahmadevudaya vissutatheranÄ• gÄ•

phussÄ• ca aggayugalÄ• nyaâ€™ bhavuá¹ƒ sudattÄ• . ()

<64> á¹ƒ0.0082 taá¹ƒ sambhavovasi vasindamupaá¹-á¹-hahittha

tassÄ• â€™ sanavhataru bodhi saâ€™ saá¹-á¹-hitattho,

aá¹-á¹-hÄ• si vassagaá¹‡anÄ• ya mahesi lakkhaá¹ƒ

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<65> tassÄ• â€™ parena bhavasÄ• garapÄ• dassi

phusso mahÄ• muniriâ€™ hakabbhudapÄ• di loke,

dhÄ«ro tadÄ• ni vijitÄ• vi jitÄ• rivaggo

rÄ• jÄ• babhÅ«va surarÄ• janibhoâ€™ rutejo. ()

<66> sambodhi maggapuriso paá¹‡Ä«dhÄ• ya phÄ«taá¹ƒ

rajjaá¹ƒ vivajjiya saâ€™ pabbajito janassa,

aÃ±Ã±Ä• ya tÄ«á¹‡ipiá¹-akÄ• ni kathesi dhammaá¹ƒ

vyÄ• kÄ• si phussabhagavÄ• â€™ piâ€™ va pubbabuddhÄ• . ()

<67> á¹ƒ0.0083 tassÄ• â€™ si kÄ• sinagaraá¹ƒ jayasenanÄ• mo

rÄ• jÄ• pitÄ• â€™ si janati sirimÄ• mahesi,

saá¹…ghesuâ€™ bhosuâ€™ pi surakkhitadhammasetÄ•

cÄ• lÄ• tadaggayugalÄ• ni tathÅ«â€™ paÃ±cÄ• lÄ• . ()

<68> bodhiddumÄ• â€™ malakasÄ• khi sarÄ«ramaá¹-á¹-ha-

paá¹‡á¹‡Ä• sahatthapamitaá¹ƒ sabhiyÄ• bhidhÄ• no,

sopaá¹-á¹-hahÄ« navutivassasahassamÄ• yu

Ä• suá¹ƒ tayo bhakavato gaá¹‡asannipÄ• tÄ• . ()

<69> tassÄ• â€™ parena sanarÄ• marasattasÄ• ro

satthÄ• vipassiâ€™ ha samubbhavi sabbadassÄ«,

kammena kenaci mahiddhimahÄ• nubhÄ• vo

buddhaá¹…kuroâ€™ bhavi tadÄ• â€™ tulanÄ• garÄ• jÄ• . ()

<70> á¹ƒ0.0084 aá¹…gÄ«rasassa ghanakaÃ±canahaddapÄ«á¹-haá¹ƒ

pÄ• dÄ• si tassa khavitaá¹ƒ ratanehi nÄ• nÄ• ,

so buddhabhÄ• vamahipatthiya bodhisatto

vyÄ• kÄ• si tatthasunisajja jino vipassi. ()

<71> tassÄ• â€™ si bandhumatinÄ• mapuraá¹ƒ tadeva-

nÄ• mo pitÄ• janani bandhumatÄ« mahesi,

dve khaá¹‡á¸• atissavasino varasÄ• vakÄ• â€™ suá¹ƒ

candÄ• ca bhaddayugalaá¹ƒ bhavi candamittÄ• . ()

<72> dehaá¹ƒ asitiratataá¹ƒ tamasokathero-

paá¹-á¹-hÄ• si bodhiviá¹-apÄ« bhavi kaá¹‡havaá¹‡á¹-Ä• ,

vÄ• saá¹ƒakÄ• muniraâ€™ sÄ«tisahassavassaá¹ƒ

Ä• suá¹ƒ tayo ariyasÄ• vakasannipÄ• tÄ• . ()

<73> á¹ƒ0.0085 tassÄ• â€™ parena adhisÄ«lasamÄ• dhipaÃ±Ã±o

satthÄ• samubbhavÄ« sikhÄ« janakappasÄ• khÄ«,

dhÄ«ro tadÄ• â€™ bhavi arindamanÄ• marÄ• jÄ•

saddho pahÅ«taratato ratanattayamhi. ()

<74> bhikkhaÃ±ca sattaratanÄ• bharaá¹‡Ä• bhirÄ• maá¹ƒ

Ã±atvÄ• na hatthiratanaá¹ƒ sugate sasaá¹…ghe,

so buddhabhÄ• vamahipatthayi sattasÄ• ro

vyÄ• kÄ• si lacchasi sukhodhipadanti satthÄ• . ()

<75> buddhassa cÄ• riá¹‡vatÄ« nagaraá¹ƒ ahosi

mÄ• tÄ• pabhÄ• vati pitÄ• aruá¹‡avha rÄ• jÄ• ,

saá¹…ghesuâ€™ bhosu abhibhuvasi sambhavo ca

aggÄ• bhaviá¹ƒsu makhilÄ• padumÄ• bhidhÄ• nÄ• . ()

<76> á¹ƒ0.0086 khemaá¹…karo jinamupaá¹-á¹-hahi sattatiá¹ƒsa-

hatthucchito vijayabodhi ca puá¹‡á¸• ariko,

so sattatiá¹ƒsatisahassa mitÄ• yukoâ€™ si

Ä• suá¹ƒ tayo tadiyasÄ• vakasannipÄ• tÄ• . ()

<77> tassÄ• â€™ pareniâ€™ ha samubbhavi ketumÄ• lÄ• -

byÄ• mappabhÄ• parilasaá¹ƒ munivessabhÅ«â€™ ti,

buddhaá¹…kuro kira tadÄ• ni sudassanavha-

rÄ• jÄ• babhÅ«va pararÄ• jagajindasÄ«ho. ()

<78> saá¹…ghassa buddhapamukhassa sacÄ«varaá¹ƒ so

datvÄ• na dÄ• namatulaá¹ƒ jinasÄ• sanamhi,

sabbaÃ±Ã±ubodhimabhipatthiya pabbajittha

buddho bhavissasi dhuvanti tamÄ• hasatthÄ• . ()

<79> á¹ƒ0.0087 tassÄ• â€™ pyaâ€™ nopamapuraá¹ƒ bhavi suppatÄ«to

rÄ• jÄ• pitÄ• yasavatÄ« janikÄ• mahesÄ«,

soá¹‡uttarÄ• ca nijasÄ• vakasÄ• vikÄ• naá¹ƒ

dÄ• mÄ• matiddhiparamÄ• paramÄ• samÄ• lÄ• . ()

<80> bodhÄ«â€™ pi tassa bhavi sÄ• lamahÄ«rÅ«hoâ€™ pa-

sampannabhikkhu tadupaá¹-á¹-hahi saá¹-á¹-hihattho,

satthÄ• vihÄ• si samasaá¹-á¹-hisahassavassaá¹ƒ

Ä• suá¹ƒ tayo tadiyasÄ• vakasattipÄ• tÄ• . ()

<81> tassÄ• â€™ pareniâ€™ kaha samubbhavi saccasando

veneyyabandhu bhagavÄ• kakusandhanÄ• mo,

buddhaá¹…kuro bhuvi tadÄ• â€™ bhavi khemarÄ• jÄ•

dÄ• nappabandhajalasekasudhotahattho. ()

<82> á¹ƒ0.0088 so pattacÄ«varapabhÅ«tikamannapÄ• naá¹ƒ

datvÄ• sasÄ• vakajinassa gharÄ• â€™ bhigantvÄ• ,

pabbajji bodhipaá¹‡idhiá¹ƒ paá¹‡idhÄ• ya rÄ• jÄ•

satthÄ• sayÄ• â€™ tyaâ€™ vaca tappaá¹‡idhÄ• nasiddhi. ()

<83> khemavahayaá¹ƒ nagaramassa pitÄ• â€™ ggidatto

vippo vibhÄ• vi abhavi janikÄ• visÄ• khÄ• ,

saÃ±jivatheradutiyo vidhuro ca thero

sÄ• mÄ• tadaggayugalaá¹ƒ bhavi campakÄ• khyÄ• . ()

<84> á¹ƒ0.0089 taá¹ƒ buddhijo jinamupaá¹-á¹-hahi tassa gattaá¹ƒ

tÄ• á¸·isahatthamitamÄ• si sirisabodhi,

tÄ• á¸·isahÄ• yanasahassapamÄ• á¹‡amÄ• yu

ekoâ€™ va tassa bhavi sÄ• vakasannipÄ• to. ()

<85> tassÄ• â€™ paramhi samaye karuá¹‡Ä• nidhÄ• no

lokÄ• bhibhÅ« kanakabhudharahÄ• rirÅ«po,

uppajji koá¹‡agamanomuni pabbatÄ• khyo

bhumissaro bhavi mahÄ• puriso tadÄ• ni. ()

<86> saá¹…ghassa buddhapamukhassa uá¸·Ä• radÄ• naá¹ƒ

datvÄ• mahagghavaracivarasÄ• á¹-ake ca,

so pakabbajittha abhipatthita buddhabhÄ• vo

buddho bhavissasi tuvanti tamÄ• hasatthÄ• . ()

<87> á¹ƒ0.0090 nÄ• mena sobhavati tampuramuttarÄ• khyÄ•

mÄ• tÄ• pitÄ• â€™ vanisuro bhavi yaÃ±Ã±adatto,

hÄ«yosottaravasÄ« samaá¹‡i samuddÄ•

tassoâ€™ ttarÄ• ca paramÄ• parisÄ• suâ€™ bhosu. ()

<88> taá¹ƒ sotthijo jinamupaá¹-á¹-hahi tiá¹ƒsahattho

aá¹…gÄ«raso bhavi udumbarasÄ• khi bodhi,

so tiá¹ƒsahÄ• yanasahassamitÄ• yukoâ€™ si

ekoâ€™ va tassa bhavi sÄ• vakasantipÄ• to. ()

<89> tassÄ• â€™ pareniâ€™ ha mahÄ• muni kassapÄ• khyo

lokamhi pÄ• tubhavi khaggavisÄ• á¹‡akappo,

buddhaá¹…kuro bhuvi tadÄ• â€™ bhavi jotipÄ• lo

vedesu tÄ«su sakalÄ• su kalÄ• su cheko. ()

<90> á¹ƒ0.0091 kalyÄ• á¹‡amittadutiyo sugataá¹ƒ upecca

sutvÄ• na dhammamathasÄ• sana motaritvÄ• ,

sabbaÃ±Ã±ubhÄ• vamhipatthayi mÄ• á¹‡avo so

vyÄ• kÄ• si kassapamunÄ«â€™ pi munÄ«â€™ ca pubbÄ• . ()

<91> bÄ• rÄ• á¹‡asi nagaramÄ• si pitÄ• ca mÄ• tÄ•

dve brahmadattadhanavatyaâ€™ bhidhÄ• navanto,

bhikkhusu tassa samaá¹‡isvaâ€™ pi tissabhÄ• ra-

dvÄ• jÄ• ca bhaddayugalÄ• tyaâ€™ nuloruvelÄ• . ()

<92> taá¹ƒ sabbamittasamaá¹‡o samupaá¹-á¹-hahittha

nigrodhasÄ• khÄ« jayabodhi saâ€™ vÄ«sahattho,

tassÄ• â€™ si visatisahassa pamÄ• á¹‡amÄ• yu

ekoâ€™ vaâ€™ hÅ« ariyasÄ• vakasannÄ«pÄ• to. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatitÄ• viracite sakalakavijanahadayÄ• nanda dÄ• nanidÄ
dÅ«renidÄ• nebodhisattassa sesapaá¹‡idhÄ• taá¹-á¹-hapanapavatti paridÄ«potatiyo saggo.

<1> á¹ƒ0.0092 dÄ«paá¹…karÄ• dicatuvÄ«sati buddhapÄ• da-

mÅ«lesu laá¹…apaá¹‡idhÄ• na mahÄ• nidhÄ• no,

lakkhÄ• dhikaá¹ƒ caturasaá¹…khiyakapakpasaá¹…khaá¹ƒ

puÃ±Ã±Ä• bhisandamabhisaá¹…khari bodhisatto. ()

<2> etthantare vividhabÄ• hiravatthujÄ• taá¹ƒ

sisaâ€™ kkhimaá¹ƒsarudhirÄ• ni ca puttadÄ• re,

so jivitampi kapaá¹‡aá¸• ikayÄ• cakÄ• naá¹ƒ

vÄ«ro pariccaji pajÄ• ya hitatthameva. ()

<3> á¹ƒ0.0093 dÄ• nÄ• dhimuttipariyesana vippaveso

patvÄ• tapovanamakitti tapodhanassa,

tihaá¹ƒ alattha sakaá¹-Ä• hamaloá¹‡aá¸• Ä• kaá¹ƒ

yassÄ• â€™ bhibhÅ«tajaá¹-harassa jighacchitattÄ• . () (akitticariyaá¹ƒ)

<4> kantÄ• ramagga paá¹-ipanna manÄ• tapattaá¹ƒ

pacceka buddhamahipassiya saá¹…akkhavippo,

phuá¹-á¹-haá¹ƒ sakiccapasuto sÅ«riyÄ• tapena

yo chattupÄ• haá¹‡amadÄ• si sudhotapÄ• á¹‡i. () (saá¹…khacariyaá¹ƒ)

<5> dubbhikkhapÄ«á¸·anabhayena kaliá¹…garaá¹-á¹-hÄ•

saá¹ƒyÄ• cataá¹ƒ yadupagamma dhanaÃ±jayavho,

soá¹‡á¸• Ä• ya gayha nijamaÃ±jana nÄ• garÄ• jaá¹ƒ

yo dakkhiá¹‡odaka nisekamakÄ• si rÄ• jÄ• . () (kurudhammacariyaá¹ƒ)

<6> á¹ƒ0.0094 hutvÄ• na yo mahasudassana cakkavattÄ«

rÄ• jÄ• kusÄ• vatipuramhi divÄ• ca ratto,

vatthattapÄ• namupatesi carÄ• payitvÄ•

bheriá¹ƒka asesakapaá¹‡á¸• ikayÄ• cakÄ• naá¹ƒ. () (mahÄ• sudassanacariyaá¹ƒ)

<7> yo sattabhumibhujasÄ• si purohitoâ€™ pi

rÄ• jÅ«hi laddhamakhilaá¹ƒ dhanadhaÃ±Ã±arÄ• siá¹ƒ,

sampattayÄ• cakajanassa paricchajitvÄ•

puÃ±Ã±appabandhamabhisaÃ±cini bodhihetu. () (mahÄ• govindacariyaá¹ƒ)

<8> dhammÄ• nusÄ• si niminÄ• ma mahÄ«bhujoâ€™ pi

sÄ• laá¹ƒ vidhÄ• ya mithilÄ• ya catummukhaá¹ƒ yo,

acchinnamatthijanapakkhicatuppadÄ• naá¹ƒ

dÄ• naá¹ƒ pavattayÄ« purÄ• dadataá¹ƒ variá¹-á¹-ho. () (nimirÄ• jacariyaá¹ƒ)

<9> á¹ƒ0.0095 yo ekarÄ• jasutacandakumÄ• rabhÅ«to

muddhÄ• bhiseka karaá¹‡Ä• ya janehi gacchaá¹ƒ,

saá¹ƒvejito savibhave tibhaveâ€™ pi yaÃ±Ã±Ä• -

vÄ• á¹-aá¹ƒ vidhÄ• yaâ€™ bhipavattayi dÄ• navaá¹-á¹-aá¹ƒ. () (candakumÄ• racariyaá¹ƒ)

<10> yo vatthusÄ• ragahaá¹‡ena atittarÅ«po

bhumissaroâ€™ pi sivinÄ• ma surÄ• dhipassa,

jaccandhavesagahitassa vilocanÄ• ni

uppÄ• á¹-ayitva padadaá¹ƒ labhi dibbacakkhÅ«. () (sivirÄ• jacariyaá¹ƒ.)

<11> dÄ• nÄ• dhimuttiparamo sasapaá¹‡á¸• ito yo

mittenu sÄ• siya adhiá¹-á¹-hituposathaá¹…go,

aá¹…gÄ• ramuddhani papÄ• ta sajÄ«vitÄ• saá¹ƒ

hitvÄ• dvijassa tanumaá¹ƒsapadÄ• tukÄ• mo. () (sasapaá¹‡á¸• itacariyaá¹ƒ. itidÄ• napÄ• ra

<12> á¹ƒ0.0096 yo mÄ• tuposakakari bhisamuddharatto

andhÄ• ya hatthidamakena kareá¹‡ukÄ• ya,

soá¹‡á¸• Ä• ya suá¹-á¹-hugahitoâ€™ pyaâ€™ vikaá¹‡á¸• itassa

sÄ«lassa khaá¹‡á¸• anabhayÄ• najanesi kopaá¹ƒ. () (mÄ• tuposakacariyaá¹ƒ)

<13> yo bhuridattabhujagoâ€™ parivammikaá¹-á¹-ho,

sÄ«labbataá¹ƒ visadharo samadhiá¹-á¹-hahitvÄ• ,

peá¸·Ä• ya khittabhujage ahiguá¹‡á¹-hikamhi

sÄ«lassa kuppanabhayena jahÄ• si kopaá¹ƒ. () (bhuridattacariyaá¹ƒ.)

<14> sÄ«labbatÄ• divibhavo jalitiddhimÄ• yo

campeyyanÄ• mabhujago ahiguá¹‡á¹-hikamhi,

icchÄ• nurÅ«pavicaro camarÄ«â€™ va vÄ• laá¹ƒ

sÄ«laá¹ƒ jugopa napi tabbadhake cukopa. () (campeyyacariyaá¹ƒ.)

<15> á¹ƒ0.0097 yo cÅ«labodhivisuto samadiá¹-á¹-hahatvÄ•

sÄ«labbataá¹ƒ vanamupecca vasaá¹ƒ piyÄ• ya,

tÄ• yaá¹ƒ pasayha gahitÄ• yaâ€™ pi kÄ• siraÃ±Ã±Ä•

sÄ«labbisodhanaparo pajahittha rosaá¹ƒ. () (cÅ«labodhicariyaá¹ƒ)

<16> yo bhiá¹ƒsarÅ«pi mahisoâ€™ pi valimukhassa

Ä• guá¹ƒ titikkhamakhÄ«laá¹ƒ parisuddhasilo,

rukkhaá¹-á¹-hayakkhavacanÄ• ni paá¹-ikkhipitvÄ•

taá¹ƒ sÄ«labhaá¹…gabhayato bhayato mumoca. ()

<17> yo vuyhamÄ• namapanÄ«ya nadÄ«pavÄ• hÄ•

mittadduhiá¹ƒ putasajÄ«vitadÄ• nahetu,

raÃ±Ã±Ä• mumoca vadhiyaá¹ƒ avikopanena

sÄ«lassa rÅ«ruhariá¹‡oâ€™ pi harissavaá¹‡á¹‡o, () (rÅ«rumigarÄ• jacariyaá¹ƒ.)

<18> á¹ƒ0.0098 yo dantakaá¹-á¹-hasakalehi jaá¹-Ä• kulehi

kuddhena kuá¹-ajaá¹-ilena katÄ• hisÄ• po,

mÄ• taá¹…akganÄ• mamuni sÄ«ladhanaá¹ƒ jugopa

sampÄ• tasÄ• paripumiddhibalena rakkhaá¹ƒ. () (mÄ• taá¹…gacariyaá¹ƒ.)

<19> maggÄ• vatiá¹‡á¹‡amadhamaá¹ƒ kalhÄ• bhÄ«lÄ• sÄ• -

saá¹…ghaá¹-á¹-itobhayarathaá¹…gamadhammayakkhaá¹ƒ,

kopagginÄ• naparijhÄ• payamiddhimÄ• yo

sÄ«laá¹ƒ rarakkha khalu dhammikayakkharÄ• jÄ• . () (dhammÄ• dhamma devaputtacariyaá

<20> yo porisÄ• davasagassa jayaddisassa

raÃ±Ã±o paá¹-iÃ±Ã±amadhikicca vijivitÄ• so,

khÄ«ttÄ• yudho tadupagamma alÄ«nasatto

yakkhaá¹ƒ damesi nanu sÄ«lavataá¹ƒ nidÄ• nÄ• . () (alÄ«nasattacariyaá¹ƒ.)

<21> á¹ƒ0.0099 yo saá¹…khapÄ• labhujago nijabhogapÅ«ra-

vyÄ• bhaá¹…gibhÄ• rataravÄ• hiti bhojaputte,

kÄ• ruÃ±Ã±amÄ• pa abhigantumapÄ• datÄ• ya

sÄ«lassa bhaá¹…gabhayatoâ€™ pi hutÄ• satejo. () (saá¹…khapÄ• lacariyaá¹ƒ. iti sÄ«lapÄ•

<22> saá¹…khÄ• radhammakhaá¹‡abhaá¹…gasabhÄ• vadassi

ussÄ• vabinduvilayaá¹ƒâ€™ va yudhaÃ±jayo yo,

rÄ• jÄ• janassa rudato pavihÄ• ya rajjaá¹ƒ

nekkhammapÄ• ramimapurayi pabbajitvÄ• . () (yudhaÃ±jaya cariyaá¹ƒ.)

<23> yo somanassavisuto kururÄ• japutto

dussÄ«lakuá¹-ajaá¹-ilabbacanaá¹ƒ paá¹-icca,

raÃ±Ã±Ä• niyojitavadho vadhakÄ• vakÄ• saá¹ƒ

laddhÄ• nusÄ• siyaâ€™ bhinikkhami cattarajjo. () (somanassa cariyaá¹ƒ.)

<24> á¹ƒ0.0100 yo kÄ• sirÄ• jatanujoâ€™ pi ayogharÄ• khyo

Ä«haá¹ƒ bhato ciramayogharavÄ• sahÄ«rÅ«,

rajjaá¹ƒ pahÄ• ya paramaá¹ƒ pitarÄ• padattaá¹ƒ

nekkhammapÄ• ramiparo vanamotarittha. () (ayogharacariyaá¹ƒ.)

<25> yo paÃ±cakÄ• maguá¹‡adÄ«panatoâ€™ padiá¹-á¹-ha-

sambhattamittavacanampi paá¹-ikkhipitvÄ• ,

niddhantakaÃ±cananibhacchavi kaÃ±canÄ• khyo

patvÄ• tapovanamapabbaji bandhavehi. () (bhisacariyaá¹ƒ.)

<26> á¹ƒ0.0101 pakkhittadaddulanahÄ• rurivÄ• â€™ nalamhi

saá¹…khÄ• radhammavisaye paá¹-ivaá¹-á¹-itatto,

yo soá¹‡abhusurasudhÄ« vibhavaá¹ƒ pahÄ• ya

pabbajjituá¹ƒ sapariso pavanaá¹ƒ jagÄ• ma. () (soá¹‡apaá¹‡á¸• itacariyaá¹ƒ. iti nekkhamma

<27> yo seá¹‡ako sudhi pasibbakagabbhasÄ• yiá¹ƒ

vippassi mohakalusikatamÄ• nasassa,

sappaá¹ƒ sughoramupadassiya dÄ«ghadassÄ«

paÃ±Ã±Ä• supÄ• ramimapÅ«rayi bhurimedho. () (seá¹‡akapaá¹‡á¸• ita cariyaá¹ƒ.)

<28> yo yaá¹ƒ mahosadhasamÄ• khyasudhÄ« sudhÄ«so

ummaggasaá¹ƒvutanisaggavatisamoâ€™ pi,

ummaggatoâ€™ va sabalaá¹ƒ mithilÄ• dhinÄ• thaá¹ƒ

paÃ±Ã±Ä• pajÄ• patipati riputo mumoca. () (mahosadhacariyaá¹ƒ iti paÃ±Ã±Ä• pÄ• ramÄ«

<29> á¹ƒ0.0102 vÄ• lenuâ€™ á¸·Ä• ravÄ«riyo vÄ«riyena ghoraá¹ƒ

saá¹ƒsÄ• radukkhamiva yo kisakÄ• lakoâ€™ pi,

gambhÄ«rasÄ• garajalaá¹ƒ sapajÄ• nukampÄ«

ussiÃ±cituá¹ƒ satatamÄ• rahi sattasÄ• ro. () (kÄ• laka cariyaá¹ƒ)

<30> rÄ• jÄ• mahÄ• dijanako janakundacando

gambhÄ«rabhurisalilaá¹ƒ salilÄ• karaá¹ƒ yo,

sÅ«roâ€™ rubÄ• huvÄ«riyo vÄ«riyaá¹ƒ tatÄ• ra

saá¹ƒsÄ• rasindhutaraá¹‡e taraá¹‡Ä«sarÅ«po. () (mahÄ• janakacariyaá¹ƒ. iti vÄ«riyapÄ• ra

<31> yo khantitintahadayo yatikhantivÄ• dÄ«

chedÄ• piteâ€™ pi sakalaá¹ƒ sakalattabhÄ• ve,

samapÅ«takhantijalamevabhÅ«saá¹ƒ siseca

vyÄ• pÄ• dapÄ• vakapadittakalÄ• burÄ• je. () (khantivÄ• dÄ« cariyaá¹ƒ)

<32> á¹ƒ0.0103 yo dhammapÄ• lanaparo susu dhammapÄ• lo

kÄ• rÄ• piteâ€™ pi vadhakehaâ€™ simÄ• lakammaá¹ƒ,

Ä• sannatÄ• panirayamhi patÄ• parÄ• je

khantiá¹ƒ pavattayi manappitakhantimetto. () (dhammapÄ• la cariyaá¹ƒ. iti khantipÄ• ramÄ«

<33> yo antarÄ«pagabhayaá¹ƒkarasuá¹ƒsumÄ• ra-

muddhÄ• samappitapado kapirÄ• jabhÅ«to,

dinnaá¹ƒ paá¹-iÃ±Ã±amanukubbamanaÃ±Ã±alabbhaá¹ƒ

najjÄ• papÄ• ta paratÄ«ramasaccabhÄ«rÅ«. () (kapirÄ• ja cariyaá¹ƒ)

<34> á¹ƒ0.0104 yo saccapÄ• ramiparo vasi paccanÄ• mo

saccena saccamahÄ«sandhiya saccadassÄ«,

poriá¹ƒ samaggakaraá¹‡iá¹ƒ sirijambudÄ«pe

sampÄ• layaá¹ƒ sakalalokamavoca vÄ• caá¹ƒ. () (saccasavbhaya cariyaá¹ƒ.)

<35> yo vaá¹-á¹-apotakadijo avirÅ«á¸·hapakkha-

pÄ• doâ€™ tikhuddakakulÄ• vakagabbhasÄ• yÄ«,

saccena soá¸·asakarisamitappadese

dÄ• vagginibbutimakÄ• thiramÄ• yugantaá¹ƒ. () (vaá¹-á¹-apotaka cariyaá¹ƒ.)

<36> yo gijjhakÄ• kabakabÄ• á¹‡akabhakkhabhuta-

bandhu nidÄ• gharavitÄ• paparikkhayÄ• â€™ pe,

ritte saramhi parimocayi maccharÄ• jÄ•

saccenaâ€™ kÄ• lajaladÄ• gamapaccayena. () (maccharÄ• ja cariyaá¹ƒ.)

<37> á¹ƒ0.0105 duá¹-á¹-hÄ• hidaá¹-á¹-havisavegavimucchitaá¹ƒ yo

maá¹‡á¸• abbatÄ• pasavaroâ€™ rasayaÃ±Ã±adattaá¹ƒ,

katvÄ• na saccakiriyaá¹ƒ karuá¹‡Ä• ya kaá¹‡ha-

dÄ«pÄ• yano muni mumoca tamÄ• padamhÄ• . () (kaá¹‡hÄ• dÄ«pÄ• yana cariyaá¹ƒ.)

<38> yo porisÄ• davasago sutasomarÄ• jÄ•

rajje tiyojanasate sakajÄ«viteâ€™ pi,

saccaá¹ƒ rarakkha nanu saccaparo nirÄ• so

dinnaá¹ƒ paá¹-issavamubhinnamapÄ• nukubbaá¹ƒ. () (sutasomacariyaá¹ƒ. iti saccapÄ• ram

<39> nibbinnarajjavibhavo bhavabhÄ«rÅ«tÄ• ya

yo mÅ«gapakkhabadhirÄ• kati mÅ«gapakkho,

nÄ«te nikhÄ• tumapaki sÄ«vathikÄ• vakÄ• se

daá¸·haá¹ƒ adhiá¹-á¹-hitavataá¹ƒ vata nojahÄ• si. () (temiyacariyaá¹ƒ. iti adhiá¹-á¹-hÄ• na pÄ

<40> á¹ƒ0.0106 mettavihÄ• raparamo piturandhayaá¹-á¹-hi

yo somasommayadayoâ€™ pi suvaá¹‡á¹‡asÄ• mo,

vÄ• á¸·ehi samparivuto pavane vihÄ• ri

mettÄ• khyapÄ• ramimapÅ«rayi pÄ• pabhÄ«rÅ«. () (suvaá¹‡á¹‡asÄ• macariyaá¹ƒ.)

<41> yo ekarÄ• javisuto bhuvi kÄ• sirÄ• jÄ•

mettÄ• kalattadutiyo sakajÄ«viteâ€™ pi,

avachinnarajjavibhÄ• ve paá¹-ipakkharÄ• je

mettÄ• ya samphari samaá¹ƒ paribhÄ• vitÄ• ya. () (ekarÄ• jacariyaá¹ƒ. iti mettÄ• pÄ• ramÄ

<42> á¹ƒ0.0107 yÄ• lomehaá¹ƒsavisutoâ€™ pi tulÄ• sarikkho

mÄ• nÄ• vamÄ• nanakaresu sukhe ca dukkha,

vÄ• saá¹ƒ cavaá¹-á¹-hiparikiá¹‡á¹‡asusÄ• namajjhe

veraá¹ƒ averamanupecca rarakkhuâ€™ pekkhaá¹ƒ. () (lomahaá¹ƒsacariyaá¹ƒ. iti upekkhÄ•

<43> so bodhiyÄ• â€™ bhiniyato paripakkaÃ±Ä• á¹‡o

buddhaá¹…kuroâ€™ pacitapÄ• ramitÄ• balena,

nijjhÄ• mataá¹‡haâ€™ sitakaÃ±jakkhuppipÄ• sa-

lokantaroruniraye su na jÄ• tu jÄ• to. ()

<44> nÄ• lattha paá¹‡á¸• akanapuá¹ƒsakamÅ«gapakkha-

chaccandhajÄ• tibadhiritthijaá¸·attabhÄ• vaá¹ƒ,

so makkhikÄ• makasakutthakipillikÄ• di-

jÄ• tyÄ• napÄ• tubhavi kÄ«á¹-apaá¹-aá¹…akgajÄ• tyÄ• . ()

<45> á¹ƒ0.0108 nÄ• lattha gandhagajato puthulatta bhÄ• vaá¹ƒ

nÄ• lattha vaá¹-á¹-asusukÄ• sukhumanta bhÄ• vaá¹ƒ,

nÄ• lattha umdanamammanakatta bhÄ• vaá¹ƒ

nÄ• lattha evamatihÄ«nataratta bhÄ• vaá¹ƒ.

<46> nÄ• hosi mÄ• tuvadhako pitughÄ• tako vÄ•

nÄ• hosi saá¹…ghabhiduro arahantaghÄ• to,

nÄ• hosi duá¹-á¹-hahadayena tathÄ• gatassa

nÄ• hosi saá¹ƒjananako rudhirassa kÄ• ye. ()

<47> kammaá¹ƒ phakhalaá¹ƒ tadubhayaá¹ƒ paá¹-ibÄ• hino ye

ucchedadiá¹-á¹-higatikÄ• vihariá¹ƒsu tesaá¹ƒ,

laddhiá¹ƒ kadÄ• ci naparÄ• masi saddahÄ• no

kammaá¹ƒ phalaá¹ƒ niyatabodhiparÄ• yaá¹‡o so. ()

<48> á¹ƒ0.0109 yasmiá¹ƒ bhave bhavati nÄ• macatukkamattaá¹ƒ

tatrÄ• â€™ pi puÃ±Ã±akaraá¹‡attha masaÃ±Ã±asatte,

aá¹-á¹-hÄ• nato napaá¹-isandhimagaá¹‡hi suddhÄ• -

vÄ• sesu paÃ±casu kadÄ• ci papaÃ±cabhÄ«rÅ«. ()

<49> buddhaá¹…kuro niyatabodhipado kadÄ• ci

dÄ«ghÄ• yukesuâ€™ pibhavesu sukhÄ• napekho,

katvÄ• â€™ dhimuttivacanaá¹ƒ idha jÄ«valoke

nibbatti so tidasapÄ• ramipÅ«raá¹‡atthaá¹ƒ. ()

<50> iccevaá¹ƒ so purisanisabho duppavesassa bodhi-

pÄ• sÄ• dassÄ• â€™ vataraá¹‡asamattiá¹ƒsatisseá¹‡irÅ«paá¹ƒ,

nipphÄ• dento parahitarato pÄ• ramÄ«dhammajÄ• taá¹ƒ

saá¹ƒsÄ• re saá¹ƒsari cirataraá¹ƒ ghoradukkhaá¹ƒ titikkhaá¹ƒ. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nanda dÄ• nanid
durenidÄ• nepÄ• ramidhammÄ• bhisaá¹…kharaá¹‡a pavatti paridÄ«pocatuttho saggo.

<1> á¹ƒ0.0110 atthavattapadaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡amaá¹‡á¹‡avajÄ• nvitaá¹ƒ,

patthyÄ• vattamivÄ• hosi jetuttarapuraá¹ƒ pure. () (silesa bandhanaá¹ƒ.)

<2> parikhÄ• mekhalÄ• dÄ• ma baddhapÄ• kÄ• rasoá¹‡inÄ«,

rarÄ• ja rÄ• jadhÄ• nÄ« sÄ• vadhÅ«va patimaá¹‡á¸• itÄ• . ()

<3> á¹ƒ0.0111 maá¹‡isiá¹…gaá¹ƒsumÄ• lÄ• bhi bÄ• laá¹ƒsumÄ• livibbhamaá¹ƒ,

sasaá¹…kamaá¹‡á¸• alaá¹ƒ tasmiá¹ƒ palamhesÄ• â€™ bhÄ«sÄ• rikÄ• . ()

<4> indirÄ• mandirÄ• â€™ mandamaá¹‡imandirasÄ• linÄ«,

hemaddhajÄ• vali tasmiá¹ƒ kiá¸·Ä• payi kalÄ• pino. ()

<5> rarÄ• ja nÄ• garÄ• jÄ• naá¹ƒ kappitÄ• bharaá¹‡ehi ca,

dÄ• á¹-hÄ• hi dÄ• nadhÄ• rÄ• hi meghavacchantÄ• â€™ va sÄ• purÄ«. ()

<6> turaá¹…ganikaroá¹‡á¸• utadhulidhÅ«saritambaraá¹ƒ,

nivÄ• ritÄ• tapaá¹ƒraá¹…gavitÄ• nassirimÄ• hari. ()

<7> á¹ƒ0.0112 nÄ«lasevÄ• ladhammillÄ• samphullakamalÄ• â€™ nanÄ• ,

tahimuppalalolaâ€™ kkhÄ« haá¹ƒsapÄ«napayodharÄ• . ()

<8> kiÃ±jakkharÄ• jirasÄ• nÄ• ruddharodhanitambinÄ«,

bhiá¹…gÄ• limaá¹‡imaÃ±jirÄ• nÄ• rÄ«â€™ vÄ• â€™ suá¹ƒ sarojinÄ«. () (silesa bandhanaá

<9> kevakalaá¹ƒ kapparukkhehi vinÄ• sÄ• rÄ• jadhÄ• nyaâ€™ hu,

visÄ• á¹‡Ä• rÄ• jadhÄ• nÄ«â€™ va sabbasampattisÄ• linÄ«. ()

<10> kadÄ• ci purisÄ• jaÃ±Ã±o rÄ• jÄ• â€™ hosi pure tahiá¹ƒ,

vessantaroâ€™ tinÄ• mena vissuto bhuvanattaye. ()

<11> á¹ƒ0.0113 kumÄ• roâ€™ va samÄ• no so dÄ• nakÄ«á¸·Ä• parÄ• yaá¹‡o,

kÄ• yÅ«pagÄ• ni dhÄ• tÄ«naá¹ƒ ratanÄ• bharaá¹‡Ä• niâ€™ pi. ()

<12> khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karitvÄ• na navakkhantuá¹ƒ kapariccaji,

evaá¹ƒ bÄ• hiravatthÅ«nidadanto aá¹-á¹-havassiko. ()

<13> pÄ• sÄ• damabhirÄ«hitvÄ• sonisajjÄ• â€™ bhiyÄ• canaá¹ƒ,

dassÄ• mÄ«â€™ ti vicintesi sisakkhimaá¹ƒsalohitaá¹ƒ. ()

<14> sukhedhito mahÄ• satto sukkapakkheâ€™ va candimÄ• ,

pÄ• lesi dasadhammena patvÄ• rajjasiriá¹ƒ pajaá¹ƒ. ()

<15> nisajjo paripÄ• sÄ• de so rÄ• jÄ• ekadÄ• raho,

kÄ• mÄ• naá¹ƒ saá¹…akkilesaÃ±ca vokÄ• rÄ• dÄ«navaá¹ƒ sari. ()

<16> á¹ƒ0.0114 pabbajjÄ• hirato rÄ• jÄ• nibbinto vibhavebhave,

sampattisÄ• ramÄ• dÄ• ya hitvÄ• rajjasiriá¹ƒ varaá¹ƒ. ()

<17> mattamÄ• taá¹…akgarÄ• jÄ• â€™ va aggipajjalakÄ• nanÄ• ,

rudato Ã±Ä• tisaá¹…akghassa agÄ• rasmÄ• â€™ bhi nikkhamÄ«. ()

<18> campakÄ• sokavakulatarusaá¹‡á¸• asumaá¹‡á¸• itaá¹ƒ,

sikhaá¹‡á¸• imaá¹‡á¸• alÄ• khaá¹‡á¸• akÄ«á¸·aá¹ƒ kokilakÅ«janaá¹ƒ. ()

<19> anekamigapakkhÄ«namÄ• sayaá¹ƒ salilÄ• sayaá¹ƒ,

vÄ«kÄ• sakusumÄ• modappavÄ• sitasamÄ«raá¹‡aá¹ƒ. ()

<20> madhumattÄ• â€™ liá¹…dhaá¹…kÄ• ranibbharaâ€™ mburuhÄ• karaá¹ƒ,

sampÄ• tanijjharÄ• â€™ rÄ• vagambhÄ«rabhuribhÅ«dharaá¹ƒ. ()

<21> á¹ƒ0.0115 pavavekakkhamaá¹ƒ vaá¹…kapabbhÄ• raá¹ƒ girigabbharaá¹ƒ,

duppavesapakathaá¹ƒ vaá¹…kagirinÄ• matapovanaá¹ƒ. ()

<22> patvÄ• laddheâ€™ sipabbajjÄ• kavilÄ• so so mahÄ«bhujo,

caranto brahmacariyaá¹ƒ cirassaá¹ƒ vÄ«tinÄ• mayi. ()

<23> tassaraÃ±Ã±o mahesipi maddÄ«nÄ• ma sukhedhitÄ• ,

puttadhÄ«tÅ«bhisaddhiá¹ƒ taá¹ƒ tapovanamupÄ• visi. ()

<24> mahiccho pÅ«jakovippo tadÄ• bÄ«gacchadassano,

yena vessantarosattasÄ• ro tenupasaá¹…kami. ()

<25> á¹ƒ0.0116 attho kammakarehÄ«â€™ ti jarÄ• jajjaritassa me,

puttaÃ±cadhÄ«taraá¹ƒ yÄ• cÄ« dhÄ«raá¹ƒ patvÄ• dayÄ• paraá¹ƒ. ()

<26> ubho kaá¹‡hÄ• jinaá¹ƒ jÄ• liá¹ƒ sasenahabhÄ• rabhÄ• janaá¹ƒ,

sammÄ• sambodhikÄ• mo so taá¹‡hÄ• dÄ• sabyamuttiyÄ• . ()

<27> dakkhiá¹‡odakasamputajÅ«jakaâ€™ Ã±jalibhÄ• jane,

samappayittha bandhitvÄ• agamÄ• â€™ dÄ• ya niddayo. ()

<28> dÄ• nÄ• dhimuttÄ«vÄ«maá¹ƒsÄ« vippÄ• kappenuâ€™ pÄ• gato,

saá¹ƒyÄ• ci devarÄ• jÄ• â€™ tha maddideviá¹ƒ patibbataá¹ƒ. ()

<29> dakkhiá¹‡odakaniddhotahattho so dakkhiá¹‡odakaá¹ƒ,

katvÄ• devesavippassa deviá¹ƒ devo pariccaji. ()

<30> á¹ƒ0.0117 sattakkhattuá¹ƒ pakampittha tassa pÄ• ramitejasÄ• ,

sÄ• dhusÄ• dhÅ«ti pattÄ• numodantÄ«â€™ va mahÄ«vadhÅ«. ()

<31> iccevaá¹ƒ purisÄ• raÃ±Ã±o paripÄ• cinapÄ• ramÄ«,

maá¹‡iraá¹ƒsismujjota pÄ• sÄ• dasatalaá¹…kate. ()

<32> mandamandÄ• niloá¹‡á¸• Å«ta paÃ±cavaá¹‡á¹‡addhajÄ• lÄ«naá¹ƒ,

maá¹‡ikiá¹ƒkiá¹‡ijÄ• lÄ• nurÄ• vasotarasÄ• yane. ()

<33> dibbehi naccagÄ«tehi vÄ• ditehi manorame,

kandappamaá¹‡á¸• apÄ• kÄ• ra raá¹…gamaá¹‡á¸• apamaá¹‡á¸• ite. ()

<34> dibbantadibbarÄ• jÅ«naá¹ƒ indacÄ• pasatehiâ€™ va,

cÅ«á¸·Ä• maá¹‡Ä«marÄ«cihÄ« sambÄ• dhÄ«kaá¸·itaâ€™ mbare. ()

<35> á¹ƒ0.0118 accharÄ• hi kucaÃ±candanamitaá¹…gÄ«hi dÅ«rato,

vidhÅ«tacandikÄ• rÄ• ji cÄ• rucÄ• mara mÄ• rute. ()

<36> suttappabuddhaposoâ€™ va tusite tidasÄ• laye,

tato cavitvÄ• nibbatti hutvÄ• santusitaâ€™ vhayo. ()

<37> dibbesu paÃ±cakÄ• mesu vasanto tusitÄ• laye,

paÃ±cindriyÄ• ni lokekalocano paricÄ• rayi. ()

<38> tadÄ• dasasahassesu cakkavÄ• á¸·esu devatÄ• ,

ekattha sannipatitÄ• sutvÄ• buddhahaá¸·Ä• haá¸·aá¹ƒ. ()

<39> tenoâ€™ pasaá¹…kamitvÄ• na yenÄ• â€™ si purisuttamo,

katvÄ• tabbadanambhojaá¹ƒ nayanÄ• likulÄ• layaá¹ƒ. ()

<40> á¹ƒ0.0119 cÅ«á¸·Ä• maá¹‡imayukhambutiddhotacaraá¹‡Ä• sane,

baddhaÃ±jalipuá¹-ambhojamakulÄ• ti samappayuá¹ƒ. ()

<41> cakkavattipadaá¹ƒ sakkamÄ• rabrahmapadatayÄ• ,

nakho mÄ• risa patthetvÄ• pÄ• ramÄ« paripÄ• citÄ• . ()

<42> veneyyabandhubhutena sammÄ• sambodhimicchatÄ• ,

tayÄ• mÄ• risa kicchena pÅ«ritÄ• dasapÄ• ramÄ«. ()

<43> sadevakassa lokassa hitÄ• ya mÄ• tukucchiyaá¹ƒ,

uppajjatÅ«ti yÄ• ciá¹ƒsu taá¹ƒdhÄ«raá¹ƒ karuá¹‡Ä• paraá¹ƒ. ()

<44> satavassÄ• yuheá¹-á¹-hÄ• pi uddhaá¹ƒ sahasahassato,

yasmÄ• akÄ• lo buddhÄ• naá¹ƒ tasmÄ• kÄ• laá¹ƒ vipassi so. ()

<45> á¹ƒ0.0120 yasmÄ• aÃ±Ã±esu dÄ«pesu sambuddhÄ• nopapajjare,

jÄ• yanti jambudÄ«pasmiá¹ƒ tasmÄ• dÄ«paá¹ƒ vipassi so. ()

<46> yasmÄ• milakkhadesesu nÅ«ppajjanti tathÄ• gatÄ• ,

jÄ• yare majjhime dese tasmÄ• desaá¹ƒ vipassi so. ()

<47> yasmÄ• najÄ• yare vessasuddatvayesu jÄ• yare,

khantiye brÄ• hmaá¹‡e buddhÄ• kulaá¹ƒ tasmÄ• vipassi so. ()

<48> yasmÄ• anaÃ±Ã±avisayÄ• kucchi sambuddhamÄ• tuyÄ• ,

tasmÄ• Ä• yuparicchedavasena passi mÄ• taraá¹ƒ. ()

<49> lokekalocano evaá¹ƒ katvÄ• paÃ±cÄ• valokanaá¹ƒ,

tÄ• saá¹ƒ paá¹-iÃ±Ã±aá¹ƒ pÄ• dÄ• si karuá¹‡Ä• puá¹‡á¹‡amÄ• naso. ()

<50> á¹ƒ0.0121 tappÄ• datÄ• marasacumbita moá¸·imÄ• lÄ•

sampattadevaparisÄ• â€™ ntaradhÄ• yi tÄ• va,

ogayha nandanavanaá¹ƒ tusitÄ• dhirÄ• jÄ•

tamhÄ• cavÄ« matidayÄ• dayinÄ• sabhÄ• yo. ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• natidÄ•
durenidÄ• nevessantaracariyappabhutidevÄ• rÄ• dhanÄ• pavatti paridÄ«popaÃ±camo sagg

jinavaá¹ƒsadÄ«pe dÅ«renidÄ• na bhÄ• go paá¹-hamo.

<1> á¹ƒ0.0122 yÄ• sattasÄ• rapabhavÄ• sirijambudÄ«pe

phÄ«tÄ• â€™ marÄ• vatipurÄ«â€™ va purÄ«vataá¹ƒsÄ• ,

Ä• diccavaá¹ƒsikanarindapaveá¹‡i bhÅ«mi

lakkhyÄ• layÄ• kapilavatthupurÄ« pureâ€™ si. ()

<2> vaá¹‡á¹‡ehi kaá¹‡á¹‡asukhasaddarasehi jÄ• ta-

rÅ«pehi atthavisarehi yatÄ«hi yuttÄ• ,

yÄ• rÄ• jadhÄ• ni puthupÄ• á¹‡agaá¹‡appadehi

Ä• sÄ« (vasantatilakÄ•) racanÄ• yatheva. () (silesa bandhanaá¹ƒ.)

<3> á¹ƒ0.0123 pÄ• cÄ«disÄ• bhujalatÄ• ya mahÄ«yuvatyÄ•

sannaddhasaá¹…khavalayassirimÄ• vahantaá¹ƒ,

yassÄ• sudhÄ• suparikammakataá¹ƒ rarÄ• ja

pÄ• kÄ• racakkamacalaá¹ƒ makuá¹-Ä• nukÄ• raá¹ƒ. ()

<4> yassÄ• rarÄ• ja parikhÄ• nagarindirÄ• ya

kiÃ±jakkhiÃ±jaritatÄ«radasÄ• bhirÄ• mÄ• ,

saá¹ƒsibbitÄ• livittÄ«maá¹‡itantupantÄ«

pÄ• kÄ• rasoá¹‡ibharato galitambaraá¹ƒâ€™ va. ()

<5> kandappadappamadirÄ• madamattadhuttÄ•

mandÄ• nileritasunÄ«lalatÄ• vitÄ• naá¹ƒ,

yasmiá¹ƒ vilolanayanaÃ±jalipiyamÄ• naá¹ƒ

Ä• pÄ• nabhuminibhamopavanaá¹ƒbhajiá¹ƒsu. ()

<6> á¹ƒ0.0124 mattaá¹…ganÄ• ya navayobbanagabbitÄ• ya

raá¹…gÄ• layaggamaá¹‡idappaá¹‡abimbitehi,

yÄ• rÄ• jadhÄ• ni ghanapÄ«napayodharehi

sommÄ• nanehi bhaji mÄ• nasavÄ• pisobhaá¹ƒ. ()

<7> saá¹…kappitÄ• bharaá¹‡araá¹ƒsi sateratÄ• lÄ«

dÄ• á¹-hÄ• balÄ• kavisarÄ• madavuá¹-á¹-hidhÄ• rÄ• ,

yasmiá¹ƒ pure gharamayÅ«rakulaá¹ƒ akÄ• le

kÄ«á¸·Ä• payiá¹ƒsu varavÄ• raá¹‡avÄ• rivÄ• hÄ• . ()

<8> pÄ• kÄ• racakkabahiniggata muggarÄ• gaá¹ƒ

yasmiá¹ƒ turaá¹…ganikaruddhaá¹-adhÅ«lijÄ• laá¹ƒ,

racchÄ• vatÄ• rajanatÄ• ya khaá¹‡aá¹ƒ janesi

bhÄ«tiá¹ƒ padittapalayÄ• nalajÄ• lasobhaá¹ƒ. ()

<9> á¹ƒ0.0125 yasmiá¹ƒ vimÄ• namaá¹‡isiá¹…gajutippabandha-

saÃ±cumbitaá¹ƒ jitaraviá¹ƒ hariá¹‡á¸• akabimbaá¹ƒ,

nÄ• rÄ«janÄ• nanasarojakatÄ• vamÄ• naá¹ƒ

kodhÄ• bhibhutamiva vaá¹‡á¹‡avikÄ• ramÄ• pa. ()

<10>á¹• 21 yatthissarehi samadhiggahitÄ• ni tuá¹…ga-

kelÄ• sakuá¹-adhavalÄ• ti manoharÄ• ti,

niccaá¹ƒ sudhÄ• suparikammakatÄ• ni cÄ• â€™ suá¹ƒ

lakkhÄ«niketananibhÄ• ni niketanÄ• ni. ()

<11> yatthindanilamaá¹‡imÄ• pitamaá¹‡á¸• apagge

hemaddhajÄ• valiparibbhamaá¹‡aá¹ƒka puramhi,

jÄ«mÅ«takÅ«á¹-apamukhe satavijjumÄ• lÄ• -

lÄ«lÄ• vahaá¹ƒ virahinÄ«namaghaá¹ƒ janesi. ()

<12> á¹ƒ0.0126 saÃ±jhÄ• nurÄ• gamaá¹‡itoraá¹‡adÄ«dhitÄ«hi

bhinnandhakÄ• ranikarÄ• â€™ khilanÄ• garÄ• naá¹ƒ,

yÄ• rÄ• jadhÄ• ni janayantipi tuá¹…gatuá¹-á¹-hiá¹ƒ

pÄ«tyÄ• navÄ• si rajanÄ«sma bhisÄ• rikÄ• naá¹ƒ. ()

<13> sevÄ• lakesarasamÄ• kulatÄ«rabhÄ• gÄ•

samphullarattapadumuppalakallahÄ• rÄ• ,

haá¹ƒsÄ• lisÄ• rasasamosaraá¹‡Ä• bhirÄ• mÄ•

yasmiá¹ƒ sunimmalajalÄ• kamalÄ• karÄ• suá¹ƒ. ()

<14> yasmiá¹ƒpure kulavadhÅ«vadanambujÄ• naá¹ƒ

laddhuá¹ƒ nirÅ«pamasiriá¹ƒ bhusamussahantÄ• ,

yÄ• vajja setasarasiruhasÄ«taraá¹ƒsÄ«

aÃ±Ã±oÃ±Ã±abaddhapaá¹-ighÄ• â€™ va vajanti nÄ• saá¹ƒ. ()

<15> á¹ƒ0.0127 yasmiá¹ƒ suvaá¹‡á¹‡amakaá¹‡irÅ«piyavaá¹ƒsavaá¹‡á¹‡a-

muttÄ• pavÄ• á¸·acajirehi mahÄ• rahehi,

nÄ• nÄ• paá¹‡Ä• sukhumakÄ• sikasÄ• á¹‡ahaá¹…ga-

koseyyakhomavasanehiâ€™ bhavuá¹ƒ papuá¹‡á¹‡Ä• . ()

<16> cakkÄ• sisattidhanukuntagadÄ• dibhatthÄ•

sannaddhahemakavacÄ• vijitÄ• rivaggÄ• ,

saá¹…gÄ• masÄ• garasamuttaraá¹‡Ä• tisurÄ•

yodhÄ• yahiá¹ƒ puravare akariá¹ƒsu rakkhaá¹ƒ. ()

<17> phÅ«á¹-á¹-hÄ• ka vÄ• á¹-anikaá¹-e maá¹‡imandirÄ• naá¹ƒ

kappÄ• sapaá¹-á¹-adhavalÄ• saradabbharÄ• jÄ«,

yasmiá¹ƒ khaá¹‡aá¹ƒ javanikÄ• sirimÄ• dadhÄ• nÄ•

thÄ«naá¹ƒ jugopa madhupehi mukhambujÄ• ni. ()

<18> á¹ƒ0.0128 nibbiddhavÄ«thivisarehi susajjitehi

niccussavÄ• ya puramussitatorasehi,

bhogindabhoganikarehi rasÄ• talaá¹ƒâ€™ va

yaá¹ƒ sampasÄ• ritaphaá¹‡ehi babhuva rammaá¹ƒ. ()

<19> yasmiá¹ƒpure vivaá¹-amandirajÄ• lakÄ• naá¹ƒ

uddhÅ«tadhulimalinÄ«kaá¸·itÄ• lakÄ• naá¹ƒ,

nÄ• rinamindurucÄ«rÄ• nana dappaá¹‡esu

lokassa locanamaá¹‡i paá¹-ibimbitÄ• â€™ suá¹ƒ. ()

<20> gambhÄ«rasaá¹…khapaá¹-abhaddhanibhÅ«righosaá¹ƒ

kelÄ• sakÅ«á¹-adhavalÄ• layapheá¹‡apiá¹‡á¸• aá¹ƒ,

yaá¹ƒ puá¹‡á¹‡asattaratanaá¹ƒ purakhÄ«rasindhuá¹ƒ

lakkhÄ« alaá¹…kari turaá¹…gataraá¹…gavegaá¹ƒ. ()

<21> á¹ƒ0.0129 reá¹‡uppabandhamalinaá¹ƒ kavanarÄ• jinÄ«laá¹ƒ

madhavÄ• timattamadhupaá¹ƒ padumÄ• bhirÄ• maá¹ƒ,

yaá¹ƒ rÄ• jahaá¹ƒsabhajitaá¹ƒ avatiá¹‡á¹‡alokaá¹ƒ

Ä• si puraá¹ƒ vikacakaÃ±javanaá¹ƒ yatheva. () (silesabandhanaá¹ƒ.)

<22> yasmiá¹ƒpuramhi ratanujjalanÄ«lakaá¹‡á¹-hÄ•

rÄ• gÄ• vamadditadharÄ• â€™ vivaá¹-advijÄ• li,

Ä• suá¹ƒpayodharabharÄ• â€™ viraá¸·appadesÄ•

sampattavuá¹-á¹-hidivasÄ• viyamÄ• tugÄ• mÄ• . () (silesabandhanaá¹ƒ.)

<23> á¹ƒ0.0130 dhammÄ• nudhammapaá¹-ipatti parÄ• yaá¹‡assa

saá¹ƒsÄ• rabhÄ«rukajanassa tapovanÄ• bhÄ• ,

yÄ• rÄ• jadhÄ• ni pacurandhaputhujjanÄ• naá¹ƒ

Ä• pÄ• nabhumiva babhÅ«vuâ€™ bhayappakÄ• rÄ• . ()

<24> buddhaá¹…kurassa ravivaá¹ƒsapabhaá¹…karassa

sammÄ• sukhÄ• nubhÄ• vanÄ• ya subhumibhutÄ• ,

bho yÄ• disi kapilavatthupuri pureâ€™ si

dhammassabhÄ• vamadhunÄ• paridÄ«paye sÄ• . ()

<25> tasmiá¹ƒ babhÅ«va nagare nagarÄ• dhirÄ• je

rÄ• jÄ• sunÄ«ticaturo catusaá¹…akgahehi,

dhammena sabbajanaraÃ±janako kadÄ• ci

suddhodanavhavisuto ravivaá¹ƒsaketu. ()

<26> á¹ƒ0.0131 disvÄ• â€™ vatÄ• rakalusikatamattabhÄ• vaá¹ƒ

ukkaá¹‡á¹-hiteâ€™ va kamalÄ• kamalÄ• patissa,

bhÅ«pÄ• lipÄ• libhajitaá¹ƒ caraá¹‡Ä• ravindaá¹ƒ

saá¹ƒsevi yassa ravivaá¹ƒsadhajassa raÃ±Ã±o. ()

<27> yassÄ• â€™ vanÄ«sakavino kavikaá¹‡á¹-habhusÄ•

vÄ• á¹‡ivadhÅ« madhurakomakalakattavÄ• á¹‡Ä«,

patvÄ• catummukhamukhambujakÄ• nanamhÄ•

haá¹ƒsÄ«va mÄ• nasataá¸·Ä• kamalaá¹…karittha. ()

<28> sabbÄ• ridappamathanopari ekadhatvÄ•

ajjhattikÄ• riparÄ• jiyamappasayhaá¹ƒ,

saá¹ƒsuddhacittanikase nisitena tÄ• va

paÃ±Ã±Ä• yudhena avadhittha mahÄ«bhujo yo. ()

<29> á¹ƒ0.0132 yasmÄ• mahÄ«patimahÄ«dharato upekkhÄ• -

veá¸·Ä• talÄ• vadhi dayÄ• salilena puá¹‡á¹‡Ä• ,

mettÄ• savanti pabhavÄ• muditumimÄ• lÄ•

ajjhottharittha bhuvanattayagaá¹ƒjanoghaá¹ƒ. ()

<30> sampannadÄ• nasadanambudharehi yassa

dÄ• nÄ• dhimuttiparamassa manodahesu,

taá¹‡hÄ• taá¹-Ä• ni kapaá¹‡addhikayÄ• cakÄ• naá¹ƒ

hinnÄ• ni sattaratanambunipÄ• tanena. ()

<31> yassindanÄ«lanayanaá¹ƒ rajatÄ• vadÄ• ta-

dantaá¹ƒ suvaá¹‡á¹‡avadanaÃ±ca pavÄ• á¸·asÄ«saá¹ƒ,

muttÄ• mayaá¹…gavayavaá¹ƒ ratanehi nÄ• nÄ•

dehaá¹ƒ sumÄ• pitamivÄ• si pitÄ• mahena. () (sÄ«lesabandhanaá¹ƒ)

<32> á¹ƒ0.0133 yassÄ• tipaá¹‡á¸• arayasovisaroâ€™ sadhÄ«so

saá¹…ekkÄ• citÄ• nanasaroâ€™ rinarÄ• dhipÄ• naá¹ƒ,

sokandhakÄ• rabhiduro ripurÄ• jinÄ«naá¹ƒ

Ä• sÄ• garantapathaviá¹ƒ paridhikarittha. ()

<33> rÄ• jaÃ±Ã±achappadakulaá¹ƒ sakalaá¹ƒ padesa-

rajjÄ• dhipaccamakarandarasÄ• bhilÄ• saá¹ƒ,

yassattabhÄ• vakamalÄ• karaphullitÄ• ni

saá¹ƒsevi cÄ• rucaraá¹‡ambÅ«ruhÄ• ni bhatyÄ• . ()

<34> á¹ƒ0.0134 setÄ• tapattamiva vissutakittipuÃ±jaá¹ƒ

katvÄ• â€™ sipattamiva pÄ• vakabhÄ«matejaá¹ƒ,

yasmiá¹ƒ sarajjamanusÄ• sati sesabhÅ«pÄ•

chattÄ• sibhÅ«sitakarÄ• sakakiá¹…karÄ• â€™ va. ()

<35> dvÄ• rÄ• niâ€™ nekakapaá¹‡á¸• ikayÄ• cakÄ• naá¹ƒ

ugghÄ• á¹-itopyaâ€™ virataá¹ƒ ratanÄ• layesu,

saddhÄ• disattadhanarakkhaá¹‡atapparo saá¹ƒ

dvÄ• rattayaá¹ƒ pidahi yo kapilÄ• dhinÄ• tho. ()

<36> yassussitaddhanueá¹‡o pabalÄ• rivaggaá¹ƒ

vissaá¹-á¹-hÄ• bÄ• á¹‡avisarabbisamubbahanto,

bhasmikari karikarÄ• yatapÄ«nabÄ• hu-

sappo suphoá¹-hitajiyÄ• pariphandajivho. ()

<37> á¹ƒ0.0135 lakkhÄ«nidhÄ• nanagaraá¹‡á¹‡avapÄ• tubhÅ«to

mantindakÅ«á¹-asikharÄ«valayÄ• vuto yo,

vÄ• laggamattampi rÄ• jasiá¹‡erurÄ• jÄ•

kodhÄ• nilena ripuraÃ±Ã±amakampiyoâ€™ si. ()

<38> bhasmikatÄ• khÄ«lavipakkhanarindakaá¹-á¹-ho

kodhÄ• nalo sarasamÄ«raá¹‡abhÄ• vitopi,

nibbÄ• yi paghgaritabappajalehi yassa

lolabbilocanaghaá¹-ehi vipakkhathÄ«naá¹ƒ. ()

<39> sannÄ«timaggajalituggamatippadÄ«po

kittippabandhadhavalÄ«katajivaloko,

rÄ• jindamoá¸·imaá¹‡ilaá¹…katapÄ• dapÄ«á¹-ho

dhammena rajjamanusÄ• si ciraá¹ƒ sarÄ• jÄ• . ()

<40> á¹ƒ0.0136 tassatipÄ«varapayodharabhaddakumbha-

dvandÄ• tibhÄ• raviraá¸·Ä«katamajjhabhÄ• gÄ• ,

niddosabÄ• laravimaá¹‡á¸• alacÄ• rugaá¹‡á¸• Ä•

dibbaccharÄ• jitavirÄ• jitarÅ«pasobhÄ• . ()

<41> samphullanÄ«lakamalÄ• malanÄ«lanettÄ•

olambamÄ• namaá¹‡ikuá¹‡á¸• alalambakaá¹‡á¹‡Ä• ,

muttÄ• valivadasanÄ• vali haá¹ƒsadhenu-

helÄ• pahÄ• sagamanÄ• muducÄ• ruvÄ• á¹‡Ä«. ()

<42> bimbÄ• dharÄ• jaladharÄ• yatakesapÄ• sÄ•

sovaá¹‡á¹‡adappaá¹‡anibhÄ• nanacandabimbÄ• ,

sannÄ«rapupphamakuá¸·opamacÄ• rujaá¹…ghÄ•

kandappa maá¹…galasilÄ• talasoá¹‡ibhÄ• gÄ• . ()

<43> á¹ƒ0.0137 nÄ• bhÄ• lavÄ• á¸·aruhanÄ«latamÄ• lavallÄ«-

lÄ«lÄ• vinaddhanavakomalaromarÄ• jÄ«,

lÄ• vaá¹‡á¹‡avÄ• ridhitaraá¹…gabhujÄ• â€™ bhinÄ«la-

subbhulatÄ• makaraketanacÄ• parÅ«pÄ• . ()

<44> bhupÄ• lavaá¹ƒsakamalÄ• kararÄ• jabhaá¹ƒsi

mÄ• yÄ• vadhu iva sujampatino sujÄ• tÄ• ,

candassakomudiâ€™ va vijjurivaâ€™ mbudassa

raÃ±Ã±oâ€™ ticÄ• rucaritÄ• si piyÄ• mahesi. ()

<45> á¹ƒ0.0138 tasmiá¹ƒ nagopamaghare nagare tadÄ• si

Ä• sÄ• á¸·himaá¹…galamaho divasÄ• nisatta,

milÄ• sugandhaparamaá¹ƒ vigatÄ• savaá¹ƒ taá¹ƒ

nakkhattakÄ«á¸·amakarittha mahesi mÄ• yÄ• . ()

<46> vuá¹-á¹-hÄ• ya sattamadinÄ• gatapuá¹‡á¹‡amÄ• ya

pÄ• to sugandhaparivÄ• sitavÄ• rinÄ• sÄ• ,

katvÄ• sinÄ• namatulaá¹ƒ kapaá¹‡á¸• ikÄ• naá¹ƒ

dÄ• naá¹ƒ adÄ• si catulakkhadhanabbayena. ()

<47> vatthÄ• hatehi sunivatthasupÄ• rutÄ• sÄ•

bhutvÄ• â€™ ggabhojanamadhiá¹-á¹-hituposathaâ€™ á¹…gÄ• ,

niddÄ• turÄ• supinamovarakaá¹ƒ pavissa

kalyÄ• á¹‡amaddasa sirÄ«sayane nipannÄ• . ()

<48> á¹ƒ0.0139 netvÄ• nipannasayanaá¹ƒ himavantapasse

heá¹-á¹-hÄ• visÄ• latarasÄ• á¸·amahÄ«ruhassa,

naá¹ƒ saá¹-á¹-hiyojanakacÄ• rumanosilÄ• yaá¹ƒ

Ä• ropayiá¹ƒsu caturo kira devarÄ• jÄ• . ()

<49> netvÄ• manussamalasaá¹ƒharaá¹‡Ä• ya tamhÄ• â€™

notattanÄ• marahadaá¹ƒ sunahÄ• payitvÄ• ,

devitthiyo sapadi dibbamayehi nesaá¹ƒ

vatthehi gandhakusumehi alaá¹…karitvÄ• . ()

<50> tatthubbhavo lasati rÅ«piyapakabbato yo

tassodareâ€™ tirucire kanakabbimÄ• ne,

pÄ• cÄ«nasÄ«savati dibbamayamhi sammÄ•

paÃ±Ã±Ä• pitaggasayanamhi sayÄ• payiá¹ƒsu. ()

<51> oruyha setavaravÄ• raá¹‡arÄ• javeso

buddhaá¹…kuro ruciraka Ã±canapabbatamhÄ• ,

Ä• ruyha sajjhudharaá¹‡idharamuttarÄ• ya

soá¹‡á¸• Ä• ya setasarasiruhamubbahanto. ()

<52> á¹ƒ0.0140 patvÄ• vimÄ• navathakuÃ±canadaá¹ƒ naditvÄ•

katvÄ• padakkhiá¹‡amalaá¹…katamÄ• tuseyyaá¹ƒ,

bhetvÄ• na tÄ• yapana dakkhiá¹‡apassamanto

kucchiá¹ƒ paviá¹-á¹-hasadiso supinena diá¹-á¹-ho. ()

<53> mÄ• yÄ• ya rÄ• javadhuyÄ• rucirÄ• nanÄ• ya

Ä• sÄ• á¸·hipuá¹‡á¹‡amiyamuttaraâ€™ sÄ• á¸·habhena,

buddhaá¹…akkurassa paá¹-hamena mahÄ• vipÄ• ka-

cittena sampati ahÅ« paá¹-isandhigabbhe. ()

<54> buddhaá¹…kurassa paá¹-isandhigatassa gabbhe

mÄ• yÄ• ya cÄ• rucaritÄ• ya ca khaggahatthÄ• ,

nissesupaddavanirÄ• karaá¹‡Ä• ya rakkhaá¹ƒ

gaá¹‡hiá¹ƒsu tÄ• va caturo surarÄ• japuttÄ• . ()

<55> á¹ƒ0.0141 mÄ• yÄ• ya bhattuparamÄ• ya tatoppabhuti

nÅ«ppajji kiÃ±ci purisesu sarÄ• gacittaá¹ƒ,

sÄ• paÃ±cakÄ• masukhinÄ« akilantakÄ• yÄ•

lÄ• bhenuá¸·Ä• rayasasÄ• pyabhivaá¸• á¸• hitÄ• si. ()

<56> paÃ±Ã±Ä• yi dhotaratane janikÄ• ya anto

kucchiá¹ƒ gato yatharivÄ• vutapaá¹‡á¸• usuttaá¹ƒ,

taá¹ƒ kucchinÄ• pariharÄ« dasamÄ• samattaá¹ƒ

pattena telamiva rÄ• jini appamattÄ• . ()

<57> pÄ• toâ€™ va pÄ• á¹-ipadage divase pabuddhÄ•

raÃ±Ã±o kathesi supinaá¹ƒ atha so narindo,

vedaá¹…gavedacature catusaá¹-á¹-hamatte

pakkosayÄ« dvijavare dvijavaá¹ƒsaketÅ«. ()

<58> á¹ƒ0.0142 lÄ• juttarÄ• ya paribhaá¹‡á¸• akatÄ• ya bhumyÄ•

paÃ±Ã±Ä• pitesu sukhumattharaá¹‡atthatesu,

bhaddÄ• sanesu bhavanamhinisinnakÄ• naá¹ƒ

nemittikÄ• namavanÄ«pati bhusurÄ• naá¹ƒ. ()

<59> pakkhittasappimadhusakkhirakhÄ«ramissa-

pÄ• yÄ• sapuá¹‡á¹‡aharirÅ«piyabhÄ• janehi,

vatthÄ• hatÄ• ni dhanadhaÃ±Ã±acayaÃ±ca dhenÅ«

datvÄ• na diá¹-á¹-hasupinassa phakhalaá¹ƒ apucchi. ()

<60> mÄ• cintayittha tava rÄ• jiniyÄ• janinda

kucchimhi tampati patiá¹-á¹-hahi puttagabbho,

ajjhÄ• vasissati saÃ±cepana cakkavatti

rÄ• jÄ• bhavissati agÄ• ramasaá¹ƒsayaá¹ƒ so. ()

<61> á¹ƒ0.0143 hitvÄ• sasattaratanaá¹ƒ catudÄ«parajjaá¹ƒ

so pabbajissati sace bhavanÄ• â€™ bhigantvÄ• ,

buddho bhavissati dhuvaá¹ƒ catusaccabuddho

iccabruviá¹ƒsu supinatthavidÅ« vidÅ« te. ()

<62> sÄ• gabbhabhÄ• ravaá¹-harikatamajjhabhÄ• gÄ•

gantuá¹ƒ sakaá¹ƒ kulagharaá¹ƒ kulakaÃ±jahaá¹ƒsi,

icchÄ• mahanti paá¹-ivedayi devi raÃ±Ã±o

so sampaá¹-icchi vacanaá¹ƒ karavÄ«kavÄ• á¹‡yÄ• . ()

<63> tamhÄ• mahÄ• nagarato nagaraá¹…gapuá¹‡á¹‡aá¹ƒ

so yÄ• va devadahanÄ• mikarÄ• jadhÄ• nÄ«,

muttÄ• â€™ vadÄ• tapuá¸·inattharaá¹‡ehi rÄ• jÄ•

lÄ• jopahÄ• ravidhinÄ• kamaluppalehi. ()

<64> á¹ƒ0.0144 santÄ«rapupphakalasehi samappitehi

mandÄ• tileritapaá¹-Ä• ka dhajÄ• valÄ«hi,

kÄ• rÄ• payÄ« kanakarÅ«piyatoraá¹‡ehi

addhÄ• namaggasamalaá¹…karaá¹‡aá¹ƒâ€™ takhippaá¹ƒ. ()

<65> vandÄ«â€™ bhigÄ«tathutimaá¹…akgalagÄ«tikÄ• hi

paÃ±caá¹…gikehi turiyehi katupahÄ• raá¹ƒ,

tasmiá¹ƒ sumaá¹‡á¸• itapasÄ• dhitamaÃ±jasamhi

dibbavcarÄ• siriviá¸• ambanarÅ«pasobhaá¹ƒ. ()

<66> deviá¹ƒ suvaá¹‡á¹‡asivikÄ• ya susajjitÄ• ya

Ä• ropayitva khacitÄ• ya maá¹‡Ä«hi nÄ• nÄ• ,

pesesi bhupati purakkhataÃ±Ä• tisaá¹…ghaá¹ƒ

saddhiá¹ƒ sahassasacivehi sukhedhitaá¹ƒ so. ()

<67> á¹ƒ0.0146 samthullapupphaphalapallavavattabhÄ• ra-

rukkhÄ• kulaá¹ƒ ghanasunÄ«lalatÄ• vitÄ• naá¹ƒ,

hintÄ• latÄ• lanaá¸·akÄ«cakanÄ• á¸·ikera-

sannÄ«rapÅ«gatiá¹‡apÄ• dapapantisÄ• liá¹ƒ. ()

<68> sevÄ• lanÄ«lasalilÄ• nilasÄ«talehi

otiá¹‡á¹‡akahaá¹ƒsavisarehi samullasattaá¹ƒ,

jhaá¹…kÄ• rarÄ• vamukharÄ• likulÄ• karÄ• la-

kiÃ±jakkhajÄ• labharitamburuhÄ• karehi. ()

<69> pupphÄ• bhigandhasurabhÄ«katagandhavÄ• haá¹ƒ

addakkhisabbajanalocanapÄ«yamÄ• naá¹ƒ,

nindantanandanavanaá¹ƒ vanajÄ• yatakkhÄ«

sÄ• lumbinÄ«vanamanaá¹…gavimÄ• nabhÅ«tiá¹ƒ. ()

<70> á¹ƒ0.0146 sÄ• rÄ• jinÄ« navadalaá¹…gulipantÄ«cÄ• ru-

sÄ• khÄ• bhujopahitamaÃ±jaricÄ• marehi,

sannaddhakomalalatÄ• vanitÄ• namagge

attupahÄ• rakaraá¹‡Ä• ya katÄ• vakÄ• sÄ• . ()

<71> senÄ• ya cÄ• rucaraá¹‡amburuhoddhaá¹-ehi

reá¹‡Å«hi dhÅ«saritamaggamanakkamanti,

saddhiá¹ƒ sakÄ• ya parisÄ• ya tatotaritvÄ•

taá¹ƒ lumbinÄ«vanamupÄ• visi rÄ• maá¹‡eyyaá¹ƒ. ()

<72> taá¹ƒ rÄ• jiniá¹ƒ vanavadhu jitahaá¹ƒsagÄ• miá¹ƒ

Ä• modamandamalayÄ• nilahatthagehi,

sambhÄ• vayittha mukharÄ• likulÄ• bhikiá¹‡á¹‡a-

reá¹‡uppabandhaharisaá¹…khasatehi magge. ()

<73> á¹ƒ0.0147 gacchantiyÄ• caraá¹‡anÅ«puranÄ• dapÄ• sa-

baddhÄ• namunnatasiromigapotakÄ• naá¹ƒ,

ummÄ«litÄ• yatavilocanapantipakkhe

dassesi nÄ«lanalinÄ«vanarÄ• jisobhaá¹ƒ. ()

<74> uddhaá¹ƒ samaggasikharehi katÄ• vakÄ• sa-

maggantarehi kalikÄ• kusumÄ• kulehi,

nÄ• nÄ• latÄ• kulamahiruhatoraá¹‡ehi

uyyÄ• nabhumi upahÄ• rarateâ€™ va bhuya. ()

<75> ukkhittapiÃ±chabharamantasikhaá¹‡á¸• imÄ• lÄ• -

kÄ«á¸·Ä• hi kokilakulaá¹…anikÄ• haá¸·ehi,

uyyÄ• nabhumi makaraá¹…ajaraá¹…gabhumi-

lÄ«laá¹ƒ bhajittha bhamaraddhanivallakÄ«hi. ()

<76> á¹ƒ0.0148 niccaá¹ƒ vasantasamayassirimubbahantaá¹ƒ

taá¹ƒkhovanaá¹ƒ vanavadhÅ«hadayÄ• nutÄ• pÄ«,

patto nidÄ• ghasamayopi janesi tuá¹-á¹-hiá¹ƒ

tassÄ• sirisakusumÄ• likulÄ• vataá¹ƒso. ()

<77> tasmiá¹ƒ nidÄ• ghasÅ«riyÄ• tapatÄ• pitÄ• mbhaá¹ƒ

rittÄ• lavÄ• á¸·amivakÄ• lamakÄ• lamegho,

cintÄ• turaá¹ƒ hadayamattasakhÄ«janopi

pÄ«á¹‡esi gabbhaparipÄ• kabharaá¹ƒ vÄ• hantyÄ• . ()

<78> kaá¹-á¹-hÄ• vasiá¹-á¹-hataravo parihÄ«napattÄ•

tassÄ• dharakkhidasanajjutisaá¹…gamena,

Ä• suá¹ƒ navaá¹…kurapalÄ• savikÄ• sapuppha-

saá¹ƒvellitÄ• â€™ va ramaá¹‡Ä«yavanappa dese. ()

<79> á¹ƒ0.0149 gimhÄ• bhÄ«tÄ• paparipÄ«á¸·itaá¹…dhallikÄ• naá¹ƒ

gambhÄ«rarÄ• vamukharÄ«katadÄ• yarÄ• ji,

dukkhÄ• turabbirahinÄ«pamadÄ• janassa

Ä• si vilÄ• pabadhirÄ«kaá¸·iteâ€™ va sÄ• á¸·Ä• . ()

<80> tasmiá¹ƒ vikÄ• sakalikÄ• valihÄ• rihÄ• rÄ•

kiÃ±cÄ• pi pakkaphakhalavallarikaá¹‡á¹-habhusÄ• ,

nÄ• sakkhi pÅ«gatarupanti sumaá¹‡á¸• itÄ• ya

mÄ• yÄ• ya tÄ• ya sirimÄ• bharituá¹ƒ ghaá¹-antÄ«. ()

<81> uyyÄ• namubbhamitamattamadhubbatehi

campeyyapupphamakulehi samÄ• kulaá¹ƒtaá¹ƒ,

uddhutadhumapaá¹-alehi manobhavassa

dÄ«pehi vÄ• sabhavakanaá¹ƒâ€™ va lasantamÄ• si. ()

<82> á¹ƒ0.0150 gabbhÅ«pagaá¹ƒ bhamarakesakalÄ• pabhÄ• rÄ•

buddhaá¹…kuraá¹ƒ pariá¹‡ataá¹…kuralomahaá¹ƒsÄ• ,

vandantiyo viya tahiá¹ƒ thabakaÃ±jalÄ«hi

mandÄ• nileritalatÄ• vanitÄ• kanatÄ• â€™ suá¹ƒ. ()

<83> gabbhÅ«pagassa paripakkaphalehi nÄ• nÄ•

puÃ±Ã±Ä• nubhÄ• vapabhavotusamubbhavehi,

mÄ• yÄ• ya gabbhabalikammani tappareâ€™ va

uyyÄ• nabhumi janataá¹ƒ bhavi tappayanti. ()

<84> gabbhÅ«pagassa hi mahÄ• purisassa gabbha-

vuá¹-á¹-hÄ• namaá¹…akgalamahussavavÄ• saramhi,

uyyÄ• nabhumi sakalotusamubbhavehi

Ä• si vikÄ• sakusumehi samÄ• bhikiá¹‡á¹‡Ä• . ()

<85> á¹ƒ0.0151 sÄ• lumbinÄ«vanasiriá¹ƒ kalahaá¹ƒsaghosaá¹ƒ

samaphullapupphasurabhiá¹ƒphalasambhavojaá¹ƒ,

paÃ±cindriyehi girinijjharasitavÄ• taá¹ƒ

paccakkhapaÃ±cavidhakÄ• marasaá¹ƒavindi. ()

<86> niyyÄ• sasÄ• rasurahiá¹ƒphakhalapallavehi

jhaá¹ƒkÄ• ritÄ• likulakujitakokilehi,

samphullapupphanikarehi samÄ• bhikiá¹‡á¹‡a

maddakkhisÄ• yuvatimaá¹…galasÄ• á¸·asÄ• laá¹ƒ. ()

<87> samphullasÄ• á¸·akalikaá¹ƒtayatÄ• limÄ• lÄ•

saÃ±cumbitaá¹ƒkuvalayÄ• malalocanÄ• ya,

sÄ• khaá¹ƒsukomalakaraá¹…gulipallavehi

mÄ• yÄ• mahesisamalaá¹…kari vitamÄ• yÄ• . ()

<88> á¹ƒ0.0152 bhÄ• ronatÄ• â€™ va ruciraá¹…gulipallavÄ• naá¹ƒ

jhaá¹…kÄ• rarÄ• vamukharÄ• likulÄ• bhirÄ• mÄ• ,

sÄ• khÄ• vikÄ• sakusumehisamÄ• kulÄ• sÄ•

olambayaá¹-á¹-hi bhavi gabbhabharÄ• turÄ• ya. ()

<89> tassÄ• calittha pavano calalocanÄ• ya

kammubbhavo varatirokaraá¹‡ehi tÄ• va,

deviá¹ƒ nirÅ«pamasiriá¹ƒ suparikkhipitvÄ•

tamhÄ• paá¹-ikkami jano kaá¸·itÄ• vakÄ• so. ()

<90> brahmÄ• marÄ• suranaroragapÅ«janÄ«yaá¹ƒ

battiá¹ƒsalakkhaá¹‡asamujjalarÅ«pa sÄ• raá¹ƒ

niddhotajÄ• timaá¹‡isannibhasuddhagattaá¹ƒ

sattuttamaá¹ƒ sapadi devi á¹-hitÄ• vijÄ• yi. ()

<91> á¹ƒ0.0153 duggandhamuttamalasoá¹‡itamakkhitaá¹…gÄ•

jÄ• yantyaâ€™ sesamanujÄ• manujesuneâ€™ vaá¹ƒ,

caá¹…goá¹-akamhi jinadhÄ• turivÄ• dhivÄ• so

thÅ«pamhi soá¹‡á¹‡apaá¹-imÄ• riva mÄ• tugabbhaá¹ƒ. ()

<92> nisseá¹‡itova puriso ratanÄ• sanamhÄ•

therova dhammakathiko á¹-hitakoâ€™ taranto,

sammÄ• pasÄ• riya ubho mudupÄ• á¹‡ipÄ• de

so nikkhamittha kuá¹‡apehi amakkhitaá¹…go. ()

<93> á¹ƒ0.0154 tatropagamma caturo caturÄ• nanÄ• taá¹ƒ

jÄ• lena kaÃ±canamayena visuddhacittÄ• ,

Ä• dÄ• ya mÄ• tupurato tanayaá¹ƒ á¹-hapetvÄ•

candÄ• nane bhavatu nandamanÄ• â€™ tyaâ€™ vocuá¹ƒ. ()

<94> Ä• diccavaá¹ƒsakamalÄ• karabhÄ• karassa

buddhaá¹…kurassa subhasÄ«talavÄ• ridhÄ• rÄ• ,

nikkhamma tÄ• va nabhasÄ• nijamÄ• tuyÄ• ca

gÄ• hÄ• payuá¹ƒ utumubhosu kalebaresu. ()

<95> tesaá¹ƒ karehi caturo surarÄ• japuttÄ•

gaá¹‡hiá¹ƒsu saá¹‡hasukhumÄ• yaâ€™ jiá¹‡appaveá¹‡yÄ• ,

tesaÃ±hi pÄ• á¹‡italato paá¹‡ipÄ• tapubbaá¹ƒ

gaá¹‡hiá¹ƒsu taá¹ƒ dukulacumbaá¹-akenaâ€™ maccÄ• . ()

<96> á¹ƒ0.0155 tesaá¹ƒ karehi pathavitalamotaritvÄ•

á¹-hatvÄ• puratthimadisaá¹ƒ asamo vipassi,

uddhaá¹ƒ adho catudisÄ• nudisÄ• ca evaá¹ƒ

ekaá¹…ganaá¹ƒ bhavitadÄ• â€™ khilalokadhÄ• tu. ()

<97> tumhehi uttaritaro bhuvase tÄ«su

natthÄ«ti matthakajaá¹-Ä• makuá¹-appitehi,

katvÄ• nijaÃ±jalipuá¹-ehi nipaccakÄ• raá¹ƒ

brahmÄ• marÄ• suranarÄ• tamabhitthaviá¹ƒsu. ()

<98> socaâ€™ ttanÄ• samamadisva disÄ• su tÄ• sÅ«

tappÄ• davÄ«tiharaá¹‡ena padÄ• nisatta,

gantvÄ• na uttaradisÄ• â€™ bhimukho avanyÄ•

abbhuggatamburuhamuddhani tiá¹-á¹-hamÄ• no. ()

<99> á¹ƒ0.0156 aggoâ€™ hamasmi ahamasmi janassa jeá¹-á¹-ho

seá¹-á¹-hoâ€™ hamasmi ayamantimaâ€™ jÄ• ti mayhaá¹ƒ,

dhÄ«ro mametarahi natthi punabbhavoâ€™ ti

nicchÄ• ritÄ• sabhivaco nadi sÄ«hakanÄ• daá¹ƒ. ()

<100> vesÄ• khemÄ• se suhakujadine puá¹‡á¹‡amÄ• yaá¹ƒ visÄ• khe

nakkhatteyoge suragurugate so kuá¸·Ä«ravharÄ• siá¹ƒ,

saÃ±jÄ• to nÄ• tho paramakaruá¹‡Ä• bhÄ• vanÄ• bhÄ• vatatto

mÄ• yÄ• kucchimhÄ• kusumitalatÄ• velalituyyÄ• nabhumyÄ• . ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijana hadayÄ• nandadÄ• nanid

jinavaá¹ƒsadÄ«peavidurenidÄ• ne pacchimabhavika mahÄ• bodhisattuppatti pavattiparidÄ«

<1> á¹ƒ0.0157 atharammatarÄ• â€™ si jÄ• tikhetta-

pariyÄ• pattaâ€™ vakÄ• salokadhÄ• tu,

kamaluppala (mÄ• labhÄ• rinÄ«) hi

tadupaá¹-á¹-hÄ• nagatÄ• hi devatÄ• hi. ()

<2> kamalÄ• sanadevadÄ• navÄ• naá¹ƒ

bhuvaneâ€™ kattha samÄ• gamo tadÄ• â€™ si,

jinacakkapaá¹-iggahassa á¹-hÄ• naá¹ƒ

avivÄ• dena sadevamÄ• nusÄ• naá¹ƒ. ()

<3> paá¹-ilÄ• bhanimittamÄ• disantÄ«

vata sabbaÃ±Ã±utaÃ±Ä• á¹‡asampadÄ• ya,

dasasaá¹…khasahassilokadhÄ• tu

abhikampÄ« pahaá¹-eâ€™ va kaá¹ƒsapÄ• tÄ«. ()

<4> á¹ƒ0.0158 jananussavavÄ• saramhi tasmiá¹ƒ

nijadehajjutipiÃ±jaroâ€™ dapÄ• di,

dasasaá¹…khasahassacakkavÄ• á¸·a-

kuharÄ• lokakaro mahÄ• vabhÄ• so. ()

<5> apatÄ• á¸·itacammanaddhabherÄ«-

vikatÄ«naá¹ƒ sayameva vajjanampi,

tadanuttaradhammadesanÄ• ya

bhavi á¹-hÄ• naá¹ƒ anusÄ• vaá¹‡assa loke. ()

<6> ghaá¹‡akÄ• haá¸·avaá¹ƒsasaá¹…khavÄ«á¹‡Ä• -

bharaá¹‡Ä• naá¹ƒ sayameva vajjanampÄ«,

anupubbavihÄ• rabhÄ• vanÄ• naá¹ƒ

paá¹-ilÄ• bhÄ• ya nibandhanaá¹ƒ babhÅ«va. ()

<7> á¹ƒ0.0159 parimuttivarattapÄ• sakÄ• rÄ• -

ghara, yosaá¹…khalikÄ• dibandhanehi,

migapakkhinarÄ• namasmimÄ• na-

vigamassÄ• â€™ si nidÄ• namÄ• dibhutaá¹ƒ. ()

<8> bhuvanesu mahÄ• janassa rogÄ• -

pagamenÄ• â€™ disanaá¹ƒ ahosukhanti,

caturÄ• riyasaccadassanena

bhavi á¹-hÄ• naá¹ƒ catusaccadesanÄ• ya. ()

<9> vividhabbhutarÅ«pagocarÄ• naá¹ƒ

bhuvi jaccandhajanassalocanÄ• naá¹ƒ,

pabhavo pabhavoâ€™ si dibbacakkhu

paá¹-ilÄ• bhÄ• ya tilokalocanassa. ()

<10> á¹ƒ0.0160 thutagÄ«tisudhÄ• rasassa pÄ• naá¹ƒ

badhirÄ• naá¹ƒ savaá¹‡aÃ±jalÄ«puá¹-ehi,

atimÄ• nusadibbasotadhÄ• tu-

paá¹-ivedhÄ• ya nidÄ• namÄ• si tassa. ()

<11> bhuvi jÄ• tijaá¸·Ä• dipuggalÄ• naá¹ƒ

tadaheâ€™ nussatiyÄ• supÄ• tubhÄ• vo,

bhavi pubbamupaá¹-á¹-hitassatissa

satipaá¹-á¹-hÄ• nanibodhanÄ• ya á¹-hÄ• naá¹ƒ. ()

<12> visikhÄ• caraá¹‡aá¹ƒ sarojacÄ• ru-

padaviÃ±Ã±Ä• savasena paá¹…gulÄ• naá¹ƒ,

purimaá¹ƒ caturiddhipÄ• davega-

paá¹-ilÄ• bhÄ• ya nimittamÄ• si loke. ()

<13> madhurena sarena jÄ• timÅ«gÄ•

thutigÄ«tÄ• nyaâ€™ vadiá¹ƒsu vandinoâ€™ va,

bhuvi khujjajanoâ€™ jugattalÄ• bho

kuá¹-ilattÄ• â€™ pagamÄ• ya á¹-hÄ• namÄ• si. ()

<14> á¹ƒ0.0161 saraá¹‡aá¹ƒ purisÄ• sabho siyÄ• no

bhavato duggatito vimuttiyÄ• â€™ ti,

karinoâ€™ pi kariá¹ƒsu kuÃ±canÄ• daá¹ƒ

turagÄ• hesamakaá¹ƒsu pÄ«tiyeâ€™ va. ()

<15> visadÄ• paá¹-isambhidÄ• catasso

paá¹-ivijjhissati cÄ• â€™ yatiá¹ƒ sacÄ• â€™ yaá¹ƒ,

sakapaá¹-á¹-anameva tannidÄ• nÄ•

taraá¹‡Ä« sÄ«ghamupÄ• gamuá¹ƒ videsÄ• . ()

<16> sayameva virocanaá¹ƒ tadÄ• ni

ratanÄ• naá¹ƒ bhuvanÄ• karubbhavÄ• naá¹ƒ,

ravivaá¹ƒsaravissa dhammaraá¹ƒsÄ«

visarassuâ€™ jjalanÄ• ya á¹-hÄ• namÄ• sÄ«. ()

<17> á¹ƒ0.0162 turiyÄ• ni sakaá¹ƒsakaá¹ƒ ninÄ• daá¹ƒ

akaruá¹ƒ tagguá¹‡adÄ«pakÄ• nivÄ• â€™ tra,

vivaá¹-Ä• vidisÄ• disÄ• sakitti-

visarokÄ• sakateâ€™ vaâ€™ hippasattÄ• . ()

<18> sakalassa kilesapÄ• vakassa

parinibbÄ• nasabhÄ• vadÄ«panena,

nirayesu hutÄ• sajÄ• lamÄ• lÄ•

tadahe nibbutimÄ• pa jÄ• tikhette. ()

<19> parisÄ• su visÄ• radassa tassa

catuvesÄ• radaÃ±Ä• á¹‡alÄ• bhahetu,

bhuvanesu tadÄ• mahÄ• nadÄ«naá¹ƒ

anabhissandanamÄ• si kunnadÄ«naá¹ƒ. ()

<20> udapÄ• di pabhÄ• nirÄ• karitvÄ• -

bilalokantariyesu andhakÄ• raá¹ƒ,

hatamohatamaâ€™ gga maggaÃ±Ä• á¹‡a-

jjutilÄ• bhÄ• ya nibandhanaá¹ƒ tamÄ• si. ()

<21> á¹ƒ0.0163 suvimuttiraso siyÄ• â€™ va tassa

caturÄ• sitasahassadhammakhandho,

madhuraá¹ƒ caturodadhÄ«namÄ• si

salilaá¹ƒ santataraá¹ƒ taraá¹…garittaá¹ƒ. ()

<22> vidisÄ• su catuddisÄ• su caá¹‡á¸• a-

pavanassÄ• â€™ pi avÄ• yanaá¹ƒ tadÄ• ni,

bhavi pubbanimittamattanoâ€™ pi

bhaá¹-adiá¹-á¹-hyÄ• bhavadaá¹-á¹-hibhedanÄ• ya. ()

<23> navapallavapattasekharÄ• naá¹ƒ

viá¹-apÄ«naá¹ƒ kusumÄ• hikiá¹‡á¹‡abhÄ• vo,

bhavi pubbanibandhanaá¹ƒ vimutti

kusumehÄ• â€™ tumadehabhÅ«saá¹‡Ä• ya. ()

<24> á¹ƒ0.0164 kumudÄ• karabodhakassa canda-

kiraá¹‡assÄ• â€™ tivirocanaá¹ƒ tadÄ• si,

satibuddhasudhÄ• karoâ€™ dayamhi

janasandohamanopasÄ• dahetu. ()

<25> vimalattamanuá¹‡hatÄ• nidÄ• gha-

sÅ«riyassÅ«â€™ pasamo nimittamaggaá¹ƒ,

bhavi cetasikassa kÄ• yikassa

paá¹-ilÄ• bhÄ• ya sukhassa tamhijÄ• te. ()

<26> gaganÄ• â€™ ganagÄ• ditoâ€™ taritvÄ•

pathavisaá¹…kamaá¹‡aá¹ƒ tadÄ• khagÄ• naá¹ƒ,

saraá¹‡Ä• gamanassa á¹-hÄ• namÄ• si

jinadhammaá¹ƒ sunisamma sajjanÄ• naá¹ƒ. ()

<27> nabhasÄ• â€™ bhipavassanaá¹ƒ tadÄ• ni

catudÄ«pesu akÄ• lavÄ• ridÄ• naá¹ƒ,

parisÄ• su akhaá¹‡á¸• adhammavuá¹-á¹-hi-

patanassÄ• â€™ si nibandhanaá¹ƒ jinamhÄ• . ()

<28> á¹ƒ0.0165 chaá¹‡amaá¹…galakÄ«á¸·aá¹‡aá¹ƒ tadÄ• ni

tidasÄ• nampi sakesake vimÄ• ne,

upagamma tahiá¹ƒtahiá¹ƒ udÄ• na

samudÄ• nassanidÄ• namÄ• â€™ si bodhiá¹ƒ. ()

<29> vivaá¹-Ä• sayameva mandirÄ• naá¹ƒ

pihitaÃ±cÄ• rakavÄ• á¹-avÄ• tapÄ• nÄ• ,

bhavadukkhanirodhagÄ• mimagga-

paá¹-ilÄ• bhÄ• ya nimittamÄ• hariá¹ƒsu. ()

<30> tadahe madhurÄ• misassa pettÄ«-

visayesvÄ• haraá¹‡aá¹ƒ khudÄ• turÄ• naá¹ƒ,

bhavi kÄ• yagatÄ• satÄ• matassa

paá¹-ilÄ• bhÄ• ya nimittamattanoâ€™ pi. ()

<31> á¹ƒ0.0166 divase jananussave pipÄ• sÄ• -

vigamo dÄ«najanassa petaloke,

sukhitattassa upeccabuddhabhÄ• vaá¹ƒ. ()

<32> paá¹-ipakkhajanassa mettilÄ• bho

tadahe vÄ• yasavÄ• yasÄ• rinampi,

bhaviá¹-hÄ• namanantasattaloka-

visayabrahmavihÄ• rabhÄ• vanÄ• ya. ()

<33> satimaggaphalubbhave yatheva

bhavabhÄ«tyÄ• pagamo tathÄ• gatÄ• naá¹ƒ,

sati jÄ• tamahÄ• mahe bhayaá¹ƒ vÄ•

natiracchÄ• nagatÄ• namÄ• si tÄ• so. ()

<34> piyabhÄ• vupasaá¹…kamo pajÄ• naá¹ƒ

hadayÄ• nandakarÄ• ya kho girÄ• ya,

jinadhammakathÄ• ya sÄ• vakÄ• naá¹ƒ

viya sÄ• maggirasassa pÄ• tubhÄ• vo. ()

<35> á¹ƒ0.0167 sitakittilatÄ• ya ropitÄ• ya

bhavatoâ€™ smiá¹ƒ bhuvanÄ• lavÄ• á¸·agabbhe,

viya nimmitayantavÄ• ridhÄ• rÄ•

jaladhÄ• rÄ• dharaá¹‡Ä«taluá¹-á¹-hahiá¹ƒsu. ()

<36> bhamarÄ• valibhÄ• rapaÃ±cavaá¹‡á¹‡a-

kamalacchannamahÄ«talaá¹ƒ rarÄ• ja,

jalajaá¹ƒ thalajaá¹ƒ parÄ• gahÄ• raá¹ƒ

bhuvi sabbattha apupphi pupphajÄ• taá¹ƒ, ()

<37> viá¹-apÄ«su latÄ• su khandhasÄ• khÄ• -

satapattÄ• ni tadÄ• supupphitÄ• ni,

naravÄ«raâ€™ bhirÅ«padassanÄ• ya

bhÅ«samummÄ«litalocanÄ• niâ€™ vÄ• suá¹ƒ. ()

<38> á¹ƒ0.0168 uparÅ«pari sattasatta hutvÄ•

satapattÄ• ni sÄ«lÄ• talubbhavÄ• ni,

tava abbhudayo sudullabhoti

kathayantiviâ€™ ha kapÄ• tubhÄ• vato no. ()

<39> nijapÄ• ramitÄ• latÄ• ya katti-

latayÄ• â€™ laá¹…katapupphahÄ• sarÅ«pÄ• ,

samalaá¹…kari yÄ• vatÄ• bhavaggaá¹ƒ

dhajamÄ• lÄ• jananussave tilokaá¹ƒ. ()

<40> avakujjasaroruhÄ• bhirÄ• maá¹ƒ

nabhavambhojavanassiriá¹ƒ babandha,

bhuvi pokkharavassamÄ«disanti

vadamÄ• naá¹ƒva pavassi dhammavassaá¹ƒ. ()

<41> ramaá¹‡Ä« ramaá¹‡Ä«yarÅ«pasobhÄ•

acaruá¹ƒ dhammamanaá¹…garaá¹…gabhÅ«mi,

madhupÄ• madhupÄ• namandirÄ• ni

tadahe nÄ• vasariá¹ƒsu dhammakÄ• mÄ• . () (abyapeta paá¹-hamadutiya pÄ• dÄ• diyamek

<42> á¹ƒ0.0169 kamalÄ• kamalÄ• layÄ• vivesa

bhuvanaá¹ƒ bhÅ«rinavÄ• vatÄ• rahÄ• rÄ«,

dharaá¹‡Ä« dharaá¹‡Ä«dharÄ• vataá¹ƒsÄ•

upahÄ• rÄ• tibharÄ• tureva kampi. () (abyapeta paá¹-hamadutiya pÄ• dÄ• diyamakaá¹ƒ)

<43> ruciraá¹ƒ ruciraá¹…ganÄ• tadÄ• ni

akaruá¹ƒ kÄ«á¸·amanekacandikÄ• su,

suvÄ«raá¹ƒ suciraá¹ƒsikiá¹‡á¹‡atÄ• rÄ• -

nikaroâ€™ bhÄ• sataroâ€™ si bhÄ• karoâ€™ va. () (abyapeta paá¹-hamadutiya pÄ• dÄ• di

<44> pavanoâ€™ pavanoâ€™ pavÄ• yamÄ• no

pavinodesi parissamaá¹ƒ janassa,

vanadÄ• vanadÄ• havupasantiá¹ƒ

akaruá¹ƒ sabbadhi sassasampadaÃ±ca. () (abyapeta paá¹-hamadutiya pÄ• dÄ• diyamakaá¹

<45> á¹ƒ0.0170 visadÄ• visadÄ• sakittirÄ• mÄ•

mukharaá¹…gÄ• laya mÄ• pakovidÄ• naá¹ƒ,

sujanÄ• â€™ sujanÄ• bhajiá¹ƒsu tassa

caraá¹‡Ä• nyaá¹…kitacakkalakkhaá¹‡Ä• ni. () (abyapeta paá¹-hamadutiya pÄ• dÄ• diyamak

<46> vasudhaá¹ƒ vasudhampatÄ« samaggÄ•

dasadhammenaâ€™ nusÄ• sayuá¹ƒ tadÄ• ni,

hadayaá¹ƒ yadayaá¹…gamÄ• ya vÄ• á¹‡yÄ•

asataá¹ƒ mittaduhÄ« vidhÄ• nayiá¹ƒsu. () (abyapeta paá¹-hamadutiya pÄ• dÄ• diyamakaá¹ƒ

<47> timadÄ• â€™ timadÄ• gajÄ• dhipÄ• pi

migarÄ• jÅ«hi tadÄ• samÄ• cariá¹ƒsu,

pabalÄ• â€™ pabalÄ• migÄ• tadaÃ±Ã±e

paá¹-isatthÄ• ramakaá¹ƒsu aÃ±Ã±amaÃ±Ã±aá¹ƒ. () (abyapeta paá¹-hamadutiya pÄ• dÄ• di

<48> á¹ƒ0.0171 bhuvane bhuvanekalocanassa

jananasmiá¹ƒ divase samujjalÄ• nÄ«,

nihanitÄ• â€™ nihitÄ• yudhÄ• ti bhitiá¹ƒ

janayuá¹ƒ pÄ• pimatova netaresaá¹ƒ. () (abyapeta paá¹-hamadutiya pÄ• dÄ• diyamakaá¹ƒ)

<49> parivÄ• ditadibbabherivÄ«á¹‡Ä• -

turiyaá¹ƒ dassitadibbanaccabhedaá¹ƒ,

gaganaá¹ƒ suraraá¹…gamaá¹‡á¸• alÄ• bhaá¹ƒ

tidasÄ• naá¹ƒ upahÄ• rasÄ• ramÄ• si. ()

<50> á¹ƒ0.0172 sovaá¹‡á¹‡avaá¹‡á¹‡avadhuyÄ• garugabbhagasmiá¹ƒ

taá¹ƒnandanabbanasamÄ• navanaá¹…gatasmiá¹ƒ,

bhutabbhutanvitamahe nayanaÃ±janasmiá¹ƒ

jÄ• tamhi tamhi tanuje bhavi bhaddabhatti. () (mÄ• lÄ• bandhanaá¹ƒ)

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandananidÄ• ne
avidÅ«renidÄ• nevividhapubbanimittapÄ• tubhÄ• vappavatti paridipo. sattamosaggo.

<1> á¹ƒ0.0173 visuddha (vaá¹ƒsaá¹-á¹-ha) masesabandhavo

kumÄ• ramÄ• dÄ• ya tilokalocanaá¹ƒ,

agaá¹ƒsu tamhÄ• kapilavhayaá¹ƒpuraá¹ƒ

purÄ«vataá¹ƒsaá¹ƒ samalaá¹…kataÃ±jasaá¹ƒ. ()

<2> tadÄ• abhiÃ±Ã±Ä• su vasisu pÄ• rago

samÄ• dhivikkhambhitasabbakibbiso,

vihÄ• si suddhodanabhumibhattuno

kulÅ«pago devalanÄ• matÄ• paso. ()

<3> á¹ƒ0.0174 tapodhano so pavivekakÄ• mavÄ•

divÄ• vihÄ• ratthamupÄ• gato divaá¹ƒ,

tamatthamaÃ±Ã±Ä• tumapucchi devatÄ• -

pavattitaá¹ƒ passiyamaá¹…galussavaá¹ƒ. ()

<4> tavevupaá¹-á¹-hÄ• yakabhumibhattuno

varoraso mÄ• riya mÄ• ravÄ• hiniá¹ƒ,

parÄ• jayaá¹ƒ lacchati bodhimÄ• yatiá¹ƒ

mahussavo tampati vattate, bravuá¹ƒ. ()

<5> imÄ• ya vuttantakathÄ• ya codito

tapodhano iddhibalena iddhimÄ• ,

surÄ• laye antaradhÄ• naâ€™ nantaraá¹ƒ

niketane pÄ• turahosi rÄ• jino. ()

<6> á¹ƒ0.0175 kumÄ• ranijjhÄ• namanorathoka vasi

tahiá¹ƒ supaÃ±Ã±attamahÄ• rahakÄ• sane,

nisajja suddhodanarÄ• jinoâ€™ bruvi

tavatrajaá¹ƒ daá¹-á¹-humidhÄ• gatotyaâ€™ haá¹ƒ. ()

<7> narindacÅ«á¸·Ä• maá¹‡icumbitÄ• nyaâ€™ tha

padÄ• ni vandÄ• payitu tapassino,

vibhusaá¹‡Ä• laá¹…katamattasambhavaá¹ƒ

narÄ• dhipo rÄ• jakumÄ• ramÄ• hari. ()

<8> tadattabhÄ• venaâ€™ hivÄ• danÄ• raha-

ssaâ€™ bhÄ• vato tassa rarÄ• ja sÅ«nuno,

pavaá¹-á¹-ayitvÄ• jaá¹-ilassa sampati

jaá¹-Ä• su cakkaá¹…kitapÄ• dapaá¹…kajaá¹ƒ. ()

<9> kumÄ• ramÄ• dÄ• ya samappitaÃ±jaliá¹ƒ

vidhÄ• ya pÄ• desvanisammakÄ• rino,

sace á¹-hapeyyuá¹ƒ jaá¹-ilassa sattadhÄ•

phaleyya muddhÄ• jaá¹-itojaá¹-Ä• yaâ€™ pi. ()

<10> sakÄ• sanuá¹-á¹-hÄ• ya atheâ€™ sibhÅ«miyÄ•

nihacca so dakkhiá¹‡ajÄ• numaá¹‡á¸• alaá¹ƒ,

akÄ• mahÄ• kÄ• ruá¹‡ikassa gÄ• ravaá¹ƒ

sirovirÅ«á¸·haÃ±jali pupphamaÃ±jarÄ«. ()

<11> udikkhamÄ• no vasinÄ• samappitaá¹ƒ

tamaÃ±jaliá¹ƒ bhattibharena bhÅ«pati,

athoâ€™ nametvÄ• tanumÄ«sakaá¹ƒ sakaá¹ƒ

pavandi pÄ• damburuhÄ• ni sununo. ()

<12> siyÄ• â€™ va buddho purisÄ• sabho ayaá¹ƒ

nadassanaá¹ƒ tassa siyÄ• mamantÄ« so,

nirÅ«pamaá¹ƒ rÅ«pasiriá¹ƒ samekkhiya

payÄ• si niá¹-á¹-haá¹ƒ upadhÄ• rayaá¹ƒ vasi. ()

<13> á¹ƒ0.0177 vavatthayitvevamuá¸·Ä• rabuddhimÄ•

vitiá¹‡á¹‡akaá¹…kho hasamÄ«sakaá¹ƒ rudaá¹ƒ,

narindamorodhapurakkhataá¹ƒ vasÄ«

tadavasÄ«dÄ• payi saá¹ƒsayaá¹‡á¹‡ave. ()

<14> tamÄ• haritvÄ• na pakavattimabbhutaá¹ƒ

purakkhatoâ€™ rodhajanassa rÄ• jino,

yatissaro saá¹ƒsayasallamuddharaá¹ƒ

sabandhaveâ€™ nussari kÄ• ladevalo. ()

<15> sakekule nÄ• á¸·akanÄ• madÄ• rako

sayambhuno lacchati dassanaá¹ƒ iti,

tamatthamaÃ±Ã±Ä• samupecca taá¹ƒkulaá¹ƒ

tvamÄ• ha pabbajjiti bhÄ• gineyyakaá¹ƒ. ()

<16> á¹ƒ0.0178 nirÄ• mayaá¹ƒ paÃ±camavÄ• saramhi so

varorasaá¹ƒ vÄ• sitagandhavÄ• rinÄ• ,

pavattamÄ• ne bhavane mahÄ• mahe

nahÄ• payi bhÅ«pati bandhumajjhago. ()

<17> pasatthamanvatthabhidhÄ• na mattano

kumÄ• ramÄ• ropayituá¹ƒ parosataá¹ƒ,

savedavedaá¹…gapabhedakovide

dvije nimantÄ• payi so narÄ• dhipo. ()

<18> surindarÅ«po suramandiropamaá¹ƒ

tamindirÄ• dhÄ• ranarindamandiraá¹ƒ,

janindasÄ«hoâ€™ pagatÄ• â€™ vanÄ«sure

amandapÅ«jÄ• vidhinÄ• â€™ bhirÄ• dhayi. ()

<19> anenasiddhÄ• samatiá¹ƒsapÄ• ramÄ«-

sadatthasampattiparatthakÄ• rinÄ• ,

tathÄ• â€™ ttha saá¹…khÄ• tadhanaá¹ƒ nidhÄ• nagaá¹ƒ

imamhi siddhaá¹ƒ sahajÄ• tiyÄ• yato. (5)

<20> á¹ƒ0.0179 dvijehi tantibbacanadvayÄ• rahaá¹ƒ

samÄ• sasaá¹ƒkhittapadatthasaá¹ƒhitaá¹ƒ,

sutassa siddhatthaâ€™ bhidhÄ• namattano

tatoâ€™ bhivohÄ• rasukhÄ• ya kÄ• rayi. ()

<21> suyÄ• marÄ• maddhajamantilakkhaá¹‡a-

subhojakoá¹‡á¸• aÃ±Ã±asudattasaÃ±Ã±ino,

ime dvijÄ• rÄ• jasupÅ«jitÄ• tadÄ•

vicakkhaá¹‡Ä• lakkhaá¹‡apÄ• á¹-hakÄ• â€™ bhavaá¹ƒ. ()

<22> subhÄ• subhaá¹ƒ passiya dehalakkhaá¹‡aá¹ƒ

vibhÄ• vayavho iti tesamabruvi,

samukkhipitvÄ• â€™ á¹…gulipallavadvayaá¹ƒ

janÄ• dhipaá¹ƒ sattajanÄ• â€™ bravuá¹ƒ dvidhÄ• . ()

<23> á¹ƒ0.0180 sace mahÄ• rÄ• ja agÄ• ramÄ• vase

varoraso te paricÄ• ritindriyo,

samaá¹…gibhuto ratanehi sattahi

bhaveyya rÄ• jÄ• vatacaktavatyaâ€™ yaá¹ƒ. ()

<24> mahÄ• dayoâ€™ yaá¹ƒ karuá¹‡Ä• ya codito

gharÄ• â€™ bhigantvÄ• yadi pabbajissati,

bhaveyya buddhoâ€™ khilaÃ±eyyamaá¹‡á¸• alaá¹ƒ

sayaá¹ƒ abhiÃ±Ã±Ä• ya naheâ€™ tthasaá¹ƒsayo. ()

<25> kaá¹‡iá¹-á¹-habhÅ«to vayasÄ• tadantare

pasatthasatthÄ• â€™ vagamena jeá¹-á¹-hako,

samukkhipitvÄ• â€™ á¹…akgulimekamabruvi

itÄ«ha koá¹‡á¸• aÃ±Ã±asamaÃ±Ã±abhusuro. ()

<26> á¹ƒ0.0181 imassa veneyyajanÄ• kataÃ±jalÄ«

samaá¹ƒ phusantÄ• ni vasundharÄ• talaá¹ƒ,

subhÄ• ni bhopÄ• datalÄ• ti sabbadÄ•

bhajanti bhatyÄ• kamalÄ• nivÄ• lino. ()

<27> imassa khemantamasesapÄ• á¹‡ino

tipaá¹-á¹-akantÄ• rapathÄ• vatÄ• raá¹‡e,

susajjitaá¹ƒ cakkayugaá¹ƒva pÄ• ramÄ«

rathamhi pÄ• daá¹…kitacakkalakkhaá¹‡aá¹ƒ. ()

<28> imassa bho kambalabheá¹‡á¸• ukopamaá¹ƒ

sumaá¹-á¹-avaá¹-á¹-Ä• yatapaá¹‡himaá¹‡á¸• alaá¹ƒ,

sadÄ• padambhojanivÄ• salakkhiyÄ•

tanoti pÄ«natthanapiá¹‡á¸• avibbhamaá¹ƒ. ()

<29> á¹ƒ0.0182 imassa dÄ«ghaá¹…gulipanti vaá¹-á¹-ita-

manosilÄ• lattakavattikopamÄ• ,

vibhÄ• ti bho bÄ• hulatÄ• ya pÄ• ramÄ«-

latÄ• ya vÄ• nÅ«tanapattapantiva. ()

<30> imassa pÄ• revaá¹-apÄ• da pÄ• á¹-alÄ•

sapÄ• á¹‡ipÄ• dÄ• taá¸·uá¹‡Ä• tikomalÄ• ,

uá¸·Ä• rapÅ«jÄ• vidhisampaá¹-icchane

pavÄ• á¸·apÄ• tiâ€™ va samullasanti bho. ()

<31> imassarÅ«passirimandirodare

samappamÄ• á¹‡Ä• bhinavaá¹…gulÄ«hi bho,

padissare jÄ• lakavÄ• á¹-asantibhÄ•

sapÄ• á¹‡ipÄ• dÄ• tatajÄ• lalakkhaá¹‡Ä• ()

<32> á¹ƒ0.0183 imassa ussaá¹…khapadassa gopphakÄ•

padambujÄ• naá¹ƒ caturaá¹…gulopari,

patiá¹-á¹-hitÄ• puá¹‡á¹‡aghaá¹-esukandharÄ• -

vilÄ• samÄ• liá¹…giya rÄ• jabhÄ• sare. ()

<33> imassa dehajjutivÄ• ripÅ«rita-

sarÄ«rakedÄ• rabhavÄ• phalatthino,

surattasÄ• lyodarasannibhÄ• subhÄ•

duveá¹‡ijaá¹…ghÄ• abhipÄ«á¹‡ayantÄ« bho. ()

<34> imassa bho jÄ• nuyugaá¹ƒ parÄ• masaá¹ƒ

anonamanto á¹-hitako mahÄ• bhujo,

sahattanÄ• sambhavabodhisÄ• khino

visÄ• lasÄ• khÄ• ya vilÄ• samÄ• dise. ()

<35> imassa kosohitavatthaguyhako

abhinnakokÄ• sakakosakosago,

anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• dinÄ• â€™ yatiá¹ƒ

anaá¹…gasaá¹…gÄ• maparammukho siyÄ• . ()

<36> á¹ƒ0.0181 imassa bho gotamagottaketuno

kalevare kaÃ±canasattibhattaco,

suvaná¹‡avaá¹‡á¹‡o jinacÄ«varassapi

tanoti sobhaá¹ƒ ghanabuddharaá¹ƒsino. ()

<37> imassa jambonadÄ«piÃ±jarÄ• ya bho

sirisapupphassukumÄ• racÄ• riyÄ•

rajonumattaá¹ƒ chaviyÄ• nalimpate

sarojapatteriva vÄ• ribindavo. ()

<38> imassa lomÄ• ni kalevare vare

visuá¹ƒ visuá¹ƒ kÅ«pagatÄ• ni sÅ«nuno,

vilumpare rÅ«pavilÄ• salakkhiyÄ•

manoramaá¹ƒ bho kamaá¹‡ikaÃ±cukassiriá¹ƒ. ()

<39> á¹ƒ0.0185 imassa uddhaggamukhaá¹ƒ mukhassiriá¹ƒ

padakkhiá¹‡Ä• vatta mapekkhino yathÄ• ,

tirokare romavitÄ• na mindirÄ• -

niketanindÄ«varakÄ• nanassiriá¹ƒ. ()

<40> imassa bhorÄ• ja sarojayonino

yathojugattaá¹ƒ ujugattamÄ• yatiá¹ƒ,

anaÃ±Ã±asÄ• maÃ±Ã±aguá¹‡Ä• vakÄ• sato

pajÄ• bhipÅ«jÄ• vidhibhÄ• janaá¹ƒ siyÄ• . ()

<41> imassa sattussadalakkhaá¹‡aá¹ƒ subhaá¹ƒ

samaá¹ƒsamaddiá¹-á¹-hasirÄ• valiá¹ƒ sadÄ• ,

dadhÄ• ti bho pÄ• ramidhammasipakpino

sudhantacÄ• mÄ«karapiá¹‡á¸• avibbhamaá¹ƒ. ()

<42> á¹ƒ0.0186 imassa puá¹‡á¹‡obhayakÄ• yabhÄ• gimaá¹ƒ

migindapubbaddhasarÄ«ralakkhaá¹‡aá¹ƒ,

kudiá¹-á¹-hivÄ• dÄ«bhasirovidÄ• raá¹‡e

narindasÄ• matthiyamubbahe nakiá¹ƒ. ()

<43> imassuâ€™ peto ghanamaá¹ƒsavaá¹-á¹-iyÄ•

citantaraá¹ƒso muducÄ• rupiá¹-á¹-hiyaá¹ƒ,

bhavaá¹‡á¹‡avÄ• kaÃ±canapaccarisiraá¹ƒ

tanoti sattuttaraá¹‡e narÄ• dhipa. ()

<44> imassa nigrodhamahÄ«ruhassiva

samappamÄ• á¹‡o parimaá¹‡á¸• alopyaâ€™ yaá¹ƒ,

kadÄ• ci dukkhÄ• tapakhinnadehinaá¹ƒ

parissamaá¹ƒ bho pajahe bhavaÃ±jase. ()

<45> á¹ƒ0.0187 imassa rÄ• jittayaraÃ±jitoâ€™ ttariá¹ƒ

karÄ«yamÄ• nuâ€™ ttamadhammanissano,

sumaá¹-á¹-avaá¹-á¹-o samavattakhandhako

mutiá¹…gakhandhoriva rÄ• ja rÄ• jate. () (silesa bandhanaá¹ƒ)

<46> imassa bho sattasahassasammitÄ•

yathÄ• â€™ matajjhoharaá¹‡Ä• bhilÄ• sino,

rasaggasÄ• santi rasÄ• danummukhÄ•

rasaggasaggÄ«â€™ tyaâ€™ bhidhÄ«yate tato. ()

<47> imassaâ€™ nubyaÃ±janatÄ• rakÄ• kule

anantarÅ«pÄ• yatanambaro dare,

virocatebÄ• rasamÄ«sasiriva

narindasÄ«hassahanÅ«pamÄ• hanÅ«. ()

<48> á¹ƒ0.0188 imassa tÄ• á¸·isatidantapanti bho

pahÅ«tajivhÄ• rathikaá¹ƒ carantiyÄ• ,

manuÃ±Ã±avÄ• á¹‡ivanitÄ• ya tatvate

pasatthamuttÄ• valilÄ«lamÄ• yatiá¹ƒ. ()

<49> imassa javhÄ• varakaá¹‡á¹‡ikÄ• vahe

mukhambuje saccasugandhavÄ• site,

samappamÄ• á¹‡Ä• dasanÄ• valÄ« subhÄ•

vibhÄ• ti kiÃ±jakkhatatÄ«va bhÅ«patÄ«. ()

<50> imassa bho khaá¹‡á¸• itasaá¹…khapaá¹‡á¸• arÄ•

dvijÄ• valÄ« nibbivarantarÄ• yatiá¹ƒ,

samubbhavÄ• yuttilatÄ• ya tÄ• yati

mukhÄ• lavÄ• á¸·e mukulÄ• valissiriá¹ƒ. ()

<51> á¹ƒ0.0189 imassa pÄ«á¹‡Ä• nanacandacandikÄ•

susukkadÄ• á¹-hÄ• vali saccavÄ• dino,

padissate dhammataá¸·Ä• kakÄ«á¸·ane

katÄ• bhilÄ• sÄ• rivahaá¹ƒsamÄ• linÄ«. ()

<52> imassa cÄ• nuttaradhammadesanÄ• -

taraá¹‡yamÄ• lolalakÄ• rarÅ«pinÄ«,

pahÅ«tajivhÄ• bhavasÄ• garÄ• â€™ yatiá¹ƒ

narinda pÄ• raá¹ƒ janatÄ• â€™ vatÄ• raye. ()

<53> imassa bho brahmasaropamo sadÄ•

sahassadhÄ• â€™ yaá¹ƒ karavÄ«karÄ• vato,

manoharaá¹-á¹-haá¹…gasamaá¹…gisussaro

sasotakÄ• naá¹ƒ maá¹‡ikuá¹‡á¸• alÄ• yate. ()

<54> á¹ƒ0.0190 imassa nÄ«laá¹ƒ nayanuppalaÃ±cayaá¹ƒ

nirÅ«pame rÅ«pavilÄ• samandire,

niropitaá¹ƒ bho maá¹‡isÄ«hapaÃ±jara-

dvayaá¹ƒva bhÄ• se kusalena kenaci. ()

<55> imassa pÄ• á¹-hÄ«nayugaá¹ƒâ€™ va dissate

visiá¹-á¹-harÅ«pÄ• yatanÄ• pagÄ• sayaá¹ƒ,

subhaá¹ƒ gavacchÄ• pavilocanopamaá¹ƒ

maá¹‡ippabhaá¹ƒ gopakhumadvayaá¹ƒ sadÄ• . ()

<56> imassÄ• uá¹‡á¹‡Ä• bhamukantarubbhavÄ•

á¸·Ä• á¹-amajjhopagatÄ• virocati,

yadatthi saÃ±ajhÄ• ghanarÄ• jimajjhagaá¹ƒ

sasaá¹…kahÄ«naá¹ƒ sasimaá¹‡á¸• alaá¹ƒ tathÄ• ()

<57> á¹ƒ0.0191 imassa uá¹‡hÄ«sakasÄ«salakkhaá¹‡aá¹ƒ

sadhammarajjissariyaá¹ƒ anÄ• gate,

kariyamÄ• nassa hi cakkavattino

dadhÄ• ti uá¹‡hÄ«sakasisavibbhamaá¹ƒ. ()

<58> imassa bhumissara supakpatiá¹-á¹-hita-

padaá¹…kite cakkayugamhi dissare,

arÄ• sahassÄ• ni ca neminÄ• bhiyo

tivaá¹-á¹-arekhÄ• sirivacchakÄ• dayo. ()

<59> imehi battiá¹ƒsatilakkhaá¹‡ehi bho

asÄ«tyanubyaÃ±janalakkhaá¹‡ehiâ€™ pi,

samujjalanto purisÄ• sabhotyayaá¹ƒ

bhaveyya buddho bhavabandhanacchido. ()

<60> á¹ƒ0.0192 sasotamÄ• pÄ• thagatÄ• ya tÄ• vade

dvijassa vitthÄ• rakathÄ• ya codito,

apucchi rÄ• jÄ• kimayaá¹ƒ samekkhiya

anÄ• gate brÄ• hmaá¹‡a pabbajissati. ()

<61> kadÄ• ci uyyÄ• nagato mahÄ• pathe

jarÄ• rujÄ• maccuvirÅ«padassanaá¹ƒ,

vidhÄ• ya nibbintamano bhavattaye

tapodhanaá¹ƒ passiya pabbajissati. ()

<62> itiha vatvÄ• na sakaá¹ƒsakaá¹ƒ gharaá¹ƒ

tatoâ€™ pagantvÄ• â€™ ddhanimittapÄ• á¹-hakÄ• ,

mahallakÄ• â€™ dÄ• ni mayanti sunavo

tamÄ• nupabbajjitumovadiá¹ƒsu te. ()

<63> á¹ƒ0.0193 dvijesu vuddhesu matesu sattasu

ayaá¹ƒhi koá¹‡á¸• aÃ±Ã±asamavhayo sudhÄ«,

mahÄ• padhÄ• naá¹ƒ purisÄ• sabhoâ€™ dhunÄ•

karoti sutvÄ• karuá¹‡Ä• ya codito. ()

<64> samÄ• naladdhihi kulesu tesu hi

catuhi vippehi sahaâ€™ ntapaÃ±camo,

athoâ€™ ruvelaá¹ƒ upagamma pabbaji

bhaviá¹ƒsu tepaÃ±ciâ€™ dha paÃ±cavaggiyÄ• . ()

<65> kadÄ• ci laddhÄ• pariyantasÄ• garaá¹ƒ

imaá¹ƒ catuddÄ«pikarajjamatrajaá¹ƒ,

jitÄ• rivaggaá¹ƒ vicarantamambare

karomi paccakkhamahanti cintiya. ()

<66> nimittarÅ«pakkhipathappavesanaá¹ƒ

nivÄ• raá¹‡atthaá¹ƒ tanijarÄ• jasÅ«nunÄ• ,

narÄ• dhipo so purisehi sabbathÄ•

disÄ• su rakkhÄ• varaá¹‡aá¹ƒ akÄ• rayi. ()

<67> á¹ƒ0.0194 ayaá¹ƒ kumÄ• ro yadi cakkavattivÄ•

bhaveyya sambodhipadaá¹ƒ labheyyavÄ• ,

sakekule khattiyabandhavehi so

purakkhatoyeva carissataá¹ƒ iti. ()

<68> kumÄ• ranÄ• maá¹-á¹-hapanamhi vÄ• sare

sahassamattesu kulesvaâ€™ sitiyÄ• ,

adÄ• si paccekajano paá¹-issavaá¹ƒ

padÄ• tukÄ• mova visuá¹ƒvisuá¹ƒ sute. ()

<69> asesadosÄ• pagatÄ• sukhedhi tÄ•

suvaá¹‡á¹‡akumbhorupayodharo na tÄ• ,

anekadhÄ• tÄ« varavaá¹‡á¹‡agabbi tÄ•

sapaccupaá¹-á¹-hÄ• payi taá¹…khaá¹‡epi tÄ• . ()

<70> á¹ƒ0.0195 taá¸·Ä• katÄ«ramhi taraá¹…gabhÄ• sure

yatheva haá¹ƒsyÄ• kalahaá¹ƒsapotakaá¹ƒ,

mahesiyÄ• â€™ á¹…ke sayane sitatthare

suvÄ• sare bhupati puttamaddasa. ()

<71> adiá¹-á¹-haputtÄ• nanapaá¹…kajÄ• ciraá¹ƒ

lahuá¹ƒ parikkhÄ«á¹‡avayoguá¹‡Ä• ito,

cutÄ• â€™ va mÄ• yÄ• janani nirÄ• mayÄ•

upÄ• visi sattamavÄ• sare divaá¹ƒ. ()

<72> mahesimÄ• yÄ• bhaginÄ« tadÄ• mahÄ• -

pajÄ• patigotaminÄ• marÄ• jinÄ«,

nijaá¹ƒ kumÄ• raá¹ƒ bharaá¹‡Ä• ya dhÄ• tinaá¹ƒ

vidhÄ• ya bhÄ• raá¹ƒ paá¹-ijaggi taá¹ƒ sayaá¹ƒ. ()

<73> á¹ƒ0.0196 tadÄ• â€™ bhavuá¹ƒ dÄ«pasikhÄ• jagantaye

kalebaroâ€™ bhÄ• salavena sununo,

vinaá¹-á¹-hatejÄ• riva raá¹…gadÄ«pikÄ•

vimÄ• nadipesu kathÄ• vakÄ• â€™ ttano. ()

<74> vicittabhummattharaá¹‡e abhikkhaá¹‡aá¹ƒ

sajannukehÄ• â€™ cari mandirodare,

mahÄ• vanasmiá¹ƒ maá¹‡ivÄ• lukÄ• tale

vijambhamÄ• noriva sihapotako. ()

<75> sutassa kÄ«á¸·Ä• pasutassa mandi re

bhamantabimbaá¹ƒ maá¹‡idappaá¹‡oda re

nibaddhamaddakkhi carantamamba re

yatheva cakkaá¹ƒ ratanaá¹ƒ mahÄ«bhu jo. ()

<76> á¹ƒ0.0197 tadaá¹…ghiviÃ±Ã±Ä• savasena bhumiyÄ•

vajantamaá¹…koâ€™ panidhÄ• ya bhumipo,

tadÄ• â€™ bhinicchÄ• rita mÄ• sabhiá¹ƒ giraá¹ƒ

idÄ• ni maá¹ƒ sÄ• vaya puttamabruvi. ()

<77> nibaddhamantomaá¹‡ivedikÄ• tale

mukhendubimbuddharaá¹‡e payojayaá¹ƒ,

sayaá¹ƒ palambhesi amaccasÅ«navo

vayena mandoâ€™ pi amandabuddhimÄ• . ()

<78> uá¸·Ä• rasokaá¹ƒ pitucittasambhavaá¹ƒ

tilokadÄ«po nijapuÃ±Ã±atejasÄ• ,

tamopabandhaá¹ƒ bhuvanoâ€™ darubbhavaá¹ƒ

nirÄ• kari bÄ• laravÄ«â€™ va raá¹ƒsinÄ• . ()

<79> vikiá¹‡á¹‡alÄ• jÄ• kusumÄ• kulaÃ±jase

vitÄ• naraá¹…gaddhajanibbharambare,

pure tahiá¹ƒ maá¹…galakiccasammataá¹ƒ

kadÄ• ci raÃ±Ã±o bhavi vappamaá¹…galaá¹ƒ. ()

<80> á¹ƒ0.0198 sugandhamÄ• lÄ• bharaá¹‡Ä• dimaá¹‡á¸• ita-

pasÄ• dhitÄ• kÄ• pilavatthavÄ• narÄ• ,

sakiá¹…karÄ• kammakarÄ• â€™ pi kappitÄ•

tato tato sattipatiá¹ƒsu taá¹ƒ kulaá¹ƒ. ()

<81> mahaccasenÄ• yapurakkhatohiso

uá¸·Ä• rarÄ• jiddhisamujjalaá¹ƒtato

payÄ• sikammantapadesamatrajaá¹ƒ

kumÄ• ramÄ• dÄ• yapurindadopamo. ()

<82> chaá¹‡amhi tasmiá¹ƒ manuvaá¹ƒsaketuno

manoramaá¹ƒ maá¹…galanaá¹…galÄ• dikaá¹ƒ,

suvaá¹‡á¹‡apaá¹-á¹-ehi parikkhaá¹-aá¹ƒka mahÄ• -

janassaâ€™ pÄ« rÅ«piyapaá¹-á¹-achÄ• ditaá¹ƒ. ()

<83> á¹ƒ0.0199 visÄ• lasÄ• khÄ• kulajambusÄ• khino

vidhÄ• ya heá¹-á¹-hÄ• sayane mahÄ• rahe,

nijaá¹ƒ kumÄ• raá¹ƒ sajano janÄ• dhipo

samÄ• rahÄ« sampati vappamaá¹…galaá¹ƒ. ()

<84> kumÄ• rarakkhÄ• varaá¹‡Ä• yuâ€™ paá¹-á¹-hitÄ•

tamussavaá¹ƒ dhÄ• tijanÄ• vipassituá¹ƒ,

apakkamitvÄ• bahi sÄ• á¹‡ito khaá¹‡aá¹ƒ

pamattarÅ«pÄ• vicariá¹ƒsviâ€™ tocito. ()

<85> pariggahetvÄ• â€™ namapÄ• na mÄ• sane

nisajja pallaá¹…ka malattha bandhiya,

jinaá¹…kuro nÄ«varaá¹‡ehi nissaá¹-aá¹ƒ

vivekajaá¹ƒ jhÄ• namagÄ• dhabuddhimÄ• . ()

<86> á¹ƒ0.0200 vipassa puttassuâ€™ pavesanaá¹ƒ tahiá¹ƒ

dumassa chÄ• yÄ• ya nivattataá¹ƒ tathÄ• ,

pavandi rÄ• jÄ• paá¹-ihÄ• rikÄ• kathÄ• -

pacoditoputtamupecca taá¹…khaá¹‡e. ()

<87> kalÄ• su vujjÄ• su ca puttamattano

vinetukÄ• mo vinayakkhamaá¹ƒ pitÄ• .

pasatthasatthantarapÄ• radassinaá¹ƒ

kadÄ• ci vippÄ• cariyaá¹ƒ kirÄ• â€™ nayi. ()

<88> samappitaá¹ƒ taá¹ƒ guruno karambuje

sadevalokassa guruá¹ƒ sagÄ• ravaá¹ƒ,

mahÄ«suro so jalabindunÄ• yathÄ•

suduttarÄ• gÄ• dhamahodadhÄ«rasaá¹ƒ. ()

<89> á¹ƒ0.0201 savaá¹‡á¹‡abhedaá¹ƒ sanighaá¹‡á¹-ukeá¹-ubhaá¹ƒ

athabbabedeniâ€™ nihÄ• sapaÃ±camaá¹ƒ,

tivedamuddesapadena duddasaá¹ƒ

tathÄ• kalÄ• sippataá¹ƒ nibodhayÄ«. ()

<90> anaÃ±Ã±asÄ• dhÄ• raá¹‡apuÃ±Ã±avÄ• sanÄ• -

vidhÅ«tasammohavisuddhabuddhino,

samattavijjÄ• sakalÄ• kalÄ• dhiyÄ•

kalampi nÄ• laá¹ƒ bahubhÄ• sanena kiá¹ƒ. ()

<91> na kevalaá¹ƒ tassa kalebaraá¹ƒ bahi

vibhÄ• ti battiá¹ƒsatilakkhaá¹‡ehi bho,

bhusaá¹ƒ tadabbhantaravatthu dippate

subuddhasatthantaralakkhaá¹‡ehÄ«â€™ pi. ()

<92> á¹ƒ0.0202 tilocanassÄ• â€™ pi tilokacakkhuno

ayaá¹ƒ viseso nayanehi dissate,

lalÄ• á¹-anetto purimo nasobhati

paroâ€™ va abbhattaraÃ±Ä• á¹‡alocano. ()

<93> anubbajanto navayobbanassiriá¹ƒ

yasopabandhena sake niketane,

pavaá¸• á¸• hi dhÄ«ro sakalaá¹ƒ kalÄ• ntaraá¹ƒ

kalÄ• nidhÄ« raá¹ƒsicayeniâ€™ vaâ€™ mbare. ()

<94> upaá¸• á¸• hagaá¹‡á¸• Ä• hitadÄ• á¹-hikÄ• ya so

yasodhano soá¸·asavassiko yadÄ• ,

kapolaphuá¹-á¹-haÃ±janadÄ• narÄ• jiyÄ•

kari yathÄ• bÄ• ladasaá¹ƒ vyatikkami ()

<95> á¹ƒ0.0203 tadÄ• narindo suramandiroâ€™ pamaá¹ƒ

ututtayÄ• nucchavikaá¹ƒ manoramaá¹ƒ,

payojayitvÄ• na paviá¹‡asippike

sutÄ• ya kÄ• rÄ• payi mandirattayaá¹ƒ. ()

<96> nisitasambÄ• dhatalaá¹ƒ nivÄ• rita-

saronilaá¹ƒ phassitasihapaÃ±jaraá¹ƒ,

mahivataá¹ƒsaá¹ƒ navabhumikaá¹ƒ gharaá¹ƒ

babhuva rammaá¹ƒ bhuvi rammanÄ• mikaá¹ƒ. ()

<97> sasikaraâ€™ mbhodhararÄ• vanibbhara-

vitÄ• na mugghÄ• á¹-akavÄ• á¹-abandhanaá¹ƒ,

surammanÄ• maá¹ƒ hataghammamindirÄ• -

nivÄ• sarammaá¹ƒ bhavi paÃ±cabhÅ«mikaá¹ƒ. ()

<98> ahiá¹‡hasituá¹‡bhaguá¹‡ehi pÄ• vuse

sukhÄ• nulomaá¹ƒ samasattabhumikaá¹ƒ,

suphassitÄ• â€™ phassitasihapaÃ±jaraá¹ƒ

subhaá¹ƒ subhaá¹ƒ nÄ• ma niketanaá¹ƒ bhavi. ()

<99> á¹ƒ0.0204 vayonupattassa narindasununo

uá¸·Ä• rarÄ• jiddhivilÄ• sadassane,

katÄ• â€™ bhilÄ• so janako janÄ• dhipo

padÄ• tukÄ• mo nijarajjasampadaá¹ƒ. ()

<100> vasanti ce yobbanahÄ• ridÄ• rikÄ•

narindasandesaharehi pesayi

sa sÄ• kiyÄ• naá¹ƒ sacivehi sÄ• sane. ()

<101> nivedayuá¹ƒ yobbanagabbitassa te

nakiÃ±cisikappÄ• yatanaâ€™ ntadassino,

sutassa dÄ• rÄ• bharaá¹‡Ä• ya dhÄ«taro

kathannu dassÄ• ma mayanti khattiyÄ• . ()

<102> á¹ƒ0.0205 sutena taá¹ƒ rÄ• jasutena codito

pitÄ• carÄ• pesi puramhi bheriyo,

mamaâ€™ trajo kÄ• hati sippadÄ«panaá¹ƒ

itoparaá¹ƒ sattamavÄ• sare iti. ()

<103> varo kumÄ• ro hi kumÄ• ravikkamo

kalÄ• pasannaddha kalebaro tadÄ• ,

vipassataá¹ƒ bandhujanÄ• namosari

anappadappo raá¹‡akeá¸·imaá¹‡á¸• alaá¹ƒ. ()

<104> dhanuddharo so paá¹-hamaá¹ƒ sake bhuje

sahassathÄ• maá¹ƒ sasaraá¹ƒ sarÄ• sanaá¹ƒ,

vidhÄ• ya poá¹-hesi jiyaá¹ƒ vasundharÄ• -

vidÄ• raá¹‡Ä• kÄ• ramahÄ• ravaá¹ƒ ravi. ()

<105> á¹ƒ0.0206 catuddisÄ• â€™ dharadhanuddharÄ• mamaá¹ƒ

karontu lakkhaá¹ƒ nijakhÄ• á¹‡apattiyÄ• ,

itÄ«ha vatvÄ• saravÄ• raá¹‡ena so

abhutapubbaá¹ƒ sarasippamÄ• hari. ()

<106> catuddisÄ• yaá¹ƒ caturo dhanuddhare

mameâ€™ kabÄ• á¹‡ena haá¹‡Ä• maâ€™ haá¹ƒ iti,

akÄ• si tadadÄ«payamaÃ±Ã±athÄ• â€™ bbhutaá¹ƒ

sa cakkavedhavhayasippadÄ«panaá¹ƒ. ()

<107> sarehi veá¹‡yÄ• â€™ yatayaá¹-á¹-hirajjukaá¹ƒ

sarehi cÄ• â€™ rohaá¹‡amaá¹‡á¸• apÄ• layaá¹ƒ,

sarehi pÄ• kÄ• rataá¸·Ä• kapaá¹…kajaá¹ƒ

sarehi vassaá¹ƒ itisippamÄ• hari. ()

<108> á¹ƒ0.0207 mahÄ• satto lokappabhavamasamaá¹ƒ sippajÄ• taá¹ƒ janÄ• naá¹ƒ

tadÄ• saá¹ƒdassesi muditahadayÄ• sÄ• kiyÄ• dÄ• rikÄ• yo,

upaá¹-á¹-hÄ• pesuá¹ƒ tÄ• suratiratisaá¹…gÄ• macaturÄ•

sahassÄ• naá¹ƒ tÄ• á¸·isatiparimitÄ• nÄ• á¹-ikÄ• â€™ suá¹ƒ gharesÅ«. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nanda dÄ• nanid
avidÅ«renidÄ• nelakkhaá¹‡apaá¹-iggahaá¹‡a kumÄ• rasambharaá¹‡Ä• dipavatti paridipoaá

<1> á¹ƒ0.0208 iti vihite sati sippadÄ«panasmiá¹ƒ

tadabhimukheâ€™ tarakhattiyÄ• â€™ tisÅ«rÄ• ,

apagatamÄ• namadÄ• bhaviá¹ƒsumaÃ±Ã±o

(taruá¹‡amigindamukhe) va mattadanti. ()

<2> vijaá¹-ita saá¹ƒsayabandhano padÄ• tuá¹ƒ

sumariya devadahamhi supakpabuddho,

narapavaro nijadhÄ«taraá¹ƒ kumÄ• riá¹ƒ

suvimala koliyavaá¹ƒsakaÃ±jahaá¹ƒsiá¹ƒ. ()

<3> tahimathamantivarehi mantayitvÄ•

nikhilapavattinivedanÄ• ya dÅ«te,

pahiá¹‡i kavivÄ• hamahe vidhiyatanti

tava tanujena mamaÃ±hi dhÄ«tukaÃ±Ã±Ä• . ()

<4> á¹ƒ0.0209 valayitatÄ• ramupaá¹-á¹-hitoâ€™ dayaá¹ƒ te

himakarabimbamivoâ€™ paviá¹-á¹-hapÄ«á¹-haá¹ƒ,

parivutamantigaá¹‡aá¹ƒ paá¹‡amma rÄ• jaá¹ƒ

kapilapuropagatÄ• tamatthamÄ• hu.

<5> atha paá¹-iladdhapaá¹-issavenuâ€™ daggÄ•

padayugamaÃ±jalipupphamaÃ±jarÄ«hi,

sumahiya taá¹ƒ paá¹-ivedayiá¹ƒsu raÃ±Ã±o

sakavisayaá¹ƒ samupecca rÄ• jadÅ«tÄ• . ()

<6> ubhayakulamhi mahÄ«bhujÄ• â€™ Ã±Ã±amaÃ±Ã±aá¹ƒ

punarapi mantivarehi mantayitvÄ• ,

visadamatÄ«hi nimittapÄ• á¹-hakehi

niyamitamaá¹…akgalavÄ• saramhitamhÄ• . ()

<7> kanakavitÄ• navinaddhahÄ• rihÄ• raá¹ƒ

kusumasamÄ• kulahemapuá¹‡á¹‡akumbhaá¹ƒ,

tidivavimÄ• nasamÄ• namullasanna-

ratanavicittavivÄ• hamaá¹‡á¸• apaggaá¹ƒ. ()

<8> á¹ƒ0.0210 gahitavitÄ• nasitÄ• tapattaketu-

ddhajamaá¹‡ivijanicarucÄ• marehi,

pacurajanehi katupahÄ• ramagge

suparivutaá¹ƒ catuá¹…giranidhajinyÄ• . (6)

<9> vividhavibhÅ«saá¹‡abhusitattabhÄ• vaá¹ƒ

abhinavapÄ«napayodharÄ• bhirÄ• maá¹ƒ,

harisivikÄ• ya yasodharaá¹ƒ kumÄ• riá¹ƒ

maá¹‡ikhacitÄ• ya vidhÄ• ya cÄ• â€™ nayiá¹ƒsu. ()

<10> valayitamÄ• latidÄ• mahemamÄ• lÄ•

parimalabhÄ• vitakuntalappaveá¹‡i,

viraá¸·abakÄ• valimappavijjurÄ• jiá¹ƒ

jaladharamÄ• lamajesi komalÄ• ya ()

<11> á¹ƒ0.0211 niravadhirÅ«panabhotalamhi tassÄ•

janamanakundavikÄ• sanaá¹ƒ babhÄ• sa,

kuá¹-ilatarÄ• lakakÄ• lamegharÄ• ji-

jaá¹-italalÄ• á¹-ataladdhacandabimbaá¹ƒ. ()

<12> migamadakuá¹…kumagandhapaá¹…kalitto

kulavadhuyÄ• tilako lalÄ• á¹-amajjhe,

makaradhajena niropitoriâ€™ vÄ• â€™ si

tibhuvanabhutajayÄ• ya pupphaketu. ()

<13> jananayanaÃ±janarÅ«pasampadÄ• ya

kulamapadÄ• ya rarÄ• ja nimmadÄ• ya,

paramasiriá¹ƒ sarusÄ«ruhÄ• bhirÄ• maá¹ƒ

vadanamanaá¹…gasuvaá¹‡á¹‡adappaá¹‡Ä• bhaá¹ƒ. ()

<14> á¹ƒ0.0212 maá¹‡igaá¹‡amaá¹‡á¸• itakuá¹‡á¸• alehi tassÄ•

savaá¹‡yugaá¹ƒ ghaá¹-itÄ• vagaá¹‡á¸• abhÄ• gaá¹ƒ,

manasijasÄ• kuá¹‡ikena khittapÄ• sa-

yugalamivakkhivibhaá¹…gamÄ• namÄ• si. ()

<15> suvimalakantipabandhasandanatthaá¹ƒ

nayananadÄ«namubhinnamantarÄ• á¸·e,

kanakapaá¹‡Ä• á¸·isamappiteâ€™ va tÄ• ya

varavadanÄ• ya rarÄ• ja tuá¹…ganÄ• sÄ• . ()

<16> nirupamarÅ«pavilÄ• samandirasmiá¹ƒ

sajavanikÄ• niâ€™ va sÄ«hapaÃ±jarÄ• ni,

ruciravilÄ• siniyÄ• lasiá¹ƒsu pambhÄ• -

valisahitÄ• ni sunÄ«lalocanÄ• ni. ()

<17> á¹ƒ0.0213 kanakakapÄ• lanibhaá¹ƒ manobhavassa

vimalakapolayugaá¹ƒ siniddhakanniá¹ƒ,

navasasimaá¹‡á¸• alapuá¹‡á¸• arÄ«kasaá¹‡á¸• a-

sasirimavarundhimanoharÄ• dharÄ• ya. (6)

<18> sucaritapÄ• ramitÄ• latÄ• ya tÄ• ya

pariá¹‡atarÄ• galatÄ• ya bhÅ«latÄ• ya,

adharayugaá¹ƒ taruá¹‡aá¹…kuradvayaá¹ƒ vÄ•

kimiti vitakkahatoâ€™ yamÄ• si loko. ()

<19> kulavadhuyÄ• vadanÄ• â€™ lavÄ• á¸·agabbhe

navakalikÄ• valiphulliteâ€™ vakiÃ±ci,

sumadhuravÄ• á¹‡ilatÄ• ya mandahÄ• sa-

jjutidhavali dasanavali rarÄ• ja. ()

<20> á¹ƒ0.0214 kuvalayanÄ«lavilolalocanÄ• ya

mukhakamalÄ• â€™ likulÄ• nukÄ• rinÄ«bhu,

nayanamayÅ«khaguá¹‡ehaâ€™ pÄ• á¹…gabhaá¹…ga-

nisitsarehi anaá¹…gacÄ• parÅ«pÄ• . ()

<21> kalaravamaÃ±jugirÄ• tivaá¹-á¹-arÄ• ji

ghanakucabhaddaghaá¹-Ä• ya kambugÄ«vÄ• ,

madhuragabhÄ«ravirÄ• va raá¹…galekhaá¹ƒ

ajini suvaá¹‡á¹‡amutiá¹…gabherisaá¹…khaá¹ƒ. ()

<22> abhinavapinapayodharoâ€™ padhÄ• naá¹ƒ

sukhumataracchavikojavÄ• bhirÄ• maá¹ƒ,

urasayanaá¹ƒ samalaá¹…kataá¹ƒ viyÄ• â€™ si

nijapatisaá¹…gamamaá¹…galÄ• ya tÄ• ya. ()

<23> á¹ƒ0.0215 kucakanakÄ• â€™ calasambhavÄ• ya nÄ• bhi-

kuharataá¹-Ä• bhimukhÄ• ya kantinajjÄ• ,

chaá¹-hÄ• ravalittayamindiropamÄ• ya

avahari tuá¹…gataraá¹…gapantikantiá¹ƒ. ()

<24> maá¹‡irasanÄ• guá¹‡amantharÄ• ya tassÄ•

ghanakucabhÄ• rakiso kisodarÄ• ya,

harisirivacchasuhajjamajjhabhÄ• go

madadhanumuá¹-á¹-hivilÄ• samÄ• harittha. ()

<25> sarasijatantupavesanÄ• vakÄ• sa

mavahari pÄ«napayodharantarÄ• á¸·aá¹ƒ,

nijagaá¸·abhÄ• surahÄ• ranijjharehi

kanakadarimukhavibbhamaá¹ƒ yuvatyÄ• . ()

<26> á¹ƒ0.0216 avikalarÅ«pavilÄ• sasindhuvelÄ•

viralavilagginiyÄ• ka visÄ• lasoá¹‡i,

parihari rÄ• jakumÄ• rikÄ• ya tÄ• ya

kusumasarÄ• bhavabhumibhÄ• gasobhaá¹ƒ. ()

<27> kulavadhuyÄ• kamalÄ• malÄ• nanÄ• ya

kuvalayakomalanilaromarÄ• ji,

bhusamabhicumbi gabhiranÄ• bhigabbhaá¹ƒ.

kamalavivÄ• yatamattabhiá¹…garÄ• ji ()

<28> ruciataroruyugaá¹ƒ suvaá¹‡á¹‡a rambhÄ• -

karikarapÄ«varamindiropamÄ• ya,

bhaji makaraddhajaraá¹…gamandirasmiá¹ƒ

harimayathambhayugassiriá¹ƒ ramÄ• ya. ()

<29> á¹ƒ0.0217 madarayarÅ«parasadvayaá¹ƒ tulÄ• ya

suparimitÄ• ya catummukhena tulyaá¹ƒ,

nijamihajÄ• nuyugaá¹ƒ pavÄ• á¸·apÄ• ti-

yugalavivÄ• si avammukhopanÄ«taá¹ƒ. ()

<30> visayavitakkatamÄ• kulaá¹ƒ yuvatyÄ•

madanupasaá¹…kamaá¹‡e manovimÄ• naá¹ƒ,

jitamadamattamayÅ«rakaá¹‡á¹-habhÅ«ti

jalitapadÄ«pasikheâ€™ va cÄ• rujaá¹…ghÄ• . ()

<31> maá¹‡imayanÅ«purabhÄ• surehi tassÄ•

caraá¹‡atalehi parÄ• jitÄ• ni thÄ«naá¹ƒ,

mukhapadumÄ• niva saá¹…kucanti maÃ±Ã±e

bhamarabharamburuhÄ• ni kaÃ±janÄ«naá¹ƒ. ()

<32> karacaraá¹‡aá¹…gulipallaâ€™ vaggasÄ• lÄ«-

jalalavapantinibhÄ• â€™ tikomalÄ• ya,

abhinavatambanakhÄ• valÄ« babhÅ«va

makaradhajassa kateâ€™ va pupphapÅ«jÄ• . ()

<33> á¹ƒ0.0218 saparijano vanitÄ• ya tÄ• ya saddhiá¹ƒ

maá¹‡igaá¹‡amaá¹‡á¸• itamaá¹‡á¸• apappadese,

dinakaravaá¹ƒsadhajassa rÄ• japutta-

ssupagamanaá¹ƒ apalokayaá¹ƒ nisÄ«di. ()

<34> parivutabandhujanehi rÄ• japutto

yathariva devagaá¹‡ehi devarÄ• jÄ• ,

sapadi turaá¹…garathaá¹ƒ samÄ• hirÅ«á¸·ho

tadabhimukho yasasÄ• jalaá¹ƒ payÄ• si. ()

<35> tahimupagamma á¹-hitassa maá¹‡á¸• apasmiá¹ƒ

paridahituâ€™ ttarasÄ• á¹-akena tassa,

harimaá¹‡imaá¹‡á¸• anamaá¹‡á¸• itaâ€™ ttabhÄ• vo

himapaá¹-alena himÄ• calo rivÄ• si. ()

<36> á¹ƒ0.0219 maá¹‡imakuá¹-ena nivatthakÄ• sikena

narapatisunu sumaá¹‡á¸• ito rarÄ• ja,

surabhavanena ca khÄ«rasÄ• garena

kanakasiá¹‡erugirÄ«â€™ va niccalaá¹-á¹-ho. ()

<37> nabhasi samÄ• kulatÄ• rakÄ• valÄ«â€™ va

urasi virÄ• jitatÄ• rahÄ• rapantÄ«,

narapavaro pivi tÄ• ya rÅ«pasÄ• raá¹ƒ

amatamivÄ• â€™ yatalocanaâ€™ Ã±jalÄ«hi. ()

<38> tadahani rÄ• jakumÄ• rapubbasela-

ppabhavavarÄ• nanacandamaá¹‡á¸• alena,

mukuá¸·italocananÄ«lanÄ«rajÄ• ya

abhavimanokumudÄ• karappabodho. ()

<39> á¹ƒ0.0220 yuvatayuvÄ• namapekkhataá¹ƒ janÄ• naá¹ƒ

animisalocananÄ«lakantigaá¹…gÄ• ,

ruciravadhÅ«hi vidhÅ«tacÄ• marehi

anilavilolataraá¹…gasÄ• linÄ«va. ()

<40> gaganatalopari tÄ• rakÄ• kulamhi

yuvayuvatÄ«navacandacandikeva,

nicitasuvaá¹‡á¹‡akahÄ• paá¹‡e varejuá¹ƒ

athamaá¹‡imaá¹‡á¸• apavedikÄ• talamhi. ()

<41> sakalakalÄ• kusaloâ€™ pagammavippÄ• -

cariyagaá¹‡o jayamaá¹…galÄ• ya tesaá¹ƒ,

suparisamÄ• payi sabbapubbakiccaá¹ƒ

sapadi pavassi akhaá¹‡á¸• alÄ• vujaá¹-á¹-hi. ()

<42> á¹ƒ0.0221 karatalatÄ• marasesu kuá¹‡á¸• ikÄ• ya

maá¹‡ikhavitÄ• ya purohito ubhinnaá¹ƒ,

subhamabhisekajalaá¹ƒ nipÄ• tayaá¹ƒ te

punahipayojayi pÄ• á¹‡ipÄ«á¸·aá¹‡asmiá¹ƒ. ()

<43> suradhanuvijjulateâ€™ va vÄ• rivÄ• haá¹ƒ

rathamabhiruyha gahÄ«ramandaghosaá¹ƒ,

parivutakhattiyabandhavehi tamhÄ•

kapilapurÄ• â€™ bhimukhÄ• bhavuá¹ƒ ubhota te. ()

<44> atha samalaá¹…katavÄ«thimajjhigÄ• naá¹ƒ

vivaá¹-aniketanasÄ«hapaÃ±jaraá¹-á¹-hÄ• ,

animisalocanapaá¹…kajopahÄ• raá¹ƒ

bhÅ«samakaruá¹ƒ kapilaá¹…ganÄ• pasannÄ• . ()

<45> á¹ƒ0.0222 gamanavilÄ• samudikkhataá¹ƒ janÄ• naá¹ƒ

rucirasiropahitaâ€™ Ã±jalÄ«hi bhattyÄ• ,

maá¹‡ikalasappitapupphamaÃ±jarÄ«hi

racitamivobhayavÄ«thipassamÄ• si. ()

<46> tikhiá¹‡avilocanabÄ• á¹‡alakkhabhÄ• vaá¹ƒ

nirupamarÅ«pini kÄ• minÄ«hi nÄ«te,

patitaâ€™ nurÄ• gasarehiyeva tÄ• saá¹ƒ

hadayavidÄ• raá¹‡amÄ• si tapphalaá¹ƒâ€™ va. ()

<47> kathamapi kÄ• pilavatthavÄ• ahesuá¹ƒ

tadahani niccalalocanuppalehi,

kapilapuraá¹ƒ tidasÄ• layÄ• vatiá¹‡á¹‡Ä•

tidasagaá¹‡Ä• â€™ va vipassanÄ• yuâ€™ bhinnaá¹ƒ. ()

<48> á¹ƒ0.0223 tidivapurÄ• nijavejayantanÄ• ma-

surabhavanaá¹ƒâ€™ va sujampatÄ« sujÄ• tÄ• ,

kapilapurÄ• punarÄ• gamiá¹ƒsu tamhÄ•

patipatinÄ« nijarÄ• jamandiraá¹ƒ dve. ()

<49> dharaá¹‡ipatisuto pattarajjÄ• bhiseko

kapilapuravare tesu tisvÄ• layesu,

aparimitasukhaá¹ƒ tÄ• ya bimbÄ• ya saddhiá¹ƒ

suciramanubhavi candabimbÄ• nanÄ• ya. ()

<50> vikacakamala (nandÄ«mukhi) maÃ±jubhÄ• á¹‡Ä«

tividhavayasi dibbaccharÄ• rÅ«pasobhÄ• ,

agami khayavayaá¹ƒ sÄ• â€™ pi bimbÄ• mahesi

saratha saratha saá¹…khÄ• radhammassabhÄ• vaá¹ƒ. ()

iti mbedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanid
avidÅ«renidÄ• nepÄ• á¹‡iggahamaá¹…akgalussavapavattiparidÄ«po. navamo saggo.

<1> á¹ƒ0.0224 guá¹‡amaá¹‡imaá¹‡imÄ• so devarÄ• jÄ• â€™ va rÄ• jÄ•

sukhamanubhavamÄ• no vÄ• jiyÄ• nena yena,

bhamarabharitamÄ• lÄ• maá¹…galuyyÄ• nabhÅ«mi

tadavasari kadÄ• ci sÄ• linÄ« (mÄ• linÄ«) hi. ()

<2> upagatasamayoâ€™ ti bujjhanatthÄ• ya bodhiá¹ƒ

sumariya suraputtÄ• bodhisatte vajante,

bhavaviratisamatthaá¹ƒ dassayuá¹ƒ mÄ• payitvÄ•

jarasakaá¹-asarÅ«paá¹ƒ jiá¹‡á¹‡arÅ«paá¹ƒka virÅ«paá¹ƒ. ()

<3> á¹ƒ0.0225 kimidamitihapuá¹-á¹-ho jiá¹‡á¹‡arÅ«paá¹ƒ vipassa

vimatiparavaso so sÄ• rathiá¹ƒ rÅ«pasÄ• ro,

nijahadayanidhÄ• ne devatÄ• coditassa

nidahi dhanamivagghaá¹ƒ tassadhammopadesaá¹ƒ. ()

<4> haritanaá¸·akalÄ• paá¹ƒ maá¹…galuyyÄ• namagge

yatharivaâ€™ himukhaá¹-á¹-hÄ• kuÃ±jari bhaÃ±jamÄ• nÄ• ,

tatharivaâ€™ bhibhavantÄ« sabbayobbaÃ±Ã±adappaá¹ƒ

kharatarajaratÄ• sÄ• attapaccakkhabhÅ«tÄ• . ()

<5> mukhakukavalayagabbhÄ• bhaá¹-á¹-hakiÃ±jakkhasobhÄ•

bhavi kaá¹-hinajarÄ• rikhaá¹‡á¸• adantaá¹-á¹-hipanti,

kuá¹-ilapalitajÄ• taá¹ƒ taÃ±jarÄ• yÄ• â€™ bhiseke

sirasi racitasetacchattasobhaá¹ƒ babandha. ()

<6> á¹ƒ0.0226 aviraá¸·avaliyo tÄ• jiá¹‡á¹‡arÅ«passa camme

pabhavabalavatejodhÄ• tuveguá¹-á¹-hitÄ• â€™ suá¹ƒ,

taralasalilapiá¹-á¹-he seyyathÄ• poâ€™ dadhissa

taralasalilapiá¹-á¹-he seyyathÄ• poâ€™ dadhissa

palayapavanaveguâ€™ ttuá¹…gakallolamÄ• lÄ• ()

<7> á¹-hitamupavanapanthe vaá¹…kagopÄ• á¹‡asiâ€™ va

anujukamujubhutaá¹ƒ daá¹‡á¸• amolubbha bhumyÄ• ,

nijataruá¹‡avilÄ• saá¹ƒ lakkhamÄ• pÄ• dayantaá¹ƒ

dhanumiva saguá¹‡aá¹ƒ taá¹ƒ rÅ«pamaddakkhi dhÄ«ro. ()

<8> á¹ƒ0.0227 jiniajagarabhoge jiá¹‡á¹‡animmokabhÄ• raá¹ƒ

tilakavibatacammaá¹ƒ tantirojattabhÄ• ve,

apagataghanamaá¹ƒso phÄ• sukaá¹-á¹-hippandho

ajinitiravalepaá¹ƒ kuá¸• á¸• adÄ• ruppabandhaá¹ƒ. ()

<9> vigatabalamadÄ• diá¹ƒ vissavantaá¹ƒ sarÄ«re

navhi vaá¹‡mukhehi guthamuttÄ• dyaâ€™ sÅ«viá¹ƒ,

valivisamakapolaá¹ƒ kampamÄ• nuttamaá¹…gaá¹ƒ

suvisadamatino taá¹ƒ passato jiá¹‡á¹‡arÅ«paá¹ƒ. ()

<10> bhuvanamanavasesaá¹ƒ tassuâ€™ paá¹-á¹-hÄ• si sampa-

jjalitamatha jarÄ• yÄ• â€™ dittagehattayaá¹ƒâ€™ va,

ahamapaki anatÄ«to dhammametanti vatvÄ•

bhavanavanamagaÃ±chi jÄ• tiyuâ€™ kkaá¹‡á¹-hitatto. ()

<11> á¹ƒ0.0228 punarupavanamaggaá¹ƒ ogahantassa raÃ±Ã±o

sukhamanubhavanatthaá¹ƒ devatÄ• mÄ• payitvÄ• ,

paraparihara nÄ«yaá¹ƒ ghorarogÄ• vatiá¹‡á¹‡aá¹ƒ

aparamapi virÅ«paá¹ƒ dassayuá¹ƒ vyÄ• dhirÅ«paá¹ƒ. ()

<12> visadamati vimatyÄ• sakyavaá¹ƒsekaketu

kimimivapalipannaá¹ƒ vaccapassÄ• vapaá¹…ke,

pabhavabalavadukkhaá¹ƒ taá¹ƒ parÄ• dhÄ«navuttiá¹ƒ

kimidamiti padisvÄ• pÄ• jitÄ• raá¹ƒ apucchi. ()

<13> varamati varadhammaá¹ƒ tena sÅ«tena vuttaá¹ƒ

amatamiva pibanto sotadhÄ• tvaÃ±jalÄ«hi,

agamapi anatito byÄ• dhidhammanti tamhÄ•

nijabhavanavanaá¹ƒ sopÄ• â€™ ga saá¹ƒviggarÅ«po. ()

<14> á¹ƒ0.0229 tadupavanavimÄ• naá¹ƒ vÄ• jiyÄ• nena nÄ• the

vajati sati kadÄ• ci mÄ• payuá¹ƒ devatÄ• yo,

suá¹‡akhakulalagijjhÄ• dÄ«hÄ«vÄ• khajjamÄ• naá¹ƒ

narakuá¹‡apasarÄ«raá¹ƒ uddhumÄ• taá¹ƒ paá¹-hamhi. ()

<15> pabhavakimikulÄ• naá¹ƒ cÄ• layaá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ

vaá¹‡avivaramukhehi lohitaá¹ƒ paggharantaá¹ƒ,

sakuá¹‡agaá¹‡vitacchiá¹ƒ makkhikÄ• makkhitaá¹…gaá¹ƒ

sumati matasarÄ«raá¹ƒ addasÄ• sÄ• rahÄ«naá¹ƒ. ()

<16> abhigami gamayanto bhÄ• ratiá¹ƒ sÄ• rathissa

nijasavaá¹‡ayugasmiá¹ƒ hematÄ• á¸• aá¹…kasobhaá¹ƒ,

ahampi maraá¹‡aá¹ƒ bho nÄ• tivattoti vatvÄ•

vanamiva migarÄ• jÄ• sakyarÄ• jÄ• vimÄ• naá¹ƒ. ()

<17> á¹ƒ0.0230 punapi sapariso so yÄ• namÄ• ruyha bhadraá¹ƒ

katipayadivasÄ• naá¹ƒ accayenÄ• â€™ dhirÄ• jÄ• ,

kapilapuravaramhÄ• â€™ naá¹…garaá¹…gÄ• layÄ• bhaá¹ƒ

tadupavanamagaÃ±chi paÃ±cabÄ• á¹‡Ä• bhirÅ«po. ()

<18> guá¹‡amaá¹‡i maá¹‡ivaá¹‡á¹‡aá¹ƒ pattamÄ• dÄ• ya patthe

panasasarasarÄ• gaá¹ƒ vÄ«varaá¹ƒpÄ• rupitvÄ• ,

á¹-hitamavikalacakkhuá¹ƒ nimmitaá¹ƒ devatÄ• hi

sumati samaá¹‡arÅ«paá¹ƒ buddharÅ«paá¹ƒâ€™ va passi. ()

<19> tadahani vibudhÄ• â€™ dhiá¹-á¹-hÄ• nato bhÄ• vanÄ«yo

yatipatiriva sÅ«to atthadhammÄ• nusÄ• si,

samaá¹‡aguá¹‡amanekÄ• dÄ«navaá¹ƒ paÃ±cakÄ• me

tamavadi gamanasmiá¹ƒ Ä• nisaá¹ƒsaÃ±ca gehÄ• . ()

<20> á¹ƒ0.0231 kuhanalapanamicchÄ• jÄ«vamohÄ• ya kucchi-

paraharaá¹‡asamatthaá¹ƒ mattikÄ• pattamassa,

kara kamakalagataá¹ƒ so pÄ• ramÄ«coditatto

visadamati padisvÄ• sampasÄ• daá¹ƒ janesi. ()

<21> vikasitakalikÄ• laá¹…kÄ• ramuddÄ• lasÄ• la-

miva samaá¹‡avilÄ• saá¹ƒ cÄ«varobhÄ• samagge,

nayanamadhukarÄ• naá¹ƒ bhÄ• ramÄ• dhÄ• ya dhÄ«ro

nijamanasi janesi cÄ«vare sampasÄ• daá¹ƒ. ()

<22> khaá¹‡ikamaraá¹‡adukkhÄ• vaá¹-á¹-amÄ• bÄ• dharÄ• si-

makaranikarabhimaá¹ƒ taá¹ƒ jarÄ• vÄ«civegaá¹ƒ,

bhavajaladhimagÄ• dhaá¹ƒ jÄ• tivelÄ• vadhiá¹ƒ so

ayamiva paá¹-ipannÄ• nittareyyuntyaâ€™ vedi. ()

<23> á¹ƒ0.0232 samaá¹‡avadanapÄ«naccandabimbodayena

vikasitamanakundo nandanuyyÄ• nasobhaá¹ƒ,

upavanamabhÄ«gantuá¹ƒ sandanaá¹ƒ cÄ• rayeâ€™ ti

tadahani manujindo sandanÄ• cÄ• rimÄ• ha. ()

<24> valayitanaá¸·atÄ• á¸·Ä«tÄ• lahintÄ• lapantiá¹ƒ

malayajatarujÄ• yÄ• sÄ«talaá¹ƒ nimmalÄ• paá¹ƒ,

upavanamavatiá¹‡á¹‡o nandanaá¹ƒ vÄ• savoâ€™ va

akari divasabhÄ• gaá¹ƒ sÄ• dhukÄ«á¸·aá¹ƒ sarÄ• jÄ• . ()

<25> dasasatakiraá¹‡asmiá¹ƒ yassa kittippabandha-

saradajaladarÄ• jichÄ• ditasmiá¹ƒ nabhasmiá¹ƒ,

uparisirasi setacchattasobhaá¹ƒ bhajante

tadiyacaraá¹‡alakkhyÄ• â€™ laá¹…kari vÄ• pitÄ«raá¹ƒ. ()

<26> á¹ƒ0.0233 sarasijavadanehi haá¹ƒsapÄ«natthanehi

kuvalayanayanehÄ« nÄ«likÄ• kuntalehi,

madhumadamuditÄ• lÄ«nÅ«purebhÄ• â€™ varodha-

janamiva ramaá¹‡Ä«yaá¹ƒ otari so taá¸·Ä• kaá¹ƒ. () (silesabandhanaá¹ƒ)

<27> varayuvatijanÄ• naá¹ƒ kumbhagambhÄ«ranÄ• bhi-

vivaragahitavÄ• ri vÄ• pi sÄ• rittarÅ«pÄ• ,

ghanathanajaghanÄ• naá¹ƒ saá¹…gameneâ€™ tarÄ• saá¹ƒ

punarabhavi kapapuá¹‡á¹‡Ä• pÄ«tivipphÄ• rinÄ«va. ()

<28> abhinavaramaá¹‡inaá¹ƒ jÄ• tulajjÄ• turÄ• naá¹ƒ

vimukhanayanamÄ«ne mÄ«naketupamena,

upavadhitumÄ«vagge khittajÄ• labbilÄ• saá¹ƒ

khaá¹‡amavahari raÃ±Ã±Ä• viddhahatthambudhÄ• rÄ• . ()

<29> á¹ƒ0.0234 navajalakaá¹‡ikÄ• laá¹…kÄ• ravattÄ• ravindÄ•

ghanakucakalahaá¹ƒsÄ• kesasevÄ• lanÄ«lÄ• ,

patimathitataraá¹…akgÄ• kiá¹‡á¹‡asussoá¹‡ivelÄ•

sarasi sarasiâ€™ vÄ• â€™ si tatra kÄ«á¸·Ä• tureâ€™ kÄ• . ()

<30> sasirÅ«ciramukhÄ«naá¹ƒ khomavatthantarÄ«ye

sanikamapanayante vicÄ«hatthehi raÃ±Ã±Ä• ,

racitanayanakantÄ« byanta gambhÄ«ranÄ• bhÄ«-

sarasijapariyantÄ• nÄ• á¸·apantÄ«riâ€™ vÄ• â€™ si. ()

<29> á¹ƒ0.0234 navajalakaá¹‡ikÄ• laá¹…kÄ• ravattÄ• ravindÄ•

ghanakucakalahaá¹ƒsÄ• kesasevÄ• lanÄ«lÄ• ,

patimathitataraá¹…gÄ• kiá¹‡á¹‡asussoá¹‡ivelÄ•

sarasi sarasiâ€™ vÄ• â€™ si tatra kÄ«á¸·Ä• tureâ€™ kÄ• . ()

<30> sasiruciramukhÄ«naá¹ƒ khomavatthantarÄ«ye

sanikamapanayante vivibhaá¹‡thehi raÃ±Ã±Ä• ,

racitanayanakantÄ« byanta gamhÄ«ranÄ• hÄ«

sarasijapariyantÄ• nÄ• á¸·apantiriâ€™ vÄ• â€™ si. ()

<31> á¹ƒ0.0235 punarapi kucakumbhaÃ±candahÄ• renivÄ• â€™ pe

nijagaá¸·aparimÄ• á¹‡e sannimuggaá¹…ganÄ• naá¹ƒ,

malinakamalinÄ« sÄ• locanehÄ• â€™ nanehi

abhavi bhamarabhÄ• raâ€™ mbhojasaá¹‡á¸• Ä• â€™ kuleâ€™ ca. ()

<32> madhumadamadhupehi gÄ«yamÄ• nehi vici-

bhujasatapahaá¹-Ä• hi soá¹‡ibherÄ«hi thinaá¹ƒ,

lalitakamalasÄ«se naccamÄ• nindirÄ• ya

ajini jalajinÄ« sÄ• dibbasaá¹…akgÄ«tasÄ• laá¹ƒ. ()

<33> tuhinakaramukhÄ«naá¹ƒ tantaá¸·Ä• kaâ€™ ntalikkhe

sulalitabhujavallÄ« vijjulekhÄ• bhirÄ• mÄ• ,

kuvalayavanarÄ• ji nÄ«lajÄ«mutarÄ• ji

patinayanamayÅ«re kÄ«á¸·ayantÄ« rarÄ• ja. ()

<34> á¹ƒ0.0236 phuá¹-akuvalayahatthaá¹ƒ rÄ• jabhaá¹ƒsehi khittaá¹ƒ

vividhamadhupabhuttaá¹ƒ dhammavelÄ• tivattaá¹ƒ,

yathariva gaá¹‡ikaá¹ƒ taá¹ƒ kaÃ±janiá¹ƒ so janindo

tadahani paribhutvÄ• â€™ mandamÄ• nanvdamÄ• pa. () (silesabandhanaá¹ƒ)

<35> caraá¹‡aâ€™ nuvajamÄ• nabbÄ«cisaá¹…khobhatÄ«raá¹ƒ

jahati sati taá¸·Ä• kaá¹ƒ sÄ• varodhe narinde,

sarasivirahinÄ«saá¹ƒruddhanissÄ• sarÅ«po

mudusurabhisamÄ«ro mandamandaá¹ƒ pavÄ• yi. ()

<36> á¹ƒ0.0237 paribhavi ravibimbaá¹ƒ taá¹…khaá¹‡atthÄ• calaá¹-á¹-haá¹ƒ

tahimupalatalaá¹-á¹-ho bhÄ• nuvaá¹ƒsekabhÄ• nu,

atha sarasivadhÅ«naá¹ƒ kiÃ±cisaá¹…kovitÄ• ni

sarasijavadanÄ• ti sokadÄ«nÄ• nivÄ• â€™ suá¹ƒ. ()

<37> asitanabhasi saÃ±jhÄ• meghamÄ• lÄ• vilÄ• saá¹ƒ

abhibhaviya nisinne tatra sakyÄ• dhinÄ• the,

tuvaá¹-amupagatÄ• taá¹ƒ kappakÄ• â€™ nekavatthÄ• -

bharaá¹‡avikatihatthÄ• bhÅ«patiá¹ƒ bhÅ«saá¹‡atthaá¹ƒ. ()

<38> ravikularavino kho dhammatejÄ• bhibhÅ«to

surapati suraputtaá¹ƒ vissakammÄ• bhidhÄ• naá¹ƒ,

sapadi pahiá¹‡i sammÄ• dibbavatthÄ• dinÄ• bho

tibhuvanasaraá¹‡aá¹ƒ taá¹ƒ bhÅ«sayassÅ«â€™ ti vatvÄ• . ()

<39> á¹ƒ0.0238 gahitamanujaveso soâ€™ pasaá¹…kamma sÄ«se

sukhumapaá¹-asatehÄ« veá¹-hanaÃ±cÄ• â€™ pi datvÄ• ,

maá¹‡ikanakamayehi bhÅ«sayi bhÅ«saá¹‡ehi

tadahani bhavi sakko devarÄ• jÄ• â€™ va rÄ• jÄ• . ()

<40> timirahamarabhÄ• raâ€™ kkantapÄ• cÄ«napassaá¹ƒ

mukulitasatasaÃ±jhÄ• meghapattÄ• valÄ«naá¹ƒ,

gaganatalataá¸·Ä• kÄ• dhÄ• ramandÄ• ranÄ• á¸·aá¹ƒ

kamalamakulasobhaá¹ƒ bhÄ• nubimbaá¹ƒ babandha. ()

<41> pahiá¹‡i pitunarindo sÄ• sanaá¹ƒ tÄ• va tassa

nijatanujakumÄ• ruâ€™ ppattimÄ• rocayitvÄ• ,

pamuditabhadayo so lekhaá¹‡Ä• lokanena

avaditi mama jÄ• taá¹ƒ bandhanaá¹ƒ rÄ• hujÄ• to. ()

<42> á¹ƒ0.0239 tadahanipituraÃ±Ã±Ä• vuttavÄ• kyÄ• nurÅ«paá¹ƒ

tahimakhilapadatthaá¹ƒ saddasatthakkamena,

karahacÄ« manujindo ayyako saá¹…gahetvÄ•

avaditi mamatattÄ• rÄ• hulonÄ• mahotaá¹ƒ. ()

<43> vanasuravanitÄ• naá¹ƒ locanindÄ«varehi

mahitasirisariro bhadramÄ• ruyha yÄ• naá¹ƒ,

sabhavanamabhigantuá¹ƒ osari nÄ• garÄ• naá¹ƒ

suvimalanayanÄ• lÄ«toraá¹‡Ä• kiá¹‡á¹‡avÄ«thiá¹ƒ. ()

<44> vivaá¹-amaá¹‡ikavÄ• á¹-oâ€™ pantikaá¹-á¹-hÄ• vimÄ• ne

jitasuravanitÄ• â€™ si yÄ• pitucchÄ• ya dhÄ«tÄ• ,

nayanakarapuá¹-ehi rÅ«pasÄ• raá¹ƒ nipÄ«ya

samitaratipipÄ• sÄ• sÄ• kisÄ• gotamÄ« thÄ«. ()

<45> á¹ƒ0.0240 jitamanasijarÅ«paá¹ƒ Ä«disaá¹ƒ yesamatthi

tanujaratanamaddhÄ• nibbutÄ• sÄ• â€™ pi mÄ• tÄ• ,

pitujagatipatÄ« so nibbuto sÄ«tibhÅ«to

nijapiyabhariyÄ• â€™ pi nibbutÄ• â€™ tyeâ€™ vamÄ• ha. ()

<46> hadayagatakilese nibbute vÅ«pasante

yatipatiriva diá¹-á¹-ho nibbuto soâ€™ hamasmi,

iti varamati sutvÄ• tÄ• ya gÄ• thaá¹ƒ sugÄ«taá¹ƒ

vividhanayavibhattaá¹ƒ tappadatthaá¹ƒ avedi. ()

<47> ahamitipadamassÄ• nibbutiá¹ƒ sÄ• vitoâ€™ smi

sumariya garubhatyÄ• tÄ• ya lakkhagghamaggaá¹ƒ,

dhavalakiraá¹‡abhÄ• raá¹ƒ bhÄ• suraá¹ƒ hÄ• rihÄ• raá¹ƒ

pahiá¹‡iya bhavanaá¹ƒ so pÄ• visi sÄ• varodho. ()

<48> á¹ƒ0.0241 mayamiva varabodhiá¹ƒ bujjhamÄ• nassa jÄ• tu

manasi vupasameâ€™ ti tuyhamekÄ• dasaggi,

upagamumupasantiá¹ƒ vyÄ• karontÄ«â€™ va tÄ• va

aparadisi vinaddhÄ• â€™ nekasaÃ±jhÄ• ghanÄ• lÄ«. ()

<49> atuladhavajachattaá¹ƒ dhotamuttÄ• valÄ«hi

valayitamiva raÃ±Ã±o tassa sihÄ• sanasmiá¹ƒ,

udayasikharisÄ«se tÄ• vatÄ• rÄ• valÄ«hi

parivutamatisobhaá¹ƒ candabimbaá¹ƒ bahÄ• sa. ()

<50> ghanataratimirehÄ• â€™ vattharattehi loke

masimalinavilÄ• saá¹ƒ taá¹…khaá¹‡e dassayanti,

rajanikarakarehi vipphurattehi phÄ«tÄ•

katanavaparikammeâ€™ vÄ• â€™ si sÄ• rÄ• jadhÄ• ni. ()

<51> á¹ƒ0.0242 himakarakarabhÄ• rakkattarattandhakÄ• ra-

galitatimiralekhÄ• kÄ• ramÄ• vÄ« karonti,

phuá¹-akumuda vanesu cÄ• sikundÄ• á¹-avÄ«su

sumadhura madhumattÄ• bhiá¹…gamÄ• lÄ• pamattÄ• . ()

<52> jitasurapativeso dhammacintÄ• paro so

jalita maá¹‡ipadÄ«pÄ• lokabhinnandhakÄ• re,

nijasiribhavanasmiá¹ƒ hemasÄ«hÄ• sanasmiá¹ƒ

nacira mabhinisajjÄ« paÃ±cakÄ• me viratto. ()

<53> sapadi turiyahatthÄ• nÄ«lajimutakesÄ•

kuvalayadalanettÄ• candalekhÄ• lalÄ• á¹-Ä• ,

vikacakamalavattÄ• mekhalÄ• bhÄ• rasoá¹‡Ä«

kucaharaviraá¸·aá¹…gÄ« cÄ• ruvÄ• morujaá¹…ghÄ• . ()

<54> á¹ƒ0.0243 kumudamudakapolÄ• kuá¹‡á¸• alolambakaá¹‡á¹‡Ä•

avivaradasanÄ• limÄ• latÄ«dÄ• malilÄ• ,

kanakaratanamÄ• lÄ• bhÄ• ragÄ«vÄ• , bhirÄ• mÄ• ,

abhinavavanitÄ• yo naccagÄ«tesu chekÄ• . ()

<55> rahadamivapasannaá¹ƒ niccalÄ• sinaminaá¹ƒ

sumatimupanisinnaá¹ƒ saá¹ƒvutadvÄ• rupetaá¹ƒ,

tamabhiratinirÄ• saá¹ƒ buddhabhÄ• vÄ• bhilÄ• saá¹ƒ

abhiramayitukÄ• mÄ• otaruá¹ƒ raá¹…gabhÅ«miá¹ƒ. ()

<56> á¹ƒ0.0244 maá¹‡imayavasumatyÄ• pÄ• dasaá¹…ghaá¹-á¹-anena

kanakavakalayaghosaá¹ƒ kÄ• ci nicchÄ• rayantÄ«,

calakisalayalÄ«lÄ• aá¹…guli cÄ• layanti

anulayamabhinaccuá¹ƒ hemavallÄ«vilÄ• sÄ• . ()

<57> narapatimukhabimbaá¹ƒka lakkhamÄ• pÄ• dayantÄ«

nayanakharasarÄ• naá¹ƒ raá¹…gasaá¹…gÄ• mabhÅ«myÄ• ,

jitakalaravavÄ• á¹‡Ä« kÄ• ci rÄ• mÄ• bhirÄ• mÄ•

savaá¹‡asubhagagÄ«taá¹ƒ gÄ• yamÄ• nÄ• vibhÄ• suá¹ƒ. ()

<58> jitasuralalanÄ• yokÄ• vi paÃ±caá¹…gikÄ• ni

tadahani turiyÄ• ni vÄ• dayuá¹ƒ lolapÄ• á¹…gÄ• ,

savaá¹‡amadhuravÄ«á¹‡Ä• bherinÄ• dehi tÄ• saá¹ƒ

gaganatala mivÄ• , si pÄ• vuse raá¹…gabhÅ«mi. ()

<59> á¹ƒ0.0245 varamati ramaá¹‡Ä«naá¹ƒ taá¹ƒ mahÄ• bhÅ«tarÅ«pa-

ppabhavamivavikÄ• raá¹ƒ naccamaddakkhi tÄ• saá¹ƒ,

visamabhavakuá¹-Ä«re rÄ• jarogÄ• turÄ• naá¹ƒ

asunituriyarÄ• vaá¹ƒ gÄ«tamaá¹-á¹-assaraá¹ƒ, va. ()

<60> bhusamanahirato so naccagÄ«tesu tÄ• saá¹ƒ

sirisayanavarasmiá¹ƒ sÄ«haseyyaá¹ƒ akÄ• si,

itigahitavihesÄ• laddhaniddÄ• vakÄ• sÄ•

sapadi madanapÄ• sÄ• tÄ• nipajjiá¹ƒsunÄ• rÄ«. ()

<61> sahakumudiniyÄ• so suttamattappabuddho

nijasirisayanasmiá¹ƒ sannisinno rajanyÄ• ,

gahitaturiyabhaá¹‡á¸• e tatthatattho, ttharitvÄ•

yuvatijanamapassi daá¸·haniddÄ• bhibhÅ«taá¹ƒ. ()

<62> á¹ƒ0.0246 anilacalakapo lÄ• kÄ• ci lÄ• laá¹ƒ gilante

galitabahaá¸·akhe á¸·Ä• kÄ• ci khÄ• danti dante,

bhagamapagataco á¸·Ä• kÄ• ci saá¹ƒdassaya nne

khalitavacanamÄ• lÄ• kÄ• ci yaá¹ƒyaá¹ƒ lapante. ()

<63> khipitamapi karontÄ« kÄ• ci kÄ• santikÄ• ci

iti pacuravikÄ• raá¹ƒ nissirikaá¹ƒ asÄ• raá¹ƒ,

bhavanamanavasesaá¹ƒ tassu, paá¹-á¹-hÄ• si daá¸·haá¹ƒ

narakuá¹‡apavikiá¹‡á¹‡aá¹ƒ Ä• makÄ• á¸·Ä• haá¹‡aá¹ƒva. ()

<64> tadahani tibhavaá¹ƒ cÄ• , dittagehattayaá¹ƒ, va

sumariya vatabho, passaá¹-á¹-hamopaddutaá¹ƒ bho,

iti paramamudÄ• naá¹ƒ kavattayaá¹ƒ tabbimutyÄ•

manasi purisasÅ«ro sÅ«rabhÄ• vaá¹ƒ janesi. ()

<65> á¹ƒ0.0247 suratacaturarÄ• mÄ• rakkhasivÄ• sabhÅ«te

siribhavanavanasmiá¹ƒ mohayantamhi bÄ• le,

alamiti mama vÄ• so handa nikkhamma tamhÄ•

tibhavabhayavimuttiá¹ƒ esayissÄ• mahaá¹ƒ, ti. ()

<66> upakamiya vimÄ• nadvÄ• ramummÄ• rupante

sayanupari nipannaá¹ƒ channamuá¹-á¹-hÄ• payitvÄ• ,

tamavadi abhigantuá¹ƒ kappayitvaá¹ƒ, nayeti

pabalajavabalaggaá¹ƒ vÄ• jirÄ• jaá¹ƒ sarÄ• jÄ• , ()

<67> gatasati hayasÄ• á¸·aá¹ƒ taá¹…khaá¹‡e channamacce

sakapatigamanatthaá¹ƒ esamaá¹ƒ kappanattho,

agamiti sahajÄ• to katthako vÄ• jirÄ• jÄ•

akari vipulahesÄ• rÄ• vamÄ• nandabhÄ• ro. ()

<68> á¹ƒ0.0238 pavisiya sirigabbhaá¹ƒ teladÄ«pujjalantaá¹ƒ

ratanakhacitamaÃ±ce gandhapupphÄ• bhikiá¹‡á¹‡e,

dharaá¹‡ipatinipannaá¹ƒ hemabimbopamÄ• naá¹ƒ

nijatanujakumÄ• raá¹ƒ passibimbÄ• yasaddhiá¹ƒ. ()

<69> yadi ahamapanetvÄ• deviyÄ• hatthapÄ• saá¹ƒ

mama tanujakumÄ• raá¹ƒ aá¹…kamÄ• ropayÄ• mi,

vadanajitasarojÄ• rÄ• jinÄ« vuá¹-á¹-hahitvÄ•

vanamahÄ«gamanaá¹ƒ me vÄ• raye dunnivÄ• raá¹ƒ. ()

<70> tanujamukhasarojaá¹ƒ buddhabhÅ«to samÄ• no

nayanamadhukarÄ• naá¹ƒ jÄ• tu kÄ• hÄ• mibhÄ• raá¹ƒ,

sumariya caraá¹‡aá¹ƒ so uddharanto, va meruá¹ƒ

avatari bhavanamhÄ• ukkhipitvÄ• pavÄ«ro. ()

<71> á¹ƒ0.0249 kuvalayadalanettaÃ±candamamhojavattaá¹ƒ

madanaratharathaá¹…gÄ• kÄ• rasussoá¹‡ibhÄ• raá¹ƒ,

kathamavatari bimbÄ• nÄ• madeviá¹ƒ pahÄ• ya

narapati bhavanamhÄ• hemabimbÄ• bhirÄ• maá¹ƒ. ()

<72> marakatapaá¹-imÄ• bhaá¹ƒ sambhavaá¹ƒ sakyavaá¹ƒse

samupacitasupuÃ±Ã±aá¹ƒ lakkhaá¹‡Ä• kiá¹‡á¹‡agattaá¹ƒ,

pajahiya sukumÄ• raá¹ƒ rÄ• hulÄ• khyaá¹ƒ kumÄ• raá¹ƒ

kathamavatari pÄ• damandamukkhippa dhÄ«ro. ()

<73> ripugajamigarÄ• jaá¹ƒ jambudÄ«paggarÄ• jaá¹ƒ

tadahani piturÄ• jaá¹ƒ puttasokaá¹‡á¹‡avamhi,

kathamamitadayo so niddayo pakkhipitvÄ•

avatari bhavanamhÄ• ka uddharitvÄ• na pÄ• de. ()

<74> á¹ƒ0.0250 sakalapathavicakkaá¹ƒ cakkavÄ• á¸·Ä• vadhiá¹ƒ so

abhivijiya asattho sattame vÄ• saramhi,

narahari katapuÃ±Ã±o cakkavatti ahutvÄ•

kathamavatari tamhÄ• ukkhipitvÄ• na pÄ• de. ()

<75> avatariya vimÄ• nÄ• ajja maá¹ƒ tÄ• rayatvaá¹ƒ

tvamapitibhavato) haá¹ƒ uttareyyaâ€™ nti vatvÄ• ,

tamabhiruhi janindo vÄ• jirÄ• jindaâ€™ maá¹-á¹-hÄ• -

rasaratanapamÄ• á¹‡aá¹ƒ dhotasaá¹…akkhÄ• vadÄ• taá¹ƒ. ()

<76> pavanaturitavego kanthako vÄ• jirÄ• jÄ•

yadahani padasaddaá¹ƒ cÄ• â€™ pi hesaá¹ƒ kareyya,

nanu sakalapuraá¹ƒ so yÄ• ti ajjhottharitvÄ•

tadahani katasaddaá¹ƒ vÄ• rayuá¹ƒ devatÄ• yo. ()

<77> á¹ƒ0.0251 karakamalatalesu devatÄ• nimmitesu

panihitapadavÄ• raá¹ƒ assa mÄ• ruyha dhÄ«ro,

lahumupagami channaá¹ƒ vÄ• ladhiá¹ƒ gÄ• hayitvÄ•

thirapihitakavÄ• á¹-advÄ• rapÄ• kÄ• rupantaá¹ƒ. ()

<78> yadi pihitakavÄ• á¹-ugghÄ• á¹-anaá¹ƒ nÄ• â€™ bhavissÄ•

hayavaramapi channÄ• maccamÄ• dÄ• ya sohaá¹ƒ,

asari purisasiho uppateyyanti aá¹-á¹-hÄ• -

rasaratatapamÄ• á¹‡uâ€™ ttuá¹…gapÄ• kÄ• racakkaá¹ƒ. ()

<79> tathariva hayarÄ• jÄ• channanÄ• mo ca mantÄ«

vÄ«riyabalasamaá¹…gÄ« cÄ«ntayuá¹ƒ tÄ• vadeva,

vivari tadadhivatthÄ• devatÄ• coditattÄ•

purisadasasatenuâ€™ gghÄ• á¹-iyaá¹ƒ dvÄ• rabÄ• haá¹ƒ. ()

<80> á¹ƒ0.0252 mama visayamasesaá¹ƒ esasiddhatthanÄ• mo

abhibhaviya subodhiá¹ƒ jÄ• tu bujjhissatÄ«ti,

atha sumariya mÄ• ro pÄ• pimÄ• â€™ tÄ«vakuddho

paá¹-ipathamupagaÃ±chi nikkhamitvÄ• vimÄ• nÄ• . ()

<81> turitamahivajante mÄ• raverimhi mÄ• ro

asitanabhasi á¹-hatvÄ• itthamÄ• rocayittha,

varapurisa ito kho sattame vÄ• saramhi

tvamahivijiya lokaá¹ƒ hessase cakkavattÄ«. ()

<82> sukhamanubhavamÄ• no cakkavattÄ« bhavitvÄ•

gharamadhivasa cakkaá¹ƒ vattayaá¹ƒ yÄ• vajÄ«vaá¹ƒ,

amitamati tuvaá¹ƒ mÄ• nikkhamassÅ«â€™ ti mÄ• ro

abhigamananisedhaá¹ƒ kÄ• tumiccÄ• nusÄ• si. ()

<83> á¹ƒ0.0253 namuvilapitavÄ• caá¹ƒ sotadhÄ• tvaÃ±jalÄ«hi

savisamiva pibanto taá¹ƒ tuvaá¹ƒ koâ€™ si pucchi,

pavanapathaá¹-hitoâ€™ haá¹ƒ issaro devatÄ• naá¹ƒ

naravara vasavattÄ« pÄ• pimÄ• â€™ tyeâ€™ va mÄ• ha. ()

<84> suranarasaraá¹‡o so nibbhayo dibbacadda-

ratanajananamaddhÄ• mÄ• rajÄ• nÄ• mahaâ€™ nti,

paá¹-ivacanamadÄ• si mÄ• diso duppasayho

bhavati dasasahassehÄ• â€™ pi tumhÄ• disehi. ()

<85> yadi manasi siyÄ• te kÄ• madosabbihiá¹ƒsÄ• -

pabhutiparivitakko tÄ• vajÄ• nÄ• maâ€™ hanti,

paá¹-ighaparavaso so kiÃ±ciotÄ• rapekho

anupadamanubandhi tassa chÄ• yÄ• yatheva. ()

<86> á¹ƒ0.0254 punarabhivajatovÄ• â€™ sÄ• á¸·hiyÄ• puá¹‡á¹‡amÄ• ya

kapilapuravibhÅ«tiá¹ƒ daá¹-á¹-hukÄ• mamhi jÄ• te,

vasumati parivattÄ« dassayi assaraÃ±Ã±o

puravarabhimukhaá¹-á¹-ho cetiyaá¹-á¹-hÄ• nabhumiá¹ƒ. ()

<87> sapadi dasasahassicakkavÄ• á¸·esu devÄ•

tibhuvanasaraá¹‡assÄ• â€™ rakkhaá¹‡e vyÄ• vaá¹-Ä• suá¹ƒ,

maá¹‡ikanakamayehi daá¹‡á¸• adÄ«pÄ• dikehi

animisatanayeâ€™ ke maggamÄ• lokayiá¹ƒsu. ()

<88> surabhikusumadÄ• molambamÄ• nabbitÄ• na-

kanakakalasasetacchattaketuddhajehi,

tadahigamanamaggaá¹ƒ devatÄ• â€™ laá¹…kariá¹ƒsu

bhuvanakuharamÄ• si pupphapÅ«jÄ• bhirÄ• maá¹ƒ. ()

<89> á¹ƒ0.0255 gaganamasanighosacchantamevaá¹-á¹-hasaá¹-á¹-hi-

turiyasatasahassÄ• ravavipphÄ• ramÄ• si,

mahitasurabhipupphÄ• kiá¹‡á¹‡amaggÄ• vatiá¹‡á¹‡o

aturitamabhigantvÄ• yojanantiá¹ƒsamattaá¹ƒ. ()

<90> vimalasalilapuá¹‡á¹‡aá¹ƒ pheá¹‡amÄ• lÄ• bhikiá¹‡á¹‡aá¹ƒ

vikacakamalarÄ• jiá¹ƒ tuá¹…gakallolarÄ• jiá¹ƒ,

sasiratarasamÄ«raá¹ƒ vÄ• á¸·ukÄ• kiá¹‡á¹‡atiraá¹ƒ

samupagami anomÄ• nÄ• magaá¹…gaá¹ƒ savÄ«ro. ()

<91> asitamaá¹‡italÄ• bhÄ• channa kÄ• nÄ• mikÄ• â€™ yaá¹ƒ

iti varamati pucchi so anomÄ• nadÄ«ti,

tamavadi yadi tÄ«re etthaâ€™ haá¹ƒ pabbajeyyaá¹ƒ

ativiya saphakhalÄ• me sÄ• anomÄ• siyÄ• â€™ ti. ()

<92> á¹ƒ0.0256 ravikulatilako so paá¹‡hiyÄ• vÄ• jirÄ• jaá¹ƒ

sajavamadadi saÃ±Ã±aá¹ƒ tÄ• ya aá¹-á¹-hosabhÄ• ya,

suvimalasalilÄ• yÄ• â€™ nomagaá¹…gÄ• ya tÄ«re

taraá¹‡iriva á¹-hitoâ€™ si uppatitvÄ• turaá¹…go. ()

<93> sitapulinatalaá¹-á¹-ho tiá¹‡hadhÄ• rÄ• â€™ sihattho

visadamati samoá¸·iá¹ƒ cÅ«á¸·amÄ• dÄ• ya daá¸·haá¹ƒ,

aluni sirasi sesÄ• dvaá¹…gulÄ• nÄ«lakesÄ•

na tadupari parÅ«á¸·hÄ• dakkhiá¹‡Ä• vattayiá¹ƒsu. ()

<94> abhavi tadanurÅ«paá¹ƒ dÄ• á¹-hikÄ• massucÄ• â€™ pi

ayamupari sacÄ• â€™ haá¹ƒ á¹-hÄ• tu buddho bhaveyyaá¹ƒ,

nabhasi khipi sikhaá¹ƒ taá¹ƒ iccadhiá¹-á¹-hÄ• ya dhÄ«ro

paribhaviya á¹-hitÄ• sÄ• meghamÄ• lÄ• vilÄ• saá¹ƒ. ()

<95> á¹ƒ0.0257 sapadi surapuramhÄ• devarÄ• jÄ• bhiâ€™ gantvÄ•

tamabhihariya cÅ«á¸·aá¹ƒ cÄ• ricaá¹…goá¹-akena,

ratanamayamuá¸·Ä• raá¹ƒ cetiyaá¹ƒ mÄ• payittha

suragaá¹‡amahanÄ«yaá¹ƒ tatra cÅ«á¸·Ä• maá¹‡inti. ()

<96> vidhirabhavi sahÄ• yo yo ghaá¹-ikÄ• ranÄ• mo

adadi samaá¹‡akappaá¹ƒka so kaparikkhÄ• ramassa,

gahitasamaá¹‡aveso pubbabuddhÄ• â€™ va nÄ• tho

nabhasi khipi nivatthaá¹ƒ sÄ• á¹-akaá¹ƒ saá¹ƒharitvÄ• . ()

<97> tamabhihariya dussaá¹ƒ pakkhipitvÄ• samugge

ratanamayamatulyaá¹ƒ yojanadvÄ• dasuccaá¹ƒ,

akari parahitatthaá¹ƒ brahmalokeka vidhÄ• tÄ•

makuá¹-amaá¹‡imaricÄ«cumbiyaá¹ƒ cetiyaá¹ƒso. ()

<98> á¹ƒ0.0258 pitunarapatino tvaá¹ƒ bhusaá¹‡Ä• dÄ«ni datvÄ•

iti mama vacanenÄ• â€™ rogyamÄ• rocayassu,

sacivamanupalabbhÄ• â€™ dÄ• ni pabbajjituá¹ƒ te

pahiá¹‡i hayasahÄ• yaá¹ƒ ovaditvÄ• na channaá¹ƒ. ()

<99> paá¹-ipathamavatiá¹‡á¹‡o gantukÄ• mo saraá¹-á¹-haá¹ƒ

dharaá¹‡ipativiyogÄ• sokanibbiddhagatto,

turagapati cavitvÄ• kanthako devaputto

bhavi kanakavimÄ• ne taá¹…khaá¹‡etÄ• vatiá¹ƒse. ()

<100> sakalavanasurÄ• naá¹ƒ aÃ±jalimaÃ±jarihi

mahitaÃ±caraá¹‡apÄ«á¹-ho yena pabbajjito so,

tadavasarianomÄ• nÄ• manajjÄ• samÄ«pe

vanamanupiyanÄ• maá¹ƒ ambarukkhÄ• bhirÄ• maá¹ƒ. ()

<101> á¹ƒ0.0259 so nikkhamma abhinnakhattiyakulÄ• nekkhamma dhammÄ• layo

bhogakkhandhamuá¸·Ä• racakkaratanaá¹ƒ uccÄ• rabhÄ• raá¹ƒ viya,

ohÄ• yÄ• â€™ nupiyambanÄ• mavipine sattÄ• hamajjhÄ• vasaá¹ƒ

pabbajjÄ• paá¹-ilÄ• bhasambhavasukhaá¹ƒ vedesi buddhaá¹…kuro. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakala kavijanahadayÄ• nanda dÄ• nanid
avidÅ«re nidÄ• nemahÄ• bhinikkhamana pavattiparidÄ«podasamo saggo.

<1> á¹ƒ0.0260 mandÄ• nileritatarusaá¹‡á¸• amaá¹‡á¸• ite

tasmiá¹ƒ tapovanagahaá¹‡e tapodhano,

bhutvÄ• (pabhÄ• vati) vanadevatÄ• yathÄ•

dibbaá¹ƒ sukhaá¹ƒ sukhamanagÄ• riyaá¹ƒ tato. ()

<2> yo seniyo narapati mÄ• gadho tadÄ•

yasmiá¹ƒ pure vasati puraá¹…gabhÄ• sure,

rÄ• jaggahaá¹ƒ tamahipavesanatthiko

addhÄ• namosari samatiá¹ƒsayojanaá¹ƒ. ()

<3> cakkaá¹…kitassiricÄ• raá¹‡o susaÃ±Ã±amo

dÄ«ghaÃ±jasaá¹ƒ vasi tadahena khepayaá¹ƒ,

rÄ• jaggahaá¹ƒ kapuravaramindirÄ• layaá¹ƒ

sampÄ• visi jitagajarÄ• jagÄ• mi so. ()

<4> á¹ƒ0.0261 indÄ• sudhÄ• valivalayikato mahÄ• -

maggamhi jaá¹…gammaá¹‡ipabbatoriva,

khattiá¹ƒsalakkhaá¹‡asamalaá¹…akkato mahÄ• -

vÄ«ro taponidhi yugamattadassano. ()

<5> bodhÄ• payaá¹ƒ budhajanamÄ• nasambuje

avhÄ• payaá¹ƒ pathikajanaâ€™ kkhipakkhino,

vimhÄ• payaá¹ƒ nijasiriyÄ• sadevake

tasmiá¹ƒ pure cari sapadÄ• nacÄ• rikaá¹ƒ. ()

<6> piá¹‡á¸• Ä• ya gacchatisati rÅ«padassana-

pabyÄ• vaá¹-Ä• â€™ khilajanatÄ• ya gotame,

saá¹…ghobhitÄ• â€™ suramisarehi sÄ• puri

patte yathevaâ€™ surapuri purindade. ()

<7> á¹ƒ0.0262 khattiá¹ƒsalakkhaá¹‡asuracÄ• pabhÄ• sure

rÅ«pambare varapurisassa gacchato,

lokassa locanasakuá¹‡Ä• valitadÄ•

antaá¹ƒ napÄ• puá¹‡i parisaá¹…kamantÄ«pi. ()

<8> maÃ±jÄ«rapiÃ±jarakara kandharÄ• maá¹‡i-

keyÅ«rabhÄ• suracaraá¹‡Ä• sirimato,

sÄ«mantinÄ« paramasiriá¹ƒ vipassituá¹ƒ

dhÄ• viá¹ƒsu nijjitakalahaá¹ƒsakÄ• minÄ«. ()

<9> nÄ• rijanÄ• mahitumivÄ• â€™ bhigacchato

rÅ«pindirÄ• yaâ€™ nimisalocanuppale,

dhammillavellitabhujacampakÄ• valÄ«

dhÄ• viá¹ƒsu pÄ«varakucahÄ• rapÄ«á¸·itÄ• . ()

<10> á¹ƒ0.0263 nissÄ• sinÄ« samajalabinducumbita-

vattambujÄ• sithilitakÄ• sikambarÄ• ,

kÄ• citthiyo samaá¹‡amudikkhituá¹ƒ pathe

dhÄ• vantiyo kimupatisaá¹…kiyÄ• â€™ bhavuá¹ƒ. ()

<11> ugghÄ• á¹-itÄ• â€™ sitamaá¹‡isihapaÃ±jarÄ•

rÄ• mÄ• pasÄ• ritavadanambujÄ• ka vasiá¹ƒ,

daá¹-á¹-huá¹ƒ pabhujanabhavanesu taá¹…khaá¹‡e

mandÄ• kinisarasivilÄ• samÄ• haruá¹ƒ. ()

<12> ucchaá¹…gatopatitasutÄ• â€™ bhirÅ«pino

rÅ«pappalamhitahadayÄ• ka pÅ«rÄ«vadhÅ«,

passantiyo pathikajanassahatthage

nÄ• kaá¹ƒsu kiá¹ƒ adhikaraá¹‡Ä• â€™ dhiropaá¹‡aá¹ƒ. ()

<13> á¹ƒ0.0264 eke janÄ• yatipatirÅ«padassana-

kotuhaá¸·Ä• sakapaá¹-ibhÄ• namabravuá¹ƒ,

sÄ«mantinÄ« manakumudÄ• ni bodhayaá¹ƒ

pattoâ€™ tyaâ€™ yaá¹ƒ pakatinisÄ• patÄ«nukho. ()

<14> sutvÄ• na taá¹ƒ sakalakalÄ• ntaropagaá¹ƒ

bimbaá¹ƒ tadaá¹…kitahariá¹‡aá¹…kamambare,

tumhe napassatha himaraá¹ƒsino iti

gabbÄ• bhijappitavacanÄ• â€™ parejanÄ• . ()

<15> accherapaá¹…kajavisarÄ• ni cintiya

saÃ±cumbituá¹ƒ puralalanÄ• nanaâ€™ mbuje.

verocano idhupagamÄ• virÅ«pimÄ•

iccabravuá¹ƒ punaranisammakÄ• rino. ()

<16> sutvÄ• na taá¹ƒ gaganatalaá¹…ganeâ€™ dhunÄ•

verocanassaâ€™ bhicarato napassatha,

caá¹‡á¸• Ä• tapaá¹ƒ thiraparivesamambuja-

pÄ• á¹‡inti gajjitavacanÄ• â€™ parejanÄ• . ()

<17> á¹ƒ0.0265 uttuá¹…gamandiramaá¹‡icandikÄ• tale

dibbaccharÄ• nibharamaá¹‡ihi vaÃ±cito,

eyÄ• â€™ marÄ• vatinagariti cintiya

sakko care nanu sakavÄ• damapakpayuá¹ƒ. ()

<18> sakkassa dÄ• navavijayÄ• â€™ bhilÄ• sino

pÄ• á¹‡imhi dissati vajirÄ• yudhaá¹ƒ kharaá¹ƒ,

saá¹ƒvijjare dasasatalocanÄ• niâ€™ pi

notÄ• diso ayamiti tabbipakkhino. ()

<19> yÄ• sÄ• lavatyaâ€™ dhivacanÄ• â€™ bhirÅ«pinÄ«

saÃ±codito jitagirijÄ• ya tÄ• ya ho,

kelÄ• sapabbatanibhapaá¹‡á¸• avÄ• cala-

Ã±attaá¹ƒ vajaá¹ƒ ayamitiissaroâ€™ bravuá¹ƒ. ()

<20> á¹ƒ0.0266 tumhe napassatha paramissarassa kiá¹ƒ

naggattanaá¹ƒ pasusayanoâ€™ pavesanaá¹ƒ,

pÄ• á¹‡iá¹ƒ kapÄ• lakamadhikakkhimaá¹‡á¸• alaá¹ƒ

itthaá¹ƒ paveditavacanÄ• â€™ parejanÄ• . ()

<21> esÄ• â€™ valambitapurakhÄ«ranÄ«radhiá¹ƒ

lakkhiá¹ƒ samekkhiya nijalakkhisaá¹ƒsayo,

pÄ«tambaraá¹ƒ paridahiyaâ€™ Ã±jase caraá¹ƒ

nÄ• rÄ• yano iti matimappayuá¹ƒ sakaá¹ƒ. ()

<22> nÄ• rÄ• yano kuvalayanÄ«laviggaho

kopantaroâ€™ ragasayanindirÄ• dhano,

cakkÄ• yudhoâ€™ llasitakaroâ€™ tivÄ• mano

tabbÄ• damaddanacatureâ€™ tare janÄ• . ()

<23> á¹ƒ0.0267 vedattayaá¹ƒ vibudhajanÄ• namÄ• nane

svaâ€™ jjhÄ• yataá¹ƒ vasatinukho sarassatÄ«,

saÃ±jÄ• tasaá¹ƒsaya jaá¹-ito pitÄ• maho

tassÄ• gavesanapasutoâ€™ tyuâ€™ dÄ«rayuá¹ƒ. ()

<24> sutvÄ• na taá¹ƒ sarasijayonino sadÄ•

pÄ• á¹‡imhi vijjati varamattapotthakaá¹ƒ,

cattÄ• ricÄ• nanapadumÄ• ni dissare

gacchaá¹ƒ ayaá¹ƒpana puriso natÄ• diso. ()

<25> suddhodanavhayavasudhÄ• dhipaâ€™ trajo

buddho bhavissati iti vedakovidÄ• ,

koá¹‡á¸• aÃ±Ã±abhusurapamukhÄ• dvijÄ• tadÄ•

pabyÄ• karuá¹ƒ tanu bahubhÄ• saá¹‡ena kiá¹ƒ. ()

<26> á¹ƒ0.0268 ukkaá¹‡á¹-hito sakabhavanÄ• mahÄ• matÄ«

nikkhamma sattamadivasoti vissuto,

Ä• pÄ• thagaá¹ƒ nijasavaá¹‡aÃ±jalihi bho

taá¹ƒ byappathaá¹ƒ napivatha kiá¹ƒ yathÄ• mataá¹ƒ. ()

<27> vedÄ• gataá¹ƒ varapurisaá¹…galakkhaá¹‡aá¹ƒ

dehamhi vijjati samaá¹‡assa gacchato,

andhÄ• â€™ va bho apagatarÅ«padassanÄ•

tumheâ€™ pi kiá¹ƒ talahatha rÅ«padassanaá¹ƒ. ()

<28> nikkhamma chaá¸• á¸• itavibhavo mahÄ• kulÄ•

suddhÄ• sayo sugahiya pattacÄ«varaá¹ƒ,

pabbajjiyÄ• â€™ nahiramito bhavattaye

atthÄ• caraá¹ƒ anugharamaÃ±jaseâ€™ dhunÄ• . ()

<29> á¹ƒ0.0269 suddhodanÄ• vanipatino varoraso

eso samujjalasatapuÃ±Ã±alakkhaá¹‡o,

vyÄ• pÄ• rito kusalabalena bodhiyÄ•

hoteâ€™ va gotamasamaá¹‡o nasaá¹ƒsayo. ()

<30> disvÄ• tapodhanamahiyantamaÃ±jase

ye mÄ• navÄ• sakasakavÄ• damappayuá¹ƒ,

tabbÄ• dabandhanaviniveá¹-hanÄ• paraá¹ƒ

iccÄ• hu paá¹‡á¸• itapurisÄ• yathÄ• vato. ()

<31> dutÄ• tadÄ• surasi samappitaÃ±jalÄ«

raÃ±Ã±o tamacchariyapavattimÄ• haruá¹ƒ,

addakkhi bhupati caramÄ• namaÃ±jase

piá¹‡á¸• Ä• yaâ€™ thabbivariya sihapaÃ±jaraá¹ƒ. ()

<32> nÄ• go siyÄ• paá¹-haminimujjanaá¹ƒ ka re

yakkho siyÄ• sahayamadassanaá¹ƒ ka re,

de vo siyÄ• gaganatalaá¹…gaá¹‡aÃ±ca re

poso siyÄ• yadi paá¹-iladdhamÄ• ha re. ()

<33> á¹ƒ0.0270 dÅ«tenuâ€™ sÄ• siya magadhÄ• dhipo iti

vÄ«maá¹ƒsituá¹ƒ pakatimanaá¹…gahaá¹…gino,

pÄ• hesi te padamanugammuâ€™ pÄ• gamuá¹ƒ

saddhiá¹ƒ mahÄ• samaá¹‡avarena paá¹‡á¸• avaá¹ƒ. ()

<34> vikkhÄ• layaá¹ƒ mukhakamalaá¹ƒ kule kule

bhikkhÄ• á¹-anenaâ€™ bhihaá¹-amissabhojanaá¹ƒ,

laddhÄ• jigucchiya vasi paá¹‡á¸• avÄ• cala-

cchÄ• yÄ• ya mÄ• rabhi sunisajja bhuÃ±jituá¹ƒ. ()

<35> bhattamhÄ« kukkuravamathÅ«pame muhuá¹ƒ

antodaraá¹ƒ pavisati dhÄ«mato sati,

antÄ• ni bÄ• hirakaraá¹‡Ä• niâ€™ vÄ• â€™ bhavuá¹ƒ

taá¹ƒkho sahÄ« vasisanisampajaÃ±Ã±avÄ• . ()

<36> á¹ƒ0.0271 pabbajjitaá¹ƒ sugahitapattacÄ«varaá¹ƒ

disvÄ• ratiá¹ƒ pajahiya rÄ• jabhojane,

siddhattha no tvamabhigamittha attanÄ•

attÄ• namovadiya pabhuÃ±ji bhojanaá¹ƒ. ()

<37> dÅ«tehi coditahadayo dayÄ• dhano

so mÄ• gadho narapati tena pÄ• visi,

yenÄ• â€™ si paá¹‡á¸• avagiri bhadravÄ• hanaá¹ƒ

Ä• ruyha dassanarasaghedhalocano. ()

<38> aÃ±Ã±Ä• ya sÄ• kiyakulasambhavaá¹ƒ vasiá¹ƒ

rÄ• jÄ• pasidiya ariyeâ€™ riyÄ• pathe,

mÄ• kÄ• hase sakha iti dukkaraá¹ƒ kharaá¹ƒ

rajjena taá¹ƒnarapavaraá¹ƒ pavÄ• rayi. ()

<39> á¹ƒ0.0272 rajjena kiá¹ƒ tava caturaá¹‡á¹‡avÄ• vadhiá¹ƒ

rajjaá¹ƒ nijaá¹ƒ pajahiya Ä• gatassa me,

bodhiá¹ƒ pabujjhiya paá¹-hamaá¹ƒ tathÄ• sati

Ä• gacchataá¹ƒ mama vijitantyaâ€™ voca naá¹ƒ. ()

<40> datvÄ• paá¹-issavamatha bhumibhattuno

lokassa locanamaá¹‡itoraá¹‡Ä• kule,

dÄ«ghaÃ±jase vasi á¹-hapitaá¹…ghipaá¹…kajo

Ä• á¸·Ä• rÄ• kaá¹ƒ isipavaraá¹ƒ upÄ• visi. ()

<41> patvÄ• na kiá¹ƒ kusalagavesi so vasi

Ä• á¸·Ä• rakaá¹ƒ virajamuá¸·Ä• rajhÄ• yinaá¹ƒ,

icchÄ• mahantiâ€™ si tava santikeâ€™ dhunÄ•

dhammaá¹ƒ samÄ• caritumidhÄ• gato bruvi. ()

<42> á¹ƒ0.0273 sutvÄ• na taá¹ƒ tatiyamarÅ«pikaá¹ƒ vasi

jhÄ• naá¹ƒ viyÄ• kari paá¹-iladdhamattanÄ• ,

khippaá¹ƒ taponidhipaguá¹‡aá¹ƒ akÄ• si taá¹ƒ

dhammaá¹ƒ sakÄ• cariyanayÄ• â€™ valambiya. ()

<43> nÄ• â€™ yaá¹ƒ vasi tanutarasaddhayÄ• mamaá¹ƒ

dhammaá¹ƒ sayaá¹ƒ samadhigataá¹ƒ viyÄ• kare,

gosÄ• miko yathariva paÃ±cagorasaá¹ƒ

addhÄ• phalaá¹ƒ anubhavatÄ«ti tintiya. ()

<44> kÄ• lÄ• ma dve adhigatajhÄ• nasambhavaá¹ƒ

tvaá¹ƒ yÄ• vatÄ• sukha manubhosi maá¹ƒ vada,

puá¹-á¹-hassa tassiâ€™ ti nacakiÃ±ci bhÄ• viyaá¹ƒ

Ä• kiÃ±canaá¹ƒ avaca akiÃ±canÄ• layo. ()

<45> á¹ƒ0.0274 saá¹ƒvijjare mamapaki imassiâ€™ veâ€™ sino

saddhÄ• satÄ«vÄ«riyasamÄ• dhibuddhiyo,

evaá¹ƒ vitakkiya naciraá¹ƒ katussaho

jhÄ• naá¹ƒ labhÄ« tatÄ«yamarÅ«pikaá¹ƒ vasÄ«.

<46> yaá¹ƒ kho tuvaá¹ƒ viharasi jhÄ• tamapakpito

sampajja sampati viharÄ• mahanti taá¹ƒ,

Ä• á¸·Ä• riâ€™ si varapurisena sÄ• vito

lÄ• bhÄ• â€™ vusotyavaca suladdhamÄ• vuso.

<47> jÄ• nÄ• mi pÄ• vacanamahaá¹ƒ yathÄ• tuvaá¹ƒ

jÄ• nÄ• si pÄ• vacanamahaá¹ƒ yathÄ• tuvaá¹ƒ,

tvaá¹ƒ tÄ• diso ahamapi yÄ• diso bhave

tvaá¹ƒ yÄ• diso ahamapaki tÄ• diso bhave.

<48> á¹ƒ0.0275 ehÄ• â€™ vuso samaá¹‡a mayaá¹ƒ ubho janÄ•

kÄ• hÄ• miâ€™ to pariharaá¹‡aá¹ƒ gaá¹‡assiâ€™ daá¹ƒ,

vatvÄ• na Ä• cariyasamÄ• nako sakaá¹ƒ

sissaá¹ƒ akÄ• tamasamamattanÄ• samaá¹ƒ. ()

<49> dhammopyaâ€™ yaá¹ƒ nabhavati nibbidÄ• ya vÄ•

bodhÄ• yavÄ• navupasamÄ• ya kevalaá¹ƒ,

Ä• ruppabhumiyamupapattiyÄ• siyÄ•

iccÄ• nalaá¹…kariya tato apakkami. ()

<50> kÄ• lamato uparivisesamuddako

jaÃ±Ã±Ä• â€™ tyaâ€™ yaá¹ƒ sumariya rÄ• maputtako,

patvÄ• â€™ ssamaá¹ƒ samadhigataá¹ƒ tvayÄ• â€™ paâ€™ haá¹ƒ

dhammaá¹ƒ samÄ• caritumidhÄ• gatoâ€™ bruvi. ()

<51> á¹ƒ0.0276 Ã±atvÄ• sakÄ• cariyamataÃ±hi buddhimÄ•

dhammaÃ±care mama samayo ca tÄ• diso,

vatveâ€™ vamuddakavasi khipakpamattano

sikkhesi pÄ• vacanapathe tapodhanaá¹ƒ. ()

<52> saddhÄ• ya maá¹ƒ sakasamayÄ• â€™ nusÄ• sako

addhÄ• samÄ• dhijaphalamÄ• hareâ€™ tyaâ€™ yaá¹ƒ,

cintÄ• paro varapuriso arÅ«pikaá¹ƒ

jhÄ• naá¹ƒ valaÃ±jasi katamantyaâ€™ pucchi naá¹ƒ. ()

<53> sutvÄ• tamuddakavasi santamÄ• naso

santaá¹ƒhiâ€™ daá¹ƒ paramamidanti bhÄ• viyaá¹ƒ,

sÄ• maá¹ƒ valaÃ±janakamarÅ«pabhumikaá¹ƒ

jhÄ• naá¹ƒ catutthakamavikampamÄ• harÄ«. ()

<54> á¹ƒ0.0277 saá¹ƒvijjare mamapi manoniketane

saddhÄ• disagguá¹‡aratanÄ• niâ€™ massiâ€™ va,

evaá¹ƒsaraá¹ƒ naciramarÅ«pikaá¹ƒ vasi

jhÄ• naá¹ƒ labhÄ« vÄ«riyabalenavÄ• â€™ ntamaá¹ƒ. ()

<55> laddhaá¹ƒ tayÄ• yamadhigatanti tammayÄ•

Ä• rocite samaá¹‡a vareâ€™ sipuá¹…gavo,

amhe gaá¹‡aá¹ƒ supariharÄ• muâ€™ bhoâ€™ timaá¹ƒ

vatvÄ• tamÄ• cariyadhurena mÄ• nayi. ()

<56> nÄ• â€™ yaá¹ƒ patho bhavaparimuttiyÄ• siyÄ•

addhÄ• bhave mamapaki bhavaggapattiyÄ• ,

evaá¹ƒ vavatthitahadayo mahÄ• dayo

nibbijjaso tadapagatoâ€™ nalaá¹ƒiti. ()

<57> á¹ƒ0.0278 mokkhesako jitavaravÄ• raá¹‡akkamo

ekocaraá¹ƒ vasi magadhesu cÄ• rikaá¹ƒ,

senÄ• nivissunnigamo yahiá¹ƒsiyÄ•

taá¹ƒ tÄ• pasÄ• layamuruvelamosari. ()

<58> addakkhi so hariá¹‡avihaá¹…gamÄ• kulaá¹ƒ

mandÄ• nileritatarusaá¹‡á¸• amaá¹‡á¸• itaá¹ƒ,

neraÃ±jarÄ• salilapavÄ• hasitalaá¹ƒ

pÄ• sÄ• dikaá¹ƒ paramatapovanaá¹ƒ tahiá¹ƒ. ()

<59> antojaá¹-aá¹ƒ jaá¹-ilajaá¹-Ä• â€™ livumbita-

pÄ• dambujo vijaá¹-ayituá¹ƒ ghaá¹-aá¹ƒ vasÄ«,

attÄ• hitÄ• panapaá¹-ipattiyÄ• tahiá¹ƒ

vijjÄ• dhare jaá¹-ilavare pasÄ• dayÄ«. ()

<60> á¹ƒ0.0279_saÃ±cÄ• rito janapadacÄ• rikaá¹ƒ tadÄ•

__patvÄ• tapovanamatha paÃ±cavaggiyÄ• ,

___bhikkhu mahÄ• purisamupaá¹-á¹-hahiá¹ƒsu taá¹ƒ

____Ä• raddhadukkarakiriyaá¹ƒ yathÄ• balaá¹ƒ. ()

<61>_dhÄ«roâ€™ tidukkarapaá¹-ipattipÅ«rako

__dantÄ• ni vÄ«satidasanehi vÄ«sati,

___tÄ• luá¹ƒ nirumhiya rasanÄ• ya cetasÄ•

____cittaá¹ƒ nipÄ«á¸·ayi paritÄ• payi tahiá¹ƒ. ()

<62>_paggayha muddhani balavÄ• â€™ tidubbalaá¹ƒ

nipphÄ«á¸·aye yathariva dhÄ«mato tathÄ• ,

attÄ• hitÄ• panapasutassa paggharuá¹ƒ

kacchÄ• dinÄ• â€™ dhÄ«katarasedabindavo. ()

<63> á¹ƒ0.0280_maggobhavatyaâ€™ yamiti bodhisiddhiyÄ•

appÄ• á¹‡akaá¹ƒ paá¹-ipada mÄ• caraá¹ƒ ciraá¹ƒ,

vÄ• saá¹ƒ akÄ• vasi mukhato ca nÄ• sato

assÄ• samappaá¹-ipaá¹-imoâ€™ parundhiya. ()

<64> ruddhesu tesvaâ€™ pihitasotarandhato

vÄ• toâ€™ bhinikkhami adhimattanissano,

kammÄ• ragaggarimukhato ravo bhusaá¹ƒ

niggacchate abhidhamanena seyyathÄ• . ()

<65> yÄ• vedanÄ• kharasikharena jÄ• yare

sÄ«sassa vijjhanasamaye sukhatthino,

evaá¹ƒ tadÄ• kaá¹-hinasirorujÄ• â€™ bhavuá¹ƒ

ruddhÄ• nilassa hi mukhakaá¹‡á¹‡anÄ• sato. ()

<66> á¹ƒ0.0281 vÄ• tÄ• bhighÄ• tanasamaye sudhimato

sÄ«seâ€™ bhavuá¹ƒ punarapisisavedanÄ• ,

daá¸·hena yo sirasi varattakena yaá¹ƒ

daá¸·haá¹ƒ dade yathariva sisaveá¹-hanaá¹ƒ. ()

<67> sammÄ• nirumhitamukhakaá¹‡á¹‡anÄ• sato

dhÄ«ro samÄ«raá¹‡amuparundhicuâ€™ ttariá¹ƒ,

gabbhantaraá¹ƒ kharataravedanÄ• â€™ turaá¹ƒ

vÄ• tÄ• â€™ bhimanthiya parikantayuá¹ƒ tato. ()

<68> goghÄ• tako caturataro vikattaye

kucchiá¹ƒ gavaá¹ƒ tikhiá¹‡avikantanena ce,

ruddhÄ• tilehaâ€™ nariyamaggagÄ• mino

jÄ• tÄ• tathÄ• kharatara kucchivedanÄ• . ()

<69> á¹ƒ0.0282 appÄ• nakaá¹ƒ punarapi jhÄ• namÄ• caraá¹ƒ

vÄ«ro samÄ«raá¹‡a muparundhi sabbathÄ• ,

cÄ«ntubbhavaá¹ƒ sakamukhakaá¹‡á¹‡anÄ• sagaá¹ƒ

tenÄ• â€™ si kÄ• yikadaratho dhitÄ«mato. ()

<70> daá¸·haá¹ƒ ubho carapurisÄ• mahabbalÄ•

bÄ• hÄ• su gaá¹‡hiya purisaá¹ƒâ€™ tidubbalaá¹ƒ,

aá¹…gÄ• rakÄ• suyamahitÄ• payantice

so tÄ• disiá¹ƒ anubhavi dukkhavedanaá¹ƒ. ()

<71> khittaá¹ƒ kaliá¹…garamivakÄ• videvatÄ•

ruddhÄ• nilubbhavakharavedanÄ• turaá¹ƒ,

vÄ«raá¹ƒ vilokiya patitaá¹ƒ tapovane

pabyÄ• karuá¹ƒka varapuriso mato iti. ()

<72> á¹ƒ0.0283 kÄ• laá¹ƒkarotyaâ€™ yamiti kÄ• ci devatÄ•

nocÄ• hukiá¹ƒ taditara devatÄ• vataá¹ƒ,

asseâ€™ va gotamasamaá¹‡assa mÄ• risÄ•

Ä• rocayuá¹ƒ viharaá¹‡amÄ«disaá¹ƒiti. ()

<73> yaá¹ƒnÅ«naâ€™ haá¹ƒ paá¹-ipadaheyyamÄ• yatiá¹ƒ

Ä• hÄ• rayÄ• panaharaá¹‡Ä• ya sabbaso,

evaá¹ƒ sacintayi karuá¹‡Ä• ya coditÄ•

tÄ• devatÄ• tuvaá¹-umupecca gotamaá¹ƒ. ()

<74> Ä• rocayuá¹ƒ yadipana niccabhojano-

pacchedanaá¹ƒ samaá¹‡atuvaá¹ƒ karissasi,

kÄ• hÄ• ma te mayamitilomakupato

dibbojamokiriya sariratappaá¹‡aá¹ƒ. ()

<75> ghÄ• sassachedanavÄ«riyaá¹ƒ karomi ce

yÄ• penti tÄ• madhura sudhÄ• rasena maá¹ƒ,

tenÄ• â€™ bhiyÄ• panavidhimicchato sato

taá¹ƒkhotapaá¹ƒ nabhavati kiá¹ƒ musÄ• mamaá¹ƒ. ()

<76> á¹ƒ0.0284 nÄ• lanti so kuhanavasena devatÄ• -

vimhÄ• panetiâ€™ ha nijadehatappaá¹‡aá¹ƒ,

evaá¹ƒ anussariyaâ€™ nuvÄ• saraá¹ƒ vasÄ«

Ä• hÄ• ramÄ• hari virasaá¹ƒ parittakaá¹ƒ. ()

<77> svÄ• celako vicarikarÄ• palekhaá¹‡o

Ä• cÄ• ramuttyaâ€™ bhavi nacehitiá¹-á¹-hiko,

uddissakaá¹ƒ abhihaá¹-akaá¹ƒ nimantanaá¹ƒ

nÄ• sÄ• dayi piá¹-akakalopikumbhikaá¹ƒ. ()

<78> á¹ƒ0.0285 so daá¹‡á¸• amuggaramusaleâ€™ á¸·akantaraá¹ƒ

pÄ• yantigabbhinipanitÄ«hi cÄ• â€™ haá¹-aá¹ƒ,

sÄ• makkhikÄ• visaya muhinnamekikaá¹ƒ

saá¹…kittinodanamapi nÄ• bhisÄ• dayÄ«. ()

<79> sovÄ«rakaá¹ƒ napivi suraá¹ƒ namerayaá¹ƒ

sukkhÄ• makaá¹ƒ yadapi tikovisuddhikaá¹ƒ,

so macchamaá¹ƒsakavikatiá¹ƒ paá¹-ikkhipi

appekadÄ• tapasi nirÄ• magandhiko. ()

<80> á¹ƒ0.0286 so sattatoppabhuti kamena hÄ• payaá¹ƒ

yÄ• vekamÄ• hari kabalaá¹ƒ balatthiko,

so sattatoppabhuti kamena hÄ• payaá¹ƒ

ekaá¹ƒ kulaá¹ƒ upagami yÄ• va bhikkhituá¹ƒ. () (yamakabandhanaá¹ƒ)

<81> ekÄ• ya dÄ«hipi ticatÅ«hi paÃ±cahi

dinnaá¹ƒ paá¹-iggahi chahi dattisattahi,

ekÄ• hikappabhutikamaddhamÄ• sikaá¹ƒ

mÅ«laá¹ƒ sayaá¹ƒ patitaphalaá¹ƒ pabhuÃ±ji so. ()

<82> sÄ• mÄ• kataá¹‡á¸• ulamathasÄ• kamaddakaá¹ƒ

nÄ«vÄ• rakuá¹‡á¸• akahaá¹-adaddulÄ• dikaá¹ƒ,

piÃ±Ã±Ä• kagomayatiá¹‡a jhÄ• makodanaá¹ƒ

vÄ«ro mahÄ• vikaá¹-amapÄ• nubhuÃ±ji so. ()

<83> á¹ƒ0.0287 thokaá¹ƒ pivi pakasatamitaá¹ƒ hareá¹‡uka-

yÅ«saá¹ƒ tathÄ• canaka kulatthamuggajaá¹ƒ,

so appabhojanaparamo sajÄ«vitaá¹ƒ

ekena yÄ• payi tilataá¹‡á¸• ulenaâ€™ pi. ()

<84> sÄ• á¹‡ammasÄ• á¹‡a:jinaâ€™ jinakkhipacchava-

dussaá¹ƒ tirÄ«á¹-akakusavÄ• kacÄ«rakaá¹ƒ,

so kesakambalamapivÄ• á¸·akambala

moá¸·ukapakkhikaphalakÄ• nyaâ€™ dhÄ• rayi. ()

<85> á¹ƒ0.0288 dubbaá¹‡á¹‡anattakamayamaggapuggalo

appekadÄ• paridahi paá¹ƒsukÅ«lakaá¹ƒ,

attantapovaraá¹‡a parÄ• yaá¹‡o bhavi

so massukuntalatanulomalocako. ()

<86> ubbhaá¹-á¹-hakoâ€™ bhavi parivajjitÄ• sano

ukkaá¹-á¹-hamukkuá¹-ikavataá¹ƒ adhiá¹-á¹-hahÄ«,

uddhaggakaá¹‡á¹-akavÄ«same apassaye

seyyaá¹ƒ akÄ• taduparia¹-hÄ• nacaá¹…kamaá¹ƒ. ()

<87> so sÄ• yatatiyakamudakÄ• varohaá¹‡a-

yutto pavÄ• hayitumaghaá¹ƒ samussa hÄ«,

Ä• tÄ• payaá¹ƒ iti paritÄ• payaá¹ƒ sakaá¹ƒ

dehaá¹ƒ ciraá¹ƒ parihari pÄ• pabhÄ«ruko. ()

<88> á¹ƒ0.0289 yo nekahÄ• yanagaá¹‡ikoâ€™ tthiâ€™ tinduka-

rukkhassa kho papaá¹-ikajÄ• takhÄ• á¹‡uko,

evaá¹ƒ tathÄ• papaá¹-ikajÄ• tamattano

gattaÃ±ca sannivitarajomalaá¹ƒ bhavi. ()

<89> sovÄ• paro natu parivajjayÄ« rajo-

jallÄ• ni kajjalamalinÄ• ni pÄ• á¹‡inÄ• ,

dehaá¹ƒ subhojanajahanena jajjaraá¹ƒ

telaá¹ƒ vilepiya rajasÄ• â€™ bhithÅ«layÄ«. ()

<90> so dveâ€™ kapassayikavataá¹ƒ papÅ«rayÄ«

Ä• pÄ• nakoâ€™ bhavi phalakeâ€™ pi thaá¹‡á¸• ile,

seyyaá¹ƒ akÄ• ka vihari vivekakÄ• mavÄ•

ajjhogahaá¹ƒ adutiyako mahÄ• vanaá¹ƒ. ()

<91> á¹ƒ0.0290 pÄ• á¹‡e ime visamagateâ€™ tikhuddake

nÄ• â€™ haá¹ƒ vadhissamiti paá¹-iccaâ€™ nuddayaá¹ƒ,

ussÄ• vamaddanahirabhÄ«rutÄ• ya so

nÄ• tho abhikkami ca sato paá¹-ikkami. ()

<92> ninnatthalÄ• vanagahanÄ• vanÄ• sayo

ninnatthalaá¹ƒ vanagahanaá¹ƒ migo yathÄ• ,

hÄ«to vipassiya vipinopage jane

tÄ• sÄ• bhibhÅ« papanati evamevakho. ()

<93> disvÄ• na luddakavanakammikÄ• dayo

gopÄ• lake tiá¹‡anaá¸·akaá¹-á¹-hahÄ• rake,

mÄ• caddasaá¹ƒ ahamapi tetyaâ€™ yaá¹ƒjano

mÄ• maá¹ƒ vipassatu samadhiá¹-á¹-hahaá¹ƒ vataá¹ƒ. ()

<94> ekovasaá¹…gaá¹‡ikavihÄ• rabhÄ«tiyÄ•

ninnatthalÄ• vanagahanÄ• taponidhÄ«,

ninnatthalaá¹ƒ vanagahanaá¹ƒ papÄ• ta so

tassÄ• si tÄ• disi pavivittatÄ• tadÄ• . ()

<95> á¹ƒ0.0291 yasmiá¹ƒvane caratamavÄ«tarÄ• gÄ«naá¹ƒ

romuggamo caraá¹‡atalÄ• ni kampare,

disvÄ• na bhiá¹ƒsaá¹‡akavanaá¹ƒ tathÄ• vidhaá¹ƒ

ajjhogahaá¹ƒ vasi pavivekakÄ• mavÄ• . ()

<96> ussÄ• vapÄ• tatasamayeâ€™ ntaraá¹-á¹-hake

hemantike sisiratarÄ• ya rattiyÄ• ,

abbhÄ• vakÄ• sika mabhipÅ«rayi vataá¹ƒ

kicchaá¹ƒ vasi vasi vanasaá¹‡á¸• ago divÄ• . ()

<97> gimhotu pacchimadivasantare divÄ•

abbhÄ• vakÄ• sikadhutadhammapÅ«rako,

rattiá¹ƒ vane vihari javaá¹-á¹-hikÄ• nyuâ€™ pa

nissÄ• ya so asayi susÄ• nabhÅ«miyaá¹ƒ. ()

<98> á¹ƒ0.0292 buddhaá¹…kuraá¹ƒ upagamiyoâ€™ á¹-hubhantiâ€™ pi

omuttayantipi rajasoâ€™ kirantiâ€™ pi,

gomaá¹‡á¸• alÄ• savaá¹‡akhilesu daá¹‡á¸• akaá¹ƒ

datvÄ• vadÄ• payitumupakkamantiâ€™ pi. ()

<99> sovÄ• dhivÄ• sayi satimÄ• upekkhako

taá¹ƒvedanaá¹ƒ kaá¹-ukaka manaÃ±Ã±avediyaá¹ƒ,

dukkhe sukhe sumati tulÄ• sarikkhako

bÄ• lesu tesvaâ€™ pi navikopayimanaá¹ƒ. ()

<100> Ä• hÄ• ratappaá¹‡avidhinÄ• visuddhiâ€™ ti

eke vadantiâ€™ ha samaá¹‡Ä• Ã±Ã±atitthiyÄ• ,

kolÄ• dibhojanavikatiá¹ƒ tathÄ• vidhaá¹ƒ

appicchatÄ• yaâ€™ nubhavi suddhikÄ• mavÄ• . ()

<101> á¹ƒ0.0293 appojabhojanavikatiá¹ƒ pabhuÃ±jato

khattiá¹ƒsalakkhaá¹‡asiriyÄ• samujjalaá¹ƒ,

kÄ• yo suraddumaruciroâ€™ dhimattaka-

sÄ«mÄ• namaá¹-á¹-hikataca mÄ• padhÄ«mato. ()

pabbÄ• nivÄ• asitalanÄ• svaâ€™ sitika-

vallisu unnataâ€™ vanatÄ• ni seyyathÄ• ,

Ä• suá¹ƒ tathÄ• karacaraá¹‡Ä• dikÄ• niâ€™ pi

tassuâ€™ nnatonataâ€™ vayavÄ• ti viggahe. ()

<103> mokkhesino karabhapadaá¹ƒva nissiriá¹ƒ

nimmaá¹ƒsa mÄ• nisada mahÅ« sirimato.

tassuâ€™ ntatÄ• vanatakapiá¹-á¹-hikaá¹‡á¹-ako

Ä• si yathÄ• valayitavaá¹-á¹-anÄ• vali. ()

<104> á¹ƒ0.0294 gopÄ• á¹‡asi sithilitabandhanÄ• jara-

sÄ• á¸·Ä• ya heá¹-á¹-hupariá¹-hiteâ€™ va dhÄ«mato,

nimmaá¹ƒsalohitakakalebare pyaâ€™ va-

bhaggÄ• bhavuá¹ƒ pavisamaphÄ• sukÄ• valÄ«. ()

<105> appaá¹ƒ kubhojanavikatiá¹ƒ pabhuÃ±jano

tassaâ€™ kkhikÅ«pagayugalakkhitÄ• rakÄ• ,

okkÄ• yikÄ• abhavu magÄ• dhagÄ• tadÄ•

gambhÄ«rakupagadakatÄ• rakÄ• ka viya. ()

<106> vÄ• tÄ• tapenaâ€™ bhiphusito yathÄ• â€™ maka-

cchinnoâ€™ bhisamphuá¹-ani alÄ• bu tittako,

sÄ«sacchavÄ« sukhumachavissa bhojano-

pacchedanenaâ€™ bhiphuá¹-itÄ• á¹-hitaá¹ƒ tathÄ• . ()

<107> á¹ƒ0.0295 tassodaracchavi pana piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ

alliyi so muni malamuttamocako,

okujjito paripati pÅ«timÅ«laka-

lomÄ• ni tabbapugalitÄ• ni bhÅ«miyaá¹ƒ. ()

<108> so piá¹-á¹-hikaá¹‡á¹-akamavasaá¹…gapÄ• á¹‡inÄ•

kucchicchaviá¹ƒ phusitumito parÄ• masi,

so piá¹-á¹-hikaá¹‡á¹-akamavasaá¹…akgapÄ• á¹‡inÄ•

kucchicchaviá¹ƒ phusitumito parÄ• masi. () (yamakabandhanaá¹ƒ)

<109> kÄ• lonukho varapurisoâ€™ ti no tathÄ•

sÄ• monukho napi nanumaá¹…guracchavi,

Ä• suá¹ƒ tadÄ• kavimatikathÄ• parÄ• narÄ•

disvÄ• malaggahitamasobhanacchaviá¹ƒ. ()

<110> á¹ƒ0.0296 ye santÄ« sampatÄ« samaá¹‡Ä• â€™ bhavuá¹ƒ pure

attantapÄ• tapasi anÄ• gate siyuá¹ƒ,

te vedanaá¹ƒ kaá¹-ukamitodhikaá¹ƒ kimu

vedenti vedayu mabhivedayissare. ()

<111> Ä«hÄ• ya dukkarakiriyÄ• yiâ€™ mÄ• yaâ€™ pi

nevaâ€™ jjhagÄ• yamariyaÃ±Ä• á¹‡adassanaá¹ƒ,

attÅ«patÄ• panakasirassa kevalaá¹ƒ

bhÄ• gÄ« bhavi anariyamaggagÄ• miso. ()

<112> saá¹ƒsÄ• re sÄ• tisÄ• re barataradarathe saá¹ƒsaraá¹ƒ saccasandho

khedevedesi devÄ• siranarasaraá¹‡oesayaá¹ƒsattasantiá¹ƒ,

dhÄ«rovÄ«rovaroyopabhavabhavabhayopÄ• patÄ• pabbipatto

Ä• yogaá¹ƒ yogiyogÄ« parihari hirimÄ• evamevacchavassaá¹ƒ. () (muttÄ• hÄ• ra bandhana

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijana hakayÄ• nandadÄ• nanid
jinavaá¹ƒsadÄ«peavidurenidÄ• ne mahÄ• bodhisattassa mahÄ• padhÄ• nÄ• nuyogappavat

<1> á¹ƒ0.0298 kÄ• maá¹ƒ kÄ• masukhallikÄ• â€™ nuyogo

hÄ«noâ€™ natthakaroâ€™ tyaâ€™ ne (â€™ karÅ«paá¹ƒ),

cintetvÄ• na tapovanaá¹ƒ vimÄ• nÄ•

tvaá¹ƒ siddhatthuâ€™ pagamma kÄ• hase kiá¹ƒ. ()

<2> á¹ƒ0.0299 konÄ• maâ€™ ntuâ€™ patÄ• panÄ• â€™ nuyutto

patto hoti sukhappadaá¹ƒ kadÄ• ci,

tasmÄ• attuâ€™ patÄ• panÄ• â€™ nuyogo

hÄ«noâ€™ natthakaroâ€™ ti cintayassu. ()

<3> attÄ• naá¹ƒ sayamevamovaditvÄ•

piá¹‡á¸• Ä• yÄ• â€™ nugharaá¹ƒ caritva laddhaá¹ƒ,

bhattaá¹ƒ bhuttavato sakamhi kÄ• ye

Ä• suá¹ƒ pÄ• katikÄ• ni lakkhaá¹‡Ä• ni, ()

<4> hÄ«nantadvayavajjanena jÄ• tu

Ã±Ä• á¹‡ukkaá¹ƒsagatamhi tamhi vÄ«re,

bodhÄ• yÅ«â€™ pasamÄ• ya nibbidÄ• ya

ukkaá¹-á¹-haá¹ƒ paá¹-ipattimÄ• carante. ()

<5> á¹ƒ0.0300 chabbassÄ• nyaâ€™ nidukkaraá¹ƒ karitvÄ•

bodhiá¹ƒ nÄ• jjhagato subhojanÄ• ni,

bhuÃ±janto kimu kubbateâ€™ padhÄ• nÄ•

vibbhanto iti paÃ±cavaggiyÄ• yaá¹ƒ. ()

<6> madaditvÄ• sikataá¹ƒ sinehaladdhÄ•

kevÄ• â€™ suá¹ƒ samaá¹‡aá¹ƒ hiâ€™ maá¹ƒ upecca,

ko mÅ«á¸·hoâ€™ dhigamÄ• dhigantumicche

cintetvÄ• migadÄ• yamotariá¹ƒsu. ()

<7> senÄ• nÄ«nigame tadÄ• ni seá¹-á¹-hi-

dhÄ«tÄ• sÄ• mikulaá¹ƒ alaá¹…katÄ• â€™ si,

bhÄ• renÄ• â€™ vanataá¹…ginÄ« kucÄ• naá¹ƒ

haá¹ƒsivÄ• â€™ lasagÄ• minÄ« sujÄ• tÄ• . ()

<8> á¹ƒ0.0301 jÄ• te patthitapatthanÄ• samiddhe

rukkhÄ• â€™ dhiggahitÄ• ya devatÄ• ya,

kÄ• tuá¹ƒ sÄ• balikammaka mÄ• nayitvÄ•

dhenÅ« laá¹-á¹-hivanopagÄ• sahassaá¹ƒ. ()

<9> tÄ• saá¹ƒ paÃ±casatÄ• ni duddhakhÄ«raá¹ƒ

pÄ• yetvÄ• katapuna yÄ• vatÄ• â€™ á¸• hadhenÅ«,

khÄ«rÄ• naá¹ƒ parivattanaá¹ƒ vidhÄ• ya

paccÅ«samhi dudoha tÄ• â€™ á¸• hadhenÅ«. ()

<10> missetvÄ• sayamevava duddhakhÄ«raá¹ƒ

pÄ• yÄ• saá¹ƒ pacituá¹ƒ samÄ• rabhittha,

devÄ• tattha sudhÄ• rasaá¹ƒ khipitvÄ•

Ä• rakkhÄ• dimakaá¹ƒsu uddhanasmiá¹ƒ. ()

<11> tassÄ• â€™ si himÄ• vÄ• caloâ€™ padhÄ• naá¹ƒ

pallaá¹…ko pathavitalaá¹ƒ ahÅ« ce,

hatthÄ• pacchimapubbasÄ• garesu

pÄ• dÄ• dakkhiá¹‡asÄ• gare bhaviá¹ƒsÅ«. ()

<12> á¹ƒ0.0302 uggantvÄ• tiá¹‡ajÄ• ti nÄ• hirandhÄ•

tassÄ• â€™ hacca á¹-hitÄ• nabhaá¹ƒ asesaá¹ƒ,

chÄ• desuá¹ƒ caraá¹‡uá¹-á¹-hitÄ• â€™ ssa kaá¹‡ha-

sÄ«sÄ• â€™ jÄ• nuyugÄ• â€™ pyaâ€™ kaá¹‡hakÄ«á¹-Ä• . ()

<13> cattÄ• ro sakuá¹‡Ä• catuddisÄ• hi

patvÄ• tappadapaÃ±jaraá¹ƒ vivaá¹‡á¹‡Ä• ,

setÄ• â€™ suá¹ƒ puthumÄ«á¸·bhapabbatassa

sÄ«se caá¹…kami so alimpamÄ• no. ()

<14> iccevaá¹ƒ sumatiâ€™ á¹-á¹-hapÄ• kadÄ• ni

passitvÄ• supinÄ• ni paÃ±ca niá¹-á¹-haá¹ƒ,

patto ajja bhavÄ• mahanti buddho

nigrodhaá¹ƒ samupecca sannisÄ«di. ()

<15> á¹ƒ0.0303 sodhetaá¹ƒ sahitÄ• tu puá¹‡á¹‡adÄ• sÄ«

paccÅ«se vaá¹-amÅ«lapubbasele,

taá¹ƒ lokekaraviá¹ƒ virÄ• jamÄ• naá¹ƒ

disvÄ• â€™ voca sujÄ• tametamatthaá¹ƒ. ()

<16> lakkhagghaá¹ƒ haripÄ• timÄ• haritvÄ•

sÄ• Ä• vajjayi pakkabhÄ• janaá¹ƒ so,

pÄ• yÄ• so vinivaá¹-á¹-ito á¹-hitoâ€™ si

tÄ• yaá¹ƒ pokkharapattatovaâ€™ toyaá¹ƒ. ()

<17> sÄ• aÃ±Ã±Ä• ya suvaá¹‡á¹‡apÄ• tiyÄ• taá¹ƒ

chÄ• detvÄ• muditÄ• pasantacittÄ•

gantvÄ• maá¹‡á¸• ana maá¹‡á¸• itÄ• sasÄ«se

katvÄ• pÅ«jayi bhojanaá¹ƒ sujÄ• tÄ• . ()

<18> kÄ• laá¹ƒ ettakamevabodhisattaá¹ƒ

nÄ• tikkamma vidhÄ• tudinnapatto,

sampattoâ€™ si adassanaá¹ƒ tato taá¹ƒ

pÄ• tiá¹ƒ soá¹‡á¹‡amayaá¹ƒ paá¹-iggahetvÄ• . ()

<19> á¹ƒ0.0304 haá¹ƒsÄ• limalinÄ«katÄ• ravinda-

reá¹‡ucchannasunÄ«lanÄ«rapurÄ• ,

yÄ• neraÃ±jaravissutÄ• â€™ si tÄ• ya

najjÄ• tÄ«ramagaÃ±ji sattasÄ• ro. ()

<20> pÄ• yÄ• sÄ• misapuá¹‡á¹‡asoá¹‡á¹‡apÄ• tiá¹ƒ

kÄ• sÄ• vÄ• ni jinaá¹…kuro á¹-hapetvÄ• ,

tÄ«re tÄ• ya savantiyÄ• nahÄ• tuá¹ƒ

titthaá¹ƒ gandhagajorivoâ€™ tarittha. ()

<21> rolambÄ• kulanÄ«lanÄ«rajehi

sevÄ• lehi nadÄ«jalaá¹ƒ sunilaá¹ƒ,

nikkhantajjutisaÃ±cayehi dehÄ•

otiá¹‡á¹‡assa jagÄ• ma piÃ±jarattaá¹ƒ. ()

<22> á¹ƒ0.0305 gaá¹…gÄ• kÄ• mini kaÃ±jareá¹‡ugandha-

cuá¹‡á¹‡aá¹ƒ tuá¹…gataraá¹…gabÄ• hunÄ• taá¹ƒ,

bhattÄ• raá¹ƒ salilena sÄ«talena

makkhetvÄ• sunahÄ• payantÄ«â€™ vÄ• â€™ si. ()

<23> tulyaá¹ƒ tabbadanambujena laddhuá¹ƒ

Ä• yantaá¹ƒ raviraá¹ƒsisaá¹…gamena,

haá¹ƒsasseá¹‡i sarojakosarÄ• siá¹ƒ

saá¹ƒdÅ«sesi Ä• vÄ• riyo hi pÄ• ko. ()

<24> tÄ«re sÄ• rasacakkavÄ• kapakkhÄ«

sosÄ• yaâ€™ ssavisÄ• ritaá¹ƒâ€™ sapakkhÄ• ,

gambhÄ«rambhasi mattamÄ• hariá¹ƒsu

maÃ±Ã±e nikkaruá¹‡Ä• ya ettakantÄ«. ()

<25> á¹ƒ0.0306 tuá¹‡á¸• e maá¹‡á¸• itapuá¹‡á¸• arÄ«kadaá¹‡á¸• o

pakkhe keravapaá¹‡á¸• are pasÄ• rÄ«,

nÄ• thassuâ€™ bbahi mattahaá¹ƒsarÄ• jÄ•

setacchattavibhutimuttamaá¹…ge. ()

<26> vattamhojapalobhitÄ• licakkaá¹ƒ

cakkhavÄ• pÄ• thagataá¹ƒ jinaá¹…kurassa,

saá¹ƒdassesi padhÄ• nabhuá¹-hitassa

nilasmiá¹ƒ kasiá¹‡amhi bhÅ«tibhÄ• raá¹ƒ. ()

<27> veyyÄ• vaccakarÄ• rivÄ• pagÄ• yaá¹ƒ

sevÄ• lÄ• dimalÄ• panena mÄ«nÄ• ,

pÄ• daÃ±candagamÄ«nalakkhaá¹‡assa

tassaâ€™ gge vimalikariá¹ƒsu vÄ• riá¹ƒ. ()

<28> á¹ƒ0.0307 uttiá¹‡á¹‡assa visÄ• lasÄ• á¸·asÄ• khÄ«-

sÄ• khÄ• hatthapuá¹-ehi puÃ±knÄ• ya,

gattaá¹ƒ mandasugandhagandhavÄ• ha-

vatthaá¹ƒ sÄ• á¸·avanaá¹…ganÄ• adÄ• si. ()

<29> lokindo parimaá¹‡á¸• alaá¹ƒ nivattho

chÄ• detvÄ• na timaá¹‡á¸• alaâ€™ ntariyaá¹ƒ,

bandhitvopari kÄ• yabandhanampi

kÄ• sÄ• vaá¹ƒ paridhÄ• yi paá¹ƒsukÅ«laá¹ƒ. ()

<30> pÄ• yÄ• sassa nirÅ«dakassa Å«na-

paÃ±Ã±Ä• sappamite vidhÄ• ya piá¹‡á¸• e,

pÄ• cÄ«nÄ• bhimukho nisajja najjÄ•

tÄ«re tÄ• ya akÄ• si bhattakiccaá¹ƒ. ()

<31> á¹ƒ0.0308 pÄ• yÄ• so madhuroâ€™ yamassa satta-

sattÄ• haá¹ƒ paá¹-ividdhabodhino hi,

ojÄ• samapharaá¹‡Ä• ya á¹-hÄ• namÄ• si

tasmÄ• so pavihÄ• si nibbihesaá¹ƒ. ()

<32> bujjheyyaá¹ƒ yadi bodhimajja sohaá¹ƒ

uddhaá¹ƒsotamayaá¹ƒ suvaá¹‡á¹‡apÄ• ti,

gaá¹…gÄ• yaá¹ƒ khipaki gacchatÅ«ti vatvÄ•

dhÄ«mÄ• dakkhiá¹‡ahatthagaá¹ƒ tamagghaá¹ƒ. ()

<33> sotaá¹ƒ bhindiya sÄ• savantimajjhe

á¹-hatvÄ• pÄ• ti yato asÄ«tihatthaá¹ƒ,

uddhaá¹ƒsotamupecca sannimujji

tasmÄ• soâ€™ pi nimujji pÄ«tinajjaá¹ƒ. ()

<34> nÄ• gÄ• naá¹ƒ bhavanaá¹ƒ upecca tiá¹‡á¹‡aá¹ƒ

buddhÄ• naá¹ƒ panimamhi bhaddakappe,

sÄ• pÄ• tiparibhuttasoá¹‡á¹‡apÄ• ti

ghaá¹-á¹-etvÄ• na á¹-hitÄ• katÄ• nurÄ• vÄ• . ()

<35> taá¹ƒ dÄ«ghÄ• yukakÄ• lanÄ• garÄ• jÄ•

sutvÄ• saddamathajjapeâ€™ kabuddho,

uppannoti jinaá¹ƒ abhitthavanto

aá¹-á¹-hÄ• si thutigÄ«tikÄ• satehi. ()

<36> chÄ• yÄ• baddhavisÄ• lasÄ• á¸·asÄ• laá¹ƒ

patvÄ• sÄ• á¸·avanaá¹ƒ nadÄ«samÄ«pe,

Ä• jÄ«vaá¹-á¹-hamasÄ«lasaá¹ƒvarena

Ä• doyeva visuddhakÄ• yavÄ• co. ()

<37> katvÄ• á¹-á¹-hÄ• rasapiá¹-á¹-hikaá¹‡á¹-akÄ• naá¹ƒ

koá¹-Ä«naá¹ƒpaá¹-ipÄ• danaá¹ƒ kamena,

pallaá¹…kassanisajjabandhanena

kammaá¹-á¹-hÄ• nasatiá¹ƒ upaá¹-á¹-hapetvÄ• . ()

<38> á¹ƒ0.0310 Ä• nÄ• pÄ• nasatiá¹ƒpariggahetvÄ•

nibbattesimalaggahÄ«tapubbe,

rÅ«pÄ• rÅ«pasamÄ• dhayoâ€™ á¹-á¹-hapaÃ±cÄ• -

bhiÃ±Ã±Ä• yo vasitÄ• ca so vasÄ«so ()

<39> jhÄ• nassÄ• darato divÄ• vihÄ• raá¹ƒ

katvÄ• sÄ• á¸·avane surÄ• surehi,

dhÄ«ro maggamalaá¹…kataá¹ƒ karÄ«va

gantuá¹ƒ otariyatrabodhimÅ«laá¹ƒ. ()

<40> lÄ• jÄ• dÄ«kusumehivippakiá¹‡á¹‡o

muttÄ• paá¹‡á¸• aravÄ• á¸·ukÄ• tthato so,

maggo tuá¹…gataraá¹…ga bhaá¹…gahÄ• ri

lakkhÄ«vÄ• sapayodadhÄ«riâ€™ vÄ• â€™ si. ()

<41> á¹ƒ0.0311 majjhÄ• â€™ ropitapaá¹…kajÄ• bhirÄ• maá¹ƒ

muttÄ• dÄ• masamÄ• kulaá¹ƒ samantÄ• ,

kaá¹‡á¹‡olambasuvaá¹‡á¹‡aghaá¹‡á¹-amassa

deá¹-Ä• dibbavitÄ• na mukkhipiá¹ƒsu. ()

<42> lokatthaá¹ƒ karaá¹‡Ä• ya coditasmiá¹ƒ

tasmiá¹ƒ lokadivÄ• kareâ€™ kavÄ«re,

gacchante sahajÄ• tabodhimÅ«laá¹ƒ

Ä• loko udapÄ• di sabbaloke. ()

<43> Ä• yantaá¹ƒ tiá¹‡hÄ• rako pathamhi

disvÄ• sotthiyanÄ• mabhÅ«suro taá¹ƒ,

pÄ• dÄ• si tiá¹‡amuá¹-á¹-hiyoâ€™ á¹-á¹-hamattÄ•

nÄ• tho tÄ• ni tiá¹‡Ä• ni sampaá¹-icchi. ()

<44> á¹ƒ0.0312 vattatte varapÄ• á¹-ihÄ• riyamhi

magge gandhagajoâ€™ ca jamhamÄ• no,

sampatto karuá¹‡Ä• kalattabhattÄ•

sambodhÄ• dhigamÄ• ya bodhimÅ«laá¹ƒ. ()

<45> tassosÄ«daá¹-hitaá¹ƒâ€™ va cakkavÄ• á¸·aá¹ƒ

heá¹-á¹-hÄ• dakkhiá¹‡atoâ€™ ttarÄ• nanassa,

paÃ±Ã±Ä• yuâ€™ ttaracakkavÄ• á¸·amuddhaá¹ƒ

laá¹…ghitvÄ• naá¹-hitaá¹ƒâ€™ va Ä• bhavaggaá¹ƒ. ()

<46> evaá¹ƒ pacchimamuttaraá¹ƒ disampi

aá¹-á¹-hÄ• nanti padakkhiá¹‡aá¹ƒ karonto,

gantvÄ• á¹-hÄ• navaraá¹ƒ puratthimasmiá¹ƒ

aá¹-á¹-hÄ• si vasi pacchimÄ• nano so. ()

<47> á¹ƒ0.0313 dhÄ«mÄ• dakkhiá¹‡apÄ• á¹‡ipallavena

agge tÄ• ni tiá¹‡Ä• ni sattharÄ« so,

tamhÄ• cuddasahatthamuppatitvÄ•

pallaá¹…ko samalaá¹…karÄ« dumindaá¹ƒ. ()

<48> dakkho kÄ• rupavÄ«á¹‡acittakÄ• ro

kÄ• tuá¹ƒ vÄ• â€™ likhituá¹ƒ yathÄ• nasakkÄ• ,

aá¹-á¹-haá¹ƒsu haritÄ• ni santhatÄ• ni

evaá¹ƒ tÄ• ni tiá¹‡Ä• ni uppatitvÄ• . ()

<49> maá¹ƒsÄ• dÄ« upasussare nahÄ• rÅ«

aá¹-á¹-hÄ«cepyavasissare sarÄ«re.

muÃ±ceyyaá¹ƒ caturÄ• savehi yÄ• va

bhindissÄ• mi natÄ• vimaá¹ƒ ahanti. ()

<50> á¹ƒ0.0314 daá¸·haá¹ƒ cintiya daá¸·hamÄ• naso so

pÄ• cÄ«nÄ• bhimukho dumindabandhaá¹ƒ.

katvÄ• piá¹-á¹-higataá¹ƒ nisÄ«di bodhi-

pallaá¹…kamhi yugandhare ravÄ«â€™ va. ()

<51> lokeso sasimaá¹‡á¸• alÄ• vabhÄ• saá¹ƒ

setacchattamadhÄ• rayÄ« tadaÃ±Ã±e,

suddhÄ• vÄ• satalaá¹-á¹-hadevatÄ• taá¹ƒ

pÅ«jesuá¹ƒ makuá¹-appitaÃ±jalÄ«hi. ()

<52> ye rÅ«pÄ• vacare vasanti devÄ•

te caâ€™ Ã±Ã±atra asaÃ±Ã±asattadeve,

sampatvÄ• vajirÄ• sane nisinnaá¹ƒ

pÅ«jesuá¹ƒ kusumÄ• kulaÃ±jalÄ«hi ()

<53> á¹ƒ0.0315 ekacce paranimmitÄ• dilokÄ•

patvÄ• bhattibharÄ• â€™ marÄ• mahiá¹ƒsu,

pÅ«jÄ• bhaá¹‡á¸• asamÄ• bhikiá¹‡á¹‡ahatthÄ•

mÄ• rÄ• riá¹ƒ tahimÄ• pa pÄ• pimÄ• kiá¹ƒ. ()

<54> ye nimmÄ• á¹‡aratimhi nijjarÄ• te.

patvÄ• gandhakaraá¹‡á¸• amaá¹‡á¸• alehi,

sampÅ«jesumalaá¹…kataá¹…ghipÄ«á¹-haá¹ƒ

naá¹ƒ seá¹-á¹-haá¹ƒ vijayÄ• sanopaviá¹-á¹-haá¹ƒ. ()

<55> aá¹-á¹-hÄ• si tusitÄ• layÄ• saseno

patvÄ• santusitavhadevarÄ• jÄ• ,

vijento harimora piÃ±chapuÃ±ja-

sobhaá¹ƒ kaÃ±canatÄ• lavaá¹‡á¹-apantiá¹ƒ. ()

<56> patvÄ• yÄ• masurÄ• layÄ• saseno

saá¹ƒvijesi suyÄ• ma devarÄ• jÄ• ,

dhÄ«raá¹ƒ soá¹‡á¹‡apaá¹‡Ä• á¸·ikÄ• nipÄ• ta-

dhÄ• rÄ• sannibhacÄ• rucÄ• marehi. ()

<57> á¹ƒ0.0316 devindo vijayuttarÄ• khyasaá¹…khaá¹ƒ

vÄ«saá¹ƒ hatthasataá¹ƒ dhamÄ«tadaÃ±Ã±e,

pÅ«jesuá¹ƒ tamupecca koviá¸·Ä• ra-

pupphÄ• dÄ«hi ca tÄ• vatiá¹ƒsadevÄ• . ()

<58> yakkhÄ• dÄ«hi purakkhatÄ• â€™ pi deva-

rÄ• jÄ• no caturo catuddisÄ• su,

rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu devalokÄ•

taá¹ƒ patvÄ• na vinaá¹-á¹-halomahaá¹-á¹-haá¹ƒ. ()

<59> vÄ• dento saramaá¹‡á¸• alaá¹ƒ vidhÄ• ya

vÄ«á¹‡aá¹ƒ paÃ±casikhoâ€™ pi beá¸·uvÄ• khyaá¹ƒ,

taá¹ƒ sampÅ«jayi kÄ• lanÄ• garÄ• jÄ•

thomento thutigÄ«tikÄ• satehi. ()

<60> á¹ƒ0.0317 evaá¹ƒ kÄ• haá¸·abherisaá¹…khavÄ«á¹‡Ä• -

ghaá¹‡á¹-Ä• vÄ«janichattacÄ• marehi,

naccÄ• dÄ«hicalÄ• japaÃ±camehi

dÄ«paddhupadhajehi mÄ• nayuá¹ƒ taá¹ƒ. ()

<61> siddhattho paá¹-isiddhamÄ• radheyyo

kattuá¹ƒ attavase sadevalokaá¹ƒ,

sutvÄ• vÄ• yamatÄ«ti bodhimaá¹‡á¸• e

mÄ• ro tatra samÄ• rabhitthagantuá¹ƒ. ()

<62> tasmiá¹ƒ kho samaye bhayÄ• vahÄ• ni

mÄ• rassoâ€™ taraá¹‡Ä• ya kÄ• raá¹‡Ä• ni,

cakkhacÄ• pÄ• thagatÄ• ni dunnimitta-

rÅ«pÄ• dÄ«ni tilokalocanassa. ()

<63> á¹ƒ0.0318 sukkhaâ€™ mhodhararÄ• vabherirÄ• va-

vipphÄ• rÄ• badhirÄ«katambarampi,

bhÄ«maá¹ƒ vijjulatÄ• â€™ sighaá¹-á¹-aá¹‡ehi

mÄ• rassÄ• â€™ havambá¸• alÄ• bhamÄ• ha. ()

<64> mÄ• rassÄ• â€™ gamanaÃ±jase rajova

vÄ• jÄ«naá¹ƒ khuraghaá¹-á¹-aá¹‡ena jÄ• to,

ukkÄ• pÄ• tasataá¹ƒ janesi tassa

cakkhavÄ• niá¹-á¹-haphakhalaá¹ƒ disÄ• su á¸• Ä• ho. ()

<65> vehÄ• se vicaruá¹ƒ kabandharÅ«pÄ•

kÄ• kolÄ• balipuá¹-á¹-havÄ• yasÄ• rÄ«,

unnÄ• diá¹ƒsu kharÄ• nilo pavÄ• yÄ«

abbhuá¹-á¹-hÄ• si rajo disÄ• su dhÅ«mo. ()

<66> Ä• loko vigato ghaá¹‡andhakÄ• ro

otiá¹‡á¹‡o mahikÄ• samÄ• bhikiá¹‡á¹‡o,

Ä• kÄ• so pathavi bhÅ«saá¹ƒ pakampi

meghacchannadinaá¹ƒ dinaá¹ƒ babhÅ«va. ()

<67> á¹ƒ0.0319 siddhatthaÃ±hi asiddhamatthametaá¹ƒ

kÄ• tuá¹ƒ assavamÄ• rakiá¹…karÄ• me,

vatveâ€™ thÄ• â€™ ti pajÄ• patÄ« saseno

tatthevaâ€™ ntaradhÄ• yi tÄ• vadeva. ()

<68> sÄ• setÄ• purato pajÄ• patissa

Ä• sÄ« bÄ• rasayojanaá¹ƒ vinaddhÄ• ,

evaá¹ƒ dakkhiá¹‡avÄ• mano ca loka-

dhÄ• tvantÄ• vadhÄ«mÄ• si pacchatoâ€™ pi. ()

<69> uddhaá¹ƒ sÄ• navayojanappamÄ• á¹‡Ä•

saddo bhÅ«mividÄ• raá¹‡oriâ€™ vÄ• si,

soâ€™ paá¸• á¸• haá¹ƒ satayojanaá¹ƒ babhÅ«va

uccaá¹ƒ so girimekhalo gajindo. ()

<70> á¹ƒ0.0320 nÄ• hesuá¹ƒ parisÄ• su nimmitÄ• suá¹ƒ

dveyodhÄ• sadisÄ• yudhÄ• dadhÄ• nÄ• ,

tabyÄ• sena alaÃ±hi lomahaá¹ƒso

yassÄ• â€™ nussaraá¹‡ena ce siyÄ• me. ()

<71> mÄ• petvÄ• sahasÄ• sahassabÄ• huá¹ƒ

gaá¹‡hitvÄ• vividhÄ• yudhÄ• ni tehi,

Ä• rÅ«á¸·ho girimekhalaá¹ƒ saseno

mÄ• ro pÄ• turahosi baddhavero. ()

<72> deveso yasasÄ• samaá¹ƒ sakena

setacchatta magaÃ±chi saá¹ƒharitvÄ• ,

deveso yasasÄ• samaá¹ƒ sakena

saá¹…akkhaá¹ƒ piá¹-á¹-higataá¹ƒ vidhÄ• ya dhÄ• vÄ«. () (yamakabandhanaá¹ƒ)

<73> á¹ƒ0.0321 saá¹…kocÄ• â€™ nanakÄ• halo jagÄ• ma

pÄ• tÄ• laá¹ƒ khalu kÄ• lanÄ• garÄ• jÄ• ,

vÄ«á¹‡Ä• doá¹‡isakho sakhÄ• napekho

tamhÄ• paÃ±casikho kalahuá¹ƒ palÄ• yi. ()

<74> disvÄ• mÄ• rabalaá¹ƒ samosarantaá¹ƒ

sampattÄ• janatÄ• palÄ• yi bhÄ«tÄ• ,

sosÄ«hoâ€™ va vihÄ• si sakyasÄ«ho

eko kamÄ• rakarindakumhabhedÄ«. ()

<75> passitvÄ• â€™ dharakantibhÄ• ramassa

vattamhoruha mindirÄ• vihÄ• raá¹ƒ,

siddhatthena samo nacatthi loke

iccevaá¹ƒ kalimÄ• â€™ ha mÄ• rasenaá¹ƒ. ()

<76> á¹ƒ0.0322 etasasÄ• â€™ bhimukhÄ• mayaá¹ƒ kadÄ• ci

nosakkomaâ€™ bhiyujjhitunti tÄ• tÄ• ,

vatvÄ• uttarapassato samÄ• ro

khandhÄ• vÄ• ramabandhi baddhavero.

<77> disvÄ• â€™ jjhottharamÄ• namÄ• rasenaá¹ƒ

Ä• rakkhÄ• varaá¹‡aá¹ƒ thiraá¹ƒ vidhÄ• ya,

khandhÄ• vÄ• ramabandhi sopi vÄ«ro

jetuá¹ƒ taá¹ƒ dasapÄ• ramÄ« bhaá¹-ehi. ()

<78> mÄ• ro bhudharamerucakkavÄ• á¸·e

rukkhÄ• dÄ«ni vicuá¹‡á¹‡ituá¹ƒ samatthaá¹ƒ,

khobhetvÄ• bhuvanattayaá¹ƒ disÄ• su

uá¹-á¹-hÄ• pesi samÄ«raá¹‡aá¹ƒ sughoraá¹ƒ. ()

<79> vÄ• to pÄ• ramidhÄ• mavÄ• rito so

nittejaá¹ƒ palayÄ• nilassamopi,

patto cÄ• maramandamÄ• rutova

tandehotuparissamaá¹ƒ jahÄ• si. ()

<80> á¹ƒ0.0323 dhÄ• rÄ• vegavihinnabhÅ«mibhÄ• gaá¹ƒ

gambhÄ«rÄ• â€™ sanirÄ• vanibbharÄ• â€™ ghaá¹ƒ,

mÄ• ro mÄ• payi tuá¹…gavÄ«cabhaá¹…gaá¹ƒ

vassoghaá¹ƒ paripÄ• tarukkhaselaá¹ƒ. ()

<81> vÄ«ro pÄ• ramipÄ• á¸·ibandhanena

rakkhaá¹ƒ bandhi nijantabhÄ• vakhette,

tenoâ€™ gho vipathaá¹…gamo vipakkha-

senÄ• yÄ• â€™ si pavÄ• haá¹‡e nidÄ• naá¹ƒ. ()

<82> tejokhaá¹‡á¸• asamÄ• namattano so

tattaá¹ƒ pajjalitaá¹ƒ sajotibhÅ«taá¹ƒ,

mÄ• petvoâ€™ palavassamappasayhaá¹ƒ

jhÄ• petuá¹ƒ tamupakkamittha mÄ• ro. ()

<83> á¹ƒ0.0324 mÄ• rasseva patantamuttamaá¹…ge

ghoraá¹ƒ pÄ• ramivÄ• yuvegaruddhaá¹ƒ,

taá¹ƒvassaá¹ƒ vajirÄ• sanÅ«pacÄ• re

pÅ«jÄ• pupphaguá¸·attanaá¹ƒ jagÄ• ma. ()

<84> assaddho visadiddhatiá¹‡hadhÄ• raá¹ƒ

Ä• dittaá¹ƒ pihitambaroâ€™ daraá¹ƒ so,

mÄ• pesi asisattitomarÄ• di-

vassaá¹ƒ sabbadisÄ• nipÄ• tamÄ• naá¹ƒ. ()

<85> tasmiá¹ƒ pÄ• ramivammavammitasmiá¹ƒ

vissaá¹-á¹-hÄ• â€™ yudhavuá¹-á¹-hi kuá¹‡á¹-hitaggÄ• ,

patvÄ• sampati pupphavuá¹-á¹-hibhÄ• vaá¹ƒ

tappÄ• dÄ• sanamatthake papÄ• ta. ()

<86> á¹ƒ0.0325 mÄ• ro vicciá¹-acicciá¹-Ä• yamÄ• naá¹ƒ

saá¹ƒvaá¹-á¹-Ä• nalakhaá¹‡á¸• avibbhamaá¹ƒ so,

vassaá¹…gÄ• ramayaá¹ƒ savipphuliá¹…gaá¹ƒ

uá¹-á¹-hÄ• pesi palÄ• sapakupphavaá¹‡á¹‡aá¹ƒ. ()

<87> khippaá¹ƒpÄ• ramimantajappanena

aá¹…gÄ• rÄ• ninivÄ• ritÄ• nitÄ• ni,

taá¹ƒbuddhaá¹…kurapuá¹‡á¹‡acandabimbaá¹ƒ

sevantÄ• nivikiá¹‡á¹‡abhÄ• nivÄ• suá¹ƒ. ()

<88> bhasmÄ«kÄ• tumalantimÄ• raveriá¹ƒ

dhÅ«mÄ• kiá¹‡á¹‡amaniggataggijÄ• laá¹ƒ,

mÄ• robheravarÄ• vamussadÄ• bha-

mabbhuá¹-á¹-hÄ• payikhÄ• rabhasmavassaá¹ƒ. ()

<89> setÄ• muddhanivippakiá¹‡á¹‡abhasmiá¹ƒ

taá¹ƒvassaá¹ƒcitapÄ• ramÄ«balena,

patvÄ• candanagandhacuá¹‡á¹‡abhÄ• vaá¹ƒ

mÄ• rÄ• rissapapÄ• tapÄ• damÅ«le. ()

<90> á¹ƒ0.0326 asmiá¹ƒ guvalayÄ• lavÄ• á¸·agabbhe

sampÄ• tÄ• naladaá¸• á¸• havaá¹‡á¹‡udhÄ• raá¹ƒ,

uttÄ• sÄ• vahamattanoâ€™ pi kaá¹‡ho

vassÄ• pesi uá¸·Ä• ravaá¹‡á¹‡uvassaá¹ƒ. ()

<91> disvÄ• â€™ á¹…akghÄ«nakharÄ• liraá¹ƒsigaá¹…gÄ• -

tÄ«russÄ• ritavaá¹‡á¹‡urÄ• si massa,

aá¹…gÄ• roâ€™ vaâ€™ dhikodhapÄ• vakena

kaá¹‡ho kaá¹‡hataroâ€™ si jhÄ• pitatto. ()

<92> dhÅ«pÄ• yantamavÄ«cimaccimantaá¹ƒ

samphuá¹-á¹-haá¹ƒ ghanapheá¹‡aá¹‡abubbulehi,

vassaá¹ƒ paá¹…kamayaá¹ƒ bhusaá¹ƒ nimuggo

mÄ• ro mÄ• payi paÃ±cakÄ• mapaá¹…ke. ()

<93> á¹ƒ0.0327 tasmiá¹ƒpÄ• ramisattÄ«sitibhÅ«te

paá¹…ke candanapaá¹…kabhÄ• vayÄ• te,

mÄ• ro passiya phullapaá¹…kajÄ• haá¹ƒ

kopÄ• paá¹…kahatÄ• nanorivÄ• si. ()

<94> mÄ• rÄ• riá¹ƒ iminÄ• hanÄ• mahantÄ«

so lokantariyatdhakÄ• raghoraá¹ƒ,

mÄ• ro sÅ«vividÄ• riyaá¹ƒ disÄ• su

uá¹-á¹-hÄ• pesighanandhakÄ• rakhandhaá¹ƒ. ()

<95> soâ€™ yaá¹ƒ pÄ• ramijÄ• taraá¹ƒsijÄ• la-

bhinnÄ• â€™ sesatamojinaá¹…kureá¹‡o,

pallaá¹…kodayapabbatoditoâ€™ si

kÄ• maá¹ƒ mÄ• ratusÄ• rasosanÄ• ya. ()

<96> á¹ƒ0.0328 etaá¹ƒ gaá¹‡hatha bandhathÄ• â€™ ti vatvÄ•

niá¹-á¹-haá¹ƒ kappamavaá¹‡á¹‡iyaá¹ƒ kavÄ«hi,

saddhiá¹ƒ mÄ• rabalenuâ€™ pÄ• gato so

kuddho yuddhamakÄ• pamattabandhu. ()

<97> taá¹ƒ disvÄ• â€™ calaniccalaá¹-á¹-hamesa

pallaá¹…ko nacapÄ• puá¹‡Ä• ti tuyhaá¹ƒ,

mayhaá¹ƒ heâ€™ suâ€™ pakapakpateva tasmÄ•

asmÄ• vuá¹-á¹-hahathÄ• â€™ vusotyaâ€™ voca. ()

<98> ekÄ• â€™ pÄ« samatiá¹ƒsapÄ• ramÄ«naá¹ƒ

pallaá¹…katthamapÅ«ritÄ• tayÄ• â€™ ti,

vutte so khipi nijjitoâ€™ racakkaá¹ƒ

cakkaá¹ƒ cakkavaraá¹…kitassa sÄ«se. ()

<99> taá¹ƒ cakkÄ• yudhamujjhitappabhÄ• vaá¹ƒ

yuddhe laddhajayassa mÄ• rajissa,

ussisamhi varÄ• sanÅ«pacÄ• re

setacchantamivussitaá¹ƒ rarÄ• ja. ()

<100> á¹ƒ0.0329 tuyhaá¹ƒ saÃ±cinanamhi pÄ• ramÄ«naá¹ƒ

ko sakkhÄ«â€™ ti ahaÃ±ca sakkhihomi,

sakkhÄ«â€™ ganti pavattamÄ• rasenÄ• -

ghoso bhumividÄ• raá¹‡oriâ€™ vÄ• si. ()

<101> dÄ• pentonijasakkhimuggatejo

bÄ• huá¹ƒtÄ• vapasÄ• rayÄ« paviro,

sakkhÄ«hantÄ«vadaá¹ƒâ€™ va mÄ• rasenaá¹ƒ

tajjentoâ€™ va babhÅ«va bhumicÄ• lo. ()

<102> mÄ• taá¹…go girimekhalo chitÄ• riá¹ƒ

vandantoâ€™ vapapÄ• ta jannukehi,

mÄ• ro laddhaparÄ• jayo nivattha-

vatthassÄ• â€™ pi anissaro palÄ• yi. ()

<103> á¹ƒ0.0330 ghoramÄ• rabalavÄ• raá¹‡Ä• dhipa-

mÄ• nadappanibhakumbhadÄ• raá¹‡o,

bodhimÅ«lavajirÄ• sanopari

kesarÄ«va virarÄ• ja mÄ• raji. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakala kavakijanahadayÄ• nandadÄ• nan
avidÅ«re nidÄ• nedevaputta mÄ• rabala viddhaá¹ƒsana pavattiparidÄ«podvÄ• dasamo sagg

<1> nikhilamÄ• ratusÄ• ravisosino

athajinaá¹…akkuradÄ«dhitimÄ• lino,

ravi katÄ• vasaroâ€™ vaâ€™ parÄ• calaá¹ƒ

(dutaâ€™ vilambita) gÄ• mimupÄ• gamÄ«. ()

<2> á¹ƒ0.0331 jaladhivÄ• risinehasupurite

abhavi paá¹ƒsumahÄ«talamallake,

paá¹‡ihitÄ• parabhudharavattikÄ• -

jalitadÄ«pasikheâ€™ va nabhomaá¹‡i. ()

<3> udayapabbatagabbhasamubbhavaá¹ƒ

sakayasopaá¹-ibimbasamaá¹ƒsubhaá¹ƒ,

sapadi tappamukhe sasimaá¹‡á¸• alaá¹ƒ

kasiá¹‡amaá¹‡á¸• alavibbhamamubbahi. ()

<4> aruá¹‡avaá¹‡á¹‡asudhÄ• kara bhÄ• karÄ•

divasasandhivilÄ• siniyÄ• khaá¹‡aá¹ƒ,

parihariá¹ƒsuâ€™ dayÄ• parabhudhara-

savaá¹‡agaá¹ƒ maá¹‡imaá¹‡á¸• ana vibbhamaá¹ƒ. ()

<5> á¹ƒ0.0332 ravidhurÄ• vidhurÄ• sarasÄ«vadhu

kamalakomalakosapuá¹-aÃ±jalÄ«,

upavane pavaneâ€™ ritabhÅ«ruhÄ•

panamitÄ• namitÄ• va tapodhanaá¹ƒ. () (yamakabandhanaá¹ƒ.)

<6> aparasÄ• garamuddhani bhÄ• suraá¹ƒ

timirajÄ• laparaá¹ƒ ravimaá¹‡á¸• alaá¹ƒ,

mukulitamburuhassirimÄ• hari

bhamaracakkabharaá¹ƒ sarasÅ«pari. ()

<7> lavaá¹‡avÄ• ridhikÄ• casarÄ• vake

aparabhÅ«dhara kÅ«á¹-a bhujappitÄ• ,

sÅ«riyamaá¹‡á¸• alapÄ• ti nimujjiya

purimayÄ• mamukhaá¹ƒnakimÄ• hari. ()

<8> á¹ƒ0.0333 maá¹‡ipabhÄ• ruá¹‡a bhÄ• kara maá¹‡á¸• alaá¹ƒ

tamanubhuya mahambudhirÄ• hunÄ• ,

mukhagataá¹ƒvamitaá¹ƒ viyaka lohitaá¹ƒ

jaladarÄ• ji rarÄ• ja dinaccaye. ()

<9> vitatameghapabhÄ• hi muhuá¹ƒ muhuá¹ƒ

kaá¸·ita pÄ• á¹-ala pallava sampadaá¹ƒ,

vanaghaá¹-aá¹ƒ viá¹-apantaragaá¹ƒ kamÄ•

phÅ«á¹-atamopaá¹-alaá¹ƒpariá¹‡Ä• mayÄ« ()

<10> subhajanebhajanenirapekkhinÄ«

vipatinÄ« patinÄ«va rajassalÄ• ,

sumadhupe madhupe parivajjayuá¹ƒ

kamalinÄ«malinÄ«katanirajÄ• . () (yamakabandhanaá¹ƒ.)

<11> á¹ƒ0.0334 madhumadÄ• likulÄ• makulÄ• valÄ«

anilabhaá¹…ga taraá¹…ga bhujeritÄ• ,

paduminÄ« ramaá¹‡Ä«hi sirimato

sumahitÄ• maá¹‡ikiá¹…kiá¹‡iseá¹‡iva. ()

<12> rasikapakka phalÄ• phala sÄ• lisu

tarusiresu samosaramÄ• nakÄ• ,

timirakhaá¹‡á¸• anibhÄ• badhirÄ«karuá¹ƒ

ravipathaá¹ƒ virutehi vibhaá¹…gamÄ• . ()

<13> kumudinÄ«pamadÄ• â€™ thasudhÄ• kara-

karasatehi parÄ• masanÄ• paraá¹ƒ,

kusumahÄ• savilÄ• sadharÄ• bhusaá¹ƒ

bhuvanavandiragabbhamalaá¹…kari. ()

<14> á¹ƒ0.0335 himakaro hariá¹‡aÃ±janahÄ• rinÄ•

nijakarena nirÄ• kari taá¹…khaá¹‡e,

sakalalokaâ€™ vilocana sambhavaá¹ƒ

ghanatamopaá¹-alaá¹ƒhisajo yathÄ• . () (silesabandhanaá¹ƒ)

<15> sapadipÄ• ramitÄ• ramitÄ• sayo

navamaâ€™ nussatiyÄ• satiyÄ• paraá¹ƒ,

adhikatÄ• â€™ dhi samÄ• dhi samÄ• hito

purimajÄ• tibhave tibhave sari. () (yamakabandhanaá¹ƒ)

<16> sumatipÄ• daka jhÄ• na samuá¹-á¹-hito

purimakhandhasamÅ«hamanukkamaá¹ƒ,

asarisoâ€™ panisinnajayÄ• sana-

ppabhuti yÄ• vasumedhabhavÄ• vadhiá¹ƒ. ()

<17> á¹ƒ0.0336 idhabhave samanantarajÄ• tiyaá¹ƒ

tadiyakhandhapabandhamanussari,

ticatupaÃ±cachasatta navaâ€™ á¹-á¹-hapi

dasapi visatitiá¹ƒsati jÄ• tiyo. ()

<18> lahumanussaritÄ• á¸·isa jÄ• tiyo

pabhava khandhavasena tahiá¹ƒtahiá¹ƒ,

bhavasataá¹ƒbhavupaá¸• á¸• hasataá¹ƒbhava-

dasasataá¹ƒbhavalakkhamathÄ• paraá¹ƒ ()

<19> aparimÄ• á¹‡a yugantagajÄ• tiyo

aparimÄ• á¹‡a vivaá¹-á¹-agajÄ• tiyo,

aparimÄ• á¹‡a yuganta vivaá¹-á¹-agÄ•

aparimÄ• á¹‡a guá¹‡o sarijÄ• tiyo. ()

<20> á¹ƒ0.0337 catusuyonisusattamanaá¹-á¹-hiti-

tibhavapaÃ±cagatÄ«suparibbhamiá¹ƒ,

kasirabhÄ• ravaho ahamaÃ±jase

sakaá¹-abhÄ• ravaho gavajoyathÄ• . ()

<21> itisamaÃ±Ã±a dharoâ€™ simamutraâ€™ haá¹ƒ

iti nihÄ«napasattha kulo bhaviá¹ƒ,

iti bhaviá¹ƒ abhÄ«rÅ«pavirÅ«pimÄ•

itipi bhatta phakhalÄ• phala mÄ• hariá¹ƒ. ()

<22> á¹ƒ0.0338 anubhaviá¹ƒkusalÄ• kusalÄ• rahaá¹ƒ

vividhadukkhamadukkha madukkha khaá¹ƒ,

dasasatÄ• yu satÄ• yumitobhaviá¹ƒ

itibhavaá¹ƒtibhavaá¹ƒsamanussari. () (yamakabandhanaá¹ƒ)

<23> itiha yÄ• vasumedha bhavaá¹ƒ sudhÄ«

sumariyÄ• â€™ tigatÄ• â€™ mitajÄ• tiyo,

asari sopaá¹-ilomavasÄ• tato-

ppabhuti yÄ• va ito tatiyaá¹ƒ bhavaá¹ƒ. ()

<24> punaramutra tatobhavato cuto

samupapajji manantarajÄ• tiyaá¹ƒ,

tahimahaá¹ƒtusite tidasÄ• laye

bhavimatijjuti santusitÄ• bhidho. ()

<25> á¹ƒ0.0339 tusitadevanikÄ• yasamatvayo

paramarÅ«pa vilÄ• sadharoâ€™ bhaviá¹ƒ,

sumadhurÄ• matamÄ• hari midisaá¹ƒ

anubhaviá¹ƒsukhamindriya gocaraá¹ƒ. ()

<26> samupajÄ«vimamÄ• nusahÄ• yana-

catusahassa mahaá¹ƒtusitÄ• laye,

marugaá¹‡amburuhÄ• sanayÄ• canaá¹ƒ

iha paá¹-icca tato bhavato cuto. ()

<27> jananirÄ• jiniyÄ• maá¹‡icetiye

sugatadhÄ• tumivÄ• â€™ samakucchiyaá¹ƒ,

ravikule paá¹-isandhimahaá¹ƒ pitra-

narapatiá¹ƒ adhikicca samappayiá¹ƒ. ()

<28> itiha rÅ«pamarÅ«pamanÄ• dikaá¹ƒ

viparivattati vattati nÄ• paraá¹ƒ,

visatiyÄ• sati yÄ• va dhiyÄ• â€™ sanaá¹ƒ

vihatamohatamoâ€™ si bhave sudhÄ«. () (yamakabandhanaá¹ƒ.)

<29> á¹ƒ0.0340 cutupapattipabandhavasenahi

avasavakattanadhÄ• tuparamparÄ• ,

jalitadÄ«pasikheâ€™ va pavattati

nayidhapuggalavedakakÄ• rako. ()

<30> purimakhandhapabandhamanekadhÄ•

itivavatthayato hi kudiá¹-á¹-hiyo,

apagatÄ• â€™ ttani vÄ«sativatthukÄ•

tamihadiá¹-á¹-hivisuddhiâ€™ ti vuccati. ()

<31> á¹ƒ0.0341 satimato ravimaá¹‡á¸• alasantibhÄ•

sakaá¹-amagganibhÄ• â€™ yamanussati,

purimajÄ• tisu nÄ• bhivirajjhati

saravaye sarabhaá¹…gasaro yathÄ• . ()

<32> acutiyÄ• cutiyÄ• mati mÄ• sane

sutavatÄ«â€™ tavatÄ«â€™ hati bujjhituá¹ƒ,

samuditeâ€™ mudite kumudÄ• niâ€™ ma

nakamalÄ• kamalÄ• ni alaá¹…kari. () (yamakabandhanaá¹ƒ.)

<33> ruciracandamaricivilepinÄ«

kumudasaá¹‡á¸• avikÄ• savihÄ• sinÄ«,

rajanimajjhimayÄ• mavilÄ• sinÄ«

tadadhisÄ«ladhanaá¹ƒ vijÄ• bhÄ• si kiá¹ƒ ()

<34> á¹ƒ0.0342 ghanasunÄ«lavisÄ• latapovanaá¹ƒ

analabhÄ• surakÄ«á¹-akulÄ• kulaá¹ƒ,

rajanirÄ• jiniyÄ• kusumÄ• kulÄ• -

viraá¸·akesakalÄ• pasiriá¹ƒ bhajÄ«. ()

<35> tadupahÄ• raratÄ• yiâ€™ va komudÄ«-

bhujalatÄ• ya vibhÄ• varibhÄ«ruyÄ• ,

gahitalÄ• jakabhÄ• janavibbhamaá¹ƒ

phuá¹-itakeravakÄ• nana mÄ• hari. ()

<36> tibhuvanekaraviá¹ƒ ravibhattari

aparadÄ«pagate sarasÄ«vadhÅ«,

rajaniyÄ• vihitÄ• vasarÄ• â€™ pi kiá¹ƒ

paricariá¹ƒsu patibbatamabbhutaá¹ƒ. ()

<37> parilasiá¹ƒsu bhusaá¹ƒ bhuvaneâ€™ vu bho

ravipathe vitatÄ• , vitatÄ• rakÄ• ,

animise hi mahÄ• ya mahimato

jalitadÄ«pasikhÄ• ca mahÄ«tale. ()

<38> á¹ƒ0.0343 makaratenaketanasantibhÄ•

tuhinadÄ«dhitidÄ«dhiti majjhime,

nisi dadÄ• ra sadÄ• rasarÄ• ginaá¹ƒ

hadayakeravakeravakÄ• nanaá¹ƒ. () (yamakabandhanaá¹ƒ)

<39> atha bhavÄ• bhavadiá¹-á¹-hivibheda naá¹ƒ

vimati moha tamopuá¹-apÄ• á¹-a naá¹ƒ,

cutupapÄ• tapabhuti vijÄ• na naá¹ƒ

kathamalattha sadibbaviloca naá¹ƒ. ()

<40> kusalakammapabhÄ• vasamubbhavaá¹ƒ

sukhumaduragatÄ• niâ€™ pi gocaraá¹ƒ,

animisÄ• na pasÄ• davilocanaá¹ƒ

rudhirasembhamakalÄ• pagataá¹ƒka yathÄ• . ()

<41> á¹ƒ0.0344 tatharivaâ€™ kkhisamena sudhÄ• sinaá¹ƒ

vimatidiá¹-á¹-himisodhanahetunÄ• ,

hatamanopakilesamalena so

vigatamÄ• nusakenahi cakkhunÄ• . ()

<42> karatalamburuhoparicakkhumÄ•

yathÄ• rivÄ• â€™ malakÄ«badarÄ«phalaá¹ƒ,

cutupapattigatepi tathÄ• gate

tibhuvanamhi yathicchita maddasa. ()

<43> navupapÄ• takhaá¹‡eca cutikkhaá¹‡e

visayabhÄ• vamupenti tathÄ• gatÄ• ,

tadupacÄ• ravaseniâ€™ hadassanaá¹ƒ

khamati aá¹-á¹-hakathÄ• cariyÄ• sabho. ()

<44> á¹ƒ0.0345 upadhihÄ«naâ€™ dhihanÄ«natathÄ• gate

anapanÄ«tapaá¹‡Ä«ta tathÄ• gate,

anabhirÅ«paâ€™ bhirÅ«patathÄ• gate

sugati duggati dugga mupÄ• gate. () (yamakabandhanaá¹ƒ.)

<45> tiriyamuddhamadhopatitÄ«ya so

matipahaá¹ƒ abhipassi yathÄ• rahaá¹ƒ,

nicitakammapatheca tathÄ• gate

upari pÄ• dakajhÄ• nasamuá¹-á¹-hito. ()

<46> akusalÄ• ni kariá¹ƒsu ime tidhÄ•

sucaritÄ• ni kariá¹ƒsu tidhÄ• ime,

ariyamaggaphalehika samaá¹…gino

nasamaá¹‡Ä• â€™ tipi antimavatthunÄ• . ()

<47> guá¹‡anirÄ• karaá¹‡ena asÄ• dhavo

upavadiá¹ƒsu nasanti guá¹‡Ä• â€™ tiâ€™ me,

apicasapakpurisÄ• â€™ riyapuggale

tadanurÅ«paguá¹‡ehi pasaá¹ƒsayuá¹ƒ. ()

<48> vitathaladdhiparÄ• masanÄ• ime

paramaladdhiparÄ• masanÄ• ime,

gahitaladdhivasena tahiá¹ƒtahiá¹ƒ

nicitakammapathÄ• janatÄ• ayaá¹ƒ. ()

<49> caturapÄ• yamapÄ• yamapÄ• yatiá¹ƒ

upagatÄ• sugati sugatiá¹ƒiti,

yati samÄ• hitavÄ• hitavÄ• â€™ ddasa

animisakkhisamakkhisamanvito. () (yamakabandhanaá¹ƒ)

<50> á¹ƒ0.0347 sammÄ• sammasatosato satimato kammÄ• dihetubbhavaá¹ƒ

rÅ«pÄ• rÅ«pamanÄ• gataá¹…ni mahÄ• mohandhakÄ• ro dhiyÄ• ,

abbhatthaá¹…gami yÄ• ya soá¸·asavidhÄ• kaá¹…khÄ• catekÄ• likÄ•

sÄ• kaá¹…khÄ• taraá¹‡abbisuddhu dutiyeyÄ• me pavattÄ• mati. ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nepubbenivÄ• saÃ±Ä• á¹‡adibbacakkhuÃ±Ä• á¹‡Ä• dhigamapavattiparidÄ«poterasar

<1> á¹ƒ0.0348 sudhÄ• kare vikasitakeravÄ• kare

kamenuâ€™ pÄ• sati sati pacchimaá¹ƒ disaá¹ƒ,

vihÄ• varÄ« sasirucirÄ• nanaá¹ƒ jinaá¹ƒ

bhajanti pacchimamathayÄ• ma motari. ()

<2> khaá¹‡aá¹ƒ nisÄ• pati virahÄ• turevaâ€™ yaá¹ƒ

nisÄ• vadhÅ« malinapayodharambarÄ• ,

catuddisÄ• yatanayanehi sampati

mumoca sÄ«karanikarassubindavo. ()

<3> kilesanÄ• sanapasuto samÄ• dhinÄ•

puthujjano tadanusayaá¹ƒ yathubbahe,

tathaá¹ƒâ€™ sunÄ• bhuvanakalaá¹…kasodhano

nahe kalÄ• nidhi sakalaá¹…ka mubbahÄ«. ()

<4> á¹ƒ0.0349 puratthime nabhasi vikiá¹‡á¹‡a tÄ• rakÄ• -

pabandhanibbharatimiraá¹ƒ viyÄ• karÄ«

nisÄ• vadhu valayitahÄ• rabhÄ• sura-

sunÄ«lakomalanavakuntalassiriá¹ƒ. ()

<5> vipassanÄ• balavimalÄ«katantaro

jinaá¹…kuro duritamalaá¹ƒva candimÄ• ,

maricisaÃ±cayadhavalÄ«katambaro

tamocayaá¹ƒ tamanucaraá¹ƒ nirÄ• karÄ«. ()

<6> pavÄ• yi sÄ«talamalayÄ• nilo bhusaá¹ƒ

disaá¹…ganÄ• sisiratusÄ• rabindavo,

mumoca sÄ• vicari nisÄ• nisÄ• kara-

marÄ«cimaÃ±jaripari cumbite bhuvi. ()

<7> á¹ƒ0.0350 niraá¹…gaá¹‡e nirupakilesa niccale

mudumhi kamakmaniyavisuddhibhÄ• vage,

samÄ• hite manasi vipassanÄ• manaá¹ƒ

athÄ• savakkhayamatiyÄ• â€™ bhÄ«nÄ«hari. ()

<8> sabÄ• rasaá¹…gikabhavacakka majjhagÄ•

anukkamenaâ€™ pi paá¹-ilomato sudhÄ«

vavatthayaá¹ƒ yamariyaÃ±Ä• á¹‡adassanaá¹ƒ

visuddhiyÄ• visaddhiyÄ• taduccate. ()

<9> khaá¹‡ena yo sarati sahassalocano

yathÄ• vato dasasatamattha massapi,

vidhÄ• tuno nijacaraá¹‡aá¹…gulippabhÄ• -

vibhusitÄ• â€™ khilabhuvanodarassaâ€™ pi. ()

<10> á¹ƒ0.0351 asesanÄ«varaá¹‡atusÄ• rasosino

samÄ• dhisambhavaâ€™ khilajhÄ• nalÄ• bhino,

jagattayaá¹ƒ karabadaraá¹ƒâ€™ va dassino

nayassa kassaci visayatta mÄ• gataá¹ƒ. ()

<11> adiá¹-á¹-ha mappaá¹-i viditaá¹ƒ sayaá¹ƒpurÄ•

anuttaraá¹ƒtamariyaÃ±Ä• á¹‡adassanaá¹ƒ,

imassa gotamasamaá¹‡assa sijjhate

garÅ«pasevanavirahassa abbhÅ«taá¹ƒ. ()

<12> bhavebhave parivitadÄ• napÄ• rami-

balenaâ€™ hÅ« vijaá¹-italobhabandhano,

samettikhantyanugatasÄ«lapÄ• ramÄ«-

jalena nibbutapaá¹-ighÄ• dipÄ• vako. ()

<13> á¹ƒ0.0352 bhavebhave bhavi thiraÃ±Ä• á¹‡apÄ• ramÄ«-

padhaá¹ƒsitÄ• â€™ khilaviparÄ«tadassano,

vinÄ• yakapakpabhuti garÅ«pasevana-

vasena pucchiya hatamohasaá¹ƒsayo. ()

<14> bhavebhave budhajanapujanÄ• dinÄ•

garÅ«bhivÄ• danabahumÄ• nanÄ• dinÄ• ,

janÄ• pacÄ• yanavidhinÄ• vinodayi

sadappa munnati mabhimÄ• na muddhaá¹-aá¹ƒ. ()

<15> bhavebhave vibhavaratiá¹ƒ ratiá¹ƒbhave

anaá¹…gasaá¹…gamarati maá¹…ganÄ• ratiá¹ƒ,

gharÄ• â€™ bhinikkhamiyaâ€™ nagÄ• riyaá¹ƒrato

apÄ• nudÄ« paá¹-ilabhi jhÄ• na mattanÄ• . ()

<16> á¹ƒ0.0353 bhavebhave saâ€™ vÄ«riya saccapÄ• ramÄ«-

parÄ• yaá¹‡o adhikusalesu cÄ• ratiá¹ƒ,

jahaá¹ƒ vacÄ«duritamalaá¹ƒ catubbidhaá¹ƒ

visodhayÄ« nijahadayaÃ±ca paggahÄ«. ()

<17> bhave bhave iti samatiá¹ƒsapÄ• ramÄ«-

visujjhitÄ• â€™ kusalamanomalimaso,

kamena indriya paripÄ• kataá¹ƒ gato

nacaÃ±Ã±asampada mahipatthayÄ« sudhÄ«. ()

<18> bhave bhave agaá¹‡itameva bodhiyÄ•

dayÄ• ya coditahadayoâ€™ hi kapatthanaá¹ƒ,

akÄ• catubbidhaphalasampadÄ• tato

padissare niravasarÄ• rivaâ€™ ntani. ()

<19> á¹ƒ0.0354 bhave bhave sakapaá¹‡idhÄ• nasattiyÄ•

tidhÄ• â€™ hisaá¹…akkhatakusalaá¹ƒ imassa bho,

nasÄ• dhaye kimariyaÃ±Ä• á¹‡adassanaá¹ƒ

anaÃ±Ã±apuggalavisayaá¹ƒ nasaá¹ƒsayo. ()

<20> aniccatoâ€™ dayavayatÄ• ya dukkhato

sadukkhatÄ• yapi avidheyatÄ• dinÄ• ,

anattato varamati khandhapaÃ±cakaá¹ƒ

punappunaá¹ƒ samupaparikkha mussahÄ«. ()

<21> kalÄ• pasammasanamukhena bÄ• rasa-

vidhe anÄ• dikabhavacakkanissite,

kamena sattasu anupassanÄ• su so

jinaá¹…kuro tadavayaveâ€™ bhinÄ«hari. ()

<22> á¹ƒ0.0355 aniccatobhusamanupassamuddhari

asesasaá¹…khatagataniccasaÃ±Ã±itaá¹ƒ,

anattato samanuvipassa dukkhato

sasaá¹…khatepajahi sukhattasaÃ±Ã±itaá¹ƒ. ()

<23> vinodayÄ« sumati virÄ• ganibbidÄ• -

vasena saá¹…khatagatarÄ• ganandiyo,

nirodhanissajanavasÄ• â€™ nupassiya

tathodayÄ• diyanamasesaá¹…ghate. ()

<24> vidhÄ• yadubbidhamanupassato kasato

asesasaá¹…akkhatamapi nÄ• marÅ«pato,

nidÄ• nato punakhaá¹‡atoâ€™ dayabbayaá¹ƒ

upaá¹-á¹-hahi dviguá¹‡itapaÃ±cavisadhÄ• . ()

<25> á¹ƒ0.0356 sudhÄ«mato taruá¹‡avipassanÄ• yiâ€™ me

vipassakassiâ€™ ti dasupakkilesakÄ• ,

bhavuá¹ƒpabhÄ• satimatipÄ«tinicchayo

sukhÄ«â€™ hanÄ• samathanikantyupekkhanÄ• . ()

<26> á¹ƒ0.0357 pasannalohita paripuá¹‡á¹‡aviggahÄ•

viniggatÄ• niravadhilokadhÄ• tusu,

vipassanÄ• balapabhavÄ• â€™ bhipatthari

sudhantakaÃ±canarasapiÃ±jarappabhÄ• . ()

<27> ayaá¹ƒpatho nabhavati tappabhÄ• dayo

visattikÄ• pabhutikilesavatthukÄ• ,

punodayabbaya manupassato tato

patho samubbhavi dasupakkilesagaá¹ƒ. ()

<28> pathÄ• pathaá¹ƒ samupaparikkhatoiti

sudhÄ«mato taruá¹‡avipassakassayÄ• ,

samuá¹-á¹-hitÄ• nisitavipassanÄ• mati

pathÄ• pathikkhaá¹‡akavisuddhi vuccate. ()

<29> á¹ƒ0.0358 narÄ• sabho adhigataÃ±Ä• tatÄ«raá¹‡a-

pariÃ±Ã±avÄ• uparipahÄ• á¹‡asaá¹…khayÄ• ,

pariÃ±Ã±ayÄ• ubhaya visuddhisiddhiyÄ•

tisaccadassanapasuto samÄ• rabhÄ«. ()

<30> aniccalakkhaá¹‡amapaki dukkhalakkhaá¹‡aá¹ƒ

anattalakkhaá¹‡amatha sabbasaá¹…khate,

yathÄ• vato nasamanupassi santati-

riyÄ• pathehica pihitaá¹ƒghaá¹‡enaso. ()

<31> visodhayaá¹ƒ matimudayabbaye tato

lahuá¹ƒ tilakkhaá¹‡avisadattago bhusaá¹ƒ,

vipassanÄ• pathapaá¹-ipanna mattanÄ•

alatthabhaá¹…gadhibhayaÃ±Ä• á¹‡amÄ• dikaá¹ƒ. ()

<32> á¹ƒ0.0359 sayambhuno uparinavÄ• nupassanÄ• -

vibhÄ• vanÄ• navaguá¹‡avaá¹‡á¹‡anÄ• yidha,

vidhÄ«yate navavidhaÃ±á¹‡abhÄ• vanÄ•

pavuccate sapakaá¹-ipadÄ• visuddhiti. ()

<33> matÄ«hitihipi catusaccachÄ• daka-

tamovidhaá¹ƒsana samanantaraá¹ƒ thiraá¹ƒ,

nirodhagocaramalabhittha gotrabhu-

matiá¹ƒ sudhÄ« anariyagottabÄ• hiraá¹ƒ. ()

<34> á¹ƒ0.0360 pasatthagotrabhumatidinnasaÃ±Ã±akaá¹ƒ

samÅ«lamuddhaá¹-akalusattayaá¹ƒ sudhÄ«,

vibandhaduggativinipÄ• tanÄ• dikaá¹ƒ

athÄ• dimaá¹ƒpaá¹-ilabhÄ« Ã±Ä• á¹‡adassanaá¹ƒ. ()

<35> yadevanantaraphaladanti paá¹‡á¸• itÄ•

vadantitapphalamapi paccavekkhaá¹‡aá¹ƒ,

alattha so puna dutiyÄ• ya bhumiyÄ•

vipassanaá¹ƒ samadhigamÄ• ya bhÄ• vayÄ«. ()

<36> bhusovisosita bhavadukkhakaddamaá¹ƒ

akÄ• likaá¹ƒ tanukatakibbisattayaá¹ƒ,

anuttaraá¹ƒ dutiyamalattha tapphalaá¹ƒ

sapaccavekkhaá¹‡amatha Ã±Ä• á¹‡adassanaá¹ƒ. ()

<37> á¹ƒ0.0361 vipassanaá¹ƒpunarapibhÄ• vayaá¹ƒ sayaá¹ƒ

samuddhaá¹-Ä• layapaá¹-ighaá¹ƒ bhavÄ• pahaá¹ƒ,

sapaccavekkhaá¹‡aphalaÃ±Ä• á¹‡amajjhagÄ•

anuttaraá¹ƒ tatiyaka Ã±Ä• á¹‡adassanaá¹ƒ. ()

<38> tilakkhaá¹‡aá¹ƒ thiramatimÄ• â€™ bhipattiyÄ•

subhÄ• vayika upari catutthabhumiyÄ• ,

avÄ• riyÄ• saniriva tÄ• lamatthake

kilesamuddhaniranihaccacÄ• rinaá¹ƒ. ()

<39> nivÄ• ritÄ• khila bhavacakkavibbhamaá¹ƒ

savÄ• sanÄ• parimita pakÄ• panÄ• sanaá¹ƒ,

anaÃ±Ã±agocara varaÃ±Ä• á¹‡adassanaá¹ƒ

alattha tapphalamapipaccavekkhaá¹‡aá¹ƒ. ()

<40> á¹ƒ0.0362 tadÄ• savakkhayamatigÃ±Ä• á¹‡adassana-

visuddhivuccati arahattapattiyÄ• ,

sahevacuddasavidha buddhabuddhiyo

jino catubbidha paá¹-isambhidÄ• labhÄ«. ()

<41> asÄ• dhÄ• raá¹‡aá¹ƒ Ã±Ä• á¹‡achakkaá¹ƒbalÄ• ni

dasaâ€™ á¹-á¹-hÄ• rasÄ• veá¹‡ikÄ• buddhadhammÄ• ,

catuddhÄ• visÄ• rajjamiddhÄ• nubhÄ• vÄ•

samiddhÄ• sahecÄ• rahattena tassa. ()

<42> abhiÃ±Ã±eyyadhamme abhiÃ±Ã±Ä• ya sÄ• maá¹ƒ

pariÃ±Ã±eyya dhamme pariÃ±Ã±Ä• ya sÄ• maá¹ƒ,

pahÄ• tabba dhamme pahantvÄ• na sÄ• maá¹ƒ

sanibbÄ• namaggapphalaá¹ƒ sacchikatvÄ• . ()

<43> á¹ƒ0.0363 siyÄ• yÄ• vatÄ• Ã±eyya dhammappavatti

siyÄ• tÄ• vatÄ• tassa Ã±Ä• á¹‡appavatti,

abhiÃ±Ã±Ä• ya sabbaÃ±Ã±utÄ• Ã±Ä• á¹‡a mÄ• si

sahevÄ• rahattena sabbaÃ±Ã±u buddho. ()

<44> mahÄ• mohaniddÄ• pagomaggaÃ±Ä• á¹‡a-

ppabuddhoâ€™ hisambodhiyÄ• sobhamÄ• no,

munindo dinindaá¹ƒâ€™ susandohahÄ• si-

á¹• 22â€™ ndirÄ• mandirindivarÄ• bhaá¹ƒahÄ• si. ()

<45> subuddhÄ• bhisambodhipubbÄ• calambhÄ•

sahevÄ• ruá¹‡o buddhasÅ«rodayena,

samuá¹-á¹-hÄ• si veneyya bandhÅ«hisaddhiá¹ƒ

pabujjhiá¹ƒsu abbhuggatamhojakosÄ• . ()

<46> á¹ƒ0.0364 uá¸·Ä• rÄ• vabhÄ• so tadÄ• jÄ• tikhette

bhusaá¹ƒpÄ• tubhuto mahÄ«sampavedhi,

siá¸·Ä• sÄ• á¸·aseá¸·Ä• vataá¹ƒsÄ• subhÄ• ni

nimattÄ• ni battiá¹ƒsajÄ• tÄ• tiloke. ()

<47> tamojÄ• laviddhaá¹ƒsanÄ• dÄ«ni loke

karontova cattÄ• rikiccÄ• niâ€™ mÄ• ni,

samuá¹-á¹-hÄ• si tasmiá¹ƒkhaá¹‡e raá¹ƒsimÄ• li

rivÄ• diccavaá¹ƒsubbhavo buddhasÅ«ro. ()

<48> mahÄ«lÄ• javuá¹-á¹-hÄ«hi saÃ±channabhutÄ•

nabhaá¹ƒ kanibbharaá¹ƒ gandhadhupaddhajehi,

chaá¹‡hokulÄ• kevalaá¹ƒ lokadhÄ• tu

mahÄ• maá¹…akgalÄ• vÄ• sa kalÄ«lÄ• valambiá¹ƒ ()

<49> á¹ƒ0.0365 tadÄ• tappadambhoja pÅ«jÄ• gatÄ• naá¹ƒ

siro bhattibhÄ• raÃ±jalÄ«naá¹ƒ surÄ• naá¹ƒ,

nirÄ• lambamÄ• kÄ• sa randhaá¹ƒ babhÄ• sa

pabhÄ• sÄ• ra cÅ«á¸·Ä• maá¹‡ihakÄ• â€™ karÄ• á¸·aá¹ƒ. ()

<50> guá¹‡onÄ• ma sakkhandhasantÄ• na suddhi

sakosuddhakhanvdhappabandhohi buddho,

namobuddhabhutassa nipphantaÃ±Ä• á¹‡a-

ppahÄ• á¹‡Ä• nubhÄ• vÄ• hirÅ«passatassa. ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nemahÄ• bodhisattassa ariyamaggaÃ±Ä• á¹‡Ä• bhisambodhi samadhigamapavattip

jinavaá¹ƒsadÄ«pe avidure nidÄ• nabhÄ• go dutiyo.

<1> á¹ƒ0.0367 asseva pakallaá¹…kavarassakÄ• raá¹‡Ä•

sÄ«sakkhimaá¹ƒsÄ• ni ca dÄ• rasunavo,

datvÄ• cirassaá¹ƒ akarinti dukkaraá¹ƒ

so (indavaá¹ƒsÄ• â€™) bhidhajo vicintayÄ«. ()

<2> pallaá¹…kato tÄ• va navuá¹-á¹-hahaá¹ƒ tahiá¹ƒ

pallaá¹…kamÄ• dhÄ• ya nisajja sattahaá¹ƒ,

saá¹…kappapuá¹‡á¹‡oâ€™ dhisamÄ• dhayo muni

sammÄ• samÄ• pajji anekakoá¹-iyo. ()

<3> nÄ• â€™ yaá¹ƒ jahÄ• te vijayÄ• sanÄ• â€™ layaá¹ƒ

yaá¹ƒkiÃ±cikiccaá¹ƒ karaá¹‡iyamassahi,

saá¹ƒvijjate dÄ• nipi kÄ• ci devatÄ•

saá¹…kÄ• bhighÄ• â€™ tÄ• bhivitakkayuá¹ƒ iti. ()

<4> á¹ƒ0.0368 tÄ• saá¹ƒ viditvÄ• na vitakkamÄ• sanÄ•

abbhuá¹-á¹-hito so gaganaá¹…gaá¹‡aá¹ƒ khaá¹‡aá¹ƒ,

saá¹ƒdassayanto yamapÄ• á¹-ihÄ• riyaá¹ƒ

nissaá¹ƒsayo saá¹ƒsayasallamuddharÄ«. ()

<5> nissÄ• ya pallaá¹…kamimaá¹ƒ mahÄ«ruhaá¹ƒ

sampattasambodhipadoâ€™ smi cintiya,

oruyha pakallaá¹…kaá¹-hitappadesato

pubbuttarÄ• naÃ±hi disÄ• na mantarÄ• . ()

<6> sattÄ• ha mindivaracÄ• rulocana-

paÃ±cappabhÄ• sÄ• ranisecanena so,

samapÅ«jayanto jayabodhimÄ• sanaá¹ƒ

aá¹-á¹-hÄ• si lokekavilocano jino. ()

<7> á¹ƒ0.0369 gantvÄ• á¹-hÄ«taá¹-á¹-hÄ• najayÄ• sanantarÄ•

pubbÄ• parassaá¹ƒ disi sattavÄ• saraá¹ƒ,

nikkhittacakkaá¹…kitapÄ• dapaá¹…kajo

so caá¹…kamÄ« nimmitaratanacaá¹…kame. ()

<8> so bodhito uttarapacchimantarÄ•

devehi nÄ• nÄ• ratanehi nimmite,

sattÄ• hamattaá¹ƒ maá¹‡imandire muni

sammÄ• bhidhammaá¹ƒ pavihÄ• si sammasaá¹ƒ. ()

<9> manthÄ• caleâ€™ nambunidhiá¹ƒâ€™ va kesavo

viÃ±Ã±Ä• á¹‡akaá¹‡á¸• Ä• diá¹-asÄ• catubbidhaá¹ƒ,

tasmiá¹ƒ nisinno muni dhammasaá¹…gaá¹‡i-

mÄ• lolayÄ« Ã±Ä• á¹‡abalena duddasaá¹ƒ. ()

<10> á¹ƒ0.0370 vebhaá¹…giyaá¹ƒ khandhavibhaá¹…gamÄ• dikaá¹ƒ

gambhÄ«ramaá¹-á¹-hÄ• rasadhÄ• sudubbudhaá¹ƒ,

so mÄ• rabhaá¹…goâ€™ tha vibhaá¹…gasÄ• garaá¹ƒ

saá¹ƒkhobhayÄ« gÃ±Ä• á¹‡ayugantavÄ• yunÄ• . ()

<11> so dhÄ• tusuÃ±Ã±attapajÄ• nano jino

nissattanijjivasabhÄ• vadhÄ• tuyo,

vitthÄ• rayanto tadanantaraá¹ƒ varaá¹ƒ

nÄ• nÄ• nayaá¹ƒ dhÄ• tukathaá¹ƒ vavatthayÄ«. ()

<12> khandhÄ• dipaÃ±Ã±attivasena chabbidhÄ•

paÃ±Ã±attiyoâ€™ ti suvibhattamÄ• tikaá¹ƒ,

paÃ±Ã±Ä• ya sabbaÃ±Ã±ujinoâ€™ tha puggala-

paÃ±Ã±atti mÄ• lolayi aggapuggalo. ()

<13> á¹ƒ0.0371 vÄ• dÄ«bhasÄ«ho sakavÄ• damaá¹‡á¸• alaá¹ƒ

oruyha sammÄ• paravÄ• damaá¹‡á¸• alaá¹ƒ,

suttÄ• ni saá¹…gayha sahassamaá¹-á¹-hadhÄ•

saá¹ƒkhitta mÄ• do mukhavÄ• dayuttikaá¹ƒ. ()

<14> Ã±Ä• á¹‡ena vitthÄ• riyamÄ• na mattano

kiÃ±cÄ• pyaâ€™ nantÄ• pariyanta muttamaá¹ƒ,

takkÄ«hi nakkÄ• vacaraá¹ƒ nakehici

nÄ• tho kathÄ• vatthu mathÄ• â€™ bhisammasi. ()

<15> yaá¹ƒ mÅ«lakhandhÄ• divasÄ• dasabbidhaá¹ƒ

uddesaniddesapadÄ• â€™ nurÅ«pato,

niá¹-á¹-hÄ• nato saá¹ƒsayato vibhÄ• giyaá¹ƒ

gambhÄ«raÃ±Ä• á¹‡enaâ€™ tha sÄ• garÅ«pamaá¹ƒ. ()

<16> á¹ƒ0.0372 santaá¹ƒ paá¹‡itaá¹ƒ nipuá¹‡aá¹ƒ sududdasaá¹ƒ

guá¸·haá¹ƒ atakkÄ• vacaraá¹ƒ acintiyaá¹ƒ,

nÄ• nÄ• nayaá¹ƒ taá¹ƒ yamakaá¹ƒ susaÃ±Ã±amo

dhammassaro sammasi nippadesato. ()

<17> nÄ• nÄ• nayuâ€™ ttuá¹…gataraá¹…ganibbharaá¹ƒ

neyyatthanÄ«tatthamaá¹‡ihi maá¹‡á¸• itaá¹ƒ,

dhammantarÄ• vaá¹-á¹-asataá¹ƒ athÄ• paraá¹ƒ

saddhammakhandhodakakhandhapÅ«ritaá¹ƒ. ()

<18> satthÄ• catubbisa timattapaccaya-

velaá¹ƒ paricchedavisÄ• lapaá¹-á¹-anaá¹ƒ,

gambhÄ«rapaá¹-á¹-hÄ• na mahaá¹‡á¹‡avaá¹ƒ kathaá¹ƒ

Ä• lolayaá¹ƒ sammasi Ã±Ä• á¹‡amerunÄ• . ()

<19> á¹ƒ0.0373 nissaá¹…gaÃ±Ä• á¹‡o muni hetupaccayo

iccÄ• dinÄ• â€™ ropitamÄ• tikÄ• rahaá¹ƒ,

niddiá¹-á¹-hanidedasapadaá¹ƒ papaÃ±cita-

Ã±eyyaá¹ƒ catubbÄ«savidhaá¹ƒ sudubbudhaá¹ƒ. ()

<20> nissÄ• ya bÄ• vÄ«savidhe tike tika-

paá¹-á¹-hÄ• na mantogadhanÄ• marÅ«pike

nissÄ• ya nissesake tathÄ• duka-

paá¹-á¹-hÄ• na mantogadhanÄ• marÅ«pike ()

<21> bÄ• visamattÄ• tikamÄ• tikÄ• duke

pakkhippa paá¹-á¹-hÄ• navidaá¹ƒ dukantikaá¹ƒ,

bÄ• vÄ«samattÄ• ya tike sataá¹ƒduke

pakkhippa paá¹-á¹-hÄ• namidaá¹ƒka tikaddukaá¹ƒ. ()

<22> á¹ƒ0.0374 katvÄ• tikesveâ€™ va tike duvÄ«sati

paá¹-á¹-hÄ• na mantogatike tikattikaá¹ƒ,

katvÄ• dukesveâ€™ va tathÄ• sataá¹ƒduke

paá¹-á¹-hÄ• na mantÄ• getike dukaddukaá¹ƒ. ()

<23> iccÄ• nulome janayÄ• ni pakkhipaá¹ƒ

cha ppaccanÄ«yeâ€™ pi nayÄ• ni pakkhipaá¹ƒ,

evaá¹ƒ khipitvÄ• anulomapaccani-

yecÄ• â€™ pi cha ppaccaniyÄ• â€™ nulomake. ()

<24> gambhÄ«rapaá¹-á¹-hÄ• namahodadhiá¹ƒ iti

saá¹…khobhayaá¹ƒ sammasi Ã±Ä• á¹‡amerunÄ• ,

taá¹ƒ sammasantassa savatthukaá¹ƒ chavi-

vaá¹‡á¹‡o pasantoâ€™ si pasÄ«di lohitaá¹ƒ. ()

<25> á¹ƒ0.0375 tasmiá¹ƒkhaá¹‡e cattajavaá¹‡á¹‡adhÄ• tuyo

aá¹-á¹-haá¹ƒsu á¹-hÄ• namhi asitihatthake,

aÃ±Ã±atraâ€™ dhiá¹-á¹-hÄ• nabalaá¹ƒ sarÄ«rato

chabbaá¹‡á¹‡araá¹ƒsÄ« visarÄ• â€™ hiniccharuá¹ƒ. ()

<26> sevÄ• lakÄ• lindinadiâ€™ ndirÄ• pati-

nilambariâ€™ ndivaravaá¹‡á¹‡asantibhÄ• ,

kesaâ€™ kkhimassÅ«hika viniggatÄ• bhusaá¹ƒ

nÄ«lappabhÄ• â€™ sesadisÄ• alaá¹…karuá¹ƒ. ()

<27> tÄ• saá¹ƒ vasÄ• â€™ sesadisÄ• vilÄ• sinÄ«

Ä• suá¹ƒ yathÄ• pÄ• rutanÄ«lakambalÄ• ,

tÄ• cakkavÄ• á¸·Ä• ti papÅ«rayantiyo

dhÄ• viá¹ƒsu nilopalacuá¹‡á¹‡asannibhÄ• . ()

<28> á¹ƒ0.0376 nissesalokaá¹ƒ haritÄ• lakuá¹…kuma-

cuá¹‡á¹‡ehi sovaá¹‡á¹‡arasehi missakaá¹ƒ,

Ä• lepayantÄ«viya pÄ«taraá¹ƒsiyo

yÄ• niggatÄ• kaÃ±canasannibhattacÄ• . ()

<29> tÄ• saá¹ƒ vasenÄ• â€™ si siá¹‡erupabbata-

rÄ• jÄ• vilinoâ€™ va mahaá¹‡á¹‡ave jalaá¹ƒ,

saá¹ƒkappitÄ• â€™ vaâ€™ á¹-á¹-ha disÄ• gajÄ• â€™ bhavuá¹ƒ

niddhantacÄ• mÄ«karakappanÄ• dinÄ• . ()

<30> lÄ• khÄ• rasÄ• naá¹ƒ parisecanaá¹ƒ viya

nindÅ«racuá¹‡á¹‡oâ€™ kiraá¹‡aá¹ƒâ€™ va yÄ• disi,

saÃ±jhÄ• pabhÄ• rattasurattaraá¹ƒsiyo

nikkhamma dhÄ• viá¹ƒsu samaá¹ƒsalohitÄ• . ()

<31> tÄ• saá¹ƒ vasenÄ• â€™ khilabhÅ«mikÄ• minÄ«

Ä• sÄ« nimuggÄ• riva uttaraá¹‡á¹‡ave,

ambhojarÄ• gehi sunimmitÄ• niâ€™ va

sabbÄ• ni dabbÄ• nyaâ€™ bhavuá¹ƒ jagattaye. ()

<32> á¹ƒ0.0377 yÄ• kundasogandhikacandacandikÄ• -

kappÅ«rakhÄ«rodadhivÄ«cipaá¹‡á¸• arÄ• ,

aá¹-á¹-hÄ«hi dÄ• á¹-hÄ• hÄ« vitassaá¹-Ä• bhusaá¹ƒ

odÄ• taraá¹ƒsÄ« dhavalÄ«karuá¹ƒ disÄ• . ()

<33> tÄ• saá¹ƒ vasenÄ• â€™ si yathÄ• mahÄ«vadhu

odÄ• tavatthehi nivatthapÄ• rutÄ• ,

tÄ• khÄ«radhÄ• rÄ• parisekabandhurÄ•

dhÄ• viá¹ƒsu buddhassa yasonibhÄ• pabhÄ• . ()

<34> sabbÄ• disÄ• yoâ€™ khilalokadhÄ• tuyo

maÃ±jiá¹-á¹-hapaá¹…kehi vilepayantiâ€™ ca,

nikkhamma maÃ±jiá¹-á¹-hapabhÄ• tatotato

dhÄ• viá¹ƒsu saÃ±cuá¹‡á¹‡apavÄ• á¸·asantibhÄ• ()

<35> á¹ƒ0.0378 nÄ«lÄ• didhÄ• tussarasehi paÃ±cahi

vaá¹‡á¹‡ehi pupphehi maá¹‡Ä«hisattahi,

sampÅ«rayantÄ«â€™ va pabhÄ• pabhassarÄ•

nikkhamma lokaá¹ƒ sakalaá¹ƒ alaá¹…karuá¹ƒ. ()

<36> tÄ• raá¹ƒsiyo byÄ• piya mediniá¹ƒ mahÄ«-

sandhÄ• rakaá¹ƒ vÄ• ri matho samÄ«raá¹‡aá¹ƒ,

heá¹-á¹-hÄ• â€™ jaá¹-Ä• kÄ• satalaá¹ƒ tathÅ«pari

gaá¹‡hiá¹ƒsu lokaá¹ƒ tiriyaá¹ƒ nirÄ• vadhiá¹ƒ. ()

<37> devaddumuâ€™ yyÄ• navimÄ• nabhusaá¹‡a-

candaâ€™ kkatÄ• rÄ• nikarÄ• â€™ marÄ• tato,

saá¹‡á¹-hÄ• namattehi vijÄ• niyÄ• â€™ bhavuá¹ƒ

tÄ• niggatÄ• ajjatanÄ• â€™ pi dhÄ• vare. ()

<38> á¹ƒ0.0379 tamhÄ• â€™ bhÄ«gantvÄ• ghananÄ«lasÄ• khino

nigrodhasÄ• khissaâ€™ japÄ• lasaÃ±Ã±ino,

mÅ«le nisajjÄ• â€™ dhisukhaá¹ƒ vimuttijaá¹ƒ

satthÄ• â€™ nubhonto pavihÄ• si sattahaá¹ƒ. ()

<39> oruyha tasmiá¹ƒsamaye vimÄ• nato

dÄ• nÄ• dayo pÄ• ramiyo bhavÄ• bhavaá¹ƒ,

dhÄ• vaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡asiddhiyÄ•

esoâ€™ va nÄ• â€™ haá¹ƒ abhisaá¹…khariá¹ƒ iti. ()

<40> otÄ• rapekho navipassa ettakaá¹ƒ

kÄ• laá¹ƒ kalaá¹…kaá¹ƒ akalaá¹…karÅ«pino,

sokÄ• â€™ kulo acchi chamÄ• ya soá¸·asa-

lekhÄ• vilekhaá¹ƒ kalimÄ• avammukho. ()

<41> á¹ƒ0.0380 kasmÄ• napaÃ±Ã±Ä• yatiâ€™ dÄ• ni nopitÄ•

olokayanti kva gatoâ€™ ti dukkhitaá¹ƒ,

sokena lekhÄ• likhamÄ• na maÃ±jase

disvÄ• nisinnaá¹ƒ pitaraá¹ƒ sudummukhaá¹ƒ. ()

<42> tatro pagantvÄ• vasavattidhÄ«taro

pucchiá¹ƒsu taá¹‡hÄ• aratÄ« ragÄ• lahuá¹ƒ,

kiá¹ƒ tÄ• ta kiá¹ƒ tÄ• ta kimettha jhÄ• yasi

ko te paro kena parÄ• jito tuvaá¹ƒ. ()

<43> suddhodanassÄ• â€™ vanipassa oraso

patvÄ• â€™ hisambodhipadaá¹ƒka mukhe masiá¹ƒ,

makkhesi me chinditamÄ• rabandhano

tasmÄ• â€™ nusocÄ• mi kathesi pÄ• pimÄ• . ()

<44> á¹ƒ0.0381 Ä• nÄ«ya taá¹ƒ mattagajaá¹ƒâ€™ va mÄ• rajiá¹ƒ

rÄ• gÄ• dipÄ• sehi mayaá¹ƒ subandhiya,

dassÄ• ma vo passatha tÄ• ta no balaá¹ƒ

mÄ• soci mÄ• jhÄ• yiâ€™ ti dhÄ«taroâ€™ bravuá¹ƒ. ()

<45> siá¹…gÄ• rasaá¹…gÄ• madharÄ• â€™ vatÄ• rinÄ«

bhubhaá¹…gabÄ• á¹‡Ä• sanamattadhÄ• rinÄ«,

Ä• ropitÄ• â€™ pÄ• á¹…gasarÄ• â€™ pyaâ€™ nissarÄ•

kÄ• mÄ• rimÄ• rÄ• risaravyadÄ• raá¹‡e. ()

<46> sevÄ• lanÄ«lÄ• malakuntalÄ• kulÄ•

bÄ• lindulekheâ€™ valalÄ• á¹-amaá¹‡á¸• alÄ•

niluppalakkhÄ« calahemakuá¹‡á¸• alÄ• -

laá¹…kÄ• rakaá¹‡á¹‡Ä• â€™ likalÄ• pabhÄ• â€™ lakÄ• ()

<47> á¹ƒ0.0382 vÄ• á¹‡ilatÄ• vellitaphullamÄ• latÄ«-

dantÄ• valÄ« pallavapÄ• á¹-alÄ• dharÄ• ,

kandappakÄ«á¸·Ä• layahemakÄ• haá¸·a-

saá¹…kÄ• sanÄ• sÄ• kamalÄ• malÄ• nanÄ• . ()

<48> vijjullatÄ• cÄ• rubhujÄ• calÄ• cala-

lÄ«lÄ• valambatthanahaá¹ƒsamaá¹‡á¸• alÄ• ,

cÄ• mÄ«karÄ• liá¹…gavilÄ• sakandharÄ•

lÄ• vaá¹‡á¹‡a vallidalakomalaá¹…gulÄ«. ()

<49> nimmekhalÄ• linavilaggabhÄ• ginÄ«

kÄ«á¸·Ä• nadÄ«kulavisÄ• lasoá¹‡inÄ«,

kandappadappÄ• naladhÅ«makajjala-

romÄ• valivellitanÄ• bhimaá¹‡á¸• ala. ()

<50> á¹ƒ0.0383 pÄ«norujaá¹…ghÄ• kalikÄ• nakhÄ• valÄ«

tÄ• â€™ naá¹…akgaraá¹…gaá¹…ajahÄ• riviggahÄ• ,

mÄ• raá¹…ganÄ• yatra niraá¹…gaá¹‡o jino

tatrÄ• â€™ gamuá¹ƒ rÄ• gasurÄ• madÄ• â€™ turÄ• . ()

<51> aá¹…gÄ«rasassÄ• â€™ nanasoá¹‡á¹‡adappaá¹‡e

tÄ• sundarÄ« bimbitalocanindirÄ• ,

kandappakÄ«á¸·Ä• kalahaá¹ƒ vidhÄ• tave

kÄ• loyamiccÄ• hu tuvaá¹ƒ yadicchasi. ()

<52> á¹ƒ0.0384 vyÄ• pÄ• ritÄ• te paricÄ• rikÄ• mayaá¹ƒ

etthÄ• gatÄ• homa manobhunÄ• â€™ dhunÄ• ,

vattambujÄ• naá¹ƒ paricumbane ayaá¹ƒ

kÄ• lonu bhogotama kiá¹ƒnayicchasi. ()

<53> bho puá¹‡á¹‡akumbheâ€™ va tavoâ€™ ramandire

uddhaggalomuâ€™ ssitanÄ«laketane,

kÄ• mÄ• hisekussavamaá¹…galÄ• ya no

sajjethiâ€™ me pÄ«napayodhare nakiá¹ƒ. ()

<54> vattambuje no adharaá¹ƒâ€™ subandhure

nettÄ• limÄ• lÄ• nahivumbare tava,

amhesuyevÄ• â€™ bhipatanti bhomuni

kandappabÄ• á¹‡Ä• karuá¹‡Ä• kuhiá¹ƒ tavaá¹ƒ ()

<55> á¹ƒ0.0385 tvaá¹ƒ yobbano sÄ• mi mayaÃ±ca yobbanÄ«

kÄ• lo vasatto vipinaá¹ƒ manoramaá¹ƒâ€™

mandÄ• nilo vÄ• yati kiá¹ƒ cirÄ• yate

tuyhaá¹ƒ anaá¹…goâ€™ va niraá¹…gaá¹‡oâ€™ si kiá¹ƒ. ()

<56> dibbÄ• ni vatthÄ• bharaá¹‡Ä• niâ€™ mÄ• niâ€™ pi

lajjÄ• ya saddhiá¹ƒka sithilibhavanti noâ€™

amhesvanaá¹…gena samaá¹ƒ anaá¹…gaá¹‡aá¹ƒ

daá¸·ahatta mÄ• yÄ• ti manaá¹ƒ tavaâ€™ bbhutaá¹ƒ. ()

<57> iccÄ• nigammaá¹ƒ hadayaá¹…gamaá¹ƒ giraá¹ƒ

vatvÄ• na dibbena sarena maÃ±junÄ• ,

kÄ• mÄ• turÄ• nanti pumÄ• namÄ• sayÄ•

uccÄ• vacÄ• cintiyamÄ• radhÄ«taro. ()

<58> á¹ƒ0.0386 kaÃ±Ã±Ä• vilÄ• sÄ• divasena viggahe

nimmÄ• ya paccekasataá¹ƒ padassiya,

pÄ• de mayaá¹ƒ bho paricÄ• rayÄ• ma te

vatvÄ• tamÄ• rÄ• dhayituá¹ƒ parakkamuá¹ƒ. ()

<59> gÄ• thÄ• imÄ• dhammapade mahÄ• muni

saá¹…gÄ• yi tÄ• saá¹ƒ tamanaá¹…gabhaá¹…gÄ«naá¹ƒ,

vatvÄ• nasakkoma mayaá¹ƒ pakalobhituá¹ƒ

tÄ• rittahatthÄ• pitaraá¹ƒ upÄ• gamuá¹ƒ. ()

<60> gantvÄ• tato so mucalindasaÃ±Ã±ino

rukkhassa mÅ«le mucalindabhogino,

bhogÄ• valigandhakuá¹-iá¹ƒka samappito

sattÄ• hamajjhÄ• vasi jhÄ• namuttamaá¹ƒ. ()

<61> á¹ƒ0.0387 mulamhi rÄ• jÄ• yatanassa sÄ• khino

pallaá¹…ka mÄ• dhÄ• ya nisajja sattahaá¹ƒ,

tamhÄ• bhiâ€™ gantvÄ• bhavabandhanacchido

satthÄ• valaÃ±jesi vimuttijaá¹ƒ sukhaá¹ƒ. ()

<62> satthÄ• evakaá¹ƒ vasanto parahitatirato sattasattÄ• hamattaá¹ƒ

yaá¹ƒkiÃ±cÄ• hÄ• rakiccaá¹ƒ dhuvaparihariyaá¹ƒ kiccamuccÄ• vacampi.

nÄ• kÄ• si jhÄ• namaggapphakhalasukhamakhilaá¹ƒ samphusanto vibhÄ• si

pÄ• dÄ• si dantapoá¹‡odaka magadaâ€™ bhayaá¹ƒ tassa devanamindo. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
santikenidÄ• nebhagavato sattasattÄ• havitikkamappavattiparidÄ«popaá¹‡á¹‡arasamo sagg

<1> á¹ƒ0.0389 mÅ«le rÄ• jÄ• yatanaviá¹-apacchÄ• yÄ• mano (hÄ• rini)

vikkhÄ• letvÄ• bhagavati mukhaá¹ƒ tasmiá¹ƒ nisinne sati,

vÄ• á¹‡ijjatthaá¹ƒ nija janapadÄ• dve bhÄ• tikÄ• ka vÄ• á¹‡ijÄ•

gacchantÄ• majjhimajanapadaá¹ƒ taá¹ƒá¹-hÄ• na majjhotaruá¹ƒ. ()

<2> buddhaá¹ƒ disvÄ• nirupamasiriá¹ƒ saddhÄ• ya saÃ±coditÄ•

sampÄ• detvÄ• madhurivamadhuá¹ƒ manthaá¹ƒ madhÅ«piá¹‡á¸• ikaá¹ƒ,

bhante tumhe anubhavatha no bhikkhaá¹ƒ paá¹-iggaá¹‡hiya

evaá¹ƒ vatvÄ• tadubhayajanÄ• aá¹-á¹-haá¹ƒsu baddhaÃ±jalÄ«. ()

<3> sabbe buddhÄ• nahi karatalambhojesu gaá¹‡hanti kho

saá¹…kappettassiâ€™ ti bhagavatokismiá¹ƒ paá¹-icchÄ• mahaá¹ƒ,

cittÄ• cÄ• raá¹ƒ sumariya silÄ• patte pamÄ• á¹‡upage

pÄ• dÄ• suá¹ƒ sampati catumahÄ• rÄ• jÄ• kuverÄ• dayo. ()

<4> á¹ƒ0.0390 ekaá¹ƒ katvÄ• samuti caturo patte adhiá¹-á¹-hÄ• ya te

bhutvÄ• â€™ hÄ• raá¹ƒ bhuvananayano bhuttÄ• numodaá¹ƒ kari,

buddhaá¹ƒ dhammaá¹ƒ saraá¹‡amagamuá¹ƒ te tenuhoâ€™ vÄ• á¹‡ijÄ•

jÄ• tÄ• loke sakalapaá¹-hamaá¹ƒ dvevÄ• cikoâ€™ pÄ• sakÄ• . ()

<5> tesaá¹ƒ dvinnaá¹ƒ suparihariyaá¹ƒ dethÄ• â€™ ti saá¹ƒyÄ• cataá¹ƒ

jÄ• laá¹…kÄ• â€™ laá¹…katakaratalo rupindirÄ• mandire,

sÄ«saá¹ƒ nilopalamaá¹‡ighaá¹-Ä«lÄ«lÄ• vilÄ• saá¹ƒ phusaá¹ƒ

sevÄ• liâ€™ ndÄ«varadalasiriá¹ƒ so kesamuá¹-á¹-hiá¹ƒ adÄ• . ()

<6> á¹ƒ0.0391 patvÄ• tesaá¹ƒ janapadamubho pakkhippa tÄ• dhÄ• tuyo

jÄ«vantasmiá¹ƒ bhagavati mahÄ• thÅ«paá¹ƒ patiá¹-á¹-hÄ• payuá¹ƒ,

vimhÄ• pento vanasuragaá¹‡aá¹ƒ yatrÄ• â€™ japÄ• lÄ• bhidho

nigrodhoâ€™ si tahimupagamÄ« muá¹-á¹-hÄ• ya tamhÄ• jino. ()

<7> svÄ• â€™ yaá¹ƒ dhammo sayamadhigato dubbodhanoduddaso

iccevaá¹ƒ so samabhivivinaá¹ƒ dhammassa gambhÄ«rataá¹ƒ,

appoâ€™ ssukkoâ€™ bhavi bhagavato cittaá¹ƒ viditvÄ• mahÄ• -

brahmÄ• â€™ gantvÄ• sayamadhigataá¹ƒ desetumÄ• yÄ• cÄ« taá¹ƒ. ()

<8> gaá¹‡hitvÄ• so bhuvanasaraá¹‡o ajjhosanaá¹ƒ brahmuno

deseyyaá¹ƒ kho paá¹-hamamasamaá¹ƒ dhammaá¹ƒ imaá¹ƒ duddasaá¹ƒ,

kassÄ• â€™ hanti sumariya vasÄ« Ä• á¸·Ä• rakocuddako

abbhaÃ±Ã±Ä• tuá¹ƒ vata paá¹-ibalÄ• tesaá¹ƒ cutiá¹ƒ addasaá¹ƒ ()

<9> á¹ƒ0.0392 Ä• vajjento munikatavidÅ« te paÃ±cavagge bhavÄ•

bhikkhu dhamme kataparicayÄ• kutrÄ• â€™ dhunÄ• vijjare,

bÄ• rÄ• nasyaá¹ƒ itisipatane Ã±atvÄ• na Ä• sÄ• á¸·hiyÄ•

mÄ• se paÃ±caddasiya masamo bÄ• rÄ• á¹‡asiá¹ƒ pÄ• visi. ()

<10> Ä• gacchantaá¹ƒ samuni upakaá¹ƒ Ä• jÄ«vakaá¹ƒ antarÄ• -

magge disvÄ• gamanasamaye buddhattanaá¹ƒ attano,

Ä• cikkhitvÄ• vimati matarÄ« saÃ±Ã±Ä• ya taá¹ƒ dÅ«rato

nibbinditvÄ• katika makaruá¹ƒ vaggÄ• samaggÄ• vasÄ«. ()

<11> á¹ƒ0.0393 Ã±atvÄ• tesaá¹ƒ manasi vikatiá¹ƒ odissakaá¹ƒ samphari

mettaá¹ƒ cittaá¹ƒ narahari tato phuá¹-á¹-hÄ• samÄ• nÄ• vasÄ«,

nÄ• thaá¹ƒ natvÄ• dasanakhasamodhÄ• naâ€™ jalÄ«hÄ• â€™ gataá¹ƒ

paccuggantvÄ• tahimahiharuá¹ƒ papphoá¹-hayitvÄ• â€™ sanaá¹ƒ. ()

<12> mÄ• kho tumhe pariharathamaá¹ƒ eyÄ• â€™ vusotyÄ• â€™ dinÄ•

saÃ±Ã±Ä• petvÄ• samuni samaá¹‡e sabbaÃ±Ã±utaá¹ƒ attano,

koá¹-Ä«haâ€™ á¹-á¹-hÄ• rasahi navuto brahmehi cÄ• â€™ laá¹…kari

bÄ• rÄ• á¹‡asyaá¹ƒ paniâ€™ sipatane paÃ±Ã±attabuddhÄ• sanaá¹ƒ. ()

<13> saá¹ƒvattetvÄ• parahitakaro so dhammacakkaá¹ƒ jino

koá¹‡á¸• aÃ±Ã±Ä• khyassamaá¹‡apamukhe koá¹-Ä«namaá¹-á¹-hÄ• rasa,

brahmÄ• no te paá¹-hamakaphale sammÄ• patiá¹-á¹-hÄ• payi

kampitthÄ• â€™ yaá¹ƒka vasumativadhÅ« suttÄ• vasÄ• ne bhusaá¹ƒ. ()

<14> á¹ƒ0.0394 vappatthero dutiyadivaseâ€™ tyeâ€™ vaá¹ƒ dinÄ• nukkamaá¹ƒ

sotÄ• pannÄ• taditaravasÄ« Ä• tappamanvÄ• ya te,

sabbetherÄ• bhaá¹‡itasamaye vitthÄ• ritassuÃ±Ã±ate

suttattasmiá¹ƒ vigatadarathÄ• Ä• suá¹ƒ pahiá¹‡Ä• svÄ• . ()

<15> nibbinditvÄ• nikhilavisaye nikkhanta mÄ• vÄ• sato

disvÄ• satthÄ• yasakulasutaá¹ƒ pakkosayitvÄ• na taá¹ƒ,

tÄ• yaá¹ƒ ratyaá¹ƒ paá¹-hamakaphalaá¹ƒ ratyÄ• vasÄ• ne dine

pabbÄ• jesi uparimakhilaá¹ƒ maggapphalaá¹ƒ pÄ• payaá¹ƒ. ()

<16> á¹ƒ0.0395 pabbÄ• jetvÄ• yasakulasutassambhattamitte jane

sampÄ• pesi adhikacaturo paÃ±Ã±Ä• sa maggapphalaá¹ƒ,

evaá¹ƒ khÄ«á¹‡Ä• savavasigaá¹‡e jÄ• teâ€™ kasaá¹-á¹-hyÄ• bhuvi

vassÄ• naâ€™ nte pahiá¹‡i muni te bhikkhu disÄ• cÄ• rikaá¹ƒ. ()

<17> gacchanto so haririva mahÄ• vÄ«roâ€™ ruvelaá¹ƒ sayaá¹ƒ

disvÄ• kappÄ• sikavanaghaá¹-e tiá¹ƒsappamÄ• á¹‡e jane,

pabbÄ• jesi katavinayanÄ• te bhaddavaggeyyakÄ•

bhikkhÅ«maggapphalarasamudÄ• anvÄ• caruá¹ƒ cÄ• rikaá¹ƒ. ()

<18> netÄ• jetÄ• vijaá¹-itajaá¹-o pattoâ€™ ruvelaá¹ƒ tato

saá¹ƒdassetvÄ• vimatiharaá¹‡aá¹ƒ so pÄ• á¹-ihÄ«raá¹ƒ varaá¹ƒ,

pabbÄ• jetvÄ• jaá¹-ilapavare tebhÄ• tikeâ€™ nekadhÄ•

chindÄ• petvÄ• vinayamakÄ• antobahiddhajaá¹-aá¹ƒ. ()

<19> á¹ƒ0.0396 pabbÄ• jetvÄ• pacurajaá¹-ile katveâ€™ tare nijjaá¹-e

saddhiá¹ƒ tehÄ« dasasatamahÄ• khÄ«á¹‡Ä• savehÄ• â€™ samo,

nicchÄ• rento disidisi bhusaá¹ƒ chabbaá¹‡á¹‡araá¹ƒsiá¹ƒka subhaá¹ƒ

raÃ±Ã±o vÄ• caá¹ƒ sumariya puraá¹ƒ rÄ• jaggahaá¹ƒ pÄ• visi. ()

<20> tatrÄ• â€™ sante vasati sugate laá¹-á¹-hibbanuyyÄ• nage

vuttantaá¹ƒ taá¹ƒ savaá¹‡asubhagaá¹ƒ uyyÄ• napÄ• loditaá¹ƒ,

sutvÄ• baddhaÃ±jalisarasije pÄ• dÄ• sane pÅ«jayÄ«

bhunÄ• tho bÄ• rasahi nahutehÄ• â€™ gamma so mÄ• gadho ()

<21> á¹ƒ0.0397 bhetvÄ• diá¹-á¹-hiá¹ƒ ciraparicitaá¹ƒ te kassapÄ• dÄ« vasÄ«

disvÄ• rÄ• jÄ• bhagavati tadÄ• dhammaá¹ƒcarante tahiá¹ƒ,

nikkaá¹…kho so sumadhurataraá¹ƒ pitvÄ• na dhammÄ• mataá¹ƒ

saddhiá¹ƒ ekÄ• dasahi nahutehÄ• â€™ dophalaá¹ƒ pÄ• puá¹‡i. ()

<22> laddhassÄ• so darathavigamÄ• hutvÄ• mahopÄ• sako

svemebhikkhaá¹ƒ kasugatapamukho saá¹…ghÄ• dhivÄ• sessatu,

Ä• yÄ• citvÄ• namiya caraá¹‡advandÄ• ravindadvayaá¹ƒ

paccuá¹-á¹-hÄ• yÄ• â€™ gami sapariso so bimbisÄ• rÄ• bhidho. ()

<23> pÄ• to rÄ• jaggahanagarato koá¹-Ä«namaá¹-á¹-hÄ• rasa

daá¹-á¹-huá¹ƒ buddhaá¹ƒ nirupamasiriá¹ƒ laá¹-á¹-hÄ«vane nÄ• garÄ• ,

rÄ• sibhÅ«tÄ• dutiyadivase ekassa bhikkhussaâ€™ pi

sambÄ• dhattÄ• nahipavisanokÄ• soâ€™ si dighaÃ±jase. ()

<24> á¹ƒ0.0398 Ä• vajjetvÄ• kimanabhimataá¹ƒ sakko nisinnÄ• sanaá¹ƒ

uá¹‡hÄ• kÄ• raá¹ƒ janayiâ€™ ti tadÄ• hutvÄ• navo mÄ• á¹‡avo,

maggoâ€™ tiá¹‡á¹‡o abhavi purato gÄ• thÄ• hi vatthuttayaá¹ƒ

saá¹ƒvaá¹‡á¹‡etto bhavatu bhagavÄ• mÄ• chintabhatto iti. ()

<25> dÄ• naá¹ƒ datvÄ• sugatapamukhassaá¹…ghassa rÄ• jaggahaá¹ƒ

sampattassÄ• â€™ vanipatipuraá¹ƒ aÃ±Ã±atravatthuttayÄ• ,

bhante sohaá¹ƒ kathamihavase velÄ• yaâ€™ velÄ• yapi

Ä• kaá¹…kheyyaá¹ƒ tvadupagamituá¹ƒ iccevamÄ• rocayÄ«. ()

<26> á¹ƒ0.0399 sandacchÄ• yaá¹ƒ vijanapavanaá¹ƒ yaá¹ƒ veá¸·udÄ• yavhayaá¹ƒ

uyyÄ• naá¹ƒ me jitasuravanaá¹ƒ taá¹ƒ nÄ• tidurantike,

sampÅ«jento jinakaratale jÄ• lÄ• vanaddhe hari-

bhiá¹…kÄ• renÄ• â€™ hariyaka salilaá¹ƒ pÄ• tesi taá¹ƒ patthivo. ()

<27> lokÄ• lokÄ• calataá¹-akaá¹-Ä« viÃ±jhÄ• á¹-avÄ«locanÄ•

gaá¹…akgÄ• pÄ• á¹…akgÄ• danakasikharibÄ• hÄ• tikuá¹-atthanÄ• ,

ugghosentÄ« jaladhivasanÄ• puÃ±Ã±Ä• numodantiva

sÄ• dhÅ«â€™ tyÄ• â€™ yaá¹ƒ vasumativadhÅ« saá¹…kampi tasmiá¹ƒkhaá¹‡e. ()

<28> Ä• ramaá¹ƒ taá¹ƒ parama ruciraá¹ƒ satthÄ• paá¹-iggaá¹‡hiya

dhammaá¹ƒ vatvÄ• â€™ gami parivuto bhikkhÅ«hi vuá¹-á¹-hÄ• â€™ sanÄ• ,

tasmiá¹ƒ kÄ• le paramamamataá¹ƒ ye daá¸·hamittÄ• ubho

taá¹ƒ taá¹ƒ gÄ• maá¹ƒ nigamanagaraá¹ƒ anvesamÄ• nÄ• â€™ caruá¹ƒ. ()

<29> á¹ƒ0.0400 Ä• hiá¹‡á¸• antaá¹ƒ tahimanugharaá¹ƒ piá¹‡á¸• Ä• ya tesvaâ€™ ssaji-

ttheraá¹ƒ disvÄ• samitadamitaá¹ƒ vippoâ€™ patissÄ• â€™ bhidho,

laddhoâ€™ kÄ• so padamanuvajaá¹ƒka sutvÄ• dvi gÄ• thÄ• padaá¹ƒ

sotÄ• pannoâ€™ bhavi vijaá¹-ayaá¹ƒ saá¹ƒyojanÄ• haá¹ƒ tayaá¹ƒ. ()

<30> gÄ• thaá¹ƒ sutvÄ• amatamadhuraá¹ƒ taá¹ƒ sÄ• riputtoâ€™ ditaá¹ƒ

moggallÄ• no kaapanuditathÄ• saá¹ƒyojanÄ• naá¹ƒ tayaá¹ƒ,

pabbajjitvÄ• tadubhaya janÄ• netvÄ• paribbÄ• jake

patvÄ• rÄ• maá¹ƒ amataparamÄ• satthÄ• ramÄ• rÄ• dhayuá¹ƒ. ()

<31> á¹ƒ0.0401 sattÄ• heneâ€™ vaâ€™ dhigami mahÄ• bhute pariggaá¹‡hiya

moggallÄ• no vasi taditaraá¹ƒ maggattayaá¹ƒ tapphalaá¹ƒ,

mÄ• sassaâ€™ ddhaá¹ƒ katavÄ«riyavÄ• suttaá¹ƒ parassoâ€™ ditaá¹ƒ

sutvÄ• dhammaá¹ƒ adhigami vasÄ« taá¹ƒ dhammasenÄ• patÄ«. ()

<32> dhammassÄ• mÄ« karahaci ubho te sÄ• vakÄ• naá¹ƒ mamaá¹ƒ

aggaá¹ƒ bhaddaá¹ƒ yugamiti ime pabyÄ• karotto munÄ«,

aggaá¹-á¹-hÄ• ne purimacaritaá¹ƒ Ã±atvÄ• patiá¹-á¹-hÄ• payÄ«

sampinento sakalaparisaá¹ƒ candoâ€™ va kundÄ• á¹-aviá¹ƒ. ()

<33> sutvÄ• suddhodananarapati putto mamaá¹ƒ sampati

buddho hutvÄ• padahiya ciraá¹ƒ nissÄ• ya rÄ• jaggahaá¹ƒ,

uttÄ• rento sakalajanataá¹ƒ saá¹ƒsÄ• rakantÄ• rato

saá¹ƒvattetto vasati sivadaá¹ƒ saddhammacakkaá¹ƒiti. ()

<34> á¹ƒ0.0402 jiá¹‡á¹‡ovuddho pariá¹‡atavayappattoâ€™ hamasmyÄ• dhunÄ•

jÄ«vantoyevahi mamasutaá¹ƒ icchÄ• mi daá¹-á¹-huá¹ƒ bhaá¹‡e,

evaá¹ƒvatvÄ• â€™ dhikadasasataá¹ƒ ekaá¹ƒ amaccaá¹ƒ tahiá¹ƒ

uyyojesi nayanavisayaá¹ƒka puttaá¹ƒ karohÄ«ti me. ()

<35> gantvÄ• â€™ macco catuparisatiá¹ƒ dhammaá¹ƒ bhaá¹‡antaá¹ƒjinaá¹ƒ

disvÄ• baddhaÃ±jali sapariso tatreâ€™ kamantaá¹ƒ á¹-hito,

sutvÄ• dhammaá¹ƒ paramamadhuraá¹ƒ patvÄ• â€™ ggamaggapphalaá¹ƒ

pabbajjitvÄ• hadayakamalaá¹ƒ kasaá¹…kocayÄ« rÄ• jino. ()

<36> aá¹-á¹-hakkhattuá¹ƒ puna saparise pÄ• hesi rÄ• jÄ• pare

aá¹-á¹-hÄ• â€™ macce tathariva gatÄ• â€™ maccÄ• napaccÄ• â€™ gatÄ• ,

pabbajjitvÄ• adhigataphalÄ• tecÄ• â€™ pi raÃ±Ã±omanaá¹ƒ

nÄ• â€™ rÄ• dhesuá¹ƒ sunisitadhiyÄ• saÃ±chintasaá¹ƒyojanÄ• . ()

<37> á¹ƒ0.0403 dujjÄ• no me maraá¹‡asamayo jiá¹‡á¹‡oâ€™ smi tÄ• tÄ• â€™ dhunÄ•

tasmÄ• puttaá¹ƒ nayanavisayaá¹ƒ kÄ• tuá¹ƒ samatthoâ€™ sikiá¹ƒ,

evaá¹ƒ vatvÄ• kapuna saparisaá¹ƒ sokÄ• phadÄ• yiá¹ƒ tahiá¹ƒ

dinnokÄ• saá¹ƒ pahiá¹‡i sacivaá¹ƒ pabbajjituá¹ƒ bhubhujo. ()

<38> patvÄ• â€™ rÄ• maá¹ƒ parivutajano saccaddasenoâ€™ ditaá¹ƒ

sutvÄ• â€™ macco thiramati catussaccÄ• â€™ nupubbikathaá¹ƒ,

pabbajjitvÄ• hatabhavabhayo hutvÄ• na khÄ«á¹‡Ä• savo

aggaá¹-á¹-hÄ• naá¹ƒ paá¹-ilabhi kulappÄ• sÄ• dikÄ• naá¹ƒ idha. ()

<39> á¹ƒ0.0404 bÄ• rÄ• á¹‡asyaá¹ƒ kesipatanato pattassa rÄ• jaggahaá¹ƒ

sambuddhassÄ• â€™ dhikadinakatÄ« paÃ±cevamÄ• sÄ• â€™ bhavuá¹ƒ,

hemantÄ• â€™ tusamayavigamÄ• sante vasante maá¹‡i-

bhusÄ• kÄ• rÄ• upavanavadhÅ« cÅ«taá¹…kurÄ• â€™ laá¹…karuá¹ƒ. ()

<40> kÄ• laá¹ƒ Ã±atvÄ• kapilanagaraá¹ƒ kÄ• laÃ±Ã±uno satthuno

gantuá¹ƒ kÄ• loâ€™ yamiti adhunÄ• so kÄ• ludÄ• yi vasÄ«,

saá¹ƒvaá¹‡á¹‡ento gamanasamayaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ saá¹…gahaá¹ƒ

Ã±Ä• tinantÄ« sumadhurasaro gÄ• thÄ• bhigÄ• yÄ« puthu. ()

<41> mandaá¹ƒmandaá¹ƒ surabhipavano sitoâ€™ dhunÄ• vÄ• yati

pupphÄ• kiá¹‡á¹‡Ä• vipinaviá¹-apÄ« mattÄ• limÄ• lÄ• kulÄ• ,

gaá¹…gÄ• vÄ• pÄ« vimalasalÄ«lÄ• samphullakaÃ±juppalÄ•

sÄ• yaá¹ƒka pÄ• to ahani vivaá¹-Ä• sabbÄ• disÄ• pÄ• kaá¹-Ä• . ()

<42> á¹ƒ0.0405 bhante magge navadalasikhÄ• jÄ• loâ€™ jjalÄ• maÃ±jarÄ«-

bhasmacchannÄ• bhamaravisaraddhumandhakÄ• rÄ• bhusaá¹ƒ,

jhÄ• pennÄ• â€™ peâ€™ tarahi virahÄ« samphullacÅ«tÄ• á¹-avi-

dÄ• vaggÄ« te lavamapi manotÄ• pÄ• ya vattanti kiá¹ƒ. ()

<43> kÄ• mandhÄ• naá¹ƒ bhadayamadhunÄ• socÄ• payattÄ• bhusaá¹ƒ

sÄ• khacchinnÄ• vigalitadalÄ• magge asokaddumÄ• ,

aÃ±Ã±atrÄ• â€™ pÄ« vanacaravadhÅ« pÄ• dappahÄ• rÄ• â€™ turaá¹ƒ

tatvante te karakisalayassobhaá¹ƒka virÅ«á¸·haá¹…kurÄ• . ()

<44> á¹ƒ0.0406 pitvÄ• cutaddÅ«maphalarasaá¹ƒ sammattapuá¹…kokilÄ•

saá¹ƒkujante sarasamadhuraá¹ƒ vetÄ• á¸·ikÄ• â€™ vaâ€™ Ã±jase,

seá¹‡Ä«bhutÄ• janapadavadhÅ« te pÄ• dapÄ«á¹-he muni

sampÅ«jetuá¹ƒ navasarasije hiyyoâ€™ vinante dhunÄ• . ()

<45> Ä• mulaggÄ• dalitaviá¹-api pupphaÃ±jalihakÄ• â€™ dhunÄ•

Ä• gacchantaá¹ƒ tvamahimahituá¹ƒ saá¹ƒdissareâ€™ voâ€™ natÄ• ,

vÄ• toddhutÄ• bhamaramukharÄ• kiÃ±jakkhapuÃ±jÄ• â€™ Ã±jase

Ä• tatvante tavaparimukhe sovaá¹‡á¹‡asaá¹…khassiriá¹ƒ. ()

<46> á¹ƒ0.0407 bhante antokalalasalilÄ• vÄ• sena kÄ• laá¹ƒ ciraá¹ƒ

ambhojÄ• naá¹ƒ mukulavikatÄ« sitetiâ€™ vÄ• â€™ kuÃ±citÄ• ,

esantÄ«â€™ veâ€™ tarahi saraá¹‡aá¹ƒ te pÄ• dabhaddÄ• sane

uggacchante pajahiya manotÄ• paá¹ƒ vasantÄ• tapaá¹ƒ. ()

<47> pÄ• theyyaâ€™ mbhoruhakuvalayÄ• â€™ laá¹…kÄ• ratuá¹‡á¸• Ä• kalaá¹ƒ

saá¹…kujantÄ« pavanapadaviá¹ƒ uá¸• á¸• Ä«yamÄ• nÄ• â€™ dhunÄ• ,

haá¹ƒsasseá¹‡ika sirasi vajato te bhuyate kiá¹…kiá¹‡i-

ghosÄ• kiá¹‡á¹‡aá¹ƒ kusumavikaticchannaá¹ƒ vitÄ• naá¹ƒ yathÄ• . ()

<48> sampÅ«jenti ratanakanakÄ• laá¹…akkÄ• rabhÄ• raÃ±jalÄ«

maggoâ€™ tiá¹‡á¹‡Ä• vanasuravadhÅ« te lÄ• javuá¹-á¹-hÄ«hiâ€™ va,

kiÃ±jakkhehi caraá¹‡ayugalaá¹ƒ kamandÄ• tilandolitÄ•

vallÄ« bhiá¹…gÄ• valikisalayÄ• â€™ laá¹…kÄ• rasÄ• khÄ• valÄ«. ()

<49> á¹ƒ0.0408 sammÄ• rÅ«á¸·ho pavanaturagaá¹ƒ kÄ• mÄ• karo maÃ±jari-

tuá¹‡iresÅ« madhukarasare sandhÄ• nayantoâ€™ dhunÄ• ,

campeyyÄ• dÄ«kusumakalikÄ• sannÄ• hasambhÄ• suro

naá¹-á¹-ho loko bahujanamanosaá¹…akgÄ• ma mogÄ• hati. ()

<50> yasmÄ• suddhodananarapabhu Ä• diccavaá¹ƒsaddhajo

jiá¹‡á¹‡o vuddho mamihapahiá¹‡i tvaá¹ƒ daá¹-á¹-hukÄ• mo pitÄ• ,

tasmÄ• bhante kapilanagaraá¹ƒ veneyyasattÄ• karaá¹ƒ

kantvÄ• raÃ±Ã±o hadayamakulaá¹ƒ bodhetu sokÄ• kulaá¹ƒ. ()

<51> á¹ƒ0.0409 sÄ• dhuâ€™ dÄ• yi savisayamahaá¹ƒ patvÄ• narÄ• dhissaraá¹ƒ

uttÄ• reyyaá¹ƒ pitaramitare bandhÅ«â€™ pi dukkhaá¹‡á¹‡avÄ• ,

evaá¹ƒvatvÄ• radanakira á¹‡Ä• laá¹…kÄ• rabimbÄ• dharo

dhammassÄ• miparivutavasÄ«rÄ• jaggahÄ• nikkhami. ()

<52> patvÄ• raÃ±Ã±o uparibhavanaá¹ƒ sokÄ• ludÄ• yiâ€™ ddhiyÄ•

bhuttÄ• â€™ hÄ• ro tadupagamanaá¹ƒ atvÄ• ha mÄ• rocayaá¹ƒ,

sambuddhatthaá¹ƒ pituruâ€™ pahaá¹-aá¹ƒ bhikkhaá¹ƒka pakaá¹-iggaá¹‡hiya

assÄ• sento vajati nabhasÄ• sokÄ• kulaá¹ƒtaá¹ƒ kulaá¹ƒ. ()

<53> taá¹ƒ bhuÃ±janto divasadivase so yojanaá¹ƒ yojanaá¹ƒ

saá¹…khepento paramakaruá¹‡Ä• rÄ• mÄ• ya saÃ±codito,

netvÄ• khÄ«á¹‡Ä• savayativare vÄ«saá¹ƒ sahassaá¹ƒ jino

lakkhÄ«vÄ• saá¹ƒ kapilanagaraá¹ƒ mÄ• sehidvÄ«hoâ€™ tari. ()

<54> á¹ƒ0.0410 nÄ• nuppatte bhagavati puraá¹ƒ no Ã±Ä• tiseá¹-á¹-haá¹ƒ kuhiá¹ƒ

passissÄ• mÄ• â€™ tyaâ€™ jahitamanokotuhaá¸·Ä• sÄ• kiyÄ• ,

Ä• rÄ• moyanaá¹ƒ vijanapavano nigrodhasakkassa taá¹ƒ-

sÄ• ruppoti tahimabhinave senÄ• sane mÄ• payuá¹ƒ. ()

<55> paccuggantvÄ• surabhikusumÄ• kiá¹‡á¹‡aÃ±jalihaâ€™ Ã±jase

Ä• gacchantaá¹ƒ sumahakiya jinaá¹ƒ rÄ• jiddhiyÄ• â€™ laá¹…kate,

ketuggÄ• he daharadahare katvÄ• kumÄ• re pure

rÄ• jÄ• â€™ maccÄ• paramaruciraá¹ƒ Ä• rÄ• ma motÄ• rayuá¹ƒ. ()

<56> á¹ƒ0.0411 pallaá¹…kenoâ€™ dayagirisire candoâ€™ va tÄ• rÄ• vuto

nÄ• nÄ• khiá¹‡Ä• savaparivuto paÃ±Ã±attabuddhÄ• sane,

Ä• sinoâ€™ yaá¹ƒ manakumuduniá¹ƒ sakyÄ• namunniddayaá¹ƒ

nissoko so muni parihari sokandhakÄ• raá¹ƒ pitu. ()

<57> siddhatthoâ€™ yaá¹ƒ paramadaharo amhehi vuddhÄ• mayaá¹ƒ

jÄ• mÄ• tÄ• â€™ yaá¹ƒbhavati tanujo nattÄ• nujo no iti,

mÄ• natthaddhÄ• daharadahare sakyÄ• kumÄ• reâ€™ bravuá¹ƒ

tumhegantvÄ• paá¹‡amatha jinaá¹ƒ vo piá¹-á¹-hitÄ• homai no. ()

<58> Ä• vajjetvÄ• sakalaparisaá¹ƒ Ã±atvÄ• tadajjhÄ• sayaá¹ƒ

mÄ• nummattÄ• vibhavamadirÄ• mattÄ• ime khattiyÄ• ,

muddhÄ• baddhaÃ±jalikisalayÄ• yasmÄ• navandanti maá¹ƒ

vandÄ• petuá¹ƒ alamiti tato jhÄ• naá¹ƒ samÄ• pajjiya. ()

<59> á¹ƒ0.0412 pattÄ• â€™ bhiÃ±Ã±o nijapadarajoraá¹ƒsihi saÃ±cumbite

tesaá¹ƒ cÅ«á¸·Ä• maá¹‡igirisire sambuddhasuro lasaá¹ƒ,

saá¹ƒdassento yamakamasamaá¹ƒ mÄ• nandhakÄ• raá¹ƒ haraá¹ƒ

bodhÄ• pesi vadanakamale gaá¹‡á¸• ambamÅ«le yathÄ• . ()

<60> disvÄ• suddhodananaravaro taá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ varaá¹ƒ

pÄ• dambhoje paá¹‡ami sirasÄ• Ä• nandabhÄ• ronato,

cakkaá¹…kÄ• laá¹…katapadarajo samphuá¹-á¹-hamuddhÄ• Ã±jali

rÄ• jaÃ±Ã±Ä• naá¹ƒ kamalakalikÄ• saá¹‡á¸• assiriá¹ƒ vyÄ• karuá¹ƒ. ()

<61> á¹ƒ0.0413 saÃ±jhÄ• meghÄ• valiparivuto surorivaâ€™ tthÄ• calaá¹ƒ

khamhÄ• bhaddÄ• sanamavatarÄ« sovaá¹‡á¹‡avaá¹‡no jino,

subabhujiÃ±che nayanabarihÄ« keá¸·Ä• yanaá¹ƒ pokkhara-

vassaá¹ƒ vassi nijanakharuciá¹ƒ tesaá¹ƒ samÄ• je sati. ()

<62> sutvÄ• vuttaá¹ƒ purimacaritaá¹ƒ vessantarÄ• khyaá¹ƒ tato

pakkantÄ• naá¹ƒ phusiya sirasÄ• tappÄ• dacÅ«á¸·Ä• maá¹‡iá¹ƒ,

bhante bhikkhaá¹ƒ sugatapamukho saá¹…ghodhivÄ• setu no

icceâ€™ kopi paá¹-hamadivase nÄ• kÄ• si ajjhesanaá¹ƒ. ()

<63> nÄ• nÄ• khÄ«á¹‡Ä• savaparivuto lokÄ• nukampÄ• paro

lokÄ• dhiso dutiyadivase Ä• ciá¹‡á¹‡akappÄ• rahaá¹ƒ,

sambuddhÄ• naá¹ƒ kapilanagare pÄ• toâ€™ va lakhyÄ• kare

hÄ«nukkaá¹-á¹-haá¹ƒ kulamavijahaá¹ƒ piá¹‡á¸• Ä• ya sampÄ• visi. ()

<64> á¹ƒ0.0414 Ä• hiá¹‡á¸• attaá¹ƒ tahimanugharaá¹ƒ piá¹‡á¸• Ä• ya santindriyaá¹ƒ

satthÄ• raá¹ƒ taá¹ƒ nirupamasiriá¹ƒ chabbaá¹‡á¹‡araá¹ƒsujjalaá¹ƒ,

pÄ• sÄ• daá¹-á¹-hÄ• â€™ nimisanayanambhojehi sampÅ«jayuá¹ƒ

ugghÄ• á¹-etvÄ• harimaá¹‡imayaá¹ƒ jÄ• lÄ• valiá¹ƒ nÄ• garÄ• . ()

<65> ohÄ• retvÄ• kusumasurabhÄ«saá¹…khÄ• rasambhÄ• vite

kese massuá¹ƒ rajanamalinaá¹ƒ kÄ• sÄ• vavatthaá¹ƒ kharaá¹ƒ,

acchÄ• detvÄ• kapaá¹‡apurisoâ€™ vaâ€™ yyo gahetvÄ• sÄ«á¸·Ä•

pattaá¹ƒ patto kapilanagaraá¹ƒ pakiá¹‡á¸• Ä• ya Ä• hiá¹‡á¸• ati. ()

<66> á¹ƒ0.0415 vuttantaá¹ƒ taá¹ƒ savaá¹‡akaá¹-ukaá¹ƒ sutvÄ• na bimbÄ• dharÄ•

bimbÄ• devÄ« marakatasiá¸·Ä• jÄ• lantarÄ• vithiyaá¹ƒ,

Ä• hiá¹‡á¸• antaá¹ƒ parivutagaá¹‡aá¹ƒ mattebhagÄ• miá¹ƒ jitaá¹ƒ

olokentÄ« nayanamaá¹‡ike assÅ«hi sampÅ«rayi. ()

<67> cumbanti sÄ• tanujaratanaá¹ƒ tandassanabyÄ• vaá¹-Ä• â€™ -

sityÄ• â€™ nubyaÃ±janavilasitaá¹ƒ byÄ• mapakpabhÄ• laá¹…akkataá¹ƒ,

rÅ«paá¹ƒ rÅ«passiri nirupamaá¹ƒ saá¹…gÄ• yi gÄ• thaá¹-á¹-hakaá¹ƒ

saá¹ƒvaá¹‡á¹‡etvÄ• caraá¹‡atalato yÄ• vaâ€™ ssa uá¹‡hisato. ()

<68> Ä«saá¹ƒ kÄ• laá¹ƒ alasagamanaá¹ƒ sÄ• kÄ• lahaá¹ƒsopakari

oropenti abhinavakucandÄ• â€™ tibhÄ• rÄ• turÄ• ,

gantvÄ• sÄ«ghaá¹ƒ khaá¸·itavacatÄ• putto mahÄ• rÄ• ja te

piá¹‡á¸• Ä• yaâ€™ smiá¹ƒ carati nagare rÄ• jÄ• namiccabruvi. ()

<69> á¹ƒ0.0416 rÄ• jÄ• senÄ• parivutasamo tejonubhÄ• vÄ• dinÄ•

taá¹ƒ sutvÄ• á¹ƒâ€™ se sukhumavasanaá¹ƒ katvÄ• navaá¹ƒsÄ• á¹-akaá¹ƒ,

acchÄ• detvÄ• nihitamakuá¹-o nikkhittakhaggo bhusaá¹ƒ

lajjÄ• panno tuvaá¹-atuvaá¹-aá¹ƒ gantvÄ• tadagge á¹-hito. ()

<70> koá¹-á¹-hagÄ• rÄ• nyaâ€™ pi pitukule rittÄ• ni kimmaÃ±Ã±asi

kasmÄ• lajjÄ• payasi pitaraá¹ƒ tvaá¹ƒ bhÄ• nuvaá¹ƒsubbhavo,

bhante tuyhaá¹ƒ pakarivutavasÄ«saá¹…ghassiâ€™ to bhojanaá¹ƒ

mÄ• kapiá¹‡á¸• Ä• yÄ• â€™ cari anudinaá¹ƒ dajjeyya miccabruvi. ()

<71> á¹ƒ0.0417 tuyhaá¹ƒ vaá¹ƒso anariyapado Ä• diccavaá¹ƒso siyÄ•

mayhaá¹ƒ vaá¹ƒso sadariyapado sambuddhavaá¹ƒso siyÄ• ,

asmiá¹ƒvaá¹ƒse anuvicaraá¹‡aá¹ƒ piá¹‡á¸• attha manvÄ• layaá¹ƒ

cÄ• rittaá¹ƒ bhopurimasugatÄ• â€™ ciá¹‡á¹‡anti kavatvÄ• jino. ()

<72> uttiá¹-á¹-hÄ• diá¹ƒ avadi kasugamaá¹ƒ gÄ• thaá¹ƒ á¹-hito vÄ«thiyaá¹ƒ

sotÄ• pantoâ€™ vanipati bhavÄ« sotÄ• vadhÄ• nena so,

gÄ• thÄ• dhammaá¹ƒ suá¹‡iya madhuraá¹ƒ dhammaá¹ƒcareâ€™ tyÄ• â€™ dikaá¹ƒ

patto maggaá¹ƒ dutiyamavÄ«raá¹ƒ dhammÄ• nudhammaá¹ƒ caraá¹ƒ. ()

<73> sutvÄ• rÄ• jÄ• cariyamaparaá¹ƒ yo dhammapÄ• lavhayaá¹ƒ

patto maggaá¹ƒ tatiyamakhilaá¹ƒ kÄ• mÄ• layaá¹ƒ cÄ• layaá¹ƒ,

setacchattuâ€™ llasitasayaneâ€™ nuá¹-á¹-hÄ• naseyyuâ€™ pago

saá¹…khÄ• rÄ• naá¹ƒ visadamatiyÄ• yo lakkhaá¹‡aá¹ƒ sammasi. ()

<74> á¹ƒ0.0418 viddhaá¹ƒsetvÄ• namuviparisaá¹ƒ saá¹ƒkelasamÄ• rÄ• dikaá¹ƒ

suro ramhÄ• vanamivaâ€™ sinÄ• so aggamaggÄ• sinÄ• ,

tuá¹-á¹-ho maggapphalasukhasudhÄ• pÄ• nena verisame

paÃ±cakkhandhe vijaya malbhÄ« nibbÄ• narajjassiriá¹ƒ. ()

<75> Ä• ropetvÄ• uparibhavanaá¹ƒ pattaá¹ƒ gahetvÄ• tato

rÄ• jÄ• saá¹…ghaá¹ƒ sugatapamukhaá¹ƒ khajjena bhojjena ca,

santappetvÄ• puna sapariso nÄ«ce nisajjÄ• sane

sÄ• rÄ• nÄ«yaá¹ƒ kathayamavasi sammodanÄ«yaá¹ƒ kathaá¹ƒ. ()

<76> itthÄ• gÄ• raá¹ƒ hadayasarasimajjhe nimuggatthana-

haá¹ƒsaá¹ƒ dinÄ• nanasarasijaá¹ƒ sokeâ€™ á¹‡atÄ• peniva,

buddhaá¹ƒ baddhaÃ±jaliharasirokumbhehi sampÅ«jayÄ«

taá¹ƒ vÄ• tabbhÄ• hataharilatÄ• lÄ«laá¹ƒ jagÄ• moâ€™ nataá¹ƒ. ()

<77> á¹ƒ0.0419 antogabbhe nayanasalalaá¹ƒ samapuÃ±chamÄ• nÄ• jinaá¹ƒ

bimbÄ• devÄ« saparijanatÄ• vyÄ• pÄ• ritÄ• vandituá¹ƒ,

appatvÄ• me yadiguá¹‡adhanaá¹ƒ atthaâ€™ yyaputto sayaá¹ƒ

taá¹ƒ kamaá¹ƒ daá¹-á¹-huá¹ƒ nanupavisatÄ«â€™ tveâ€™ vaá¹ƒ vadantÄ« á¹-hitÄ• . ()

<78> raÃ±Ã±Ä• saddhiá¹ƒ purisanisaho tÄ• yindirÄ• mandiraá¹ƒ

antogabbhaá¹ƒ maá¹‡igaá¹‡apahÄ• bhinnandhakÄ• raá¹ƒsadÄ• ,

Ä• dÄ• yaâ€™ ggaá¹ƒ yatipatiyugaá¹ƒ patvÄ• â€™ cchi bhaddÄ• sane

paÃ±Ã±atte soâ€™ dayagirisire bÄ• laá¹ƒsumÄ• lÄ« yathÄ• . ()

<79> á¹ƒ0.0420 disvÄ• pÄ«natthanabharanatÄ• sÄ• rÄ• jadhÄ«tÄ• jinaá¹ƒ

patvÄ• mÄ• lÄ• kanakaratanÄ• laá¹…kÄ• rahÄ«nÄ• lahuá¹ƒ,

haá¹ƒsimaÃ±Ã±e sarasijavanaá¹ƒ pÄ• de yathÄ• jjhÄ• sayaá¹ƒ

saÃ±cumbantÄ« paá¹‡ami sirasÄ• Ä• dÄ• yagopphadvayaá¹ƒ. ()

<80> pÄ• sÄ• daâ€™ ntovarakasarasi dhammillasevÄ• lake

omujjantÄ« nijabhujalatÄ• lÄ«lÄ• taraá¹…gÄ• kule,

nÄ• thassaâ€™ á¹…ghÄ«talanakhasikhÄ• kantippabandhÄ• mbhasi

laddhassÄ• sÄ• ciravirahajaá¹ƒ tÄ• paá¹ƒ vinodesi sÄ• . ()

<81> sutvÄ• nesÄ• kanakaratanÄ• â€™ saá¹ƒdhÄ• raá¹‡aá¹ƒ dhÄ• raá¹‡aá¹ƒ

kÄ• sÄ• vÄ• naá¹ƒ tavahiridhanÄ• â€™ vissajjanaá¹ƒ sajjanaá¹ƒ,

nÄ• â€™ jjhÄ• cÄ• re anabhiramaá¹‡aá¹ƒ uccÄ• sane cÄ• â€™ sane

rÄ• jÄ• â€™ voca tvamanukurute snehodayÄ• â€™ hodayÄ• . ()

<82> á¹ƒ0.0421 sutvÄ• tassÄ• niravadhiguá¹‡Ä• dhÄ• rÄ• yaâ€™ nÅ«naá¹ƒ guá¹‡aá¹ƒ

Ä• vÄ«katvÄ• â€™ gami bhavapaá¹-icchannÄ• padÄ• naá¹ƒ jino,

netvÄ• gehappavisanakaraggÄ• hÄ• â€™ bhisekussave

saá¹ƒvattante dutiyadivase nandÄ• khyarÄ• jatrajaá¹ƒ. ()

<83> gacchantoâ€™ pÄ« saha bhagavatÄ• so paÃ±cakalyÄ• á¹‡iyÄ•

sÄ«ghaá¹ƒ jÄ• laá¹ƒ vivariya thiyÄ• vÄ«thiá¹ƒ vilokentiyÄ• ,

bhaá¹…gÄ• pÄ• á¹…gÄ• yatabhujalatÄ• saá¹…akkaá¸• á¸• hitabbhantaro

pattaá¹ƒ bhante haratha vacanaá¹ƒ bhatyÄ• na taá¹ƒ vyÄ• kari. ()

<84> á¹ƒ0.0422 pabbÄ• jetvÄ• visayamadirÄ• mattÄ• ya tassÄ• gÄ«raá¹ƒ

sutvÄ• nandÄ• pahanahadayaá¹ƒ nandaá¹ƒ narindatrajaá¹ƒ,

icchÄ• petvÄ• kakuá¹-acaraá¹‡idibbaccharÄ• liá¹…gane

Ã±Ä• yenÄ• â€™ nuttarasukhamahÄ• rajje patiá¹-á¹-hÄ• payÄ«. ()

<85> bimbÄ• devi sukhaparibhataá¹ƒ kÄ«á¸·Ä• paraá¹ƒ rÄ• hulaá¹ƒ

Ä• liá¹…gitvÄ• tanujaratanaá¹ƒ sÄ• sattame vÄ• sare,

ugghaá¹-etvÄ• ratanakhacitaá¹ƒ jÄ• laá¹ƒ vimÄ• nodare

Ä• gacchantaá¹ƒ purisatisabhaá¹ƒ nijjhÄ• yamÄ• nÄ• á¹-hitÄ• . ()

<86> nÄ• nÄ• kÅ«á¹-Ä• calavalayito devindacÄ• pÄ• kulo

Ä• gacchanto kanakasikharÄ«rÄ• jÄ• ka yathÄ• jaá¹…gamo,

tatÄ• khÄ«á¹‡Ä• savaparivuto jabbaá¹‡á¹‡abhÄ• nujjalo

eso tuyhaá¹ƒ naraharika pitÄ• iccÄ• kaha pakassÄ• hi naá¹ƒ. ()

<87> á¹ƒ0.0423 etassÄ• â€™ suá¹ƒ vividhanidhayo puÃ±Ã±Ä• nubhÄ• vuá¹-á¹-hitÄ•

nÄ• haá¹ƒja kapakassÄ• maâ€™ bhigamanato paá¹-á¹-hÄ• ya tekhonidhÄ«,

bhÅ«sÄ• petvÄ• tanujaratanaá¹ƒ sÄ• sattavassÄ• yukaá¹ƒ

yÄ• cassÅ«â€™ ti pahiá¹‡i pituno Ã±attaá¹ƒ dhanaá¹ƒ pettikaá¹ƒ. ()

<88> uppÄ• detvÄ• pitari balavaá¹ƒ pemaá¹ƒ jalevuâ€™ ppalaá¹ƒ

puttotyÄ• â€™ haá¹ƒ tvamasijanako chÄ• yÄ• â€™ pi teme sukhÄ• ,

aá¸• hÄ• seâ€™ vaá¹ƒ lapitavacano vuá¹-á¹-hÄ• ya bhaddÄ• sanÄ•

bhuttÄ• hÄ• roka parivutavasi gantuá¹ƒ jinocÄ• â€™ rabhÄ«. ()

<89> dÄ• yajjaá¹ƒ me samaá¹‡a dadataá¹ƒ atthodhanenÄ• â€™ ti me

yÄ• caá¹ƒ yÄ• caá¹ƒ jinamanuvajaá¹ƒ sÄ• raá¹…garÄ• jakkamaá¹ƒ,

sÄ«hacchÄ• poriva bhagavato daá¸·haá¹ƒ surattaá¹…gulÄ«-

mÄ• lÄ• yÄ• laá¹…kari bhujalataá¹ƒ bhogindabhogÄ• yataá¹ƒ. ()

<90> á¹ƒ0.0424 saá¹ƒyÄ• cannaá¹ƒ vibhava kamanugaá¹ƒka vaá¹-á¹-Ä• nugaá¹ƒ rÄ• hulaá

pabbÄ• jetvÄ• â€™ riyadhananidhiá¹ƒdemÄ«ti cintÄ• paro,

patvÄ• â€™ rÄ• maá¹ƒ ajahitasuto saddhammarÄ• jÄ• imaá¹ƒ

pabbÄ• jehiâ€™ tyaâ€™ vadi sumukhaá¹ƒ tvaá¹ƒ dhammasenÄ• pati. ()

<91> chetvÄ• nÄ«luppaladalamuduá¹ƒ cÅ«á¸·Ä• kalÄ• paá¹ƒ mahÄ• -

moggallÄ• no kavasi abhinavaá¹ƒ kÄ• sÄ• vamacchÄ• dayÄ«,

tassoâ€™ vÄ• daá¹ƒ akari dhutavÄ• thero mahÄ• kassapo

pabbÄ• jesi tanujaratanaá¹ƒ taá¹ƒ sÄ• riputto vasi. ()

<92> á¹ƒ0.0425 sikkhÄ• kÄ• mo aparasamaye thero mahÄ• rÄ• hulo-

vÄ• daá¹ƒ sutvÄ• â€™ dhikataraguá¹‡aá¹ƒ sampÄ• puá¹‡Ä« rÄ• hulo,

sutvÄ• kasuttaá¹ƒ puna taditaraá¹ƒ sikkhÄ• garÅ«naá¹ƒ garu-

á¹-á¹-hÄ• naá¹ƒ patto tibhavamatari patvÄ• â€™ ggamaggapphalaá¹ƒ. ka ()

<93> tasmiá¹ƒ suddhodananaravaro pabbajjite nattari

ajjhogÄ• á¸·ho ravikuladhajonissÄ«masokaá¹‡á¹‡ave,

dinnoâ€™ kÄ• saá¹ƒ kamapitanayaá¹ƒ mÄ• tÄ• pitÅ«hÄ• â€™ yatiá¹ƒ

pabbÄ• jeyyuá¹ƒ alamitivaraá¹ƒ saá¹ƒyÄ• ci vosÄ• vakÄ• . ()

<94> raÃ±Ã±o datvÄ• varamati varaá¹ƒ bhuttÄ• sano Ä• sanÄ• -

vuá¹-á¹-hÄ• yaâ€™ ntobhavanavanato nikkhamma mandÄ• nilaá¹ƒ,

rukkhacchÄ• yÄ• viraá¸·asarasÄ«tÄ«raá¹ƒ vivekakkhamaá¹ƒ

sÄ«taá¹ƒ sitabbanamavasarÄ« chaddantadantÄ«â€™ vaso. ()

<95> á¹ƒ0.0426 tasmiá¹ƒkÄ• le gahapatikule jÄ• to mahÄ• seá¹-á¹-hipi

patto rÄ• jaggahapuravaraá¹ƒ saddho sudattÄ• bhidho,

buddhoka hutvÄ• yamadhivasateâ€™ tyaâ€™ ssosi suddhodanÄ«

paccÅ«sasmiá¹ƒ amaravivaá¹-advÄ• rena tatrÄ• â€™ gamÄ• . ()

<96> appetvÄ• â€™ á¹…akghÄ«ratanaphalake khittaÃ±jalÄ«maÃ±jariá¹ƒ

bhatyÄ• cÅ«á¸·Ä• rajatakalasaá¹ƒ cittappasÄ• dÄ• vahanaá¹ƒ,

dhammaá¹ƒ sutvÄ• paá¹-hamadivase laddhÄ• dimaggapphalo

dÄ• naá¹ƒ datvÄ• sugatapamukhe saá¹…ghe sudattodhanÄ«. ()

<97> á¹ƒ0.0427 bhante lakkhÄ«kamakalamalakÄ• saá¹…akkÄ• samatthÄ• ya no

iddhaá¹ƒ phakhÄ«taá¹ƒ sujanabhajitaá¹ƒ sÄ• vatthisaá¹…khaá¹ƒ puraá¹ƒ,

dhammassÄ• mi vajatu karuá¹‡Ä• chÄ• yÄ• sakahÄ• yo lahuá¹ƒ

laddhassÄ• so savisayamagÄ• evaá¹ƒ katajjhesano. ()

<98> buddhatthaá¹ƒ so gahapati mahÄ• magge samagge divÄ• -

rattiá¹-á¹-hÄ• nappabhutisubhage paccekalakkhaá¹ƒ dhanaá¹ƒ,

vissajjetvÄ• pacuravibhavo daá¹-á¹-habbasÄ• repure

kÄ• ropesi amarabhavanÄ• kÄ• reka vihÄ• re vare. ()

<99> koá¹-Ä«haâ€™ á¹-á¹-hÄ• rasahÄ« asamaá¹ƒ bhÅ«miá¹ƒ kiá¹‡itvÄ• samaá¹ƒ

koá¹-Ä«haâ€™ á¹-á¹-hÄ• rasahi pacuraá¹ƒ mÄ• petva senÄ• sanaá¹ƒ,

koá¹-Ä«haâ€™ á¹-á¹-hÄ• rasahi paramaá¹ƒ Ä• rÄ• mapÅ«jÄ• mahaá¹ƒ

sajjetvÄ• so gahapati navaá¹ƒkamakmaá¹ƒ suniá¹-á¹-hÄ• payi. ()

<100> á¹ƒ0.0428 evaá¹ƒ jetavanaá¹ƒ vihÄ• rapavaraá¹ƒ kÄ• rÄ• payitvÄ• mahÄ• -

vÄ«rassÄ• â€™ gamanÄ• ya dÅ«tapurise pesesi seá¹-á¹-hissaro,

tesaá¹ƒ sÄ«saharaÃ±jalihi mahito sutvÄ• na taá¹ƒ sÄ• sanaá¹ƒ

sambuddho jalitiddhimÄ• sapariso rÄ• jaggahÄ• nikkhami. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakala kavijanahadayÄ• nandadÄ• na nid
santikeka nidÄ• nebhagavato pakiá¹‡á¹‡aka caritappavattiparidÄ«posoá¸·asamo saggo.

<1> á¹ƒ0.0429 satthu jetavananÄ• mamindirÄ• -

rÄ• ma motaraá¹‡amaá¹…galussave,

rÄ• malakkhaá¹‡abhagÄ« (rathoddhatÄ•)

seá¹-á¹-hiputtapamukhÄ• sumaá¹‡á¸• itÄ• . ()

<2> paÃ±camattasatamÄ• á¹‡avÄ• navÄ•

paÃ±cavaá¹‡á¹‡adhajabhÄ• suraâ€™ Ã±jalÄ«,

paÃ±cakhÄ• á¹‡asiriyuâ€™ jjalÄ• â€™ bhavuá¹ƒ

paÃ±camÄ• rajinarÄ• jino pure. ()

<3> hemakumbhakucakumbhavibbhamÄ•

seá¹-hidhÄ«tupamukhÄ• kumÄ• rikÄ• ,

puá¹‡á¹‡akumbhasatanibbharaâ€™ Ã±jalÄ«

tassa satthu purato tato bhavuá¹ƒ. ()

<4> á¹ƒ0.0430 seá¹-á¹-hipÄ• daparicÄ• rikÄ• sakhÄ«

mantharÄ• â€™ vajitahaá¹ƒsadhenuyo,

paÃ±camattasatanÄ• riyoâ€™ bhavuá¹ƒ

pacchato gahitapuá¹‡á¹‡apÄ• tiyo. ()

<5> setavatthasunivatthapÄ• ruto

paÃ±caseá¹-á¹-hisatamattasevito,

lokanÄ• yaka manÄ• thapiá¹‡á¸• iko

seá¹-á¹-hi pÄ«tierito tamanvagÄ• . ()

<6> nÄ«lapÄ«tapabhÅ«tÄ«hi mÄ• rajÄ«

deharaá¹ƒsivisarehi jotayaá¹ƒ,

aÃ±jasaá¹ƒ sahacarÄ• caraá¹ƒ bhuvi

jaá¹…gamo kanakabhÅ«dharoriva. ()

<7> maggadesakajanassa piá¹-á¹-hito

bhikkhusaá¹…akghaparivÄ• rito yahiá¹ƒ,

jetanÄ• mavanamotarÄ« tahiá¹ƒ

lokalocananipÄ«yamÄ• nako. ()

<8> á¹ƒ0.0431 pucchitassa paá¹-ipajjanakkamaá¹ƒ

tÄ• ya jetavanapujanÄ• ya so,

dehi buddhapamukhe tapovanaá¹ƒ

bhikkhusaá¹…ghavisayeâ€™ ti pabruvi. ()

<9> dammi buddhapamukhe tapovanaá¹ƒ

bhikkhusaá¹…ghavisayeâ€™ ti bhindiyaâ€™

byappathaá¹ƒ thiramanÄ• thapiá¹‡á¸• iko

seá¹-á¹-hi dhotakarapaá¹…akkajoka sadÄ• . ()

<10> jÄ• lalakkhaá¹‡avicitrakomaá¸·a-

pÄ• á¹‡ipallavatalesu satthuto,

dakkhiá¹‡odakamadÄ• si kaÃ±cana-

kuá¹‡á¸• ikÄ• ya surabhippavÄ• sitaá¹ƒ. ()

<11> á¹ƒ0.0432 sitamuá¹‡hamanilÄ• tapaá¹ƒ paá¹-i-

hanti á¸• aá¹ƒsamakase siriá¹ƒsape,

svÄ• â€™ numodanamakÄ• jino paá¹-i-

ggayha jetavanamevamÄ• dinÄ• . ()

<12> so sudattavisuto samÄ• payi

vatrabhÅ«pamapabhÅ«vibhÅ«saá¹‡o,

seá¹-á¹-hi jetavanapÅ«janÄ• mahaá¹ƒ

cattakoá¹-idhanasaÃ±cayo sadÄ• . ()

<13> indirÄ• ya suramandiropamÄ•

candanÄ• garusugandhabandhurÄ• ,

tatra gandhakuá¹-i bhÄ• ti medinÄ«-

sundarisirasi sekharo yathÄ• . ()

<14> tÄ• ya gandhakuá¹-iyÄ• â€™ dhirohiá¹‡Ä«

dhammarÄ• jacaraá¹‡indirÄ• â€™ dharÄ• ,

saggamokkhabhavanappavesani-

sseá¹‡ipaddhatirivÄ• â€™ ti nomati. ()

<15> á¹ƒ0.0433 tabbihÄ• raparito sudhÄ• maá¹‡i-

baddhamÄ• varaá¹‡acakka mÄ• hare,

satthu kittisirikhÄ«rasÄ• garu-

tatuá¹…gavÄ«civalayassiriá¹ƒ sadÄ• . ()

<16> tabbihÄ• rapariveá¹‡amosadhi-

tÄ• rakÄ• dhavalavÄ• á¸·ukÄ• kulaá¹ƒ,

vyÄ• karoti jinakundabandhuno

saá¹…gamena saradambarassiriá¹ƒ. ()

<17> tattharattamaá¹‡iketusaá¹ƒhatÄ«-

raá¹ƒsibhinnatimirambare na kiá¹ƒ,

kovidehi ravicanda tÄ• rakÄ•

jotiriá¹…gananibhÄ• â€™ ti vuccare. ()

<18> á¹ƒ0.0434 bhÄ• ti phullavanarÄ• jilakkhiyÄ•

rattakambalamivÄ• â€™ hisanthataá¹ƒ,

caccaraá¹ƒ caraá¹‡asampaá¹-icchane

satthuno kusumareá¹‡u nibbharaá¹ƒ. ()

<19> bhiá¹…gapantimaá¹‡itantusibbitaá¹ƒ

mandamÄ• rutatharussitaá¹ƒ tahiá¹ƒ,

pupphareá¹‡upaá¹-alabbitÄ• na mÄ• -

bhÄ• tisatthuâ€™ pari vÄ• ritÄ• tapaá¹ƒ. ()

<20> rÄ• jarukkhakaá¹‡ikÄ• rasÄ• khino

phullitÄ• parisamantato tahiá¹ƒ,

satthu dhammasavaá¹‡ena dissare

cÄ«varÄ• niâ€™ va nivatthapÄ• rutÄ• . ()

<21> á¹ƒ0.0435 uggatÄ• â€™ likuladhÅ«makajjalÄ•

nibbikÄ• sakalikÄ• sikhÄ• valÄ«,

campakadadumapadÄ«pasÄ• khino

ujjalanti satavaá¹‡á¹-avattikÄ• . ()

<22> jhÄ• yataá¹ƒ kamadhuradhammabhÄ• rati-

nijjharehi sikharidari tahiá¹ƒ,

sammavegaparisositÄ• daâ€™ pi

kiá¹ƒ navÅ«pasamayanti sÄ• dhavo. ()

<23> kujitÄ• likulakokilÄ• tahiá¹ƒ

phullitaggasahakÄ• rasÄ• khino,

tibbarÄ• gacariteâ€™ pi mÅ«lage

bhÄ• vanÄ• su naramÄ• payanti kiá¹ƒ. ()

<24> lÄ• japaÃ±camakapupphasanthataá¹ƒ

tantapovanapavesanaÃ±jasaá¹ƒ,

vÄ«tarÄ• gacaraá¹‡aá¹…kasajjitaá¹ƒ

saggamaggamapahÄ• sate sadÄ• . ()

<25> á¹ƒ0.0436 nÄ• rivÄ• macaraá¹‡Ä• turÄ• â€™ pi ye

saá¹…gamena vigataá¹…gaá¹‡aá¹…ginaá¹ƒ

lomahaá¹ƒsajaniteâ€™ va pÄ«tiyÄ• .

tatraâ€™ sokatarurÄ• ji rÄ• jate, ()

<26> kiá¹ƒsukÄ• dikusumehi bhÄ• suraá¹ƒ

taá¹ƒ tapovana manÄ• layÄ• layaá¹ƒ,

tesa muggatapatejasÄ• bhusaá¹ƒ

aggipajjalitameva dissate. ()

<27> uddhavaá¹‡á¹-agaá¸·itehi phullase-

phÄ• likÄ• kuá¸• umalehi sÄ• linÄ«,

mÄ• lakÄ• rajatavedikÄ• kaviya

vidadumehi khavitÄ• virÄ• jate. ()

<28> á¹ƒ0.0437 pÄ«ta cuta makaranda bindavo

tatra kÄ«rakaravikasÄ• rikÄ• ,

kiá¹ƒka haranti madhuraá¹ƒ ravantipi

maÃ±jubhÄ• á¹‡Ä«munibhÄ• ratissiriá¹ƒ. ()

<29> hemakÅ«á¹-amakuá¹-ehi nijjhara-

bhÄ• rabhÄ• surataá¹-oâ€™ rapÄ«varÄ• ,

bhuribhuridharabhubhujÄ• tahiá¹ƒ

cumbare jinasutaâ€™ á¹…ghipaá¹…kaje. ()

<30> cÄ• rucaÃ±cupuá¹-atuá¹…gacucukÄ•

cakkavÄ• kakucamaá¹‡á¸• alÄ• tahiá¹ƒ,

nÄ«likÄ• kacakalÄ• pasÄ• linÄ«

nÄ«lanÄ«rajavilolalocanÄ• . ()

<31> á¹ƒ0.0438 seá¹‡ibaddhakalahaá¹ƒsamekhalÄ• -

dÄ• mabhÄ• rataá¹-apÄ«nasoá¹‡inÄ«,

bhiá¹…gacakkaratanaá¹…gadÄ• valÄ«

bhaá¹…gavÄ«cikaá¹‡ahÄ• rabhÄ• surÄ• . ()

<32> kaá¹‡á¹‡ikÄ• gaá¸·itakaÃ±jakesara-

piÃ±jarambuvimalambarÄ• subhÄ• ,

gandhavÄ• hasukhaphassadÄ• siri-

mandirÄ• kumudamandahÄ• sinÄ«. ()

<33> kesarÄ• liradanÄ• sarojinÄ«-

kÄ• minÄ« vikacapaá¹…kajÄ• nanÄ• ,

vÄ«tasabbadarathehi sevitÄ•

dibbapokkharaá¹‡iyo najenatikiá¹ƒ. ()

<34> á¹ƒ0.0439 muddikÄ• pabhutivallivellita-

jiá¹‡á¹‡acÄ«varakuá¹-Ä«hi jhÄ• yataá¹ƒ,

piÃ±chÄ• sÄ• ritasikhaá¹‡á¸• imaá¹‡á¸• alÄ• -

khaá¹‡á¸• ataá¹‡á¸• avasumaá¹‡á¸• itaá¹ƒ vanaá¹ƒ. ()

<35> satthu kasÄ• vakasatehi bhÄ• vanÄ• -

sattibhinnatimisÄ• ti katthaci,

dissare niracakÄ• sato tahiá¹ƒ

gabbharoâ€™ darasamosarÄ• niâ€™ va. ()

<36> kÄ• lakÄ• dhutapisaá¹…gavÄ• ladhÄ«

mÄ• á¸·akesu kalaviá¹…kasÄ• á¸·ikÄ• ,

bhattasitthamanubhÅ«ya nibbhayÄ•

dhammarÄ• vamanukÅ«jare tahiá¹ƒ. ()

<37> á¹ƒ0.0440 vitamaccubhayabhantalocanaá¹ƒ

Ä• lavÄ• lajalapÄ• nadohaá¸·aá¹ƒ,

satthu maÃ±jusarapÄ• saniccalaá¹ƒ

dissate hariá¹‡amaá¹‡á¸• alaá¹ƒ tahiá¹ƒ. ()

<38> hatthavellitalatÄ• hi vÄ• raá¹‡Ä•

vÄ• narÄ• ca maá¹‡ivijanÄ«hiâ€™ va,

vijayanti bhavatÄ• pabhÄ«ruke

rukkhamÅ«lagatajhÄ• yino tahiá¹ƒ. ()

<39> meghavaá¹‡á¹‡avanarÄ• jirÄ• jinÄ«

kandamÅ«laphalabhojanehi sÄ• ,

dÄ• napÄ• ramirateâ€™ va pÄ«á¹‡aye

bhikkhÅ«saá¹…ghasahitaá¹ƒ tathÄ• gataá¹ƒ. ()

<40> á¹ƒ0.0441 dhammamaá¹‡á¸• apavitÄ• namuddhati

lambamÄ• namaá¹‡ibubbulodare,

niccapajjalitavijjurÄ• jiyo

bhanti nijjitaravindutÄ• rakÄ• . ()

<41> rukkhakoá¹-arakulÄ• vakodare

kujitehi sakuá¹‡ehi taá¹ƒvanaá¹ƒ,

jeti saá¹…khaghaá¹‡avaá¹ƒsavallakÄ«-

rÄ• vasÄ• rasuraraá¹…gabhusiriá¹ƒ. ()

<42> indanÄ«lamaá¹‡itoraá¹‡ippabhÄ• -

bhinditabbatimiropamaá¹ƒ tahiá¹ƒ,

candacaá¹‡á¸• akaramaá¹‡á¸• aladvayaá¹ƒ

vindateva asurindavibbhamaá¹ƒ. ()

<43> á¹ƒ0.0442 khÄ«rasÄ• garataraá¹…gapaá¹‡á¸• arÄ•

nekacaá¹…kamanamÄ• lakÄ• tahiá¹ƒ,

phuá¹-á¹-hacÄ• rucaraá¹‡indirÄ• bhusaá¹ƒ

bhanti jhÄ• napasutÄ• na massame. ()

<44> bhÄ• vanÄ• ya pavanÄ• ni pÄ• vanÄ•

desanÄ• ya rasanÄ• vibhÅ«sanÄ• ,

sevakÄ• danavakÄ• sasÄ• vakÄ•

mÄ• nayantÄ« kavikanayaá¹ƒ sukhÄ• nayaá¹ƒ. () (yamakabandhanaá¹ƒ.)

<45> kÄ«cakÄ• tyanilakÅ«ja kÄ«cakÄ•

vÄ• cakÄ• rivagaá¹‡assa vÄ• cakÄ• ,

mocakÄ• navaphalassa mocakÄ•

mecakÄ• camaá¹‡ithambha mecakÄ• . () (yamakabandhanaá¹ƒ.)

<46> á¹ƒ0.0443 kÅ«jitÄ• â€™ li bhajitÄ• â€™ parÄ• kajitÄ•

rÄ• jitÄ• â€™ lakajitÄ• hi pÅ«jitÄ• ,

gÄ• ravÄ• â€™ kararavÄ• yakeravÄ•

keravÄ• kararavÄ• sagÄ• ravÄ• . () (yamakabandhanaá¹ƒ.)

<47> ketakÄ« kusumahantacÄ• takÄ«

ambare á¹‡ukaá¹‡ikÄ• â€™ valambare,

vuÃ±citÄ• utuniyÄ• mayaÃ±jitÄ•

rÄ• mabhumi paramÄ• bhirÄ• mabhÅ«. () (yamakabandhanaá¹ƒ.)

<48> tÄ• sadÄ• havisadÄ• na mÄ• sadÄ•

yo sadÄ• tiya sadÄ• kama taá¹ƒ sadÄ• ,

so tamo dahatamo hi tattamo

vÄ«tamo muhatamo hÄ« gotamo. () (yamakabandhanaá¹ƒ.)

<49> á¹ƒ0.0444 sÄ• lakÄ• nanavilÄ• sapÄ• latÄ•

mÄ• lakÄ• valisubhÄ• samÄ• lakÄ• ,

mÄ• á¸·akÄ• valisubhÄ• samÄ• lakÄ•

sÄ• á¸·akÄ• nanavilÄ• sapÄ• lakÄ• . () (yamakabandhanaá¹ƒ)

<50> vÄ• neva jÄ• to vijito vaneva

jinovaâ€™ nejo kavanajÄ• nano no,

netÄ• vinetÄ• vijanÄ• nu vÄ• te

vanÄ« janaá¹ƒ jetavane vinento. () (caturakkharika citta yamakaá¹ƒ.)

iti medhÄ• nandÄ• bhidhÄ• nanayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nejetavana vihÄ• rÄ• laá¹…kÄ• raparidÄ«posattarasamo saggo.

<1> á¹ƒ0.0445 bhuvika yassa jinassa tÄ• dino

vidurÄ• naá¹ƒ mukharaá¹…akgamandire,

arahÄ• di guá¹‡Ä• ti sundarÄ«)

lasate kitti vilÄ• sa sundarÄ«. ()

migadÄ• yatapovane isi-patane gotama gotta ketuso,

narasÄ• rathi vassa mÄ• dimaá¹ƒ

vasi bÄ• rÄ• á¹‡asirÄ• jadhÄ• niyaá¹ƒ. ()

<3> puna veá¸·uvane vinÄ• yako

nagare rÄ• jagahe giribbaje,

dutiyaá¹ƒ tatiyaá¹ƒ catutthakaá¹ƒ

avasi vassamanuddayÄ• paro. ()

<4> á¹ƒ0.0446 muni paÃ±camavassa mindirÄ• -

layavesÄ• li puraá¹ƒ mahÄ• vane,

pavihÄ• si puraá¹…gapÄ«varaá¹ƒ

upanissÄ• ya yatheva kesari. ()

<5> timirÄ• paharoâ€™ sadhÄ«latÄ• -

jalite sÄ«tala nijjharÄ• kule,

munichaá¹-á¹-hamanÄ• layo sukhaá¹ƒ

vasi vassaá¹ƒ puthumaá¹…kulÄ• cale. ()

<6> tidasÄ• layago sudubbudhaá¹ƒ

abhidhammaá¹ƒ kathayaá¹ƒ silÄ• sane,

sunisajja savÄ«tinÄ• mayÄ«

sugato sattamavassa manvahaá¹ƒ. ()

<7> á¹ƒ0.0447 haricandanagandhapÄ• vana-

pavane bhesakalÄ• bhidhe vane,

sanarÄ• mara lokanÄ• yako

muninÄ• go vasi vassamaá¹-á¹-hamaá¹ƒ. ()

<8> madhurassarabhÄ• á¹‡i ghosita-

visute ghosita seá¹-á¹-hikÄ• rite,

navamaá¹ƒ vasi vassamassame

varakosambi pure munissaro. ()

<9> munikesari pÄ• rileyyaka-

karinÄ• jÄ«vitadÄ• nato bhato,

dasamaá¹ƒ vasi pÄ• rileyyake

vanasaá¹‡á¸• e tarusaá¹‡á¸• amaá¹‡á¸• ite. ()

<10> varadhammasudhÄ• rasena sa-

jjana mekÄ• dasamaá¹ƒ samaá¹ƒ jino,

dvijagÄ• mavareâ€™ bhipÄ«á¹‡ayaá¹ƒ

vasi nÄ• á¸·Ä• vidite nirÄ• layo. ()

<11> á¹ƒ0.0448 dharaá¹‡Ä«suragÄ• ma mÄ• sadÄ•

punaveraÃ±ja maniÃ±jano jino,

pucimandadumindamÅ«lago

asamo bÄ• rasamaá¹ƒ samaá¹ƒ vasÄ«. ()

<12> vikacappalacÄ• rulocano

munirÄ• jÄ• vajirÄ• calÄ• calo,

sikharÄ• kulacÄ• liyÄ• cale

avasÄ« teá¸·asamaá¹ƒ guá¹‡Ä• layo. ()

<13> salilÄ• sayasÄ«tale mudu-

pavane jetavane tapovane,

vasi cuddasamaá¹ƒ samaá¹ƒ mahÄ• -

samaá¹‡o assamaá¹‡Ä• â€™ pasÄ• dano. ()

<14> á¹ƒ0.0449 kapilavhayarÄ• jadhÄ• niyÄ•

avidure nararÄ• haseyyake,

pavihÄ• si tipaÃ±camaá¹ƒ samaá¹ƒ

muni nigrodhatapovane subhe. ()

<15> khara mÄ• lavakaÃ±ca rakkhasaá¹ƒ

damayaá¹ƒ bhÅ«dhara pÄ«varodaraá¹ƒ,

rucirÄ• lavirÄ• jadhÄ• niyaá¹ƒ

viharÄ« soá¸·asamaá¹ƒ samaá¹ƒ jino. ()

<16> puna veá¸·uvanaá¹ƒ tapovanaá¹ƒ

upanissÄ• ya giribbajaá¹ƒ puraá¹ƒ,

dasa sattama vassa mÄ• vasÄ«

munisÄ«ho hatamÄ• ravÄ• raá¹‡o. ()

<17> bhavadukkharujÄ• hi mocayaá¹ƒ

janataá¹ƒ dhammakathÄ• â€™ gadena so,

vasi cÄ• liyapabbatÄ• laye

jinavejjÄ• cariyo dasaá¹-á¹-hamaá¹ƒ. ()

<18> á¹ƒ0.0450 tadanantaravassa muggadhi

vipule cÄ• liyapakabbateâ€™ va so,

vasi vÄ«satimaá¹ƒ giribbaje

nagare veá¸·uvane tapovane. ()

<19> anibaddhavihÄ• rato iti

viharanto bhagavÄ• tahiá¹ƒtahiá¹ƒ

maá¹‡ijotirasoâ€™ va kÄ• mado

sarade vÄ«sati vÄ«tinÄ• mayÄ«. ()

<20> muni jetavane tapovane

bhavane cÄ• â€™ pi migÄ• ramÄ• tuyÄ• ,

mahite vasi paÃ±cavÄ«sati-

mitavassÄ• ni tibaddhavÄ• sago. ()

<21> á¹ƒ0.0451 anibaddhanibaddhavÄ• sato

vasato tassa sato tahiá¹ƒ tahiá¹ƒ,

nanu vijjati kiccapaÃ±cakaá¹ƒ

katakiccassa kathananuvÄ• saraá¹ƒ. ()

<22> aruá¹‡uggamane samuá¹-á¹-hito

tadupaá¹-á¹-hÄ• kajanassaâ€™ nuggahaá¹ƒ,

munirÄ• nanapÄ• dadhovanaá¹ƒ

pavidhÄ• yÄ• â€™ khilakicca mattano. ()

<23> sunisajja susajjitÄ• â€™ sane

sapadÄ• nÄ• caraá¹‡Ä• ya yÄ• vatÄ• ,

samayo samayaÃ±Ã±u vindati

naciraá¹ƒ jhÄ• nasukhaá¹ƒ rahogato. ()

<24> á¹ƒ0.0452 paribandhiya tÄ• yabandhanaá¹ƒ

sunivatthantaravÄ• sakoâ€™ pari,

arahaddhajachÄ• ditaá¹…gimÄ•

maá¹‡ivaá¹‡á¹‡opalapatta mubbahaá¹ƒ. ()

<25> abhisaá¹…khatapuÃ±Ã±asattiyÄ•

vivaá¹-advÄ• ravihÄ• ragabbhato,

girigabbharatoâ€™ va kesarÄ«

bahinikkhamma kadÄ• ci ekako, ()

<26> valayikatatÄ• rakÄ• valÄ«

navacandoriva vÄ• ridodarÄ• ,

yatisaá¹…ghapurakkhato tato

bahi nikkhamma kadÄ• ci so muni. ()

<27> pakatÄ«gatiyÄ• â€™ pi bhikkhituá¹ƒ

gatiyÄ• sappaá¹-ihÄ• riyÄ• â€™ yapi,

yugamattadaso samÄ• care

nigamaggÄ• mapurÄ«su katthaci. ()

<28> á¹ƒ0.0453 carato varapÄ• á¹-ihÄ• riyaá¹ƒ

samadhiá¹-á¹-hÄ• ya kadÄ• ci bhikkhituá¹ƒ,

vimalÄ«kurute mahÄ«talaá¹ƒ

purato mandasugandhamÄ• ruto. ()

<29> puratoâ€™ pasamenti dhÅ«liyo

carato cÄ• rutaraÃ±jase sire,

vilasanti vitÄ• na vibbhamÄ•

navameghÄ• phusitÄ• ni muÃ±care. ()

<30> kusumÄ• ni samÄ«raá¹‡Ä• â€™ pare

vipinenÄ• â€™ hariyoâ€™ kirantipi,

nijapÄ• datalaá¹ƒâ€™ va bhÅ«talaá¹ƒ

samataá¹ƒ yÄ• ti pathe padappite. ()

<31> á¹ƒ0.0454 mudukÄ• sukhaphassadÄ• mahÄ«-

vanitÄ• tappadasaá¹…akgameâ€™ kadÄ• ,

kamalÄ• nipi cumbareâ€™ kadÄ•

pathaviá¹ƒ bhejja tadaá¹…ghÄ«paá¹…kaje. ()

<32> caraá¹‡akkamitÄ• â€™ ravindaja-

makarandÄ• â€™ ti sugandhabandhurÄ• ,

jinagandhagajinda mÄ• siraá¹ƒ

parivÄ• senti samokirantipi. ()

<33> makarandapabandhavibbhamaá¹ƒ

juti sindhÅ«ravicuá¹‡á¹‡abandhurÄ• ,

abhibhÅ«ya supiÃ±jarÄ• yate

carato lokamimaá¹ƒ carÄ• caraá¹ƒ. ()

<34> kalahaá¹ƒsa mayÅ«rasÄ• rikÄ•

karavÄ«kÄ• â€™ pi sakaá¹ƒsakaá¹ƒ ravaá¹ƒ,

dvipadÄ• â€™ pi catuppadÄ• â€™ pare

vajato tassa napÅ«jayanti kiá¹ƒ. ()

<35> á¹ƒ0.0455 turiyÄ• ni vibhÅ«saá¹‡Ä• niâ€™ pi

sayamevÄ• â€™ bhiravanti taá¹…khaá¹‡e,

tamudikkhiya pÄ• á¹-ihÄ• riyaá¹ƒ

sugate koka hi nasampasÄ«dati. ()

<36> vividhabbhutapÄ• á¹-ihÄ• riya-

katasaÃ±Ã±Ä• ya mahÄ• jano jino,

janayaá¹ƒ janatÄ• yaâ€™ nuddayaá¹ƒ

idhapiá¹‡á¸• atthamupÄ• gato iti. ()

<37> kusumÄ• diyamÄ• kulaÃ±jalÄ«

sadanehaâ€™ ntaravithi motare,

jinaraá¹ƒsi pabandha kambala-

satasaÃ±channa vivaá¹‡á¹‡aviggahÄ• . ()

<38> á¹ƒ0.0456 janatÄ• nakharÄ• lidÄ«dhiti-

nikarÄ• kÄ• sanadÄ«nimujjitÄ• ,

abhivandati vandanÄ• rahaá¹ƒ

munino pÄ• dayugaá¹ƒ pamoditÄ• . ()

<39> dasavisativÄ• mahÄ• jano

jinapÄ• mokkhayatÄ« satampivÄ• ,

abhiyÄ• cati detha noiti

bhagavantaá¹ƒ vibhavÄ• nurÅ«pato. ()

<40> adhivÄ• sanamassa jÄ• niya

janatÄ• â€™ dÄ• ya jinassa hatthato,

tamadhiá¹-á¹-hitapatta mindirÄ• -

sadanaá¹ƒ dÄ• nagharaá¹ƒ pavesaye. ()

<41> á¹ƒ0.0457 catujÄ• tikagandhabhÄ• vite

bhuvi paÃ±Ã±attavarÄ• sanopari,

ahatÄ• hatavatthajÄ• tite

sunisinnaá¹ƒ sugataá¹ƒ sasÄ• vakaá¹ƒ. ()

<42> paá¹-iyattapaá¹‡Ä«tabhojana-

vikatÄ«heâ€™ va sahatthapaá¹…kajÄ• ,

abhitappayate mahÄ• jano

patimÄ• neti ca cÄ«varÄ• dinÄ• . ()

<43> saraá¹‡Ä• gamaneâ€™ pi paÃ±cayu

adhisÄ«lesu patiá¹-á¹-hahanti ye,

catumaggaphalesu katthavi

tadabhiÃ±Ã±Ä• â€™ nusayÄ• sayÄ• dito. ()

<44> bhagavÄ• katabhattakiccavÄ•

anurÅ«pÄ• ya kathÄ• ya dhammiyÄ• ,

ravibandhu vineyya bandhunaá¹ƒ

hadayambhojavanaá¹ƒ pabodhaye. ()

<45> á¹ƒ0.0458 harimerugiriâ€™ va jaá¹…gamo

parinaddhindasarÄ• sanÄ• valÄ«,

visate satapuÃ±Ã±alakkhaá¹‡o

muniruâ€™ á¹-á¹-hÄ• ya vihÄ• ramÄ• sanÄ• . ()

<46> varamaá¹‡á¸• alamÄ• á¸·ake tahiá¹ƒ

muni paÃ±Ã±attamahÄ• rahÄ• sane,

khaá¹‡amÄ• gamayaá¹ƒ nisidati

yaminaá¹ƒ bhojanakiccasÄ• dhanaá¹ƒ. ()

<47> maá¹‡ivammasuvammitÄ• viya

karino pÄ• rutapaá¹ƒsukÅ«likÄ• ,

yatayo yatirÄ• jayÅ«thapaá¹ƒ

parivÄ• renti upecca taá¹…khaá¹‡e. ()

<48> á¹ƒ0.0459 samayaá¹ƒ samayaÃ±Ã±uno tato

tadupaá¹-á¹-hÄ• kavaro nivedaye,

jinagandhagajo suvÄ• sitaá¹ƒ

visate gandhakuá¹-iá¹ƒ sugandhinÄ• . () (purebhattakiccaá¹ƒ)

<49> athagandhakuá¹-Ä«mukhe jino

virajo pÄ• darajo nacatthipi,

paridhotapadÄ• ni nikkhipaá¹ƒ

maá¹‡isopÄ• á¹‡atale khaá¹‡aá¹ƒ á¹-hito. ()

<50> udayoâ€™ pi jinassa dullabho

khaá¹‡asampattisamiddhi dullabhÄ• ,

manujesuâ€™ papatti dullabhÄ•

jinadhammassavaá¹‡ampi dullabhaá¹ƒ. ()

<51> samaá¹‡atta mapeâ€™ ttha dullabhaá¹ƒ

tividhaá¹ƒ sÄ• sana mappamÄ• dato,

yatayoâ€™ vadatÄ• â€™ nusÄ• sati

abhisampÄ• dayathÄ• â€™ ti bhikkhave. ()

<52> á¹ƒ0.0460 abhivandiya keci bhikkhavo

bhagavantaá¹ƒtaka paá¹-ipattipÅ«rakÄ• ,

atha sampaá¹-ipÄ• danakkamaá¹ƒ

paá¹-ipucchantivipassanÄ• disu. ()

<53> padadÄ• ti vipassanÄ• disu

muni tesaá¹ƒ cariyÄ• nurÅ«pikaá¹ƒ,

paá¹-igaá¹‡hiya satthusÄ• sanaá¹ƒ

maá¹‡idÄ• maá¹ƒ viya makaá¹‡á¸• anatthiko. ()

<54> pavidhÄ• ya jinaá¹ƒ padakkhiá¹‡aá¹ƒ

atha te bhattisamapakpitaÃ±jalÄ«,

pavisanti yatÄ« sakaá¹ƒsakaá¹ƒ

vasatiá¹ƒ santanivÄ• tavuttino. ()

<55> á¹ƒ0.0461 vatapabbatapÄ• dakandara-

pabhÅ«tÄ«svaâ€™ Ã±Ã±ataraá¹ƒka padhÄ• nikÄ• ,

pavisanti surÄ• suroraga-

garuá¸·Ä• naá¹ƒ bhavanesucÄ• â€™ pare. ()

<56> atha gandhakuá¹-iá¹ƒ yadicchati

pavisitvÄ• pavivekakÄ• mavÄ• ,

muni dakkhiá¹‡apassato sato

sayanaá¹ƒ kapakpayatÄ«â€™ sakaá¹ƒ divÄ• . ()

<57> vupasantasarirajassamo

muniruâ€™ á¹-á¹-hÄ• ya anekakoá¹-iyo,

anubhÅ«yaka samÄ• dhayo khaá¹‡aá¹ƒ

bhuvanaá¹ƒ passati buddhacakkhunÄ• . ()

<58> á¹ƒ0.0462 samathamhi vipassanÄ• yavÄ•

dhuranikkhepakate tathÄ• gate,

tahimiddhibalenuâ€™ paá¹-á¹-hito

puna vuá¹-á¹-hÄ• payate dayÄ• nidhi. ()

<59> iti paÃ±casatampi sÄ• vake

atikhippaá¹ƒ kabhagavÄ• â€™ nusÄ• siya,

padumÄ• niva te pabodhayaá¹ƒ

nabhÄ• sÄ• yÄ• ti vihÄ• ra mattano. ()

<60> jinasindhavapÄ• davikkamaá¹ƒ

jinachaddantagajindakuÃ±canaá¹ƒ,

jinakesarasÄ«hagajjanaá¹ƒ

abhipassÄ• ma suá¹‡oma no iti. ()

<61> vihareyya yahiá¹ƒ jino tahiá¹ƒ

aparaá¹‡he kusumÄ• kulaÃ±jalÄ«,

sunivatthasupÄ• rutÄ• bhusaá¹ƒ

muditÄ• sannipatantikho janÄ• . ()

<62> á¹ƒ0.0463 atha dassitapÄ• á¹-ihÄ• riyo

pavisatvÄ• varadhammamaá¹‡á¸• apaá¹ƒ,

sÅ«riyova yugandharoâ€™ pari

sunisajjÄ• â€™ sanamatthake jino. ()

<63> karavikavirÄ• vahÄ• rinÄ•

madhuroâ€™ dÄ• rasarena sotunaá¹ƒ,

caturÄ• â€™ riyasaccamÄ«raye

anupubbÄ• ya kathÄ• ya nissitaá¹ƒ. ()

<64> paá¹-igaá¹‡hiya dhammamÄ• darÄ•

nijavohÄ• raâ€™ nurÅ«pagocaraá¹ƒ,

abhiyÄ• ti padakkhiá¹‡ena sÄ•

parisÄ• taá¹ƒ sirasÄ• â€™ bhivandiya. () (pacchÄ• bhattakiccaá¹ƒ)

<66> á¹ƒ0.0464 varavÄ• raá¹‡akumbhadÄ• raá¹‡o

migarÄ• jÄ• va kudiá¹-á¹-habhaÃ±jano,

atha niá¹-á¹-hitadhammagajjano

muniruâ€™ á¹-á¹-hÄ• yuâ€™ pavesanÄ• â€™ sanÄ• . ()

<65> kamalaá¹ƒâ€™ va kalevaraá¹ƒ varaá¹ƒ

vimalaá¹ƒ vitarajomalaá¹ƒ jino,

avasiÃ±citukÄ• mavÄ• sace

pavisitvÄ• na nahÄ• nakoá¹-á¹-hakaá¹ƒ. ()

<67> tadÅ«paá¹-á¹-hitikena bhikkhunÄ•

paá¹-iyattenudakena viggahe,

samitotuparissamo muhuá¹ƒ

punarÄ• gamma nivatthacÄ«varo. ()

<68> á¹ƒ0.0465 sunisajja sinaâ€™ ssame same

pariveá¹‡e á¹-hapitÄ• sanopari,

anubhoti muhutta mattanÄ•

suvimuttoâ€™ pi vimuttijaá¹ƒ sukhaá¹ƒ. ()

<69> tadupaá¹-á¹-hitipaccupaá¹-á¹-hitÄ•

abhinikkhammatatotatoyatÄ«,

mahitaÃ±jalipupphamaÃ±jarÄ«

parivÄ• rentitilokanÄ• yakaá¹ƒ. ()

<70> paá¹-ipattipapÅ«raá¹‡akkamaá¹ƒ

paá¹-ipucchanti vipucchanÄ• niâ€™ pi,

yatayo hi visuá¹ƒvisuá¹ƒ jinaá¹ƒ

savaá¹‡aá¹ƒ dhammakathÄ• ya yÄ• care. ()

<71> bhagavÄ• karuá¹‡Ä• ya codito

tadadhippÄ• ya mavecca buddhiyÄ• ,

abhisÄ• dhaya matthamuttamaá¹ƒ

purimaá¹ƒ yÄ• mamatikkame iti. () (purimayÄ• makiccaá¹ƒ)

<72> á¹ƒ0.0466 bhagavanta manantadassinaá¹ƒ

sirasÄ• tesugatesu bhikkhusu,

abhivandiya jÄ• tikhettato

labhamÄ• nÄ• â€™ vasaraá¹ƒ surÄ• surÄ• . ()

<73> upagamma tapovanaá¹…gaá¹‡aá¹ƒ

kurumÄ• nÄ• chavivaá¹‡á¹‡apiÃ±jaraá¹ƒ,

maá¹‡imoá¸·imaricisaÃ±caya-

paricumbÄ«kaá¸·itaá¹ƒ sirimato. ()

<74> nakhakesaramaá¹…gulÄ«dalaá¹ƒ

caraá¹‡ambhojayugaá¹ƒka pavandiya,

caturakkharikampi pucchare

varapaÃ±haâ€™ ntamasoâ€™ hisaá¹…khataá¹ƒ. ()

<75> á¹ƒ0.0467 sivado vadataá¹ƒanuttaro

muni vissajjati tabbipucchanaá¹ƒ,

atha vitakathaá¹…kathi tada-

bbhanumodanti abhitthavantipi. ()

<76> nijadhammapadÄ«patejasÄ•

janasammoha tamovidhaá¹ƒsano,

iti majjhimayÄ• ma manvahaá¹ƒ

katakicco muni vÄ«tinÄ• maye. () (majjhimayÄ• makiccaá¹ƒ)

<77> abhibhutasarÄ«rajassamo

katakiccehiâ€™ riyÄ• pathehica,

atha caá¹…kamaá¹‡ena pacchime

paá¹-hamaá¹ƒ bhÄ• ga matikkame muni. ()

<78> á¹ƒ0.0468 paá¹-ivÄ• taâ€™ nuvÄ• ta vÄ• yita-

guá¹‡agandhehi sugandhitaá¹…gimÄ• ,

maá¹‡idÄ«papabhÄ• samujjalaá¹ƒ

sugato gandhakuá¹-iá¹ƒka upÄ• gato. ()

<79> sayanopari sampasÄ• rayaá¹ƒ

paá¹-imÄ• rÅ«pasarÅ«paviggahaá¹ƒ,

sayanaá¹ƒ kuruteâ€™ va kesarÄ«

dutiyasmiá¹ƒ satisampajaÃ±Ã±avÄ• . ()

<80> asamiddhakilesamiddhavÄ•

bhagavÄ• bhaá¹…gabhavaá¹…gasattati,

sunisajja pabujjhito mahÄ• -

karuá¹‡Ä• jhÄ• na mupeticÄ• â€™ sane. ()

<81> á¹ƒ0.0469 purimesu bhavesu pÄ• á¹‡ino

yadi vijjanti katÄ• dhikÄ• rino,

raviraá¹ƒsivikÄ• sanÅ«paga-

padumÄ• nÄ«â€™ va pabodhanÄ• rahÄ• . ()

<82> karuá¹‡Ä• ya samuá¹-á¹-hito tato

karuá¹‡Ä• sÄ«talamÄ• naso muni,

abhipassati buddhacakkhunÄ•

bhuvi te maggaphalopanissaye. ()

<83> iti pacchimayÄ• ma manvahaá¹ƒ

tatiyaá¹ƒ bhÄ• ga matikkame jino,

purimoditakiccakÄ• rino

katakiccassa acintiyÄ• guá¹‡Ä• . () (pacchimayÄ• makiccaá¹ƒ)

<84> á¹ƒ0.0470 pasidanti rÅ«pappa mÄ• á¹‡api buddhe

pasidanti ghosapakpa mÄ• á¹‡api buddhe

pasidanti á¸·ukhappa mÄ• á¹‡api buddhe

pasidanti dhammappamÄ• á¹‡api buddhe ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ

nidÄ• nepaÃ±javidhabuddhakicca paridÄ«poaá¹-á¹-hÄ• rasamoka saggo.

<1> á¹ƒ0.0471 niravadhibhuvanÄ• lavÄ• lagabbhe

sucaritamÅ«lavirÅ«á¸·hakittivallÄ«,

navaguá¹‡aniyamotu saá¹…akgamena

bhagavatamÄ• siyatheva (pupphitaggÄ•). ()

<2> suvisadamatimÄ• savÄ• sanehi

sakala kilesa malehi cÄ• rakÄ• yo,

itipi bhagavato budhÄ• bhigÄ«to

bhuvivisuto arahanti kittighoso. ()

<3> gahita nisita maggaÃ±Ä• á¹‡a khaggo

varamati duccaritÄ• rayo achindi,

itipi bhagavato hatÄ• rinoyo

bhuvivisuto arahanti kittighoso. ()

<4> tibhavarathasamappitaá¹ƒ avijjÄ• -

bhavatasiá¹‡Ä• mayanÄ• bhika mÄ• savakkhaá¹ƒ,

vicitupacitakamma saÃ±cÄ• yÄ• â€™ raá¹ƒ

jaá¹-itajarÄ• maraá¹‡erunemi vaá¹-á¹-iá¹ƒ ()

<5> á¹ƒ0.0473 avidita pariyanta kÄ• lasÄ«maá¹ƒ

paribhamitaá¹ƒ bhavacakkamatthi tassa,

thiravÄ«riyapadehi bodhimaá¹‡á¸• e

suvimalasÄ«lamahÄ«taleá¹-hito yo. ()

<6> hanivihani are visuddhasaddhÄ• -

karakamalena samÄ• dhisÄ• á¹‡apiá¹-á¹-he,

sunisita masamaá¹ƒ nihanti kamma-

kkhayakaraÃ±Ä• á¹‡akuá¹-hÄ• rimÄ• dadhÄ• no. ()

<7> á¹ƒ0.0474 hatabhavaratha vibbhamassa magga-

rathamabhiruyha sivaá¹ƒpuraá¹ƒ gatassa,

itipi bhagavato hatÄ• rakassa

bhuvivisuto arahanti kittighoso. ()

<8> avidita pariyanta dukkha vaá¹-á¹-aá¹ƒ

athabhavacakkaka mituccate avijjÄ• ,

tahimupahitanÄ• bhÄ« mÅ«lakattÄ•

bhavatijarÄ• maraá¹‡aá¹ƒ tadantanemi. ()

<9> ghaá¹-ita tadubhayantarÄ• arÄ• ssu

dasa abhisaá¹…kharaá¹‡Ä• disesa dhammÄ• ,

kasirasamudaye nirodha magge

bhavati pajÄ• namajÄ• nanaá¹ƒ avijjÄ• . ()

10 á¹ƒ0.0475 bhavati tividhabhumikÄ• avijjÄ•

catuvidha saccasabhÄ• va chÄ• dakÄ• â€™ yaá¹ƒ,

abhivicinana cetanÄ• na maddhÄ•

vividhanayena bhavattaye nidÄ• naá¹ƒ. ()

<11> sakasaka paá¹-isandhicittahetu

dvaya mabhisaá¹…khata kammameva kÄ• me,

cita kusala marÅ«pa rÅ«pa gÄ• miá¹ƒ

tadubhayabhupaá¹-isandhihetu hoti. ()

<12> kusalamakusalaá¹ƒ tidhÄ• vibhattaá¹ƒ

purimabhavenicitaá¹ƒ yathÄ• nurÅ«paá¹ƒ,

nabhavati paá¹-isandhitoparaá¹ƒ kiá¹ƒ

tibhava pavatti vipÄ• ka citta hetu. ()

<13> á¹ƒ0.0476 samudayamaya kÄ• marÅ«papÄ• kÄ•

sati paá¹-isandhi pavattiyaá¹ƒ bhavantÄ«,

saka saka bhavanÄ• ma rÅ«pahetu

vividha nidÄ• navasena cÄ• nurÅ«paá¹ƒ, ()

<14> tathariva caturo arÅ«papÄ• kÄ•

sakasakabhumikanÄ• mapaccayÄ• va,

samupacita manaá¹ƒ asaÃ±Ã±asatte

nabhavatikiá¹ƒka bhuvi rÅ«pamattahetu. ()

<15> á¹ƒ0.0477 tadubhaya mavipÄ• ka cittatopi

pabhavati tÄ«subhavesu cÄ• â€™ nu rÅ«paá¹ƒ,

sugati dugatiyaá¹ƒ padaá¹ƒhi kÄ• me

bhavati saá¸·Ä• yatanassa nÄ• ma rÅ«paá¹ƒ. ()

<16> bhavati padaka masaÃ±Ã±i vajjarÅ«pa-

bhuvi tividhÄ• yatanassa nÄ• ma rÅ«paá¹ƒ,

havati samudayo bhave arÅ«pe

sukhuma manÄ• yatanassa nÄ• ma mattaá¹ƒ. ()

<17> iti tividhabhave bhavanti taá¹ƒ taá¹ƒ-

bhava pabhavÄ• yatanÄ• ti phassahetu,

tathariva kamato bhavÄ• nu rÅ«paá¹ƒ

tividhabhavesu chaphassavedanejÄ• . ()

<18> á¹ƒ0.0478 vividha bhavagatiá¹-á¹-hitÄ«su taá¹ƒ taá¹ƒ

chaá¹-ita jaá¹-Ä• gahaá¹‡assa hetu hoti,

punarubhaya bhavassa daá¸·hagÄ• ho,

bhavati bhavotibhavamhi hetujÄ• tyÄ• . ()

<19> tividha bhavuâ€™ papattijÄ• tiresÄ•

bhavati jarÄ• maraá¹‡Ä• di dukkha hetu,

sakalakasirupaddavÄ• â€™ savÄ• naá¹ƒ

samudayahetutatosiyÄ• avijjÄ• . ()

<20> thiragahaá¹‡avasena yohi koci

sucarita duccaritaá¹ƒ careyya tassa,

sugati dugati gÄ• mi kammamettha

kathayati kammabhavoâ€™ ti kammavÄ• dÄ«. ()

<21> á¹ƒ 0.0479 vicitupacita kammasattijÄ• tÄ•

vadatupapatti bhavoâ€™ ti paÃ±cakhandhÄ• ,

tadabhijanana mÄ• hajÄ• ti tesaá¹ƒ

cuticavanaá¹ƒ paripÄ• katÄ• jarÄ• â€™ ti. ()

<22> pahavaphalapabandhato á¹-hÄ«tÄ• naá¹ƒ

sarasagabhÄ«rapaá¹-icca sambhavÄ• naá¹ƒ,

kayirati visadÄ• ya yÄ• ya dhamma ---

á¹-hitimatinÄ• madhiyÄ• pariggahaá¹ƒ sÄ• . ()

<23> idhapana caturosiyuá¹ƒ samÄ• sÄ•

purimabhavoâ€™ daya moha kammameko,

bhavatihanabhavacittanÄ• ma rÅ«pÄ• -

yatana cha phassa cha vedanÄ• ti ceko. ()

<24> á¹ƒ 0.0480 api bhavati bhavo nikanti gÄ• ho

janana jarÄ• maraá¹‡aá¹ƒ anÄ• gateâ€™ ko,

pabhava phalavasena sambhavÄ• naá¹ƒ

iti catu saá¹…khipanaá¹ƒ siyÄ• tiyaddhaá¹ƒ. ()

<25> idha yatharivaâ€™ tÄ«tahetupaÃ±ca

abhiratigÄ• habhavehi kammamohÄ• ,

tathariva saha mohakammunÄ• pi

abhiratigÄ• habhavÄ• idÄ• ni hetÅ«. ()

<26> nabhavati phalapaÃ±cakaá¹ƒ kimeta-

rahipaá¹-isandhika manÄ• dipaÃ±ca dhammÄ• ,

bhavati phakhalamanÄ• gate tatheva

janana jarÄ• maraá¹‡Ä• di paÃ±ca dhammÄ• . ()

<27> á¹ƒ0.0481 bhavati bhavupapattiyaâ€™ ntareâ€™ ko

abhirati vedayitÄ• na mantareâ€™ ko,

tathariva citacetanÄ• manÄ• naá¹ƒ

iti bhavacakkatisandhayo bhavanti. ()

<28> suvisadamativÄ«satÄ• â€™ katÄ• raá¹ƒ

saâ€™ tiparivaá¹-á¹-a tisandhikaá¹ƒ tiyaddhaá¹ƒ,

tadavagamiyatÄ• ya dhÄ• tu dhamma-

á¹-á¹-hitimatiyÄ• catusaá¹…akgahaá¹ƒ dvimÅ«laá¹ƒ. ()

<29> hanivibhani jagattaye bhavanta-

bhavaratha cakkasamappitÄ• khilÄ• re,

itipi bhagavato budhÄ• higÄ«to

bhuvi visuto arahanti kittighoso. ()

<30> á¹ƒ0.0482 bhagavati udite mahÄ• nubhÄ• vo

tamahimaheyya bhusaá¹ƒ sadevaloko,

tadahimahi kadÄ• vi neru matta-

maá¹‡iratanÄ• valiyÄ• sahampatÄ«pi. ()

<31> pacurasuranarÄ• balÄ• nurÅ«paá¹ƒ

yamabhimahiá¹ƒsu anÄ• tha piá¹‡á¸• ikopi,

gahapati tamupÄ• sikÄ• visÄ• khÄ•

saparisa kosalabimbisÄ• rabhÅ«pÄ• . ()

<32> bhagavati parinibbute asoka-

vahayadharaá¹‡Ä«pati dÄ«pacakkavatti,

dasabalamasamaá¹ƒ pariccajitvÄ•

abhimahi channavutippamÄ• á¹‡akoá¹-Ä«. ()

<33> á¹ƒ0.0483 agaá¹‡ita vibhavaá¹ƒ pariccachitvÄ•

iharatanÄ• vali cetiyaá¹ƒ vidhÄ• ya,

suranarasaraá¹‡assa dhÄ• tudehaá¹ƒ

narapatimÄ• nayi duá¹-á¹-hagÄ• minÄ«â€™ pi. ()

<34> dasabalamabhipÅ«jayiá¹ƒsu pÅ«jÄ• -

vidhibahumÄ• nana bhÄ• janaá¹ƒ tadaÃ±Ã±e,

itijana mahanÄ«ya cÄ«varÄ• dÄ«-

catuvidhapaccaya pÅ«janÄ• ka visesaá¹ƒ. ()

<35> guá¹‡ajaladhi yadagga dakkhiá¹‡eyyo

arahati cÄ• huá¹‡a pÄ• huá¹‡Ä• rahassa,

itipi bhagavato kavippa sattho

bhuvi visuto arahanti kittighoso. ()

<36> á¹ƒ0.0484 idhaparamanipaccakÄ• ra giddhÄ•

samaá¹‡aka bhusurakÄ• vibhÄ• vimÄ• nÄ«,

rahasi akusalaá¹ƒ silokakÄ• mÄ•

na kimasilokabhayena saÃ±cinanti. ()

<37> nacakarahaci kiÃ±cideva pÄ• paá¹ƒ

kayirati resarahopipÄ• pabhÄ«rÅ«,

itipi bhagavato rahÄ• pagassa

bhuvivisuto arahanti kittighoso. ()

<38> anupasamita rÄ• gadosa mohÄ•

thiramanabhÄ• vita kÄ• yacitta paÃ±Ã±Ä• ,

ariyapaá¹-ipadÄ• ya ye vipannÄ•

anariya dhammacarÄ• narÄ• dhamÄ• te. ()

<39> á¹ƒ0.0485 sugahita sugatÄ• rahaddhajantÄ•

jinamanubandhiya santikeka varÄ• pi,

itipi bhagavato bhavanti dure

bhuvivisuto arahanti kittighoso ()

<40> tathariva suvidura bhÄ• vamÄ• pa

munirapitehinihÄ«na puggalehi,

itipi bhagavato satampa sattho

bhuvivisuto arahanti kittighoso. ka ()

<41> vihata sakalasaá¹ƒkilesa dhammÄ•

satata subhÄ• vita kÄ• ya cittapaÃ±Ã±Ä• ,

ariyapaá¹-ipadaá¹ƒ papÅ«rakÄ• rÄ«

anariyadhammapathÄ• rakÄ• ka sudhÄ«rÄ• . ()

<42> á¹ƒ0.0486 satadasasata yojanehi dÅ«re

yadiviharanti jinassa Ä• rakÄ• te,

itipi bhagavato na tÄ• va dÅ«re

bhuvi visuto arahanti kittighoso. ()

<43> tathariva avidÅ«ra bhÄ• vamÄ• pa

munirapi sappurisÄ• na mÄ«disÄ• naá¹ƒ,

itipi bhagavato bhavantagassa

bhuvivisuto arahanti kittighoso. ()

<44> á¹ƒ0.0487 budha jana rahitabba pÄ• padhammÄ•

pavÅ«ramanatthakarÄ• ka rahÄ• vadanti,

itipi bhagavato rahÄ• na yassa

bhuvivisuto arahanti kitti ghoso. ()

<45> garahiya rahitabbatÄ• â€™ riyehi

paramaputhujjana puggalehi yasmÄ• ,

itipi bhagavato nacaâ€™ tthiâ€™ massa

bhuvivisuto arahanti kittighoso. ()

<46> apica bhagavatÄ• natekadÄ• ci

vigarahiyÄ• rahitabbakÄ• bhavanti,

itipi bhagavato rahÄ• nayassa

bhuvivisuto arahanti kittighoso. ()

<47> á¹ƒ0.0488 gamana miharahoti vuccate taá¹ƒ

tibhavaparibbhamaá¹‡aá¹ƒ raho na yassa,

itipi bhagavato gatassa pÄ• raá¹ƒ

bhuvi visuto arahanti kittighoso. ()

<48> niratisayaâ€™ dhisÄ«lacittapaÃ±Ã±o

parama vimutti vimutti Ã±Ä• á¹‡alÄ• bhÄ«,

asandisa guá¹‡a bhÄ• janoka anejo

asamasamo asamo anuttaroâ€™ ti. ()

<49> á¹ƒ0.0489 kusalabala samiddharÅ«pavÄ• ti

vividhaguá¹‡ehi siyÄ• pasaá¹ƒ siyo yo,

itipi bhagavato pasaá¹ƒsiyassa

bhuvivisuto arahanti kittighoso. ()

<50> iminÄ• iminÄ• pi kÄ• raá¹‡ena

bhagavÄ• gotama gotta ketubhÅ«to,

arahaá¹ƒ arahanti kittirÄ• vo

dakatelaá¹ƒvatatÄ• na sattaloke. ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nebhagavato arahantinÄ• mapaÃ±Ã±attiyÄ• abhidheyaparidÄ«poekÅ«navÄ«satimoka

<1> á¹ƒ0.0490 sammÄ• sÄ• maá¹ƒ sabbadhammÄ• na maddhÄ•

buddhattÄ• paÃ±Ã±Ä• nubhÄ• vena tassa,

sammÄ• sambuddhoti abbhuggatÄ• ya

Ä• sikityÄ• (sÄ• linÄ«) loka dhÄ• tu. ()

<2> yo cÄ• bhiÃ±Ã±eyye pariÃ±Ã±eyya dhamme

bhÄ• vetabbe sacchikÄ• tabba dhamme,

sammÄ• sÄ• maá¹ƒ bujjhi tasmÄ• sa buddho

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<3> tatrÄ• â€™ bhiÃ±Ã±eyyÄ• catussacca meva

dukkhaá¹ƒ saccaá¹ƒ kho pariÃ±Ã±eyya dhammÄ• ,

bhÄ• vetabbÄ• magga saccaá¹ƒ nirodha-

saccaá¹ƒ tacchaá¹ƒ sacchikÄ• tabba dhammÄ• . ()

<4> á¹ƒ0.0491 taá¹‡hÄ• pakkhe sambhavaá¹ƒ dhamma jÄ• taá¹ƒ

maggÄ• naá¹ƒvajjhaá¹ƒka pahÄ• tabba dhammÄ• ,

saddhiá¹ƒ jÄ• tyÄ• dÄ«hi dukekhahi paÃ±cu-

pÄ• dÄ• nakkhaá¹‡dhÄ• siyÄ• dukkha saccaá¹ƒ. ()

<5> yÄ• yaá¹ƒ taá¹‡hÄ• kÄ• ma taá¹‡hÄ• dibhedÄ•

dukkhÄ• naá¹ƒ sÄ• hetu saccaá¹ƒ dvitiyaá¹ƒ,

bandhÄ• naá¹ƒ yatrÄ• pyaâ€™ bhÄ• vo nirodha-

saccaá¹ƒ yaÃ±cÄ• gamma taá¹‡hÄ• ya cÄ• go. ()

<6> á¹ƒ0.0492 sammÄ• diá¹-á¹-hÄ• dyaá¹-á¹-hamaggaá¹…ga dhammÄ•

nibbÄ• naá¹ƒ sampÄ• pakÄ• magga saccaá¹ƒ,

tesaá¹ƒ dhammÄ• nampi sambujjhinattÄ•

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<7> cakkhevaâ€™ daá¹ƒ dukkhaá¹ƒ taduppÄ• da hetu

taá¹‡hÄ• nesÄ• naá¹ƒ abhÄ• vo nirodho,

maggo bodhÅ«pÄ• ya paÃ±Ã±Ä• ti tassa

evaá¹ƒ paccekaá¹ƒ padaá¹ƒ coddharitvÄ• . ()

<8> Ä• ropetvÄ• sacca dhammesu sacca-

sandhÄ• tÄ• yo saccadassÄ« sa buddho,

sammÄ• sÄ• maá¹ƒ tikkhapaÃ±Ã±Ä• ya bujjhi

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<9> á¹ƒ0.0493 channaá¹ƒ dvÄ• rÄ• naÃ±ca chÄ• rammaá¹‡Ä• naá¹ƒ,

channaá¹ƒ cittÄ• naÃ±ca chabbeda nÄ• naá¹ƒ,

channaá¹ƒ saÃ±Ã±Ä• naá¹ƒ cha saÃ±cetanÄ• naá¹ƒ

channaá¹ƒ phassÄ• naá¹ƒ vitakkÄ• di kÄ• naá¹ƒ. ()

<10> evaá¹ƒ channaá¹ƒ rÅ«pa taá¹‡hÄ• dikÄ• naá¹ƒ

taá¹‡hÄ• kÄ• yÄ• naá¹ƒ samÄ• ropaá¹‡ena,

sammÄ• sÄ• maá¹ƒ bujjhi saccesu tasmÄ•

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<11> paÃ±cannaá¹ƒ khandhÄ• na maá¹-á¹-hÄ• rasannaá¹ƒ

dhÄ• tÅ«naá¹ƒ cakkhÄ• dinaá¹ƒ bÄ• rasannaá¹ƒ,

sammÄ• sÄ• maá¹ƒ bujjhitattÄ• sayambhu

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<12> á¹ƒ0.0494 rÅ«pajjhÄ• nÄ• naá¹ƒ catunnaá¹ƒ arÅ«pa-

jjhÄ• nÄ• naÃ±cÄ• nussatÄ«naá¹ƒ dasannaá¹ƒ,

khatti sÄ• kÄ• raâ€™ ppamaÃ±Ã±Ä• subhÄ• naá¹ƒ

kammaá¹-á¹-hÄ• nÄ• naá¹ƒ navannaá¹ƒ bhavÄ• naá¹ƒ. ()

<13> buddhattÄ• saá¹ƒsÄ• ra cakke avijjÄ• -

dyaá¹…gÄ• naá¹ƒ saccesucÄ• ropaá¹‡ena,

sammÄ• sÄ• maá¹ƒ esa nissaá¹…ga Ã±Ä• á¹‡e

sammÄ• sambuddho vikhyÄ• si loke. ()

<14> paccuppannÄ• nÄ• gatÄ• tÄ«ta dhamme

nibbÄ• naá¹ƒ nissesa paá¹‡á¹‡atti dhamme,

sÄ• maá¹ƒ abbhaÃ±Ã±Ä• syaâ€™ naÃ±Ã±opa deso

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<15> sabbaá¹ƒÃ±eyyaá¹ƒ tassa Ã±Ä• á¹‡anti kaá¹ƒhi

Ã±Ä• á¹‡ampevaá¹ƒ Ã±eyya dhammantikaá¹ƒhi,

Ã±eyyantaá¹-á¹-hÄ• nomaÃ±Ä• á¹‡assalÄ• bhÄ•

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<16> klesÄ• naá¹ƒ yÄ• vÄ• sanÄ• satatÄ«tÄ• ya

saddhiá¹ƒyoka sammohaniddÄ• ya sammÄ• ,

sÄ• maá¹ƒbuddho magga Ã±Ä• á¹‡ena tasmÄ•

sammÄ• sambuddhoti vikhyÄ• si loke. ()

<17> á¹ƒ0.0496 sattÄ• dhÄ«so pÄ• ramÄ«coditatto

pallaá¹…kenÄ• sajjayo bodhimule,

ambhojaá¹ƒka bhÄ• nuppahÄ• ka saá¹…gamena

sobhaggappattaá¹ƒ pabuddhaá¹ƒâ€™ va sÄ• maá¹ƒ. ()

<18> sÄ• maá¹ƒ sammÄ• â€™ naÃ±Ã±a sÄ• dhÄ• raá¹‡agga-

maggobhÄ• senappabuddho samÄ• no,

sampatto sabbaÃ±Ã±utÄ• Ã±Ä• á¹‡a sobhaá¹ƒ

sammÄ• sambuddhoti vikhyÄ• si tasmÄ• . ()

<19> evaá¹ƒ sabbesaá¹ƒ dhammÄ• naá¹ƒ

sammÄ• sÄ• maá¹ƒ buddhattÄ• so,

sammÄ• sambuddho buddhoti

saddo loke abbhuggaÃ±ji. ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nebhagavato kasammÄ• sambuddhoti nÄ• mapaÃ±Ã±attiyÄ• abhidheya paridÄ«povÄ

taá¹ƒ á¹ƒ0.0497 kho pana bhavantaá¹ƒ

gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡e kittisaddo abbhuggato

itipi so bhagavÄ• vijjÄ• caraá¹‡a sampannoti.

<1> sampannavijjÄ• caraá¹‡e avijjÄ• -

ghaá¹‡andhakÄ• raá¹ƒ bhiduro pavÄ«ro,

rÄ• ja vijjÄ• caraá¹‡ubbhavÄ• ya

uá¸·Ä• rakittissiriyÄ• kathaá¹ƒ taá¹ƒ. ()

<2> asaá¹…khakappepi nivutthakhandhe

peyyÄ• lapÄ• á¸·iá¹ƒ viya Ã±Ä• á¹‡agatyÄ• ,

kaá¹‡á¹-hiravassuâ€™ ppatanaá¹ƒ yatheva

saá¹…kippa khipakpaá¹ƒ visayÄ• valambaá¹ƒ. (1)

<3> á¹ƒ0.0498 saroâ€™ tisÅ«ro sarabhaá¹…gaka satthu-

khitto saravyamhi virajjhate kiá¹ƒ

evaá¹ƒ atitesu bhavantaresu

asajjamÄ• naá¹ƒ avirajjhamÄ• naá¹ƒ. ()

<4> yathicchitaá¹-á¹-hÄ• na matitakhandha-

saá¹…khÄ• ta mÄ• hacca pavattamÄ• naá¹ƒ,

pubbenivÄ• sÄ• nugataÃ±hi Ã±Ä• á¹‡aá¹ƒ

anaÃ±Ã±asÄ• dhÄ• raá¹‡amÄ• si yassa. ()

<5> pahÄ«á¹‡aâ€™ vijjÄ• nusayo jino so

vijjÄ• yuâ€™ peto paá¹-hamÄ• ya tÄ• ya,

iccassa daá¹‡á¸• Ä• hatakaá¹ƒsapÄ• ti-

saddova sampatthari kittisaddo. ()

<6> á¹ƒ0.0499 hanÄ«nappaá¹‡Ä«tÄ• di pabheda vatte

uppajjamÄ• ne ca nirujjhamÄ• ne,

satte yathÄ• kammuâ€™ page gatÄ«su

pasÄ• dacakkhÄ• â€™ visaye ca rÅ«pe. ()

<7> anaÃ±Ã±a sÄ• dhÄ• raá¹‡a dibbacakkhu-

saá¹…khÄ• taÃ±Ä• á¹‡ena pahassarena,

dibbena cÄ• â€™ loka pariggahena

yenÄ• â€™ hijÄ• nÄ• ti jino anejo. ()

<8> cutupapÄ• tabbisayÄ• ya satthÄ•

vijjÄ• yuâ€™ peto dutiyÄ• ya tÄ• ya,

iccassa sampatthari hema ghaá¹‡á¹-Ä• -

á¹-aá¹…kÄ• raghosoriva kittighoso. ()

<9> dukkhaÃ±ca dukkhappabhavo nirodho

maggo ca dukkhassa nirodhakoâ€™ ti,

cattÄ• ri saccÄ• ni yathÄ• sabhÄ• vaá¹ƒ

pavedi Ã±Ä• á¹‡ena sayambhu yena. ()

<10> á¹ƒ0.0500 yecÄ• â€™ savÄ• Ä• savasambhavo yo

tesaá¹ƒ khayo yavÄ• â€™ savanÄ• supÄ• yo,

taá¹ƒ sabbamaÃ±Ã±Ä• si sayambhu Ã±Ä• á¹‡a-

balena yenÄ• â€™ sava vippamutto. ()

<11> khÄ«á¹‡aâ€™ ti jÄ• tÄ« vusitaâ€™ nti seá¹-á¹-ha-

cariyaá¹ƒ kataá¹ƒâ€™ tÄ« karaá¹‡iya maddhÄ• ,

nacÄ• â€™ parantyeâ€™ va manantaÃ±Ä• á¹‡o

Ã±Ä• á¹‡enaâ€™ bhiÃ±Ã±Ä• ya vihÄ• si yena. ()

<12> á¹ƒ0.0501 sayambhu sabbÄ• sava saá¹…khayÄ• ya

vijjÄ• yupeto tatiyÄ• ya tÄ• ya,

iccassa vipphÄ• ragahÄ«rateri-

rÄ• voâ€™ va sampatthari kittirÄ• vo. ()

<13> vijjÄ• hiheá¹-á¹-hÄ• gaditÄ• hi tÄ«hi

samaá¹…akgi bhutassa tathÄ• gatassa,

tadubbhavaá¹ƒ kitti sarÄ«ra bimbaá¹ƒ

sataá¹ƒmanodappaá¹‡agaá¹ƒ vibhÄ• ti. ()

<14> cÄ• tummahÄ• bhÅ«tikarÅ«piko yaá¹ƒ

mÄ• tÄ• pitunnaá¹ƒ karajamhi jÄ• to,

yo bhattakummÄ• sahatopi kÄ• yo

aniccaviddhaá¹ƒsanabheda dhammo. ()

<15> parittakÄ• mÄ• vacaramhi bhuto-

pÄ• dÄ• ya bhedamhi tadattabhÄ• ve,

yaá¹ƒ nissitaá¹ƒ vedayitatta saÃ±Ã±Ä• -

saá¹…khÄ• ra viÃ±Ã±Ä• á¹‡a pabhedanÄ• maá¹ƒ. ()

<16> á¹ƒ0.0502 yo vippasanno maá¹‡ivaá¹ƒsa vaá¹‡á¹‡o

tatrÄ• vutaá¹ƒ suttamivakkhimÄ• taá¹ƒ,

Ã±Ä• á¹‡akkhinÄ• rÅ«pa mavekkhi yena

sacakkhumÄ• tatrasitaÃ±ca nÄ• maá¹ƒ. ()

<17> sÄ«tÄ• dinÄ• ruppaá¹‡alakkhaá¹‡anti

rÅ«paÃ±ca nÄ• maá¹ƒ natilakkhaá¹‡anti,

taduttariá¹ƒ vedakakÄ• rako vÄ•

attÄ• ttabhÄ• vÄ« paramatthato na. ()

<18> aÃ±Ã±oÃ±Ã±asambandhavasena yantÄ«

nÄ• paá¹…gulandhÄ• puthageva yanti,

tathÄ• â€™ Ã±Ã±amaÃ±Ã±oâ€™ panidhÄ• ya nÄ• ma-

rÅ«pÄ• ni vattantiâ€™ ha novisunti. ()

<19> á¹ƒ0.0503 vavatthayantassiâ€™ ti nÄ• marÅ«paá¹ƒ

nissattanijjivasabhÄ• va massa,

yÄ• diá¹-á¹-hi duddiá¹-á¹-hivisodhanena

samuá¹-á¹-hitÄ• diá¹-á¹-hi visuddhisaá¹…khÄ• . ()

<20> avijjuâ€™ pÄ• dÄ• nanikantikamma-

hetubbhavaá¹ƒ rÅ«pamarÅ«pamÄ• do,

pakavattiyaá¹ƒ hetucatÅ«hi rÅ«paá¹ƒ

vatthÄ• dihetuppabhavaâ€™ nti nÄ• maá¹ƒ. ()

<21> sabbattha sabbesu sadÄ• samo na

nÄ• â€™ hetukaá¹ƒ tena naniccahetu,

evaá¹ƒ taduppÄ• daka paccayÄ• naá¹ƒ

pariggahaá¹ƒ yÄ• ya dhiyÄ• akÄ• si. ()

<22> á¹ƒ0.0504 ahaá¹ƒ nu khoâ€™ siá¹ƒ nanukho ahosiá¹ƒ

iccÄ• â€™ dyaâ€™ tÄ«tÄ• dipabheda bhutÄ• ,

kaá¹…khÄ• â€™ ssa kaá¹…khÄ• taraá¹‡abbisuddhi-

saá¹…khÄ• tapaÃ±Ã±Ä• ya vigaÃ±chi yÄ• ya. ()

<23> khandhÄ• atÄ«tÄ• di pabhedavanto

parikkhayaá¹-á¹-hena anicca dhammÄ• ,

bhayÄ• vahaá¹-á¹-hena dukhÄ• anattÄ•

asÄ• rakaá¹-á¹-heniâ€™ ti sammasanto. ()

<24> tÄ• á¸·isadhÄ• lakkhaá¹‡apÄ• á¹-avatthaá¹ƒ

khandhÄ• na mesaá¹ƒ navadhÄ• â€™ tha nÄ• tho,

tikkhindriyo so bhaya sattakÄ• naá¹ƒ

vasena sammadditanÄ• marÅ«po. ()

<25> á¹ƒ0.0505 paÃ±Ã±Ä• sadhÄ• bandhudayabbayÄ• naá¹ƒ

pariggahaá¹ƒ yÄ• yadhiyÄ• akÄ• si,

yadÄ• â€™ ssa tÄ• ruÃ±Ã±avipassanÄ• ya

upakkilesÄ• dasa pÄ• tubhÅ«tÄ• . ()

<26> Ã±Ä• á¹‡akkhiá¹‡Ä• yena tilakkhaá¹‡aá¹ƒ so

addakkhi dhammesu tadÄ• â€™ pi tesu,

jahÄ• suâ€™ pakelasapaduá¹-á¹-hamaggaá¹ƒ

vipassanÄ• sodhitamaggagÄ• mi. ()

<27> á¹ƒ0.0506 vavatthapetvÄ• na pathÄ• patheâ€™ vaá¹ƒ

vipassanÄ• vÄ«thi manokkamitvÄ• ,

yÄ• maggaâ€™ maggikkha visuddhi nÄ• ma

samubbhavÄ• tÄ«raá¹‡atikkha buddhi. ()

<28> anantaraá¹ƒ tÄ«raá¹‡uá¹‡apÄ• raá¹ƒ

patto pariÃ±Ã±Ä• ya parikkhayÄ• ya,

nipphattiyÄ• yo navaÃ±Ä• á¹‡upetaá¹ƒ

visuddhi mÄ• kaá¹…khi visuddhikÄ• mo.

<29> pabandhato ceâ€™ riyato ghanena

channesu dhammesvaâ€™ nupaá¹-á¹-hahanne,

tilakkhaá¹‡e yenuâ€™ dayabbayena

punÄ• pi so sammasi nÄ• marÅ«paá¹ƒ.

<30> á¹ƒ0.0507 uppÄ• dabhaá¹…gaá¹-á¹-hitito yadÄ• â€™ ssa

vivaá¹-á¹-ayitvÄ• na vipassato yaá¹ƒ,

saá¹…khÄ• rabhaá¹…geâ€™ va pavatta maá¹-á¹-ha-

vidhÄ• nisaá¹ƒsaá¹ƒbhavi bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ. ()

<31> vipassato bhaá¹…gamahiá¹‡hamassa

hutvÄ• bhayaá¹ƒ vÄ• á¸·amigÄ• dayoâ€™ va,

upaá¹-á¹-hitÄ• â€™ tÄ«tabhavÄ• dibheda-

bhavattayaá¹ƒ yaá¹ƒ bhayaÃ±Ä• á¹‡amÄ• si. ()

<32> athaâ€™ ssa khandhÄ• yatanÄ• dhi dhammÄ•

ukkhittakhaggÄ• madhakÄ• dayoâ€™ va,

upaddavÄ• dÄ«navato vibhutÄ•

patvÄ• yadÄ• dÄ«navaÃ±Ä• á¹‡a mÄ• suá¹ƒ. ()

<33> á¹ƒ0.0508 suvaá¹‡á¹‡ahaá¹ƒsÄ• diâ€™ va paÃ±jaresu

bhavesu diá¹-á¹-hÄ• dinavesu tÄ«su,

nibbinditatto bhuvanekanetto

yaá¹ƒ nibbidÄ• Ã±Ä• á¹‡a malattha tibbaá¹ƒ. ()

<34> pÄ• sÄ• dito pÄ• sagateâ€™ va sattÄ•

vimuttikÄ• massa bhavehi tÄ«hi,

nissesasaá¹…khÄ• ra vimokkha kÄ• maá¹ƒ

babhuva yaá¹ƒ muÃ±citukÄ• ma Ã±Ä• á¹‡aá¹ƒ. ()

<35> aniccadukkhÄ• â€™ subhato ca khandhe

anattato bhÄ• vayato abhiá¹‡haá¹ƒ,

tassÄ• â€™ si saá¹…khÄ• ravimokkhÅ«pÄ• ya-

sampÄ• dakaá¹ƒ yaá¹ƒ paá¹-isaá¹…khaÃ±Ä• á¹‡aá¹ƒ. ()

<36> á¹ƒ0.0509 attena vÄ• attaniyena suÃ±Ã±o

dvidhÄ• tyaâ€™ yaá¹ƒ saá¹…khata dhammapuÃ±jo,

evaá¹ƒ catuddhÄ• bahudhÄ• chadhÄ• â€™ pi

vipassato buddhimato abhiá¹‡haá¹ƒ. ()

<37> yÄ• kho sikhÄ• ppattavipassanÄ• khyÄ•

vuá¹-á¹-hÄ• nagÄ• mÄ«nica sÄ• nulomÄ• ,

sÄ• muddakÄ• kÄ«riva kÅ«payaá¹-á¹-hiá¹ƒ

tilakkhaá¹‡alambanikÄ• babhÅ«va. ()

<38> nahÄ• rudaddÅ«lla mivaggipattaá¹ƒ

saá¹…khÄ• radhammaá¹ƒ paá¹-iliyamÄ• naá¹ƒ,

vissaá¹-á¹-hadÄ• raá¹ƒâ€™ va upekkhakassa

saá¹…khÄ• rupekkhÄ• â€™ si mahesinoyÄ• . ()

<39> á¹ƒ0.0510 Ä• grotrabhuÃ±Ä• á¹‡a masesakhandhe

tilakkhaá¹‡aâ€™ ropaá¹‡a ninnapoá¹‡aá¹ƒ,

vipassanÄ• Ã±Ä• á¹‡a manekabhedaá¹ƒ

yadeâ€™ ttha saá¹…khepanayena vuttaá¹ƒ. ()

<40> vijjÄ• ya so mÄ• raji tÄ• ya tÄ• ya

vipassanÄ• Ã±Ä• á¹‡agatÄ• yuâ€™ peto,

iccassa saá¹ƒvaá¸• á¸• hita kittivalli

lokÄ• lavÄ• lamhi vikÄ• sa mÄ• pa. ()

<41> muÃ±jÄ• isikaá¹ƒ asikosiyÄ• â€™ siá¹ƒ

yathÄ• karaá¹‡á¸• Ä• phaá¹‡i muddhareyya,

sabbaá¹…ga paccaá¹…akgika mindriyaggaá¹ƒ.

manomayaá¹ƒ rÅ«pimito sarÄ«rÄ• . ()

<42> á¹ƒ0.0511 aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ abhinimmiá¹‡itvÄ•

mahiddhimÄ• iddhimatÄ• nu rÅ«paá¹ƒ,

cetovasipakpattavasippadhÄ• no

yvÄ• kÄ• si veneyyajanÄ• namatthaá¹ƒ. ()

<43> mahiddhiko tÄ• yamanomayiddhi-

saá¹…khÄ• ta vijjÄ• ya samanvito so,

iccassa abbhuggatakittirÄ• vo

nissesalokaá¹ƒ badhirÄ«karittha. ()

<44> ekopihutvÄ• bahudhÄ• ca hoti

yo hoticeâ€™ ko bahudhÄ• pi hutvÄ• ,

kare tirobhÄ• va mathÄ• vibhÄ• vaá¹ƒ

mahiddhiko iddhimataá¹ƒ cariá¹-á¹-ho. ()

<45> á¹ƒ0.0512 yathÄ• nirÄ• lambanabhotalamhi

yo iddhimÄ• viá¹‡á¹‡avasi vasindo,

vaje tiropabbata gehabhitti-

pÄ• kÄ• ra macchidda masajjamÄ• no. ()

<46> karoti ummujjanimujjaniddhiá¹ƒ

yo vÄ• ripiá¹-á¹-heriva bhumipiá¹-á¹-he,

abhejjamÄ• no salile salÄ«laá¹ƒ

padappito yÄ• ti yathÄ• pathavyÄ• . ()

<47> pakkhÄ«â€™ va yo saá¹…kamate nabhamhi

pallaá¹…ka mÄ• bhujja mahÄ• nubhÄ• vaá¹ƒ,

mahiddhimantaá¹ƒ ravicandabimbaá¹ƒ

sapÄ• á¹‡iphuá¹-á¹-ho parimajjate yo. ()

<48> á¹ƒ0.0513 Ä• brahmalokÄ• pi kalebarena

vasaá¹ƒ pavatteti mahiddhimÄ• yo,

suvaá¹‡á¹‡akÄ• roviya yaá¹ƒyadeva

icchÄ• nurupÄ• bharaá¹‡abbisesaá¹ƒ. ()

<49> yathicchitaá¹ƒ paccanubhoti jÄ• tu

nÄ• nÄ• vidhaá¹ƒ iddhividhaá¹ƒ jino yo,

so tÄ• ya vijjÄ• yapi saá¹…gatoâ€™ ti

abbhuggato tassa yasopabandho. ()

<50> sotappasÄ• dabbisayaá¹ƒ yatheva

addhÄ• namaggaá¹ƒ paá¹-ipannaposo,

visuá¹ƒvisuá¹ƒ kÄ• haá¸·asaá¹…khabheri-

vÄ«á¹‡Ä• disaddaá¹ƒ vividhaá¹ƒ suá¹‡eyya. ()

<51> dÅ«rantike mÄ• nusake ca dibbe

ubhopisadde sukhume uá¸·Ä• re,

visuddhanimmÄ• nusaketa yena

so dibbasotena suá¹‡Ä• ti nÄ• tho. ()

<52> á¹ƒ0.0514 samaá¹…gibhÅ«toti sadibbasota-

saá¹…khÄ• tavijjÄ• ya jitÄ• ri tÄ• ya,

abbhuggato tassa kavÄ«bhigÄ«ta-

silokasaddoâ€™ va silokasaddo. ()

<53> sarÄ• gacittampi virÄ• gacittaá¹ƒ

sadosacittampi adosacittaá¹ƒ,

samohacittampi vimoha cittaá¹ƒ

saá¹ƒkhittavikkhittagatampi cittaá¹ƒ. ()

<54> á¹ƒ0.0515 mahaggatampÄ« amahaggatampÄ«

sottaraá¹ƒ citta manuttarampi,

samÄ• hitampÄ« asamÄ• hitampi

vimuttacuttampyaâ€™ vimuttacittaá¹ƒ. ()

<55> sakaá¹ƒ mukhaá¹…kaá¹ƒviya dappaá¹‡amhi

acchodake maá¹‡á¸• anajÄ• tiko yo,

paricca ceto parapuggalÄ• naá¹ƒ

yenÄ• â€™ bhijanÄ• ti vimuttaceto. ()

<56> so tÄ• ya cetopariyÄ• bhidhÄ• na-

vijjÄ• yuâ€™ petoti dayÄ• nidhÄ• no,

tilokagabbheâ€™ ka vitÄ• nasobhÄ•

tatÄ• na tassuâ€™ bbhavasetakitti. ()

<57> á¹ƒ0.0516 vijjÄ• ttayenaâ€™ á¹-á¹-havidhÄ• hiâ€™ mÄ• hi-

vijjÄ• huâ€™ petaâ€™ ssa tathÄ• gatassa,

veneyya kundÄ• karacandikÄ• bhaá¹ƒ

vibhÄ• ti yÄ• vajja yasosarÄ«raá¹ƒ. ()

<58> sumaá¹‡á¸• ito saá¹ƒvutapÄ• timokkha-

saá¹…khÄ• tasÄ«lÄ• bharaá¹‡ena yena,

irÄ«yate yo karuá¹‡a nidhÄ• no

tapodhano sÄ«lavataá¹ƒ padhÄ• no ()

<59> veá¸·upakpadÄ• nadivasena cÄ• á¹-u-

kammyena duteyyapahenakena,

so pÄ• ribhaá¹-yenapi muggasÅ«pya-

samena saccÄ• likabhÄ• saá¹‡ena. ()

<60> á¹ƒ0.0517 agocaraá¹-á¹-hÄ• na mupÄ• sanena

vikopaye kimpana pÄ• timokkhaá¹ƒ,

hitvÄ• anÄ• cÄ• ramagocaraá¹ƒ taá¹ƒ

care sadÄ• cÄ• rasugocaraá¹ƒ so. ()

<61> anuppamÄ• á¹‡esupi sabbadassi

sÄ• vajjadhammesu bhayÄ• nupassi,

laddhaggamaggapaphalasiddhasÄ«la-

sikkhÄ• ya sikkhÄ• garu sikkhate so. ()

<62> á¹ƒ0.0518 khemaá¹ƒ disaá¹ƒ saÃ±caratÄ«â€™ ti pÄ• ti-

mokkhÄ• dhisikkhÄ• caraá¹‡ena tena,

abbhuggato taccaraá¹‡anu bandho

Ä• diccabandhussa yasopabandho. ()

<63> kantampirÅ«pÄ• yatanÄ• di chakkaá¹ƒ

cakkhÄ• dinÄ• so visayÄ«karitvÄ• ,

nimittaâ€™ nubyaÃ±janagÄ• hi nÄ• tho

nahoti yeniâ€™ ndriyasaá¹ƒvarena. ()

<64> cakkhÄ• dichadvÄ• ra masaá¹ƒvaritvÄ•

rÄ• gÄ• didhammÄ• viharanta menaá¹ƒ,

atvÄ• ssa veyyuá¹ƒ satisaá¹ƒvarena

tassaá¹ƒvaratthaá¹ƒ paá¹-ipajji yena. ()

<65> á¹ƒ0.0519 khemaá¹ƒdisaá¹ƒ so caraá¹‡ena tena

jitindriyo indriyasaá¹ƒvarena,

abbhuggato saá¹ƒcaratÄ«ti tassa

tilokanÄ• thassa siloka saddo. ()

<66> ye lÄ• bhasakkÄ• rasilokakÄ• mÄ•

pÄ• picchakeâ€™ cchÄ• pakatÄ• samÄ• nÄ• ,

keviâ€™ dhaloke catupaccayÄ• naá¹ƒ

paá¹-ikkhipitvÄ• paá¹-isevanena. ()

<67> sÄ• mantajappÄ• ya catubbidhassa

iriyÄ• pathassÄ• â€™ á¹-hapanÄ• dinÄ• ca,

kuhÄ• yanenÄ• â€™ lapanÄ• dinÄ• ca

saccaá¹ƒ hiyÄ• â€™ nuppiya bhÄ• sanena. ()

<68> á¹ƒ0.0520 attÄ• â€™ vacaá¹-á¹-hÄ• nuâ€™ paropaá¹‡ena

muggassa sÅ«pyenava pÄ• ribhaá¹-yÄ• ,

nemitta kattÄ• divasena micchÄ• -

jÄ«vena dujjÄ«vika mÄ• carantÄ«. ()

<69> yatheva te no bhagavÄ• kadÄ• ci

kohaÃ±Ã±avutyÄ• â€™ lapanÄ• dinÄ• ca,

nemitta nippesikatÄ• ya kiÃ±ci

lÄ• hena lÄ• bhaá¹ƒka nijigiá¹ƒsa nena. ()

<70> nimittasatthÄ• â€™ dipakÄ• sanena

Ä• jÄ«vasÄ«laá¹ƒ avikopayitvÄ• ,

namaá¹‡á¸• anatthaá¹ƒ na vibhusaá¹‡atthaá¹ƒ

davÄ• ya vÄ• neva madÄ• ya neva. ()

<71> á¹ƒ0.0521 anuppabandhaá¹-á¹-hitiyÄ• imassa

kÄ• yassa cÄ• â€™ bÄ• dha nisedhanatthaá¹ƒ,

pavattiyÄ• paggahanÄ• ya seá¹-á¹-ha-

cariyassa porÄ• á¹‡a khudÄ• panetuá¹ƒ. ()

<72> nÅ«ppÄ• danatthaÃ±ca navaá¹ƒ jighacchaá¹ƒ

yÄ• trÄ• ya kÄ• yassaâ€™ navajjatÄ• ya,

sukhaá¹ƒ vihÄ• rÄ• ya ca bhojanamhi

mattaÃ±Ã±uko bhuÃ±jati piá¹‡á¸• apÄ• taá¹ƒ. ()

<73> á¹ƒ0.0522 tilokanÄ• tho caraá¹‡ena tena

mattaÃ±Ã±ubhÄ• vena hi bhojanamhi,

khemaá¹ƒ disaá¹ƒ saÃ±caratÄ«ti loke

abbhuggato tassa siloka saddo. ()

<74> divÄ• nisajjÄ• ya ca caá¹…ka mena

tathÄ• rajanyÄ• â€™ varaá¹‡Ä«ya dhammÄ• ,

suddhantaro dvÄ«hiâ€™ riyÄ• pathehi

sapacchimevÄ• paá¹-hamamhi yÄ• me. ()

<75> vuá¹-á¹-hÄ• nasaÃ±Ã±o satisampajaÃ±Ã±o

saâ€™ majjhimasmiá¹ƒ muni dakkhiá¹‡ena,

passena kappeti ca sÄ«ha seyyaá¹ƒ

pÄ• de padaá¹ƒ thokaka matibbidhÄ• ya. ()

<76> á¹ƒ0.0523 aá¹…gÄ«raso jÄ• gariyÄ• nuyoga-

dhammena sammÄ• caraá¹‡ena tena,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti tassa

abbhuggato abbhutakitti ghoso. ()

<77> sambodhiyÄ• saddahanÄ• samiddha-

visuddhasaddhÄ• caraá¹‡ena tena,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti tassa

abbhuggato abbhutakitti ghoso. ()

<78> guthaá¹ƒyathÄ• pÄ• pa jigucchanena

ariyena lajjÄ• caraá¹‡ena tena,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti loke

abbhuggato tassasilokasaddo. ()

<79> á¹ƒ0.0524 pÄ• pÄ• samuttÄ• sanalakkhaá¹‡ena

ottappasaá¹…khÄ• caraá¹‡ena tena,

khemaá¹ƒ disaá¹ƒ saÃ±caratÄ«ti loke

abbhuggato tassa siloka saddo. ()

<80> anaÃ±Ã±a sÄ• dhÄ• raá¹‡a bÄ• hu sacca-

dhammena dhÄ«mÄ• â€™ caraá¹‡ena tena,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti tassa

samubbhavoâ€™ dÄ• ta yasosadhÄ«so. ()

<81> thÄ• mena daá¸·hena parakkamena

vÄ«riyena vÄ«ro caraá¹‡ena tena,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti tassa

samubbhavoâ€™ dÄ• ta yasosadhÄ« so. ()

<82> á¹ƒ0.0525 cirakriyÄ• nussaraá¹‡eâ€™ tisÅ«ra-

tarÄ• ya satyÄ• â€™ caraá¹‡ena satthÄ• ,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti tassa

yasopabandho visaribabhuva. ()

<83> anaÃ±Ã±asÄ• maÃ±Ã±agabhÄ«raÃ±Ä• á¹‡o

ariyena paÃ±Ã±Ä• caraá¹‡ena tena,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti tassa

yasopabandho visarÄ«babhuva. ()

<84> yo diá¹-á¹-ha dhammamhi sukhÄ• vahassa

vinissaá¹-assÄ• â€™ caraá¹‡ehi yassa,

catukkajhÄ• nassa nikÄ• malÄ• bhÄ«

akicchalÄ• bhÄ« bhagavÄ• â€™ si buddho. ()

<85> nikÄ• malÄ• bhehi catÅ«hi rÅ«pa-

jjhÄ• nehi nÄ• tho caraá¹‡ehi tehi,

khemaá¹ƒdisaá¹ƒ saÃ±caratÄ«ti loke

abbhuggato tassa yaso pabandho. ()

<86> á¹ƒ0.0526 tÄ«haâ€™ á¹-á¹-hahi vijjÄ• hi

tipaÃ±cacaraá¹‡ehiâ€™ mehi sampantassa,

vijjÄ• caraá¹‡a visuddhaá¹ƒ

yasosarÄ«raá¹ƒ virÄ• jate yÄ• vajja ()

iti medhÄ• nandÄ• bhidhÄ• nenayatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nebhagavato vijjÄ• caraá¹‡a sampannotinÄ• mapaÃ±Ã±attiyÄ• abhidheyaparidÄ«poe

taá¹ƒkho pana á¹ƒ0.0527 bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddoabbhuggato
sugatoti.

sobhanagamanattÄ• sugatoti.

<1> gamana mÄ• hu gatanti susobhanaá¹ƒ

ariyamaggagatena sivaá¹ƒdisaá¹ƒ,

(dutavilambita) tÄ• â€™ pagato gato

itipi so sugato sugato siyÄ• . ()

<2> gamana mÄ• cariyÄ• ya manuttara-

vibhavadaá¹ƒ pavadantiâ€™ ha sobhanaá¹ƒ,

tadariyena gatena gato yato

itipi so sugato sugato siyÄ• . ()

<3> muni timaá¹‡á¸• alachÄ• danatapparo

suparimaá¹‡á¸• ala mantaravÄ• sakaá¹ƒ,

kanakakattariyÄ• sunivÄ• saye

navadalaá¹ƒ kamalaá¹ƒâ€™ va vikantayaá¹ƒ. ()

<4> á¹ƒ0.0528 kanakadÄ• mavarena parikkhipaá¹ƒ

paduma hattha mivoâ€™ pari bandhati,

samuni thÄ• varavijjulatÄ• siri-

musitacÄ• rikalebarabandhanaá¹ƒ. ()

<5> sirighaá¹‡o ghanakaÃ±canacetiye

ratanakambalavattha mivÄ• â€™ hataá¹ƒ,

taruá¹‡abhÄ• nupabhÄ• ruá¹‡acÄ«varaá¹ƒ

sirisarÄ«ravare paá¹-isevati. ()

<6> samuni jÄ• lavinaddhamanohara-

karatalehi sunÄ«lamaá¹‡ippabhaá¹ƒ,

upalapatta malaá¹…kurute yathÄ•

bhamaramamburuhehi sarovaro. ()

<7> á¹ƒ0.0529 vajati sobhana mindasarÄ• sana-

jaá¹-itajaá¹…gamamerurivaâ€™ Ã±jase,

samaá¹‡amaá¹‡á¸• anamaá¹‡á¸• itaviggaho

itipi so sugato sugato siyÄ• . ()

<8> suragajoâ€™ riva nandanakÄ• nanÄ•

maá¹‡iguhÄ• ya harÄ«â€™ va yugandharÄ• ,

navaravinduriâ€™ vÄ• â€™ maravÄ• pito

samadahaá¹ƒsavaroâ€™ vaâ€™ hinikkhamaá¹ƒ. ()

<9> vanaguhÄ• ditapovanato subhaá¹ƒ

vajati nikkhamiyÄ• â€™ samarÅ«pimÄ• ,

nirupamassiriyÄ• bhusa mullasaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<10> á¹ƒ0.0530 visaravipphuritÄ• â€™ mitaraá¹ƒsinÄ•

suparisekasuvaá¹‡á¹‡araseniâ€™ va,

vajati piÃ±jarito vasudhambaraá¹ƒ

itipi so sugato sugato siyÄ• . ()

<11> karivaroâ€™ va karÄ«hi purakkhato

sakalapÄ• pamalÄ• â€™ pagato sayaá¹ƒ,

vajati vitamalehi nisevito

itipi so sugato sugato siyÄ• . ()

<12> asamabuddhavilÄ• salavena yo

abhibhavaá¹ƒ sanarÄ• maravibbhamaá¹ƒ,

paá¹-ipathaá¹ƒ paá¹-ipajjati sobhanaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<13> á¹ƒ0.0531 purimapacchimadakkhiá¹‡avÄ• mato

pabhavadehapabhÄ• hi pahÄ• sayaá¹ƒ,

ratanaâ€™ sÄ«timitaá¹ƒ vajate bhuvi

itipi so sugato sugato siyÄ• . ()

<14> nigamagÄ• mapurisu ca cÄ• rikaá¹ƒ

carati yo karuá¹‡Ä• paricÄ• riko,

amitasattamanoratha mÄ• vahaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<15> kumudapaá¹…kaja campakamÄ• lati-

kusumavuá¹-á¹-hisuphassitaviggaho,

vajati cÄ• rutaraá¹ƒ jalitiddhimÄ•

itipi so sugato sugato siyÄ• . ()

<16> á¹ƒ0.0532 tagarakuá¹…kumalohita candana-

surabhicuá¹‡á¹‡avikiá¹‡á¹‡amahÄ• pathe,

vajati gandhagajo viya sobhanaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<17> turiyarÄ• va satÄ• nugatatthuti-

padasatehi abhitthutasagguá¹‡o,

vajati haá¹ƒsavilÄ• sitagÄ• miyo

itipi so sugato sugato siyÄ• . ()

<18> suranarÄ• divilocanabhÄ• jana-

pivitarÅ«pavilÄ• sasudhÄ• raso,

vajati sÄ«havijambhitavikkamo

itipi so sugato sugato siyÄ• . ()

<19> á¹ƒ0.0533 caraá¹‡atÄ• marasassiribhÄ• rataá¹ƒ

anadhivÄ• siniâ€™ vÄ• â€™ vanikÄ• minÄ«,

vajati tamhi pavedhati kampati

itipi so sugato sugato siyÄ• . ()

<20> sukhumakunthakipakilalikamakkhikÄ• -

makasakÄ«á¹-apaá¹-aá¹…akga manuddayo,

vajati yo aviheá¹-haya maÃ±jase

itipi so sugato sugato siyÄ• . ()

<21> á¹-hapitacakkavaraá¹…kitadakkhiá¹‡a-

caraá¹‡a paá¹…kaja piÃ±jaritaÃ±jaso,

vajati yo paá¹-hamaá¹ƒ yadi nikkhipaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<22> á¹ƒ0.0534 anupalitta malehi samaá¹ƒ phusaá¹ƒ

kamalakomalapÄ• datalehi yo,

vajati dhÅ«tamalaá¹ƒ vasudhÄ• talaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<23> bhavati bheritalaá¹ƒâ€™ va pakasÄ• rita-

caraá¹‡atÄ• marasehi suduggamaá¹ƒ,

avanatunnataá¹-hÄ• na mapÄ• vanÄ«

itipi so sugato sugato siyÄ• . ()

<24> pathavituâ€™ bbhavapaá¹…kajamuddhani

á¹-hapitakomalapÄ• datalambujo,

vajati reá¹‡upisaá¹…gasubhaá¹…gimÄ•

itipi so sugato sugato siyÄ• . ()

<25> á¹ƒ0.0535 vajati antamasoâ€™ palasakkharÄ•

sakalikÄ• kaá¹-helÄ• â€™ pi sakaá¹‡á¹-akÄ• ,

apavajanti pathÄ• dipaduttame

itipi so sugato sugato siyÄ• . ()

<26> nijapadaá¹ƒ atidura manuddharaá¹ƒ

atisamÄ«pa manikkhipa maÃ±jase,

vajati gopphakajÄ• nu maghaá¹-á¹-ayaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<27> á¹ƒ0.0536 atilahuá¹ƒ sanikaá¹ƒ samitindriyo

na carate carate jutiyuâ€™ jjalaá¹ƒ.

bhuvi same visame asamo samaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<28> anavalokiya uddhamadhodisaá¹ƒ

anudisaÃ±ca catuddisa maÃ±jase,

vajati yo yugamatta mapekkhako

itipi so sugato sugato siyÄ• . ()

<29> timadabandhurasindhurakesarÄ«-

gativilÄ• saviá¸• ambanavikkamo,

vajati pÄ• datalaá¹…ka madassayaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<30> á¹ƒ0.0537 nirupamajjutiyÄ• purisÄ• sabho

vasabharÄ• japarÄ• jitavikkamo,

vajati saÃ±janayaá¹ƒ janasammadaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<31> sÅ«riyaraá¹ƒsi sameti pavÄ• yati

kusumagandhasugandhasamÄ«raá¹‡e,

vajati tabbimalaÃ±jasamajjhago

itipi so sugato sugato siyÄ• . ()

<32> jaladharÄ• purato jalabindavo

naramarÅ« kusumÄ• ti kirantipi,

tadupasattarajamhi pathe vaje

itipi so sugato sugato siyÄ• . ()

<33> á¹ƒ0.0538 ruciracÄ• marachattadharÄ• marÄ• -

suranarehiâ€™ pi gacchati sakkato,

garukato mahito patimÄ• nito

itipi so sugato sugato siyÄ• . ()

<34> yadi migindagajindaturaá¹…gama-

migavihaá¹…gamanÄ• dasupÅ«jito,

vajati pupphavitÄ• nadharo sire

itipi so sugato sugato siyÄ• . ()

<35> nayanatoraá¹‡acÄ• rutaraâ€™ Ã±jase

parilasanti gate jinakuÃ±jare,

sakasakÄ• â€™ bharaá¹‡Ä• niâ€™ pi pÄ• á¹‡inaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<36> á¹ƒ0.0539 bhavati acchariyabbhutamaá¹…gala-

chaá¹‡amahussavakeá¸·inirantaraá¹ƒ,

tibhuvanaá¹ƒ sugate sugate pathe

itipi so sugato sugato siyÄ• . ()

<37> siva masaá¹…khatadhÄ• tu manuttaraá¹ƒ

paramasundaraá¹-hÄ• na manÄ• savaá¹ƒ,

vigatajÄ• tijarÄ• maraá¹‡aá¹ƒ gato

itipi so sugato sugato siyÄ• . ()

<38> murajadundubhichidda mivoâ€™ pari

nabhasi yÄ• vabhavagga masaá¹ƒvuá¹-aá¹ƒ,

vivaá¹-a kameti yadubbhavapaá¹…kaja-

pamitiyÄ• jinasaá¹…kha mapÄ• dise. ()

<39> á¹ƒ0.0540 yadapi maá¹‡á¸• anabhumi subodhiyÄ•

acalaá¹-hÄ• na manaÃ±Ã±avalaÃ±jiyaá¹ƒ,

lalitapiÃ±jakalÄ• panibho yahiá¹ƒ

vijayabodhi idÄ• niâ€™ pi rÄ• jate. ()

<40>á¹• 21 paá¹-hama mubbhava mantapabhaá¹…guraá¹ƒ

vasumatÄ«yuvatihadayopamaá¹ƒ,

tadaâ€™ pi kasundaraá¹-hÄ• na mupÄ• gato

itipi so sugato sugato siyÄ• . ()

<41> yadapi bodhipadanti pavuccati

ariyaÃ±Ä• á¹‡amihagga manuttaraá¹ƒ,

yadaâ€™ pi Ã±Ä• á¹‡a manÄ• varaá¹‡aá¹ƒ tathÄ•

nikhilaÃ±eyyapathÄ• â€™ nativattanaá¹ƒ. ()

<42> á¹ƒ0.0541 purimajÄ• tisu pÅ«ritapÄ• rami-

balavapaccayasantiparÄ• yaá¹‡o,

tadaâ€™ pi sundaraá¹-hÄ• na mupÄ• gato

itipi so sugato sugato siyÄ• . ()

<43> ariyamaggacatukkapahÄ«á¹‡akaá¹ƒ

napunareâ€™ ti kilesagataá¹ƒ sataá¹ƒ,

apunarÄ• gamanaá¹ƒ sugato yato

itipi so sugato sugato siyÄ• . ()

<44> á¹ƒ0.0542 sumati suá¹-hugato paá¹‡idhÄ• nato

ppabhuti yÄ• va jayÄ• sanupÄ• sanaá¹ƒ,

tidasapÄ• ramiyo paripÅ«rayaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<45> tadubhayantabhavÄ• bhavadiá¹-á¹-hiyo

anupagamma gato hitamÄ• vahaá¹ƒ,

paá¹-ipadÄ• ya hi suá¹-á¹-hutarÄ• ya yo

itipi so sugato sugato siyÄ• . ()

<46> rucirabhÄ• ratibhattutibhocatu-

parisamajjhagato viyakesari,

gadati vÄ«tabhayo giramÄ• sabhiá¹ƒ

itipi so sugato sugato siyÄ• . ()

<47> á¹ƒ0.0543 surabhinÄ• mukhatÄ• marase vacÄ«-

sucaritappabhavena subhÄ• sitaá¹ƒ,

gadati dhammasabhaá¹ƒ parivÄ• sayaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<48> ratikaraá¹ƒ karavÄ«kavirÄ• vato

paá¹-utaraá¹ƒ sutaraá¹ƒ sarasaá¹ƒ giraá¹ƒ,

gadati sotarasaá¹ƒ parisattare

itipi so sugato sugato siyÄ• . ()

<49> gadati sabbavacÄ«duritehi yo

pavirato abhisandhiya bhindiya,

avitathena tathaÃ±ca kathaá¹ƒkathÄ•

itipi so sugato sugato siyÄ• . ()

<50> á¹ƒ0.0544 thirakathaá¹ƒ nakadÄ• vi visaá¹ƒvado

gadati paccayikaá¹ƒ acalÄ• calaá¹ƒ,

parisago catusaccadaso sadÄ•

itipi so sugato sugato siyÄ• . ()

<51> sahitabhinnajanesudayÄ• paro

anupadÄ• niyamevaâ€™ bhisandhiyaá¹ƒ,

gadatiyovacanaá¹ƒpaá¹-igaá¹‡hiyaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<52> piyakaraá¹ƒ sukumÄ• rataraá¹ƒ giraá¹ƒ

sutisukhaá¹ƒ sugamaá¹ƒ hadayaá¹…gamaá¹ƒ,

gadati nela manelagalaá¹ƒ yato

itipi so sugato sugato siyÄ• . ()

<53> á¹ƒ0.0545 vihitavÄ• á¹‡ivilÄ• sinisaá¹…gamo

sumati sÄ• mayikaá¹ƒ samayaá¹ƒ vidÅ«,

gadati bhuta pavatti manaÃ±Ã±athÄ•

itipi so sugato sugato siyÄ• . ()

<54> gadati Ã±eyyapadatthavido sadÄ•

janahitattha manatthapanÅ«danaá¹ƒ,

gadita matthagataá¹ƒ ubhayatthadaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<55> á¹ƒ0.0546 sakalasaá¹…khatadhammavimuttiyÄ•

gadati damma masaá¹…khadhÄ• tuyÄ• ,

ariyamaggaphalehiâ€™ pi nissitaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<56> vinayavÄ• di vineyyajane yato

vinayanattha manattanayatvitaá¹ƒ,

vinayanissitakaá¹ƒ gadate kathaá¹ƒ

itipi so sugato sugato siyÄ• . ()

<57> hadayakosanidhÄ• navatiá¹ƒ sadÄ•

sadupamaá¹ƒ pariyantavatiá¹ƒ kathaá¹ƒ,

gadati maÃ±jugado vadanaá¹ƒ varo

itipi so sugato sugato siyÄ• . ()

<58> á¹ƒ0.0547 muni rasaá¹…kuvitÄ• nanapaá¹…kajo

purimameva giraá¹ƒ parisantare,

gadati aá¹-á¹-havidhaá¹…gikaka mÄ• sabhiá¹ƒ

itipi so sugato sugato siyÄ• . ()

<59> avitathaá¹ƒ vitathampi niratthaka-

mapi kathaá¹ƒ suá¹‡ataá¹ƒ piya mappiyaá¹ƒ,

nahivadanti kadÄ• ci tathÄ• gatÄ•

itipi so sugato sugato siyÄ• . ()

<60> á¹ƒ0.0548 avitthaá¹ƒ suá¹‡ataá¹ƒ pakiya mappiyaá¹ƒ

abhivadantÄ« sadatthasitaá¹ƒ kathaá¹ƒ,

yaâ€™ dahivoharaá¹‡e samayaÃ±Ã±uno

itipi so sugato sugato siyÄ• . ()

<61> tÄ• ya tÄ• yaâ€™ bhisÄ• vayaá¹ƒ janataá¹ƒ sakÄ• ya niruttiyÄ•

ehisÄ• gatavÄ• di gotamagottaketu tathÄ• gato,

mÅ«lamÄ• gadhibhÄ• sayÄ• gadate sabhaá¹ƒ kaparitosayaá¹ƒ

tena so bhuvanattaye sugato siyÄ• ti suvissuto. ()

<62> á¹ƒ0.0549 lokaá¹ƒ lokappabhavaá¹ƒ

lokanirodhaÃ±ca lokamokkhÅ«pÄ• yaá¹ƒ,

catubhÄ« abhisamayehi

nÄ• tho sammÄ• gato tato so sugato. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• na viracite sakalakavijanahadayÄ• nandadÄ• nani
santikeka nidÄ• nebhagavato sutagoti paÃ±Ã±attiyÄ• abhidheya paridÄ«po. bÄ• vÄ«satimo

taá¹ƒkho pana á¹ƒ0.0550 bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡okittisaddo abbhuggato
lokavidÅ«ti.

<1> tassa sa (dodhaka) lakkhaá¹‡acÄ• ru-

cakkavaraâ€™ á¹…kitapÄ• datalassa,

lokavidÅ«â€™ tipi yÄ• va bhavaggÄ•

ekasilokaravo udapÄ• di. ()

<2> lakkhaá¹‡amÅ«lanirodhanirodho-

pÄ• yavasena paki lokakamasesaá¹ƒ,

yo paá¹-ivijjhi tilokahito kagho

lokavidÅ«ti pavuccati tasmÄ• . ()

<3> lokamidheva kalebaramatte

lokanidÄ• nanirodhamavedi,

lokanirodhakaraá¹ƒka paá¹-ipattiá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<4> á¹ƒ0.0551 lokamahambudhipÄ• ragu satta-

saá¹…khatabhÄ• janalokapabhedaá¹ƒ,

so bhagavÄ• â€™ navasesamavedi

lokavidÅ«ti pavuccati tasmÄ• . ()

<5> so hi bhavÄ• bhavadaá¹-á¹-hisabhÄ• va-

Ã±Ä• á¹‡anulomikakhantipabhedaá¹ƒ,

Ä• sayadhamma mabujjhi pajÄ• naá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<6> á¹ƒ0.0552 pÄ• tubhavaá¹ƒ sati kÄ• raá¹‡alÄ• bhe

sattavidhÄ• nusayampi janÄ• naá¹ƒ,

so paá¹-ivijjhi vicaá¹-á¹-italoko

lokavidÅ«ti pavuccati tasmÄ• . ()

<7> rajjanadussanamuyhanasaddhÄ• -

buddhivitakkavimissavasena,

so caritaá¹ƒ paá¹-ivijjhi pajÄ• naá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• , ()

<8> hÄ«napaá¹‡Ä«taâ€™ dhimuttivasena

dubbidhamevaâ€™ dhimutti mavedi,

lokaniruttividojanatÄ• ya

lokavidÅ«ti pavuccati tasmÄ• . ()

<9> á¹ƒ0.0553 apparajakkha manussadapÄ• paá¹ƒ

ussadapÄ• pa muá¸·Ä• rarajakkhaá¹ƒ,

dubbidhalokamabujjhi yatoso

lokavidÅ«ti pavuccati tasmÄ• . ()

<10> indriyapubbaparopariyatti-

Ã±Ä• á¹‡apabho tikhiá¹‡indriyalokaá¹ƒ,

so paá¹-ivijjhika mudindriyalokaá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<11> vaá¹-á¹-avivaá¹-á¹-apatiá¹-á¹-ha masÄ• dhu-

sÄ• dhusabhÄ• vagataá¹ƒ bhagavÄ• so,

dvÄ• ktikeâ€™ taraloka mavedi

lokavidÅ«ti pavuccati tasmÄ• . ()

<12> á¹ƒ0.0554 sÄ• dhupasatthasadattaniyÄ• maá¹ƒ

Ã±Ä• payituá¹ƒ sukarÄ• sukarampi,

sattanikÄ• yamavedi yato so

lokavidÅ«ti pavuccati tasmÄ• . ()

<13> kammakilesavipÄ• kavibandha-

muttyavimuttigate paá¹-ivijjhi,

bhabbajaneya mabhabbajane so

lokavidÅ«ti pavuccati tasmÄ• . ()

<14> nipphalatÄ• ya navuttamananta-

sattapamÄ• á¹‡a manÄ• varaá¹‡ena,

Ã±Ä• á¹‡abalena sayaá¹ƒ viditaá¹ƒhi

lokavidÅ«ti pavuccati tasmÄ• . ()

<15> á¹ƒ0.0555 vuttanayeniâ€™ ha so muni satta-

lokamanekavidhaá¹ƒ paá¹-ivijjhi

sattanikÄ• yasarojavaneâ€™ á¹‡o

lokavidÅ«ti pavuccati tasmÄ• . ()

<16> paccayasaá¹‡á¹-hitikaá¹ƒ paá¹-ivijjhi

saá¹…khatalokamasaá¹…khatadassi,

ekavidhampyavaropitaloko

lokavidÅ«ti pavuccati tasmÄ• . ()

<17> ruppaá¹‡alakkhaá¹‡atoâ€™ khilarÅ«paá¹ƒ

nÄ• masalakkhaá¹‡ato catunÄ• maá¹ƒ,

dubbidhaloka mavedi munindo

lokavidÅ«ti pavuccati tasmÄ• . ()

<18> á¹ƒ0.0556 lokahito sukhadukkhamupekkhÄ• -

vedayitattikato suvibhattaá¹ƒ,

so bhagavÄ• kapaá¹-ivijjhi tilokaá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<19> paÃ±cavidhaá¹ƒka muni bandhavasenÄ• -

hÄ• ravasena catubbidhalokaá¹ƒ,

lokapadÄ«panibho paá¹-ivijjhi

lokavidÅ«ti pavuccati tasmÄ• . ()

<20> advayavÄ• di saá¸·Ä• yatanÄ• khya-

chabbidhalokamavedi jino so,

sattavidhampi manaá¹-á¹-hitilokaá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<21> á¹ƒ0.0557 lÄ• bhapabhutika maá¹-á¹-havidhampi

lokasabhÄ• vamavedi yato so,

sakyamunÄ« navasantanivÄ• se

lokavidÅ«ti pavuccati tasmÄ• . ()

<22> so dasabÄ• rasadhÄ• â€™ yatanÄ• naá¹ƒ

bhedavasena tilokapadÄ«po,

lokamavedi tilakkhaá¹‡avedÄ«

lokavidÅ«ti pavuccati tasmÄ• . ()

<23> dhÄ• tuvasena yato suvibhattaá¹ƒ

loka mathaâ€™ á¹-á¹-hadasapparimÄ• á¹‡aá¹ƒ,

saá¹…khatalokabhido paá¹-ivijjhi

lokavidÅ«ti pavuccati tasmÄ• . ()

<24> á¹ƒ0.0558 so maá¹‡ikaÃ±canarÅ«piyamuttÄ• -

saá¹…khapavÄ• lasilÄ• kaá¹-halÄ• diá¹ƒ,

lokamavedi atindriyabaddhaá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<25> rukkhalatÄ• phalapallavapatta-

pupphapakarÄ• gapabhedavasena,

so sukhumantaralokamavedi

lokavidÅ«ti pavuccati tasmÄ• . ()

<26> yattakamevuâ€™ tujaá¹-á¹-hakalÄ• pa-

rapagataá¹ƒ ihabhÄ• janaloke,

vijjati tampaá¹-ivijjhi asesaá¹ƒ

lokavidÅ«ti pavuccati tasmÄ• . ()

<27> á¹ƒ0.0559 so bhagavÄ• himavatta pamÄ• á¹‡aá¹ƒ

aá¹-á¹-hamahÄ• nirayÄ• di pamÄ• á¹‡aá¹ƒ,

nÄ• gasupaá¹‡á¹‡avimÄ• na pamÄ• á¹‡aá¹ƒ

brahmasurÄ• suraloka pamÄ• á¹‡aá¹ƒ. ()

<28> paá¹ƒsujalÄ• nilabhumi pamÄ• á¹‡aá¹ƒ

dÄ«pasavantisamudda pamÄ• á¹‡aá¹ƒ,

merumahidharakÅ«á¹-a pamÄ• á¹‡aá¹ƒ

kappatarÅ«ravicanda pamÄ• á¹‡aá¹ƒ. ()

<29> paccayasaá¹…khatadhammasamuhaá¹ƒ

bhÄ• janalokagataá¹ƒ sakalampi,

uddhamadhotiriyaá¹ƒpaá¹-ivijjhi

lokavidÅ«ti pavuccatitasmÄ• . ()

<30> á¹ƒ0.0560 lokÄ• lokakaro tilokatilakoso sattalokaá¹ƒ imaá¹ƒ

bujjhitthÄ• â€™ nusayÄ• sayÄ• dividhinÄ• saá¹…khÄ• ralokaá¹ƒ tathÄ• ,

Ä• hÄ• rÄ• dipamÄ• á¹‡atÄ• dividhinÄ• okÄ• salokaá¹ƒ yato

tasmÄ• lokavidÅ«ti vuccati jino saá¹…khÄ• ralokaâ€™ ntago. ()

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
santikenidÄ• nebhagavatolokavidÅ«ti nÄ• mapaÃ±Ã±attiyÄ• abhidheyaparidÄ«potevÄ«satin

taá¹ƒkho pana á¹ƒ0.0561 bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddoabbhuggato
anuttaropurisadammasÄ• rathÄ«ti.

<1> abhÄ• vato paramatarassa kassaci

janassa sagguá¹‡avisarehi attanÄ• ,

samÄ• sanibbacananayena so muni

anuttaro sasi (rucirÄ•) â€™ nanambujo. ()

<2> tathÄ• hi so narahari sÄ«lasampadÄ• -

guá¹‡eniâ€™ maá¹ƒ abhibhavate sadevakaá¹ƒ,

samÄ• dhinÄ• varamatiyÄ• vimuttiyÄ•

vimuttidassanaguá¹‡asampadÄ• yapi. ()

<3> yato navijjati adhisÄ«lasampadÄ• -

samÄ• dhidhipabhutiguá¹‡ehi tassamo,

kutonu vijjatiâ€™ ha taduttarÄ«taro

siyÄ• tatopyaâ€™ ya masamo mahÄ• muti. ()

<4> á¹ƒ0.0562 nirÅ«pamo asamamunÄ«hi somuni

yato samo asamasamo siyÄ• tato,

tathÄ• gatassiâ€™ ha dutiyassa kassaci

abhÄ• vato adutiyako tathÄ• gato. ()

<5> yato navijjati paá¹-imÄ• pi tassamÄ•

samo tadÄ• â€™ samatanusampadÄ• yapi,

sahÄ• yako nahi paá¹-ividdhabodhiyÄ•

tato yamappaá¹-imaâ€™ sahÄ• yako muni. ()

<6> kalebarenapi abhirÅ«pahÄ• rinÄ•

guá¹‡ehi tappaá¹-isamapuggalo nahi,

nacatthi pÄ• vacanavibhÄ• gakapakpane

sayaá¹ƒ vinÄ• bhuvi paá¹-ibhÄ• gapuggalo. ()

<7> á¹ƒ0.0563 anaÃ±Ã±agocaravarabodhisiddhiyÄ•

saâ€™ haá¹ƒ sayambhuti paá¹-ipuggalonahi,

paá¹-iÃ±Ã±amappayitu malaá¹ƒ sayaá¹ƒ vinÄ• ,

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<8> sudantapuggaladamitabbapuggale

dameti sÄ• rayati adantapuggale,

yato jino vinayanupÄ• yakovido

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<9> á¹ƒ0.0564 yathÄ• haye mudukaguá¹‡ekhana sÄ• rathi

tathÄ• gato sugatikathÄ• ya dhammiyÄ• ,

dameti sÄ• rayati tathÄ• tathÄ• gate

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<10> yathÄ• haye pharusaguá¹‡ena sÄ• rathi

apÄ• yatajjanavidhinÄ• tathÄ• gato,

dameti sÄ• rayati tathÄ• tathÄ• gate

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<11> adammiye mudupharusena sÄ• rathi

yathÄ• â€™ bhimÄ• rayati tathÄ• tathÄ• gato,

jahÄ• tyaâ€™ novadiya nacÄ• nusÄ• siya

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<12> á¹ƒ0.0595 karÄ«â€™ bhidhÄ• vati damakena sÄ• rito

puratthimÄ• disu disameva kevalaá¹ƒ,

anuttarena hi naradammasÄ• rathi-

jinena sÄ• ritapurisÄ• natÄ• disÄ• . ()

<13> nisajja katthaci sayanÄ• sanamhi te

disÄ• su aá¹-á¹-hasu atisaá¹…akgacÄ• rino,

vidhÄ• vare turitamanuttaraá¹ƒ disaá¹ƒ

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<14> patiá¹-á¹-hite muniâ€™ radhisÄ«lasikkhayÄ•

vasÄ«â€™ nusÄ• siya adhicittasikkhayÄ• ,

yathÄ• rahaá¹ƒ damayati bhabbapuggale

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<15> á¹ƒ0.0566 samÄ• hite muni radhicittasikkhayÄ•

vipassanÄ• yaâ€™ pi samaá¹‡eâ€™ nusÄ• siya,

yathÄ• rahaá¹ƒ damayati bodhanÄ• rahe

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<16> tathuparÅ«pari paá¹-ivedhapattiyÄ•

yathÄ• kkamaá¹ƒ anariyasekkhapuggale,

dameti so vinayati lokanÄ• yako

anuttaroâ€™ tipi naradammasÄ• rathi ()

<17> á¹ƒ0.0567 vineyyabandhavamanakundacandimÄ•

vinesi kosalamagadhÄ• dhipÄ• dayo,

anekakhattiyapurise vinÄ• yako

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<18> kudiá¹-á¹-hikuÃ±jarahari kÅ«á¹-adantabhu

surÄ• dibhÅ«surapurise vibhÄ• vino

jinÄ• sabho vinayi yatoâ€™ nusÄ• siya

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<19> upÄ• linÄ• mikapamukhe durÄ• sade

vinÄ• yako gahapatipaá¹‡á¸• ite puthu

vinesi so upanayanakkhame yato

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<20> á¹ƒ0.0568 asaccadiá¹-á¹-hikamapi saccakavhayaá¹ƒ

anaÃ±Ã±avenayikanigaá¹‡á¹-hanÄ• yakaá¹ƒ

vinesi tappabhutidigambare jino

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<21> jinÄ• sabho sabhiyasubhaddasaÃ±Ã±ino

tappassino timisabhido sadhammiyÄ•

kathÄ• yiâ€™ tobahi samaá¹‡epi sikkhayi

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<22> damesi somuni uruvelakassapa-

gayÄ• dikassapajaá¹-ilÄ• dike yato,

jaá¹-Ä• dhare vijaá¹-itajÄ• linÄ«jaá¹-o

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<23> á¹ƒ0.0569 pahÄ• á¹‡asaá¹ƒvaravinayuttaro muni

anekakhattiyasamaá¹‡epi sÄ• sane,

vinesi sÄ• rathiriva uttaruttariá¹ƒ

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<24> manussasoá¹‡itapisitÄ• sanehi so

vinesi pÄ«varajaá¹-haraá¹ƒ nisÄ• caraá¹ƒ,

sughoramÄ• navaka manekarakkhase

anuttaroâ€™ tipi naradammasÄ• rathi, ()

<25> vinÄ• yako suvinayi rÄ• hunÄ• mikaá¹ƒ

mahattabhÄ• vika masurÄ• dhipaá¹ƒ yato,

surÄ• dhipappabhutisure tathÄ• â€™ sure

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<26> á¹ƒ0.0570 pajÄ• patiá¹ƒ nikhilapajÄ• nukampako

bakÄ• bhidhÄ• nikampi tucchaladdhikaá¹ƒ,

vinesi so naditaranÄ«rajÄ• sane

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<27> kasaá¹…kusehiâ€™ pi avineyyake yato

tiracchajÄ• tikapurise narÄ• sabho,

vinesi so tisaraá¹‡asilasaá¹ƒvare

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<28> kapolasecanamadakaá¹‡á¹‡acÄ• maraá¹ƒ

hutÄ• sanÄ• sanirivabhiá¹ƒsanaá¹ƒ yato,

damesi mÄ• raji dhanapÄ• lakuÃ±jaraá¹ƒ

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<29> á¹ƒ0.0571 vinesi somuni himavantavÄ• sinaá¹ƒ

patÄ• papajjala mapalÄ• labhoginaá¹ƒ,

kharaá¹ƒ bhayaá¹…akkara maravÄ• labhoginaá¹ƒ

anuttaroâ€™ tipi naradammasÄ• rathi. ()

<30> nandoâ€™ pananduâ€™ ragapatiá¹ƒ mahodara-

cÅ«lodaroragapamukhe ca nibbise,

dhumassikhÄ• â€™ nalasikhabhogÄ«no akÄ•

tenÄ• â€™ pyanuttaranaradammasÄ• rathi. ()

<31> damanupÄ• yakovido hi bodhaneyyabandhave

ariyamaggavÄ«thibhÄ• suraá¹ƒ varaá¹ƒ sivamapakuraá¹ƒ,

paá¹-ipadÄ• rathena sÄ• rayi yatheva sÄ• rathi

purisadammasÄ• rathiti vuccate anuttaro. ()

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• varacite sakalakavijanahadayÄ• nanda dÄ• nanid
santikenidÄ• nebhagavato anuttaro purisadammasÄ• rathÄ«ti nÄ• mapaÃ±Ã±attiyÄ• abhid
paridÄ«pocatubbÄ«satimosaggo.

taá¹ƒkho pana á¹ƒ0.0573 bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡ekittisaddo abbhuggato
devamanussÄ• naá¹ƒti.

<1> kantÄ• raá¹ƒ kharatakkaraá¹ƒ nirudakaá¹ƒ kattÄ• ramotÄ• rimaá¹ƒ

kantÄ• raá¹ƒ migarÄ• jakuÃ±jaramahÄ• (saddulavikkÄ«á¸·itaá¹ƒ),

kantÄ• raá¹ƒ avatÄ• rabhurijanataá¹ƒ yo satthavÄ• ho sudhi

tÄ• retvÄ• nayate dayÄ• paravaso khemantabhumiá¹ƒ yathÄ• . ()

<2> iccevaá¹ƒkaruá¹‡Ä• nidhÄ• nahadayo saá¹ƒsÄ• radukkhÄ• ture

satte jÄ• tijarÄ• vikÄ• ramaraá¹‡assokÄ• dikantÄ• rato,

tÄ• retvÄ• dasasaá¹ƒkilesagahanÄ• pÄ• pesi khemaá¹ƒpuraá¹ƒ

tasmÄ• satthupasatthakittivisaro satthÄ• â€™ ti sampattharÄ«. ()

<3> á¹ƒ0.0574 atthÄ• â€™ natthavicÄ• raá¹‡Ä• â€™ ticaturo lokuttaratthenaâ€™ pi

yasmÄ• sÄ• sati lokiyena ubhayenaâ€™ tthenalokaá¹ƒ imaá¹ƒ,

sabrahmaá¹ƒ sanarÄ• maraá¹ƒ sasamaá¹‡aá¹ƒ sabrÄ• hmaá¹‡aá¹ƒ yohi so

satthÄ• â€™ tveva pasatthakittinikaro satthÄ• ramabbhuggato. ()

<4> bhÄ«tiá¹ƒ jÄ• tijarÄ• rujÄ• dikasiraá¹ƒ nissÄ• ya jÄ• taá¹ƒhi yo

satthÄ• satthadharorivÄ• â€™ rivisaraá¹ƒ nikkhittasattho sadÄ• ,

sattÄ• naá¹ƒ tasasate vihiá¹ƒsati dhiyÄ• siddhatthasÄ• ro tato

so satthÄ• â€™ ti yasosarÄ«rasurabhÄ« lokattayaá¹ƒ vyÄ• payÄ«. ()

<5> lokatthÄ• bhirato anatthavirato jÄ• tyÄ• dikantÄ• rato

uttÄ• retica satthavÄ• hasadiso yo atthadhammenavÄ• ,

satte sÄ• sati hiá¹ƒsatÄ«â€™ ti janatÄ• santÄ• najÄ• taá¹ƒ bhayaá¹ƒ

vuttÄ• â€™ nvatthavasena sohibhagavÄ• satthÄ• ti vaá¹‡á¹‡Ä«yate. ()

taá¹ƒkho panabhavantaá¹ƒ á¹ƒ0.0575 gotamaá¹ƒ evaá¹ƒkalyÄ• á¹‡e kittisaddoabbhuggato i

<6> yo saá¹…khÄ• ravikÄ• ralakkhaá¹‡aparosaá¹…khÄ• rapaÃ±Ã±attisu

Ã±eyyatthesvaâ€™ nanussutesu purimaá¹ƒ cattÄ• ri saccÄ• niâ€™ pi,

bujjhitvÄ• â€™ cariyopadesarahito tattheva sabbaÃ±Ã±utaá¹ƒ

patto Ã±Ä• á¹‡abalesu pÄ• puá¹‡i vasÄ«bhÄ• vaá¹ƒ sayamabhuka sayaá¹ƒ. ()

<7> á¹ƒ0.0576 bodhetÄ• â€™ ti pajÄ• ya nibbacanato saccÄ• ni so bujjhitÄ•

saccÄ• nÄ«tiâ€™ pi saccavÄ• di bhagavÄ• ka nissesaÃ±eyyassapi,

matyÄ• bujjhanasattiyÄ• mahatiyÄ• yasmÄ• samaá¹…akgÄ« tato

buddho nÄ• masiyÄ• ti kittivisaro tambuddhamabbhuggato. ()

<8> yesaá¹ƒja bodhanavasattiyÄ• sumatiyÄ• cÄ• â€™ naÃ±Ã±aneyyo sayaá¹ƒ

buddhattÄ• ca yathÄ• vikÄ• sapadumaá¹ƒ so bujjhanaá¹-á¹-henapi,

nÄ• nÄ• buddhaguá¹‡assa vissavanato buddhoti suddhodanÄ«

abbhuggaÃ±chi tibuddhakhettabhavane taá¹ƒkittigÄ«tassaro. ()

<9> á¹ƒ0.0577 rÄ• gassÄ• dhigataggamaggamatiyÄ• dosassa mohassapi

chinnattÄ• ca samulaghÄ• tamakhilakelasÄ• rivaggassapi,

so khÄ«á¹‡Ä• savatÄ• ya copadhipariccÄ• gena buddhotyayaá¹ƒ

uccÄ• riyati cÄ• rikittiracanÄ• viÃ±Ã±Å«hi yÄ• vajjapi. ()

<10> dhammassÄ• mi yathÄ• pabuddhapuriso okkantaniddakkhayÄ•

nÄ• jjhoâ€™ tiá¹‡á¹‡akilesamiddhavidhamÄ• bodhÄ• pito kenaci,

buddhambhojatibhÄ• nano hÄ« bhagavÄ• sÄ• maá¹ƒ pabuddho yato

buddhonÄ• masiyÄ• ti tabbhavayasoghoso vibhusÄ• yate. ()

<11> gatyatthÄ• vagamatthadhÄ• tusamatÄ• sabbhÄ• vato vÄ• gato

yenekÄ• yanamaggamuggamatimÄ• eko, hÄ«sambujjhÄ«so,

sambodhiá¹ƒ jayabodhimÅ«lamupago sattuttaroâ€™ nuttaraá¹ƒ

buddhotÄ«â€™ dha jagattaye nijayaso yÄ• vajja vijjumbhate. ()

<12> á¹ƒ0.0578 khÄ«á¹‡attÄ• paramÄ• ya maggamatiyÄ• dubbuddhiyÄ• buddhiyÄ•

laddhattÄ• pi kaanuttaruttaraguá¹‡Ä• laá¹…akkÄ• rasÄ• maggiyÄ• ,

so sambodhiparÄ• yaá¹‡o sirighaá¹‡o buddhoti suddhodanÄ«

lokambhodhimalaá¹…kari nijayasokallolamÄ• lÄ• hiâ€™ maá¹ƒ. ()

<13> sambuddhoâ€™ tiâ€™ minÄ• padena munino saccÄ• vabodhÄ• vahaá¹ƒ

Ã±Ä• á¹‡aá¹ƒ tappaá¹-ivedhaÃ±Ä• á¹‡a managhaá¹ƒ nÄ• â€™ Ã±Ã±ehisÄ• dhÄ• raá¹‡aá¹ƒ

buddhoâ€™ tÄ«â€™ dha padena satthu karuá¹‡Ä• pubbaá¹…akgamaá¹ƒ desanÄ• -

Ã±Ä• á¹‡aá¹ƒ Ã±eyyapadatthabodhanakaraá¹ƒ Ã±Ä• á¹‡aÃ±ca dassiyate. ()

<14> á¹ƒ0.0579 taá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡athomanavasÄ• sammÄ• disambuddhiâ€™

saddassÄ• â€™ riyamaggakittanavasÄ• buddhotisaddassaca,

yogoâ€™ peâ€™ tthakatoâ€™ tyaâ€™ bhÄ• si vibudho so dhamma pÄ• lÄ• bhidho

buddhÄ• nussativaá¹‡á¹‡anÄ• vivaraá¹‡e viÃ±Ã±Ä• tasatthÄ• gamo. ()

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
santikenidÄ• nesatthÄ• devamanussÄ• naá¹ƒ buddhoti nÄ• mapaÃ±Ã±attÄ«naá¹ƒabhidhey

taá¹ƒkho pana á¹ƒ0.0580 bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡e kittisaddoabbhuggato
bhagavÄ• ti.

<1> kavibhÄ• ratipaddhatichandasi ta-

gguá¹‡athomana (toá¹-aka) vutyaâ€™ bhavi,

bhagavÄ• â€™ ti vibhattapadatthavatÄ«

madhurÄ• suá¹‡ataá¹ƒ surataá¹ƒ madhurÄ• . ()

<2> adhisÄ«lasamÄ• dhimatippabhuti-

guá¹‡arÄ• sivisiá¹-á¹-hatarassa tato,

bhagavÄ• â€™ ti sadevamanussapajÄ• -

pavarassa sagÄ• ravanÄ• maâ€™ midaá¹ƒ. ()

<3> bhagavÄ• vacanena pavuccati yo

saniruttinayo vacanatthavaro,

saâ€™ hi gÄ• ravaseá¹-á¹-havisiá¹-á¹-hataro

bhagavÄ• ti nimittakanÄ• mamidaá¹ƒ. ()

<4> á¹ƒ0.0581 paripÄ• citasaÃ±citapÄ• ramitÄ• -

mitabhÄ• gya manuttariyuâ€™ ttariyaá¹ƒ,

yadi vijjatiâ€™ massa anaÃ±Ã±asamaá¹ƒ

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<5> yadi mÄ• rabalaá¹ƒ pabalaá¹ƒ sakalaá¹ƒ

kadalÄ« dviradoriva tÄ• lavanaá¹ƒ,

asanÄ«â€™ va kilesamabhaÃ±ji tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<6> yadi bhaggamakÄ• â€™ khilalobhamapÄ• -

khiladosamapÄ• â€™ khilamohamapi,

viparÄ«tamanokaá¹‡aÃ±ca tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<7> á¹ƒ0.0582 yadi kodhuâ€™ panÄ• ha musuyanama-

cchariyaá¹ƒ ahirikkanirottapanaá¹ƒ,

api makkhapalÄ• sa mabhaÃ±ji bhavÄ• -

bhavadiá¹-á¹-hi manajjavaâ€™ maddavataá¹ƒ. ()

<8> kharaphÄ• rusatÄ• karaá¹‡uttariyaá¹ƒ

yadi mÄ• naâ€™ bhimÄ• naâ€™ pamÄ• damadaá¹ƒ,

saá¹-haphÄ• rusatÄ• karaá¹‡uttariyaá¹ƒ

saá¹-hamÄ• yamabhaÃ±jiâ€™ ti mohajaá¹-aá¹ƒ

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<9> á¹ƒ0.0583 tividhÄ• â€™ kusalaá¹ƒ tividhabbisamaá¹ƒ

tivitakkatimÅ«latisaÃ±Ã±amapi,

timalaá¹ƒ tipapaÃ±ca mabhaÃ±ji tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<10> á¹ƒ0.0584 caturogha catubbidhayoga catu-

bbidhagantha catubbidhagÄ• ha mapi,

caturÄ• savadhamma mabhaÃ±jitato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<11> vinibaddha manokhÄ«la nÄ«varaá¹‡Ä• -

nyaâ€™ bhÄ«nandanamaccariyÄ• ni tato,

yadi paÃ±cavidhÄ• niâ€™ pi bhaggamakÄ•

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<12> á¹ƒ0.0585 chavivÄ• dapadÄ• niâ€™ pi sattavidhÄ• -

nusayehi kusitakavatthuâ€™ mato,

ya mabhaÃ±jiâ€™ tarÄ• tiâ€™ pi aá¹-á¹-havidhaá¹ƒ

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<13> á¹ƒ0.0586 navadhÄ• â€™ layamula mabhaÃ±ji tathÄ•

dasadhÄ• â€™ kusalaá¹ƒ dasakammapathaá¹ƒ,

sakalÄ• ni kudiá¹-á¹-higatÄ• ni tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<14> á¹ƒ0.0587 pariá¸·Ä• hadaraá¹ƒ vividhaâ€™ ddhasataá¹ƒ

bhavakanettivicÄ• ra mahaÃ±ji tato,

satamattasahassakilesagataá¹ƒ

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<15> aá¹‡imÄ• laghimÄ• mahimÄ• vasitÄ• -

pabhutiâ€™ ssariyaâ€™ á¹-á¹-habhagehi yato,

subhagehi samaá¹…akgÄ«bbhÅ«va tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<16> aá¹‡uno nanunoâ€™ nanunokaraá¹‡aá¹ƒ

karaá¹‡aá¹ƒ lahunoâ€™ lahuno aá¹‡imÄ• ,

laghimÄ• mahimÄ• mahimÄ• karaá¹‡aá¹ƒ

karaá¹‡aá¹ƒ vasitÄ• vasitÄ• ya tahiá¹ƒ. ()

<17> á¹ƒ0.0588 saya micchitaá¹-hÄ• na mupÄ• gamanaá¹ƒ

lahu vicchitakÄ• riyasÄ• dhanatÄ• ,

abhipatti pakamya masesavasÄ«-

karaá¹‡eâ€™ sikatÄ• paramissaratÄ• . ()

<18> nabhasÄ• padasÄ• gamanÄ• divasÄ•

vajato pariniá¹-á¹-hitakÄ• riyatÄ• ,

nijakÄ• maâ€™ vasÄ• yikatÄ• tiyahiá¹ƒ-

paramissariyÄ• khyabhagÄ• â€™ á¹-á¹-havidhÄ• . ()

<19> catumagga catupphalasantipadÄ• -

riyadhammasamuhabhagehi yuto,

vinalÄ«katapÄ• pamalehi tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<20> á¹ƒ0.0589 caraá¹‡adiguá¹‡aâ€™ tisayÄ• dhigatÄ• -

samakittisarÄ«rabhageta yuto,

bhuvanattayavipphuritena tato

bhagavÄ• ti pavuccati so bhagavÄ• . ()

<21> janalocananÄ«haraá¹‡Ä• ya nirÅ«-

pama rÅ«pasarÄ«ragatÄ• ya tato,

nikhilÄ• vayavassiriyÄ• sabito

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<22> abhipatthita micchita mattahitaá¹ƒ

parasattahitampi samijjhati yaá¹ƒ,

iti tÄ• disakÄ• mabhagena yuto

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<23> á¹ƒ0.0590 yadanuttariyena ca pÄ• ramitÄ• -

vÄ«riyena payattabhagena yuto,

garubhÄ• vapadappabhavena tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• .

<24> paramissariyÄ• yamadhammayaso-

sirikÄ• mapayattabhÄ• gÄ• chayime,

yadi yassa jinassa bhavanti tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<25> subhagena anaÃ±Ã±asamena nirÅ«-

pamarÅ«pavilÄ• sabhagena yuto,

satapuÃ±Ã±asamujjalitena tato

bhagavÄ• ti pavuccati so bhagavÄ• . ()

<26> á¹ƒ0.0591 nijadhamsasarÄ«ravibhÅ«ti yathÄ•

nijarÅ«pasariravibhÅ«ti tathÄ• ,

iha vuccati bhaggasubhÄ• gyamiti

api tehi samaá¹…gi jino bhagavÄ• . ()

<27> kusalÄ• dipadehi vibhattamakÄ• â€™ -

yatanÄ• divasena ca bandhavasÄ• ,

vata dhammasamuhasabhÄ• va mato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<28> catudhÄ• catudhÄ• catudhÄ• catudhÄ•

catusaccadasoâ€™ riyasaccampi,

vibhajÄ« vibhajÄ« vibhajÄ« vibhajÄ«

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . (yamakabandhanaá¹ƒ)

<29> á¹ƒ0.0592 yadi dibbavihÄ• ra masevi bhaji

surajeá¹-á¹-havihÄ• ra manaÃ±Ã±asamaá¹ƒ,

ariyaÃ±cavihÄ• ra manaÃ±Ã±asamaá¹ƒ,

ariyaÃ±ca vihÄ• ra masevi tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<30> á¹ƒ0.0593 yadi kÄ• yavivekasukhaá¹ƒ abhajÄ«

bhaji cittavivekasamÄ• dhisukhaá¹ƒ,

upadhÄ«hi vivekaka masevi tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<31> bhaji vaá¹-á¹-agataÃ±ca vivaá¹-á¹-agataá¹ƒ

saya muttarimÄ• nusadhamma mapi,

tividhaÃ±ahi vimokkha masevi tato

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<32> á¹ƒ0.0594 punarÄ• gamanÄ• varaá¹‡ena bhave

bhavanettisamaÃ±Ã±a midaá¹ƒ gamanaá¹ƒ,

yadi vantamakÄ• â€™ riyamaggamukho

bhagavÄ• â€™ ti pavuccati so bhagavÄ• . ()

<33> bhagavÄ• â€™ ti visiá¹-á¹-haâ€™ bhidhÄ• namimaá¹ƒ

naâ€™ ca mÄ• tupituppabhutihi kataá¹ƒ,

sahabodhipadÄ• dhigamena gatÄ•

tathasammuti tassajinassaâ€™ bhavi. ()

athamahÄ• niddesÄ• gatanayo vuccate.

<34> lokuttarÄ• ya matiyÄ•

rÄ• gaá¹ƒ bhaggaá¹ƒ akÄ• si dosaá¹ƒ mohaá¹ƒ,

yasmÄ• kaá¹‡á¹-akamÄ• naá¹ƒ

kilesamÄ• raá¹ƒ tatopi buddho bagavÄ• . ()

<35> á¹ƒ0.0595 yasmÄ• vibhajjavÄ• di

bhaji vibhaji pavibhajÄ« sadhammakkhandhaá¹ƒ,

lokuttaraÃ±ca katavÄ•

bhavÄ• namattaá¹ƒ tatopi buddho bhagavÄ• . ()

<36> yasmÄ• bhÄ• vitakÄ• yo

bhÄ• vitasilo sadÄ• subhÄ• vitacitto,

bhÄ• vitapaÃ±Ã±o sabbhi

subhÄ• vanÄ«yo tatopi buddho bhagavÄ• . ()

<37> bhagavÄ• kavanapatthÄ• ni

paá¹-isallÄ• nabbihÄ• rasÄ• ruppÄ• ni,

janavÄ• tÄ• pagatÄ• ni

vanÄ• ni senÄ• sanÄ• ni yo pantÄ• ni. ()

<38> á¹ƒ0.0596 bhudharakandaraleá¹‡aá¹ƒ

guruhamÅ«laá¹ƒ pakalÄ• la mabbhokÄ• saá¹ƒ,

sivathikaá¹ƒ bhaji yasmÄ•

tiá¹‡asatthÄ• raá¹ƒ tatopi buddho bhagavÄ• . ()

<39> catubbidhÄ• naá¹ƒ saddhÄ• -

deyyÄ• naá¹ƒ cÄ«varÄ• disambhÄ• rÄ• naá¹ƒ,

subharo yasmÄ• bhÄ• gÄ«

paramappiccho tatopi buddho bhagavÄ• . ()

<40> attharasassa subhÄ• gÄ«

dhammarasassa ca yato vimuttirasassa,

adhisÄ«lassaâ€™ dhicitta-

ssaâ€™ dhipaÃ±Ã±Ä• yaca tatopi buddho bhagavÄ• . ()

<41> rÅ«pÄ• rÅ«pÄ• vacara-

jjhÄ• nÄ• na catunna mapakpamaÃ±Ã±Ä• nampi,

viddhaá¹ƒsitÄ«varaá¹‡o

yasmÄ• bhÄ• gÄ« tatopi buddho bhagavÄ• . ()

<42> á¹ƒ0.0597 aá¹-á¹-hannaÃ±caá¹-á¹-hannaá¹ƒ

vimokkhadhammÄ• na mÄ• bhibhÄ• yatanÄ• naá¹ƒ,

anupubbavihÄ• rÄ• naá¹ƒ bhÄ• ginavannaá¹ƒ tatopi buddho bhagavÄ• . ()

<43> dasakasiá¹‡asamÄ• patti

dasasaÃ±Ã±Ä• bhÄ• vanÄ• na mapi bhÄ• gÄ«vÄ• ,

asubhasamÄ• patyÄ• â€™ nÄ• -

pÄ• nassatiyÄ• tatopi buddho bhagavÄ• . ()

<44> á¹ƒ0.0598 sammappadhÄ• na pabhuti-

satipaá¹-á¹-hÄ• niâ€™ ddhipÄ• dadhammÄ• nampi,

catudhÄ• suvibhattÄ• naá¹ƒ

bhÄ• gÄ« yasmÄ• tatopi buddho bhagavÄ• . ()

<45> paÃ±cannampi balÄ• naá¹ƒ

yasmÄ• paÃ±canna mindriyÄ• naá¹ƒ bhÄ• gÄ«,

tasmÄ• dasabaladhÄ• rÄ«

jitindriso yo tatopi buddho bhagavÄ• . ()

<46> yasmÄ• bojjhaá¹…gÄ• naá¹ƒ

ariyassaâ€™ á¹-á¹-haá¹…gikassa maggassÄ• pi,

tathÄ• gatabalÄ• naá¹ƒ yo

bhÄ• gi dasannaá¹ƒ tatopi buddho bhagavÄ• . ()

<47> catuvesÄ• rajjÄ• naá¹ƒ

yadi catupaá¹-isambhidÄ• na maddhabhÄ• gÄ«,

chabuddhadhammÄ• nampi

chaá¸·abhiÃ±Ã±Ä• naá¹ƒ tatopibuddhobhagavÄ• . ()

<48> á¹ƒ0.0599 bhagavÄ• â€™ tyeâ€™ taá¹ƒ nÄ• maá¹ƒ

nakataá¹ƒ mÄ• tÄ• pitÅ«hi bhÄ• tubhaginÄ«hi,

sakamittÄ• maccehi

na Ã±Ä• tisÄ• lohitehivÄ• paÃ±Ã±attaá¹ƒ. ()

<49> samaá¹‡ehi bhusurehi

na devatÄ• hi ca nana yena kenaci racitaá¹ƒ,

uá¹-á¹-haá¹-akibbisamÅ«le

subodhimÅ«le subuddhasambodhÄ«naá¹ƒ. ()

<50> paá¹-ilÄ• bhahetu tesaá¹ƒ

bhagavantÄ• naá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡assa,

pavimokkhantikametaá¹ƒ

yadidaá¹ƒ bhagavÄ• ti sacchikÄ• paÃ±Ã±atti. ()

athaá¹-Ä«kÄ• gatanayovuccate.

<51> á¹ƒ0.0600 niratisayÄ• sÄ«lÄ• di-

sagguá¹‡abhÄ• gÄ• anaÃ±Ã±asÄ• maÃ±Ã±Ä• ye

yassuâ€™ palabbhanti tato

bhagavÄ• â€™ tyaâ€™ bhidhÄ«yate sabuddho bhagavÄ• . ()

<52> tathÄ• hi sÄ«laá¹ƒ samÄ• dhi

paÃ±Ã±Ä• vimutti vimuttidassanaÃ±Ä• á¹‡aá¹ƒ,

hiri ottappaá¹ƒ saddhaá¹ƒ

vÄ«riyaá¹ƒ sati sampajaÃ±Ã±a mete dhammÄ• . ()

<53> sÄ«lavisuddhi ca diá¹-á¹-hi-

visuddhi kusalÄ• ni tÄ«á¹‡i tammÅ«lÄ• ni,

tayo vitakkÄ• sammÄ•

tisso dhÄ• tvÄ• navajjasaÃ±Ã±Ä• tisso. ()

<54> á¹ƒ0.0601 catusatipaá¹-á¹-hÄ• niâ€™ ddhi-

ppÄ• dÄ• sammappadhÄ• nadhammÄ• caturo,

paá¹-isambhidÄ• catasso

caturo maggÄ• phalÄ• nikho cattÄ• ri. ()

<55> cattÄ• ro, riyavaá¹ƒsÄ•

yoniparicchedakÄ• ni catuÃ±Ä• á¹‡Ä• ni,

catuvesÄ• rajjÄ• ni

padhÄ• niyaá¹…gÄ• ni paÃ±ca parimÄ• á¹‡Ä• ni. ()

<56> paÃ±caá¹…gikoâ€™ pi sammÄ•

samÄ• dhi paÃ±cindriyÄ• ni paÃ±cabalÄ• ni,

nissÄ• raá¹‡Ä«yadhÄ• tu

paÃ±cavimuttiparipÄ• caniyÄ• dhammÄ• . ()

<57> á¹ƒ0.0602 paÃ±ca vimuttÄ• yatana-

Ã±Ä• á¹‡Ä• ni chagÄ• ravÄ• chabahulavihÄ• rÄ• ,

chÄ• â€™ nussatiá¹-hÄ• nÄ• ni

nissÄ• raá¹‡iyÄ• chadhÄ• tu chalabhiÃ±Ã±Ä• yo. ()

<58> á¹ƒ0.0603 chabbidhaâ€™ nuttariyÄ• ni

jabbidhanibbedhabhÄ• giyÄ• saÃ±Ã±Ä• yo,

chaasÄ• dhÄ• raá¹‡aÃ±Ä• nÄ• -

nyaâ€™ riyadhanÄ• nyaâ€™ parihÄ• niyÄ• dhammÄ• . ()

<59> sappurisÄ• riyadhammÄ•

bojjhaá¹…gÄ• satta sattasaÃ±Ã±Ä• satta,

khÄ«á¹‡Ä• savabalakathanÄ•

sattavivadhÄ• dakkhiá¹‡arahÄ• naÃ±ca kathÄ• . ()

<60> á¹ƒ0.0604 aá¹-á¹-hannaá¹ƒ paÃ±Ã±Ä• naá¹ƒ

paá¹-ilÄ• bha nidÄ• nadesanÄ• sammattÄ• .

lokasabhÄ• vaâ€™ ccagamÄ•

aá¹-á¹-haâ€™ kkhaá¹‡adesanÄ• ca aá¹-á¹-havimokkhÄ• . ()

<61> vatthunyÄ• â€™ ramhÄ• ni

mahÄ• purisatakkanÄ• â€™ bhibhÄ• yatanutti,

aá¹-á¹-havidhÄ• navuâ€™ pÄ• yÄ•

manasikaraá¹‡amÅ«lakÄ• padhÄ• nyaá¹…gÄ• ni. ()

<62> á¹ƒ0.0605 nava sattÄ• vÄ• sakathÄ•

Ä• ghÄ• tapaá¹-ivinayÄ• ca nava nÄ• nattÄ• ,

navÄ• â€™ nupubbavihÄ• rÄ•

navasaÃ±Ã±Ä• dasavidhÄ• kusalakammapathÄ• . ()

<63> dasa kasiá¹‡Ä• yatanÄ• ni

dasa sammattÄ• ni nÄ• thakaraá¹‡adhammÄ• ,

balÄ• ni cÄ• â€™ riyavÄ• sÄ•

mettÄ• yeâ€™ kÄ• dasÄ• nisaá¹ƒsÄ• dhammÄ• . ()

<64> á¹ƒ0.0606 bÄ• rasadhammÄ• cakkÄ• -

kÄ• rÄ• terasadhutaá¹…gadhammÄ• ceâ€™ pi,

cuddasamattÄ• buddhi

paÃ±cadasavimuttipÄ• canÄ«yÄ• dhammÄ• . ()

<65> Ä• nÄ• pÄ• nassatiyo

soá¸·asa soá¸·asavidhÄ• â€™ parantapatÄ«yÄ• ,

aá¹-á¹-harasa buddhaguá¹‡Ä•

ekÅ«á¹‡avÄ«sati paccavekkhaá¹‡abuddhi. ()

<66> catucattÄ• á¸·isavidhÄ•

paÃ±Ã±Ä• vatthÅ«â€™ dayabbayeÃ±Ä• á¹‡Ä• ni,

paÃ±Ã±Ä• sa kusaladhammÄ•

sattÄ• dhikasattatippabhÄ• vatthÅ«ni. ()

<67> á¹ƒ0.0607 catuvÄ«sati koá¹-ilakkha-

ppamita samÄ• pattiyaÃ±caravajiraÃ±Ä• á¹‡aá¹ƒ,

samantapaá¹-á¹-hÄ• napacca-

vekkhaá¹‡aÃ±Ä• á¹‡Ä• ni desanÄ• Ã±Ä• á¹‡Ä• ti. ()

<68> sattÄ• na manattÄ• naá¹ƒ

vibhagaÃ±Ä• á¹‡Ä• nicÄ• â€™ sayÄ• nusayÄ• naá¹ƒ,

vuttavibhÄ• gÄ• santÄ«

guá¹‡abhÄ• gÄ• bhagavato tato bhagavÄ• so. ()

<69> manussattabhÄ• vÄ• dike aá¹-á¹-hadhamme

samodhÄ• nayitvÄ• â€™ hisambodhiyÄ• ye,

samiddhÄ• â€™ dhikÄ• rehi sattuttamehi

mahÄ• bodhisattehi sampÄ• danÄ«yÄ• . ()

<70> á¹ƒ0.0608 adhiá¹-á¹-hÄ• nadhammÄ• dayo paÃ±cuâ€™ á¸·Ä• ra-

pariccÄ• gadhammÄ• catussaá¹…gahÄ• ca,

cariyattayaá¹ƒ pÄ• ramÄ«dhammarÄ• si

bhavattyÄ• â€™ bhisambodhisambhÄ• rabhÅ«tÄ• . ()

<71> pabhutyÄ• â€™ bhinÄ«hÄ• rato yÄ• vabodhi

asaá¹…kheyyakappÄ• ni cattÄ• riâ€™ massa,

salakkhÄ• ni te bodhisambhÄ• radhammÄ•

bhavÄ• vuddhipakkhe bhatÄ• sambhatÄ• â€™ ti. ()

<72> bhajÄ«yanti yÄ• puÃ±Ã±avantehi loke

payogaá¹ƒ samÄ• gamma sampattiyo tÄ• ,

bhagÄ• nÄ• ma vaá¹-á¹-abbivaá¹-á¹-Ä• nugÄ• â€™ ti

pavuccanti tesaá¹ƒ ubhinnaá¹ƒ bhagÄ• naá¹ƒ. ()

<73> á¹ƒ0.0609 pure bodhito bodhisatto samÄ• no

bhusaá¹ƒ bodhisambhÄ• radhamme vinanto,

patiá¹-á¹-hÄ• si yasmiá¹ƒ bhage te vanÄ«ti

manussesu devesu ukkaá¹ƒsabhute. ()

<74> tathÄ• â€™ naÃ±Ã±asÄ• maÃ±Ã±asÄ• hiÃ±Ã±ajhÄ• na-

ssamÄ• pattibhedaggamaggapphalÄ• dÄ«,

bhage bodhimÅ«le vivaá¹-á¹-Ä• nugeâ€™ pi

sayaá¹ƒ buddhabhuto samÄ• no vanÄ«â€™ ti. ()

<75> catubbisa ye koá¹-ilakkhappamÄ• á¹‡a-

samÄ• pattibhÄ• gÄ• kamahÄ• bhÄ• gadheyyo,

paresaá¹ƒ nahitÄ• ya:ttano diá¹-á¹-hadhamma-

sukhatthÄ• ya te niccakappaá¹ƒ vanÄ«ti. ()

<76> á¹ƒ0.0610 abhiÃ±Ã±eyyadhammesu ye bhÄ• vitabba-

pahÄ• tabbabhÄ• gÄ• pariÃ±Ã±eyyabhÄ• gÄ• ,

siyuá¹ƒ sacchikÄ• tabbabhÄ• gÄ• vanÄ«â€™ ti

jino bhÄ• vanÄ• gocarÄ• sevano te. ()

<77> asÄ• dhÄ• raá¹‡e sesasÄ• dhÄ• raá¹‡a ye

ime dhammabhÄ• gÄ• â€™ dhisÄ«lÄ• dibhedÄ• ,

phalaá¹ƒ yÄ• vatÄ• bodhaneyyesu satthÄ•

vanÄ« patthayÄ« suppatiá¹-á¹-hÄ• nukhoti. ()

<78> á¹ƒ0.0611 aveccappasantÄ• imassaâ€™ tthi deva-

manussÄ• bahÅ« bhattiyuttÄ• tathÄ• hi,

asÄ• dhÄ• raá¹‡Ä• â€™ nopamÄ• nattaÃ±Ä• á¹‡a-

ppabhÄ• vÄ• dito sabbasattuttamo so. ()

<79> anatthÄ• pahÄ• rÄ• dipubbaá¹…gamÄ• ya

hitatthÄ• â€™ bhinipphÄ• dane tapparÄ• ya,

payogÄ• bhisampattiyÄ• bodhaneyya-

pajÄ• yoâ€™ pakÄ• rÄ• vahÄ• yÄ• â€™ mitÄ• ya. ()

<80> viyÄ• mappabhÄ• ketumÄ• lÄ• kulÄ• ya

bhusaá¹ƒ lakkhaá¹‡Ä• â€™ sityanubyaÃ±janehi,

vicittÄ• ya rÅ«pindirÄ• mandirÄ• ya

samiddhattabhÄ• vÄ• â€™ bhisampattiyÄ• pi. ()

<81> á¹ƒ0.0612 yathÄ• bhuccasÄ«lÄ• didhammubbhavena

uá¸·Ä• rena lokattayabyÄ• pinÄ• pi,

samannÄ• gatattÄ• kavisuddhena kitti-

ssarÄ«rena khÄ«rodadhÄ«paá¹‡á¸• arena. ()

<82> á¹-hitattÄ• visiá¹-á¹-hÄ• su ukkaá¹ƒsakoá¹-iá¹ƒ

paviá¹-á¹-hÄ• su santuá¹-á¹-hitÄ• â€™ ppicchatÄ• su,

catunnaá¹ƒ visÄ• rajjadhammÄ• na maddhÄ•

dasannaá¹ƒ balÄ• naÃ±ca sabbhÄ• vatopi. ()

<83> samantÄ• pasÄ• dÄ• vahattÄ• â€™ pirÅ«pa-

ppamÄ• á¹‡adike jÄ«valoke surÄ• naá¹ƒ,

narÄ• naâ€™ Ã±jalÄ«vandanÄ• mÄ• napÅ«jÄ• -

vidhÄ• nÄ• rahattÄ• pi sambhattiá¹-hÄ• naá¹ƒ. ()

<84> aveccappasÄ• denuâ€™ petÄ• â€™ nusiá¹-á¹-hi-

paá¹-iggÄ• hakÄ• yejanÄ• kenacÄ• pi,

manussena devena vÄ• brahmunÄ• vÄ•

asaá¹ƒhÄ• riyÄ• bhatti tesaá¹ƒ kadÄ• ci. ()

<85> á¹ƒ0.0613 pariccajja te sÄ• vakÄ• jivitampi

jinaá¹ƒ dhammapÅ«jÄ• ya pÅ«jenti daá¸·haá¹ƒ.

tathÄ• hiâ€™ ssa paÃ±Ã±attasikkhÄ• padÄ• ni

navÄ«tikkamante samuddoâ€™ va velaá¹ƒ. ()

<86> pavuccanti bhÄ• gÄ• ti dhammassabhÄ• va-

vibhÄ• gÄ• hi te khandhadhÄ• tvÄ• dinÄ• â€™ pi,

atÄ«tÄ• dirÅ«pÄ• dibhedehi tepi

anekappabhedÄ• vibhattÄ• bhavantÄ«. ()

<87> á¹ƒ0.0614 papaÃ±cattayaá¹ƒ sabbasaá¹ƒyojanÄ• ni

jino ganthayogÄ• â€™ savoâ€™ ghoâ€™ padhÄ«ca,

samucchijja maggena nibbÄ• nadhÄ• tvÄ• -

mataá¹ƒ so pibanto vamÄ« te ca bhÄ• ge. ()

<88> chacakkhÄ• divatthuni jÄ• â€™ rammaá¹‡Ä• ni

chacittÄ• ni chabbedanÄ• phassachakkaá¹ƒ,

chasaÃ±Ã±Ä• chataá¹‡hÄ• chasaÃ±cetanÄ• cha-

bbitakke vicÄ• re cha bhÄ• ge vamÄ«ti. ()

<89> yamÄ• â€™ nanda cattaÃ±ca vantaá¹ƒ vimuttaá¹ƒ

pahÄ«á¹‡aá¹ƒ vinissaá¹-á¹-ha maá¹…gÄ«rasassa,

na taá¹ƒ jÄ• tu paccessatÄ«tyÄ• â€™ bha satthÄ•

yathÄ• vuttabhÄ• ge vamÄ«tvevameva. ()

<90> á¹ƒ0.0615 jino kaá¹‡hasukkeca vajjÄ• navajje

nihÄ«nappaá¹‡ite adhamme ca dhamme,

asÄ• dhÄ• raá¹‡enaâ€™ ggamaggÄ• â€™ nanena

apaccÄ• gamaá¹ƒ pÄ• payÄ« uggirÄ«ti. ()

<91> paresaÃ±ca saá¹ƒsÄ• ranirÄ• karamhÄ•

samullumpanatthÄ• ya kullÅ«pamaá¹ƒ so,

yathÄ• jjhÄ• sayaá¹ƒ desayitvÄ• na dhammaá¹ƒ

pamÄ• pesi tehÄ• â€™ pi bhÄ• geâ€™ ti sabbe. ()

<92> pure pÅ«rayaá¹ƒ pÄ• ramÄ«dhammajÄ• taá¹ƒ

mahÄ• bodhisatto samÄ• no bhagÄ• byaá¹ƒ,

siriá¹ƒ issarattaá¹ƒ yasohatthasÄ• raá¹ƒ

vamÄ« chaá¸• á¸• hanÄ«yaá¹ƒ yathÄ• kheá¸·apiá¹‡á¸• aá¹ƒ. ()

<93> á¹ƒ0.0616 tathÄ• hiâ€™ ssa laddhaá¹ƒ pure somanassa-

vhayo temiyoâ€™ yogharo hatthipÄ• lo,

kumÄ• rosamÄ• noâ€™ bhinikkhamma gehÄ•

siriá¹ƒ devarajjassiriá¹ƒ uggiri so, ()

<94> anekÄ• su jÄ• tÄ«su sampannabhogo

bhÄ• ge laddhabhogeâ€™ vamevuâ€™ ggiritvÄ• ,

sakaá¹ƒ hatthagaá¹ƒ pacchime attabhÄ• ve

anomassiriá¹ƒ cakkavattissirimpi. ()

<95> catuddÄ«pikaá¹ƒ devarajjÄ• â€™ dhipacca-

samÄ• nÄ• dhipaccaá¹ƒ yathÄ• bhucca muccaá¹ƒ,

yasaÃ±cÄ• â€™ pi tatnissayaá¹ƒ paÃ±cakÄ• me

alaggo tiá¹‡aggÄ• yaâ€™ pÄ• maÃ±Ã±amÄ• no. ()

<96> á¹ƒ0.0617 pahÄ• yÄ• â€™ bhigantvÄ• bhisambodhirajje

patiá¹-á¹-hÄ• ya saddhammarÄ• jÄ• babhuva,

asÄ• re tusÄ• reâ€™ va saá¹ƒsÄ• rasÄ• re

suvuttappakÄ• re bhage so vamÄ«ti. ()

<97> pavattanti nakkhattarÅ«pehi bhehi

samaá¹ƒ cakkavÄ• á¸·Ä• vakÄ• sesu yÄ• tÄ• ,

tikuá¹-addi kuá¹-addi candaâ€™ kka neru-

vimÄ• nÄ• disobhÄ• bhagÄ• nÄ• ma honti. ()

<98> jino tassamaá¹…gÄ« janokÄ• saloke

have chandarÄ• gappahÄ• á¹‡ena yena,

mahÄ• bodhimaá¹‡á¸• e nisinnosamÄ• no

vibhÅ«tÄ• vibhÅ«te bhÄ• ge te vamÄ«ti. ()

<99> á¹ƒ0.0618 sobhÄ• gavÄ• â€™ ti bhatavÄ• â€™ ti bhagevanÄ«â€™ ti

bhÄ• gevanÄ«â€™ ti abhipatthayi bhattavÄ• â€™ ti,

bhÄ• gevamÄ«â€™ ti tibhavesu bhagevamÄ«â€™ ti

anvatthato hi bhagavÄ• bhagavÄ• samaÃ±Ã±o. ()

<100> iccevaâ€™ massa arahÄ• diguá¹‡appabandha-

pubbÄ• caluâ€™ bbhavayasovisarosadhÄ«so,

pajjaÃ±ca sajjanamanokumudÄ• niâ€™ veâ€™ daá¹ƒ

cittÄ• ni bodhayati kiá¹ƒ purisÄ• dhamÄ• naá¹ƒ. ()

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nanda dÄ• nanidÄ
santikenidÄ• nebhagavÄ• â€™ tinÄ• mapaÃ±Ã±attiyÄ• abhidheyaparidÄ«pochabbÄ«satim

<1> á¹ƒ0.0620 etthaâ€™ ttahisampattiparahitapaá¹-ipattito

nissÄ«mÄ• pi dvidhÄ• buddhaguá¹‡Ä• saá¹…gahitÄ• kathaá¹ƒ. ()

<2> tÄ• svaâ€™ ttahitasampattisaddhammacakkavattino.

pahÄ• á¹‡asampadÄ• Ã±Ä• á¹‡asampadÄ• bhedato dvidhÄ• . ()

<3> rÅ«pakÄ• yÄ• â€™ nubhÄ• vÄ• suá¹ƒ tattheâ€™ vaâ€™ ntogadhÄ• dvidhÄ• ,

paratthapaá¹-ipattÄ«â€™ pi payogÄ• sayabhedato. ()

<4> payogo lÄ• bhasakkÄ• rasilokanirapekkhino,

dukkhÅ«â€™ pasamaá¹‡atthÄ• ya nÄ«yyÄ• nikoâ€™ padesanÄ• . ()

<5> Ä• sayo devadattÄ• dipaccÄ• mittajanesupi,

hitajjhÄ• sayatÄ• niccaá¹ƒ mettÄ• kantÄ• ya bhattuno. ()

<6> á¹ƒ0.0621 indriyÄ• â€™ paripakkÄ• naá¹ƒbodhaneyyÄ• na manvahaá¹ƒ,

paÃ±Ã±indriyÄ• disampÄ• kasamayÄ• â€™ vagamÄ• dito. ()

<7> deyyadhammapaá¹-iggÄ• happabhutÄ«hÄ• â€™ nukampiya,

parahitapaá¹-ipatyÄ• â€™ si paresaá¹ƒ hitasÄ• dhanaá¹ƒ. ()

<8> tesaá¹ƒ guá¹‡aviseyÄ• naá¹ƒ vibhÄ• vanavasenapi,

pÄ• á¸·iyaá¹ƒ arahantyÄ• dipadÄ• naá¹ƒ gahaá¹‡aá¹ƒ kathaá¹ƒ. ()

<9> tatthÄ• â€™ rahanti iminÄ• padena paridÄ«pitÄ• ,

pahÄ• á¹‡asampadÄ• nÄ• ma attano hitasampadÄ• , ()

<10> padehi sammÄ• sambuddho lokavidÅ«ti attano,

Ã±Ä• á¹‡asampattisaá¹…khÄ• tÄ• nahitasampatti dÄ«pitÄ• . ()

<11> vijjÄ• caraá¹‡asampannoâ€™ tiâ€™ minÄ• dassitÄ• â€™ ttano,

vijjÄ• caraá¹‡apbhuti sabbÄ• â€™ pi hitasampadÄ• . ()

<12> á¹ƒ0.0622 sugatoâ€™ tiâ€™ minÄ• vuttÄ• paá¹-á¹-hÄ• yapaá¹‡idhÄ• nato,

attanohitasampatti paratthapaá¹-ipattica. ()

<13> satthÄ• devamanussÄ• naá¹ƒ purisadammasÄ• rathÄ«,

paratthapaá¹-ipatyeâ€™ va padaÃ±cayehi dÄ«pitÄ• . ()

<14> padaÃ±cayena buddhoti bhagavÄ• ti vibhÄ• vitÄ• ,

yÄ• vaâ€™ ttahitasampatti parahitapaá¹-ipatti ca. ()

<15> tidhÄ• buddhaguá¹‡Ä• hetuphakhalasattoâ€™ pakÄ• rato,

saá¹ƒkhittÄ• arahaá¹ƒ sammÄ• sambuddhoâ€™ ti padehica. ()

<16> vijjÄ• caraá¹‡asampanno lokavidÅ«â€™ tiâ€™ mehi ca,

catÅ«hi phakhalasampattisaá¹…khÄ• tÄ• kittitÄ• guá¹‡Ä• . ()

<17> á¹ƒ0.0623 purisadammasÄ• rathi satthÄ• dvÄ«hipadehi tu,

sattopakÄ• rasampattivasena gaditÄ• guá¹‡Ä• . ()

<18> phalasamapattisattopakÄ• rasamapattibhedato,

ubho buddhaguá¹‡Ä• buddhoâ€™ tiâ€™ minÄ• paridÄ«pitÄ• . ()

<19> sugato bhagavÄ• dvÄ«hi padehÄ• â€™ diccabandhuno,

vibhÄ• vitÄ• hetu phalasattoâ€™ pakÄ• rasampadÄ• . ()

<20> thÄ«rasÄ• rataroâ€™ dÄ• ruttuá¹…ga sagguá¹‡amerunÄ• ,

girirÄ• jÄ• â€™ pi nÄ«cattaá¹ƒ jagÄ• ma jinarÄ• jino. ()

<21> tassÄ• â€™ nupubbagambhÄ«rasampuá¹‡á¹‡aguá¹‡asÄ• gare,

sÄ• garoâ€™ yaá¹ƒ paricchinno bindumattaá¹ƒâ€™ va khÄ• yati. ()

<22> thÄ• varÄ• â€™ calapatthiá¹‡á¹‡apatiá¹-á¹-hÄ• guá¹‡abhumiyÄ• ,

nopeti paá¹ƒsupathavÄ« kalabhÄ• gampi satthuno. ()

<23> á¹ƒ0.0624 cakkavÄ• á¸·asahassÄ• ni sambÄ• dhikaá¸·itÄ• niâ€™ va,

guá¹‡alesÄ• nubhÄ• vena dissanteravibandhuno. ()

<24> anantÄ• pariyantena guá¹‡Ä• kÄ• yena satthuno,

Ä• kÄ• soâ€™ manantoâ€™ pi antabhutoâ€™ va gamyate. ()

evaá¹ƒ buddhaguá¹‡Ä• nantÄ• pariyantÄ• acintiyÄ• ,

avÄ• ciyÄ• â€™ nopameyyÄ• ahoacchariyabbhutÄ• . ()

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
santikenidÄ• tenavannamarahÄ• diguá¹‡Ä• naá¹ƒ saá¹…khepanayaparidÄ«po

sattavÄ«satimosaggo.

<1> á¹ƒ0.0625 dhutanijjharacÄ• marÄ• nilena

sisire kÅ«á¹-abhujehi gijjhakÅ«á¹-e,

haribhudharahÄ• ridehadhÄ• ri

viharanto karuá¹‡Ä• karo kadÄ• ci. ()

<2> vasamÄ• na masesabhikkhusaá¹…ghaá¹ƒ

iha rÄ• jaggahanÄ• marÄ• jadhÄ• nyÄ• ,

varamaá¹‡á¸• alamÄ• la mÄ• nayassu

munirÄ• nandayanindamiccavoca. ()

<3> yati sampati sannipÄ• tayitvÄ•

yatisaá¹…ghaá¹ƒ yatirÄ• jamabruvÄ« so,

ruciraÃ±jalipÅ«jitaá¹…ghikaÃ±jo

samayaá¹ƒ maÃ±Ã±atha yassadÄ• ni bhante. ()

<4> á¹ƒ0.0626 atha kho sugato tatoâ€™ higantvÄ•

navasaÃ±jhÄ• ghanaraá¹ƒsivippakiá¹‡á¹‡o,

varamaá¹‡á¸• alamÄ• á¸·a motarittha

ravi mandÄ• ramivodayÄ• â€™ calamhÄ• . ()

<5> tahi mÄ• sanamatthake nisinno

migarÄ• jÄ• riva kaÃ±canÄ• calagge,

parisÄ• su visÄ• rado abhÄ• si

munirÄ• jÄ• â€™ parihÄ• niyeca dhamme. ()

<6> abhinkhamiyaâ€™ mbalaá¹-á¹-hikÄ• yaá¹ƒ

viharanto bhagavÄ• tato puramhÄ• ,

navapallavamaá¹‡á¸• itambasÄ• khÄ«

rivaâ€™ nubyaÃ±janacÄ• rurÅ«pakÄ• so. ()

<7> á¹ƒ0.0627 itisÄ«lapabhÄ• vito samÄ• dhi

saphalo cittapabhÄ• vitÄ• ca paÃ±Ã±Ä• ,

saphalÄ• â€™ ti pavattadhammacakko

atha nÄ• landamupÄ• gamÄ« sasaá¹…gho. ()

<8> tahi mambavane yathÄ• bhirantaá¹ƒ

viharantaá¹ƒ tamupecca theranÄ• go,

makahÄ«taÃ±jalimaÃ±jarika sirena

caraá¹‡acanda mavandi sÄ• riputto. ()

<9> sunisajja asajjamÄ• naÃ±Ä• á¹‡aá¹ƒ

bhagavantaá¹ƒ pacuraá¹ƒ abhitthavanto,

nadi sihanibho abhÄ«tavÄ• caá¹ƒ

bhagavÄ• caâ€™ bbhanumodi bhÄ• sitaá¹ƒ taá¹ƒ. ()

<10> kathayaá¹ƒ adhisÄ«lacattapaÃ±Ã±Ä• -

paá¹-isaÃ±Ã±uttakathaá¹ƒ tahiá¹ƒ vasitvÄ• ,

yatisaá¹…ghapurakkhato tato so

agamÄ• pÄ• á¹-aligÄ• mamuggadhÄ«mÄ• . ()

<11> á¹ƒ0.0628 muni pÄ• á¹-aligÄ• mupÄ• sakÄ• naá¹ƒ

anukampÄ• ya sumÄ• pite nivÄ• se,

nivasaá¹ƒ savaá¹‡aÃ±jalÄ«hi peyyaá¹ƒ

vadhuraá¹ƒ dhammasudhÄ• rasaá¹ƒ adÄ• si. ()

<12> acirÄ• pagatesuâ€™ pÄ• sakesu

bhagavÄ• pÄ• á¹-aligÄ• mikesu tesu,

janasuÃ±Ã±aniketanaá¹ƒ anaÃ±Ã±o

pavisitvÄ• na akÄ• si sÄ«haseyyaá¹ƒ. ()

<13> magadhÄ• dhipatissa bhupatissa

nagaraá¹ƒ tatra sunidhavassakÄ• rÄ• ,

sacivÄ• tidasehi mantayitvÄ•

viya tasmiá¹ƒ samaye sumÄ• payanti. ()

<14> á¹ƒ0.0629 abhipassiya dibbacakkhunÄ• taá¹ƒ

bhagavÄ• â€™ nanda mavoca hessateâ€™ daá¹ƒ,

ariyÄ• â€™ yatanaá¹ƒ vaá¹‡ippathoâ€™ ti

nagaraá¹ƒ pÄ• á¹-aliputtanÄ• ma maggaá¹ƒ. ()

<15> mithubhedavasena aggitovÄ•

dakato pÄ• á¹-aliputtasaÃ±Ã±ino kho,

nagarassa kadÄ• ci antarÄ• yÄ•

muni vedehamuniá¹ƒ tayoâ€™ tyaâ€™ voca. ()

<16> tadaheâ€™ vupasaá¹…kamiá¹ƒsu yena

bhagavÄ• tena sunÄ«dhavassakÄ• rÄ• ,

jinapÄ• dakirÄ«á¹-aphuá¹-á¹-hasÄ«sÄ•

abhisitteâ€™ va khaá¹‡aá¹ƒ lasiá¹ƒsuâ€™ ho te. ()

<17> thirasÄ• raguá¹‡ena dhammaraÃ±Ã±o

dhanudaá¹‡á¸• eva á¹-hitÄ• nataá¹…akgayaá¹-á¹-hi,

tadubho savivÄ• nimantayiá¹ƒsu

sugataá¹ƒ ajjatanÄ• ya bhojanena. ()

<18> á¹ƒ0.0630 adhivÄ• sana massa te vidatvÄ•

paá¹-iyattehi paá¹‡Ä«tabhojanehi,

bhagavanta matappayuá¹ƒ sasaá¹…gaá¹ƒ

kamalÄ• vÄ• sanivÄ• sagaá¹ƒ sahatthÄ• . ()

<19> bhagavÄ• â€™ tha sunÄ«dhavassakÄ• re

paribhutto apanÄ«tapattapÄ• á¹‡Ä«,

anumodi nipÄ«ya dhammapÄ• naá¹ƒ

pacuraá¹ƒ pÄ«tiphuá¹-antarÄ• â€™ bhavuá¹ƒ te. ()

<20> anuyantajanehi dhammaraÃ±Ã±o

vajato bhikkhupÅ«rakkhatassa tamhÄ• ,

puthuloratalena yaá¹ƒ visÄ• laá¹ƒ

nagaradvÄ• ra manantaribabhuva. ()

<21> á¹ƒ0.0631 iti gotamabuddhapÄ• daphuá¹-á¹-haá¹ƒ

tadidaá¹ƒ dvÄ• ra mahosÄ« gotamÄ• khyaá¹ƒ,

tahi motari yattha kÄ• kakapeyyÄ•

muni gaá¹…gÄ• khyasavanti tuá¹…gavÄ«ci. ()

<22> bahaá¸·Ä• â€™ nilabhaá¹…gavÄ«cimÄ• lÄ• -

lulitÄ• yÄ• â€™ ti gabhÄ«raninnagÄ• ya,

ya manaá¹…gapabhaá¹…guro tarittha

tayidaá¹ƒ gotamatitthanÄ• ma mÄ• si. ()

<23> sugato paratÄ«ragoâ€™ ghatiá¹‡á¹‡o

janataá¹ƒ passiya sÄ• vakehi saddhiá¹ƒ,

taraá¹‡attha mulumpakullanÄ• vÄ•

pariyesanta mudÄ• nagÄ• tha mÄ• ha. ()

<24> á¹ƒ0.0632 narasÄ• rathi yena bhumikantÄ• -

makuá¹-Ä• kÄ• rakuá¹-Ä«hi nÄ• vakÄ• so,

upasaá¹…kami tena koá¹-igÄ• mo

uditambhoru huâ€™ pÄ• hanappitaá¹…ghÄ«. ()

<25> ahamasmi pabuddhasaccadhammo

punaruppatti nacatthi meâ€™ ti vatvÄ• .

tahi movadi vÄ• sago tisikkhÄ• -

paá¹-isaá¹ƒyuttakathÄ• ya bhikkhusaá¹…ghaá¹ƒ. ()

<26> muni nÄ• tikanÄ• magÄ• mayÄ• to

kathitÄ• nandayatindapuá¹-á¹-hapaÃ±ho,

paridÄ«payi dhammadappaá¹‡Ä• khyaá¹ƒ

pariyÄ• yaá¹ƒ gatipaccavekkhaá¹‡Ä• ya. ()

<27> á¹ƒ0.0633 arahÄ• diguá¹‡akaroka mahesi

viharaá¹ƒ tatrapi giÃ±jakÄ• nivÄ• se,

piá¹-akattayasaá¹…gahaá¹ƒ vasinaá¹ƒ

adhisÄ«lÄ• dikathaá¹ƒ kathesi bhÄ«yyo. ()

<28> sugato pagato sabhikkhusaá¹…gho

atha vesÄ• lipuriá¹ƒ purÄ«namaggaá¹ƒ,

tahi mambavane vasaá¹ƒ vasinaá¹ƒ

satipaÃ±Ã±Ä• paramaá¹ƒ abhÄ• si dhammaá¹ƒ. ()

<29> jinagandhagajo mamaâ€™ mbapÄ• li-

gaá¹‡ikÄ• ambavaneâ€™ niâ€™ dÄ• ni sutvÄ• ,

abhiruyha payÄ• si bhaddayÄ• naá¹ƒ

kucabhÄ• rÄ• tisamiddhabhattibhÄ• rÄ• . ()

<30> gaá¹‡ikÄ• â€™ tha kataÃ±jalinisinnÄ•

ghanapÄ«natthanabhÄ• rarumbhÄ«teva,

karavikavirÄ• vamaÃ±jughoso

madhuraá¹ƒ dhamma mabhÄ• si tÄ• ya satthÄ• . ()

<31> á¹ƒ0.0634 katabhattanimantanÄ• pasÄ• daá¹ƒ

rasanÄ• dÄ• masarehi vÄ• haranti,

pavidhÄ• ya padakkhiá¹‡aá¹ƒ munindaá¹ƒ

agamÄ• haá¹ƒsavadhuva mandiraá¹ƒ sÄ• . ()

<32> ahatÄ• hatanÄ«lapÄ«taratta-

sitamaÃ±jiá¹-á¹-havirÄ• gasÄ• á¹-akehi,

sunivatthasupÄ• rutÄ• â€™ bhirÅ«á¸·hÄ•

suraputtÄ• riva bhaddabhaddayÄ• naá¹ƒ. ()

<33> atha licchavirÄ• jarÄ• japuttÄ•

upasaá¹…kamma paá¹‡amma dhammaraÃ±Ã±o,

nakharaá¹ƒsipabandhasindhutÄ«re

samayuá¹ƒ maggaparissamaá¹ƒ nisinnÄ• . ()

<34> á¹ƒ0.0635 vilasiá¹ƒsu kiriá¹-abhiá¹…gamÄ• lÄ• -

viraá¸·Ä• licchavikaÃ±jakosarÄ• si,

ravibandhavadhammabhÄ• karena

phuá¹-itÄ• â€™ dhaá¹-á¹-hitasilagandhasÄ• li. ()

<35> saphalÄ«katadullabhantabhÄ• vÄ•

viphalÄ«bhutanimantÄ• nÄ• janÄ• te,

virajaá¹…ghirajopisaá¹…gamoá¸·Ä«

pura mÄ• rÅ«á¸·harathÄ• tato payÄ• suá¹ƒ. ()

<36> janalocanatoraá¹‡Ä• karÄ• á¸·aá¹ƒ

avatiá¹‡á¹‡o vimalaÃ±jasaá¹ƒ sasaá¹…gho,

gaá¹‡ikÄ• ya gharaá¹ƒ mahesi pÄ• to

caraá¹‡akkantathalambujo jagÄ• ma. ()

<37> á¹ƒ0.0636 katabhojanasaá¹…gabhÄ• vasÄ• ne

gaá¹‡ikÄ• paÃ±jalikÄ• nisajja dhammaá¹ƒ,

sunisamma sasÄ• vakassaâ€™ dÄ• si

sugatassaâ€™ mbavanaá¹ƒ samiddhasaddhÄ• . ()

<38> muni rambavanaá¹ƒ paá¹-iggahetvÄ•

viharitvÄ• tahimeta deva dhammaá¹ƒ,

kathayaá¹ƒ adhisÄ«lacittapaÃ±Ã±Ä• -

paramaá¹ƒ beá¸·uvagÄ• makaá¹ƒ jagÄ• ma. ()

<39> ahamettha vasÄ• mi bhikkhaveâ€™ ko

samaá¹‡heâ€™ ttasahÄ• yakehi tumhe,

upagacchatha vassa massamesu

muni vesÄ• lisamanatatotyaâ€™ bhÄ• si. ()

<40> á¹ƒ0.0637 jitamÄ• rabalasasa beá¸·uvasmiá¹ƒ

atha vassupagatassa ghorarogo,

udapÄ• di ca mÄ• raá¹‡antikÄ• â€™ suá¹ƒ

kaá¹-ukÄ• kÄ• yikavedanÄ• â€™ tibÄ• á¸·hÄ• . ()

<41> adhivÄ• sanakhantipÄ• rago so

sukhadukkhesu tulÄ• samo tadÄ• ni,

bhagavÄ• avihaÃ±Ã±amÄ• narÅ«po

adhivÄ• sesi sato ca sampajÄ• no. ()

<42> anapekkhiya tÄ• va bhikkhusaá¹…ghaá¹ƒ

idhuâ€™ paá¹-á¹-hÄ• kanivedanaá¹ƒ akatvÄ• ,

analanti mamÄ• â€™ nupÄ• disesa-

parinibbÄ• napadaá¹ƒ sace labheyyaá¹ƒ. ()

<43> á¹ƒ0.0638 vÄ«riyena paá¹-ippaá¹‡Ä• mayitvÄ•

balavÄ• â€™ bÄ• dha malabbhayÄ• panÄ«yaá¹ƒ,

paá¹-isaá¹…kharaá¹‡Ä• rahaá¹ƒ visesaá¹ƒ

samadhiá¹-á¹-hÄ• ya sajÄ«vitindriyassa. ()

<44> bhagavÄ• â€™ tha samÄ• dhi mappayitvÄ•

paá¹-ipassambhiya dukkhavedanaá¹ƒ so,

pavihÄ• si mahÄ• vipassanÄ• ya

nahi vikkhamhita vedanÄ• punÄ• suá¹ƒ. ()

<45> ravibandhu vihÄ• ratoâ€™ higantvÄ•

bahichÄ• yÄ• eraá¹‡aá¹…gaá¹‡appadese,

sunisajji susajajitÄ• sanamhi

pariyuá¹-á¹-hÄ• ya lahuá¹ƒ gilÄ• nabhÄ• vÄ• . ()

<46> jitajÄ• tijarÄ• rujo nisÄ«di

yahimÄ• nandatapodhanoâ€™ pagamma,

tahi maÃ±jaliko mayÄ• sudiá¹-á¹-haá¹ƒ

khamanÄ«yaá¹ƒ tava sÄ• ta miccavoca. ()

<47> á¹ƒ0.0639 tava bÄ• á¸·hagilÄ• natÄ• ya bhante

mama patthaá¹…ghano viyaâ€™ ttabhÄ• vo,

sakalÄ• pi disÄ• â€™ nupaá¹-á¹-hahanti

napi dhammÄ• paá¹-ibhanti manti vatvÄ• . ()

<48> apicÄ• â€™ si mameâ€™ sa sÄ• vakÄ• naá¹ƒ

hadayassÄ• â€™ salavo nakiÃ±civatvÄ• ,

bhagavÄ• napanÄ• â€™ nupÄ• disesa-

parinibbÄ• na padaá¹ƒ bhajeâ€™ ti bhante. ()

<49> yamanantarabÄ• hiraá¹ƒ karitvÄ•

nanu cÄ• â€™ nandapakÄ• sito hi dhammo,

gurumuá¹-á¹-hi tathÄ• gatesu natthi

vada kiá¹ƒ patthayate mameâ€™ sa saá¹…gho. ()

<50> á¹ƒ0.0640 adhunÄ• â€™ ha masÄ«ti vassikosmi

parijiá¹‡á¹‡osmi tathÄ• gatassa kÄ• yo,

sakaá¹-aá¹ƒviya jajjaraá¹ƒ jarÄ• ya

bhiduro vattati vekhamissakena. ()

<51> sanimittakavedanÄ• nirodhÄ•

upasampajja vimuttijaá¹ƒ samÄ• dhiá¹ƒ,

vihareyya yadÄ• tadÄ• ttabhÄ• vo

vayadhammopi atÄ«vaphÄ• suhoti. ()

<52> adhunÄ• ga mivaâ€™ ttadhammadÄ«pÄ•

bhavathÄ• â€™ naÃ±Ã±aparÄ• yaá¹‡Ä• ttha tumhe,

bhagavÄ• vadi teâ€™ va sattamÄ• â€™ ti

samaá¹‡Ä• bhÄ• vitakÄ• ya cittapaÃ±Ã±Ä• . ()

<53> á¹ƒ0.0641 punarÄ• gami tattha vutthavasso

bhagavÄ• jetavanaá¹ƒ mahÄ• vihÄ• raá¹ƒ,

upagamma tadÄ• ni dhammasenÄ• -

pati satthÄ• ra mavandi sÄ• riputto. ()

<54> vividhiddhivikubbaá¹‡aá¹ƒ vidhÄ• ya

yatinÄ• go muninÄ• katÄ• vakÄ• so,

tava pacchimadassananti vatvÄ•

nivuto paÃ±casatehi satthukappo. ()

<55> abhinamma padakkhiá¹‡aá¹ƒ karitvÄ•

bhagavantaá¹ƒ samupecca mÄ• tugehaá¹ƒ,

janitoâ€™ varake nipajjaka maÃ±ce

parinibbÄ• yi tadÄ• â€™ si bhÅ«micÄ• lo. ()

<56> á¹ƒ0.0642 atha kolitanÄ• matheranÄ• go

parinibbÄ• yi tathÄ• katÄ• vakÄ• so,

puna dhÄ• tusarÄ«ra mappayitvÄ•

munikÄ• rÄ• payi cetiyÄ• ni tesaá¹ƒ. ()

<57> janalocanapÄ«yamÄ• narÅ«po

muni vesÄ• lipuraá¹ƒ kamena patvÄ• ,

sunivatthasupÄ• ruto kulesu

cari piá¹‡á¸• Ä• ya karÄ«â€™ va sericÄ• rÄ«. ()

<58> bhagavÄ• paribhuttapÄ• tarÄ• so

bhavatÄ• â€™ nandadivÄ• vihÄ• rakÄ• mo,

atha gaá¹‡ha nisÄ«dananti vatvÄ•

gami cÄ• pÄ• lasamaÃ±Ã±acetiyaá¹ƒhi. ()

<59> á¹ƒ0.0643 atha kho bhagavÄ• nisidi yena

tadupaá¹-á¹-hÄ• kavaroâ€™ pagamma tena,

katapaÃ±jaliko nisidi vatvÄ•

ramaá¹‡Ä«yaá¹ƒti udenacetiyampi. ()

<60> sugatassa panÄ«â€™ ddhipÄ• dadhammÄ•

caturo bhikkhu subhÄ• vitÄ• suciá¹‡á¹‡Ä• ,

bahulÄ«kaá¸·itÄ• â€™ ti cÄ• ha bhÄ«yyo

muni tiá¹-á¹-heyya sace khameyya kappaá¹ƒ. ()

<61> karuá¹‡Ä• paribhÄ• vitÄ• sayena

jitamÄ• rena tivÄ• ra mattamevaá¹ƒ,

ujukaá¹ƒ muninÄ• karÄ«yamÄ• ne

vipulobhÄ• sanimittajappanamhi. ()

<62> pariyuá¹-á¹-hitamÄ• naso rivaâ€™ Ã±Ã±o

kharamÄ• rena pamuá¹-á¹-hamÄ• naso so,

na ca taá¹ƒ paá¹-ivijjhi neva yÄ• ci

bhagavÄ• tiá¹-á¹-hatu yÄ• vatÄ• â€™ yukappaá¹ƒ. ()

<63> á¹ƒ0.0644 vaja kaá¹…khasi yassadÄ• nikÄ• laá¹ƒ

pahitÄ• â€™ nandatapodhanoâ€™ tivatvÄ• ,

vasavattivasikato muhuttaá¹ƒ

avidÅ«ramhi nisÄ«di rukkhamÅ«le. ()

<64> upagaÃ±chiya bodhaneyya bandhu

bhagavÄ• yena pamatta bandhu tena,

bhujagoriva bhuttanaá¹…galena

abhimÄ• nena anonataá¹…gayaá¹-á¹-hi. ()

<65> ajapÄ• lasamaÃ±Ã±ino kadÄ• ci

uruvelÄ• ya vaá¹-addumassa mÅ«le,

katakicca? tayÄ• katÄ• paá¹-iÃ±Ã±Ä•

likhitÄ• vattati cittapotthake me. ()

<66> á¹ƒ0.0645 samaá¹‡Ä• tava sÄ• sanÄ• â€™ va tiá¹‡á¹‡Ä•

adhunÄ• dhammadharÄ• â€™ nudhammacÄ• rÄ«,

paá¹-ipattiratÄ• bahussutÄ• ca

suviyattÄ• suvisÄ• radÄ• vinÄ«tÄ• . ()

<67> paá¹-isiddhaparappavÄ• divÄ• dÄ•

sahadhammena sapÄ• á¹-ihÄ• riyaá¹ƒ te,

kathayanti kathÄ• payanti dhammaá¹ƒ

parinibbÄ• tu tato bhavantya voca, ()

<68> pariniá¹-á¹-hitasabbabuddhakicco

munirevaá¹ƒ samudirite tivÄ• raá¹ƒ,

analanti nirÄ• layo bhavesu

tadÅ«â€™ (pacchandasikaá¹ƒ) nisedhanÄ• ya. ()

<69> á¹ƒ0.0646 appossukko samÄ• no viharatu kalimÄ• ho timÄ• saccayena

saccÄ• lokappakÄ• so durita tamahido paÃ±catÄ• á¸·isavassaá¹ƒ.

sammÄ• khÄ«á¹‡assineho tibhuvanabhavane dhammarÄ• jappadÄ«po

nibbÄ• yissatyaâ€™ bhÄ• si tadahani vijahaÃ±cÄ• â€™ yu saá¹…khÄ• ravegaá¹ƒ ()

<70> cÄ• pÄ• le cetiyeâ€™ vaá¹ƒ vijahati satiyÄ• sampajaÃ±Ã±enavÄ• yu-

saá¹…kÄ• re bhÅ«micÄ• lo bhavi paá¹-upaá¹-ahÄ• rÄ• va gambhiraghoso,

gajchiá¹ƒsu vijjurÄ• jibhujasatapahaá¹-Ä• sukkhajimÅ«tabheri

loko sokandhakÄ• re paripati janito bhiá¹ƒsano lomahaá¹ƒso. ()

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• nebhagavato Ä• yusaá¹…khÄ• rossajjana pavattiparidÄ«poaá¹-á¹-havÄ«satimo saggo

<1> á¹ƒ0.0648 yenÄ• â€™ nando vasati bhagavÄ• tena gantvÄ• nisinno

pÄ• dambhoje sumahiya suhebaddhamuddhÄ• Ã±jalihi,

bhante sukkhÄ• sati ca elitÄ• hiá¹ƒsano lomahaá¹ƒso

jÄ• to kasmÄ• vasumativadhÅ« sampavedhÄ«tyaâ€™ pucchi. ()

<2> heá¹-á¹-hÄ• â€™ kÄ• se balavapavane vÄ• yamÄ• ne kadÄ• ci

vÄ• taá¹-á¹-hÄ• yÄ• salilapathavÄ« taá¹-á¹-hitÄ• paá¹ƒsubhumi,

saá¹…kampante yatharivatari lola kallolamÄ• li-

majjhotiá¹‡á¹‡Ä• pathavicalanaá¹-á¹-hÄ• na mÄ• nanda ceâ€™ taá¹ƒ. ()

<3> appekacce samaá¹‡a samaá¹‡abrÄ• hmaá¹‡Ä• appamÄ• á¹‡Ä•

Ä• posaÃ±Ã±Ä• sukhumapathavi bhÄ• vitÄ• santi yesaá¹ƒ,

pattÄ• bhiÃ±Ã±Ä• paricitavasÄ« te samÄ• pattilÄ• bhÄ«

kampentÄ«maá¹ƒ tadapi bhavate bhÅ«micÄ• lassa á¹-hÄ• naá¹ƒ. ()

<4> á¹ƒ0.0649 gabbhokkanto bhacati ca yadÄ• sampajÄ• no satova

gabbhasmÄ• nikkhamati carime attabhÄ• ve tadÄ• pi,

sambodhiá¹ƒ vÄ• purisanisaho bujjhate kampateâ€™ yÄ•

ete dhammÄ• samaá¹‡a mahato bhumicÄ• lassa hetu. ()

<5> buddho hutvÄ• bhuvananayano dhammacakkaá¹ƒ pajÄ• naá¹ƒ

saá¹ƒvattetÄ« vijahati yadÄ• cÄ• â€™ yusaá¹…khÄ• ravegaá¹ƒ,

kampatyeâ€™ sÄ• pathavi phusate khandhanibbÄ• nadhÄ• tuá¹ƒ

Ä• nandeâ€™ te mahatipathavikampanatthÄ• ya hetu. ()

<6> á¹ƒ0.0650 tabyÄ• senabbigatahadayÄ• â€™ nandamÄ• nandatheraá¹ƒ

assÄ• setvÄ• uparupari so desanaá¹ƒ vaá¸• á¸• hayitvÄ• ,

Ä• nandÄ• â€™ haá¹ƒ karahacivasiá¹ƒ yassa neraÃ±jarÄ• ya

najjÄ• tire jitajalamucassÄ• â€™ japÄ• lassa mÅ«le. ()

<7> tatrÄ• â€™ gantvÄ• phusatu bhagavÄ• khandha nibbÄ• nadhÄ• tuá¹ƒ

issÄ• mÄ• yÄ• malinahadayo pÄ• pimÄ• iccavoca,

laddhokÄ• so punarapi kamamaá¹ƒ evamevÄ• â€™ bhiyÄ• ci

ajjÄ• â€™ sÄ«naá¹ƒ paramarucire pyaâ€™ tra cÄ• pÄ• lacetye. ()

<8> apposasukekÄ• tvamiha kalimÄ• hohi mÄ• sehi tÄ«hi

khandhÄ• naá¹ƒ nibbuti bhagavato hessatÄ«â€™ ccetamatthaá¹ƒ,

Ä• rocentena hi kasatimatÄ• samapajaÃ±Ã±ena bhikkhu

ossaá¹-á¹-ho me jitanamucinÄ• cÄ• â€™ yusaá¹…khÄ• radhammo. ()

<9> á¹ƒ0.0651 evaá¹ƒ vutte caraá¹‡akamalacanda mÄ• nandathero

natvÄ• bhante bahujanahitatthÄ• ya tiá¹-á¹-hÄ• â€™ yukappaá¹ƒ,

vatatikkhattuá¹ƒ paramakaruá¹‡Ä• codito yÄ• cidÄ• ni

nÄ• â€™ yaá¹ƒ kÄ• lo bhavati sugataá¹ƒ yÄ• vanÄ• yiâ€™ ccaâ€™ voca. ()

<10> sambodhiá¹ƒ tvaá¹ƒ yadi bhagavato saddahantoâ€™ si kasmÄ•

nippÄ«á¸·esÄ« dasabala manullaá¹…ghanÄ«yÄ• â€™ bhilÄ• paá¹ƒ,

tasmiá¹ƒ tasmiá¹ƒ sati bhagavatÄ• ka yamÄ• ne nimitte

tumheveâ€™ taá¹ƒ viya kalimatÄ• dukkataÃ±cÄ• â€™ paraddhaá¹ƒ. ()

<11> yÄ• ceyyÄ• si yadi dasabalaá¹ƒ ce paá¹-ikkhippa vÄ• cÄ•

satthÄ• â€™ datte tava tatiyakaá¹ƒ vippayogo piyehi,

naá¹‡vÄ• â€™ kkhÄ• to samaá¹‡a paá¹-igacceva me saá¹…khataá¹ƒ yaá¹ƒ

jÄ• taá¹ƒ bhÅ«taá¹ƒ avipariá¹‡ataá¹ƒ taá¹ƒ kutoâ€™ peâ€™ ttha labbhÄ• . ()

<12> á¹ƒ0.0652 ekaá¹ƒsenÄ• â€™ vitathavacasÄ• saccasandhena cÄ• yu-

saá¹…khÄ• roâ€™ hÄ«yati bhagavatÄ• vyÄ• katÄ• â€™ nanda bhikkhu,

yÄ• sÄ• vÄ• cÄ• yathariva chiyÄ• muttakhÄ• á¹‡o tathÄ• taá¹ƒ

paccÄ• gacche napunavacanaá¹ƒ jÄ«vitÄ• rakkhahetu. ()

<13> evaá¹ƒ vatvÄ• sapadi sugato gandhanÄ• gindagÄ• mÄ«

yenÄ• raÃ±Ã±aá¹ƒ vipulamalakÄ• sÄ• ravesÄ• liyaá¹ƒ so,

kÅ«á¹-Ä• gÄ• raá¹ƒ tadavasariyÄ• â€™ nandatherena saddhiá¹ƒ

iccÄ• bhÄ• sÄ« samaá¹‡aparisaá¹ƒ sannipÄ• tehi sÄ«ghaá¹ƒ. ()

<14> á¹ƒ0.0653 evaá¹ƒ bhante lapitavacano sokasallena viddho

sohÄ• â€™ yasmÄ• vasigaá¹‡a mupaá¹-á¹-hÄ• nasÄ• á¸·Ä• ya mÄ• suá¹ƒ,

rÄ• sikatvÄ• mahitacaraá¹‡oâ€™ pÄ• hano tassa kÄ• laá¹ƒ

Ä• rocesi gamiya bhagavÄ• pÄ«á¹-hikÄ• yaá¹ƒ nisajja. ()

<15> Ä• mantetvÄ• samaá¹‡aparisaá¹ƒ bodhipakakkhe bhavÄ• me

yete dhammÄ• sayamadhigatÄ• desitÄ• sÄ• dhukaá¹ƒ vo,

uggaá¹‡hitvÄ• yathariva siyÄ• sÄ• sanaÃ±caddhanÄ«yaá¹ƒ

bhÄ• vetabbÄ• suparihariyÄ• sevitabbÄ• â€™ ti vatvÄ• . ()

<16> nibbÄ• yissatyaâ€™ vaca bhagavÄ• accayenÄ• â€™ cirena

temÄ• sÄ• naá¹ƒ bhuvanabhavanuâ€™ jjotapajjotarÅ«po.

tumhe sampÄ• dayatha samaá¹‡Ä• appamÄ• dena sabbe

saá¹…khÄ• rÄ• yaá¹ƒ samudayamayÄ• lakkhaá¹‡abbhÄ• hatÄ• â€™ ti. ()

<17> á¹ƒ0.0654 pubbaá¹‡he so karakisalayÄ• â€™ dhÄ• naâ€™ viá¹-á¹-hÄ• napatto

patto satthÄ• pacuracaraá¹‡o cÄ«varacchannaganto,

gattobhÄ• sÄ• ruá¹‡itaparikhÄ• vÄ«thipÄ• kÄ• racakkaá¹ƒ

cakkaá¹…kehaâ€™ á¹…kitapadatalassÄ• livesÄ• linÄ• maá¹ƒ. () (yamakabandhanaá¹ƒ)

<18> Ä• hiá¹‡á¸• itvÄ• tahi manugharaá¹ƒ piá¹‡á¸• a manvesamÄ• no

pacchÄ• bhattaá¹ƒ bhuvananayano locanindÄ«varehi,

taá¹ƒ vesÄ• liá¹ƒ dviradagatimÄ• â€™ nanda nÄ• gÄ• palokaá¹ƒ

oloketvÄ• ida mavaca me pacchimaá¹ƒ dassanaâ€™ nti. ()

<19> á¹ƒ0.0655 tambhÄ• á¹-hÄ• nÄ• nayanasubhagaá¹ƒ sevito sÄ• vakehi

bhaá¹‡á¸• aggÄ• mÄ• á¹-avi mavasaá¹-o diá¹-á¹-hivÄ• dÄ«bhasÄ«ho,

nicchÄ• retvÄ• sarasamadhuraá¹ƒ dhammagambhÄ«raghosaá¹ƒ

taá¹‡hÄ• khÄ«á¹‡Ä• mamapunabhavo bhikkhave natthyaâ€™ bhÄ• si. ()

<20> tisso sikkhÄ• pariharatha vo sÄ• dhukaá¹ƒ bhikkhaveâ€™ ti

evaá¹ƒ vatvÄ• matibhagavatibhattubhÅ«to sayambhu,

tamhÄ• gÄ• mÄ• punarupagamÄ« hatthigÄ• maâ€™ mbagÄ• maá¹ƒ

jambuggÄ• maá¹ƒ vamitagamano hatthivikkantigantÄ• . ()

<21> á¹ƒ0.0656 patvÄ• bhogÄ• yatana manaso bhoganÄ• maá¹ƒ subhikkhaá¹ƒ

nibbhogo so nagaramaparaá¹ƒ bhÄ• ratibhatturÅ«po,

cittÄ• bhogaá¹ƒ kurutha samaá¹‡Ä• sÄ• dhukaá¹ƒtaá¹ƒ suá¹‡Ä• tha

desissÄ• mÄ«â€™ tyaâ€™ vadi caturo vo uá¸·Ä• rÄ• padese. ()

<22> eso dhammo bhavati vinayo sÄ• sanaá¹ƒ satthu cedaá¹ƒ

abbhaÃ±Ã±Ä• taá¹ƒ vata bhagavato sammukhÄ• me sutanti,

sakkhÄ«katvÄ• yadi vadati maá¹ƒ bhikkhave koci bhikkhu

nÄ• databbaá¹ƒ tadadhivacanaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. ()

<23> pakkhittÄ• naá¹ƒ mama tipiá¹-ake tappadabyaÃ±janÄ• naá¹ƒ

yaá¹ƒyaá¹ƒá¹-hÄ• naá¹ƒ avatarati saá¹ƒdissate niddhamettha,

gantabbaá¹ƒ vo sugahitamidaá¹ƒ bhÄ• sitaá¹ƒ bhikkhunoti

á¹• 22 chaá¸• á¸• etabbaá¹ƒ kavacanamitaraá¹ƒ duggahÄ«tanti no ce. ()

<24> á¹ƒ0.0657 Ä• vÄ• se yo viharati mahÄ• bhikkhusaá¹…go amutra

therÄ• bhikkhÅ« tipiá¹-akadharÄ• theravaá¹ƒsaddhajÄ• ye,

yvÄ• bhiÃ±Ã±Ä• to paá¹-ibalataro bhikkhu vÄ• sammukhÄ• me

tesaá¹ƒ tesaá¹ƒ idamavagataá¹ƒ suggahÄ«tatti vutte. ()

<25> otÄ• retvÄ• tadapi vinaye satthu suttÄ• bhidhamme

saá¹ƒsandantaá¹ƒ yadipana paá¹-iggaá¹‡hitabbaá¹ƒkata na noce,

cattÄ• ro me itivibhajite nippadesÄ• padese

dhÄ• reyyÄ• thaâ€™ bruvi muni ranÄ• dhÄ• nagÄ• hÄ« sadÄ• vo. ()

<26> á¹ƒ0.0658 patvÄ• pÄ• vÄ• puravara mathoâ€™ ropitakkhandhabhÄ• ro

ambÄ• raÃ±Ã±e viharati mamaá¹ƒ dhammarÄ• jÄ• ti sutvÄ• ,

tibbacchando javanamatino dassanassÄ• danamhi

cundo gantvÄ• caraá¹‡akamalaá¹ƒ vandi kammÄ• raputto. ()

<27> sammÄ• dhammassavaá¹‡apasuto ekamantaá¹ƒ nisinno

sotÄ• panno paá¹-hamadivase dassanenevasatthu,

buddhaá¹ƒ paÃ±Ã±Ä• bhagavatipatiá¹ƒ svatanÄ• yÄ• â€™ bhiyÄ• caá¹ƒ

cando pubbÄ• calamiva gharaá¹ƒ pÄ• visi cundanÄ• mo. ()

<28> sampÄ• detvÄ• gahapati bahuá¹ƒ tÄ• yaratyÄ• â€™ vasÄ• ne

khajjaá¹ƒ bhojjaá¹ƒ sumadhutaraá¹ƒ sÅ«karaá¹ƒ maddavampi,

pakkhittojaá¹ƒ pacuravibhavo Ã±Ä• payÄ« dhammaraÃ±Ã±o

kÄ• lo bhanteâ€™ tarahi bhagavÄ• niá¹-á¹-hitaá¹ƒ bhojananti. ()

<29> á¹ƒ0.0659 sÄ• lakkhandhÄ• yatabhujayugo muggavaá¹‡á¹‡aá¹ƒ gahetvÄ•

pattaá¹ƒ pattatthavikapihitaá¹ƒ pakkanigrodhavaá¹‡á¹‡aá¹ƒ,

acchÄ• detvÄ• parivutavasi cÄ«varaá¹ƒ paá¹ƒsukÅ«laá¹ƒ

pÄ• sÄ• dabbhantara mabhiruhÄ« tassa sovaá¹‡á¹‡avaá¹‡á¹‡o. ()

<30> bÄ• lÄ• diccoriâ€™ va dasabalo tÄ• va pubbÄ• calagge

paÃ±Ã±attasmiá¹ƒ ratanakhavite bhaddapÄ«á¹-he nisajja,

Ä• mantetvÄ• jitadhanapatiá¹ƒ cundamÄ• diccabandhu

satthÄ• raá¹ƒ tvaá¹ƒ parivisiminÄ• maddavenÄ• tyaâ€™ bhÄ• si. ()

<31> á¹ƒ0.0660 santappetvÄ• sugatapamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ sahatthÄ•

maá¹ƒsaá¹ƒ sobbhe nikhaá¹‡iya tato satthubhuttÄ• vasesaá¹ƒ,

bhatyÄ• dhammassavaá¹‡nirataá¹ƒ bodhayitvÄ• payÄ• si

pÅ«ro paá¹…keruhamiva jino cundakammÄ• raputtaá¹ƒ. ()

<32> bÄ• á¸·hÄ• bÄ• dho balavakaá¹-ukÄ• vedanÄ• tassa bhattaá¹ƒ

bhuttÄ• vissÄ• â€™ bhavi bhagavato rattapakkhandikÄ• â€™ si,

vikkhambhetvÄ• tamapi satimÄ• sampajÄ• noâ€™ vidÅ«re

maggotiá¹‡á¹‡o muni rupagamÄ«rukkhamÅ«laá¹ƒ kilanto. ()

<33> paÃ±Ã±Ä• petvÄ• catuguá¹‡amupaá¹-á¹-hÄ• kathero adÄ• si

yaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ narahari tahiá¹ƒ vissamatto nisajja,

gantvÄ• â€™ nandÄ• â€™ hara sarabhasaá¹ƒ tvaá¹ƒ pipÄ• sÄ• turassa

pÄ• nÄ«yyaá¹ƒ me nikhiladarathÄ• nibbutassetyaâ€™ bhÄ• sÄ«. ()

<34> á¹ƒ0.0661 yasmÄ• bhatte sakaá¹-asatasaÃ±cÄ• rasambhinnamaggÄ•

gorÅ«pÄ• naá¹ƒ vigaá¸·itaá¹-Ä« siá¹…gasaá¹…ghaá¹-á¹-aá¹‡ena,

cakkacchinnÄ• kalalakalusÄ«bhutasantattavÄ• ri

nÄ• laá¹ƒ pÄ• tuá¹ƒ salilamadhunÄ• kunnadi sandateâ€™ dha. ()

<35> accÄ• sanne kakudhaviá¹-apÄ«mÅ«lasaá¹ƒsaá¹-á¹-hakulÄ•

vÄ• takkhittÄ• â€™ malajalakaá¹‡Ä• sÄ• tasitodapuá¹‡á¹‡Ä• ,

sakkÄ• bhante savati kakudhÄ• sindhu gattÄ• ni sÄ«kiá¹ƒ

kÄ• tuá¹ƒ pÄ• tuá¹ƒ dharaá¹‡iramaá¹‡i baddhahÄ• rÄ• bhirÄ• mÄ• . ()

<36> á¹ƒ0.0662 evaá¹ƒ vutte puna bhagavatÄ• codito pattahattho

patvÄ• â€™ nando kalalavisamaá¹ƒ kunnadÄ«titthamÄ• suá¹ƒ,

netvÄ• sitodaka malulitaá¹ƒ nimmalaá¹ƒ sandamÄ• naá¹ƒ

Ã±ato bhante pivatu bhagavÄ• â€™ tyÄ• â€™ ha buddhÄ• nubhÄ• vo. ()

<37> tasmiá¹ƒkÄ• le samitatasiá¹‡aá¹ƒ rukkhamÅ«le nisinnaá¹ƒ

naá¹ƒ disvÄ• naâ€™ á¹…kusanisitadhÄ« pukkuso kamallaputto,

pabyÄ• kÄ• sika paá¹-utarasamÄ• pattiyÄ• kittanena

Ä• á¸·Ä• rassÄ• â€™ dhikavupasame attanoâ€™ bhippasÄ• daá¹ƒ. ()

<38> gajjantisvÄ• â€™ sanisu parito niccharantÄ«su jÄ• tu

vijjummÄ• lÄ• su ca galagalÄ• yantiyÄ• vuá¹-á¹-hiyÄ• haá¹ƒ,

saÃ±Ã±ibhuto nanu khaphasamÄ• pattiyÄ• santavitto

nÄ• â€™ ssosiá¹ƒ bho sutikaá¹-uravaá¹ƒ nÄ• ddasaá¹ƒ rÅ«pavÄ• ha. ()

<39> á¹ƒ0.0663 vuttaá¹ƒ sutvÄ• â€™ matarasahÄ«raá¹ƒ uddharitvÄ• na dhÄ«mÄ•

saddhÄ• bÄ«jaá¹ƒ panihita kamathÄ• â€™ á¸·Ä• rakÄ• lÄ• makhette,

yebhuyyenÄ• â€™ samacupasame siá¹…bhÄ«vaá¹‡á¹‡e pasanno

datvÄ• buddhaá¹ƒ saraá¹‡a magamÄ• sÄ• á¹-akaá¹ƒ siá¹…gÄ«vaá¹‡á¹‡aá¹ƒ. ()

<40> tattaá¹…gÄ• rodaramiva tamaá¹…gÄ«rasaá¹…gopanÄ«taá¹ƒ

vatthaá¹ƒ vÄ«taccika mabhinavaá¹ƒ siá¹…givaá¹‡á¹‡aá¹ƒ rarÄ• ja,

pacchÄ• paccuttariya kakudhÄ• sindhu majjhogahetvÄ•

ambÄ• raÃ±Ã±aá¹ƒ tahi mavatarÄ« sakyasiho sasaá¹…gho. ()

<41> saá¹…ghÄ• á¹-iá¹ƒ patthariya sahasÄ• cundatherena maÃ±ce

paÃ±Ã±attasmiá¹ƒ sapadi samadhiá¹-á¹-hÄ• ya vuá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ,

accadhÄ• yÄ• â€™ dhikakilamatho so sato sampajaÃ±Ã±o

pÄ• de pÄ• daá¹ƒ bhavabhayabhido sÄ«haseyyaá¹ƒ akÄ• si. ()

<42> á¹ƒ0.0664 Ä• mantetvÄ• niravadhidayo thera mÄ• nandanÄ• maá¹ƒ

dve me laddhÄ• samasamaphalÄ• piá¹‡á¸• apÄ• tÄ• visiá¹-á¹-hÄ• ,

sandeho yo karabhavi siyÄ• cundakammÄ• raputta-

sseâ€™ vaá¹ƒ vatvÄ• pariharatu taÃ±cÄ• ha me accayena. ()

<43> tamhÄ• khÄ«á¹‡Ä• savaparivuto bhuripaÃ±Ã±o hiraÃ±Ã±a-

vatyÄ• najjÄ• vijanapavanaá¹ƒ pÄ• rime tirabhÄ• ge,

phullaá¹ƒ sÄ• labbana mavasarÄ« kosiá¹‡Ä• rÄ• na maggaá¹ƒ

mallÄ• naá¹ƒ so suravanasiriá¹ƒ rÄ• jadhÄ• nyÄ• â€™ vidÅ«re. ()

<44> á¹ƒ0.0665 Ä• nandenÄ• â€™ nadhivaravaco coditenoâ€™ pacÄ• re

paÃ±Ã±antasmiá¹ƒ tathaá¹‡ayamakassÄ• larukkhantarÄ• á¸·e

maÃ±ce paÃ±Ã±Ä• satiparimukho uttarÄ• dhÄ• nasÄ«se

katvÄ• pÄ• doparipada manuá¹-á¹-hÄ• naseyyaá¹ƒakÄ• so ()

<45> sitacchÄ• yÄ• vigaá¸·itarajodhÅ«sarÄ• sabbaphÄ• li-

phullÄ• bhantÄ« jaá¹-itaviá¹-apakkhandhamÅ«lÄ• â€™ Ã±Ã±amaÃ±Ã±aá¹ƒ,

saá¹…kiá¹‡á¹‡Ä• lÄ« sapadi yamakassÄ• lasÄ• lÄ• visÄ• lÄ•

dissanteâ€™ vaá¹ƒ vakulatilakÄ• â€™ sokacampeyyasÄ• khÄ«. ()

<46> naccaá¹ƒ gÄ«taá¹ƒ vividhaturiyaá¹ƒ vattateâ€™ dÄ• ni dibbaá¹ƒ

dibbaá¹ƒ cuá¹‡á¹‡aá¹ƒ malayajamayaá¹ƒ dibbamandÄ• ravÄ• ni,

passÄ• â€™ nandabbikacayamakassÄ• lapupphÄ• nyaâ€™ kÄ• le

samÅ«jÄ• yeâ€™ vahi bhagavato antalikkhÄ• patanti. ()

<47> á¹ƒ0.0666 ete brahmÄ• maranaraphaá¹‡Ä« cÄ• maracchattahatthÄ•

mÄ• lÄ• mÄ• lÄ• guá¸·aparimalaá¹‡á¸• upadÄ«paddhajehi,

channaá¹ƒ tÄ• á¸·Ä• vacarabhajitaá¹ƒ maá¹…galÄ• gÄ• rabhutaá¹ƒ

jÄ• tikkhettaá¹ƒ nanu bhagavato kevalaá¹ƒ pÅ«janÄ• ya. ()

<48> Ä• nandeâ€™ vaá¹ƒ satipi bhagavÄ• tÄ• vatÄ• sakkatovÄ•

sammÄ• tesaá¹ƒ nacagarukato namÄ• nito pÅ«jitovÄ• ,

yo kho dhammaá¹ƒ carati samaá¹‡oâ€™ pÄ• sako vÄ• â€™ nudhammaá¹ƒ

bhatyÄ• so maá¹ƒ paramavidhÄ• nÄ• kamÄ• naye pÅ«jayeti. ()

<49> á¹ƒ0.0667 amhe tasmÄ• tiha paá¹-ipadaá¹ƒ suá¹-á¹-hu dhammÄ• nudhammaá¹ƒ

sampÄ• demÄ• â€™ tyaâ€™ vaca muni vo sikkhitabbaÃ±hi evaá¹ƒ,

dhammÄ• ssÄ• miá¹ƒ sapadi purato vÄ«jamÄ• no samÄ• no

hatthicchÄ• po yathariva á¹-hÄ«to theranÄ• goâ€™ pavÄ• no. ()

<50> mallÄ• naá¹ƒ kho nagaravarato yÄ• vatÄ• sÄ• ladÄ• yaá¹ƒ

rÄ• sibhÅ«tÄ• â€™ surasuravarabrahmarÄ• jÅ«hi yasmÄ• ,

daá¹-á¹-huá¹ƒ buddhaá¹ƒ dasabaladharaá¹ƒ khittavÄ• laggakoá¹-i-

mattaá¹-á¹-hÄ• ne dasadasahi vÄ• natthyaâ€™ phuá¹-á¹-happadeso. ()

<51> kandantÄ«naá¹ƒ pakiriya sake kesapÄ• se ca bÄ• hÄ•

paggaá¹‡ahitvÄ• sirasi pathavisaÃ±Ã±inÄ«devatÄ• naá¹ƒ,

jhÄ• yantÄ«naá¹ƒ bhuviparipatantÄ«na mujjhÄ• yinÄ«naá¹ƒ

dentoâ€™ kÄ• saá¹ƒ apanayi paraÃ±ceá¸·hakenoâ€™ pavÄ• naá¹ƒ. ()

<52> á¹ƒ0.0668 saá¹…khÄ• rÄ• naá¹ƒ khayavaya manÄ• gÄ• mino vÄ«tarÄ• gÄ•

devabrahmÄ• sumariya yatheviâ€™ ndakhÄ«lÄ• calaá¹-á¹-hÄ• ,

nÄ• mhe bhanteâ€™ tarahÄ« viya vo accayenÄ• tyaâ€™ vocuá¹ƒ

passissÄ• mÄ• â€™ yati miga manobhÄ• vanÄ«yepi bhikkhÅ«. ()

<53> jÄ• taá¹-á¹-hÄ• nappabhutika midhÄ• nandaá¹-hÄ• naá¹ƒ catukkaá¹ƒ

puÃ±Ã±akkhettaá¹ƒ bhuvi bhagavato sabbhisaá¹ƒvejaniyaá¹ƒ,

addhÄ• saddhÄ• visadahadayÄ• sÄ• dhavo cÄ• rikÄ• yaá¹ƒ

Ä• hiá¹‡á¸• antÄ• pavurakusalaá¹ƒ tatrapatvÄ• viá¹‡anti. ()

9<54> á¹ƒ0.0669 puá¹-á¹-hassevaá¹ƒ kathamapi mayaá¹ƒ mÄ• tugÄ• mesu bhante

vattissÄ• mÄ• â€™ tyamitamatimÄ• â€™ nandatherassaâ€™ bhÄ• si,

tannijjhÄ• naá¹ƒ tadabhilapanaá¹ƒ mÄ• karothÄ• ti tumhe

evaá¹ƒsante satiparimukhÄ• hotha chadvÄ• rarakkhÄ• . ()

<55> puá¹-á¹-hassevaá¹ƒ maya mutusamuá¹-á¹-hÄ• narÅ«pÄ• vasiá¹-á¹-he

vatteyyÄ• mhe tavanirupame rÅ«pakÄ• ye kathannu,

mÄ• kho tumhe bhavatha munino dehapÅ«jÄ• vidhÄ• ne

sakhyÄ• pÄ• rÄ• upari ghaá¹-athÄ• â€™ hÄ• â€™ savÄ• naá¹ƒ khayeti. ()

<56> saá¹ƒvijjante bhagavati idhÄ• nanda bhÄ«yyopasannÄ•

rÅ«pÄ«brahmÄ• marapabhutayo khattiyabrÄ• hmaá¹‡Ä• ye,

sakkaccaá¹ƒ te yathariva janÄ• cakkavattissarÄ«re

sabyÄ• pÄ• rÄ• naraharisariropahÄ• re siyunti. ()

<57> á¹ƒ0.0670 cattÄ• ro me bahujanahitÄ• buddhapaccekabuddhÄ•

yasmÄ• maggapphalasukhamudÄ• sÄ• vakÄ• cakkavattÄ«,

rÄ• jÄ• pÅ«jÄ• vidhisumahiyÄ• honti thÅ«pÄ• raheâ€™ va

tasmÄ• thÅ«po mamapi bhavatÄ• â€™ nandasiá¹…ghÄ• á¹-akamhi. ()

<58> evaá¹ƒ vutte sariya tamurotomaribhÅ«tasoko

therÄ• nando pavisiya nirÄ• lambadhammo vihÄ• raá¹ƒ,

Ä• lambitvÄ• vilapiya bahuá¹ƒ aggalatthambhasÄ«se

satthÄ• sekhe kaá¸·itakaruá¹‡Ä• pÄ• á¹…gabhaá¹…go parodi. ()

<59> á¹ƒ0.0671 Ä• mantetvÄ• tamanadhivaro puÃ±chamakÄ• nassudhÄ• raá¹ƒ

theraá¹ƒ mÄ• khovilapi ala mÄ• nanda mÄ• soci hevaá¹ƒ,

saá¹…khÄ• rÄ• naá¹ƒ kathamiha labhe niccataá¹ƒ nibbikÄ• raá¹ƒ

akkhÄ• taá¹ƒ me nanu piyajanabbippayogo siyÄ• ti. ()

<60> mettÄ• pubbena hi cirataraá¹ƒ kÄ• yakammena vÄ• cÄ• -

kammenÄ• â€™ yaá¹ƒ guá¹‡amaá¹‡imanokammunÄ• bhikkhave maá¹ƒ.

sakkaccaá¹ƒ sannicitakusalopaccupaá¹-á¹-hÄ• si tasmÄ•

Ä• tÄ• pÄ« so tvamasi nipapako hesi khÄ«á¹‡Ä• savoti. ()

<61> á¹ƒ0.0672 chÄ• yÄ• maÃ±Ã±e cira manucaraá¹ƒ seyyathÄ• â€™ nandabhikkhÅ«-

paá¹-á¹-hÄ• ko me bhavati sutavÄ• nÄ• gatÄ• titakÄ• naá¹ƒ,

sambuddhÄ• naá¹ƒ bhagavata mupaá¹-á¹-hÄ• yakÄ• ceâ€™ tadaggÄ•

iccÄ• â€™ heâ€™ tapparamasamaá¹‡Ä• yeva hessantyaâ€™ hesuá¹ƒ. ()

<62> saá¹ƒvaá¹‡á¹‡esi niravadhiguá¹‡o ukkhipantoâ€™ va meruá¹ƒ

saá¹…khobhento viya jalanidhiá¹ƒ pattharantoâ€™ va bhumiá¹ƒ,

vitthÄ• rento viya ravipathaá¹ƒ saá¹…ghamajjhe á¹-hitassa

Ä• nandassuâ€™ ttaritaraguá¹‡aá¹ƒ abbhutaccherabhÅ«taá¹ƒ. ()

<63> hitvÄ• sÄ• khÄ• nagara manalaá¹ƒjaá¹…galaá¹ƒ issarÄ• naá¹ƒ

vÄ• saá¹-á¹-hÄ• naá¹ƒ taditarapuraá¹ƒ sabbasampattisÄ• raá¹ƒ,

patvÄ• rÄ• jaggahapabhutikaá¹ƒ nÄ• tha nibbÄ• yatÅ«ti

evaá¹ƒ vutte muni ravaca mÄ• hevamÄ• nandavoca. ()

<64> á¹ƒ0.0673 pubbe dibbopamasukha vidhÄ• â€™ nandaâ€™ haá¹ƒ cakkavatti-

rÄ• jÄ• hutvÄ• cira manubhaviá¹ƒ dhammiko dhammarÄ• jÄ• ,

mallÄ• naá¹ƒ kho tadahani kusÄ• vatyaâ€™ yaá¹ƒ rÄ• jadhÄ• ni

Ä• si lakkhivasati ralakÄ• rÄ• jadhÄ• nÄ«â€™ va phÄ«tÄ• . ()

<65> gÄ• makkhette jitaripuraá¹‡o kosiá¹‡Ä• rÄ• na masmiá¹ƒ

sÄ• lÄ• raÃ±Ã±e jinakarivaro mÄ• rakaá¹‡á¹-hiravena,

yÄ• me ajjÄ• hani rajaniyÄ• pacchime haÃ±Ã±ateâ€™ ti

vÄ• seá¹-á¹-hÄ• naá¹ƒ pahiá¹‡i yatimÄ• rocanatthaá¹ƒ tamatthaá¹ƒ. ()

<66> á¹ƒ0.0674 santhÄ• gÄ• re mahatiparisÄ• kiÃ±cikammaá¹ƒ paá¹-icca

rÄ• sibhÅ«tÄ• yativaravacocoditÄ• mucchitÄ• si,

uyyÄ• naá¹ƒ te pavisiya tadÄ• mallaputtÄ• ca mallÄ•

vyÄ• pajjiá¹ƒsÅ« kasiranikarÄ• vÄ• rapÄ• re nimuggÄ• . ()

<67> yaá¹ƒnÅ«nÄ• haá¹ƒ narapatikulaá¹ƒ ekamekaá¹ƒ gahetvÄ•

vandÄ• peyyaá¹ƒ caraá¹‡akamaladvanda maá¹…gÄ«rasassa,

iccÄ• nando yati sapariso puttadÄ• rehisaddhiá¹ƒ

itthannÄ• mo paá¹‡amati jinaá¹ƒ mallarÄ• jÄ• ti vatvÄ• . ()

<68> mallÄ• naÃ±cÄ• hariya paá¹-hameyeva yÄ• me rajanyÄ•

vandÄ• pesi sakalaparisaá¹ƒ tenupÄ• yena buddhaá¹ƒ,

sutvÄ• vidvÄ• bhagavata manuá¹-á¹-hÄ• naseyyappavattiá¹ƒ

sÄ• á¸·Ä• raÃ±Ã±aá¹ƒ avasari paribbÄ• jako yo subhaddo. ()

<69> á¹ƒ0.0675 okÄ• saá¹ƒ me dadatha samaá¹‡aá¹ƒ gotamaá¹ƒ pucchanÄ• ya

kaá¹…khÄ• dhammaá¹ƒ pajahitu midhÄ• nandapatto hamasmi,

vutte satthÄ• kilamati alaá¹ƒhÄ• vuso mÄ• vihaÃ±Ã±i

vatvÄ• â€™ nando bhagavati dayÄ• codito vÄ• rayÄ« taá¹ƒ. ()

<70> laddhokÄ• so dasabaladayÄ• jÄ• labaddho subhaddo

aÃ±Ã±Ä• pekho pavisiya tahiá¹ƒ tabbihesÄ• napekkho,

paÃ±haá¹ƒ pucchi tadupanayane kovidoâ€™ bhÄ• sidhammaá¹ƒ

vitthÄ• rento ariyavinaye puggale suppatiá¹-á¹-he. ()

<71> á¹ƒ0.0676 pabbajjitvÄ• bhagavati sayaá¹ƒ bhikkhubhÄ• vÄ• bhisitto

saá¹…khÄ• rÄ• naá¹ƒ khayavaya matho bhÄ• vayitvÄ• subhaddo,

viddhaá¹ƒsetvÄ• sakalakalusaá¹ƒ satthupaccakkhabhuto

unnÄ• detvÄ• parisamarahaá¹ƒ pacchimosÄ• vakosi. ()

<72> paÃ±Ã±atto yo bhavati vinayo desito yoca dhammo

so vo satthÄ• paramasaraá¹‡oâ€™ tyÄ• â€™ ha me accayena,

there bhikkhÅ« taditaravasÄ« gÄ• ravaá¹ƒ voharantu

bhante vatvÄ• pariharatha vo sÄ• darÄ• sappatissÄ• . ()

<73> paccakkho no bhavi dasabalo pucchituá¹ƒ sammukhÄ• taá¹ƒ

nÄ• sakkhimhÄ• mayamidamitÄ« mÄ• huvatthÄ• nutÄ• pÄ• ,

mutte tuá¹‡hÄ«bhavi vasigaá¹‡okiÃ±ci buddhecadhamme

saá¹…ghe magge vimati yadivo bhikkhave pucchathÄ• ti. ()

<74> á¹ƒ0.0677 yasmÄ• khandhe pajahati jino bhikkhave bhandadÄ• ni

Ä• mantemÄ« niyatabhadurÄ• sabbasaá¹…khÄ• radhammÄ• ,

sampÄ• dethÄ• â€™ tyaâ€™ mitamatimÄ• appamÄ• dena tumhe

pabyÄ• kÄ• si bhagavata mayaá¹ƒ pacchimÄ• hotivÄ• cÄ• . ()

<75> rÅ«pÄ• rÅ«pÄ• vacarakiriyajjhÄ• nasaÃ±Ã±Ä• nirodha-

saá¹…khÄ• tÄ• yÄ• navavidhasamÄ• pattiyo tÄ• â€™ nulomaá¹ƒ,

nissÄ«mamhonidhinibhaguá¹‡o mÄ• rasaá¹…gÄ• masÅ«ro

buddho nÄ• rÄ• yanabaladharo so samÄ• pajji tÄ• va. ()

<76> á¹ƒ0.0678 taá¹ƒ taá¹ƒ jhÄ• naá¹ƒ muni paá¹-isamÄ• pajjamÄ• no nirodhÄ•

sammÄ• paccuá¹-á¹-hahiya paá¹-hamajjhÄ• navosÄ• na mÄ• pa,

taá¹ƒ taá¹ƒ jhÄ• naá¹ƒ punaranusamÄ• pajjamÄ• no catuttha-

rÅ«pajjhÄ• nuâ€™ á¹-á¹-hahiya vigatÄ• sesasaá¹…khÄ• radhammo. ()

<77> snehaparikkhayajÄ• to

pajjoto viya tilokamaá¹‡ipajjoto,

buddhonirupadhisesa-

parinibbutiyÄ• sayambhu parinibbÄ• yi. ()

<78> á¹ƒ0.0679 sampati devamanussa-

pajÄ• ya saddhiá¹ƒ parodamÄ• nÄ• ya bhusaá¹ƒ,

sokeniâ€™ va saá¹…kampi

sahassarÄ• venaâ€™ yaá¹ƒ mahÄ• pathavÄ«. ()

<79> vipphuritavijjurÄ• ji-

daá¹‡á¸• Ä• hatameghadundubhÄ«phalitÄ• â€™ suá¹ƒ,

kadalivanaá¹ƒ viya nÄ• go

nippÄ«á¸·esi asesalokaá¹ƒ soko. ()

<80> jÄ• tikkhettaá¹ƒ khettaá¹ƒ

viya sambÄ• dhaá¹ƒ chaá¹‡ehi tesaá¹ƒtesaá¹ƒ,

vijanokÄ• sÄ• â€™ kÄ• sÄ•

loke maá¹…galanimittajÄ• taá¹ƒ jÄ• taá¹ƒ. () (yamakabandhanaá¹ƒ)

itimedhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• nanidÄ
nidÄ• netathÄ• gata parinibbÄ• nappavattiparidÄ«poekÅ«natiá¹ƒsatimo saggo.

parinibbute á¹ƒ0.0681 bhagavati sahaparinibbÄ• nÄ• brahmÄ• sahampati imaá¹ƒ gÄ• thaá

sabbevanikkhipissanti bhÅ«tÄ• loke samussayaá¹ƒ

yathÄ• etÄ• diso satthÄ• loke appavipuggalo,

tathÄ• gato balappatto sambuddho parinibbutoti.

parinibbute bhagavati sahaparinibbÄ• nÄ• sakko devÄ• namindo imaá¹ƒ gÄ• thaá¹ƒ abhÄ•

aniccÄ• vatasaá¹…kÄ• rÄ• uppÄ• da vayadhammino,

uppajjitvÄ• nirujjhanti tesaá¹ƒvÅ«pasamo sukhoti.

parinibbute bhagavati sahaparinibbÄ• nÄ• Ä• yasmÄ• anuruddho imÄ• gÄ• thÄ• yo abhÄ

nÄ• huassÄ• sapassÄ• so á¹-hita cittassa tÄ• dito

anejÄ• santi mÄ• rabbha sokÄ• lamakarÄ« muni,

asallÄ«nena cittena vedanaá¹ƒ ajjhavÄ• sayi

pajjotasseva nibbÄ• naá¹ƒ vimokkho cetaso ahÅ«hi.

parinibbute bhagavati sahaparinibbÄ• nÄ• Ä• yasmÄ• Ä• nando imaá¹ƒ gÄ• thaá¹ƒ abhÄ•

tadÄ• siyaá¹ƒ hiá¹ƒsanakaá¹ƒ tadÄ• silomahaá¹ƒsanaá¹ƒ,

sabbÄ• kÄ• ravarÅ«pete sambuddhe parinibbuteti.

<1> lokattayekanayanomunikhippameva

paggayhamuddhanibhuje parinibbutoti,

kandiá¹ƒsu tÄ• va vilapiá¹ƒsu vivaá¹-á¹-ayiá¹ƒsu

Ä• vaá¹-á¹-ayiá¹ƒsu papatiá¹ƒsu mavÄ«tarÄ• gÄ«. ()

<2> á¹ƒ0.0682 assÄ• sayaá¹ƒ vasigaá¹‡aá¹ƒ samalaá¹ƒ sasokaá¹ƒ

ratyÄ• vasesa matha dhammakathÄ• ya thero,

taá¹ƒ vÄ«tinÄ• mayi niruddhatamoâ€™ nuruddho

Ä• nandatherasuhado hadayaá¹…gamÄ• ya. ()

<3> mallÄ• na magganagaraá¹ƒ kusiá¹‡Ä• ra middhaá¹ƒ

Ä• rocanÄ• ya parinibbutabhÄ• va massa,

Ä• nandathera maniruddhayaso sarÄ«ro

pÄ• hesi attadutiyaá¹ƒ anuruddhathero. ()

<4> mallÄ• tadatthapasutÄ• samayena tena

yatrÄ• â€™ bhisannipatitÄ• patimattayanti,

theropanaâ€™ ttadutiyo tamupecca santhÄ• -

gÄ• raá¹ƒ tamattha mabhivedayi sokadÄ«no. ()

<5> á¹ƒ0.0683 therassa tassa suniyamakma samallaputtÄ•

mallÄ• samallasuá¹‡isÄ• bhuvika mallachÄ• yÄ• ,

kandiá¹ƒsu tÄ• va papatiá¹ƒsu pariddaviá¹ƒsu

dhammillavellitabhujÄ• â€™ hatasokasallÄ• . ()

<6> nÄ• nÄ• vidhÄ• ni turiyÄ• ni sugandhamÄ• laá¹ƒ

Ä• dÄ• ya paÃ±casatadussayugÄ• ni mallÄ• ,

yenÄ• â€™ si tassasugatassuâ€™ tujaá¹ƒ sarÄ«raá¹ƒ

taá¹ƒ sÄ• á¸·adÄ• ya mupavattana mosariá¹ƒsu. ()

<7> te gandhadhÅ«pakusumehi ca naccagÄ«ta-

vajjehi chattamaá¹‡ivijanicÄ• marehi,

celabbitÄ• na navamaá¹‡á¸• alamÄ• á¸·akÄ• diá¹ƒ

katvÄ• na chÄ• hamakariá¹ƒsu sarÄ«rapÅ«jaá¹ƒ. ()

<8> á¹ƒ0.0684 pamokkhamallapurisÄ• â€™ á¹-á¹-hanahÄ• tasÄ«sÄ•

gandhodakena sunivatthasupÄ• rutattÄ• ,

muttÄ• maá¹‡Ä«hi khacitÄ• ya tathÄ• gatassa

gattaá¹ƒ suvaá¹‡á¹‡asivikÄ• ya niropitaá¹ƒ taá¹ƒ. ()

<9> cÄ• letu mappamapi sattamavÄ• saramhi

pucchiá¹ƒsu thera manuruddha masayha kinti,

so dibbacakkhumatiyÄ• â€™ mitadevatÄ• naá¹ƒ

pabyÄ• kari parivitakka mavecca thero. ()

<10> nissesamÄ• nusikadibbamahÄ• mahehi

taá¹ƒviggahaá¹ƒ bhagavatoâ€™ bhimahÄ«yamÄ• naá¹ƒ,

ukkhippa tÄ• samanuvattakamakallabhÅ«pÄ•

gantvÄ• na uttaradisÄ• ya purassuâ€™ dÄ«ciá¹ƒ. ()

<11> á¹ƒ0.0685 majjhenamajjha kamahinÄ«bharu muttarena

dvÄ• rena tassanagarassa pavesayitvÄ• ,

sutvÄ• na bandhulapajÄ• patimallikÄ• taá¹ƒ

dvÄ• re á¹-hitÄ• â€™ thanavakovidhÄ• nabbayÄ• ya. ()

<12> dhotÄ• ya gandhasalilena mahÄ• latÄ• bya-

bhusÄ• ya sattaratanehi samujjalÄ• ya,

aá¹…gÄ«rasassa satapuÃ±Ã±avÄ«lÄ• sacittaá¹ƒ

chÄ• desi gatta matulaá¹ƒ kaá¸·itÄ• vakÄ• sÄ• . ()

<13> mallÄ• na magganagarassa puratthimÄ• yaá¹ƒ

saá¹ƒvijjate makuá¹-abandhanacetiyaá¹ƒ yaá¹ƒ,

dehaá¹ƒ tilokasaraá¹‡assa puratthimena

dvÄ• rena nikkhamiya tatra samappayiá¹ƒsu. ()

<14> á¹ƒ0.0686 sÄ• yÄ• vasandhisamalÄ• nagarÄ« tadÄ• ni

mavdÄ• ravehi pihitÄ• â€™ bhavi channumattaá¹ƒ,

pucchiá¹ƒsu satthu paá¹-ipajjana mattabhÄ• ve

Ä• nandathera matha bhumibhujÄ• kathanti. ()

<15> dehe yatheva paá¹-ipajjati cakkavatti-

raÃ±Ã±o tatheva paá¹-ipajjatha buddhadehe,

iccÄ• ha so bhagavatoâ€™ tujarÅ«pakÄ• yaá¹ƒ

te veá¹-hayuá¹ƒ ahatakÄ• sikasÄ• á¹-akehi. ()

<16> kappÄ• sapaá¹-á¹-avihatehipi veá¹-hayiá¹ƒsu

katvÄ• na paÃ±casatadussayugehi evaá¹ƒ,

pakkhippa telaparipuá¹‡á¹‡asuvaá¹‡á¹‡adoá¹‡yÄ•

aÃ±Ã±Ä• â€™ yasÄ• ya paá¹-ikujjiya doá¹‡iyÄ• te. ()

<17> á¹ƒ0.0687 gattaá¹ƒ jinassa citakaá¹ƒ katacittakammaá¹ƒ

mÄ• lÄ• latÄ• vilasitaá¹ƒ satahatthamuccaá¹ƒ,

vÄ«sÄ• dhikaá¹ƒ agarucandanadÄ• ruka puá¹‡á¹‡aá¹ƒ

Ä• ropayiá¹ƒsu siriyÄ• jitavejayantaá¹ƒ. ()

<18> pÄ• vÄ• ya mallanagaraá¹ƒ kusiá¹‡Ä• ranÄ• maá¹ƒ

gantÄ• mahÄ• pabhutikassapatheranÄ• go,

bhikkhÅ«hi paÃ±casatikehi pathokkamitvÄ•

rukkhassa mÅ«la mupagamma khaá¹‡aá¹ƒ nisÄ«di. ()

<19> addhÄ• namagga mathakho paá¹-ipajji tamhÄ•

mandÄ• ravaá¹ƒ kusuma maÃ±Ã±ataro gahetvÄ• ,

Ä• jÄ«vako ta mahipassiya kassapÄ• khyo

jÄ• nÄ• si gotama manantajinantyapucchi. ()

<20> á¹ƒ0.0688 Ä• mÄ• vuso bhagavato parinibbutassa

hontyaâ€™ jja santadivasÄ• ti tatomayedaá¹ƒ,

mandÄ• ravaá¹ƒ kusuma mÄ• haritanti vutte

kandiá¹ƒsu keci vilapiá¹ƒsu avÄ«tarÄ• gÄ• . ()

<21> tÄ• yaâ€™ cchi bhikkhuparisÄ• ya subhaddabuá¸• á¸• ha-

pabbajjito sapadi satthari baddhavero,

yo dubbaco yati mahÄ• samaá¹‡ena tena

muttÄ• mayaá¹ƒhi yadupaddutakÄ• yavÄ• cÄ• . ()

<22> icchÄ• ma yaá¹ƒja maya midÄ• nikaroma taá¹ƒyaá¹ƒ

necchÄ• maâ€™ dÄ• ni nakaroma mayaá¹ƒ tatomÄ• ,

sovittha mÄ• cavilapitthaâ€™ lamÄ• vusoti

vatvÄ• pahÄ• ra madadÄ« jinadhammacakke. ()

<23> á¹ƒ0.0689 mallÄ• narindamakuá¹-aá¹…akkitapÄ• dapÄ«á¹-hÄ• â€™ -

limpetu massa caturo cita mappasayha,

pucchiá¹ƒsu thera manuruddha miâ€™ tabruvi so

patteâ€™ dha pajjalati kassapatherasÄ«he. ()

<24> dhammÄ• gadena hatasokahadehi yena

bhikkhÅ«hi satthucitako vasikassapavho,

tenoâ€™ pasaá¹…kami subhaddakathaá¹ƒ sasÄ«se

sukkhÄ• sanÄ«â€™ vuâ€™ rasi sattiâ€™ va maÃ±Ã±amÄ• no. ()

<25> katvÄ• padakkhiá¹‡a madhiá¹-á¹-hahi so catuttha-

jjhÄ• nuá¹-á¹-hito bhagavato citakaá¹ƒ tivÄ• raá¹ƒ,

baddhaÃ±jalÄ« sirasi theravarassa bhetvÄ•

taá¹ƒ supakpatiá¹-á¹-hitapadÄ• ni patiá¹-á¹-hahiá¹ƒsu. ()

<26> á¹ƒ0.0690 therÄ• sahassa karatÄ• marasehi satthu

pÄ• daá¹ƒsumÄ• li vihitÄ• hinipaccakÄ• ro,

omujji gandhavitakÄ• parasÄ• garamhi

lokoca tappabhava sokaghanandhakÄ• re. ()

<27> therenacÄ• hinamite citako samantÄ•

sampajjalittha sayamevuâ€™ tujattabhÄ• ve,

daá¸• á¸• he jinassa masivÄ• napichÄ• rikÄ• si

sÄ• rÄ«rikaá¹-á¹-hÄ«visaroâ€™ bhayathÄ• vasiá¹-á¹-ho. ()

<28> satteva nÄ• bhivakiriá¹ƒsu lalÄ• á¹-agÄ«vÄ•

dhÄ• tvakkhakaá¹-á¹-hi munino catudantadhÄ• tÅ«,

siddhatthakhaá¹‡á¸• akatataá¹‡á¸• ulamuggamattÄ•

sesÄ• pabhÄ• yapi tidhÄ• pakiriá¹ƒsu dhÄ• tu. ()

<29> á¹ƒ0.0691 nibbÄ• payiá¹ƒsu citakÄ• nala mantalikkhÄ•

nikkhamma cÄ• maramanohara nÄ«radhÄ• rÄ• ,

sÄ• á¸·addumehi salilÄ• ni tathÄ• samantÄ•

mallÄ• sugandhaparivÄ• sitavÄ• rinÄ• pi. ()

<30> olambamÄ• namaá¹‡idÄ• masuvaá¹‡á¹‡adÄ• maá¹ƒ

cittabbitÄ• namathabandhiyamallabhÅ«pÄ•

katvÄ• sugandhaparibhaá¹‡á¸• a muá¸·Ä• rasanthÄ• -

gÄ• re susanthariya kojavakambalÄ• ni. ()

<31> taá¹-á¹-hÄ• nato kamakuá¹-abandhananÄ• masÄ• á¸·aá¹ƒ

yÄ• vaÃ±jasaá¹ƒ rajatakaÃ±canatoraá¹‡ehi,

lÄ• jÄ• dinÄ• kadalipuá¹‡á¹‡aghaá¹-ehi dÄ«pa-

dhÅ«paddhajehi parito patimaá¹‡á¸• ayitvÄ• . ()

<32> á¹ƒ0.0692 taá¹ƒ satthudhÄ• tuparipuá¹‡á¹‡a suvaá¹‡á¹‡adoá¹‡iá¹ƒ

mallÄ• na maggapura mÄ• hariyuâ€™ ssavehi,

setÄ• tapattalasite sarabhÄ• sanamhi

muttÄ• maá¹‡Ä«hi khacite tahi mappayitvÄ• . ()

<33> kumbhena kumbha mupahacca gaá¸·aá¹ƒ gaá¸·ena

cakkena cakka mupahacca bhujaá¹ƒ bhujena,

rakkhaá¹ƒ vidhÄ• ya caturaá¹…giniyÄ• samantÄ•

senÄ• ya hemakavacehi gavacchikaá¹ƒva. ()

<34> katvevameva dhanurÄ• varaá¹‡aÃ±ca satti-

hatthehi paÃ±jara manantajinassadhÄ• tÅ«,

sammÄ• nayiá¹ƒsu sumahiá¹ƒsu susÄ• dhukÄ«á¸·aá¹ƒ

kÄ«á¸·iá¹ƒsu sattadivasaá¹ƒ sahanÄ• garehi. ()

<35> á¹ƒ0.0693 sutvÄ• na bhupati tamattha majÄ• tasattu

satthÄ• hi khattiyakulappabhavo ahampi,

sÄ• rÄ«rabhÄ• ga marahÄ• ma mayampi tasmÄ•

pÄ• hesi dÅ«ta matha mallanarÄ• dhipÄ• naá¹ƒ. ()

<36> vesÄ• likÄ• pacuralicchavibhubhujÄ• ca

sakyÄ• dhipÄ• kapilavatthupurÄ• dhivÄ• sÄ«,

bhÅ«pÄ• â€™ llakappavijite bulayÄ• ca rÄ• ma-

gÄ• mamhi koliyamahÄ«patayo tatheva. ()

<37> yo veá¹-hadÄ«panagare dharaá¹‡Ä«suro so

pÄ• veyyakÄ• ca mahipÄ• pahiá¹‡iá¹ƒsu tesaá¹ƒ.

paccekadÅ«tapurise caturaá¹…ginÄ«hi

senÄ• hi tepi nivutÄ• â€™ bhimukhÄ«bhaviá¹ƒsu. ()

<38> á¹ƒ0.0694 Ä• gamma yena bhagavÄ• sayameva gÄ• ma-

kkhettoâ€™ pavattanavane parinibbuto no,

dassÄ• ma noâ€™ ti jinadhÄ• tulavampi mallÄ•

pÄ• hesu munnatimanÄ• paá¹-isÄ• sanÄ• ni. ()

<39> sÄ• rÄ• jadhÄ• ni nijarÄ• japurakkhatÄ• hi

saá¹…gÄ• masÅ«racaturaá¹…ginivÄ• hinÄ«hi,

yuddhÄ• ya baddhakalahÄ• hi khaá¹‡aá¹ƒjagÄ• ma

velÄ• tivattapalayambudhinibbisesaá¹ƒ. ()

<40> á¹ƒ0.0695 yo doá¹‡abhusurasudhÄ« bhavi jambudÄ«pe

rÄ• jÅ«hi pÅ«jitapado sunisammakÄ• rÄ«,

so doá¹‡agajjanamakÄ• kaparisaá¹ƒ vinento

dvebhÄ• á¹‡avÄ• ramita mÄ• havakeá¸·isajjaá¹ƒ. ()

<41> sutvÄ• â€™ nusÄ• sana mathÄ• cariyassa tassa

sabbe samagganiratÄ• vasudhÄ• dhinÄ• thÄ• ,

atthÄ• ya no vibhajathÄ• â€™ ti samena tumhe

dhÄ• tÅ«na maá¹-á¹-hapaá¹-iviá¹ƒsaka mabruviá¹ƒsu. ()

<42> khÄ«á¹‡Ä• savo hi sarabhÅ« citakena gÄ«vÄ• -

dhÄ• tuá¹ƒ samÄ• hariya lokahitÄ• ya yattha,

laá¹…kÄ• ya bhÄ• ti mahiyaá¹…gaá¹‡athÅ«parÄ• jÄ•

tasmiá¹ƒ samappayi subhe maá¹‡ithÅ«pagabbhe. ()

<43> á¹ƒ0.0696 khemavhayo citakato vasi vÄ• madÄ• á¹-hÄ• -

dhÄ• tuá¹ƒ samaggahiyaâ€™ dÄ• si kaliá¹…garaÃ±Ã±o,

doá¹‡odvijo bhariya dhÄ• tuvibhÄ• gasajjo

veá¹-hantare nidahi dakkhiá¹‡adantadhÄ• tuá¹ƒ. ()

<44> dÄ• á¹-haá¹ƒ jaá¹-Ä• rajatacetiyagaá¹ƒ dvijassa

taá¹ƒ dakkhiá¹‡akkhaka mapÄ• hari devarÄ• jÄ• ,

doá¹‡o suvaá¹‡á¹‡amayadoá¹‡imavÄ• puritvÄ•

tesaá¹ƒ vibhajja samabhÄ• gamadÄ• sidhÄ• tu. ()

<45> te bhubhujÄ• sakasakevisaye vidhÄ• ya

sampÅ«jayiá¹ƒsu jinadhÄ• tunidhÄ• nathÅ«pe

aá¹…gÄ• ra mÄ• hariya moriyakhattiyÄ• â€™ tha

doá¹‡opi hemamayakumbha makaá¹ƒsu thupe. ()

<46> á¹ƒ0.0697 disvÄ• na tassapamahÄ• vasi tatthatattha

dhÄ• tvantarÄ• ya matha gaá¹‡hiya rÄ• magÄ• me,

aÃ±Ã±atra doá¹‡a mitadhÄ• tu majÄ• tasattu-

raÃ±Ã±o thiraá¹ƒ nidahituá¹ƒ padadÄ• si dhÄ• tu. ()

<47> aá¹-á¹-haâ€™ á¹-ha vaá¸• á¸• hitakaraá¹‡á¸• akathÅ«pagabbhe

pakkhippabhumipati dhÄ• tumahÄ• nidhÄ• naá¹ƒ,

so theranÄ• gasaraá¹‡o pavidhÄ• si vÄ• á¸·a-

saá¹…ghÄ• á¹-ayanta miha yojayi devarÄ• jÄ• . ()

<48> rÄ• jÄ• asokavidito sirijambudÄ«pe

tamhÄ• samÄ• hariya satthu sarÄ«radhÄ• tu,

kÄ• rÄ• payÄ« caturasitisahassathÅ«pe

dhÄ«mÄ• mahindavasi dÄ«pamimaá¹ƒ tadÄ• â€™ pa. ()

<49> á¹ƒ0.0698 devÄ• namÄ• dipiyatissanarÄ• dhipena

thÅ«pe vidhÄ• ya jinadhÄ• tacihapattamattÄ• ,

vitthÄ• ritÄ• paá¹‡ihitÄ• jayabodhisÄ• khÄ• -

vÄ• metarakkhakasilÄ• mayapattadhÄ• tu. ()

<50> nattÄ• panaâ€™ ssa abhayo jalituggatejo

yo duá¹-á¹-hagÄ• mini raá¹‡ambudhipÄ• ragÄ• mÄ«,

rÄ• jÄ• â€™ nurÄ• dhanagare nagarÄ• dhirÄ• je

katvÄ• na laá¹…kamakalaá¹…kamakÄ• sirajjaá¹ƒ. ()

<51> laá¹…kaá¹…ganÄ• ya kucamaá¹‡á¸• alanibbisesaá¹ƒ

sovaá¹‡á¹‡amÄ• li matulaá¹ƒ ratanujjalantaá¹ƒ,

so thuparÄ• ja makari thira mappayitvÄ•

dhÄ• tuppabandha mabhinimmitabuddharÅ«paá¹ƒ. ()

<52> á¹ƒ0.0699 sÄ• rÄ«rikehiâ€™ tarathupavarehi laá¹…kÄ• -

bhumitthi moá¸·imaá¹‡i kaÃ±canamÄ• linÄ• ma

saggÄ• pavaggasukhado vara thÅ«parÄ• jÄ•

so yÄ• va dhÄ• tuparinibbutiyÄ• vibhÄ• tu. ()

<53> iddhÄ• nubhÄ• va madhikicca jinassa dhÄ• tu-

kÄ• yoâ€™ pahÄ• rarahito garukÄ• raá¹-hÄ• naá¹ƒ,

patvÄ• tahiá¹ƒtahi mathantaradhÄ• nakÄ• le

yo saá¹…kamissatiâ€™ ha kaÃ±canamÄ• lithupaá¹ƒ. ()

<54> so nÄ• gadÄ«pamupagamma tatovidhÄ• tu-

lokÄ• ca nÄ• gabhavanÄ• tidasÄ• layamhÄ• ,

nikkhamma nimmita nirÅ«pamabuddharÅ«po

rÄ• si bhavissati sumaá¹‡á¸• ita bodhimaá¹‡á¸• e. ()

<55> á¹ƒ0.0700 buddhÄ• nubhÄ• vapabhavÄ• â€™ bhinavaggijÄ• lÄ• -

mÄ• lÄ• hi pajjalitadhÄ• tumayattabhÄ• ve,

tÄ• vÄ• nuâ€™ mattamapi dissati nÄ• vasesaá¹ƒ

katvÄ• na dhÄ• tuparinibbuti hessateva. ()

<56> buddhÄ• padÄ• na marahÄ• diguá¹‡avadÄ• taá¹ƒ

bhatyÄ• punappuna mimaá¹ƒ sarataá¹ƒ sataá¹ƒ bho,

cittaá¹ƒ kilesapariyuá¹-á¹-hita mujjubhÅ«taá¹ƒ

addhÄ• sudhantakanakaá¹ƒva visuddhimeti. ()

<57> cittojutÄ• yapi vitakkavicÄ• radhammÄ•

vattanti satthuguá¹‡asaÃ±cayagocarÄ• â€™ tha,

saá¹ƒjÄ• yate pavurapÄ«ti ca kÄ• yacitta-

passaddhi niddarathatÄ• ya sukhaá¹ƒ samÄ• dhi. ()

<58> á¹ƒ0.0701 gambhÄ«ratÄ• ya tadadhÄ«naguá¹‡aá¹‡á¹‡avassa

niddhutanÄ«varaá¹‡ato pavivekabhÅ«taá¹ƒ,

chÄ• yetha jhÄ• namupacÄ• ra mathÄ• â€™ dhigacche

tappÄ• dakaá¹ƒ ariyamga phakhalaÃ±ca yogÄ«. ()

<59> tassÄ• â€™ ticÄ• rucaritassaraá¹‡Ä• nuyutto

hotevava satthari sagÄ• ravasapakpatisso,

saddhindriyÄ• di pariá¹‡Ä• magatoâ€™ dhigacche

pÄ«tippamodabahulo kusaloâ€™ bhisandaá¹ƒ. ()

<60> satthussa cetiyagharaá¹ƒva tadattabhÄ• vo

pÅ«jÄ• raho ca bhayabheravadukkhasayho,

lajji ca bhÄ«ru labhate sahavÄ• sasaÃ±Ã±aá¹ƒ

saggÄ• pavaggavibhavassa bhaveyya bhÄ• gÄ«. ()

<61> á¹ƒ0.0702 laá¹…kÄ• ya lakkhapatigÄ• mavaramhi khettÄ• -

rÄ• mÄ• dhipena guá¹‡abhusaá¹‡abhusitena,

vikhyÄ• tanimmalayasovisarena valli-

gÄ• mubbhavena parisÄ• vacarakkhamena. ()

<62> therenuâ€™ pÄ• yacaturena bhadattasaá¹…ghÄ• -

nandÄ• bhidhena garunÄ• garubhÄ• vagena,

sissorasoâ€™ panayanena nijaá¹ƒva nettaá¹ƒ

rakkhaá¹ƒ vidhÄ• ya mabhivuddhiya mappito yo. ()

<63> yo jÄ«vitampi nirapekkhiya tambapaá¹‡á¹‡Ä«-

dÄ«paá¹ƒ tivÄ• ra mavatiá¹‡á¹‡a mimaá¹ƒ vasÄ«hi,

muttÄ• maá¹‡Ä«hi khacitena namahagghasiddhagÄ«-

caá¹…goá¹-akena mahituá¹ƒ jinadantadhÄ• tuá¹ƒ. ()

<64> á¹ƒ0.0703 sikkhÄ• garuá¹ƒ vajiranÄ• ma vihÄ• rasÄ• miá¹ƒ

rÄ• jÄ• dhirÄ• jagurulaÃ±chadharaá¹ƒ yatindaá¹ƒ,

katvÄ• nuâ€™ pajjhamupasampÄ• damÄ• pa dhamma-

majjhetu motariya rammamarammaraá¹-á¹-haá¹ƒ. ()

<65> saá¹ƒvaá¸• á¸• hitaá¹ƒ pitupadÄ• dhigatena meá¹‡á¸• una

raÃ±Ã±Ä• pasÄ«diya kusaggadhiyÄ• sakÄ• ya,

sissaá¹ƒ asesapariyattidharassa Ã±eyya-

dhammÄ• bhivaá¹ƒsaviditassaâ€™ pi saá¹…gharaÃ±Ã±o. ()

<66> saá¹ƒjayuttabhÄ• á¹‡akakumÄ• rabhivaá¹ƒsanÄ• maá¹ƒ

rÄ• jÄ• dhirÄ• jagarulaÃ±chadharaá¹ƒ sudhÄ«raá¹ƒ,

therÄ• sabhaá¹ƒ supaá¹-ipattigaruá¹ƒ garuá¹ƒ yo

nissÄ• ya dhammavinaye paá¹-utaá¹ƒ jagÄ• ma. ()

<67> á¹ƒ0.0704 lakkhÄ«sare moraá¹-unÄ• mapure suramme

jÄ• tena issarajanÄ• yananamhi jÄ• tyÄ• ,

vassaá¹-á¹-hatiá¹ƒsaparimÄ• á¹‡avayoguá¹‡ena

pÄ• sÄ• á¹‡adÅ«rapuragocaragÄ• mikena. ()

<68> tenÄ• â€™ bhayÄ• dikaruá¹‡Ä• ratanÄ• bhidhÄ• nÄ• -

rÄ• mÄ• dhipena gaá¹‡vÄ• cakÄ• bhÄ• vagena,

saá¹ƒsuddhabuddhaguá¹‡Ä• dÄ«panatapparena

saá¹ƒsÄ• rasÄ• garasamuttaraá¹‡Ä• sayena. ()

<69> pÄ«tippamodajananaá¹ƒ samaá¹‡ena medhÄ• -

nandÄ• bhidhena kavinÄ• kavikuÃ±jarÄ• naá¹ƒ,

Ä• diccabandhujinarÄ• jaguá¹‡appabandha-

suddhÄ• padÄ• naparidÄ«pakathÄ• sarÄ«raá¹ƒ. ()

<70> á¹ƒ0.0705 saddÄ• nusÄ• saniâ€™ tihÄ• sanighaá¹‡á¹-uchando-

laá¹…kÄ• rasÄ• ra mabhidhammakathÄ• gabhÄ«raá¹ƒ,

saggÄ• pavaggasukhadaá¹ƒ samatiá¹ƒsasaggaá¹ƒ

vyÄ• khyÄ• sameta manurÅ«pa padappayogaá¹ƒ. ()

<71> dvisahassabandhasamÄ• kulaá¹ƒ jinavaá¹ƒsadÄ«pmanÄ• kulaá¹ƒ

racitaá¹ƒ samÄ• pa samÄ• panaá¹ƒ paramaá¹ƒpabandhasiromaá¹‡iá¹ƒ,

subhamÄ• ghamÄ• sikavÄ• sare nirupaddavena tathÄ• gate

parinibbute dvisahassasaá¹-á¹-hicatussatodayahÄ• yate. ()

iti medhÄ• nandÄ• bhidhÄ• nena yatinÄ• viracite sakalakavijanahadayÄ• nandadÄ• na nid
santikenidÄ• nebhagavato dhÄ• tuparinibbÄ• nappavattiparidÄ«potiá¹ƒsatimosaggo.

sÄ• tireko santikenidÄ• nabhÄ• go tatiyo.

Judgment Calls By Alafair Burke

Synopsis:

An apparently simple assault case spirals into a complex web of violence and deception in this bold debut thriller.

Deputy District Attorney Samantha Kincaid walks into her office in Portland's Drug and Vice Division one Monday morning to find three police officers waiting for her. A thirteen-year-old girl has been brutally attacked and left for dead on the city's outskirts. Given the lack of evidence, most lawyers would settle for an assault charge; Samantha, unnerved by the viciousness of the crime, decides to go for attempted murder. But as she prepares for the trial, she uncovers a dangerous trail leading to an earlier high-profile death penalty case, a prostitution ring of underage girls, and a possible serial killer. And she finds her judgment not only in matters of the law but in her personal life called into question.

In Samantha Kincaid, Alafair Burke has created a complex, appealing character a woman consumed by a sense of justice, who is tough enough to take on a man's world. Seamlessly moving between courtroom and criminal investigation. Judgment Calls reveals not only an insider's knowledge of the justice system but a fresh new voice in the world of crime writing, and the start of a great new series.

JUDGMENT CALLS

Alafair Burke

ORION

First published in Great Britain in 2003 by Orion, an imprint of the Orion Publishing Group Ltd.

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A CIP catalogue record for this book is available from the British Library.

ISBN 0 75285 714 2 0 75285 715 0 Set in New Aster

Printed in Great Britain by Clays Ltd, St. Ives plc

All the characters in this book are fictitious,

and any resemblance to actual persons living or dead is purely coincidental.

The Orion Publishing Group Ltd

Orion House

5 Upper Saint Martin's Lane London, we2H 9EA

For my loving parents, James Lee and Pearl Chu Pai Burke

One.

A February morning in Portland, Oregon, and it was still dark outside when I walked into the courthouse, the air thick with the annoying drops of humidity that pass for rain in the Pacific Northwest. No surprises there. What did surprise me was finding a Police Bureau sergeant waiting in my office.

I'm a deputy district attorney for Multnomah County, making me about

one percent of the office that prosecutes state crimes committed in the Portland area. Since I took this job three years ago, I've gotten used to having voice mail and e-mail messages waiting for me on Monday mornings. People just don't seem to realize that government law offices aren't open on weekends. It's unusual, though, and rarely a good sign, to find a cop waiting for you first thing in the morning.

At least I knew this one.

"Hey, Garcia, who let you in?" I said. "I thought we had some security around here."

Sergeant Tommy Garcia looked up from the Oregon State Bar magazine he had lifted out of my in-box. He smiled at me with those bright white, perfectly straight teeth that contrasted beautifully with his smooth olive skin. That smile had led me to believe he was a nice guy when I met him for the first time three years ago, and I had been right.

"Hey, Sammie, what can I say? I love reading the part at the back that tells about all the bad lawyers and what they did to get disbarred or suspended. Gives me a sense of justice. You should be careful about giving me such a hard time, though. I might start to think you're like the rest of the DAs around here, with a stick up your ass."

Tommy's in charge of the bureau's vice unit, so I know him well. As a member of the eight-lawyer team known as the Drug and Vice Division, I talk to Tommy almost weekly about pending cases and see him at least once a month at team meetings.

"You must want something from me big and bad, Garcia, to be buttering me up like that. What is it," I asked, "a warrant?" The local judges won't even read an officer's application for a search warrant unless it is reviewed and approved first by a deputy DA. In a close case, the cops tend to "DA shop."

Garcia laughed. "You're too smart, Kincaid. Nope, no warrant. I do need your help on something, but it's a little more complicated." He reached behind him to shut the door, looking at me first to make sure I

didn't mind.

"MCT picked a case up over the weekend, thinking it would be an attempt murder. The suspects are bad, bad guys,

Sammie. Two of them grabbed a girl out of Old Town. One of them started to rape her, but couldn't get it up, so he beat her instead, and then the second guy finished what the first couldn't. When they were done, they left her for dead out in the Columbia Gorge.

"I don't know all the details, but apparently the initial investigation was a bit of a cluster fuck. It sounds like everything's on track now, but O'Donnell was the riding DA and got pissed off at some of the early mistakes. So he's planning on kicking it into the general felony unit for prosecution. You can pretty much figure out what's gonna happen to it."

The general felony trial unit is a dumping ground for cases that aren't seen as serious. The trial DDAs often have extremely limited time to spend on them, and the overwhelming majority plead out to reduced charges and stipulated sentences during a fast-paced court calendar referred to as "morning call." It's the criminal justice system's ugly side. Tim O'Donnell was a senior DDA in the major crimes unit. If he bumped a Major Crimes Team case down to general, he knew it was gone.

"Sounds bad, but it also sounds like MCT's beef is with O'Donnell."

"Yeah, well, O'Donnell's mind's not an easy one to change, and I think there's another way to go here because of a vice angle. The victim's a thirteen-year-old prostitute named Ken-dra Martin. Unlike most of 'em, she doesn't try to look any older. Wears schoolgirl outfits like that one girl used to wear on MTV before she got implants and started running around naked. What's her name? My daughter likes her. Anyway, she looks her age, is my point.

"Turns out her injuries weren't as bad as they first looked,

so the MCT guys know it'll be hard to get attempted murder to stick.

But they kept working the case, even after they realized that they could've handed it off to precinct detectives. This case is under their skin."

Any reluctance on the part of the Major Crimes Team to hand over a case to precinct detectives was understandable. In theory, regular shift detectives are perfectly good investigators, but in reality, disappointed precinct detectives who were passed over for the elite MCT frequently drop the ball, deciding their cases must not be sufficiently "major" to warrant good investigations.

"I don't doubt their earnestness, but I still don't see why they'd come to DVD with this, let alone to me. I've never even handled an MCT case."

"They figured because of the vice connection that someone in DVD might take the case from O'Donnell and run with it on something more serious than a general felony. And I've been watching you since you got here, Kincaid. You're good, and this could be a case for you to show what you can do when given the chance."

"Don't think you can play me like that, Garcia. I know an ego stroke when I see it." Of course, recognizing the stroke for what it was didn't prevent me from succumbing to it. The truth was, he was right. I'd been eager to get my hands on a major trial. It's a no-win situation: DVD cases aren't sexy enough to prove yourself to the guys running this place, yet you're supposed to prove yourself before you can try victim cases. Garcia was dangling a way for me to beat the system.

I wasn't about to sign on for this, though, without knowing the details.

"I don't think there's much I can do about it, but I'm willing to talk. Have someone call me?" I asked.

"I can do better than that," he said. "I got two MCT detectives waiting for you down the street."

Garcia must've known he'd be able to work me. He had told Detectives Jack Walker and Raymond Johnson to wait for us at the cafeteria in the basement of the federal building. Created to provide subsidized meals to low-level government workers, the cafeteria had found a cultlike following among the city's law enforcement crowd. A three-dollar tray of grease dished out by lunch ladies in hair nets had a certain retro appeal.

I exercised some moderation and got a bowl of oatmeal while Garcia waited for his plate to be loaded up with bacon and home fries. After he'd paid for our meals, he led me to a corner table.

"Jack Walker, Raymond Johnson, this is Samantha Kincaid."

I shook their hands. Jack Walker was a beefy man in his fifties, starting to lose his hair, with a full mustache. His short-sleeved dress shirt stretched tight across his belly, the buttons pulling in front. His grip was almost painfully firm, and his palms were rough. He looked like a cop, through and through.

Johnson was a different story altogether. A tall well-built African American in his mid-thirties, Raymond Johnson looked and dressed like a GQ model. He wore a collarless shirt with a three-button charcoal suit. His hair was close-cropped, and he wore a diamond stud in his left ear. He shook my hand and held it just a little longer than necessary, which was fine with me.

"It's nice to meet you both," I said. "I've seen you around the courthouse, but I don't think we've ever actually met."

Jack Walker spoke first. "Yeah, likewise. I've been hearing a lot of good things about you from Tommy, here, and Chuck Forbes says you guys go way back."

Suddenly, Johnson's handshake made a little more sense. To say that Chuck Forbes and I go way back is to sanitize the situation considerably. I didn't think Chuck would tell all to his cop buddies,

but I wouldn't be surprised if he had said something in a certain way with that grin of his that would clue a guy like Raymond Johnson in to the gist of his reminiscing.

I hoped I wasn't blushing. "Well, I don't want to disappoint you, but it's a long shot that I'll be able to help." I asked them to tell me about the case from the beginning, and Johnson took over.

"We got the call around three on Sunday morning. A group of high school kids went out near Multnomah Falls to party. They were all pretty drunk, and a couple of them hiked into the forest to get it on. The girl tripped over what she thought was a log. Turns out the log was Kendra Martin."

He explained the facts in detail; I could see why he enjoyed a reputation among the DDAs as one of the bureau's best witnesses. "She was wearing a bra and a skirt pulled up over her hips, nothing else. No purse, no ID. Real beat up, finger marks on her neck, blood coming out of her bottom." I looked down, trying to hide my discomfort. Johnson continued. "The kids called police and medical. Looking at her, everyone assumed the worst. Her pulse was slow, she wasn't moving or talking, her face and body were covered with blood. The med techs took her straight to Emanuel Legacy, and patrol cops called in MCT. We page O'Donnell and tell him what we have, and he says we don't need a DA to come out. We don't have a suspect in custody yet, and the scene where we found the vie, even if it turns out to be the crime scene, is already fucked up by the high school kids. He tells us to keep working and to page him if we get a suspect or if anything big comes up over the weekend."

This was promising to be a long meeting if Johnson didn't speed it up, so I broke in. "How'd you guys split up the investigation?"

"Chuck and his partner, Mike Calabrese, supervised patrol in securing the scene, and Jack and I went to Emanuel to follow up with the vie. By the time we arrive, she's been there almost an hour and doing a lot better. The ER doc told us that most of the blood was from the anal tearing and a single large laceration on her face. She was out of it

and had a slow pulse because she was on heroin. To be on the safe side, the doctor gave her Narcan to knock the heroin out of her system and keep her from ODing. She was bruised up pretty bad, but she was basically OK by the time we got to the hospital."

"So that's when you realized it wasn't a Major Crimes Team case after all," I said, letting them know that Garcia had already filled me in on the jurisdictional problems.

Jack Walker responded. As the senior detective he probably felt the need to justify the decision to keep the case with MCT. "Depends on how you look at it. Yeah, if patrol had known at the scene what the vicactual injuries were, they probably wouldn't have called us out. But once we got involved, we had a teenage vie saying that a couple guys pulled her into their car and raped and beat her. She told the doc she didn't know how heroin wound up in her system; that they must have injected her during the assault without her realizing it. It looked like a straight stranger-to-stranger kidnap, doping, rape, and sod of a little girl. It didn't seem right to bump the case down to shift detectives."

"What charge did you use to hang on to the case, attempted murder?" I asked.

Walker nodded. "Yeah, we decided we had enough. Actually, it's an attempted agg, since the girl's under fourteen."

Intentionally killing a person under fourteen is aggravated murder, which can carry a death sentence. Luckily, Kendra Martin didn't die, so the defendants would at most be charged with Attempted Aggravated Murder.

"So what did you do after you decided to keep the case?" I asked.

Johnson answered. "We go in to talk to her, and I'm telling you the girl was a real piece of work, cussing us out, calling us every name in the book. Accusing us of keeping her there against her will when there was nothing wrong with her so SCF would make her go home." Runaways

were notoriously distrustful of the state's Services for Children and Families department.

"She wasn't making a lot of sense, so we had to explain to her that we were there to investigate her statement to the doctor. That calmed her down a little. Still pretty bitchy, though." Johnson caught himself and looked over at Garcia for a read on his choice of words. I assured him his candor was fine and asked him to continue as I pulled a legal pad from my briefcase.

"Anyway, the vie initially said she was walking in Old Town around ten on Saturday night, on her way to Powell's Books, when Suspect One comes up from behind and pushes her into the backseat of what she called a" he looked down at his notebook " 'some big, seventies, four-door, loser shit box." Said it was a dark color. Suspect One gets in back with her while Suspect Two drives to a parking lot somewhere in southeast Portland.

"She says Suspect One acted like the one in charge. He starts getting real rough with her in the backseat, saying a lot of dirty stuff and pulling her clothes off. Thing is, right when she thinks he's about to rape her, she realizes there's nothing there. The guy can't get it up. So he just goes off and starts beating the shit out of her, then penetrates her vaginally and an ally with a foreign object, she can't tell what. The doctors say it was probably some kind of stick they found splinters. Anyway, they left the parking lot and got onto 1-84 going east. She remembers passing signs to the airport. After they stopped we're guessing they were out by Multnomah Falls at this point Suspect One tells Suspect Two to take a turn at her. She thinks he penetrated her vaginally and remembers Suspect One telling him to finish off in her mouth. Her memory of what happened toward the end was pretty hazy. She also thinks they must've taken her purse, because she had it with her when they pulled her in the car."

I felt sick. It's bad enough that people like these men walk on the same planet as the rest of us. The fact that they manage to find one another and work together is utterly terrifying.

"Could she describe the suspects?"

Ray Johnson nodded. "Nothing helpful, just that she'd know them if she saw them again. We figure it's a long shot but go ahead and pull some mug shots off X-Imaging of guys on supervision for child sods and stranger-to-stranger rapes."

One of PPB's newest toys, X-Imaging is a computerized data system that stores all booking photos taken in the state.

By using the computer to select booking photos corresponding to certain MOs, an officer is more likely to get a successful identification from a witness than by dumping several hundred booking photos in front of her. I could tell from Johnson's voice that in this case, the strategy had hit pay dirt.

"She's flipping through the printouts and hones right in on one guy, Frank Derringer. I swear, it was one of the best mug-shot IDs I've ever seen. I mean, you've seen how it goes; with that many pictures, most wits start to get confused. This girl is just flipping through 'em left and right and then barn! she nails it. One hundred percent certain. "That's him," she said. Pointed right at Derringer's mug."

Johnson was getting excited now. "We get even more worked up when we see that Derringer's the guy we pulled who was just paroled last summer on an attempted sod of a fifteen-year-old girl. Unfortunately for Derringer, this girl had just started a kick boxing class. As he was pushing her down, she popped up and landed a roundhouse kick straight to his Adam's apple and got away. He only served a year because it was an attempt, but it shows the guy's got it in him.

"We called O'Donnell at that point and told him what we had. He gives us the OK to pick up Derringer. We picked him up last night around seven. His parole officer, Dave Renshaw, went out there with us. The plan was to arrest Derringer on a parole violation for having unsupervised contact with a minor child, then write paper to search the apartment."

I interrupted. "Does Derringer have any cars registered to him?"

Johnson nodded. "That would've been too easy. We ran him. Only car registered to him is an 'eighty-two Ford Escort.

It was his associated vehicle until a couple years ago, probably when he went to the pen. Since then, it comes up as associated with one of Derringer's pals. Guy's gotten three DUIs in two years in that same car."

"You know how these guys are," Walker said. "They sell their pieces of junk to each other and never bother notifying DMV."

"So, is that all you had when you went out to the house? The victim's

ID?"

Walker appeared to share my frustration. "Yeah, that's about it, but I don't know what more we could've gotten before we went out. They did a rape kit at the hospital, but, according to the victim's version, there's probably no semen to get a sample from. Derringer never did her. Even if the other guy left behind some pre-ejaculatory liquid or they get something from the oral swab, it can take about a week for a PCR analysis."

"What about blood?" If the victim drew any blood fighting, the hospital could identify the blood type in a matter of minutes.

Johnson shook his head. "Nah. The vie was too doped up to put up a fight, so she didn't have any evidence under her fingernails or draw any blood from them. We did have a couple things to corroborate her story. As luck would have it, Calabrese found the victim's purse in a trash can by the road about a half mile from where they dropped her. He and Forbes were thinking the bad guys maybe dumped the stick on the way out. Good thinking, but no luck. But finding the purse showed that Martin was remembering at least some details accurately."

My face must have revealed my skepticism. "I don't want to sound like I've made up my mind, but that's pretty weak corroboration, Detective. It just shows Kendra was robbed; it doesn't say anything about who did this to her. Were there any prints on the purse?"

"We don't know yet. We've got it down at the lab being looked at with the rest of the girl's clothes."

"OK, so what you guys are telling me is that, at least so far, this case turns entirely on Kendra Martin's identification of Derringer. Do we all agree on that?"

They all nodded.

"So when you went out to Derringer's apartment with his PO, did this case manage to get any better?"

The second the words came out, I regretted them. Seasoned cops like Jack Walker and Raymond Johnson no doubt were well aware of the differences between their approach and a district attorney's. Cops just need to make the arrest. The DA is the one who has to prove the case to a jury beyond a reasonable doubt afterward, who has to deal with a defense attorney gnawing at every argument and challenging every piece of evidence. Trying a weak case can feel like getting poked in the eye for two weeks.

Cops learn to live with the difference in perspective. But they don't like being talked down to. And I was pretty sure I had done just that.

"No confession, if that's what you're looking for. Damn it, Garcia, I thought you said this girl was willing to try a close case. We're not even done giving her the facts, and she's already shutting us down." Jack Walker was clearly pissed off.

I chalked up the "girl" comment to generational differences and swallowed my pride. No use alienating these guys over a careless comment, even one that irritated the hell out of me.

"Detective, I'm sorry if my tone suggested that I was criticizing your investigation, but to be honest I'm a little frustrated by what I am beginning to perceive as an attempt to portray the evidence as stronger than it really is. Look, if the case is a real dog, I'll figure that out, whether or not you lead it to me barking. If it's a gimme, I'll notice that too. But I want to decide on my own. With that said, I apologize for my smart-ass comment. I should have said exactly what I was thinking, and now I have. I hope you haven't made up your mind about me, just as I haven't formed a final decision about your case."

The table was quiet as Garcia and Johnson waited to see if I had managed to make things worse. Then Jack Walker shook his head and smiled. "Well, that was definitely direct. And you're right. I guess we were kind of hyping the case up a little." He glanced over at Johnson, not so much with a look of blame as like a child who peeks over at his partner-in-mischief when he realizes the teacher has figured them out but good.

Walker then looked directly at me, and I could tell we'd entered a spin-free zone. "Look, the truth is, the biggest thing we've got right now is the girl's ID of Derringer. Derringer denied everything. He says he was over at his brother's watching a basketball game and then stayed for Saturday Night Live and some beers. The brother's name is Derrick Derringer, if you can believe it. Anyway, so far Derrick's corroborating his brother, but he's got three felony convictions, so there you go."

"So did you arrest Derringer at his house?" I asked.

Walker shook his head. "Not us. Renshaw hooked Derringer up on a parole violation based on Kendra's ID and took him down to the Justice Center for booking. We figured the parole detainer would at least hold him overnight, when O'Donnell could decide what charges to file." "And what did O'Donnell make of all this?" Detective Walker slumped back in his chair, the excitement draining from his face. "That's where this whole thing fell apart on us. After we had Derringer hooked up, we went back to central to meet Chuck and Mike. They had finished

processing the scene and were working on the warrant. Just as we're finishing up, O'Donnell shows up in a fucking suit to review the warrant. He's reading it, just nodding the whole time, not saying squat. Then he says, "What about this girl?" So Ray and I explain how she started out like a pill but then was a complete ten on the ID. O'Donnell didn't like it; said the case rested entirely on the girl. Then he asks whether we've run her."

"You'd finished the warrant and still hadn't run her?" Walker pursed his lips and shook his head. "I know, we fucked up. We'd been up all night, running around. We assumed she was straight up when she picked a sick fuck like Derringer. We forgot about running her. It was a rookie mistake."

Johnson continued with the bad news. When they ran the victim, they found a few runaway reports and an arrest for loitering to solicit. Worse, the cop who made the loitering pop found a syringe in the girl's purse with heroin residue on it. Furious that the detectives had miscalculated their victim, O'Donnell had tried to bully her into coming clean, but his tough approach only made her dig her heels in deeper.

Walker had to smooth things over with her, and she eventually admitted to a nine-month heroin habit that she worked the streets to support.

"So it's basically a trick gone bad?" I asked.

"No," Walker said. "At least we don't think so. She admits she was walking Old Town, looking for a trick. She'd just finished one up and had scored some horse on the street. She figured she'd keep working while she was high. Anyway, these two guys pull up and offer her fifty bucks if they can high-five her."

"OK, I've been working vice a few years now, but I still don't know what a high five is."

I knew it had to be bad when Walker and Johnson looked to Garcia for help and raised their eyebrows. Garcia averted his eyes while he told

me. "It's when a girl gets on all fours and one guy does her from behind while she blows the other one." I was about to ask why the hell it was called a high five until I got a mental image of two naked guys on their knees giving each other a high five.

I rolled my eyes in disgust. "So they ask her to work for both of them, basically, and she goes with them?"

Walker eagerly accepted the invitation to change the subject. "Not according to her. She says she told them to meet her in the parking lot of the motel at Third and Alder. She rents a room there when she works. She assumes they've got a deal and starts walking to the hotel. That's when Derringer pulls her into the backseat.

"The rest of it happened pretty much like she said originally. When the car was stopped and Derringer was undoing his pants, she tried getting out but the guy in front pushed her back in. They told her she wasn't going anywhere and she may as well shoot up what was left in her purse, so she did. Thing is, she says it never dawned on her they were gonna kill her until Derringer started to choke her out. But, my thinking is, she knew it at some level when they pulled her back into the car. She was just trying to get it over with. She said she injected so much horse, the assault didn't hurt that bad, and this guy really worked her over."

Ray Johnson shook his head. "Man, you should've seen O'Donnell. I don't know if you guys are tight, but he can be one tight-sphinctered prick. He got all moralistic and lectured the entire team about our obligation to be 'cautious wielding the stern hand of the law." " Johnson's nerdy white guy impersonation pretty much nailed Tim O'Donnell.

"Anyway, it was bullshit," he continued. "O'Donnell had us clean up the warrant to include the new information and then signed off on it, saying he was gonna kick it out of major crimes territory if we didn't find anything that changed his mind. We found some porn, but nothing damning. So, he's planning on filing it today as an Assault Three and assigning it to precinct detectives for general follow-up before grand

jury."

I couldn't believe it. All you had to prove for assault in the third degree was that two or more defendants acted together to injure another person. It didn't begin to portray the savage acts that had been committed against Kendra Martin.

"Assault Three? That's it?" I said.

Johnson nodded. "I know, ridiculous. He says the ID's weak, plus the defense can say the whole thing was a consensual trick, that the girl cried rape so her mom wouldn't find out she was turning tricks for smack. Said he was only issuing the assault because of Derringer's prior. He basically called the girl a piece of trash."

"And you guys don't think she is. You think she's telling the truth?"

Walker looked at me and tilted his head slightly. "Ms. Kincaid, I really do. It's almost in her favor that she lied to us at first. Shows she still knows that working's shameful, not just a matter-of-fact thing to her. Maybe that logic doesn't make any sense to you, but I think she's basically still a pretty good kid. We pissed O'Donnell off by not reading the case right, but he's taking it out on the case, and this Derringer dirtbag is going to get the benefit."

"I agree that Derringer needs to be done, but I'm not sure how I can help you."

I wasn't surprised that Sergeant Garcia had a suggestion. He had the respect of his fellow officers because he was a smart cop and a good guy. In a bureau where most black and Latino officers stall out at the front line of street-level enforcement, administrative staff promoted him because he had a political savvy so smooth that its targets never even knew they'd been had.

"The way I see it, this girl could be a good link for Vice. She's young and probably knows a circle of working girls we don't have access

to. If we can earn her trust, she might be able to lead us to some of the pimps we haven't been able to latch on to, the guys who are turning out the real young ones.

"I'll call O'Donnell like I don't know much about the case but think it might have potential with Vice, then ask if he minds me getting MCT's OK to approach the vie as a potential informant. At that point I can sell him on letting a DVD attorney take the case, so they have a head start if the vie winds up developing other contacts for us. And then I'll seal the deal. "Unless," I'll say, 'you want to keep the case yourself and help me flip any vice contacts I work." "

Johnson was impressed. "Tommy, my man, you oughta run for president. That is slick. You in, Kincaid?"

"I don't mind taking the case, but here's the problem: it still needs major help. The rape kit's not back, the victim's clothes are still at the lab, Derringer's alibi needs work, and we still don't have the driver. If this case is filed as an Assault Three, it's outside MCT jurisdiction. You know the precinct detectives aren't going to do the follow-up that's needed."

Garcia was a step ahead of me. "I'll make another call to O'Donnell, telling him that you want to file the case as a major crime so MCT can keep working on it, but that MCT understands it might get bumped back down later on."

I hate this kind of crap. The four people at the table agree what needs to happen and are willing to put in the work, but have to plot how they can even start without bruising a fragile ego.

I was skeptical. Garcia was good, but I still thought O'Donnell might see right through it and blame me when he wound up looking like a chicken shit. It would have been so easy to blame O'Donnell for the bad decision and say there was nothing I could do.

Apathy is grossly undervalued and never there for me when I need it. I was already sucked in. I'd broken up some escort services and

prosecuted a few pimps, but I'd never had a chance to handle a case like this one. And, to my mind, with scum like Derringer, it was better to issue the case and lose than let him walk away up front.

"Alright, let's give it a try," I said.

Two.

Raymond Johnson was right. Tommy Garcia should run for office. Around nine o'clock, Tim O'Donnell popped into my office to give me a heads up that Tommy Garcia might be calling about an assault that happened over the weekend. I feigned ignorance. According to O'Donnell, the victim was a strung-out Old Town Lolita who acted surprised that a trick might want rough sex.

By ten, O'Donnell told Garcia he didn't care what charges were filed if someone from DVD agreed to pick it up. Once I got the word from Garcia, I called O'Donnell to be sure he was aware I'd be filing Measure 11 charges against Derringer. I didn't want him getting ticked off later.

Oregon joined the growing ranks of "tough on crime" states a few years ago when voters passed Ballot Measure 11 by a landslide. The law requires mandatory minimum sentences for the most violent felonies. Not surprisingly, once

Measure 11 defendants figured out they were facing long minimum sentences upon conviction, whether they pled out or not, they stopped pleading guilty and started rolling the dice at trial. As a result, the DA's office stopped filing charges that fell under Measure 11 unless the bureau's investigation was flawless. In response, PPB formed the Major Crimes Team. The precinct detectives weren't too happy about what they understandably viewed as a demotion.

In theory, the DA's office chose carefully which cases to file under Measure 11, because the consequences of a conviction are profound. But when it became clear that pissed-off precinct detectives were slacking on their general felony cases, the DAs started looking for creative

ways to justify filing cases under Measure 11 so MCT would be responsible for the follow-up. Once the work was complete, they'd threaten the defendant with the mandatory minimum sentence in order to get him to plead guilty to whatever he should've been charged with in the first place. And now I had to pretend I was doing exactly that so a loser like Tim O'Donnell would give up a case he didn't even want.

I could hear laughing in the background when O'Donnell picked up the phone. As usual, the rest of the boys in the major crimes unit were huddled in his office for mid-morning coffee and a round of "No, I've got the raunchiest big-tit joke."

"Hey, Tim. It's Samantha Kincaid. You were right. Garcia did call me about that Derringer case. I agree it's a solid Assault Three, but MCT won't do the follow-up unless we file it under Measure Eleven."

"Listen, Kincaid, if you want to do the work on it, that's fine with me. I don't know why you'd want to. I talked to the vie at the hospital she's a white trash junkie liar, no matter what those MCT guys tell you. The case is a loser."

"Yeah, you're probably right, but Garcia seems to think she might be able to get us some good vice cases."

"Tell me the truth, Kincaid. Do you actually give a shit about those whores?" More laughter in the background. I tried to control my anger as he put the phone on speaker.

"Alright, seriously, you guys. Who in this room really cares if some sack teaches a drug addict from Rockwood how to sell it to support her junkie habit?" When no one said anything and the guffawing started again, he said, "See, Kincaid? That's why you get all those vice cases. Ask me, we should give those guys a medal. Without them, those girls would be breaking into houses and stealing to get the money."

When he realized I wasn't joining in the festivities, he tried to cover. "We're just giving you a hard time, Sam. You know that, right? Sure you do. Hey, here's a good one. What does a Rockwood girl say

right after she loses her virginity? "Get off me, Daddy, you're crushing my smokes." "

I'd love to be one of those people who could throw off the perfect zinger. The kind with the optimal amount of sting, but with enough of the funny stuff to keep you from looking like a freak. But in my experience, those perfect zingers never leap to mind at the right time.

"Funny, O'Donnell. Hey, hold on a sec." I set the phone down on my desk and rushed down the hall to his office. Standing in the doorway, I could see their wee brains straining to figure out how I could be in O'Donnell's office and on the phone at the same time. "There's nothing funny about the Derringer case, and there's definitely nothing funny about some guy getting over on his daughter. You say something like that to me again, and it'll feel like someone stretched your sad little ball sack up over that big empty head of yours."

I stormed back toward my office before I could make things worse. Behind me, I heard O'Donnell yell out, "Real nice, Kincaid," over the other guys' laughter. I hadn't meant it to be funny, but if they were going to take it that way, so be it.

I had to hand it to O'Donnell. He could be a Grade A jerk, but at least the guy could take it. As I slammed down the phone in my office, I could hear his laugh above all the others.

I waited for my pulse to return to normal, then called over to the jail to make sure Derringer was still in custody. The Multnomah County holding center's under an order from a federal judge for overcrowding. If the cells get full, the sheriff's office is required to start releasing prisoners according to a court-created formula. In theory, a sex offender in on a parole hold should be one of the last to be released, but I'd stopped being surprised by MCSO's decisions a long time ago.

I finally got connected to a Deputy Lamborn.

"You calling about Frank Derringer?" he asked. "Because I've been trying all morning to figure out who to call, and I'm getting ready to come off shift. Can't read the PO's signature for shit."

"What's going on?" I asked.

"Well, we noticed something I thought the PO should know about. When we bring the prisoners in for booking, they've got to strip down out of their street clothes and put on their jail blues. Anyway, when Derringer was changing, one of the guys noticed that Derringer doesn't have any pubic hair."

"Come again?" I said.

"Yep, all gone down there. So, anyway, we assumed he had crabs or something and were joking around about what lucky prisoner was gonna have to share a cell with him. But then I noticed Derringer had a parole hold for an Attempted Sod One and figured a sex offender might have a more sinister reason for getting rid of the short and cur lies Thought someone should know about it."

That someone was me. I wrote down Lamborn's information so I could add him to my witness list. Then I cut the call short so I could call Derringer's parole officer to see if he knew anything else.

He picked up the phone on the first ring. "Renshaw."

I introduced myself to Dave Renshaw as the DA who was going to pick up the Derringer case, then passed along Deputy Lamborn's observation.

"Well, I don't like what he had to say about my penmanship, but the boy was certainly using his noggin, wasn't he?"

"I'd say so. Unless Derringer's got some explanation, it looks like he knew he was going out for a victim and didn't want to leave any physical evidence behind. I was calling to see if you had anything in your file that might help. Derringer hasn't been out on parole for long, so if we could show that no one ever noticed anything unusual

about Derringer's appearance when he was in prison "

Renshaw cut me off. "Oh, I can do better than that. One of Mr. Derringer's parole conditions is that he submit to pethismographic examination." My silence told him I didn't know what that was. "Standard for most sex offenders. A counselor hooks the guy's private parts up to an EKG and then shows slides of various sexual images. By monitoring what gets someone like Mr. Derringer hot, the counselor can see whether the parolee's preferred fantasy images are changing with treatment or whether he's still perverted."

"Are you about to say what I hope?"

"Yes, ma'am. Derringer was in let's see, I've got his file right here yep, just last week for his initial examination, and I was there for it."

"And everything was normal down there?"

"I don't know about that, but, yes, I definitely would've noticed if he had shaved that area, and I didn't see anything out of the ordinary."

"And what were the pethismograph results?" I asked.

"Oh, the doctor would tell you that Derringer was responding to treatment. Derringer's pulse got pretty fast during some of the violent porn and stayed flat and steady during what most of us would consider straight porn, but his Johnson stayed limp the whole time. The doctor thought Derringer's pulse raced out of nervousness that he might get caught getting off on the violence. But with what I know so far about this new case, I think Derringer was getting turned on but just wasn't responding downstairs."

Definitely possible. We were wrapping up the call when Renshaw said, "Now this is interesting. I was flipping through the file while we were talking. I usually get the facts of my guys' cases straight from the police report, but intake typed in something that must've come from the prosecuting attorney's file. The notes say that Derringer's

brother, Derrick, had offered himself as Derringer's alibi witness."

"This is on Derringer's old case?"

"Right, the Attempted Sod," Renshaw clarified. "I didn't realize that Derringer ever tried to go with an alibi, but it says here that Derrick was scheduled to testify that Frank was with him when the girl said she was attacked. Then our Mr. Derringer turned around and changed his defense. Instead of saying it wasn't him, he argued the whole thing was consensual rough sex, trying to get the case bumped down to statutory rape. In the end, Derringer pled guilty as part of a plea bargain, but that doesn't stop him from telling me at every opportunity that the girl consented. Everyone I supervise is innocent, don't you know."

I thanked him profusely for all the information and assured him I'd be calling him as a witness. For now, I had other work to do.

Renshaw had lodged a detainer against Derringer based on probable cause that he'd had unsupervised contact with a minor, a violation of his parole conditions. Derringer was booked over the weekend, so his case would be called in the Justice Center arraignment court this afternoon for a release hearing. Technically, a parole detainer is enough to hold a parolee for up to sixty days pending a hearing. I would have liked to keep Derringer in custody on the violation and wait for MCT to finish the investigation before I decided what charges to file.

The problem was that the allegation underlying Derringer's violation was essentially an allegation of new criminal conduct. In these circumstances, most local judges won't hold the parolee in custody unless the State actually files new charges. So I needed to have a charging instrument ready in a few hours or the court might cut Derringer loose.

One alternative was to issue the lowest-level charges, like assault, kidnapping, and rape. That would be enough to hold Derringer until MCT was finished. Once the grand jury heard the complete evidence, I could come back with an indictment for Attempted Aggravated Murder. I'd been

burned by this method before, though. A smart defense attorney can convince a defense-oriented judge that upping the charges on a defendant after he has been arraigned on the initial complaint is prosecutorial misconduct. Under the law, it's not, but that doesn't stop a court from doing what it wants.

This case would turn on Kendra Martin. Before I made up my mind about charges, I wanted more than Walker and Johnson's opinion about her. During my stint in DVD, I'd dealt with a few street girls. Most of what Walker and Johnson said about Kendra sounded right. I wasn't surprised that she would lie about the work and about her habit. And, if she was street smart, I believed she didn't get into that car on her own. What bothered me was her initial response to Walker and Johnson. Detectives with their experience are used to the typical rape victim response. It's normal for rape victims to be defensive and to direct their anger at police. But this girl, a thirteen-year-old, sounded like a nightmare. If I was going to go all out and guarantee myself a tough trial, I didn't want to spend the next few months fighting with a teenage sociopath.

I went to the law library and pulled a copy of the Physicians' Desk Reference. The emergency room had injected Kendra Martin with Narcan to prevent her from overdosing. According to the PDR, the active ingredient in Narcan was naloxone, which reverses the effects of opiates and induces immediate withdrawal. Even for a relatively new user like Kendra Martin, the shock to her system would be enough to create a very unhappy camper.

The effects of heroin last longer than the effects of naloxone. As a result, once the naloxone wears off, the person might have a short period where they're still under the influence of the opiates. Those effects gradually wear off, and the person returns to their normal state.

If Walker and Johnson were right about Kendra Martin essentially being a nice girl, the mix of Narcan and heroin would explain her initial crankiness, followed by a period of indifference.

Having satisfied my main point of doubt, I decided to go with my gut. Walker was right. Derringer and his buddy got a thirteen-year-old girl to shoot up a boatload of heroin, then beat her, choked her, sexually assaulted her, and left her to die in the woods. The case would be tough to prove, but it was looking better now with the information from the jail and Renshaw. There was enough for an attempted aggravated murder indictment and enough to get it to the jury. And even if a jury didn't go for the attempted agg, it could still convict on the kidnap, assault, and sex charges.

I spent the next couple of hours reviewing the reports that had been written on the case so far. I was impressed. Most of the time, if you read a cop's reports after the case has been described to you, the reports and the verbal summary don't quite match up. Either something was omitted from the conversation or, more commonly, left out of the written reports. MCT's good reputation appeared to be well deserved. I was pleased to see that everything I already knew, and nothing else, was in the reports. And I was irritated that I couldn't stop myself from paying special attention to the quality of Chuck Forbes's work.

Chuck had joined the bureau after college and had wound up on the fast track into MCT after he obtained a murder confession that eventually led to one of Oregon's first capital sentences. I took a special interest in Chuck Forbes for more personal reasons: He had taken my virginity from me in high school (OK, I kind of gave it to him), and we had continued our bad behavior on and off throughout our youth. We bickered constantly back then, and we still argue today. However, I'd made a vow to stop mixing wild sex with the fighting almost a decade ago, the summer after my college graduation. Once I make a vow, I stick with it.

We lost touch when I started law school in California, and my visits to Portland had dwindled and then stopped. But then the New Yorker I called my husband at the time took a job here, so I moved back. My friendship with Chuck and the accompanying spark had reignited when he showed up to testify as the arresting police officer in my first trial as a DDA. And now here I was, divorced and long past high school, trying to read his police reports without reminiscing.

Deciding I needed to take a break, I put on my coat and walked over to the Pit for lunch. Tourists might assume that the Pioneer Place mall's food court owed its nickname to its basement location, but they'd be wrong.

My usual Pit selection is Let's Talk Turkey, the only downtown deli that uses turkey from the bird instead of the pressed stuff. The good stuff you get on Thanksgiving beats slimy slabs of processed turkey food, hands down. However, healthy just wasn't going to cut it today. I decided a corn dog on a stick and a chocolate milkshake promised the perfect balance of sugar and fat. It had been awhile since I'd indulged my weakness for food on a stick, but I soon remembered why I always felt guilty when I did. The poor girl working at Food on a Stick wore the same uniform that the unfortunate employees had been subjected to when I was in high school: short shorts, a scoop-necked tank top, and a hat that can only be described as phallic. Like the generations of Food on a Stick girls that preceded her, she had long flowing hair, thin arms and hips, and breasts that didn't look like they wanted to stay in that little top. How does such a big company get away with never hiring a man?

The floor of the food booth was elevated and surrounded on three sides by mirrors. She was bent over at the waist, bobbing up and down as she pumped the juice from a bucket full of lemons for the nation's most famous fresh-squeezed lemonade. She seemed grateful to have a break from the thrusting to get my corn dog.

As I walked away, I saw a group of prepubescent boys sitting on a bench by the escalator, enjoying the view of the resumed lemon-pumping. I knew they weren't the first group of boys to cut class to hang out and watch a Food on a Stick girl at work. Hell, it was practically a rite of passage in America's suburbs. That said, I still couldn't help myself when I heard one of them speculate what the girl could do on his stick.

Introducing myself as a deputy district attorney for Multnomah County, I flashed my badge to make sure they appreciated the enormity of my

clout. "You all better get back to school or I'm going to have to page a police officer from the truancy unit to have you picked up." The kids hightailed it up the escalator faster than you can say there's-no-such-thing-as-a-truancy-officer-anymore.

Feeling good about my lunch and my good deed, I headed back to the courthouse to draft the complaint about Derringer.

A criminal complaint is the initial document used to charge a defendant with a felony in Oregon. It's simply a piece of paper, signed by the prosecuting district attorney,

notifying the defendant of the charges that have been filed. Once the defendant is arraigned on the complaint, the State has a week to present evidence to a grand jury and return an indictment. Without an indictment, the complaint will be dismissed and the defendant will be released from the court's jurisdiction.

I drafted a complaint charging Derringer with Attempted Aggravated Murder, Kidnapping in the First Degree, and Unlawful Sexual Penetration in the First Degree. I also included charges of Rape in the First Degree and Sodomy in the First Degree, since Derringer could be held responsible as an accomplice for the sex acts of the other suspect, even if the second suspect was never caught. Finally, just so O'Donnell wouldn't think I had completely disregarded his opinion, I added the Class C felony of Assault in the Third Degree.

I walked the complaint over to the Justice Center so I could get a look at Derringer and argue bail myself. The Justice Center is a newer building two blocks down from the county courthouse. It houses PPB's central precinct, a booking facility, holding cells for prisoners with upcoming court appearances, and four non-trial courtrooms, used for routine preliminary matters like arraignments, pleas, and release hearings.

I took the stairs to JC-2, the courtroom where Derringer's case would be called on the two o'clock arraignment docket, and handed the court clerk a copy of the complaint, a motion for continued detention of the

defendant, and a supporting affidavit summarizing the facts. The JC-2 DA looked relieved when I told her I'd handle the Derringer matter myself. She was a new lawyer I'd met a few weeks ago at a happy hour. I suspected she was just getting used to the monotony of calling the misdemeanors and petty felonies that comprise most of the JC-2 docket. God help her if she had picked up the Derringer file to find an Attempted Agg Murder complaint.

Judge Arnie Weidemann was presiding over the docket today. It could have been worse. Weidemann was a judge who truly stood for nothing. He was neither a state's judge nor a liberal. He didn't write law review articles expounding on either judicial activism or conservative restraint. He was interested in neither outcome nor analytical process.

If he felt strongly about anything, it was keeping his courtroom moving. Quick from-the-hip decisions during the juggling of a crowded docket were his forte. Weidemann, therefore, was a terrible judge to draw if you had a complex legal issue that required sophisticated analysis. He wasn't bad, though, for what I needed today. A superficial take on Derringer's case would weigh in my favor on pretrial issues like release and bail.

When it was time for Derringer's matter, I took a moment to look over at him while the MCSO deputy accompanied him to the defense table. His hair was shaved down to a shadow not much darker than the one left on his face from the night in jail. A tattoo of a vine of thorns hugged the base of his skull. Everything about him looked chiseled except for the acne scars cratering his cheekbones. His strong jaw was clenched, his lips a cold slit. His eyes appeared to register nothing as he stared straight ahead, seemingly unfazed by his current circumstances.

Then his head turned slightly as I approached, and I realized he was watching me out of the corner of his eye. It was unnerving, but I went ahead and called the case. "The next matter is State of Oregon v. Franklin R. Derringer, case number 9902-37654. Samantha Kincaid appearing for the State. The defendant is in custody on a parole

detainer for having unsupervised contact with a minor. Based on the same incident underlying the parole violation, the State now charges him with Attempted Aggravated Murder and other substantive crimes in a six-count complaint that I have forwarded to the court. The State requests that the defendant be held without bail."

An audible snort from Derringer revealed his disdain. He had already filled out an affidavit of indigency, requesting the court to appoint a state-paid attorney on his behalf. The court now made a finding that Derringer qualified for court-appointed counsel. Then a hard case got even tougher. The judge appointed Lisa Lopez to represent him.

Public defenders generally fall into one of three different camps. There's no diplomatic way to describe the first bunch. They're bad attorneys who wind up in the public defenders' office by default. Whether they're devoted to a specific client or to the larger cause of criminal defendants' rights is, in practical terms, irrelevant. Even at the top of their game, the performance of these lawyers is dismal so pathetic, in fact, that most prosecutors will admit it takes the fun out of winning.

A second crop of public defenders consists of what I call the straight shooters. These attorneys have been around long enough to understand the realities of the system, and axiom number one is that the overwhelming majority of criminal defendants are guilty. The straight shooters review discovery materials early on and decide whether the client even stands a chance. If he doesn't (and most don't) the defendant will soon get a heart-to-heart from his attorney. The straight shooter will explain the way things work to his client and then negotiate the most favorable plea deal possible.

If the client has a serious defense, or if there is a real possibility of having material evidence suppressed, the straight shooter will take the issue to court and do a good job trying it. He or she will always deal honestly with the prosecuting attorney.

The second camp of defense attorneys is my favorite. Lisa Lopez was not, however, among them. She belonged to the third group, the true

believers. Card-carrying members of this crowd represent the most naive demographic still in existence. It doesn't matter how long they've been around trying cases, these attorneys are fundamentally incapable of distrusting their clients. Don't misunderstand me: There's plenty of distrust to go around for police, victims, witnesses, and prosecutors. But they always believe their clients.

Lisa Lopez was the truest of the true believers. Everyone knows that police sometimes make mistakes, overstep their bounds, and even engage in grossly unethical and illegal acts of malice. Yet somehow these relatively rare instances of misconduct happened to transpire in 95 percent of Lisa Lopez's cases. And, of course, all her mistreated clients were also innocent.

Lopez stepped forward and obtained the court's permission to meet with Derringer and review the complaint and affidavit before she argued the release motion.

For the next fifteen minutes, I pretended to review the file while I looked at Lopez and Derringer huddled together like teammates on a high school debate team. I determined he was articulate, because Lisa was scribbling frantically on her legal pad. In a crunch, most attorneys will cut the client off when it's obvious the time would be better spent reviewing documents.

Lisa was impressive. When the judge took us back on the record, you would've thought she'd had the case for a week.

"Your honor, this case is grossly overcharged. Ms. Kincaid's affidavit lacks any direct evidence that anyone attempted to kill the alleged victim in this case. Moreover, Mr. Derringer shouldn't even be here. They've got the wrong guy. My client cooperated with police. He told them he was at his brother's house at the time of the incident. His brother has corroborated that information. Finally, Mr. Derringer is not a flight risk. He was born and raised in southeast Portland, and his family still lives here. There simply is no basis to hold him without bail. We ask that he be released on his own recognizance."

"Ms. Kincaid?"

The key is to establish a good reason to hold on to the defendant without showing more cards than you need to. "The defendant poses a risk to the public that cannot be overstated. He is a paroled sex offender who is only four months out of prison. His prior offense was an attempt to sodomize a fifteen-year-old girl. In this case, he is charged with kidnapping a thirteen-year-old girl, violating her with a foreign object, and then directing his unidentified accomplice to rape and sodomize her. According to his parole officer, the defendant's only employment since his release from prison has been through temporary agencies. If released, he is not only a flight risk, he also poses an enhanced safety risk to the community."

"Alright, I've heard enough. How 'bout I split the baby on this one. I'll make him eligible for release on enhanced bail of four hundred thousand dollars. If he posts bail, he will be released to Close Street Supervision."

"Your honor, the State also requests that you grant our motion to withhold the victim's name, telephone number, and address from the defense." Oregon's discovery laws require the State to notify the defense of every potential witness's name and location information, unless the court finds good cause to withhold discovery. "She is a child witness, and the nature of this offense makes her vulnerable to intimidation. The risk of contact with the victim is aggravated in this case, where an unknown and unindicted co-conspirator remains at large."

Nothing was ever easy with Lisa. "I object to the State's motion, Judge. The prosecution's entire case rests on this girl's identification of my client. Obviously, I need to know who she is and what her history is. I also have a right and an obligation to contact her to see if she'll talk to my investigator."

The docket was crowded today, and Weidemann was taking a typically Solomonic approach to keep it moving. The problem with this was that it prompted sneaky lawyers like me and Lisa Lopez to argue for more

than what we actually wanted so we'd get a bigger chunk of the pie.

All I really wanted was to keep Kendra Martin's address from Derringer. I've never seen a case where the court protected the victim's identity. And Lisa had been around long enough to know that no judge was going to hand over the victim's home address once a DA had argued that she might be at risk. Yet here we were, arguing.

The result was predictable. "The State will disclose the victim's identity to the defense. As for the victim's location information, reasonable information will be provided to Ms. Lopez so she can prepare for trial. She will not, however, be permitted to divulge the location information to Mr. Derringer."

Once the contested issues were addressed, Lopez recited the usual waivers and invocations of rights for the record. Derringer invoked his Sixth Amendment right to counsel, meaning we couldn't question him without Lopez's presence. And he waived his speedy trial rights. Technically, there's a statute that gives defendants the right to be tried within thirty days unless they're released on their own recognizance. No one wants to go to trial that quickly, so defendants routinely waive their speedy trial rights at arraignment once the pretrial release decision has been made.

I made the appropriate notes in my file, picked up the paperwork from the court clerk, and left, satisfied. With that high a bail, Derringer would need to post $40,000 cash to get out. Even if his family was willing to put up their own money for him, I doubted they had it. Worst case was that he'd be out on Close Street Supervision. If I called in a favor, they'd use electronic monitoring to put him on house arrest pending trial. It would also be some consolation that we could watch the house and get a phone tap to try to find the second guy.

Lisa caught up with me on the stairs outside the courtroom and gave me a thumbs up. "Thanks for the case, Samantha. My alibi versus your heroin-shooting prostitute? Looks like a winner."

"I'm sure your client will be happy to have served as trial practice

for you when he's serving twenty years with a reputation as a child molester who can't even get it up. Just a tip, but you might want to check out Derringer's brother before you hang your hat on him."

I was going to have to tell her about the problems with Derringer's alibi witness eventually, so I might as well do it now to knock her down a few pegs. As is the case with most bluster, I didn't know if it would work, but it was worth a shot. Lopez was right. The case would be tough without additional evidence. I walked back to the courthouse praying that MCT would find me something more.

Spending the first seven hours of my day on a case I hadn't even known about until this morning had taken its toll. By the time I got back to my office, I had fourteen voice mail messages, a stack of police reports to review, and a flashing message on my computer screen announcing I had mail. If people would just behave themselves, my job would be so much easier.

Still, I managed to leave the office in time to make my dinner reservation in the Pearl District. Until a few years ago, no one distinguished between the Pearl District and Old Town. Growing up, we defined Old Town as the entire area north of downtown, between the Willamette River and 1-405. Other than the train station and a few restaurants Portlanders called China Town, there weren't many legitimate reasons to go to Old Town back then. Those three square miles harbored the majority of the city's homeless population, a thriving drug trade, and cheap bars with underground behind-the-counter needle-exchange programs. Most of the buildings in the area were abandoned warehouses.

But life north of Burnside changed in the early 1990s,

when Portland's economy began to experience its current boom with the help of Nike, its nationally recognized ad agency, and more high-tech companies than you could shake a stick at. Portland became the sought-after new address for thousands of upwardly mobile young professionals.

To uprooted Californians and to Easterners like my ex-husband, a move to Portland was supposed to represent a dedication to a new way of living, a clean slate, a commitment to a simpler lifestyle that balanced work, play, and family. Their office walls were lined with photographs of them hiking in the Columbia Gorge and skiing Mount Hood, and they bought life memberships in the Sierra Club. But they also drove Range Rovers and Land Cruisers that got eleven miles to the gallon and had never actually been muddied by off-road use.

One upside of the Yuppie Takeover, however, was the development of the Pearl District. A group of savvy developers foresaw the desire of this new crowd to live in upscale housing close to downtown. They purchased entire blocks of warehouses on the west end of Old Town and refurbished them as loft apartments and townhouses. Buildings you used to be afraid to walk by now boasted million-dollar apartments. Along with the housing had come a slew of chic restaurants, retail shops, hair salons, interior decorators, and every other business that might make the life of some thirty-year-old millionaire a little more comfortable.

Some of the old-timers, artists who had used the warehouses as inexpensive studio space, complained about the gentrification. But most Portlanders, like me, were happy to have a neighborhood close to downtown where they could go after work for dinner and a drink.

Tonight's dinner was at Oba, my favorite Pearl District spot. The bar in the front of the restaurant was, at least for now, the beautiful people's place to see and be seen. And, although I didn't have first-hand knowledge, Oba enjoyed a reputation as a good place to find a companion for the rest of the night. I came for the food.

Grace was already there when I arrived. Despite the throngs of people packed into the bar, my best friend had managed to procure a seat at a table of young and painfully attractive men. One of them was returning from the bar with her favorite drink, a Cosmopolitan. And, of course, all of them were laughing. Grace Hannigan is one of the funniest people I know.

I worked my way over to the table and leaned over so Grace could hear me. "You been here long?"

"Hey, woman. I didn't see you come in. I just got here a little bit ago."

One of the men at the table got up and offered his chair.

I could barely hear Grace over the noise. She leaned in. "This one on my right is a client. He saw me walk in and waved me over. He's a computer programmer. The rest of them are with him." She leaned in even closer and said in my ear, "The blond one's got potential. He's coming in next week. I made room on my calendar."

Grace cuts hair. It's a good thing she's got the kind of job where a guy can make an appointment to see her on a risk-free basis, or she would probably never get a date. You know how actresses and models say that guys never ask them out? You're supposed to infer that they're so beautiful that men are too intimidated to risk rejection. I wouldn't have believed it unless I had a best friend like Grace. She has collagen-free pouty lips, bright white teeth, and flawless skin that's alabaster in winter and bronzed in summer. Her hair looks different every time I see her, but her natural curls always frame her face just right. And she can eat all the junk she wants and never get fat. I'm so glad I know her, or I'd probably hate her.

Despite Grace's looks, men who are obviously attracted to her rarely ask her out. Instead, they make appointments for haircuts. Eventually, they get around to asking her if she has time to grab a drink or dinner afterward, but they always use the haircut as the way in. Grace says she can never tell whether a man's appointment is a pre-date formality or if he just wants his hair cut, but I keep telling her that any man willing to pay $60 for a haircut is probably looking for a date. A nice shag. A good bang. A first-rate bob.

I ordered a Bombay Sapphire martini, but we didn't last at the bar for long. We were eager to talk about the week that had passed since we'd last seen each other, and the noise was too much, so we moved to our

table.

I let her go first, because her news was always more fun. Most of her week this time was spent working on the set of a movie being filmed in the area. Grace's business had been thriving in town for years, but in the last couple of years she had developed a strong reputation as an on-set stylist for the increasing number of film productions that were coming to Portland.

As much as Grace enjoyed the new field of work, what she really seemed to love was the dish. Grace had always acted as part-time therapist to clients who trusted her with their life's secrets, and she actually refrained from passing these tidbits on to others. However, she felt no such loyalty toward pretentious thespians and spoiled prima donnas. Working regularly on production sets satisfied Grace's lust for good, spreadable dirt.

Tonight's topic was the disagreeable side of America's most beloved actress. Physically, she was as perfect as Grace had expected. But after working with her for three days, Grace now believed her to be one of the ugliest people she'd met.

"This girl was killing me, Sam. She likes to tell all those magazines that her famous hair just looks that way on its own? Well, God let me make it through the weekend so I could tell you otherwise. She must've stopped shooting six times a day, yelling at me, It's drying out, it's drying out. Can't you see I need a mist?" Then I'd have to stop what I was doing and spray her head with a mixture of moisturizer and Evian water. She says regular water leaves a 'residue." Then everyone had to sit there and wait while I scrunched her hair with my fingers until it dried, to lock in what she says are natural curls.

"So, during a break, when I was touching her up, I mentioned in passing that shooting schedules can be hard on the hair. You know, all that blow drying, crimping, curling, and whatnot really takes its toll. Truth is, her hair's toast, beyond saving. I pulled her hair up around her shoulders and told her she'd look just as beautiful with a short cut if she wanted a change after this movie's done. The girl

wigged."

Grace lifted her head and affected a slight southern accent. " "I'm not some house frau who needs a frumpy easy-to-manage hairdo. With all due respect, you're not being paid to think. You're being paid to make sure I look good. And this hair is what looks good, what has put me on the cover of hundreds of magazines, and what makes me worth twenty million dollars a film." It was all I could do not to cut that shit right off her head. Add the fact that she picks her teeth and reeks of garlic, and I don't see her as America's little sweetheart anymore."

People judge others by their professions, but the reality is that Grace, in addition to being funny and extremely good at what she does, is incredibly smart. She always has been. In high school, the two of us were always neck and neck at the top of the class. Although we started to lose touch a few years into college, she was the first person I called when I moved back to Portland, and we picked up the friendship right where we'd left off.

As much as I was enjoying Grace's comic relief, I couldn't get the Derringer case out of my mind. I laid out everything I knew so far.

She shook her head. "I don't know how you handle a job where you have to think about that kind of stuff. There must be some happy medium between those sick subjects and the superficial junk I have to deal with all day."

"Maybe we should both hang it up and become account-ants.

"Nah, too boring," she said. "We'll just have to keep trying to balance each other out."

"Seriously, it's not just that it's hard, Grace. I've gotten used to dealing with unpleasant subjects at work. I'm scared I'm going to lose. These are the most serious charges I've ever filed against anyone, and part of me's excited about it. But if it falls apart, I won't just look bad at work, I'll feel like shit for letting this dirtbag go free."

"Sam, you've got to put it in perspective. If it weren't for you, this guy would already have won. Tim O'Donnell would've issued that chippy assault charge against him. What could he get for that?"

"With his record, maybe two years at most after conviction. He'd be out in eighteen months, maybe even nine if he pled guilty," I said.

"See? And, even in a worst-case scenario, you'll still get that, right?"

"I think so. Even if the case falls apart, I think Lopez would plead Derringer out to assault to avoid going to verdict on the attempted murder."

"So what are you worrying about? Sounds to me like you saved the day just by getting involved, no matter what happens. This way, the police are still working on the case, so they might even catch the second guy. You need to look at it from that perspective. You may win. But even if you don't, you haven't really lost anything."

She was right. I should feel good about what I did today. It was time to put aside the serious stuff and talk to her about the personal side of this case.

"Oh, and I may have neglected to fill you in on the identity of one of the main investigators."

"Why would I care? Is he a cutey?" She feigned enthusiastic curiosity and gave me a wink.

"Um .. . No! Well, I mean, yeah. I don't really know. Look, what I mean is that for once this man actually has something to do with me and not you."

"Excuse me for assuming. I've gotten used to you never being interested. It's been two years since your divorce, and you still act like men don't get to you anymore, except.. . oh, lord, Sam, you're

not actually going to try working with Lucky Chucky, are you?"

It's been more than fifteen years since Chuck Forbes's football buddies had come up with that nickname. Two of them had barged into Chuck's house carrying a keg one weekend when his parents were out of town. I guess we didn't hear them over "Avalon." For the rest of high school, Chuck was Lucky Chucky. They finally stopped calling me Been-laid Kincaid at the end of senior year.

"Can't we move a little bit past that, Grace?"

"It's not that there's anything wrong with Chuck. It's what's wrong with the two of you. When are you going to realize that he makes you crazy? You either need to write each other off or lock yourselves in a room together until you get it out of your systems. You have this twisted love-hate, only-happy-when-you're-not-getting-together kind of relationship. And every time you see him, you dwell on it for the next two weeks but won't let yourself follow through. I am driven crazy by osmosis. Please don't do this to me. Is that why you took this case?"

"Oh, please. No, I swear, Grace. I would've taken it anyway, for all the reasons we talked about. But I don't know how I'm going to handle this. Just reading the police reports, I find myself poring over every word of his, admiring what a good cop he's become. I guess I'm just going to have to deal with it."

"Deal with it? You've only ever had one way of dealing with Chuck Forbes. You decide you can keep the relationship platonic. You start hanging out, kidding around, watching games on the weekends, all the things that friends do. But then the chemistry kicks in and the next thing you know you get scared and back off, he gets mad, and you both go off into your separate corners and pout until you once again trick yourselves into believing that you can make the friendship thing work and the whole damn cycle begins again. Did it ever dawn on you that Roger might have felt a little left out?"

I stared at her. Roger's my ex-husband. We met at Stan ford Law

School. Dad thought Roger was too much of a blue blood but Mom and I thought he was perfect: a grownup who knew what he wanted and how he was going to get it. Smart, good-looking, and ambitious, Roger had wanted to marry me right out of law school so we could start our perfect life together back in New York. We moved into the Upper East Side apartment his family bought us as a wedding present, him working toward partnership at one of the country's biggest firms, me working as an Assistant U.S. Attorney.

The perfect life didn't last long. Roger landed a job as in-house counsel with Nike, so we wound up moving to Portland after only a couple of years in New York. A few months later, I discovered that my husband had taken literally his new employer's ad slogan encouraging decisive, spontaneous, self-satisfying action. We both thought I would be working late preparing for a trial set to start the following day, but the case had settled with a last-minute guilty plea. My intention was to surprise Roger by coming home early with dinner and a movie in hand.

Instead, I found him doing it with a professional volleyball player on top of our dining room table. I got the house and everything in it, but I made sure he got the table.

Now Grace and I rarely referred to my former husband as anything other than Shoe Boy or for any reason other than comic. We definitely never insinuated that I was somehow responsible for his infidelities.

"That's totally unfair, Grace. You know that Chuck and I have been nothing more than friends since I came back to town. Unlike some people, I took my marriage vows seriously."

"Come on, Sam. I'm not saying Roger was justified to whore around. I'm just saying he might have been bothered when you and Chuck started spending time together again. Roger thought leaving New York was going to change things, but you were still putting in the same kind of hours and running thirty miles a week. Then you started making time for Chuck. Say what you want about only being friends, but to Roger it was more than that, even if you weren't technically cheating. He had to

have seen the chemistry; everyone does. You drop that hard-ass force field of yours with me and with Chuck, but you never dropped it with Roger. And if he was bothered by it, the next guy will be too. So, unless you want to be alone for good, you need to decide where Chuck Forbes fits into your life. You're not in high school anymore, honey."

I didn't know what to say.

"You pissed?" she asked.

"No, just surprised."

"I know. I get sucked in by you two also, but I worry about you, is all. This isn't college, when you could sleep with Chuck on breaks and then run back to Cambridge. Make sure you know what you're doing." She smiled. "Don't get me wrong. I have noticed how good he looks in that uniform of his."

I returned the smile and said, "At least I'm not writing Mrs. Charles Landon Forbes, Jr." in my notebook anymore."

We quickly changed the subject, but the conversation nagged at me throughout the rest of the meal. Roger used to accuse me of being ambivalent about our relationship; now Grace was suggesting the same thing about my feelings for Chuck. The way I'd always seen it, my job was hard enough; the personal stuff should take care of itself.

Three.

Work returned to a normal pace the next day.

I had left several messages on Andrea Martin's machine the day before but hadn't heard back from her. This morning, she picked up.

"Ms. Martin, my name is Samantha Kincaid. I'm a deputy district attorney for Multnomah County. How are you?"

"Could be better, under the circumstances and all."

"I left a few messages for you yesterday," I said.

"Yeah, I didn't get 'em till late. I wait tables at the Hot-cake House at night. I was planning on trying to call you back later."

"My understanding is that the police have talked to you about what happened over the weekend. Is that right?"

"Yeah. One of 'em, Mike somebody, called me in the middle of the night Saturday. Told me Kendra was in the hospital. I'd just gotten off work, but I would've come down anyway. I guess Kendra didn't want me there, though."

"Where is Kendra now?"

"I think she's in her room. I'm just heading out for my day job at Safeway."

"Did you know where Kendra was on Saturday night when this happened?"

"No. She runs away so much I've stopped calling the cops on her. She just gets mad at me when they pick her up. I'm to the point I just want her to come home every night. I figure I got a better chance if I give her her freedom. The other way sure wasn't working."

"So she came home on Sunday afternoon then?"

"Yeah. She didn't want to. I don't know what's so bad around here that she'd rather be out on the street. But the hospital wouldn't let her go unless she came here or agreed to foster care. At least she picked here."

"She's been through a lot. She might want your help right now."

She laughed. "Miss .. . what'd you say your name was again?"

"Samantha Kincaid. Call me Samantha."

"Well, you obviously don't know my daughter. She don't want help from no one. Always been that way, too. It's like she decided when she turned ten or something that she was grown."

"Did Detective Calabrese explain what Kendra's lifestyle has been while she was on the street?"

"I wouldn't call it much of a lifestyle. But, yeah. That guy and his partner a blond guy, real young came by the Safeway on Sunday to break the news to me. They told me Saturday night she was assaulted. Guess they wanted to say the other stuff in person."

They probably wanted to watch her response. Kids who run away are often the victims of abuse by their parents. If anything would set a parent off, it would be learning that their kid has been shooting up and turning tricks. They wanted to make sure she didn't seem the type to take her anger out on Kendra physically.

"How has Kendra been doing since she's been home?"

"Alright, I guess. Like I said, she don't really talk to me."

"Well, I was calling mainly to introduce myself and to let you know I'm handling the case. The police have arrested one of the suspects. His name is Frank Derringer. He's in jail for now, but we have to take the case to a grand jury within a week, and Kendra's going to need to testify for that. I've got it scheduled for Friday. Assuming the grand jury indicts Derringer, the court will schedule the case for trial. Most cases don't actually go to trial, but if this one does, it will probably be in a couple of months and Kendra will need to testify. Do you have any questions for me?"

"Do you know when the cops are going to give Kendra her stuff back? Her keys were in her purse, and I don't know whether to get a new set cut."

"I'm not really sure, Ms. Martin. It can take the crime lab a few weeks sometimes to finish working on evidence. Depending on what they find, we may need to keep the evidence sealed for trial. I can find out about her keys for you, if you'd like."

"Whatever. I can get a new set cut at the store tomorrow. Am I going to have to come to any of these things? I can't afford to take time off work."

"You're certainly welcome to come with Kendra as support, but I don't think you'll need to testify until the trial. I'll make sure Kendra has transportation to the courthouse when she needs to come down here."

"Alright, then. I better be going. You need anything else?"

"Would it be OK if I dropped by your home tonight to meet Kendra?" I asked.

"You'll have to talk to her about that. You want me to get her?"

"No, that's OK, I'll try talking to her later." If Mom didn't care, I'd rather just drop in on Kendra unannounced. Wouldn't want her running off anywhere. "Feel free to call me if you have any questions. Let me give you my direct line."

"Um, I can't find a pen right now. If I need anything, I can look it up, right?"

I told her that she could, even though I knew she wouldn't.

I devoted the rest of my day to the routine drudgeries of the drug section of the Drug and Vice Division. The DA assigned me to DVD because I used to prosecute drug cases when I was in New York. I accepted the assignment because I wanted to keep working as a prosecutor when Roger and I moved, and the Portland U.S. Attorney's Office wasn't hiring. In most people's eyes it was a step down: I went from handling cases involving nationwide distribution conspiracies and

literally tons of dope to prosecuting sad-sack hustlers for dealing eight-balls of methamphetamine and as little as a single rock of crack cocaine.

But while I may have lost the prestige of a federal prosecutor's office, I had developed a niche as part of the vice section of DVD, prosecuting the monsters who lure, coerce, and force women into prostitution. The less-experienced DVD attorneys shied away from those cases because they were hard to prove, hard to win, and hard to take. The career prosecutors who handled the major felony person crimes didn't want them because they were viewed as less important than murders and other violent offenses. But I felt more rewarded by those cases than I'd ever felt prosecuting even complex federal drug conspiracies.

Today, however, my plate was full of drug charges. No surprise, the grand jury returned indictments on all four of the cases I presented. Most drug-related cases are pretty much the same. The only variation tends to be in the type and degree of stupidity involved.

Usually it was a matter of poor strategy. My daily caseload is full of tweekers who agree to let the police search them, even though they're carrying enough dope to land them in the state pen for a couple of years. Apparently, an undocumented side effect of dope is a gross overestimation of one's own intelligence. Dopers become convinced they've hidden their stash so well a cop won't find it. They're always wrong.

But sometimes it goes beyond poor strategy to straight-out stupidity. In one of today's cases, two men did a hand-to-hand drug deal standing two feet from a Portland police officer. What stealth tactic had this shrewd officer used to avoid detection? He was part of the city's mounted patrol unit, which covered a downtown beat on horseback. When the men were arrested, one of them said to the officer, "Dude, I didn't even see you up there, man. I just thought it was cool that a horse had found its way to the park." It hadn't dawned on them to look up and see whether someone might have accompanied the savvy equine.

Despite all the talk about the modern "war on drugs," the truth is that most police don't go out of their way to investigate minor drug offenses. They don't have to. There is so much dope out there, and the people taking it are so dense, that the cases literally fall into the cops' laps, whether they want them or not. The upside is that it makes my job easier.

When I was done getting my cases indicted, I called MCT to see if a detective could drive out to Rockwood with me to interview Kendra. I wanted to talk to her tonight, before she got antsy and ran away again. Grand jury was Friday, and I needed to know what to expect from my star witness.

I try to have a police officer or DA investigator with me whenever I talk to someone who will be testifying in one of my cases. If the witness ever went south on me, I'd want a person present who could testify about the witness's statement, since lawyers are not allowed to testify in their own cases.

Someone picked up after four rings. "Walker."

"Detective Walker, it's Samantha Kincaid at the DA's office. I'm calling about the Derringer case."

"Sure. What can I do you for?"

I told him what I'd found out the day before from Deputy Lamborn and Dave Renshaw.

"Oh, hang on a sec. The rest of the guys have got to hear this." I heard him put me on speaker. "You want to tell 'em or should I?"

Figuring I was more likely than Walker to keep the conversation on track, I repeated the information about Derrick Derringer's previous offer to serve as an alibi witness for his brother and then got to the part about Derringer's body hair.

Walker couldn't help himself. "Can you believe what a fucking waste of

time and money that is? Everyone knows these guys never change. They just get off having someone watch them watch that smut. But the system manages to find the money to pay some doctor to handle these guys' Johnsons, when it could use the money to keep them in the pen where they belong."

I heard Ray Johnson nearby. "How many times I gotta tell you that you make my workplace hostile when you call something like that ajohnson, man? So, Kincaid, what's the doctor say about Derringer's broken pecker?"

I certainly didn't know what it meant. "Look, five different shrinks could probably come up with five interpretations. What's important is that we know Derringer shaved within a few days of the attack. That's big. Any news on that end?"

"No," Walker replied. "The lab's still working the rape kit and the other evidence. No leads on who this second guy is. Ray's looking at Derringer's known associates from before he went to the pen, but nothing yet. So far, Derringer's only calls from the jail have been to his brother. He's playing it cool."

"Alright, let me know if you get anything new. Also, I need one of you to come out to Kendra Martin's with me tonight. Grand jury's on Friday, and I want to prep this girl while she's still on board."

"Geez. I really want to help you out on this one, since you're going out of your way for us. But my anniversary's tonight. The wife's got the whole night planned: dinner, some dance thing. She'll kill me if I cancel on her."

"Don't let me mess up your marriage. It doesn't really matter who goes. I just need a witness."

"Hold on. Hey, Ray. Can you run out to Rockwood with Kincaid tonight to interview the Martin girl? She wants to get her ready for grand jury on Friday, and she needs a witness."

"Depends what you mean, can I go? I can go, if it needs to be done. But Jack, you know my mama flew up from Call today. She's probably at my house waitin' on me as we speak. What kind of boy am I to go on OT while my mama's in town? Can I go out with her tomorrow, or does it have to be tonight?"

I heard another voice farther in the background. "Go home to your mama, Ray. I'll go."

Uh-oh. I knew that voice. "That's alright, Jack," I said hastily. "It's probably better to go out there with someone who's already met Kendra. It can wait until tomorrow."

"It's up to you, but Chuck can go. He's met the Martin girl too. He and Mike went to talk to the mom on Sunday and stopped by the house to check on Kendra." He yelled into the background, "Hey, Chuck. You get a pretty good rapport with the girl?"

I heard something; then Ray came back on the line. "Yeah, he says things went real good. He took over some CDs that were donated by the rape victims' advocates."

There was no easy way out of this one. I wanted to talk to Kendra tonight, and Chuck made as much sense to take along as anyone. "If he's willing to go, that works for me. Can you ask him to meet me in front of the Martin house at seven?"

He was waiting for me with a Happy Meal in one hand. He held the box up as I got out of my car in front of Kendra Martin's house. "Mommy Martin didn't strike me as the type to make sure there was a pot roast on the table by supper-time. I figured Kendra might want something to eat. I would've picked up something for you, but then I pictured you trying to run it off at midnight."

"Very funny." Call me an extremist; I have a tendency to couple large meals with monster runs. It had been two months since we'd seen each other, and he was already trying to pull me into our flirtatious rhythm. I was determined to make this quick, but as I started walking

to the front door, I realized he wasn't following.

I turned around and walked back to where he still stood with a grin on his face. "What the hell's so funny, Forbes?"

"Oh, so it's Forbes now?"

"Hey, you've always called me Kincaid."

"Yeah, well, you've always called me Chuck. Am I supposed to call you something different now too?"

"You can call me whatever you want, as long as you keep your smart-ass comments to yourself while I interview Ken-dra Martin."

"They teach you those manners at Hah-vud?"

"Give me a break. Last time I checked, that little park we call the waterfront was still named after your daddy."

"Yeah, and look at all the good that being the governor's son has done me. Driving fifteen miles out of my way on my night off for your interview, standing here with a McMeal for your witness. The last time I checked, Kincaid, you and I were still friends. Would it kill you to at least say hi to me before we head in for work?"

I closed my eyes and took a deep breath. "No, it wouldn't. You're right. Hi. Hi, Chuck. It's nice to see you. Now can we go do my interview?"

"Yes. And it's nice to see you too."

I rang the doorbell. I could hear obnoxious music, the kind that started to sound like noise when I turned thirty, blaring from inside. I rang the doorbell again and then banged on the door. I felt him standing behind me while we waited on the porch in silence. When I heard the music get lower and footsteps approach the door, I looked at him over my shoulder. "That was nice of you. To bring her some

dinner, I mean."

"Thanks."

I couldn't tell what Kendra Martin looked like when she answered the door, because her face was obscured by a big pink gum bubble. It popped to reveal a thin pale girl with doe eyes and full lips. Her wavy, dark hair stopped right below her shoulders. She wore an Eminem sweatshirt and a pair of jeans that looked like they'd fit my father. So far, she seemed like a typical thirteen-year-old.

She looked past me at Chuck. "What're you doing here?"

"I came by to see whether you listened to anything I told you on Sunday. What did I tell you about looking out the window to see who's here before you open the door to anyone?"

She shifted her weight all the way to one leg and swung her hip one direction and tilted her head in the other. "I guess I forgot this time. Anyway, it was you, so it's OK, right?" She twisted a lock of hair with her fingers. Obviously Chuck Forbes's magnetism was not lost on this new generation of teenage girls.

"OK, we'll treat that as a test run. But I mean it: From now on, you have to look before you open that door. If it's someone you don't know, you don't answer. Got it?"

"Yeah, I got it. Whaddaya doin' here?"

"I brought someone over who I want you to meet. This is Samantha Kincaid."

Kendra looked at me without saying a word. Then she smiled at Chuck and popped her gum. "She your girlfriend?"

Chuck looked at me and raised his eyebrows. "No, she's not my girlfriend. But she is a really good friend of mine, and she's a DA. She's going to be handling your case."

I held out my hand to her. She shook it but looked down at the floor while she did it.

"It's nice to meet you, Kendra. I've heard a lot about you. Detectives Walker and Johnson tell me you did a real good job helping them at the hospital last weekend."

"That's funny. They told Chuck and Mike I acted like demon spawn."

"They might've mentioned something like that to me too. But they also said you were very helpful. Do you mind if we come in?"

She looked at the box in Chuck's hand. He said, "I thought you might be hungry. The fries are still hot."

"Come on in." She took the box from Chuck. "Thank you."

"Don't mention it. It was Sam's idea, anyway."

"Thank you," she said to me.

I looked at Chuck. "It wasn't a problem. Really."

The Martin house wasn't what I expected. I had braced myself for the worst. Unfortunately, I'd gotten used to the fact that an entire segment of the population raises its children in filthy homes that don't look like they could possibly exist in the United States. Last year, police went to an apartment on a noise complaint and found nine children alone in a one-bedroom apartment. They all slept on the same bare, stained mattress on the bedroom floor. The carpets were soaked with cat urine and feces. The kids had been alone for a week and were living off of dry cat food and some candy bars that the oldest child, an eight-year-old boy, had been given to sell for the school choir.

Their mothers, two sisters in their early twenties, had left on a meth hinge. As they later told police, they lost track of time and never meant to leave their kids alone. It turned out that maternal neglect

was the least of the kids' problems. By the time the investigation was over, police learned that all of the children had been sexually assaulted. Their mothers had accepted drugs and money in exchange for permitting various men to take the children of their choice into the apartment's bedroom alone.

From what I'd heard about Kendra Martin's troubles and her mother's parenting style, I had expected their house to be a hellhole. I had jumped to the wrong conclusion. The house was cleaner than my own and reflected the efforts of someone trying to do her best without much to work with. A crisp clean swath of blue cotton was draped over what I suspected was an old and tattered sofa. In the corner, a thirteen-inch television sat on a wooden tray table. In a move that Martha Stewart would envy, someone had made a lamp base out of an old milk jug.

"Kendra, I don't want to tell you things you already know, so let me start by asking you whether you have any questions about what a DA does."

"Not really."

"What do you think my job is?"

"You're kind of my lawyer, right?"

"Well, technically my client is the State. But in this case, my goal is to help prove who did this to you and then convince the court to put them in prison for a long time. When we do go to court, I'll be the one who asks you most of the questions. So in some ways it will be like I'm your lawyer. Have you ever testified before?"

"No. I got in some trouble after Christmas." She looked at Chuck. "She knows about that, right?"

"Yes, I know you were arrested on Christmas."

"Well, I went to juvie on that, but no charges were filed so I didn't have to talk or anything."

"You're going to need to testify this Friday, but you don't need to worry about that. Friday's going to be in front of a grand jury: it'll just be me, you, and seven jurors. The man the police arrested won't be there, and there's no defense attorney or judge. I'll ask you questions, and the grand jurors will listen to your answers. Then they'll decide whether to charge him. Assuming he's charged, there might be a trial later on, and that's more like what you see on TV. Does that sound OK?"

"I guess."

"How are you feeling?" I asked.

"Not so good."

"You staying clean?"

"Yeah, so far. I didn't really think it would be this hard, though."

I could tell she was having problems. She wasn't as bad off as older addicts I've seen withdrawing in custody, but it wasn't going to be easy for her. I suspected the only reason she wasn't out using again was that she didn't have any money and was scared shitless to hit the street again.

"Is it alright if we talk about what happened?"

"I guess so. Is it OK if I go ahead and eat?"

I hadn't noticed she'd been holding off. "Go for it."

She opened the box tentatively and ate the fries one by one, taking small bites and chewing slowly.

"Had you ever seen either of these men before?"

"Unh-unh."

"So you don't think they were ever customers of yours or knew you from somewhere before?"

"I don't know where they'd know me from. They didn't look familiar or anything like that."

I couldn't tell if she was avoiding my question about prior customers or if she believed she'd already answered it.

"So, you're sure they weren't customers?"

"Yeah. I'm pretty sure I would've recognized 'em if they were. I haven't done it that many times."

Poor girl. She probably justified what she did by telling herself that she wasn't really a prostitute if she didn't do it often and stopped before she was older.

"Was there anyone else around when they were talking to you or when you got pulled into the car?"

"No. When they stopped the car, I looked around to make sure no one was watching before I started talking to them. I didn't want to get caught again after what happened on Christmas. I think there might've been one homeless guy sitting on the corner, but he looked really out of it."

I looked over at Chuck. "We canvassed the area and didn't find any witnesses," he said. "We found a guy who usually sleeps on that corner, but he didn't see anything."

"Kendra, the police have already told me what they know about what happened. But, if it's alright with you, I'd like you to tell me in your own words. I need you to be completely honest with me, even though parts of it might be embarrassing. No one here is going to be mad at you or get you in trouble for anything you say."

She started from the beginning and told me everything. I never needed to prompt her, and she continued talking even when she was clearly very upset about what happened. Her statement was consistent with what she told Walker and Johnson the night of the assault. She would make a great

GO

witness, but unfortunately she did not reveal anything I didn't already know. I'd been hoping for some new avenue of investigation.

I told her I understood why she initially kept some information from Detectives Walker and Johnson at the hospital, but that I'd be asking her to explain it to the grand jurors.

"I don't even remember much about when they first came into the room. Whatever that doctor gave me had me feeling really sick. I just remember being mad."

"What do you remember telling them?"

"Well, I said I was on Burnside to go to Powell's. You know the real reason I was there. I just didn't want to tell them, is all. It's embarrassing, and I could get in trouble for it."

"Do you remember telling them you didn't know how heroin got in your system?"

"Not really, but then later on, when they came back with that lawyer guy, he told me he knew I'd lied about it. So I figured I must've said it. I didn't want to get in trouble, is all."

"Is that the only reason you lied?"

"I don't know. It's hard to explain. It's like, I guess I was pretty sure they wouldn't arrest me or anything since I was in the hospital and all. But I thought if they knew what I'd been doing, they wouldn't believe me about what happened. Or maybe they'd believe me but not

really care, since I, like, you know, kind of got myself in that situation. And I wanted them to believe me and go out and find who did it. So I told the truth about what they did to me, but I didn't tell them the parts I figured didn't matter as much. Does that make any sense?"

"It makes a lot of sense. Are you still doing that? Are you still leaving things out that you think aren't important?"

"No. Detective Walker said he'd work on my case even if it turned out that I had been doing something bad before it happened."

"Good, because he meant it. I think you're a very smart young woman and you've been brave to tell the truth."

She stuck her chin out, rolled her eyes, and tried hard to hide a smile. "Thanks." She probably wasn't used to compliments.

"I know you don't know us very well, but can you tell us why you don't like living here?" I asked.

"It's actually OK right now."

I'd forgotten how frustrating it is to try to talk to a kid. "Why do you run away?"

"Last time I left was because I was going crazy here. I felt really sick and wanted to get some horse. The doctor says I've gotten to where my body wants it, even if I don't think I do."

"Is that why you started in prostitution?"

"I wouldn't really call it prostitution. I mean, I guess it's gotten to that, but that's not how it started. It was just like I'd hear about somebody who was, like, holding and then I'd find them and try to get some. But most of the time I didn't have any money. At first, I'd offer to go to the Kmart and, like, shoplift something in return. That was working OK, but then all the stores around here started telling me

not to come in anymore.

"So then, last summer, some guy told me he'd give me the stuff if I'd you know, if I'd, like, let him put it in my mouth. And that seemed like a way for me to get what I wanted without getting caught stealing or anything. Once I started getting it that way, I started to, like, use even more of it."

"When did you start using heroin?"

"The middle of seventh grade, so like maybe a year ago?"

"Do kids at your school do that already?"

"No. Some of the kids smoke pot and stuff."

This was like pulling teeth. "So how did you wind up using heroin in the seventh grade?"

"If I say, are you gonna tell my mom?"

"Not if we don't have to."

For a second, I thought that wasn't going to be good enough for her. Kendra looked down at Eminem on her sweatshirt and started rubbing out a blob of ketchup that had fallen out of her hamburger onto his pecs. It was like she forgot we were there. Without raising her head, she said, "Mom already feels real bad that I'm, like, the way I am. She thinks it's her fault or something for not being with me more. If she knew how it started, she'd, like, really freak out and blame herself and stuff."

"You're very considerate to be concerned about your mom. I know she works hard to keep everything going around here, and I won't tell her things that you tell me unless the law requires me to."

She thought about that for a moment. "It started a while ago. My dad doesn't live with us. I don't know him, actually. Mom works all the

time, so I'm usually here alone. I don't really mind. But every once in a while, she has a boyfriend start living here. I don't know why she dates these loser guys who don't even have jobs and stuff when she works so hard.

"Anyway, last year this guy named Joe was staying here with us. He said he was a contractor, but he like never left the house or anything. I guess one day while I was at school, he went nosing through my stuff in my room. I had a little bag of pot hidden in my dresser. I'd only smoked it once. Me and my friend got it from this guy at school, just to try it.

"So anyway, when I got home, he's sitting on the couch holding this bag. He said he was gonna tell Mom unless I could keep a secret about him. And then he goes into Mom's room and brings out his gym bag. He had a bunch of pot in there, but he had heroin too. He told me he didn't tell my mom or anything 'cause of how she feels about drugs, but he'd let me use some. I didn't want to, 'cause that seemed like way more major than pot. But Joe said popping wasn't really like shooting up or anything and wasn't as big of a deal. And he said if I didn't try it, then I wouldn't be in on his secret, and he'd tell Mom mine. So I tried it."

"Is that the only time you used heroin with him?"

"Yeah, right. He wanted me to do it with him again like a week later, then it was more and more, until he was waiting for me almost every day after school."

"Kendra, did Joe ever touch you or do anything sexual to you?"

"Not really. He'd like touch my hair and stuff when we were high. Gave me the heebie-jeebies. He was totally gross. After a couple months, I guess Mom found his stash and kicked him out. I was happy he was gone, but then I didn't have any way to get the heroin."

I didn't know what to say. This poor girl had destroyed herself out of fear that she would create one more source of stress in her overworked

mother's life. Now, even after all she'd been through, she still worried more for her mother's well-being than her own. I hoped Andrea Martin deserved the concern.

"Before you started being with men in order to get the heroin, had you ever engaged in any other sexual activity?"

She blushed and looked down at the floor. "Just kissing and stuff with a couple boys at school."

"No older boys?"

"Unh-unh."

"Not Joe?"

"I said no."

"None of your mother's other boyfriends ever tried to touch you in a bad way?"

"No. I'd tell you. How come you're so sure someone tried to get over on me?"

I knew I had strayed from the open-ended style of questioning used with child sex abuse victims, but it seemed unlikely that Kendra hadn't been victimized before she began selling herself for drugs. It was possible, but the vast majority of women who become prostitutes were molested as children.

If she wasn't molested, my guess is that watching her mother's own relationships with men had left her vulnerable to abuse before this Joe person ever came into the house and began grooming her. Pedophiles often take their time developing a relationship of trust with the child, sharing secrets and breaking barriers. Once the abuse begins, the child chooses to permit its continuance rather than lose the abuser's affection. After spending two months using heroin with her mother's boyfriend, Kendra's next step was almost guaranteed.

"I'm not sure about anything, Kendra. I just wanted to make sure you weren't keeping anything from me, to protect them or maybe your mother."

"Well, I'm not. If it's like you're thinking someone must've done something to me for me to be this way, you're wrong. I guess I'm just screwed up."

"You're not screwed up, and it's not your fault. Do you know that? What happened to you is not your fault."

"That's what the advocate person said, too. Mom thinks it's my fault."

"I bet she doesn't." I wasn't so sure about what Andrea Martin thought, but I knew what Kendra needed to hear.

"She keeps saying I shouldn't have been out there."

"Well, she's right. It's good that you're acknowledging that you made a mistake to put yourself in a risky situation. But that doesn't make this thing your fault. You see the difference?"

"I guess so."

"Say it's not your fault."

She looked at Chuck, then me, then down at her feet. "That's kind of dumb."

"It's not dumb," Chuck said. I was glad he jumped in. I was used to working with women who couldn't listen to anyone but a man, and thirteen wasn't too young for it to start. I needed some help.

She sighed. "It's not my fault," she said quietly.

"Now, look me in the eye," I said, "and say it louder."

She looked at me this time, only at me. "It's not my fault."

This time, she sounded like maybe she meant it.

"Good girl. You're going to think this is silly, but whenever you start to doubt that, I want you to look in the mirror and see how pretty and smart you are. Then I want you to say that out loud to yourself and see how confident and strong you look, OK?"

She rolled her eyes, but she smiled. "Man, every time one of you guys comes over, I get some new thing I'm supposed to remember to do. Look out the window, talk to myself in the mirror. Next time, you're gonna have me standing on my head and singing the Backstreet Boys."

I smiled back at her and then asked why she worked out of the Hamilton, the motel at Third and Alder. She explained that she met a group of teenage girls at Harry's Place, a shelter for street kids. When it became clear that Kendra was picking up spare money the same way the others were, they told her she should work out of the Hamilton. Apparently, the management there didn't care about what went on, and enough girls were turning tricks out of the motel that it provided something of a support network. The girls would watch out for each other and pass along tips they'd pick up on the street.

Kendra explained that she worked sporadically enough that she'd managed to avoid hooking up with a pimp. "They're definitely out there, though. Haley, this girl I know the best out of that group she's older than me anyway, Haley said she did what I did for about a year before she couldn't get away with it anymore. The other girls were telling her she wasn't safe out there by herself, and she got beat up a couple times pretty bad. So she was giving half of her money to some man, but he was supposed to watch her back and make sure she stayed safe."

I'm sure this guardian was a real gentleman.

Kendra's face lit up as she told me about the girls she'd met on the street, at Harry's Place, and at the Hamilton. I could tell she missed

them, even if she wasn't missing the lifestyle yet.

"Do you want to see pictures of them?" She hopped up from the sofa and disappeared into the back of the house. She returned with a miniature backpack in the shape of a panda bear and fished out two envelopes.

"I love taking pictures. I don't have a camera, but we used to, like, pitch in our money to get a disposable one sometimes. We'd take turns carrying it around until the film was gone. It would take awhile for them to actually get developed, since no one ever had enough money. But I took these in last week."

She handed the pictures to me one by one, flipping through most of them quickly, explaining that she hadn't taken them and didn't know most of the people in them. I tried not to reveal my shock. One group of pictures showed girls in their bras and panties frolicking on the lap of a hard-bodied shirtless man with a tattoo of the Tasmanian Devil on his right pec. The photographs didn't reveal his face, but he was obviously an adult, and, from the looks of things, he was about as carnivorous as the notoriously frenzied cartoon character emblazoned on his chest.

"Those were taken when someone else had the camera," Kendra said, by way of explanation.

Kendra seemed to have an eye for photography. When she finally got to the three pictures she had taken, I could see that she'd managed to capture a youthful, playful side of these girls that was nowhere to be seen in the other photos. Three of them were sitting outside in Pioneer Square, making funny faces and forming peace signs with their fingers over each other's heads.

"That's my friend Haley," Kendra said, pointing to an attractive teenage girl who was crossing her eyes and sticking out her tongue at the camera. Of Kendra's friends, she looked the most like a prostitute. I recognized her from the Tasmanian Devil pictures.

"Kendra, would you mind if I borrowed these pictures?" I sensed that

she wanted an explanation. "Chuck and I work with a man named Tommy Garcia. He's been trying to figure out who's been making girls like Haley and your other friends give them a portion of their money."

After some negotiation, we decided that she'd hang on to the three pictures of her friends and I'd take the rest to Garcia.

When Kendra went to the kitchen to throw out the empty Happy Meal box, Chuck pulled me aside.

"I was thinking about the investigation while you two were talking. Kendra told Ray and Jack she'd know the place those guys drove her to if she saw it, but they never took her out. Probably thought it was too much of a long shot. But I want to drive her around a little over there and see if she recognizes anything. We can canvass for witnesses. Maybe someone called in a suspicious car or something. You never know."

"Sure, sounds good." I was surprised that he wanted my input. "You don't need my permission to do stuff like that."

He squinted in mock disbelief. "Don't flatter yourself, Kincaid. I need you to drive us."

It was my turn to feign misgivings. "Something wrong with that ride of yours? Since when do you need me to schlep you around?"

"Why do you always have to bag on my car? You have to admit, it's pretty sweet."

Chuck loved cars. As long as I'd known him, he had always driven some old car that he had poured his heart, soul, and wallet into to fix. For the last few years, it had been a magnificent ruby-red 1967 Jaguar convertible.

"You know I love that car. I just think it would look a lot better around someone else. Me, for example."

"In your dreams, Kincaid."

"So if I can't have your car, what do you need me and my little Jetta for?"

"Department GO says we don't put civilians in our personal vehicles while we're on the job. I don't want to go all the way downtown for a duty car. Let's just take yours."

I looked at my watch. It was a quarter after eight. "And what makes you think the DA's office doesn't have a general order saying the same thing?"

"Because you guys don't need GO's. Only reason cops have them is to cover our asses now that police are getting sued left and right after Rodney King and Abner Louima. You lawyers are so fucking political, you can CYA without any stupid policies."

"Nice language. You kiss your mother with that mouth?"

"No, but I don't remember you having any problems with it."

"Knock it off, or you and that little smirk can drive to Texas alone for all I care."

"Leave the tough act for the courthouse. You forget how well I know you. We both know you care, so fish out the keys to that tin can of yours so we can go to work."

Once again, I was left yearning for the perfect zinger. I settled for my keys.

Four.

It took some doing to convince Kendra to come with us, but when I explained how helpful she could be, she relented. She paused on the porch as she was pulling the front door shut behind her. "Oh, hold on a sec. I don't have any house keys. Mom's supposed to get a new set

made at the store tomorrow."

I'd forgotten about that. "Can we go by your mom's work and pick up her keys on the way home?"

"Um, her boss gets real mad if she does personal stuff at work. I'm not supposed to bug her or anything when she's there. The store's a lot nicer."

Chuck did a quick overview of the house and came up with a solution. We placed a full cup of water on the floor a few inches in front of the back door, and stuck several pieces of masking tape from the door to the doorframe. We left the door unlocked and walked out of the front door, locking it and pulling it shut behind us on the way out.

Kendra looked puzzled until Chuck explained that any unusual event at the beginning of a break-in usually spooks the burglar enough that he leaves. In a worst-case scenario, we'd at least know someone had been there when we got back if the water was spilled and the tape unsealed.

As responsible adults, we should have consulted Kendra's mother before taking her daughter and leaving her home unlocked. But by now Chuck and I had surmised that this was no typical mother-daughter relationship. If it was OK by Kendra, Andrea Martin would assume it was for the best.

When she saw the cars parked in front of her house, Kendra had a clear preference. "Cool car! Are we taking it?"

Her eager look up at me spoke volumes. I turned my head to smile back at Chuck. "I told you it was a chick car."

"It's not a chick car. You know how much power that thing has? She was complimenting you. Probably figured a highbrow lawyer like you would drive something with a little more style."

Kendra tried to hide her disappointment. "Your car's nice too, Miss

Kincaid."

"Thanks. And you call me Samantha, or I'm going to start calling you Miss Martin."

She laughed. "OK, Samantha."

Chuck hopped in the backseat so Kendra could ride up front. I headed south and then west on Division, toward southeast Portland. Rockwood was on the outskirts of Portland, straddling the east border of the city and the west border of suburban Gresham. It marked the end of approximately 140 consecutive blocks of east Portland, inhabited by white welfare families who were seldom acknowledged by either the liberal elite who occupy the central core of the city or the more conservative soccer-mom families who make up the suburbs.

The only landmark Kendra could give me was Reed College. She remembered seeing it while they were driving. The school was located just a few miles southeast of downtown, on Woodstock Boulevard. It was a fitting name for the location. The college was a bastion of leftist politics and had proudly carried the motto atheism, communism, and free love since the 1950s. Some student in the eighties had made a mint selling parody T-shirts saying new reed: the moral

MAJORITY, CAPITALISM, AND SAFE SEX.

Students arrived on campus looking like regular kids who just got out of high school, but by Thanksgiving they'd all stopped bathing and had torn holes in the L. L. Bean and J. Crew clothing their parents had shipped them off to Oregon with. When I was in high school, the slur "You smell like a Reedie" was used whenever someone got a little ripe in gym class.

Although the school was recognized nationally for its stringent academic requirements, Kendra, like most Oregonians had described it to me as "that hippie school."

Chuck was trying to help her narrow our search. "Would you say you

stopped pretty soon after you saw the college, or did you see the college closer to the beginning of the drive?"

"It was maybe a little bit after halfway."

"Did they get on a freeway after you saw the college, or did they drive on residential streets?"

"Well, after, they took the freeway out to where they left me, I guess. But I think they were just driving on regular streets before that."

Old Town to Reed College was about a ten-minute drive.

If they didn't get on a freeway or a major arterial, then they hadn't driven all the way out to the far end of the city. Still, what seemed like a long shot when Chuck thought of it in Rockwood seemed even more ridiculous now that we were in the car.

We needed more. "Do you remember anything else? Any stores? Gas stations? Strip malls?"

"I'm sorry. I wasn't looking at stuff like that. I just remember driving in front of the college. I looked to see if maybe there were some people walking around who might see me if I tried to get out, but it was really dark."

"So if you had passed an open store, do you think you would've remembered it?"

"Um, yeah, I guess. Because I was looking for a place with a bunch of people."

"When they stopped, were you near houses? Or was it more industrial?" The police report said that Kendra had described being in a parking lot, but I hadn't formed an impression of what type of lot.

"It was a big parking lot, but there weren't, like, any other cars or anything. And there was, like, one real big building but then nothing

else, just like a park or something. But it wasn't a park I'd ever seen or anything."

I was at a loss. I headed toward Reed College until I could think of a better plan.

"Oh, wait, I remember something. After they stopped, before I tried to run away, I remember I couldn't hear what they were saying to each other. They were, like, having to yell to talk because a train was going by."

Now we were getting somewhere. Portland doesn't have much in the way of train tracks. There's the Max, a light rail that's part of the city's public transportation. It runs east to west across the entire county on a single track. Then there are the rail car tracks. The east-west tracks are close to the Max rails along Interstate 84. The north-south tracks are roughly adjacent to Highway 99. "Like a Max train or a big train?"

"Louder than the Max. A big train."

The east-west train tracks didn't seem likely. They were on the north side of the city. I didn't think Kendra would confuse any neighborhood along the tracks with southeast Portland. But the north-south tracks ran right through close-in southeast Portland, just a half a mile or so west of Reed. There were a few neighborhood parks within earshot of the tracks.

I drove past Reed College and headed to the Rhododendron Gardens. The front parking lot and small information booth fit Kendra's description at least roughly. When I pulled into the lot, she said, "No, this isn't it. It was a bigger lot, and there wasn't a fence like this. It just went right into the park area and then there was a bigger building."

Westmoreland Park had a larger parking lot without a fence, but I didn't recall any kind of building, and sure enough there wasn't one.

"Does this even look like the same neighborhood?" I asked.

"Yeah, it does. I don't think I've ever been here or anything. But, yeah, it was like this. Like with a lot of trees and stuff. And when we passed houses, they were big like these."

We were in the middle of a pocket of upscale houses in southeast Portland. The Sellwood-Moreland neighborhood, like my own in Alameda, was made up of turn-of-the-century homes. It was the most recent central neighborhood to have been taken over and colonized by yuppies. Considered a hippie enclave when I was a kid, the place was now overrun by coffee shops, chichi bakeries, and antiques stores. Area residents now actually golfed at Eastmoreland, a municipal course that rivals many private country clubs.

Sometimes my disjointed pattern of thought actually pays off. It suddenly dawned on me that the last time I went to Eastmoreland to use its covered driving range, I sliced the hell out of a ball because a train had come barreling by at the top of my backswing. The parking lot is enormous and surrounded by thick hedges on two sides and the golf course on the others.

I felt a rush, but I tried to hide my excitement. I didn't want to coach Kendra into a specific answer. I took a few side streets through Westmoreland and then turned into the Eastmoreland lot.

Kendra knew immediately. If her ID of Derringer had been this solid, I could see why she'd earned Walker's and Johnson's confidence.

"Samantha, this is it. I remember, I remember! That's the big building, and over there's the park. Are we near train tracks? This is totally it. They drove me right over there, around the side of the building."

I knew that around the corner from the clubhouse, a strip of asphalt led to the driving range. I parked there whenever I came to hit balls, but it had never dawned on me how dangerously isolated the area would be when the course was closed. Acres of greens surrounded the lot on

the north, east, and south. To the west, thick hedges, train tracks, and a six-lane freeway separated the parking lot from the nearest house.

From the backseat, Chuck patted Kendra on the shoulder.

"Good memory, kiddo. Good job, Kincaid, for thinking of this place. You two didn't even need me here."

I knew he was attempting to hide his disappointment. The odds of finding a witness were slim. He would check with the golf course in the morning, but he wouldn't find anything.

I tried to look on the bright side. At least I could prove that the crime had taken place in Multnomah County, so Derringer couldn't weasel out on a technical argument over jurisdiction. Also, the golf course was only a few minutes from Derringer's house, which at least added a piece of circumstantial evidence. At this point, anything helped.

I decided to drive by Derringer's apartment before heading back to Rockwood. It would be nice to know the exact distance for trial, and I might as well get it while I was down here.

I took a right onto Milwaukee Avenue and made a note of my odometer reading. Milwaukee is the primary commercial road running through Sellwood. It was also one of the only places where you'd find low-rent, high-crime apartments in this pocket of southeast Portland.

Frank Derringer's apartment building was on Milwaukee and Powell, which I learned was exactly 1.7 miles from the Eastmoreland Golf Club. I pulled into the small parking lot in front of the building, turned on my overhead light, and jotted down the odometer reading on a legal pad I pulled from my briefcase.

"Sorry for the stop, guys, but I wanted to make sure I made a note in the file about our find at the golf club while it was still fresh in my mind."

Chuck realized where we were but didn't say anything. He apparently agreed there was no need to inform Kendra that we were sitting just a few feet from her assailant's home. She didn't seem like the pipe-bomb-building type, but you never can tell.

I added a short note for the file, summarizing Kendra's statement at the golf course. As I was returning the pad to my briefcase, Kendra opened her car door, got out, and began walking across the street.

"Where the hell's she "

Before I could finish the question, Chuck was out of the car too. It wasn't hard for him to catch up. Kendra stopped by an old tan Buick on the corner across the street from the complex. When I got to where she and Chuck stood, Chuck was saying, "What? What is it? Kendra?"

Kendra was ignoring him, entranced by this remarkably unexceptional car. Then she said, "He must've painted it."

"Who? Who painted what?"

Kendra spoke as if thinking aloud. "The car. He must've painted it. It was dark before. Now it's tan."

"Kendra, what are you saying?"

"I'm saying that this is the car. This is the car they pulled me into. I remember it. But it was dark before."

Chuck and I traded skeptical looks. This wasn't good. Witnesses were notoriously bad at identifying cars, especially when, like Kendra, they knew nothing about them. And this particular identification seemed especially suspect, given that the car was an entirely different color from what Kendra had described after the attack.

The viability of the case against Derringer rose or fell on Kendra Martin's credibility. Not just her honesty but also her memory would be the key to convincing a jury to believe her testimony. If Kendra

made an assertion of fact that we later determined to be incorrect, I would have an ethical obligation to tell Lisa Lopez about the mistake. The case would be over.

A couple of years ago, I had a robbery case where the clerk described the robber with as much detail as if he had been looking right at him. The cops picked up the defendant just a few blocks away, sitting at a bus stop where someone happened to have stuffed a sack full of marked bills behind a nearby bush. The man matched the teller's description in every way, except his tie was blue and not green.

A lazy cop could have written a report saying the teller gave a verbal description, the defendant fit that description, and the teller then ID'd the guy in a line-up. Open and shut. But the rookie on the robbery had been fastidious, submitting a detailed fifteen-page report. The defense lawyer cross-examined the teller for four hours, and three jurors eventually voted not guilty, leaving me with a hung jury. My guess is that the eager officer now has a habit of glossing over certain facts in his reports.

How much Chuck Forbes lets slide in his reports I didn't know, but the point was moot. I was standing right here, falling into the hole that Kendra Martin was digging deeper with her every word. The line between changing her statement and leading the investigation would be thin. Chuck and I needed to be sure to stay on the right side of it.

He spoke first. "Kendra, if you're not sure, why don't we come back in the morning when it's light out and you've had the chance to sleep on things." We both looked at her, hoping the message might translate.

But thirteen-year-old ears are deaf to subtlety. "I don't need to come back. This is the car. It's just not the right color."

It was my turn to try. "So, are you saying that this is a similar kind of car to the one they had, but that the one they were driving was a different color?"

"No. I mean, this is the car they had. Someone must have painted

it."

Struggling to hide my frustration, I said, "Kendra, a lot of cars look like this one. You're too young to remember, but when Chuck and I were your age, almost every car made in America looked just like this. Sad, isn't it?" She wasn't laughing. "Maybe it's better if we take Chuck's advice and come back and look at it when it's light out before you make up your mind for sure."

"I don't want to come back tomorrow. What if it's gone? I don't need to see it again anyway. I'm sure this is the one. I couldn't remember it enough to, like, describe it out loud at the hospital, but now that I see it, I recognize everything about it. See, it's got a ding in the door over here where the driver sits. And the front hubcap is different than the back hubcap. Then I ran over here to look at it better. When I looked inside, I remembered it too. The dash is all freaky, like a spaceship. I don't know how to say it. It's just the same. But it looks like they did stuff to it. It's like way cleaner inside and it's a different color."

It was possible. The car was, after all, parked outside of Derringer's building, and people have been known to paint their cars.

Chuck was busy taking a closer look at the Buick. "She might be on to something, Kincaid. For such a piece of ... um, junk, this baby's paint's looking real good. So's the interior."

It made sense. We knew already that Derringer was willing to go the extra mile to hide physical evidence. If he'd shave his body to avoid leaving hair samples, he might rework his car to dispose of any incriminating evidence.

"I don't think we can get a warrant with what we've got. Kendra says it's the same car, but the fact that it's a different color's going to kill us. Is there some way to tell for sure if the paint is new?"

"Sure. I'll just chip a little bit off." He reached in his pocket for his keys.

"No! Stop. Don't touch the car."

Chuck held his hands up by his face. "I wasn't going to open it or anything."

"It doesn't matter that you weren't going to open it. Looking beneath the paint still constitutes a search. If you chip that paint off, whatever you see underneath will be inadmissible. And if we get a warrant based on what you see, anything we find as a result of the warrant will also be thrown out. Is there some way to tell if the paint's new without touching the car?"

"Depends how good a job they did. If it was a quickie, they might not have gotten beneath the bumper and the lights. The cheap way to do it is to tape those areas off and paint around them. If he got it done after Saturday night, I doubt they did a thorough job. Problem is, I can't tell anything in this light."

"I've got a flashlight in my trunk. I'll go get it."

When I got back, Kendra said, "How come he can use a flashlight but can't chip some of the paint off?"

"He's allowed to look at anything in open view. Flashlights are fine. Some courts even let you use stuff like night vision goggles without getting a warrant."

"Hey, I've got something here."

Chuck waved us over. He was crouched down by the back bumper, supporting his weight with one hand and aiming the light with the other.

"It looks like this light tan stops right here at the edge of the bumper." He was talking slowly, the way people always seem to do when they're squinting. "Hard to tell exactly what color's behind there. Dark brown, maybe. But it's definitely a lot darker than the new

stuff. Look over at the edge over here. It looks like they were kind of sloppy taping the bumper here. There's a thin line of paint on the metal right at the lip there. Can you see it?"

"Barely, but it's enough. So the paint job must've been done recently."

"Definitely. Even if no one ever washes the thing, normal wear and tear from the weather would at least break down that line a little bit. That's real new paint, with a clear edge left from the tape."

That was enough for me. "Alright, we need to run the plates and make sure it doesn't belong to some priest down the street. Assuming we don't get something on the plate that changes our minds, let's order a tow and get paper on it." The law permits police to tow a vehicle and secure it while they apply for a search warrant. I asked Chuck, "What's the best way to do this?"

"I don't have my phone with me. It's back in my car."

He was looking at me like I could change that. I'd proudly avoided buying a cell phone for years. "You know I don't have one of those things."

"Let's drive up the street to the gas station, and I'll call Southeast Precinct to have a patrol officer come out and sit with the car until a tow comes. What'll work best is if you drop me off at the Justice Center. I'll start the warrant application while you drive Kendra home, then you can swing back by Central to review the warrant. Up to you whether you want to stick around for the search."

It must've been a slow night for crime. It only took a few minutes for a patrol officer to meet us at Derringer's. Kendra and I dropped Chuck off at the Justice Center, where Central Precinct is located. Then I hopped onto 1-84 and headed back out to Rockwood.

I walked Kendra to the front door, then remembered Chuck's contraption. We went around back, and I pushed on the back door hard enough to pull

off the tape, holding the knob tightly so the door wouldn't swing open. Reaching my hand in at the bottom of the crack, I pulled out the glass of water. It was still full.

"Are you going to be OK here by yourself, Kendra?"

She nodded. "Uh-huh. I'm used to it since Mom started working nights."

"What time does she normally get home?"

"A little bit after eleven."

I looked at my watch. Kendra would only be alone for about an hour.

"OK. Make sure you tell her that's Chuck's car out front. He'll probably have a patrol car drop him off so he can pick it up, so don't get scared if you hear him leaving in the middle of the night."

"Alright."

"It was really nice meeting you, Kendra. You're a very strong girl to be doing so well after what happened to you. I want you to know that all of the police and I are extremely impressed and very proud of you."

She was smiling with her lips together, which I suspected was as close to beaming as Kendra got. "Thanks."

"One of the MCT detectives will come by Friday morning and pick you up for grand jury, but I want you to know you can call me before that if you want." I wrote my direct line on the back of one of my business cards for her and then waited at the back door until I heard her lock it.

Once I saw lights coming on inside the house, I pulled out of the driveway. My car was racking up more miles tonight than it usually saw in a month. I got back onto 1-84 and drove into downtown. Cones of

red and green rippled on the Willamette, reflecting the lights of the Hawthorne Bridge. I grabbed a parking spot on the street across from the Justice Center and took the elevator to the MCT offices on the fifth floor.

Chuck was sitting at his desk, his attention focused on his computer screen. He didn't hear me, and I paused a moment to take a good look at him. I suddenly realized that for years I hadn't been seeing him clearly. In my mind, he still looked like he had in 1978; he had simply exchanged his football uniform for a badge and a shoulder holster. But the twenty extra pounds of bulk he'd carried as a kid were gone. His face was thinner, and lines had begun to mark his forehead and the corners of his eyes, just as they had mine.

Working as a cop wasn't this year's sport. Whether he entered law enforcement initially for the thrill, to rebel against his family, or out of sincere dedication, he was in it now for real. With his father's contacts, he could have taken any career path he wanted in this city. But here he sat fifteen hours into his workday, at a metal and cork board cubicle, in front of an outdated monitor, waiting for his first lover to review his warrant so he could prove that a dirtbag like Frank

Derringer had brutalized a thirteen-year-old heroin addict and prostitute in a Buick built while we were still making out under the Grant High School bleachers.

For the first time, I was seeing Chuck Forbes as a man, not as an icon of a glorious time in my life that was over. I felt tears in my eyes, blindsided by the sad realization that Chuck and I were no longer kids and by the profound honor I felt upon finding myself walking a common path with him as adults.

I hate that I get so sappy when I'm tired.

I must have made a noise, because Chuck stopped reading and looked over his shoulder. Swinging his chair around, he said, "Hey, you, what's the matter? Did something happen when you were with Kendra?"

I swallowed and got ahold of myself. "No, everything's fine. Just zoning out."

"Good job with her tonight," he said. "It was nice to see you act like yourself with someone on the job. Seemed to work, too."

"How's the warrant coming?"

I'd ignored his comment, and he had the good sense to pretend not to notice. "Good. I'm done and just went over it again. If it's alright with you, I incorporated by reference all the affidavits from the warrant for Derringer's place, then I drafted a quick affidavit containing all the new info we got tonight."

"That should be fine. Does the warrant authorize removal of the seats and carpet if that's what the crime lab needs to do to look for blood?"

"Yeah, it's got the works. The car will be in pieces by the time the lab's done with it."

"What did you find out about the registration?"

"Plate comes back to a guy named" he grabbed a computer printout from his desktop "Carl Sommers. Last time it was registered with DMV was a couple of years ago. The tags expire next month. Anyway, Sommers filed a statement of sale with DMV about seven months ago saying he sold the car to a guy named Jimmy Huber."

"What's a statement of sale?"

"It's just a piece of paper from the registered owner saying he doesn't own the car anymore. It's a CYA thing in case the buyer doesn't re-register the car. Anyway, Sommers's sheet is clean, and it looks like this Huber guy never did register the car."

"What do we know about Huber?"

"Hold your horses, now. I'm getting there. I ran Huber in PPDS. He looks like a shit. Couple of drug pops and a bunch of shoplifting arrests and domestic beefs. He just checked into Inverness in December to do a six-month stint for kicking his girlfriend in the head in front of their baby."

"Nice guy. What's his car doing on Milwaukee?" The Portland Police Data System is a fountain of data derived from police reports.

"That's the good part. Looks like he knows Derringer's brother, Derrick. PPDS shows Derrick and Huber together as custody associates on a disc on last summer at the Rose Festival."

Your average drunken delinquent has at least a few downtown arrests for disorderly conduct. For a certain type of man, the party hasn't begun until you're screaming and puking your guts out in an overnight holding cell.

As I looked over the PPDS printouts for Huber and Derrick Derringer, something was bothering me, but I couldn't put my finger on it. I started thinking out loud. "So, Huber knows Derringer through his brother and sold him the car. But Derringer was still in prison when Huber got hauled off to Inverness."

"Right, but he could've given the car to the brother, who then gives it to Frank when he gets out. The exact mechanics don't really matter. The point is we can tie the car to Derringer through his brother."

He was right. In my exhaustion, I was losing sight of the big picture and, as usual, convincing myself that I was missing something. "No, you're right. It's good. You put that in your affidavit?"

"Yeah. I think I'm done with it. You want to read it and get out of here? You look tired."

"I am. I don't know how you guys pull these crazy shifts. I'm about to fall over."

"It's all about the adrenaline, baby." Chuck does a mean Austin Powers. "You want me to rub your shoulders while you read?"

Grace's masseuse says I have a bad habit of storing stress in my shoulders. Funny, I think I store it in my ass along with all the food I pack down when I'm freaking out. But I do get big knots in my deltoids after a long day, and Chuck's back rubs were heavenly. Turning one down was painful. "Um, I don't think that's a good idea. We're at work and everything."

"Your call. If it makes you feel any better, the bureau has a woman come in once a month to do chair massages. It's just a relaxation thing, not foreplay."

"I know. Thanks anyway."

I finished reviewing the warrant. It was a quick read, since we were reusing the affidavits MCT wrote to get the warrant to search Derringer's house. The only new material was the information Chuck had added about the car.

"Looks good," I said, as I signed off on the DA review line of the warrant. "Who's on the call-out list tonight?" The judges rotate being on call to sign late-night warrants and put out any fires that might arise.

"Lesh and Hitchcock."

Lawrence Hitchcock was a lazy old judge who smoked cigars in his chambers and pressured defendants to plead out so he could listen to Rush Limbaugh at eleven and then close up shop early to play golf. I'd rather swallow a bag full of tacks and wash them down with rubbing alcohol than risk waking up Hitchcock at eleven at night.

David Lesh was the clear preference. He'd been a prosecutor for a few years after law school, then jumped ship to the City Attorney's office to work as legal advisor for the police department. He was a couple of

years older than I was and had been an easy pick for the governor to put on the bench a few years back. He had a good mix of civil and criminal experience and was known throughout the county bar for being as straight-up and honorable as they come. Best of all, he hadn't changed a bit since he took the bench. He still worked like a fiend and went out for beers with the courthouse crowd every Friday. Lawyers missed talking to him about their cases, but we were better off having him as a judge.

"Call Lesh," I advised Chuck.

"No kidding. I had that lazy fuck Hitchcock on the Taylor case, remember?"

I always forget that cops know as much about the lives of judges as the trial lawyers do. I suspected they gossiped about the DAs as well. In this specific instance, Chuck had good reason to know about Hitchcock. He'd presided over the very complicated trial of Jesse Taylor, a case that had landed Forbes on the MCT. Taylor's sixty-five-year-old girlfriend, Margaret Landry, confessed to Forbes that she and Taylor had killed a girl.

When I started at the DA's office, Landry was the big talk around the courthouse. The local news covered the case's every development. Most stories started with the phrase, "A Portland grandmother and her lover...." Headlines spoke of murderous Margaret. If you asked them, most people who followed the case would tell you they were fascinated that a sixty-five-year-old grandmother and hospital volunteer eventually confessed to helping her thirty-five-year-old alcoholic boyfriend rape and then strangle a seventeen-year-old borderline-intelligence girl named Jamie Zimmerman.

Forbes had stumbled into the case fortuitously. Landry initially told Jesse Taylor's probation officer that she read about Jamie Zimmerman's disappearance in the Oregonian and suspected her boyfriend's involvement. At the time, Chuck was working a specialty rotation, helping the Department of Community Corrections track people on parole and probation. If not for the cooperation agreement between the bureau

and DOCC, Taylor's PO might never have told the police about Landry's suspicions, because Landry used to call him at least weekly to try to get Taylor revoked. Her claims were always either fabricated or exaggerated.

Despite his hunch that Landry was at it again, the PO mentioned the tip to Chuck because this was the first time Landry had accused Taylor of something so serious as a murder. Chuck and the PO had followed up with several visits, and each time Landry changed her version of the events leading up to her accusation. The two men kept returning in an attempt to get her to admit that she was lying. But then she threw them for a loop: The reason she was sure Taylor had killed Zimmerman, she said, was that she helped him do it.

The continuing amendments to Landry's story after she was arrested only served to whet the public's appetite. She subsequently retracted her confession and accused Forbes of coercing the statements from her. But after she was convicted by a jury, Landry confessed again and agreed to testify against Taylor to avoid the death penalty. When Taylor was convicted and sentenced to die in one of Oregon's first death penalty cases, she once again recanted.

By then, however, common sense had prevailed, the hype died down, and people realized that Margaret Landry's confession spoke for itself. The grandmother who looked like Marie Callender was as deviant and sadistic as any man who comes to mind as the embodiment of evil. Last I heard, both Taylor and Landry were maintaining their innocence, and Taylor still had appeals pending.

At the time, the public interest in the Jamie Zimmerman murder was chalked up to tabloid curiosity. I didn't see it that way; in my opinion, people were riveted because Margaret Landry scared them. When they saw her interviewed, they saw their aunt, the woman down the block, or the volunteer going door-to-door for the Red Cross. If she could abduct, rape, and murder a young woman, then locking our doors, moving to the suburbs, and teaching our children to avoid strange men would never be enough to protect us.

Chuck's mind clearly had wandered in a different direction. "I had a hard enough time swallowing a death sentence on a case I worked on, but when it comes out of the court room of some ass like Hitchcock, I almost hope it does get thrown out."

After decades without a death penalty, the Oregon legislature had approved one in 1988. The relatively gentle jurors of Oregon had delivered capital sentences to only a handful of people, and most people assumed that those defendants would die natural deaths in prison before Oregon's courts would permit an execution to be carried out.

Despite the unlikelihood of an Oregon execution, handling murder cases in what was now theoretically a death penalty state still bothered Forbes and other people in law enforcement with mixed feelings about the issue. Like me, Chuck could not definitively align himself with either side of the debate. Unlike most knee-jerk opponents, he recognized that an execution could bring a kind of closure to a victim's family that a life sentence could not. But he continued to be troubled by the role of vengeance and the inherent discrimination that too often lay at the heart of the death penalty's implementation.

"Where is that case anyway?" I asked.

"Last I heard, Taylor hated prison so much he'd fired his attorneys and waived his appeals, but the State Supreme Court was still sitting on it. I almost hope they throw the sentence out. As long as the conviction stands, it's still a win for us."

Maybe Chuck had finally taken a position on the issue after all.

"Hey, enough of this. Why don't you head on home?" Chuck suggested.

"No, I'll stay here. I'm OK."

"You've got less sense than a thirteen-year-old. Do I have to talk to you like you talked to Kendra?" He counted the multitude of reasons I should go home on his fingers. "I probably won't even do the search tonight. There was a shooting a couple hours ago up in north Portland,

so the night-shift crime lab team is probably tied up out there. The car's in the impound lot, so it's not going anywhere. Go home. Vinnie misses you."

Vinnie is my French bulldog. He moved in with me a couple of years ago, the day my divorce was finalized. He gets upset when I stay out late.

Chuck wrinkled up his face and pulled out his ears, like a mean-looking pug with bat ears. In other words, he looked like my Vinnie. "I can picture him right now. He's going, "Mmm, these curtains taste good. This carpet looks a lot better soaked with a huge puddle of French bulldog piss." " For whatever reason, Chuck had decided that if Vinnie could speak he'd sound like Buddy Hackett.

"You're right. I'm going home. And the search can wait until tomorrow. Don't you work too late either," I said.

"Aye-aye," he said, waving his hand in a quick salute.

I stopped as I was walking toward the door. "Will you be able to get your car OK?"

"Yeah. I'll get a patrol officer to take me out there."

I turned around again at the door. He was making copies of the warrant. "Hey, Chuck."

"Huh?"

"You're really good at what you do."

His face softened, and his eyes smiled at me. "Thanks. Back atcha, babe. Now go home. You're only this sweet when you're tired."

I drove home smiling.

Five.

By the time I got home, it was almost midnight. Vinnie was waiting for me at the door, very disappointed. In my head, I heard Chuck's Buddy Hackett impersonation, scolding me for being out so late.

I threw off my coat, picked him up, made all sorts of embarrassing cooing noises, and scratched him ferociously behind those big goofy ears. When the snorts began, I knew he'd forgiven me.

Vinnie's basic needs are met when I'm gone. He has his own door in back that goes out to the yard. An automatic feeder keeps him portly. He's even capable of entertaining himself. I'm pretty sure he thinks his rubber Gumby doll is his baby. But at the end of the day, he's a momma's boy and needs me to talk to him.

Between work, keeping in touch with the few friends who are willing to put up with me, and trying to burn off all the crap I eat, I have just enough time left for my chunky little pal. I have no idea how other people manage to be needed by whole other tiny little individual people and still maintain their sanity.

I went into the kitchen and checked the level on Vinnie's feeder to be sure he ate. He had. He takes after me that way. Every little meat-flavored morsel was gone. I was sorry I missed it. Vinnie's so low to the ground that he has to reach his neck up over the bowl and then plop his whole face inside to eat. Then he picks out all the soft and chewy nuggets from his Kibbles "N Bits. When those are gone, he eats the dry stuff. When he really gets going, he breathes fast and loud like an old fat man.

I must've been really hungry, because that mental image actually made me think of food. I was torn between the refrigerator and my bed.

I was leaning toward the latter when I noticed the message light flashing on my machine. I knew if I tried to sleep now, I'd be lying in bed wondering who called. I hit the Play button and unpeeled a banana that was turning brown and spotty on the counter.

"Sammie, it's your old man. Are you there? I guess not. Glad to see you're out and not sitting at home alone reading a book with that rodent you call a dog. Hi, Vinnie. You know I'm only kidding. You can't help being ugly, little man."

I love it that my father laughs louder at his own jokes than anyone else. I wonder if he knows the people doubling up around him when he talks are enjoying Martin Kincaid's contagious delight with life and not the substance of what he's saying.

"Anyway, baby, I hope you're doing OK. You got a hot date or something? I was going to come by today and mow your lawn if it was dry again, but old Mother Nature, she had other plans. I went and saw a movie instead. I tell you, that Kevin Spacey is something else. You have to see this picture. OK, I don't want to take up your whole machine. You've probably got all kinds of men trying to call you. Some real winners from down at the courthouse. I'm just giving you a hard time, Sammie. You know I'm proud of you. You're a top-notch human being. Give me a call tomorrow if you've got some time. "Bye."

I'd finished my banana by the time he hung up. The length of my father's phone messages correlates directly with how lonely he is in his empty house. My mother died almost two years ago, just seven months after doctors found a lump in her right breast. As much as I wish I had never married my ex-husband, the marriage had at least brought me back to Portland, so I was here for my mother's last few months.

In retrospect, it was quick as far as those things go, but at the time it seemed like an eternity. Mom was as tough a fighter as they make, but in the end the cancer was too much even for her. People like to say that my father and I are lucky that she passed quickly, once it was clear that treatment was futile. Maybe I'm selfish, but I don't agree.

Since Mom died, I'd spent more time with my father as he adjusted to life as a widower. He was doing as well as could be expected under the circumstances. He retired from federal employment as a forest ranger

last year, so he has a good pension and reliable benefits. Without a job to go to, he now finds comfort in his routine. He goes to the gym, takes care of the yard, watches his shows, goes target shooting, and plays checkers with his ninety-year-old next-door neighbor.

I see my dad at least every weekend. We usually catch a movie and then wind up talking for a few hours afterward. Grace comes with us sometimes. So does Chuck, when we're getting along. I think it makes Dad happy to see me with friends he's known and liked since I was a kid. He never did like Shoe Boy and thinks most of my lawyer friends are snobs. Too bad I didn't inherit his good judgment.

It was much too late to call him back, so I got ready for bed, snuggled into the blankets, and picked up a mystery I'd started the week before. Vinnie followed me into bed, lying by my feet on his stomach with all four legs splayed out around him like a bear rug. I only made it through a few pages before I nodded off and dropped the book on my face. There's a reason I only read paperbacks.

The sun shining through my bedroom window woke me the next morning before the alarm. It was a nice change from a typical Portland February, when the excitement of the holidays is over and the endless monotony of dark, wet, gray days makes it hard to get out of bed. It was just after six o'clock, leaving me enough time for a quick run before work. I hopped out of bed, pulled on my sweats and running shoes, and brushed my teeth before setting out on a four-mile course through my neighborhood.

For the first time since October, I was able to look around clearly at my neighborhood rather than squint through a steady fall of drizzle. As I ran past the coffee shops, bookstores, and restaurants along the tree-lined streets of my historic neighborhood in northeast Portland called Alameda the brisk dry air stung my cheeks and filled my lungs. Running clears my head and helps me see the world in a better light.

I finished up my fourth mile about a half hour later, and hung on to my good mood while I listened to a block of "Monday Morning Nonstop Retro Boogie" in the shower. One of the benefits of living alone is that you

can belt out the entire Saturday Night Fever sound track in the shower if you feel like it, and no one complains, even if you sing like me.

Grace had recently convinced me to trade in my usual shoulder-length bob for a wispy little do. When she dried it at the salon, my hair looked like it belonged on one of the more glamorous CNN anchors. When I tried it at home, I ended up looking like a brunette baby bird. It wasn't too bad today, so I spruced it up with gel and slapped on some blush and eyebrow pencil. I caught a quick look in the mirror. At five-eight and through with my twenties, I still have good skin and a single-digit dress size. Not bad. By the time I was done, I had time to catch my regular bus in to work.

Southwest Fifth and Sixth Avenues constitute Portland's bus mall, carrying thousands of commuters from various communities within the metropolitan area through downtown Portland. I hopped out at Sixth and Main and walked the two blocks to the Multnomah County Courthouse on Fourth, stopping on the way to fill my commuter's mug at Starbucks with my daily double-tall nonfat latte.

I was running a few minutes shy of the time the District Attorney liked us to be here. But I was well ahead of the county's newest jurors all summoned to appear for orientation at 8:30 a.m. and the county's various out-of-custody criminal defendants scheduled for morning court appearances.

I'm not sure which way it cuts, but I have always found it odd that the criminal justice system throws jurors and defendants side by side to pass through the courthouse's metal detectors and to ride the antiquated, stuffy elevators. In either event, I beat the crowd and didn't have to push through the rotating throng that would be huddled outside the doors of the courthouse for the remainder of the day trying to suck down a final precious gasp of nicotine before returning to the halls of justice.

I made my way through the staff entrance, took the elevator up to the eighth floor, tapped the security code into the electronic keypad next to the back entrance, and snuck into my office without the receptionist

noticing I was a little late.

My morning and what was supposed to be my lunch hour were consumed by drug unit custodies the police reports detailing the cases against people arrested the previous night. The Constitution affords arrestees the right to a prompt determination of probable cause. The Supreme Court seems to think forty-eight hours is prompt enough, meaning an innocent person might have to sit in jail for a couple of days until a judge gets around to checking whether there's any evidence against him. In Oregon, we only get a day, so we have to review the custodies and prepare probable cause showings before the 2 p.m. JC-2 docket. If we don't get them arraigned by the afternoon docket, they get cut loose.

Around two o'clock, just as I was getting antsy about not having heard anything about the warrant, my pager buzzed at my waist. It was the MCT number.

Chuck picked up on the first ring.

"How much do you love me?" he asked.

"Only men I love right now are Vinnie and my daddy. But you can tell me what you've got anyway if you want."

"I'm not sure I believe you, but I guess it'll have to wait for another day. Lesh signed off on the warrant last night, but like I thought, we couldn't get the lab folks out here until this morning. You're not gonna believe it. Not only did Derringer put a new coat of paint on that P.O.S." looks like he had it completely overhauled. New carpet, new upholstery, the works."

"How do we know it's new?"

"Stupid bastard must've forgotten to check his car when the work was finished. We found the shop work order under the front passenger floor mat. Got it done Sunday morning at some shop over on Eighty-second and Division. Paid eight hundred dollars cash."

"So we don't have any blood evidence," I said.

"Nope. The tech guys had a lot of fun ripping out all of this asshole's new stuff, but it doesn't look like any blood soaked through to the cushions. But come on, Sam. What's a loser like Derringer doing pouring that kind of cash into a thousand-dollar car? Didn't you say the guy does temp work?"

"That's what his PO says. I didn't say it wasn't good. I just thought the news would be better since you seemed so excited."

"I'm not done yet. I was giving you the bad news first. The lab called me this morning." He paused to make me wait for it.

"DNA?"

"Damn, Sam. You're shooting a little high there."

"So no DNA," I said.

"No. What'd you expect? Kendra said the guy did it in her mouth. Hardly ever get anything from that."

"Unless it happens to fall on some intern's navy blue dress, right?"

"Yeah. Bill definitely caught a bad break on that one. Anyway, we don't have any DNA, but there is good news. They found a latent print on the strap of Kendra's purse. They matched six points to Derringer."

"Is the tech willing to call it on that?" I asked.

"Yes. I called her back to be sure. It's Heidi Chung. You know her?"

"Yeah. She comes in on drug cases sometimes. Seems pretty good."

"She's a ten. Anyway, Heidi says Derringer's got some kind of broken

ridge on his right index finger that's pretty unusual."

Experts quantify the similarity between an identifiable latent print left at the scene with a suspect's print based on the number of points that match. When I was back at the U.S. Attorney's Office, the FBI usually wouldn't call a match until they had seven points. But a match can be called with fewer points when the ones that are there are especially rare. Luckily, Derringer's prints were as screwy as he was.

"OK, now that rocks. You just made my day."

"I knew you'd be happy. Not quite love, but I feel appreciated."

"It's huge," I said. "Good job finding that purse in the first place. We've got that little shit."

We went over everything we had. Kendra's ID of Derringer, the proximity of Derringer's apartment to the crime scene, the shaving of his body hair, the car work, and now his fingerprint on Kendra's purse. It felt like someone had pulled a sack full of rocks off my shoulders.

The talk about Kendra's purse reminded me of my conversation with Mrs. Martin. "Oh, speaking of Kendra's purse, we should probably get her keys back to her. Her mom was going to get a new set made, but there may be other things she needs."

"What keys?"

"Her house keys were in her purse. Remember? We had to leave the door unlocked for her last night?"

"No, Sam, I don't remember. She said she didn't have keys and her mom was getting a set made. I just assumed she didn't have any because she hadn't been living there. Shit!"

"What's the difference? Just get the keys back."

"The difference is that there weren't any keys in the purse, Sam. Fuck!"

Why hadn't I checked with him? I had just assumed. I replayed last night in my head. When I drove Kendra home, I made sure that the back door hadn't been tampered with, but I hadn't gone in with her. "Did you call her? Have you talked to her today?" I said.

"No," he said. "I was going to as soon as I got off the phone with you."

"Oh my God. What have I done?"

"Calm down, Sam. She's probably fine." He was talking fast now. "Think. Is there any way Derringer or his buddies could get Kendra's address from the court case?"

"No. No, the judge ordered the defense attorney to withhold the address from Derringer, and Lisa wouldn't violate that. They know her name, though."

"What about the mom's name? Do they have that?" he asked.

I thought through all of the filings in the case. "No. It's not in there. Just Kendra's." Luckily, Martin was a common surname, so the phone book wouldn't do them any good.

"OK. It's OK. Ray and Jack checked with her after we found the purse to make sure she didn't have anything in there with her mom's address on it. I was out there this morning for my car, and everything looked normal. You stay calm. I'll call you right back."

I tried to calm down. She should be OK. If something had been wrong when Andrea got home from work, we'd know by now.

Despite all the logical reasons not to worry, it was hard to concentrate, so I distracted myself by checking my bottomless voice

mailbox. Along with the usual stuff, there was a message from O'Donnell. "Hey, Sam, O'Donnell here. I waited around in your office awhile, but I guess I missed you. Hope you're not still riled up about the other day. The guys and I were just having some fun. Anyway, I hear you did a number on the Derringer indictment. Since it was my dog to start with, I thought I'd call in and see if you have anything new. I assume you're going to have to plead it out at some point, right? Those Measure Eleven charges aren't gonna stick. Give me a call when you've got a chance and let me know where things stand."

For the same reason I always eat the vegetables on my plate first, I went ahead and called him. Better to get it over with.

I gave him a quick rundown on where we stood.

"Shit, Kincaid. With only a six-point latent on the print, you're toast without DNA. It's your case, but I'd plead it out quick if I were you. Case like this, you might be able to squeak out a decent deal before the guy realizes you're shooting blanks."

"I'll take it into consideration. Thanks. Anything else?"

"How's that vice angle going? Didn't Garcia say something about trying to use the vie to get some intel on pimps?"

"Yeah, Tommy thought it might pan out. Turns out the girl hadn't been working long. And what she did, she did on her own. I've got some pictures she took of some other girls, but it doesn't look that promising."

"Yeah, I saw those on your desk when I was in there earlier. Didn't realize the connection. It's not too late to pull out, you know. You could still dump the mandatory minimums and send it down to general trial," he said.

"I'll keep that in mind." I got off the phone before I said something I'd regret and turned back to my computer. Nothing could take my mind off Kendra. I checked the time so I'd know when I'd waited long enough

to check in with Chuck.

After a long 78 seconds, Tommy Garcia popped his head into my office.

"Hey, Sammie. Quepasa?"

I sighed. "The Derringer investigation's on hyper speed It's coming together, though. How about you?"

"I'm just over here for a grand jury. Got here a little early, so I thought I'd check in on you. See how's your vic's doing."

"Kendra. Yeah, seems like a pretty decent kid, actually." I didn't see any reason to alarm Tommy with the problem of the keys. "Speak of the devil, though, I've got something for you." I found the photographs Kendra had given me and handed them to him. "You might be interested in these. Ken-dra's clique from the Hamilton."

He flipped through once and then went through them more methodically. "A couple of these girls look real familiar." He leaned toward me and pointed at one of the girls rubbing against the faceless man with the Tasmanian Devil tattoo. I recognized her as Kendra's friend, Haley. "This one's a real piece of work. Holly or Halle or Haley or something."

"I think it's Haley."

He rolled his eyes, clearly tired of the indistinguishable trendy names found among today's kids. "Anyway, she's one of the hard-core street kids. She's about sixteen. Been on the streets at least four years and lives the life in every aspect. Hates the police, caseworkers, anything that's legitimate."

"Sounds like she'd have good information for vice."

"Man, are you kidding? She's like a matriarch out there. She knows the kids, but she also knows who's plucking them off the buses and streets to get them into it. Problem is, a girl like that ain't easy

to flip. She's convinced herself that her life is the one she wants, not just what she got stuck with. She wouldn't take the road out even if it were open to her."

"Well, she and my vie were pretty tight. I got the impression that this girl sort of watched Kendra's back."

"I don't know, Sam. From what I can tell, this girl's all about survival, so unless your vie had something for her .. ." He faded out. "Hell, I guess it can't hurt to take a shot. Use your case as the in with her?"

"It's up to you. I thought the pictures might help you out, but don't take it as an indication that you need to do anything with them." Most detectives would be offended if a DA tried to tell them to initiate an investigation, but Tommy was worried about letting me down.

"Yeah, I might give it a shot. I'll let you know. You need these back?" he asked, holding up the photographs.

"Nope. Hold on to 'em as long as you want."

As Garcia left the office, I snuck a look at the clock. Thirteen minutes now. Why hadn't Chuck called?

Just as my self-imposed fifteen minute deadline was about to expire, the phone rang.

Chuck knew to get to the important stuff first. "She's at home, and she's fine." He could hear my relief. "I shouldn't have even mentioned it to her. I think it scared her mom. She's saying some things are out of place. I'm sure she's just getting used to having Kendra around all day again. But she's still spooked."

"But there's nothing else suggesting anyone was in the house?"

"No. Look, it's fine, Sam. Even if they took the keys, I don't see how they'd know where Kendra lives, and it doesn't make any sense for

them to go there just to poke around. I called one of the community safety liaisons out in Gresham, to be safe. He's leaving the department as we speak to relock the house on the city's dime. I'm just pissed that I didn't put it together sooner."

"It's my fault. I'm the one who Andrea talked to about getting the keys out of the purse. I should've made sure they were in there."

"No use blaming anyone now. Luckily it turned out OK." With our temporary panic out of the way, he moved the conversation back to the new evidence. "So, you happy about the case now?"

"Happy doesn't begin to describe it. I'm ecstatic."

"You want to grab a bite tonight? Celebrate the good news?"

"I was going to stop by Dad's tonight."

"Alright, some other time." He sounded disappointed, and I was surprised to find myself feeling the same way. When we didn't want to kill each other, I truly felt at home with Chuck. We'd known each other so long that we were comfortable together in a way we didn't feel with anyone else. At least, I didn't. From what I'd heard, Chuck was never lonely for company in the evenings, but given how often his name passed through the rumor mill, it didn't seem like he'd kept anyone around long enough to get serious.

"You want to come with me? Dad always likes seeing you,

you know." The words were out of my mouth before I reminded myself that, when it came to me and Chuck, there was a cloud for every silver lining.

"Sure. Sounds great. Pick you up at seven?"

"Only if I get to drive the Jag," I said. If I was going to play with fire, I may as well get some warmth out of it.

Just as I hung up the phone, it rang again. Maybe it was Chuck, having second thoughts too.

"Kincaid," I said.

It was Judge Leeson's clerk. Maria Leeson had the unfortunate privilege of being the presiding judge for the Multnomah County Circuit Court, meaning she had to deal with all the miscellaneous shit that none of the other judges had time for.

"The judge wants to know why you're not down here," she said.

"Because I'm here. And not there."

"You better get down here."

"What's going on?" I asked.

"You've got a case on the docket. State v. Derringer."

"For what?"

"Call," she said. Cases were on the call docket when they were about to go to trial. Before a judge and courtroom were set aside, the parties were supposed to show up and report the status of plea negotiation and whether they were ready to go to trial. We usually sent one DA to the call docket to report information for the entire office. Poor Alan Ritpers was the current call DA.

"I gave all my trial information to Ritpers. The Derringer case just got arraigned the other day," I said.

"Yep, and that's why you need to get down here," she said. "Lopez called yesterday to have the case added to the docket, and Ritpers is clueless. The judge wants you down here. Now."

I headed straight down, skipping the antiquated and over-stressed elevators for the four flights down to Judge Leeson's courtroom. Lisa

was waiting near the defense table and rose when I entered the room.

"My apologies, your honor," I said. "I wasn't aware of the appearance."

"Check your docket, Ms. Kincaid." Maria Leeson peered down at me over the top of her half-moon glasses. "Alright, Ms. Lopez, now that we've got a DA here who's heard of your client, tell me again what you're asking for."

"Thank you, Judge Leeson. My client is currently in custody, unable to meet bail imposed by Judge Weidemann during the arraignment. He wants a speedy trial, and I'm requesting the earliest available trial date."

Leeson pointed her glasses down at me again. "Ms. Kincaid?"

"The defendant waived his speedy trial rights at arraignment, your honor. In light of that waiver, the State requests a trial date in the usual course." Translation: let the defendant rot for a year while I finish getting the goods against him.

"Did you waive at arraignment, Ms. Lopez?" Leeson asked.

"Only because of the limited ability to consult with my client, your honor. I was appointed to the case at arraignment and only had so much time before the case was called. Ms. Kincaid was requesting a no bail hold, so, as you can imagine, my initial discussion with my client focused on the release issue. Once that was decided, I didn't have much choice other than to make the usual stipulations. Since then,

I've spoken further to Mr. Derringer. He can't make bail, and he wants a speedy trial."

I did my best to argue that Lopez should've preserved all rights at arraignment if she had any doubts, but we all knew that's not how it works.

"Alright," Leeson said. "I'm allowing the defendant to withdraw his waiver of speedy trial rights, meaning he gets his trial within thirty days." Leeson held a hand up to the court reporter, indicating her wish to go off the record. "You sure about this, Lisa?"

Invoking speedy trial rights was incredibly short-sighted. The requests usually only came from newbies who'd never been in custody before. I was surprised to hear that Derringer couldn't stick it out while his attorney prepared for trial.

Lopez shrugged. "I've advised Mr. Derringer against it. What can I do?"

Leeson arched her eyebrows and signaled for the court reporter to go back on record. "Alright then, let's set a date. I got a bunch of judges out for spring break in late March, so ... that means Judge Lesh two weeks from Monday."

No way. "Your honor, this is an attempted murder case. There is physical evidence that still needs to be tested. The state needs more than two weeks."

"Too bad, Ms. Kincaid. I don't have anything else. If you can't proceed when the case comes up for call before trial, Mr. Derringer will be re cogged

I had to be ready for trial in two and a half weeks, or else Derringer would be released on his own recognizance. Lopez's strategy was a risky one. She was betting that we had only the evidence in the initial police reports. Too bad for her; she placed the bet without the benefit of the new evidence Chuck gave me. A quick trial date was fine with me.

The change in schedule gave me a good excuse to revoke the dinner invitation I had extended to Chuck. I broke the bad news to Dad and worked late instead.

My pager buzzed the next day around one as I was inhaling fish tacos at

my desk. I could tell from the prefix that it was a bureau cell phone.

"Garcia."

I recognized Tommy's voice. "Tommy, it's Samantha Kincaid. You page me?"

"Yeah. I was out riding with patrol checking on hot spots, when whaddaya know; your vic's friend, Haley Jameson, is sitting with a bunch of the other street urchins outside Pioneer Courthouse."

At any given time, you could find a pile of homeless kids hitting people up for money by the Max tracks on the north side of the federal appellate courthouse, next to fountain pools decorated with stone beavers, Portland's unofficial mascot.

"If you've got the time to walk down here, I thought your connection with the vie might help me get a rapport with this girl. Otherwise, I'm left saying that I know someone who knows someone."

I looked at the clock. "I've got time. Tell me where to meet you, and I'll be right down."

Tommy met me at the southeast corner of the Pioneer Courthouse.

"So tell me about this girl," I said. "She been through the system?"

Garcia shook his head. "Nothing serious. Couple RJVs, loitering pops. Spent a few nights at juvie, went through LAP a couple times."

I'd seen plenty of them before. Street kids rarely got picked up for anything more severe than runaway juvenile violations, even though they were often at the fringes of more serious crimes like robberies and assaults. If they had any experience in the system at all, it was usually for curfew violations, public drunkenness, loitering, or runaway juvenile pops. Typical arrests for those kinds of offenses resulted in a night at juvie, a trip back home or a foster placement,

and maybe a little court-ordered counseling. LAP stood for Learning Alternatives to Prostitution. The probation department developed the program a few years ago. Participants were supposed to learn legitimate job skills and enough self-worth to stop seeing the sale of sex as a good deal. It might be a good program for someone serious about getting out of the life, but, like most court-ordered counseling, it was treated as a joke by the people forced to go through it to avoid jail.

"So what's the plan?" I asked.

"OK, here's how we need to play it. If we single her out of the group, she's going to use us as a way to get props from her friends. We've got nothing on her, so once she calls our bluff, it's over. I'll play it nice and tell the group they need to stop blocking the sidewalks. Get them to move on. Maybe we'll have a shot then at talking to her alone. You act like you're my partner."

It was the last part I couldn't go for. I was pretty sure my boss wouldn't approve of one of his deputies impersonating a police officer. When Tommy was through teasing me about always following the rules, we agreed I'd fall back while he tried to break up the group.

He wasn't in uniform, so a couple of the less savvy kids didn't realize Tommy was a cop as he approached them. "Hey, man, spare some change?" one of them asked.

"Not today, dude." Tommy flashed his badge. "But I do have a tip for you. Mounted patrol should be coming by in a few minutes. Why don't you guys hightail it out of here before they give you a hard time."

The one I was pretty sure was Haley piped up. "What do you care?"

"Honestly? I don't care whether you go to juvie or not. But the officers doing the rounds today are coming up on reporting time, and I got a bet with a buddy at the precinct that their unit's not going to meet their enforcement quotas this month. Listen to me or not. It's up to you."

That did the trick. The kids slowly started getting up, collecting their blankets and bags, and walking in separate directions in smaller groups. Haley started to cross the street to Pioneer Square. "Haley, hold up," Tommy called after her.

She swung around toward us, throwing a large handbag over her shoulder and placing her hands on her hips. "I knew you guys were full of shit. Give me a break. Alright, man?"

Tommy held his hands up in mock surrender. "We're not here to hook you up on anything. We wanted to see if you could give us some help with something."

Hands still on her hips, she rolled her eyes and laughed to let us know that the notion of cooperating with the police amused her. She nodded in my direction. "Yeah, and what's she here for, fit me for my Girl Scout uniform?"

I had some damn good tacos going soggy on my desk. The last thing I needed was for some twit to patronize me, but I did my best to keep the anger out of my voice. "I'm Deputy District Attorney Samantha Kincaid. Sergeant Garcia and I

were hoping you could talk to us about something that happened Saturday night to a girl you might know, Kendra Martin. Take a minute with us, and we'll buy you some lunch. You could probably use a bite to eat."

She raised her eyes toward Tommy with anticipation. He picked up on the cue. "Twenty bucks to hear us out. Up to you whether you stay after that."

The cash worked. We sat with her on one of the brick steps in Pioneer Square and explained that we were investigating the assault on Kendra Martin and thought she might have heard something on the street about it. We didn't tell her that Kendra had told me that they were friends or that I had pictures of her getting it on with the Tasmanian Devil guy. She stared at us through hard eyes, lips pressed into a straight

line, as we described the violence inflicted upon Kendra. I thought I saw her take a quick downward glance and a small swallow when Tommy told her that a man named Frank Derringer had been arrested and charged.

Tommy made a soft play to get information from her. "Anyway, I've asked around the patrol officers and they tell me you know about as much as anyone does about what goes on with the kids down here. If you can give us anything on this guy Derringer, or any other guys who might be into doing this kind of thing to a girl, we'd keep your name out of it."

"I don't believe you, but since I don't know nothing about it, it don't make a difference, does it?" Haley pulled the twenty bucks Tommy'd given her from her front pocket and shook it in front of her as she stood to face us. "Thanks for the twenty bucks, though. Losers." She made the shape of an L on her forehead with her thumb and forefinger, just in case we missed her point.

We didn't try to stop her as she walked away. It was clear that we didn't have whatever it might take to get Haley Jameson to betray the life she'd committed herself to.

"Lost cause" Tommy sighed "but, hey, at least we gave it a shot. I'll flag it in PPDS for someone to call me if she gets popped for anything down the road."

"Tommy, I know we were only using the case to get a conversation going with her about vice, but I got the impression she knew something."

He shrugged his shoulders. "Possible. Guy like Derringer might get around. But if there's something there, we're not getting it from that girl."

Six.

I usually spend the day before a trial at my dining room table, reviewing the entire file and practicing my open. I broke from habit

for Derringer. The case centered around Kendra Martin, and anything I could do to boost her confidence on the stand would do far more for us than a review of the file.

Everything had gone well in front of the grand jury. I got the indictment in less than an hour, and Kendra did a good job with her testimony. Afterward, to prepare her for the actual trial, I had shown her a courtroom and even put her in the witness chair to run through her testimony. But to make her feel as comfortable as possible tomorrow under the circumstances, I wanted her comfortable with me.

It was an unusually warm day for the beginning of March in Portland, so I decided to take Kendra to the zoo. I invited Grace, too. Kendra seemed a little skittish about leaving her house, but she and Grace seemed to hit it off from the start, and it was hard not to enjoy the warm sun after months of chilling rain.

The Portland zoo is a natural habitat zoo. The advantage is obvious: Instead of being confined in concrete bunkers surrounded by metal bars, the animals get to roam freely on acres of land designed to replicate their environments of origin. The downside is that the animals use their oasis just as any reasonable person would if given the option: to avoid any unnecessary contact with meddlesome humans.

As a result, our visits to the giraffe and lion areas were unproductive. After staring at a boring mound of rocks for fifteen minutes without a single indication of a lion's presence, I was ready to pack it in to visit lizards, snakes, anything that was stuck in a cage the old-fashioned way so that stupid humans could gawk at it, whether it liked it or not.

Something passed through my field of vision, and I felt the hair on the back of my neck rise. Turning around, I saw a man on a cell phone standing outside the rain forest building. He wasn't looking in our direction, but I realized I had seen him earlier at one of the other exhibits and, come to think of it, he'd been alone then too.

I gave Kendra some money to buy us all red-white-and-blue ice pops

shaped like rockets. As I watched her walk over to the concession stand, I lowered my voice. "Don't make it obvious that you're looking, Grace, but you see that guy by the rain forest? On the phone?"

She snuck a little peek. "Sweetie, you do need to get yourself a man if you're stooping that low."

I looked at the guy again. "Grace, no. Yuck. It's just isn't it a little weird for a man to be at a zoo by himself?"

"Maybe his family's inside, and he left to make a call."

"I saw him earlier, though, and I think he was alone then too. It didn't stand out at the time, but now I think he was looking at us over by the lions."

"What lions?" She laughed.

"I'm not kidding, Grace. Maybe he's a little pervert who's at the zoo to watch all the kids."

"Or maybe he's just some suburban dad who's trying to keep up with the office while he's on daddy duty at the zoo, and he was looking at us because we aren't so hard on the eyes." She slipped into a Mae West routine.

"Hey, knock it off. I'm serious."

"No, Sam, you're paranoid. You've got crime on the mind, and you're especially uneasy about Kendra today. If you're really worried, we can go say something to security. Tell them to keep an eye on him."

I thought about it. "Nah, you're right." I looked back at the guy. He was putting his phone away and walking into the rain forest. "I'm sure he's harmless."

We polished off the rocket pops and headed toward the polar bears. Grace and I were entranced, as usual, by Portland's swimming polar

bears, but I noticed that Kendra seemed a little distracted.

"You holding up OK, kiddo?" I asked.

She looked at me like I'd offered her broccoli, and then spoke extremely slowly in the event I'd suddenly become extremely stupid. "Um, yeah. Unless I'm missing something, the zoo's not exactly a high stress kind of thing, Samantha."

She was playing tough, but I knew the trial was weighing on her mind at least as much as on mine. "Very funny, wiseacre. Last time I checked, I was going to be picking a jury tomorrow, and you were scheduled to testify in a couple days. Do we need to talk about that?"

"No. I understand how everything will go. I'll be OK."

I was worried. I'd prepped her, but the trial would be her first face-to-face with Derringer since the assault, and I suspected that she had no idea of what was coming. I'd advised her that Lisa Lopez would cross-examine her. She knew that Lopez undoubtedly would ask her about her drug use and prostitution. We ran through a mock cross together, but I couldn't bring myself to get rough with her on the issues of drug use and promiscuity. I was hoping Lisa would pull her punches on these issues. If she did hit Kendra hard, the jury might hold it against the defense.

I gave Kendra's arm a little squeeze and said goodbye. "You take it easy this week, OK? You're going to be fine." Grace was going to give Kendra a ride home, but first they were going to make a stop at Lockworks, Grace's salon.

It would be good for Kendra to see other women in careers more satisfying than her mother's, and Grace has all the stuff good role models are made of. She graduated magna cum laude with a business degree from the University of Oregon. About two years into a marketing job with a big company in town, she foresaw that Portland was attracting a more cosmopolitan population than the city was capable of servicing. She had been cutting her friends' hair since high school,

she had a great mind for business, her taste had always been impeccable, and people had always been drawn to her. She took out a loan, bought part of an old warehouse, and opened Lockworks in the Pearl District. She lured the best stylists in the city by offering them good benefits and a piece of the profits, and used her contacts to recruit customers while she went to cosmetology school at night.

Lockworks is now the swankiest salon in town, and customers wait weeks to get an appointment with Grace. Luckily, she still cuts my hair like she did in high school, in her kitchen while we eat raw cookie dough.

As I pulled out of the parking lot, I noticed the cell phone dad leaving, too. Except he still didn't have anyone with him. And he was driving a brown Toyota Tercel. Did they let dads drive those things? As he left the lot, I dug through my purse for a piece of paper. Normally my bag's full of old receipts, but I'd just cleaned it out. I pulled out the edge of a dollar from my wallet and scribbled down the guy's plate number before I lost sight of him. Maybe I'd run it later to make sure he wasn't a fugitive pedophile.

I had just enough time to drive back downtown to make the meeting I'd scheduled with MCT. Immediately before a trial, I like to get the principal investigators together to run through all the evidence and review what we can expect from the defense. It was a practice I'd followed in the federal system, where the agents support the case all the way through the trial. Unfortunately, the local police are so busy that it's hard to get investigative time on a case once it's been indicted by the grand jury.

Lisa had given me a copy of her witness list just a few days ago. In an ideal world, I would have asked the police to interview each of the potential defense witnesses so we could lock in what they might say at trial. All I was hoping for in the real world was an idea of who each person was. From there, I would have to guess what the purpose of their testimony would be.

I had finally broken down and bought a cell phone, and I

was still in that phase every new cell phone owner goes through, finding reasons to use my fancy new gadget. On my way to central precinct, I called MCT to make sure everyone was assembled as planned.

It took awhile for an answer. "Walker."

I had to raise my voice to be sure he heard me over all of the whooping and hollering in the background. "Detective Walker, it's Samantha Kincaid. I just wanted to make sure we're still on for today. Any news?"

"Hell, yeah, we've got news. Haven't you heard?"

I obviously hadn't, so he continued. "Oregon Supreme Court ruled in a special session this morning that the State can stick the big needle to Jesse Taylor. I wouldn't have thought those libs had it in them, but we're finally gonna have an execution around here."

I said something about the state court being just the beginning. Even though Taylor had waived appeals, his prior attorneys would still try to go to federal court on their claim that Taylor was incompetent to fire them and waive his rights. But, as the words came out, I could think only of Chuck, having to nod politely as the rest of the guys celebrated the ruling that brought a man he had investigated one step closer to state-sanctioned death.

It probably didn't help that this was the case that got Chuck onto MCT. After Margaret Landry confessed to Forbes, the police brought in MCT, but Chuck stayed involved in the investigation. They must've liked him, because they added him to the team about a year later.

At least he didn't need to worry about whether the police got the wrong man. And it wasn't as if the defendant was possibly a redeemable guy who made a split-second mistake during some robbery-gone-bad. Both Taylor and Landry were unrepentant sadists. When Landry finally confessed to Forbes, she admitted that she and Taylor wanted to find a woman for a three-way. Taylor went to a biker bar and picked up Jamie

Zimmerman, whom Landry described as "a 'tard of some sort, but a hot piece of ass." Back at their house, Taylor got rough with both women and then began strangling Jamie with his belt. Landry helped him by holding Jamie down while she was fighting. After Jamie was dead, Landry performed oral sex upon her while Taylor masturbated. Then they wrapped her body in their shower curtain and dumped her near the Gorge.

And, despite Margaret's subsequent statement that she fabricated the entire story to get her abusive boyfriend in trouble, I had no doubt that she and Taylor were guilty. Her confession contained accurate details that she couldn't have known unless she was involved somehow.

She had tried to explain the details away by saying that Chuck had coerced her confession and had fed her the details she was missing. But the jury had seen that the son of a former governor didn't need to set up innocent grandmothers to get a good job in the bureau.

Although Landry never repented for Zimmerman's murder, she had avoided the death penalty by agreeing to testify against Taylor after the jury convicted her. She depicted herself as a do-gooder who volunteered teaching ceramics at hospitals and treatment centers. She claimed that she would've remained a law-abiding grandmother if it weren't for her abusive younger boyfriend.

Jesse Taylor, on the other hand, had little to say in his defense. A chronic alcoholic who suffered frequent blackouts, Taylor said he couldn't remember anything he'd done that night, but didn't think he ever met Jamie Zimmerman and didn't think he would ever kill anyone. But he didn't think he'd pass up a chance at a three-way either. Great defense.

That said, the certainty of Taylor's guilt and the pure viciousness of the crime apparently were of little comfort to Chuck. When I arrived at the Justice Center, he was waiting with Jack Walker, Ray Johnson, and Mike Calabrese. The celebration over the Supreme Court's Taylor ruling had died down, but Chuck still looked unnerved. I wanted to say something about the news but had to settle for an empathetic glance

that I hoped he caught before I launched into new business.

"Hi, guys. Thanks for making time to go over the case. It helps me if we're all on the same page before we start the trial."

Mike Calabrese shook his head and told me with a wave of his hand that he wasn't bothered. He was a New York transplant, and eleven years in Portland hadn't changed the accent a bit. "Listen, Sammie, I can't speak for these guys, but me? I say there's no one better than you. I'm tired of these DAs who stick us up there on the stand and assume we know how it's gonna go. Most of them don't want to take time away from their weekend, so me? I appreciate it, is what I'm sayin'."

I pulled out my trial notebook. "I thought we could start by running through the evidence that each of you will be covering. Then we'll go over the likely defense theories. You can help me out by making sure I know who these defense witnesses are. Any questions before we start?"

Jack Walker held up a hand. "Yeah. I don't mind or anything, but our LT was a little peeved about all four of us being out to testify. Usually they just have one from each pairing go to court."

The bureau has to pay cops time and a half for all off-duty work, so this meeting wasn't cheap. "I want all of you to testify for a couple of reasons. One advantage to this approach is that, subconsciously, we'll defeat any kind of Who Cares attitude the jurors might have in the back of their mind. Remember, they're not going to hear about Derringer's prior unless he testifies, so they'll be seeing him on his best behavior, in a suit, leaning over and writing notes to his attorney. And, as much as we all like Kendra, some jurors might see her as getting what a girl should expect when she's turning tricks for dope. By having all of you testify, we'll be telling the jury that the bureau cared about this case and put a lot of resources into it to get a thorough investigation.

"By having each of you testify about a separate aspect of the case, we're also distributing the credibility of the police investigation

among all four of you. If no single detective is seen as the lead, Lopez can't get any mileage out of ripping one of you guys a new one. If she tries doing it to all of you, the jury will see that it's dirty."

Walker nodded. "Got it. I'll tell the lieutenant so he gets off our backs."

"As far as the order of your testimony goes, I'll be spreading your statements out around Kendra's, so she will be the highlight of the show. But I don't want to end with her testimony just in case she winds up taking a beating on cross.

"The first witnesses will be the two kids who found Kendra in the Gorge. That'll set the scene for the jury. Then I'm going to call Mike." Calabrese would cover Kendra's condition when they got to the scene and the processing of the crime scene.

The fingerprint on Kendra's purse would be a critical piece of evidence. To get it before the jury, I'd need to show that the purse examined by the crime lab was the same one Mike found near the crime scene. We went through the purse's chain of custody. Mike placed it in a sealed and marked bag at the Justice Center and then brought it to the crime lab without opening it. Later, Heidi Chung would explain that she removed the purse from the sealed bag that had been marked by Officer Calabrese. It's the kind of testimony that puts jurors to sleep, but, unfortunately, lawyers have to jump about six evidentiary hurdles to get to the good stuff.

After Mike, I'd call the EMTs who drove Kendra to the hospital. They'd help show how bad Kendra looked at first. Then we'd get into what actually happened to her.

I was especially concerned about Kendra's initial lies to the police about why she was in Old Town and whether she used heroin. I walked them through how I was planning to deal with this. First, Ray would testify about the initial interview with her. The bar against hearsay would keep him from repeating most of Kendra's statements, since they

weren't made in court. But I could ask him about statements that were eventually determined to be false. Out-of-court statements are only hearsay if offered for their truth. He could also testify about Kendra's demeanor.

I'd follow Ray with the ER doctor. If the jury didn't understand Kendra's explanation for why she lied, they might hang their hats on the Narcan if an MD explained the effects of the drug.

After the doctor, Jack Walker would testify about the second interview with Kendra. I wanted him to talk about the change in Kendra's demeanor from the first interview to the second and what he said to Kendra to get her to open up with him. "Explain it to the jury just as you did with me," I

told him. "If they're going to understand why she was initially dishonest, it's going to come from you, followed directly by Kendra."

After Kendra, I'd call Andrea Martin to describe Kendra's recovery since she'd been home. Then Deputy Lamborn and Dave Renshaw would testify about Derringer's shaved body hair, followed by Chuck's testimony about the car overhaul.

"Chuck, be ready to go over the contents of the work order from the Collision Clinic." The only bone Lopez threw me was on that order. The document was admissible under a hearsay exception for business records, but technically I should bring in an employee to establish the foundation. I'd included the shop's custodian of records on my witness list just in case, but Lisa had agreed to stipulate to admissibility. Stipulating for business records was the usual professional courtesy, but with Lisa it could've gone either way.

After Chuck, I'd call Heidi Chung, closing on the strength of the fingerprint evidence.

When I'd finished, the detectives were clearly impressed.

Ray Johnson nodded his head. "Man, that's classy, Kincaid. You've got

him smack down, girl."

"Hey, you guys did all the work. I just put it together in a way that gets it all in front of a jury."

"You think he's going down on all counts?" Walker asked.

"To be honest, I'm not so sure. If Derringer were smart, he'd abandon this whole identity defense, especially since we got that fingerprint. If he'd focus on the actual legal charges instead of denying identity, he could beat the attempted murder and try to get out from responsibility for the sex acts of Suspect Number Two. But the jury's likely to get so pissed off by his lame-ass alibi defense, they're not going to split the legal hairs in his favor. They'll convict him of the whole damn thing once they decide he was the one who did it."

Mike Calabrese liked that possibility. "Why shouldn't the loser get smacked for lying his ass off? Would be nice for a jury to call something in our favor for once."

We turned to the defense witnesses next. Lisa had given me the bare minimum, names and addresses. She had even listed the five witnesses in alphabetical order so I wouldn't know who was most important.

Jack Walker started with the top. "Well, you know who Derrick Derringer is. He's the scumbag's brother slash alibi."

"Last time we talked about him, we hadn't found anything to prove they weren't together. I'm assuming that hasn't changed."

Walker said, "All we got is that he's lied for his brother in the past and is no stranger to the system himself."

"Yeah, but is the jury going to hear about that?" Ray Johnson asked.

I nodded my head and popped open a can of Diet Coke that Calabrese tossed me from the MCT mini-fridge. "The priors for sure. As soon as a person takes the stand, all his felony priors come in to impeach. I'm

sure the jurors will be real impressed that big brother's got a robbery and two forges. As far as his statement backing Derringer on the last beef, I filed a motion to get it in. Have to wait and see. If the jury hears about it, Derringer's toast. They'll not only know that the alibi's bullshit, but they'll also figure out that Derringer's done this kind of thing before."

Mike's beefy hands looked awkward opening a tiny snack pack of chocolate pudding that I imagined his wife packed in his lunch every day. I tried to ignore the fumbling and focus on what he was saying. "I say they're taking a big risk putting the brother up there. They can't possibly think anyone's gonna buy this alibi deal. I mean, what about the fucking print on the purse, for Christ's sake? I mean, don't you think I'm right on this, Samantha?"

"All the way. Like I said, Lisa'd be better off arguing reasonable doubt on the legal elements of the most serious charges, instead of going with this alibi defense. I still can't figure out why she's doing it. It's got to be coming from Derringer. Probably figures that, with the prior attempted sod, the judge will tee up on him even if he beats the attempted murder and the accomplice charges. Figures if he's going down for the count anyway, he may as well roll the dice and try to beat the whole thing."

Chuck pushed his palms against the edge of his desk, rolled his chair back a couple of feet, and crossed his arms. "He must have some loaded fucking dice, because I don't see him beating a damn thing with this weak-ass witness list."

It's a fundamental truth that the number and density of cuss words increases exponentially as the number of cops and DAs in a room goes up.

"I'm glad you're so confident," I said. "I recognized the big brother, and I knew Lisa'd be calling Jake Fenninger. He's the cop who popped Kendra on Christmas. But I don't have a clue on the other three. Enlighten me?"

"Well, let's start with Geraldine Maher and Kerry Richardson. Know what they have in common?" Chuck raised his eyebrows, daring me to guess. When I continued to stare at him, he said, "They work at Lloyd Center."

I felt my eyes widen. "The shopping center? What does a fucking mall have to do with my attempted murder case?"

"I wouldn't have put it together except for the last name on the list, Timothy Monrad. Rad was a new recruit for the bureau last summer. Works northeast neighborhood patrol, including you guessed it Lloyd Center."

"Nice of Lisa to let me know that one of her witnesses is a cop," I said.

"Don't freak out. It's not a big deal," Chuck said with confidence. "See, Kerry Richardson comes up in PPDS as a complainant over and over up at Lloyd Center. Turns out he's what they call a 'loss prevention officer' at Dress You Up, that discount department store down at the end by the movie theater?"

I nodded to let him know I recognized the name.

Chuck continued. "OK, so when I saw Rad's name on the list too, I was psyched. I figured there might be some connection through Lloyd Center. So I ran all of Rad's arrests at Lloyd Center and cross-referenced them with Richardson's PPDS records. I found a report from January where Rad was the arresting officer on a trespass that Richardson called in. The trespasser was Andrea Martin."

"That's right. I remember. I ran Andrea's record in February as background. She had no convictions, but I did see a real recent arrest for trespass somewhere." I didn't pursue it, because even if I called Andrea to the stand, misdemeanor trespass is not the kind of crime that can be admitted into evidence against a witness. And her case hadn't even been issued; it was just an arrest.

Chuck continued. "The somewhere was Lloyd Center. I pulled the arrest report. Back in November, Kerry Richardson thought he saw Andrea shoplifting in the store. He went and got the manager, Geraldine Maher, and the two of them stopped Andrea outside in the mall. She had receipts for the things in her bags, but Richardson insisted he'd seen her sneak something. They figured she must have stashed whatever she stole somewhere right outside of the store. They didn't call police, but they did eighty-six her from the store. Richardson must have some memory, because when Andrea came back into the store in January, he recognized her and called police. Rad made the arrest. Andrea told Rad she just assumed that the eighty-six from the store had ended by then."

"I'm not surprised we didn't issue that. Sounds like she never should've been excluded in the first place."

Ray Johnson was laughing. "So that's it? The whole defense is that the vica whore, her mom's a trespasser, and Derringer's scum brother says they were watching TV?"

I was just as bewildered. "I don't know what the hell Lisa's thinking. The jury's going to hear about Kendra's background from me. I'll go over it during voir dire, opening, and Kendra's direct, so Lisa doesn't get any mileage by calling Fenninger. She can't get in those Lloyd Center witnesses to impeach Andrea. And even if she did, who would care?"

Mike Calabrese gave me a thumbs-up. "Lock and load, baby. That's what I say."

I love it when a plan comes together.

I left the detectives at the Justice Center and walked over to the courthouse to review my trial notebook one last time. I had already outlined the topics I wanted to discuss during jury selection and had written my opening statement, the direct examinations of the state's witnesses, and the cross-examination of Derrick Derringer.

I no longer carried the anxiety I'd been shouldering all week about Lisa Lopez's list of defense witnesses. She was desperate if she was trying to get Kendra and Andrea's prior arrests into the record. No wonder she'd been pretty quiet about the case when I'd seen her around the courthouse lately. I had to admit a certain level of smug satisfaction. If it hadn't been for her initial bravado, I'd feel sorry for Lisa. She was going to spend her next two weeks stuck with a major barker at trial, all for a scumbag sex offender who wanted his free lawyer to present a preposterous defense that he and his dimwit brother cooked up. But after Lisa's attempts to get under my skin at arraignment, I was going to enjoy handing her a solid trouncing at trial.

I called Chuck around seven to see if he was ready to go. We had finally gotten around to rescheduling dinner with my dad. He agreed to meet me at my car; I was uncomfortable letting the other MCT detectives know that we were spending time together outside of work.

Dad opened the door before we could knock. "You sure the city can make it through the night without you guys? I tell you, with the two of you working together, the bad guys had better watch their backs." Dad always found creative and not so subtle ways of letting me know that in his view Chuck and I belonged together.

Dad was making his specialty, steak on the grill. Dad's like a lot of men of his generation. Wouldn't think of putting together a full meal in the kitchen, but sees cooking an entire dinner outside as one of the great manly traditions, like hunting, fishing, or teaching a kid to bat.

Dad took Chuck out to the deck to show him his new Weber while I poured us some wine. Watching them crouched by the grill reminded me of the summer the two of them built the deck. It was right after our college graduation,

mine from Harvard, Chuck's from the University of Oregon. Chuck had decided not to leave the state for college, a decision his parents had harangued him for until they realized it would be bad form for the

governor and his wife to suggest their son was too good for the state's best public university. By the time Chuck graduated, the former Governor Forbes spoke at commencement of the pride he felt when his son turned down the Ivy Leagues for U of O. That summer was also the summer I told Chuck he had to fish or cut bait. I had vowed not to bifurcate my life anymore between him and everything else. At Harvard, I missed out on things that other kids experience when they go away to school, because my heart had stayed with Chuck back in Oregon. When other kids took summer internships on the Hill or in Manhattan, I had faithfully returned to Portland, four years in a row. I decided law school would be different.

So I'd begged Chuck during our senior year to live up to his potential and apply to graduate programs around the country. He was accepted into Stanford Business School and put down his deposit over Christmas break when I sent my acceptance to the law school. By spring break, he was saying that he hadn't gotten used to the idea of himself in business school, and, by summer, he was thinking of pulling out.

So I told him to choose.

Of course, it wasn't as easy as that. I cried for two hours and told him that I loved him and wanted to be with him and couldn't picture my life without him in it. I said that moving to Stanford with him would make me happier than I'd ever been, and then I told him to choose.

He chose to cut bait. He didn't know what he wanted to do, but he knew he didn't want to go to California, and he knew he didn't want to go to business school. He was thinking of becoming a cop.

I didn't handle it well. I laughed at him and asked what it would be next: astronaut or firefighter. I told him he'd never grow up and would never amount to anything. I pointed out that he'd been given every advantage in life privileges other people actually had to work for and took it all for granted. When my tirade finally ended, he went outside, finished up the last coat of stain on the deck, and walked out. I didn't see him again for six years.

I'd heard he'd joined the bureau, of course. I'd actually considered turning down the job at the DA's office because of it. But I had no interest in the alternatives I'd been given at the city's big firms, and Roger knew it. There's no good way to tell your husband that you're making employment decisions based on an old boyfriend, even if it is to avoid him. So, instead, I'd played the odds that I could avoid one of the county's two thousand cops, at least for a while.

When I saw his name on the police reports for my first trial, I tried to ready myself. I prepared the speech in my head and went over it again and again in the shower that morning, the way I should have been rehearsing my opening statement. I was going to apologize for all the venom that came out of me that day. Then I would laugh as I said it all worked out for the best in the end, since he'd accomplished what he wanted, and I was so happy with Roger.

None of it was ever said. He walked into my office with his patrol partner, handed me a cup of coffee, and said, "Jason Hillard, meet Samantha Kincaid. Kincaid and I went to Grant High together. So what's the game plan?"

I'd prepped them for the trial, but the case turned into a bench warrant when the defendant no-showed. Two years later, looking at Chuck with my father, I realized I'd still never apologized to him for how I behaved that summer, nor had I thanked him for saving me from having to do it when I wasn't ready that day in my office two years ago.

They came back into the kitchen with the steaks, and Dad started heaping mass quantities of food onto three plates. I set the table, blinking away tears before any could roll down.

"I was just telling Chuck about the damage you did last weekend at the target range," Dad said.

My entire life, my father has enjoyed gun collecting and target shooting. Cursed with having a daughter as his only child, he had tried repeatedly to spark some interest from me, but to no avail.

To his initial chagrin, I eventually learned to use a gun only when my ex-husband insisted on keeping one in our New York apartment. If he was going to keep a loaded handgun in an unlocked nightstand, I figured I sure as hell better know how to use it. So some of the agents took me to the aTF. firing range and taught me how to load, aim, fire, and reload just about every weapon available, legally and otherwise, in the United States. As irrational as gun ownership is as practiced by the most hard-core of American gun lovers, I'm a good enough shot and get sufficient shooting practice that I find a sense of security in the .25 caliber automatic that I keep taped to the underside of my nightstand drawer.

Chuck took his attention away from his steak long enough to say, "I never would've believed it if someone had told me back in high school that Sam would grow up to be a beef-eating gun toter who likes to put bad guys in prison."

"Remember when she decided to be a vegetarian her junior year?" Dad was laughing so hard I thought he was going to choke. "God, she tried. Decided eating meat was so barbaric."

Chuck was nodding his head in agreement. "Right. But, in the end, she hated the idea of being hypocritical even more, and, try as she could, she couldn't live a one-hundred-percent animal-friendly lifestyle."

That's why I've always felt so at home with Chuck. He got me. He could take the traits that other people see as so inconsistent and understand that they make me who I am. I eat like a pig, but I run thirty miles a week. I despise criminals, but I call myself a liberal. I'm smart as hell, but I love TV. And I hate the beauty myth, but I also want good hair.

To Chuck, it somehow all made sense, so I never felt like I was faking anything. Dad has never quite figured me out, but he sure enjoys making fun of me. "Poor girl drove me and her mother crazy trying to avoid leather, animal fat, anything that might make her seem like a hypocrite for telling everyone else how mean we were for eating

meat."

I had to laugh too, remembering my mother's face when she opened her Christmas gift one year to find the hideous macrame purse I'd triumphantly presented as an alternative to her tried-and-true tasteful brown leather handbag.

"Does rubbing my face in my youthful attempts to be a good person make you guys feel good?" I said. "OK, you win. I love the smell of leather. I like being at the top of the food chain. I eat thick slabs of beef, still pink in the middle. Vegetables are what my food eats. Are you happy now? Maybe we should talk about the time Chuck joined the feminist center in college so he could scam on women. Or how about, Dad, when you got a CB radio and grew a mustache after you saw Smokey and the Bandit? What was your handle again, the Rocking Ranger?"

We continued like that, recalling our most embarrassing moments at least the ones clean enough to tell in front of my dad until the high-pitched beeping of a pager broke through our laughter. By instinct, Chuck and I both immediately hit the "stop making that wretched noise" button on the right side of our waists and looked down at the digital display. "It's me," I said. "Grace. I better get it."

Grace was calling to let me know that she'd dropped off Kendra and to wish me luck with trial the next day. She also told me that when she went inside with Kendra, Kendra had played the answering machine in front of her. Apparently, her old friend Haley was looking to get back in touch with her, had heard that she was living at home again, was wondering what she was up to, that sort of thing. It was hard not to be furious as I remembered my only encounter with the girl.

I tried to keep cool as I dialed Kendra's number.

"Hey there. How you holding up?"

"Alright, I guess. I just want the trial to be over with."

I said what I could to relieve the anxiety. In the end, there's nothing you can say to comfort a victim who senses the system's potential to fail.

I raised the phone message from Haley with caution. "Grace mentioned that Haley is trying to get in touch with you. I didn't realize you had stayed in contact with her."

"I haven't. She called, that's all."

"She give you any idea what she wanted?" I said.

The distinctively teenage sulk came through loud and clear over the phone. "Will you please, like, not freak out? She was just wondering how I was doing."

I didn't like the idea that Haley might be working her way back into Kendra's life, so I said what I could to discourage her from returning the call. I knew in the end she'd do what she wanted.

I'd been looking forward to curling up with a book and going to bed early when I got home. That's not what happened.

I should've known something was wrong as soon as I put my key in the lock. Vinnie usually runs to the front door to welcome me home. OK, so it's more of a waddle. The point is that he comes to the door when he hears my keys. This time, I could hear Vinnie barking, but he wasn't at the door.

I remember the noise behind me in the dark as I bolted the front door. And I think I remember feeling the crack against my head that quickly followed, but maybe I fabricated that memory later with the help of blinding head pain and a lump the size of a golf ball.

When I came to, the clock told me I'd been out for an hour. My house was a wreck. Cupboards were open, cushions were thrown, drawers were emptied. And I could still hear Vinnie's muffled barks from somewhere

in the back of the house.

As much as I wanted to run to him, I'd watched enough scary movies to know what to do if someone might be in your house. What you don't do is creep around in the dark silence. That's how you wind up skewered by some guy in a bad mask.

Instead, I went to my car, started the engine, and used my cell phone to call 911. And my dad. And then Chuck. And then I realized I could call everyone I knew, and it wouldn't get the first of them here any faster.

So I waited and watched. Even when I could hear the sirens, still no sign of life. Whoever tore the place apart must have left after knocking me out.

Two patrol officers swept through the house while the EMTs finished checking me out in the ambulance. No concussion, just assurances that I'd have a brutal headache for the next forty-eight hours.

The police cleared me to enter after I showed them my ID and assured them I knew how to handle a crime scene. A pane in the back door had been smashed to gain entry.

Chuck and Dad showed up around the time I was freeing Vinnie from the kitchen pantry. Knowing Vinnie, he'd made a valiant effort, but it doesn't take much to kick a French bulldog into the nearest closet. He put up a brave front when I picked him up, but I could feel him shaking.

Dad kept on eye on me, while Chuck pulled rank to make the patrol officers page out a technician to search for prints. PPB doesn't dust every home burg, so I was getting special treatment. Must have been the nasty knock to the head.

When he was done with immediate business, Chuck came into the kitchen where my dad was fixing me a drink and monitoring the ice pack on my head. "You doing OK?"

"Yeah, I guess."

"How's the mutt?" he said, smiling as he flipped one of Vinnie's ears over.

"Seems to be getting over it. Dad's going to take him to the vet for me tomorrow just to make sure he's alright."

One of the young patrol officers walked in and gave the kitchen a cursory look over "Man, they really did a number, didn't they?"

I looked around and took in just how bad the place looked. And then I took it out on the patrol officer. "Better call off the crime scene team. McGruff the Crime Dog here has got the whole thing figured out. Yep, they really did a number on the place. I hadn't picked up on that, Mr. Sensitivity. Jesus Christ, get yourself a copy of Policing for Idiots before you go out on any more calls." I put my hands against the kitchen table, pushed my chair back, and stormed over to the sink to look out the window.

Dad came to my side and patted my shoulder while I fought back tears and tried to regain my composure. When I'd gotten myself under control again, Chuck suggested that I look around when I was ready to see if anything was missing. As I started to leave the kitchen, the patrol officer said, "Just make sure you don't touch anything, ma'am."

I didn't turn around, but I heard Chuck say, "You got a death wish or something, Williams? Use your fucking head."

The only valuables I own are some jewelry I inherited from my mother, and I'd be surprised if anyone ever found those. If every old house has some irregularity that invites fantastic stories, mine is an old wall safe that someone had built into the baseboard of my bedroom. The day I was entrusted with my mother's jewelry, I locked it inside that safe and moved my solid maple headboard directly in front of it.

The bed was right where I'd left it. In fact, nothing seemed to be

missing, making me wonder why someone had bothered.

We were throwing around theories in the kitchen, with me desperately searching for one that didn't involve any further mortal danger. First I floated the typical teenage thrill burg. Wannabes get a high off being in another person's house, going through their stuff, and trashing the place. But they probably wouldn't have slugged me in the noggin.

My next front-runner was a small-time junkie thief who broke in and then went nuts and trashed the place when he realized I didn't own the kinds of things that smalltime junkie thieves steal, like CDs, DVDs, and other small items that are easily resalable to those who live in the modern world.

That theory just might have stuck, at least for the night, if I hadn't decided I needed a beer.

I opened the fridge to find my twelve-inch chopping knife prominently displayed on the top shelf. It secured a note that said, Next time we slice up you and your dog. It's that easy.

So much for a theory that didn't scare the shit out of me.

Seven.

Like any other crime victim, I could do nothing about the intrusion into my home and assault upon my person except wake up in a messy house with a pounding headache.

PPB had assured me that they'd do what they could to find prints, but I knew there wouldn't be any. And I assured PPB that I'd go over my files to identify anyone who might want to scare me, but I felt in my gut that it had something to do with Derringer. Unfortunately, Derringer currently enjoyed the greatest protections a defendant can enjoy. Lopez had served me and the police department with written notice that he was invoking his rights to counsel and to silence, which meant that, while his trial was pending, the police couldn't question

him about anything, even suspected new crimes.

The truth is that prosecutors are rarely threatened. Some speculate that it's because they are feared, but the real reason prosecutors are generally safe from the scum they prosecute

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is that they're replaceable. You take out your prosecutor and nothing changes. The same witnesses bring the same evidence to the same jurors, only with a different mouthpiece coordinating the show.

Unfortunately, an occasional defendant is too stupid to see that reality, and I suspected Derringer was one of them. Now I had to go into trial with yet another reason to feel sick whenever I looked at him.

The first day of trial was mercifully quick. Judge Lesh had reviewed all the written motions in advance and was ready to rule on them without holding an evidentiary hearing. Even though the appearance took only a few hours, I still found Derringer's presence disconcerting. I'd almost hoped he'd throw me a look to confirm my suspicion that he was behind the ransacking. His seeming indifference only served to foster the combination of rage and fear that I'd been nursing since the previous night. I tried to use it to fuel my concentration on the pending motions.

I was nervous about Lopez's motion to exclude the false alibi Derrick Derringer had volunteered for his brother the last time around. It was my position that this was relevant in determining whether Derrick was telling the truth now.

Lisa argued that the evidence was too prejudicial to provide to the jury. Or, as she put it, "Your honor, Ms. Kincaid knows full well that, under the Rules of Evidence, my client's prior conviction is inadmissible. By framing this evidence as impeachment of Derrick Derringer, she's trying to find a way to get my client's prior conviction through the back door."

Lesh went off the record. "Ms. Lopez, you're doing a good job for your client, but if I were you I would avoid using the term 'back door' when referring to his prior conviction, which I see is for attempted sodomy."

David Lesh was one of those people who could say the most inappropriate things and yet somehow never offend anyone. A legendary story holds that when Lesh was still a prosecutor, one of the female judges and her law clerks saw him leaving the building wearing shorts. The judge jokingly commented that the DAs were letting their dress standards lapse a bit. Lesh's response? "I don't mind telling you, judge, that these legs are under a court order from the National Organization for Women. I cover these beauties, and those fanatical broads at NOW will have me arrested." The clerks held their breath, sure that their judge was about to unleash. Instead, the story goes, she laughed and said, "Well, in that case, counselor, you should at least get out in the sun periodically. You could blind someone with those things." My guess was that Lesh had so much going for him on the stuff that mattered that people were almost reassured by his irreverence.

Proving once again that he was a complete professional where it counted, Lesh went back on the record and made what I believed to be the right ruling. The jury should be allowed to consider Derrick's previous lie for the limited purpose of judging his credibility as an alibi witness in this trial. The problem was that if the jury knew the whole story, including the nature of Derringer's previous conviction, the unfair prejudice to the defendant would be overwhelming. So Lesh carved out a fair compromise.

"Here's what we're going to do, folks. First of all, the State can't get into any of this until after the defendant's brother has taken the stand and offered testimony to exonerate the defendant. Until he does that, Ms. Kincaid, the evidence you want to use is irrelevant.

"Even after the evidence becomes relevant, I am concerned about the potential for unfair prejudice. Ms. Kincaid, the only facts you really need to get to the jury are that Derringer Derrick Derringer, I

mean provided an alibi for the defendant in the past and that the defendant, contrary to the proffered alibi evidence, eventually admitted that he was, in fact, at the scene. I assume you can find a way to put those facts into evidence without revealing the underlying charge to the jury or whether the defendant was ever actually convicted."

I nodded in agreement, but then said yes aloud so the court reporter could transcribe my answer.

"Alright, then, that's the plan. And, Ms. Kincaid, I cannot emphasize this enough. The facts that I just mentioned are all I want to hear from your witnesses on this matter: Brother supplied alibi for defendant, but then defendant later admitted he was there." He counted off the points on his fingers. "If I hear one other word one mention of sodomy, or kidnapping, or a teenage girl victim, or the fact that a jury found the defendant guilty of something I will declare a mistrial. And I may even declare a mistrial with prejudice. So I warn you to proceed with caution and make sure your witnesses understand the rules we're playing by. Do we understand each other?"

I assured him that we did, and he moved to the rest of Lisa's motions.

Lisa had filed a motion to suppress the evidence regarding Derringer's pubic hair. She tried to argue that the pethismo-graphic examination and the jail booking process consti

tuted unlawful searches in violation of Derringer's Fourth Amendment rights. But once she agreed that both processes were part of the normal corrections process and not intended to produce evidence of a crime, Lesh quickly denied the motions.

In the alternative, Lisa asked the court to prohibit Derringer's parole officer from testifying that he had seen Derringer without his pants at the pethismographic examination. She argued that the evidence was

overly prejudicial because it revealed the fact that Derringer was on parole for a sex offense.

In the end, Lesh decided to permit Renshaw to testify that he was Derringer's parole officer and had occasion to see him without his clothes. The jury would not hear about the setting or circumstances. I didn't like it, because I thought the jurors might come up with their own oddball explanations as to why a parole officer would see a client naked. But I decided there was no other way to get Renshaw's observations in without letting the jury know about the prior sex offense, which surely would lead to a reversal on appeal.

"Alright," Lesh said. "Now, before I call a jury panel up here, let's see if my rulings on these motions change anything about whether we need to have a trial. I assume from the fact that we're here that the two of you have had plea negotiations on this case by now."

Lisa and I sat silently.

"Nothing?" the judge asked. He told the court reporter to go off the record. "What the hell are you two doing? Now, before I say what I'm about to say, Mr. Derringer, I want you to understand that my comments have nothing to do with my opinion about your guilt. I haven't heard the evidence, so I don't have an opinion at this point. And, in any event,

U5

that's going to be a decision for the jury, not me. But I've been involved in a lot of trials, both as a lawyer and a judge. And I've read the papers filed in this case, and I have some idea of what's coming around the corner."

He turned his attention back to me and Lisa. "I'll be frank with both of you. From what I've read in the motions and the warrants, Ms. Kincaid, you've charged the hell out of this case. Frankly, I'm surprised you chose to present this to the grand jury as an attempted murder."

Lisa was never one to pass up an opportunity to ingratiate herself with the court. She jumped in to thank Lesh for telling me what she'd been saying all along.

He stopped her cold. "Not so fast, there, Ms. Lopez. I've got even more for you. You may not have noticed, but your client's alibi rests on the word of his convicted felon brother who by all appearances has lied for the defendant before. Your client also is on parole for an offense that is strikingly similar to the one for which he now stands trial. I hope you have advised him that he is gambling in a very big way. I can tell you right now, if he loses, he won't be looking at a year in the pen this time. He's looking at a very long sentence, with a parole board that will remember that he burned them the last time."

Having reminded both of us of our weaknesses, Judge Lesh wanted to hear our offers. I offered to dismiss the attempted murder and other charges if Derringer would plead to the kidnapping and sodomy, with a ten-year minimum sentence. I offered to reduce that to seven if he'd flip on Suspect Number Two. Lisa wouldn't hear it. She wanted Assault Three with eighteen months no cooperation. Lesh gave up when it became clear we'd never agree, and the clerk called up a jury panel.

U6

Picking a jury can be the most difficult part of a trial. Most people can be convinced of just about anything, and one dud can sway enough of these sheep to yield very bad results.

One of my first trials in Oregon was a slam-dunk controlled buy. An undercover used marked money for the drug buy; then the surveillance officers who watched the deal followed the suspect, keeping track of him by his distinctive two-tone spectator loafers. When the defendant was popped in the men's room of a nearby restaurant, the marked drug money was in his pocket. The dummy blew any theoretical chance at an acquittal when he showed up on the second day of the trial wearing the same two-tone spectator loafers that every police witness mentioned the previous day when describing the suspect.

After three days of deliberations, the jury hung, 7 to 5, in favor of guilt. The judge was so incredulous that he broke from the usual procedure and permitted the lawyers to question the jurors before they were dismissed. Turns out that one particularly headstrong guy convinced four of the others that the defendant must be innocent, because no one would be stupid enough to wear those shoes to court under the circumstances. The four sheep found it difficult to defend the decision, saying repeatedly, "We just don't think he did it." When I asked the leader about the marked drug money, all he could say was, "Now, that was a problem for him. I'll admit that." The seven sane jurors looked like their heads were going to explode after spending three days trying to argue with that kind of logic.

My case against Derringer was strong, but I needed to weed out any jurors who might cut him loose on the most

serious charges, thinking that the victim deserved what she got. In the end, Lisa bumped two retired women who looked at Derringer like they were already afraid of him. I bumped two men with previous assault arrests and two who said they were surprised that a person could be charged with raping a prostitute. The worse of the two said it sounded more like theft, then suppressed a chuckle. I was glad he said it, not only because I knew to bump him but also because I saw one woman flinch in revulsion. Lisa apparently didn't see it, because she left her on the panel. A definite keeper for me. By the end of the day, we had picked our jury.

Deciding that personal safety required me to navigate even further into the twenty-first century, I bit the bullet and had a top-of-the-line home security system installed that night. I could tell by the way the installation guy eyed my trashed house that he didn't think I'd be needing it. I didn't bother explaining.

Just knowing that the system was there helped. I fell asleep the minute I hit the bed and didn't wake until the alarm clock advised me

it was time to go to work. At least I'd be rested for the second day of trial.

I walked into Lesh's courtroom prepared for my opening statement. On the way in, I checked to make sure that my witnesses were there: Mike, the EMTs, and the kids who found Kendra were subpoenaed for the morning. I figured there was no way we'd get through opening statements and all those witnesses before lunch.

I had decided not to ask Kendra to attend the entire trial. Her mother could not miss enough work to accompany her, and I thought that the sight of Kendra sitting without a parent would feed the impression that she was something other than a victimized child.

Fortunately, Derringer wasn't going to be getting an upper hand in the sympathy arena by packing the halls with loving supporters. The only people in the spectator seats were a few curious court-watchers and Dan Manning, a young reporter for the Oregonian who was always trying to branch out beyond his normal neighborhood beat by picking up crime stories that otherwise wouldn't get covered.

I liked Dan. He tried to give potential future sources people like me good press as long as he could do it and still give the straight story. He stopped me as I was walking in. "Do you have a few seconds for a quote? I'm thinking about using this trial as a centerpiece for a larger special-interest article about the dangers faced by teen prostitutes. You know, hoping to ride the coattails of the renewed interest about the Jamie Zimmerman murder, now that Taylor's back in the news."

I prefaced my answer by explaining that the Rules of Professional Responsibility prohibit prosecutors from going very far in their statements to the media. I was relieved when he nodded; he knew the drill. For a prosecutor, media interviews are like navigating a minefield. Stay too safe within the lines, and your typical nitwit reporter looking for a story will make it sound like you don't believe in your case. Go too far, and you're looking at sanctions from the court and the bar.

I told Dan I'd be happy to talk to him if he would assure me that he wasn't going to print Kendra's name. He agreed, reminding me that the Oregonian was one of the few papers that had not abandoned its policy of withholding information about the victims of sexual offenses after the William

Kennedy Smith rape allegation triggered sensationalist paper-selling headlines.

I gave Dan a few canned quotes about the trial and also plugged DVD as an aggressive, proactive unit working to prevent girls from entering the world of prostitution and to arrest and prosecute the adults who lure them into it.

When it was time for opening statements, I delivered mine from memory, without notes.

"Good morning. In case you don't remember, my name is Samantha Kincaid, and I'm a deputy district attorney for Multnomah County. I represent the State of Oregon.

"I want to start this morning by thanking you for your candor when we spoke yesterday during the jury selection process. It is because of your honesty during that process that the twelve of you have been chosen to hear this case. And I am thanking you ahead of time, because I think you will find the next week or so to be a difficult one. It will be difficult because the process changes now. We don't get to talk to each other like normal people, the way we did yesterday. You are now jurors, and the rules of our trial system require a formality unlike any other setting in our society. You are entrusted with a profoundly important decision, but the rules require you to sit here passively, listening, without asking questions or even talking to one another about the case until all the evidence is closed and you begin your deliberations. I do not envy your task, but I promise to do my best to anticipate the issues you might find most important and to focus on them.

"But I think you will find this week to be difficult for reasons other than those faced by any person fulfilling a citizen's responsibilities as a juror. You face an especially daunting task because this particular trial will force you to focus on the sadistic acts of the man sitting over here, Frank Derringer."

I had their attention now. A few of them shifted in their chairs to move forward.

"You are going to hear facts about what Frank Derringer did to a thirteen-year-old girl named Kendra Martin the kind of facts that most people go a lifetime without ever having to contemplate. This man" I pointed to Derringer "pulled Kendra Martin from the street, dragged her into a car driven by an accomplice, and drove her to an isolated parking lot with every intention of beating and raping her. And as he brutalized her face and body with his fists and forced her legs apart to take him, something happened that made Frank Derringer's already horrific violence escalate and turned this crime into something I wish I didn't have to tell you about.

"At the pivotal moment when Kendra Martin thought the defendant was going to force himself inside of her, the defendant found himself flaccid, unable to fulfill his intentions. So Frank Derringer found a different way to take out his rage against the scared thirteen-year-old girl who was pinned beneath him in the backseat of his car. He took a stick and rammed it repeatedly between Kendra Martin's buttocks. From the degree of tearing, doctors estimate that the stick was at least an inch and a half in diameter. They know it was made out of wood, because they found splinters inside Kendra Martin's anus. And when Kendra lay bleeding from the defendant's torture, Frank Derringer still didn't stop.

"The defendant told his accomplice to do what he couldn't do himself and then watched while this second man raped and then sodomized Kendra Martin, now barely conscious. And when the whole thing was over, these two men drove

Kendra to the Columbia Gorge and dumped her like a bag of garbage to

die.

"You're going to learn that Kendra Martin hasn't lived the kind of life that most thirteen-year-old girls get to live. She's going to get on the witness stand and tell you very personal facts about her home life and her background. And she'll tell you that she's not proud to admit that when the defendant kidnaped, raped, and sodomized her and then left her to die, she was a runaway girl engaging in prostitution to support a growing heroin addiction. She'll also tell you that she initially tried to tell the police what Frank Derringer did to her without admitting her own troubles.

"But I believe that when she explains to you why she initially withheld some information from police, you will understand. You will also understand, and you'll determine from the rest of the evidence and from your own common sense, that Kendra Martin did not deserve what Frank Derringer did to her. She never consented to be tortured and left to die near Multnomah Falls.

"You will hear evidence that Frank Derringer plotted this crime in advance and then took extraordinary steps to avoid detection." I gave them a detailed preview of the evidence that Derringer had shaved his pubic hair during the days before the attack and then painted his car and replaced its interior the next day.

"You'll also hear from Detective Mike Calabrese. He'll tell you that he found Kendra Martin's purse in a trash can about a mile away from where the defendant and his accomplice dumped Kendra to die. An expert in fingerprint technology with years of training in this type of evidence will testify that a fingerprint left on the strap of the purse belongs to Frank Derringer."

I paused and looked across at the face of each juror to make sure that the jury realized the impact of the fingerprint evidence.

"After you've heard from all these witnesses and experts, I'll have a chance to talk to you once again. At that time, I think you'll find that the State's evidence is going to measure up to the strong case

I've outlined for you here. And based on that evidence, I'm going to ask you to return verdicts of guilty on all counts. I'm confident that once you hear the horrendous facts of this case, and the overwhelming evidence establishing Frank Derringer's culpability, returning that verdict will be the easiest part of this entire trial for you."

Legal strategists say that jurors make up their minds about a case by the end of opening statements. At the end of mine, I felt like I had them. I took my seat at the state's counsel table, closest to the jury box.

When Lesh nodded to Lopez to indicate she should proceed, she rose from her chair, put her hands on Derringer's shoulders, and said, "Members of the jury, Frank Derringer would like nothing more than for you to hear the truth about what happened in this case right now, because he is an innocent man who wants to go home. But, your honor, as his attorney, I have decided to withhold my opening statement until the State has put on its case."

Lisa apparently had even less confidence in her case than I thought. I wondered if she had reserved opening to delay locking in her defense until she knew for certain what we had.

But Lisa had gone a little further than that, insisting that Derringer was innocent. Most attorneys go out of their way not to use that word; all they really want to hear is "not guilty," and in a courtroom "not guilty" is a far cry from innocence. If I wanted to be a stickler, I could argue that she made an opening statement by referring to the merits of the case. But what did I care? Better for me to put on a one sided show.

I'd be putting on my witnesses earlier than I thought. So far, so good.

My first witnesses were Brittany Holmes and Parker Gibson, the high school students who found Kendra in the park and called the paramedics. With their preppy good looks, they could have been a couple of teenagers you see sailing and splashing water on each other wearing

hundred-dollar khakis in those mail-order catalogs. But they were polite and articulate, so they were good witnesses.

The kids described their terror when they realized that they had tripped not over a log but over the bloodied and unconscious body of a young girl. What came across unmistakably was that when they saw Kendra, they saw a girl just like one of their friends or little sisters. They showed no judgment.

The EMT's testimony went just as well. Whether it was seen from the fresh outlook of a shocked teenager or through the lens of a skilled professional experienced in dealing with violence, this crime was a serious one. The people who were there to witness her condition firsthand all agreed that Kendra had been treated horrifically.

Mike Calabrese was up next, to explain how he and Chuck supervised the crime scene. He summarized the basic mechanics: marking off a perimeter, keeping a log of everyone who entered and exited, collecting and maintaining anything that looked like it might be physical evidence. That kind of stuff impresses juries.

Around the time they finished processing the crime scene, they got word from the hospital that the suspects had sodomized Kendra with some type of stick. "We didn't find anything in the immediate crime scene that could've been the weapon, and we couldn't search the entire park for a stick. But my partner, Chuck Forbes, noticed that the park put garbage cans along the side of the road. We decided to look in the cans along the road on the way out of the park on the long shot that the suspects threw the weapon in one of them."

"Did you locate anything in any of the garbage cans that might have been used to sodomize Kendra Martin?"

"No, ma'am, we did not." Mike's rough edges were barely detectable when he testified, I noticed.

"Did you find anything that you deemed to be relevant to your investigation?" I asked.

"We did," he answered.

"And what was that?"

Calabrese turned his head toward the jury box and answered. "Approximately a mile from the crime scene, I found a black leather purse on top of the garbage in one of the containers."

I cut in. "At this point in your investigation, Detective, were you aware that the suspects had taken Kendra Martin's purse from her?"

"No, ma'am, I was not."

"OK. So what did you do when you found the purse?" I asked.

"I wasn't sure whether it was related to our case or not, but it was suspicious in any event. I've been trained that discarded property is considered abandoned under the Constitution, so I'm permitted to search it without a warrant. I removed the purse from the garbage and opened it."

As long as he actually gets it right, I like it when an officer tells the jury the basis for conducting a search. It's not actually the jury's job to decide whether evidence was obtained lawfully. That's for the judge to determine. But you never know when you're going to get some wise-ass wanna-be ACLU'er on the jury who decides to convince the rest of them that some constitutional violation has occurred. "OK. And did you use your bare hands to remove the purse from the garbage and open it?"

"No, ma'am. I was wearing police-issue latex gloves during my search." He looked at the jury. "It wasn't much fun poring through that stuff even with the gloves." Some of the jurors laughed quietly, and he continued speaking to me. "Once I saw the purse, I removed the gloves I had been wearing and replaced them with a new pair. I was wearing those when I picked up the purse and opened it."

"And what did you find in the purse when you opened it?"

"Things that looked to me just on first appearance like they might belong to the victim, given her age. She had some gum in there, a tube of lip gloss, a change purse with a Hello Kitty sticker on it. Turned out to be empty. There was no official identification in the purse. The victim's just a kid, so there wasn't going to be a driver's license or the standard type of ID. I did find one of those wallet inserts that have the see-through plastic pockets to put pictures and credit cards in. It had a few pictures in there that looked like school photographs of some little kids. Some of the kids had written messages on the back of their pictures. They were addressed to

Kendra. I figured at the time that must've been the victim's name, but I subsequently confirmed that information with other detectives."

"Once you determined that the purse belonged to Kendra Martin and was involved in your investigation, what did you do?"

"My intention was to preserve the purse as I found it, so a crime technician could process it for fingerprints or anything else of evidentiary value. I took a plastic evidence bag from my car and, still wearing my gloves, I placed the purse in the bag, sealed it, and marked it with the date and my initials."

"And, detective, why did you mark the bag like that?"

"Whenever we seize physical evidence, we seal it in an evidence bag to protect it from tampering, then mark the bag with our initials and the date and time. The bag isn't opened until it gets to the crime lab. It's a way for us to make sure that what the crime lab gets is what we actually seized in the field."

In the same tedious question-and-answer format, we made our way through Mike's link in the chain of custody. He brought the bag with the purse inside of it back to the precinct and put it in the evidence locker. Luckily, he was the person who had "lab run" duty the next day, so I didn't have to bring in an extra witness to vouch for the walk from the

Justice Center to the crime lab. Mike delivered it to Heidi Chung personally.

I spent the rest of the morning continuing to work step by mechanical step through my trial outline. I was running the show in the courtroom, since Lisa appeared to be doing little in the way of cross-examination. Of Brittany Holmes, Parker

Gibson, and the EMTs, she asked one question: "Do you have any personal knowledge to suggest that my client was one of the people who assaulted Kendra Martin?" Of course, they all said no. She didn't ask Calabrese a single question.

My guess was that she was saving the heavy stuff for Kendra.

Eight.

Ray Johnson and Jack Walker were waiting on a bench outside of Lesh's courtroom when I got down to the fifth floor after the lunch break. I started having my witnesses meet me outside the courtroom soon after I became a DDA. That way, when the judges invariably start late, I can make use of the time by preparing my witnesses in the hallway. An added bonus of the practice is that it keeps the dirtbag informants in my drug cases out of my office and away from my stuff.

I assumed that the man sitting alone on a separate bench farther down the hall was Dr. Preston Malone, the emergency room resident who treated Kendra at the hospital. Anyone who's had a shower and hasn't ingested illegal narcotics within a couple of days stands out on a bench in the courthouse. Unless, of course, you can tell the guy's a cop, either from the uniform or the other sure signs beer gut, bad tie,

big gun, those kinds of things. In Preston Malone's case, the medical journal he was reading gave him away.

When Ray and Jack spotted me, they both opened their mouths to speak, but I rushed past them with one finger up to let them know I'd be right

back. I wanted to touch base with Dr. Malone first. Typical of most physicians, he hadn't found time in his schedule to prepare his testimony with me. And, although I had Kendra's medical records for the grand jury, Dr. Malone hadn't appeared personally to testify. In other words, I had no idea what I was getting.

When he realized I was approaching him, he stood and offered his hand. From a distance, the guy looked really good. But standing close to him now, I could see that his profession was taking its toll. He hadn't shaved, his eyes were bloodshot, and his hair was a mess. Tell you the truth, I'm not sure that his eyes were completely focused. Coming out of ER like that? Scary.

He apologized for not being able to meet with me before trial.

"With the schedules we get at the hospital, it's pretty much impossible to keep an outside appointment. I have to admit, I was happy to get a subpoena. Thought maybe I could catch a nap while I was waiting. But when I was walking out, the attending physician gave me this medical journal and asked me to summarize the articles for him when I got back."

"You have to go back when you're done here? You'll probably be here until the end of the day."

He smiled. "Not the way a hospital defines the end of a day. I went in yesterday at six in the morning. I'll get home around ten tonight."

I vowed inwardly never to complain again about my workload.

I ran through the trial outline in my head. "Actually, I could put you on first so you don't have to wait around here."

"Um, thanks, but if it's the same to you, I'll wait as long as possible. I'm almost done with this journal, then I'm gonna crash right here on this luxurious wooden bench."

"I guess with your residency, you don't really need a suite at the Four Seasons to sleep," I said.

"No, but the thought is pure ecstasy."

I could tell he was about to nod off at the idea, so I got my trial prep in quickly. Malone's job would be to describe Kendra's demeanor and injuries. I hoped the nap would refresh him before his testimony.

I left him there, lying on the wood bench, and walked back to where Walker and Johnson waited.

"Pretty good kid, isn't he?" Walker said, nodding his head toward Preston Malone.

"Seems like a hard worker. You guys ready?"

"Let's roll, girl." I could tell Johnson was getting into witness mode.

After Lesh took the bench and brought the jurors back in, I rose and said, "The State calls Detective Raymond Johnson."

When he stood to walk to the witness seat, I noticed Claudia Gates, the heavyset middle-aged black woman on the jury, sit a little straighter in her chair and let her eyes follow Ray to the front of the courtroom.

For her sake, after I asked Ray to state his name, age, profession, and some other general background information, I added, "Are you married, Detective Johnson?" I'm not above playing to a juror's weaknesses.

Whether he knew why I was asking or whether he just has a natural charm, Ray Johnson gave the perfect answer: "Not yet, Ms. Kincaid. So far, the only woman in my life's my momma, but I'm still trying."

I thought I actually heard Claudia Gates's blood rush, but it was more

likely the courtroom's crappy radiator.

I know. I'm a hypocrite. As much as I hate it that a good portion of my half of the species loses all rational thought when a good-looking man's in the room, I happily accept these boy-crazed women as jurors when my cops are hot.

Ray covered some of the same ground as the initial witnesses, describing the mood of the crime scene and Ken-dra's appearance when MCT first arrived. Then we talked about what happened after he and Jack separated from Chuck and Mike.

"When you saw Kendra Martin at the hospital, did you reevaluate your assessment of her injuries?"

"In some respects." He explained that Kendra's appearance substantially improved once the hospital staff cleaned the blood from her, but she was still in obvious pain, evidenced by severe bruising on her face and body, a large laceration across her nose and left cheek, and noticeable discoloration around her neck.

"After you initially spoke with Kendra Martin, did you have an idea in your mind about what had happened to her that night?"

"Yes, based on what she told me and my partner, Jack Walker."

"After the initial interview, did you speak to Kendra again about what happened to her that night?" I asked.

"Yes. After some additional investigation, Detective Walker and I spoke to the victim again when she was still in the hospital."

"Were her statements consistent with respect to certain sexual acts committed against her that night?"

"Yes."

"Was she consistent in describing the physical abuse that occurred that

night?"

"Yes."

I could sense Lisa contemplating whether to object. Ray's answers were technically hearsay, even though they didn't reveal what it was that Kendra actually said to him. The answers were enough to reveal that Kendra had been sexually and physically assaulted. But Lisa stayed in her seat, and she was right to. If she objected in front of the jury, they might think she was trying to keep information away from them, and it was information they were going to hear anyway once Kendra testified.

I continued the pattern of questioning, establishing that Kendra's statements were consistent with respect to the most material facts.

"Were there some inconsistencies between the two statements?" Yes.

"Did Kendra have an explanation for these inconsistencies?"

"Yes. She admitted that she had omitted certain truthful information and had included some untruthful information in her initial statement to us."

Now, that one was definitely hearsay, since he was repeating something Kendra had said outside the courtroom and asserting it as truth. But the information helped the defense, so Lisa wasn't about to object.

Ray then walked through the portions of Kendra's initial statement that were not true, being careful as we had discussed never to call them lies. He explained that Kendra initially said she was in Old Town to go to Powell's Books and did not know how heroin ended up in her system.

"And Kendra admitted later that those statements were not true?"

"That's correct."

"Now, Detective, do you know what the defendant has been charged with?"

"Yes, I do. Attempted Aggravated Murder, Kidnapping in the First Degree, Unlawful Sexual Penetration in the First Degree, Rape in the First Degree, Sodomy in the First Degree, and Assault in the Third Degree."

"From an investigative standpoint, did the facts as Kendra Martin stated them in her initial interview indicate that those charges would apply in this case?"

"Yes."

"So, in other words, if someone had asked you right after you initially interviewed Kendra Martin what the suspect might be charged with, those are the charges you would have anticipated?"

"That's right."

"Would your answer to that question have changed after you learned Kendra Martin's actual reasons for being in Old Town and how the heroin ended up in her system?" No.

"Why is that?" I asked. "After all, the victim in the case changed her statement."

"She did change some details in her statement, but her statements with respect to what the suspects actually did to her did not change. The charges would still be the same."

Ray wrapped up his testimony by describing the change in Kendra's demeanor from the first interview to the second. He was well-suited for this role. He actually managed to make Kendra's mood swings weigh in her credibility's favor. As he explained it, Kendra was initially very agitated. But once they made it clear that they were there to find out what happened to her and who did it, she was cooperative and focused. When they interviewed her again and indicated their concerns

about her initial statement, she seemed embarrassed and worried that her honesty would hurt the case. Once she amended her statement, she seemed relieved.

After Ray was excused, I called Dr. Malone to the stand. I was worried that the bailiff might actually have to wake the poor guy up in the hallway, but apparently not. Moments later, Preston Malone strode confidently to the witness stand. I guess it's true that residency trains doctors to perform well regardless of the sleep deprivation.

Dr. Malone took the oath and explained his credentials to the jury. Pretty impressive. Undergraduate degree in biochemistry from Pomona, MD from Johns Hopkins. Played the viola in the Portland symphony in what he generously termed his "spare time." Damn. If I thought he had room in his schedule, I might've called him for a date.

We walked through Kendra's medical records together, with Dr. Malone explaining the cryptic notes that detailed the physical trauma that Kendra experienced. Knowing Kendra like I did, it was hard to listen to. But it was critical that the jury hear it.

"Dr. Malone, you have described what you have called tears to the wall of Kendra Martin's anus. After your physical examination of Kendra Martin, did you form an opinion as to what caused those tears?"

"Yes, I did."

"And what is your opinion?"

"You must understand that the anal wall is extremely sensitive to pressure. Most people experience detectable trauma simply from a standard bowel movement, so it's not unusual to detect some irregularity in what we call the 'anal wink." In fact, I have seen patients report to the emergency room with voluntarily inflicted injuries in that particular area that are, as you might imagine, extremely abnormal."

A couple of the jurors shifted uncomfortably in their seats.

"And how would you describe Kendra Martin's injuries?"

"Severe. Even compared to very young sexual abuse victims, the trauma was incredible. There were no signs of lubrication, either chemical or natural. The only thing I can compare it to is an episiotomy, in which we enlarge the vaginal opening for childbirth. Of course, the patient is anesthetized for that procedure. Given the degree of injury this patient sustained, I would have expected her to need at least two weeks' healing time. It was only because of this particular patient's emotional resiliency that she was able to go home the following day."

"And were you able to form an opinion about what type of object created Kendra Marin's internal injuries?"

"Yes. With voluntary pressure, for comparison, it's not unusual to see perforations in the anal wall, but they tend to be superficial, and the use of lubrication minimizes the damage. In Kendra's case, the injuries were abrupt. Someone had subjected her to quick and intense pressure in specific areas. Moreover, I found several wooden splinters in her skin. This,

as well as the degree of tearing, led me to conclude that she was penetrated abruptly and repeatedly with an unfinished wooden stick at least an inch and a half wide and seven inches long."

I pushed my hair behind my right ear as I looked down at my notes for a reminder of where I was and what I was trying to get out of this witness's testimony.

I hadn't discussed these questions with Dr. Malone, but I sensed that he had a nonobjective investment in the case. I chose my words cautiously to get the answer I wanted.

"During your medical residency, have you ever seen a patient as seriously injured as Kendra Martin was from the hands of another person?"

"No, I have not. Of course, I've had patients die, but it's always been from either natural causes or from some sort of weapon." Then he looked at the jury as if he'd been trained to do this. "But, as little sleep as I sometimes catch during my work in the ER, I had trouble sleeping after I treated Kendra Martin. Without a gun, without a knife, someone had physically ruined this child with his bare hands."

Several years from now, after tending to and losing scores of other patients to the hands of sadists, Dr. Malone might be able to offer unbiased, affect less testimony in a case like this. But, for now, he had crossed over from a detached observer into our side of things, and he wanted Frank Derringer to go away. I felt confident enough to wander into un ventured territory with him as my witness.

"In your experience as an ER physician, do you develop a sense of a patient's chances for survival when they come to you for treatment?"

"Sure. The hardest part of being a doctor in the emergency room is that we often get patients for whom it's too late to do anything. We lose a lot of people whose chances have passed before they even come to us."

"And, in your opinion, in light of your review of Kendra Martin's condition when she arrived for treatment, what would have happened to her if she had not been found in the Gorge and brought to you at Emanuel?"

He paused before responding. "I remind myself daily that I'm not God, that I don't know this world's truths any more than anyone else. But in my medical opinion, Kendra Martin's lucky those kids happened across her. Another couple of hours out there would have killed her. She was crazy high on heroin, but that, in and of itself, would not have killed her. It did, however, decrease her chances of surviving. She was losing a lot of blood from her anal injuries. Her blood pressure and pulse were low, which further reduced the rate of oxygen distribution through her body. And it was cold outside. I'm confident that if she were left overnight, she would have died."

I needed to write myself a reminder to keep this guy's name and number for future testimony.

When we were done talking about Kendra's physical injuries, I directed his attention to the effects of drug use. He started out by explaining that, although Kendra may have used heroin frequently enough to develop a physical addiction, she did not have the track marks that give away any hard-core addict.

"We've heard testimony earlier, Doctor, that Kendra Martin was 'popping' heroin when she used it voluntarily. Are you familiar with that term?"

He indicated that he was and explained that popping was the street name for shooting up with a subcutaneous injection. Relative newcomers to heroin could inject the dope just beneath the skin and still get a good high from it. Once they were hooked and needed a bigger high, they'd need to inject straight into a vein.

He explained that, on the night she was attacked, Kendra was under the influence of heroin that had been injected directly into a vein. To prevent her from overdosing, he had injected her with Narcan, a narcotic antagonist. Within a few minutes of injection, Narcan completely reversed the narcotic effects of heroin. Used on someone dependent on the narcotic, an antagonist could trigger extreme symptoms similar to withdrawal. It helped explain the severe mood swings and general nastiness that Kendra displayed toward the police that night.

Finally, Lisa had a cross-examination ready. It wasn't unexpected. Malone had to concede that heroin had adverse effects upon a user's memory. It was an obvious point, but jurors always listened more carefully when it came from a doctor. Fortunately, I had plenty of evidence to back up Ken-dra's ID, so I wrote the day off as a win for our team.

To reward myself for my great day in trial, I picked up some Pad Thai at Orchid Garden on my way home. Two hours later, I was lacing up my New Balances. The peanuts weighed me down for the first mile or so,

but after ten minutes I started to work out my stride and could feel the endorphins kicking in. Seventeen minutes after I started, I finally reached my two-mile turnaround point at the Rose Quarter, home of the Trailblazers. I know a lot of runners who claim to reach a meditative state when they run. I'm not one of them. I get bored, and my mind wanders. As I finished my lap around the stadium and began heading back up Broadway toward my neighborhood, I was laughing to myself about the joke at work that the DA's office needed a separate sports celebrity unit. A better name for Portland's NBA team would be the Jail Blazers.

And it wasn't just the basketball team. After the local ice skating princess gained infamy for having had her rival slugged in the thigh with a stick by a very fat bodyguard, she supposedly settled back into her hometown for a quiet and humble retirement, disturbed only by the occasional bout of celebrity boxing. The reality is that she partied like hell and had restraining orders against her ex-husband and the four ex-boyfriends she'd gone through since him. Apparently all these people hung out at the same handful of cowboy clubs and trailer-park bars, and the princess called the police to enforce the restraining orders every time she happened to run into one of her exes. Throw in the state's mandatory arrest law for restraining-order violations, and you've pretty much got yourself a case to be reviewed every Monday morning, all involving a woman whose name always invites some kind of media attention.

This line of thought got me through another half a mile or so. I was passing the Fred Meyer parking lot, about a mile from my house, when I noticed the car: a brown Toyota Tercel at the back of the lot, close to Broadway, far beyond where a shopper needed to park at this time of night. It was too dark to make out the face of the person inside, but I could see the ember of a cigarette burning near the steering wheel.

It could be anyone. Maybe Fred Meyer made employees park at the back of the lot. Or maybe the guy was waiting for his wife to get off work. Or he could be sneaking out of the house to get a few drags of nicotine in his car. Then there was the possibility that the guy I saw at the zoo was out to finish me off, having already trashed my house, kicked

my dog, and knocked me out.

I couldn't make out the license plate. I thought about running through the lot to get a closer look, but I couldn't think of any way for just my eyes to cross the street while my body stayed a safe distance away.

So I kept running and tried not to be obvious as I looked up and down Broadway to make sure I wasn't being followed. When I was a couple hundred yards past the lot, I saw the car pull out onto Broadway in my direction. When it stopped for a red light, I ducked into a convenience store on the corner and pretended to peruse the tabloid headlines until I saw the car go through the green light and disappear into the other traffic down Broadway.

I eventually got up the nerve to run home. Well, not that much nerve. I took a route that involved running an extra couple of miles and jumping over my back fence.

After locking myself inside my house and setting the alarm, I went straight to my handbag to find the license plate number I'd scribbled down at the zoo. I looked on both sides of all the bills, but I couldn't find it. I must have spent it.

Given the turnaround of cash in a register, the likelihood of it still being wherever I'd spent it was next to nil. Orchid Garden was most recent, so I gave it a try.

The employees were closing the place down for the night. They looked alarmed when I started banging on the door to get their attention, but after I flashed my DA badge, a pimply bespectacled girl let me in. I pled my case to an eighteen-year-old kid who wore a tie with his striped shirt to denote his authority as the night-shift manager, and he finally let me fish through their singles.

After all that work it wasn't there.

"I told you so," the tie guy reminded me. "I told you, when we take

your money, it goes in the top of the drawer, so it's the first one paid out."

Like I needed him to explain that to me. I thanked him anyway and went home angry at myself. Now I had no idea if the brown Tercel had anything to do with any of this.

I managed to fall asleep, but my pager woke me up shortly after the wee hours had kicked in. I recognized the number as Garcia's cell, so I returned the call. He could tell from my voice that he'd woken me and apologized.

"I wasn't sure whether to call you, but I'm down here at juvie with Haley Jameson. She got popped for loitering to solicit."

Portland's loitering-to-solicit ordinance was enacted just last year after the city ran into problems proving prostitution cases under the state statute. In practice, the only way to prove an agreement to exchange sex for money was to conduct sting missions using undercover officers posing as either prostitutes or Johns. It was an expensive and time-consuming process, and the sting missions had gotten out of hand. To avoid the stings, the regulars all started insisting on free samples before they'd negotiate the date: "Let me touch your cock so I know you're not a cop." What real John's going to turn that down? For obvious reasons, though, the bureau prohibited officers from engaging in sexual contact with suspects.

The beginning of the end for sting missions was when an officer decided to get clever, put a nine-inch rubber replica in his pants, and whipped it out on an unwitting prostitution suspect. Actually logged it into evidence after the bust. PPB didn't like it, so they started hiring non-police informants to conduct the stings. When the weekly scandal rag disclosed that Portland's finest were paying losers to get hand jobs, the entire vice unit almost got shut down. The result, fortunately, was the adoption of a loitering-to-solicit ordinance. Everyone wins: Police get to stop the street-level prostitution that no one wants in their neighborhoods without having to conduct stings, and the Johns and prostitutes take a lesser punishment from a city

ordinance instead of a state statute.

As Tommy described it, Haley's loitering pop was pretty typical. Time of day, red-light neighborhood, flagging down cars with men in them. It was usually enough.

"She saying anything?" I asked.

"Nope. She's making it real clear that it's nothing new and she knows the only thing that's going to happen to her is mandatory counseling that she'll never attend and assignment to a foster home that she'll immediately run away from."

"I don't see a lot we can do then, Tommy."

"Agreed. I only called you because she brought up your name. As tough as she's playing, I think she'd like to get out of it if she could do it without any work on her part. She told me Kendra said the female DA on her case was alright, and that if we had told her that day in February that you were a friend of Kendra, she might not have been such a bitch."

"Did she say when she talked to Kendra?" I asked.

"Not exactly, but it sounded recent." I knew I shouldn't have believed Kendra when she said she hadn't been staying in touch with Haley. "Anyway, since she brought up your name and is apparently hanging with your vie again, I thought I should call you. You want me to cut her loose?"

I thought about it. It would do Kendra some good to see the consequences of the life she'd left behind. "Screw her. Unless she's willing to give us something useful for vice, put the case through."

"I figured as much but thought it was your call. I'll give her my card and tell her to call me if she wants to share any info?"

"Go ahead, but I don't see it happening."

I had a hard time falling back asleep.

Nine.

The next day of trial continued uneventfully. Things move along surprisingly smoothly when the defense never objects or cross-examines your witnesses. Lisa's silence initially made me nervous, because I suspected she was reserving the hardball for Kendra. I was wrong, though.

After Jack Walker's testimony, Kendra took the stand and walked the jury through her life story. Two female jurors wiped away tears when Kendra talked about what Derringer had done to her.

To my surprise, Lisa took the high road on cross. She didn't roll over, but she didn't rip Kendra apart, either.

The entirety of Lisa's cross focused on Kendra's heroin use; she did not discuss prostitution activity at all. And even her questions about the drugs did not seem like a character attack. Instead, she zeroed in on the effects that heroin may have had upon Kendra's perceptions that night. Even I had to admit that her questions were fair.

After Kendra testified, I called Andrea Martin to the stand, primarily to humanize Kendra by showing the jury that she had a mother. Her testimony, which was limited to Kendra's recovery, was uncontroversial, and Lisa didn't cross-examine her. Andrea had to leave for work once she left the stand, but Kendra stayed for the rest of the day.

Pleased that Kendra had testified with relatively minor trauma, Chuck, Grace, and I took her to the Spaghetti Factory for dinner right after court got out. Nothing tops a hard day's work like a big plate of carbs followed by spumoni ice cream.

Most of the dinner conversation focused on the trial. Kendra wanted to know how I thought it was going and what it meant that Lopez hadn't been tougher on her. I tried not to get her hopes up, explaining that

the defense attorney appeared to be going through the motions so that Derringer got a fair trial. I didn't voice my growing anxiety that Lopez was hiding something up her sleeve.

"Well, I don't think there's anything fair about it. He gets to sit there and glare at me while I have to talk to a bunch of old people I don't know about what he did. It was really embarrassing for me, and then he doesn't have to get up there at all. He just gets his fair trial? What about mine?"

I wasn't going to try to defend the system on this one. "You're right, kiddo. The rules aren't always fair. But you're playing by them, and I think things are going well. You did a great job today. I think those old people who don't know you did know that you were telling the truth."

Kendra held my eye for a moment, but then turned her attention to playing with her water glass. I was grateful when the waiter broke the awkward silence to top off our coffees.

When he left, the silence returned, and Grace invited Kendra out to the dock behind the Spaghetti Factory to look at boats. I considered proposing that I take Kendra instead; I'd been wavering about whether to broach the subject of her renewed contact with Haley Jameson, despite my warning.

I thought better of it, remembering the summer that our fathers forbade Grace and me from hanging around the school who recake Left to our own devices, we would have tired of her in a couple of weeks. But parental pressure backed us into a corner and we were stuck with helium heels for months. Plus, right now Kendra saw me as part of a system that was treating her unfairly. A walk with Grace could be just what she needed.

So I let my opportunity to talk to Kendra alone slip by and volunteered to wait around for the bill. Chuck offered to keep me company.

Once Grace and Kendra were out of earshot, he spoke up. "Hey,

something came up at work today, and I wanted you to hear it from me and not from the news. It's probably nothing, but I know what the media are going to do with it. And that's going to bring up some stuff that's been bothering me already."

"Just tell me. What is it?"

"I guess the Oregonian received an anonymous letter today from someone trying to exonerate Landry and Taylor. Whoever wrote it claimed to have killed Jamie Zimmerman."

"Jesus. Where the hell's that coming from?"

"Some crackpot. Who knows? Could just be someone who wants attention, like those people who turn up and claim to be serial killers. Given the politics around here, it could be some nut job against the death penalty. Someone trying to make a point, now that it looks like the state might actually move on some of these death sentences. All I know is it's bullshit."

"And I think people will see it the same way. It's going to take a lot more than some anonymous letter to a newspaper to reverse those convictions."

"Honestly? I'm not even worried about the conviction. I went through this crap already a few years ago. Landry's attorney tried to make me out to be some rough rider, framing an innocent old lady to help my own career. It made me sick to my stomach when the best way to make the case was for that prick O'Donnell to argue to the jury that I didn't need to frame people, I could just milk my daddy's name to the top of the department."

I had never considered how rough the publicity from the Zimmerman case must have been on Chuck. And now it looked as if he was going to have to go through it all over again.

"I assume the department's investigating the letter?"

"Yeah, at the highest levels. The Chief met with your boss today, and they decided to assign Walker and Johnson, since they know the details of the original Zimmerman case. But Mike and I are off."

"I'm afraid to ask why."

"Like you need to ask why, Sam? Shit!" A family next to us turned their heads at the noise of Chuck's raised voice and his slap against the tabletop. He nodded at them and tried to whisper. "They obviously think that if anything went wrong in that investigation, it had to do with me. And Mike's my partner. So we're off, and I'm going to be the center of everybody's fucking conspiracy theory again."

There were actually good reasons for segregating Chuck from the investigation, even if the DA and the Chief were convinced as I was sure they were of the truth. But, for the second time tonight, I thought better of trying to defend the way things sometimes work.

"Chuck, I'm so sorry. Look, you know Ray and Jack are on your side here. They are not going to set you up. You know how much they believe in that case. Remember? I thought Walker was going to climax talking about Taylor's lethal injection."

I smiled, and Chuck shared it with me. "No, you're right. If they were trying to fuck me, they'd assign IA to it or bring in the Justice Department. Yeah, Walker and Johnson will handle it right."

It was quiet for a while. "Man, Sam, I've been stewing about this for hours, and you manage to calm me down. How do you do that?"

"You give me too much credit. You're not taking into account all those times when I'm the one who can rile you up like no one else."

I paid the bill, and we went out to meet Grace and Kendra. "OK, guys, it's probably time we called it a night." I put my arm around Kendra. "This chi ca got school mafiana."

She didn't look too happy about that one. But we finally managed to

get her into Grace's car. Once again, Grace was a lifesaver. The last thing I needed was an hour-long car ride.

Chuck and I made small talk about Kendra while he walked me to my car. I could tell he wasn't ready to be alone,

so it didn't surprise me when he asked if I wanted to catch a movie.

I looked at my watch. "Can't. Vinnie awaits, you know. Piss him off, and he seems to forget about his doggy door. Never know what I might find on my rugs."

I think he actually tried to hide his disappointment, but he looked worse than Vinnie does when I take away his Gumby baby. I caved.

"Why don't we rent something? Vinnie'd probably like to see you. But I get to pick."

He countered with his own conditions. "No subtitles. No cartoons."

Hard bargain, but it was a deal.

A warning to the wise. Don't rent one of those friends-who-fall-in-love movies with an old lover you've sworn off as just a friend. Around the time Harry asked Sally if she wanted to partake of a piece of pecan pie, I made the mistake of pointing out that the film's only flaw was how implausible it was that they didn't figure out earlier that they belonged together.

"Yeah?" Chuck said. "Well, take a look at us. Some people might say that we should've figured out a few things ourselves by now."

It was the first time either of us had ever acknowledged out loud the potential to be more than friends again. I might like directness in every other aspect of my life, but I didn't think I liked it in this context.

"No mistakes here. We were made to have a beautiful friendship," I

said with my best Bogart impersonation.

"Nope, not this time, Sam. Whenever I move a little closer to you, you pull out something goofy to help you scoot away. Cut it out with the Casablanca. I'm serious about this."

"Well, maybe you missed your chance to be serious. If you were serious, and you thought we were meant to be together, you wouldn't have dumped me."

He laughed out of exasperation. "Sam, we were kids back then. And I didn't want to dump you, as you put it. But I also didn't want to move down to California to learn how to be some corporate drone."

"Then you could've come with me and done something else," I said. I stood up and started heading toward the kitchen, but he took my arm and pulled me back down.

"You wouldn't have been happy, Sam. You had this idea in your head about what your life should look like, and back then I just didn't fit into it."

"Well, what makes you think you'd fit into it now? Maybe you'd start to feel like I was trying to change you again, and we wouldn't want that, now, would we?"

"I'd fit in, Sam, because you don't want to change me. We like each other just the way we are. The problem has been that you won't admit it. You won't accept that you like everything about me."

"Including your modesty?" I said, trying to laugh.

"Be serious for just a moment, OK, Sam? You know I match every part of that conflicted personality of yours. You like that I have this crazy job. You like that part of me is still a big kid. And you'll never admit it, but you love that I do what I want, even when it meant letting you down."

This time, when I stood, he let me. I went into the kitchen, poured a glass of water, and sat down at the table.

He came in after a few minutes. "When you found out your mother had breast cancer, you came to me, not Roger. And, today, when I heard about the letter to the paper, you were the one I wanted to talk to. We don't have to work out everything in our history and our future right now. But don't pretend you haven't thought about this, Sam. I'll go if that's what you want, but I really do need you tonight."

It wasn't until the door closed that I realized I didn't want him to leave yet. And that it was important enough that I was willing to figure out the rest of it later.

He was still on my front steps when I opened the door. He came back in, and we didn't talk again for the rest of the night.

Given my long-standing commitment to keeping things with Chuck platonic, I would have expected larger repercussions from the night's activities. But the sky didn't fall, lightning didn't strike, and I didn't even regret it in the morning.

The truth was, I hadn't felt that good for months. Whether it was just the aftereflects of the great sex remained to be seen.

And it had apparently taken Chuck's mind off the Taylor investigation. He hadn't even watched the local news before we went to sleep.

Unfortunately, reality set back in quickly. While I scurried around the house picking up the various items of clothing strewn on the path between the front door and my bed, Chuck grabbed the Oregonian from the porch.

The story about the anonymous letter was a long one and had made the front page of the Metro section. Putting aside my outrage that the press had gone forward on the basis on a single anonymous unconfirmed letter, I could acknowledge that the story was actually fair. It raised the possibility that

Taylor and Landry were innocent, but it also quoted experienced criminal investigators who were familiar with the common phenomenon of false confessions in high-profile cases. Some even suggested it might be a publicity stunt by a death-penalty opponent.

Although the paper did not reprint the letter itself, I was surprised by the amount of detail revealed about the letter's contents. The typewritten letter was mailed from Roseburg, a logging town a couple of hours south of Portland. According to the report, the letter described with dispassion the grizzly details of the final hours of Jamie Zimmerman's life and her horrible death. Its anonymous author claimed to have been playing pool at Tommy Z's when he saw Jamie Zimmerman running her tongue across her parted lips, watching him while she did a nasty dance in front of the jukebox. She made it clear what she wanted when she graphically simulated fellatio on the last of many bottles of Rolling Rock he bought her.

I looked up from the paper. "Tommy Z's? Did that come up in the investigation?"

Chuck nodded. "Truck stop slash biker bar in southeast Portland. It was reported during the trial, though, so anyone could know about it. Margaret Landry said Taylor picked up Jamie there. We found witnesses who placed Taylor at the bar around the time Jamie disappeared, and Jamie was known to hang out there sometimes."

I went back to the article. The author claimed that Jamie danced for a couple of songs and then walked over to him and said she noticed him because he looked dangerous. After some token small talk, he drove her back to his apartment. In the privacy of the apartment, the dance she began at

Tommy Z's evolved into a strip tease and a lap dance. After the two began to engage in what the article paraphrased as "consensual intercourse," what might have been merely a desperate exchange of bodily fluids between two pathetic lives took a violent turn. According to the author, a drunk Jamie started laughing during the act itself,

mocking her anonymous lover about the size of his manhood. The man hit her repeatedly, telling her to shut up. The author wrote that he initially wrapped his hands around Jamie Zimmerman's throat to silence her taunts. But when her eyes started to bulge and she began tensing her entire body in an effort to free her throat from his grasp, he realized he wouldn't stop; that he had never felt such power and gratification as through her suffering.

When I'd finished reading, I looked up at Chuck. He read my thoughts. "You're going to tell me it could be worse, right?"

I nodded.

"I know this kind of stuff happens in death cases and it's something I've got to deal with, but I'm telling you, Sam, I just don't have it in me. At Landry's trial, the entire defense was based on an attack against me as a cop and a person. That guilty verdict, and the verdict against Taylor: I saw those as vindication. I haven't even been able to deal with my feelings about Taylor's execution, because I can't separate my feelings about the execution itself from the stress I was feeling about the publicity that would go along with it. I knew that somehow this would come back around to me."

I stood up and took him in my arms. He held me tightly, and I could feel his body begin to shake. "Dammit, Sam, I didn't do anything wrong." I stroked his hair and ran my hand along his back, whispering shushing sounds in his ear.

Then I led him back to bed to comfort him the only way I could think to.

Chuck was scheduled to testify at the trial that morning, but we went to the courthouse separately to make sure we weren't seen arriving together. I hoped that concentrating on his testimony would take his mind off the letter.

Chuck was a great witness. The description of the search of the car could have been one of the moments when I lost the jurors, but Chuck's

personable style helped keep their attention. He explained that he had not located any blood or other physical evidence of an assault in the car, but that the car looked like it had new paint, carpet, and upholstery. Transitioning into the work order from the auto detail shop, I asked, "Were you able to determine, Detective Forbes, whether your initial impression was correct?"

"Yes, I was."

"And how were able to verify that, Detective?" It felt good when we made eye contact, but I looked away so as not to get distracted.

"During the search of the car, I located an invoice from the Collision Clinic, an automobile detailing shop at Southeast Eighty-second and Division."

I showed him the invoice and he verified that it was the paper he had found during the search. I said to Judge Lesh, "Your honor, the parties have stipulated that the contents of the invoice are in fact accurate."

Judge Lesh turned to the jury and delivered the standard instruction for stipulations like these. "Members of the jury, the parties have agreed that it's unnecessary to call someone with firsthand knowledge about the contents of this exhibit to testify. Essentially, they have agreed that the document is exactly what it appears to be and that what's written on it is true."

When the judge was finished, I turned back to Chuck. "What does the invoice indicate?"

"It shows that Frank Derringer paid eight hundred dollars for new paint, upholstery, and carpet for the vehicle."

"And does it indicate when the work was completed?"

"Yes, it does. The work was done the day after Kendra Martin was abducted."

I paused to make sure that the jury understood the implication. Then, for the truly dense, I followed up. "So, one day after the assault on Kendra Martin, and before you were able to search it, Frank Derringer paid someone to replace the carpet and upholstery on the interior of his car?" Chuck agreed. "And one day after the assault on Kendra Martin, Frank Derringer paid someone to change the appearance of his vehicle by painting its exterior?" Yes, again. "And he paid eight hundred dollars for this work?" Yes.

"Detective, are you familiar with the Blue Book for automobile prices?" Yes. I pulled out the photocopy of the relevant page from the Blue Book and asked Chuck to refer to it. "Based on that, Detective, what is your estimate of the maximum fair market value of Frank Derringer's vehicle, prior to the work he had completed at the Collision Clinic?"

"Twelve hundred dollars."

"And what is your estimate of the fair market value after he paid eight hundred dollars for the work at the Collision Clinic?"

"Fourteen hundred dollars."

Lisa was predictably gentle on cross. Yes, Chuck admitted, some people spend money to improve houses and cars, even if they might not get the money returned. And, yes, he conceded, it may have been worth eight hundred dollars to Mr. Derringer to have a new feel to his car. When Lisa finished her questioning, reserving the right to recall the witness later, I didn't see any need to redirect. Instead, I caught Chuck's eye as he left the witness stand. I was right. Testifying in a solid case with an easy cross had taken his mind off the Zimmerman debacle.

The trial was trucking along smoothly. I began to suspect that my paranoia about Lisa's strategy was exactly that paranoia. Perhaps she had simply concluded there was no reason to knock herself out trying to save Derringer. She didn't even try to attack the accuracy of the fingerprint evidence when the criminologist, Heidi Chung, called a

match based only on six points. Her only questions concerned the timing of the latent print found on Kendra's purse. Chung conceded the point that must always be given up on fingerprint evidence: Although she could state with confidence that the defendant had left his fingerprint on the victim's purse, there was no way to determine when the print had been left behind.

On redirect, Chung explained to the jury that it was never possible to determine from physical evidence alone when a fingerprint was left behind. All the physical evidence could do was confirm that the suspect had touched that item at some point prior to the print's discovery.

Through the end of my case-in-chief, the only witness Lisa cross-examined in any detail was Dave Renshaw, Derringer's probation officer. She didn't get far.

The sole purpose of Renshaw's testimony was to show that when Renshaw saw Derringer's private parts a few weeks before Kendra was assaulted, they were still covered with hair like most other people's privates. Lisa tried to rattle Renshaw's testimony by pointing out that he didn't actually examine Derringer physically and was not looking specifically at that physical feature. In the end, though, there was no way to get around the obvious: A shorn scrotum stands out.

The only other line of questioning she had for Renshaw concerned Derringer's probation record. Renshaw admitted on cross that Derringer had kept all their appointments, stayed in regular contact with him, and maintained regular employment. Lopez even went through a list of the various temp jobs Derringer had worked since he got parole: day labor, grill cooking, stockrooms, inventories.

I could've objected on the basis that Lisa's questions called for inadmissible character evidence. She was, after all, trying to establish that Derringer had been keeping his nose clean, which had nothing to do with the issues in the trial. But any objection would invite a bullshit attempt to justify the evidence in front of the jury. Lisa would probably argue something to the effect that the evidence

contradicted the State's theory that Derringer planned the abduction ahead of time or was associating with a possible accomplice. I figured any minimal benefit she got out of the questioning was a reasonable price to pay to avoid giving her an opportunity to make a speech for the jury.

As it turned out, Renshaw was a pro who could diffuse Lisa's points on cross without my assistance on redirect. After Lisa had established that Derringer had reported all address changes, met all appointments, spoken regularly with Renshaw, and worked full-time on parole, she asked one question too many: "Isn't it true, Mr. Renshaw, that Mr.

Derringer complied fully with the conditions of his parole?" "Sure, counselor. I guess you could say he was a model parolee except for the fact that he kidnapped, raped,

sodomized, and tried to murder a thirteen-year-old girl." I think I saw Lesh smile as Lisa leapt to her feet to object.

Her objection was sustained, but the exchange kept Lisa quiet for the rest of my case-in-chief.

Ten.

I had spent the week presenting my case to the jury, witness by witness. Building a prison for Frank Derringer with evidence, each piece stacking upon the last like bricks. Now I was ready to sit back and watch Lisa Lopez struggle to save face. I wanted it. I wanted it bad. I tried not to look smug and amused, which I was, when she stood on Thursday afternoon for her mid-trial opening.

"Ladies and gentlemen of the jury, my point is a simple one." She put her hands on Derringer's shoulders. "This man, Frank Derringer, is innocent." A simple statement, but it caught the jury's attention.

Lopez walked to the front of the jury box and continued. "Ms. Kincaid has done a fine job of presenting evidence the way she wants you to hear it. But what I want you to hear, and what you will conclude to be

true, is that Frank Derringer finds himself on trial for a crime he didn't commit because a troubled and confused young girl who has led a very sad life mistakenly identified him as she was coming out of a heroin-induced haze."

Although Lopez conceded that Kendra "may have been subjected to horrendous acts," she went on to remind the jurors of the presumption of Derringer's innocence and the oath they had taken to evaluate the evidence dispassionately. But she wasn't just arguing that there would be a reasonable doubt about Derringer's guilt. She was using the word innocent repeatedly. The defense's position wasn't just that Derringer was not guilty in the legal sense because the State couldn't make its case, but that he was factually innocent. Jurors feel better about acquitting someone they believe is innocent, but Lisa's strategy was risky. It's harder to prove innocence than to establish reasonable doubt.

Lisa's quiet, contemplative tone became more urgent as she talked to the jurors about Derringer's alibi. Then she shifted her theme. "By the end of this trial, you will realize that Kendra Martin is a victim, but my client is as well. In fact, I believe that we will prove to you that both Mr. Derringer and Miss Martin are victims of the same wrongdoing."

I tried to maintain my typical trial composure, looking as bored as possible while the defense presents its case. But for the life of me, I couldn't figure out where Lisa was going with her statement.

"The wrongdoing that has brought Kendra Martin, Frank Derringer, and all of us together began about four years ago. Four years ago, Portland police officers found the body of another troubled young girl named Jamie Zimmerman in the Columbia Gorge. Jamie wasn't as lucky as Kendra. She was murdered strangled after being raped and beaten. Like Miss Martin, Jamie was a drug addict who supported her habit through occasional prostitution. Like Ms. Martin, she was raped and sodomized. Police found Jamie's badly decomposed body less than a mile from where Kendra Martin was located. Ms. Kincaid mentioned that whoever committed this crime took Kendra's purse. Well, guess what,

ladies and gentlemen? Whoever killed Jamie Zimmerman took her purse too, and it was never recovered.

"Those are enough similarities that you're probably thinking to yourself right now that the two crimes might be connected. You'd certainly think our police would at least look into it, especially when you learn that the same detectives who testified in this case investigated Jamie Zimmerman's murder."

I was seething. How the hell did Lopez think she was going to get away with blind siding me this way? I didn't know every detail of the Jamie Zimmerman investigation, but I knew enough to recognize that Lopez was trying to take advantage of that case's recent revival in the media to confuse the jury. I also knew that she had never bothered to mention to me that her defense had anything to do with the Zimmerman case.

There was nothing I could do, though, without playing into Lisa's hand. Any outburst from me would only add dramatic emphasis to her opening statement. So I sat there quietly while Lisa told the jurors about Margaret Landry and Jesse Taylor and their protestations of innocence, the recent letter to the Oregonian confessing to Jamie Zimmerman's murder, and a supposed conspiracy among Portland police to conceal the truth.

"Because a jury didn't hear the truth about that case three years ago, innocent people were convicted. I don't want you to make the same mistake. I don't want you to convict an innocent person. So I'm going to make sure you get all the evidence. You're going to hear not only how the police messed up the Zimmerman case, but also how those same detectives have bungled this investigation. They don't want to admit that they missed a killer four years ago, and they don't want to admit that they've got the wrong person again now.

"Let me make something clear to you. I'm not required to prove who killed Jamie Zimmerman. That's supposed to be up to the police and the district attorney. But I think it's important that you at least know about that case, because it sure looks a lot like this one, and it's sure starting to look like whoever did it is still out there.

"In the end, the evidence in this case may present more questions than answers. We may never know who killed Jamie Zimmerman, but I have a feeling you're going to suspect that it's not Margaret Landry or Jesse Taylor. I also have a feeling that you're going to suspect that whoever killed Jamie Zimmerman assaulted Kendra Martin. But one answer you will have for certain: Kendra Martin identified the wrong man, and Frank Derringer is innocent."

So my paranoia had been warranted. Lopez had a trick up her sleeve after all. But what Landry and Taylor had to do with Derringer's defense was beyond me.

Judge Lesh apparently agreed. When Lisa finished her statement, he turned to the jury and calmly excused them to their waiting room for a break. Then he sat back, crossed his arms, looked at me, and said, "Before I flip my lid up here, let me confirm, Ms. Kincaid, that Ms. Lopez never informed you that she would be introducing anything having to do with the murder of Jamie Zimmerman. Is that right?"

"That's correct, your honor. I'm forwarding to the court a copy of the witness list I received from the defense before trial. I received no notice from Ms. Lopez that she would be springing the possibility of a serial rapist at trial, and she obviously reserved her opening statement so she could drop this bombshell as late in the day as possible."

Lesh looked at the witness list and shook his head. "Alright. That's pretty much what I figured. Ms. Lopez, give me a good reason why I shouldn't declare a mistrial right now and then send a letter down to the Bar suggesting that they look into this little stunt you've pulled here."

Oh, petty vengeance can feel so good. If I could've stuck my tongue out at her without anyone noticing, I would have. In fact, this was good enough to warrant a big wet raspberry, but I settled for my best poker face.

Lisa feigned ignorance as she rose from her seat. For someone like me who roots for Sylvester to eat that damn baby-talking yellow bird it was hard to take. "I apologize if I've done something inappropriate, Judge Lesh, but I believe I have complied with my obligations toward the State. I'm not required to do the State's work, your honor. All I have to do is disclose my witnesses, which I did, and I'm entitled to reserve my opening."

Lesh wasn't buying it. "You mean to tell me that the people on this list are going to raise the specter of a serial rapist who attacked the victim in this case and also killed Jamie Zimmerman three years ago?"

"No, your honor. Those witnesses serve a legitimate purpose "

Lesh cut her off. "You mean the legitimate purpose of throwing the prosecutor off track?"

Lisa was on the edge. She was getting defensive. "Your honor, if Ms. Kincaid was thrown off track, that's not my fault. I do intend to question those witnesses. They don't know about the Jamie Zimmerman case, but the State's witnesses do. And Oregon's discovery rules are clear: I can call any witness named by the State without having to declare my intention to do so ahead of time. It just so happens that the same investigative team in this case handled the Zimmerman investigation."

I cut in. "I find Ms. Lopez's choice of words interesting. It seems to me that if these two cases didn't just so happen' to involve the same detectives, we might be hearing about some other old case that the MCT handled. This entire tactic seems manufactured to spring something at trial and catch the State off guard."

"I'm inclined to agree," Lesh said. "Ms. Lopez, you may be in technical compliance with the discovery statute, but you have certainly violated its spirit. It would've been nice of you to tell Ms. Kincaid what was going on here."

Lisa worked her jaw and looked for words. "With all due respect to

your honor and to Ms. Kincaid, my job isn't to be nice. My job is to defend my client. I sincerely believe that Mr. Derringer is innocent. If I had trusted Ms. Kincaid to believe my sincerity, I would have gone to her in the hopes that she would dismiss this case and reopen the Zimmerman investigation. But from the minute she walked over to the Justice Center to handle the arraignment on this case personally, your honor, Ms. Kincaid has made it clear that she wants to hammer my client. So I weighed my options and decided on this one."

I started to defend myself, but Lesh didn't see a need for it. "Ms. Lopez, I'm letting you know right now that both you and Ms. Kincaid have appeared before me several times since I've been a judge, and up until today I've never had reason to question either of your ethics. Your attempt to impugn Ms. Kincaid's integrity has failed with me. I hope you understand that. Now, here's what we're going to do. I have deep suspicions about your intent, Ms. Lopez, in holding your cards so close to your chest. But it looks like you have stayed within the letter of the law. So for now you're not in lawyer jail. Consider yourself lucky."

When a slight smile registered at the edges of Lisa's mouth, Lesh leaned forward. "Not so fast, Ms. Lopez. Your strategy will have its consequences. You can't have it both ways. You're going to have to make your case with the State's witnesses and the ones disclosed on this sorry witness list. I won't let you parade a couple of convicted murderers in front of this jury, and I won't let you bring in anything you can't get through those witnesses. With that in mind, I suspect that much of what you said in your opening statement is hearsay. At the end of the trial, I will instruct the jurors that they should disregard anything you said in opening that wasn't actually proven through evidence during the case. With that said, it's time we brought these jurors back in, so we can get on with this trial."

I rose to address him. "Your honor, the State requests a continuance. I need time to research this defense. I'd like two weeks to investigate any possible connection between this case and the Zimmerman murder. I assure the Court and Ms. Lopez that if we determine a connection, we'll proceed as necessary from there."

I could tell from the way that he tilted his head and smiled that he sympathized, but he wasn't going to give me any time. "I understand that you've been put in a jam, but you don't really think you're going to find a connection between these cases. What you want is time to disprove a connection so you can nip this defense in the bud. Trust me, I understand that desire.

"But Ms. Lopez is right. The defense is not obligated to disclose its theory ahead of time, only its witnesses and any alibi defense. Basically, she's allowed to drop these little bombshells. I suspect it's one of the things that make being a defense attorney entertaining. If she really wanted to screw you over, she could've waived opening altogether and hid her cards until testimony."

He told me he'd give me some leeway during rebuttal to recall witnesses, but it was little consolation.

As an alternative, I moved to exclude any evidence relating to Zimmerman's murder, at least until I had a chance to file a written motion to exclude Lopez's defense. In my urgency to point out that Lisa had been a complete bitch in failing to disclose the defense's theory, I had almost forgotten to question whether the evidence supporting Lopez's theory was even admissible. Any connection between this case and the Zimmerman murder was tenuous at best, so I had a good argument that, even if the Zimmerman case was minimally relevant, any relevance was substantially outweighed by its potential to distract and confuse the jury.

I think Lesh skipped that part of the analysis as well and now saw the opportunity to get this mess out of his courtroom. The problem was, we were venturing into a risky area of the law. Trial courts routinely get reversed on appeal if they completely prohibit a defendant from presenting his theory. On the other hand, as long as the trial judge lets the defendant present his theory, the court has tremendous latitude in excluding evidence that might support it. The fact that I understood the nebulous distinction between the defendant's theory and the evidence used to support it made me think I'd become a complete

asshole.

Luckily, Lesh understood the relevant distinction too, so I wouldn't have to try to explain it.

"I can tell you right now, Ms. Kincaid, that I'm not about to keep the defense from arguing that someone else might have committed this crime. But, I'm no Judge Ito either, and you're correct to point out that the defense doesn't necessarily get to put on whatever evidence it wants. So, here's what we're doing. Ms. Lopez, either you agree to a continuance or you call the witnesses you named on your discovery list before you start calling cops to the stand to talk about the Zimmerman case."

Lisa objected. Big surprise. "Your honor, it's highly unusual for the Court to dictate the order in which evidence is presented."

"Well, it's also highly unusual for an attorney to pull the kind of stunt you've pulled this morning. Think of this as another repercussion of your strategy." He had noted Lisa's objection but then forced her to make her choice.

"I have no interest in a continuance, your honor. Mr. Derringer is eager to go home."

"Very well then, Ms. Lopez. No mention of Jamie Zimmerman, Margaret Landry, or Jesse Taylor again until I've ruled on these issues. Now we're taking a twenty-minute recess so we can collect our thoughts."

Forcing Lopez to work her way through the boring stuff first helped me in a couple of different ways. Obviously, the detectives and I could use some time poring over the police reports for the Zimmerman murder to get up to speed, and I could prepare a motion to exclude evidence about the case. But even if the evidence wound up coming in, Lesh had provided a more subtle kind of assistance. In the time it would take Lisa to get through these other witnesses, the jury might forget the drama of her opening statement, and the defense might lose its momentum. Along the same lines, it would be hard for Dan Manning to

write a great story when he had no trial testimony to back up the opening statement yet.

For those reasons, I decided I wouldn't object to testimony relating to Andrea Martin's arrest for criminal trespass at the Lloyd Center Mall, although it was blatantly inadmissible. It was better to let Lisa present that kind of innocuous evidence and hope the impact of her opening statement wore off before the sexy stuff started. Plus, I might have a better chance of getting Lesh to exclude the damaging evidence if I didn't throw a fit over this chippy stuff.

A twenty-minute recess wasn't much, but at least I could update my investigators so they could start working on it while I was in trial.

I almost knocked Dan Manning on his ass as I was rushing out of the courtroom. He looked like a high school kid who just won a swimming pool full of beer and a squadron of cheerleaders to share it with. I could see his willingness to be sucked into Lopez's defense. It was, after all, a great story. But I didn't have time to set him straight and I suspected it wouldn't work anyway. So instead I almost knocked him on his ass.

To save valuable time, I pulled out my cell phone rather than fight the courthouse elevators to get back to my office.

My first call was to Alice Gernstein, the paralegal in our major crimes unit. I gave her a quick rundown of what was going on and asked her to pull the files from the Landry trial from archives and put them on my chair and to order the trial transcripts. As it turned out, she had already pulled the stuff for O'Donnell. He had prosecuted Landry and Taylor and was now part of the investigation into the new letter to the Oregonian. Alice said she'd make copies for me. I also asked her to tell O'Donnell that I was going to need to talk to him soon, since he'd handled the Zimmerman case.

Next, I called MCT. I was lucky. Chuck was out interviewing a witness, but Ray and Jack were both in. They put me on speaker and I told them what Lisa had unloaded in her opening.

It was a great opportunity for catty chat about my nemesis, but I told them I had to make it quick. They had already refreshed themselves on the Zimmerman case, since they were working on the investigation into the anonymous letter. I warned them that Lisa might call them back to the stand to testify about the case.

"Do you have anything yet on the letter?" I asked.

They were silent. I could picture them looking at each other over the speakerphone, wondering how to tell me that I was outside the official circle of knowledge. Walker handled it. "This thing's really hot, Sam. O'Donnell and the lieutenant are going nuts over it, this being the first execution and all. If anything leaks "

"Hey, forget it. I only asked because it would obviously be a lot easier to defuse this Lopez stunt if we could show that the letter was a hoax. If you don't want to tell me "

I heard the line get picked up off the speaker. Walker spoke quietly into the handset. "Look, don't count on getting anything on the letter. No prints. No DNA on the envelope or stamp. Typewritten on plain paper and dropped in a mailbox by the side of a road." Great. No help for me, and no help to Chuck. "And Sam," he said. "No one knows, not even Chuck. I just didn't want you getting your hopes up."

I hung up feeling let down. It would be easiest if I could tie up any loose ends that Lopez pulled free about the Zimmerman case, but apparently I couldn't count on that. I would need to convince the jury that Derringer was guilty, even if they developed doubts about the guilt of Landry and Taylor.

When court resumed, Lisa called her first witness, the star with the alibi convicted felon Derrick Derringer.

His testimony was predictable. Lopez did her best to make him sound respectable. He owned a home in southeast Portland and worked night shifts at one of those quickie oil-change places. As expected, he

swore under oath that his loser brother had been at his house on the night Kendra was attacked. According to Derrick, his brother Frank a few months on parole and ready to set off on a new law-abiding lifestyle had walked the mile and a half to his house to hang out. They wound up watching a Saturday Night Live repeat. He remembered that John Goodman was the host because he did a brutally accurate impersonation of the woman who had sold out the former president's mistress to the independent counsel. I wasn't impressed. Last time I checked, John Goodman hosted that show a couple times a month. And it still wasn't funny.

Fortunately, I was ready with a tough cross for Derringer's brother, and Lisa did little on direct exam to blunt the effect in advance.

With permission from Judge Lesh, I rose and approached Derrick Derringer for questioning. The fact that the witness was the defendant's brother was enough to give him a motive to lie, but fortunately that line of questioning was only the beginning of my cross.

"Isn't it true, Mr. Derringer, that you've had some run-ins with the law yourself?"

"Yes, ma'am, I have."

"Now, do I have this right? You have three felony convictions in the last ten years?"

"I believe that's correct, ma'am."

Lisa had done a good job of warning Derrick not to get defensive about his criminal history. When a witness with a problematic background owns up to his problems, some jurors will actually give him points for it. I hoped Derringer's brother's record was bad enough to speak for itself whether he admitted the convictions or not.

I asked him about his felony record, and he conceded that he'd been convicted of armed robbery and then of two separate incidents of

forgery in the first degree. In a perfect world, the guy would still be in the pen for the robbery alone. He walked into a Subway sandwich shop just before closing and left with just $67 from the cash register. The cashier was a sixteen-year-old kid who'd started working at the shop a few days earlier. After Derringer discovered that there were only small bills in the register and that the cashier had no access to the safe, he made the kid get on his hands and knees on the floor in front of the safe. He stuck a gun in the kid's mouth, forced him to make three tries at opening the safe despite his protestations that he didn't know the combination, and then dry fired the gun when the safe didn't open.

After the kid pissed his pants, Derringer got down on his knees in front of him, grabbed him by the hair, and mocked him while he cried. As he grabbed the small bills from the register, Derringer told the kid, "Hey, just be glad you're not a chick, man, or you'd really be having a bad day."

Unfortunately, the Rules of Evidence being what they are, all the jury got to hear was that Derrick Derringer had been convicted of armed robbery. Just doesn't have the same effect.

When I finished asking about his felony convictions, I got to the good stuff.

I pulled out a thick case file from my leather legal briefcase, opened it, and asked him, "You've offered in the past to testify on your brother's behalf, haven't you?"

He took the bait and tried to avoid what he knew to be the issue. "I'm not sure what you're referring to specifically, ma'am, but I have been saying since this unfortunate event occurred that I'm willing to tell the truth about what happened to establish my brother's innocence."

What a fucking idiot.

"I'm aware that you've been what you call 'willing' to testify for your brother in this trial, but I was referring to a trial two years ago in

Clackamas County where your brother also was the defendant. Do you recall that, Mr. Derringer?"

Of course he recalled it, he said.

"And in that trial, Mr. Derringer, didn't you offer to testify that your brother had been with you when the crime of which he was accused occurred?"

He had to admit that one, too.

"Did you eventually testify in that trial?"

"No, I did not," he said.

"Were you in the courtroom when your brother testified in that trial?"

Derringer looked surprised. I think Lisa expected me to get this evidence in through a DA or a cop instead of through her own witness. I guess she and Derrick Derringer didn't know that the DA who tried that case must've gotten bored during Frank Derringer's testimony. The prosecuting attorney had made a note in the file that Derrick Derringer was in the courtroom during his brother's testimony and looked irritated when his brother admitted having sex with the victim but said that it was consensual. Clackamas County had happily made the file available for me to use.

"I'm not sure whether I was there for the entirety of his testimony, ma'am."

"Well, let me ask you this. You were there when your brother admitted under oath that he was present at the scene of the incident that was the subject of that trial, right?"

He finally gave up what I was looking for and conceded that he'd heard his brother admit to being at the scene of the crime.

"And, let me get this right, before your brother testified under oath that he had been at the scene of the crime, you had been willing to testify also under oath that your brother had been with you on the same day and at the same time as the crime occurred?" This was the stuff that made being a trial lawyer fun. Yes, ma am.

"And in this trial, you're saying that your brother was with you at the same time and on the same day as this crime occurred, is that right?"

"Yes, ma'am, but "

I cut him off. "No further questions, your honor."

Lisa tried to rehabilitate him as a witness, but what could he say? He claimed he was confused in the previous trial about the night in question, which might be better than admitting to an offer to perjure. I was pretty sure the jurors saw him for what he was, though. Considering the crap Lisa had pulled, I got through the afternoon pretty well.

By the time we were done with Derrick Derringer, it was a little past five, so Lesh was more than ready to call it a day. Lesh is one of the hardest working judges in the courtroom, so you can usually count on him to have trial every day, even Fridays, which most judges view as golf day. But this evening he announced that he had a funeral to attend the next day and that we would not reconvene until Monday. The delay would give me some extra time to file whatever papers I planned to submit in support of my motion to exclude the evidence of the Zimmerman case.

When I reached the eighth floor, I went straight to O'Donnell's office. Luckily he was still in.

"Thank God you're here. Did Alice tell you what's happening in Lesh's courtroom?"

"Yeah. I figured you'd want to talk as soon as possible, so I told the guys to go running without me."

I was glad enough not to hear him say I told you so. But missing an opportunity to run on a sunny day in Portland is huge around the DA's office, where running is essentially our religion. I suspect I got my job more for my mile times than my educational pedigree. "Thanks. I need the help. I know close to nothing about the Zimmerman case, and Lopez is dumping it with no notice right in the middle of the Derringer trial."

He looked at his watch. "Unfortunately, the Zimmerman case was pretty fucked up, and this anonymous letter just makes it look worse. It'll take awhile for you to get up to speed, and I don't have long."

A date, no doubt. Good to know the head of the major crimes unit had his priorities straight. "Well, start by giving me what my detectives can say and where they might be weak. The only good thing about Lopez springing this thing on me is that she boxed herself in on witnesses. She's basically got to get the defense in through my witnesses. I've got Walker, Johnson, and Forbes. They were all involved in Zimmerman, right?"

"Yeah. I can tell you right now that, if you've got a problem, it'll be Forbes. Let me give you some background." He explained what I already knew, that Forbes got involved in the case by happenstance when Taylor's probation officer, Bernie Edwards, called him in to follow up on Landry's reported suspicions.

He then filled in the details leading up to Landry's confession. "You got to understand that when Edwards and Forbes went out to Landry's, they were already pretty sure she was full of shit. It was basically a CYA house visit in the event Landry actually knew something. It was about a month after Zimmerman's body was found, and the Oregonian printed a short Crime Watchers column with a picture of the vie and a bare-bones description of the crime, asking people to call in if they knew anything. Landry told Edwards and Forbes that she read it and started thinking that maybe Taylor had something to do with the murder.

"She said she remembered Taylor coming home drunk unusually late around the time of the crime and taking a shower, which was not typical for him at night. When she woke up in the morning, he was doing a load of laundry already, which was also strange. She said that about a week later she overheard Taylor talking on the phone, saying something about how someone named Jamie had flipped out on him. She assumed Jamie was a guy at the time, so didn't think too much of it. But, according to her, she put all this together when she read the article and then called Edwards."

I took a second to process the information. "Huh? Even if she was telling the truth at that point, why would she connect Taylor to a murder based on that?"

"I know. It didn't make sense to Edwards or Forbes either. They shined her on a little bit and then left. But then Margaret figures out that they're blowing her off, so she calls Edwards the next day and tells him she was poking around in Taylor's stuff and found a matchbook from Tommy Z's that said Jamie Z with a telephone number on it. Edwards runs a reverse trace on the number and it comes back to Jamie Zimmerman's mother's house."

"Did Jamie live with her mother?" I asked.

"As much as she lived anywhere for any substantial period of time, I guess. Before she was killed, she'd been out of her mom's house for about six months. Hey, I know what you're thinking, and, trust me, Edwards and Forbes thought it too. They figured she looked the number up in the book or something. But Jamie's mom had a different last name I can't remember what it is now and the paper never printed it. That phone number was a big piece of evidence for us down the road, when Margaret was backing out of her confession. We looked at the case up and down, and we just couldn't figure out how she could've come up with that number other than through direct contact with Jamie."

"So what happened after Landry came forward with this name and phone number?" I asked.

"Like I said, Edwards does the reverse trace and figures out it's Jamie's mother's number. My recollection is that Forbes contacted MCT at that point to let them know what he and Edwards had and to see whether Margaret could've gotten the number from the paper somehow. The case was getting cold, so MCT had cut the investigation down to one team Johnson and Walker and they weren't working it very actively. In any event, they decided the Landry lead was worth following up on, so they went out and interviewed Taylor and confronted him with the Jamie Z matchbook.

"Now, you got to understand, Jesse Taylor is an absolute freak. Tell you the truth, I don't know how a guy like that even lives to be thirty-five. Unless his whole presence is an act, the guy doesn't know which end is up. Never knows what's going on. Talks in circles, non sequiturs. Drinks himself into a blackout about every day. Basically a gigantic human id."

"But a court found him competent for trial?"

"Don't they always?" O'Donnell's smirk was irritating, but I tolerated it for the sake of the briefing. "So, when Walker and Johnson do the interview, they assume Taylor's playing dumb, because they can't imagine that someone's actually as stupid as this guy really is. Taylor denies anything having to do with the murder. But then Walker and Johnson confront him with the matchbook. He says that for all he knows, he might've met Jamie Zimmerman and gotten her number. He can't really say because he can't remember anything that happens from one day to the next."

"Sounds like a real winner."

"Hey, who the hell else would be shacked up with some sixty-five-year-old cow? Old Margaret's not exactly a looker." He could tell from my stare that I didn't have time for this right now, so he resumed his summary. "Based on Margaret's info and Taylor's wishy-washy statement, we got a warrant for his house and his car."

"I thought you said he shared a house with Landry. She wouldn't just

consent to the search?"

I should've known not to let my guard down and ask a question of O'Donnell. Predictably, he used it as a chance to belittle me and make himself look knowledgeable. "You know how it goes," he said, even though I obviously didn't. "Court says a roommate can only consent to a search of the parts of the house they actually share. You and I know that a couple living together and banging each other shares every part of the house. But come trial, wives and girlfriends who consent to searches have a tendency to say, "Oh, by the way, Judge, that cupboard where they found the murder weapon? That's his cupboard; I'm not allowed to go in there." Result? Weapon is gone. Maybe in the dope unit, you guys don't give a shit about that stuff, but we don't risk it on major cases. We go for the warrant."

I ignored the comment. As long as O'Donnell was giving me helpful information, I didn't care about the insults. "Did they find anything useful?"

"Depends on what you call useful. For a second, they thought they'd hit the jackpot. See, as far as the police could tell, Jamie was wearing these gold hoop earrings that her friends said she always wore. Dead girl turns up without her earrings, you don't really know what that means. Could've fallen out; she might've taken them out, who knows? But it was definitely something the police were keeping their eyes out for during the search. So what do they find in Jesse Taylor's toolbox but a pair of gold hoop earrings, about two and a half inches in diameter, just like the ones Jamie was always wearing.

"Problem was, Jamie's mom sees them and says there's no way they're the same ones. Seems Jamie got the earrings from her dirtbag father a couple years earlier one of his only visits to her, according to the mom. Anyway, he told Jamie the earrings were fourteen-karat gold, trying to push himself off as a big spender. So Mom, to prove a point and bust any hope Jamie had that her dad was a mensch, dragged her into one of the jewelry stores at the mall one day to prove the earrings were fake. Turned out they actually were solid gold. The mom figured Jamie's dad must've ripped 'em off from somewhere. The earrings the

cops pulled out of Taylor's toolbox were fake."

I was thinking out loud. "So Landry read about the earrings in the paper, bought some like them, and planted them in Taylor's toolbox?"

"No way. We never released the information on the earrings, just in case the perp took them as a souvenir. Johnson went back and read every article and watched every newsreel on the case, and there was nothing about the earrings. So, yeah, the theory was that Landry was planting evidence, but she was planting it on a guilty person. Happens, you know look at Mark Fuhrman and O.J."s bloody glove. We figured Taylor had to be involved at that point, because how else could Landry know about the earrings?"

"What did Landry say about the earrings?" I asked.

"That was one thing about Margaret. All the way up until she was indicted, she was quick to admit her lies. She'd say, real matter-of-fact, "Oh, that. Well, yes, you're right, I wasn't exactly honest with you on that one." She always replaced it with some other lie, but each time she dug herself a little deeper, giving us a little more of the truth." O'Donnell smiled and shook his head, recalling the case, then suddenly seemed to remember he'd been talking about the earrings. "Same thing applied with the earrings. She admitted planting them right away once she was confronted."

"Did she say how she knew Jamie wore earrings like that?"

"Not until someone asked her. That's how everything worked with her. She said she saw the earrings listed on her copy of the warrant when the police went to the house to execute it, and she happened to have a pair of earrings that fit the description, so she snuck into Taylor's toolbox and put them there. We knew it was bullshit right off the bat. First of all, the list of potential evidence in that case was long, like it is in any homicide. The earrings were mentioned on one line six pages back.

"Second, the only description in the warrant was for gold hoop

earrings. If Landry had planted real ones, we never would've known they weren't Jamie's. The mom says they were identical same diameter, same width of the metal.

"And finally, I was there when the police executed the warrant. Don't get me wrong, here. Those MCT guys are as dim-witted as any other Keystone Kop, but I was there and they at least know how to execute a fucking warrant. Margaret Landry was not wandering around the house planting evidence while we were there."

I'll never understand why some people have to temper any comment that could possibly be construed as a compliment with an insult. I suspect they think it makes them look knowledgeable. I think it makes them look mean. If I was lucky, O'Donnell would never feel compelled to rise to my defense.

"So the only way she could've known to plant those particular earrings would be if she had seen them," I said.

"Exactly. In fact, of all the details Margaret provided that corroborated her confession, it was the earrings that most convinced me of her guilt. On a lot of the other facts, she tried to say at trial that Forbes had coached her. But the earrings were such a perfect match, she couldn't explain how Forbes could've coached her about a pair of earrings in that kind of detail. And she admitted planting them. I hammered on that in my closing argument, and I'm convinced that the jury agreed there was no way for Landry to get around those earrings."

"So what happened when you found out the earrings weren't Jamie's?" I asked.

"That's when this whole thing changed. I made the call to send Forbes back in to talk to her. He was a rookie, but he'd developed a good rapport with her, and we needed to know what the hell was going on. Forbes told her that was it we were going to stop working with her. She started crying, saying that he had to believe her and she knew Taylor did the girl. Forbes did a good job, actually. Stayed tough, told her

he didn't want to hear any more from her, you get the drift. So then Margaret blurts out that she knows Taylor did it, because she saw him. Gives the whole confession right there, so no one but Forbes was there to hear it."

"How big of a problem was that for the case?" I asked.

O'Donnell shrugged his shoulders. "Hell, in retrospect, it was a problem. He seemed like a kid, didn't have a lot of experience, and held too many pieces of the investigation together. The defense made it sound like Forbes was a climber using this case to become a star in the bureau. Fortunately, the defense didn't realize that Officer Forbes was none other than Charles Landon Forbes, Jr. I think the jury figured out that a governor's son doesn't need to manipulate an investigation to get where he wants to go in city government."

"What about physical evidence? Anything to corroborate the confession?" I asked.

O'Donnell shook his head. "Zilch. Zimmerman was missing for months before the body was found. No DNA, no hair, no fibers. We were lucky to have a firm ID and cause of death. Her license was in her pocket, and we used dental records to confirm it. ME called the strangulation based on damage to the small bones in her neck." O'Donnell looked at his watch. "Hey, I hope this has been helpful, but I really gotta run."

"Shit, I was hoping you could tell me more about that confession. You around tomorrow?"

"Nope."

Asshole didn't even pretend to explain. The big boys around here take off on dry days for golf, and the DA pretends he doesn't know about it. I guess I'd gotten the maximum amount of help a person can get out of Tim O'Donnell in a day. Actually, this might be it for the month.

"Alright, I can probably get the rest from Forbes. Thanks for the

help."

As I was walking out of his office, I heard O'Donnell mutter behind me, "Hey, you should thank me for not finishing the rest of the story. Now you've got an excuse to be alone with Chuck Forbes after hours."

I spun around and glared at him. "What the hell is that supposed to mean?"

"Hey, fire down, Kincaid. I thought you had a better sense of humor. The staff up here goes nuts over the guy every time he's in here. I was just having some fun with you thought it wouldn't hurt you to spend some time with the guy."

I decided he was telling the truth. He didn't know anything. "That's something I don't joke around about. I don't date people at work, especially cops."

"Alas, Kincaid. It's our loss."

As I started to walk out of his office, I stepped back and asked, "Oh, by the way, do they have anything yet on that letter? It would help shut Lopez down if I could show that we got the right bad guys in the Zimmerman case."

Looking down at his desk, he studied an open magazine. "Letter's still at the crime lab. If we find out who sent it, I'll let you know."

I imagined myself saying, At the lab, my ass. I hear the lab got diddly. Instead, I nodded. "I'd appreciate it."

"Now get back to your trial," he said. "Let me know how it turns out. Bad enough that you took it to begin with. You better not crash and burn."

I tried not to let his gloating piss me off, since he did stay past his normal five o'clock punch-out to help me. But his help was something of a mixed blessing. Now if my case went down in flames, he could say

he filled me in on what I needed to know about the Zimmerman case and had warned me from the start. No pressure.

Eleven.

Lisa was giving a statement to Dan Manning outside the courthouse when I walked out of the building. I wished I'd gotten to him first. No doubt he was already envisioning this case as his first Pulitzer, or at least a true-crime paperback and a made-for-TV Sunday-night movie.

While Lisa spun a story involving sex, double crosses, and justice delayed, I was left to make a lame and predictable statement that the defense was reaching for tall tales out of desperation and that I trusted the jury to weigh the evidence impartially and ascertain the truth. Not exactly headline material.

Grace met me at the door of her loft apartment in the Pearl District with a big hug and an even bigger glass of cabernet. I had called ahead from the office, so she knew I was in a bad way.

When she was quiet after I finished relating the events of the past few days, I looked at her with exaggerated disappointment. "Grace, as my lifelong best friend, you are under a standing obligation to feed my outrage. Right now, for example, you should be stringing together a litany of insulting names for my archenemy, Lisa Lopez." Nothing. "Here, I'll get you started: Snake. Slime. Skunk. Skank. I'm only on 5. You want to start with the t's?" Still nothing. "Grace?"

She woke up from her daze and looked me in the eye. "Before I say anything about your case, I just want to clarify something. You're back with Chuck?"

I rolled my eyes and did my best to voice exasperation. I sounded like Kendra. "You don't have to say it in that tone, Grace."

"Well, Sam, it's pretty much the tone you seem to reserve for him."

"And that's usually after a couple of martinis when I'm angry at him

for breaking my heart. This time feels different, Grace. We've both grown up a little, and he's doing more than just trying to flirt his way into bed with me. He's really opened up to me about this trial and the Zimmerman case, and he's great with Kendra "

She interrupted me. "What? You think because he brings CDs and Happy Meals to your witness that you're going to have little babies together and live happily ever after? Jesus, Sam, Chuck's a nice guy, but look at the twits he goes for. Not to mention the fact that he makes your life chaotic, and you hate chaos."

"Maybe some chaos would be good for me."

That made her laugh. "You're kidding, right?"

When I didn't smile at that, she rubbed my forearm, which was resting on the table. "Oh, Sam, I'm sorry. You do what's right for you, and I'll support whatever that is. Just be careful. I'm worried about you."

"Yeah, me too, but I want to do this." I changed the subject. "So, can we move on to the trashing of my nemesis now?

She smiled, but I could tell she was feeling serious. "It just seems strange," she said.

"There's nothing strange about it, Grace. Lisa Lopez is completely scummy slime and has absolutely no ethics. She'll do anything to win, even for a dirtbag like Derringer."

"But you said yourself that she sat there passively through your entire case."

I tried not to reveal my impatience. "Right," I said slowly, "but now it turns out she was doing that so she could hide her ridiculous theory until the last minute, when I'd be caught off guard."

"But, Sam, look at the big picture. When did she think of this? The

anonymous letter to the Oregonian wasn't printed until the middle of your case. If she got the idea from the letter, what was her plan before then? It seems too coincidental that she just happened to be putting on a lame defense and then decided in the middle of the trial to capitalize on this anonymous letter thing."

I could see where she was headed. "Right," I said. "I've thought about that too. It explains why she seemed up to no good ever since the start of the trial: she was planning to tie the case to the Zimmerman murder all along, and the anonymous letter happened to come up right before her opening."

"Which is also a major coincidence," she said.

"It's really not, Grace. Think about it: the Supreme Court announced it was upholding Taylor's sentence right before my trial started. Lisa heard about it and saw a convenient defense. The anonymous letter was also a reaction to the court's decision, probably by some death penalty opponent or someone just looking for attention. Two totally unrelated decisions, but both pretty predictable in hindsight. Taylor's the first real test of Oregon's death penalty; it was bound to attract some nut jobs

Grace nodded in agreement, and I moved on to bad-mouthing Lisa Lopez as we finished the bottle of wine. As usual when I visited Grace, I left feeling better than when I arrived.

On the way home, my cell phone rang. The caller ID read private. Real helpful. Maybe if I hadn't answered, I would have at least had a recorded message to give the police.

"Long dinner, Kincaid. Were you and that hot little friend of yours doing a little eating out up there? If I'd known, I might've followed you up."

The voice was vaguely familiar, but too muffled to place. "Who is this?"

He was already gone.

I spent the weekend reviewing the Zimmerman file behind locked doors. Between checking out every sound, double-checking my alarm, and periodically turning off the lights to look out my windows, I didn't feel even half prepared when I headed back to court on Monday morning.

One thing had become clear to me, though: There was no doubt that the entire case against Margaret Landry and Jesse Taylor turned on Landry's apparent inside knowledge. Either she had something to do with the murder or someone had told her these details. No wonder the defense had turned the focus to Chuck.

As furious as I was about Lopez's dirty tricks, the fact remained that there was no evidence tying the assault on Ken-dra to the Zimmerman murder. I also had what is known in the legal world as a butt load of evidence against Derringer Kendra's ID, the shaved pubic hair, the detailing of his car a day after the assault, and the fingerprint. It would be harder work than it first appeared, but I still had a solid case.

Also, the weekend media coverage was better than it might have been under the circumstances. Manning's piece appeared as a sidebar to a follow-up story on the Zimmerman case and anonymous letter. The feature story didn't contain any new information, just a summary of the case against Landry and Taylor and an update on their status in prison. She was a model prisoner who counseled young women; he was a head case who spent most of his time in solitary.

Manning's sidebar couldn't add much. Just that a defendant was claiming during his trial that whoever killed Jamie Zimmerman had committed the crime of which he stood accused. Seeing the assertion in black and white, without any evidence to support it, made me see how truly lame it was.

At 9:30 a.m. on Monday, when Lesh took us back on the record, I settled into my chair for what promised to be a long morning.

Jake Fenninger was Lisa's next witness. Fenninger was the patrol officer who popped Kendra last Christmas when she was working up in Old Town. Kendra had already talked about the arrest on direct during my case-in-chief, but Lisa's hands were tied. She couldn't get into the Zimmerman case until she plowed through the witnesses she had included on her defense witness list, most of whom had nothing to say other than that Andrea Martin might be a trespasser. Compared to them, Fenninger was riveting.

Lopez walked Fenninger through his background before he started to get hostile. Fenninger was another New York transplant. He'd worked in NYPD's infamous street crimes unit before joining PPB a few years ago. Considering where he got his training and the fact that his dad was reportedly a hard-line Irish detective from the throw-down school of the NYPD, Fenninger was a pretty good cop.

I suspected he'd moved west to escape the pressures of being an old school cop and sincerely wanted to do the right thing on his beat. Unfortunately, I think he still bought into Giuliani's propaganda that a "zero tolerance" approach to street crime was for the good not only of the community but also of the suspect. It can be true in some instances, but Fenninger had gone too far with Kendra.

Once Lopez had gone through Fenninger's background and current duties with PPB, she turned to Kendra's Christmas arrest.

"In your role as a patrol officer in Old Town, did you have the opportunity to encounter Kendra Martin on Christmas of last year, Officer Fenninger?" Lisa asked.

"Yes, ma'am, I did."

Like most cops, Fenninger probably figured that using "ma'am" and "sir" in his testimony might counter the stereotypes some people have of police. They forget that anyone who's been stopped for speeding has heard the same polite tone and still wound up with a whopper of a ticket.

"And how did she come to your attention that day?"

"I was patrolling in my vehicle and noticed a girl on the corner of Fourth and Burnside. She came to my attention because, quite honestly, just about anyone walking around close to midnight in Old Town on Christmas is probably up to no good, but she looked like she was only fourteen years old or so. I figured she was probably a street kid out working."

"And what do you mean by 'working," Officer Fenninger?" "Prostituting herself. Exchanging sex for money." "So what did you do about your suspicions?" Lisa asked. "I first saw her when I was headed west on Burnside, so when I got to Fifth, I took a right turn, headed north to Couch, turned right again, then headed south on Fourth so I could watch her from my patrol vehicle." "What did you observe?"

"I saw the girl wave to a few cars that drove by on Burnside. A couple of cars stopped, and she talked to them through the passenger window. All the cars that she had any interaction with were driven by what appeared to be men who were alone."

"Did you draw any conclusions from that?" "Yes. Given the time of day, the fact that it was Christmas, the neighborhood, and the activity that I observed, I believed that the girl was loitering to solicit prostitution." Fenninger testified that he arrested Kendra for the ordinance offense and then searched her and her purse, in what's called a "search incident to an arrest."

Lisa held up a plastic bag with Kendra's purse in it, which I had marked as evidence during my case. After looking at his police report to refresh his memory, Fenninger confirmed that it appeared to be the same type of purse Kendra had been carrying last Christmas. He found heroin residue in the purse and added a charge for drug possession.

Instead of booking Kendra as a prisoner, he wrote the charges on a ticket and took her to juvenile hall to have her processed as a runaway. It was a nice thing for him to have done for her.

Lisa asked him whether he seized the purse as evidence. Fenninger said he should have, but that Kendra started crying, saying it was a Christmas gift from her mother. So he shook the residue into a baggie instead and let her keep her purse. Jesus, no wonder the juvie DA had dumped the case. Even the arresting officer seemed to think it was chippy.

I didn't have much for Fenninger on cross. "Officer, do you know who assaulted Kendra Martin last February, two months after the arrest you've testified about? .. . Do you know anything about where Frank Derringer was when Kendra was attacked? ... In fact, have you ever even seen the defendant before today?" No, no, and no. I thought the jury would see that Lopez had no legitimate reason for calling Fenninger.

Next was Kerry Richardson, the so-called loss prevention officer at Dress You Up, who was called to testify about Andrea Martin's trespass arrest at the mall. The testimony was completely irrelevant and inadmissible, but I didn't mind letting Lopez waste time with evidence that wasn't going to hurt me. Andrea hadn't been an important part of my case anyway. She only testified about the extent and duration of Kendra's injuries, facts that were established by other evidence too.

Richardson testified that he was sure he saw Andrea conceal something inside of a shopping bag back in November before she left the store. He told the store manager, Geral-dine Maher, and the two of them confronted Andrea in the mall. However, they didn't find any stolen goods on Andrea,

and Richardson hadn't actually seen Andrea steal anything. So instead of trying to prosecute Andrea for shoplifting, he had asked Maher to issue a trespass warning, telling Andrea she'd be arrested if she came back into the store. When he saw her again in January, he called the police.

My cross was quick.

"Was Ms. Martin convicted for shoplifting merchandise in November from Dress You Up?" No. "Was Ms. Martin even arrested for shoplifting merchandise in November from Dress You Up?" No. "Do you have any information to provide to the jury regarding whether Frank Derringer raped and attempted to murder Andrea Martin's daughter, Kendra, last February?" No.

I couldn't help but give a look to the jury after I finished my cross of Richardson, just to make sure they got the point. I'd never seen such a desperate defense.

My confidence began to feel misplaced when Lopez rose for redirect. "A point of clarification, Mr. Richardson. You testified that you couldn't actually see what Ms. Martin stole in November, but that you were left with the impression that she was concealing something, is that correct?"

"Yes. Like I said, she was carrying a large shopping bag and it looked like her hand passed over it and she stuffed something in there, but I couldn't actually see what it would have been."

Lopez used the old trick of looking at Richardson curiously, like she'd just realized something for the first time. "Interesting. You say that it looked like she 'stuffed' something in the bag, not that she merely 'dropped' something. Why is that?"

Richardson thought a moment. "Well, just the way her arms moved. It was like she was struggling with the bag."

"As if the object she were placing in the bag were relatively large?" she asked.

This was getting ridiculous, so I piped up. "Objection, your honor. Leading and vague."

"Sustained."

This shows why I rarely object at trial. Once the leading question has

been asked, the damage has been done if there's a rapport between the questioning attorney and the witness. Even though my objection was sustained, Lopez followed up by asking Richardson, "What size would you estimate the object to be that you thought you saw Ms. Martin conceal in the bag?"

Richardson's response was predictable. "Relatively large. Bigger than a pair of earrings or something. Maybe a shirt or something bulkier like that."

Lopez then moved to the table at the front of the courtroom where the physical evidence that had been introduced lay. She picked up the plastic bag containing Kendra's purse. "I'm showing you a purse that has been marked as State's Evidence Three, which prior witnesses have identified as Kendra Martin's purse, a gift from her mother Andrea. Is it possible that you saw Andrea Martin hide this purse in her bag last November in Dress You Up?"

"Sure, it's possible."

After Richardson left the stand, Lopez called Geraldine Maher, the store manager who barred Andrea from Dress You Up. I had expected Lopez to continue her questioning about the supposed theft incident, although I couldn't see why it would matter if Andrea stole the purse she gave Kendra from Dress You Up. But Lopez had something else in mind.

"Ms. Maher, as the manager of Dress You Up, are you generally knowledgeable about the merchandise that you stock in the store?"

"Of course. We're a fairly small store, so I take pride in knowing our inventory well." Never put it past a retailer to take advantage of any opportunity to get in a free plug.

Lopez picked up the purse again. "I'm showing you a purse that's been marked State's Evidence Three. Has Dress You Up ever stocked a purse like this one?"

"Yes. We've carried that purse. I believe it's an Esprit."

Lopez pretended to check the small cloth label sewed on the side of the purse. "Correct indeed, Ms. Maher. You do know your inventory." The Home Shopping Network banter was killing me. What was going on here? Lopez continued. "Could this purse have been on your shelves last November, when Kerry Richardson thought he saw Andrea Martin steal something from the store?"

"Yes. We would have gotten that in around June. I think we may still have a couple in the store. It's a relatively popular style."

"So you had this style in stock last October, is that correct?"

"That's right. June of last year until at least the after-Christmas sales, and we may have one or two left still on clearance."

"Ms. Maher, do you recall contacting Staffpower Temporary Agency to count Dress You Up's inventory last October?"

"Yes, I do. We do inventory twice a year, in April and October. I've been using Staffpower for a few years now."

At that point, Lopez handed me a piece of paper I'd never seen before and then approached Geraldine Maher with a copy of the same document. Defense attorneys are not required to show their documentary evidence prior to trial. As I scanned the paper to make sense of it, panic set in. But there was nothing I could do, and I was left watching Lopez go to work.

"Ms. Maher, I'm showing you a document I've marked Defense Exhibit One. What is it?"

Maher responded, seemingly as oblivious as I was about where this was going. "It's a letter from Staffpower notifying me of the individuals they hired to conduct our inventory last October, with the amounts to be paid to each of them for their work. We pay the lump total to Staffpower to distribute and do wage withholding, but this acts as a

sort of itemization of the amount."

Lopez continued. "Please read for the jury the sixth name on the list."

There it was. Even Geraldine Maher was surprised. "Oh, it's Frank Derringer, or at least according to this."

"And do you have any reason to doubt the accuracy of that list?"

"No, I do not. If it says that a Frank Derringer worked on our inventory, then I suppose he did."

"And, to be clear, an inventory requires the person doing the counting to handle the merchandise, is that right?"

"Yes, generally. They'd need to move stock around to count it properly."

That was enough for Lisa. "No further questions."

Lopez had just managed to defuse my most compelling piece of evidence, Derringer's fingerprint on Kendra's purse. Renshaw had already testified that Derringer had worked various jobs, including inventories, through temp agencies. And now Geraldine Maher's testimony gave a plausible explanation for how Derringer's fingerprint ended up on

Kendra's purse, if the jury believed that Andrea either bought or stole the purse from Dress You Up.

Judge Lesh denied my request for a recess, so I tried my best to control the damage. "You testified, Ms. Maher, that the handbag marked as State's Exhibit Three is a popular style of handbag, is that right?"

"That's correct."

"Where would I go if I wanted to buy a handbag just like that one?" I asked.

"Oh, any number of stores. Like I said, we've got a few left, but so would most of the major department stores and other women's boutiques that carry that brand of purse. It wouldn't be hard to find one."

"So Dress You Up is the not the exclusive seller of that purse in the Portland area, is that right?" I asked.

"Far from it." Good.

"Can you tell from looking at State's Exhibit Three whether it originated in your store or in any one of the many other retailers who stock it?"

"No, I cannot."

"And you never actually saw Andrea Martin steal anything from your store, let alone this purse, did you?"

"No, I did not."

"So the purse marked as State's Exhibit Three could have come from any number of stores other than Dress You Up?" She agreed. There wasn't much more I could do for now.

During the break, I called MCT from my office. Ray Johnson picked up. It took me awhile to explain the connection that Lopez was trying to draw between Derringer and Kendra's purse.

Ray wanted to make sure he got it right. "So one of Derringer's temp jobs was doing inventory at Dress You Up?"

"Right."

"And Lopez was able to show at least a possibility that Kendra's purse came from there?" he asked.

"Right," I said. "A possibility. We know that the store carried the purse and that Andrea gave it to Kendra. Lopez was able to show that Andrea was in the store a month before Christmas, and there's at least a possibility that she stole something the size of a purse when she was there."

"So what you need," he said, "is something showing that the purse came from another shop."

"That's the idea," I said.

He clicked his tongue while he thought. "Alright. Walker and I are still tied up on this Zimmerman letter, so I'll check with Forbes and Calabrese. Someone will do it, though, and we'll let you know what we find out."

When I got off the phone, I noticed Tim O'Donnell waiting for me in my doorway. He looked annoyed that I hadn't noticed him during my phone call.

"Hey, Kincaid, how's that trial going?"

I didn't see any point in lying. "Pretty crappy, actually. My best evidence was this guy's print on the vic's purse. Turns out he had a temp job doing inventory, so he's claiming an alternative explanation for the evidence."

"Bummer," he said. "Anything new about the Zimmerman connection?"

I couldn't tell whether O'Donnell actually gave a rip about my case or if he was faking it to find out if there was anything he needed to know for his investigation into the anonymous letter.

"I've got until tomorrow morning to file papers to exclude any evidence relating to the Zimmerman case."

O'Donnell looked concerned. "Have you talked to the boss about making

that motion?"

"No," I said. It hadn't dawned on me to consult the District Attorney himself about my trial. In our large office, it was rare that we had any direct contact with the boss, let alone on individual cases.

"Well," he said, "this is something Duncan would want to know about. He's feeling the heat on this Zimmerman thing. The last thing he needs is for one of his deputies out there trying to prevent a court from hearing evidence supposedly exonerating Landry and Taylor."

"But, Tim," I said, "Lopez isn't trying to exonerate Landry and Taylor. She's trying to get Derringer off by confusing the jury and trashing MCT. That evidence has nothing to do with my case."

"Sam, I'm trying to help you out. How about joining the rest of us in the real world? I don't get it. You're so fucking smart, but you're acting like some rube on misdemeanor row who can't see the politics here."

I knew the politics, but I hadn't connected them to my case. Duncan Griffith ran for DA as an opponent of the death penalty who'd make sure that the law was at least enforced even handedly against the truly reprehensible. In short, he got it both ways. The libs liked him because he talked the talk against the death penalty, but no one came after him on it, because he said he'd enforce the law.

O'Donnell had more advice. "Jesse Taylor is the first scheduled execution this state has seen in decades. And we put him on death row, Sam. This is the center of the storm.

If he turns out to be innocent, Duncan's got well, he's got a major problem. The only way he's going to make it through is if he's one of the good guys making sure we know who killed Zimmerman. If one of his deputies looks like she's part of a cover-up, he's toast. If you don't go to him with this, I will. The Zimmerman case was mine, and this shit that's going down now is a hell of a lot more important than some loser like Derringer."

"Yeah? Well, that loser basically tortured a thirteen-year-old girl and then left her to die. I don't see much of a difference between him and Jesse Taylor."

He looked frustrated, but at least his response seemed earnest. "Sam, I wasn't saying Derringer was a good guy. Hell, maybe I was too quick to write it off as an Assault Three. But be pragmatic. The boss's political exposure on this Zimmerman thing is huge. You at least need to tell him before you try to keep Derringer from getting into it in your trial."

He was right. "I'll talk to Duncan when I get out of trial today." He started to walk away, but I couldn't leave it at that. "You know, Tim, you could be a little more careful about how you handle things, too. I don't think it would help the boss's political image if the newspapers heard that the head of his major crimes unit short-shrifts thirteen-year-old sex-crime victims and tells jokes about incest."

O'Donnell rolled his eyes at me. "You want to make it around here, you're going to have to tame those emotions. This isn't personal, Sam."

The truth was that I didn't know why I'd snapped at him. He was being helpful, but I couldn't bring myself to tell him I appreciated it. "We done here?" I asked.

"Yeah. Come get me when you're out of trial. I want to be there when you talk to Duncan."

I couldn't see any reason for him to baby-sit me when I talked to Duncan, other than to show his authority, but it wasn't worth fighting about. He was the supervisor of major crimes, had prosecuted the Zimmerman case, and was heading the investigation into the anonymous letter. With all those legitimate reasons for him to be part of the conversation with Duncan, I wouldn't be able to convince him or anyone else that he was only stroking his ego.

I couldn't concentrate after O'Donnell left my office. So instead of staring at the Derringer file with my last remaining minutes of the break, I ran out to the burrito cart in front of the courthouse. The combination of fat and spice was just what I needed before going back to court.

Unfortunately, the bliss was short-lived. Lopez called her next witness, a guy named Travis Culver.

I stood up to speak. "Sidebar, your honor?" Lesh nodded, and Lisa and I approached the bench. It was my sidebar, so my turn to speak first. "Your honor, it was my understanding that Ms. Lopez would be prohibited from calling witnesses other than those included on the defense or prosecution witness lists. Mr. Culver was not listed as a potential state witness, and the defense did not include him on its witness list, either. I don't even know who he is."

Lesh sounded concerned. "I thought I'd made myself clear, Ms. Lopez."

"You were quite clear, your honor," Lopez said. "I assure you that the defense is complying with your order. Mr. Culver is the custodian of records for the Collision Clinic, and the person holding that position was in fact included in the state's list of potential witnesses."

"Right," he said. "That's the auto detail shop. The parties stipulated to the admissibility of the invoice, which is" Lesh fished around for his list of exhibits "State's Exhibit Five. So if we've got the stip, why is Mr. Culver here?"

"Because," Lisa said, "he has relevant testimony that goes beyond the stipulation of the parties."

There was nothing I could do. Anticipating the need to lay the foundation for the Collision Clinic, I had indicated on my witness list that I planned to call the business's custodian of records. As a result, Lopez was allowed to call that person without notifying me in advance. If his testimony was irrelevant, I could object after the

questions were asked, but there was no way to find out in advance what he intended to say.

We retook our seats, and the bailiff called Travis Culver to the stand. Culver's coiffure was the classic white-trash mullet. If you're not familiar with the name, you're familiar with the look: a short regular cut in the front, but with length in the back reminiscent of the great eighties hair bands. Also known as the shlong, since it is both short and long. Truly versatile. Culver finished off the look with jeans that had a brown undertone from wear and dirt, and a nascar T-shirt commemorating a race-car driver killed a few years back.

Lopez started by showing Culver the Collision Clinic invoice. Culver confirmed that he owned the business, had filled out the invoice, and had given it to one of his employees, who then cleaned, painted, and reupholstered Derringer's car. The work was done the day after Kendra was attacked, and Derringer paid Culver eight hundred dollars cash.

"Mr. Culver, we've heard testimony suggesting that the work on Mr. Derringer's car only enhanced the market value of the vehicle by a couple of hundred dollars. Do you agree with that?" Lopez asked.

"Yeah," Culver said, "that's about right. On a car like that, guy might get a quarter, maybe half, of his money back on resale, so what's that? About two to four hundred dollars, I guess."

"Is it unusual for a customer to spend that kind of money in your shop? Money that won't be reflected in the market value of the car?"

"Nope," he said. "Auto body and detail work hardly ever pays off. Some guy bumps you in traffic and dents the back of your car. Might cost twelve hundred dollars to fix, even though the dent doesn't lower the market value by that much. Fact is, I stay in business because people want their cars to look nice. This car here was in good shape mechanically, but it looked like " He avoided the expletive. "Well, it looked bad. Now it looks a lot better. Real clean inside and out. Lots of people willing to pay eight hundred dollars for that."

"Another thing I notice about this invoice," Lisa said, "is that the work was completed on a Sunday. Do you normally work on cars on Sundays?"

"No, we're usually closed," Culver said. Now, that was interesting.

"Why was the work done on my client's car on that Sunday?" Lopez asked.

"Well," he said, "he had come in earlier that week to talk about getting the work done. We were actually supposed to do it the Friday before, but I had to call and cancel on him. A couple of my guys were out, so we were behind on the cars in the shop that week. So I told him we'd do it on Sunday. I do that sometimes to keep us from getting backed up."

"So, if I understand you correctly, Mr. Derringer arranged to have his car overhauled several days before you actually completed it. In other words, he didn't call you that Sunday morning to get the work done in a rush. Is that right?"

"Right," he said.

"And, in fact, he had originally planned to have the work done two days earlier, on that Friday, correct?"

"Correct," he said.

There went my theory that Derringer had gotten the work done to cover up physical evidence.

Lesh must have felt sorry for me, because he saved me from having to cross-examine Culver empty-handed at the end of an already humiliating day. Even though we were only halfway through the afternoon session, he called it quits. Apologizing to counsel, the jurors, and the witness, he explained he had an afternoon obligation and that we'd have to resume the questioning of Mr. Culver the following morning.

The problem, of course, was that nothing was going to change overnight. As hard as I'd tried over the years, I still hadn't found a way to alter reality. Someday I was going to figure it out. Unfortunately, I wasn't able to do so before returning to my office.

O'Donnell had left a note on my chair. Don't forget. Get me before you talk to Duncan. TOD.

When the two of us arrived at Duncan's office, I could tell that O'Donnell must have called ahead, because Duncan didn't seem surprised to see us. I wondered if the two of them had already agreed on how this would end.

Duncan Griffith is one of those men who manages to look young even though his hair is full-on white. He somehow maintains a year-round tan in Portland, Oregon, and I'd wager a bet that the teeth in what seemed like a permanent smile are capped. He was as pleasant on this day as he always appeared to be.

"Ah, my two favorite deputies. Come on in, you two. Make yourselves comfortable." Griffith gestured to a setting of inviting leather furniture.

The law offices depicted on television are for the most part outlandishly unrealistic. Instead of the mahogany shelves and fully stocked bars enjoyed by fictional prosecutors, I, for example, work off a yellow metal desk with a cork board hutch, and when I'm lucky I can scrounge a Diet Coke off one of the secretaries who has a mini-fridge. Duncan Griffith's office was an exception, however. The walls were lined top to bottom with volumes of the state and federal case reporters, and dark leather sofas welcomed whatever guests were fortunate enough to gain entrance into the inner fortress.

I'd only been invited here twice before, once for my job interview and once during my second week with the office. I had quickly learned that calling a sandbagging defense attorney a scum sandwich on shit toast wasn't within the range of what Duncan Griffith defined as acceptable deputy DA behavior.

He was being much nicer to me now than during that last visit. After Tim and I were seated, Griffith leaned back against his desk and crossed his arms in front of him. "So, Sammie," he said, "the Oregonian tells me that the Zimmerman matter has come up in this rape case of yours. Where's that stand right now?"

I gave him a quick overview and told him I thought that Judge Lesh was receptive to a motion to exclude any evidence relating to Zimmerman's murder.

Before Tim could open his mouth, Duncan said, "You're a good lawyer and an aggressive prosecutor, Sam, and I appreciate you going after this guy a hundred and ten percent. But we all need to keep our eye on the ball here. The greater good. As an office, we need to get to the bottom of this Zimmerman thing and make sure we've got the right people. We're talking about the death penalty here. A man's life is at stake."

"I realize that, sir, and I understand that our office is involved in the investigation into the anonymous Oregonian letter. But that case doesn't have anything to do with mine. The defense is trying to take advantage of the publicity surrounding the Zimmerman case to confuse the jury."

Duncan still hadn't stopped smiling. "I understand that, Sam, but remember what I said. It's about the greater good. If you file that motion, the front page of the newspaper's going to say that you're trying to squelch a man's attempt to get to the truth. And I won't have you dragging us into a cover-up."

O'Donnell had clearly primed the pump. Griffith was regurgitating the spiel that O'Donnell had given me earlier in my office.

"What exactly are you telling me to do, sir?" I asked.

"Don't make this adversarial, Sam. All I'm telling you to do is allow this defense attorney to have her say. You might need to do some

rebuttal, let the jury see that the two cases are unrelated. Tim, you can get her up to speed on the Taylor file, right?"

Tim nodded. "We've already gone over it, sir."

"Good," Griffith said. When I didn't stand up at his sign that we were dismissed, he continued. "No one's telling you to play dead here, Sam. You know my rule of thumb in trials is to always stay above the fray. If the defense attacks the police, let 'em do it. Never helps your case if you look like you've got a personal stake in the outcome. Trust me, your jury's going to have more faith in you this way. And, in the long run, this office benefits."

"The greater good," I said.

"Exactly."

I felt neither great nor good after I called Lopez and Lesh to tell them I wouldn't be filing a motion to exclude Derringer's defense. I felt depressed.

Lesh's response had been simple. "Hey, it's your case. Thanks for letting me know."

Lopez, on the other hand, couldn't just accept the gift for what it was. She was convinced I was somehow tricking her. As a result, what should have been a thirty-second courtesy call turned into a fifteen-minute inquisition about my intentions. Hell, if I was lucky, maybe she'd at least lose a little sleep that night wondering what I had in store for her in the morning. Truth was, I was seriously considering cutting whatever plea I could get if things didn't turn around.

I called MCT to see if they'd had any luck tracking down Kendra's purse, but no one answered. I tried Chuck's pager and entered my cell phone number in case he didn't call right away.

I was burnt out and dying to leave, but I checked my voice mail before

heading out. Among the usual junk was a message from Dan Manning. "Samantha, it's Dan Manning from the Oregonian. I was calling to see if you had any response to today's events at trial and the alleged connection between your case and Jamie Zimmerman. Also, I'd like to talk to you about whatever role you might have in the Zimmerman investigation. Give me a call."

I wrote down the numbers that he rattled off and hit the button to save the message as a reminder, but I couldn't summon the energy to call him back. Besides, what was I going to say? I'm getting my ass handed to me in trial and am going to have to cut a deal, but I think he's guilty anyway? Not exactly spectacular spin.

The Jetta and I were crossing the Willamette River over the Morrison Bridge when my cell phone rang. I recognized the number as Kendra's and answered.

"You rang?" It was Chuck.

"You're at Kendra's?" I asked.

"Just pulled up. I guess you called Ray, trying to track down where Kendra's purse came from?" he said.

"Yeah. Did he tell you why?"

"Not really," he said.

I struggled to think of the quickest way to describe what had been a draining day in court. It's not easy to explain how the momentum of a case can shift with just a few hours in trial. I had to jerk the steering wheel back into line as I realized I'd been zoning out on the lights reflecting off the river. I waited until I was over the bridge and had merged onto the 1-5 to launch into it.

"The case fell apart today," I said. "Lopez brought in a guy from the Collision Clinic. Turns out Derringer arranged to have the car work done before the attack and the shop couldn't get it done until that

Sunday, so our theory about doing it to get rid of the physical evidence is gone."

Chuck tried to assuage my concerns. "I don't think that part of the evidence was that important, Sam. It made a nice icing to the cake, but you should be alright without it."

"You're right that it wasn't the heart of the case. The problem is that putting a theory out there and having it torn apart by the defense is a lot worse than if we'd never floated it in the first place. It gives the defense the momentum. And losing that piece of circumstantial evidence makes the fingerprint even more important," I said.

"I still don't know what the problem is there," he said.

I filled him in on Derringer's temp job doing inventory at Dress You Up. "Without the print, all we've got is Kendra's ID and Renshaw's testimony about the pethismograph." I had a tough time holding back tears as I heard myself admit how bad things had turned in just one day. "That's why I really need to know where Andrea got that purse. How's it looking so far?"

"It's a long shot. I finally got hold of Andrea at work. She's not supposed to get calls at the restaurant, so she was distracted and I was having trouble explaining to her why it was important. Add the fact that she freaked at the mention of Dress You Up, going off about how they falsely arrested her well, you get the picture. Anyway, she thinks she bought the purse at Meier & Frank. If not there, one of the other big department stores, not Dress You Up. Problem is, she doesn't have any credit cards and usually just pays cash."

"Any chance she's still got a receipt?" I asked.

"That's what I'm doing now. She says she usually just throws them out, but sometimes she tosses them into a couple different drawers around the house. I'm going to go through them. If I don't find anything, I'll swing by the restaurant on the way home so she can sign a consent

form for me to get her old checks from the bank, just in case she happened to pay by check. Other than that, I can't think of anything else."

Neither could I. "OK, let me know if you find anything."

"You going to be OK tonight, Sam?" he asked.

Darn blasted tears were back again. "I don't know. It's just too much, you know?"

"Then let me help you. If you need follow-up, I'm free."

What I really wanted was company. "Will you stay with me tonight when you finish up?"

"Definitely. Easiest request I ever got from a DA. I'll call you on my way out."

"And can you bring some pancakes?" I added. "The Hot-cake House makes them to go."

Twelve.

It was almost midnight by the time Chuck got to my house, and we were both exhausted. Not too exhausted to talk about the case while I devoured my pancakes, or to have as good a round of hot and steamy sex as a post-pancake lull will allow, but we were pretty exhausted all the same.

Chuck had looked through the junk drawers at the Martin house, but, as Andrea had thought, there was no receipt for the purse. Andrea signed a release for her account information, and Chuck was going to check with the bank in the morning for any checks that might match with the purchase. He was also going to contact Meier & Frank to make sure they stocked that purse before Christmas. That would at least verify Andrea's recollection, and I could recall her to the stand along with a Meier & Frank rep in rebuttal.

I must've killed the alarm the next morning, because I overslept. Even though I let my hair dry in the car and parked at the expensive garage across from the courthouse, I didn't have time for Starbucks. Now I'd be having my ass handed me in trial with bad hair and office coffee. Terrific.

When I ran into my office to grab my trial notebooks, I was greeted by a nice big Post-it note on my chair: Sam Where are you? Don't bother calling Lesh he knows you'll be late. Get down to Duncan's office

ASAP. TOD.

Now what? I grabbed my notebooks and took the stairs down two flights to Duncan's office. I'd doubled my total number of visits there in just two days. Not good.

When I arrived, Duncan's secretary waved me in and hollered, "Samantha Kincaid's finally here."

Duncan sat alone at his desk. "Tim took off. Have a seat," he said.

"Sir, I'm sure this is important, but I'm still in trial," I said, gesturing down with my head at the stack of books I was carrying for court.

"Please, Sam, just have a seat. We called Lesh earlier."

I did as he said.

It was the first time I'd ever seen Duncan Griffith without a smile. He looked worried. And mean. "Why didn't you tell me yesterday you had a rotten case?" he asked.

My heart started to race as I struggled to collect my thoughts. Why was he asking about my case again when we'd resolved everything yesterday?

"First of all, I don't think it's a rotten case. The defense has had some surprises, so it's no slam dunk, but I've still got a good enough case to fight. Second, I was under the impression that we met yesterday about the case as it relates to the Zimmerman issue. I didn't realize that you wanted an update about the general status of the trial."

"Sam, that kind of answer does squat for me right now."

I blinked and felt my lips separate but nothing came out. "Excuse me?" I finally said.

"Jesus, Kincaid." Griffith shook his head at me. "Tunnel vision. A real tunnel vision problem. You didn't get my point at all yesterday, did you?"

"Yes, sir. Keep the eye on the ball. The big picture. The greater good." Usually, I can manage to sound earnest even though I know I'm being snide. This time, I just sounded snide.

"Damn it. Yes, the strength of your case matters when your bad guy's telling everyone who will listen that he's the innocent victim of the Keystone Kops and that some serial rapist is on the loose. It matters even more when there's another guy on death row saying the same thing, and a little old lady serving a life term backing him up. Jesus. You made it sound yesterday like your guy was just taking advantage of the publicity with Taylor. Now I've got to find out from the papers that there's something to it."

Shit. I hadn't read the papers this morning, and I'd blown off Manning's call last night. I decided it was better not to interrupt Griffith's diatribe with information that made me look even more inept and uninformed.

"Jesus, I started with the Softball, Kincaid, when I asked you about your case. The bigger question is why the hell you didn't bother to mention your little tryst with Chuck Forbes. You sat here in my office and acted like this was a routine case with some incidental mention of

the Zimmerman matter. Now I've got this." He picked up a folded Oregonian from his desk and slammed it down for emphasis.

When in doubt, bluff. It usually works. "Sir, I'm not sure how it would have been relevant during our meeting yesterday for me to start discussing my personal life, whatever that may be."

"And you still think that today?" he asked. Again with that damn newspaper.

My only choice was to 'fess up. "I'm afraid I didn't get a chance to see the paper this morning yet, sir. Like I said, I'm in trial, and I was running late."

Griffith stared at me for a second. Then he started laughing.

"Oh. Well then, let me have the pleasure of being the first to introduce you to the story that may very well end your career and mine. Please, be my guest. Go over to the sofa if you'd like. It's quite comfortable, and, I guarantee, that's quite an article. It might take awhile."

I thought about rewarding the sarcasm by lying on the sofa as he suggested, but I wanted to keep my job.

I unfolded the paper to a banner headline that read, Does Portland Have a Serial Killer? A smaller line beneath it explained, Letter from "The Long Hauler" Supports Theory Linking Current Sex Trial to Murder of Jamie Zimmerman. There was a large photograph of a smiling Jamie Zimmerman, with smaller booking photographs of Taylor, Landry, and Derringer. The text below the pictures explained that, despite claims of innocence, Taylor was on death row and Landry was serving a life sentence for the rape murder of Zimmerman, and that Derringer claimed that whoever killed Zimmerman must have committed the crime he was accused of.

I had to read the article quickly, since Griffith was obviously growing impatient:

Like the letter first disclosed by the Oregonian last week, the one received yesterday arrived in an unremarkable white envelope bearing a Roseburg postmark. The writer again claims that he and not Jesse Taylor and Margaret Landry strangled Jamie Zimmerman. In this new letter, however, the writer maintains that Zimmerman's murder was just the beginning in what has become a string of grisly murders, scattered throughout the Pacific Northwest and previously believed to be unconnected. He also claims responsibility for a brutal rape that is the basis of the trial of Frank Derringer currently being held in the Multnomah County Courthouse. Calling himself the Long Hauler, the writer identifies himself as a long-haul truck driver from Oregon whose travels across the country have made it easy for him to kill five women undetected.

I was surprised by the graphic detail reprinted verbatim in the paper. At one point, the author explained that killing Zimmerman had ignited an insatiable desire in him to kill. Six months after he strangled Jamie Zimmerman, he couldn't withstand the temptation anymore, so he picked up a prostitute at a truck stop in Ellensburg, Washington, and strangled her with a leather belt while he orally sodomized her. I kept reading.

Explaining his self-declared pseudonym, the writer says, "All the good ones had a name. Son of Sam, Boston Strangler, Green River Killer. Unless you think of something better, you can just call me the Long Hauler."

In addition to detailed descriptions of the murders of Jamie Zimmerman and four other women, the writer also describes his involvement in a violent sexual assault upon a victim he refers to as "the girl who was dumped in the Gorge last Feb[ruary]." He claims that, as he had done prior to and since Zimmerman's murder, he went with a friend to look for a prostitute to share.

He says, "I knew we were going to kill the girl when my friend couldn't [achieve an erection]. He started working her over and it brought out the urge in me. Maybe the Gorge is my lucky spot. That couple took

the fall for me after I did Jamie, and now the cops think some other guy did the other girl. I guess the bad luck is that this time she lived. (Ha-ha.)"

The writer's description of the incident closely matches the crime for which Frank Derringer is currently on trial. Derringer is accused of raping a thirteen-year-old girl and leaving her for dead in the Columbia Gorge with an unidentified accomplice. During his trial, Derringer has claimed to be the victim of a mistaken eyewitness identification. Because of similarities between the offense and Zimmerman's murder, Derringer has suggested that the crimes were committed by the same person or persons.

I reached the end of the front page text of the feature story and opened the paper to jump to the continuation. Apparently, the writer gave detailed descriptions of the five murders, but the Oregonian was declining to publish any potentially identifying information until law enforcement officials verified its authenticity.

An exasperated sigh from Griffith reminded me that I was supposed to be rushing. I closed the paper back to the front page and looked up at him.

"I'm sorry, Sam. Was I disrupting your reading?"

"I was getting through it as quickly as I could," I said. "So the paper agreed to keep the details quiet until we figure out if this guy's for real?"

Griffith didn't hide his annoyance. "Yeah, IA's trying to find any cases matching up to what this guy says. But I wouldn't concern yourself with that right now."

I wanted to ask him why the bureau's Internal Affairs Division would be investigating a potential serial killer, but I could tell Duncan wasn't in the mood to answer any more of my questions.

"What are you willing to tell me about this thing with Forbes?" Duncan

snatched the paper from my hand and gave it a couple of hard creases, exposing a smaller sidebar on the front page, then handed it back to me. "That," he said for emphasis.

Dan Manning was a little shit. That was all I could think when I found myself staring at the headline:

DA-DETECTIVE RELATIONSHIP CLOUDS DERRINGER CASE

The deputy district attorney prosecuting Frank Derringer is involved in a romantic relationship with a lead detective in the investigation of the murder of Jamie Zimmerman and the rape of which Derringer is accused, the Oregonian has learned.

Samantha Kincaid of the Drug and Vice Division of the Multnomah County District Attorney's Office is handling the current trial against Derringer, who is accused of raping and attempting to murder a teenage girl last February. The defense has raised the possibility that the crime was committed by the person or persons who murdered Jamie Zimmerman three years ago.

The Oregonian has learned that Detective Charles Forbes,

Jr." of the Major Crimes Team of the Portland Police Bureau, has spent multiple nights with Kincaid at her home since the beginning of the Derringer trial.

Forbes is a member of the team that investigated the case against Derringer. He was also a central figure in the prosecutions of Jesse Taylor and Margaret Landry, who have been convicted of Zimmerman's murder. Forbes, the son of former Governor Charles Forbes, was the only witness to statements by Landry that incriminated her and Taylor in the murder.

When contacted for comment, Lisa Lopez, Derringer's lawyer, raised concerns about the objectivity of the District Attorney's Office. "Mr. Derringer has been trying to tell the police and the District Attorney's Office that there is something seriously wrong here. One

girl is dead and another one brutally assaulted," Lopez said. "While the real assailant runs free to write taunting letters to the media, the Portland Police Bureau's Major Crime Team is so eager to close cases that they're going after innocent people like Mr. Derringer. If the prosecuting DDA is having a romantic relationship with this particular detective, I have real questions about the fairness of the process."

Ms. Kincaid did not return calls requesting her comments.

Little shit didn't begin to describe the enormousness of Manning's shiftiness. He had clearly called late in the day and left an innocuous message, betting I wouldn't call back. It always sounds better when the media can say that someone didn't return calls.

"Duncan, if I had known, I would've returned his call. He didn't say anything about this angle. You can listen to the message if you want to. I saved it."

"Oh, that's great, Sam. That's really going to save my neck here. "Hey, Oregonian, I want a retraction. Yes, my deputy's banging this rogue detective, and yes, your reporter tried to call her about it ahead of time, but it's really unfair that he wasn't clearer about his angle." "

I guess it did sound a little whiny.

"Is there any way to deny the story, Sam?" he asked. He had calmed down considerably and asked the question in a way that suggested he'd already come to accept the answer.

"No, it's accurate," I said, still failing to comprehend how my personal life had wound up on the front page of the paper and inside Duncan Griffith's office.

Duncan walked around his desk and took a seat behind it. Maybe he thought I'd blame the desk and not him for what he was about to do. Maybe he just wanted a shield in front of him in case I became

hysterical.

"I'm taking you off the Derringer case. O'Donnell already notified the defense and Judge Lesh this morning that the office was looking into the information published in this morning's paper and that some changes might be forthcoming. I'm going to put O'Donnell on the case. I expect he'll be able to get an adjournment while we figure out what the hell's going on. O'Donnell may need to consult with you on the file, but you are officially off any case involving MCT. Do you have any others?"

I wanted to walk out. No, I wanted to throw stuff at him, break a few valuables in his impeccable office, and then walk out. Unfortunately, I also wanted to keep my job. The reality was that I could still do more good in this rotten office without the Derringer case than I'd do at some private law firm fighting over money for energy and tobacco companies.

"The Derringer case is my only MCT file," I said.

If someone had asked me the night before, I would've said I'd do just about anything to rid myself of the case: I was going down in flames and about to grovel for a plea. Now I wanted nothing more than to keep my hand in the mix, at least in some small way.

"Duncan, I think it would be a good idea if O'Donnell and I met with defense counsel together to cut a plea. If the defense thinks I'm totally out of the picture, they'll think they've won. They won't want to deal."

"Can't do it, Sam. You're out. And I'm going to make it damn clear to O'Donnell not even to attempt to pressure a plea until IA tells us where we are with this guy's letter. We got lucky that the Oregonian withheld the specifics. That letter includes extremely detailed descriptions of those murders. If IA verifies it, we've got a major wing nut on our hands. "The Long Hauler." Jesus Christ, what a fucking nightmare."

It's frustrating when people don't listen to you, but it's downright infuriating when you know you're right.

"Why's IA involved?" I asked. "I thought Walker and Johnson were leads on this."

Griffith shook his head. "No. Too much at stake now. The first letter, anyone who read up on the Zimmerman case could've written it. Looked like it wouldn't lead to anything, so the bureau thought it was good enough to keep Forbes off it. If it turns out Landry and Taylor are actually innocent, your boyfriend's in deep doo doo. Starts to look like Landry was finally telling the truth when she said Forbes was feeding her the details."

"But go back to what O'Donnell told the jury. Why would Chuck do that? The governor's son can get through the ranks without framing people."

"See what I meant about bias, Kincaid? You're smart enough to see that the whole governor's son angle cuts both ways. You could also say it puts pressure on him to be a star, to stand out as his own man, make it big in a way that no one could say it was because of the old man. And hey, he probably thought she really did do it. He wouldn't be the first cop to bend some rules to make a case stronger to get the bad guys."

It did look different from that angle. Given what I'd seen good cops do to help convict the guilty, why couldn't I believe that Chuck might occasionally do the same? Even in high school, Chuck had resented the inherent unspoken separation from his peers that came with being the governor's son. If that pressure had been bad as a teenager surrounded by the offspring of lawyers and doctors, what had it been like with rookie patrol officers? If Chuck felt in his gut that Lan-dry had been guilty and wanted to bring down a freak like Taylor, might he help her along with a few details to shore up her story?

As I walked out of Duncan's office, I could barely stomach what I was thinking. He was right. I couldn't be objective.

Since my regular caseload hadn't included MCT cases before the Derringer file came along, you'd think life with my run-of-the-mill drug and prostitution cases would have felt like a return to normalcy. Instead, it just felt anxiety-ridden. I didn't think anything would feel normal to me again until the bureau finished its investigation and I could finally find out what others decided about the future of Frank Derringer and Chuck, not to mention me.

Chuck had been suspended from all MCT investigations and put on temporary assignment to patrol. Since detectives don't work patrol, the police union was filing a grievance, claiming that Chuck had essentially been demoted without a hearing. The union's interest was to make the bureau's staffing as inflexible as possible, so the bureau has to hire new bodies whenever it has a shortage in any single area. The bureau was fighting the beef, claiming that the change was a simple reassignment, since Chuck's salary hadn't been docked. Chuck, of course, wasn't given a say in any of it and was back on patrol, angry but cognizant of the fact that he could have been suspended.

Personally, I'd rather be suspended. Maybe if I'd boinked the entire Major Crimes Team, I'd be one of those lucky public employees who got suspended for a couple of years with pay until a lengthy investigation resulted in my return to full employment with no discipline other than an extended paid vacation. But sex with just one detective left me where I was, back with my drug and vice cases.

Lopez had agreed to an adjournment. True believer that she was, she wouldn't have acquiesced unless she thought the delay would help Derringer. Based on that, I tried telling O'Donnell that the time was ripe to approach the defense with a decent plea agreement. But he refused, reminding me that the boss had ordered him not to pressure a plea until the police determined whether the Long Hauler was for real.

O'Donnell had continued to surprise me with relatively decent behavior. He agreed that I'd handle communications with Kendra and Andrea about the case. Even though I suspected he did it to save himself the work of victim handhold-ing, I was grateful that Kendra wasn't going to have

to hear about the turn of events from someone other than me.

The night after I'd been kicked off the case, I had taken Kendra out to dinner and did my best to explain why the case was being set over. I wanted desperately to answer all her questions about what was going to happen, whether Derringer was still going to go to jail, why some "stupid" letter had to affect her case, and everything else she asked me as she played with her food. All I could do was tell her not to give up hope. We'd have to wait and see.

We both kept up a good front, but the signs of demoralization were clear in her untouched plate.

Now that the case was over, there wasn't much of an official role for me to play in Kendra's life. I talked to her about enrolling in the LAP teen program. Learning Alternatives to Prostitution was intended for court-mandated treatment of criminal defendants, but anyone could enroll. I'd already contacted them, and a counselor had told me she could get Kendra a volunteer tutor to help her with school and Kendra could participate in weekly group therapy sessions. Sometimes the "therapy" took the form of activities like painting and gardening, but those might be just the things Kendra needed to reenter life as a somewhat regular thirteen-year-old.

Now, Monday morning. I reminded myself that I was supposed to be acting like a lawyer. I spent the afternoon returning phone calls and covering grand jury hearings. One guy I indicted definitely earned the dope-of-the-day award, if not the year. The defendant marched into the lobby of Southeast Precinct to report a fraud and pulled fifteen ounces of heroin and a scale from his gym bag. Turns out the seller charged him for a pound. Outraged by the one-ounce shortage, the defendant thought the police would help him get what he called "reparations."

Ordinarily, this would have carried me through the day. But even the reprieve from crank calls, break-ins, head cracks, and brown Toyota Tercels wasn't enough to make me appreciate my return to the mundane. I couldn't keep my mind off the so-called Long Hauler and his claim of responsibility for the attack on Kendra. Something just didn't feel

right about it. I needed to get more evidence against Derringer, so I could trash him no matter what the Long Hauler's story turned out to be.

I decided to take a little detour on the way home from work. I wouldn't even say that I decided to do it; it was more like my body willed me. Right after my usual merge onto the 1-5 from the Morrison Bridge, I noticed the exit sign for the Lloyd Center mall. I reminded myself of how good I'd been about following Duncan's orders. I thought of the trouble I'd be in for snooping around, the way O'Donnell's nostrils would flare in anger if he found out, and the possibility that it was all a waste of time anyway. The next thing I knew, I was parking my Jetta outside of Meier & Frank in the Lloyd Center parking lot and walking into the handbags department.

Now, if this had been a premeditated case of meddling into affairs that were no longer mine, I would have checked Kendra's purse out of the evidence locker and taken it with me to the counter. But since this was impromptu meddling, I was left describing the purse to the nitwit at the counter.

Nitwit was about seventeen years old. Her blond hair tumbled out of the knot at the back of her head like a fountain designed by someone on a heavy acid trip. From the bottom up, everything she wore was irritating: platform sandals that made my feet wince, jeans slung low enough to reveal a navel ring and bony hips, and a tight belly shirt that evidently operated like a tube of toothpaste, pushing all her bodily fluids into her head and retarding the firing of her synapses.

My badge, ID, and lengthy explanation of what I was looking for and why were apparently lost on her, because she seemed to think I was browsing around for a new handbag.

And, of course, everything she said ended with a question mark. "We don't really have any bags by Esprit right now? But we have, like, a ton of black leather purses, OK? We have some really cute Nine West purses over here? And there's some on sale over there? But I really like these Kate Spade ones?" I was beginning to think she was an evil

robot, programmed to prattle on about purses until her frosty-pink lip gloss dried up.

I explained it to her a few more times. I wasn't interested in buying a new purse. I was from the District Attorney's Office working on a criminal investigation and needed to know whether they carried a certain black leather purse by Esprit last autumn.

After the fourth try, Nitwit clued in and the frosty lips started moving again. "OK, like, I totally didn't understand that before? You want to ask about something we had, like, way back in November? I so didn't work here yet?"

I finally uttered the magic words that should have been my first. "Is there, like, a manager or something?"

Sweet lord, a woman in her thirties was never such a relief! Her name tag identified her as Jan, senior sales associate. All that mattered to me was that she'd worked there for two years and spoke that increasingly endangered language known as grown-up.

"OK, let's see .. . black leather handbag by Esprit. Around November." I was nodding as she thought out loud. "Yeah, we had a line of leather bags by them last year. They normally do more canvas and novelty bags. What kind of strap did it have? There was one that was more like a backpack, one that had a shorty little handbag strap, and then a couple with shoulder straps."

I told her it had a regular shoulder strap and then did my best sketching it on a piece of scrap paper she gave me.

"Yeah, that looks like one of the shoulder strap ones we had." She walked around the counter and pulled a bag out that was on display. "Does it look kind of like this one, but with seams on the side and without this little buckle here?"

"That's just what it looks like," I said, surprise in my tone. I couldn't believe anyone could distinguish among purses in such detail,

but I guess others would marvel at my ability to distinguish Grey Goose from Smirnoff.

"Do most of the people who were here last fall still work with the company?" I asked.

She looked up in the air like she was thinking and counting. "Yeah, not everyone, but mostly."

"And what are the chances one of them might remember selling that particular purse to someone if I get you a picture of the person?" I asked, my smile revealing that I knew it was a long shot.

"Boy, pretty slim. That was six months ago." She could see my disappointment register. "Hey, it's worth a shot,

though. Tell you what, you give me the picture and I'll make sure everyone takes a look at it."

"Great." I thought about the easiest way to get a picture of Andrea to Jan and slipped into thinking aloud myself. "OK, I can get a booking photo of her from January, which should be pretty much how she looked last November."

Solid, reliable Jan looked alarmed at the mention of a booking photo, and I laughed. "Oh, don't worry. She's not a hardened criminal or anything." Of course, the truth is that hardened criminals come to the mall and buy regular, boring things from stable, reliable people like Jan every day, but I didn't see the need to tell her that. "It's actually kind of a long story. A security guard at Dress You Up excluded her from the store. It was really more of a misunderstanding, but they had her arrested a few months later when she came back."

Jan tilted her head. "God, that rings a bell. I sold a purse to a woman, and I remember she was red hot about some security guard at Dress You Up. The guy had accused her of shoplifting, and even though she told them to look through her stuff and they didn't find anything, he kicked her out of the store. Didn't apologize or anything. You

know, that would've been around November."

I had to refrain from throwing my arms around solid, reliable Jan. It had to have been Andrea. She must've bought the purse the same day she had the run-in with Kerry Richardson at Dress You Up.

"And this woman bought the Esprit purse we've been talking about?" I asked.

"I have no idea. I just remember the thing about the security guard."

"What about the woman who bought the purse? Was she about thirty-five? Brown shoulder-length hair? About my height?" I was doing my best to describe Andrea, whose appearance was most notable for being nondescript.

Jan shook her head. "I don't know. Like I said, I just remember that conversation. Maybe if I saw her picture "

I dashed back to my car and drove over to Northeast Precinct. It was only a couple of miles, but pesky things like lights, cats, and frolicking children kept getting in the way of my car. The forty minutes it took me to print Andrea's booking photo from X-imaging and take it back to Jan felt like an eternity.

Jan looked carefully at Andrea's picture and said, "Yeah, I think that's the woman. I remember her now." It wasn't the best ID in the world, but it was a hell of lot more than I had a few days ago.

I was too excited to go home to my usual routine, so I picked up Vinnie for a visit to Dad's. In the car, I checked my cell for messages. There were two from Chuck. I'd been avoiding him since the shit hit the fan in Duncan's office. Hell, I had to face him eventually. I left a message to meet me at Dad's if he felt like it.

Dad was so happy to see me he didn't even complain about Vinnie tagging along.

Going to Dad's is a major treat for Vinnie. Dad's yard is large enough that there were still some bushes that Vinnie hadn't managed to pee on yet. Vinnie would sniff around back, seeking out unsoiled ones to violate. Add the Milk Bones that Dad keeps around to control Vinnie's breath, and Dad's house was the Vinnie equivalent of a Yankees-Mets game.

By the time Chuck showed up, Dad and I had fed Vinnie, gone to the market for the "grocks" as Dad called them, and put a dish of baked pen ne in the oven.

Dad took great pleasure announcing Chuck's arrival before he headed back to the kitchen. "Sam, your man's here and he's got wine."

Chuck was lingering by the door. As I went to kiss his cheek, he grabbed me around the shoulders and pulled me close. I couldn't tell if he noticed that my response was awkward. I let myself be held; it felt good to rest my head against his chest and feel his arms around me. But I couldn't quite bring myself to return the embrace.

Maybe he picked up on my reticence. As he finally let go of me, he settled for a kiss on the top of the head. "Hey, you. I brought your favorite."

It was an Australian shiraz-cab blend, perfect for someone like me who can't handle a full-blown cabernet. I forced a smile as we headed back into the kitchen. "Thanks. That was sweet."

Dad gave Chuck one of those half handshake, half shoulder-grab things that guys give each other instead of hugs. "Hey, big man, how you holding up?" he asked. I was glad Dad had kicked off the conversation. I was still resisting the urge to pull Chuck outside and grill him until I was absolutely positive, beyond any doubt, that he had fully disclosed everything he knew about Landry's confession.

"You know, patrol's not so bad. It's kind of a nice break from the heavy stuff." From some guys, this might've sounded like saving face,

or maybe just making the best of a bad situation. From Chuck, it sounded sincere.

Me? I was just trying to make the most of a bad situation.

"Same here. Too many of those MCT cases and I would've started to lose my faith in humanity. I'd hate to wind up like O'Donnell one of these days," I said with a shudder.

"Yeah, I know what you mean," Dad said. "Back with the Forest Department, you know, we never really had to do anything like what you were doing at MCT. Just some trespassing, drunks, a few fights. Enough to make life exciting, but the most you ever brought home at night was a funny story."

When Dad talked about his career, he tended to leave out his years as an Oregon State Police detective. He joined the Forest Department when I was a toddler. He and Mom decided the hours were more regular, the pension was better, and he was less likely to get shot in the forest than in OSP. Dad liked to say he was grateful for the switch, but I always sensed he missed the excitement of his early career.

"So, Lucky Chucky, what kind of stories you got for us tonight?" I asked, grateful that Dad had never asked for the etymology of the nickname.

Chuck shook his head as he poured three glasses of wine. "Nothing, really. Been pretty slow."

I could tell there were a few possibilities, though. Maybe not full-out, pee-your-pants knee slappers, but enough to make him smile. "Oh, c'mon," I cajoled. "There's no way you've been on patrol all week without something happening. You have a civic responsibility to share your telltale stories with bored retirees and drug deputies."

"OK, there was this one guy. He was weaving his BMW all over the place through a school zone, right when kids were starting to come in. Windows tinted nearly black. When I pulled him over and he rolled down

his window, I could see he was yapping into his cell phone. Must've been what distracted him. I was planning to give him a warning and send him on his way, but he refused to get off the phone. Kept telling me that he billed his time at four hundred dollars an hour and I was keeping him from his work."

"So you wrote him a ticket?" Dad asked.

Chuck smiled. "Better than that. I impounded the BMW."

"You did what?" I said.

"I towed it. Oregon Motor Vehicle Code section 815.222: illegal window tinting, a tow able violation. Includes applying any tint that limits light transmittance to less than fifty percent. My best guess is he should be getting it out of the impound lot right around now," he said, glancing at his watch.

Dad was laughing, but I wasn't. "I can't believe you did that. It's a total abuse of your authority. That's why people hate cops, Chuck."

Dad and Chuck exchanged a glance before Chuck spoke up. "It wasn't just an attitude problem, Sam. He nearly hit a kid and didn't even care. I was trying to show him some perspective."

"Sounds kind of like something you'd do, Sam," Dad said, laughing.

Maybe, but it still bothered me that Chuck thought it was funny.

He insisted on making sure I got home OK. I had half a bottle of Pinot Gris in my fridge, so I poured a glass for each of us to finish it off.

He finally raised the subject we'd been avoiding. "One of the guys called me a couple of hours ago. Word is, IA's got something on the Long Hauler."

I looked at him with surprise. "Guy seemed like a pro. First letter

had no prints, not even DNA on the stamp or envelope."

"I assume the second letter's the same," he said. "I didn't mean they figured out who he is. But the stuff in the letter, it's for real. They found four unsolved homicide cases that match the other girls this guy says he did."

"But is it stuff he could've gotten from papers?" I asked.

"I don't know. He also said he left something of Jamie's in the Gorge. IA's got a bunch of Explorers out there combing through the forest looking for it."

Explorers are high school students who want to become police officers. They make for a handy resource during fishing expeditions. They don't mind hiking around in the mud as long as they get to wear a uniform, they're a hell of a lot cheaper than police officers on overtime, and they aren't fat yet, so they can do helpful things like climb hills and fit through small spaces. On the other hand, if you want an idea of how reliable they are in their searches, the DC police used them to search Rock Creek Park for the body of that poor missing intern a few summers ago.

"Do you know what they're looking for?" I asked.

"No. I'm surprised I heard anything. IA's being quiet about this, and I of all people am not supposed to hear a word. But, you know, the guys look out for each other."

It bothered me that he didn't say who shared the information. Was he actually worried I'd be angry at one of the MCT detectives for leaking information to him? If the gap between cops and DAs seemed that wide to him, maybe he was in a place I would never truly understand. As it stood, I realized I knew little about Chuck Forbes the detective. Perhaps I had been too quick to assume that his hands were squeaky clean.

I turned on the TV to catch my favorite talking-head show, Hardball. I

still don't know how a guy who looks like a fifty year-old surfer dude had the balls to think he'd get away with a motto like "Let's play hardball," but Chris Matthews seems to have pulled it off. Maybe if Griffith fired me, I could get Matthews to hire me as a talking head. It would be an easy job, and it seemed like an inevitable stop on the road for anyone at the middle of a media frenzy. Yes, the congressmen did it. So did the missing kids' parents. So did that guy who used to play a detective with a bird on TV. They pretty much always did it.

Chuck and I didn't say much during the show. The silence was interrupted occasionally as we vented about the new terrorism warnings that were issued every time the president's ratings were slipping. But we said that all the time.

I don't know when I decided not to tell him about solid reliable Jan, but I took the fact that I didn't want to as a bad sign, one he apparently picked up on. Once Chris Matthews got through telling us what he really thought, Chuck announced that it was time for him to head home. I didn't try to stop him, and he kissed me on the top of my head again when I walked him to the door.

thirteen.

Things started moving forward the next morning.

The media had gotten wind of the search in the Gorge and were clamoring for more information. That meant I could probe O'Donnell for information about the search without tipping him off that someone on MCT was talking to Chuck about the investigation. I stuck my head into his office door and asked him for an update.

"I'm beginning to think you suffer from selective deafness, Kincaid. You .. . are .. . off.. . the .. . case!" O'Donnell pantomimed the words with his hands to mimic sign language. I would definitely not be inviting him to my next Charades party. He sucked.

I reminded him that I was still supposed to be coordinating communications with Kendra and her mom. I had prepared a white lie:

Andrea Martin was clamoring for answers and he either had to fork over some information or explain it all to her himself before Channel 2 did. A pissed-off victim is every prosecutor's worst nightmare. A weepy interview on the local news saying they've been left out of the loop and victimized again by the system rings true to every viewer who's ever been ignored by a bureaucrat.

As it turned out, I didn't need to resort to my bluff, because O'Donnell actually caught himself being an asshole and apologized. "Sorry, you're right. I snapped because this case is getting to me. Have a seat," he said, clearing some notebooks from a chair for me.

He picked up the phone, indicating with his thumb and forefinger that it would be a short call. "Hey, Carl. It's O'Donnell. Did you double-check with all the crime labs yet?" He gave the frequent "yeahs" and "unh-huhs" that aren't very helpful when you're eavesdropping on one side of a conversation. "Well, we gave it a shot. This guy's one lucky son of a bitch."

"Bad news?" I asked as he hung up.

"Understatement of the century," he said, rolling his eyes. "C'mon, I gotta go over all this stuff with Duncan. You might as well come."

"I thought I was off the case," I said, imitating his mock sign language. He laughed, and I had to as well.

"Damn, you can be a pain in the ass. Just come on, OK?" he said, walking out of his office. If O'Donnell kept this up, I might actually start to like him.

Duncan was on the phone when we walked in. He gestured for us to have a seat. I was doing a lot of this today.

O'Donnell leaned forward so the two of us could talk quietly while we waited for Duncan to finish his call. "None of this goes to Forbes, right?"

The request was reasonable under the circumstances. I nodded.

"OK. We found four unsolved homicides through the Northwest Regional Cold Case Database. One in Idaho, one in Montana, and two in Washington. All of them women, all either prostitutes or promiscuous. So far, the details match the Long Hauler letter to a T. We're dealing with a grade-A psycho."

"What kind of details, public information or concealed?" I asked. In any murder investigation, law enforcement always held back certain details. It kept the bad guy from knowing what investigators had, and it could help down the road if a wanna-be confessor tried to jump into the mix.

"Stuff no one else could know. Position of the bodies, personal items that were taken, whether specific items of clothes were on or off. I told you, the guy's for real."

"Just on the four new cases? What about Zimmerman and Martin?" I asked. It sounded funny to label Kendra by her last name, but O'Donnell was sharing information. It was better not to remind him of my personal attachment to the victim.

"Them too. On your case, he gave us the exact intersection they pulled Martin from, everything they did to her, that they threw the purse in the trash. The paper didn't have those details."

"No, but it all came out in trial," I said. I was playing it cool, removing the lid from my latte and blowing in the cup, like we were talking about running times or stock performances.

"Are you saying you saw a suspicious serial-killer type sitting in on your trial?"

He was right. I would have noticed if someone had been watching. "Any possibility that Derringer did it all and then wrote to the paper as the Long Hauler when he got caught on the Martin rape?" Clearly Derringer was benefiting from these letters, and given what he did to

Kendra, he certainly had it in him to rape and kill other women.

But O'Donnell was already shaking his head. "Doesn't look like it. No way he could've sent them himself. The jail reads all outgoing prisoner mail. There's always the possibility that he could sneak a letter to a visitor or something, but it doesn't look like he could be the guy. We've already got him solid in Oregon during two of the out-of-state murders. He had a parole meeting with Renshaw during one of them and was doing time on the Clackamas County attempted sod for another."

It looked like we had a serial killer on our hands. "Any other cases in the Cold Case Database that match?" I asked. The computerized data bank was a partnership among law enforcement agencies in the Pacific Northwest and included details of all unsolved homicides.

"Nope, nothing obvious," he said. "Our guy's MO seems to be street girls, strangled and dumped outside so it takes awhile to find them. Looks like he copped to all of them in his letter."

Duncan hung up the phone. "Governor's office," he said, by way of explanation. "They're all over me. Jackson's under pressure to pardon Taylor and is looking for something to hang his hat on. Fucking pussy. He won't admit it's because of the death penalty. Doesn't want to lose eastern Oregon."

Bud Jackson was a Portland liberal who managed to win a statewide race only by sending his wife, the daughter of a prominent local ranching family, on the campaign trail throughout conservative rural Oregon.

"If he can say Taylor might be innocent, he could do the pardon and save face." Duncan stopped, seeming to register my presence for the first time since I sat down. "This OK with you, Tim?" he asked, tilting his head toward me.

"Yeah, I'm going to need some help with the Martin family. I was just giving Sam what we got out of the letters."

"Well, it's nice to see you two sharing the sandbox again. So where are we this morning?" he asked, folding his arms in front of him. "I see we weren't able to keep the Gorge search quiet."

"No, sir, we weren't," O'Donnell said, laughing at the obvious understatement.

"They find anything?" Griffith asked.

"Yes, miraculously." Tim turned toward me. "To get you up to speed, Kincaid, the Long Hauler said he threw Zimmerman's purse from his car past a bend in the road up the Gorge, about a quarter mile from the freeway, so we sent the Explorers out there yesterday to dig around along the road out there." He turned back toward Griffith. "They spent all day searching yesterday, but no luck. The bureau was about to call everybody in, but they wanted to make sure they didn't screw it up. Don't want to pull a Washington, DC have some old guy's dog dig it up next year from right under their noses. Anyway, the detective supervising the search pulls out a park map and talks to every Explorer to make sure he marks off where they've searched. Turns out there's a monster patch of blackberry bushes no one wanted to touch. About a quarter of a football field, four feet high. Now most people would've let it slide, thinking no way a purse can get in there."

I nodded. Blackberry bushes are dense and woody. You can't get through them without a hatchet. I knew from the countless golf balls I'd lost to them that a purse thrown on a blackberry bush would bounce off.

"But this guy is ex-military, total sphincter boy. He checked with the parks department and found out they started letting those bushes grow two years ago, meaning they weren't there when Zimmerman was killed. So he gets everybody clearing out blackberry bushes all night. They found it early this morning," he said, sounding more excited. "They actually found Jamie Zimmerman's purse, and it's pretty much where the guy said it would be. Still has a bunch of stuff in it. Cigarettes, makeup, and, most critically, a fake ID issued to one Jamie Zimmerman. A detective told me he got chills when he found it. Her real ID was in

the pocket of her jeans along with a condom and a lipstick, and we figured that was all she carried. We never even knew to look for a purse."

"So we've got him tied to everything now," Duncan said. "Jesus, five dead women, Sam's vie, God knows how many others. Do the police have any leads on this guy?"

"No. Whoever he is, his luck is unbelievable. Crime lab says there's no DNA on either letter. The Cold Case Databank entries for all four of the other cases indicated there was too much deterioration for testable DNA samples, just like with Zimmerman. I had IA call the hometown police agencies to verify the computer information, and I heard from them right before I came down. Nothing."

"Were there any other strangling cases in the database without DNA evidence?" I asked.

O'Donnell paused. "No, just the ones from the letter."

"What's the FBI doing?" Duncan asked.

"They're interested but haven't taken over yet. They've got a profiler studying the cases. Can't give me a time line on when they might have something."

Duncan gave a dismissive wave. "Useless anyway. Let me take a wild guess. Guy in his mid-twenties to forties, loner, no meaningful relationships with women, with a job or lifestyle that takes him through the Pacific Northwest. Likes to type letters and call himself the Long Hauler. Yeah, real science."

He looked down at his desk and picked up a file.

"Alright, folks, here's what we're going to do. We're dumping the case against Derringer." Duncan put up a hand to silence me before any words came out of my open mouth. "No, Sam, we're dumping it. Your evidence has gone to shit. You've got nothing but the vic's ID. Now,

I know you've got a personal interest in the girl, and it's admirable. It really is. But the girl was coming out of a heroin OD. Plus you've got a nearly identical crime committed by a different person same type of victim, same location, both with missing purses. Oh, and don't forget that the different person is confessing to both crimes. You don't have enough to prove your case beyond a reasonable doubt. Hell, Sam, you don't even have probable cause."

"Duncan, the man's a convicted sex offender with shaved pubic hair. That, combined with the confession "

He interrupted me. "You know damn well the jury can't hear about the sex offense. Plus we had that defense attorney in here a couple days ago about that, because the shaving was bothering me too. I can see why you butt heads with her," he said, smiling. "What's her name again?"

"Lisa Lopez," I said.

"Right, Lopez. Real firecracker, that one. But she made a good point. She says Derringer shaved his privates because he was due for a second pethismograph the Monday after the assault. I guess the wires pulled at him on the first one." Duncan and Tim both made faces like even the thought was painful. Wusses. They should try a bikini wax. "We confirmed it with the PO what's his name "

"Renshaw," O'Donnell reminded him.

Griffith nodded. "Renshaw checked his calendar. Derringer was due in on Monday, just like Lopez said. She couldn't find a way to bring it out at trial without letting the jury know her guy was a pervert, so she had to leave it out. Anyway, all you've got left is the ID, Sam, and it's not enough."

But I had more than that. I had solid reliable Jan. I told them about my visit to Meier & Frank. Surely it would be enough. It meant that the fingerprint was back. The print had always been the best evidence. So why weren't they excited?

"No dice, Sam," O'Donnell said, shaking his head. "I saw your note in the file that the mom thought she got it from Meier & Frank. Just to be safe, I called Staffpower, the temp agency that Derringer worked for?"

I nodded.

"They faxed this over," O'Donnell said, handing me a piece of paper from his file. "Turns out most stores do inventory before the holiday shopping frenzy, and a lot of them use Staffpower. Derringer did inventory at Meier & Frank last October also."

The paper he'd handed me was a list of all of the jobs Derringer took through Staffpower last year. In the two months before Thanksgiving, he must've worked inventory for half the stores in the mall.

"You could've saved yourself some time if you'd talked to me before you went running around Meier & Frank on your own after you got taken off the case," Tim said.

"I didn't 'run around," " I said, making air quotes with my hands. I was seething. And I hate air quotes. "It's on my way home and "

Griffith put a hand up to silence us. "Sandbox. Remember, kids?" Tim and I stopped. Duncan was right. It didn't matter anymore.

"Sam, you'll explain the situation to the family?" Griffith asked.

I nodded. Yes, I would have to. I couldn't pretend any longer that the case was winnable. It rested entirely on Ken-dra's ID. Eyewitness ID is always questionable, but I had a child victim who had suffered a horrific assault and was under the influence of heroin. And if I couldn't maintain that the case was winnable, I couldn't argue with the decision to dismiss it. I hated the thought of breaking the news to Ken-dra, but I couldn't stomach the idea of anyone else doing it either.

"What do you want to do with Taylor and Landry?" O'Donnell asked.

"That one's trickier," Duncan said, pressing the pads of his fingertips together to make something resembling a filleted crab, an annoying male gesture that seemed popular in the power corridor. "Juries heard the evidence and found Taylor and Landry guilty. Even now, the evidence we've got on them isn't so bad, a lot better than we've got on Derringer. There's no way around the phone number and earrings that Landry planted on Taylor. But now we've also got ironclad proof that the Long Hauler is involved."

"We've basically got proof beyond a reasonable doubt of two separate theories," I said.

"Right," Griffith said, "unless we buy Landry's explanation for how she knew so much. So if we say she didn't do it, we're basically admitting that a cop helped her with the set-up on Taylor and then lied about it on the stand. I want to be careful here."

He turned to Tim. "Call the FBI. See if they'll make a polygrapher available to us. Then see if Landry and Taylor will agree to polys. You'll have to discuss the questions with the FBI examiner, but what I really want to know is whether they did the Zimmerman girl, and whether they know the Long Hauler."

The results of a polygraph examination aren't admissible in court, but the examinations are used by law enforcement all the time. Sometimes you hook a suspect up to one so he'll confess after he fails it. The failed poly doesn't come into evidence, but the confession does. Polygraphs also help clear someone you already want to cut loose, based on your instincts: the missing kid's parents, the dead woman's husband, the suspects who become suspects merely because of their status. If you don't have any other reason to suspect them, a passed poly lets you stop looking at them and move on to less obvious theories. Griffith would feel more confident about exonerating Landry and Taylor if they passed polygraphs first.

"Isn't there also the possibility that someone connected to Landry or

Taylor wrote the Long Hauler letters?" I asked. It couldn't be Landry or Taylor themselves. As O'Donnell had pointed out, outgoing prisoner mail is strictly monitored.

"I thought that was a possibility with the first letter," Tim said, "but I can't see it with this new one. First of all, I don't think Landry knew about Zimmerman's purse, or she would have mentioned it when she was trying to set Taylor up for the fall. More importantly, whoever wrote the Long Hauler letter had to know not just about the Zimmerman murder but the four other murders, plus your case. No way some friend of theirs could cook this up. But, like Duncan said, we should make sure with the poly that Taylor and Landry aren't somehow wrapped up with the Long Hauler."

"So there's the plan, team," Duncan said. The filleted crab fingers were gone and the capped smile was back. "Sam, you take care of the dismissal on Derringer. Any calls from the press, you give 'em some bullshit about new evidence produced by the defense. Don't tie it to the Long Hauler, or we'll get even more pressure to cut Landry and Taylor loose. And talk to the victim today. The family needs to be on board for this. Let them know we're going after this guy and her case won't be forgotten. Tim, get me those polys. I need to get back to Governor Jackson."

So that was it. The case was gone, and I was the one who had to dismiss it and deliver the news to Kendra.

Part of me wanted to call her immediately. Get it over with. Rip the bandage off. But she was in school, so I worked my hardest to keep my mind occupied, trying not to think about how much the case's dismissal would hurt her.

I used the morning's custodies as an excuse not to complete the dismissal order for Derringer. And not to call Chuck. He'd already left me two messages asking why I'd been so cold the night before. As much as I knew that I'd eventually have to answer that question, it was the last thing I wanted to think about right now. So, I stayed cold and worked on custodies.

Today's custodies were typical. Thirty-two new cases,

almost all of them identical. Knock and talk, traffic stop, jaywalking ticket. Something small usually a ruse starts the encounter between police and someone who looks like they're up to no good. Sometimes the no-goodnik consents to the search. Sometimes it's a pat-down for officer safety reasons, or maybe the officer claims exigent circumstances. Whatever the basis, the search always occurs, and the police find either heroin, coke, or meth. I timed it out once and figured I spend an average of seven minutes to review and issue the typical drug case. Nothing to be proud of, but, like I said, they're all the same.

When I finished up, I changed into my running gear and headed out into the drizzle. The loop around the downtown and east side waterfronts of the Willamette is almost exactly three miles. I ran hard, trying to chase visions of Kendra and Chuck from my head, and I finished in twenty-two minutes. Not quite as fast as our current president, but I work a lot harder at my day job.

Back at the office, I bought myself some more time, drafting a procrastinated response to a motion to suppress. But I couldn't ignore the clock's reminder that my time to write the dismissal order for Derringer was running out.

It's surprisingly easy to make a criminal case go away. I prepared a one-sentence motion and order stating that the case was dismissed in the interests of justice in light of exculpatory evidence produced by the defense at trial. Lesh signed and filed it, and I faxed copies to Lisa Lopez and the jail. Derringer would be out in a couple of hours.

By the time I finished, I was pretty sure that Kendra would be home from school.

After a couple of minutes of small talk, I told her I wanted to come out to talk about the case. The tone of my voice must have given her

an idea of what was coming. "Go ahead and tell me," she said. "God or Edison or whoever invented the phone for a reason, you know."

This wasn't going well. When I insisted on driving out, I got a "whatever" in response. I signed myself out on the DVD board, grabbed the file, and made it to Rockwood in record time. When I knocked on the door, I heard what I recognized as Puddle of Mudd blasting from Kendra's CD player. In my neighborhood, that kind of volume would trigger a call to police. In Rockwood, it was background music.

She apparently didn't have any plans on answering the door for me. I banged on it and pressed the bell for a full two minutes before walking around the back of the house to knock on her bedroom window. "I know you're in there, Kendra. I'm not leaving until you open the door." I rapped the bottom of my fist against her window with the beat of her music for a couple of songs until she finally turned it off.

A few seconds later, I heard her holler from the front door in a singsong voice, "I don't know how you expect to get into the house if you're not here when I open the door." I sprinted around the house like a famished cat responding to a can opener, before Kendra could change her mind. When she didn't say anything about making me wait, I pretended like she hadn't.

"You really didn't have to drive all the way out here, you know," she said, sitting on her bed and going through her CDs, probably searching for the one most likely to give me a headache.

"I know," I said, even though it wasn't true. "But I wanted to see you. You hungry?"

"You trying to give me an eating disorder or something?

French fries and a milkshake don't make everything OK, Sam."

Since when? "Fine," I said. "I want to talk to you about the case, though."

I started by showing her the Oregonian articles about the Long Hauler. Andrea didn't subscribe to the paper, and I suspected Kendra had never seen the articles themselves. "What are these?" she asked.

"Please, just read them, and then we'll talk."

She took them from me and spread them out in front of her on the bed, but I could tell she wasn't really reading them.

"Do you mind if I get a glass of water from the kitchen? I'm kind of thirsty," I said, backing out of the room. I got another "whatever" in response, but it gave me a way to leave her alone in her room with the articles for a few minutes. When I returned, she was clutching a pillow on her lap and staring at the photographs on the front page.

"I could've sworn it was him," she said.

"You're not sure anymore?" I asked.

She held the paper up to her face, staring at the photograph of Derringer. "I still think it looks like him, but it can't be him, can it?"

I should've given Kendra more credit. I had been clinging to our theory of the case because I was too stubborn to admit we were mistaken. Here she was, five minutes after reading the article, accepting the unavoidable conclusion. We had the wrong man.

"No, Kendra, I don't see any way it can be him. I know that the newspaper only says the Long Hauler letter had details about your case, but it actually had a lot of information that no one could have had without being one of the men who did this to you."

"So does everyone think I'm a liar now?" she said.

"No one thinks you lied about anything." Looking at her, knowing she was doubting my faith in her, made me want to cry. "We know you told the truth about what happened to you, but you might have made a mistake

about who did it. You shouldn't feel bad. You had just been through a horribly traumatic experience. Plus, there was a lot of other evidence pointing to Derringer. Even if you hadn't identified him, we would have wound up focusing on him anyway after his fingerprint came up on your purse."

"My mother did not steal that purse," she said.

"I know that. It looks like it came from Meier & Frank. The problem is that Derringer worked there too."

Kendra gave what I thought was a growl of exasperation into the pillow. But when she didn't lift her head, I realized she was crying. I held her and patted her on the back. There was nothing to say.

Once the tears had stopped and she was breathing regularly again, she wanted details on where the Long Hauler investigation stood.

"Well, you already knew that a girl named Jamie Zimmerman was killed a few years ago. Her body was found in the Gorge, not too far from where" I didn't know how to refer to what happened to her with her: Not too far from where you were dumped? were found? "from where the ambulance picked you up. Like the paper says, a couple named Margaret Landry and Jesse Taylor were convicted of killing Jamie, but they claim they're innocent. You knew that Derringer's attorney was suggesting in your trial that whoever did the bad things to you had also killed Jamie. With these letters, it's starting to look like one person, someone other than Margaret Landry and Jesse Taylor, killed not only

Jamie but four other women. And he's claiming he was one of the people involved in what happened to you."

"Will the police be able to find out who the Long Hauler is?" she asked. I wanted so much to assure her that they would, that we'd nail him and justice would be served. But I learned a long time ago that you should never make promises to victims unless you don't mind breaking them.

"I know they're trying. They've got the FBI involved. The police chief and the DA are making this a top priority. The feeling is that if the guy's writing letters to the newspaper and naming himself, he's escalating."

I could tell from the way she looked at me that she didn't know what I meant.

"The suspicion is that he'll start to kill even faster," I explained. "That he'll come up with a signature or something now that he's interested in notoriety."

"Oh, so that's why they want to catch him, to keep him from getting to anyone else. They don't actually care about the people he already hurt," she said.

"Hey, you know that's not what I meant. Kendra, the man has killed five women. Of course they want to catch him. I was just trying to tell you how much this matters to the police."

She was quiet while it all sank in. "I guess I wasn't really thinking of it like that. That guy killed other people. And he meant to kill me." She looked dazed. "I knew you'd charged him with attempted murder and all, but I never thought of it as someone trying to kill me. That I'm lucky I lived through it."

"Shows you're a survivor, kiddo. You're tougher than him; you beat him."

"Do the police know anything yet?" she asked.

"Well, enough to think that this guy did the things he said he did. The paper didn't mention all the details, but the letter included pretty specific descriptions of all the attacks. The information he provided about what happened to you and Jamie was accurate, and it's stuff he couldn't have taken from a newspaper or something. Also, the police have found unsolved homicides that match the other murders."

"Did they find anything when they searched the Gorge?" she asked.

"Yes, I was going to get to that. Again, the paper didn't publish this detail, so it's important that you keep this between us for now. But the Long Hauler told police he'd taken Jamie Zimmerman's purse and thrown it off the side of the road in the Gorge. Using that information, the police were able to find the purse, and it's absolutely Jamie Zimmerman's. It even had her fake ID in it."

"I guess that's another thing that makes her case like mine, huh? That he left us in the Gorge and took our purses?"

I hadn't thought about that before. Lisa Lopez had had the prescience to argue that Kendra's case was just like the murder of Jamie Zimmerman, but what exactly had she said about it?

I went out to the Jetta to grab what had grown into several volumes of files on the Derringer case. I knew I'd seen the trial transcripts in a binder somewhere. After Duncan turned the case over to O'Donnell, O'Donnell must have ordered them so that he and Duncan could get up to speed. Something was nagging at the forefront of my brain, something someone had said during the trial. I flipped through the transcript pages frantically. It was going to be lost if I didn't find a trigger to pull it forward.

Then I spotted it.

"What's going on?" Kendra asked.

"Wait a second, Kendra." What else had I missed? I started from the beginning of the file and reread everything. When I was finished, I knew exactly where I had gone off track. It wasn't just what someone had said at trial. I'd also missed the Tasmanian Devil.

I looked up at Kendra. "Tell me more about Haley."

I looked for her first outside of the Pioneer Place Courthouse, the waterfront, the Hamilton motel, all the places I could think of. I

finally found her at midnight, standing on the corner of Burnside and Fourth Avenue. She had her thumb out and looked like she'd just shot up.

I stopped the Jetta in front of her, and she walked over to the passenger side and opened the door. Guess she couldn't see through the tinted windows at night.

"Hey, Haley. Want a date?" I said.

"What the fuck are you doing out here?" She looked around. Not seeing any police, she said, "Nothing you can do to me without a cop around."

All those Law & Order shows had done some serious damage to my image out there. Now that everyone understood that whole "separate but equally important parts of the criminal justice system" thing, no one is afraid of being arrested by prosecutors anymore. Sometimes it's just a matter of reeducation.

"Not today, maybe. But I can go drive my little Volkswagen back to the courthouse, type out an affidavit, and have an arrest warrant for you in the system by tomorrow morning. It's not like it takes the cavalry to find you or anything."

She thought about that for a while. "Yeah, well, I can handle another loitering pop. Nothing but a thing at juvie." Her eyes were barely open. It's probably hard to care about being arrested when you're pumped full of heroin.

"I'm not talking about juvie this time, Haley. I'm talking Measure Eleven time."

She might not know the details, but anyone on the street as long as Haley knew the gist of Measure 11. It meant being charged as an adult and getting real time. The threat was enough to fire her up as much as could be expected in her current state.

She pretended to laugh. "You ain't got shit on me. Now you better move along, bitch. I got work to do."

I suppressed the impulse to mow her down with the Jetta. I would've opened a six-pack of Fahrfegnugen on her ass over the c-word, but under the circumstances I could handle the b-word.

"I'd be careful about how you choose to work, Haley," I said. "From where I sit it's called promoting prostitution, not loitering. And promoting prostitution for a thirteen-year-old lands you under Measure Eleven."

"Pimping? Lady, you got me confused with some Cadillac-driving, purple-velour-wearing, platform-shoe-stomping dude." She was laughing uncontrollably now, rattling off some more descriptors I couldn't understand.

"Haley, listen to me. You're in major trouble here, and I'm not fucking around." My tone got her attention. "You arranged dates for Kendra in exchange for a cut of the fee. You set her up at the Hamilton, knowing she was using the room to work. You sold her condoms when she ran out, again at a profit and knowing she was using them for prostitution. Plus, you knew she was only thirteen years old. All I have to do is go down to the Hamilton, and I suspect I'll find several other girls who'll say you do the same things for them. Guess what, Haley? That's promoting prostitution, even if you don't wear purple velour."

"That's bullshit. I was helping her out, is all. Safer to work at the Hamilton than out of cars. And, big deal, I hooked her up with a few guys who liked younger girls and who I knew were all right."

"Too bad, Haley. I'd heard you were smart. At this point, I'd advise you to shut up until you've talked to a lawyer, because what you just said amounts to a confession to a Measure Eleven charge."

I rolled up the window and hit my turn signal like I was going to pull out into traffic on Burnside. I was beginning to think she was going

to let me leave when I heard the tap on the window. I rolled it down again.

"So what do you want?" she asked.

"Now that's more like it. Get in."

Fourteen.

When I finally got home it was nearly two in the morning.

Chuck's Jag was in my driveway, and Chuck was asleep in the backseat. I tapped on the window, and he reached over his head and unlocked the front door.

"This piece of crap chose my driveway to break down in?" I said.

"Cute. Where have you been?" he asked, sitting up and pushing his hair down from sleep.

"Another late one," I said.

"A late one where? I've been leaving you messages all night."

"Sorry. I got busy. I would've called you tomorrow."

"So, again, where have you been?"

Shoot. He'd learned something about interrogations over the years. "Working. Griffith told me I had to dismiss the case against Derringer, so I went out to Rockwood to break the news to Kendra."

"You were at Kendra's until two in the morning?" He sounded appropriately skeptical.

"I had some follow-up. I'll tell you about it later. Right now I'm exhausted." I headed toward the front door.

He grabbed my arm as I was walking up the steps to the porch. "Dammit, Sam. What kind of follow-up? Where the hell have you been?"

I pulled my arm from his grip. "Jesus, Chuck. The stalking routine really isn't becoming. Is this jealousy? Do you actually think I was with someone else?"

He shook his head.

"What?" I asked.

"You scared the shit out of me. I thought something happened to you."

"Well, nothing happened to me. With Derringer's charges dismissed, he doesn't have any reason to try to scare me off anymore, so stop worrying. I told you, I'll talk to you tomorrow. Please respect that."

"Don't do this, Sam. You were distant last night, you blew off my calls all day, and now you're out till whenever and won't tell me where you were. I know you. The only thing I have to compete with is your job, so something must be happening on the case. What's going on? My guys tell me the governor's cutting Landry and Taylor loose. You tell me you've dismissed the case against Derringer. So why were you out so late?"

I looked at him but didn't say anything.

"You don't trust me, do you, Sam?"

I knew I should say something, but I didn't. I couldn't get my mouth to work.

I finally spoke up when he started walking toward his car. "Explain it to me, Chuck. How did Landry know so much about Jamie's murder if she wasn't a part of it? And if she was a part of it, how come she passed a polygraph while some guy tells the Oregonian where the police can

find Jamie's purse? Explain it to me. Come inside and talk to me about it."

He turned his head just long enough to say, "You're really unbelievable, Kincaid. You don't know me at all."

I stopped myself from pulling out my cell phone as I watched him drive away. Part of me wanted to apologize; another part wanted to scream at him.

Instead, I decided to get to sleep so I could wake up and work on what I'd learned from Haley.

Two days later, my ducks were finally in a row.

Sneaking around hadn't been easy. Once the charges against Derringer had been dropped and the news had been broken to Kendra, my role in the matter was officially over. I was taking a big risk by jumping back into it again without notifying Duncan and O'Donnell.

I had reserved a block of time in front of the grand jury without indicating a specific case name. Anyone looking at the schedule would just assume I was presenting several drug cases together. Actually, I was trying to indict Derrick Derringer.

Getting an indictment's much easier than getting a conviction. The grand jury's only role is to decide if there's enough evidence against the defendant to warrant a trial, and in practice grand jurors "true bill" almost every case presented to them. Because the grand jury doesn't actually determine the defendant's guilt, the proceedings are considerably less formal than at trial. No judge, no defense attorney. Just the prosecutor and seven trusting grand jurors. We rarely even kept a record of grand jury testimony in state court, but I'd gotten a court reporter for this particular session. At least if I got fired, I'd have a transcript to show for my hard work. It wouldn't be a great trade, but it was better than nothing.

"Members of the grand jury, today's proceedings will not be typical of

the hearings you have experienced so far as grand jurors. By now, you have figured out that most criminal cases are cut-and-dry. The prosecutor says hello, calls in a police officer or two, and asks for an indictment. No one gives you the other side of the story, the evidence that complicates the picture, what the defense will say at trial.

"Today, I will ask you to indict Derrick Derringer on charges of obstruction of justice, perjury, statutory rape, and conspiring with his brother to rape and murder a thirteen-year-old girl named Kendra Martin. This will not be a straightforward story. You will learn, if you do not already know from the news, that the State has already dismissed charges against Derrick Derringer's brother, Frank Derringer, for raping and attempting to murder Kendra Martin. To complicate things further, someone has written anonymous letters to the Oregonian, claiming that he and an unnamed accomplice, and not Frank Derringer, are responsible for the attack on Miss Martin.

"I'll be honest with you. I am currently unable to offer a single theory that explains both the evidence against Mr. Derringer and his brother, and the anonymous letter that would appear to exonerate the Derringers. I suspect that you will also find it difficult to reconcile the evidence against

Mr. Derringer with some of the State's other evidence. That's why your role today is so important. At the end of the presentation of the evidence, I will ask you to decide for yourselves whether the evidence against Mr. Derringer warrants an indictment, regardless of the exculpatory evidence."

I started with a thorough overview of Frank Derringer's trial, the Jamie Zimmerman case, and the Long Hauler letters. The rules of evidence do not apply during grand jury proceedings, so I didn't have to use live testimony to establish this background. Instead, I offered it in summary form, using the white board to make a list of the central characters in the case and the important points for them to remember. I ended with the discovery of Jamie Zimmerman's purse.

The jurors looked exhausted by the time I was done. An elderly woman across the table raised her hand. She gestured to her notes with her pen while she spoke. "Um, maybe I'm confused or something," she said, "but it sounds like whoever wrote these letters killed Jamie and the other women and also raped that poor little girl. And you're saying that you don't see how these other people Margaret Landry, Jesse Taylor, and Frank Derringer could have written the letters, so it sounds like they're all innocent. Have you told us anything about Derrick Derringer yet?"

"Not yet. The evidence I have just summarized for you is the background of a larger investigation that relates to the case against Mr. Derringer. What you've heard so far suggests exactly what you've stated. Like I said, you may find it difficult to reconcile all that information with the evidence you will hear today. So I want you to consider the remaining evidence in light of the background I've given you and then decide whether to issue the indictment."

There were no more questions, so I called my first witness, Haley Jameson.

Haley walked in with an attitude. I would've been disappointed in her if she hadn't. She slumped down into the witness chair at the center of the room and looked up at the ceiling as I had her spell her name and take her witness oath.

"Where do you live, Haley?" I asked.

"Varies day to day. I been in a bunch of foster homes, but mostly I just crash with friends. Stay at a place in Old Town called the Hamilton."

"And how do you pay for things like your hotel room at the Hamilton, food, things like that?"

"I got immunity, right?"

"Right. As we've discussed, you're testifying today with my promise

that nothing you say will be used against you."

"Mostly I date," she said. "Sometimes I'll sell some pot to friends or something to pick up a few extra bucks."

"When you say that you date for money, are you referring to prostitution?"

She rolled her eyes and sank into her chair a little deeper. I was starting to worry she might slide right off.

"You need to reply to my questions with a verbal answer, Haley. The court reporter is transcribing everything."

"Yeah. I meant prostitution," she said.

"How long have you been working in prostitution?" I asked.

" "Bout three years," she answered.

"And how old are you now?"

"Sixteen."

A couple of the grand jurors shifted uncomfortably in their seats as they worked out the math.

"Do you know Frank and Derrick Derringer?" I asked.

"Unfortunately," she said. "Can't be on the street as long as I have without running into them."

I had made the connection when I reviewed the file at Kendra's. I had printed out Derrick Derringer's PPDS record so I could cross-examine him about his prior convictions, but I'd never seen the need to pay any attention to the basic identifying information, like hair and eye color, height, and, most importantly, tattoos.

I pulled out one of the photographs that Kendra had given me the first time I met her, the one showing Haley and a couple of girls with a man whose face wasn't shown but whose tattoo was. I'd retrieved the photographs from Tommy Garcia before I'd gone looking for Haley.

"Haley, I'm handing you a photograph that appears to show you with a man and two other girls. Will you please tell the grand jurors what's going on in that picture?"

"Uh, it's pretty obvious, isn't it?"

"Humor us," I said.

"Well," she said, looking at the picture, "a few of us were partying with a guy, and someone saw a disposable camera lying around and started taking pictures."

"Whose camera was it?"

"Kendra's," she said.

"Kendra Martin?" I clarified.

"Yeah. Kendra wasn't actually there. She'd been in my room earlier, hanging out, and left it behind."

"Are the other girls in the picture also from the Hamilton?"

"Yeah, on and off, like me," she said.

"Who's the man in the picture, the one with the tattoo of the Tasmanian Devil?"

"That's Derrick Derringer."

"How do you know him?" I asked.

"Like I said, hard not to know him," she said. "Him and his brother

cut in on a lot of the girls' business out there. They take a share from you, or all of a sudden bad things start happening to you."

"Do you give any money to Frank and Derrick Derringer?"

"Yeah, I got to give 'em half of what I make. For a long time, they were leaving us younger girls alone as long as we'd do other stuff for 'em. Now they want both. Like that night we took the picture, we did the group thing for him, but then I had to keep giving him money on top of it."

"So you have had sexual intercourse with Derrick Derringer?"

"Duh," she said.

"The court reporter, Haley," I reminded her.

"Yes. I've had sexual intercourse with him."

"To your knowledge, did Kendra Martin pay any of the money that she earned to Frank and Derrick Derringer?" I asked.

"Nope. She hadn't been working long enough to really know who they were yet. She seemed to think she was too good for a lot of it and was real careful to stay on her own."

"What did the Derringers think of that?" I asked.

Haley and I had gone over her testimony carefully before I'd given her the immunity deal. I was still worried, though, that she'd back out on me.

"They were pissed. All the girls knew Kendra was out on her own. A couple times, we told her to come around when we knew Frank or Derrick were coming by. You know, we'd say we knew these guys and we wouldn't be getting paid but needed to do it anyway. I figured she knew the score, but she kept blowing us off while we were still getting stuck with them. It was pissing a bunch of the girls off too, and they

started telling Frank and Derrick that they weren't going to go along if Kendra wasn't."

"How did the Derringers react to that?"

Haley looked at me and then the door. For a second, it seemed like she considered bailing, but she stayed put. She was going to need some prodding.

"Haley, I asked you how the Derringers reacted to that."

"All I know is, I saw Derrick the day after Kendra got messed up. He said that me and the other girls should take a lesson from her, that that's what happened to girls who didn't have someone watching out for them."

"Did he ever tell you directly that he or his brother was involved in the attack on Kendra?" I asked.

"No, just that we should take a lesson from it."

"Did you say anything in response to that?" I asked. I could tell she was considering clamming up again, but then she gave up.

"Yeah. I was pretty messed up at the time and mouthed off to him. I told him he'd better be careful because Kendra had a picture of him."

"Are you referring to the photograph that we just discussed?"

"Yeah. I saw the pictures after Kendra got them developed. Derrick freaked when I told him and started shaking me to find out what I was talking about. I told him I was just fucking with him, that the picture didn't show his face or anything. But then he made me tell him where Kendra's mom lived at so he could try to get the picture back."

I paused to tell the grand jurors about the key missing from Kendra's purse and Andrea Martin's suspicion that some items were out of place in the Martin home. I also showed them reports documenting the

break-in at my house, explaining that the photographs had been in Tommy Garcia's possession until a few days ago.

"After you gave him Kendra Martin's address, did you ever talk to Derrick Derringer again about the photograph?"

"Yeah. He told me I better get that picture back from Kendra. I've been calling Kendra trying to do it, but Kendra will only talk on the phone with me. She won't meet me anywhere, so I've been trying to avoid Derrick." I mentally apologized to Kendra for doubting her.

"Haley, I want to show you another photograph now." I handed her the DMV photo I had pulled of Travis Culver and reminded the grand jurors that Culver was the owner of the Collision Clinic who had testified at Frank Derringer's trial. "Do you recognize this man?"

"Sure, that's Travis," she replied.

"Do you know his last name?"

"Not before you told me. Street don't really care about last names," she said.

"How do you know Travis?" I asked.

"Regular out there on the street. Dates. You know."

"You mean he picks up prostitutes?"

"Yeah. The younger the better, it seems. I used to see him a lot more about a year and a half ago. Guess I got too old for him and he moved on."

"Have you seen him at all since Kendra Martin was attacked?" I asked.

"Nope," she said. "Seems like he stopped coming around about that time."

The grand jurors didn't have any questions, so I thanked Haley for her testimony and excused her.

Next up was Travis Culver. I'd slapped the subpoena on him the day before and received a call from an attorney within the hour. Lucky for me, Culver had called the attorney he uses for the auto shop, a guy named Henry Lee Babbitt who hung a shingle outside of his house and called it a law office.

Since Henry Lee's usual fare was wills and uncontested divorces, he was useless as a criminal defense lawyer. To begin with, I had to walk him through the way grand jury subpoenas work. Culver'd be subject to arrest if he failed to appear. Although he had the right to refuse to respond to questions if he believed that the answers might incriminate him, he had to show up, and he did not have the right to an attorney during the grand jury proceedings. At most, Henry Lee could wait in the hall outside the hearing room; Culver could ask for breaks if he wanted to consult with his attorney at any time. You can see why the defense bar says that grand jury proceedings are a prosecutor's best weapon.

Henry Lee's request for an immunity deal was further proof of his abject ignorance of criminal procedure. A good defense lawyer will find out what the prosecution knows before even considering the possibility of a deal. To do otherwise tips your hand. Henry Lee had tipped his for good. I had told him only that I wanted to talk to Culver about his testimony in the Derringer trial. In return, Henry Lee had given up his client in the form of a hypothetical.

"Let's say hypothetically that I had a client who got wrapped up by some bad guys into an ugly sexual incident, thinking the whole thing was consensual?" he said. "And then what if, hypothetically, when it turned out that the young woman hadn't in fact consented to this little encounter, the client got blackmailed by the bad guys into a cover-up?"

Henry Lee had watched way too many bad TV shows, and now I had even

better questions for Travis Culver.

Culver looked terrified as he took the chair in the middle of the grand jury room. He was sleep-deprived and disheveled, and I could smell the fear in his sweat as he passed.

At least Henry Lee had given him one piece of good advice; Culver invoked his rights as soon as we got past his name and address.

"Do you know Frank or Derrick Derringer? Isn't it true that you overhauled Frank Derringer's car on a Sunday, on short notice, to get rid of physical evidence? Do you use the services of teenage prostitutes? Did you and Frank Derringer rape and beat Kendra Martin and then leave her to die in the Gorge?" That last one was what you call a compound question, but no one was there to object to it, and Culver wasn't going to answer anyway, so what the hell?

I kept going. "Isn't it true that you paid Derrick and Frank Derringer to stage a sexual assault upon a young girl for your pleasure? And that when, unbeknownst to you, the violence turned out to be real, they threatened to reveal your identity unless you cleaned out the car and offered false testimony in Frank Derringer's defense?" Another horrendously compound question, but it worked. Culver was clearly thrown off. I wish there was a way for the court reporter to transcribe the look on a witness's face. This one said, How the hell do you know all that? I wanted to respond, Your stupid attorney pretty much told me, but I didn't.

Culver looked like he was thinking about answering the question but then gave me the standard response. "On the advice of counsel, I refuse to answer on the ground that it might incriminate me."

When I thought the grand jury had the gist, I excused Culver and brought in my final witness, Lisa Lopez.

"On behalf of the grand jurors and myself, thank you for coming, Ms. Lopez. I know how busy you are. You were the public defender assigned to represent Frank Derringer, is that correct?"

"Yes. As you and I have discussed, it is highly unusual and extremely questionable that you have brought me here by subpoena, and I have appeared only on your assurances that you are seeking an indictment against Derrick Derringer, and that my testimony will not be used to secure new charges against my client, Frank Derringer."

Securing Lisa's presence here at all had required substantial maneuvering. When I had explained the situation to her at her office, after hours, she had immediately balked, citing attorney-client privilege, work-product privilege, the duty of loyalty, and the duty of zealous representation. She seemed offended when I responded, "Ethics, schmethics," so ultimately I'd had to convince her that helping me out was both ethically permissible and morally required. After lengthy negotiations, she finally accepted service of the subpoena and promised not to rat me out to my boss. The deal was that I'd ask only a few questions, which we agreed upon beforehand. In response, she would provide the exact answers we'd rehearsed in advance, including the long-winded caveat she'd just provided as an introduction to her testimony.

I continued the questioning as planned. "In your defense of Frank Derringer, one theory you presented at trial was that the crimes against Kendra Martin were committed by whoever killed Jamie Zimmerman, is that right?"

"Yes, that's correct."

"Ms. Lopez, I'm handing you a transcript of your opening statement in the Derringer trial. Please read for the grand jurors the highlighted passage."

She read from the transcript:

"The wrongdoing that has brought Kendra Martin, Frank Derringer, and all of us together began about four years ago. Four years ago, Portland police officers found the body of another troubled young girl named Jamie Zimmerman in the Columbia Gorge. Jamie wasn't as lucky as

Kendra. She was murdered strangled after being raped and beaten. Like Miss Martin, Jamie was a drug addict who supported her habit through occasional prostitution. Like Miss Martin, she was raped and sodomized. Police found Jamie's badly decomposed body less than a mile from where Kendra Martin was located. Ms. Kincaid mentioned that whoever committed this crime took Kendra's purse. Well, guess what, ladies and gentlemen? Whoever killed Jamie Zimmerman took her purse too, and it was never recovered."

I saw some of the grand jurors flip back into their notes, asking themselves the same question I'd asked myself three days ago. "Ms. Lopez, how did you know that Jamie Zimmerman's purse was taken and never recovered? The police were unaware of that fact until just days ago."

"I refuse to answer on the ground that the information is protected by the attorney-client privilege and the work-product privilege," she responded.

"Ms. Lopez, you understand that the attorney-client privilege protects only information obtained in the course of communications between you and a client, is that correct?"

"That's correct, counselor."

"The work-product privilege, on the other hand, applies to any information you obtain during the course of working as an attorney on behalf of your client. In other words, it covers not only communications between you and your client but also information you derive from research or interviews of third parties. Is that a fair summary of the privilege?"

"Yes, counselor."

"It would be a violation of your professional ethics, wouldn't it, Ms. Lopez, to assert a privilege that you did not actually believe covered the information requested from you?" I asked.

"That's correct. I would not assert a privilege unless I had a good-faith belief that the privilege applied to the requested information."

"I want to be very clear here, Ms. Lopez." I paused for emphasis. "I have asked you how you knew that Jamie Zimmerman's purse was taken from her when she was killed. And you are refusing to respond not just on the basis of work-product privilege, but also on the basis of attorney-client privilege. Is that correct?"

"Yes, it is," she responded.

"I understand and respect your position, Ms. Lopez. Thank you for your time," I said, excusing her.

When I announced that I had no further witnesses, the grand jurors' questions began to fly. Was I arguing that Frank Derringer had killed Jamie Zimmerman? How could that be, when we knew for certain that he didn't kill at least two of the other women described in the Long Hauler letter? Did I think Derrick Derringer was in on it? What should they do about Travis Culver? Did this mean that Detective Forbes coached Margaret Landry's confessions?

"I am asking you to indict Derrick Derringer on the following charges. First, statutory rape based on Haley Jameson's testimony that Derrick Derringer has had sexual intercourse with her. She is only sixteen years old, and the photograph you saw corroborates her testimony. Second, obstruction of justice and perjury for offering false testimony on behalf of his brother, Frank Derringer. Third, conspiracy to rape and murder. He may not have been present at the time that Kendra Martin was attacked, but you have heard evidence suggesting that the Derringer brothers conspired to rape and kill Kendra Martin to send a message to other girls on the street that they'd better make their payments, one way or the other.

"I am not presenting any charges relating to any of the murders described in the Long Hauler letter, including the murder of Jamie Zimmerman. Nor am I requesting charges against Frank Derringer or

Travis Culver." Double jeopardy protected Frank Derringer from being charged again with the attack on Kendra, and Culver couldn't be indicted by this grand jury, since he'd been brought here under the compulsion of a subpoena. "I understand that it is difficult to reconcile my theory of the charges against Derrick Derringer with some of the extraneous evidence. The question for you to resolve is whether, despite those complications, you believe a jury could find Derrick Derringer guilty beyond a reasonable doubt."

I had blocked off the rest of the grand jury's afternoon so they would not feel pressured in their deliberations. I gave them my pager number and asked the foreperson to beep me when they'd reached a decision.

I passed Tim O'Donnell in the hallway on the way back to my office.

"Hey, Kincaid, I was just looking for you. Where you been all morning?"

"Went over to JC-2 for a couple of arraignments. Crazy over there," I said, looking down to make sure that everything was tucked away neatly in my file.

So I wasn't sharing the sandbox anymore. Big deal. Playing well with others isn't all it's cracked up to be. Besides, technically speaking, I had done everything I was told to do. Frank Derringer was free, and my actions had in no way jeopardized the exoneration of Margaret Landry and Jesse Taylor.

As it turned out, O'Donnell still thought we were sharing.

"Just got back from OSP," he said, taking a bite of the bagel he was carrying around. The Oregon State Prison was nastiness incarnate, but O'Donnell was probably well past letting it affect his appetite. "Landry and Taylor passed their polys. FBI guy says no signs of deception to the three key questions."

The polygrapher had asked Taylor and Landry whether they abducted or killed Jamie, wrote the Long Hauler letters, or knew the Long Hauler.

Passing the polys helped clear the way for their release.

For a second, I thought I felt a pang of guilt for not telling O'Donnell what I'd done, but I decided it was hunger brought on by watching him eat his bagel. The moment passed when he started chewing with his mouth open.

"So what happens next?" I asked. As far as I was concerned, what happened next was a big fat indictment against Derrick Derringer, but I kept that to myself.

"Duncan's on a call to the governor now," O'Donnell said. "The only question is whether to get Landry and Taylor out through the courts or have the governor pardon them. Looks like a pardon, though. The courts will take too long, and there's no guarantee we could even get them out that way without an error at trial."

Believe it or not, what's known as a "mere" showing of innocence is not a legal basis for setting aside a lawfully obtained conviction. Instead, the defendant has to point to an error during trial that affected the result of the case. Illegally seized evidence introduced? Public defender fell asleep? Then you might have a chance at reversal. But if the procedures were lawful, it's pretty much impossible to set aside a jury's guilty verdict, even if you subsequently demonstrate your innocence. Respecting the finality of the guilty verdict is the only way to keep the courts from being flooded by convicts' endless claims of innocence. Without a procedural error, Taylor and Landry had a better chance of release through the governor's intervention than in a court of law.

"Is Jackson willing to issue the pardon?" I asked.

"Looks like it. We've talked about a stipulation of police misconduct as the trial error, but Duncan and Jackson are worried about a beef from the police union," he said.

"Was Landry poly graphed about that? What did she say about Chuck?"

"Nada. The polygraph only covered the ultimate issue of factual innocence. The examiner was worried about adding too many questions."

The greater the number of material questions you put in a poly, the higher the risk of either false signs of deception or inconclusive results. So much for using modern technology to find out if the man I'd been sleeping with was lying his ass off.

"Oh, and the FBI finished its profile. Pretty much what we expected," he said.

"Any theory as to why the guy wrote the letters now, after all these years?" I asked.

"Probably because of the media attention. He might not have come out on the Taylor stories alone, or maybe he would've waited until after the execution. But the theory is that the combo of the Taylor and Derringer stories was too much for this guy to resist. The profiler compared it to the Unabomber sending out his manifesto after Tim McVeigh stole his thunder."

"So how come we haven't heard anything from him since?" I asked.

"FBI says that's the kicker," he said. "Usually, a communication like that is followed up with a body or at least more taunts. It's possible there's another one out there, and he's waiting to see if we'll find it on our own. Another possibility, of course, is that this guy's got his own way of operating. Wait and see, I guess. Anything else on your end?" he asked.

Oops. Now I was going to have to be a hypocrite on that whole lying thing. "Nope," I said, mentally crossing my fingers. "The victim understands what's going on. The family won't be making any statements to the media. They just want to be kept in the loop." The truth was that Kendra and her mom were so grateful for Kendra's continued anonymity that they'd never contemplate making a statement to the media.

But seeing as how I was already lying to Tim's face, there was no real harm in letting him think the Martins might embarrass him publicly if he dropped the ball.

I might not play well with others, but I was getting pretty good at faking it.

My pager finally buzzed as I was taking a plea in Judge Weidemann's courtroom.

"A problem, Ms. Kincaid?" Weidemann inquired, peering down over his half-moon glasses. I was surprised that he was paying enough attention to the proceedings to notice that I'd glimpsed down at the device clipped to my waistband.

"No, sir," I responded. "Just waiting for a grand jury decision, your honor."

"Not too much suspense to be found there. Who's today's ham sandwich?" he responded. The defendant and his attorney, Frankie LoTempio, got a laugh out of that one. A running joke among criminal defense lawyers is that grand jury proceedings are so one-sided that grand jurors would indict a ham sandwich if asked to by the prosecutor. The way I saw it, if prosecutors were doing their jobs and only asking for indictments that were warranted, grand jurors should be indicting all the cases given to them. I doubted that Weidemann and LoTempio wanted to hear my view, though.

"Well, seeing as how they're the grand jurors and I'm a judge, let's finish up here before you head on up to them, if that's acceptable to you, Ms. Kincaid?" Weidemann asked.

"Of course, your honor," I said, reminding myself once again that displays of ingratiating deference come with the territory when you're a trial lawyer. The rest of the sentencing was predictable, given Weidemann's Solomon-like approach. I recommended an upward departure from the sentencing guidelines, mentioning a few facts I'd noted in the

file that were mildly aggravating some packaging materials, a tattoo hinting at a gang affiliation, the defendant's choice words for the arresting officer. Then LoTempio cited a few lame reasons for requesting a downward departure from the sentencing guidelines. In the end, Weidemann applied the guideline sentence. The sentencing guidelines provided 99 percent of all drug sentences and left little discretion for the judge. Weidemann, though, had to feel like he was doing something important, so everyone who appeared before him played along.

When we finished, I ran up to the grand jury room on the seventh floor and knocked on the cracked door before pushing it open. "You all done?" I asked.

The foreperson, a seventy-year-old man in a T-shirt that said I still love my harley handed me the slip of paper. A single check mark told me they had true-billed the requested indictment by a unanimous vote.

"Some of us wanted to know if we'd be able to find out what happens in the paper," he said.

"Oh, I think you can count on that," I said.

"Go get 'em, Tiger," he said. "And watch out for yourself."

Maybe grand jurors are a prosecutor's conspirators after all.

I had wasted no time getting the paperwork for the indictment to Alice Gernstein. I thought I'd have to sneak it through while O'Donnell was in court, but I got lucky. His legal assistant mentioned that O'Donnell had left early to head down to his fishing cabin. The superstar of office paralegals,

Alice had Derrick's warrant in the system by the following morning.

As it turned out, the rush hadn't done me a damn bit of good, because three days later, Derringer still hadn't been picked up.

The plan was to find Derrick without tipping him off to the warrant. Once he was in custody, I'd arraign him, confess my sins to Duncan, and let the chips fall where they may. The arrest might force my boss and the bureau to come up with a theory that explained all the evidence, not just the evidence they liked.

I didn't say it was a great plan, just a plan.

The plan was looking even lamer now that I couldn't get even the first step off the ground. I'd called in my markers with four different pals in the Southeast district, but they hadn't seen Derringer at his house or work all weekend.

At one point, I picked up the phone to call Chuck, but I quickly replaced the handset. Since the showdown at my house, I must have done this at least a dozen times.

Grace was always good at strengthening my resolve, so I asked her to meet for lunch at a bistro that was halfway between the salon and the courthouse. Once we'd placed our orders, I filled her in on my plan.

She wasn't pleased. "You realize, don't you, that you may very well get fired over this."

It didn't sound like a question, but I answered anyway. "I sort of figured that if Duncan tried to fire me, I'd use the grand jury transcripts as leverage."

"And how, exactly, will the transcripts give you any leverage?" she asked.

"The press looks at the JC-2 calendar every day to see who gets arrested. When Derrick finally gets arrested, the media will start asking questions, so Duncan will at least have to keep investigating the Derringers and find out how they're involved with the Long Hauler. If he tries to bury it and get rid of me, I could hint that I might release the information presented to the grand jury."

We were momentarily distracted by the arrival of our food. Or, to be more accurate, by the arrival of our extremely attractive waiter. Apparently having sex on a semiregular basis over the last month had altered my cognitive priorities.

"I thought grand jury proceedings were secret," Grace said, as we both admired our waiter's extremely attractive departure.

"They are. Doesn't mean Duncan won't worry about the threat. Prosecutors have been known to leak grand jury information when it helps them. Look at Ken Starr," I said.

"So your big plan is a bluff?"

"I'm not sure about that, Grace," I said. "I think I'd actually do it at this point. I mean, they convicted Landry and Taylor based mostly on the fact that Landry knew things no one but the killer could know. Now those same defendants are being released, and Frank got his case dismissed, because the Long Hauler knows things no one else could know. But it turns out that Frank had information too. How could he have known Jamie Zimmerman's purse was stolen unless he was involved somehow? And the Derringers' involvement in teen prostitution is just too coincidental. I think Duncan will have to pursue it once I force the issue with Derrick's arrest. If he tries to ignore it, I don't have a problem with making sure that the press doesn't let him."

"And what does Chuck think about your plan?" she asked.

"He doesn't. I haven't told him."

She raised a perfectly plucked eyebrow at me.

"Look, I realize that I might've had more pull with Griffith if I hadn't been fooling around with Chuck." I paused. "To be honest, Grace, I don't know what to think. I mean, I seriously doubt that Chuck coerced a confession out of Margaret Landry, but what if he did? That cocky independence of his could translate into some questionable police tactics."

"Or he could be a perfectly honest cop, Sam. I thought it was that cocky independence that appealed to you in the first place.

"No, I know. I just want to make sure that my judgment's clear on this one."

"That's so unlike you, Sam. You're always so quick to say you're a good judge of character. That every egg's good or bad, and you can tell right off the bat."

"That is what I always say," I confirmed. "But what did Roger turn out to be?"

"Well, blow me over. You're beginning to sound like someone who's willing to accept some gray areas in her life."

I half smiled.

"And how's Lucky Chucky taking it?" she asked.

"He's not I mean, I haven't exactly explained it to him. In fact, we're not actually speaking at the moment, I don't think. Which is a bit inconvenient, because I want him to go pick up Derrick Derringer."

There went that eyebrow again.

"And I miss him," I added.

Fifteen.

Before I left for the day, I checked in with my Southeast Precinct pals to see if they'd had any luck, but there was still no sign of Derrick Derringer. It's hard to arrest someone when you've asked the few uniformed patrol officers working on it not to do anything that might tip the suspect off, like knock on his door or ask for him at work.

I thought again about calling Chuck on my way home, but I held myself back. I'd thought the evidence through backwards and forwards, but it kept coming back to him. Either he'd coerced a confession out of Margaret Landry, or somehow she'd managed to squeak through the polygraph while someone else wrote letters to the Oregonian in an attempt to exonerate her someone who had access to details about unsolved crimes.

But something was bothering me about the letters too. It seemed peculiar that the Long Hauler had confessed to every strangling case in the Northwest Regional Cold Case Database that didn't involve DNA evidence. Why did all the killings happen to occur in the handful of states that cooperated in the database? And what were the odds that every strangling without DNA in those states had been committed by the Long Hauler? The perfect correlation struck me as odd. But every time I felt like I was close to putting my finger on the missing piece, I'd come back to the obvious: maybe Chuck just wasn't the person I thought he was.

So I hadn't called him. I decided that if Derrick didn't get picked up tonight, I'd call in sick tomorrow and sit outside his house until he came home.

Maybe if I hadn't gotten so caught up in fantasizing about Derrick's impending arrest scene, I would've noticed when I opened the door that Vinnie hadn't waddled up to meet me. It wasn't until I was locking it behind me and realized I didn't hear the alarm beeping that I registered the deja vu. Bracing myself for another crack on the head, I heard a familiar voice, the one that had called my cell phone the night I left Grace's. "Welcome home, Samantha."

The good news was I'd managed to find Derrick Derringer. The bad news was he was standing behind me with a very large gun.

"Why don't you join us in the living room?" He waved his gun to indicate that I should walk in front of him.

The bad news got worse. Tim O'Donnell was tied to my Mission-style

chair, Frank Derringer sat on my sofa with the remote control, and Vinnie was whimpering, presumably relegated to the pantry again.

I noticed, though, that Derrick was pacing behind the sofa, and Frank was chewing the cuticle of his right thumb.

They were nervous, and I tried to take advantage of it by faking confidence.

"Nice to see you were enjoying a little TV. Anything good on? I try to stay away from the reality shows myself," I said.

Derrick wasn't amused. "Maybe that explains why she didn't listen to you, Tim," he said, glancing at O'Donnell, who looked truly terrified. "Has trouble with reality. Now, if I were you, sweetheart, I'd shut the fuck up and have a seat."

"Stop it, Sam." A puddle under my Mission-style chair and spots on O'Donnell's pants suggested that things had already gotten ugly before my arrival. "This is some serious shit."

Derrick laughed at him. "Figure it out, ass-wipe. This bitch don't listen, not to you, not to anyone. But you had to tell us you'd handle everything, you'd get it all taken care of. But what the fuck happens? Nimrod here," he said, gesturing to his little brother, "gets his case dismissed, and I wind up under indictment. Well, I'm through letting you and Frankie fuck this shit up. This shit ends tonight. My way."

"Look, I got you in just like you wanted," O'Donnell whined. "You said you'd let me go if I was telling the truth about knowing her alarm code. Let me out of here, and I won't say a word."

All that money for my super deluxe alarm, down the drain. If I got out of this mess, I'd be smart enough not to use the security code from work as my home password.

Derrick laughed again. "What are you gonna do, Tim, call a judge and say I broke my word? This ain't some plea bargain, counselor. You

don't get to walk just 'cause you flipped on someone."

"Jesus, Derrick, I've done everything you wanted!" O'Donnell was practically whimpering.

"No, you did everything you wanted!" Derrick was pointing the gun at him now. "I thought the Zimmerman girl was behind us, and now dumb fuck here goes and does it to some other girl, and you say you'll take care of it again, but I'm the one who winds up getting fucked in the ass."

O'Donnell was blowing it. The Derringers had been showing signs of doubts about their plans, but now Tim was getting Derrick wound up, and Derrick was reverting to his aggressive mode. I had to find a way to make Derrick anxious again.

"Look, Derrick," I said, speaking very slowly. "I don't know what's going on between you and Tim here, but killing us will only make things worse. There's no murder beef on you right now. You kill us, and you're going to feel heat like you never knew before on what do you have, a few forgeries or something? Don't do this."

It didn't work. Now the gun was pointed at me. And Derrick was still ranting. "Don't you pull that shit with me. You know exactly what's going on here, and that's the whole problem now, isn't it? You couldn't let it alone. You got a major hard-on for this case and couldn't let it drop. Now this dumb-fuck DA's calling me, telling me you got a fucking indictment against me."

I couldn't stop to figure out how O'Donnell knew about the indictment or why he would tell the Derringers.

"Derrick, listen to me. The indictment was a bluff. Grand jurors will indict anyone the prosecutor tells them to indict. I just wanted you picked up so the police would talk to you about the case. I don't have any evidence against you or your brother." I could tell he was beginning to tune in, so I talked a little faster.

"Here's what we're going to do. Tim, as a supervisor at the

District Attorney's Office, you are on official notice that I am hereby resigning from my position as a deputy district attorney. Derrick, give me some money. A dollar, whatever, and tell me you want to talk about your legal problems. Attorney-client privilege will protect everything you say to me, OK? Let me talk to you about this."

Derrick was looking at me, not saying anything.

Frank couldn't keep quiet any longer. "Derrick, give it to her," he said.

"Shut up, Frank," Derrick said. "She's full of shit, and she's gonna die, so I don't give a shit about privilege."

"Think about it, Derrick." Frank was beginning to sound desperate. "Just in case something goes wrong, the judge won't let her rat on us."

"Yeah, well, nothing's going wrong," Derrick retorted, clicking the safety off his gun and pointing it at me. "You're the one who leaves people alive who are supposed to be dead, not me."

"Stop! It's not supposed to happen till after eight!" Frank yelled.

Hearing they'd apparently penciled in my death for a specific time made me dizzy. Luckily, I seemed to have found an ally in Frank. He fished a dollar out of the front pocket of his jeans and asked if that would work for both of them.

"Derrick, do you accept my representation?" I asked.

"Sure, what the fuck? Three times I went down, I wanted to kill my lawyers. Guess I can fulfill my wish."

I always wondered what it would be like to go into private practice. This wasn't what I pictured, but I offered my advice anyway.

"Frank's got a free ride on anything that happened with Kendra Martin. The trial started, so double jeopardy protects him. And there's no physical evidence to link you to anything, Derrick. Not that I'm saying you did anything, because I don't know that you did, of course. And, on Zimmerman, two people have already been convicted, so that pretty much creates reasonable doubt for anyone else the State tries to charge down the line."

He was thinking about it, I could tell. What I couldn't tell was whether his brain was big enough to comprehend it all.

"Nice try," he said, "but you left out my fucking eyewitness over here."

"Your brother?" I asked. "Frank's not going to turn you in, are you, Frank?"

This pissed Derrick off for some reason. He said, "I told you she was full of shit, Frank. Don't pretend like you don't know what's going on, bitch. My first mistake was letting Master Crime Fighter here live when it turned out he was a DA and not some salesman from Idaho like he said. Dumb and Dumber here meet each other in a chat room. So one day Frankie tells me he knows a furniture salesman from Idaho who's willing to pay big for a gang bang on a young' un We set him up with Jamie, and next thing you know the girl's dead and, lo and behold, the salesman's a DA. Should have killed you then, O'Donnell."

"Frank's the one who killed her, Derrick, not me," O'Donnell said. "He's the one who got out of control. Luckiest thing that ever happened to you was me being on call when her body was found. I got you guys out of that jam, and I've been getting you out of this one."

O'Donnell was getting Derrick riled up again. "That's bullshit, man! You helped yourself out on that first one, but now you've been screwing us."

"Tim, you were involved in this and then told Landry what to say?" I

asked, trying to follow the conversation between the two of them. "That's how she knew everything about Jamie?"

"I don't know how she knew, Sam, I always assumed it was Forbes. But I ran with it and got the convictions, didn't I, Derrick? And, even though we were supposed to be even after that, I've been trying to help Frank out ever since. When he got popped in Clackamas County, it was me who told him to argue consent instead of that stupid alibi. And it got him a damn good plea deal, didn't it? I've been trying to get him out of this one, too. I used information from confidential police databases to write those Long Hauler letters. Even tonight, I've done everything you asked. You wanted me to leave a message for Sam, I did it. I got you the alarm code. I've helped you."

Tim obviously didn't care anymore about lying to me; he was doing whatever he could to save himself before the Derringers killed me. His pleas hadn't seemed to work.

"And now I'm under fucking indictment," Derrick said. "So it's time to put this thing to rest."

"What message? I didn't get any message." I was frantically stalling for time before they could implement whatever plan they had in mind.

"Yes, you did, and the police will find it with your bodies," Derrick said.

Frank went into the kitchen and pushed a button on my answering machine with his knuckle. I heard Tim's voice say, "Sam, it's Tim O'Donnell. I just wanted to make sure we're still on for tonight to talk about the case. If I don't hear from you, I'll be at your house around eight. See ya."

Frank came back in, looking very proud of himself. "See,

Tim tells us that the FBI's waiting for the Long Hauler to make a big splash. So he's going to come here tonight to kill you both."

Derrick laughed. "Yeah, Tim. Thanks for the imaginary friend. It was brilliant. He'll take care of the two of you, and down the road we'll take care of Haley and the Martin girl after we've turned them out for a few more months. They'll just be a couple of dead prostitutes."

"Yeah, maybe the Long Hauler can write a letter about it," Frank added, laughing with his brother.

They were psychopaths, but I had to give them credit. They were smart psychopaths. My head was reeling. There was no Long Hauler. O'Donnell had access to the Northwest Regional Cold Case Database. He'd written the letters, carefully selecting details only from cases that lacked DNA evidence. He'd probably mailed them when he was out of town at his fishing cabin.

"Frank, Derrick," I said. "It doesn't matter that Tim was there when Jamie died. There's a rule that says a co-conspirator's testimony alone isn't enough to convict. Even if Tim testified against you, the State would need other evidence to corroborate the testimony. There isn't any. Anyway, he's the last one who's going to turn you in. It implicates him too."

O'Donnell finally clued in. "She's right, Derrick," he said. "I'd never testify against you, but even if I did, the rule she's talking about would keep there from being any case."

The tag team approach seemed to be working. "You're better off blowing town than killing us," I said. "You commit a double murder, and you're looking at the death penalty. They won't just assume the Long Hauler did it. They'll check for copycats, scour the files we were working on. They'll find the pictures I have of you with Haley. They'll find Travis Culver.

Once the police are done fishing around, you'll wind up on death row. As it is, you can bail."

Derrick thought about it for a few seconds, then shook his head. "Nice effort, but our previous counsel here already gave us some advice. I

tried like hell to get those pictures back to be safe, but O'Donnell here tells me they don't show much. Hell, my face ain't even in 'em. As for Culver, he'll be shot during a robbery gone bad at the Collision Clinic."

"Derrick," O'Donnell said, "don't you think the police are going to put it together? A witness, the DA, and the victim in Frank's trial all turn up dead? Don't do this, man."

They needed to see that their plan was starting to fall apart. "The police will find the transcript of the grand jury testimony against you," I said. "They'll draw the same conclusions I did. Right now, there's not enough proof, but with two dead DAs they'll put it together. And the grand jury testimony will be admissible in court if any of the witnesses are dead."

"What grand jury testimony?" Derrick asked. "Tim, you said there was no record of a grand jury testimony. Is there or isn't there? Don't you fucking lie to me!" he yelled, back-handing O'Donnell with the gun.

Tim's head jerked to one side with the blow. When he sat back up, blood was running from a cut beneath his right eye. "We don't have court reporters for normal grand jury sessions, but you can request one if you want to keep a record."

Derrick smacked him again in the same place, bursting the cut open even wider. "Now you fucking tell me, man!" He pursed his lips, trying to figure out his next move. "OK, bitch."

I assumed he was talking to me.

"You think you're so smart, but now I know you got a transcript, you're gonna tell me where it is."

"It's at the office," I said.

"That's bullshit," Derrick said. "Tim tells me you been holding out on

him. He couldn't find the files in your office and tells me you've been hiding them at home. Only way he knew you indicted me was a secretary. Ain't that right, Tim?"

I looked over at O'Donnell. The right side of his face was swollen and bloodied.

"Alice mentioned it to me," he said by way of explanation. "She recognized the name and thought I should know about it."

In an office where I could never find anyone to help me, I'd managed to find someone who was too competent. I should've known Alice Gernstein wouldn't miss a beat.

It was clear that O'Donnell was losing his resolve to fight. It was also clear that I wasn't digesting the new information quickly enough. My first impulse was to be pissed at him for snooping through my office, but then I remembered that this was a man who had helped kill Jamie Zimmerman, sent an innocent man to death row, and led the Derringers to me to save his own ass.

Derrick was behind me now, running the head of his gun along my collarbone, pushing aside my hair to graze the back of my neck. "Tell us where the transcript is, Sam, or I'm gonna have one hell of a time on your buddy Kendra before she dies."

I resisted the urge to tell him I wasn't as stupid as O'Donnell. I knew they were going to kill us and do horrible things to Kendra before they killed her, whether I was helpful or not. I also knew that the promise of those transcripts was the only leverage I had at this point.

Luckily, I'd left my case file in the trunk of my car. "I've got them locked in a safe," I said.

"Good girl," Derrick said. "Now where's the safe?"

"Upstairs," I said, "in the master bedroom."

"Aangh," he responded, like a buzzer on a game show, "wrong answer. I personally tossed this place looking for your little friend's peepshow pictures, and there ain't no safe."

"It's an old wall safe. It's hidden in the baseboard. There's no way you'd see it."

I could picture Derrick searching his memory for the ransacking of my bedroom, doubting whether he would have noticed an irregularity in the oversized baseboards. He threw a note pad and pen at me from the dining room table. "The combination," he said. "Where is it in the baseboards?"

"Directly behind the bed," I said, as I scrawled down three numbers that were all slightly off. If my guess about what was going to happen was wrong, I could always tell them that the safe stuck sometimes.

Derrick snatched the paper from my outstretched hand and gave it to his brother, gesturing with his head toward the stairs. "Here, take these," he said, throwing him a pair of gloves from his jacket pocket. Frank took the stairs two at a time. I heard a few thumps from upstairs, followed by silence and a few more thumps. I tried not to think about Frank Derringer being in my bedroom.

After a few more rounds of thumps, Frank scrambled back down the stairs to the landing. "That bed is fucking heavy, man. I can't budge it."

I had sworn at myself many times for buying a solid maple bed that I couldn't move without the help of a strong friend. But it had just been added to the very short list of things I'd never get rid of. That is, if I lived past eight o'clock.

Derrick was less happy with the news. "Jesus Christ, man.

Can't you do a fucking thing by yourself?" Then he looked around the room, in search of Plan B. C'mon, pea brain, I thought, watching him ponder the possible combinations. There's only one right answer

here.

His eyes eventually fell on me. He gestured toward the stairs with his head and said, "You, go up and help." Yes! Good answer, Derrick, good answer! "Try anything, and Ken-dra will pay the price," he yelled as I went up the stairs, Frank behind me.

Frank was a lightweight. The bed was approximately four centimeters from where I'd last left it. I walked around to the far side, saying, "If we each take one leg of the. headboard and pull back, it's usually the best way to move it."

I watched Frank take his position on the other side of the bed, and then I crouched to my knees to reach beneath the bed ruffle and grab the headboard. As Frank pulled against his side of the bed, I pulled on my side with my right hand. With my left, I reached inside the top shelf of my nightstand and pulled my .25-caliber automatic loose from the tape that held it to the bottom of my drawer. I slid it onto the floor next to me and then pulled on the bed hard with all my weight.

The bed jerked a few feet away from the wall. Frank rose from his side of the bed and saw my gun aimed on him before I'd fired off the shot. If he could've just stood still, the bullet would have hit him dead center in the chest. Instead, he ran for the door quickly enough that it caught him in the right shoulder.

I fired off a second shot but missed and hit the doorframe. Damn. Too much time on the firing range, not enough chasing down wily targets.

Two quick shots rang from downstairs as I followed Frank to the door. By the time I got there, he was almost to the end of the hallway leading to the stairs. I fired another shot. I must've hit him, because I heard a low grunt. I must not have gotten him good, though, because he turned down the stairs, and my next shot ripped through the shameless Warhol knockoff on my wall.

Assuming that Derrick would be waiting for me at the bottom, I took the stairs with my back pressed against the inner wall. I stopped at the

last step before the landing, steeling myself to make the turn. The pressure of my heart pounding against my chest was fierce, and I fought to catch my breath.

I poked my head around the corner and then retreated to the safety of the wall again. Keeping my back against the wall, I began moving down the second half of the stairs. Tim O'Donnell was still in my Mission chair, but now blood was oozing from a dark hole in his forehead. From the looks of things, a second bullet had been fired into his groin.

As much as I'd practiced shooting, I'd never made a sweep through a house before, and I didn't know what I was supposed to do next. Without any other basis of information, I instinctively relied upon that most reliable of sources, television.

From the landing, I could see that the front entrance and living room were clear. I swung off the stairs in a half circle to face the back of the house, my gun outstretched in front of me. Still clear.

The living room and Tim's dead body were to my left now as I faced my dining room and kitchen. I reached down slowly, keeping my gun pointed in front of me, and grabbed my purse. If I could just make it out the front door and to the safety of my car, I'd be home free.

As I reached to unbolt the front door, I saw Derrick spring around the corner of the dining room with his gun in front of him. He must've watched TV as a kid, too. What he should've been doing was practicing at the firing range, because he was a piss-poor shot. I heard the mirror behind me crash as a bullet ripped into it.

I fired off two shots as I jumped across the hallway, over the top of my sofa, and into the coffee table. I muffled a cry as pain shot through my left side where I landed against the oak edge. I scurried backward to get myself out of the pool of blood that was quickly forming beneath O'Donnell and my Mission chair. The noise was blocked out by the sound of the back door sliding open, followed by tires squealing down the street.

I don't know how long I lay there, listening to myself breathe, trying to convince myself that I couldn't hear anything else. Even Vinnie was quiet now.

I finally mustered up the courage to crawl around the back of the sofa and sneak a quick peek into the dining room. I'd done right by the firing range. Derrick Derringer was on his back, two bullet holes squarely in the middle of his chest. Apparently, it was OK for me to move while I was firing, as long as my target stood still.

Based on the trail of blood through the dining room, into the kitchen, and out the back door, I guessed that Frank had fled when he saw his brother go down. More blood outside suggested that Frank was long gone.

I freed Vinnie from the pantry as I dialed 911. Then I sat in a ball on the kitchen floor holding him and my gun close to my chest until I heard sirens pulling up to the house and fists pounding on the front door.

Sixteen.

When I finally woke up the next morning, my whole body was on fire. I was also sleepy and had a sore throat. By the time the police finally left around two in the morning I'd related my entire story three different times. First, I had to tell the patrol officers who responded to the 911 call, so they wouldn't shoot me when I answered the front door with a gun in my hand, two dead bodies behind me, and bullet holes all over the place.

Then I had to give it to Walker and Johnson, who drew the MCT call-out. They offered to page Chuck for me. I guess once your sex life's on the front page of the newspaper, it's considered public knowledge. They apparently didn't know the whole story, because they seemed caught off guard when I asked them to call my dad instead.

Then I had to explain it all a third time to Griffith, who showed up just as the medical examiner was zipping the body bag closed around Tim

O'Donnell's corpse.

"The Chief called me," he said. "He thought I should know that two of my deputies were involved in a shoot-out."

By then, my narrative skills had gotten pretty proficient. The Derringers' involvement in street-level prostitution. O'Donnell's extracurricular interests, which led him from what he thought was a staged fantasy with an underage prostitute to the murder of Jamie Zimmerman. How Kendra's assault arose from the same scenario, but this time with Travis Culver as the not-so-innocent dupe. Culver's lies about Frank's car. O'Donnell's fabrication of the Long Hauler letters. My night of shoot-'em-up action. I dumped it all on him. Except the part where I'd given O'Donnell my resignation.

"You should've come to me with this, Samantha," he said. He looked tired, and, in the light of my kitchen, the wrinkles that usually seemed distinguished just looked old.

"I thought I did the right thing at the time. I knew O'Donnell was set on killing the case, and I assumed you'd listen to him unless I had some leverage."

He stood to leave. "You should give me more credit, Sam. I'm an independent thinker, and now I'm going to go home to think." As he headed out the door, he gave me a wave over his shoulder. "Nice house you got here. See you in the morning."

I had assumed from his comment that I was supposed to go to the office this morning, regardless of my sleep deprivation, sore throat, and aches. It definitely beat being dead, though.

And at least I was safe from the Derringers. At my insistence, Walker had dispatched patrol officers to watch Haley and Kendra while police began their search for Frank Der ringer. I thought about doing the same for Travis Culver, but as far as I was concerned, he could fend for himself. The warning call I placed to Henry Lee Babbitt seemed courtesy enough.

Around the time Griffith left, Johnson snapped his cell phone shut and announced they'd found Frank.

"Was he dumb enough to go home?" I asked.

"Wherever he was headed, he never got there. Traffic responded to a major one-car accident on I-Eighty-four. The car burst through the railing at an overpass and flipped head first onto the concrete below. Driver was dead by the time they cut the car open. They were searching the car for holes, trying like hell to figure out where the bullets in the driver's shoulder and ass came from, when they heard the APB for Derringer on the radio."

"His butt?" Walker said.

"Yeah. Looks like that second bullet of yours went straight into the man's left cheek, Kincaid. Must have hurt like a mother fucker when he was driving on the freeway. He was probably squirming around trying to take the weight off his bony ass when he lost control."

I hadn't been able to laugh with them about it then, but in the morning shower, as I rubbed a bar of Dove on my own left bum, I could see the humor, and I laughed until I started crying again.

A strange bubble of silence followed me through the courthouse as I walked to my office. I guess no one knew what to say to me. This morning's news had featured vague reports of a fatal shoot-out at my house involving the Derringer brothers and O'Donnell. The reports didn't explain that they were all trying to kill me, only that "police were investigating."

When I got into my office, I checked my voice mail, hoping for a message from Chuck. No luck. He hadn't called my home or cell, either. I did, however, get a message from Griffith, summoning me to his office.

When I got there, he handed me a piece of paper and asked me what I

thought.

It was a letter from Griffith to Governor Jackson, supporting the pardon requests of Margaret Landry and Jesse Taylor. It explained that all currently available evidence indicated that Frank Derringer and Tim O'Donnell had killed Jamie Zimmerman during a rape arranged through a teenage prostitution ring managed by the Derringer brothers. O'Donnell had pursued the case against Landry and Taylor based upon the circumstantial evidence that existed, possibly providing the confidential information to Landry that eventually helped secure the convictions. Then, when Frank and an unnamed suspect assaulted Kendra, he'd done what he could to get rid of the case. When I thwarted his efforts to issue it as a general felony, he fabricated the Long Hauler by using confidential information he found about unsolved murders in the cold case database and then ordered me to dismiss the case.

The memo went on to explain my discovery of the Derringers' connection to the sex industry. After briefing Griffith, I'd obtained an indictment against Derrick Derringer as the first step in an envisioned investigation into the Zimmerman and Martin cases. Unfortunately, O'Donnell had discovered the investigation and tipped off the Derringers. They broke into my house, I heroically saved the day, and Griffith would be pursuing any remaining culprits to the full extent of the law.

It was accurate in the ways that counted, and at this point I really didn't care if Duncan wanted to cover his ass. He was covering mine too, and the end result was the right one. "Looks good," I said. "Will Jackson issue the pardon?"

"It's a done deal," he said. "The governor's office will announce it tomorrow, and Landry and Taylor should be out by that afternoon. We need to talk about tying up the loose ends. We'll have problems going after Culver. You know that, don't you?"

I told him I did, but he still seemed to think he needed to convince me.

"Even if your victim can ID him, we're gonna have the same problems you had with Derringer. No physical evidence. No corroborating testimony, because everything you heard between the Derringers is hearsay. No direct evidence of intent to kill. Not to mention the time that's passed since the offense."

"I know," I said.

"You think this guy's attorney will go for a pre indictment deal?" he asked.

"Depends on the terms," I said, "but, yeah. Culver's scared. Now that he knows the Derringers aren't going to kill him, I think he'd like to take his lumps and get it over with."

"Alright. I was thinking of something like Rape Three. Have him do a few years but no Measure Eleven charges. Part of the deal could be a scholarship account for the girl, since this guy's got a business. How's that sound?"

We both knew Culver deserved to go away for good. The Derringers may have pretended that the violence was staged, but it took people like Culver and O'Donnell to choose to believe it. The reality was that Griffith had come up with a deal that was the most we could hope for under the circumstances. Sometimes that's as close to fair as we get around here.

"I'll call Henry Lee with it. He'll be happy to hear he doesn't have to try an actual case."

"Then why don't you take the rest of the day off? I'd say you've earned it."

I turned back before leaving the office. "Tim said he didn't give anything to Landry, that he assumed Forbes did," I said.

"She gets out either way, Sam. Unless you think Forbes is a long-term problem, it's cleaner this way."

"I can't make that call right now."

"I know. That's why I made it."

I started to leave again but stopped at the door.

"Now what?" he said.

"Thanks, Duncan."

"Anytime, Deputy Kincaid."

I ignored the stares again on the way back out of the courthouse. Let 'em think I was in trouble. Tomorrow, I'd be a hero.

I wanted to go home and sleep for the next twenty hours, but there was someone I needed to see.

Like most prisons, the Oregon Women's Correctional Institute had been dumped in the middle of nowhere to avoid public outrage and plummeting property values. The only other buildings within a three-mile radius were two similarly ostracized yet essential enterprises, a casino and an outlet mall. Needless to say, the combination made for an interesting mix of soccer moms, prison families, and senior citizens in RVs.

The guard brought Margaret Landry to meet me in one of the sterile rooms used for attorney-client conferences. As I had requested, he moved her in leg shackles and handcuffs.

When he brought her into the room, I said, "I don't really think those are necessary, Deputy. Would you mind removing them and leaving us alone? I'm sure Ms. Landry and I will be just fine here without all of this."

If the guard ever got tired of corrections, he should try Hollywood. His best attempt to look worried about my request was pretty realistic.

He removed the cuffs and shackles and left us alone.

I'd seen pictures of Margaret Landry, of course, but she'd aged considerably during her two years in prison. Assisted by too many cigarettes and too little sleep, she'd gone from looking well fed and nurturing to haggard and crotchety.

After I introduced myself, she said, "I been dealing with someone in your office named O'Donnell."

I dropped the bomb on her and announced that O'Donnell was dead. To simplify things, I told her that Jamie Zimmerman's murderers had been identified and killed, but not before they had shot Tim O'Donnell. I figured it might be hard to earn her trust if I revealed that a member of my office was a homicidal rapist. She'd get the details from someone else down the road, anyway.

"Because of everything that's happened, you'll be getting out of here tomorrow," I said.

"Where are they moving me to?"

"You can stay wherever you want. Maybe with your daughters until you adjust to things. You're being pardoned, Margaret. You'll be free, with no criminal record."

Her lower lip began to shake, and pretty soon she was crying.

When she'd finally stopped trembling, she lifted her head to the ceiling. I couldn't tell if she was looking for answers or trying to thank someone, but I could tell she hadn't felt however she was feeling for a long, long time.

"I never meant this to happen," she said. "I kept calling the police on Jesse, but wouldn't no one help me. When Jamie's body turned up and I saw her in the paper, I thought I'd finally get that son of a bitch out from under my roof, but they didn't believe me. They told me I didn't have no corroboration." I kept digging myself in deeper and

deeper, and next thing I know I'm under arrest myself and can't take any of it back."

"I feel bad for you, Margaret, but you put an innocent man in prison and kept the police from looking for the men who actually killed Jamie Zimmerman."

"Jesse Taylor ain't no innocent, but you're right about that last part. As sorry as I feel for myself, I can't help thinking that them other girls would be alive if I hadn'ta done all this."

I thought about letting her in on the truth about the Long Hauler, but the fact of the matter was, her actions had cleared the way for the Derringers to hurt Kendra and countless other girls. The rest of the story was minutiae.

"The pardon will make it clear that you're innocent, Margaret. When you get out tomorrow, you'll not only be free, you'll have your good name back. It must have been awful for you these past years, having people think you did something so horrible, knowing you were innocent."

Her eyes started to well up again.

"And when you get out tomorrow, everyone's going to hear that you were telling the truth at your trial. They'll know that that detective, Chuck Forbes, helped you come up with corroboration to set up Jesse."

Mid-sob, she went silent, and I heard her breath catch in her throat. It was time to ask the question that had brought me here.

"You knew her, didn't you, Margaret? You knew Jamie Zimmerman. That's how you knew what kind of earrings to buy, how you knew her mother's phone number?"

I'd seen the look on her face countless times. It's the look witnesses get when they want to talk but they're scared, even though they know you already know what they have to say.

"After what you've been through, no one's going to prosecute you for trying to help yourself out a little on the stand. The only thing that changes here is what people are going to make of Chuck Forbes, whether they're going to assume he did something that maybe he didn't do. The choice is yours, Margaret. You're getting out tomorrow either way."

She was tough, but one more push should do it.

"How'd you know her?"

"She'd come into Harry's Place sometimes when she was trying to go straight." She started to explain that Harry's was the teen homeless shelter, but I let her know with a nod that I was familiar with it.

"I went to Harry's for a while when I was volunteering for Art Therapy," she said. "They sent us out to different nursing homes and shelters to paint ceramics, arts and crafts, that kind of thing. Jamie was such a sweet girl. She stopped coming in for such a long time, and then I saw her in the paper. They found her body and they were looking for information. I started wondering who could do something like that to her. Then I started thinking that I lived with someone who could do that. A few days went by, and they still hadn't found her. I thought I could mess Jesse up with his parole officer, but then it just snowballed. I thought it would look even worse if they knew I knew Jamie, so I said I got it from that young cop. I'm so sorry. I'm just so sorry."

I left her there crying. I needed the emotional energy for myself.

When I got to my car, I found a message from Ray Johnson on my cell phone. He had run all the names of Frank and Derrick's known associates. Turned out that one of Derrick's old bunkmates was on probation for driving a brown Toyota Tercel with a suspended license. He spilled his guts the minute he heard Derrick and Frank were dead. He owed Derrick money and was repaying the debt by following me around and reporting back to Derrick. Derrick used the information about my whereabouts to break into my house, crank-call me, and feed the

Oregonian anonymous tips about my sex life. Funniest thing was, a search of the guy's belongings turned up a dollar bill with his license plate number scrawled on it. He must've followed me on one of my many food stops.

I thought the guy deserved a life sentence for helping the Derringers scare the shit out of me and publicly exposing my sex life, but in the end I wasn't sure he'd done anything illegal. Maybe I'd think about it later when my brain started to work again.

For now, all I wanted was to go home and go to sleep. But I had one more thing to do. I sat in my car in the prison parking lot, staring at my cell phone, before mustering the courage to dial.

The sound of his recorded voice was anticlimactic. I did my best at the beep, but I knew it was going to take more than a phone call.

When I pulled into the driveway, he was waiting on the front porch. I had a lot to make up to him, if he'd give me the chance. It would start with a kiss on the forehead and, I hoped, a very long nap.

Acknowledgments

Judgment Calls is the product of the tremendous support I've been fortunate enough to enjoy throughout my legal career and during my work on this first novel.

I am especially grateful to my colleagues at Hofstra Law School; Multnomah County Senior Deputy District Attorney John Bradley; Michael Connelly, Jonathon King, and Maggie Griffin for convincing me my manuscript would be finished; Jennifer Barth, editor-in-chief at Henry Holt, for her incredible work, intelligence, and creativity; Philip Spitzer, the most loyal and supportive agent on the planet; Scott Sroka; and, above all, my phenomenal family.

Samantha's dedication and humanitarianism are modeled on the hard work I observed among former coworkers at the Multnomah County DA's Office. You know who you are.

About the Author

A former deputy district attorney in Portland, Oregon, Alafair Burke now teaches criminal law at Hofstra School of Law and lives on Long Island and in western New York. She is the daughter of acclaimed crime writer James Lee Burke. Judgment Calls is the first in a series featuring Samantha Kincaid.

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Just A Back Rub Ch. 1 (Mom asks for massage & gets much more)
byalabama_slamma©

My names Jason, I'm 18 yrs old, my mom calls me Jay, I have a mom, sister, and a dad. Le
mom. A not too tall lady, with huge breasts, 42dd. She is overweight but only a slight bit and
well. She has darker hair that's getting a few gray hairs, but not at all noticeable from a dista
on to the story.

I was downstairs in the basement checking my mail late in the evening when my mother ca
a back rub, but then again that wasn't out of the ordinary. I stood up from the desk and she
table. Being in only pink cotton panties and a nightshirt, she wasn't hardly dressed. I was in
an undershirt. I always gave mom backrubs while she was bent over, being that it was more
of us and allowed me good shots of her pussy and ass.

Like clockwork, she bent herself over the worktable as she usually did. I started to rub her b
small talk while I did so. I heard my dad cross the house upstairs to go and take his nightly
rubbed my mom's back, I was getting more and more excited to see her in a prone position
leaned over her to work on her shoulders my cock bumped her ass and traveled down to he
working my way back down to her thighs and hips massaging them while keeping my cock
pussy. I kept pulling her back into my cock as I rubbed her thighs and hips.

I worked my way back up to her lower back but she kept on thrusting back into my cock. I th
"screw this, I've been dreaming of getting this woman into bed for the past 5 or 6 years and
Practically begging for my cock." So I threw all hope and caution to the wind, reached down
panties aside and shoved my cock balls deep into my mothers pussy. She let out a startled

But she started to rock back and forth on it. Then she said, "well are you just gonna stand th
big thing up my cunt or are you gonna fuck me?" Well I grabbed her hips and started plowin
mother. She started screaming, "OH MY GOD JAY YES YES FUCK YOUR MOTHER HARD
INTO YOUR MOTHERS PUSSY AND FUCK ME HARD! OH MY GOD JAY YOUR MAKING
JAY! SHOOT YOUR HOT CUM DEEP IN YOUR MOTHER'S PUSSY!!! GIVE ME ALL THA
THAT'S RIGHT!!! I'VE ALWAYS WANTED THREE KIDS AND I WANT YOU TO BE THE F
WITH ME!!!"

I was shoving so hard and fast into I let out a scream as I came, " HOLY SHIT MOM! I'M C
SHIT THIS IS SO HOT!! I HOPE I KNOCK YOU UP!! DAMN!!! I slumped over on her as we
our wild hard fuck session. I pulled my shrinking cock out of my mother's pussy and she tur
dropped to her knee's and started sucking off our juices from my cock. I looked down and s

mother busily sucking my cock and all I could think was, "damn that was some good shit."

Next Morning:

I woke up around 10:00 as usual to hear my dear mother taking a shower. I casually strolled and stepped into the shower. She had her back to me and I saw her naked soaking wet bod hard on thinking about fucking her again. She bent over as she washed her legs and I saddl shoved my cock deep into her pussy again. She screamed and jumped up and nearly hit he head. She looked behind her and said" Jesus Jay, I thought that cock felt familiar. Mmmmm mother hard again. Damn my pussy is still sore from last night. Did you know it has been 10 father has fucked me? And now that I have your big cock....I don't need that vibrator anymor hard!!!!!!!"

I pulled my cock out of her, twisted her around, bent my knees a little, and shoved my cock I front. I picked her up and she wrapped her legs around my ass and I nailed her to the wall w started pistoning in and out of her like a dog in heat. She started screaming into my ear, "OH PUT THAT COCK BACK IN YOUR CAROL!!!!! OH GOD THAT FEELS SOOOOO GOOOD! WITH THAT BIG THING!!! CUM IN MY PUSSY!!! FUCK YOUR WHORE AND KNOCK HER ME YOUR BABY!!!! YESSSS OH MY GODDDDDDDD!!!!!!!!! I started shooting my load of p her womb as she came hard on my cock. We stood there for at least ten mintues recovering nailing my mother to the wall.

As we washed and the toweled off, my mom asked me with a devious smile, "so Jay how ab mom another back rub?"

All I could say was, "I think we can arrange that."

KALAMA SUTTA

The Buddha's Charter of Free Inquiry

Translated from the Pali
by
Soma Thera

The Wheel Publication No. 8

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

Copyright 1981 Buddhist Publication Society

SL ISSN 0049-7541

First Impression 1959
Second Impression 1963
Third Impression 1977
Fourth Impression 1981

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Jut L. Blointh

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PREFACE

The instruction of the Kalamas (Kalama Sutta) is justly famous for its encouragement of free inquiry; the spirit of the sutta signifies a teaching that is exempt from fanaticism, bigotry, dogmatism, and intolerance.

The reasonableness of the Dhamma, the Buddha's teaching, is chiefly evident in its welcoming careful examination at all stages of the path to enlightenment. Indeed the whole course of training for wisdom culminating in the purity of the consummate one (the arhat) is intimately bound up with examination and analysis of things internal: the eye and visible objects, the ear and sounds, the nose and smells, the tongue and tastes, the body and tactile

impressions, the mind and ideas.

Thus since all phenomena have to be correctly understood in the field of Dhamma, insight is operative throughout. In this sutta it is active in rejecting the bad and adopting the good way; in the extracts given below in clarifying the basis of knowledge of conditionality and arhatship. Here it may be mentioned that the methods of examination in the Kalama Sutta and in the extracts cited here, have sprung from the knowledge of things as they are and that the tenor of these methods are implied in all straight thinking. Further, as penetration and comprehension, the constituents of wisdom are the result of such thinking, the place of critical examination and analysis in the development of right vision is obvious. Where is the wisdom or vision that can descend, all of a sudden, untouched and uninfluenced by a critical thought?

The Kalama Sutta, which sets forth the principles that should be followed by a seeker of truth, and which contains a standard things are judged by, belongs to a framework of the Dhamma; the four solaces taught in the sutta point out the extent to which the Buddha permits suspense of judgment in matters beyond normal cognition. The solaces show that the reason for a virtuous life does not necessarily depend on belief in rebirth or retribution, but on mental well-being acquired through the overcoming of greed, hate, and delusion.

More than fifty years ago, Moncure D. Conway, the author of "My Pilgrimage to the Wise Men of the East," visited Colombo. He was a friend of Ponnambalam Ramanathan (then Solicitor General of Ceylon), and together with him Conway went to the Vidyodaya Pirivena to learn something of the Buddha's teaching from Hikkaduve Siri Sumangala Nayaka Thera, the founder of the institution. The Nayaka Thera explained to them the principles contained in the Kalama Sutta and at the end of the conversation Ramanathan whispered to Conway: "Is it not strange that you and I, who come from far different religions and regions, should together listen to a sermon from the Buddha in favor of that free thought, that independence of traditional and fashionable doctrines, which is still the vital principle of human

development?" -- Conway: "Yes, and we with the (Kalama) princes pronounce his doctrines good."

* * * * * * * *

SUPPLEMENTARY TEXTS

"Friend Savittha, apart from faith, apart from liking, apart from what has been acquired by repeated hearing, apart from specious reasoning, and from a bias towards a notion that has been pondered over, I know this, I see this: 'Decay and death are due to birth.'"

Samyuttanikaya, Nidanavagga,
Mahavagga, Sutta No. 8

"Here a bhikkhu, having seen an object with the eye, knows when greed, hate, and delusion are within, 'Greed, hate, and delusion are in me'; he knows when greed, hate, and delusion are not within, 'Greed, hate, and delusion are not in me.' Bhikkhus, have these things to be experienced through faith, liking, what has been acquired by repeated hearing, specious reasoning, or a bias towards a notion that has been pondered over?" -- "No, venerable sir." -- "Bhikkhus, this even is the way by which a bhikkhu, apart from faith, liking, what has been acquired by repeated hearing, specious reasoning, or a bias towards a notion that has been pondered over, declares realization of knowledge thus: I know that birth has been exhausted, the celibate life has been lived, what must be done has been done and there is no more of this to come."

Samyuttanikaya, Salyatanavagga,
Navapuranavagga, Sutta No. 8

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THE INSTRUCTION TO THE KALAMAS

The Kalamas of Kesaputta go to see the Buddha

1. I heard thus. Once the Blessed One, while wandering in the Kosala country with a large community of bhikkhus, entered a town of the Kalama people called Kesaputta. The Kalamas who were inhabitants of Kesaputta: "Reverend Gotama, the monk, the son of the Sakiyans, has, while wandering in the Kosala country, entered Kesaputta. The good repute of the Reverend Gotama has been spread in this way: Indeed, the Blessed One is thus consummate, fully enlightened, endowed with knowledge and practice, sublime, knower of the worlds, peerless, guide of tamable men, teacher of divine and human beings, which he by himself has through direct knowledge understood clearly. He set forth the Dhamma, good in the beginning, good in the middle, good in the end, possessed of meaning and the letter, and complete in everything; and he proclaims the holy life that is perfectly pure. Seeing such consummate ones is good indeed."

2. Then the Kalamas who were inhabitants of Kesaputta went to where the Blessed One was. On arriving there some paid homage to him and sat down on one side; some exchanged greetings with him and after the ending of cordial memorable talk, sat down on one side; some saluted him raising their joined palms and sat down on one side; some announced their name and family and sat down on one side; some without speaking, sat down on one side.

The Kalamas of Kesaputta ask for guidance from the Buddha

3. The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: "There are some monks and brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt, there is uncertainty in us concerning them. Which of these reverend monks and brahmins spoke the truth and which falsehood?"

The criterion for rejection

4. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Greed, hate, and delusion

5. "What do you think, Kalamas? Does greed appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to greed, and being overwhelmed and vanquished mentally by greed, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

6. "What do you think, Kalamas? Does hate appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas,

being given to hate, and being overwhelmed and vanquished mentally by hate, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

7. "What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to delusion, and being overwhelmed and vanquished mentally by delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

8. "What do you think, Kalamas? Are these things good or bad?" -- "Bad, venerable sir" -- "Blamable or not blamable?" -- "Blamable, venerable sir." -- "Censured or praised by the wise?" -- "Censured, venerable sir." -- "Undertaken and observed, do these things lead to harm and ill, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to harm and ill. Thus it strikes us here."

9. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher." Kalamas, when you yourselves know: "These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill," abandon them.'

The criterion for acceptance

10. "Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been

pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.

Absence of greed, hate, and delusion

11, "What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to greed, and being not overwhelmed and not vanquished mentally by greed, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

12. "What do you think, Kalamas? Does absence of hate appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to hate, and being not overwhelmed and not vanquished mentally by hate, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" _ "Yes, venerable sir."

13. "What do you think, Kalamas? Does absence of delusion appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to delusion, and being not overwhelmed and not vanquished mentally by delusion, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" _ "Yes, venerable sir."

14. "What do you think, Kalamas? Are these things good or bad?" -- "Good, venerable sir." -- "Blamable or not blamable?" -- "Not blamable, venerable sir." -- "Censured or praised by the wise?" -- "Praised, venerable sir." -- "Undertaken and observed, do these

things lead to benefit and happiness, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to benefit and happiness. Thus it strikes us here."

15. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher." Kalamas, when you yourselves know: "These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill," abandon them.'

The Four Exalted Dwellings

16. "The disciple of the Noble Ones, Kalamas, who in this way is devoid of coveting, devoid of ill will, undeluded, clearly comprehending and mindful, dwells, having pervaded, with the thought of amity, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of amity that is free of hate or malice.

"He lives, having pervaded, with the thought of compassion, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of compassion that is free of hate or malice.

"He lives, having pervaded, with the thought of gladness, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the

entire world, with the great, exalted, boundless thought of gladness that is free of hate or malice.

"He lives, having pervaded, with the thought of equanimity, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of equanimity that is free of hate or malice.

The Four Solaces

17. "The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom four solaces are found here and now.

"'Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"'Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"'Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"'Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, Kalamas, who has such a

hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"So it is, Blessed One. So it is, Sublime one. The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, four solaces are found.

"'Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"'Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"'Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"Marvelous, venerable sir! Marvelous, venerable sir! As if, venerable sir, a person were to turn face upwards what is upside down, or to uncover the concealed, or to point the way to one who is lost or to carry a lamp in the darkness, thinking, 'Those who have eyes will see visible objects,' so has the Dhamma been set forth in many ways by the Blessed One. We, venerable sir, go to the Blessed One for refuge, to the Dhamma for refuge, and to the Community of Bhikkhus for refuge. Venerable sir, may the Blessed One regard us as lay followers who have gone for refuge for life, from today."

Anguttara Nikaya, Tika Nipata,

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[The following commentary on the Kalama Sutta appeared in the Buddhist Publication Society Newsletter (No. 9, 1988). It did not appear in the original BPS edition of Wheel No. 8, but is included in this DharmaNet edition as an aid to those interested in studying this important sutta. The essay may also be found in a collection of 25 essays by Bhikkhu Bodhi, also available via DharmaNet in the file BBESSAYS.ZIP. -- John Bullitt, DharmaNet]

A LOOK AT THE KALAMA SUTTA

by Bhikkhu Bodhi

In this issue of the newsletter we have combined the feature essay with the "Sutta Study" column as we take a fresh look at an often quoted discourse of the Buddha, the Kalama Sutta. The discourse -- found in translation in Wheel No. 8 -- has been described as "the Buddha's Charter of Free Inquiry," and though the discourse certainly does counter the decrees of dogmatism and blind faith with a vigorous call for free investigation, it is problematic whether the sutta can support all the positions that have been ascribed to it. On the basis of a single passage, quoted out of context, the Buddha has been made out to be a pragmatic empiricist who dismisses all doctrine and faith, and whose Dhamma is simply a freethinker's kit to truth which invites each one to accept and reject whatever he likes.

But does the Kalama Sutta really justify such views? Or do we meet in these claims just another set of variations on that egregious old tendency to interpret the Dhamma according to whatever notions are

congenial to oneself -- or to those to whom one is preaching? Let us take as careful a look at the Kalama Sutta as the limited space allotted to this essay will allow, remembering that in order to understand the Buddha's utterances correctly it is essential to take account of his own intentions in making them.

The passage that has been cited so often runs as follows: "Come, Kalamas. Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon scripture, nor upon surmise, nor upon axiom, nor upon specious reasoning, nor upon bias towards a notion pondered over, nor upon another's seeming ability, nor upon the consideration 'The monk is our teacher.' When you yourselves know: 'These things are bad, blamable, censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them... When you yourselves know: 'These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them."

Now this passage, like everything else spoken by the Buddha, has been stated in a specific context -- with a particular audience and situation in view -- and thus must be understood in relation to that context. The Kalamas, citizens of the town of Kesaputta, had been visited by religious teachers of divergent views, each of whom would propound his own doctrines and tear down the doctrines of his predecessors. This left the Kalamas perplexed, and thus when "the recluse Gotama," reputed to be an Awakened One, arrived in their township, they approached him in the hope that he might be able to dispel their confusion. From the subsequent development of the sutta, it is clear that the issues that perplexed them were the reality of rebirth and kammic retribution for good and evil deeds.

The Buddha begins by assuring the Kalamas that under such circumstances it is proper for them to doubt, an assurance which encourages free inquiry. He next speaks the passage quoted above, advising the Kalamas to abandon those things they know for themselves to be bad and to undertake those things they know for themselves to be good. This advice can be dangerous if given to those whose ethical sense is undeveloped, and we can thus assume that the Buddha regarded

the Kalamas as people of refined moral sensitivity. In any case he did not leave them wholly to their own resources, but by questioning them led them to see that greed, hate and delusion, being conducive to harm and suffering for oneself and others, are to be abandoned, and their opposites, being beneficial to all, are to be developed.

The Buddha next explains that a "noble disciple, devoid of covetousness and ill will, undeluded" dwells pervading the world with boundless loving-kindness, compassion, appreciative joy and equanimity. Thus purified of hate and malice, he enjoys here and now four "solaces": If there is an afterlife and kammic result, then he will undergo a pleasant rebirth, while if there is none he still lives happily here and now; if evil results befall an evil-doer, then no evil will befall him, and if evil results do not befall an evil-doer, then he is purified anyway. With this the Kalamas express their appreciation of the Buddha's discourse and go for refuge to the Triple Gem.

Now does the Kalama Sutta suggest, as is often held, that a follower of the Buddhist path can dispense with all faith and doctrine, that he should make his own personal experience the criterion for judging the Buddha's utterances and for rejecting what cannot be squared with it? It is true the Buddha does not ask the Kalamas to accept anything he says out of confidence in himself, but let us note one important point: the Kalamas, at the start of the discourse, were not the Buddha's disciples. They approached him merely as a counselor who might help dispel their doubts, but they did not come to him as the Tathagata, the Truth-finder, who might show them the way to spiritual progress and to final liberation.

Thus, because the Kalamas had not yet come to accept the Buddha in terms of his unique mission, as the discloser of the liberating truth, it would not have been in place for him to expound to them the Dhamma unique to his own Dispensation: such teachings as the Four Noble Truths, the three characteristics, and the methods of contemplation based upon them. These teachings are specifically intended for those who have accepted the Buddha as their guide to deliverance, and in the suttas he expounds them only to those who

"have gained faith in the Tathagata" and who possess the perspective necessary to grasp them and apply them. The Kalamas, however, at the start of the discourse are not yet fertile soil for him to sow the seeds of his liberating message. Still confused by the conflicting claims to which they have been exposed, they are not yet clear even about the groundwork of morality.

Nevertheless, after advising the Kalamas not to rely upon established tradition, abstract reasoning, and charismatic gurus, the Buddha proposes to them a teaching that is immediately verifiable and capable of laying a firm foundation for a life of moral discipline and mental purification . He shows that whether or not there be another life after death, a life of moral restraint and of love and compassion for all beings brings its own intrinsic rewards here and now, a happiness and sense of inward security far superior to the fragile pleasures that can be won by violating moral principles and indulging the mind's desires. For those who are not concerned to look further, who are not prepared to adopt any convictions about a future life and worlds beyond the present one, such a teaching will ensure their present welfare and their safe passage to a pleasant rebirth -- provided they do not fall into the wrong view of denying an afterlife and kammic causation.

However, for those whose vision is capable of widening to encompass the broader horizons of our existence. this teaching given to the Kalamas points beyond its immediate implications to the very core of the Dhamma. For the three states brought forth for examination by the Buddha -- greed, hate and delusion -- are not merely grounds of wrong conduct or moral stains upon the mind. Within his teaching's own framework they are the root defilements -- the primary causes of all bondage and suffering -- and the entire practice of the Dhamma can be viewed as the task of eradicating these evil roots by developing to perfection their antidotes -- dispassion, kindness and wisdom.

Thus the discourse to the Kalamas offers an acid test for gaining confidence in the Dhamma as a viable doctrine of deliverance. We begin with an immediately verifiable teaching whose validity can be attested by anyone with the moral integrity to follow it through to

its conclusions, namely, that the defilements cause harm and suffering both personal and social, that their removal brings peace and happiness, and that the practices taught by the Buddha are effective means for achieving their removal. By putting this teaching to a personal test, with only a provisional trust in the Buddha as one's collateral, one eventually arrives at a firmer, experientially grounded confidence in the liberating and purifying power of the Dhamma. This increased confidence in the teaching brings along a deepened faith in the Buddha as teacher, and thus disposes one to accept on trust those principles he enunciates that are relevant to the quest for awakening, even when they lie beyond one's own capacity for verification. This, in fact, marks the acquisition of right view, in its preliminary role as the forerunner of the entire Noble Eightfold Path.

Partly in reaction to dogmatic religion, partly in subservience to the reigning paradigm of objective scientific knowledge, it has become fashionable to hold, by appeal to the Kalama Sutta, that the Buddha's teaching dispenses with faith and formulated doctrine and asks us to accept only what we can personally verify. This interpretation of the sutta, however, forgets that the advice the Buddha gave the Kalamas was contingent upon the understanding that they were not yet prepared to place faith in him and his doctrine; it also forgets that the sutta omits, for that very reason, all mention of right view and of the entire perspective that opens up when right view is acquired. It offers instead the most reasonable counsel on wholesome living possible when the issue of ultimate beliefs has been put into brackets.

What can be justly maintained is that those aspects of the Buddha's teaching that come within the purview of our ordinary experience can be personally confirmed within experience, and that this confirmation provides a sound basis for placing faith in those aspects of the teaching that necessarily transcend ordinary experience. Faith in the Buddha's teaching is never regarded as an end in itself nor as a sufficient guarantee of liberation, but only as the starting point for an evolving process of inner transformation that comes to fulfillment in personal insight. But in order for this insight to

exercise a truly liberative function, it must unfold in the context of an accurate grasp of the essential truths concerning our situation in the world and the domain where deliverance is to be sought. These truths have been imparted to us by the Buddha out of his own profound comprehension of the human condition. To accept them in trust after careful consideration is to set foot on a journey which transforms faith into wisdom, confidence into certainty, and culminates in liberation from suffering.

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CHANGES MADE DURING TRANSCRIPTION

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely with the Chicago Manual of Style (13th edition) guidelines.

In order to make this text readable by as wide an audience as possible, we have removed all hardware- and software-dependent special characters and formatting. Text appearing in italics in the original book are set off here by //double slashes//. Pali and Sanskrit diacritic marks have been removed.

In addition, the following changes were made:

[none]

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TITLE OF WORK: Kalama Sutta: The Buddha's Charter of Free Inquiry
(The Wheel Publication No. 8)

FILENAME: WHEEL008.ZIP
AUTHOR: Soma Thera, tr.
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1981)
DATE OF PUBLICATION: 1981
DATE OF DHARMANET DISTRIBUTION: June 1994
ORIGIN SITE: Access to Insight BBS, Barre MA * (508) 433-5847
(DharmaNet 96:903/1)

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³ The KALAMA Sutta ³
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KALAMA Sutta (Kalama Discourse) - Buddha's Charter of Free Inquiry
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

notions

* Do not accept anything merely because it seems acceptable (ie. should be accepted)

* Do not accept anything thinking that the ascetic is respected by us (and therefore it is right to accept his word)

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Kalama Sutta (continued)
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But after observation and analysis, when you find that anything agrees
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Aspirations for Mahamudra

Namo guru.

Gurus and yidams, deities of the mandala,
Buddhas of the three times and ten directions and your children,
Consider me with kindness.
Grant your blessing that all my wishes be realized.

Sprung from the snow-mountain of the pure actions and intentions--
Mind and those of all sentient beings without limit--
May the river of virtue undefiled by the three spheres
flow into the ocean of the four bodies of Buddha.

As long as I have not realized this,
Through all my life times, birth after birth,
May not even the words for defilement and suffering be heard,
And may I enjoy the prosperity of oceans of happiness and virtue.

Having obtained this excellent, free, and well-favored life,
Along with faith, energy, and intelligence,
Having attended a worthy master and received the pith of the sacred instructions,
May I practice the sacred Dharma properly in all my lives without interruption.

The study of scriptures frees one from the veil of ignorance.
The contemplation of oral instructions overcomes the darkness of doubt.
Light born of meditation illuminates the way things are.
May the radiance of the three wisdoms increase.

The significance of the ground is the two truths,
free from the extremes of eternalism and nihilism.
The excellent path, the two accumulations,
free from the extremes of assumption and denial.
The result obtained is the two benefits,
free from the extremes of existence and peace.
May I meet the Dharma, which is free from error.

The ground of refinement is mind itself--indivisible luminosity and emptiness:
the refining--the great vajra composure of Mahamudra:
What is to be refined--the incidental stains of confusion:
The result of refining--the unstained Dharmakaya: may I realize it.

Confidence in outlook is cutting assumptions about the ground.
The key to meditation is maintaining that without distraction.
The supreme activity is to exercise the sense of meditation in everything.
May I have confidence in outlook, meditation and activity.

All Dharmas are projections of the mind,
As for mind, there is no mind; mind's nature is empty.
Empty and immediate, mind appears as everything.
Investigating it well, may I settle the basic points.

Appearances, which never existed in themselves, have been confused as objects;
Awareness itself, because of ignorance, has been confused as a self;
Through the power of dualistic fixation I wander in the realm of existence.
May ignorance and confusion be completely resolved.

It doesn't exist; even Buddhas do not see it.
It doesn't NOT exist; it is the origin of Samsara and Nirvana.
No contradiction; conjunction, the middle way.
May I realize the pure being of mind, free from extremes.

If one says, "It is this," nothing has been posited.
If one says, "It is not this," nothing has been denied.
Unconditioned pure being transcends intellect.
May I gain conviction in the ultimate position.

Not realizing it, one circles in the ocean of Samsara.
Realizing it, Buddha isn't anywhere else.
"It is everything," "It isn't anything"; none of this.
May pure being, the basis of everything, be realized.

Since appearance is mind and emptiness is mind,
Since realization is mind and delusion is mind,

Since arising is mind and cessation is mind,
May all assumptions about mind be eliminated.

Unpolluted by meditation with intellectual efforts,
Undisturbed by the winds of everyday affairs,
Not manipulating, knowing how to let what is true be itself,
May I become skilled in this practice of mind and maintain it.

The waves of subtle and coarse thoughts calm down in their own ground.
Motionless, the river of mind abides naturally.
Free from the contaminations of dullness and torpor,
May I establish the still ocean of shamatha.

When one looks again and again at the mind which cannot be looked at,
And sees vividly for what it is, the meaning of not seeing,
Doubts about the meaning of "is" and "is not" are resolved.
Without confusion, may my own face know itself.

Looking at objects, there is no object; one sees mind.
Looking at mind, there is no mind; it is empty of nature.
Looking at both of these, dualistic clinging subsides on its own.
May I realize sheer clarity, the way mind is.

Free from mental constructions, it is called Mahamudra.
Free from extremes, it is called Madhyamika.
Everything complete here, it is also called Maha Ati.
May I attain the confidence that, it understanding one, all are realized.

The great bliss of nonattachment is continuous.
Sheer clarity without fixations is free of obscurations.
Passing beyond intellect, non-thought is naturally present. May these experiences continual
effort.

Attachment to good and fixation on experience subside on their own.
Confusion and evil concepts are cleared away in the realm of ultimate nature.
In the ordinary mind, there is no rejection or acceptance to separation or attainment.
May I realize the truth of pure being, complete simplicity.

While the nature of beings has always been full enlightenment,
Not realizing this, they wander in endless Samsara.
For the boundless suffering of sentient beings
May overwhelming compassion be born in my being.

While such compassion is active and immediate,
In the moment of compassion, its essential emptiness if nakedly clear.
This conjunction is the undeviating supreme path;
Inseparable from it, may I meditate day and night.

From the power of meditation come eyes and actual knowledge.
Sentient beings are ripened and domains of enlightenment refined.
Aspirations for the realization of all aspects of Buddhahood are fulfilled.
May I complete these three -- fulfillment, ripening, and refinement --
And become a Buddha.

By the compassion of the Buddhas and Bodhisattvas of the ten directions
And the power of whatever pure virtue there may be,
May my wishes and those of all beings be fulfilled.

MAHA KASSAPA: FATHER OF THE SANGHA

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Translated and adapted from //Wissen und Wandel// XXI, 6 (1975)
ISBN 955-24-0026-0

Wheel Publication No. 345

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcription & Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
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P.O. Box 4951, Berkeley CA 94704-4951

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1. Kassapa's Early Years

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Among those of the Buddha's disciples who were closest to him, there were two friends, Sariputta and Maha Moggallana, who were the chief disciples of the Buddha, the exemplary pair of disciples. There were also two brothers, Ananda and Anuruddha, who were likewise eminent "Fathers of the Order." In between these two pairs stands a great solitary figure, Pipphali Kassapa, who later was called Maha Kassapa, Kassapa the Great, to distinguish him from the others of the Kassapa clan, such as Kumara Kassapa and Uruvela Kassapa.

After Sariputta and Maha Moggallana had passed away, predeceasing the Buddha, it was Maha Kassapa who was held in greatest respect and reverence in the Order. But even after the Buddha's passing away, Maha Kassapa did not become the elected head of the Order of Monks, as it had been the Buddha's express wish that there should not be a supreme authoritative head of the Sangha. Shortly before his passing away, the Buddha had said: "That which I have proclaimed and made known, Ananda, as the Teaching and the Discipline (Dhamma-Vinaya), that shall be your Master when I am gone" (D.16).

Yet the natural authority emanating from Maha Kassapa made him particularly honored and venerated in the Sangha. There were many factors that contributed to his pre-eminent position after the death of the Master. He had been praised by the Buddha as being equal to him in many respects [*] and he shared with the Master seven of the thirty-two "Marks of a Great Man." He had been the only monk with whom the Buddha had exchanged robes. Maha Kassapa possessed to the highest degree the ten "qualities that inspire confidence." [**] He was also a model of a disciplined and austere life devoted to meditation. So it is no wonder that he was elected to preside over the First Council of the Sangha which had been summoned on his urgent advice. It may have been on account of all these features of his personality and his life that, much later in China and Japan, Maha Kassapa came to be regarded as the first patriarch of Ch'an or Zen Buddhism.
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[*] He had in common with the Buddha the attainment of the eight meditative absorptions and the six supernormal knowledges (//abhinna//), which include Arahatship.

[**] According to the Gopaka-Moggallana Sutta (M.108), the ten qualities of a monk that inspire confidence (//pasadaniya-dhamma//) are: he is (1) virtuous, (2) learned, (3) content with his requisites, (4) can easily obtain the four jhanas; he possesses (5) the supernormal powers, (6) the divine ear, (7) penetration of the mind of others, (8) remembrance of former lives, (9) the divine eye, (10) destruction of taints, i.e. Arahatship.

Like the two chief disciples, Sariputta and Maha Moggallana, Maha Kassapa too descended from the brahmin caste, and again like them, he was older than the Buddha. He was born in the Magadha country, in the village Mahatittha, as the son of the brahmin Kapila and his wife Sumanadevi. [*] He was called Pipphali. His father owned sixteen villages over which he ruled like a little king, so Pipphali grew up in the midst of wealth and luxury. Yet already in his young years there was in him the wish to leave the worldly life behind, and hence he did not want to marry. When his parents repeatedly urged him to take a wife, he told them that he would look after them as long as they live, but that after their deaths he wanted to become an ascetic. Yet they insisted again and again that he take a wife, so to comfort his mother he finally agreed to marry -- on the condition that a girl could be found who conformed to his idea of perfection. For that purpose he shaped a golden statue of a beautiful woman, had it bedecked with fine garments and ornaments, and showed it to his parents, saying: "If you can find a woman like this for me, I shall remain in the home life." His parents approached eight brahmins, showered them with rich gifts, and asked them to take the image with them and travel around in search of a human likeness of it. The brahmins thought: "Let us first go to the Madda country, which is, as it were, a gold mine of beautiful women." There they found at Sagala a girl whose beauty equaled that of the image. She was Bhadda Kapilani,

a wealthy brahmin's daughter, aged sixteen, four years younger than Pipphali Kassapa. Her parents agreed to the marriage proposal, and the brahmins returned to tell of their success. Yet Bhadda Kapilani also did not wish to marry, as it was her wish, too, to live a religious life as a female ascetic. Such identity between her aspiration and Pipphali Kassapa's may well point to a kammic bond and affinity between them in the past, maturing in their present life and leading to a decisive meeting between them and a still more decisive separation later on.

[*] This account of Maha Kassapa's early life is taken from the commentary to the Samyutta Nikaya.

When Pipphali heard that what he had thought most unlikely had actually occurred, he was -- unhappy and sent the following letter to the girl: "Bhadda, please marry someone else of equal status and live a happy home life with him. As for myself, I shall become an ascetic. Please do not have regrets." Bhadda Kapilani, like-minded as she was, independently sent him a similar letter. But their parents, suspecting such an exchange would take place, had both letters intercepted on the way and replaced by letters of welcome.

So Bhadda was taken to Magadha and the young couple were married. However, in accordance with their ascetic yearning, both agreed to maintain a life of celibacy. To give expression to their resolve, they would lay a garland of flowers between them before they went to bed, determined not to yield to sensual desire.

This young wealthy couple lived thus happily and in comfort for many years. As long as Pipphali's parents lived, they did not even have to look after the estate's farms. But when his parents died, they took charge of the large property.

One day, however, when Pipphali Kassapa was inspecting the fields, it happened that he saw, as if with new eyes, what he had seen so often before. He observed that when his people plowed, many birds gathered and eagerly picked the worms from the furrows. This sight, so

common to a farmer, now startled him. It now struck him forcefully that what brought him his wealth, the produce of his fields, was bound up with the suffering of other living beings. His livelihood was purchased with the death of so many worms and other little creatures living in the soil. Thinking about this, he asked one of his laborers: "Who will have to bear the consequences of such an action?" -- "You yourself, sir," was the answer. [*]

[*] It should be noted that the reply of the laborers does not fully accord with the Buddhist understanding of kamma. According to the Buddha kamma is constituted by volition, and where volition to take life is absent there is neither the kamma of taking life nor moral responsibility for the death of those who die through actions outside one's sphere of volitional control.

Shaken by that insight into kammic retribution, he went home and reflected: "If I have to carry along the burden of guilt for that killing, what use is all that wealth to me? It will be better if I give it all to Bhadda and go forth into the ascetic's life."

But at home, at about the same time, his wife had a similar experience. She too saw afresh with a deeper understanding what she had very often seen before. Sesamum seeds had been spread out in the open to dry, and crows and other birds ate the insects that had been attracted by the seeds. When Bhadda asked her servants who it was that had to account morally for the violent death of so many creatures, she was told that the kammic responsibility was hers. Then she thought: "If even by that much I commit a wrong, I won't be able to lift my head above the ocean of rebirths, even in a thousand lives. As soon as Pipphali returns, I shall hand over everything to him and leave to take up the ascetic life."

When both found themselves of one accord, they had pale-yellow cloth and clay bowls brought for them from the bazaar, and then shaved each other's head. They thus became like ascetic wanderers, and they made the aspiration: "Those who are Arahats in the world, to them we dedicate our going forth!" Slinging their almsbowls over their

shoulders, they left the estate's manor, unnoticed by the house servants. But when they reached the next village, which belonged to the estate, the laborers and their families saw them. Crying and lamenting, they fell to the feet of the two ascetics and exclaimed: "Oh, dear and noble ones! Why do you want to make us helpless orphans?" -- "It is because we have seen the three worlds to be like a house afire, therefore we go forth into the homeless life." To those who were serfs, Pipphali Kassapa granted their freedom, and he and Bhadda continued on their road. leaving the villagers behind still weeping.

When walking on, Kassapa went ahead while Bhadda followed behind him. Considering this, Kassapa thought: "Now, this Bhadda Kapilani follows me close behind, and she is a woman of great beauty. Some people - could easily think, 'Though they are ascetics, they still cannot live without each other! It is unseemly what they are doing.' If they spoil their minds by such wrong thoughts or even spread false rumors, they will cause harm to themselves." So he thought it better that they separate. When they reached a crossroads Kassapa said: "Bhadda, you take one of these roads, and I shall go the other way." She said: "It is true, for ascetics a woman is an obstacle. People might think and speak badly about us. So please go your own way, and we shall now part." She then respectfully circumambulated him thrice, saluted him at his feet, and with folded hands she spoke: "Our close companionship and friendship that had lasted for an unfathomable past [*] comes to an end today. Please take the path to the right and I shall take the other road." Thus they parted and went their individual ways, seeking the high goal of Arahatship, final deliverance from suffering. It is said that the earth, shaken by the power of their virtue, quaked and trembled.

[*] Lit.: 100,000 //kalpas//.

2. Bhadda Kapilani
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Let us first follow Bhadda Kapilani. Her road led her to Savatthi where she listened to the Buddha's discourses at the Jetavana monastery. As the Order of Nuns (Bhikkhuni Sangha) did not yet exist at that time, she took up residence at a nunnery of non-Buddhist female ascetics, not far from the Jetavana. There she lived for five years until she could obtain ordination as a bhikkhuni. It was not long afterward that she was able to attain to the goal of the holy life, Arahatship or Sainthood. One day she uttered the following verses in praise of Maha Kassapa and declaring her own attainment:

Son of the Buddha and his heir is he,
Great Kassapa -- his mind serene, collected.
Vision of previous lives is his,
Heaven and hell he penetrates.

The ceasing of rebirth he has obtained,
And supernormal knowledge he has mastered.
With these three knowledges possessed by him
He is a brahmin true, of threefold knowledge.

So has she, too, Bhadda the Kapilani, gained for herself
The threefold knowledge and has vanquished death.
Having bravely vanquished Mara and his host,
It is the last formation of a body that she bears.

Seeing the world's deep misery, we both went forth
And are now both free of cankers, with well-tamed minds.
Cooled of passions, we have found deliverance;
Cooled of passions, we have found our freedom.

-- Thig. 63-66

As an Arahat bhikkhuni, Bhadda devoted herself chiefly to the education of the younger nuns and their instruction in monastic discipline (Vinaya). In the Analysis of Nuns' Discipline (Bhikkhuni Vibhanga), instances are recorded involving her pupils which led to the prescribing of certain disciplinary rules for bhikkhunis. [*]

There were also two instances when Bhadda Kapilani had to bear the envy of another nun who was hostile towards Maha Kassapa, too. The nun Thullananda was learned in the Dhamma and a good preacher, but evidently she had more intelligence than gentleness of heart. She was self-willed and not prepared to change her conduct, as evidenced by several Vinaya texts. When Bhadda, too, became a popular preacher of Dhamma, even preferred by some of Thullananda's own pupils, Thullananda became jealous. In order to annoy Bhadda, once she and her pupil nuns walked up and down in front of Bhadda's cell, reciting loudly. She was censured by the Buddha on that account. [**] Another time, at Bhadda's request, she had arranged temporary living quarters for Bhadda when the latter visited Savatthi. But then, in another fit of jealousy, she threw her out of those quarters.[***] Bhadda, however, being an Arahat, was no longer affected by such happenings and looked at them with detachment and compassion.

[*] //Bhikkhuni Vibh., Sanghadisesa I; Pacittiya 10, 12, 13//.
[**] //Bhikkhuni Vibh., Pacittiya 33//.
[***] //Bhikkhuni Vibh., Pacittiya 35//.

The Buddha praised Bhadda as being the foremost among the nuns who could recollect past lives (Anguttara, Ones). The Pali commentaries and the Jataka stories leave us a record of some of her former lives in which she had been Kassapa's wife.

3. Past Lives of Kassapa and Bhadda Kapilani

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with those two beings who later were to be Kassapa and Bhadda. In their life as that poor brahmin couple, they had lived in such perfect harmony that it was easier for them to bear their poverty. Both, one after the other, had listened to the sermons of the Buddha Vipassi. Through that Buddha's teaching, the value of giving and generosity became so deeply impressed on the mind of that brahmin that he wanted to offer his only upper garment to the Order of Monks. But after he had so resolved, scruples came to his mind. As it was his and his wife's only upper garment, he thought that he should first consult his wife. How could they manage if they had no upper garment at all? But he resolutely pushed aside all such hesitation and offered the garment to the monks. Having done so, he clapped his hands and joyfully called out: "I have vanquished! I have vanquished!"

When the king, who had listened to the Buddha Vipassi's sermon behind a curtain, heard that shout of victory and learned its reason, he sent sets of garments to the brahmin and later made him his court chaplain. So the couple's plight had come to an end.

As a result of his selfless giving, the brahmin was reborn in a celestial world. After parting from there he became a king on earth, a great benefactor of his people who generously supported ascetics and among them also the Paccekabuddhas living at that time. Bhadda was then his chief queen.

As to Bhadda, she was once the mother of a brahmin youth who was a pupil of the Bodhisatta (the future Buddha) and wanted to become an ascetic. Kassapa was her husband, Ananda her son. Bhadda had wanted her son to know the worldly life before she would permit him to become an ascetic. But that knowledge and lesson came to the young brahmin in a very thorough and drastic way. His teacher's mother fell passionately in love with him and was even ready to kill her son. This encounter with reckless passion caused in him a deep revulsion for worldly life, a thorough disgust with it. After that experience his parents gave him permission to go forth as an ascetic (J. 61).

Again, another time Kassapa and Bhadda had been the brahmin parents of four sons who in the future were to be our Bodhisatta, Anuruddha,

Sariputta and Maha Moggallana. All four wanted to become ascetics. At first the parents refused permission, but later they came to understand the fruits and benefits of the ascetic life, and they themselves became ascetics (J. 509).

In still another life, two village headmen who were friends decided that if the children that they were expecting were to be of the opposite sex, they should marry. And so it happened. But in their previous life both children had been deities of the Brahma-world. Hence they had no desire for sensual pleasures and, with their parents' permission, chose the ascetic life (J. 540).

Bhadda's only wrong act reported in the stories of her past lives was this: At a time between the appearance of Buddhas of the past, when only Paccekabuddhas lived, Bhadda was the wife of a landowner. One day, having quarreled with her sister-in-law, she begrudged her the merit of offering almsfood to a Paccekabuddha who was on almsround. She took the Paccekabuddha's bowl and filled it with mud. But at once she felt remorse, took the bowl back, washed it, filled it with delicious and fragrant food and offered it to the Paccekabuddha.

In her next life she possessed wealth and great beauty, but her body exuded a loathsome odor. Her husband, who later was to be Kassapa, could not bear the noxious smell and left her. As she was beautiful, she had other suitors, but all her later marriages had the same end. She was full of despair and no longer saw any meaning in her life. Preparing to dispose of her property, she had her ornaments melted down and formed into a golden brick. Taking that golden brick with her, she went to the monastery where a stupa was being erected in honor of the Buddha Kassapa, who had just passed away. For the completion of the stupa she offered that golden brick with great devotion. After she had done that, her body became fragrant again, and her first husband, Kassapa, took her back.

Two lives before her present existence, Bhadda was queen of Benares and used to support several Paccekabuddhas. Deeply moved by their sudden death, she renounced her worldly life as a queen and lived a meditative life in the Himalayas. By the power of her renunciation and

her meditative attainments, she was reborn in a Brahma-world, and so was Kassapa. After the end of the long life-span in the Brahma-world, both were reborn in the human world, in a brahmin family, and were named Pipphali Kassapa and Bhadda Kapilani.

From these accounts we gather that in their former existences both had lived a life of purity in the Brahma-worlds and that both had repeatedly been ascetic renunciates. Hence, in their final existence, it was not difficult for them to keep to a life of celibacy, to give up all possessions, and to follow the Buddha's teaching up to its culmination in Arahatship.

4. How Kassapa Came to the Buddha

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Continuing our story, we shall now return to Maha Kassapa. Where did he go after he had come to the crossroads? Tradition says that when the two separated, the earth shook by the force of the great virtue in their act of renunciation. The Buddha perceived this trembling of the earth, and he thus knew that an outstanding disciple was on the way to him. He then set out on the road himself, walking the distance of five miles to meet his future pupil -- an act of compassion which later was often praised (J. 469, Introd.).

On the road between Rajagaha and Nalanda, the Master sat down under a fig tree, waiting for his future disciple. When Kassapa arrived at the spot and saw the radiance of the Buddha's countenance, [*] sensing the enlightenment that shone through it, he thought, "This must be my Master for whose sake I have gone forth!" He approached the Buddha, and paying homage, fell at his feet and exclaimed: "The Exalted One, Lord, is my teacher, and I am his disciple!"

[*] The Commentary speaks here of the Buddha's aura and also says that the thirty-two "Marks of a Great Man" had become visible to Kassapa.
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The Master said: "Sit down, Kassapa. I shall give you your heritage." He then gave the following three exhortations:

> "You should train yourself thus, Kassapa: 'A keen sense of shame and fear of wrong-doing (//hiri-ottappa//) shall be present in me towards seniors, novices, and those of middle status in the Order.
>
> "'Whatever teaching I hear that is conducive to something wholesome, I shall listen to with an attentive ear, examining it, reflecting on it, absorbing it with all my heart.
>
> "'Mindfulness of the body linked with gladness shall not be neglected by me!' Thus should you train yourself."

Then both Master and disciple walked towards Rajagaha. On the way, the Buddha wanted to rest and went off the road to the root of a tree. Maha Kassapa then folded his double-robe fourfold and requested the Master to sit on it as this would bring him, Kassapa, much benefit for a long time. The Buddha sat down on Kassapa's robe and said: "Soft is your robe of patched cloth, Kassapa." Hearing this, Kassapa replied: "May the Blessed One, O Lord, accept this robe of patched cloth out of compassion for me!" -- "But, Kassapa, can you wear these hempen, worn-out rag-robes of mine?" Full of joy, Kassapa said: "Certainly, Lord, I can wear the Blessed One's rough and worn-out rag-robes."

This exchange of robes can be regarded as a great distinction bestowed on Kassapa, an honor which was not shared by any other disciple. By that exchange of robes the Buddha may have intended to motivate Kassapa to observe some other "austere practices" (//dhutanga//) as for instance, wearing only the triple set of robes, going for alms and not omitting any houses on the almsround. This would be a mode of conduct in conformity with wearing the Buddha's patched rag-robes. Thus the commentator says. However, the Buddha's offer may have been a quite spontaneous act in response to his being offered Kassapa's robe.

Kassapa, indeed, actually took upon himself those thirteen austere practices allowed by the Buddha for the purpose of cultivating contentedness, renunciation, and energy. [*] On a later occasion, Kassapa was said by the Buddha to be foremost among the bhikkhus who observed the austere practices (Anguttara, Ones). Kassapa's circle of personal disciples was also devoted to these practices.

[*] See Nyanatiloka, //Buddhist Dictionary//, q.v. //dhutanga//.

It was only seven days after his ordination and the exchange of robes that Kassapa attained the goal he was striving for, Arahatship, the mind's final liberation from defilements. Recounting this episode to Ananda at a much later time, he declared: "For seven days, friend, I ate the almsfood of the country as one unliberated, then on the eighth day the final knowledge of Arahatship arose in me" (S. 16:11).

5. Kassapa's Relationship to the Buddha

The earlier account has already shown that there was a deep inner relationship between Kassapa and the Buddha. This relationship had its root in their past lives. According to the Jataka stories, Kassapa was connected with the Bodhisatta in nineteen existences, frequently through a close family bond. No less than six times Kassapa had been the Bodhisatta's father (J. 155, 432, 509, 513, 524, 540), twice he was his brother (J,488, 522), and often his friend or teacher. As it was thus not their first meeting, we can understand why such an immediate and strong devotion and wholehearted dedication towards the Buddha arose in Kassapa's heart at the first sight of the Master.

From Kassapa's final life, many conversations are reported between the Buddha and this great disciple. It happened on three occasions that the Master spoke to him: "Exhort the monks, Kassapa. Give them a discourse on the Dhamma, Kassapa. Either I, Kassapa, should exhort the

monks, or you. Either I or you should give them a discourse on the Dhamma"(S. 16:6).These words imply a high recognition of Kassapa's ability, because not every Arahat has the capacity to expound the Teaching well and effectively.

The commentary raises here the question why it was Kassapa who was placed by the Buddha on an equal footing in this respect, and not Sariputta and Maha Moggallana. The Buddha did so, says the commentary, because he knew that Sariputta and Maha Moggallana would not survive him, but Kassapa would. It could also be that both Sariputta and Maha Moggallana were no longer alive at that time.

Though the Buddha had highly praised Kassapa's ability as an exponent of the Dhamma, there were three occasions when Kassapa hesitated to instruct the monks after being asked by the Buddha to do so. He did not refuse because he wanted to avoid the effort and distraction of teaching, but because he found that those particular young monks were unresponsive to his admonitions.

In the first of the three instances, Kassapa said that it had now become difficult to speak to some of the monks; they were not amenable to advice, were intractable, and did not accept admonitions with respect. He had also heard that two monks boasted of their skill in preaching, saying: "Come, let us see who will preach more profusely, more beautifully, and at greater length!" When the Buddha was informed about this by Kassapa, he had these monks summoned and brought them back to reason, making them give up their immature conceit (S. 16:6). Hence we can see that Kassapa's negative report turned out to be of benefit to those monks. It was not done just for criticizing others.

On the second occasion, too, Kassapa did not wish to instruct monks who were not amenable to admonishment, who lacked faith in the good, who lacked shame and fear of wrong-doing, who lacked energy and understanding as to the good.

This was a statement in general about a certain section of the monks, without reference of individuals. Of these monks Kassapa said further that, in their state of decline, they are like the waning moon

that daily loses in beauty (confidence), in roundness (shame), in splendor (fear of wrong-doing), in height (energy), and in width (wisdom) (S.16:7).

Also on a third occasion the Buddha asked Kassapa to instruct the monks, and Kassapa expressed his reluctance for the same reason as before. It seems that this time, too, the Buddha did not urge Kassapa to change his mind and admonish the monks, but he himself spoke of the reasons for their conduct:

> "Formerly, Kassapa, there were elders of the Order who were forest-dwellers, - living on almsfood, wearing rag-robes, using only the threefold set of robes, having few wants and being contented, living secluded and aloof from society, energetic, and they praised and encouraged such a way of life. When such elders or younger bhikkhus visited a monastery, they were gladly welcomed and honored as being dedicated to the practice of the Dhamma. Then those who thus welcomed and honored those noble monks would also strive to emulate them in their ways of life, and this would be of great benefit to them for a long time.
>
> "But nowadays, Kassapa, those who are honored when visiting a monastery are not monks of austere and earnest life, but those who are well known and popular and are amply provided with the requisites of a monk. These are made welcome and honored, and their hosts try to emulate them, which will bring them harm for a long time. Hence one will be right in saying that such monks are harmed and overpowered by what does harm to a monk's life."
>
> -- Paraphrased from S.16:8

On another occasion, Kassapa asked the Buddha: "What is the reason that formerly there were fewer rules, but more monks were established in the knowledge of Arahatship, while now there are more rules, but fewer monks are established in the knowledge of Arahatship?" The Buddha replied:

"So it happens, Kassapa, when beings deteriorate and the true Dhamma vanishes: then there are more rules and fewer Arahats. There will be, however, no vanishing of the true Dhamma until a sham Dhamma arises in the world. But when a sham Dhamma arises in the world, there will be more rules and fewer Arahats.

"But, Kassapa, it is not a cataclysm of the four elements -- earth, water, fire and air -- that makes the Dhamma disappear. Nor is the reason for its disappearance similar to the overloading of a ship that causes it to sink. It is rather the presence of five detrimental attitudes that causes the obscuration and disappearance of the Dhamma.

"These are the five: it is the lack of respect and regard for the Buddha, the Dhamma, the Sangha, the training, and for meditative concentration, on the part of monks and nuns, and male and female lay devotees. But so long as there is respect and regard for those five things, the Dhamma will remain free of obscuration and will not disappear."

-- S.16:13

It deserves to be noted that, according to this text, the male and female lay followers are also preservers of the Dhamma. We may conclude from this that even when the Dhamma has come to oblivion among the monks, it will still remain alive when honored and practiced by the laity.

Other discourses in the Kassapa Samyutta deal chiefly with Maha Kassapa's austere way of life, which was highly praised and commended by the Buddha. But on one occasion the Buddha reminded Kassapa that he had now grown old, and that he must find his coarse, worn-out rag-robes irksome to use. Therefore, the Buddha suggested, he should now wear robes offered by householders, accept also their invitations for alms offerings, and live near him. But Kassapa replied: "For along time I have been a forest-dweller, going the almsround, and wearing rag-robes; and such a life I have commended to others. I have had few wants, lived contented, secluded, applying strenuous energy; and that

too I have commended to others."

The Buddha asked: "But for what reason do you live so?" Kassapa replied that he had two reasons: his own well being here and now, and his compassion for later generations which, when hearing about such a life, would emulate it. Then the Buddha said: "Well spoken, Kassapa, well spoken! You have lived for the happiness of many, out of compassion for the world, for the benefit and welfare of gods and men. You may then keep to your coarse rag-robes, go out for alms, and live in the forest " (S.16.5).

"This our Kassapa," said the Buddha, "is satisfied with whatever robes, almsfood, lodging, and medicine he obtains. For the sake of these he will not do anything that is unbefitting for a monk. If he does not obtain any of these requisites, he is not perturbed; and when he obtains them, he makes use of them without clinging or infatuation, not committing any fault, aware of (possible) dangers and knowing them as an escape (from bodily affliction). By the example of Kassapa, or by one who equals him, I will exhort you, monks. Thus admonished, you should practice in the same way" (S.16: 1).

The Buddha also mentioned that Kassapa was likewise exemplary in his relation to the laity. When going among the families on his almsround or on invitation, he did not think wishfully that people may give amply and give things of quality, that they may give quickly and respectfully. He had no such thoughts, but remained detached like the moon that sheds its mild light from a distance.

> "When Kassapa goes among families, his mind is not attached, not caught up, not fettered. He rather thinks: 'Let those who want gain acquire gain! Let those who want merit do merit!' He is pleased and glad at the gains of others, just as he is pleased and glad at his own gains. Such a monk is fit to go among families.
>
> "When he preaches the doctrine, he will not do so for the sake of personal recognition and praise, but for letting them know the Teaching of the Exalted One, so that those who hear it may accept

it and practice accordingly. He will preach because of the excellence of the Teaching and out of compassion and sympathy."

-- Paraphrased from S.16:3,4

But the strongest recognition of Maha Kassapa's achievement, the highest praise given him by the Buddha, may be found in a sutta where it is said that Maha Kassapa could attain at will, just like the Buddha himself, the four fine-material and the four immaterial meditative absorptions, the cessation of perception and feeling, and could also attain the six supernormal knowledges (//abhinna//), which include the supernormal powers and culminate in the attainment of Nibbana (S.16:9). Here his powerful meditative achievements, equaling those of the Buddha, appear as a characteristic trait of Maha Kassapa's mind. It was because of that deep meditative calm that he could adapt himself, unperturbed, to all external situations and live as one of few wants, materially and socially.

In his verses preserved in the "Verses of the Elders" (//Theragatha//) Maha Kassapa praises again and again the peace of the jhanas (meditative absorptions). He was one who went from abundance to abundance. In his lay life he had lived in the abundance of wealth and harmony. As a monk he dwelt in the abundance of jhanic experience, furthered by his former life in the Brahma-world. While in some of the texts he appears to be very severe, this should not lead us to believe that he was harsh by nature. When he occasionally rebuked others in stem words, he did so for pedagogical reasons in order to help them. This we shall see especially when we deal with his relationship to Ananda.

6. Encounters with Deities

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Two meetings of Maha Kassapa with deities of lower or higher order have been recorded. They are related here because they illustrate his
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independence of spirit and his determination to keep to his austere way of living without accepting privileges from wherever they were offered.

There was a young female deity, called Laja, who remembered that she had obtained her present celestial happiness because in her previous human existence as a poor woman, she had offered parched rice to the Elder Maha Kassapa with a believing heart, uttering the aspiration: "May I be a partaker of the truth you have seen!" On her way home, while reflecting on her offering, she was bitten by a snake and died, and was immediately reborn in the Heaven of the Thirty-three gods, in the midst of great splendor.

This the deity, remembered, and in her gratitude she wanted now to serve the great Elder. Descending to earth, she swept the Elder's cell and filled the water vessels. After she had done that for three days, the Elder saw her radiant figure in his cell, and after questioning her, asked her to leave as he did not wish that monks of the future, knowing of it, should disapprove of him. His entreaties were of no avail; the deity rose into the air, filled with great sadness. The Buddha, aware of what had happened, appeared to the deity and consoled her by speaking of the worth of meritorious deeds and their great reward. But he also said that it had been Kassapa's duty to practice restraint (Commentary to Dh. 118).

In the other story it is told that Maha Kassapa, while living at the Pipphali Cave, had entered a period of seven days' uninterrupted meditation, spending the time in unbroken meditative posture. At the end of that period, after arising from that meditation, he went to Rajagaha on almsround. At that time there arose in five hundred female deities of Sakka's celestial realm the keen desire to offer almsfood to the venerable Maha Kassapa. With. the food prepared, they approached the Elder, asking for his favor by accepting their offering. But he asked them to leave as he wanted to bestow his favor on the poor so that they could benefit from their meritorious deed. As he did not yield to their repeated entreaties, they finally left. When Sakka, king of the gods, heard about their vain effort, a great desire arose in him as well to offer almsfood to that great Elder. To avoid

being refused, he turned himself into an old weaver. When Maha Kassapa approached, he offered rice to him, and at the moment the rice was accepted it turned exceedingly fragrant. Then Maha Kassapa knew who this old weaver truly was, and he reproached Sakka: "You have done a grievous wrong, Kosiya. By doing so, you have deprived poor people of the chance to acquire merit. Do not do such a thing again!" -- "We too need merit, revered Kassapa! We too are in need of it! But have I acquired merit or not by giving alms to you through deception?" -- "You have gained merit, friend. Now Sakka, while departing, gave voice to the following "Solemn Utterance" (//udana//):

> "Oh, almsgiving! Highest almsgiving!
> Well bestowed on Kassapa!"
>
> -- Comy. to Dh. 56; see Udana, 3:7

7. Relations to Pupils and Fellow Monks

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One so very dedicated to the meditative life as Maha Kassapa was cannot be expected to have been keen on accepting and training many pupils; and, in fact, the canonical texts mention only a few pupils of his.

One of Kassapa's few recorded discourses addressed to the monks deals with the subject of overestimating one's attainments:

> "There may be a monk who declares he has attained to the highest knowledge, that of Arahatship. Then the Master, or a disciple capable of knowing the minds of others, examines and questions him. When they question him, that monk becomes embarrassed and confused. The questioner now understands that the monk has made this declaration through overrating himself out of conceit. Then, considering the reason for it, he sees that this monk has acquired much knowledge of the Teaching and proficiency in it, which made him declare his overestimation of himself to be the truth. Penetrating the mind of that monk, he sees that he is
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still obstructed by the five hindrances and has stopped half-way while there is still more to do."

-- A.10:86

Apart from the few instances where Maha Kassapa is speaking to unnamed monks or a group of monks, the texts record only his relationship to Sariputta and Ananda.

According to the Jatakas, in former lives Sariputta was twice the son of Kassapa (J.509,515) and twice the brother of Kassapa (J.326,488); he was once also Kassapa's grandson (J.450) and his friend (J.525). In his verses, Kassapa tells that he once saw thousands of Brahma-gods descend from their heaven, pay homage to Sariputta, and praise him (Thag. 1082- 1086).

Two conversations between Maha Kassapa and Sariputta have been recorded in the Kassapa Samyutta. On both occasions it was at evening time, after meditation, that the venerable Sariputta went to see the venerable Maha Kassapa.

In the first text Sariputta asked: "It has been said, friend Kassapa, that without ardor and without fear of wrongdoing, one is incapable of gaining enlightenment, incapable of attaining Nibbana, incapable of attaining highest security, but that with ardor and with fear of wrong-doing, one is capable of such attainments. Now in how far is he incapable of such attainments and in how far is he capable of them?"

"When, friend Sariputta, a monk thinks: 'If bad and unwholesome states that have so far not arisen in me were to arise, this would bring me harm,' and if then he does not arouse ardor and fear of wrongdoing, then he is lacking ardor and fear of wrong doing. When he thinks: 'If bad and unwholesome states that have arisen now in me are not abandoned, this would bring me harm,' or: 'If unarisen wholesome states were not to arise, this would bring me harm,' or: 'If arisen wholesome states were to vanish, this would bring me harm,' if on these occasions, too, a monk does not arouse ardor and fear of wrong-doing, then he is lacking

these qualities, and lacking them, he is incapable of attaining enlightenment, incapable of attaining Nibbana, incapable of attaining the highest security. But if a monk (on those four occasions for right effort) arouses ardor and fear of wrong-doing, he is capable of attaining enlightenment, capable of attaining Nibbana, capable of attaining the highest security"

-- S.16:2;condensed

On another occasion Sariputta asked Maha Kassapa some questions which one may not have expected: whether the Perfect One (Tathagata) exists after death, or does not exist, or (in some sense) both exists and does not exist, or neither exists nor does not exist.

In each case Maha Kassapa replies that this was not declared by the Exalted One. And when asked why not, he said: "Because it is of no benefit and does not belong to the fundamentals of the holy life, because it does not lead to turning away (from worldliness), nor to dispassion, cessation, (inner) peace, direct knowledge, enlightenment, and Nibbana."

"But what, friend, did the Exalted One declare?"

"This is suffering -_ so, friend, has the Exalted One declared. This is the origin of suffering -- the cessation of suffering -- the way to the cessation of suffering -- so, friend, has the Exalted One declared. And why? Because it conduces to benefit and belongs to the fundamentals of the holy life, because it leads to turning away (from worldliness), to dispassion, cessation, (inner) peace, direct knowledge, enlightenment, and Nibbana"

-- S. 16:12

We have no tradition as to why Sariputta posed these questions, which for an Arahat should have been fully clear. It is, however, not impossible that this conversation took place immediately after Kassapa's ordination and before his attainment of Arahatship, and that Sariputta wanted to test him in that way; or, perhaps, it was for the sake of other monks who may have been present.

The Majjhima Nikaya records a sutta (No. 32, Mahagosinga Sutta) in which Maha Kassapa participated in a group discussion with several other eminent disciples led by Sariputta. At the time these elders of the Order were residing in the Gosinga Forest along with the Buddha, and on a clear moonlit night they approached Sariputta for a discussion on the Dhamma. Sariputta declared: "Delightful is this Gosinga Forest, it is a clear moonlit night, the sala-trees are in full bloom, and it seems as if celestial scents are being wafted around." Then he asked each distinguished elder in the group -- Ananda, Revata, Anuruddha, Maha Kassapa, and Maha Moggallana -- what kind of monk could illumine that Gosinga Forest. Maha Kassapa, like the others, replied according to his own temperament. He declared that a monk who could illumine the Gosinga Forest would be a forest-dweller, one who went on almsround, who wore rag-robes, who possessed only three robes, who had few wishes, was content, aloof, not gregarious, energetic, and who would speak in praise of each of these qualities. He would also possess virtue, concentration, wisdom. deliverance and the knowledge and vision of deliverance, and would speak in praise of each of these attainments.

According to tradition, Maha Kassapa also had close connections in former lives with the venerable Ananda. Ananda had twice been his brother (J. 488,535), once his son (J. 450), once even the murderer of his son (J. 540), and in this life he was his pupil (Maha Vagga I, 74). The Kassapa Samyutta likewise has two conversations between them. They concern practical questions, while those with Sariputta referred to doctrine.

On the first occasion (related at S. 16:10) Ananda asked Kassapa whether he would go with him to the nunnery. Kassapa, however, refused and asked Ananda to go alone. But Ananda seemed to be keen that Kassapa should give a Dhamma talk to the nuns, and he repeated his request twice. Kassapa finally consented to go and gave a discourse to the nuns. But the result turned out to be quite different from what Ananda had expected. One of the nuns, Thullatissa by name, raised her voice to make a rather offensive remark: "How could the Revered Kassapa presume to speak Dhamma in the presence of the Revered Ananda,

the learned sage? This is as if a needle peddler wanted to sell a needle to the needle maker."

Obviously this nun preferred the gentle preaching of Ananda to Kassapa's stern and sometimes critical approach, which may have touched on her own weaknesses.

When Kassapa heard the nun's remarks, he asked Ananda: "How is it, friend Ananda, am I the needle peddler and you the needle maker, or am I the needle maker and you the needle peddler?"

Ananda replied: "Be indulgent, venerable sir. She is foolish woman.

"Beware, friend Ananda, or else the Sangha may further examine you. How is it, friend Ananda, was it you to whom the Exalted One referred in the presence of the Sangha when saying: 'I, O monks, can attain at will the four fine-material and immaterial meditative absorptions, the cessation of perception and feeling, the six supernormal knowledges; and Ananda, too, can so attain'?"

"Not so, venerable sir."

"Or was it that he said: 'Kassapa, too, can so attain'?"

From the above account we see that the venerable Maha Kassapa did not think that Ananda's conciliatory reply was adequate, or did full justice to the situation. Thullatissa's remarks showed her personal attachment to Ananda, who has always been a favorite with women, and who had also given his strong support to the founding of the Order of Nuns (Bhikkhuni Sangha). This emotional relation of Thullatissa's to Ananda could not be put aside just by Ananda's general remark. Hence Kassapa responded in a way which, at first glance, appears rather harsh: "Beware, friend Ananda, or else the Sangha may further examine you!" This was to say that Ananda should not engage himself too much in ministering to the nuns, as on their part attachment such as that of Thullatissa's could grow from it, and cause others to entertain doubts about him. Kassapa's reply has therefore to be seen as the earnest advice of a taint-free Arahat to one who had not yet reached

that state. When, immediately after, Kassapa mentioned that the Buddha had declared his own meditative attainments equal with those of himself, and not Ananda's, this may be taken as pointing to the far different spiritual status of the two; and it may have served as a spur to Ananda to strive for those attainments. The nun Thullatissa, however, left the Order.

Another conversation between the venerable Maha Kassapa and Ananda arose on the following occasion (related at S.16:11). Once the venerable Ananda went on a walking tour in the Southern Hills, together with a large company of monks. This was at a time when thirty mostly young monks, pupils of the venerable Ananda, had given up the robe and had returned to the lay life. After the venerable Ananda had ended his tour, he came to Rajagaha and went to see the venerable Maha Kassapa. When he had saluted him and had sat down, Kassapa said this:

> "What are the reasons, friend Ananda, for the sake of which the Blessed One had said that only three monks should take their alms meal among families?"
>
> "There are three reasons, venerable sir: it is for restraining ill-behaved persons, for the well-being of good monks, and out of consideration for the lay families."
>
> "Then, friend Ananda, why do you go on tour with those young new monks whose senses are unrestrained, who are not moderate in eating, not given to watchfulness? It seems you behave like one trampling the corn. It seems you destroy the faith of the families. Your following is breaking up, your new starters are falling away. This youngster truly does not know his own measure!"
>
> "Gray hairs are now on my head, venerable sir, and still we cannot escape being called 'youngster' by the venerable Maha Kassapa."

But the venerable Maha Kassapa repeated again the very same words he had spoken.

This could have ended this matter, as Ananda did not deny that the reproach was justified. He objected only to the hurtful way in which Maha Kassapa had expressed his censure. In response to the admonition, Ananda would have tried to keep his pupils under stricter discipline. But, again, this matter was complicated by a nun, Thullananda, who along with Thullatissa was one of the "black sheep" of the Bhikkhuni Order. She had heard that Ananda had been called a "youngster" by the venerable Maha Kassapa, and full of indignation, she voiced her protest saying that Kassapa had no right to criticize a wise monk like Ananda, as Kassapa had formerly been an ascetic of another school. In that way, Thullananda diverted the matter of monastic discipline into personal detraction. Besides, she was wrong, as our earlier account has shown. (Before meeting the Buddha, Kassapa had gone forth as an independent ascetic, not as a follower of another school.) Thullananda soon left the Order, just as the other wayward nun, Thullatissa, had done.

When the venerable Maha Kassapa heard Thullananda's utterance, he said to Ananda: "Rash and thoughtless are the words spoken by Thullananda the nun. Since I left the home life, I have had no other teacher than the Exalted One, the Holy One, the Perfectly Enlightened One" (S.16:11).

8. After the Buddha's Parinibbana

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What remains to be said about Maha Kassapa's relation to Ananda is closely connected with his leading role in the Sangha after the passing away of the Buddha. At the demise of the Buddha, only two of the five most prominent disciples were present, the brothers Ananda and Anuruddha. Sariputta and Maha Moggallana had preceded the Master in death and Maha Kassapa, with a large company of monks, was just then wandering on the high-road from Pava to Kusinara. During that walk he happened to step aside from the road and sat down under a tree to rest. Just then a naked ascetic passed that way. The ascetic had
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with him a Mandarava (coral tree) flower, which is said to grow only in a celestial world. When Maha Kassapa saw this, he knew that something unusual must have happened for the flower to be found on earth. He asked the ascetic whether he had heard any news about his teacher, the Buddha, and the ascetic affirmed that he had, saying: "The recluse Gotama passed into Nibbana a week ago. This Mandarava flower I picked up from the place of cremation."

Among the monks who heard that message, only those who were Arahats like Maha Kassapa could remain composed and calm; but the others who were still unliberated from the passions lamented and wept: "Too soon has the Blessed One passed into Nibbana! Too soon has the Eye of the World vanished from our sight!"

But there was one monk, Subhadda by name, who had ordained in his old age. He addressed the other monks and said: "Enough, friends! Do not grieve, do not lament! We are well rid of that Great Ascetic. We have been troubled by his telling us: 'This is befitting, that is not befitting.' Now we can do what we like, and we won't have to do what we do not like."

It is not recorded that at that time the venerable Maha Kassapa gave a reply to those callous words. He may not have wished just then to strike a discordant note by censuring the monk or having him disrobed as he deserved. Hence he remained silent. But, as we shall see later, Maha Kassapa quoted that incident when he spoke of the need for summoning a council. Now, however, he admonished his group of monks not to lament, but to remember that impermanence is the nature of all conditioned things. He then continued his journey to Kusinara, together with his monks.

Until then it had not been possible to set the funeral pyre alight as the deities present wanted to wait until the venerable Maha Kassapa came and paid his last homage to the remains of the Master. When the venerable Maha Kassapa arrived at the place of cremation, he walked twice around the pyre, reverently, with clasped hands, and then, with bowed head paid his homage at the feet of the Tathagata. When his group of monks had done likewise, the pyre, it is said, burst into

flames by itself.

Hardly had the bodily remains of the Tathagata been cremated when there arose a conflict about the distribution of the relics among the lay folk assembled and those who had sent messengers later. But the venerable Maha Kassapa remained aloof in that quarrel, as did the other monks like Anuruddha and Ananda. It was a respected brahmin, Dona by name, who finally divided the relics into eight portions and distributed them among the eight claimants. He himself took the vessel in which the relics had been collected.

The venerable Maha Kassapa himself brought to King Ajatasattu of Magadha his share of the relics. Having done so, he turned his thoughts to the preservation of the Master's spiritual heritage, the Teaching (Dhamma) and the Discipline (Vinaya).

The necessity to do so was demonstrated to him by Subhadda's challenge of the monastic discipline, and his advocacy of moral laxity, which Maha Kassapa took as a warning. If that attitude were to spread, it would lead to the decline and ruin of both the Sangha and the Teaching. To prevent this at the very start, Maha Kassapa proposed holding a council by which the Dhamma and Vinaya could be reliably established and secured. With that suggestion, he turned to the monks gathered at Rajagaha. The monks agreed and at their request Maha Kassapa selected five hundred members, all but one of whom were Arahats. Ananda, however, at that time had not yet succeeded in reaching that final attainment, but as he excelled in remembering a large number of the Buddha's discourses, he too was admitted to complete the five hundred members of the First Council. [*] All other monks were to leave Rajagaha for the duration of the council.

[*] Determined not to attend the meeting as a mere disciple in training (//sekha//), Ananda made a dedicated effort in meditation the night before the council convened. Just as dawn was approaching, his mind was liberated from all taints, and he attended the meeting as an Arahat.

As the first item of the council's proceedings, the texts of the monastic discipline were recited by the venerable Upali, who was a Vinaya expert. The second item was the codification of the Teaching laid down in the discourses. Here it was Ananda who, on being questioned by the venerable Maha Kassapa, recited all those texts which were later compiled in the Five Collections (//nikaya//) of the Sutta Pitaka. It was an outstanding feat of memory on his part.

Finally, some special matters concerning the Sangha were discussed. Among them, the venerable Ananda mentioned that the Buddha, shortly before his death, had permitted the abolishment of minor rules. When Ananda was asked whether he had inquired from the Buddha what these minor rules were, he had to admit that he had neglected to do so.

Now various opinions about this matter were expressed in the assembly. As there was no consensus, the venerable Maha Kassapa asked the assembly to consider that if they were to abolish rules arbitrarily, the lay followers and the public in general would reproach them for being in a hurry to relax discipline so soon after the Master's death. Hence Maha Kassapa suggested that the rules should be preserved intact without exception. And so it was decided (Culavagga, XI).

After the holding of the First Council, the high regard in which the venerable Maha Kassapa was held grew still greater, and he was seen as the de facto head of the Sangha. His seniority would have contributed to this, as he was then one of the oldest living disciples. [*]

[*] The commentaries say that Maha Kassapa was 120 years old at the time of the First Council, but as this chronology would mean that he was forty years older than the Buddha and thus already an old man of at least seventy-five when he met the Master, such a statement is hardly acceptable.

Later on, the venerable Maha Kassapa handed over the Buddha's almsbowl to Ananda, as a symbol of continuing the faithful

preservation of the Dhamma. Thus Maha Kassapa, who had been generally recognized in the Order as the worthiest in succession, chose on his part Ananda as being the worthiest after him.

There is no report in the Pali literature about the time and circumstances of his death.

9. The Verses of Maha Kassapa

In the canonical "Verses of the Elders" (//Theragatha//), forty verses (1051-1091) are ascribed to the venerable Maha Kassapa. These stanzas mirror some of the great Elder's characteristic qualities and virtues: his austere habits and his contentedness; his strictness towards himself and brother monks; his independent spirit and his self-reliance; his love of solitude, shunning the crowds; his dedication to the practice of meditation and the peace of the jhanas. These verses also show what does not appear in the prose texts: his sensitivity to the beauty of nature that surrounded him.

Here only a selection of the stanzas is given, which may be read in full in the translations by C.A.F. Rhys Davids and K.R. Norman. [*]

[*] Both published by the Pali Text Society, London. The renderings to follow are partly those of Mrs. Rhys Davids, partly adaptations or re-translations by the author.

//An exhortation to the monks to practice contentment with regard to the four basic requisites of a monk's life//. [1]

Down from my mountain-lodge I came one day
And made my round for alms about the streets.
A leper there I saw eating his meal
And courteously I halted at his side. (1054)

He with his hand all leprous and diseased
Put in my bowl a morsel; as he threw,
A finger broke off and fell into my food. (1055)

At a wall nearby I ate my share,
Not at the time nor after felt disgust. (1056)

For only he who takes as they come
The scraps of food, cow's urine for medicine,
Lodging beneath a tree, the patchwork robe,
Truly is a man contented everywhere. [2] (1057)

//When Maha Kassapa was asked why, at his advanced age, he still climbed daily up and down the rock, he replied//:

While some are very wearied as they climb the rocks,
An heir of the Buddha, mindful, self-possessed,
By force of the spirit fortified, [3]
Does Kassapa ascend the mountain bow. (1058)

Returning from the daily round for alms,
He mounts again the rock and sits
In meditation rapt, not clinging anywhere,
For far from him has he put fear and dread. (1059)

Returning from his daily round for alms,
He mounts again the rock and sits
In meditation rapt, not clinging anywhere,
For he among those that burn is cool and still. (1060)

Returning from his daily round for alms,
He mounts again the rock and sits
In meditation rapt, not clinging anywhere,
His task is done, from cankers he is free. (1061)

//People asked again why the venerable Maha Kassapa, at his

age, wishes to live in forests and mountains. Does he not like monasteries such as the Veluvana Vihara and others?//

These regions are delightful to my heart
When the Kareri creeper spreads its flower wreaths,
When sound the trumpet-calls of elephants.
These rocky heights delight my heart. (1062)

These rocks with hue of dark-blue clouds
Where streams are flowing, cool and crystal-clear,
With glow-worms covered (shining bright),
These rocky heights delight my heart. (1063)

Like towering peaks of dark-blue clouds,
Like splendid edifices are these rocks,
Where the birds' sweet voices fill the air,
These rocky heights delight my heart. (1064)

With glades refreshed by (cooling) rain,
Resounding with the calls of crested birds,
The cliffs resorted to by seers,
These rocky heights delight my heart. (1065)

Here is enough for me who, resolute,
Desires to meditate (in solitude).
Here is enough for me, a monk determined,
Who seeks to dwell in the highest goal's attainment. [4] (1066)

Here is enough for me who, resolute,
Desires to live in happy ease (and free).
Here is enough for me who is on effort bent,
(Devoted to the practice) as a monk determined. (1064)

Like dark-blue blooms of flax they are,
Like autumn sky with dark-blue clouds,
With flocks of many kinds of birds,
These rocky heights delight my heart. (1068)

No crowds of lay folk have these rocks,
But visited by herds of deer.
With flocks of many kinds of birds,
These rocky heights delight my heart. (1069)

Wide gorges are there where clear water flows,
Haunted by monkeys and by deer,
With mossy carpets covered, moist,
These rocky heights delight my heart. (1700)

No music with five instruments
Can gladden me so much
As when, with mind collected well,
Right insight into Dhamma dawns. (1071)

//In the following verses the venerable Maha Kassapa voices his own "Lion Roar."//

In the whole field of the Buddha's following,
Except for the mighty Master himself,
I stand the foremost in ascetic ways;
No one practices them so far as I. (1087)

The Master has been served by me,
And all the Buddha's teaching has been done.
Low have I laid the heavy load I bore,
Cause for rebirth is found in me no more. (1088)

Gotama the immeasurable does not cling
To robe, to food or place of lodging.
Like spotless lotus blossom he is free from taints,
Bent on renunciation he transcends the three worlds. (1089)

The four foundations of mindfulness are his neck;
The great Seer has faith and confidence for hands;
Above, his brow is perfect wisdom; nobly wise,
He ever wanders with all desire quenched. (1090)

[1] The sentences introducing sections of the verses are derived from the old commentary.

[2] Lit: "a man of the four directions"; that is, he is satisfied with conditions he finds wherever he lives.

[3] Lit.: "supported by his supernormal powers."

[4] //Alam me atthakamassa//; lit. "enough for me who desires the goal." But as Maha Kassapa had already arrived at the goal of Arahatship, our free rendering is justified. Alternative rendering: "Who desires his purpose."

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FILENAME: WHEEL345.ZIP
AUTHOR: Hellmuth Hecker
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1987
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DATE OF DHARMANET DISTRIBUTION: August 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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1993]----------TITLE: Peaceful
LifeAUTHOR: Dainin KATAGIRISOURCE: MZMC News, Spring 1991, Vol 16 no.1, pp.3NO
KATAGIRI Roshi published posthumously, on the firstanniversary of his death, by the Minne
Center News.Being told that it is impossibleOne believes, in despair, "Is that so?"Being told
possible,One believes, in excitement, "That's right."But, whichever is chosen,It does not fit o
neatly.Being asked, "What is unfitting?"I don't know what it is.But my heart knows somehow
irrestistible desire to know.What a mystery a "human" is!As to this mystery:Clarifying,Knowin
live,Knowing how to talk with people,Demonstrating and teaching,This is the Buddha.From r
feel it's really impossible to become Buddha.But this "I", regarding what the Buddha does,Vo
practice,To aspire,To be resolute,And tells myself, "Yes, I will."Just practice right here now,A
achieve continuity,Endlessly,Forever.This is living in vow.Herein is one's peaceful life
found.----------end of file

SAN JOSE MERCURY NEWS
DATE: Saturday, August 28, 1993
SOURCE: RICHARD SCHEININ, Mercury News Religion and Ethics Writer
"Red, white and blue wheel of dharma"

ZEN AND THE ART OF BEING IN THE PRESENT: A TEACHER TALKS ON MEDITATION

Les Kaye, 60, is the roshi, or teacher, at Kannon Do Zen Meditation Center in Mountain View. Raised in a Jewish home in New York, Kaye moved to San Jose in 1956 to work as an engineer for IBM. He was introduced to Zen in the early '60s -- the radio lectures of Alan Watts had a keen effect on him -- and practiced meditation while raising two children with his wife, Mary, and pursuing his high-tech career.

When he was asked in 1983 to take over Kannon Do by its previous roshi, a Zen missionary from Japan named Kobun Chino, many of the center's members bolted. Kaye did not fit their image of the enlightened Zen master. But Zen has continued to grow into its new American skin. And Kaye has continued to lead a growing group of meditators at Kannon Do -- it means "place of compassion" -- who come to the deep silences of Zen amid the Silicon Valley rat race. We spoke in the Japanese-influenced garden that his wife, a landscape designer, created at their home in Los Altos.

Q. From the beginning, what is Zen?

A. Zen means meditation. Some people say Zen is an attitude. Some people say it's a way of life or that it's a philosophy. My feeling is that Zen is a continual spiritual practice in which one's every activity emanates or evolves from the meditation. The point of Zen is to continue with what we call "bodhisattva mind" in every daily activity. To be continually aware.

Q. And what is "bodhisattva mind"?

A. "Bodhi" means "awake." "Buddha" means "awake." And

Zen practice says, "Be awake!" If you notice you're getting distracted, come right back. This is Zen: being alive, awake, in the present moment. All the time. Not just on Sundays or when you're sitting on your meditation cushion.

Q. The modern practice of Zen owes a lot to a teacher who lectured in this very house, right?

A. Yes, the Zen master who came from Japan in the 1950s and eventually founded the San Francisco Zen Center was named Shunryu Suzuki-roshi. Once a week -- this is before I lived here -- he came down from San Francisco to deliver a lecture in the garage, which had been turned into a meeting hall.

Suzuki-roshi wrote a book called "Zen Mind, Beginner's Mind" which was warm, practical, encouraging. A classic. And it was taken from the lectures he delivered here. So this is kind of a shrine. Now what is "beginner's mind" ? We are all born with it. It lets you see things fresh every moment. This is the whole point of Zen -- to have beginner's mind.

Q. How has Zen been Americanized?

A. Women have an equal role. There are many female Zen teachers; not so in Asia. Zen has been democratized here. In Japan, what the roshi says, goes. Another change is that the meditation practice here is lay-oriented. In Japan, it's pretty much a monastic tradition. But when Zen hit this country, it wasn't priests who ran out to do it, it was us. We don't have very many monastic training sessions. People aren't interested. People want to practice Zen in their lives.

The irony is that in Japan the people who primarily do Zen are the monks who don't go out in the world. Few practice Zen, yet Japanese society has absorbed the peace and cooperation that come from Zen. Its spontaneous spiritual quality has permeated the culture: the art, the calligraphy, the workplace.

Here in America, we do go out in the world. And yet the biggest question I hear from people is, "How do I take this practice into my everyday life?" I hear lots of stories and anecdotes which go like this: "Everything's fine while I'm sitting on the mat. I'm at peace. I'm aware. I hear the birds. I hear the sounds. Then I go out on the freeway and I lose it." It's a big question: "How do I hold on to this?"

Q. What do you tell them?

A. The first step is to notice that you're distracted. The second step is to come back. Come back to an awareness of what's happening in the present moment, not to something that's happened in the past, not to something that may happen in the future, or to an invented present reality that you're fantasizing about. Come right back and experience the cold. There's a saying in Buddhism:"When you're cold, be cold Buddha." Be fully awake in the moment. It's the only reality you have, so appreciate it.

Q. Zen is said to be beyond words, beyond the mind. But if it's so profoundly anti-intellectual, why does it attract so many intellectuals?

A. It may be that they realize their analytic thought processes have not answered their questions about life. So they come to this practice that says, "That's right. You've got to stop intellectualizing to find the answers." They've gone overboard. It's time to stop seeing the world as a technological problem to be solved.

Intellect cannot touch ultimate truth. That's why Zen is so filled with stories about seeing a peach blossom or hearing a stone hit a fence. Your mind is free from conceptual thinking -- free to accept the world. That often happens early in the morning before the mind clicks into gear. It's very peaceful, isn't it? That's the sort of thing you experience in the midst of meditation. Then the busy day rushes in, but it stays in the background.

Q. Do people look at Zen as therapy?

A. Unfortunately, many people see it as one more technique to solve their personal problems. "Well, you know, I really need to know how to relax. I get depressed a lot." That's a big misunderstanding of spiritual practice. It may have that effect. Maybe you'll be calmed, relaxed. But we should see Zen practice as nothing more than an expression of our inherent spirituality.

Q. Who comes to Zen?

A. I would say people start coming in their mid-30s. They've settled down a little, they're starting to see a direction in their life, and they turn to spirituality. "Who am I? What's going on?" These can be people who are successful; life is well-oiled for them. Or they can be people who are unhappy; things aren't coming together. When I started, I was on a fast track. Fat city. Lovely wife. Great job. But something -- something was missing. Big doubt. What's going on? I'm doing everything people tell me, but something's wrong.

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INTRODUCTION

This book is a guide to the practice of centering the mind. There are two sections: The first deals almost exclusively with the mind. But because the well-being of the mind depends to some extent on the body, I have included a second section [Method 2] that shows how to use the body to benefit the mind.

From what I've observed in my own practice, there is only one path that is short, easy, effective, and pleasant, and at the same time has hardly anything to lead you astray: the path of keeping the breath in mind, the same path the Lord Buddha himself used with such good results. I hope that you won't make things difficult for yourself by being hesitant or uncertain, by taking this or that teaching from here or there; and that, instead, you'll earnestly set your mind on getting in touch with your own breath and following it as far as it can take you. From there, you will enter the stage of liberating insight, leading to the mind itself. Ultimately, pure knowing -- buddha -- will stand out on its own. That's when you'll reach an attainment trustworthy and sure. In other words, if you let the breath follow its own nature, and the mind its own nature, the results of your practice will without a doubt be all that you hope for.

Ordinarily, the nature of the heart, if it isn't trained and put into order, is to fall in with preoccupations that are stressful and bad. This is why we have to search for a principle -- a Dhamma -- with which to train ourselves if we hope for happiness that's stable and secure. If our hearts have no inner principle, no center in which to dwell, we're like a person without a home. Homeless people have nothing but hardship. The sun, wind, rain, and dirt are bound to leave them constantly soiled because they have nothing to act as shelter. To practice centering the mind is to build a home for yourself: Momentary concentration (khanika samadhi) is like a house roofed with thatch; threshold concentration (upacara samadhi), a house roofed with tile; and fixed penetration (appana samadhi), a house built out of brick.

Once you have a home, you'll have a safe place to keep your valuables. You won't have to put up with the hardships of watching over them, the way a person who has no place to keep his valuables has to go sleeping in the open, exposed to the sun and rain, to guard those valuables -- and even then his valuables aren't really safe.

So it is with the uncentered mind: It goes searching for good from other areas, letting its thoughts wander around in all kinds of concepts and preoccupations. Even if those thoughts are good, we still can't say that we're safe. We're like a woman with plenty of jewelry: If she dresses up in her jewels and goes wandering around, she's not safe at all. Her wealth might even lead to her own death. In the same way, if our hearts aren't trained through meditation to gain inner stillness, even the virtues we've been able to develop will deteriorate easily because they aren't yet securely stashed away in the heart. To train the mind to attain stillness and peace, though, is like keeping your valuables in a strongbox.

This is why most of us don't get any good from the good we do. We let the mind fall under the sway of its various preoccupations. These preoccupations are our enemies, because there are times when they can cause the virtues we've already developed to wither away. The mind is like a blooming flower: If wind and insects disturb the flower, it may never have a chance to give fruit. The flower here stands for the stillness of the mind on the path; the fruit, for the happiness of the path's fruition. If our stillness of mind and happiness are constant, we have a chance to attain the ultimate good we all hope for.

The ultimate good is like the heartwood of a tree. Other 'goods' are like the buds, branches, and leaves. If we haven't trained our hearts and minds, we'll meet with things that are good only on the external level. But if our hearts are pure and good within, everything external will follow in becoming good as a result. Just as our hand, if it's clean, won't soil what it touches, but if it's dirty, will spoil even the cleanest cloth; in the same way, if the heart is defiled, everything is defiled. Even the good we do will be defiled, for the highest power in the world -- the sole power giving rise to all good and evil, pleasure and pain -- is the heart. The heart is

like a god. Good, evil, pleasure, and pain come entirely from the heart. We could even call the heart a creator of the world, because the peace and continued well-being of the world depend on the heart. If the world is to be destroyed, it will be because of the heart. So we should train this most important part of the world to be centered as a foundation for its wealth and well-being.

Centering the mind is a way of gathering together all its worthwhile potentials. When these potentials are gathered in the right proportions, they'll give you the strength you need to destroy your enemies: all your defilements and unwise mental states. You have discernment that you've trained and made wise in the ways of good and evil, of the world and the Dhamma. Your discernment is like gunpowder. But if you keep your gunpowder for long without putting it into bullets -- a centered mind -- it'll go damp and moldy. Or if you're careless and let the fires of greed, anger, or delusion overcome you, your gunpowder may flame up in your hands. So don't delay. Put your gunpowder into bullets so that whenever your enemies -- your defilements -- make an attack, you'll be able to shoot them right down.

Whoever trains the mind to be centered gains a refuge. A centered mind is like a fortress. Discernment is like a weapon. To practice centering the mind is to secure yourself in a fortress, and so is something very worthwhile and important.

Virtue, the first part of the Path, and discernment, the last, aren't especially difficult. But keeping the mind centered, which is the middle part, takes some effort because it's a matter of forcing the mind into shape. Admittedly, centering the mind, like placing bridge pilings in the middle of a river, is something difficult to do. But once the mind is firmly in place, it can be very useful in developing virtue and discernment. Virtue is like placing pilings on the near shore of the river; discernment, like placing them on the far shore. But if the middle pilings -- a centered mind -- aren't firmly in place, how will you ever be able to bridge the flood of suffering?

There is only one way we can properly reach the qualities of the

Buddha, Dhamma, and Sangha, and that's through the practice of mental development (bhavana). When we develop the mind to be centered and still, discernment can arise. Discernment here refers not to ordinary discernment, but to the insight that comes solely from dealing directly with the mind. For example, the ability to remember past lives, to know where living beings are reborn after death, and to cleanse the heart of the effluents (asava) of defilement: These three forms of intuition -- termed nana-cakkhu, the eye of the mind -- can arise for people who train themselves in the area of the heart and mind. But if we go around searching for knowledge from sights, sounds, smells, tastes, and tactile sensations mixed together with concepts, it's as if we were studying with the Six Masters, just as the Buddha, while he was studying with the Six Masters, wasn't able to gain Awakening. He then turned his attention to his own heart and mind, and went off to practice on his own, keeping track of his breath as his first step and going all the way to the ultimate goal. As long as you're still searching for knowledge from your six senses, you're studying with the Six Masters. But when you focus your attention on the breath -- which exists in each of us -- to the point where the mind settles down and is centered, you'll have the chance to meet with the real thing: buddha, pure knowing.

Some people believe that they don't have to practice centering the mind, that they can attain release through discernment (panna-vimutti) by working at discernment alone. This simply isn't true. Both release through discernment and release through stillness of mind (ceto-vimutti) are based on centering the mind. They differ only in degree. Like walking: Ordinarily, a person doesn't walk on one leg alone. Whichever leg is heavier is simply a matter of personal habits and traits.

Release through discernment begins by pondering various events and aspects of the world until the mind slowly comes to rest and, once it's still, gives rise intuitively to liberating insight (vipassana-nana): clear and true understanding in terms of the four Noble Truths (ariya sacca). In release through stillness of mind, though, there's not much pondering involved. The mind is simply forced to be quiet until it attains the stage of fixed penetration. That's

where intuitive insight will arise, enabling it to see things for what they are. This is release through stillness of mind: Concentration comes first, discernment later.

A person with a wide-ranging knowledge of the texts -- well-versed in their letter and meaning, capable of clearly and correctly explaining various points of doctrine -- but with no inner center for the mind, is like a pilot flying about in an airplane with a clear view of the clouds and stars but no sense of where the landing strip is. He's headed for trouble. If he flies higher, he'll run out of air. All he can do is keep flying around until he runs out of fuel and comes crashing down in the savage wilds.

Some people, even though they are highly educated, are no better than savages in their behavior. This is because they've gotten carried away, up in the clouds. Some people -- taken with what they feel to be the high level of their own learning, ideas, and opinions -- won't practice centering the mind because they feel it beneath them. They think they deserve to go straight to release through discernment instead. Actually, they're heading straight to disaster, like the airplane pilot who has lost sight of the landing strip.

To practice centering the mind is to build a landing strip for yourself. Then, when discernment comes, you'll be able to attain release safely.

This is why we have to develop all three parts of the path -- virtue, concentration, and discernment -- if we want to be complete in our practice of the religion. Otherwise, how can we say that we know the four Noble Truths? -- because the path, to qualify as the Noble Path, has to be composed of virtue, concentration, and discernment. If we don't develop it within ourselves, how can we know it? If we don't know, how can we let go?

Most of us, by and large, like getting results but don't like laying the groundwork. We may want nothing but goodness and purity, but if we haven't completed the groundwork, we'll have to keep on being poor. Like people who are fond of money but not of work: How can

they be good, solid citizens? When they feel the pinch of poverty, they'll turn to corruption and crime. In the same way, if we aim at results in the field of the religion but don't like doing the work, we'll have to continue being poor. And as long as our hearts are poor, we're bound to go searching for goodness in other areas -- greed, gain, status, pleasure, and praise, the baits of the world -- even though we know better. This is because we don't truly know, which means simply that we aren't true in what we do.

The truth of the path is always true: Virtue is something true, concentration is true, discernment is true, release is true. But if we aren't true, we won't meet with anything true. If we aren't true in practicing virtue, concentration, and discernment, we'll end up only with things that are fake and imitation. And when we make use of things fake and imitation, we're headed for trouble. So we have to be true in our hearts. When our hearts are true, we'll come to savor the taste of the Dhamma, a taste surpassing all the tastes of the world.

This is why I have put together the following two guides for keeping the breath in mind.

Peace.

Phra Ajaan Lee Dhammadharo

Wat Boromnivas
Bangkok, 1953

* * * * * * * *

PRELIMINARIES

Now I will explain how to go about the practice of centering the mind.

Before starting out, kneel down, with your hands palm-to-palm in front of your heart, and sincerely pay respect to the Triple Gem, saying as follows:

Araham samma-sambuddho bhagava:
Buddham bhagavantam abhivademi. (bow down)
Svakkhato bhagavata dhammo:
Dhammam namassami. (bow down)
Supatipanno bhagavato savaka-sangho:
Sangham namami. (bow down)

Then, showing respect with your thoughts, words, and deeds, pay homage to the Buddha:

Namo tassa bhagavato arahato samma-sambuddhasa. (three times)

And take refuge in the Triple Gem:

Buddham saranam gacchami.
Dhammam saranam gacchami.
Sangham saranam gacchami.
Dutiyampi buddham saranam gacchami.
Dutiyampi dhammam saranam gacchami.
Dutiyampi sangham saranam gacchami.
Tatiyampi buddham saranam gacchami.
Tatiyampi dhammam saranam gacchami.
Tatiyampi sangham saranam gacchami.

Then make the following resolution: 'I take refuge in the Buddha -- the pure One, completely free from defilement; and in his Dhamma -- doctrine, practice, and attainment; and in the Sangha -- the four levels of his Noble Disciples -- from now to the end of my life.'

Buddham jivitam yava nibbanam saranam gacchami.
Dhammam jivitam yava nibbanam saranam gacchami.
Sangham jivitam yava nibbanam saranam gacchami.

Then formulate the intention to observe the five, eight, ten, or

227 precepts according to how many you are normally able to observe, expressing them in a single vow:

Imani panca sikkhapadani samadiyami. (three times)

(This is for the observing the five precepts, and means, 'I undertake the five training rules: to refrain from taking life, from stealing, from sexual misconduct, from lying, and from taking intoxicants.')

Imani attha sikkhapadani samadiyami. (three times)

(This is for those observing the eight precepts, and means, 'I undertake the eight training rules: to refrain from taking life, from stealing, from sexual intercourse, from lying, from taking intoxicants, from eating food after noon and before dawn, from watching shows and from adorning the body for the purpose of beautifying it, and from using high and luxurious beds and seats.')

Imani dasa sikkhapadani samadiyami. (three times)

(This is for those observing the ten precepts, and means, 'I undertake the ten training rules: to refrain from taking life, from stealing, from sexual intercourse, from lying, from taking intoxicants, from eating food after noon and before dawn, from watching shows, from adorning the body for the purpose of beautifying it, from using high and luxurious beds and seats, and from receiving money.')

Parisuddho aham bhante. Parisuddhoti mam buddho dhammo sangho dharetu.

(This is for those observing the 227 precepts.)

Now that you have professed the purity of your thoughts, words, and deeds toward the qualities of the Buddha, Dhamma, and Sangha, bow down three times. Sit down, place your hands palm-to-palm in front of your heart, steady your thoughts, and develop the four Sublime Attitudes:

good will, compassion, appreciation, and equanimity. To spread these thoughts to all living beings without exception is called the immeasurable Sublime Attitude. A short Pali formula for those who have trouble memorizing is:

"Metta" (benevolence and love, hoping for your own welfare and that of all other living beings.)

"Karuna" (compassion for yourself and others.)

"Mudita" (appreciation, taking delight in your own goodness and that of others.)

"Upekkha" (equanimity in the face of those things that should be let be.)

* * *

METHOD 1

Sit in a half-lotus position, right leg on top of the left leg, your hands placed palm-up on your lap, right hand on top of the left. Keep your body straight and your mind on the task before you. Raise your hands in respect, palm-to-palm in front of the heart, and think of the qualities of the Buddha, Dhamma, and Sangha: Buddho me natho -- The Buddha is my mainstay. Dhammo me natho -- The Dhamma is my mainstay. Sangho me natho -- The Sangha is my mainstay. Then repeat in your mind, buddho, buddho; dhammo, dhammo; sangho, sangho. Return your hands to your lap and repeat one word, buddho, three times in your mind.

Then think of the in-and-out breath, counting the breaths in pairs.

First think bud- with the in-breath, dho with the out, ten times. Then begin again, thinking buddho with the in-breath, buddho with the out, seven times. Then begin again: As the breath goes in and out once, think buddho once, five times. Then begin again: As the breath goes in and out once, think buddho three times. Do this for three in-and-out breaths.

Now you can stop counting the breaths, and simply think bud- with the in-breath and dho with the out. Let the breath be relaxed and natural. Keep your mind perfectly still, focused on the breath as it comes in and out of the nostrils. When the breath goes out, don't send the mind out after it. When the breath comes in, don't let the mind follow it in. Let your awareness be broad and open. Don't force the mind too much. Relax. Pretend that you're breathing out in the wide open air. Keep the mind still, like a post at the edge of the sea. When the water rises, the post doesn't rise with it; when the water ebbs, the post doesn't sink.

When you've reached this level of stillness, you can stop thinking buddho. Simply be aware of the feeling of the breath.

Then slowly bring your attention inward, focusing it on the various aspects of the breath -- the important aspects that can give rise to intuitive powers of various kinds: clairvoyance, clairaudience, the ability to know the minds of others, the ability to remember previous lives, the ability to know where different people and animals are reborn after death, and knowledge of the various elements or potentials that are connected with, and can be of use to, the body. These elements come from the bases of the breath. The First Base: Center the mind on the tip of the nose and then slowly move it to the middle of the forehead, The Second Base. Keep your awareness broad. Let the mind rest for a moment at the forehead and then bring it back to the nose. Keep moving it back and forth between the nose and the forehead -- like a person climbing up and down a mountain -- seven times. Then let it settle at the forehead. Don't let it go back to the nose.

From here, let it move to The Third Base, the middle of the top of

the head, and let it settle there for a moment. Keep your awareness broad. Inhale the breath at that spot, let it spread throughout the head for a moment, and then return the mind to the middle of the forehead. Move the mind back and forth between the forehead and the top of the head seven times, finally letting it rest on the top of the head.

Then bring it into The Fourth Base, the middle of the brain. Let it be still for a moment and then bring it back out to the top of the head. Keep moving it back and forth between these two spots, finally letting it settle in the middle of the brain. Keep your awareness broad. Let the refined breath in the brain spread to the lower parts of the body.

When you reach this point you may find that the breath starts giving rise to various signs (nimitta), such as seeing or feeling hot, cold, or tingling sensations in the head. You may see a pale, murky vapor or your own skull. Even so, don't let yourself be affected by whatever appears. If you don't want the nimitta to appear, breathe deep and long, down into the heart, and it will immediately go away.

When you see that a nimitta has appeared, mindfully focus your awareness on it -- but be sure to focus on only one at a time, choosing whichever one is most comfortable. Once you've got hold of it, expand it so that it's as large as your head. The bright white nimitta is useful to the body and mind: It's a pure breath that can cleanse the blood in the body, reducing or eliminating feelings of pain.

When you have this white light as large as the head, bring it down to The Fifth Base, the center of the chest. Once it's firmly settled, let it spread out to fill the chest. Make this breath as white and as bright as possible, and then let both the breath and the light spread throughout the body, out to every pore, until different parts of the body appear on their own as pictures. If you don't want the pictures, take two or three long breaths and they'll disappear. Keep your awareness still and expansive. Don't let it latch onto or be affected by any nimitta that may happen to pass into the brightness of the

breath. Keep careful watch over the mind. Keep it one. Keep it intent on a single preoccupation, the refined breath, letting this refined breath suffuse the entire body.

When you've reached this point, knowledge will gradually begin to unfold. The body will be light, like fluff. The mind will be rested and refreshed -- supple, solitary, and self-contained. There will be an extreme sense of physical pleasure and mental ease.

If you want to acquire knowledge and skill, practice these steps until you're adept at entering, leaving, and staying in place. When you've mastered them, you'll be able to give rise to the nimitta of the breath -- the brilliantly white ball or lump of light -- whenever you want. When you want knowledge, simply make the mind still and let go of all preoccupations, leaving just the brightness. Think one or two times of whatever you want to know -- of things inside or outside, concerning yourself or others -- and the knowledge will arise or a mental picture will appear. To become thoroughly expert you should, if possible, study directly with someone who has practiced and is skilled in these matters, because knowledge of this sort can come only from the practice of centering the mind.

The knowledge that comes from centering the mind falls into two classes: mundane (lokiya) and transcendent (lokuttara). With mundane knowledge, you're attached to your knowledge and views on the one hand, and to the things that appear and give rise to your knowledge on the other. Your knowledge and the things that give you knowledge through the power of your skill are composed of true and false mixed together -- but the 'true' here is true simply on the level of mental fashioning, and anything fashioned is by nature changeable, unstable, and inconstant.

So when you want to go on to the transcendent level, gather all the things you know and see into a single preoccupation -- ekaggatarammana, the singleness of mental absorption -- and see that they are all of the same nature. Take all your knowledge and awareness and gather it into the same point, until you can clearly see the truth: that all of these things, by their nature, simply arise and

pass away. Don't try to latch onto the things you know -- your preoccupations -- as yours. Don't try to latch onto the knowledge that has come from within you as your own. Let these things be, in line with their own inherent nature. If you latch onto your pre-occupations, you're latching onto stress and pain. If you hold onto your knowledge, it will turn into the cause of stress.

So: A mind centered and still gives rise to knowledge. This knowledge is the path. All of the things that come passing by for you to know are stress. Don't let the mind fasten onto its knowledge. Don't let it fasten onto the preoccupations that appear for you to know. Let them be, in line with their nature. Put your mind at ease. Don't fasten onto the mind or suppose it to be this or that. As long as you suppose yourself, you're suffering from obscured awareness (avijja). When you can truly know this, the transcendent will arise within you -- the noblest good, the most exalted happiness a human being can know.

To summarize, the basic steps to practice are as follows:

1. Eliminate all bad preoccupations from the mind.

2. Make the mind dwell on good preoccupations.

3. Gather all good preoccupations into one -- the singleness of meditative absorption (jhana).

4. Consider this one preoccupation until you see how it is aniccam, inconstant; dukkham, stressful; and anatta, not yourself or anyone else -- empty and void.

5. Let all good and bad preoccupations follow their own nature -- because good and bad dwell together and are equal by nature. Let the mind follow its own nature. Let knowing follow its own nature. Knowing doesn't arise, and it doesn't fall away. This is santi-dhamma -- the reality of peace. It knows goodness, but the knowing isn't goodness, and goodness isn't the knowing. It knows evil, but the knowing isn't evil, and evil isn't the knowing. In

other words, knowing isn't attached to knowledge or to the things known. Its nature is truly elemental -- flawless and pure, like a drop of water on a lotus leaf. This is why it's called asankhata-dhatu: the uncompounded property, a true element.

When you can follow these five steps, you'll find marvels appearing in your heart, the results of having practiced tranquility and insight meditation. These results fall into the two classes already mentioned: mundane, providing for your own physical well-being and that of others throughout the world; and transcendent, providing for the well-being of your heart, bringing happiness that is calm, cool, and blooming, leading all the way to Liberation (nibbana) -- free from birth, ageing, illness, and death.

This has been a brief explanation of the main principles of breath meditation. If you have any questions or encounter any difficulties in putting these principles into practice, and you wish to study directly with someone who teaches along these lines, I will be happy to help you to the best of my ability so that we can all attain the peace and well-being taught by the religion.

Most people will find that Method 2, which follows, is easier and more relaxing than Method 1, outlined above.

* * *

METHOD 2

There are seven basic steps:

1. Start out with three or seven long in-and-out breaths, thinking bud- with the in-breath, and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-and-out breath.

3. Observe the breath as it goes in and out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long and out long is uncomfortable, try breathing in short and out short.

As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body. To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male and female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows and wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs and liver, all the way down to the bladder and colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect and flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

a. in long and out long,

b. in long and out short,
c. in short and out long,
d. in short and out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition and your breath are always changing.

5. Become acquainted with the bases or focal points for the mind -- the resting spots of the breath -- and center your awareness on whichever one seems most comfortable. A few of these bases are:

a. the tip of the nose,
b. the middle of the head,
c. the palate,
d. the base of the throat,
e. the breastbone (the tip of the sternum),
f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely and naturally. Let the mind be at ease with the breath -- but not to the point where it slips away.

6. Spread your awareness -- your sense of conscious feeling -- throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you're fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around and about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations and harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease and pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release and purity of heart -- you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation. When you've mastered them, you will have cut a main road. As for the side roads -- the incidentals of breath meditation -- there are plenty of them, but they aren't really important. You'll be perfectly safe if you stick to these seven steps and practice them as much as possible.

Once you've learned to put your breath in order, it's as if you have everyone in your home in order. The incidentals of breath meditation are like people outside your home -- in other words, guests. Once the people in your home are well-behaved, your guests will have to fall in line.

The 'guests' here are the signs (nimitta) and vagrant breaths that will tend to pass within the range of the breath you are dealing with: the various signs that arise from the breath and may appear as images -- bright lights, people, animals, yourself, others; or as sounds -- the voices of people, some you recognize and others you don't. In some cases the signs appear as smells -- either fragrant or else foul like a corpse. Sometimes the in-breath can make you feel so full throughout the body that you have no sense of hunger or thirst. Sometimes the breath can send warm, hot, cold, or tingling sensations through the body. Sometimes it can cause things that never occurred to you before to spring suddenly to mind.

All of these things are classed as guests. Before you go receiving guests, you should put your breath and mind into good order, making them stable and secure. In receiving these guests, you first have to bring them under your control. If you can't control them, don't have anything to do with them. They might lead you astray. But if you can put them through their paces, they can be of use to you later on.

To put them through their paces means to change them at will,

through the power of thought (patibhaga nimitta) -- making them small, large, sending them far away, bringing them up close, making them appear and disappear, sending them outside, bringing them in. Only then will you be able to use them in training the mind.

Once you've mastered these signs, they'll give rise to heightened sensory powers: the ability to see without opening your eyes; the ability to hear far-distant sounds or smell far-distant aromas; the ability to taste the various elements that exist in the air and can be of use to the body in overcoming feelings of hunger and desire; the ability to give rise to certain feelings at will -- to feel cool when you want to feel cool, hot when you want to feel hot, warm when you want to feel warm, strong when you need strength -- because the various elements in the world that can be physically useful to you will come and appear in your body.

The mind, too, will be heightened, and will have the power to develop the eye of intuition (nana-cakkhu): the ability to remember previous lives, the ability to know where living beings are reborn after they die, and the ability to cleanse the heart of the effluents of defilement. If you have your wits about you, you can receive these guests and put them to work in your home.

These are a few of the incidentals of breath meditation. If you come across them in your practice, examine them thoroughly. Don't be pleased by what appears. Don't get upset or try to deny what appears. Keep your mind on an even keel. Stay neutral. Be circumspect. Consider carefully whatever appears, to see whether it's trustworthy or not. Otherwise, it might lead you to mistaken assumptions. Good and evil, right and wrong, high and low: All depend on whether your heart is shrewd or dull, and on how resourceful you are. If you're dull-witted, even high things can become low, and good things evil.

Once you know the various aspects of the breath and its incidentals, you can gain knowledge of the four Noble Truths. In addition, you can relieve physical pains as they arise in your body. Mindfulness is the active ingredient in the medicine; the in-and-out breath is the solvent. Mindfulness can cleanse and purify the breath.

A pure breath can cleanse the blood throughout the body, and when the blood is cleansed, it can relieve many of the body's diseases and pains. If you suffer from nervous disorders, for instance, they'll completely disappear. What's more, you'll be able to strengthen the body so that you feel a greater sense of health and well-being.

When the body feels well, the mind can settle down and rest. And once the mind is rested, you gain strength: the ability to relieve all feelings of pain while sitting in meditation, so that you can go on sitting for hours. When the body is free from pain, the mind is free from Hindrances (nivarana). Body and mind are both strong. This is called samadhi-balam -- the strength of concentration.

When your concentration is strong like this, it can give rise to discernment: the ability to see stress, its cause, its disbanding, and the path to its disbanding, all clearly within the breath. This can be explained as follows: The in-and-out breath is stress -- the in-breath, the stress of arising; the out-breath, the stress of passing away. Not being aware of the breath as it goes in and out, not knowing the characteristics of the breath, is the cause of stress. Knowing when the breath is coming in, knowing when it's going out, knowing its characteristics clearly -- i.e., keeping your views in line with the truth of the breath -- is Right View, part of the Noble Path. Knowing which ways of breathing are uncomfortable, knowing how to vary the breath; knowing, 'That way of breathing is uncomfortable; I'll have to breathe like this in order to feel at ease:' This is Right Aspiration. The mental factors that think about and correctly evaluate all aspects of the breath are Right Speech. Knowing various ways of improving the breath; breathing, for example, in long and out long, in short and out short, in short and out long, in long and out short, until you come across the breath most comfortable for you: This is Right Action. Knowing how to use the breath to purify the blood, how to let this purified blood nourish the heart muscles, how to adjust the breath so that it eases the body and soothes the mind, how to breathe so that you feel full and refreshed in body and mind: This is Right Livelihood. Trying to adjust the breath until it soothes the body and mind, and to keep trying as long as you aren't fully at ease, is Right Effort. Being mindful of the in-and-out breath at all times,

knowing the various aspects of the breath -- the up-flowing breath, the down-flowing breath, the breath in the stomach, the breath in the intestines, the breath flowing along the muscles and out to every pore -- keeping track of these things with every in-and-out breath: This is Right Mindfulness. A mind intent only on issues related to the breath, not pulling any other objects in to interfere, until the breath is refined, giving rise to fixed absorption and then liberating insight: This is Right Concentration.

To think of the breath is termed vitakka, directed thought. To adjust the breath and let it spread is called vicara, evaluation. When all aspects of the breath flow freely throughout the body, you feel full and refreshed in body and mind: This is piti, rapture. When body and mind are both at rest, you feel serene and at ease: This is sukha, pleasure. And once you feel pleasure, the mind is bound to hold fast to a single preoccupation and not go straying after any others: This is ekaggatarammana, singleness of preoccupation. These five factors form the beginning stage of Right Concentration.

When all these parts of the Noble Path -- virtue, concentration, and discernment -- are brought together fully mature in the heart, you gain insight into all aspects of the breath, knowing that 'Breathing this way gives rise to good mental states. Breathing that way gives rise to bad mental states.' You aren't caught up with the factors -- the breath in all its aspects -- that fashion the body, the factors that fashion speech, the factors that fashion the mind, whether for good or for ill. You let them be, in line with their inherent nature: This is the disbanding of stress.

Another, even briefer way to express the four Noble Truths is this: The in-and-out breath is the truth of stress. Not being aware of the in-breath, not being aware of the out-breath: This is the cause of stress -- obscured, deluded awareness. Seeing into all aspects of the breath so clearly that you can let them go with no sense of attachment, is the disbanding of stress. Being constantly mindful and aware of all aspects of the breath, is the path to the disbanding of stress.

When you can do this, you can say that you're correctly following the path of breath meditation. Your awareness is unobscured. You have the skill to know all four Truths clearly. You can attain release. Release is a mind that doesn't cling to low causes and low effects -- i.e., stress and its cause; or to high causes and high effects -- the disbanding of stress and the path to its disbanding. It's a mind unattached to the things that cause it to know, unattached to knowledge, unattached to knowing. When you can separate these things, you've mastered the skill of release -- in other words, when you know what forms the beginning, what forms the end and what lies in between, letting them be as they are on their own, in line with the phrase,

sabbe dhamma anatta
All phenomena are not-self.

To be attached to the things that cause us to know -- the elements, khandhas, the senses and their objects -- is termed clinging to sensuality (kamupadana). To be attached to knowledge is termed clinging to views (ditthupadana). To be unacquainted with pure knowing in and of itself (buddha) is termed clinging to precepts and procedures (silabbatupadana). And when we cling in this way, we are bound to be deluded by the factors that fashion the body, speech, and the mind, all of which arise from obscured awareness.

The Buddha was a complete master of both cause and effect, without being attached either to low causes and low effects, or to high causes and high effects. He was above cause and beyond effect. Stress and ease were both at his disposal, but he was attached to neither of them. He fully knew both good and evil, was fully equipped with both self and not-self, but wasn't attached to any of these things. He had at his disposal the objects that can act as the basis for the cause of stress, but wasn't attached to them. The Path -- discernment -- was also at his disposal: He knew how to appear either ignorant or shrewd, and how to use both ignorance and shrewdness in his work of spreading the religion. And as for the disbanding of stress, he had it at his disposal but didn't cling to it, wasn't attached to it, which is why we can truly say that his mastery was complete.

Before the Buddha was able to let go of these things in this way, he first had to work at giving rise to them in full measure. Only then could he put them aside. He let go from abundance, unlike ordinary people who 'let go' out of poverty. Even though he let these things go, they were still at his disposal. He never dismissed the virtue, concentration, and discernment he had worked at perfecting up to the day of his Awakening. He continued using every aspect of virtue, concentration, and discernment to the day he entered total Liberation (parinibbana). Even the moment he was about to 'nibbana,' he was practicing his full command of concentration -- in other words, his total Liberation occurred when he was between the physical and non-physical levels of jhana.

So we shouldn't dismiss virtue, concentration, and discernment. Some people won't observe the precepts because they're afraid of getting tied to them. Some people won't practice concentration because they're afraid of becoming ignorant or going insane. The truth of the matter is that normally we're already ignorant, already insane, and that to practice centering the mind is what will end our ignorance and cure our insanity. Once we've trained ourselves properly, we'll give rise to pure discernment, like a cut jewel that gives off light by its very nature. This is what qualifies as true discernment. It arises for us individually and is termed paccattam: We can give rise to it, and know it, only for ourselves.

Most of us, though, tend to misunderstand the nature of discernment. We take imitation discernment, adulterated with concepts, and use it to smother the real thing, like a man who coats a piece of glass with mercury so that he can see his reflection and that of others, thinking he's found an ingenious way of looking at the truth. Actually, he's nothing more than a monkey looking in a mirror: One monkey becomes two and will keep playing with its reflection until the mercury wears off, at which point it becomes crestfallen, not knowing what the reflection came from in the first place. So it is when we gain imitation discernment, unwittingly, by thinking and conjecturing in line with the things we think we've perceived: We're headed for sorrow when death meets us face-to-face.

The crucial factor in natural discernment comes solely from training the mind to be like a diamond that gives off its own light -- surrounded by radiance whether in dark places or bright. A mirror is useful only in places already well-lit. If you take it into the dark, you can't use it to see your reflection at all. But a cut jewel that gives off its own light is brilliant everywhere. This is what the Buddha meant when he taught that there are no closed or secret places in the world where discernment can't penetrate. This jewel of discernment is what will enable us to destroy craving, attachment, and obscured awareness, and to attain the highest excellence: Liberation -- free from pain, death, annihilation, and extinction -- existing naturally through the reality of deathlessness (amata-dhamma).

By and large, we tend to be interested only in discernment and release. At the drop of a hat, we want to start right in with the teachings on stress, inconstancy, and not-self -- and when this is the case, we'll never get anywhere. Before the Buddha taught that things are inconstant, he had worked at knowing them until they revealed their constancy. Before teaching that things are stressful, he had turned that stress into pleasure and ease. And before teaching that things are not-self, he had turned what is not-self into a self, and so was able to see what is constant and true, lying hidden in what is inconstant, stressful, and not-self. He then gathered all of these qualities into one. He gathered all that is inconstant, stressful, and not-self into one and the same thing: fashionings (sankhara) viewed in terms of the world -- a single class, equal everywhere throughout the world. As for what's constant, pleasant, and self, this was another class: fashionings viewed in terms of the Dhamma. And then he let go of both classes, without getting caught up on 'constant' or 'inconstant,' 'stress' or 'ease,' 'self' or 'not-self.' This is why we can say he attained release, purity, and Liberation, for he had no need to latch onto fashionings -- whether of the world or of the Dhamma -- in any way at all.

This was the nature of the Lord Buddha's practice. But as for our own practice, most of us act as if we have everything figured out beforehand and have succeeded even before we start. In other words, we want simply to let go and attain peace and release. But if we haven't

laid the full groundwork, our letting-go is bound to be lacking: Our peace is bound to be piece-meal, our release is bound to be wrong. Those of us who sincerely mean well and want only the highest good should ask ourselves: Have we laid the proper foundation? If we don't lay the proper foundation for release and letting go, how will we ever be free?

The Buddha taught that virtue can overcome common defilements, the gross faults in our words and deeds; that concentration can overcome such intermediate defilements as sensual desires, ill will, torpor, restlessness, and uncertainty; and that discernment can overcome such subtle defilements as craving, attachment, and obscured awareness. Yet some people whose discernment is sharp, who can clearly explain subtle points of doctrine, can't seem to shake off the more common defilements that even virtue can overcome. This shows that something must be lacking in their virtue, concentration, and discernment. Their virtues are probably all on the surface, their concentration splotchy and stained, their discernment a smeared-on gloss -- like the glass coated with mercury -- which is why they can't attain the goal. Their actions fall under the old saying: Keeping a sword outside the scabbard -- having a way with words and theories, but no center for the mind; laying an egg outside the nest -- looking for goodness only outside, without training the mind to be centered; resting a foundation on the sand -- trying to find security in things of no substance. All of this is bound to bring disappointment. Such people have yet to find a worthwhile refuge.

So we should lay the groundwork and put the causes into good working order, because all the attainments we hope for come springing from causes.

attana codayattanam
patimanse tamattana

Rouse yourself. Train your own heart.
Start judging your own in-and-out breath.

* * *

JHANA

Now we will summarize the methods of breath meditation under the headings of jhana.

Jhana means to be absorbed or focused in a single object or preoccupation, as when we deal with the breath.

1. The first level of jhana has five factors. (a) Directed thought (vitakka): Think of the breath until you can recognize it clearly without getting distracted. (b) Singleness of preoccupation (ekaggatarammana): Keep the mind with the breath. Don't let it stray after other objects. Watch over your thoughts so that they deal only with the breath to the point where the breath becomes comfortable. (The mind becomes one, at rest with the breath.) (c) Evaluation (vicara): Gain a sense of how to let this comfortable breath sensation spread and coordinate with the other breath sensations in the body. Let these breath sensations spread until they all merge. Once the body has been soothed by the breath, feelings of pain will grow calm. The body will be filled with good breath energy. (The mind is focused exclusively on issues connected with the breath.)

These three qualities must be brought together to bear on the same stream of breathing for the first level of jhana to arise. This stream of breathing can then take you all the way to the fourth level of jhana.

Directed thought, singleness of preoccupation, and evaluation act as the causes. When the causes are fully ripe, results will appear -- (d) rapture (piti), a compelling sense of fullness and refreshment for body and mind, going straight to the heart, independent of all else; (e) pleasure (sukha), physical ease arising from the body's being

still and unperturbed (kaya-passaddhi); mental contentment arising from the mind's being at ease on its own, unperturbed, serene, and exultant (citta-passaddhi).

Rapture and pleasure are the results. The factors of the first level of jhana thus come down simply to two sorts: causes and results.

As rapture and pleasure grow stronger, the breath becomes more subtle. The longer you stay focused and absorbed, the more powerful the results become. This enables you to set directed thought and evaluation (the preliminary ground-clearing) aside, and -- relying completely on a single factor, singleness of preoccupation -- you enter the second level of jhana (magga-citta, phala-citta).

2. The second level of jhana has three factors: rapture, pleasure, and singleness of preoccupation (magga-citta). This refers to the state of mind that has tasted the results coming from the first level of jhana. Once you have entered the second level, rapture and pleasure become stronger because they rely on a single cause, singleness of preoccupation, which looks after the work from here on in: focusing on the breath so that it becomes more and more refined, keeping steady and still with a sense of refreshment and ease for both body and mind. The mind is even more stable and intent than before. As you continue focusing, rapture and pleasure grow stronger and begin to expand and contract. Continue focusing on the breath, moving the mind deeper to a more subtle level to escape the motions of rapture and pleasure, and you enter the third level of jhana.

3. The third level of jhana has two factors: pleasure and singleness of preoccupation. The body is quiet, motionless, and solitary. No feelings of pain arise to disturb it. The mind is solitary and still. The breath is refined, free-flowing, and broad. A radiance -- white like cotton wool -- pervades the entire body, stilling all feelings of physical and mental discomfort. Keep focused on looking after nothing but the broad, refined breath. The mind is free: No thoughts of past or future disturb it. The mind stands out on its own. The four properties -- earth, water, fire, and wind -- are in harmony throughout the body. You could almost say that they're pure

throughout the entire body, because the breath has the strength to control and take good care of the other properties, keeping them harmonious and coordinated. Mindfulness is coupled with singleness of preoccupation, which acts as the cause. The breath fills the body. Mindfulness fills the body.

Focus on in: The mind is bright and powerful, the body is light. Feelings of pleasure are still. Your sense of the body feels steady and even, with no slips or gaps in your awareness, so you can let go of your sense of pleasure. The manifestations of pleasure grow still because the four properties are balanced and free from motion. Singleness of preoccupation, the cause, has the strength to focus more heavily down, taking you to the fourth level of jhana.

4. The fourth level of jhana has two factors: equanimity (upekkha) and singleness of preoccupation, or mindfulness. Equanimity and singleness of preoccupation on the fourth level of jhana are powerfully focused -- solid, stable, and sure. The breath property is absolutely quiet, free from ripples and gaps. The mind, neutral and still, lets go of all preoccupations with past and future. The breath, which forms the present, is still, like the ocean or air when they are free from currents or waves. You can know distant sights and sounds because the breath is even and unwavering, acting like a movie screen that gives a clear reflection of whatever is projected onto it. Knowledge arises in the mind: You know but stay neutral and still. The mind is neutral and still; the breath, neutral and still; past, present, and future are all neutral and still. This is true singleness of preoccupation, focused on the unperturbed stillness of the breath. All parts of the breath in the body connect so that you can breathe through every pore. You don't have to breathe through the nostrils, because the in-and-out breath and the other aspects of the breath in the body form a single, unified whole. All aspects of the breath energy are even and full. The four properties all have the same characteristics. The mind is completely still.

The focus is strong; the light, aglow.
This is to know the great frame of reference.
The mind is beaming and bright --

like the light of the sun
that, unobstructed by clouds or haze,
illumines the earth with its rays.

The mind sheds light in all directions. The breath is radiant, the mind fully radiant, due to the focusing of mindfulness.

The focus is strong; the light, aglow.... The mind has power and authority. All four of the frames of reference are gathered into one. There is no sense that, 'That's the body....That's a feeling.... That's the mind....That's a mental quality.' There's no sense that they're four. This is thus called the great frame of reference, because none of the four are in any way separate.

The mind is firmly intent,
centered and true,
due to the strength of its focus.

Mindfulness and self-awareness converge into one: This is what is meant by the one path (ekayana-magga) -- the concord among the properties and frames of reference, four in one, giving rise to great energy and wakefulness, the purifying inner fire (tapas) that can thoroughly dispel all obscuring darkness.

As you focus more strongly on the radiance of the mind, the power that comes from letting go of all preoccupations enables the mind to stand alone. You're like a person who has climbed to the top of a mountain and has the right to see in all directions. The mind's dwelling -- the breath, which supports the mind's freedom -- is in a heightened state, so the mind is able to see all things fashioned (sankhara) clearly in terms of the Dhamma: as elements, khandhas, and sense media (ayatana). Just as a person who has taken a camera up in an airplane can take pictures of practically everything below, so a person who has reached this stage (lokavidu) can see the world and the Dhamma as they truly are.

In addition, awareness of another sort, in the area of the mind -- called liberating insight, or the skill of release -- also appears.

The elements or properties of the body acquire potency (kaya-siddhi); the mind, resilient power. When you want knowledge of the world or the Dhamma, focus the mind heavily and forcefully on the breath. As the concentrated power of the mind strikes the pure element, intuitive knowledge will spring up in that element, just as the needle of a record player, as it strikes a record, will give rise to sounds. Once your mindfulness is focused on a pure object, then if you want images, images will appear; if sounds, sounds will arise, whether near or far, matters of the world or the Dhamma, concerning yourself or others, past, present, or future -- whatever you want to know. As you focus down, think of what you want to know, and it will appear. This is nana -- intuitive sensitivity capable of knowing past, present, and future -- an important level of awareness that you can know only for yourself. The elements are like radio waves going through the air. If your mind and mindfulness are strong, and your skills highly developed, you can use those elements to put yourself in touch with the entire world so that knowledge can arise within you.

When you have mastered the fourth level of jhana, it can act as the basis for eight skills:

1. Vipassana-nana: clear intuitive insight into mental and physical phenomena as they arise, remain, and disband. This is a special sort of insight, coming solely from training the mind. It can occur in two ways: (a) knowing without ever having thought of the matter; and (b) knowing from having thought of the matter -- but not after a great deal of thought, as in the case of ordinary knowledge. Think for an instant and it immediately becomes clear -- just as a piece of cotton wool soaked in gasoline, when you hold a match to it, bursts immediately into flame. The intuition and insight here are that fast, and so differ from ordinary discernment.

2. Manomayiddhi: the ability to use the mind to influence events.

3. Iddhividhi: the ability to display supra-normal powers, e.g., creating images in certain instances that certain groups of people will be able to see.

4. Dibbasota: the ability to hear distant sounds.

5. Cetopariya-nana: the ability to know the level -- good or evil, high or low -- of other people's minds.

6. Pubbenivasanussati-nana: the ability to remember previous lifetimes. (If you attain this skill, you'll no longer have to wonder as to whether death is followed by annihilation or rebirth.)

7. Dibbacakkhu: the ability to see gross and subtle images, both near and far.

8. Asavakkhaya-nana: the ability to reduce and eliminate the effluents of defilement in the heart.

These eight skills come exclusively from the centering the mind, which is why I have written this condensed guide to concentration and jhana, based on the technique of keeping the breath in mind. If you aspire to the good that can come from these things, you should turn your attention to training your own heart and mind.

* * * * * * * *

Newsgroups: bit.listserv.seasia-l
Date: Tue, 22 Feb 1994 19:02:44 -0800
From: Stephen R Denney <sdenney@UCLINK.BERKELEY.EDU>
Subject: Interview with Vietnamese Nun

The following interview is reprinted with permission from the current [Winter 1994] issue of //The Turning Wheel//, a publication of the Buddhist Peace Fellowship. Sister Chan Khong, formerly known as Cao Ngoc Phuong was a well known Buddhist peace activist during the Vietnam War. She came to Paris during the last years of the war to work with Thich Nhat Hanh and the Buddhist Peace Delegation in trying to influence the Paris Peace Talks. She has remained in exile from Vietnam since the war's end, but continues to run a program of aid to the poor in Vietnam (through a network of Buddhist social workers inside the country). Her autobiography, //Learning True Love: How I Learned to Practice Social Change in Vietnam//, is available from Parallax Press, P.O. Box 7355, Berkeley, CA 94707.

For those who would like to receive the //Turning Wheel//, contact: The Buddhist Peace Fellowship, P.O. Box 4650, Berkeley, CA 94704.

- Steve Denney (sdenney@uclink.berkeley.edu)
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Walking in the Direction of Beauty
An Interview with Sister Chan Khong
by Alan Senauke and Susan Moon

Sister Chan Khong ["True Emptiness"] is a Vietnamese nun who works closely with Thich Nhat Hanh, and lives in the community of Plum Village in Southern France. In the fall of 1993 she was on a teaching tour in the U.S. with Thich Nhat Hanh, and Alan Senauke and Susan Moon talked with her at Kim Son Monastery in Watsonville, California. We sat together in a grove of cypress trees overlooking the ocean, while gray-robed monks and nuns passed quietly back and forth around us, making preparations for a retreat. (To learn more about Sister Chan Khong's work, read her new book, //Learning True Love//, reviewed on page 43.)

Susan Moon: The amount of suffering that you've seen and worked with is great. One can never do enough, there is always more work to do. And sometimes you even fail at a task: for example, some boat people you are trying to help end up getting tragically drowned. How do you deal with despair in your work?

Sister Chan Khong: It is a matter of survival. Everyone is capable of serenity when nothing difficult is before them. But when there are bombs dropping, you can be overcome by fear and hatred. When our friends were murdered doing social service in Vietnam, we did our best to calm ourselves. We saw that in order to survive we had to walk in the direction of beauty. We were not yet able to love those who murdered our friends, but should we take guns? If we kill the murderer, how about his wife; his wife will be angry at us. And then his son will be angry at us.

When our friends were killed, the last thing their murderers said to them was, "I'm sorry but I have to kill you." We cannot thank those who killed our friends, but we can try to find some good small seed in them.

In the eulogy read at our friends' funeral, we spoke to the murderers: "Thank you for saying 'I am sorry.' We understand that there were pressures and threats on you and if you disobeyed the order to kill our friends, you could have been killed yourselves." After that eulogy, none of our social workers were attacked.

When thousands of boat people were adrift on the high seas, I was filled with despair. I completely identified myself with their suffering, and after many months of meditation, I initiated a rescue project. I rented a fishing boat in Thailand, dressed up like a fisherman, and went out to sea to "fish" out the boat people. Meditation allowed me to transform the garbage, the suffering, in me into a mercy fishing boat. On the seas, I was fearless, even when faced by pirates, and I was even joyful because I knew I was going in the direction of beauty.

SM: What about when it's not a crisis situation? Do you ever feel that you just don't have enough strength or patience to keep going on?

CK: When my close friends died, I suffered a lot. But I kept on reciting //The Heart Sutra//: "No birth, no death, no increasing, no decreasing. . ." all day long. When I'm discouraged, it helps me a lot.

SM: How has being a woman affected your work and your practice?

CK: In Vietnam, my elder sister experienced discrimination in education. But when I grew up there was much less discrimination. So I feel fortunate. In South Vietnam we are influenced by the French, and there may be more equality for women than in Central or North Vietnam. In Saigon where I attended the French High School, girls were considered equal to boys. But in Buddhist temples we were told that we needed to be reborn several times to become a man. I always said, "Oh, I don't care to be a man. I would not feel superior if I were a man, and I do not feel inferior as a woman."

SM: Even without overt oppression, I think it's still helpful to women to see you as an example of a woman who is acting out of a lot of strength.

CK: Here in the West in the monastery or nunnery I know that they do not have discrimination against women. And so I behave equally. But when I go to Vietnamese Temples where there are male monks, I try to behave according to the tradition. Not because I'm a hypocrite, but I want to give joy to them.

Alan Senauke: Do nuns take the same precepts as monks?

CK: I'll tell you. I asked Thay [Thich Nhat Hanh] why women have to take 348 precepts instead of 248 precepts like men. Is there discrimination in Buddhism? In //Old Path White Cloud//, Thay explains. A woman went home alone through the forest and was almost raped by a man. So from that day on, the nuns kept one more precept than the monks: You're not allowed to go out alone. The additional precepts are for protecting women, not because women are inferior.

The second thing Thay said was that at the time of the Buddha, women were oppressed by the society. When Buddha accepted women in the order, that was a big revolution. But even so, for two thousand years

people have continued to believe that woman is inferior to man. And so they think that more precepts for women means that women are inferior. But we have to see that the extra precepts are for protecting women first.

There is a another point that no other teacher has explained but Thay. When the stepmother of the Buddha asked to be ordained as a nun, Buddha at first refused her. She was a queen, and she had even more power over the country than the king. Buddha knew that she was strong and skillful. He said, "I'm worried that if my mother joins the community, she may rule everything."

Then Ananda begged him to ordain her, and the whole community begged him, and Buddha ordained her with the condition that she agree to practice the Eight Observations of Respect that nuns have to observe towards Buddhist monks. That was for controlling her, not because she was inferior, but because she was so strong.

AS: So then these rules became institutionalized.

CK: Yes, but in Plum Village, we do not observe them because Thay says that these Eight Observations were invented to help the stepmother of the Buddha only. He says you need to keep the 14 precepts properly. That's all. But of course he doesn't despise the traditional precepts. And I can accept them just to give joy to the monks who practice in the traditional way. If I can give them joy, I will have a chance to share my insights about women with them, and then they will be unblocked in their understanding.

AS: It's very delicate.

SM: It makes me think of a story you tell in your book about when you first met Thay. You were working in the slums of Saigon at the time, and you were wearing an old dress that didn't fit you very well. Thay said that you should wear a dress that was simple but lovely. You were surprised because you were trying to dress in a way that would make the people in the slums feel comfortable with you. Could you say any more about that?

CK: Thay was not against me going to the slums with a poor dress on. But

I wore the same dress everywhere, and I was very proud of working with poor people. Every Sunday I went to hear Thay dharma talk in a huge temple. About 500 students came, and all of them were dressed beautifully. It was not a slum. But I dressed in my old gray, baggy dress. When Thay called me in, I cried, because I was so proud that I worked with the poor.

AS: So wearing poor clothes was a mark of arrogance?

CK: Yes, it was like saying, "I'm not like other people. I work with the poor." But Thay, "You should behave in a normal way." You don't have to wear a fancy dress, but when you are among students you, too, should look decent and simple." But in the slum I could wear the dress of the slum people.

SM: And now you wear your nun's robe and shave your head, and it's appropriate for whatever situation you're in, isn't it?

CK: Yes. Unconsciously, I missed Vietnam and the image of a poor nun in a brown dress walking in remote areas to help children. So, I shaved my head and put on my nun's robe as a kind of going home. Some of my friends in the West say, "I miss your hair." When some Vietnamese monks came to the United States they decided to have long hair and wear American clothes, so as not to shock the eyes of people. At first I did that too, but slowly I changed my mind, because when a monk wears non-monk clothing, it's fake. And when it's fake, it will not inspire confidence. At first our shaved heads may shock people, but if we walk mindfully, beautifully, what is inside will radiate and people will stop and ask, "Who are you?" And humbly we can explain.

SM: You move with a lot of dignity and grace.

CK: We have to, because when you wear the monk's robe you have to behave in the best way you can. If you move in an agitated way, you do more harm than help.

AS: I find that dressing as a priest, shaving my head, raises a very good question. Who is that person? And when you ask, "Who is that

person?" you also ask, "Who am I?" So the monk becomes a mirror.

CK: Buddhism teaches that most of our perceptions are erroneous. We may think we understand something thoroughly, but we have to look more deeply. For example, you see a snake and you run away, filled with fear. But when you are angry at your partner, don't think that he is a snake. Look more deeply. Maybe he is only a rope. Too often, with our beloved ones, our son or husband, our daughter or wife, we only see the snake, not the rope.

In meditation we look deeply alone. But sometimes we cannot look deeply enough by ourselves and we have to ask the other person, "If I have hurt you, please try to breathe deeply and calm yourself, first, and then come and tell me, and I will try my best to understand and correct my behavior, so that I will not take you for a snake, but a real rope."

AS: Keeping in mind the snake which is actually a rope, I'd like to ask you a question about the present human rights situation in Vietnam. Because it seems so confrontational. In terms of the communist government there, is there a part of it that's just a rope, not a snake?

CK: Our friends are in jail in Vietnam. And we try to understand that it is because the government takes us for a snake instead of a rope. Our friends in Vietnam have not been able to make it clear enough to the officials that they are not working for political power but for human rights.

AS: They didn't declare it in a skillful enough way?

CK: Maybe. However, if one side, especially the powerful side, is too sure of their wrong perception, it is difficult for the rope to reveal itself!

AS: Do you worry about what Western development will do to Vietnam when the embargo is lifted, which will probably be soon?

CK: The developers are already there.

AS: The country is wide open.

CK: There are many problems. Sometimes I feel overwhelmed. But I try to work one day at a time. If we just worry about the big picture, we are powerless. So my secret is to start right away doing whatever little work I can do. I try to give joy to one person in the morning, and remove the suffering of one person in the afternoon. That's enough. When you see you can do that, you continue, and you give two little joys, and you remove two little sufferings, then three, and then four. If you and your friends do not despise the small work, a million people will remove a lot of suffering. That is the secret. Start right now.

SM: I have one more question. What is it that gives you the most satisfaction in the work that you do?

CK: Twelve years ago, Thay asked me that same question, and I told him, "I enjoy communicating with the children in Vietnam. I enjoy wrapping the parcels of food and feeling close to them." And Thay said, "You cannot cling to this. You have to be prepared to die tomorrow without regret." And I said, "I am the only one who knows all these addresses, and if I die, who will take care of them?" He said, "Life is prepared the way for others to replace you." And I decided to write the book [//Learning True Love//] for that reason, so I can share what I have learned. Now I can have joy.

But I don't always feel happy. Even in our sangha in Plum Village we are not always at peace. When one sister or brother is unstable, the whole community is affected. So we try to be always fresh and happy and when somebody is sad, you have the serenity to overcome the difficulty.

When the fire inspectors came to Plum Village last February and wanted to close it, I tried to be calm and go slowly. They said we needed to spend about two million dollars to bring Plum Village up to code, or we would have to close. Thay reminded us, If we have to close, we can close. We don't need to run after two million dollars. And now it turns out that we don't have to raise that much money after all. About $500,000 is still needed. And we are just doing what we have to, slowly.

I can enjoy everything now. For me, walking is a joy, sitting is a joy. Having something to eat at mealtime is a joy. Touching the light switch and seeing the dark room bright with light is a joy. And I

remember that we have a good sangha and a good teacher. My health is also good. There is so much joy for me.

[end]

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1994]----------KITaizan Maezumi RoshiAn
un-dated teisho, most likely delivered in the mid- or late 1970s,made available to Sydney Ze
xeroxed form.This text addresses some of the most fundamental and delicate religious issue
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Maezumi Roshi, LosAngeles Zen Center, 905 South Normandie Ave., Los Angeles, Californ
94707----------KITeisho by Taizan Maezumi
RoshiGenerally, when we talk about sitting zazen, we divide it into threeparts: disposition of
breathing, and controlling the mind.And, regarding the disposition of the body, most of our p
couldbe improved. One way to do this is for you to sit in front of a mirrorand check how you
to sit better.What I want to emphasize today is the breathing, and also what we call'ki', a sor
or energy which is very important. I want youto contemplate on this aspect and raise ki.We s
lower abdomen, ocean of 'ki'. Somehow, in the Orient,this ki, this flow of energy, was found
Lao Tzutalked about it long before Buddhism went to China. In Taoism theytalk about this ki
about 'Shi', aspiration. Mo Tzu, oneof the earliest Taoists said, "Aspiration is the boss of the
Andthe 'ki', or energy, is the thing to fill up the body." Your bodyshould be filled with this ki.T
who are working on the koan Muji can especially utilize this'ki'. Work on Muji as if Mu itself w
First, concentrate inthe lower abdomen, then let that 'ki', Muji, permeate all your bodygradua
that 'ki' flow nicely throughout your body.Harada Roshi (Yasutani Roshi's teacher) explained
sittingposture. Sit with this spirit, and even during severe cold in winter,after sitting a while y
will start getting warm. You can dothat when you start letting 'ki' flow smoothly throughout yo
especially through the lower abdomen. Very soon you start feelingthat warmth. And sit with
strength that if anybodycasually touches you, sparks fly. It is that kind of intensity...Yetit's no
physical tension...Just let the body really sit well. With'ki', you can have that strength. And in
do so, we shouldhave proper breathing. We can almost say breathing is the key.It fascinates
etymological implication of spirit is 'tobreathe'. Nowadays we have a different implication abo
Butthe original implication is 'to breathe.' There is an energy, orspirit, which flows along with
breathing. Even in China, over 2000years ago, this was practiced.And 'ki' is not only that wh
within ourselves, but also thatwhich flows in the entire universe. Then, we match our 'ki' with
the universe, and we become as strong as the whole world.Now Chang Tzu says an interest
'ki'. He says thatwhen 'ki' is disturbed and upset and scatters, it becomes scarcewithin the b
he says 'kinan tatsu'. Tatsu means standup, the opposite of sitting. So, let 'ki' sit, and don't le
itscatter outside yourself.This reminds me of the very primary aspects of sitting. I often talko
analogy of spinning the top. When the top is really well spun,it stands straight. But even star
place, it wobbles if it'snot well spun. It's not quite stable even though it's standing. Whenit sp

it stands spinning. And when it really spins well, itbecomes almost as if the top here just star
we can see theshape of the top as if it here motionless. And such a condition iscalled 'to sit.'
of an interesting analogy.In our sitting the same thing happens. When we sit, when we make
a way it's sitting. But in most of our cases, it'salmost as if... even though the top is standing...
wobbling. Eventhough sitting, it's not really sitting. Mind is running around;sensations; emoti
feelings.....wobbling.But when we really sit, even the inner organs are well settled down,and
active.(Nowadays, both in Japan and this country, this effect of sitting isbeing re-examined b
especially the psychologists andbiologists. And they're finding out all kinds of interesting res
sitting. So, just for the purpose of making ourselves healthy,sitting is highly recommended).C
more about this. He says that when 'ki' is standing andexposed externally, then internally the
scarce. And when'ki' rises to the head, you become easily upset. It's an interestingobservati
said over 2000 years ago by Chang Tzu and it'salso true today: When we have tension mos
in thehead. Then we become more sensitive and we're more easily upset. Andwhen the 'ki' i
there you become forgetful. In otherwords, the ki's not quite well circulated.Now, when 'ki' ge
somewhere in the middle, not up and notdown, then you get sick. And that fascinates me: W
Andin Japanese we say 'byoki'. I think that word is derived from theoriginal Chinese: byoki. '
illness or sickness. So byokimeans sickness of ki'. And I read someplace that over one third
is caused by sickness of ki. Maybe it's more than that. That'svery interesting. In this country,
instance, culture is so complexand so high pressure that 'ki' can't flow, and most of the time
really stays up in the head. Then we get very easily frustratedand become upset. And being
for a long time, we caneasily see what happens: it becomes neurotic. Even further: it becom
we lose the balance. So let that 'ki' flow.Then how to let that 'ki' flow? Breathing is a very effe
todo it. There is a Taoist saying, that the true man, the most healthyman, breathes with heel
common people breathe with thethroat. In other words, ordinary breathing tends to be very s
most healthy people breathe with the heels. By breathing inthat way, that 'ki', the spirit, the b
circulates all over thebody. As a matter of fact, they have two kinds of breathing. One wayis
breath circulate from the top of your head to the bottomof your feet. You can do it even while
while lying down.And how to do it is simple: Breathe in from the heels; then let thatbreath, th
inhalation, go up along the back of your legs and spine,and then let it come up to the top of y
when you exhale,let that breath go down along the front part of your body, into thetoes. Ther
the heels again. Another method is to move thecirculation in smaller circles. That is to say, g
lowerabdomen to the head and from the head to the lower abdomen. Actually,this is the kind
we do in sitting. But since, insitting, the heels are very close to the lower abdomen, if you wa
breathe through the heels.We speak of 'joriki', the power of stability. This kind of energy isra
'ki'. So I want you to pay extra attention to how you canraise this 'ki' and make your sitting
stronger.From time to time I hear those who are in charge of the zendoencouraging you to s
that doesn't necessarily meanphysically to tense up. Sitting in a tense way, you can't really l
flow in your body. Then it gets stuck someplace becauseyou're straining yourself, even if you

concentrating. It's nice tolet the 'ki' flow with the breath. But if you ignore it, the 'ki'tends to ge
stuck: in the head, in the chest, in the stomach, and soforth. That's not good. Then you phys
I notice anumber of people complain of pain around the stomach... definitelyfrom strain...The
flow. Or, like a headache: Definitely ifyou concentrate just up in the head, blood circulation g
andyou start getting headaches. So have good disposition of the body andlet it balance by it
breathe nicely, to circulate. Shortbreath is OK. Long breath is OK. Try to let it circulate nicely
you concentrate well you can lengthen your breathing. And thenlet it really settle down. Actu
really do that, mind,the conscious mind, is also very well controlled. That's why countingthe
highly recommended: It is effective. But it shouldbe practiced properly, otherwise the result i
could be.So, sit well, breathe well, and raise this 'ki'. It will make yoursitting stronger, and ma
practice better.----------end of file

The subject here today is an explanation of the significance of the eight offerings. We make these offerings to the enlightened beings in many practices - in the Vajrasattva practice, Guru Yoga, and a lot of other practices. We have been doing this for a long time, so I thought it would be useful if we studied a little about what that practice signifies.

The enlightened beings do not want or need these things. We make offerings for our own benefit, to accumulate great merit and wisdom. Enlightenment, Buddhahood, is achieved through the two great qualities - accumulation and purification. As you know, the Buddha has limitless qualities, which were gained through the great accumulations and purifications. Our offerings are a simple way to accumulate both merit and wisdom.

OFFERING WATER TO CLEANSE THE MOUTH OR FACE - Auspiciousness

First is the water offering to cleanse the mouth or face. It signifies auspiciousness or all the positive causes and conditions which bring positive effects. So, make an offering of water which is clean, fresh, cool, smooth, light, delicious, comfortable to the throat and stomach - these qualities are the qualities of auspiciousness. When you drink that kind of water, it is healthy; if you take a shower with it is healthy. While you make this kind of water offering to the enlightened beings, visualize an ocean of water. Then we dedicate this water to become a cause for all sentient beings to also collect positive causes and conditions. So this is the first water offering - to cleanse the mouth or face.

OFFERING WATER TO WASH THE FEET - Purification

Second is water to wash the feet. This is clear water mixed with incense or sandlewood which is made as an offering to all enlightened beings' feet. The symbolic meaning is purification. By cleansing the feet of the enlightened beings, we cleanse all our own negative karma and obscurations. By making offerings to clean the enlightened beings feet, we are really cleaning the "feet" of

our own mind. With respect, devotion and confidence, we offer an ocean of this kind of water to all enlightened beings to purify all the temporary obscurations of ourselves and all sentient beings. Obscurations are called "temporary" because they can be purified. If they were permanent, we could not purify them even if we make an effort. So meditate on this when you make these offerings. All the different types of obscurations -- gross, subtle, negative karma, afflictive emotions, and obscurations to enlightenment -- all these different types of obscurations become fully purified.

OFFERING FLOWERS - Generosity

Next is offering of a flower, the flower of the beauty of enlightenment. It signifies the practice of generosity and opens the heart. A flower is very beautiful; so you naturally want to keep it. But when you offer it to others, there is some special feeling in the mind. With that connection, make the offering and practice freedom from stinginess. Milarepa said there is no special practice of generosity if one is free from stinginess. Meditate on that by offering flowers, which signifies the practice of generosity. May all sentient beings achieve the freedom and endowment of a precious human life.

Flowers are offered to the head of the enlightened beings, for them to wear on the crown of the head. Within the practice of generosity, we immediately think of giving wealth, giving fearlessness, giving wisdom -- there are many different types of generosity. Usually when we say generosity, we immediately think of giving wealth, but it is not only that. For example, giving fearlessness means giving life. If someone is afraid for their life, like drowning in water, and if you give them safety from the water, this is called giving fearlessness, giving freedom from danger to life. Giving wisdom is very special generosity. When we give teaching to one who has no wisdom -- does not know what samsara is, what enlightenment is, or what the cause of suffering is -- that is such a great gift. To help them understand "Oh, that is samsara, that is enlightenment." Such a great gift! So, offering a flower symbolizes generosity.

OFFERING INCENSE - Discipline, Moral Ethics

The fourth offering is incense, which symbolizes moral ethics or discipline. Moral discipline is one of the most important practices. In the West, maybe discipline and morality are a little bit different. What I mean here is that when we have good discipline, there is morality. Discipline is in the teaching of the Dharma. For instance, it says, "do this, this, this. Sit like this, meditate like this." It is taught like discipline. So when we do that, it is good moral ethics; when we cannot do these things that are taught to be done, then there is no morality, no ethics. In Sanskrit, this is called "shila". Shila means coolness, freshness. When we have good discipline, it cools the mind free from suffering. When we stay in that position well, it relaxes the mind and frees it from agitation. All these disciplines are part of the process of progressing in our meditation practice. Unless these disciplines and moral ethics are there, it is not possible to achieve enlightenment. Therefore, Buddha gave these three teachings -- moral ethics, samadhi and wisdom -- called the Three Trainings. These Three Trainings are very important. Wisdom or special insight comes from samadhi, the stability and strength of the mind. That kind of strength in the mind is based on discipline and morality. So they are all related to each other, are connected to each other and depend on each other. Therefore, moral ethics is a very important aspect of path.

Incense, which is the nature of morality, makes offerings to the nose of the enlightened beings. The enlightened beings are not attached to smell, but to our purity. All people respect those who have kept moral ethics well. It doesn't matter who they are, they get respect because they are trustworthy and dependable. That kind of person gives a good smell, good odor, and people are attracted to that. not only people, but the qualities of enlightened beings are also attracted by that morality. It is their foundation/basis, like the ground which grows all the "crops" of the enlightened qualities.

OFFERING LIGHT - Patience

Fifth is light or a lamp, which signifies the stability and clarity of patience, the beauty which dispels all ignorance. Light offering is made to the eyes of all the enlightened beings, who see clearly without mistake. Some people feel patience is showing weakness or pessimism. But, actually, patience shows the strength and clarity of mind, which are based on wisdom and compassion. Without proper wisdom and compassion, one cannot practice patience. So light shows that the strength of the mind, the clear, stable nature of the mind, achieved through the practice of patience. Because the mind is not disturbed by other forces, it has such great qualities: clarity knows what is to be done, which is necessary, which is not necessary. That dispels ignorance.

Patience can be practiced in all different forms, different ways, not just when people are faced with anger. For example, there is patience in Dharma practice and study. First, this is based on wisdom, so we should have such wisdom to really know how Dharma is, what quality it has, the depth and vastness of Dharma, and how we can achieve these qualities. Seeing those great qualities, then we need patience to study and practice. When we have that, there is a mind of clarity, of stableness.

On the other hand we should not be patient with our afflictive emotions. When we have anger, desire, jealousy, pride, don't practice patience with these! This is the wrong way to practice patience. Even if it is hard or painful, these are subjects to get rid of or purify; they don't do any good thing. Without sacrificing something, there is no chance that we will have peace and happiness. So no matter what kind of pain we face, what difficult circumstances we face, we have to go thru it. Even if we have to sacrifice this life, it is worthwhile to sacrifice. A lot of people commit suicide to get rid of all these afflictive emotions. They are overpowered by the afflictive emotions and they kill themselves. That is the wrong way to sacrifice this life. We have to sacrifice this life the other way around. Buddha said that if we have to lose our life to keep the moral discipline, it just finishes this life, but next lives will be higher and higher, better and better. But if we do it the other way around and

sacrifice this life for the afflictive emotions, then we will go worse and worse.

In Shantideva's text it is said that we should not commit suicide or give this body without much purpose. Rather, we should cherish this precious human life. An explanation is given. When a medicinal tree is very small plant, it has to be protected in order to grow into a huge tree. If you pick it up when it is small, it will benefit only a few and then it is finished. But if you protect it well with many fences, it will grow into a huge tree that will bring fruits, flowers, roots, leaves, branches for the benefit of many, many sentient beings. Similarly we have a fragile mind at this time. We must protect this precious human life with all these antidotes, fences, and let it grow big. Then we can benefit many sentient beings. By the practice of patience, all the 112 major and minor marks of a Buddha will come. Of course, we should not expect it, but the result of patience is a healthy, good body, to which all people are attracted, which is respected and admired. All this comes from the practice of patience.

OFFERING FRAGRANCE - Perseverance

Next is the offering of perfume or the fragrance from saffron or sandlewood. -- all the different types of perfume. That signifies perseverance or joyous effort. Through that one quality, one develops all the qualities of enlightenment. Without perseverance, without joyous effort, nothing can be achieved. Even in samsara, we have to work so hard to achieve anything. A lot of people sacrifice a lot of things just for samsaric achievement. You sacrifice your life for your work; if you die, what will you do with your wealth? So now, see the other side -- Dharma study and practice. When we could make such a great effort to study, practice Dharma, we have to sacrifice some little thing. It is said in Shantideva's text that studying Dharma is the cause to freedom from suffering. To achieve ultimate enlightenment, ultimate happiness, why can't we do that? Others in samsara, they even sacrifice their life for their achievements, but that becomes a cause only for suffering. So see that. As flowers were offered

to the eyes of enlightenment, perfumes are offered to the Buddha's mind because perseverance is the heart of enlightenment. Perfect generosity, moral ethics, patience, samadhi, wisdom -these all depend on perseverance. Without joyous effort none of these can be accomplished, so it is the heart, the essence. Meditate that by this offering, may all sentient beings progress in their attainment of the qualities of enlightenment.

OFFERING DELICIOUS FOOD - Samadhi

Seventh is the offering of delicious food which has a lot of different tastes. The delicious, excellent quality of food signifies samadhi, which is a nectar or ambrosia to feed the mind. This is an offering to the tongue of the enlightened beings, the Buddhas and Bodhisattvas. Samadhi is also the source of all the siddhis like clairvoyance. There are two different types of clairvoyance -- ordinary clairvoyance is usually from other lifetimes. The other type is special insight clairvoyance, which we achieve this lifetime through meditation practice. Flying in the sky, different types of miracle power, these can all be achieved through samadhi, the virtuous one-pointed mind. The very stable mind, one-pointed, clear, calm, peaceful mind of samadhi becomes a basis to achieve all the enlightenment qualities. Food symbolizes samadhi because eating food maintains this body, and samadhi is a kind of food that maintains the mind as well as the physical body. When you achieve any kind of samadhi, it is the fruition of the effort you made before, and it can also become a path to get higher fruition. Generally, when we eat nutritious healthy food, it makes our health better. So if we have the nutritious food of samadhi, it keeps the health of the mind. It makes the mind healthy, clear, calm and peaceful. By making this offering of delicious food, may all sentient beings have the health which results from the samadhi food. May all sentient beings have the samadhi nature, quality.

OFFERING OF MUSICAL INSTRUMENTS - Wisdom

Last is the offering of musical instruments. There are

different types of instruments -- cymbals, bells, guitars, lutes -- all of these are offered. Their nature is wisdom, which makes an offering to the ears of the Buddhas and Bodhisattvas and all the enlightened beings. Sound represents wisdom because wisdom is a special power of the mind which penetrates phenomena. Compassion is achieved through great wisdom; interdependence of all phenomena is realized through great wisdom. of course all phenomena have the nature of interdependence, causes and conditions, but sound is especially easy to understand. If you play a guitar, what does the sound depend on? it does not come just from the piece of wood, the string, not from the finger. So where does it come from? It comes from all these things, none alone is sufficient to produce the sound. That nature is called illusion. We can hear the Sound, but it has no independent existence. So we should see all sound having that nature. It just comes and goes like an echo. That realization is wisdom, and through that realization we can attain supermundane quality. May the wisdom, that quality of the supermundane, arise within the minds of all sentient beings and free them from all confusion and ignorance. May they achieve enlightenment.

Q & A

Q. - Should the bowls be emptied every evening?

A. - Yes, when you empty them, you should meditate on impermanence. Now all the enlightened beings are fully satisfied. Dedicate the merit accumulation of making these offerings to all sentient beings. May all those beings also become Buddhas and Bodhisattvas, free from confusion and suffering.

Q. - Do you have to have actual flowers, or can I use rice or water?

A. - Buddha said that there are so many different levels of meditation practice. from 100% to 1%. So all this we can do depending on the individual practitioner. But even the 1%, we should do it - it's better than nothing. When we make offering

by filling all the bowls with rice, it is wonderful. The Buddha said that even if you take one piece of flower and throw it in the air while focusing on the Buddha, that will become a cause for freedom from samsara.

Q. - Some people make it very elaborate and elegant, expensive looking. others have simple white bowls with water.

A. - No matter what, you have to have a pure motivation. This is very important. With pure motivation, any offering you make is good. Expensive is great because you sacrifice a lot of things for that offering. but if you do not have pure motivation, like doing it to show wealth, then maybe it's not so pure. We work this entire life, so for us these things mean so much. When we make an offering of them to the enlightened beings, it has meaning for us. We sacrifice that part of our life. In this way, offering becomes a special meditation practice.

(An edited transcript of a talk given by Khenpo Konchog Gyaltsen Rinpoche on May 1, 1993 at the Tibetan Meditation Center, published in "The Dharma Wheel", Summer, 1993)

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Zen Koan Practice

By Genjo Marinello, Vice-Abbot

Koan is a Japanese word that comes from the Chinese, kung-an, that means public dictate. It is a reference to examples that are meant to guide life; or in the case of Zen, these dictates are meant to be catalysts for awakening oneÕs true/deep/pure nature. They often recount an encounter between master and disciple, where the masterÕs response or question is said to reveal the deep nature of things as they are. Perhaps the earliest example of a koan comes from the fable of the time the historical Buddha held up a flower before an assemblage of followers and spoke not a word. It is said that all remained silent and puzzled except for his disciple Venerable Kasho who is said to have smiled in recognition. What was transmitted when the Buddha held up a flower? ÒDonÕt explain it, show me your understanding!Ó, shouts the Zen master. To do so you must at once become the Buddha, Kasho, and the flower! Koans are an advanced tool, and have no inherent power in and of themselves, but can be very enlightening when used properly. I have heard Genki Roshi (Zen master & Abbot) refer to them as a can-opener for the Heart/Mind (kokoro). They are like a door-knocker, they are of no use, unless used properly as a tool to knock on the door of oneÕs Heart/Mind.

Koans should only be used after one's meditation has entered Samadhi. Samadhi is the condition of one's mind when all the silt and ripples (ideas, thoughts, feelings, judgments) have quieted and the mind has become clear, calm, clean, naturally reflective and free-flowing in this moment. If your mind has not yet achieved Samadhi, don't bother with koans. Koans deliberately stir up the waters of the mind, and if the mind is already disturbed, koan

practice will only make things worse. This is why Genki Roshi only assigns koans during Sesshins (long concentrated periods of meditation) where reaching Samadhi is more likely. If the mind is practiced at a given level of Samadhi, then a koan can be used to stretch oneÕs Samadhi-mind to a bigger dimension. By resolving a koan, that is to say encompassing the example/dictate/question with oneÕs understanding, small mind is slowly or suddenly stretched and awakened into Big Mind. Koans are NOT answered. Any descriptive response, yes/no response, or this/that response will be rejected. Yet, no response is also no good! How then can one respond at all? When the deep meaning of the koan is understood directly, then a token of that understanding is easy to present. Usually no words are necessary, some poetic or creative gesture will suffice. This is why I say that koans are not answered, but resolved.

To work on a koan is to let a koan work on you. Once a measure of Samadhi is attained, the practitioner calls the example or question to mind. The only volition appropriate in Koan work is calling the question gently but repeatedly to consciousness. Do not waste any time trying to figure the koan out. Let it stretch your mind through the questioning alone, make no effort to solve it. Any analysis is a waste of time, and at best will produce a ÒfoxÓ or pseudo-Zen response. Koans are a devilish instrument because they deliberately tempt us to make an interpretation, explanation, imitation or analysis; and yet, it is only when we exhaust or give up these lines of investigation that a deeper level of inquiry becomes possible. Often, only when we are able to admit in frustration that we donÕt know anything, can true koan practice begin. Allow the koan to sit in your belly, there it may begin to feel like you have swallowed a hot iron ball that can not be digested or expelled. Eventually, sometimes after years of practice, the koan will do its work, the mind will open in gentle deep understanding, and any number of simple direct responses will seem obvious.

Koans are questions or statements that are like a challenge to your person, your most fundamental perception of self. Koans act like swords to stab at your ego and draw forth your Buddha Nature (your

fully natural nature that is not dependent on your self-definition). The practitionerÕs job is not to fight or struggle with these attacks, but to neutralize them. This is done by making a genuine, authentic, spontaneous, gut response.

Whenever a response to a koan arises within me prior to dokusan (personal interview between Roshi and the student) I let it go, this is the best guarantee that the response that arises in the dokusan line or in front of the Roshi will be fresh. Now, it is often the case that the response that I make at dokusan is nearly identical to my first inclination; yet, by letting the first and subsequent responses go, the Koan has the best chance to broaden oneÕs understanding into the fullest flowering.

To understand a Koan with your rational mind is only the smallest of beginnings; to understand the koan fully through and through, with every fiber of your being, is just a good start. To respond to a Koan we must learn to manifest our understanding simply and directly without hesitation. To manifest our response is to give a pure reflection of what is being pointed at. For example, the ÒanswerÓ to the koan ÒWhat is the sound of one hand clappingÓ is SILENCE: the silence that permeates the universe, the Tao itself. Yet, this somewhat rational understanding says nothing. As a response it is already long dead. How will you feel this silence in every fiber of your being, and once this is directly experienced, how will you manifest a token of your experience to the RoshiÕs satisfac-tion? Be courageous, do not be just still and frozen; at least say "I don't know." Any response that is turned away will close off a blind alley, or push you down some new direction. Slowly the Roshi will help eliminate any response but a pure reflection of what is being pointed at.

Each Koan begs for a uniquely individual response within the frame of the question. If a Koan is like a fist to the head it is useless to respond with a kick to the shins. If the Roshi asks for an apple, bring your own variety; but understand that a orange or a loaf of bread won't do.

Koans are like seeds of awakening. Sometimes there is a prolonged and difficult growing period, sometimes the growing period is short and direct. Always, we await the fruit of oneÕs response to ripen and fall of its own accord. To fully resolve a koan one must allow it to grow to full maturity; a koan must reveal itself. To nurture and care for a koan, simply and repeatedly prod your awareness with the essence of the "question" or "encounter." For example, if the koan is "Bring me the essence of the temple bell sound," then first we nurture the ground in which the koan will be planted by settling into samadhi (the condition of oneÕs mind when we are completely and naturally calm, balanced, and so fully present and involved in this moment that our activity flows easily like water down hill). Once samadhi activity is established (sitting, i.e. zazen, walking, i.e. kinhin, working, i.e. samu), we plant the koan gently, repeatedly and attentively by bringing the koan to our awareness and allowing it to rest in our abdomen. There it will grow and ripen without any further effort on our part. In the example of the essence of the temple bell sound, we allow the sound of the temple bell to resonate in our abdomen until it can flow out of us without any rational discrimination, analysis, or hesitation. At this moment of awakening, the fruit of the koan will spontaneously erupt from our core as a clear resonating response without any coloring of "it" or "me." Nothing will separate the practitioner and the sound, they will be one without interference from discriminating consciousness.

Over the years of doing koan practice with four different Roshis (Zen masters), I have come to understand that koans fall roughly into five different categories. Actually, any number of sub-divisions could be devised, and all are ultimately meaningless, a koan is just a koan. However, for the benefit of trying to communicate the flavor of koan work, I have dreamed up the following five groupings. Some koans beg the practitioner to drop the barriers between oneself and nature. Koans like Òbring me the sound of rain,Ó Òthe essence of flower,Ó or Òa mountain on a rope,Ó all move a practitioner in this direction of expanded awareness. Other koans beg the practitioner to drop the artificial and conceptual barriers between oneself and Buddha. Koans like Òbring me the essence of the standing altar statue,Ó Òbring me the essence of Zen

master activity (Gutei, Zuigan, RinzaiÉ),Ó or ÒIf hanging from a branch by your teeth over a precipice, with your hands and feet unable to grasp a branch, how will you respond to a sincere request to reveal the Dharma (Truth/Zen essence)?Ó Some koans beg the practitioner to open all the doors to the human condition by asking "bring the essence of old man (or women, child, infant, trickster, fool, priest, monk, teacher, death, birth, friend, foe, joy, sorrow)." Some koans beg the practitioner to reveal the Tao itself (the foundation of Reality that transcends life and death, form or no form, right and wrong, yin and yang, male and female, and all other dualities). Koans that get the practitioner to stretch their awareness in this direction might ask "what is the sound of one hand clapping," "reveal the essence of Mu," "show me the source of earth, wind, fire, and water."

Finally, there are koans which beg the practitioner to put it all together and reveal ordinary activity as fully awakened activity. Koans that prod us to open in this way can ask "reveal the true nature of the universe while washing bowls," "what do you do after you reach the top of a hundred foot pole (after enlightenment then what?)," "6ow do you climb Buddha mountain," "where is master Rinzai's person of no-rank and no-post right now." All koans beg us to wake up right now and live fully in this moment without any filter between us and the rest of reality.

When formal koan study is well on its way, we discover that our life itself is the greatest of all koans. Any problem or condition that seems to separate us from ourselves, or anyone or anything else, can be used as a koan. Plant the problem in your gut as described above and wait for it to ripen and fall without trying to fix, change, or analyze it. You will discover that all problems are illusions of one kind or another. To see reality clearly is to remove all the barriers within and between oneÕs self and other than self. The third Dharma ancestor in Zen has said that nothing is separate or excluded, all things move and intermingle without distinction. For example, I am often obsessed by various thought patterns that seem to repeat endlessly; yet, if I step back from the pattern or pain and hold it gently and attentively in my belly or lap, then in

fairly short order the pattern or pain dissolves, sometimes revealing a previously unseen truth or story, sometimes just dissipating without a trace. Sometimes the relief is temporary, sometimes it is permanent, but always with gentle attentive awareness there is some resolution or at least evolution.

I was once asked if responding to a koan was like acting, and I said: "yes, like very good acting where, in pure genuineness, there is nothing separating the actor or actress from the role being played."

ÉT I G E R T E A M

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An excerpt from:

The Entranceless Freeway

The Smith Collection (Smitkolek)
Written in 2010

Translated and with a Commentary by

Duk Futbak

(Zen Master Sitting Dragon - Empty Mind - No Fuel)

Author of The Claw that Points at the Moons

INTRODUCTION

By the Tukminian scholar, Yrag Yar

The year is 2751. Zen has totally disappeared from Japan, being replaced by Neo-Capitalism; a mix of Confucianism and the old beliefs of Capitalism. Zen in America is in a state of decline after becoming the predominant religion in the West; replacing Christianity in the 2100's. American Zen was at its height in the 2300's when the Entranceless Freeway was written by Zen Master Smith.

The Entranceless Freeway is a collection of American ko-ans that were distinct to Western culture. Inspired by some of the innovations by the great Zen Patriarchs Aitken Roshi and his opposite, yet equal, Echard Roshi, The Entranceless Freeway was a revolutionary work of the time. In the introduction to the work, Master Smith makes the comment:

> A dried shitstick and three pounds of flax mean nothing to my students. I think fax machines and radial tires might be what it takes to get them motivated. If you do not know what something is, how can you exhaust your rational mind thinking about it?

By the 2450's, Zen had become decadent in the United States. Even the automobiles of Smith's ko-ans had long since been done away with, replaced by electric land and hovercars powered by solar generated batteries. The American government, on the upswing following the peaceful revolution of 2398 was spending most of its money on space exploration, and like the 20th Century, science again became the predominant belief system of Americans.

2501 was an eventful year for both American space exploration and the Zen community. Contact was established with a large, very wealthy planet called Ferrinar. The Ferrinarians were a spiritually advanced marine race that had given up material form -- claiming that their bodies were too constrictive, especially their tremendously long flippers. Instead, they existed in a much more efficient form, what modern-day scientists would call "plasmic energy". With the ability to transmute matter into energy and vice versa, the Ferrinarians were clearly the most wealthy race known to man.

In a little known, almost secret phase of American Zen, the more corrupt Zen Masters, smelling a profit, rushed to Ferrinar, vowing to save all sentient beings. Spending billions of dollars sent from home to set up lavish Zen Centers, the American "masters" began their quest of compassion. It took ten days before all sentient beings on Ferrinar realized enlightenment. The devastated Zen Masters, not sure whether it was their teachings or the previous spiritual development of the Ferrinarians, left the planet, vowing to keep the whole matter secret. (Ferrinarian Zen Centers were later turned into time share housing for the elite

vacationing Zen masters)

In 2575, our planet (Tukmin) was contacted by Earth. Despite attempts to ignore Earth for over seventy-five years, official relations were established in 2652 after an interplanetary "incident". Within 100 years, Zen became a small but vibrant spiritual practice on our planet.

In any case, this translation of the Entranceless Freeway (Smitkolek) has relevance to the 2700's. Although we do not have roads, chickens or radial tires, this collection can serve as a modern day Tukminian Zen practice of cutting through thought process and realizing one's true nature, or as Zen Master Dertgalib (Closed Road) describes it: "Seeing your tail before you were hatched.". Only then will you be truly free as were the masters of the past. As Smith comments, "...when you do (master the teachings) your car keys will be on the same ring as theirs (the patriarchs)."

NOTE ON THE TRANSLATION

I use English names for English personages and give Begtagqok equivalents in parenthesis. I use certain Japanese terms such as Zen and ko-an, since these remain unchanged throughout the Western history of Zen.

When English words are introduced, such as chicken, radials, freeway, answering machine, and hairdresser, they are left as is. Some of these words have become such a strong part of Zen culture on Tukmin that most people know what they mean and occasionally appear in daily conversation.

When Begtagqok names are given of modern day teachers, their English Zen names are given in parenthesis. It should be noted that as a student advances through their practice, the teacher can add on to or alter existing Zen names, therefore as Master Sitting Dragon - Empty Mind - No Fuel (Duk Futbak) discusses in his book: The Claw that Points at the Moons, his original Zen name was Shrugelfraag (Flat Tire), but was not only changed when he switched teachers, but another name was added, resulting in a new name: Empty Mind - No Fuel. Practitioners are not even allowed to form attachments to their own name.

CASE 142

Taylor's Chicken

THE CASE

A student asked Taylor Master (Tailork), "Why did the chicken cross the road?"

Taylor said, "My Chevy needs new tires."

SMITH'S (SMITKOLEK'S) COMMENTS

Even if you memorize a road map you will still not know where the chicken is going. Even if you know Master Taylor's wheel size, you will still not know what kind of tires to buy. If you want to know why the chicken crossed the road, then you must follow a street map that has never been published. You must cross the road that all the teachers of the past have walked. When you do, your car keys will be on the same ring as theirs.

SMITH'S VERSE

Rushing in with talk of Radials
as relevant as chickens on highways;

They blabber all day long
As if their words had some meaning

DUK FUTBAK'S EXPLANATION

American culture was centered around roads and automobiles. Yet, with this ko-an, if the student attempts to understand roads, chickens, tires or Chevy's with their intellect, they will be lost. Ko-ans, including this one, are paradoxical, in that they are beyond logical thinking.

The first level of analysis of this ko-an is the obvious question of "Why did Zen Master Taylor say what he did?" Did he blurt out the first thing to came to mind, or does his answer make some sort of logical sense? The answer is yes and no.

Yes, Zen Master Taylor's response was logical and related directly to the student's query. The student asked Taylor a question, expecting a logical answer. Although the question was not profound, such as "What is the meaning of life?", it was still a question stemming from the rational mind. Zen Master Taylor's response was like a knife cutting through that stem. He was saying in his words about his car, to cut off rational thought right now!

The answer is also No. No, Zen Master Taylor's response was beyond the intellect and logical understanding. To grasp hold of Taylor's response is not only to grow new stems (from the mind), but to shield oneself from the original response. The reaction of the student is the difference between "I don't get it" and "Ahh!".

The students with the most trouble dropping logical thinking with this and other ko-ans are the intellectuals. The intellectuals have studied Zen and the history of Zen to no end. They come to the interview room with their minds working frantically, asking if Taylor had a Caprice or a Trans Am, or if he wanted performance or all weather radials. Some students are intensely concerned about whether the chicken is a hen or a rooster. Clearly, at first, these people are at a grave disadvantage.

For the first time, ignorance has its advantages. The "everyday" Zen student's intellectual understanding of radials and chickens is only cursory, allowing them to rid themselves of their entire intellectual process sooner. This lack of familiarity is even greater with terms that are historically or culturally obscure, such as the dried shitstick, flax, or even a fox (for Tukminians). When the intellect is almost completely exhausted from its fruitless effort, a crisis follows. This "experiential crisis" is sometimes referred to as "Great Doubt". In this stage, the student begins to doubt not only the rational answering of the ko-an, but rational thought itself.

In Eugen Herrigel's, Zen In The Art of Archery, Herrigel describes the masters guidance on proper form:

> Carefully and with the adroitness of a psychopump he seeks to head the pupil off in time and to detach him from himself. This he does by pointing out, casually and as though it were scarcely worth the mention...that all right doing is accomplished only in a state of true selflessness, in which the doer cannot be present any longer as "himself." Only the spirit is present, a kind of awareness which shows no trace of egohood and for that reason ranges without limit through all distances and depths, with "eyes that hear and with ears that see.

With Taylor's Chicken, much like the ancient Patriarch Wu Men's Oak Tree in the Courtyard, the question to be asked is not what is the message, but what is the meaning. The message, as we have discussed, is the wato (or "punch line"). The wato in Taylor's Chicken is "My Chevy needs new tires". The meaning, however, is a transmission of mind.

As the ancient scholar Heinrich Dumoulin describes it: "In assessing ko-an practice, one should keep in mind that one is dealing with a method that leads to enlightenment, not with enlightenment itself." Dumoulin then goes on to describe the Japanese Buddhist scholar Ui Hakuju who makes a distinction between aids and doctrine on the way to enlightenment. "A ko-an is clearly an aid to enlightenment, that is, it is concerned with the end result of the student, not in making a doctrinal point." According to Ui, however, they are not entirely separate. Dumoulin

analyzes Ui's position:

> ...Ui points out that the two elements are by no means mutually exclusive, but that each actually conditions the other: aids are rooted in Buddhist doctrine and presuppose it, while many doctrinal statements are used as ko-an exercises.

Chevrolets and tires are aids in this case. Although the message is meaningless, there is a meaning to the message. It is a message that invites the student to grasp a reality that is beyond words. The student asked a question and the master showed him his heart. "This is it", is what the master is telling him, "look and experience it for yourself." The student is being invited to grasp reality directly, beyond that of the literal meaning of the ko-an.

This is accomplished by becoming one with the ko-an. Only by taking in the Chevy that needs new tires and completely exhausting the mind can the answer be found. Eventually, after the student is one with the ko-an, the ko-an disappears and even the student disappears. the answer to the ko-an is the experience of what is left. That experience is a reality beyond chickens and tires yet a reality which is intimate and not separate from them. It is this experience that the master is looking for in his student.

**

A young and studious monk went his teacher and said, "Teach me all about the Buddha nature." His teacher pushed him on the ground. The next day the student returned to his teacher, saying, "I am wiser today than yesterday. Teach me about the Buddha nature." The teacher clobbered him again.

This went on for days until finally the young student could stand it no more. He tearfully left the monastery and went back to his temple at home. There he told the chief monk what had happened. The chief monk said, "You are really stupid! That monk was kinder to you than a grandmother!"

The young student went back to the monastery, and found his teacher. He threw the teacher on the ground. His teacher got up and said, "Now I will teach you about the Buddha nature."

**

One monk said to the other, "The fish has flopped out of the net! How will it live?" The other said, "When you have gotten out of the net, I'll tell you."

**

A monk said to Joshu, "Your stone bridge is widely renowned, but coming here I find only a heap of rocks."

Joshu said, "You see only the stones and not the bridge."

The monk said, "What is the bridge?"

Joshu said, "What do you think we are walking on?"

**

Some professors asked a monk to lecture to them on spiritual matters. The monk ascended a podium, struck it once with his stick, and descended. The academics were dumb-founded. The monk asked them, "Do you understand what I have told you?" One professor said, "I do not understand."

The monk said, "I have concluded my lecture."

**

A student said to the chief monk, "Help me to

pacify my mind!"
The chief monk said, "Bring your mind over here and
I will pacify it."

The student said, "But I don't know where my mind is!"

The monk replied, "Then I have already pacified it."

**

A monk said to Joshu, "I have just entered this
monastery. Please teach me."

"Have you eaten your breakfast?" Joshu asked.

"Yes, I have," replied the student.

"Then you had better wash your bowl."

**

A monk asked Nansen, "Is there any great spiritual
teaching that has not been preached to the people?"

Nansen said, "There is."

"What is the truth that has not been taught?"

"Nothing," Nansen replied.

**

A young monk asked his teacher, "What is the true
spiritual nature of life?"

His teacher picked up a bowl of water and threw it
in the student's face, saying "Go wash out your mouth!"

**

If you meet a person on the path, do not greet him
with words or silence.

How will you greet him?

**

A monk, taking a bamboo stick, said to the people,
"If you call this a stick, you fall into the trap of words,
but if you do not call it a stick, you contradict facts.
So what do you call it?"

At that time a monk in the assembly came forth.
He snatched the stick, broke it in two, and threw the pieces

across the room.

**

A monk sat with his three students. He took out his fan and placed it in front of him, saying, "Without calling it a fan, tell me what this is."

The first said, "You couldn't call it a slop-bucket." The master poked him with his stick.

The second picked up the fan and fanned himself. He too was rewarded with the stick.

The third opened the fan, laid a piece of cake on it, and served it to his teacher. The teacher said, "Eat your cake."

**

The chief monk at the monastery was looking for someone to replace him. He called the monks together and placed in front of them a water bottle. He said, "Without calling this a water bottle, tell me what it is."

One monk said, "You couldn't call it a block of wood."

Another poured himself a drink.

Just then the cook walked into the room and kicked the water bottle over. The cook was made head of the monastery.

**

Two sages were standing on a bridge over a stream. One said to the other, "I wish I were a fish. They are so happy." The other replied, "How do you know whether fish are happy or not? You're not a fish." The first said, "But you're not me, so how do you know whether or not I know how fish feel?"

**

The student Doko came to a Zen master, and said, "I am seeking the truth. In what state of mind should I train myself, so as to find it?"

Said the master, "There is no mind, so you cannot put it in any state. There is no truth, so you cannot train yourself for it."

"If there is no mind to train, and no truth to find, why do you have these monks gather before you every day to study Zen and train themselves for this study?"

"But I haven't an inch of room here," said the master, "so how could the monks gather? I have no tongue, so how could I call them together or teach them?"

"Oh, how can you talk like this?" said Doko.

"But if I have no tongue to talk to others, how can I lie to you?"

Then Doko said sadly, "I cannot follow you. I cannot understand you."

"I cannot understand myself," said the master.

**

Joshu asked the teacher Nansen, "What is the True Way?"

Nansen answered, "Every way is the true Way."

Joshu asked, "Can I study it?"

Nansen answered, "The more you study, the further from the Way."

Joshu asked, "If I don't study it, how can I know it?"

Nansen answered, "The Way does not belong to things seen: nor to things unseen. It does not belong to things known: nor to things unknown. Do not seek it, study it, or name it. To find yourself on it, open yourself as wide as the sky."

**

A master was asked the question, "What is the Way?" by a curious monk.

"It is right before your eyes," said the master.

"Why do I not see it for myself?"

"Because you are thinking of yourself."

"What about you: do you see it?"

"So long as you see double, saying 'I don't,' and 'you do,' and so on, your eyes are clouded," said the master.

"When there is neither 'I' nor 'you,' can one see it?"

"When there is neither 'I' nor 'you,' who is the one that wants to see it?"

**

Has a dog a Buddha-nature?
This is the most serious question of all.
If you say 'yes' or 'no'
You lose your own Buddha-nature.

**

Two monks went fishing in an electron river. The first monk drew out his network, and out flopped a hacker. The second monk cried, "The poor hacker! How can it live outside of the network?" The first monk said, "When you have learned to live outside the network, then you will know."

**

What is the vector which is orthogonal to itself?

**

[Here is a koan for you - I found it recently in Carl Jung's "Man and his Symbols."]

A wandering monk saw on his travels a gigantic old oak tree standing in front of the door of a monastery. Under it sat the chief monk. The traveler called out to him, "This is a useless tree! If you wanted to make a ship, it would soon rot. If you wanted to make tools, they would soon break. You can't do anything useful with this tree, and that's why it has become so old."

The chief monk replied, "Keep your mouth shut! What do you know about it? You compare this tree to your cultivated trees; your orange, pear and apple trees, and all others that bear fruit. Even before they can ripen their fruit, people attack and violate them. Their branches are broken, their wings are torn. Their own gifts bring harm to them, and they cannot live out their natural span. If this tree had been useful in any way, would it have ever reached this size? You useless mortal man, what do you know about useless trees?"

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[Last updated: 5 October 1993]

WORKING WITH KOANS

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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SESSHIN TEISHO

John Tarrant Roshi

February 6, 1993

Camp Cazadero, California

WORKING WITH KOANS

Today's talk is about working with koans. I'll begin with the text of two koans.

> A pilgrim of the way asked Chao-chou: Does a dog have Buddha nature or not?
>
> Chao-chou said: Mu.

The other koan is

> Who is hearing that sound?

Please sit comfortably.

The koan tradition began in China as an organic response to the problems of trying to understand reality. What happened was people would meditate and go about their business during the day and then in the evening sometimes the teacher would give a talk or take questions, or students would question each other or they would read. Questions would arise and answers would be given. Some answers seemed more interesting than others and gradually these became known as public cases just like common law cases would help resolve doubts about, in this case, inner conflicts. One of the very first ones for this to happen with was the koan `Mu'.

For example, Huang-po (??) the teacher of Lin-chi, who is usually thought of as the founder of the koan tradition. He died in 850 of our era. Here are his instructions on doing the work. I'll just read you a little bit from it. These instructions are quite old--1100 years maybe.

> If you have been unable to penetrate through, I guarantee you that when the last day of your life arrives, you will be frantic.

Nice to have some things be certain, isn't it?

> When you are suddenly facing the end of life, what will you use to fend off birth and death? Don't wait til you are thirsty to dig

the well. If you neglect to do the work, then when the end approaches your limbs will not be properly arranged, the road ahead will be vague and you will whirl about in confusion bumping into things. How painful.

I urge you all to take advantage of the period when you are physically strong to seek and find clear insight. This key link is very easy. It is just that you must mobilize your will to the utmost to do it.

It's not enough to say over and over again how hard it is.

If you are for real, you will contemplate the public cases (koans). For example,

> A pilgrim asked Chao-chou: Does a dog have buddha nature or not?
>
> Chao-chou said: Mu.

Contemplate this word Mu twenty-four hours a day. Study it from morning to night. Mobilize your energy and hold onto this word `Mu' continuously from mind moment to mind moment.

You know what he means about a mind moment. How quick (snaps fingers) one follows the other, doesn't it? Carries us away.

Whether you are walking, standing, sitting, or lying down; whether you are dressing or eating or going to the toilet, after long days and years you will achieve unity. Unexpectedly the mind flower will bloom and you will awaken to the devices of the buddhas and ancestors. After this you will be able to open your big mouth and say things like, `Bodhidharma's coming from the west' thus creating waves with no wind.

When the world-honored one held up a flower to start the zen tradition, it was a defeat. When you reach this point, not only the Lord of the Dead but even a thousand sages will have no way to

deal with you.

So, you can see that very, very early people began working with koans almost as soon as they were made. Huang-po and Chao-chou were pretty close in time, actually. I can't quite remember Chao-chou's dates, but he lived so long, 120 years, he lived through many eras of zen. This must have been just after Chao-chou said this Huang-po is using it already as a device to help his students.

When people give accounts of their personal experience, we find something rather like what many of us did before it was easy to find teaching in the west. People would read or hear about something a teacher had said and they would take it up for themselves. One student started out with the koan `Mu' and after awhile he felt he couldn't get anywhere further with it so he took up the koan of Yun-men.

What is buddha?

Yun-men said: Dried shit stick.

Which is rather like `Mu' in that it gives you an answer that is not quite expected. Mu literally means, no, and when the student asked Chao-chou, "Does a dog have buddha nature or not?" in some deep layer of himself he probably expected the answer, yes, because that's what everybody says that the Great Buddha dharma, when you penetrate it, reveals that everything has buddha nature even the stones. But the monk, of course, couldn't see this. So when Yun-men said, "dried shit stick" probably this was not what the monk was expecting. But he wasn't just being crude either. He was confronting the student with something to chew on. Horrible pun.

The great masters always tended to take the question and do something with it so that it was presented back in another form. But it had somehow shifted. Yun-men was famous for doing this and so was Chao-chou. The question is delivered back to you so that you are empowered to work with it yourself.

Here is another teacher. This is a thirteenth century teacher, Hua-yan

Zu-kin (???) talking about his own student days.

> At first I contemplated the word Mu. When a thought suddenly arose, I would look back on it and the thought would immediately freeze. I became clear all the way through, unmoving and unwavering. A whole day would pass like a snap (snaps finger) of the fingers. I did not hear the sounds of the bell and the drum at all.
>
> When I was nineteen I settled at Ling-yuan (???) Temple. Here I met a secretary who had come from the city of Chu-zo (???).
>
> He said to me: Kin, your meditation work is stagnant and doesn't accomplish anything. To study zen one must arouse the sentiment of doubt. From a small doubt there is small awakening; from a great doubt, great awakening.

So the doubt is all the struggles and struggles that come to us day by day. It's all the confusion and fog; all the suffering and disturbance. This arises, the old teachers felt from the fact that our minds are not yet clear. It could all be called doubt. They advised us to gather all this together and give it to the koan. That's what the koan is. It's the gathering of all the confusion, all the suffering, all the sorrow, everything we cling to is gathered up into the koan and that way everything can be resolved. Everything you keep out of the koan and don't gather into the koan will have to be resolved later by another koan.

> After the secretary criticized me I changed my koan and contemplated the saying, `What is buddha?' `A dried shit stick.' I went on consistently doubting and doubting up and down and back and forth. When I was assailed by oblivion and scattering,

I think we know what oblivion is. That's that very dull place that we spend so much time in. It can be anything from just tiredness to watching TV, to having somebody talk to you and just drift as they do.

> and scattering, when your mind fragments into a thousand pieces.

In a short time I could cleanse these conditions away but I could not succeed. Then I moved to Pure Compassion Temple and formed a group with seven of my friends to do sitting meditation. We pledged ourselves not to lie down. There was an advanced student called Tzu (sp ???) who sat every day like an iron rod. When he walked around, he opened his eyes and hung his arms down, but he was still like an iron rod. I wanted to approach him and talk to him, but I could not.

And so he goes on working really hard. Eventually he ran into Tzu again and he managed to ask him after two years, finally he could manage to get a question out. He bumped into him.

Tzu said: What are you doing here?

He said: Walking (working???) on the path.

Tzu said: What do you call the path?

I could not answer and felt confused and depressed. I was about to return to the hall and sit in meditation when I met the head student.

He told me: Open your eyes wide and observe what truth it is.

Suddenly, then I wanted to go back to the meditation hall.

So he reports how quickly the mind changes, doesn't it? From confusion, to longing to understand, to sleepiness, to ignorance. Over years it just changes back and forth like this.

But as soon as I sat on the meditation cushion what was before my eyes emptied out and opened up like the ground falling away. I could not explain what it was like. It was not something that could be described.

Wu-men says, "At a certain stage you are like a dumb person who has had a dream and you know it for yourself alone."

> When I walked out I saw Tzu and saw me and instantly recognized my state.
>
> He said: How happy you are. How happy I am for you. He took me by the hand and we walked around the willowy embankment in front of the temple gate. I looked up and down between the sky and the earth and I saw the whole dense array of myriad images. All that my eyes saw and my ears heard. All things that I had previously felt disgusted with and tried to abandon. All this was actually flowing forth from my own wondrous, illuminated true nature.

This was his first opening.

> Whenever I went to sleep my realization broke into two. Koans that had an obvious meaning I could understand, but those that were like silver mountains or an iron wall, I did not understand.
>
> So I went on like this, blocked within my breast, for ten more years. One day I was walking in the Buddha's shrine at Tian-mu (sp???) Temple when I glanced up and saw an ancient pine tree. As soon as my eyes made contact with it, insight came forth and the enlightenment that I had previously attained and been attached to tumbled down and disappeared. It was like going from a dark room into the bright sunlight. After this I finally saw the meaning of the saying, "Right where you stand you deserve thirty blows."

Another teacher of the same general era, late thirteenth century teacher, said

> I was fifteen when I left home. At twenty I became a monk and entered the Pure Compassion Temple. I set myself a firm three year limit to learn zen.

I kind of like this. There's another story of a student who came to his teacher and said,

> I really want to learn zen.

The teacher said: You must do this for ten years. You must just sit as if you are an ancient pine tree in the forest. Every moment bring your attention back to your koan.

The student said: Ten years is far too long. I'm in a great hurry. How long will it take if I really work hard.

The teacher said: Oh, then it should be twenty years.

So he decided he had a three year limit to learn zen. I recognize this person even though he lived in the thirteenth century. Sounds familiar.

I studied with a master at Broken Bridge who directed me to come to grips with the koan `Where do we come from when we are born and where do we go when we die?'

A famous puzzling and mysterious question.

So I studied this for some time and my thinking always divided into these two roots and I could not attain any kind of unity. Later I met the master Zway-ya Zu-kin (???) who told me to contemplate the word `Mu.' He also directed me to come up to him every day like someone on a journey who wants to check his progress every day. Thus I saw that there was a systematic order in what he said. Later on when I came to his room, he stopped asking me about my practice, but as soon as I came in the door he asked me:

Who is hauling this dead body in here for you?

Then, before he had finished asking his question he hit me and drove me out.

Subsequently, I went back to the zendo. In a dream I suddenly recalled the koan `All things return to the one. Where does the one return to?' At this the feeling of doubt suddenly came forth and I no longer kept track of where I was.

On the sixth day after this I went along with a group of students into a room to recite sutras. I raised my head and suddenly saw a portrait of the master Wu-tsu Fa-yen. The portrait had an inscription and the last two lines read:

> One hundred years, thirty-six thousand mornings going back and forth;
> All along it was this sky (???).

Suddenly I broke through the saying from the day before about hauling the dead body. My soul flew up and my guts dropped out. After annihilation came rebirth. It was like putting down a load of a hundred pounds. When this happened I was exactly twenty-four years old. I had fulfilled the three year limit that I had set.

After this I was questioned by the master.

He said: Can you act the master in the midst of your busy, everyday life?

I answered that I could.

He asked: Can you act the master in your dreams?

I answered that I could.

Where are you in the dreamless sleep? Where is the master then?

There was nothing I could say in reply to this.

So the master instructed me: From now on I don't want you to study the dharma or investigate the sayings. Just eat when you're hungry and sleep when you're tired and as soon as you awaken from sleep mobilize your spirit and ponder this question. Ultimately, where does the master of this wakefulness of mine put his body and his life?

I swore to stake my whole life on this. I would act oblivious of

> everything else determined to see clearly into the issue.
>
> Five years passed. One morning I woke in doubt over the issue. The companion in the path, that I was sharing lodgings with, unexpectedly pushed his (wooden) pillow and it fell to the ground making a sound. Suddenly the massive doubt smashed. It was like leaping out of a net. I completely understood all the inexplicable koans, all the ancient and modern stories. From then on the land was secure and the state firmly established. Everything under heaven enjoyed great peace.

So you can see how he struggled to and fro. The main thing he did was he really wanted the way. He had the desire for the way in him so that everything he did, even his errors, served to help him. And you can see that he moved from time to time trying the practice in different ways. But he didn't have any special skill, really. He was kind of clumsy. He didn't develop any special techniques. He just really threw his heart into it and that's what counts most.

The koan `Ultimately where does the master of this wakefulness put his body and his life?' `Where does the master of this wakefulness put her body and her life?' That's the same koan as `Who is the one who is hearing that sound?' Who is the master of hearing, of feeling, of walking about? Who is it who was existing before you were born and continues after you die?

Thursday I went into one of the zendos in the city to see Zenshin Philip Whalen, who has had congestive heart failure. Everybody who knows him wants him to have open heart surgery because they want him around. He will be seventy at the end of this year. He's not sure whether he needs him around or not still. So he's got this decision to make about whether to just go ahead and die now, or have heart surgery and die in a few more years. For a zen person this is a real decision. One doesn't just automatically make decisions that other people want us to make. Is it the time to go on? We talked this through and one of the things that came up was, what question is important to you to decide this matter? The koan question is, is there some dharma work that still needs to be done by him? Is there some teaching that he still needs to do?

Somebody that he can still serve and help in the way. That would make some point for having open heart surgery. I guess by now he will have decided one way or the other.

So you can see that these are real matters. These are matters that you need to, in some way, take your stand in life before you get old and sick. This is what the koan study is about. That we don't just drift along in our lives. We find a place to really stand. We find a place so that when we sit down, we are sitting in the center of the earth. When we can sit there, then we will not be frightened of the things that rise up whether it is death or sorrow. Joy will not carry us off our feet either and make us do stupid things. It will just be joy.

As you know, Wu-men gave very similar advice.

> He said: The great way has no gate. There are a thousand different paths. Once you pass through the barrier you walk the universe alone.

When I was studying in Australia, I didn't have a teacher. I had to make everything up. So I took up the koan `Mu'. All I could do was decide that I would just hold onto it in any circumstances. Kind of like a small terrier clinging to an elephant. I'm not always sure that the elephant even knew that I was holding onto its tail. I was flung about. That was what I could do. I could meditate and hold the koan. Sometimes I would be completely sleeping and sometimes it would seem rather clear and everything would seem exciting and clear. Then the next day it would shatter again. Then another koan I would read or somebody would talk to me and it would come to me and I would take up that. I took up the one, `What is the sound of a single hand?' `You know what the sound of two hands is. What is the sound of a single hand?' I remember taking that up. I was going into surgery and I was going under general anesthetic and I had the idea it would be good to take a very strong koan. So I grabbed that koan. I remember going down in the anesthetic going, `What is the sound of a single hand?' As I came back out of the anesthetic, `What is the sound of a single hand?' hours later after the surgery. I was still no closer to knowing.

Nevertheless, that surgery went very well.

Then later when I came to my teacher, he gave me `Mu' again and I worked on that. Then I went to another teacher before I had resolved `Mu' and he gave me another koan. It's another story about Chao-chou.

> Chao-chou went to see a hermit and said: Is anybody in? anybody in?
>
> The hermit just held up a fist.
>
> Chao-chou said: The water here is too shallow for a ship to anchor.
>
> And left.
>
> Then he went to a hermit again and said: Is anybody in? anybody in?
>
> This hermit lifted up a fist.

A big presentation of the way.

> Chao-chou said: Freely you give. Freely you take away. Freely you kill and freely you bestow life.
>
> With this he made a full bow.

And this other teacher asked me, "What is the difference between those two hermits?" Chao-chou praised one and he blamed another and they only held up a fist. So I meditated with that and it seemed like I broke through something. Then I went back to my teacher very excited and he said, "What is Mu?" And I still couldn't show him.

We just walk along and the way does go on and on and on. I think that is a very good thing. Another teacher from the fourteenth century called Zong-feng Ming-ben (sp???) talks about doing meditation when you're sick.

> It is not necessary for you to be energetic and vigorous. It is not necessary for you to open your eyes wide and stare. All that is necessary is for your mind to be still like wood or stone and your thoughts to be like cold ashes in a fireplace. Take the illusory body composed of all the elements and cast it off beyond the world. If you follow this, you will succeed even if you are sick. You will succeed even if you die. You will succeed if someone is watching you and if no one is watching you. You will succeed whether you are fragrant and fresh or whether you stink and your flesh is rotting. You will succeed if you are cured and regain your health and live to be a hundred and twenty (like Chao-chou did). You will succeed if you die and are dragged off to the torments of hell by your past deeds.

In any circumstances. So you do not need to wonder how you will be when you die. People, when they are sick, particularly if they're dying, often worry a lot about--I have a friend, who was talking recently to me, "What if I get dementia? What if I can't even compose my thoughts at the end? What if I have a stroke and am babbling? Won't that be inconvenient? Terrifying? As this teacher points out, "I know that if you have really settled matters in your heart, in any condition the diamond will be there." We call our group the California Diamond Sangha and the word comes from the "Diamond Sutra", which is truly the "Diamond-cutter's Sutra." Everyone knows that we use diamonds to cut things that cannot be cut by other means. It's such a hard substance. The "Diamond-cutter's Sutra" is the wisdom that is harder than diamonds and cuts diamonds. So you'll have that wisdom and it cuts through all conditions. It cuts through illness. It cuts through suffering. It cuts through grief, and you will find that there is a place beyond joy and sorrow, that is eternally living.

I love that, `Even if you die and are dragged off to the torments of hell, you will succeed in any condition.' Some of my favorite icons are those tantric ones that show the torments of hell and suffering. We all know that the torments of hell happen here in this life. They happen in Bosnia; they happen in Oakland; they happen in Santa Rosa; they happen in Somalia. Those paintings that show hell, there's a little

bodhisattva sitting there with a red face and horns and fangs smiling in meditation quite happy in the flames of hell. You will find that when you truly hold your meditation it becomes like that. Something sweeps up and over you.

At one stage in my meditation I used to notice that when I was teaching, I would get very serene and everything would be fine. I would think all the students were wonderful and everyone was enlightened. Then somebody would do something wrong and this rage and confusion would rise up suddenly and sweep me away. And then it would be gone. I realized that I had to meditate on this rage and confusion that came up within me and that it was like one of those hell realms that would come over me. I was attached to everyone doing well and getting enlightened. I had to let go of that, too.

You will find that even when confusion arises, even when fear or paranoia overtakes you and grief overtakes you, you can go into the midst of that fire and then you will find the thing that cuts diamonds. Just raise up your meditation at that moment. You don't need to struggle. It doesn't need to be something separate from you. Don't hang onto it as something that if only you'll get tense enough, you'll get there. Your body can be completely relaxed and at peace. You are sitting in the wide fields of the dharma, the green fields of the dharma, full of flowers. In that way your koan holds you. Let your koan hold you, you might say. You don't need to struggle for it. That means it's you here and the koan out there, holding onto the tail of an elephant like I was. You're too close to the elephant's feet and the elephant's ass. You must become one with that koan and the koan will hold onto you then. You will ride the elephant very peacefully and serenely.

Whatever comes up comes up for you; whatever comes from your life; whatever is presented by the circumstances of sesshin; whatever comes up in your job in sesshin; whatever suffering arises for you; whether you feel like you can do your job well or not; whether you feel like you should be working now or not; whether you are longing to be back in the meditation hall; whether you are in the meditation hall and longing for the bell to go so that your legs will stop hurting, all these things

arise and fall away. They are the visions of a dream really. All you have to do is become one with that koan and you will find that there is your field of flowers blooming eternally. There is your great peace shining in all directions and in you the compassion to help others. The love of the way will arise so deeply and spontaneously and it will carry you through all circumstances of your life no matter what comes to you.

Please keep it up. Meditate sincerely and enjoy the sweetness of it.

Thank you.

End of record

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The Emperor was somewhat taken aback, having heard that good begets good and evil begets evil - the Law of Karma. What Bodhidharma was trying to convey was that the Emperor's intention was wrong and it is the intention that determines the Karmic effect. The Emperor's intention was not altruistic giving but more for his own gain or to boost his own ego.

The Emperor then asked Bodhidharma, "What then is the essence of Buddhism?". Bodhidharma replied, "No essence whatsoever" The Emperor, somewhat confused said, Since you say that in Buddhism, all things have no essence, who then is speaking before me now?" Bodhidharma replied, "I don't know". Thus, after China had its first initiation into Cha'an teaching, the thoroughly confused Emperor Wu-ti dismissed the monk.

Bodhidharma made his way to the north of China where he eventually settled in the Shaolin Temple on Mount Sung in Honan Province. It is said that it was here in a cave on Mount Sung that Bodhidharma spent nine years in meditation. Legend has it that Bodhidharma cut off his eyelids to prevent himself from falling asleep. Shaolin temple has become famous as a training centre for Kung-Fu, for which Bodhidharma is also attributed as the founder. Although Bodhidharma is considered to be the first Patriarch of Cha'an or Zen, the most famous Zen Patriarch is Hui Neng who lived in the 7th and 8th centuries and was responsible for Zen flourishing in China as never before. It is said that Hui Neng was an illiterate wood gatherer who made his living selling firewood. After hearing a recitation of the Diamond Sutra, Hui Neng had a realisation. Hearing that the Fifth Patriarch, Hung Yen, urged his students to study this Sutra, he decided to visit his monastery. The Master ordered him to work in the stable by chopping firewood and pounding rice. After being at the temple

for eight months, Hui Neng heard that the Master was about to choose his successor. The Master addressed the disciples: "Day after day, instead of trying to free yourselves from this bitter sea of life and death, you seem to go after tainted merits - which cause rebirth. Merits will be of no help if your Essence of Mind is obscured. Go and seek for Prajna (Wisdom) in your own mind and then write me a stanza about it. He who understands what the Essence of Mind is, will be made the Sixth Patriarch."

Most of the disciples felt that the one to inherit the Patriarchy would be their instructor Shen Hsiu, so they left it to him to write the stanza. Shen Hsiu was worried that any stanza he might write might expose him to the Master as lacking in understanding. He chose the dead of night to secretly write his stanza on a wall where the Master would pass by and see it. If the Master expressed delight at the stanza, he would admit to being its author otherwise he decided to remain silent. The stanza that he wrote said:

Our body is the Bodhi tree,
And our mind a mirror bright,
Carefully we wipe them hour by hour,
And let no dust alight.

After seeing the Stanza, the Master sent for Shen Hsiu, asking him if he was the author. Shen Hsiu admitted writing it and asked the Master if it demonstrated the least grain of wisdom. The Master replied:

"Your Stanza shows that you have not yet realised the Essence of Mind. So far you have reached the 'door of enlightenment', but you have not yet entered it."

Hui Neng, being illiterate was unable to write a Stanza, but he asked a young boy to write it for him. The boy agreed on condition that, should Hui Neng demonstrate that he is the worthy successor of the Dharma Master, he will help him to attain enlightenment. Hui Nong's Stanza read:

There is no Bodhi tree,
Nor stand of a mirror bright.
Since all is void,
Where can dust alight?

The Master had found his successor. He Said to Hui Neng: "You are now the Sixth Patriarch, take good care of yourself, and deliver as many sentient beings as possible. Spread and preserve the Teaching and don't let it come to an end. Take note of my Stanza:
Sentient beings who sow the seeds of enlightenment
In the field of causation will reap the fruit of Buddhahood.
Inanimate objects void of Buddha nature
Sow not and reap not."

Cha'an is the Chinese form of the Sanskrit word "Dhyana" (Jhana in Pali), which is a state of meditative absorption. Although not the first form of Buddhism to reach Korea, it was this school of Buddhism which was eventually to become the main Buddhist tradition in Korea where it became known as Son, from where it later spread to Japan where it was known as Zen. Cha'an, the roots of which are found in the Sattipathhana Sutta, the most important sermon on meditation preached by the Buddha himself, emphasised realisation by personal effort rather than reliance on study of the scriptures which are externally based and related more to the experiences of others. Eric Zurcher, in his article in "The World of Buddhism" describes Cha'an thus: "It holds that the universal 'Buddha nature' is immanent in ourselves and must be realised 'directly', in a mind to mind communication between the master and disciple, without relying on canonical texts or rational theorising. To effect this, all reasoning must be broken down; hence the characteristic use of unconventional means to evoke in the disciple the sudden and 'wordless' experience of Enlightenment: perplexing meditation

themes, paradoxes, baffling answers; even yelling and beating are used to let 'the bottom of the tub fall out' and to plunge the practitioner into a state of 'no-mind'. In this state no distinction is made between the holy and the profane, between the religious career and the simple tasks of everyday life: the Highest Truth is contained in carrying water and chopping firewood."

Evidence of the importance placed in meditation in Korean Buddhism may be gained by the prevalence of the famous "Ox herding Pictures" adorning the exterior walls of the main hall of most temples. These pictures originated in China in the 12th century during the Sung Dynasty. In these pictures, the herder is you, the person on the spiritual quest and the ox is the mind. The herder is searching for the ox. It is the beginning of the spiritual search, a time for a change of lifestyle and the eradication of bad habits. Sometimes the Path is difficult to find. He finds evidence of the ox. The struggle is difficult and success seems far away, however, a murmur of achievement is heard faintly. He sees the ox for the first time. The way appears and he recognises it as right, even though it is still unclear. He catches the ox. It is difficult to tame. The mind wanders. He tames the ox. the mind is unruly but by perseverance the ox (mind) follows by itself. You may notice that the ox is changing colour from dark to light. The underlying idea is that the mind is naturally pure but is polluted by extraneous impurities. Through discipline and meditation practice it is cleansed and regains its original nature. The herder mounts the ox. The mind has submitted. He transcends the ox and stands alone. The herder pays no further attention to the ox. The herder and the ox are transcended, neither matter any more. This is the moment of Awakening. The circle is the symbol "Il Won", the Dharmakaya Buddha, the essence of enlightenment. He reaches the origin. Returning to the origin he 'recognises' what he knew before. He

returns to the world where he lives to teach others. This model of the "Ten Ox herding Pictures" has its roots in the Pali commentaries where it says: "Just as a man would tie to a post a calf that should be tamed, even so here should one tie one's own mind tight to the object of mindfulness".

Prior to the arrival of Buddhism, the main religious practice in Korea was that of Shamanism which still holds a significant place in Korean life. Shamanism holds that human beings as well as natural forces and inanimate objects all possess spirits which must be appeased. Professor Eric Sharpe, Professor of Religious Studies at the University of Sydney, once remarked to me that if you scratch the back of any Korean, you will find a Shaman lurking beneath. When I visited Korea, I found this to be true. Even the highly educated and devout Buddhist Koreans have a strong belief in spirits and regularly visit the Shaman for a protective ritual. Since Shamanism was not seen to be morally in conflict with Buddhism, the two religions blended to produce a form of Buddhism that is uniquely Korean.

It is assumed that Buddhism first arrived on the Korean peninsular in 372 A.D. when a monk arrived from China bringing Chinese texts and statues. It was an elementary form of Buddhism that he taught, consisting of the teaching of Karma and the search for happiness which seemed to blend well with the indigenous Shamanism, so it was quickly assimilated.

At that time the peninsular consisted of three separate kingdoms of Koguryo to the north, Paekje to the south west and Shilla on the south east. It was in Koguryo that Buddhism was first established. In 384 the King of Paekje was converted to Buddhism and decreed that his subjects should follow suit. It was not until 527, however, that Buddhism became established in Shilla

where it flourished. In 668 A.D. Shilla conquered the other kingdoms and Korea was unified. During the United Shilla Period, the arts flourished producing such magnificent items as the Sokuram image, which is in a cave near Kyongju, the beautiful Maitreya image and the Pulguksa temple in Kyongju with its famous twin stupas. The Koryo Dynasty which gave its name to present day Korea, assumed power in the 10th century. Its era heralded such important events as the creation of the Korean Tripitaka, the most complete collection of the Buddhist scriptures carved by hand in Chinese characters on over 80,000 wood blocks, as well as the birth of the famous monk Chi-nul who stressed a balance between the "mind only" meditation practice of Son and the study of the scriptures which is today the main feature of Korean Son practice. Chi-nul founded the Songgkwangsa temple on Mount Chogye, and this temple remained the headquarters of the Chogye sect which is the main sect of Korean Son to this day. From the 14th century, with the assumption to the throne of the Chosun or Yi Dynasty and their adoption of Neo-Confucianism, Buddhism fell into decline. They destroyed all Buddhist temples in the main cities and banished the monks to the mountains where, even today, the main temples are to be found. With the Japanese occupation from 1910 to 1945, Buddhism was again tolerated but the celibate monks were forced to take wives. Today, Korea, which was once a leading Buddhist country, boasts only 50% of the population practicing this religion.

The daily routine in a Son temple usually commences at 3 a.m. where the monks awaken to the sound of the Moktak, wooden hand drum, shaped like a fish. The legend tells of a naughty monk, who, after he died, was reborn as a fish. Out of his back grew a tree which caused him much pain. One day, his former teacher saw him swimming in a river and recognised him. He begged his teacher to remove the tree and carve a fish shaped instrument from

it. The master did so and the sound of the Moktak has inspired the people whenever it is played in the temple. The monks arise and prepare themselves for morning chanting and meditation. The monks are summoned to the meditation hall by the sound of a large bell which calls all humans, a drum which calls the animals, a cloud shaped gong which calls creatures of the air and a large log carved into the shape of a fish which calls all creatures that live in water. These sounds invite all sentient beings to listen to the chanting of the words of liberation taught by the Buddha. Buddhism holds as sacred what is known as the Triple Gem (Triratana in Sanskrit), which is the Buddha - the Teacher, the Dharma or his Teaching, and the Sangha or the order of followers - the clergy. Korea has temples devoted to each of these Gems. The T'ongdo - Sa (Sa is the Korean word for temple) is devoted to the Buddha as relics of the Buddha are enshrined there in a sacred stupa. The Haein - Sa represents the Teaching as it houses the famous wood blocks of the Buddhist texts or the Tripitaka Koreana. These wood blocks which are held in the library are, perhaps, the oldest wood blocks still used for printing still existing in the world. The third temple of the Triple Gem is Songgwang - Sa. This temple, as I have already pointed out, was founded by the great master Chi-nul in the 12th century. Early in the present century, the great master Ku-San established the International Zen Centre at this temple and it attracted students, from all over the world, who live and practice the Zen way of life there. The only important temple in Seoul, the Capital City, is the Chogye - Sa, which is the current headquarters of the Chogye sect founded by Chi-nul and the largest of the more than eighteen sects of Buddhism currently operating in Korea. The Chogye Order, which demands celibacy of its clergy, is currently undergoing some turmoil due to a scandal involving the Venerable Eui-hyun, the President of the order, whom it is alleged is secretly married with

children.

A more recent sect, or new religious movement, which is gaining popularity, claiming more than one million adherents, is Won Buddhism which is a fusion of Buddhism and Confucianism. Its object of worship is not the traditional Buddha image but a circle the il Won. It is shunned by the Chogye Order as a heresy and parody on traditional Buddhism. It is claimed by its followers that the Founder, Soetaesan, born in the month of May, 1891, gained enlightenment at the age of twenty five after many years of struggle. He surveyed the world and felt that nobody would understand his enlightenment, however, after a few months he gained nine disciples. He called a gathering of these disciples at the village of Kunsan where he sat them at a table upon which were nine daggers and a death pact that they had to sign with their thumbprint, promising that they would each climb to the summit of the nine mountains surrounding Kunsan and after meditating, they would offer their lives for the sake of all sentient beings. They pressed their thumbs to the document and, miraculously, the print appeared in blood, even though they had not cut themselves. Because they fearlessly expressed their intention, they were excused from actually making the sacrifice. His disciples spent a year building a dam to reclaim some land from a sea swamp on which they grew rice which, when sold, supported the new religion. Soetaesan passed away in 1943 when, it is claimed, he attained final Nirvana. It is not surprising that a people as intensely nationalistic as the Koreans, should create their own Buddha. The Japanese did the same several centuries earlier with Nichiren. Won Buddhism is rapidly gaining many adherents due to its evangelical zeal and its establishment of the Wonkwang University at Iri, as well as schools and hospitals - methods formerly the province of the Christian missionaries. Won Buddhism celebrated the 100th Anniversary of the birth of the

Venerable Master Sotaesan, the founder of Won Buddhism, in 1991, and I had the honour of attending these celebrations. Both the Chogye and Won sects have established active groups amongst Sydney's Korean community. Christianity has established a presence on the Korean peninsular for over two centuries, however, since the Korean war, under the influence of American evangelical Christians, nearly half of the population has adopted various forms of Christianity. Buddhism's decline started with the kings of the Choson dynasty in the 14th century who adopted neo-Confucianism and persecuted the Buddhists. They decreed that Buddhist temples could not be built near towns but must be sited in the mountains, and the monks were forbidden to enter the cities and were ridiculed. Nevertheless, the common people were undeterred and continued to visit the temples. The Japanese, who shared a similar culture and religious background, during their occupation from 1910 to 1945, although tolerating Buddhism, forced the celibate monks to take wives. This added to the decline of Buddhism in Korea and was a contributing factor to the upsurge of Christianity. The Christian missionaries who came to Korea, unlike their confreres in other Asian countries, who rode on the backs of the colonial powers, were anti-colonialist and supported the freedom movements. They also represented a different culture and religion to Korea's colonial masters, which made them attractive to the oppressed Koreans. Unfortunately, many Christian missionaries are no respecters of the culture and values of their converts, so Korean culture could decline further unless the Korean people realise the dangers accompanying the invasion of this alien intruder. Korea's Buddhists, if they are to preserve their rich culture and traditions must overcome this incursion of alien values. A move that may contribute to the revival of Buddhism in Korea was the holding of the biennial conference of the World Fellowship of Buddhists in Seoul in October, 1990, which I also attended. Such

an important event may assist in reviving an interest
and awareness of Buddhism's priceless contribution to
Korea's culture among the Korean people and inspire them
to return to the religion of their ancestors.

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Nyingma Transmission, How 'The Cyclone' Came to the West
Written by Mardi Junkins
Published in The Snow Lion Newsletter
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Once there lived a family in the village of Joephu, in the Palrong valley of the Dhoshul region in Eastern Tibet. There was a father, mother, two sisters, and two brothers. Like many Tibetan families they were very devout. The father taught his children and the children of the village the Buddhism of Tibet, the Dharma. He taught them to read and write and to chant the stories of the Buddha Shakyamuni and of Padmasambhava the second Buddha who brought Buddhism to Tibet. Teachings of the Dharma and practice were woven into their lives. If one of the children happened to wake in the night, the father's continuous chanting could be heard.

The valley was a magical place with a high mountain no one had yet climbed and a high lake with milky white water and yellow crystal sand around its edges, sand that dissolved instantly on the tongue without a taste. This mountain had extraordinary rocks with footprints embedded in them. Tsa Sum Lingpa, the Crazy Wisdom Yogi, made these footprints when he danced on the rocks in an explosion of radiant energy. Not surprisingly, Tsa Sum Lingpa is especially revered in the Dhoshul region of Tibet.

The oldest of the brothers was nicknamed "The Cyclone" for his enormous energy. He would run up a nearby mountain to explore and play for hours. One day he found a baby goat on the mountainside and was so taken with it that he hid it under his shirt and streaked home. An upset mother goat wasn't far behind. His own mother advised him to return the baby goat, which he did reluctantly. Other times he would pick wild mushrooms and stuff them in his shirt, but they were so plentiful that they kept falling out, a predicament for a five-year-old. Many a summer day "The Cyclone" would lie down in a field of wild flowers--all with names of Tibetan deities--and gaze up into the vast blue Tibetan sky.

During his fifth year he went on a journey with his mother to a mountain miles away. They were going to visit a well-known monk named Ahtsok to whom the mother had a special devotion and who lived in lifelong retreat. Local people brought him offerings of cheese, yogurt, tea or Tsampa and left them a distance away from the cave with a friendly shout; other times they stayed to visit. The mother and son were visiting on this day and climbed miles up the mountain to Ahtsok's cave above the timber line. They found the monk wrapped in ragged woolen clothes with a wool shawl around his head; he never wore animal skins. The little boy was deeply struck by Ahtsok.

The children were eager scholars at early ages. They went to the village monastery for instruction. However, their prime instruction continued to be with their father at home. The younger brother was recognized as a tulku, but the family decided not to emphasize this in his upbringing. When the younger brother was born the family chose to move to another village. The baby became gravely ill, and when the illness failed to respond to ordinary remedies his parents took him to the monastery for a diagnosis. They were told to move back to the village of Joephu because the baby was the incarnation of a highly revered lama from the Dhoshul region. The family returned to their old village and the baby regained his health.

When "The Cyclone" was six years old he entered Gochen Monastery for his secular and religious education--a five-year undertaking. The family visited him at the monastery; the trip involved a days' ride on horseback or yak. In 1953, at eleven years of age, he entered Riwoche Monastery and trained to master Tibetan Buddhist philosophy and logic and the teachings of the Three Yanas.

Throughout the 1950s the Chinese were invading Tibet. The father, knowing Padmasambhava's predictions, felt that the time had come as Guru Rinpoche had said when Tibet would be destroyed and Tibetan lamas would be scattered all over the world turning the wheel of the Dharma. The father would relate these predictions to relatives and friends in the village repeatedly. It was also foretold that the time to leave was in the winter. The others said, "No, lets wait until the spring

thaw to go." Guru Rinpoche also predicted that if ever Tibetans were fleeing Tibet, the safe haven was a land to the south called Pemako, where the mountains dropped down into tropical jungle. In 1960 the father gathered the family together, called the oldest son, now eighteen, home from the monastery, and with only what belongings could be carried or packed on the yaks' backs, set out in the depth of winter. They headed for Pemako. The hardships of the journey were extraordinary--the Himalayas, the snow and cold, the Chinese taking their yaks, and having to hide from Chinese machine guns. Somehow, they made it to the safe land. But in Pemako the altitude dropped extremely, the water was not safe to drink, they were unaccustomed to the heat and they all became ill. The mother, two sisters, and the older brother were ill for months. The older brother recovered very slowly. The mother and sisters died.

Father and sons went on to a refugee camp for Tibetans in Northern India. Refugee schools were begun and the work of translating sacred texts went on. Many lamas had carried out of Tibet whatever sacred manuscripts they could. When each one had contributed what he had brought, the entire body of sacred teachings was intact. At that time the Indian government made a proposal to the United States that India print seventeen copies of each Tibetan text and the United States buy them for the Library of Congress. It was agreed; India received payment, and the U.S. Library of Congress became the repository of the treasury of Tibetan manuscripts.

The Venerable Khenpo Palden Sherab Rinpoche, the older brother, became Abbot at the Central Institute for Higher Tibetan Studies in Sarnath, India, in charge of the Nyingma Department. Khen Rinpoche is one of the most highly qualified scholars and meditation masters of the Nyingma tradition, fully versed in Hinayana, Mahayana, and Vajrayana schools, and a master of Dzogchen, the most developed and advanced tradition of spiritual practice in the Nyingma tradition.

The younger brother, the Venerable Khenpo Tsewang Dongyal Rinpoche, graduated from Sanskrit University in Sarnath. His Holiness Dudjom Rinpoche enthroned him as Abbot in Charge at the Nyingmapa Institute in Kathmandu where he taught Buddhist philosophy, writing, calligraphy

and poetry. He was later invested with the authority of Khenpo Abbot by His Holiness and presided at Orgyen Chokholing Monastery. Khenpo Tsewang is a published author, historian, and poet, as well as an expert in the study of ancient Tantric literature. He holds the transmission and all initiations of the Nyingma Kama and Terma lineages.

In accordance with another of Padmasambhava's predictions, that when the iron bird flies and the horse goes on wheels Buddhism will go to the west, many Tibetan lamas were now teaching in the West. So in 1980, at the insistent invitation of Dr. Rhoda P. Lecocq, a professor from California who had taken teachings from Khenpo Palden Sherab Rinpoche in India, the Khenpos came to the United States for a teaching visit to California. His Holiness Dudjom Rinpoche later enlisted them in assisting with His Holiness' considerable Dharma activities in the United States. After about eight years of working in this liaison the time came to launch their own teaching approach in the West with His Holiness' blessing.

Since that time their teaching has become more extensive each year. Sanghas sprout up around them where ever they go. They teach together with a simple and beautiful method: Khen Rinpoche teaches in penetrating Tibetan and Khenpo Tsewang translates into English with inspired precision and wit. Their sanghas are formally called Padmasambhava Buddhist Centers, established to teach and preserve the tradition of Nyingmapa Buddhism, especially the mediation technique of the Higher Tantras. The practice of these profound techniques aims at removing the habits of mind obscuring the true, primordial Buddha Nature and revealing its boundless compassion. These teachings have been transmitted in an unknown lineage from master to master from that time to the present day.

The first center began in New York City, the Khenpos' home base. There are now Padmasambhava Buddhist Centers in West Palm Beach and Orlando, Florida; Wilmington, Delaware; Albuquerque, New Mexico; Cookesville, Tennessee; Santiago; Puerto Rico; Denver, Colorado; San Francisco, California; and in Ellsworth Maine. Close connections and a full teaching schedule are maintained with all these centers. The

Khenpos visit each center at least three times a year with one visit usually being a week's retreat.

From 1980 on, the Khenpos have maintained a strong connection to the Native American practice through the Sunray Meditation Society and its leader, the Venerable Dhyani Wahoo. The Khenpos travel to Sunray's Vermont Peacekeeper Center to give teachings and empowerments yearly. Sunray members come to New York for special initiations and practice instructions which bears out the Native American prophecy that Buddhism and Native American practice would join their amazing forces when the Red Hat lamas came to the west.

The Khenpos Rinpoche keep translation at the center of their attention The entire cycle of the "Seven Treasures of the Great Longchenpa" is in the process of being translated by Khenpo Palden Sherab Rinpoche working in conjunction with Dr. Janet Gyatso of Amherst College and Dr. Anne Klein of Rice University. The first edition of the "Prajnaparamita" by Khenpo Palden Sherab Rinpoche, translated by Khenpo Tsewang Dongyal Rinpoche with Dr. Joan Kaye, has been republished with the collaboration of Phyllis and Michael Friedman.

The Khenpos regularly return to Sarnath India, to oversee the construction on the Nyingmapa College and Monastery which they founded there. These visits occur on an average of about every other year, allowing the Khenpos to teach and spend time with their father who still lives and practices in retreat in India.

Kirti Tsenshab Rinpoche was born in 1926 in the Amdo region of eastern Tibet. At the age of 8, he was recognized by the tenth Kirti Rinpoche as the first reincarnation of Khensur Kramcho Phuntsog, a former abbot of Kirti gompa in Amdo. At the age of 9, Rinpoche took ordination as a monk.

In the mid-1950s, he made the arduous journey with Kirti Rinpoche to Lhasa to continue his studies at Drepung Monastery and avoid the political instability posed by the Chinese in the Amdo area. During this period, he became tsen-shab (debate partner) to Kirti Rinpoche, debating with him and reviewing his daily teachings.

After escaping from Tibet in 1959, Kirti Tsenshab Rinpoche taught Tibetan orphans at the Tibetan Children's Village, Dharamsala, India. At the age of 45, he began a fifteen-year meditation retreat in a small stone hermitage above Dharamsala, big enough for a bed, prostrations, and a stove".

Seven years were spent in meditation on Lam Rim, 3 years on 7 point Thought Transformation, and some generation and completion stage tantra. Two years were spent only on generation and completion stages, and in the final 3 years, Rinpoche repeated all of the above.

Lama Zopa Rinpoche has said of Kirti Tsenshab Rinpoche "(He) is a great Kadampa who shows real Kadampa Tradition...so completely renounced. There's not one slightest worldy activity, not the slightest eight world dharmas, no self cherishing thought. Even talking, everything is as much as possible pleasing to sentient being's minds."

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467-0998----------Notes:The text of this talk
is from a version in the library of theSouthwest Chogye Zen Center in Houston, Texas. Mast
Kyong-Ho(1849-1912) is considered one of the most significant Korean Zenteachers of the
his important disciples was Mann-gong(1872-1946) who is the direct dharma ancestor of Hy
ofMyo-Bong, who founded the Southwest Chogye Zen Center.VENERABLE MASTER KYU
It is no small thing for a man to become a Bhiku. A man does notbecome a Bhiku to eat and
he wants to be free fromlife and death by accomplishing Buddhahood.2. To accomplish Bud
discover his own Mind, which isalready within his own body.3. To discover Mind, one should
his body is nor morethan a dead corpse and this this world is, for good or bad, nothing buta
death is like popping out in the evening of the same daythat you have popped in during the
death, sometimes onemay be born in one of the hells, sometimes in the realm of animals an
realm of ghosts. Then one must endure incalculablepains and sufferings.4. Since this is true
yourself with the worldly life.Just examine and carefully observe your mind at all times. Wha
which is now seeing, hearing and thinking look like? Does this haveany form or not? It this b
this yellow or green? Is thisbright or dark?5. Examine and observer this matter carefully. Let
examination andobservation become like a mouse-catching cat; or like an egg-laying hen;or
hungry, old, crafty mouse gnawing a hole in a ricebag. Let your examination and observatio
point and donot forget it. Keep it before you by raising doubt and by questioningyourself. Do
doubt go away while you are doing chores orthe like. Do not let your question (doubt) escap
whileyou are not doing anything special. By eagerly and sincerely practicingin this manner,
will be the moment of awakening to youown Mind.6. Study hard by raising your faith. Raisin
sincerelyre-examining the matter just mentioned.7. To be born a human being is most difficu
more difficultto be born into favorable circumstances -- harder still to become aBhiku. It is th
difficult thing of all to find correct andrighteous Dharma teaching. We should reflect on this m
deeply.8. Shakyamuni Buddha once said, One who is already a human being is likea speck
a fingernail, while the one who has becomean animal by losing his human form is as commo
theground.If one loses the human form this time, then one will have to waitcountless aeons
When someone is in the one of the manyhells, he is unaware of it, as if playing games in a f
garden.Becoming a hungry ghost, asura, or animal, he acts like he is dwellingin his own hon
if one is awakened and has accomplished Buddhahood, he doesnot have to live or die. That

to endure any kindsof sufferings again. These words should be carefully considered one byo
Master Kwon, a Bhiku, began meditating from morning tonight. As soon as the sun would se
fists against theground in frustration and cry out, "I have lost another day withoutrealizing my
continued this way every day until he was fullyawakened. Since there are many who have e
determination ofMaster Kwon, it is impossible for me here to cite everyone who has hadthe
meditate until enlightened.11. None of them were worried about living or dying, nor about ea
well, nor sleeping. In our study, we should practice the sameway. Consider this carefully!12.
Master Tung-san wrote: Do not seek noble titles norwish to have possessions nor ask for pr
you happen tobe, just live in accord with your karma here and now in this life. Ifyour clothes
patch them again and again. If there is no food,barely even search for it.When the warm ene
chin grows cold, suddenly you become acorpse. What remains after death is only a hollow r
howmany days will this transient body live? Why work hard only to acquireuseless things? T
your mind dark and causes you to forgetabout studying.13. After awakening one's on mind,
preserve its purityand tranquillity. Cultivate this mind without allowing it to be taintedby world
Then plenty of good things (that is, pleasure whichcomes from the Awakening) will happen.
in this. Whenyou have to die, there will be no more suffering or sickness. You can gofreely t
anywhere else you chose (i.e., you control your ownlife as a free man in the world).14.Shaky
said, If anyone -- man or woman, old or young --has faith in these words and studies, each w
become aBuddha.Why would Shakyamuni Buddha deceive us?15.The Fifth Patriarch, Hung
said, By examinationand observation of mind, one will become enlightened naturally.Then h
us that,If you don't have faith in what I say, in future lives you will be eatenby tigers over and
again. On the other hand, if I have deceivedyou, I will fall into the dungeon of exitless hell.Si
Patriarchs have said these words, should be not take them toheart?16. Those of you who ar
do not agitate your mind; let itbe like a mountain. Let your mind be like a wide and empty sp
to reflect on enlightening Dharma like the moon reflects thesun. Whether others think that I a
wrong is not your concern.Do not judge or criticize others. Just be at ease and go on mindle
simpleton or fool. Or, be like one who is struck deaf and dumb.Spend your life like you cann
or like an infant. Then,sooner or later, all the delusion will disappear.17. If one wishes to acc
Buddhahood, it is useless to attempt tounderstand and master the worldly life. It would be lik
tofix food out of dung, or like trying to cut jade out of mud. It istotally useless for the accomp
Buddhahood. there is no reasonfor occupying oneself completely and thoroughly with worldl
your own death in the death of others. Do not put your trust inthis body. Rather, remind your
again to not miss a momentto awaken your own mind.19. Ask yourself repeatedly, "What do
like?" In yourdaily rounds, continue to ask yourself, "What does this mind look like?"Reflect
question so intensely that you are like a starving manthinking of nothing but good food. Do n
your questioningat any time.20. Buddha has said, Whatever has a form, that is, everything,
alldelusory.He also said,Everything that the ordinary human being does is subject to life and
There is only one way for use to be a true man and this isRealization of our own mind.21. It

not drink liquor", since it will intoxicate and makeyour mind dull. Also, "Do not speak lies", si
only acceleratedelusive states of mind. Furthermore, "Do not steal", since it onlyhelps to ma
jealous and full of desires. You should observethese and all the precepts. Breaking the prec
harmfulfor your cultivation and for your life itself. You should not cling toor incline yourself to
breaking any of them.22. Master Ox-herder, Mokguja (Chinul), once mentioned that, Indulgi
desire for property are as vicious as poisonous snakes.Watch your body and mind carefully
arise and thenunderstand them as they are. Detach yourself from them as much aspossible.
are very important and they should be remembered. Theywill make your study more effectiv
said,Becoming angry even once raises ten million vicious sins.A student simply must endure
the angry mind. Many mastershave also said that because of anger, man becomes a tiger, a
some similar stinging or biting creature. From foolishmindedness, man becomes either a bir
Depending upon hisdegree of low-mindedness, man becomes either an ant, mosquito or the
things, man becomes a hungry ghost. The type ofdesire or anger molds the nature of hell in
accordinglyfall. Each and every state of mind determines the kind of creature manis to beco
However, if one's mind is unattached, one becomes a Buddha. Even a"good" or positive sta
useless. Even though such acondition of mind can create a heavenly future life, it is stilllimit
as one reaches heaven, he immediately begins descendingto the hellish or animal realms in
rebirths. If no intentionis held in the mind, then there is no place to be born again. One's min
and unconfused, it cannot go to the dark places. This pureand quiescent mind is the way of
one questions with the one-pointed concentration, then this mindnaturally settles down and
By this he automaticallyrealizes his own mind as quiescent and tranquil. This is the same as
Buddha.26. This way is very direct and goes right to the point. It is the bestway one can prac
and examine this talk from time to time and,on the right occasions, even tell other people. Th
asreading eighty-four thousand volumes of scriptures. Studying in thismanner, one will acco
in this lifetime. Do notunderstand this talk to be some contrived encouragement or expedien
Follow these words with your whole-hearted mind.27. In the deep canyon where the clear st
continuously,all kinds of birds are singing everywhere. No one ever comes to visitthis place.
so-called Bhiku's place (monastery) and is quietand tranquil. Here is where I sit and contem
what thismind is. Now, if this mind is not what Buddha is, then what else it?28. You have jus
rare talk. You should continue to studythis great matter enthusiastically. Do not hurry, otherw
mightbecome sick or get a terrible headache. Calm yourself, then ceaselesslymeditate. Mos
careful not to force yourself. Rather, relaxand let your right questioning be
within!----------end of record

ï»¿|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

o kaccÄ• yanabyÄ• karaá¹‡aá¹ƒ

1. sandhi

1, 1. attho \Be 1/ akkharasaÃ±Ã±Ä• to.

2, 2. akkharÄ• pÄ• dayo ekacattÄ• lisaá¹ƒ.

3, 3 tatthodantÄ• sarÄ• aá¹-á¹-ha.

4, 4. lahumattÄ• tayo rassÄ• .

5, 5. aÃ±Ã±e dÄ«ghÄ• .

6, 8. sesÄ• byaÃ±janÄ• .

7, 9. vaggÄ• paÃ±capaÃ±caso mantÄ• .

8, 10. aá¹ƒiti niggahitaá¹ƒ.

9, 11. parasamaÃ±Ã±Ä• payoge.

10, 12. pubbamadhoá¹-hitamassaraá¹ƒ sarena viyojaye.

11, 14. naye paraá¹ƒ yutte.

iti sandhikappe paá¹-hamo kaá¹‡á¸• o.

12, 13. sarÄ• \Be 2/ sare lopaá¹ƒ.

13, 15. vÄ• paro asarÅ«po.

14, 16. kvacÄ• savaá¹‡á¹‡aá¹ƒ lutte.

15, 17. dÄ«ghaá¹ƒ.

16, 18. pubbo ca.

17, 19. yamedantassÄ• deso.

18, 20. vamodudantÄ• naá¹ƒ.

19. 22. sabbo caá¹ƒ ti.

20, 27. do dhassa ca.

21, 22. ivaá¹‡á¹‡o yaá¹ƒ navÄ• .

22, 28. evÄ• dissa ri pubbo ca rasso.

iti sandhikappe dutiyo kaá¹‡á¸• o.

23, 36. sarÄ• pakati byaÃ±jane.

24, 35. sare kvaci.

25, 37. dÄ«ghaá¹ƒ.

26, 38. rassaá¹ƒ.

27, 39. lopaÃ±ca tatrÄ• kÄ• ro.

28, 40. para dvebhÄ• vo á¹-hÄ• ne.

29, 42. vagge ghosÄ• ghosÄ• naá¹ƒ tatiyapaá¹-hamÄ• .

iti sandhikappe tatiyo kaá¹‡á¸• o.

30, 58. aá¹ƒ \Be 3/ byaÃ±jane niggahitaá¹ƒ.

31. 49. vaggantaá¹ƒ vÄ• vagge.

32, 50. ehe Ã±aá¹ƒ.

33. 51. sa ye ca.

34, 52. madÄ• sare.

35, 34. ya va ma da na ta ra lÄ• cÄ• gamÄ• .

36, 47. kvaci o byaÃ±jane.

37, 57. niggahitaÃ±ca.

38, 53. kvaci lopaá¹ƒ.

39, 54. byaÃ±jane ca.

40, 55. paro vÄ• saro.

41, 56. byaÃ±jano ca visaÃ±Ã±ogo.

iti sandhikappe catuttho kaá¹‡á¸• o.

42, 32. gosare puthassÄ• gamo kvaci.

43, 33. pÄ• ssa canto rasso.

44, 24 abbho abhi.

45, 25. ajjho adhi.

46, 26. te na vÄ• ivaá¹‡á¹‡e.

47, 23. atissa cantassa.

48, 43. kvaci \Be 4/ paá¹-i patissa.

49, 44. puthassu byaÃ±jane.

50, 45. o avassa.

51, 59. anupadiá¹-á¹-hÄ• naá¹ƒ vuttayogato.

iti sandhikappe paÃ±camo kaá¹‡á¸• o.

sandhisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. nÄ• ma

52, 60. jinavacanayuttaá¹ƒ hi.

53, 61. liá¹…gaÃ±ca nippajjate.

54, 62. tato ca vibhattiyo.

55, 63. si yo aá¹ƒ yo nÄ• hi sa naá¹ƒ smÄ• hi sanaá¹ƒ smiá¹ƒ su.

56, 64. tadanuparodhena.

57, 71. Ä• lapane si gasaÃ±Ã±o.

58, 29. ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalÄ• .

59, 182. te itthidhyÄ• po.

60, 177. Ä• gho.

61, 86. sÄ• gamo se.

62, 206. saá¹ƒsÄ• svekavacanesu ca.

63, 217. etimÄ• sami \Be 5/.

64, 216. tassÄ• vÄ• .

65, 215. tato sassa ssÄ• ya.

66, 205. gho rassaá¹ƒ.

67, 229. no ca dvÄ• dito naá¹ƒmhi.

68, 184. amÄ• pato smiá¹ƒsmÄ• naá¹ƒ vÄ• .

69, 186. Ä• dito o ca.

70, 30. jhalÄ• namiyuvÄ• sare vÄ• .

71, 489. yavakÄ• rÄ• ca.

72, 185. pasaÃ±Ã±assa ca.

73, 174. gÄ• va se.

74, 169. yosu ca.

75, 170. avaá¹ƒmhi ca.

76, 171. Ä• vassu vÄ• .

77, 175, tato namaá¹ƒ patimhÄ• lutte ca samÄ• se.

78, 31. o sare ca.

79, 46. tabbiparÄ«tÅ«papade byaÃ±jane ca.

80, 173. goá¹‡a naá¹ƒmhi vÄ• .

81, 172. suhinÄ• su ca.

82, 149. aá¹ƒmo \Be 6/ niggahitaá¹ƒ jhalapehi.

83, 67. saralopo mÄ• desapaccayÄ• dimhi saralope tu pakati.

84, 144. agho rassamekavacanayosvapi ca.

85, 150. na sismimanapuá¹ƒsakÄ• ni.

86, 227. ubhÄ• dito naminnaá¹ƒ.

87, 231. iá¹‡á¹‡amiá¹‡á¹‡annaá¹ƒ tÄ«hi saá¹…khyÄ• hi.

88, 147. yÄ• su katanikÄ• ralopesu dÄ«ghaá¹ƒ.

89, 87. sunaá¹ƒhisu ca.

90, 252. paÃ±cÄ• dÄ«namattaá¹ƒ.

91, 194. patissinÄ«mhi.

92, 100. ntussanto yosu ca.

93, 106. sabbassa vÄ• aá¹ƒsesu.

94, 105. simhi vÄ• .

95, 145. aggissini.

96, 148. yosvakatarasso jho.

97, 156. vevosu lo ca.

98, 189. mÄ• tulÄ• dÄ«namÄ• nattamÄ«kÄ• re.

99, 81. smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhi vÄ• .

100, 214. na timehi katÄ• kÄ• rehi.

101, 80. suhisvakÄ• ro \Be 7/ e.

102, 202. sabbanÄ• mÄ• naá¹ƒ naá¹ƒmhi ca.

103, 79. ato nena.

104, 66. so.

105, 0. so vÄ• .

106, 302. dÄ«ghorehi.

107, 69. sabbayonÄ«namÄ• e.

108, 90. smÄ• smiá¹ƒnaá¹ƒ vÄ• .

109, 295. Ä• ya catutthekavacanassa tu.

110, 201. tayo neva ca sabbanÄ• mehi.

111, 179. ghato nÄ• dÄ«naá¹ƒ.

112, 173. pato yÄ• .

113, 132. sakhato gasse vÄ• .

114, 178. ghate ca.

115, 181. na ammÄ• dito.

116, 157. akatarassÄ• lato yvÄ• lapanassavevo.

117, 124. jhalato sassa no vÄ• .

118, 146. ghapato ca yonaá¹ƒ lopo.

119, 115. lato vokÄ• ro ca.

iti nÄ• makappe paá¹-hamo kaá¹‡á¸• o.

120, 243. amhassa \Be 8/ mamaá¹ƒ savibhattissa se.

121, 233. mayaá¹ƒ yomhi paá¹-hame.

122, 99. ntussa nto.

123, 103. ntassa se vÄ• .

124, 98. Ä• simhi.

125, 198. aá¹ƒ napuá¹ƒsake.

126, 101. avaá¹‡á¹‡Ä• ca ge.

127, 102. to titÄ• sasmiá¹ƒnÄ• su.

128, 104. naá¹ƒmhi taá¹ƒ vÄ• .

129, 222. imassidamaá¹ƒsisu napuá¹ƒsake.

130, 225. amussÄ• duá¹ƒ.

131, 0. itthipumanapuá¹ƒsakasaá¹…khyaá¹ƒ.

132, 228. yosu dvinnaá¹ƒ dve ca.

133, 230. ticatunnaá¹ƒ tisso catasso tayocattÄ• ro tÄ«á¹‡i cattÄ• ri.

134, 251. paÃ±cÄ• dÄ«namakÄ• ro.

135, 118. rÄ• jassÄ• raÃ±Ã±o rÄ• jino se.

136, 119. raÃ±Ã±aá¹ƒ naá¹ƒmhi vÄ• .

137, 116. nÄ• mhi raÃ±Ã±Ä• vÄ• .

138, 121. smiá¹ƒmhi raÃ±Ã±e rÄ• jini.

139, 245. tumhamhÄ• kaá¹ƒ \Be 9/ tayi mayi.

140, 232. tvamahaá¹ƒ simhi ca.

141, 241. tava mama se.

142, 242. tuyhaá¹ƒ mayhaÃ±ca.

143, 235. taá¹ƒmamaá¹ƒmhi.

144, 234. tavaá¹ƒmamaÃ±ca na vÄ• .

145, 238. nÄ• mhi tayÄ• mayÄ• .

146, 236. tumhassa tuvaá¹ƒtvamamhi.

147, 246. padato dutiyÄ• catutthÄ«chaá¹-á¹-hÄ«su vo no.

148, 247. hemekavacanesu ca.

149, 248. na aá¹ƒmhi.

150, 249. vÄ• tatiye ca.

151, 250. bahuvacanesu vo no.

152, 136. pumantassÄ• simhi.

153, 138. amÄ• lapanekavacane.

154, 0. samÄ• se ca vibhÄ• sÄ• .

155, 137. yosvÄ• no.

156, 142. Ä• ne smiá¹ƒmhi vÄ• .

157, 140. hivibhatthimhi ca.

151, 143. susmimÄ• \Be 10/ vÄ• .

159, 139. u nÄ• mhi ca.

160, 197. akammantassa ca.

iti nÄ• makappe dutiyo kaá¹‡á¸• o.

161, 244. tumhamhehi namÄ• kaá¹ƒ.

162, 237. vÄ• yvappaá¹-hamo.

163, 240. sassaá¹ƒ.

164, 200. sabbanÄ• makÄ• rate paá¹-hamo.

165, 208. dvandaá¹-á¹-hÄ• vÄ• .

166, 209. nÄ• Ã±Ã±aá¹ƒ sabbanÄ• mikaá¹ƒ.

167, 210. bahubbÄ«himhi ca.

168, 203. sabbato naá¹ƒ saá¹ƒsÄ• naá¹ƒ.

169, 117. rÄ• jassa rÄ• ju sunaá¹ƒ hisu ca.

170, 220. sabbassimasse vÄ• .

171, 219. animi nÄ• mhi ca.

172, 218. anapuá¹ƒsakassÄ• yaá¹ƒ smimhi.

173, 223. amussa mo saá¹ƒ.

174, 211. etatesaá¹ƒ to.

175, 212. tassa vÄ• nattaá¹ƒ sabbattha.

176, 213. sasmÄ• smiá¹ƒsaá¹ƒsÄ• svattaá¹ƒ \Se 11/.

177, 221. imasaddassa ca.

178, 224. sabbato ko.

179, 204. ghapato smiá¹ƒ sÄ• naá¹ƒ saá¹ƒsÄ• .

180, 207. netÄ• hi smimÄ• yayÄ• .

181, 95. manogaá¹‡Ä• dito smiá¹ƒnÄ• namiÄ• .

182, 97. sassa co.

183, 48. etesamo lope.

184, 96. sa sare vÄ• gamo.

185, 112. santasaddassÄ• so bhe bo cante.

186, 107. simhi gacchantÄ• dÄ«naá¹ƒ ntasaddo aá¹ƒ.

187, 108. sesesu ntuva.

188, 155. brahmatta sakha rÄ• jÄ• dito amÄ• naá¹ƒ.

189, 113. syÄ• ca.

190, 114. yonamÄ• no.

191, 130. sakhato cÄ• yo no.

192, 135. smime.

193, 122. brahmato vassa ca.

194, 131. sakhantassi nonÄ• naá¹ƒsesu.

195, 134. Ä• ro \Be 12/ himhi vÄ• .

196, 133. sunamaá¹ƒsu vÄ• .

197, 125. brahmato tu smiá¹ƒni.

198, 123. uttaá¹ƒ sanÄ• su.

199, 158. satthupitÄ• dÄ«namÄ• sismiá¹ƒ silopo ca.

200, 196. aÃ±Ã±esvÄ• rattaá¹ƒ.

201, 163. vÄ• naá¹ƒmhi.

202. 164. satthunattaÃ±ca.

203, 162. u sasmiá¹ƒ salopo ca.

204, 167. sakkamandhÄ• tÄ• dÄ«naÃ±ca.

205, 160. tato yonamo tu.

206, 165. tato smimi.

207, 161. nÄ• Ä• .

207, 161. Ä• ro rassamikÄ• re.

209, 168. pitÄ• dÄ«namasimhi.

210, 239. tayÄ• tayinaá¹ƒ takÄ• ro tvattaá¹ƒ vÄ• .

iti nÄ• makappe tatiyo kaá¹‡á¸• o.

211, 126. attanto hismimanattaá¹ƒ.

212, 129. tato smiá¹ƒ ni.

213, 127. sassano.

214, 128. smÄ• \Se 13/ nÄ• .

215, 141. jhalato ca.

216, 180. ghapato smiá¹ƒyaá¹ƒ vÄ• .

217, 199. yonaá¹ƒ ni napuá¹ƒsakehi.

218, 196. ato niccaá¹ƒ.

219, 195. siá¹ƒ.

220, 74. sesato lopaá¹ƒ gasipi.

221, 282. sabbÄ• samÄ• vusopasagganipÄ• tÄ• dÄ«hi ca.

222, 327. pumassa liá¹…gÄ• dÄ«su samÄ• sesu.

223, 188. aá¹ƒ yamÄ«to pasaÃ±Ã±ato.

224, 153. naá¹ƒ jhato katarassÄ• .

225, 151. yonaá¹ƒ no.

226, 154. smiá¹ƒni.

227, 270. kissa ka ve ca.

228, 272. ku hiá¹ƒ haá¹ƒsu ca.

229, 226. sesesu ca.

230, 262. tra to thesu ca.

231, 263. sabbassetassÄ• kÄ• ro vÄ• .

232, 267. tre niccaá¹ƒ.

233, 264. e tothesu ca.

234, 265. imassi \Be 14/ thaá¹ƒ dÄ• ni ha to dhesu ca.

235, 281. a dhunÄ• mhi ca.

236, 280. eta rahimhi.

237, 176. itthiyamato Ä• paccayo.

238, 187. nadÄ• dito vÄ• Ä«.

239, 190. á¹‡ava á¹‡ika á¹‡eyya á¹‡antuhi.

240, 193. patibhikkhurÄ• jÄ«kÄ• rantehi inÄ«.

241, 191. ntussa tadhÄ«kÄ• re.

242, 192. bhavato bhoto.

243, 110. bho ge tu.

244, 72. akÄ• rapitÄ• dyantÄ• namÄ• .

245, 152. jhalapÄ• rassaá¹ƒ.

246, 73. Ä• kÄ• ro vÄ• .

iti nÄ• makappe catuttho kaá¹‡á¸• o.

247, 261. tvÄ• dayo vibhattisaÃ±Ã±Ä• yo.

248, 260. kvaci to paÃ±camyatthe.

249, 266. tratha sattamiyÄ• sabbanÄ• mehi.

250, 268. sabbato dhi.

251, 269. kiá¹ƒsmÄ• vo.

252, 271. hiá¹ƒhaá¹ƒhiÃ±canaá¹ƒ

253, 273. tamhÄ• \Be 15/ ca.

254, 274. imasmÄ• hadhÄ• ca.

255, 275. yato hiá¹ƒ.

256, 0. kÄ• le.

257, 276. kiá¹ƒsabbaÃ±Ã±ekayakuhi dÄ• dÄ• canaá¹ƒ.

258, 278. tamhÄ• dÄ• ni ca.

259, 279. imasmÄ• rahidhunÄ• dÄ• ni ca.

260, 277. sabbassa so dÄ• mhi vÄ• .

261, 369. avaá¹‡á¹‡o ye lopaÃ±ca.

262, 391. vuá¸• á¸• hassa jo iyiá¹-á¹-hesu.

263, 392. pasatthassa so ca.

264, 393. antikassa nedo.

265, 394. bÄ• á¸·hassa sÄ• dho.

266, 395. appassa kaá¹‡a.

267, 396. yuvÄ• naÃ±ca.

268, 397. vantumantuvÄ«naÃ±ca lopo.

269, 41. yavataá¹ƒ talaá¹‡adakÄ• rÄ• naá¹ƒ byaÃ±janÄ• ni calaÃ±ajakÄ• rattaá¹ƒ.

270, 120. amha tumha ntu rÄ• ja brahmatta sakha satthu --- pitÄ• dÄ«hi smÄ• nÄ• va.

iti nÄ• makappe paÃ±camo kaá¹‡á¸• o.

nÄ• masuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. kÄ• raka

271, 88. yasmÄ• \Be 16/ dapetiá¹ƒ bhayamÄ• datte vÄ• tadapÄ• dÄ• naá¹ƒ. (308)

272, 309. dhÄ• tunÄ• mÄ• namupasaggayogÄ• dÄ«svapi ca.

273, 310. rakkhaá¹‡atthÄ• namicchitaá¹ƒ.

274, 311. yena vÄ• dassanaá¹ƒ

275, 312. dÅ«rantikaddhakÄ• la nimmÄ• na tvÄ• lopa disÄ• yoga vibhattÄ• rappayoga suc
vivittappamÄ• á¹‡apubbayoga bandhanaguá¹‡avacana paÃ±hakathana thokÄ• tattÅ«su ca.

276, 302. yassa dÄ• tukÄ• mo rocate dhÄ• rayate pÄ• taá¹ƒ sampadÄ• naá¹ƒ.

277, 303. silÄ• gha hanu á¹-hÄ• sapa dhÄ• ra piha kudha duhisso ssÅ«ya rÄ• dhikkha pac
pubbakattÄ• rocanattha tadattha tumatthÄ• lamattha maÃ±Ã±Ä• nÄ• darappÄ• á¹‡ini
gatyatthakammaniÄ• sisatthasammutibhiyyasattamyatthesu ca.

278, 320. yodhÄ• ro tamokÄ• saá¹ƒ.

279, 292. yena vÄ• kayirate taá¹ƒ karaá¹‡aá¹ƒ.

280, 285, yaá¹ƒ karoti taá¹ƒ kammaá¹ƒ.

281, 294. yo karoti sa kattÄ• .

282, 295. yo kÄ• rehi sa hetu.

283, 316. yassa \Be 17/ vÄ• pariggaho taá¹ƒ sÄ• mÄ«.

284, 283. liá¹…gatthe paá¹-hamÄ• .

285, 70. Ä• lapane ca.

286, 291. karaá¹‡e tatiyÄ• .

287, 296, sahÄ• diyoge ca.

288, 293. kattari ca.

289, 297. hetvatthe ca.

290, 298. sattamyatthe ca.

291, 299. yenaá¹…gavikÄ• ro.

292, 300. visesane ca.

293, 301. sampadÄ• ne catutthÄ«.

294, 305. namoyogÄ• dÄ«svapi ca.

295, 307. apÄ• dÄ• ne paÃ±camÄ«.

296, 314. kÄ• raá¹‡atthe ca.

297, 284. kammatthe dutiyÄ• .

298. 287. kÄ• laddhÄ• namaccantasaá¹ƒyoge.

299, 288. kammappavacanÄ«yayutte.

300, 286. gati buddhi bhuja paá¹-ha hara kara sayÄ• dÄ«naá¹ƒkÄ• rite vÄ• .

301, 315. sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«

302, 319. okÄ• se \Be 18/ sattamÄ«.

303, 321. sÄ• missarÄ• dhipati dÄ• yÄ• da sakkhÄ« pathibhÅ« pasuta kusalehi ca.

304, 322. niddhÄ• raá¹‡e ca.

305, 323. anÄ• dare ca.

306, 289. kvaci dutiyÄ• chaá¹-á¹-hÄ«namatthe.

307, 290. tatiyÄ• sattamÄ«naÃ±ca.

308, 317. chaá¹-á¹-hÄ« ca.

309, 318. dutiyÄ• paÃ±camÄ«naÃ±ca.

310, 324. kammakaraá¹‡animittatthesu sattamÄ«.

311, 325. sampadÄ• ne ca.

312, 326. paÃ±camyatthe ca.

313, 327. kÄ• labhÄ• vesu ca.

314, 328. upaâ€™ dhyÄ• dhikissaravacane.

315, 329. maá¹‡á¸• itussukkesu tatiyÄ• ca.

iti nÄ• makappe kÄ• rakakappo chaá¹-á¹-ho kaá¹‡á¸• o.

kÄ• rakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. samÄ• sa

316, 331. nÄ• mÄ• na samÄ• so yuttattho.

317, 332. tesaá¹ƒ vibhattiyo lopÄ• ca.

318, 333. pakati cassa sarantassa.

319, 330. upasagganipÄ• tapubbako \Be 19/ abyayÄ«bhÄ• vo.

320, 335. so napuá¹ƒsakaliá¹…go.

321. 349. digussekattaá¹ƒ.

322, 359. tathÄ• dvande pÄ• á¹‡i tÅ«riye yogga senaá¹…ga khuddajantuka vividha viruddh visabhÄ• gatthÄ• dÄ«naÃ±ca.

323, 360. vibhÄ• sÄ• rukkha tiá¹‡a pasu dhana dhaÃ±Ã±a janapadÄ• dÄ«naÃ±ca.

324, 339. dvipade tulyÄ• dhikaraá¹‡e kammadhÄ• rayo.

325, 348. saá¹…khyÄ• pubbo digu.

326, 341. ubhe tappurisÄ• .

327, 351. amÄ• dayo parapadebhi.

328, 352. aÃ±Ã±apadatthesu bahubbÄ«hi.

329, 357. nÄ• mÄ• naá¹ƒ samuccayo dvando.

330, 340. mahataá¹ƒ mahÄ• tulyÄ• dhikaraá¹‡e pade.

331, 353. itthiyaá¹ƒ bhÄ• sitapumitthÄ« pumÄ• va ce.

332, 343. kammadhÄ• rayasaÃ±Ã±e ca.

333, 344. attaá¹ƒ nassa tappurise.

334, 345. sare ana.

335, 346. kadi kussa.

336, 347. kÄ• â€™ ppatthesu ca.

337, 350. kvaci \Be 20/ samÄ• santa gatÄ• namakÄ• ranto.

338, 356. nadimhÄ• ca.

339, 358. jÄ• yÄ• ya tudaá¹ƒ jÄ• ni patimhi.

340, 355. dhanumhÄ• ca.

341, 336. aá¹ƒvibhattÄ«namakÄ• rantÄ• abyÄ• yitÄ• vÄ• .

342, 337. saro rasso napuá¹ƒsake.

343, 338. aÃ±Ã±asmÄ• lopo ca.

iti nÄ• makappe samÄ• sakappo sattamo kaá¹‡á¸• o.

samÄ• sasutthaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. taddhita

244, 361. vÄ• á¹‡Ä• â€™ pacce.

345, 366. á¹‡Ä• yana á¹‡Ä• na vacchÄ• dito.

346, 367. á¹‡eyyo kattiyÄ• dÄ«hi.

347, 368. ato á¹‡i vÄ• .

348, 371. á¹‡avopakvÄ• dÄ«hi.

349, 372. á¹‡era vidhavÄ• dito.

350, 373. yena vÄ• saá¹ƒsaá¹-á¹-haá¹ƒ tarati carati vahati á¹‡iko.

351, 374. tamadhÄ«te tenakatÄ• dhi sannidhÄ• naniyoga sippa bhaá¹‡á¸• a jÄ«vikatthesu

352, 376. á¹‡a \Be 21/ rÄ• gÄ• tassedamaÃ±Ã±atthesu ca.

353, 378. jÄ• tÄ• dÄ«namimiyÄ• ca.

354, 379. samÅ«hatthe kaá¹‡a á¹‡Ä• .

355, 380. gÄ• ma jana bandhu sahÄ• yÄ• dÄ«hi tÄ• .

356, 381. tadassa á¹-hÄ• namiyo ca.

357, 382. upamatthÄ• yitattaá¹ƒ.

358, 383. tannissitatthe lo.

359, 384. Ä• lu tabbahule.

360, 387. á¹‡uttatÄ• bhÄ• ve tu.

361, 388. á¹‡a visamÄ• dÄ«hi.

362, 389. ramaá¹‡Ä«yÄ• dito kaá¹‡a

363, 390. visese taratamisikiyiá¹-á¹-hÄ• .

364, 398. tadassatthÄ«ti vÄ« ca.

365, 399. tapÄ• dito sÄ«.

366, 400. daá¹‡á¸• Ä• dito ika Ä«.

367, 401. madhvÄ• dito ro.

368, 402. guá¹‡Ä• dito vantu.

369, 403. satyÄ• dÄ«hi mantu.

370, 405. saddhÄ• dito á¹‡a.

371, 404. Ä• yussukÄ• rÄ• sa mantumhi.

372, 385. tappakativacane \Be 22/ mayo.

373, 406. saá¹…khyÄ• pÅ«raá¹‡e mo.

374, 408. sa chassa vÄ• .

375, 412. ekÄ• dito dasassÄ«.

376, 257. dase so niccaÃ±ca.

377, 0. ante niggahitaÃ±ca.

378, 414. ti ca.

379, 258. la da rÄ• naá¹ƒ.

380, 255. vÄ«sati dasesu bÄ• dvissa tu.

381, 254. ekÄ• dito dassa ra saá¹…khyÄ• ne.

382, 259. aá¹-á¹-hÄ• dito ca.

383, 353. dvekaá¹-á¹-hÄ• namÄ• kÄ• ro vÄ• .

384, 407. catucche hi tha á¹-hÄ• .

385, 409. dvitÄ«hi tiyo.

386, 410. tiye dutÄ• pi ca.

387, 411. tesamaá¸• á¸• hÅ«papadena aá¸• á¸• huá¸• á¸• hadivaá¸• á¸• ha diyaá¸• á¸• haâ

388, 68. sarÅ«pÄ• na mekasesvasakiá¹ƒ.

389, 413. gaá¹‡anedasassa dvi ti catu paÃ±ca cha satta aá¹-á¹-hanavakÄ• naá¹ƒ vÄ« ti cat
sattÄ• sanavÄ• yosu yonaÃ±cÄ«samÄ• saá¹ƒá¹-hiritÄ«tuti.

390, 256. catÅ«papadassa \Be 23/ lopo tuâ€™ ttarapadÄ• dicassa cu copi navÄ• .

391, 423. yadanupapannÄ• nipÄ• tanÄ• sijjhanti.

392, 418. dvÄ• dito koâ€™ nekatthe ca.

393, 415. dasadasakaá¹ƒ sataá¹ƒ dasakÄ• naá¹ƒ sataá¹ƒ sahassaÃ±ca yomhi.

394, 416. yÄ• va taduttari dasaguá¹‡itaÃ±ca.

395, 417. sakanÄ• mehi.

396, 363. tesaá¹ƒ á¹‡o lopaá¹ƒ.

397, 420. vibhÄ• ge dhÄ• ca.

398, 421. sabbanÄ• mehi pakÄ• ravacane tu thÄ• .

399, 422. kimimehi thaá¹ƒ.

400, 364. vuddhÄ• disarassa vÄ• â€™ saá¹ƒyogantassa saá¹‡e ca.

401, 375. mÄ• yÅ«namÄ• gamo á¹-hÄ• ne.

402. 377. Ä• ttaÃ±ca.

403, 354. kvacÄ• dimajjhuttarÄ• naá¹ƒ dÄ«gharassa paccayesu ca.

404, 370. tesu vuddhi lopÄ• gama vikÄ• ra viparitÄ• desÄ• ca.

405, 365. ayuvaá¹‡á¹‡Ä• naÃ±cÄ• yo vuddhi.

iti nÄ• makappe taddhitakappo aá¹-á¹-hamo kaá¹‡á¸• o.

taddhitasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. Ä• khyÄ• ti

406, 429. atha \Be 24/ pubbÄ• ni-vibhattÄ«naá¹ƒ cha parassapadÄ• ni.

407, 439. parÄ• á¹‡uttanopadÄ• ni.

408, 430. dve dve paá¹-hamamajjhimuttamapurisÄ• .

409, 441. sabbesamekÄ• bhidhÄ• ne paro puriso.

410, 432. nÄ• mamhi payujjamÄ• nepi tulyÄ• dhikaraá¹‡e paá¹-hamo.

411, 436. tumhe majjhimo.

412, 437. amhe uttamo.

413, 426. kÄ• le.

414, 428. vattamÄ• nÄ• paccuppanne.

415, 451. Ä• á¹‡Ä• tyÄ• siá¹-á¹-heâ€™ nuttakÄ• le paÃ±camÄ«.

416, 454. anumatiparikappetthesu sattamÄ«.

417, 460. apaccakkhe parokkhÄ• â€™ tÄ«te.

418, 456. hiyyopabhuti paccakkhe hiyyattanÄ«.

419, 469. samÄ«peâ€™ jjatanÄ«.

420, 471. mÄ• yoge sabbakÄ• le ca.

421, 473. anÄ• gate bhavissantÄ«.

422, 475. kriyÄ• tipanneâ€™ tÄ«te kÄ• lÄ• tipatti.

423, 426. vattamÄ• nÄ• tÄ« anti, si tha, mi ma te ante, sevhe, e mhe.

424, 450. paÃ±camÄ« \Be 25/ tu antu, hi tha, mi ma, taá¹ƒ antaá¹ƒ, ssu vho, e Ä• mase.

425, 453. sattamÄ« eyya eyyuá¹ƒ, eyyÄ• si eyyÄ• tha, eyyÄ• mi eyyÄ• ma, etha eraá¹ƒ, etl
eyyÄ• mhe.

426, 459. parokkhÄ• a u, e ttha, aá¹ƒ mha, ttha re, ttho vho, iá¹ƒ mhe.

427, 455. hiyyattanÄ« Ä• Å«, o ttha, aá¹ƒ mhÄ• , ttha tthuá¹ƒ, sevhaá¹ƒ, iá¹ƒ mhase.

427, 468. ajjatanÄ« Ä«Ã±aá¹ƒ ottha, iá¹ƒ mhÄ• , Ä• Å«, se vhaá¹ƒ, aá¹ƒ mhe.

429, 472. ssavissantÄ« ssati ssanti, ssasi ssatha, ssÄ• mi ssÄ• ma, ssate ssante, ssase ss

430, 474. kÄ• lÄ• tipatti ssÄ• ssaá¹ƒsu, sse ssatha, ssaá¹ƒ ssÄ• mÄ• , ssatha ssisu, ssase ssÄ• mhase.

431, 428. hiyyattanÄ« sattamÄ« paÃ±camÄ« vattamÄ• nÄ• sabbadhÄ• tukaá¹ƒ.

iti Ä• khyÄ• takappe paá¹-hamo kaá¹‡á¸• o.

432, 362. dhÄ• tuliá¹…gehi parÄ• paccayÄ• .

433, 528. tijagupakitamÄ• nehi khachasÄ• vÄ• .

434, 534. bhujaghasaharasupÄ• dÄ«hitumicchatthesu.

435, 536. Ä• ya \Be 26/ nÄ• mato kattÅ«pamÄ• nÄ• dÄ• cÄ• re.

436, 537. Ä«yÅ«â€™ pamÄ• nÄ• ca.

437, 538. nÄ• mamhÄ• â€™ tticchatthe.

438, 540. dhÄ• tÅ«hi á¹‡e á¹‡aya á¹‡Ä• pe á¹‡Ä• payÄ• kÄ• ritÄ• ni hetvatthe.

439, 539. dhÄ• turÅ«pe nÄ• masmÄ• á¹‡a yo ca.

440, 445. bhÄ• vakammesu yo.

441, 447. tassa cavaggayakÄ• ravakÄ• rattaá¹ƒ sadhÄ• tvantassa.

442, 448. ivaá¹‡á¹‡Ä• gamo vÄ• .

443, 449. pubbarÅ«paÃ±ca.

444, 511. tathÄ• kattari ca.

445, 433. bhÅ«vÄ• dito a.

446, 509. rudhÄ• dito niggahitapubbaÃ±ca.

447, 510. divÄ• dito yo.

448, 512. svÄ• dito á¹‡uá¹‡Ä• uá¹‡Ä• ca.

449, 513. kiyÄ• dito nÄ• .

450, 517. gahÄ• dito ppaá¹‡hÄ• .

451, 520. tanÄ• dito oyirÄ• .

452, 525. curÄ• dito á¹‡e á¹‡ayÄ• .

453, 444. attanopadÄ• ni bhÄ• ve ca kammani.

454, 440. kattari ca.

455, 530. dhÄ• tuppaccayehi \Be 27/ vibhattiyo.

456, 420. kattari parassapadaá¹ƒ.

457, 424. bhÅ«vÄ• dayo dhÄ• tavo.

iti Ä• khyÄ• takappe dutiyo kaá¹‡á¸• o.

458, 461. kvacÄ• divaá¹‡á¹‡Ä• namekassarÄ• naá¹ƒ dvebhÄ• vo.

459, 462. pubboâ€™ bbhÄ• so.

460, 506. rasso.

461, 464. dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• .

462, 467. kavaggassa cavaggo.

463, 532. mÄ• nakitÄ• naá¹ƒ va tattaá¹ƒ vÄ• .

464, 504. hassa jo.

465, 463. antassivaá¹‡á¹‡Ä• kÄ• ro vÄ• .

466, 489. niggahitaÃ±ca.

467, 533. tato pÄ• mÄ• nÄ• naá¹ƒ vÄ• maá¹ƒ sesu.

468, 492. á¹-hÄ• tiá¹-á¹-ho.

469, 494. pÄ• pivo.

470, 514. Ã±Ä• ssa jÄ• jaá¹ƒnÄ• .

471, 483. disassa passa dissa dakkhÄ• vÄ• .

472, 531. byaÃ±janantassa co chappaccayesu ca.

473, 529. ko khe ca.

474, 535. harassa gÄ« se.

475, 465. brÅ«bhÅ«namÄ• habhÅ«vÄ• \Be 28/ parokkhÄ• yaá¹ƒ.

476, 442. gamissanto ccho vÄ• sabbÄ• su.

477, 479. vacassaâ€™ jjatanimhi makÄ• rÄ• o.

478, 438. akÄ• ro dÄ«ghaá¹ƒ himimesu.

479, 452. hi lopaá¹ƒ vÄ• .

480, 490. hotissareâ€™ hoâ€™ he bhavissantimhi sassa ca.

481, 524. karassa sappaccayassa kÄ• ho.

iti Ä• khyÄ• takappe tatiyo kaá¹‡á¸• o.

482, 508. dÄ• dantassaá¹ƒ mimesu.

483, 527. asaá¹ƒyogantassa vuddhi kÄ• rite.

484, 542. ghaá¹-Ä• dÄ«naá¹ƒ vÄ• .

485, 434. aÃ±Ã±esu ca.

486, 543. guhadusÄ• naá¹ƒ dÄ«ghaá¹ƒ.

487, 478. vaca vasa vahÄ• dÄ«namukÄ• ro vassaye.

488, 481. ha vipariyayo lo vÄ• .

489, 519. gahassa ghe ppe.

490, 518. halopo á¹‡hÄ• mhi.

491, 523. karassa kÄ• sattamajjatanimhi.

492, 499. asasmÄ• mimÄ• naá¹ƒ mimhÄ• â€™ ntalopo ca.

493, 498. thassa tthatthaá¹ƒ.

494, 495. tissa \Be 29/ tissa tthitthaá¹ƒ.

495, 500. tussa tthuttaá¹ƒ.

496, 497. simhi ca.

497, 477. labhasmÄ• Ä«aá¹ƒnaá¹ƒ tthattaá¹ƒ.

498, 480. kusasmÄ• dÄ« cchi.

499, 480. dÄ• dhÄ• tussa dajjaá¹ƒ.

500, 486. vadassa vajjaá¹ƒ.

501, 443. gamissa ghammaá¹ƒ.

502, 493. yamhi dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• maha mathÄ• dÄ«namÄ«.

503, 485. yajassÄ• dissi.

504, 470. sabbato uá¹ƒ iá¹ƒsu.

505, 482. jaramarÄ• naá¹ƒ jÄ«ra jÄ«yya mÄ«yyÄ• vÄ• .

506, 496. sabbatthÄ• â€™ sassÄ• dilopo ca.

507, 501. asabbadhÄ• tuke Ã±Ä• .

508, 515. yyessa Ã±Ä• to iyÄ• Ã±Ä• .

509, 516. nÄ• ssa lopo yakÄ• rattaá¹ƒ.

510, 487. lopaÃ±cettamakÄ• ro.

511, 521. uttamokÄ• ro.

512, 522. karassÄ• kÄ• ro ca.

513, 435. o ava sare.

514, 491. e aya.

515, 541. te \Be 30/ Ä• vÄ• yÄ• kÄ• rite.

516, 466. ikÄ• rÄ• gamo asabbadhÄ• tukamhi.

517, 488. kvaci dhÄ• tuvibhattippaccayÄ• naá¹ƒ dÄ«ghaviparÄ«tÄ• desa lopÄ• gamÄ• ca.

518, 446. attanopadÄ• ni parassapadattaá¹ƒ.

519, 457. akÄ• rÄ• gamo hiyyatthanÄ«ajjatanÄ«kÄ• lÄ• tipattÄ«su.

520, 502. brÅ«to Ä« timhi.

521, 425. dhÄ• tussanto lopoâ€™ nekasarassa.

522, 476. isuyamÅ«namanto ccho vÄ• .

523, 526. kÄ• ritÄ• naá¹ƒ á¹‡o lopaá¹ƒ.

iti Ä• khyÄ• takappe catuttho kaá¹‡á¸• o.

Ä• khyÄ• tasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. kibbidhÄ• na

524, 561. dhÄ• tuyÄ• kammÄ• dimhi á¹‡o.

525, 565. saÃ±Ã±Ä• yama nu.

526, 567. pure dadÄ• ca iá¹ƒ.

527, 568. sabbato á¹‡vutvÄ• â€™ vÄ« vÄ• .

528, 577. visa ruja padÄ• dito á¹‡a.

529, 580. bhÄ• ve ca.

530, 584. kvi ca.

531, 589. dharÄ• dÄ«hi \Be 31/ rammo.

532, 590. tassÄ«lÄ• dÄ«su á¹‡Ä« tvÄ• vÄ« ca.

533, 591. sadda kudha cala maá¹‡á¸• attha rucÄ• dÄ«hi yu.

534, 592. pÄ• rÄ• digamimhÄ• rÅ«.

535, 593. bhikkhÄ• dito ca.

536, 594. hanatyÄ• dÄ«naá¹ƒ á¹‡uko.

537, 566. nu niggahitaá¹ƒ padante.

538, 595. saá¹ƒhanÄ• â€™ Ã±Ã±Ä• ya vÄ• ro gho.

539, 558. ramhi ranto rÄ• dino.

540, 545. bhÄ• vakammesu tabbÄ• â€™ nÄ«yÄ• .

541, 552. á¹‡yo ca.

542, 557. karamhÄ• ricca.

543, 555. bhÅ«toâ€™ bba.

544, 556. vada mada gamu yuja garahÄ• kÄ• rÄ• dÄ«hi jja mmaggayheyyÄ• vÄ• ro vÄ• .

545, 548. te kiccÄ• .

546, 562. aÃ±Ã±e kitta.

547, 596. nandÄ• dÄ«hi yu.

548, 597. kattukaraá¹‡apadesesu ca.

549, 550. rahÄ• dito á¹‡a.

iti kibbidhÄ• nakappe paá¹-hamo kaá¹‡á¸• o.

550, 549. á¹‡Ä• dayo \Be 32/ tekÄ• likÄ• .

551, 598. saÃ±Ã±Ä• yaá¹ƒ dÄ• dhÄ• to i.

552, 609. ti kiccÄ• â€™ siá¹-á¹-he.

553, 599. itthiyamatiyavo vÄ• .

554, 601. karato ririya.

555, 612. atÄ«te ta tavantu tÄ• vÄ«.

556, 622. bhÄ• vakammesu ta.

557, 606. budhagamÄ• ditthe kattari.

558, 602. jito ina sabbattha.

559, 603. supato ca.

560, 604. Ä«saá¹ƒdusÅ«hi kha.

561, 636. icchatthesu samÄ• nakattukesu tave tuá¹ƒ vÄ• .

562, 638. arahasakkÄ• dÄ«su ca.

563, 639. pattavacane alamatthesu ca.

564, 640. pubbakÄ• leâ€™ kakattukÄ• naá¹ƒ tuna tvÄ• na tvÄ• vÄ• .

565, 646. vattamÄ• ne mÄ• naâ€™ ntÄ• .

566, 574. sÄ• sÄ• dÄ«hi ratthu.

567, 575. pÄ• tito ritu.

568, 576. mÄ• nÄ• dÄ«hi \Be 33/ rÄ• tu.

569, 610. Ä• gamÄ• tuko.

570, 611. bhabbe ika.

iti kibbidhÄ• nakappe dutiyo kaá¹‡á¸• o.

571, 624. paccayÄ• daniá¹-á¹-hÄ• nipÄ• tanÄ• sijjhanti.

572, 625. sÄ• sadisato tassa riá¹-á¹-ho ca.

573, 626. sÄ• disanta puccha bhanja hantÄ• dÄ«hi á¹-á¹-ho.

574, 613. vasato uttha.

575, 614. vasa vÄ• vu.

576, 607. dha á¸• ha bha he hi dhaá¸• á¸• hÄ• ca.

577, 628. bhanjato ggo ca.

578, 560. bhujÄ• dÄ«namanto no dvi ca.

579, 629. vaca vÄ• vu.

580, 630. gupÄ• dÄ«naÃ±ca.

581, 616. tarÄ• dÄ«hi iá¹‡á¹‡o.

582, 631. bhidÄ• dito inna anna Ä«á¹‡Ä• vÄ• .

583, 617. susa paca sakato kkha kkÄ• ca.

584, 618. pakkamÄ• dÄ«hi nto ca.

585, 619. janÄ• dÄ«na mÄ• timhi ca.

586, 600. gama khana hana ramÄ• dÄ«namanto.

587, 632. rakÄ• ro ca.

588, á¹-hÄ• pÄ• namiÄ« \Be 34/ ca.

589, 621. hantehi ho hassa á¸·o vÄ• adahanahÄ• naá¹ƒ.

iti kibbidhÄ• nakappe tatiyo kaá¹‡á¸• o.

590, 579. á¹‡amhi ranjassa jo bhÄ• vakaraá¹‡esu.

591, 544. hanassa ghÄ• to.

592, 503. vadho vÄ• sabbattha.

593, 564. Ä• kÄ• rantÄ• namÄ• yo.

594, 582. purasamupaparÄ«hi karotissa kha kharÄ• vÄ• tappaccayesu ca.

595, 637. tavetunÄ• dÄ«su kÄ• .

596, 551. gamakhanahanÄ• dÄ«naá¹ƒ tuá¹ƒtabbÄ• dÄ«su na.

597, 641. sabbehi tunÄ• dÄ«naá¹ƒ yo.

598, 643. canantehi raccaá¹ƒ.

599, 644. disÄ• svÄ• nasvantalopo ca.

600, 645. mahadabhehi mma yha jja bbha ddhÄ• ca.

601, 334. taddhitasamÄ• sakitakÄ• nÄ• maá¹ƒ vÄ• â€™ tavetunÄ• dÄ«su ca.

602, 6. dumhi garu.

603, 7. dÄ«gho \Be 35/ ca.

604, 684. akkharehi kÄ• ra.

605, 547. yathÄ• gamamikÄ• ro.

606, 642. dadhantato yo kvaci.

iti kibbidhÄ• nakappe catuttho kaá¹‡á¸• o.

607, 578. niggahita saá¹ƒyogÄ• di no.

608, 623. sabbattha ge hÄ«.

609, 484. sadassa sÄ«datthaá¹ƒ.

610, 627. yajassa sarassi á¹-á¹-he.

611, 608. hacatutthÄ• namantÄ• naá¹ƒ do dhe.

612, 615. á¸• ho á¸• hakÄ• re.

613, 583. gahassa ghara á¹‡e vÄ• .

614, 581. dahassa do á¸·aá¹ƒ.

615, 586. dhÄ• tvantassa lopo kvimhi.

616, 587. vidante Å«.

617, 633. na ma ka rÄ• namantÄ• naá¹ƒ niyuttatamhi.

618, 571. na ka vatthaá¹ƒ ca jÄ• á¹‡vumhi.

619, 573. karassa ca tattaá¹ƒ thusmiá¹ƒ.

620, 549. tuá¹ƒtunatabbesu vÄ• .

621, 553. kÄ• ritaá¹ƒ \Be 36/ viya á¹‡Ä• nubandho.

622, 570. anakÄ• yu á¹‡vÅ«naá¹ƒ.

623, 554. ka gÄ• ca jÄ• naá¹ƒ.

iti kibbidhÄ• nakappe paÃ±camo kaá¹‡á¸• o.

kibbidhÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. uá¹‡Ä• dikappa

624, 563. kattari kitta.

625, 605. bhÄ• vakammesu kiccattakkhatthÄ• .

626, 634. kammani dutiyÄ• ya tto.

627, 652. khyÄ• dÄ«hi mana ma ca to vÄ• .

628, 653. samÄ• dÄ«hi thamÄ• .

629, 569. gahassuâ€™ padhasse vÄ• .

630, 654. masussa sussa ccharaccherÄ• .

631, 655. Ä• pubbacarassa ca.

632, 656. ala kala salehi la yÄ• .

633, 657. yÄ• á¹‡a lÄ• á¹‡Ä• .

634, 658. mathissa thassa lo ca.

635, 559. pesÄ• tisaggapattakÄ• lesu kiccÄ• .

636, 659. avassakÄ• dhamiá¹‡esu á¹‡Ä« ca.

637, 0. arahasakkÄ• dÄ«hi tuá¹ƒ.

638, 668. vajÄ• dÄ«hi pabbajjÄ• dayo nippajjante.

639, 585. kvilopo \Be 37/ ca.

640, 0. sacajÄ• naá¹ƒ ka gÄ• á¹‡Ä• nubandhe.

641, 572. nudÄ• dÄ«hi yu á¹‡vÅ«na manÄ• na nÄ• kÄ• na na kÄ• sakÄ• ritehi ca.

642, 588. i ya ta ma kiá¹ƒ esÄ• namantassaro dÄ«ghaá¹ƒ kvaci dusassa guá¹‡aá¹ƒ doraá¹

643, 635. bhyÄ• dÄ«hi mati budhi pÅ«jÄ• dÄ«hi ca tto.

644, 661. vepu sÄ« dava vamu ku dÄ• bhÅ«tvÄ• dÄ«hi thuttima á¹‡imÄ• nibbatte.

645, 662. akkose namhÄ• ni.

646, 419. ekÄ• dito sakissa kkhattuá¹ƒ.

647, 663. sunassunasso á¹‡a vÄ• nuvÄ• nÅ«nanakhunÄ• nÄ• .

648, 664. taruá¹‡assa susu ca.

649, 665. yuvassuvassuvuvÄ• nanÅ«nÄ• .

650, 651. kÄ• le vattamÄ• nÄ• tÄ«te á¹‡vÄ• dayo.

651, 647. bhavissati gamÄ• dÄ«hi á¹‡Ä« ghiá¹‡a.

652, 648. kriyÄ• yaá¹ƒ á¹‡vu tavo.

653, 307. bhÄ• vavÄ• cimhi catutthÄ«.

654, 649. kammani á¹‡o.

655, 650. sese ssaá¹ƒ ntu mÄ• nÄ• nÄ• .

656, 666. chadÄ• dÄ«hi ta traá¹‡a.

657, 667. vadÄ• dÄ«hi á¹‡itto gaá¹‡e.

658, 668. midÄ• dÄ«hi tti tiyo.

659, 669. usuranjadasÄ• naá¹ƒ \Be 38/ daá¹ƒsassa daá¸• á¸• ho á¸• haá¹-hÄ• ca.

660, 670. sÅ«vusÄ• namÅ«vusÄ• namato tho ca.

661, 671. ranjudÄ• dÄ«hi dhadiddakirÄ• kvaci jadalopo ca.

662, 672. paá¹-ito hissa heraá¹‡a hÄ«raá¹‡a.

663, 673. kaá¸• hÄ• dÄ«hi ko.

664, 674. khÄ• dÄ• magamÄ• naá¹ƒ khandhandhagandhÄ• .

665, 675. paá¹-Ä• dÄ«lyalaá¹ƒ.

666, 676. puthassa puthu pathÄ• mo vÄ• .

667, 677. sasvÄ• dÄ«hi tu davo.

668, 678. jhÄ• dÄ«hi Ä«varo.

669, 679. munÄ• dÄ«hi ci.

670, 680. vidÄ• dÄ«lyÅ«ro.

671, 681. hanÄ• dÄ«hi nu á¹‡u tavo.

672, 682. kuá¹-Ä• dÄ«hi á¹-ho.

673, 683. manupÅ«rasuá¹‡Ä• dÄ«hi ussanusisÄ• .

iti kibbidhÄ• nakappe uá¹‡Ä• dikappo chaá¹-á¹-ho kaá¹‡á¸• o.

uá¹‡Ä• disuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahÄ• kaccÄ• yanasaddÄ• pÄ• á¹-ha

1. sandhikappa

paá¹-hamakaá¹‡á¸• a

(ka)

seá¹-á¹-haá¹ƒ \Be 39/ tilokamahitaá¹ƒ abhivandiyaggaá¹ƒ,

buddhaÃ±ca dhammamamalaá¹ƒ gaá¹‡amuttamaÃ±ca.

satthussa tassa vacanatthavaraá¹ƒ subuddhuá¹ƒ,

vakkhÄ• mi suttahitamettha susandhikappaá¹ƒ ||

(kha)

seyyaá¹ƒ jineritanayena budhÄ• labhanti,

taÃ±cÄ• pi tassa vacanatthasubodhanena.

atthaÃ±ca akkharapadesu amohabhÄ• vÄ• ,

seyyatthiko padamato vividhaá¹ƒ suá¹‡eyyaá¹ƒ ||

1, 1__._ __attho akkharasaÃ±Ã±Ä• to_.

sabbavacanÄ• namattho akkhareheva saÃ±Ã±Ä• yate. akkharavipattiyaá¹ƒ hi atthassa dun
akkharakosallaá¹ƒ bahÅ«pakÄ• raá¹ƒ suttantesu.

2, 2__._ __akkharÄ• pÄ• dayo_ \Be 40/ __ekacattÄ• lÄ«saá¹ƒ_.

te ca kho akkharÄ• api __a_kÄ• rÄ• dayo ekacattÄ• lÄ«sa suttantesu sopakÄ• rÄ• .

taá¹ƒ yathÄ• ? a Ä• i Ä« u Å« e o, ka kha ga gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a
da dha na, pa pha ba bha ma, ya ra la va sa ha á¸·a aá¹ƒ, iti __akkharÄ• _ nÄ• ma.

tena kvattho? attho akkharasaÃ±Ã±Ä• to.

3, 3__._ __tatthodantÄ• sarÄ• aá¹-á¹-ha_.

tattha akkharesu __a_kÄ• rÄ• dÄ«su __o_dantÄ• aá¹-á¹-ha akkharÄ• sarÄ• nÄ• ma hont

taá¹ƒ yathÄ• ? a Ä• i Ä« u Å« e o, iti __sarÄ• _ nÄ• ma.

tena kvattho? sarÄ• sare lopaá¹ƒ.

4, 4__._ __lahumattÄ• tayo rassÄ• _.

tattha aá¹-á¹-hasu saresu lahumattÄ• tayo sarÄ• rassÄ• nÄ• ma honti.

taá¹ƒ yathÄ• ? a i u, iti __rassÄ• _ nÄ• ma.

tena kvattho? rassaá¹ƒ.

5, 5__._ __aÃ±Ã±e_ \Be 41/ __dÄ«ghÄ• _.

tattha aá¹-á¹-hasu saresu rassehi aÃ±Ã±e paÃ±ca sarÄ• dÄ«ghÄ• nÄ• ma honti.

taá¹ƒ yathÄ• ? Ä• Ä« Å« e o, iti __dÄ«ghÄ• _ nÄ• ma.

tena kvattho? dÄ«ghaá¹ƒ.

6, 8__._ __sesÄ• byaÃ±janÄ• _.

á¹-hapetvÄ• aá¹-á¹-ha sare sesÄ• akkharÄ• __ka_kÄ• rÄ• dayo __niggahita_ntÄ• byaÃ±

taá¹ƒ yathÄ• ? ka kha ga gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha d
bha ma, ya ra la va sa ha á¸·a aá¹ƒ, iti __byaÃ±janÄ• _ nÄ• ma.

tena kvattho? sarÄ• pakati byaÃ±jane.

7, 9__._ __vaggÄ• paÃ±capaÃ±caso mantÄ• _.

tesaá¹ƒ kho byaÃ±janÄ• naá¹ƒ __ka_kÄ• rÄ• dayo makÄ• rantÄ• paÃ±capaÃ±caso akkha

taá¹ƒ yathÄ• ? ka kha ga gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha d
bha ma, iti __vaggÄ• _ nÄ• ma.

tena kvattho? vaggantaá¹ƒ vÄ• vagge.

8, 10__._ __aá¹ƒ_ \Be 42/ __iti niggahitaá¹ƒ_.

__aá¹ƒ iti niggahitaá¹ƒ_ nÄ• ma hoti.

tena kvattho? aá¹ƒ byaÃ±jane niggahitaá¹ƒ.

9, 11__._ __parasamaÃ±Ã±Ä• payoge_.

yÄ• ca pana paresu sakkataganthesu samaÃ±Ã±Ä• ghosÄ• ti vÄ• aghosÄ• ti vÄ• , tÄ• p

__tattha_ ghosÄ• nÄ• ma-ga gha á¹…a, ja jha Ã±a, á¸• a á¸• ha á¹‡a, da dha na, ba bha m
iti __ghosÄ• _ nÄ• ma. aghosÄ• nÄ• ma-ka kha, ca cha, á¹-a á¹-ha, ta tha, pa pha, sa, iti _

tena kvattho? vagge ghosÄ• ghosÄ• naá¹ƒ tatiyapaá¹-hamÄ• .

10, 12__._ __pubbamadhoá¹-hita massaraá¹ƒ sarena viyojaye_.

tattha sandhiá¹ƒ kattukÄ• mo pubbabyaÃ±janaá¹ƒ adhoá¹-hitaá¹ƒ assaraá¹ƒ katvÄ• saraÃ±
viyojaye.

tatrÄ• yamÄ• di.

11, 14__._ __naye_ \Be 43/ __paraá¹ƒ yutte_.

assaraá¹ƒ kho byaÃ±janaá¹ƒ adhoá¹-hataá¹ƒ parakkharaá¹ƒ naye yutte. tatrÄ• bhiratimicch

__yutte_tikasmÄ• ? akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me. ettha pana yutt

iti sandhikappe paá¹-hamo kaá¹‡á¸• o.

dutiyakaá¹‡á¸• a

12, 13__._ __sarÄ• sare lopaá¹ƒ_.

sarÄ• kho sare pare lopaá¹ƒ papponti.

yassindriyÄ• ni samathaá¹…gatÄ• ni. no hetaá¹ƒ bhante sametÄ• yasmÄ• saá¹…ghena.

13, 15__._ __vÄ• paro asarÅ«pÄ• _.

saramhÄ• asarÅ«pÄ• paro saro lopaá¹ƒ pappoti vÄ• .

cattÄ• roâ€™ me bhikkhave dhammÄ• , kinnuâ€™ mÄ• vasamaá¹‡iyo. vÄ• ti kasmÄ• ? pa
jahitÄ• bhavanti.

14, 16__._ __kvacÄ• sacaá¹‡á¹‡aá¹ƒ_ \Be 44/ __lutte_.

saro kho paro pubbasare lutte kvaci asavaá¹‡á¹‡aá¹ƒ pappoti.

saá¹…khyaá¹ƒ nopeti vedagÅ«, bandhusseva samÄ• gamo.

__kvacÄ«_ti kasmÄ• ? yassindriyÄ• ni, tathÅ«pamaá¹ƒ dhammavaraá¹ƒ adesayi.

15, 17__._ __dÄ«ghaá¹ƒ_.

saro kho paro pubbasare lutte kvaci dÄ«ghaá¹ƒ pappoti. saddhÄ«dha vittaá¹ƒ purisassa se
anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

__kvacÄ«_ti kasmÄ• ? paÃ±cahupÄ• li aá¹…gehi samannÄ• gato. natthaÃ±Ã±aá¹ƒ kiÃ±ci.

16, 18__._ __pubbo ca_.

pubbo ca saro parasaralope kate kvaci dÄ«ghaá¹ƒ pappoti.

kiá¹ƒsÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, sÄ• dhÅ«ti paá¹-issuá¹‡itvÄ• , __kvacÄ«_ti k
muhuttampi.

17, 19__._ __yamedantassÄ• deso_ \Be 45/.

ekÄ• rassa antabhÅ«tassa sare pare kvaci __ya_kÄ• rÄ• deso hoti.

adhigato kho myÄ• yaá¹ƒ dhammo, tyÄ• haá¹ƒ evaá¹ƒ vadeyyaá¹ƒ, tyÄ• ssa pahÄ«nÄ• ho

__kvacÄ«_ti kasmÄ• ? neâ€™ nÄ• gatÄ• , iti nettha.

18, 20__._ __vamodudantÄ• naá¹ƒ_.

okÄ• rukÄ• rÄ• naá¹ƒ antabhÅ«tÄ• naá¹ƒ sare pare kvaci vakÄ• rÄ• deso hoti.

atha khvassa, svassa hoti, bahvÄ• bÄ• dho, vatthvettha vihitaá¹ƒ niccaá¹ƒ cakkhÄ• pÄ• tha

__kvacÄ«_tikasmÄ• ? cattÄ• roâ€™ me bhikkhave dhammÄ• , kinnumÄ• va samaá¹‡iyo.

19, 22__._ __sabbo caá¹ƒti_.

sabbo icceso __ti_saddo byaÃ±jano sare pare kvaci __ca_kÄ• raá¹ƒ pappoti.

iccetaá¹ƒ \Be 46/ kusalaá¹ƒ, iccassa vacanÄ«yaá¹ƒ, paccuttaritvÄ• , paccÄ• harati.

__kvacÄ«_ti kasmÄ• ? itissa muhuttampi.

20, 27__._ __do dhassa ca_.

__dha_iccetassa sare pare kvaci __da_kÄ• rÄ• deso hoti.

ekamidÄ• haá¹ƒ bhikkhave samayaá¹ƒ.

__kvacÄ«_ti kasmÄ• ? idheva maraá¹‡aá¹ƒ bhavissati.

__vaggahaá¹‡ena dha_kÄ• rassa __ha_kÄ• rÄ• deso hoti sÄ• hu dassana mariyÄ• naá¹ƒ.

suttavibhÄ• gena bahudhÄ• siyÄ• -

__to_ dassa, yathÄ• ? sugato.

__á¹-o_ tassa, yathÄ• ? dukkaá¹-aá¹ƒ.

__dho_ tassa, yathÄ• ? gandhabbo.

__tro_ ttassa, yathÄ• ? atrajo.

__ko_ gassa, yathÄ• ? kulÅ«pako.

__lo_ \Be 47/ rassa, yathÄ• ? mahÄ• sÄ• lo.

__jo_ yassa, yathÄ• ? gavajo.

__bbo_ vissa, yathÄ• ? kubbato.

__ko_ yassa, yathÄ• ? sake.

__yo_ jassa, yathÄ• ? niyaá¹ƒ puttaá¹ƒ.

__ko_ tassa, yathÄ• ? niyako.

__cco_ ttassa, yathÄ• bhacco.

__pho_ passa, yathÄ• ? nipphatti.

__kho_ kassa, yathÄ• ? nikkhamati. iccevamÄ• dÄ« yojetabbÄ• .

21, 21__._ __ivaá¹‡á¹‡o yaá¹ƒ navÄ• _.

pubbo ivaá¹‡á¹‡o sare pare __ya_kÄ• raá¹ƒ pappoti navÄ• . paá¹-isunthÄ• ravutyassa, sab

__navÄ• _ti kasmÄ• ? paÃ±cahaá¹…gehi samannÄ• gato, muttacÄ• gÄ« anuddhato.

22, 28__._ __evÄ• dissa ri pubbo ca rasso_.

saramhÄ• parassa evassa ekÄ• rassa Ä• dissa __ri_kÄ• ro hoti, pubbo ca saro rasso hoti

yathariva \Be 48/ vasudhÄ• talaÃ±ca sabbaá¹ƒ, tathariva guá¹‡avÄ• supÅ«janiyo.

__navÄ• _ti kasmÄ• ? yathÄ• eva, tathÄ• eva.

iti sandhikappe dutiyo kaá¹‡á¸• o.

tatiyakaá¹‡á¸• a

23, 26__._ __sarÄ• pakati byaÃ±jane_.

sarÄ• kho byaÃ±jane pare pakatirÅ«pÄ• ni honti.

manopubbaá¹…gamÄ• dhammÄ• , pamÄ• do maccuno padaá¹ƒ, tiá¹‡á¹‡o pÄ• raá¹…gato

24, 35__._ __sare kvaci_.

sarÄ• kho sare pare kvaci pakatirÅ«pÄ• ni honti.

ko imaá¹ƒ pathaviá¹ƒ vicessati.

__kvacÄ«_ti kasmÄ• ? appassutÄ• yaá¹ƒ puriso.

25, 37__._ __dÄ«ghaá¹ƒ_.

sarÄ• kho byaÃ±jane pare kvaci dÄ«ghaá¹ƒ papponti.

sammÄ• \Be 49/ dhammaá¹ƒ vipassato, evaá¹ƒ gÄ• me munÄ« care, khantÄ« paramaá¹ƒ

__kvacÄ«_ti kasmÄ• ? idha modati pecca modati, patilÄ«yati, paá¹-ihaÃ±Ã±ati.

26, 38__._ __rassaá¹ƒ_.

sarÄ• kho byaÃ±jane pare kvaci rassaá¹ƒ papponti.

bhovÄ• dinÄ• ma so hoti, yathÄ• bhÄ• vi guá¹‡ena so.

__kvacÄ«_ti kasmÄ• ? sammÄ• samÄ• dhi, sÄ• vittÄ« chandaso mukhaá¹ƒ, upanÄ«yati jÄ

27, 39__._ __lopaÃ±ca tatrÄ• kÄ• ro_.

sarÄ• kho byaÃ±jane pare kvaci lopaá¹ƒ papponti. tatra ca lope kate akÄ• rÄ• gamo hoti.

sa sÄ«lavÄ• . sa paÃ±Ã±avÄ• esa dhammo sanantano, sa ve kasÄ• vamarahati, sa mÄ• r
jÄ• tibhayaá¹ƒ adassi.

__kvacÄ«_ti \Be 50/ kasmÄ• ? so muni, eso dhammo padissati, na so kÄ• sÄ• vamarahati.

28, 40__._ __para dvebhÄ• vo á¹-hÄ• ne_.

saramhÄ• parassa byaÃ±janassa dvebhÄ• vo hoti á¹-hÄ• ne.

idhappamÄ• do, purisassa jantuno, pabbajjaá¹ƒ kittayissÄ• mi, cÄ• tuddasi, paÃ±caddasi, a

__á¹-hÄ• ne_ti kasmÄ• ? idha modati pecca modati.

29, 42__._ __vagge ghosÄ• ghosÄ• naá¹ƒ tatiyapaá¹-hamÄ• _.

vagge kho pubbesaá¹ƒ byaÃ±janÄ• naá¹ƒ ghosÄ• ghosabhÅ«tÄ• naá¹ƒ saramhÄ• yathÄ• tatiyapaá¹-hamakkharÄ• dvebhÄ• vaá¹ƒ gacchanti á¹-hÄ• ne.

eseva cajjhÄ• napphalo, yatraá¹-á¹-hitaá¹ƒ nappasaheyya maccu, sele yathÄ• pabbatamu cattÄ• riá¹-á¹-hÄ• nÄ• ni naro pamatto.

__á¹-hÄ• ne_ti kasmÄ• ? idha cetaso daá¸·haá¹ƒ gaá¹‡hÄ• ti thÄ• masÄ• .

iti sandhikappe tatiyo kaá¹‡á¸• o.

catutthakaá¹‡á¸• a

30, 58__._ __aá¹ƒ_ \Be 51/ __byaÃ±jane niggahitaá¹ƒ_.

niggahitaá¹ƒ kho byaÃ±jane pare aá¹ƒ iti hoti.

evaá¹ƒ vutte, taá¹ƒ sÄ• dhÅ«ti paá¹-issuá¹‡itvÄ• .

31, 49__._ __vaggantaá¹ƒ vÄ• vagge_.

vaggabhÅ«te byaÃ±jane pare niggahitaá¹ƒ kho vaggantaá¹ƒ vÄ• pappoti.

tanniccutaá¹ƒ, dhammaÃ±care sucaritaá¹ƒ, cirappavÄ• siá¹ƒ purisaá¹ƒ. santantassa manaá taá¹…kÄ• ruá¹‡ikaá¹ƒ, evaá¹…kho bhikkhave sikkhitabbaá¹ƒ.

__vÄ• ggahaá¹‡ena_niggahitaá¹ƒ kho __la_kÄ• rÄ• deso hoti. puggalaá¹ƒ.

vÄ• ti kasmÄ• ? na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu.

32, 50__._ __ehe uá¹ƒ_.

ekÄ• rahakÄ• re pare niggahitaá¹ƒ kho Ã±akÄ• raá¹ƒ pappoti vÄ• .

paccattaÃ±Ã±eva parinibbÄ• yissÄ• mi, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, evaÃ±hi vo bh
taÃ±hi tassa musÄ• hoti.

__vÄ• _ti \Be 52/ kasmÄ• ? evametaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ hoti subhÄ• sitaá¹ƒ.

33, 50__._ __saye ca_.

niggahitaá¹ƒ kho __ya_kÄ• re pare saha __ya_kÄ• rena __Ã±a_kÄ• raá¹ƒ pappoti vÄ• .

saÃ±Ã±ogo, saÃ±Ã±uttaá¹ƒ.

__vÄ• _ti kasmÄ• ? saá¹ƒyogo, saá¹ƒyuttaá¹ƒ.

34, 52__._ __madÄ• sare_.

niggahitassa kho sare pare __ma_kÄ• ra__da_kÄ• rÄ• desÄ• honti vÄ• .

tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ, etadavoca satthÄ• .

__vÄ• _ti kasmÄ• ? akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

35, 34__._ __ya va ma da na ta ra lÄ• cÄ• gamÄ• _.

sare pare __ya_kÄ• ro __va_kÄ• ro __ma_kÄ• ro __da_kÄ• ro __na_kÄ• ro __ta_kÄ• ro _
honti vÄ• .

nayimassa vijjÄ• , yathayidaá¹ƒ cittaá¹ƒ. migÄ« bhantÄ• vudikkhati, sittÄ• te lahu messati,
messati. asso \Be 53/ bhadro kasÄ• miva, sammadaÃ±Ã±Ä• vimuttÄ• naá¹ƒ. manasÄ• daÃ
attadatthamabhiÃ±Ã±Ä• ya. ciraá¹ƒnÄ• yati, ito nÄ• yati. yasmÄ• tiha bhikkhave, tasmÄ• tih
pÄ• á¹‡upetaá¹ƒ. sabbhireva samÄ• setha, Ä• raggeriva sÄ• sapo, sÄ• saporiva Ä• raggÄ•
saá¸·Ä• yatanaá¹ƒ.

__vÄ• _ti kasmÄ• ? evaá¹ƒ mahiddhiyÄ• esÄ• , akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ
anugÄ• miko.

__caggahaá¹‡ena_ idheva __ma_kÄ• rassa __pa_kÄ• ro hoti. cirappavÄ• siá¹ƒ purisaá¹ƒ.

__ka_kÄ• rassa ca __da_kÄ• ro hoti. sadatthapasuto siyÄ• .

__da_kÄ• rassa ca __ta_kÄ• ro hoti, sugato.

36, 47__._ __kvaci o byaÃ±jane_.

byaÃ±jane pare kvaci __o_kÄ• rÄ• gamo hoti.

atippago kho tÄ• va sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya carituá¹ƒ. parosahassaá¹ƒ.

__kvacÄ«_ki \Be 54/ kasmÄ• ? etha passathimaá¹ƒ lokaá¹ƒ, andhÄ«bhÅ«to ayaá¹ƒ loko.

37, 57__._ __niggahitaÃ±ca_.

niggahitaÃ±cÄ• gamo hoti sare vÄ• byaÃ±jane vÄ• pare kvaci.

cakkhuá¹ƒudapÄ• di, avaá¹ƒsiro, yÄ• vaÃ±cidha bhikkhave purimaá¹ƒ jÄ• tiá¹ƒ sarÄ• mi, aá
manopubbaá¹…gamÄ• dhammÄ• .

__kvacÄ«_ti kasmÄ• ? idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodati, na hi etehi yÄ• n
disaá¹ƒ.

__caggahaá¹‡ena_ visaddassa ca pakÄ• ro hoti. pacessati, vicessati vÄ• .

38, 53__._ __kvaci lopaá¹ƒ_.

niggahitaá¹ƒ kho sare pare kvaci lopaá¹ƒ pappoti.

tÄ• sÄ• haá¹ƒ santike, vidÅ«naggamiti.

__kvacÄ«_ti kasmÄ• ? ahameva nÅ«na bÄ• lo etamatthaá¹ƒ viditvÄ• na.

39, 54__._ __byaÃ±jane_ \Be 55/ __ca_.

niggahitaá¹ƒ kho byaÃ±jane pare kvaci lopaá¹ƒ pappoti.

ariyasaccÄ• nadassanaá¹ƒ, etaá¹ƒ buddhÄ• nasÄ• sanaá¹ƒ.

__kvacÄ«_ti kasmÄ• ? etaá¹ƒ maá¹…galamuttamaá¹ƒ, taá¹ƒ vo vadÄ• mi bhaddante.

40, 55__._ __paro vÄ• saro_.

niggahitamhÄ• paro saro lopaá¹ƒ pappoti vÄ• .

bhÄ• sitaá¹ƒ abhinandunti, uttattaá¹ƒva, yathÄ• bÄ«jaá¹ƒva, yathÄ• dhaÃ±Ã±aá¹ƒva.

vÄ• ti kasmÄ• ? ahameva nÅ«na bÄ• lo, etadahosi.

41, 56__._ __byaÃ±jano ca visaÃ±Ã±ogo_.

niggahitamhÄ• parasmiá¹ƒ sare lutte yadi byaÃ±jano sasaÃ±Ã±ogo visaÃ±Ã±ogo hoti.

evaá¹ƒsa te Ä• savo, pupphaá¹ƒsÄ• uppajji.

__lutte_ti kasmÄ• ? evamassa vidÅ«naggamiti.

__caggahaá¹‡ena_ \Be 56/ tiá¹‡á¹‡aá¹ƒ byaÃ±janÄ• namantare ye sarÅ«pÄ• , tesampi lop paá¹-isanthÄ• ravutyassa.

iti sandhikappe catuttho kaá¹‡á¸• o.

paÃ±camakaá¹‡á¸• a

42, 32__._ __gosare puthassÄ• gamo kvaci_.

__putha_iccetassa ante sare pare kvaci __ga_kÄ• rÄ• gamo hoti.

puthage va.

43, 33__._ __pÄ• ssa canto rasso_.

__pÄ• _iccetassa ante sare pare kvaci __ga_kÄ• rÄ• gamo hoti, anto ca saro rasso hoti.

pageva vutyassa.

__kvacÄ«_ti kasmÄ• ? pÄ• eva vutyassa.

44, 24__._ __abbho abhi_.

__abhi_iccetassa sare pare __abbhÄ• _deso hoti. abbhudÄ«ritaá¹ƒ, abbhuggacchati.

45, 25__._ __ajjho_ \Be 57/ __adhi_.

__adhi_iccetassa sare pare __ajjhÄ• _deso hoti.

ajjhokÄ• se, ajjhÄ• gamÄ• .

46, 26__._ __te na vÄ• ivaá¹‡á¹‡e_.

te ca kho __abhiadhi_iccete ivaá¹‡á¹‡e pare __abbho ajjho_itivuttarÅ«pÄ• naá¹ƒ honti vÄ•

abhicchitaá¹ƒ, adhÄ«ritaá¹ƒ.

__vÄ• _ti kasmÄ• ? abbhÄ«ritaá¹ƒ, ajjhiá¹‡amutto.

47, 23__._ __atissa cantassa_.

__ati_iccetassa antabhÅ«tassa __ti_saddassa ivaá¹‡á¹‡e pare ``sabbo caá¹ƒ tÄ«â€™â€™

atÄ«sigaá¹‡o, atÄ«ritaá¹ƒ.

__ivaá¹‡á¹‡e_ti kasmÄ• ? accantaá¹ƒ.

48, 43__._ __kvaci paá¹-i patissa_.

__pati_iccetassa sare vÄ• byaÃ±jane vÄ• pare kvaci __paá¹-i_Ä• deso hoti.

paá¹-aggi dÄ• tabbo, paá¹-ihaÃ±Ã±ati.

__kvacÄ«_ti \Be 58/ kasmÄ• ? paccantimesu janapadesu, patilÄ«yati, patirÅ«padesavÄ• s

49, 44__._ __puthassu byaÃ±jane_.

__putha_iccetassa anto saro byaÃ±jane pare __u_kÄ• ro hoti.

puthujjano, puthubhÅ«taá¹ƒ.

__antaggahaá¹‡ena_ aputhassÄ• pi sare pare antassa __u_kÄ• ro hoti, manuÃ±Ã±aá¹ƒ.

50, 45__._ __o avassa_.

__ava_iccetassa byaÃ±jane pare kvaci __o_kÄ• ro hoti.

andhakÄ• rena onaddhÄ• .

__kvacÄ«_ti kasmÄ• ? avasussatu me sarÄ«re maá¹ƒsalohitaá¹ƒ.

51, 59__._ __anupadiá¹-á¹-hÄ• naá¹ƒ vuttayogato_.

anupadiá¹-á¹-hÄ• naá¹ƒ upasagganipÄ• tÄ• naá¹ƒ sarasandhÄ«hi byaÃ±janasandhÄ«hi vu
yojetabbaá¹ƒ.

pÄ• panaá¹ƒ \Be 59/, parÄ• yaá¹‡aá¹ƒ, upÄ• yanaá¹ƒ, upÄ• hanaá¹ƒ, nyÄ• yogo, nigupadh
suvÅ«pasantaá¹ƒ, dvÄ• layo, svÄ• layo, durÄ• khyÄ• taá¹ƒ, svÄ• khyÄ• to, udÄ«ritaá¹ƒ, sar
viyaggaá¹ƒ, vijjhaggaá¹ƒ, byaggaá¹ƒ, avayÄ• gamanaá¹ƒ, anveti, anupaghÄ• to, anacchariy
parÄ• mÄ• so, evaá¹ƒ sare ca honti.

pariggaho, paggaho, pakkamo, parakkamo, nikkamo, nikkasÄ• vo, nillayanaá¹ƒ, dullayanaá
dubbuttaá¹ƒ, sandiá¹-á¹-haá¹ƒ, duggaho, viggaho, niggato, abhikkamo, paá¹-ikkamo, evaá¹ƒ
sesÄ• sabbe yojetabbÄ• .

iti sandhikappe paÃ±camo kaá¹‡á¸• o.

sandhikappo niá¹-á¹-hito.

2. nÄ• makappa

paá¹-hamakaá¹‡á¸• a

52, 60__._ __jinavacanayuttaá¹ƒ_ \Be 60/ __hi_.

``jinavacanayuttaá¹ƒ hiâ€™â€™ iccetaá¹ƒ adhikÄ• ratthaá¹ƒ veditabbaá¹ƒ.

53, 61__._ __liá¹…gaÃ±ca nippajjate_.

yathÄ• yathÄ• jinavacanayuttaá¹ƒ hi liá¹…gaá¹ƒ, tathÄ• tathÄ• idha liá¹…gaÃ±ca nippajj

taá¹ƒ yathÄ• ? eso no satthÄ• , brahmÄ• attÄ• , sakhÄ• , rÄ• jÄ• .

54, 62__._ __tato ca vibhattiyo_.

tato jinavacanayuttehi liá¹…gehi vibhattiyo parÄ• honti.

55, 63__._ __si yo, aá¹ƒ yo, nÄ• hi, sa naá¹ƒ, smÄ• hi, sa naá¹ƒ, smiá¹ƒ su_.

kÄ• ca pana tÄ• yo vibhattiyo? si, yo iti paá¹-hamÄ• , aá¹ƒ, yoiti dutiyÄ• , nÄ• hi iti tatiyÄ• catutthÄ«, smÄ• , hi iti paÃ±camÄ«, sa, naá¹ƒ iti chaá¹-á¹-hÄ«, smiá¹ƒ, su iti sattamÄ«.

__vibhatti_iccanena \Be 61/ kvattho? amhassa mamaá¹ƒ savibhattissa se.

56, 64__._ __tadanuparodhena_.

yathÄ• yathÄ• tesaá¹ƒ jinavacanÄ• naá¹ƒ anuparodho. tathÄ• tathÄ• idha liá¹…gaÃ±ca n

57, 71__._ __Ä• lapane si ga saÃ±Ã±o_.

Ä• lapanatthe si gasaÃ±Ã±o hoti.

bhoti ayye, bhoti kaÃ±Ã±e, bhoti kharÄ• diye.

__Ä• lapane_ti kimatthaá¹ƒ? sÄ• ayyÄ• .

__sÄ«_ti kimatthaá¹ƒ? bhotiyo ayyÄ• yo.

__gai_ccanena kvattho? ghate ca.

58, 29__._ __ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalÄ• _.

__ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• _iccete __jhala_saÃ±Ã±Ä• honti yathÄ• saá¹…khyaá¹ƒ.

isino \Be 62/, aggino, gahapatino, daá¹‡á¸• ino. setuno, ketuno, bhikkhuno. sayambhuno, a

__jhala_iccanena kvattho? jhalato sassa no vÄ• .

59, 182__._ __te itthikhyÄ• po_.

__te ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• _ yadÄ• itthikhyÄ• , tadÄ• __pa_saÃ±Ã±Ä• honti.

rattiyÄ• , itthiyÄ• , dhenuyÄ• , vadhuyÄ• .

__itthikhyÄ• _ti kimatthaá¹ƒ? isinÄ• , bhikkhunÄ• .

__sa_iccanena \Be 63/ kvattho? pato yÄ• .

60, 177__._ __Ä• gho_.

__Ä• _kÄ• ro yadÄ• itthikhyo, tadÄ• __gha_saÃ±Ã±o hoti.

saddhÄ• ya, kaÃ±Ã±Ä• ya, vÄ«á¹‡Ä• ya, gaá¹…gÄ• ya, disÄ• ya sÄ• lÄ• ya, mÄ• lÄ• ya, tu
sobhÄ• ya, paÃ±Ã±Ä• ya, karuá¹‡Ä• ya nÄ• vÄ• ya, kapÄ• likÄ• ya.

__Ä• _ti kimatthaá¹ƒ? rattiyÄ• , itthiyÄ• .

__itthikhyo_ti kimatthaá¹ƒ? satthÄ• rÄ• desito ayaá¹ƒ dhammo.

__gha_iccanena kvattho? ghato nÄ• dÄ«naá¹ƒ.

61, 86__._ __sÄ• gamo se_.

__sa_kÄ• rÄ• gamo hoti __se_ vibhattimhi.

purisassa, aggissa, isissa, daá¹‡á¸• issa, bhikkhussa, sayambhussa, abhibhussa.

__se_ti kimattaá¹ƒ? purisasmiá¹ƒ.

62, 206__._ __saá¹ƒsÄ• svekavacanesu ca_.

__saá¹ƒsÄ• _su ekavacanesu vibhattÄ• desesu __sa_kÄ• rÄ• gamo hoti.

etissaá¹ƒ, etissÄ• imissaá¹ƒ, imissÄ• , tissaá¹ƒ, tissÄ• ,

tassaá¹ƒ tassÄ• , yassaá¹ƒ, yassÄ• , amussaá¹ƒ, amussÄ• .

__saá¹ƒsÄ• svÄ«_ti kimatthaá¹ƒ? agginÄ• , pÄ• á¹‡inÄ• .

__ekavacanesvÄ«_ti kimatthaá¹ƒ? tÄ• saá¹ƒ, sabbÄ• saá¹ƒ.

__vibhattÄ• desesvÄ«_ti kimatthaá¹ƒ? manasÄ• , vacasÄ• , thÄ• masÄ• .

63, 217__._ __etimÄ• sami_.

__etÄ• imÄ• _iccetesamanto saro ikÄ• ro hoti __saá¹ƒsÄ• _su ekavacanesu vibhattÄ• dese

etissaá¹ƒ, etissÄ• , imissaá¹ƒ, imissÄ• .

__saá¹ƒsÄ• svÄ«_ti \Be 64/ kimatthaá¹ƒ? etÄ• ya, imÄ• ya.

__ekavacanesvÄ«_ti kimatthaá¹ƒ? etÄ• saá¹ƒ, imÄ• saá¹ƒ.

64, 216__._ __tassÄ• vÄ• _.

tassÄ• itthiyaá¹ƒ vattamÄ• nassa antassa __Ä• _kÄ• rassa __i_kÄ• ro hoti vÄ• __saá¹ƒsÄ
vibhattÄ• desesu.

tissaá¹ƒ, tissÄ• , tassaá¹ƒ, tassÄ• .

65, 215__._ __tato sassa ssÄ• ya_.

tato __tÄ• etÄ• imÄ• _to __sa_ssa vibhattissa __ssÄ• yÄ• _deso hoti vÄ• .

tissÄ• ya, etissÄ• ya, imissÄ• ya.

__vÄ• _ti kimatthaá¹ƒ? tissÄ• , etissÄ• , imissÄ• .

66, 205__._ __gho rassaá¹ƒ_.

__gho_ rassamÄ• pajjate __saá¹ƒsÄ• _su ekavacanesu vibhattÄ• desesu.

tassaá¹ƒ, tassÄ• , yassaá¹ƒ, yassÄ• , sabbassaá¹ƒ, sabbassÄ• .

__saá¹ƒsÄ• _svÄ«ti kimatthaá¹ƒ? tÄ• ya, sabbÄ• ya.

__ekavacanesvÄ«_ti kimatthaá¹ƒ? tÄ• saá¹ƒ, sabbÄ• saá¹ƒ.

67, 229__._ __no_ \Be 65/ __ca dvÄ• dito naá¹ƒmhi_.

dviiccevamÄ• dito saá¹…khyÄ• to __na_kÄ• rÄ• gamo hoti naá¹ƒmhi vibhattimhi.

dvinnaá¹ƒ, tinnaá¹ƒ, catunnaá¹ƒ, paÃ±cannaá¹ƒ, channaá¹ƒ, sattannaá¹ƒ, aá¹-á¹-hannaá¹ƒ,
dasannaá¹ƒ.

__dvÄ• dito_ti kimatthaá¹ƒ? sahassÄ• naá¹ƒ.

__naá¹ƒmhÄ«_ti kimatthaá¹ƒ? dvÄ«su, tÄ«su.

__caggahaá¹‡enassa_Ã±cÄ• gamo hoti. catassannaá¹ƒ itthÄ«naá¹ƒ tissannaá¹ƒ vedanÄ• r

68, 184__._ __amÄ• pato smiá¹ƒsmÄ• naá¹ƒ vÄ• _.

__pa_iccetasmÄ• __smiá¹ƒsmÄ• _iccetesaá¹ƒ __aá¹ƒÄ• _Ä• desÄ• honti vÄ• yathÄ• saa

matyaá¹ƒ, matiyaá¹ƒ, matyÄ• , matiyÄ• , nikatyaá¹ƒ. nikatiyaá¹ƒ, nikatyÄ• , nikatiyÄ• , vikat
vikatyÄ• , vikatiyÄ• , viratyaá¹ƒ, viratiyaá¹ƒ, viratyÄ• , viratiyÄ• , ratyaá¹ƒ, ratiyaá¹ƒ, ratyÄ• ,
puthabyaá¹ƒ, puthaviyaá¹ƒ, puthabyÄ• , puthaviyÄ• , pavatyaá¹ƒ, pavatyÄ• , pavattiyaá¹ƒ, p

69, 186__._ __Ä• dito o ca_.

__Ä• di_iccetasmÄ• __smiá¹ƒ_vacanassa __aá¹ƒo_Ä• desÄ• honti vÄ• .

Ä• dÄ«á¹ƒ \Be 66/, Ä• do.

__vÄ• _ti kimatthaá¹ƒ? Ä• dismiá¹ƒ, Ä• dimhi nÄ• thaá¹ƒ namassitvÄ• na,

__caggahaá¹‡ena_ aÃ±Ã±asmÄ• pi __smiá¹ƒ_ vacanassa __Ä• o aá¹ƒ_Ä• desÄ• honti. c
bali. bÄ• rÄ• á¹‡asiá¹ƒ ahu rÄ• jÄ• .

70, 30__._ __jhalÄ• namiyuvÄ• sare vÄ• _.

__jhala_iccetesaá¹ƒ __iya uva_iccete Ä• desÄ• honti vÄ• sare pare yathÄ• saá¹…khyaá¹ƒ

tiyantaá¹ƒ pacchiyÄ• gÄ• re, aggiyÄ• gÄ• re, bhikkhuvÄ• sane nisÄ«dati, vuthuvÄ• sane ni

__sare_ti kimatthaá¹ƒ? timalaá¹ƒ, tiphalaá¹ƒ, ticatukkaá¹ƒ, tidaá¹‡á¸• aá¹ƒ, tilokaá¹ƒ, tinaya
tipÄ• saá¹ƒ, tihaá¹ƒsaá¹ƒ, tibhavaá¹ƒ, tikhandhaá¹ƒ, tipiá¹-akaá¹ƒ, tivedanaá¹ƒ, catuddisaá¹ƒ

__vÄ• _ti kimatthaá¹ƒ? paÃ±cahaá¹…gehi tÄ«hÄ• kÄ• rehi. cakkhÄ• yatanaá¹ƒ.

__vÄ• _ti vikappanatthaá¹ƒ, __i_kÄ• rassa __ayÄ• _deso hoti, vatthuttayaá¹ƒ.

71, 505__._ __yavakÄ• rÄ• ca_.

__jhalÄ• naá¹ƒ ya_kÄ• ra __va_kÄ• rÄ• desÄ• honti sare pare yathÄ• saá¹…khyaá¹ƒ.

agyÄ• gÄ• raá¹ƒ \Be 67/, pakkhÄ• yatanaá¹ƒ, svÄ• gataá¹ƒ, te mahÄ• vÄ«ra.

__caggahaá¹‡aá¹ƒ_ sampiá¹‡á¸• anatthaá¹ƒ.

72, 185__._ __pasaÃ±Ã±assa ca_.

__pa_saÃ±Ã±assa ca ivaá¹‡á¹‡assa vibhattÄ• dese sare pare __ya_kÄ• rÄ• deso hoti.

puthabyÄ• , ratyÄ• , matyÄ• .

__sare_ti kimatthaá¹ƒ? puthaviyaá¹ƒ.

73, 174__._ __gÄ• va se_.

__go_iccetassa __o_kÄ• rassa __Ä• vÄ• _deso hoti __se_ vibhattimhi.

gÄ• vassa.

74, 169__._ __yosu ca_.

__go_iccetassa __o_kÄ• rassa __Ä• vÄ• _deso hoti __yo_iccetesu paresu.

gÄ• vo gacchanti, gÄ• vo passanti, gÄ• vÄ« gacchanti, gÄ• vÄ« passanti.

__caggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? __nÄ• smÄ• smiá¹ƒ_su vacanesu __Ä• vÄ• _ deso hoti.

gÄ• vena, gÄ• vÄ• , gÄ• ve, gÄ• vesu.

75, 170__._ __avamhi_ \Be 68/ __ca_.

__go_iccetassa __o_kÄ• rassa __Ä• vaava_iccete Ä• desÄ• honti aá¹ƒmhi vibhattimhi.

gÄ• vaá¹ƒ, gavaá¹ƒ.

__caggahaá¹‡ena sÄ• _disesesu pubbuttavacanesu __go_iccetassa __o_kÄ• rassa __avÄ

gavassa, gavo, gavena, gavÄ• , gave, gavesu.

76, 171__._ __Ä• vassu vÄ• _.

__Ä• va_iccetassa __gÄ• vÄ• _desassa anta sarassa __u_kÄ• rÄ• deso hoti vÄ• aá¹ƒmhi

gÄ• vuá¹ƒ, gÄ• vaá¹ƒ.

__Ä• vasse_ti kimatthaá¹ƒ? gÄ• vo tiá¹-á¹-hanti.

77, 175__._ __tato namaá¹ƒ patimhÄ• lutte ca samÄ• se_.

tato __go_saddato naá¹ƒvacanassa __aá¹ƒ_Ä• deso hoti, __go_iccetassa __o_kÄ• rassa _
pare alutte ca samÄ• se.

gavapati.

__alutte_ti \Be 69/ kimatthaá¹ƒ? gopati.

__caggahaá¹‡ena_ asamÄ• sepi naá¹ƒvacanassa aá¹ƒÄ• deso hoti, __go_iccetassa __o_k

gavaá¹ƒ.

78, 3__._ __osare ca_.

__goi_ccetassa __o_kÄ• rassa __avÄ• _deso hoti samÄ• se ca sare pare.

gavassakaá¹ƒ, gaveá¸·akaá¹ƒ, gavÄ• jinaá¹ƒ.

__caggahaá¹‡ena_ uvaá¹‡á¹‡aiccevamantÄ• naá¹ƒ liá¹…gÄ• naá¹ƒ __uvaavaurÄ• _desÄ• kvaci.

bhuvi, pasavo, guravo, caturo.

__sareti_ kimatthaá¹ƒ? godhano, govindo.

79, 46__._ __tabbiparÄ«tÅ«papade byaÃ±jane ca_.

tassa __ava_saddassa yadÄ• upapade tiá¹-á¹-hamÄ• nassa tassa __o_kÄ• rassa viparÄ«

uggate sÅ«riye, uggacchati, uggahetvÄ• .

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ. avasÄ• ne, avakiraá¹‡e, avakirati.

80, 173__._ __goá¹‡a_ \Be 70/ __naá¹ƒmhi vÄ• _.

sabbasseva __go_saddassa __goá¹‡Ä• _deso hoti vÄ• naá¹ƒmhi vibhattimhi.

goá¹‡Ä• naá¹ƒ sattannaá¹ƒ.

__vÄ• _ti kimatthaá¹ƒ?

gonaÃ±ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati.

__yogavibhÄ• gena_ aÃ±Ã±atrÄ• pi __goá¹‡Ä• _deso hoti. goá¹‡abhÅ«tÄ• naá¹ƒ.

81, 172__._ __suhinÄ• su ca_.

__suhinÄ• _iccetesu sabbassa __go_saddassa __goá¹‡Ä• _deso hoti vÄ• .

goá¹‡esu, goá¹‡ehi, goá¹‡ebhi, goá¹‡ena.

__vÄ• _ti kimatthaá¹ƒ? gosu, gohi, gobhi, gavena.

__caggahaá¹‡ena syÄ• _disesesu pubbuttaravacanesupi __goá¹‡a gu gavayÄ• _desÄ• ho
goá¹‡aá¹ƒ, goá¹‡e, goá¹‡assa, goá¹‡amhÄ• . goá¹‡amhi, gunnaá¹ƒ, gavayehi, gavayebhi.

82, 149__._ __aá¹ƒmo_ \Be 71/ __niggahitaá¹ƒ jhalapehi_.

__aá¹ƒ_vacanassa __ma_kÄ• rassa ca __jhalapa_iccetehi niggahitaá¹ƒ hoti

aggiá¹ƒ, isiá¹ƒ, gahapatiá¹ƒ, daá¹‡á¸• iá¹ƒ, mahesiá¹ƒ, bhikkhuá¹ƒ, paá¹-uá¹ƒ, sayambhuá¹
rattiá¹ƒ, itthiá¹ƒ, vadhuá¹ƒ, pulliá¹…gaá¹ƒ, pumbhÄ• vo, puá¹…kokilo.

__aá¹ƒmo_ti kimatthaá¹ƒ? agginÄ• , pÄ• á¹‡inÄ• , bhikkhunÄ• , rattiyÄ• , itthiyÄ• , vadhuyÄ

__jhalapehÄ«ti_ kimatthaá¹ƒ? sukhaá¹ƒ, dukkhaá¹ƒ.

__punÄ• rambha haá¹‡aá¹ƒ_ vibhÄ• sÄ• nivattanatthaá¹ƒ. aggiá¹ƒ, paá¹-uá¹ƒ, buddhiá¹ƒ, v

83, 67__._ __saralopoâ€™ mÄ• desa paccayÄ• dimhi saralope tu pakati_.

saralopo hoti amÄ• desapaccayÄ• dimhi sara lope tu pakati hoti.

purisaá¹ƒ, purise, pÄ• paá¹ƒ, pÄ• pe, pÄ• piyo, pÄ• piá¹-á¹-ho.

__amÄ• desapaccayÄ• dimhÄ«_ti ki tthaá¹ƒ? appamÄ• do amataá¹ƒ padaá¹ƒ.

__saralopeti_ kimatthaá¹ƒ? purisassa, daá¹‡á¸• inaá¹ƒ.

__tuggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ. bhikkhunÄ«, gahapatÄ• nÄ«.

__pakatiggahaá¹‡asÄ• matthena_ \Be 72/ puna sandhibhÄ• vo ca hoti. seyyo, seá¹-á¹-ho, j

84, 144__._ __aghorassamekavacanayosvapi ca_.

agho saro rassamÄ• pajjate ekavacanayoiccetesu.

itthiá¹ƒ, itthiyo, itthiyÄ• . vadhuá¹ƒ, vadhuyo, vadhuyÄ• . daá¹‡á¸• iá¹ƒ, daá¹‡á¸• ino, daá¹‡á
sayambhuá¹ƒ, sayambhuvo, sayambhunÄ• .

__agho_ti kimatthaá¹ƒ? kaÃ±Ã±aá¹ƒ, kaÃ±Ã±Ä• yo, kaÃ±Ã±Ä• ya.

__ekavacanayosvÄ«_ti kimatthaá¹ƒ? itthÄ«hi, sayambhÅ«hi.

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ. nadiá¹ƒ, nadiyo, nadiyÄ• .

__apiggahaá¹‡ena_ na rassamÄ• pajjate. itthÄ«, bhikkhunÄ«.

85, 150__._ __na sismimanapuá¹ƒsakÄ• ni_.

__si_smiá¹ƒ anapuá¹ƒsakÄ• ni liá¹…gÄ• ni na rassamÄ• pajjante. itthÄ«, bhikkhunÄ«, vadh
sayambhÅ«.

__sismiá¹ƒ_nti kimatthaá¹ƒ? bhoti itthi, bhoti vadhu, bho daá¹‡á¸• i, bho sayambhu.

__anapuá¹ƒsakÄ• nÄ«_ti \Be 73/ kimatthaá¹ƒ? sukhakÄ• ri dÄ• naá¹ƒ, sukhakÄ• ri sÄ«laá¹

86, 227__._ __ubhÄ• dito naminnaá¹ƒ_.

__ubha_iccevamÄ• dito saá¹…khyÄ• to __naá¹ƒ_vacanassa __innaá¹ƒ_ hoti.

ubhinnaá¹ƒ, duvinnaá¹ƒ.

__ubhÄ• dito_ti kimatthaá¹ƒ? ubhayesaá¹ƒ.

87, 231__._ __iá¹‡á¹‡amiá¹‡á¹‡annaá¹ƒ tÄ«hi saá¹…khyÄ• hi_.

naá¹ƒvacanassa __iá¹‡á¹‡aá¹ƒ iá¹‡á¹‡annaá¹ƒ_ iccete Ä• desÄ• honti tÄ«hi saá¹…khyÄ•

tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡annaá¹ƒ.

__tÄ«hÄ«_ti kimatthaá¹ƒ? dvinnaá¹ƒ.

88, 147__._ __yosu katanikÄ• ralopesu dÄ«ghaá¹ƒ_.

sabbe sarÄ• __yo_su katanikÄ• ralopesu dÄ«ghamÄ• pajjante.

aggÄ«, bhikkhÅ«, rattÄ«, yÄ• gÅ«, aá¹-á¹-hÄ«, aá¹-á¹-hÄ«ni, Ä• yÅ«, Ä• yÅ«ni, sabbÄ• ni, y
katamÄ• ni, etÄ• ni, apÅ«ni, imÄ• ni.

__yosvÄ«_ti \Be 74/ kimatthaá¹ƒ? aggi, bhikkhu, ratti, yÄ• gu, sabbo, yo, so, ko, amuko.

__katanikÄ• ralopesvÄ«_ti kimatthaá¹ƒ? itthiyo, vadhuyo, sayambhuvo.

__punÄ• rambhaggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? niccadÄ«panatthaá¹ƒ. aggÄ«, bhikkhÅ«, ratt
katamÄ• ni.

89, 87__._ __sunaá¹ƒhisu ca_.

__sunaá¹ƒhi_iccetesu sabbe sarÄ• dÄ«ghamÄ• pajjante.

aggÄ«su, aggÄ«naá¹ƒ, aggÄ«hi, rattÄ«su, rattÄ«naá¹ƒ, rattÄ«hi. bhikkhÅ«su, bhikkhÅ«naá
purisÄ• naá¹ƒ.

__etesvÄ«_tÄ« kimatthaá¹ƒ? agginÄ• , pÄ• á¹‡inÄ• , daá¹‡á¸• inÄ• .

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ. sukhettesu brahmacÄ• risu, dhammamakkhÄ• s
sakehi pÄ• á¹‡ibhi.

90, 252__._ __paÃ±cÄ• dÄ«namattaá¹ƒ_.

__paÃ±cÄ• _dÄ«naá¹ƒ saá¹…khyÄ• naá¹ƒ anto attamÄ• pajjate __sunaá¹ƒhi_iccetesu.

paÃ±casu, paÃ±cannaá¹ƒ, paÃ±cahi, chasu, channaá¹ƒ, chahi, sattasu, sattannaá¹ƒ, sattah
aá¹-á¹-hannaá¹ƒ, aá¹-á¹-hahi, navasu, navannaá¹ƒ, navahi, dasasu, dasannaá¹ƒ, dasahi.

__paÃ±cÄ• dÄ«namÄ«_ti kimatthaá¹ƒ? dvÄ«su, dvinnaá¹ƒ, dvÄ«hi.

__attamitibhÄ• vaniddeso_ \Be 75/ ubhayassÄ• gamanatthaá¹ƒ, anto __u_kÄ• ro __a_ttam

itthÄ«naá¹ƒ. tissannaá¹ƒ vedanÄ• naá¹ƒ.

91, 194__._ __patissinÄ«mhi_.

__pati_ssanto __a_ttamÄ• pajjate inÄ«mhi paccaye pare.

gahapatÄ• nÄ«.

__inÄ«mhÄ«_ti kimatthaá¹ƒ? gahapati.

92, 100__._ __ntussanto yosuca_.

__ntu_paccayassa anto __a_ttamÄ• pajjate __sunaá¹ƒhiyo_iccetesu paresu.

guá¹‡avantesu, guá¹‡avantÄ• naá¹ƒ, guá¹‡avantehi, guá¹‡avantÄ• , guá¹‡avante.

__ntusse_ti kimatthaá¹ƒ? isÄ«naá¹ƒ.

__etesvÄ«_ti kimatthaá¹ƒ? guá¹‡avÄ• .

__caggahaá¹‡ena_ aÃ±Ã±esu vacanesu __a_ttaÃ±ca hoti. guá¹‡avantasmiá¹ƒ, guá¹‡avan

__antaggahaá¹‡ena ntu_paccayassa anto attamÄ• pajjate, __yo_naÃ±ca ikÄ• ro hoti. guá¹

93, 106__._ __sabbassa_ \Be 76/ __vÄ• aá¹ƒsesu_.

sabbasseva __ntu_paccayassa attaá¹ƒ hoti vÄ• __aá¹ƒsa_iccetesu.

satimaá¹ƒ bhikkhu, satimantaá¹ƒ bhikkhuá¹ƒ vÄ• , bandhumaá¹ƒ rÄ• jÄ• naá¹ƒ, bandhuma
satimassa bhikkhuno, satimato bhikkhuno vÄ• , bandhumassa raÃ±Ã±o suá¹…kaá¹ƒ, bandh
deti.

__etesvÄ«_ti kimatthaá¹ƒ? satimÄ• bhikkhu, bandhumÄ• rÄ• jÄ• .

94, 105__._ __simhi vÄ• _.

__ntu_paccayassa antassa attaá¹ƒ hoti vÄ• __si_mhi vibhattimhi.

himavanto pabbato.

__vÄ• _ti kimatthaá¹ƒ? himavÄ• pabbato.

95, 145__._ __aggissini_ \Be 77/.

__aggi_ssantassa i__ni_ hoti vÄ• __si_mhi vibhattimhi.

purato aggini, pacchato aggini, dakkhiá¹‡ato aggini, vÄ• mato aggini.

__vÄ• ti_ kimatthaá¹ƒ? aggi.

96, 148__._ __yosvakatarasso jho_.

__yo_su akatarasso __jho_ attamÄ• pajjate.

aggayo munayo, isayo, gahapatayo.

__yosvÄ«_ti kimatthaá¹ƒ? aggÄ«su.

__akatarasso_ti kimatthaá¹ƒ? daá¹‡á¸• ino.

__jho_ti kimatthaá¹ƒ? rattiyo.

97, 156__._ __vevosu lo ca_.

__vevo_iccetesu akatarasso __lo a_ttamÄ• pajjate.

bhikkhave, bhikkhavo, hetave, hetavo.

__akatarasso_ti kimatthaá¹ƒ? sayambhuvo, vessabhuvo, parÄ• bhibhuvo.

__vevosvÄ«_ti kimatthaá¹ƒ? hetunÄ• , ketunÄ• , setunÄ• .

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

98, 186__._ __mÄ• tulÄ• dÄ«namÄ• nattamÄ«kÄ• re_.

__mÄ• tula_iccevamÄ• dÄ«naá¹ƒ anto __Ä• na_ttamÄ• pajjate __Ä«_kÄ• re paccaye pare

mÄ• tulÄ• nÄ« \Be 78/, ayyakÄ• nÄ«, varuá¹‡Ä• nÄ«.

__Ä«kÄ• re_ti kimatthaá¹ƒ? bhikkhunÄ«, rÄ• jinÄ«, jÄ• linÄ«, gahapatÄ• nÄ«.

__Ä• nattaggahaá¹‡ena nadÄ«_iccetassa __dÄ«_saddassa __jjojjÄ• _ Ä• desÄ• honti sah
__yonÄ• sa_iccetesu. najjo sandanti, najjÄ• kataá¹ƒ taraá¹…gaá¹ƒ, najjÄ• neraÃ±jarÄ• ya

99, 81__._ __smÄ• hismiá¹ƒ naá¹ƒ mhÄ• bhimhivÄ• _.

sabbato liá¹…gato __smÄ• hismiá¹ƒ_ iccetesaá¹ƒ __mhÄ• bhimhi_iccete Ä• desÄ• honti v

purisamhÄ• , purisasmÄ• , purisebhi, purisehi, purisamhi, purisasmiá¹ƒ.

__smÄ• hismiá¹ƒ na_miti kimatthaá¹ƒ? vaá¹‡á¹‡avantaá¹ƒ agandhakaá¹ƒ viruá¸·hapupphaá
mahÄ• chattaá¹ƒ, mahantaá¹ƒ dhajaá¹ƒ mahÄ• dhajaá¹ƒ.

100, 214__._ __na timehi katÄ• kÄ• rehi_.

__ta ima_iccetehi katÄ• kÄ• rehi __smÄ• smiá¹ƒ naá¹ƒ mhÄ• mhi_iccete Ä• desÄ• neva ho

asmÄ• á¹-hÄ• nÄ• bhayaá¹ƒ uppajjati, asmiá¹ƒ á¹-hÄ• ne bhayaá¹ƒ tiá¹-á¹-hati, asmÄ• , a

__katÄ• kÄ• rehÄ«_ti \Be 79/ kimatthaá¹ƒ? tamhÄ• , tamhi, imamhÄ• , imamhi.

101, 80__._ __suhisvakÄ• ro e_.

__suhi_iccetesu akÄ• ro ettamÄ• pajjate.

sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu, sabbehi, yehi, teh
imehi, kusalehi, tumhehi, amhehi.

102, 202__._ __sabbanÄ• mÄ• naá¹ƒ naá¹ƒ mhi ca_.

sabbesaá¹ƒ sabbanÄ• mÄ• naá¹ƒ anto akÄ• ro ettamÄ• pajjate naá¹ƒ mhi vibhattimhi.

sabbesaá¹ƒ, sabbesÄ• naá¹ƒ, yesaá¹ƒ, yesÄ• naá¹ƒ, tesaá¹ƒ, tesÄ• naá¹ƒ, imesaá¹ƒ, imes

kesÄ• naá¹ƒ, itaresaá¹ƒ, itaresÄ• naá¹ƒ, katamesaá¹ƒ, katamesÄ• naá¹ƒ. __sabbanÄ• mÄ• buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o.

__akÄ• ro_ti kimatthaá¹ƒ? amÅ«saá¹ƒ, amÅ«sÄ• naá¹ƒ.

__naá¹ƒmhÄ«_ti kimatthaá¹ƒ? sabbe, ime.

__caggahaá¹‡a_ manukaá¸• á¸• hanatthaá¹ƒ.

103, 79__._ __ato_ \Be 80/ __nena_.

tasmÄ• __a_kÄ• rato __nÄ• _vacanassa __enÄ• _deso hoti.

sabbena, yena, tena, kena, anena, purisena, rÅ«pena.

__ato_ti kimatthaá¹ƒ? muninÄ• , amunÄ• , bhikkhunÄ• .

__nÄ• _ti kimatthaá¹ƒ? tasmÄ• .

104, 66__._ __so_.

tasmÄ• __a_kÄ• rato __si_vacanassa __o_kÄ• rÄ• deso hoti.

sabbo, yo, so, ko, amuko, puriso.

__sÄ«_ti kimatthaá¹ƒ? purisÄ• naá¹ƒ.

__ato_ti kimatthaá¹ƒ? sayambhÅ«.

105, 0__._ __so vÄ• _.

tasmÄ• __a_kÄ• rato __nÄ• _vacanassa __so_Ä• deso hoti vÄ• .

atthaso dhammaá¹ƒ jÄ• nÄ• ti, byaÃ±janaso atthaá¹ƒ jÄ• nÄ• ti, akkharaso, suttaso, padas sabbaso, thÄ• maso, á¹-hÄ• naso.

__vÄ• _ti \Be 81/ kimatthaá¹ƒ? pÄ• dena vÄ• pÄ• dÄ• rahena vÄ• atirekapÄ• dena vÄ• y parassa bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ti, so bhikkhu pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so.

106, 313__._ __dÄ«ghorehi_.

__dÄ«ghaora_iccetehi __smÄ• _vacanassa __so_Ä• deso hoti vÄ• .

dÄ«ghaso, oraso, dÄ«ghamhÄ• , oramhÄ• .

__dÄ«ghorehi_ti kimatthaá¹ƒ? saramhÄ• , vacanamhÄ• .

107, 69__._ __sabbayonÄ«namÄ• e_.

tasmÄ• __a_kÄ• rato sabbesaá¹ƒ __yonÄ«naá¹ƒÄ• e_ Ä• desÄ• honti vÄ• yathÄ• saá¹…

purisÄ• , purise, rÅ«pÄ• , rÅ«pe.

__vÄ• _ti kimatthaá¹ƒ? aggayo, munayo, isayo.

__yonÄ«na_nti kimatthaá¹ƒ? purisassa, rÅ«passa.

__akÄ• rato_ti kimatthaá¹ƒ? daá¹‡á¸• ino, aá¹-á¹-hÄ«ni, aggÄ« pajjalanti, munÄ« caranti.

108, 90__._ __smÄ• smiá¹ƒnaá¹ƒvÄ• _.

tasmÄ• __a_kÄ• rato sabbesaá¹ƒ __smÄ• smiá¹ƒ_iccetesaá¹ƒ __Ä• e_ Ä• desÄ• honti v

purisÄ• \Be 82/, purisasmÄ• , purise, purisasmiá¹ƒ.

__akÄ• rato_ti kimatthaá¹ƒ? daá¹‡á¸• inÄ• , daá¹‡á¸• ismiá¹ƒ, bhikkhunÄ• , bhikkhusmiá¹ƒ.

109, 304__._ __Ä• ya catutthekavacanassatu_.

tasmÄ• __a_kÄ• rato catutthekavacanassa __Ä• yÄ• _deso hoti vÄ• .

atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ buddho loke uppajjati.

__ato_ti kimatthaá¹ƒ? isissa.

__catutthÄ«_ti kimatthaá¹ƒ? purisassa mukhaá¹ƒ.

__ekavacanasse_ti kimatthaá¹ƒ? purisÄ• naá¹ƒ dadÄ• ti.

__vÄ• _ti kimatthaá¹ƒ? dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• .

__tuggahaá¹‡enattha_Ã±ca hoti. atthatthaá¹ƒ, hitatthaá¹ƒ, sukhatthaá¹ƒ.

110, 201__._ __tayo neva ca sabbanÄ• mehi_.

tehi sabbanÄ• mehi __a_kÄ• rantehi __smÄ• smiá¹ƒ sa_iccetesaá¹ƒ tayo __Ä• e Ä• yÄ• _

sabbasmÄ• \Be 83/, sabbasmiá¹ƒ, sabbassa. yasmÄ• , yasmiá¹ƒ, yassa. tasmÄ• , tasmiá¹
kassa. imasmÄ• , imasmiá¹ƒ, imassa.

__sabbanÄ• mehÄ«_ti kimatthaá¹ƒ? pÄ• pÄ• , pÄ• pe, pÄ• pÄ• ya.

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

111, 179__._ __ghato nÄ• dÄ«naá¹ƒ_.

tasmÄ• __gha_to __nÄ• _dÄ«namekavacanÄ• naá¹ƒ vibhattigaá¹‡Ä• naá¹ƒ __Ä• yÄ• _de

kaÃ±Ã±Ä• ya kataá¹ƒ kammaá¹ƒ, kaÃ±Ã±Ä• ya dÄ«yate, kaÃ±Ã±Ä• ya nissaá¹-aá¹ƒ vattha
kaÃ±Ã±Ä• ya patiá¹-á¹-hitaá¹ƒ sÄ«laá¹ƒ.

__ghato_ti kimatthaá¹ƒ? rattiyÄ• , itthiyÄ• , dhenuyÄ• , vadhuyÄ• .

__nÄ• dÄ«na_miti kimatthaá¹ƒ? kaÃ±Ã±aá¹ƒ passati, vijjaá¹ƒ, vÄ«á¹‡aá¹ƒ, gaá¹…gaá¹ƒ.

__ekavacanÄ• na_miti kimatthaá¹ƒ? sabbÄ• su, yÄ• su, tÄ• su, kÄ• su, imÄ• su, pabhÄ• s

112, 183__._ __pato yÄ• _.

tasmÄ• __pa_to __nÄ• _dÄ«namekavacanÄ• naá¹ƒ vibhattigaá¹‡Ä• naá¹ƒ __yÄ• _Ä• des

rattiyÄ• \Be 84/, itthiyÄ• , deviyÄ• , dhenuyÄ• , yÄ• guyÄ• , vadhuyÄ• .

__nÄ• dÄ«na_miti kimatthaá¹ƒ? rattÄ«, rattiá¹ƒ, itthÄ«, itthiá¹ƒ.

__pato_ti kimatthaá¹ƒ? kaÃ±Ã±Ä• ya, vÄ«á¹‡Ä• ya, gaá¹…gÄ• ya, pabhÄ• ya, sobhÄ• ya.

__ekavacanÄ• na_miti kimatthaá¹ƒ? rattÄ«naá¹ƒ, itthÄ«naá¹ƒ.

113, 132__._ __sakhato gasse vÄ• _.

tasmÄ• __sakha_to __ga_ssa __a_kÄ• ra __Ä• _kÄ• ra __i_kÄ• ra __Ä«_kÄ• ra __e_kÄ•

bho sakha, bho sakhÄ• , bho sakhi, bho sakhÄ«, bho sakhe.

114, 178__._ __ghate ca_.

tasmÄ• __gha_to __ga_ssa __e_kÄ• rÄ• deso hoti.

bhoti ayye, bhoti kaÃ±Ã±e, bhoti kharÄ• diye.

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ, sanniá¹-á¹-hÄ• naá¹ƒ.

115, 181__._ __na ammÄ• dito_.

tato __ammÄ• _dito __ga_ssa __e_kÄ• rattaá¹ƒ na hoti.

bhoti \Be 85/ ammÄ• , bhoti annÄ• , bhoti ambÄ• , bhoti tÄ• tÄ• .

__ammÄ• dito_ti kimatthaá¹ƒ? bhoti kaÃ±Ã±e.

116, 157__._ __akatarassÄ• lato yvÄ• lapanassa vevo_.

tasmÄ• akatarassÄ• lato __yvÄ• _lapanassa __vevo_Ä• desÄ• honti.

bhikkhave, bhikkhavo, hetave, hetavo.

__akatarassÄ• _ti kimatthaá¹ƒ? sayambhuvo.

__lato_ti kimatthaá¹ƒ? nÄ• giyo, dhenuyo, yÄ• guyo.

__Ä• lapanasse_ti kimatthaá¹ƒ? te hetavo, te bhikkhavo.

117, 124__._ __jhalato sassano vÄ• _.

tasmÄ• __jhala_to sassa vibhattissa __no_ Ä• deso hoti vÄ• .

aggino, aggissa, sakhino, sakhissa, daá¹‡á¸• ino, daá¹‡á¸• issa, bhikkhuno, bhikkhussa, sa
sayambhussa.

__sasse_ti kimatthaá¹ƒ? isinÄ• , bhikkhunÄ• .

__jhalato_ti kimatthaá¹ƒ? purisassa.

118, 146__._ __ghapato_ \Be 86/ __ca yonaá¹ƒ lopo_.

tehi __ghapajhala_iccetehi __yonaá¹ƒ_ lopo hoti vÄ• .

kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo. rattÄ«, rattiyo, itthÄ«, itthiyo, yÄ• gÅ«, yÄ• guyo, vadhÅ«, vadhu
bhikkhÅ«, bhikkhavo. sayambhÅ«, sayambhuvo. aá¹-á¹-hÄ«, aá¹-á¹-hÄ«ni, Ä• yÅ«, Ä• yÅ«n

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

119, 155__._ __lato vokÄ• ro ca_.

tasmÄ• lato __yonaá¹ƒ vo_kÄ• ro hoti vÄ• .

bhikkhavo, bhikkhÅ«, sayambhuvo, sayambhÅ«.

__kÄ• raggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? __yonaá¹ƒ no_ ca hoti. jantuno.

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ, amÅ« purisÄ• tiá¹-á¹-hanti, amÅ« purise passat

iti nÄ• makappe paá¹-hamo kaá¹‡á¸• o.

dutiyakaá¹‡á¸• a_

120, 243__._ __amhassa mamaá¹ƒ sapibhattissa se_.

sabbasseva __amha_saddassa savibhattissa __mamaá¹ƒ_ Ä• deso hoti __se_ vibhattimhi.

mamaá¹ƒ \Be 87/ dÄ«yate purisena, mamaá¹ƒ pariggaho.

121, 233__._ __mayaá¹ƒ yomhi paá¹-hame_.

sabbasseva __amha_saddassa savibhattissa __mayaá¹ƒ_Ä• deso hoti __yo_mhi paá¹-han

mayaá¹ƒ gacchÄ• ma, mayaá¹ƒ dema.

__amhasse_ti kimatthaá¹ƒ? purisÄ• tiá¹-á¹-hanti.

__yomhÄ«_ti kimatthaá¹ƒ? ahaá¹ƒ gacchÄ• mi.

__paá¹-hame_ti kimatthaá¹ƒ? amhÄ• kaá¹ƒ passasi tvaá¹ƒ.

122, 99__._ __ntussa nto_.

sabbasseva ntupaccayassa savibhattissa __nto_Ä• deso hoti __yo_mhi paá¹-hame.

guá¹‡avanto tiá¹-á¹-hanti.

__ntusse_ti kimatthaá¹ƒ? sabbe sattÄ• gacchanti.

__paá¹-hame_ti kimatthaá¹ƒ? guá¹‡avante passanti janÄ• .

123, 103__._ __ntassa se vÄ• _.

sabbasseva __ntu_paccayassa savibhattissa __ntassÄ• _deso hoti vÄ• __se_ vibhattimhi.

sÄ«lava__nta_ssa jhÄ• yino, sÄ«lavato jhÄ• yino vÄ• .

__se_ti kimatthaá¹ƒ? sÄ«lavÄ• tiá¹-á¹-hati.

124, 98__._ __Ä• _ \Be 88/ __simhi_.

sabbasseva__ntu_paccayassa savibhattissa __Ä• _Ä• deso hoti __si_mhi vibhattimhi.

guá¹‡avÄ• , paÃ±Ã±avÄ• , sÄ«lavÄ• , balavÄ• , dhanavÄ• , matimÄ• , satimÄ• , dhitimÄ• .

__ntusse_ti kimatthaá¹ƒ? puriso tiá¹-á¹-hati.

__si_mhÄ«ti kimatthaá¹ƒ? sÄ«lavanto tiá¹-á¹-hanti.

125, 198__._ __aá¹ƒ napuá¹ƒsake_.

sabbasseva __ntu_paccayassa savibhattissa __aá¹ƒ_Ä• deso hoti __si_mhi vibhattimhi na

guá¹‡avaá¹ƒ cittaá¹ƒ tiá¹-á¹-hati, rucimaá¹ƒ pupphaá¹ƒ virocati.

__simhÄ«_ti kimatthaá¹ƒ? vaá¹‡á¹‡avantaá¹ƒ a__ga_ndhakaá¹ƒ virÅ«á¸·hapupphaá¹ƒ pas

126, 101__._ __avaá¹‡á¹‡Ä• ca ge_.

sabbasseva __ntu_paccayassa savibhattissa __aá¹ƒ avaá¹‡á¹‡Ä• _ ca honti __ge_ pare.

bho guá¹‡avaá¹ƒ, bho guá¹‡ava, bho guá¹‡avÄ• .

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

127, 102__._ __to_ \Be 89/ __ti tÄ• sa smiá¹ƒ nÄ• su_.

sabbasseva __ntu_paccayassa savibhattissa __totitÄ• _Ä• desÄ• honti vÄ• __sasmiá¹ƒ n
yathÄ• saá¹…khyaá¹ƒ.

guá¹‡avato, guá¹‡avantassa, guá¹‡avati, guá¹‡avantasmiá¹ƒ, guá¹‡avatÄ• , guá¹‡avantena
satimantassa, satimati, satimantasmiá¹ƒ, satimatÄ• , satimantena.

__etesvÄ«_ti kimatthaá¹ƒ? guá¹‡avÄ• . satimÄ• .

128, 104__._ __naá¹ƒmhi taá¹ƒ vÄ• _.

sabbasseva __ntu_paccayassa savibhattissa __taá¹ƒ_Ä• deso hoti vÄ• naá¹ƒmhi vibhattim

guá¹‡avataá¹ƒ, guá¹‡avantÄ• naá¹ƒ, satimataá¹ƒ, satimantÄ• naá¹ƒ.

naá¹ƒ__mhÄ«_ti kimatthaá¹ƒ? guá¹‡avanto tiá¹-á¹-hanti, satimanto tiá¹-á¹-hanti.

129, 222__._ __imassidamaá¹ƒsisu napuá¹ƒsake_.

sabbasseva __ima_saddassa savibhattissa __idaá¹ƒ_Ä• deso hoti vÄ• __aá¹ƒsi_su napuá

idaá¹ƒ cittaá¹ƒ passasi, idaá¹ƒ cittaá¹ƒ tiá¹-á¹-hati, imaá¹ƒ cittaá¹ƒ passasi. imaá¹ƒ cittaá¹ƒ t

__nathuá¹ƒsake_ti \Be 90/ kimatthaá¹ƒ? imaá¹ƒ purisaá¹ƒ passasi. ayaá¹ƒ puriso tiá¹-á¹-hat

138, 225__._ __amussÄ• duá¹ƒ_.

sabbasseva __amu_saddassa savibhattissa __a_duá¹ƒÄ• deso hoti __aá¹ƒsi_su napuá¹ƒs

aduá¹ƒ pupphaá¹ƒ passasi, aduá¹ƒ pupphaá¹ƒ virocati.

__napuá¹ƒsake_ti kimatthaá¹ƒ? amuá¹ƒ rÄ• jÄ• naá¹ƒ passasi, asu rÄ• jÄ• tiá¹-á¹-hati.

131, 0__._ __itthipumanapuá¹ƒsakasaá¹…khyaá¹ƒ_.

``itthipumanapuá¹ƒsakasaá¹…khyaá¹ƒâ€™â€™ iccetaá¹ƒ adhikÄ• ratthaá¹ƒ veditabbaá¹ƒ.

132, 228__._ __yosu dvinnaá¹ƒ dve ca_.

__dvinnaá¹ƒ_ saá¹…khyÄ• naá¹ƒ itthipumanapuá¹ƒsake vattamÄ• nÄ• naá¹ƒ savibhattÄ«n
__yo_iccetesu.

dve itthiyo, dve dhammÄ• . dve rÅ«pÄ• ni.

__yo_svÄ«ti kimatthaá¹ƒ? dvÄ«su.

__caggahaá¹‡ena duve dvaya ubha ubhaya duvi_ ca honti __yonÄ• ana_miccetesu. duve s
\Be 91/, duve janÄ• , dvayena, dvayaá¹ƒ, ubhinnaá¹ƒ, ubhayesaá¹ƒ duvinnaá¹ƒ.

133, 230__._ __ti catunnaá¹ƒ tisso catasso tayo cattÄ• ro tÄ«á¹‡i cattÄ• ri_.

__ticatunnaá¹ƒ_ saá¹…khyÄ• naá¹ƒ itthipumanapuá¹ƒsake vattamÄ• nÄ• naá¹ƒ savibhattÄ
cattÄ• ro tÄ«á¹‡i cattÄ• ri_iccete Ä• desÄ• honti yathÄ• saá¹…khyaá¹ƒ __yo_iccetesu.

tisso vedanÄ• catasso disÄ• , tayo janÄ• , jane, cattÄ• ro purisÄ• , purise, tÄ«á¹‡i Ä• yatan
ariyasaccÄ• ni.

__yosvÄ«_ti kimatthaá¹ƒ? tÄ«su, catÅ«su.

134, 251__._ __paÃ±cÄ• dÄ«namakÄ• ro_.

__paÃ±cÄ• _dÄ«naá¹ƒ saá¹…khyÄ• naá¹ƒ itthipumanapuá¹ƒsake vattamÄ• nÄ• naá¹ƒ sav
__a_kÄ• ro hoti __yo_iccetesu.

paÃ±ca, paÃ±ca, cha, cha, satta, satta, aá¹-á¹-ha, aá¹-á¹-ha, nava, nava, dasa, dasa.

__paÃ±cÄ• dÄ«na_miti kimatthaá¹ƒ? dve, tayo.

135, 118__._ __rÄ• jassa_ \Be 92/ __raÃ±Ã±o rÄ• jino se_.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±o rÄ• jino_iccete Ä• desÄ• honti _

raÃ±Ã±o, rÄ• jino.

__se_ti kimatthaá¹ƒ? raÃ±Ã±Ä• .

136, 119__._ __raÃ±Ã±aá¹ƒ naá¹ƒmhi vÄ• _.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±aá¹ƒ_Ä• deso hoti vÄ• __naá¹ƒ_m

raÃ±Ã±aá¹ƒ, rÄ• jÅ«naá¹ƒ idaá¹ƒ raá¹-á¹-haá¹ƒ.

137, 116__._ __nÄ• mhiraÃ±Ã±Ä• vÄ• _.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±Ä• _Ä• deso hoti vÄ• __nÄ• _mhi

tena raÃ±Ã±Ä• kataá¹ƒ. rÄ• jena vÄ• kataá¹ƒ.

__nÄ• mhÄ«_ti kimatthaá¹ƒ? raÃ±Ã±o santakaá¹ƒ.

138, 121__._ __smiá¹ƒmhi raÃ±Ã±e rÄ• jini_.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±erÄ• jini_iccete Ä• desÄ• honti __s

raÃ±Ã±e, rÄ• jini sÄ«laá¹ƒ tiá¹-á¹-hati.

139, 245__._ __tumhÄ• kaá¹ƒ_ \Be 93/ __tayimayi_.

sabbesaá¹ƒ __tumha amha_ saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tayi mayi_iccete Ä• deso h
__smiá¹ƒ_mhi vibhattimhi.

tayi, mayi.

__smiá¹ƒmhÄ«_ti kimatthaá¹ƒ? tvaá¹ƒ bhavasi, ahaá¹ƒ bhavÄ• mi.

140, 232__._ __tvamahaá¹ƒ simhi ca_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tvaá¹ƒ ahaá¹ƒ_iccete Ä• de
__si_mhi vibhattimhi.

tvaá¹ƒ, ahaá¹ƒ.

__simhÄ«_ti kimatthaá¹ƒ? tayi, mayi.

__caggahaá¹‡ena tuvaá¹ƒ_ ca hoti. tuvaá¹ƒ satthÄ• .

141, 241__._ __tava mamase_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tavamama_iccete Ä• desÄ•
vibhattimhi.

tava, mama.

__se_ti kimatthaá¹ƒ? tayi, mayi.

142, 242__._ __tuyhaá¹ƒ_ \Be 94/ __mayhaÃ±ca_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tuyhaá¹ƒ mayhaá¹ƒ_iccete
yathÄ• saá¹…khyaá¹ƒ __se_ vibhattimhi.

tuyhaá¹ƒ, mayhaá¹ƒ dhanaá¹ƒ dÄ«yate.

__se_ti kimatthaá¹ƒ? tayÄ• , mayÄ• .

143, 235__._ __taá¹ƒ mamaá¹ƒmhi_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __taá¹ƒ ma_iccete Ä• desÄ• __aá¹ƒ_mhi vibhattimhi.

taá¹ƒ, maá¹ƒ.

__aá¹ƒmhÄ«_ti kimatthaá¹ƒ? tayÄ• mayÄ• .

144, 234__._ __tavaá¹ƒ mamaÃ±ca navÄ• _.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tavaá¹ƒ mamaá¹ƒ_iccete Ä yathÄ• saá¹…khyaá¹ƒ __aá¹ƒ_mhi vibhattimhi.

tavaá¹ƒ, mamaá¹ƒ passati.

__navÄ• _ti kimatthaá¹ƒ? taá¹ƒ, maá¹ƒ passati.

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

145, 238__._ __nÄ• mhÄ« tayÄ• mayÄ• _.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tayÄ• mayÄ• _iccete Ä• de __nÄ• _mhi vibhattimhi.

tayÄ• \Be 95/, mayÄ• kataá¹ƒ.

__nÄ• mhi_ti kimatthaá¹ƒ? tumhehi, amhehi.

146, 236__._ __tumhassa tuvaá¹ƒ tvamaá¹ƒmhi_.

sabbassa __tumha_saddassa savibhattissa __tuvaá¹ƒ tvaá¹ƒ_ iccete Ä• desÄ• honti aá¹ƒm

kaliá¹…garassa tuvaá¹ƒ maÃ±Ã±e, kaá¹-á¹-hassa tvaá¹ƒ maÃ±Ã±e.

147, 246__._ __padato dutiyÄ• catutthÄ« chaá¹-á¹-hÄ«su vono_.

sabbesaá¹ƒ __tumhaamha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yadÄ• padasmÄ• paresaá¹ƒ yathÄ• saá¹…khyaá¹ƒ __dutiyÄ• catutthÄ«chaá¹-á¹-hÄ«_iccetesu bahuvacanesu.

pahÄ• ya vo bhikkhave gamissÄ• mi, mÄ• no ajja vikantiá¹ƒsu, raÃ±Ã±o sÅ«dÄ• mahÄ• r

dhammaá¹ƒ vo bhikkhave desessÄ• mi, saá¹ƒvibhajetha no rajjena, evaá¹ƒ __catutthyatthe

tuá¹-á¹-hosmi vo bhikkhave pakatiyÄ• , satthÄ• no bhagavÄ• anuppatto, evaá¹ƒ __chaá¹-á

__navÄ• _ti \Be 96/ kimatthaá¹ƒ? eso amhÄ• kaá¹ƒ satthÄ• .

__tumhamhÄ• ka_miti kimatthaá¹ƒ? ete isayo passasi.

__padato_ti kimatthaá¹ƒ? tumhÄ• kaá¹ƒ satthÄ• .

__etesvÄ«_ti kimatthaá¹ƒ? gacchatha tumhe.

148, 247__._ __temekavacanesu ca_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yadÄ• padasmÄ• paresaá¹ƒ yathÄ• saá¹…khyaá¹ƒ __catu_tthÄ«__chaá¹-á¹-hÄ«_iccetesu ekavacanesu.

dadÄ• mi te gÄ• mavarÄ• ni paÃ±ca, dadÄ• hi me gÄ• mavaraá¹ƒ, idaá¹ƒ te raá¹-á¹-haá¹ƒ,

__padato_ti kimatthaá¹ƒ? tava Ã±Ä• ti, mama Ã±Ä• ti.

149, 148__._ __na aá¹ƒmhi_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yadÄ• padasmÄ• paresaá¹ƒ __aá¹ƒ_mhi vibhattimhi.

passeyya taá¹ƒ vassasataá¹ƒ arogaá¹ƒ, so maá¹ƒ bravÄ«ti.

150, 249__._ __vÄ• _ \Be 97/ __tatiye ca_.

sabbesaá¹ƒ __tumhaamha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yadÄ• padasmÄ• paresaá¹ƒ yathÄ• saá¹…khyaá¹ƒ tatiyekavacane pare.

kataá¹ƒ te pÄ• paá¹ƒ, kataá¹ƒ me pÄ• paá¹ƒ, kataá¹ƒ tayÄ• pÄ• paá¹ƒ, kataá¹ƒ mayÄ• pÄ

__padato_ti kimatthaá¹ƒ? tayÄ• kataá¹ƒ, mayÄ• kataá¹ƒ.

151, 250__._ __bahuvacanesu vono_.

sabbesaá¹ƒ __tumhaamha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yadÄ• padasmÄ• paresaá¹ƒ yathÄ• saá¹…khyaá¹ƒ tatiyÄ• bahuvacanesu paresu.

kataá¹ƒ vo kammaá¹ƒ, kataá¹ƒ no kammaá¹ƒ.

__padato_ti kimatthaá¹ƒ? tumhehi kataá¹ƒ, amhehi kataá¹ƒ.

__bahuvacanaggahaá¹‡ena yo_mhi paá¹-hame __vo no_Ä• desÄ• honti. gÄ• maá¹ƒ vo ga gaccheyyÄ• ma.

152, 236__._ __pumantassÄ• simhi_.

__puma_iccevamantassa savibhattissa __Ä• _Ä• deso hoti __si_mhi vibhattimhi.

pumÄ• \Be 98/ tiá¹-á¹-hati.

__si_mhÄ«ti kimatthaá¹ƒ? pumÄ• no tiá¹-á¹-hanti.

__antaggahaá¹‡ena maghava yuva_iccevamÄ• dÄ«namantassasavibhattissa __Ä• _Ä• de

153, 138__._ __amÄ• lapanekavacane_.

__puma_iccevamantassa savibhattissa __aá¹ƒ_Ä• deso hoti Ä• lapanekavacane pare.

he pumaá¹ƒ.

__Ä• lapane_ti kimatthaá¹ƒ? pumÄ• .

__ekavacane_ti kimatthaá¹ƒ? he pumÄ• no.

154, 0__._ __samÄ• se ca vibhÄ• sÄ• _.

__puma_iccevamantassa samÄ• se ca aá¹ƒÄ• deso hoti vibhÄ• sÄ• samÄ• se kate.

itthÄ« ca pumÄ• ca napuá¹ƒsakaá¹ƒ ca itthipumanapuá¹ƒsakÄ• ni. itthipumanapuá¹ƒsakÄ• itthipumanapuá¹ƒsakasamÅ«ho.

__vibhÄ• sÄ• _ti kimatthaá¹ƒ? itthipumanapuá¹ƒsakÄ• ni.

155, 137__._ __yosvÄ• no_ \Be 99/.

__puma_iccevamantassa savibhattissa __Ä• no_Ä• deso hoti __yo_su vibhattÄ«su.

pumÄ• no, he pumÄ• no.

__yosvÄ«_ti kimatthaá¹ƒ? pumÄ• .

156, 142__._ __Ä• ne smiá¹ƒmhi vÄ• _.

__puma_iccevamantassa savibhattissa __Ä• ne_ Ä• deso hoti vÄ• __smiá¹ƒmhi_ vibhattin

pumÄ• ne, pume vÄ• .

157, 140__._ __hivibhattimhi ca_.

__puma_iccevamantassa __hi_vibhattimhi ca __Ä• ne_Ä• deso hoti.

pumÄ• nehi, pumÄ• nebhi.

puna __vibhattiggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? __savibhatti_ggahaá¹‡anivattanatthaá¹ƒ. pum

__caggahaá¹‡ena maghava yuva_iccevamÄ• dÄ«namantassa __Ä• na_Ä• deso hoti __si y __pumakammathÄ• manta_ssa __cu_kÄ• ro hoti __sasmÄ• _ su vibhattÄ«su. maghavÄ• n maghavÄ• ne \Be 100/. yuvÄ• no, yuvÄ• nÄ• , yuvÄ• naá¹ƒ, yuvÄ• ne, pumuno, pumunÄ• . thÄ• munÄ• .

158, 143__._ __susmimÄ• vÄ• _.

__puma_iccevamantassa __su_iccetasmiá¹ƒvibhattimhi __Ä• _Ä• deso hoti vÄ• .

pumÄ• su, pumesu vÄ• .

156, 139__._ __unÄ• mhi ca_.

__puma_iccevamantassa __Ä• u_Ä• desÄ• honti vÄ• __nÄ• mhi_ vibhattimhi.

pumÄ• nÄ• , pumunÄ• , pumena vÄ• .

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

160, 167__._ __a kammantassa ca_.

__kamma_iccevamantassa ca __ua_ Ä• desÄ• honti vÄ• __nÄ• mhi_ vibhattimhi.

kammunÄ• , kammanÄ• , kammena vÄ• .

__caggahaá¹‡ena maghavayuva_iccevamantassa __Ä• _Ä• de so hoti kvaci __nÄ• su_icc
maghavÄ• su, maghavesu, maghavena vÄ• . yuvÄ• nÄ• , yuvÄ• su, yuvesu, yuvena vÄ• .

iti nÄ• makappe dutiyo kaá¹‡á¸• o.

tatiyakaá¹‡á¸• a

161, 244__._ __tumhaâ€™ mhehi_ \Be 101/ __namÄ• kaá¹ƒ_.

tehi __tumhaamhe_hi naá¹ƒvacanassa __Ä• kaá¹ƒ_ hoti.

tumhÄ• kaá¹ƒ, amhÄ• kaá¹ƒ.

namiti kimatthaá¹ƒ? tumhehi, amhehi.

162, 237__._ __vÄ• yvappaá¹-hamo_.

tehi __tumhaamhe_hi __yo_ appaá¹-hamo __Ä• kaá¹ƒ_hoti vÄ• .

tumhÄ• kaá¹ƒ passÄ• mi, tumhe passÄ• mi vÄ• . amhÄ• kaá¹ƒ passasi, amhe passasi vÄ•

__yo_ti kimatthaá¹ƒ? tumhehi, amhehi.

__appaá¹-hamo_ti kimatthaá¹ƒ? gacchatha tumhe, gacchÄ• ma mayaá¹ƒ.

__vÄ• tivikappanatthena yonaá¹ƒ aá¹ƒ Ä• naá¹ƒ_ honti. tumhaá¹ƒ tumhÄ• naá¹ƒ. amhaá¹ƒ,

163, 240__._ __sassaá¹ƒ_.

tehi __humhaamhe_hi __sa_ssa vibhattissa __aá¹ƒ_ Ä• deso hoti vÄ• .

tumhaá¹ƒ dÄ«yate, tava dÄ«yate. tumhaá¹ƒ pariggaho, tava pariggaho. amhaá¹ƒ dÄ«yate, pariggaho, mama pariggaho.

__sasse_ti \Be 102/ kimatthaá¹ƒ? tumhesu, amhesu.

164, 200__._ __sabbanÄ• maâ€™ kÄ• rate paá¹-hamo_.

sabbesaá¹ƒ sabbanÄ• mÄ• naá¹ƒ __a_kÄ• rato __yo_ paá¹-hamo __e_ttamÄ• pajjate.

sabbe, ye, te, ke, tumhe, amhe, ime.

__sabbanÄ• mÄ• _ti kimatthaá¹ƒ? devÄ• , asurÄ• , nÄ• gÄ• , gandhabbÄ• , manussÄ• .

__akÄ• rato_ti kimatthaá¹ƒ? amÅ« purisÄ• tiá¹-á¹-hanti.

__yo_ti kimatthaá¹ƒ? sabbo, yo, so, ko, ayaá¹ƒ.

__paá¹-hamaggahaá¹‡aá¹ƒ_ uttarasuttatthaá¹ƒ.

165, 208__._ __dvandaá¹-á¹-hÄ• vÄ• _.

tasmÄ• sabbanÄ• maâ€™ kÄ• rato dvandaá¹-á¹-hÄ• __yo_ paá¹-hamo __e_ttamÄ• pajjat

katarakatame, katarakatamÄ• vÄ• .

__sabbanÄ• mÄ• _ti kimatthaá¹ƒ? devÄ• suranÄ• ga gandhabbamanussÄ• .

__dvandaá¹-á¹-hÄ• _ti kimatthaá¹ƒ te, sabbe.

166, 209__._ __nÄ• Ã±Ã±aá¹ƒ_ \Be 103/ __sabbanÄ• mikaá¹ƒ_.

sabbanÄ• mikÄ• naá¹ƒ dvandaá¹-á¹-he nÄ• Ã±Ã±aá¹ƒ kÄ• riyaá¹ƒ hoti,

pubbÄ• parÄ• naá¹ƒ, pubbuttarÄ• naá¹ƒ, adharuttarÄ• naá¹ƒ.

167, 210__._ __bahubbÄ«himhi ca_.

bahubbÄ«himhi ca samÄ• se sabbanÄ• mavidhÄ• naÃ±ca nÄ• Ã±Ã±aá¹ƒ kÄ• riyaá¹ƒ hoti.

piyapubbÄ• ya, piyapubbÄ• naá¹ƒ, piyapubbe, piyapubbassa.

__ce_ti kimatthaá¹ƒ? sabbanÄ• mavidhÄ• naá¹ƒ hoti, dakkhiá¹‡a pubbassaá¹ƒ, dakkhiá¹‡a uttarapubbassaá¹ƒ, uttarapubbassÄ• .

168, 203__._ __sabbato naá¹ƒ saá¹ƒ sÄ• naá¹ƒ_.

sabbato sabbanÄ• mato naá¹ƒvacanassa __saá¹ƒsÄ• _naá¹ƒiccete Ä• desÄ• honti.

sabbesaá¹ƒ, sabbesÄ• naá¹ƒ, sabbÄ• saá¹ƒ, sabbÄ• sÄ• naá¹ƒ. yesaá¹ƒ, yesÄ• naá¹ƒ, yÄ• tesÄ• naá¹ƒ, tÄ• saá¹ƒ, tÄ• sÄ• naá¹ƒ. kesaá¹ƒ, kesÄ• naá¹ƒ, kÄ• saá¹ƒ, kÄ• sÄ• naá¹ƒ. im imÄ• saá¹ƒ, imÄ• sÄ• naá¹ƒ. amÅ«saá¹ƒ, amÅ«sÄ• naá¹ƒ.

__na_miti kimatthaá¹ƒ? sabbassa, yassa, tassa, kassa. evaá¹ƒ sabbattha.

169, 117__._ __rÄ• jassa_ \Be 104/ __rÄ• ju sunaá¹ƒhisu ca_.

sabbasseva __rÄ• ja_saddassa __rÄ• ju_Ä• deso hoti __sunaá¹ƒhi_iccetesu.

rÄ• jÅ«su, rÄ• jÅ«naá¹ƒ, rÄ• jÅ«hi, rÄ• jÅ«bhi.

__sunaá¹ƒhisÅ«_ti kimatthaá¹ƒ? rÄ• jÄ• .

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ. rÄ• jesu, rÄ• jÄ• naá¹ƒ, rÄ• jehi rÄ• jebhi.

170, 220__._ __sabbassimasse vÄ• _.

sabbasseva __ima_saddassa __e_kÄ• ro hoti vÄ• __sunaá¹ƒhi_iccetesu.

esu, imesu, esaá¹ƒ, imesaá¹ƒ, ehi, ebhi, imehi, imebhi.

__imasse_ti kimatthaá¹ƒ? etesu, etesaá¹ƒ, etehi, etebhi.

171, 219__._ __animi nÄ• mhi ca_.

__ima_saddassa sabbasseva __ana imi_iccete Ä• desÄ• honti nÄ• mhi vibhattimhi.

anena dhammadÄ• nena. sukhitÄ• hotu sÄ• pajÄ• .

iminÄ• buddhapÅ«jena, patvÄ• na amataá¹ƒ padaá¹ƒ.

__nÄ• mhÄ«_ti kimatthaá¹ƒ? imesu, imesaá¹ƒ, imehi, imebhi.

172, 218__._ __anapuá¹ƒsakassÄ• _ \Be 105/ __yaá¹ƒ simhÄ«_.

__ima_saddassa sabbasseva anapuá¹ƒsakassa __ayaá¹ƒ_Ä• deso hoti __si_mhi vibhattim

ayaá¹ƒ puriso, ayaá¹ƒ itthÄ«.

__anapuá¹ƒsakasse_ti kimatthaá¹ƒ? idaá¹ƒ cittaá¹ƒ tiá¹-á¹-hati.

__simhÄ«_ti kimatthaá¹ƒ? imaá¹ƒ purisaá¹ƒ passasi tvaá¹ƒ.

173, 223__._ __amussa mo saá¹ƒ_.

__amu_saddassa anapuá¹ƒsakassa __ma_kÄ• ro __sa_kÄ• ramÄ• pajjate vÄ• __si_mhi v

asu rÄ• jÄ• , asu itthÄ«, amuko rÄ• jÄ• , amukÄ• itthÄ«.

__anapuá¹ƒsakasse_ti kimatthaá¹ƒ? aduá¹ƒ pupphaá¹ƒ virocati.

__amusse_ti kimatthaá¹ƒ? ayaá¹ƒ puriso tiá¹-á¹-hati.

__simhÄ«_ti kimatthaá¹ƒ? amhaá¹ƒ purisaá¹ƒ passasi.

174, 211__._ __etatesaá¹ƒ to_.

__eta ta_iccetesaá¹ƒ anapuá¹ƒsakÄ• naá¹ƒ __ta_kÄ• ro __sa_kÄ• ramÄ• pajjate __si_mhi

eso puriso, esÄ• itthÄ«, so puriso, sÄ• itthÄ«.

__etatesa_miti \Be 106/ kimatthaá¹ƒ? itaro puriso, itarÄ• itthÄ«.

__anapuá¹ƒsakÄ• na_miti kimatthaá¹ƒ? etaá¹ƒ cittaá¹ƒ, etaá¹ƒ rÅ«paá¹ƒ. taá¹ƒ cittaá¹ƒ, taá

157, 212__._ __tassa vÄ• nattaá¹ƒ sabbattha_.

__ta_ssa sabbanÄ• massa __ta_kÄ• rassa __na_ttaá¹ƒ hoti vÄ• sabbattha liá¹…gesu.

nÄ• ya, tÄ• ya, naá¹ƒ, taá¹ƒ, ne, te, nesu, tesu, namhi, tamhi, nÄ• hi, tÄ• hi, nÄ• bhi, tÄ• bh

176, 213__._ __sasmÄ• smiá¹ƒsaá¹ƒsÄ• svattaá¹ƒ_.

__ta_ssa sabbanÄ• massa __ta_kÄ• rassa sabbasseva __a_ttaá¹ƒ hoti vÄ• __sasmÄ• sm
sabbattha liá¹…gesu.

assa, tassa, asmÄ• , tasmÄ• , asmiá¹ƒ, tasmiá¹ƒ, assaá¹ƒ, tassaá¹ƒ, assÄ• , tassÄ• .

__takÄ• rasse_ti kimatthaá¹ƒ? amussaá¹ƒ, amussÄ• .

__etesvÄ«_ti kimatthaá¹ƒ? nesu, tesu.

177, 221__._ __imasaddassa_ ca.

__ima_saddassa ca sabbasseva __a_ttaá¹ƒ hoti vÄ• __sasmÄ• smiá¹ƒ saá¹ƒ sÄ• _iccetes

assa \Be 107/, imassa, asmÄ• , imasmÄ• , asmiá¹ƒ, imasmiá¹ƒ, assaá¹ƒ, imissaá¹ƒ, assÄ•

__imasaddasse_ti kimatthaá¹ƒ? etissaá¹ƒ, etissÄ• .

178, 22__._ __sabbato ko_.

sabbato sabbanÄ• mato __ka_kÄ• rÄ• gamo hoti vÄ• __si_mhi vibhattimhi.

sabbako, yako, sako, amuko, asuko.

__vÄ• _ti kimatthaá¹ƒ? sabbo, yo, so, ko.

__sabbanÄ• mato_ti kimatthaá¹ƒ? puriso.

puna __sabbatoggahaá¹‡ena_ aÃ±Ã±asmÄ• pi __ka_kÄ• rÄ• gamo hoti, hÄ«nako, potako.

179, 204__._ __yapato smiá¹ƒsÄ• naá¹ƒ saá¹ƒsÄ• _.

sabbato sabbanÄ• mato __ghapa_saÃ±Ã±ato __smiá¹ƒsa_iccetesaá¹ƒ __saá¹ƒsÄ• _ Ä• de
yathÄ• saá¹…khyaá¹ƒ.

sabbassaá¹ƒ, sabbassÄ• , sabbÄ• yaá¹ƒ, sabbÄ• ya, imissaá¹ƒ, imissÄ• , imÄ• yaá¹ƒ, imÄ
amuyaá¹ƒ, amuyÄ• .

__sabbanÄ• mato_ti kimatthaá¹ƒ? itthiyaá¹ƒ, itthiyÄ• .

__smiá¹ƒsÄ• na_miti kimatthaá¹ƒ? amuyo.

180, 207__._ __netÄ• hi_ \Be 108/ __smimÄ• ya yÄ• _.

etehi sabbanÄ• mehi __gha_pasaÃ±Ã±ehi __smiá¹ƒ_vacanassa neva __Ä• ya yÄ• _Ä• des

etissaá¹ƒ, etÄ• yaá¹ƒ, imissaá¹ƒ, imÄ• yaá¹ƒ, amussaá¹ƒ, amuyaá¹ƒ.

__smiá¹ƒ_nti kimatthaá¹ƒ? tÄ• ya itthiyÄ• mukhaá¹ƒ.

__etÄ• hÄ«_ti kimatthaá¹ƒ? kaÃ±Ã±Ä• ya, vÄ«á¹‡Ä• ya, gaá¹…gÄ• ya, kapÄ• likÄ• ya.

181, 95__._ __manogaá¹‡Ä• dito smiá¹ƒnÄ• namiÄ• _.

tasmÄ• manogaá¹‡Ä• dito __smiá¹ƒnÄ• _iccetesaá¹ƒ __i_kÄ• ra__Ä• _kÄ• rÄ• desÄ• hon

manasi, manusmiá¹ƒ, sirasi, sirasmiá¹ƒ, manasÄ• , manena, vacasÄ• , vacena, sirasÄ• , si
tapasÄ• , tapena, vayasÄ• , vayena, yasasÄ• , yasena, tejasÄ• , tejena, urasÄ• , urena, thÄ

__smiá¹ƒnÄ• na_miti kimatthaá¹ƒ? mano, siro, tamo, tapo, tejo.

__Ä• diggahaá¹‡ena_ aÃ±Ã±Ä• smÄ• pi __smiá¹ƒnÄ• _naá¹ƒ __i_kÄ• ra__Ä• _kÄ• rÄ• de
padasÄ• .

182, 97__._ __sassa_ \Be 109/ __co_.

tasmÄ• manogaá¹‡Ä• dito __sa_ssa ca __o_kÄ• ro hoti.

manaso, thÄ• maso, tapaso.

183, 48__._ __etesamo lope_.

etesaá¹ƒ manogaá¹‡Ä• dÄ«naá¹ƒ anto __o_ttamÄ• pajjate vibhattilope kate.

manomayaá¹ƒ, ayomayaá¹ƒ, tejosamena, tapoguá¹‡ena, siroruhena.

__Ä• diggahaá¹‡aá¹ƒ_kimatthaá¹ƒ? aÃ±Ã±esamanto __o_ttamÄ• pajjate. Ä• posamena, vA

__lope_ti kimatthaá¹ƒ? padayÄ• , tapasÄ• , yasasÄ• , vacasÄ• , manasÄ• , evamaÃ±Ã±ep

184, 96__._ __sa sare vÄ• gamo_.

eteheva manogaá¹‡Ä• dÄ«hi vibhattÄ• dese sare pare __sa_kÄ• rÄ• gamo hoti vÄ• .

manasÄ• , vacasÄ• , manasi, vacasi.

__vÄ• _ti kimatthaá¹ƒ? manena, tejena, vasena,

__sare_ti \Be 110/ kimatthaá¹ƒ? mano, tejo, yaso.

puna __Ä• diggahaá¹‡ena_ aÃ±Ã±asmimpi paccaye pare __sa_kÄ• rÄ• gamo hoti. mÄ• na

185, 112__._ __santasaddassa so te bo cante_.

sabbassa __sa_ntasaddassa __sa_kÄ• rÄ• deso hoti __bha_kÄ• re pare, ante ca __ba_kÄ

sabbhireva samÄ• setha,

sabbhikubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya,

seyyo hoti na pÄ• piyo.

jÄ«ranti ve rÄ• jarathÄ• sucittÄ• .

atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti,

santo have sabbhi pavedayanti.

sabbhÅ«to, sabbhÄ• vo.

__bhe_ti kimatthaá¹ƒ? santehi pÅ«jito bhagavÄ• .

__caggahaá¹‡aá¹ƒ_ kvaci __sa_kÄ• rasseva pasiddhatthaá¹ƒ. sakkÄ• ro, sakkato.

196, 107__._ __simhigacchantÄ• dÄ«naá¹ƒ_ \Be 111/ __ntasaddo aá¹ƒ_.

simhi __gacchantÄ• _dÄ«naá¹ƒ ntasaddo __a_mÄ• pajjate vÄ• .

gacchaá¹ƒ, gacchanto, mahaá¹ƒ, mahanto, caraá¹ƒ, caranto, khÄ• daá¹ƒ, khÄ• danto.

__gacchantÄ• dÄ«nami_ti kimatthaá¹ƒ? anto, danto, vanto, santo.

187, 108__._ __sesesu ntuva_.

__gacchantÄ• _dÄ«naá¹ƒntasaddo__ntu_ppaccayova daá¹-á¹-habbo sesesu vibhattippacc

gacchato, mahato, gacchati, mahati, gacchatÄ• , mahatÄ• .

__sesesÅ«_ti kimatthaá¹ƒ? gacchaá¹ƒ, mahaá¹ƒ, caraá¹ƒ, khÄ• daá¹ƒ.

188, 115__._ __brahmatta sakha rÄ• jÄ• dito amÄ• naá¹ƒ_.

__brahma atta sakha rÄ• ja_iccevamÄ• dito __aá¹ƒ_vacanassa __Ä• naá¹ƒ_ hoti vÄ• .

brahmÄ• naá¹ƒ, brahmaá¹ƒ, attÄ• naá¹ƒ, attaá¹ƒ, sakhÄ• naá¹ƒ, sakhaá¹ƒ, rÄ• jÄ• naá¹ƒ, r

__a_miti kimatthaá¹ƒ? rÄ• jÄ• .

189, 113__._ __syÄ• _ \Be 112/ __ca_.

__brahma atta sakha rÄ• ja_iccevamÄ• dito __si_vacanassa __Ä• _ ca hoti.

brahmÄ• , attÄ• , sakhÄ• , rÄ• jÄ• , Ä• tumÄ• .

190, 114__._ __yonamÄ• no_.

__brahmaatta sakha rÄ• ja_iccevamÄ• dito __yonaá¹ƒ Ä• no_Ä• deso hoti.

brahmÄ• no, attÄ• no, sakhÄ• no, rÄ• jÄ• no, Ä• tumÄ• no.

191, 130__._ __sakhato cÄ• yo no_.

tasmÄ• __sakha_to ca __yo_naá¹ƒ __Ä• yo no_ Ä• desÄ• honti.

sakhÄ• yo, sakhino.

__yona_miti kimatthaá¹ƒ? sakhÄ• .

192, 135__._ __smime_.

tasmÄ• __sakha_to __smiá¹ƒ_vacanassa __e_kÄ• ro hoti. sakhe.

193, 122__._ __brahmato_ \Be 113/ __gassa ca_.

tasmÄ• __brahma_to __ga_ssa ca __e_kÄ• ro hoti. he brahme.

194, 131__._ __sakhantassi no nÄ• naá¹ƒ sesu_.

tassa __sakha_ntassa ikÄ• ro hoti __nonÄ• naá¹ƒ_saiccetesu.

sakhino, sakhinÄ• , sakhÄ«naá¹ƒ, sakhissa.

__etesvÄ«_ti kimatthaá¹ƒ? sakhÄ• rehi.

195, 134__._ __Ä• ro himhi vÄ• _.

tassa __sakha_ntassa __Ä• ro_ hoti vÄ• __himhi_ vibhattimhi. sakhÄ• rehi, sakhehi.

196, 133__._ __sunamaá¹ƒsu vÄ• _.

tassa __sakha_ntassa __Ä• ro_ hoti vÄ• __sunaá¹ƒ aá¹ƒ_iccetesu.

sakhÄ• resu, sakhesu, sakhÄ• rÄ• naá¹ƒ, sakhÄ«naá¹ƒ, sakhÄ• raá¹ƒ, sakhaá¹ƒ.

197, 125__._ __brahmato tu smiá¹ƒ ni_.

tasmÄ• __brahma_to __smiá¹ƒ_vacanassa __ni_Ä• deso hoti. brahmani.

__tuggahaá¹‡ena_ \Be 114/ abrahmatopi __smiá¹ƒ_ vacanassa __ni_ hoti. kammani, camm

198, 123__._ __uttaá¹ƒ sanÄ• su_.

tassa __brahma_saddassa anto uttamÄ• pajjate __sanÄ• _iccetesu.

brahmuno, brahmunÄ• .

__sanÄ• sÅ«_ti kimatthaá¹ƒ? brahmÄ• .

199, 158__._ __satthupitÄ• dÄ«namÄ• sismiá¹ƒsilopoca_.

__satthupitu_Ä• dÄ«namanto __a_ttamÄ• pajjate __si_smiá¹ƒ, __si_lopo ca hoti.

satthÄ• , pitÄ• , mÄ• tÄ• , bhÄ• tÄ• , kattÄ• .

__sismi_nti kimatthaá¹ƒ? satthussa, pitussa, mÄ• tussa, bhÄ• tussa, kattussa.

200, 159__._ __aÃ±Ã±esvÄ• rattaá¹ƒ_.

__satthupitu_Ä• dÄ«namanto aÃ±Ã±esu vacanesu __Ä• rattamÄ• _pajjate.

satthÄ• raá¹ƒ, pitaraá¹ƒ, mÄ• taraá¹ƒ, bhÄ• taraá¹ƒ, kattÄ• raá¹ƒ, satthÄ• rehi, pitarehi, mÄ
kattÄ• rehi.

__aÃ±Ã±esvÄ«_ti \Be 115/ kimatthaá¹ƒ? satthÄ• , pitÄ• , mÄ• tÄ• , bhÄ• tÄ• , kattÄ• .

201, 163__._ __vÄ• naá¹ƒmhi_.

__satthupitu_Ä• dÄ«namanto __Ä• ra_ttamÄ• pajjate vÄ• naá¹ƒmhi vibhattimhi.

satthÄ• rÄ• naá¹ƒ, pitarÄ• naá¹ƒ, mÄ• tarÄ• naá¹ƒ, bhÄ• tarÄ• naá¹ƒ.

__vÄ• _ti kimatthaá¹ƒ? satthÄ• naá¹ƒ, pitÅ«naá¹ƒ, mÄ• tÅ«naá¹ƒ, bhÄ• tÅ«naá¹ƒ.

202, 164__._ __satthunattaÃ±ca_.

tassa __satthu_saddassa anto __a_ttamÄ• pajjate vÄ• naá¹ƒmhi vibhattimhi.

satthÄ• naá¹ƒ, pitÄ• naá¹ƒ, mÄ• tÄ• naá¹ƒ, bhÄ• tÄ• naá¹ƒ, kattÄ• naá¹ƒ.

__vÄ• _ti kimatthaá¹ƒ? satthÄ• rÄ• naá¹ƒ, pitarÄ• naá¹ƒ, mÄ• tarÄ• naá¹ƒ, bhÄ• tarÄ• naá

__caggahaá¹‡aá¹ƒ_ aÃ±Ã±esampi saá¹…gahaá¹‡atthaá¹ƒ.

203, 162__._ __usasmiá¹ƒ salopo ca_.

__satthupitu_iccevamÄ• dÄ«namantassa __u_ttaá¹ƒ hoti vÄ• __sa_smiá¹ƒ, __sa_lopo ca.

satthu \Be 116/, satthussa, satthuno dÄ«yate, pariggaho vÄ• . pitu, pitussa, pituno dÄ«yate
bhÄ• tu, bhÄ• tussa, bhÄ• tuno dÄ«yate, pariggaho vÄ• .

__caggahaá¹‡aá¹ƒ_ dutiyasampiá¹‡á¸• anatthaá¹ƒ.

204, 167__._ __sakkamandhÄ• tÄ• dÄ«naÃ±ca_.

__sakkamandhÄ• tu_iccevamÄ• dÄ«namanto __u_ttamÄ• pajjate sasmiá¹ƒ, salopo ca hoti

sakkamandhÄ• tu iva assa rÄ• jino vibhavo. evaá¹ƒ kattu, gantu, dÄ• tu iccevamÄ• dÄ«.

punÄ• __rambhaggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? niccadÄ«panatthaá¹ƒ. sakkamandhÄ• tu.

__caggahaá¹‡aá¹ƒ_ dutiyasampiá¹‡á¸• anatthaá¹ƒ.

205, 160__._ __tato yonamo tu_.

tato __Ä• _rÄ• desato sabbesaá¹ƒ __yo naá¹ƒ o_kÄ• rÄ• deso hoti.

satthÄ• ro, pitaro, mÄ• taro, bhÄ• taro, kattÄ• ro, vattÄ• ro.

__tuggahaá¹‡ena_ aÃ±Ã±asmÄ• pi __yo_naá¹ƒ __o_kÄ• ro hoti. caturo janÄ• , gÄ• vo, ubh

206, 165__._ __tato_ \Be 117/ __smimi_.

tato __Ä• rÄ• _desato __smiá¹ƒ_vacanassa __i_kÄ• rÄ• deso hoti.

satthari, pitari, mÄ• tari, dhÄ«tari, bhÄ• tari, kattari, vattari.

puna __tatogahaá¹‡ena_ aÃ±Ã±asmÄ• pi __smiá¹ƒ_vacanassa __i_kÄ• ro hoti. bhuvi.

207, 161__._ __nÄ• Ä• _.

tato __Ä• rÄ• _desato __nÄ• _vacanassa __Ä• _Ä• deso hoti.

satthÄ• rÄ• , pitarÄ• , mÄ• tarÄ• , bhÄ• tarÄ• , dhÄ«tarÄ• , kattÄ• rÄ• , vattÄ• rÄ• .

208, 166__._ __Ä• ro rassamikÄ• re_.

__Ä• rÄ• _deso rassamÄ• pajjate __i_kÄ• re pare.

satthari, pitari, mÄ• tari, dhÄ«tari, kattari, vattari.

209, 168__._ __pitÄ• dÄ«namasimhi_.

__pitÄ• _dÄ«na __mÄ• rÄ• _deso rassamÄ• pajjate asimhi vibhattimhi.

pitarÄ• , mÄ• tarÄ• , bhÄ• tarÄ• , mÄ«tarÄ• pitaro, mÄ• taro, bhÄ• taro, dhÄ«taro.

__asimhiggahaá¹‡aá¹ƒ_ \Be 118/ __to_mhi pare ikÄ• rÄ• desaÃ±Ä• panatthaá¹ƒ. mÄ• tito,

210, 239__._ __tayÄ• tayÄ«naá¹ƒ takÄ• ro tvattaá¹ƒ vÄ• _.

__tayÄ• tayi_ iccetesaá¹ƒ __ta_kÄ• ro __tva_ttamÄ• pajjate vÄ• .

tvayÄ• , tayÄ• , tvayi, tayi.

__etesami_ti kimatthaá¹ƒ? tuvaá¹ƒ, tavaá¹ƒ.

iti nÄ• dhakappe tatiyo kaá¹‡á¸• o.

catutthakaá¹‡á¸• a

211, 126__._ __attanto hismiâ€™ manattaá¹ƒ_.

tassa __atta_no anto __ana_ttamÄ• pajjate __hi_mhi vibhattimhi.

attanehi, attanebhi.

__attanto_ti kimatthaá¹ƒ? rÄ• jehi, rÄ• jebhi.

__hismi_nti kimatthaá¹ƒ? attano.

__anattamitibhÄ• vaniddesena atta_saddassa __sakÄ• _deso hoti sabbÄ• su vibhattÄ«su.

212, 329__._ __tato_ \Be 119/ __smiá¹ƒni_.

tato __atta_to __smiá¹ƒ_vacanassa __ni_ hoti. attani.

213, 127__._ __sassa no_.

tato__atta_to __sa_ssa vibhattissa __no_ hoti, attano.

214, 128__._ __smÄ• nÄ• _.

tato __atta_to __smÄ• _ vacanassa __nÄ• _ hoti. attanÄ• .

puna __tatogahaá¹‡ena_ tassa __atta_no __ta_kÄ• rasseva __ra_kÄ• ro hoti sabbesu vac

215, 141__._ __jhalato ca_.

__jhala_iccetehi __smÄ• _vacanassa __nÄ• _ hoti.

agginÄ• , daá¹‡á¸• inÄ• , bhikkhunÄ• , sayambhunÄ• .

__smÄ• _ti kimatthaá¹ƒ? aggayo, munayo, isayo.

216, 180__._ __ghapato smiá¹ƒ yaá¹ƒ vÄ• _.

tasmÄ• __ghapa_to __smiá¹ƒ_ vacanassa __yaá¹ƒ_ hoti vÄ• .

kaÃ±Ã±Ä• yaá¹ƒ \Be 120/, kaÃ±Ã±Ä• ya. rattiyaá¹ƒ, rattiyÄ• . itthiyaá¹ƒ, itthiyÄ• . yÄ• guyaá
vakhuyaá¹ƒ, vadhuyÄ• .

217, 199__._ __yonaá¹ƒ ni napuá¹ƒsakehi_.

sabbesaá¹ƒ __yo_naá¹ƒ __ni_ hoti vÄ• napuá¹ƒsakehi liá¹…gehi.

aá¹-á¹-hÄ«ni, aá¹-á¹-hÄ«, Ä• yÅ«ni, Ä• yÅ«.

__napuá¹ƒsakehÄ«_ti kimatthaá¹ƒ? itthiyo.

218, 196__._ __ato niccaá¹ƒ_.

__a_kÄ• rantehi napuá¹ƒsakaliá¹…gehi __yo_naá¹ƒ __ni_ hoti niccaá¹ƒ.

yÄ• ni, yÄ• ni. tÄ• ni, tÄ• ni. kÄ• ni, kÄ• ni. bhayÄ• ni, bhayÄ• ni. rÅ«pÄ• ni, rÅ«pÄ• ni.

219, 196__._ __siá¹ƒ_.

__a_kÄ• rantehi napuá¹ƒsakaliá¹…gehi __si_vacanassa __aá¹ƒ_ hoti niccaá¹ƒ.

sabbaá¹ƒ, yaá¹ƒ, taá¹ƒ, kaá¹ƒ, rÅ«paá¹ƒ.

220, 74__._ __sesato lopaá¹ƒ pasipi_.

tato niddiá¹-á¹-hehi ligehi sesakhatÄ• __gasi_iccete lopamÄ• pajjante.

bhoti \Be 121/ itthi, sÄ• itthÄ«. bho daá¹‡á¸• i, so daá¹‡á¸• Ä«. bho sattha, so satthÄ• . bho __sesato_ti kimatthaá¹ƒ? puriso gacchati.

__gasÄ«_ti kimatthaá¹ƒ? itthiyÄ• , satthussa.

221, 282__._ __sabbÄ• samÄ• vuso pasagganipÄ• tÄ• dÄ«hi ca_.

sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ ekavacanabahuvacanÄ• naá¹ƒ paá¹-hamÄ• dutiyÄ• tatiyÄ• chaá¹-á¹-hÄ« sattamÄ«naá¹ƒ lopo hoti, __Ä• vuso upasagga nipÄ• ta_iccevamÄ• dÄ«hi ca,

tvaá¹ƒ panÄ• vuso, tumhe panÄ• vuso, padaso dhammaá¹ƒ vÄ• ceyya, vihÄ• raá¹ƒ sve upa

pa, parÄ• , ni, nÄ«, u, du, saá¹ƒ, vi, ava, anu, pari, adhi, abhi, pati, su, Ä• , ati, api, apa, upa parÄ• bhavo, nihÄ• ro, nÄ«hÄ• ro, uhÄ• ro, duhÄ• ro, saá¹ƒhÄ• ro, vihÄ• ro, avahÄ• ro, anu abhihÄ• ro, patihÄ• ro, suhÄ• ro, Ä• hÄ• ro, atihÄ• ro, apihÄ• ro, apahÄ• ro, upahÄ• ro, eva ca.

yathÄ• , tathÄ• , evaá¹ƒ, khalu, kho, tatra, atho, atha, hi, tu ca, vÄ• , vo, haá¹ƒ, abhaá¹ƒ, ala aho, he \Be 122/, ahe, re, are, evamÄ• dÄ«hi __nipÄ• tehi_ ca yojetabbÄ• ni.

__caggahaá¹‡ama_ vadhÄ• raá¹‡atthaá¹ƒ.

222, 342__._ __pumassa liá¹…gÄ• dÄ«su samÄ• sesu_.

__puma_iccetassa anto lopamÄ• pajjate liá¹…gÄ• dÄ«su parapadesu samÄ• sesu.

pulliá¹…gaá¹ƒ, pumbhÄ• vo, puá¹…kokilo.

__pumasse_ti kimatthaá¹ƒ? itthiliá¹…gaá¹ƒ, napuá¹ƒsakaliá¹…gaá¹ƒ.

__liá¹…gÄ• dÄ«sÅ«_ti kimatthaá¹ƒ? pumitthÄ«.

__samÄ• sesÅ«_ti kimatthaá¹ƒ? pumassa liá¹…gaá¹ƒ.

223, 188__._ __aá¹ƒ yamÄ«to pasaÃ±Ã±ato_.

__aá¹ƒ_ vacanassa __yaá¹ƒ_ hoti vÄ• __Ä«_to pasaÃ±Ã±ato.

itthiyaá¹ƒ, itthiá¹ƒ.

__pasaÃ±Ã±ato_ti kimatthaá¹ƒ? daá¹‡á¸• inaá¹ƒ, bhoginaá¹ƒ.

__a_miti kimatthaá¹ƒ? itthÄ«hi.

224, 153__._ __naá¹ƒ jhato katarassÄ• _.

tasmÄ• __jha_to katarassÄ• __aá¹ƒ_ vacanassa __naá¹ƒ_ hoti.

__daá¹‡á¸• inaá¹ƒ_ \Be 123/, bhoginaá¹ƒ.

__jhato_ti kimatthaá¹ƒ? vessabhuá¹ƒ.

__katarassÄ• _ti kimatthaá¹ƒ? kucchiá¹ƒ.

225, 151__._ __yonaá¹ƒ no_.

sabbesaá¹ƒ __yo_naá¹ƒ __jha_to katarassÄ• __no_ hoti.

daá¹‡á¸• ino bhogino, he daá¹‡á¸• ino, he bhogino.

__katarassÄ• _ti kimatthaá¹ƒ? aggayo, munayo, isayo.

__jhato_ti kimatthaá¹ƒ? sayambhuno.

__yona_nti kimatthaá¹ƒ? daá¹‡á¸• inÄ• , bhoginÄ• .

226, 154__._ __smiá¹ƒni_.

tasmÄ• __jha_to katarassÄ• __smiá¹ƒ_vacanassa niÄ• de so hoti.

daá¹‡á¸• ini, bhogini.

__katarassÄ• _ti kimatthaá¹ƒ? byÄ• dhimhi.

227, 270__._ __kissa kaveca_.

__ki_miccetassa __ko_ ca hoti __va_paccaye pare.

kva \Be 124/ gatosi tvaá¹ƒ devÄ• naá¹ƒ piyatissa.

__caggahaá¹‡ena_ avapaccaye parepi __ko_ ca hoti. ko taá¹ƒninditu marahati, kathaá¹ƒ b

__ve_ti kimatthaá¹ƒ? kuto Ä• gatosi tvaá¹ƒ.

228, 272__._ __kuhiá¹ƒ haá¹ƒ su ca_.

__ki_miccetassa __ku_ hoti __hiá¹ƒ haá¹ƒ_iccetesu ca. kuhiá¹ƒ gacchasi, kulaá¹ƒ gacchas

__caggahaá¹‡ena hiÃ±canaá¹ƒdÄ• canaá¹ƒ_ paccayesu paresu aÃ±Ã±atthÄ• pi __ku_ hot
kudÄ• canaá¹ƒ.

229, 226__._ __sesesu ca_.

__ki_miccetassa __ko_ hoti sesesu vibhattipaccayesu paresu.

ko pakÄ• ro kathaá¹ƒ, kaá¹ƒ pakÄ• raá¹ƒ kathaá¹ƒ.

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

230, 262__._ __trabhothesu ca_.

__ki_miccetassa __ku_ hoti __tratotha_ iccetesu ca.

kutra, kuto, kuttha.

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ,

231, 263__._ __sabbassetassa_ \Be 125/, __kÄ• ro vÄ• _.

sabbassa __eta_saddassa __a_kÄ• ro hoti vÄ• __totha_iccetesu.

ato, attha, etto, ettha.

232, 267__._ __tre niccaá¹ƒ_.

sabbassa __eta_saddassa __a_kÄ• ro hoti niccaá¹ƒ __tra_paccaye pare.

atra.

233, 264__._ __e tothesu ca_.

sabbassa __eta_saddassa ekÄ• ro hoti vÄ• __totha_iccetesu.

etto, ato, ettha, attha.

234, 265__._ __imassi thaá¹ƒ dÄ• ni ha to dhesu ca_.

__ima_saddassa sabbasseva __i_kÄ• ro hoti __thaá¹ƒ dÄ• nihato dha_iccetesu.

itthaá¹ƒ, idÄ• ni, iha, ito, idha.

235, 281__._ __adhunÄ• mhi_ \Be 126/ __ca_.

imasaddassa sabbasseva __a_kÄ• ro hoti __dhunÄ• _mhi paccaye pare.

adhunÄ• .

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ.

236, 280__._ __eta rahimhi_.

sabbasseva __ima_saddassa __etÄ• _deso hoti __rahi_mhi paccaye pare.

etarahi.

237, 176__._ __itthÄ«yato Ä• paccayo_.

__i_tthiyaá¹ƒ vattamÄ• nÄ• ya __a_kÄ• rato __Ä• _paccayo hoti.

sabbÄ• , yÄ• , sÄ• , kÄ• . katarÄ• .

238, 187__._ __nadÄ• dito vÄ• Ä«_.

__nadÄ• _dito vÄ• a__nadÄ• _ditovÄ• itthiyaá¹ƒ vattamÄ• nÄ• ya Ä«paccayo hoti.

nadÄ«, mahÄ«, kumÄ• rÄ«, taruá¹‡Ä«, sakhÄ«, itthÄ«.

239, 190__._ __á¹‡ava_ \Be 127/ __á¹‡ika á¹‡eyya á¹‡a ntuhi_.

__á¹‡ava á¹‡ika á¹‡eyya á¹‡a ntu_iccetehi itthiyaá¹ƒ vattamÄ• nehi __Ä«_paccayo hoti.

mÄ• á¹‡avÄ«, paá¹‡á¸• avÄ«, nÄ• vikÄ«, venateyyÄ«, kunteyyÄ«, gotamÄ«, guá¹‡avatÄ«,

240, 193__._ __pati bhikkhurÄ• jÄ«kÄ• rantehi inÄ«_.

__pati bhikkhu rÄ• jÄ«_kÄ• rantehi itthiyaá¹ƒ vattamÄ• nehi __inÄ«_paccayo hoti.

gahapatÄ• nÄ«, bhikkhunÄ«, rÄ• jinÄ«, hatthinÄ«, daá¹‡á¸• inÄ«, medhÄ• vinÄ«, tapassinÄ

241, 191__._ __ntussa tamÄ«kÄ• re_.

sabbasseva __ntu_paccayassa __ta_kÄ• ro hoti vÄ• __Ä«_kÄ• re pare.

guá¹‡avatÄ«, guá¹‡avantÄ«, kulavatÄ«, kulavantÄ«, satimatÄ«. satimantÄ«, mahatÄ«, mah
gottamantÄ«.

242, 192__._ __bhavato bhoto_.

sabbasseva __bhavanta_saddassa __bhotÄ• _deso hoti __Ä«_kÄ• re itthigate pare.

bhoti ayye, bhoti kaÃ±Ã±e, bhoti kharÄ• diye.

243, 110__._ __bhoge_ \Be 128/ __tu_.

sabbasseva __bhavanta_saddassa __bho_Ä• deso hoti __ge_ pare.

bho purisa, bho aggi, bho rÄ• ja, bho sattha, bho daá¹‡á¸• i, bho sayambhu.

__ge_ti kimatthaá¹ƒ? bhavatÄ• , bhavaá¹ƒ.

__tuggahaá¹‡ena_ aÃ±Ã±asmimpi vacane sabbassa __bhavanta_saddassa __bhonta bha
to_iccete Ä• desÄ• honti.

bhonta, bhante, bhonto, bhadde, bhotÄ• , bhoto.

244, 72__._ __akÄ• rapitÄ• dyantÄ• namÄ• _.

__a_kÄ• ro ca __pitÄ• _dÄ«namanto ca attamÄ• pajjate __ge_ pare.

bho purisÄ• , bho rÄ• jÄ• , bho pitÄ• , bho mÄ• tÄ• , bho satthÄ• .

245, 152__._ __jhalapÄ• rassaá¹ƒ_.

__jhalapa_iccete rassamÄ• pajjante __ge_ pare.

bho daá¹‡á¸• i, bho sayambhu, bhoti itthi, bhotivadhu,

246, 73__._ __Ä• kÄ• ro_ \Be 129/ __vÄ• _.

__Ä• _kÄ• ro rassamÄ• pajjate vÄ• __ge_ pare.

bho rÄ• ja, bho rÄ• jÄ• , bho atta, bho attÄ• , bho sakha, bho sakhÄ• , bho sattha, bho satt

iti nÄ• makappe catuttho kaá¹‡á¸• o.

paÃ±camakaá¹‡á¸• a

247, 261__._ __tvÄ• dayo vibhattisaÃ±Ã±Ä• yo_.

__to_Ä• di yesaá¹ƒ paccayÄ• naá¹ƒ, te honti tvÄ• dayo. te paccayÄ• __tvÄ• _dayo vibhatt
daá¹-á¹-habbÄ• .

sabbato, yato, tato, kuto, ato, ito, sabbadÄ• , yadÄ• , tadÄ• , kadÄ• , idha, idÄ• ni.

248, 260__._ __kvaci to paÃ±camyatthe_.

kvaci __to_paccayo hoti paÃ±camyatthe.

sabbato, yato, tato, kuto, ato, ito.

__kvacÄ«_ti kimatthaá¹ƒ? sabbasmÄ• , imasmÄ• .

249, 266__._ __tra_ \Be 130/ __tha sattamiyÄ• sabbanÄ• mehi_.

__tratha_iccete paccayÄ• honti sattamyatthe sabba nÄ• mehi.

sabbatra, sabbattha, yatra, yattha, tatra, tattha.

250, 268__._ __sabbato dhi_.

__sabba_iccetasmÄ• __dhi_paccayo hoti kvaci sattamyatthe. sabbadhi, sabbasmiá¹ƒ.

251, 269__._ __kiá¹ƒ smÄ• vo_.

__ki_miccetasmÄ• __va_paccayo hoti sattamyatthe.

kva gatosi tva devÄ• naá¹ƒpiyatissa.

252, 271__._ __hiá¹ƒ haá¹ƒ hiÃ±canaá¹ƒ_.

__ki_miccetasmÄ• __hiá¹ƒhaá¹ƒhiÃ±canaá¹ƒ_iccete paccayÄ• honti sattamyatthe.

kuhiá¹ƒ, kulaá¹ƒ, kuhiÃ±canaá¹ƒ.

253, 273__._ __tamhÄ• ca_.

__tamhÄ• ca hi haá¹ƒ_iccete paccayÄ• honti sattamyatthe. tahiá¹ƒ, tahaá¹ƒ.

__caggahaá¹‡aá¹ƒ_ \Be 131/ __hiÃ±cana_ggahaá¹‡anivattanatthaá¹ƒ.

254, 274__._ __imasmÄ• ha dhÄ• ca_.

__ima_smÄ• __hadha_iccete paccayÄ• honti sattamyatthe. iha, idha.

__caggahaá¹‡a_mavadhÄ• raá¹‡atthaá¹ƒ.

255, 275__._ __yato hiá¹ƒ_.

tasmÄ• __ya_to __hiá¹ƒ_paccayo hoti sattamyatthe. yahiá¹ƒ.

256, 0__._ __kÄ• le_.

``kÄ• leâ€™â€™ iccetaá¹ƒ adhikÄ• ratthaá¹ƒ veditabbaá¹ƒ.

257, 279__._ __kiá¹ƒsabbaÃ±Ã±ekayakuhidÄ• dÄ• canaá¹ƒ_.

__kiá¹ƒ sabbaaÃ±Ã±a eka ya ku_iccetehi __dÄ• dÄ• canaá¹ƒ_iccete paccayÄ• honti kÄ•

kadÄ• , sabbadÄ• , aÃ±Ã±adÄ• , ekadÄ• , yadÄ• , kudÄ• canaá¹ƒ.

258, 278__._ __tamhÄ• dÄ• ni ca_.

__ta_iccetasmÄ• __dÄ• ni dÄ• _iccete paccayÄ• honti, kÄ• le sattamyatthe.

tadÄ• ni \Be 132/, tadÄ• .

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

259, 279__._ __imasmÄ• rahi dhunÄ• dÄ• ni ca_.

__ima_smÄ• __rahi dhunÄ• dÄ• ni_iccete paccayÄ• honti kÄ• le sattamyatthe.

terahi, adhunÄ• , idÄ• ni.

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

260, 277__._ __sabbassa so dÄ• mhi vÄ• _.

__sabba_iccetassa __sa_kÄ• rÄ• deso hoti vÄ• __dÄ• _mhi paccaye pare.

sadÄ• , sabbadÄ• .

261, 369__._ __avaá¹‡á¹‡o ye lopaÃ±ca_.

avaá¹‡á¹‡o __ye_ paccaye pare lopamÄ• pajjate.

bÄ• hussaccaá¹ƒ, paá¹‡á¸• iccaá¹ƒ, vepullaá¹ƒ, kÄ• ruÃ±Ã±aá¹ƒ, kosallaá¹ƒ, sÄ• maÃ±Ã±a

262, 391__._ __vuá¸• á¸• hassa jo iyiá¹-á¹-hesu_.

sabbasseva __vuá¸• á¸• ha_saddassa __jo_Ä• deso hoti __iya iá¹-á¹-ha_iccetesu paccaye

jeyyo \Be 133/, jeá¹-á¹-ho.

263, 392__._ __pasatthassa so ca_.

sabbasseva __pasattha_saddassa __so_Ä• deso hoti, __jÄ• _deso ca __iyaiá¹-á¹-ha_iccet

seyyo, seá¹-á¹-ho, jeyyo, jeá¹-á¹-ho.

264, 393__._ __antikassa nedo_.

sabbassa __antika_saddassa __nedÄ• _deso hoti __iya iá¹-á¹-ha_iccetesu paccayesu.

nediyo, nediá¹-á¹-ho.

265, 394__._ __bÄ• á¸·hassa sÄ• dho_.

sabbassa __bÄ• á¸·ha_saddassa __sÄ• dhÄ• _deso hoti __iya iá¹-á¹-ha_iccetesu paccaye

sÄ• dhiyo, sÄ• dhiá¹-á¹-ho.

266, 395__._ __appassa kaá¹‡a_.

sabbassa __appa_saddassa __kaá¹‡a_ Ä• deso hoti __iya iá¹-á¹-ha_iccetesu paccayesu.

kaá¹‡iyo, kaá¹‡iá¹-á¹-ho.

267, 396__._ __yuvÄ• naÃ±ca_ \Be 134/.

sabbassa __yuva_saddassa __kaá¹‡a_ Ä• deso hoti __iya iá¹-á¹-ha_iccetesu paccayesu.

kaniyo, kaniá¹-á¹-ho.

__caggahaá¹‡a_manukaá¸• á¸• hanatthaá¹ƒ.

268, 397__._ __vantumantu vÄ«naÃ±ca lopo_.

__vantumantuvÄ«_iccetesaá¹ƒ paccayÄ• naá¹ƒ lopo hoti __iyaiá¹-á¹-ha_iccetesu paccayes

guá¹‡iyo, guá¹‡iá¹-á¹-ho, satiyo, satiá¹-á¹-ho, medhiyo, medhiá¹-á¹-ho.

269, 401__._ __yavataá¹ƒ ta la á¹‡a dakÄ• rÄ• naá¹ƒ byaÃ±janÄ• ni ca la Ã±a jakÄ• rattaá¹

__ya_kÄ• ravantÄ• naá¹ƒ __ta la á¹‡a da_kÄ• rÄ• naá¹ƒ byaÃ±janÄ• ni __ca la Ã±a ja_kÄ• yathÄ• saá¹…khyaá¹ƒ.

bÄ• hussaccaá¹ƒ, paá¹‡á¸• iccaá¹ƒ, vepullaá¹ƒ, kÄ• ruÃ±Ã±aá¹ƒ, kosallaá¹ƒ, nepuÃ±Ã±aá¹ƒ sohajjaá¹ƒ.

__ya va ta_miti kimatthaá¹ƒ? tiá¹‡adalaá¹ƒ.

__ta la á¹‡a dakÄ• rÄ• na_miti kimatthaá¹ƒ? Ä• lasyaá¹ƒ, Ä• rogyaá¹ƒ.

__byaÃ±janÄ• na_miti \Be 135/ kimatthaá¹ƒ? maccunÄ• .

__kÄ• raggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? __ya_kÄ• rassa __ma_kÄ• rÄ• desaÃ±Ä• panatthaá

270, 120__._ __amha tumhanturÄ• ja brahmatta sakhasatthu pitÄ• dÄ«hismÄ• nÄ• va_.

__amha tumhanturÄ• ja brahma atta sakha satthu pitu_iccevamÄ• dÄ«hi __smÄ• _vacana

mayÄ• , tayÄ• , guá¹‡avatÄ• , raÃ±Ã±Ä• , brahmunÄ• , attanÄ• , sakhinÄ• , satthÄ• rÄ• , p
dhÄ«tarÄ• , kattÄ• rÄ• , vattÄ• rÄ• .

__etehÄ«_ti kimatthaá¹ƒ? purisÄ• .

iti nÄ• makappe paÃ±camo kaá¹‡á¸• o

nÄ• makappo niá¹-á¹-hito.

3. kÄ• rakakappa

chaá¹-á¹-hakaá¹‡á¸• a

271, 88, 308__._ __yasmÄ• _ \Be 136/ __dapeti bhayamÄ• datte vÄ• tadapÄ• dÄ• naá¹ƒ_.

yasmÄ• vÄ• apeti, yasmÄ• vÄ• bhayaá¹ƒ jÄ• yate, yasmÄ• vÄ• Ä• datte, taá¹ƒ kÄ• rak

taá¹ƒ yathÄ• ? gÄ• mÄ• apenti munayo, nagarÄ• niggato rÄ• jÄ• , corÄ• bhayaá¹ƒ jÄ• ya
sikkhaá¹ƒ gaá¹‡hÄ• ti sisso.

__apÄ• dÄ• na_miccanena kvattho? apÄ• dÄ• ne paÃ±camÄ«.

272, 309__._ __dhÄ• tunÄ• mÄ• namupasaggayogÄ• dvÄ«svapi ca_.

dhÄ• tunÄ• mÄ• naá¹ƒ payoge ca upasaggayogÄ• dÄ«svapi ca taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ

__dhÄ• tÅ«naá¹ƒ payoge_ tÄ• va __ji_iccetassa dhÄ• tussa __parÄ• _pubbassa payoge y
hoti.

taá¹ƒ yathÄ• ? buddhasmÄ• parÄ• jenti aÃ±Ã±atitthiyÄ• .

__bhÅ«_iccetassa \Be 137/ dhÄ• tussa papubbassa payoge yato acchinnappabhavo, so ap

taá¹ƒ yathÄ• ? himavatÄ• pabhavanti paÃ±ca mahÄ• nadiyo, anavatattamhÄ• pabhavanti

pabhavanti kunnadiyo.

__nÄ• mappayoge_pi taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹ƒ hoti.

taá¹ƒ yathÄ• ? urasmÄ• jÄ• to putto, bhÅ«mito niggato raso, ubhato sujÄ• to putto mÄ• tito

__upasaggayoge_ taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹ƒ hoti.

taá¹ƒ yathÄ• ? apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡ijÄ• , Ä• brahmalokÄ• saddo abbhuggaccha buddhasmÄ• pati sÄ• riputto dhammadesanÄ• ya bhikkhÅ« Ä• lapati temÄ• saá¹ƒ, ghatam uppalamassa padumasmÄ• pati dadÄ• ti, kanakamassa hiraÃ±Ã±asmÄ• pati dadÄ• ti.

__Ä• diggahaá¹‡ena_ kÄ• rakamajjhepi paÃ±camÄ«vibhatti hoti. ito pakkhasmÄ• vijjhati m vijjhati kuÃ±jaraá¹ƒ, mÄ• sasmÄ• bhuÃ±jati bhojanaá¹ƒ.

__apiggahaá¹‡ena_ nipÄ• tapayogepi paÃ±camÄ«vibhatti hoti dutiyÄ• ca tatiyÄ• ca. rahit katvÄ• \Be 138/ dÄ• naá¹ƒ deti, rahitÄ• mÄ• tujaá¹ƒ, rahitÄ• mÄ• tujena vÄ• . rite saddhar labhati, rite saddhammaá¹ƒ, rite saddhammena vÄ• . te bhikkhÅ« nÄ• nÄ• kulÄ• pabbajitÄ natthaÃ±Ã±o koci nÄ• tho loke vijjati, vinÄ• saddhammaá¹ƒ, vinÄ• saddhammena vÄ• . vir buddhaá¹ƒ, vinÄ• buddhena vÄ• .

__caggahaá¹‡ena_ aÃ±Ã±atthÄ• pi paÃ±camÄ«vibhatti hoti. yatohaá¹ƒ bhagini ariyÄ• ya jÄ sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ, yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriy viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• saveyyuá¹ƒ.

273, 310__._ __rakkhaá¹‡atthÄ• namicchitaá¹ƒ_.

rakkhaá¹‡atthÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ payoge yaá¹ƒ icchitaá¹ƒ, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ

kÄ• ke rakkhanti taá¹‡á¸• ulÄ• , yavÄ• paá¹-isedhenti gÄ• vo.

274, 311__._ __yena vÄ• â€™ dassanaá¹ƒ_.

yena vÄ• adassanamicchitaá¹ƒ, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹ƒ hoti.

upajjhÄ• yÄ• antaradhÄ• yati sisso, mÄ• tarÄ• ca pitarÄ• ca antaradhÄ• yati putto.

__vÄ• _ti \Be 139/ kimatthaá¹ƒ? sattamÄ«vibhatyattaá¹ƒ. jetavane antaradhÄ• yati bhagavÄ

275, 312__._ __dÅ«ranti kaddha kÄ• la nimmÄ• na tvÄ• lopa disÄ• yogavibhattÄ• rappayog
vivittappamÄ• á¹‡a pubbayogabandhana guá¹‡avacana paÃ±ha kathana thokÄ• kattÅ«su c

dÅ«ratthe, antikatthe, addhanimmÄ• ne, kÄ• lanimmÄ• ne, tvÄ• lope, disÄ• yoge, vibhatte,
pamocane, hetvatthe, vivittatthe, pamÄ• á¹‡e, pubbayoge, bandhanatthe, guá¹‡avacane, pa
akattari ca iccetesvatthesu, payogesu ca, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹ƒ hoti.

__dÅ«ratthe_tÄ• va --- kÄ«va dÅ«ro ito naá¸·akÄ• ragÄ• mo, dÅ«rato vÄ• gamma, Ä• rakÄ
dhammavinayÄ• . dutiyÄ• ca tatiyÄ• ca, dÅ«raá¹ƒ gÄ• maá¹ƒ Ä• vato, dÅ«rena gÄ• mena
dhammavinayaá¹ƒ, anena dhammavinayena vÄ• iccevamÄ• di.

__antikatthe_ --- antikaá¹ƒ gÄ• mÄ• , Ä• sannaá¹ƒ gÄ• mÄ• , samÄ«paá¹ƒ gÄ• mÄ• , samÄ
tatiyÄ• ca, antikaá¹ƒ gÄ• maá¹ƒ, antikaá¹ƒ gÄ• mena vÄ• . Ä• sannaá¹ƒ gÄ• maá¹ƒ, Ä• sam
gÄ• maá¹ƒ. samÄ«paá¹ƒ gÄ• mena vÄ• . samÄ«paá¹ƒ saddhammaá¹ƒ, samÄ«paá¹ƒ saddh

__addhanimmÄ• ne_ \Be 140/ --- ito mathurÄ• ya catÅ«su yojanesu saá¹…kassaá¹ƒ nÄ• m
bahÅ« janÄ• vasanti iccevamÄ• di.

__kÄ• lanimmÄ• ne_ --- ito bhikkhave ekanavutikappe vipassÄ« nÄ• ma bhagavÄ• loke uc
mÄ• sÄ• naá¹ƒ accayena parinibbÄ• yissati iccevamÄ• di.

__tvÄ• lope_ kammÄ• dhikaraá¹‡esu --- pÄ• sÄ• dÄ• saá¹…kameyya, pÄ• sÄ• daá¹ƒ abhi
saá¹…kameyya, pabbataá¹ƒ abhiruhitvÄ• vÄ• . hatthikkhandhÄ• saá¹…kameyya, hatthikkh
Ä• sanÄ• vuá¹-á¹-haheyya. Ä• sane nisÄ«ditvÄ• vÄ• iccevamÄ• di.

__disÄ• yoge_ --- avicito yÄ• va uparibhavaggamantare bahÅ« sattanikÄ• yÄ• vasanti, yat
puratthimato, dakkhiá¹‡ato, pacchimato, uttarato aggÄ« pajjalanti, yato assosuá¹ƒ bhagavan
pÄ• datalÄ• adho kesamatthakÄ• iccevamÄ• di.

__vibhatte_ --- yato paá¹‡Ä«tataro vÄ• visiá¹-á¹-hataro vÄ• natthi. chaá¹-á¹-hÄ« ca, chann
pÄ• saá¹‡á¸• Ä• naá¹ƒ, dhammÄ• naá¹ƒ pavaraá¹ƒ yadidaá¹ƒ sugatavinayo iccevamÄ• di.

__Ä• rappayoge_ --- \Be 141/ gÄ• madhammÄ• vasaladhammÄ• asaddhammÄ• Ä• rati v
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« iccevamÄ• di.

__suddhe_ --- lobhaniyehi dhammehi suddho asaá¹ƒsaá¹-á¹-ho, mÄ• tito ca pitito ca suddh
anupakuddho agarahito iccevamÄ• di.

__pamocane_ --- parimutto dukkhasmÄ• ti vadÄ• mi, muttosmi mÄ• rabandhanÄ• , na te m

__hetvatthe_ --- kasmÄ• hetunÄ• , kena hetunÄ• , kissa hetunÄ• , kasmÄ• nu tumhaá¹ƒ d
idheva maraá¹‡aá¹ƒ bhavissati iccevamÄ• di.

__vivittatthe_ --- vivitto pÄ• pakÄ• dhammÄ• , vivicceva kÄ• mehi vivicca akusalehi dhamm

__pamÄ• á¹‡e_ --- dÄ«ghaso navavidatthiyo sugatavidatthiyÄ• pamÄ• á¹‡ikÄ• kÄ• retabb
aá¸• á¸• ha teá¸·asahatthÄ• iccevamÄ• di.

__pubbayoge_ --- pubbeva sammodhÄ• iccevamÄ• di.

__bandhanatthe_ --- satasmÄ• bandho naro. tatiyÄ• ca, satena bandho naro raÃ±Ã±Ä• iâ

__guá¹‡avacane_ \Be 142/ --- puÃ±Ã±Ä• ya sugatiá¹ƒ yanti, cÄ• gÄ• ya vipulaá¹ƒ dhanaá¹
issariyÄ• ya janaá¹ƒ rakkhati rÄ• jÄ• iccevamÄ• di.

__paÃ±he_ tvÄ• lope kammÄ• dhikaraá¹‡esu --- abhidhammÄ• pucchanti, abhidhammaá¹
vÄ• . vinayÄ• pucchanti, vinayaá¹ƒ sutvÄ• , vinaye á¹-hatvÄ• vÄ• . dutiyÄ• ca tatiyÄ• ca,
abhidhammena vÄ• . vinayaá¹ƒ, vinayena vÄ• . eva suttÄ• , geyyÄ• , gÄ• thÄ• ya, veyyÄ• k
itivuttakÄ• , jÄ• takÄ• , abbhutadhammÄ• , vedallÄ• iccevamÄ• di.

__kathane_ tvÄ• lope kammÄ• dhikaraá¹‡esu --- abhidhammÄ• kathayanti, abhidhammaá
á¹-hatvÄ• vÄ• . vinayÄ• kathayanti, vinayaá¹ƒ sutvÄ• , vinaye á¹-hatvÄ• vÄ• . dutiyÄ• ca t
abhidhammaá¹ƒ, abhidhammena vÄ• . vinayaá¹ƒ vinayena vÄ• . evaá¹ƒ suttÄ• , geyyÄ• , gA
udÄ• nÄ• , itivuttakÄ• , jÄ• takÄ• , abbhutadhammÄ• , vedallÄ• iccevamÄ• di.

__thoke_ --- thokÄ• muccanti. appamattakÄ• muccanti, kicchÄ• muccanti. tatiyÄ• ca. tho
kicchena vÄ• iccevamÄ• di.

__akattarica_ --- kammassa katattÄ• upacitattÄ• ussannattÄ• vipulattÄ• cakkhuviÃ±Ã±Ä
iccevamÄ• di.

__caggahaá¹‡ena_ \Be 143/ sesesupi ye mayÄ• nopadiá¹-á¹-hÄ• apÄ• dÄ• napayogikÄ•
yathÄ• yogaá¹ƒ yojetabbÄ• .

276, 302__._ __yassa dÄ• tukÄ• mo rocate dhÄ• rayate vÄ• taá¹ƒ sampadÄ• naá¹ƒ_.

yassa vÄ• dÄ• tukÄ• mo yassa vÄ• rocate, yassa vÄ• dhÄ• rayate, taá¹ƒ kÄ• rakaá¹ƒ san

samaá¹‡assa cÄ«varaá¹ƒ dadÄ• ti, samaá¹‡assa rocate saccaá¹ƒ, devadattassa suvaá¹‡á¹
yaÃ±Ã±adatto.

__sampadÄ• na_miccanena kvattho? sampadÄ• ne catutthÄ«.

__vÄ• _ti vikappanatthaá¹ƒ, dhÄ• tunÄ• mÄ• naá¹ƒ payoge vÄ• upasaggappayoge vÄ• ni
atthavikappanatthaá¹ƒ __vÄ• _ti padaá¹ƒ payujjati.

277, 303__._ __silÄ• gha hanu á¹-hÄ• sapa dhÄ• ra piha kudha duhissosÅ«ya rÄ• dhikkha
pubbakattÄ• rocanattha tadattha tumatthÄ• lamattha maÃ±Ã±Ä• nÄ• darappÄ• á¹‡ini, gatya
sammuti bhiyya sattamyatthesu ca_.

silÄ• gha hanu á¹-hÄ• sapa dhÄ• ra piha kudha duha issaiccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ payo
payoge, rÄ• dhikkhappayoge, paccÄ• suá¹‡aanupatigiá¹‡Ä• naá¹ƒ pubbakattari, Ä• rocanat
tumatthe, alamatthe, maÃ±Ã±atippayoge anÄ• dare appÄ• á¹‡ini, gatyatthÄ• naá¹ƒ dhÄ• tÅ
ca sammuti bhiyya sattamyatthesu ca, taá¹ƒ kÄ• rakaá¹ƒ sampadÄ• nasaÃ±Ã±aá¹ƒ hoti.

__silÄ• ghappayoge_ tÄ• va --- buddhassa silÄ• ghate, dhammassa silÄ• ghate, saá¹…gha
sakaá¹ƒupajjhÄ• yassa silÄ• ghate, tava silÄ• ghate mama silÄ• ghate iccevamÄ• di.

__hanuppayoge_ --- hanute tuyhameva, hanute mayhameva iccevamÄ• di.

__á¹-hÄ• payoge_ --- upatiá¹-á¹-heyya sakyaputtÄ• naá¹ƒ vaá¸• á¸• hakÄ«, bhikkhussa bhu
vidhÅ«panena vÄ• upatiá¹-á¹-heyya bhikkhunÄ« iccevamÄ• di.

__sapappayoge_ --- tuyhaá¹ƒ sapate, mayhaá¹ƒ sapate iccevamÄ• di.

__dhÄ• rappayoge_ --- suvaá¹‡á¹‡aá¹ƒ te dhÄ• rayate iccevamÄ• di.

__pihappayoge_ --- buddhassa aÃ±Ã±atitthiyÄ• pihayanti, devÄ• dassanakÄ• mÄ• te, ya
samiddhÄ• naá¹ƒ pihayanti daliddÄ• iccevamÄ• di.

__kudhaduhaissausÅ«yappayoge_ --- kodhayati deva dattassa, tassa kujjha mahÄ• vÄ«ra,
idaá¹ƒ. duhayati \Be 145/ disÄ• naá¹ƒ megho, titthiyÄ• samaá¹‡Ä• naá¹ƒ issayanti guá¹‡ag

samaá¹‡Ä• naá¹ƒ issayanti lÄ• bhagiddhena, dujjanÄ• guá¹‡avantÄ• naá¹ƒ usÅ«yanti guá¹
vijÄ• nataá¹ƒ iccevamÄ• di.

__rÄ• dha ikkha_ iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ payoge yassa akathitassa pucchanaá¹ƒ kam
taá¹ƒ kÄ• rakaá¹ƒ sampadÄ• nasaÃ±Ã±aá¹ƒ hoti, dutiyÄ• ca.

Ä• rÄ• dhohaá¹ƒ raÃ±Ã±o, Ä• rÄ• dhohaá¹ƒ rÄ• jÄ• naá¹ƒ, kyÄ• haá¹ƒ ayyÄ• naá¹ƒ aparaj
aparajjhÄ• mi, cakkhuá¹ƒ janassa dassanÄ• ya taá¹ƒ viya maÃ±Ã±e, Ä• yasmato upÄ• litth
upatisso, Ä• yasmantaá¹ƒ vÄ• iccevamÄ• di.

__paccÄ• suá¹‡a anupatigiá¹‡Ä• naá¹ƒ pubbakattari suá¹‡o_tissa __paccÄ• _yoge yassa k
so sampadÄ• nasaÃ±Ã±o hoti.

taá¹ƒ yathÄ• ? bhagavÄ• bhikkhÅ« etadavoca.

__bhikkhÅ«_ti __akathÄ«ta kammaá¹ƒ, etanti kathitakammaá¹ƒ_. yassa kammuno pubbas
`bhagavÄ• â€™ ti ``yo karoti sa kattÄ• â€™â€™ ti suttavacanena kattusaÃ±Ã±o. evaá¹ƒ ya
pubbassa yo kattÄ• , so sampadÄ• nasaÃ±Ã±o hoti.

taá¹ƒ yathÄ• ? te bhikkhÅ« bhagavato paccassosuá¹ƒ, Ä• suá¹‡anti buddhassa bhikkhÅ«.

__giá¹‡a_ssa __anupati_yoge yassa kammuno pubbassa yo kattÄ• , so sampadÄ• nasaÃ±

taá¹ƒ yathÄ• ? bhikkhu janaá¹ƒ dhammaá¹ƒ sÄ• veti, tassa bhikkhuno jano anugiá¹‡Ä• ti, ta
patigiá¹‡Ä• ti.

yo vadeti sa `kattÄ• â€™ ti,

vuttaá¹ƒ `kammaâ€™ nti vuccati.

yo paá¹-iggÄ• hako tassa,

`sampadÄ• naá¹ƒâ€™ vijÄ• niyÄ• ||

iccevamÄ• di.

__Ä• rocanatthe_ --- Ä• rocayÄ• mi vo bhikkhave, Ä• mantayÄ• mi vo bhikkhave, paá¹-iveo
Ä• rocayÄ• mi te mahÄ• rÄ• ja, Ä• mantayÄ• mi te mahÄ• rÄ• ja, paá¹-ivedayÄ• mi te mahÄ

__tadatthe_ --- Å«nassa pÄ• ripÅ«riyÄ• taá¹ƒ cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. buddhassa att
atthÄ• ya, saá¹…ghassa atthÄ• ya, jÄ«vitaá¹ƒ pariccajÄ• mi iccevamÄ• di.

__tumatthe_ \Be 147/ -lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• na
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya vinayo paÃ±Ã±atto iccevamÄ• di.

__alamatthappayoge-ala_miti arahati paá¹-ikkhittesu. alaá¹ƒ me buddho, alaá¹ƒ me rajjaá¹ƒ
pattassa, alaá¹ƒ mallo mallassa, arahati mallo mallassa. __paá¹-ikkhitte_ alaá¹ƒ te rÅ«paá¹ƒ
alaá¹ƒ me hiraÃ±Ã±asuvaá¹‡á¹‡ena iccevamÄ• di.

__maÃ±Ã±atippayoge anÄ• dare appÄ• á¹‡ini_-kaá¹-á¹-hassa tuvaá¹ƒ maÃ±Ã±e, kaliá¹…g

__anÄ• dare_ti kimatthaá¹ƒ? suvaá¹‡á¹‡aá¹ƒ viya taá¹ƒ maÃ±Ã±e.

__appÄ• á¹‡inÄ«_ti kimatthaá¹ƒ? gadrabhaá¹ƒ tuvaá¹ƒ maÃ±Ã±e iccevamÄ• di.

__gatyatthakammani_-gÄ• massa pÄ• dena gato, nagarassa pÄ• dena gato, appo saggÄ•
vÄ• , mÅ«lÄ• ya paá¹-ikasseyya saá¹…gho. dutiyÄ• ca, gÄ• maá¹ƒ pÄ• dena gato, nagaraá
saggaá¹ƒ gacchati, saggaá¹ƒ gamanena vÄ• , mÅ«laá¹ƒ paá¹-ikasseyya saá¹…gho iccevam

__Ä• sÄ«satthe_-Ä• yasmato dÄ«ghÄ• yuko hotu, bhaddaá¹ƒ bhavato hotu, kusalaá¹ƒ bha
148/ bhavato hotu, sukhaá¹ƒ bhavato hotu, svÄ• gataá¹ƒ bhavato hotu, attho bhavato hotu,
iccevamÄ• di.

__sammutippayoge_ --- aÃ±Ã±atra saá¹…ghasammutiyÄ• bhikkhussa vippavatthuá¹ƒ na v
me tassa bhagavato dassanÄ• ya iccevamÄ• di.

__bhiyyappayoge_ --- bhiyyoso mattÄ• yaá¹ƒ iccevamÄ• di.

__sattamyatthe_ --- tuyhaÃ±cassa Ä• vi karomi, tassa me sakko pÄ• turahosi iccevamÄ• di

__atthaggahaá¹‡ena_ bahÅ«su akkharappayogesu dissati.

taá¹ƒ yathÄ• ? upamaá¹ƒ mata karissÄ• mi, dhammaá¹ƒ vo desessÄ• mi.

__sÄ• ratthe_ ca --- desetu bhante bhagavÄ• dhammaá¹ƒ bhikkhÅ«naá¹ƒ. tassa phÄ• su v
pahiá¹‡eyya, yathÄ• no bhagavÄ• byÄ• kareyya, tathÄ• pi tesaá¹ƒ byÄ• karissÄ• ma \Be 1

Ä• yogo, amhÄ• kaá¹ƒ maá¹‡inÄ• attho, kimattho me buddhena, seyyo me attho, bahÅ«pa
patigotamÄ« bhagavato, bahÅ«pakÄ• rÄ• bhikkhave mÄ• tÄ• pitaro puttÄ• naá¹ƒ iccevamÄ

sesesu akkharappayogesupi aÃ±Ã±epi payogÄ• payogavicakkhaá¹‡ehi yojetabbÄ• .

__caggahaá¹‡aá¹ƒ vikappanatthavÄ• ggahaá¹‡Ä• nukaá¸• á¸• hanatthaá¹ƒ_. ye keci saddÄ
nopadiá¹-á¹-hÄ• , tesaá¹ƒ gahaá¹‡atthaá¹ƒ idha vikappÄ«yati vÄ• saddo.

taá¹ƒ yathÄ• ? bhikkhusaá¹…ghassa pabhÅ« ayaá¹ƒ bhagavÄ• , desassa pabhÅ« ayaá¹ƒ r
ayaá¹ƒ gahapati, araÃ±Ã±assa pabhÅ« ayaá¹ƒ luddako iccevamÄ• di. kvaci dutiyÄ• tatiyÄ•
sattamyatthesu ca.

178, 320__._ __yodhÄ• ro tamokÄ• saá¹ƒ_.

yo Ä• dhÄ• ro, taá¹ƒ okÄ• sasaÃ±Ã±aá¹ƒ hoti. __svÄ• dhÄ• ro catubbidho_ byÄ• piko, opa
cÄ• ti.

tattha \Be 150/ __byÄ• piko_ tÄ• va --- jalesu khÄ«raá¹ƒ tiá¹-á¹-hati, tilesu telaá¹ƒ, ucchÅ«s

__opasilesiko_ --- pariyaá¹…ke rÄ• jÄ• seti, Ä• sane upaviá¹-á¹-ho saá¹…gho.

__vesayiko_ --- bhÅ«mÄ«su manussÄ• caranti, antalikkhe vÄ• yÅ« vÄ• yanti. Ä• kÄ• se sa

__sÄ• mÄ«piko_ --- vane hatthino caranti, gaá¹…gÄ• yaá¹ƒ ghoso tiá¹-á¹-hati, vaje gÄ• vo
viharati jetavane.

__okÄ• sa_miccanena kvattho? okÄ• se sattamÄ«.

279, 292__._ __yena vÄ• kayirate taá¹ƒ karaá¹‡aá¹ƒ_.

yena vÄ• kayirate, yena vÄ• passati, yena vÄ• suá¹‡Ä• ti, taá¹ƒ kÄ• rakaá¹ƒ karaá¹‡asaÃ

dattena vihiá¹ƒ lunÄ• ti, vÄ• siyÄ• kaá¹-á¹-haá¹ƒ tacchati, pharasunÄ• rukkhaá¹ƒ chindati,
khaá¹‡ati, satthena kammaá¹ƒ karoti. cakkhunÄ• rÅ«paá¹ƒ passati.

__karaá¹‡ami_ccanena kvattho? karaá¹‡e tatiyÄ• .

280, 285__._ __yaá¹ƒ_ \Be 151/ __karoti taá¹ƒ kammaá¹ƒ_.

yaá¹ƒ vÄ• karoti, yaá¹ƒ vÄ• passati, yaá¹ƒ vÄ• suá¹‡Ä• ti, taá¹ƒ kÄ• rakaá¹ƒ kammasaÃ±

chattaá¹ƒ karoti, rathaá¹ƒ karoti, rÅ«paá¹ƒ passati, saddaá¹ƒ suá¹‡Ä• ti, kaá¹‡á¹-akaá¹ƒ ma
gilati.

__kamma_miccanena kvattho? kammatthe dutiyÄ• .

281, 294__._ __yo karoti sa kattÄ• _.

yo karoti, so kattusaÃ±Ã±o hoti.

ahinÄ• daá¹-á¹-ho naro, garuá¸·ena hato nÄ• go. buddhena jito mÄ• ro, upaguttena mÄ• ro

__kattu_iccanena kvattho? kattari ca.

282, 295__._ __yo kÄ• reti sa hetu_.

yo kattÄ• raá¹ƒ kÄ• reti, so hetusaÃ±Ã±o hoti, kattÄ• ca.

so puriso taá¹ƒ purisaá¹ƒ kammaá¹ƒ kÄ• reti so puriso tena purisena kammaá¹ƒ kÄ• reti, so
purisassa kammaá¹ƒ kÄ• reti. evaá¹ƒ hÄ• reti pÄ• á¹-heti pÄ• ceti, dhÄ• reti.

__hetu_iccanena kvattho? dhÄ• tÅ«hi á¹‡e á¹‡aya á¹‡Ä• pe á¹‡Ä• payÄ• kÄ• ritÄ• ni hetv

283, 316__._ __yassa_ \Be 152/ __vÄ• pariggaho taá¹ƒ sÄ• mÄ«_.

yassa vÄ• pariggaho, taá¹ƒ sÄ• mÄ«saÃ±Ã±aá¹ƒ hoti.

tassa bhikkhuno paá¹-ivÄ«so, tassa bhikkhuno patto, tassa bhikkhuno cÄ«varaá¹ƒ, attano r

__sÄ• mÄ«_iccanena kvattho? sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«.

284, 283__._ __liá¹…gatthe paá¹-hamÄ• _.

liá¹…gatthÄ• bhidhÄ• namatte paá¹-hamÄ• vibhatti hoti.

puriso, purisÄ• , eko, dve, ca, vÄ• , he, ahe, re, are.

285, 70__._ __Ä• lapane ca_.

Ä• lapanatthÄ• dhike liá¹…gatthÄ• bhidhÄ• namatte ca paá¹-hamÄ• vibhatti hoti.

bho purisa, bhavanto purisÄ• , bho rÄ• ja, bhavanto rÄ• jÄ• no, he sakhe, he sakhino.

286, 291__._ __karaá¹‡e tatiyÄ• _.

karaá¹‡akÄ• rake tatiyÄ• vibhatti hoti.

agginÄ• kuá¹-iá¹ƒ jhÄ• peti, manasÄ• ce paduá¹-á¹-hena, manasÄ• ce pasannena, kÄ• y

287, 299__._ __sahÄ• diyoge_ \Be 153/ __ca_.

sahÄ• diyogatthe ca tatiyÄ• vibhatti hoti.

sahÄ• pi gaggena saá¹…gho uposathaá¹ƒ kareyya, vinÄ• pi gaggena, mahatÄ• bhikkhusa samaá¹ƒ mitÄ• .

288, 293__._ __kattari ca_.

kattari ca tatiyÄ• vibhatti hoti.

raÃ±Ã±Ä• hato poso, yakkhena dinno varo, ahinÄ• daá¹-á¹-ho naro.

289, 297__._ __hetvatthe ca_.

hetvatthe ca tatiyÄ• vibhatti hoti.

annena vasati, dhammena vasati, vijjÄ• ya vasati, sakkÄ• rena vasati.

290, 298__._ __sattamyatthe ca_.

sattamyatthe ca tatiyÄ• vibhatti hoti.

tena \Be 154/ kÄ• lena, tena samayena. (yena kÄ• lena, yena samayena,) tena kho pana s

291, 299__._ __yenaá¹…gavikÄ• ro_.

yena byÄ• dhimatÄ• aá¹…gena aá¹…gino vikÄ• ro lakkhÄ«yate. tattha tatiyÄ• vibhatti hoti.

akkhinÄ• kÄ• á¹‡o, hatthena kuá¹‡Ä«, kÄ• á¹‡aá¹ƒ passati nettena, pÄ• dena khaÃ±jo, piá

292, 300__._ __visesane ca_.

visesanatthe ca tatiyÄ• vibhatti hoti.

gottena gotamo nÄ• tho, suvaá¹‡á¹‡ena abhirÅ«po, tapasÄ• uttamo.

293, 301__._ __sampadÄ• ne catutthÄ«_.

sampadÄ• nakÄ• rake catutthÄ«vibhatti hoti.

buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• dÄ• naá¹ƒ deti, dÄ• tÄ• hoti samaá¹

294, 305__._ __namoyogÄ• dÄ«svapi ca_.

namoyogÄ• dÄ«svapi ca catutthÄ«vibhatti hoti.

namo \Be 155/ te buddha vÄ«ratthu, sotthi pajÄ• naá¹ƒ, namo karohi nÄ• gassa, svÄ• gata

295, 307__._ __apÄ• dÄ• ne paÃ±camÄ«_.

apÄ• dÄ• nakÄ• rake paÃ±camÄ«vibhatti hoti.

pÄ• pÄ• cittaá¹ƒ nivÄ• raye, abbhÄ• muttova candimÄ• , bhayÄ• muccati so naro.

296, 314__._ __kÄ• raá¹‡atthe á¸• ha_.

kÄ• raá¹‡atthe ca paÃ±camÄ«vibhatti hoti.

ananubodhÄ• appaá¹-ivedhÄ• catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ adassanÄ

297, 284__._ __kammatthe dutiyÄ• _.

kammatthe dutiyÄ• vibhatti hoti.

gÄ• vaá¹ƒ hanati, vÄ«hayo lunÄ• ti, satthaá¹ƒ karoti, ghaá¹-aá¹ƒ karoti, rathaá¹ƒ karoti, dha
buddhaá¹ƒ pÅ«jeti, vÄ• caá¹ƒ bhÄ• satÄ«, taá¹‡á¸• ulaá¹ƒ vacati, coraá¹ƒ ghÄ• teti.

298, 287__._ __kÄ• laddhÄ• namaccantasaá¹ƒyoge_.

kÄ• laddhÄ• naá¹ƒ accantasaá¹ƒyoge dutiyÄ• vibhatti hoti.

mÄ• saá¹ƒ \Be 156/ maá¹ƒsodanaá¹ƒ bhuÃ±jati, saradaá¹ƒ ramaá¹‡Ä«yÄ• nadÄ«, mÄ• sa
vanarÄ• ji, yojanaá¹ƒ dÄ«gho pabbato, kosaá¹ƒ sajjhÄ• yati.

__accantasaá¹ƒyoge_ti kimatthaá¹ƒ? saá¹ƒvacchare bhojanaá¹ƒ bhuÃ±jati.

299, 288__._ __kammappavadhanÄ«yayutte_.

__kammappavacanÄ«ya_yutte dutiyÄ• vibhatti hoti.

taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato, pabbaji

300, 286__._ __gati buddhi bhuja paá¹-ha hara kara sayÄ• dÄ«naá¹ƒ kÄ• rite vÄ• _.

__gati buddhi bhuja paá¹-ha hara kara sayÄ• _dÄ«naá¹ƒ payoge kÄ• rite dutiyÄ• vibhatti h

puriso purisaá¹ƒ (gÄ• maá¹ƒ) gÄ• mayati, puriso purisena vÄ• , puriso purisassa vÄ• . evaá
bhojayati, pÄ• á¹-hayati, hÄ• rayati, kÄ• rayati, sayÄ• payati. evaá¹ƒ sabbattha kÄ• rite.

301, 215__._ __sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«_.

sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«vibhatti hoti.

tassa \Be 157/ bhikkhuno paá¹-ivÄ«so, tassa bhikkhuno patto, tassa bhikkhuno cÄ«varaá¹ƒ

302, 319__._ __okÄ• se sattamÄ«_.

okÄ• sakÄ• rake sattamÄ«vibhatti hoti.

gambhÄ«re odakantike, pÄ• pasmiá¹ƒ ramati mano, bhagavati brahmacariyaá¹ƒ vussati ku

303, 321__._ __sÄ• missarÄ• dhipati dÄ• yÄ• da sakkhÄ«patibhÅ« pasutakusalehi ca_.

__sÄ• mÄ« issara adhipati dÄ• yÄ• da sakkhÄ«patibhÅ« pasutakusala i_ccetehi payoge ch
sattamÄ« ca.

goá¹‡Ä• naá¹ƒ sÄ• mÄ«, goá¹‡esu sÄ• mÄ«, goá¹‡Ä• naá¹ƒ issaro, goá¹‡esu issaro. goá¹‡
adhipati. goá¹‡Ä• naá¹ƒ dÄ• yÄ• do, goá¹‡esu dÄ• yÄ• do. goá¹‡Ä• naá¹ƒ sakkhÄ«, goá¹‡e
patibhÅ«, goá¹‡esu patibhÅ«. goá¹‡Ä• naá¹ƒ pasuto, goá¹‡esu pasuto. goá¹‡Ä• naá¹ƒ kusa

304, 322__._ __niddhÄ• raá¹‡e ca_.

niddhÄ• raá¹‡atthe ca chaá¹-á¹-hÄ«vibhatti hoti, sattamÄ« ca.

kaá¹‡hÄ• \Be 158/ gÄ• vÄ«naá¹ƒ sampannakhÄ«ratamÄ• , kaá¹‡hÄ• gÄ• vÄ«su sampann
dassanÄ«yatamÄ• , sÄ• mÄ• nÄ• rÄ«su dassanÄ«yatamÄ• . manussÄ• naá¹ƒ khattiyo sÅ«
sÅ«ratamo. pathikÄ• naá¹ƒ dhÄ• vanto sÄ«ghatamo, pathikesu dhÄ• vanto sÄ«ghatamo.

305, 323__._ __anÄ• dare ca_.

anÄ• dare chaá¹-á¹-hÄ«vibhatti hoti, sattamÄ« ca.

rudato dÄ• rakassa pabbaji, rudantasmiá¹ƒ dÄ• rake pabbaji.

306, 289__._ __kvaci dutiyÄ• chaá¹-á¹-hÄ«namatthe_.

chaá¹-á¹-hÄ«namatthe kvaci dutiyÄ• vibhatti hoti.

apissu maá¹ƒ aggivessana tisso upamÄ• paá¹-ibhaá¹ƒsu.

307, 290__._ __tatiyÄ• sattamÄ«naÃ±ca_.

tatiyÄ• sattamÄ«naá¹ƒ atthe ca kvaci dutiyÄ• vibhatti hoti.

sace maá¹ƒ samaá¹‡o gotamo Ä• lapissati, tvaÃ±ca maá¹ƒ nÄ• bhibhÄ• sasi. evaá¹ƒ tatiya

pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• , ekaá¹ƒ samayaá¹ƒ bhagavÄ• . evaá¹ƒ sattamyatthe.

308, 317__._ __chaá¹-á¹-hÄ«_ \Be 159/ __ca_.

tatiyÄ• sattamÄ«naá¹ƒ atthe ca kvaci chaá¹-á¹-hÄ«vibhatti hoti.

kato me kalyÄ• á¹‡o, kataá¹ƒ me pÄ• paá¹ƒ. evaá¹ƒ tatiyatthe.

kusalÄ• naccagÄ«tassa sikkhitÄ• cÄ• turitthiyo, kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…
sattamyatthe.

__kvacÄ«_ti kimatthaá¹ƒ? yo vo Ä• nanda mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atte
vicakkhaá¹‡o.

309, 318__._ __dutiyÄ• paÃ±camÄ«naÃ±ca_.

dutiyÄ• paÃ±camÄ«naÃ±ca atthe kvaci chaá¹-á¹-hÄ«vibhatti hoti.

tassa bhavanti vattÄ• ro, sahasÄ• kammassa kattÄ• ro, evaá¹ƒ dutiyatthe.

assavanatÄ• dhammassa parihÄ• yanti, kinnu kho ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mi, sa
sabbe bhÄ• yanti maccuno, bhÄ«to catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ ghoravisÄ• naá¹ƒ, bhÄ•
evaá¹ƒ paÃ±camyatthe.

310, 324__._ __kamma_ \Be 160/ __karaá¹‡a nimittatthesu sattamÄ«_.

kammakaraá¹‡animittatthesu sattamÄ«vibhatti hoti.

sundarÄ• vuso ime Ä• jÄ«vakÄ• bhikkhÅ«su abhivÄ• denti. evaá¹ƒ kammatthe.

hatthesu piá¹‡á¸• Ä• ya caranti, pattesu piá¹‡á¸• Ä• ya caranti, pathesu gacchanti. evaá¹ƒ k

dÄ«pi cammesu haÃ±Ã±ate, kuÃ±jaro dantesu haÃ±Ã±ate, evaá¹ƒ nimittatthe.

311, 325__._ __sampadÄ• ne ca_.

sampadÄ• ne ca sattamÄ«vibhatti hoti.

saá¹…ghe dinnaá¹ƒ mahapphala, saá¹…ghe gotamÄ« dehi, saá¹…ghe te dinne ahaÃ±ceva

312, 326__._ __paÃ±camyatthe ca_.

paÃ±camyatthe ca sattamÄ«vibhatti hoti.

kadalÄ«su gaje rakkhanti.

313, 327__._ __kÄ• labhÄ• vesu ca_.

kÄ• labhÄ• vesu ca kattari payujjamÄ• ne sattamÄ«vibhatti hoti.

pubbaá¹‡hasamaye \Be 161/ gato, sÄ• yanhasamaye Ä• gato. bhikkhÅ«su bhojÄ«yamÄ• n
gosuduyhamÄ• nesu gato, duddhÄ• su Ä• gato.

314, 328__._ __upaâ€™ jhÄ• dhikissaravacane_.

__upaadhi_iccetesaá¹ƒ payoge adhikaissaravacane sattamÄ«vibhatti hoti.

upa khÄ• riyaá¹ƒ doá¹‡o, upa nikkhe kahÄ• paá¹‡aá¹ƒ. adhi brahmadatte paÃ±cÄ• lÄ• , ad
devesu buddho.

315, 329__._ __maá¹‡á¸• ituâ€™ ssukkesu tatiyÄ• _.

__maá¹‡á¸• itaussukka_iccetesvatthesu tatiyÄ• vibhatti hoti, sattamÄ« ca.

Ã±Ä• á¹‡ena pasÄ«dito, Ã±Ä• á¹‡asmiá¹ƒ vÄ• pasÄ«dito, Ã±Ä• á¹‡ena ussukko, Ã±Ä• á¹‡
vÄ• tathÄ• gatagotto vÄ• .

iti nÄ• makappe kÄ• rakakappo chaá¹-á¹-ho kaá¹‡á¸• o.

kÄ• rakakappo niá¹-á¹-hito.

4. samÄ• sakappa

sattamakaá¹‡á¸• a

316, 331__._ __nÄ• mÄ• naá¹ƒ_ \Be 162/ __samÄ• so yuttattho_.

tesaá¹ƒ nÄ• mÄ• naá¹ƒ payujjamÄ• napadatthÄ• naá¹ƒ yo yuttattho, so samÄ• sasaÃ±Ã±o

kathinadussaá¹ƒ, Ä• gantukabhattaá¹ƒ, jÄ«vitindriyaá¹ƒ, samaá¹‡abrÄ• hmaá¹‡Ä• , sÄ• rip
brÄ• hmaá¹‡a gahapatikÄ• .

__nÄ• mÄ• na_miti kimatthaá¹ƒ? devadatto pacati, yaÃ±Ã±adatto pacati.

__yuttattho_ti kimatthaá¹ƒ? bhato raÃ±Ã±o putto devadattassa.

__samÄ• sa_iccanena kvattho? kvaci samÄ• santagatÄ• namakÄ• ranto.

317, 332__._ __tesaá¹ƒ vibhattiyo lopÄ• ca_.

tesaá¹ƒ yuttatthÄ• naá¹ƒ samÄ• sÄ• naá¹ƒ vibhattiyo lopÄ• ca honti.

kathinadussaá¹ƒ \Be 163/, Ä• gantukabhattaá¹ƒ.

__tesaá¹ƒgahaá¹‡ena_ samÄ• sataddhitÄ• khyÄ• takitakÄ• naá¹ƒ vibhattipaccayapadakkh
vÄ• siá¹-á¹-ho, venateyyo.

__caggahaá¹‡a_ mavadhÄ• raá¹‡atthaá¹ƒ, pabhaá¹…karo, amataddado, medhaá¹…karo, c

318, 333__._ __pakati cassa sarantassa_.

luttÄ• su vibhattÄ«su assa sarantassa liá¹…gassa pakatirÅ«pÄ• ni honti.

cakkhusotaá¹ƒ, mukhanÄ• sikaá¹ƒ, rÄ• japutto, rÄ• japuriso.

319, 330__._ __upasagganipÄ• tapubbako abyayÄ«bhÄ• vo_.

__upasagganipÄ• ta_pubbako samÄ• so __abyayÄ«bhÄ• va_saÃ±Ã±o hoti.

nagarassa \Be 164/ samÄ«pe pavattati kathÄ• iti upanagaraá¹ƒ, darathÄ• naá¹ƒ abhÄ• vo
makasÄ• naá¹ƒ abhÄ• vo nimmakasaá¹ƒ, vuá¸• á¸• hÄ• naá¹ƒ paá¹-ipÄ• á¹-i yathÄ• vuá¸• á
yathÄ• vuá¸• á¸• haá¹ƒ, jÄ«vassa yattako paricchedo yÄ• vajÄ«vaá¹ƒ, cittamadhikicca pava
adhicittaá¹ƒ, pabbatassa tiro tiropabbataá¹ƒ, sotassa pati pavattati nÄ• vÄ• iti patisotaá¹ƒ, p
antopÄ• sÄ• daá¹ƒ.

__abyayÄ«bhÄ• _vamiccanena kvattho? aá¹ƒvibhattÄ«na makÄ• rantÄ• abyayÄ«bhÄ• vÄ

320, 335__._ __so napuá¹ƒsakaliá¹…go_.

so abyayÄ«bhÄ• vasamÄ• so napuá¹ƒsakaliá¹…gova daá¹-á¹-habbo.

kumÄ• rÄ«su adhikicca pavattati kathÄ• iti adhikumÄ• ri, vadhuyÄ• samÄ«pe pavattati kat
gaá¹…gÄ• ya samÄ«pe pavattati kathÄ• iti upagaá¹…gaá¹ƒ, maá¹‡ikÄ• ya samÄ«pe pavat
upamaá¹‡ikaá¹ƒ.

321, 349__._ __digussekattaá¹ƒ_.

digussa samÄ• sassa ekattaá¹ƒ hoti, napuá¹ƒsakaliá¹…gattaÃ±ca.

tayo \Be 165/ lokÄ• tilokaá¹ƒ, tayo daá¹‡á¸• Ä• tidaá¹‡á¸• aá¹ƒ, tÄ«á¹‡i nayanÄ• ni tinayan
tisiá¹…gaá¹ƒ. catasso disÄ• catuddisaá¹ƒ, paÃ±ca indriyÄ• ni paÃ±cindriyaá¹ƒ.

322, 359__._ __tathÄ• dvande pÄ• á¹‡i tÅ«riya yoggasenaá¹…gakhuddajantuka vividhaviru
visabhÄ• gatthÄ• dÄ«naÃ±ca_.

tathÄ• dvande samÄ• se __pÄ• á¹‡i tÅ«riya yogga senaá¹…gakhuddajantuka vividhavirud
visabhÄ• gattha_iccevamÄ• dÄ«naá¹ƒ ekattaá¹ƒ hoti, napuá¹ƒsakaliá¹…gattaÃ±ca.

taá¹ƒ yathÄ• ? cakkhu ca sotaÃ±ca cakkhusotaá¹ƒ, mukhaÃ±ca nÄ• sikÄ• ca mukhanÄ• s
lohitaÃ±ca chavimaá¹ƒsalohitaá¹ƒ. evaá¹ƒ __pÄ• á¹‡yaá¹…gatthe_.

saá¹…kho ca paá¹‡avo ca saá¹…khapaá¹‡avaá¹ƒ, gÄ«taÃ±ca vÄ• ditaÃ±ca gÄ«tavÄ• ditaa
ca daddariá¸• iá¹‡á¸• imaá¹ƒ. evaá¹ƒ __tÅ«riyaá¹…gatthe_.

phÄ• lo ca pÄ• canaÃ±ca phÄ• lapÄ• canaá¹ƒ, yugaÃ±ca naá¹…galaÃ±ca yuganaá¹…gala

asi ca cammaÃ±ca asicammaá¹ƒ, dhanu ca kalÄ• po ca dhanukalÄ• paá¹ƒ, hatthÄ« ca ass
pattiko ca rathapattikaá¹ƒ. evaá¹ƒ __senaá¹…gatthe_.

á¸• aá¹ƒsÄ• \Be 166/ ca makasÄ• ca á¸• aá¹ƒsamakasaá¹ƒ, kuntho ca kipilliko ca kunthak
sarÄ«sapo ca kÄ«á¹-asarÄ«sapaá¹ƒ. evaá¹ƒ __khuddajantukatthe_.

ahi ca nakulo ca ahinakulaá¹ƒ, biá¸·Ä• ro ca mÅ«siko ca biá¸·Ä• ramÅ«sikaá¹ƒ, kÄ• ko ca u
evaá¹ƒ __vividhaviruddhatthe_.

sÄ«laÃ±ca paÃ±Ã±Ä• á¹‡aÃ±ca sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ, samatho ca vipassanÄ• ca sam
caraá¹‡aÃ±ca vijjÄ• caraá¹‡aá¹ƒ. evaá¹ƒ __visabhÄ• gatthe_.

__Ä• diggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? dÄ• sÄ« ca dÄ• so ca dÄ• sidÄ• saá¹ƒ, itthÄ« ca pum
cÄ«varaÃ±ca pattacÄ«varaá¹ƒ, chattaÃ±ca upÄ• hanÄ• ca chattupÄ• hanaá¹ƒ, tikaÃ±ca ca
veno ca rathakÄ• ro ca venarathakÄ• raá¹ƒ, sÄ• kuá¹‡iko ca mÄ• gaviko ca savakuá¹‡ikam
majjhimo ca dÄ«ghamajjhimaá¹ƒ iccevamÄ• di.

323, 360__._ __vibhÄ• sÄ• rukkha tiá¹‡a pasukha na dhaÃ±Ã±a janapadÄ• dÄ«naÃ±ca_.

__rukkhatiá¹‡a pasu dhana dhaÃ±Ã±a janapada_iccevamÄ• dÄ«naá¹ƒ vibhÄ• sÄ• ekattaá
napuá¹ƒsakaliá¹…gattaÃ±ca dvande samÄ• se. assattho \Be 167/ ca kapÄ«tano ca assattha
assatthakapÄ«tanÄ• vÄ• . usÄ«raÃ±ca bÄ«raá¹‡aÃ±ca usÄ«rabÄ«raá¹‡aá¹ƒ, usÄ«rabÄ«ra
ajeá¸·akaá¹ƒ, ajeá¸·akÄ• vÄ• . hiraÃ±Ã±aÃ±ca suvaá¹‡á¹‡aÃ±ca hiraÃ±Ã±asuvaá¹‡á¹‡aá¹
vÄ• . sÄ• li ca yavo ca sÄ• liyavaá¹ƒ, sÄ• liyavÄ• vÄ• . kÄ• sÄ« ca kosalÄ• ca kÄ• sikosala

__Ä• diggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? sÄ• vajjaÃ±ca anavajjaÃ±ca sÄ• vajjÄ• navajjaá¹ƒ, sÄ
hÄ«naÃ±ca paá¹‡Ä«taÃ±ca hÄ«napaá¹‡Ä«taá¹ƒ. hÄ«napaá¹‡Ä«tÄ• vÄ• . kaá¹‡ho ca sukk
kaá¹‡hasukkÄ• vÄ• .

324, 339__._ __dvipade tulyÄ• dhikaraá¹‡e kammadhÄ• rayo_.

dve padÄ• ni tulyÄ• dhikaraá¹‡Ä• ni yadÄ• samasyante, tadÄ• so samÄ• so __kammadhÄ

mahanto \Be 168/ ca so puriso cÄ• ti mahÄ• puriso, kaá¹‡ho ca so sappo cÄ• ti kaá¹‡hasap
uppalaÃ±cÄ• ti nÄ«luppalaá¹ƒ, lohitaÃ±ca taá¹ƒ candanaÃ±cÄ• ti lohitacandanaá¹ƒ, brÄ• hm
cÄ• ti brÄ• hmaá¹‡adÄ• rikÄ• , khattiyÄ• ca sÄ• kaÃ±Ã±Ä• cÄ• ti khattiyakaÃ±Ã±Ä• .

__kammadhÄ• raya_iccanena kvattho? kammadhÄ• rayasaÃ±Ã±e ca.

325, 348__._ __saá¹…khyÄ• pubbo digu_.

saá¹…khyÄ• pubbo kammadhÄ• rayasamÄ• so __digu_saÃ±Ã±o hoti.

tÄ«á¹‡i malÄ• ni timalaá¹ƒ, tÄ«á¹‡i phalÄ• ni tiphalaá¹ƒ, tayo lokÄ• tilokaá¹ƒ, tayo daá¹‡á¸·
catasso disÄ• catuddisaá¹ƒ, paÃ±ca indriyÄ• ni paÃ±cindriyaá¹ƒ, satta godÄ• variyo sattag

__digu_iccanena kvattho? digusse kattaá¹ƒ.

326, 341__._ __ubhe tappurisÄ• _.

ubhe digukammadhÄ• rayasamÄ• sÄ• __tappurisa_saÃ±Ã±Ä• honti.

na brÄ• hmaá¹‡o abrÄ• hmaá¹‡o, na vasalo avasalo, na bhikkhu abhikkhu, na paÃ±cavass
\Be 169/ paÃ±capÅ«lÄ« apaÃ±capÅ«lÄ«, na sattagodÄ• varaá¹ƒasattagodÄ• varaá¹ƒ, na da
paÃ±cagavaá¹ƒ apaÃ±cagavaá¹ƒ.

__tappurisa_iccanena kvattho? attaá¹ƒ nassa tappurise.

327, 351__._ __amÄ• dayo parapadebhi_.

tÄ• amÄ• dayo nÄ• mehi parapadebhi yadÄ• samasyante, tadÄ• so samÄ• so __tappuris

bhÅ«miá¹ƒ gato bhÅ«migato, sabbarattiá¹ƒ sobhaá¹‡o sabbarattisobhaá¹‡o. apÄ• yaá¹ƒ ga
kataá¹ƒ issarakataá¹ƒ, sallena viddho sallaviddho, kathinassa dussaá¹ƒ kathinadussaá¹ƒ, Ä
Ä• gantukabhattaá¹ƒ, methunÄ• apeto methunÄ• peto, corÄ• bhayaá¹ƒ corabhayaá¹ƒ, raÃ
dhaÃ±Ã±Ä• naá¹ƒ rÄ• si dhaÃ±Ã±arÄ• si, rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• , saá¹ƒsÄ• re

328, 352__._ __aÃ±Ã±apadatthesu bahubbÄ«hi_.

aÃ±Ã±esaá¹ƒ padÄ• naá¹ƒ atthesu dve nÄ• mÄ• ni bahÅ«ni nÄ• mÄ• ni yadÄ• samasyant
saÃ±Ã±o hoti.

Ä• gatÄ• \Be 170/ samaá¹‡Ä• imaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ soyaá¹ƒ Ä• gatasamaá¹‡o, s
indriyÄ• ni anena samaá¹‡ena soyaá¹ƒ jitindriyo, samaá¹‡o. dinno suá¹…ko yassa raÃ±Ã±o
rÄ• jÄ• . niggatÄ• janÄ• asmÄ• gÄ• mÄ• soyaá¹ƒ niggatajano, gÄ• mo. chinno hatto yass
chinnahattho, puriso. sampannÄ• ni sassÄ• ni yasmiá¹ƒ janapade soyaá¹ƒ sampannasasso

nigrodhassa parimaá¹‡á¸• alo nigrodhaparimaá¹‡á¸• alo, nigrodhaparimaá¹‡á¸• alo iva pari
rÄ• jakumÄ• ro soyaá¹ƒ nigrodhaparimaá¹‡á¸• alo. atha vÄ• nigrodhaparimaá¹‡á¸• alo iva
rÄ• jakumÄ• rassa soyaá¹ƒ nigrodhaparimaá¹‡á¸• alo, rÄ• jakumÄ• ro.

cakkhuno bhÅ«to cakkhubhÅ«to, cakkhubhÅ«to iva bhÅ«to yo bhagavÄ• soyaá¹ƒ cakkhub

suvaá¹‡á¹‡assa vaá¹‡á¹‡o suvaá¹‡á¹‡avaá¹‡á¹‡o, suvaá¹‡á¹‡avaá¹‡á¹‡o viya vaá¹‡á¹‡o y

suvaá¹‡á¹‡avaá¹‡á¹‡o, bhagavÄ• .

brahmuno saro brahmassaro, brahmassaro viya saro yassa bhagavato soyaá¹ƒ brahmassa

__sayaá¹ƒ_ \Be 171/ __patita paá¹‡á¹‡a pupphaphalavÄ• yutoyÄ• hÄ• rÄ• _ti paá¹‡á¹‡aÃ±
paá¹‡á¹‡apupphaphalÄ• ni, sayameva patitÄ• ni sayaá¹ƒpatitÄ• ni, sayaá¹ƒpatitÄ• ni ca tÄ•
paá¹‡á¹‡apupphaphalÄ• ni ceti sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalÄ• ni vÄ• yu ca toyaÃ±c
sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalÄ• ni ca vÄ• yutoyÄ• ni ca sayaá¹ƒpatitapaá¹‡á¹‡apupp
sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalavÄ• yutoyÄ• ni Ä• hÄ• rÄ• yesaá¹ƒ te
sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalavÄ• yutoyÄ• hÄ• rÄ• , isayo. yamettha vattabbaá¹ƒ, taa
ayaá¹ƒ pana dvandakammadhÄ• rayagabbho tulyÄ• dhikaraá¹‡apahubbÄ«hi.

atha vÄ• --- sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalavÄ• yutoyehi Ä• hÄ• rÄ• yesaá¹ƒ te
sayaá¹ƒpatitapaá¹‡á¹‡apupphaphalavÄ• yutoyÄ• hÄ• rÄ• . ayaá¹ƒ pana bhinnÄ• dhikaraá¹‡

__nÄ• nÄ• dumapatita pupphavÄ• sita sÄ• nÅ«_ti nÄ• nÄ• pakÄ• rÄ• dumÄ• nÄ• nÄ• du
nÄ• nÄ• dumapati tÄ• ni, nÄ• nÄ• dumapatitÄ• ni ca tÄ• ni pupphÄ• ni ceti nÄ• nÄ• dumapa
nÄ• nÄ• dumapatitapupphehi vÄ• sitÄ• nÄ• nÄ• dumapatitapupphavÄ• sitÄ• , nÄ• nÄ• dum
pabbatarÄ• jassa soyaá¹ƒ nÄ• nÄ• dumapatitapupphavÄ• sitasÄ• nu, pabbatarÄ• jÄ• . ayaá
kammadhÄ• rayatappurisagabbho tulyÄ• dhikaraá¹‡abahubbÄ«hi.

atha \Be 172/ vÄ• --- vÄ• sitÄ• sÄ• nÅ« vÄ• sitasÄ• nu, sÄ• pekkhatte satipi gamakattÄ•
nÄ• nÄ• dumapatitapupphehi vÄ• sitasÄ• nÅ« yassa pabbatarÄ• jassa soyaá¹ƒ nÄ• nÄ• du
pabbatarÄ• jÄ• . ayaá¹ƒ pana bhinnÄ• dhikaraá¹‡abahubbÄ«hi.

__byÄ• lambambudharabinducumbitakÅ«á¹-o_ti ambuá¹ƒ dhÄ• retÄ«ti ambudharo, ko so?
byÄ• lambo, byÄ• lambo ca so ambudharo cÄ• ti byÄ• lambambudharo, byÄ• lambambudh
byÄ• lambambudharabindÅ«, byÄ• lambambudharabindÅ«hi cumbito byÄ• lambambudhara
byÄ• lambamburebinducumbito kÅ«á¹-o yassa pabbatarÄ• jassa soyaá¹ƒ byÄ• lambambud
pana kammadhÄ• rayatappurisagabbho tulyÄ• dhikaraá¹‡abahubbÄ«hi.

atha vÄ• --- cumbito kÅ«á¹-o cumbitakÅ«á¹-o, sÄ• pekkhatte satipi gamakattÄ• samÄ• so
byÄ• lambambudharabindÅ«hi cumbitakÅ«á¹-o yassa pabbatarÄ• jassa soyaá¹ƒ byÄ• lamb
ayaá¹ƒ pana bhinnÄ• dhikaraá¹‡abahubbÄ«hi.

__amita bala parakkamajutÄ«_ti na mitÄ• amitÄ• , balaÃ±ca parakkamo ca juti ca balapara
balaparakkamajutiyo yassa soyaá¹ƒ amitabalaparakkamajuti, ayaá¹ƒ pana kammadhÄ• raya
tulyÄ• dhikaraá¹‡abahubbÄ«hi.

__pÄ«á¹‡orakkhaá¹ƒsa_ \Be 173/ __bÄ• hÅ«_ti uro ca akkhaÃ±ca aá¹ƒso ca bÄ• hu ca ura
urakkhaá¹ƒsabÄ• havo yassa bhagavato soyaá¹ƒ pÄ«á¹‡orakkhaá¹ƒsabÄ• hu. ayaá¹ƒ pana
tulyÄ• dhikaraá¹‡abahubbÄ«hi.

__pÄ«á¹‡a gaá¹‡á¸• a vadana thanÅ«rujaghanÄ• _ti gaá¹‡á¸• o ca vadanaÃ±ca thano ca Å
gaá¹‡á¸• avadanathanÅ«rujaghanÄ• , pÄ«á¹‡Ä• gaá¹‡á¸• avadanathanÅ«rujaghanÄ• yass
pÄ«á¹‡agaá¹‡á¸• avadanathanÅ«rujaghanÄ• . ayampi dvandagabbho tulyÄ• dhikaraá¹‡aba

__vavara surÄ• sura garuá¸• a manuja bhujaga gandhabba makuá¹-a kÅ«á¹-a cumbita sela
caraá¹‡o_ti surÄ• ca asurÄ• ca garuá¸• Ä• ca manujÄ• ca bhujagÄ• ca gandhabbÄ• ca
surÄ• suragaruá¸• amanujabhujagagandhabbÄ• , pavarÄ• ca te surÄ• suragaruá¸• amanuj
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbÄ• , pavarasurÄ• suragaruá¸• amanuja
makuá¹-Ä• ni pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-Ä• ni,
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-Ä• naá¹ƒ kÅ«á¹-Ä• ni
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-Ä• ni,
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-esu cumbitÄ•
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitÄ• ,
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitÄ• ca te selÄ
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitaselÄ• , pava
garuá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitaselehi saá¹…ghaá¹-á¹-itÄ• pa
garuá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitaselasaá¹…ghaá¹-á¹-itÄ• ,
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitaselasaá¹…gh
tathÄ• gatassa soyaá¹ƒ \Be 174/
pavarasurÄ• suragaruá¸• amanujabhujagagandhabbamakuá¹-akÅ«á¹-acumbitaselasaá¹…gh
ayaá¹ƒ pana dvandakammadhÄ• rayatappurisagabbho tulyÄ• dhikaraá¹‡abahubbÄ«hi.

atha vÄ• --- saá¹…ghaá¹-á¹-itÄ• caraá¹‡Ä• saá¹…ghaá¹-á¹-itacaraá¹‡Ä• , sÄ• pekkhatte s
pavarasurÄ• sura garuá¸• amanujabhujaga gandhabbamakuá¹-akÅ«á¹-acumbitaselehi saá¹
tathÄ• gatassa soyaá¹ƒ pavarasurÄ• suragaruá¸• a manujabhujaga
gandhabbamakuá¹-akÅ«á¹-acumbitaselasaá¹…ghaá¹-á¹-ita caraá¹‡o. ayaá¹ƒ pana bhinnÄ•

__catuddiso_ti catasso disÄ• yassa soyaá¹ƒ catuddiso, bhagavÄ• .

__paÃ±cacakkhÅ«_ti paÃ±ca cakkhÅ«ni yassa tathÄ• gatassa soyaá¹ƒ paÃ±cacakkhu, tath

__dasabalo_ti dasa balÄ• ni yassa soyaá¹ƒ dasabalo, bhagavÄ• .

__anantaÃ±Ä• á¹‡o_ti nassa anto anantaá¹ƒ, anantaá¹ƒ Ã±Ä• á¹‡aá¹ƒ yassa tathÄ• gatass
tathÄ• gato.

__amita ghana sarÄ«ro_ti na mitaá¹ƒ amitaá¹ƒ, ghanaá¹ƒ eva sarÄ«raá¹ƒ ghanasarÄ«raá¹ƒ
ghanasarÄ«raá¹ƒ yassa tathÄ• gatassa soyaá¹ƒ amitaghanasarÄ«ro, tathÄ• gato.

__amita bala parakkama patto_ti na mitÄ• amitÄ• , balaÃ±ca parakkamo ca balaparakkam
balaparakkamÄ• amitabalaparakkamÄ• \Be 175/, amitabalaparakkamÄ• pattÄ• yena soy
bhagavÄ• . ayaá¹ƒ pana kammadhÄ• rayadvandagabbho tulyÄ• dhikaraá¹‡abahubbÄ«hi.

__matta bhamara gaá¹‡a cumbita vikasitapupphavallinÄ• garukkho pasobhita kandaro_ti m
mattabhamarÄ• , mattabhamarÄ• naá¹ƒ gaá¹‡Ä• mattabhamaragaá¹‡Ä• , mattabhamaraga
mattabhamaraá¹‡acumbitÄ• ni, vikasitÄ• ni eva pupphÄ• ni vikasitapupphÄ• ni, mattabham
vikasitapupphÄ• ni yesaá¹ƒ tehi mattabhamaragaá¹‡acumbitavikasitapupphÄ• , valli ca nÄ•
mallinÄ• garukkhÄ• , mattabhamaragaá¹‡acumbitavikasitapupphÄ• ca te vallinÄ• garukkhÄ
mattabhamaragaá¹‡acumbitavikasitapupphavallinÄ• garukkhÄ• ,
mattabhamaragaá¹‡acumbitavikasitapupphavallinÄ• garukkhehi upasobhitÄ• ni
mattabhamaragaá¹‡acumbitavikasitapupphavallinÄ• garukkho pasobhitÄ• ni,
mattabhamaragaá¹‡acumbitavikasitapupphavallinÄ• garukkho pasobhitÄ• ni kandarÄ• ni ya
mattabhamaragaá¹‡acumbitavikasitapuppha vallinÄ• garukkho paso bhitakandaro, pabbata
dvandakammadhÄ• rayatappurisagabbho tulyÄ• dhikaraá¹‡abahubbÄ«hi.

atha vÄ• --- upasobhitÄ• ni kandarÄ• ni upasobhitakandarÄ• ni, sÄ• pekkhatte satipi gama
mattabhamaragaá¹‡acumbitavikasitapupphavallinÄ• garukkhehi upasobhitakandarÄ• ni yas
mattabhamaragaá¹‡acumbitavikasitapupphavallinÄ• garukkho pasobhitakandaro, pabbatarÄ
bhinnÄ• dhikaraá¹‡abahubbÄ«hi.

__nÄ• nÄ• _ \Be 176/ __rukkha tiá¹‡a patita pupphopasobhita kandaro_ti rukkho ca tiá¹‡aÃ
nÄ• nÄ• pakÄ• rÄ• ni eva rukkhatiá¹‡Ä• ni nÄ• nÄ• rukkhatiá¹‡Ä• ni, nÄ• nÄ• rukkhatiá¹‡e
nÄ• nÄ• rukkhatiá¹‡apatitÄ• ni, nÄ• nÄ• rukkhatiá¹‡apatitÄ• ni ca tÄ• ni pupphÄ• ni ceti
nÄ• nÄ• rukkhatiá¹‡apatitapupphÄ• ni, nÄ• nÄ• rukkhatiá¹‡apatitapupphehi upasobhitÄ• ni
pupphopasobhitÄ• ni, nÄ• nÄ• rukkhatiá¹‡apatitapupphopasobhitÄ• ni kandarÄ• ni yassa pa
nÄ• nÄ• rukkhatiá¹‡apatitapupphopasobhitakandaro, pabbatarÄ• jÄ• . ayaá¹ƒ pana dvandal
tulyÄ• dhikaraá¹‡abahubbÄ«hi.

atha vÄ• --- upasobhitÄ• ni eva kandarÄ• ni upasobhitakandarÄ• ni, (sÄ• pekkhatte satipi
nÄ• nÄ• rukkhatiá¹‡apatitapupphehi upasobhitakandarÄ• ni yassa pabbatarÄ• jassa soyaá¹
nÄ• nÄ• rukkhatiá¹‡apatitapupphopasobhitakandaro, pabbatarÄ• jÄ• . ayaá¹ƒ pana bhinnÄ•

__nÄ• nÄ• musala phÄ• la pabbata taru kaliá¹…gara sara dhanugadÄ• si tomarahatthÄ• _
pabbato ca taru ca kaliá¹…garo ca saro ca dhanu ca gadÄ• caasi ca tomaro, ca
musalaphÄ• lapabbatatarukaliá¹…garasaradhanugadÄ• sitomarÄ• , nÄ• nÄ• pakÄ• rÄ• ev
musalaphÄ• lapabbatatarukaliá¹…garasaradhanugadÄ• sitomarÄ•
nÄ• nÄ• musalaphÄ• lapabbatatarukaliá¹…garasaradhanugadÄ• sitomarÄ• ,
nÄ• nÄ• musalaphÄ• lapabbatatarukaliá¹…garasaradhanugadÄ• sitomarÄ• hatthesu \Be 1
nÄ• nÄ• musalaphÄ• lapabbatatarukaliá¹…gara saradhanugadÄ• sitomarahatthÄ• . ayaá¹ƒ
bhinnÄ• dhikaraá¹‡abahubbÄ«hi.

__bahubbÄ«hi_ iccanena kvattho? bahubbÄ«himhi ca.

329, 357__._ __nÄ• mÄ• naá¹ƒ samuccayo dvando_.

nÄ• mÄ• naá¹ƒ ekavibhattikÄ• naá¹ƒ yo samuccayo, so dvandasaÃ±Ã±o hoti.

candimÄ• ca sÅ«riyo ca candimasÅ«riyÄ• , samaá¹‡o ca brÄ• hmaá¹‡o ca samaá¹‡abrÄ•
moggallÄ• no ca sÄ• riputtamoggallÄ• nÄ• , brÄ• hmaá¹‡o ca gahapatiko ca brÄ• hmaá¹‡a
ca yamavaruá¹‡Ä• , kuvero ca vÄ• savo ca kuveravÄ• savÄ• .

__dvanda_iccanena kvattho? dvandaá¹-á¹-hÄ• vÄ• .

330, 340__._ __mahataá¹ƒ mahÄ• tulyÄ• dhikaraá¹‡e pade_.

tesaá¹ƒ __mahanta_saddÄ• naá¹ƒ __mahÄ• _Ä• deso hoti tulyÄ• dhikaraá¹‡e pade.

mahanto \Be 178/ ca so puriso cÄ• ti mahÄ• puriso, mahantÄ« ca sÄ• devÄ« cÄ• ti mahÄ•
balaÃ±cÄ• ti mahÄ• balaá¹ƒ, mahanto ca so nÄ• go cÄ• ti mahÄ• nÄ• go, mahanto ca so ya
mahantaÃ±ca taá¹ƒ padumavanaÃ±cÄ• ti mahÄ• padumavanaá¹ƒ, mahantÄ« ca sÄ• nadÄ
maá¹‡i cÄ• ti mahÄ• maá¹‡i, mahanto ca so gahapatiko cÄ• ti mahÄ• gahapatiko, mahanta
mahÄ• dhanaá¹ƒ, mahanto ca so puÃ±Ã±o cÄ• ti mahÄ• puÃ±Ã±o.

__bahuvacanaggahaá¹‡ena_ kvaci __mahanta_ saddassa __mahÄ• _deso hoti. mahantaÃ
mahapphalaá¹ƒ, mahabbalaá¹ƒ, evaá¹ƒ mahaddhanaá¹ƒ, mahabbhayaá¹ƒ.

331, 353__._ __itthiyaá¹ƒ bhÄ• sitapumitthÄ« pumÄ• va ce_.

itthiyaá¹ƒ tulyÄ• dhikaraá¹‡e pade ce bhÄ• sitapumitthÄ« pumÄ• va daá¹-á¹-habbÄ• .

dÄ«ghÄ• jaá¹…ghÄ• yassa soyaá¹ƒ dÄ«ghajaá¹…gho, kalyÄ• á¹‡abhariyo, pahÅ«tapaÃ±

__bhÄ• sitapupe_ti \Be 179/ kimatthaá¹ƒ? brÄ• hmaá¹‡abandhu ca sÄ• bhariyÄ• cÄ• tibrÄ

332, 343__._ __kammadhÄ• rayasaÃ±Ã±e ca_.

kammadhÄ• rayasaÃ±Ã±e ca samÄ• se itthiyaá¹ƒ tulyÄ• dhikaraá¹‡e pade pubbe bhÄ• sita
daá¹-á¹-habbÄ• . brÄ• hmaá¹‡adÄ• rikÄ• , khattiyakaÃ±Ã±Ä• , khattiyakumÄ• rikÄ• .

__bhÄ• sitapume_ti kimatthaá¹ƒ? khattiyabandhudÄ• rikÄ• , brÄ• hmaá¹‡abandhudÄ• rikÄ

333, 344__._ __attaá¹ƒ nassa tappurise_.

nassa padassa tappurise uttarapade attaá¹ƒ hoti.

nabrÄ• hmaá¹‡o abrÄ• hmaá¹‡o, avasalo, abhikkhu, apaÃ±cavassaá¹ƒ, apaÃ±cagavaá¹ƒ.

334, 345__._ __sare ana_.

nassa padassa tappurise __ana_ Ä• deso hoti sare pare.

na asso anasso, anissaro, anariyo.

335, 346__._ __kada_ \Be 180/ __kussa_.

__ku_iccetassa __kada_ hoti sare pare.

kucchitaá¹ƒ annaá¹ƒ kadannaá¹ƒ, kucchitaá¹ƒ asanaá¹ƒ kadassanaá¹ƒ.

__sare_ti kimatthaá¹ƒ? kucchitÄ• dÄ• rÄ• yesaá¹ƒ (apuÃ±Ã±akÄ• rÄ• naá¹ƒ) te hontÄ«ti k
kuputtÄ• , kugehÄ• , kuvatthÄ• , kudÄ• sÄ• .

336, 347__._ __kÄ• â€™ ppatthesu ca_.

__ku_iccetassa __kÄ• _ hoti appatthesu ca.

kÄ• lavaá¹‡aá¹ƒ, kÄ• pupphaá¹ƒ.

__bahuvacana_ggahaá¹‡aá¹ƒ kimatthaá¹ƒ? __ku_iccetassa anappatatthesupi kvaci __kÄ•

337, 350__._ __kvaci samÄ• santagatÄ• namakÄ• ranto_.

samÄ• santagatÄ• naá¹ƒ nÄ• mÄ• namanto saro kvaci __a_kÄ• ro hoti.

devÄ• naá¹ƒ rÄ• jÄ• devarÄ• jo, devarÄ• jÄ• , devÄ• naá¹ƒ sakhÄ• devasakho, devasakh
sattÄ• haá¹ƒ, paÃ±cagavaá¹ƒ, chattupÄ• hanaá¹ƒ, upasaradaá¹ƒ, visÄ• lakkho, vimukho.

__kÄ• ra_ggahaá¹‡aá¹ƒ \Be 181/ kimatthaá¹ƒ? __Ä• _kÄ• ranta ikÄ• rantÄ• ca honti, pacc
soyanti paccakkhadhammÄ• , surabhino gandho surabhigandhi, sundaro gandho sugandhi,
kucchito gandho kugandhi, duá¹-á¹-hu gandho yassa soyanti dugandhi, pÅ«ti eva gandho pÅ

__nadÄ«_antÄ• ca __kattu_antÄ• ca __ka_paccayo hoti samÄ• sante.

bahÅ« nadiyo yasmiá¹ƒ soyaá¹ƒ bahunadiko, janapado. bahavo kattÄ• ro yassa soyaá¹ƒ ba

338, 356__._ __nadimhÄ• ca_.

__nadi_mhÄ• ca __ka_paccayo hoti samÄ• sante.

bahÅ« nadiyo yasmiá¹ƒ soyanti bahunadiko. bahÅ« kantiyo yassa soyanti bahukantiko. bah

339, 358__._ __jÄ• yÄ• ya tudaá¹ƒ jÄ• ni patimhi_.

__jÄ• yÄ• _iccetÄ• ya __tudaá¹ƒ jÄ• ni_iccete Ä• desÄ• honti __pati_mhi pare.

tudaá¹ƒpatÄ«, jÄ• nipatÄ«.

340, 355__._ __dhanumhÄ• ca_.

__dhanu_mhÄ• ca __Ä• _paccayo hoti samÄ• sante.

gÄ• á¹‡á¸• Ä«vo \Be 182/ dhanu yassa soyaá¹ƒ gÄ• á¹‡á¸• Ä«vadhanvÄ• .

341, 336__._ __aá¹ƒ vibhattÄ«namakÄ• rantÄ• abyayÄ«bhÄ• vÄ• _.

tasmÄ• __a_kÄ• rantÄ• abyayÄ«bhÄ• vasamÄ• sÄ• parÄ• saá¹ƒ vibhattÄ«naá¹ƒ kvaci _

adhicittaá¹ƒ, yathÄ• vuá¸• á¸• haá¹ƒ, upakumbhaá¹ƒ, yÄ• vajÄ«vaá¹ƒ, tiropabbataá¹ƒ, tirop
tirokuá¹-á¹-aá¹ƒ, antopÄ• sÄ• daá¹ƒ.

__kvacÄ«_ti kimatthaá¹ƒ? adhicittassa bhikkhuno.

342, 337__._ __saro rasso napuá¹ƒsake_.

napuá¹ƒsake vattamÄ• nassa abyayÄ«bhÄ• vasamÄ• sassa liá¹…gassa saro rasso hoti.

kumÄ• rÄ«su adhikicca pavattati kathÄ• iti adhikumÄ• ri. upavadhu, upagaá¹…gaá¹ƒ, upar

343, 338__._ __aÃ±Ã±asmÄ• lopo ca_.

aÃ±Ã±asmÄ• abyayÄ«bhÄ• vasamÄ• sÄ• anakÄ• rantÄ• parÄ• saá¹ƒ vibhattÄ«naá¹ƒ lop

adhitthi, adhikumÄ• ri, upavadhu.

iti nÄ• makappe samÄ• sakappo sattamo kaá¹‡á¸• o.

samÄ• sakappo niá¹-á¹-hito.

5. taddhitakappa

aá¹-á¹-hamakaá¹‡á¸• a

344, 361__._ __vÄ• á¹‡aâ€™ pacce_ \Be 183/.

__á¹‡a_paccayo hoti vÄ• ``tassÄ• paccaâ€™â€™ miccetasmiá¹ƒ atthe.

vasiá¹-á¹-hassa apaccaá¹ƒ vÄ• siá¹-á¹-ho, vasiá¹-á¹-hassa apaccaá¹ƒ vÄ• , vasiá¹-á¹-hassa
vÄ• siá¹-á¹-hÄ«, vasiá¹-á¹-hassa apaccaá¹ƒ vÄ• siá¹-á¹-haá¹ƒ. evaá¹ƒ bhÄ• radvÄ• jo, bhÄ•
bhÄ• radvÄ• jaá¹ƒ. gotamo, gotamÄ«, gotamaá¹ƒ. vÄ• sudevo, vÄ• sudevÄ«, vÄ• sudevaá¹
bÄ• ladevaá¹ƒ. vesÄ• mitto, vesÄ• mittÄ« vesÄ• mittaá¹ƒ.

345, 366__._ __á¹‡Ä• yana á¹‡Ä• na vacchÄ• dito_.

tasmÄ• __vacchÄ• _dito gottagaá¹‡ato __á¹‡Ä• yanaá¹‡Ä• na_paccayÄ• honti vÄ• ``tass
atthe.

vacchassa apaccaá¹ƒvacchÄ• yano, vacchÄ• no, vacchassa apaccaá¹ƒ vÄ• , vacchassa ap
vacchÄ• nÄ«, vacchassa apaccaá¹ƒ vacchÄ• yanaá¹ƒ, vacchÄ• naá¹ƒ. sakaá¹-assa apacca
sÄ• kaá¹-Ä• no \Be 184/, sakaá¹-assa apaccaá¹ƒ vÄ• , sÄ• kaá¹-Ä• yanÄ«, sÄ• kaá¹-Ä• nÄ
sÄ• kaá¹-Ä• naá¹ƒ. evaá¹ƒ kaá¹‡hÄ• yano, kaá¹‡hÄ• no, kaá¹‡hassa apaccaá¹ƒ vÄ• . kaá¹‡
kaá¹‡hÄ• yanaá¹ƒ, kaá¹‡hÄ• naá¹ƒ. aggivessÄ• yano, aggivessÄ• no, aggivessÄ• yanÄ«, a
aggivessÄ• yanaá¹ƒ, aggivessÄ• naá¹ƒ. gacchÄ• yano, gacchÄ• no, gacchÄ• yanÄ«, gacch
gacchÄ• naá¹ƒ. kappÄ• yano, kappÄ• no, kappÄ• yanÄ«, kappÄ• nÄ«, kappÄ• yanaá¹ƒ, ka
moggallÄ• no, moggallÄ• yanÄ«, moggallÄ• nÄ«, moggallÄ• yanaá¹ƒ, moggallÄ• naá¹ƒ. mu
muÃ±cÄ• yanÄ«, muÃ±cÄ• nÄ«, muÃ±cÄ• yanaá¹ƒ, muÃ±cÄ• naá¹ƒ. saá¹…ghÄ• yano, saá
saá¹…ghÄ• nÄ«, saá¹…ghÄ• yanaá¹ƒ, saá¹…ghÄ• naá¹ƒ. lomÄ• yano, lomÄ• no, lomÄ• ya
lomÄ• naá¹ƒ, sÄ• kamÄ• yano, sÄ• kamÄ• no, sÄ• kamÄ• yanÄ«, sÄ• kamÄ• nÄ«, sÄ• kam
nÄ• rÄ• no, nÄ• rÄ• yanÄ«, nÄ• rÄ• nÄ«, nÄ• rÄ• yanaá¹ƒ, nÄ• rÄ• naá¹ƒ. corÄ• yanocorÄ
corÄ• yanaá¹ƒ, corÄ• naá¹ƒ, Ä• vasÄ• lÄ• yano, Ä• vasÄ• lÄ• no, Ä• vasÄ• lÄ• yanÄ«, Ä• v
Ä• vasÄ• lÄ• naá¹ƒ. dvepÄ• yano, dvepÄ• no, dvepÄ• yanÄ«, dvepÄ• nÄ«, dvepÄ• yanaá¹ƒ
kuÃ±cÄ• no, kuÃ±cÄ• yanÄ«, kuÃ±cÄ• nÄ«, kuÃ±cÄ• yanaá¹ƒ, kuÃ±cÄ• naá¹ƒ. kaccÄ• yan
kaccÄ• nÄ«, kaccÄ• yanaá¹ƒ, kaccÄ• naá¹ƒ.

346, 367__._ __á¹‡eyyo_ \Be 185/ __kattikÄ• dÄ«hi_.

tehi gottagaá¹‡ehi __kattikÄ• _dÄ«hi __á¹‡eyya_paccayo hoti vÄ• ``tassÄ• paccaâ€™â€™

kattikÄ• ya apaccaá¹ƒ kattikeyyo, kattikÄ• ya apaccaá¹ƒ vÄ• . evaá¹ƒ venateyyo, rohiá¹‡ey
kaddameyyo, nÄ• deyyo, Ä• leyyo, Ä• heyo, kÄ• meyyo, suciyÄ• apaccaá¹ƒ soceyyo, sÄ• l
kÄ• leyyo.

347, 368__._ __ato á¹‡i vÄ• _.

tasmÄ• __a_kÄ• rato __á¹‡i_paccayo hoti vÄ• ``tassÄ• paccaâ€™â€™ miccetasmiá¹ƒ att

dakkhassa apaccaá¹ƒ dakkhi, dakkhassa apaccaá¹ƒ vÄ• . duá¹‡assa apaccaá¹ƒ doá¹‡i, du
evaá¹ƒ vÄ• savi, sakyaputti, nÄ• á¹-aputti, dÄ• saputti, dÄ• savi, vÄ• ruá¹‡i, gaá¹‡á¸• i, bÄ•
jenadatti, buddhi, dhammi, saá¹…ghi, kappi, anuruddhi.

__vÄ• ti vikappanatthena á¹‡ika_paccayo hoti ``tassÄ• paccaâ€™â€™ miccetasmiá¹ƒ atth
sakyaputtiko. evaá¹ƒ nÄ• á¹-aputtiko, jenadattiko.

148, 371__._ __á¹‡avoâ€™ _ \Be 186/ __pakvÄ• dÄ«hi_.

__upaku_iccevamÄ• dÄ«hi __á¹‡ava_paccayo hoti vÄ• ``tassÄ• paccaâ€™â€™ miccetas

upakussa apaccaá¹ƒ opakavo, upakussa apaccaá¹ƒ vÄ• . manuno apaccaá¹ƒ mÄ• navo, m
apaccaá¹ƒ bhaggavo, bhaggussa apaccaá¹ƒ vÄ• , paá¹‡á¸• ussa apaccaá¹ƒ paá¹‡á¸• avo,
bahussa apaccaá¹ƒ bÄ• havo, bahussa apaccaá¹ƒ vÄ• .

349, 372__._ __á¹‡era vidhavÄ• dito_.

tasmÄ• __vidhavÄ• _dito __á¹‡era_paccayo hoti vÄ• ``tassÄ• paccaâ€™â€™ miccetasm

vidhavÄ• ya apaccaá¹ƒ vedhavero, vidhavÄ• ya apaccaá¹ƒ vÄ• . bandhukiyÄ• apaccaá¹ƒ
apaccaá¹ƒ vÄ• . samaá¹‡assa apaccaá¹ƒ sÄ• maá¹‡ero, samaá¹‡assa apaccaá¹ƒ vÄ• . eva
sÄ• maá¹‡eraá¹ƒ, nÄ• á¸·ikero, nÄ• á¸·ikerÄ«, nÄ• á¸·ikeraá¹ƒ.

350, 373__._ __yena vÄ• saá¹ƒsaá¹-á¹-haá¹ƒ tarati carati vahati á¹‡iko_.

yena vÄ• saá¹ƒsaá¹-á¹-haá¹ƒ, yena vÄ• tarati, yena vÄ• carati, yena vÄ• vahati iccetesva
__á¹‡ika_paccayo hoti vÄ• .

tilena \Be 187/ saá¹ƒsaá¹-á¹-haá¹ƒ bhojanaá¹ƒ telikaá¹ƒ, tilena saá¹ƒsaá¹-á¹-haá¹ƒ vÄ• . eva
ghÄ• tikaá¹ƒ.

nÄ• vÄ• ya taratÄ«ti nÄ• viko, nÄ• vÄ• ya tarati vÄ• . evaá¹ƒ oá¸·umpiko.

sakaá¹-ena caratÄ«ti sÄ• kaá¹-iko, sakaá¹-ena carati vÄ• . evaá¹ƒ pattiko, daá¹‡á¸• iko, dha

sÄ«sena vahatÄ«ti sÄ«siko, sÄ«sena vahati vÄ• . aá¹ƒsena vahatÄ«ti aá¹ƒsiko, aá¹ƒsena v
khandhiko, aá¹…guliko.

__vÄ• ti vikappanatthena_ aÃ±Ã±esupi __á¹‡ika_paccayo hoti. rÄ• jagahe vasatÄ«ti rÄ• ja
vÄ• . rÄ• jagahe jÄ• to rÄ• jagahiko, rÄ• jagahe jÄ• to vÄ• . evaá¹ƒ mÄ• gadhiko, sÄ• vatthi
pÄ• á¹-aliputtiko, vesÄ• liko.

351, 374__._ __tamadhÄ«te tenakatÄ• di sannidhÄ• na niyoga sippa bhaá¹‡á¸• a jÄ«vikatth

tamadhÄ«te, tenakatÄ• diatthe, tamhi sannidhÄ• nÄ• , tattha niyutto, tamassa sippaá¹ƒ, tam
tamassa jÄ«vikaá¹ƒ iccetesvatthesu ca __á¹‡ika_paccayo hoti vÄ• .

vinayamadhÄ«te \Be 188/ venayiko, vinayamadhÄ«te vÄ• . evaá¹ƒ suttantiko, Ä• bhidhamm

kÄ• yena kataá¹ƒ kammaá¹ƒ kÄ• yikaá¹ƒ, kÄ• yena kataá¹ƒ kammaá¹ƒ vÄ• . evaá¹ƒ vÄ• ca

sarÄ«re sannidhÄ• nÄ• vedanÄ• sÄ• rÄ«rikÄ• , sarÄ«re sannidhÄ• nÄ• vÄ• , evaá¹ƒ mÄ•

dvÄ• re niyutto dovÄ• riko, dvÄ• re niyutto vÄ• . evaá¹ƒ bhaá¹‡á¸• Ä• gÄ• riko, nÄ• gariko,

vÄ«á¹‡Ä• assa sippaá¹ƒ veá¹‡iko, vÄ«á¹‡Ä• assa sippaá¹ƒ vÄ• . evaá¹ƒ pÄ• á¹‡aviko, mo

gandho assa bhaá¹‡á¸• aá¹ƒ gandhiko, gandho assa bhaá¹‡á¸• aá¹ƒ vÄ• . evaá¹ƒ teliko, go

urabbhaá¹ƒ hantvÄ• jÄ«vatÄ«ti orabbhiko, urabbhaá¹ƒ hantvÄ• jÄ«vati vÄ• . magaá¹ƒ han
mÄ• gaviko, magaá¹ƒ hantvÄ• jÄ«vati vÄ• . evaá¹ƒ sokariko, sÄ• kuá¹‡iko.

__Ä• diggahaá¹‡ena_ aÃ±Ã±atthÄ• pi __á¹‡ika_ paccayo yojetabbo. jÄ• lena hato jÄ• liko,

suttena bandho suttiko, suttena bandho vÄ• .

cÄ• po \Be 189/ assa Ä• vudho cÄ• piko, cÄ• po assa Ä• vudho vÄ• . evaá¹ƒ tomariko, mug

vÄ• to assa Ä• bÄ• dho vÄ• tiko, vÄ• to assa Ä• bÄ• dho vÄ• . evaá¹ƒ semhiko, pittiko.

buddhe pasanno buddhiko, buddhe pasanno vÄ• . evaá¹ƒ dhammiko, saá¹…ghiko.

buddhassa santakaá¹ƒ buddhikaá¹ƒ, buddhassa santakaá¹ƒ vÄ• . evaá¹ƒ dhammikaá¹ƒ, sa

vatthena kÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ vatthikaá¹ƒ, vatthena kÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ vÄ• . eva
phÄ• likaá¹ƒ, kiá¹ƒ kaá¹‡ikaá¹ƒ, sovaá¹‡á¹‡ikaá¹ƒ.

kumbho assa parimÄ• á¹‡aá¹ƒ kumbhikaá¹ƒ, kumbho assa parimÄ• á¹‡aá¹ƒ vÄ• .

kumbhassa rÄ• si kumbhikaá¹ƒ, kumbhassa rÄ• si vÄ• .

kumbhaá¹ƒ arahatÄ«ti kumbhiko, kumbhaá¹ƒ arahati vÄ• .

akkhena dibbatÄ«ti akkhiko, akkhena dibbati vÄ• . evaá¹ƒ sÄ• lÄ• kiko, tindukiko, ambapha
kapiá¹-á¹-haphaliko, nÄ• á¸·ikeriko iccevamÄ• di.

352, 376__._ __á¹‡a rÄ• gÄ• tasse damaÃ±Ã±atthesu ca_.

__á¹‡a_paccayo hoti vÄ• rÄ• gamhÄ• ``tena rattaá¹ƒâ€™â€™ iccetasmiá¹ƒ atthe, ``tasse
ca.

kasÄ• vena \Be 190/ rattaá¹ƒ vatthaá¹ƒ kÄ• sÄ• vaá¹ƒ, kasÄ• vena rattaá¹ƒ vatthaá¹ƒ vÄ• .
hÄ• liddaá¹ƒ, pÄ• á¹-aá¹…gaá¹ƒ, rattaá¹…ga, maÃ±jiá¹-á¹-haá¹ƒ, kuá¹…kumaá¹ƒ.

sÅ«karassa idaá¹ƒ maá¹ƒsaá¹ƒ sokaraá¹ƒ, sÅ«karassa idaá¹ƒ maá¹ƒsaá¹ƒ vÄ• . evaá¹ƒ mÄ

udumbarassa avidÅ«re pavattaá¹ƒ vimÄ• naá¹ƒ odumbaraá¹ƒ, udumbarassa avidÅ«re pava

vidisÄ• ya avidÅ«re nivÄ• so vediso, vidisÄ• ya avidÅ«re nivÄ• so vÄ• .

mathurÄ• ya jÄ• to mÄ• thuro, mathurÄ• ya jÄ• to vÄ• .

mathurÄ• ya Ä• gato mÄ• thuro, mathurÄ• ya Ä• gato vÄ• .

kattikÄ• ya niyutto mÄ• so kattiko, kattikÄ• ya niyutto mÄ• so vÄ• . evaá¹ƒ mÄ• gasiro, phu
citto, vesÄ• kho, jeá¹-á¹-ho, Ä• saá¸·ho, sÄ• vaá¹‡o, bhaddo, assayujo.

na vuddhi nÄ«lapÄ«tÄ• do, paccaye saá¹‡akÄ• rake.

__pha_kÄ• ro __phussa_saddassa, ``siroâ€™â€™ ti sirasaá¹ƒ vade.

sikkhÄ• naá¹ƒ \Be 191/ samÅ«ho sikkho, bhikkhÄ• naá¹ƒ samÅ«ho bhikkho. evaá¹ƒ kÄ• po

buddhe, assa devatÄ• buddho. evaá¹ƒ bhaddo, mÄ• ro, mÄ• hindo, vessavaá¹‡o, yÄ• mo,

saá¹ƒvaccharamadhÄ«te saá¹ƒvaccharo. evaá¹ƒ mohutto, nemitto, aá¹…gavijjo, veyyÄ• ka
cando.

vasÄ• dÄ• naá¹ƒ visayo deso vÄ• sÄ• do. evaá¹ƒ kumbho, sÄ• kunto, Ä• tisÄ• ro.

udumbarÄ• asmiá¹ƒ padese santÄ«ti odumbaro. sÄ• garehi nibbatto sÄ• garo. sÄ• galama
mathurÄ• assa nivÄ• so mÄ• thuro. mathurÄ• ya issaro mÄ• thuro. iccevamÄ• dayo yojetal

353, 378__._ __jÄ• tÄ• dÄ«namimiyÄ• ca_.

__jÄ• ta_iccevamÄ• dÄ«namatthe __imaiya_paccayÄ• honti.

pacchÄ• jÄ• to pacchimo. evaá¹ƒ antimo, majjhimo, purimo, uparimo, heá¹-á¹-himo, gopph
jÄ• to bodhisattajÄ• tiyo, evaá¹ƒ \Be 192/ assajÄ• tiyo, hatthijÄ• tiyo, manussajÄ• tiyo.

__Ä• diggahaá¹‡ena_ niyuttatthÄ• ditopi tadassatthÄ• ditopi __ima iya ika_ iccete paccayÄ
antimo. evaá¹ƒ antiyo, antiko.

putto assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti puttimo. evaá¹ƒ puttiyeva, puttiko, kappimo, kappiy

__caggahaá¹‡ena kiya_paccayo hoti niyuttatthe. jÄ• tiyaá¹ƒ niyutto jÄ• tikiyo, andhe niyutto
jÄ• tiyÄ• andho jaccandho, jaccandhe niyutto jaccandhakiyo.

354, 379__._ __samÅ«hatthe kaá¹‡a á¹‡Ä• _.

samÅ«hatthe __kaá¹‡a á¹‡a_iccete paccayÄ• honti.

rÄ• japuttÄ• naá¹ƒ samÅ«ho rÄ• japuttako. evaá¹ƒ rÄ• japutto, mÄ• nussako, mÄ• nusso, r
mÄ• hiá¹ƒsako, mÄ• hiá¹ƒso.

355, 380__._ __gÄ• ma jana bandhu sahÄ• yÄ• dÄ«hitÄ• _.

__gÄ• ma jana bandhu sahÄ• ya_iccevamÄ• dÄ«hi __tÄ• _paccayo hoti samÅ«hatthe.

gÄ• mÄ• naá¹ƒ \Be 193/ samÅ«ho gÄ• matÄ• . evaá¹ƒ janatÄ• , bandhutÄ• , sahÄ• yatÄ• ,

356, 381__._ __tadassa á¹-hÄ• namiyo ca_.

``tadassa á¹-hÄ• naâ€™â€™ miccetasmiá¹ƒ atthe __iya_paccayo hoti.

madanassa á¹-hÄ• naá¹ƒ madaniyaá¹ƒ, bandhanassa á¹-hÄ• naá¹ƒ bandhaniyaá¹ƒ, mucch
mucchaniyaá¹ƒ, evaá¹ƒ rajaniyaá¹ƒ, kamaniyaá¹ƒ, gamaniyaá¹ƒ, dussaniyaá¹ƒ, dassaniyaá

357, 382__._ __upamatthÄ• yitattaá¹ƒ_.

upamatthe __Ä• yitatta_paccayo hoti.

dhÅ«mo viya dissati aduá¹ƒ vanaá¹ƒ tadidaá¹ƒ dhÅ«mÄ• yitattaá¹ƒ, timiraá¹ƒ viya dissati ad
tadidaá¹ƒ timirÄ• yitattaá¹ƒ.

358, 383__._ __tannissitatthe lo_.

``tannissitatthe, tadassa á¹-hÄ• naâ€™â€™ miccetasmiá¹ƒ atthe ca __la_paccayo hoti.

duá¹-á¹-hu \Be 194/ nissitaá¹ƒ duá¹-á¹-hullaá¹ƒ, vedaá¹ƒ nissitaá¹ƒ vedallaá¹ƒ, duá¹-á¹-hu á
duá¹-á¹-hullaá¹ƒ, vedassa á¹-hÄ• naá¹ƒ vedallaá¹ƒ.

359, 384__._ __Ä• lu tabbahule_.

__Ä• lu_paccayo hoti tabbahulatthe.

abhijjhÄ• assa pakati abhijjhÄ• lu, abhijjhÄ• assa bahulÄ• vÄ• abhijjhÄ• lu. evaá¹ƒ sÄ«tÄ
dayÄ• lu.

360, 387__._ __á¹‡ya tta tÄ• bhÄ• ve tu_.

__á¹‡yattatÄ• _iccete paccayÄ• honti bhÄ• vatthe.

alasassa bhÄ• vo Ä• lasyaá¹ƒ, arogassa bhÄ• vo Ä• rogyaá¹ƒ. paá¹ƒsukÅ«likassa bhÄ• vo
anodarikassa bhÄ• vo anodarikattaá¹ƒ. saá¹…gaá¹‡ikÄ• rÄ• massa bhÄ• vo saá¹…gaá¹‡ikÄ
bhÄ• vo niddÄ• rÄ• matÄ• .

__tuggahaá¹‡ena ttana_paccayo hoti. puthujjanattanaá¹ƒ, vedanattanaá¹ƒ.

361, 388__._ __á¹‡a_ \Be 195/ __visamÄ• dÄ«hi_.

__á¹‡a_paccayo hoti __visamÄ• dÄ«_hi ``tassa bhÄ• voâ€™â€™ iccetasmiá¹ƒ atthe.

visamassa bhÄ• vo vesamaá¹ƒ, sucissa bhÄ• vo socaá¹ƒ.

362, 389__._ __ramaá¹‡Ä«yÄ• dito kaá¹‡a_.

__ramaá¹‡Ä«ya_iccevamÄ• dito __kaá¹‡a_ paccayo hoti ``tassa bhÄ• voâ€™â€™ iccetasm

ramaá¹‡Ä«yassa bhÄ• vo rÄ• maá¹‡Ä«yakaá¹ƒ, manuÃ±Ã±assa bhÄ• vo mÄ• nuÃ±Ã±aka

363, 390__._ __visese taratamisikiyiá¹-á¹-hÄ• _.

visesatthe __tara tama isika iya iá¹-á¹-ha_iccete paccayÄ• honti.

sabbe ime pÄ• pÄ• , ayamimesaá¹ƒ visesena pÄ• poti pÄ• pataro. evaá¹ƒ pÄ• patamo, pÄ•
pÄ• piá¹-á¹-ho.

364, 398__._ __tadassatthÄ«ti vÄ« ca_.

``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe __vÄ«_paccayo hoti.

medhÄ• \Be 196/ yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«timedhÄ• vÄ«. evaá¹ƒ mÄ• yÄ• vÄ«.

__caggahaá¹‡ena so_paccayo hoti. sumedhÄ• yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti sumedh

365, 399__._ __tapÄ• dito sÄ«_.

__tapÄ• _dito __sÄ«_paccayo hoti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe.

tapo yassa atthi tasmiá¹ƒ vÄ• vijjatÄ«ti tapassÄ«. evaá¹ƒ yasassÄ«, tejassÄ«.

266, 400__._ __daá¹‡á¸• Ä• dito ikaÄ«_.

__daá¹‡á¸• Ä• _dito __ika Ä«_iccete paccayÄ• honti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ a

daá¹‡á¸• o yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti daá¹‡á¸• iko, daá¹‡á¸• Ä«. evaá¹ƒ mÄ• liko,

367, 401__._ __madhvÄ• dito ro_.

__madhu_iccevamÄ• dito __ra_paccayo hoti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe.

madhu \Be 197/ yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti madhuro. evaá¹ƒ kuÃ±jaro, muggaro, m
(sÄ«saro, sukaro, suá¹…karo), subharo, suciro, ruciro.

368, 402__._ __guá¹‡Ä• dito vantu_.

__guá¹‡a_iccevamÄ• dito __vantu_paccayo hoti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe.

guá¹‡o yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti guá¹‡avÄ• . evaá¹ƒ yasavÄ• , dhanavÄ• , paÃ±
bhagavÄ• .

369, 403__._ __satyÄ• dÄ«hi mantu_.

__sati_iccevamÄ• dÄ«hi __mantu_paccayohoti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe.

sati yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti satimÄ• , evaá¹ƒ jutimÄ• , rucimÄ• , thutimÄ• , dhiti
bhÄ• á¹‡umÄ• .

370, 405__._ __saddhÄ• ditoá¹‡a_.

__saddhÄ• _iccevamÄ• dito __á¹‡a_ paccayo hoti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ atth

saddhÄ• \Be 198/ yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«bhi saddho, evaá¹ƒ paÃ±Ã±o, amacch

371, 404__._ __Ä• yussukÄ• rÄ• sa mantumhi_.

__Ä• yu_ssa anto __u_kÄ• ro __asÄ• _deso hoti__mantumhi_ paccaye pare.

Ä• yu assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti Ä• yasmÄ• .

372, 385__._ __tappakativacane mayo_.

tappakativacanatthe __maya_paccayo hoti.

suvaá¹‡á¹‡ena pakataá¹ƒ kammaá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ. evaá¹ƒ rÅ«piyamayaá¹ƒ jatuma
iá¹-á¹-hakamayaá¹ƒ, ayomayaá¹ƒ, mattikÄ• mayaá¹ƒ, dÄ• rumayaá¹ƒ, gomayaá¹ƒ.

373, 406__._ __saá¹…khyÄ• pÅ«raá¹‡e mo_.

saá¹…khyÄ• pÅ«raá¹‡atthe __ma_paccayo hoti.

paÃ±cannaá¹ƒ pÅ«raá¹‡o paÃ±camo, evaá¹ƒ sattamo, aá¹-á¹-hamo, navamo, dasamo.

374, 408__._ __sa_ \Be 199/ __chassavÄ• _.

__cha_ssa sakÄ• rÄ• deso hoti vÄ• saá¹…khyÄ• pÅ«raá¹‡atthe.

channaá¹ƒ pÅ«raá¹‡o saá¹-á¹-ho, chaá¹-á¹-ho vÄ• .

375, 412__._ __ekÄ• dito dasassÄ«_.

__ekÄ• _dito __dasa_ssa ante __Ä«_paccayo hoti vÄ• saá¹…khyÄ• pÅ«raá¹‡atthe.

eko ca dasa ca ekÄ• dasa, ekÄ• dasannaá¹ƒ pÅ«raá¹‡Ä« ekÄ• dasÄ«. paÃ±caca dasa ca pÅ«raá¹‡Ä« paÃ±cadasÄ«. cattÄ• ro ca dasa ca catuddasa, catuddasannaá¹ƒ pÅ«raá¹‡Ä«

__pÅ«raá¹‡e_ti kimatthaá¹ƒ? ekÄ• dasa, paÃ±cadasa.

376, 257__._ __dase so niccaÃ±ca_.

__dasa_sadde pare niccaá¹ƒ __cha_ssa __so_ hoti.

soá¸·asa.

377, 0__._ __ante niggahitaÃ±ca_.

tÄ• saá¹ƒ saá¹…khyÄ• naá¹ƒ ante niggahitÄ• gamo hoti.

paÃ±cadasi, cÄ• tuddasi.

378, 414__._ __ti_ \Be 200/ __ca_.

tÄ• saá¹ƒ saá¹…khyÄ• naá¹ƒ ante __ti_kÄ• rÄ• gamo hoti. vÄ«sati, tiá¹ƒsati.

379, 258__._ __la darÄ• naá¹ƒ_.

__da_kÄ• ra __ra_kÄ• rÄ• naá¹ƒ saá¹…khyÄ• naá¹ƒ __la_kÄ• rÄ• deso hoti. soá¸·asa, cat

380, 255__._ __vÄ«sati dasesu bÄ• dvissa tu_.

__vÄ«sati dasa_iccetesu __dvissa bÄ• _ hoti.

bÄ• vÄ«satindriyÄ• ni, bÄ• rasa manussÄ• .

__tuggahaá¹‡ena dvissa du di do_ Ä• desÄ• ca honti. durattaá¹ƒ, dirattaá¹ƒ, diguá¹‡aá¹ƒ,

381, 254__._ __ekÄ• dito dassa ra saá¹…khyÄ• ne_.

__ekÄ• _dito __dasa_ssa __da_kÄ• rassa __ra_kÄ• ro hoti vÄ• saá¹…khyÄ• ne.

ekÄ• rasa, ekÄ• dasa, bÄ• rasa, dvÄ• dasa.

__saá¹…khyÄ• ne_ti kimatthaá¹ƒ? dvÄ• dasÄ• yatanÄ• ni.

382, 259__._ __aá¹-á¹-hÄ• dito_ \Be 201/ __ca_.

__aá¹-á¹-ha_iccevamÄ• dito ca __dasa_saddassa __da_kÄ• rassa __ra_kÄ• rÄ• deso hoti

aá¹-á¹-hÄ• rasa, aá¹-á¹-hadasa.

__aá¹-á¹-hÄ• dito_ti kimatthaá¹ƒ? paÃ±cadasa, soá¸·asa.

__saá¹…khyÄ• ne_ti kimatthaá¹ƒ? aá¹-á¹-hadasiko.

383, 253__._ __dvekaá¹-á¹-hÄ• namÄ• kÄ• ro vÄ• _.

__dvi eka aá¹-á¹-ha_iccetesamanto __Ä• _kÄ• ro hoti vÄ• saá¹…khyÄ• ne.

dvÄ• dasa, ekÄ• dasa, aá¹-á¹-hÄ• rasa.

__saá¹…khyÄ• ne_ti kimatthaá¹ƒ? dvidanto, ekadanto, ekacchanno, aá¹-á¹-hatthambho.

384, 407__._ __catucchehÄ« tha á¹-hÄ• _.

__catu cha_iccetehi __tha á¹-ha_iccete paccayÄ• honti saá¹…khyÄ• pÅ«raá¹‡atthe.

catuttho, chaá¹-á¹-ho.

385, 409__._ __dvitÄ«hi_ \Be 202/ __tiyo_.

__dvi ti_iccetehi __tiya_paccayo hoti saá¹…khyÄ• pÅ«raá¹‡atthe.

dutiyo, tatiyo.

386, 410__._ __tiye dutÄ• pi ca_.

__dvi ti_iccetesaá¹ƒ __du ta_iccete Ä• desÄ• honti __tiya_paccaye pare.

dutiyo, tatiyo.

__apiggahaá¹‡ena_ aÃ±Ã±esupi __dvi_iccetassa __du_Ä• deso hoti. durattaá¹ƒ.

__caggahaá¹‡ena dvi_iccetassa __di_kÄ• ro hoti. dirattaá¹ƒ, diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá

387, 411__._ __tesamaá¸• á¸• hÅ«papadena aá¸• á¸• huá¸• á¸• ha divaá¸• á¸• ha diyaá¸• á

tesaá¹ƒ \Be 203/ __catuttha dutiya tatiyÄ• naá¹ƒ_ aá¸• á¸• hÅ«papadÄ• naá¹ƒ __aá¸• á¸• h
diyaá¸• á¸• ha aá¸• á¸• hatiyÄ• _desÄ• honti, __aá¸• á¸• hÅ«_papadena sahanippajjante.

aá¸• á¸• hena catuttho aá¸• á¸• huá¸• á¸• ho, aá¸• á¸• hena dutiyo divaá¸• á¸• ho, aá¸• á¸• h
aá¸• á¸• hena tatiyo aá¸• á¸• hatiyo.

388, 68__._ __sarÅ«pÄ• namekasesvasakiá¹ƒ_.

sarÅ«pÄ• naá¹ƒ padabyaÃ±janÄ• naá¹ƒ ekaseso hoti asakiá¹ƒ. puriso ca puriso ca purisÄ•

__sarÅ«pÄ• na_miti kimatthaá¹ƒ? hatthÄ« ca asso ca ratho ca pattiko ca hatthiassarathapa

__asaki_nti kimatthaá¹ƒ? puriso.

389, 413__._ __gaá¹‡ane dasassa dviticatupaÃ±cachasattaaá¹-á¹-hanavakÄ• naá¹ƒ vÄ« ti
sattÄ• sanavÄ• yosu, yonaÃ±cÄ«samÄ• saá¹ƒ á¹-hi ri tÄ« tuti_.

gaá¹‡ane __dasa_ssa dvika tika catukka paÃ±caka chakka sattakaaá¹-á¹-haka navakÄ• na
katekasesÄ• naá¹ƒ yathÄ• saá¹…khyaá¹ƒ __vÄ« ti cattÄ• ra paÃ±Ã±Ä• cha satta asa nava

__yo_su, __yo_naÃ±ca __Ä«saá¹ƒ Ä• saá¹ƒ á¹-hi ri ti Ä«ti uti_iccÄ• desÄ• honti. pacchÄ•

vÄ«saá¹ƒ \Be 204/, tiá¹ƒsaá¹ƒ, cattÄ• lÄ«saá¹ƒ, paÃ±Ã±Ä• saá¹ƒ, saá¹-á¹-hi, sattari, sattati,

__asaki_nti kimatthaá¹ƒ? dasa.

__gaá¹‡ane_ti kimatthaá¹ƒ? dasadasakÄ• purisÄ• .

390, 256__._ __catÅ«papadassa lopo tuttarapadÄ• dicassa cucopi navÄ• _.

__catÅ«_papadassa gaá¹‡ane pariyÄ• pannassa __tu_kÄ• rassa lopo hoti, uttarapadÄ• di_
Ä• desÄ• honti navÄ• .

cuddasa, coddasa, catuddasa.

__apiggahaá¹‡ena_ anupapadassÄ• pi padÄ• di__ca_kÄ• rassa. lopohoti navÄ• , __ca_ss
tÄ• lÄ«saá¹ƒ, cattÄ• lÄ«saá¹ƒ, cuttÄ• lÄ«saá¹ƒ, cottÄ• lÄ«saá¹ƒ.

391, 423__._ __yadanupapannÄ• nipÄ• tanÄ• sijjhanti_.

ye saddÄ• aniddiá¹-á¹-halakkhaá¹‡Ä• , akkharapadabyaÃ±janato, itthipumanapuá¹ƒsakaliá
nÄ• mupasagganipÄ• tato, abyayÄ«bhÄ• vasamÄ• sataddhitÄ• khyÄ• tato,
gaá¹‡anasaá¹…khyÄ• kÄ• lakÄ• rakappayogasaÃ±Ã±Ä• to, sandhipakativuddhilopÄ• gama
vibhattivibhajanato ca, te nipÄ• tanÄ• sijjhanti.

392, 418__._ __dvÄ• dito koâ€™ nekattheca_.

dviiccevamÄ• dito __ka_paccayo hoti anekatthe ca, nipÄ• tanÄ• sijjhanti.

satassa dvikaá¹ƒ dvisataá¹ƒ, satassa tikaá¹ƒ tisataá¹ƒ, satassa catukkaá¹ƒ catusataá¹ƒ, sat
paÃ±casataá¹ƒ, satassa chakkaá¹ƒ chasataá¹ƒ, satassa sattakaá¹ƒ sattasataá¹ƒ, satassa a
aá¹-á¹-hasataá¹ƒ, satassa navakaá¹ƒ navasataá¹ƒ, satassa dasakaá¹ƒ dasasataá¹ƒ, sahass

393, 415__._ __dasadasakaá¹ƒ sataá¹ƒ dasakÄ• naá¹ƒ sataá¹ƒ sahassaÃ±ca yomhi_.

gaá¹‡ane pariyÄ• pannassa __dasa_dasakassa __sataá¹ƒ_ hoti, __sata_dasakassa __sah

sataá¹ƒ, sahassaá¹ƒ.

dvikÄ• dÄ«naá¹ƒ taduttarapadÄ• naÃ±ca nippajjante yathÄ• saá¹…khyaá¹ƒ. satassa dvikaa
dvisataá¹ƒ, evaá¹ƒ tisataá¹ƒ, catusataá¹ƒ \Be 206/, paÃ±casataá¹ƒ, chasataá¹ƒ, sattasataá¹
navasataá¹ƒ, dasasataá¹ƒ, sahassaá¹ƒ hoti.

394, 416__._ __yÄ• va taduttari dasaguá¹‡itaÃ±ca_.

yÄ• va tÄ• saá¹ƒ saá¹…khyÄ• naá¹ƒ uttari dasaguá¹‡itaÃ±ca kÄ• tabbaá¹ƒ.

taá¹ƒ yathÄ• ? dasassa gaá¹‡anassa dasaguá¹‡itaá¹ƒ katvÄ• sataá¹ƒ hoti, satassa dasagu
sahassaá¹ƒ hoti, sahassassa dasaguá¹‡itaá¹ƒ katvÄ• dasasahassaá¹ƒ hoti, dasasahassass
katvÄ• satasahassaá¹ƒ hoti, satasahassassa dasaguá¹‡itaá¹ƒ katvÄ• dasasatasahassaá¹ƒ
dasasatasahassassadasaguá¹‡itaá¹ƒ katvÄ• koá¹-i hoti, koá¹-isatasahassassa sataguá¹‡ita
hoti. evaá¹ƒ sesÄ• pi yojetabbÄ• .

__caggahaá¹‡aá¹ƒ_ visesanatthaá¹ƒ.

395, 417__._ __sakanÄ• mehi_.

yÄ• saá¹ƒ pana saá¹…khyÄ• naá¹ƒ aniddiá¹-á¹-hanÄ• madheyyÄ• naá¹ƒ sakehi sakehi nÄ•

satasahassÄ• naá¹ƒ sataá¹ƒ koá¹-i, koá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ pakoá¹-i, pakoá¹-isa
koá¹-ipakoá¹-i \Be 207/, koá¹-ipakoá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ nahutaá¹ƒ, nahutasatasa
ninnahutaá¹ƒ, ninnahutasatasahassÄ• naá¹ƒ sataá¹ƒ akkhobhiá¹‡Ä«. tathÄ• bindu, abbuda
ahahaá¹ƒ, ababaá¹ƒ, aá¹-aá¹-aá¹ƒ, sogandhikaá¹ƒ, uppalaá¹ƒ, kumudaá¹ƒ, padumaá¹ƒ, puá
kathÄ• naá¹ƒ, mahÄ• kathÄ• naá¹ƒ, asaá¹…khyeyyaá¹ƒ.

396, 363__._ __tesaá¹ƒ á¹‡o lopaá¹ƒ_.

tesaá¹ƒ paccayÄ• naá¹ƒ __á¹‡o_ lopamÄ• pajjate.

gotamassa apaccaá¹ƒ gotamo. evaá¹ƒ vÄ• siá¹-á¹-ho. venateyyo, Ä• lasyaá¹ƒ, Ä• rogyaá¹ƒ

397, 420__._ __vibhÄ• ge dhÄ• ca_.

vibhÄ• gatthe ca __dhÄ• _paccayo hoti.

ekena vibhÄ• gena ekadhÄ• . evaá¹ƒ dvidhÄ• , tidhÄ• , catudhÄ• , paÃ±cadhÄ• , chadhÄ•

__ce_ti kimatthaá¹ƒ? __so_paccayo hoti. suttaso, byaÃ±janaso, padaso.

398, 421__._ __sabbanÄ• mehi_ \Be 208/ __pakÄ• ravacane tu thÄ• _.

sabbanÄ• mehi pakÄ• ravacanatthe __thÄ• _paccayo hoti.

so pakÄ• ro tathÄ• , taá¹ƒ pakÄ• raá¹ƒ tathÄ• , tena pakÄ• rena tathÄ• , tassa pakÄ• rassa tathÄ• , tassa pakÄ• rassa tathÄ• , tasmiá¹ƒ pakÄ• re tathÄ• . evaá¹ƒ yathÄ• , sabbathÄ• ,

__tuggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? __tatthÄ• _paccayo hoti. so pakÄ• ro tathatthÄ• . evaá¹ƒ sabbathatthÄ• , aÃ±Ã±athatthÄ• , itarathatthÄ• .

399, 422__._ __kimimehi thaá¹ƒ_.

__kiá¹ƒ ima_iccetehi thaá¹ƒpaccayo hoti pakÄ• ravacanatthe.

ko pakÄ• ro kathaá¹ƒ, kaá¹ƒ pakÄ• raá¹ƒ kathaá¹ƒ, kena pakÄ• rena kathaá¹ƒ, kassa pakÄ pakÄ• rÄ• kathaá¹ƒ. kassa pakÄ• rassa kathaá¹ƒ, kasmiá¹ƒ pakÄ• re kathaá¹ƒ, ayaá¹ƒ pak pakÄ• raá¹ƒ itthaá¹ƒ, iminÄ• pakÄ• rena itthaá¹ƒ, imassa pakÄ• rassa itthaá¹ƒ, imasmÄ• p pakÄ• rassa itthaá¹ƒ, __i_masmiá¹ƒ pakÄ• re itthaá¹ƒ.

400, 364__._ __vuddhÄ• disarassa_ \Be 209/ __vÄ• â€™ saá¹ƒyogantassa saá¹‡e ca_.

Ä• disarassa vÄ• asaá¹ƒyogantassa Ä• dibyaÃ±janassa vÄ• sarassa vuddhi hoti saá¹‡ak

Ä• bhidhammiko, venateyyo, vÄ• siá¹-á¹-ho, Ä• lasyaá¹ƒ, Ä• rogyaá¹ƒ.

__asaá¹ƒyogantasse_ti kimatthaá¹ƒ? bhaggavo, manteyyo, kunteyyo.

401, 375__._ __mÄ• yÅ«namÄ• gamo á¹-hÄ• ne_.

__iu_iccetesaá¹ƒ Ä• dibhÅ«tÄ• naá¹ƒ mÄ• vuddhi hoti. tesu ca __e o_ vuddhÄ• gamo hoti

byÄ• karaá¹‡amadhÄ«te veyyÄ• karaá¹‡iko, nyÄ• yamadhÄ«te neyyÄ• yiko, byÄ• vacchas dvÄ• re niyutto dovÄ• riko.

402, 377__._ __Ä• ttaÃ±ca_ \Be 210/.

__iu_iccetesaá¹ƒ __Ä• _ttaÃ±ca hoti, __ri_kÄ• rÄ• gamo ca á¹-hÄ• ne.

isissa bhÄ• vo Ä• risyaá¹ƒ, iá¹‡assa bhÄ• vo Ä• á¹‡yaá¹ƒ, usabhassa bhÄ• vo Ä• sabhaá¹ƒ iccevamÄ• dÄ« yojetabbÄ• .

__yÅ«na_miti kimatthaá¹ƒ? apÄ• yesu jÄ• to Ä• pÄ• yi ko.

__á¹-hÄ• ne_ti kimatthaá¹ƒ? vematiko, opanayiko, opamÄ• yiko, opÄ• yiko.

403, 354__._ __kvacÄ• dimajjhuttarÄ• naá¹ƒ dÄ«gharassÄ• paccayesu ca_.

kvaci Ä• dimajjhauttaraiccetesaá¹ƒ dÄ«gharassÄ• honti paccayesu ca apaccayesu ca.

__Ä• didÄ«gho_ tÄ• va --- pÄ• kÄ• ro, nÄ«vÄ• ro, pÄ• sÄ• do, pÄ• kaá¹-o, pÄ• timokkho, p

__majjhedÄ«gho_ \Be 211/ tÄ• va --- aá¹…gamÄ• gadhiko, orabbhamÄ• gavÄ«ko iccevam

__uttaradÄ«gho_ tÄ• va --- khantÄ« paramaá¹ƒ tapo titikkhÄ• , aÃ±janÄ• giri, koá¹-arÄ• va iccevamÄ• di.

__Ä• dirasso_ tÄ• va --- pageva iccevamÄ• di.

__majjherasso_ tÄ• va --- sumedhaso suvaá¹‡á¹‡adharehi iccevamÄ• di.

__uttararasso_ tÄ• va --- bhovÄ• di nÄ• ma so hoti, yathÄ• bhÄ• vi guá¹‡ena so iccevamÄ• yathÄ• jinavacanÄ• nuparodhena yojetabbÄ• .

__caggahaá¹‡ena_ apaccayesu cÄ• ti atthaá¹ƒ samucceti,

404, 370__._ __tesu vuddhilopÄ• gamavikÄ• raviparÄ«tÄ• desÄ• ca_.

tesu Ä• dimajjhuttaresu yathÄ• jinavacanÄ• nuparodhena kvaci vuddhi hoti, kvaci lopo hoti, kvaci vikÄ• ro hoti, kvaci viparÄ«to hoti, kvaci Ä• deso hoti.

__Ä• divuddhi_ tÄ• va --- Ä• bhidhammiko, venateyyo iccevamÄ• di.

__majjhevuddhi_ \Be 212/ tÄ• va --- sukhaseyyaá¹ƒ, sukhakÄ• ri dÄ• naá¹ƒ, sukhakÄ• ri sÄ

__uttaravuddhi_ tÄ• va --- kÄ• liá¹…go, mÄ• gadhiko, paccakkhadhammÄ• iccevamÄ• di.

__Ä• dilopo_ tÄ• va --- tÄ• lÄ«saá¹ƒ iccevamÄ• di.

__majjhelopo_ tÄ• va --- kattukÄ• mo, kumbhakÄ• raputto, vedallaá¹ƒ iccevamÄ• di.

__uttaralopo_ tÄ• va --- bhikkhu, bhikkhunÄ« iccevamÄ• di.

__Ä• diÄ• gamo_ tÄ• va --- vutto bhagavatÄ• iccevamÄ• di.

__majjheÄ• gamo_ tÄ• va --- sasÄ«lavÄ• , sapaÃ±Ã±avÄ• iccevamÄ• di.

__uttaraÄ• gamo_ tÄ• va --- vedallaá¹ƒ iccevamÄ• di.

__Ä• divikÄ• ro_ tÄ• va --- Ä• risyaá¹ƒ, Ä• á¹‡yaá¹ƒ, Ä• sabhaá¹ƒ, ajjavaá¹ƒ iccevamÄ• di.

__majjhevikÄ• ro_ tÄ• va --- varÄ• risyaá¹ƒ, parÄ• risyaá¹ƒ iccevamÄ• di.

__uttaravikÄ• ro_ tÄ• va --- yÄ• ni, tÄ• ni, sukhÄ• ni iccevamÄ• di.

__Ä• diviparÄ«to_ \Be 213/ tÄ• va --- uggate sÅ«riye uggacchati iccevamÄ• di.

__majjheviparÄ«to_ tÄ• va --- samuggacchati, samuggate sÅ«riye iccevamÄ• di.

__uttaraviparÄ«to_ tÄ• va --- digu, diguá¹‡aá¹ƒ iccevamÄ• di.

__Ä• diÄ• deso_ tÄ• va --- yÅ«naá¹ƒ iccevamÄ• di.

__majjheÄ• deso_ tÄ• va --- nyÄ• yogÄ• iccevamÄ• di.

__uttaraÄ• deso_ tÄ• va --- sabbaseyyo, sabbaseá¹-á¹-ho, cittaá¹ƒ iccevamÄ• di. evaá¹ƒ yathÄ• jinavacanÄ• nuparodhena sabbattha yojetabbÄ• .

405, 365__._ __ayuvaá¹‡á¹‡Ä• naÃ±cÄ• yo vuddhi_.

__a i_ti akÄ• ro, __i Ä«_iti ivaá¹‡á¹‡o, __u Å«_iti uvaá¹‡á¹‡o, tesaá¹ƒ akÄ• raivaá¹‡á¹‡uva

o_vuddhiyo honti yathÄ• saá¹…khyaá¹ƒ, __Ä• Ä« Å«_vuddhi ca.

Ä• bhidhammiko, venateyyo, oá¸·umpiko.

puna __vuddhi_ggahaá¹‡aá¹ƒ kimatthaá¹ƒ? uttarapadavuddhibhÄ• vatthaá¹ƒ, aá¹…gamag
aá¹…gamÄ• gadhikÄ• . nigamajanapadesu jÄ• tÄ• ti \Be 214/ negamajÄ• napadÄ• . purima
porimajÄ• napadÄ• . sattÄ• he niyuttoti sattÄ• hikÄ• , catuvijje niyuttoti cÄ• tuvijjikÄ• . iccev

__vuddhi_iccanena kvattho? vuddhÄ• disarassa vÄ• â€™ saá¹ƒyogantassa saá¹‡e ca.

iti nÄ• makappe taddhitakappo aá¹-á¹-hamo kaá¹‡á¸• o.

taddhitakappo niá¹-á¹-hito.

6. Ä• khyÄ• takappa

paá¹-hamakaá¹‡á¸• a

(ka)

Ä• khyÄ• tasÄ• garamathajjatanÄ«taraá¹…gaá¹ƒ \Be 215/,

dhÄ• tujjalaá¹ƒ vikaraá¹‡Ä• gamakÄ• lamÄ«naá¹ƒ.

lopÄ• nubandhariyamatthavibhÄ• gatÄ«raá¹ƒ,

dhÄ«rÄ• taranti kavino puthubuddhinÄ• vÄ• ||

(kha)

vicittasaá¹…khÄ• raparikkhitaá¹ƒ imaá¹ƒ,

Ä• khyÄ• tasaddaá¹ƒ vipulaá¹ƒ asesato.

paá¹‡amya sambuddhamanantagocaraá¹ƒ,

sugocaraá¹ƒ yaá¹ƒ vadato suá¹‡Ä• tha me ||

(ga)

adhikÄ• re maá¹…gale ceva, nipphanne cÄ• vadhÄ• raá¹‡e.

anantare ca pÄ• dÄ• ne, __atha_saddo pavattati ||

416, 429__._ __atha pubbÄ• ni vibhattÄ«naá¹ƒ cha parassapadÄ• ni_.

atha sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ yÄ• ni yÄ• ni pubbakÄ• ni __cha_ padÄ• ni, tÄ• ni tÄ• n
honti.

taá¹ƒ yathÄ• ? __ti anti, si tha, mi ma_.

__parassapada_miccanena kvattho? kattari parassapadaá¹ƒ.

407, 439__._ __parÄ• á¹‡yattanopadÄ• ni_ \Be 216/.

sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ yÄ• ni yÄ• ni parÄ• ni __cha_ padÄ• ni. tÄ• ni tÄ• ni __attano

taá¹ƒ yathÄ• ? __te ante, se vhe, e mhe_.

__attanopada_miccanena kvattho? attanopadÄ• ni bhÄ• ve ca kammani.

408, 431__._ __dve dve paá¹-hama majjhimuttamapurisÄ• _.

tÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ parassapadÄ• naá¹ƒ, attanopadÄ• naÃ±ca __dve
__paá¹-hamamajjhimuttamapurisa_saÃ±Ã±Ä• ni honti.

taá¹ƒ yathÄ• ? __ti anti_ iti paá¹-hamapurisÄ• , __si tha_ iti majjhimapurisÄ• , __mi ma_ iti
attanopadÄ• nampi __te ante_ iti paá¹-hamapurisÄ• , __se vhe_ iti majjhimapurisÄ• , __e m
evaá¹ƒ sabbattha.

__paá¹-hamamajjhimuttamapurisa_miccanena kvattho? nÄ• mamhi payujjamÄ• nepi tulyÄ•
majjhimo, amhe uttamo.

409, 441__._ __sabbesamekÄ• bhidhÄ• ne paro puriso_.

sabbesaá¹ƒ tiá¹‡á¹‡aá¹ƒ paá¹-hamamajjhimuttama purisÄ• naá¹ƒ ekÄ• bhidhÄ• ne __paro

so \Be 217/ ca paá¹-hati, tvaÃ±ca paá¹-hasi, __tumhe paá¹-hatha_. so ca pacati, tvaÃ±ca p
pacatha_. evaá¹ƒ sesÄ• su vibhattÄ«su __paro puriso_ yojetabbo.

410, 432__._ __nÄ• mamhi payujjamÄ• nepi tulyÄ• dhikaraá¹‡e paá¹-hamo_.

__nÄ• ma_mhi payujjamÄ• nepi appayujjamÄ• nepi tulyÄ• dhikaraá¹‡e __paá¹-hamapurisc

so gacchati, te gacchanti.

appayujjamÄ• nepi --- gacchati, gacchanti.

__tulyÄ• dhikaraá¹‡e_ti kimatthaá¹ƒ? tena haÃ±Ã±ase tvaá¹ƒ devadattena.

411, 436__._ __tumhe majjhimo_.

__tumhe_ payujjamÄ• nepi appayujjamÄ• nepi tulyÄ• dhikaraá¹‡e __majjhimapuriso_ hoti.

tvaá¹ƒ yÄ• si, tumhe yÄ• tha.

appayujjamÄ• nepi --- yÄ• si, yÄ• tha.

__tulyÄ• dhikaraá¹‡e_ti kimatthaá¹ƒ? tayÄ• paccate odano.

412, 437__._ __amhe_ \Be 218/ __uttamo_.

__amhe_ payujjamÄ• nepi appayujjamÄ• nepi tulyÄ• dhikaraá¹‡e __uttamapuriso_ hoti.

ahaá¹ƒ yajÄ• mi, mayaá¹ƒ yajÄ• ma.

appayujjamÄ• nepi --- yajÄ• mi, yajÄ• ma.

__tulyÄ• dhikaraá¹‡e_ti kimatthaá¹ƒ? mayÄ• ijjate buddho.

413, 427__._ __kÄ• le_.

``kÄ• leâ€™â€™ iccetaá¹ƒ adhikÄ• ratthaá¹ƒ veditabbaá¹ƒ.

414, 428__._ __vattamÄ• nÄ• paccuppanne_.

__paccuppanne_ kÄ• le __vattamÄ• nÄ• _vibhatti hoti.

pÄ• á¹-aliputtaá¹ƒ gacchati, sÄ• vatthiá¹ƒ pavisati.

415, 451__._ __Ä• á¹‡atyÄ• siá¹-á¹-heâ€™ nuttakÄ• le paÃ±camÄ«_.

__Ä• á¹‡atyatthe_ ca __Ä• sÄ«satthe_ ca anuttakÄ• le __paÃ±camÄ«_ vibhatti hoti.

karotu kusalaá¹ƒ, sukhaá¹ƒ te hotu.

416, 454__._ __anumatiparikappatthesu sattamÄ«_.

__anumatyatthe_ ca __parikappatthe_ ca anuttakÄ• le __sattamÄ«_ vibhatti hoti.

tvaá¹ƒ \Be 219/ gaccheyyÄ• si, kimahaá¹ƒ kareyyÄ• mi.

417, 460__._ __apaccakkhe parokkhÄ• tÄ«te_.

__apaccakkhe atÄ«te_ kÄ• le __parokkhÄ• _vibhatti hoti.

supine kilamÄ• ha, evaá¹ƒ kila porÄ• á¹‡Ä• hu.

418, 456__._ __hiyyopabhuti paccakkhe hiyyattanÄ«_.

__hiyyopabhuti atÄ«te_ kÄ• le paccakkhe vÄ• apaccakkhe vÄ• __hiyyattanÄ«_ vibhatti ho

so agamÄ• maggaá¹ƒ, te agamÅ« maggaá¹ƒ.

419, 469__._ __samÄ«peâ€™ jjatanÄ«_.

__ajjappabhuti atÄ«te_ kÄ• le paccakkhe vÄ• apaccakkhe vÄ• samÄ«pe __ajjatanÄ«_vib

so maggaá¹ƒ agamÄ«, te maggaá¹ƒ agamuá¹ƒ.

420, 471__._ __mÄ• yoge sabbakÄ• le ca_.

__hiyyattanÄ«ajjatanÄ«_iccetÄ• vibhattiyo yadÄ• __mÄ• _yogÄ• , tadÄ• __sabbakÄ• le_

mÄ• gamÄ• , mÄ• vacÄ• , mÄ• gamÄ«, mÄ• vacÄ«.

__caggahaá¹‡ena_ \Be 220/ paÃ±camÄ«vibhattipi hoti. mÄ• gacchÄ• hi.

421, 473__._ __anÄ• gate bhavissantÄ«_.

__anÄ• gate_ kÄ• le __bhavissantÄ« vibhatti_ hoti.

so gacchissati, karissati. te gacchissanti, karissanti.

422, 475__._ __kriyÄ• tipanneâ€™ tÄ«te kÄ• lÄ• tipatti_.

__kriyÄ• tipannamatte atÄ«te_ kÄ• le __kÄ• lÄ• tipatti_ vibhatti hoti.

so ce taá¹ƒ yÄ• naá¹ƒ alabhissÄ• , agacchissÄ• . te ce taá¹ƒ yÄ• naá¹ƒ alabhissaá¹ƒsu, ag

423, 426__._ __vattamÄ• nÄ• ti anti, si tha, mi ma, te ante, se vhe, e mhe_.

__vattamÄ• nÄ• _ iccesÄ• saÃ±Ã±Ä• hoti ti anti, si tha, mi ma, te ante, se vhe, e mhe icce
__dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__vattamÄ• nÄ• _ iccanena kvattho? vattamÄ• nÄ• paccuppanne.

424, 450__._ __paÃ±camÄ« tu antu, hitha, mima, taá¹ƒ antaá¹ƒ, ssu vho, e Ä• mase_.

__paÃ±camÄ«_iccesÄ• \Be 221/ saÃ±Ã±Ä• hoti tu antu, hi tha, mima, taá¹ƒ antaá¹ƒ, ssu
iccetesaá¹ƒ __dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__paÃ±camÄ«_iccanena kvattho? Ä• á¹‡atyÄ• siá¹-á¹-he, nuttakÄ• le paÃ±camÄ«.

425, 453__._ __sattamÄ« eyya eyyuá¹ƒ, eyyÄ• si eyyÄ• tha, eyyÄ• mi eyyÄ• ma, etha era
eyyÄ• mhe_.

__sattamÄ«_ iccesÄ• saÃ±Ã±Ä• hoti eyya eyyuá¹ƒ, eyyÄ• si eyyÄ• tha, eyyÄ• mi eyyÄ• r
eyyÄ• vho, eyyaá¹ƒ eyyÄ• mhe iccetesaá¹ƒ __dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__sattamÄ«_ iccanena kvattho? anumatiparikappatthesu sattamÄ«.

426, 459__._ __parokkhÄ• au ettha, aá¹ƒmha, tthare, ttho vho, iá¹ƒ mhe_.

__parokkhÄ• _ iccesÄ• saÃ±Ã±Ä• hoti a u, ettha, aá¹ƒ mha, ttha re ttho vho, iá¹ƒ mhe icce
__dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__parokkhÄ• _ iccanena kvattho? apaccakkhe parokkhÄ• tÄ«te.

427, 455__._ __hiyyattanÄ«_ \Be 222/ __Ä• Å«, ottha, aá¹ƒmhÄ• , tthatthuá¹ƒ, se vhaá¹ƒ, iá

__hiyyattanÄ«_ iccesÄ• saÃ±Ã±Ä• hoti Ä• Å«, o ttha, aá¹ƒ mhÄ• , ttha tthuá¹ƒ, se vhaá¹ƒ
iccetesaá¹ƒ __dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__hiyyattanÄ«_ iccanena kvattho? hiyyopabhuti paccakkhe hiyyattanÄ«.

428, 468__._ __ajjatanÄ« Ä« uá¹ƒ, o ttha, iá¹ƒ mhÄ• , Ä• Å«, se vhaá¹ƒ, aá¹ƒ mhe_.

__ajjatanÄ«_ iccesÄ• saÃ±Ã±Ä• hoti Ä« uá¹ƒ, o ttha, iá¹ƒmhÄ• , Ä• Å«, sevhaá¹ƒ, aá¹ƒ m
__dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__ajjatanÄ«_ iccanena kvattho? samÄ«pejjatanÄ«.

429, 472__._ __bhavissantÄ« ssati ssanti, ssasi ssatha, ssÄ• mi ssÄ• ma, ssate ssante, ssa
ssÄ• mhe_.

__bhavissantÄ«_ iccesÄ• saÃ±Ã±Ä• hoti ssati ssanti, ssasi ssatha, ssÄ• mi ssÄ• ma, ssa
ssaá¹ƒ ssÄ• mhe iccetesaá¹ƒ __dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__bhavissantÄ«_ iccanena kvattho? anÄ• gate bhavissantÄ«.

430, 373__._ __kÄ• lÄ• tipatti_ \Be 223/ __ssÄ• ssaá¹ƒsu, sse ssatha, ssaá¹ƒ ssÄ• mhÄ• ,
ssavhe, ssiá¹ƒ ssÄ• mhase_.

__kÄ• lÄ• tipatti_ iccesÄ• saÃ±Ã±Ä• hoti ssÄ• ssaá¹ƒsu, sse ssatha, ssaá¹ƒ ssÄ• mhÄ• ,
ssavhe, ssiá¹ƒ ssÄ• mhase iccetesaá¹ƒ __dvÄ• dasannaá¹ƒ_ padÄ• naá¹ƒ.

__kÄ• lÄ• tipatti_ iccanena kvattho? kriyÄ• tipanneâ€™ tÄ«te kÄ• lÄ• tipatti.

431, 458__._ __hiyyattanÄ« sattamÄ« paÃ±camÄ« vattamÄ• nÄ• sabbadhÄ• tukaá¹ƒ_.

__hiyyattanÄ• dayo catasso_ vibhattiyo __sabbadhÄ• tuka_ saÃ±Ã±Ä• honti.

agamÄ• , gaccheyya, gacchatu, gacchati.

__sabbadhÄ• tuka_ iccanena kvattho? ikÄ• rÄ• gamo asabbadhÄ• tukamhi.

iti Ä• khyÄ• takappe paá¹-hamo kaá¹‡á¸• o.

dutiyakaá¹‡á¸• a

432, 362__._ __dhÄ• tuliá¹…gehi_ \Be 224/ __parÄ• paccayÄ• _.

dhÄ• tuliá¹…gaiccetehi parÄ• paccayÄ• honti.

karoti, gacchati. yo koci karoti, taá¹ƒ aÃ±Ã±o ``karohi karohiâ€™â€™ iccevaá¹ƒ bravÄ«ti, a
payojayati = kÄ• reti. saá¹…gho pabbatamiva attÄ• namÄ• carati = pabbatÄ• yati. taá¸·Ä• k
attÄ• namÄ• carati = samuddÄ• yati, saddo cicciá¹-amiva attÄ• namÄ• carati = cicciá¹-Ä• ya
apaccaá¹ƒ vÄ• siá¹-á¹-ho. evamaÃ±Ã±epi yojetabbÄ• .

433, 528__._ __tija gupa kita mÄ• ne hi kha cha sÄ• vÄ• _.

__tija gupa kita mÄ• nu_ iccetehi dhÄ• tÅ«hi __kha cha sa_ iccete paccayÄ• honti vÄ• .

titikkhati, jigucchati, tikicchati, vÄ«maá¹ƒsati.

__vÄ• _ti kimatthaá¹ƒ? tejati, gopati, mÄ• neti.

434, 534__._ __bhuja ghasa hara su pÄ• dÄ«hi tumicchatthesu_.

__bhuja_ \Be 225/ __ghasa hara su pÄ• _iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tumicchatthesu k
honti vÄ• .

bhottumicchati=bubhukkhati, ghasitumicchati=jighacchati, haritumicchati=jigÄ«sati, sotumic
pÄ• tumicchati=pivÄ• sati.

__vÄ• _ti kimatthaá¹ƒ? bhottumicchati.

__tumicchatthesÅ«_ti kimatthaá¹ƒ? bhuÃ±jati.

435, 536__._ __Ä• ya nÄ• mato kattÅ«pamÄ• nÄ• dÄ• cÄ• re_.

nÄ• mato kattÅ«pamÄ• nÄ• Ä• cÄ• ratthe __Ä• ya_paccayo hoti.

saá¹…gho pabbatamiva attÄ• namÄ• carati = pabbatÄ• yati, taá¸·Ä• kaá¹ƒ samuddamiva a
samuddÄ• yati, saddo cicciá¹-amiva attÄ• namÄ• carati = cicciá¹-Ä• yati. evamaÃ±Ã±epi yo

436, 537__._ __Ä«yÅ«pamÄ• nÄ• ca_.

nÄ• mato upamÄ• nÄ• Ä• cÄ• ratthe ca __Ä«ya_paccayo hoti.

achattaá¹ƒ \Be 226/ chattamiva Ä• carati =chattÄ«yati, aputtaá¹ƒ puttamiva Ä• carati=puttÄ

__upamÄ• nÄ• _ti kimatthaá¹ƒ? dhammaá¹ƒ Ä• carati.

__Ä• cÄ• re_ti kimatthaá¹ƒ? achattaá¹ƒ chattamiva rakkhati. evamaÃ±Ã±epi yojetabbÄ• .

437, 538__._ __nÄ• mamhÄ• â€™ tticchatthe_.

nÄ• mamhÄ• attano icchatthe __Ä«ya_paccayo hoti.

attano pattamicchati = pattÄ«yati. evaá¹ƒ vatthÄ«yati, parikkhÄ• rÄ«yati, cÄ«varÄ«yati, dha
ghaá¹-Ä«yati.

__atticchatthe_ti kimatthaá¹ƒ? aÃ±Ã±assa pattamicchati. evamaÃ±Ã±epi yojetabbÄ• .

438, 540__._ __dhÄ• tÅ«hi á¹‡e á¹‡aya á¹‡Ä• pe á¹‡Ä• payÄ• kÄ• ritÄ• ni hetvatthe_.

sabbehi dhÄ• tÅ«hi __á¹‡eá¹‡aya á¹‡Ä• pe á¹‡Ä• paya_iccete paccayÄ• honti __kÄ• rita_

yo koci karoti, taá¹ƒ aÃ±Ã±o ``karohi karohiâ€™â€™ iccevaá¹ƒ bravÄ«ti, atha vÄ• karonta
227/ = kÄ• reti, kÄ• rayati, kÄ• rÄ• peti, kÄ• rÄ• payati. ye keci karonti, te aÃ±Ã±e ``karotha
iccevaá¹ƒ bruvanti = kÄ• renti, kÄ• rayanti, kÄ• rÄ• penti, kÄ• rÄ• payanti. yo koci pacati, ta
pacÄ• hiâ€™â€™ iccevaá¹ƒ bravÄ«ti, atha vÄ• pacantaá¹ƒ payojayati = pÄ• ceti, pÄ• caya

pÄ• cÄ• payati. ye keci pacanti, te aÃ±Ã±e ``pacatha pacathaâ€™â€™ iccevaá¹ƒ bruvanti =
pÄ• cÄ• penti. pÄ• cÄ• payanti. evaá¹ƒ bhaá¹‡eti, bhaá¹‡ayati, bhaá¹‡Ä• peti, bhaá¹‡Ä• pa
bhaá¹‡ayanti, bhaá¹‡Ä• penti, bhaá¹‡Ä• payanti. tathariva aÃ±Ã±epi yojetabbÄ• .

__hetvatthe_ti kimatthaá¹ƒ? karoti, pacati.

__atthaggahaá¹‡ena ala_paccayo hoti, jotalati.

439, 539__._ __dhÄ• turÅ«pe nÄ• masmÄ• á¹‡ayo ca_.

tasmÄ• nÄ• masmÄ• __á¹‡aya_paccayo hoti __kÄ• rita_saÃ±Ã±o ca dhÄ• turÅ«pe sati.

hatthinÄ• atikkamati maggaá¹ƒ = atihatthayati, vÄ«á¹‡Ä• ya upagÄ• yati gÄ«taá¹ƒ = upavÄ
karoti vÄ«riyaá¹ƒ \Be 228/ = daá¸·hayati, visuddhÄ• hoti ratti = visuddhayati.

__caggahaá¹‡ena Ä• ra Ä• la_iccete paccayÄ• honti. santaá¹ƒ karoti = santÄ• rati, upakka
upakkamÄ• lati.

440, 445__._ __bhÄ• vakammesu yo_.

sabbehi dhÄ• tÅ«hi bhÄ• vakammesu __ya_paccayo hoti.

á¹-hÄ«yate, bujjhate, paccate, labbhate, karÄ«yate, yujjate, uccate.

__bhÄ• vakammesÅ«_ti kimatthaá¹ƒ? karoti, pacati, paá¹-hati.

441, 447__._ __tassa cavaggayakÄ• ravakÄ• rattaá¹ƒ sadhÄ• tvantassa_.

tassa __ya_paccayassa __ca_vaggayakÄ• ravakÄ• rattaá¹ƒ hoti dhÄ• tÅ«naá¹ƒ antena sa

vuccate, vuccante, uccate, uccante, paccate, paccante. majjate, majjante, yujjate, yujjante.
bujjhante, kujjhate, kujjhante, ujjhate, ujjhante. haÃ±Ã±ate, haÃ±Ã±ante. kayyate, kayyante.
dibbante.

442, 448__._ __ivaá¹‡á¹‡Ä• gamo_ \Be 229/ __vÄ• _.

sabbehi dhÄ• tÅ«hi __ya_mhi paccaye, pare ivaá¹‡á¹‡Ä• gamo hoti vÄ• .

karÄ«yate, karÄ«yati, gacchÄ«yate, gacchÄ«yati.

__vÄ• _ti kimatthaá¹ƒ? kayyate.

443, 449__._ __pubbarÅ«paÃ±ca_.

sabbehi dhÄ• tÅ«hi __ya_paccayo pubbarÅ«pamÄ• pajjate vÄ• .

vuá¸• á¸• hate, phallate, dammate, sakkate, labbhate, dissate.

444, 501__._ __tathÄ• kattari ca_.

yathÄ• heá¹-á¹-hÄ• bhÄ• vakammesu __ya_paccayassa Ä• deso hoti tathÄ• kattaripi __y
kÄ• tabbo.

bujjhati, vijjhati, maÃ±Ã±ati, sibbati.

445, 433__._ __bhÅ«vÄ• dito a_.

__bhÅ«_iccevamÄ• dito dhÄ• tugaá¹‡ato __a_paccayo hoti kattari.

bhavati \Be 230/, paá¹-hati, pacati, jayati.

446, 509__._ __rudhÄ• dito niggahitapubbaÃ±ca_.

__rudha_iccevamÄ• dito dhÄ• tugaá¹‡ato __a_paccayo hoti kattari, pubbe niggahitÄ• gam

rundhati, chindati, bhindati.

__caggahaá¹‡ena i Ä« e o_iccete paccayÄ• honti niggahitapubbaÃ±ca.

rundhiti, rundhÄ«ti, rundheti, rundhoti, sumbhoti, parisumbhoti.

447, 510__._ __divÄ• dito yo_.

__divu_iccevamÄ• dito dhÄ• tugaá¹‡ato __ya_paccayo hoti kattari.

dibbati, thibbati, yujjhati, vijjhati, bujjhati.

448, 512__._ __svÄ• dito á¹‡u á¹‡Ä• uá¹‡Ä• ca_.

__su_iccevamÄ• dito dhÄ• tugaá¹‡ato __á¹‡u á¹‡Ä• u á¹‡Ä• _iccete paccayÄ• honti katta

abhisuá¹‡oti \Be 231/, abhisuá¹‡Ä• ti, saá¹ƒvuá¹‡oti, saá¹ƒvuá¹‡Ä• ti, Ä• vuá¹‡oti, Ä• vuá¹‡
pÄ• puá¹‡Ä• ti.

449, 513__._ __kiyÄ• dito nÄ• _.

__kÄ«_iccevamÄ• dito dhÄ• tugaá¹‡ato __nÄ• _paccayo hoti kattari.

kiá¹‡Ä• ti, jinÄ• ti, dhunÄ• ti, munÄ• ti, lunÄ• ti, punÄ• ti.

450, 517__._ __gahÄ• dito ppa á¹‡hÄ• _.

__gaha_iccevamÄ• dito dhÄ• tugaá¹‡ato __ppaá¹‡hÄ• _iccete paccayÄ• honti kattari.

gheppati, gaá¹‡hÄ• ti.

451, 520__._ __tanÄ• dito oyirÄ• _.

__tanu_iccevamÄ• dito dhÄ• tugaá¹‡ato __o yira_iccete paccayÄ• honti kattari.

tanoti \Be 232/, tanohi, karoti, karohi, kayi rati, kayirÄ• hi.

452, 525__._ __curÄ• dito, á¹‡e á¹‡ayÄ• _.

__cura_iccevamÄ• dito dhÄ• tugaá¹‡ato __á¹‡e á¹‡aya_iccete paccayÄ• honti kattari, kÄ•

coreti, corayati, cinteti, cintayati, manteti, mantayati.

453, 444__._ __attanopadÄ• ni bhÄ• ve ca kammani_.

bhÄ• ve ca kammani ca attanopadÄ• ni honti.

uccate, uccante, majjate, majjante, yujjate, yujjante, kujjhate, kujjhante, labbhate, labbhante
kayyante.

454, 440__._ __kattari ca_.

kattari ca attanopadÄ• ni honti.

maÃ±Ã±ate, rocate, socate, bujjhate, jÄ• yate.

455, 530__._ __dhÄ• tuppaccayehi vibhattiyo_.

__dhÄ• tuniddiá¹-á¹-hehi_ paccayehi __khÄ• dikÄ• rita_ntehi vibhattiyo honti.

titikkhati \Be 233/, jigucchati, vÄ«maá¹ƒsati, samuddÄ• yati, puttÄ«yati, kÄ• reti, pÄ• ceti.

456, 430__._ __kattari parassapadaá¹ƒ_.

kattari parassapadaá¹ƒ hoti.

karoti, pacati, paá¹-hati, gacchati.

457, 424__._ __bhÅ«vÄ• dayo dhÄ• tavo_.

__bhÅ«_iccevamÄ• dayo ye saddagaá¹‡Ä• , te dhÄ• tusaÃ±Ã±Ä• honti.

bhavati, bhavanti, carati, caranti, pacati, pacanti, cintayati, cintayanti, hoti, honti, gacchati, g

iti Ä• khyÄ• takappe dutiyo kaá¹‡á¸• o.

tatiyakaá¹‡á¸• a

458, 461__._ __kvacÄ• divaá¹‡á¹‡Ä• namekassarÄ• naá¹ƒ dvebhÄ• vo_.

Ä• dibhÅ«tÄ• naá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ ekassarÄ• naá¹ƒ kvaci dvebhÄ• vo hoti.

titikkhati \Be 234/, jigucchati, tikicchati, vÄ«maá¹ƒsati, bubhukkhati, pivÄ• sati, daddallati, da
jahÄ• ti, caá¹…kamati.

__kvacÄ«_ti kimatthaá¹ƒ? kampati, calati.

459, 462__._ __pubboâ€™ bbhÄ• so_.

dvebhÅ«tassa dhÄ• tussa yo pubbo, so __abbhÄ• sa_saÃ±Ã±o hoti.

dadhÄ• ti, dadÄ• ti, babhÅ«va.

460, 506__._ __rasso_.

abbhÄ• se vattamÄ• nassa sarassa rasso hoti. dadhÄ• ti, jahÄ• ti.

461, 464__._ __dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• _.

abbhÄ• sagatÄ• naá¹ƒ dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• honti.

ciccheda, bubhukkhati, babhÅ«va, dadhÄ• ti.

462, 476__._ __kavaggassa cavaggo_.

abbhÄ• se vattamÄ• nassa __ka_vaggassa __ca_ vaggo hoti.

cikicchati \Be 235/, jigucchati, jighacchati, jigÄ«sati, jaá¹…gamati, caá¹…kamati.

463, 532__._ __mÄ• nakitÄ• naá¹ƒ vatattaá¹ƒ vÄ• _.

__mÄ• nakita_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ abbhÄ• sagatÄ• naá¹ƒ __va_kÄ• ra __ta_kÄ• ra yathÄ• saá¹…khyaá¹ƒ.

vÄ«maá¹ƒsati, tikicchati.

__vÄ• _ti kimatthaá¹ƒ? cikicchati.

464, 504__._ __hassa jo_.

abbhÄ• se vattamÄ• nassa __ha_kÄ• rassa __jo_ hoti.

jahÄ• ti, juhvati, juhoti, jahÄ• ra.

465, 463__._ __antassivaá¹‡á¹‡Ä• kÄ• ro vÄ• _.

abbhÄ• sassa antassa ivaá¹‡á¹‡o hoti, __a_kÄ• ro vÄ• .

jigucchati, pivÄ• sati, vÄ«maá¹ƒsati, jighacchati, babhÅ«va, dadhÄ• ti.

__vÄ• _ti kimatthaá¹ƒ? bubhukkhati.

466, 489__._ __niggahitaÃ±ca_ \Be 236/.

abbhÄ• sassa ante niggahitÄ• gamo hoti vÄ• .

caá¹…kamati, caÃ±calati, jaá¹…gamati.

__vÄ• _ti kimatthaá¹ƒ? pivÄ• sati, daddallati.

467, 533__._ __tato pÄ• mÄ• nÄ• naá¹ƒ vÄ• maá¹ƒ sesu_.

tato abbhÄ• sato __pÄ• mÄ• na_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __vÄ• maá¹ƒ_iccete Ä• desÄ• __sa_paccaye pare.

pivÄ• sati, vÄ«maá¹ƒsati.

468, 462__._ __á¹-hÄ• tiá¹-á¹-ho_.

__á¹-hÄ• _iccetassa dhÄ• tussa __tiá¹-á¹-hÄ• _deso hoti vÄ• .

tiá¹-á¹-hati, tiá¹-á¹-hatu, tiá¹-á¹-heyya, tiá¹-á¹-heyyuá¹ƒ.

__vÄ• _ti kimatthaá¹ƒ? á¹-hÄ• ti.

469, 494__._ __pÄ• pivo_.

__pÄ• _iccetassa dhÄ• tussa __pi_vÄ• deso hoti vÄ• .

pivati, pivatu, piveyya, piveyyuá¹ƒ.

__vÄ• _ti kimatthaá¹ƒ? pÄ• ti.

470, 514__._ __Ã±Ä• ssa_ \Be 237/ __jÄ• jaá¹ƒ nÄ• _.

__Ã±Ä• _iccetassa dhÄ• tussa __jÄ• jaá¹ƒ nÄ• _Ä• desÄ• honti vÄ• .

jÄ• nÄ• ti, jÄ• neyya, jÄ• niyÄ• , jaÃ±Ã±Ä• , nÄ• yati.

471, 483__._ __disassa passa dissa dakkhÄ• vÄ• _.

__disa_iccetassa dhÄ• tussa __passa dissa dakkha_iccete Ä• desÄ• honti vÄ• .

passati, dissati, dakkhati, adakkha.

__vÄ• _ti kimatthaá¹ƒ? addasa.

472, 531__._ __byaÃ±janantassa co chapaccayesu ca_.

byaÃ±janantassa dhÄ• tussa __co_ hoti __cha_paccayesu paresu.

jigucchati, tikicchati, jighacchati.

473, 529__._ __ko khe ca_.

byaÃ±janantassa dhÄ• tussa __ko_ hoti __kha_paccaye pare.

titikkhati \Be 238/, bubhukkhati.

474, 535__._ __harassa gÄ«se_.

__hara_iccetassa dhÄ• tussa sabbasseva __gÄ«_Ä• deso hoti __sa_paccaye pare.

jigÄ«sati.

475, 565__._ __brÅ«bhÅ«namÄ• habhÅ«vÄ• parokkhÄ• yaá¹ƒ_.

__brÅ«bhÅ«_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __Ä• habhÅ«va_iccete Ä• desÄ• honti yathÄ• sa
vibhattiyaá¹ƒ.

Ä• ha, Ä• hu, babhÅ«va, babhÅ«vu.

__parokkhÄ• ya_miti kimatthaá¹ƒ? abracuá¹ƒ.

476, 442__._ __gamissanto ccho vÄ• sabbÄ• su_.

__gamu_iccetassa dhÄ• tussa anto __ma_kÄ• ro __ccho_ hoti vÄ• sabbÄ• su paccayavib

gacchamÄ• no, gacchanto. gacchati, gameti. gacchatu, gametu. gaccheyya. gameyya. aga
agamÄ«. gacchissati, gamissati. agacchissÄ• , agamissÄ• .

__gamisse_ti \Be 239/ kimatthaá¹ƒ? icchati.

477, 479__._ __vacassajjatanimhi makÄ• ro o_.

__vaca_iccetassa dhÄ• tussa __a_kÄ• ro __o_ttamÄ• pajjate ajjatanimhi vibhattimhi.

avoca. avocuá¹ƒ.

__ajjatanimhÄ«_ti kimatthaá¹ƒ? avaca, avacÅ«.

478, 438__._ __akÄ• ro dÄ«ghaá¹ƒ hi mi mesu_.

__a_kÄ• ro dÄ«ghamÄ• pajjate __himima_iccetesu vibhattÄ«su.

gacchÄ• hi, gacchÄ• mi, gacchÄ• ma, gacchÄ• mhe.

__mikÄ• raggahaá¹‡ena_ hivibhattimhi __a_kÄ• ro kvaci na dÄ«ghamÄ• pajjate. gacchahi.

479, 452__._ __ha lopaá¹ƒ vÄ• _.

__hi_vibhatti lopamÄ• pajjate vÄ• .

gaccha, gacchÄ• hi, gama, gamÄ• hi, gamaya, gamayÄ• hi.

__hÄ«_ti kimatthaá¹ƒ? gacchati, gamayati.

480, 490__._ __hotissarehohe bhavissantimhissassa ca_.

__hÅ«_iccetassa \Be 240/ dhÄ• tussa saro __e ha oha e_ttamÄ• pajja te bhavissantimhi, _
vÄ• .

hehiti, hehinti, hohiti, hohinti, heti, henti, hehissati, hehissanti, hohissati, hohissanti, hessati,
hessanti.

__hÅ«_ti kimatthaá¹ƒ? bhavissati, bhavissanti.

__bhavissantimhÄ«_ti kimatthaá¹ƒ? hoti.

481, 524__._ __karassa sapaccayassa kÄ• ho_.

__kara_iccetassa dhÄ• tussa sapaccayassa __kÄ• hÄ• _deso hoti vÄ• bhavissantimhi vibh
niccaá¹ƒ lopo hoti.

kÄ• hati, kÄ• hiti, kÄ• hasi, kÄ• hisi, kÄ• hÄ• mi, kÄ• hÄ• ma.

__vÄ• _ti kimatthaá¹ƒ? karissati, karissanti.

__sapaccayaggahaá¹‡ena_ aÃ±Ã±ehipi bhavissantiyÄ• vibhattiyÄ• __khÄ• mi khÄ• ma ch
honti. vakkhÄ• mi, vakkhÄ• ma, vacchÄ• mi, vacchÄ• ma.

iti Ä• khyÄ• takappe tatiyo kaá¹‡á¸• o.

catutthakaá¹‡á¸• a

482, 508__._ __dÄ• dantassaá¹ƒ_ \Be 241/ __mi mesu_.

__dÄ• _iccetassa dhÄ• tussa antassa __aá¹ƒ_ hoti __mima_iccetesu.

dammi, damma.

483, 527__._ __asaá¹ƒyogantassa vuddhi kÄ• rite_.

asaá¹ƒyogantassa dhÄ• tussa kÄ• rite vuddhi hoti.

kÄ• reti, kÄ• renti, kÄ• rayati, kÄ• rayanti, kÄ• rÄ• peti, kÄ• rÄ• penti, kÄ• rÄ• payati, kÄ• rÄ

__asaá¹ƒyogantasse_ti kimatthaá¹ƒ? cintayati, mantayati.

484, 542__._ __ghaá¹-Ä• dÄ«naá¹ƒ vÄ• _.

__ghaá¹-Ä• _dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ asaá¹ƒyogantÄ• naá¹ƒ vuddhi hoti vÄ• kÄ• rite.

ghÄ• á¹-eti, ghaá¹-eti, ghÄ• á¹-ayati, ghaá¹-ayati, ghÄ• á¹-Ä• peti, ghaá¹-Ä• peti, ghÄ• á¹-Ä•
ghaá¹-Ä• payati, gÄ• meti, gameti, gÄ• mayati, gamayati, gÄ• mÄ• peti, gamÄ• peti. gÄ• mA

__ghaá¹-Ä• dÄ«nami_ti kimatthaá¹ƒ? kÄ• reti.

485, 434__._ __aÃ±Ã±esu_ \Be 242/ __ca_.

aÃ±Ã±esu ca paccayesu sabbesaá¹ƒ dhÄ• tÅ«naá¹ƒ asaá¹ƒyogantÄ• naá¹ƒ vuddhi hoti.

jayati, hoti, bhavati.

__caggahaá¹‡ena_ á¹‡upaccayassÄ• pi vuddhi hoti. abhisuá¹‡oti.

486, 543__._ __guha dusÄ• naá¹ƒ dÄ«ghaá¹ƒ_.

__guha dusa_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ saro dÄ«ghamÄ• pajjate kÄ• rite.

gÅ«hayati, dÅ«sayati.

487, 478__._ __vaca vasa vahÄ• dÄ«namukÄ• ro vassa ye_.

__vaca vasa vaha_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ vakÄ• rassa __u_kÄ• ro hoti __ya

uccate, vuccati, gussati, vuyhati.

488, 481__._ __ha vipariyayo lo vÄ• _.

__ha_kÄ• rassa vipariyayo hoti __ya_paccaye pare, __ya_paccayassa ca __lo_ hoti vÄ• .

vulhati, vuyhati.

489, 519__._ __gahassa_ \Be 243/ __ghe ppe_.

__gaha_iccetassa dhÄ• tussa sabbassa __ghe_kÄ• ro hoti ppapaccaye pare.

gheppati.

490, 518__._ __halo po á¹‡hÄ• mhi_.

__gaha_iccetassa dhÄ• tussa __ha_kÄ• rassa lopo hoti __á¹‡hÄ• _mhi paccaye pare.

gaá¹‡hÄ• ti.

491, 523__._ __karassa kÄ• sattamajjatanimhi_.

__kara_iccetassa dhÄ• tussa sabbassa __kÄ• sa_ttaá¹ƒ hoti vÄ• ajjatanimhi vibhattimhi.

akÄ• si, akÄ• suá¹ƒ. akari, akaruá¹ƒ.

__kÄ• sattamitibhÄ• vaniddesena_ aÃ±Ã±atthÄ• pi __sÄ• _gamo hoti. ahosi, adÄ• si.

492, 499__._ __asasmÄ• mimÄ• naá¹ƒ mhimhÄ• â€™ ntalopo ca_.

__asa_iccetÄ• ya dhÄ• tuyÄ• __mima_iccetesaá¹ƒ vibhattÄ«naá¹ƒ __mhimhÄ• _desÄ• h

amhi \Be 244/, amha, asmi, asma.

493, 498__._ __thassa tthattaá¹ƒ_.

__asa_iccetÄ• ya dhÄ• tuyÄ• __tha_ssa vibhattissa __ttha_ttaá¹ƒ hoti, dhÄ• tvantassa lop

attha.

494, 495__._ __tissa tthittaá¹ƒ_.

__asa_iccetÄ• ya dhÄ• tuyÄ• __ti_ssa vibhattissa __tthi_ttaá¹ƒ hoti, dhÄ• tvantassa lopo c

atthi.

495, 500__._ __tussa tthuttaá¹ƒ_.

__asa_iccetÄ• ya dhÄ• tuyÄ• __tu_ssa vibhattissa __tthu_ttaá¹ƒ hoti, dhÄ• tvantassa lopo

atthu.

496, 497__._ __simhi ca_.

__asa_sseva dhÄ• tussa __si_mhi vibhattimhi antassa lopo ca hoti.

ko nu tvamasi mÄ• risa.

497, 477__._ __labhasmÄ• _ \Be 245/ __Ä« iá¹ƒnaá¹ƒ ttha tthaá¹ƒ_.

__labha_iccetÄ• ya dhÄ• tuyÄ• Ä« iá¹ƒnaá¹ƒ vibhattÄ«naá¹ƒ __ttha tthaá¹ƒ_Ä• desÄ• hon

alattha, alatthaá¹ƒ.

498, 480__._ __kusasmÄ• dÄ« cchi_.

__kusa_iccetÄ• ya dhÄ• tuyÄ• __Ä«_vibhattissa __cchi_hoti, dhÄ• tvantassa lopo ca.

akkocchi.

499, 507__._ __dÄ• dhÄ• tussa dajjaá¹ƒ_.

__dÄ• _iccetassa dhÄ• tussa sabbassa __dajjÄ• _deso hoti vÄ• .

dajjÄ• mi, dajjeyya, dadÄ• mi, dadeyya.

500, 486__._ __vadassa vajjaá¹ƒ_.

__vada_iccetassa dhÄ• tussa sabbassa __vajjÄ• _deso hoti vÄ• .

vajjÄ• mi, vajjeyya, vadÄ• mi, vadeyya.

501, 443__._ __gamissa_ \Be 246/ __ghammaá¹ƒ_.

__gamu_iccetassa dhÄ• tussa sabbassa __ghammÄ• _deso hoti vÄ• .

ghammatu. ghammÄ• hi, ghammÄ• mi.

__vÄ• _ti kimatthaá¹ƒ? gacchatu, gacchÄ• hi, gacchÄ• mi.

502, 493__._ __yamhi dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• mahamathÄ• dÄ«namÄ«_.

__ya_mhi paccaye pare __dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• maha matha_ iccevamÄ• dÄ __Ä«_kÄ• ramÄ• pajjate.

dÄ«yati, dhÄ«yati, mÄ«yati, á¹-hÄ«yati, hÄ«yati, pÄ«yati, mahÄ«yati, mathÄ«yati.

503, 485__._ __yajassÄ• dissi_.

__yaja_iccetassa dhÄ• tussa Ä• dissa __i_kÄ• rÄ• deso hoti __ya_paccaye pare.

ijjate mayÄ• buddho.

504, 470__._ __sabbato uá¹ƒ iá¹ƒsu_.

sabbehi dhÄ• tÅ«hi uá¹ƒvibhattissa iá¹ƒsuÄ• deso hoti.

upasaá¹…kamiá¹ƒsu \Be 247/, nisÄ«diá¹ƒsu.

505, 482__._ __jara marÄ• naá¹ƒ jÄ«ra jiyya miyyÄ• vÄ• _.

__jara mara_ iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __jÄ«ra jiyya miyyÄ• _desÄ• honti vÄ• .

jÄ«rati, jÄ«ranti, jiyyati, jiyyanti, miyyati, miyyanti, marati, maranti.

506, 496__._ __sabbatthÄ• â€™ sassÄ• dilopo ca_.

sabbattha vibhattipaccayesu __asa_iccetassa dhÄ• tussa Ä• dissa lopo hoti vÄ• .

siyÄ• , santi, sante, samÄ• no.

__vÄ• _ti kimatthaá¹ƒ? asi.

507, 501__._ __asabbadhÄ• tuke bhÅ«_.

__asa_sseva dhÄ• tussa __bhÅ«_hoti vÄ• asabbadhÄ• tuke.

bhavissati. bhavissanti.

__vÄ• _ti kimatthaá¹ƒ? Ä• suá¹ƒ.

508, 515__._ __eyyassa_ \Be 248/ __Ã±Ä• to iyÄ• Ã±Ä• _.

__eyya_ssa vibhattissa __Ã±Ä• _iccetÄ• ya dhÄ• tuyÄ• parassa __iyÄ• Ã±Ä• _Ä• desÄ•

jÄ• niyÄ• , jaÃ±Ã±Ä• .

__vÄ• _ti kimatthaá¹ƒ? jÄ• neyya.

509, 516__._ __nÄ• ssa lopo yakÄ• rattaá¹ƒ_.

__Ã±Ä• _iccetÄ• ya dhÄ• tuyÄ• parassa __nÄ• _paccayassa lopo hoti vÄ• , __ya_kÄ• ratt

jaÃ±Ã±Ä• , nÄ• yati.

__vÄ• _ti kimatthaá¹ƒ? jÄ• nÄ• ti.

510, 487__._ __lopaÃ±cettamakÄ• ro_.

__a_kÄ• rapaccayo lopamÄ• pajjate, ettaÃ±ca hoti vÄ• .

vajjemi, vademi, vajjÄ• mi, vadÄ• mi.

511, 521__._ __uttamokÄ• ro_.

__o_kÄ• rapaccayo uttamÄ• pajjate vÄ• .

kurute, karoti.

__okÄ• ro_ti \Be 249/ kimatthaá¹ƒ? hoti.

512, 522__._ __karassÄ• kÄ• ro ca_.

__kara_iccetassa dhÄ• tussa __a_kÄ• ro __u_ttamÄ• pajjate vÄ• .

kurute, taroti, tubbanti, kayirati.

__karasse_ti kimatthaá¹ƒ? sarati, marati.

513, 435__._ __o ava sare_.

__o_kÄ• rassa dhÄ• tvantassa sare pare __avÄ• _deso hoti.

cavati. bhavati.

__o_ti kimatthaá¹ƒ? jayati.

514, 491__._ __e aya_.

__e_kÄ• rassa dhÄ• tvantassa sare pare __ayÄ• _deso hoti.

nayati, jayati.

515, 541__._ __te_ \Be 250/ __Ä• vÄ• yÄ• kÄ• rite_.

te __o e_iccete __Ä• va Ä• yÄ• _dese pÄ• puá¹‡anti kÄ• rite.

lÄ• veti, nÄ• yeti.

__yogavibhÄ• gena_ aÃ±Ã±asmimpi __e_kÄ• rassa __Ä• yÄ• _deso hoti. gÄ• yati, gÄ• ya

516, 466__._ __ikÄ• rÄ• gamo asabbadhÄ• tukamhi_.

sabbasmiá¹ƒ asabbadhÄ• tukamhi __i_kÄ• rÄ• gamo hoti.

gamissati, karissati, labhissati, pacissati.

__asabbadhÄ• tukamhÄ«_ti kimatthaá¹ƒ? gacchati, karoti, labhati, pacati.

517, 488__._ __kvaci dhÄ• tuvibhattipaccayÄ• naá¹ƒ dÄ«gha viparÄ«tÄ• desalopÄ• gamÄ•

idha Ä• khyÄ• te aniddiá¹-á¹-hesu sÄ• dhanesu kvaci dhÄ• tuvibhattipaccayÄ• naá¹ƒ dÄ«ghaviparÄ«tÄ• desalopÄ• gamaiccetÄ• ni kÄ• riyÄ• ni jinavacanÄ• nurÅ«pÄ• ni kÄ• tab

jÄ• yati \Be 251/, kareyya, jÄ• niyÄ• , siyÄ• , kare, gacche, jaÃ±Ã±Ä• , vakkhetha, dakkheth agacchuá¹ƒ, ahosi, ahesuá¹ƒ iccevamÄ• dÄ«ni aÃ±Ã±Ä• nipi sÄ• dhanÄ• ni yojetabbÄ• ni.

518, 446__._ __attanopadÄ• ni parassapadattaá¹ƒ_.

attanopadÄ• ni kvaci parassapadattamÄ• pajjante.

vuccati, labbhati, paccati.

__kvacÄ«_ti kimatthaá¹ƒ? karÄ«yate, labbhate, paccate.

519, 457__._ __akÄ• rÄ• gamo hiyyattanÄ«ajjatanÄ«kÄ• lÄ• tipattÄ«su_.

kvaci __a_kÄ• rÄ• gamo hoti __hiyyattanÄ« ajjatanÄ«kÄ• lÄ• tipatti_iccetÄ• su vibhattÄ«su

agamÄ• , agamÄ«, agamissÄ• .

__kvacÄ«_ti kimatthaá¹ƒ? gamÄ• , gamÄ«, gamissÄ• .

520, 502__._ __brÅ«to Ä« timhi_.

__brÅ«_iccetÄ• ya dhÄ• tuyÄ• __Ä«_kÄ• rÄ• gamo hoti __ti_mhi vibhattimhi.

bravÄ«ti.

521, 425__._ __dhÄ• tussanto_ \Be 252/ __lopoâ€™ nekasarassa_.

dhÄ• tussa anto kvaci lopo hoti anekasarassa.

gacchati, sarati, marati.

__anekasarasse_ti kimatthaá¹ƒ? pÄ• ti, yÄ• ti, vÄ• ti.

__kvacÄ«_ti kimatthaá¹ƒ? mahÄ«yati, mathÄ«yati.

522, 476__._ __isuyamÅ«namanto ccho vÄ• _.

__isu yamu i_ccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ anto __ccho_ hoti vÄ• . icchati, niyacchati.

__vÄ• _ti kimatthaá¹ƒ? esati, niyamati.

523, 526__._ __kÄ• ritÄ• naá¹ƒ á¹‡o lopaá¹ƒ_.

kÄ• ritaiccetesaá¹ƒ paccayÄ• naá¹ƒ __á¹‡o_ lopamÄ• pajjate.

kÄ• reti, kÄ• rayati, kÄ• rÄ• peti, kÄ• rÄ• payati.

sÄ• sanatthaá¹ƒ samuddiá¹-á¹-haá¹ƒ, mayÄ• khyÄ• taá¹ƒ samÄ• sato.

sakaá¹ƒ buddhivisesena, cintayantu vicakkhaá¹‡Ä• ||

iti Ä• khyÄ• takappe catuttho kaá¹‡á¸• o.

Ä• khyÄ• takappo niá¹-á¹-hito.

7. kibbidhÄ• nakappa

paá¹-hamakaá¹‡á¸• a

(ka)

buddhaá¹ƒ \Be 253/ Ã±Ä• á¹‡asamuddaá¹ƒ, sabbaÃ±Ã±uá¹ƒ lokahetuâ€™ khÄ«á¹‡amatiá¹

vanditvÄ• pubbamahaá¹ƒ, vakkhÄ• mi sasÄ• dhanaá¹ƒ hi kitakappaá¹ƒ ||

(kha)

sÄ• dhanamÅ«laá¹ƒ hi payogaá¹ƒ,

Ä• hu payogamÅ«lamatthaÃ±ca.

atthesu visÄ• radamatayo,

sÄ• sanassudharÄ• jinassa matÄ• ||

(ga)

andho desakavikalo,

ghatamadhutelÄ• ni bhÄ• janena vinÄ• .

naá¹-á¹-ho naá¹-á¹-hÄ• ni yathÄ• ,

payogavikalo tathÄ• attho ||

(gha)

tasmÄ• saá¹ƒrakkhaá¹‡atthaá¹ƒ, munivacanatthassa dullabhassÄ• haá¹ƒ.

vakkhÄ• mi sissakahitaá¹ƒ, kitakappaá¹ƒ sÄ• dhanena yutaá¹ƒ ||

524, 561__._ __dhÄ• tuyÄ• kammÄ• dimhi á¹‡o_.

dhÄ• tuyÄ• kammÄ• dimhi __á¹‡a_paccayo hoti.

kammaá¹ƒ karotÄ«ti kammakÄ• ro, evaá¹ƒ kumbhakÄ• ro, mÄ• lÄ• kÄ• ro, kaá¹-á¹-hakÄ• r
254/, suvaá¹‡á¹‡akÄ• ro, pattaggÄ• ho, tantavÄ• yo, dhaÃ±Ã±amÄ• yo, dhammakÄ• mo, d

525, 565__._ __saÃ±Ã±Ä• yama nu_.

saÃ±Ã±Ä• yamabhidheyyÄ• yaá¹ƒ dhÄ• tuyÄ• kammÄ• dimhi __a_kÄ• rapaccayo hoti, nÄ

ariá¹ƒ dametÄ«ti arindamo, rÄ• jÄ• . vessaá¹ƒ taratÄ«ti vessantaro, rÄ• jÄ• . taá¹‡haá¹ƒ ka
taá¹‡haá¹…karo, bhagavÄ• . medhaá¹ƒ karotÄ«ti medhaá¹…karo, bhagavÄ• . saraá¹‡aá¹ƒ
bhagavÄ• . dÄ«paá¹ƒ karotÄ«ti dÄ«paá¹…karo, bhagavÄ• .

526, 567__._ __pure dadÄ• ca iá¹ƒ_.

__pura_sadde Ä• dimhi __dada_iccetÄ• ya dhÄ• tuyÄ• __a_kÄ• rapaccayo hoti, __pura_s
hoti.

pure dÄ• naá¹ƒ adÄ• sÄ«ti purindado devarÄ• jÄ• .

527, 568__._ __sabbato á¹‡vu tvÄ• vÄ« vÄ• _.

sabbato dhÄ• tuto kammÄ• dimhi vÄ• akammÄ• dimhi vÄ• __a_kÄ• ra __á¹‡vu tu Ä• vÄ«

taá¹ƒ \Be 255/ karotÄ«ti takkaro, hitaá¹ƒ karotÄ«ti hitakaro, vineti ettha, etenÄ• ti vÄ• vinay
naá¹ƒ vasatÄ«ti nissayo.

__á¹‡vumhi_ --- rathaá¹ƒ karotÄ«ti rathakÄ• rako, annaá¹ƒ, dadÄ• tÄ«ti annadÄ• yako, vine
karotÄ«ti kÄ• rako, dadÄ• tÄ«ti dÄ• yako, netÄ«ti nÄ• yako.

__tumhi_ --- taá¹ƒ karotÄ«ti takkattÄ• , tassa kattÄ• ti vÄ• takkattÄ• . bhojanaá¹ƒ dadÄ• tÄ
bhojanassa dÄ• tÄ• ti vÄ• bhojanadÄ• tÄ• . karotÄ«ti kattÄ• . saratÄ«ti saritÄ• .

__Ä• vÄ«mhi_ --- bhayaá¹ƒ passatÄ«ti bhayadassÄ• vÄ« iccevamÄ• di.

528, 577__._ __visa ruja padÄ• dito á¹‡a_.

__visa ruja pada_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __á¹‡a_ paccayo hoti.

pavisatÄ«ti paveso, rujatÄ«ti rogo, uppajjatÄ«ti uppÄ• do, phusatÄ«ti phasso, ucatÄ«ti oko,
ayatÄ«ti Ä• yo, sammÄ• bujjhatÄ«ti sambodho, viharatÄ«ti vihÄ• ro.

529, 580__._ __bhÄ• ve_ \Be 256/ __ca_.

bhÄ• vatthÄ• bhidheyye sabbadhÄ• tÅ«hi __á¹‡a_paccayo hoti.

paccate, pacanaá¹ƒ vÄ• pÄ• to, cajate, cajanaá¹ƒ vÄ• cÄ• go, evaá¹ƒ yÄ• go, yogo, bhÄ•

530, 584__._ __kvi ca_.

sabbadhÄ• tÅ«hi __kvi_paccayo hoti.

sambhavatÄ«ti sambhÅ«, visesena bhavatÄ«ti vibhÅ«, bhujena gacchatÄ«ti bhujago, saá¹ƒ
saá¹ƒ saá¹-á¹-hu khanatÄ«ti vÄ• saá¹…kho.

531, 589__._ __dharÄ• dÄ«hi rammo_.

__dhara_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ramma_paccayo hoti.

dharati tenÄ• ti dhammo, karÄ«yate tanti kammaá¹ƒ.

532, 590__._ __tassÄ«lÄ• dÄ«su á¹‡Ä«tvÄ• vÄ« ca_.

sabbehi dhÄ• tÅ«hi __tassÄ«lÄ• _dÄ«svatthesu __á¹‡Ä« tu Ä• vÄ«_ iccete paccayÄ• hon

piyaá¹ƒ pasaá¹ƒsituá¹ƒ sÄ«laá¹ƒ yassa raÃ±Ã±o, so hoti rÄ• jÄ• piyapasaá¹ƒsÄ«, brahmaá
yassa puggalassa so \Be 257/ hoti puggalo brahmacÄ• rÄ«, pasayha pavattituá¹ƒ sÄ«laá¹ƒ
rÄ• jÄ• pasayhapavatthÄ• , bhayaá¹ƒ passituá¹ƒ sÄ«laá¹ƒ yassa samaá¹‡assa, so hoti sam
iccevamÄ• di.

533, 591__._ __sadda ku dha cala maá¹‡á¸• attharudhÄ• dÄ«hiyu_.

sadda kudha cala maá¹‡á¸• atthehi ca __rucÄ• _dÄ«hi ca dhÄ• tÅ«hi __yu_paccayo hoti __

ghosanasÄ«lo ghosano, bhÄ• sanasÄ«lo bhÄ• sano. evaá¹ƒ viggaho kÄ• tabbo. kodhano,
phandano, maá¹‡á¸• ano, vibhÅ«sano, rocano, jotano, vaá¸• á¸• hano.

534, 562__._ __pÄ• rÄ• digamimhÄ• rÅ«_.

__gamu_iccetamhÄ• dhÄ• tumhÄ• __pÄ• ra_saddÄ• dimhÄ• __rÅ«_paccayo hoti __tass

bhavassa pÄ• raá¹ƒ bhavapÄ• raá¹ƒ, bhavapÄ• raá¹ƒ gantuá¹ƒ sÄ«laá¹ƒ yassa purisassa,
bhavapÄ• ragÅ«.

__tassÄ«lÄ• dÄ«svÄ«_ti kimatthaá¹ƒ? pÄ• raá¹…gato.

__pÄ• rÄ• digamimhÄ• _ti kimatthaá¹ƒ? anugÄ• mÄ«.

535, 593__._ __bhikkhÄ• dito_ \Be 258/ __ca_.

__bhikkha_iccevamÄ• dÄ«hi dhÄ• tÅ«hi rÅ«paccayo hoti __tassÄ«lÄ• _dÄ«svatthesu.

bhikkhanasÄ«lo yÄ• canasÄ«lo bhikkhu, vijÄ• nanasÄ«lo viÃ±Ã±Å«.

536, 594__._ __tanatyÄ• dÄ«naá¹ƒ á¹‡uko_.

__hana_tyÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ ante __á¹‡uka_paccayo hoti __tassÄ«lÄ• _dÄ«svat

Ä• hananasÄ«lo Ä• ghÄ• tuko, karaá¹‡asÄ«lo kÄ• ruko.

537, 566__._ __nu niggahitaá¹ƒ padante_.

padante __nu_kÄ• rÄ• gamo niggahitamÄ• pajjate.

ariá¹ƒ dametÄ«ti arindamo, rÄ• jÄ• . vessaá¹ƒ taratÄ«ti vessantaro, rÄ• jÄ• . pabhaá¹ƒ karo
bhagavÄ• .

538, 595__._ __saá¹ƒhanÄ• Ã±Ã±Ä• ya vÄ• ro gho_.

__saá¹ƒ_pubbÄ• ya __hana_iccetÄ• ya dhÄ• tuyÄ• , aÃ±Ã±Ä• ya vÄ• dhÄ• tuyÄ• __ra_p

samaggaá¹ƒ \Be 259/ kammaá¹ƒ samupagacchatÄ«ti saá¹…gho, samantato nagarassa mÄ
antaá¹ƒ karotÄ«ti antako.

__saá¹ƒ_iti kimatthaá¹ƒ? upahananaá¹ƒ upaghÄ• to.

539, 558__._ __ramhi ranto rÄ• dino_.

__ra_mhi paccaye pare sabbo dhÄ• tvanto rakÄ• rÄ• di lopo hoti.

antako, pÄ• ragÅ«, satthÄ• , diá¹-á¹-ho iccevamÄ• di.

540, 545__._ __bhÄ• vakammesu tabbÄ• nÄ«yÄ• _.

__bhÄ• vakamma_iccetesvatthesu __tabba anÄ«ya_iccete paccayÄ• honti sabbadhÄ• tÅ«

bhavitabbaá¹ƒ, bhavanÄ«yaá¹ƒ, Ä• sitabbaá¹ƒ, Ä• sanÄ«yaá¹ƒ, pajjitabbaá¹ƒ, pajjanÄ«yaá

karaá¹‡Ä«yaá¹ƒ, gantabbaá¹ƒ, gamanÄ«yaá¹ƒ.

541, 552__._ __á¹‡yo ca_.

__bhÄ• vakamme_su sabbadhÄ• tÅ«hi á¹‡yapaccayo hoti.

kattabbaá¹ƒ kÄ• riyaá¹ƒ, jetabbaá¹ƒ jeyyaá¹ƒ, netabbaá¹ƒ neyyaá¹ƒ, iccevamÄ• di.

__caggahaá¹‡ena_ \Be 260/ __teyya_paccayo hoti. Ã±Ä• tabbaá¹ƒ Ã±Ä• teyyaá¹ƒ, daá¹-á¹
iccevamÄ• di.

542, 557__._ __karamhÄ• ricca_.

__kara_iccetamhÄ• dhÄ• tumhÄ• __ricca_paccayo hoti __bhÄ• vakamme_su.

kattabbaá¹ƒ kiccaá¹ƒ.

543, 555__._ __bhÅ«toâ€™ bba_.

__bhÅ«_iccetÄ• ya dhÄ• tuyÄ• __á¹‡ya_paccayassa __Å«_kÄ• rena saha __abbÄ• _desc

bhavitabbo bhabbo, bhavitabbaá¹ƒ bhabbaá¹ƒ.

544, 556__._ __vada mada gamu yuja garahÄ• kÄ• rÄ• dÄ«hi jja mma gga yheyyÄ• gÄ• ro

__vada mada gamu yuja garahÄ• _kÄ• rantaiccevamÄ• dÄ«hi dhÄ• tÅ«hi á¹‡yapaccayass
gga yha eyyÄ• _desÄ• honti vÄ• dhÄ• tvantena saha, __gara_ssaá¹ƒ ca __gÄ• ro_ hoti bh

vattabbaá¹ƒ vajjaá¹ƒ, madanÄ«yaá¹ƒ majjaá¹ƒ, gamanÄ«yaá¹ƒ gammaá¹ƒ, yojanÄ«yaá¹ƒ y
gÄ• rayhaá¹ƒ, dÄ• tabbaá¹ƒ deyyaá¹ƒ, pÄ• tabbaá¹ƒ peyyaá¹ƒ, hÄ• tabbaá¹ƒ \Be 261/ heyy
Ã±Ä• tabbaá¹ƒ Ã±eyyaá¹ƒ, iccevamÄ• di.

545, 548__._ __te kiccÄ• _.

ye paccayÄ• __tabbÄ• _dayo __ricca_ntÄ• , te __kicca_saÃ±Ã±Ä• ti veditabbÄ• .

__kicca_saÃ±Ã±Ä• ya kiá¹ƒpayojanaá¹ƒ? bhÄ• vakammesu kiccattakhatthÄ• .

546, 562__._ __aÃ±Ã±e kita_.

aÃ±Ã±e paccayÄ• __kita_ eva saÃ±Ã±Ä• honti.

__kita_ saÃ±Ã±Ä• ya kiá¹ƒ payojanaá¹ƒ? kattari kita.

547, 596__._ __nandÄ• dÄ«hi yu_.

__nandÄ• _dÄ«hi dhÄ• tÅ«hi __yu_paccayo hoti __bhÄ• vakamme_su.

nandÄ«yate nandanaá¹ƒ, ninditabbaá¹ƒ vÄ• nandanaá¹ƒ, gahaá¹‡Ä«yaá¹ƒ gahaá¹‡aá¹ƒ, c
evaá¹ƒ sabbattha yojetabbÄ• .

548, 597__._ __kattukaraá¹‡apadesesu ca_.

__kattukaraá¹‡apadesa_iccetesvatthesu ca __yu_paccayo hoti.

__kattari_ \Be 262/ tÄ• va --- rajaá¹ƒ haratÄ«ti rajoharaá¹‡aá¹ƒ toyaá¹ƒ.

__karaá¹‡e_ tÄ• va --- karoti tenÄ• ti karaá¹‡aá¹ƒ.

__padese_ tÄ• va --- tiá¹-á¹-hanti tasminti á¹-hÄ• naá¹ƒ. evaá¹ƒ sabbattha yojetabbÄ• .

549, 550__._ __rahÄ• dito á¹‡a_.

__ra_kÄ• ra__ha_kÄ• rÄ• dyantehi dhÄ• tÅ«hi __anÄ• _desassa __na_ssa __á¹‡o_ hoti.

karoti tenÄ• ti karaá¹‡aá¹ƒ, pÅ«reti tenÄ• ti pÅ«raá¹‡aá¹ƒ. gahaá¹‡Ä«yaá¹ƒ tenÄ• ti gahaá¹
yojetabbÄ• .

iti kibbidhÄ• nakappe paá¹-hamo kaá¹‡á¸• o.

dutiyakaá¹‡á¸• a

550, 546__._ __á¹‡Ä• dayo tekÄ• likÄ• _.

__á¹‡Ä• _dayo paccayÄ• __yu_paccayantÄ• __tekÄ• likÄ• _ti veditabbÄ• .

kumbhaá¹ƒ karoti akÄ• si karissatÄ«ti kumbhakÄ• ro, karoti akÄ• si karissati tenÄ• ti karaá¹
yojetabbÄ• .

551, 598__._ __saÃ±Ã±Ä• yaá¹ƒ_ \Be 263/ __dÄ• dhÄ• to i_.

saÃ±Ã±Ä• yamabhidheyyÄ• yaá¹ƒ __dÄ• dhÄ• _to __i_paccayo hoti.

paá¹-hamaá¹ƒ Ä• dÄ«yatÄ«ti Ä• di, udakaá¹ƒ dadhÄ• tÄ«ti udami, mahodakÄ• ni dadhÄ• tÅ
dadhÄ• ti tasminti vÄ• ladhi, sammÄ• dhÄ«yatÄ«ti sandhi.

552, 609__._ __ti kita cÄ• siá¹-á¹-he_.

saÃ±Ã±Ä• yamabhidheyyÄ• yaá¹ƒ sabbadhÄ• tÅ«hi tipaccayo hoti, __kita_ ca Ä• siá¹-á¹-he

jino janaá¹ƒ bujjhatÅ«ti jinabuddhi, dhanaá¹ƒ assa bhavatÅ«ti dhanabhÅ«ti, bhavatÅ«ti bhÅ
bhÄ• vo, dhammo janaá¹ƒ dadÄ• tÅ«ti dhammadinno, vaá¸• á¸• hatÅ«ti vaá¸• á¸• hamÄ• no

553, 599__._ __itthiyamatiyavo vÄ• _.

itthiyamabhidheyyÄ• yaá¹ƒ sabbadhÄ• tÅ«hi __a_kÄ• ra __ti yu_ iccete paccayÄ• honti vÄ

jÄ«ratÄ«tÄ« jarÄ• , maÃ±Ã±atÄ«ti mati, cetayatÄ«ti cetanÄ• , vedayatÄ«ti vedanÄ• . evama

554, 601__._ __karato_ \Be 264/ __ririya_.

__kara_to itthiyamanitthiyaá¹ƒ vÄ• abhikheyyÄ• yaá¹ƒ __rirÄ«ya_paccayo hoti vÄ• .

kattabbÄ• kiriyÄ• , karaá¹‡Ä«yaá¹ƒ kiriyaá¹ƒ.

555, 612__._ __atÄ«te tatavantutÄ• vÄ«_.

atÄ«te kÄ• le sabbadhÄ• tÅ«hi __tatavantutÄ• vÄ«_iccete paccayÄ• honti.

huto, hutavÄ• , hutÄ• vÄ«. vusito, vusitavÄ• , vusitÄ• vÄ«. bhutto, bhuttavÄ• , bhuttÄ• vÄ«.

556, 622__._ __bhÄ• vakammesu ta_.

__bhÄ• vakamme_su atÄ«te kÄ• le __ta_paccayo hoti sabbadhÄ• tÅ«hi.

__bhÄ• ve_ tÄ• va --- tassa gÄ«taá¹ƒ, naccaá¹ƒ, naá¹-á¹-aá¹ƒ, hasitaá¹ƒ.

__kammani_ tÄ• va --- tena bhÄ• sitaá¹ƒ, desitaá¹ƒ.

557, 606__._ __budhagamÄ• ditthe kattari_.

__budhagamu_iccevamÄ• dÄ«hi dhÄ• tÅ«hi tadatthe gamyamÄ• ne __ta_paccayo hoti kat

sabbe \Be 265/ saá¹…khatÄ• saá¹…khate dhamme bujjhati abujjhi bujjhissatÄ«ti buddho, s
samathaá¹…gato, amathaá¹…gato, jÄ• nÄ• ti ajÄ• ni jÄ• nissatÄ«ti Ã±Ä• to, iccevamÄ• di.

558, 602__._ __jito ina sabbattha_.

__ji_iccetÄ• ya dhÄ• tuyÄ• __ina_paccayo hoti sabbakÄ• le kattari.

pÄ• pake akusale dhamme jinÄ• ti ajini jinissatÄ«ti jino.

556, 603__._ __supato ca_.

__supa_iccetÄ• ya dhÄ• tuyÄ• __ina_paccayo hoti kattari, bhÄ• ve ca.

supatÄ«ti supinaá¹ƒ, supÄ«yate supinaá¹ƒ.

560, 604__._ __Ä«saá¹ƒdusÅ«hi kha_.

__Ä«saá¹ƒdusu_saddÄ• dÄ«hi sabbadhÄ• tÅ«hi __kha_paccayo hoti.

Ä«sassayo, dussayo, sussayo bhavatÄ• , Ä«sakkaraá¹ƒ, dukkaraá¹ƒ, sukaraá¹ƒ, bhavatÄ•

561, 636__._ __icchatthesu_ \Be 266/ __samÄ• nakattukesu tave tuá¹ƒ vÄ• _.

__icchatthe_su samÄ• nakattukesu sabbadhÄ• tÅ«hi__tavetuá¹ƒ_iccete paccayÄ• honti sa

puÃ±Ã±Ä• ni kÄ• tave, saddhammaá¹ƒ sotu micchati.

562, 638__._ __arahasakkÄ• dÄ«su ca_.

__arahasakkÄ• dÄ«_su ca atthesu sabbadhÄ• tÅ«hi __tuá¹ƒ_paccayo hoti.

ko taá¹ƒ ninditumarahati, sakkÄ• jetuá¹ƒ dhanena vÄ• . evamaÃ±Ã±epi yojetabbÄ• .

563, 639__._ __pattavacane alamatthesu ca_.

pattavacane __alamatthe_su sabbadhÄ• tÅ«hi __tuá¹ƒ_paccayo hoti.

alameva dÄ• nÄ• ni dÄ• tuá¹ƒ, alameva puÃ±Ã±Ä• ni kÄ• tuá¹ƒ.

564, 640__._ __pubbakÄ• leâ€™ kakattukÄ• naá¹ƒ tuna tvÄ• na tvÄ• vÄ• _.

pubbakÄ• le ekakattukÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ __tunatvÄ• na tvÄ• _iccete paccayÄ• hont

kÄ• tuna \Be 267/ kammaá¹ƒ gacchati, akÄ• tuna puÃ±Ã±aá¹ƒ kilissati, sattÄ• sutvÄ• na d
jitvÄ• na vasati, dhammaá¹ƒ sutvÄ• naâ€™ ssa etadahosi, ito sutvÄ• na amutra kathayanti,
evaá¹ƒ sabbattha yojetabbÄ• .

565, 646__._ __vattamÄ• ne mÄ• nantÄ• _.

__vattamÄ• ne_ kÄ• le sabbadhÄ• tÅ«hi __mÄ• naanta_iccete paccayÄ• honti.

saramÄ• no rodati. gacchanto gaá¹‡hÄ• ti.

566, 574__._ __sÄ• sÄ• dÄ«hi ratthu_.

__sÄ• sa_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ratthu_paccayo hoti.

sÄ• satÄ«ti satthÄ• , sÄ• sati hiá¹ƒsatÄ«ti vÄ• satthÄ• .

567, 575__._ __pÄ• titoritu_.

__pÄ• _iccetÄ• ya dhÄ• tuyÄ• __ritu_paccayo hoti.

pÄ• ti puttanti pitÄ• .

568, 576__._ __mÄ• nÄ• dÄ«hi_ \Be 268/ __rÄ• tu_.

__mÄ• na_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __rÄ• tu_paccayo hoti, __ritu_ paccayo ca.

dhammena puttaá¹ƒ mÄ• netÄ«ti mÄ• tÄ• , pubbe bhÄ• satÄ«ti bhÄ• tÄ• , mÄ• tÄ• pitÅ«hi

569, 610__._ __Ä• gamÄ• tuko_.

__Ä• _iccÄ• dimhÄ• __gami_to __tuka_paccayo hoti.

Ä• gacchatÄ«ti Ä• gantuko, bhikkhu.

570, 611__._ __bhabbe ika_.

__gamu_iccetamhÄ• dhÄ• tumhÄ• __ika_paccayo hoti bhabbe. gamissati gantuá¹ƒ bhabb

iti kibbidhÄ• nakappe dutiyo kaá¹‡á¸• o.

tatiyakaá¹‡á¸• a

571, 624__._ __paccayÄ• daniá¹-á¹-hÄ• nipÄ• tanÄ• sijjhanti_,

__saá¹…khyÄ• nÄ• masamÄ• sataddhitÄ• khyÄ• takitakappamhi_ sappaccayÄ• ye saddÄ
sÄ• dhanena nirakkhitvÄ• sakehi sakehi nÄ• mehi nipÄ• tanÄ• sijjhanti.

__saá¹…khyÄ• yaá¹ƒ_ \Be 269/ tÄ• va --- __eka_ssa __etÄ• _ hoti, __dasa_ssa ca __da_k
hoti. eko ca dasa ca ekÄ• rasa.

__dvi_ssa __bÄ• _ hoti, __dasa_ssa ca __da_kÄ• rassa __ra_kÄ• rÄ• deso hoti, dve ca da

__dvi_ssa __bÄ• _ hoti, __dasa_ssa ca __vÄ«saá¹ƒ_ hoti. dve ca vÄ«saÃ±ca bÄ• vÄ«saá¹

__cha_ssa __so_ hoti, __dasa_ssa ca __da_kÄ• rassa __á¸·o_ hoti, cha ca dasa ca soá¸·a

chaÄ• yatanamhi __cha_ssa __saá¸·o_ hoti, saá¸·Ä• yatanaá¹ƒ. evaá¹ƒ sesÄ• saá¹…khyÄ

__nÄ• mike_ tÄ• va-__ima samÄ• na apara_iccetehi jjajju paccayÄ• honti, __ima samÄ• n
__a_kÄ• ra__sa_kÄ• rÄ• desÄ• honti. imasmiá¹ƒ kÄ• le ajja, ajju, samÄ• ne kÄ• le sajja, sa
aparajja, aparajju.

__samÄ• se_ tÄ• va --- bhÅ«migato, apÄ• yagato, issarakataá¹ƒ. sallaviddho, kathinadussa
dhaÃ±Ã±arÄ• si, saá¹ƒsÄ• radukkhaá¹ƒ, pubbÄ• paraá¹ƒ.

__taddhite_ \Be 270/ tÄ• va --- vÄ• siá¹-á¹-ho, bhÄ• radvÄ• jo, bhaggavo, paá¹‡á¸• avo, kÄ

__Ä• khyÄ• te_ tÄ• va --- ``asa bhÄ• veâ€™â€™ ti dhÄ• tuto vattamÄ• nesu ekavacanaba
__ti_ssa __sso_ hoti antena saha, bahuvacanassa __anti_ssa __ssu_ hoti antena saha. eva
evamassu vacanÄ«yÄ• .

Ä• á¹‡attiyaá¹ƒ __hi_ssa __ssu_ hoti vÄ• , gacchassu, gacchÄ• hi.

__kitake_ tÄ• va --- __vada hana_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ka_paccayo hoti, __vada
__hana_ssa ca __ghÄ• to_ hoti. vÄ• dako, ghÄ• tako.

__naá¹-a_dhÄ• tuto __ta_paÃ±cayassa __cca á¹-á¹-Ä• _desÄ• honti antena saha. naccaá
iccevamÄ• dayo nipÄ• tanÄ• sijjhanti.

572, 625__._ __sÄ• sa disato tassa riá¹-á¹-ho ca_.

__sÄ• sa disa_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ta_paccayassa __riá¹-á¹-hÄ• _deso hoti á¹-h

anusiá¹-á¹-ho so mayÄ• , diá¹-á¹-haá¹ƒ me rÅ«paá¹ƒ.

__caggahaá¹‡ena_ \Be 271/ kiccatakÄ• rassa ca __tuá¹ƒ_ paccayassa __ca raá¹-á¹-haraá
dassanÄ«yaá¹ƒ daá¹-á¹-habbaá¹ƒ. daá¹-á¹-huá¹ƒ vihÄ• raá¹ƒ gacchanti samaá¹‡Ä• naá¹ƒ.

573, 626__._ __sÄ• disanta puccha bhanja ha_nsÄ• __dÄ«hiá¹-á¹-ho_.

__sa_kÄ• ranta __puccha bha_nja __ha_nsa iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ta_paccayass
__á¹-á¹-hÄ• _deso hoti á¹-hÄ• ne.

tuá¹-á¹-ho, ahinÄ• daá¹-á¹-ho naro, mayÄ• puá¹-á¹-ho, bhaá¹-á¹-ho, pabhaá¹-á¹-ho, haá¹-á
yiá¹-á¹-ho. evamaÃ±Ã±epi dhÄ• tavo sabbattha yojetabbÄ• .

574, 613__._ __vasato uá¹-á¹-ha_.

__vasa_iccetamhÄ• dhÄ• tumhÄ• __ta_kÄ• rapaccayassa sahÄ• dibyaÃ±janena __uá¹-á

vassaá¹ƒvuá¹-á¹-ho.

575, 614__._ __vassa vÄ• vu_.

__vasa_sseva dhÄ• tussa __ta_paccaye pare __va_kÄ• rassa __u_kÄ• rÄ• deso hoti vÄ•

vusitaá¹ƒ brahmacariyaá¹ƒ, uá¹-á¹-ho. vuá¹-ho vÄ• .

576, 607__._ __dha_ \Be 272/ __á¸• ha bha ye hi dha á¸• hÄ• ca_.

__dha á¸• ha bha ha_iccevamantehi dhÄ• tÅ«hi __ta_kÄ• rapaccayassa yathÄ• kkamaá¹ƒ

yathÄ• ? buddho bhagavÄ• , vaá¸• á¸• ho bhikkhu, laddhaá¹ƒ me patthacÄ«varaá¹ƒ, aggin

577, 628__._ __bhanjato gvo ca_.

__bha_njato dhÄ• tumhÄ• __ta_kÄ• rapaccayassa __ggo_ Ä• deso hoti sahÄ• dibyaÃ±jan

bhaggo.

578, 560__._ __bhujÄ• dÄ«namanto no dvi ca_.

__bhuja_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ anto no hoti, __ta_paccayassa __ca_ dvitÄ•

bhutto, bhuttÄ• vÄ«, catto, satto, ratto, yutto, vivitto.

579, 629__._ __vaca vÄ• vu_.

__vaca_iccetassa \Be 273/ dhÄ• tvassa vakÄ• rassa __u_kÄ• rÄ• deso hoti anto __ca_kÄ•
ca dvebhÄ• vo hoti vÄ• .

vuttaá¹ƒ bhagavatÄ• , uttaá¹ƒ vÄ• .

580, 630__._ __gupÄ• dÄ«naÃ±ca_.

__gupa_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ anto ca byaÃ±jano no hoti, __ta_paccayassa

sugutto, catto, litto, santatto, utto, vivitto, sitto. evamaÃ±Ã±epi yojetabbÄ• .

581, 616__._ __tarÄ• dÄ«hi iá¹‡á¹‡o_.

__tara_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ta_paccayassa __iá¹‡á¹‡Ä• _deso hoti, anto ca bya

taratÄ«ti tiá¹‡á¹‡o, uttaratÄ«ti uttiá¹‡á¹‡o, saá¹ƒpÅ«ratÄ«ti sampuá¹‡á¹‡o, turatÄ«ti tuá¹‡á¹
parijÄ«ratÄ«ti parijiá¹‡á¹‡o, Ä• kiratÄ«ti Ä• kiá¹‡á¹‡o.

582, 631__._ __bhidÄ• dito_ \Be 274/ __inna anna Ä«á¹‡Ä• vÄ• _.

__bhidi_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ta_paccayassa __inna anna Ä«á¹‡Ä• _desÄ• hon
hoti.

bhinditabboti bhinno, chindÄ«yatÄ«ti chinno, ucchindÄ«yitthÄ• ti ucchinno, dÄ«yatÄ«ti dinn
nisinno, suá¹-á¹-hu chÄ• dÄ«yatÄ«ti suchanno, khidatÄ«ti khinno, rodatÄ«ti runno, khÄ«á¹‡

__vÄ• _ti kimatthaá¹ƒ? bhijjatÄ«ti bhitti.

583, 617__._ __susa paca sakato kkha kkÄ• ca_.

__susa paca saka_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ta_paccayassa __kkhakkÄ• _desÄ• ho

sussatÄ«ti sukkhaá¹ƒ, kaá¹-á¹-haá¹ƒ, paccatÄ«ti pakkaá¹ƒ, phalaá¹ƒ. sakati samattheti, pÅ«
sujampati.

584, 618__._ __pakkamÄ• dÄ«hi nto ca_.

__pakkama_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ta_paccayassa __nto_Ä• deso hoti, anto ca no

pakkamatÄ«ti \Be 275/ pakkanto, vibbhamatÄ«ti vibbhanto, saá¹…kanto, khanto, santo, dan

__caggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? teheva dhÄ• tÅ«hi __ta_paccayassanti hoti. anto ca no h
evaá¹ƒ sabbattha.

585, 619__._ __janÄ• dÄ«namÄ• timhi ca_.

__jana_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ antassa byaÃ±janassa __Ä• _ttaá¹ƒ hoti __ta

ajanÄ«ti jÄ• to, jananaá¹ƒ jÄ• ti.

__timhÄ«_ti kimatthaá¹ƒ? aÃ±Ã±asmimpi paccaye pare __Ä• _kÄ• ranivattanatthaá¹ƒ. janit
janitabbaá¹ƒ iccevamÄ• di.

586, 600__._ __gama khana hana ramÄ• dÄ«namanto_.

__gama khana hana ramu_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ anto byaÃ±jano no hoti vÄ
ca.

sundaraá¹ƒ nibbÄ• naá¹ƒ gacchatÄ«ti sugato. sundaraá¹ƒ nibbÄ• naá¹ƒ gacchatÄ«ti sugati
upahataá¹ƒ, upahati. rato, rati, mato, mati.

__vÄ• _ti \Be 276/ kimatthaá¹ƒ? ramato, ramati.

587, 632__._ __rakÄ• ro ca_.

__ra_kÄ• ro ca dhÄ• tÅ«namantabhÅ«to no hoti __ta_paccaye, pare __ti_mhi ca.

pakÄ• rena karÄ«yatÄ«ti pakato, paá¹-hamaá¹ƒ karÄ«yatÄ«ti pakati, visarÄ«yatÄ«ti visato,

588, 620__._ __á¹-hÄ• pÄ• nami Ä« ca_.

__á¹-hÄ• pÄ• _iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ antassa __Ä• _kÄ• rassa __i_kÄ• ra __Ä«_kÄ•
yathÄ• saá¹…khyaá¹ƒ __ta_paccaye pare, __ti_mhi ca.

yatra á¹-hito, á¹-hiti, pÄ«to, pÄ«ti.

589, 621__._ __hantehi ho hassa á¸·o vÄ• adahanahÄ• naá¹ƒ_.

__ha_kÄ• rantehi dhÄ• tÅ«hi __ta_paccayassa __ha_kÄ• rÄ• deso hoti, __ha_kÄ• rassa d
__adahanahÄ• naá¹ƒ_.

Ä• ruhitthÄ• ti Ä• ruá¸·ho. gÄ• á¸·ho, bÄ• á¸·ho. mÅ«á¸·o.

__adahanahÄ• na_miti \Be 277/ kimatthaá¹ƒ? dayhatÄ«ti daá¸• á¸• ho, saá¹ƒsuá¹-á¹-hu nay

iti kibbidhÄ• nakappe tatiyo kaá¹‡á¸• o.

catutthakaá¹‡á¸• a

590, 579__._ __á¹‡amhiranjassa jo bhÄ• vakaraá¹‡esu_.

__á¹‡a_mhi paccaye pare ranjaiccetassa dhÄ• tussa antabhÅ«tassa njakÄ• rassa __jo_Ä• __bhÄ• vakaraá¹‡esu_.

raÃ±janaá¹ƒ rÄ• go, ranjanti etenÄ• ti rÄ• go.

__bhÄ• vakaraá¹‡esÅ«_ti kimatthaá¹ƒ? ranjatÄ«ti raá¹…go.

591, 544__._ __hanassa ghÄ• to_.

__hana_iccetassa dhÄ• tussa sabbassa __ghÄ• tÄ• _deso hoti __á¹‡a_mhi paccaye pare.

upahanatÄ«ti upaghÄ• to, gÄ• vo hanatÄ«ti goghÄ• tako.

592, 503__._ __vadho_ \Be 278/ __vÄ• sabbattha_.

__hana_iccetassa dhÄ• tussa __vadhÄ• _deso hoti vÄ• sabbattha á¹-hÄ• nesu.

hanatÄ«ti vadho, vadhako, avadhi, ahani vÄ• .

593, 564__._ __Ä• kÄ• rantÄ• namÄ• yo_.

__Ä• _kÄ• rantÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ antassa __Ä• _kÄ• rassa __Ä• yÄ• _deso hoti __á

dadÄ• tÄ«ti dÄ• yako, dÄ• naá¹ƒ dÄ• tuá¹ƒ sÄ«laá¹ƒ yassÄ• ti dÄ• nadÄ• yÄ«, majjaá¹ƒ dÄ majjadÄ• yÄ«, nagaraá¹ƒ yÄ• tuá¹ƒ sÄ«laá¹ƒ __ya_ssÄ• ti nagarayÄ• yÄ«.

564, 582__._ __pura samupa parÄ«hi karotissa kha kharÄ• vÄ• tapaccayesuca_.

__pura saá¹ƒ upa pari_iccetehi karotissa dhÄ• tussa __kha kharÄ• _desÄ• honti vÄ• __ta ca.

pure karÄ«yatÄ«ti purakkhato, sammÄ• karÄ«yatÄ«ti saá¹…khato, upagantvÄ• karÄ«yatÄ parisamantato karotÄ«ti parikkhÄ• ro, saá¹ƒkarÄ«yatÄ«ti saá¹…khÄ• ro.

__vÄ• _ti kimatthaá¹ƒ? upagantvÄ• karotÄ«ti upakÄ• ro.

595, 637__._ __tave_ \Be 279/ __tunÄ• dÄ«su kÄ• _.

__tave tuna_iccevamÄ• dÄ«su paccayesu karotissa dhÄ• tussa __kÄ• _Ä• deso hoti vÄ• .

kÄ• tave, kÄ• tuá¹ƒ, kattuá¹ƒ vÄ• , kÄ• tuna, kattuna vÄ• .

596, 551__._ __gama khana hanÄ• dÄ«naá¹ƒ tuá¹ƒ tabbÄ• dÄ«su na_.

__gama khana hana_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ antassa __na_kÄ• ro hoti vÄ• _

gantuá¹ƒ, gamituá¹ƒ, gantabbaá¹ƒ, gamitabbaá¹ƒ. khantuá¹ƒ. khanituá¹ƒ, khantabbaá¹ƒ, kh
hanituá¹ƒ, hantabbaá¹ƒ. hanitabbaá¹ƒ. mantuá¹ƒ, manituá¹ƒ, mantabbaá¹ƒ, manitabbaá¹ƒ.

__Ä• diggahaá¹‡aá¹ƒ_ kimatthaá¹ƒ? __tuna_ggahaá¹‡atthaá¹ƒ. gantuna, khantuna, hantun

597, 641__._ __sabbehi tunÄ• dÄ«naá¹ƒ yo_.

sabbehi dhÄ• tÅ«hi __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ __ya_kÄ• rÄ• deso hoti vÄ• .

abhivandiya, abhivanditvÄ• , ohÄ• ya, ohitvÄ• , upanÄ«ya, upanetvÄ• , passiya, passitvÄ•
Ä• dÄ• ya, Ä• diyitvÄ• .

598, 643__._ __canantehi_ \Be 280/ __raccaá¹ƒ_.

cakÄ• ranakÄ• rantehi dhÄ• tÅ«hi __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ __raccÄ• _deso ho

vivicca, Ä• hacca, uhacca.

__vÄ• _ti kimatthaá¹ƒ? hantvÄ• .

599, 644__._ __disÄ• svÄ• na svÄ• ntalopo ca_.

__disa_iccetÄ• ya dhÄ• tuyÄ• __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ __svÄ• nasvÄ• _desÄ

disvÄ• na, disvÄ• .

600, 645__._ __ma ha da bhehi mma yha jja bbha ddhÄ• ca_.

__ma ha da bha_ iccevamantehi dhÄ• tÅ«hi __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ __mma y
honti vÄ• antalopo ca.

Ä• gamma, Ä• gamitvÄ• , okkamma. okkamitvÄ• , paggayha, paggaá¹‡hitvÄ• , uppajja, upp
Ä• rabhitvÄ• , Ä• raddha, Ä• rabhitvÄ• .

601, 334__._ __taddhitasamÄ• sakitakÄ• _ \Be 281/ __nÄ• maá¹ƒ vÄ• â€™ tave tunÄ• dÄ«

taddhitasamÄ• sakitakaiccevamantÄ• saddÄ• nÄ• maá¹ƒva daá¹-á¹-habbÄ• __tave tuna t
vajjetvÄ• .

vÄ• siá¹-á¹-ho, pattadhammo, kumbhakÄ• ro iccevamÄ• di.

602, 6__._ __dumhi garu_.

dumhi akkhare yo pubbo akkharo, so garukova daá¹-á¹-habbo.

bhitvÄ• , chitvÄ• , datvÄ• , hutvÄ• .

603, 7__._ __dÄ«gho ca_.

dÄ«gho ca saro garukova daá¹-á¹-habbo.

Ä• hÄ• ro, nadÄ«, vadhÅ«, te dhammÄ• , opanayiko.

604, 684__._ __akkharehi kÄ• ra_.

akkharatthehi akkharÄ• bhidheyyehi __kÄ• ra_paccayo hoti payoge sati.

a eva akÄ• ro, Ä• eva Ä• kÄ• ro, ya eva yakÄ• ro.

605, 647__._ __yathÄ• gamamikÄ• ro_ \Be 282/.

yathÄ• gamaá¹ƒ sabbadhÄ• tÅ«hi sabbapaccayesu __i_kÄ• rÄ• gamo hoti.

kÄ• riyaá¹ƒ, bhavitabbaá¹ƒ, janitabbaá¹ƒ, viditabbaá¹ƒ, karitvÄ• , icchitaá¹ƒ.

606, 642__._ __dadhantato yo kvaci_.

__da_kÄ• radhakÄ• rantÄ• ya dhÄ• tuyÄ• yathÄ• gamaá¹ƒ __ya_kÄ• rÄ• gamo hoti kvaci

buddho loke uppajjitvÄ• , dhammaá¹ƒ bujjhitvÄ• .

__dadhantato_ti kimatthaá¹ƒ? labhitvÄ• .

__kvacÄ«_ti kimatthaá¹ƒ? uppÄ• detvÄ• .

iti kibbidhÄ• nakappe catuttho kaá¹‡á¸• o.

paÃ±camakaá¹‡á¸• a

607, 578__._ __niggahita saá¹ƒyogÄ• dino_.

saá¹ƒyogÄ• dibhÅ«to __na_kÄ• ro niggahitamÄ• pajjate.

raá¹…go, bhaá¹…go, saá¹…go.

608, 623__._ __sabbattha_ \Be 283/ __ge gÄ«_.

__ge_iccetassa dhÄ• tussa __gÄ«_Ä• deso hoti sabbattha á¹-hÄ• ne.

gÄ«taá¹ƒ gÄ• yati.

609, 484__._ __sadassa sÄ«dattaá¹ƒ_.

__sada_iccetassa dhÄ• tussa __sÄ«dÄ• _deso hoti sabbattha á¹-hÄ• ne.

nisinno, nisÄ«dati.

610, 627__._ __yajassa sarassi á¹-á¹-he_.

__yaja_iccetassa dhÄ• tussa sarassa __i_kÄ• rÄ• deso hoti á¹-á¹-he pare.

yiá¹-á¹-ho, yiá¹-á¹-hÄ• .

__á¹-á¹-he_ti kimatthaá¹ƒ? yajanaá¹ƒ.

611, 608__._ __hacatutthÄ• namantÄ• naá¹ƒ do dhe_.

__ha_catutthÄ• naá¹ƒ dhÄ• tvantÄ• naá¹ƒ __do_ Ä• deso hoti __dhe_ pare.

sannaddho, kuddho, yuddho, siddho, laddho, Ä• raddho.

612, 615__._ __á¸• o_ \Be 284/ __á¸• hakÄ• re_.

hacatutthÄ• naá¹ƒ dhÄ• tvantÄ• naá¹ƒ __á¸• o_ Ä• deso hoti á¸• hakÄ• re pare.

dayhatÄ«ti daá¸• á¸• ho, vaá¸• á¸• hatÄ«ti vuá¸• á¸• ho.

__á¸• hakÄ• re_ti kimatthaá¹ƒ? dÄ• ho.

613, 583__._ __gahassa ghara á¹‡e vÄ• _.

__gaha_iccetassa dhÄ• tussa sabbassa __gharÄ• _deso hoti vÄ• __á¹‡a_paccaye pare.

gharaá¹ƒ, gharÄ• ni.

__vÄ• _ti kimatthaá¹ƒ? gÄ• ho.

614, 581__._ __dahassa do á¸·aá¹ƒ_.

__daha_iccetassa dhÄ• tussa __da_kÄ• ro á¸·attamÄ• pajjate vÄ• __á¹‡a_paccaye pare.

paridahanaá¹ƒ pariá¸·Ä• ho.

__vÄ• _ti kimatthaá¹ƒ? paridÄ• ho.

615, 586__._ __dhÄ• tvantassa lopo kvimhi_.

dhÄ• tvantassa byaÃ±janassa lopo hoti kvimhi paccaye pare.

bhujena \Be 285/ gacchatÄ«ti, bhujago. urena gacchatÄ«ti urago, turago, saá¹…kho.

616, 587__._ __vidante Å«_.

__vida_iccetassa dhÄ• tussa ante __Å«_kÄ• rÄ• gamo hoti kvimhi paccaye pare.

lokaá¹ƒ vidati jÄ• nÄ• tÄ«ti lokavidÅ«.

617, 633__._ __na ma ka rÄ• namantÄ• naá¹ƒ niyuttatamhi_.

__na_kÄ• ra __ma_kÄ• ra __ka_kÄ• ra __ra_kÄ• rÄ• naá¹ƒ dhÄ• tvantÄ• naá¹ƒ lopo na ho
pare.

hanibhuá¹ƒ, gamito, ramito, sakito, sarito, karitvÄ• .

__iyuttatamhÄ«_ti kimatthaá¹ƒ? gato, sato.

618, 571__._ __na ka gattaá¹ƒ ca jÄ• á¹‡vumhi_.

__ca_kÄ• ra __ja_kÄ• rÄ• __ka_kÄ• ra __ga_kÄ• rattaá¹ƒ nÄ• pajjante á¹‡vumhi paccaye

pacatÄ«ti pÄ• cako, yajatÄ«ti yÄ• jako.

619, 573__._ __karassa_ \Be 286/ __ca tattaá¹ƒ tusmiá¹ƒ_.

__kara_iccetassa dhÄ• tussa antassa __ra_kÄ• rassa __ta_kÄ• rattaá¹ƒ hoti __tu_paccaye

karotÄ«ti kattÄ• , karontÄ«ti kattÄ• ro.

620, 549__._ __tuá¹ƒ tuna tabbesu vÄ• _.

__kara_iccetassa dhÄ• tussa antassa __ra_kÄ• rassa __ta_kÄ• rattaá¹ƒ hoti vÄ• __tuá¹ƒ t
paccayesu.

kattuá¹ƒ, kÄ• tuá¹ƒ, kattuna. kÄ• tuna, kattabbaá¹ƒ, kÄ• tabbaá¹ƒ.

621, 553__._ __kÄ• ritaá¹ƒ viya á¹‡Ä• nubandho_.

__á¹‡a_kÄ• rÄ• nubandho paccayo kÄ• ritaá¹ƒ viya daá¹-á¹-habbo vÄ• .

dÄ• ho, deho, vÄ• ho, bÄ• ho, cÄ• go, vÄ• ro, cÄ• ro, parikkhÄ• ro, dÄ• yako, nÄ• yako, lÄ
ghÄ• tÄ«, dÄ• yÄ«.

__vÄ• _ti kimatthaá¹ƒ? upakkharo.

622, 570__._ __anakÄ• _ \Be 287/ __yu á¹‡vÅ«naá¹ƒ_.

__yuá¹‡vu_iccetesaá¹ƒ paccayÄ• naá¹ƒ __ana aka_iccete Ä• desÄ• honti.

nandanaá¹ƒ, kÄ• rako.

623, 554__._ __ka gÄ• ca jÄ• naá¹ƒ_.

__ca ja_iccetesaá¹ƒ dhÄ• tvantÄ• naá¹ƒ __ka_kÄ• ragakÄ• rÄ• desÄ• honti __á¹‡Ä• _nub

pÄ• ko, yogo.

iti kibbidhÄ• nakappe paÃ±camo kaá¹‡á¸• o.

kitakappo niá¹-á¹-hito.

8. uá¹‡Ä• dikappa

chaá¹-á¹-hakaá¹‡á¸• a

624, 563__._ __kattari_ \Be 288/ __kita_.

kattuiccetasmiá¹ƒ atthe kita paccayÄ• honti.

kÄ• ru, kÄ• ruko, kÄ• rako, pÄ• cako, kattÄ• , janitÄ• , pacitÄ• , netÄ• .

625, 605__._ __bhÄ• vakammesu kiccatta khatthÄ• _.

bhÄ• vakammaiccetesvatthesu __kicca tta khattha_iccete paccayÄ• honti.

upasampÄ• detabbaá¹ƒ upasampÄ• danÄ«yaá¹ƒ bhavatÄ• , sayitabbaá¹ƒ bhavatÄ• , katta

odano bhavatÄ• , asitabbaá¹ƒ bhojanaá¹ƒ bhavatÄ• , asitaá¹ƒ bhavatÄ• , sayitaá¹ƒ bhavatÄ
asitaá¹ƒ asanaá¹ƒ bhavatÄ• , sayitaá¹ƒ sayanaá¹ƒ bhavatÄ• , pacito odano bhavatÄ• , kiÃ±
dussayo, sussayo bhavatÄ• .

626, 634__._ __kammani_ \Be 289/ __dutiyÄ• ya tto_.

kammani iccetasmiá¹ƒ atthe dutiyÄ• yaá¹ƒ vibhattiyaá¹ƒ kattari __tta_paccayo hoti.

dÄ• naá¹ƒ dinno devadatto, sÄ«laá¹ƒ rakkhito devadatto, bhattaá¹ƒ bhutto devadatto, garuá
devadatto.

627, 652__._ __khyÄ• dÄ«hi mÄ• na ma ca to vÄ• _.

__khi bhÄ« su ru hu vÄ• dhÅ« hi lÅ« pÄ« ada_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __mana_ pac
hoti vÄ• .

khÄ«yanti upaddavÄ• etthÄ• ti khemo, bhÄ• yitabboti bhemo, bhÄ• yanti etasmÄ• ti vÄ• b
abhissavetÄ«ti somo, ravati gacchatÄ«ti romo, huvati juhvati etenÄ• ti homo, paá¹-ilomavas
vÄ• mo, lÄ• makavasena vÄ• ti gacchati pavattatÄ«ti vÄ• vÄ• mo, dhunÄ• ti kampatÄ«ti dh
hinoti pavattati cittaá¹ƒ etasminti hemo, lunitabboti lomo, maá¹ƒsacammÄ• ni lunÄ• ti chinda
piyanaá¹ƒ pemo, piyÄ• yitabboti vÄ• pemo, sukhadukkhaá¹ƒ adati bhakkhatÄ«ti attÄ• , jÄ•
adÄ«yate bhakkhÄ«yateti vÄ• attÄ• , Ä• tumÄ• .

628, 653__._ __samÄ• dÄ«hi_ \Be 290/ __tha mÄ• _.

__samu damu dara raha du hi si bhÄ« dÄ• yÄ• sÄ• á¹-hÄ• bhasa_iccevamÄ• dÄ«hi dhÄ
honti.

sametÄ«ti samatho, damatÄ«ti damatho, damanaá¹ƒ vÄ• damatho, damitabboti vÄ• dama
jiá¹‡á¹‡abhÄ• vaá¹ƒ rahissati gaá¹‡hissatÄ«ti ratho, dabbasambhÄ• re rahati gaá¹‡hÄ• tÄ«
gacchatÄ«ti dumo, davati vuddhi viruá¸·hi gacchati pavattatÄ«ti uddhaá¹ƒ vÄ• dumo, patha
gacchati patatÄ«ti himo, kammavÄ• cÄ• ya bandhati etthÄ• ti sÄ«mÄ• . bandhitabbÄ• ti vÄ
etasmÄ• ti bhÄ«mo, satte avakhaá¹‡á¸• enti nivÄ• renti etenÄ• ti dÄ• mo, mÅ«sikÄ• dÄ«hi
avakhaá¹‡á¸• Ä«yatÄ«ti vÄ• dÄ• mo, yÄ• ti gacchatÄ«ti yÄ• mo, paresaá¹ƒ cittaá¹ƒ gaá¹‡h
tiá¹-á¹-hanti etenÄ• ti thÄ• mo, bhasati bhasmÄ«karÄ«yatÄ«ti bhasmÄ• .

629, 569__._ __gahassuâ€™ padhasse vÄ• _.

__gaha_iccetassa dhÄ• tussa upadhassa __a_kÄ• rassa etta hoti vÄ• .

dabbasambhÄ• ra gaá¹‡hÄ• tÄ«ti gehaá¹ƒ, gahaá¹ƒ.

630, 654__._ __masussa_ \Be 291/ __sussa cchara ccherÄ• _.

__masu_iccetassa pÄ• á¹-ipadikassa __su_ssa __ccharaccherÄ• _desÄ• honti.

maccharatÄ«ti maccharo, evaá¹ƒ macchero.

631, 655__._ __Ä• pubbacarassa ca_.

__Ä• _pubbassa __cara_iccetassa dhÄ• tussa __cchariyaccharaccherÄ• _ desÄ• honti, __

Ä• bhuso caritabbanti acchariyaá¹ƒ. evaá¹ƒ accharaá¹ƒ, accheraá¹ƒ.

__caggahaá¹‡ena masu_ssa __su_ssÄ• pi __cchariyÄ• _deso hoti, macchariyaá¹ƒ.

632, 656__._ __ala kala salehi layÄ• _.

__ala kala sala_iccetehi dhÄ• tÅ«hi __la ya_paccayÄ• honti.

alati samatthetÄ«ti allaá¹ƒ, kalitabbaá¹ƒ saá¹…khyÄ• tabbanti kallaá¹ƒ, salati gacchati pavis
evaá¹ƒ alyaá¹ƒ, kalyaá¹ƒ, salyaá¹ƒ.

633, 657__._ __yÄ• á¹‡a_ \Be 292/ __lÄ• á¹‡Ä• _.

tehi __kala sala_iccetehi dhÄ• tÅ«hi __yÄ• á¹‡a lÄ• á¹‡a_paccayÄ• honti.

kalitabbaá¹ƒ saá¹…khyÄ• tabbanti kalyÄ• á¹‡aá¹ƒ, gaá¹‡ato paá¹-ikkamitvÄ• salanti etthÄ•
evaá¹ƒ sallÄ• á¹‡o, paá¹-isallÄ• á¹‡o.

634, 658__._ __mathissa thassa lo ca_.

__matha_iccetassa dhÄ• tussa __tha_ssa __lÄ• _desohoti. aÃ±Ã±amaÃ±Ã±aá¹ƒ mathati v

__caggahaá¹‡ena_ lato __ko_ ca Ä• gamo hoti. mallako, mallakaá¹ƒ.

635, 559__._ __pesÄ• tisaggapattakÄ• lesukiccÄ• _.

__pesa atisagga pattakÄ• la_iccetesvatthesu kiccapaccayÄ• honti.

kattabbaá¹ƒ kammaá¹ƒ bhavatÄ• , karaá¹‡Ä«yaá¹ƒ kiccaá¹ƒ bhavatÄ• , bhottabbaá¹ƒ bhoja
bhojanÄ«yaá¹ƒ bhojanaá¹ƒ bhavatÄ• , ajjhayitabbaá¹ƒ ajjheyyaá¹ƒ bhavatÄ• , ajjhayanÄ«ya

636, 659__._ __avassakÄ• â€™ dhamiá¹‡esu_ \Be 293/ __á¹‡Ä« ca_.

__avassaka adhamiá¹‡a_iccetesvatthesu __á¹‡Ä«_paccayo hoti, kiccÄ• ca.

__avassate_ tÄ• va --- kÄ• rÄ«si me kammaá¹ƒ avassaá¹ƒ hÄ• rÄ«si me bhÄ• raá¹ƒ avass

__adhamiá¹‡e_ --- dÄ• yÄ«si me sataá¹ƒ iá¹‡aá¹ƒ, dhÄ• rÄ«si me sahassaá¹ƒ iá¹‡aá¹ƒ.

kiccÄ• ca --- dÄ• tabbaá¹ƒ me bhavatÄ• sataá¹ƒ iá¹‡aá¹ƒ. dhÄ• rayitabbaá¹ƒ me bhavatÄ
kattabbaá¹ƒ me bhavatÄ• gehaá¹ƒ, karaá¹‡Ä«yaá¹ƒ me bhavatÄ• kiccaá¹ƒ, kÄ• riyaá¹ƒ me

637, 0__._ __arahasakkÄ• dÄ«hi tuá¹ƒ_.

__araha sakka bhabba_iccevamÄ• dÄ«hi payoge sati sabbadhÄ• tÅ«hi __tuá¹ƒ_paccayo h

arahÄ• bhavaá¹ƒ vattuá¹ƒ, arahÄ• bhavaá¹ƒ kattuá¹ƒ, sakkÄ• bhavaá¹ƒ hantuá¹ƒ, sattÄ•
janituá¹ƒ, bhavituá¹ƒ, sakkÄ• bhavaá¹ƒ dÄ• tuá¹ƒ, sakkÄ• bhavaá¹ƒ gantuá¹ƒ, tabbo bhava
iccevamÄ• di.

638, 660__._ __vajÄ• dÄ«hipabbajjÄ• dayo_ \Be 294/ __nippajjante_.

__vaja_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, upasaggapaccayÄ• dÄ«hi ca pabbajjÄ• dayo saddÄ•

paá¹-hamameva vajitabbÄ• ti pabbajjÄ• , iÃ±janaá¹ƒ ejjÄ• , samajjanaá¹ƒ samajjÄ• , nisÄ«
vijÄ• nanaá¹ƒ vijjÄ• visajjanaá¹ƒ visajjÄ• , padanaá¹ƒ pajjÄ• , hananaá¹ƒ vajjhÄ• , esanaá¹
aticchÄ• , sadanaá¹ƒ sajjÄ• , sayanti etthÄ• ti seyyÄ• , sammÄ• cittaá¹ƒ nidheti etÄ• yÄ• ti
cariyÄ• , karaá¹‡aá¹ƒ kiriyÄ• , rujanaá¹ƒ rucchÄ• , padanaá¹ƒ pacchÄ• , riÃ±canaá¹ƒ ricchÄ
titicchÄ• , saá¹ƒkocanaá¹ƒ saá¹ƒkucchÄ• , madanaá¹ƒ macchÄ• , labhanaá¹ƒ lacchÄ• , radi
vilekhanaá¹ƒ vÄ• racchÄ• , adho bhÄ• gena gacchatÄ«ti tiracchÄ• , tiracchÄ• no, ajanaá¹ƒ

titikkhÄ• , saha Ä• gamanaá¹ƒ sÄ• gacchÄ• , duá¹-á¹-hu bhakkhanaá¹ƒ dobhacchÄ• , duá¹-
pucchanaá¹ƒ pucchÄ• , muhanaá¹ƒ mucchÄ• , vasanaá¹ƒ vacchÄ• , kacanaá¹ƒ kacchÄ• , s
tudanaá¹ƒ tucchÄ• , visanaá¹ƒ vicchÄ• , pisanaá¹ƒ picchillÄ• , sukhadukkhaá¹ƒ mudati bhak
295/, sattÄ• naá¹ƒ pÄ• á¹‡aá¹ƒ museti cajetÄ«ti maccu, satanaá¹ƒ saccaá¹ƒ, uddhaá¹ƒ dhu
uddhaccaá¹ƒ, naá¹-anaá¹ƒ naccaá¹ƒ, nitanaá¹ƒ niccaá¹ƒ, tathanaá¹ƒ tacchaá¹ƒ iccevamÄ• c

639, 585__._ __kvilopo ca_.

__kvi_lopo hoti, puna ca nippajjante.

vividhehi sÄ«lÄ• diguá¹‡ehi bhavatÄ«ti vibhÅ«, visesena vÄ• bhavatÄ«ti vibhÅ«, sayaá¹ƒ a
sayambhÅ«, abhivitvÄ• bhavatÄ«ti abhibhÅ«, saá¹ƒ suá¹-á¹-hu dhunÄ• ti kampatÄ«ti sandh
dibbatÄ«ti vibhÄ• , nissesena bhÄ• ti dibbatÄ«ti nibhÄ• , pakÄ• rena bhÄ• ti dibbatÄ«ti pabh
etthÄ• ti sabhÄ• , Ä• bhuso bhÄ• ti dibbatÄ«ti Ä• bhÄ• , bhujena kuá¹-ilena gacchatÄ«ti bhu
gacchatÄ«ti turago, saá¹ƒ suá¹-á¹-hu pathaviá¹ƒ khanatÄ«ti saá¹…kho, visesena yamati upa
suá¹-á¹-hu manati jÄ• nÄ• tÄ«ti sumo, pari samantato tanoti vitthÄ• retÄ«ti parito iccevamÄ•

640, 0__._ __sacajÄ• naá¹ƒ kagÄ• á¹‡Ä• nubandhe_.

__saca jÄ• _naá¹ƒ dhÄ• tÅ«namantÄ• naá¹ƒ __cajÄ• naá¹ƒ kagÄ• _desÄ• honti yathÄ• sa
paccaye pare.

oko \Be 296/, pÄ• ko, seko, soko, viveko, cÄ• go, yogo, bhogo, rogo, rÄ• go, bhÄ• go, bhaá

641, 572__._ __nudÄ• dÄ«hi yuá¹‡vÅ«namanÄ• nanÄ• kÄ• nanakÄ• sakÄ• ritehi ca_.

__nuda sÅ«da jana su lÅ« hu pu bhÅ« Ã±Ä• a sa samu_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, __p
iccevamÄ• dÄ«hi sakÄ• ritehi ca __yuá¹‡vÅ«naá¹ƒ_ paccayÄ• naá¹ƒ __ana Ä• nana aka Ä•
yathÄ• saá¹…khyaá¹ƒ kattari, bhÄ• vakaraá¹‡esu ca.

__kattari_ tÄ• va --- panudatÄ«ti panÅ«dano. evaá¹ƒ sÅ«dano, janano, savaá¹‡o, lavano, h
bhavano, Ã±Ä• á¹‡o, asano, samaá¹‡o.

__bhÄ• ve ca_ --- panudate panÅ«danaá¹ƒ. evaá¹ƒ sÅ«danaá¹ƒ, jananaá¹ƒ, savaá¹‡aá¹ƒ, l
pavanaá¹ƒ, bhavanaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ, asanaá¹ƒ, samaá¹‡aá¹ƒ, saÃ±jÄ• nanaá¹ƒ, kuyate k

__kÄ• rite_ ca --- phandÄ• pÄ«yate phandÄ• panaá¹ƒ, cetÄ• pÄ«yate cetÄ• panaá¹ƒ, Ä• á¹

__karaá¹‡e_ --- nudanti anenÄ• ti nÅ«danaá¹ƒ, evaá¹ƒ sÅ«danaá¹ƒ, jananaá¹ƒ, savaá¹‡aá
havanaá¹ƒ, pavanaá¹ƒ, bhaganaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ, asanaá¹ƒ, savaá¹‡aá¹ƒ.

puna \Be 297/ __kattari_ --- nudatÄ«ti nÅ«dako, sÅ«datÄ«ti sÅ«dadhakÄ• , janetÄ«ti janak
sÄ• vako, lunÄ• tÄ«ti lÄ• vako, juhotÄ«ti hÄ• vako, punÄ• tÄ«ti pÄ• vako, bhavatÄ«ti bhÄ• v
asatÄ«ti asako, upÄ• satÄ«ti upÄ• sako, sametÄ«ti samako.

__kÄ• rite_ tu --- phandÄ• payatÄ«ti phandÄ• payako. evaá¹ƒ Ä• á¹‡Ä• payako, cetÄ• paya

642, 588__._ __i ya ta ma ki e sÄ• naâ€™ mantassaro dÄ«ghaá¹ƒ kvaci du sa ssa guá¹‡aá

__iya ta ma ki e sa_iccetesaá¹ƒ sabbanÄ• mÄ• namanto saro dÄ«ghamÄ• pajjate, kvaci __
__u_kÄ• ro guá¹‡amÄ• pajjate, __da_kÄ• ro __ra_kÄ• ramÄ• pajjate, dhÄ• tvantassa __sa_
Ä• desÄ• honti yathÄ• sambhavaá¹ƒ. ete saddÄ• sakena sakena nÄ• mena yathÄ• nuparo
nippajjante.

imamiva naá¹ƒ passatÄ«ti Ä«diso, yamiva naá¹ƒ passatÄ«ti yÄ• diso, tamiva naá¹ƒ passatÄ
naá¹ƒ passatÄ«ti mÄ• diso, kimiva naá¹ƒ passatÄ«ti kÄ«diso, etamiva naá¹ƒ passatÄ«ti edis
passatÄ«ti sÄ• diso \Be 298/. imamiva naá¹ƒ passatÄ«ti Ä«riso, yamiva naá¹ƒ passatÄ«ti yÄ
passatÄ«ti tÄ• riso, mamiva naá¹ƒ passatÄ«ti mÄ• riso, kimiva naá¹ƒ passatÄ«ti kÄ«riso, eta
eriso, samÄ• namiva naá¹ƒ passatÄ«ti sÄ• riso. imamiva naá¹ƒ passatÄ«ti Ä«dikkho, yamiv
yÄ• dikkho, tamiva naá¹ƒ passatÄ«ti tÄ• dikkho, evaá¹ƒ mÄ• dikkho, kÄ«dikkho, edikkho, sÄ
tÄ• dÄ«, mÄ• dÄ«, kÄ«dÄ«, edÄ«, sÄ• dÄ«.

__caggahaá¹‡ena_ tesameva saddÄ• naá¹ƒ __iya_iccevamÄ• dÄ«namanto ca saro kvaci d
yÄ• dikkho, tÄ• dikkho, mÄ• dikkho, kÄ«dikkho, edikkho, sÄ• dikkho. idiso, sadiso, sariso, s

643, 635__._ __bhyÄ• dÄ«hi mati budhi pÅ«jÄ• dÄ«hi ca tto_.

__bhÄ«_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, __mati. budhi pÅ«jÄ• _dito ca __tta_ paccayo hoti.

bhÄ• yitabboti bhÄ«to, supitabboti sutto, mijjitabbo sinehetabboti mitto, sammannitabboti sa
suá¹-á¹-hu mÄ• nitabbo pÅ«jetabboti sammato, sammÄ• nÄ«yitthÄ• ti sammato, saá¹ƒkapp
299/, saá¹ƒkappÄ«yitthÄ• ti saá¹…kappito, sampÄ• dÄ«yateti sampÄ• dito, sampÄ• dÄ«yitt
avadhÄ• rÄ«yateti avadhÄ• rito, avadhÄ• rÄ«yitthÄ• ti avadhÄ• rito, bujjhitabbo Ã±Ä• tabbo
ito, etabbo gantabboti ito, viditabbo Ã±Ä• tabboti vidito, takkÄ«yateti takkito, pÅ«jÄ«yateti pÅ
pÅ«jÄ«yitthÄ• ti pÅ«jito, apacÄ• yitabboti apacÄ• yito, mÄ• nitabbo pÅ«jetabboti mÄ• nito, a

vandÄ«yateti vandito, vandÄ«yitthÄ• ti vandito, sakkarÄ«yateti sakkÄ• rito, sakkarÄ«yitthÄ•

644, 661__._ __vepu sÄ« dava vamu ku dÄ• bhÅ« hvÄ• dÄ«hi thu ttima á¹‡imÄ• nibbatte_

__vepu sÄ« dava vamu ku dÄ• bhÅ« hui_ccevamÄ• dÄ«hi dhÄ• tÅ«hi yathÄ• sambhavaá¹
honti nibbattatthe.

vepanaá¹ƒ vepo, tena nibbatto vepathu, sayanaá¹ƒ sayo, tena nibbatto sayathu, davanaá¹ƒ
davathu. vamanaá¹ƒ vamo, tena nibbatto vamathu. kutti karaá¹‡aá¹ƒ, tena nibbattaá¹ƒ kutti
dÄ• naá¹ƒ, tena nibbattaá¹ƒ dattimaá¹ƒ. bhÅ«ti bhavanaá¹ƒ, tena nibbattaá¹ƒ bhottimaá¹ƒ. a
tena nibbattaá¹ƒ ohÄ• vimaá¹ƒ.

645, 662__._ __akkose_ \Be 300/ __namhÄ• ni_.

akkosaiccetasmiá¹ƒ atthe namhi paá¹-isedhayutte __Ä• ni_paccayo hoti dhÄ• tÅ«hi.

na gamitabbaá¹ƒ agamÄ• ni te jamma desaá¹ƒ, na kattabbaá¹ƒ akarÄ• á¹‡i te jamma kam

__namhÄ«_ti kimatthaá¹ƒ? vipatti te jamma, vikati te jamma.

__akkoseti_ kimatthaá¹ƒ? na gantabbÄ• agati te.

646, 419__._ __ekÄ• dito sakissa kkhattuá¹ƒ_.

__ekÄ• _dito __saki_ssa __kkhattuá¹ƒ_ hoti.

ekassa padatthassa sakiá¹ƒ vÄ• raá¹ƒ ekakkhattuá¹ƒ, dvinnaá¹ƒ padatthÄ• naá¹ƒ sakiá¹ƒ v
tiá¹‡á¹‡aá¹ƒ padatthÄ• naá¹ƒ sakiá¹ƒ vÄ• raá¹ƒ tikkhattuá¹ƒ, evaá¹ƒ catukkhattuá¹ƒ, paÃ±ca
chakkhattuá¹ƒ, sattakkhattuá¹ƒ, aá¹-á¹-hakkhattuá¹ƒ, navakkhattuá¹ƒ, dasakkhattuá¹ƒ. iccev
yojetabbÄ• .

647, 663__._ __sunassunassoá¹‡a vÄ• nuvÄ• nÅ«nakhunÄ• nÄ• _.

__suna_iccetassa pÄ• á¹-ipadikassa __una_ssa __oá¹‡a vÄ• na uvÄ• na Å«na unakha una

sÄ• mikassa \Be 301/ saddaá¹ƒ suá¹‡Ä• tÄ«ti soá¹‡o, sÄ• mikassa saddaá¹ƒ suá¹‡Ä• tÄ«ti
sÅ«no, sunakho, suno, sÄ• , sÄ• no.

648, 664__._ __taruá¹‡assa susu ca_.

__taruá¹‡ai_ccetassa pÄ• á¹-ipadikassa __susu_ Ä• deso hoti.

susu kÄ• á¸·akeso.

649, 665__._ __yuvassuvassuvuvÄ• nunÅ«nÄ• _.

__yuva_iccetassa pÄ• á¹-ipadikassa __uva_ssa __uvauvÄ• na unaÅ«nÄ• _desÄ• honti.

yuvÄ• , yuvÄ• no, yuno, yÅ«no.

650, 651__._ __kÄ• le vattamÄ• nÄ• tÄ«te á¹‡vÄ• dayo_.

kÄ• le vattamÄ• natthe ca atÄ«tatthe ca __á¹‡u yu ta_paccayÄ• honti.

akÄ• si, karotÄ«ti kÄ• ru, agacchi, gacchatÄ«ti, vÄ• yu, abhavi, bhavatÄ«ti bhÅ«taá¹ƒ.

651, 647__._ __tavissati_ \Be 302/ __gamÄ• dÄ«hi á¹‡Ä« ghiá¹‡a_.

bhavissatikÄ• latthe __gamu bhaja su á¹-hÄ• _iccevamÄ• dÄ«hi dhÄ• tÅ«hi __á¹‡Ä« ghiá¹

Ä• yatiá¹ƒ gamituá¹ƒ sÄ«laá¹ƒ yassa, so hotÄ«ti gÄ• mÄ«, Ä• yatiá¹ƒ bhajituá¹ƒ sÄ«laá¹ƒ y
bhÄ• jÄ«, Ä• yatiá¹ƒ passÄ•ituá¹ƒ sÄ«laá¹ƒ yassa, so hotÄ«ti passÄ• vi, Ä• yatiá¹ƒ paá¹-á
yassa, so hotÄ«ti paá¹-á¹-hÄ• yi.

652, 648__._ __kriyÄ• yaá¹ƒ á¹‡vu tavo_.

kriyÄ• yamatthe __á¹‡vu tu_iccete paccayÄ• honti bhavissatikÄ• le.

``karissaâ€™â€™ nti kÄ• rako vajati, ``bhuÃ±jissaâ€™â€™ nti bhottÄ• vajati.

653, 306__._ __bhÄ• vavÄ• cimhi catutthÄ«_.

bhÄ• vavÄ• cimhi catutthÄ«vibhatti hoti bhavissatikÄ• le,

pacissate, pacanaá¹ƒ vÄ• pÄ• ko, pÄ• kÄ• ya vajati. bhuÃ±jissate, bhojanaá¹ƒ vÄ• bhogo
naccissate, naccanaá¹ƒ vÄ• naccaá¹ƒ, naccÄ• ya vajati.

654, 649__._ __kammani_ \Be 303/ __á¹‡o_.

kammani upapade __á¹‡a_paccayo hoti bhavissatikÄ• le.

nagaraá¹ƒ karissati nagarakÄ• ro vajati, sÄ• liá¹ƒ lÄ• vissati sÄ• lilÄ• vo vajati, dhaÃ±Ã±aá
dhaÃ±Ã±avÄ• po vajati, bhogaá¹ƒ dadissati bhogadÄ• yo vajati, sindhuá¹ƒ pivissati sindhup

655, 650__._ __sese ssaá¹ƒ ntumÄ• nÄ• nÄ• _.

sesaiccetasmiá¹ƒ atthe __ssaá¹ƒ ntu mÄ• na Ä• na_ iccete paccayÄ• honti bhavissatikÄ•

kammaá¹ƒ karissati kammaá¹ƒ karissaá¹ƒ, evaá¹ƒ kammaá¹ƒ karonto, kammaá¹ƒ kurumÄ•
bhojanaá¹ƒ bhuÃ±jissati bhojanaá¹ƒ bhuÃ±jissaá¹ƒ, evaá¹ƒ bhojanaá¹ƒ bhuÃ±janto, bhojana
bhojanaá¹ƒ bhuÃ±jÄ• no vajati. khÄ• danaá¹ƒ khÄ• dissati khÄ• danaá¹ƒ khÄ• dissaá¹ƒ, eva
khÄ• danaá¹ƒ khÄ• damÄ• no, khÄ• danaá¹ƒ khÄ• dÄ• no vajati. maggaá¹ƒ carissati magga
caranto, maggaá¹ƒ caramÄ• no, maggaá¹ƒ carÄ• no vajati. bhikkhaá¹ƒ bhikkhissati bhikkha
bhikkhaá¹ƒ bhikkhanto, bhikkhaá¹ƒ bhikkhamÄ• no, bhikkhaá¹ƒ bhikkhÄ• no vajati.

656, 666__._ __chavÄ• dÄ«ti_ \Be 304/ __tatraá¹‡a_.

__cha da ci ti su nÄ« vi da pada tanu yata ada mada yuja vatumida mÄ• pu ka la vara ve p
iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tatraá¹‡a_ iccete paccayÄ• honti yathÄ• sambhavaá¹ƒ.

Ä• tapaá¹ƒ chÄ• detÄ«ti chattaá¹ƒ, chatraá¹ƒ. Ä• rammaá¹‡aá¹ƒ cintetÄ«ti cittaá¹ƒ, citraá¹ƒ
sampayuttadhammÄ• ethenÄ• ti vÄ• cittaá¹ƒ, citraá¹ƒ. atthe abhissavetÄ«ti suttaá¹ƒ, sutra
vÄ• suttaá¹ƒ, sutraá¹ƒ. satte netÄ«ti nettaá¹ƒ, netraá¹ƒ. satte icchitaá¹-á¹-hÄ• naá¹ƒ nenti e
nettaá¹ƒ, netraá¹ƒ. pakÄ• rena vidatÄ«ti pavittaá¹ƒ, pavitraá¹ƒ. vividhena Ä• kÄ• rena maá¹.
sodhetÄ«ti pavittaá¹ƒ, pavitraá¹ƒ. sucibhÄ• vaá¹ƒ vÄ• pÄ• puá¹‡Ä• tÄ«ti pavittaá¹ƒ, pavitra
pÄ• puá¹‡Ä• tÄ«ti patto, patro. Ä• hÄ• rÄ• patanti ettha bhÄ• janeti pattaá¹ƒ, patraá¹ƒ. pad
pattaá¹ƒ, patraá¹ƒ. tanoti vitthÄ• retÄ«ti tantaá¹ƒ, tantraá¹ƒ, tanitabbaá¹ƒ vitthÄ• retabbanti v
tantra. yatatÄ«ti yattaá¹ƒ, yatraá¹ƒ. yatati vÄ«riyaá¹ƒ karoti etenÄ• ti vÄ• yattaá¹ƒ, yatraá¹ƒ.
yattaá¹ƒ, yatraá¹ƒ. sukhadukkhaá¹ƒ adati bhakkhatÄ«ti attÄ• , atrÄ• . madatÄ«ti mattaá¹ƒ, m
yujjanti etenÄ• ti yottaá¹ƒ, yotraá¹ƒ. vattatÄ«ti vattaá¹ƒ, vatraá¹ƒ. midati \Be 305/ sinehaá¹ƒ
mittaá¹ƒ. mitraá¹ƒ. midati sinehati etÄ• yÄ• ti mettÄ• , metrÄ• . pari samanta to sabbÄ• kÄ•
mattÄ• , matrÄ• . mÄ• nanaá¹ƒ vÄ• mattaá¹ƒ, matraá¹ƒ. attano kulaá¹ƒ punÄ• ti sodhetÄ«ti
kalitabbaá¹ƒ saá¹…khyÄ• tabbanti kalattaá¹ƒ, kalatraá¹ƒ. saá¹ƒsuá¹-á¹-hu vÄ• reti etenÄ• ti
varatraá¹ƒ. vepati kampatÄ«ti vettaá¹ƒ, vetraá¹ƒ. gopitabbaá¹ƒ rakkhitabbanti guttaá¹ƒ. gutra

gotraá¹ƒ. dÄ• ti avakhaá¹‡á¸• ati etenÄ• ti dÄ• ttaá¹ƒ, dÄ• traá¹ƒ iccevamÄ• di.

657, 667__._ __vadÄ• dÄ«hi á¹‡itto gaá¹‡e_.

__vada cara vara_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __á¹‡itta_paccayo hoti gaá¹‡atthe.

vÄ• ditÄ• naá¹ƒ gaá¹‡o vÄ• dittaá¹ƒ. evaá¹ƒ cÄ• rittaá¹ƒ, vÄ• rittaá¹ƒ, iccevamÄ• di.

658, 668__._ __midÄ• dÄ«hi ttitiyo_.

__mida pada ra_nja __tanu dhÄ• _iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tti ti_ iccete paccayÄ• h

midati sinehatÄ«ti metti, padati gacchatÄ«ti patti, ranjati etthÄ• ti ratti, tanoti vitthÄ• retÄ«ti t
attano \Be 306/ kulaá¹ƒ tanoti vitthÄ• retÄ«ti vÄ• tanti, paresaá¹ƒ itthÄ«naá¹ƒ puttaá¹ƒ dhÄ•
khÄ«raá¹ƒ dhÄ• retÄ«ti vÄ• dhÄ• ti, attano sabhÄ• vaá¹ƒ dhÄ• retÄ«ti vÄ• dhÄ• ti iccevam

659, 669__._ __usu ranja daá¹ƒsÄ• naá¹ƒ daá¹ƒsassa daá¸• á¸• hoá¸• ha á¹-hÄ• ca_.

__usu ranja daá¹ƒsa_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __daá¹ƒsa_ssa __daá¸• á¸• hÄ• _deso h
honti.

usÄ«yate uá¸• á¸• ho, ranjanti etthÄ• ti raá¹-á¹-haá¹ƒ, daá¹ƒsÄ«yateti daá¸• á¸• ho.

660, 670__._ __sÅ«vusÄ• namÅ«vusÄ• namatothoca_.

__sÅ«vu asa_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __Å«uasÄ• _naá¹ƒ __atÄ• _deso hoti, __tha_pa

savati hiá¹ƒsati etenÄ• ti satthaá¹ƒ, hirottappaá¹ƒ saá¹ƒvarati etenÄ• tivatthaá¹ƒ, saddÄ• nu
asatibhavatÄ«ti attho,

661, 671__._ __ranjudÄ• dÄ«hi_ \Be 307/ __dha didda kirÄ• kvaci jadalopoca_.

__ranja uda idi cadi madi khuda chidi rudi dala susa suca vaca vaja_ iccevamÄ• dÄ«hi dhÄ
ka ira_iccete paccayÄ• honti, kvaci __ja da_ lopo ca, puna nippajjante.

raÃ±jitabbanti randhaá¹ƒ, ranjayitthÄ• ti vÄ• randhaá¹ƒ, attani sannissitÄ• naá¹ƒ maccham
pÄ«tisomanassaá¹ƒ undati pasavati janetÄ«ti samuddo, indati paramissariyaá¹ƒ karotÄ«ti in
adhipatibhÄ• vaá¹ƒ karotÄ«ti vÄ• indo, canditabbo icchitabboti cando, mandati hÄ• setÄ«ti

hÄ• setabboti vÄ• mando, khudati pipÄ• setÄ«ti khuddo, chinditabboti chiddo, rudati hiá¹ƒsa
duggatabhÄ• vaá¹ƒ gacchatÄ«ti daliddo, sussatÄ«ti sukkaá¹ƒ, sucatÄ«tisoko, vacitabbanti v
hutvÄ• vajati gacchatÄ«ti vajiraá¹ƒ iccevamÄ• di.

662, 672__._ __paá¹-ito hissa heraá¹‡a hÄ«raá¹‡a_.

__paá¹-i_iccetasmÄ• __hi_ssa dhÄ• tussa __heraá¹‡a hÄ«raá¹‡a_ Ä• desÄ• honti.

paá¹-ipakkhemadditvÄ• gacchati pavattatÄ«ti pÄ• á¹-iheraá¹ƒ, pÄ• á¹-ihÄ«raá¹ƒ.

663, 673__._ __kaá¸• yÄ• dÄ«hi_ \Be 308/ __ko_.

__kaá¸• i ghaá¸• i vaá¸• i karaá¸• i maá¸• i saá¸• i kuá¹-hi bhaá¸• i paá¸• i daá¸• i raá¸• i taá
gaá¸• i aá¸• i laá¸• i meá¸• i eraá¸• i khaá¸• i_ iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ka_paccayo h
nippajjante yathÄ• sambhavaá¹ƒ.

kaá¹‡á¸• itabbo chinditabboti kaá¹‡á¸• o, ghaá¹‡á¸• itabbo ghaá¹-etabboti ghaá¹‡á¸• o, vaá
vaá¹‡á¸• o, karaá¹‡á¸• itabbo bhÄ• jetabboti karaá¹‡á¸• o, maá¹‡á¸• Ä«yate vibhÅ«sÄ«yate
saá¹‡á¸• anti gumbanti etthÄ• ti saá¹‡á¸• o, aá¹…gamaá¹…gÄ• ni kuá¹‡á¹-hati chindatÄ«ti k
bhaá¹‡á¸• itabbanti bhaá¹‡á¸• aá¹ƒ, paá¹‡á¸• ati liá¹…gavekallabhÄ• vaá¹ƒ gacchatÄ«ti paá
Ä• á¹‡aá¹ƒ karoti etenÄ• ti daá¹‡á¸• o, raá¹‡á¸• ati hiá¹ƒsatÄ«ti raá¹‡á¸• o, visesena taá¹‡á¸
paresaá¹ƒ viÃ±Ã±Å«naá¹ƒ hadayaá¹ƒ kampetÄ«ti vitaá¹‡á¸• o, isiá¹‡á¸• ati paresaá¹ƒ madd
caá¹‡á¸• ati caá¹‡á¸• ikkabhÄ• vaá¹ƒ karotÄ«ti caá¹‡á¸• o, gaá¹‡á¸• ati sannicayati samÅ«h
gaá¹‡á¸• o, aá¹‡á¸• Ä«yati nibbattÄ«yatÄ«ti aá¹‡á¸• o, laá¹‡á¸• itabbo jigucchitabboti laá¹‡á
309/ kuá¹-ilabhÄ• vaá¹ƒ gacchatÄ«ti meá¹‡á¸• o, eraá¹‡á¸• ati rogaá¹ƒ hiá¹ƒsatÄ«ti eraá¹‡á
chinditabboti khaá¹‡á¸• o iccevamÄ• di.

664, 674__._ __khÄ• dÄ• magamÄ• naá¹ƒ kha ndhaâ€™ ndha gandhÄ• _.

__khÄ• da ama gamu_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __khandha andha gandhÄ• _desÄ• hon

jÄ• tijarÄ• maraá¹‡Ä• dÄ«hi saá¹ƒsÄ• radukkhehi khÄ• ditabboti khandho, amati aá¹…gam
gacchatÄ«ti andho, cakkhunÄ• amati rujjatÄ«ti vÄ• andho, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ vÄ• te
evaá¹ƒ khandhako, andhako, gandhako.

665, 675__._ __paá¹-Ä• dÄ«hyalaá¹ƒ_.

__paá¹-a kala kusa kada bhaganda mekha vakka takka palla sadda mÅ«la bila vida caá¸• a

maca musa gotthu puthu bahu maá¹…ga baha kamba samba agga_iccevamÄ• dÄ«hi dhÄ•
uttarapadesu __ala_paccayo hoti, pacchÄ• puna nippajjante.

paá¹-e alanti paá¹-alaá¹ƒ, kale alanti kalalaá¹ƒ, pÄ• pake akusale dhamme kusati chindatÄ«
kusabhÅ«te yathÄ• sabhÄ• vadhamme alanti vÄ• kusalaá¹ƒ, kuse uddissa dÄ• ne alanti vÄ
dhammasamudÄ• ye alanti \Be 310/ vÄ• kusalaá¹ƒ, kadde madde alanti kadalaá¹ƒ, bhagan
bhagandalaá¹ƒ, bhagande muttakarÄ«saharaá¹‡e alanti vÄ• bhagandalaá¹ƒ, mekhe kaá¹-iv
vakke rukkhatace alanti vakkalaá¹ƒ, takke rukkhasilese alanti takkalaá¹ƒ, palle ninnaá¹-á¹-hÄ
pallalaá¹ƒ, sadde harite alanti saddalaá¹ƒ, mÅ«le patiá¹-á¹-hÄ• ne alanti mulÄ• laá¹ƒ, biá¸·e
bilÄ• laá¹ƒ, vide vijjamÄ• ne alanti vidalaá¹ƒ, caá¹‡á¸• e alanti caá¹‡á¸• Ä• lo, paÃ±cannaá¹
paÃ±cÄ• lo, vÄ• gatigandhanesu alanti vÄ• laá¹ƒ, vÄ• padagamane alanti vÄ• vÄ• á¸·o, v
vasalo, pace vitthÄ• re alanti pacalo, mace corakamme alanti macalo, muse theyye, muse p
musalo, gotte vaá¹ƒse siá¹…gÄ• lajÄ• tiyaá¹ƒ alanti gotthulo, puthumhi vitthÄ• re alanti puth
saá¹…khyÄ• ne alanti bahulo, bahumhi vuddhimhi alanti vÄ• bahulo, maá¹…gamhi gamane
bahumhi vuddhimhi alanti bahalaá¹ƒ, kambamhi saÃ±calane alanti \Be 311/ kambalaá¹ƒ. sa
alanti sambalaá¹ƒ, agge gatikoá¹-ille alanti aggaá¸·aá¹ƒ. iccevamÄ• dayo aÃ±Ã±epi saddÄ•

666, 676__._ __puthassa puthu pathÄ• mo vÄ• _.

__putha_iccetassa pÄ• á¹-ipadikassa __puthu pathÄ• _desÄ• honti, kvaci __ama_paccayo

putha hutvÄ• jÄ• tanti puthavÄ« pathame jÄ• to pathamo, pathavÄ«, paá¹-hamo vÄ• , puth
puthujjano, puthu hutvÄ• jÄ• tanti pathavÄ«, pathavÄ« vÄ• .

667, 677__._ __sasvÄ• dÄ«hi tu davo_.

__sasu dada ada mada_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tu du_iccete paccayÄ• honti.

aÃ±Ã±e satte sasati hiá¹ƒsatÄ«ti sattu, dukkhaá¹ƒ dadÄ• tÄ«ti daddu, dukkhena adati bhak
dukkhaá¹ƒ adati anubhavati jano etenÄ• ti vÄ• addu, dukkhaá¹ƒ bhÄ• janaá¹ƒ \Be 312/ Ä• d
addu, madati ummattaá¹ƒ karotÄ«ti maddu, madati maddabhÄ• vaá¹ƒ karotÄ«ti vÄ• maddu

668, 678__._ __jhÄ• dÄ«hi Ä«varo_.

__ci pÄ• dhÄ• _iccevamÄ• dÄ«hi dhÄ• tÅ«hi __Ä«vara_paccayohoti.

cÄ«yatÄ«ti cÄ«varaá¹ƒ, pivatÄ«ti pÄ«varo, pÄ• tabbaá¹ƒ rakkhitabbanti vÄ• pÄ«varaá¹ƒ. d
jÄ«vitaá¹ƒ kappetÄ«ti dhÄ«varo, dhÄ«varaá¹ƒ.

669, 679__._ __munÄ• dÄ«hi ci_.

__muna yata agga pata kava suca ruca mahÄ• la bhaddÄ• la manai_iccevamÄ• dÄ«hi dhÄ
ipaccayo hoti.

atthÄ• natthaá¹ƒ munÄ• ti, Ã±eyyadhammaá¹ƒ lakkhaá¹‡Ä• divasena vÄ• jÄ• nÄ• tÄ«ti mu
karotÄ«ti yati, aggati kuá¹-ilabhÄ• vaá¹ƒ gacchatÄ«ti aggi, patati seá¹-á¹-ho hutvÄ• purato g
kabyaá¹ƒ bandhatÄ«ti kavi, kantaá¹ƒ manÄ• pavacanaá¹ƒ vadatÄ«ti vÄ• kavi. sucati parisu
rucati dibbatÄ«ti ruci, mahantaá¹ƒ vibhÄ• vaá¹ƒ bhogakkhandhaá¹ƒ lÄ• tÄ«ti mahÄ• li, bhad
bhaddÄ• li, manaá¹ƒ tattha ratane nayatÄ«ti maá¹‡i.

670, 680__._ __vidÄ• dÄ«hyÅ«ro_ \Be 313/.

__vida valla masa sida dukukapu maya udi khajja kura_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, pÄ• á
__Å«ra_paccayohoti.

vidituá¹ƒ alanti vidÅ«ro, vidÅ«raá¹-á¹-hÄ• ne jÄ• to vedÅ«ro, vallati vallabhÄ• vena bhavatÄ
vallati aÃ±Ã±amaÃ±Ã±aá¹ƒ bandhatÄ«ti vÄ• vallÅ«ro, Ä• masitabboti masÅ«ro, sindati siá¹
gacchatÄ«ti sindÅ«ro, sindati virocatÄ«ti vÄ• sindÅ«ro, gamituá¹ƒ alaá¹ƒ anÄ• sannattÄ• ti
karotÄ«ti kÅ«ro, attano gandhena aÃ±Ã±aá¹ƒ gandhaá¹ƒ kapati hanati hiá¹ƒsatÄ«ti kappÅ«
rogÄ• panayane samatthetÄ«ti vÄ• kappÅ«ro, mahiyaá¹ƒ ravatÄ«ti mayÅ«ro, mahiyaá¹ƒ yÄ
paá¹ƒsuá¹ƒ undati pasavatÄ«ti undÅ«ro, khajjitabbo khÄ• ditabboti khajjÅ«ro, kurati akkosat

671, 681__._ __hanÄ• dÄ«hi á¹‡u nutavo_.

__hana jana bhÄ• ri khanu ama ve vedhÄ• siki hi_ iccevamÄ• dÄ«hi dhÄ• tÅ«hi __á¹‡u nu

bhojanaá¹ƒ \Be 314/ hanati hiá¹ƒsati etenÄ• ti haá¹‡u, hanu vÄ• . gamanaá¹ƒ janetÄ«tÄ« jÄ
dibbatÄ«ti bhÄ• á¹‡u, nivÄ• te riti gacchatÄ«tÄ« reá¹‡u, khaá¹‡itabbo avadÄ• ritabboti khÄ•
rujjanabhÄ• vaá¹ƒ vijjhanabhÄ• vaá¹ƒ amati gacchatÄ«ti aá¹‡u, veá¹‡u, veti tantasantÄ• ne
bahisÄ• realantivÄ• veá¹‡u vacchaá¹ƒ, pÄ• yetÄ«tÄ« dhenu, atthaá¹ƒ dhÄ• retÄ«tÄ« dhÄ• t
kriyaá¹ƒ dhÄ• retÄ«tÄ« vÄ• dhÄ• tu, sÄ«yatÄ« bandhÄ«yatÄ«tÄ« setu, uddhaá¹ƒ gacchati
phalaá¹ƒ hinoti pavattatÄ«tÄ« hetu.

672, 682__._ __kuá¹-Ä• dÄ«hi á¹-ho_.

__kuá¹-a kusa kaá¹-ai_ccevamÄ• dÄ«hi dhÄ• tÅ«hi, pÄ• á¹-ipadikehi ca __á¹-ha_paccayo h

aá¹…gamaá¹…gaá¹ƒ kuá¹-ati chindatÄ«tÄ« kuá¹-á¹-haá¹ƒ, dhaÃ±Ã±ena chÄ• detabbo pÅ«
kaá¹-itabbaá¹ƒ madditabbanti, kaá¹-á¹-haá¹ƒ.

673, 683__._ __manu pÅ«ra suá¹‡Ä• dÄ«hi ussa nusisÄ• _.

__manu pÅ«ra suá¹‡a kusu ila ala maha si ki_ iccevamÄ• dÄ«hi dhÄ• tÅ«hi, pÄ• á¹-ipadike
isa_iccete paccayÄ• honti, puna nippajjante.

kusalÄ• kusale \Be 315/ dhamme manati jÄ• nÄ• tÄ«ti manusso, mÄ• nuso. kÄ• raá¹‡Ä• k
vÄ• manusso, mÄ• nusso. atthÄ• natthaá¹ƒ manati jÄ• nÄ• tÄ«ti vÄ• manusso, mÄ• nusso
pÅ«retÄ«ti puriso, attano manorathaá¹ƒ pÅ«retÄ«ti vÄ• puriso, pÅ«retÄ«ti vÄ• poso, sasur
hiá¹ƒsitabbÄ• ti suá¹‡isÄ• , dvinnaá¹ƒ jÄ• nÄ• naá¹ƒ kulasantÄ• naá¹ƒ karotÄ«ti vÄ• suá¹‡i
karÄ«saá¹ƒ, gabbhaá¹ƒ vimocetÄ«ti suriso, tamandhakÄ• ravidhamanena sattÄ• naá¹ƒ bha
sÅ«riyo, rogaá¹ƒ hiá¹ƒsatÄ«ti sirÄ«so, ilati kampatÄ«ti __i_lliso, taá¹‡hÄ• ya dubbalo hutvÄ•
vÄ• illigho, pÄ• pakaraá¹‡e alati samatthetÄ«ti alaso, mahitabbo pÅ«jetabboti mahiso, sÄ«y
sÄ«saá¹ƒ, kitabbaá¹ƒ hiá¹ƒsitabbanti kisaá¹ƒ, iccevamÄ• di.

iti kibbidhÄ• nakappe uá¹‡Ä• dikappo chaá¹-á¹-ho kaá¹‡á¸• o.

uá¹‡Ä• dikappo niá¹-á¹-hito.

__kaccÄ• yanapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ_.

kaccÄ• yana á¹ƒ0.0001 dhÄ• tu maÃ±jÅ«sÄ•

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

nirutti nikarÄ• â€™ pÄ• ra-pÄ• ravÄ• raâ€™ ntagaá¹ƒ muniá¹ƒ,

vanditvÄ• dhÄ• tumaÃ±jÅ«saá¹ƒ-brÅ«mi pÄ• vacanaÃ±jasaá¹ƒ ||

sogatÄ• gama mÄ• â€™ gamma-taá¹ƒ taá¹ƒvyÄ• karaá¹‡Ä• ni ca,

pÄ• á¹-he cÄ• â€™ paá¹-hitÄ• peâ€™ ttha dhÄ• tvatthÄ• ca pavuccare ||

chandaâ€™ hÄ• nitthamoâ€™ kÄ• raá¹ƒ-dhÄ• tvantÄ• naá¹ƒ á¹ƒ0.0002 siyÄ• kva ci, yÅ«na
dhÄ• tumhÄ• -pubbamaâ€™ tthapadaá¹ƒ api.

<1> bhÅ« sattÄ• yaá¹ƒ paca pÄ• ke gamusappa gatimhi (ca).

siloka (dhÄ• tu) saá¹…ghÄ• te saki saá¹…kÄ• ya (vattate.) ||

<2> (atho) kuka-vakÄ• â€™ dÄ• ne ke sadde aki lakkhaá¹‡e.

ku sadde kucchite á¹-aá¹…ka dhÄ• raá¹‡e maki maá¹‡á¸• ane ||

<3> vaki koá¹-illayÄ• trÄ• su sakka-á¹-Ä«kadvayaá¹ƒ gate.

kaki lolattane yÄ• te takÄ« (idha) gatÄ• disu ||

<4> á¹ƒ0.0003 vava, lokanavittisu cakkhavutimhi (tu) rukkha (ca) khe thirahiá¹ƒsakhaá¹‡e n
panayiá¹-á¹-hi vatÄ• disa muá¹‡á¸• isu dikkha (â€™ tha) kakkha-kakhÄ• hasane tura, hiá¹ƒ
dakkhaâ€™ danamhi (tu) jakkha (ca) bhakkha (matÄ•) ana, jÄ• ladukhesu (tu) dikkha (ca)
disaâ€™ á¹…ka na koâ€™ kha suse.

<5> [a] nikkha cumbaneâ€™ (pi) sikkha vijjuâ€™ pÄ• duâ€™ pÄ• sÄ• namhirakkha guttivÄ•
(siyÄ• â€™ pi) bhikkhayÄ• valaddhyaâ€™ laddhisÅ« (pi) vakkha rosasaá¹ƒhatesumokkha n
vÄ• cabodhanesu.

[ba] á¹ƒ0.0004 nakha makha rakha naá¹…khÄ• maá¹…kharakkhÄ«â€™ khÄ«laá¹…khÄ• la
vaá¹…khÅ«â€™ kha gatyaá¹ƒvakhi makhi kakhi kaá¹…khe khÄ« khaye ukkha sekekhu khu

tha) khÄ• de supe (ca.)

<6> aggo (tu) gatikoá¹-ille laga saá¹…ge mageâ€™ sane.

agÄ« igÄ« rigÄ« ligÄ« vagÄ« gatyaâ€™ tthadhÄ• tavo ||

<7> silÄ• gha katthane jaggha hasane aggha agghane.

sighÄ« Ä• ghÄ• yane (hoti) laghi sosagatÄ«su (ca.) ||

<8> vaca byattavace yÄ• ca yÄ• cane ruca dittiyaá¹ƒ.

suca soke kuca sadde (atho) vica vivecane ||

<9> á¹ƒ0.0005 á¹• 21 aÃ±ca pÅ«jÄ• gate vaÃ±ca gamane kiÃ±cÄ• â€™ vamaddane.

luÃ±cÄ• â€™ panayane nacca naccane maca rocane ||

<10> accÄ• â€™ ccane cu vacane saco (tu) samavÄ• yane.

paca yÄ• te kaci-vacca dittiyaá¹ƒ maci dhÄ• raá¹‡e ||

<11> puccha sampucchane muccha mohasmiá¹ƒ laÃ±cha lakkhaá¹‡e.

aÃ±chÄ• â€™ yÄ• me (bhave) puÃ±cha puÃ±chane uÃ±cha uÃ±chane ||

<12> taccho tanukiraye piÃ±cha piÃ±chane rÄ• ja dittiyaá¹ƒ.

vajÄ• â€™ jagamane raÃ±ja rÄ• ge bhaÃ±jÄ• â€™ vamaddane ||

<13> aÃ±ju byattigatÄ«kanti makkhaá¹‡esveâ€™ ja kampane.

bhaja saá¹ƒsevane saÃ±ja saá¹…ge (tu) iÃ±ja kampane ||

<14> á¹ƒ0.0006 á¹• 21 yaja devaccane dÄ• nasaá¹…gatÄ«karaá¹‡esu (ca).

tijakkhamanisÄ• nesu dÄ• ne (â€™ pi) caja hÄ• niyaá¹ƒ ||

<15> sajÄ• â€™ liá¹…gana vissajja nimmÄ• á¹‡e mujja mujjane.

majja saá¹ƒsuddhiyaá¹ƒ lajja lajjane tajja tajjane ||

<16> ajja-sajjÄ• â€™ jjane sajja nimmÄ• á¹‡e gajja saddane.

guja-kuja dvayaá¹ƒ sadde akhyatte khajja bhakkhaá¹‡e ||

<17> bhajja pÄ• ke viji bhayacalane vÄ«ja vÄ«jane.

khajÄ« gamanavekalle jÄ« jaye ju jave (siyÄ• .) ||

<18> jhe cintÄ• yujjha ussagge gamane aá¹-a-paá¹-a dvayaá¹ƒ.

naá¹-a nacce raá¹-a paribhÄ• sane vaá¹-a veá¹-hane ||

<19> á¹ƒ0.0007 á¹• 21 vaá¹-á¹-a Ä• vattane vaá¹‡á¹-a vaá¹‡á¹-atthe kaá¹-a maddane.

phuá¹-o visaraá¹‡Ä• dÄ«su kaá¹-a saá¹ƒvaraá¹‡e gate ||

<20> ghuá¹-a ghose patighÄ• te viá¹-aâ€™ kkose (ca) pesane.

bhaá¹-a bhatyaá¹ƒ kuá¹-a-koá¹-á¹-acchedane luá¹-a loá¹-ane ||

<21> jaá¹-a-jhaá¹-a-piá¹-a saá¹…ghÄ• te ciá¹-uâ€™ ttÄ• se ghaá¹-Ä«â€™ hane.

ghaá¹-i saá¹…ghaá¹-á¹-ane taá¹-á¹-a cchedane muá¹-a maddane ||

<22> paá¹-ha byattavace heá¹-ha bÄ• dhÄ• yaá¹ƒ veá¹-ha veá¹-hane.

suá¹-hÄ«-kuá¹-hÄ« dvayaá¹ƒ sose pÄ«á¹-ha hiá¹ƒsanadhÄ• raá¹‡e ||

<23> kaá¹-ha sosanapÄ• kesu vaá¹-ha thulattane (bhave).

kaá¹-hi sose ruá¹-ha-luá¹-hoâ€™ paghÄ• te saá¹-ha ketave ||

<24> á¹ƒ0.0008 á¹• 21 (siyÄ• haá¹-ha balakkÄ• re kaá¸• ibhede kaá¸• icchide.

maá¹‡á¸• a vibhÅ«sane caá¹‡á¸• a caá¹‡á¸• ikke bhaá¸• i bhaá¹…á¸• ane ||

<25> paá¸• i uppaá¹‡á¸• ane liá¹…gavekalle muá¸• i khaá¹‡á¸• ane,

gaá¸• i vatteâ€™ kadesamhi gaá¸• i sannivaye (â€™ pica.).

<26> raá¸• i-eraá¸• i hiá¹ƒsÄ• yaá¹ƒ piá¸• i saá¹…ghÄ• taÄ• disu,

kuá¸• i dÄ• he paá¸• i gate hiá¸• i Ä• hiá¹‡á¸• ane (siyÄ• .).

<27> karaá¹‡á¸• a bhÄ• janaâ€™ tthamhi (atho) laá¸• i jigucchane,

(vattate) meá¸• ikoá¹-ille saá¸• i gumbatthamÄ«raá¹‡e.

<28> (athoâ€™ pi) aá¸• i aá¹‡á¸• atthe (dissate) tuá¸• i toá¸• ane,

vaá¸• á¸• ha saá¹ƒvaá¸• á¸• hane kaá¸• á¸• ha kaá¸• á¸• haá¹‡e bhaá¹‡a bhÄ• sane.

<29> á¹ƒ0.0009 á¹• 21 soá¹‡a vaá¹‡á¹‡e guá¹‡aâ€™ bhyÄ• se iá¹‡a-pheá¹‡a dvayaá¹ƒ gat

paá¹‡a vohÄ• rathomesu (vattate) kaá¹‡a milane.

<30> aá¹‡a-raá¹‡a-kaá¹‡a-muá¹‡a-kvaá¹‡a-kuá¹‡a sadde,

yata patiyatane juta dittimhi.

ata-pata gamane cita saÃ±Ã±Ä• á¹‡e,

kita vÄ• sÄ• â€™ do vatu vattumhi ||

<31> (bhave) kattha silÄ• ghÄ• yaá¹ƒ matha-mattha viloá¸·ane,

nÄ• tha yÄ• canasantÄ• pa isserÄ• â€™ siá¹ƒsanesu (ca.)

<32> putha (ce) puthu vitthÄ• re byatha bhÄ«ticalesu (ca),

gotthu vaá¹ƒse patha-pantha gate nanda samiddhiyaá¹ƒ.

<33> vandÄ• â€™ bhivÄ• dathomesu gada byattavaceâ€™ (pica),

(atho) ninda garahÄ• yaá¹ƒ khadi pakkhandanÄ• disu.

<34> á¹ƒ0.0010 á¹• 21 edÄ« (tu) kiÃ±cicalena cadi kantihiá¸·Ä• dane,

kilidÄ« paridevÄ• do udissavakiledane.

<35> idÄ« (tu) paramissariye adiandu (ca) bandhane,

bhaganda sevane (hoti) bhadda kalyÄ• á¹‡akammani.

<36> sida siá¹…gÄ• rapÄ• kesu sadduharitasosane,

madi balye muda-madÄ• santose madda maddane.

<37> sandu passavanÄ• dÄ«su kandaâ€™ vhÄ• ne (caâ€™) rodane,

vida lÄ• bhe dada dÄ• ne rudi assuvimocane.

<38> sado visaraá¹‡Ä• â€™ dÄ• nagamane (cÄ• â€™) vasÄ• dane,

hiá¸·Ä• da (tu) sukhe sÅ«dakkharaá¹‡e rada vilekhaá¹‡e.

<39> sÄ• da assÄ• danÄ• dÄ«su gada byattavaceâ€™ (pica),

nada abyattasadde (tu) radÄ• â€™ dÄ• -khÄ• da-bhakkhaá¹‡e.

<40> á¹ƒ0.0011 á¹• 21 adda yÄ• canayÄ• trÄ• disva (tho) mida sinehane,

(siyÄ•) khuda jigacchÄ• yaá¹ƒ daá¸·idda duggaccaá¹ƒ (hi tu.)

<41> dÄ• dave du gatÄ«vuddhayaá¹ƒ dÄ• dÄ• ne vida jÄ• nane,

tadi Ä• lasiye bÄ• dha bÄ• dhÄ• yaá¹ƒ gudha kÄ«á¸·ane.

<42> (atho) gÄ• dha patiá¹-á¹-hÄ• yaá¹ƒ vuá¹-hu-edha (ca) vuddhiyaá¹ƒ,

dhÄ• (hoti) dhÄ• raá¹‡e (ceva) cintÄ• yaá¹ƒ budha bodhane.

<43> sidhu gatimhi yudha sampahÄ• re vidha vedhane,

rÄ• dha hiá¹ƒsÄ• yasaá¹ƒrÄ• dhe badha-bandha (ca) bandhane.

<44> sidha-sÄ• dha (ca) siddhimhi dhe pÄ• ne indha dittiyaá¹ƒ,

mÄ• na pÅ«jÄ• ya vana-sana sambhave ana pÄ• á¹‡ane.

kana dittigatÄ«kantyaá¹ƒ khana-khanvaâ€™ vadÄ• raá¹‡e ||

<45> á¹ƒ0.0012 á¹• 21 gupa gopanake gupa saá¹ƒvaraá¹‡e tapa santÄ• pe tapa issariye,

cupa mandagate tapuubbege rapa-lapa vÄ• kye sapa akkose.

<46> japa-jappa vaceâ€™ byatte tappa santappane (siyÄ•),

kapi kiÃ±cicale kappa sÄ• matthe vepu kampane.

<47> tappa santagatecchede takke hiá¹ƒsÄ• disuâ€™ (ccate),

vapa bÄ«javinikkhepe dhÅ«pa santapaneâ€™ (pi ca).

<48> capa sÄ• ntve pu pavane jhapa dÄ• he supo saye,

puppha vikasane (hoti) rambaâ€™ lambavasaá¹ƒsane.

<49> cumba vadanasaá¹ƒyoge kamba saá¹ƒvaraá¹‡e (mato),

amba sadde (ca) assÄ• de tÄ• yane sabi maá¹‡á¸• ane.

<50> á¹ƒ0.0013 á¹• 21 gabba dappeâ€™ bba-sabbÄ• â€™ (pi) gamane pubba pÅ«raá¹‡e,

gumbaâ€™ bbagumbane cabba adane ubba dhÄ• raá¹‡e.

<51> labha lÄ• bhe jambha gattavinÄ• me subha sobhane,

bhÄ« bhaye rabha rÄ• bhasse (cÄ•) â€™ rambhe khubha saÃ±cale.

<52> thambha-khambha patibandhe gabbha pÄ• gabbhiye vadhe,

sumbha saá¹ƒsumbhane sambha vissÄ• se yabha methune.

<53> dubha jÄ«giá¹ƒsane dabbha ganthane udrabhÄ• â€™ dane,

kamÅ« (tu) padavikkhepe khamÅ« (tu) sahaá¹‡e (siyÄ• .)

<54> bhamu anavaá¹-á¹-hÄ• ne (ca) vamu uggiraá¹‡Ä• disu,

kilamu-klamÅ« gelaÃ±Ã±e ramu kÄ«á¸·Ä• â€™ ya (mÄ«rito.)

<55> damo dame nama name (atho) sama parissame,

yamu uparame nÄ• se ama yÄ• te mu bandhane.

<56> á¹ƒ0.0014 á¹• 21 dhamo pumo (ca) dhamane tama saá¹…kÄ• vibhÅ«sane,

dhuma-thÄ«ma (ca) saá¹…ghÄ• te tama sÄ• ntvaâ€™ vasÄ• diye.

<57> ayo vayo paya-mayo nayo rayagatimhi (ca)

daya dÄ• nagatÄ«rakkhÄ• hiá¹ƒsÄ• disu yu missane.

cÄ• ya sampÅ«jane tÄ• ya santÄ• ne pÄ• ya vuddhiyaá¹ƒ,

(atho) usÅ«ya dosÄ• â€™ vikaraá¹‡e sÄ• ya sÄ• yane.

<58> tara taraá¹‡asmiá¹ƒ thara santharaá¹‡e bhara bharaá¹‡asmiá¹ƒ phara sampharaá¹‡e,

sara gati cintÄ• hiá¹ƒsÄ• sadde phura calanÄ• do hara haraá¹‡asmiá¹ƒ.

<59> ri santatismiá¹ƒ ri gate ru sadde khuracchidasmiá¹ƒ dhara dhÄ• raá¹‡amhi,

jara jÄ«raá¹‡atthe marapÄ• á¹‡acÄ• ge khara sekanÄ• se ghara sevanamhi.

<60> á¹ƒ0.0015 á¹• 21 garo nigareá¹‡a seke dara á¸• Ä• he vidÄ• raá¹‡e,

cara gatibhakkhaá¹‡esu vara saá¹ƒvaraá¹‡Ä• disu.

<61> caracchede aranÄ• se gate (ca) pÅ«ra pÅ«raá¹‡e,

kura kkose nara naye jÄ• gara supinakkhaye.

<62> pÄ«lu-palÅ«-sala-hulÄ• gatyaâ€™ tthÄ• cala kampane,

khala saÃ±calane phulla vikÄ• se jala dittiyaá¹ƒ.

<63> phala nipphattiyaá¹ƒ (hoti) dala dittividÄ• raá¹‡e,

dala duggatiyaá¹ƒ nÄ«la vaá¹‡á¹‡e mÄ«la nimÄ«lane.

<64> sila samÄ• dhimhi kÄ«la bandhe gala-gilÄ• â€™ dane,

kÅ«la Ä• varaá¹‡e sÅ«la rujÄ• yaá¹ƒ balapÄ• á¹‡ane.

<65> tala-mÅ«la patiá¹-á¹-hÄ• yaá¹ƒ vala-valla nivÄ• raá¹‡e,

palla ninne (ca) gamane mala-mallaâ€™ vadhÄ• raá¹‡e.

<66> á¹ƒ0.0016 á¹• 21 (vattate) khila kÄ• á¹-hinne kalile ala-kala dvayaá¹ƒ,

vella saÃ±calane kalla sajjane alibandhane.

<67> culla hÄ• vakiraye thÅ«lÄ• â€™ kassane cÅ«la maddane,

(vattate) khala soceyyo pala rakkhagatesu (pi.)

<68> kela-khela-cela-pela-vela-saÃ±calanÄ• disu,

ava rakkhaá¹‡e jÄ«va pÄ• á¹‡adhÄ• raá¹‡e (tu) plavo gate.

<69> kaá¹‡á¸• uvanamhi kaá¹‡á¸• uvo saraá¹‡e chedane dave,

davo (tu) davane devu devane sevu sevane.

<70> dhÄ• va gamanavuddhimhi (paá¹-hito) dhovu dhovane.

ve-vÄ« dve tantusantÄ• ne ve-vu saá¹ƒvaraá¹‡e (siyÄ•)

hve avhÄ• ne keva seke dhuva yÄ• trÄ• thiresu (ca.).

<71> á¹ƒ0.0017 á¹• 21 asa gasa adane ghasa adanasmiá¹ƒ-isa pariyese isuicchÄ• yaá¹ƒ,

sasu pÄ• á¹‡anagatihiá¹ƒsÄ• â€™ dyaâ€™ tthe-masa Ä• masane musa sammose.

<72> kusa akkose dusa appÄ«te-tusa santose pusa posamhi,

rusa Ä• lepe rusa hiá¹ƒsÄ• yaá¹ƒ-masu macchere usu dÄ• he (â€™ pi.)

<73> hasa hasanasmiá¹ƒ ghusa saddasmiá¹ƒ-tasa ubbege trasa ubbege,

lasa kantyaâ€™ tthe rasa assÄ• de- (puna) bhasa bhasmikaraá¹‡e (cÄ• â€™ pi.)

<74> gavesa maggaá¹‡e paá¹ƒsa nÄ• sane disa pekkhaá¹‡e,

sÄ• sÄ• â€™ nusiá¹-á¹-hiyaá¹ƒ haá¹ƒsa pitiyaá¹ƒ pÄ• sa bandhane.

<75> saá¹ƒsa pasaá¹ƒsane issa issÄ• yaá¹ƒ kassa kassane,

dhaá¹ƒsa padhaá¹ƒsane siá¹ƒsa icchÄ• yaá¹ƒ ghaá¹ƒsa ghaá¹ƒsane.

<76> á¹ƒ0.0018 á¹• 21 saá¹ƒsa-daá¹ƒsÄ• (tu) á¸• asane bhÄ• sa vÄ• cÄ• ya dittiyaá¹ƒ,

(siyÄ•) bhusa alaá¹…kÄ• re (atho) Ä• sÅ«â€™ pavesane.

<77> vasa kantinivÄ• sesu vassasecanasaddane,

kisa sÄ• á¹‡e kasa gate kasa hiá¹ƒsÄ• vilekhane.

<78> disÄ• â€™ tisajjanÄ• â€™ dÄ«su kÄ• sa dittimhi sajjane,

(duve dhÄ• tu) khasa-jhasa hiá¹ƒsÄ• yaá¹ƒ misa milane.

<79> su hiá¹ƒsÄ• kulasandhÄ• nayÄ• trÄ• â€™ dÄ«su su passave,

su sadde su pasavane si saye (ca) si sevane.

<80> maha pÅ«jÄ• yÄ• â€™ rahapÅ«jÄ• yaá¹ƒ-guha saá¹ƒvaraá¹‡e liha assÄ• de,

raha cÄ• gasmiá¹ƒ muha mucchÄ• yaá¹ƒ-maha sattÄ• yaá¹ƒ bahu saá¹ƒkhyÄ• ne.

<81> á¹ƒ0.0019 á¹• 21 saha khame daha bhasmikaraá¹‡e (ca) patiá¹-á¹-hÄ• yaá¹ƒ,

ruha saÃ±janane Å«ha vitakke vaha pÄ• paá¹‡e.

<82> duhaâ€™ ppapÅ«raá¹‡e nÄ• se diho upacaye (mato),

nindÄ• yaá¹ƒ garaho Ä«ha ghaá¹-á¹-ane miha sevane.

<83> gÄ• ha viloá¸·ane brÅ«ha-baha-braha (ca) vuddhiyaá¹ƒ,

vhe saddamhi hasane hÄ• cÄ• ge luá¸·a manthane

kÄ«á¸·avihÄ• ramhi laá¸·a vilÄ• seâ€™ (mesavuddhikÄ• .)

tudÄ• dayo avuddhikÄ•

<84> tuda byathÄ• yaá¹ƒ (tu) nuda kkhepaá¹‡e likha lekhaá¹‡e,

kuca saá¹…kocane rica kkharaá¹‡e khaca bandhane.

<85> á¹ƒ0.0020 á¹• 21 uca sadde samavÄ• ye vijÄ« bhayacalesu (ca),

(vattate) bhuja koá¹-ille valaÃ±jo (tu) valaÃ±jane.

<86> bhaja sevÄ• puthakkÄ• re ruja roge aá¹-Ä• â€™ á¹-ane,

kuá¹-acchede (ca) koá¹-ille agÄ• sajjhÄ• yanÄ• â€™ disu.

<87> puá¹‡o subha kiraye vatta vattane cata yÄ• cane,

putha pÄ• ke pÅ«tibhÄ• ve kuthasaá¹ƒklesaneâ€™ (pi ca.)

<88> (ubho dhÄ• tu) putha-patha vitthÄ• re vida jÄ• nane,

hada uccÄ• ra ussagge-cintÄ• yaá¹ƒ mida hiá¹ƒsane.

<89> nandha vinandhane thÄ«na-puna saá¹…ghÄ• tavÄ• cino,

kapa acchÄ• dane vappa vÄ• raá¹‡e khipa peraá¹‡e.

<90> supo saye chupo phasse (vattate) capa sÄ• ntvane,

nabha (dhÄ• tu) vihiá¹ƒsÄ• yaá¹ƒ rumbha uppÄ«á¸·anÄ• disu.

<91> á¹ƒ0.0021 á¹• 21 sumbha saá¹ƒsumbhane jambha jambhane jubha nicchubhe,

á¹-hubha niá¹-á¹-hubhane camu adane chamu hÄ«á¸·ane.

<92> jhamu dÄ• he chamu adane irÄ«ya vattaneâ€™ (pi ca),

kira (dhÄ• tu) vikiraá¹‡e giro nigiraá¹‡Ä• â€™ disu.

<93> phura saÃ±calanÄ• dÄ«su kura saddÄ• â€™ danesu (ca),

khuracchede vilikhaá¹‡e ghura bhÄ«me gilÄ• â€™ dane.

<94> tila snehe cila vÄ• se hila hÄ• ve siluâ€™ Ã±chane,

bila bhede thÅ«la caye kusacchedana pÅ«raá¹‡e.

<95> visappavese pharaá¹‡e disÄ• â€™ tisajjanÄ• â€™ disu

phula phasse musa theyye thusa appikirayÄ• ya (tu)

guá¸·a mokkhe guá¸·a parivattanamhi (tudÄ• dayo.)

hÅ« á¹ƒ0.0022 bhuvÄ• dayo luttavikaraá¹‡Ä•

<96> hÅ«-bhÅ« sattÄ• ya (muâ€™ ccanti) i ajjhÄ• ne gatimhi (ca,)

khÄ• -khyÄ• (dvayaá¹ƒ) pakathane ji jaye Ã±Ä• â€™ vabodhane.

<97> sÄ«-á¸·Ä« vehÄ• sagamane á¹-hÄ• gatÄ«vinivuttiyaá¹ƒ,

nÄ« pÄ• paá¹‡e muna Ã±Ä• á¹‡e hana hiá¹ƒsÄ• gatÄ«su (â€™ pi)

<98> pÄ• rakkhaá¹‡amhi pÄ• pÄ• ne brÅ« vÄ• cÄ• yaá¹ƒ viyattiyaá¹ƒ,

bhÄ• dittiyaá¹ƒ mÄ• pamÄ• á¹‡e (atho) yÄ• pÄ• puá¹‡e (siyÄ• .)

<99> (duvepi) rÄ• -lÄ• Ä• dÄ• ne vÄ• gatÄ«gandhanesu (pi,)

asa (dhÄ• tu) bhuvi (khyÄ• to) si saye sÄ• samatthiye.

juhotyÄ• â€™ dayo á¹ƒ0.0023 sadvibhÄ• valuttavikaraá¹‡Ä• .

<100> hÅ« dÄ• neâ€™ (pi ca) Ä• dÄ• ne havyadÄ• ne (ca vattate,)

hÄ• cÄ• ge kamu yÄ• trÄ• yaá¹ƒ dÄ• dÄ• ne dhÄ• (ca) dhÄ• raá¹‡e.

avikaraá¹‡abhÅ«vÄ• dayo samattÄ• .

rudhÄ• dayo

<101> rudhi Ä• varaá¹‡e muca mocane rica recane,

sica seke yuja yoge bhuja pÄ• lanabhojane.

<102> katicchede chidi dvedhÄ• karaá¹‡e bhida vidÄ• raá¹‡e

vida lÄ• bhe lupacchede vinÄ• se lipalimpane

pisa saá¹ƒcuá¹‡á¹‡ane hisi vihiá¹ƒsÄ• yaá¹ƒ (rudhÄ• dayo.)

divÄ• dayo á¹ƒ0.0024

<103> divu kÄ«lÄ• vijigiá¹ƒsÄ• vohÄ• rajjuti thomite,

sivu tantÅ«nasantÄ• ne khÄ« khaye khÄ• pakÄ• sane.

<104> kÄ• -gÄ• sadde (pi) ghÄ• gandhoâ€™ pÄ• dÄ• ne ruca rocane,

kaca dityaá¹ƒ muca moce (atho) vica vivecane.

<105> raÃ±ja rÄ• ge saÃ±ja saá¹…ge khalane majja suddhiyaá¹ƒ,

yujo samÄ• dhimhi lujo vinÄ• se jhÄ• vicintane.

<106> tÄ• pÄ• lane chidi dvedhÄ• kÄ• re mida sinehane,

maduâ€™ mmÄ• de khida dÄ«nabhÄ• ve bhida vidÄ• raá¹‡e.

<107> sida pÄ• ke padagate vida sattÄ• vicintane,

dÄ« khaye supane dÄ• (ca) dÄ• ne dÄ• tvaâ€™ vakhaá¹‡á¸• ane.

<108> á¹ƒ0.0025 á¹• 21 budhÄ• â€™ vagamanÄ• â€™ dÄ«su atthesu yudha yujjhane,

kudha kope sudha soce rÄ• dha hiá¹ƒsÄ• ya siddhiyaá¹ƒ.

<109> idha saá¹ƒsiddhivuddhÄ«su sidha-sÄ• dha (ca) siddhiyaá¹ƒ,

vidha vedhe gidha gedhe rudhi Ä• varaá¹‡Ä• â€™ disu.

<110> mana Ã±Ä• á¹‡e januâ€™ ppÄ• de hana hiá¹ƒsÄ• gatÄ«su (pi,)

sinÄ• soce kupa kope tapa santÄ• pa pÄ«á¹‡ane.

<111> lupacchede rupa nÄ• se pakÄ• se dipa dittiyaá¹ƒ,

dapa hÄ• se labha lÄ• bhe lubha gedhe khubho cale.

<112> samÅ«â€™ pasama khedesu hara-hirÄ« (ca) lajjane,

milÄ• gattavÄ«nÄ• me (ca) gilÄ• hÄ• sakkhaye (pi ca.)

<113> á¹ƒ0.0026 á¹• 21 lÄ« silese dravÄ«kÄ• re vÄ• gatÄ« bandhanesu (ca,)

lisi lese tusa tose silisÄ• â€™ liá¹…ganÄ• disu.

<114> kilisa kalisoâ€™ patÄ• pe (atho) tasa pipÄ• sane,

rusa rose disa-dusa appÄ«timhi (duve siyuá¹ƒ.)

<115> yasuppayatane asu khepane (pi ca vattate,)

susa sose bhasa adhopÄ• te nasa adassane.

<116> sÄ• â€™ ssÄ• de sÄ• â€™ vasÄ• ne (ca) sÄ• tanÅ«karaá¹‡e (pi ca) hÄ• cÄ• ge mu
naha soce pihicchÄ• yaá¹ƒ siniha-saniha pÄ«tiyaá¹ƒ.

svÄ• dayo á¹ƒ0.0027

<117> su savaá¹‡e saka sattimhi khÄ« khayamhi gi saddane,

apa-sambhÅ« (ca) pÄ• puá¹‡ane hi gatimhi vÅ« saá¹ƒvare.

kiyÄ• dayo

<118> kÄ« vinimaye ci caye ji jaye Ã±Ä• â€™ vabodhane,

thavaâ€™ bhitthave kampane dhu (atho) pu pavane (siyÄ• .)

<119> á¹• 21pÄ« tappaá¹‡e mÄ• pamÄ• á¹‡e khipakkhepe mi hiá¹ƒsane,

mi pamÄ• á¹‡e mu bandhe (ca) lu pacchede si bandhane

asa bhakkhaá¹‡e (atho) gaha upÄ• dÄ• ne (kiyÄ• dayo.)

tanÄ• dayo á¹ƒ0.0028

<120> tanu vitthÄ• re saka sattismiá¹ƒ-du paritÄ• pe sanu dÄ• nasmiá¹ƒ,

vana yÄ• cÄ• yaá¹ƒ manu bodhasmiá¹ƒ-hi gate apa pÄ• puá¹‡anasmiá¹ƒ (hi,)

kara karaá¹‡asmiá¹ƒ (bhavati) si bandhe-su abhissavane (tanu Ä• dÄ«ni.)

niccaá¹ƒ á¹‡eá¹‡ayantÄ• curÄ• dayo.

<121> cura theyye loka (dhÄ• tu) dassane aki lakkhaá¹‡e,

siyÄ• thaka patighÄ• te (puna) takka vitakkaá¹‡e.

<122> lakkha dassanaaá¹…kesu (vattate) makkha makkhaá¹‡e,

bhakkhÄ• â€™ dane mokkha moce sukha-dukkha (ca) takiraye.

<123> á¹ƒ0.0029 á¹• 21 liá¹…ga cittakirayÄ• â€™ dÄ«su maga-magga gavesane,

(punÄ• â€™ pi) paca vitthÄ• re klese vaÃ±ca palambhane ||

<124> vacca ajjhÄ• yane acca pÅ«jÄ• yaá¹ƒ vaca bhÄ• sane,

raca patiyatane suca pesuÃ±Ã±e ruca rocane.

<125> mucappamocane loca dassane kaca dittiyaá¹ƒ,

sajjÄ• â€™ jja ajjane tajja tajjane vajja vajjane.

<126> yuja saá¹ƒyamane pÅ«ja pÅ«jÄ• yaá¹ƒ tija tejane,

paja magga saá¹ƒvaraá¹‡e gate bhaja vibhÄ• jane.

<127> (atho) bhÄ• ja puthakkÄ• re sabhÄ• ja pÄ«tidassane,

(atho tu) ghaá¹-a saá¹…ghÄ• te ghaá¹-á¹-a saÃ±calanÄ• â€™ disu.

<128> á¹ƒ0.0030 á¹• 21 kuá¹-a-koá¹-á¹-acchedane (dve) kuá¹-a Ä• koá¹-anÄ• â€™ disu,

naá¹-a nacce caá¹-a-puá¹-a bhede vaá¹‡á¹-a vibhÄ• jane.

<129> tuvaá¹-á¹-a ekasayane ghaá¹-o visaraá¹‡e (siyÄ•),

guá¹‡á¹-ha oguá¹‡á¹-hane heá¹-ha bÄ• dhÄ• yaá¹ƒ veá¹-ha veá¹-hane

guá¸• i veá¹-he kaá¸• i-khaá¸• i bhedane maá¸• i bhÅ«sane.

<130> paá¹‡á¸• a-bhaá¹‡á¸• a paribhÄ• se daá¸• i Ä• á¹‡Ä• ya (mÄ«rito),

taá¸• i saá¹ƒtÄ• á¸·ane piá¹‡á¸• a saá¹…ghÄ• te chaá¸• á¸• a chaá¸• á¸• ane.

<131> vaá¹‡á¹‡a saá¹ƒvaá¹‡á¹‡ane cuá¹‡á¹‡a cuá¹‡á¹‡ane Ä• á¹‡a pesane,

gaá¹‡a saá¹ƒkalane kaá¹‡á¹‡a savaá¹‡e cinta cintane.

<132> santa saá¹…kocane manta gutta bhÄ• sana jÄ• nane,

cita saá¹ƒcetanÄ• â€™ disu kitta saá¹ƒsaddane (bhave.)

<133> á¹ƒ0.0031 á¹• 21 yata nÄ«yyÄ• tane gantha sandabbhe attha yÄ• cane,

katha vÄ• kyappabandhe (ca) vida Ã±Ä• á¹‡e nude cuda.

<134> chadÄ• â€™ pavÄ• raá¹‡e chadda vamane chanda icchayaá¹ƒ,

vadÄ«â€™ bhivÄ• da thomesu bhadikalyÄ• á¹‡akammani.

<135> hiá¸·Ä• da (tu) sukhe gandha sÅ«cane vidha kampane,

randha pÄ• ke (atho) mÄ• na pÅ«jÄ• yaá¹ƒ nu tthutimhi (tu.)

<136> thana devasadde Å«na parihÄ• ne thena coriye,

dhana sadde Ã±apa tosa nisÄ• na mÄ• raá¹‡Ä• â€™ disu.

<137> lapa vÄ• kye jhapa dÄ• he rupa ropaá¹‡aÄ• disu,

pÄ« tappane (siyÄ•) kappa vitakke labhi vaÃ±cane.

<138> á¹ƒ0.0032 á¹• 21 (atho) vahi garahÄ• yaá¹ƒ samu sÄ• ntvana dassane,

kamu icchÄ• ya kantimhi (siyÄ•) thoma silÄ• ghane.

<139> timu temana saá¹…kÄ• su ama rogagatÄ• â€™ disu,

saá¹ƒgÄ• ma yuddhe (vatteyya) Ä«ra vÄ• cÄ• pakampane.

<140> vara Ä• varaá¹‡iâ€™ cchÄ• su yÄ• cÄ• yaá¹ƒ dhara dhÄ• raá¹‡e,

tÄ«ra kamma samattimhi pÄ• ra sÄ• matthiyÄ• â€™ disu.

<141> tuluâ€™ mmÄ• ne khala sove saÃ±caye pÄ• larakkhaá¹‡e,

kala saá¹…kalanÄ• â€™ dÄ«su (bhave) mÄ«la nimÄ«lane.

<142> sÄ«lÅ«â€™ padhÄ• raá¹‡e mÅ«la rohaá¹‡e lala icchane,

dula ukkhepaá¹‡e pÅ«la mahattana samussaye.

<143> á¹ƒ0.0033 á¹• 21 ghusa sadde pisa pese bhusÄ• â€™ laá¹…karaá¹‡e (siyÄ• ,)

rusa pÄ• rusiye khuá¹ƒsa akkose pusa posane.

<144> disa uccÄ• raá¹‡Ä• â€™ dÄ«su vasa acchÄ• dane (siyÄ• ,)

rasaâ€™ ssÄ• de rave snehe (atho) sisa visesane.

<145> si bandhe missa sammisse kuha vimbhÄ• pane siyÄ• ,

raha cÄ• ge gate (cÄ• â€™ pi) maha pÅ«jÄ• ya (mÄ«rito.)

<146> pihiâ€™ cchÄ• yaá¹ƒ siyÄ• vÄ«á¸·a lajjÄ• yaá¹ƒ eá¸·a phÄ• á¸·ane

hÄ«á¸·a gÄ• rahiye pÄ«á¸·a bÄ• dhÄ• yaá¹ƒ taá¸·a tÄ• á¸·ane

laá¸·a (dhÄ• tÅ«) â€™ pasevÄ• â€™ yaá¹ƒ (vattatÄ«â€™ mecurÄ• dayo.)

samattÄ• sattagaá¹‡Ä• .

<147> á¹ƒ0.0034 á¹• 21 bhuvÄ• dÄ« ca rudhÄ• dÄ« ca-divÄ• di svÄ• â€™ dayo gaá¹‡Ä• ,

kiyÄ• dÄ« ca tanÄ• dÄ« ca-curÄ• dÄ«tÄ«â€™ dha sattadhÄ• .

<148> kirayÄ• vÄ• cittamakkhÄ• tu-meâ€™ kekattho bahÅ«â€™ dito,

payogatoâ€™ nugantabbÄ• -anekatthÄ• hi dhÄ• tavo.

<149> hitÄ• ya mandabuddhÄ«naá¹ƒ-vyattaá¹ƒ vaá¹‡á¹‡akkamÄ• lahuá¹ƒ,

racitÄ• dhÄ• tumaÃ±jusÄ• -sÄ«lavaá¹ƒsena dhÄ«matÄ• .

<150> saddhammapaá¹…keruharÄ• jahaá¹ƒso,

Ä• siá¹-á¹-hadhammaá¹-á¹-hiti sÄ«lavaá¹ƒso.

yakkhaddilenÄ• khya nivÄ• savÄ• sÄ«,

yatissaro soyamidaá¹ƒ akÄ• si.

kaccÄ• yana dhÄ• tumaÃ±jÅ«sÄ• samattÄ• .

sÄ• cariyÄ• nusiá¹-á¹-hÄ• á¹ƒ0.0035 parisiá¹-á¹-haparibhÄ• sÄ•

<1> ekÄ• nekassa rÄ• nantÅ«-â€™ bhayesaá¹ƒ antimÄ• sarÄ• ,

aá¹…gÄ• nubandhÄ• dhÄ• tÅ«naá¹ƒ-vuccanteâ€™ pi yathÄ• kkamaá¹ƒ.

<2> dhÄ• tuno vyÄ• Ã±janÄ• pubbe-niggahÄ«taá¹ƒ samaâ€™ ntimÄ• ,

ivaá¹‡á¹‡enÄ• â€™ rudhÄ• dÄ«na-manubandhena ciá¹‡hitaá¹ƒ.

<3> sesÄ• â€™ nubandhÄ• sabbesaá¹ƒ-hontÄ«â€™ dhuâ€™ ccÄ• raá¹‡apphalÄ• ,

uccÄ• vacapphalÄ• bhÄ• sa-ntarampatvÄ• bha vantiâ€™ pi.

<4> á¹ƒ0.0036 á¹• 21 nÄ• madhÄ• tuka bhÄ• voâ€™ pi-kirayÄ• ya adhikÄ• rato,

viruddhantarÄ• bhÄ• vÄ• -kvacideva payujjate.

<5> dvandayuttivasÄ• kvÄ• pi-Ä• deso yovibhattiyÄ• ,

guá¹‡Ä• dibhÄ• va saddoâ€™ pi-takirayatthe vidhÄ«yate.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

kamalÄ• Ã±jali

<1> á¹• 21 kamalÄ• sana kamalÄ• pati pamathÄ• dhipa vajirÄ• ,

yudhadÄ• nava manujoraga bhujagÄ• sana patinaá¹ƒ.

makuá¹-Ä• hita manidÄ«dhiti bhamarÄ• vali bhajitaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ anaghaá¹ƒ muni caraá¹‡Ä• mala kamalaá¹ƒ ||

<2> á¹• 21 kamalÄ• laya sadiâ€™ saá¹…kita kalamaá¹…gala ruciraá¹ƒ,

jutiraÃ±jitaá¹ƒ abhinijjita subhakaÃ±cana nalinaá¹ƒ.

janitÄ• cira samaye nija pitu bhÅ«pati namitaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ anaghaá¹ƒ muni caraá¹‡Ä• mala kamalaá¹ƒ ||

<3> á¹• 21 saraá¹‡Ä• gata rajanÄ«pati dinasekhara namitaá¹ƒ,

bhajitÄ• khila janapÄ• vanaá¹ƒ abhikaá¹…khita sukhadaá¹ƒ.

vasudhÄ• tala sayamuggata sarasÄ«ruha mahitaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ anaghaá¹ƒ muni caraá¹‡Ä• mala kamalaá¹ƒ ||

<4> á¹• 21 diradÄ• sana tarupantika ghaá¹-itÄ• sanaá¹ƒ abhayaá¹ƒ,

vijayÄ• sana samadhiá¹-á¹-hita caturaá¹…gika viriyaá¹ƒ.

dharamÄ• naka suriyehani vijitantaka dhajiniá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ abhipÄ• tita namuciddhaja vibhavaá¹ƒ ||

<5> á¹• 21 sadayodita piyabhÄ• rati vijitantaka samaraá¹ƒ,

dasapÄ• rami balakampita sadharÄ• dhara dharaniá¹ƒ.

girimekhala varavÄ• rana sirasÄ• nata caraá¹‡aá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ abhinandita sanarÄ• mara bhuvanaá¹ƒ ||

<6> á¹• 21 nikhilÄ• sava vigameâ€™ nativimalÄ«kata hadayaá¹ƒ,

tadanantara viditÄ• khila matigocara visayaá¹ƒ.

visayÄ«kata bhuvanattayaá¹ƒ atilokiya caritaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ aparÄ• jitaá¹ƒ arahaá¹ƒ muniá¹ƒ asamaá¹ƒ ||

<7> á¹• 21 mudubhÄ• rati madhupÄ• sita nalinopama vadanaá¹ƒ,

rucirÄ• yata nalinÄ«dala nibha locana yugalaá¹ƒ.

udayodita ravimaá¹‡á¸• ala jalitÄ• mala niá¹-ilaá¹ƒ,

paá¹‡amÄ• â€™ maha akutobhayaá¹ƒ anaghaá¹ƒ muni pamukhaá¹ƒ ||

<8> á¹• 21 asitambuda rucikuÃ±cita mudu kuntala lalitaá¹ƒ,

bhuvanodara vitatÄ• mita jutisaÃ±caya jalitaá¹ƒ.

madamodita diradopama gativibbhama ruciraá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ amatandada munipuá¹…gavaá¹ƒ asamaá¹ƒ ||

<9> á¹• 21 karuá¹‡Ä• rasa paribhÄ• vita savaá¹‡Ä• mata vacanaá¹ƒ,

virudÄ• vali sataghosita yasapÅ«rita bhuvanaá¹ƒ.

sumanohara varalakkhaá¹‡a sirisaÃ±caya sadanaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ uditÄ• mala sasimaá¹‡á¸• ala vadanaá¹ƒ ||

<10> á¹• 21 vinayÄ• raha janamÄ• nasa kumudÄ• kara sasinaá¹ƒ,

tasinÄ• paga parisosana satadÄ«dhiti tulitaá¹ƒ.

tamanÄ• sava munisevitaá¹ƒ apalokita sukhadaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ aniketanaá¹ƒ akhilÄ• gati vigataá¹ƒ ||

<11> á¹• 21 sahitÄ• khila bhayabheravaá¹ƒ abhayÄ• gata saranaá¹ƒ,

ajarÄ• mara sukhadÄ• yakaá¹ƒ anirÄ• kata karuá¹‡aá¹ƒ.

tamupÄ• saka janasevita supatiá¹-á¹-hita caraá¹‡aá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ ahitÄ• pahaá¹ƒ anaghuttama caraá¹‡aá¹ƒ ||

<12> á¹• 21 karuá¹‡Ä• mata rasapurita vÄ«malÄ• khila hadayaá¹ƒ,

vihitÄ• mita janatÄ• hitaá¹ƒ anukampita bhuvanaá¹ƒ.

bhuvane sutaá¹ƒ avanÄ«pati sata sevita caraá¹‡aá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ anaghaá¹ƒ muniá¹ƒ aghanÄ• sana caturaá¹ƒ ||

<13> á¹• 21 aratÄ«rati paripÄ«lita yatimÄ• nasa damanaá¹ƒ,

nijasÄ• sana vinivÄ• rita puthutitthiya samaá¹‡aá¹ƒ.

paravÄ• dika janatÄ• kata paribhÄ• sita khamanaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ atidevata vara gotama samaá¹‡aá¹ƒ ||

<14> á¹• 21 saraá¹‡Ä• gata bhayanÄ• sana vajirÄ• laya paá¹‡ibhaá¹ƒ,

bhavasÄ• gara patitÄ• mita janatÄ• rana nirataá¹ƒ.

sirasÄ• vahaá¹ƒ amalaÃ±jali puá¹-apaá¹…kaja makulaá¹ƒ,

paá¹‡amÄ• â€™ mahaá¹ƒ akhilalÄ• ya vigataá¹ƒ muniá¹ƒ atulaá¹ƒ ||

<15> á¹• 21 vimalÄ«kata janamÄ• nasa vigatÄ• sava bhagavaá¹ƒ,

bhavapÄ• raga vibhavÄ• mata sukhadÄ• yaka satataá¹ƒ.

paramÄ• dara garugÄ• rava vinataá¹ƒ jina payataá¹ƒ,

padapaá¹…kaja rajasÄ• mama samalaá¹…kuru sirasaá¹ƒ ||

<16> á¹• 21 pavanÄ• hata dumapallavaá¹ƒ iva nÄ• rata capalaá¹ƒ,

bhavalÄ• lasa malinÄ«kataá¹ƒ ajitindriya nivahaá¹ƒ.

cira saÃ±cita duritÄ• hataá¹ƒ anivÄ• rita timisaá¹ƒ,

vimalÄ«kuru karuá¹‡Ä• bhara sutaraá¹ƒ mama hadayaá¹ƒ ||

<17> á¹• 21 adaye dayaá¹ƒ anaye nayaá¹ƒ api yo guá¹‡aá¹ƒ aguá¹‡e,

ahite hitaá¹ƒ akaro kvacida api kenaci nakataá¹ƒ.

sadaye jina sunaye guá¹‡asadane tayi nitaraá¹ƒ,

suhite hitacariteâ€™ nagha ramate mama hadayaá¹ƒ ||

<18> á¹• 21 bhavasaá¹…kaá¹-a patitenapi bhavatÄ• cira caritaá¹ƒ,

visame sama caraá¹‡aá¹ƒ khalu dasapÄ• rami bharaá¹‡aá¹ƒ.

saratoâ€™ hani sarato nisi supinenapi satataá¹ƒ,

ramate jina sumate tvayi sadayaá¹ƒ mama hadayaá¹ƒ ||

<19> á¹• 21 atiduddadaá¹ƒ adadÄ« bhavaá¹ƒ atidukkaraá¹ƒ akarÄ«.

atidukkhamaá¹ƒ akhamÄ« vata karuá¹‡Ä• nidhiâ€™ rasamo,

iti te guá¹‡aá¹ƒ anaghaá¹ƒ muni sarato mama hadayaá¹ƒ,

ramateâ€™ hani ramate nisi ramate tvayi satataá¹ƒ ||

<20> á¹• 21 atiduccaraá¹ƒ acarÄ« bhavaá¹ƒ atiduddamaá¹ƒ adamÄ«,

atiduddayaá¹ƒ adayÄ« vata sadayÄ• para hadayo.

iti te guá¹‡aá¹ƒ anaghaá¹ƒ muni sarato mama hadayaá¹ƒ,

ramateâ€™ hani ramate nisi ramate tvayi satataá¹ƒ ||

<21> á¹• 21 atiduggamaá¹ƒ agamÄ« bhavaá¹ƒ atidujjayaá¹ƒ ajayÄ«,

atidussahaá¹ƒ asahÄ« vata samupekkhita manaso.

iti te guá¹‡aá¹ƒ anaghaá¹ƒ muni sarato mama hadayaá¹ƒ,

ramateâ€™ hani ramate nisi ramate tvayi satataá¹ƒ ||

<22> á¹• 21 atidÄ• runa palayÄ• nala sadisÄ• nala jalite,

niraye vinipatito ciraá¹ƒ aghatÄ• pita manaso.

na sariá¹ƒ sakida api te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama narasÄ• rathi tamidaá¹ƒ mama khalitaá¹ƒ ||

<23> á¹• 21 tiriyaggata-gatiyaá¹ƒ ciraá¹ƒ anavaá¹-á¹-hita carito,

atiniá¹-á¹-hura vadhatajjita bhayakampita hadayo.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama purisuttama tamidaá¹ƒ mama khalitaá¹ƒ ||

<24> á¹• 21 paridevana nirato ciraá¹ƒ atha pettiya visaye,

sujighacchita supipÄ• sita parisosita jaá¹-hare.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama dipaduttama tamidaá¹ƒ mama khalitaá¹ƒ ||

<25> á¹• 21 vivaso bhusaá¹ƒ aghadÅ«sita manasÄ• sura visaye,

janito ghanatimire ciraá¹ƒ atidukkhita hadayo.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama vasisattama tamidaá¹ƒ mama khalitaá¹ƒ ||

<26> á¹• 21 manasÄ• cira vihitaá¹ƒ saraá¹ƒ atikibbisa caritaá¹ƒ,

samathenatha suvirÄ• jiya taá¹ƒ asaÃ±Ã±itaá¹ƒ upago.

na sariá¹ƒ sakida api te pita bhajituá¹ƒ pada nalinaá¹ƒ,

khama gotama vasipuá¹…gava tamidaá¹ƒ mama khalitaá¹ƒ ||

<27> á¹• 21 vijigucchiya duritaá¹ƒ nija vapusÄ• kataá¹ƒ amitaá¹ƒ,

tanu vajjitaá¹ƒ upago bhavaá¹ƒ iha bhÄ• vita samatho.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama yatikuÃ±jara tamidaá¹ƒ mama khalitaá¹ƒ ||

<28> á¹• 21 ratanattaya rahite bhusa bahulÄ«kata durite,

janito paravisaye budhajana nindiya carite.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama karuá¹‡Ä• nidhi tamidaá¹ƒ mama khalitaá¹ƒ ||

<29> á¹• 21 janito yadi manujesupi vikalindriya nivaho,

tanunÄ• karacaraá¹‡Ä• dihi vikateâ€™ niha dukhito.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama matisÄ• gara tamidaá¹ƒ mama khalitaá¹ƒ ||

<30> á¹• 21 vidhinÄ• hita matibhÄ• vana rahito tamapihito,

visadesupi kusalÄ• disu tathadassana vimukho.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama narakesari tamidaá¹ƒ mama khalitaá¹ƒ ||

<31> á¹• 21 sucirenapi bhuvi dullabhaá¹ƒ asamaá¹ƒ khaá¹‡aá¹ƒ alabhaá¹ƒ,

sanarÄ• mara janatÄ• hita sukhadaá¹ƒ muni jananaá¹ƒ.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama vadataá¹ƒvara tamidaá¹ƒ mama khalitaá¹ƒ ||

<32> á¹• 21 nisitÄ• yudha vadhasajjita khaá¸·aniddaya hadayo,

parahiá¹ƒsana ruci bhiá¹ƒsana yamasodara sadiso.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama munisattama tamidaá¹ƒ mama khalitaá¹ƒ ||

<33> á¹• 21 parasantaka haraá¹‡e katamati baÃ±cana bahulo,

gharasandhika paripanthika sahasÄ• kati nirato.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama munipuá¹…gava tamidaá¹ƒ mama khalitaá¹ƒ ||

<34> á¹• 21 navayobbana madagabbita parimucchita hadayo,

sucisajjana vijigucchiya paradÄ• rika nirato.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama karuá¹‡Ä• bhara tamidaá¹ƒ mama khalitaá¹ƒ ||

<35> á¹• 21 madirÄ• savarata nÄ• garajana santata bhajito,

garugÄ• rava hiridÅ«rita tiriyaggata carito.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama vihatÄ• sava tamidaá¹ƒ mama khalitaá¹ƒ ||

<36> á¹• 21 sapitÄ• maha papitÄ• maha nicitaá¹ƒ dhanaá¹ƒ amitaá¹ƒ,

pitusaÃ±citamapi nÄ• siya kitavo hatavibhavo.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama vijitantaka tamidaá¹ƒ mama khalitaá¹ƒ ||

<37> á¹• 21 vitathÄ• lika vacano parapiyasuÃ±Ã±ata karaá¹‡o,

pharusaá¹ƒ bhaá¹‡aá¹ƒ atinipphala bahubhÄ• sana nipuá¹‡o.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama bhuvanesuta tamidaá¹ƒ mama khalitaá¹ƒ ||

<38> á¹• 21 parasampadaá¹ƒ abhijhÄ• yana nirantara dukhito,

nabhirajjhana paramo kvaci phaladassana rahito.

na sariá¹ƒ sakidapi te pita bhajituá¹ƒ padanalinaá¹ƒ,

khama gotama guá¹‡asÄ• gara tamidaá¹ƒ mama khalitaá¹ƒ ||

<39> á¹• 21 bhavato bhavaá¹ƒ aparÄ• paraá¹ƒ ayatÄ• ciraá¹ƒ iti me,

vapusÄ• atha vacasÄ• pi ca manasÄ• kataá¹ƒ amitaá¹ƒ.

khama gotama duritÄ• paha duritaá¹ƒ bahuvihitaá¹ƒ,

dada me sivapadaá¹ƒ accutaá¹ƒ amataá¹ƒ bhavavigataá¹ƒ ||

<40> á¹• 21 timirÄ• vuta kuá¹‡apÄ• kula vijigucchiya pavane,

janikÄ• suci jaá¹-hare bahu kimisantati sadane.

asayiá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saranaá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<41> á¹• 21 bahi nikkhamaá¹ƒ asakiá¹ƒ bhagatiriyaá¹ƒ patha patito,

agadaá¹…kara kata sallaka satakhaá¹‡dita karaá¹‡o.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi tarane ||

<42> á¹• 21 patito bahi ratipillaka tanurÄ• maya mathito,

vadituá¹ƒ kimu viditumpi ca na sahaá¹ƒ matirahito.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ apphá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<43> á¹• 21 janito yadi sukhito janadayito piyajanako,

puthuko bahuvidha-kÄ«lananirato gadagahito.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<44> á¹• 21 tarunopi hi gharabandhana gathitomita vibhavo,

sahasÄ• gadagahito piyabhariyÄ• suta viyuto.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<45> á¹• 21 ajaraá¹ƒ tanuá¹ƒ abhimaÃ±Ã±iya navayobbana vasiko,

jarasÄ• parimathito paraá¹ƒ ananuá¹-á¹-hita kusalo.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<46> á¹• 21 nirujo dhuvaá¹ƒ arujaá¹ƒ tanuá¹ƒ abhimaÃ±Ã±iya samado,

kusalÄ• saya vimukho bhusaá¹ƒ avaso gadanihato.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<47> á¹• 21 pavicintiya sakajÄ«vitaá¹ƒ amaraá¹ƒ dhuvaá¹ƒ anighaá¹ƒ,

iti jÄ«vitamadagabbita matirujjhita kusalo.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<48> á¹• 21 parahiá¹ƒsana dhanamosana paradÄ• rika nirato,

dharanÄ«pati gahito bahu vadhabandhana nihato.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<49> á¹• 21 narakodaka patito giritarumatthaka galito,

migavÄ• á¸·aka gahito visadhara jÄ• tihi á¸• asito.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<50> á¹• 21 abhicÄ• raka vidhikopita nisicÄ• raka gahito,

savisodana sahasÄ• dana pabhutÄ«hi ca khalito.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<51> á¹• 21 sayamevaca sajanopari kupito mativiyuto,

savisÄ• dana galakantana pabhutÄ• mita khalito.

amariá¹ƒ bhavagahaá¹‡e caraá¹ƒ ahaá¹ƒ appaá¹-isaraá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<52> á¹• 21 pitupÅ«jana niratÄ• saya sukhito pitudayito,

maraá¹‡enaca pituno bhusaá¹ƒ anusocana nirato.

parudiá¹ƒ ciraá¹ƒ atidussaha kasire bhavagahaá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<53> á¹• 21 samupaá¹-á¹-hiya janikaá¹ƒ nijaá¹ƒ abhivÄ• dana paramo,

maraá¹‡enaca janikÄ• yanusaritÄ• guá¹‡amahimaá¹ƒ.

parudiá¹ƒ ciraá¹ƒ atidussaha kasire bhavagahaá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<54> á¹• 21 gurudevata patimÄ• nana paramo piyasuvaco,

samupÄ• sitacaraá¹‡o gurumaraá¹‡enatidukhito.

parudiá¹ƒ ciraá¹ƒ atidussaha kasire bhavagahaá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<55> á¹• 21 gharamedhitaá¹ƒ upagomitavibhavo ratibahulo,

maraá¹‡e piyabhariyÄ• sutaduhitÅ«â€™ natikaruá¹‡aá¹ƒ.

parudiá¹ƒ ciraá¹ƒ atidussaha kasire bhavagahaá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<56> á¹• 21 piyapubbaja sahajÄ• nuja bhagiá¹‡idvaya maraá¹‡e,

nija bandhava-sakha-sissaka maraá¹‡e pyatikaruá¹‡aá¹ƒ.

parudiá¹ƒ ciraá¹ƒ atidussaha kasire bhavagahaá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<57> á¹• 21 jagatÄ«pati gahaá¹‡Ä• ripujanatakkara haraá¹‡Ä• ,

saritodaka vahaá¹‡Ä• puthujalitÄ• nala dahaá¹‡Ä• .

parudiá¹ƒ hatavibhavo ciramiha duggatigahaá¹‡e,

saraá¹‡aá¹ƒ bhava bhagavaá¹ƒ mama bhavanÄ«radhi taraá¹‡e ||

<58> á¹• 21 atiduggama visamÄ• kula bhavasaá¹…kaá¹-a patite,

byasanaá¹ƒ ciramiti dussahaá¹ƒ anubhÅ«yapi vimitaá¹ƒ.

na jahe sukhalavavaÃ±citahadayo bhavatasinaá¹ƒ,

tamapÄ• kuru karuá¹‡Ä• nidhi tasinaá¹ƒ mama kasiá¹‡aá¹ƒ ||

<59> á¹• 21 jananÄ• vadhi maraá¹‡aá¹ƒ viya maraá¹‡Ä• vadhi jananaá¹ƒ,

ubhayenapi bhayamevahi bhavato mama niyataá¹ƒ.

sivamevaca jananÄ• vadhi maraá¹‡Ä• vadhi rahitaá¹ƒ,

dada me sivaá¹ƒ amatandada taá¹ƒ anÄ• sava bhagavaá¹ƒ ||

<60> á¹• 21 ciradikkhitamapi me manaá¹ƒ anivÄ• rita tasinaá¹ƒ,

bhavato bhava ratipÄ«litaá¹ƒ ahaho kalighaá¹-itaá¹ƒ!

tamato pita bhayato mamamava me bhava saraá¹‡aá¹ƒ,

bhagavaá¹ƒ paá¹-isaraá¹‡aá¹ƒ mama bhavanÄ«radhi taraá¹‡aá¹ƒ ||

Kate's Wayward Wife Adventure (Married sales rep gets sexual relief on a business trip)
byfastbreakplayer©

Author's note: "Kate's Wayward Wife Adventure" is the first story in a sub/dom trilogy. It is de
Literotica member 'sheath1969' (see Kate's naked body at the end of the story) who is an ex
causal affairs on the road. I thank Kate for her helpful suggestions in the creation of the stor
how your liaison goes if you encounter lovely Kate in your city during one of her frequent bu
you have a "wayward wife" fetish, hopefully you will enjoy this story. Feel free to send me yo
will respond, and please don't forget to vote if you enjoyed the story.

*

"Four days on the road and I am going stir-crazy stuck in dismal Cleveland, Ohio on a Thurs
February. It has been overcast every day this week, and it is getting colder by the minute wi
wind blowing off Lake Erie. Snow is predicted tomorrow. Thankfully, I live in Southern Florid
sunny and warm most days," Kate thought as she gazed at a seminar attendee who was pu

"I just love sunbathing nude at Miami's Haulover Beach. I am an exhibitionist who gets a kic
others fantasize fucking me. I could never live in Cleveland. I would freeze my ass here. Ho
to see my naked body if it was bundled up in winter clothes?

"Even though I am a sales rep for Pfizer, is it really necessary that I attend these dreary eve
in nearly every city in America and Europe listening to groups of boring scientists and clinici
on-and-on each week about their minuscule discoveries about how Viagra and other ED dru

"Who cares as long as they get the job done? How about developing a female version of Via
mischievously slip into the coffee of my sexually repressed business associate Marcia who i
on this trip to loosen her up so that I can get some titillating action in this city? Unless she is
secret life, I don't think Marcia has received a hard cock in her dried-up pussy for a decade.

"Maybe Marcia is never with a man when I am around because she is a closet lesbo? Kate,
tonight when you go to bed in your shared hotel room. Marcia might try to get you drunk and
advantage of you," Kate smiled, as she stared at sexless Marcia in the first row of the hotel's
room.

"There is not one guy here I would be willing to spend five minutes of my free time with, eve
single.

"Come on guys, how about getting laid every once in a while and smell the roses, or at least pussy perfume of a hot young woman like me," Kate laughed, as she checked out the large room.

"I can testify that Viagra works! Getting a free supply of that ED drug is one of the perks of m will dump 100 or so of the company's little blue pills into the communal coffee pot. Wouldn't watch each one of these old bastards bent over as he tries to prevent his Viagra-induced ha

"Thank God I brought my little toy with me on this trip. I knew I would need it once I found ou share a hotel room for four days in Cleveland with frigid Marcia. I can't wait to use it tonight pussy, which hasn't seen action in nearly a week.

"Marcia is such a kiss-ass I anticipate she will want to mingle with some of the seminar spea attendees for an hour or so in order to get extra brownie points with our boss. She is not the in the room.

"Doesn't she realize that going up the corporate ladder might result in her transfer from excit the company's main research facility in desolate Groton, Connecticut?

"At least Marcia's ass kissing will give me enough time to take care of my pussy's needs in t room.

"My sexist boss ordered me to attend this seminar because he thought it would allow me to some of the company's main clients in this area of the country.

"Screw him! I know he just wants a female with a pretty face and hot body like mine in the ro justify his company's overpriced drugs.

"If that was not the case, why did he suggest this afternoon at our business lunch that I wea black miniskirt (it is February in Cleveland) with a low-cut white-silk blouse with my braless b the fabric's smooth inner surface?

"That fat bastard knows I don't like to wear a bra. He is probably across the room right now himself under the table like the sexual deviant he is, while staring at my protruding nipples th of their own as they try to escape my tight blouse. I bet he is thinking of a FMF three-way wi and me. What a disgusting 60-year old pervert! Hey boss! Forget it! It is never going to happ

"While I admit to being an exhibitionist, this blouse is ridiculous. It is so sheer that even a bli

see the shapes of my lovely 34B breasts.

"Hey boss, pay attention to the speaker rather than my spectacular breasts," Kate wanted to
conference room, while also slapping his revolting face for being such a sleaze bag.

"Sometimes being a beautiful woman like me is a curse. Okay, I understand my role and wh
salary. Nevertheless, if I must attend this boring seminar, I am going to sit at the back of the
away from the speaker as possible so that my mind can drift to more pleasurable areas."

"Is that seat taken? It is one of the few left in the room," questioned the mysterious hunk to k

"Not really," Kate replied sarcastically in her best get-lost demeanor, as she reluctantly move
Vuitton handbag from the nearby seat to the floor.

"Thanks," he replied, politely disregarding Kate's bitchy attitude.

The clock on the wall indicated that it was 8:47 pm. If this speaker ended his presentation at
indicated in the program, Kate only had 13 minutes to go until she could escape the room.

"Hopefully, there will be no questions from the audience after this last presentation. I have b
this uncomfortable chair for nearly three hours. I think I am going insane.

"How about if I stand up right now in this room, slowly strip, and then ask if anyone wants a
beautiful body? Do you think anyone here would care Kate? Probably not, because they are
capital L.

"Maybe I will grab this good-looking guy to my right and smash my auburn bush into his face
clothes to get his attention. Do you think I can get him to suck and lick my swollen clit to the
orgasm that it needs right now in front of his colleagues? Wouldn't that be fun?

"Kate, you are demented. How did a depraved, crazed mind like yours get placed inside suc

Kate decided to check out the mysterious tall man to her right. She could not read the last na
tag due to how his body was angled but his first name appeared to be Richard.

"He is much better looking than the others in the room, and the color of his skin is darker tha
wonder where he comes from. He looks Italian, and his impeccable Giorgio Armani suit supp
conclusion.

"He also is younger than the other men in this room, and he appears to be in incredible shap
out every day. He is tall enough to be a basketball player. I wonder if he is decent in bed.

"The fact that he is attending this scientific meeting at least suggests he is intelligent. Too ba
that wedding ring on his hand. He might be acceptable for a quickie tonight if I can escape th
of Marcia, who would get a kick out of revealing my occasional flings to my husband, cowork
considering what a back-stabber she is.

"Just to be sure that this guy doesn't get too cocky, I better flash him my own wedding band
$50K diamond engagement ring just to let him know I am out of his league.

"Oh Kate, you are such a bitch," Kate admitted, as she moved her glitzy diamond toward the
projector so that the reflecting rays could hit the stranger's good-looking face like a strobe lig
disco.

"I am so bored right now. For fun, how about if I lose the top couple of buttons of my blouse
get a good view of my lovely breasts with their fine nipples?

"Maybe I also should spread my legs and finger myself for a few seconds to give him an idea
missing and will never get? He is sitting so close that he should be able to easily see my pus
auburn pubic hair from his chair.

"Oh Kate, you are such a wicked tease."

The good looking guy to Kate's right did his best to ignore her.

"What a spoiled, egotistic woman even though I reluctantly admit she looks great. If I had my
fuck this sales rep as I would a cheap cocaine whore. Wouldn't it be fun to knock her up? I w
her misshapen body nine months from now after her belly blows up like a large balloon with
Rick fantasized as he noted Kate's exposed breasts and pussy out of the corner of his eye.

"Why isn't this guy checking me out? He didn't flinch when the bright light that bounced off m
diamond ring hit his eyes. He didn't even stare at my exposed breasts and cunt. He is proba
wedding ring is a ludicrous attempt to fool everyone in this room about his true sexual orient
have never met a heterosexual man who can resist a princess like me for more than a millis
concluded.

"It just occurred to me that possibly I can find a bisexual guy later on tonight in this dreary ci
can have an exciting MMF three-way with this gay sub on my right. I have never done that. M
explore that darker side of my sexual perversions. Better yet, how about a FMT three-way w
That might be even more exciting with my gay-boy neighbor being sandwiched between the

"I think I would like to use my little toy on his firm ass, and then make him clean it up with his
after I forcibly butt-fuck him to an orgasm since I love to be in control in the bedroom.

"Kate, you are drifting again. Get a hold on yourself and come back to reality.

"Here comes that jerk-off once again up the aisle on my left, passing out grading sheets afte
presentation.

"I'm following my boss' instructions. I have given each speaker a perfect score to make thes
scientists and clinicians happy even though they are all zeros with a capital Z in my mind, if
honest.

"Hah, if I really followed the instructions my boss would like to give me, I'd be on my knees r
swallowing the couple drops of cum from his little pin-prick! Hah! Dream on, boss! No way th
happen. Your puny cock certainly would not make my jaw ache as much as the guy with the
in a hotel bar on my last trip to Buffalo.

"Who would have guessed that such a wimpy looking guy in that city would be hung like a d
talented in use of his big slab of meat? I know I had drunk a little too much on that night, but
was the one giving him a mercy fuck. He was like the Energizer bunny. He just kept fucking
thought he was going to blow the top of my head off when he delivered his load in my tight r
first time," Kate fondly recalled, thinking of the last guy she fucked on the road.

"Reluctantly, there doesn't look like I will be able to get that type of action here in sexually re
Cleveland."

"Miss, here are the grading sheets for the last speaker of the evening for you and your cowo
attendant spoke, interrupting Kate's daydream.

"Oh God! I hope I wasn't stroking myself just then. Damn! I'm blushing! Screw it. Let him get
cute wet pussy.

"Thanks," Kate replied sarcastically, trying to regain her composure, "but I am not with this g

The man to Kate's right glared at her and angrily reached across her body to grab the paper
seminar attendant who was also taken aback by her unlady-like response and appearance.
on the faces of both men.

"Oh fucking hell! He whacked my breasts with their incredibly sensitive nipples with his powe
left arm. That bastard did that on purpose. Where was my nipple defense? It is getting late a
still should have seen that coming."

A lightning bolt originating from Kate's smacked nipples shattered every nerve ending in her
her small breasts, Kate rarely wore a bra. The downside of that decision was that her supers
were not highly protected. Any accidental stimulation caused Kate's pussy to get soaked and
husband discovered that novel feature of her body early on in their dating. Any time he want
all he had to do was grope Kate's breasts to get her engine going and open up the lips of he
for his willing dick.

"I know I shouldn't have worn this sheer silk blouse tonight but I know the drill, namely that I
spectacular at these corporate-sponsored events. Apparently, my looks help to increase Via
though there is no fucking way any of these old geezers has a chance of getting into my par
drink a little too much and am in a merciful mood, hee hee. What can I say?

"My pussy is soaked just as it always gets when my husband squeezes my breasts. Luckily,
only one who has this effect on me. Okay, I admit thinking of my vibrator that was waiting fo
room substantially heightened my need for sexual relief. I also shouldn't have been playing
that bastard whacked my breasts.

"I just hope I have enough juice left in my vibrator to get me off properly. I don't have enough
recharge the batteries before Marcia arrives in our hotel room. Thankfully, my ordeal in this
is nearly over."

After the last presentation, Kate rushed to the elevator in an attempt to quickly get to her roo
floor of the hotel to cool her throbbing pussy.

"Why is this damn elevator taking so long to reach the lobby?" Kate asked those around her
irritated because of the delay.

Unfortunately, because Kate had to wait so long in the lobby for the hotel's only working eva
no way she could get to her floor without being packed in the elevator like a sardine. Her hig

number of floors she would have to climb prevented her from using the stairs.

"Is it my imagination or is nearly every button on the door pushed? I want to scream. I am so
anyone in this elevator as pissed as me?"

It was then that Kate noticed the mysterious tall guy who had been sitting next to her in the c
a few minutes ago. He was now standing right behind her. More and more entered the eleva
front of them to its back to try to make room for even more seminar attendees.

"Hey guys, give a girl some breathing room back here," Kate yelled at the top of her lungs to
who was attempting to squeeze his obese body into the already full elevator.

"Now's my chance. I am going to feel up this stuck-up bitch right here to get her back from te
conference room. She enjoyed fingering her pussy in front of the seminar attendant and me
Let's see what happens when I respond in kind by fingering her pussy and/or ass in this crow
elevator is so packed that she will not be able to do anything about my roaming hands. Mayb
my cock and rub it against her ass to push the envelope and show her who the real boss is,"
he moved even closer to Kate in the elevator.

"I love the neck. Let's taste this Pfizer sales rep to see if she is as hot and delicious as she t
is." Rick said to himself, as he tried to bite Kate's neck like a vampire when no one in the ele
looking.

"Oh shit! I can feel his growing member pressing against my sensitive ass. The only thing se
cock from my body is the thin fabric of my miniskirt and that of his pants.

"Kate, you totally misjudged this guy. He obviously is not gay," Kate shockingly concluded.

"Why did I wear this miniskirt to tonight's seminar with no underwear? I have great legs, and
persistent stares from men and woman who are entranced by them since I like to tease the
sexes.

"While I know that panty lines can ruin the visual effect of my miniskirt, sometimes there are
consequences of that "no underwear" decision, and this skin-tight miniskirt minus its underpa
in trouble in the past. Right now might be one of those times. Luckily for me, I am in a public
is going to happen, right Kate?

"He is so close to me that I can feel his hot breath on the back of my neck. Does he know th

sensitive as my nipples and clit? That bastard probably does because I just felt the tip of his
nape of my neck when no one was looking. Can you believe he is trying to taste me in this c

"The nerve of this guy. Where does he get the gall to try something like that? I should turn a
his insolent face. Nevertheless, the elevator is so packed that it is impossible to move away
cannot even raise my foot to kick him in his balls to put him in his proper place.

"If he does that again, my released pheromones might induce all of these old farts to also fe
possibly even gangbang me. I might not be able to stop them since my pussy is on fire right

"Fucking hell, his hands are now on my ass, pulling up the back of my miniskirt. He wouldn't
cock and try to insert it in my ass or pussy in this crowded elevator would he?"

The elevator stopped on the 6th floor. Thirteen buttons on its wall had been hit. Kate's room
last one. She therefore had to experience twelve stop-and-starts until the 57th floor was rea

Kate had asked the staff at the hotel's front desk for a room with a view. Little did she know
no view in Cleveland, even from the 57th floor of its best hotel.

"At least I don't have to reach the penthouse suite on the 60th floor like the last person in the
whoever that is." Kate fumed as she stared at all of the lighted buttons on the elevator's con
while also trying to distract herself from the sleaze bag behind her who now had one finger i
another in her ass.

The door opened and closed 11 times until there were only two stops left, namely Kate's floo
penthouse suite.

"Can you believe it? My seminar neighbor is the one staying in the hotel's penthouse suite.
penthouse suite at $2,000/night, he must be wealthy. This guy is looking better and better ea

Kate was now alone with the mysterious guy who recently sat next to her in the hotel's confe
first floor.

"Why is he still so close to my body in this elevator, considering that it has lost the first eleve
passengers? Doesn't he realize he is violating my body space? At least he stopped feeling
he stopped. I was just starting to enjoy what he was doing."

Rick's hand slowly reached across Kate's body to the elevator door. He inserted the key give

front desk into the special lock on the control panel, and turned it to the right. The elevator in
stopped between the 56th and 57nd floors.

"Hey mister, what is the idea?" Kate blurted out.

Rick said nothing. Instead, he pulled Kate close to him and passionately kissed her, placing
inside her mouth. He then explored Kate's electrified body with his powerful hands without a
permission.

"If he touches my nipples, it will be all over within seconds," Kate reluctantly concluded, as R
had already reached her bare ass.

Although she knew there would be consequences, Kate did not put up her normal defense b
wanted this unanticipated sexual adventure to happen.

"This is going to be even more fun than what occurred in Buffalo on my last road trip." Kate
concluded. "Who would have thought I would get serious action in a hotel elevator in this city
am."

Kate leaned her back against one of the elevator's walls and lifted her hands into the air to s
had given up her resistance (did she have any?). She then closed her eyes and waited for h
self-assured man.

Rick quickly opened Kate's blouse, tearing off all of its buttons during the process. He then b
her braless breasts in a savage, primitive way. Kate's nipples were so aroused and extende
groping that she enthusiastically accepted that this stranger was going to fuck her, a happily
right here in the elevator of Cleveland's top hotel.

Rick quickly pulled up Kate's miniskirt to her belly button and placed his index finger in her e
forcing apart her legs, which were getting weaker by the second.

"I am so wet down there that the floor of the elevator will have a nice puddle on it from our m
fluids when our matting is completed. I suspect it also will take many days for the intense mu
bodies to dissipate after we fuck in this confined space," Kate fantasized while being assault

Rick fingered Kate with one, then two, and finally three of the fingers on his right hand, rubbi
feverishly with the middle one.

"Enter me now with your cock. I want it. I need it," Kate begged the stranger.

Rick said nothing. Instead of responding to Kate's desperate plea, he stopped finger-fucking his coated fingers from Kate's pussy, and placed them under his nose to smell her strong fe better gauge her body's desire for his manly seed.

An evil smile appeared on Rick's face. He then placed two of his fingers in his mouth to taste juices. With his left hand, he touched Kate's lips. She instantaneously knew what he wanted all, Kate was not a bimbo. She opened her mouth and the other finger of his right hand quic then started to suck his finger, imagining it was his delicious cock that was going to enter he few seconds.

"Holy shit, am I that aroused? Is that what I taste like when I am in heat like the bitch I am?"

Kate could not wait any longer. She unzipped Rick's pants and pull out his lethal weapon tha tight pussy since it had not seen any action in nearly a week.

"At least there will be no need for my vibrator tonight," Kate thankfully concluded.

Rick entered Kate in one hard stroke, and in lightening speed took her to a level she rarely a

"While his cock is hurting me because it is larger than what I am accustomed to, I don't care altering my cunt," Kate decided.

"Fuck the discomfort. You have nearly 24 hours before your return flight back to Florida. Tha enough time to allow your pussy to recover from this guy's assault on it. You have been look the last four days you out-of-control slut. Stay with it! Whores have to take really large cocks their Johns. Thus, tough it out! Be a real woman, you cheap whore" Kate told herself.

"THAT'S IT BABY. FASTER! HARDER! DEEPER! PINCH AND SUCK MY NIPPLES AS YO MARRIED SUB-SLUT I AM. STRECH OUT MY HOLE WITH THAT LARGE DICK OF YOUR who refused to talk as he aggressively took her body.

Kate's orgasm was so intense that she thought her head was going to explode, and he had few minutes.

"Can you imagine an entire night with this guy?" Kate said to herself.

Although Rick said nothing to Kate, he drove his engorged cock so hard into her pussy that smashed against the elevator leaving a noticeable imprint of her lovely butt on one of its rec metal walls.

"How cute," Rick thought as he started to fuck this obnoxious woman as hard as he could. "T staff will enjoy imagining tomorrow what occurred in this elevator when they see the picture rep's ass embedded on its wall."

Rick initially could only get seven inches of his thick nine-inch cock into Kate. Thus, he lifted off the floor of the elevator with his powerful arms to allow his cock to get full penetration. He Kate's married pussy senselessly.

"That's better. Now you're getting it all slut. Open up your hole. Here comes my seed. Take i said to himself.

All of a sudden Rick's large cock that has been going in and out of Kate's heated pussy like steam engine at full throttle abruptly stopped, and his creamy white cum began to leak out o vagina. There was so much of it that his cum began running down Kate's long legs, coating heels.

"This stranger must have deposited nearly a quart of his seed in my pussy to explain the me over the place in the confined space of this elevator," Kate thought as she examined the me

Kate suddenly came to her senses. "Hopefully, no one head my scream outside of the eleva might be inclined to call the police," Kate feared.

"Oh no Kate, did you just let a stranger fuck you bareback?"

Despite Kate's concern of unprotected sex, she again leaned against one of the elevator's w eyes because of her mental and physical exhaustion from their intercourse.

With his arm, Rick reached past Kate again for the key on the elevator's control panel and tu left this time. The elevator restarted and the two occupants quickly reached the 57th floor.

Kate stepped out of the elevator.

"Why doesn't he say anything? He doesn't even acknowledge my existence. Not even a sim allowing him to ravish my body. What audacity. I now realize this stranger doesn't give a shi

person. I have been exploited like a female teenage groupie who has been sexually used by
Kate concluded.

The door closed and Kate was in the hallway alone with her cum-coated miniskirt (which wa
pulled up to her belly button. Residual cum was dripping out of her just-fucked pussy on top
high heels which also were no longer black.

Kate's blouse was open and torn from the stranger's groping of her breasts and their nipples
exposed auburn pubic hair had become off-white due to more of his residual cum that had b
her pussy's landing strip.

"Kate, if your family, coworkers, and rich suburban friends back in Miami could see you right
all know what a nasty trailer-park slut you are. How can you let a stranger fuck in a public pl
condom, you out-of-control whore? What a fifthly pig you are.

"Do you want to get pregnant by someone you don't even know in Cleveland or all places? H
explain to your blond-haired husband a baby with black hair if that Italian knocks you up?" K
contemplating the consequences of her wayward wife adventure in Cleveland.

An older couple opened the door of their room to check out the primordial scream that origin
nearby elevator a minute ago. A shocked expression appeared on both of their faces when t
hallway with her breasts and vagina exposed to anyone who happened to appear in the hall
that stupid "just-fucked" grin on her face, and her body and clothes were covered with cum.

Their mouths were open but they initially said nothing. When the older woman processed wh
pushed her mate back into their hotel room to protect him from the evil young slut standing i
the hallway.

She then turned around, slapped Kate's face, spit on her high heels, and called her a pig. He
appropriate based on Kate's visual appearance. She then joined her husband, slammed the

"Fuck you. Do you think I give a shit about what you think of me?" Kate yelled back at the ol

As Kate slowly came to her senses and started to cover up her naked body as best as she c
that maybe Cleveland was not such a bad city after all.

"I guess I will have to get my boss to send me here more often. He is always asking for a blo
will give him one or two as a bribe to ensure that Pfizer sends me back to Cleveland just to b

reacquainted with this mysterious man in the penthouse suite who has just fucked me like n

Katie's Massage (Husband sets up erotic massage for wife)
bybilbo181©

The following is a true story told basically as it happened. The names and place details have
changed or left out for obvious privacy reasons. The events happened a little over 10 month
prompted to write about them only because of events that have happened since that time. T
subjects of a follow up story, but to put them in context this story needed to be told first. I do
be a writer, and if you're looking for a story about a gangbang in the first page, then don't rea
further. If you're thinking about setting up a similar arrangement then I hope that this is not o
but also leads to the same lifestyle changes that ours did!

Katie and I had met as childhood sweethearts when we were both only 14 years of age. We
ever since, married at 20, and about to celebrate our 15th wedding anniversary. Our marriag
you could get. If you were to believe in soul mates then that's certainly what we were. We w
importantly, best friends.

Our sex life was great, Katie was always a bit conservative, but there wasn't much we hadn'
years. Katie had never been with another man, and despite some minor role-playing games
clear desire to do so. We are both into sensual massage, and the only thing she had even h
possibility of having a nude massage by a well-proportioned male. When I had pushed the id
conservatism came through. It seemed she was happier, or perhaps more comfortable, keep
role-play.

Having said that she was a sucker for a good therapeutic massage. On a regular basis she
massage and preferred to have a male perform the massage. She said this was because th
and there was always a risk of getting a soft wimpy massage if the therapist was female. Sh
use to the idea of lying naked, partially covered by towels, under the hands of a male masse
a massage at home, and simulating what would be happening at the various stages of a the
was a little surprised at just how much of her body was on display. However, she was also q
on by this small display of "safe" exhibitionism. She would then try to tease me by asking, w
her a massage, if I liked the idea of some other man copping a view between her legs. My h
her well enough that I didn't mind. I would then turn the tables by asking if she would mind if
as I "accidentally" brush my hands against her outer lips. The more we played this game the
she would get before that ingrained "conservatism" would take over. Universally though, at s
would beg for penetration and a thorough fucking. She just couldn't continue the role-playing

With our anniversary coming up I decided to do something special. I was unfortunately going
for some business meetings, but used this as an excuse to take Katie with me, for a couple

favourite hotel. We would often do these things on the spur of the moment, taking in a good
always having a couple of days of good sex. This particular Hilton was our favourite for a nu
Firstly the rooms are huge, with massive king sized beds, wonderful views, and the best bat
seen in a hotel. The baths are huge and invite a long soak both before and after an extende

Secondly they still have adjoining rooms, and while we usually travel alone, we sometimes g
friends, and it's always nice to have the connecting doors. On this occasion it was going to s
purpose.

Thirdly, it was one of the few hotels that when a woman rang and booked a massage and re
masseur, they would actually try to provide one. I suspected that most hotels were worried a
consequences of a complaint from a woman being massaged by a male and hence actively
request.

Katie liked the idea. The trip was a week away, which gave me plenty of time to make the ne
arrangements. Essentially the plan was for Katie to make as many of the arrangements as p
allay any suspicions. This meant I needed her to book both the accommodation and her mas

The next part of my plan involved replacing the hotel masseur. Here Google came in handy.
"male", and "escort" produced a huge list of services. Unfortunately most of these were direc
community, but by screening through and only selecting those who saw female clients only,
it down to a manageable number. Next I selected only those who provided photos or would s
net. This still left more than 50 "applicants", so next I selected only those who stated that the
experience. I realised that the whole session may go no further than a simple massage so th
degree of expertise to ensure it wasn't a complete dud of a session. Also I didn't want it bein
complaint to the hotel management would be made!

I then sent an email detailing my request to about a dozen sites, some of them agencies, so
independents. The agency replies were all pretty standard and it seemed like they had a pre
which was to be expected I suppose as they probably get a lot of junk emails to contend with
fell into two groups. Firstly, and easily discarded were the ones obviously just out for a free r
services were either free, or some nominal fee, indicating they weren't the professional servi
The second group gave much more thought to their responses, and one stood out a mile on

Joel's reply began with the words, "Thankyou for considering me for this service….". He wen
himself in more detail than his web site gave. He was an amateur athlete, having completed
who was currently putting himself through college. Cycling was his sport, and obviously he k
very good physical shape. To help cover his costs he did both therapeutic and sensual mass

important to him and he guaranteed it for his customers. His fee was $200 per session, whe
minutes or 2 hours. This was unusual I thought, but impressed me as indicating he had a ce
work, seeing each session as job to be completed rather than something to watch the clock

Further confirming a professional attitude, Joel also asked questions which he wanted answ
continuing further. In particular he wanted to know two things. One was what was to happen
offence? He would require either a note signed by myself, or my mobile phone number he c
of any trouble. He also wanted to know how far I was prepared to let this encounter go. He a
this instance I was the "paying" customer, and therefore could place limits as I wished. He a
stated that he would also go no further than Katie wished to go. He would need signs from h
step beyond a simple, sensual, but non-sexual, massage. He asked me to consider this care
that both Katie and I would be his customers who needed to leave satisfied. He warned me
at what he did and I should consider that she might wish to proceed further than I anticipate.
wondering just how far I wanted it to go and also how far I thought Katie would let it go. She
pretty wild once she's turned on, but I couldn't imagine her letting it get too far out of control.
she may allow a bit of touching of her labia and clitoris as long as it was discreet, and possib
pressure or gentle insertion of a finger just inside her vagina. I was fairly confident she woul
of orgasming in front of a stranger, which was a little disappointing as Katie was well and tru
multi-orgasmic and if she really was being turned on by the experience it would be good to s
advantage. This combined with the hard on I had just thinking about what I was arranging fo
me to reply that I would leave matters entirely up to Katie and him. It felt strange that I was b
trust someone who was a complete stranger with my wife.

The final factor that confirmed to me that this was the best choice was his physical appearan
cut, good looking, and being a cyclist he obviously had a pretty good physique. I'm no slob n
guy certainly left me for dead. His body fat level must have been close to zero, and he was v
not in a distorted "body builder" way, more of a "built for speed fashion". Add to that the fact
black and I at least knew that Katie was not going to be disappointed in the visual departme
photos on his web site, and those additional, slightly more risqué, ones sent in his email, I w
understand why white women all seemed to have black man fantasies.

I emailed my response, and arranged dates and times. He requested half payment in advan
event. As we usually bill massages directly to the room, I thought it simpler just to pay the w
advance. After all it was only $200. I had a convention to attend on the Friday, and told Katie
meetings to attend on Saturday. I suggested she join me on the Saturday, which happened
She had to work on the Friday so this plan suited her. I told her I had two meetings that day,
between 10am and 11:30, the second from 2pm till 4pm. I suggested she might wish to go s
morning, and have a massage in the afternoon, perhaps joining me for lunch in between. I s

early so as to be sure to get a male masseur. She came back a few minutes later to say it w
that the massage would have to be in the room as they are renovating the health club. This
massage table would be bought to the room, which Katie had had before, and while it wasn'
made my plans much simpler. My plans were coming together…

The remainder of the week seemed to pass excruciatingly slowly. I was horny all week and
This only serves to make Katie more randy. Things really were coming together! I also made
the gym and had a hard work out each day. There's nothing better than a good massage aft
workout, and I wanted Katie to be in the mood for a thorough massage.

Friday morning came and off I set. I checked in and made arrangements that would be nece
completion of my, and hopefully Katie's, fantasy. I told reception that not only would my wife
tomorrow but that good friends would also like a room, and could we have an adjoining room
connection doorway. The night's stay was to be a gift to the other couple, so I would pay for
pick the key up in the morning before I pick them up from the airport. There were no problem
my convention. The conference was on surveillance and monitoring. I part owned a small to
firm, and attending these conferences was important in order to keep up with any advances,
with suppliers to arrange orders. This was a smaller conference and contrary to what I'd told
were no meetings scheduled for the next day. I must say that it was a waste of time attendin
completely distracted by thoughts of the following day.

Having picked Katie up and taken her back to the hotel, I made my exit for my first meeting.
was to go shopping so we walked the first couple of blocks together. I left her in an area tha
favourite lingerie shops, walked on a block further, then doubled back to the hotel. I usually
lingerie shopping with Katie, let's face it, they usually have the horniest sales assistants, but
more important things to arrange.

Back at the hotel I picked up the key to the other room and unpacked my "work case". This
surveillance cameras, appropriate lengths of wiring and portable video recording devices. Th
connection that I could plug into the hotel TV and a controller to switch between the two. Th
set up in a bookshelf to the side of the king-sized bed, which was also the shared wall betwe
This gave me a slight angle from above and also a view across the other side of the room to
opposite wall. The door to the room entered through the wall perpendicular to the far wall, w
the head of the bed was against. Camera 2 I placed under the top of a table situated at the f
This gave me a clear view from the foot of the bed, just slightly above the height of the bed.
back under the connecting door to my second room set up. Checking the angles on the TV I
only area I couldn't get a good view of was the bathroom. There was a partial view through t
little more due to the heavy use of mirrors, which I thought was adequate, as I didn't expect

be taking place in the bathroom. Basically I was pretty happy with my work, then again as th
profession I should be able to get a simple job like this right.

For anyone contemplating a similar set up, sure my equipment would be of higher quality tha
person could get hold of, but for as little as a couple of hundred dollars, a more than adequa
available at most electronic stores capable of good quality, low lux recordings. It may be tho
betrayal of trust filming my wife like this, but Katie was use to me doing this and got off on w
videos later. Also I had to remember that although Joel sounded very professional, I still felt
have a little control.

A few minutes later Katie returned carrying a few shopping bags. It was a little early for me t
watched for a while. Knowing that in a few hours time I may be watching something quite dif
stirring in the loins. Katie took out the items she'd bought and placed them on the bed. She t
undress, obviously to try on her purchases. It was obvious that she had been busy in the co
been out. Standing naked in front of the mirror she slowly ran her hand down her belly and o
waxed pubic region. She knows I like this look and had obviously done it for our anniversary
for my potential bias, she really does have a great body. Standing 5 feet 7 inches tall, with b
skin, dark hair and dark eyes, anyone would be pleased to have the opportunity to give her a
abdominal muscles stood out in the oblique light and her C cup breasts had to date defied g
she was now mid-30's her physique would put most women 10 years younger than her to sh
there now cupping her breasts and tweaking her nipples made me want to rush in there and
I suspected if I waited a few minutes longer I may be treated to a masturbation show, but un
a timetable to stick to.

I left my (second) room and inserted my entry card into the lock of our room. As I entered Ka
putting on her underwear, with her back to me, obviously wanting to leave her little waxing s
later. "How was the meeting?" she asked. "O.K." I replied, "I'm hoping this afternoon's will be
interesting. Spend much? "

"You didn't give me time!" she replied.

As planned we headed out for a quick lunch at the hotel bistro. Although we didn't have muc
bottle of Moet champagne. It doesn't take much to get Katie pissed and there's absolutely no
best way to get her to lose he inhibitions is to give her a few glasses of French champagne.
all, our fifteenth wedding anniversary, so why shouldn't we spoil ourselves. Having pushed a
through Katie and with time marching on I suggested we head back to the room so that she
her massage and I could get my last meeting over and done with. Katie, already starting to f
effects of the alcohol, suggested I cancel both my meeting and her massage, and we finish

the spa back at the room. Clearly the champagne was having the desired effect! I declined t
took the remainder of the champagne back to the room with us, and poured another glass fo
Katie began to undress for a shower before her massage, and in her slightly disinhibited sta
holding both hands over her crutch, rubbing back and forth, teasingly said, "I hope they send
my massage'. Knowing that this was indeed the case, and picking up on her obvious innuen
that that was fine as long as she wasn't worn out by the time I got back. With a giggle and a
champagne she stumbled off to the bathroom, and I made to leave for my meeting.

By the time she emerged from the bathroom, wearing a white luxurious hotel bathrobe, it wa
two, and I was well ensconced in my control (or lack of control) room next door. Katie finishe
sips of her wine and admired her wax job in the mirror until there was a quiet knock at the do

Answering the door I heard Katie say "Hi" followed be a slightly muffled reply, "hello, I'm Joe
give you your massage"

"Sure, come on in", replied Katie, doing her best to sound sober, but failing miserably. Joel n
room and in one smooth movement took the Do Not Disturb sign off the inside door knob, an
outside. I felt a wave of nervous anticipation wash over me, and was aware of my cock bein
erect. "I'm very sorry", said Joel, but as the leisure centre is being renovated and there are a
number of portable massage tables, I have to ask if you feel comfortable using the bed for to
If you prefer we can wait till 3:15 when one will be available." As we had planned Katie was
with this arrangement, as it would otherwise have meant he massage would not have been
returned. "Great", said Joel, and proceeded to unpack the bag he was carrying, laying out a
towels on the bed. While he was doing this I was able to observe Katie clearly checking out
physical presence was impressive. Whilst dressed only in an oversized tracksuit it was clear
well built. His head was completely shaven, and he stood probably 6 feet three inches tall w
shoulders. His web photos were clearly not fakes. Joel suggested Katie make herself comfo
freshened up. He said he had ridden here on his bike and hadn't had time to shower, so if it
her he would have a quick rinse before starting. He asked her to lie on her stomach and han
place over herself.

A few minutes later Joel returned to the room, wearing a loose fitting Larker's basketball top
tight fitting Lycra bike shorts. While he made some small talk and prepared his massage oils
Katie, with her head turned away from me but facing the mirror directly opposite, continuing
masseur. Joel took a small CD player out of his pack and turned on some relaxing "massage
then proceeded to explain his massage technique. He explained that the massage comprise
would comprise a gentle and more superficial massage, with the second part involving deep
tissues. If at any time Katie felt the probing was too deep or if she was uncomfortable in any

should feel comfortable indicating this so that he could adjust his technique. Likewise if there that she felt needed extra attention to please indicate this. Most important was for her to fee relaxed and he promised her it would be the most relaxing and at the same time invigorating ever experienced. Katie said this was fine and that she usually preferred a massage that wa good and firm. Joel also explained that he used a number of different massage oils and that particular may make her skin feel quite sensitive to touch. Things were about to get underwa may end in nothing more than a simple massage or may end who knows where. The nervou feeling, mixed with a degree of apprehension, was almost unbearable. There was no turning

Joel had placed Katie on the middle of the bed and positioned he so that her toes hung just the bed. This left plenty of room between Katie's head and the head end of the bed. He then left side and pulled the towel down to expose her back as far as the upper third of her buttoc turned her head to the right, away from Joel so that she was looking directly towards camera worried she may see the camera but as it was slightly above her line of sight and well hidde of the bookshelf it was pretty unlikely.

Joel began by squirting some massage oil over Katie's exposed back and gently spreading i began what was obviously a professional standard massage. He began at her neck and slow her spine before concentrating on the shoulders and upper arms. He then took her arm, laid between his thighs, and continued to massage down her arms to her fingers. The whole time further up than the mid thigh. Next he moved to he other side repeating the process. Intermi small talk but no lengthy conversations. Joel reiterated that the essences in this particular oi skin very sensitive, and will only be used for the first part of the massage. Finishing with her Joel then sat on the towel astride her buttocks giving a firmer massage to the midline of her upper body weight for extra pressure. During this he asked if he was too heavy to which Kat feels great." Next he very lightly ran his fingers over all her exposed skin causing Katie to so mutter "Now that feels good".

"We're just beginning," replied Joel.

Joel then moved to the end of the bed but not before he folded the towel covering her buttoc half from below. This seemed to be in preference to just lifting it up to cover her back again. effect was to leave Katie more exposed but not excessively so. The next five minutes were s massage, something that Katie adores. Gradually things progressed up the calf then onto th running his thumbs up the middle of the back of the thighs, with the fingers wrapping round l and inside of the thighs. Reaching the top of the thigh, and still being careful to avoid any ov contact, Joel took the towel, moving one edge into the cleft between the buttocks, thereby ex buttock. Camera 2 showed that there was still no genital exposure, but as he massaged her

muscles to the side, it was clear that glimpses of her labia were occurring. If Katie was findi
inappropriate she gave no sign. Before moving on to the other leg Joel again gave the light f
concentrating on the buttock and upper, inner thigh. Soft sighs and giggles said Katie was b
and feeling the effects of the champagne.

The second leg proceeded as for the first, only this time, as Joel moved up the thigh, rolling
the inner thigh outwards, Katie's legs parted with the pressure, allowing greater access to th
thigh. As Joel's hands reached the top of the leg Katie rotated her head to watch proceeding
Subtly she lifted her pelvis as if to reposition from lying in the one spot all the time. When sh
down, it was clear that her legs were now further apart, giving even greater access. With ea
hands up the thighs he moved closer and closer to her vulva.

"That's very relaxing, Joel", I heard her say, as the wave of skin moving in front of Joel's har
against the edge of the towel now barely covering her labia. Whether his hands actually app
to her vulva was not clear from my view, but it was clear that Katie was enjoying the sensua
massage. Somewhat surprisingly, as I thought he was on a winner tactic, Joel changed to th
approach. Using both hands, he ran his fingers over the backs of the thigh, but one hand co
buttock, the fingers regularly slipping down the slope leading to the cleft between her cheeks
imperceptibly as he did so Katie rotated her leg outwards, inviting deeper access. Again Joe
temptation, either deliberately prolonging the tease or perhaps waiting for even more confor
intimate contact was allowed.

By this time my own cock was raging hard. I was rubbing it through my pants and could feel
a small amount of pre-cum leaking out onto the skin of my stomach. How much further was
wondered. One thing was for certain; Joel was an expert at his trade.

Joel now replaced the towel so that it covered basically just the buttocks, then explained to k
expect next. "We're now going to expel the air from the lower portion of your lungs, that does
expelled. I want you to take a deep breath in, and when you feel the pressure, slowly breath
as you can. We'll repeat the process a few times." With that he placed her legs together aga
"push-up" position above Katie and slowly, but progressively, lowered himself down onto he
rested between the mid portions of her thighs. As he continued to lower himself his abdomen
buttocks and lower back and finally his chest engulfed her much more petite upper back. He
seconds before reversing the process. After the second pass Katie looked restless. "Is every
Joel. "It's great," replied Katie, "but the oil seems to have made my skin so sensitive that you
irritates it."

"I'm sorry" said Joel, and immediately whipped of his top and continued the third press. Katie

watching him when he took of his top, but immediately opened her eyes when she felt the ba
abdomen and chest press against her own naked flesh. "Are you comfortable with that?" en
double meaning making Katie's "ah ha" reply as ambiguous as the question.

After one more body press Joel told Katie it was time to roll over, and that he would just be i
changing the oil while she got comfortable. Very "proper" I thought. Joel left and Katie rolled
repositioning the towel to cover her front. As she did so she ran a finger between her legs th
her face to inspect. She needn't have done so as the trail of mucus was obvious. She wiped
towel, then pushed the towel between her legs to wipe away any more tell tale signs of her a
perhaps a little embarrassed that Joel would see her freely running cunt, particularly now tha
shaven. She positioned the towel to cover as much of her thighs as possible without exposin
towel was obviously not long enough for both these purposes and as Joel walked back into t
the upper half of her breasts exposed, but at least the nipples covered, with the lower end of
little more than 6 inches below her crotch.

Joel moved to the head end of the bed, kneeling with legs either side of Katie's head. She cl
he began gently massaging her face. Soon he swung around so that he was straddling her b
massage her face and the back of her neck. "Do you usually have your chest massaged?" e
applied the fingertip approach to her face. "Sure," came the reflex response, and before Kat
about what she had just agreed to, Joel had moved the towel down to fully expose her breas
had her breasts massaged before, but as far as I knew only by female masseuses. I'm sure
me even if she'd been offered such a service from a male. As Joel reached for the oil Katie c
and looked up at the torso above her, quickly gaining her first good look at his semi-naked b
seemed to be a trend lately, Joel's chest was completely smooth, and for that matter there d
any hair on his body at all. She glanced down and would have noticed his rippling six pack,
most favourite part of a mans body to look at. Below that were only his low cut skin-tight licra
containing a well-defined bulge. She closed her eyes again as Joel squirted some warm oil a
and sat down straddling her groin. As his hands began so spread the oil over her right breas
that had been lost from my cock was quickly regained as for the first time since I'd begun da
another man was caressing her breasts. Initially Joel avoided the nipple concentrating on the
her breast. Almost immediately Katie's nipples stiffened, following which Joel included the ar
ministrations, sliding the nipple between his fingers as his hands glided over her breast. Alth
no view of her crotch at this stage through camera 2, with Joel planted firmly on it, there was
that things would likely be flowing pretty freely beneath the towel.

Joel now shifted to the left breast where the nipple was already well and truly erect. He trace
oil around the breast, this time running a trail directly across the nipple, causing an involunta
from Katie. He again carefully kneaded the peripheral tissue before paying any attention to t

this breast had received the same attention the right had Joel placed one hand on each and
gentle but firm massaging. Now, Katie is quite naïve about these sorts of things, and can ra
someone is flirting with her. She just thinks they're being friendly and are very "tactile" peopl
she was enjoying her massage in a sensual fashion but I wondered whether she realised at
things were preceding beyond the "strictly therapeutic" stage. Joel had now moved to the fin
Using a hand on each breast he was lightly running his fingers around the base of the breas
altering paths. The effect on Katie's nipples was amazing; I'd never seen them so erect, they
explode! The motions then became more rhythmical. Joel placed his palms directly over her
fingers spread widely. He then slowly lifted his hands so that his fingers contracted towards
reaching the nipple his thumbs, index and middle fingers closed around the base of each an
out. When released, he repeated the process a few more times. Judging by how flushed Kat
either highly aroused or feeling the full effects of the champagne she had consumed. I suspe
really adores breast massage and can often orgasm with only a little pressure applied to her
conjunction with the proper administrations to her nipples. Right now she had a near naked
giving her breasts an awe inspiring massage whilst he had his bum and groin resting (and p
against her pelvis.

Before things got too out of hand, Joel repositioned himself to Katie's left, facing her feet. Ra
covering her breasts he moved the towel down even further so that in now cut a straight line
stomach, just below the bony peaks of her hips. I suspect, by the way he crept it down the la
inches, he was looking for the top of her pubic hair as a place to lower it to. Certainly if Katie
her wax her pubic hair would be well and truly exposed. As he began spreading more oil and
muscles by running one hand over the other pulling the muscles in towards the middle follov
pushing the muscles outward, starting at the top and moving down. As he did so Katie starte
conversation.

"Your physique is amazing. What do you do to keep in shape?"

"Thanks, I have to work pretty hard at it. I do a lot of cycling and a lot of strength work in the
obviously keep in shape yourself. I assure you it's much more pleasant working on an attrac
maintained body than some of the ones I get."

"I don't suppose you get much choice, do you?"

"Actually I do in a way. I really only work with women. My style of massage, with the body pr
slides doesn't really work with the guys, which suits me fine, I only work part time"

"Bodyslide? I think I know what you mean by the body press, but what's the body slide?"

"It's an extension of the body press. I only offer it to clients that I've seen a few times, once a
confidence in each other has been established."

"Gee, that's disappointing. I'm not here very often, and I have to say this is the best massag
would be a shame to miss out on the full service."

"Thankyou for the compliment. Look, we'll see how we go. If you feel uncomfortable at any t
must say so. We normally start with a back slide, so we need to wait till we're back on to you
you've not had one before."

"No, I'm not sure what it is to be honest."

"Ah, that's the best way to experience it. It can be a bit confronting at first, but it really is the
of massage."

While this conversation was progressing Joel's hands had progressed to massage her lower
were working down the sides, then sweeping into the middle, regularly sliding a few centime
already low-slung towel. There were no complaints from Katie. If anything there was a slight
pelvis with each downward pass of his hands. His fingers would have surely reached her pu
certainly be aware that there was not much pubic hair to be found.

Joel was obviously an expert at his craft of sensual massage. He had taken a previously shy
would not even go topless at the beach, let alone entertain the idea of a nudist beach, to the
was requesting a body slide massage. Even if she said she didn't know what one was, I for
had a pretty good idea what was involved!

Repeating the process from the other side, it was now back to the feet. The towel had been
Katie's abdomen, the lower edge again about six inches below her crotch. The foot and lowe
pretty standard. Slowly he moved beyond the knee and onto her right thigh, using long strok
the top of the thigh. With each stroke the hands moved further to the in- and outsides of the
fingers again slipping up under the towel. Despite my camera, there was not enough light to
contact was being made, the towel creating an annoying shadow over her crotch. If there wa
it was only brief with each stroke, as Joel kept his hands moving rhythmically. The left leg wa
the same way. In the process of doing this not only had Katie's legs parted some more, but a
moved higher up her legs allowing me to get a vague glimpse of her cunt. Although he was
attempts, I'm sure that Joel could see a lot more detail than I currently could.

"Time to turn over again. We're going to work more deeply now but again if you become unc
me know."

"Sure," replied Katie.

"Can I get you anything? Do you need a drink?"

"That would be great thanks. There's a part empty bottle of champagne in the mini-bar, it wo
not to finish it. Pour yourself a glass if you like, the glasses are in the top drawer."

"Thanks, but not while I'm working. I'll get you one though. A bit of alcohol and massage ten
well. I suppose it's both the mental and physical relaxation it induces."

As Joel turned to the mini-bar Katie turned herself over, covering her buttocks.

"Gee I hope you didn't drink this all alone," said Joel pouring one last glass from the bottle.

"No, my husband and I shared it over lunch, it's our anniversary."

In actual fact I'd barely had a glass, to ensure there was plenty for Katie.

"Congratulations, where is he now?"

"Unfortunately he has meetings, and wont be back for another couple of hours yet."

"OK, lets concentrate on the areas that need extra work. You seemed most tense in your lov
Would you like me to start there?"

"Sure", said Katie, rapidly downing the glass and placing it on the bedside table. Katie wasn
and a couple of glasses of champagne goes straight to her head. The situation was that she
almost an entire bottle in little over one hour! Perhaps she was just building up some Dutch
perhaps she wanted an excuse for her actions. Whatever the answer, her flushed face and
indicated that things might get even hotter than they already were.

For variation, Joel straddled Katie's upper back facing her feet. He commenced firm strokes
either side of her spine, fanning out as he reached the buttocks. With each stroke he would
the flesh of her buttock, pausing every so often to position the towel a little further south. Be
it was half way down with the top of her cleft well exposed. Still a legitimate massage I supp

limits of that were about to be tested.

Moving to concentrate on her right cheek, her last remaining piece of covering became the l
her left buttock. The edge of the towel now sat neatly in the crack between he cheeks, but b
already been lowered so far it was probably at the level of her anus. My views were too limit
Joel was getting an eyeful of her neat little starfish. Perhaps a little surprised, Katie turned h
check things in the mirror. Joel immediately started concentrating his attention on the round
his hands, querying, "You OK?"

"Yeah, feels great", was the muffled reply.

Joel's hands kneaded her flesh, one hand on each side of her buttock, rotating, drawing tog
whole time exposing more of what lay below her anus. His hands now swept down onto the
left hand working round the outer side of the thigh, the right following the crease between th
thigh to the inside of the thigh. Katie gave a little flinch and a stifled gasp escaped her mouth
contact had become more intimate. Teasingly, after this one intimate contact he moved bac
the muscle and repeated the process. Anticipating further contact Katie let the pressure of th
her legs ever so slightly. Then it came again, only this time slightly slower, and more lingerin

Taking the right knee Joel drew it up so that both the hip and knee were flexed. Katie's pose
of those glamour shots, without being overtly pornographic, with the model strewn across th
From camera one there was a full view of Katie's hairless cunt. Quite "properly", but complet
Joel moved the towel back into the midline and raised it to now recover her anus. Whether t
the tease, to keep her guessing as to whether previous intimate contact was intended or not
backing off to be sure that he wasn't overstepping the mark, I wasn't sure, but again it was c
guy knew the art of sensual massage.

With the leg at an angle of about 45 degrees Joel leaned over to reach the bottom of her ha
tight licra shorts on it was clear that Joel was also enjoying the session. A reasonable sized
stretching almost to the top of his shorts, and from her side-on view in the mirror Katie could
what she was seeing. As Joel leaned forward he let his erection graze the small of her back
close her eyes and savour the sensation. Meanwhile Joel's hands were continuing their prog
hamstring. He paid particular attention to the insertion of the muscle into the pelvic bone. Th
receive attention was the quads muscle in the front of the thigh, again paying attention to the
point. His left hand remained gently caressing the hollow on the inside of the quads formed
at ninety degrees, while the right moved back down the leg, around the inside, and began m
muscle group on the inside of the thigh. As Joel's right hand approached the insertion of this
which was immediately adjacent to her pussy lips, his outer hand was forced against the mo

covered only by the thin layer of towel. With each movement of his hand Katie let out a soft,
moan, her left fist clenching and relaxing with each brush against her. Before she could go o
an orgasm, Joel ran his hands along the length of the muscle one or two times then started
end, slowly progressing up. Obviously in anticipation of where this would end, Katie shifted s
the same time clenched the edge of her towel in her left hand, so that when she settled it ha
exposed most of her cunt and all of her anus. She may have thought it a subtle move but it w
Joel was going to interpret it as anything but an invitation for more intimacy.

If there was any lingering doubt that Katie was finding this highly erotic, then one glance at h
cunt would settle the matter immediately. Even in the limited light it was clearly a gooey mes
misplaced massage oil. There is no mistaking the consistency of fresh fanny juice. It had str
her lips and had formed a small mound where her lips met the bed sheet. It looked as if she
have a string of mucus reaching to the floor. Just how far was this going to go. I began to wo
had let Katie have too much champagne at lunch. Was she going to regret her actions? Eve
raging hard on in my free hand, with it's own thin stream of pre-cum stretching to the seat of
a little concerned as to how I'd feel if things went much further. I resolved however that this w
once in a lifetime event and I'd see it all the way through, whatever the result. As I'd arrange
could hardly blame Katie if she was seduced further than I thought she would be.

Joel's hands were slowly moving up Katie's thigh the left and right hands rhythmically rotatin
outer and inner aspects respectively. Katie's breathing became more rapid and shallow the
cunt lips. He was close enough now that my view of her dripping snatch was at times obscu
Katie let out a groan as I could see her right outer lip pushed up and back by the pressure o
Katie made no move to neither stop his advances nor close her legs. Joel's large hands wer
massaging the ball of her hip joint. The tips of his left fingers intermittently appeared betwee
nudging against the clitoral end of her pussy. As they disappeared back under her leg the rig
sweep down the crack between her leg and cunt, the edge of his palm brushing back and fo
her mound. Her breathing continued to quicken, was then drawn in and held briefly before b
long slow moan that she tried unsuccessfully to suppress, as her body tensed and relaxed,
to meet the downward sweep of Joel's palm. This allowed even greater access under her leg
cunt lips for his left hand. There was now a constant to and fro motion against the side of he
little light there was flickered off the wetness that was being massaged out from between he
there appeared to be no direct contact with her clitoris or entry into her vagina.

Finally Katie couldn't hold back any longer. Her breathing was erratic and uncontrolled. Her
her whole body tensed. Katie, having done her best to suppress it for the last 5 to 10 minute
first orgasm as a result of another man's touch. Joel meanwhile continued his work. As he o
changed to long gentle strokes up and down her thigh, lightly brushing her vulva as he pass

"I'm sorry," said Katie, "nothing like that has ever happened before."

"That's fine Katie, just relax."

"God, I'm so embarrassed"

"Don't be silly, it's all very natural. I'm sorry if I've caused you embarrassment. I didn't sense
happening otherwise I would have stopped or at least checked to see if you wanted me to c
complement that you could become so relaxed as to respond in such a way to such minimal
obviously a very sensual woman."

"No, it's not your fault. The massage was so good I was in an almost dream like state. I feel
don't suppose that sort of thing happens very often."

"Actually it's more common than you may think. Some people fight it, which I suppose is unf
Not many will respond to such minimally intimate contact as you though. That's a complimen

Some of my regular private customers prefer a more sensual style massage which I'm happ
we're both clear on boundaries. Different people have different expectations from their mass
as they leave totally relaxed and satisfied, I feel my job is done.

Ok, if you're ready to continue we have more work to do on your left leg. Remember though
uncomfortable, or embarrassed, please let me know, or perhaps just ask me to "move on", i

The left leg proceeded pretty much as for the right. Katie seemed more relaxed and when J
the side leaving the now somewhat forgotten towel covering little more than her lower right b
no move to cover the full and complete view that was available of her engorged pussy. Her
certainly hadn't stemmed the flow of pussy juice. This time, as he approached her cunt lips h
appeared slower and more deliberate. Whether this was to tease her even more, or to test t
acceptance, I wasn't sure. The result was that Katie was more vocal than before. The gentle
signalled her state of arousal.

"Are you quite comfortable?" asked Joel.

"Ah, ha," was all she could muster.

On this signal, Joel changed his approach. He carefully eased the towel completely off Katie

response, and seeing no move to resist, he began lightly running his fingers over the skin of
stretched down to her ankles his cock would again press against the small of her back, but r
pressure and purpose. Weaving his fingertips up her legs he deliberately avoided touching h
which made Katie wiggle her bum in the hope of initiating contact. The next time Joel stretch
ankles he slid his groin up Katie's back, bringing his face inches from her anus and cunt, and
deeply. Katie always has the sweetest smelling vagina especially when it was flowing. At tim
her after a work out at the gym just to experience a dirtier aroma. Joel would be getting noth
sweet musk aroma today. As he sat up and his head moved away, he breathed out through
length of her pussy and straight across her anus, which twitched and quivered as his breath
giving her the chance to contemplate this new development his fingers traced their way back
legs, the right involuntarily spreading to mirror the position of the left.

My view between her legs was now uninterrupted. Here was Katie lying on her stomach, leg
naked muscle bound black man rubbing his clearly erect cock into her back, as his fingers p
her buttocks and down between her legs, occasionally drifting over her swollen labia.

Taking the bottle of oil Joel dribbled more across her cheeks, allowing a pool to form just at
crack. As it overflowed and a trickle ran down over her anus Joel quickly placed his finger on
skin between her vagina and anus as though to stop the "accidental" flow. Katie flinched and
his finger moved upwards over her anus, scooping up the excess oil but causing her sphinct
involuntarily. He then took a buttock firmly in each hand, his hands moving in sweeps from th
stretching her anus, then back inwards down onto her upper inner thighs, his hands followin
between her buttock and thigh. This resulted in her pussy lips being forced together, openin
as his hands came together deep between her legs. The groan from Katie was ominous. Sh
able to hold back another orgasm for long. Would she ask him to "move on", would she be s
orgasm, or would she really let him bring her to orgasm in the full knowledge that they both k
going on.

Joel's strokes were now getting shorter, running much more vertically down the midline, still
anus and now also causing the part of her pussy closest to her anus to gape, exposing both
vagina and the large quantity of juice pooled within. As his fingers moved further down the le
slit, her inner lips and clitoris would momentarily pop into view. His groin was now nestled ag
of her neck, his face and mouth inches above her anus and vulva. With each deep breath in
savouring the mixed aromas arising from both her puckering and relaxing arse hole, and her
Once inhaled, he would blow on her anus and onto her fanny in time with their stretching. He
plunging his tongue in, I don't know, I was almost tonguing the screen myself.

Each stroke was now causing a guttural groan from Katie. It was obvious what was about to

she was more comfortable than earlier. Her inhibitions relaxed, either by the alcohol or by Jo
reassurances, Katie was going to fully give herself to the next orgasm.

Joel's strokes were even shorter now, just forming small arcs around her labia, her inner lips
protruding the whole time, but being constantly jostled by his movements. Copious amounts
continued to flow out of her hole and over her clitoris. Short rasping breaths came from Katie
and let the spasms of her orgasm flow over her.

"Oh god, fuckkk…yesss," groaned Katie, as she appeared to move her crotch back and fortl
contact with Joel's hands. Joel either had other plans or wasn't sure if she wanted more dire
contact, I suspect the former, as all he gave her was his thumbs resting lightly on her anus.
and groans slowed so did his hands, having the effect of milking every last ounce of pleasur
exhausted body. I'd never in all our time together seen her orgasm for so long.

"Shit, I shouldn't be doing this, but it feels unbelievably good."

"Thankyou, I'm glad you enjoyed it. You seemed much more relaxed. It's good to be able to
such a setting in order to be able to experience the pleasures of massage fully."

"Funnily enough my husband's been trying to get me to have an intimate massage, with a pr
of course, for a long time."

'That's sort of thing is a very common fantasy for many men, though most make the mistake
or acquaintances. Then when things don't work out for one reason or another they've got on
their hands. Your husband's approach is much safer all round."

Whilst chatting away Joel was delicately running his fingers over Katie's thighs, buttocks and
very lightly running over her swollen engorged labia and her anus, eliciting small flinches fro
pleasurable sensation. Katie made no move to close her legs.

"Would you like to try a body slide, or have you had enough for today?"

"Well, I may not be back here for a while, and it's still an hour or more till my husband is due
game to give it a try even if I'm not exactly sure what it is."

"Ok then but again, the same rules apply if you're uncomfortable." Joel stood and moved to
bed. Katie watched him as he moved. "Watched" perhaps isn't the right word; her eyes roam
admiring his physique.

Joel placed his hands around Katie's ankles and after a last glance straight up to her soppin
ankles together, closing the view. He then stood, hooked his thumbs into the sides of his Ly
pushed them down.

"Wha…!" began Katie, as the shorts were removed revealing a tiny leather G-string. "Oh, So
thought you weren't going to have anything on under that!"

"My apologies for startling you Katie, the Lycra makes the slide quite uncomfortable on sens

"Oh, fine," replied Katie. Yeah, sure, I thought.

Joel then began covering his upper body and legs in oil, and aware that Katie was watching
the mirror, putting on a show of doing so, emphasising his admittedly sensational physique.
definition was superb without his being over muscled. He ran the oil across his six-pack of a
to the low cut top of his G-string. His G-string consisted of little more than a thin, soft leather
barely containing what was obviously a rigid cock, held up by a thin leather string tied at the
Leaning forward to oil up his legs, he allowed his forearm to knock the side of his groin so th
within the G-string made it obvious that whatever was in there was as stiff as an iron bar.

Crawling onto the bed he placed his knees either side of Katie's legs and lowered his well-oi
onto Katie's. His groin nestled in the groove between Katie's thighs, a few inches below her
there for a while letting her get use to the pressure. Holding her shoulders he then slid his b
his barely covered cock and balls gliding up and over her buttocks and onto her back. His ch
over her head, and the view that both Katie and I could see was of a large black oiled body a
Katie's petite frame. He slid back down, his cock again slipping into the crack in her buttocks
down her thighs until his chest was resting on the curve of her bum. He continued this a num
came to rest with his cock wedged in between her buttock cheeks. Joel had kept his legs eit
so that hers remained tightly close, giving me no view between, just a view of Joel's bare (bu
G-string) ass rippling away as he ground himself against my wife's body.

In this position Katie must have been able to feel his cock directly against her pussy but mad
change position.

"Not too heavy?" enquired Noel.

"No, not at all. That skin to skin contact feels wonderful"

"Hey, it's too quiet, I didn't notice the music had finished. I'll just change the cd."

Joel jumped up and moved to change the cd. As he did so his erection was even more obvio
into the flimsy material and now clung to, and clearly outlined, his genitals. On top of that, as
trail of mucus ran down the shaft, onto his scrotum and out into the air, until it was about six
at which point it fell to the floor. One thing for certain was that this was not oil, and there was
doubt where his cock had been hiding!

The music back on, Joel resumed his previous position. Katie's legs had parted slightly while
that when he lay back down his cock and balls pushed harder against her own genitals.

"Now where were we…..?" whispered Joel. "OK now, just put your arms out sideways. That'
her arms at right angles to her body and her elbows flexed also. Joel places his oiled hands
her chest then slipped them round to cup her breasts. In doing so his pelvis rocked gently fr

"Ooh, that feels a bit naughty!" giggled Katie.

"Mmmm, naughty but nice perhaps?" replied Joel as he began to rotate his hips so that his l
was massaging back and forth across her cunt. Another moan escaped from Katie. Joel alte
sometimes rotating other times pumping back and forth as though he was fucking her. Katie
now, meeting his thrusts as best as she could while trapped under his massive frame. That s
another orgasm was clear, but rather than let her reach it, Joel teasingly slowed his motions
lifting his pelvis off her buttocks and easing them back down. Katie continued to groan and li
maintain contact with his cock. Even with the soft background music, I imagined I could hear
little wife's sopping cunt as Joel's genitals sunk in and out of the wetness.

"Ready to turn over?"

"Oh shit. I don't think I've got the energy."

"Come on." Said Joel, getting off her and helping her turn over. No cover was offered and no
as my wife lay on her back totally naked with an all but naked, oil covered, man perched abo
her totally surrendered body. Joel straddled her groin again and immediately started massag
breasts.

"That feels so good."

"It's meant to Katie."

Her nipples were both rapidly erect as Joel moved his hands around them massaging the tis
With fingers splayed he lightly drew them into the centre of her breasts, teasing the nipples r
with each stroke. Katie was openly gazing at his body, particularly at his abdominals and als
straining at the confines of its pouch. Appearing to take the heat out of the situation, Joel mo
Katie's right shoulder then on down the arm, resting it on his knee as he went. When he'd fir
fingers on the right hand, he moved to the left shoulder but draped the right arm along his th
fingers rested no more than an inch from his leather-covered cock. Every time Joel leaned fo
fingers would press against his cock, and each time he leaned back her hand was just that b
before long they were resting against the side of his shaft. Now each time Joel leaned back
fingers, without her having to do anything, would rub up and down the side of his shaft. She
as if that made her actions less obvious.

"So what did your husband get you for your anniversary?"

"I don't know yet. He said it was something I've always wanted and will be delivered to our ro
afternoon." She didn't seem to realise that it already had.

"I hope it doesn't disturb us."

"I'm sure it wont," replied Joel with a slight smile. The tone of his voice made Katie open her
up at Joel, who hastily added, "I put the "Do Not Disturb" sign on the door."

"Ah, OK," said Katie, the tone of her voice was suspicious. Shit, I thought, I think she suspec
"Maybe it's already arrived?" she added in a slightly cheeky tone.

"Would you like me to ring reception and check," asked Joel, continuing the game of cat and

"I don't think that will be necessary," she replied in a more confident manner.

Katie had now moved her hand so that her index finger was hooked in the waist strap of the
the side of his cock. Joel finished with the left hand and placed it on his own left thigh, thoug
not quite so close to his groin. Perhaps he felt Katie was suspicious or perhaps the fact that
her right hand away from his cock signalled the limit of her involvement. It seemed he was g
signals from her before resuming any further intimacy.

"Would you like any more work on your upper body?"

"How about some of that light fingered work. It gives me goose bumps all over."

"Sure thing."

Joel began delicately running his fingers up and down her arms, across her shoulders and g
breast. Sensing no problems he concentrated on her breasts.

Katie's fingers had been busy though. She had moved them further to the hip and had hook
small leather bow that was all that held up Joel's G-string.

With one small flick she undid the bow, and with that the straps fell away closely followed by
leather, revealing Joel's erect cock, hugging the skin of his abdomen.

"Oops, sorry," giggled Katie. Joel moved one hand to pick up the front of his G-string, but Ka
none of that. "Hey, that's not fair! I'm lying here all exposed, shouldn't you be also?"

"That would only seem fair. Some of my regulars insist on it. I'm completely comfortable so I
is."

From my angle I could only see a side on view of Joel's cock. It was a good length but not o
"fantasy 12 inch monsters". The thing that would impress Katie was its thickness. The head
formed a bulbous mushroom swelling on the end of his shaft. The shaft glistened slightly fro
soaked through the G-string. A small amount of pubic hair was visible but clearly most had b

Joel moved one hand behind his back, taking the string running up between his buttocks, an
from under his scrotum out behind him, throwing it to the floor at the foot of the bed. Katie w
feeling his bare scrotum on her shaved pubic mound. Rather than bring his hand back to Ka
lightly ran his fingers up and down her leg, while the other hand continued to play with her b
adjusted his position on Katie, moving slightly forward. This allowed him more access to Kat
sensing this Katie brazenly opened he legs. It also meant that Katie's hands were now reach
and couldn't rest there comfortably without the need to hold on. Rather than let her arms slid
thighs onto the bed she flexed her elbows and placed her hands on her belly.

My view of Katie's hands was now partially blocked by Joel's thigh. Only my angle from abov
vision at all. Her hands were nestled between his thighs but I couldn't tell if she was touching
even playing with his nuts. This was driving me crazy! Was my sweet innocent wife feeling u
didn't initially think she would, and now that there was the possibility that she was, or would,
how to feel about it. It was strangely thrilling though, and my own cock was so hard it almost

I flicked back to the other view to find Katie's legs even further apart and Joel stroking her in
teasing a finger along her labia. He then extended his middle three fingers spreading them s
dragged them along the length of her vulva. Katie flinched at the first contact to her clitoris. T
strokes Joel touched only her labia. Katie groaned and tried to arch her pelvis into his finger
stroked her clitoris on a downward stroke as Katie sighed almost as though in relief. A few m
strokes up and down, then Joel let his finger linger on the hood of her clitoris, drawing little c
that the skin moved over the head of her swollen clitoris, rhythmically exposing and covering

That's fine," I heard Joel quietly say. Wondering what this was in response to I changed my
wife's hands around the base of Joel's penis. Her eyes were now closed and she was clearl
experience, totally consumed, and giving herself fully to her senses. Katie was tentatively pl
base of his cock, without stroking its shaft, much like a comfort toy while her mind was elsev

Back at my wife's cunt Joel was again running his fingers up and down the length of her slit.
briefly at the base of her clitoris and this time as his middle finger ran down the centre of her
applied a little more pressure. His finger slipped easily between the folds half submerging as
parted then enveloped over the sides of the digit. Katie shuddered. At the end of the stroke h
hand back to the top, trailing a long thick trail of mucus. He again partially submerged his fin
of cunt juice, but this time lingered, subtly flexing his finger, testing the tension in her hole. I
the lips of her vagina closing more and more over the finger as Joel threatened to penetrate
idea what was happening at the other end, I couldn't take my eyes of the vision in front of m
happened. Amidst an almighty groan from Katie the end of Joel's finger disappeared up Kati
cut off at the second joint. He kept still for a moment then started rubbing his palm against h
Within seconds another shuddering orgasm his Katie With steady control Joel kept her going
like a minute of full on intensity.

As Katie began to relax, as her orgasm came to an end, Joel eased his finger out of her. Sli
probably be a better description, there was that much slippery mucus pouring out of her.

"No, please don't," pleaded Katie. "Jesus, I've never come so hard before."

Unhurriedly Joel replaced his middle finger with his thumb, easing it in, and using the base o
slowly start to massage her clitoral area again. He was leaning back, placing his other hand
him to steady himself, and give his right hand better control on Katie's cunt. This meant of co
was no hand free to play with her breasts but I'm sure Katie was happy with this small sacrif

From my other view I could see Katie still almost absent-mindedly playing with the base of J

now and then as a spasm of pleasure passed through her, her grip would tighten and move
With Joel leaning back a clearer view of his cock and balls was available. His pubes and scr
almost totally shaved except for a small "Eiffel tower" of tight black curls extending up from t
organ. His nuts appeared enormous, although Katie's hands still obscured a good view. Kati
hand struggled to encircle the base of his cock, whish while no longer than my own was a g
The ridge of engorged flesh running on the underside of his cock stood out like the keel of a

Katie was flinching, in pleasure not pain, in time with every thrust Joel made into her cunt. E
would squeeze her fist and move the skin over the base of his penis in a mini-masturbating

"Here let me help you there," came Joel's voice, leaning forward and picking up the oil bottle
hand loosely around his shaft then squirted a generous amount of oil into his palm, before ru
shaft and head. He then took Katie's right hand, palm upwards, and filled it with oil. Putting
he lifted his scrotum and deposited his cum filled testicles into her upturned hand.

"Is it OK to play with it?" asked Katie somewhat nervously.

"Of course it is. This is your massage Katie, any requests will almost certainly be granted. T
to leave you totally satisfied, whatever that may entail. And of course if it feels good for me,
an added bonus."

Katie gasped and flinched again, as obviously her cunt was again entered by some part of J
too captivated by my wife's hands to check whether it was his thumb, finger or anything else
Here was my timid little wife greasing up another man's pole with one hand and exploring hi
other. She was clearly giving herself to the moment and loving it. The way she was feeling h
savouring the feel of the head of his cock, as though this was the first and last time she was
have such an opportunity, filled me with both jealousy and an intense feeling of eroticism. As
leaked from the end of his cock, Katie collected it with the tip of her finger, and used it to lub
head of his cock.

By this time Joel had begun thrusting his pelvis in time with Katie's wrist movements. Perhap
about to come, perhaps because he had other plans, Joel suddenly and smoothly re-took co
situation. Sliding his ass backwards, his cock released it's self from Katie's firm grip. At the s
bought his legs together, outside Katie's, closing hers tightly together. His head was now at
throat, his cock and balls resting snugly between her thighs, only inches below her pubic mo
rested on the bed beside her abdomen, his hands were placed on the soft curves between h
commencement of the mounds of her breasts.

"Time for some more body slide, don't you think."

In the space of a simple "Ah ha," Katie's tone shifted from disappointment at losing both her wonderful black organ and the pleasure her cunt was experiencing, to the nervous exciteme instalment of this sexual adventure may have in stall.

Joel's hands moved to fully encompass, and massage, her breasts, while his pelvis began to her thighs. Whether she was holding her legs together or he was not letting them open as pa not possible to say, but the tension in the muscles was clear. In a sawing motion, Joel was r of his penis up and down between Katie's labia. You didn't need to be a doctor to know that brunt of the pleasure was being taken directly on her clitoris, nor a sex therapist to realise th just about lost all self control under the influence of total sexual pleasure. Katie's hands had Joel's buttocks and were helping him grind his pelvis into hers.

It was clear now that Katie was trying to let her legs part, desperate to increase the contact b genitals. Finally Joel relented, letting her legs part slightly, and resting his between hers, but a beat in the rhythm of his faux fucking. With each slide downwards, he would pause the hea the base of her clit, so that the engorged labia would spread around the head, and just befor though they would close around and engulf it, he would thrust forward causing Katie to grunt backward stroke would see his cock slip further between her legs, but he maintained careful didn't slip into her longing tunnel uninvited.

Letting his cock fall between her legs, he wedged it between her buttocks, before dragging it legs, spreading her labia with the head, until it flicked over her clitoris. At this point he again the pressure of the base of his cock to the apex of her slit, as he ran the length of his shaft f balls eventually emerging either side of the base. The slickness of the head of his cock attes state of arousal, with clear cunt juice running down from the head of Joel's cock, where it ha from between Katie's thighs. There were no complaints from Katie with this level of intimacy the manoeuvre again and again. As the tip of his cock dragged across the entrance to her va would close slightly as if to trap it in that position. Joel however, was in full control, and Katie to have to make her wishes very clear if she wanted to change Joel's approach.

After a few more thrusts, Joel came to rest on top of Katie, again placing his legs outside he most of the way together. There he rested for what seemed a minute or two to allow them be breaths, and possibly to let Katie clear her thoughts about what may happen next. It was imp certain but I suspected from the position he was in, the head of his cock would be nestled be labia. This became clear as she began moaning and grasping his ass, as Joel rotated his pe circular motions, then thrusting back and forth, the head of his cock pressing against her sph

threatening to enter her fully. This was driving Katie wild. The pressure of a warm cock head penetration would always have Katie begging for full penetration and the feeling of being into a solid cock. How would she handle another man's cock, particularly in her current state of a

Joel didn't push the issue. Every now and then he would let his cock slip up onto her bare be met with a whimper of disappointment.

"Oh fuck, I shouldn't be doing this. Gees, fuck, …aaah." Joel continued to gently probe back entrance to her vagina. Katie managed to manoeuvre her thighs outside his and was, with th on his ass, trying to help his cock into her.

"Do you want me to put a condom on?" Here it was. Was Katie going to let this man fuck he hated condoms she would surely insist on protection. She was obviously torn between desp thorough fucking and her sense that this was against her normal values. Or so I thought. He me.

"No, ……just don't come in me."

"Are you sure, Katie?"

"No, I just need to be fucked. Please, before I lose the moment."

With that she wrapped her legs around his, as Joel slowly let the full length of his cock slip in Immediately, Katie began to shudder, having her most powerful orgasm to date. Moaning an threw her head back, eyes closed and hands clenched on Joel's buttocks. Joel meanwhile w control, very slowly easing his now glistening cock in and out of my wife's sodden cunt, paus entrance before plunging back in. I could see Joel's scrotum bounce against Katie's ass with

I wasn't sure what to do at this stage. Katie was obviously in a state of ecstasy she had neve I had wanted to loosen her up a bit but I had fully expected her to draw the line well before th know whether I should phone the room and speak to her, turn off the monitor or continue dro of my once shy, conservative wife, fucking a man she'd only met an hour or so ago. I chose

As her orgasm subsided, Joel let his cock slide out. It bounced up against his abdomen with Katie's cunt juice splattering.

"Are you cumming?" asked Katie hurriedly, either concerned she may have cum inside her, that her fuck session was over.

"No, I thought you might like to try something different." With that he turned her over and rais
that she was on her knees with her ass and cunt in the air. Taking his cock he rubbed the he
lips, then sunk the full length deep into her, forcing the rest of her body to rock forward on th
turned her head to the side so that she could view Joel's cock in the mirror, disappearing in
occasionally closing her eyes as the sensations became too intense.

Joel leaned forward on his elbows so that her could take Katie's breasts in his hands, knead
teasing her nipples, which always makes her clitoris stiffen. Katie reached a hand back to ta
in her grasp, raking her fingernails across his scrotum, and occasionally grasping his shaft.
completely given herself over to the rawness of the situation, and any inhibitions she had pr
no longer to be seen.

Katie was pushing back against Joel's thrusts while Joel was using his large hands to stead
grasping her narrow waist. The music had long since stopped, allowing me to hear not only
Joel's soft encouraging words, but also the sloshing and pounding that her cunt was receivi

Katie turned her head back to bury it in her pillow, muffling only slightly her increasing guttu
with each thrust of Joel's piston, signalling another approaching climax.

"Come on baby. That's it, let it go." Whispered Joel.

This pushed her over the edge. Katie stiffened, held her ass high and steady, and screamed
the pillow. As her orgasm subsided, she slumped forward onto the bed; causing Joel's cock
from her slit. I was glad to see that it was still rock hard, hopefully indicating that he hadn't c

"Had enough massage for one day?" he cheekily enquired.

"Shit. Actually, no. I've come this far, and I don't know if I'll be given this chance again. Ther
thing I'd like to try."

"Sure, I'm up to just about anything."

"This isn't the first time you've done this sort of thing, is it?"

"Well, no. Not all sessions are this enjoyable though"

"Well I hope my husband knows what he's gotten himself into. O.K. lie down on your back. A

not to come in me. We really should use a condom, but I just love the warmth of a big cock i

With that Katie started to climb on top of Joel, and I knew exactly what she was going to do. favourite position for sex is reverse cowgirl. Climbing astride she positioned herself over Joe the base of his shaft in her right hand, and milked his organ so that a large glob of pre-cum tip. Katie wiped this away then lowered herself until the head was just touching her pouting l this action was stunning. Little more than a few feet in front of me was my wife's sweaty tors down on a strangers black cock head. Now she was doing the teasing, letting the mushroom the constriction of her vaginal sphincter then lifting up so that it popped out, with the tip still r between her labia. Finally Katie relented and sank smoothly down the full length of his shaft cock disappearing inch-by-inch, deep into Katie's pelvis. At the bottom she began rotating he grinding harder and harder onto Joel's cock, before lifting herself up and all but free. As she see Joel's cock reappear, this time glistening with my wife's cum. Now both Katie's and Joel heard, as she quickened the pace. Watching her lithe body do squats up and down on the b legs, thighs spread, abdominals standing firm and drenched in sweat, gave me a strange se with a small amount of jealousy and anxiety.

They were both obviously enjoying themselves and by the increasing noises coming from Jo he couldn't hold on much longer. Katie slowed and rotated round to face her partner, keepin buried inside her. The view was again exquisite, this time showing her beautiful firm ass, her stretched by the thick cock lodged deeply in the cunt in front of it. As she rode up, the rim at Joel's cock head would cause a small ripple of the anus, before the labia rolled back to reve head. Before it could slip free, Katie would plunge down again hungrily engulfing its length. T fast and furious now, and it was clear that they were both close to orgasming. It appeared to if Katie could squeeze one more orgasm in before Joel blew his load.

As Katie began her orgasm, she sensed Joel's impending eruption, and putting her hand be grasped the base of his cock riding off it just as the first stream of cum spewed forth sprayin across her vulva. With pleasure out-weighing her concerns, she immediately sat down on th the length of the shaft, sliding her vulva along the base, while continuing to milk Joel's cock with her fist. Katie's orgasm continued as she watched spurts of Joel's cum fly from between Joel's abdomen.

Eventually the pace slowed, and Katie fell to her side to lie on her back beside Joel. "Christ, stop soon or I was going to pass out. I hope you charge by the session, not by the orgasm, broke!"

"Don't worry the account is taken care of."

"Mmm, I wonder how that will show up on the hotel account?"

"No problem, it was settled in advance, in cash, by your husband."

"Oh, God, my husband! What am I going to tell him!"

"I'd thank him for arranging a really good massage. I'm sure he'll understand."

"But I arranged it!"

"Really. Are you sure? Look lie there and just relax, now is not the time to stress. The time i
after a massage is a critical part of the whole experience. And anyway, I have another appoi
so I wont be able to "de-stress" you any longer.

I'm just going to pop into the shower then I'll be back to clean up."

The shower could be heard running in the bathroom while Katie lay peacefully in the middle
minutes later the shower stopped, the bath started running, and Joel returned, still stark nak
of water and a large sea sponge. Straddling Katie again, and judging by her startled respons
began gently sponging her down.

"Sorry," said Katie, "I must have dosed of."

"That's fine. That's what's meant to happen at this point. I've started the bath running and ad
salts, so once I've sponged you down I suggest you soak for a while. Normally I'd offer to ge
see the whole session through to the finish but unfortunately I have an appointment with a re

"If you have to go that's fine, I'll be right from here."

"Certainly not, I've still got a few minutes. This is one of my favourite bits of the massage. I li
client go from being tense and uncertain to completely relaxed, and showing that unmistaka
follows a good orgasm. To me it's almost the most sensual part"

All the time Joel was sponging the oil from Katie, the mixture causing small droplets to form
skin. Her nipples hardened again either due to the stimulation, or perhaps just the evaporati
Approaching her pubic region he placed the sponge over his cock so that it pushed down be

"We seem to have relaxed that a bit. Are you sure your regular wont mind?"

"I think she'll still be satisfied," replied Joel, as his cock hardened between her thighs.

"Gee, I suppose that's a bit of an advantage in your line of work!" said Katie admiring his stif

"And I last longer second time around. Now roll over before I cancel my next appointment."

Finishing his mopping up, which included sponging his own cum from Katie's lips, Joel climb
began dressing.

"Well thankyou for such a pleasurable afternoon. If you're ever back in town feel free to look
a business card from his pocket, he passed it to Katie.

"Joel and friends massage," read Katie. "So there's more like you are there?"

"Well sometimes we get together to provide a very special service. That's a fair bit more "ex
standard service. Aaah, but another day perhaps."

Finishing dressing, Joel packed his things and left with a last goodbye. Shortly afterwards K
the bed and went to the bathroom for her bath.

The only thing left was for me to leave my "meeting", and front up to my wife. But that's anot

Katy's Reluctant New Look Ch. 01 (Sexy conservative wife is put into uncomfortable situatio
byPhilCanyon©

This short story is meant to be fun and light-hearted! It is told by the heroine, who is a closet
exhibitionist, as she is 'reluctantly' put into embarrassing and uncomfortable situations by he
husband. She thinks highly of herself; but in a fun, innocent way! Regrettably, I removed the
from this series about a year ago, after posting them under a different pen name. Hopefully,
these in their re-written form! I want to thank Cheryl and Harleyrdr -- "H-C Studio" for their ar
photography was very inspirational! *

*

"You look so good in your Calvin Klein suit, darling!" I told Jake as he hurried out the door w
juice sloshing out of the glass and across his fingers. He was running late for the sales meet
brokerage.

I love my husband so much! He's not one of those pretty boy types. Instead, he's a man's m
very capable of taking care of himself in any situation, physical or otherwise! Jake's the kind
knows what he wants and gets it. I guess that's why he has me!

"Thanks, Katy! You knock em dead today to sweety!" he told me as I kissed him goodbye ar
him.

Well, I always do 'knock em dead'! Jake and I are the perfect couple; very conservative and
connected. We were high school homecoming king and queen; football star and cheerleade
in college or since! He's still my big, strong quarterback. Only now, he's quarterbacking the s
at one of the Metroplex's largest firms. And, I'm still a tall beautiful brunette with a very nice f
I do say so myself!

Jake is quite proud of my body that is lean and lithe. I'm about 5' 7" tall and weigh 115 with r
34, 22, 34. I have nice large breasts that fit nicely into a C cup bra, long slender legs and a g

Jake likes to call me his "Brunette Beauty Queen", and I love hearing him say it! In fact, eacl
give him a kiss and a "thank you, darling". When he is really nice and complimentary I let hir
extra liberties while he gets his 'thank you' kiss that I might not ordinarily allow; like patting m
and maybe even squeezing my perky breasts, just like this morning during breakfast!

We have two wonderful young children; a beautiful new home in the suburbs in a gated com

friends we could possibly want and all the right connections. Most importantly, our image as Texas's high-profile conservative, up and coming young couples is unimpeachable!

That's why I am having such a hard time understanding why Jake keeps insisting I dress in clothes and flaunt myself in front of strangers. It is sooo upsetting! Just like this morning, wh insisted I wear a short miniskirt and tight top to my Conservative Women's Voting League m terrific in it!" he said.

I told him right away that it was a very sexy outfit and "thank you very much for buying it for not the right look for my meeting. But, he insisted I put it on before he left and he was deterr sure I wore it to my meeting. "Oh, god, I couldn't," I said, "I'd be too embarrassed."

Jake must have sat pouting at the breakfast table with his arms crossed for the better part o Just to appease him, I took the outfit and walked upstairs to our bedroom. Reluctantly, I slip came back downstairs to show him. I always want to look good so before I left the bedroom in the mirror and straightened the skirt and blouse; making sure they looked just right!

"Do you like it?" I asked him downstairs. He sat mesmerized for a few moments before tellin looked.

"I suppose I do look sexy and sassy! And, the high heels are really pretty!" I teased as I ben straight-legged, to pour milk into his cereal. As my miniskirt climbed up my bottom, I paused added, "But, it's not appropriate for my meeting!"

"See, I can't even keep them in," I told him as my boobs fell out of the top. "And, my behind I bend over!" I added as I playfully pulled the hem of my skirt back over my ass; but only par that my panties still showed.

"What do you mean? What's the problem?" he asked, knowing full well what the problem wa what your girlfriends think," he replied, smiling, staring at my legs and then feeling me up.

Well, I pranced around the house in the outfit while we both played a waiting game to see w leave the house first. Would it be me or Jake? He had an important sales meeting at his bro already running late for the Voting League. I knew my only hope was to wait him out so I kep it until he left for work, only to rush upstairs as soon as his car left the driveway! "Whew! Tha I said and hurriedly changed into a proper outfit; long black skirt, black heels and a white, bu

front blouse.

I didn't want to be late so I sped down the interstate in a hurry! "Jake Rogers!" I scolded out-
into the visor mirror to apply my blush as I weaved in and out of traffic on the way. "You are
have to get over this little game you're playing! These little 'Show Off My Sexy Wife' episode
stop!"

By the time I pulled into the parking lot of the Four Season's Conference Center I'd received
'looky-loo's' on the road. The men don't dare oogle me with Jake in the car. But, whenever I'
goodness, they think just because I'm a pretty brunette they have a license to stare! If Jake
lucky he was to have a wife that didn't dress like a flirty slut!

"Hmmph! Jake, you should appreciate being married to a woman that is always thinking of c
myself as I slammed the car door shut.

I couldn't get it off my mind as I walked to the hotel entrance; straightening my suit and hair
Don't get me wrong, Jake is a wonderful husband. I love him so much! But, he needs to und
image is important to our future! He does his part at the brokerage. And, I do my part by sett
calendar and taking care of the household and family affairs. The way we dress and present
important part of it! "This power suit ensemble with matching handbag and heels doesn't jus
together," I said under my breath as the automatic door opened and I saw my three best frie

Nicole, Amber and Julie! We run in the same crowds and social gatherings and are all best

"Hi ladies!" I said to them as we gave each other air-kisses. It's so nice to be with them. We
fun together serving on the fundraising committee! The work is very important to the league
very seriously. In just the past year we've held golf tournaments, poker nights, banquets and
to raise money; not only to benefit the Conservative Women's Voting League, but also to he
And, Nicole, Amber and Julie are a big part of the effort!

It's too bad that all three of their husband's refuse to quit flirting with me! I've had to remove
from my bottom so many times I've lost count! "Exxxcuusse Me, Phil..or Larry...or Joe!" I tell
their paws away! I just don't understand them. Their wives are pretty...maybe not as pretty a
the less; they are pretty! And, I would never do anything to embarrass or hurt my friends.

I have to admit; It is kind of fun when we all get together for a cookout or social event; all thr

best friends and their husbands; knowing that their husbands want me more than they want

That's when it's the most difficult; when all the guys are together. That's when they seem to opportunity to catch me alone and cop a quick feel. My word! I can't even excuse myself for without worrying they'll show up in the hallway. But, I push that thought right out of my mind myself on not giving in to them! My mother taught me that a woman of high moral values ca husband or her girlfriends. Besides, if Jake ever caught them he'd drop them with one punch

I got home a little after noon and Jake must have swung by the house for lunch because the package for me in the bedroom. "That's so nice of him," I thought as I opened the note. It rea racquetball at 2:00pm. I hope you enjoy the new exercise outfit I bought for you! Love, Jake!

"That's my man!" I said. "Oooh! He's so thoughtful to buy me a new outfit."

I just love getting gifts from Jake! I enthusiastically opened the package to find a very fashio outfit! "Oh, my!" I gushed as I held out the sports shorts and sports bra. The outfit was white bottoms had two delicate blue bands running across the waist. They were shorty-shorts, wit three inches below my belly button on my perfectly flat tummy and the legs ending just belo immediately looked at the tag but didn't recognize the label. "Wicked Weasel. Hmmm, never brand," I whispered.

They're a little bit stretchy, I thought as I held them up. And I wrinkled my nose as I looked a after putting it up to my chest; thinking it looked a size too small and way to skimpy.

"That's funny?" I said curiously as I held the shorts to my hips. The shorts didn't have the rei that normally comes with these types of stretch-shorts. "Hmmm, must be a new kind of fabri I wiggled into them. I inspected myself closely to see if my well manicured bush was showin white stretchy fabric appeared to cover me just fine. The only problem was that they were to

"Oh my goodness!" I said after putting on the bra. "The men will have a field day oogling me this." The tight white sports bra pushed my boobs together and created a very large cleavag above the neckline. And, the bottoms hugged my every curve! "Thank goodness I don't have body" I exclaimed as I admired myself in the mirror. I'm so proud to have thin upper legs tha the middle like some of my friends! Jake always tells me that the little gap below my crotch i there! Girlfriends!" I said proudly.

I didn't want to disappoint my husband by leaving his gift at home. So, I wore a warm-up sui 'one size too small' racquetball outfit, put on my white tennis shoes and took off for the court

I entered the club full of apprehension at what Jake might have on his mind. Did he purpose
too small? Or was it an innocent mistake? At two in the afternoon the courts aren't overly cro
thankful for that. But the three center courts are always full. And, today was no exception!

I found Jake and Phil at center court with three young little vixens watching them play. Jake
attention from the "pretty young ladies". This time, they were sitting at a table in front of his c
sipping their drinks and watching my husband through the glass wall. Why can't you girls jus
up at the bar? I thought; gritting my teeth and popping my gym bag down in front of the door
curt smile and shut the entrance door behind me. "Little gold-diggers," I murmured.

"Katy!" Jake said, wiping the sweat off his brow and giving me a kiss.

"Blekk!" I huffed and pushed him away as his sweat dripped all over me! "You're sweating lik

"Let's get you warmed up." he retorted, ignoring my comment.

"Nice to see you, Katy! Thanks for letting me join you guys today." Phil said. Normally, when
it's only the two of us.

"It'll be nice to have someone to help cover some court," I answered. I'm a pretty good playe
strong and quick and competitive that he runs me all around the court. I was glad to see Phi
thought that having him to play cut-throat might keep me from getting too overheated, espec
didn't want to take off my warm-ups!

Unfortunately, Jake kept forcing the ball to my side of the court and half way through the firs
already too hot.

"Take off your warm-ups, Sweetheart." Jake suggested. "You've gotta be burning up!"

I explained to him that I was doing just fine and he should mind his own business, "Thank yo

My snarky comment only seemed to motivate him even further; as he tore through Phil and
an easy win.

"Damn, Jake! What'd you eat for lunch, dude?" Phil asked.

"Sorry, Phil. I'm just a little miffed because Katy doesn't like the outfit I bought her."

He said it loud enough for me to hear him. And, his comment succeeded in stinging me a bit to myself. I shouldn't be playing racquetball in a skin tight pair of shorts and a sports bra that my cleavage; even if I do have the sexiest physique of any woman here.

"Hmmph! I'll just show you!" I said, and peeled out of my warm-ups. "There. I hope you're ha noticed Phil was having a hard time keeping his gaze at eye level, but he's always a gentlem allow himself the luxury of eyeballing my figure; at least not while I could notice!

After the first point, I decided that I was probably being a little bit silly. It's only a racquetball after all! And, he was so thoughtful to have bought it for me! The least I can do is play one o he can see that I appreciate it! Besides, it'll be fun showing those little vixens at courtside jus Jake's wife really is!

"Wow, Katy! Jake sure knows how to pick out clothes for you! I wish I was that good choosin Nicole!"

"Thank you, Phil! That's one of the reasons I love him so much! And, I'm sure you do just fin gifts" I answered.

Jake winked at me and gave me that 'I love you' look that makes me melt each time I see it. give in to him and take off my warm-ups!

It wasn't long after we began playing again before a few men showed up to watch me from ju glass. I'm used to it from men and it didn't bother me too much at first. They sure seemed to boobs bounce and jiggle each time I played the ball and I figured it wouldn't hurt for them all of what Jake has. Those pretty young girls disappeared in a hurry after I showed them up an the now vacant table next to the glass.

The racquetball club is very upscale, with tables and leather sofas in the area directly in fron wall. It had a second floor bar with tables beside a metal railing that overlooked the three ce within a few short minutes several men were leaning over the railing; drinking their beers an onto our game.

Before we finished another five points, I was regretting my decision. I had three lecherous m the glass and several more looking down on me from the club level. And, I couldn't keep my crawling up the crack of my behind! It was so frustrating! I could feel them sucking into the c my cheeks each time I played a shot. And, Jake seemed to be deliberately hitting the ball on

court just so I would have to move around a lot! I was certainly not presenting myself in a ve
fashion! "Oh, My!" I thought to myself. Here I am, wearing this pretty, feminine outfit that Jak
bought for me and I'm looking like a tramp with my shorts slid deep into my crack.

Those leering men just outside the glass were getting an eye full and I'm sure Phil was takin
to oogle me as he could without me catching him! Every time I readied myself to receive a s
all of those eyes on me; watching me bounce on the balls of my feet; my long curly hair fluffi
and my butt poked out as I leaned forward.

Unaware to me, as the game continued, Larry and Joe joined the growing crowd of men wat
such a fine piece of ass, Joe. Look at her tits. They're perfect!" Joe commented to Larry as t
the table next to the glass.

As Katy backed up against the glass, Larry chimed in. "I love the way her thighs don't touch.
legs were that fine. Man, I'd like to fuck her!"

They looked at each other and smiled. "Jake would kick our ass!" Joe said and they both bro
The men at the other table overheard them and joined in the laughter as Katy continued her
was the topic of their conversation.

"At least he lets us in on stuff like this," one of them said after finishing his chuckling and tak
drink of beer. "Yep, I appreciate the phone call," the other added. Amber and Julie's husban
conversation about Katy, enjoying the view as they talked; and noticing how her stretchy wh
wicking up the sweat that was running down the small of her back and across her tight ass.
side of her crack was already drenched with her sweat and with the shorts stretched tightly a
of the men could now see her white skin underneath.

"You think Jake'll ever let us fuck her?" Joe asked.

"We can always dream!" Larry chimed back.

If I'd known how they were talking about me I would have slapped them both, right in front o

"My goodness!" I whispered as I found myself constantly grabbing the hem of my shorts and
into place. I didn't know that my girlfriend's husbands were watching me. I didn't find that out
I was focused on what Phil and the other table of men might be able to see. Unfortunately, I

losing battle and I was concerned that my pussy lips might be showing too!

The game ended with 'you know who' winning by ten points and me sweating like a pink bab
Rogers!" I said silently between gritted teeth. "What have you gotten me into!"

I was ready to call it a day so I could cover myself like a proper lady but Jake wouldn't have
insisted we play one more and Phil was eager to second his motion! This is when I noticed J
outside the glass drinking beer and oogling me! Lecherous men, I thought.

Great! I said dejectedly to myself. Now, there are two tables of men oogling me. One, a table
strangers. The other, a table with two of my best friend's husbands. I couldn't help but feel a
tingling in my loins as I surveyed my audience, knowing exactly what they were looking at! Is
that a sexy energetic woman's body would have urges in this situation?

Five points into the game I was already getting overheated and I felt sweat pouring from my
looked down I discovered to my absolute horror that my bra and shorts were now almost co

My pretty little dark nipples were poking through and I could see my entire areole through th
fabric that had formed to the shape of my breasts! Not only that; but dark pubic hairs were p
bottoms and the white fabric was completely wet and forming itself around my pussy lips!

"Oh, my goodness!" I said to myself as panic started running through my mind. I hope they d
girlfriends about this, I thought.

The reinforced bands at the top of my white shorty-shorts and around the bottom of the legs
but the panels were now a fleshy white color because my pink skin was visible through the c
humiliation, a solid thin white band ran from the center of the waistband below my bellybutto
across my bushy mound, over my clitoris and down in-between my labia; pulling them apart
beneath my pussy and for all I knew, it continued up the crack of my ass! I could hardly belie

I froze in my tracks and covered myself with one arm across my breasts and the other betwe
have looked quite silly to Phil, who was staring bright-eyed up and down my body! I knew I'd
husband; tricking me into another one of his 'Show Off His Sexy Wife' episodes! I didn't know
quickly called for a water break to think over my options while I held a towel to my face to co

"You think you're pretty clever don't you, Jake?" I scolded and slowly began overcoming my

"Whaaat? Whadda you mean, Katy?" he replied, acting innocent.

"You know exactly what I mean, Jake Roberts!" I huffed.

He muttered something about it being my serve and tried to avoid the subject. But, I knew h
whole episode. What was I to do now? There were at least half a dozen men watching us pl
precisely, watching me play. I could either run off the court like a little embarrassed schoolgi
maintain my composure and continue the game like a dignified lady; hoping to not totally los
self-respect and dignity.

I chose the latter and continued as if nothing was out of the ordinary; and playing some of m
racquetball of the afternoon while my pussy and breasts were exposed to Jake, Phil and my
Actually, I felt a tingling in between my legs whenever I caught one of them staring. I should
Men have always had a difficult time trying not to stare at me. The only difference was that t
could see much more than normal and they were able to stare without any worry of looking
adjust my clothes so that they covered all the bits that should be covered but it was hopeles

The guys just outside the glass had a front row view each time Jake served. He drives the b
that I had to push myself up against the glass back wall to buy myself some time to handle h
only put my transparent shorts even closer to them and I'm sure they took pleasure in viewi
bottom; as well as my sweat-soaked pussy!

Unfortunately, thinking about them leering at my pussy had an immediate effect, making my
little rocks!

"You love this don't you Katy." Jake asked me in a whisper too low for Phil to hear.

"Whatever do you mean Jake?" I asked coyly.

"You know very well what I mean Katy; you like exposing yourself in public; you enjoy exhibi
turns you on."

Phil was on the other side of the court acting nonchalant, but straining to eavesdrop on our

Jake knows very well that I have no such exhibitionist fantasies! "Hmmph! I retorted. "Why I

just wanted to blurt out that I most certainly do not like to expose myself, or even better still,
to expose myself in public by wearing this indecent sports outfit.

"Now, Katy don't be such a baby, I know you want this, I know you are already tingling." he s
my position to await his serve.

I widened my stance and bounced back and forth from side to side, ready to pounce on his s
off my chin onto the floor between my feet and the crotch of my shorts continued collecting t
running down my belly. With my stance now wider than my shoulders, the shorts were pulle
pussy; which I thought was a good thing, but clearly wasn't.

Larry leaned forward to make sure he was seeing what he thought he was seeing. "Look at
is shining right through her stretch shorts and you can see her wet hole. Oh, man! That's sw

I guess my stance was so wide that it pulled my pussy lips apart and since I was bent over w
stretched and transparent they could see into my pussy! How was I to know?

Jake won the point on a low shot to the front corner that I chased down, but wasn't able to g
racquet on it to hit a winner. As I walked back, Larry and Joe smiled at me and waved. I wav
yelled, "Hi boys!" even though they couldn't hear me.

Reading their lips, I thought they said something back like, "You're tits look great, Katy!" But
sure. I was probably just being paranoid because my sweat drenched bra had now complete
my plump, fully shaped orbs and my nipples were naughtily poking out through the wet fabri

At the conclusion of our game my shorts were so wet from my sweat that my pubic hairs we
together. They were curled up into little swirls and seemed to be darker than normal becaus
they held. And, I could see them clearly through my shorts! I pretended not to notice my exp
toweled off outside the court; my chest heaving from the exercise.

I even acted a bit naughty by taking extra time putting on my warm-ups! "I love you, Jake!" I
lifted onto my toes and kissed his cheek. Then, I whispered into his ear, "Was I a nasty little
today?"

He gave me a kiss on the cheek as he held me tightly, "Very nice Sweetheart, I knew you co
exquisite!"

I struggled to reply, my pulse was racing from the excitement of my exposure and I was still

from the exercise, so I just gave up trying and simply nodded yes.

"I knew it was going to be good!" Jake laughed. And, again I nodded because it was.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

kavidappaá¹‡anÄ«ti

mÄ• tikÄ•

yathÄ• dhammikarÄ• jÅ«naá¹ƒ, amaccÄ• ca purohitÄ• .

nÄ«tisatthaá¹ƒ sunissÄ• ya, nicchayanti vinicchayaá¹ƒ ||

aá¹…gÄ• ni vedÄ• cattÄ• ro, mÄ«maá¹ƒsÄ• nyÄ• ya vitthÄ• ro.

dhammasatthaá¹ƒ purÄ• á¹‡aÃ±ca, vijjÄ• hetÄ• catuddasa ||

Ä• yubbedo manubbedo, gandhabbo ceti te tayo.

atthasatthaá¹ƒ catutthaÃ±ca, vijjÄ• hyÄ• á¹-á¹-harasa matÄ• ||

sutisamutisaá¹…khyÄ• ca, rogÄ• nÄ«ti visesakÄ• .

gandhabbÄ• gaá¹‡ikÄ• ceva, dhanubbedÄ• ca pÅ«raá¹‡Ä• ||

tikicchÄ• itihÄ• so ca, jotimÄ• yÄ• ca chandati.

ketumantÄ• ca saddÄ• ca, sippÄ• á¹-á¹-hÄ• rasakÄ• ime ||

damo daá¹‡á¸• o itikhyÄ• to, taá¹-á¹-hÄ• daá¹‡á¸• o mahÄ«pati.

tassa nÄ«ti daá¹‡á¸• anÄ«ti, nayanÄ• nÄ«ti vuccati ||

daá¹‡á¸• ena nÄ«yate cedaá¹ƒ, daá¹‡á¸• aá¹ƒ nayati vÄ• puna.

daá¹‡á¸• anÄ«ti itikhyÄ• to, tilokÄ• nati vattate ||

nÄ• nÄ• satthoddhataá¹ƒ vakkhe, rÄ• janÄ«ti samuccayaá¹ƒ.

sabbabÄ«jamiduá¹ƒ satthaá¹ƒ, cÄ• á¹‡akya sÄ• rasaá¹…gahaá¹ƒ ||

mÅ«lasuttaá¹ƒ pavakkhÄ• mi, cÄ• á¹‡akyena yathoditaá¹ƒ.

yassaá¹ƒ viÃ±Ã±Ä• tamattena, mÅ«á¸·ho bhavati paá¹‡á¸• ito ||

mittalÄ• bho suhadabhedo, viggaho sandhireva ca.

paÃ±catandrÄ• tathÄ• Ã±Ã±asmÄ• , ganthÄ• kassiyalikhyate ||

lokanÄ«timhÄ• ---

(1) paá¹‡á¸• itakaá¹‡á¸• a. (2) sujanakaá¹‡á¸• a. (3) bÄ• ladujjana kaá¹‡á¸• a. (4) mittakaá¹
itthikaá¹‡á¸• a. (6) rÄ• jakaá¹‡á¸• a. (7) pakiá¹‡á¹‡aka kaá¹‡á¸• a-

lokanÄ«ti ---

paá¹‡á¸• ito sujano kaá¹‡á¸• o, dujjano mittaitthÄ« ca.

rÄ• japakiá¹‡á¹‡ako cÄ• ti, sattakaá¹‡á¸• e vibhÅ«sino ||

cakkindÄ• bhisirinÄ• yaá¹ƒ, sodhito kÄ• sike sÄ• ke.

chanotyaá¹ƒ dutiyÄ• saá¸·he, kÄ• á¸·asattama Ä• dihe ||

lokanÄ«tiá¹ƒ pavakkhÄ• mi, nÄ• nÄ• satthasamuddhaá¹-aá¹ƒ.

mÄ• gadheneva saá¹…khepaá¹ƒ, vanditvÄ• ratanattayaá¹ƒ ||

nÄ«ti loke purisassa sÄ• ro,

mÄ• tÄ• pitÄ• Ä• cariyo mitto.

tasmÄ• hi nÄ«tiá¹ƒ puriso vijaÃ±Ã±Ä• ,

á¹• 22Ã±Ä• á¹‡Ä«mahÄ• hoti bahussuto ||

mahÄ• rahanÄ«ti ---

(1) paá¹‡á¸• itakathÄ• . (2) sambhedakathÄ• . (3) mittakathÄ• . (4) nÄ• yaka kathÄ• . (5) itt

mahÄ• raha rahaá¹ƒsakya-muniá¹ƒ nÄ«varaá¹‡Ä• taá¹‡hÄ• .

muttaá¹ƒ muttaá¹ƒ sudassanaá¹ƒ, vande bodhivaraá¹ƒ varaá¹ƒ ||

nÄ«tidha jantÅ«naá¹ƒ sÄ• ro, mittÄ• cariyÄ• ca pitaro.

nÄ«timÄ• subuddhibyatto, sutavÄ• atthadassimÄ• ||

dhammanÄ«ti ---

(1) Ä• cariyakathÄ• (2) sippakathÄ• (3) paÃ±Ã±Ä• kathÄ• (4) sutakathÄ• (5) kathÄ• naka
desakathÄ• (8) nissayakathÄ• (9) mittakathÄ• (10) dujjanakathÄ• (11) sujanakathÄ• (12)
itthikathÄ• (14) yuttakathÄ• (15) dÄ• sakathÄ• (16) gharÄ• vÄ• sakathÄ• (17) kÄ• tabbak
(19) Ã±Ä• tabbakathÄ• (20) alaá¹…kÄ• rakathÄ• (21) rÄ• jadhammakathÄ• (22) upaseval
dukkhÄ• dimissakakathÄ• (24) pakiá¹‡á¹‡akakathÄ•

cakkÄ• ticakkacakkindo, devÄ• tidevÄ• devindo,

brahmÄ• ti brahmabrahmindo, jino pÅ«retu me bhÄ• vaá¹ƒ ||

ciraá¹ƒ tiá¹-á¹-hatu lokamhi, dhaá¹ƒsakaá¹ƒ sabbapÄ• á¹‡inaá¹ƒ.

mahÄ• mohatamaá¹ƒ jayaá¹ƒ, jotantaá¹ƒ jinasÄ• sanaá¹ƒ ||

vanditvÄ• ratanaá¹ƒ seá¹-á¹-haá¹ƒ, nissÄ• ya pubbake garu.

nÄ«tidhammaá¹ƒ pavakkhÄ• mi, sabbaloka sukhÄ• vahaá¹ƒ ||

Ä• cariyo ca sippaÃ±ca, paÃ±Ã±Ä• sutakathÄ• dhanaá¹ƒ.

desaÃ±ca nissayo mittaá¹ƒ, dujjano sujano balaá¹ƒ ||

itthÄ« putto ca dÄ• so ca, gharÄ• vÄ• so katÄ• kato.

Ã±Ä• tabbo ca alaá¹…kÄ• ro, rÄ• jadhammÄ• pasevako.

dukkhÄ• dimissako ceva, pakiá¹‡á¹‡akÄ• ti mÄ• tikÄ• ||

rÄ• janÄ«ti ---

sÄ«hÄ• ekaá¹ƒ bakÄ• ekaá¹ƒ, sikkhe cattÄ• ri kukkuá¹-Ä• .

paÃ±ca kÄ• kÄ• rÄ• jÄ• nÄ• ma, cha sunakkhÄ• tÄ«á¹‡i gadrabhÄ• ||

<1> á¹• 21 mahÄ• kammaá¹ƒ khuddakaá¹ƒ vÄ• , yaá¹ƒ kammaá¹ƒ kÄ• tumicchati.

sabbÄ• rambhena kÄ• tabbaá¹ƒ, sÄ«hÄ• ekaá¹ƒ tadÄ• bhave ||

<2> á¹• 21 indriyÄ• ni susaá¹ƒyama, bakova paá¹‡á¸• ito bhave.

desaka lomapannÄ• ni, sabbakammÄ• ni sÄ• dhaye ||

<3> á¹• 21 pubbaá¹-á¹-hÄ• naÃ±ca yuddhaÃ±ca, saá¹ƒvibhÄ• gaÃ±ca bandhu hi.

thiyÄ• akkamma bhuttaÃ±ca, sikkhe cattÄ• ri kukkuá¹-o ||

<4> á¹• 21 guyhe methunaá¹ƒ pekkhitvÄ• , bhojanaá¹ƒ Ã±Ä• tisaá¹…gaho.

vilokÄ• pekkhanÄ• lasyaá¹ƒ, paÃ±ca sikkheyya vÄ• yasÄ• ||

<5> á¹• 21 anÄ• lassaá¹ƒtisavantÄ• so, suniddhÄ• suppabodhanÄ• .

daá¸·habhatti ca sÅ«raÃ±ca, cha etesvÄ• nato guá¹‡o ||

<6> á¹• 21 khinnova vahate bhÄ• raá¹ƒ, sÄ«tuá¹‡haÃ±ca na cintayÄ«.

santuá¹-á¹-ho ca bhave niccaá¹ƒ, tÄ«á¹‡i sikkheyya gadrabhÄ• ||

<7> á¹• 21 vÄ«sati tÄ• ni guá¹‡Ä• ni, careyya iha paá¹‡á¸• ito.

vijeyya ripÅ« sabbepi, tejassÄ« so bhavissati ||

(1) paá¹‡á¸• itakaá¹‡á¸• a (2) sujanakaá¹‡á¸• a (3) bÄ• ladujjanakaá¹‡á¸• a (4) mittakaá¹‡á
(6) nÄ• yakakaá¹‡á¸• a (7) puttakaá¹‡á¸• a (8) vejjÄ• cariyakaá¹‡á¸• a (9) dÄ• sakakaá¹‡á¸•
(11) pakiá¹‡á¹‡akakaá¹‡á¸• a

kavidappaá¹‡anÄ«tiá¹ƒyo, vÄ• cuggataá¹ƒ karoti ce.

bhuvanamajjhe eso hi, viÃ±Ã±Å« paá¹‡á¸• itajÄ• tiko ||

kavidappaá¹‡anÄ«ti

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

ratanattayapaá¹‡Ä• ma

<1> á¹• 21 mahÄ• kavivaraá¹ƒ \Be 1/ buddhaá¹ƒ, dhammaÃ±ca tena sevitaá¹ƒ.

saá¹…ghaá¹ƒ niraá¹…gaá¹‡aÃ±cÄ• pi, vandÄ• mi sirasÄ• daraá¹ƒ ||

<2> á¹• 21 karissÄ• mi samÄ• sena, nÄ• nÄ• sattha samuddhaá¹-aá¹ƒ.

hitÄ• ya kavinaá¹ƒ nÄ«tiá¹ƒ, kavidappaá¹‡anÄ• makaá¹ƒ ||

paá¹‡á¸• itakaá¹‡á¸• a

<3> á¹• 21 nÄ«ti \Be 2/ sÄ• ro manussÄ• naá¹ƒ, mitto Ä• cariyopi ca.

mÄ• tÄ• pitÄ• ca nÄ«timÄ• , sutavÄ• ganthakÄ• rako ||

<4> á¹• 21 alasassa \Be 3/ kuto sippaá¹ƒ, asippassa kuto dhanaá¹ƒ.

adhanassa kuto mittaá¹ƒ, amittassa kuto sukhaá¹ƒ.

asukhassa kuto puÃ±Ã±aá¹ƒ, apuÃ±Ã±assa kuto varaá¹ƒ ||

<5> á¹• 21 sucintitacintÄ« \Be 4/ ceva, subhÄ• sitabhÄ• sÄ«pi ca.

sukatakammakÄ• rÄ« ca, paá¹‡á¸• ito sÄ• dhumÄ• nuso ||

<6> á¹• 21 kaviheraÃ±Ã±akÄ• \Be 5/ katvÄ• , uttattaá¹ƒ satthakaÃ±canaá¹ƒ.

bhÅ«sanaá¹ƒ gajjapajjÄ• diá¹ƒ, karonti ca manoharaá¹ƒ ||

<7> á¹• 21 bahuá¹ƒ \Be 6/ lahuÃ±ca gahaá¹‡aá¹ƒ, sammÅ«padhÄ• raá¹‡ampi ca.

gahita asammussanaá¹ƒ, etaá¹ƒ suviÃ±Ã±ulakkhaá¹‡aá¹ƒ ||

<8> á¹• 21 ajarÄ• maraá¹ƒva paÃ±Ã±o, vijjamatthaÃ±ca cintaye.

gahito iva kesesu, maccunÄ• dhammamÄ• care ||

<9> á¹• 21 sippasamaá¹ƒ \Be 7/ dhanaá¹ƒ natthi, sippaá¹ƒ corÄ• na gaá¹‡hare.

idha loke sippaá¹ƒ mittaá¹ƒ, paraloke sukhÄ• vahaá¹ƒ ||

<10> á¹• 21 bhuÃ±janatthaá¹ƒ \Be 8/ kathanatthaá¹ƒ, mukhaá¹ƒ hotÄ«ti no vade.

yaá¹ƒ vÄ• taá¹ƒ vÄ• mukhÄ• ruá¸·haá¹ƒ, vacanaá¹ƒ paá¹‡á¸• ito naro ||

<11> á¹• 21 dummedhehi pasaá¹ƒsÄ• ca, viÃ±Ã±Å«hi garahÄ• ca yÄ• .

garahÄ• va seyyo viÃ±Ã±Å«hi, yaÃ±ce bÄ• lappasaá¹ƒsanÄ• ||

<12> á¹• 21 acintiye \Be 9/ sÄ• á¹-á¹-hakathe, paá¹‡á¸• ito jinabhÄ• site.

upadesaá¹ƒ sadÄ• gaá¹‡he, garuá¹ƒ sammÄ• upaá¹-á¹-hahaá¹ƒ ||

tasmÄ• sÄ• á¹-á¹-hakathe dhÄ«ro, gambhÄ«re jinabhÄ• site.

upadesaá¹ƒ sadÄ• gaá¹‡he, garuá¹ƒ sammÄ• upaá¹-á¹-hahaá¹ƒ ||

<13> á¹• 21 garÅ«padesahÄ«no \Be 10/ hi, atthasÄ• raá¹ƒ na vindati.

atthasÄ• ravihÄ«no so, saddhammÄ• parihÄ• yati ||

<14> á¹• 21 garÅ«padesalÄ• bhÄ« ca, atthasÄ• rasamÄ• yuto.

saddhammaá¹ƒ paripÄ• lento, saddhammasmÄ• na hÄ• yati ||

<15> á¹• 21 sabbadabbesu \Be 11/ vijjeva, dabbamÄ• hu anuttaraá¹ƒ.

ahÄ• rattÄ• anagghattÄ• , akkhayattÄ• ca sabbadÄ• ||

<16> á¹• 21 appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaá¹ƒ ||

<17> á¹• 21 paá¹‡á¸• ite \Be 12/ ca guá¹‡Ä• sabbe, mÅ«á¸·he dosÄ• hi kevalaá¹ƒ.

tasmÄ• mÅ«á¸·hasahassesu, paÃ±Ã±o eko visesiyate ||

<18> á¹• 21 bÄ• lÄ• \Be 13/ issanti dummedhÄ• , guá¹‡Ä« niddosakÄ• rino.

garuko paá¹‡á¸• ito etasa-missaá¹ƒ tehyavidvÄ• samo ||

<19> á¹• 21 manuÃ±Ã±ameva \Be 14/ bhÄ• seyya, nÄ• manuÃ±Ã±aá¹ƒ kudÄ• canaá¹ƒ.

manuÃ±Ã±aá¹ƒ bhÄ• samÄ• nassa, garuá¹ƒ bhÄ• raá¹ƒ udaddhari.

dhanaÃ±ca naá¹ƒ alÄ• bhesi, tena cattamano ahu ||

<20> á¹• 21 vijjÄ• \Be 15/ dadÄ• ti vinayaá¹ƒ, vinayÄ• yÄ• ti pattataá¹ƒ.

pattattÄ• dhanaá¹ƒ pappoti, dhanÄ• dhammaá¹ƒ tato sukhaá¹ƒ ||

<21> á¹• 21 ye vuá¸• á¸• hamapacayanti, narÄ• dhammassa kovidÄ• .

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatiá¹ƒ ||

<22> á¹• 21 mÄ• tariva \Be 16/ paradÄ• resu, paradabbesu ledduá¹ƒva.

attanÄ«va sabbabhÅ«tesu, yo passati so paá¹‡á¸• ito ||

<23> á¹• 21 Ä• sÄ«setheva \Be 17/ puriso, na nibbindeyya paá¹‡á¸• ito.

anavajjesu kammesu, pasaá¹ƒsitesu sÄ• dhubhi ||

Ä• sÄ«setheva \Be 18/ puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahu ||

<24> á¹• 21 vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

puÃ±Ã±akriyavatthÅ«su, pasaá¹ƒsitesu viÃ±Ã±ubhi ||

<25> á¹• 21 loke \Be 19/ ussÄ• havantÄ• naá¹ƒ, janÄ• naá¹ƒ kimasÄ• dhiyaá¹ƒ.

sÄ• garepi mahÄ• setuá¹ƒ, kapiyÅ«thehi bandhati ||

<26> á¹• 21 kiá¹ƒ kulena visÄ• lena, guá¹‡ahÄ«no tu yo naro.

akulinopi satthaÃ±Ã±o, devatÄ• hipi pujjate ||

<27> á¹• 21 ukkaá¹-á¹-he \Be 20/ sÅ«ramicchanti, mantÄ«su akutÅ«halaá¹ƒ.

piyaÃ±ca annapÄ• namhi, atthe jÄ• te ca paá¹‡á¸• itaá¹ƒ ||

<28> á¹• 21 rÅ«payobbannasampannÄ• \Be 21/, visÄ• lakulasambhavÄ• .

vijjÄ• hÄ«nÄ• na sobhante, niggandhÄ• iva kiá¹ƒ sukÄ• ||

<29> á¹• 21 vutyaá¹ƒ \Be 22/ visadaÃ±Ä• á¹‡assa, Ã±Ä• to attho tarassana.

sÅ«rappabhÄ• ya Ä• dÄ• so, chÄ• yaá¹ƒ disse na mÄ• kare ||

<30> á¹• 21 aveyyÄ• karaá¹‡o tvandho, badhiro kosavajjito.

sÄ• hiccarahito paá¹…gu, mÅ«go takkavivajjito ||

<31> á¹• 21 dhÄ«ro \Be 23/ ca vividhÄ• naÃ±Ã±Å«, paresaá¹ƒ vivarÄ• nugÅ«.

sabbÄ• mitte vasÄ«katvÄ• , kosiyova sukhÄ« siyÄ• ||

<32> á¹• 21 mahÄ• tejopi \Be 24/ tejoyaá¹ƒ, mattikaá¹ƒ na muduá¹ƒ kare.

Ä• po Ä• pesi mudukaá¹ƒ, sÄ• dhuvÄ• cÄ• va kakkhaá¸·aá¹ƒ ||

<33> á¹• 21 kottho puttena jÄ• tena, yo na vidÅ« na dhammiko.

kÄ• á¹‡ena cakkhunÄ• kiá¹ƒ vÄ• , cakkhu pÄ«á¸·eva kevalaá¹ƒ ||

<34> á¹• 21 mudunÄ• va \Be 25/ ripuá¹ƒ jeti, mudunÄ• jeti dÄ• ruá¹‡aá¹ƒ.

no na siddhaá¹ƒ mudu kiÃ±ci, tato ca mudunÄ• jaye ||

<35> á¹• 21 sajÄ• to yena jÄ• tena, yÄ• ti vaá¹ƒso samunnatiá¹ƒ.

parivattinisaá¹ƒsÄ• re, mato ko vÄ• na jÄ• yate ||

<36> á¹• 21 dÄ• ne \Be 26/ tapasi sÅ«re ca, yassa na patthito yaso.

vijjÄ• ya matthalÄ• bhe ca, kevalaá¹ƒ adhikovaso ||

<37> á¹• 21 varo eko guá¹‡Ä« putto, na ca mÅ«á¸·hasatÄ• nyapi.

eko cando tamo hanati, na ca tÄ• rÄ• gaá¹‡o tathÄ• ||

<38> á¹• 21 puÃ±Ã±atitthakato yena, tapo kvÄ• pi sudukkaro.

tassa putto bhave vasso, samiddho dhammiko suddhe ||

<39> á¹• 21 lÄ• laye paÃ±cavassÄ• ni, dasavassÄ• ni tÄ• laye.

pattetu soá¸·ase vasse, puttaá¹ƒ mittaá¹ƒva Ä• care ||

<40> á¹• 21 lÄ• lane \Be 28/ bahavo dosÄ• , tÄ• lane bahavo guá¹‡Ä• .

tasmÄ• puttaÃ±ca sissaÃ±ca, tÄ• laye na tu lÄ• laye ||

<41> á¹• 21 mÄ• gadhÄ• pÄ• katÄ• ceva, sakkatavohÄ• ropi ca.

etesu kovido paÃ±Ã±o, dhÄ«ro pÄ• á¸·iá¹ƒ visodhaye ||

<42> á¹• 21 sakkataá¹ƒ \Be 29/ pÄ• kataÃ±ceva-pabhaá¹ƒso ca pisÄ• cikÄ«.

mÄ• gadhÄ« sorasenÄ«va, cha bhÄ• sÄ• parikittitÄ• ||

<43> á¹• 21 candanaá¹ƒ \Be 30/ sÄ«talaá¹ƒ loke, candikÄ• sÄ«talÄ• tato.

candana candikÄ• topi, vÄ• kyaá¹ƒ sÄ• dhu subhÄ• sitaá¹ƒ ||

<44> á¹• 21 pattakÄ• loditaá¹ƒ appaá¹ƒ, vÄ• kyaá¹ƒ subhÄ• sitaá¹ƒ bhave.

khuditassa kadannampi, bhuttaá¹ƒ sÄ• durasaá¹ƒ siyÄ• ||

<45> á¹• 21 satthakÄ• pi \Be 31/ bahÅ«vÄ• cÄ• , nÄ• darÄ• bahubhÄ• á¹‡ino.

sopakÄ• ramudÄ• sinÄ• , nanu diá¹-á¹-haá¹ƒ nadÄ«jalaá¹ƒ ||

<46> á¹• 21 pÄ• sÄ• á¹‡achattaá¹ƒ garukaá¹ƒ, tato devÄ• nÄ• cikkhanÄ• .

tato vuá¸• á¸• hÄ• namovÄ• do, tato buddhassa sÄ• sanaá¹ƒ ||

<47> á¹• 21 tÅ«laá¹ƒ \Be 32/ sallahukaá¹ƒ loke, tato capalajÄ• tiko.

tatonosÄ• vako tato, yati dhammapamÄ• dako ||

<48> á¹• 21 paá¹‡á¸• itassa pasaá¹ƒsÄ• ya, daá¹‡á¸• o bÄ• lena dÄ«yate.

paá¹‡á¸• ito paá¹‡á¸• iteneva, vaá¹‡á¹‡itova suvaá¹‡á¹‡ito ||

<49> á¹• 21 satesu jÄ• yate sÅ«ro, sahassesu ca paá¹‡á¸• ito.

vuttÄ• satasahassesu, dÄ• tÄ• bhavati vÄ• na vÄ• ||

<50> á¹• 21 vidvattaÃ±ca rÄ• jattaÃ±ca, neva tulyaá¹ƒ kadÄ• cipi.

sadese pÅ«jito rÄ• jÄ• , vidvÄ• sabbattha pÅ«jito ||

<51> á¹• 21 sataá¹ƒ \Be 34/ dÄ«ghÄ• yukaá¹ƒ sabba-sattÄ• naá¹ƒ sukhakÄ• raá¹‡aá¹ƒ.

asataá¹ƒ pana sabbesaá¹ƒ, dukkhahetu na saá¹ƒsayo ||

<52> á¹• 21 paá¹‡á¸• ite sujane sante, sabbepi sujanÄ• janÄ• .

jÄ• tekasmiá¹ƒ sÄ• ragandhe, sabbe gandhamayÄ• dumÄ• ||

<53> á¹• 21 attÄ• va yadi vinÄ«to, nijassitÄ• mahÄ• janÄ• .

vinÄ«taá¹ƒ yanti sabbepi, ko taá¹ƒ nÄ• seyya paá¹‡á¸• ito ||

<54> á¹• 21 sarÄ«rassa guá¹‡Ä• naÃ±ca, dÅ«ramaccantamantaraá¹ƒ.

sarÄ«raá¹ƒ khaá¹‡aviddhaá¹ƒsÄ«, kappantaá¹-á¹-hÄ• yino guá¹‡Ä• ||

<55> á¹• 21 ambuá¹ƒ pivanti no najjo, rukkho khÄ• dati no phalaá¹ƒ.

megho kvacipi no sassaá¹ƒ, paratthÄ• ya sataá¹ƒ dhanaá¹ƒ ||

<56> á¹• 21 saccaá¹ƒ punapi saccanti, bhujamukkhippa muccate.

sakattho natthi nattheva, parassattha makubbato ||

<57> á¹• 21 sataá¹ƒ \Be 37/ pharusavÄ• cÄ• hi, na yÄ• ti vikatiá¹ƒ mano.

tiá¹‡ukkÄ• hi na sakkÄ• va, tÄ• petuá¹ƒ sÄ• gare jalaá¹ƒ ||

<58> á¹• 21 selo yathÄ• ekaghano, vÄ• tena na samÄ«rati.

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, na samiÃ±janti paá¹‡á¸• itÄ• ||

<59> á¹• 21 dhammatthakÄ• mamokkhÄ• naá¹ƒ \Be 38/, yassekopi na vijjati.

ajagalathanasseva, tassa jÄ• ti niratthakÄ• ||

<60> á¹• 21 na kammamapi cintetvÄ• , caje uyyogamattano.

anuyyogena telÄ• ni, tilehi na sakkÄ• laddhuá¹ƒ ||

<61> á¹• 21 yathÄ• \Be 39/ hyekena cakkena, na rathassa pati bhave.

evaá¹ƒ purisakÄ• rena, vinÄ• kammaá¹ƒ na sijjhati ||

<62> á¹• 21 uyyÄ• mena hi sijjhanti, kÄ• riyÄ• ni na manorathaá¹ƒ.

na hi suttassa sÄ«hassa, pavisanti migÄ• mukhe ||

<63> á¹• 21 mÄ• tÄ• pitu \Be 40/ katÄ• bhyÄ• so, guá¹‡itameti bÄ• lako.

na gabbhajÄ• timattena, putto bhavati paá¹‡á¸• ito ||

<64> á¹• 21 mÄ• tÄ• sattu pitÄ• verÄ«, yena bÄ• lo na pÄ• á¹-hito.

na sobhate sabhÄ• majjhe, haá¹ƒsamajjhe bako yathÄ• ||

<65> á¹• 21 kÄ• co \Be 41/ kaÃ±canasaá¹ƒsaggo, dhatte marakatiá¹ƒ jutiá¹ƒ.

tathÄ• sabbhisannidhÄ• nÄ• , mÅ«á¸·ho yÄ• ti pavÄ«á¹‡ataá¹ƒ ||

<66> á¹• 21 tasmÄ• akkharakosallaá¹ƒ, sammÄ• deyya hitatthiko.

upaá¹-á¹-hahaá¹ƒ garuá¹ƒ sammÄ• , uá¹-á¹-hÄ• nÄ• dÄ«hi paÃ±cahi ||

<67> á¹• 21 uá¹-á¹-hÄ• nÄ• \Be 42/ upaá¹-á¹-hÄ• nÄ• , ca, sussÅ«sÄ• pÄ• ricarÄ«yÄ• .

sakkaccaá¹ƒ sippuggahaá¹‡Ä• , garuá¹ƒ Ä• rÄ• dhaye budho ||

<68> á¹• 21 kÄ• byasattha \Be 43/ vinodena, kÄ• lo gacchati dhÄ«mataá¹ƒ.

byasanena ca mÅ«á¸·hÄ• naá¹ƒ, nidÄ• ya kalahena vÄ• ||

<69> á¹• 21 cha dosÄ• puriseneha, hÄ• tabbÄ• bhÅ«timicchatÄ• .

niddÄ• tandÄ« bhayaá¹ƒ kodho, Ä• lasyaá¹ƒ dÄ«ghasuttatÄ• ||

niddÄ• sÄ«lÄ« \Be 44/ sabhÄ• sÄ«lÄ«, anuá¹-á¹-hÄ• tÄ• ca yo naro.

alaso kodhapaÃ±Ã±Ä• á¹‡o, taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<70> á¹• 21 nigguá¹‡esupi sattesu, dayÄ• kubbanti sÄ• dhavo.

na hi saá¹ƒharate jutiá¹ƒ, cando caá¹‡á¸• Ä• lavesme ||

<71> á¹• 21 yatra \Be 45/ vidvajjano natthi, sÄ«lÄ• ghyo tatra appadhipi.

niratthapÄ• dame dese, eraá¹‡á¸• opi dumÄ• yate ||

<72> á¹• 21 á¹-hÄ• nabhaá¹-á¹-hÄ• na sobhante, dantÄ• kesÄ• nakhÄ• narÄ• .

itiviÃ±Ã±Ä• ya matimÄ• , saá¹-á¹-hÄ• naá¹ƒ na pariccaje ||

<73> á¹• 21 paropadese \Be 46/ paá¹‡á¸• iccaá¹ƒ, sabbesaá¹ƒ sukaraÃ±hi kho.

dhamme sayamanuá¹-á¹-hÄ• naá¹ƒ, kassacisumahattano ||

<74> á¹• 21 appamÄ• daá¹ƒ pasaá¹ƒsanti, puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ• .

appamatto ubho atthe, adhiggaá¹‡hÄ• ti paá¹‡á¸• ito ||

<75> á¹• 21 nidhÄ«naá¹ƒva \Be 47/ pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo ||

<76> á¹• 21 muhuttamapi \Be 48/ ce viÃ±Ã±Å«, paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

khippaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• ti, jivhÄ• sÅ«parasaá¹ƒ yathÄ• ||

<77> á¹• 21 dullabho purisÄ• jaÃ±Ã±o, na so sabbattha jÄ• yati.

yattha so jÄ• yatÄ« dhÄ«ro, taá¹ƒ kulaá¹ƒ sukha medhati ||

<78> á¹• 21 tagaraÃ±ca \Be 49/ palÄ• sena, yo naro upanayhati.

pattÄ• pi surati vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

<79> á¹• 21 nipuá¹‡e sutameseyya, vicinitvÄ• sutatthiko.

bhattaá¹ƒ ukkhaliyaá¹ƒ pakkaá¹ƒ, bhÄ• janepi tathÄ• bhave ||

<80> á¹• 21 appakaá¹ƒ \Be 50/ nÄ• timaÃ±Ã±eyya, citte sutaá¹ƒ nidhÄ• paye.

vammikodakabindÅ«va, cirena paripÅ«rati ||

<81> á¹• 21 gacchaá¹ƒ \Be 51/ kipilliko yÄ• ti, yojanÄ• naá¹ƒ satÄ• nipi.

agacchaá¹ƒ venayyoapi, padamekaá¹ƒ na gacchati ||

<82> á¹• 21 sele sele na maá¹‡ikaá¹ƒ, gaje gaje na muttikaá¹ƒ.

vane vane na candanaá¹ƒ, á¹-hÄ• ne á¹-hÄ• ne na paá¹‡á¸• ito ||

<83> á¹• 21 paá¹‡á¸• ito \Be 52/ sutasampanno, yattha atthÄ«ti ce suto.

mahussÄ• hena taá¹ƒ á¹-hÄ• naá¹ƒ, gantabbaá¹ƒva sutesinÄ• ||

<84> á¹• 21 potthakesu ca yaá¹ƒ sippaá¹ƒ, parahatthesu yaá¹ƒ dhanaá¹ƒ.

yathÄ• kicce samuppanne, na taá¹ƒ sippaá¹ƒ na taá¹ƒ dhanaá¹ƒ ||

<85> á¹• 21 uppalena \Be 53/ jalaá¹ƒ jaÃ±Ã±Ä• , kiriyÄ• ya kulaá¹ƒ naro.

byattippamÄ• á¹‡a vÄ• cÄ• ya, jaÃ±Ã±Ä• tiá¹‡ena medaniá¹ƒ ||

jalappamÄ• á¹‡aá¹ƒ kumudamÄ• laá¹ƒ,

kulappamÄ• á¹‡aá¹ƒ vinayopamÄ• á¹‡aá¹ƒ.

byattippamÄ• á¹‡aá¹ƒ kathitavÄ• kyaá¹ƒ,

pathaviyÄ• pamÄ• á¹‡aá¹ƒ tiá¹‡amilÄ• taá¹ƒ ---

<86> á¹• 21 appassuto \Be 54/ sutaá¹ƒ appaá¹ƒ, bahuá¹ƒ maÃ±Ã±ati mÄ• navÄ• .

sindhudakamapassanto, kÅ«pe toyaá¹ƒva maá¹‡á¸• uko ||

<87> á¹• 21 paá¹-hame sippaá¹ƒ gaá¹‡heyya, eseyya dutiye dhanaá¹ƒ.

careyya tatiye dhammaá¹ƒ, esÄ• janÄ• na dhammatÄ• ||

<88> á¹• 21 sussÅ«sÄ• \Be 55/ suttavaddhanÄ«, sutaá¹ƒ paÃ±Ã±Ä• ya vaddhanaá¹ƒ.

paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• ti, attho Ã±Ä• to sukhÄ• vaho ||

<89> á¹• 21 natthi \Be 56/ vijjÄ• samaá¹ƒ mittaá¹ƒ, na ca byÄ• dhisamo ripu.

na ca atthasamaá¹ƒ pemaá¹ƒ, na ca kammasamaá¹ƒ balaá¹ƒ ||

<90> á¹• 21 vinÄ• satthaá¹ƒ na gaccheyya, sÅ«ro saá¹…gÄ• mabhÅ«miyaá¹ƒ.

paá¹‡á¸• itvaddhagÅ« vÄ• á¹‡ijo, videsagamano tathÄ• ||

<91> á¹• 21 dhananÄ• saá¹ƒ \Be 57/ manotÄ• paá¹ƒ, ghare duccaritÄ• ni ca.

vaÃ±canaÃ±ca avamÄ• naá¹ƒ, paá¹‡á¸• ito na pakÄ• saye ||

<92> á¹• 21 anavhÄ• yaá¹ƒ gamayanto, apucchÄ• bahubhÄ• sako.

attaguá¹‡aá¹ƒ pakÄ• santo, tividho hÄ«napuggalo ||

<93> á¹• 21 haá¹ƒso \Be 58/ majjhe na kÄ• kÄ• naá¹ƒ, sÄ«ho gunnaá¹ƒ na sobhate.

gadrabhamajjhe turaá¹…go, bÄ• lamajjheva paá¹‡á¸• ito ||

<94> á¹• 21 pattÄ• nurÅ«pakaá¹ƒ vÄ• kyaá¹ƒ, sabhÄ• vÄ• nurÅ«paá¹ƒ piyaá¹ƒ.

attÄ• nurÅ«pakaá¹ƒ kodhaá¹ƒ, yo jÄ• nÄ• ti sa paá¹‡á¸• ito ||

<95> á¹• 21 apparÅ«po \Be 56/ bahuá¹ƒbhÄ• so, appapaÃ±Ã±o pakÄ• sako.

appapÅ«ro ghaá¹-o khobhe, appakhÄ«rÄ• gÄ• vÄ« cale ||

<96> á¹• 21 na titti rÄ• jÄ• dhanamhi, paá¹‡á¸• itopi subhÄ• site.

cakkhupi piyadassane, na titti sÄ• garo jale ||

<97> á¹• 21 hÄ«naputto \Be 60/ rÄ• jamacco, bÄ• laputto ca paá¹‡á¸• ito.

adhanassa dhanaá¹ƒbahu, purisÄ• naá¹ƒ na maÃ±Ã±atha ||

<98> á¹• 21 yo \Be 61/ sisso sippalobhena, bahuá¹ƒ gaá¹‡hÄ• ti taá¹ƒ sippaá¹ƒ.

mÅ«gova supinaá¹ƒ passaá¹ƒ, kathetumpi na ussahe ||

<99> á¹• 21 na bhijjetuá¹ƒ kumbhakÄ• ro, sobhetuá¹ƒ kumbha ghaá¹-ati.

na khipituá¹ƒ apÄ• yesu, sissÄ• naá¹ƒ vuá¸• á¸• hikÄ• raá¹‡Ä• ||

<100> á¹• 21 adhanassa \Be 62/ rasaá¹ƒkhÄ• do, abalassa hato naro.

appaÃ±Ã±assa vÄ• kyakaro, ummattaka samÄ• hikho ||

<101> á¹• 21 ekenÄ• pi surukkhena, pupphitena sugandhinÄ• .

vÄ• sitaá¹ƒ kÄ• nanaá¹ƒ sabbaá¹ƒ, suputtena kulaá¹ƒ yathÄ• ||

<102> á¹• 21 iá¹‡akattÄ• \Be 63/ pitÄ• sattu, mÄ• tÄ• ca byabhicÄ• rinÄ«.

bhariyÄ• rÅ«pavatÄ« sattu, putto sattu apaá¹‡á¸• ito ||

<103> á¹• 21 guá¹‡adosamasatthaÃ±Ã±Å«, jano vibhajate kathaá¹ƒ.

adhikÄ• ro kimandhassa, rÅ«pabhedopaladdhiyaá¹ƒ ||

<104> á¹• 21 sabbattha \Be 64/ satthatoyeva, guá¹‡adosavicecanaá¹ƒ.

yaá¹ƒ karoti vinÄ• satthaá¹ƒ, sÄ• hasaá¹ƒ kimatodhikaá¹ƒ ||

<105> á¹• 21 nihÄ«yati \Be 65/ puriso nihÄ«nasevÄ«,

na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupanamaá¹ƒ udeti khippaá¹ƒ,

tasmÄ• attano uttariá¹ƒ bhaje ||

<106> á¹• 21 paccuppannaÃ±ca \Be 66/ yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

<107> á¹• 21 chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ nÄ• tivattati.

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• ||

<108> á¹• 21 paá¹‡á¸• ito \Be 67/ sÄ«lasampanno, saá¹‡ho ca paá¹-ibhÄ• navÄ• .

nivÄ• tavutti athaddho, tÄ• diso labhate yasaá¹ƒ ||

<109> á¹• 21 dullabhaá¹ƒ \Be 68/ pÄ• katikaá¹ƒ vÄ• kyaá¹ƒ, dullabho khemakaro suto.

dullabhÄ• sadisÄ« jÄ• yÄ• , dullabho sajano piyo ||

<110> á¹• 21 atthaá¹ƒ mahantamÄ• pajja, vijjaá¹ƒ sampattimeva ca.

careyyÄ• mÄ• nathaddho yo, paá¹‡á¸• ito so pavuccati ||

<111> á¹• 21 sutasanniccayÄ• \Be 69/ dhÄ«rÄ• , tuá¹‡hÄ«bhÅ«tÄ• apucchitÄ• .

puá¹‡á¹‡Ä• subhÄ• sitenÄ• pi, ghaá¹‡á¹-Ä• dÄ« ghaá¹-á¹-itÄ• yathÄ• ||

<112> á¹• 21 apuá¹-á¹-ho paá¹‡á¸• ito bherÄ«, pajjunno hoti pucchito.

bÄ• lo puá¹-á¹-ho apuá¹-á¹-ho ca, bahuá¹ƒ vikatthate sadÄ• ||

<113> á¹• 21 parÅ«pavÄ• de \Be 70/ badhiro, paravajje alocano.

paá¹…gulo aÃ±Ã±anÄ• rÄ«su, dussatakke acetano ||

cakkhumÄ• ssa yathÄ• andho, sotavÄ• badhiro yathÄ• .

paÃ±Ã±avÄ• ssa yathÄ• mÅ«go, balavÄ• dubbaloriva.

atha atthe samuppanne, sayetha matasÄ• yitaá¹ƒ ||

<114> á¹• 21 pÄ• pamitte \Be 71/ vivajjetvÄ• , bhajeyyuttamapuggalaá¹ƒ.

ovÄ• de cassa tiá¹-á¹-heyya, patthento acalaá¹ƒ sukhaá¹ƒ ||

<115> á¹• 21 atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, atthÄ• accenti mÄ• á¹‡ave ||

<116> á¹• 21 yo \Be 72/ ca sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisakiccÄ• ni, so sukhaá¹ƒ na vihÄ• yati ||

<117> á¹• 21 yasmiá¹ƒdese \Be 73/ na sammÄ• no, na piyo na ca bandhavo.

na ca vijjÄ• gamo koci, na tattha divasaá¹ƒ vase ||

<118> á¹• 21 dhanavÄ• sutavÄ• rÄ• jÄ• , nadÄ« vajjo ime paÃ±ca.

yattha dese na vijjanti, na tattha divasaá¹ƒ vase ||

<119> á¹• 21 nabhassa \Be 74/ bhÅ«sanaá¹ƒ cando, nÄ• rÄ«naá¹ƒ bhÅ«sanaá¹ƒ pati.

chamÄ• ya bhÅ«sanaá¹ƒ rÄ• jÄ• , vijjÄ• sabbassa bhÅ«sanaá¹ƒ ||

<120> á¹• 21 sukhatthiko sace vijjaá¹ƒ, vijjatthiko caje sukhaá¹ƒ.

sukhatthino kuto vijjÄ• , kuto vijjatthino sukhaá¹ƒ ||

<121> á¹• 21 khaá¹‡ena \Be 75/ kaá¹‡ena ceva, vijjÄ• matthaÃ±ca sÄ• dhaye.

khaá¹‡acÄ• ge kuto vijjÄ• , kaá¹‡acÄ• ge kato dhanaá¹ƒ ||

<122> á¹• 21 Ä• cariyÄ• pÄ• damÄ• datte, pÄ• daá¹ƒ sisso sajÄ• nanÄ• .

pÄ• daá¹ƒ sabrahmacÄ• rÄ«hi, pÄ• daá¹ƒ kÄ• lakkamena ca ||

<123> á¹• 21 dhammo \Be 76/ jaye no adhammo, saccaá¹ƒ jayati nÄ• saccaá¹ƒ.

khamÄ• jayati no kodho, devo jayati nÄ• sÅ«ro ||

<124> á¹• 21 hatthassa bhÅ«sanaá¹ƒ dÄ• naá¹ƒ, saccaá¹ƒ kaá¹‡á¹-hassa bhÅ«sanaá¹ƒ.

sotassa bhÅ«sanaá¹ƒ satthaá¹ƒ, bhÅ«sane kiá¹ƒ payojanaá¹ƒ ||

<125> á¹• 21 videsetu \Be 77/ dhanaá¹ƒ vijjÄ• , byasanesu dhanaá¹ƒ mati.

paraloke dhanaá¹ƒ dhammo, sÄ«laá¹ƒ sabbattha ve dhanaá¹ƒ ||

<126> á¹• 21 padose \Be 78/ dÄ«pako cando, pabhÄ• te dÄ«pako ravi.

tiloke dÄ«pako dhammo, suputto kuladÄ«pako ||

<127> á¹• 21 vidvÄ• eva vijÄ• nÄ• ti, vidvajjanaparissamaá¹ƒ.

na hi vaÃ±jhÄ• vijÄ• nÄ• ti, guruá¹ƒ pasavavedanaá¹ƒ ||

<128> á¹• 21 yassa \Be 79/ natthi sayaá¹ƒ paÃ±Ã±Ä• , satthaá¹ƒ tassa karoti kiá¹ƒ.

locanehi vihÄ«nassa, dappaá¹‡o kiá¹ƒ karissati ||

<129> á¹• 21 kiá¹ƒ karissanti vattÄ• ro, sotaá¹ƒ yattha na vijjate.

naggakapaá¹‡ake dese, rajako kiá¹ƒ karissati ||

<130> á¹• 21 mÅ«á¸·hasidhassÄ• padesena, \Be 80/ kunÄ• rÄ«bharaá¹‡ena ca.

khalasattÅ«hi saá¹ƒyogÄ• , paá¹‡á¸• itopyÄ• vasÄ«dati ||

<131> á¹• 21 natthi attasamaá¹ƒ pemaá¹ƒ, natthi dhaÃ±Ã±asamaá¹ƒ dhanaá¹ƒ.

natthi paÃ±Ã±Ä• samÄ• Ä• bhÄ• , vuá¹-á¹-hi ve paramÄ• sarÄ• ||

<132> á¹• 21 bhujaá¹…gamaá¹ƒ \Be 81/ pÄ• vakaÃ±ca khattiyaÃ±ca yasassinaá¹ƒ.

bhikkhuÃ±ca sÄ«lasampannaá¹ƒ, sammadeva samÄ• care ||

<133> á¹• 21 tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

buddhe dhamme ca saá¹…ghe ca, dhÄ«ro saddhaá¹ƒ nivesaye ||

<134> á¹• 21 guá¹‡o \Be 82/ seá¹-á¹-haá¹…gataá¹ƒ yÄ• ti, na ucce sayane vase.

pÄ• sÄ• dasikhare vÄ• so, kÄ• ko kiá¹ƒ garuá¸·o siyÄ• ||

<135> á¹• 21 anÄ• gataá¹ƒ bhayaá¹ƒ disvÄ• , dÅ«rato parivajjaye.

Ä• gataÃ±ca bhayaá¹ƒ disvÄ• , abhÄ«to hoti paá¹‡á¸• ito ||

<136> á¹• 21 asajjÄ• ya malÄ• mantÄ• , anuá¹-á¹-hÄ• namalÄ• gharÄ• .

malaá¹ƒ vaá¹‡á¹‡assa kosajjaá¹ƒ, pamÄ• do rakkhato malaá¹ƒ ||

<137> á¹• 21 anupubbena \Be 83/ medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva, niddhame malamattano ||

<138> á¹• 21 yaÃ±hi \Be 84/ kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<139> á¹• 21 visamaá¹ƒ sabhayaá¹ƒ ativÄ• to, paá¹-icchannaá¹ƒ devanissitaá¹ƒ.

pantho ca saá¹…gÄ• mo titthaá¹ƒ, aá¹-á¹-hete parivajjiyÄ• ||

<140> á¹• 21 rattoduá¹-á¹-ho \Be 85/ ca muá¸·ho ca, mÄ• nÄ« luddho tathÄ• laso.

ekacintÄ« ca bÄ• lo ca, ete atthavinÄ• sakÄ• ||

<141> á¹• 21 ratto duá¹-á¹-ho ca mÅ«á¸·ho ca, bhÄ«ru Ä• misagaruko.

itthÄ« soá¹‡á¸• o paá¹‡á¸• ako ca, navamo dÄ• rakopi ca ||

<142> á¹• 21 navate puggalÄ• loke, ittarÄ• calitÄ• calÄ• .

etehi mantitaá¹ƒ guyhaá¹ƒ, khippaá¹ƒ bhavati pÄ• kaá¹-aá¹ƒ ||

<143> á¹• 21 yo \Be 86/ niruttiá¹ƒ na sikkheyya, sikkhanto piá¹-akattayaá¹ƒ.

pade pade vikaá¹…kheyya, vane andhagajo yathÄ• ||

<144> á¹• 21 suttaá¹ƒ \Be 87/ dhÄ• tu gaá¹‡oá¹‡vÄ• di, nÄ• maliá¹…gÄ• nusÄ• sanaá¹ƒ.

yassa tiá¹-á¹-hati jivhagge, sabyÄ• karaá¹‡akesarÄ« ||

<145> á¹• 21 saddatthalakkhaá¹‡e bhedÄ«, yo yo nicchitalakkhaá¹‡e.

so so Ã±Ä• tumakicchena, pahoti piá¹-akattaye ||

<146> á¹• 21 yo \Be 88/ saddasatthakusalo kusalo nighaá¹‡á¸• u,

chando alaá¹…katisu niccakatÄ• bhiyogo.

so yaá¹ƒ kavittavikalopi kavÄ«su saá¹…khyaá¹ƒ,

moggayha vindati hi kittiâ€™ mamandarÅ«paá¹ƒ ||

<147> á¹• 21 sukkhopi \Be 89/ candanataru na jahÄ• ti gandhaá¹ƒ,

nÄ• go gato naramukhe na jahÄ• ti lÄ«á¸·aá¹ƒ.

yantagato madhurasaá¹ƒ na jahÄ• ti ucchu,

dukkhopi paá¹‡á¸• itajano na jahÄ• ti dhammaá¹ƒ ||

<148> á¹• 21 dhanadhaÃ±Ã±appayogesu, tathÄ• vijjÄ• gamesu ca.

Ä• hÄ• re byavahÄ• re ca, cattalajjo sadÄ• bhave ||

<149> á¹• 21 sÄ• bhÄ• vikÄ« \Be 90/ ca paá¹-ibhÄ• , sutaÃ±ca bahunimmalaá¹ƒ.

amando cÄ• bhiyogoyaá¹ƒ, hetu hotiha bandhane ||

<150> á¹• 21 jaheyya \Be 91/ pÄ• pake mitte, bhajeyya paá¹‡á¸• ite jane.

sÄ• dhavo abhiseveyya, suá¹‡eyya dhammamuttamaá¹ƒ ||

<151> á¹• 21 kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

yÄ• disaá¹ƒ vappate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ ||

<152> á¹• 21 chando \Be 92/ nidÄ• naá¹ƒ gÄ• thÄ• naá¹ƒ, akkharÄ• tÄ• saá¹ƒ viyaÃ±janaá

nÄ• masannissitÄ• gÄ• thÄ• , kavi gÄ• thÄ• namÄ• sayo ||

<153> á¹• 21 tasmÄ• \Be 93/ hi paá¹‡á¸• ito poso, sampassaá¹ƒ hitamattano.

paÃ±Ã±avantaá¹ƒbhipÅ«jeyya, cetiyaá¹ƒ viya sÄ• daro ||

<154> á¹• 21 dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena sahasaá¹ƒvase.

dhÄ«renallÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

<155> á¹• 21 nayaá¹ƒ \Be 94/ nayati medhÄ• vÄ«, adhurÄ• yaá¹ƒ na yuÃ±jati.

sunayo seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamo ||

<156> á¹• 21 sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

abhibhuyya sabbÄ• ni parissayÄ• ni,

careyya tenattamano satimÄ• ||

<157> á¹• 21 no \Be 95/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya,

eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

<158> á¹• 21 sokaá¹-á¹-hÄ• nasahassÄ• ni \Be 96/, bhayaá¹-á¹-hÄ• nasatÄ• ni ca.

divase divase mÅ«á¸·ha-mÄ• visanti na paá¹‡á¸• itaá¹ƒ ||

<159> á¹• 21 jalabindunipÄ• tena, cirena pÅ«rate ghaá¹-o.

tathÄ• sakalavijjÄ• naá¹ƒ, dhammassa ca dhanassa ca ||

<160> á¹• 21 paá¹‡á¸• itÄ• \Be 97/ dukkhaá¹ƒ patvÄ• na, na bhavanti visÄ• dino.

pavissa rÄ• huno mukhaá¹ƒ, kiá¹ƒ no deti puna sasÄ« ||

<161> á¹• 21 javena assaá¹ƒ jÄ• nanti, vÄ• hena ca balibaddhaá¹ƒ.

duhena dhenuá¹ƒ jÄ• nanti, bhÄ• samÄ• nena paá¹‡á¸• itaá¹ƒ ||

<162> á¹• 21 manasÄ• \Be 98/ cintitaá¹ƒ kammaá¹ƒ, vacasÄ• na pakÄ• saye.

aÃ±Ã±alakkhitakÄ• riyassa, yato siddhi na jÄ• yate ||

<163> á¹• 21 anabhyÄ• se visaá¹ƒ vijjÄ• , ajiá¹‡á¹‡e bhojanaá¹ƒ visaá¹ƒ.

visaá¹ƒ sabhÄ• daliddassa, vuddhassa taruá¹‡Ä« visaá¹ƒ ||

cattÄ• ro paÃ±ca Ä• lope, Ä• bhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<164> á¹• 21 yassa eso pasutopi, guá¹‡avÄ• pujjate naro.

dhanu vaá¹ƒsavisuddhopi, nigguá¹‡o kiá¹ƒ karissati ||

<165> á¹• 21 issÄ« \Be 100/ dayÄ« asaá¹ƒtuá¹-á¹-ho, kodhano niccasaá¹…kÄ«to.

parabhÄ• gyopajÄ«vÄ« ca, chaá¸·ete dukkhabhÄ• gino ||

<166> á¹• 21 sumahantÄ• ni sattÄ• nÄ«, dhÄ• rayantÄ• bahussutÄ• .

chettÄ• ro saá¹ƒsayÄ• naÃ±ca, kaliá¹ƒ yanti lobhamohitÄ• ||

<167> á¹• 21 nadÄ«tÄ«re \Be 101/ khate kÅ«pe, araá¹‡Ä«tÄ• lavaá¹‡á¹-ake.

na vade dakÄ• dÄ« natthÄ«ti, mukhe ca vacanaá¹ƒ tathÄ• ||

<168> á¹• 21 sabbaá¹ƒ suá¹‡Ä• ti sotena, sabbaá¹ƒ passati cakkhunÄ• .

na ca diá¹-á¹-haá¹ƒ sutaá¹ƒ dhÄ«ro, sabbaá¹ƒ uccitu marahati ||

<169> á¹• 21 bÄ• lÄ• dapi \Be 102/ gahetabbaá¹ƒ, yuttamuttamanÄ«sibhi.

ravissÄ• visaye kiá¹ƒ na, padÄ«passa pakÄ• sanaá¹ƒ ||

<170> á¹• 21 tasmÄ• \Be 103/ hi paá¹‡á¸• ito poso, sampassaá¹ƒ attamattano.

yoniso vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

<171> á¹• 21 kiá¹ƒ tena jÄ• tujÄ• tena, mÄ• tuyobbannahÄ• rinÄ• .

Ä• rohati na yo saka-vaá¹ƒsaagge dhajo yathÄ• ||

<172> á¹• 21 sammÄ• upaparikkhitvÄ• , akkharesu padesu ca.

coraghÄ• to siyÄ• sisso, guru coraá¹-á¹-akÄ• rako ||

<173> á¹• 21 adantadamanaá¹ƒ \Be 104/ satthaá¹ƒ, khalÄ• naá¹ƒ kurute madaá¹ƒ.

cakkhusaá¹…khÄ• rakaá¹ƒ tejaá¹ƒ, ulÅ«kÄ• naá¹ƒmivandhakaá¹ƒ ||

<174> á¹• 21 narattaá¹ƒ dullabhaá¹ƒ loke, vijjÄ• tatra sudullabhÄ• .

kavittaá¹ƒ dullabhaá¹ƒ tatra, satti tatra sudullabhÄ• ||

<175> á¹• 21 yebhuyyena \Be 105/ hi sattÄ• naá¹ƒ, vinÄ• se paccupaá¹-á¹-hite.

anayo nayarÅ«pena, buddhimÄ• gamma tiá¹-á¹-hati ||

sujanakaá¹‡á¸• a

<176> á¹• 21 saddhÄ• sÄ«lÄ• didhammehi, \Be 106/ sappanno seá¹-á¹-hamÄ• nuso.

vutto buddhÄ• disantehi, sÄ• dhusappuriso iti ||

saddÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ, hirÄ«ottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaá¹ƒ ||

yassa ete dhanÄ• atthi, itthiyÄ• purisassa vÄ• .

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• nasÄ• sanaá¹ƒ ||

<177> á¹• 21 sabbhireva \Be 107/ samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

<178> á¹• 21 caja dujjanasaá¹ƒsaggaá¹ƒ, bhaja sÄ• dhusamÄ• gamaá¹ƒ.

kara puÃ±Ã±amahorattaá¹ƒ, sara niccamaniccataá¹ƒ ||

<179> á¹• 21 yo \Be 108/ ve kataÃ±Ã±Å« katavedÄ« dhÄ«ro,

kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukkhitassa sakkacca karoti kiccaá¹ƒ,

tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadanti ||

<180> á¹• 21 mÄ• tÄ• pettibharaá¹ƒ \Be 109/ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

<181> á¹• 21 maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu ``sappurisoâ€™â€™ iti ||

<182> á¹• 21 kulajÄ• to kulaputto, kulavaá¹ƒsasurakkhato.

attanÄ• dukkhappattopi, hÄ«nakammaá¹ƒ na kÄ• raye ||

<183> á¹• 21 udeyya \Be 110/ bhÄ• á¹‡u pacchime, nameyya meruaddipi.

sÄ«talaá¹ƒ yadi naraggi, pabbatagge ca uppalaá¹ƒ.

vikase na viparitÄ• , sÄ• dhuvÄ• cÄ• kudÄ• canaá¹ƒ ||

<184> á¹• 21 sukhÄ• rukkhassa chÄ• yÄ• va, tato Ã±Ä• timÄ• tÄ• pitu.

tato Ä• cerassa raÃ±Ã±o, tato buddhassanekadhÄ• ||

<185> á¹• 21 bhamarÄ• \Be 111/ pupphamicchanti, guá¹‡amicchanti sajjanÄ• .

makkhikÄ• pÅ«timicchanti, dosamicchanti dujjanÄ• ||

<186> á¹• 21 mÄ• tuhÄ«no \Be 112/ dubbhÄ• so hi, pituhÄ«no dukkiriyo.

ubho mÄ• tupituhÄ«nÄ• , dubbhÄ• sÄ• ca dukkiriyÄ• ||

<187> á¹• 21 mÄ• tuseá¹-á¹-ho subhÄ• so hi, pituseá¹-á¹-ho sukiriyo.

ubhomÄ• tu pituseá¹-á¹-hÄ• , subhÄ• sÄ• ca sukiriyÄ• ||

<188> á¹• 21 sunakho \Be 113/ sunakhaá¹ƒ disvÄ• , dantaá¹ƒ dasseti hiá¹ƒsituá¹ƒ.

dujjano sujanaá¹ƒ disvÄ• , rosayaá¹ƒ hiá¹ƒsamicchati ||

<189> á¹• 21 na ca vegena kiccÄ• ni, kattabbÄ• ni kudÄ• canaá¹ƒ.

sahasÄ• kÄ• ritaá¹ƒ kammaá¹ƒ, bÄ• lo pacchÄ• nutappati ||

<190> á¹• 21 kodhaá¹ƒ \Be 114/ vadhitvÄ• na kadÄ• ci socati,

makkhappahÄ• naá¹ƒ isayo vaá¹‡á¹‡ayanti.

sabbesaá¹ƒ vuttaá¹ƒ pharusaá¹ƒ khametha,

etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santo ||

<191> á¹• 21 dukkho nivÄ• so sambÄ• dhe, á¹-hÄ• ne asucÄ«saá¹…kate.

tato arimhi appiye, tatopi akataÃ±Ã±unÄ• ||

<192> á¹• 21 ovadeyyÄ• â€™ nusÄ• seyya \Be 115/, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hotiappiyo ||

<193> á¹• 21 uttamattanivÄ• tena, kakkhaá¸·aá¹ƒ mudunÄ• jaye.

nÄ«caá¹ƒ appakadÄ• nena, vÄ• yÄ• mena samaá¹ƒ jaye ||

<194> á¹• 21 na \Be 116/ visaá¹ƒ visamiccÄ• ha, dhanaá¹ƒ saá¹…ghassa uccate.

visaá¹ƒ ekaá¹ƒva hanati, hanati saá¹…ghassa sabbaá¹ƒ ||

<195> á¹• 21 dhanamappampi \Be 117/ sÄ• dhÅ«naá¹ƒ, kÅ«pe vÄ• riva nissayo.

bahuá¹ƒapi asÄ• dhÅ«naá¹ƒ, na ca vÄ• riva aá¹‡á¹‡ave ||

<196> á¹• 21 apattheyyaá¹ƒ na pattheyya, acinteyyaá¹ƒ na cintaye.

dhammameva sucinteyya, kÄ• laá¹ƒ moghaá¹ƒ na icchaye ||

<197> á¹• 21 acintitampi \Be 118/ bhavati, cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• ||

<198> á¹• 21 asantassa piyo hoti, sante na kurute piyaá¹ƒ.

asataá¹ƒ dhammaá¹ƒ roceti, taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<199> á¹• 21 guá¹‡Ä• \Be 119/ kubbanti dÅ«tattaá¹ƒ, dÅ«repi vasataá¹ƒ sataá¹ƒ.

ketake gandhaá¹ƒ ghÄ• yitvÄ• , gacchanti bhamarÄ• sayaá¹ƒ ||

<200> á¹• 21 pubbajÄ• tikataá¹ƒ kammaá¹ƒ, taá¹ƒ kammamÄ«ti kathyate.

tasmÄ• purisÄ• kÄ• renaá¹ƒ, yataá¹ƒ kare atandito ||

<201> á¹• 21 mattikapiá¹‡á¸• ato kattÄ• , kurute yaá¹ƒ yadicchati.

evamattakataá¹ƒ kammaá¹ƒ, mÄ• á¹‡avo paá¹-ipajjate ||

<202> á¹• 21 uá¹-á¹-hÄ• yoá¹-á¹-hÄ• ya \Be 121/ bodheyyaá¹ƒ, mahabbhaya mupaá¹-á¹-hit

maraá¹‡abyÄ• dhisokÄ• naá¹ƒ, kimajja nipatissati ||

<203> á¹• 21 pÄ• á¹‡Ä• yathÄ• ttanobhiá¹-á¹-hÄ• , bhÅ«tÄ• namapi te tathÄ• .

attopamena bhÅ«tesu, dayaá¹ƒ kubbanti sÄ• dhavo ||

sabbe \Be 122/ tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• taye ||

<204> á¹• 21 bÄ• lo vÄ• yadi vÄ• vuddho, yuvÄ• vÄ• gehamÄ• gato.

tassa pÅ«jÄ• vidhÄ• tabbÄ• , sabbassÄ• bhyÄ• gato garu ||

<205> á¹• 21 Ä• kiá¹‡á¹‡opi asantehi, asaá¹ƒsaá¹-á¹-hova bhaddako.

bahunÄ• sannajÄ• tena, gacchena ubbattenidha ||

bÄ• ladujjanakaá¹‡á¸• a

<206> á¹• 21 kÄ• yaduccaritÄ• dÄ«hi \Be 124/, sampanno pÄ• pamÄ• nujo.

bÄ• loti lokanÄ• thena, kittito dhammasÄ• minÄ• ||

<207> á¹• 21 ducintitacintÄ« ceva, dubbhÄ• sitabhÄ• sÄ«pi ca.

dukkaá¹-akammakÄ• rÄ« ca, pÄ• pako bÄ• lamÄ• nujo ||

<208> á¹• 21 atipiyo \Be 125/ na kÄ• tabbo, khalo kotuhalaá¹ƒ karo.

á¹• 22sirasÄ• vahamÄ• nopi, aá¸• á¸• hapÅ«ro ghaá¹-o yathÄ• ||

<209> á¹• 21 sappo duá¹-á¹-ho khalo duá¹-á¹-ho, sappÄ• duá¹-á¹-hataro khalo.

mantosadhehi taá¹ƒ sappaá¹ƒ, khalaá¹ƒ kenupasammati ||

<210> á¹• 21 yo \Be 126/ bÄ• lo maÃ±Ã±ati bÄ• lyaá¹ƒ, paá¹‡á¸• ito vÄ• pi tenaso.

bÄ• lo ca paá¹‡á¸• itamÄ• nÄ«, sa ve bÄ• loti vuccati ||

<211> á¹• 21 madhÅ«va maÃ±Ã±ati bÄ• lo, yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca paccati pÄ• paá¹ƒ, atha dukkhaá¹ƒ nigacchati ||

<212> á¹• 21 na \Be 127/ sÄ• dhu balavÄ• bÄ• lo, sÄ• hasÄ• vindate dhanaá¹ƒ.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjati ||

<213> á¹• 21 ghare \Be 128/ duá¹-á¹-ho mÅ«siko ca, vane duá¹-á¹-ho ca vÄ• naro.

sakuá¹‡e ca duá¹-á¹-ho kÄ• ko, nareduá¹-á¹-ho ca brÄ• hmaá¹‡o ||

<214> á¹• 21 dÄ«ghÄ• jÄ• garato ratti, dÄ«ghaá¹ƒ santassa yojanaá¹ƒ.

dÄ«gho bÄ• lÄ• nasaá¹ƒsÄ• ro, saddhammaá¹ƒ avijÄ• nataá¹ƒ ||

<215> á¹• 21 tilamattaá¹ƒ \Be 129/ paresaÃ±ca, appadosaÃ±ca passati.

nÄ• á¸·ikerampi sadosaá¹ƒ, khalajÄ• to na passati ||

<216> á¹• 21 nattadosaá¹ƒ pare jaÃ±Ã±Ä• , jaÃ±Ã±Ä• dosaá¹ƒ parassatu.

guyho kummÄ• va aá¹…gÄ• ni, paradosaÃ±ca lakkhaye ||

<217> á¹• 21 luddhaá¹ƒ \Be 130/ atthena gaá¹‡heyya, thaddhaá¹ƒ aÃ±jalikammunÄ• .

chandÄ• nuvattiyÄ• mÅ«á¸·haá¹ƒ, yathÄ• bhÅ«tena paá¹‡á¸• itaá¹ƒ ||

<218> á¹• 21 yathÄ• udumbarapakkÄ• , bahi rattakÄ• eva ca.

antokimila sampuá¹‡á¹‡Ä• , evaá¹ƒ dujjanahadayÄ• ||

<219> á¹• 21 yÄ• vajÄ«vampi \Be 131/ ce bÄ• lo, paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

na so dhammaá¹ƒ vijÄ• nÄ• ti, dabbÄ« sÅ«parasaá¹ƒ yathÄ• ||

<220> á¹• 21 caraÃ±ce nÄ• dhigaccheyya, seyyaá¹ƒ sadisamattano.

ekacariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• , natthi bÄ• le sahÄ• yatÄ• ||

<221> á¹• 21 ajÄ• tamatamÅ«á¸·hÄ• naá¹ƒ \Be 132/, varamÄ• dayo na cantimo.

sakiá¹ƒ dukkhakarÄ• vÄ• da-yontimo tu pade pade ||

<222> á¹• 21 dujjanena \Be 133/ samaá¹ƒ veraá¹ƒ, sakhyaÃ±cÄ• pi na kÄ• raye.

uá¹‡ho dahati caá¹…gÄ• ro, sÄ«to kaá¹‡hÄ• yate karaá¹ƒ ||

<223> á¹• 21 dujjano piyavÄ• dÄ« ca, netaá¹ƒ vissÄ• sakÄ• raá¹‡aá¹ƒ.

madhu tiá¹-á¹-hati jivhagge, hadaye halÄ• halaá¹ƒ visaá¹ƒ ||

<224> á¹• 21 dujjano \Be 134/ parihÄ• tabbo, vijjÄ• yÄ• laá¹…katopi ca.

maá¹‡inÄ• bhÅ«sito sappo, kimeso na bhayaá¹…karo ||

<225> á¹• 21 nÄ• á¸·ikerasamÄ• kÄ• rÄ• , dissantepi hi sajjanÄ• .

aÃ±Ã±e badarikÄ• kÄ• rÄ• , bahireva manoharÄ• ||

yathÄ• pi \Be 135/ pana sapakkÄ• , bahi kaá¹‡á¹-akameva ca.

anto amatasampuá¹‡á¹‡Ä• , evaá¹ƒ sujanahadayÄ• ||

yathÄ• udumbarapakkÄ• , bahi rattakameva ca.

evaá¹ƒ kimilasampuá¹‡Ä• , evaá¹ƒ dujjanahadayÄ• ||

<226> á¹• 21 dosabhÄ«to anÄ• rambho, taá¹ƒ kÄ• purisalakkhaá¹‡aá¹ƒ.

kohyajiá¹‡á¹‡abhayÄ• nanu, bhojanaá¹ƒ parihÄ«yate ||

<227> á¹• 21 payopÄ• naá¹ƒ bhujaá¹…gÄ• naá¹ƒ, kevalaá¹ƒ visavaá¸• á¸• hanaá¹ƒ.

upadeso hi mÅ«á¸·hÄ• naá¹ƒ, pakopÄ• ya na santiyÄ• ||

<228> á¹• 21 na \Be 136/ á¹-hÄ• tabbaá¹ƒ na gantabbaá¹ƒ, dujjanena samaá¹ƒ kvaci.

dujjano hi dukkhaá¹ƒ deti, na so sukhaá¹ƒ kadÄ• cipi ||

<229> á¹• 21 abaddhÄ• tattha bajjhanti, yattha bÄ• lÄ• pabhÄ• sare.

baddhÄ• pi tattha muccanti, yattha dhÄ«rÄ• pabhÄ• sare ||

<230> á¹• 21 parittaá¹ƒ \Be 137/ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusitamÄ• gamma, sÄ• dhu jÄ«vipi sÄ«dati.

á¹• 22tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

<231> á¹• 21 saddhÄ• sÄ«lÄ• disampanno \Be 138/, sumitto sÄ• dhumÄ• nuso.

tÄ• disaá¹ƒ mittaá¹ƒ seveyya, vuddhikÄ• mo vicakkhaá¹‡o ||

<232> á¹• 21 dÄ• nÄ• diguá¹‡aseá¹-á¹-hehi, miditabbo mitto hi kho.

tÄ• disaá¹ƒ avaá¹…keneva, manasÄ• bhajeyya sudhÄ« ||

<333> á¹• 21 hitakkaro \Be 139/ paro bandhu, bandhupi ahito paro.

ahito dehajo byÄ• dhi, hitaá¹ƒ araÃ±Ã±amosadhaá¹ƒ ||

<234> á¹• 21 parokkhe \Be 140/ kiccahantÄ• raá¹ƒ, paccakkhe piyavÄ• dinaá¹ƒ.

vajjaye tÄ• disaá¹ƒ mittaá¹ƒ, visakumbhaá¹ƒ payomukhaá¹ƒ ||

<135> á¹• 21 dhanahÄ«ne caje mitto, puttadÄ• rÄ• sahodarÄ• .

dhanavanteva sevanti, dhanaá¹ƒ loke mahÄ• sakhÄ• ||

<236> á¹• 21 jÄ• niyÄ• \Be 141/ pesane bhacce, bandhave byasanÄ• game.

mittaÃ±ca Ä• padikÄ• le, bhariyaÃ±ca vibhavakkhaye ||

<237> á¹• 21 ussave byasane ceva, dubbhikkhe sattuviggahe.

rÄ• jadvÄ• re susÄ• ne ca, yo tiá¹-á¹-hati so bandhavÄ• ||

<238> á¹• 21 na \Be 142/ vissase amittassa, mittaÃ±cÄ• pi na vissase.

kadÄ• ci kupite mitte, sabbadosaá¹ƒ pakÄ• sati ||

<239> á¹• 21 mÄ• tÄ• mittaá¹ƒ pitÄ• ceti, sabhÄ• vÄ• taá¹ƒ tayaá¹ƒ hitaá¹ƒ.

kammakaraá¹‡ato caÃ±Ã±e, bhavanti hitabuddhiyo ||

<240> á¹• 21 Ä• padÄ• su \Be 143/ mittaá¹ƒ jaÃ±Ã±Ä• , yuddhe sÅ«raá¹ƒ iá¹‡e suciá¹ƒ.

bhariyaá¹ƒ khÄ«á¹‡esu vittesu, byasanesu ca bandhavaá¹ƒ ||

<241> á¹• 21 sakiá¹ƒ duá¹-á¹-haÃ±ca yo mittaá¹ƒ, puna sandhÄ• tumicchati.

sa maccumupagaá¹‡hÄ• ti, gabbhaá¹ƒ assatarÄ« yathÄ• ||

<242> á¹• 21 iá¹‡aseso \Be 144/ aggiseso, rogaseso tatheva ca.

punappunaá¹ƒ vivaá¸• á¸• hanti, tasmÄ• sesaá¹ƒ na kÄ• raye ||

<243> á¹• 21 padumaá¹ƒva mukhaá¹ƒ yassa, vÄ• cÄ• candanasÄ«talÄ• .

tÄ• disaá¹ƒ no paseveyya, hadaye tu halÄ• halaá¹ƒ ||

<244> á¹• 21 na \Be 145/ seve pharusaá¹ƒ sÄ• miá¹ƒ, na ca seveyya maccharia¹ƒ.

tato apaggaá¹‡ha sÄ• miá¹ƒ, neva niggahitaá¹ƒ tato ||

<245> á¹• 21 kudesaÃ±ca \Be 146/ kumittaÃ±ca, kukulaÃ±ca kubandhavaá¹ƒ.

kudÄ• raÃ±ca kudÄ• saÃ±ca, dÅ«rato parivajjaye ||

<246> á¹• 21 sÄ«tavÄ• co bahumitto, pharuso appamittako.

upamÄ• ettha Ã±Ä• tabbÄ• , sÅ«riyacandarÄ• jÅ«naá¹ƒ ||

<247> á¹• 21 ahitÄ• paá¹-isedho ca, hitesu ca payojanaá¹ƒ.

byasane apariccÄ• go, itidaá¹ƒ mittalakkhaá¹‡aá¹ƒ ||

<248> á¹• 21 piyo \Be 147/ garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojako.

tÄ• disaá¹ƒ mittaá¹ƒ seveyya, bhÅ«tikÄ• mo vicakkhaá¹‡o ||

piyo \Be 148/ garu bhÄ• va nÄ«yo, vattÄ• ca vacanakkhamo.

gambhiraÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojako ||

yamhi etÄ• ni á¹-hÄ• nÄ• ni, saá¹ƒvijjantidha puggale.

so mitto mittakÄ• mena, atthakÄ• mÄ• nukampato.

api nÄ• siyamÄ• nena, bhajitabbo tathÄ• vidho ||

<249> á¹• 21 orasaá¹ƒ katasambandhaá¹ƒ, tathÄ• vaá¹ƒsakkamÄ• gataá¹ƒ.

rakkhako byasanehi, mittaá¹ƒ Ã±eyyaá¹ƒ catubbidhaá¹ƒ ||

<250> á¹• 21 piyo garu bhÄ• vaniyo, vattÄ• ca vacanakkhamo.

gambhiraÃ±ca kathaá¹ƒ kattÄ• , na caá¹-á¹-hÄ• ne niyojako.

taá¹ƒ mittaá¹ƒ mittakÄ• mena, yÄ• vajÄ«vampi seviyaá¹ƒ ||

piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhiraÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojako.

tÄ• disaá¹ƒ mittaá¹ƒ seveyya, bhÅ«tikÄ• mo vicakkhaá¹‡o ||

rÄ• jakaá¹‡á¸• a

<251> á¹• 21 mahÄ• janaá¹ƒ \Be 150/ yo raÃ±jeti, catÅ«hipi vatthÅ«hi vÄ• .

rÄ• jÄ• ti vuccate loke, iti sallakkhaye vidvÄ• ||

<252> á¹• 21 dÄ• naÃ±ca atthacariyÄ• , piyavÄ• cÄ• attasamaá¹ƒ.

saá¹…gahÄ• caturo ime, munindena pakÄ• sitÄ• ||

dÄ• nampi \Be 151/ atthacariyataÃ±ca, piyavÄ• ditaÃ±ca samÄ• nattataÃ±ca.

kariyacariyasusaá¹…gahaá¹ƒ bahÅ«naá¹ƒ, anavamatena guá¹‡ena yÄ• ti saggaá¹ƒ.

dÄ• naÃ±ca peyyavajjaÃ±ca, atthacariyÄ• ca yÄ• idha.

samÄ• nattatÄ• ca dhammesu, tattha tattha yathÄ• rahaá¹ƒ.

ete kho saá¹…gahÄ• loke, rathassÄ• á¹‡Ä«va yÄ• yato ||

<253> á¹• 21 dÄ• naá¹ƒ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ, ajjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

akkodhaá¹ƒ avihiá¹ƒsaÃ±ca, khantÄ« ca avirodhanaá¹ƒ.

dasete dhamme rÄ• jÄ• no, appamattena dhÄ• rayyuá¹ƒ ||

<254> á¹• 21 ekayÄ• maá¹ƒ \Be 152/ saye rÄ• jÄ• , dviyÄ• maÃ±Ã±eva paá¹‡á¸• ito.

gharÄ• vÄ• so tiyÄ• mova, catuyÄ• mo tu yÄ• cako ||

<255> á¹• 21 aputtakaá¹ƒ gharaá¹ƒ suÃ±Ã±aá¹ƒ, raá¹-á¹-haá¹ƒ suÃ±Ã±aá¹ƒ arÄ• jakaá¹ƒ.

asippassa mukhaá¹ƒ suÃ±Ã±aá¹ƒ, sabbasuÃ±Ã±aá¹ƒ daliddattaá¹ƒ ||

<256> á¹• 21 dhanamicche \Be 153/ vÄ• á¹‡ijeyya, vijjamicche bhaje sutaá¹ƒ.

puttamicche taruá¹‡itthiá¹ƒ, rÄ• jÄ• maccaá¹ƒ icchÄ• gate ||

<257> á¹• 21 pakkhÄ«naá¹ƒ balamÄ• kÄ• so, macchÄ• namudakaá¹ƒ balaá¹ƒ.

dubbalassa balaá¹ƒ rÄ• jÄ• , kumÄ• rÄ• naá¹ƒ rudaá¹ƒ balaá¹ƒ ||

<258> á¹• 21 khamÄ• \Be 154/ jÄ• gariyuá¹-á¹-hÄ• naá¹ƒ, saá¹ƒvibhÄ• go dayikkhaá¹‡Ä•

nÄ• yakassa guá¹‡Ä• ete, icchitabbÄ• sataá¹ƒ sadÄ• ||

<259> á¹• 21 sakiá¹ƒ vadanti rÄ• jÄ• no, sakiá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

sakiá¹ƒ sappurisÄ• loke, esa dhammo sanantano ||

<260> á¹• 21 alaso gÄ«hi kÄ• mabhogÄ« na sÄ• dhu,

asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• na sÄ• dhu anisammakÄ• rÄ«,

yo paá¹‡á¸• ito kodhano taá¹ƒ na sÄ• dhu ||

<261> á¹• 21 Ä• yaá¹ƒ khayaá¹ƒ sayaá¹ƒ jaÃ±Ã±Ä• , katÄ• kataá¹ƒ sayaá¹ƒ jaÃ±Ã±Ä• .

niggahe niggahÄ• rahaá¹ƒ, paggahe paggahÄ• rahaá¹ƒ ||

<262> á¹• 21 mÄ• tÄ• \Be 156/ puttakataá¹ƒ pÄ• paá¹ƒ, sissakataá¹ƒ guru tathÄ• .

rÄ• jÄ• raá¹-á¹-hakataá¹ƒ pÄ• paá¹ƒ, rÄ• jakataá¹ƒ purohito ||

<263> á¹• 21 akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaá¹ƒ ||

<264> á¹• 21 adantadamanaá¹ƒ \Be 157/ dÄ• naá¹ƒ, dÄ• naá¹ƒ sabbatthasÄ• dhakaá¹ƒ.

dÄ• nena piyavÄ• cÄ• ya, unnamanti namanti ca ||

adantadamanaá¹ƒ \Be 158/ dÄ• naá¹ƒ, adÄ• naá¹ƒ dantadÅ«sakaá¹ƒ.

dÄ• nena piyavÄ• cÄ• ya, unnamanti namanti ca ||

<265> á¹• 21 dÄ• naá¹ƒ sinehabhesajjaá¹ƒ, maccheraá¹ƒ dosanosadhaá¹ƒ.

dÄ• naá¹ƒ yasassÄ«bhesajjaá¹ƒ, maccheraá¹ƒ kapaá¹‡osadhaá¹ƒ ||

<266> á¹• 21 na raÃ±Ã±Ä• samakaá¹ƒ bhuÃ±je, kÄ• mabhogaá¹ƒ kudÄ• canaá¹ƒ.

Ä• kappaá¹ƒ rasabhuttaá¹ƒ vÄ• , mÄ• lÄ• gandhavilepanaá¹ƒ.

vatthasabbamalaá¹…kÄ• raá¹ƒ, na raÃ±Ã±Ä• sadisaá¹ƒ kare ||

<267> á¹• 21 na \Be 159/ me rÄ• jÄ• sakhÄ• hoti, na rÄ• jÄ• hoti samako.

eso sÄ• miko mayhanti, citte niá¹-á¹-haá¹ƒ saá¹‡á¹-hÄ• paye ||

<268> á¹• 21 nÄ• tidÅ«re bhaje raÃ±Ã±o, naccÄ• sanne pavÄ• take.

ujuke nÄ• tininne ca, na bhaje uccamÄ• sane.

cha dose vajje sevako, aggÄ«va saá¹ƒyato tiá¹-á¹-he ||

na \Be 160/ pacchato na purato, nÄ• pi Ä• sannadÅ«rato.

na kacche nopi paá¹-ivÄ• te, na cÄ• pi oá¹‡atuá¹‡á¹‡ate.

ime dose vivajjetvÄ• , ekamantaá¹ƒ á¹-hitÄ• ahu ---

<269> á¹• 21 jappena mantena subhÄ• sitena,

anuppadÄ• nena paveá¹‡iyÄ• vÄ• .

yathÄ• yathÄ• yattha labhetha atthaá¹ƒ,

tathÄ• tathÄ• tattha parakkameyya ||

<270> á¹• 21 kassako \Be 161/ vÄ• á¹‡ijo macco, samaá¹‡o sutasÄ«la vÄ• .

tesu vipulajÄ• tesu, raá¹-á¹-hampi vipulaá¹ƒ siyÄ• ||

<271> á¹• 21 tesu \Be 162/ dubbalajÄ• tesu, raá¹-á¹-hampi dubbalaá¹ƒ siyÄ• .

tasmÄ• saraá¹-á¹-haá¹ƒ vipulaá¹ƒ, dhÄ• raye raá¹-á¹-habhÄ• ravÄ• ||

<272> á¹• 21 mahÄ• rukkhassa \Be 163/ phalino, Ä• maá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa na jÄ• nÄ• ti, bÄ«jaÃ±cassa vinassati ||

<273> á¹• 21 mahÄ• rukkhÅ«pamaá¹ƒ raá¹-á¹-haá¹ƒ, adhammena pasÄ• sati.

rasaÃ±cassa na jÄ• nÄ• ti, raá¹-á¹-haÃ±cassa vinassati ||

<274> á¹• 21 mahÄ• rukkhassa phalino, pakkaá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa vijÄ• nÄ• ti, bÄ«jaÃ±jassa na nassati ||

<275> á¹• 21 mahÄ• rukkhÅ«pamaá¹ƒ \Be 164/ raá¹-á¹-haá¹ƒ, dhammena yo pasÄ• sati.

rasaÃ±cassa vijÄ• nÄ• ti, raá¹-á¹-haÃ±cassa na nassati ||

nÄ• yaka kaá¹‡á¸• a

<276> á¹• 21 anÄ• yakÄ• \Be 165/ vinassanti, nassanti bahunÄ• yakÄ• .

thÄ«nÄ• yakÄ• vinassanti, nassanti susunÄ• yakÄ• ||

<277> á¹• 21 gavaá¹ƒ \Be 166/ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati ||

<278> á¹• 21 evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• ||

gavaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒyanti, nette ujuá¹ƒ gate sati ||

evameva \Be 167/ manussesu, yo hoti seá¹-á¹-hasammato.

á¹• 27so sace dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammiko ||

<279> á¹• 21 nodayÄ• ha vinÄ• sÄ• ya, bahunÄ• yakatÄ• bhusaá¹ƒ.

milÄ• yanti vinassanti, padmÄ• nyakkehi sattahi ||

<280> á¹• 21 sutÄ• rakkho abhiyogo, kulÄ• rakkho vattaá¹ƒ bhave.

vijjÄ• hi kulaputtassa, nÄ• yakassÄ• pamÄ• dako ||

puttakaá¹‡á¸• a

<281> á¹• 21 abhijÄ• taá¹ƒ \Be 168/ anujÄ• taá¹ƒ, puttamicchanti paá¹‡á¸• itÄ• .

avajÄ• taá¹ƒ na icchanti, yo hoti kulagandhano ||

<282> á¹• 21 paÃ±caá¹-á¹-hÄ• nÄ• ni \Be 170/ sampassaá¹ƒ, puttamicchanti paá¹‡á¸• itÄ•

bhato vÄ• no bharissati, kiccaá¹ƒ vÄ• no karissati ||

<283> á¹• 21 kulavaá¹ƒso ciraá¹ƒ tiá¹-á¹-he, dÄ• yajjaá¹ƒ paá¹-ipajjati.

atha vÄ• pana petÄ• naá¹ƒ, dakkhinaá¹ƒ anupadassati ||

<284> á¹• 21 bahuputte \Be 171/ pitÄ• eko, avassaá¹ƒ poseti sadÄ• .

bahuputtÄ• na sakkonti, posetuá¹ƒ pitarekakaá¹ƒ ||

<285> á¹• 21 puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ duá¹-á¹-hu, anusÄ• seyya no jahe.

kinnu chejjaá¹ƒ karaá¹ƒ pÄ• daá¹ƒ, littaá¹ƒ asucinÄ• siyÄ• ||

vejjÄ• cariya kaá¹‡á¸• a

<286> á¹• 21 Ä• yubedakatÄ• bhyÄ• so \Be 173/, sabbesaá¹ƒ piyadassano.

ariyasÄ«laguá¹‡opeto, esa vejjo vidhÄ«yate ||

<287> á¹• 21 nÄ• nÄ• ganthajÄ• nanaÃ±ca, sudiá¹-á¹-hakammasampadÄ• .

dakkhatÄ• hatthasÄ«ghatÄ• , pasÄ• dasÅ«rasattitÄ• ||

<288> á¹• 21 sÄ• bhÄ• vikataá¹…khaá¹‡ika-Ã±Ä• á¹‡asubhÄ• sitÄ• pi ca.

ussÄ• ho dabbo sabbatÄ• , vejjÄ• cerassa lakkhaá¹‡aá¹ƒ.

<289> á¹• 21 kiliá¹-á¹-havatthaá¹ƒ \Be 174/ kodho ca, atimÄ• naÃ±ca gammatÄ• .

animantitagamanaá¹ƒ, ete paÃ±ca vivajjiyÄ• ||

<290> á¹• 21 diá¹-á¹-hakammatÄ• \Be 175/ socaÃ±ca, dakkhatÄ• viditÄ• gamo.

cattÄ• ro subhisakkassa, suguá¹‡Ä• viÃ±Ã±unÄ• matÄ• ||

<291> á¹• 21 rujÄ• ya jayalakkhaá¹‡aá¹ƒ, raso ca bhesajjampi ca.

tilakkhaá¹‡abhedo ceva, viÃ±Ã±eyyo bhisakkena ve ||

dÄ• saka kaá¹‡á¸• a

<292> á¹• 21 antojÄ• to \Be 176/ dhanakkÄ«to, dÄ• sabyopagato sayaá¹ƒ.

dÄ• sÄ• karamarÄ• nÄ«to-ccevaá¹ƒ te catudhÄ• siyuá¹ƒ ||

<293> á¹• 21 pubbuá¹-á¹-hÄ• pacchÄ• nipÄ• tÄ«, dinnassa Ä• dÄ• yÄ«pi ca.

sukatakammakaro ca, kittivaá¹‡á¹‡aharopi ca ||

<294> á¹• 21 dÄ• sÄ• 0.0177 paÃ±ceva corayya-sakhÄ• Ã±Ä• tyattasÄ• disÄ• .

tathÄ• viÃ±Ã±Å«hi viÃ±Ã±eyyÄ• , mittadÄ• rÄ• ca bandhavÄ• ||

itthikaá¹‡á¸• a

<295> á¹• 21 Ä• sÄ• \Be 178/ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• rattÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• .

tasmÄ• tÄ• yo hitvÄ• na, brÅ«heyya vivekaá¹ƒ sudhÄ« ||

Ä• sÄ• \Be 179/ lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• ratthÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• .

tÄ• hitvÄ• pabbajissÄ• mi, vivekamanubrÅ«hayaá¹ƒ ||

<296> á¹• 21 loke hi aá¹…ganÄ• nÄ• ma, kodhanÄ• mittabhedikÄ• .

pisukÄ• akataÃ±Ã±Å« ca dÅ«rato parivajjaye ||

<297> á¹• 21 yathÄ• nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, nÄ• saá¹ƒ kujjhanti paá¹‡á¸• itÄ• ||

<298> á¹• 21 sabbÄ• \Be 180/ nadÄ« vaá¹…kagatÄ«, sabbe kaá¹-á¹-hamayÄ• vanÄ• .

sabbitthiyo kare pÄ• paá¹ƒ, labhamÄ• ne nivÄ• take ||

<299> á¹• 21 ghaá¹-akumbhasamÄ• \Be 181/ nÄ• rÄ«, tatthaá¹…gÄ• rasamo pumÄ• .

tasmÄ• ghataÃ±ca aggiÃ±ca, nekatra á¹-hapaye budho ||

<300> á¹• 21 itthÄ«naÃ±ca dhanaá¹ƒ rÅ«paá¹ƒ, purisÄ• naá¹ƒ vijjÄ• dhanaá¹ƒ.

bhikkhÅ«naÃ±ca dhanaá¹ƒ sÄ«laá¹ƒ, rÄ• jÄ• naÃ±ca dhanaá¹ƒ balaá¹ƒ ||

<301> á¹• 21 paÃ±cÄ• ratyÄ• \Be 182/ sugandhabbÄ• , sattÄ• ratyÄ• dhanuggahÄ• .

ekamÄ• sÄ• subhariyÄ• , aá¸• á¸• hamÄ• sÄ• sissÄ• malÄ• ||

<302> á¹• 21 jiá¹‡á¹‡e annaá¹ƒ pasaá¹ƒseyya, dÄ• raÃ±ca gatayobbane.

raá¹‡apunÄ• gate sÅ«raá¹ƒ, sassaÃ±ca gehamÄ• gate ||

<303> á¹• 21 dvitipati \Be 183/ nÄ• rÄ« ceva, vihÄ• radviti bhikkhu ca.

sakuá¹‡o dvitipÄ• to ca, katamÄ• yÄ• bahutarÄ• ||

<304> á¹• 21 ratti vinÄ• na candimÄ• , vÄ«civinÄ• ca sÄ• garo.

haá¹ƒsavinÄ• pokkharaá¹‡Ä«, pativinÄ• kaÃ±Ã±Ä• sobhe ||

<305> á¹• 21 asantuá¹-á¹-hÄ• \Be 184/ yatÄ« naá¹-á¹-hÄ• , santuá¹-á¹-hÄ• pi ca patthi vÄ•

salajjÄ• gaá¹‡ikÄ• naá¹-á¹-hÄ• , nillajjÄ• ca kulitthiyo ||

<306> á¹• 21 corÄ«naá¹ƒ bahubuddhÄ«naá¹ƒ, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ.

thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• no, macchassevoâ€™ dake gataá¹ƒ ||

<307> á¹• 21 analÄ• \Be 185/ mudusambhÄ• sÄ• , duppÅ«rÄ• tÄ• nadÄ«samÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

<308> á¹• 21 Ä• vaá¹-á¹-anÄ« mahÄ• mÄ• yÄ• , brahmacariyavikopanÄ• .

sÄ«danti naá¹ƒ viditvÄ• na, Ä• rakÄ• parivajjaye ||

<309> á¹• 21 itthÄ«pi \Be 186/ hi ekacciyÄ• , seyyÄ• posa janÄ• dhipa.

medhÄ• vinÄ« sÄ«lavatÄ«, sassudevÄ• patibbatÄ• .

<310> á¹• 21 tassÄ• yo jÄ• yati poso,

sÅ«ro hosa disampati.

tÄ• disÄ• subhagiyÄ• putto,

rajjampi anusÄ• sati ||

<311> á¹• 21 sallape \Be 187/ asihatthena, pisÄ• cenÄ• pi sallape.

Ä• sÄ«visampi Ä• sÄ«de, yena daá¹-á¹-ho na jÄ«vati.

na tveva eko ekÄ• ya, mÄ• tugÄ• mena sallape ||

<312> á¹• 21 na \Be 188/ hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

<313> á¹• 21 na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, lahuá¹ƒ atthavicintikÄ• ||

<314> á¹• 21 kÅ«podakaá¹ƒ \Be 189/ vaá¹-acchÄ• yÄ• , sÄ• mÄ• thÄ« iá¹-á¹-hakÄ• layaá¹ƒ

sÄ«takÄ• le bhave uá¹‡haá¹ƒ, uá¹‡hakÄ• le ca sÄ«talaá¹ƒ ||

<315> á¹• 21 itthiyo ekacciyÄ• pi, seyyÄ• vuttÄ• va muninÄ• .

bhaá¹‡á¸• Ä• naá¹ƒ uttamÄ• itthÄ«, aggÅ«paá¹-á¹-hÄ• yikÄ• iti ||

pakiá¹‡á¹‡akakaá¹‡á¸• a

<316> á¹• 21 kulasÄ«laguá¹‡opeto \Be 191/, sabbadhammaparÄ• yaá¹‡o.

pavÄ«á¹‡o pesanÄ• jjhakkho, dhammajjhakkho vidhÄ«yate ||

<317> á¹• 21 vedavedaá¹…gatatvaÃ±Ã±o, jappahomaparÄ• yaá¹‡o.

Ä• sÄ«vÄ• davacoyutto, esa rÄ• japurohito ||

kappo \Be 192/ byÄ• karaá¹‡aá¹ƒ joti --- satthaá¹ƒ sikkhÄ• nirutti ca.

chandoviciti cetÄ• ni, vedaá¹…gÄ• ni vadanti cha ||

<318> á¹• 21 sakiá¹ƒ vuttagahitatto, lahuhattho jitakkharo.

sabbasatthasamÄ• lokÄ«, pakaá¹-á¹-ho nÄ• ma lekhako ||

<319> á¹• 21 samattanÄ«tisatthaÃ±Ã±o \Be 193/, vÄ• hane pÅ«ritassamo.

sÅ«ravÄ«raguá¹‡opeto, senÄ• jhakkho vidhÄ«yate ||

<320> á¹• 21 sudhÄ« vÄ• kyapaá¹-u, paÃ±Ã±o, paracittopalakkhaá¹‡o.

dhÄ«ro yathÄ• tthavÄ• dÄ« ca, esa dÅ«to vidhÄ«yate ||

<321> á¹• 21 puttanattaguá¹‡opeto, satthaÃ±Ã±o rasapÄ• cako.

sÅ«ro ca kathino ceva, sÅ«pakÄ• ro sa vuccate ||

<322> á¹• 21 iá¹…gitÄ• kÄ• ratattaÃ±Ã±o, balavÄ• piyadassano.

appamÄ• dÄ« sadÄ• dakkho, patÄ«hÄ• ro sa uccate ||

<323> á¹• 21 itthimisse kuto sÄ«laá¹ƒ, maá¹ƒsabhakkhe kuto dayÄ• .

surÄ• pÄ• ne kuto saccaá¹ƒ, mahÄ• lobhe kuto lajjÄ• .

mahÄ• tande kuto sippaá¹ƒ, mahÄ• kodhe kuto dhanaá¹ƒ ||

<324> á¹• 21 surÄ• yogo velÄ• lo ca, samajjacaraá¹‡aá¹…gato.

khiá¸• á¸• Ä• dhutto pÄ• pamitto, alaso bhoganÄ• sakÄ• ||

<325> á¹• 21 jÄ«vantÄ• pi \Be 196/ matÄ• paÃ±ca, byÄ• sena parikittitÄ• .

dukkhito byÄ• dhiti mÅ«á¸·ho, iá¹‡avÄ• niccasevako ||

<326> á¹• 21 niddÄ• luko \Be 197/ pamÄ• do ca, sukhito rogavÄ• laso.

kÄ• muko kammÄ• rÄ• mo ca, sattete satthavajjitÄ• ||

<327> á¹• 21 goá¹‡Ä• hi sabbagihÄ«naá¹ƒ, posakÄ• bhogadÄ• yako.

tasmÄ• hi mÄ• tÄ• pitÅ«va, mÄ• naye sakkareyya ca ||

<328> á¹• 21 yathÄ• \Be 198/ mÄ• tÄ• pitÄ• bhÄ• tÄ• , aÃ±Ã±evÄ• pi ca Ã±Ä• takÄ• .

gÄ• vo no paramÄ• mittÄ• , yÄ• su jÄ• yanti osadhÄ• ||

<329> á¹• 21 annadÄ• \Be 199/ baladÄ• cetÄ• , vaá¹‡á¹‡adÄ• sukhadÄ• tathÄ• .

etamatthavasaá¹ƒ Ã±atvÄ• , nÄ• su gÄ• vo haniá¹ƒsu te ||

<330> á¹• 21 ye ca khÄ• danti gomaá¹ƒsaá¹ƒ, mÄ• tumaá¹ƒsaá¹ƒva khÄ• dare.

matesu tesu gijjhÄ• naá¹ƒ, dade sote ca vÄ• haye ||

<331> á¹• 21 dviguá¹‡o \Be 200/ thÄ«namÄ• hÄ• ro, buddhicÄ• pi catugguá¹‡o.

chagguá¹‡o hoti vÄ• yÄ• mo, kÄ• motvaá¹-á¹-haguá¹‡o bhave ||

<332> á¹• 21 na \Be 201/ loke sobhate mÅ«á¸·ho, kevalattapasaá¹ƒsako.

api sampihite kÅ«pe, katavijjo pakÄ• sate ||

<333> á¹• 21 kosajjaá¹ƒ bhayato disvÄ• , vÄ«riyÄ• rambhaÃ±ca khemato.

Ä• raddhavÄ«riyÄ• hotha, esÄ• buddhÄ• nusÄ• sanÄ« ||

<334> á¹• 21 vivÄ• daá¹ƒ \Be 202/ bhayato disvÄ• , avivÄ• daÃ±ca khemato.

samaggÄ• sakhilÄ• hotha, esÄ• buddhÄ• nusÄ• sanÄ« ||

<335> á¹• 21 pamÄ• daá¹ƒ bhayato disvÄ• , appamÄ• daÃ±ca khemato.

bhÄ• vethaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, esÄ• buddhÄ• nusÄ• sanÄ« ||

<336> á¹• 21 garahÄ• \Be 203/ ca pasaá¹ƒsÄ• ca, aniccÄ• tÄ• vakÄ• likÄ• .

appakÄ• cekadesÄ• va, na tÄ• ikkheyya paá¹‡á¸• ito.

dhammÄ• dhammaá¹ƒva ikkheyya, atthÄ• natthaá¹ƒ hitÄ• hitaá¹ƒ ||

kavidappaá¹‡anÄ«ti

<1> á¹• 21 pakhukkÅ«puraseá¹-á¹-hassa \Be 204/, pacchime Ä• si vissuto.

catugÄ• vutadesamhÄ«, kanarayagÄ• mo susobhano ||

<2> á¹• 21 dvino \Be 205/ dviveka sÄ• kamhi, tamhi jÄ• tena jÄ• tiyÄ• .

laá¹…kÄ• bhÄ• rataÄ• dÄ«su, vuá¹-á¹-hapubba sutesinÄ• ||

<3> á¹• 21 visutÄ• rÄ• ma sÄ«hÄ• naá¹ƒ, sikkhitena tipeá¹-akaá¹ƒ.

santike navavassÄ• ni, saá¹ƒgÄ«tikiccakÄ• rinÄ• ||

<4> á¹• 21 dakkhiá¹‡Ä• rÄ• ma vÄ• sÄ«naá¹ƒ, santikepi suviÃ±Ã±unaá¹ƒ.

sikkhitena sattavÄ«sa-vassitvÄ• na yasassinÄ• ||

<5> á¹• 21 sundare \Be 206/ puraseá¹-á¹-hamhi, sundare visute subhe.

sundare jotipÄ• lamhi, vasatÄ• gaá¹‡avÄ• cinÄ• ||

<6> á¹• 21 nissÄ• ya peá¹-ake ceva, anekanÄ«ti potthake.

bahule ganthaseá¹-á¹-hepi, katoyaá¹ƒ vidhumÄ• nito ||

<7> á¹• 21 tiá¹-á¹-hataá¹ƒ \Be 207/ ayaá¹ƒ me gantho, susÄ• ro yÄ• va sÄ• sanaá¹ƒ.

tiá¹-á¹-hateva sutesÄ«naá¹ƒ, susÄ• raá¹ƒ supakÄ• sayaá¹ƒ ||

<8> á¹• 21 anena suvisiá¹-á¹-hena, puÃ±Ã±enaÃ±Ã±ena kammunÄ• .

manisibhigurÅ«heva, gaccheyyaá¹ƒ amataá¹ƒ sivaá¹ƒ ||

``aá¹…gÄ• rino \Be 210/ dÄ• ni dumÄ• bhadanteâ€™â€™

``yathÄ• pi rammako mÄ• so, gimhÄ• naá¹ƒ hoti brÄ• hmaá¹‡a.

ate `vaâ€™ Ã±Ã±ehi mÄ• sehi, dumapumphehi sobhatiâ€™â€™ ||

``vanappagumbe \Be 211/ yathaphussitagge,

gimhÄ• na mÄ• se paá¹-hamasmiá¹ƒ gimheâ€™â€™ ---

|| namo tassa bhagavato arahato sambÄ• sambuddhassa ||

paá¹‡Ä• ma paá¹-iÃ±Ã±Ä•

vatthuttayaá¹ƒ \Be 212/ namasitvÄ• , Ä• cere kavipuá¹…gave.

kassaá¹ƒ dvÄ• dasamÄ• sÄ• naá¹ƒ, bandhaá¹ƒ tammÄ• savasikaá¹ƒ ||

<1> á¹• 21 cittasammatamÄ• so \Be 213/ hi, atevaÃ±Ã±ehi sobhati.

rammakamÄ• so rammamÄ• so, teneva vohÄ• ro bhavi ||

<2> á¹• 21 tasmiá¹ƒ sucittamÄ• samhi, nÄ• gadumÄ• supupphare.

pupphanti asanadumÄ• , vÄ• yanti kÄ• nane hi ve ||

<3> á¹• 21 saá¹…kanta mahussavopi, tamhi mÄ• samhi vattate.

gandhodakehi aÃ±Ã±oÃ±Ã±aá¹ƒ, siÃ±camÄ• nÄ• sumodare ||

yathÄ• pi \Be 224/ rammako mÄ• so, gimhÄ• naá¹ƒ hoti brÄ• hmaá¹‡a.

ate `vaâ€™ Ã±Ã±ehi mÄ• sehi, dumapupphehi sobhati ||

sambuddho cittamÄ• sassa, kÄ• á¸·apakkhe uposathe.

pÄ• toyeva samÄ• dÄ• ya, pavaraá¹ƒ pattacÄ«varaá¹ƒ.

anukampÄ• ya nÄ• gÄ• naá¹ƒ, nÄ• gadÄ«pamupÄ• gami ||

<4> á¹• 21 vesÄ• khavhayamÄ• so tu, suvisiá¹-á¹-ho supÄ• kaá¹-o.

lokagganÄ• thaá¹ƒ paá¹-icca, santehi abhilakkhito ||

<5> á¹• 21 tamhi \Be 215/ vesÄ• khamÄ• samhi, campakÄ• pi supupphare.

bodhiá¹ƒ dakehi siÃ±citvÄ• , sajjanÄ• sampamodare ||

<6> á¹• 21 vanesuva potakÄ• pi, pakkhandanti disodisaá¹ƒ.

vikÅ«jantÄ• sabhÄ• sÄ• ya, janasotarasÄ• yanaá¹ƒ ||

dutiye \Be 216/ divase bhatta-kÄ• le Ä• rocite jino.

ramme vesÄ• khamÄ• samhi, puá¹‡á¹‡Ä• mÄ• yaá¹ƒ munissaro ||

<7> á¹• 21 jeá¹-á¹-hasammatamÄ• sopi, sogatajanabbhantare.

vikhyÄ• to lakkhaÃ±Ã±o ceva, jeá¹-á¹-hena saá¹ƒyuto hi ve ||

<8> á¹• 21 tasmiá¹ƒhi jeá¹-á¹-hamÄ• samhi, sumanÄ• vanamallikÄ• .

pupphanti ca pavÄ• yanti, sabbajanamanoharÄ• ||

<9> á¹• 21 parikkhaá¹‡Ä• susabhÄ• pi, abhavi mranamÄ• maá¹‡á¸• ale.

khetale jeá¹-á¹-hajotipi, pajjali tasmiÃ±hi ve ||

<10> á¹• 21 Ä• sÄ• á¸·ho nÄ• ma mÄ• sopi, atÄ«va visiá¹-á¹-ho bhavi.

paá¹-isandhiá¹ƒ gaá¹‡hi buddho, tasmiÃ±hi muni sudhÄ« ||

<11> á¹• 21 nikkhamipi ca sambuddho, dhammacakkaá¹ƒ pavattayi.

upasampadakammampi, karonti tasmiá¹ƒpi hi ||

<12> á¹• 21 punnÄ• gadumÄ• pupphanti, pavÄ• yanti disodisaá¹ƒ.

Ä• dicco tiá¹-á¹-hati tamhi, uttarÄ• yÄ• nakoá¹-iyaá¹ƒ ||

<13> á¹• 21 sÄ«he \Be 219/ sÄ• vaá¹‡amÄ• samhi, salÄ• kadÄ• namuttamaá¹ƒ.

denti sÄ• dhavo mÄ• nusÄ• , saddahantÄ• vatthuttayaá¹ƒ ||

<14> á¹• 21 pupphanti kaá¹-eruhÄ• pi, tamhi sÄ• vaá¹‡amÄ• sake.

khe savaá¹‡anakkhattampi, atÄ«va jotayÄ« hi ve ||

<15> á¹• 21 vassabbhantarabhÅ«te ca, samaá¹‡Ä• sugatorasÄ• .

mÄ• se vÄ• canauggaá¹‡ha-kammaá¹ƒkaá¹ƒsu sukhÄ• sayÄ• ||

<16> á¹• 21 kaÃ±Ã±Ä• rÄ• sisammatehi \Be 221/, poá¹-á¹-hapÄ• dasumÄ• sake.

nadÄ«su dakapÅ«ritÄ• , kaá¹-apatthatasÄ• disÄ• ||

<17> á¹• 21 nÄ• vÄ• mahÄ• ussavampi, karonti mÄ• nujÄ• tadÄ• .

kÄ«á¸·anti sampamodanti, vijite nara nÄ• riyo ||

<18> á¹• 21 kaÃ±canayamadumÄ• pi, vikasanti tadÄ• hi ve.

megho thokaá¹ƒ thokaá¹ƒ himaá¹ƒ, vassati patatipi ca ||

<19> á¹• 21 vassike \Be 222/ assayujimhi, vikasanti anekadhÄ• .

padumÄ• didakajÄ• ni, pupphÄ• ni manuÃ±Ã±Ä• ni ve ||

<20> á¹• 21 mahÄ• padÄ«papantÄ«hi, sakalamranamÄ• bhÅ«tale.

pÅ«jenti lokagganÄ• thaá¹ƒ, sÄ• dhavo sogatÄ• janÄ• ||

<21> á¹• 21 tapodhanÄ• vicaranti, vassaá¹ƒvuá¹-á¹-hÄ• disodisaá¹ƒ.

sÄ• dhavo dÄ• nasoá¹‡á¸• Ä• va, sÄ«tÄ• yanti sukhanti ca ||

<22> á¹• 21 kattikamÄ• saseá¹-á¹-hepi \Be 223/, sampamodanti mÄ• nujÄ• .

kosÄ«takÄ«pupphÄ• ni ca, vikasanti vÄ• yanti ca ||

<23> á¹• 21 kathinamahÄ• dÄ• nampi, dadanti sÄ• dhavo janÄ• .

tadÄ• candakiraá¹‡opi, atÄ«va pajjoto ahu ||

<24> á¹• 21 ahosi himapÄ• to ca, uttaravÄ• to pavÄ• yati.

kattikajotichaá¹‡opi, ahosi tasmiÃ±hi ve ||

<25> á¹• 21 dhanurÄ• sÄ«mÄ• gasira \Be 224/, mÄ• se hemantasammate.

sattidharasupÅ«jÄ• vha, sabhÄ• pi sampavattitÄ• ||

<26> á¹• 21 devasammatapupphÄ• ni, manuÃ±Ã±arucirÄ• nipi.

pupphanti tamhi mÄ• samhi, himapÄ• to ahosi ca ||

<27> á¹• 21 vÄ«hayo honti pakkÄ• ca, khettesu mranamÄ• bhÅ«tale.

migasiranakkhattampi, joteti Ä• kÄ• saá¹…gaá¹‡e ||

<28> á¹• 21 makÄ• re \Be 225/ phussamÄ• sepi, pupphanti pavÄ• yanti ca.

sunÄ«lavallipupphÄ• ni, janamanoharÄ• nipi ||

<29> á¹• 21 senÄ• byÅ«hampi \Be 226/ karonti, bhÅ«pÄ• lÄ• mranamÄ• raá¹-á¹-hikÄ• .

saparisÄ• udikkhanti, hatthiassÄ• diÄ• dayo ||

<30> á¹• 21 tamhisÄ« atisÄ«talampi, dakkhiá¹‡Ä• yanakoá¹-iyaá¹ƒ.

aá¹-á¹-hÄ• puá¹‡á¹‡amadinamhi, sÅ«riyo lokamÄ• nito ||

bodhito navame mÄ• se, phussapuá¹‡á¹‡amiyaá¹ƒ jino.

laá¹ƒkÄ• dÄ«paá¹ƒ visodhetuá¹ƒ, laá¹…kÄ• dÄ«pamupÄ• gami ||

<31> á¹• 21 kumbhesu \Be 227/ mÄ• ghamÄ• sehi, tÅ«ladumÄ• supupphare.

pumtÄ• lÄ• madhurarasaá¹ƒ, mÄ• nujÄ• naá¹ƒ dadanti ca ||

<32> á¹• 21 yÄ• gumahÄ• ussavopi, pÄ• kaá¹-o mranamÄ• bhÅ«tale.

avasesasu meghopi, thanayaá¹ƒ abhivassati ||

<33> á¹• 21 naranÄ• rÄ« manuÃ±Ã±Ä• ni, padarÄ• ni paá¹‡á¸• Ä• ni ca.

pucimandadumÄ• nava-pattÄ• ni dhÄ• rentipi ca ||

<34> á¹• 21 mine \Be 228/ phagguá¹‡amÄ• samhi, surabhigandhikÄ• subhÄ• .

pupphanti vanamhi dumÄ• , navapattehi sobhare ||

<35> á¹• 21 dakkhiá¹‡adesato tamhi, vÄ• to pavÄ• yati hi ve.

vÄ• á¸·ukapiá¹-á¹-he vÄ• luka-thÅ«pe katvÄ• na pÅ«jayyuá¹ƒ ||

<36> á¹• 21 pathamagimha mÄ• samhi, nÄ• nÄ• dumÄ• ti pupphare.

tena sabbampi vipinaá¹ƒ, vicittaá¹ƒ dassaniyaÃ±hi ve ||

visute jotipÄ• lamhi, visutamhi niketane.

vasatÄ• nekaganthÄ• naá¹ƒ, lekhakena kato ayaá¹ƒ ||

Key Wet Dreams (Loving during Fantasy Fest)
byjjcole©

We knew it was going to be a different world. It was also immediately obvious Linda and I ha
first stroll down Duvall revealed to us amazing body art, amazing tits, amazing attitude. We l
our element.

The crowd was not the loud, mostly obnoxious college crowd we had encountered at Mardi
laid back group. We were in our early forties so we fit right in. My wife's first move was to ac
wearing Tweety Bird on her tits and Sylvester just peeking above her wrap.

"Where did you get this done? It's fabulous" my wife Linda asked.

Tweety pointed at the top floor of the Bull and Whistle and filled my wife in on the procedure
the erotic feeling that came with it.

I had to ask. "Just where is Sylvester's mouth?"

Tweety giggled and undid the knot on her wrap. She opened it enough to show us without c
herself. Sylvester's tongue was lapping a hairless pussy.

"How did it feel when the tongue was painted?' Linda asked.

Tweety said "I came twice. The poor guy had to keep dabbing my pussy juices away to cont

The painting area is only partially screened. Most of the women up there are topless and so
me. Every guy had a hard on but none had their dick completely out. Some of the wives and
their hands on a cock, some of them were partially exposed. My girlfriend slyly masturbated
I was being painted. She is waiting her turn. I came down to show off.

Ooh, that feels nice,"

The last sentence came as Linda softly ran her fingers over Sylvester's tongue. Tweety drew
tighter, trapping my wife's hand inside. I stepped closer to block the view of the curious. If yo

where my wife's arm ended you would think it was a normal conversation.

Although she was carrying on a nice charade Linda was now doing a lot more than just care
fingers were in the pussies mouth. Tweety lost track of the conversation and had some troub

Being masturbated by a woman at midday in the middle of Duvall Street got to Tweety quick
Linda's arm as she had a nice orgasm. My wife soon extricated her arm and helped Tweety
kissed Tweety softly on the lips, and as we resumed our sightseeing walk, Linda brought he
mouth.

I thought I tasted a puddy tat.

We decided to go up to the third floor of the bar and at least get a beer while we watched th
pleased to see that there were guards of sorts at the second floor who cautioned us about th
may be present on the third floor.

There certainly was nudity. In fact Linda felt so out of place she immediately took off her t-sh
no bra), and joined the topless crowd. I got us two beers while she went to talk to the artists.
was a big lady with big tits. After she opened the beers she rubbed a slice of lemon on a nip
"this one is yours" as she placed it atop my bottle.

The week of tipping lavishly begun.

Linda had decided that she wanted her tits done but the waiting period was very long so we
around drinking our beer. We found a spot next to a couple and we chatted for a while. We l
was their third visit to Fantasy Fest and had pretty much decided that this was their gig.

The lady was topless and Linda complemented her on her tits with my immediate agreemen
was Pat, complimented my wife on hers, (with her husbands immediate agreement). To our
caressed Linda's tit with the compliment.

Linda had been bi-curious for nearly all her life but nothing other than deep kisses and an oc
had ever happened until today. She had decided she would go all in, (with my strong encour
returned home. We were after all two thousand miles away from home. Twenty minutes befo

fucked her first woman. Now a woman had caressed her naked breast.

Linda stepped closer to Pat, close enough that if Pat wanted to take a tit in her mouth she co
notices that any sexual act was prohibited but we saw hands on covered dicks and hands tra
breasts and asses everywhere.

Pat was sitting on her husbands lap, he was on a stool by the shrubbery protecting the area
Linda was standing in front of them, the shrubbery to her right, me to her left. Pat took a quic
decided nobody could see so she quickly kissed and sucked each of Linda's tits.

Pat's husband grunted which sent Pat into a fit of giggles. She slowly moved moved her t sh
and showed us that her husbands dick was in her pussy. Cum was oozing from the sides of
herself back up and said to Linda, "I guess he really liked seeing me suck your tits."

My wife looked at my crotch and saw the massive hard on that had just sprung up and said "
too." She reached for my dick and gave it a squeeze. I almost came from just that.

Slowly Pat stood up, giving her husband a chance to put his dick away. She moved the bikin
was wearing back into place. After she stood she gave Linda a soft mouth to mouth kiss tha
They started to walk around the place, arm in arm, heads together in private conversation. T
running down Pat's inner thighs but she seemed to wear it as a badge of merit.

I volunteered to get Pat's husband, (Jeff?), a drink and on my way to the bar noticed that the
ladies on guy's laps with garments across their lap. The scent of sex permeated the air.

The ladies had returned to our spot and I passed the drinks around. I was offered the stool a
defer to a lady when I detected a conspiratorial mood. As soon as I sat Linda sat on my lap,
of her skirt up as she did. She did not have panties on. Pat and her husband shielded us as
under her and unzipped my shorts, pulled my dick out of my boxers, and filled her pussy wit
she casually draped her t shirt over her lap.

She did not really need to do that as the flair of her skirt covered us well. She did it because
everyone to know that we were fucking too.

I gently caressed one of Linda's tits while we slowly rocked back and forth. Pat leaned over
saying something to me while placing a tit at Linda's lips. My wife nearly devoured it making
all involved to maintain a casual air.

I managed not to cum then.

I could not hold back after the announcement.

The announcement was that the wives were going to fuck each other into oblivion and the h

Linda's cunt squeezed my dick and I came in torrents. Linda lifted the t-shirt and her skirt en
and her husband to see a replay of their show, my cum oozing out of Linda's pussy.

As soon as I calmed down Linda just stood up, leaving me temporarily exposed, and annour
closer."

On our way over Pat's husband, (Jack?), and I decided that since we had just cum we could
start and stop for some food.

Our way to the restaurant was decorated with many gorgeous tits. We approved of all of the
most. We agreed that we were like kids in a candy store.

We also noticed that, while most women were wearing at least a bikini bottom, some with ela
bodies were in fact naked but for the paint.

The cops looked the other way but we didn't.

After a long wait at a restaurant for our take out we finally made it to the room. The sight tha
made us immediately forget the food.

My wife was at the end of the bed, feet on the floor, her mouth devouring Pat's pussy. I strip
and swiftly buried my dick in Linda's pussy from behind. As I began to stroke I saw Pat take
deep into her mouth.

We all raced madly to our orgasms. Linda started to cum first. Pat quickly found her mouth f
her swallow sent me over the edge and I started spurting into Linda's pussy.

As soon as Pat's husband collapsed to the side Linda left me and my dick hanging in mid air

the head of the bed and lowered her pussy to Pat's mouth. Pat was eating her husbands an

I knew Pat loved what she was doing but she had not cum. I pointed her unoccupied pussy t
wave me on to it.

We knew we were breaking their rules, (only tits were available to the other's husband), but
unlikely to notice. I gave Pat my best effort until I felt her pussy spasm around my mouth. Th
forward and put one of my wife's tits in my mouth and invited Jarrod (?) to take the other one
each tit and a tongue in her cunt sent Linda into an explosive cum. She slowly slid off Pat an
on the bed beside her.

While they recovered the husband and I set up the food. The ladies had been ravishing each
hour. They were starved and exhausted.

An hour later Linda and I were in our own hotel room.

We took a nap. We needed one.

After the nap and a slow and gentle, non-orgasmic fuck in the shower, we dressed for the ev
wore a marathon runners very short, very loose, silky shorts and a sleeveless top. I pinned e
the jersey.

Linda wore the bottom of a bikini outfit and its matching see-through cover. She decided aga
bra. Her tits were mostly visible through an aqua blue sheen.

Coming out of our hotel room, we met Rachel.

Rachel was a dancer at a gentleman's club in Atlanta. She wore an outfit that she uses in he
imagination required.

My Linda is a shy, reserved woman at home. Very unlikely to start a conversation with a stra
in one afternoon and early evening she had finger fucked a woman in public, she had offere
woman in public, had fucked me in public. She had fulfilled her wish to have complete sex w
so with an audience.

The first thing she said to Rachel was "may I kiss a nipple please?"

Rachel was at first taken aback but something in Linda's eyes told her that this was the requ
fan of her tits. So Rachel said, "sure."

Linda slurped a nipple into her mouth raising bumps on Rachel's aureoles.

She told me "taste, she is delicious."

Rachel nodded her consent and she briefly had a husband and wife attached to her tits.

The door next to us opened and two ladies came out wearing mostly see-through outfits. Th
own appreciation towards Rachel's tits and were invited to kiss her nipples too, which was d
one and with some initial reluctance by the other.

Linda put her arm around Rachel's waist and the five of us strolled towards Duvall Street.

We first went to Sloppy Joe's, Rachel was meeting a friend there. The place was so crowde
decided to try to find another place. The other two ladies decided to stroll Duvall Street to se
We went along with them for a while until we lost track of them in the crowd.

Linda and I took pictures, kibitzed with others, stopped here and there for a drink. We notice
coming and going down a street crossing Duvall. We followed and found The Blue Parrot.

The crowd was a bit older, the music perfect, and drinks were available from several locatio

We mingled, we joined conversations. Linda was complimented on her outfit and tits, I was a
I could really last that long.

We were enjoying ourselves. As the evening progressed the place became more and more
spot in a corner not too far from a beer bin so held our position.

By this time Linda had unbuttoned two of the three buttons on her top. Each time she leaned the couple sitting at a bench in front of us her tits fell out almost to the face of the person sh talking to. Their reaction took me to a full blown hard which was impossible to hide in my sh underwear on.

Eventually one of Linda's tits brushed the woman's lips and she immediately stuck out her to the nipple. She had apparently shocked herself and may have started to apologize but saw tongue over her lips and keeping her tit in range of the woman's mouth. They suddenly deci go to the bathroom.

The woman's husband had not seen the interplay between his wife and mine and turned to bench with him until the ladies returned. His turn brought his face right to my hard dick. Fron could probably see most of it. He exhaled and his breath reached my dick and balls, making

I told him I better stay where I was, since I could protect two spaces from there. He nodded looking directly at my crotch and slowly turned his head back towards the center of the crow a bit, then a bit more until the back of his neck made contact with the tip of my dick. I adjuste so that my dick was just under his ear. The head of my cock was exposed enough to make Pre-cum was painting his ear lobe. I began a slow rocking motion that he matched with sligh head. I was in essence fucking the back of his ear.

A drunk lady got on the bar and started dancing to the music. She had been wearing a skirt quickly danced her blouse away. After great encouragement from the crowd it was followed enjoyed shaking her tits for the appreciative crowd.

Naturally cries of "take it all off" followed and after milking her audience for applause her ski discarded, leaving her with just her black bikini cut panties.

She had everyone standing and drew their complete attention, except for one. The guy in fr seated and when he saw that everyone's eyes were riveted on the spectacle up front he tur swallowed my dick. He was in a hurry which was understandable under the circumstances. mouth just as the lady peeled her panties off showing us a very wet, bare pussy.

Everyone shouted their approval, including me although my shout had a double meaning. B settled my dick was back under my shorts and the man was sipping his beer. I suddenly not were behind us and we moved to accommodate them.

My wife kissed me and I was not surprised to taste pussy in her lips. The guys wife kissed h
to really relish their kiss.

Linda cupped my ear and softly shouted, "We have been behind you for a while. We saw he
We have just fulfilled both of their prime fantasies."

"Always glad to help" I said. "Did she eat you?"

"She devoured me. Mine was her first pussy but it wont be her last. She did not even mind w
and watched for a while."

"My cum and your cum are mingling in their mouths. You and I are fucking somewhere in tha

"See that lady coming over. She had a finger in her pussy while she watched me being eate

We watched as the woman caught the eye of Linda's recent lover. When she did she ran he
and walked to the ladies room. The woman in front of us followed quickly. Her second pussy

Linda bent over and while gripping the cock of the guy that sucked me off she gave him a ki
his ear.

She said to me, "I told him he was a lucky guy. He shot off in his pants when I gripped his di

We decided we needed fresh drinks and decided to take the scenic route. As we squeezed
crowd I saw several hands caress Linda's tits and ass. I noticed most of those hands were f
for a second to release the last button of her top. If hands were going to stray to her tits she
be flesh to flesh.

We stopped to thank the lady that had given us the impromptu bar top strip show. She was
husbands lap with her blouse draped over her lap This appeared to be the universal Key We
a cock in my pussy." Her husband seemed to be in another world.

The woman's panties were on the table next to them. Linda picked them up and brought the
woman's husband suddenly grunted and the woman looked to be on the verge of cumming.
one of the woman's nipples.

The woman had a nice cum and as her shudders subsuded Linda dipped her hand under th
withdrew it. She tasted a finger and offered the woman a taste. She sucked Linda's finger in
enjoyed another small cum. She thanked Linda with her eyes.

As I waited for Linda one of the girls sitting next to where I stood ran her hand up my inner t
my shorts. When she felt the moisture on my dick she glanced up at me and gave me a kno
stayed on my dick even as Linda caught up to me.

"Great place isn't it?" she said to Linda.

"Terrific" Linda answered as she bent over and kissed the young woman on her lips.

The young woman's eyes flew open then closed as she drove her tongue into Linda's mouth
the young lady said, "you taste of pussy."

"Great taste isn't it. I am pleased to see you recognized it."

"One of my favorites" she said.

Through their conversation the young woman had not let go of my dick which was now rising

"Can I borrow this for a few minutes" she asked Linda.

"Sorry, that is a one woman dick just like mine is a one dick pussy. Fingers and tongues are
however."

"That sounds good too. I am here with my mother if you can believe it. She is the lady with t
painted on each boob. Tell me where you are staying. I would love to have you both before

We told her our room number at the Hyatt and Linda and I each gave her a deep tongue kis
my dick until her hand reached for Linda's tit.

"Cute kid" Linda said as we resumed our walk. "How old would you say she is?"

"About twenty I would guess."

"She likes older men apparently, and women just slightly older than she," said my six month
wife.

More hands strayed to her tits, a few to her ass, a few to my semi-erect dick. A woman ran h
thigh as we waited on a traffic jam. She had oranges painted on her tits.

We leaned over and told her we had met her daughter. She seemed pleased but was mildly
Linda then me gave her deep kisses. Her hand squeezed my dick until we resumed our wall
ass as she went by.

"Like mother like daughter" Linda said.

We made it to a beer bin and decided to drink them outside. I got two paper cups and poure
them then we strolled hand in hand towards Duvall. We agreed that we loved The Blue Parr

We made a right turn on Duvall and started to explore that end of it. There were more shops
got to a section that had a distinctly Gay flavor to it. Linda and I were at ease with the gay w
fact counted several lesbians and one gay guy in our inner circle of friends.

We poked into several dance joints. One seemed to be a Goth mecca. One was mostly leatl
at a third that was more eclectic and even got on the dance floor for a a couple of numbers.
we wandered up to the second story and found male dancers entertaining a crowd. There w
with their husbands, a bachellotette party of about eight, and perhaps fifty or sixty guys in th

The dancers were wearing loin cloths of various guises that did not help hide their dicks whe
and most of them were hard. As customers placed dollar bills on their waist bands the custo
quick taste of the dick.

Linda was fascinated by one of the dancers and his dick in particular and said "that is the se
beautiful cock I have ever seen. This is number one," she said as she squeezed mine.

I reached into my pocket and gave her dollar bill.

She looked at me in surprise. "You don't mind seeing me with another guys dick in my mout

"First, you are only going to taste it, not suck it off. Second, he would likely be more interest
my mouth on his dick than yours."

Linda nodded and worked her way to the dancer. As she was placing the bill in his waistban
gripped his dick with the other and gave him a deep suck. The guy almost came in her mout

As Linda walked back to me the dancer's friends were kidding him about almost loosing it to
seemed very pleased with herself. A quick feel between her legs told me she really enjoyed
her mouth.

Linda had broken the ice for the women. We saw them slowly approach the dancers and at
dick.

A beer later Linda somehow came up with a dollar bill and said "your turn."

She knew having a dick in my mouth was a fantasy I was unlikely to fulfill at home. I knew th
be another opportunity like this one.

I also admitted to myself that the small, somewhat effeminate dancer had caught my eye. H
very cute. I went for it.

As I approached the dancer everyones attention was drawn to the girl in the bridal veil. She
giving one of the dancers a blow job. Twice in one night attention was drawn away just wher

The kid seemed surprised to see me come to him. He kneeled to my level and caressed my
Somewhere there I lost track of where I was. I knew that the crowds attention was not on me
hesitate to slide my lips to the base of his dick.

I pulled back slowly until I felt this hand at the back of my head and he gently guided me bac
I started to release him and twice he gently pulled me back in. Each trip his dick took in and
I loved his cock with my tongue, I kissed his cockhead with my lips.

As my nose touched his hairless groin for the third or fourth time he came. I held my lips tigh
dick and swallowed his cum.

I pulled back slowly licking the cum off my lips. The boy kissed my lips sweetly, gently. His t
my lips.I kissed him back.

I walked away towards Linda. my very hard dick almost completely poking out of my shorts.
avoid the glare of the spotligh as the girl in the veil had just shown the crowd a mouthful of c

I still had the dollar bill in my hand.

Linda had not watched the main show, she had watched me. When I reached her she raised
placed my dick between her legs.

Her kiss was ferocious. She pulled away for a second and said "I knew he came in your mou
kiss. We were hot. It took a super effort on both our parts not to start fucking each other righ

We hurried out of the place and almost collided with the kid from The Blue Parrot and her m

"Hi," said the kid. "We are going home now, it has been a long day for us. We just drove in t

Where is your place," Linda asked her.

"The bed and breakfast right over there" the mom said.

"Listen, I hate to bother you, but we can't make it all the way to our hotel without fucking. Ca
room? You would be welcome to watch," Linda asked with urgency in her voice.

Without saying a word the kid took Linda's hand and hurried us to the B & B. Once in the roo
Linda's bikini off as her mom pulled down my shorts. There was no foreplay. The entire day
This was fucking.

I plunged my cock into her very wet cunt and Linda started to cum quickly. I was not amazed
last a while. I had already cum more times that day than any other single day in nearly twent

After several minutes and many Linda cums I slowed the pace. I was thrusting slowly and de
cunt and noticed the kid and her mom were naked and masturbating.

Linda regained her senses and with her hand motioned the kid to come to her. I raised my u
while drawing my knees up a bit. Now the only point of contact between Linda and me was r

The kid kissed Linda hard while squeezing a breast. The mom came over to the other side o
Linda's tit with her mouth. My wife started on a long drawn out cum.

When it ended she stopped my motions. Her mouth was full of the kids tongue so she could
I knew from experience that her pussy had become too sensitive.

I slowly withdrew and lay alongside her in the bed.

Linda broke off the kiss and said "someone take care of him please."

The mom started to mount me but was stopped by her daughter who said "No mom. No pus
help you in a minute."

The kid then kissed her way to my wife's pussy while her mother kissed her way down to my
how to suck dick. She relished sucking dick. Repeatedly she took me to the edge then pulle
in no hurry to bring me off.

The kid had lapped my wife's pussy until it became too sensitive even for a soft tongue. The
position and now Linda had her head between the kids legs, making her sob with pleasure.

The kid exploded into orgasm next to me. Linda kissed her way back up her body and after
girls breasts she moved alongside of me and watched the mom suck me.

The kid recovered and remembering her promise she joined her mother at my dick. Several
around my dick. Linda and I looked at each other and agreed, this was a first for them.

Suddenly the mom left the bed and headed for the bathroom. We had assumed it was to tak
heard the shower running. Linda looked at me and gave me a deep kiss.

Sitting up she took the kids hands and pulled the surprised girl up over my body. Taking my
she aimed it at the girls gash. The kid sank slowly into it. Linda held her hand between my d
for a moment then let go.

The girl was very eager and started to fuck me hard. Her cums began quickly and each was
As she paused between them her pussy jolted around my dick in spasms.

Soon I was grunting hard trying to hold back my cum but was fast loosing the battle. The kid
quickly dismounted me and turned her body into a sixty nine over me. I started to cum into h
instant her pussy reached mine. I hugged her ass tightly as I unloaded burst after burst into

Suddenly my face was awash with pussy juice. I held my grip on her ass until she calmed. A
breath she turned around and kissed me tenderly.

I noticed that Linda had left the bed. The kid and I slowly got up and went to the bathroom to

other two. Linda had apparently joined the mom in the shower and they were now drying ea
I stepped past them and went into the shower ourselves. We washed each others body but i
way. We were both fucked out.

When we got out of the shower we found Linda and her mom holding hands in a quiet conve
top on and her bikini bottoms in her hand. She gestured for me to get dressed.

We kissed each of them goodnight. We began the long slow walk back to the hotel.

Linda was the head of the personnel department to a medium sized company but her degre
could read people faster and more deeply than anyone I knew.

"What was the deal with the mom all about" I asked Linda.

"The daughter has wanted to fuck her mother for a long time. Her mother has refused to allo
they kissed each other around your dick the mom suddenly found herself wanting to make lo
It unnerved her. I went to calm her down and give my two cents worth of counseling."

"What do you think?"

"I think that if it isn't happening now it will happen soon. Certainly before they leave Key Wes

I realized then that getting to fuck the kid was probably a one time thing. She saw a problem
it while making sure I was taken cared of. I loved that woman.

The street revelry had calmed down quite a bit. It was the put up or shut up part of the eveni
very earnest conversations on our way to our room. Hands were holding dicks, tits, and cunt
possible combination.

Linda's top was unbuttoned and the sea breeze held it open for her. The bikini bottoms were
She was essentially walking down a major city street naked.

Few noticed.

Linda managed to take her only garment off as she plopped into bed. I was soon next to her
spooning pose.

"I love you" she said.

"I love you" I replied as I kissed her neck. She was asleep in seconds and I succumbed shor
before thinking, "this our first day here. We have four more to go.

I hope I live through them.

* * * * *

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

__buddhaá¹ƒ_ \Be 1/ \Ee 11/ \Ne 1/ __saraá¹‡aá¹ƒ gacchÄ• mi. _

__dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi. _

__saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«ti_ ||

ayaá¹ƒ saraá¹‡agamananiddeso khuddakÄ• naá¹ƒ Ä• di.

imassa dÄ• ni atthaá¹ƒ paramatthajotikÄ• ya khuddakaá¹-á¹-hakathÄ• ya vivarituá¹ƒ vibhaji idaá¹ƒ vuccati ---

uttamaá¹ƒ \Ne 2/ vandaneyyÄ• naá¹ƒ, vanditvÄ• ratanattayaá¹ƒ.

khuddakÄ• naá¹ƒ karissÄ• mi, kesaÃ±ci atthavaá¹‡á¹‡anaá¹ƒ ||

khuddakÄ• naá¹ƒ gambhÄ«rattÄ• , kiÃ±cÄ• pi atidukkarÄ• .

vaá¹‡á¹‡anÄ• mÄ• disenesÄ• , abodhantena sÄ• sanaá¹ƒ ||

ajjÄ• pi tu abbocchinno, pubbÄ• cariyanicchayo.

tatheva ca á¹-hitaá¹ƒ yasmÄ• , navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ ||

tasmÄ• haá¹ƒ kÄ• tumicchÄ• mi, atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ imaá¹ƒ.

sÄ• sanaÃ±ceva nissÄ• ya, porÄ• á¹‡aÃ±ca vinicchayaá¹ƒ ||

saddhammabahumÄ• nena, nÄ• ttukkaá¹ƒsanakamyatÄ• .

nÄ• Ã±Ã±esaá¹ƒ vambhanatthÄ• ya, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

khuddakavavatthÄ• naá¹ƒ

tattha \Be 2/ __ ``khuddakÄ• naá¹ƒ karissÄ• mi, kesaÃ±ci atthavaá¹‡á¹‡anaâ€™â€™ _nti v
tÄ• va vavatthapetvÄ• pacchÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• mi. khuddakÄ• ni nÄ• ma kh
khuddakanikÄ• yo nÄ• ma paÃ±cannaá¹ƒ nikÄ• yÄ• naá¹ƒ ekadeso. paÃ±ca nikÄ• yÄ• nÄ•

dÄ«ghamajjhimasaá¹ƒyutta, aá¹…guttarikakhuddakÄ• .

nikÄ• yÄ• paÃ±ca gambhÄ«rÄ• , dhammato atthato cime ||

tattha \Ee 12/ brahmajÄ• lasuttÄ• dÄ«ni catuttiá¹ƒsa suttÄ• ni __dÄ«ghanikÄ• yo_. mÅ«lap
diyaá¸• á¸• hasataá¹ƒ dve ca suttÄ• ni __majjhimanikÄ• yo_. oghataraá¹‡asuttÄ• dÄ«ni satt
suttasatÄ• ni dvÄ• saá¹-á¹-hi ca suttÄ• ni __saá¹ƒyuttanikÄ• yo_. cittapariyÄ• dÄ• nasuttÄ•
suttasahassÄ• ni paÃ±ca ca suttasatÄ• ni sattapaÃ±Ã±Ä• saÃ±ca suttÄ• ni __aá¹…guttaran
dhammapadaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, suttanipÄ• to, vimÄ• navatthu, petavatthu, thera
jÄ• takaá¹ƒ, niddeso, paá¹-isambhidÄ• \Ne 3/, apadÄ• naá¹ƒ, buddhavaá¹ƒso, cariyÄ• piá¹-
vinayÄ• bhidhammapiá¹-akÄ• ni, á¹-hapetvÄ• vÄ• cattÄ• ro nikÄ• ye avasesaá¹ƒ buddhava

kasmÄ• panesa khuddakanikÄ• yoti vuccati? bahÅ«naá¹ƒ khuddakÄ• naá¹ƒ dhammakkha
ca. samÅ«hanivÄ• sÄ• hi ``nikÄ• yoâ€™â€™ ti vuccanti. ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá
samanupassÄ• mi evaá¹ƒ cittaá¹ƒ, yathayidaá¹ƒ, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä•
poá¹‡ikanikÄ• yo, cikkhallikanikÄ• yoâ€™â€™ ti evamÄ• dÄ«ni cettha sÄ• dhakÄ• ni sÄ• sa
khuddakanikÄ• yassa ekadeso. imÄ• ni suttantapiá¹-akapariyÄ• pannÄ• ni atthato vivarituá¹
uttÄ• nÄ«kÄ• tuÃ±ca adhippetÄ• ni khuddakÄ• ni, tesampi khuddakÄ• naá¹ƒ
saraá¹‡asikkhÄ• padadvattiá¹ƒsÄ• kÄ• rakumÄ• rapaÃ±hamaá¹…galasutta-
ratanasuttatirokuá¹-á¹-anidhikaá¹‡á¸• amettasuttÄ• naá¹ƒ vasena navappabhedo khuddakap
Ä• cariyaparamparÄ• ya vÄ• canÄ• maggaá¹ƒ Ä• ropitavasena na bhagavatÄ• vuttavasena

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka \Be 3/ \Ee 13/ diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

idaá¹ƒ gÄ• thÄ• dvayaá¹ƒ sabbassÄ• pi buddhavacanassa Ä• di. taÃ±ca manasÄ• va vuttav
vuttavasena. vacÄ«bhedaá¹ƒ pana katvÄ• vuttavasena ---

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato pajÄ• nÄ• ti sahetudhammaâ€™â€™ nti || (Ud 1; Vin I 1) ---

ayaá¹ƒ gÄ• thÄ• Ä• di. tasmÄ• yvÄ• yaá¹ƒ navappabhedo khuddakapÄ• á¹-ho imesaá¹ƒ kh
pabhuti atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ Ä• rabhissÄ• mi.

nidÄ• nasodhanaá¹ƒ

tassa \Ne 4/ cÄ• yamÄ• di __ ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaá¹ƒ saraá¹‡aá
saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ _ti. tassÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• ya mÄ• tikÄ• ---

``kena kattha kadÄ• kasmÄ• , bhÄ• sitaá¹ƒ saraá¹‡attayaá¹ƒ.

kasmÄ• cidhÄ• dito vutta, mavuttamapi Ä• dito ||

``nidÄ• nasodhanaá¹ƒ katvÄ• , evamettha tato paraá¹ƒ.

buddhaá¹ƒ saraá¹‡agamanaá¹ƒ, gamakaÃ±ca vibhÄ• vaye ||

``bhedÄ• bhedaá¹ƒ phalaÃ±cÄ• pi, gamanÄ«yaÃ±ca dÄ«paye.

dhammaá¹ƒ saraá¹‡amiccÄ• di, dvayepesa nayo mato ||

``anupubbavavatthÄ• ne, kÄ• raá¹‡aÃ±ca viniddise.

saraá¹‡attayametaÃ±ca, upamÄ• hi pakÄ• sayeâ€™â€™ ti ||

tattha paá¹-hamagÄ• thÄ• ya tÄ• va idaá¹ƒ saraá¹‡attayaá¹ƒ kena bhÄ• sitaá¹ƒ, kattha bhÄ
bhÄ• sitaá¹ƒ, kasmÄ• bhÄ• sitaá¹ƒ \Ee 14/ avuttamapicÄ• dito tathÄ• gatena kasmÄ• idhÄ

paÃ±hÄ• .

tesaá¹ƒ \Be 4/ vissajjanÄ• __kena bhÄ• sita_nti bhagavatÄ• bhÄ• sitaá¹ƒ, na sÄ• vakehi,
__katthÄ• _ti bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye. __kadÄ• _ti Ä• yasmante yase sad
arahattaá¹ƒ patte ekasaá¹-á¹-hiyÄ• arahantesu bahujanahitÄ• ya loke dhammadesanaá¹ƒ k
pabbajjatthaÃ±ca upasampadatthaÃ±ca. yathÄ• ha ---

``evaÃ±ca pana, bhikkhave, pabbÄ• jetabbo upasampÄ• detabbo. paá¹-hamaá¹ƒ kesamass
vatthÄ• ni acchÄ• dÄ• petvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kÄ• rÄ• petvÄ• bhikkhÅ«n
ukkuá¹-ikaá¹ƒ nisÄ«dÄ• petvÄ• aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• `evaá¹ƒ vadehÄ«â€™ ti va
saraá¹‡aá¹ƒ gacchÄ• mi, dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ g
34).

__kasmÄ• _ \Ne 5/ __cidhÄ• dito vutta_nti idaÃ±ca navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ tÄ«h
saá¹…gaá¹‡hitvÄ• vÄ• canÄ• maggaá¹ƒ Ä• ropentehi pubbÄ• cariyehi yasmÄ• iminÄ• ma
upÄ• sakabhÄ• vena vÄ• pabbajitabhÄ• vena vÄ• sÄ• sanaá¹ƒ otaranti, tasmÄ• sÄ• sanc
khuddakapÄ• á¹-he Ä• dito vuttanti Ã±Ä• tabbaá¹ƒ.

kataá¹ƒ nidÄ• nasodhanaá¹ƒ.

1. saraá¹‡attayavaá¹‡á¹‡anÄ•

buddhavibhÄ• vanÄ•

idÄ• ni \Ne 6/ yaá¹ƒ vuttaá¹ƒ __ ``buddhaá¹ƒ saraá¹‡agamanaá¹ƒ, gamakaÃ±ca vibhÄ• vay
sabbadhammesu appaá¹-ihataÃ±Ä• á¹‡animittÄ• nuttaravimokkhÄ• dhigamaparibhÄ• vitaá¹
paÃ±Ã±attito sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ vÄ• saccÄ• bhisambodhimu
buddho. yathÄ• ha ---

``buddhoti \Be 5/ yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhamme
abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nid
pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 161).

ayaá¹ƒ tÄ• va atthato buddhavibhÄ• vanÄ• .

__byaÃ±janato_ pana ``bujjhitÄ• ti buddho, bodhetÄ• ti buddhoâ€™â€™ ti evamÄ• dinÄ• n
vuttaÃ±cetaá¹ƒ ---

``buddhoti kenaá¹-á¹-hena buddho? bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti
buddho, sabbadassÄ• vitÄ• ya buddho, anaÃ±Ã±aneyyatÄ• ya buddho, vikasitÄ• ya \Ee 15/
khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho, nirupakkilesasaá¹…khÄ• tena buddho, ekantavÄ«
ekantavÄ«tadosoti buddho, ekantavÄ«tamohoti buddho, ekantanikkilesoti buddho, ekÄ• yan
eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti buddho, abuddhivihatattÄ• buddh
buddhoti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá¹
na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ, na samaá¹‡abrÄ• hmaá¹‡ehi kat
kataá¹ƒ, vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha s
paá¹-ilÄ• bhÄ• sacchikÄ• \Ne 7/ paÃ±Ã±atti yadidaá¹ƒ buddhoâ€™â€™ ti (Nidd I 192; Nidd
pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 162).

ettha ca yathÄ• loke avagantÄ• avagatoti vuccati, evaá¹ƒ __bujjhitÄ• saccÄ• nÄ«_ti budd
paá¹‡á¹‡asosÄ• vÄ• tÄ• paá¹‡á¹‡asusÄ• ti vuccanti, evaá¹ƒ __bodhetÄ• pajÄ• yÄ• _ti bu
buddho_ti sabbadhammabujjhanasamatthÄ• ya buddhiyÄ• buddhoti vuttaá¹ƒ hoti. __sabba
sabbadhammabodhanasamatthÄ• ya buddhiyÄ• buddhoti vuttaá¹ƒ hoti. __anaÃ±Ã±aneyya
abodhito sayameva buddhattÄ• buddhoti vuttaá¹ƒ hoti. __vikasitÄ• ya buddho_ti nÄ• nÄ• g
vikasanaá¹-á¹-hena buddhoti vuttaá¹ƒ hoti. __khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho_ti ev
cittasaá¹…kocakaradhammapahÄ• nato \Be 6/ niddÄ• kkhayavibuddho puriso viya sabbakil
buddhoti vuttaá¹ƒ hoti. __ekÄ• yanamaggaá¹ƒ gatoti buddho_ti buddhiyatthÄ• naá¹ƒ gaman
maggaá¹ƒ gatopi puriso gatoti vuccati, evaá¹ƒ ekÄ• yanamaggaá¹ƒ gatattÄ• pi buddhoti vuc
vuttaá¹ƒ. __eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti buddho_ti na parehi bu
sayameva anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhattÄ• buddhoti vuttaá¹ƒ hoti \E
buddhipaá¹-ilÄ• bhÄ• buddho_ti buddhi buddhaá¹ƒ bodhoti pariyÄ• yavacanametaá¹ƒ. tatth
nÄ«larattaguá¹‡ayogato ``nÄ«lo paá¹-o, ratto paá¹-oâ€™â€™ ti vuccati, evaá¹ƒ buddhiguá¹
Ã±Ä• petuá¹ƒ vuttaá¹ƒ hoti. tato paraá¹ƒ __buddhoti netaá¹ƒ nÄ• ma_nti evamÄ• di atthama
paÃ±Ã±attÄ«ti bodhanatthaá¹ƒ vuttanti evarÅ«pena nayena sabbesaá¹ƒ padÄ• naá¹ƒ buddh
attho veditabbo.

ayaá¹ƒ byaÃ±janatopi buddhavibhÄ• vanÄ• .

saraá¹‡agamanagamakavibhÄ• vanÄ•

idÄ• ni __saraá¹‡agamanÄ• dÄ«su_ hiá¹ƒsatÄ«ti saraá¹‡aá¹ƒ, saraá¹‡agatÄ• naá¹ƒ teneva
santÄ• saá¹ƒ dukkhaá¹ƒ duggatiá¹ƒ parikkilesaá¹ƒ hiá¹ƒsati vidhamati nÄ«harati nirodhetÄ«
hite pavattanena ahitÄ• ca nivattanena sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti buddho, bhavak
assÄ• sadÄ• nena ca dhammo, appakÄ• nampi kÄ• rÄ• naá¹ƒ vipulaphalapaá¹-ilÄ• bhakara
pariyÄ• yena taá¹ƒ ratanattayaá¹ƒ saraá¹‡aá¹ƒ. tappasÄ• dataggarutÄ• hi vihataviddhaá¹ƒs
tapparÄ• yaá¹‡atÄ• kÄ• rappavatto aparappaccayo vÄ• cittuppÄ• do saraá¹‡agamanaá¹ƒ.

saraá¹‡aá¹ƒ gacchati, vuttappakÄ• rena cittuppÄ• dena ``esa me saraá¹‡aá¹ƒ, esa me parÄ
evametaá¹ƒ upetÄ«ti attho \Ne 8/. upento ca ``ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡
dhammaÃ±ca, upÄ• sake no bhagavÄ• dhÄ• retÅ«â€™â€™ ti tapussabhallikÄ• dayo \Be 7
``satthÄ• me, bhante, bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti (SN a II 154) mahÄ• kas
sissabhÄ• vÅ«pagamanena vÄ• , ``evaá¹ƒ vutte brahmÄ• yu brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ•
uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ u
tassa bhagavato arahato sammÄ• sambuddhassa. namo tassa ... pe ... sammÄ• sambuddh
II 388) brahmÄ• yuÄ• dayo viya tappoá¹‡attena vÄ• , kammaá¹-á¹-hÄ• nÄ• nuyogino viya a
ariyapuggalÄ• viya saraá¹‡agamanupakkilesasamucchedena vÄ• ti anekappakÄ• raá¹ƒ vis

ayaá¹ƒ saraá¹‡agamanassa gamakassa ca vibhÄ• vanÄ• .

bhedÄ• bhedaphaladÄ«panÄ•

idÄ• ni __ ``bhedÄ• bhedaá¹ƒ phalaÃ±cÄ• pi, gamanÄ«yaÃ±ca dÄ«payeâ€™â€™ _ti vuttÄ
dÄ«panÄ• , evaá¹ƒ saraá¹‡agatassa puggalassa duvidho saraá¹‡agamanabhedo --- sÄ• va
kÄ• lakiriyÄ• ya, sÄ• vajjo aÃ±Ã±asatthari vuttappakÄ• rappavattiyÄ• , tasmiÃ±ca vuttappak
so duvidhopi puthujjanÄ• nameva. buddhaguá¹‡esu aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ• Ã±Ä•
anÄ• darÄ• dippavattiyÄ• ca tesaá¹ƒ saraá¹‡aá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ hoti. ariyapuggalÄ•
ceva asaá¹ƒkiliá¹-á¹-hasaraá¹‡Ä• ca honti. yathÄ• ha ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, a
diá¹-á¹-hisampanno puggalo aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyyÄ• â€™â€™ ti (AN a I 276;
puthujjanÄ• tu yÄ• vadeva saraá¹‡abhedaá¹ƒ na pÄ• puá¹‡anti, tÄ• vadeva abhinnasaraá¹
saraá¹‡abhedo, saá¹ƒkileso ca aniá¹-á¹-haphalado hoti. anavajjo avipÄ• kattÄ• aphalo, abh
iá¹-á¹-hameva phalaá¹ƒ deti.

yathÄ• ha ---

``yekeci \Be 8/ buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (DN II 332;

tatra \Ne 9/ ca ye saraá¹‡agamanupakkilesasamucchedena saraá¹‡aá¹ƒ gatÄ• , te apÄ• ya
pana saraá¹‡agamanena na gamissantÄ«ti evaá¹ƒ gÄ• thÄ• ya adhippÄ• yo veditabbo.

ayaá¹ƒ tÄ• va bhedÄ• bhedaphaladÄ«panÄ• .

gamanÄ«yadÄ«panÄ•

__gamanÄ«yadÄ«panÄ• yaá¹ƒ_ codako Ä• ha --- ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â
saraá¹‡aá¹ƒ gacchati, esa buddhaá¹ƒ vÄ• gaccheyya saraá¹‡aá¹ƒ vÄ• , ubhayathÄ• pi ca e
niratthakaá¹ƒ. kasmÄ• ? gamanakiriyÄ• ya kammadvayÄ• bhÄ• vato. na hettha ``ajaá¹ƒ gÄ•
viya dvikammakattaá¹ƒ akkharacintakÄ• icchanti.

``gacchateva pubbaá¹ƒ \Ee 18/ disaá¹ƒ, gacchati pacchimaá¹ƒ disaâ€™â€™ ntiÄ• dÄ«su (S
sÄ• tthakamevÄ• ti ce? na, buddhasaraá¹‡Ä• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• vassÄ• na
samÄ• nÄ• dhikaraá¹‡abhÄ• ve adhippete paá¹-ihatacittopi buddhaá¹ƒ upasaá¹…kamanto b
siyÄ• . yaÃ±hi taá¹ƒ buddhoti visesitaá¹ƒ saraá¹‡aá¹ƒ, tamevesa gatoti. ``etaá¹ƒ kho saraá¹‡
etaá¹ƒ saraá¹‡amuttamaâ€™â€™ nti (Dhp 192) vacanato samÄ• nÄ• dhikaraá¹‡attamevÄ•
tabbhÄ• vato. tattheva hi gÄ• thÄ• pade etaá¹ƒ buddhÄ• diratanattayaá¹ƒ saraá¹‡agatÄ• na
bhayaharaá¹‡attasaá¹…khÄ• te saraá¹‡abhÄ• ve abyabhicaraá¹‡ato ``khemamuttamaÃ±ca
samÄ• nÄ• dhikaraá¹‡abhÄ• vo adhippeto, aÃ±Ã±attha tu gamisambandhe sati saraá¹‡aga
anadhippetoti asÄ• dhakametaá¹ƒ. ``etaá¹ƒ \Be 9/ saraá¹‡amÄ• gamma, sabbadukkhÄ• pa
gamisambandhepi saraá¹‡agamanapasiddhito samÄ• nÄ• dhikaraá¹‡attamevÄ• ti ce? na p
tatrÄ• pi hi samÄ• nÄ• dhikaraá¹‡abhÄ• ve sati etaá¹ƒ buddhadhammasaá¹…ghasaraá¹‡aá
sabbadukkhÄ• pamucceyyÄ• ti evaá¹ƒ pubbe vuttadosappasaá¹…go eva siyÄ• , na ca no c
asÄ• dhakametaá¹ƒ. yathÄ• ``mamaÃ±hi, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tid
parimuccantÄ«â€™â€™ ti (SN a I 129) ettha bhagavato kalyÄ• á¹‡amittassa Ä• nubhÄ• ver
``kalyÄ• á¹‡amittaá¹ƒ Ä• gamma parimuccantÄ«â€™â€™ ti vuttÄ• . evamidhÄ• pi buddhad
saraá¹‡assÄ• nubhÄ• vena muccamÄ• no ``etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• p
evamettha adhippÄ• yo veditabbo.

evaá¹ƒ sabbathÄ• pi na buddhassa gamanÄ«yattaá¹ƒ yujjati, na saraá¹‡assa, na ubhayesa
10/ gacchÄ• mÄ«ti niddiá¹-á¹-hassa gamakassa gamanÄ«yaá¹ƒ, tato vattabbÄ• ettha yuttÄ

buddhoyevettha gamanÄ«yo, gamanÄ• kÄ• radassanatthaá¹ƒ tu taá¹ƒ saraá¹‡avacanaá¹ƒ,
gacchÄ• mi. esa me saraá¹‡aá¹ƒ, esa me parÄ• yaá¹‡aá¹ƒ, aghassa, tÄ• tÄ• , hitassa ca vi
adhippÄ• yena etaá¹ƒ gacchÄ• mi bhajÄ• mi sevÄ• mi payirupÄ• sÄ• mi, evaá¹ƒ vÄ• jÄ• nÄ
dhÄ• tÅ«naá¹ƒ gatiattho buddhipi tesaá¹ƒ atthoti. iti-saddassa appayogÄ• ayuttamiti ce? taâ
--- yadi cettha evamattho bhaveyya, tato ``aniccaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ rÅ«panti yathÄ• bh
pajÄ• nÄ• tÄ«â€™â€™ ti evamÄ• dÄ«su (SN b III 55, 85) viya iti-saddo payutto siyÄ• , na c
ayuttametanti. taÃ±ca na, kasmÄ• ? tadatthasambhavÄ• . ``yo ca buddhaÃ±ca dhammaÃ±c
gatoâ€™â€™ ti evamÄ• dÄ«su (Dhp 190) viya idhÄ• pi iti-saddassa attho sambhavati, na c
iti-saddÄ• sabbattha payujjanti, appayuttassÄ• pettha payuttassa viya iti-saddassa attho viÄ
ca evaá¹ƒjÄ• tikesu, tasmÄ• adoso eva soti. ``anujÄ• nÄ• mi, bhikkhave, tÄ«hi saraá¹‡agan
ntiÄ• dÄ«su (Vin I 34) saraá¹‡asseva gamanÄ«yato yaá¹ƒ vuttaá¹ƒ ``gamanÄ• kÄ• radassa
saraá¹‡avacanaâ€™â€™ nti, taá¹ƒ na yuttamiti ce. taá¹ƒ \Be 10/ nÄ• yuttaá¹ƒ. kasmÄ• ? ta

tatrÄ• pi hi tassa attho sambhavati, yato pubbasadisameva appayuttopi payutto viya veditab
pubbe vuttadosappasaá¹…go eva siyÄ• , tasmÄ• yathÄ• nusiá¹-á¹-hameva gahetabbaá¹ƒ.

ayaá¹ƒ gamanÄ«yadÄ«panÄ• .

dhammasaá¹…ghasaraá¹‡avibhÄ• vanÄ•

idÄ• ni yaá¹ƒ vuttaá¹ƒ __ ``dhammaá¹ƒ saraá¹‡amiccÄ• di, dvayepesa nayo matoâ€™â€™
yvÄ• yaá¹ƒ ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti ettha atthavaá¹‡á¹‡anÄ• nay
saraá¹‡aá¹ƒ gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti etasmimpi pa
tatrÄ• pi hi dhammasaá¹…ghÄ• naá¹ƒ atthato byaÃ±janato ca vibhÄ• vanamattameva asad
vuttasadisameva. yato yadevettha asadisaá¹ƒ, taá¹ƒ vuccate --- maggaphalanibbÄ• nÄ• ni c
bhÄ• vitamaggÄ• naá¹ƒ sacchikatanibbÄ• nÄ• naÃ±ca apÄ• yesu apatanabhÄ• vena dhÄ•
maggavirÄ• gÄ• eva imasmiá¹ƒ atthe dhammoti amhÄ• kaá¹ƒ khanti, aggappasÄ• dasuttaÃ
vuttaÃ±cettha ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• \Ne 11/, ariyo aá¹-á¹-haá¹.
aggamakkhÄ• yatÄ«â€™â€™ ti evamÄ• di \Ee 20/ (AN a IV 34; It 90).

catubbidhaariyamaggasamaá¹…gÄ«naá¹ƒ catusÄ• maÃ±Ã±aphalasamadhivÄ• sitakhandh
samÅ«ho diá¹-á¹-hisÄ«lasaá¹…ghÄ• tena saá¹ƒhatattÄ• saá¹…gho. vuttaÃ±cetaá¹ƒ bhagav

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, ye vo mayÄ• dhammÄ• abhiÃ±Ã±Ä• desitÄ• , seyyath
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo, passasi no tvaá¹ƒ, Ä• nanda, imesu dhamm
nÄ• nÄ• vÄ• deâ€™â€™ ti (MN III 43).

ayaÃ±hi paramatthasaá¹…gho saraá¹‡anti gamanÄ«yo. sutte ca ``Ä• huneyyo pÄ• huneyy
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti \Be 11/ (It 90; AN
etaá¹ƒ pana saraá¹‡aá¹ƒ gatassa aÃ±Ã±asmimpi bhikkhusaá¹…ghe vÄ• bhikkhunisaá¹…gh
saá¹…ghe sammutisaá¹…ghe vÄ• catuvaggÄ• dibhede ekapuggalepi vÄ• bhagavantaá¹ƒ
vandanÄ• dikiriyÄ• ya saraá¹‡agamanaá¹ƒ neva bhijjati na saá¹ƒkilissati, ayamettha viseso.
imassa dutiyassa ca saraá¹‡agamanassa bhedÄ• bhedÄ• dividhÄ• naá¹ƒ pubbe vuttanayen
``dhammaá¹ƒ saraá¹‡amiccÄ• di, dvayepesa nayo matoâ€™â€™ ti etassa vaá¹‡á¹‡anÄ• .

anupubbavavatthÄ• nakÄ• raá¹‡aniddeso

idÄ• ni __anupubbavavatthÄ• ne, kÄ• raá¹‡aÃ±ca viniddise_ti ettha etesu ca tÄ«su saraá¹‡
sabbasattÄ• naá¹ƒ aggoti katvÄ• paá¹-hamaá¹ƒ buddho, tappabhavato tadupadesitato ca a
dhammassa Ä• dhÄ• rakato tadÄ• sevanato ca ante saá¹…gho. sabbasattÄ• naá¹ƒ vÄ• hit

paá¹-hamaá¹ƒ buddho, tappabhavato sabbasattahitattÄ• anantaraá¹ƒ dhammo, hitÄ• dhiga
adhigatahito cÄ• ti katvÄ• ante saá¹…gho saraá¹‡abhÄ• vena vavatthapetvÄ• pakÄ• sitoti
kÄ• raá¹‡aÃ±ca viniddise.

upamÄ• pakÄ• sanÄ•

idÄ• ni \Ne 12/ yampi vuttaá¹ƒ __ ``saraá¹‡attayametaÃ±ca, upamÄ• hi pakÄ• sayeâ€™â€
--- ettha pana puá¹‡á¹‡acando viya buddho, candakiraá¹‡anikaro viya tena desito dhammo,
puá¹‡á¹‡acandakiraá¹‡asamuppÄ• ditapÄ«á¹‡ito loko viya saá¹…gho. bÄ• lasÅ«riyo viya bu
vuttappakÄ• ro dhammo, tena vihatandhakÄ• ro loko viya saá¹…gho. vanadÄ• hakapuriso v
viya kilesavanadahano dhammo, daá¸• á¸• havanattÄ• khettabhÅ«to viya bhÅ«mibhÄ• go d
puÃ±Ã±akkhettabhÅ«to saá¹…gho. mahÄ• megho viya buddho, salilavuá¹-á¹-hi viya dhamm
vuá¹-á¹-hinipÄ• tÅ«pasamitareá¹‡u viya janapado upasamitakilesareá¹‡u saá¹…gho. susÄ•
assÄ• jÄ• nÄ«yavinayÅ«pÄ• yo viya dhammo, suvinÄ«tassÄ• jÄ• nÄ«yasamÅ«ho viya saá¹
sabbadiá¹-á¹-hisalluddharaá¹‡ato sallakatto viya buddho, salluddharaá¹‡Å«pÄ• yo viya dhar
viya jano samuddhaá¹-adiá¹-á¹-hisallo saá¹…gho. mohapaá¹-alasamuppÄ• á¹-anato vÄ• sÄ
paá¹-alasamuppÄ• á¹-anupÄ• yo viya dhammo, samuppÄ• á¹-itapaá¹-alo vippasannalocano
samuppÄ• á¹-itamohapaá¹-alo vippasannaÃ±Ä• á¹‡alocano saá¹…gho. sÄ• nusayakilesaby
kusalo vejjo viya buddho, sammÄ• payuttabhesajjamiva dhammo, bhesajjapayogena samu
janasamudÄ• yo samupasantakilesabyÄ• dhÄ• nusayo saá¹…gho.

atha vÄ• sudesako viya buddho, sumaggo viya khemantabhÅ«mi viya ca dhammo, magga
khemantabhÅ«mippatto viya saá¹…gho. sunÄ• viko viya buddho, nÄ• vÄ• viya dhammo, pA
jano saá¹…gho. himavÄ• viya buddho, tappabhavosadhamiva dhammo, osadhÅ«pabhogen
dhanado viya buddho, dhanaá¹ƒ viya dhammo, yathÄ• dhippÄ• yaá¹ƒ laddhadhano viya jan
saá¹…gho. nidhidassanako viya \Ee 22/ buddho, nidhi viya dhammo, nidhippatto viya jano s

apica abhayado viya vÄ«rapuriso buddho, abhayamiva dhammo, sampattÄ• bhayo viya jan
saá¹…gho. assÄ• sako viya buddho, assÄ• so viya dhammo, assatthajano viya saá¹…gho.
hitÅ«padeso viya dhammo, hitÅ«payogena pattasadattho viya jano saá¹…gho. dhanÄ• karo
viya dhammo, dhanasÄ• rÅ«pabhogo viya jano saá¹…gho. rÄ• jakumÄ• ranhÄ• pako viya b
viya dhammo, sunhÄ• tarÄ• jakumÄ• ravaggo viya saddhammasalilasunhÄ• to saá¹…gho. a
alaá¹…kÄ• ro viya dhammo, alaá¹…katarÄ• japuttagaá¹‡o \Ne 13/ viya saddhammÄ• laá¹…
viya buddho, tappabhavagandho viya dhammo, candanupabhogena santapariá¸·Ä• ho viya
santapariá¸·Ä• ho saá¹…gho. dÄ• yajjasampadÄ• nako viya pitÄ• buddho, dÄ• yajjaá¹ƒ viy
puttavaggo viya saddhammadÄ• yajjaharo saá¹…gho. vikasitapadumaá¹ƒ \Be 13/ viya budd
dhammo, tadupabhogÄ«bhamaragaá¹‡o viya saá¹…gho. evaá¹ƒ saraá¹‡attayametaÃ±ca, u

ettÄ• vatÄ• ca yÄ• pubbe __ ``kena kattha kadÄ• kasmÄ• , bhÄ• sitaá¹ƒ saraá¹‡attayaâ€
gÄ• thÄ• hi atthavaá¹‡á¹‡anÄ• ya mÄ• tikÄ• nikkhittÄ• , sÄ• atthato pakÄ• sitÄ• hotÄ«ti.

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

saraá¹‡attayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sikkhÄ• padavaá¹‡á¹‡anÄ•

sikkhÄ• padapÄ• á¹-hamÄ• tikÄ•

evaá¹ƒ \Ne 14/ saraá¹‡agamanehi sÄ• sanotÄ• raá¹ƒ dassetvÄ• sÄ• sanaá¹ƒ otiá¹‡á¹‡ena
vÄ• yesu sikkhÄ• padesu paá¹-hamaá¹ƒ sikkhitabbaá¹ƒ, tÄ• ni dassetuá¹ƒ nikkhittassa sikk
idÄ• ni vaá¹‡á¹‡anatthaá¹ƒ ayaá¹ƒ mÄ• tikÄ• ---

``yena \Ee 23/ yattha yadÄ• yasmÄ• , vuttÄ• netÄ• ni taá¹ƒ nayaá¹ƒ.

vatvÄ• katvÄ• vavatthÄ• naá¹ƒ, sÄ• dhÄ• raá¹‡avisesato ||

``pakatiyÄ• ca yaá¹ƒ vajjaá¹ƒ, vajjaá¹ƒ paá¹‡á¹‡attiyÄ• ca yaá¹ƒ.

vavatthapetvÄ• taá¹ƒ katvÄ• , padÄ• naá¹ƒ byaÃ±janatthato ||

``sÄ• dhÄ• raá¹‡Ä• naá¹ƒ sabbesaá¹ƒ, sÄ• dhÄ• raá¹‡avibhÄ• vanaá¹ƒ.

atha paÃ±casu pubbesu, visesatthappakÄ• sato ||

``pÄ• á¹‡Ä• tipÄ• tapabhuti-hekatÄ• nÄ• natÄ• dito.

Ä• rammaá¹‡Ä• dÄ• nabhedÄ• , mahÄ• sÄ• vajjato tathÄ• ||

``payogaá¹…gasamuá¹-á¹-hÄ• nÄ• , vedanÄ• mÅ«lakammato.

viramato ca phalato, viÃ±Ã±Ä• tabbo vinicchayo ||

``yojetabbaá¹ƒ \Be 14/ tato yuttaá¹ƒ, pacchimesvapi paÃ±casu.

Ä• veá¹‡ikaÃ±ca vattabbaá¹ƒ, Ã±eyyÄ• hÄ«nÄ• ditÄ• pi cÄ• â€™â€™ ti ||

tattha etÄ• ni pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«tiÄ• dÄ«ni dasa sikkhÄ• padÄ• ni bhagavat
sÄ• vakÄ• dÄ«hi. tÄ• ni ca sÄ• vatthiyaá¹ƒ vuttÄ• ni jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ
rÄ• hulaá¹ƒ pabbÄ• jetvÄ• kapilavatthuto sÄ• vatthiá¹ƒ anuppattena sÄ• maá¹‡erÄ• naá¹ƒ
sikkhÄ• padavavatthÄ• panatthaá¹ƒ. vuttaá¹ƒ hetaá¹ƒ ---

``atha kho bhagavÄ• kapilavatthusmiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi tena
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ bhagavÄ• s
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena ... pe ... atha kho sÄ
--- `kati nu kho amhÄ• kaá¹ƒ sikkhÄ• padÄ• ni, kattha ca amhehi sikkhitabbaâ€™â€™ â€™
Ä• rocesuá¹ƒ --- ``anujÄ• nÄ• mi, bhikkhave, sÄ• maá¹‡erÄ• naá¹ƒ dasa sikkhÄ• padÄ• ni,
sikkhituá¹ƒ \Ee 24/, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« ... pe ... jÄ• tarÅ«parajatapaá¹-iggaha
ti (Vin I 105).

tÄ• netÄ• ni ``samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«â€™â€™ ti (DN I 193; MN II 24; Vibh
saraá¹‡agamanesu ca dassitapÄ• á¹-hÄ• nusÄ• rena ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikk
ti evaá¹ƒ vÄ• canÄ• maggaá¹ƒ Ä• ropitÄ• nÄ«ti veditabbÄ• ni. evaá¹ƒ tÄ• va ``yena yattha y
taá¹ƒ nayaá¹ƒ vatvÄ• â€™â€™ ti so nayo daá¹-á¹-habbo.

sÄ• dhÄ• raá¹‡avisesavavatthÄ• naá¹ƒ

ettha ca Ä• dito dve catutthapaÃ±camÄ• ni upÄ• sakÄ• naá¹ƒ sÄ• maá¹‡erÄ• naÃ±ca sÄ• c
uposathasÄ«lavasena pana upÄ• sakÄ• naá¹ƒ sattamaá¹-á¹-hamaá¹ƒ cekaá¹ƒ aá¹…gaá¹ƒ k
sabbÄ• nipi sÄ• maá¹‡erehi sÄ• dhÄ• raá¹‡Ä• ni, pacchimaá¹ƒ pana sÄ• maá¹‡erÄ• namev
sÄ• dhÄ• raá¹‡avisesato vavatthÄ• naá¹ƒ kÄ• tabbaá¹ƒ. purimÄ• ni cettha paÃ±ca
ekantaakusalacittasamuá¹-á¹-hÄ• nattÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pakativajjato veram
paá¹‡á¹‡attivajjatoti evaá¹ƒ pakatiyÄ• ca yaá¹ƒ vajjaá¹ƒ, vajjaá¹ƒ paá¹‡á¹‡attiyÄ• ca yaá¹ƒ
vavatthapetabbaá¹ƒ.

sÄ• dhÄ• raá¹‡avibhÄ• vanÄ•

yasmÄ• cettha ``veramaá¹‡isikkhÄ• padaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti etÄ• ni sabbas
etesaá¹ƒ padÄ• naá¹ƒ byaÃ±janato ca atthato ca ayaá¹ƒ sÄ• dhÄ• raá¹‡avibhÄ• vanÄ• ved

tattha \Ne 16/ __byaÃ±janato_ tÄ• va veraá¹ƒ maá¹‡atÄ«ti veramaá¹‡Ä«, veraá¹ƒ pajahati,
byantÄ«karoti, anabhÄ• vaá¹ƒ gametÄ«ti attho. viramati vÄ• etÄ• ya karaá¹‡abhÅ«tÄ• ya v
vikÄ• rassa vekÄ• raá¹ƒ katvÄ• veramaá¹‡Ä«. teneva cettha ``veramaá¹‡isikkhÄ• padaá¹ƒ
nti dvidhÄ• sajjhÄ• yaá¹ƒ karonti. sikkhitabbÄ• ti sikkhÄ• , pajjate anenÄ• ti padaá¹ƒ. sikkhÄ

sikkhÄ• padaá¹ƒ, sikkhÄ• ya adhigamÅ«pÄ• yoti attho. atha vÄ• mÅ«laá¹ƒ nissayo patiá¹-á
veramaá¹‡Ä« eva sikkhÄ• padaá¹ƒ veramaá¹‡isikkhÄ• padaá¹ƒ, viramaá¹‡isikkhÄ• padaá¹ƒ
Ä• diyÄ• mi samÄ• diyÄ• mi, avÄ«tikkamanÄ• dhippÄ• yena akhaá¹‡á¸• akÄ• ritÄ• ya acch
ca Ä• diyÄ• mÄ«ti vuttaá¹ƒ hoti.

__atthato_ pana veramaá¹‡Ä«ti kÄ• mÄ• vacarakusalacittasampayuttÄ• virati, sÄ• \Ee 25
viramantassa ``yÄ• tasmiá¹ƒ samaye pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati virati paá¹-ivirati veramaá
akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• toâ€™â€™ ti evamÄ• dinÄ• (Vibh
vuttÄ• . kÄ• maÃ±cesÄ• veramaá¹‡Ä« nÄ• ma lokuttarÄ• pi atthi, idha pana samÄ• diyÄ• n
samÄ• dÄ• navasena pavattÄ• rahÄ• , tasmÄ• sÄ• na hotÄ«ti kÄ• mÄ• vacarakusalacittas

__sikkhÄ• _ti tisso sikkhÄ• adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• ti
sampattaviratisÄ«laá¹ƒ lokikÄ• vipassanÄ• rÅ«pÄ• rÅ«pajhÄ• nÄ• ni ariyamaggo ca sikkhÄ

``katame dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ upp
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... tasmiá¹ƒ samaye \Be 16/ phasso
hoti, ime dhammÄ• sikkhÄ• .

``katame dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti viv
akusalehi dhammehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ up
pe ... avikkhepo hoti, ime dhammÄ• sikkhÄ• .

``katame dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye arÅ«papattiyÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ
... pe ... avikkhepo hoti, ime dhammÄ• sikkhÄ• .

``katame \Ne 17/ dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti n
avikkhepo hoti, ime dhammÄ• sikkhÄ• â€™â€™ ti (Vibh 712-713).

etÄ• su sikkhÄ• su yÄ• ya kÄ• yaci sikkhÄ• ya padaá¹ƒ adhigamÅ«pÄ• yo, atha vÄ• mÅ«la
sikkhÄ• padaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya satta bojjha
bahulÄ«karontoâ€™â€™ ti evamÄ• di (SN c V 182). evamettha sÄ• dhÄ• raá¹‡Ä• naá¹ƒ pa
byaÃ±janato atthato ca vibhÄ• vanÄ• kÄ• tabbÄ• .

purimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•

idÄ• ni yaá¹ƒ vuttaá¹ƒ --- __ ``atha paÃ±casu pubbesu, visesatthappakÄ• sato ... pe ... viÃ±
vinicchayoâ€™â€™ _ti \Ee 26/, tatthetaá¹ƒ vuccati --- __pÄ• á¹‡Ä• tipÄ• to_ti ettha tÄ• va _

jÄ«vitindriyappaá¹-ibaddhÄ• khandhasantati, taá¹ƒ vÄ• upÄ• dÄ• ya paÃ±Ã±atto satto. tas
pÄ• á¹‡asaÃ±Ã±ino tassa pÄ• á¹‡assa jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pi
aÃ±Ã±ataradvÄ• rappavattÄ• vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. __adinnÄ• dÄ• na_nti e
parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto adaá¹‡á¸• Ä• raho an
parapariggahite parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ•
aÃ±Ã±ataradvÄ• rappavattÄ• eva theyyacetanÄ• adinnÄ• dÄ• naá¹ƒ. __abrahmacariya_nt
dvayaá¹ƒdvayasamÄ• pattimethunappaá¹-isevanÄ• kÄ• yadvÄ• rappavattÄ•
asaddhammappaá¹-isevanaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• abrahmacariyaá¹ƒ \Be 17/. __
visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±janako vacÄ«payogo kÄ• yapayogo vÄ• , visa
paravisaá¹ƒvÄ• dakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• name
micchÄ• cetanÄ• musÄ• vÄ• do. __surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• na_nti ettha par
piá¹-á¹-hasurÄ• , pÅ«vasurÄ• , odanasurÄ• , kiá¹‡á¹‡apakkhittÄ• , sambhÄ• rasaá¹ƒyuttÄ•
pupphÄ• savo, phalÄ• savo, guá¸·Ä• savo, madhvÄ• savo, sambhÄ• rasaá¹ƒyutto cÄ• ti pa
tadubhayameva madaniyaá¹-á¹-hena majjaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci atthi mada
hoti pamatto, idaá¹ƒ vuccati majjaá¹ƒ. __pamÄ• daá¹-á¹-hÄ• na_nti yÄ• ya cetanÄ• ya taá¹ƒ
cetanÄ• madappamÄ• dahetuto pamÄ• daá¹-á¹-hÄ• nanti vuccati, yato ajjhoharaá¹‡Ä• dhip
surÄ• merayamajjÄ• naá¹ƒ ajjhoharaá¹‡acetanÄ• ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ•
evaá¹ƒ tÄ• vettha pÄ• á¹‡Ä• tipÄ• tappabhutÄ«hi viÃ±Ã±Ä• tabbo vinicchayo.

ekatÄ• nÄ• natÄ• divinicchayaá¹ƒ

__ekatÄ• nÄ• natÄ• dito_ti \Ne 18/ ettha Ä• ha --- kiá¹ƒ pana vajjhavadhakappayogacetanÄ
pÄ• á¹‡Ä• tipÄ• tassa aÃ±Ã±assa vÄ• adinnÄ• dÄ• nÄ• dino ekattaá¹ƒ, nÄ• natÄ• ya nÄ• n
panetaá¹ƒ vuccati? yadi tÄ• va ekatÄ• ya ekattaá¹ƒ, atha yadÄ• ekaá¹ƒ vajjhaá¹ƒ bahÅ« va
vadhako bahuke vajjhe vadheti, ekena vÄ• sÄ• hatthikÄ• dinÄ• payogena bahÅ« vajjhÄ• v
cetanÄ• bahÅ«naá¹ƒ vajjhÄ• naá¹ƒ jÄ«vitindriyupacchedakapayogaá¹ƒ samuá¹-á¹-hÄ• peti
pÄ• á¹‡Ä• tipÄ• tena bhavitabbaá¹ƒ. yadi pana nÄ• natÄ• ya nÄ• nattaá¹ƒ. atha yadÄ• eko
payogaá¹ƒ karonto bahÅ« vajjhe vadheti, bahÅ« vÄ• vadhakÄ• devadattayaÃ±Ã±adattaso
bahÅ«namatthÄ• ya bahÅ« payoge karontÄ• ekameva devadattaá¹ƒ yaÃ±Ã±adattaá¹ƒ som
vÄ• sÄ• hatthikÄ• dÄ«hi payogehi eko vajjho vadhÄ«yati. bahÅ« vÄ• cetanÄ• ekasseva v
jÄ«vitindriyupacchedakapayogaá¹ƒ samuá¹-á¹-hÄ• penti, tadÄ• bahÅ«hi pÄ• á¹‡Ä• tipÄ• te
cetamayuttaá¹ƒ. atha neva etesaá¹ƒ vajjhÄ• dÄ«naá¹ƒ ekatÄ• ya ekattaá¹ƒ, nÄ• natÄ• ya n
ekattaá¹ƒ nÄ• nattaÃ±ca hoti, taá¹ƒ vattabbaá¹ƒ pÄ• á¹‡Ä• tipÄ• tassa, evaá¹ƒ sesÄ• namp

vuccate \Be 18/ --- tattha tÄ• va pÄ• á¹‡Ä• tipÄ• tassa na vajjhavadhakÄ• dÄ«naá¹ƒ pacce
nÄ• natÄ• ya nÄ• natÄ• , kintu vajjhavadhakÄ• dÄ«naá¹ƒ yuganandhamekatÄ• ya ekatÄ• ,
aÃ±Ã±atarassa vÄ• nÄ• natÄ• ya nÄ• natÄ• . tathÄ• hi bahÅ«su vadhakesu bahÅ«hi sara
opÄ• takhaá¹‡anÄ• dinÄ• payogena bahÅ« vajjhe vadhentesupi bahÅ« pÄ• á¹‡Ä• tipÄ• tÄ

ekena, bahÅ«hi vÄ• payogehi tappayogasamuá¹-á¹-hÄ• pikÄ• ya ca ekÄ• ya, bahÅ«hi vÄ•
vadhentepi bahÅ« pÄ• á¹‡Ä• tipÄ• tÄ• honti, bahÅ«su ca vadhakesu yathÄ• vuttappakÄ• r
payogena ekaá¹ƒ vajjhaá¹ƒ vadhentesupi bahÅ« pÄ• á¹‡Ä• tipÄ• tÄ• honti. esa nayo adinn
evamettha ekatÄ• nÄ• natÄ• ditopi viÃ±Ã±Ä• tabbo vinicchayo.

__Ä• rammaá¹‡ato_ti \Ee 28/ pÄ• á¹‡Ä• tipÄ• to cettha jÄ«vitindriyÄ• rammaá¹‡o.
adinnÄ• dÄ• naabrahmacariyasurÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• ni rÅ«padhamme
rÅ«pÄ• yatanÄ• diaÃ±Ã±atarasaá¹…khÄ• rÄ• rammaá¹‡Ä• ni. musÄ• vÄ• do yassa musÄ•
pavattanato sattÄ• rammaá¹‡o. abrahmacariyampi sattÄ• rammaá¹‡anti eke. adinnÄ• dÄ• n
hoti, tadÄ• sattÄ• rammaá¹‡anti. api cettha saá¹…khÄ• ravaseneva sattÄ• rammaá¹‡aá¹ƒ,
evamettha Ä• rammaá¹‡atopi viÃ±Ã±Ä• tabbo vinicchayo.

__Ä• dÄ• nato_ti \Ne 19/ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikkhÄ• padÄ• dÄ«ni cetÄ• ni sÄ•
samÄ• dinnÄ• neva samÄ• dinnÄ• ni honti, upÄ• sakena pana attanÄ• samÄ• diyantenÄ• p
santike samÄ• diyantenÄ• pi. ekajjhaá¹ƒ samÄ• dinnÄ• nipi samÄ• dinnÄ• ni honti, paccek
nÄ• naá¹ƒ ekajjhaá¹ƒ samÄ• diyato ekÄ• yeva virati, ekÄ• va cetanÄ• hoti, kiccavasena pa
paÃ±cavidhataá¹ƒ viÃ±Ã±Ä• yati. paccekaá¹ƒ samÄ• diyato pana paÃ±ceva viratiyo, paÃ±c
veditabbÄ• . evamettha Ä• dÄ• natopi viÃ±Ã±Ä• tabbo vinicchayo.

__bhedato_ti sÄ• maá¹‡erÄ• naÃ±cettha ekasmiá¹ƒ bhinne sabbÄ• nipi bhinnÄ• ni honti. p
hi tÄ• ni tesaá¹ƒ, yaá¹ƒ taá¹ƒ vÄ«tikkantaá¹ƒ hoti, teneva kammabaddho. gahaá¹-á¹-hÄ• naa
bhinne ekameva bhinnaá¹ƒ hoti, yato \Be 19/ tesaá¹ƒ taá¹ƒsamÄ• dÄ• neneva puna paÃ±ca
sampajjati. apare panÄ• hu --- ``visuá¹ƒ visuá¹ƒ samÄ• dinnesu ekasmiá¹ƒ bhinne ekameva
`paÃ±caá¹…gasamannÄ• gataá¹ƒ sÄ«laá¹ƒ samÄ• diyÄ• mÄ«â€™ ti evaá¹ƒ pana ekato sa
sesÄ• nipi sabbÄ• ni bhinnÄ• ni honti. kasmÄ• ? samÄ• dinnassa abhinnattÄ• , yaá¹ƒ taá¹ƒ
kammabaddhoâ€™â€™ ti. evamettha bhedatopi viÃ±Ã±Ä• tabbo vinicchayo.

__mahÄ• sÄ• vajjato_ti guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡esu khuddake p
appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya. payogas
guá¹‡avantesu pana manussÄ• dÄ«su appaguá¹‡e pÄ• á¹‡Ä• tipÄ• to appasÄ• vajjo, mahÄ
sarÄ«raguá¹‡Ä• nantu samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya ap
mahÄ• sÄ• vajjatÄ• ca veditabbÄ• . esa nayo sesesupi. api cettha surÄ• merayamajjapam
mahÄ• sÄ• vajjaá¹ƒ, na tathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dayo. kasmÄ• ? manussabhÅ«tassÄ• p
ariyadhammantarÄ• yakaraá¹‡atoti. evamettha mahÄ• sÄ• vajjatopi viÃ±Ã±Ä• tabbo vinicch

__payogato_ti ettha ca pÄ• á¹‡Ä• tipÄ• tassa sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• v
iddhimayoti chappayogÄ• . tattha kÄ• yena vÄ• kÄ• yappaá¹-ibaddhena vÄ• paharaá¹‡aá¹
uddissÄ• nuddissabhedato duvidho hoti. tattha uddissake yaá¹ƒ uddissa paharati, tasseva m

bajjhati. ``yo koci maratÅ«â€™â€™ ti evaá¹ƒ anuddissake pahÄ• rapaccayÄ• yassa kassa
ca paharitamatte vÄ• maratu, pacchÄ• vÄ• teneva \Ne 20/ rogena, paharitakkhaá¹‡e eva
maraá¹‡Ä• dhippÄ• yena ca pahÄ• raá¹ƒ datvÄ• tena amatassa puna aÃ±Ã±ena cittena pa
paá¹-hamapahÄ• reneva marati, tadÄ• eva kammunÄ• baddho hoti. atha dutiyapahÄ• rena
ubhayehi matepi paá¹-hamapahÄ• reneva kammunÄ• baddho, ubhayehipi amate nevatthi p
bahukehipi \Be 20/ ekassa pahÄ• re dinne. tatrÄ• pi hi yassa pahÄ• rena marati, tasseva ka

adhiá¹-á¹-hahitvÄ• pana Ä• á¹‡Ä• panaá¹ƒ Ä• á¹‡attiko payogo. tatthapi sÄ• hatthike payo
kammabaddho anussaritabbo. chabbidho cettha niyamo veditabbo ---

``vatthu kÄ• lo ca okÄ• so, Ä• vudhaá¹ƒ iriyÄ• patho.

kiriyÄ• visesoti ime, cha Ä• á¹‡attiniyÄ• makÄ• â€™â€™ ti || (Sp (to Vin IV) II 174).

tattha \Ee 30/ __vatthÅ«_ti mÄ• retabbo pÄ• á¹‡o. __kÄ• lo_ti pubbaá¹‡hasÄ• yanhÄ• dikÄ
yobbanathÄ• variyÄ• dikÄ• lo ca. __okÄ• so_ti gÄ• mo vÄ• nigamo vÄ• vanaá¹ƒ vÄ• racc
vÄ• ti evamÄ• di. __Ä• vudha_nti asi vÄ• usu vÄ• satti vÄ• ti evamÄ• di. __iriyÄ• patho_ti
ca á¹-hÄ• naá¹ƒ vÄ• nisajjÄ• vÄ• ti evamÄ• di.

__kiriyÄ• viseso_ti vijjhanaá¹ƒ vÄ• chedanaá¹ƒ vÄ• bhedanaá¹ƒ vÄ• saá¹…khamuá¹‡á¸•
hi vatthuá¹ƒ visaá¹ƒvÄ• detvÄ• ``yaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto, tato aÃ±Ã±aá¹ƒ n
natthi kammabaddho. atha vatthuá¹ƒ avisaá¹ƒvÄ• detvÄ• mÄ• reti, Ä• á¹‡Ä• pakassa Ä• á¹
mÄ• raá¹‡akkhaá¹‡eti ubhayesampi kammabaddho. esa nayo kÄ• lÄ• dÄ«supi.

mÄ• raá¹‡atthantu kÄ• yena vÄ• kÄ• yappaá¹-ibaddhena vÄ• paharaá¹‡anissajjanaá¹ƒ nis
uddissÄ• nuddissabhedato duvidho eva, kammabaddho cettha pubbe vuttanayeneva vedita

mÄ• raá¹‡atthameva opÄ• takhaá¹‡anaá¹ƒ, apassenaupanikkhipanaá¹ƒ, bhesajjavisayantÄ
payogo. sopi uddissÄ• nuddissabhedato duvidho, yato tatthapi pubbe vuttanayeneva kamm
viseso --- mÅ«laá¹-á¹-hena opÄ• tÄ• dÄ«su paresaá¹ƒ mÅ«lena vÄ• mudhÄ• vÄ• dinnesu
marati, mÅ«laá¹-á¹-hasseva kammabaddho. yadipi ca tena aÃ±Ã±ena vÄ• \Ne 21/ tattha op
bhÅ«misame katepi paá¹ƒsudhovakÄ• vÄ• paá¹ƒsuá¹ƒ gaá¹‡hantÄ• , mÅ«lakhaá¹‡akÄ• v
Ä• vÄ• á¹-aá¹ƒ karonti \Be 21/, deve vÄ• vassante kaddamo jÄ• yati, tattha ca koci otaritvÄ
marati, mÅ«laá¹-á¹-hasseva kammabaddho. yadi pana yena laddhaá¹ƒ, so aÃ±Ã±o vÄ• taá
gambhÄ«rataraá¹ƒ vÄ• karoti, tappaccayÄ• va koci marati, ubhayesampi kammabaddho. ya
saá¹ƒsandanti, tathÄ• tatra thale kate muccati. evaá¹ƒ apassenÄ• dÄ«supi yÄ• va tesaá¹ƒ
yathÄ• sambhavaá¹ƒ kammabaddho veditabbo.

mÄ• raá¹‡atthaá¹ƒ pana vijjÄ• parijappanaá¹ƒ vijjÄ• mayo payogo. dÄ• á¹-hÄ• vudhÄ• dÄ«
dÄ• á¹-hÄ• koá¹-anÄ• dimiva mÄ• raá¹‡atthaá¹ƒ kammavipÄ• kajiddhivikÄ• rakaraá¹‡aá¹ƒ i
adinnÄ• dÄ• nassa tu theyyapasayhapaá¹-icchannaparikappakusÄ• vahÄ• ravasappavattÄ•
sÄ• hatthikÄ• á¹‡attikÄ• dayo payogÄ• , tesampi vuttÄ• nusÄ• reneva pabhedo veditabbo. a
tiá¹‡á¹‡ampi sÄ• hatthiko eva payogo labbhatÄ«ti. evamettha payogatopi viÃ±Ã±Ä• tabbo v

__aá¹…gato_ti ettha ca pÄ• á¹‡Ä• tipÄ• tassa paÃ±ca aá¹…gÄ• ni bhavanti --- pÄ• á¹‡o ca
vadhakacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti, vÄ• yamati, tena ca maratÄ«ti. adinnÄ• dÄ• na
parapariggahitaÃ±ca hoti, parapariggahitasaÃ±Ã±Ä« ca, theyyacittaÃ±ca paccupaá¹-á¹-hita
tena ca Ä• dÄ• tabbaá¹ƒ Ä• dÄ• naá¹ƒ gacchatÄ«ti. abrahmacariyassa pana cattÄ• ri aá¹…
ajjhÄ• cariyavatthu ca hoti, tattha ca sevanacittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti, sevanapacca
samÄ• pajjati, sÄ• diyati cÄ• ti, tathÄ• paresaá¹ƒ dvinnampi. tattha musÄ• vÄ• dassa tÄ• va
vatthu, visaá¹ƒvÄ• danacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti, tajjo ca vÄ• yÄ• mo, paravisaá¹
viÃ±Ã±Ä• payamÄ• nÄ• viÃ±Ã±atti pavattatÄ«ti cattÄ• ri aá¹…gÄ• ni veditabbÄ• ni.
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nassa pana surÄ• dÄ«naÃ±ca aÃ±Ã±ataraá¹ƒ hoti m
paccupaá¹-á¹-hitaá¹ƒ hoti, tajjaÃ±ca vÄ• yÄ• maá¹ƒ Ä• pajjati, pÄ«te ca pavisatÄ«ti imÄ• ni
evamettha aá¹…gatopi viÃ±Ã±Ä• tabbo vinicchayo.

__samuá¹-á¹-hÄ• nato_ti pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• namusÄ• vÄ• dÄ• cettha kÄ• yac
kÄ• yavÄ• cÄ• cittato cÄ• ti tisamuá¹-á¹-hÄ• nÄ• honti. abrahmacariyaá¹ƒ kÄ• yacittavasen
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ kÄ• yato ca, kÄ• yacittato cÄ• ti dvisamuá¹-á¹
samuá¹-á¹-hÄ• natopi viÃ±Ã±Ä• tabbo vinicchayo.

__vedanÄ• to_ti \Ne 22/ \Be 22/ ettha ca pÄ• á¹‡Ä• tipÄ• to dukkhavedanÄ• sampayuttova
vedanÄ• su aÃ±Ã±ataravedanÄ• sampayuttaá¹ƒ, tathÄ• musÄ• vÄ• do. itarÄ• ni dve sukhÄ
vedanÄ• ya sampayuttÄ• nÄ«ti. evamettha vedanÄ• topi viÃ±Ã±Ä• tabbo vinicchayo.

__mÅ«lato_ti pÄ• á¹‡Ä• tipÄ• to cettha dosamohamÅ«lo. adinnÄ• dÄ• namusÄ• vÄ• dÄ• \
dosamohamÅ«lÄ• vÄ• . itarÄ• ni dve lobhamohamÅ«lÄ• nÄ«ti. evamettha mÅ«latopi viÃ±Ã

__kammato_ti pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• naabrahmacariyÄ• ni cettha kÄ• yakammam
musÄ• vÄ• do vacÄ«kammameva. yo pana atthabhaÃ±jako, so kammapathappatto. itaro ka
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ kÄ• yakammamevÄ• ti. evamettha kammatop

__viramato_ti ettha Ä• ha ``pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramanto kuto viramatÄ«â€™â€™ ti
samÄ• dÄ• navasena tÄ• va viramanto attano vÄ• paresaá¹ƒ vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• diak
kimÄ• rabhitvÄ• ? yato viramati, tadeva. sampattavasenÄ• pi viramanto vuttappakÄ• rÄ• ku
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ vuttÄ• rammaá¹‡Ä• neva. keci pana bhaá¹‡anti ``surÄ• mera

Ä• rabhitvÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramati, sattasaá¹…khÄ• resu ya
bhaÃ±jitabbaÃ±ca, taá¹ƒ Ä• rabhitvÄ• adinnÄ• dÄ• nÄ• musÄ• vÄ• dÄ• ca, satteyevÄ• ra
abrahmacariyÄ• cÄ• â€™â€™ ti. tadaÃ±Ã±e ``evaá¹ƒ sante `aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá
taá¹ƒ na jÄ• neyyÄ• â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• hutvÄ• anicchamÄ• nÄ• yadeva pajahati,
pÄ• á¹‡Ä• tipÄ• tÄ• diakusalamevÄ• rabhitvÄ• viramatÄ«â€™â€™ ti vadanti. tadayuttaá¹ƒ.
paccuppannÄ• bhÄ• vato bahiddhÄ• bhÄ• vato ca. sikkhÄ• padÄ• naÃ±hi vibhaá¹…gapÄ• a
sikkhÄ• padÄ• naá¹ƒ kati kusalÄ• ... pe ... kati araá¹‡Ä• â€™â€™ ti pucchitvÄ• ``kusalÄ• y
vedanÄ• ya sampayuttÄ• â€™â€™ ti (Vibh 716) evaá¹ƒ pavattamÄ• ne vissajjane ``paccup
``bahiddhÄ• rammaá¹‡Ä• â€™â€™ ti ca evaá¹ƒ paccuppannabahiddhÄ• rammaá¹‡attaá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• diakusalaá¹ƒ Ä• rabhitvÄ• viramantassa na yujjati. yaá¹ƒ pana vuttaá¹ƒ
cintento aÃ±Ã±aá¹ƒ kareyya, yaÃ±ca pajahati, taá¹ƒ na jÄ• neyyÄ• â€™â€™ ti. tattha vucca
kiccasÄ• dhanavasena pavattento aÃ±Ã±aá¹ƒ cintento \Ee 33/ aÃ±Ã±aá¹ƒ karotÄ«ti vÄ• , ya
jÄ• nÄ• tÄ«ti vÄ• vuccati.

``Ä• rabhitvÄ• na \Ne 23/ amataá¹ƒ, jahanto sabbapÄ• pake.

nidassanaÃ±cettha bhave, maggaá¹-á¹-horiyapuggaloâ€™â€™ ti ||

evamettha viramatopi viÃ±Ã±Ä• tabbo vinicchayo.

__phalato_ti sabbe eva cete pÄ• á¹‡Ä• tipÄ• tÄ• dayo duggatiphalanibbattakÄ• honti, suga
aniá¹-á¹-hÄ• kantÄ• manÄ• pavipÄ• kanibbattakÄ• honti, samparÄ• ye diá¹-á¹-hadhamme e
avesÄ• rajjÄ• diphalanibbattakÄ• . apica ``yo sabbalahuso pÄ• á¹‡Ä• tipÄ• tassa vipÄ• ko n
appÄ• yukasaá¹ƒvattaniko hotÄ«â€™â€™ ti (AN c 8.40) evamÄ• dinÄ• nayenettha phalato

api cettha pÄ• á¹‡Ä• tipÄ• tÄ• diveramaá¹‡Ä«nampi samuá¹-á¹-hÄ• navedanÄ• mÅ«lakam
vinicchayo. tatthÄ• yaá¹ƒ viÃ±Ã±Ä• panÄ• --- sabbÄ• eva cetÄ• veramaá¹‡iyo catÅ«hi sa
kÄ• yacittato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ• cittato cÄ• ti. sabbÄ• eva ca sukhavedanÄ• s
adukkhamasukhavedanÄ• sampayuttÄ• vÄ• , alobhÄ• dosamÅ«lÄ• vÄ• alobhÄ• dosÄ• m
kÄ• yakammaá¹ƒ, musÄ• vÄ• dÄ• veramaá¹‡Ä« vacÄ«kammaá¹ƒ, maggakkhaá¹‡e ca citta
manokammaá¹ƒ.

__pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• _ cettha aá¹…gapaccaá¹…gasampannatÄ• Ä• roha
javasampattitÄ• suppatiá¹-á¹-hitapÄ• datÄ• cÄ• rutÄ• mudutÄ• sucitÄ• sÅ«ratÄ• mahab
lokapiyatÄ• nelatÄ• abhejjaparisatÄ• acchambhitÄ• duppadhaá¹ƒsitÄ• parÅ«pakkamena
anantaparivÄ• ratÄ• surÅ«patÄ• susaá¹‡á¹-hÄ• natÄ• appÄ• bÄ• dhatÄ• asokitÄ• piyeh
avippayogatÄ• dÄ«ghÄ• yukatÄ• ti evamÄ• dÄ«ni phalÄ• ni.

__adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• _ mahaddhanatÄ• pahÅ«tadhanadhaÃ±Ã±atÄ• anant
uppannabhogathÄ• varatÄ• icchitÄ• naá¹ƒ bhogÄ• naá¹ƒ khippappaá¹-ilÄ• bhitÄ• rÄ• jaco
asÄ• dhÄ• raá¹‡abhogatÄ• \Be 24/ \Ee 34/ asÄ• dhÄ• raá¹‡adhanappaá¹-ilÄ• bhitÄ• lokutt
ajÄ• nanatÄ• sukhavihÄ• ritÄ• ti evamÄ• dÄ«ni.

__abrahmacariyÄ• veramaá¹‡iyÄ• _ vigatapaccatthikatÄ• sabbajanapiyatÄ• annapÄ• nav
lÄ• bhitÄ• \Ne 24/ sukhasayanatÄ• sukhappaá¹-ibujjhanatÄ• apÄ• yabhayavinimuttatÄ• it
vÄ• napuá¹ƒsakabhÄ• vappaá¹-ilÄ• bhassa vÄ• abhabbatÄ• akkodhanatÄ• paccakkhakÄ
anadhomukhatÄ• itthipurisÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apiyatÄ• paripuá¹‡á¹‡indriyatÄ• parip
nirÄ• saá¹…katÄ• appossukkatÄ• sukhavihÄ• ritÄ• akutobhayatÄ• piyavippayogÄ• bhÄ•

__musÄ• vÄ• dÄ• veramaá¹‡iyÄ• _ vippasannindriyatÄ• vissaá¹-á¹-hamadhurabhÄ• á¹‡itA
nÄ• tithÅ«latÄ• nÄ• tikisatÄ• nÄ• tirassatÄ• nÄ• tidÄ«ghatÄ• sukhasamphassatÄ• uppal
sussÅ«sakaparijanatÄ• Ä• deyyavacanatÄ• kamaluppalasadisamudulohitatanujivhatÄ• an
evamÄ• dÄ«ni.

__surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iyÄ• _ atÄ«tÄ• nÄ• gatapaccuppa
khippaá¹ƒ paá¹-ijÄ• nanatÄ• sadÄ• upaá¹-á¹-hitasatitÄ• anummattakatÄ• Ã±Ä• á¹‡avanta
anelamÅ«gatÄ• amattatÄ• appamattatÄ• asammohatÄ• acchambhitÄ• asÄ• rambhitÄ•
apisuá¹‡Ä• pharusÄ• samphapalÄ• pavÄ• ditÄ• rattindivamatanditatÄ• kataÃ±Ã±utÄ• kata
cÄ• gavantatÄ• sÄ«lavantatÄ• ujutÄ• akkodhanatÄ• hirimanatÄ• ottappitÄ• ujudiá¹-á¹-hi
medhÄ• vitÄ• paá¹‡á¸• itatÄ• atthÄ• natthakusalatÄ• ti evamÄ• dÄ«ni phalÄ• ni. evamettha
pÄ• á¹‡Ä• tipÄ• tÄ• diveramaá¹‡Ä«naá¹ƒ samuá¹-á¹-hÄ• navedanÄ• mÅ«lakammaphalatop

pacchimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•

idÄ• ni yaá¹ƒ vuttaá¹ƒ ---

``yojetabbaá¹ƒ tato yuttaá¹ƒ, pacchimesvapi paÃ±casu.

Ä• veá¹‡ikaÃ±ca vattabbaá¹ƒ, Ã±eyyÄ• hÄ«nÄ• ditÄ• pi cÄ• â€™â€™ ti ||

tassÄ• yaá¹ƒ \Be 25/ atthavaá¹‡á¹‡anÄ• --- etissÄ• purimapaÃ±casikkhÄ• padavaá¹‡á¹‡a
yujjati, taá¹ƒ tato gahetvÄ• pacchimesvapi paÃ±casu sikkhÄ• padesu yojetabbaá¹ƒ. tatthÄ•
yatheva hi purimasikkhÄ• padesu __Ä• rammaá¹‡ato_ ca surÄ• merayamajjapamÄ• daá¹-á
rÅ«pÄ• yatanÄ• diaÃ±Ã±atarasaá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ, tathÄ• idha vikÄ• labhojanaá
Ä• rammaá¹‡abhedo veditabbo. __Ä• dÄ• nato_ ca yathÄ• purimÄ• ni sÄ• maá¹‡erena vÄ•
samÄ• dinnÄ• ni honti, tathÄ• etÄ• nipi. __aá¹…gato_pi \Ne 25/ yathÄ• tattha pÄ• á¹‡Ä• ti

vutto, evamidhÄ• pi vikÄ• labhojanassa cattÄ• ri aá¹…gÄ• ni --- vikÄ• lo, yÄ• vakÄ• likaá¹ƒ,
anummattakatÄ• ti. etenÄ• nusÄ• rena sesÄ• nampi aá¹…gavibhÄ• go veditabbo. yathÄ• c
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ kÄ• yato ca kÄ• yacittato cÄ• ti dvisamuá¹-á¹-
vikÄ• labhojanaá¹ƒ. etena nayena sabbesaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. yathÄ•
adinnÄ• dÄ• naá¹ƒ tÄ«su vedanÄ• su aÃ±Ã±ataravedanÄ• sampayuttaá¹ƒ, tathÄ• idha vik
sabbesaá¹ƒ vedanÄ• sampayogo veditabbo. yathÄ• ca tattha abrahmacariyaá¹ƒ lobhamoh
vikÄ• labhojanaá¹ƒ. aparÄ• ni ca dve etena nayena sabbesaá¹ƒ mÅ«labhedo veditabbo. yat
pÄ• á¹‡Ä• tipÄ• tÄ• dayo kÄ• yakammaá¹ƒ, evamidhÄ• pi vikÄ• labhojanÄ• dÄ«ni. jÄ• tarÅ
kÄ• yakammaá¹ƒ vÄ• siyÄ• vacÄ«kammaá¹ƒ vÄ• kÄ• yadvÄ• rÄ• dÄ«hi pavattisabbhÄ• v
__viramato_ti yathÄ• ca tattha viramanto attano vÄ• paresaá¹ƒ vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• d
evamidhÄ• pi vikÄ• labhojanÄ• diakusalato, kusalatopi vÄ• ekato. yathÄ• ca purimÄ• paÃ
catusamuá¹-á¹-hÄ• nÄ• kÄ• yato, kÄ• yacittato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ• cittato cÄ• t
sukhavedanÄ• sampayuttÄ• vÄ• adukkhamasukhavedanÄ• sampayuttÄ• vÄ• , alobhÄ• d
vÄ• , sabbÄ• ca nÄ• nappakÄ• raiá¹-á¹-haphalanibbattakÄ• , tathÄ• idhÄ• pÄ«ti.

``yojetabbaá¹ƒ tato yuttaá¹ƒ, pacchimesvapi paÃ±casu.

Ä• veá¹‡ikaÃ±ca vattabbaá¹ƒ, Ã±eyyÄ• hÄ«nÄ• ditÄ• pi cÄ• â€™â€™ ti || ---

ettha pana \Ee 36/ __vikÄ• labhojana_nti majjhanhikavÄ«tikkame bhojanaá¹ƒ. etaÃ±hi anuÃ
bhojanaá¹ƒ, tasmÄ• ``vikÄ• labhojanaâ€™â€™ nti vuccati \Be 26/, tato vikÄ• labhojanÄ• .
__naccagÄ«tavÄ• ditavisÅ«kadassana_nti ettha __naccaá¹ƒ_ nÄ• ma yaá¹ƒkiÃ±ci naccaá¹ƒ
gÄ«taá¹ƒ, __vÄ• dita_nti yaá¹ƒkiÃ±ci vÄ• ditaá¹ƒ. __visÅ«kadassana_nti kilesuppattipaccay
kusalapakkhabhindanena visÅ«kÄ• naá¹ƒ dassanaá¹ƒ, visÅ«kabhÅ«taá¹ƒ vÄ• dassanaá¹ƒ
gÄ«tÄ• ca vÄ• ditÄ• ca visÅ«kadassanÄ• ca naccagÄ«tavÄ• ditavisÅ«kadassanÄ• . visÅ«
vuttanayeneva gahetabbaá¹ƒ. vuttaÃ±hi tattha ---

``yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bh
visÅ«kadassanamanuyuttÄ• viharanti, seyyathidaá¹ƒ, naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ pekkh
pÄ• á¹issaraá¹ƒ vetÄ• laá¹ƒ kumbhathÅ«á¹‡aá¹ƒ sobhanakaá¹ƒ caá¹‡á¸• Ä• laá¹ƒ vaá¹ƒsa
hatthiyuddhaá¹ƒ assayuddhaá¹ƒ \Ne 26/ mahiá¹ƒsayuddhaá¹ƒ usabhayuddhaá¹ƒ ajayuddha
kukkuá¹-ayuddhaá¹ƒ vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ muá¹-á¹-hiyuddhaá¹ƒ nibb
balaggaá¹ƒ senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• , iti evarÅ«pÄ• visÅ«kadassanÄ•
gotamoâ€™â€™ ti (DN I 12).

atha vÄ• yathÄ• vuttenatthena naccagÄ«tavÄ• ditÄ• ni eva visÅ«kÄ• ni naccagÄ«tavÄ• dit
dassanaá¹ƒ naccagÄ«tavÄ• ditavisÅ«kadassanaá¹ƒ, tasmÄ• naccagÄ«tavÄ• ditavisÅ«kada
ti vattabbe yathÄ• ``so ca hoti micchÄ• diá¹-á¹-hiko viparÄ«tadassanoâ€™â€™ ti evamÄ• c

acakkhudvÄ• rappavattampi visayaggahaá¹‡aá¹ƒ ``dassanaâ€™â€™ nti vuccati, evaá¹ƒ sa
ntveva vuttaá¹ƒ. dassanakamyatÄ• ya upasaá¹…kamitvÄ• passato eva cettha vÄ«tikkamo
á¹-hitanisinnasayanokÄ• se pana Ä• gataá¹ƒ gacchantassa vÄ• Ä• pÄ• thagataá¹ƒ passato
vÄ«tikkamo. dhammÅ«pasaá¹ƒhitampi cettha gÄ«taá¹ƒ na vaá¹-á¹-ati, gÄ«tÅ«pasaá¹ƒhito p
vaá¹-á¹-atÄ«ti veditabbo.

mÄ• lÄ• dÄ«ni dhÄ• raá¹‡Ä• dÄ«hi yathÄ• saá¹…khyaá¹ƒ yojetabbÄ• ni. tattha __mÄ• lÄ•
__vilepana_nti yaá¹ƒkiÃ±ci vilepanatthaá¹ƒ pisitvÄ• paá¹-iyattaá¹ƒ. avasesaá¹ƒ sabbampi
vÄ• sacuá¹‡á¹‡adhÅ«panÄ• dikaá¹ƒ gandhajÄ• taá¹ƒ __gandho_. taá¹ƒ sabbampi maá¹‡á¸
vaá¹-á¹-ati, bhesajjatthantu vaá¹-á¹-ati, pÅ«janatthaÃ±ca abhihaá¹-aá¹ƒ sÄ• diyato na kenac
vaá¹-á¹-ati. __uccÄ• sayana_nti pamÄ• á¹‡Ä• tikkantaá¹ƒ vuccati. __mahÄ• sayana_nti aka
akappiyattharaá¹‡aÃ±ca. tadubhayampi sÄ• diyato \Be 27/ na kenaci pariyÄ• yena vaá¹-á¹-a
suvaá¹‡á¹‡aá¹ƒ. __rajata_nti kahÄ• paá¹‡o, lohamÄ• sakadÄ• rumÄ• sakajatumÄ• sakÄ• d
vohÄ• raá¹ƒ gacchati, tadubhayampi jÄ• tarÅ«parajataá¹ƒ. tassa yena kenaci pakÄ• rena sÄ
nÄ• ma, so na yena kenaci pariyÄ• yena vaá¹-á¹-atÄ«ti evaá¹ƒ Ä• veá¹‡ikaá¹ƒ vattabbaá¹ƒ.

dasapi cetÄ• ni sikkhÄ• padÄ• ni hÄ«nena chandena cittavÄ«riyavÄ«maá¹ƒsÄ• hi vÄ• san
majjhimehi majjhimÄ• ni, paá¹‡Ä«tehi paá¹‡Ä«tÄ• ni. taá¹‡hÄ• diá¹-á¹-himÄ• nehi vÄ• upak
anupakkiliá¹-á¹-hÄ• ni majjhimÄ• ni, tattha tattha paÃ±Ã±Ä• ya anuggahitÄ• ni paá¹‡Ä«tÄ• n
vÄ• kusalacittena samÄ• dinnÄ• ni hÄ«nÄ• ni, sasaá¹…khÄ• rikaÃ±Ä• á¹‡asampayuttena n
paá¹‡Ä«tÄ• nÄ«ti evaá¹ƒ Ã±eyyÄ• hÄ«nÄ• ditÄ• pi cÄ• ti.

ettÄ• vatÄ• \Ne 27/ ca yÄ• pubbe __ ``yena yattha yadÄ• yasmÄ• â€™â€™ _tiÄ• dÄ«hi c
sikkhÄ• padapÄ• á¹-hassa vaá¹‡á¹‡anatthaá¹ƒ mÄ• tikÄ• nikkhittÄ• , sÄ• atthato pakÄ• sit

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dvattiá¹ƒsÄ• kÄ• ravaá¹‡á¹‡anÄ•

padasambandhavaá¹‡á¹‡anÄ•

idÄ• ni \Ne 28/ yadidaá¹ƒ evaá¹ƒ dasahi sikkhÄ• padehi parisuddhapayogassa sÄ«le patiá¹
Ä• sayaparisuddhatthaá¹ƒ \Ee 38/ cittabhÄ• vanatthaÃ±ca aÃ±Ã±atra buddhuppÄ• dÄ• app
sabbatitthiyÄ• naá¹ƒ avisayabhÅ«taá¹ƒ tesu tesu suttantesu ---

``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato mahato saá¹ƒvegÄ• ya saá¹ƒvattati. maha

mahato yogakkhemÄ• ya saá¹ƒvattati. mahato satisampajaÃ±Ã±Ä• ya saá¹ƒvattati. Ã±Ä• á¹
saá¹ƒvattati. diá¹-á¹-hadhammasukhavihÄ• rÄ• ya saá¹ƒvattati. vijjÄ• vimuttiphalasacchikiriy
katamo \Be 28/ ekadhammo? kÄ• yagatÄ• sati. amataá¹ƒ te, bhikkhave, na paribhuÃ±janti,
paribhuÃ±janti. amataá¹ƒ te, bhikkhave, paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±ja
bhikkhave, aparibhuttaá¹ƒ paribhuttaá¹ƒ, parihÄ«naá¹ƒ aparihÄ«naá¹ƒ, viraddhaá¹ƒ Ä• radd
kÄ• yagatÄ• sati Ä• raddhÄ• â€™â€™ ti. (AN a I 564-570) ---

evaá¹ƒ bhagavatÄ• anekÄ• kÄ• rena pasaá¹ƒsitvÄ• ---

``kathaá¹ƒ bhÄ• vitÄ• , bhikkhave, kÄ• yagatÄ• sati kathaá¹ƒ bahulÄ«katÄ• mahabbalÄ• h
bhikkhave, bhikkhu araÃ±Ã±agato vÄ• â€™â€™ ti (MN III 154) ---

Ä• dinÄ• nayena Ä• nÄ• pÄ• napabbaá¹ƒ iriyÄ• pathapabbaá¹ƒ catusampajaÃ±Ã±apabbaá
dhÄ• tumanasikÄ• rapabbaá¹ƒ nava sivathikapabbÄ• nÄ«ti imesaá¹ƒ cuddasannaá¹ƒ pabbÄ
kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ niddiá¹-á¹-haá¹ƒ. tassa bhÄ• vanÄ• niddeso anuppa
iriyÄ• pathapabbaá¹ƒ catusampajaÃ±Ã±apabbaá¹ƒ dhÄ• tumanasikÄ• rapabbanti imÄ• ni tÄ
vuttÄ• ni. nava sivathikapabbÄ• ni vipassanÄ• Ã±Ä• á¹‡esuyeva Ä• dÄ«navÄ• nupassanÄ•
uddhumÄ• takÄ• dÄ«su samÄ• dhibhÄ• vanÄ• \Ne 29/ iccheyya, sÄ• visuddhimagge vitth
pakÄ• sitÄ• eva. Ä• nÄ• pÄ• napabbaá¹ƒ pana paá¹-ikÅ«lamanasikÄ• rapabbaÃ±ceti imÄ•
vuttÄ• ni. tesu Ä• nÄ• pÄ• napabbaá¹ƒ Ä• nÄ• pÄ• nassativasena visuá¹ƒ kammaá¹-á¹-hÄ•

``puna caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kes
pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati `atthi imasmiá¹ƒ kÄ• ye kesÄ• , lomÄ
(MN III 154).

evaá¹ƒ tattha tattha matthaluá¹…gaá¹ƒ aá¹-á¹-himiÃ±jena saá¹…gahetvÄ• desitaá¹ƒ
kÄ• yagatÄ• satikoá¹-á¹-hÄ• sabhÄ• vanÄ• pariyÄ• yaá¹ƒ dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-h
atthavaá¹‡á¹‡anÄ• ---

tattha __atthÄ«_ti saá¹ƒvijjanti. __imasmi_nti yvÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesa
pÅ«ro nÄ• nappakÄ• rassa asucinoti vuccati, tasmiá¹ƒ \Be 29/. __kÄ• ye_ti sarÄ«re. sarÄ«r
kucchitÄ• naá¹ƒ vÄ• kesÄ• dÄ«naÃ±ceva cakkhurogÄ• dÄ«naÃ±ca rogasatÄ• naá¹ƒ Ä• ya
... pe ... mutta_nti ete kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• , tattha ``atthi imasmiá¹ƒ kÄ• ye kes
ti evaá¹ƒ sambandho veditabbo \Ee 39/. tena kiá¹ƒ kathitaá¹ƒ hoti? imasmiá¹ƒ pÄ• datalÄ•
kesamatthakÄ• paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , tacato paá¹-á¹-hÄ• ya paritoti ettake byÄ• mar
sabbÄ• kÄ• renÄ• pi vicinanto na koci kiÃ±ci muttaá¹ƒ vÄ• maá¹‡iá¹ƒ vÄ• veá¸·uriyaá¹ƒ vÄ
vÄ• kuá¹…kumaá¹ƒ vÄ• kappÅ«raá¹ƒ vÄ• vÄ• sacuá¹‡á¹‡Ä• diá¹ƒ vÄ• aá¹‡umattampi su
paramaduggandhajegucchaá¹ƒ assirikadassanaá¹ƒ nÄ• nappakÄ• raá¹ƒ kesalomÄ• dibhed

ayaá¹ƒ tÄ• vettha padasambandhato vaá¹‡á¹‡anÄ• .

asubhabhÄ• vanÄ•

asubhabhÄ• vanÄ• vasena panassa evaá¹ƒ vaá¹‡á¹‡anÄ• veditabbÄ• --- evametasmiá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikkhÄ• padÄ• dibhede sÄ«le patiá¹-á¹-hitena payogasuddh
Ä• sayasuddhiyÄ• adhigamanatthaá¹ƒ dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• nabhÄ• vanÄ•
paá¹-hamaá¹ƒ tÄ• vassa Ä• vÄ• sakulalÄ• bhagaá¹‡akammaddhÄ• naÃ±Ä• tigantharogaidd
saha dasa palibodhÄ• \Ne 30/ honti. athÄ• nena Ä• vÄ• sakulalÄ• bhagaá¹‡aÃ±Ä• tikittÄ«s
kammaddhÄ• naganthesu abyÄ• pÄ• rena, rogassa tikicchÄ• yÄ• ti evaá¹ƒ te dasa palibodh
athÄ• nena upacchinnapalibodhena anupacchinnanekkhammÄ• bhilÄ• sena koá¹-ippattasa
khuddÄ• nukhuddakampi vinayÄ• cÄ• raá¹ƒ appajahantena Ä• gamÄ• dhigamasamannÄ• g
vÄ• kammaá¹-á¹-hÄ• nadÄ• yako Ä• cariyo vinayÄ• nurÅ«pena vidhinÄ• upagantabbo, vat
Ä• rÄ• dhitacittassa tassa attano adhippÄ• yo nivedetabbo. tena tassa nimittajjhÄ• sayacari
Ã±atvÄ• yadi etaá¹ƒ kammaá¹-á¹-hÄ• namanurÅ«paá¹ƒ, atha \Be 30/ yasmiá¹ƒ vihÄ• re atta
tasmiá¹ƒyeva sopi vasitukÄ• mo hoti, tato saá¹…khepato kammaá¹-á¹-hÄ• naá¹ƒ dÄ• tabba
vasitukÄ• mo hoti, tato pahÄ• tabbapariggahetabbÄ• dikathanavasena sapurekkhÄ• raá¹ƒ
rÄ• gacaritÄ• nukulÄ• dikathanavasena sappabhedaá¹ƒ vitthÄ• rena kathetabbaá¹ƒ. tena ta
sappabhedaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ uggahetvÄ• Ä• cariyaá¹ƒ Ä• pucchitvÄ• yÄ• ni tÄ•

``mahÄ• vÄ• saá¹ƒ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca pupphaÃ±ca, phalaá¹ƒ patthitameva ca ||

``nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

``aá¹-á¹-hÄ• rasetÄ• ni á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ sappaá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti || (Vism I 52) ---

evaá¹ƒ aá¹-á¹-hÄ• rasa senÄ• sanÄ• ni parivajjetabbÄ• nÄ«ti vuccanti. tÄ• ni vajjetvÄ• , yaá

``kathaÃ±ca, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ hoti? idha, bhikkh
nÄ• tidÅ«raá¹ƒ hoti, naccÄ• sannaá¹ƒ, gamanÄ• gamanasampannaá¹ƒ, divÄ• appÄ• kiá¹‡á
appanigghosaá¹ƒ appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassaá¹ƒ. tasmiá¹ƒ k

appakasirena uppajjanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikk
senÄ• sane therÄ• bhikkhÅ« viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinay
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hati `idaá¹ƒ, bhante, kathaá¹ƒ
tassa, te Ä• yasmanto \Ne 31/ avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• niá¹ƒ
ca kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkha
paÃ±caá¹…gasamannÄ• gataá¹ƒ hotÄ«â€™â€™ ti (AN c 10.11). ---

evaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ senÄ• sanaá¹ƒ vuttaá¹ƒ. tathÄ• rÅ«paá¹ƒ senÄ• s
kÄ• mesu Ä• dÄ«navaá¹ƒ, nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ paccavekkhitvÄ• buddhasubud
dhammasudhammatÄ• ya \Ee 41/ saá¹…ghasuppaá¹-ipannatÄ• ya ca anussaraá¹‡ena citta

``vacasÄ• manasÄ• ceva, vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato disÄ• .

okÄ• sato paricchedÄ• , sattadhuggahaá¹‡aá¹ƒ vidÅ«â€™â€™ ti || ---

evaá¹ƒ sattavidhaá¹ƒ uggahakosallaá¹ƒ; anupubbato, nÄ• tisÄ«ghato, nÄ• tisaá¹‡ikato, vikk
paá¹‡á¹‡attisamatikkamato, anupubbamuÃ±canato, appanÄ• to, tayo ca suttantÄ• ti evaá¹ƒ
manasikÄ• rakosallaÃ±ca vuttaá¹ƒ. taá¹ƒ apariccajantena dvattiá¹ƒsÄ• kÄ• rabhÄ• vanÄ• Ä
Ä• rabhato sabbÄ• kÄ• rena dvattiá¹ƒsÄ• kÄ• rabhÄ• vanÄ• sampajjati no aÃ±Ã±athÄ• .

tattha Ä• ditova tacapaÃ±cakaá¹ƒ tÄ• va gahetvÄ• api tepiá¹-akena ``kesÄ• lomÄ• â€™â€
anulomato, tasmiá¹ƒ paguá¹‡Ä«bhÅ«te ``taco dantÄ• â€™â€™ ti evamÄ• dinÄ• nayena pa
paguá¹‡Ä«bhÅ«te tadubhayanayeneva anulomappaá¹-ilomato bahi visaá¹-avitakkaviccheda
pÄ• á¸·ipaguá¹‡Ä«bhÄ• vatthaÃ±ca vacasÄ• koá¹-á¹-hÄ• sasabhÄ• vapariggahatthaá¹ƒ ma
bhÄ• vetabbaá¹ƒ. vacasÄ• hissa bhÄ• vanÄ• bahi visaá¹-avitakke vicchinditvÄ• manasÄ•
pÄ• á¸·ipaguá¹‡atÄ• ya ca paccayo hoti, manasÄ• bhÄ• vanÄ• asubhavaá¹‡á¹‡alakkhaá¹
pariggahassa, atha teneva nayena vakkapaÃ±cakaá¹ƒ addhamÄ• saá¹ƒ, tato tadubhayama
papphÄ• sapaÃ±cakamaddhamÄ• saá¹ƒ, tato taá¹ƒ paÃ±cakattayampi addhamÄ• saá¹ƒ, at
matthaluá¹…gaá¹ƒ pathavÄ«dhÄ• tuÄ• kÄ• rehi saddhiá¹ƒ ekato bhÄ• vanatthaá¹ƒ idha pak
matthaluá¹…gapaÃ±cakaá¹ƒ addhamÄ• saá¹ƒ, tato paÃ±cakacatukkampi addhamÄ• saá¹ƒ,
tato medachakkena saha paÃ±cakacatukkampi addhamÄ• saá¹ƒ, atha muttachakkamaddha
dvattiá¹ƒsÄ• kÄ• ramaddhamÄ• santi evaá¹ƒ cha mÄ• se vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ•
bhÄ• vetabbaá¹ƒ. etaá¹ƒ majjhimapaÃ±Ã±aá¹ƒ puggalaá¹ƒ sandhÄ• ya \Ee 42/ vuttaá¹ƒ. ma
yÄ• vajÄ«vaá¹ƒ bhÄ• vetabbaá¹ƒ tikkhapaÃ±Ã±assa na cireneva bhÄ• vanÄ• sampajjatÄ«

etthÄ• ha \Ne 32/ \Be 32/ --- ``kathaá¹ƒ panÄ• yamimaá¹ƒ dvattiá¹ƒsÄ• kÄ• raá¹ƒ vaá¹‡á¹‡
vavatthapetÄ«â€™â€™ ti? ayaÃ±hi ``atthi imasmiá¹ƒ kÄ• ye kesÄ• â€™â€™ ti evamÄ• din

tacapaÃ±cakÄ• divibhÄ• gato dvattiá¹ƒsÄ• kÄ• raá¹ƒ bhÄ• vento __kesÄ• _ tÄ• va vaá¹‡á¹‡
yÄ• disakÄ• vÄ• nena diá¹-á¹-hÄ• honti. saá¹‡á¹-hÄ• nato dÄ«ghavaá¹-á¹-alikÄ• tulÄ• daá
disato pana yasmÄ• imasmiá¹ƒ kÄ• ye nÄ• bhito uddhaá¹ƒ uparimÄ• disÄ• adho heá¹-á¹-
imassa kÄ• yassa uparimÄ• ya disÄ• ya jÄ• tÄ• ti vavatthapeti. okÄ• sato
nalÄ• á¹-antakaá¹‡á¹‡acÅ«á¸·ikagalavÄ• á¹-akaparicchinne sÄ«sacamme jÄ• tÄ• ti. tattha y
jÄ• tÄ• ni kuá¹‡á¹-hatiá¹‡Ä• ni na jÄ• nanti ``mayaá¹ƒ vammikamatthake jÄ• tÄ• nÄ«â€™â€
jÄ• nÄ• ti ``mayi kuá¹‡á¹-hatiá¹‡Ä• ni jÄ• tÄ• nÄ«â€™â€™ ti; evameva na kesÄ• jÄ• nanti
jÄ• tÄ• â€™â€™ ti, napi sÄ«sacammaá¹ƒ jÄ• nÄ• ti ``mayi kesÄ• jÄ• tÄ• â€™â€™ ti. Ä• b
ete dhammÄ• acetanÄ• abyÄ• katÄ• suÃ±Ã±Ä• paramaduggandhajegucchappaá¹-ikÅ«lÄ
vavatthapeti. paricchedatoti duvidho paricchedo sabhÄ• gavisabhÄ• gavasena. tattha kesÄ•
patiá¹-á¹-hitacammatalena tattha vÄ«haggamattaá¹ƒ pavisitvÄ• patiá¹-á¹-hitena attano mÅ«
Ä• kÄ• sena tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• ti evaá¹ƒ sabhÄ• gaparicchedato, k
avasesaekatiá¹ƒsÄ• kÄ• rÄ• . avasesÄ• ekatiá¹ƒsÄ• na kesÄ• ti evaá¹ƒ visabhÄ• gaparicc
evaá¹ƒ tÄ• va kese vaá¹‡á¹‡Ä• dito vavatthapeti.

avasesesu __lomÄ• _ vaá¹‡á¹‡ato yebhuyyena nÄ«lavaá¹‡á¹‡Ä• ti vavatthapeti, yÄ• disak
honti. saá¹‡á¹-hÄ• nato oá¹‡atacÄ• pasaá¹‡á¹-hÄ• nÄ• , upari vaá¹…katÄ• lahÄ«rasaá¹‡á¹-
disÄ• su jÄ• tÄ• , okÄ• sato hatthatalapÄ• datale á¹-hapetvÄ• yebhuyyena avasesasarÄ«ra

tattha yathÄ• purÄ• á¹‡agÄ• maá¹-á¹-hÄ• ne jÄ• tÄ• ni dabbatiá¹‡Ä• ni na jÄ• nanti ``maya
purÄ• á¹‡agÄ• maá¹-á¹-hÄ• ne jÄ• tÄ• nÄ«â€™â€™ ti, na ca purÄ• á¹‡agÄ• maá¹-á¹-hÄ• n
dabbatiá¹‡Ä• ni jÄ• tÄ• nÄ«â€™â€™ ti, evameva na lomÄ• jÄ• nanti ``mayaá¹ƒ sarÄ«racar
sarÄ«racammaá¹ƒ jÄ• nÄ• ti ``mayi lomÄ• jÄ• tÄ• â€™â€™ ti. Ä• bhogapaccavekkhaá¹‡av
abyÄ• katÄ• suÃ±Ã±Ä• \Be 33/ paramaduggandhajegucchapaá¹-ikÅ«lÄ• , na satto na pug
paricchedato heá¹-á¹-hÄ• patiá¹-á¹-hitacammatalena tattha likkhÄ• mattaá¹ƒ pavisitvÄ• pat
mÅ«lena ca upari Ä• kÄ• sena tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• ti vavatthapeti. ay
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ lome vaá¹‡á

tato paraá¹ƒ __nakhÄ• _ yassa paripuá¹‡á¹‡Ä• , tassa vÄ«sati. te sabbepi vaá¹‡á¹‡ato ma
33/ setÄ• , maá¹ƒsasambandhe tambavaá¹‡á¹‡Ä• ti vavatthapeti. saá¹‡á¹-hÄ• nato
yathÄ• sakapatiá¹-á¹-hitokÄ• sasaá¹‡á¹-hÄ• nÄ• , yebhuyyena madhukaphalaá¹-á¹-hikasaá
macchasakalikasaá¹‡á¹-hÄ• nÄ• vÄ• ti vavatthapeti. disato dvÄ«su disÄ• su jÄ• tÄ• , okÄ•
patiá¹-á¹-hitÄ• ti.

tattha yathÄ• nÄ• ma gÄ• madÄ• rakehi daá¹‡á¸• akaggesu madhukaphalaá¹-á¹-hikÄ• á¹-
daá¹‡á¸• akaggesu á¹-hapitÄ• â€™â€™ ti, napi daá¹‡á¸• akÄ• jÄ• nanti ``amhesu madhuk
á¹-hapitÄ• â€™â€™ ti; evameva nakhÄ• na jÄ• nanti ``mayaá¹ƒ aá¹…gulÄ«naá¹ƒ aggesu p
aá¹…guliyo jÄ• nanti ``amhÄ• kaá¹ƒ aggesu nakhÄ• patiá¹-á¹-hitÄ• â€™â€™ ti. Ä• bhogap

ete dhammÄ• acetanÄ• ... pe ... na puggaloti vavatthapeti. paricchedato heá¹-á¹-hÄ• mÅ«
aá¹…gulimaá¹ƒsena, tattha patiá¹-á¹-hitatalena vÄ• upari agge ca Ä• kÄ• sena, ubhatopass
ubhatokoá¹-icammena paricchinnÄ• ti vavatthapeti. ayametesaá¹ƒ sabhÄ• gaparicchedo, vis
kesasadiso evÄ• ti evaá¹ƒ nakhe vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ __dantÄ• _ yassa paripuá¹‡á¹‡Ä• , tassa dvattiá¹ƒsa. te sabbepi vaá¹‡á¹‡ato s
vavatthapeti. yassa samasaá¹‡á¹-hitÄ• honti, tassa kharapattacchinnasaá¹…khapaá¹-alami
samaganthitasetakusumamakuá¸·amÄ• lÄ• \Ee 44/ viya ca khÄ• yanti. yassa visamasaá¹‡a
jiá¹‡á¹‡aÄ• sanasÄ• lÄ• pÄ«á¹-hakapaá¹-ipÄ• á¹-i viya nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• ti saá¹‡á¹-
tesaÃ±hi ubhayadantapantipariyosÄ• nesu heá¹-á¹-hato uparito ca dve dve katvÄ• aá¹-á¹-h
catumÅ«likÄ• Ä• sandikasaá¹‡á¹-hÄ• nÄ• , tesaá¹ƒ orato teneva \Be 34/ kamena sanniviá¹-
tikoá¹-ikÄ• timÅ«likÄ• siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• . tesampi orato teneva kamena h
ekamekaá¹ƒ katvÄ• cattÄ• ro dantÄ• dvikoá¹-ikÄ• dvimÅ«likÄ• yÄ• nakÅ«patthambhinÄ«
teneva kamena sanniviá¹-á¹-hÄ• cattÄ• ro dÄ• á¹-hÄ• dantÄ• ekakoá¹-ikÄ• ekamÅ«likÄ•
mallikÄ• makuá¸·asaá¹‡á¹-hÄ• nÄ• . tato ubhayadantapantivemajjhe heá¹-á¹-hÄ• cattÄ• ro
aá¹-á¹-ha dantÄ• ekakoá¹-ikÄ• ekamÅ«likÄ• tumbabÄ«jasaá¹‡á¹-hÄ• nÄ• . disato uparimÄ
uparimÄ• uparimahanukaá¹-á¹-hike adhokoá¹-ikÄ• , heá¹-á¹-himÄ• heá¹-á¹-himahanukaá¹-
hutvÄ• patiá¹-á¹-hitÄ• ti.

tattha yathÄ• navakammikapurisena heá¹-á¹-hÄ• silÄ• tale patiá¹-á¹-hÄ• pitÄ• uparimatal
jÄ• nanti ``mayaá¹ƒ heá¹-á¹-hÄ• silÄ• tale patiá¹-á¹-hÄ• pitÄ• , uparimatale pavesitÄ• â€™â
heá¹-á¹-hÄ• silÄ• talaá¹ƒ jÄ• nÄ• ti ``mayi thambhÄ• patiá¹-á¹-hÄ• pitÄ• â€™â€™ ti, na upa
``mayi thambhÄ• paviá¹-á¹-hÄ• â€™â€™ ti; evameva dantÄ• na jÄ• nanti ``mayaá¹ƒ heá¹-
patiá¹-á¹-hitÄ• , uparimahanukaá¹-á¹-hike paviá¹-á¹-hÄ• â€™â€™ ti, nÄ• pi \Ne 34/ heá¹-á¹-
jÄ• nÄ• ti ``mayi dantÄ• patiá¹-á¹-hitÄ• â€™â€™ ti, na uparimahanukaá¹-á¹-hikaá¹ƒ jÄ• nÄ
paviá¹-á¹-hÄ• â€™â€™ ti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na
heá¹-á¹-hÄ• hanukaá¹-á¹-hikÅ«pena hanukaá¹-á¹-hikaá¹ƒ pavisitvÄ• patiá¹-á¹-hitena attanc
Ä• kÄ• sena tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• ti vavatthapeti. ayametesaá¹ƒ sabh
visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ dante vaá¹‡á¹‡Ä• dito vavatthapeti

tato paraá¹ƒ antosarÄ«re nÄ• nÄ• kuá¹‡apasaÃ±cayappaá¹-icchÄ• dakaá¹ƒ __taco_ vaá¹‡
so hi yadipi chavirÄ• garaÃ±jitattÄ• kÄ• á¸·akodÄ• tÄ• divaá¹‡á¹‡avasena nÄ• nÄ• vaá¹‡á¹
sabhÄ• gavaá¹‡á¹‡ena seto eva. so panassa setabhÄ• vo aggijÄ• lÄ• bhighÄ• tapaharaá¹‡
viddhaá¹ƒsitÄ• ya chaviyÄ• pÄ• kaá¹-o hoti. saá¹‡á¹-hÄ• nato saá¹…khepena kaÃ±cukasa
nÄ• nÄ• saá¹‡á¹-hÄ• noti. tathÄ• hi pÄ• daá¹…gulittaco kosakÄ• rakakosasaá¹‡á¹-hÄ• no,
puá¹-abaddhÅ«pÄ• hanasaá¹‡á¹-hÄ• no, jaá¹…ghattaco bhattapuá¹-akatÄ• lapaá¹‡á¹‡asaá
taá¹‡á¸• ulabharitadÄ«ghatthavikasaá¹‡á¹-hÄ• no, Ä• nisadattaco udakapÅ«ritapaá¹-apariss
piá¹-á¹-hittaco phalakonaddhacammasaá¹‡á¹-hÄ• no, kucchittaco vÄ«á¹‡Ä• doá¹‡ikonaddh

urattaco yebhuyyena caturassasaá¹‡á¹-hÄ• no, dvibÄ• huttaco tÅ«á¹‡Ä«ronaddhacammasa
piá¹-á¹-hihatthattaco khurakosasaá¹‡á¹-hÄ• no phaá¹‡akatthavikasaá¹‡á¹-hÄ• no vÄ• , hatth
kuÃ±cikÄ• kosasaá¹‡á¹-hÄ• no, gÄ«vattaco galakaÃ±cukasaá¹‡á¹-hÄ• no, mukhattaco
chiddÄ• vachiddakimikulÄ• vakasaá¹‡á¹-hÄ• no, sÄ«sattaco pattatthavikasaá¹‡á¹-hÄ• noti.

tacapariggaá¹‡hakena ca yogÄ• vacarena uttaroá¹-á¹-hato paá¹-á¹-hÄ• ya tacassa maá¹ƒsa
pesentena paá¹-hamaá¹ƒ tÄ• va mukhattaco vavatthapetabbo, tato sÄ«sattaco, atha bahigÄ
paá¹-ilomena ca dakkhiá¹‡ahatthattaco. atha teneva kamena vÄ• mahatthattaco, tato piá¹-á
Ä• nisadattaco, tato anulomena paá¹-ilomena ca dakkhiá¹‡apÄ• dattaco, atha vÄ• mapÄ• d
vatthiudarahadayaabbhantaragÄ«vattaco, tato heá¹-á¹-himahanukattaco, atha adharoá¹-á¹-h
puna upari oá¹-á¹-hattacoti \Ee 46/. disato dvÄ«su disÄ• su jÄ• to. okÄ• sato sakalasarÄ«raá
á¹-hitoti.

tattha yathÄ• allacammapariyonaddhÄ• ya peá¸·Ä• ya na allacammaá¹ƒ jÄ• nÄ• ti ``mayÄ•
ti, napi peá¸·Ä• jÄ• nÄ• ti ``ahaá¹ƒ allacammena pariyonaddhÄ• â€™â€™ ti; evameva na ta
cÄ• tumahÄ• bhÅ«tikaá¹ƒ sarÄ«raá¹ƒ onaddhaâ€™â€™ nti, napi idaá¹ƒ cÄ• tumahÄ• bhÅ«
35/ ``ahaá¹ƒ tacena onaddhaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dham
kevalaá¹ƒ tu ---

``allacammapaá¹-icchanno, navadvÄ• ro mahÄ• vaá¹‡o.

samantato paggharati, asucipÅ«tigandhiyoâ€™â€™ ti ||

paricchedato heá¹-á¹-hÄ• maá¹ƒsena tattha patiá¹-á¹-hitatalena vÄ• upari chaviyÄ• paricc
ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ
vavatthapeti.

tato \Be 36/ paraá¹ƒ sarÄ«re navapesisatappabhedaá¹ƒ __maá¹ƒsaá¹ƒ_ vaá¹‡á¹‡ato rattaá
pÄ• libhaddakapupphasannibhanti vavatthapeti. saá¹‡á¹-hÄ• nato nÄ• nÄ• saá¹‡á¹-hÄ• nan
jaá¹…ghamaá¹ƒsaá¹ƒ tÄ• lapattapuá¹-abhattasaá¹‡á¹-hÄ• naá¹ƒ, avikasitaketakÄ«makuá¸·a
Å«rumaá¹ƒsaá¹ƒ sudhÄ• pisananisadapotakasaá¹‡á¹-hÄ• naá¹ƒ, Ä• nisadamaá¹ƒsaá¹ƒ udd
piá¹-á¹-himaá¹ƒsaá¹ƒ tÄ• laguá¸·apaá¹-alasaá¹‡á¹-hÄ• naá¹ƒ, phÄ• sukadvayamaá¹ƒsaá¹ƒ
vaá¹ƒsamayakoá¹-á¹-hakucchipadesamhi tanumattikÄ• lepasaá¹‡á¹-hÄ• naá¹ƒ, thanamaá¹ƒ
avakkhittaddhamattikÄ• piá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ, dvebÄ• humaá¹ƒsaá¹ƒ naá¹…guá¹-á¹
niccammaá¹ƒ katvÄ• á¹-hapitamahÄ• mÅ«sikasaá¹‡á¹-hÄ• naá¹ƒ, maá¹ƒsasÅ«nakasaá¹‡á
gaá¹‡á¸• amaá¹ƒsaá¹ƒ gaá¹‡á¸• appadese á¹-hapitakaraÃ±jabÄ«jasaá¹‡á¹-hÄ• naá¹ƒ, maá
eke. jivhÄ• maá¹ƒsaá¹ƒ nuhÄ«pattasaá¹‡á¹-hÄ• naá¹ƒ, nÄ• sÄ• maá¹ƒsaá¹ƒ
omukhanikkhittapaá¹‡á¹‡akosasaá¹‡á¹-hÄ• naá¹ƒ, 0.akkhikÅ«pamaá¹ƒsaá¹ƒ addhapakkaud

sÄ«samaá¹ƒsaá¹ƒ pattapacanakaá¹-Ä• hatanulepasaá¹‡á¹-hÄ• nanti \Ee 47/. maá¹ƒsaparig
etÄ• neva oá¸·Ä• rikamaá¹ƒsÄ• ni saá¹‡á¹-hÄ• nato vavatthapetabbÄ• ni. evaÃ±hi vavatthÄ
maá¹ƒsÄ• ni Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«ti. disato dvÄ«su disÄ• su jÄ• taá¹
tÄ«á¹‡i aá¹-á¹-hisatÄ• ni anulimpitvÄ• á¹-hitanti.

tattha yathÄ• thÅ«lamattikÄ• nulittÄ• ya bhittiyÄ• na thÅ«lamattikÄ• jÄ• nÄ• ti ``mayÄ• b
ti, napi bhitti jÄ• nÄ• ti ``ahaá¹ƒ thÅ«lamattikÄ• ya anulittÄ• â€™â€™ ti, evamevaá¹ƒ na nav
maá¹ƒsaá¹ƒ jÄ• nÄ• ti ``mayÄ• aá¹-á¹-hisatattayaá¹ƒ anulittaâ€™â€™ nti, napi aá¹-á¹-hisat
``ahaá¹ƒ navapesisatappabhedena maá¹ƒsena anulittaâ€™â€™ nti. Ä• bhogapaccavekkha
... pe ... na puggaloti. kevalaá¹ƒ tu ---

``navapesisatÄ• \Ne 36/ maá¹ƒsÄ• , anulittÄ• kaá¸·evaraá¹ƒ.

nÄ• nÄ• kimikulÄ• kiá¹‡á¹‡aá¹ƒ, mÄ«á¸·haá¹-á¹-hÄ• naá¹ƒva pÅ«tikaâ€™â€™ nti ||

paricchedato heá¹-á¹-hÄ• aá¹-á¹-hisaá¹…ghÄ• á¹-ena tattha patiá¹-á¹-hitatalena vÄ• upari
aÃ±Ã±amaÃ±Ã±ena paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabh
kesasadiso evÄ• ti evaá¹ƒ maá¹ƒsaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re navasatappabhedÄ• __nhÄ• rÅ«_ vaá¹‡á¹‡ato setÄ• ti vavatthapeti,
saá¹‡á¹-hÄ• nato nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• ti. tathÄ• \Be 37/ hi tattha mahantÄ• mahantÄ
kandalamakuá¸·asaá¹‡á¹-hÄ• nÄ• , tato sukhumatarÄ• sÅ«karavÄ• gurarajjusaá¹‡á¹-hÄ• n
pÅ«tilatÄ• saá¹‡á¹-hÄ• nÄ• , tato aá¹‡ukatarÄ• sÄ«haá¸·amahÄ• vÄ«á¹‡Ä• tantisaá¹‡á¹-hÄ
thÅ«lasuttakasaá¹‡á¹-hÄ• nÄ• , hatthapiá¹-á¹-hipÄ• dapiá¹-á¹-hÄ«su nhÄ• rÅ« sakuá¹‡apÄ•
nhÄ• rÅ« gÄ• madÄ• rakÄ• naá¹ƒ sÄ«se \Ee 48/ á¹-hapitaviraá¸·ataradukÅ«lasaá¹‡á¹-hÄ• n
temetvÄ• Ä• tape pasÄ• ritamacchajÄ• lasaá¹‡á¹-hÄ• nÄ• , avasesÄ• imasmiá¹ƒ sarÄ«re
taá¹ƒtaá¹ƒaá¹…gapaccaá¹…gÄ• nugatÄ• nhÄ• rÅ« sarÄ«re paá¹-imukkajÄ• lakaÃ±cukasaa
disÄ• su jÄ• tÄ• . tesu ca dakkhiá¹‡akaá¹‡á¹‡acÅ«á¸·ikato paá¹-á¹-hÄ• ya paÃ±ca kaá¹‡á¸•
purato ca pacchato ca vinandhamÄ• nÄ• vÄ• mapassaá¹ƒ gatÄ• , vÄ• makaá¹‡á¹‡acÅ«á¸·
purato ca pacchato ca vinandhamÄ• nÄ• dakkhiá¹‡apassaá¹ƒ gatÄ• , dakkhiá¹‡agalavÄ• á
purato ca pacchato ca vinandhamÄ• nÄ• vÄ• mapassaá¹ƒ gatÄ• , vÄ• magalavÄ• á¹-akato
pacchato ca vinandhamÄ• nÄ• dakkhiá¹‡apassaá¹ƒ gatÄ• , dakkhiá¹‡ahatthaá¹ƒ vinandhan
paÃ±ca paÃ±cÄ• ti dasa kaá¹‡á¸• aranÄ• makÄ• eva mahÄ• nhÄ• rÅ« Ä• ruá¸·hÄ• . tathÄ•
dakkhiá¹‡apÄ• daá¹ƒ, vÄ• mapÄ• daÃ±cÄ• ti evamete saá¹-á¹-hi mahÄ• nhÄ• rÅ« sarÄ«rac
vavatthapeti. okÄ• sato sakalasarÄ«re aá¹-á¹-hicammÄ• naá¹ƒ aá¹-á¹-himaá¹ƒsÄ• naÃ±ca a
Ä• bandhamÄ• nÄ• á¹-hitÄ• ti.

tattha yathÄ• vallisantÄ• nabaddhesu kuá¹-á¹-adÄ• rÅ«su na vallisantÄ• nÄ• jÄ• nanti ``an

Ä• baddhÄ• nÄ«â€™â€™ ti, napi kuá¹-á¹-adÄ• rÅ«ni jÄ• nanti ``mayaá¹ƒ vallisantÄ• nehi Ä
evameva na nhÄ• rÅ« jÄ• nanti ``amhehi tÄ«á¹‡i aá¹-á¹-hisatÄ• ni Ä• baddhÄ• nÄ«â€™â€™
aá¹-á¹-hisatÄ• ni jÄ• nanti ``mayaá¹ƒ nhÄ• rÅ«hi Ä• baddhÄ• nÄ«â€™â€™ ti. Ä• bhogapac
dhammÄ• ... pe ... na puggaloti. kevalaá¹ƒ tu ---

``navanhÄ• rusatÄ• \Ne 37/ honti, byÄ• mamatte kaá¸·evare.

bandhanti aá¹-á¹-hisaá¹…ghÄ• á¹-aá¹ƒ, agÄ• ramiva valliyoâ€™â€™ ti ||

paricchedato heá¹-á¹-hÄ• tÄ«hi aá¹-á¹-hisatehi tattha patiá¹-á¹-hitatalehi vÄ• upari tacama
aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• ti vavatthapeti. ayametesaá¹ƒ sabhÄ• gaparicchedo, visa
kesasadiso evÄ• ti evaá¹ƒ nhÄ• rÅ« vaá¹‡á¹‡Ä• dito \Ee 49/ vavatthapeti.

tato \Be 38/ paraá¹ƒ sarÄ«re dvattiá¹ƒsadantaá¹-á¹-hikÄ• naá¹ƒ visuá¹ƒ gahitattÄ• sesÄ• n
hatthaá¹-á¹-hikÄ• ni catusaá¹-á¹-hi pÄ• daá¹-á¹-hikÄ• ni catusaá¹-á¹-hi mudukaá¹-á¹-hikÄ• ni
paá¹‡hikaá¹-á¹-hÄ«ni ekekasmiá¹ƒ pÄ• de dve dve gopphakaá¹-á¹-hikÄ• ni dve jaá¹…ghaá¹
jaá¹‡á¹‡ukaá¹-á¹-hi ekaá¹ƒ Å«ruá¹-á¹-hi dve kaá¹-iá¹-á¹-hÄ«ni aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹
catuvÄ«sati phÄ• sukaá¹-á¹-hÄ«ni cuddasa uraá¹-á¹-hÄ«ni ekaá¹ƒ hadayaá¹-á¹-hi dve akkha
piá¹-á¹-hibÄ• haá¹-á¹-hÄ«ni dve bÄ• haá¹-á¹-hÄ«ni dve dve aggabÄ• haá¹-á¹-hÄ«ni satta gÄ
hanukaá¹-á¹-hÄ«ni ekaá¹ƒ nÄ• sikaá¹-á¹-hi dve akkhiá¹-á¹-hÄ«ni dve kaá¹‡á¹‡aá¹-á¹-hÄ«ni e
nalÄ• á¹-aá¹-á¹-hi ekaá¹ƒ muddhaá¹-á¹-hi nava sÄ«sakapÄ• laá¹-á¹-hÄ«nÄ«ti evamÄ• dinÄ•
__aá¹-á¹-hÄ«ni_ sabbÄ• neva vaá¹‡á¹‡ato setÄ• nÄ«ti vavatthapeti.

saá¹‡á¹-hÄ• nato nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• ni. tathÄ• hi tattha aggapÄ• daá¹…guliyaá¹-á¹-
katakabÄ«jasaá¹‡á¹-hÄ• nÄ• ni, tadanantarÄ• ni aá¹…gulÄ«naá¹ƒ majjhapabbaá¹-á¹-hÄ«ni
aparipuá¹‡á¹‡apanasaá¹-á¹-hisaá¹‡á¹-hÄ• nÄ• ni, mÅ«lapabbaá¹-á¹-hÄ«ni paá¹‡avasaá¹‡á¹
morasakalisaá¹‡á¹-hÄ• nÄ• nÄ«tipi eke. piá¹-á¹-hipÄ• daá¹-á¹-hÄ«ni koá¹-á¹-itakandalakand
paá¹‡hikaá¹-á¹-hÄ«ni ekaá¹-á¹-hitÄ• laphalabÄ«jasaá¹‡á¹-hÄ• nÄ• ni, gopphakaá¹-á¹-hÄ«ni
ekatobaddhakÄ«á¸·Ä• goá¸·akasaá¹‡á¹-hÄ• nÄ• ni, jaá¹…ghaá¹-á¹-hikesu khuddakaá¹ƒ dha
mahantaá¹ƒ khuppipÄ• sÄ• milÄ• tadhamanipiá¹-á¹-hisaá¹‡á¹-hÄ• naá¹ƒ, jaá¹…ghaá¹-á¹-hik
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ apanÄ«tatacakhajjÅ«rÄ«kaá¸·Ä«rasaá¹‡á¹-hÄ• naá¹ƒ, jaá¹…gh
jaá¹‡á¹‡ukaá¹-á¹-hike patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ mudiá¹…gamatthakasaá¹‡á¹-hÄ• naá¹ƒ
ekapassato ghaá¹-á¹-itapheá¹‡asaá¹‡á¹-hÄ• naá¹ƒ, Å«ruá¹-á¹-hÄ«ni
duttacchitavÄ• sipharasudaá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• ni, Å«ruá¹-á¹-hikassa kaá¹-aá¹-á¹-hike
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ suvaá¹‡á¹‡akÄ• rÄ• naá¹ƒ aggijÄ• lanakasalÄ• kÄ• bundisaá¹
tappatiá¹-á¹-hitokÄ• so aggacchinnapunnÄ• gaphalasaá¹‡á¹-hÄ• no, kaá¹-iá¹-á¹-hÄ«ni dvep
kumbhakÄ• rehi katacullisaá¹‡á¹-hÄ• nÄ• ni, tÄ• pasabhisikÄ• saá¹‡á¹-hÄ• nÄ• nÄ«tipi eke
heá¹-á¹-hÄ• mukhaá¹-hapitasappaphaá¹‡asaá¹‡á¹-hÄ• nÄ• ni, sattaá¹-á¹-haá¹-á¹-hÄ• nesu

aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni abbhantarato uparÅ«pari
á¹-hapitasÄ«sakapaá¹-á¹-aveá¹-hakasaá¹‡á¹-hÄ• nÄ• ni, bÄ• hirato vaá¹-á¹-anÄ• valisaá¹‡á
antarantarÄ• kakacadantasadisÄ• ni dve tÄ«á¹‡i kaá¹‡á¹-akÄ• ni honti, catuvÄ«satiyÄ• \Be
paripuá¹‡á¹‡Ä• ni paripuá¹‡á¹‡asÄ«haá¸·adÄ• ttasaá¹‡á¹-hÄ• nÄ• ni \Ne 38/, aparipuá¹‡á¹‡
aparipuá¹‡á¹‡asÄ«haá¸·adÄ• ttasaá¹‡á¹-hÄ• nÄ• ni, sabbÄ• neva odÄ• takukkuá¹-assa
pasÄ• ritapakkhadvayasaá¹‡á¹-hÄ• nÄ• nÄ«tipi eke. cuddasa uraá¹-á¹-hÄ«ni
jiá¹‡á¹‡asandamÄ• nikaphalakapantisaá¹‡á¹-hÄ• nÄ• ni, hadayaá¹-á¹-hi dabbiphaá¹‡asaá¹‡
akkhakaá¹-á¹-hÄ«ni khuddakalohavÄ• sidaá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• ni, tesaá¹ƒ heá¹-á¹-hÄ•
addhacandasaá¹‡á¹-hÄ• naá¹ƒ, piá¹-á¹-hibÄ• haá¹-á¹-hÄ«ni pharasuphaá¹‡asaá¹‡á¹-hÄ• nÄ
upaá¸• á¸• hacchinnasÄ«haá¸·akudÄ• lasaá¹‡á¹-hÄ• nÄ• nÄ«tipi eke. bÄ• haá¹-á¹-hÄ«ni
Ä• dÄ• sadaá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• ni, mahÄ• vÄ• sidaá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• nÄ«tipi e
yamakatÄ• lakandasaá¹‡á¹-hÄ• nÄ• ni, maá¹‡ibandhaá¹-á¹-hÄ«ni ekato alliyÄ• petvÄ•
á¹-hapitasÄ«sakapaá¹-á¹-aveá¹-hakasaá¹‡á¹-hÄ• nÄ• ni, piá¹-á¹-hihatthaá¹-á¹-hÄ«ni
koá¹-á¹-itakandalakandarÄ• sisaá¹‡á¹-hÄ• nÄ• ni, hatthaá¹…gulimÅ«lapabbaá¹-á¹-hÄ«ni pa
majjhapabbaá¹-á¹-hÄ«ni aparipuá¹‡á¹‡apanasaá¹-á¹-hisaá¹‡á¹-hÄ• nÄ• ni, aggapabbaá¹-á¹
katakabÄ«jasaá¹‡á¹-hÄ• nÄ• ni, satta gÄ«vaá¹-á¹-hÄ«ni daá¹‡á¸• e vijjhitvÄ• paá¹-ipÄ• á¹-i
á¹-hapitavaá¹ƒsakaá¸·Ä«rakhaá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• ni, heá¹-á¹-himahanukaá¹-á¹-hi kam
ayokÅ«á¹-ayottakasaá¹‡á¹-hÄ• naá¹ƒ, uparimahanukaá¹-á¹-hi avalekhanasatthakasaá¹‡á¹-h
akkhinÄ• sakÅ«paá¹-á¹-hÄ«ni apanÄ«tamiÃ±jataruá¹‡atÄ• laá¹-á¹-hisaá¹‡á¹-hÄ• nÄ• ni \Ee
adhomukhaá¹-hapitabhinnasaá¹…khakapÄ• lasaá¹‡á¹-hÄ• naá¹ƒ, kaá¹‡á¹‡acÅ«á¸·ikaá¹-á¹-
nhÄ• pitakhurakosasaá¹‡á¹-hÄ• nÄ• ni, nalÄ• á¹-akaá¹‡á¹‡acÅ«á¸·ikÄ• naá¹ƒ upari paá¹-á¹
aá¹-á¹-hibahalaghaá¹-apuá¹‡á¹‡apaá¹-apilotikakhaá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ, muddhanaá¹
mukhacchinnavaá¹…kanÄ• á¸·ikerasaá¹‡á¹-hÄ• naá¹ƒ, sÄ«saá¹-á¹-hÄ«ni sibbetvÄ•
á¹-hapitajajjarÄ• lÄ• bukaá¹-Ä• hasaá¹‡á¹-hÄ• nÄ• nÄ«ti. disato dvÄ«su disÄ• su jÄ• tÄ• ni.

okÄ• sato avisesena sakalasarÄ«re á¹-hitÄ• ni, visesena tu sÄ«saá¹-á¹-hÄ«ni gÄ«vaá¹-á¹-h
patiá¹-á¹-hitÄ• ni, gÄ«vaá¹-á¹-hÄ«ni piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«su patiá¹-á¹-hitÄ• ni,
piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni kaá¹-iá¹-á¹-hÄ«su patiá¹-á¹-hitÄ• ni, kaá¹-iá¹-á¹-hÄ«ni Å«ru
patiá¹-á¹-hitÄ• ni, uruá¹-á¹-hÄ«ni jaá¹‡á¹‡ukaá¹-á¹-hikesu, jaá¹‡á¹‡ukaá¹-á¹-hÄ«ni jaá¹…gha
jaá¹…ghaá¹-á¹-hÄ«ni gopphakaá¹-á¹-hikesu, gopphakaá¹-á¹-hÄ«ni piá¹-á¹-hipÄ• daá¹-á¹-hik
piá¹-á¹-hipÄ• daá¹-á¹-hikÄ• ni ca gopphakaá¹-á¹-hÄ«ni ukkhipitvÄ• á¹-hitÄ• ni, gopphakaá¹-
jaá¹…ghaá¹-á¹-hÄ«ni ... pe ... gÄ«vaá¹-á¹-hÄ«ni sÄ«saá¹-á¹-hÄ«ni ukkhipitvÄ• á¹-hitÄ• nÄ«
avasesÄ• nipi aá¹-á¹-hÄ«ni veditabbÄ• ni.

tattha yathÄ• iá¹-á¹-hakagopÄ• nasicayÄ• dÄ«su na uparimÄ• iá¹-á¹-hakÄ• dayo jÄ• nanti
patiá¹-á¹-hitÄ• â€™â€™ ti, napi heá¹-á¹-himÄ• jÄ• nanti ``mayaá¹ƒ uparimÄ• ni ukkhipitvÄ•
evameva na sÄ«saá¹-á¹-hikÄ• ni jÄ• nanti ``mayaá¹ƒ gÄ«vaá¹-á¹-hikesu \Be 40/ patiá¹-á¹-hit
... na gopphakaá¹-á¹-hikÄ• ni jÄ• nanti ``mayaá¹ƒ piá¹-á¹-hipÄ• daá¹-á¹-hikesu patiá¹-á¹-hitÄ

piá¹-á¹-hipÄ• daá¹-á¹-hikÄ• ni jÄ• nanti ``mayaá¹ƒ gopphakaá¹-á¹-hÄ«ni ukkhipitvÄ• á¹-hitÄ
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. kevalaá¹ƒ tu im
tÄ«á¹‡i aá¹-á¹-hisatÄ• ni navahi nhÄ• rusatehi navahi ca \Ne 39/ maá¹ƒsapesisatehi Ä• bad
ekaghanacammapariyonaddhÄ• ni, sattarasaharaá¹‡Ä«sahassÄ• nugatasinehasinehitÄ• ni,
navanavutilomakÅ«pasahassaparissavamÄ• nasedajallikÄ• ni asÄ«tikimikulÄ• ni, kÄ• yotve
yaá¹ƒ sabhÄ• vato upaparikkhanto yogÄ• vacaro na kiÃ±ci gayhÅ«pagaá¹ƒ passati, kevalaá
nÄ• nÄ• kuá¹‡apasaá¹…kiá¹‡á¹‡aá¹ƒ \Ee 52/ aá¹-á¹-hisaá¹…ghÄ• á¹-ameva passati. yaá¹ƒ
puttabhÄ• vaá¹ƒ upeti. yathÄ• ha ---

``paá¹-ipÄ• á¹-iyaá¹-á¹-hÄ«ni á¹-hitÄ• ni koá¹-iyÄ• ,

anekasandhiyamito na kehici.

baddho nahÄ• rÅ«hi jarÄ• ya codito,

acetano kaá¹-á¹-hakaliá¹…garÅ«pamo ||

``kuá¹‡apaá¹ƒ kuá¹‡ape jÄ• taá¹ƒ, asucimhi ca pÅ«tini.

duggandhe cÄ• pi duggandhaá¹ƒ, bhedanamhi ca vayadhammaá¹ƒ ||

``aá¹-á¹-hipuá¹-e aá¹-á¹-hipuá¹-o, nibbatto pÅ«tini pÅ«tikÄ• yamhi.

tamhi ca vinetha chandaá¹ƒ, hessatha puttÄ• dasabalassÄ• â€™â€™ ti ca ||

paricchedato anto aá¹-á¹-himiÃ±jena uparito maá¹ƒsena agge mÅ«le ca aÃ±Ã±amaÃ±Ã±er
vavatthapeti. ayametesaá¹ƒ sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadisc
vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re yathÄ• vuttappabhedÄ• naá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantaragataá¹ƒ __
vaá¹‡á¹‡ato setanti vavatthapeti. saá¹‡á¹-hÄ• nato attano okÄ• sasaá¹‡á¹-hÄ• nanti. seyyat
mahantamahantÄ• naá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantaragataá¹ƒ sedetvÄ• vaá¹-á¹-etvÄ• mal
pakkhittamahÄ• vettaá¹…kurasaá¹‡á¹-hÄ• naá¹ƒ, khuddÄ• nukhuddakÄ• naá¹ƒ \Be 41/ abb
vaá¹-á¹-etvÄ• khuddÄ• nukhuddakesu vaá¹ƒsanaá¸·akapabbesu pakkhittatanuvettaá¹…kur
dvÄ«su disÄ• su jÄ• taá¹ƒ. okÄ• sato aá¹-á¹-hÄ«naá¹ƒ abbhantare patiá¹-á¹-hitanti.

tattha yathÄ• veá¸·unaá¸·akÄ• dÄ«naá¹ƒ antogatÄ• ni dadhiphÄ• á¹‡itÄ• ni na jÄ• nanti ``n
veá¸·unaá¸·akÄ• dÄ«naá¹ƒ antogatÄ• nÄ«â€™â€™ ti, napi veá¸·unaá¸·akÄ• dayo jÄ• nanti

amhÄ• kaá¹ƒ antogatÄ• nÄ«â€™â€™ ti; evameva na aá¹-á¹-himiÃ±jaá¹ƒ jÄ• nÄ• ti ``ahaá¹ƒ
antogataâ€™â€™ nti, napi aá¹-á¹-hÄ«ni \Ne 40/ jÄ• nanti ``aá¹-á¹-himiÃ±jaá¹ƒ amhÄ• kaá¹ƒ
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato aa
abbhantaratalehi \Ee 53/ aá¹-á¹-himiÃ±jabhÄ• gena ca paricchinnanti vavatthapeti. ayameta
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ aá¹-á¹-himiÃ
vavatthapeti.

tato paraá¹ƒ sarÄ«rassa abbhantare dvigoá¸·akappabhedaá¹ƒ __vakkaá¹ƒ_ vaá¹‡á¹‡ato m
pÄ• á¸·ibhaddakaá¹-á¹-hivaá¹‡á¹‡anti vavatthapeti. saá¹‡á¹-hÄ• nato gÄ• madÄ• rakÄ• naá
suttÄ• vutakÄ«á¸·Ä• goá¸·akasaá¹‡á¹-hÄ• naá¹ƒ, ekavaá¹‡á¹-asahakÄ• radvayasaá¹‡á¹-hÄ
uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato galavÄ• á¹-akÄ• vinikkhantena ekamÅ«lena thol
bhinnena thÅ«lanhÄ• runÄ• vinibaddhaá¹ƒ hutvÄ• hadayamaá¹ƒsaá¹ƒ parikkhipitvÄ• á¹-hi

tattha yathÄ• vaá¹‡á¹-Å«panibaddhaá¹ƒ sahakÄ• radvayaá¹ƒ na jÄ• nÄ• ti ``ahaá¹ƒ vaá¹‡á
nti, napi vaá¹‡á¹-aá¹ƒ jÄ• nÄ• ti ``mayÄ• sahakÄ• radvayaá¹ƒ upanibaddhaâ€™â€™ nti; ev
``ahaá¹ƒ thÅ«lanhÄ• runÄ• upanibaddhaâ€™â€™ nti, napi thÅ«lanhÄ• ru jÄ• nÄ• ti ``mayÄ
nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedat
vakkabhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabhÄ• g
evÄ• ti evaá¹ƒ vakkaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«rassa abbhantare __hadayaá¹ƒ_ vaá¹‡á¹‡ato rattaá¹ƒ rattapadumapatta
vavatthapeti. saá¹‡á¹-hÄ• nato bÄ• hirapattÄ• ni apanetvÄ• adhomukhaá¹-hapitapadumam
taÃ±ca aggacchinnapunnÄ• gaphalamiva vivaá¹-ekapassaá¹ƒ bahi maá¹-á¹-haá¹ƒ anto kosÄ
abbhantarasadisaá¹ƒ. paÃ±Ã±Ä• bahulÄ• naá¹ƒ thokaá¹ƒ \Be 42/ vikasitaá¹ƒ, mandapaÃ±Ã
yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca pavattanti, taá¹ƒ
avasesamaá¹ƒsapiá¹‡á¸• asaá¹…khÄ• tahadayabbhantare addhapasatamattaá¹ƒ \Ee 54/ lo
rÄ• gacaritassa rattaá¹ƒ, dosacaritassa kÄ• á¸·akaá¹ƒ, mohacaritassa maá¹ƒsadhovanodak
vitakkacaritassa kulatthayÅ«savaá¹‡á¹‡aá¹ƒ, saddhÄ• caritassa kaá¹‡ikÄ• rapupphavaá¹‡á
acchaá¹ƒ vippasannamanÄ• vilaá¹ƒ, niddhotajÄ• timaá¹‡i viya jutimantaá¹ƒ khÄ• yati. disato
jÄ• taá¹ƒ. okÄ• sato sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ majjhe patiá¹-á¹-hitanti.

tattha yathÄ• dvinnaá¹ƒ vÄ• tapÄ• nakavÄ• á¹-akÄ• naá¹ƒ majjhe á¹-hito aggaá¸·atthambh
dvinnaá¹ƒ \Ne 41/ vÄ• tapÄ• nakavÄ• á¹-akÄ• naá¹ƒ majjhe á¹-hitoâ€™â€™ ti, napi vÄ• tap
``amhÄ• kaá¹ƒ majjhe aggaá¸·atthambhako á¹-hitoâ€™â€™ ti; evamevaá¹ƒ na hadayaá¹ƒ jÄ
thanÄ• naá¹ƒ majjhe á¹-hitaâ€™â€™ nti, napi thanÄ• ni jÄ• nanti ``hadayaá¹ƒ amhÄ• kaá¹ƒ
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato ha
paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pan
hadayaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«rassa abbhantare __yakana_saÃ±Ã±itaá¹ƒ yamakamaá¹ƒsapiá¹‡á¸• aá¹
rattakumudabÄ• hirapattapiá¹-á¹-hivaá¹‡á¹‡anti vavatthapeti. saá¹‡á¹-hÄ• nato ekamÅ«laá¹
koviá¸·Ä• rapattasaá¹‡á¹-hÄ• naá¹ƒ, taÃ±ca dandhÄ• naá¹ƒ ekaá¹ƒyeva hoti mahantaá¹ƒ, p
tÄ«á¹‡i vÄ• khuddakÄ• nÄ«ti. disato uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato dvinnaá¹ƒ t
dakkhiá¹‡apassaá¹ƒ nissÄ• ya á¹-hitanti.

tattha yathÄ• piá¹-harakapasse laggÄ• maá¹ƒsapesi na jÄ• nÄ• ti ``ahaá¹ƒ piá¹-harakapas
piá¹-harakapassaá¹ƒ jÄ• nÄ• ti ``mayi maá¹ƒsapesi laggÄ• â€™â€™ ti; evameva na yakana
dvinnaá¹ƒ thanÄ• naá¹ƒ abbhantare dakkhiá¹‡apassaá¹ƒ nissÄ• ya á¹-hitaâ€™â€™ nti, nap
dakkhiá¹‡apassaá¹ƒ jÄ• nÄ• ti ``maá¹ƒ nissÄ• ya yakanaá¹ƒ á¹-hitaâ€™â€™ nti. Ä• bhogap
ete dhammÄ• ... pe ... na puggaloti. paricchedato pana yakanaá¹ƒ yakanabhÄ• gena \Be 4
vavatthapeti \Ee 55/. ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesa
yakanaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re paá¹-icchannÄ• paá¹-icchannabhedato duvidhaá¹ƒ __kilomakaá¹ƒ_ va
dukÅ«lapilotikavaá¹‡á¹‡anti vavatthapeti. saá¹‡á¹-hÄ• nato attano okÄ• sasaá¹‡á¹-hÄ• naá
jÄ• taá¹ƒ. okÄ• sato paá¹-icchannakilomakaá¹ƒ hadayaÃ±ca vakkaÃ±ca parivÄ• retvÄ• , ap
sakalasarÄ«re cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ pariyonandhitvÄ• á¹-hitanti.

tattha yathÄ• pilotikÄ• ya paliveá¹-hite maá¹ƒse na pilotikÄ• jÄ• nÄ• ti ``mayÄ• maá¹ƒsaá
nti, napi maá¹ƒsaá¹ƒ jÄ• nÄ• ti ``ahaá¹ƒ pilotikÄ• ya paliveá¹-hitaâ€™â€™ nti; evameva na
``mayÄ• hadayavakkÄ• ni sakalasarÄ«re ca cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ paliveá¹-
hadayavakkÄ• ni sakalasarÄ«re ca maá¹ƒsaá¹ƒ jÄ• nÄ• ti ``ahaá¹ƒ kilomakena paliveá¹-hita
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato he
upari cammena tiriyaá¹ƒ kilomakabhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ
visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ kilomakaá¹ƒ vaá¹‡á¹‡Ä• dito vavatt

tato paraá¹ƒ sarÄ«rassa abbhantare __pihakaá¹ƒ_ vaá¹‡á¹‡ato nÄ«laá¹ƒ mÄ«lÄ• tanigguá
vavatthapeti. saá¹‡á¹-hÄ• nato yebhuyyena sattaá¹…gulappamÄ• á¹‡aá¹ƒ abandhanaá¹ƒ
kÄ• á¸·avacchakajivhÄ• saá¹‡á¹-hÄ• naá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sa
udarapaá¹-alassa matthakapassaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ, yamhi paharaá¹‡apahÄ• rena ba
jÄ«vitakkhayo hotÄ«ti.

tattha yathÄ• koá¹-á¹-hakamatthakapassaá¹ƒ nissÄ• ya á¹-hitÄ• na gomayapiá¹‡á¸• i jÄ• n
koá¹-á¹-hakamatthakapassaá¹ƒ nissÄ• ya á¹-hitÄ• â€™â€™ ti, napi koá¹-á¹-hakamatthakap
``gomayapiá¹‡á¸• i maá¹ƒ nissÄ• ya á¹-hitÄ• â€™â€™ ti; evameva na pihakaá¹ƒ jÄ• nÄ• ti `
matthakapassaá¹ƒ nissÄ• ya á¹-hitaâ€™â€™ nti, napi udarapaá¹-alassa matthakapassaá¹ƒ

nissÄ• ya á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ...
paricchedato \Be 44/ pihakaá¹ƒ pihakabhÄ• gena \Ee 56/ paricchinnanti vavatthapeti. ayame
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ pihakaá¹ƒ va

tato paraá¹ƒ sarÄ«rassa abbhantare dvattiá¹ƒsamaá¹ƒsakhaá¹‡á¸• appabhedaá¹ƒ __papph
rattaá¹ƒ nÄ• tiparipakkaudumbaravaá¹‡á¹‡anti vavatthapeti. saá¹‡á¹-hÄ• nato visamacchinn
chadaniá¹-á¹-hakakhaá¹‡á¸• apuÃ±jasaá¹‡á¹-hÄ• nantipi eke. tadetaá¹ƒ abbhantare asitapÄ
uggatena kammajatejusmanÄ• abbhÄ• hatattÄ• saá¹…khÄ• ditapalÄ• lapiá¹‡á¸• amiva nir
uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ abbha
upari chÄ• detvÄ• olambantaá¹ƒ á¹-hitanti.

tattha yathÄ• jiá¹‡á¹‡akoá¹-á¹-habbhantare lambamÄ• no sakuá¹‡akulÄ• vako na jÄ• nÄ•
jiá¹‡á¹‡akoá¹-á¹-habbhantare lambamÄ• no á¹-hitoâ€™â€™ ti, napi jiá¹‡á¹‡akoá¹-á¹-habbha
``sakuá¹‡akulÄ• vako mayi lambamÄ• no á¹-hitoâ€™â€™ ti; evameva na papphÄ• saá¹ƒ jÄ
sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ antare lambamÄ• naá¹ƒ á¹-hitaâ€™â€™ nti, nap
thanÄ• naá¹ƒ antaraá¹ƒ jÄ• nÄ• ti ``mayi papphÄ• saá¹ƒ lambamÄ• naá¹ƒ á¹-hitaâ€™â€™ n
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato \N
papphÄ• sabhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visab
kesasadiso evÄ• ti evaá¹ƒ papphÄ• saá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ antosarÄ«re purisassa dvattiá¹ƒsahatthaá¹ƒ, itthiyÄ• aá¹-á¹-havÄ«satihatthaá
á¹-hÄ• nesu obhaggaá¹ƒ __antaá¹ƒ_ vaá¹‡á¹‡ato setaá¹ƒ sakkharasudhÄ• vaá¹‡á¹‡anti vav
sÄ«saá¹ƒ chinditvÄ• lohitadoá¹‡iyaá¹ƒ saá¹ƒvelletvÄ• á¹-hapitadhammanisaá¹‡á¹-hÄ• naá
jÄ• taá¹ƒ. okÄ• sato upari galavÄ• á¹-ake heá¹-á¹-hÄ• ca karÄ«samagge vinibandhattÄ•
galavÄ• á¹-akakarÄ«samaggapariyante sarÄ«rabbhantare \Ee 57/ á¹-hitanti.

tattha yathÄ• lohitadoá¹‡iyaá¹ƒ á¹-hapitaá¹ƒ chinnasÄ«saá¹ƒ dhammanikaá¸·evaraá¹ƒ na j
lohitadoá¹‡iyaá¹ƒ á¹-hitaâ€™â€™ nti, napi lohitadoá¹‡i jÄ• nÄ• ti ``mayi chinnasÄ«saá¹ƒ dh
á¹-hitaâ€™â€™ nti; evameva na antaá¹ƒ jÄ• nÄ• ti ``ahaá¹ƒ sarÄ«rabbhantare á¹-hitaâ€™â
sarÄ«rabbhantaraá¹ƒ jÄ• nÄ• ti ``mayi antaá¹ƒ á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá
dhammÄ• ... pe ... na puggaloti. paricchedato antaá¹ƒ antabhÄ• gena paricchinnanti vavatt
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ antaá¹ƒ vaá

tato paraá¹ƒ antosarÄ«re antantare __antaguá¹‡aá¹ƒ_ vaá¹‡á¹‡ato setaá¹ƒ dakasÄ«talikam
vavatthapeti. saá¹‡á¹-hÄ• nato dakasÄ«talikamÅ«lasaá¹‡á¹-hÄ• namevÄ• ti, gomuttasaá¹‡á
dvÄ«su disÄ• su jÄ• taá¹ƒ. okÄ• sato kudÄ• lapharasukammÄ• dÄ«ni karontÄ• naá¹ƒ yantÄ
yantasuttakamiva yantaphalakÄ• ni antabhoge ekato aggaá¸·ante Ä• bandhitvÄ• pÄ• dapu
antarÄ• taá¹ƒ sibbitvÄ• á¹-hitarajjukÄ• viya ekavÄ«satiyÄ• antabhogÄ• naá¹ƒ antarÄ• á¹

tattha yathÄ• pÄ• dapuÃ±chanarajjumaá¹‡á¸• alakaá¹ƒ sibbitvÄ• á¹-hitarajjukÄ• na jÄ• nÄ
pÄ• dapuÃ±chanarajjumaá¹‡á¸• alakaá¹ƒ sibbitaâ€™â€™ nti, napi pÄ• dapuÃ±chanarajjum
``rajjukÄ• maá¹ƒ sibbitvÄ• á¹-hitÄ• â€™â€™ ti, evameva antaguá¹‡aá¹ƒ na jÄ• nÄ• ti ``aha
ekavÄ«satibhogabbhantare Ä• bandhitvÄ• á¹-hitaâ€™â€™ nti, napi antaá¹ƒ jÄ• nÄ• ti ``ant
Ä• bandhitvÄ• á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ..
paricchedato antaguá¹‡aá¹ƒ antaguá¹‡abhÄ• gena \Ne 44/ paricchinnanti vavatthapeti. ayan
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ antaguá¹‡aá
vavatthapeti.

tato paraá¹ƒ antosarÄ«re __udariyaá¹ƒ_ vaá¹‡á¹‡ato ajjhohaá¹-Ä• hÄ• ravaá¹‡á¹‡anti vava
saá¹‡á¹-hÄ• nato parissÄ• vane sithilabaddhataá¹‡á¸• ulasaá¹‡á¹-hÄ• naá¹ƒ. disato uparim
okÄ• sato udare á¹-hitanti \Ee 58/. udaraá¹ƒ nÄ• ma ubhato nippÄ«á¸·iyamÄ• nassa allasÄ•
saÃ±jÄ• taphoá¹-akasadisaá¹ƒ antapaá¹-alaá¹ƒ, bahi maá¹-á¹-haá¹ƒ, anto maá¹ƒsakasambu
kiliá¹-á¹-hapÄ• vÄ• rapupphasadisaá¹ƒ, kuthitapanasaphalassa abbhantarasadisantipi eke.
gaá¹‡á¸• uppÄ• dakÄ• tÄ• lahÄ«rakÄ• sÅ«cimukhakÄ• paá¹-atantusuttakÄ• ti evamÄ• didv
Ä• kulabyÄ• kulÄ• saá¹‡á¸• asaá¹‡á¸• acÄ• rino hutvÄ• nivasanti, ye pÄ• nabhojanÄ• dim
viravantÄ• \Be 46/ hadayamaá¹ƒsaá¹ƒ abhitudanti pÄ• nabhojanÄ• dÄ«ni ajjhoharaá¹‡avel
hutvÄ• paá¹-hamajjhohaá¹-e dve tayo Ä• lope turitaturitÄ• vilumpanti. yaá¹ƒ etesaá¹ƒ kimÄ
vaccakuá¹-i gilÄ• nasÄ• lÄ• susÄ• naÃ±ca hoti, yattha seyyathÄ• pi nÄ• ma caá¹‡á¸• Ä• la
saradasamaye thÅ«laphusitake deve vassante udakena Ä• vÅ«á¸·haá¹ƒ
muttakarÄ«sacammaá¹-á¹-hinhÄ• rukhaá¹‡á¸• akheá¸·asiá¹…ghÄ• á¹‡ikÄ• lohitappabhutin
nipatitvÄ• kaddamodakÄ• luá¸·itaá¹ƒ saÃ±jÄ• takimikulÄ• kulaá¹ƒ hutvÄ• dvÄ«hatÄ«hacca
sÅ«riyÄ• tapasantÄ• pavegakuthitaá¹ƒ upari pheá¹‡apupphuá¸·ake muÃ±cantaá¹ƒ abhinÄ«
paramaduggandhajegucchaá¹ƒ upagantuá¹ƒ vÄ• daá¹-á¹-huá¹ƒ vÄ• anaraharÅ«pataá¹ƒ Ä•
pageva ghÄ• yituá¹ƒ vÄ• sÄ• yituá¹ƒ vÄ• ; evameva nÄ• nappakÄ• rapÄ• nabhojanÄ• di da
jivhÄ• hatthasamparivattitaá¹ƒ kheá¸·alÄ• lÄ• palibuddhaá¹ƒ taá¹…khaá¹‡avigatavaá¹‡á¹‡a
koliyakhalisuvÄ• navamathusadisaá¹ƒ nipatitvÄ• pittasemhavÄ• tapaliveá¹-hitaá¹ƒ hutvÄ•
udaraggisantÄ• pavegakuthitaá¹ƒ kimikulÄ• kulaá¹ƒ uparÅ«pari pheá¹‡apupphuá¸·akÄ• ni m
paramakasambuduggandhajegucchabhÄ• vamÄ• pajjitvÄ• tiá¹-á¹-hati. yaá¹ƒ sutvÄ• pi \Ee
amanuÃ±Ã±atÄ• saá¹‡á¹-hÄ• ti, pageva paÃ±Ã±Ä• cakkhunÄ• oloketvÄ• . yattha ca patita
paÃ±cadhÄ• vivekaá¹ƒ gacchati, ekaá¹ƒ bhÄ• gaá¹ƒ pÄ• á¹‡akÄ• khÄ• danti, ekaá¹ƒ bhÄ•
bhÄ• go muttaá¹ƒ hoti, eko bhÄ• go karÄ«saá¹ƒ hoti, eko bhÄ• go rasabhÄ• vaá¹ƒ Ä• pajjitv
upabrÅ«hayatÄ«ti.

tattha yathÄ• paramajegucchÄ• ya suvÄ• nadoá¹‡iyÄ• á¹-hito suvÄ• navamathu na jÄ• nÄ
á¹-hitoâ€™â€™ ti; napi suvÄ• nadoá¹‡i jÄ• nÄ• ti ``mayi suvÄ• navamathu á¹-hitoâ€™â€™
jÄ• nÄ• ti ``ahaá¹ƒ imasmiá¹ƒ paramaduggandhajegucche udare á¹-hitaâ€™â€™ nti; napi u

udariyaá¹ƒ á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe
paricchedato udariyaá¹ƒ udariyabhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ•
visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ udariyaá¹ƒ vaá¹‡á¹‡Ä• dito vavatth

tato \Be 47/ paraá¹ƒ antosarÄ«re __karÄ«saá¹ƒ_ vaá¹‡á¹‡ato yebhuyyena ajjhohaá¹-Ä• hÄ
vavatthapeti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ, disato heá¹-á¹-himÄ• ya disÄ• ya
pakkÄ• saye á¹-hitanti. pakkÄ• sayo nÄ• ma heá¹-á¹-hÄ• nÄ• bhipiá¹-á¹-hikaá¹‡á¹-akamÅ«
ubbedhena aá¹-á¹-haá¹…gulamatto vaá¹ƒsanaá¸·akabbhantarasadiso padeso, yattha seyya
uparibhÅ«mibhÄ• ge patitaá¹ƒ vassodakaá¹ƒ ogaá¸·itvÄ• heá¹-á¹-hÄ• bhÅ«mibhÄ• gaá¹ƒ p
evameva yaá¹ƒkiÃ±ci Ä• mÄ• saye patitaá¹ƒ pÄ• nabhojanÄ• dikaá¹ƒ udaragginÄ• pheá¹‡u
saá¹‡hakaraá¹‡iyÄ• piá¹-á¹-hamiva saá¹‡habhÄ• vaá¹ƒ Ä• pajjitvÄ• antabilena ogaá¸·itvÄ•
vaá¹ƒsanaá¸·ake pakkhittapaá¹‡á¸• umattikÄ• viya sannicitaá¹ƒ hutvÄ• tiá¹-á¹-hati.

tattha yathÄ• vaá¹ƒsanaá¸·ake omadditvÄ• pakkhittapaá¹‡á¸• umattikÄ• na jÄ• nÄ• ti ``ah
á¹-hitÄ• â€™â€™ ti, napi vaá¹ƒsanaá¸·ako jÄ• nÄ• ti ``mayi paá¹‡á¸• umattikÄ• á¹-hitÄ• â€
karÄ«saá¹ƒ jÄ• nÄ• ti \Ee 60/ ``ahaá¹ƒ pakkÄ• saye á¹-hitaâ€™â€™ nti, napi pakkÄ• sayo j
á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na pugga
karÄ«saá¹ƒ karÄ«sabhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicche
pana kesasadiso evÄ• ti evaá¹ƒ karÄ«saá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re sÄ«sakaá¹-Ä• habbhantare __matthaluá¹…gaá¹ƒ_ vaá¹‡á¹‡ato setaá¹
ahichattakapiá¹‡á¸• ivaá¹‡á¹‡anti vavatthapeti. pakkuthitaduddhavaá¹‡á¹‡antipi eke. saá¹‡á
okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato sÄ«sakaá¹-Ä•
sibbinimagge nissÄ• ya samodhÄ• ya á¹-hapitÄ• cattÄ• ro piá¹-á¹-hapiá¹‡á¸• ikÄ• viya sam
catumatthaluá¹…gapiá¹‡á¸• appabhedaá¹ƒ hutvÄ• á¹-hitanti.

tattha yathÄ• purÄ• á¹‡alÄ• bukaá¹-Ä• he pakkhittapiá¹-á¹-hapiá¹‡á¸• i pakkuthitaduddhaá
``ahaá¹ƒ purÄ• á¹‡alÄ• bukaá¹-Ä• he á¹-hitaâ€™â€™ nti, napi purÄ• á¹‡alÄ• bukaá¹-Ä• haa
piá¹-á¹-hapiá¹‡á¸• i pakkuthitaduddhaá¹ƒ vÄ• á¹-hitaâ€™â€™ nti; evameva na matthaluá¹…
sÄ«sakaá¹-Ä• habbhantare á¹-hitaâ€™â€™ nti, napi sÄ«sakaá¹-Ä• habbhantaraá¹ƒ jÄ• nÄ•
á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na pugga
matthaluá¹…gaá¹ƒ matthaluá¹…gabhÄ• gena paricchinnanti vavatthapeti. ayametassa \Ne 4
visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ matthaluá¹…gaá¹ƒ vaá¹‡á¹‡Ä• dito

tato \Be 48/ paraá¹ƒ sarÄ«re baddhÄ• baddhabhedato duvidhampi __pittaá¹ƒ_ vaá¹‡á¹‡ato
bahalamadhukatelavaá¹‡á¹‡anti vavatthapeti. abaddhapittaá¹ƒ milÄ• tabakulapupphavaá¹‡á
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato dvÄ«su disÄ• su jÄ• taá¹ƒ. okÄ• sato a
kesalomanakhadantÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-á¹-hÄ• naá¹ƒ thaddhasukkhacammaÃ±ca

avasesasarÄ«raá¹ƒ byÄ• petvÄ• á¹-hitaá¹ƒ, yamhi kupite akkhÄ«ni pÄ«takÄ• ni honti bham
kaá¹‡á¸• Å«yati. baddhapittaá¹ƒ hadayapapphÄ• sÄ• namantare \Ee 61/ yakanamaá¹ƒsaá¹
mahÄ• kosÄ• takikosakasadise pittakosake á¹-hitaá¹ƒ, yamhi kupite sattÄ• ummattakÄ• ho
hirottappaá¹ƒ chaá¸• á¸• etvÄ• akattabbaá¹ƒ karonti, abhÄ• sitabbaá¹ƒ bhÄ• santi, acintitab

tattha yathÄ• udakaá¹ƒ byÄ• petvÄ• á¹-hitaá¹ƒ telaá¹ƒ na jÄ• nÄ• ti ``ahaá¹ƒ udakaá¹ƒ by
nti, napi udakaá¹ƒ jÄ• nÄ• ti ``telaá¹ƒ maá¹ƒ byÄ• petvÄ• á¹-hitaâ€™â€™ nti; evameva na
``ahaá¹ƒ sarÄ«raá¹ƒ byÄ• petvÄ• á¹-hitaâ€™â€™ nti, napi sarÄ«raá¹ƒ jÄ• nÄ• ti ``abaddha
á¹-hitaâ€™â€™ nti. yathÄ• ca kosÄ• takikosake á¹-hitaá¹ƒ vassodakaá¹ƒ na jÄ• nÄ• ti ``ah
á¹-hitaâ€™â€™ nti, napi kosÄ• takikosako jÄ• nÄ• ti ``mayi vassodakaá¹ƒ á¹-hitaâ€™â€™ n
baddhapittaá¹ƒ jÄ• nÄ• ti ``ahaá¹ƒ pittakosake á¹-hitaâ€™â€™ nti, napi pittakosako jÄ• nÄ•
baddhapittaá¹ƒ á¹-hitaâ€™â€™ nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ..
paricchedato pittaá¹ƒ pittabhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ• gapar
visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ pittaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthape

tato paraá¹ƒ sarÄ«rabbhantare ekapattapÅ«rappamÄ• á¹‡aá¹ƒ __semhaá¹ƒ_ vaá¹‡á¹‡ato s
kacchakapaá¹‡á¹‡arasavaá¹‡á¹‡anti vavatthapeti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• na
disÄ• ya jÄ• taá¹ƒ. okÄ• sato udarapaá¹-ale á¹-hitanti. yaá¹ƒ \Be 49/ pÄ• nabhojanÄ• diajjho
seyyathÄ• pi nÄ• ma udake sevÄ• lapaá¹‡akaá¹ƒ kaá¹-á¹-he vÄ• kathale vÄ• patante chijji
ajjhottharitvÄ• tiá¹-á¹-hati, evameva pÄ• nabhojanÄ• dimhi nipatante chijjitvÄ• dvidhÄ• hu
ajjhottharitvÄ• tiá¹-á¹-hati, yamhi ca mandÄ«bhÅ«te pakkamiva gaá¹‡á¸• aá¹ƒ pÅ«tikamiva
udarapaá¹-alaá¹ƒ paramajegucchakuá¹‡apagandhaá¹ƒ hoti. tato uggatena ca gandhena ugg
duggandhaá¹ƒ pÅ«tikuá¹‡apasadisaá¹ƒ hoti, so ca puriso ``apehi \Ne 47/ duggandhaá¹ƒ vÄ
vattabbataá¹ƒ \Ee 62/ Ä• pajjati, yaÃ±ca abhivaá¸• á¸• hitaá¹ƒ bahalattamÄ• pannaá¹ƒ paá¹
vaccakuá¹-iyÄ• udarapaá¹-alabbhantare eva kuá¹‡apagandhaá¹ƒ sannirumbhitvÄ• tiá¹-á¹-h

tattha yathÄ• candanikÄ• ya uparipheá¹‡apaá¹-alaá¹ƒ na jÄ• nÄ• ti ``ahaá¹ƒ candanikÄ• y
candanikÄ• jÄ• nÄ• ti ``mayi pheá¹‡apaá¹-alaá¹ƒ á¹-hitaâ€™â€™ nti; evameva na semhaá
udarapaá¹-ale á¹-hitaâ€™â€™ nti, napi udarapaá¹-alaá¹ƒ jÄ• nÄ• ti ``mayi semhaá¹ƒ á¹-hita
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato se
paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pan
semhaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re __pubbo_ vaá¹‡á¹‡ato paá¹‡á¸• upalÄ• savaá¹‡á¹‡oti vavatthapeti. sa
okÄ• sasaá¹‡á¹-hÄ• no. disato dvÄ«su disÄ• su jÄ• to. okÄ• sato pubbassa okÄ• so nÄ• ma
sannicito tiá¹-á¹-heyya, yatra yatra khÄ• á¹‡ukaá¹‡á¹-akappaharaá¹‡aggijÄ• lÄ• dÄ«hi abhih
lohitaá¹ƒ saá¹‡á¹-hahitvÄ• paccati, gaá¹‡á¸• apiá¸·akÄ• dayo vÄ• uppajjanti, tatra tatra tiá¹

tattha yathÄ• rukkhassa tattha tattha pharasudhÄ• rÄ• dÄ«hi pahatappadese avagaá¸·itvÄ
jÄ• nÄ• ti ``ahaá¹ƒ rukkhassa pahatappadese á¹-hitoâ€™â€™ ti, napi rukkhassa pahatappa
niyyÄ• so á¹-hitoâ€™â€™ ti; evameva na pubbo jÄ• nÄ• ti ``ahaá¹ƒ sarÄ«rassa tattha tattha
khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«hi abhihatappadese gaá¹‡á¸• apiá¸·akÄ• dÄ«naá¹ƒ uá¹-á¹-hitap
napi sarÄ«rappadeso jÄ• nÄ• ti ``mayi pubbo á¹-hitoâ€™â€™ ti. Ä• bhogapaccavekkhaá¹‡a
dhammÄ• ... pe ... na puggaloti. paricchedato pubbo pubbabhÄ• gena paricchinnoti vavatth
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ pubbaá¹ƒ va

tato paraá¹ƒ sarÄ«re sannicitalohitaá¹ƒ saá¹ƒsaraá¹‡alohitanti evaá¹ƒ duvidhe __lohite_ sa
tÄ• va vaá¹‡á¹‡ato bahalakuthitalÄ• khÄ• rasavaá¹‡á¹‡anti \Ee 63/ vavatthapeti, saá¹ƒsaraá
acchalÄ• khÄ• rasavaá¹‡á¹‡anti. saá¹‡á¹-hÄ• nato sabbampi attano okÄ• sasaá¹‡á¹-hÄ• na
sannicitalohitaá¹ƒ uparimÄ• ya disÄ• ya jÄ• taá¹ƒ, saá¹ƒsaraá¹‡alohitaá¹ƒ dvÄ«supÄ«ti. okÄ
saá¹ƒsaraá¹‡alohitaá¹ƒ kesalomanakhadantÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ceva
vajjetvÄ• dhamanijÄ• lÄ• nusÄ• rena \Ne 48/ sabbaá¹ƒ upÄ• dinnakasarÄ«raá¹ƒ pharitvÄ•
sannicitalohitaá¹ƒ yakanassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• ekapattapÅ«raá¹‡amattaá
vakkahadayapapphÄ• sÄ• naá¹ƒ upari thokaá¹ƒ thokaá¹ƒ binduá¹ƒ pÄ• tentaá¹ƒ vakkahada
á¹-hitaá¹ƒ, yamhi vakkahadayÄ• dÄ«ni atemente sattÄ• pipÄ• sitÄ• honti.

tattha yathÄ• jajjarakapÄ• le á¹-hitaá¹ƒ udakaá¹ƒ heá¹-á¹-hÄ• leá¸• á¸• ukhaá¹‡á¸• Ä• dÄ«
``ahaá¹ƒ jajjarakapÄ• le á¹-hitaá¹ƒ heá¹-á¹-hÄ• leá¸• á¸• ukhaá¹‡á¸• Ä• dÄ«ni tememÄ«â€™
jajjarakapÄ• laá¹ƒ heá¹-á¹-hÄ• leá¸• á¸• ukhaá¹‡á¸• Ä• dÄ«ni vÄ• jÄ• nanti ``mayi udakaá¹
tementaá¹ƒ á¹-hitaâ€™â€™ nti; evameva na lohitaá¹ƒ jÄ• nÄ• ti ``ahaá¹ƒ yakanassa heá¹-á
vakkahadayÄ• dÄ«ni tementaá¹ƒ á¹-hitaâ€™â€™ nti, napi yakanassa heá¹-á¹-hÄ• bhÄ• gaá
vakkahadayÄ• dÄ«ni vÄ• jÄ• nanti ``mayi lohitaá¹ƒ á¹-hitaá¹ƒ, amhe vÄ• tementaá¹ƒ á¹-hit
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato lo
paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pan
lohitaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re __sedo_ vaá¹‡á¹‡ato pasannatilatelavaá¹‡á¹‡oti vavatthapeti. saá¹‡á
okÄ• sasaá¹‡á¹-hÄ• no. disato dvÄ«su disÄ• su jÄ• to. okÄ• sato sedassa okÄ• so nÄ• ma
lohitaá¹ƒ viya sadÄ• tiá¹-á¹-heyya. yasmÄ• vÄ• yadÄ• aggisantÄ• pasÅ«riyasantÄ• pautu
sarÄ«raá¹ƒ santapati, atha udakato abbÅ«á¸·hamattavisamacchinnabhisamuá¸·Ä• lakumuda
sabbakesalomakÅ«pavivarehi paggharati. tasmÄ• tesaá¹ƒ kesalomakÅ«pavivarÄ• naá¹ƒ va
saá¹‡á¹-hÄ• nato vavatthapeti. ``sedapariggaá¹‡hakena ca yogÄ• vacarena kesalomakÅ«pa
á¹-hitavaseneva sedo manasikÄ• tabboâ€™â€™ ti vuttaá¹ƒ pubbÄ• cariyehi.

tattha yathÄ• bhisamuá¸·Ä• lakumudanÄ• lakalÄ• pavivarehi paggharantaá¹ƒ udakaá¹ƒ na
bhisamuá¸·Ä• lakumudanÄ• lakalÄ• pavivarehi paggharÄ• mÄ«â€™â€™ ti, napi bhisamuá¸

jÄ• nanti ``amhehi udakaá¹ƒ paggharatÄ«â€™â€™ ti; evameva na sedo jÄ• nÄ• ti ``ahaá¹ƒ
paggharÄ• mÄ«â€™â€™ ti, napi kesalomakÅ«pavivarÄ• jÄ• nanti ``amhehi sedo pagghara
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato se
paricchinnoti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana
sedaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato \Ne 49/ paraá¹ƒ sarÄ«re cammamaá¹ƒsantare __medo_ vaá¹‡á¹‡ato phÄ• litahaliddiva
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• no. tathÄ• hi sukhino thÅ«lasarÄ«rassa cammamaá
haliddirattadukÅ«lapilotikasaá¹‡á¹-hÄ• no, kisasarÄ«rassa
jaá¹…ghamaá¹ƒsaÅ«rumaá¹ƒsapiá¹-á¹-hikaá¹‡á¹-akanissitapiá¹-á¹-himaá¹ƒsaudarapaá¹-ala
saá¹ƒvellitvÄ• á¹-hapitahaliddirattadukÅ«lapilotikakhaá¹‡á¸• asaá¹‡á¹-hÄ• no. disato dvÄ«s
okÄ• sato thÅ«lasarÄ«rassa sakalasarÄ«raá¹ƒ pharitvÄ• kisassa jaá¹…ghÄ• maá¹ƒsÄ• dÄ«
sinehasaá¹…khÄ• topi hutvÄ• paramajegucchattÄ• na matthakatelatthaá¹ƒ na gaá¹‡á¸• Å«
dÄ«pajÄ• lanatthaá¹ƒ saá¹…gayhati.

tattha yathÄ• maá¹ƒsapuÃ±jaá¹ƒ nissÄ• ya á¹-hitÄ• haliddirattadukÅ«lapilotikÄ• na jÄ• nÄ
maá¹ƒsapuÃ±jaá¹ƒ nissÄ• ya á¹-hitÄ• â€™â€™ ti, napi maá¹ƒsapuÃ±jo jÄ• nÄ• ti ``haliddira
nissÄ• ya á¹-hitÄ• â€™â€™ ti; evameva na medo jÄ• nÄ• ti ``ahaá¹ƒ sakalasarÄ«raá¹ƒ jaá¹
nissÄ• ya á¹-hitoâ€™â€™ ti, napi sakalasarÄ«raá¹ƒ jÄ• nÄ• ti jaá¹…ghÄ• dÄ«su vÄ• maá¹
á¹-hitoâ€™â€™ ti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggal
heá¹-á¹-hÄ• maá¹ƒsena, upari cammena, samantato medabhÄ• gena \Be 52/ paricchinnoti
sabhÄ• gaparicchedo, visabhÄ• gaparicchedo \Ee 65/ pana kesasadiso evÄ• ti evaá¹ƒ med
vavatthapeti.

tato paraá¹ƒ sarÄ«re __assu_ vaá¹‡á¹‡ato pasannatilatelavaá¹‡á¹‡anti vavatthapeti. saá¹‡á
okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato akkhikÅ«pake
pittakosake pittamiva akkhikÅ«pakesu sadÄ• sannicitaá¹ƒ hutvÄ• tiá¹-á¹-hati, kintu yadÄ•
sattÄ• mahÄ• hasitaá¹ƒ hasanti, domanassajÄ• tÄ• rodanti paridevanti, tathÄ• rÅ«paá¹ƒ vi
haranti, yadÄ• ca tesaá¹ƒ akkhÄ«ni dhÅ«marajapaá¹ƒsukÄ• dÄ«hi abhihaÃ±Ã±anti, tadÄ•
somanassadomanassavisamÄ• hÄ• rÄ• dÄ«hi samuá¹-á¹-hahitvÄ• assu akkhikÅ«pakesu p
ca. ``assupariggaá¹‡hakena ca yogÄ• vacarena akkhikÅ«pake pÅ«retvÄ• á¹-hitavaseneva
nti pubbÄ• cariyÄ• vaá¹‡á¹‡ayanti.

tattha yathÄ• matthakacchinnataruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu á¹-hitaá¹ƒ udakaá¹ƒ na jÄ•
matthakacchinnataruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu á¹-hitaâ€™â€™ nti, napi
matthakacchinnataruá¹‡atÄ• laá¹-á¹-hikÅ«pakÄ• jÄ• nanti ``amhesu udakaá¹ƒ á¹-hitaâ€™â
jÄ• nÄ• ti ``ahaá¹ƒ akkhikÅ«pakesu á¹-hitaâ€™â€™ nti, napi akkhikÅ«pakÄ• jÄ• nanti ``am
nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete \Ne 50/ dhammÄ• ... pe ... na puggaloti. pari

assubhÄ• gena paricchinnanti vavatthapeti. ayametassa sabhÄ• gaparicchedo, visabhÄ• ga
evÄ• ti evaá¹ƒ assuá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re vilÄ«nasinehasaá¹…khÄ• tÄ• __vasÄ• _ vaá¹‡á¹‡ato Ä• cÄ• me Ä• s
vavatthapeti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ• . disato dvÄ«su disÄ• su jÄ• tÄ• . c
hatthatalahatthapiá¹-á¹-hipÄ• datalapÄ• dapiá¹-á¹-hinÄ• sÄ• puá¹-analÄ• á¹-aaá¹ƒsakÅ«á¹-e
etesu okÄ• sesu sadÄ• vilÄ«nÄ• eva hutvÄ• tiá¹-á¹-hati, kintu yadÄ•
aggisantÄ• pasÅ«riyasantÄ• pautuvisabhÄ• gadhÄ• tuvisabhÄ• gehi te padesÄ• usmÄ• jÄ
vilÄ«nÄ• va hutvÄ• pasannasalilÄ• su udakasoá¹‡á¸• ikÄ• su nÄ«hÄ• ro viya sarati.

tattha \Be 53/ yathÄ• udakasoá¹‡á¸• iyo ajjhottharitvÄ• \Ee 66/ á¹-hito nÄ«hÄ• ro na jÄ• nA
udakasoá¹‡á¸• iyo ajjhottharitvÄ• á¹-hitoâ€™â€™ ti, napi udakasoá¹‡á¸• iyo jÄ• nanti ``nÄ«
ajjhottharitvÄ• á¹-hitoâ€™â€™ ti; evameva na vasÄ• jÄ• nÄ• ti ``ahaá¹ƒ hatthatalÄ• dÄ«ni
á¹-hitÄ• â€™â€™ ti, napi hatthatalÄ• dÄ«ni jÄ• nanti ``vasÄ• amhe ajjhottharitvÄ• á¹-hitÄ•
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato va
paricchinnÄ• ti vavatthapeti. ayametissÄ• sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pa
evaá¹ƒ vasaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ sarÄ«re mukhassabbhantare __kheá¸·o_ vaá¹‡á¹‡ato seto pheá¹‡avaá¹‡á¹‡ot
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• noti, samuddapheá¹‡asaá¹‡á¹-hÄ• notipi eke. disato
okÄ• sato ubhohi kapolapassehi orohitvÄ• jivhÄ• ya á¹-hitoti. na ceso ettha sadÄ• sannicit
kintu yadÄ• sattÄ• tathÄ• rÅ«paá¹ƒ Ä• hÄ• raá¹ƒ passanti vÄ• saranti vÄ• , uá¹‡hatittakaá
vÄ• kiÃ±ci mukhe á¹-hapenti. yadÄ• ca tesaá¹ƒ hadayaá¹ƒ Ä• gilÄ• yati, kismiÃ±cideva vÄ
tadÄ• kheá¸·o uppajjitvÄ• ubhohi kapolapassehi orohitvÄ• jivhÄ• ya saá¹‡á¹-hÄ• ti. aggaji
tanuko hoti, mÅ«lajivhÄ• ya bahalo, mukhe pakkhittaÃ±ca puthukaá¹ƒ vÄ• taá¹‡á¸• ulaá¹ƒ
khÄ• danÄ«yaá¹ƒ nadipuline khatakÅ«pasalilamiva parikkhayamagacchantova sadÄ• tema

tattha yathÄ• nadipuline khatakÅ«patale saá¹‡á¹-hitaá¹ƒ udakaá¹ƒ na jÄ• nÄ• ti ``ahaá¹ƒ k
saá¹‡á¹-hitaâ€™â€™ nti \Ne 51/, napi kÅ«patalaá¹ƒ jÄ• nÄ• ti ``mayi udakaá¹ƒ á¹-hitaâ€™â
kheá¸·o jÄ• nÄ• ti ``ahaá¹ƒ ubhohi kapolapassehi orohitvÄ• jivhÄ• tale saá¹‡á¹-hitoâ€™â€™
jÄ• nÄ• ti ``mayi ubhohi kapolapassehi orohitvÄ• kheá¸·o saá¹‡á¹-hitoâ€™â€™ ti. Ä• bhoga
hi ete dhammÄ• ... pe ... na puggaloti. paricchedato kheá¸·o kheá¸·abhÄ• gena paricchinno
ayametassa sabhÄ• gaparicchedo, visabhÄ• gaparicchedo pana kesasadiso evÄ• ti evaá¹ƒ
vavatthapeti.

tato \Be 54/ \Ee 67/ paraá¹ƒ sarÄ«re __siá¹…ghÄ• á¹‡ikÄ• _ vaá¹‡á¹‡ato setÄ• taruá¹‡atÄ
vavatthapeti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ• , sedetvÄ• sedetvÄ• nÄ• sÄ• puá
pakkhittavettaá¹…kurasaá¹‡á¹-hÄ• nÄ• tipi eke. disato uparimÄ• ya disÄ• ya jÄ• tÄ• . okÄ•

á¹-hitÄ• ti. na cesÄ• ettha sadÄ• sannicitÄ• hutvÄ• tiá¹-á¹-hati, kintu seyyathÄ• pi nÄ• ma
dadhiá¹ƒ bandhitvÄ• heá¹-á¹-hÄ• paduminipattaá¹ƒ kaá¹‡á¹-akena vijjheyya, atha tena chi
gaá¸·itvÄ• bahi papateyya; evameva yadÄ• sattÄ• rodanti, visabhÄ• gÄ• hÄ• rautuvasena
honti, tadÄ• antosÄ«sato pÅ«tisemhabhÄ• vaá¹ƒ Ä• pannaá¹ƒ matthaluá¹…gaá¹ƒ gaá¸·itvÄ
otaritvÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• tiá¹-á¹-hati.

tattha yathÄ• sippikÄ• ya pakkhittaá¹ƒ pÅ«tidadhi na jÄ• nÄ• ti ``ahaá¹ƒ sippikÄ• ya á¹-hita
sippikÄ• jÄ• nÄ• ti ``mayi pÅ«tikaá¹ƒ dadhi á¹-hitaâ€™â€™ nti; evameva na siá¹…ghÄ• á¹‡
nÄ• sÄ• puá¹-esu á¹-hitÄ• â€™â€™ ti, napi nÄ• sÄ• puá¹-Ä• jÄ• nanti ``amhesu siá¹…ghÄ
Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedato si
siá¹…ghÄ• á¹‡ikabhÄ• gena paricchinnÄ• ti vavatthapeti. ayametissÄ• sabhÄ• gapariccheo
kesasadiso evÄ• ti evaá¹ƒ siá¹…ghÄ• á¹‡ikaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti.

tato paraá¹ƒ antosarÄ«re __lasikÄ• _ti sarÄ«rasandhÄ«naá¹ƒ abbhantare picchilakuá¹‡apa
kaá¹‡ikÄ• raniyyÄ• savaá¹‡á¹‡Ä• ti vavatthapeti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ•
jÄ• tÄ• . okÄ• sato aá¹-á¹-hisandhÄ«naá¹ƒ abbhaÃ±janakiccaá¹ƒ sÄ• dhayamÄ• nÄ• asÄ«
á¹-hitÄ• ti. yassa cesÄ• mandÄ• hoti, tassa uá¹-á¹-hahantassa nisÄ«dantassa abhikkaman
samiÃ±jantassa pasÄ• rentassa aá¹-á¹-hikÄ• ni kaá¹-akaá¹-Ä• yanti, accharikÄ• saddaá¹ƒ k
68/, ekayojanadviyojanamattampi addhÄ• naá¹ƒ gatassa vÄ• yodhÄ• tu kuppati, gattÄ• ni d
cesÄ• bahukÄ• hoti, tassa uá¹-á¹-hÄ• nanisajjÄ• dÄ«su na aá¹-á¹-hÄ«ni kaá¹-akaá¹-Ä• yan
gatassa na vÄ• yodhÄ• tu kuppati, na gattÄ• ni dukkhanti.

tattha \Be 55/ yathÄ• abbhaÃ±janatelaá¹ƒ na jÄ• nÄ• ti ``ahaá¹ƒ akkhaá¹ƒ abbhaÃ±jitvÄ•
akkho jÄ• nÄ• ti ``maá¹ƒ telaá¹ƒ abbhaÃ±jitvÄ• á¹-hitaâ€™â€™ nti; evameva na lasikÄ• jÄ
asÄ«tisatasandhiyo abbhaÃ±jitvÄ• á¹-hitÄ• â€™â€™ ti, napi asÄ«tisatasandhiyo jÄ• nanti `
abbhaÃ±jitvÄ• á¹-hitÄ• â€™â€™ ti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• .
paricchedato lasikÄ• lasikabhÄ• gena paricchinnÄ• ti vavatthapeti. ayametissÄ• sabhÄ• ga
visabhÄ• gapariccheo pana kesasadiso evÄ• ti evaá¹ƒ lasikaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthap

tato paraá¹ƒ antosarÄ«re __muttaá¹ƒ_ vaá¹‡á¹‡ato mÄ• sakhÄ• rodakavaá¹‡á¹‡anti vavatt
udakaá¹ƒ pÅ«retvÄ• adhomukhaá¹-hapitaudakakumbhaantaragataudakasaá¹‡á¹-hÄ• naá¹ƒ
disÄ• ya jÄ• taá¹ƒ. okÄ• sato vatthissabbhantare á¹-hitanti. vatthi nÄ• ma vatthipuá¹-o vucca
seyyathÄ• pi nÄ• ma candanikÄ• ya pakkhitte amukhe peá¸·Ä• ghaá¹-e candanikÄ• raso pa
paÃ±Ã±Ä• yati; evameva sarÄ«rato muttaá¹ƒ pavisati, na cassa pavisanamaggo paÃ±Ã±Ä•
pÄ• kaá¹-o hoti, yamhi ca muttassa bharite ``passÄ• vaá¹ƒ karomÄ• â€™â€™ ti sattÄ• naá¹
yathÄ• candanikÄ• ya pakkhitte amukhe peá¸·Ä• ghaá¹-e á¹-hito candanikÄ• raso na jÄ• nÄ
peá¸·Ä• ghaá¹-e á¹-hitoâ€™â€™ ti, napi peá¸·Ä• ghaá¹-o jÄ• nÄ• ti ``mayi candanikÄ• raso
muttaá¹ƒ na jÄ• nÄ• ti ``ahaá¹ƒ vatthimhi á¹-hitaâ€™â€™ nti, napi vatthi jÄ• nÄ• ti ``mayi mu

nti. Ä• bhogapaccavekkhaá¹‡avirahitÄ• hi ete dhammÄ• ... pe ... na puggaloti. paricchedat
ceva muttabhÄ• gena ca paricchinnanti vavatthapeti. ayametassa \Ee 69/ sabhÄ• gaparicch
pana kesasadiso evÄ• ti evaá¹ƒ muttaá¹ƒ vaá¹‡á¹‡Ä• dito vavatthapeti. evamayaá¹ƒ imaá¹ƒ
vaá¹‡á¹‡Ä• dito vavatthapeti.

tassevaá¹ƒ imaá¹ƒ dvattiá¹ƒsÄ• kÄ• raá¹ƒ vaá¹‡á¹‡Ä• divasena vavatthapentassa taá¹ƒ taá
Ä• gamma kesÄ• dayo paguá¹‡Ä• honti, koá¹-á¹-hÄ• sabhÄ• vena upaá¹-á¹-hahanti. tato p
cakkhumato purisassa dvattiá¹ƒsavaá¹‡á¹‡Ä• naá¹ƒ pupphÄ• naá¹ƒ ekasuttaganthitaá¹ƒ mÄ
sabbapupphÄ• ni apubbÄ• pariyamiva pÄ• kaá¹-Ä• ni honti; evameva ``atthi imasmiá¹ƒ kÄ•
imaá¹ƒ kÄ• yaá¹ƒ satiyÄ• olokentassa sabbe te dhammÄ• apubbÄ• pariyamiva pÄ• kaá¹-Ä
\Ne 53/ asaá¹‡á¹-hahamÄ• nÄ• va sati yÄ• va muttaá¹ƒ, tÄ• va pavattati. tato pabhuti tassa
manussatiracchÄ• nÄ• dayo ca sattÄ• kÄ• raá¹ƒ vijahitvÄ• koá¹-á¹-hÄ• sarÄ• sivaseneva u
ajjhohariyamÄ• naá¹ƒ pÄ• nabhojanÄ• di koá¹-á¹-hÄ• sarÄ• simhi pakkhippamÄ• namiva up

etthÄ• ha ``athÄ• nena tato paraá¹ƒ kiá¹ƒ kÄ• tabbaâ€™â€™ nti? vuccate --- tadeva nimitta
bhÄ• vetabbaá¹ƒ bahulÄ«kÄ• tabbaá¹ƒ suvavatthitaá¹ƒ vavatthapetabbaá¹ƒ. kathaá¹ƒ panÄ
Ä• sevati bhÄ• veti bahulÄ«karoti suvavatthitaá¹ƒ vavatthapetÄ«ti? ayaÃ±hi taá¹ƒ kesÄ• dÄ
koá¹-á¹-hÄ• sabhÄ• vena upaá¹-á¹-hÄ• nanimittaá¹ƒ Ä• sevati, satiyÄ• alliyati bhajati upaga
gaá¹‡hÄ• peti. tattha laddhaá¹ƒ vÄ• satiá¹ƒ vaá¸• á¸• hento taá¹ƒ bhÄ• vetÄ«ti vuccati. bah
punappunaá¹ƒ satisampayuttaá¹ƒ vitakkavicÄ• rabbhÄ• hataá¹ƒ karoti. suvavatthitaá¹ƒ vava
suá¹-á¹-hu vavatthitaá¹ƒ hoti, na puna antaradhÄ• naá¹ƒ gacchati, tathÄ• taá¹ƒ satiyÄ• vav
upadhÄ• reti upanibandhati.

atha vÄ• yaá¹ƒ \Ee 70/ pubbe anupubbato, nÄ• tisÄ«ghato, nÄ• tisaá¹‡ikato, vikkhepappal
paá¹‡á¹‡attisamatikkamanato, anupubbamuÃ±canato, lakkhaá¹‡ato, tayo ca suttantÄ• ti eva
manasikÄ• rakosallaá¹ƒ vuttaá¹ƒ. tattha anupubbato manasikaronto Ä• sevati, nÄ• tisÄ«gha
manasikaronto bhÄ• veti, vikkhepappahÄ• nato manasikaronto bahulÄ« karoti, paá¹‡á¹‡atti
manasikaronto suvavatthitaá¹ƒ vavatthapetÄ«ti veditabbo.

etthÄ• ha ``kathaá¹ƒ panÄ• yaá¹ƒ anupubbÄ• divasena ete dhamme manasi karotÄ«â€™â
manasi karitvÄ• tadanantaraá¹ƒ lome manasi karoti, na nakhe. tathÄ• lome manasi karitvÄ
manasi karoti, na dante. esa nayo sabbattha. kasmÄ• ? uppaá¹-ipÄ• á¹-iyÄ• hi manasikaro
akusalo puriso dvattiá¹ƒsapadaá¹ƒ nisseá¹‡iá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• Ä• rohanto kilantakÄ•
57/ papatati, na Ä• rohanaá¹ƒ sampÄ• deti; evameva bhÄ• vanÄ• sampattivasena adhigant
anadhigamanato kilantacitto dvattiá¹ƒsÄ• kÄ• rabhÄ• vanÄ• to papatati, na bhÄ• vanaá¹ƒ sa

anupubbato manasikarontopi ca kesÄ• lomÄ• ti __nÄ• tisÄ«ghato_pi manasi karoti. atisÄ«
seyyathÄ• pi nÄ• ma addhÄ• naá¹ƒ gacchanto puriso samavisamarukkhathalaninnadvedhÄ

upalakkhetuá¹ƒ na sakkoti, tato na maggakusalo hoti, addhÄ• naÃ±ca parikkhayaá¹ƒ neti; e
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«ni dvattiá¹ƒsÄ• kÄ• ranimittÄ• ni \Ne 54/ upalakkhetuá¹ƒ na
dvattiá¹ƒsÄ• kÄ• re kusalo hoti, kammaá¹-á¹-hÄ• naÃ±ca parikkhayaá¹ƒ neti.

yathÄ• ca nÄ• tisÄ«ghato, evaá¹ƒ __nÄ• tisaá¹‡ikato_pi manasi karoti. atisaá¹‡ikato hi ma
seyyathÄ• pi nÄ• ma puriso addhÄ• namaggaá¹ƒ paá¹-ipanno antarÄ• magge rukkhapabba
icchitappadesaá¹ƒ apÄ• puá¹‡anto antarÄ• maggeyeva sÄ«habyagghÄ• dÄ«hi anayabyasa
dvattiá¹ƒsÄ• kÄ• rabhÄ• vanÄ• sampadaá¹ƒ apÄ• puá¹‡anto \Ee 71/ bhÄ• vanÄ• viccheder
anayabyasanaá¹ƒ pÄ• puá¹‡Ä• ti.

nÄ• tisaá¹‡ikato manasikarontopi ca __vikkhepappahÄ• nato_pi manasi karoti. vikkhepapp
aÃ±Ã±esu navakammÄ• dÄ«su cittaá¹ƒ na vikkhipati, tathÄ• manasi karoti. bahiddhÄ• vik
kesÄ• dÄ«sveva asamÄ• hitacetovitakko bhÄ• vanÄ• sampadaá¹ƒ apÄ• puá¹‡itvÄ• antarÄ
takkasilÄ• gamane bodhisattassa sahÄ• yakÄ• viya. avikkhipamÄ• nacitto pana kesÄ• dÄ«
bhÄ• vanÄ• sampadaá¹ƒ pÄ• puá¹‡Ä• ti bodhisatto viya takkasilarajjasampadanti. tassevaá
manasikaroto adhikÄ• racariyÄ• dhimuttÄ«naá¹ƒ vasena te dhammÄ• asubhato vÄ• vaá¹‡
upaá¹-á¹-hahanti.

atha paá¹‡á¹‡attisamatikkamanato te dhamme manasi karoti. __paá¹‡á¹‡attisamatikkaman
evamÄ• divohÄ• raá¹ƒ samatikkamitvÄ• vissajjetvÄ• yathÅ«paá¹-á¹-hitÄ• naá¹ƒ asubhÄ• d
karoti. kathaá¹ƒ \Be 58/? yathÄ• araÃ±Ã±anivÄ• sÅ«pagatÄ• manussÄ• aparicitabhÅ«mib
udakaá¹-á¹-hÄ• nasaÃ±jÄ• nanatthaá¹ƒ sÄ• khÄ• bhaá¹…gÄ• dinimittaá¹ƒ katvÄ• tadanusÅ
paribhuÃ±janti, yadÄ• pana paricitabhÅ«mibhÄ• gÄ• honti, atha taá¹ƒ nimittaá¹ƒ vissajjetv
udakaá¹-á¹-hÄ• naá¹ƒ upasaá¹…kamitvÄ• udakaá¹ƒ paribhuÃ±janti, evamevÄ• yaá¹ƒ kesÄ
taá¹ƒtaá¹ƒvohÄ• rassa vasena paá¹-hamaá¹ƒ te dhamme manasÄ• kÄ• si, tesu dhammesu
aÃ±Ã±ataravasena upaá¹-á¹-hahantesu taá¹ƒ vohÄ• raá¹ƒ samatikkamitvÄ• vissajjetvÄ• as

etthÄ• ha ``kathaá¹ƒ panassa ete dhammÄ• asubhÄ• dito upaá¹-á¹-hahanti, kathaá¹ƒ vaá¹
suÃ±Ã±ato vÄ• , kathaÃ±cÄ• yamete asubhato manasi karoti, kathaá¹ƒ vaá¹‡á¹‡ato, kathaá
kesÄ• tÄ• vassa vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• savasena paÃ±cadhÄ• asubh
eva ayamete asubhato manasi karoti. seyyathidaá¹ƒ --- kesÄ• nÄ• mete vaá¹‡á¹‡ato asubh
paramappaá¹-ikÅ«lajegucchÄ• \Ne 55/. tathÄ• hi manussÄ• divÄ• pÄ• nabhojane patitaá
vÄ• suttaá¹ƒ vÄ• disvÄ• kesasaÃ±Ã±Ä• ya manoramampi pÄ• nabhojanaá¹ƒ chaá¸• á¸• e
saá¹‡á¹-hÄ• natopi asubhÄ• . tathÄ• hi rattiá¹ƒ pÄ• nabhojane patitaá¹ƒ kesasaá¹‡á¹-hÄ• n
suttaá¹ƒ vÄ• phusitvÄ• kesasaÃ±Ã±Ä• ya manoramampi pÄ• nabhojanaá¹ƒ chaá¸• á¸• ent
gandhatopi asubhÄ• . tathÄ• hi telamakkhanapupphadhÅ«mÄ• disaá¹…khÄ• rehi virahitÄ•
paramajeguccho hoti, aggÄ«su pakkhittassa kesassa gandhaá¹ƒ ghÄ• yitvÄ• sattÄ• nÄ• si

vikujjenti. Ä• sayatopi asubhÄ• . tathÄ• hi nÄ• nÄ• vidhena manussÄ• sucinissandena saá¹
taá¹‡á¸• uleyyakÄ• dÄ«ni viya pittasemhapubbalohitanissandena te Ä• citÄ• vuddhiá¹ƒ virÅ
gamitÄ• ti. okÄ• satopi asubhÄ• . tathÄ• hi saá¹…kÄ• raá¹-á¹-hÄ• ne viya taá¹‡á¸• uleyyak
lomÄ• diekatiá¹ƒsakuá¹‡aparÄ• simatthake manussÄ• naá¹ƒ sÄ«sapaliveá¹-hake allacamm
lomÄ• dÄ«su. evaá¹ƒ tÄ• va ayamete dhamme asubhato upaá¹-á¹-hahante asubhato manas

yadi panassa vaá¹‡á¹‡ato upaá¹-á¹-hahanti, atha kesÄ• nÄ«lakasiá¹‡avasena upaá¹-á¹-ha
dantÄ• odÄ• takasiá¹‡avasenÄ• ti. esa nayo sabbattha \Be 59/. taá¹ƒtaá¹ƒkasiá¹‡avasenev
evaá¹ƒ vaá¹‡á¹‡ato upaá¹-á¹-hahante vaá¹‡á¹‡ato manasi karoti. yadi panassa suÃ±Ã±ato
kesÄ• ghanavinibbhogavavatthÄ• nena ojaá¹-á¹-hamakasamÅ«havasena upaá¹-á¹-hahanti
upaá¹-á¹-hahanti. ayamete tatheva manasi karoti. evaá¹ƒ suÃ±Ã±ato upaá¹-á¹-hahante suÃ±

evaá¹ƒ manasikaronto ayamete dhamme anupubbamuÃ±canato manasi karoti. __anupubb
aÃ±Ã±ataravasena upaá¹-á¹-hite kese muÃ±citvÄ• lome manasikaronto seyyathÄ• pi nÄ• n
gahitappadese sÄ• pekkhÄ• va hutvÄ• tuá¹‡á¸• ena aÃ±Ã±aá¹ƒ padesaá¹ƒ gaá¹‡hÄ• ti, ga
muÃ±cati, evameva kesesu sÄ• pekkhova hutvÄ• lome manasi karoti, lomesu ca patiá¹-á¹-
kese muÃ±cati. esa nayo sabbattha. evaá¹ƒ hissa anupubbamuÃ±canato manasikaroto asu
te dhammÄ• upaá¹-á¹-hahantÄ• anavasesato upaá¹-á¹-hahanti, pÄ• kaá¹-atarÅ«paá¹-á¹-hÄ

atha yassa te dhammÄ• __asubhato_ upaá¹-á¹-hahanti, pÄ• kaá¹-atarÅ«paá¹-á¹-hÄ• nÄ•
nÄ• ma makkaá¹-o dvattiá¹ƒsatÄ• lake tÄ• lavane byÄ• dhena paripÄ• tiyamÄ• no ekarukkh
paridhÄ• vitvÄ• yadÄ• nivatto hoti kilanto, atha ekameva ghanatÄ• lapaá¹‡á¹‡apariveá¹-hit
56/ nissÄ• ya tiá¹-á¹-hati; evameva cittamakkaá¹-o dvattiá¹ƒsakoá¹-á¹-hÄ• sake imasmiá¹ƒ k
paripÄ• tiyamÄ• no ekakoá¹-á¹-hÄ• sakepi asaá¹‡á¹-hahanto paridhÄ• vitvÄ• yadÄ• anekÄ
abhilÄ• sÄ• bhÄ• vena nivatto hoti kilanto. atha yvÄ• ssa kesÄ• dÄ«su dhammo paguá¹‡ata
yattha vÄ• pubbe katÄ• dhikÄ• ro hoti, taá¹ƒ nissÄ• ya upacÄ• ravasena tiá¹-á¹-hati. atha ta
punappunaá¹ƒ takkÄ• hataá¹ƒ vitakkÄ• hataá¹ƒ karitvÄ• yathÄ• kkamaá¹ƒ paá¹-hamaá¹ƒ jh
patiá¹-á¹-hÄ• ya vipassanamÄ• rabhitvÄ• ariyabhÅ«miá¹ƒ pÄ• puá¹‡Ä• ti.

yassa pana te dhammÄ• __vaá¹‡á¹‡ato_ upaá¹-á¹-hahanti, tassÄ• pi seyyathÄ• pi nÄ• ma
yvÄ• ssa kesÄ• dÄ«su dhammo paguá¹‡ataro caritÄ• nurÅ«pataro \Be 60/ vÄ• , yattha vÄ•
taá¹ƒ nissÄ• ya upacÄ• ravasena tiá¹-á¹-hati. atha tameva nimittaá¹ƒ punappunaá¹ƒ takkÄ•
karitvÄ• yathÄ• kkamaá¹ƒ nÄ«lakasiá¹‡avasena pÄ«takasiá¹‡avasena vÄ• paÃ±capi rÅ«p
tesaÃ±ca yattha katthaci patiá¹-á¹-hÄ• ya vipassanaá¹ƒ Ä• rabhitvÄ• ariyabhÅ«miá¹ƒ pÄ• p

yassa pana te dhammÄ• __suÃ±Ã±ato_ upaá¹-á¹-hahanti, so lakkhaá¹‡ato manasi karoti,
manasikaronto tattha catudhÄ• tuvavatthÄ• navasena upacÄ• rajjhÄ• naá¹ƒ pÄ• puá¹‡Ä• ti.
aniccadukkhÄ• nattasuttattayavasena manasi karoti \Ee 74/. ayamassa vipassanÄ• nayo. s

Ä• rabhitvÄ• yathÄ• kkamaÃ±ca paá¹-ipajjitvÄ• ariyabhÅ«miá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

ettÄ• vatÄ• ca yaá¹ƒ vuttaá¹ƒ --- ``kathaá¹ƒ panÄ• yaá¹ƒ anupubbÄ• divasena ete dhamm
taá¹ƒ byÄ• kataá¹ƒ hoti. yaÃ±cÄ• pi vuttaá¹ƒ --- ``bhÄ• vanÄ• vasena panassa evaá¹ƒ vaá¹‡
ti, tassattho pakÄ• sito hotÄ«ti.

pakiá¹‡á¹‡akanayo

idÄ• ni imasmiá¹ƒyeva dvattiá¹ƒsÄ• kÄ• re vaá¹‡á¹‡anÄ• paricayapÄ• á¹-avatthaá¹ƒ ayaá¹
veditabbo ---

``nimittato lakkhaá¹‡ato, dhÄ• tuto suÃ±Ã±atopi ca.

khandhÄ• dito ca viÃ±Ã±eyyo, dvattiá¹ƒsÄ• kÄ• ranicchayoâ€™â€™ ti ||

tattha \Ne 57/ __nimittato_ti evaá¹ƒ vuttappakÄ• re imasmiá¹ƒ dvattiá¹ƒsÄ• kÄ• re saá¹-á¹-h
honti, yesaá¹ƒ vasena yogÄ• vacaro dvattiá¹ƒsÄ• kÄ• raá¹ƒ koá¹-á¹-hÄ• sato pariggaá¹‡hÄ•
kesassa vaá¹‡á¹‡animittaá¹ƒ, saá¹‡á¹-hÄ• nanimittaá¹ƒ, disÄ• nimittaá¹ƒ, okÄ• sanimittaá¹ƒ
paÃ±ca nimittÄ• ni honti. evaá¹ƒ lomÄ• dÄ«su.

__lakkhaá¹‡ato_ti dvattiá¹ƒsÄ• kÄ• re aá¹-á¹-havÄ«satisataá¹ƒ lakkhaá¹‡Ä• ni honti, yesaá
dvattiá¹ƒsÄ• kÄ• raá¹ƒ lakkhaá¹‡ato manasi karoti \Be 61/. seyyathidaá¹ƒ --- kesassa thadd
Ä• bandhanalakkhaá¹‡aá¹ƒ, uá¹‡hattalakkhaá¹‡aá¹ƒ, samudÄ«raá¹‡alakkhaá¹‡anti cattÄ• n
evaá¹ƒ lomÄ• dÄ«su.

__dhÄ• tuto_ti dvattiá¹ƒsÄ• kÄ• re ``chadhÄ• turo, bhikkhave, ayaá¹ƒ purisapuggaloâ€™â€
ettha vuttÄ• su dhÄ• tÅ«su aá¹-á¹-havÄ«satisataá¹ƒ dhÄ• tuyo honti, yÄ• saá¹ƒ vasena yog
dvattiá¹ƒsÄ• kÄ• raá¹ƒ dhÄ• tuto pariggaá¹‡hÄ• ti. seyyathidaá¹ƒ --- yÄ• kese thaddhatÄ• ,
Ä• bandhanatÄ• , sÄ• Ä• podhÄ• tu; yÄ• paripÄ• canatÄ• , sÄ• tejodhÄ• tu; yÄ• vitthamb
catasso dhÄ• tuyo honti. evaá¹ƒ lomÄ• dÄ«su.

__suÃ±Ã±ato_ti dvattiá¹ƒsÄ• kÄ• re aá¹-á¹-havÄ«satisataá¹ƒ suÃ±Ã±atÄ• honti, yÄ• saá¹ƒ
dvattiá¹ƒsÄ• kÄ• raá¹ƒ suÃ±Ã±ato vipassati. seyyathidaá¹ƒ --- kese tÄ• va pathavÄ«dhÄ• tu
Ä• podhÄ• tvÄ• dÄ«hi suÃ±Ã±Ä• , tathÄ• Ä• podhÄ• tvÄ• dayo pathavÄ«dhÄ• tvÄ• dÄ«hÄ
lomÄ• dÄ«su.

__khandhÄ• dito_ti dvattiá¹ƒsÄ• kÄ• re kesÄ• dÄ«su khandhÄ• divasena saá¹…gayhamÄ•
kati Ä• yatanÄ• ni, kati dhÄ• tuyo, kati saccÄ• ni, kati satipaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti e

vinicchayo veditabbo. evaÃ±cassa vijÄ• nato tiá¹‡akaá¹-á¹-hasamÅ«ho viya kÄ• yo khÄ• ya

``natthi satto naro poso, puggalo nÅ«palabbhati.

suÃ±Ã±abhÅ«to ayaá¹ƒ kÄ• yo, tiá¹‡akaá¹-á¹-hasamÅ«pamoâ€™â€™ ti ||

athassa yÄ• sÄ• ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa tÄ• dino.

amÄ• nusÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti || ---

evaá¹ƒ \Ne 58/ amÄ• nusÄ« rati vuttÄ• , sÄ• adÅ«ratarÄ• hoti. tato yaá¹ƒ taá¹ƒ ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 373-374) ---

evaá¹ƒ \Be 62/ vipassanÄ• mayaá¹ƒ pÄ«tipÄ• mojjÄ• mataá¹ƒ vuttaá¹ƒ. taá¹ƒ anubhavanto ariyajanasevitaá¹ƒ ajarÄ• maraá¹ƒ nibbÄ• nÄ• mataá¹ƒ sacchikarotÄ«ti.

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

dvattiá¹ƒsÄ• kÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kumÄ• rapaÃ±havaá¹‡á¹‡anÄ•

aá¹-á¹-huppatti

idÄ• ni \Ne 59/ __ekaá¹ƒ nÄ• ma ki_nti evamÄ• dÄ«naá¹ƒ kumÄ• rapaÃ±hÄ• naá¹ƒ atthava tesaá¹ƒ aá¹-á¹-huppattiá¹ƒ idha nikkhepappayojanaÃ±ca vatvÄ• vaá¹‡á¹‡anaá¹ƒ karissÄ• n

aá¹-á¹-huppatti tÄ• va nesaá¹ƒ sopÄ• ko nÄ• ma bhagavato mahÄ• sÄ• vako ahosi. tenÄ• y sattavasseneva aÃ±Ã±Ä• Ä• rÄ• dhitÄ• , tassa bhagavÄ• paÃ±habyÄ• karaá¹‡ena upasan adhippetatthÄ• naá¹ƒ paÃ±hÄ• naá¹ƒ byÄ• karaá¹‡asamatthataá¹ƒ \Ee 76/ passanto __ ``el evamÄ• dinÄ• paÃ±he pucchi. so byÄ• kÄ• si. tena ca byÄ• karaá¹‡ena bhagavato cittaá¹ƒ tassÄ• yasmato upasampadÄ• ahosi.

ayaá¹ƒ tesaá¹ƒ aá¹-á¹-huppatti.

nikkhepappayojanaá¹ƒ

yasmÄ• pana saraá¹‡agamanehi buddhadhammasaá¹…ghÄ• nussativasena cittabhÄ• var
dvattiá¹ƒsÄ• kÄ• rena ca kÄ• yabhÄ• vanÄ• pakÄ• sitÄ• , tasmÄ• idÄ• ni nÄ• nappakÄ• ra
paÃ±Ã±Ä• bhÄ• vanÄ• mukhadassanatthaá¹ƒ ime paÃ±habyÄ• karaá¹‡Ä• idha nikkhittÄ• .
samÄ• dhi, samÄ• dhipadaá¹-á¹-hÄ• nÄ• ca paÃ±Ã±Ä• ; yathÄ• ha --- ``sÄ«le patiá¹-á¹-hÄ•
\Be 63/ paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti (SN a I 23, 192), tasmÄ• sikkhÄ• padehi sÄ«
taá¹ƒgocaraá¹ƒ samÄ• dhiÃ±ca dassetvÄ• samÄ• hitacittassa nÄ• nÄ• dhammaparikkhÄ•
pabhedadassanatthaá¹ƒ idha nikkhittÄ• tipi viÃ±Ã±Ä• tabbÄ• .

idaá¹ƒ tesaá¹ƒ idha nikkhepappayojanaá¹ƒ.

paÃ±havaá¹‡á¹‡anÄ•

__ekaá¹ƒ nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

idÄ• ni \Ne 60/ tesaá¹ƒ atthavaá¹‡á¹‡anÄ• hoti --- __ekaá¹ƒ nÄ• ma ki_nti bhagavÄ• yasm
bhikkhu sammÄ• nibbindamÄ• no anupubbena dukkhassantakaro hoti, yasmiá¹ƒ cÄ• yamÄ
anupubbena dukkhassantamakÄ• si, taá¹ƒ dhammaá¹ƒ sandhÄ• ya paÃ±haá¹ƒ pucchati. __
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ _ti thero puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya vissajje
sammÄ• sati? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ ti (SN
suttÄ• ni evaá¹ƒ vissajjanayuttisambhave sÄ• dhakÄ• ni. ettha yenÄ• hÄ• rena sabbe sattÄ•
``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti vuccanti, so Ä• hÄ• ro taá¹ƒ vÄ• nesaá¹ƒ Ä• hÄ• raá¹-á
nÄ• ma kiâ€™â€™ nti puá¹-á¹-hena therena niddiá¹-á¹-hanti veditabbaá¹ƒ. taÃ±hi bhagavat
adhippetaá¹ƒ, na tu sÄ• sane loke vÄ• aÃ±Ã±aá¹ƒ ekaá¹ƒ nÄ• ma natthÄ«ti Ã±Ä• petuá¹ƒ v
77/ bhagavatÄ• ---

``ekadhamme, bhikkhave, bhikkhu sammÄ• nibbindamÄ• no sammÄ• virajjamÄ• no samm
pariyantadassÄ• vÄ« sammattaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkhassantakaro h
sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . imasmiá¹ƒ kho, bhikkhave, ekadhamme bhikkhu samm
dukkhassantakaro hoti. `eko paÃ±ho eko uddeso ekaá¹ƒ veyyÄ• karaá¹‡aâ€™ nti iti yaá¹ƒ t
idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

Ä• hÄ• raá¹-á¹-hitikÄ• ti cettha yathÄ• ``atthi, bhikkhave, subhanimittaá¹ƒ. tattha ayoniso
manasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• kÄ• macchandassa uppÄ•
232) paccayo Ä• hÄ• roti vuccati, evaá¹ƒ \Be 64/ paccayaá¹ƒ Ä• hÄ• rasaddena gahetvÄ• p

``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti vuttÄ• . cattÄ• ro pana Ä• hÄ• re sandhÄ• ya --- ``Ä• hÄ
vuccamÄ• ne ``asaÃ±Ã±asattÄ• devÄ• ahetukÄ• anÄ• hÄ• rÄ• aphassakÄ• avedanakÄ
``sabbeâ€™â€™ ti vacanamayuttaá¹ƒ bhaveyya.

tattha siyÄ• --- evampi vuccamÄ• ne ``katame dhammÄ• sapaccayÄ• ? paÃ±cakkhandhÄ
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Dhs 1089) vacanato khandhÄ• naá¹ƒyeva paccayaá¹-
sattÄ• nantu ayuttamevetaá¹ƒ vacanaá¹ƒ bhaveyyÄ• ti. na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-ha
sattesu khandhopacÄ• rasiddhito. sattesu hi khandhopacÄ• ro siddho. kasmÄ• ? khandhe u
kathaá¹ƒ? gehe gÄ• mopacÄ• ro viya. seyyathÄ• pi hi gehÄ• ni upÄ• dÄ• ya paÃ±Ã±Ä• pet
dvÄ«su tÄ«supi vÄ• gehesu daá¸• á¸• hesu ``gÄ• mo daá¸• á¸• hoâ€™â€™ ti evaá¹ƒ gehe
khandhesu paccayaá¹-á¹-hena Ä• hÄ• raá¹-á¹-hitikesu \Ee 78/ ``sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ
upacÄ• ro siddhoti veditabbo. paramatthato ca khandhesu jÄ• yamÄ• nesu jÄ«yamÄ• nesu
khaá¹‡e tvaá¹ƒ bhikkhu jÄ• yase ca jÄ«yase ca mÄ«yase cÄ• â€™â€™ ti vadatÄ• bhagava
khandhopacÄ• ro siddhoti dassito evÄ• ti veditabbo. yato yena paccayÄ• khyena Ä• hÄ• re
tiá¹-á¹-hanti, so Ä• hÄ• ro taá¹ƒ vÄ• nesaá¹ƒ Ä• hÄ• raá¹-á¹-hitikattaá¹ƒ ekanti veditabbaá¹
Ä• hÄ• raá¹-á¹-hitikattaá¹ƒ vÄ• aniccatÄ• kÄ• raá¹‡ato nibbidÄ• á¹-á¹-hÄ• naá¹ƒ hoti. atha t
sabbasattasaÃ±Ã±itesu saá¹…khÄ• resu aniccatÄ• dassanena nibbindamÄ• no anupubben
paramatthavisuddhiá¹ƒ pÄ• puá¹‡Ä• ti. yathÄ• ha ---

``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti || (Dhp 277).

ettha ca ``ekaá¹ƒ nÄ• ma kiâ€™â€™ nti ca ``kihÄ• â€™â€™ ti ca duvidho pÄ• á¹-ho, tattha
pÄ• á¹-ho. te hi ``kiâ€™â€™ nti vattabbe ``kihÄ• â€™â€™ ti vadanti. keci bhaá¹‡anti ``ha-it
theriyÄ• nampi ayameva pÄ• á¹-hoâ€™â€™ ti ubhayathÄ• pi pana ekova attho. yathÄ• ruc
yathÄ• pana ``sukhena phuá¹-á¹-ho atha vÄ• dukhena (Dhp 83), dukkhaá¹ƒ domanassaá¹
ti evamÄ• dÄ«su \Be 65/ katthaci dukhanti ca katthaci dukkhanti ca vuccati, evaá¹ƒ katthaci
ekkanti vuccati. idha pana ekaá¹ƒ nÄ• mÄ• ti ayameva pÄ• á¹-ho.

__dve nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

evaá¹ƒ iminÄ• paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• purimanayeneva uttariá¹ƒ
nÄ• ma ki_nti? thero __dve_ti paccanubhÄ• sitvÄ• __ ``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™
desanÄ• ya vissajjeti. tattha Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanato, cittassa ca natihetuto
arÅ«paá¹ƒ ``nÄ• maâ€™â€™ nti vuccati. idha pana nibbidÄ• hetuttÄ• sÄ• savadhammame
ruppanaá¹-á¹-hena cattÄ• ro ca mahÄ• bhÅ«tÄ• , sabbaÃ±ca tadupÄ• dÄ• ya pavattamÄ• n
vuccati, taá¹ƒ sabbampi idhÄ• dhippetaá¹ƒ. adhippÄ• yavaseneva cettha ``dve nÄ• ma nÄ•

vuttaá¹ƒ, na aÃ±Ã±esaá¹ƒ dvinnamabhÄ• vato. yathÄ• ha ---

``dvÄ«su \Ne 62/, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkha
dvÄ«su? nÄ• me ca rÅ«pe ca. imesu kho, bhikkhave, dvÄ«su dhammesu bhikkhu sammÄ•
dukkhassantakaro hoti. `dve paÃ±hÄ• , dve uddesÄ• , dve veyyÄ• karaá¹‡Ä• nÄ«â€™ ti iti y
idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

ettha ca nÄ• marÅ«pamattadassanena attadiá¹-á¹-hiá¹ƒ pahÄ• ya anattÄ• nupassanÄ• mul
anupubbena dukkhassantakaro hoti, paramatthavisuddhiá¹ƒ pÄ• puá¹‡Ä• tÄ«ti veditabbo. y

``sabbe dhammÄ• anattÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti || (Dhp 279).

__tÄ«á¹‡i nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

idÄ• ni iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• purimanayeneva uttariá¹
__tÄ«á¹‡i nÄ• ma ki_nti? thero __tÄ«á¹‡Ä«_ti paccanubhÄ• sitvÄ• puna byÄ• karitabbassa
liá¹…gÄ• nurÅ«paá¹ƒ saá¹…khyaá¹ƒ dassento __ ``tisso vedanÄ• â€™â€™ _ti vissajjeti. at
`tisso vedanÄ• â€™ ti vuttÄ• , imÄ• samatthamahaá¹ƒ \Be 66/ tÄ«á¹‡Ä«ti paccemÄ«â€™â€
evampettha attho veditabbo. anekamukhÄ• hi desanÄ• paá¹-isambhidÄ• pabhedena desa
panÄ• hu ``tÄ«á¹‡Ä«ti adhikapadamidaâ€™â€™ nti. purimanayeneva cettha ``tisso vedanÄ
aÃ±Ã±esaá¹ƒ tiá¹‡á¹‡amabhÄ• vato. yathÄ• ha ---

``tÄ«su, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkhassantaka
tÄ«su vedanÄ• su. imesu kho, bhikkhave, tÄ«su dhammesu bhikkhu sammÄ• nibbindamÄ•
hoti. `tayo paÃ±hÄ• , tayo uddesÄ• , tÄ«á¹‡i veyyÄ• karaá¹‡Ä• nÄ«â€™ ti iti yaá¹ƒ taá¹ƒ vu
idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

ettha ca ``yaá¹ƒkiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhasminti vadÄ• mÄ«â€™â€™ ti (S
vuttasuttÄ• nusÄ• rena vÄ• . ---

``yo \Ne 63/ sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccatoâ€™â€™ ti || (It 53) ---

evaá¹ƒ dukkhadukkhatÄ• vipariá¹‡Ä• madukkhatÄ• saá¹…khÄ• radukkhatÄ• nusÄ• rena vÄ
dukkhabhÄ• vadassanena sukhasaÃ±Ã±aá¹ƒ pahÄ• ya dukkhÄ• nupassanÄ• mukhena nibb

dukkhassantakaro hoti, paramatthavisuddhiá¹ƒ pÄ• puá¹‡Ä• tÄ«ti veditabbo. yathÄ• ha ---

``sabbe saá¹…khÄ• rÄ• dukkhÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti || (Dhp 278).

__cattÄ• ri nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

evaá¹ƒ iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• purimanayeneva uttariá¹
__cattÄ• ri nÄ• ma ki_nti? tattha imassa paÃ±hassa byÄ• karaá¹‡apakkhe katthaci puriman
adhippetÄ• . yathÄ• ha ---

``catÅ«su \Be 67/, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkha
catÅ«su? catÅ«su Ä• hÄ• resu. imesu kho, bhikkhave, catÅ«su dhammesu bhikkhu sammÄ
dukkhassantakaro hoti. `cattÄ• ro paÃ±hÄ• cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹‡Ä•
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

katthaci yesu subhÄ• vitacitto anupubbena dukkhassantakaro hoti, tÄ• ni cattÄ• ri satipaá¹-
kajaá¹…galÄ• bhikkhunÄ« ---

``catÅ«su, Ä• vuso, dhammesu bhikkhu sammÄ• subhÄ• vitacitto sammÄ• pariyantadassÄ
diá¹-á¹-heva dhamme dukkhassantakaro \Ee 81/ hoti. katamesu catÅ«su? catÅ«su satipaá¹-
Ä• vuso, catÅ«su dhammesu bhikkhu sammÄ• subhÄ• vitacitto ... pe ... dukkhassantakaro
cattÄ• ro uddesÄ• cattÄ• ri veyyÄ• karaá¹‡Ä• nÄ«â€™ ti iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ
vuttaâ€™â€™ nti (AN c 10.28).

idha \Ne 64/ pana yesaá¹ƒ catunnaá¹ƒ anubodhappaá¹-ivedhato bhavataá¹‡hÄ• chedo hoti
ariyasaccÄ• ni adhippetÄ• ni. yasmÄ• vÄ• iminÄ• pariyÄ• yena byÄ• kataá¹ƒ subyÄ• kata
__cattÄ• rÄ«_ti paccanubhÄ• sitvÄ• __ ``ariyasaccÄ• nÄ«â€™â€™ _ti vissajjeti. tattha __c
gaá¹‡anaparicchedo. __ariyasaccÄ• nÄ«_ti ariyÄ• ni saccÄ• ni, avitathÄ• ni avisaá¹ƒvÄ• da
---

``imÄ• ni kho, bhikkhave, cattÄ• ri ariyasaccÄ• ni tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni, ta
vuccantÄ«â€™â€™ ti (SN c V 1097).

yasmÄ• vÄ• sadevakena lokena araá¹‡Ä«yato abhigamanÄ«yatoti vuttaá¹ƒ hoti, vÄ• yami
aye vÄ• iriyanato, anaye vÄ• na iriyanato, sattatiá¹ƒsabodhipakkhiyaariyadhammasamÄ• y
buddhapaccekabuddhabuddhasÄ• vakÄ• etÄ• ni paá¹-ivijjhanti, tasmÄ• pi ``ariyasaccÄ• nÄ

yathÄ• ha ---

``cattÄ• rimÄ• ni \Be 68/, bhikkhave, ariyasaccÄ• ni ... pe ... imÄ• ni kho, bhikkhave, cattÄ• r
ariyÄ• imÄ• ni paá¹-ivijjhanti, tasmÄ• ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti.

apica ariyassa bhagavato saccÄ• nÄ«tipi ariyasaccÄ• ni. yathÄ• ha ---

``sadevake, bhikkhave ... pe ... sadevamanussÄ• ya tathÄ• gato ariyo, tasmÄ• ariyasaccÄ•
(SN c V 1098).

atha vÄ• etesaá¹ƒ abhisambuddhattÄ• ariyabhÄ• vasiddhitopi ariyasaccÄ• ni. yathÄ• ha --

``imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisambuddh
sammÄ• sambuddhoti vuccatÄ«â€™â€™ ti (SN c V 1093).

ayametesaá¹ƒ padattho. etesaá¹ƒ pana ariyasaccÄ• naá¹ƒ anubodhappaá¹-ivedhato bhava
yathÄ• ha ---

``tayidaá¹ƒ \Ne 65/, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ ... p
dukkhanirodhagÄ• minipaá¹-ipadÄ• ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, ucchinn
bhavanetti, natthi dÄ• ni punabbhavoâ€™â€™ ti (SN c V 1091).

__paÃ±ca nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• purimanayeneva uttariá¹ƒ paÃ±h
ki_nti? thero __paÃ±cÄ• _ti paccanubhÄ• sitvÄ• __ ``upÄ• dÄ• nakkhandhÄ• â€™â€™ _ti
gaá¹‡anaparicchedo. upÄ• dÄ• najanitÄ• upÄ• dÄ• najanakÄ• vÄ• khandhÄ• upÄ• dÄ• n
vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aÃ±ca sÄ• savÄ• upÄ• dÄ• niyÄ• , e
pubbanayeneva cettha ``paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™ ti vuttaá¹ƒ, na aÃ±Ã±esaá

``paÃ±casu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkhassant
paÃ±casu? paÃ±casu upÄ• dÄ• nakkhandhesu. imesu kho, bhikkhave, paÃ±casu dhammes
... pe ... dukkhassantakaro hoti. `paÃ±ca paÃ±hÄ• , paÃ±ca uddesÄ• \Be 69/, paÃ±ca veyy
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

ettha ca paÃ±cakkhandhe udayabbayavasena sammasanto vipassanÄ• mataá¹ƒ laddhÄ•
sacchikaroti. yathÄ• ha ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

__cha nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

evaá¹ƒ iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• purimanayeneva uttariá¹
``cha nÄ• ma kiâ€™â€™ _nti? thero __cha_iti paccanubhÄ• sitvÄ• __ `ajjhattikÄ• ni Ä• yat
tattha __cha_iti gaá¹‡anaparicchedo, ajjhatte niyuttÄ• ni, attÄ• naá¹ƒ vÄ• adhikatvÄ• pava
__ajjhattikÄ• ni_. Ä• yatanato, Ä• yassa vÄ• tananato, Ä• yatassa vÄ• saá¹ƒsÄ• radukkha
Ä• yatanÄ• ni, cakkhusotaghÄ• najivhÄ• kÄ• yamanÄ• nametaá¹ƒ adhivacanaá¹ƒ. pubbana
Ä• yatanÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, na aÃ±Ã±esaá¹ƒ channamabhÄ• vato. yathÄ• ha ---

``chasu \Ne 66/, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkhas
chasu? chasu ajjhattikesu Ä• yatanesu. imesu kho, bhikkhave, chasu dhammesu bhikkhu sa
... dukkhassantakaro hoti. `cha paÃ±hÄ• cha uddesÄ• cha veyyÄ• karaá¹‡Ä• nÄ«â€™ ti iti
idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

ettha ca cha ajjhattikÄ• ni Ä• yatanÄ• ni, ``suÃ±Ã±o gÄ• moti kho, bhikkhave, channetaá¹ƒ
Ä• yatanÄ• naá¹ƒ adhivacanaâ€™â€™ nti (SN b IV 238) vacanato suÃ±Ã±ato pubbuá¸·aka
aciraá¹-á¹-hitikato tucchato vaÃ±canato ca samanupassaá¹ƒ nibbindamÄ• no anupubbena c
maccurÄ• jassa adassanaá¹ƒ upeti. yathÄ• ha ---

``yathÄ• \Be 70/ pubbuá¸·akaá¹ƒ passe, yathÄ• passe marÄ«cikaá¹ƒ.

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti || (Dhp 170).

__satta nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• uttariá¹ƒ paÃ±haá¹ƒ pucchati __
kiÃ±cÄ• pi mahÄ• paÃ±habyÄ• karaá¹‡e satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo vuttÄ• , apica kho
subhÄ• vitacitto bhikkhu dukkhassantakaro hoti, te dassento __ ``satta bojjhaá¹…gÄ• â€™â
ayampi cattho bhagavatÄ• anumato eva. yathÄ• ha ---

``paá¹‡á¸• itÄ• gahapatayo kajaá¹…galikÄ• bhikkhunÄ«, mahÄ• paÃ±Ã±Ä• gahapatayo ka
maÃ±cepi tumhe gahapatayo upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, aha
byÄ• kareyyaá¹ƒ, yathÄ• taá¹ƒ kajaá¹…galikÄ• ya \Ee 84/ bhikkhuniyÄ• byÄ• kataâ€™â€™

tÄ• ya ca evaá¹ƒ byÄ• kataá¹ƒ ---

``sattasu, Ä• vuso, dhammesu bhikkhu sammÄ• subhÄ• vitacitto ... pe ... dukkhassantakaro
sattasu bojjhaá¹…gesu. imesu kho, Ä• vuso, sattasu dhammesu bhikkhu sammÄ• subhÄ• v
dukkhassantakaro hoti. `satta paÃ±hÄ• \Ne 67/ satta uddesÄ• satta veyyÄ• karaá¹‡Ä• nÄ«
vuttaá¹ƒ bhagavatÄ• , idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.28).

evamayamattho bhagavatÄ• anumato evÄ• ti veditabbo.

tattha __sattÄ• _ti Å«nÄ• dhikanivÄ• raá¹‡agaá¹‡anapariccheda. __bojjhaá¹…gÄ• _ti satiÄ
adhivacanaá¹ƒ. tatrÄ• yaá¹ƒ padattho --- etÄ• ya lokiyalokuttaramaggakkhaá¹‡e uppajjamÄ•
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
anekupaddavappaá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tippassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• __bodhi, _ kilesasantÄ• naniddÄ•
vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikarotÄ«ti vuttaá¹ƒ hoti. yathÄ•
bojjhaá¹…ge bhÄ• vetvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ \Be 71/ abhisambuddhoâ€™â
vÄ• etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ariyasÄ• vakopi __bodhi_. iti tassÄ•
dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gabhÅ«tattÄ• __bojjhaá¹…gÄ• _ jhÄ
vÄ• bodhÄ«ti laddhavohÄ• rassa ariyasÄ• vakassa aá¹…gabhÅ«tattÄ• pi __bojjhaá¹…gÄ•
viya.

apica __ ``bojjhaá¹…gÄ• _ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti bo
bojjhaá¹…gÄ• , anubujjhantÄ«ti bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• , sambujjh
bojjhaá¹…gÄ• â€™â€™ ti (Paá¹-is II 17) iminÄ• pi paá¹-isambhidÄ• yaá¹ƒ vuttena vidhinÄ•
bojjhaá¹…gaá¹-á¹-ho veditabbo. evamime satta bojjhaá¹…ge bhÄ• vento bahulÄ«karonto na
ekantanibbidÄ• diguá¹‡apaá¹-ilÄ• bhÄ« hoti, tena diá¹-á¹-heva dhamme dukkhassantakaro
vuttaÃ±cetaá¹ƒ bhagavatÄ• ---

``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• ya virÄ• gÄ•
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (SN c V 201).

__aá¹-á¹-ha nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

evaá¹ƒ iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• uttariá¹ƒ paÃ±haá¹ƒ puc
ki_nti? thero kiÃ±cÄ• pi mahÄ• paÃ±habyÄ• karaá¹‡e aá¹-á¹-ha lokadhammÄ• vuttÄ• , apic
68/ subhÄ• vitacitto bhikkhu dukkhassantakaro hoti, te dassento ``ariyÄ• ni aá¹-á¹-ha magga
avatvÄ• yasmÄ• aá¹-á¹-haá¹…gavinimutto maggo nÄ• ma natthi, aá¹-á¹-haá¹…gamattame

tamatthaá¹ƒ sÄ• dhento desanÄ• vilÄ• sena __ariyo aá¹-á¹-haá¹…giko maggo_ti vissajjeti. b
desanÄ• nayo ca anumato eva. yathÄ• ha ---

``paá¹‡á¸• itÄ• gahapatayo kajaá¹…galikÄ• bhikkhunÄ« ... pe ... ahampi evameva byÄ• ka
kajaá¹…galikÄ• ya bhikkhuniyÄ• byÄ• kataâ€™â€™ nti (AN c 10.28).

tÄ• ya \Be 72/ ca evaá¹ƒ byÄ• kataá¹ƒ ---

``aá¹-á¹-hasu, Ä• vuso, dhammesu bhikkhu sammÄ• subhÄ• vitacitto ... pe ... dukkhassanta
paÃ±hÄ• , aá¹-á¹-ha uddesÄ• , aá¹-á¹-ha veyyÄ• karaá¹‡Ä• nÄ«â€™ ti iti yaá¹ƒ taá¹ƒ vuttaá
paá¹-icca vuttaâ€™â€™ nti (AN c 10.28).

evamayaá¹ƒ attho ca desanÄ• nayo ca bhagavatÄ• anumato evÄ• ti veditabbo.

tattha __ariyo_ti nibbÄ• natthikehi abhigantabbo, apica Ä• rakÄ• kilesehi vattanato, ariyabl
ariyaphalapaá¹-ilÄ• bhato cÄ• pi ariyoti veditabbo. aá¹-á¹-ha aá¹…gÄ• ni assÄ• ti __aá¹-á¹-h
caturaá¹…gikÄ• viya senÄ• , paÃ±caá¹…gikaá¹ƒ viya ca tÅ«riyaá¹ƒ aá¹…gavinibbhogena a
aá¹…gamattamevÄ• ti veditabbo. maggati iminÄ• nibbÄ• naá¹ƒ, sayaá¹ƒ vÄ• maggati, kile
__maggo_.

evamaá¹-á¹-happabhedaÃ±cimaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento bhikkhu \E
vijjaá¹ƒ uppÄ• deti, nibbÄ• naá¹ƒ sacchikaroti, tena diá¹-á¹-heva dhamme dukkhassantakar
vuttaÃ±hetaá¹ƒ ---

``seyyathÄ• pi, bhikkhave, sÄ• lisÅ«kaá¹ƒ vÄ• yavasÅ«kaá¹ƒ vÄ• sammÄ• paá¹‡ihitaá¹ƒ h
akkantaá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• bhecchati, lohitaá¹ƒ vÄ• uppÄ• dessatÄ«ti á¹-hÄ
kissa hetu? sammÄ• paá¹‡ihitattÄ• , bhikkhave, sÅ«kassa, evameva kho, bhikkhave \Ne 69
paá¹‡ihitÄ• ya diá¹-á¹-hiyÄ• sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• ya avijjaá¹ƒ bhecch
nibbÄ• naá¹ƒ sacchikarissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti (AN a I 42).

__nava nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• uttariá¹ƒ paÃ±haá¹ƒ pucchati __
__nava_iti paccanubhÄ• sitvÄ• __ ``sattÄ• vÄ• sÄ• â€™â€™ _ti vissajjeti. tattha __navÄ• _
__sattÄ• _ti jÄ«vitindriyappaá¹-ibaddhe khandhe \Be 73/ upÄ• dÄ• ya paÃ±Ã±attÄ• pÄ• á¹‡
__Ä• vÄ• sÄ• _ti Ä• vasanti etesÅ«ti Ä• vÄ• sÄ• , sattÄ• naá¹ƒ Ä• vÄ• sÄ• sattÄ• vÄ• sÄ•
navavidhÄ• naá¹ƒ sattÄ• nametaá¹ƒ adhivacanaá¹ƒ. yathÄ• ha ---

``santÄ• vuso, sattÄ• nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi manussÄ• eka
vinipÄ• tikÄ• , ayaá¹ƒ paá¹-hamo sattÄ• vÄ• so. santÄ• vuso, sattÄ• nÄ• nattakÄ• yÄ• eka
devÄ• brahmakÄ• yikÄ• , paá¹-hamÄ• bhinibbattÄ• , ayaá¹ƒ dutiyo sattÄ• vÄ• so. santÄ• v
nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi, devÄ• Ä• bhassarÄ• , ayaá¹ƒ tatiyo sattÄ• vÄ• so. sant
ekattasaÃ±Ã±ino, seyyathÄ• pi, devÄ• subhakiá¹‡hÄ• , ayaá¹ƒ catuttho sattÄ• vÄ• so. sant
appaá¹-isaá¹ƒvedino, seyyathÄ• pi, devÄ• asaÃ±Ã±asattÄ• , ayaá¹ƒ paÃ±camo sattÄ• vÄ•
sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• \Ee 87/, ayaá
santÄ• vuso, sattÄ• ... pe ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• , ayaá¹ƒ sattamo sattÄ• v
... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• , ayaá¹ƒ aá¹-á¹-hamo sattÄ• vÄ• so. santÄ• vuso,
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• , ayaá¹ƒ navamo sattÄ• vÄ• soâ€™â€™ ti (D

purimanayeneva cettha ``nava sattÄ• vÄ• sÄ• â€™â€™ ti vuttaá¹ƒ, na aÃ±Ã±esaá¹ƒ navan

``navasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkhassantak
navasu sattÄ• vÄ• sesu. imesu kho, bhikkhave, navasu dhammesu bhikkhu sammÄ• nibbin
dukkhassantakaro hoti. `nava paÃ±hÄ• \Ne 70/, nava uddesÄ• , nava veyyÄ• karaá¹‡Ä• nÄ
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

ettha \Be 74/ ca ``nava dhammÄ• pariÃ±Ã±eyyÄ• . katame nava? nava sattÄ• vÄ• sÄ• â€™
navasu sattÄ• vÄ• sesu Ã±Ä• tapariÃ±Ã±Ä• ya dhuvasubhasukhattabhÄ• vadassanaá¹ƒ pa
suddhasaá¹…khÄ• rapuÃ±jamattadassanena nibbindamÄ• no tÄ«raá¹‡apariÃ±Ã±Ä• ya anic
dukkhÄ• nupassanena vimuccamÄ• no anattÄ• nupassanena sammÄ• pariyantadassÄ• vÄ
sammattamabhisamecca diá¹-á¹-heva dhamme dukkhassantakaro hoti. tenetaá¹ƒ vuttaá¹ƒ -

``navasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... diá¹-á¹-heva dh
hoti. katamesu navasu? navasu sattÄ• vÄ• sesÅ«â€™â€™ ti (AN c 10.27).

__dasa nÄ• ma kintipaÃ±havaá¹‡á¹‡anÄ• _

evaá¹ƒ iminÄ• pi paÃ±habyÄ• karaá¹‡ena Ä• raddhacitto satthÄ• uttariá¹ƒ paÃ±haá¹ƒ puc
tattha kiÃ±cÄ• pi imassa paÃ±hassa ito aÃ±Ã±atra veyyÄ• karaá¹‡esu dasa akusalakamma

``dasasu, bhikkhave, dhammesu bhikkhu sammÄ• nibbindamÄ• no ... pe ... dukkhassantak
dasasu akusalakammapathesu. imesu kho, bhikkhave, dasasu dhammesu bhikkhu sammÄ•
... dukkhassantakaro hoti. `dasa paÃ±hÄ• dasa uddesÄ• dasa veyyÄ• karaá¹‡Ä• nÄ«â€™
idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27).

idha pana yasmÄ• ayamÄ• yasmÄ• attÄ• naá¹ƒ anupanetvÄ• aÃ±Ã±aá¹ƒ byÄ• kÄ• tukÄ•

byÄ• kataá¹ƒ subyÄ• katameva hoti, tasmÄ• yehi dasahi aá¹…gehi samannÄ• gato arahÄ• adhigamaá¹ƒ dÄ«pento __dasahaá¹…gehi samannÄ• gato arahÄ• ti pavuccatÄ«_ti puggalÄ vissajjeti. yato ettha yehi dasahi aá¹…gehi samannÄ• gato arahÄ• ti pavuccati, tÄ• ni dasaá kiâ€™â€™ nti puá¹-á¹-hena therena niddiá¹-á¹-hÄ• nÄ«ti veditabbÄ• ni. tÄ• ni ca dasa ---

``asekho \Ne 71/ asekhoti, bhante, vuccati, kittÄ• vatÄ• nu kho, bhante, bhikkhu asekho ho bhikkhave, bhikkhu asekhÄ• ya \Be 75/ sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti, asekhe samannÄ• gato hoti, asekhÄ• ya sammÄ• vÄ• cÄ• ya samannÄ• gato hoti, asekhena samm asekhena sammÄ• Ä• jÄ«vena samannÄ• gato hoti, asekhena sammÄ• vÄ• yÄ• mena sam sammÄ• satiyÄ• samannÄ• gato hoti, asekhena sammÄ• samÄ• dhinÄ• samannÄ• gato h samannÄ• gato hoti, asekhÄ• ya sammÄ• vimuttiyÄ• samannÄ• gato hoti. evaá¹ƒ kho, bhik hotÄ«â€™â€™ ti (AN c 10.111). ---

evamÄ• dÄ«su suttesu vuttanayeneva veditabbÄ• nÄ«ti.

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

kumÄ• rapaÃ±havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maá¹…galasuttavaá¹‡á¹‡anÄ•

nikkhepappayojanaá¹ƒ

idÄ• ni \Ne 72/ kumÄ• rapaÃ±hÄ• nantaraá¹ƒ nikkhittassa maá¹…galasuttassa atthavaá¹‡á tassa idha nikkhepappayojanaá¹ƒ vatvÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• ma. seyyathidaá¹ƒ iminÄ• anukkamena bhagavatÄ• avuttampi yvÄ• yaá¹ƒ saraá¹‡agamanehi sÄ• sanotÄ• ro sikkhÄ• padadvattiá¹ƒsÄ• kÄ• rakumÄ• rapaÃ±hehi \Ee 89/ ca sÄ«lasamÄ• dhipaÃ±Ã±Ä• p paramamaá¹…galabhÅ«to, yato maá¹…galatthikena ettheva abhiyogo kÄ• tabbo, so cassa suttÄ• nusÄ• rena veditabboti dassanatthaá¹ƒ vuttaá¹ƒ.

idamassa idha nikkhepappayojanaá¹ƒ.

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•

evaá¹ƒ \Be 76/ nikkhittassa panassa atthavaá¹‡á¹‡anatthaá¹ƒ ayaá¹ƒ mÄ• tikÄ• ---

``vuttaá¹ƒ yena yadÄ• yasmÄ• , cetaá¹ƒ vatvÄ• imaá¹ƒ vidhiá¹ƒ.

evamiccÄ• dipÄ• á¹-hassa, atthaá¹ƒ nÄ• nappakÄ• rato ||

``vaá¹‡á¹‡ayanto samuá¹-á¹-hÄ• naá¹ƒ, vatvÄ• yaá¹ƒ yattha maá¹…galaá¹ƒ.

vavatthapetvÄ• taá¹ƒ tassa, maá¹…galattaá¹ƒ vibhÄ• vayeâ€™â€™ ti ||

tattha __ ``vuttaá¹ƒ yena yadÄ• yasmÄ• , cetaá¹ƒ vatvÄ• imaá¹ƒ vidhiâ€™â€™ _nti ayaá¹
yadidaá¹ƒ ``evaá¹ƒ me sutaá¹ƒ ekaá¹ƒ samayaá¹ƒ bhagavÄ• ... pe ... bhagavantaá¹ƒ gÄ• th
ti, idaá¹ƒ vacanaá¹ƒ sandhÄ• ya vuttÄ• . idaÃ±hi anussavavasena vuttaá¹ƒ, so ca bhagavÄ•
tasmÄ• nedaá¹ƒ tassa bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhassa. yato vattabh
kena vuttaá¹ƒ \Ne 73/, kadÄ• , kasmÄ• ca vuttaâ€™â€™ nti. vuccate --- Ä• yasmatÄ• Ä• n
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le.

paá¹-hamamahÄ• saá¹…gÄ«ti cesÄ• sabbasuttanidÄ• nakosallatthamÄ• dito pabhuti evaá
dhammacakkappavattanaÃ±hi Ä• diá¹ƒ katvÄ• yÄ• va subhaddaparibbÄ• jakavinayanÄ• , k
upavattane mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• namantare visÄ• khapuá¹‡á¹‡amadiva
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbute, bhagavati lokanÄ• the bhagavato par
sattannaá¹ƒ bhikkhusatasahassÄ• naá¹ƒ saá¹…ghatthero Ä• yasmÄ• mahÄ• kassapo sattÄ
bhagavati subhaddena vuá¸• á¸• hapabbajitena ``alaá¹ƒ, Ä• vuso, mÄ• socittha, mÄ• pario
tena mahÄ• samaá¹‡ena, upaddutÄ• ca homa `idaá¹ƒ vo kappati idaá¹ƒ vo na kappatÄ«â€
yaá¹ƒ icchissÄ• ma taá¹ƒ karissÄ• ma, yaá¹ƒ na icchissÄ• ma na taá¹ƒ karissÄ• mÄ• â€™â
vuttavacanamanussaranto ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ pÄ• pabhikkhÅ« `atÄ«
pÄ• vacanaâ€™ nti maÃ±Ã±amÄ• nÄ• pakkhaá¹ƒ labhitvÄ• na cirasseva saddhammaá¹ƒ
dhammavinayo tiá¹-á¹-hati, tÄ• va anatÄ«tasatthukameva pÄ• vacanaá¹ƒ hoti. yathÄ• ha bh

``yo \Be 77/ vo, Ä• nanda, mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atto, so vo mamacc
II 216).

``yaá¹ƒnÅ«nÄ• haá¹ƒ dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyaá¹ƒ, yathayidaá¹ƒ sÄ• sam
ciraá¹-á¹-hitikaá¹ƒâ€™â€™.

yaÃ±cÄ• haá¹ƒ bhagavatÄ• ---

``dhÄ• ressasi pana me tvaá¹ƒ, kassapa, sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasanÄ• nÄ«â€
sÄ• dhÄ• raá¹‡aparibhogena ceva ---

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ
viharÄ• mi, kassapopi, bhikkhave, yÄ• vadeva Ä• kaá¹…khati vivicceva kÄ• mehi ... pe ... pa

upasampajja viharatÄ«â€™â€™ ti ---

evamÄ• dinÄ• \Ne 74/ nayena navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede uttarin
samasamaá¹-á¹-hapanena ca anuggahito, tassa me kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavis
rÄ• jÄ• viya sakakavacaissariyÄ• nuppadÄ• nena attano kulavaá¹ƒsappatiá¹-á¹-hÄ• pakaá¹
`saddhammavaá¹ƒsappatiá¹-á¹-hÄ• pako me ayaá¹ƒ bhavissatÄ«â€™ ti mantvÄ• iminÄ• a
anuggahesÄ«â€™â€™ ti cintayanto dhammavinayasaá¹…gÄ• yanatthaá¹ƒ bhikkhÅ«naá¹ƒ
yathÄ• ha ---

``atha kho Ä• yasmÄ• mahÄ• kassapo bhikkhÅ« Ä• mantesi --- ekamidÄ• haá¹ƒ, Ä• vuso, s
addhÄ• namaggappaá¹-ipanno mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bh
231; Vin II 437) sabbaá¹ƒ __subhaddakaá¹‡á¸• aá¹ƒ_ vitthÄ• retabbaá¹ƒ.

tato paraá¹ƒ Ä• ha ---

``handa mayaá¹ƒ, Ä• vuso, dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyÄ• ma, pure adhamm
paá¹-ibÄ• hiyyati, avinayo dippati, vinayo paá¹-ibÄ• hiyyati, pure adhammavÄ• dino balavan
dubbalÄ• honti, avinayavÄ• dino balavanto honti, vinayavÄ• dino dubbalÄ• hontÄ«â€™â€™

bhikkhÅ« \Be 78/ Ä• haá¹ƒsu ``tena hi, bhante, thero bhikkhÅ« uccinatÅ«â€™â€™ ti. thero
sakalanavaá¹…gasatthusÄ• sanapariyattidhare
puthujjanasotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• misukkhavipassakakhÄ«á¹‡Ä• savabhikkh
vajjetvÄ• tipiá¹-akasabbapariyattippabhedadhare paá¹-isambhidÄ• ppatte mahÄ• nubhÄ• v
etadaggaá¹ƒ Ä• ropite tevijjÄ• dibhede khÄ«á¹‡Ä• savabhikkhÅ«yeva ekÅ«napaÃ±casate p
idaá¹ƒ vuttaá¹ƒ ``atha kho Ä• yasmÄ• mahÄ• kassapo ekenÅ«napaÃ±caarahantasatÄ• ni u

kissa pana thero ekenÅ«namakÄ• sÄ«ti? Ä• yasmato Ä• nandattherassa okÄ• sakaraá¹‡at
sahÄ• pi vinÄ• pi na sakkÄ• dhammasaá¹…gÄ«ti kÄ• tuá¹ƒ. so hÄ• yasmÄ• sekho sakara
yasmÄ• panassa kiÃ±ci dasabaladesitaá¹ƒ suttageyyÄ• dikaá¹ƒ bhagavato asammukhÄ• p
tasmÄ• vinÄ• pi na sakkÄ• . yadi evaá¹ƒ sekhopi samÄ• no dhammasaá¹…gÄ«tiyÄ• bahÅ
assa, atha kasmÄ• na uccinitoti? parÅ«pavÄ• davivajjanato \Ne 75/. thero hi Ä• yasmante \
vissattho ahosi. tathÄ• hi naá¹ƒ sirasmiá¹ƒ palitesu jÄ• tesupi ``na vÄ• yaá¹ƒ kumÄ• rako m
ti (SN a II 154) kumÄ• rakavÄ• dena ovadati. sakyakulappasuto cÄ• yaá¹ƒ Ä• yasmÄ• tath
cÅ«á¸·apitu putto, tatra bhikkhÅ« chandÄ• gamanaá¹ƒ viya maÃ±Ã±amÄ• nÄ• ``bahÅ« ase
bhikkhÅ« á¹-hapetvÄ• Ä• nandaá¹ƒ sekhapaá¹-isambhidÄ• ppattaá¹ƒ thero uccinÄ«â€™â€™
parÅ«pavÄ• daá¹ƒ parivivajjento ``Ä• nandaá¹ƒ vinÄ• saá¹…gÄ«ti na sakkÄ• kÄ• tuá¹ƒ, bh
gahessÄ• mÄ«â€™â€™ ti na uccini.

atha sayameva bhikkhÅ« Ä• nandassatthÄ• ya theraá¹ƒ yÄ• ciá¹ƒsu. yathÄ• ha ---

``bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavocuá¹ƒ --- `ayaá¹ƒ, bhante, Ä• yasm
abhabbo chandÄ• dosÄ• mohÄ• bhayÄ• agatiá¹ƒ gantuá¹ƒ, bahu cÄ• nena bhagavato sa
pariyatto, tena hi, bhante, thero \Be 79/ Ä• yasmantampi Ä• nandaá¹ƒ uccinatÅ«â€™ ti. atha
mahÄ• kassapo Ä• yasmantampi Ä• nandaá¹ƒ uccinÄ«â€™â€™ ti (Vin II 437).

evaá¹ƒ bhikkhÅ«naá¹ƒ anumatiyÄ• uccinitena tenÄ• yasmatÄ• saddhiá¹ƒ paÃ±catherasat

atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kattha nu kho mayaá¹ƒ dhammaÃ±ca
saá¹…gÄ• yeyyÄ• mÄ• â€™â€™ ti. atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi ``rÄ• j
pahÅ«tasenÄ• sanaá¹ƒ, yaá¹ƒnÅ«na mayaá¹ƒ rÄ• jagahe vassaá¹ƒ vasantÄ• dhammaÃ±ca
naÃ±Ã±e bhikkhÅ« rÄ• jagahe vassaá¹ƒ upagaccheyyuâ€™â€™ nti. kasmÄ• pana nesaá¹
thÄ• varakammaá¹ƒ, koci visabhÄ• gapuggalo \Ee 93/ saá¹…ghamajjhaá¹ƒ pavisitvÄ• ukko
mahÄ• kassapo Ã±attidutiyena kammena sÄ• vesi. taá¹ƒ __saá¹…gÄ«tikkhandhake_ (Vin I
Ã±Ä• tabbaá¹ƒ.

atha tathÄ• gatassa parinibbÄ• nato sattasu sÄ• dhukÄ«á¹·anadivasesu sattasu ca dhÄ• tu
vÄ«tivattesu ``aá¹• á¹• hamÄ• so atikkanto, idÄ• ni gimhÄ• naá¹ƒ diyaá¹• á¹• ho mÄ• so ses
vassÅ«panÄ• yikÄ• â€™â€™ ti mantvÄ• mahÄ• kassapatthero ``rÄ• jagahaá¹ƒ, Ä• vuso, g
upaá¹• á¹• haá¹ƒ bhikkhusaá¹…ghaá¹ƒ gahetvÄ• ekaá¹ƒ maggaá¹ƒ gato. anuruddhattherop
ekaá¹ƒ maggaá¹ƒ gato, Ä• nandatthero \Ne 76/ pana bhagavato pattacÄ«varaá¹ƒ gahetvÄ•
sÄ• vatthiá¹ƒ gantvÄ• rÄ• jagahaá¹ƒ gantukÄ• mo yena sÄ• vatthi, tena cÄ• rikaá¹ƒ pakkÄ•
gatagataá¹-á¹-hÄ• ne mahÄ• paridevo ahosi, ``bhante Ä• nanda, kuhiá¹ƒ satthÄ• raá¹ƒ á¹-ha
ti? anupubbena sÄ• vatthiá¹ƒ anuppatte there bhagavato parinibbÄ• nasamaye viya mahÄ•

tatra sudaá¹ƒ Ä• yasmÄ• Ä• nando aniccatÄ• dipaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• y
saÃ±Ã±Ä• petvÄ• jetavanaá¹ƒ pavisitvÄ• dasabalena vasitagandhakuá¹-iyÄ• dvÄ• raá¹ƒ v
nÄ«haritvÄ• papphoá¹-etvÄ• gandhakuá¹-iá¹ƒ sammajjitvÄ• milÄ• tamÄ• lÄ• kacavaraá¹ƒ
maÃ±capÄ«á¹-haá¹ƒ atiharitvÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• bhagavato á¹-hitakÄ•
sabbamakÄ• si. atha \Be 80/ thero bhagavato parinibbÄ• nato pabhuti á¹-hÄ• nanisajjabahu
kÄ• yaá¹ƒ samassÄ• setuá¹ƒ dutiyadivase khÄ«ravirecanaá¹ƒ pivitvÄ• vihÄ• reyeva nisÄ«d
mÄ• á¹‡avena pahitaá¹ƒ mÄ• á¹‡avakaá¹ƒ etadavoca ---

``akÄ• lo kho, mÄ• á¹‡avaka, atthi \Ee 94/ me ajja bhesajjamattÄ• pÄ«tÄ• , appeva nÄ• ma
upasaá¹…kameyyÄ• mÄ• â€™â€™ ti (DN I 447).

dutiyadivase cetakattherena pacchÄ• samaá¹‡ena gantvÄ• subhena mÄ• á¹‡avena puá¹-á

__subhasuttaá¹ƒ_ nÄ• ma dasamaá¹ƒ suttamabhÄ• si.

atha kho thero jetavane vihÄ• re khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ kÄ• rÄ• petv
vassÅ«panÄ• yikÄ• ya rÄ• jagahaá¹ƒ gato. tathÄ• mahÄ• kassapatthero anuruddhatthero c
gahetvÄ• rÄ• jagahameva gatÄ• .

tena kho pana samayena rÄ• jagahe aá¹-á¹-hÄ• rasa mahÄ• vihÄ• rÄ• honti. te sabbepi ch
ahesuá¹ƒ. bhagavato hi parinibbÄ• ne sabbe bhikkhÅ« attano attano pattacÄ«varaá¹ƒ gahet
pariveá¹‡e ca chaá¸• á¸• etvÄ• agamaá¹ƒsu. tattha therÄ• bhagavato vacanapÅ«janatthaá
titthiyavÄ• daparimocanatthaÃ±ca ``paá¹-hamaá¹ƒ mÄ• saá¹ƒ khaá¹‡á¸• aphullappaá¹-isaá¹
ti cintesuá¹ƒ. titthiyÄ• hi vadeyyuá¹ƒ ``samaá¹‡assa gotamassa sÄ• vakÄ• satthari á¹-hitey
paá¹-ijaggiá¹ƒsu, parinibbute chaá¸• á¸• esuâ€™â€™ nti. tesaá¹ƒ vÄ• daparimocanatthaÃ±c
hoti. vuttampi cetaá¹ƒ ---

``atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- bhagavatÄ• kho, Ä• vuso,
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ \Ne 77/ vaá¹‡á¹‡itaá¹ƒ, handa mayaá¹ƒ, Ä• vu
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ karoma, majjhimaá¹ƒ mÄ• saá¹ƒ sannipatitvÄ•
saá¹…gÄ• yissÄ• mÄ• â€™â€™ ti (Vin II 438).

te dutiyadivase gantvÄ• rÄ• jadvÄ• re aá¹-á¹-haá¹ƒsu. ajÄ• tasattu rÄ• jÄ• Ä• gantvÄ• va
kiá¹ƒ karomi, kenatthoâ€™â€™ ti pavÄ• resi. therÄ• aá¹-á¹-hÄ• rasamahÄ• vihÄ• rappaá¹-
hatthakammaá¹ƒ paá¹-ivedesuá¹ƒ. ``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• hatthakammakÄ• r
paá¹-hamaá¹ƒ mÄ• saá¹ƒ sabbavihÄ• re paá¹-isaá¹…kharÄ• pesuá¹ƒ.

atha \Be 81/ raÃ±Ã±o Ä• rocesuá¹ƒ --- ``niá¹-á¹-hitaá¹ƒ, mahÄ• rÄ• ja, vihÄ• rappaá¹-isaá¹.
idÄ• ni dhammavinayasaá¹…gahaá¹ƒ karomÄ• â€™â€™ ti. ``sÄ• dhu, bhante, vissatthÄ• k
Ä• á¹‡Ä• cakkaá¹ƒ, tumhÄ• kaá¹ƒ dhammacakkaá¹ƒ hotu. Ä• á¹‡Ä• petha, bhante, kiá¹ƒ ka
``dhammasaá¹…gahaá¹ƒ karontÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sannisajjaá¹-á¹-hÄ• naá¹ƒ mahÄ•
karomi, bhanteâ€™â€™ ti? ``vebhÄ• rapabbatapasse sattapaá¹‡á¹‡iguhÄ• dvÄ• re kÄ• tuá
ti. ``sÄ• dhu, bhanteâ€™â€™ ti kho, rÄ• jÄ• ajÄ• tasattu, vissakammunÄ• nimmitasadisaá
suvibhattabhittithambhasopÄ• naá¹ƒ nÄ• nÄ• vidhamÄ• lÄ• kammalatÄ• kammavicitraá¹ƒ m
vividhakusumadÄ• maolambakaviniggalantacÄ• ruvitÄ• naá¹ƒ ratanavicitramaá¹‡ikoá¹-á¹-im
nÄ• nÄ• pupphÅ«pahÄ• ravicitraá¹ƒ supariniá¹-á¹-hitabhÅ«mikammaá¹ƒ brahmavimÄ• nasa
mahÄ• maá¹‡á¸• ape paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anagghÄ• ni paÃ±cakappiyapacc
dakkhiá¹‡abhÄ• gaá¹ƒ nissÄ• ya uttarÄ• bhimukhaá¹ƒ therÄ• sanaá¹ƒ, maá¹‡á¸• apamajjhe
buddhassa bhagavato Ä• sanÄ• rahaá¹ƒ dhammÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• dantakhacit
á¹-hapetvÄ• bhikkhusaá¹…ghassa Ä• rocÄ• pesi ``niá¹-á¹-hitaá¹ƒ, bhante, kiccaâ€™â€™ n

bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• haá¹ƒsu ``sve, Ä• vuso Ä• nanda, saá¹…ghasa
sakaraá¹‡Ä«yo, tena te na yuttaá¹ƒ sannipÄ• taá¹ƒ gantuá¹ƒ, appamatto hohÄ«â€™â€™ ti.
``sve sannipÄ• to, na kho pana metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ sekho samÄ• no sannipÄ
bahudeva rattiá¹ƒ kÄ• yagatÄ• ya satiyÄ• vÄ«tinÄ• metvÄ• rattiyÄ• paccÅ«sasamaye caá
pavisitvÄ• ``nipajjissÄ• mÄ«â€™â€™ ti kÄ• yaá¹ƒ Ä• vajjesi. dve pÄ• dÄ• bhÅ«mito muttÄ
bimbohanaá¹ƒ, etasmiá¹ƒ antare anupÄ• dÄ• ya \Ee 96/ Ä• savehi cittaá¹ƒ vimucci. ayaÃ±h
bahi vÄ«tinÄ• metvÄ• visesaá¹ƒ nibbattetuá¹ƒ asakkonto cintesi ``nanu maá¹ƒ bhagavÄ• e
`katapuÃ±Ã±osi tvaá¹ƒ, Ä• nanda, padhÄ• namanuyuÃ±ja, khippaá¹ƒ hohisi \Ne 78/ anÄ• sa
buddhÄ• naÃ±ca kathÄ• doso nÄ• ma natthi, mama pana accÄ• raddhaá¹ƒ vÄ«riyaá¹ƒ, tena
saá¹ƒvattati, handÄ• haá¹ƒ vÄ«riyasamataá¹ƒ yojemÄ«â€™â€™ ti caá¹…kamÄ• orohitvÄ•
á¹-hatvÄ• pÄ• de dhovitvÄ• vihÄ• raá¹ƒ pavisitvÄ• maÃ±cake nisÄ«ditvÄ• ``thokaá¹ƒ viss
kÄ• yaá¹ƒ maÃ±cake upanÄ• mesi. dve pÄ• dÄ• \Be 82/ bhÅ«mito muttÄ• , sÄ«saÃ±ca bin
antare anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucci. catuiriyÄ• pathavirahitaá¹ƒ therassa araha
``imasmiá¹ƒ sÄ• sane anisinno anipanno aá¹-á¹-hito acaá¹…kamanto ko bhikkhu arahattaá¹
``Ä• nandattheroâ€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

atha therÄ• bhikkhÅ« dutiyadivase bhattakiccaá¹ƒ katvÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• metv
sannipatitÄ• . Ä• nandatthero pana attano arahattappattiá¹ƒ Ã±Ä• petukÄ• mo bhikkhÅ«hi s
yathÄ• vuá¸• á¸• haá¹ƒ attano attano pattÄ• sane nisÄ«dantÄ• Ä• nandattherassa Ä• sana
tattha kehici ``etamÄ• sanaá¹ƒ kassÄ• â€™â€™ ti vutte Ä• nandassÄ• ti. ``Ä• nando pana k
tasmiá¹ƒ samaye thero cintesi ``idÄ• ni mayhaá¹ƒ gamanakÄ• loâ€™â€™ ti. tato attano Ä•
pathaviyaá¹ƒ nimujjitvÄ• attano Ä• saneyeva attÄ• naá¹ƒ dassesi. Ä• kÄ• senÄ• gantvÄ• n

evaá¹ƒ nisinne tasmiá¹ƒ Ä• yasmante mahÄ• kassapatthero bhikkhÅ« Ä• mantesi, ``Ä• vus
saá¹…gÄ• yÄ• ma dhammaá¹ƒ vÄ• vinayaá¹ƒ vÄ• â€™â€™ ti? bhikkhÅ« Ä• haá¹ƒsu, ``bh
__vinayonÄ• mabuddhasÄ• sanassa Ä• yu, vinaye á¹-hite sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hoti, _ tas
saá¹…gÄ• yÄ• mÄ• â€™â€™ ti. ``kaá¹ƒ dhuraá¹ƒ katvÄ• vinayo saá¹…gÄ• yitabboâ€™â€™
nti \Ee 97/. ``kiá¹ƒ Ä• nando nappahotÄ«â€™â€™ ti? ``no nappahoti, apica kho pana samm
dharamÄ• noyeva vinayapariyattiá¹ƒ nissÄ• ya Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadagge á¹-hap
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadharÄ• naá¹ƒ yadidaá¹ƒ upÄ• lÄ«
tasmÄ• upÄ• littheraá¹ƒ pucchitvÄ• vinayaá¹ƒ saá¹…gÄ• yÄ• mÄ• ti. tato thero vinayaá¹ƒ
attÄ• naá¹ƒ sammanni. upÄ• littheropi vissajjanatthÄ• ya sammanni. tatrÄ• yaá¹ƒ pÄ• á¸·i --

atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ upÄ• liá¹ƒ vi
nti.

Ä• yasmÄ• pi \Ne 79/ \Be 83/ upÄ• li saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ•
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

evaá¹ƒ attanÄ• va attÄ• naá¹ƒ sammannitvÄ• Ä• yasmÄ• , upÄ• li, uá¹-á¹-hÄ• yÄ• sanÄ•
there bhikkhÅ« vanditvÄ• dhammÄ• sane nisÄ«di dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• . ta
upÄ• littheraá¹ƒ paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ vinayaá¹ƒ pucchi, upÄ
sabbe paÃ±casatÄ• bhikkhÅ« paá¹-hamapÄ• rÄ• jikasikkhÄ• padaá¹ƒ sanidÄ• naá¹ƒ katvÄ
gaá¹‡asajjhÄ• yamakaá¹ƒsu. evaá¹ƒ sesÄ• nipÄ«ti sabbaá¹ƒ vinayaá¹-á¹-hakathÄ• ya gahe
saubhatovibhaá¹…gaá¹ƒ sakhandhakaparivÄ• raá¹ƒ sakalaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹…gÄ•
dantakhacitaá¹ƒ bÄ«janiá¹ƒ nikkhipitvÄ• dhammÄ• sanÄ• orohitvÄ• vuá¸• á¸• he bhikkhÅ«
nisÄ«di.

vinayaá¹ƒ saá¹…gÄ• yitvÄ• dhammaá¹ƒ saá¹…gÄ• yitukÄ• mo Ä• yasmÄ• mahÄ• kassap
``dhammaá¹ƒ saá¹…gÄ• yantehi kaá¹ƒ puggalaá¹ƒ dhuraá¹ƒ katvÄ• dhammo saá¹…gÄ• yit
``Ä• nandattheraá¹ƒ dhuraá¹ƒ katvÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• nandaá¹ƒ
nti.

atha kho Ä• yasmÄ• Ä• nando saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ•
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• the
dhammÄ• sane nisÄ«di dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• . atha mahÄ• kassapatthero A
pucchi \Ne 80/ --- ``brahmajÄ• laá¹ƒ, Ä• vuso Ä• nanda, kattha bhÄ• sitaâ€™â€™ nti? ``ant
rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaá¹ƒ rÄ• jÄ• gÄ• rake ambalaá¹-á¹-hikÄ• yaâ€™â€™
\Ee 98/? ``suppiyaÃ±ca paribbÄ• jakaá¹ƒ brahmadattaÃ±ca mÄ• á¹‡avakaâ€™â€™ nti. ath
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ brahmajÄ• lassa nidÄ• nampi pucchi, puggalampi pucchi. ``sA
Ä• nanda, kattha bhÄ• sitaâ€™â€™ nti? ``rÄ• jagahe, bhante, jÄ«vakambavaneâ€™â€™ ti
``ajÄ• tasattunÄ• \Be 84/ vedehiputtena saddhiâ€™â€™ nti. atha kho Ä• yasmÄ• mahÄ• k
Ä• nandaá¹ƒ sÄ• maÃ±Ã±aphalassa nidÄ• nampi pucchi, puggalampi pucchi. eteneva upÄ•
puá¹-á¹-ho puá¹-á¹-ho Ä• yasmÄ• Ä• nando vissajjesi. ayaá¹ƒ __paá¹-hamamahÄ• saá¹…g

katÄ• ---

``satehi paÃ±cahi katÄ• , tena paÃ±casatÄ• ti ca.

thereheva katattÄ• ca, therikÄ• ti pavuccatÄ«â€™â€™ ti ||

imissÄ• paá¹-hamamahÄ• saá¹…gÄ«tiyÄ• vattamÄ• nÄ• ya sabbaá¹ƒ dÄ«ghanikÄ• yaá¹ƒ
anupubbena khuddakanikÄ• yaá¹ƒ pucchantena Ä• yasmatÄ• mahÄ• kassapena ``maá¹…
kattha bhÄ• sitaâ€™â€™ nti evamÄ• divacanÄ• vasÄ• ne ``nidÄ• nampi pucchi, puggalam
nidÄ• ne pucchite taá¹ƒ nidÄ• naá¹ƒ vitthÄ• retvÄ• yathÄ• ca bhÄ• sitaá¹ƒ, yena ca sutaá¹
ca bhÄ• sitaá¹ƒ, yattha ca bhÄ• sitaá¹ƒ, yassa ca bhÄ• sitaá¹ƒ, taá¹ƒ sabbaá¹ƒ kathetukÄ•
bhÄ• sitaá¹ƒ mayÄ• sutaá¹ƒ, ekaá¹ƒ samayaá¹ƒ sutaá¹ƒ, bhagavatÄ• bhÄ• sitaá¹ƒ, sÄ• va
devatÄ• ya bhÄ• sitaâ€™â€™ nti etamatthaá¹ƒ dassentena Ä• yasmatÄ• Ä• nandena vutta
ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä•
bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• sÄ«â€™â€™ ti. evamidaá¹ƒ \Ee 99/ Ä• yasmatÄ• Ä
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttanti veditabbaá¹ƒ.

idÄ• ni ``kasmÄ• vuttaâ€™â€™ nti ettha vuccate --- yasmÄ• ayamÄ• yasmÄ• mahÄ• kas
puá¹-á¹-ho, tasmÄ• nena taá¹ƒ nidÄ• naá¹ƒ Ä• dito pabhuti vitthÄ• retuá¹ƒ vuttaá¹ƒ. yasmÄ•
dhammÄ• sane nisinnaá¹ƒ vasÄ«gaá¹‡aparivutaá¹ƒ disvÄ• ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ
vedehamuni pakatiyÄ• pi sakyakulamanvayo bhagavato dÄ• yÄ• do, bhagavatÄ• pi paÃ±ca
niddiá¹-á¹-ho, catÅ«hi acchariyaabbhutadhammehi samannÄ• gato, catunnaá¹ƒ parisÄ• naá
maÃ±Ã±e bhagavato dhammarajjadÄ• yajjaá¹ƒ patvÄ• buddho jÄ• toâ€™â€™ ti. tasmÄ• Ä
devatÄ• naá¹ƒ cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya taá¹ƒ abhÅ«taguá¹‡asambhÄ• vanaá
sÄ• vakabhÄ• vameva dÄ«petuá¹ƒ Ä• ha ``evaá¹ƒ me sutaá¹ƒ ekaá¹ƒ samayaá¹ƒ bhagavÄ
ajjhabhÄ• sÄ«â€™â€™ ti. etthantare paÃ±ca arahantasatÄ• ni \Ne 81/ anekÄ• ni ca devatÄ
sÄ• dhÅ«â€™â€™ ti Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhinandiá¹ƒsu, mahÄ• bhÅ«micÄ• lo a
antalikkhato papati, aÃ±Ã±Ä• ni ca bahÅ«ni acchariyÄ• ni pÄ• turahesuá¹ƒ, bahÅ«naÃ±ca
uppajji ``yaá¹ƒ amhehi bhagavato sammukhÄ• sutaá¹ƒ, idÄ• neva taá¹ƒ parokkhÄ• jÄ• taâ
Ä• yasmatÄ• Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vadantenÄ• pi iminÄ• kÄ•
ettÄ• vatÄ• ca __ ``vuttaá¹ƒ yena yadÄ• yasmÄ• , cetaá¹ƒ vatvÄ• imaá¹ƒ vidhiâ€™â€™ _
attho pakÄ• sito hoti.

evamiccÄ• dipÄ• á¹-havaá¹‡á¹‡anÄ•

<1> idÄ• ni __ ``evamiccÄ• dipÄ• á¹-hassa, atthaá¹ƒ nÄ• nappakÄ• ratoâ€™â€™ _ti evam
saá¹…gahitatthappakÄ• sanatthaá¹ƒ vuccate --- __eva_nti \Ee 100/ ayaá¹ƒ saddo
upamÅ«padesasampahaá¹ƒsanagarahaá¹‡avacanasampaá¹-iggahÄ• kÄ• ranidassanÄ• va

daá¹-á¹-habbo. tathÄ• hesa ``evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€
upamÄ• yaá¹ƒ dissati. ``evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaâ€™â€™
upadese. ``evametaá¹ƒ bhagavÄ• , evametaá¹ƒ sugatÄ• â€™â€™ ti evamÄ• dÄ«su (AN a
``evamevaá¹ƒ panÄ• yaá¹ƒ vasalÄ« yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa sa
bhÄ• satÄ«â€™â€™ ti evamÄ• dÄ«su (SN a I 187) garahaá¹‡e. ``evaá¹ƒ, bhanteti kho te bh
paccassosuâ€™â€™ nti evamÄ• dÄ«su (MN I 1) vacanasampaá¹-iggahe. ``evaá¹ƒ byÄ• kh
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti evamÄ• dÄ«su (MN I 398) Ä• kÄ• re. ``el
samaá¹‡o Ä• nando tenupasaá¹…kama, upasaá¹…kamitvÄ• mama vacanena samaá¹‡aá¹
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha. `subho mÄ• á¹
Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvih
vadehi sÄ• dhu kira bhavaá¹ƒ Ä• nando yena subhassa mÄ• á¹‡avassa todeyyaputtassa niv
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti evamÄ• dÄ«su (DN I 445) nidassane. ``taá¹ƒ kiá¹ƒ
dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• ti? akusalÄ• , bhante. sÄ• vajjÄ• vÄ• anavajjÄ• vÄ
viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• \Be 86/ vÄ• ti? viÃ±Ã±ugarahitÄ• , bhante. sam
dukkhÄ• ya saá¹ƒvattanti no vÄ• , kathaá¹ƒ vo ettha hotÄ«ti? samattÄ• , bhante, samÄ• din
saá¹ƒvattanti, evaá¹ƒ no ettha hotÄ«â€™â€™ ti evamÄ• dÄ«su (AN a III 66) avadhÄ• raá¹‡
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡esu daá¹-á¹-habbo.

tattha \Ne 82/ Ä• kÄ• ratthena __evaá¹ƒ_-saddena \Ee 101/ etamatthaá¹ƒ dÄ«peti ---
nÄ• nÄ• nayanipuá¹‡amanekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasampannaá¹ƒ
dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nur
tassa bhagavato vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ, sabbathÄ• me
janetvÄ• pi evaá¹ƒ me sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutanti.

nidassanatthena ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ• n
sutaá¹ƒ, mayÄ• pi evaá¹ƒ sutaâ€™â€™ nti idÄ• ni vattabbaá¹ƒ sakalasuttaá¹ƒ nidasseti.

avadhÄ• raá¹‡atthena ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ b
Ä• nando, gatimantÄ• naá¹ƒ, satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
(AN a I 219-223) evaá¹ƒ bhagavatÄ• pasatthabhÄ• vÄ• nurÅ«paá¹ƒ attano dhÄ• raá¹‡abal
sotukamyataá¹ƒ janeti ``evaá¹ƒ me sutaá¹ƒ, taÃ±ca kho atthato vÄ• byaÃ±janato vÄ• anÅ«
na aÃ±Ã±athÄ• daá¹-á¹-habbaâ€™â€™ nti.

__me_-saddo tÄ«su atthesu dissati. tathÄ• hissa ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaâ
81) mayÄ• ti attho. ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™
88) mayhanti attho. ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavathÄ• â€™â€™ ti evamÄ•
idha pana ``mayÄ• sutaâ€™â€™ nti ca ``mama sutaâ€™â€™ nti ca atthadvaye yujjati.

__suta_nti ayaá¹ƒ sutasaddo saupasaggo anupasaggo ca
gamanakhyÄ• tarÄ• gÄ• bhibhÅ«tÅ«pacitÄ• nuyogasotaviÃ±Ã±eyyasotadvÄ• raviÃ±Ã±Ä• t
``senÄ• ya pasutoâ€™â€™ ti evamÄ• dÄ«su gacchantoti \Be 87/ attho. ``sutadhammassa p
khyÄ• tadhammassÄ• ti attho. ``avassutÄ• avassutassÄ• â€™â€™ ti evamÄ• dÄ«su (Vin I
rÄ• gÄ• bhibhÅ«tassÄ• ti attho. ``tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ nti ev
upacitanti attho. ``ye jhÄ• nappasutÄ• \Ee 102/ dhÄ«rÄ• â€™â€™ ti evamÄ• dÄ«su (Dhp 1
``diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaâ€™â€™ nti evamÄ• dÄ«su (MN I 241) sotaviÃ±Ã±eyyanti atth
sutasannicayoâ€™â€™ ti evamÄ• dÄ«su (MN I 339) sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadha
sotaviÃ±Ã±Ä• á¹‡apubbaá¹…gamÄ• ya viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• \Ne 83/ upadhÄ• ritanti vÄ
tattha yadÄ• me-saddassa mayÄ• ti attho, tadÄ• ``evaá¹ƒ mayÄ• sutaá¹ƒ, sotaviÃ±Ã±Ä• â
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• upadhÄ• ritaâ€™â€™ nti yujjati. yadÄ• me-saddassa mamÄ• ti a
sutaá¹ƒ sotaviÃ±Ã±Ä• á¹‡apubbaá¹…gamÄ• ya viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• upadhÄ• raá¹‡aâ

evametesu tÄ«su padesu __eva_nti sotaviÃ±Ã±Ä• á¹‡akiccanidassanaá¹ƒ. __me_ti
vuttaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ«puggalanidassanaá¹ƒ. __suta_nti assavanabhÄ• vappaá¹-
anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. tathÄ• __eva_nti savanÄ• dicittÄ• na
Ä• rammaá¹‡e pavattabhÄ• vanidassanaá¹ƒ. __me_ti attanidassanaá¹ƒ. __suta_nti dhamm

tathÄ• __eva_nti niddisitabbadhammanidassanaá¹ƒ. __me_ti puggalanidassanaá¹ƒ. __sut
puggalakiccanidassanaá¹ƒ.

tathÄ• __eva_nti vÄ«thicittÄ• naá¹ƒ Ä• kÄ• rapaÃ±Ã±attivasena nÄ• nappakÄ• raniddeso.
__suta_nti visayaniddeso.

tathÄ• __eva_nti puggalakiccaniddeso. __suta_nti viÃ±Ã±Ä• á¹‡akiccaniddeso. __me_ti
ubhayakiccayuttapuggalaniddeso.

tathÄ• __eva_nti bhÄ• vaniddeso. __me_ti puggalaniddeso. __suta_nti tassa kiccaniddeso

tattha __eva_nti ca __me_ti ca sacchikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±att
vijjamÄ• napaÃ±Ã±atti. tathÄ• __eva_nti ca __me_ti ca taá¹ƒ taá¹ƒ upÄ• dÄ• ya vattabbato
upÄ• dÄ• paÃ±Ã±atti. __suta_nti diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbato upanidhÄ• paÃ

ettha ca __eva_nti vacanena asammohaá¹ƒ dÄ«peti, __suta_nti vacanena sutassa asamm
vacanena yonisomanasikÄ• raá¹ƒ dÄ«peti ayoniso manasikaroto nÄ• nappakÄ• rappaá¹-ive
vacanena avikkhepaá¹ƒ dÄ«peti vikkhittacittassa savanÄ• bhÄ• vato. tathÄ• hi vikkhittacitto
sabbasampattiyÄ• vuccamÄ• nopi ``na mayÄ• sutaá¹ƒ, puna bhaá¹‡athÄ• â€™â€™ ti bha
cettha attasammÄ• paá¹‡idhiá¹ƒ pubbe katapuÃ±Ã±ataÃ±ca \Ne 84/ sÄ• dheti, avikkhepena

sappurisÅ«panissayaÃ±ca. __eva_nti ca iminÄ• bhaddakena Ä• kÄ• rena pacchimacakkad
dÄ«peti, __suta_nti savanayogena purimacakkadvayasampattiá¹ƒ. tathÄ• Ä• sayasuddhiá¹
ca Ä• sayasuddhiyÄ• adhigamabyattiá¹ƒ, payogasuddhiyÄ• Ä• gamabyattiá¹ƒ.

__eva_nti ca iminÄ• nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakena vacanena attano
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampadaá¹ƒ dÄ«peti. __suta_nti iminÄ• sotabbabheda
dhammaniruttipaá¹-isambhidÄ• sampadaá¹ƒ dÄ«peti. __eva_nti ca idaá¹ƒ yonisomanasikÄ•
bhaá¹‡anto ``ete mayÄ• dhammÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ•
idaá¹ƒ savanayogadÄ«pakavacanaá¹ƒ bhaá¹‡anto ``bahÅ« mayÄ• dhammÄ• sutÄ• dhÄ•
Ã±Ä• peti. tadubhayenapi atthabyaÃ±janapÄ• ripÅ«riá¹ƒ dÄ«pento savane Ä• daraá¹ƒ janet

__evaá¹ƒ me suta_nti iminÄ• pana sakalenapi vacanena Ä• yasmÄ• Ä• nando tathÄ• gata
adahanto asappurisabhÅ«miá¹ƒ, atikkamati, sÄ• vakattaá¹ƒ paá¹-ijÄ• nanto sappurisabhÅ«m
asaddhammÄ• cittaá¹ƒ vuá¹-á¹-hÄ• peti, saddhamme cittaá¹ƒ patiá¹-á¹-hÄ• peti. ``kevalaá¹
tasseva tu bhagavato vacanaá¹ƒ \Ee 104/ arahato sammÄ• sambuddhassÄ• â€™â€™ ti ca
parimoceti, satthÄ• raá¹ƒ apadisati, jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá¹-á¹-hÄ• pet

apica ``evaá¹ƒ me sutaâ€™â€™ nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purim
``sammukhÄ• paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa
Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa dhammappaá¹-isaraá¹‡assa saddhammavaracakka
ettha atthe vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati vÄ• kÄ• t
sabbadevamanussÄ• naá¹ƒ imasmiá¹ƒ dhamme assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• sampa
hoti cettha ---

``vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

__eka_nti \Ne 85/ gaá¹‡anaparicchedaniddeso. __samaya_nti paricchinnaniddeso. __ekaá
aniyamitaparidÄ«panaá¹ƒ. tattha __samaya_saddo ---

samavÄ• ye khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati ||

tathÄ• hissa ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca upA
I 447) samavÄ• yo attho. ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ•

evamÄ• dÄ«su (AN c 8.29) khaá¹‡o. ``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ ti evam
``mahÄ• samayo pavanasmiâ€™â€™ nti evamÄ• dÄ«su samÅ«ho. ``samayopi kho te, bhad
bhagavÄ• kho sÄ• vatthiyaá¹ƒ viharati, sopi maá¹ƒ jÄ• nissati, `bhaddÄ• li, nÄ• ma bhikkhu
sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti, ayampi kho te bhaddÄ• li samayo appaá¹-ividdho aho
(MN II 135) hetu. ``tena kho pana samayena uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amuá
samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«â€™
diá¹-á¹-hi.

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || (SN a I 129) ---

evamÄ• dÄ«su paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ•
pahÄ• naá¹ƒ. ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho \Be 90
abhisamayaá¹-á¹-hoâ€™â€™ ti evamÄ• dÄ«su (Paá¹-is II 8) paá¹-ivedho. idha panassa kÄ•
samayanti saá¹ƒvaccharautumÄ• saaá¸• á¸• hamÄ• sarattidivapubbaá¹‡hamajjhanhikasÄ•
pacchimayÄ• mamuhuttÄ• dÄ«su kÄ• lakhyesu samayesu ekaá¹ƒ samayanti dÄ«peti.

ye vÄ• ime gabbhokkantisamayo jÄ• tisamayo saá¹ƒvegasamayo abhinikkhamanasamayo
mÄ• ravijayasamayo abhisambodhisamayo diá¹-á¹-hadhammasukhavihÄ• rasamayo desan
evamÄ• dayo bhagavato devamanussesu ativiya pakÄ• sÄ• anekakÄ• lakhyÄ• eva samay
desanÄ• samayasaá¹…khÄ• taá¹ƒ ekaá¹ƒ samayanti vuttaá¹ƒ hoti. yo \Ne 86/ cÄ• yaá¹ƒ Ã±
karuá¹‡Ä• kiccasamayo, attahitaparahitappaá¹-ipattisamayesu parahitappaá¹-ipattisamayo,
karaá¹‡Ä«yadvayasamayesu dhammÄ«kathÄ• samayo, desanÄ• paá¹-ipattisamayesu desa
kiÃ±ci sandhÄ• ya ``ekaá¹ƒ samayaâ€™â€™ nti vuttaá¹ƒ hoti.

etthÄ• ha --- atha kasmÄ• yathÄ• abhidhamme \Ee 106/ ``yasmiá¹ƒ samaye kÄ• mÄ• vac
suttapadesu ``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• mehÄ«â€™â€™ ti ca bh
vinaye ca ``tena samayena buddho bhagavÄ• â€™â€™ ti karaá¹‡avacanena, tathÄ• akatv
nti upayogavacananiddeso katoti. tattha tathÄ• , idha ca aÃ±Ã±athÄ• atthasambhavato. tat
aÃ±Ã±esu suttapadesu ca adhikaraá¹‡attho bhÄ• venabhÄ• valakkhaá¹‡attho ca sambhava
kÄ• lattho samÅ«hattho ca samayo, tattha vuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ khaá¹‡a
ca samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkhÄ«yati, tasmÄ• tadatthajotanatthaá¹ƒ tattha
kato.

vinaye ca hetvattho karaá¹‡attho ca sambhavati. yo hi so sikkhÄ• padapaÃ±Ã±attisamayo
dubbiÃ±Ã±eyyo, tena samayena hetubhÅ«tena karaá¹‡abhÅ«tena ca sikkhÄ• padÄ• ni paÃ
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• si, tasmÄ•

karaá¹‡avacananiddeso kato.

idha \Be 91/ pana aÃ±Ã±asmiÃ±ca evaá¹ƒjÄ• tike suttantapÄ• á¹-he accantasaá¹ƒyogattho
samayaá¹ƒ bhagavÄ• imaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• suttantaá¹ƒ desesi, accantameva taá¹ƒ sama
vihÄ• si. tasmÄ• tadatthajotanatthaá¹ƒ idha upayogavacananiddeso katoti viÃ±Ã±eyyo. hot

``taá¹ƒ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• â€™â€™ ti ||

__bhagavÄ• _ti guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dhivacanametaá¹ƒ. yathÄ• ha

``bhagavÄ• ti \Ee 107/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

catubbidhaÃ±hi \Ne 87/ nÄ• maá¹ƒ Ä• vatthikaá¹ƒ, liá¹…gikaá¹ƒ, nemittakaá¹ƒ, adhiccasam
adhiccasamuppannaá¹ƒ nÄ• ma ``yadicchakaâ€™â€™ nti vuttaá¹ƒ hoti. tattha vaccho damm
Ä• vatthikaá¹ƒ, daá¹‡á¸• Ä« chattÄ« sikhÄ« karÄ«ti evamÄ• di liá¹…gikaá¹ƒ, tevijjo chaá¸·ab
nemittakaá¹ƒ, sirivaá¸• á¸• hako dhanavaá¸• á¸• hakoti evamÄ• di vacanatthamanapekkhitvÄ
adhiccasamuppannaá¹ƒ. idaá¹ƒ pana bhagavÄ• ti nÄ• maá¹ƒ guá¹‡anemittakaá¹ƒ, na mahÄ
suddhodanamahÄ• rÄ• jena, na asÄ«tiyÄ• Ã±Ä• tisahassehi kataá¹ƒ, na sakkasantusitÄ• d
yathÄ• ha Ä• yasmÄ• sÄ• riputtatthero ``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹
paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• â€™â€™ ti (Nidd I 84).

yaá¹ƒ guá¹‡anemittakaÃ±cetaá¹ƒ nÄ• maá¹ƒ, tesaá¹ƒ guá¹‡Ä• naá¹ƒ pakÄ• sanatthaá¹ƒ im

``bhagÄ« bhajÄ« bhÄ• gÄ« vibhattavÄ• iti,

akÄ• si bhagganti garÅ«ti bhÄ• gyavÄ• .

bahÅ«hi Ã±Ä• yehi subhÄ• vitattano,

bhavantago so bhagavÄ• ti vuccatÄ«â€™â€™ ti ||

niddesÄ• dÄ«su (Nidd I 84; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 2) vuttanayeneva cass

ayaá¹ƒ pana aparo pariyÄ• yo ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti ||

 tattha \Be 92/ ``vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyÄ• yoâ€™â€™ ti evaá¹ƒ niruttilakkhaá¹‡
saddanayena vÄ• pisodarÄ• dipakkhepalakkhaá¹‡aá¹ƒ gahetvÄ• yasmÄ• lokiyalokuttaras
108/ dÄ• nasÄ«lÄ• dipÄ• rappattaá¹ƒ bhÄ• gyamassa atthi, tasmÄ• bhÄ• gyavÄ• ti vattabb
Ã±Ä• tabbaá¹ƒ. yasmÄ• pana lobhadosamohaviparÄ«tamanasikÄ• raahirikÄ• nottappakod
issÄ• macchariyamÄ• yÄ• sÄ• á¹-heyyathambhasÄ• rambhamÄ• nÄ• timÄ• namadapamÄ•
rita-
saá¹ƒkilesamalavisamasaÃ±Ã±Ä• vitakkapapaÃ±cacatubbidhavipariyesaÄ• savaganthaogh
paÃ±cacetokhilavinibandhanÄ«varaá¹‡Ä• bhinandanachavivÄ• damÅ«lataá¹‡hÄ• kÄ• yasa
aá¹-á¹-hamicchattanavataá¹‡hÄ• mÅ«lakadasÄ• kusalakammapathadvÄ• saá¹-á¹-hidiá¹-á¹-
aá¹-á¹-hasatataá¹‡hÄ• vicaritappabhedasabbadarathapariá¸·Ä• hakilesasatasahassÄ• ni \N
paÃ±ca kilesakkhandhaabhisaá¹…khÄ• ramaccudevaputtamÄ• re abhaÃ±ji, tasmÄ• __bha
bhaggavÄ• _ti vattabbe __bhagavÄ• _ti vuccati. Ä• ha cettha ---

``bhaggarÄ• go bhaggadoso, bhaggamoho anÄ• savo.

bhaggÄ• ssa pÄ• pakÄ• dhammÄ• , bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

 bhÄ• gyavatÄ• ya cassa satapuÃ±Ã±alakkhaá¹‡adharassa rÅ«pakÄ• yasampatti dÄ«pitÄ•
dhammakÄ• yasampatti. tathÄ• lokiyasarikkhakÄ• naá¹ƒ bahumÄ• nabhÄ• vo, gahaá¹-á¹-h
tathÄ• abhigatÄ• naÃ±ca nesaá¹ƒ kÄ• yacittadukkhÄ• panayane paá¹-ibalabhÄ• vo, Ä• mis
upakÄ• ritÄ• . lokiyalokuttarasukhehi ca saá¹ƒyojanasamatthatÄ• dÄ«pitÄ• hoti.

 yasmÄ• ca loke issariyadhammayasasirikÄ• mapayattesu chasu dhammesu bhagasaddo
sakacitte issariyaá¹ƒ, aá¹‡imÄ• laghimÄ• dikaá¹ƒ vÄ• lokiyasammataá¹ƒ sabbÄ• kÄ• rapari
tathÄ• lokuttaro dhammo, lokattayabyÄ• pako yathÄ• bhuccaguá¹‡Ä• dhigato ativiya parisu
rÅ«pakÄ• yadassanabyÄ• vaá¹-ajananayanamanappasÄ• dajananasamatthÄ• sabbÄ• kÄ•
sabbaá¹…gapaccaá¹…gasirÄ«, yaá¹ƒ yaá¹ƒ anena icchitaá¹ƒ patthitaá¹ƒ attahitaá¹ƒ parahit
tatheva abhinipphannattÄ• icchitatthanipphattisaÃ±Ã±ito kÄ• mo, sabbalokagarubhÄ• vapp
sammÄ• vÄ• yÄ• masaá¹…khÄ• to payatto ca atthi, tasmÄ• imehi bhagehi yuttattÄ• pi __b
atthena ``bhagavÄ• â€™â€™ ti vuccati.

 yasmÄ• \Be 93/ pana kusalÄ• dibhedehi sabbadhamme, khandhÄ• yatanadhÄ• tusaccaind
vÄ• kusalÄ• didhamme, pÄ«á¸·anasaá¹…khatasantÄ• paviparia¹‡Ä• maá¹-á¹-hena vÄ• du

Ä• yÅ«hananidÄ• nasaá¹ƒyogapalibodhaá¹-á¹-hena samudayaá¹ƒ, nissaraá¹‡avivekÄ• saá¹
nirodhaá¹ƒ, niyyÄ• nikahetudassanÄ• dhipateyyaá¹-á¹-hena maggaá¹ƒ vibhattavÄ• , vibhajit
desitavÄ• ti vuttaá¹ƒ hoti, tasmÄ• __vibhattavÄ• _ti vattabbe ``bhagavÄ• â€™â€™ ti vucca

yasmÄ• ca esa dibbabrahmaariyavihÄ• re kÄ• yacittaupadhiviveke suÃ±Ã±atÄ• ppaá¹‡ihit
aÃ±Ã±e ca lokiyalokuttare uttarimanussadhamme bhaji sevi bahulamakÄ• si, tasmÄ• __bha
``bhagavÄ• â€™â€™ ti vuccati.

yasmÄ• pana tÄ«su bhavesu taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanaá¹ƒ anena vantaá¹ƒ, tasm
vattabbe bhavasaddato bhakÄ• raá¹ƒ gamanasaddato gakÄ• raá¹ƒ vantasaddato vakÄ• raÃ
``bhagavÄ• â€™â€™ ti vuccati, yathÄ• loke ``mehanassa khassa mÄ• lÄ• â€™â€™ ti vatta

ettÄ• vatÄ• \Ee 110/ cettha __evaá¹ƒ me suta_nti vacanena yathÄ• sutaá¹ƒ yathÄ• pariyat
paccakkhaá¹ƒ katvÄ• bhagavato dhammasarÄ«raá¹ƒ pakÄ• seti, tena ``nayidaá¹ƒ atÄ«tasa
ayaá¹ƒ vo satthÄ• â€™â€™ ti bhagavato adassanena ukkaá¹‡á¹-hitajanaá¹ƒ samassÄ• seti

__ekaá¹ƒ samayaá¹ƒ bhagavÄ• _ti vacanena tasmiá¹ƒ samaye bhagavato avijjamÄ• nabhÄ
rÅ«pakÄ• yaparinibbÄ• naá¹ƒ dasseti. tena ``evaá¹ƒvidhassa imassa ariyadhammassa dese
vajirasaá¹…ghÄ• takÄ• yo sopi bhagavÄ• parinibbuto, tattha kenaÃ±Ã±ena jÄ«vite Ä• sÄ•
jÄ«vitamadamattaá¹ƒ janaá¹ƒ saá¹ƒvejeti, saddhamme cassa ussÄ• haá¹ƒ janeti.

__eva_nti ca bhaá¹‡anto desanÄ• sampattiá¹ƒ niddisati, __me suta_nti sÄ• vakasampattiá¹
kÄ• lasampattiá¹ƒ, __bhagavÄ• _ti desakasampattiá¹ƒ.

__sÄ• vatthiyaá¹ƒ viharatÄ«_ti ettha __sÄ• vatthÄ«_ti savatthassa isino nivÄ• saá¹-á¹-hÄ•
yathÄ• kÄ• kandÄ« mÄ• kandÄ«ti, evaá¹ƒ itthiliá¹…gavasena sÄ• vatthÄ«ti vuccati, evaá¹ƒ
aá¹-á¹-hakathÄ• cariyÄ• pana bhaá¹‡anti ``yaá¹ƒkiÃ±ci \Be 94/ manussÄ• naá¹ƒ upabhoga
atthÄ«â€™â€™ ti sÄ• vatthÄ«. satthasamÄ• yoge ca ``kiá¹ƒ bhaá¹‡á¸• amatthÄ«â€™â€™
``sabbamatthÄ«â€™â€™ ti vacanamupÄ• dÄ• ya sÄ• vatthÄ«.

``sabbadÄ• sabbÅ«pakaraá¹‡aá¹ƒ, sÄ• vatthiyaá¹ƒ samohitaá¹ƒ.

tasmÄ• sabbamupÄ• dÄ• ya, sÄ• vatthÄ«ti pavuccati ||

``kosalÄ• naá¹ƒ puraá¹ƒ rammaá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ.

dasahi saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaá¹ƒ ||

``vuá¸• á¸• hiá¹ƒ \Ne 90/ \Ee 111/ vepullataá¹ƒ pattaá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ manoramaá¹ƒ.

Ä• á¸·akamandÄ• va devÄ• naá¹ƒ, sÄ• vatthipuramuttamaâ€™â€™ nti || (Ps I 14).

tassaá¹ƒ __sÄ• vatthiyaá¹ƒ_. samÄ«patthe bhummavacanaá¹ƒ.

__viharatÄ«_ti avisesena iriyÄ• pathadibbabrahmaariyavihÄ• resu aÃ±Ã±ataravihÄ• rasam
idha pana á¹-hÄ• nagamanÄ• sanasayanappabhedesu iriyÄ• pathesu aÃ±Ã±atarairiyÄ• pat
á¹-hitopi gacchantopi nisinnopi sayÄ• nopi bhagavÄ• viharaticceva veditabbo. so hi ekaá¹ƒ
iriyÄ• pathabÄ• dhanaá¹ƒ aparena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ• v
tasmÄ• viharatÄ«ti vuccati.

__jetavane_ti ettha attano paccatthikajanaá¹ƒ jinÄ• tÄ«ti jeto, raÃ±Ã±Ä• vÄ• attano pacca
jÄ• toti jeto, maá¹…galakamyatÄ• ya vÄ• tassa evaá¹ƒ nÄ• mameva katantipi jeto. vanayat
attasampadÄ• ya sattÄ• naá¹ƒ bhattiá¹ƒ kÄ• reti, attani sinehaá¹ƒ uppÄ• detÄ«ti attho. vanu
nÄ• nÄ• vidhakusumagandhasammodamattakokilÄ• divihaá¹…gavirutehi
mandamÄ• lutacalitarukkhasÄ• khÄ• viá¹-apapupphaphalapallavapalÄ• sehi ca ``etha maá¹
pÄ• á¹‡ino yÄ• cati viyÄ• ti attho. jetassa vanaá¹ƒ jetavanaá¹ƒ. taÃ±hi jetena rÄ• jakumÄ• r
saá¹ƒvaá¸• á¸• hitaá¹ƒ paripÄ• litaá¹ƒ, so ca tassa sÄ• mÄ« ahosi, tasmÄ• jetavananti vucc
__jetavane_.

__anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me_ti ettha sudatto nÄ• ma so gahapati mÄ• tÄ• pitÅ«hi
sabbakÄ• masamiddhitÄ• ya tu vigatamalamaccheratÄ• ya karuá¹‡Ä• diguá¹‡asamaá¹…gi
anÄ• thÄ• naá¹ƒ piá¹‡á¸• aá¹ƒ \Be 95/ adÄ• si, tena anÄ• thapiá¹‡á¸• ikoti \Ee 112/ saá¹…k
ettha pÄ• á¹‡ino, visesena vÄ• pabbajitÄ• ti Ä• rÄ• mo, tassa pupphaphalapallavÄ• disobh
nÄ• tidÅ«ranÄ• ccÄ• sannatÄ• dipaÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• ca tato tato Ä
anukkaá¹‡á¹-hitÄ• hutvÄ• nivasantÄ«ti attho. vuttappakÄ• rÄ• ya vÄ• sampattiyÄ• tattha
abbhantaraá¹ƒyeva Ä• netvÄ• rametÄ«ti Ä• rÄ• mo. so hi anÄ• thapiá¹‡á¸• ikena gahapati
hatthato aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-isanthÄ• rena kiá¹‡itvÄ• aá¹-á¹-hÄ• rasahiraÃ±Ã±a
kÄ• rÄ• petvÄ• aá¹-á¹-hÄ• rasahiraÃ±Ã±akoá¹-Ä«hi vihÄ• ramahaá¹ƒ niá¹-á¹-hÄ• petvÄ• e
hiraÃ±Ã±akoá¹-ipariccÄ• gena \Ne 91/ buddhappamukhassa bhikkhusaá¹…ghassa niyyÄ• t
``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moâ€™â€™ ti vuccati. tasmiá¹ƒ __anÄ• thapiá¹‡á¸• ikassa

ettha ca ``jetavaneâ€™â€™ ti vacanaá¹ƒ purimasÄ• miparikittanaá¹ƒ, ``anÄ• thapiá¹‡á¸• ik
pacchimasÄ• miparikittanaá¹ƒ. kimetesaá¹ƒ parikittane payojananti? vuccate --- adhikÄ• rat
bhÄ• sitaâ€™â€™ nti pucchÄ• niyÄ• makaraá¹‡aá¹ƒ aÃ±Ã±esaá¹ƒ puÃ±Ã±akÄ• mÄ• naá¹
niyojanaÃ±ca. tattha hi dvÄ• rakoá¹-á¹-hakapÄ• sÄ• damÄ• pane bhÅ«mivikkayaladdhÄ• a
hiraÃ±Ã±akoá¹-iyo anekakoá¹-iagghanakÄ• rukkhÄ• ca jetassa pariccÄ• go, catupaÃ±Ã±Ä

anÄ• thapiá¹‡á¸• ikassa. yato tesaá¹ƒ parikittanena ``evaá¹ƒ puÃ±Ã±akÄ• mÄ• puÃ±Ã±Ä•
Ä• yasmÄ• Ä• nando aÃ±Ã±epi puÃ±Ã±akÄ• me tesaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjane niyo
puÃ±Ã±akÄ• mÄ• naá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjane niyojanaá¹ƒ payojananti veditabbaá¹ƒ

etthÄ• ha --- ``yadi tÄ• va bhagavÄ• sÄ• vatthiyaá¹ƒ viharati, `jetavane anÄ• thapiá¹‡á¸• ik
vattabbaá¹ƒ. atha tattha viharati, `sÄ• vatthiyaâ€™ nti na vattabbaá¹ƒ. na hi sakkÄ• ubhaya
samayaá¹ƒ viharituâ€™â€™ nti. vuccate --- nanu vuttametaá¹ƒ ``samÄ«patthe bhummavac
gaá¹…gÄ• yamunÄ• dÄ«naá¹ƒ samÄ«pe goyÅ«thÄ• ni carantÄ• ni ``gaá¹…gÄ• ya caranti,
vuccanti, evamidhÄ• pi yadidaá¹ƒ sÄ• vatthiyÄ• samÄ«pe jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ika
viharanto vuccati ``sÄ• vatthiyaá¹ƒ viharati jetavane \Be 96/ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ•
gocaragÄ• manidassanatthaá¹ƒ hissa sÄ• vatthivacanaá¹ƒ, pabbajitÄ• nurÅ«panivÄ• saá¹-á
sesavacanaá¹ƒ.

tattha sÄ• vatthikittanena bhagavato gahaá¹-á¹-hÄ• nuggahakaraá¹‡aá¹ƒ dasseti, jetavanÄ
pabbajitÄ• nuggahakaraá¹‡aá¹ƒ. tathÄ• purimena paccayaggahaá¹‡ato attakilamathÄ• nuy
vatthukÄ• mappahÄ• nato kÄ• masukhallikÄ• nuyogavajjanÅ«pÄ• yadassanaá¹ƒ. purimena
pacchimena vivekÄ• dhimuttiá¹ƒ. purimena karuá¹‡Ä• ya upagamanaá¹ƒ, pacchimena ca pa
purimena sattÄ• naá¹ƒ hitasukhanipphÄ• danÄ• dhimuttitaá¹ƒ, pacchimena parahitasukhaka
purimena dhammikasukhÄ• pariccÄ• ganimittaá¹ƒ phÄ• suvihÄ• raá¹ƒ, pacchimena uttarima
purimena manussÄ• naá¹ƒ upakÄ• rabahulataá¹ƒ, pacchimena devÄ• naá¹ƒ. purimena loke
saá¹ƒvaá¸• á¸• habhÄ• vaá¹ƒ, pacchimena lokena anupalittatanti evamÄ• di.

__athÄ• _ti avicchedatthe, __kho_ti adhikÄ• rantaranidassanatthe nipÄ• to. tena avicchinne
bhagavato vihÄ• re idamadhikÄ• rantaraá¹ƒ udapÄ• dÄ«ti dasseti. kiá¹ƒ tanti? __aÃ±Ã±atar
__aÃ±Ã±atarÄ• _ti aniyamitaniddeso. sÄ• hi nÄ• magottato apÄ• kaá¹-Ä• , tasmÄ• ``aÃ±Ã
eva devatÄ• , itthipurisasÄ• dhÄ• raá¹‡ametaá¹ƒ. idha pana puriso \Ee 114/ eva, so devapu
sÄ• dhÄ• raá¹‡anÄ• mavasena devatÄ• ti vutto.

__abhikkantÄ• ya rattiyÄ• _ti ettha abhikkantasaddo khayasundarÄ• bhirÅ«paabbhanumod
``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…gho, u
bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti evamÄ• dÄ«su (Vin II 383; AN c 8.20)
imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti eva
sundare.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || (Vv 857). ---

evamÄ• dÄ«su \Be 97/ abhirÅ«pe. ``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotam
(AN a II 16; Vin III 15) abbhanumodane. idha pana khaye. tena __abhikkantÄ• ya rattiyÄ• _t
rattiyÄ• ti vuttaá¹ƒ hoti.

__abhikkantavaá¹‡á¹‡Ä• _ti ettha abhikkantasaddo abhirÅ«pe, vaá¹‡á¹‡asaddo pana
chavithutikulavaggakÄ• raá¹‡asaá¹‡á¹-hÄ• napamÄ• á¹‡arÅ«pÄ• yatanÄ• dÄ«su dissati. ta
bhagavÄ• â€™â€™ ti evamÄ• dÄ«su (MN II 399; Sn 553) chaviyaá¹ƒ. ``kadÄ• saÃ±Ã±Å«á
samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (MN II 77) thutiyaá¹ƒ. ``ca
vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (DN III 115) kulavagge. ``atha kena nu vaá¹‡á¹‡ena
vuccatÄ«â€™â€™ ti evamÄ• dÄ«su (SN a I 234) kÄ• raá¹‡e. ``mahantaá¹ƒ hatthirÄ• javaá¹
abhinimminitvÄ• â€™â€™ ti evamÄ• dÄ«su (SN a I 138) saá¹‡á¹-hÄ• ne. ``tayo pattassa va
evamÄ• dÄ«su pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™ ti evamÄ• dÄ«su rÅ«p
daá¹-á¹-habbo. tena __abhikkantavaá¹‡á¹‡Ä• _ti abhirÅ«pacchavÄ«ti vuttaá¹ƒ hoti.

__kevalakappa_nti ettha __kevala_saddo anavasesayebhuyyaabyÄ• missÄ• natirekadaá¸·
\Ne 93/. tathÄ• hissa ``kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaâ€™â€™ nti ev
anavasesatÄ• attho. ``kevalakappÄ• ca aá¹…gamÄ• gadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá
upasaá¹…kamissantÄ«â€™â€™ ti evamÄ• dÄ«su (Vin I 43) yebhuyyatÄ• . ``kevalassa duk
hotÄ«â€™â€™ ti evamÄ• dÄ«su (Vibh 225) abyÄ• missatÄ• . ``kevalaá¹ƒ saddhÄ• mattaka
evamÄ• dÄ«su (Vin I 244) anatirekatÄ• . ``Ä• yasmato, bhante, anuruddhassa bÄ• hiyo nÄ•
kevalakappaá¹ƒ saá¹…ghabhedÄ• ya á¹-hitoâ€™â€™ ti evamÄ• dÄ«su (AN a IV 243) daá¸·
uttamapurisoti vuccatÄ«â€™â€™ ti evamÄ• dÄ«su (SN b III 57) visaá¹ƒyogo. idha panassa
adhippeto.

__kappa_saddo panÄ• yaá¹ƒ abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±attichedanavikappales
tathÄ• hissa ``okappanÄ«yametaá¹ƒ \Be 98/ bhoto gotamassa, yathÄ• taá¹ƒ arahato samm
evamÄ• dÄ«su (MN I 387) abhisaddahanamattho. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi sa
paribhuÃ±jituâ€™â€™ nti evamÄ• dÄ«su (Vin II 250) \Ee 116/ vohÄ• ro. ``yena sudaá¹ƒ nic
viharÄ• mÄ«â€™â€™ ti evamÄ• dÄ«su (MN I 387) kÄ• lo. ``iccÄ• yasmÄ• kappoâ€™â€™
kappamÄ• á¹‡avapucchÄ• 117, kappamÄ• á¹‡avapucchÄ• niddesa 61) paÃ±Ã±atti. ``alaá¹
ti evamÄ• dÄ«su (J II 22.1368) chedanaá¹ƒ. ``kappati dvaá¹…gulakappoâ€™â€™ ti evamÄ•
``atthi kappo nipajjituâ€™â€™ nti evamÄ• dÄ«su (AN c 8.80) leso. ``kevalakappaá¹ƒ veá¸·u
obhÄ• setvÄ• â€™â€™ ti evamÄ• dÄ«su (SN a I 94) samantabhÄ• vo. idha panassa samar
__kevalakappaá¹ƒ jetavana_nti ettha anavasesaá¹ƒ samantato jetavananti evamattho daá¹-

__obhÄ• setvÄ• _ti Ä• bhÄ• ya pharitvÄ• , candimÄ• viya sÅ«riyo viya ca ekobhÄ• saá¹ƒ e
attho.

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti bhummatthe karaá¹‡avacanaá¹ƒ. yato yattha bh
upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo. yena vÄ• kÄ• raá¹‡ena bhagavÄ• deva
teneva kÄ• raá¹‡ena upasaá¹…kamÄ«ti evampettha attho daá¹-á¹-habbo. kena ca kÄ• raá¹
upasaá¹…kamitabbo? nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• dhippÄ• yena, sÄ• durasa
dijagaá¹‡ehi niccaphalitamahÄ• rukkho viya. __upasaá¹…kamÄ«_ti ca gatÄ• ti vuttaá¹ƒ hoti
upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ \Ne 94/. atha vÄ• evaá¹ƒ gatÄ• tato Ä• sannat
samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• ti vuttaá¹ƒ hoti. __bhagavantaá¹ƒ abhivÄ• detvÄ• _ti bh
paá¹‡amitvÄ• namassitvÄ• .

__ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso ekokÄ• saá¹ƒ ekapassanti vuttaá¹ƒ hoti. bhu
upayogavacanaá¹ƒ. __aá¹-á¹-hÄ• sÄ«_ti \Ee 117/ nisajjÄ• dipaá¹-ikkhepo, á¹-hÄ• naá¹ƒ kap
attho.

kathaá¹ƒ \Be 99/ á¹-hitÄ• pana sÄ• ekamantaá¹ƒ á¹-hitÄ• ahÅ«ti?

``na pacchato na purato, nÄ• pi Ä• sannadÅ«rato.

na kacche nopi paá¹-ivÄ• te, na cÄ• pi oá¹‡atuá¹‡á¹‡ate.

ime dose vivajjetvÄ• , ekamantaá¹ƒ á¹-hitÄ• ahÅ«â€™â€™ ti ||

kasmÄ• panÄ• yaá¹ƒ aá¹-á¹-hÄ• si eva, na nisÄ«dÄ«ti? lahuá¹ƒ nivattitukÄ• matÄ• ya. dev
atthavasaá¹ƒ paá¹-icca sucipuriso viya vaccaá¹-á¹-hÄ• naá¹ƒ manussalokaá¹ƒ Ä• gacchanti
yojanasatato pabhuti manussaloko duggandhatÄ• ya paá¹-ikÅ«lo hoti, na ettha abhiramanti,
Ä• gatakiccaá¹ƒ katvÄ• lahuá¹ƒ nivattitukÄ• matÄ• ya na nisÄ«di. yassa ca gamanÄ• diiriy
vinodanatthaá¹ƒ nisÄ«danti, so devÄ• naá¹ƒ parissamo natthi, tasmÄ• pi na nisÄ«di. ye ca
bhagavantaá¹ƒ parivÄ• retvÄ• á¹-hitÄ• , te patimÄ• neti, tasmÄ• pi na nisÄ«di. apica bhaga
nisÄ«di. devatÄ• naÃ±hi nisÄ«ditukÄ• mÄ• naá¹ƒ Ä• sanaá¹ƒ nibbattati, taá¹ƒ anicchamÄ•
akatvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.

__ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• _ti evaá¹ƒ imehi kÄ• raá¹‡ehi ekamantaá¹ƒ á¹-h
__bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• sÄ«_ti bhagavantaá¹ƒ akkharapadaniyamitaganthi
attho. kathaá¹ƒ? __bahÅ« devÄ• manussÄ• ca ... pe ... brÅ«hi maá¹…galamuttama_nti.

maá¹…galapaÃ±hasamuá¹-á¹-hÄ• nakathÄ•

tattha yasmÄ• __ ``evamiccÄ• dipÄ• á¹-hassa, atthaá¹ƒ nÄ• nappakÄ• rato. vaá¹‡á¹‡ayan
vatvÄ• â€™â€™ _ti mÄ• tikÄ• á¹-hapitÄ• , tassa ca samuá¹-á¹-hÄ• nassa ayaá¹ƒ vattabbat

maá¹…galapaÃ±hasamuá¹-á¹-hÄ• naá¹ƒ tÄ• va vatvÄ• pacchÄ• imesaá¹ƒ gÄ• thÄ• padÄ•
vaá¹‡á¹‡ayissÄ• mi. kiÃ±ca maá¹…galapaÃ±hasamuá¹-á¹-hÄ• naá¹ƒ? jambudÄ«pe \Ne 95/
nagaradvÄ• rasanthÄ• gÄ• rasabhÄ• dÄ«su mahÄ• jano sannipatitvÄ• hiraÃ±Ã±asuvaá¹‡á
sÄ«tÄ• haraá¹‡Ä• dikathaá¹ƒ kathÄ• peti, ekekÄ• kathÄ• catumÄ• saccayena niá¹-á¹-hÄ•
maá¹…galakathÄ• samuá¹-á¹-hÄ• si ``kiá¹ƒ nu kho maá¹…galaá¹ƒ, kiá¹ƒ diá¹-á¹-haá¹ƒ maá
maá¹…galaá¹ƒ, mutaá¹ƒ maá¹…galaá¹ƒ, ko maá¹…galaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti.

atha \Be 100/ diá¹-á¹-hamaá¹…galiko nÄ• meko puriso Ä• ha ``ahaá¹ƒ maá¹…galaá¹ƒ jÄ• n
maá¹…galaá¹ƒ diá¹-á¹-haá¹ƒ nÄ• ma abhimaá¹…galasammataá¹ƒ rÅ«paá¹ƒ. seyyathidaá¹ƒ
vuá¹-á¹-hÄ• ya cÄ• takasakuá¹‡aá¹ƒ vÄ• passati, beluvalaá¹-á¹-hiá¹ƒ vÄ• gabbhiniá¹ƒ vÄ•
alaá¹…katapaá¹-iyatte puá¹‡á¹‡aghaá¹-e vÄ• allarohitamacchaá¹ƒ vÄ• Ä• jaÃ±Ã±aá¹ƒ vÄ•
usabhaá¹ƒ vÄ• gÄ• viá¹ƒ vÄ• kapilaá¹ƒ vÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci evarÅ«paá
rÅ«paá¹ƒ passati, idaá¹ƒ vuccati diá¹-á¹-hamaá¹…galaâ€™â€™ nti. tassa vacanaá¹ƒ ekacc
aggahesuá¹ƒ. ye na aggahesuá¹ƒ, te tena saha vivadiá¹ƒsu.

atha sutamaá¹…galiko nÄ• ma eko puriso Ä• ha --- ``cakkhunÄ• metaá¹ƒ, bho, sucimpi pas
sundarampi, asundarampi, manÄ• pampi, amanÄ• pampi. yadi tena diá¹-á¹-haá¹ƒ maá¹…ga
maá¹…galaá¹ƒ siyÄ• . tasmÄ• na diá¹-á¹-haá¹ƒ maá¹…galaá¹ƒ, apica \Ee 119/ kho pana su
sutaá¹ƒ nÄ• ma abhimaá¹…galasammato saddo. seyyathidaá¹ƒ? idhekacco kÄ• lasseva vu
vaá¸• á¸• hamÄ• nÄ• ti vÄ• puá¹‡á¹‡Ä• ti vÄ• phussÄ• ti vÄ• sumanÄ• ti vÄ• sirÄ«ti vÄ•
sunakkhattaá¹ƒ sumuhuttaá¹ƒ sudivasaá¹ƒ sumaá¹…galanti evarÅ«paá¹ƒ vÄ• yaá¹ƒkiÃ±ci
saddaá¹ƒ suá¹‡Ä• ti, idaá¹ƒ vuccati sutamaá¹…galaâ€™â€™ nti. tassÄ• pi vacanaá¹ƒ ekac
aggahesuá¹ƒ. ye na aggahesuá¹ƒ, te tena saha vivadiá¹ƒsu.

atha mutamaá¹…galiko nÄ• meko puriso Ä• ha ``sotampi hi nÄ• metaá¹ƒ, bho, sÄ• dhumpi
amanÄ• pampi saddaá¹ƒ suá¹‡Ä• ti. yadi tena sutaá¹ƒ maá¹…galaá¹ƒ siyÄ• , sabbampi ma
sutaá¹ƒ maá¹…galaá¹ƒ, apica kho pana mutaá¹ƒ maá¹…galaá¹ƒ. mutaá¹ƒ nÄ• ma abhimaá
gandharasaphoá¹-á¹-habbaá¹ƒ. seyyathidaá¹ƒ --- idhekacco kÄ• lasseva vuá¹-á¹-hÄ• ya
padumagandhÄ• dipupphagandhaá¹ƒ vÄ• ghÄ• yati, phussadantakaá¹-á¹-haá¹ƒ vÄ• khÄ•
haritasassaá¹ƒ vÄ• allagomayaá¹ƒ vÄ• kacchapaá¹ƒ vÄ• tilaá¹ƒ vÄ• pupphaá¹ƒ vÄ• phal
phussamattikÄ• ya vÄ• sammÄ• limpati, phussasÄ• á¹-akaá¹ƒ vÄ• nivÄ• seti, phussaveá
vÄ• panaÃ±Ã±ampi kiÃ±ci evarÅ«paá¹ƒ abhimaá¹…galasammataá¹ƒ gandhaá¹ƒ vÄ• ghÄ•
phoá¹-á¹-habbaá¹ƒ \Ne 96/ vÄ• phusati, idaá¹ƒ vuccati mutamaá¹…galaâ€™â€™ nti. tassÄ
aggahesuá¹ƒ, ekacce na aggahesuá¹ƒ.

tattha \Be 101/ na diá¹-á¹-hamaá¹…galiko sutamutamaá¹…galike asakkhi Ã±Ä• petuá¹ƒ, na
dve. tesu ca manussesu ye diá¹-á¹-hamaá¹…galikassa vacanaá¹ƒ gaá¹‡hiá¹ƒsu, te ``diá¹-á
maá¹…galaâ€™â€™ nti gatÄ• . ye sutamutamaá¹…galikÄ• naá¹ƒ, te ``sutaá¹ƒyeva mutaá

gatÄ• . evamayaá¹ƒ maá¹…galakathÄ• sakalajambudÄ«pe pÄ• kaá¹-Ä• jÄ• tÄ• .

atha sakalajambudÄ«pe manussÄ• gumbagumbÄ• \Ee 120/ hutvÄ• ``kiá¹ƒ nu kho maá¹…
cintayiá¹ƒsu. tesaá¹ƒ manussÄ• naá¹ƒ Ä• rakkhadevatÄ• taá¹ƒ kathaá¹ƒ sutvÄ• tatheva m
tÄ• saá¹ƒ devatÄ• naá¹ƒ bhummadevatÄ• mittÄ• honti, atha tato sutvÄ• bhummadevatÄ•
cintayiá¹ƒsu, tÄ• saá¹ƒ devatÄ• naá¹ƒ Ä• kÄ• saá¹-á¹-hadevatÄ• mittÄ• honti, Ä• kÄ• saá¹
catumahÄ• rÄ• jikÄ• devatÄ• mittÄ• honti, etenupÄ• yena yÄ• va sudassÄ«devatÄ• naá¹ƒ
honti, atha tato sutvÄ• akaniá¹-á¹-hadevatÄ• pi tatheva gumbagumbÄ• hutvÄ• maá¹…galÄ
yÄ• va dasasahassacakkavÄ• á¸·esu sabbattha maá¹…galacintÄ• udapÄ• di. uppannÄ• ca
maá¹…galaâ€™â€™ nti vinicchayamÄ• nÄ• pi appattÄ• eva vinicchayaá¹ƒ dvÄ• dasa vass
manussÄ• ca devÄ• ca brahmÄ• no ca á¹-hapetvÄ• ariyasÄ• vake diá¹-á¹-hasutamutavas
``idameva maá¹…galaâ€™â€™ nti yathÄ• bhuccato niá¹-á¹-haá¹…gato nÄ• hosi, maá¹…ga

__kolÄ• halaá¹ƒ nÄ• ma paÃ±cavidhaá¹ƒ_ kappakolÄ• halaá¹ƒ, cakkavattikolÄ• halaá¹ƒ, bu
maá¹…galakolÄ• halaá¹ƒ, moneyyakolÄ• halanti. tattha kÄ• mÄ• vacaradevÄ• muttasirÄ•
assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavatthanivatthÄ• ativiya virÅ«pavesadhÄ• rino hutv
``vassasatasahassaccayena kappuá¹-á¹-hÄ• naá¹ƒ hohiti, ayaá¹ƒ loko vinassissati, mahÄ• s
ayaÃ±ca mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• \Ee 121/ uá¸• á¸• hayhissati vinassissa
lokavinÄ• so bhavissati, mettaá¹ƒ mÄ• risÄ• bhÄ• vetha, karuá¹‡aá¹ƒ muditaá¹ƒ upekkhaá¹
mÄ• taraá¹ƒ upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yino hoth
pamÄ• datthÄ• â€™â€™ ti manussapathe vicaritvÄ• Ä• rocenti. idaá¹ƒ __kappakolÄ• halaá

kÄ• mÄ• vacaradevÄ• yeva ``vassasatassaccayena cakkavattirÄ• jÄ• loke uppajjissatÄ«â€
vicaritvÄ• Ä• rocenti. idaá¹ƒ __cakkavattikolÄ• halaá¹ƒ_ nÄ• ma. suddhÄ• vÄ• sÄ• pana d
alaá¹…karitvÄ• brahmaveá¹-hanaá¹ƒ \Be 102/ sÄ«se katvÄ• pÄ«tisomanassajÄ• tÄ• budd
``vassasahassaccayena buddho loke uppajjissatÄ«â€™â€™ ti manussapathe vicaritvÄ• Ä•
__buddhakolÄ• halaá¹ƒ_ nÄ• ma. suddhÄ• vÄ• sÄ• eva devÄ• devamanussÄ• naá¹ƒ citta
vassÄ• naá¹ƒ accayena sammÄ• sambuddho maá¹…galaá¹ƒ kathessatÄ«â€™â€™ ti manu
idaá¹ƒ __maá¹…galakolÄ• halaá¹ƒ_ nÄ• ma. suddhÄ• vÄ• sÄ• eva devÄ• ``sattannaá¹ƒ va
bhikkhu bhagavatÄ• saddhiá¹ƒ samÄ• gamma moneyyappaá¹-ipadaá¹ƒ pucchissatÄ«â€™â
Ä• rocenti. idaá¹ƒ __moneyyakolÄ• halaá¹ƒ_ nÄ• ma. imesu paÃ±casu kolÄ• halesu devam
maá¹…galakolÄ• halaá¹ƒ loke uppajji.

atha devesu ca manussesu ca vicinitvÄ• vicinitvÄ• maá¹…galÄ• ni alabhamÄ• nesu dvÄ•
accayena tÄ• vatiá¹ƒsakÄ• yikÄ• devatÄ• saá¹…gamma samÄ• gamma evaá¹ƒ samacinte
gharasÄ• miko antogharajanÄ• naá¹ƒ, gÄ• masÄ• miko gÄ• mavÄ• sÄ«naá¹ƒ \Ee 122/, rÄ•
ayaá¹ƒ sakko devÄ• namindo amhÄ• kaá¹ƒ aggo ca seá¹-á¹-ho ca yadidaá¹ƒ puÃ±Ã±ena te
dvinnaá¹ƒ devalokÄ• naá¹ƒ adhipati, yaá¹ƒnÅ«na mayaá¹ƒ sakkaá¹ƒ devÄ• namindaá¹ƒ eta

puccheyyÄ• mÄ• â€™â€™ ti. tÄ• sakkassa santikaá¹ƒ gantvÄ• sakkaá¹ƒ devÄ• namindaá
taá¹…khaá¹‡Ä• nurÅ«panivÄ• sanÄ• bharaá¹‡asassirikasarÄ«raá¹ƒ aá¸• á¸• hateyyakoá¹-ia
pÄ• ricchattakamÅ«le paá¹‡á¸• ukambalavarÄ• sane nisinnaá¹ƒ abhivÄ• detvÄ• ekamantaá
``yagghe, mÄ• risa, jÄ• neyyÄ• si, etarahi maá¹…galapaÃ±hÄ• samuá¹-á¹-hitÄ• , eke `diá¹-
vadanti, eke `sutaá¹ƒ maá¹…galaâ€™ nti, eke `mutaá¹ƒ maá¹…galaâ€™ nti, tattha mayaÃ±
aniá¹-á¹-haá¹…gatÄ• , sÄ• dhu vata no tvaá¹ƒ yÄ• thÄ• vato byÄ• karohÄ«â€™â€™ ti. deva
``ayaá¹ƒ maá¹…galakathÄ• kattha paá¹-hamaá¹ƒ samuá¹-á¹-hitÄ• â€™â€™ ti Ä• ha. ``may
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ assumhÄ• â€™â€™ ti Ä• haá¹ƒsu. tato cÄ• tumahÄ• rÄ• jikÄ•
Ä• kÄ• saá¹-á¹-hadevatÄ• bhummadevatÄ• naá¹ƒ, bhummadevatÄ• manussÄ• rakkhadev
``manussaloke samuá¹-á¹-hitÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha devÄ• namindo ``sammÄ• sambuddho kattha vasatÄ«â€™â€™ ti pucchi. ``manussalo
taá¹ƒ bhagavantaá¹ƒ koci pucchÄ«ti, na koci devÄ• ti \Be 103/. kinnu nÄ• ma tumhe mÄ• ris
chaá¸• á¸• etvÄ• khajjopanakaá¹ƒ ujjÄ• letha, yena tumhe anavasesamaá¹…galadesakaá¹ƒ
atikkamitvÄ• maá¹ƒ pucchitabbaá¹ƒ maÃ±Ã±atha, Ä• gacchatha mÄ• risÄ• , taá¹ƒ bhagava
sassirikaá¹ƒ paÃ±haveyyÄ• karaá¹‡aá¹ƒ labhissÄ• mÄ• ti ekaá¹ƒ devaputtaá¹ƒ Ä• á¹‡Ä• pe
pucchÄ• â€™â€™ ti. so \Ee 123/ devaputto \Ne 98/ taá¹…khaá¹‡Ä• nurÅ«pena alaá¹…kÄ•
vijjuriva vijjotamÄ• no devagaá¹‡aparivuto jetavanamahÄ• vihÄ• raá¹ƒ gantvÄ• bhagavanta
ekamantaá¹ƒ á¹-hatvÄ• maá¹…galapaÃ±haá¹ƒ pucchanto gÄ• thÄ• ya ajjhabhÄ• si __ ``ba
_ti.

idaá¹ƒ maá¹…galapaÃ±hasamuá¹-á¹-hÄ• naá¹ƒ.

bahÅ«devÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<2> idÄ• ni gÄ• thÄ• padÄ• naá¹ƒ atthavaá¹‡á¹‡anÄ• hoti. __bahÅ«_ti aniyamitasaá¹…kh
anekasahassÄ• anekasatasahassÄ• ti vuttaá¹ƒ hoti. dibbantÄ«ti __devÄ• , _ paÃ±cahi kÄ•
attano vÄ• siriyÄ• jotentÄ«ti attho. apica __devÄ• _ti tividhÄ• devÄ• sammutiupapattivisu
---

``devÄ• ti tayo devÄ• --- sammutidevÄ• , upapattidevÄ• , visuddhidevÄ• . tattha sammutide
rÄ• jakumÄ• rÄ• . upapattidevÄ• nÄ• ma cÄ• tumahÄ• rÄ• jike deve upÄ• dÄ• ya taduttaric
arahanto vuccantÄ«â€™â€™ ti (Nidd II dhotakamÄ• á¹‡avapucchÄ• niddesa 32, pÄ• rÄ• ya

tesu idha upapattidevÄ• adhippetÄ• . manuno apaccÄ• ti __manussÄ• _. porÄ• á¹‡Ä• pan
ussannatÄ• ya manussÄ• . te jambudÄ«pakÄ• , aparagoyÄ• nakÄ• , uttarakurukÄ• , pubba
jambudÄ«pakÄ• adhippetÄ• . maá¹…galanti mahanti imehi sattÄ• ti __maá¹…galÄ• ni, _ id

pÄ• puá¹‡antÄ«ti attho. __acintayu_nti cintesuá¹ƒ __Ä• kaá¹…khamÄ• nÄ• _ti icchamÄ• nÄ
pihayamÄ• nÄ• . __sotthÄ• na_nti sotthibhÄ• vaá¹ƒ, sabbesaá¹ƒ diá¹-á¹-hadhammikasampa
sundarÄ• naá¹ƒ kalyÄ• á¹‡Ä• naá¹ƒ dhammÄ• namatthitanti vuttaá¹ƒ hoti. __brÅ«hÄ«_ti de
vivara \Be 104/ vibhaja \Ee 124/ uttÄ• nÄ«karohi. __maá¹…gala_nti iddhikÄ• raá¹‡aá¹ƒ vude
sabbasampattikÄ• raá¹‡aá¹ƒ. __uttama_nti visiá¹-á¹-haá¹ƒ pavaraá¹ƒ sabbalokahitasukhÄ•
__anupubbapadavaá¹‡á¹‡anÄ• _.

ayaá¹ƒ pana __piá¹‡á¸• attho_ --- so devaputto dasasahassacakkavÄ• á¸·esu devatÄ• ma
sotukÄ• matÄ• ya imasmiá¹ƒ cakkavÄ• á¸·e sannipatitvÄ• ekavÄ• laggakoá¹-iokÄ• samatte
\Ne 99/ cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi saá¹-á¹-hipi sattatipi asÄ«tipi sukhumattabhÄ• ve
sabbadevamÄ• rabrahmÄ• no siriyÄ• ca tejasÄ• ca adhiggayha virocamÄ• naá¹ƒ paÃ±Ã±a
bhagavantaá¹ƒ parivÄ• retvÄ• á¹-hitÄ• disvÄ• tasmiÃ±ca samaye anÄ• gatÄ• nampi saka
manussÄ• naá¹ƒ cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya sabbadevamanussÄ• naá¹ƒ vicikic
Ä• ha ---

``bahÅ« devÄ• manussÄ• ca, maá¹…galÄ• ni acintayuá¹ƒ.

Ä• kaá¹…khamÄ• nÄ• sotthÄ• naá¹ƒ, brÅ«hi maá¹…galamuttamaâ€™â€™ nti ||

tÄ• saá¹ƒ devatÄ• naá¹ƒ anumatiyÄ• manussÄ• naÃ±ca anuggahena mayÄ• puá¹-á¹-ho s
amhÄ• kaá¹ƒ ekantahitasukhÄ• vahato uttamaá¹ƒ maá¹…galaá¹ƒ, taá¹ƒ no anukampaá¹ƒ u

asevanÄ• cÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<3> evametaá¹ƒ devaputtassa vacanaá¹ƒ sutvÄ• bhagavÄ• __ ``asevanÄ• ca bÄ• lÄ• na
tattha __asevanÄ• _ti abhajanÄ• apayirupÄ• sanÄ• . __bÄ• lÄ• na_nti balanti assasantÄ«ti
assasitapassasitamattena jÄ«vanti, na paÃ±Ã±Ä• jÄ«vitenÄ• ti adhippÄ• yo. tesaá¹ƒ __bÄ•
paá¹‡á¸• itÄ• na_nti paá¹‡á¸• antÄ«ti paá¹‡á¸• itÄ• , sandiá¹-á¹-hikasamparÄ• yikesu atthes
gacchantÄ«ti \Ee 125/ adhippÄ• yo. tesaá¹ƒ __paá¹‡á¸• itÄ• naá¹ƒ. sevanÄ• _ti bhajanÄ• p
taá¹ƒsahÄ• yatÄ• taá¹ƒsampavaá¹…katÄ• taá¹ƒsamaá¹…gitÄ• __pÅ«jÄ• _ti sakkÄ• ragan
__pÅ«janeyyÄ• na_nti pÅ«jÄ• rahÄ• naá¹ƒ. __etaá¹ƒ maá¹…galamuttama_nti yÄ• ca bÄ• l
paá¹‡á¸• itÄ• naá¹ƒ sevanÄ• , yÄ• ca pÅ«janeyyÄ• naá¹ƒ pÅ«jÄ• , taá¹ƒ sabbaá¹ƒ sampiá¹
maá¹…galamuttamaâ€™â€™ nti. yaá¹ƒ tayÄ• puá¹-á¹-haá¹ƒ ``brÅ«hi maá¹…galamuttamaâ
maá¹…galamuttamanti gaá¹‡hÄ• hÄ«ti vuttaá¹ƒ hoti. ayametissÄ• gÄ• thÄ• ya __padavaá¹

__atthavaá¹‡á¹‡anÄ• _ \Be 105/ panassÄ• evaá¹ƒ veditabbÄ• --- evametaá¹ƒ devaputtas
bhagavÄ• ``asevanÄ• ca bÄ• lÄ• naâ€™â€™ nti imaá¹ƒ gÄ• thamÄ• ha. tattha yasmÄ• c
pucchitagÄ• thÄ• , apucchitagÄ• thÄ• , sÄ• nusandhikagÄ• thÄ• , ananusandhikagÄ• thÄ• t

gotama, bhÅ«ripaÃ±Ã±a, kathaá¹…karo sÄ• vako sÄ• dhu hotÄ«â€™â€™ ti (Sn 378) ca ``k
oghamatarÄ«â€™â€™ ti \Ne 100/ (SN a I 1) ca evamÄ• dÄ«su pucchitena kathitÄ• pucchit
sukhato Ä• hu, tadariyÄ• Ä• hu dukkhatoâ€™â€™ ti evamÄ• dÄ«su (Sn 767) apucchitena
apucchitagÄ• thÄ• . sabbÄ• pi buddhÄ• naá¹ƒ gÄ• thÄ• ``sanidÄ• nÄ• haá¹ƒ, bhikkhave, dl
(AN a III 126; Kv 806) vacanato sÄ• nusandhikagÄ• thÄ• . ananusandhikagÄ• thÄ• imasmi
evametÄ• su gÄ• thÄ• su ayaá¹ƒ devaputtena pucchitena bhagavatÄ• kathitattÄ• pucchita
cheko puriso kusalo maggassa kusalo amaggassa maggaá¹ƒ puá¹-á¹-ho paá¹-hamaá¹ƒ vijal
pacchÄ• gahetabbaá¹ƒ Ä• cikkhati ``asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne dvedhÄ• patho hoti, ta
dakkhiá¹‡aá¹ƒ gaá¹‡hathÄ• â€™â€™ ti, evaá¹ƒ sevitabbÄ• sevitabbesu asevitabbaá¹ƒ Ä• c
Ä• cikkhati \Ee 126/. bhagavÄ• ca maggakusalapurisasadiso. yathÄ• ha ---

``puriso maggakusaloti kho, tissa, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sam
imassa lokassa, kusalo parassa lokassa, kusalo maccudheyyassa, kusalo amaccudheyyass
kusalo amÄ• radheyyassÄ• â€™â€™ ti.

tasmÄ• paá¹-hamaá¹ƒ asevitabbaá¹ƒ Ä• cikkhanto Ä• ha --- ``asevanÄ• ca bÄ• lÄ• naá¹ƒ,
sevanÄ• â€™â€™ ti. vijahitabbamaggo viya hi paá¹-hamaá¹ƒ bÄ• lÄ• na sevitabbÄ• na pa
gahetabbamaggo viya paá¹‡á¸• itÄ• sevitabbÄ• payirupÄ• sitabbÄ• ti. kasmÄ• pana bhag
kathentena paá¹-hamaá¹ƒ bÄ• lÄ• namasevanÄ• paá¹‡á¸• itÄ• naÃ±ca sevanÄ• kathitÄ• t
diá¹-á¹-hÄ• dÄ«su maá¹…galadiá¹-á¹-hiá¹ƒ bÄ• lasevanÄ• ya devamanussÄ• gaá¹‡hiá¹ƒsu
tesaá¹ƒ taá¹ƒ idhalokaparalokatthabhaÃ±jakaá¹ƒ akalyÄ• á¹‡amittasaá¹ƒsaggaá¹ƒ garahant
ubhayalokatthasÄ• dhakaÃ±ca kalyÄ• á¹‡amittasaá¹ƒsaggaá¹ƒ \Be 106/ pasaá¹ƒsantena bh
bÄ• lÄ• namasevanÄ• paá¹‡á¸• itÄ• naÃ±ca sevanÄ• kathitÄ• ti.

tattha __bÄ• lÄ• _ nÄ• ma ye keci pÄ• á¹‡Ä• tipÄ• tÄ• diakusalakammapathasamannÄ• ga
jÄ• nitabbÄ• . yathÄ• ha ``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• nÄ«â€™
MN III 246). apica pÅ«raá¹‡akassapÄ• dayo cha satthÄ• ro,
devadattakokÄ• likakaá¹-amodakatissakhaá¹‡á¸• adeviyÄ• puttasamuddadattaciÃ±camÄ• á
dÄ«ghavidassa bhÄ• tÄ• ti ime aÃ±Ã±e \Ee 127/ ca evarÅ«pÄ• sattÄ• bÄ• lÄ• ti veditabbÄ

te \Ne 101/ aggipadittamiva agÄ• raá¹ƒ attanÄ• duggahitena attÄ• naÃ±ceva attano vacan
yathÄ• dÄ«ghavidassa bhÄ• tÄ• catubuddhantaraá¹ƒ saá¹-á¹-hiyojanamattena attabhÄ• ve
mahÄ• niraye paccati, yathÄ• ca tassa diá¹-á¹-hiá¹ƒ abhirucanakÄ• ni paÃ±ca kulasatÄ• ni
upapannÄ• ni mahÄ• niraye paccanti. vuttaÃ±cetaá¹ƒ bhagavatÄ• ---

``seyyathÄ• pi, bhikkhave, naá¸·Ä• gÄ• rÄ• vÄ• tiá¹‡Ä• gÄ• rÄ• vÄ• aggi mutto kÅ«á¹-Ä•
ullittÄ• valittÄ• ni nivÄ• tÄ• ni phusitaggaá¸·Ä• ni pihitavÄ• tapÄ• nÄ• ni, evameva kho, bhik
bhayÄ• ni uppajjanti, sabbÄ• ni tÄ• ni bÄ• lato uppajjanti, no paá¹‡á¸• itato. ye keci upaddav

... ye keci upasaggÄ• ... pe ... no paá¹‡á¸• itato. iti kho, bhikkhave, sappaá¹-ibhayo bÄ• lo, a
paá¹‡á¸• ito. saupaddavo bÄ• lo, anupaddavo paá¹‡á¸• ito, saupasaggo bÄ• lo, anupasagg
III 1).

apica pÅ«timacchasadiso bÄ• lo, pÅ«timacchabandhapattapuá¹-asadiso hoti tadupasevÄ«,
jigucchanÄ«yataÃ±ca pÄ• puá¹‡Ä• ti viÃ±Ã±Å«naá¹ƒ. vuttaÃ±cetaá¹ƒ ---

``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«tÄ« vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• â€™â€™ ti || (J I 15.183; II 22.1257).

akittipaá¹‡á¸• ito cÄ• pi sakkena devÄ• namindena vare diyyamÄ• ne evamÄ• ha ---

``bÄ• laá¹ƒ \Be 107/ na passe na suá¹‡e, na ca bÄ• lena saá¹ƒvase.

bÄ• lenallÄ• pasallÄ• paá¹ƒ, na kare na ca rocaye ||

``kinnu te akaraá¹ƒ bÄ• lo, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa bÄ• lassa, dassanaá¹ƒ nÄ• bhikaá¹…khasi ||

``anayaá¹ƒ nayati dummedho, adhurÄ• yaá¹ƒ niyuÃ±jati.

dunnayo seyyaso hoti, sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti, sÄ• dhu tassa adassanaâ€™â€™ nti || (J I 13.90-92).

evaá¹ƒ \Ne 102/ \Ee 128/ bhagavÄ• sabbÄ• kÄ• rena bÄ• lÅ«pasevanaá¹ƒ garahanto ``bÄ
maá¹…galaâ€™â€™ nti vatvÄ• idÄ• ni paá¹‡á¸• itasevanaá¹ƒ pasaá¹ƒsanto __ ``paá¹‡á¸•
maá¹…galaâ€™â€™ _nti Ä• ha. tattha __paá¹‡á¸• itÄ• nÄ• ma_ ye keci
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• didasakusalakammapathasamannÄ• gatÄ• sattÄ• , te tÄ
``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• nÄ«â€™â€™ ti (AN a
suttaá¹ƒ. apica buddhapaccekabuddhaasÄ«timahÄ• sÄ• vakÄ• aÃ±Ã±e ca tathÄ• gatassa
sunettamahÄ• govindavidhurasarabhaá¹…gamahosadhasutasomanimirÄ• ja- ayogharakum
paá¹‡á¸• itÄ• ti veditabbÄ• .

te bhaye viya rakkhÄ• andhakÄ• re viya padÄ«po khuppipÄ• sÄ• didukkhÄ• bhibhave viya
attano vacanakarÄ• naá¹ƒ sabbabhayupaddavÅ«pasaggaviddhaá¹ƒsanasamatthÄ• honti. t

asaá¹…khyeyyÄ• aparimÄ• á¹‡Ä• devamanussÄ• Ä• savakkhayaá¹ƒ pattÄ• , brahmaloke
patiá¹-á¹-hitÄ• , sugatiloke uppannÄ• , sÄ• riputtatthere cittaá¹ƒ pasÄ• detvÄ• catÅ«hi ca pa
upaá¹-á¹-hahitvÄ• asÄ«ti kulasahassÄ• ni sagge nibbattÄ• ni. tathÄ• mahÄ• moggallÄ• na
sabbamahÄ• sÄ• vakesu, sunettassa satthuno sÄ• vakÄ• appekacce brahmaloke uppajjiá¹
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ ... pe ... appekacce gahapatimahÄ
upapajjiá¹ƒsu. vuttampi cetaá¹ƒ ---

``natthi, bhikkhave, paá¹‡á¸• itato bhayaá¹ƒ, natthi paá¹‡á¸• itato upaddavo, natthi paá¹‡á¸•
upasaggoâ€™â€™ ti (AN a III 1).

apica \Be 108/ tagaramÄ• lÄ• digandhasadiso paá¹‡á¸• ito, tagaramÄ• lÄ• digandhabandha
hoti tadupasevÄ«, bhÄ• vanÄ«yataá¹ƒ manuÃ±Ã±ataÃ±ca Ä• pajjati viÃ±Ã±Å«naá¹ƒ. vuttam

``tagaraÃ±ca \Ee 129/ palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhÄ« vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• â€™â€™ ti || (It 76; J I 15.184; II

akittipaá¹‡á¸• ito cÄ• pi sakkena devÄ• namindena vare diyyamÄ• ne evamÄ• ha ---

``dhÄ«raá¹ƒ \Ne 103/ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha saá¹ƒvase.

dhÄ«renallÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

``kinnu te akaraá¹ƒ dhÄ«ro, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa dhÄ«rassa, dassanaá¹ƒ abhikaá¹…khasi ||

``nayaá¹ƒ nayati medhÄ• vÄ«, adhurÄ• yaá¹ƒ na yuÃ±jati.

sunayo seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamoâ€™â€™ ti || (J I 13.94-96).

evaá¹ƒ bhagavÄ• sabbÄ• kÄ• rena paá¹‡á¸• itasevanaá¹ƒ pasaá¹ƒsanto ``paá¹‡á¸• itÄ• na
nti vatvÄ• idÄ• ni tÄ• ya bÄ• lÄ• naá¹ƒ asevanÄ• ya paá¹‡á¸• itÄ• naá¹ƒ sevanÄ• ya ca anu
upagatÄ• naá¹ƒ pÅ«jaá¹ƒ pasaá¹ƒsanto __ ``pÅ«jÄ• ca pÅ«janeyyÄ• naá¹ƒ maá¹…galaâ€™
__pÅ«janeyyÄ• _ nÄ• ma sabbadosavirahitattÄ• sabbaguá¹‡asamannÄ• gatattÄ• ca budd
paccekabuddhÄ• , ariyasÄ• vakÄ• ca. tesaÃ±hi pÅ«jÄ• appakÄ• pi dÄ«gharattaá¹ƒ hitÄ• y

sumanamÄ• lÄ• kÄ• ramallikÄ• dayo cettha nidassanaá¹ƒ.

tatthekaá¹ƒ nidassanamattaá¹ƒ bhaá¹‡Ä• ma --- bhagavÄ• hi ekadivasaá¹ƒ pubbaá¹‡hasa
pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho sumanamÄ• lÄ• k
seniyassa bimbisÄ• rassa pupphÄ• ni gahetvÄ• gacchanto addasa bhagavantaá¹ƒ nagarac
pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• sÄ«tÄ• nubyaÃ±j
buddhasiriyÄ• jalantaá¹ƒ, disvÄ• nassa \Ee 130/ etadahosi ``rÄ• jÄ• pupphÄ• ni gahetvÄ•
vÄ• dadeyya \Be 109/, taÃ±ca idhalokamattameva sukhaá¹ƒ bhaveyya, bhagavato pana pÅ
appameyyaasaá¹…khyeyyaphalÄ• dÄ«gharattaá¹ƒ hitasukhÄ• vahÄ• hoti, handÄ• haá¹ƒ i
pÅ«jemÄ«â€™â€™ ti pasannacitto ekaá¹ƒ pupphamuá¹-á¹-hiá¹ƒ gahetvÄ• bhagavato paá¹
Ä• kÄ• sena gantvÄ• bhagavato upari mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-haá¹ƒsu. mÄ• lÄ
pasannataracitto puna ekaá¹ƒ pupphamuá¹-á¹-hiá¹ƒ khipi, tÄ• nipi gantvÄ• mÄ• lÄ• kaÃ±cu
evaá¹ƒ aá¹-á¹-ha pupphamuá¹-á¹-hiyo khipi, tÄ• ni gantvÄ• pupphakÅ«á¹-Ä• gÄ• raá¹ƒ hutv

bhagavÄ• antokÅ«á¹-Ä• gÄ• re ahosi, mahÄ• janakÄ• yo sannipati. bhagavÄ• mÄ• lÄ• kÄ
pÄ• tvÄ• kÄ• si. Ä• nandatthero ``na buddhÄ• ahetÅ« apaccayÄ• sitaá¹ƒ pÄ• tukarontÄ«â
pucchi. bhagavÄ• Ä• ha ``eso, Ä• nanda, mÄ• lÄ• kÄ• ro imissÄ• pÅ«jÄ• ya Ä• nubhÄ• ve
manussesu ca saá¹ƒsaritvÄ• pariyosÄ• ne sumanissaro nÄ• ma paccekabuddho bhavissat
dhammadesanatthaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``taÃ±ca kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• nÄ• nutappati.

yassa patÄ«to sumano, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti || (Dhp 68).

gÄ• thÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hotÄ«ti veditabbÄ• . sÄ• ca Ä• misapÅ«jÄ• va, ko pana
yato ye kulaputtÄ• saraá¹‡agamanasikkhÄ• padappaá¹-iggahaá¹‡ena uposathaá¹…gasam
catupÄ• risuddhisÄ«lÄ• dÄ«hi ca attano guá¹‡ehi bhagavantaá¹ƒ pÅ«jenti, ko tesaá¹ƒ pÅ«jÄ
vaá¹‡á¹‡ayissati? te hi tathÄ• gataá¹ƒ paramÄ• ya pÅ«jÄ• ya pÅ«jentÄ«ti vuttÄ• . yathÄ• ha

``yo kho, Ä• nanda, bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ• sako vÄ• upÄ• sikÄ• vÄ• dhamm
sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tathÄ• gataá¹ƒ sakkaroti garuá¹ƒ karoti mÄ
apaciyati paramÄ• ya pÅ«jÄ• yÄ• â€™â€™ ti (DN II 199).

etenÄ• nusÄ• rena paccekabuddhaariyasÄ• vakÄ• nampi pÅ«jÄ• ya hitasukhÄ• vahatÄ• v

apica \Be 110/ gahaá¹-á¹-hÄ• naá¹ƒ kaniá¹-á¹-hassa jeá¹-á¹-ho bhÄ• tÄ• pi bhaginÄ«pi pÅ«
mÄ• tÄ• pitaro, kulavadhÅ«naá¹ƒ sÄ• mikasassusasurÄ• ti evamettha pÅ«janeyyÄ• veditab

kusaladhammasaá¹…khÄ• tattÄ• Ä• yuÄ• divuá¸• á¸• hihetuttÄ• ca maá¹…galameva. vutta

``te matteyyÄ• bhavissanti petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hÄ• pa
dhammaá¹ƒ samÄ• dÄ• ya vattissanti, te tesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• dÄ
vaá¸• á¸• hissanti, vaá¹‡á¹‡enapi vaá¸• á¸• hissantÄ«â€™â€™ tiÄ• di (DN III 105).

idÄ• ni __yasmÄ• ``yaá¹ƒ yattha maá¹…galaá¹ƒ. vavatthapetvÄ• taá¹ƒ tassa, maá¹…galat
iti mÄ• tikÄ• \Ne 105/ nikkhittÄ• , tasmÄ• idaá¹ƒ vuccati --- evametissÄ• gÄ• thÄ• ya bÄ• l
paá¹‡á¸• itÄ• naá¹ƒ sevanÄ• , pÅ«janeyyÄ• naÃ±ca pÅ«jÄ• ti tÄ«á¹‡i maá¹…galÄ• ni vuttÄ•
asevanÄ• bÄ• lasevanapaccayabhayÄ• diparittÄ• á¹‡ena ubhayalokatthahetuttÄ• , paá¹‡á¸
pÅ«janeyyÄ• naá¹ƒ pÅ«jÄ• ca tÄ• saá¹ƒ phalavibhÅ«tivaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva
maá¹…galanti veditabbÄ• . ito paraá¹ƒ tu mÄ• tikaá¹ƒ adassetvÄ• eva yaá¹ƒ yattha maá¹…
vavatthapetvÄ• tassa maá¹…galattaá¹ƒ vibhÄ• vayissÄ• mÄ• ti.

niá¹-á¹-hitÄ• asevanÄ• ca bÄ• lÄ• nanti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

patirÅ«padesavÄ• socÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<4> evaá¹ƒ bhagavÄ• ``brÅ«hi maá¹…galamuttamaâ€™â€™ nti ekaá¹ƒ ajjhesitopi appaá¹
uá¸·Ä• rapuriso viya ekÄ• ya \Ee 132/ gÄ• thÄ• ya tÄ«á¹‡i maá¹…galÄ• ni vatvÄ• tato uttar
sotukÄ• matÄ• ya maá¹…galÄ• namatthitÄ• ya yesaá¹ƒ yesaá¹ƒ yaá¹ƒ yaá¹ƒ anukulaá¹ƒ, te
maá¹…gale niyojetukÄ• matÄ• ya ca __ ``patirÅ«padesavÄ• so cÄ• _â€™â€™ tiÄ• dÄ«hi g
maá¹…galÄ• ni vattumÄ• raddho. tattha paá¹-hamagÄ• thÄ• ya tÄ• va __patirÅ«po_ti anucc
nigamopi nagarampi janapadopi yo koci sattÄ• naá¹ƒ nivÄ• so okÄ• so. __vÄ• so_ti tattha \
__pubbe_ti purÄ• atÄ«tÄ• su jÄ• tÄ«su. __katapuÃ±Ã±atÄ• _ti upacitakusalatÄ• . __attÄ• _
vÄ• attabhÄ• vo, __sammÄ• paá¹‡idhÄ«_ti tassa attano sammÄ• paá¹‡idhÄ• naá¹ƒ niyuÃ
hoti. sesaá¹ƒ vuttanayamevÄ• ti. ayamettha __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __patirÅ«padesavÄ• so_ nÄ• ma yatth
dÄ• nÄ• dÄ«ni puÃ±Ã±akiriyavatthÅ«ni vattanti, navaá¹…gaá¹ƒ satthu sÄ• sanaá¹ƒ dibbati,
sattÄ• naá¹ƒ puÃ±Ã±akiriyÄ• ya paccayattÄ• maá¹…galanti vuccati. sÄ«haá¸·adÄ«papaviá
cettha nidassanaá¹ƒ.

aparo nayo --- patirÅ«padesavÄ• so nÄ• ma bhagavato bodhimaá¹‡á¸• appadeso dhamma
dvÄ• dasayojanÄ• ya parisÄ• ya majjhe sabbatitthiyamataá¹ƒ bhinditvÄ• yamakapÄ• á¹-ihÄ
rukkhamÅ«lappadeso devorohaá¹‡appadeso, yo vÄ• panaÃ±Ã±opi sÄ• vatthirÄ• jagahÄ• c
buddhÄ• dhivÄ• sappadeso, tattha nivÄ• so sattÄ• naá¹ƒ chaanuttariyappaá¹-ilÄ• bhapacca

aparo nayo (Vin I 259) --- puratthimÄ• ya disÄ• ya gajaá¹…galaá¹ƒ nÄ• ma nigamo, tassa p
paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. dakkhiá¹‡apuratthimÄ• ya disÄ• ya sallava
paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. dakkhiá¹‡Ä• ya disÄ• ya \Ee 133/ setakaá¹
tato paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. pacchimÄ• ya disÄ• ya __thÅ«á¹‡aá¹ƒ
tato paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. uttarÄ• ya disÄ• ya usÄ«raddhajo nÄ•
paccantimÄ• janapadÄ• , orato majjhe. ayaá¹ƒ majjhimadeso Ä• yÄ• mena tÄ«á¹‡i yojanas
aá¸• á¸• hateyyÄ• ni, parikkhepena nava yojanasatÄ• ni honti. eso patirÅ«padeso nÄ• ma.

ettha catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ dvisahassÄ• naá¹ƒ parittadÄ«pÄ• naÃ±ca issariyÄ
uppajjanti, ekaá¹ƒ asaá¹…khyeyyaá¹ƒ kappasatasahassaÃ±ca pÄ• ramiyo pÅ«retvÄ• sÄ• r
mahÄ• sÄ• vakÄ• uppajjanti, dve asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÄ• ramiyo
cattÄ• ri aá¹-á¹-ha soá¸·asa vÄ• asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÄ• ramiyo pA
sammÄ• sambuddhÄ• uppajjanti. tattha sattÄ• cakkavattiraÃ±Ã±o ovÄ• daá¹ƒ gahetvÄ• p
patiá¹-á¹-hÄ• ya saggaparÄ• yaá¹‡Ä• honti. tathÄ• paccekabuddhÄ• naá¹ƒ ovÄ• de patiá¹-
sammÄ• sambuddhÄ• naá¹ƒ pana buddhasÄ• vakÄ• naá¹ƒ ovÄ• de patiá¹-á¹-hÄ• ya sagga
ca honti. tasmÄ• tattha vÄ• so imÄ• saá¹ƒ sampattÄ«naá¹ƒ paccayato maá¹…galanti vucca

__pubbe katapuÃ±Ã±atÄ• _ nÄ• ma atÄ«tajÄ• tiyaá¹ƒ buddhapaccekabuddhakhÄ«á¹‡Ä• s
sÄ• pi maá¹…galaá¹ƒ. kasmÄ• ? buddhapaccekabuddhasammukhato dassetvÄ• buddhÄ•
sammukhÄ• sutÄ• ya catuppadikÄ• yapi gÄ• thÄ• ya pariyosÄ• ne arahattaá¹ƒ pÄ• petÄ«ti
katÄ• dhikÄ• ro ussannakusalamÅ«lo hoti, so teneva kusalamÅ«lena vipassanaá¹ƒ uppÄ• c
pÄ• puá¹‡Ä• ti yathÄ• rÄ• jÄ• mahÄ• kappino aggamahesÄ« ca. tena vuttaá¹ƒ ``pubbe ca
maá¹…galaâ€™â€™ nti.

__attasammÄ• paá¹‡idhi_ \Ee 134/ nÄ• ma idhekacco attÄ• naá¹ƒ dussÄ«laá¹ƒ sÄ«le patiá
saddhÄ• sampadÄ• ya patiá¹-á¹-hÄ• peti, maccharia¹ƒ cÄ• gasampadÄ• ya patiá¹-á¹-hÄ• pe
``attasammÄ• paá¹‡idhÄ«â€™â€™ ti \Ne 107/, eso ca maá¹…galaá¹ƒ. kasmÄ• ?
diá¹-á¹-hadhammikasamparÄ• yikaverappahÄ• navividhÄ• nisaá¹ƒsÄ• dhigamahetutoti.

evaá¹ƒ imissÄ• pi gÄ• thÄ• ya patirÅ«padesavÄ• so ca, pubbe ca katapuÃ±Ã±atÄ• , attasa
tÄ«á¹‡iyeva maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitan

niá¹-á¹-hitÄ• patirÅ«padesavÄ• so cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

bÄ• husaccaÃ±cÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<5> idÄ• ni __bÄ• husaccaÃ±cÄ• _ti ettha __bÄ• husacca_nti bahussutabhÄ• vo. __sippa_
hatthakosallaá¹ƒ. __vinayo_ti kÄ• yavÄ• cÄ• cittavinayanaá¹ƒ. __susikkhito_ti suá¹-á¹-hu sik

__subhÄ• sitÄ• _ti suá¹-á¹-hu bhÄ• sitÄ• . __yÄ• _ti aniyataniddeso. __vÄ• cÄ• _ti girÄ• by
vuttanayamevÄ• ti. ayamettha __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ \Be 113/ pana evaá¹ƒ veditabbÄ• --- __bÄ• husaccaá¹ƒ_ nÄ• ma y
sutasannicayoâ€™â€™ ti (MN I 339; AN a IV 22) ca ``idhekaccassa bahukaá¹ƒ sutaá¹ƒ hoti
veyyÄ• karaá¹‡aâ€™â€™ nti ca (AN a IV 6) evamÄ• dinÄ• nayena satthusÄ• sanadharatta
akusalappahÄ• nakusalÄ• dhigamahetuto anupubbena paramatthasaccasacchikiriyÄ• hetut
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• v
anavajjaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN b 7.67).

aparampi vuttaá¹ƒ ---

``dhatÄ• naá¹ƒ dhammÄ• naá¹ƒ atthamupaparikkhati, atthaá¹ƒ upaparikkhato dhammÄ• nij
dhammanijjhÄ• nakkhantiyÄ• sati chando jÄ• yati, chandajÄ• to ussahati, ussahanto tulaya
padahati padahanto kÄ• yena ceva paramatthasaccaá¹ƒ sacchikaroti, paÃ±Ã±Ä• ya ca ativi
passatÄ«â€™â€™ ti (MN II 432).

apica agÄ• rikabÄ• husaccampi yaá¹ƒ anavajjaá¹ƒ, taá¹ƒ ubhayalokahitasukhÄ• vahanato

__sippaá¹ƒ_ nÄ• ma agÄ• rikasippaÃ±ca anagÄ• rikasippaÃ±ca. tattha agÄ• rikasippaá¹ƒ
parÅ«parodhavirahitaá¹ƒ akusalavivajjitaá¹ƒ maá¹‡ikÄ• rasuvaá¹‡á¹‡akÄ• rakammÄ• dikaá
idhalokatthÄ• vahanato maá¹…galaá¹ƒ. anagÄ• rikasippaá¹ƒ nÄ• ma
cÄ«varavicÄ• raá¹‡asibbanÄ• disamaá¹‡aparikkhÄ• rÄ• bhisaá¹…kharaá¹‡aá¹ƒ, yaá¹ƒ taá¹
yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒ karaá¹‡Ä«yÄ• ni, tattha dakkho h
345; 360; AN c 10.17) nayena tattha tattha saá¹ƒvaá¹‡á¹‡itaá¹ƒ, yaá¹ƒ ``nÄ• thakaro dhamm
vuttaá¹ƒ, taá¹ƒ attano ca paresaÃ±ca ubhayalokahitasukhÄ• vahanato maá¹…galanti vedita

__vinayo_ nÄ• ma agÄ• rikavinayo ca anagÄ• rikavinayo ca. tattha agÄ• rikavinayo nÄ• ma
dasaakusalakammapathaviramaá¹‡aá¹ƒ, so tattha susikkhito asaá¹ƒkilesÄ• pajjanena Ä• cÄ
ubhayalokahitasukhÄ• vahanato \Be 114/ maá¹…galaá¹ƒ. anagÄ• rikavinayo nÄ• ma sattÄ•
sopi vuttanayeneva susikkhito, catupÄ• risuddhisÄ«laá¹ƒ vÄ• anagÄ• rikavinayo, so yathÄ•
arahattaá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ sikkhanena susikkhito lokiyalokuttarasukhÄ• dhigamahe
veditabbo.

__subhÄ• sitÄ• vÄ• cÄ• _ nÄ• ma musÄ• vÄ• dÄ• didosavirahitÄ• . yathÄ• ha ``catÅ«hi, b
vÄ• cÄ• subhÄ• sitÄ• hotÄ«â€™â€™ ti (Sn subhÄ• sitasuttaá¹ƒ). asamphappalÄ• pÄ• vÄ

yathÄ• ha ---

``subhÄ• sitaá¹ƒ uttamamÄ• hu santo,

dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ taá¹ƒ dutiyaá¹ƒ.

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ,

saccaá¹ƒ bhaá¹‡e nÄ• likaá¹ƒ taá¹ƒ catutthaâ€™â€™ nti || (Sn 452).

ayampi \Ne 109/ \Ee 136/ ubhayalokahitasukhÄ• vahanato maá¹…galanti veditabbÄ• . yasm
vinayapariyÄ• pannÄ• eva, tasmÄ• vinayaggahaá¹‡ena etaá¹ƒ asaá¹…gaá¹‡hitvÄ• vinayo
kiá¹ƒ iminÄ• parissamena paresaá¹ƒ dhammadesanÄ• divÄ• cÄ• idha subhÄ• sitÄ• vÄ• c
patirÅ«padesavÄ• so, evaá¹ƒ sattÄ• naá¹ƒ ubhayalokahitasukhanibbÄ• nÄ• dhigamapaccay
ca ---

``yaá¹ƒ buddho bhÄ• sati vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• â€™â€™ ti || (Sn 456).

evaá¹ƒ imissÄ• gÄ• thÄ• ya bÄ• husaccaá¹ƒ, sippaá¹ƒ, vinayo susikkhito, subhÄ• sitÄ• vÄ
maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• bÄ• husaccaÃ±cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

mÄ• tÄ• pituupaá¹-á¹-hÄ• nantigÄ• thÄ• vaá¹‡á¹‡anÄ•

<6> idÄ• ni \Be 115/ __mÄ• tÄ• pituupaá¹-á¹-hÄ• na_nti ettha mÄ• tu ca pitu cÄ• ti __mÄ• t
upaá¹-á¹-hahanaá¹ƒ. puttÄ• naÃ±ca dÄ• rÄ• naÃ±cÄ• ti __puttadÄ• rassa_ saá¹…gaá¹‡han
__anÄ• kulÄ• _. kammÄ• ni eva __kammantÄ• _. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ __pad

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __mÄ• tÄ• _ nÄ• ma janikÄ• vuccati, t
upaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma pÄ• dadhovanasambÄ• hanucchÄ• dananhÄ• panehi catupac
upakÄ• rakaraá¹‡aá¹ƒ. tattha yasmÄ• mÄ• tÄ• pitaro bahÅ«pakÄ• rÄ• puttÄ• naá¹ƒ atthak
bahi kÄ«á¸·itvÄ• paá¹ƒsumakkhitasarÄ«rake Ä• gate disvÄ• paá¹ƒsuá¹ƒ puÃ±chitvÄ• matt
paricumbantÄ• ca sinehaá¹ƒ uppÄ• denti, vassasatampi mÄ• tÄ• pitaro sÄ«sena pariharan
patikÄ• raá¹ƒ kÄ• tuá¹ƒ asamatthÄ• . yasmÄ• ca te Ä• pÄ• dakÄ• posakÄ• imassa lokass
pubbÄ• cariyasammatÄ• , tasmÄ• tesaá¹ƒ \Ee 137/ upaá¹-á¹-hÄ• naá¹ƒ idha pasaá¹ƒsaá¹ƒ

Ä• vahati. tena maá¹…galanti vuccati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``brahmÄ• ti \Ne 110/ mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atha pÄ• nena, vatthena sayanena ca.

ucchÄ• danena nhÄ• panena, pÄ• dÄ• naá¹ƒ dhovanena ca ||

``tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || (It 106; J II 20.181-183).

aparo nayo --- __upaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma bharaá¹‡akiccakaraá¹‡akulavaá¹ƒsaá¹-á¹-ha
taá¹ƒ pÄ• panivÄ• raá¹‡Ä• dipaÃ±cavidhadiá¹-á¹-hadhammikahitasukhahetuto maá¹…galan
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

`` `paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro pac
bhato ne bharissÄ• mi, kiccaá¹ƒ nesaá¹ƒ karissÄ• mi \Be 116/, kulavaá¹ƒsaá¹ƒ á¹-hapessÄ•
paá¹-ipajjissÄ• mi, atha vÄ• pana petÄ• naá¹ƒ kÄ• lakatÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ anuppadas
gahapatiputta, paÃ±cahi á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro paccupaá¹-
á¹-hÄ• nehi puttaá¹ƒ anukampanti, pÄ• pÄ• nivÄ• renti, kalyÄ• á¹‡e nivesenti, sippaá¹ƒ sikl
dÄ• rena saá¹ƒyojenti, samaye dÄ• yajjaá¹ƒ niyyÄ• dentÄ«â€™â€™ ti (DN III 267).

apica yo mÄ• tÄ• pitaro tÄ«su vatthÅ«su \Ee 138/ pasÄ• duppÄ• danena, sÄ«lasamÄ• dÄ•
upaá¹-á¹-hahati, ayaá¹ƒ mÄ• tÄ• pituupaá¹-á¹-hÄ• kÄ• naá¹ƒ aggo. tassa taá¹ƒ mÄ• tÄ• pitu
mÄ• tÄ• pitÅ«hi katassa upakÄ• rassa paccupakÄ• rabhÅ«taá¹ƒ anekesaá¹ƒ diá¹-á¹-hadhar
samparÄ• yikÄ• naÃ±ca atthÄ• naá¹ƒ padaá¹-á¹-hÄ• nato maá¹…galanti vuccati.

__puttadÄ• rassÄ• _ti ettha attato jÄ• tÄ• puttÄ• pi dhÄ«taropi __puttÄ• _icceva saá¹…khy
__dÄ• rÄ• _ti vÄ«satiyÄ• bhariyÄ• naá¹ƒ yÄ• kÄ• ci bhariyÄ• . puttÄ• ca dÄ• rÄ• ca putta
puttadÄ• rassa. __saá¹…gaho_ti sammÄ• nanÄ• dÄ«hi upakÄ• rakaraá¹‡aá¹ƒ. taá¹ƒ
susaá¹ƒvihitakammantatÄ• didiá¹-á¹-hadhammikahitasukhahetuto \Ne 111/ maá¹…galanti v
bhagavatÄ• --- ``pacchimÄ• disÄ• puttadÄ• rÄ• veditabbÄ• â€™â€™ ti ettha uddiá¹-á¹-ha
bhariyÄ• saddena saá¹…gaá¹‡hitvÄ• ``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi sÄ• miker

paccupaá¹-á¹-hÄ• tabbÄ• sammÄ• nanÄ• ya, anavamÄ• nanÄ• ya, anati cariyÄ• ya, issariy
alaá¹…kÄ• rÄ• nuppadÄ• nena. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi sÄ• mikena
paccupaá¹-á¹-hitÄ• paÃ±cahi á¹-hÄ• nehi sÄ• mikaá¹ƒ anukampati, susaá¹ƒvihitakammantÄ
saá¹…gahitaparijanÄ• ca, anaticÄ• rinÄ« ca, sambhataÃ±ca anurakkhati dakkhÄ• ca hoti a
sabbakiccesÅ«â€™â€™ ti (DN III 269).

ayaá¹ƒ vÄ• aparo nayo --- __saá¹…gaho_ti dhammikÄ• hi dÄ• napiyavÄ• cÄ• tthacariyÄ•
seyyathidaá¹ƒ --- uposathadivasesu paribbayadÄ• naá¹ƒ, nakkhattadivasesu nakkhattadass
maá¹…galadivasesu maá¹…galakaraá¹‡aá¹ƒ, diá¹-á¹-hadhammikasamparÄ• yikesu atthesu
vuttanayeneva diá¹-á¹-hadhammikahitahetuto \Ee 139/ samparÄ• yikahitahetuto devatÄ• hip
namassanÄ«yabhÄ• vahetuto ca maá¹…galanti veditabbaá¹ƒ. yathÄ• ha sakko devÄ• nami

``ye \Be 117/ gahaá¹-á¹-hÄ• puÃ±Ã±akarÄ• , sÄ«lavanto upÄ• sakÄ• .

dhammena dÄ• raá¹ƒ posenti, te namassÄ• mi mÄ• talÄ«â€™â€™ ti || (saá¹ƒ0ni0I 1.264).

__anÄ• kulÄ• kammantÄ• _ nÄ• ma kÄ• laÃ±Ã±utÄ• ya patirÅ«pakÄ• ritÄ• ya analasatÄ•
abyasanÄ«yatÄ• ya ca kÄ• lÄ• tikkamanaappatirÅ«pakaraá¹‡asithilakaraá¹‡Ä• diÄ• kulabhÄ
kasigorakkhavÄ• á¹‡ijjÄ• dayo kammantÄ• . ete attano vÄ• puttadÄ• rassa vÄ• dÄ• sakam
evaá¹ƒ payojitÄ• diá¹-á¹-heva dhamme dhanadhaÃ±Ã±avuddhipaá¹-ilÄ• bhahetuto maá¹…g
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``patirÅ«pakÄ• rÄ« dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaâ€™â€™ nti ca (Sn 185; SN a

``na divÄ• soppasÄ«lena, rattimuá¹-á¹-hÄ• nadessinÄ• .

niccaá¹ƒ mattena soá¹‡á¸• ena, sakkÄ• Ä• vasituá¹ƒ gharaá¹ƒ ||

``atisÄ«taá¹ƒ \Ne 112/ atiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, atthÄ• accenti mÄ• á¹‡ave ||

``yodha sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisakiccÄ• ni, so sukhaá¹ƒ na vihÄ• yatÄ«â€™â€™ ti || (DN III 253).

``bhoge saá¹ƒharamÄ• nassa, bhamarasseva irÄ«yato.

bhogÄ• sannicayaá¹ƒ yanti, vammikovÅ«pacÄ«yatÄ«â€™â€™ ti || ca evamÄ• di (DN III 26

evaá¹ƒ \Ee 140/ imissÄ• gÄ• thÄ• ya mÄ• tuupaá¹-á¹-hÄ• naá¹ƒ, pituupaá¹-á¹-hÄ• naá¹ƒ, p
anÄ• kulÄ• ca kammantÄ• ti cattÄ• ri maá¹…galÄ• ni vuttÄ• ni, puttadÄ• rassa saá¹…gaha
mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ vÄ• ekameva katvÄ• tÄ«á¹‡i. maá¹…galattaÃ±ca nesaá¹ƒ
vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• mÄ• tÄ• pituupaá¹-á¹-hÄ• nanti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

dÄ• naÃ±cÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<7> idÄ• ni __dÄ• naÃ±cÄ• _ti ettha dÄ«yate iminÄ• ti dÄ• naá¹ƒ, attano santakaá¹ƒ paras
vuttaá¹ƒ hoti. dhammassa cariyÄ• , dhammÄ• vÄ• anapetÄ• cariyÄ• \Be 118/ __dhamma
``amhÄ• kaá¹ƒ imeâ€™â€™ ti __Ã±Ä• takÄ• _. na avajjÄ• ni __anavajjÄ• ni, _ aninditÄ• ni
hoti. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __dÄ• naá¹ƒ_ nÄ• ma paraá¹ƒ uddissa
annÄ• didasadÄ• navatthupariccÄ• gacetanÄ• , taá¹ƒsampayutto vÄ• alobho. alobhena hi t
paá¹-ipÄ• deti, tena vuttaá¹ƒ ``dÄ«yate iminÄ• ti dÄ• naâ€™â€™ nti. taá¹ƒ bahujanapiyama
diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ phalavisesÄ• naá¹ƒ adhigamahetuto maá¹…gala
dÄ• napati, bahuno janassa piyo hoti manÄ• poâ€™â€™ ti evamÄ• dÄ«ni (AN b V 34) cetth

aparo \Ne 113/ nayo --- dÄ• naá¹ƒ nÄ• ma duvidhaá¹ƒ Ä• misadÄ• naá¹ƒ, dhammadÄ• naÃ
vuttappakÄ• rameva. idhalokaparalokadukkhakkhayasukhÄ• vahassa pana sammÄ• sambu
paresaá¹ƒ hitakÄ• matÄ• ya desanÄ• __dhammadÄ• naá¹ƒ_ \Ee 141/__, _ imesaÃ±ca dvin
aggaá¹ƒ. yathÄ• ha ---

``sabbadÄ• naá¹ƒ dhammadÄ• naá¹ƒ jinÄ• ti,

sabbarasaá¹ƒ dhammaraso jinÄ• ti.

sabbaratiá¹ƒ dhammarati jinÄ• ti,

taá¹‡hakkhayo sabbadukkhaá¹ƒ jinÄ• tÄ«â€™â€™ ti || (Dhp 354).

tattha Ä• misadÄ• nassa maá¹…galattaá¹ƒ vuttameva. dhammadÄ• naá¹ƒ pana yasmÄ• a
guá¹‡Ä• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, tasmÄ• maá¹…galanti vuccati. vuttaÃ±hetaá¹ƒ bhagav

``yathÄ• yathÄ• , bhikkhave, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ
tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒved
(AN b V 26).

__dhammacariyÄ• _ nÄ• ma dasakusalakammapathacariyÄ• . yathÄ• ha --- ``tividhÄ• kho
dhammacariyÄ• samacariyÄ• hotÄ«â€™â€™ ti evamÄ• di. sÄ• panesÄ• dhammacariyÄ•
maá¹…galanti veditabbÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``dhammacariyÄ• samacariyÄ•
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
439).

__Ã±Ä• takÄ• _ \Be 119/ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ
bhogapÄ• rijuÃ±Ã±ena vÄ• byÄ• dhipÄ• rijuÃ±Ã±ena vÄ• abhihatÄ• naá¹ƒ attano samÄ«p
ghÄ• sacchÄ• danadhanadhaÃ±Ã±Ä• dÄ«hi saá¹…gaho pasaá¹ƒsÄ• dÄ«naá¹ƒ diá¹-á¹-hadh
sugatigamanÄ• dÄ«naÃ±ca samparÄ• yikÄ• naá¹ƒ visesÄ• dhigamÄ• naá¹ƒ hetuto maá¹…g

__anavajjÄ• ni kammÄ• ni_ nÄ• ma uposathaá¹…gasamÄ• dÄ• naveyyÄ• vaccakaraá¹‡aÄ
kÄ• yavacÄ«manosucaritakammÄ• ni. tÄ• ni hi nÄ• nappakÄ• rahitasukhÄ• dhigamahetuto
``á¹-hÄ• naá¹ƒ \Ee 142/ kho panetaá¹ƒ, visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ m
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyÄ• â€™â€™ ti evamÄ•
anussaritabbÄ• ni.

evaá¹ƒ imissÄ• gÄ• thÄ• ya dÄ• naÃ±ca, dhammacariyÄ• ca, Ã±Ä• takÄ• naÃ±ca saá¹…g
cattÄ• ri maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ

niá¹-á¹-hitÄ• dÄ• naÃ±cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

Ä• ratÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<8> idÄ• ni __Ä• ratÄ« viratÄ«_ti ettha __Ä• ratÄ«_ti Ä• ramaá¹‡aá¹ƒ, __viratÄ«_ti viramaá
etÄ• ya sattÄ• ti virati. __pÄ• pÄ• _ti akusalÄ• . madanÄ«yaá¹-á¹-hena majjaá¹ƒ, majjassa p
tato __majjapÄ• nÄ• _. saá¹ƒyamanaá¹ƒ __saá¹ƒyamo_ appamajjanaá¹ƒ __appamÄ• do. d
vuttanayamevÄ• ti ayaá¹ƒ __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __Ä• rati_ nÄ• ma pÄ• pe Ä• dÄ«nava
anabhirati. __virati_ nÄ• ma kammadvÄ• ravasena kÄ• yavÄ• cÄ• hi viramaá¹‡aá¹ƒ, sÄ• c
sampattavirati, samÄ• dÄ• navirati, samucchedaviratÄ«ti tividhÄ• hoti, tattha yÄ• kulaputta

vÄ• kulaá¹ƒ vÄ• gottaá¹ƒ vÄ• paá¹-icca ``na me etaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ \Be 120/
haneyyaá¹ƒ, adinnaá¹ƒ Ä• diyeyyaâ€™â€™ ntiÄ• dinÄ• nayena sampattavatthuto virati, ay
nÄ• ma. sikkhÄ• padasamÄ• dÄ• navasena pavattÄ• __samÄ• dÄ• navirati_ nÄ• ma, yass
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni na karoti. ariyamaggasampayuttÄ• __samucchedavirati_ nÄ• ma
ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti. __pÄ• paá¹ƒ_ nÄ• ma y
kho, gahapatiputta, kammakileso, adinnÄ• dÄ• naá¹ƒ ... pe ... kÄ• mesumicchÄ• cÄ• ro ... p
evaá¹ƒ vitthÄ• retvÄ• ---

``pÄ• á¹‡Ä• tipÄ• to \Ee 143/ adinnÄ• dÄ• naá¹ƒ, musÄ• vÄ• do ca vuccati.

paradÄ• ragamanaÃ±ceva, nappasaá¹ƒsanti paá¹‡á¸• itÄ• â€™â€™ ti || (DN III 245) ---

evaá¹ƒ \Ne 115/ gÄ• thÄ• ya saá¹…gahitaá¹ƒ kammakilesasaá¹…khÄ• taá¹ƒ catubbidhaá¹ƒ
sabbÄ• pesÄ• Ä• rati ca virati ca
diá¹-á¹-hadhammikasamparÄ• yikabhayaverappahÄ• nÄ• dinÄ• nappakÄ• ravisesÄ• dhigan
``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato kho, gahapatiputta, ariyasÄ• vakoâ€™â€™ tiÄ• dÄ«ni ce
anussaritabbÄ• ni.

__majjapÄ• nÄ• saá¹ƒyamo_ nÄ• ma pubbe vuttasurÄ• merayamajjappamÄ• daá¹-á¹-hÄ•
adhivacanaá¹ƒ. yasmÄ• pana majjapÄ• yÄ« atthaá¹ƒ na jÄ• nÄ• ti, dhammaá¹ƒ na jÄ• nÄ•
pitu buddhapaccekabuddhatathÄ• gatasÄ• vakÄ• nampi antarÄ• yaá¹ƒ karoti, diá¹-á¹-heva
duggatiá¹ƒ aparÄ• pariye ummÄ• daÃ±ca pÄ• puá¹‡Ä• ti. majjapÄ• nÄ• pana saá¹ƒyamo te
tabbiparÄ«taguá¹‡asampadaÃ±ca pÄ• puá¹‡Ä• ti. tasmÄ• ayaá¹ƒ majjapÄ• nÄ• saá¹ƒyam

kusalesu dhammesu __appamÄ• do_ nÄ• ma ``kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ bhÄ•
asÄ• taccakiriyatÄ• , anaá¹-á¹-hitakiriyatÄ• , olÄ«navuttitÄ• , nikkhittachandatÄ• , nikkhittad
anÄ• sevanÄ• , abhÄ• vanÄ• , abahulÄ«kammaá¹ƒ, anadhiá¹-á¹-hÄ• naá¹ƒ, ananuyogo, pa
pamajjanÄ• pamajjitattaá¹ƒ, ayaá¹ƒ vuccati pamÄ• doâ€™â€™ ti (Vibh 846). ettha vuttassa
paá¹-ipakkhavasena atthato kusalesu dhammesu satiyÄ• avippavÄ• so veditabbo. so
nÄ• nappakÄ• rakusalÄ• dhigamahetuto amatÄ• dhigamahetuto ca maá¹…galanti vuccati \E
``appamattassa Ä• tÄ• pinoâ€™â€™ ti ca (MN II 18; AN b V 26), ``appamÄ• do amataá¹ƒ p
(Dhp 21) satthu sÄ• sanaá¹ƒ anussaritabbaá¹ƒ.

evaá¹ƒ imissÄ• gÄ• thÄ• ya pÄ• pÄ• virati, majjapÄ• nÄ• saá¹ƒyamo, kusalesu dhammes
maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• Ä• ratÄ«ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

gÄ• ravocÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<9> idÄ• ni __gÄ• ravo cÄ• _ti ettha __gÄ• ravo_ti garubhÄ• vo. __nivÄ• to_ti nÄ«cavuttitÄ
santoso \Ne 116/. katassa jÄ• nanatÄ• __kataÃ±Ã±utÄ• . kÄ• lenÄ• _ti khaá¹‡ena samayen
__dhammassavanaá¹ƒ_. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __gÄ• ravo_ nÄ• ma garukÄ• rappayo
buddhapaccekabuddhatathÄ• gatasÄ• vakaÄ• cariyupajjhÄ• yamÄ• tÄ• pitujeá¹-á¹-hakabhÄ
yathÄ• nurÅ«paá¹ƒ garukÄ• ro garukaraá¹‡aá¹ƒ sagÄ• ravatÄ• . sa cÄ• yaá¹ƒ gÄ• ravo yas
hetu. yathÄ• ha ---

``garukÄ• tabbaá¹ƒ garuá¹ƒ karoti, mÄ• netabbaá¹ƒ mÄ• neti, pÅ«jetabbaá¹ƒ pÅ«jeti. so ten
samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá
kÄ• yassa ... pe ... upapajjati, sace manussattaá¹ƒ Ä• gacchati, yattha yattha paccÄ• jÄ• yat
hotÄ«â€™â€™ ti (MN III 295).

yathÄ• cÄ• ha --- ``sattime, bhikkhave, aparihÄ• niyÄ• dhammÄ• . katame satta? satthugÄ
b 7.33), tasmÄ• maá¹…galanti vuccati.

__nivÄ• to_ nÄ• ma nÄ«camanatÄ• nivÄ• tavuttitÄ• , yÄ• ya samannÄ• gato puggalo niha
pÄ• dapuÃ±chanakacoá¸·asadiso chinnavisÄ• á¹‡ausabhasamo uddhaá¹-adÄ• á¹-hasappas
sukhasambhÄ• so \Be 122/ hoti, ayaá¹ƒ nivÄ• to. svÄ• yaá¹ƒ \Ee 145/ yasÄ• diguá¹‡appaá¹
vuccati. Ä• ha ca ``nivÄ• tavutti atthaddho, tÄ• diso labhate yasaâ€™â€™ nti evamÄ• di (D
__santuá¹-á¹-hi_ nÄ• ma itarÄ«tarapaccayasantoso, so dvÄ• dasavidho hoti. seyyathidaá¹ƒ
yathÄ• lÄ• bhasantoso, yathÄ• balasantoso, yathÄ• sÄ• ruppasantosoti tividho. evaá¹ƒ piá¹

tassÄ• yaá¹ƒ pabhedavaá¹‡á¹‡anÄ• --- idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹ƒ vÄ• a
yÄ• peti, aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa cÄ«vare __yathÄ• lÄ
bhikkhu Ä• bÄ• dhiko hoti, garuá¹ƒ cÄ«varaá¹ƒ pÄ• rupanto oá¹‡amati vÄ• kilamati vÄ• , so
saddhiá¹ƒ taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti, ayamassa cÄ«va
aparo bhikkhu paá¹‡Ä«tapaccayalÄ• bhÄ« hoti, so paá¹-á¹-acÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±atar
labhitvÄ• ``idaá¹ƒ therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ bahussutÄ• naÃ±ca anurÅ«paâ€™â€™
attanÄ• saá¹…kÄ• rakÅ«á¹-Ä• vÄ• aÃ±Ã±ato vÄ• kutoci nantakÄ• ni uccinitvÄ• saá¹…gh
santuá¹-á¹-hova hoti, ayamassa cÄ«vare __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa piá¹‡á¸• apÄ• te __yathÄ• lÄ• bhasantoso_. a

Ä• bÄ• dhiko hoti, lÅ«khaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• gÄ• á¸·haá¹ƒ rogÄ• taá¹…ka
sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato sappimadhukhÄ«rÄ• dÄ«ni bhuÃ±jitvÄ• sa
santuá¹-á¹-hova hoti, ayamassa piá¹‡á¸• apÄ• te \Ee 146/ __yathÄ• balasantoso_. aparo bh
piá¹‡á¸• apÄ• taá¹ƒ labhati, so ``ayaá¹ƒ piá¹‡á¸• apÄ• to therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ
paá¹‡Ä«tapiá¹‡á¸• apÄ• taá¹ƒ vinÄ• ayÄ• pentÄ• naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ anurÅ«poâ
piá¹‡á¸• Ä• ya caritvÄ• missakÄ• hÄ• raá¹ƒ bhuÃ±jantopi santuá¹-á¹-hova hoti, ayamassa p
__yathÄ• sÄ• ruppasantoso_.

idha \Be 123/ pana bhikkhuno senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• ti. so teneva santussati, puna a
pÄ• puá¹‡antaá¹ƒ na gaá¹‡hÄ• ti, ayamassa senÄ• sane __yathÄ• lÄ• bhasantoso_. atha p
nivÄ• tasenÄ• sane vasanto ativiya pittarogÄ• dÄ«hi Ä• turÄ«yati. so taá¹ƒ sabhÄ• gassa bl
pÄ• puá¹‡ane savÄ• te sÄ«talasenÄ• sane vasitvÄ• samaá¹‡adhammaá¹ƒ karontopi santu
senÄ• sane __yathÄ• balasantoso_. aparo bhikkhu sundaraá¹ƒ senÄ• sanaá¹ƒ pattampi na
``sundarasenÄ• sanaá¹ƒ pamÄ• daá¹-á¹-hÄ• naá¹ƒ, tatra nisinnassa thinamiddhaá¹ƒ okkam
puna paá¹-ibujjhato kÄ• mavitakko samudÄ• caratÄ«â€™â€™ ti. so taá¹ƒ paá¹-ikkhipitvÄ•
ajjhokÄ• sarukkhamÅ«lapaá¹‡á¹‡akuá¹-Ä«su yattha katthaci nivasantopi santuá¹-á¹-hova ho
__yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati harÄ«takaá¹ƒ vÄ• Ä• malakaá¹ƒ vÄ• . so teneva yÄ
laddhasappimadhuphÄ• á¹‡itÄ• dimpi na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa gilÄ
__yathÄ• lÄ• bhasantoso_. atha pana bhikkhu Ä• bÄ• dhiko hoti, telenatthiko phÄ• á¹‡itaá¹
sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato telena bhesajjaá¹ƒ katvÄ• samaá¹‡adham
santuá¹-á¹-hova hoti, ayamassa gilÄ• napaccaye __yathÄ• balasantoso_. aparo bhikkhu ek
pÅ«timuttaharÄ«takaá¹ƒ á¹-hapetvÄ• ekasmiá¹ƒ catumadhuraá¹ƒ ``gaá¹‡hatha, bhante, ya
vuccamÄ• no sacassa tesaá¹ƒ dvinnamaÃ±Ã±atarenapi byÄ• dhi vÅ«pasammati, atha ``pÅ
buddhÄ• dÄ«hi \Ne 118/ vaá¹‡á¹‡itaâ€™â€™ nti ca ``pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pab
yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹‡Ä«yoti vuttaâ€™â€™ nti (Vin I 128) ca cintento catumadh
paá¹-ikkhipitvÄ• pÅ«timuttaharÄ«takena bhesajjaá¹ƒ karontopi paramasantuá¹-á¹-hova hoti
gilÄ• napaccaye __yathÄ• sÄ• ruppasantoso_.

evaá¹ƒpabhedo sabbopeso santoso santuá¹-á¹-hÄ«ti vuccati. sÄ• atricchatÄ• mahicchatÄ•
pÄ• padhammÄ• naá¹ƒ pahÄ• nÄ• dhigamahetuto, sugatihetuto, ariyamaggasambhÄ• rabh
ca maá¹…galanti veditabbÄ• . Ä• ha ca ---

``cÄ• tuddiso \Be 124/ appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarenÄ• â€™â€™ ti || evamÄ• di (Sn 42).

__kataÃ±Ã±utÄ• _ nÄ• ma appassa vÄ• bahussa vÄ• yena kenaci katassa upakÄ• rassa
anussaraá¹‡abhÄ• vena jÄ• nanatÄ• . apica nerayikÄ• didukkhaparittÄ• á¹‡ato puÃ±Ã±Ä• r
bahÅ«pakÄ• rÄ• ni, tato tesampi upakÄ• rÄ• nussaraá¹‡atÄ• kataÃ±Ã±utÄ• ti veditabbÄ• .
pasaá¹ƒsanÄ«yÄ• dinÄ• nappakÄ• ravisesÄ• dhigamahetuto maá¹…galanti vuccati. Ä• ha c
dullabhÄ• lokasmiá¹ƒ. katame dve? yo ca pubbakÄ• rÄ« yo ca kataÃ±Ã±Å« katavedÄ«â€™

__kÄ• lena dhammassavanaá¹ƒ_ nÄ• ma yasmiá¹ƒ kÄ• le uddhaccasahagataá¹ƒ cittaá¹ƒ h
aÃ±Ã±atarena abhibhÅ«taá¹ƒ, tasmiá¹ƒ kÄ• le tesaá¹ƒ vinodanatthaá¹ƒ dhammassavanaá¹
paÃ±came divase dhammassavanaá¹ƒ kÄ• lena dhammassavanaá¹ƒ nÄ• ma. yathÄ• ha Ä•
`paÃ±cÄ• hikaá¹ƒ kho pana mayaá¹ƒ, bhante, sabbarattiá¹ƒ dhammiyÄ• kathÄ• ya sannisÄ
327; Vin I 466).

apica yasmiá¹ƒ kÄ• le kalyÄ• á¹‡amitte upasaá¹…kamitvÄ• sakkÄ• hoti attano kaá¹…khÄ
sotuá¹ƒ, tasmiá¹ƒ kÄ• lepi dhammassavanaá¹ƒ kÄ• lena dhammassavananti veditabbaá¹ƒ.
kÄ• laá¹ƒ upasaá¹…kamitvÄ• paripucchati paripaÃ±hatÄ«â€™â€™ tiÄ• di (DN III 358). tad
dhammassavanaá¹ƒ nÄ«varaá¹‡appahÄ• nacaturÄ• nisaá¹ƒsaÄ• savakkhayÄ• dinÄ• nappa
maá¹…galanti veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yasmiá¹ƒ \Ne 119/, bhikkhave, samaye ariyasÄ• vako aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ•
samannÄ• haritvÄ• ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, paÃ±cassa nÄ«varaá¹‡Ä• tasmiá¹ƒ s
(SN c V 219).

``sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ ... pe ... suppaá¹-ividdhÄ• naá¹ƒ cattÄ•
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti ca (AN a IV 191).

``cattÄ• rome, bhikkhave, dhammÄ• kÄ• lena kÄ• laá¹ƒ sammÄ• bhÄ• viyamÄ• nÄ• samr
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• penti. katame cattÄ• ro? kÄ• lena dhammassavanaâ€™â€™

evaá¹ƒ \Be 125/ imissÄ• gÄ• thÄ• ya gÄ• ravo, nivÄ• to, santuá¹-á¹-hi, kataÃ±Ã±utÄ• , kÄ•
paÃ±ca maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ

niá¹-á¹-hitÄ• gÄ• ravo cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

khantÄ«cÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<10> idÄ• ni __khantÄ« cÄ• _ti ettha khamanaá¹ƒ __khanti_. padakkhiá¹‡aggÄ• hitÄ• ya s
suvaco, suvacassa kammaá¹ƒ sovacassaá¹ƒ, sovacassassa bhÄ• vo __sovacassatÄ• _. kil
__samaá¹‡Ä• . dassana_nti pekkhanaá¹ƒ. dhammassa sÄ• kacchÄ• __dhammasÄ• kacch

ayaá¹ƒ __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• \Ee 149/ --- __khanti_ nÄ• ma adhivÄ• sa
samannÄ• gato bhikkhu dasahi akkosavatthÅ«hi akkosante vadhabandhÄ• dÄ«hi vÄ• vihes
apassanto viya ca nibbikÄ• ro hoti khantivÄ• dÄ« viya. yathÄ• ha ---

``ahu atÄ«tamaddhÄ• naá¹ƒ, samaá¹‡o khantidÄ«pano.

taá¹ƒ khantiyÄ• yeva á¹-hitaá¹ƒ, kÄ• sirÄ• jÄ• achedayÄ«â€™â€™ ti || (J I 4.51).

bhadrakato \Ne 120/ vÄ• manasi karoti tato uttari aparÄ• dhÄ• bhÄ• vena Ä• yasmÄ• puá
so ---

``sace maá¹ƒ, bhante, sunÄ• parantakÄ• manussÄ• akkosissanti paribhÄ• sissanti, tattha
`bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sunÄ• parantakÄ
pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dentÄ«â€™â€™ â€™ tiÄ• di (MN III 396; SN b IV 88).

yÄ• ya ca samannÄ• gato isÄ«nampi pasaá¹ƒsanÄ«yo hoti. yathÄ• ha sarabhaá¹…go isi ---

``kodhaá¹ƒ \Be 126/ vadhitvÄ• na kadÄ• ci socati,

makkhappahÄ• naá¹ƒ isayo vaá¹‡á¹‡ayanti.

sabbesaá¹ƒ vuttaá¹ƒ pharusaá¹ƒ khametha,

etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™â€™ ti || (J II 17.64).

devatÄ• nampi pasaá¹ƒsanÄ«yo hoti. yathÄ• ha sakko devÄ• namindo ---

``yo have balavÄ• santo, dubbalassa titikkhati.

tamÄ• hu paramaá¹ƒ khantiá¹ƒ, niccaá¹ƒ khamati dubbaloâ€™â€™ ti || (SN a I 250-251).

buddhÄ• nampi pasaá¹ƒsanÄ«yo hoti. yathÄ• ha bhagavÄ• ---

``akkosaá¹ƒ vadhabandhaÃ±ca, aduá¹-á¹-ho yo titikkhati.

khantÄ«balaá¹ƒ balÄ• á¹‡Ä«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 39

sÄ• \Ee 150/ panesÄ• khanti etesaÃ±ca idha vaá¹‡á¹‡itÄ• naá¹ƒ aÃ±Ã±esaÃ±ca guá¹‡Ä• maá¹…galanti veditabbÄ• .

__sovacassatÄ• _ nÄ• ma sahadhammikaá¹ƒ vuccamÄ• ne vikkhepaá¹ƒ vÄ• tuá¹‡hÄ«bhÄ vÄ• \Ne 121/ anÄ• pajjitvÄ• ativiya Ä• daraÃ±ca gÄ• ravaÃ±ca nÄ«camanataÃ±ca purakkh vacanakaraá¹‡atÄ• . sÄ• sabrahmacÄ• rÄ«naá¹ƒ santikÄ• ovÄ• dÄ• nusÄ• sanippaá¹-ilÄ• dosappahÄ• naguá¹‡Ä• dhigamahetuto ca maá¹…galanti vuccati.

__samaá¹‡Ä• naá¹ƒ dassanaá¹ƒ_ nÄ• ma upasamitakilesÄ• naá¹ƒ bhÄ• vitakÄ• yavacÄ«ci uttamadamathasamathasamannÄ• gatÄ• naá¹ƒ pabbajitÄ• naá¹ƒ upasaá¹…kamanupaá¹-á¹-hÄ• nÄ• nussaraá¹‡assavanadassanaá¹ƒ, sabbampi omakadesa maá¹…galanti veditabbaá¹ƒ. kasmÄ• ? bahÅ«pakÄ• rattÄ• . Ä• ha ca ``dassanampahaá¹ƒ, bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ• di (It 104). yato hitakÄ• mena k gharadvÄ• raá¹ƒ sampatte disvÄ• yadi deyyadhammo atthi, yathÄ• balaá¹ƒ deyyadhammen natthi, paÃ±capatiá¹-á¹-hitaá¹ƒ katvÄ• vanditabbÄ• . tasmimpi asampajjamÄ• ne aÃ±jaliá¹ƒ namassitabbÄ• , tasmimpi asampajjamÄ• ne pasannacittena piyacakkhÅ«hi sampassitabbÄ hi puÃ±Ã±ena anekÄ• ni jÄ• tisahassÄ• ni cakkhumhi rogo vÄ• dÄ• ho \Be 127/ vÄ• ussad honti, vippasannapaÃ±cavaá¹‡á¹‡asassirikÄ• ni honti cakkhÅ«ni ratanavimÄ• ne ugghÄ• á¹-itamaá¹‡ikavÄ• á¹-asadisÄ• ni, satasahassakappamattaá¹ƒ devesu ca manusses hoti. anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ manussabhÅ«to sappaÃ±Ã±ajÄ• tiko sammÄ• pavattiten puÃ±Ã±ena evarÅ«paá¹ƒ vipÄ• kasampattiá¹ƒ anubhaveyya, yattha tiracchÄ• nagatÄ• nam katassa samaá¹‡adassanassa evaá¹ƒ vipÄ• kasampattiá¹ƒ vaá¹‡á¹‡ayanti.

``ulÅ«ko \Ee 151/ maá¹‡á¸• alakkhiko, vediyake ciradÄ«ghavÄ• siko.

sukhito vata kosiyo ayaá¹ƒ, kÄ• luá¹-á¹-hitaá¹ƒ passati buddhavaraá¹ƒ ||

``mayi cittaá¹ƒ pasÄ• detvÄ• , bhikkhusaá¹…ghe anuttare.

kappÄ• naá¹ƒ satasahassÄ• ni, duggateso na gacchati ||

``sa devalokÄ• cavitvÄ• , kusalakammena codito.

bhavissati anantaÃ±Ä• á¹‡o, somanassoti vissutoâ€™â€™ ti || (Ps I 144).

__kÄ• lena dhammasÄ• kacchÄ• _ nÄ• ma padose vÄ• paccÅ«se vÄ• dve suttantikÄ• bh suttantaá¹ƒ \Ne 122/ sÄ• kacchanti, vinayadharÄ• vinayaá¹ƒ, Ä• bhidhammikÄ• abhidham

jÄ• takaá¹ƒ, aá¹-á¹-hakathikÄ• aá¹-á¹-hakathaá¹ƒ, lÄ«nuddhatavicikicchÄ• paretacittavisodh
tamhi kÄ• le sÄ• kacchanti, ayaá¹ƒ kÄ• lena dhammasÄ• kacchÄ• . sÄ• Ä• gamabyattiÄ• c
maá¹…galanti vuccatÄ«ti.

evaá¹ƒ imissÄ• gÄ• thÄ• ya khanti, sovacassatÄ• , samaá¹‡adassanaá¹ƒ, kÄ• lena dhamm
maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• khantÄ« cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

tapocÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<11> idÄ• ni \Be 128/ __tapo cÄ• _ti ettha pÄ• pake dhamme tapatÄ«ti __tapo. _ brahmaá
vÄ• cariyaá¹ƒ __brahmacariyaá¹ƒ, _ seá¹-á¹-hacariyanti vuttaá¹ƒ hoti. ariyasaccÄ• naá¹ƒ da
__ariyasaccÄ• nadassanaá¹ƒ, _ ariyasaccÄ• ni dassanantipi eke, taá¹ƒ na sundaraá¹ƒ. nikk
nibbÄ• naá¹ƒ, sacchikaraá¹‡aá¹ƒ sacchikiriyÄ• , nibbÄ• nassa sacchikiriyÄ• __ nibbÄ• nasa
vuttanayamevÄ• ti ayaá¹ƒ __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __tapo_ nÄ• ma abhijjhÄ• domanassÄ
indriyasaá¹ƒvaro \Ee 152/, kosajjassa vÄ• tapanato vÄ«riyaá¹ƒ, tehi samannÄ• gato pugga
svÄ• yaá¹ƒ abhijjhÄ• dippahÄ• najhÄ• nÄ• dippaá¹-ilÄ• bhahetuto maá¹…galanti veditabbo.

__brahmacariyaá¹ƒ_ nÄ• ma methunaviratisamaá¹‡adhammasÄ• sanamaggÄ• namadhiva
``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hotÄ«â€™â€™ ti evamÄ• dÄ«su (DN I 194; M
brahmacariyanti vuccati. ``bhagavati no, Ä• vuso, brahmacariyaá¹ƒ vussatÄ«ti? evamÄ• vus
(MN I 257) samaá¹‡adhammo. ``na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va n
iddhaÃ±ceva bhavissati phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aâ€™â€™ nti evamÄ• dÄ
51) sÄ• sanaá¹ƒ. ``ayameva kho, bhikkhu, ariyo aá¹-á¹-haá¹…giko maggo brahmacariyaá¹ƒ.
sammÄ• diá¹-á¹-hÄ«â€™â€™ ti evamÄ• dÄ«su (SN c V 6) maggo. idha pana ariyasaccada
123/ saá¹…gahitattÄ• avasesaá¹ƒ sabbampi vaá¹-á¹-ati. taÃ±cetaá¹ƒ uparÅ«pari nÄ• nappa
maá¹…galanti veditabbaá¹ƒ.

__ariyasaccÄ• na dassanaá¹ƒ_ nÄ• ma kumÄ• rapaÃ±he vuttÄ• naá¹ƒ catunnaá¹ƒ ariyasac
maggadassanaá¹ƒ, taá¹ƒ saá¹ƒsÄ• radukkhavÄ«tikkamahetuto maá¹…galanti vuccati.

__nibbÄ• nasacchikiriyÄ• _ nÄ• ma idha arahattaphalaá¹ƒ nibbÄ• nanti adhippetaá¹ƒ. tamp
vÄ• nasaÃ±Ã±itÄ• ya taá¹‡hÄ• ya nikkhantattÄ• nibbÄ• nanti vuccati. tassa \Be 129/ patti v
sacchikiriyÄ• ti vuccati. itarassa pana nibbÄ• nassa ariyasaccÄ• naá¹ƒ dassaneneva sacchi
tenetaá¹ƒ idha nÄ• dhippetaá¹ƒ. evamesÄ• nibbÄ• nasacchikiriyÄ• \Ee 153/ diá¹-á¹-hadha

maá¹…galanti veditabbÄ• .

evaá¹ƒ imissÄ• gÄ• thÄ• ya tapo brahmacariyaá¹ƒ, ariyasaccÄ• naá¹ƒ dassanaá¹ƒ, nibbÄ•
maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• tapo cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

phuá¹-á¹-hassalokadhammehÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<12> idÄ• ni __phuá¹-á¹-hassa lokadhammehÄ«_ti ettha __phuá¹-á¹-hassÄ• _ti phusitassa
loke dhammÄ• __lokadhammÄ• , _ yÄ• va lokappavatti, tÄ• va anivattakÄ• dhammÄ• ti vu
mÄ• nasaá¹ƒ. __yassÄ• _ti navassa vÄ• majjhimassa vÄ• therassa vÄ• . __na kampatÄ«_
__asoka_nti nissokaá¹ƒ abbÅ«á¸·hasokasallaá¹ƒ. __viraja_nti vigatarajaá¹ƒ viddhaá¹ƒsitara
abhayaá¹ƒ nirupaddavaá¹ƒ. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ __padavaá¹‡á¹‡anÄ• _.

__atthavaá¹‡á¹‡anÄ• _ pana evaá¹ƒ veditabbÄ• --- __phuá¹-á¹-hassa lokadhammehi cittaa
kampati_ nÄ• ma yassa lÄ• bhÄ• lÄ• bhÄ• dÄ«hi aá¹-á¹-hahi lokadhammehi phuá¹-á¹-hassa
kampati na calati na vedhati, tassa taá¹ƒ cittaá¹ƒ kenaci akampanÄ«yalokuttamabhÄ• vÄ• v
veditabbaá¹ƒ.

kassa \Ne 124/ ca etehi phuá¹-á¹-hassa cittaá¹ƒ na kampatÄ«ti? arahato khÄ«á¹‡Ä• savass
kassaci. vuttaÃ±hetaá¹ƒ ---

``selo yathÄ• ekagghano, vÄ• tena na samÄ«rati.

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

``iá¹-á¹-hÄ• dhammÄ• aniá¹-á¹-hÄ• ca, na pavedhenti tÄ• dino.

á¹-hitaá¹ƒ cittaá¹ƒ vippamuttaá¹ƒ, vayaÃ±cassÄ• nupassatÄ«â€™â€™ ti || (Vin I 244).

__asokaá¹ƒ_ \Be 130/ \Ee 154/ nÄ• ma khÄ«á¹‡Ä• savasseva cittaá¹ƒ. taÃ±hi yvÄ• yaá¹ƒ `
antosoko antoparisoko cetaso parinijjhÄ• yitattaâ€™â€™ ntiÄ• dinÄ• (Vibh 237) nayena vu
abhÄ• vato asokaá¹ƒ. keci nibbÄ• naá¹ƒ vadanti, taá¹ƒ purimapadena nÄ• nusandhiyati. yat
virajaá¹ƒ khemantipi khÄ«á¹‡Ä• savasseva cittaá¹ƒ. taÃ±hi rÄ• gadosamoharajÄ• naá¹ƒ vig
catÅ«hi ca yogehi khemattÄ• __khemaá¹ƒ, _ yato etaá¹ƒ tena tenÄ• kÄ• rena tamhi tamhi p
niddiá¹-á¹-havasena tividhampi appavattakkhandhatÄ• dilokuttamabhÄ• vÄ• vahanato Ä• hu
maá¹…galanti veditabbaá¹ƒ.

evaá¹ƒ imissÄ• gÄ• thÄ• ya aá¹-á¹-halokadhammehi akampitacittaá¹ƒ, asokacittaá¹ƒ, viraja
cattÄ• ri maá¹…galÄ• ni vuttÄ• ni. maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ

niá¹-á¹-hitÄ• phuá¹-á¹-hassa lokadhammehÄ«ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

etÄ• disÄ• nÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<13> evaá¹ƒ bhagavÄ• asevanÄ• ca bÄ• lÄ• nantiÄ• dÄ«hi dasahi gÄ• thÄ• hi aá¹-á¹-hati
kathetvÄ• idÄ• ni etÄ• neva attanÄ• vuttamaá¹…galÄ• ni thunanto __ ``etÄ• disÄ• ni katvÄ
avasÄ• nagÄ• thamabhÄ• si.

tassÄ• ya__matthavaá¹‡á¹‡anÄ• --- etÄ• disÄ• nÄ«_ti etÄ• ni Ä«disÄ• ni mayÄ• vuttappa
asevanÄ• dÄ«ni. __katvÄ• nÄ• _ti katvÄ• . katvÄ• na katvÄ• karitvÄ• ti hi atthato anaÃ±Ã±
__sabbatthamaparÄ• jitÄ• _ti \Ne 125/ sabbattha khandhakilesÄ• bhisaá¹…khÄ• radevaputt
catÅ«su paccatthikesu ekenÄ• pi aparÄ• jitÄ• hutvÄ• , sayameva te cattÄ• ro mÄ• re parÄ•
makÄ• ro cettha padasandhikaramattoti viÃ±Ã±Ä• tabbo.

__sabbattha sotthiá¹ƒ gacchantÄ«_ti etÄ• disÄ• ni maá¹…galÄ• ni katvÄ• catÅ«hi mÄ• reh
sabbattha idhalokaparalokesu á¹-hÄ• nacaá¹…kamanÄ• dÄ«su ca sotthiá¹ƒ gacchanti, bÄ•
uppajjeyyuá¹ƒ Ä• savÄ• \Be 131/ vighÄ• tapariá¸·Ä• hÄ• , tesaá¹ƒ abhÄ• vÄ• sotthiá¹ƒ gac
anupasaá¹-á¹-hÄ• khemino appaá¹-ibhayÄ• gacchantÄ«ti vuttaá¹ƒ hoti. anunÄ• siko cettha
gÄ• thÄ• bandhasukhatthaá¹ƒ vuttoti veditabbo.

__taá¹ƒ tesaá¹ƒ maá¹…galamuttama_nti iminÄ• gÄ• thÄ• padena bhagavÄ• desanaá¹ƒ ni
evaá¹ƒ, devaputta, ye etÄ• disÄ• ni karonti, te yasmÄ• sabbattha sotthiá¹ƒ gacchanti, tasmÄ
asevanÄ• diaá¹-á¹-hatiá¹ƒsavidhampi tesaá¹ƒ etÄ• disakÄ• rakÄ• naá¹ƒ maá¹…galamuttam
gaá¹‡hÄ• hÄ«ti.

evaÃ±ca bhagavatÄ• niá¹-á¹-hÄ• pitÄ• ya desanÄ• ya pariyosÄ• ne koá¹-isatasahassadev
pÄ• puá¹‡iá¹ƒsu, sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalasampattÄ• naá¹ƒ gaá¹‡anÄ•
bhagavÄ• dutiyadivase Ä• nandattheraá¹ƒ Ä• mantesi --- ``imaá¹ƒ pana, Ä• nanda, rattiá¹ƒ
maá¹ƒ upasaá¹…kamitvÄ• maá¹…galapaÃ±haá¹ƒ pucchi, athassÄ• haá¹ƒ aá¹-á¹-hatiá¹ƒsa
uggaá¹‡hÄ• hi, Ä• nanda, imaá¹ƒ maá¹…galapariyÄ• yaá¹ƒ, uggahetvÄ• bhikkhÅ« vÄ• ceh
bhikkhÅ« vÄ• cesi. tayidaá¹ƒ Ä• cariyaparamparÄ• ya Ä• bhataá¹ƒ yÄ• vajjatanÄ• pavattati
brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taa
devamanussehi suppakÄ• sitaâ€™â€™ nti veditabbaá¹ƒ.

idÄ• ni etesveva maá¹…galesu Ã±Ä• á¹‡aparicayapÄ• á¹-avatthaá¹ƒ ayamÄ• dito pabhuti y
idhalokaparalokalokuttarasukhakÄ• mÄ• sattÄ• bÄ• lajanasevanaá¹ƒ pahÄ• ya, paá¹‡á¸• i
pÅ«jetvÄ• , patirÅ«padesavÄ• sena pubbe ca katapuÃ±Ã±atÄ• ya kusalappavattiyaá¹ƒ codi
paá¹‡idhÄ• ya, bÄ• husaccasippavinayehi alaá¹…katattabhÄ• vÄ• , vinayÄ• nurÅ«paá¹ƒ su
yÄ• va gihibhÄ• vaá¹ƒ na vijahanti, tÄ• va mÄ• tÄ• pitÅ«paá¹-á¹-hÄ• nena porÄ• á¹‡aá¹ƒ iá¹
puttadÄ• rasaá¹…gahena navaá¹ƒ iá¹‡amÅ«laá¹ƒ payojayamÄ• nÄ• , anÄ• kulakammantat
pÄ• puá¹‡antÄ• , dÄ• nena bhogasÄ• raá¹ƒ dhammacariyÄ• ya jÄ«vitasÄ• raÃ±ca gahetvÄ
sakajanahitaá¹ƒ anavajjakammantatÄ• ya \Ne 126/ parajanahitaÃ±ca karontÄ• , pÄ• pavirat
majjapÄ• nasaá¹ƒyamena attÅ«paghÄ• taÃ±ca vivajjetvÄ• , dhammesu appamÄ• dena kus
vaá¸• á¸• hitakusalatÄ• ya gihibyaÃ±janaá¹ƒ ohÄ• ya pabbajitabhÄ• ve á¹-hitÄ• pi
buddhabuddhasÄ• vakÅ«pajjhÄ• yÄ• cariyÄ• dÄ«su gÄ• ravena nivÄ• tena ca vattasampad
santuá¹-á¹-hiyÄ• \Be 132/ paccayagedhaá¹ƒ pahÄ• ya, kataÃ±Ã±utÄ• ya sappurisabhÅ«mi
dhammassavanena cittalÄ«nataá¹ƒ pahÄ• ya, khantiyÄ• sabbaparissaye abhibhavitvÄ• , s
attÄ• naá¹ƒ katvÄ• , samaá¹‡adassanena paá¹-ipattipayogaá¹ƒ passantÄ• , dhammasÄ• ka
kaá¹…khÄ• á¹-á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ vinodetvÄ• , indriyasaá¹ƒvaratapena
samaá¹‡adhammabrahmacariyena cittavisuddhiá¹ƒ tato parÄ• ca catasso visuddhiyo samp
paá¹-ipadÄ• ya ariyasaccadassanapariyÄ• yaá¹ƒ Ã±Ä• á¹‡adassanavisuddhiá¹ƒ patvÄ• ara
nibbÄ• naá¹ƒ sacchikaronti, yaá¹ƒ sacchikaritvÄ• sinerupabbato viya vÄ• tavuá¹-á¹-hÄ«hi a
avikampamÄ• nacittÄ• asokÄ• virajÄ• khemino honti. ye ca khemino honti, te sabbattha e
sabbattha sotthiá¹ƒ gacchanti. tenÄ• ha bhagavÄ• ---

``etÄ• disÄ• ni katvÄ• na, sabbatthamaparÄ• jitÄ• .

sabbattha sotthiá¹ƒ gacchanti, taá¹ƒ tesaá¹ƒ maá¹…galamuttamaâ€™â€™ nti ||

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

maá¹…galasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. ratanasuttavaá¹‡á¹‡anÄ•

nikkhepappayojanaá¹ƒ

idÄ• ni \Ne 127/ __yÄ• nÄ«dha bhÅ«tÄ• nÄ«_tievamÄ• dinÄ• maá¹…galasuttÄ• nantaraá¹
atthavaá¹‡á¹‡anÄ• kkamo anuppatto. tassa idha nikkhepappayojanaá¹ƒ vatvÄ• tato paraá¹
naditaá¸·Ä• kÄ• dÄ«su salilajjhogÄ• haá¹‡amiva suparisuddhena nidÄ• nena imassa suttas
dassetuá¹ƒ ---

``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• cetaá¹ƒ imaá¹ƒ nayaá¹ƒ.

pakÄ• setvÄ• na etassa, karissÄ• matthavaá¹‡á¹‡anaá¹ƒâ€™â€™ ||

tattha \Be 133/ yasmÄ• maá¹…galasuttena attarakkhÄ• akalyÄ• á¹‡akaraá¹‡akalyÄ• á¹‡Ä
Ä• savÄ• naá¹ƒ paá¹-ighÄ• to dassito, imaÃ±ca suttaá¹ƒ parÄ• rakkhaá¹ƒ amanussÄ• dipac
paá¹-ighÄ• taá¹ƒ sÄ• dheti, tasmÄ• tadanantaraá¹ƒ nikkhittaá¹ƒ siyÄ• ti.

idaá¹ƒ tÄ• vassa idha nikkhepappayojanaá¹ƒ.

vesÄ• livatthu

idÄ• ni __ ``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• cetaâ€™â€™ _nti etthÄ• ha ``kena pane
kadÄ• kattha, kasmÄ• ca vuttaâ€™â€™ nti. vuccate --- idaÃ±hi bhagavatÄ• eva vuttaá¹ƒ,
yadÄ• \Ee 158/ dubbhikkhÄ• dÄ«hi upaddavehi upaddutÄ• ya vesÄ• liyÄ• licchavÄ«hi rÄ•
vesÄ• liá¹ƒ Ä• nÄ«to, tadÄ• vesÄ• liyaá¹ƒ tesaá¹ƒ upaddavÄ• naá¹ƒ paá¹-ighÄ• tatthÄ• ya
paÃ±hÄ• naá¹ƒ saá¹…khepavissajjanÄ• . vitthÄ• rato pana vesÄ• livatthuto pabhuti porÄ• á

tatrÄ• yaá¹ƒ __vaá¹‡á¹‡anÄ• _ --- bÄ• rÄ• á¹‡asiraÃ±Ã±o kira aggamahesiyÄ• kucchimhi
taá¹ƒ \Ne 128/ Ã±atvÄ• raÃ±Ã±o nivedesi, rÄ• jÄ• gabbhaparihÄ• raá¹ƒ adÄ• si. sÄ• sam
gabbhaparipÄ• kakÄ• le vijÄ• yanagharaá¹ƒ pÄ• visi. puÃ±Ã±avatÄ«naá¹ƒ paccÅ«sasamay
sÄ• ca tÄ• saá¹ƒ aÃ±Ã±atarÄ• , tena paccÅ«sasamaye alattakapaá¹-alabandhujÄ«vakapup
vijÄ• yi. tato ``aÃ±Ã±Ä• deviyo suvaá¹‡á¹‡abimbasadise putte vijÄ• yanti, aggamahesÄ« m
purato mama avaá¹‡á¹‡o uppajjeyyÄ• â€™â€™ ti cintetvÄ• tena avaá¹‡á¹‡abhayena taá¹ƒ
bhÄ• jane pakkhipitvÄ• aÃ±Ã±atarena paá¹-ikujjitvÄ• rÄ• jamuddikÄ• ya laÃ±chitvÄ• gaá¹
manussehi chaá¸• á¸• itamatte devatÄ• Ä• rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu. suvaá¹‡á¹‡apaá¹-á
jÄ• tihiá¹…gulakena ``bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• pajÄ• â€™â€™ ti likhitvÄ• b
bhÄ• janaá¹ƒ Å«mibhayÄ• dÄ«hi anupaddutaá¹ƒ gaá¹…gÄ• sotena pÄ• yÄ• si.

tena ca samayena aÃ±Ã±ataro tÄ• paso gopÄ• lakulaá¹ƒ nissÄ• ya gaá¹…gÄ• tÄ«re vihara
otaranto bhÄ• janaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• \Be 134/ paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya aggah
akkharapaá¹-á¹-akaá¹ƒ rÄ• jamuddikÄ• laÃ±chanaÃ±ca disvÄ• muÃ±citvÄ• taá¹ƒ maá¹ƒsa
disvÄ• nassa etadahosi ``siyÄ• gabbho, tathÄ• hissa duggandhapÅ«tibhÄ• vo natthÄ«â€™
netvÄ• suddhe okÄ• se á¹-hapesi. atha aá¸• á¸• hamÄ• saccayena dve maá¹ƒsapesiyo ahe
sÄ• dhutaraá¹ƒ á¹-hapesi, tato puna aá¸• á¸• hamÄ• saccayena ekamekissÄ• pesiyÄ• hatt
paÃ±ca paÃ±ca piá¸·akÄ• uá¹-á¹-hahiá¹ƒsu. tÄ• paso disvÄ• puna sÄ• dhutaraá¹ƒ á¹-hape
aá¸• á¸• hamÄ• saccayena ekÄ• maá¹ƒsapesi suvaá¹‡á¹‡abimbasadiso dÄ• rako, ekÄ• dÄ
puttasineho uppajji. aá¹…guá¹-á¹-hakato cassa khÄ«raá¹ƒ nibbatti. tato pabhuti ca khÄ«rabh

bhattaá¹ƒ bhuÃ±jitvÄ• khÄ«raá¹ƒ dÄ• rakÄ• naá¹ƒ mukhe Ä• siÃ±cati. tesaá¹ƒ yaá¹ƒ yaá¹ƒ
taá¹ƒ sabbaá¹ƒ maá¹‡ibhÄ• janagataá¹ƒ viya dissati. evaá¹ƒ licchavÄ« ahesuá¹ƒ. apare par
á¹-hapitÄ• viya nesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ lÄ«nÄ• chavi ahosÄ«â€™â€™ ti. evaá¹ƒ te
lÄ«nacchavitÄ• ya vÄ• __licchavÄ«_ti paÃ±Ã±Ä• yiá¹ƒsu.

tÄ• paso dÄ• rake posento ussÅ«re gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, atidivÄ• paá¹-ikkar
byÄ• pÄ• raá¹ƒ Ã±atvÄ• gopÄ• lakÄ• Ä• haá¹ƒsu, ``bhante, pabbajitÄ• naá¹ƒ dÄ• rakapos
dÄ• rake detha, mayaá¹ƒ posessÄ• ma, tumhe attano kammaá¹ƒ karothÄ• â€™â€™ ti. tÄ•
paá¹-issuá¹‡i. gopÄ• lakÄ• dutiyadivase maggaá¹ƒ samaá¹ƒ katvÄ• pupphehi okiritvÄ• dh
ussÄ• petvÄ• tÅ«riyehi vajjamÄ• nehi assamaá¹ƒ Ä• gatÄ• . tÄ• paso ``mahÄ• puÃ±Ã±Ä•
vaá¸• á¸• hetha, vaá¸• á¸• hetvÄ• ca aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• havivÄ• haá¹ƒ karotha, p
tosetvÄ• bhÅ«mibhÄ• gaá¹ƒ gahetvÄ• \Ne 129/ nagaraá¹ƒ mÄ• petha, tattha kumÄ• raá¹ƒ
vatvÄ• dÄ• rake adÄ• si. te ``sÄ• dhÅ«â€™â€™ ti \Ee 160/ paá¹-issuá¹‡itvÄ• dÄ• rake net

dÄ• rakÄ• vuá¸• á¸• himanvÄ• ya kÄ«á¸·antÄ• vivÄ• daá¹-á¹-hÄ• nesu aÃ±Ã±e gopÄ• lad
paharanti, te rodanti. ``kissa rodathÄ• â€™â€™ ti ca mÄ• tÄ• pitÅ«hi vuttÄ• ``ime nimmÄ•
amhe atÄ«va paharantÄ«â€™â€™ ti vadanti. tato tesaá¹ƒ mÄ• tÄ• pitaro ``ime dÄ• rakÄ• a
dukkhÄ• penti, na ime saá¹…gahetabbÄ• , vajjitabbÄ• imeâ€™â€™ ti Ä• haá¹ƒsu. tato pab
``vajjÄ«â€™â€™ ti \Be 135/ vuccati, tiyojanasataá¹ƒ parimÄ• á¹‡ena. atha taá¹ƒ padesaá¹ƒ
tosetvÄ• aggahesuá¹ƒ. tattheva nagaraá¹ƒ mÄ• petvÄ• soá¸·asavassuddesikaá¹ƒ kumÄ• r
rÄ• jÄ• naá¹ƒ akaá¹ƒsu. tÄ• ya cassa dÄ• rikÄ• ya saddhiá¹ƒ vÄ• reyyaá¹ƒ katvÄ• katikaá¹
dÄ• rikÄ• Ä• netabbÄ• , ito dÄ• rikÄ• na kassaci dÄ• tabbÄ• â€™â€™ ti. tesaá¹ƒ paá¹-har
jÄ• tÄ• dhÄ«tÄ• ca putto ca, evaá¹ƒ soá¸·asakkhattuá¹ƒ dve dve jÄ• tÄ• . tato tesaá¹ƒ dÄ•
yathÄ• kkamaá¹ƒ vaá¸• á¸• hantÄ• naá¹ƒ Ä• rÄ• muyyÄ• nanivÄ• saá¹-á¹-hÄ• naparivÄ• ras
taá¹ƒ nagaraá¹ƒ tikkhattuá¹ƒ gÄ• vutantarena gÄ• vutantarena pÄ• kÄ• rena parikkhipiá¹ƒsu
visÄ• lÄ«katattÄ• __vesÄ• lÄ«_tveva nÄ• maá¹ƒ jÄ• taá¹ƒ. idaá¹ƒ __vesÄ• livatthu_.

bhagavato nimantanaá¹ƒ

ayaá¹ƒ pana vesÄ• lÄ« bhagavato uppannakÄ• le iddhÄ• vepullappattÄ• ahosi. tattha hi r
sahassÄ• ni satta satÄ• ni satta ca rÄ• jÄ• no ahesuá¹ƒ. tathÄ• yuvarÄ• jasenÄ• patibhaá¹
\Ee 161/. yathÄ• ha ---

``tena kho pana samayena vesÄ• lÄ« iddhÄ• ceva hoti phÄ«tÄ• ca bahujanÄ• Ä• kiá¹‡á¹‡
satta ca pÄ• sÄ• dasahassÄ• ni satta ca pÄ• sÄ• dasatÄ• ni satta ca pÄ• sÄ• dÄ• , satta ca
satta ca kÅ«á¹-Ä• gÄ• rasatÄ• ni satta ca kÅ«á¹-Ä• gÄ• rÄ• ni, satta ca Ä• rÄ• masahassÄ•
satta ca Ä• rÄ• mÄ• , satta ca pokkharaá¹‡isahassÄ• ni satta ca pokkharaá¹‡isatÄ• ni satta
ti (Vin I 326).

sÄ• aparena samayena dubbhikkhÄ• ahosi dubbuá¹-á¹-hikÄ• dussassÄ• . paá¹-hamaá¹ƒ
130/, te bahiddhÄ• chaá¸• á¸• enti. matamanussÄ• naá¹ƒ kuá¹‡apagandhena amanussÄ•
bahutarÄ• maranti. tÄ• ya paá¹-ikÅ«latÄ• ya sattÄ• naá¹ƒ ahivÄ• tarogo uppajji. iti tÄ«hi
dubbhikkhaamanussarogabhayehi upaddutÄ• vesÄ• linagaravÄ• sino upasaá¹…kamitvÄ•
``mahÄ• rÄ• ja, imasmiá¹ƒ nagare tividhaá¹ƒ bhayamuppannaá¹ƒ, ito pubbe yÄ• va sattamÄ
evarÅ«paá¹ƒ anuppannapubbaá¹ƒ, tumhÄ• kaá¹ƒ maÃ±Ã±e adhammikattena \Be 136/ taá¹ƒ
rÄ• jÄ• sabbe santhÄ• gÄ• re sannipÄ• tÄ• petvÄ• ``mayhaá¹ƒ adhammikabhÄ• vaá¹ƒ vici
sabbaá¹ƒ paveá¹‡iá¹ƒ vicinantÄ• na kiÃ±ci addasaá¹ƒsu.

tato raÃ±Ã±o dosamadisvÄ• ``idaá¹ƒ bhayaá¹ƒ amhÄ• kaá¹ƒ kathaá¹ƒ vÅ«pasameyyÄ• â€
ekacce cha satthÄ• re apadisiá¹ƒsu ``etehi okkantamatte vÅ«pasamessatÄ«â€™â€™ ti. eka
kira loke uppanno, so bhagavÄ• sabbasattahitÄ• ya dhammaá¹ƒ deseti mahiddhiko mahÄ•
sabbabhayÄ• ni vÅ«pasameyyuâ€™â€™ nti. tena te attamanÄ• hutvÄ• ``kahaá¹ƒ pana so
amhehi pesito \Ee 162/ na Ä• gaccheyyÄ• â€™â€™ ti Ä• haá¹ƒsu. athÄ• pare Ä• haá¹ƒsu -
anukampakÄ• , kissa nÄ• gaccheyyuá¹ƒ, so pana bhagavÄ• etarahi rÄ• jagahe viharati, rÄ•
upaá¹-á¹-hahati, so Ä• gantuá¹ƒ na dadeyyÄ• â€™â€™ ti. ``tena hi rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä•
dve licchavirÄ• jÄ• no mahatÄ• balakÄ• yena pahÅ«taá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• ra
``bimbisÄ• raá¹ƒ saÃ±Ã±Ä• petvÄ• bhagavantaá¹ƒ Ä• nethÄ• â€™â€™ ti. te gantvÄ• raÃ±
taá¹ƒ pavattiá¹ƒ nivedetvÄ• , ``mahÄ• rÄ• ja, bhagavantaá¹ƒ amhÄ• kaá¹ƒ nagaraá¹ƒ peseh
rÄ• jÄ• na sampaá¹-icchi, ``tumheyeva jÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. te bhagavantaá¹ƒ u
evamÄ• haá¹ƒsu --- ``bhante, amhÄ• kaá¹ƒ nagare tÄ«á¹‡i bhayÄ• ni uppannÄ• ni, sace bh
no bhaveyyÄ• â€™â€™ ti. bhagavÄ• Ä• vajjetvÄ• ``vesÄ• liyaá¹ƒ ratanasutte vutte sÄ• ra
cakkavÄ• á¸·Ä• naá¹ƒ pharissati, suttapariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• na
bhavissatÄ«â€™â€™ ti adhivÄ• sesi. atha rÄ• jÄ• bimbisÄ• ro bhagavato adhivÄ• sanaá¹ƒ
vesÄ• ligamanaá¹ƒ adhivÄ• sitaâ€™â€™ nti nagare ghosanaá¹ƒ kÄ• rÄ• petvÄ• bhagavan
``kiá¹ƒ, bhante, sampaá¹-icchatha vesÄ• ligamanaâ€™â€™ nti? Ä• ma, mahÄ• rÄ• jÄ• ti. te
Ä• gametha, yÄ• va maggaá¹ƒ paá¹-iyÄ• demÄ«ti.

atha kho rÄ• jÄ• bimbisÄ• ro rÄ• jagahassa ca gaá¹…gÄ• ya ca antarÄ• paÃ±cayojanabh
yojane vihÄ• raá¹ƒ mÄ• petvÄ• bhagavato gamanakÄ• laá¹ƒ paá¹-ivedesi. bhagavÄ• paÃ±
\Be 137/ pÄ• yÄ• si. rÄ• jÄ• paÃ±cayojanaá¹ƒ maggaá¹ƒ paÃ±cavaá¹‡á¹‡ehi pupphehi jÄ•
131/ dhajapaá¹-Ä• kapuá¹‡á¹‡aghaá¹-akadaliÄ• dÄ«ni ussÄ• petvÄ• \Ee 163/ bhagavato d
ca bhikkhussa ekamekaá¹ƒ ukkhipÄ• petvÄ• saddhiá¹ƒ attano parivÄ• rena pupphagandhÄ
ekekasmiá¹ƒ vihÄ• re bhagavantaá¹ƒ vasÄ• petvÄ• mahÄ• dÄ• nÄ• ni datvÄ• paÃ±cahi di
tattha sabbÄ• laá¹…kÄ• rehi nÄ• vaá¹ƒ alaá¹…karonto vesÄ• likÄ• naá¹ƒ sÄ• sanaá¹ƒ pese
paá¹-iyÄ• detvÄ• sabbe bhagavato paccuggamanaá¹ƒ karothÄ• â€™â€™ ti. te ``diguá¹‡aá
ti vesÄ• liyÄ• ca gaá¹…gÄ• ya ca antarÄ• tiyojanabhÅ«miá¹ƒ samaá¹ƒ katvÄ• bhagavato

bhikkhussa dve dve setacchattÄ• ni sajjetvÄ• pÅ«jaá¹ƒ kurumÄ• nÄ• gaá¹…gÄ• tÄ«raá¹ƒ

atha bimbisÄ• ro dve nÄ• vÄ• yo saá¹…ghaá¹-etvÄ• maá¹‡á¸• apaá¹ƒ katvÄ• pupphadÄ•
sabbaratanamayaá¹ƒ buddhÄ• sanaá¹ƒ paÃ±Ã±apesi, bhagavÄ• tattha nisÄ«di. paÃ±ca sa
Ä• ruhitvÄ• yathÄ• nurÅ«paá¹ƒ nisÄ«diá¹ƒsu. rÄ• jÄ• bhagavantaá¹ƒ anugacchanto galapp
ogÄ• hetvÄ• ``yÄ• va, bhante, bhagavÄ• Ä• gacchati, tÄ• vÄ• haá¹ƒ idheva gaá¹…gÄ• tÄ«
nivatto. upari devatÄ• yÄ• va akaniá¹-á¹-habhavanÄ• pÅ«jaá¹ƒ akaá¹ƒsu. heá¹-á¹-hÄ• gaá
kambalassatarÄ• dayo nÄ• garÄ• jÄ• no pÅ«jaá¹ƒ akaá¹ƒsu. evaá¹ƒ mahatiyÄ• pÅ«jÄ• ya
addhÄ• naá¹ƒ gaá¹…gÄ• ya gantvÄ• vesÄ• likÄ• naá¹ƒ sÄ«mantaraá¹ƒ paviá¹-á¹-ho.

tato licchavirÄ• jÄ• no bimbisÄ• rena katapÅ«jÄ• ya diguá¹‡aá¹ƒ karontÄ• galappamÄ• á¹
paccuggacchiá¹ƒsu. teneva khaá¹‡ena tena muhuttena vijjuppabhÄ• vinaddhandhakÄ• ravi
gaá¸·agaá¸·Ä• yanto catÅ«su disÄ• su mahÄ• megho vuá¹-á¹-hÄ• si. atha bhagavatÄ• paá
gaá¹…gÄ• tÄ«re nikkhittamatte pokkharavassaá¹ƒ vassi. ye temetukÄ• mÄ• , te eva tement
tementi. sabbattha jÄ• á¹‡umattaá¹ƒ Å«rumattaá¹ƒ kaá¹-imattaá¹ƒ galappamÄ• á¹‡aá¹ƒ uda
sabbakuá¹‡apÄ• ni udakena gaá¹…gaá¹ƒ pavesitÄ• ni, parisuddho bhÅ«mibhÄ• go ahosi.

licchavirÄ• jÄ• no bhagavantaá¹ƒ antarÄ• yojane yojane vÄ• sÄ• petvÄ• mahÄ• dÄ• nÄ•
diguá¹‡aá¹ƒ pÅ«jaá¹ƒ karontÄ• vesÄ• liá¹ƒ nayiá¹ƒsu \Be 138/. vesÄ• liá¹ƒ sampatte bhaga
devasaá¹…ghapurakkhato Ä• gacchi. mahesakkhÄ• naá¹ƒ devatÄ• naá¹ƒ sannipÄ• tena an
bhagavÄ• nagaradvÄ• re á¹-hatvÄ• Ä• nandattheraá¹ƒ Ä• mantesi --- ``imaá¹ƒ, Ä• nanda,
balikammÅ«pakaraá¹‡Ä• ni gahetvÄ• licchavirÄ• jakumÄ• rehi saddhiá¹ƒ vesÄ• liyÄ• tipÄ•
parittaá¹ƒ karohÄ«â€™â€™ ti ratanasuttaá¹ƒ abhÄ• si. ``evaá¹ƒ kena panetaá¹ƒ suttaá¹ƒ vu
kattha, kasmÄ• ca vuttaâ€™â€™ nti etesaá¹ƒ paÃ±hÄ• naá¹ƒ vissajjanÄ• vitthÄ• rena ves
porÄ• á¹‡ehi vaá¹‡á¹‡Ä«yati.

evaá¹ƒ bhagavato vesÄ• liá¹ƒ anuppattadivaseyeva vesÄ• linagaradvÄ• re tesaá¹ƒ upadda
paá¹-ighÄ• tatthÄ• ya vuttamidaá¹ƒ ratanasuttaá¹ƒ uggahetvÄ• Ä• yasmÄ• Ä• nando paritt
bhagavato pattena udakamÄ• dÄ• ya sabbanagaraá¹ƒ abbhukkiranto anuvicari. yaá¹ƒ __kiÃ
therena ye pubbe apalÄ• tÄ• saá¹…kÄ• rakÅ«á¹-abhittippadesÄ• dinissitÄ• amanussÄ• , t
palÄ• yiá¹ƒsu, dvÄ• rÄ• ni anokÄ• sÄ• ni ahesuá¹ƒ. tato ekacce dvÄ• resu okÄ• saá¹ƒ alabh
bhinditvÄ• palÄ• tÄ• . amanussesu gatamattesu manussÄ• naá¹ƒ gattesu rogo vÅ«pasanto
sabbapupphagandhÄ• dÄ«hi theraá¹ƒ pÅ«jesuá¹ƒ. mahÄ• jano nagaramajjhe \Ee 165/ sant
limpitvÄ• vitÄ• naá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• tattha buddhÄ• sanaá
bhagavantaá¹ƒ Ä• nesi.

bhagavÄ• santhÄ• gÄ• raá¹ƒ pavisitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. bhikkhusaá¹…ghop
patirÅ«pe patirÅ«pe Ä• sane nisÄ«diá¹ƒsu. sakkopi devÄ• namindo dvÄ«su devalokesu dev

upanisÄ«di aÃ±Ã±e ca devÄ• , Ä• nandattheropi sabbaá¹ƒ vesÄ• liá¹ƒ anuvicaranto rakkhaá
vesÄ• linagaravÄ• sÄ«hi saddhiá¹ƒ Ä• gantvÄ• ekamantaá¹ƒ nisÄ«di. tattha bhagavÄ• sab
ratanasuttaá¹ƒ abhÄ• sÄ«ti.

ettÄ• vatÄ• ca yÄ• __ ``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• cetaá¹ƒ imaá¹ƒ nayaá¹ƒ. pa
mÄ• tikÄ• nikkhittÄ• , sÄ• sabbappakÄ• rena vitthÄ• ritÄ• hoti.

yÄ• nÄ«dhÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<1> idÄ• ni \Be 139/ ``etassa karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti vuttattÄ• __atthava
apare pana vadanti ``Ä• dito paÃ±ceva gÄ• thÄ• bhagavatÄ• vuttÄ• , sesÄ• parittakaraá¹‡
Ä• nandattherenÄ• â€™â€™ ti. yathÄ• vÄ• tathÄ• vÄ• hotu, kiá¹ƒ no imÄ• ya parikkhÄ• y
ratanasuttassa karissÄ• matthavaá¹‡á¹‡anaá¹ƒ.

__yÄ• nÄ«dha bhÅ«tÄ• nÄ«_ti paá¹-hamagÄ• thÄ• . tattha __yÄ• nÄ«_ti yÄ• disÄ• ni appe
vÄ• . __idhÄ• _ti imasmiá¹ƒ padese, tasmiá¹ƒ khaá¹‡e sannipÄ• taá¹-á¹-hÄ• naá¹ƒ sandhÄ•
kiÃ±cÄ• pi \Ne 133/ bhÅ«tasaddo ``bhÅ«tasmiá¹ƒ pÄ• cittiyaâ€™â€™ nti evamÄ• dÄ«su (V
``bhÅ«tamidanti, bhikkhave \Ee 166/, samanupassathÄ• â€™â€™ ti evamÄ• dÄ«su (MN I 4
``cattÄ• ro kho, bhikkhu, mahÄ• bhÅ«tÄ• hetÅ«â€™â€™ ti evamÄ• dÄ«su (MN III 86) catu
pathavÄ«dhÄ• tvÄ• dirÅ«pe. ``yo ca kÄ• laghaso bhÅ«toâ€™â€™ ti evamÄ• dÄ«su (J I 2.1
nikkhipissanti, bhÅ«tÄ• loke samussayaâ€™â€™ nti evamÄ• dÄ«su (DN II 220) sabbasatte
``bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• â€™â€™ ti evamÄ• dÄ«su (Vin IV 90) rukkhÄ• dike. ``bh
saÃ±jÄ• nÄ• tÄ«â€™â€™ ti evamÄ• dÄ«su (MN I 3) cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ heá¹-á¹-h
vattati. idha pana avisesato amanussesu daá¹-á¹-habbo.

__samÄ• gatÄ• nÄ«_ti sannipatitÄ• ni. __bhummÄ• nÄ«_ti bhÅ«miyaá¹ƒ nibbattÄ• ni. __vÄ
yÄ• nÄ«dha bhummÄ• ni vÄ• bhÅ«tÄ• ni samÄ• gatÄ• nÄ«ti imamekaá¹ƒ vikappaá¹ƒ katvÄ
__ ``yÄ• ni va antalikkheâ€™â€™ _ti Ä• ha. antalikkhe vÄ• yÄ• ni bhÅ«tÄ• ni nibbattÄ• ni,
samÄ• gatÄ• nÄ«ti attho. ettha ca yÄ• mato yÄ• va akaniá¹-á¹-haá¹ƒ, tÄ• va nibbattÄ• ni bh
pÄ• tubhÅ«tavimÄ• nesu nibbattattÄ• ``antalikkhe bhÅ«tÄ• nÄ«â€™â€™ ti veditabbÄ• ni. t
pabhuti yÄ• va bhÅ«miyaá¹ƒ rukkhalatÄ• dÄ«su adhivatthÄ• ni pathaviyaÃ±ca nibbattÄ• ni
bhÅ«miyaá¹ƒ bhÅ«mipaá¹-ibaddhesu ca rukkhalatÄ• pabbatÄ• dÄ«su nibbattattÄ• ``bhumm
veditabbÄ• ni.

evaá¹ƒ \Be 140/ bhagavÄ• sabbÄ• neva amanussabhÅ«tÄ• ni ``bhummÄ• ni vÄ• yÄ• ni v
padehi vikappetvÄ• puna ekena padena pariggahetvÄ• dassetuá¹ƒ __ ``sabbeva bhÅ«tÄ•
Ä• ha. __sabbe_ti anavasesÄ• . __evÄ• _ti avadhÄ• raá¹‡e, ekampi anapanetvÄ• ti adhipp
__sumanÄ• bhavantÅ«_ti sukhitamanÄ• pÄ«tisomanassajÄ• tÄ• bhavantu. __athopÄ«_ti

vÄ• kyopÄ• dÄ• ne nipÄ• tadvayaá¹ƒ. __sakkacca suá¹‡antu bhÄ• sita_nti aá¹-á¹-hiá¹ƒ \Ee
sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• dibbasampattilokuttarasukhÄ• vahaá¹ƒ mama desa

evamettha bhagavÄ• ``yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• nÄ«â€™â€™ ti aniyamitavac
puna ``bhummÄ• ni vÄ• yÄ• ni va antalikkheâ€™â€™ ti dvidhÄ• vikappetvÄ• tato ``sabbe
ekajjhaá¹ƒ katvÄ• ``sumanÄ• bhavantÅ«â€™â€™ ti iminÄ• vacanena Ä• sayasampattiyaá
suá¹‡antu bhÄ• sitaâ€™â€™ nti payogasampattiyaá¹ƒ, tathÄ• yonisomanasikÄ• rasampatt
paratoghosasampattiyaÃ±ca, tathÄ• attasammÄ• paá¹‡idhisappurisÅ«panissayasampattÄ«
samÄ• dhipaÃ±Ã±Ä• hetusampattÄ«su ca niyojento gÄ• thaá¹ƒ samÄ• pesi.

tasmÄ• hÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<2> __tasmÄ• hi bhÅ«tÄ• _ti dutiyagÄ• thÄ• . tattha __tasmÄ• _ti kÄ• raá¹‡avacanaá¹ƒ. _
Ä• mantanavacanaá¹ƒ. __nisÄ• methÄ• _ti suá¹‡Ä• tha. __sabbe_ti anavasesÄ• . kiá¹ƒ vutt
dibbaá¹-á¹-hÄ• nÄ• ni tattha upabhogaparibhogasampadaÃ±ca pahÄ• ya dhammassavanat
naá¹-anaccanÄ• didassanatthaá¹ƒ, tasmÄ• hi bhÅ«tÄ• nisÄ• metha sabbeti. atha vÄ• ``su
suá¹‡antÅ«â€™â€™ ti vacanena tesaá¹ƒ sumanabhÄ• vaá¹ƒ sakkaccaá¹ƒ sotukamyataÃ±c
sumanabhÄ• vena attasammÄ• paá¹‡idhiyonisomanasikÄ• rÄ• sayasuddhÄ«hi sakkaccaá¹
sappurisÅ«panissayaparatoghosapadaá¹-á¹-hÄ• nato payogasuddhÄ«hi ca yuttÄ• , tasmÄ•
sabbeâ€™â€™ ti. atha vÄ• yaá¹ƒ \Be 141/ purimagÄ• thÄ• ya ante ``bhÄ• sitaâ€™â€™ nti
kÄ• raá¹‡abhÄ• vena apadisanto Ä• ha ``yasmÄ• mama bhÄ• sitaá¹ƒ nÄ• ma atidullabhaá
aá¹-á¹-hakkhaá¹‡aparivajjitassa khaá¹‡assa dullabhattÄ• , anekÄ• nisaá¹ƒsaÃ±ca paÃ±Ã±Ä
pavattattÄ• , taÃ±cÄ• haá¹ƒ vattukÄ• mo `suá¹‡antu bhÄ• sitaâ€™ nti avocaá¹ƒ, tasmÄ• hi
sabbeâ€™â€™ ti. idaá¹ƒ iminÄ• gÄ• thÄ• padena vuttaá¹ƒ hoti.

evametaá¹ƒ kÄ• raá¹‡aá¹ƒ niropento attano bhÄ• sitanisÄ• mane niyojetvÄ• nisÄ• metabb
__ ``mettaá¹ƒ karotha mÄ• nusiyÄ• pajÄ• yÄ• â€™â€™ _ti. tassattho --- yÄ• yaá¹ƒ tÄ«hi u
mÄ• nusÄ« pajÄ• , tassÄ• mÄ• nusiyÄ• pajÄ• ya mettaá¹ƒ mittabhÄ• vaá¹ƒ hitajjhÄ• sayat
keci pana ``mÄ• nusikaá¹ƒ pajaâ€™â€™ nti paá¹-hanti, taá¹ƒ bhummatthÄ• sambhavÄ• na
atthaá¹ƒ vaá¹‡á¹‡ayanti, sopi na yujjati. adhippÄ• yo panettha --- nÄ• haá¹ƒ buddhoti issariy
api tu yaá¹ƒ tumhÄ• kaÃ±ca imissÄ• ca mÄ• nusiyÄ• pajÄ• ya hitatthaá¹ƒ vadÄ• mi ``metta
pajÄ• yÄ• â€™â€™ ti. ettha ca ---

``ye sattasaá¹‡á¸• aá¹ƒ pathaviá¹ƒ vijetvÄ• ,

rÄ• jisayo yajamÄ• nÄ• nupariyagÄ• .

assamedhaá¹ƒ purisamedhaá¹ƒ,

sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·aá¹ƒ ||

``mettassa \Ne 135/ cittassa subhÄ• vitassa,

kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ.

ekampi ce pÄ• á¹‡amaduá¹-á¹-hacitto,

mettÄ• yati kusalo tena hoti ||

``sabbe ca pÄ• á¹‡e manasÄ• nukampÄ«, pahÅ«tamariyo pakaroti puÃ±Ã±aâ€™â€™ nti ||

evamÄ• dÄ«naá¹ƒ suttÄ• naá¹ƒ ekÄ• dasÄ• nisaá¹ƒsÄ• naÃ±ca vasena ye mettaá¹ƒ karont
veditabbÄ• .

``devatÄ• nukampito poso, sadÄ• bhadrÄ• ni passatÄ«â€™â€™ ti || (Ud 76; Vin I 286) ---

evamÄ• dÄ«naá¹ƒ \Be 142/ suttÄ• naá¹ƒ vasena yesu kayirati, tesampi hitÄ• ti veditabbÄ• .

evaá¹ƒ ubhayesampi hitabhÄ• vaá¹ƒ dassento ``mettaá¹ƒ karotha mÄ• nusiyÄ• â€™â€™ ti
dassento Ä• ha \Ee 169/ __ ``divÄ• ca ratto ca haranti ye baliá¹ƒ, tasmÄ• hi ne rakkhatha a
tassattho --- ye manussÄ• cittakammakaá¹-á¹-hakammÄ• dÄ«hipi devatÄ• katvÄ• cetiyaru
upasaá¹…kamitvÄ• devatÄ• uddissa divÄ• baliá¹ƒ karonti, kÄ• lapakkhÄ• dÄ«su ca rattiá¹
salÄ• kabhattÄ• dÄ«ni vÄ• datvÄ• Ä• rakkhadevatÄ• upÄ• dÄ• ya yÄ• va brahmadevatÄ•
baliá¹ƒ karonti, chattÄ• ropanadÄ«pamÄ• lÄ• ya sabbarattikadhammassavanÄ• dÄ«ni kÄ• n
pattidÄ• naniyyÄ• tanena ca rattiá¹ƒ baliá¹ƒ karonti, te kathaá¹ƒ na rakkhitabbÄ• ? yato evaá
tumhe uddissa karonti ye baliá¹ƒ, __tasmÄ• hi ne rakkhatha; _ tasmÄ• balikammakaraá¹‡Ä
gopayatha, ahitaá¹ƒ nesaá¹ƒ apanetha, hitaá¹ƒ upanetha appamattÄ• hutvÄ• taá¹ƒ kataÃ±
katvÄ• niccamanussarantÄ• ti.

yaá¹ƒkiÃ±cÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<3> evaá¹ƒ devatÄ• su manussÄ• naá¹ƒ upakÄ• rakabhÄ• vaá¹ƒ dassetvÄ• tesaá¹ƒ upad
buddhÄ• diguá¹‡appakÄ• sanena \Ne 136/ ca devamanussÄ• naá¹ƒ dhammassavanatthaá¹
_ntiÄ• dinÄ• nayena saccavacanaá¹ƒ payuÃ±jitumÄ• raddho. tattha __yaá¹ƒkiÃ±cÄ«_ti ani
pariyÄ• diyati yaá¹ƒkiÃ±ci tattha tattha vohÄ• rÅ«pagaá¹ƒ. __vitta_nti dhanaá¹ƒ. taÃ±hi vittiá
vittaá¹ƒ. __idha vÄ• _ti manussalokaá¹ƒ niddisati. __huraá¹ƒ vÄ• _ti tato paraá¹ƒ avasesalo

á¹-hapetvÄ• manusse sabbalokaggahaá¹‡e patte ``saggesu vÄ• â€™â€™ ti parato vuttattÄ
sagge ca avasesÄ• naá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

 evaá¹ƒ imehi dvÄ«hi padehi yaá¹ƒ manussÄ• naá¹ƒ vohÄ• rÅ«pagaá¹ƒ alaá¹…kÄ• raparibh
jÄ• tarÅ«parajatamuttÄ• maá¹‡iveá¸·uriyapavÄ• á¸·alohitaá¹…kamasÄ• ragallÄ• dikaá¹ƒ, ya
muttÄ• maá¹‡ivÄ• lukatthatÄ• ya bhÅ«miyÄ• ratanamayavimÄ• nesu anekayojanasatavitth
uppannÄ• naá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ vittaá¹ƒ, taá¹ƒ niddiá¹-á¹-haá¹ƒ hoti. __sag
kÄ• mÄ• vacararÅ«pÄ• vacaradevalokesu. te \Be 143/ hi sobhanena kammena ajÄ«yantÄ«
saggÄ• . __ya_nti yaá¹ƒ sasÄ• mikaá¹ƒ vÄ• asÄ• mikaá¹ƒ vÄ• . __ratana_nti ratiá¹ƒ nayati
vaá¸• á¸• hetÄ«ti ratanaá¹ƒ. yaá¹ƒkiÃ±ci cittÄ«kataá¹ƒ mahagghaá¹ƒ atulaá¹ƒ dullabhadassa
anomasattaparibhogaÃ±ca, tassetaá¹ƒ adhivacanaá¹ƒ. yathÄ• ha ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

 __paá¹‡Ä«ta_nti uttamaá¹ƒ seá¹-á¹-haá¹ƒ atappakaá¹ƒ. evaá¹ƒ iminÄ• gÄ• thÄ• padena ya
anekayojanasatappamÄ• á¹‡asabbaratanamayavimÄ• nasudhammavejayantappabhutÄ«su
buddhuppÄ• davirahena apÄ• yameva paripÅ«rentesu sattesu suÃ±Ã±avimÄ• nappaá¹-ibad
panaÃ±Ã±ampi pathavimahÄ• samuddahimavantÄ• dinissitamasÄ• mikaá¹ƒ ratanaá¹ƒ, taá¹

 __na no samaá¹ƒ atthi tathÄ• gatenÄ• _ti __na_-iti paá¹-isedhe. __no_-iti avadhÄ• raá¹‡e.
__atthÄ«_ti vijjati. __tathÄ• gatenÄ• _ti buddhena. kiá¹ƒ vuttaá¹ƒ hoti? yaá¹ƒ etaá¹ƒ vittaÃ±c
pakÄ• sitaá¹ƒ, ettha ekampi buddharatanena sadisaá¹ƒ ratanaá¹ƒ nevatthi. yampi hi taá¹ƒ _
ratanaá¹ƒ, _ seyyathidaá¹ƒ --- raÃ±Ã±o cakkavattissa cakkaratanaá¹ƒ maá¹‡iratanaÃ±ca, ya
na aÃ±Ã±attha cittÄ«kÄ• raá¹ƒ karoti, na koci pupphagandhÄ• dÄ«ni gahetvÄ• yakkhaá¹-á¹
bhÅ«taá¹-á¹-hÄ• naá¹ƒ vÄ• gacchati, sabbopi jano cakkaratanamaá¹‡iratanameva cittÄ«kÄ
taá¹ƒ taá¹ƒ varaá¹ƒ pattheti, patthitapatthitaÃ±cassa ekaccaá¹ƒ samijjhati, tampi ratanaá¹ƒ b
samaá¹ƒ natthi. yadi hi \Ne 137/ cittÄ«kataá¹-á¹-hena ratanaá¹ƒ, tathÄ• gatova ratanaá¹ƒ. ta
hi uppanne ye keci mahesakkhÄ• devamanussÄ• na te aÃ±Ã±atra cittÄ«kÄ• raá¹ƒ karonti,
pÅ«jenti. tathÄ• hi brahmÄ• sahampati sinerumattena ratanadÄ• mena tathÄ• gataá¹ƒ pÅ«
devÄ• manussÄ• ca bimbisÄ• rakosalarÄ• jaanÄ• thapiá¹‡á¸• ikÄ• dayo. parinibbutampi b
channavutikoá¹-idhanaá¹ƒ vissajjetvÄ• asokamahÄ• rÄ• jÄ• sakalajambudÄ«pe caturÄ• sÄ
patiá¹-á¹-hÄ• pesi, ko pana vÄ• do aÃ±Ã±esaá¹ƒ cittÄ«kÄ• rÄ• naá¹ƒ. apica kassaÃ±Ã±ass
jÄ• tibodhidhammacakkappavattanaparinibbÄ• naá¹-á¹-hÄ• nÄ• ni paá¹-imÄ• cetiyÄ• dÄ«ni
cittÄ«kÄ• ragarukÄ• ro pavattati yathÄ• bhagavato. evaá¹ƒcittÄ«kataá¹-á¹-henÄ• pi tathÄ• g
natthi.

tathÄ• \Be 144/ yampi taá¹ƒ __mahagghaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- kÄ• sika
--- ``jiá¹‡á¹‡ampi, bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ vaá¹‡á¹‡avantaÃ±ceva hoti sukhasamp
mahagghaÃ±cÄ• â€™â€™ ti (AN a III 100), tampi buddharatanena samaá¹ƒ natthi. yadi hi r
ratanaá¹ƒ, tathÄ• gatova ratanaá¹ƒ. tathÄ• gato hi yesaá¹ƒ paá¹ƒsukampi paá¹-iggaá¹‡hÄ• t
mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ seyyathÄ• pi asokaraÃ±Ã±o, idamassa mahaggha
mahagghatÄ• vacanena cettha dosÄ• bhÄ• vasÄ• dhakaá¹ƒ idaá¹ƒ suttapadaá¹ƒ veditabba

``yesaá¹ƒ kho pana so paá¹-iggaá¹‡hÄ• ti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napacca
tesaá¹ƒ taá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ. idamassa mahagghatÄ• ya vadÄ• r
bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ mahagghaá¹ƒ, tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ pu
(AN a III 100).

evaá¹ƒ mahagghaá¹-á¹-henapi tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi.

tathÄ• yampi taá¹ƒ __atulaá¹-á¹-hena_ \Ee 172/ __ratanaá¹ƒ_. seyyathidaá¹ƒ --- raÃ±Ã±o c
__cakkaratanaá¹ƒ_ uppajjati indanÄ«lamaá¹‡imayanÄ• bhi sattaratanamayasahassÄ• raá¹ƒ
rattasuvaá¹‡á¹‡amayasandhi, yassa dasannaá¹ƒ dasannaá¹ƒ arÄ• namupari ekaá¹ƒ muá¹‡
gahetvÄ• saddakaraá¹‡atthaá¹ƒ, yena kato saddo sukusalappatÄ• á¸·itapaÃ±caá¹…gikatÅ«
nÄ• bhiyÄ• ubhosu passesu dve sÄ«hamukhÄ• ni honti, abbhantaraá¹ƒ sakaá¹-acakkassev
kÄ• retÄ• vÄ• natthi, kammapaccayena ututo samuá¹-á¹-hÄ• ti. yaá¹ƒ rÄ• jÄ• dasavidhaá¹
pÅ«retvÄ• tadahuposathe puá¹‡á¹‡amadivase sÄ«saá¹ƒnhÄ• to uposathiko uparipÄ• sÄ• c
nisinno puá¹‡á¹‡acandaá¹ƒ \Ne 138/ viya sÅ«riyaá¹ƒ viya ca uá¹-á¹-hentaá¹ƒ passati, yassa
saddo suyyati, yojanato vaá¹‡á¹‡o dissati, yaá¹ƒ mahÄ• janena ``dutiyo maÃ±Ã±e cando sÅ
uá¹-á¹-hitoâ€™â€™ ti ativiya kotÅ«halajÄ• tena dissamÄ• naá¹ƒ nagarassa upari Ä• gantvÄ
pÄ• cÄ«napasse nÄ• tiuccaá¹ƒ nÄ• tinÄ«caá¹ƒ hutvÄ• mahÄ• janassa gandhapupphÄ• dÄ
akkhÄ• hataá¹ƒ viya tiá¹-á¹-hati.

tadeva \Be 145/ anubandhamÄ• naá¹ƒ __hatthiratanaá¹ƒ_ uppajjati, sabbaseto rattapÄ• do
iddhimÄ• vehÄ• saá¹…gamo uposathakulÄ• vÄ• chaddantakulÄ• vÄ• Ä• gacchati, uposa
sabbajeá¹-á¹-ho Ä• gacchati, chaddantakulÄ• sabbakaniá¹-á¹-ho sikkhitasikkho damathÅ«p
parisaá¹ƒ gahetvÄ• sakalajambudÄ«paá¹ƒ anusaá¹ƒyÄ• yitvÄ• purepÄ• tarÄ• sameva sak

tampi anubandhamÄ• naá¹ƒ __assaratanaá¹ƒ_ uppajjati, sabbaseto rattapÄ• do kÄ• á¸·asÄ
valÄ• hakassarÄ• jakulÄ• Ä• gacchati. sesamettha hatthiratanasadisameva.

tampi anubandhamÄ• naá¹ƒ __maá¹‡iratanaá¹ƒ_ \Ee 173/ uppajjati. so hoti maá¹‡i veá¸·uri
aá¹-á¹-haá¹ƒso suparikammakato Ä• yÄ• mato cakkanÄ• bhisadiso, vepullapabbatÄ• Ä• ga

caturaá¹…gasamannÄ• gatepi andhakÄ• re raÃ±Ã±o dhajaggaá¹ƒ gato yojanaá¹ƒ obhÄ• se
``divÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• kammante payojenti, antamaso kunthakipillikaá¹ƒ up

tampi anubandhamÄ• naá¹ƒ __itthiratanaá¹ƒ_ uppajjati, pakatiaggamahesÄ« vÄ• hoti, utta
maddarÄ• jakulato vÄ• , atidÄ«ghatÄ• dichadosavivajjitÄ• atikkantÄ• mÄ• nusavaá¹‡á¹‡aá
dibbavaá¹‡á¹‡aá¹ƒ, yassÄ• raÃ±Ã±o sÄ«takÄ• le uá¹‡hÄ• ni gattÄ• ni honti, uá¹‡hakÄ• le s
phoá¹-ita tÅ«lapicuno viya samphasso hoti, kÄ• yato candanagandho vÄ• yati, mukhato upp
pubbuá¹-á¹-hÄ• yinitÄ• dianekaguá¹‡asamannÄ• gatÄ• ca hoti.

tampi anubandhamÄ• naá¹ƒ __gahapatiratanaá¹ƒ_ uppajjati raÃ±Ã±o pakatikammakÄ• ro s
uppannamatte dibbaá¹ƒ cakkhu pÄ• tubhavati, yena samantato yojanamatte nidhiá¹ƒ passa
sasÄ• mikampi, so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• pavÄ• reti ``appossukko tvaá¹ƒ, deva
dhanakaraá¹‡Ä«yaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

tampi \Ne 139/ \Be 146/ anubandhamÄ• naá¹ƒ __pariá¹‡Ä• yakaratanaá¹ƒ_ uppajjati raÃ±Ã
cakkaratane uppannamatte atirekapaÃ±Ã±Ä• veyyattiyena samannÄ• gato hoti, dvÄ• dasay
cittaá¹ƒ parijÄ• nitvÄ• niggahapaggahasamattho hoti, so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ•
tvaá¹ƒ, deva, hohi, ahaá¹ƒ te rajjaá¹ƒ anusÄ• sissÄ• mÄ«â€™â€™ ti. yaá¹ƒ vÄ• panaÃ±Ã±
atulaá¹-á¹-hena ratanaá¹ƒ, yassa na sakkÄ• tulayitvÄ• tÄ«rayitvÄ• aggho kÄ• tuá¹ƒ ``sata
agghati koá¹-iá¹ƒ vÄ• â€™â€™ ti. tattha ekaratanampi buddharatanena samaá¹ƒ \Ee 174/ n
atulaá¹-á¹-hena ratanaá¹ƒ, tathÄ• gatova ratanaá¹ƒ. tathÄ• gato hi na sakkÄ• sÄ«lato vÄ•
paÃ±Ã±Ä• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarato kenaci tulayitvÄ• tÄ«rayitvÄ• ``ettakaguá¹‡o vÄ•
sappaá¹-ibhÄ• go vÄ• â€™â€™ ti paricchindituá¹ƒ. evaá¹ƒ atulaá¹-á¹-henapi tathÄ• gatasam

tathÄ• yampi taá¹ƒ __dullabhadassanaá¹-á¹-hena ratanaá¹ƒ, _ seyyathidaá¹ƒ dullabhapÄ•
cakkavatti, cakkÄ• dÄ«ni ca tassa ratanÄ• ni, tampi buddharatanena samaá¹ƒ natthi. yadi h
dullabhadassanaá¹-á¹-hena ratanaá¹ƒ, tathÄ• gatova ratanaá¹ƒ, kuto cakkavattiÄ• dÄ«naá¹
ekasmiá¹ƒyeva kappe anekÄ• ni uppajjanti. yasmÄ• pana asaá¹…khyeyyepi kappe tathÄ• g
tathÄ• gatova kadÄ• ci karahaci uppajjanato dullabhadassano. vuttampi cetaá¹ƒ bhagavatÄ

``devatÄ• , Ä• nanda, ujjhÄ• yanti `dÅ«rÄ• ca vatamha Ä• gatÄ• tathÄ• gataá¹ƒ dassanÄ•
tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ• , ajjeva rattiyÄ• pacchime yÄ•
parinibbÄ• naá¹ƒ bhavissati, ayaÃ±ca mahesakkho bhikkhu bhagavato purato á¹-hito ovÄ• n
pacchime kÄ• le tathÄ• gataá¹ƒ dassanÄ• yÄ• â€™â€™ â€™ ti (DN II 200).

evaá¹ƒ dullabhadassanaá¹-á¹-henÄ• pi tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi.

tathÄ• yampi taá¹ƒ __anomasattaparibhogaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- raÃ±Ã

cakkaratanÄ• di taÃ±hi koá¹-isatasahassadhanÄ• nampi sattabhÅ«mikapÄ• sÄ• davaratale
caá¹‡á¸• Ä• lavenanesÄ• darathakÄ• rapukkusÄ• dÄ«naá¹ƒ nÄ«cakulikÄ• naá¹ƒ omakapur
paribhogatthÄ• ya na nibbattati. ubhato sujÄ• tassa pana raÃ±Ã±o khattiyasseva
paripÅ«ritadasavidhacakkavattivattassa paribhogatthÄ• ya nibbattanato anomasattaparibho
buddharatanasamaá¹ƒ natthi. yadi hi anomasattaparibhogaá¹-á¹-hena \Ne 140/ ratanaá¹ƒ, ta
tathÄ• gato hi loke omakasattasammatÄ• naá¹ƒ anupanissayasampannÄ• naá¹ƒ viparÄ«tad
pÅ«raá¹‡akassapÄ• dÄ«naá¹ƒ channaá¹ƒ satthÄ• rÄ• naá¹ƒ aÃ±Ã±esaÃ±ca evarÅ«pÄ• na
upanissayasampannÄ• naá¹ƒ pana catuppadÄ• yapi gÄ• thÄ• ya pariyosÄ• ne arahattamad
nibbedhikaÃ±Ä• á¹‡adassanÄ• naá¹ƒ bÄ• hiyadÄ• rucÄ«riyappabhutÄ«naá¹ƒ aÃ±Ã±esaÃ±
mahÄ• sÄ• vakÄ• naá¹ƒ paribhogo, te hi taá¹ƒ dassanÄ• nuttariyasavanÄ• nuttariyapÄ• rica
sÄ• dhentÄ• tathÄ• gataá¹ƒ paribhuÃ±janti. evaá¹ƒ anomasattaparibhogaá¹-á¹-henÄ• pi tat
natthi.

yampi taá¹ƒ avisesato __ratijananaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- raÃ±Ã±o cakka
cakkaratanaá¹ƒ. taÃ±hi disvÄ• va rÄ• jÄ• cakkavatti attamano hoti, evampi taá¹ƒ raÃ±Ã±o r
caparaá¹ƒ rÄ• jÄ• cakkavatti vÄ• mena hatthena suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ gahetvÄ• d
cakkaratanaá¹ƒ abbhukkirati ``pavattatu bhavaá¹ƒ cakkaratanaá¹ƒ, abhivijinÄ• tu bhavaá¹ƒ
tato cakkaratanaá¹ƒ paÃ±caá¹…gikaá¹ƒ viya tÅ«riyaá¹ƒ madhurassaraá¹ƒ niccharantaá¹ƒ Ä
disaá¹ƒ gacchati \Ee 176/, anvadeva rÄ• jÄ• , cakkavatti cakkÄ• nubhÄ• vena dvÄ• dasayoj
caturaá¹…giniyÄ• senÄ• ya nÄ• tiuccaá¹ƒ nÄ• tinÄ«caá¹ƒ uccarukkhÄ• naá¹ƒ heá¹-á¹-hÄ•
uparibhÄ• gena, rukkhesu pupphaphalapallavÄ• dipaá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gatÄ
paá¹‡á¹‡Ä• kÄ• raÃ±ca gaá¹‡hanto ``ehi kho, mahÄ• rÄ• jÄ• â€™â€™ ti evamÄ• dinÄ• pa
paá¹-irÄ• jÄ• no ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dinÄ• nayena anusÄ• santo gacchat
bhuÃ±jitukÄ• mo vÄ• divÄ• seyyaá¹ƒ vÄ• kappetukÄ• mo hoti, tattha cakkaratanaá¹ƒ Ä• kÄ
udakÄ• disabbakiccakkhame same bhÅ«mibhÄ• ge akkhÄ• hataá¹ƒ viya tiá¹-á¹-hati. puna ra
purimanayeneva saddaá¹ƒ karontaá¹ƒ gacchati, taá¹ƒ sutvÄ• dvÄ• dasayojanikÄ• pi parisÄ
148/. cakkaratanaá¹ƒ anupubbena puratthimaá¹ƒ samuddaá¹ƒ ajjhogÄ• hati, tasmiá¹ƒ ajjhog
yojanappamÄ• á¹‡aá¹ƒ apagantvÄ• bhittÄ«kataá¹ƒ viya tiá¹-á¹-hati. mahÄ• jano yathÄ• kÄ•
gaá¹‡hÄ• ti. puna rÄ• jÄ• suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ gahetvÄ• ``ito paá¹-á¹-hÄ• ya mam
abbhukkiritvÄ• nivattati. senÄ• purato hoti, cakkaratanaá¹ƒ pacchato, rÄ• jÄ• majjhe. cakk
osakkitosakkitaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ paripÅ«rati. eteneva upÄ• yena dakkhiá¹‡apacchi
gacchati.

evaá¹ƒ catuddisaá¹ƒ anusaá¹ƒyÄ• yitvÄ• cakkaratanaá¹ƒ tiyojanappamÄ• á¹‡aá¹ƒ Ä• kÄ•
á¹-hito rÄ• jÄ• cakkaratanÄ• nubhÄ• vena vijitavijayo paÃ±casataparittadÄ«papaá¹-imaá¹‡a
sattayojanasahassaparimaá¹‡á¸• alaá¹ƒ \Ne 141/ pubbavidehaá¹ƒ, tathÄ• aá¹-á¹-hayojanas
uttarakuruá¹ƒ, sattayojanasahassaparimaá¹‡á¸• alaá¹ƒyeva \Ee 177/ aparagoyÄ• naá¹ƒ,
dasayojanasahassaparimaá¹‡á¸• alaá¹ƒ jambudÄ«paÃ±cÄ• ti evaá¹ƒ

catumahÄ• dÄ«padvisahassaparittadÄ«papaá¹-imaá¹‡á¸• itaá¹ƒ ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ s
viya oloketi. evaá¹ƒ olokayato cassa anappakÄ• rati uppajjati. evampi taá¹ƒ cakkaratanaá¹ƒ
janeti, tampi buddharatanasamaá¹ƒ natthi. yadi hi ratijananaá¹-á¹-hena ratanaá¹ƒ, tathÄ• ga
kiá¹ƒ karissati etaá¹ƒ cakkaratanaá¹ƒ? tathÄ• gato hi yassÄ• dibbÄ• ya ratiyÄ• cakkaratan
janitÄ• cakkavattirati saá¹…khampi kalampi kalabhÄ• gampi na upeti, tatopi ratito uttaritara
paá¹‡Ä«tataraÃ±ca attano ovÄ• dappaá¹-ikarÄ• naá¹ƒ asaá¹…khyeyyÄ• nampi devamanus
dutiyatatiyacatutthapaÃ±camajjhÄ• naratiá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanaratiá¹ƒ,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
sotÄ• pattiphalaratiá¹ƒ, sakadÄ• gÄ• mianÄ• gÄ• miarahattamaggaphalaratiÃ±ca janeti. eva
tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthÄ«ti.

apica ratanaá¹ƒ nÄ• metaá¹ƒ duvidhaá¹ƒ hoti saviÃ±Ã±Ä• á¹‡akamaviÃ±Ã±Ä• á¹‡akaÃ±ca
cakkaratanaá¹ƒ maá¹‡iratanaÃ±ca, yaá¹ƒ vÄ• panaÃ±Ã±ampi anindriyabaddhasuvaá¹‡á¹‡
saviÃ±Ã±Ä• á¹‡akaá¹ƒ hatthiratanÄ• dipariá¹‡Ä• yakaratanapariyosÄ• naá¹ƒ, yaá¹ƒ vÄ• pa
indriyabaddhaá¹ƒ. evaá¹ƒ duvidhe cettha saviÃ±Ã±Ä• á¹‡akaratanaá¹ƒ aggamakkhÄ• yati \
aviÃ±Ã±Ä• á¹‡akaá¹ƒ suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• diratanaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• naá
alaá¹…kÄ• ratthÄ• ya upanÄ«yati.

saviÃ±Ã±Ä• á¹‡akaratanampi duvidhaá¹ƒ tiracchÄ• nagataratanaá¹ƒ, manussaratanaÃ±ca.
aggamakkhÄ• yati. kasmÄ• ? yasmÄ• tiracchÄ• nagataratanaá¹ƒ manussaratanassa opava
manussaratanampi duvidhaá¹ƒ itthiratanaá¹ƒ, purisaratanaÃ±ca. tattha purisaratanaá¹ƒ agg
yasmÄ• itthiratanaá¹ƒ purisaratanassa paricÄ• rikattaá¹ƒ Ä• pajjati. purisaratanampi duvidh
agÄ• rikaratanaá¹ƒ, anagÄ• rikaratanaÃ±ca. tattha anagÄ• rikaratanaá¹ƒ aggamakkhÄ• yati
agÄ• rikaratanesu aggo cakkavattipi sÄ«lÄ• diguá¹‡ayuttaá¹ƒ anagÄ• rikaratanaá¹ƒ paÃ±ca
upaá¹-á¹-hahitvÄ• payirupÄ• sitvÄ• dibbamÄ• nusikÄ• sampattiyo pÄ• puá¹‡itvÄ• ante ni
pÄ• puá¹‡Ä• ti.

evaá¹ƒ anagÄ• rikaratanampi duvidhaá¹ƒ ariyaputhujjanavasena. ariyaratanampi duvidhaá
asekharatanampi duvidhaá¹ƒ sukkhavipassakasamathayÄ• nikavasena. samathayÄ• nikara
sÄ• vakapÄ• ramippattamappattaÃ±ca. tattha sÄ• vakapÄ• ramippattaá¹ƒ aggamakkhÄ• ya
sÄ• vakapÄ• ramippattaratanatopi paccekabuddharatanaá¹ƒ aggamakkhÄ• yati. kasmÄ• ?
sÄ• riputtamoggallÄ• nasadisÄ• pi hi anekasatÄ• sÄ• vakÄ• ekassa paccekabuddhassa g
upenti. paccekabuddharatanatopi sammÄ• sambuddharatanaá¹ƒ aggamakkhÄ• yati. kasmÄ
sakalampi hi jambudÄ«paá¹ƒ pÅ«retvÄ• pallaá¹…kena pallaá¹…kaá¹ƒ ghaá¹-entÄ• nisinnÄ
sammÄ• sambuddhassa guá¹‡Ä• naá¹ƒ neva saá¹…khaá¹ƒ na kalaá¹ƒ na kalabhÄ• gaá¹ƒ u
--- ``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ•
IV 34; b V 32; It 90). evaá¹ƒ kenaci pariyÄ• yena tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi. tenÄ
``na no samaá¹ƒ atthi_ \Ee 179/ __tathÄ• gatenÄ• â€™â€™ _ti.

evaá¹ƒ bhagavÄ• buddharatanassa aÃ±Ã±ehi ratanehi asamataá¹ƒ vatvÄ• idÄ• ni tesaá¹ƒ
uppannaupaddavavÅ«pasamatthaá¹ƒ neva jÄ• tiá¹ƒ na gottaá¹ƒ na kolaputtiyaá¹ƒ na vaá¹‡á
nissÄ• ya, apica kho avÄ«cimupÄ• dÄ• ya bhavaggapariyante \Be 150/ loke sÄ«lasamÄ• dh
buddharatanassa asadisabhÄ• vaá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi buc
etena saccena suvatthi hotÅ«â€™â€™ _ti.

tassattho --- idampi idha vÄ• huraá¹ƒ vÄ• saggesu vÄ• yaá¹ƒkiÃ±ci atthi vittaá¹ƒ vÄ• rata
saddhiá¹ƒ tehi tehi guá¹‡ehi asamattÄ• buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ. yadi hi etaá¹ƒ sac
saccena imesaá¹ƒ pÄ• á¹‡Ä«naá¹ƒ suvatthi hotu, sobhanÄ• naá¹ƒ atthitÄ• hotu arogatÄ• r
yathÄ• ``cakkhu kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• â€™â€™ ti evamÄ
attabhÄ• vena vÄ• attaniyabhÄ• vena vÄ• ti attho. itarathÄ• hi cakkhu attÄ• vÄ• attaniyaá
appaá¹-isiddhameva siyÄ• . evaá¹ƒ __ratanaá¹ƒ paá¹‡Ä«ta_nti ratanattaá¹ƒ paá¹‡Ä«taá¹ƒ, r
ayamattho veditabbo. itarathÄ• hi buddho neva ratananti sijjheyya. na hi yattha ratanaá¹ƒ a
ratananti na sijjhati. yattha pana cittÄ«katÄ• diatthasaá¹…khÄ• taá¹ƒ yena vÄ• tena vÄ• vi
sambandhagataá¹ƒ ratanaá¹ƒ atthi, yasmÄ• taá¹ƒ ratanattamupÄ• dÄ• ya ratananti paÃ±Ã±
ratanassa atthitÄ• ya ratananti sijjhati. atha vÄ• __idampi buddhe ratana_nti iminÄ• pi pakÄ
ratananti evamattho veditabbo. vuttamattÄ• ya ca bhagavatÄ• imÄ• ya gÄ• thÄ• ya rÄ• jak
bhayaá¹ƒ vÅ«pasantaá¹ƒ. imissÄ• gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·es

khayaá¹ƒ virÄ• gantigÄ• thÄ• vaá¹‡á¹‡anÄ•

<4> evaá¹ƒ \Ne 143/ \Ee 180/ buddhaguá¹‡ena saccaá¹ƒ vatvÄ• idÄ• ni nibbÄ• nadhamma
``khayaá¹ƒ virÄ• gaâ€™â€™ _nti. tattha yasmÄ• nibbÄ• nasacchikiriyÄ• ya rÄ• gÄ• dayo k
parikkhÄ«á¹‡Ä• , yasmÄ• vÄ• taá¹ƒ tesaá¹ƒ anuppÄ• danirodhakkhayamattaá¹ƒ, yasmÄ•
sampayogato ca Ä• rammaá¹‡ato ca, yasmÄ• vÄ• tamhi sacchikate rÄ• gÄ• dayo accanta
viddhastÄ• , tasmÄ• khayanti ca virÄ• ganti ca vuccati. yasmÄ• panassa na uppÄ• do paÃ
á¹-hitassa aÃ±Ã±athattaá¹ƒ tasmÄ• taá¹ƒ na jÄ• yati na jÄ«yati na mÄ«yatÄ«ti katvÄ• __a
uttamatthena pana atappakaá¹-á¹-hena ca __paá¹‡Ä«ta_nti. __yadajjhagÄ• _ti yaá¹ƒ ajjhag
attano Ã±Ä• á¹‡abalena sacchÄ• kÄ• si. __sakyamunÄ«_ti \Be 151/ sakyakulappasutattÄ•
moneyyadhammasamannÄ• gatattÄ• muni, sakyo eva muni sakyamuni. __samÄ• hito_ti a
samÄ• hitacitto. __na tena dhammena samatthi kiÃ±cÄ«_ti tena khayÄ• dinÄ• makena saky
samaá¹ƒ kiÃ±ci dhammajÄ• taá¹ƒ natthi. tasmÄ• suttantarepi vuttaá¹ƒ --- ``yÄ• vatÄ• , bhik
saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ tiÄ

evaá¹ƒ bhagavÄ• nibbÄ• nadhammassa aÃ±Ã±ehi dhammehi asamataá¹ƒ vatvÄ• idÄ• ni
uppannaupaddavavÅ«pasamatthaá¹ƒ khayavirÄ• gÄ• matapaá¹‡Ä«tatÄ• guá¹‡ehi nibbÄ• n

nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi dhamme ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena
hotÅ«â€™â€™ _ti. tassattho purimagÄ• thÄ• ya vuttanayeneva veditabbo. imissÄ• pi gÄ• th
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

yaá¹ƒ buddhaseá¹-á¹-hotigÄ• thÄ• vaá¹‡á¹‡anÄ•

<5> evaá¹ƒ nibbÄ• nadhammaguá¹‡ena saccaá¹ƒ vatvÄ• idÄ• ni maggadhammaguá¹‡ena
buddhaseá¹-á¹-hoâ€™â€™ _ti. tattha ``bujjhitÄ• saccÄ• nÄ«â€™â€™ tiÄ• dinÄ• nayena b
pasaá¹ƒsanÄ«yo cÄ• ti seá¹-á¹-ho, buddho ca so seá¹-á¹-ho cÄ• ti buddhaseá¹-á¹-ho,
anubuddhapaccekabuddhasutabuddhakhyesu vÄ• buddhesu seá¹-á¹-hoti buddhaseá¹-á¹-h
parivaá¹‡á¹‡ayÄ« ``aá¹-á¹-haá¹…gikova maggÄ• naá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• â€™â
``ariyaá¹ƒ vo, bhikkhave, sammÄ• samÄ• dhiá¹ƒ desissÄ• mi saupanisaá¹ƒ saparikkhÄ• raâ
evamÄ• dinÄ• nayena tattha tattha \Ne 144/ pasaá¹ƒsi pakÄ• sayi. __suci_nti kilesamalasa
accantavodÄ• naá¹ƒ. __samÄ• dhimÄ• nantarikaÃ±Ã±amÄ• hÅ«_ti yaÃ±ca attano pavattisa
phalapadÄ• nato ``Ä• nantarikasamÄ• dhÄ«â€™â€™ ti Ä• hu. na hi maggasamÄ• dhimhi u
koci antarÄ• yo atthi. yathÄ• ha ---

``ayaÃ±ca puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno assa, kappassa ca uá¸• á¸•
tÄ• va kappo uá¸• á¸• ayheyya, yÄ• vÄ• yaá¹ƒ puggalo na sotÄ• pattiphalaá¹ƒ sacchikaroti,
puggalo á¹-hitakappÄ«. sabbepi maggasamaá¹…gino puggalÄ• á¹-hitakappinoâ€™â€™ ti (

__samÄ• dhinÄ• tena samo na vijjatÄ«_ti tena buddhaseá¹-á¹-haparivaá¹‡á¹‡itena sucinÄ•
samo rÅ«pÄ• vacarasamÄ• dhi vÄ• arÅ«pÄ• vacarasamÄ• dhi vÄ• koci na vijjati. kasmÄ•
tattha brahmaloke upapannassÄ• pi puna nirayÄ• dÄ«supi upapattisambhavato, imassa ca
bhÄ• vitattÄ• ariyapuggalassa sabbÅ«papattisamugghÄ• tasambhavato. tasmÄ• suttantar
bhikkhave, dhammÄ• \Ee 182/ saá¹…khatÄ• ... pe ... ariyo aá¹-á¹-haá¹…giko maggo, tesaâ
aggamakkhÄ• yatÄ«â€™â€™ tiÄ• di (AN a IV 34; It 90).

evaá¹ƒ bhagavÄ• Ä• nantarikasamÄ• dhissa aÃ±Ã±ehi samÄ• dhÄ«hi asamataá¹ƒ vatvÄ•
maggadhammaratanassa asadisabhÄ• vaá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``ida
hotÅ«â€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

ye puggalÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<6> evaá¹ƒ maggadhammaguá¹‡enÄ• pi saccaá¹ƒ vatvÄ• idÄ• ni saá¹…ghaguá¹‡enÄ• pi
puggalÄ• â€™â€™ _ti. tattha __ye_ti aniyametvÄ• uddeso. __puggalÄ• _ti sattÄ• . __aá¹-â
gaá¹‡anapariccheda. te hi cattÄ• ro ca paá¹-ipannÄ• cattÄ• ro ca phale á¹-hitÄ• ti aá¹-á¹-ha

pasatthÄ• _ti sappurisehi buddhapaccekabuddhabuddhasÄ• vakehi aÃ±Ã±ehi ca devamanu
sahajÄ• tasÄ«lÄ• diguá¹‡ayogÄ• . tesaÃ±hi campakavakulakusumÄ• dÄ«naá¹ƒ sahajÄ• tav
sahajÄ• tÄ• sÄ«lasamÄ• dhiÄ• dayo guá¹‡Ä• , tena te vaá¹‡á¹‡agandhÄ• disampannÄ• ni
\Ne 145/ sataá¹ƒ piyÄ• manÄ• pÄ• pasaá¹ƒsanÄ«yÄ• ca honti. tena vuttaá¹ƒ __ ``ye pugg
pasatthÄ• â€™â€™ ti.

atha vÄ• __ye_ti aniyametvÄ• uddeso. __puggalÄ• _ti sattÄ• . __aá¹-á¹-hasata_nti tesaá¹
hi ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamoti tayo sotÄ• pannÄ• . kÄ• marÅ«pÄ• rÅ«pab
153/ tayo sakadÄ• gÄ• mino. te sabbepi catunnaá¹ƒ paá¹-ipadÄ• naá¹ƒ vasena catuvÄ«sati
upahaccaparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, asaá¹…khÄ• raparinibbÄ• yÄ«, u
akaniá¹-á¹-hagÄ• mÄ«ti avihesu paÃ±ca. tathÄ• atappasudassasudassÄ«su \Ee 183/. akan
uddhaá¹ƒsotavajjÄ• cattÄ• roti catuvÄ«sati anÄ• gÄ• mino. sukkhavipassako samathayÄ• n
maggaá¹-á¹-hÄ• ti catupaÃ±Ã±Ä• sa. te sabbepi saddhÄ• dhurapaÃ±Ã±Ä• dhurÄ• naá¹ƒ va
aá¹-á¹-hasataá¹ƒ honti. sesaá¹ƒ vuttanayameva.

__cattÄ• ri etÄ• ni yugÄ• ni hontÄ«_ti te sabbepi aá¹-á¹-ha vÄ• aá¹-á¹-hasataá¹ƒ vÄ• ti vitth
uddiá¹-á¹-hapuggalÄ• saá¹…khepavasena sotÄ• pattimaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ
arahattamaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ yuganti cattÄ• ri yugÄ• ni honti. __te dakkhiá
__te_ti pubbe aniyametvÄ• uddiá¹-á¹-hÄ• naá¹ƒ niyametvÄ• niddeso. ye puggalÄ• vitthÄ•
aá¹-á¹-hasataá¹ƒ vÄ• , saá¹…khepavasena cattÄ• ri yugÄ• ni hontÄ«ti vuttÄ• , sabbepi te da
dakkhiá¹‡eyyÄ• . dakkhiá¹‡Ä• nÄ• ma kammaÃ±ca kammavipÄ• kaÃ±ca saddahitvÄ• ``es
jaá¹…ghapesanikaá¹ƒ vÄ• karissatÄ«â€™â€™ ti evamÄ• dÄ«ni anapekkhitvÄ• diyyamÄ•
nÄ• ma sÄ«lÄ• diguá¹‡ayuttÄ• puggalÄ• , ime ca tÄ• disÄ• , tena vuccanti ``te dakkhiá¹‡ey

__sugatassa sÄ• vakÄ• _ti bhagavÄ• sobhanena gamanena yuttattÄ• , sobhanaÃ±ca á¹-h
ca gatattÄ• , suá¹-á¹-hu eva ca gadattÄ• sugato, tassa sugatassa. sabbepi te vacanaá¹ƒ su
kÄ• maÃ±ca aÃ±Ã±epi suá¹‡anti, na pana sutvÄ• kattabbakiccaá¹ƒ karonti, ime pana sutvÄ
dhammÄ• nudhammappaá¹-ipattiá¹ƒ katvÄ• maggaphalÄ• ni pattÄ• , tasmÄ• ``sÄ• vakÄ•
dinnÄ• ni mahapphalÄ• nÄ«_ti etesu sugatasÄ• vakesu appakÄ• nipi dÄ• nÄ• ni dinnÄ• ni p
dakkhiá¹‡Ä• visuddhibhÄ• vaá¹ƒ upagatattÄ• mahapphalÄ• ni honti. tasmÄ• suttantarepi v

``yÄ• vatÄ• \Ne 146/, bhikkhave \Ee 184/, saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• tathÄ• gatasÄ• v
aggamakkhÄ• yati, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• , esa bhaga
pe ... aggo vipÄ• ko hotÄ«â€™â€™ ti (AN a IV 34; b V 32; It 90).

evaá¹ƒ \Be 154/ bhagavÄ• sabbesampi maggaá¹-á¹-haphalaá¹-á¹-hÄ• naá¹ƒ vasena saá¹…
vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi saá¹…
pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkav

paá¹-iggahitÄ• ti.

ye suppayuttÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<7> evaá¹ƒ maggaá¹-á¹-haphalaá¹-á¹-hÄ• naá¹ƒ vasena saá¹…ghaguá¹‡ena saccaá¹ƒ vatv
phalasamÄ• pattisukhamanubhavantÄ• naá¹ƒ khÄ«á¹‡Ä• savapuggalÄ• naá¹ƒyeva guá¹‡en
suppayuttÄ• â€™â€™ _ti. tattha __ye_ti aniyamituddesavacanaá¹ƒ. __suppayuttÄ• _ti suá¹
anekavihitaá¹ƒ anesanaá¹ƒ pahÄ• ya suddhÄ• jÄ«vitaá¹ƒ nissÄ• ya vipassanÄ• ya attÄ• na
attho. atha vÄ• __suppayuttÄ• _ti suvisuddhakÄ• yavacÄ«payogasamannÄ• gatÄ• , tena te
dasseti. __manasÄ• daá¸·henÄ• _ti daá¸·hena manasÄ• , thirasamÄ• dhiyuttena cetasÄ• ti
samÄ• dhikkhandhaá¹ƒ dasseti. __nikkÄ• mino_ti kÄ• ye ca jÄ«vite ca anapekkhÄ• hutvÄ•
sabbakilesehi katanikkamanÄ• . tena tesaá¹ƒ vÄ«riyasampannaá¹ƒ paÃ±Ã±akkhandhaá¹ƒ d

__gotamasÄ• sanamhÄ«_ti gottato gotamassa tathÄ• gatasseva sÄ• sanamhi. tena ito bah
amaratapaá¹ƒ karontÄ• naá¹ƒ suppayogÄ• diguá¹‡Ä• bhÄ• vato kilesehi nikkamanÄ• bhÄ•
uddiá¹-á¹-hÄ• naá¹ƒ niddesavacanaá¹ƒ. __pattipattÄ• _ti ettha pattabbÄ• ti patti, pattabbÄ•
arahÄ• , yaá¹ƒ patvÄ• accantayogakkhemino \Ee 185/ honti, arahattaphalassetaá¹ƒ adhiva
pattÄ• ti pattipattÄ• . __amata_nti nibbÄ• naá¹ƒ. __vigayhÄ• _ti Ä• rammaá¹‡avasena vigÄ•
labhitvÄ• . __mudhÄ• _ti abyayena kÄ• kaá¹‡ikamattampi byayaá¹ƒ akatvÄ• . __nibbuti_nti
paá¹-ippassaddhakilesadarathaá¹ƒ phalasamÄ• pattiá¹ƒ. __bhuÃ±jamÄ• nÄ• _ti anubhavan
ye imasmiá¹ƒ gotamasÄ• sanamhi sÄ«lasampannattÄ• suppayuttÄ• , samÄ• dhisampanna
paÃ±Ã±Ä• sampannattÄ• nikkÄ• mino \Ne 147/, te imÄ• ya sammÄ• paá¹-ipadÄ• ya amata
phalasamÄ• pattisaÃ±Ã±itaá¹ƒ nibbutiá¹ƒ bhuÃ±jamÄ• nÄ• pattipattÄ• nÄ• ma hontÄ«ti.

evaá¹ƒ \Be 155/ bhagavÄ• phalasamÄ• pattisukhamanubhavantÄ• naá¹ƒ khÄ«á¹‡Ä• sava
saá¹…gharatanassa guá¹‡aá¹ƒ vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹
saá¹…gheâ€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

yathindakhÄ«lotigÄ• thÄ• vaá¹‡á¹‡anÄ•

<8> evaá¹ƒ khÄ«á¹‡Ä• savapuggalÄ• naá¹ƒ guá¹‡ena saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ sacc
bahujanapaccakkhena sotÄ• pannasseva guá¹‡ena vattumÄ• raddho __ ``yathindakhÄ«loâ
upamÄ• vacanaá¹ƒ. __indakhÄ«lo_ti nagaradvÄ• ravinivÄ• raá¹‡atthaá¹ƒ ummÄ• rabbhanta
hatthe pathaviá¹ƒ khaá¹‡itvÄ• Ä• koá¹-itassa sÄ• radÄ• rumayathambhassetaá¹ƒ adhivaca
bhÅ«miá¹ƒ. __sito_ti anto pavisitvÄ• nissito. __siyÄ• _ti bhaveyya. __catubbhi vÄ• tehÄ«_t
Ä• gatehi vÄ• tehi. __asampakampiyo_ti kampetuá¹ƒ vÄ• cÄ• letuá¹ƒ vÄ• asakkuá¹‡eyyo.
tathÄ• vidhaá¹ƒ. __sappurisa_nti uttamapurisaá¹ƒ. __vadÄ• mÄ«_ti bhaá¹‡Ä• mi. __yo ariya

passatÄ«_ti yo cattÄ• ri ariyasaccÄ• ni paÃ±Ã±Ä• ya ajjhogÄ• hetvÄ• passati. tattha ariyas
vuttanayeneva veditabbÄ• ni.

ayaá¹ƒ panettha __saá¹…khepattho_ --- yathÄ• hi indakhÄ«lo \Ee 186/ gambhÄ«ranematÄ
vÄ• tehi asampakampiyo siyÄ• , imampi sappurisaá¹ƒ tathÅ«pamameva vadÄ• mi, yo ariyas
kasmÄ• ? yasmÄ• sopi indakhÄ«lo viya catÅ«hi vÄ• tehi sabbatitthiyavÄ• davÄ• tehi asam
dassanÄ• kenaci kampetuá¹ƒ vÄ• cÄ• letuá¹ƒ vÄ• asakkuá¹‡eyyo. tasmÄ• suttantarepi v

``seyyathÄ• pi, bhikkhave, ayokhÄ«lo vÄ• indakhÄ«lo vÄ• gambhÄ«ranemo sunikhÄ• to a
puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva naá¹ƒ saá¹…kar
sampacÄ• leyya. pacchimÄ• ya ... pe ... dakkhiá¹‡Ä• ya, uttarÄ• yapi ce ... pe ... na sampac
hetu? gambhÄ«rattÄ• , bhikkhave, nemassa \Be 156/, sunikhÄ• tattÄ• indakhÄ«lassa. evar
kho keci samaá¹‡Ä• vÄ• \Ne 148/ brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhanti ... pe ... paá¹-ipa
yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, te na aÃ±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• n
bhavaá¹ƒ jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passatÄ«â€™ ti. taá¹ƒ kissa hetu? sudiá¹-á¹-hattÄ•
ariyasaccÄ• naâ€™â€™ nti (SN c V 1109).

evaá¹ƒ bhagavÄ• bahujanapaccakkhassa sotÄ• pannasseva vasena saá¹…gharatanassa
guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi saá¹…gheâ€™â€™ _ti. tassat
veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanusseh

ye ariyasaccÄ• nÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<9> evaá¹ƒ avisesato sotÄ• pannassa guá¹‡ena saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ
sotÄ• pannÄ• ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamoti. yathÄ• ha ---

``idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hoti ... pe .
bhavaá¹ƒ nibbattitvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ ekabÄ«jÄ«. tathÄ• dve vÄ• tÄ«á¹‡i
sandhÄ• vitvÄ• \Ee 187/ saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ kolaá¹ƒkolo. tathÄ•
ca manussesu ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ sattakkha
31-33).

tesaá¹ƒ sabbakaniá¹-á¹-hassa sattakkhattuparamassa guá¹‡ena vattumÄ• raddho __ ``ye a
tattha __ye ariyasaccÄ• nÄ«_ti etaá¹ƒ vuttanayameva. __vibhÄ• vayantÄ«_ti paÃ±Ã±Ä• obl
saccappaá¹-icchÄ• dakaá¹ƒ kilesandhakÄ• raá¹ƒ vidhamitvÄ• attano pakÄ• sÄ• ni pÄ• kaá
__gambhÄ«rapaÃ±Ã±enÄ• _ti appameyyapaÃ±Ã±atÄ• ya sadevakassa lokassa Ã±Ä• á¹‡e
alabbhaneyyappatiá¹-á¹-hapaÃ±Ã±ena, sabbaÃ±Ã±unÄ• ti vuttaá¹ƒ hoti. __sudesitÄ• nÄ«_t
samÄ• sabyÄ• sasÄ• kalyavekalyÄ• dÄ«hi tehi tehi nayehi suá¹-á¹-hu desitÄ• ni. __kiÃ±cÄ•

__bhusaá¹ƒ pamattÄ• _ti te vibhÄ• vitaariyasaccÄ• puggalÄ• kiÃ±cÄ• pi
devarajjacakkavattirajjÄ• dippamÄ• daá¹-á¹-hÄ• naá¹ƒ Ä• gamma bhusaá¹ƒ pamattÄ• hont
sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena á¹-hapetvÄ•
saá¹ƒsÄ• re ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, tesaá¹ƒ niruddhattÄ• atthaá¹…gata
bhavaá¹ƒ Ä• diyanti, sattamabhave eva pana vipassanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒ pÄ• p

evaá¹ƒ \Ne 149/ bhagavÄ• sattakkhattuparamavasena saá¹…gharatanassa guá¹‡aá¹ƒ vat
nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi saá¹…gheâ€™â€™ _ti. tassattho pubbe
imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-igga

sahÄ• vassÄ• tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<10> evaá¹ƒ sattakkhattuparamassa aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ anÄ• diyanaguá¹‡ena saá¹
saccaá¹ƒ vatvÄ• idÄ• ni tasseva satta bhave Ä• diyatopi aÃ±Ã±ehi appahÄ«nabhavÄ• dÄ•
guá¹‡ena vattumÄ• raddho __ ``sahÄ• vassÄ• â€™â€™ _ti \Ee 188/. tattha __sahÄ• vÄ• _t
``na te bhavaá¹ƒ aá¹-á¹-hamamÄ• diyantÄ«â€™â€™ ti vuttesu aÃ±Ã±atarassa. __dassanas
sotÄ• pattimaggasampattiyÄ• . sotÄ• pattimaggo hi nibbÄ• naá¹ƒ disvÄ• kattabbakiccasam
nibbÄ• nadassanato ``dassanaâ€™â€™ nti vuccati, tassa attani pÄ• tubhÄ• vo dassanasan
dassanasampadÄ• ya saha eva. __tayassu dhammÄ• jahitÄ• bhavantÄ«_ti ettha __assu_
nipÄ• to ``idaá¹ƒ su me, sÄ• riputta, mahÄ• vikaá¹-abhojanasmiá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«
sahÄ• vassa dassanasampadÄ• ya tayo dhammÄ• jahitÄ• bhavanti pahÄ«nÄ• hontÄ«ti a

idÄ• ni jahitadhammadassanatthamÄ• ha __ ``sakkÄ• yadiá¹-á¹-hÄ« vicikicchitaÃ±ca, sÄ«la
kiÃ±cÄ«â€™â€™ _ti. tattha sati kÄ• ye vijjamÄ• ne upÄ• dÄ• nakkhandhapaÃ±cakÄ• khye
diá¹-á¹-hi sakkÄ• yadiá¹-á¹-hi, satÄ« vÄ• tattha kÄ• ye diá¹-á¹-hÄ«tipi sakkÄ• yadiá¹-á¹-hi, y
kÄ• ye vijjamÄ• nÄ• diá¹-á¹-hÄ«ti attho. satiyeva vÄ• kÄ• ye diá¹-á¹-hÄ«tipi sakkÄ• yadiá¹-
yathÄ• vuttappakÄ• re kÄ• ye vijjamÄ• ne \Be 158/ rÅ«pÄ• disaá¹…khÄ• to attÄ• ti evaá¹ƒ
tassÄ• ca pahÄ«nattÄ• sabbadiá¹-á¹-higatÄ• ni pahÄ«nÄ• neva honti. sÄ• hi nesaá¹ƒ mÅ«
sabbakilesabyÄ• dhivÅ«pasamanato paÃ±Ã±Ä• ``cikicchitaâ€™â€™ nti vuccati, taá¹ƒ paÃ±
vigataá¹ƒ, tato vÄ• paÃ±Ã±Ä• cikicchitÄ• idaá¹ƒ vigatanti vicikicchitaá¹ƒ. ``satthari kaá¹…k
tiÄ• dinÄ• (Dhs 1008; Vibh 915) nayena vuttÄ• ya aá¹-á¹-havatthukÄ• ya vimatiyÄ• etaá¹ƒ
pahÄ«nattÄ• sabbÄ• nipi vicikicchitÄ• ni pahÄ«nÄ• ni honti. taÃ±hi nesaá¹ƒ mÅ«laá¹ƒ. ``ito
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ \Ee 189/ sÄ«lena suddhi vatena suddhÄ«â€™â€™ ti evam
Ä• gataá¹ƒ gosÄ«lakukkurasÄ«lÄ• dikaá¹ƒ sÄ«laá¹ƒ govatakukkuravatÄ• dikaÃ±ca vataá¹ƒ
pahÄ«nattÄ• sabbampi naggiyamuá¹‡á¸• ikÄ• diamaratapaá¹ƒ pahÄ«naá¹ƒ hoti. taÃ±hi tas
sabbÄ• vasÄ• ne vuttaá¹ƒ __ ``yadatthi kiÃ±cÄ«â€™â€™ _ti. dukkhadassanasampadÄ• ya
150/ samudayadassanasampadÄ• ya vicikicchitaá¹ƒ, maggadassananibbÄ• nadassanasam
pahÄ«yatÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ.

catÅ«hapÄ• yehÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<11> evamassa kilesavaá¹-á¹-appahÄ• naá¹ƒ dassetvÄ• idÄ• ni tasmiá¹ƒ kilesavaá¹-á¹-e s
vipÄ• kavaá¹-á¹-ena bhavitabbaá¹ƒ, tappahÄ• nÄ• tassÄ• pi pahÄ• naá¹ƒ dÄ«pento Ä• ha
vippamuttoâ€™â€™ _ti. tattha cattÄ• ro apÄ• yÄ• nÄ• ma nirayatiracchÄ• napettivisayaasu
bhave Ä• diyantopi vippamuttoti attho.

evamassa vipÄ• kavaá¹-á¹-appahÄ• naá¹ƒ dassetvÄ• idÄ• ni yamassa vipÄ• kavaá¹-á¹-ass
kammavaá¹-á¹-aá¹ƒ, tassÄ• pi pahÄ• naá¹ƒ dassento Ä• ha __ ``chaccÄ• bhiá¹-hÄ• nÄ• ni a
tattha __abhiá¹-hÄ• nÄ• nÄ«_ti oá¸·Ä• rikaá¹-á¹-hÄ• nÄ• ni, tÄ• ni esa cha abhabbo kÄ• tuá
``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo mÄ• ta
voropeyyÄ• â€™â€™ tiÄ• dinÄ• (AN a I 271; MN III 128; Vibh 809) nayena ekakanipÄ• te v
mÄ• tughÄ• tapitughÄ• taarahantaghÄ• talohituppÄ• dasaá¹…ghabhedaaÃ±Ã±asatthÄ• rud
tÄ• ni hi kiÃ±cÄ• pi diá¹-á¹-hisampanno ariyasÄ• vako kunthakipillikampi jÄ«vitÄ• na vorope
pana puthujjanabhÄ• vassa vigarahaá¹‡atthaá¹ƒ vuttÄ• ni. puthujjano hi adiá¹-á¹-hisampann
evaá¹ƒmahÄ• sÄ• vajjÄ• ni abhiá¹-hÄ• nÄ• nipi karoti, dassanasampanno pana abhabbo tÄ
abhabbaggahaá¹‡aÃ±cettha bhavantarepi akaraá¹‡adassanatthaá¹ƒ. bhavantarepi hi esa a
ariyasÄ• vakabhÄ• vaá¹ƒ ajÄ• nantopi dhammatÄ• ya eva etÄ• ni vÄ• cha pakatipÄ• á¹‡Ä•
paÃ±ca verÄ• ni aÃ±Ã±asatthÄ• ruddesena saha cha á¹-hÄ• nÄ• ni na karoti, yÄ• ni sandhÄ
chÄ• bhiá¹-hÄ• nÄ• nÄ«â€™â€™ tipi paá¹-hanti. matamacchaggÄ• hÄ• dayo cettha ariyasÄ
nidassanaá¹ƒ.

evaá¹ƒ bhagavÄ• satta bhave Ä• diyatopi ariyasÄ• vakassa aÃ±Ã±ehi appahÄ«nabhavÄ•
visiá¹-á¹-haguá¹‡avasena saá¹…gharatanassa guá¹‡aá¹ƒ vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ
payuÃ±jati __ ``idampi saá¹…gheâ€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo. in
Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

kiÃ±cÄ• pi sotigÄ• thÄ• vaá¹‡á¹‡anÄ•

<12> evaá¹ƒ \Ne 151/ satta bhave Ä• diyatopi aÃ±Ã±ehi appahÄ«nabhavÄ• dÄ• nehi pugg
saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vatvÄ• idÄ• ni na kevalaá¹ƒ dassanasampanno ch
kÄ• tuá¹ƒ, kintu appamattakampi pÄ• pakammaá¹ƒ katvÄ• tassa paá¹-icchÄ• danÄ• yapi ab
dassanasampannassa katappaá¹-icchÄ• danÄ• bhÄ• vaguá¹‡ena vattumÄ• raddho __ ``kiÃ
pÄ• pakaâ€™â€™ _nti.

tassattho --- so dassanasampanno kiÃ±cÄ• pi satisammosena pamÄ• davihÄ• raá¹ƒ Ä• gan
lokavajjaá¹ƒ saÃ±ciccÄ• tikkamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹

paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ«vitahetupi nÄ• tikkamantÄ«â€™â€™ ti (Vin II 38
aÃ±Ã±aá¹ƒ kuá¹-ikÄ• rasahaseyyÄ• diá¹ƒ paá¹‡á¹‡attivajjavÄ«tikkamasaá¹…khÄ• taá¹ƒ bu
__kÄ• yena_ pÄ• pakammaá¹ƒ karoti,
padasodhammauttarichappaÃ±cavÄ• cÄ• dhammadesanasamphappalÄ• papharusavacanÄ
uda cetasÄ• vÄ• _ katthaci lobhadosuppÄ• danaá¹ƒ jÄ• tarÅ«pÄ• disÄ• diyanaá¹ƒ cÄ«varÄ
apaccavekkhaá¹‡Ä• diá¹ƒ vÄ• pÄ• pakammaá¹ƒ karoti. __abhabbo so tassa_ \Be 160/ __p
``idaá¹ƒ akappiyamakaraá¹‡Ä«yaâ€™â€™ nti jÄ• nitvÄ• muhuttampi paá¹-icchÄ• deti, taá¹
satthari vÄ• viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«su Ä• vi katvÄ• yathÄ• dhammaá¹ƒ paá¹-ik
karissÄ• mÄ«â€™â€™ ti evaá¹ƒ saá¹ƒvaritabbaá¹ƒ vÄ• saá¹ƒvarati. kasmÄ• ? yasmÄ• __
vuttÄ• , _ evarÅ«pampi pÄ• pakammaá¹ƒ katvÄ• tassa paá¹-icchÄ• dÄ• ya diá¹-á¹-hanibbÄ
puggalassa abhabbatÄ• vuttÄ• ti attho.

kathaá¹ƒ?

``seyyathÄ• pi, bhikkhave, daharo kumÄ• ro mando uttÄ• naseyyako hatthena vÄ• pÄ• der
khippameva paá¹-isaá¹ƒharati, evameva kho, bhikkhave, dhammatÄ• esÄ• diá¹-á¹-hisampa
kiÃ±cÄ• pi tathÄ• rÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, yathÄ• rÅ«pÄ• ya Ä• pattiyÄ• vuá¹-á¹-hÄ•
kho naá¹ƒ khippameva satthari vÄ• viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«su deseti vivarati ut
vivaritvÄ• uttÄ• nÄ«katvÄ• Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (MN I 496).

evaá¹ƒ bhagavÄ• pamÄ• davihÄ• rinopi dassanasampannassa katappaá¹-icchÄ• danÄ• bl
guá¹‡aá¹ƒ vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idan
tassattho pubbe \Ne 152/ vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-i
amanussehi paá¹-iggahitÄ• ti.

vanappagumbetigÄ• thÄ• vaá¹‡á¹‡anÄ•

<13> evaá¹ƒ saá¹…ghapariyÄ• pannÄ• naá¹ƒ puggalÄ• naá¹ƒ tena tena guá¹‡appakÄ• ren
saccaá¹ƒ vatvÄ• idÄ• ni yvÄ• yaá¹ƒ bhagavatÄ• ratanattayaguá¹‡aá¹ƒ dÄ«pentena idha sa
vitthÄ• rena pariyattidhammo desito, tampi nissÄ• ya puna buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ sac
``vanappagumbe yathÄ• phussitaggeâ€™â€™ _ti. tattha Ä• sannasannivesavavatthitÄ• na
192/ vanaá¹ƒ, mÅ«lasÄ• rapheggutacasÄ• khÄ• palÄ• sehi pavuddho gumbo pagumbo, van
__vanappagumbo_. svÄ• yaá¹ƒ ``vanappagumbeâ€™â€™ ti vutto, evampi hi vattuá¹ƒ labbh
savitakkasavicÄ• re \Be 161/, atthi avitakkavicÄ• ramatte, sukhe dukkhe jÄ«veâ€™â€™ tiÄ•
228) viya. __yathÄ• _ti upamÄ• vacanaá¹ƒ. phussitÄ• ni aggÄ• ni assÄ• ti __phussitaggo, _
saÃ±jÄ• tapupphoti attho. so pubbe vuttanayeneva ``phussitaggeâ€™â€™ ti vutto. __gimhÄ
gimhe_ti ye cattÄ• ro gimhÄ• naá¹ƒ mÄ• sÄ• , tesaá¹ƒ catunnaá¹ƒ gimhamÄ• sÄ• naá¹ƒ ek
mÄ• se iti ce? __paá¹-hamasmiá¹ƒ gimhe, _ citramÄ• seti attho. so hi ``paá¹-hamagimhoâ€™

``bÄ• lavasantoâ€™â€™ ti ca vuccati. tato paraá¹ƒ padatthato pÄ• kaá¹-ameva.

ayaá¹ƒ panettha __piá¹‡á¸• attho_ --- yathÄ• paá¹-hamagimhanÄ• make bÄ• lavasante nÄ
supupphitaggasÄ• kho taruá¹‡arukkhagacchapariyÄ• yanÄ• mo pagumbo ativiya sassiriko h
khandhÄ• yatanÄ• dÄ«hi satipaá¹-á¹-hÄ• nasammappadhÄ• nÄ• dÄ«hi sÄ«lasamÄ• dhikkh
atthappabhedapupphehi ativiya sassirikattÄ• tathÅ«pamaá¹ƒ nibbÄ• nagÄ• mimaggadÄ«pa
pariyattidhammavaraá¹ƒ neva lÄ• bhahetu na sakkÄ• rÄ• dihetu, kevalantu mahÄ• karuá¹‡Ä
sattÄ• naá¹ƒ paramahitÄ• ya adesayÄ«ti. __paramaá¹ƒ hitÄ• yÄ• _ti ettha ca gÄ• thÄ• banc
ayaá¹ƒ panattho --- paramahitÄ• ya nibbÄ• nÄ• ya adesayÄ«ti.

evaá¹ƒ bhagavÄ• imaá¹ƒ supupphitaggavanappagumbasadisaá¹ƒ pariyattidhammaá¹ƒ vat
buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccavacanaá¹ƒ payuÃ±jati __ ``idampi buddheâ€™â€™ _ti. ta
veditabbo. kevalaá¹ƒ pana idampi yathÄ• vuttapakÄ• rapariyattidhammasaá¹…khÄ• taá¹ƒ \E
paá¹‡Ä«tanti evaá¹ƒ yojetabbaá¹ƒ \Ne 153/. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasah
amanussehi paá¹-iggahitÄ• ti.

varo varaÃ±Ã±Å«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<14> evaá¹ƒ bhagavÄ• pariyattidhammena buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vatvÄ•
vattumÄ• raddho __ ``varo varaÃ±Ã±Å«â€™â€™ _ti. tattha __varo_ti paá¹‡Ä«tÄ• dhimuttik
mayampi evarÅ«pÄ• assÄ• mÄ• â€™â€™ ti, varaguá¹‡ayogato vÄ• varo uttamo seá¹-á¹-h
162/ nibbÄ• naÃ±Ã±Å«. nibbÄ• naÃ±hi sabbadhammÄ• naá¹ƒ uttamaá¹-á¹-hena varaá¹ƒ, ta
paá¹-ivijjhitvÄ• aÃ±Ã±Ä• si. __varado_ti paÃ±cavaggiyabhaddavaggiyajaá¹-ilÄ• dÄ«naá¹ƒ a
devamanussÄ• naá¹ƒ nibbedhabhÄ• giyavÄ• sanÄ• bhÄ• giyavaradhammadÄ• yÄ«ti attho.
Ä• haá¹-attÄ• varÄ• haroti vuccati. so hi bhagavÄ• dÄ«paá¹…karato pabhuti samatiá¹ƒsa p
pubbakehi sammÄ• sambuddhehi anuyÄ• taá¹ƒ purÄ• á¹‡amaggavaramÄ• hari, tena ``varÄ

apica sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhena varo, nibbÄ• nasacchikiriyÄ• ya varaÃ±
vimuttisukhadÄ• nena varado, uttamapaá¹-ipadÄ• haraá¹‡ena varÄ• haro. etehi lokuttaragu
guá¹‡assa abhÄ• vato anuttaro.

aparo nayo --- varo upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena, varaÃ±Ã±Å« paÃ±Ã±Ä• dh
varado cÄ• gÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena, varÄ• haro saccÄ• dhiá¹-á¹-hÄ• naparipÅ«
maggasaccamÄ• harÄ«ti. tathÄ• varo puÃ±Ã±ussayena, varaÃ±Ã±Å« paÃ±Ã±ussayena, va
tadupÄ• yasampadÄ• nena, varÄ• haro paccekabuddhabhÄ• vatthikÄ• naá¹ƒ tadupÄ• yÄ• h
asadisatÄ• ya, attanÄ• vÄ• anÄ• cariyako hutvÄ• paresaá¹ƒ Ä• cariyabhÄ• vena, dhamma
sÄ• vakabhÄ• vatthikÄ• naá¹ƒ tadatthÄ• ya svÄ• kkhÄ• tatÄ• diguá¹‡ayuttassa dhammavar
vuttanayamevÄ• ti.

evaá¹ƒ bhagavÄ• navavidhena lokuttaradhammena attano guá¹‡aá¹ƒ vatvÄ• idÄ• ni tame
nissÄ• ya buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccavacanaá¹ƒ payuÃ±jati __ ``idampi buddheâ€™
vuttanayeneva veditabbo. kevalaá¹ƒ pana yaá¹ƒ varaá¹ƒ lokuttaradhammaá¹ƒ esa aÃ±Ã±Ä•
Ä• hari, yaÃ±ca desesi, idampi buddhe ratanaá¹ƒ paá¹‡Ä«tanti evaá¹ƒ yojetabbaá¹ƒ. imissÄ
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

khÄ«á¹‡antigÄ• thÄ• vaá¹‡á¹‡anÄ•

<15> evaá¹ƒ \Ne 154/ bhagavÄ• pariyattidhammaÃ±ca navalokuttaradhammaÃ±ca nissÄ•
buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vatvÄ• idÄ• ni ye taá¹ƒ pariyattidhammaá¹ƒ assosuá
ca paá¹-ipajjitvÄ• navappakÄ• rampi lokuttaradhammaá¹ƒ adhigamiá¹ƒsu, tesaá¹ƒ
anupÄ• disesanibbÄ• napattiguá¹‡aá¹ƒ nissÄ• ya puna saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ sacc
``khÄ«á¹‡aá¹ƒ purÄ• á¹‡aâ€™â€™ _nti. tattha __khÄ«á¹‡a_nti samucchinnaá¹ƒ. __purÄ• á
__nava_nti sampati vattamÄ• naá¹ƒ. __natthi sambhava_nti avijjamÄ• napÄ• tubhÄ• vaá¹ƒ.
vÄ«tarÄ• gacittÄ• . __Ä• yatike bhavasmi_nti anÄ• gatamaddhÄ• naá¹ƒ punabbhave. __te_
purÄ• á¹‡aá¹ƒ navaá¹ƒ natthi sambhavaá¹ƒ, ye ca Ä• yatike bhavasmiá¹ƒ virattacittÄ• , te kl
__khÄ«á¹‡abÄ«jÄ• _ti ucchinnabÄ«jÄ• . __avirÅ«á¸·hichandÄ• _ti virÅ«á¸·hichandavirahitÄ
vijjhÄ• yanti. __dhÄ«rÄ• _ti dhitisampannÄ• . __yathÄ• yaá¹ƒ padÄ«po_ti ayaá¹ƒ padÄ«po

kiá¹ƒ vuttaá¹ƒ hoti? yaá¹ƒ taá¹ƒ sattÄ• naá¹ƒ uppajjitvÄ• niruddhampi purÄ• á¹‡aá¹ƒ atÄ«ta
taá¹‡hÄ• sinehassa appahÄ«nattÄ• paá¹-isandhiÄ• haraá¹‡asamatthatÄ• ya akhÄ«á¹‡aá¹ƒ
kammaá¹ƒ yesaá¹ƒ arahattamaggena taá¹‡hÄ• sinehassa sositattÄ• agginÄ• daá¸• á¸• ha
vipÄ• kadÄ• nÄ• samatthatÄ• ya khÄ«á¹‡aá¹ƒ. yaÃ±ca nesaá¹ƒ buddhapÅ«jÄ• divasena id
navanti vuccati, taÃ±ca taá¹‡hÄ• pahÄ• neneva chinnamÅ«lapÄ• dapapupphamiva Ä• yatiá
yesaá¹ƒ natthi sambhavaá¹ƒ, ye ca taá¹‡hÄ• pahÄ• neneva Ä• yatike bhavasmiá¹ƒ virattaci
bhikkhÅ« ``kammaá¹ƒ \Ee 195/ khettaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«jaâ€™â€™ nti (AN a III 77)
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa kammakkhayeneva khÄ«á¹‡attÄ• khÄ«á¹‡abÄ«jÄ• . yopi pu
virÅ«á¸·hiyÄ• chando ahosi. tassapi samudayappahÄ• neneva pahÄ«nattÄ• pubbe viya cu
avirÅ«á¸·hichandÄ• dhitisampannattÄ• dhÄ«rÄ• carimaviÃ±Ã±Ä• á¹‡anirodhena yathÄ• y
nibbanti, puna ``rÅ«pino vÄ• arÅ«pino vÄ• â€™â€™ ti evamÄ• diá¹ƒ paÃ±Ã±attipathaá¹ƒ a
samaye nagaradevatÄ• naá¹ƒ pÅ«janatthÄ• ya jÄ• litesu padÄ«pesu eko padÄ«po vijjhÄ• y
``yathÄ• yaá¹ƒ padÄ«poâ€™â€™ ti.

evaá¹ƒ bhagavÄ• ye taá¹ƒ purimÄ• hi dvÄ«hi gÄ• thÄ• hi vuttaá¹ƒ pariyattidhammaá¹ƒ ass
paá¹-ipajjitvÄ• navappakÄ• rampi lokuttaradhammaá¹ƒ adhigamiá¹ƒsu, tesaá¹ƒ anupÄ• dis
vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccavacanaá¹
samÄ• pesi __ ``idampi saá¹…gheâ€™â€™ _ti. tassattho \Be 164/ pubbe vuttanayeneva ve

idampi yathÄ• vuttena pakÄ• rena \Ne 155/ khÄ«á¹‡Ä• savabhikkhÅ«naá¹ƒ nibbÄ• nasaá¹…
paá¹‡Ä«tanti evaá¹ƒ yojetabbaá¹ƒ. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakk
paá¹-iggahitÄ• ti.

desanÄ• pariyosÄ• ne rÄ• jakulassa sotthi ahosi, sabbÅ«paddavÄ• vÅ«pasamiá¹ƒsu, catu
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi.

yÄ• nÄ«dhÄ• tigÄ• thÄ• ttayavaá¹‡á¹‡anÄ•

<16> atha sakko devÄ• namindo ``bhagavatÄ• ratanattayaguá¹‡aá¹ƒ nissÄ• ya saccavaca
nÄ• garassa sotthi katÄ• , mayÄ• pi nÄ• garassa sotthitthaá¹ƒ ratanattayaguá¹‡aá¹ƒ nissÄ•
nti cintetvÄ• avasÄ• ne gÄ• thÄ• ttayaá¹ƒ abhÄ• si __ ``yÄ• nÄ«dha bhÅ«tÄ• nÄ«â€™â€™
lokahitatthÄ• ya ussukkaá¹ƒ Ä• pannehi Ä• gantabbaá¹ƒ \Ee 196/, tathÄ• Ä• gatato yathÄ•
tathÄ• gatato yathÄ• ca tehi Ä• jÄ• nitabbaá¹ƒ, tathÄ• Ä• jÄ• nanato, yathÄ• ca jÄ• nitabl
yaÃ±ca tatheva hoti, tassa gadanato ca ``tathÄ• gatoâ€™â€™ ti vuccati. yasmÄ• ca so dev
pupphagandhÄ• dinÄ• bahi nibbattena upakÄ• rakena, dhammÄ• nudhammapaá¹-ipattÄ• c
pÅ«jito, tasmÄ• sakko devÄ• namindo sabbaá¹ƒ devaparisaá¹ƒ attanÄ• saddhiá¹ƒ sampiá¹
``tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, buddhaá¹ƒ namassÄ• ma suvatthi hotÅ«â€™â€™

<17> yasmÄ• pana dhamme maggadhammo yathÄ• yuganaddhasamathavipassanÄ• bal
samucchindantena, tathÄ• gatoti tathÄ• gato. nibbÄ• nadhammopi yathÄ• gato paÃ±Ã±Ä•
sabbadukkhappaá¹-ivighÄ• tÄ• ya sampajjati, buddhÄ• dÄ«hi tathÄ• avagato, tasmÄ• ``tat
vuccati. yasmÄ• ca saá¹…ghopi yathÄ• attahitÄ• ya paá¹-ipannehi gantabbaá¹ƒ tena tena
``tathÄ• gatoâ€™â€™ tveva vuccati. tasmÄ• avasesagÄ• thÄ• dvayepi __tathÄ• gataá¹ƒ d
hotu, tathÄ• gataá¹ƒ saá¹…ghaá¹ƒ namassÄ• ma suvatthi hotÅ«_ti vuttaá¹ƒ. sesaá¹ƒ vuttan

evaá¹ƒ \Be 165/ sakko devÄ• namindo imaá¹ƒ gÄ• thÄ• ttayaá¹ƒ bhÄ• sitvÄ• bhagavantaá
devapurameva gato saddhiá¹ƒ devaparisÄ• ya. bhagavÄ• pana tadeva ratanasuttaá¹ƒ dutiy
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, evaá¹ƒ yÄ• va satt
divase tatheva dhammÄ• bhisamayo ahosi. bhagavÄ• aá¸• á¸• hamÄ• sameva vesÄ• liyaá
``gacchÄ• mÄ• â€™â€™ ti paá¹-ivedesi. tato rÄ• jÄ• no diguá¹‡ena sakkÄ• rena \Ee 197/ p
bhagavantaá¹ƒ \Ne 156/ gaá¹…gÄ• tÄ«raá¹ƒ nayiá¹ƒsu. gaá¹…gÄ• ya nibbattÄ• nÄ• garÄ•
tathÄ• gatassa sakkÄ• raá¹ƒ karonti, mayaá¹ƒ kiá¹ƒ na karissÄ• mÄ• â€™â€™ ti suvaá¹‡á¹
mÄ• petvÄ• suvaá¹‡á¹‡arajatamaá¹‡imaye eva pallaá¹…ke paÃ±Ã±apetvÄ• paÃ±cavaá¹‡
karitvÄ• ``amhÄ• kaá¹ƒ anuggahaá¹ƒ karothÄ• â€™â€™ ti bhagavantaá¹ƒ yÄ• ciá¹ƒsu. bha
ratananÄ• vamÄ• rÅ«á¸·ho, paÃ±ca ca bhikkhusatÄ• ni paÃ±casataá¹ƒ nÄ• vÄ• yo abhirÅ«
bhagavantaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghena nÄ• gabhavanaá¹ƒ pavesesuá¹ƒ. tatra suda
nÄ• gaparisÄ• ya dhammaá¹ƒ desesi. dutiyadivase dibbehi khÄ• danÄ«yabhojanÄ«yehi ma

anumoditvÄ• nÄ• gabhavanÄ• nikkhami.

bhÅ«maá¹-á¹-hÄ• devÄ• ``manussÄ• ca nÄ• gÄ• ca tathÄ• gatassa sakkÄ• raá¹ƒ karont
karissÄ• mÄ• â€™â€™ ti cintetvÄ• vanappagumbarukkhapabbatÄ• dÄ«su chattÄ• tichattÄ
upÄ• yena yÄ• va akaniá¹-á¹-habrahmabhavanaá¹ƒ, tÄ• va mahÄ• sakkÄ• raviseso nibbatti
Ä• gatakÄ• le katasakkÄ• rato diguá¹‡amakÄ• si. pubbe vuttanayeneva paÃ±cahi divasehi
Ä• nesi.

rÄ• jagahamanuppatte bhagavati pacchÄ• bhattaá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannipatitÄ• na
ayamantarakathÄ• udapÄ• di ``aho buddhassa bhagavato Ä• nubhÄ• vo, yaá¹ƒ uddissa ga
aá¹-á¹-hayojano bhÅ«mibhÄ• go ninnaÃ±ca thalaÃ±ca samaá¹ƒ katvÄ• vÄ• lukÄ• ya okiritv
yojanappamÄ• á¹‡aá¹ƒ gaá¹…gÄ• ya udakaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡ehi padumehi saÃ±chann
akaniá¹-á¹-habhavanaá¹ƒ, tÄ• va chattÄ• tichattÄ• ni ussitÄ• nÄ«â€™â€™ ti. bhagavÄ• taá
gandhakuá¹-ito nikkhamitvÄ• taá¹…khaá¹‡Ä• nurÅ«pena pÄ• á¹-ihÄ• riyena gantvÄ• maá¹
paÃ±Ã±attavarabuddhÄ• sane \Ee 198/ nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantes
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti. bhikkhÅ« sabbaá¹ƒ \Be 166/ Ä• roces
--- ``na, bhikkhave, ayaá¹ƒ pÅ«jÄ• viseso mayhaá¹ƒ buddhÄ• nubhÄ• vena nibbatto, na nÄ•
apica kho pubbe appamattakapariccÄ• gÄ• nubhÄ• vena nibbattoâ€™â€™ ti. bhikkhÅ« Ä•
taá¹ƒ appamattakaá¹ƒ pariccÄ• gaá¹ƒ jÄ• nÄ• ma, sÄ• dhu no bhagavÄ• tathÄ• kathetu, y
jÄ• neyyÄ• mÄ• â€™â€™ ti.

bhagavÄ• Ä• ha --- bhÅ«tapubbaá¹ƒ, bhikkhave, takkasilÄ• yaá¹ƒ saá¹…kho nÄ• ma brÄ•
susÄ«mo nÄ• ma mÄ• á¹‡avo soá¸·asavassuddesiko vayena. so ekadivasaá¹ƒ pitaraá¹ƒ up
ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha taá¹ƒ pitÄ• Ä• ha ``kiá¹ƒ, tÄ• ta, susÄ«mÄ• â€™â€™ ti? s
tÄ• ta, bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• sippaá¹ƒ uggahetuâ€™â€™ nti. ``tena hi \Ne 157/, tÄ• ta
brÄ• hmaá¹‡o mama sahÄ• yako, tassa santikaá¹ƒ gantvÄ• uggaá¹‡hÄ• hÄ«â€™â€™ ti ka
taá¹ƒ gahetvÄ• mÄ• tÄ• pitaro abhivÄ• detvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• up
Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• abhivÄ• detvÄ• attÄ• naá¹ƒ nivedesi. Ä• cariyo ``mama s
mÄ• á¹‡avaá¹ƒ sampaá¹-icchitvÄ• sabbaá¹ƒ pÄ• huneyyavattamakÄ• si. so addhÄ• nakilan
kahÄ• paá¹‡asahassaá¹ƒ Ä• cariyassa pÄ• damÅ«le á¹-hapetvÄ• sippaá¹ƒ uggahetuá¹ƒ ok
okÄ• saá¹ƒ katvÄ• uggaá¹‡hÄ• pesi.

so lahuÃ±ca gaá¹‡hanto, bahuÃ±ca gaá¹‡hanto, gahitagahitaÃ±ca suvaá¹‡á¹‡abhÄ• jane p
avinassamÄ• naá¹ƒ dhÄ• rento, dvÄ• dasavassikaá¹ƒ sippaá¹ƒ katipayamÄ• seneva pariyos
karonto Ä• dimajjhaá¹ƒyeva passati, no pariyosÄ• naá¹ƒ. atha Ä• cariyaá¹ƒ upasaá¹…kamit
\Ee 199/ Ä• dimajjhameva passÄ• mi, no pariyosÄ• naâ€™â€™ nti. Ä• cariyo Ä• ha ``aham
atha ko, Ä• cariya, imassa sippassa pariyosÄ• naá¹ƒ jÄ• nÄ• tÄ«ti? isipatane, tÄ• ta, isayo a
te upasaá¹…kamitvÄ• pucchÄ• mi, Ä• cariyÄ• ti? puccha, tÄ• ta, yathÄ• sukhanti. so isipata

paccekabuddhe upasaá¹…kamitvÄ• pucchi ``api, bhante, pariyosÄ• naá¹ƒ jÄ• nÄ• thÄ• â€™
jÄ• nÄ• mÄ• ti. taá¹ƒ mampi sikkhÄ• pethÄ• ti. tena hÄ• vuso, pabbajÄ• hi, na sakkÄ• apab
sÄ• dhu, bhante, pabbÄ• jetha vÄ• maá¹ƒ, yaá¹ƒ vÄ• icchatha, taá¹ƒ katvÄ• pariyosÄ• na
jÄ• nÄ• pethÄ• ti. te taá¹ƒ pabbÄ• jetvÄ• kammaá¹-á¹-hÄ• ne niyojetuá¹ƒ asamatthÄ• ``eva
evaá¹ƒ pÄ• rupitabbaâ€™â€™ ntiÄ• dinÄ• nayena Ä• bhisamÄ• cÄ• rikaá¹ƒ sikkhÄ• pesuá
upanissayasampannattÄ• na cireneva paccekabodhiá¹ƒ abhisambujjhi. sakalabÄ• rÄ• á¹‡a
``susÄ«mapaccekabuddhoâ€™â€™ ti pÄ• kaá¹-o ahosi lÄ• bhaggayasaggappatto sampann
appÄ• yukasaá¹ƒvattanikassa kammassa katattÄ• na cireneva parinibbÄ• yi. tassa paccek
ca sarÄ«rakiccaá¹ƒ katvÄ• dhÄ• tuyo gahetvÄ• nagaradvÄ• re thÅ«paá¹ƒ patiá¹-á¹-hÄ• pe

atha kho saá¹…kho brÄ• hmaá¹‡o ``putto me ciragato, na cassa pavattiá¹ƒ jÄ• nÄ• mÄ«â€™
daá¹-á¹-hukÄ• mo takkasilÄ• ya nikkhamitvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• mah
disvÄ• ``addhÄ• bahÅ«su ekopi me puttassa pavattiá¹ƒ jÄ• nissatÄ«â€™â€™ ti cintento u
``susÄ«mo nÄ• ma mÄ• á¹‡avo idha Ä• gato atthi, api nu tassa pavattiá¹ƒ jÄ• nÄ• thÄ• â€™
brÄ• hmaá¹‡a, jÄ• nÄ• ma, imasmiá¹ƒ nagare brÄ• hmaá¹‡assa santike tiá¹‡á¹‡aá¹ƒ vedÄ•
paccekabuddhÄ• naá¹ƒ santike pabbajitvÄ• paccekabuddho hutvÄ• anupÄ• disesÄ• ya \E
parinibbÄ• yi, ayamassa thÅ«po patiá¹-á¹-hÄ• pitoâ€™â€™ ti Ä• haá¹ƒsu. so bhÅ«miá¹ƒ ha
ca paridevitvÄ• ca \Ne 158/ taá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• tiá¹‡Ä• ni uddharitvÄ• utta
vÄ• lukaá¹ƒ Ä• netvÄ• paccekabuddhacetiyaá¹…gaá¹‡e okiritvÄ• kamaá¹‡á¸• aluto udake
paripphositvÄ• vanapupphehi pÅ«jaá¹ƒ katvÄ• uttarasÄ• á¹-akena paá¹-Ä• kaá¹ƒ Ä• ropet
chattaá¹ƒ bandhitvÄ• pakkÄ• mÄ«ti.

evaá¹ƒ atÄ«taá¹ƒ desetvÄ• jÄ• takaá¹ƒ paccuppannena anusandhento bhikkhÅ«naá¹ƒ dha
kho pana vo, bhikkhave, evamassa `aÃ±Ã±o nÅ«na tena samayena saá¹…kho brÄ• hmaá¹‡
panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, ahaá¹ƒ tena samayena saá¹…kho brÄ• hmaá¹‡o ahos
paccekabuddhassa cetiyaá¹…gaá¹‡e tiá¹‡Ä• ni uddhaá¹-Ä• ni, tassa me kammassa nissan
vigatakhÄ• á¹‡ukaá¹‡á¹-akaá¹ƒ katvÄ• samaá¹ƒ suddhamakaá¹ƒsu. mayÄ• tattha vÄ• luk
nissandena aá¹-á¹-hayojanamagge vÄ• lukaá¹ƒ okiriá¹ƒsu. mayÄ• tattha vanakusumehi pÅ
nissandena navayojane magge thale ca udake ca nÄ• nÄ• pupphehi \Be 168/ pupphasanth
kamaá¹‡á¸• aludakena bhÅ«mi paripphositÄ• , tassa me nissandena vesÄ• liyaá¹ƒ pokkhar
tasmiá¹ƒ cetiye paá¹-Ä• kÄ• Ä• ropitÄ• , chattaÃ±ca baddhaá¹ƒ, tassa me nissandena yÄ•
paá¹-Ä• kÄ• ca Ä• ropitÄ• , chattÄ• tichattÄ• ni ca ussitÄ• ni. iti kho, bhikkhave, ayaá¹ƒ ma
neva buddhÄ• nubhÄ• vena nibbatto \Ee 201/, na nÄ• gadevabrahmÄ• nubhÄ• vena, apica
appamattakapariccÄ• gÄ• nubhÄ• vena nibbattoâ€™â€™ ti. dhammakathÄ• pariyosÄ• ne i

``mattÄ• sukhapariccÄ• gÄ• , passe ce vipulaá¹ƒ sukhaá¹ƒ.

caje mattÄ• sukhaá¹ƒ dhÄ«ro, sampassaá¹ƒ vipulaá¹ƒ sukhaâ€™â€™ nti || (Dhp 290).

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

ratanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tirokuá¹-á¹-asuttavaá¹‡á¹‡anÄ•

nikkhepappayojanaá¹ƒ

idÄ• ni \Ne 159/ __ ``tirokuá¹-á¹-esu tiá¹-á¹-hantÄ«â€™â€™ _tiÄ• dinÄ• ratanasuttÄ• nanta
tirokuá¹-á¹-asuttassa atthavaá¹‡á¹‡anÄ• kkamo anuppatto, tassa idha nikkhepappayojanaá¹
atthavaá¹‡á¹‡anaá¹ƒ karissÄ• ma.

tattha idaÃ±hi tirokuá¹-á¹-aá¹ƒ iminÄ• anukkamena bhagavatÄ• avuttampi yÄ• yaá¹ƒ ito pu
kusalakammapaá¹-ipatti dassitÄ• , tattha pamÄ• daá¹ƒ Ä• pajjamÄ• no nirayatiracchÄ• nayo
á¹-hÄ• ne uppajjamÄ• no yasmÄ• evarÅ«pesu petesu uppajjati, tasmÄ• na ettha pamÄ• do
dassanatthaá¹ƒ, yehi ca bhÅ«tehi upaddutÄ• ya vesÄ• liyÄ• upaddavavÅ«pasamanatthaá¹
tesu ekaccÄ• ni evarÅ«pÄ• nÄ«ti dassanatthaá¹ƒ vÄ• vuttanti.

idamassa idha nikkhepappayojanaá¹ƒ veditabbaá¹ƒ.

anumodanÄ• kathÄ•

yasmÄ• \Be 169/ panassa atthavaá¹‡á¹‡anÄ• ---

``yena yattha yadÄ• yasmÄ• , tirokuá¹-á¹-aá¹ƒ pakÄ• sitaá¹ƒ.

pakÄ• setvÄ• na taá¹ƒ sabbaá¹ƒ, kayiramÄ• nÄ• yathÄ• kkamaá¹ƒ.

sukatÄ• hoti tasmÄ• haá¹ƒ, karissÄ• mi tatheva taá¹ƒâ€™â€™ ||

kena panetaá¹ƒ pakÄ• sitaá¹ƒ, kattha kadÄ• kasmÄ• cÄ• ti? vuccate --- bhagavatÄ• pakÄ
rÄ• jagahe dutiyadivase \Ee 202/ raÃ±Ã±o mÄ• gadhassa anumodanatthaá¹ƒ. imassa catth
ayamettha vitthÄ• rakathÄ• kathetabbÄ• ---

ito \Ne 160/ dvÄ• navutikappe kÄ• si nÄ• ma nagaraá¹ƒ ahosi. tattha jayaseno nÄ• ma rÄ•
devÄ«, tassÄ• kucchiyaá¹ƒ phusso nÄ• ma bodhisatto nibbattitvÄ• anupubbena sammÄ• s
jayaseno rÄ• jÄ• ``mama putto abhinikkhamitvÄ• buddho jÄ• to, mayhameva buddho, may

saá¹…ghoâ€™â€™ ti mamattaá¹ƒ uppÄ• detvÄ• sabbakÄ• laá¹ƒ sayameva upaá¹-á¹-haha
deti.

bhagavato kaniá¹-á¹-habhÄ• taro vemÄ• tikÄ• tayo bhÄ• taro cintesuá¹ƒ --- ``buddhÄ• nÄ•
uppajjanti, na cekassevatthÄ• ya, amhÄ• kaÃ±ca pitÄ• aÃ±Ã±esaá¹ƒ okÄ• saá¹ƒ na deti, k
labheyyÄ• ma bhagavantaá¹ƒ upaá¹-á¹-hÄ• tuâ€™â€™ nti. tesaá¹ƒ etadahosi --- ``handa m
karomÄ• â€™â€™ ti. te paccantaá¹ƒ kupitaá¹ƒ viya kÄ• rÄ• pesuá¹ƒ. tato rÄ• jÄ• ``paccan
tayopi putte paccantavÅ«pasamanatthaá¹ƒ pesesi. te vÅ«pasametvÄ• Ä• gatÄ• , rÄ• jÄ• t
``yaá¹ƒ icchatha, taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. te ``mayaá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hÄ•
Ä• haá¹ƒsu. rÄ• jÄ• ``etaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• ha. te ``n
anatthikÄ• â€™â€™ ti Ä• haá¹ƒsu. tena hi paricchedaá¹ƒ katvÄ• gaá¹‡hathÄ• ti. te satta va
rÄ• jÄ• na adÄ• si. evaá¹ƒ cha, paÃ±ca, cattÄ• ri, tÄ«á¹‡i, dve, ekaá¹ƒ, satta mÄ• sÄ• ni, c
yÄ• va temÄ• saá¹ƒ yÄ• ciá¹ƒsu. rÄ• jÄ• ``gaá¹‡hathÄ• â€™â€™ ti adÄ• si.

te varaá¹ƒ labhitvÄ• paramatuá¹-á¹-hÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• Ä•
mayaá¹ƒ, bhante, bhagavantaá¹ƒ temÄ• saá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ, adhivÄ• setu no, bhante
temÄ• saá¹ƒ vassÄ• vÄ• saâ€™â€™ nti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. tato
niyuttakapurisassa \Ee 203/ lekhaá¹ƒ pesesuá¹ƒ ``imaá¹ƒ temÄ• saá¹ƒ amhehi bhagavÄ• u
vihÄ• raá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ bhagavato upaá¹-á¹-hÄ• nasambhÄ• raá¹ƒ karohÄ«â
sampÄ• detvÄ• paá¹-inivedesi. te kÄ• sÄ• yavatthanivatthÄ• hutvÄ• aá¸• á¸• hateyyehi pu
veyyÄ• vaccakarehi bhagavantaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahamÄ• nÄ• janapadaá¹ƒ netv
vasÄ• pesuá¹ƒ.

tesaá¹ƒ bhaá¹‡á¸• Ä• gÄ• riko eko gahapatiputto sapajÄ• patiko saddho ahosi pasanno. so
saá¹…ghassa dÄ• navattaá¹ƒ sakkaccaá¹ƒ adÄ• si. janapade niyuttakapuriso taá¹ƒ gahetvÄ
ekÄ• dasamattehi purisasahassehi saddhiá¹ƒ sakkaccameva dÄ• naá¹ƒ pavattÄ• pesi. tatth
paá¹-ihatacittÄ• ahesuá¹ƒ. te dÄ• nassa antarÄ• yaá¹ƒ katvÄ• deyyadhamme attanÄ• khÄ
agginÄ• dahiá¹ƒsu. pavÄ• rite rÄ• japuttÄ• bhagavato mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• b
\Ne 161/ pituno sakÄ• sameva agamaá¹ƒsu. tattha gantvÄ• eva bhagavÄ• parinibbÄ• yi. rÄ
janapade niyuttakapuriso ca bhaá¹‡á¸• Ä• gÄ• riko ca anupubbena kÄ• laá¹ƒ katvÄ• saddh
uppajjiá¹ƒsu, paá¹-ihatacittajanÄ• nirayesu nibbattiá¹ƒsu. evaá¹ƒ tesaá¹ƒ dvinnaá¹ƒ gaá¹‡Ä
saggaá¹ƒ, nirayato nirayaá¹ƒ upapajjantÄ• naá¹ƒ dvÄ• navutikappÄ• vÄ«tivattÄ• .

atha imasmiá¹ƒ bhaddakappe kassapabuddhassa kÄ• le te paá¹-ihatacittajanÄ• petesu up
attano Ã±Ä• takÄ• naá¹ƒ petÄ• naá¹ƒ atthÄ• ya dÄ• naá¹ƒ datvÄ• uddisanti ``idaá¹ƒ amhÄ•
hotÅ«â€™â€™ ti. te sampattiá¹ƒ labhanti. atha imepi petÄ• taá¹ƒ disvÄ• bhagavantaá¹ƒ ka
upasaá¹…kamitvÄ• pucchiá¹ƒsu --- ``kiá¹ƒ nu kho, bhante, mayampi evarÅ«paá¹ƒ sampatti
ti? bhagavÄ• Ä• ha --- ``idÄ• ni na labhatha \Ee 204/, apica anÄ• gate gotamo nÄ• ma bud

bhagavato kÄ• le bimbisÄ• ro nÄ• ma rÄ• jÄ• bhavissati, so tumhÄ• kaá¹ƒ ito dvÄ• navutik
buddhassa dÄ• naá¹ƒ datvÄ• tumhÄ• kaá¹ƒ uddisissati, tadÄ• labhissathÄ• â€™â€™ ti. ev
petÄ• naá¹ƒ taá¹ƒ vacanaá¹ƒ ``sve labhissathÄ• â€™â€™ ti vuttaá¹ƒ viya ahosi.

atha ekasmiá¹ƒ buddhantare vÄ«tivatte amhÄ• kaá¹ƒ bhagavÄ• loke uppajji. tepi tayo rÄ• j
aá¸• á¸• hateyyehi purisasahassehi saddhiá¹ƒ \Be 171/ devalokÄ• cavitvÄ• magadharaá¹-â
uppajjitvÄ• anupubbena isipabbajjaá¹ƒ pabbajitvÄ• gayÄ• sÄ«se tayo jaá¹-ilÄ• ahesuá¹ƒ, j
niyuttakapuriso, rÄ• jÄ• ahosi bimbisÄ• ro, bhaá¹‡á¸• Ä• gÄ• riko, gahapati visÄ• kho nÄ• r
tassa pajÄ• pati dhammadinnÄ• nÄ• ma seá¹-á¹-hidhÄ«tÄ• ahosi. evaá¹ƒ sabbÄ• pi avase
parivÄ• rÄ• hutvÄ• nibbattÄ• .

amhÄ• kaá¹ƒ bhagavÄ• loke uppajjitvÄ• sattasattÄ• haá¹ƒ atikkamitvÄ• anupubbena bÄ•
dhammacakkaá¹ƒ pavattetvÄ• paÃ±cavaggiye Ä• diá¹ƒ katvÄ• yÄ• va aá¸• á¸• hateyyasah
vinetvÄ• rÄ• jagahaá¹ƒ agamÄ• si. tattha ca tadahupasaá¹…kamantaá¹ƒyeva rÄ• jÄ• naá¹ƒ
sotÄ• pattiphale patiá¹-á¹-hÄ• pesi ekÄ• dasanavutehi mÄ• gadhakehi brÄ• hmaá¹‡agahapa
raÃ±Ã±Ä• svÄ• tanÄ• ya bhattena nimantito bhagavÄ• adhivÄ• setvÄ• dutiyadivase sakke
purato gacchantena ---

``danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• â€™â€™ ti || (Vin I 58) ---

evamÄ• dÄ«hi \Ne 162/ gÄ• thÄ• hi abhitthaviyamÄ• no rÄ• jagahaá¹ƒ pavisitvÄ• raÃ±Ã±o
sampaá¹-icchi. te petÄ• ``idÄ• ni rÄ• jÄ• \Ee 205/ amhÄ• kaá¹ƒ dÄ• naá¹ƒ uddisissati, idÄ•
Ä• sÄ• ya parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu.

rÄ• jÄ• dÄ• naá¹ƒ datvÄ• ``kattha nu kho bhagavÄ• vihareyyÄ• â€™â€™ ti bhagavato vi
na taá¹ƒ dÄ• naá¹ƒ kassaci uddisi. petÄ• chinnÄ• sÄ• hutvÄ• rattiá¹ƒ raÃ±Ã±o nivesane a
vissaramakaá¹ƒsu. rÄ• jÄ• bhayasaá¹ƒvegasantÄ• samÄ• pajji, tato pabhÄ• tÄ• ya rattiyÄ•
``evarÅ«paá¹ƒ saddamassosiá¹ƒ, kiá¹ƒ nu kho me, bhante, bhavissatÄ«â€™â€™ ti. bhagav
mahÄ• rÄ• ja, na te kiÃ±ci pÄ• pakaá¹ƒ bhavissati, apica kho te purÄ• á¹‡aÃ±Ä• takÄ• pete
ekaá¹ƒ buddhantaraá¹ƒ tameva paccÄ• sÄ«samÄ• nÄ• vicaranti `buddhassa dÄ• naá¹ƒ da
ti \Be 172/, na tesaá¹ƒ tvaá¹ƒ hiyyo uddisi, te chinnÄ• sÄ• tathÄ• rÅ«paá¹ƒ vissaramakaá¹ƒ

so Ä• ha ``idÄ• ni pana, bhante, dinne labheyyuâ€™â€™ nti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™
adhivÄ• setu bhagavÄ• ajjatanÄ• ya dÄ• naá¹ƒ, tesaá¹ƒ uddisissÄ• mÄ«â€™â€™ ti? bhag
nivesanaá¹ƒ gantvÄ• mahÄ• dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pe
gantvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena. tepi kho petÄ• ``api

labheyyÄ• mÄ• â€™â€™ ti gantvÄ• tirokuá¹-á¹-Ä• dÄ«su aá¹-á¹-haá¹ƒsu. bhagavÄ• tathÄ
raÃ±Ã±o pÄ• kaá¹-Ä• ahesuá¹ƒ. rÄ• jÄ• dakkhiá¹‡odakaá¹ƒ dento ``idaá¹ƒ me Ã±Ä• tÄ«na
taá¹…khaá¹‡aÃ±Ã±eva tesaá¹ƒ petÄ• naá¹ƒ padumasaÃ±channÄ• pokkharaá¹‡iyo nibbatti
pivitvÄ• ca paá¹-ippassaddhadarathakilamathapipÄ• sÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ahesuá
yÄ• gukhajjakabhojanÄ• ni datvÄ• uddisi, taá¹…khaá¹‡aÃ±Ã±eva tesaá¹ƒ dibbayÄ• gukhaj
te tÄ• ni paribhuÃ±jitvÄ• pÄ«á¹‡indriyÄ• ahesuá¹ƒ. atha vatthasenÄ• sanÄ• ni datvÄ• udd
dibbavatthadibbayÄ• nadibbapÄ• sÄ• dadibbapaccattharaá¹‡adibbaseyyÄ• dialaá¹…kÄ• ra
tesaá¹ƒ sampatti yathÄ• sabbÄ• va pÄ• kaá¹-Ä• hoti, tathÄ• bhagavÄ• adhiá¹-á¹-hÄ• si. n
ahosi. tato bhagavÄ• bhuttÄ• vÄ« pavÄ• rito raÃ±Ã±o mÄ• gadhassa anumodanatthaá¹ƒ _
tiá¹-á¹-hantÄ«â€™â€™ _ti imÄ• gÄ• thÄ• abhÄ• si.

ettÄ• vatÄ• ca __ ``yena yattha yadÄ• yasmÄ• , tirokuá¹-á¹-aá¹ƒ pakÄ• sitaá¹ƒ, pakÄ• set
_nti ayaá¹ƒ mÄ• tikÄ• saá¹…khepato vitthÄ• rato ca vibhattÄ• hoti.

paá¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ne 163/ imassa tirokuá¹-á¹-assa yathÄ• kkamaá¹ƒ __atthavaá¹‡á¹‡anaá¹ƒ_ ka
--- paá¹-hamagÄ• thÄ• ya tÄ• va __tirokuá¹-á¹-Ä• _ti kuá¹-á¹-Ä• naá¹ƒ parabhÄ• gÄ• vucca
nisajjÄ• dippaá¹-ikkhepato á¹-hÄ• nakappanavacanametaá¹ƒ. tena yathÄ• pÄ• kÄ• raparab
pabbataparabhÄ• gaÃ±ca gacchantaá¹ƒ ``tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no ga
evamidhÄ• pi kuá¹-á¹-assa parabhÄ• gesu tiá¹-á¹-hante ``tirokuá¹-á¹-esu \Be 173/ tiá¹-á¹-ha
__sandhisiá¹…ghÄ• á¹-akesu cÄ• _ti ettha __sandhiyo_ti catukkoá¹‡aracchÄ• vuccanti
gharasandhibhittisandhiÄ• lokasandhiyo cÄ• pi. __siá¹…ghÄ• á¹-akÄ• _ti tikoá¹‡aracchÄ• v
katvÄ• purimena saddhiá¹ƒ saá¹…ghaá¹-ento ``sandhisiá¹…ghÄ• á¹-akesu cÄ• â€™â€™ ti
tiá¹-á¹-hantÄ«_ti nagaradvÄ• ragharadvÄ• rÄ• naá¹ƒ bÄ• hÄ• nissÄ• ya tiá¹-á¹-hanti. __Ä•
ettha sakaá¹ƒ gharaá¹ƒ nÄ• ma pubbaÃ±Ä• tigharampi attanÄ• sÄ• mikabhÄ• vena ajjhÄ•
tadubhayampi yasmÄ• te sakagharasaÃ±Ã±Ä• ya Ä• gacchanti, tasmÄ• ``Ä• gantvÄ• na s

dutiyagÄ• thÄ• vaá¹‡á¹‡anÄ•

<2> evaá¹ƒ bhagavÄ• pubbe anajjhÄ• vutthapubbampi pubbaÃ±Ä• tigharaá¹ƒ bimbisÄ• ra
sakagharasaÃ±Ã±Ä• ya Ä• gantvÄ• tirokuá¹-á¹-asandhisiá¹…ghÄ• á¹-akadvÄ• rabÄ• hÄ• s
anubhavante, appekacce dÄ«ghamassukesavikÄ• radhare \Ee 207/ andhakÄ• ramukhe
sithilabandhanavilambamÄ• nakisapharusakÄ• á¸·akaá¹…gapaccaá¹…ge tattha tattha
á¹-hitavanadÄ• hadaá¸• á¸• hatÄ• larukkhasadise, appekacce jighacchÄ• pipÄ• sÄ• raá¹‡in
uá¹-á¹-hÄ• ya mukhato viniccharantÄ• ya aggijÄ• lÄ• ya pariá¸• ayhamÄ• nasarÄ«re, appek
sÅ«cichiddÄ• á¹‡umattakaá¹‡á¹-habilatÄ• ya pabbatÄ• kÄ• rakucchitÄ• ya ca laddhampi pÄ
bhuÃ±jituá¹ƒ asamatthatÄ• ya khuppipÄ• sÄ• parete aÃ±Ã±aá¹ƒ rasamavindamÄ• ne, appe

aÃ±Ã±esaá¹ƒ vÄ• sattÄ• naá¹ƒ pabhinnagaá¹‡á¸• apiá¸·akamukhÄ• paggharitarudhirapub
amatamiva sÄ• yamÄ• ne ativiya duddasikavirÅ«pabhayÄ• nakasarÄ«re bahÅ« pete raÃ±Ã

``tirokuá¹-á¹-esu tiá¹-á¹-hanti, sandhisiá¹…ghÄ• á¹-akesu ca.

dvÄ• rabÄ• hÄ• su tiá¹-á¹-hanti, Ä• gantvÄ• na sakaá¹ƒ gharaâ€™â€™ nti || ---

vatvÄ• puna tehi katassa kammassa dÄ• ruá¹‡abhÄ• vaá¹ƒ dassento __ ``pahÅ«te annapÄ
dutiyagÄ• thamÄ• ha.

tattha \Ne 164/ __pahÅ«te_ti anappake bahumhi, yÄ• vadatthiketi vuttaá¹ƒ hoti. bha-kÄ• ra
labbhati ``pahu santo na bharatÄ«â€™â€™ tiÄ• dÄ«su (Sn 98) viya. keci pana ``bahÅ«teâ€
``bahÅ«keâ€™â€™ iti ca paá¹-hanti. pamÄ• dapÄ• á¹-hÄ• ete \Be 174/. anne ca pÄ• namh
ca bhojje ca __khajjabhojje, _ etena asitapÄ«takhÄ• yitasÄ• yitavasena catubbidhaá¹ƒ Ä• h
__upaá¹-á¹-hite_ti upagamma á¹-hite, sajjite paá¹-iyatte samohiteti vuttaá¹ƒ hoti. __na tesaá
sattÄ• na_nti tesaá¹ƒ pettivisaye uppannÄ• naá¹ƒ sattÄ• naá¹ƒ koci mÄ• tÄ• vÄ• pitÄ• vÄ
kiá¹ƒ kÄ• raá¹‡Ä• ? __kammapaccayÄ• , _ attanÄ• katassa adÄ• nadÄ• nappaá¹-isedhanÄ
208/ paccayÄ• . taÃ±hi tesaá¹ƒ kammaá¹ƒ Ã±Ä• tÄ«naá¹ƒ sarituá¹ƒ na deti.

tatiyagÄ• thÄ• vaá¹‡á¹‡anÄ•

<3> evaá¹ƒ bhagavÄ• anappakepi annapÄ• nÄ• dimhi paccupaá¹-á¹-hite ``api nÄ• ma amh
dadeyyuâ€™â€™ nti Ã±Ä• tÄ« paccÄ• sÄ«santÄ• naá¹ƒ vicarataá¹ƒ tesaá¹ƒ petÄ• naá¹ƒ te
atikaá¹-ukavipÄ• kakarassa kammassa paccayena kassaci Ã±Ä• tino anussaraá¹‡amattÄ• b

``pahÅ«te annapÄ• namhi, khajjabhojje upaá¹-á¹-hite.

na tesaá¹ƒ koci sarati, sattÄ• naá¹ƒ kammapaccayÄ• â€™â€™ ti || ---

vatvÄ• puna raÃ±Ã±o pettivisayÅ«papanne Ã±Ä• take uddissa dinnaá¹ƒ dÄ• naá¹ƒ pasaá¹
Ã±Ä• tÄ«naâ€™â€™ _nti tatiyagÄ• thamÄ• ha.

tattha __eva_nti upamÄ• vacanaá¹ƒ. tassa dvidhÄ• sambandho --- tesaá¹ƒ sattÄ• naá¹ƒ ka
kismiÃ±ci dadanti, Ã±Ä• tÄ«naá¹ƒ, ye evaá¹ƒ anukampakÄ• hontÄ«ti ca yathÄ• tayÄ• , ma
suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena kappiyaá¹ƒ pÄ• nabhojanaá¹ƒ dadanti Ã±Ä• tÄ«naá¹ƒ, ye ho
__dadantÄ«_ti denti uddisanti niyyÄ• tenti. __Ã±Ä• tÄ«na_nti mÄ• tito ca pitito ca sambandh
keci puttÄ• vÄ• dhÄ«taro vÄ• bhÄ• taro vÄ• __hontÄ«_ti bhavanti. __anukampakÄ• _ti a
__suci_nti vimalaá¹ƒ dassaneyyaá¹ƒ manoramaá¹ƒ dhammikaá¹ƒ dhammaladdhaá¹ƒ. __pa

seá¹-á¹-haá¹ƒ. __kÄ• lenÄ• _ti Ã±Ä• tipetÄ• naá¹ƒ tirokuá¹-á¹-Ä• dÄ«su Ä• gantvÄ• á¹-hitak
anucchavikaá¹ƒ patirÅ«paá¹ƒ ariyÄ• naá¹ƒ paribhogÄ• rahaá¹ƒ. __pÄ• nabhojana_nti pÄ• n
pÄ• nabhojanamukhena sabbopi deyyadhammo adhippeto.

catutthagÄ• thÄ• pubbaddhavaá¹‡á¹‡anÄ•

<4> evaá¹ƒ \Ne 165/ \Be 175/ bhagavÄ• raÃ±Ã±Ä• mÄ• gadhena petabhÅ«tÄ• naá¹ƒ Ã±Ä
pÄ• nabhojanaá¹ƒ pasaá¹ƒsanto ---

``evaá¹ƒ dadanti Ã±Ä• tÄ«naá¹ƒ, ye honti anukampakÄ• .

suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena, kappiyaá¹ƒ pÄ• nabhojanaâ€™â€™ nti || ---

vatvÄ• puna yena pakÄ• rena dinnaá¹ƒ tesaá¹ƒ hoti, taá¹ƒ dassento __ ``idaá¹ƒ vo Ã±Ä• tÄ
catutthagÄ• thÄ• ya pubbaddhamÄ• ha taá¹ƒ tatiyagÄ• thÄ• ya pubbaddhena sambandhitak

``evaá¹ƒ dadanti Ã±Ä• tÄ«naá¹ƒ, ye honti anukampakÄ• \Ee 209/.

idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™â€™ ti ||

tena ``idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotÅ«ti evaá¹ƒ dadanti, no aÃ±Ã±athÄ• â€™â€™ ti ettha Ä
evaá¹ƒsaddena dÄ• tabbÄ• kÄ• ranidassanaá¹ƒ kataá¹ƒ hoti.

tattha __ida_nti deyyadhammanidassanaá¹ƒ. __vo_ti ``kacci pana vo anuruddhÄ• samagg
ca (MN I 326; Vin I 466), ``yehi vo ariyÄ• â€™â€™ ti ca evamÄ• dÄ«su viya kevalaá¹ƒ nipÄ
sÄ• mivacanaá¹ƒ. __Ã±Ä• tÄ«naá¹ƒ hotÅ«_ti pettivisaye uppannÄ• naá¹ƒ Ã±Ä• takÄ• naá¹ƒ
Ã±Ä• tayo_ti te pettivisayÅ«papannÄ• Ã±Ä• tayo idaá¹ƒ paccanubhavantÄ• sukhitÄ• hont

catutthagÄ• thÄ• paraddhapaÃ±camagÄ• thÄ• pubbaddhavaá¹‡á¹‡anÄ•

4-5__._ evaá¹ƒ bhagavÄ• yena pakÄ• rena pettivisayÅ«papannÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ dÄ
``idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™â€™ ti vatvÄ• puna yasmÄ
hotÅ«â€™â€™ ti vuttepi na aÃ±Ã±ena kataá¹ƒ kammaá¹ƒ aÃ±Ã±assa phaladaá¹ƒ hoti, keva
diyyamÄ• naá¹ƒ taá¹ƒ vatthu Ã±Ä• tÄ«naá¹ƒ kusalakammassa paccayo hoti. tasmÄ• yathÄ
vatthusmiá¹ƒ taá¹…khaá¹‡e phalanibbattakaá¹ƒ kusalakammaá¹ƒ hoti, taá¹ƒ dassento __ ``
catutthagÄ• thÄ• ya pacchimaddhaá¹ƒ __ ``pahÅ«te annapÄ• namhÄ«â€™â€™ _ti paÃ±ca

tesaá¹ƒ \Ne 166/ \Be 176/ attho --- te Ã±Ä• tipetÄ• yattha taá¹ƒ dÄ• naá¹ƒ dÄ«yati, tattha s

samÄ• gantvÄ• , samodhÄ• ya vÄ• ekajjhaá¹ƒ hutvÄ• ti vuttaá¹ƒ hoti, sammÄ• Ä• gatÄ• s
amhÄ• kaá¹ƒ atthÄ• ya dÄ• naá¹ƒ uddisissantÄ«â€™â€™ ti etadatthaá¹ƒ sammÄ• Ä• gatÄ
__pahÅ«te annapÄ• namhÄ«_ti tasmiá¹ƒ attano uddissamÄ• ne pahÅ«te annapÄ• namhi. s
abhisaddahantÄ• kammaphalaá¹ƒ avijahantÄ• cittÄ«kÄ• raá¹ƒ avikkhittacittÄ• hutvÄ• ``id
sukhÄ• ya hotÅ«â€™â€™ ti modanti anumodanti, pÄ«tisomanassajÄ• tÄ• hontÄ«ti.

paÃ±camagÄ• thÄ• paraddhachaá¹-á¹-hagÄ• thÄ• pubbaddhavaá¹‡á¹‡anÄ•

5-6__._ evaá¹ƒ \Ee 210/ bhagavÄ• yathÄ• pettivisayÅ«papannÄ• naá¹ƒ taá¹…khaá¹‡e pha
kammaá¹ƒ hoti, taá¹ƒ dassento ---

``te ca tattha samÄ• gantvÄ• , Ã±Ä• tipetÄ• samÄ• gatÄ• .

pahÅ«te annapÄ• namhi, sakkaccaá¹ƒ anumodareâ€™â€™ ti || ---

vatvÄ• puna Ã±Ä• take nissÄ• ya nibbattakusalakammaphalaá¹ƒ paccanubhontÄ• naá¹ƒ te
thomanÄ• kÄ• raá¹ƒ dassento __ ``ciraá¹ƒ jÄ«vantÅ«â€™â€™ _ti paÃ±camagÄ• thÄ• ya pa
katÄ• pÅ«jÄ• â€™â€™ _ti chaá¹-á¹-hagÄ• thÄ• ya pubbaddhaÃ±ca Ä• ha.

tesaá¹ƒ attho --- __ciraá¹ƒ jÄ«vantÅ«_ti cirajÄ«vino dÄ«ghÄ• yukÄ• hontu. __no Ã±Ä• tÄ«
Ã±Ä• takÄ• . __yesaá¹ƒ hetÅ«_ti ye nissÄ• ya yesaá¹ƒ kÄ• raá¹‡Ä• . __labhÄ• mase_ti labh
taá¹…khaá¹‡aá¹ƒ paá¹-iladdhasampattiá¹ƒ apadisantÄ• bhaá¹‡anti. petÄ• naÃ±hi attano an
uddesena, dakkhiá¹‡eyyasampadÄ• ya cÄ• ti tÄ«hi aá¹…gehi dakkhiá¹‡Ä• samijjhati, taá¹…
hoti. tattha dÄ• yakÄ• visesahetu. tenÄ• haá¹ƒsu ``yesaá¹ƒ hetu labhÄ• maseâ€™â€™ ti. _
pÅ«jÄ• _ti ``idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotÅ«â€™â€™ ti evaá¹ƒ imaá¹ƒ dÄ• naá¹ƒ uddisante
__dÄ• yakÄ• ca anipphalÄ• _ti yamhi santÄ• ne pariccÄ• gamayaá¹ƒ kammaá¹ƒ kataá¹ƒ, ta
dÄ• yakÄ• ca anipphalÄ• ti.

etthÄ• ha \Be 177/ --- ``kiá¹ƒ pana pettivisayÅ«papannÄ• eva Ã±Ä• tayo labhanti, udÄ• hu
labhantÄ«â€™â€™ ti \Ne 167/? vuccate --- bhagavatÄ• evetaá¹ƒ byÄ• kataá¹ƒ jÄ• á¹‡usso
puá¹-á¹-hena, kimettha amhehi vattabbaá¹ƒ atthi. vuttaá¹ƒ hetaá¹ƒ ---

``mayamassu, bho gotama, brÄ• hmaá¹‡Ä• nÄ• ma dÄ• nÄ• ni dema, saddhÄ• ni karoma `
Ã±Ä• tisÄ• lohitÄ• naá¹ƒ upakappatu, idaá¹ƒ dÄ• naá¹ƒ petÄ• Ã±Ä• tisÄ• lohitÄ• paribhuÃ±
bho gotama, dÄ• naá¹ƒ petÄ• naá¹ƒ Ã±Ä• tisÄ• lohitÄ• naá¹ƒ upakappati, kacci te petÄ• Ã±
dÄ• naá¹ƒ paribhuÃ±jantÄ«ti. á¹-hÄ• ne kho, brÄ• hmaá¹‡a, upakappati, no aá¹-á¹-hÄ• neti.

``katamaá¹ƒ pana taá¹ƒ, bho gotama, á¹-hÄ• naá¹ƒ, katamaá¹ƒ aá¹-á¹-hÄ• nanti? idha, brÄ•

pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hiko hoti, so \Ee 211/ kÄ• yassa bhedÄ• p
nirayaá¹ƒ upapajjati. yo nerayikÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• hÄ• ro, tena so tattha yÄ• peti, ten
tiá¹-á¹-hati. idaá¹ƒ kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ, yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ n

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hiko h
paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapajjati. yo tiracchÄ• nayonikÄ• naá¹ƒ sattÄ• na
tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. idampi kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ, yatth
dÄ• naá¹ƒ na upakappati.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• d
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussÄ• naá¹ƒ sahabyataá¹ƒ upapajjati ... pe ... c
upapajjati. yo devÄ• naá¹ƒ Ä• hÄ• ro, tena so tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. idam
brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ, yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ na upakappati.

``idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hiko h
paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapajjati. yo pettivesayikÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• hÄ•
tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. yaá¹ƒ vÄ• panassa ito anupavecchanti \Ne 168/ m
Ã±Ä• tisÄ• lohitÄ• vÄ• , tena so tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. idaá¹ƒ kho, brÄ•
á¹-hÄ• naá¹ƒ, yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ upakappatÄ«ti.

``sace pana, bho gotama, so peto Ã±Ä• tisÄ• lohito taá¹ƒ á¹-hÄ• naá¹ƒ anupapanno hoti, ko
paribhuÃ±jatÄ«ti? aÃ±Ã±epissa, brÄ• hmaá¹‡a, petÄ• Ã±Ä• tisÄ• lohitÄ• taá¹ƒ á¹-hÄ• naá
dÄ• naá¹ƒ paribhuÃ±jantÄ«ti.

``sace pana, bho gotama, so ceva peto Ã±Ä• tisÄ• lohito taá¹ƒ á¹-hÄ• naá¹ƒ anupapanno h
Ã±Ä• tisÄ• lohitÄ• taá¹ƒ á¹-hÄ• naá¹ƒ anupapannÄ• honti, ko taá¹ƒ dÄ• naá¹ƒ paribhuÃ±ja
etaá¹ƒ brÄ• hmaá¹‡a anavakÄ• so, yaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ vivittaá¹ƒ assa iminÄ• dÄ«gh
petehi Ã±Ä• tisÄ• lohitehi. apica brÄ• hmaá¹‡a dÄ• yakopi anipphaloâ€™â€™ ti (AN c 10.1

chaá¹-á¹-hagÄ• thÄ• paraddhasattamagÄ• thÄ• vaá¹‡á¹‡anÄ•

6-7__._ evaá¹ƒ \Ee 212/ bhagavÄ• raÃ±Ã±o mÄ• gadhassa pettivisayÅ«papannÄ• naá¹ƒ p
nissÄ• ya thomento ``ete te, mahÄ• rÄ• ja, Ã±Ä• tÄ« imÄ• ya dÄ• nasampadÄ• ya attaman
dassento ---

``ciraá¹ƒ jÄ«vantu no Ã±Ä• tÄ«, yesaá¹ƒ hetu labhÄ• mase.

amhÄ• kaÃ±ca katÄ• pÅ«jÄ• , dÄ• yakÄ• ca anipphalÄ• â€™â€™ ti || ---

vatvÄ• puna tesaá¹ƒ pettivisayÅ«papannÄ• naá¹ƒ aÃ±Ã±assa kasigorakkhÄ• dino sampatt
abhÄ• vaá¹ƒ ito dinnena yÄ• panabhÄ• vaÃ±ca dassento __ ``na hi tattha kasÄ« atthÄ«_â€
chaá¹-á¹-hagÄ• thÄ• ya pacchimaddhaá¹ƒ __ ``vaá¹‡ijjÄ• tÄ• disÄ«â€™â€™ _ti imaá¹ƒ sat

tatrÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• --- na hi, mahÄ• rÄ• ja, tattha pettivisaye kasi atthi, yaá¹ƒ
sampattiá¹ƒ paá¹-ilabheyyuá¹ƒ. __gorakkhettha na vijjatÄ«_ti na kevalaá¹ƒ kasi eva, gorakk
pettivisaye na vijjati, yaá¹ƒ \Be 179/ nissÄ• ya te sampattiá¹ƒ paá¹-ilabheyyuá¹ƒ. __vaá¹‡ijjÄ
natthÄ«_ti vÄ• á¹‡ijjÄ• pi tÄ• disÄ« natthi, yÄ• tesaá¹ƒ sampattipaá¹-ilÄ• bhahetu bhaveyya
kayÄ• kaya_nti \Ne 169/ hiraÃ±Ã±ena kayavikkayampi tattha tÄ• disaá¹ƒ natthi, yaá¹ƒ tesaá
sampattipaá¹-ilÄ• bhahetu bhaveyya. __ito dinnena yÄ• penti, petÄ• kÄ• lagatÄ• tahi_nti k
Ã±Ä• tÄ«hi vÄ• mittÄ• maccehi vÄ• dinnena yÄ• penti, attabhÄ• vaá¹ƒ gamenti. __petÄ• _
sattÄ• . __kÄ• lagatÄ• _ti attano maraá¹‡akÄ• lena gatÄ• , ``kÄ• lakatÄ• â€™â€™ ti vÄ• p
katamaraá¹‡Ä• ti attho. __tahi_nti tasmiá¹ƒ pettivisaye.

aá¹-á¹-hamanavamagÄ• thÄ• dvayavaá¹‡á¹‡anÄ•

8-9__._ evaá¹ƒ ``ito dinnena yÄ• penti, petÄ• kÄ• lagatÄ• tahiâ€™â€™ nti vatvÄ• idÄ• ni
pakÄ• sento __ ``unname udakaá¹ƒ vuá¹-á¹-ha_â€™â€™ nti idaá¹ƒ gÄ• thÄ• dvayamÄ• ha

tassattho --- yathÄ• unnate thale ussÄ• de bhÅ«mibhÄ• ge meghehi abhivuá¹-á¹-haá¹ƒ uda
yo yo bhÅ«mibhÄ• go ninno oá¹‡ato, taá¹ƒ taá¹ƒ pavattati gacchati pÄ• puá¹‡Ä• ti, evameva
dÄ• naá¹ƒ petÄ• naá¹ƒ upakappati nibbattati, pÄ• tubhavatÄ«ti attho. ninnamiva hi udakapp
petaloko dÄ• nupakappanÄ• ya. yathÄ• ha --- ``idaá¹ƒ kho, brÄ• hmaá¹‡a, á¹-hÄ• naá¹ƒ, ya
dÄ• naá¹ƒ upakappatÄ«â€™â€™ ti (AN c 10.177). yathÄ• ca
kandarapadarasÄ• khÄ• pasÄ• khakusobbhamahÄ• sobbhasannipÄ• tehi vÄ• rivahÄ• mah
paripÅ«renti, evampi ito dinnadÄ• naá¹ƒ pubbe vuttanayeneva petÄ• naá¹ƒ upakappatÄ«ti.

dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<10> evaá¹ƒ bhagavÄ• ``ito dinnena yÄ• penti, petÄ• kÄ• lagatÄ• tahiâ€™â€™ nti imaá¹
pakÄ• setvÄ• puna yasmÄ• te petÄ• ``ito kiÃ±ci lacchÄ• mÄ• â€™â€™ ti Ä• sÄ• bhibhÅ«
``idaá¹ƒ nÄ• ma no dethÄ• â€™â€™ ti yÄ• cituá¹ƒ asamatthÄ• , tasmÄ• tesaá¹ƒ imÄ• ni an
anussaranto \Be 180/ kulaputto dakkhiá¹‡aá¹ƒ dajjÄ• ti dassento __ ``adÄ• si meâ€™â€™ _

tassattho --- ``idaá¹ƒ nÄ• ma me dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• adÄ• sÄ«â€™â€™ ti ca
attanÄ• uyyogamÄ• pajjanto akÄ• sÄ«â€™â€™ ti ca, ``amu me mÄ• tito vÄ• pitito vÄ• sa
ca sinehavasena tÄ• á¹‡asamatthatÄ• ya ``mittÄ• â€™â€™ ti ca, ``asuko me saha paá¹ƒsu

\Ne 170/ ca evaá¹ƒ sabbamanussaranto petÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ dajjÄ• , dÄ• naá¹ƒ niyy
__ ``petÄ• naá¹ƒ dakkhiá¹‡Ä• dajjÄ• â€™â€™ _ti. tassattho --- dÄ• tabbÄ• ti dajjÄ• . kÄ• s
dakkhiá¹‡Ä• , teneva ``adÄ• si meâ€™â€™ tiÄ• dinÄ• nayena pubbe katamanussaraá¹ƒ a
karaá¹‡avacanappasaá¹…ge paccattavacanaá¹ƒ veditabbaá¹ƒ.

ekÄ• dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<11> evaá¹ƒ bhagavÄ• petÄ• naá¹ƒ dakkhiá¹‡Ä• niyyÄ• tane kÄ• raá¹‡abhÅ«tÄ• ni anuss

``adÄ• si me akÄ• si me, Ã±Ä• timittÄ• sakhÄ• ca me.

petÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ dajjÄ• , pubbe katamanussaraâ€™â€™ nti || ---

vatvÄ• \Ee 214/ puna ye Ã±Ä• timaraá¹‡ena ruá¹‡á¹‡asokÄ• diparÄ• eva hutvÄ• tiá¹-á¹-h
kiÃ±ci denti, tesaá¹ƒ taá¹ƒ ruá¹‡á¹‡asokÄ• di kevalaá¹ƒ attaparitÄ• panameva hoti, na petÄ
nipphÄ• detÄ«ti dassento __ ``na hi ruá¹‡á¹‡aá¹ƒ vÄ• â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha.

tattha __ruá¹‡á¹‡a_nti rodanÄ• roditattaá¹ƒ assupÄ• tanaá¹ƒ, __etena_ kÄ• yaparissamaá
socanÄ• socitattaá¹ƒ, etena cittaparissamaá¹ƒ dasseti. __yÄ• caÃ±Ã±Ä• _ti yÄ• ca ruá¹‡á
__paridevanÄ• _ti Ã±Ä• tibyasanena phuá¹-á¹-hassa lÄ• lappanÄ• , ``kahaá¹ƒ ekaputtaka p
evamÄ• dinÄ• nayena guá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• , etena vacÄ«parissamaá¹ƒ dasseti.

dvÄ• dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<12> evaá¹ƒ \Be 181/ bhagavÄ• ``ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• yÄ• caÃ±Ã±Ä• paridevan
atthÄ• ya na hoti, kevalantu attÄ• naá¹ƒ paritÄ• panamattameva, evaá¹ƒ tiá¹-á¹-hanti Ã±Ä• t
ruá¹‡á¹‡Ä• dÄ«naá¹ƒ niratthakabhÄ• vaá¹ƒ dassetvÄ• puna mÄ• gadharÄ• jena yÄ• dakk
sÄ• tthakabhÄ• vaá¹ƒ dassento __ ``ayaÃ±ca kho dakkhiá¹‡Ä• â€™â€™ _ti imaá¹ƒ gÄ• tha

tassattho --- ayaÃ±ca kho, mahÄ• rÄ• ja, dakkhiá¹‡Ä• tayÄ• ajja attano Ã±Ä• tigaá¹‡aá¹ƒ
sÄ• yasmÄ• saá¹…gho anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa, tasmÄ• saá¹…ghamhi s
petajanassa dÄ«gharattaá¹ƒ hitÄ• ya upakappati sampajjati phalatÄ«ti vuttaá¹ƒ hoti. __upak
á¹-hÄ• naso upakappati, taá¹ƒkhaá¹‡aá¹ƒyeva upakappati, na cirena. yathÄ• hi taá¹ƒkhaá¹
paá¹-ibhantaá¹ƒ ``á¹-hÄ• nasovetaá¹ƒ tathÄ• gataá¹ƒ paá¹-ibhÄ• tÄ«â€™â€™ ti vuccati, eva
taá¹ƒkhaá¹‡aá¹ƒyeva upakappantÄ• ``á¹-hÄ• naso upakappatÄ«â€™â€™ ti vuttÄ• . yaá¹ƒ
brÄ• hmaá¹‡a, á¹-hÄ• naá¹ƒ, yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ upakappatÄ«â€™â€™ ti (A
khuppipÄ• sikavantÄ• saparadattÅ«pajÄ«vinijjhÄ• mataá¹‡hikÄ• dibhedabhinne á¹-hÄ• ne u
kahÄ• paá¹‡aá¹ƒ dento ``kahÄ• paá¹‡aso detÄ«â€™â€™ ti \Ee 215/ loke vuccati. imasmiÃ±

__upakappatÄ«_ti pÄ• tubhavati, nibbattatÄ«ti vuttaá¹ƒ hoti.

terasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<13> evaá¹ƒ bhagavÄ• raÃ±Ã±Ä• dinnÄ• ya dakkhiá¹‡Ä• ya sÄ• tthakabhÄ• vaá¹ƒ dasse

``ayaÃ±ca kho dakkhiá¹‡Ä• dinnÄ• , saá¹…ghamhi suppatiá¹-á¹-hitÄ• .

dÄ«gharattaá¹ƒ hitÄ• yassa, á¹-hÄ• naso upakappatÄ«â€™â€™ ti || ---

vatvÄ• puna yasmÄ• imaá¹ƒ dakkhiá¹‡aá¹ƒ dentena Ã±Ä• tÄ«naá¹ƒ Ã±Ä• tÄ«hi kattabbak
Ã±Ä• tidhammo nidassito, bahujanassa pÄ• kaá¹-Ä«kato, nidassanaá¹ƒ vÄ• kato, tumhehip
Ã±Ä• tÄ«hi kattabbakiccakaraá¹‡avasena Ã±Ä• tidhammo paripÅ«retabbo, na niratthakehi r
paritÄ• petabboti ca pete dibbasampattiá¹ƒ adhigamentena petÄ• naá¹ƒ pÅ«jÄ• katÄ• uá¸·
bhikkhusaá¹…ghaá¹ƒ annapÄ• nÄ• dÄ«hi santappentena bhikkhÅ«naá¹ƒ balaá¹ƒ anupadinn
anukampÄ• diguá¹‡aparivÄ• raÃ±ca cÄ• gacetanaá¹ƒ nibbattentena anappakaá¹ƒ puÃ±Ã±a
bhagavÄ• imehi yathÄ• bhuccaguá¹‡ehi rÄ• jÄ• naá¹ƒ sampahaá¹ƒsento ---

``so Ã±Ä• tidhammo ca ayaá¹ƒ nidassito,

petÄ• na pÅ«jÄ• ca katÄ• uá¸·Ä• rÄ• .

balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ,

tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ nti || ---

imÄ• ya gÄ• thÄ• ya desanaá¹ƒ pariyosÄ• peti.

atha \Ne 172/ vÄ• __ ``so Ã±Ä• tidhammo ca ayaá¹ƒ nidassitoâ€™â€™ _ti iminÄ• gÄ• thÄ
rÄ• jÄ• naá¹ƒ dhammiyÄ• kathÄ• ya sandasseti. Ã±Ä• tidhammanidassanameva hi ettha sa
ca katÄ• uá¸·Ä• rÄ• _ti iminÄ• samÄ• dapeti. uá¸·Ä• rÄ• ti pasaá¹ƒsanameva hi ettha puna
samÄ• dapanaá¹ƒ. __balaÃ±ca bhikkhÅ«namanuppadinna_nti iminÄ• samuttejeti. balÄ• nu
dÄ• naá¹ƒ, balÄ• nuppadÄ• natÄ• ti tassa ussÄ• havaá¸• á¸• hanena samuttejanaá¹ƒ. __tum
anappaka_nti iminÄ• sampahaá¹ƒseti. puÃ±Ã±appasutakittanameva hi ettha tassa
yathÄ• bhuccaguá¹‡asaá¹ƒvaá¹‡á¹‡anabhÄ• vena sampahaá¹ƒsanajananato \Ee 216/ sam

desanÄ• pariyosÄ• ne ca pettivisayÅ«papattiÄ• dÄ«navasaá¹ƒvaá¹‡á¹‡anena saá¹ƒviggÄ•
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. dutiyadivasepi bha

tirokuá¹-á¹-aá¹ƒ desesi, evaá¹ƒ yÄ• va sattamadivasÄ• tÄ• diso eva dhammÄ• bhisamayo a

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

tirokuá¹-á¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nidhikaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

nikkhepakÄ• raá¹‡aá¹ƒ

idÄ• ni \Ne 173/ yadidaá¹ƒ tirokuá¹-á¹-Ä• nantaraá¹ƒ __ ``nidhiá¹ƒ nidheti purisoâ€™â€™ _
nidhikaá¹‡á¸• aá¹ƒ nikkhittaá¹ƒ, tassa ---

``bhÄ• sitvÄ• \Be 183/ nidhikaá¹‡á¸• assa, idha nikkhepakÄ• raá¹‡aá¹ƒ.

aá¹-á¹-huppattiÃ±ca dÄ«petvÄ• , karissÄ• matthavaá¹‡á¹‡anaá¹ƒâ€™â€™ ||

tattha idha nikkhepakÄ• raá¹‡aá¹ƒ tÄ• vassa evaá¹ƒ veditabbaá¹ƒ. idaÃ±hi nidhikaá¹‡á¸• a
anukkamena avuttampi yasmÄ• anumodanavasena vuttassa tirokuá¹-á¹-assa mithunabhÅ«
nikkhittaá¹ƒ. tirokuá¹-á¹-ena vÄ• puÃ±Ã±avirahitÄ• naá¹ƒ vipattiá¹ƒ dassetvÄ• iminÄ• kata
sampattidassanatthampi idaá¹ƒ idha nikkhittanti veditabbaá¹ƒ. idamassa idha nikkhepakÄ• n

suttaá¹-á¹-huppatti

aá¹-á¹-huppatti panassa --- sÄ• vatthiyaá¹ƒ kira aÃ±Ã±ataro kuá¹-umbiko aá¸• á¸• ho maha
saddho hoti pasanno, vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati. so ekasmi
buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá¹ƒ deti. tena ca samayena rÄ• jÄ• dha
purisaá¹ƒ pesesi ``gaccha, bhaá¹‡e, itthannÄ• maá¹ƒ kuá¹-umbikaá¹ƒ Ä• nehÄ«â€™â€™ ti.
kuá¹-umbikaá¹ƒ Ä• ha ``rÄ• jÄ• taá¹ƒ gahapati Ä• mantetÄ«â€™â€™ ti. kuá¹-umbiko saddh
217/ cetasÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ parivisanto Ä• ha ``gaccha, bho p
idÄ• ni tÄ• vamhi nidhiá¹ƒ nidhento á¹-hitoâ€™â€™ ti. atha bhagavÄ• bhuttÄ• vÄ« pavÄ• n
puÃ±Ã±asampadaá¹ƒ paramatthato nidhÄ«ti dassetuá¹ƒ tassa kuá¹-umbikassa anumodana
purisoâ€™â€™ _ti imÄ• gÄ• thÄ• yo abhÄ• si. ayamassa aá¹-á¹-huppatti.

evamassa \Ne 174/ ---

``bhÄ• sitvÄ• nidhikaá¹‡á¸• assa, idha nikkhepakÄ• raá¹‡aá¹ƒ.

aá¹-á¹-huppattiÃ±ca dÄ«petvÄ• , karissÄ• matthavaá¹‡á¹‡anaá¹ƒâ€™â€™ ||

paá¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<1> tattha __nidhiá¹ƒ nidheti puriso_ti nidhÄ«yatÄ«ti nidhi, á¹-hapÄ«yati rakkhÄ«yati gopÄ«
catubbidho thÄ• varo, jaá¹…gamo, aá¹…gasamo, anugÄ• mikoti. tattha __thÄ• varo_ nÄ• m
vehÄ• saá¹-á¹-haá¹ƒ vÄ• hiraÃ±Ã±aá¹ƒ vÄ• \Be 184/ suvaá¹‡á¹‡aá¹ƒ vÄ• khettaá¹ƒ vÄ• v
panaÃ±Ã±ampi evarÅ«paá¹ƒ iriyÄ• pathavirahitaá¹ƒ, ayaá¹ƒ thÄ• varo nidhi. __jaá¹…gamo_
hatthigavassavaá¸·avaá¹ƒ ajeá¸·akaá¹ƒ kukkuá¹-asÅ«karaá¹ƒ yaá¹ƒ vÄ• panaÃ±Ã±ampi ev
iriyÄ• pathapaá¹-isaá¹ƒyuttaá¹ƒ. ayaá¹ƒ jaá¹…gamo nidhi __aá¹…gasamo_ nÄ• ma kammÄ
vijjÄ• á¹-á¹-hÄ• naá¹ƒ, bÄ• husaccaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi evarÅ«paá¹ƒ sikkhitvÄ•
aá¹…gapaccaá¹…gamiva attabhÄ• vappaá¹-ibaddhaá¹ƒ, ayaá¹ƒ aá¹…gasamo nidhi. __anu
puÃ±Ã±aá¹ƒ sÄ«lamayaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ dhammassavanamayaá¹ƒ dhammadesan
evarÅ«paá¹ƒ puÃ±Ã±aá¹ƒ tattha tattha anugantvÄ• viya iá¹-á¹-haphalamanuppadeti, ayaá¹
imasmiá¹ƒ pana á¹-hÄ• ne thÄ• varo adhippeto.

__nidhetÄ«_ti á¹-hapeti paá¹-isÄ• meti gopeti. __puriso_ti manusso. kÄ• maÃ±ca purisopi i
nidhiá¹ƒ nidheti, idha pana purisasÄ«sena desanÄ• katÄ• , atthato pana tesampi idha samo
daá¹-á¹-habbaá¹ƒ. __gambhÄ«re odakantike_ti ogÄ• hetabbaá¹-á¹-hena gambhÄ«raá¹ƒ, ud
odakantikaá¹ƒ. atthi gambhÄ«raá¹ƒ na odakantikaá¹ƒ jaá¹…gale bhÅ«mibhÄ• ge satikaporis
odakantikaá¹ƒ na gambhÄ«raá¹ƒ ninne pallale ekadvividatthiko Ä• vÄ• á¹-o viya, atthi gamb
odakantikaÃ±ca \Ee 218/ jaá¹…gale bhÅ«mibhÄ• ge yÄ• va idÄ• ni udakaá¹ƒ Ä• gamissatÄ
viya. taá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``gambhÄ«re odakantikeâ€™â€™ ti. __atthe kicce s
anapetanti atthaá¹ƒ, atthÄ• vahaá¹ƒ hitÄ• vahanti vuttaá¹ƒ hoti. kÄ• tabbanti kiccaá¹ƒ, kiÃ±c
vuttaá¹ƒ hoti. uppannaá¹ƒ eva samuppannaá¹ƒ, kattabbabhÄ• vena upaá¹-á¹-hitanti vuttaá¹
kicce samuppanne. __atthÄ• ya me bhavissatÄ«_ti nidhÄ• nappayojananidassanametaá¹ƒ.
``atthÄ• vahe kismiÃ±cideva karaá¹‡Ä«ye samuppanne atthÄ• ya me bhavissati, tassa me k
bhavissatÄ«â€™â€™ ti. kiccanipphattiyeva hi tassa kicce samuppanne atthoti veditabbo.

dutiyagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne 175/ nidhÄ• nappayojanaá¹ƒ dassento atthÄ• dhigamÄ• dhippÄ• yaá¹ƒ dassetv
anatthÄ• pagamÄ• dhippÄ• yaá¹ƒ dassetumÄ• ha ---

<2> ``rÄ• jato \Be 185/ vÄ• duruttassa, corato pÄ«á¸·itassa vÄ• .

iá¹‡assa vÄ• pamokkhÄ• ya, dubbhikkhe Ä• padÄ• su vÄ• â€™â€™ ti ||

tassattho ``atthÄ• ya me bhavissatÄ«â€™â€™ ti ca ``iá¹‡assa vÄ• pamokkhÄ• yÄ• â€™â
bhavissatipamokkhÄ• ya-padehi saddhiá¹ƒ yathÄ• sambhavaá¹ƒ yojetvÄ• veditabbo.

tatthÄ• yaá¹ƒ yojanÄ• --- na kevalaá¹ƒ atthÄ• ya me bhavissatÄ«ti eva puriso nidhiá¹ƒ nidh
coroâ€™â€™ ti vÄ• ``pÄ• radÄ• rikoâ€™â€™ ti vÄ• ``suá¹…kaghÄ• takoâ€™â€™ ti vÄ•
paccÄ• mittehi duruttassa me sato rÄ• jato vÄ• pamokkhÄ• ya bhavissati, sandhicchedÄ• c
``ettakaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ dehÄ«â€™â€™ ti jÄ«vaggÄ• hena vÄ• corehi me pÄ
pamokkhÄ• ya bhavissati. santi me iá¹‡Ä• yikÄ• , te maá¹ƒ ``iá¹‡aá¹ƒ dehÄ«â€™â€™ ti coc
codiyamÄ• nassa iá¹‡assa vÄ• pamokkhÄ• ya bhavissati. hoti so samayo, yaá¹ƒ dubbhikkh
dullabhapiá¹‡á¸• aá¹ƒ, tattha na sukaraá¹ƒ appadhanena yÄ• petuá¹ƒ, tathÄ• vidhe Ä• gate
bhavissati \Ee 219/. yathÄ• rÅ«pÄ• Ä• padÄ• uppajjanti aggito vÄ• udakato vÄ• appiyadÄ
tathÄ• rÅ«pÄ• su vÄ• uppannÄ• su Ä• padÄ• su me bhavissatÄ«tipi puriso nidhiá¹ƒ nidhetÄ

evaá¹ƒ atthÄ• dhigamÄ• dhippÄ• yaá¹ƒ anatthÄ• pagamÄ• dhippÄ• yaÃ±cÄ• ti dvÄ«hi gÄ•
nidhÄ• nappayojanaá¹ƒ dassetvÄ• idÄ• ni tameva duvidhaá¹ƒ payojanaá¹ƒ nigamento Ä• h

``etadatthÄ• ya lokasmiá¹ƒ, nidhi nÄ• ma nidhÄ«yatÄ«â€™â€™ ti ||

tassattho --- yvÄ• yaá¹ƒ ``atthÄ• ya me bhavissatÄ«â€™â€™ ti ca ``rÄ• jato vÄ• duruttass
ca atthÄ• dhigamo anatthÄ• pagamo ca dassito. __etadatthÄ• ya_ etesaá¹ƒ nipphÄ• danatt
okÄ• saloke yo koci hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dibhedo __nidhi nÄ• ma nidhÄ«yati_ á¹-hapÄ«

tatiyagÄ• thÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Be 186/ yasmÄ• evaá¹ƒ nihitopi so nidhi puÃ±Ã±avataá¹ƒyeva adhippetatthasÄ• d
aÃ±Ã±esaá¹ƒ, tasmÄ• tamatthaá¹ƒ dÄ«pento Ä• ha ---

<3> ``tÄ• vassunihito santo, gambhÄ«re odakantike.

na sabbo sabbadÄ• eva, tassa taá¹ƒ upakappatÄ«â€™â€™ ti ||

tassattho --- so nidhi __tÄ• va sunihito santo, _ tÄ• va suá¹-á¹-hu nikhaá¹‡itvÄ• á¹-hapito s
hoti. kÄ«va suá¹-á¹-hÅ«ti? __gambhÄ«re odakantike_, yÄ• va gambhÄ«re odakantike nihito
tÄ• va suá¹-á¹-hÅ«ti vuttaá¹ƒ hoti. __na sabbo sabbadÄ• eva, tassa taá¹ƒ upakappatÄ«_ti y
tassa sabbopi sabbakÄ• laá¹ƒ na upakappati na sampajjati, yathÄ• vuttakiccakaraá¹‡asama
hoti. kintu kocideva kadÄ• cideva upakappati, neva vÄ• upakappatÄ«ti. ettha ca nti padapÅ
daá¹-á¹-habbo ``yathÄ• taá¹ƒ appamattassa Ä• tÄ• pinoâ€™â€™ ti evamÄ• dÄ«su (MN II 1
liá¹…gabhedaá¹ƒ vÄ• katvÄ• ``soâ€™â€™ ti vattabbe ``taâ€™â€™ nti vuttaá¹ƒ. evaá¹ƒ hi

sukhaá¹ƒ bujjhatÄ«ti.

catutthapaÃ±camagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ \Ee 220/ ``na sabbo sabbadÄ• eva, tassa taá¹ƒ upakappatÄ«â€™â€™ ti vatvÄ• id
upakappati, tÄ• ni dassento Ä• ha ---

<4> ``nidhi vÄ• á¹-hÄ• nÄ• cavati, saÃ±Ã±Ä• vÄ• ssa vimuyhati.

nÄ• gÄ• vÄ• apanÄ• menti, yasmÄ• vÄ• pi haranti naá¹ƒ ||

<5> ``appiyÄ• vÄ• pi dÄ• yÄ• dÄ• , uddharanti apassatoâ€™â€™ ti ||

tassattho \Ne 177/ --- yasmiá¹ƒ á¹-hÄ• ne sunihito hoti nidhi, so vÄ• __nidhi_ tamhÄ• __á¹
apeti vigacchati, acetanopi samÄ• no puÃ±Ã±akkhayavasena aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ gac
vimuyhati, _ yasmiá¹ƒ á¹-hÄ• ne nihito nidhi, taá¹ƒ na jÄ• nÄ• ti, assa puÃ±Ã±akkhayacoditÄ
nidhiá¹ƒ __apanÄ• menti_ aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ gamenti. __yakkhÄ• vÄ• pi haranti_ ye
gacchanti. __apassato_ vÄ• assa __appiyÄ• vÄ• dÄ• yÄ• dÄ• _ bhÅ«miá¹ƒ khaá¹‡itvÄ• t
evamassa etehi á¹-hÄ• nÄ• cavanÄ• dÄ«hi kÄ• raá¹‡ehi so nidhi na upakappatÄ«ti.

evaá¹ƒ á¹-hÄ• nÄ• cavanÄ• dÄ«ni lokasammatÄ• ni anupakappanakÄ• raá¹‡Ä• ni vatvÄ•
kÄ• raá¹‡Ä• naá¹ƒ mÅ«labhÅ«taá¹ƒ ekaÃ±Ã±eva puÃ±Ã±akkhayasaÃ±Ã±itaá¹ƒ kÄ• raá¹‡a

``yadÄ• puÃ±Ã±akkhayo hoti, sabbametaá¹ƒ vinassatÄ«â€™â€™ ti ||

tassattho --- yasmiá¹ƒ samaye bhogasampattinipphÄ• dakassa puÃ±Ã±assa khayo hoti,
bhogapÄ• rijuÃ±Ã±asaá¹ƒvattanikamapuÃ±Ã±amokÄ• saá¹ƒ katvÄ• á¹-hitaá¹ƒ hoti, atha ya
nihitaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• didhanajÄ• taá¹ƒ, sabbametaá¹ƒ vinassatÄ«ti.

chaá¹-á¹-hagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ bhagavÄ• tena tena adhippÄ• yena nihitampi yathÄ• dhippÄ• yaá¹ƒ anupakappant
nassanadhammaá¹ƒ lokasammataá¹ƒ nidhiá¹ƒ vatvÄ• idÄ• ni yaá¹ƒ puÃ±Ã±asampadaá¹ƒ
dassetuá¹ƒ tassa kuá¹-umbikassa anumodanatthamidaá¹ƒ nidhikaá¹‡á¸• amÄ• raddhaá¹ƒ, t

<6> ``yassa dÄ• nena sÄ«lena, saá¹ƒyamena damena ca.

nidhÄ« sunihito hoti, itthiyÄ• purisassa vÄ• â€™â€™ ti ||

__tattha_ \Ee 221/ __dÄ• na_nti ``dÄ• naÃ±ca dhammacariyÄ• cÄ• â€™â€™ ti ettha vutta
__sÄ«la_nti kÄ• yikavÄ• casiko avÄ«tikkamo. paÃ±caá¹…gadasaá¹…gapÄ• timokkhasaá¹ƒ
idha sÄ«lanti adhippetaá¹ƒ. __saá¹ƒyamo_ti saá¹ƒyamanaá¹ƒ saá¹ƒyamo, cetaso nÄ• nÄ• n
vuttaá¹ƒ hoti, samÄ• dhissetaá¹ƒ adhivacanaá¹ƒ. yena saá¹ƒyamena samannÄ• gato ``hatth
pÄ• dasaá¹ƒyato, vÄ• cÄ• saá¹ƒyato, saá¹ƒyatuttamoâ€™â€™ ti ettha saá¹ƒyatuttamoti vut
``saá¹ƒyamanaá¹ƒ saá¹ƒyamo, saá¹ƒvaraá¹‡anti \Ne 178/ vuttaá¹ƒ hoti, indriyasaá¹ƒvarasse
nti. __damo_ti damanaá¹ƒ, kilesÅ«pasamananti vuttaá¹ƒ hoti, paÃ±Ã±Ä• yetaá¹ƒ adhivacan
katthaci paÃ±Ã±Ä• tveva \Be 188/ vuccati ``sussÅ«sÄ• labhate paÃ±Ã±aâ€™â€™ nti evam
188). katthaci dhammoti ``saccaá¹ƒ dhammo dhiti cÄ• goâ€™â€™ ti evamÄ• dÄ«su. kattha
damÄ• cÄ• gÄ• , khantyÄ• bhiyyo na vijjatÄ«â€™â€™ tiÄ• dÄ«su.

evaá¹ƒ dÄ• nÄ• dÄ«ni Ã±atvÄ• idÄ• ni evaá¹ƒ imissÄ• gÄ• thÄ• ya sampiá¹‡á¸• etvÄ• att
itthiyÄ• vÄ• purisassa vÄ• dÄ• nena sÄ«lena saá¹ƒyamena damena cÄ• ti imehi catÅ«hi c
suvaá¹‡á¹‡ena muttÄ• ya maá¹‡inÄ• vÄ• dhanamayo nidhi tesaá¹ƒ suvaá¹‡á¹‡Ä• dÄ«naá
nidhÄ«yati, evaá¹ƒ puÃ±Ã±amayo nidhi tesaá¹ƒ dÄ• nÄ• dÄ«naá¹ƒ ekacittasantÄ• ne cetiyÄ
suá¹-á¹-hu karaá¹‡ena sunihito hotÄ«ti.

sattamagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ bhagavÄ• ``yassa dÄ• nenÄ• â€™â€™ ti imÄ• ya gÄ• thÄ• ya puÃ±Ã±asampadÄ•
dassetvÄ• idÄ• ni yattha nihito, so nidhi sunihito hoti, taá¹ƒ vatthuá¹ƒ dassento Ä• ha ---

<7> ``cetiyamhi ca saá¹…ghe vÄ• , puggale atithÄ«su vÄ• .

mÄ• tari pitari cÄ• pi, atho jeá¹-á¹-hamhi bhÄ• tarÄ«â€™â€™ ti ||

tattha cayitabbanti __cetiyaá¹ƒ, _ pÅ«jetabbanti vuttaá¹ƒ hoti, citattÄ• vÄ• cetiyaá¹ƒ. taá¹ƒ
cetiyaá¹ƒ tividhaá¹ƒ hoti paribhogacetiyaá¹ƒ \Ee 222/, uddissakacetiyaá¹ƒ, dhÄ• tukacetiyan
bodhirukkho paribhogacetiyaá¹ƒ, buddhapaá¹-imÄ• uddissakacetiyaá¹ƒ, dhÄ• tugabbhathÅ
dhÄ• tukacetiyaá¹ƒ. __saá¹…gho_ti buddhappamukhÄ• dÄ«su yo koci. __puggalo_ti gahaá
natthi assa tithi, yamhi vÄ• tamhi divase Ä• gacchatÄ«ti __atithi_. taá¹…khaá¹‡e Ä• gatapÄ
adhivacanaá¹ƒ. sesaá¹ƒ vuttanayameva.

evaá¹ƒ cetiyÄ• dÄ«ni Ã±atvÄ• idÄ• ni evaá¹ƒ imissÄ• gÄ• thÄ• ya sampiá¹‡á¸• etvÄ• atth
``sunihito hotÄ«â€™â€™ ti vutto, so imesu vatthÅ«su sunihito hoti. kasmÄ• ? dÄ«gharattaá
iá¹-á¹-haphalÄ• nuppadÄ• nasamatthatÄ• ya. tathÄ• hi appakampi cetiyamhi datvÄ• dÄ«gh
iá¹-á¹-haphalalÄ• bhino honti. yathÄ• ha ---

``ekapupphaá¹ƒ \Be 189/ yajitvÄ• na, asÄ«tikappakoá¹-iyo.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaâ€™â€™ nti ca ||

``mattÄ• sukhapariccÄ• gÄ• , passe ce vipulaá¹ƒ sukhaâ€™â€™ nti ca || (Dhp 290).

evaá¹ƒ dakkhiá¹‡Ä• visuddhivelÄ• masuttÄ• dÄ«su vuttanayena saá¹…ghÄ• divatthÅ«supi
yathÄ• ca cetiyÄ• dÄ«su dÄ• nassa pavatti phalavibhÅ«ti ca dassitÄ• , evaá¹ƒ yathÄ• yoga
Ä• rabhitvÄ• cÄ• rittavÄ• rittavasena sÄ«lassa, buddhÄ• nussativasena saá¹ƒyamassa,
tabbatthukavipassanÄ• manasikÄ• rapaccavekkhaá¹‡avasena damassa ca pavatti tassa ta
veditabbÄ• .

aá¹-á¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ bhagavÄ• dÄ• nÄ• dÄ«hi nidhÄ«yamÄ• nassa puÃ±Ã±amayanidhino cetiyÄ• dibhe
etesu vatthÅ«su sunihitassa tassa nidhino gambhÄ«re odakantike nihitanidhito visesaá¹ƒ da

<8> ``eso \Ee 223/ nidhi sunihito, ajeyyo anugÄ• miko.

pahÄ• ya gamanÄ«yesu, etaá¹ƒ Ä• dÄ• ya gacchatÄ«â€™â€™ ti ||

tattha pubbapadena taá¹ƒ dÄ• nÄ• dÄ«hi sunihitanidhiá¹ƒ niddisati __ ``eso nidhi sunihitoâ€
__ajeyyo_ti parehi jetvÄ• gahetuá¹ƒ na sakkÄ• , acceyyotipi pÄ• á¹-ho, tassa accitabbo acc
hitasukhatthikena upacitabboti attho. etasmiÃ±ca pÄ• á¹-he eso nidhi acceyyoti sambandhit
``kasmÄ• â€™â€™ ti anuyogaá¹ƒ dassetvÄ• ``yasmÄ• sunihito anugÄ• mikoâ€™â€™ ti s
sunihitassa acceyyattaá¹ƒ vuttaá¹ƒ bhaveyya, na ca sunihito accanÄ«yo. accito eva hi soti.
__anugÄ• miko, _ paralokaá¹ƒ gacchantampi tattha tattha phaladÄ• nena na vijahatÄ«ti atth

__pahÄ• ya_ \Ne 180/ __gamanÄ«yesu etaá¹ƒ Ä• dÄ• ya gacchatÄ«_ti maraá¹‡akÄ• le pa
pahÄ• ya gamanÄ«yesu etaá¹ƒ nidhiá¹ƒ Ä• dÄ• ya paralokaá¹ƒ gacchatÄ«ti ayaá¹ƒ kira eta
yujjati. kasmÄ• ? bhogÄ• naá¹ƒ \Be 190/ agamanÄ«yato. pahÄ• tabbÄ• eva hi te te bhogÄ•
pana te te gativisesÄ• . yato yadi esa attho siyÄ• , pahÄ• ya bhoge gamanÄ«yesu gativises
evamettha attho veditabbo --- ``nidhi vÄ• á¹-hÄ• nÄ• cavatÄ«â€™â€™ ti evamÄ• dinÄ• pa
bhogesu gacchantesu etaá¹ƒ Ä• dÄ• ya gacchatÄ«ti. eso hi anugÄ• mikattÄ• taá¹ƒ nappaja

tattha siyÄ• ``gamanÄ«yesÅ«ti ettha gantabbesÅ«ti attho, na gacchantesÅ«â€™â€™ ti. ta
gahetabbaá¹ƒ. yathÄ• hi ``ariyÄ• niyyÄ• nikÄ• â€™â€™ ti (DN II 141) ettha niyyantÄ• ti att

evamidhÄ• pi gacchantesÅ«ti attho, na gantabbesÅ«ti.

atha vÄ• yasmÄ• esa maraá¹‡akÄ• le kassaci dÄ• tukÄ• mo bhoge Ä• masitumpi na labh
pubbaá¹ƒ kÄ• yena \Ee 224/ pahÄ• tabbÄ• , pacchÄ• vihatÄ• sena cetasÄ• gantabbÄ• , a
tasmÄ• pubbaá¹ƒ kÄ• yena pahÄ• ya pacchÄ• cetasÄ• gamanÄ«yesu bhogesÅ«ti evame
purimasmiá¹ƒ atthe niddhÄ• raá¹‡e bhummavacanaá¹ƒ, pahÄ• ya gamanÄ«yesu bhogesu e
puÃ±Ã±anidhivibhavaá¹ƒ tato nÄ«haritvÄ• Ä• dÄ• ya gacchatÄ«ti. pacchime atthe bhÄ• ve
bhummavacanaá¹ƒ. bhogÄ• naÃ±hi gamanÄ«yabhÄ• vena etassa nidhissa Ä• dÄ• ya gama

navamagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ bhagavÄ• imassa puÃ±Ã±anidhino gambhÄ«re odakantike nihitanidhito visesaá¹ƒ d
bhaá¹‡á¸• aguá¹‡asaá¹ƒvaá¹‡á¹‡anena kayajanassa ussÄ• haá¹ƒ janento uá¸·Ä• rabhaá¹‡a
desitapuÃ±Ã±anidhiguá¹‡asaá¹ƒvaá¹‡á¹‡anena tasmiá¹ƒ puÃ±Ã±anidhimhi devamanussÄ•

<9> ``asÄ• dhÄ• raá¹‡amaÃ±Ã±esaá¹ƒ, acorÄ• haraá¹‡o nidhi.

kayirÄ• tha dhÄ«ro puÃ±Ã±Ä• ni, yo nidhi anugÄ• mikoâ€™â€™ ti ||

tattha \Be 191/ __asÄ• dhÄ• raá¹‡amaÃ±Ã±esa_nti asÄ• dhÄ• raá¹‡o aÃ±Ã±esaá¹ƒ, __ma_
``adukkhamasukhÄ• ya vedanÄ• ya \Ne 181/ sampayuttÄ• â€™â€™ tiÄ• dÄ«su viya. na co
__acorÄ• haraá¹‡o, _ corehi Ä• dÄ• tabbo na hotÄ«ti attho. nidhÄ• tabboti __nidhi_. evaá¹ƒ
puÃ±Ã±anidhiguá¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• tato dvÄ«hi tattha ussÄ• haá¹ƒ janeti __ ``kay
puÃ±Ã±Ä• ni, yo nidhi anugÄ• mikoâ€™â€™ _ti. tassattho --- yasmÄ• puÃ±Ã±Ä• ni nÄ• m
acorÄ• haraá¹‡o ca nidhi hoti. na kevalaÃ±ca asÄ• dhÄ• raá¹‡o acorÄ• haraá¹‡o ca nidhi, a
sunihito, ajeyyo anugÄ• mikoâ€™â€™ ti ettha vutto yo nidhi anugÄ• miko. so ca yasmÄ• p
kayirÄ• tha kareyya dhÄ«ro buddhisampanno dhitisampanno ca puggalo puÃ±Ã±Ä• nÄ«ti.

dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ bhagavÄ• guá¹‡asaá¹ƒvaá¹‡á¹‡anena puÃ±Ã±anidhimhi devamanussÄ• naá¹ƒ uss
ussahitvÄ• puÃ±Ã±anidhikiriyÄ• ya sampÄ• denti, tesaá¹ƒ so yaá¹ƒ phalaá¹ƒ deti, taá¹ƒ sa
---

<10> á¹• 21 ``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhÄ«â€™â€™ ti ||

idÄ• ni \Ee 225/ yasmÄ• patthanÄ• ya paá¹-ibandhitassa sabbakÄ• madadattaá¹ƒ, na vinÄ•

``Ä• kaá¹…kheyya ce gahapatayo dhammacÄ• rÄ« samacÄ• rÄ« `aho vatÄ• haá¹ƒ kÄ• yas
khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti, á¹-hÄ• naá¹ƒ kho panetaá
bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. taá¹ƒ
dhammacÄ• rÄ« samacÄ• rÄ«â€™â€™ (MN I 442).

evaá¹ƒ ``anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja vihareyya. taá¹ƒ kissa hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«â€™â

tathÄ• \Be 192/ cÄ• ha ---

``idha, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena, sutena, cÄ• gena, paÂ
hoti, tassa evaá¹ƒ hoti `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyama
sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ padahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti
bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ
saá¹ƒvattantÄ«â€™â€™ ti (MN III 161) evamÄ• di.

tasmÄ• taá¹ƒ tathÄ• tathÄ• Ä• kaá¹…khapariyÄ• yaá¹ƒ cittapadahanÄ• dhiá¹-á¹-hÄ• nabh
patthanaá¹ƒ tassa sabbakÄ• madadatte hetuá¹ƒ dassento Ä• ha ---

``yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhatÄ«â€™â€™ ti ||

ekÄ• dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<11> idÄ• ni yaá¹ƒ taá¹ƒ sabbaá¹ƒ etena labbhati, taá¹ƒ odhiso odhiso dassento __ ``suvaá
susaratÄ• â€™â€™ _ti evamÄ• digÄ• thÄ• yo Ä• ha.

tattha paá¹-hamagÄ• thÄ• ya tÄ• va __suvaá¹‡á¹‡atÄ• _ nÄ• ma sundaracchavivaá¹‡á¹‡at
sÄ• pi etena puÃ±Ã±anidhinÄ• labbhati. yathÄ• ha ---

``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ ... pe ... pubbe manussabhÅ«to samÄ• n
anupÄ• yÄ• sabahulo, bahumpi vutto samÄ• no nÄ• bhisajji \Ee 226/ na kuppi na byÄ• pajji
kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• si, dÄ• tÄ• ca ahosi sukhumÄ• naá¹ƒ m
pÄ• vuraá¹‡Ä• naá¹ƒ khomasukhumÄ• naá¹ƒ kappÄ• sika ... pe ... koseyya ... pe ... kambala
kammassa katattÄ• upacitattÄ• ... pe ... itthattaá¹ƒ Ä• gato samÄ• no imaá¹ƒ mahÄ• purisa
paá¹-ilabhati. suvaá¹‡á¹‡avaá¹‡á¹‡o hoti kaÃ±canasannibhattacoâ€™â€™ ti (DN III 218).

__susaratÄ• _ nÄ• ma brahmassaratÄ• karavÄ«kabhÄ• á¹‡itÄ• , sÄ• pi etena labbhati. yat

``yampi \Be 193/, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ ... pe ... pharusaá¹ƒ vÄ• caá¹ƒ vÄ• cÄ• ya paá¹-ivirato ahosi, yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• ... pe ... tathÄ• rÅ ahosi. so tassa kammassa katattÄ• upacitattÄ• ... pe ... itthattaá¹ƒ \Ne 183/ Ä• gato samÄ• mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati. pahutajivho ca hoti brahmassaro ca karavÄ«kabh 236).

__susaá¹‡á¹-hÄ• nÄ• _ti suá¹-á¹-hu saá¹‡á¹-hÄ• natÄ• , samacitavaá¹-á¹-itayuttaá¹-á¹-hÄ• aá¹…gapaccaá¹…gÄ• naá¹ƒ samacitavaá¹-á¹-itabhÄ• vena sannivesoti vuttaá¹ƒ hoti. sÄ• pi ---

``yampi, bhikkhave, tathÄ• gato purimaá¹ƒ jÄ• tiá¹ƒ ... pe ... pubbe manussabhÅ«to samÄ• m atthakÄ• mo ahosi hitakÄ• mo phÄ• sukÄ• mo yogakkhemakÄ• mo `kinti me saddhÄ• ya va cÄ• gena paÃ±Ã±Ä• ya dhanadhaÃ±Ã±ena khettavatthunÄ• dvipadacatuppadehi puttadÄ• Ã±Ä• tÄ«hi mittehi bandhavehi vaá¸• á¸• heyyuâ€™ nti, so tassa kammassa ... pe ... samÄ• mahÄ• purisalakkhaá¹‡Ä• ni paá¹-ilabhati, sÄ«hapubbaá¸• á¸• hakÄ• yo ca hoti citantaraá¹ƒ samavaá¹-á¹-akkhandho \Ee 227/ cÄ• â€™â€™ ti (DN III 224) evamÄ• di.

iminÄ• nayena ito paresampi iminÄ• puÃ±Ã±anidhinÄ• paá¹-ilÄ• bhasÄ• dhakÄ• ni suttap vattabbÄ• ni. ativitthÄ• rabhayena tu saá¹ƒkhittaá¹ƒ, idÄ• ni avasesapadÄ• naá¹ƒ vaá¹‡á¹‡a

__surÅ«patÄ• _ti ettha sakalasarÄ«raá¹ƒ rÅ«panti veditabbaá¹ƒ ``Ä• kÄ• so parivÄ• rito rÅ« gacchatÄ«â€™â€™ tiÄ• dÄ«su (MN I 306) viya, tassa rÅ«passa sundaratÄ• surÅ«patÄ• m nÄ• tikisatÄ• nÄ• tithÅ«latÄ• nÄ• tikÄ• á¸·atÄ• naccodÄ• tatÄ• ti vuttaá¹ƒ hoti. __Ä• dhipa khattiyamahÄ• sÄ• lÄ• dibhÄ• vena sÄ• mikabhÄ• voti attho. __parivÄ• ro_ti agÄ• rikÄ• naá anagÄ• rikÄ• naá¹ƒ parisasampatti, Ä• dhipaccaÃ±ca \Be 194/ parivÄ• ro ca __Ä• dhipacca suvaá¹‡á¹‡atÄ• dÄ«hi sarÄ«rasampatti, Ä• dhipaccena bhogasampatti, parivÄ• rena sajana veditabbÄ• . __sabbametena labbhatÄ«_ti yaá¹ƒ taá¹ƒ ``yaá¹ƒ yadevÄ• bhipatthenti, sabbam vuttaá¹ƒ, tattha idampi tÄ• va paá¹-hamaá¹ƒ odhiso vuttasuvaá¹‡á¹‡atÄ• di sabbametena la dasseti.

dvÄ• dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<12> evamimÄ• ya \Ne 184/ gÄ• thÄ• ya puÃ±Ã±Ä• nubhÄ• vena labhitabbaá¹ƒ rajjasampa devamanussasampattiá¹ƒ dassetvÄ• idÄ• ni tadubhayarajjasampattiá¹ƒ dassento __ ``pade gÄ• thamÄ• ha.

tattha __padesarajja_nti ekadÄ«pampi sakalaá¹ƒ apÄ• puá¹‡itvÄ• pathaviyÄ• ekamekasm
issarabhÄ• vo __issariyaá¹ƒ, _ iminÄ• dÄ«pacakkavattirajjaá¹ƒ dasseti. __cakkavattisukhaa
iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ cakkavattisukhaá¹ƒ. iminÄ• cÄ• turantacakkavattirajjaá
rajjaá¹ƒ __devarajjaá¹ƒ, _ etena mandhÄ• tÄ• dÄ«nampi manussÄ• naá¹ƒ devarajjaá¹ƒ das
dibbesÅ«_ti iminÄ• ye te divi bhavattÄ• ``dibbÄ• â€™â€™ ti vuccanti, tesu dibbesu kÄ• ye
devarajjaá¹ƒ dasseti. __sabbametena labbhatÄ«_ti yaá¹ƒ taá¹ƒ ``yaá¹ƒ yadevÄ• bhipatthent
labbhatÄ«â€™â€™ ti \Ee 228/ vuttaá¹ƒ, tattha idampi dutiyaá¹ƒ odhiso padesarajjÄ• di sabb
veditabbanti dasseti.

terasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<13> evamimÄ• ya gÄ• thÄ• ya puÃ±Ã±Ä• nubhÄ• vena labhitabbaá¹ƒ devamanussarajjas
dvÄ«hi gÄ• thÄ• hi vuttaá¹ƒ sampattiá¹ƒ samÄ• sato purakkhatvÄ• nibbÄ• nasampattiá¹ƒ d
sampattÄ«â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha.

tassÄ• yaá¹ƒ __padavaá¹‡á¹‡anÄ• _ --- manussÄ• naá¹ƒ ayanti mÄ• nussÄ«, mÄ• nussÄ«
sampajjanaá¹ƒ __sampatti_. devÄ• naá¹ƒ loko devaloko. tasmiá¹ƒ __devaloke. yÄ• _ti anav
ramanti etÄ• ya ajjhattaá¹ƒ uppannÄ• ya bahiddhÄ• vÄ• upakaraá¹‡abhÅ«tÄ• yÄ• ti __rati
cetaá¹ƒ \Be 195/ adhivacanaá¹ƒ. __yÄ• _ti aniyatavacanaá¹ƒ __ca_saddo pubbasampattiyÄ
nibbÄ• naá¹ƒyeva __nibbÄ• nasampatti_.

ayaá¹ƒ pana __atthavaá¹‡á¹‡anÄ• _ --- yÄ• esÄ• ``suvaá¹‡á¹‡atÄ• â€™â€™ tiÄ• dÄ«hi p
devaloke ca yÄ• rati vuttÄ• , sÄ• ca sabbÄ• , yÄ• cÄ• yamaparÄ• saddhÄ• nusÄ• ribhÄ•
nibbÄ• nasampatti, sÄ• cÄ• ti idaá¹ƒ tatiyampi odhiso sabbametena labbhatÄ«ti.

atha \Ne 185/ vÄ• yÄ• pubbe suvaá¹‡á¹‡atÄ• dÄ«hi avuttÄ• ``sÅ«rÄ• satimanto idha bra
evamÄ• dinÄ• (AN c 9.21) nayena niddiá¹-á¹-hÄ• paÃ±Ã±Ä• veyyattiyÄ• dibhedÄ• ca mÄ
devaloke ca yÄ• jhÄ• nÄ• dirati, yÄ• ca yathÄ• vuttappakÄ• rÄ• nibbÄ• nasampatti cÄ• ti
sabbametena labbhatÄ«ti. evampettha atthavaá¹‡á¹‡anÄ• veditabbÄ• .

cuddasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<14> evamimÄ• ya gÄ• thÄ• ya puÃ±Ã±Ä• nubhÄ• vena labhitabbaá¹ƒ saddhÄ• nusÄ• rÄ«
nibbÄ• nasampattimpi dassetvÄ• idÄ• ni tevijjaubhatobhÄ• gavimuttabhÄ• vavasenapi patt
upÄ• yaÃ±ca dassento __ ``mittasampadamÄ• gammÄ• _â€™â€™ ti imaá¹ƒ gÄ• thamÄ• h

tassÄ• yaá¹ƒ __padavaá¹‡á¹‡anÄ• _ --- sampajjati etÄ• ya guá¹‡avibhÅ«tiá¹ƒ pÄ• puá¹‡Ä•
sampadÄ• mittasampadÄ• , taá¹ƒ __mittasampadaá¹ƒ_ \Ee 229/. __Ä• gammÄ• _ti nissÄ•

__payuÃ±jato_ti yogÄ• nuá¹-á¹-hÄ• naá¹ƒ karoto. vijÄ• nÄ• ti etÄ• yÄ• ti vijjÄ• , vimuccati et
vimuccatÄ«ti vimutti, vijjÄ• ca vimutti ca vijjÄ• vimuttiyo, vijjÄ• vimuttÄ«su vasÄ«bhÄ• vo
__vijjÄ• vimuttivasÄ«bhÄ• vo_.

ayaá¹ƒ pana __atthavaá¹‡á¹‡anÄ• _ --- yvÄ• yaá¹ƒ mittasampadamÄ• gamma satthÄ• raá
garuá¹-á¹-hÄ• niyaá¹ƒ sabrahmacÄ• riá¹ƒ nissÄ• ya tato ovÄ• daÃ±ca anusÄ• saniÃ±ca gah
paá¹-ipattiyÄ• yoniso payuÃ±jato pubbenivÄ• sÄ• dÄ«su tÄ«su vijjÄ• su ``tattha katamÄ• v
adhimutti nibbÄ• naÃ±cÄ• â€™â€™ ti (Dhs 1381) evaá¹ƒ Ä• gatÄ• ya aá¹-á¹-hasamÄ• patti
tathÄ• tathÄ• adandhÄ• yitattena \Be 196/ vasÄ«bhÄ• vo, idampi catutthaá¹ƒ odhiso sabba

pannarasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<15> evamimÄ• ya gÄ• thÄ• ya pubbe kathitavijjÄ• vimuttivasÄ«bhÄ• vabhÄ• giyapuÃ±Ã±
tevijjaubhatobhÄ• gavimuttabhÄ• vavasenapi pattabbaá¹ƒ nibbÄ• nasampattiá¹ƒ dassetvÄ•
vijjÄ• vimuttivasÄ«bhÄ• vappattÄ• tevijjÄ• ubhatobhÄ• gavimuttÄ• pi sabbe paá¹-isambhid
labhanti, imÄ• ya puÃ±Ã±asampadÄ• ya ca tassÄ• guá¹‡avibhÅ«tiyÄ• padaá¹-á¹-hÄ• nava
sÄ• pi labbhati, tasmÄ• tampi dassento __ ``paá¹-isambhidÄ• vimokkhÄ• cÄ• â€™â€™ _t

``yato sammÄ• katena yÄ• cÄ• yaá¹ƒ dhammatthaniruttipaá¹-ibhÄ• nesu pabhedagatÄ• p
ti vuccati, ye cime ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dinÄ• (DN II 129; III 339) nay
vimokkhÄ• , yÄ• cÄ• yaá¹ƒ bhagavato sÄ• vakehi pattabbÄ• sÄ• vakasampattisÄ• dhikÄ•
sayambhubhÄ• vasÄ• dhikÄ• paccekabodhi, yÄ• ca sabbasattuttamabhÄ• vasÄ• dhikÄ• b
odhiso sabbametena labbhatÄ«ti veditabbaá¹ƒ.

soá¸·asamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<16> evaá¹ƒ bhagavÄ• yaá¹ƒ taá¹ƒ ``yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhatÄ«
imÄ• hi paÃ±cahi gÄ• thÄ• hi odhiso odhiso dassetvÄ• \Ee 230/ idÄ• ni sabbamevidaá¹ƒ
sabbakÄ• madadanidhisaÃ±Ã±itaá¹ƒ puÃ±Ã±asampadaá¹ƒ pasaá¹ƒsanto __ ``evaá¹ƒ maha
gÄ• thÄ• ya desanaá¹ƒ niá¹-á¹-hapesi.

tassÄ• yaá¹ƒ __padavaá¹‡á¹‡anÄ• --- eva_nti atÄ«tatthanidassanaá¹ƒ. mahanto attho ass
mahato atthÄ• ya saá¹ƒvattatÄ«ti vuttaá¹ƒ hoti, mahiddhikÄ• tipi pÄ• á¹-ho. __esÄ• _ti udde
``yassa dÄ• nena sÄ«lenÄ• â€™â€™ ti ito pabhuti yÄ• va ``kayirÄ• tha dhÄ«ro puÃ±Ã±Ä• n
puÃ±Ã±asampadaá¹ƒ uddisati. __yadida_nti abhimukhakaraá¹‡atthe nipÄ• to, tena esÄ• ti u
niddisituá¹ƒ yÄ• esÄ• ti abhimukhaá¹ƒ karoti. puÃ±Ã±Ä• naá¹ƒ sampadÄ• __puÃ±Ã±asam
kÄ• raá¹‡avacanaá¹ƒ. __dhÄ«rÄ• _ti dhitimanto. __pasaá¹ƒsantÄ«_ti vaá¹‡á¹‡ayanti. __paa
paÃ±Ã±Ä• sampannÄ• . __katapuÃ±Ã±ata_nti katapuÃ±Ã±abhÄ• vaá¹ƒ.

ayaá¹ƒ pana __atthavaá¹‡á¹‡anÄ• _ --- iti bhagavÄ• suvaá¹‡á¹‡atÄ• diá¹ƒ buddhabhÅ«mi
puÃ±Ã±asampadÄ• nubhÄ• vena adhigantabbamatthaá¹ƒ vaá¹‡á¹‡ayitvÄ• idÄ• ni tamevat
tenevatthena yathÄ• vuttappakÄ• rÄ• ya puÃ±Ã±asampadÄ• ya mahatthikattaá¹ƒ thunanto
atthassa Ä• vahanena mahatthikÄ• esÄ• , yadidaá¹ƒ mayÄ• ``yassa dÄ• nena sÄ«lenÄ• â
puÃ±Ã±asampadÄ• , tasmÄ• mÄ• disÄ• sattÄ• naá¹ƒ hitasukhÄ• vahÄ• ya dhammadesan
yathÄ• bhÅ«taguá¹‡ena ca dhÄ«rÄ• paá¹‡á¸• itÄ• ``asÄ• dhÄ• raá¹‡amaÃ±Ã±esaá¹ƒ, acc
tiÄ• dÄ«hi idha vuttehi \Ne 187/ ca, avuttehi ca ``mÄ• , bhikkhave, puÃ±Ã±Ä• naá¹ƒ bhÄ• yi
bhikkhave, adhivacanaá¹ƒ, yadidaá¹ƒ puÃ±Ã±Ä• nÄ«â€™â€™ tiÄ• dÄ«hi (AN b 7.62; It 22;
anekÄ• kÄ• ravokÄ• raá¹ƒ katapuÃ±Ã±ataá¹ƒ pasaá¹ƒsanti, na pakkhapÄ• tenÄ• ti.

desanÄ• pariyosÄ• ne so upÄ• sako bahujanena saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• s
pasenadikosalassa santikaá¹ƒ gantvÄ• etamatthaá¹ƒ Ä• rocesi, rÄ• jÄ• ativiya tuá¹-á¹-ho h
gahapati, sÄ• dhu kho tvaá¹ƒ \Ee 231/, gahapati, mÄ• disehipi anÄ• haraá¹‡Ä«yaá¹ƒ nidhiá
saá¹ƒrÄ• dhetvÄ• mahatiá¹ƒ pÅ«jamakÄ• sÄ«ti.

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

nidhikaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mettasuttavaá¹‡á¹‡anÄ•

nikkhepappayojanaá¹ƒ

idÄ• ni \Ne 188/ nidhikaá¹‡á¸• Ä• nantaraá¹ƒ nikkhittassa mettasuttassa vaá¹‡á¹‡anÄ• kkan
nikkhepappayojanaá¹ƒ vatvÄ• tato paraá¹ƒ ---

``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• cetesa dÄ«panÄ• .

nidÄ• naá¹ƒ sodhayitvÄ• ssa, karissÄ• matthavaá¹‡á¹‡anaá¹ƒâ€™â€™ ||

tattha \Be 198/ yasmÄ• nidhikaá¹‡á¸• ena dÄ• nasÄ«lÄ• dipuÃ±Ã±asampadÄ• vuttÄ• , sÄ
mahapphalÄ• hoti yÄ• va buddhabhÅ«miá¹ƒ pÄ• petuá¹ƒ samatthÄ• , tasmÄ• tassÄ• puÃ
upakÄ• radassanatthaá¹ƒ, yasmÄ• vÄ• saraá¹‡ehi sÄ• sane otaritvÄ• sikkhÄ• padehi sÄ«
dvattiá¹ƒsÄ• kÄ• rena rÄ• gappahÄ• nasamatthaá¹ƒ, kumÄ• rapaÃ±hena mohappahÄ• nas
dassetvÄ• , maá¹…galasuttena tassa pavattiyÄ• maá¹…galabhÄ• vo attarakkhÄ• ca, ratan
pararakkhÄ• , tirokuá¹-á¹-ena rattanasutte vuttabhÅ«tesu ekaccabhÅ«tadassanaá¹ƒ vuttapp
puÃ±Ã±asampattiyÄ• pamajjantÄ• naá¹ƒ vipatti ca, nidhikaá¹‡á¸• ena tirokuá¹-á¹-e vuttavip

sampatti ca dassitÄ• , dosappahÄ• nasamatthaá¹ƒ pana kammaá¹-á¹-hÄ• naá¹ƒ adassitame
dosappahÄ• nasamatthaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ idaá¹ƒ mettasuttaá¹ƒ idha n
suparipÅ«ro hoti khuddakapÄ• á¹-hoti idamassa idha nikkhepappayojanaá¹ƒ.

nidÄ• nasodhanaá¹ƒ

idÄ• ni yÄ• yaá¹ƒ ---

``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• cetesa dÄ«panÄ• .

nidÄ• naá¹ƒ sodhayitvÄ• ssa, karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti || ---

mÄ• tikÄ• \Ne 189/ nikkhittÄ• , tattha idaá¹ƒ \Ee 232/ mettasuttaá¹ƒ bhagavatÄ• va vuttaá¹
taÃ±ca pana yadÄ• himavantapassato devatÄ• hi ubbÄ• á¸·hÄ• bhikkhÅ« bhagavato santi
sÄ• vatthiyaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ parittatthÄ• ya kammaá¹-á¹-hÄ• natthÄ• ya ca vutta
saá¹…khepato etesaá¹ƒ padÄ• naá¹ƒ dÄ«panÄ• nidÄ• nasodhanÄ• veditabbÄ• .

vitthÄ• rato pana evaá¹ƒ veditabbÄ• --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
vassÅ«panÄ• yikÄ• ya, tena kho pana samayena sambahulÄ• nÄ• nÄ• verajjakÄ• bhikkhÅ
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• tattha tattha vassaá¹ƒ upagantukÄ• mÄ• bhagavantaá¹ƒ
sudaá¹ƒ bhagavÄ• rÄ• gacaritÄ• naá¹ƒ saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akavasena ekÄ•
asubhakammaá¹-á¹-hÄ• naá¹ƒ, dosacaritÄ• naá¹ƒ catubbidhaá¹ƒ mettÄ• dikammaá¹-á¹-hÄ•
maraá¹‡assatikammaá¹-á¹-hÄ• nÄ• dÄ«ni, vitakkacaritÄ• naá¹ƒ Ä• nÄ• pÄ• nassatipathavÄ
saddhÄ• caritÄ• naá¹ƒ buddhÄ• nussatikammaá¹-á¹-hÄ• nÄ• dÄ«ni, buddhicaritÄ• naá¹ƒ ca
\Be 199/ iminÄ• nayena caturÄ• sÄ«tisahassappabhedacaritÄ• nukÅ«lÄ• ni kammaá¹-á¹-hÄ

atha kho paÃ±camattÄ• ni bhikkhusatÄ• ni bhagavato santike kammaá¹-á¹-hÄ• naá¹ƒ ugga
gocaragÄ• maÃ±ca pariyesamÄ• nÄ• ni anupubbena gantvÄ• paccante himavantena sadd
nÄ«lakÄ• camaá¹‡isannibhasilÄ• talaá¹ƒ sÄ«talaghanacchÄ• yanÄ«lavanasaá¹‡á¸• amaá¹‡
muttÄ• jÄ• larajatapaá¹-á¹-asadisavÄ• lukÄ• kiá¹‡á¹‡abhÅ«mibhÄ• gaá¹ƒ sucisÄ• tasÄ«tala
pabbatamaddasaá¹ƒsu. atha te bhikkhÅ« tatthekarattiá¹ƒ vasitvÄ• pabhÄ• tÄ• ya rattiyÄ• s
katvÄ• tassa avidÅ«re aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. gÄ• mo
ghananivesanasanniviá¹-á¹-hakulasahassayutto, manussÄ• cettha \Ee 233/ saddhÄ• pasa
pabbajitadassanassa dullabhatÄ• ya bhikkhÅ« disvÄ• eva pÄ«tisomanassajÄ• tÄ• hutvÄ•
``idheva, bhante, temÄ• saá¹ƒ vasathÄ• â€™â€™ ti yÄ• citvÄ• paÃ±ca padhÄ• nakuá¹-isat
maÃ±capÄ«á¹-hapÄ• nÄ«yaparibhojanÄ«yaghaá¹-Ä• dÄ«ni sabbÅ«pakaraá¹‡Ä• ni paá¹-iyÄ

bhikkhÅ« dutiyadivase aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. tatthapi manussÄ

upaá¹-á¹-hahitvÄ• vassÄ• vÄ• saá¹ƒ yÄ• ciá¹ƒsu. bhikkhÅ« ``asati antarÄ• yeâ€™â€™ ti a
vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• sabbarattindivaá¹ƒ Ä• raddhavÄ«riyÄ• yÄ• maghaá¹‡á¸• ika
yonisomanasikÄ• rabahulÄ• viharantÄ• rukkhamÅ«lÄ• ni upagantvÄ• nisÄ«diá¹ƒsu. sÄ«la
tejena vihatatejÄ• rukkhadevatÄ• attano attano vimÄ• nÄ• oruyha dÄ• rake gahetvÄ• ito
seyyathÄ• pi \Ne 190/ nÄ• ma rÄ• jÅ«hi vÄ• rÄ• jamahÄ• mattehi vÄ• gÄ• makÄ• vÄ• saá
okÄ• se gahite gharamanussakÄ• gharÄ• nikkhamitvÄ• aÃ±Ã±atra vasantÄ• ``kadÄ• nu
olokenti, evameva devatÄ• attano attano vimÄ• nÄ• ni chaá¸• á¸• etvÄ• ito cito ca vicarant
``kadÄ• nu bhadantÄ• gamissantÄ«â€™â€™ ti. tato evaá¹ƒ samacintesuá¹ƒ ``paá¹-hamav
avassaá¹ƒ temÄ• saá¹ƒ vasissanti, mayaá¹ƒ pana tÄ• va ciraá¹ƒ dÄ• rake gahetvÄ• okkam
handa mayaá¹ƒ bhikkhÅ«naá¹ƒ bhayÄ• nakaá¹ƒ Ä• rammaá¹‡aá¹ƒ dassemÄ• â€™â€™ ti. t
samaá¹‡adhammakaraá¹‡avelÄ• ya bhiá¹ƒsanakÄ• ni yakkharÅ«pÄ• ni nimminitvÄ• purato
bheravasaddaÃ±ca karonti. bhikkhÅ«naá¹ƒ tÄ• ni rÅ«pÄ• ni disvÄ• taÃ±ca saddaá¹ƒ sutvÄ
dubbaá¹‡á¹‡Ä• \Ee 234/ ca ahesuá¹ƒ uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• . tena te bhikkhÅ«
nÄ• sakkhiá¹ƒsu, tesaá¹ƒ anekaggacittÄ• naá¹ƒ bhayena ca punappunaá¹ƒ saá¹ƒviggÄ• na
tesaá¹ƒ muá¹-á¹-hasatÄ«naá¹ƒ duggandhÄ• ni Ä• rammaá¹‡Ä• ni payojesuá¹ƒ, tesaá¹ƒ tena
nimmathiyamÄ• namiva matthaluá¹…gaá¹ƒ ahosi, gÄ• á¸·hÄ• sÄ«savedanÄ• uppajjiá¹ƒsu
aÃ±Ã±amaÃ±Ã±assa Ä• rocesuá¹ƒ.

athekadivasaá¹ƒ saá¹…ghattherassa upaá¹-á¹-hÄ• nakÄ• le sabbesu sannipatitesu saá¹…g
``tumhÄ• kaá¹ƒ, Ä• vuso, imaá¹ƒ vanasaá¹‡á¸• aá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ katipÄ• haá¹ƒ ativi
chavivaá¹‡á¹‡o ahosi pariyodÄ• to, vippasannÄ• ni ca indriyÄ• ni, etarahi panattha kisÄ• du
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , kiá¹ƒ vo idha asappÄ• yaâ€™â€™ nti. tato eko bhikkhu
rattiá¹ƒ Ä«disaÃ±ca Ä«disaÃ±ca bheravÄ• rammaá¹‡aá¹ƒ passÄ• mi ca suá¹‡Ä• mi ca, Ä«d
tena me cittaá¹ƒ na samÄ• dhiyatÄ«â€™â€™ ti, eteneva upÄ• yena sabbeva te taá¹ƒ pavat
saá¹…ghatthero Ä• ha --- ``bhagavatÄ• , Ä• vuso, dve vassÅ«panÄ• yikÄ• paÃ±Ã±attÄ• , a
senÄ• sanaá¹ƒ asappÄ• yaá¹ƒ, Ä• yÄ• mÄ• vuso, bhagavato santikaá¹ƒ gantvÄ• aÃ±Ã±aá
pucchÄ• mÄ• â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti te bhikkhÅ« therassa paá¹-issuá¹‡i
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya anupalittattÄ• kulesu kaÃ±ci anÄ• mantetvÄ•
cÄ• rikaá¹ƒ pakkamiá¹ƒsu. anupubbena sÄ• vatthiá¹ƒ gantvÄ• bhagavato santikaá¹ƒ Ä• ga

bhagavÄ• te bhikkhÅ« disvÄ• etadavoca --- ``na, bhikkhave, antovassaá¹ƒ cÄ• rikÄ• carit
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kissa tumhe \Ee 235/ cÄ• rikaá¹ƒ carathÄ• â€™â€™ ti. te
sabbamÄ• rocesuá¹ƒ. bhagavÄ• Ä• vajjento sakalajambudÄ«pe antamaso catupÄ• dapÄ«a
tesaá¹ƒ sappÄ• yasenÄ• sanaá¹ƒ nÄ• ddasa. atha te bhikkhÅ« Ä• ha --- ``na, bhikkhave, tu
sappÄ• yasenÄ• sanaá¹ƒ atthi, tattheva tumhe viharantÄ• Ä• savakkhayaá¹ƒ pÄ• puá¹‡issa
tameva \Ne 191/ senÄ• sanaá¹ƒ upanissÄ• ya viharatha, sace pana devatÄ• hi abhayaá¹ƒ i
uggaá¹‡hatha. etaÃ±hi vo parittaÃ±ca kammaá¹-á¹-hÄ• naÃ±ca bhavissatÄ«â€™â€™ ti ida

apare \Be 201/ panÄ• hu --- ``gacchatha, bhikkhave, tameva senÄ• sanaá¹ƒ upanissÄ• ya
idaÃ±ca vatvÄ• bhagavÄ• Ä• ha --- ``apica kho Ä• raÃ±Ã±akena pariharaá¹‡aá¹ƒ Ã±Ä• tab
sÄ• yaá¹ƒ pÄ• taá¹ƒ karaá¹‡avasena dve mettÄ• dve parittÄ• dve asubhÄ• dve maraá¹‡a
aá¹-á¹-hamahÄ• saá¹ƒvegavatthusamÄ• vajjanaÃ±ca, aá¹-á¹-ha mahÄ• saá¹ƒvegavatthÅ«n
jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ cattÄ• ri apÄ• yadukkhÄ• nÄ«ti, atha vÄ• jÄ• tijarÄ• byÄ•
apÄ• yadukkhaá¹ƒ paÃ±camaá¹ƒ, atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-
paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhaâ€™â€™ nti. evaá¹ƒ bhagavÄ• pa
tesaá¹ƒ bhikkhÅ«naá¹ƒ mettatthaÃ±ca parittatthaÃ±ca vipassanÄ• pÄ• dakajjhÄ• natthaÃ±c
evaá¹ƒ vitthÄ• ratopi ``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• ceâ€™â€™ ti etesaá¹ƒ padÄ•
nidÄ• nasodhanÄ• veditabbÄ• .

ettÄ• vatÄ• ca yÄ• sÄ• __ ``yena vuttaá¹ƒ yadÄ• yattha, yasmÄ• cetesa dÄ«panÄ• . nid
_ti mÄ• tikÄ• á¹-hapitÄ• , sÄ• \Ee 236/ sabbÄ• kÄ• rena vitthÄ• ritÄ• hoti.

paá¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<1> idÄ• ni __ ``assa karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ _nti vuttattÄ• evaá¹ƒ katanidÄ
suttassa __atthavaá¹‡á¹‡anÄ• _ Ä• rabbhate. tattha __karaá¹‡Ä«yamatthakusalenÄ• _ti imi
tÄ• va ayaá¹ƒ __padavaá¹‡á¹‡anÄ• --- karaá¹‡Ä«ya_nti kÄ• tabbaá¹ƒ, karaá¹‡Ä• rahanti at
paá¹-ipadÄ• , yaá¹ƒ vÄ• kiÃ±ci attano hitaá¹ƒ, taá¹ƒ sabbaá¹ƒ araá¹‡Ä«yato atthoti vuccati,
upagantabbato. atthe kusalena __atthakusalena_ atthachekenÄ• ti vuttaá¹ƒ hoti. __ya_nti a
nti niyamitaupayogaá¹ƒ, ubhayampi vÄ• __yaá¹ƒ ta_nti paccattavacanaá¹ƒ. __santaá¹ƒ pac
tattha lakkhaá¹‡ato santaá¹ƒ, pattabbato padaá¹ƒ, nibbÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __abh
abhisamÄ• gantvÄ• . sakkotÄ«ti __sakko, _ samattho paá¹-ibaloti vuttaá¹ƒ hoti. __ujÅ«_ti aj
ujÅ«ti __suhuju_. sukhaá¹ƒ vaco tasminti __suvaco_. __assÄ• _ti bhaveyya. __mudÅ«_ti m
atimÄ• nÄ«ti __anatimÄ• ni_.

ayaá¹ƒ panettha __atthavaá¹‡á¹‡anÄ• --- karaá¹‡Ä«yamatthakusalena, yantaá¹ƒ santaá¹ƒ
ettha tÄ• va \Ne 192/ atthi karaá¹‡Ä«yaá¹ƒ, atthi akaraá¹‡Ä«yaá¹ƒ. tattha saá¹…khepato \Be
__karaá¹‡Ä«yaá¹ƒ_. sÄ«lavipatti, diá¹-á¹-hivipatti, Ä• cÄ• ravipatti, Ä• jÄ«vavipattÄ«ti evam
__akaraá¹‡Ä«yaá¹ƒ_. tathÄ• atthi atthakusalo, atthi anatthakusalo. tattha yo imasmiá¹ƒ sÄ•
attÄ• naá¹ƒ sammÄ• payojeti, khaá¹‡á¸• asÄ«lo hoti, ekavÄ«satividhaá¹ƒ anesanaá¹ƒ niss
seyyathidaá¹ƒ --- veá¸·udÄ• naá¹ƒ pattadÄ• naá¹ƒ pupphadÄ• naá¹ƒ phaladÄ• naá¹ƒ dantal
mukhodakadÄ• naá¹ƒ sinÄ• nadÄ• naá¹ƒ cuá¹‡á¹‡adÄ• naá¹ƒ mattikÄ• dÄ• naá¹ƒ cÄ• á¹-u
pÄ• ribhaá¹-ayataá¹ƒ jaá¹…ghapesanikaá¹ƒ vejjakammaá¹ƒ dÅ«takammaá¹ƒ pahiá¹‡agama
piá¹‡á¸• apaá¹-ipiá¹‡á¸• aá¹ƒ \Ee 237/ dÄ• nÄ• nuppadÄ• naá¹ƒ vatthuvijjaá¹ƒ nakkhattavijja
chabbidhe ca agocare carati. seyyathidaá¹ƒ --- vesiyÄ• gocare
vidhavathullakumÄ• rikapaá¹‡á¸• akabhikkhunÄ«pÄ• nÄ• gÄ• ragocareti. saá¹ƒsaá¹-á¹-ho c

rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulomikena gihisaá¹ƒsaggena, yÄ• ni vA
assaddhÄ• ni appasannÄ• ni anopÄ• nabhÅ«tÄ• ni akkosakaparibhÄ• sakÄ• ni anatthakÄ•
ahitaaphÄ• sukayogakkhemakÄ• mÄ• ni bhikkhÅ«naá¹ƒ ... pe ... upÄ• sikÄ• naá¹ƒ, tathÄ• n
bhajati payirupÄ• sati. ayaá¹ƒ __anatthakusalo_.

yo pana imasmiá¹ƒ sÄ• sane pabbajitvÄ• attÄ• naá¹ƒ sammÄ• payojeti, anesanaá¹ƒ pahÄ
patiá¹-á¹-hÄ• tukÄ• mo saddhÄ• sÄ«sena pÄ• timokkhasaá¹ƒvaraá¹ƒ satisÄ«sena indriyasa
Ä• jÄ«vapÄ• risuddhiá¹ƒ, paÃ±Ã±Ä• sÄ«sena paccayapaá¹-isevanaá¹ƒ pÅ«reti. ayaá¹ƒ __a

yo vÄ• sattÄ• pattikkhandhasodhanavasena pÄ• timokkhasaá¹ƒvaraá¹ƒ, chadvÄ• re ghaá¹
abhijjhÄ• dÄ«naá¹ƒ anuppattivasena indrisaá¹ƒvaraá¹ƒ, anesanaparivajjanavasena
viÃ±Ã±uppasatthabuddhabuddhasÄ• vakavaá¹‡á¹‡itapaccayapaá¹-isevanena ca Ä• jÄ«vap
yathÄ• vuttapaccavekkhaá¹‡avasena paccayapaá¹-isevanaá¹ƒ, catuiriyÄ• pathaparivattane
sÄ• tthakatÄ• dipaccavekkhaá¹‡avasena sampajaÃ±Ã±aÃ±ca sodheti. ayampi __atthakusa

yo vÄ• yathÄ• Å«sodakaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-haá¹ƒ vatthaá¹ƒ pariyodÄ• payati, chA
Ä• dÄ• so, ukkÄ• mukhaá¹ƒ paá¹-icca jÄ• tarÅ«paá¹ƒ, tathÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-icca sÄ«la
Ã±Ä• á¹‡odakena dhovanto sÄ«laá¹ƒ pariyodÄ• peti. yathÄ• ca kikÄ« sakuá¹‡ikÄ• aá¹‡á¸•
vÄ• ladhiá¹ƒ, ekaputtikÄ• nÄ• rÄ« \Be 203/ piyaá¹ƒ ekaputtakaá¹ƒ, ekanayano puriso taá¹ƒ
tathÄ• ativiya appamatto attano sÄ«lakkhandhaá¹ƒ rakkhati, sÄ• yaá¹ƒ \Ee 238/ pÄ• taá¹ƒ
aá¹‡umattampi vajjaá¹ƒ na passati. ayampi __atthakusalo_.

yo \Ne 193/ vÄ• pana avippaá¹-isÄ• rakare sÄ«le patiá¹-á¹-hÄ• ya kilesavikkhambhanapaá
taá¹ƒ paggaá¹‡hitvÄ• kasiá¹‡aparikammaá¹ƒ karoti, kasiá¹‡aparikammaá¹ƒ katvÄ• samÄ•
__atthakusalo_.

yo vÄ• pana samÄ• pattito vuá¹-á¹-hÄ• ya saá¹…khÄ• re sammasitvÄ• arahattaá¹ƒ pÄ• pu
atthakusalÄ• naá¹ƒ aggo. tattha ye ime yÄ• va avippaá¹-isÄ• rakare sÄ«le patiá¹-á¹-hÄ• nen
kilesavikkhambhanapaá¹-ipadÄ• yapaggahaá¹‡ena vaá¹‡á¹‡itÄ• atthakusalÄ• , te imasmiá
adhippetÄ• . tathÄ• vidhÄ• ca te bhikkhÅ«. tena bhagavÄ• te bhikkhÅ« sandhÄ• ya ekapu
desanÄ• ya ``karaá¹‡Ä«yamatthakusalenÄ• â€™â€™ ti Ä• ha.

tato ``kiá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti tesaá¹ƒ saÃ±jÄ• takaá¹…khÄ• naá¹ƒ Ä• ha __ ``yanta
abhisameccÄ• â€™â€™ _ti. ayamettha adhippÄ• yo --- taá¹ƒ buddhÄ• nubuddhehi vaá¹‡á¹
nibbÄ• napadaá¹ƒ paá¹-ivedhavasena abhisamecca viharitukÄ• mena yaá¹ƒ karaá¹‡Ä«yant
gÄ• thÄ• padassa Ä• dito vuttameva karaá¹‡Ä«yanti adhikÄ• rato anuvattati, taá¹ƒ santaá¹ƒ
ayaá¹ƒ pana yasmÄ• sÄ• vasesapÄ• á¹-ho attho, tasmÄ• viharitukÄ• menÄ• ti vuttanti ved

atha vÄ• __santaá¹ƒ padaá¹ƒ abhisameccÄ• _ti anussavÄ• divasena lokiyapaÃ±Ã±Ä• ya n
nti Ã±atvÄ• taá¹ƒ adhigantukÄ• mena yantaá¹ƒ karaá¹‡Ä«yanti adhikÄ• rato anuvattati, taá
karaá¹‡Ä«yamatthakusalenÄ• ti evampettha adhippÄ• yo veditabbo. atha vÄ• ``karaá¹‡Ä«y
vutte ``kiâ€™â€™ nti cintentÄ• naá¹ƒ Ä• ha __ ``yantaá¹ƒ santaá¹ƒ padaá¹ƒ abhisameccÄ•
adhippÄ• yo veditabbo --- lokiyapaÃ±Ã±Ä• ya santaá¹ƒ padaá¹ƒ abhisamecca yaá¹ƒ karaá¹‡
karaá¹‡Ä«yaá¹ƒ, karaá¹‡Ä• rahameva tanti vuttaá¹ƒ hoti.

kiá¹ƒ pana tanti \Ee 239/? kimaÃ±Ã±aá¹ƒ siyÄ• aÃ±Ã±atra tadadhigamupÄ• yato, kÄ• maÃ
karaá¹‡Ä• rahaá¹-á¹-hena sikkhattayadÄ«pakena Ä• dipadeneva vuttaá¹ƒ. tathÄ• hi tassa a
avocumhÄ• ``atthi karaá¹‡Ä«yaá¹ƒ, atthi akaraá¹‡Ä«yaá¹ƒ. tattha \Be 204/ saá¹…khepato s
karaá¹‡Ä«yaâ€™â€™ nti. atisaá¹…khepena desitattÄ• pana tesaá¹ƒ bhikkhÅ«naá¹ƒ kehici
viÃ±Ã±Ä• taá¹ƒ. tato yehi na viÃ±Ã±Ä• taá¹ƒ, tesaá¹ƒ viÃ±Ã±Ä• panatthaá¹ƒ yaá¹ƒ visesato
kÄ• tabbaá¹ƒ, taá¹ƒ vitthÄ• rento __ ``sakko ujÅ« ca suhujÅ« ca, suvaco cassa mudu anatin
tÄ• va upaá¸• á¸• hagÄ• thamÄ• ha.

kiá¹ƒ \Ne 194/ vuttaá¹ƒ hoti? santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• mo, lokiyapaÃ±Ã±
abhisamecca tadadhigamÄ• ya paá¹-ipajjamÄ• no Ä• raÃ±Ã±ako bhikkhu dutiyacatutthapad
kÄ• ye ca jÄ«vite ca anapekkho hutvÄ• saccappaá¹-ivedhÄ• ya paá¹-ipajjituá¹ƒ sakko assa
kasiá¹‡aparikammavattasamÄ• dÄ• nÄ• dÄ«su attano pattacÄ«varappaá¹-isaá¹…kharaá¹‡Ä
sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒ karaá¹‡Ä«yÄ• ni, tesu aÃ±Ã±esu ca evarÅ«pe
samattho. sakko hontopi ca tatiyapadhÄ• niyaá¹…gasamannÄ• gamena uju assa. uju honto
daharakÄ• le vÄ• ujubhÄ• vena santosaá¹ƒ anÄ• pajjitvÄ• yÄ• vajÄ«vaá¹ƒ punappunaá¹ƒ
suá¹-á¹-hutaraá¹ƒ uju assa. asaá¹-hatÄ• ya vÄ• uju, amÄ• yÄ• vitÄ• ya suhuju. kÄ• yavacÄ
manovaá¹…kappahÄ• nena suhuju. asantaguá¹‡assa vÄ• anÄ• vikaraá¹‡ena uju, asantagu
anadhivÄ• sanena suhuju. evaá¹ƒ Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• nehi purimadvayata
payogÄ• sayasuddhÄ«hi ca uju ca suhuju ca assa.

na kevalaÃ±ca uju ca suhuju ca, apica pana __suvaco ca assa_. yo hi puggalo ``idaá¹ƒ na
vutto ``kiá¹ƒ te diá¹-á¹-haá¹ƒ, kiá¹ƒ te sutaá¹ƒ, ko me sutvÄ• vadasi, kiá¹ƒ upajjhÄ• yo Ä• ca
sambhatto vÄ• â€™â€™ ti vadeti, tuá¹‡hÄ«bhÄ• vena vÄ• taá¹ƒ viheseti, sampaá¹-icchitvÄ
visesÄ• dhigamassa dÅ«re hoti. yo pana ovadiyamÄ• no ``sÄ• dhu, bhante suá¹-á¹-hu vutta
\Ee 240/ duddasaá¹ƒ hoti, punapi maá¹ƒ evarÅ«paá¹ƒ disvÄ• vadeyyÄ• tha anukampaá¹ƒ u
tumhÄ• kaá¹ƒ santikÄ• ovÄ• do laddhoâ€™â€™ ti vadati, yathÄ• nusiá¹-á¹-haÃ±ca paá¹-ip
avidÅ«re hoti. tasmÄ• evaá¹ƒ parassa vacanaá¹ƒ sampaá¹-icchitvÄ• karonto suvaco ca as

yathÄ• \Be 205/ ca suvaco, evaá¹ƒ __mudu assa. mudÅ«_ti gahaá¹-á¹-hehi dÅ«tagamanap
niyujjamÄ• no tattha mudubhÄ• vaá¹ƒ akatvÄ• thaddho hutvÄ• vattapaá¹-ipattiyaá¹ƒ sakala
suparikammakatasuvaá¹‡á¹‡aá¹ƒ viya tattha tattha viniyogakkhamo. atha vÄ• mudÅ«ti abh

sukhasambhÄ• so paá¹-isanthÄ• ravutti sutitthaá¹ƒ viya sukhÄ• vagÄ• ho assa. na kevalaÃ±
__anatimÄ• nÄ« assa, _ jÄ• tigottÄ• dÄ«hi atimÄ• navatthÅ«hi pare nÄ• timaÃ±Ã±eyya, sÄ
caá¹‡á¸• Ä• lakumÄ• rakasamena cetasÄ• vihareyyÄ• ti.

dutiyagÄ• thÄ• vaá¹‡á¹‡anÄ•

<2> evaá¹ƒ \Ne 195/ bhagavÄ• santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• massa tadadhi
paá¹-ipajjamÄ• nassa visesato Ä• raÃ±Ã±akassa bhikkhuno ekaccaá¹ƒ karaá¹‡Ä«yaá¹ƒ vat
vattukÄ• mo __ ``santussako cÄ• â€™â€™ _ti dutiyagÄ• thamÄ• ha.

tattha ``santuá¹-á¹-hÄ« ca kataÃ±Ã±utÄ• â€™â€™ ti ettha vuttappabhedena dvÄ• dasavidh
santussatÄ«ti __santussako_. atha vÄ• tussatÄ«ti tussako, sakena tussako, santena tussal
santussako. tattha __sakaá¹ƒ_ nÄ• ma ``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• yÄ• â€™â€™
upasampadamaá¹‡á¸• ale uddiá¹-á¹-haá¹ƒ attanÄ• ca sampaá¹-icchitaá¹ƒ catupaccayajÄ• t
asundarena vÄ• sakkaccaá¹ƒ vÄ• asakkaccaá¹ƒ vÄ• dinnena paá¹-iggahaá¹‡akÄ• le parib
adassetvÄ• yÄ• pento ``sakena tussakoâ€™â€™ ti vuccati. __santaá¹ƒ_ nÄ• ma yaá¹ƒ lad
`vijjamÄ• naá¹ƒ \Ee 241/, tena santeneva tussanto tato paraá¹ƒ na patthento atricchataá¹ƒ p
tussakoâ€™â€™ ti vuccati. __samaá¹ƒ_ nÄ• ma iá¹-á¹-hÄ• niá¹-á¹-hesu anunayapaá¹-ighap
sabbÄ• rammaá¹‡esu tussanto ``samena tussakoâ€™â€™ ti vuccati.

sukhena bharÄ«yatÄ«ti __subharo, _ suposoti vuttaá¹ƒ hoti. yo hi bhikkhu manussehi sÄ• l
patte pÅ«retvÄ• dinnepi dummukhabhÄ• vaá¹ƒ anattamanabhÄ• vameva ca dasseti, tesaá
piá¹‡á¸• apÄ• taá¹ƒ ``kiá¹ƒ tumhehi dinnaâ€™â€™ nti apasÄ• dento sÄ• maá¹‡eragahaá¹-á
dubbharo. etaá¹ƒ disvÄ• manussÄ• dÅ«ratova parivajjenti ``dubbharo bhikkhu na sakkÄ•
206/. yo pana yaá¹ƒ kiÃ±ci lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• appaá¹ƒ vÄ• bahuá¹ƒ vÄ• la
vippasannamukho hutvÄ• yÄ• peti, esa subharo. etaá¹ƒ disvÄ• manussÄ• ativiya vissatth
bhadanto subharo, thokathokenÄ• pi tussati, mayameva naá¹ƒ posessÄ• mÄ• â€™â€™ ti p
evarÅ«po idha subharoti adhippeto.

appaá¹ƒ kiccamassÄ• ti __appakicco, _ na
kammÄ• rÄ• matÄ• bhassÄ• rÄ• matÄ• saá¹…gaá¹‡ikÄ• rÄ• matÄ• dianekakiccabyÄ• vaá¹
navakammasaá¹…ghaparibhogasÄ• maá¹‡eraÄ• rÄ• mikavosÄ• sanÄ• dikiccavirahito, atta
kesanakhacchedanapattacÄ«varakammÄ• diá¹ƒ katvÄ• samaá¹‡adhammakiccaparo hotÄ«

sallahukÄ• \Ne 196/ vutti assÄ• ti __sallahukavutti_. yathÄ• ekacco bahubhaá¹‡á¸• o bhik
bahuá¹ƒ pattacÄ«varapaccattharaá¹‡atelaguá¸·Ä• diá¹ƒ mahÄ• janena sÄ«sabhÄ• rakaá¹-ib
pakkamati, evaá¹ƒ ahutvÄ• yo appaparikkhÄ• ro hoti, pattacÄ«varÄ• diaá¹-á¹-hasamaá¹‡ap
pariharati, disÄ• pakkamanakÄ• le pakkhÄ« sakuá¹‡o viya samÄ• dÄ• yeva pakkamati \Ee

sallahukavuttÄ«ti adhippeto. santÄ• ni indriyÄ• ni assÄ• ti __santindriyo, _ iá¹-á¹-hÄ• ramma
rÄ• gÄ• divasena anuddhatindriyoti vuttaá¹ƒ hoti. __nipako_ti viÃ±Ã±Å« vibhÄ• vÄ« paÃ±Ã±
sÄ«lÄ• nurakkhaá¹‡apaÃ±Ã±Ä• ya cÄ«varÄ• divicÄ• raá¹‡apaÃ±Ã±Ä• ya Ä• vÄ• sÄ• disatt
samannÄ• gatoti adhippÄ• yo.

na pagabbhoti __appagabbho, _ aá¹-á¹-haá¹-á¹-hÄ• nena kÄ• yapÄ• gabbhiyena catuá¹-á¹
anekena á¹-hÄ• nena manopÄ• gabbhiyena ca virahitoti attho.

aá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ kÄ• yapÄ• gabbhiyaá¹ƒ (Nidd I 87) nÄ• ma
saá¹…ghagaá¹‡apuggalabhojanasÄ• lÄ• jantÄ• gharanhÄ• natitthabhikkhÄ• cÄ• ramaggaa
appatirÅ«pakaraá¹‡aá¹ƒ. seyyathidaá¹ƒ --- idhekacco saá¹…ghamajjhe pallatthikÄ• ya vÄ•
pÄ• damodahitvÄ• vÄ• ti evamÄ• di. tathÄ• gaá¹‡amajjhe catuparisasannipÄ• te, tathÄ• v
bhojanasÄ• lÄ• yaá¹ƒ pana vuá¸• á¸• hÄ• naá¹ƒ Ä• sanaá¹ƒ \Be 207/ na deti, navÄ• naá¹ƒ Ä
tathÄ• jantÄ• ghare, vuá¸• á¸• he cettha anÄ• pucchÄ• aggijÄ• lanÄ• dÄ«ni karoti. nhÄ• na
vuá¸• á¸• hoti pamÄ• á¹‡aá¹ƒ akatvÄ• Ä• gatapaá¹-ipÄ• á¹-iyÄ• nhÄ• yitabbaâ€™â€™ nti
pacchÄ• Ä• gantvÄ• udakaá¹ƒ otaritvÄ• vuá¸• á¸• he ca nave ca bÄ• dheti. bhikkhÄ• cÄ•
aggÄ• sanaaggodakaaggapiá¹‡á¸• atthaá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ purato purato yÄ• ti, bÄ• h
antaragharappavesane vuá¸• á¸• hÄ• naá¹ƒ paá¹-hamataraá¹ƒ pavisati, daharehi kÄ• yakÄ«
evamÄ• di.

catuá¹-á¹-hÄ• naá¹ƒ vacÄ«pÄ• gabbhiyaá¹ƒ (Nidd I 87) nÄ• ma saá¹…ghagaá¹‡apuggalaan
appatirÅ«pavÄ• cÄ• nicchÄ• raá¹‡aá¹ƒ. seyyathidaá¹ƒ --- idhekacco saá¹…ghamajjhe anÄ•
tathÄ• pubbe vuttappakÄ• re gaá¹‡e \Ee 243/ vuá¸• á¸• hatare puggale ca, tattha manusse
vuá¸• á¸• hataraá¹ƒ anÄ• pucchÄ• vissajjeti, antaraghare pana ``itthannÄ• me kiá¹ƒ atthi, ki
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• , kiá¹ƒ me dassasi, kiá¹ƒ ajja khÄ• dissÄ• mi, kiá
pivissÄ• mÄ«â€™â€™ ti evamÄ• diá¹ƒ bhÄ• sati.

anekaá¹-á¹-hÄ• naá¹ƒ \Ne 197/ manopÄ• gabbhiyaá¹ƒ (Nidd I 87) nÄ• ma tesu tesu á¹-hÄ•
ajjhÄ• cÄ• raá¹ƒ anÄ• pajjitvÄ• pi manasÄ• eva kÄ• mavitakkÄ• dinÄ• nappakÄ• raá¹ƒ app

__kulesvananugiddho_ti yÄ• ni tÄ• ni kulÄ• ni upasaá¹…kamati, tesu paccayataá¹‡hÄ• ya v
ananulomikagihisaá¹ƒsaggavasena vÄ• ananugiddho, na sahasokÄ«, na sahanandÄ«, na s
dukkhitesu dukkhito, na uppannesu kiccakaraá¹‡Ä«yesu attanÄ• vÄ• uyyogamÄ• pajjitÄ• t
ca gÄ• thÄ• ya yaá¹ƒ ``suvaco cassÄ• â€™â€™ ti ettha vuttaá¹ƒ assÄ• ti vacanaá¹ƒ, taá¹ƒ
santussako ca assa, subharo ca assÄ• ti evaá¹ƒ yojetabbaá¹ƒ.

tatiyagÄ• thÄ• vaá¹‡á¹‡anÄ•

<3> evaá¹ƒ bhagavÄ• santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• massa tadadhigamÄ• ya
visesato Ä• raÃ±Ã±akassa bhikkhuno taduttaripi karaá¹‡Ä«yaá¹ƒ Ä• cikkhitvÄ• idÄ• ni akar
Ä• cikkhitukÄ• mo __ ``na ca khuddamÄ• care kiÃ±ci, yena viÃ±Ã±Å« pare upavadeyyuâ€™
upaá¸• á¸• hagÄ• thamÄ• ha.

tassattho \Be 208/ --- evamimaá¹ƒ karaá¹‡Ä«yaá¹ƒ karonto yaá¹ƒ taá¹ƒ kÄ• yavacÄ«manod
lÄ• makanti vuccati, taá¹ƒ na ca khuddaá¹ƒ samÄ• care, asamÄ• caranto ca na kevalaá¹ƒ o
na samÄ• care, appamattakampi aá¹‡umattakampi na samÄ• careti vuttaá¹ƒ hoti.

tato tassa samÄ• cÄ• re sandiá¹-á¹-hikamevÄ• dÄ«navaá¹ƒ dasseti __ ``yena viÃ±Ã±Å« par
ettha ca yasmÄ• aviÃ±Ã±Å« pare appamÄ• á¹‡aá¹ƒ. te hi anavajjaá¹ƒ vÄ• sÄ• vajjaá¹ƒ ka
mahÄ• sÄ• vajjaá¹ƒ. viÃ±Ã±Å« eva pana pamÄ• á¹‡aá¹ƒ. te hi anuvicca pariyogÄ• hetvÄ• a
avaá¹‡á¹‡aá¹ƒ bhÄ• santi, vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi. tasmÄ• ``viÃ±Ã±Å

evaá¹ƒ bhagavÄ• imÄ• hi aá¸• á¸• hateyyÄ• hi gÄ• thÄ• hi santaá¹ƒ padaá¹ƒ abhisamecca
tadadhigamÄ• ya vÄ• paá¹-ipajjitukÄ• massa visesato Ä• raÃ±Ã±akassa, Ä• raÃ±Ã±akasÄ•
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharitukÄ• mÄ• naá¹ƒ karaá¹‡Ä«yÄ• karaá¹‡Ä«yabheda
vatvÄ• idÄ• ni tesaá¹ƒ bhikkhÅ«naá¹ƒ tassa devatÄ• bhayassa paá¹-ighÄ• tÄ• ya parittath
vipassanÄ• pÄ• dakajjhÄ• navasena kammaá¹-á¹-hÄ• natthaÃ±ca __ ``sukhinova khemino
mettakathaá¹ƒ kathetumÄ• raddho.

tattha \Ne 198/ __sukhino_ti sukhasampannÄ• . __khemino_ti khemavanto, abhayÄ• nirup
__sabbe_ti anavasesÄ• . __sattÄ• _ti pÄ• á¹‡ino. __sukhitattÄ• _ti sukhitacittÄ• . ettha ca k
sukhino, mÄ• nasena sukhitattÄ• , tadubhayenÄ• pi sabbabhayupaddavavigamena vÄ• kh
evaá¹ƒ vuttaá¹ƒ? mettÄ• bhÄ• vanÄ• kÄ• radassanatthaá¹ƒ. evaÃ±hi mettÄ• bhÄ• vetabbÄ
hontÅ«â€™â€™ ti vÄ• , ``khemino hontÅ«â€™â€™ ti vÄ• , ``sukhitattÄ• hontÅ«â€™â€™ t

catutthagÄ• thÄ• vaá¹‡á¹‡anÄ•

<4> evaá¹ƒ yÄ• va upacÄ• rato appanÄ• koá¹-i, tÄ• va saá¹…khepena mettÄ• bhÄ• vanaá¹
vitthÄ• ratopi taá¹ƒ dassetuá¹ƒ __ ``ye kecÄ«â€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. atha vÄ•
paricitaá¹ƒ cittaá¹ƒ na Ä• dikeneva ekatte saá¹‡á¹-hÄ• ti Ä• rammaá¹‡appabhedaá¹ƒ pana a
kamena \Be 209/ saá¹‡á¹-hÄ• ti, tasmÄ• tassa tasathÄ• varÄ• didukatikappabhede Ä• ram
saá¹‡á¹-hÄ• natthampi ``ye kecÄ«â€™â€™ ti gÄ• thÄ• dvayamÄ• ha. atha vÄ• yasmÄ• ya
vibhÅ«taá¹ƒ hoti, tassa tattha cittaá¹ƒ sukhaá¹ƒ \Ee 245/ tiá¹-á¹-hati, tasmÄ• tesaá¹ƒ bhikkh
yaá¹ƒ vibhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ, tassa tattha cittaá¹ƒ saá¹‡á¹-hÄ• petukÄ• mo
tasathÄ• varÄ• didukatikÄ• rammaá¹‡abhedadÄ«pakaá¹ƒ ``ye kecÄ«â€™â€™ ti imaá¹ƒ gÄ

ettha hi tasathÄ• varadukaá¹ƒ diá¹-á¹-hÄ• diá¹-á¹-hadukaá¹ƒ dÅ«rasantikadukaá¹ƒ bhÅ«tas
cattÄ• ro duke, dÄ«ghÄ• dÄ«hi ca chahi padehi majjhimapadassa tÄ«su aá¹‡ukapadassa ca
atthasambhavato dÄ«gharassamajjhimatikaá¹ƒ mahantÄ• á¹‡ukamajjhimatikaá¹ƒ thÅ«lÄ• á
tike ca dÄ«peti. tattha __ye kecÄ«_ti anavasesavacanaá¹ƒ. pÄ• á¹‡Ä• eva bhÅ«tÄ• __pÄ•
pÄ• á¹‡antÄ«ti pÄ• á¹‡Ä• , etena assÄ• sapassÄ• sappaá¹-ibaddhe paÃ±cavokÄ• rasatte g
etena ekavokÄ• racatuvokÄ• rasatte gaá¹‡hÄ• ti. __atthÄ«_ti santi saá¹ƒvijjanti.

evaá¹ƒ __ ``ye keci pÄ• á¹‡abhÅ«tatthÄ«â€™â€™ _ti iminÄ• vacanena dukatikehi saá¹…g
dassetvÄ• idÄ• ni sabbepi te __tasÄ• vÄ• thÄ• varÄ• va navasesÄ• _ti iminÄ• dukena sa

tattha tasantÄ«ti __tasÄ• , _ sataá¹‡hÄ• naá¹ƒ sabhayÄ• naÃ±cetaá¹ƒ adhivacanaá¹ƒ. tiá¹-
_ pahÄ«nataá¹‡hÄ• bhayÄ• naá¹ƒ arahataá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. natthi tesaá¹ƒ avasesa
sabbepÄ«ti vuttaá¹ƒ \Ne 199/ hoti. yaÃ±ca dutiyagÄ• thÄ• ya ante vuttaá¹ƒ, taá¹ƒ sabbaduk
sambandhitabbaá¹ƒ ``ye keci pÄ• á¹‡abhÅ«tatthi tasÄ• vÄ• thÄ• varÄ• vÄ• anavasesÄ• ,
sukhitattÄ• . evaá¹ƒ yÄ• va bhÅ«tÄ• vÄ• sambhavesÄ« vÄ• , imepi sabbe sattÄ• bhavant

idÄ• ni dÄ«gharassamajjhimÄ• ditikattayadÄ«pakesu __dÄ«ghÄ• vÄ• _tiÄ• dÄ«su chasu p
dÄ«ghattabhÄ• vÄ• nÄ• gamacchagodhÄ• dayo. anekabyÄ• masatappamÄ• á¹‡Ä• pi hi ma
anekayojanappamÄ• á¹‡Ä• ca macchagodhÄ• dÄ«naá¹ƒ attabhÄ• vÄ• honti. __mahantÄ•
macchakacchapÄ• dayo, thale \Ee 246/ hatthinÄ• gÄ• dayo, amanussesu dÄ• navÄ• dayo \
attabhÄ• vÄ«naâ€™â€™ nti (AN a IV 15). tassa hi attabhÄ• vo ubbedhena cattÄ• ri yojanas
yojanasatÄ• ni, bÄ• hÅ« dvÄ• dasayojanasataparimÄ• á¹‡Ä• , paÃ±Ã±Ä• sayojanaá¹ƒ bhan
aá¹…gulantarikÄ• , hatthatalÄ• ni dve yojanasatÄ• nÄ«ti. __majjhimÄ• _ti assagoá¹‡amahiá
attabhÄ• vÄ• . __rassakÄ• _ti tÄ• su tÄ• su jÄ• tÄ«su vÄ• manÄ• dayo dÄ«ghamajjhimehi c
__aá¹‡ukÄ• _ti maá¹ƒsacakkhussa agocarÄ• dibbacakkhuvisayÄ• udakÄ• dÄ«su nibbattÄ
Å«kÄ• dayo vÄ• . apica ye tÄ• su tÄ• su jÄ• tÄ«su mahantamajjhimehi thÅ«lamajjhimehi ca
aá¹‡ukÄ• ti veditabbÄ• . __thÅ«lÄ• _ti parimaá¹‡á¸• alattabhÄ• vÄ• sippikasambukÄ• dayo

paÃ±camagÄ• thÄ• vaá¹‡á¹‡anÄ•

<5> evaá¹ƒ tÄ«hi tikehi anavasesato satte dassetvÄ• idÄ• ni __ ``diá¹-á¹-hÄ• vÄ• ye va a
_tiÄ• dÄ«hi tÄ«hi dukehipi te saá¹…gahetvÄ• dasseti.

tattha __diá¹-á¹-hÄ• _ti ye attano cakkhussa Ä• pÄ• thamÄ• gatavasena diá¹-á¹-hapubbÄ•
parasamuddaparaselaparacakkavÄ• á¸·Ä• dÄ«su á¹-hitÄ• . ``ye vÄ• dÅ«re vasanti avidÅ«r
dukena attano attabhÄ• vassa dÅ«re ca avidÅ«re ca vasante satte dasseti, te apadadvipada
attano hi kÄ• ye vasantÄ• sattÄ• avidÅ«re, bahikÄ• ye vasantÄ• sattÄ• dÅ«re. tathÄ• an
avidÅ«re, bahiupacÄ• re vasantÄ• dÅ«re. attano vihÄ• re gÄ• me janapade dÄ«pe cakkavÄ

paracakkavÄ• á¸·e vasantÄ• dÅ«re vasantÄ«ti vuccanti.

__bhÅ«tÄ• _ti jÄ• tÄ• abhinibbattÄ• . ye bhÅ«tÄ• eva, na puna bhavissantÄ«ti saá¹…khya
200/ khÄ«á¹‡Ä• savÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. sambhavamesantÄ«ti __sambhavesÄ«
appahÄ«nabhavasaá¹ƒyojanattÄ• Ä• yatimpi \Ee 247/ sambhavaá¹ƒ esantÄ• naá¹ƒ sekhap
adhivacanaá¹ƒ. atha vÄ• catÅ«su yonÄ«su aá¹‡á¸• ajajalÄ• bujÄ• sattÄ• yÄ• va aá¹‡á¸• a
bhindanti, tÄ• va sambhavesÄ« nÄ• ma, aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca bhinditvÄ• bahi
\Be 211/. saá¹ƒsedajÄ• opapÄ• tikÄ• ca paá¹-hamacittakkhaá¹‡e sambhavesÄ« nÄ• ma, c
bhÅ«tÄ• nÄ• ma. yena vÄ• iriyÄ• pathena jÄ• yanti, yÄ• va tato aÃ±Ã±aá¹ƒ na pÄ• puá¹‡a
tato paraá¹ƒ bhÅ«tÄ• ti.

chaá¹-á¹-hagÄ• thÄ• vaá¹‡á¹‡anÄ•

<6> evaá¹ƒ bhagavÄ• ``sukhino vÄ• â€™â€™ tiÄ• dÄ«hi aá¸• á¸• hateyyÄ• hi gÄ• thÄ• hi
bhikkhÅ«naá¹ƒ hitasukhÄ• gamapatthanÄ• vasena sattesu mettÄ• bhÄ• vanaá¹ƒ dassetvÄ•
ahitadukkhÄ• nÄ• gamapatthanÄ• vasenÄ• pi taá¹ƒ dassento Ä• ha __ ``na paro paraá¹ƒ ni
porÄ• á¹‡o pÄ• á¹-ho, idÄ• ni pana ``paraá¹ƒ hÄ«â€™â€™ tipi paá¹-hanti, ayaá¹ƒ na sobha

tattha __paro_ti parajano. __para_nti parajanaá¹ƒ. na __nikubbethÄ• _ti na vaÃ±ceyya. __
atikkamitvÄ• maÃ±Ã±eyya. __katthacÄ«_ti katthaci okÄ• se, gÄ• me vÄ• gÄ• makhette vÄ
pÅ«gamajjhe vÄ• tiÄ• di. __na_nti etaá¹ƒ. __kaÃ±cÄ«_ti yaá¹ƒ kaÃ±ci khattiyaá¹ƒ vÄ• brÄ•
gahaá¹-á¹-haá¹ƒ vÄ• pabbajitaá¹ƒ vÄ• sukhitaá¹ƒ vÄ• dukkhitaá¹ƒ vÄ• tiÄ• di. __byÄ• rosa
kÄ• yavacÄ«vikÄ• rehi byÄ• rosanÄ• ya ca manovikÄ• rena paá¹-ighasaÃ±Ã±Ä• ya ca. ``by
paá¹-ighasaÃ±Ã±Ä• yÄ• â€™â€™ ti hi vattabbe ``byÄ• rosanÄ• paá¹-ighasaÃ±Ã±Ä• â€™â
``sammadaÃ±Ã±Ä• ya vimuttÄ• â€™â€™ ti vattabbe ``sammadaÃ±Ã±Ä• vimuttÄ• â€™â€™
anupubbakiriyÄ• ya anupubbapaá¹-ipadÄ• yÄ• â€™â€™ ti vattabbe ``anupubbasikkhÄ• an
anupubbapaá¹-ipadÄ• â€™â€™ ti. __nÄ• Ã±Ã±amaÃ±Ã±assa dukkhamiccheyyÄ• _ti aÃ±Ã
\Ee 248/. kiá¹ƒ vuttaá¹ƒ hoti? na kevalaá¹ƒ ``sukhino vÄ• khemino vÄ• hontÅ«â€™â€™ tiÄ
mettaá¹ƒ bhÄ• veyya, kintu ``ahovata yo koci parapuggalo yaá¹ƒ kaÃ±ci parapuggalaá¹ƒ va
na nikubbetha, jÄ• tiÄ• dÄ«hi ca navahi mÄ• navatthÅ«hi katthaci padese kaÃ±ci parapugga
aÃ±Ã±amaÃ±Ã±assa ca byÄ• rosanÄ• ya vÄ• paá¹-ighasaÃ±Ã±Ä• ya vÄ• dukkhaá¹ƒ na ic
manasikaronto bhÄ• veyyÄ• ti.

sattamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<7> evaá¹ƒ \Ne 201/ \Be 212/ ahitadukkhÄ• nÄ• gamapatthanÄ• vasena atthato mettÄ• bh
tameva upamÄ• ya dassento Ä• ha __ ``mÄ• tÄ• yathÄ• niyaá¹ƒputtaâ€™â€™ _nti.

tassattho --- yathÄ• mÄ• tÄ• niyaá¹ƒ puttaá¹ƒ attani jÄ• taá¹ƒ orasaá¹ƒ puttaá¹ƒ, taÃ±ca e
anurakkhe, tassa dukkhÄ• gamappaá¹-ibÄ• hanatthaá¹ƒ attano Ä• yumpi cajitvÄ• taá¹ƒ anu
sabbabhÅ«tesu idaá¹ƒ mettÄ• khyaá¹ƒ mÄ• nasaá¹ƒ bhÄ• vaye, punappunaá¹ƒ janaye vaá¸
aparimÄ• á¹‡asattÄ• rammaá¹‡avasena ekasmiá¹ƒ vÄ• satte anavasesapharaá¹‡avasena

aá¹-á¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<8> evaá¹ƒ sabbÄ• kÄ• rena mettÄ• bhÄ• vanaá¹ƒ dassetvÄ• idÄ• ni tasseva vaá¸• á¸• ha
``mettaÃ±ca sabbalokasmÄ«_â€™â€™ ti.

tattha mijjati tÄ• yati cÄ• ti mitto, hitajjhÄ• sayatÄ• ya siniyhati, ahitÄ• gamato rakkhati cÄ•
bhÄ• vo __mettaá¹ƒ. sabbalokasmÄ«_ti anavasese sattaloke. manasi bhavanti __mÄ• nasa
cittasampayuttattÄ• evaá¹ƒ vuttaá¹ƒ. __bhÄ• vaye_ti vaá¸• á¸• haye. na assa parimÄ• á¹‡a
appamÄ• á¹‡asattÄ• rammaá¹‡atÄ• ya evaá¹ƒ vuttaá¹ƒ. __uddha_nti upari, tena arÅ«pabha
heá¹-á¹-hÄ• , tena kÄ• mabhavaá¹ƒ gaá¹‡hÄ• ti. __tiriya_nti vemajjhaá¹ƒ, tena rÅ«pabhava
__asambÄ• dha_nti sambÄ• dhavirahitaá¹ƒ, bhinnasÄ«manti vuttaá¹ƒ hoti. sÄ«mÄ• nÄ• m
tasmimpi pavattanti attho. __avera_nti veravirahitaá¹ƒ \Ee 249/, antarantarÄ• pi
veracetanÄ• pÄ• tubhÄ• vavirahitanti attho. __asapatta_nti vigatapaccatthikaá¹ƒ. mettÄ• vi
manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, nÄ• ssa koci paccatthiko hoti, tenas
vigatapaccatthikattÄ• asapattanti vuccati. pariyÄ• yavacanaÃ±hi etaá¹ƒ, yadidaá¹ƒ paccatt
anupadato __atthavaá¹‡á¹‡anÄ• _.

ayaá¹ƒ \Be 213/ panettha __adhippetatthadÄ«panÄ• _ --- yadidaá¹ƒ ``evampi sabbabhÅ«te
aparimÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ, taÃ±cetaá¹ƒ aparimÄ• á¹‡aá¹ƒ mettaá¹ƒ mÄ• nasaá¹ƒ
vaá¸• á¸• haye, vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ gamaye pÄ• paye. kathaá¹ƒ? uddha
uddhaá¹ƒ yÄ• va bhavaggÄ• , adho \Ne 202/ yÄ• va avÄ«cito, tiriyaá¹ƒ yÄ• va avasesadisÄ
adho kÄ• madhÄ• tuá¹ƒ, tiriyaá¹ƒ rÅ«padhÄ• tuá¹ƒ anavasesaá¹ƒ pharanto. evaá¹ƒ bhÄ• ve
asambÄ• dhaá¹ƒ averaá¹ƒ asapattaÃ±ca hoti, tathÄ• sambÄ• dhaverasapattÄ• naá¹ƒ abhÄ
vÄ• taá¹ƒ bhÄ• vanÄ• sampadaá¹ƒ pattaá¹ƒ sabbattha okÄ• salokavasena asambÄ• dhaá¹
Ä• ghÄ• tappaá¹-ivinayanena averaá¹ƒ, attani ca paresaá¹ƒ Ä• ghÄ• tavinayanena asapatta
asambÄ• dhamaveramasapattaá¹ƒ aparimÄ• á¹‡aá¹ƒ mettaá¹ƒ mÄ• nasaá¹ƒ uddhaá¹ƒ adh
sabbalokasmiá¹ƒ bhÄ• vaye vaá¸• á¸• hayeti.

navamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<9> evaá¹ƒ mettÄ• bhÄ• vanÄ• ya vaá¸• á¸• hanaá¹ƒ dassetvÄ• idÄ• ni taá¹ƒ bhÄ• vanam
iriyÄ• pathaniyamÄ• bhÄ• vaá¹ƒ dassento Ä• ha __ ``tiá¹-á¹-haá¹ƒ caraá¹ƒ ... pe ... adhiá¹-á

tassattho --- evametaá¹ƒ mettaá¹ƒ mÄ• nasaá¹ƒ bhÄ• vento so ``nisÄ«dati \Ee 250/ pallaá¹
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• â€™â€™ tiÄ• dÄ«su viya iriyÄ• pathaniyamaá¹ƒ akatvÄ•
aÃ±Ã±ataraÃ±Ã±atarairiyÄ• pathabÄ• dhanavinodanaá¹ƒ karonto tiá¹-á¹-haá¹ƒ vÄ• caraá¹ƒ
vÄ• yÄ• vatÄ• vigatamiddho assa, atha etaá¹ƒ mettÄ• jhÄ• nasatiá¹ƒ adhiá¹-á¹-heyya.

atha vÄ• evaá¹ƒ mettÄ• bhÄ• vanÄ• ya vaá¸• á¸• hanaá¹ƒ dassetvÄ• idÄ• ni vasÄ«bhÄ• v
``tiá¹-á¹-haá¹ƒ caraâ€™â€™ _nti. vasippatto hi tiá¹-á¹-haá¹ƒ vÄ• caraá¹ƒ vÄ• nisinno vÄ•
iriyÄ• pathena etaá¹ƒ mettÄ• jhÄ• nasatiá¹ƒ adhiá¹-á¹-hÄ• tukÄ• mo hoti, atha vÄ• tiá¹-á¹-h
pe ... sayÄ• no vÄ• ti na tassa á¹-hÄ• nÄ• dÄ«ni antarÄ• yakarÄ• ni honti, apica kho yÄ• va
mettÄ• jhÄ• nasatiá¹ƒ adhiá¹-á¹-hÄ• tukÄ• mo hoti, tÄ• vatÄ• vigatamiddho hutvÄ• adhiá¹-
tattha dandhÄ• yitattaá¹ƒ. tenÄ• ha __ ``tiá¹-á¹-haá¹ƒ caraá¹ƒ nisinno_ va, sayÄ• no yÄ• vat
etaá¹ƒ satiá¹ƒ adhiá¹-á¹-heyyÄ• â€™â€™ ti.

tassÄ• yamadhippÄ• yo \Be 214/ --- yaá¹ƒ taá¹ƒ ``mettaÃ±ca sabbalokasmi, mÄ• nasaá¹ƒ b
taá¹ƒ yathÄ• bhÄ• veyya, yathÄ• á¹-hÄ• nÄ• dÄ«su yÄ• vatÄ• iriyÄ• pathena á¹-hÄ• nÄ• d
etaá¹ƒ mettÄ• jhÄ• nasatiá¹ƒ adhiá¹-á¹-hÄ• tukÄ• mo assa, tÄ• vatÄ• vigatamiddhova hutv
adhiá¹-á¹-heyyÄ• ti.

evaá¹ƒ mettÄ• bhÄ• vanÄ• ya vasÄ«bhÄ• vaá¹ƒ dassento ``etaá¹ƒ satiá¹ƒ adhiá¹-á¹-heyyÄ
mettÄ• vihÄ• re niyojetvÄ• idÄ• ni taá¹ƒ vihÄ• raá¹ƒ thunanto Ä• ha __ ``brahmametaá¹ƒ vi
_ti.

tassattho \Ne 203/ --- yvÄ• yaá¹ƒ ``sukhino vÄ• khemino vÄ• hontÅ«â€™â€™ tiÄ• di katv
adhiá¹-á¹-heyyÄ• â€™â€™ ti vaá¹‡á¹‡ito mettÄ• vihÄ• ro. etaá¹ƒ catÅ«su dibbabrahmaariya
niddosattÄ• attanopi paresampi atthakarattÄ• ca idha ariyassa dhammavinaye brahmavihÄ
seá¹-á¹-havihÄ• ramÄ• hÅ«ti, yato satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ tiá¹-á¹-haá¹ƒ cara
vÄ• yÄ• vatÄ• ssa vigatamiddho, etaá¹ƒ satiá¹ƒ adhiá¹-á¹-heyyÄ• ti.

dasamagÄ• thÄ• vaá¹‡á¹‡anÄ•

<10> evaá¹ƒ bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ nÄ• nappakÄ• rato mettÄ• bhÄ• vanaá¹ƒ c
sattÄ• rammaá¹‡attÄ• attadiá¹-á¹-hiyÄ• Ä• sannÄ• hoti, tasmÄ• diá¹-á¹-higahananisedha
bhikkhÅ«naá¹ƒ tadeva mettÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• ariyabhÅ«mippattiá¹ƒ dasse
anupaggammÄ• â€™â€™ _ti imÄ• ya gÄ• thÄ• ya desanaá¹ƒ samÄ• pesi.

tassattho --- yvÄ• yaá¹ƒ ``brahmametaá¹ƒ vihÄ• ramidhamÄ• hÅ«â€™â€™ ti saá¹ƒvaá¹‡á¹
tato vuá¹-á¹-hÄ• ya ye tattha vitakkavicÄ• rÄ• dayo dhammÄ• , te tesaÃ±ca vatthÄ• dianusÄ
pariggahetvÄ• iminÄ• nÄ• marÅ«paparicchedena ``suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nay

(SN a I 171; Nidd I 186) evaá¹ƒ diá¹-á¹-hiÃ±ca anupaggamma anupubbena lokuttarasÄ«lena
lokuttarasÄ«lasampayutteneva sotÄ• pattimaggasammÄ• diá¹-á¹-hisaÃ±Ã±itena dassanena
yopÄ• yaá¹ƒ vatthukÄ• mesu gedho kilesakÄ• mo appahÄ«no hoti, tampi sakadÄ• gÄ• mian
anavasesappahÄ• nena \Be 215/ ca kÄ• mesu gedhaá¹ƒ vineyya vinayitvÄ• vÅ«pasametvÄ
puna reti_ ekaá¹ƒseneva puna gabbhaseyyaá¹ƒ na eti. suddhÄ• vÄ• sesu nibbattitvÄ• tatth
pÄ• puá¹‡itvÄ• parinibbÄ• tÄ«ti.

evaá¹ƒ bhagavÄ• desanaá¹ƒ samÄ• petvÄ• te bhikkhÅ« Ä• ha --- ``gacchatha, bhikkhave
viharatha, imaÃ±ca suttaá¹ƒ mÄ• sassa aá¹-á¹-hasu dhammassavanadivasesu ghaá¹‡á¸• iá
dhammakathaá¹ƒ karotha sÄ• kacchatha anumodatha, idameva kammaá¹-á¹-hÄ• naá¹ƒ Ä•
bahulÄ«karotha, tepi vo amanussÄ• taá¹ƒ bheravÄ• rammaá¹‡aá¹ƒ na dassessanti, aÃ±Ã±
hitakÄ• mÄ• bhavissantÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti bhagavato paá¹-issuá¹‡itvÄ
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tattha gantvÄ• tathÄ• akaá¹ƒsu.
amhÄ• kaá¹ƒ atthakÄ• mÄ• hitakÄ• mÄ• â€™â€™ ti pÄ«tisomanassajÄ• tÄ• hutvÄ• saya
uá¹‡hodakaá¹ƒ paá¹-iyÄ• denti \Ne 204/, piá¹-á¹-hiparikammaá¹ƒ pÄ• daparikammaá¹ƒ karo
saá¹ƒvidahanti. tepi bhikkhÅ« tameva mettaá¹ƒ bhÄ• vetvÄ• tameva ca pÄ• dakaá¹ƒ katvÄ
sabbe tasmiá¹ƒyeva antotemÄ• se aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡itvÄ• mahÄ• pavÄ•
visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resunti.

evampi atthakusalena tathÄ• gatena,

dhammissarena kathitaá¹ƒ karaá¹‡Ä«yamatthaá¹ƒ.

katvÄ• nubhuyya paramaá¹ƒ hadayassa santiá¹ƒ,

santaá¹ƒ padaá¹ƒ abhisamenti samattapaÃ±Ã±Ä• ||

tasmÄ• hi taá¹ƒ amatamabbhutamariyakantaá¹ƒ,

santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• mo.

viÃ±Ã±Å« jano vimalasÄ«lasamÄ• dhipaÃ±Ã±Ä• -

bhedaá¹ƒ kareyya satataá¹ƒ karaá¹‡Ä«yamatthanti ||

paramatthajotikÄ• ya khuddakapÄ• á¹-ha-aá¹-á¹-hakathÄ• ya

mettasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 216/ ca yaá¹ƒ vuttaá¹ƒ ---

``uttamaá¹ƒ vandaneyyÄ• naá¹ƒ, vanditvÄ• ratanattayaá¹ƒ.

khuddakÄ• naá¹ƒ karissÄ• mi, kesaÃ±ci atthavaá¹‡á¹‡anaâ€™â€™ nti ||

tattha
saraá¹‡asikkhÄ• padadvattiá¹ƒsÄ• kÄ• rakumÄ• rapaÃ±hamaá¹…galasuttaratanasuttatiroku
avasena navappabhedassa __khuddakapÄ• á¹-hassa_ tÄ• va atthavaá¹‡á¹‡anÄ• katÄ• ho

``imaá¹ƒ \Ne 205/ \Ee 253/ khuddakapÄ• á¹-hassa, karontenatthavaá¹‡á¹‡anaá¹ƒ.

saddhammaá¹-á¹-hitikÄ• mena, yaá¹ƒ pattaá¹ƒ kusalaá¹ƒ mayÄ• ||

tassÄ• nubhÄ• vato khippaá¹ƒ, dhamme ariyappavedite.

vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ, pÄ• puá¹‡Ä• tu ayaá¹ƒ janoâ€™â€™ ti ||

paramavisuddhasaddhÄ• buddhivÄ«riyaguá¹‡appaá¹-imaá¹‡á¸• itena
sÄ«lÄ• cÄ• rajjavamaddavÄ• diguá¹‡asamudayasamuditena sakasamayasamayantaragaha
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattidhammappabhede sÄ• á¹-á¹-haka
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena chamahÄ• veyyÄ• karaá¹‡enachamahÄ• veyyÄ• kara
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• chaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• dippabhedaguá¹‡appaá¹-imaá¹‡á¸• ite
suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• r
vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahi
ayaá¹ƒ __paramatthajotikÄ• _ nÄ• ma khuddakapÄ• á¹-havaá¹‡á¹‡anÄ• ---

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ sÄ«lÄ• disuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

khuddakapÄ• á¹-havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

khuddakapÄ• á¹-hapÄ• á¸·i

1. saraá¹‡attayaá¹ƒ

buddhaá¹ƒ \Be 1/ \Ne 1/ \Ee 1/ \Se 1/ saraá¹‡aá¹ƒ gacchÄ• mi.

dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi.

saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi ||

dutiyampi buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi.

dutiyampi dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi.

dutiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi ||

tatiyampi \Ne 2/ buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi.

tatiyampi dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi.

tatiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi ||

saraá¹‡attayaá¹ƒ {saraá¹‡agamanaá¹ƒ niá¹-á¹-hitaá¹ƒ (Se) } niá¹-á¹-hitaá¹ƒ.

2. dasasikkhÄ• padaá¹ƒ

<1> pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ {veramaá¹‡Ä«sikkhÄ• padaá¹ƒ (C

<2> adinnÄ• dÄ• nÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diyÄ• mi.

<3> abrahmacariyÄ• \Be 2/ veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diyÄ• mi.

<4> musÄ• vÄ• dÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diyÄ• mi.

<5> surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diy

<6> vikÄ• labhojanÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diyÄ• mi.

<7> nacca-gÄ«ta-vÄ• dita-visÅ«kadassanÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diyÄ•

<8> mÄ• lÄ• -gandha-vilepana-dhÄ• raá¹‡a-maá¹‡á¸• ana-vibhÅ«sanaá¹-á¹-hÄ• nÄ• veran
samÄ• diyÄ• mi.

<9> uccÄ• sayana-mahÄ• sayanÄ• veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diyÄ• mi.

<10> jÄ• tarÅ«pa-rajatapaá¹-iggahaá¹‡Ä• \Ee 2/ veramaá¹‡Ä«-sikkhÄ• padaá¹ƒ samÄ• diy

dasasikkhÄ• padaá¹ƒ {dasasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ (Se) } niá¹-á¹-hitaá¹ƒ.

3. dvattiá¹ƒsÄ• kÄ• ro

atthi \Ne 3/ imasmiá¹ƒ kÄ• ye ---

kesÄ• lomÄ• nakhÄ• dantÄ• taco,

maá¹ƒsaá¹ƒ nhÄ• ru {nahÄ• ru (Ce Ee), nahÄ• rÅ« (Se Ke) } aá¹-á¹-hi {aá¹-á¹-hÄ« (Se kaá¹
vakkaá¹ƒ,

hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ,

antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ matthaluá¹…gaá¹ƒ { ( ) sabbattha natthi, aá¹-
dvattiá¹ƒsasaá¹…khyÄ• ca manasi kÄ• tabbÄ• },

pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo,

assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttanti {muttaá¹ƒ, matthake matthaluá¹…

dvattiá¹ƒsÄ• kÄ• ro niá¹-á¹-hito.

4. kumÄ• rapaÃ±hÄ•

<1> ``ekaá¹ƒ \Be 3/ nÄ• ma kiá¹ƒâ€™â€™ ? ``sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€

<2> ``dve nÄ• ma kiá¹ƒâ€™â€™ ? ``nÄ• maÃ±ca rÅ«paÃ±caâ€™â€™.

<3> ``tÄ«á¹‡i nÄ• ma kiá¹ƒâ€™â€™ ? ``tisso vedanÄ• â€™â€™.

<4> ``cattÄ• ri \Se 3/ nÄ• ma kiá¹ƒâ€™â€™ ? ``cattÄ• ri ariyasaccÄ• niâ€™â€™.

<5> ``paÃ±ca nÄ• ma kiá¹ƒâ€™â€™ ? ``paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™.

<6> ``cha nÄ• ma kiá¹ƒâ€™â€™ ? ``cha ajjhattikÄ• ni Ä• yatanÄ• niâ€™â€™.

<7> ``satta nÄ• ma kiá¹ƒâ€™â€™ ? ``satta bojjhaá¹…gÄ• â€™â€™.

<8> ``aá¹-á¹-ha nÄ• ma kiá¹ƒâ€™â€™ ? ``ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™.

<9> ``nava nÄ• ma kiá¹ƒâ€™â€™ ? ``nava sattÄ• vÄ• sÄ• â€™â€™.

<10> ``dasa nÄ• ma kiá¹ƒâ€™â€™ ? ``dasahaá¹…gehi samannÄ• gato `arahÄ• â€™ ti vuc

kumÄ• rapaÃ±hÄ• niá¹-á¹-hitÄ• .

5. maá¹…galasuttaá¹ƒ

<1> evaá¹ƒ \Ne 4/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhaga
ajjhabhÄ• si ---

<2> á¹• 21 ``bahÅ« \Ee 3/ devÄ• manussÄ• ca, maá¹…galÄ• ni acintayuá¹ƒ.

Ä• kaá¹…khamÄ• nÄ• sotthÄ• naá¹ƒ, brÅ«hi maá¹…galamuttamaá¹ƒâ€™â€™ ||

<3> á¹• 21 ``asevanÄ• ca bÄ• lÄ• naá¹ƒ, paá¹‡á¸• itÄ• naÃ±ca sevanÄ• .

pÅ«jÄ• ca pÅ«janeyyÄ• naá¹ƒ {pÅ«janÄ«yÄ• naá¹ƒ (Ce Se Ke Ee) }, etaá¹ƒ maá¹…galamu

<4> á¹• 21 ``patirÅ«padesavÄ• so \Be 4/ ca, pubbe ca katapuÃ±Ã±atÄ• .

attasammÄ• paá¹‡idhi \Se 4/ {atthasammÄ• paá¹‡Ä«dhÄ« (katthaci) } ca, etaá¹ƒ maá¹…gal

<5> á¹• 21 ``bÄ• husaccaÃ±ca sippaÃ±ca, vinayo ca susikkhito.

subhÄ• sitÄ• ca yÄ• vÄ• cÄ• , etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<6> á¹• 21 ``mÄ• tÄ• pitu upaá¹-á¹-hÄ• naá¹ƒ, puttadÄ• rassa saá¹…gaho.

anÄ• kulÄ• ca kammantÄ• , etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<7> á¹• 21 ``dÄ• naÃ±ca dhammacariyÄ• ca, Ã±Ä• takÄ• naÃ±ca saá¹…gaho.

anavajjÄ• ni kammÄ• ni, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<8> á¹• 21 ``Ä• ratÄ« viratÄ« pÄ• pÄ• , majjapÄ• nÄ• ca saá¹ƒyamo.

appamÄ• do ca dhammesu, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<9> á¹• 21 ``gÄ• ravo \Ne 5/ ca nivÄ• to ca, santuá¹-á¹-hi ca kataÃ±Ã±utÄ• .

kÄ• lena dhammassavanaá¹ƒ {dhammassÄ• vaá¹‡aá¹ƒ (Katthaci Ce), dhammasavanaá¹ƒ (
maá¹…galamuttamaá¹ƒ ||

<10> á¹• 21 ``khantÄ« ca sovacassatÄ• , samaá¹‡Ä• naÃ±ca dassanaá¹ƒ.

kÄ• lena dhammasÄ• kacchÄ• , etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<11> á¹• 21 ``tapo ca brahmacariyaÃ±ca, ariyasaccÄ• na dassanaá¹ƒ.

nibbÄ• nasacchikiriyÄ• ca, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<12> á¹• 21 ``phuá¹-á¹-hassa lokadhammehi, cittaá¹ƒ yassa na kampati.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<13> á¹• 21 ``etÄ• disÄ• ni katvÄ• na, sabbatthamaparÄ• jitÄ• .

sabbattha sotthiá¹ƒ gacchanti, taá¹ƒ tesaá¹ƒ maá¹…galamuttamaâ€™â€™ nti ||

maá¹…galasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. ratanasuttaá¹ƒ

<1> á¹• 21 yÄ• nÄ«dha \Se 5/ bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni {bhÅ«mÄ• ni (Katth

sabbeva bhÅ«tÄ• sumanÄ• bhavantu, athopi sakkacca suá¹‡antu bhÄ• sitaá¹ƒ ||

<2> á¹• 21 tasmÄ• \Be 5/ hi bhÅ«tÄ• nisÄ• metha sabbe, mettaá¹ƒ karotha mÄ• nusiyÄ•

divÄ• ca ratto ca haranti ye baliá¹ƒ, tasmÄ• hi ne rakkhatha appamattÄ• ||

<3> á¹• 21 yaá¹ƒ kiÃ±ci vittaá¹ƒ idha vÄ• huraá¹ƒ vÄ• , saggesu \Ee 4/ vÄ• yaá¹ƒ ratanaá

na no samaá¹ƒ atthi tathÄ• gatena, idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotu ||

<4> á¹• 21 khayaá¹ƒ \Ne 6/ virÄ• gaá¹ƒ amataá¹ƒ paá¹‡Ä«taá¹ƒ, yadajjhagÄ• sakyamunÄ«

na tena dhammena samatthi kiÃ±ci, idampi dhamme ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotu ||

<5> á¹• 21 yaá¹ƒ \Se 6/ buddhaseá¹-á¹-ho parivaá¹‡á¹‡ayÄ« suciá¹ƒ, samÄ• dhimÄ• nanta

samÄ• dhinÄ• tena samo na vijjati, idampi dhamme ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotu ||

<6> á¹• 21 ye puggalÄ• aá¹-á¹-ha sataá¹ƒ pasatthÄ• , cattÄ• ri etÄ• ni yugÄ• ni honti.

te dakkhiá¹‡eyyÄ• sugatassa sÄ• vakÄ• , etesu dinnÄ• ni mahapphalÄ• ni.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<7> á¹• 21 ye suppayuttÄ• manasÄ• daá¸·hena, nikkÄ• mino gotamasÄ• sanamhi.

te pattipattÄ• amataá¹ƒ vigayha, laddhÄ• mudhÄ• nibbutiá¹ƒ {nibbuti (Katthaci) } bhuÃ±jan

idampi \Be 6/ saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<8> á¹• 21 yathindakhÄ«lo pathavissito {paá¹-havissito (Katthaci Ce), pathaviá¹ƒsito (Katth
siyÄ• , catubbhi vÄ• tehi asampakampiyo.

tathÅ«pamaá¹ƒ sappurisaá¹ƒ vadÄ• mi, yo \Se 7/ ariyasaccÄ• ni avecca passati.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<9> á¹• 21 ye ariyasaccÄ• ni vibhÄ• vayanti, gambhÄ«rapaÃ±Ã±ena sudesitÄ• ni.

kiÃ±cÄ• pi te honti bhusaá¹ƒ pamattÄ• , na te bhavaá¹ƒ aá¹-á¹-hamamÄ• diyanti.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<10> á¹• 21 sahÄ• vassa \Ee 5/ dassanasampadÄ• ya {sahÄ• vasaddassanasampadÄ• ya
jahitÄ• bhavanti.

sakkÄ• yadiá¹-á¹-hÄ« vicikicchitaÃ±ca, sÄ«labbataá¹ƒ vÄ• pi yadatthi kiÃ±ci ||

<11> á¹• 21 catÅ«hapÄ• yehi ca vippamutto, chaccÄ• bhiá¹-hÄ• nÄ• ni {cha cÄ• bhiá¹-hÄ•
kÄ• tuá¹ƒ {abhabbo kÄ• tuá¹ƒ (Ce) }.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<12> á¹• 21 kiÃ±cÄ• pi \Ne 7/ so kamma {kammaá¹ƒ (Ce Se Ke Ee) } karoti pÄ• pakaá¹ƒ, k
vÄ• .

abhabba {abhabbo (bahÅ«su) } so tassa paá¹-icchadÄ• ya {paá¹-icchÄ• dÄ• ya (Ce) }, abha
diá¹-á¹-hapadassa vuttÄ• .

idampi \Be 7/ saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<13> á¹• 21 vanappagumbe yatha {yathÄ• (Ce Se) } phussitagge, gimhÄ• namÄ• se paá¹-
} gimhe.

tathÅ«pamaá¹ƒ dhammavaraá¹ƒ adesayi {adesayÄ« (Ce) }, nibbÄ• nagÄ• miá¹ƒ paramaá¹ƒ

idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<14> á¹• 21 varo varaÃ±Ã±Å« varado varÄ• haro, anuttaro dhammavaraá¹ƒ adesayi.

idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<15> á¹• 21 khÄ«á¹‡aá¹ƒ purÄ• á¹‡aá¹ƒ nava natthi sambhavaá¹ƒ, virattacittÄ• yatike bhav

te khÄ«á¹‡abÄ«jÄ• avirÅ«á¸·hichandÄ• , nibbanti dhÄ«rÄ• yathÄ• yaá¹ƒ {yathayaá¹ƒ (Katt

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<16> á¹• 21 yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni \Se 9/ vÄ• yÄ• ni va ant

tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, buddhaá¹ƒ namassÄ• ma suvatthi hotu ||

<17> á¹• 21 yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni vÄ• yÄ• ni va antalikkhe

tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, dhammaá¹ƒ \Ee 6/ namassÄ• ma suvatthi hotu ||

<18> á¹• 21 yÄ• nÄ«dha \Be 8/ bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni vÄ• yÄ• ni va ant

tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, saá¹…ghaá¹ƒ namassÄ• ma suvatthi hotÅ«ti ||

ratanasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. tirokuá¹-á¹-asuttaá¹ƒ

<1> á¹• 21 tirokuá¹-á¹-esu \Ne 8/ tiá¹-á¹-hanti, sandhisiá¹…ghÄ• á¹-akesu ca.

dvÄ• rabÄ• hÄ• su tiá¹-á¹-hanti, Ä• gantvÄ• na sakaá¹ƒ gharaá¹ƒ ||

<2> á¹• 21 pahÅ«te annapÄ• namhi, khajjabhojje upaá¹-á¹-hite.

na \Se 10/ tesaá¹ƒ koci sarati, sattÄ• naá¹ƒ kammapaccayÄ• ||

<3> á¹• 21 evaá¹ƒ dadanti Ã±Ä• tÄ«naá¹ƒ, ye honti anukampakÄ• .

suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena, kappiyaá¹ƒ pÄ• nabhojanaá¹ƒ.

idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayo ||

<4> á¹• 21 te ca tattha samÄ• gantvÄ• , Ã±Ä• tipetÄ• samÄ• gatÄ• .

pahÅ«te annapÄ• namhi, sakkaccaá¹ƒ anumodare ||

<5> á¹• 21 ciraá¹ƒ jÄ«vantu no Ã±Ä• tÄ«, yesaá¹ƒ hetu labhÄ• mase.

amhÄ• kaÃ±ca katÄ• pÅ«jÄ• , dÄ• yakÄ• ca anipphalÄ• ||

<6> á¹• 21 na hi tattha kasi {kasÄ« (Ce) } atthi, gorakkhettha na vijjati.

vaá¹‡ijjÄ• tÄ• disÄ« natthi, hiraÃ±Ã±ena kayokayaá¹ƒ {kayÄ• kkayaá¹ƒ (Ce), kayÄ• kayaá

ito dinnena yÄ• penti, petÄ• kÄ• laá¹…katÄ• {kÄ• lakatÄ• (Ce Se Ke) } tahiá¹ƒ ||

<7> á¹• 21 unname udakaá¹ƒ vuá¹-á¹-haá¹ƒ, yathÄ• ninnaá¹ƒ pavattati.

evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappati ||

<8> á¹• 21 yathÄ• vÄ• rivahÄ• pÅ«rÄ• , paripÅ«renti sÄ• garaá¹ƒ.

evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappati ||

<9> á¹• 21 adÄ• si \Be 9/ \Ne 9/ me akÄ• si me, Ã±Ä• timittÄ• {Ã±Ä• ti mitto (?) } sakhÄ•

petÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ dajjÄ• , pubbe katamanussaraá¹ƒ ||

<10> á¹• 21 na hi ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• , yÄ• caÃ±Ã±Ä• paridevanÄ• .

na taá¹ƒ petÄ• namatthÄ• ya, evaá¹ƒ tiá¹-á¹-hanti Ã±Ä• tayo ||

<11> á¹• 21 ayaÃ±ca kho dakkhiá¹‡Ä• dinnÄ• , saá¹…ghamhi suppatiá¹-á¹-hitÄ• .

dÄ«gharattaá¹ƒ \Se 11/ hitÄ• yassa, á¹-hÄ• naso upakappati ||

<12> á¹• 21 so Ã±Ä• tidhammo ca ayaá¹ƒ nidassito, petÄ• na pÅ«jÄ• ca katÄ• uá¸·Ä• rÄ•

balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ { ... manuppadinnavÄ• (Katthaci) }, tumhehi puÃ±Ã
anappakanti ||

tirokuá¹-á¹-asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. nidhikaá¹‡á¸• asuttaá¹ƒ

<1> á¹• 21 nidhiá¹ƒ \Ee 7/ nidheti puriso, gambhÄ«re odakantike.

atthe kicce samuppanne, atthÄ• ya me bhavissati ||

<2> á¹• 21 rÄ• jato vÄ• duruttassa, corato pÄ«á¸·itassa vÄ• .

iá¹‡assa vÄ• pamokkhÄ• ya, dubbhikkhe Ä• padÄ• su vÄ• .

etadatthÄ• ya lokasmiá¹ƒ, nidhi nÄ• ma nidhÄ«yati ||

<3> á¹• 21 tÄ• vassunihito {tÄ• va sunihito (Ce) } santo, gambhÄ«re odakantike.

na sabbo sabbadÄ• eva, tassa taá¹ƒ upakappati ||

<4> á¹• 21 nidhi vÄ• á¹-hÄ• nÄ• cavati, saÃ±Ã±Ä• vÄ• ssa vimuyhati.

nÄ• gÄ• vÄ• apanÄ• menti, yakkhÄ• vÄ• pi haranti naá¹ƒ ||

<5> á¹• 21 appiyÄ• \Ne 10/ vÄ• pi dÄ• yÄ• dÄ• , uddharanti apassato.

yadÄ• puÃ±Ã±akkhayo hoti, sabbametaá¹ƒ vinassati ||

<6> á¹• 21 yassa \Se 12/ dÄ• nena sÄ«lena, saá¹ƒyamena damena ca.

nidhÄ« sunihito hoti, itthiyÄ• purisassa vÄ• ||

<7> á¹• 21 cetiyamhi \Be 10/ ca saá¹…ghe vÄ• , puggale atithÄ«su vÄ• .

mÄ• tari pitari cÄ• pi {vÄ• pi (Se Ke) }, atho jeá¹-á¹-hamhi bhÄ• tari ||

<8> á¹• 21 eso nidhi sunihito, ajeyyo anugÄ• miko.

pahÄ• ya gamanÄ«yesu, etaá¹ƒ Ä• dÄ• ya gacchati ||

<9> á¹• 21 asÄ• dhÄ• raá¹‡amaÃ±Ã±esaá¹ƒ, acorÄ• haraá¹‡o nidhi.

kayirÄ• tha dhÄ«ro puÃ±Ã±Ä• ni, yo nidhi anugÄ• miko ||

<10> á¹• 21 esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhi.

yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhati ||

<11> á¹• 21 suvaá¹‡á¹‡atÄ• susaratÄ• , susaá¹‡á¹-hÄ• nÄ• surÅ«patÄ• {susaá¹‡á¹-hÄ•
susaá¹‡á¹-hÄ• naá¹ƒ surÅ«patÄ• (Se Ke) }.

Ä• dhipaccaparivÄ• ro, sabbametena labbhati ||

<12> á¹• 21 padesarajjaá¹ƒ issariyaá¹ƒ, cakkavattisukhaá¹ƒ piyaá¹ƒ.

devarajjampi dibbesu, sabbametena labbhati ||

<13> á¹• 21 mÄ• nussikÄ• ca sampatti, devaloke ca yÄ• rati.

yÄ• ca nibbÄ• nasampatti, sabbametena labbhati ||

<14> á¹• 21 mittasampadamÄ• gamma, yonisova {yoniso ve (Ce), yoniso ce (Se), yoniso c

vijjÄ• vimutti vasÄ«bhÄ• vo, sabbametena labbhati ||

<15> á¹• 21 paá¹-isambhidÄ• \Ne 11/ vimokkhÄ• ca, yÄ• ca sÄ• vakapÄ• ramÄ«.

paccekabodhi buddhabhÅ«mi, sabbametena labbhati ||

<16> á¹• 21 evaá¹ƒ \Se 13/ mahatthikÄ• esÄ• , yadidaá¹ƒ puÃ±Ã±asampadÄ• .

tasmÄ• dhÄ«rÄ• pasaá¹ƒsanti, paá¹‡á¸• itÄ• katapuÃ±Ã±atanti ||

nidhikaá¹‡á¸• asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. mettasuttaá¹ƒ

<1> á¹• 21 karaá¹‡Ä«yamatthakusalena \Ee 8/, yantasantaá¹ƒ padaá¹ƒ abhisamecca.

sakko ujÅ« ca suhujÅ« {sÅ«jÅ« (Ce) } ca, suvaco cassa mudu anatimÄ• nÄ« ||

<2> á¹• 21 santussako \Be 11/ ca subharo ca, appakicco ca sallahukavutti.

santindriyo ca nipako ca, appagabbho kulesvananugiddho ||

<3> á¹• 21 na ca khuddamÄ• care kiÃ±ci, yena viÃ±Ã±Å« pare upavadeyyuá¹ƒ.

sukhinova khemino hontu, sabbasattÄ• {sabbe sattÄ• (Ce Se) } bhavantu sukhitattÄ• ||

<4> á¹• 21 ye keci pÄ• á¹‡abhÅ«tatthi, tasÄ• vÄ• thÄ• varÄ• vanavasesÄ• .

dÄ«ghÄ• vÄ• yeva mahantÄ• {mahanta (?) }, majjhimÄ• rassakÄ• aá¹‡ukathÅ«lÄ• ||

<5> á¹• 21 diá¹-á¹-hÄ• vÄ• yeva adiá¹-á¹-hÄ• {adiá¹-á¹-ha (?) }, ye va {ye ca (Ce Se Ke E
avidÅ«re.

bhÅ«tÄ• va {vÄ• (Se Ke Ee Katthaci) } sambhavesÄ« va {vÄ• (Ce Se Ke Ee) }, sabbasattÄ

<6> á¹• 21 na paro paraá¹ƒ nikubbetha, nÄ• timaÃ±Ã±etha katthaci na kaÃ±ci {naá¹ƒ kaÃ±
(Se), na kiÃ±ci (Katthaci) }.

byÄ• rosanÄ• paá¹-ighasaÃ±Ã±Ä• , nÄ• Ã±Ã±amaÃ±Ã±assa dukkhamiccheyya ||

<7> á¹• 21 mÄ• tÄ• \Ne 12/ yathÄ• niyaá¹ƒ puttamÄ• yusÄ• ekaputtamanurakkhe.

evampi sabbabhÅ«tesu, mÄ• nasaá¹ƒ bhÄ• vaye aparimÄ• á¹‡aá¹ƒ ||

<8> á¹• 21 mettaÃ±ca \Se 14/ sabbalokasmi, mÄ• nasaá¹ƒ bhÄ• vaye aparimÄ• á¹‡aá¹ƒ.

uddhaá¹ƒ adho ca tiriyaÃ±ca, asambÄ• dhaá¹ƒ averamasapattaá¹ƒ ||

<9> á¹• 21 tiá¹-á¹-haá¹ƒ caraá¹ƒ nisinno va {vÄ• (Ce Se Ke Ee) }, sayÄ• no yÄ• vatÄ• ssa (bahÅ«su) }.

etaá¹ƒ satiá¹ƒ adhiá¹-á¹-heyya, brahmametaá¹ƒ vihÄ• ramidhamÄ• hu ||

<10> á¹• 21 diá¹-á¹-hiÃ±ca \Ee 9/ anupaggamma, sÄ«lavÄ• dassanena sampanno.

kÄ• mesu vinaya {vineyya (Ce) } gedhaá¹ƒ, na hi jÄ• tuggabbhaseyya puna retÄ«ti ||

mettasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

khuddakapÄ• á¹-hapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddasikkhÄ• -mÅ«lasikkhÄ•

khuddasikkhÄ•

ganthÄ• rambhakathÄ•

(ka)

á¹• 21 Ä• dito \Be 1/ \Ne 1/ upasampanna-sikkhitabbaá¹ƒ samÄ• tikaá¹ƒ.

__khuddasikkhaá¹ƒ_ pavakkhÄ• mi, vanditvÄ• ratanattayaá¹ƒ ||

__tatrÄ• yaá¹ƒ mÄ• tikÄ• _ ---

(kha)

á¹• 21 pÄ• rÄ• jikÄ• ca cattÄ• ro, garukÄ• nava cÄ«varaá¹ƒ.

rajanÄ• ni ca patto ca, thÄ• lakÄ• ca pavÄ• raá¹‡Ä• ||

(ga)

á¹• 21 kÄ• likÄ• \Ne 2/ ca paá¹-iggÄ• ho, maá¹ƒsesu ca akappiyaá¹ƒ.

nissaggiyÄ• ni pÄ• citti, samaá¹‡akappa bhÅ«miyo ||

(gha)

á¹• 21 upajjhÄ• cariyavattÄ• ni, vaccappassÄ• vaá¹-hÄ• nikaá¹ƒ.

Ä• pucchakaraá¹‡aá¹ƒ naggo, nhÄ• nakappo avandiyo ||

(á¹…a)

á¹• 21 cammaá¹ƒ upÄ• hanÄ• ceva, anolokiyamaÃ±janÄ«.

akappiyasayanÄ• ni, samÄ• nÄ• sanikopi ca ||

(ca)

á¹• 21 asaá¹ƒvÄ• siko ca kammaá¹ƒ, micchÄ• jÄ«vavivajjanÄ• .

vattaá¹ƒ vikappanÄ• ceva, nissayo kÄ• yabandhanaá¹ƒ ||

(cha)

á¹• 21 pathavÄ« \Be 2/ ca parikkhÄ• ro, bhesajjuggahadÅ«sanaá¹ƒ.

vassÅ«panÄ• yikÄ• cevÄ• vebhaá¹…giyaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ ||

(ja)

á¹• 21 desanÄ• chandadÄ• nÄ• di, uposathappavÄ• raá¹‡Ä• .

saá¹ƒvaro suddhi santoso, caturakkhÄ• vipassanÄ• ti ||

1. pÄ• rÄ• jikaniddeso

__pÄ• rÄ• jikÄ• ca cattÄ• ro_ti ---

<1> á¹• 21 maggattaye anikkhittasikkho santhatasanthate.

allokÄ• se nimittaá¹ƒ saá¹ƒ, tilamattampi santhataá¹ƒ ||

<2> á¹• 21 asanthatamupÄ• diá¹‡á¹‡aá¹ƒ, pavesanto cutotha vÄ• .

pavesanaá¹-á¹-hituddhÄ• rapaviá¹-á¹-hakkhaá¹‡asÄ• dako ||

<3> á¹• 21 Ä• diyeyya \Ne 3/ hareyyÄ• vahareyya iriyÄ• pathaá¹ƒ.

kopeyya á¹-hÄ• nÄ• cÄ• veyya, saá¹…ketaá¹ƒ vÄ«tinÄ• maye ||

<4> á¹• 21 adinnaá¹ƒ theyyacittena, bhave pÄ• rÄ• jikotha vÄ• .

theyyÄ• balakusacchannaparikappÄ• vahÄ• rako.

bhaá¹‡á¸• akÄ• lagghadesehi, paribhogettha nicchayo ||

<5> á¹• 21 manussaviggahaá¹ƒ cicca, jÄ«vitÄ• vÄ• viyojaye.

satthahÄ• rakaá¹ƒ vÄ• ssa maraá¹‡acetano upanikkhipe ||

<6> á¹• 21 gÄ• heyya maraá¹‡Å«pÄ• yaá¹ƒ, vadeyya maraá¹‡e guá¹‡aá¹ƒ.

cuto payogÄ• sÄ• hatthinissaggÄ• á¹‡attithÄ• varÄ• ||

<7> á¹• 21 iddhivijjÄ• mayÄ• kÄ• lavatthÄ• vudhiriyÄ• pathÄ• .

kriyÄ• viseso okÄ• so, cha Ä• á¹‡attiniyÄ• makÄ• ||

<8> á¹• 21 jhÄ• nÄ• dibheda nosantamattanattupanÄ• yikaá¹ƒ.

katvÄ• koá¹-á¹-hÄ• samekekaá¹ƒ, paccuppannabhavassitaá¹ƒ ||

<9> á¹• 21 aÃ±Ã±Ä• padesarahitaá¹ƒ \Be 3/, dÄ«pentonadhimÄ• niko.

kÄ• yena vÄ• cÄ• viÃ±Ã±atti-pathe Ã±Ä• te cuto bhave ||

<10> á¹• 21 pÄ• rÄ• jikete cattÄ• ro, asaá¹ƒvÄ• sÄ• yathÄ• pure.

abhabbÄ• bhikkhubhÄ• vÄ• ya, sÄ«sacchinnova jÄ«vituá¹ƒ ||

<11> á¹• 21 pariyÄ• yo ca Ä• á¹‡atti, tatiye dutiye pana.

Ä• á¹‡attiyeva sesesu, dvayametaá¹ƒ na labbhati ||

<12> á¹• 21 sevetukÄ• matÄ• cittaá¹ƒ \Ne 4/, magge maggappavesanaá¹ƒ.

imaá¹ƒ methunadhammassa, Ä• hu aá¹…gadvayaá¹ƒ budhÄ• ||

<13> á¹• 21 manussasaá¹ƒ tathÄ• saÃ±Ã±Ä«, theyyacittaÃ±ca vatthuno.

garutÄ• avahÄ• ro ca, adinnÄ• dÄ• nahetuyo ||

<14> á¹• 21 pÄ• á¹‡o mÄ• nussako pÄ• á¹‡a-saÃ±Ã±itÄ• ghÄ• tacetanÄ• .

payogo tena maraá¹‡aá¹ƒ, paÃ±cete vadhahetuyo ||

<15> á¹• 21 asantatÄ• attani pÄ• pamicchatÄ• -

yÄ• rocanÄ• tassa manussajÄ• titÄ• .

nÄ• Ã±Ã±Ä• padeso ca tadeva jÄ• nanaá¹ƒ,

paÃ±cettha aá¹…gÄ• ni asantadÄ«pane ||

<16> á¹• 21 asÄ• dhÄ• raá¹‡Ä• cattÄ• ro, bhikkhunÄ«namabhabbakÄ• .

ekÄ• dasa ca vibbhantÄ• , bhikkhunÄ« mudupiá¹-á¹-hiko ||

<17> á¹• 21 lambÄ« mukhena gaá¹‡hanto, aá¹…gajÄ• taá¹ƒ parassa ca.

tatthevÄ• bhinisÄ«danto, cattÄ• ro anulomikÄ• ||

<18> á¹• 21 magge maggappavesanÄ• , methunassa idhÄ• gatÄ• .

cattÄ• roti catubbÄ«sa, samodhÄ• nÄ• parÄ• jikÄ• ti ||

2. saá¹…ghÄ• disesaniddeso

__garukÄ• _ \Be 4/ __navÄ• _ti ---

<19> á¹• 21 mocetukÄ• matÄ• sukka-ssupakkamma vimocayaá¹ƒ.

aÃ±Ã±atra supinantena, samaá¹‡o garukaá¹ƒ phuse ||

<20> á¹• 21 itthisaÃ±Ã±Ä« \Ne 5/ manussitthiá¹ƒ, kÄ• yasaá¹ƒsaggarÄ• gavÄ• .

samphusanto upakkamma, samaá¹‡o garukaá¹ƒ phuse ||

<21> á¹• 21 tathÄ• suá¹‡antiá¹ƒ viÃ±Ã±uÃ±ca, maggaá¹ƒ vÄ• rabbha methunaá¹ƒ.

duá¹-á¹-hullavÄ• cÄ• rÄ• gena, obhÄ• setvÄ• garuá¹ƒ phuse ||

<22> á¹• 21 vatvÄ• ttakÄ• mupaá¹-á¹-hÄ• na-vaá¹‡á¹‡aá¹ƒ methunarÄ• gino.

vÄ• cÄ• methunayuttena, garuá¹ƒ methunayÄ• cane ||

<23> á¹• 21 paá¹-iggahetvÄ• sandesaá¹ƒ, itthiyÄ• purisassa vÄ• .

vÄ«maá¹ƒsitvÄ• haraá¹ƒ paccÄ• , samaá¹‡o garukaá¹ƒ phuse ||

<24> á¹• 21 saá¹ƒyÄ• citaparikkhÄ• raá¹ƒ, katvÄ• desitavatthukaá¹ƒ.

kuá¹-iá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ, attuddesaá¹ƒ garuá¹ƒ phuse ||

<25> á¹• 21 mahallakaá¹ƒ vihÄ• raá¹ƒ vÄ• , katvÄ• desitavatthukaá¹ƒ.

attano vasanatthÄ• ya, samaá¹‡o garukaá¹ƒ phuse ||

<26> á¹• 21 amÅ«lakena codento, codÄ• pentova vatthunÄ• .

antimena ca cÄ• vetuá¹ƒ, suá¹‡amÄ• naá¹ƒ garuá¹ƒ phuse ||

<27> á¹• 21 aÃ±Ã±assa kiriyaá¹ƒ disvÄ• , tena lesena codayaá¹ƒ.

vatthunÄ• antimenÄ• Ã±Ã±aá¹ƒ, cÄ• vetuá¹ƒ garukaá¹ƒ phuse ||

<28> á¹• 21 chÄ• deti jÄ• namÄ• pannaá¹ƒ, parivaseyya tÄ• vatÄ• .

careyya saá¹…ghe mÄ• nattaá¹ƒ, parivuttho cha rattiyo ||

ciá¹‡á¹‡amÄ• nattamabbheyya, taá¹ƒ saá¹…gho vÄ«satÄ«gaá¹‡o.

<29> á¹• 21 Ä• pattinukkhittamanantarÄ• ya \Be 5/ \Ne 6/

pahuttatÄ• yo tathasaÃ±Ã±itÄ• ca.

chÄ• detukÄ• mo atha chÄ• danÄ• ti,

channÄ• dasaá¹…gehyaruá¹‡uggamamhÄ«ti ||

3. cÄ«varaniddeso

__cÄ«vara_nti ---

<30> á¹• 21 khomakoseyyakappÄ• sa-sÄ• á¹‡abhaá¹…gÄ• ni kambalaá¹ƒ.

kappiyÄ• ni chaá¸·etÄ• ni, sÄ• nulomÄ• ni jÄ• tito ||

<31> á¹• 21 dukÅ«laÃ±ceva paá¹-á¹-uá¹‡á¹‡a-paá¹-aá¹ƒ somÄ• racÄ«najaá¹ƒ.

iddhijaá¹ƒ devadinnaÃ±ca, tassa tassÄ• nulomikaá¹ƒ ||

<32> á¹• 21 ticÄ«varaá¹ƒ parikkhÄ• ra-coá¸·aá¹ƒ vassikasÄ• á¹-ikaá¹ƒ.

adhiá¹-á¹-he na vikappeyya, mukhapuÃ±chananisÄ«danaá¹ƒ ||

<33> á¹• 21 paccattharaá¹‡akaá¹ƒ kaá¹‡á¸• u-cchÄ• dimettha ticÄ«varaá¹ƒ.

na vaseyya vinekÄ• haá¹ƒ, cÄ• tumÄ• saá¹ƒ nisÄ«danaá¹ƒ ||

<34> á¹• 21 ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒdhiá¹-á¹-hÄ• miâ€™â€™, saá¹…ghÄ• á¹-imiccadh

ahatthapÄ• sametanti, sesesupi ayaá¹ƒ nayo ||

<35> á¹• 21 adhiá¹-á¹-hahanto saá¹…ghÄ• á¹-i-ppabhutiá¹ƒ pubbacÄ«varaá¹ƒ.

paccuddharitvÄ• dhiá¹-á¹-heyya, pattÄ• dhiá¹-á¹-hahane tathÄ• ||

<36> á¹• 21 etaá¹ƒ \Ne 7/ imaá¹ƒ va saá¹…ghÄ• á¹-iá¹ƒ, saá¹ƒse paccuddharÄ• miti.

evaá¹ƒ sabbÄ• ni nÄ• mena, vatvÄ• paccuddhare vidÅ« ||

<37> á¹• 21 saá¹…ghÄ• á¹-i pacchimantena, dÄ«ghaso muá¹-á¹-hipaÃ±cako.

uttamantena sugata-cÄ«varÅ«nÄ• pi vaá¹-á¹-ati ||

<38> á¹• 21 muá¹-á¹-hittikaÃ±ca tiriyaá¹ƒ, tathÄ• ekaá¹ƒsikassapi.

antaravÄ• sako cÄ• pi, dÄ«ghaso muá¹-á¹-hipaÃ±cako.

aá¸• á¸• hateyyo dvihattho vÄ• , tiriyantena vaá¹-á¹-ati ||

<39> á¹• 21 nisÄ«danassa \Be 6/ dÄ«ghena, vidatthi dve visÄ• lato.

diyaá¸• á¸• haá¹ƒ dasÄ• vidatthi, sugatassa vidatthiyÄ• ||

<40> á¹• 21 kaá¹‡á¸• uppaá¹-icchÄ• dikassa, tiriyaá¹ƒ dve vidatthiyo.

dÄ«ghantato catassova, sugatassa vidatthiyÄ• ||

<41> á¹• 21 vassikasÄ• á¹-ikÄ• yÄ• pi, dÄ«ghaso cha vidatthiyo.

tiriyaá¹ƒ aá¸• á¸• hateyyÄ• va, sugatassa vidatthiyÄ• ||

<42> á¹• 21 ettha chedanapÄ• citti, karontassa taduttari.

paccattharaá¹‡a mukhacoá¸·Ä• , Ä• kaá¹…khitappamÄ• á¹‡ikÄ• ||

<43> á¹• 21 parikkhÄ• racoá¸·e gaá¹‡anÄ• , pamÄ• á¹‡aá¹ƒ vÄ• na dÄ«pitaá¹ƒ.

tathÄ• vatvÄ• adhiá¹-á¹-heyya, thavikÄ• diá¹ƒ vikappiyaá¹ƒ ||

<44> á¹• 21 ahatÄ• hatakappÄ• naá¹ƒ, saá¹…ghÄ• á¹-i diguá¹‡Ä• siyÄ• .

ekacciyottarÄ• saá¹…go, tathÄ• antaravÄ• sako ||

<45> á¹• 21 utuddhaá¹-Ä• na \Ne 8/ dussÄ• naá¹ƒ, saá¹…ghÄ• á¹-i ca catugguá¹‡Ä• .

bhaveyyuá¹ƒ diguá¹‡Ä• sesÄ• , paá¹ƒsukÅ«le yathÄ• ruci ||

<46> á¹• 21 tÄ«su dve vÄ• pi ekaá¹ƒ vÄ• , chinditabbaá¹ƒ pahoti yaá¹ƒ.

sabbesu appahontesu, anvÄ• dhimÄ• diyeyya vÄ• .

acchinnaÃ±ca anÄ• diá¹‡á¹‡aá¹ƒ, na dhÄ• reyya ticÄ«varaá¹ƒ ||

<47> á¹• 21 gÄ• me nivesane uddo-sitapÄ• sÄ• dahammiye.

nÄ• vÄ• á¹-á¹-amÄ• á¸·aÄ• rÄ• me, satthakhettakhale dume ||

<48> á¹• 21 ajjhokÄ• se vihÄ• re vÄ• , nikkhipitvÄ• ticÄ«varaá¹ƒ.

bhikkhusammutiyÄ• Ã±Ã±atra, vippavatthuá¹ƒ na vaá¹-á¹-ati ||

<49> á¹• 21 rogavassÄ• napariyantÄ• , kaá¹‡á¸• ucchÄ• dikasÄ• á¹-ikÄ• .

tato paraá¹ƒ vikappeyya, sesÄ• apariyantikÄ• ||

<50> á¹• 21 paccattharaá¹‡a \Be 7/ parikkhÄ• ra-mukhapuÃ±chanacoá¸·akaá¹ƒ.

dasaá¹ƒ pyarattanÄ• diá¹‡á¹‡akappaá¹ƒ labbhaá¹ƒ nisÄ«danaá¹ƒ ||

<51> á¹• 21 adasaá¹ƒ rajitaá¹ƒyeva, sesacÄ«varapaÃ±cakaá¹ƒ.

kappatÄ• diá¹‡á¹‡akappaá¹ƒva, sadasaá¹ƒva nisÄ«danaá¹ƒ ||

<52> á¹• 21 anadhiá¹-á¹-hitanissaá¹-á¹-haá¹ƒ, kappetvÄ• paribhuÃ±jaye.

hatthadÄ«ghaá¹ƒ tatopaá¸• á¸• ha-vitthÄ• raÃ±ca vikappiyaá¹ƒ ||

<53> á¹• 21 ticÄ«varassa bhikkhussa, sabbametaá¹ƒ pakÄ• sitaá¹ƒ.

parikkhÄ• racoá¸·iyo sabbaá¹ƒ, tathÄ• vatvÄ• adhiá¹-á¹-hati ||

<54> á¹• 21 acchedavissajjanagÄ• havibbhamÄ• \Ne 9/,

paccuddharo mÄ• raá¹‡aliá¹…gasikkhÄ• .

sabbesvadhiá¹-á¹-hÄ• naviyogakÄ• raá¹‡Ä• ,

vinividdhachiddaÃ±ca ticÄ«varassa ||

<55> á¹• 21 kusavÄ• kaphalakÄ• ni, kambalaá¹ƒ kesavÄ• lajaá¹ƒ.

thullaccayaá¹ƒ dhÄ• rayatolÅ«kapakkhÄ• jinakkhipe ||

<56> á¹• 21 kadalerakakkadusse, potthake cÄ• pi dukkaá¹-aá¹ƒ.

sabbanÄ«lakamaÃ±jeá¹-á¹-ha-pÄ«talohitakaá¹‡hake ||

<57> á¹• 21 mahÄ• raá¹…gamahÄ• nÄ• ma-raá¹…garatte tirÄ«á¹-ake.

acchinnadÄ«ghadasake, phalapupphadase tathÄ• .

kaÃ±cuke veá¹-hane sabbaá¹ƒ, labhaticchinnacÄ«varoti ||

4. rajananiddeso

__rajanÄ• ni cÄ• _ti ---

<58> á¹• 21 mÅ«lakkhandhatacapatta-phalapupphappabhedato.

rajanÄ• chappakÄ• rÄ• ni, anuÃ±Ã±Ä• tÄ• ni satthunÄ• ||

<59> á¹• 21 mÅ«le \Be 8/ haliddiá¹ƒ khandhe ca, maÃ±jeá¹-á¹-ha tuá¹…gahÄ• rake.

alliá¹ƒ nÄ«laÃ±ca pattesu, tace loddaÃ±ca kaá¹‡á¸• ulaá¹ƒ.

kusumbhaá¹ƒ kiá¹ƒsukaá¹ƒ pupphe, sabbaá¹ƒ labbhaá¹ƒ vivajjiyÄ• ti ||

5. pattaniddeso

__patto_ \Ne 10/ __cÄ• _ti ---

<60> á¹• 21 ayopatto bhÅ«mipatto, jÄ• tiyÄ• kappiyÄ• duve.

ukkaá¹-á¹-ho majjhimo ceva, omako ca pamÄ• á¹‡ato ||

<61> á¹• 21 ukkaá¹-á¹-ho magadhe nÄ• á¸·i-dvayataá¹‡á¸• ulasÄ• dhitaá¹ƒ.

gaá¹‡hÄ• ti odanaá¹ƒ sÅ«paá¹ƒ, byaÃ±janaÃ±ca tadÅ«piyaá¹ƒ ||

<62> á¹• 21 majjhimo tassupaá¸• á¸• hova, tatopaá¸• á¸• hova omako.

ukkaá¹-á¹-hato ca ukkaá¹-á¹-ho, apatto omakomako ||

<63> á¹• 21 atirekapatto dhÄ• reyyo, dasÄ• haparamaá¹ƒ sako.

kappo nissaggiyo hoti, tasmiá¹ƒ kÄ• letinÄ• mite ||

<64> á¹• 21 acchedadÄ• nagÄ• hehi, vibbhamÄ• maraá¹‡uddhaá¹-Ä• .

liá¹…gasikkhÄ• hi chiddena, pattÄ• dhiá¹-á¹-hÄ• namujjhati ||

<65> á¹• 21 pattaá¹ƒ na paá¹-isÄ• meyya, sodakaá¹ƒ na ca otape.

uá¹‡he na nidahe bhumyÄ• , na á¹-hape no ca laggaye ||

<66> á¹• 21 miá¸• á¸• hante paribhaá¹‡á¸• ante, aá¹…ke vÄ• Ä• tapattake.

pÄ• desu maÃ±capÄ«á¹-he vÄ• , á¹-hapetuá¹ƒ na ca kappati ||

<67> á¹• 21 na nÄ«hareyya ucchiá¹-á¹-ho-dakaÃ±ca calakaá¹-á¹-hikaá¹ƒ.

pattena pattahattho vÄ• , kavÄ• á¹-aá¹ƒ na paá¹‡Ä• maye ||

<68> á¹• 21 bhÅ«miÄ• dhÄ• rake \Ne 11/ dÄ• rudaá¹‡á¸• Ä• dhÄ• re susajjite.

duve patte á¹-hapeyyekaá¹ƒ, nikkujjitvÄ• na bhÅ«miyaá¹ƒ ||

<69> á¹• 21 dÄ• rurÅ«piyasovaá¹‡á¹‡a-maá¹‡iveá¸·uriyÄ• mayÄ• \Be 9/.

kaá¹ƒsakÄ• catipusÄ«saphalikÄ• tambalohajÄ• ||

<70> á¹• 21 chavasÄ«samayo cÄ• pi, ghaá¹-Ä«tumbakaá¹-Ä• hajÄ• .

pattÄ• akappiyÄ• sabbe, vuttÄ• dukkaá¹-avatthukÄ• ti ||

6. thÄ• lakaniddeso

__thÄ• lakÄ• cÄ• _ti ---

<71> á¹• 21 kappiyÄ• thÄ• lakÄ• tisso, tambÄ• yomattikÄ• mayÄ• .

dÄ• rusovaá¹‡á¹‡arajatamaá¹‡iveá¸·uriyÄ• mayÄ• ||

<72> á¹• 21 akappÄ• phalikÄ• kÄ• cakaá¹ƒsajÄ• gihisantakÄ• .

saá¹…ghikÄ• kappiyÄ• tumbaghaá¹-ijÄ• tÄ• vakÄ• likÄ• ti ||

7. pavÄ• raá¹‡Ä• niddeso

__pavÄ• raá¹‡Ä• _ti ---

<73> á¹• 21 yenÄ«riyÄ• pathenÄ• yaá¹ƒ, bhuÃ±jamÄ• no pavÄ• rito.

tato aÃ±Ã±ena bhuÃ±jeyya, pÄ• cittinatirittakaá¹ƒ ||

<74> á¹• 21 asanaá¹ƒ bhojanaÃ±ceva, abhihÄ• ro samÄ«patÄ• .

kÄ• yavÄ• cÄ• paá¹-ikkhepo, paÃ±caaá¹…gÄ• pavÄ• raá¹‡Ä• ||

<75> á¹• 21 odano \Ne 12/ sattu kummÄ• so, maccho maá¹ƒsaÃ±ca bhojanaá¹ƒ.

sÄ• li vÄ«hi yavo kaá¹…gu, kudrÅ«savaragodhumÄ• .

sattannamesaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ, odano bhojjayÄ• gu ca ||

<76> á¹• 21 sÄ• mÄ• kÄ• ditiá¹‡aá¹ƒ kudrÅ«sake varakacorako.

varake sÄ• liyaÃ±ceva, nÄ«vÄ• ro saá¹…gahaá¹ƒ gato ||

<77> á¹• 21 bhaá¹-á¹-hadhaÃ±Ã±amayo sattu, kummÄ• so yavasambhavo.

maá¹ƒso ca kappiyo vutto, maccho udakasambhavo ||

<78> á¹• 21 bhuÃ±janto \Be 10/ bhojanaá¹ƒ kappa-makappaá¹ƒ vÄ• nisedhayaá¹ƒ.

pavÄ• reyyÄ• bhihaá¹-aá¹ƒ kappaá¹ƒ, tannÄ• mena imanti vÄ• ||

<79> á¹• 21 lÄ• jÄ• taá¹ƒsattubhattÄ• ni, goraso suddhakhajjako.

taá¹‡á¸• ulÄ• bhaá¹-á¹-hapiá¹-á¹-haÃ±ca, puthukÄ• veá¸·uÄ• dinaá¹ƒ ||

<80> á¹• 21 bhattaá¹ƒ vuttÄ• vasesÄ• naá¹ƒ, rasayÄ• gu rasopi ca.

suddhayÄ• guphalÄ• dÄ«ni, na janenti pavÄ• raá¹‡aá¹ƒ ||

<81> á¹• 21 pavÄ• ritena vuá¹-á¹-hÄ• ya, abhuttena ca bhojanaá¹ƒ.

atirittaá¹ƒ na kÄ• tabbaá¹ƒ, yena yaá¹ƒ vÄ• pure kataá¹ƒ ||

<82> á¹• 21 kappiyaá¹ƒ gahitaÃ±cevu-ccÄ• ritaá¹ƒ hatthapÄ• sagaá¹ƒ.

atirittaá¹ƒ karontevaá¹ƒ, ``alametaâ€™â€™ nti bhÄ• satu ||

<83> á¹• 21 na karenupasampanna-hatthagaá¹ƒ pesayitvÄ• pi.

kÄ• retuá¹ƒ labbhate sabbo, bhuÃ±jituá¹ƒ tamakÄ• rakoti ||

8. kÄ• likaniddeso

__kÄ• likÄ• _ \Ne 13/ __cÄ• _ti ---

<84> á¹• 21 paá¹-iggahitÄ• cattÄ• ro, kÄ• likÄ• yÄ• vakÄ• likaá¹ƒ.

yÄ• makÄ• likaá¹ƒ sattÄ• ha-kÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<85> á¹• 21 piá¹-á¹-haá¹ƒ mÅ«laá¹ƒ phalaá¹ƒ khajjaá¹ƒ, goraso dhaÃ±Ã±abhojanaá¹ƒ.

yÄ• gusÅ«pappabhutayo, hontete yÄ• vakÄ• likÄ• ||

<86> á¹• 21 madhumuddikasÄ• lÅ«ka-cocamocambajambujaá¹ƒ.

phÄ• rusaá¹ƒ naggisantattaá¹ƒ, pÄ• nakaá¹ƒ yÄ• makÄ• likaá¹ƒ ||

<87> á¹• 21 sÄ• nulomÄ• ni dhaÃ±Ã±Ä• ni, á¹-hapetvÄ• phalajo raso.

madhÅ«kapupphamaÃ±Ã±atra, sabbo puppharasopi ca ||

<88> á¹• 21 sabbapattaraso ceva, á¹-hapetvÄ• pakkaá¸• Ä• kajaá¹ƒ.

sÄ«todamadditodicca-pÄ• ko vÄ• yÄ• makÄ• liko ||

<89> á¹• 21 sappinonÄ«tatelÄ• ni \Be 11/, madhuphÄ• á¹‡itameva ca.

sattÄ• hakÄ• likÄ• sappi, yesaá¹ƒ maá¹ƒsamavÄ• ritaá¹ƒ ||

<90> á¹• 21 telaá¹ƒ tilavaseraá¹‡á¸• a-madhusÄ• sapasambhavaá¹ƒ.

khuddÄ• bhamaramadhukari-makkhikÄ• hi kataá¹ƒ madhu.

rasÄ• diucchuvikati, pakkÄ• pakkÄ• ca phÄ• á¹‡itaá¹ƒ ||

<91> á¹• 21 savatthupakkÄ• sÄ• maá¹ƒ vÄ• , vasÄ• kÄ• le amÄ• nusÄ• .

aÃ±Ã±esaá¹ƒ na pace vatthuá¹ƒ, yÄ• vakÄ• likavatthunaá¹ƒ ||

<92> á¹• 21 haliddiá¹ƒ \Ne 14/ siá¹…giveraÃ±ca, vacattaá¹ƒ lasuá¹‡aá¹ƒ vacÄ• .

usÄ«raá¹ƒ bhaddamuttaÃ±cÄ• tivisÄ• kaá¹-urohiá¹‡Ä«.

paÃ±camÅ«lÄ• dikaÃ±cÄ• pi, mÅ«laá¹ƒ taá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<93> á¹• 21 biá¸·aá¹…gaá¹ƒ maricaá¹ƒ goá¹-á¹-ha-phalaá¹ƒ pipphali rÄ• jikÄ• .

tiphaleraá¹‡á¸• akÄ• dÄ«naá¹ƒ, phalaá¹ƒ taá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<94> á¹• 21 kappÄ• sanimbakuá¹-ajapaá¹-olasulasÄ• dinaá¹ƒ.

sÅ«peyyapaá¹‡á¹‡aá¹ƒ vajjetvÄ• , paá¹‡á¹‡aá¹ƒ taá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<95> á¹• 21 á¹-hapetvÄ• ucchuniyyÄ• saá¹ƒ,

sarasaá¹ƒ ucchujaá¹ƒ tacaá¹ƒ.

niyyÄ• so ca taco sabbo,

loá¹‡aá¹ƒ lohaá¹ƒ silÄ• tathÄ• ||

<96> á¹• 21 suddhasitthaÃ±ca sevÄ• lo, yaÃ±ca kiÃ±ci sujhÄ• pitaá¹ƒ.

vikaá¹-Ä• dippabhedaÃ±ca, Ã±Ä• tabbaá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<97> á¹• 21 mÅ«laá¹ƒ sÄ• raá¹ƒ taco pheggu, paá¹‡á¹‡aá¹ƒ pupphaá¹ƒ phalaá¹ƒ latÄ• .

Ä• hÄ• rattha masÄ• dhentaá¹ƒ, sabbaá¹ƒ taá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<98> á¹• 21 sabbakÄ• likasambhogo, kÄ• le sabbassa kappati.

sati paccaye vikÄ• le, kappate kÄ• likattayaá¹ƒ ||

<99> á¹• 21 kÄ• layÄ• mamatikkantÄ• \Be 12/, pÄ• cittiá¹ƒ janayantubho.

janayanti ubhopete, antovutthaÃ±ca sannidhiá¹ƒ ||

<100> á¹• 21 sattÄ• hakÄ• like \Ne 15/ satta, ahÄ• ni atinÄ• mite.

pÄ• citti pÄ• á¸·inÄ• ruá¸·he, sappiÄ• dimhi dukkaá¹-aá¹ƒ ||

<101> á¹• 21 nissaá¹-á¹-haladdhaá¹ƒ makkheyya, naá¹…gaá¹ƒ najjhohareyya ca.

vikappentassa sattÄ• he, sÄ• maá¹‡erassadhiá¹-á¹-hato.

makkhanÄ• diÃ±ca nÄ• patti, aÃ±Ã±assa dadatopi ca ||

<102> á¹• 21 yÄ• vakÄ• likaÄ• dÄ«ni, saá¹ƒsaá¹-á¹-hÄ• ni sahattanÄ• .

gÄ• hÄ• payanti sabbhÄ• vaá¹ƒ, tasmÄ• evamudÄ«ritaá¹ƒ ||

<103> á¹• 21 pure paá¹-iggahitaÃ±ca, sattÄ• haá¹ƒ yÄ• vajÄ«vikaá¹ƒ.

sesakÄ• likasammissaá¹ƒ, pÄ• citti paribhuÃ±jato ||

<104> á¹• 21 yÄ• vakÄ• likasammissaá¹ƒ, itaraá¹ƒ kÄ• likattayaá¹ƒ.

paá¹-iggahitaá¹ƒ tadahu, tadaheva ca bhuÃ±jaye ||

<105> á¹• 21 yÄ• makÄ• likasammissaá¹ƒ, sesamevaá¹ƒ vijÄ• niyaá¹ƒ.

sattÄ• hakÄ• likamissaÃ±ca, sattÄ• haá¹ƒ kappatetaranti ||

9. paá¹-iggÄ• haniddeso

__paá¹-iggÄ• ho_ti ---

<106> á¹• 21 dÄ• tukÄ• mÄ• bhihÄ• ro ca, hatthapÄ• seraá¹‡akkhamaá¹ƒ.

tidhÄ• dente dvidhÄ• gÄ• ho, paÃ±caá¹…gevaá¹ƒ paá¹-iggaho ||

<107> á¹• 21 asaá¹ƒhÄ• riye tatthajÄ• te, sukhume ciÃ±caÄ• dinaá¹ƒ.

paá¹‡á¹‡e vÄ• sayhabhÄ• re ca, paá¹-iggÄ• ho na rÅ«hati ||

<108> á¹• 21 sikkhÄ• maraá¹‡aliá¹…gehi, anapekkhavisaggato.

acchedÄ• nupasampanna-dÄ• nÄ• gÄ• hopasammati ||

<109> á¹• 21 appaá¹-iggahitaá¹ƒ \Be 13/ \Ne 16/ sabbaá¹ƒ, pÄ• citti paribhuÃ±jato.

suddhaÃ±ca nÄ• tibahalaá¹ƒ, kappate udakaá¹ƒ tathÄ• ||

<110> á¹• 21 aá¹…galaggamavicchinnaá¹ƒ, dantakkhikaá¹‡á¹‡agÅ«thakaá¹ƒ.

loá¹‡assukheá¸·asiá¹…ghÄ• á¹‡i-semhamuttakarÄ«sakaá¹ƒ ||

<111> á¹• 21 gÅ«thamattikamuttÄ• ni, chÄ• rikaÃ±ca tathÄ• vidhe.

sÄ• maá¹ƒ gahetvÄ• seveyya, asante kappakÄ• rake ||

<112> á¹• 21 durÅ«paciá¹‡á¹‡e rajokiá¹‡á¹‡e, athuggahappaá¹-iggahe.

antovutthe sayaá¹ƒpakke, antopakke ca dukkaá¹-anti ||

10. akappiyamaá¹ƒsaniddeso

__maá¹ƒsesu ca akappiya_nti ---

<113> á¹• 21 manussahatthiassÄ• naá¹ƒ, maá¹ƒsaá¹ƒ sunakhadÄ«pinaá¹ƒ.

sÄ«habyagghataracchÄ• naá¹ƒ, acchassa uragassa ca ||

<114> á¹• 21 uddissakatamaá¹ƒsaÃ±ca, yaÃ±ca appaá¹-ivekkhitaá¹ƒ.

thullaccayaá¹ƒ manussÄ• naá¹ƒ, maá¹ƒse sesesu dukkaá¹-aá¹ƒ ||

<115> á¹• 21 aá¹-á¹-hÄ«pi lohitaá¹ƒ cammaá¹ƒ, lomamesaá¹ƒ na kappati.

sacittakaá¹ƒva uddissa-kataá¹ƒ sesÄ• acittakÄ• ti ||

11. nissaggiyaniddeso

__nissaggiyÄ• nÄ«_ti \Ne 17/ ---

<116> á¹• 21 arÅ«piyaá¹ƒ rÅ«piyena, rÅ«piyaá¹ƒ itarena ca.

rÅ«piyaá¹ƒ parivatteyya, nissaggi idha rÅ«piyaá¹ƒ ||

<117> á¹• 21 kahÄ• paá¹‡o sajjhu siá¹…gÄ«, vohÄ• rÅ«pagamÄ• sakaá¹ƒ.

vatthamuttÄ• di itaraá¹ƒ, kappaá¹ƒ dukkaá¹-avatthu ca ||

<118> á¹• 21 ``imaá¹ƒ \Be 14/ gahetvÄ• bhutvÄ• vÄ• , imaá¹ƒ dehi karÄ• naya.

demi vÄ• â€™â€™ ti samÄ• panne, nissaggi kayavikkaye ||

<119> á¹• 21 attano aÃ±Ã±ato lÄ• bhaá¹ƒ, saá¹…ghassaÃ±Ã±assa vÄ• nataá¹ƒ.

pariá¹‡Ä• meyya nissaggi, pÄ• citti cÄ• pi dukkaá¹-aá¹ƒ ||

<120> á¹• 21 anissajjitvÄ• nissaggiá¹ƒ, paribhuÃ±je na deyya vÄ• .

nissaá¹-á¹-haá¹ƒ sakasaÃ±Ã±Ä• ya, dukkaá¹-aá¹ƒ aÃ±Ã±athetaranti ||

12. pÄ• cittiyaniddeso

__pÄ• cittÄ«_ti ---

<121> á¹• 21 musÄ• vÄ• domasÄ• vÄ• de, pesuÃ±Ã±aharaá¹‡e tathÄ• .

padasodhammasÄ• gÄ• re, ujjhÄ• panakakhÄ«yane ||

<122> á¹• 21 talasattianÄ• darakukkuccuppÄ• danesu ca.

gÄ• mappavesanÄ• pucchÄ• , bhojane ca paramparÄ• ||

<123> á¹• 21 anuddharitvÄ• \Ne 18/ gamane, seyyaá¹ƒ senÄ• sanÄ• ni vÄ• .

itthiyÄ• ddhÄ• nagamane, ekekÄ• ya nisÄ«dane ||

<124> á¹• 21 bhÄ«sÄ• panÄ• koá¹-anaaÃ±Ã±avÄ• de,

vihesaduá¹-á¹-hullapakÄ• sachÄ• de.

hÄ• sodake nicchubhane vihÄ• rÄ• ,

pÄ• citti vuttÄ• nupakhajjasayaneti ||

13. samaá¹‡akappaniddeso

__samaá¹‡akappÄ• _ti ---

<125> á¹• 21 bhÅ«tagÄ• masamÄ• rambhe, pÄ• citti katakappiyaá¹ƒ.

nakhena vÄ• ggisatthehi, bhave samaá¹‡akappiyaá¹ƒ ||

<126> á¹• 21 sa mÅ«lakhandhabÄ«jagga-phaá¸·ubÄ«jappabhÄ• vito.

Ä• rambhe dukkaá¹-aá¹ƒ bÄ«jaá¹ƒ, bhÅ«tagÄ• maviyojitaá¹ƒ ||

<127> á¹• 21 nibbaá¹-á¹-abÄ«jaá¹ƒ \Be 15/ nobÄ«ja-makataÃ±cÄ• pi kappati.

kaá¹-Ä• habaddhabÄ«jÄ• ni, bahiddhÄ• vÄ• pi kÄ• raye ||

<128> á¹• 21 ekÄ• baddhesu bÄ«jesu, bhÄ• jane vÄ• pi bhÅ«miyaá¹ƒ.

kate ca kappiyekasmiá¹ƒ, sabbesveva kataá¹ƒ bhave ||

<129> á¹• 21 nikkhitte kappiyaá¹ƒ katvÄ• , mÅ«lapaá¹‡á¹‡Ä• ni jÄ• yaruá¹ƒ.

kappiyaá¹ƒ puna kÄ• reyya, bhÅ«tagÄ• mo hi so tadÄ• ||

<130> á¹• 21 sapaá¹‡á¹‡o \Ne 19/ vÄ• apaá¹‡á¹‡o vÄ• , sevÄ• lodakasambhavo.

cetiyÄ• dÄ«su sevÄ• lo, nibbaá¹-á¹-advattipattako.

bhÅ«tagÄ• mova bÄ«jampi, mÅ«lapaá¹‡á¹‡e viniggate ||

<131> á¹• 21 ghaá¹-Ä• dipiá¹-á¹-he sevÄ• lo, makuá¸·aá¹ƒ ahichattakaá¹ƒ.

dukkaá¹-asseva vatthÅ«ni, phullamabyavahÄ• rikaá¹ƒ ||

<132> á¹• 21 lÄ• khÄ• niyyÄ• sachattÄ• ni, allarukkhe vikopiya.

gaá¹‡hato tattha pÄ• citti, chindato vÄ• pi akkharaá¹ƒ ||

<133> á¹• 21 pÄ«á¸·etuá¹ƒ nÄ• á¸·ikerÄ• diá¹ƒ, dÄ• rumakkaá¹-akÄ• dinÄ• .

chindituá¹ƒ gaá¹‡á¹-hikaá¹ƒ kÄ• tuá¹ƒ, tiá¹‡Ä• diá¹ƒ na ca kappati ||

<134> á¹• 21 bhÅ«tagÄ• maá¹ƒ va bÄ«jaá¹ƒ vÄ• , chinda bhindocinÄ• hi vÄ• .

phÄ• lehi vijjha paca vÄ• , niyametvÄ• na bhÄ• saye ||

<135> á¹• 21 imaá¹ƒ karohi kappiyaá¹ƒ, imaá¹ƒ gaá¹‡hedamÄ• hara.

imaá¹ƒ dehi imaá¹ƒ sodhehevaá¹ƒ vaá¹-á¹-ati bhÄ• situnti ||

14. bhÅ«miniddeso

__bhÅ«miyo_ti ---

<136> á¹• 21 sammutussÄ• vanantÄ• ca, gonisÄ• dÄ« gahÄ• pati.

kappiyÄ• bhÅ«miyo yÄ• su, vutthaá¹ƒ pakkaÃ±ca kappati ||

<137> á¹• 21 vÄ• satthÄ• ya \Be 16/ kate gehe, saá¹…ghike vekasantake.

kappiyÄ• kuá¹-i laddhabbÄ• , sahaseyyappahonake ||

<138> á¹• 21 gehe \Ne 20/ saá¹…ghassa vekassa, karamÄ• nevamÄ«rayaá¹ƒ.

paá¹-hamiá¹-á¹-hakathambhÄ• diá¹ƒ, á¹-hapeyyu__ssÄ• vanantikÄ• _.

``kappiyakuá¹-iá¹ƒ karoma, kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti ||

<139> á¹• 21 yebhuyyenÄ• parikkhitto, Ä• rÄ• mo sakalopi vÄ• .

vuccate __ ``gonisÄ• dÄ«â€™â€™ _ti, __sammutÄ«_ saá¹…ghasammatÄ• ||

<140> á¹• 21 bhikkhuá¹ƒ á¹-hapetvÄ• aÃ±Ã±ehi, dinno tesaá¹ƒva santako.

atthÄ• ya kappakuá¹-iyÄ• , geho __gahapatÄ«_ mato ||

<141> á¹• 21 akappakuá¹-iyÄ• vutthasappiÄ• dÄ«hi missitaá¹ƒ.

vajeyya antovutthattaá¹ƒ, purimaá¹ƒ kÄ• likadvayaá¹ƒ ||

<142> á¹• 21 teheva bhikkhunÄ• pakkaá¹ƒ, kappate yÄ• vajÄ«vikaá¹ƒ.

nirÄ• misaá¹ƒva sattÄ• haá¹ƒ, sÄ• mise sÄ• mapÄ• katÄ• ||

<143> á¹• 21 ussÄ• vanantikÄ• yehi, thambhÄ• dÄ«hi adhiá¹-á¹-hitÄ• .

tesuyevÄ• panÄ«tesu, tadaÃ±Ã±esupi tiá¹-á¹-hati ||

<144> á¹• 21 sabbesu apanÄ«tesu, bhave jahitavatthukÄ• .

gonisÄ• dÄ« parikkhitte, sesÄ• chadanavibbhamÄ• ti ||

15. upajjhÄ• cariyavattaniddeso

__upajjhÄ• cariyavattÄ• nÄ«_ti ---

<145> á¹• 21 nissÄ• yupajjhÄ• cariye, vasamÄ• no supesalo.

dantakaá¹-á¹-hÄ• sanaá¹ƒ toyaá¹ƒ, yÄ• guá¹ƒ kÄ• le dade sadÄ• ||

<146> á¹• 21 patte vattaá¹ƒ care gÄ• ma-ppavese gamanÄ• game.

Ä• sane pÄ• dapÄ«á¹-he ca, kathalopÄ• hanacÄ«vare ||

<147> á¹• 21 paribhojanÄ«yapÄ• nÄ«ya-vaccappassÄ• vaá¹-hÄ• nisu \Ne 21/.

vihÄ• rasodhane vattaá¹ƒ, puna paÃ±Ã±Ä• pane tathÄ• ||

<148> á¹• 21 na \Be 17/ papphoá¹-eyya sodhento, paá¹-ivÄ• te ca saá¹…gaá¹‡e.

vihÄ• raá¹ƒ bhikkhu pÄ• nÄ«ya-sÄ• mantÄ• sayanÄ• sanaá¹ƒ ||

<149> á¹• 21 nhÄ• ne nhÄ• tassa kÄ• tabbe, raá¹…gapÄ• ke ca dhovane.

sibbane cÄ«vare theve, rajanto na vaje á¹-hite ||

<150> á¹• 21 ekaccassa anÄ• pucchÄ• , pattaá¹ƒ vÄ• cÄ«varÄ• ni vÄ• .

na dadeyya na gaá¹‡heyya, parikkhÄ• raÃ±ca kiÃ±canaá¹ƒ ||

<151> á¹• 21 ekaccaá¹ƒ pacchato kÄ• tuá¹ƒ, gantuá¹ƒ vÄ• tassa pacchato.

piá¹‡á¸• apÄ• taÃ±ca ninnetuá¹ƒ, nÄ«harÄ• petumattano ||

<152> á¹• 21 kiccayaá¹ƒ parikammaá¹ƒ vÄ• , kesaccheda Ã±ca attano.

kÄ• rÄ• petuá¹ƒ va kÄ• tuá¹ƒ vÄ• , anÄ• pucchÄ• na vaá¹-á¹-ati ||

<153> á¹• 21 gÄ• maá¹ƒ susÄ• naá¹ƒ nissÄ«maá¹ƒ, disaá¹ƒ vÄ• gantumicchato.

attano kiccayaá¹ƒ vÄ• pi, anÄ• pucchÄ• na vaá¹-á¹-ati ||

<154> á¹• 21 uppannaá¹ƒ aratiá¹ƒ diá¹-á¹-hiá¹ƒ, kukkuccaá¹ƒ vÄ• vinodaye.

kareyya vÄ• pi ussukkaá¹ƒ, saá¹…ghÄ• yattesu kammasu ||

<155> á¹• 21 gilÄ• nesu upaá¹-á¹-heyya, vuá¹-á¹-hÄ• naá¹ƒ nesamÄ• game.

vattabhedena sabbattha, anÄ• darena dukkaá¹-anti ||

16. vaccapassÄ• vaá¹-á¹-hÄ• nikaniddeso

__vaccapassÄ• vaá¹-á¹-hÄ• nika_nti \Ne 22/ ---

<156> á¹• 21 na kareyya yathÄ• vuá¸• á¸• haá¹ƒ, vaccaá¹ƒ yÄ• tÄ• nupubbiyÄ• .

vaccapassÄ• vakuá¹-iyo, nhÄ• natitthaÃ±ca labbhati ||

<157> á¹• 21 paviseyyubbhajitvÄ• no, sahasÄ• paviseyya ca.

ukkÄ• sitvÄ• vubbhajeyya, pÄ• dukÄ• sveva saá¹‡á¹-hito ||

<158> á¹• 21 na \Be 18/ kare nitthunaá¹ƒ vaccaá¹ƒ, dantakaá¹-á¹-haÃ±ca khÄ• dayaá¹ƒ.

vaccapassÄ• vadoá¹‡Ä«naá¹ƒ, na kareyyubhayaá¹ƒ bahi ||

<159> á¹• 21 kÅ«pe kaá¹-á¹-haá¹ƒ na pÄ• teyya, kheá¸·aá¹ƒ passÄ• vadoá¹‡iyÄ• .

nÄ• valekheyya pharuse-nuhataÃ±cÄ• pi dhovaye ||

<160> á¹• 21 na nikkhameyya sahasÄ• -vubbhajitvÄ• na nikkhame.

capu capu nÄ• cameyya, uklÄ• paÃ±ca visodhayeti ||

17. Ä• pucchakaraá¹‡aniddeso

__Ä• pucchakaraá¹‡a_nti ---

<161> á¹• 21 anajjhiá¹-á¹-hova therena, pÄ• timokkhaá¹ƒ na uddise.

dhammaá¹ƒ na kathaye paÃ±haá¹ƒ, na pucche na ca vissaje ||

<162> á¹• 21 Ä• pucchitvÄ• kathentassa, puna vuá¸• á¸• hatarÄ• game.

puna Ä• pucchanaá¹ƒ natthi, bhattagge cÄ• numodato ||

<163> á¹• 21 vasanto \Ne 23/ ca anÄ• pucchÄ• , vuá¸• á¸• henekavihÄ• rake.

na sajjhÄ• yeyya uddesaá¹ƒ, paripucchaÃ±ca no dade ||

<164> á¹• 21 dhammaá¹ƒ na bhÄ• saye dÄ«paá¹ƒ, na kare na ca vijjhape.

vÄ• tapÄ• naá¹ƒ kavÄ• á¹-aá¹ƒ vÄ• , vivareyya thakeyya ca ||

<165> á¹• 21 caá¹…kame caá¹…kamantopi, vuá¸• á¸• hena parivattaye.

yena vuá¸• á¸• ho sa saá¹…ghÄ• á¹-i-kaá¹‡á¹‡enenaá¹ƒ na ghaá¹-á¹-ayeti ||

18. nagganiddeso

__naggo_ti ---

<166> á¹• 21 naggo maggaá¹ƒ vaje bhuÃ±je, pive khÄ• de na sÄ• yaye.

na gaá¹‡he na dade neva, vande vandÄ• payeyya vÄ• ||

<167> á¹• 21 parikammaá¹ƒ na kÄ• reyya, na kare paá¹-ichÄ• disu.

parikamme duve vattha-cchÄ• di sabbattha kappiyÄ• ti ||

19. nhÄ• nakappaniddeso

__nhÄ• nakappo_ti \Be 19/ ---

<168> á¹• 21 na ca nhÄ• yeyya therÄ• naá¹ƒ, puratopari vÄ• tathÄ• .

dadeyya otarantÄ• naá¹ƒ, maggamuttaramÄ• nako ||

<169> á¹• 21 kuá¹-á¹-atthambhataruá¹-á¹-Ä• ne, nhÄ• yamÄ• no na ghaá¹ƒsaye.

kÄ• yaá¹ƒ gandhabbahatthena, kuruvindakasuttiyÄ• ||

<170> á¹• 21 mallakenÄ• Ã±Ã±amaÃ±Ã±aá¹ƒ \Ne 24/ vÄ• , sarÄ«rena na ghaá¹ƒsaye.

kapÄ• liá¹-á¹-hakakhaá¹‡á¸• Ä• ni, vatthavaá¹-á¹-i ca vaá¹-á¹-ati ||

<171> á¹• 21 sabbesaá¹ƒ puthupÄ• á¹‡Ä« cÄ• -kallassÄ• katamallakaá¹ƒ.

pÄ• sÄ• á¹‡apheá¹‡akathalÄ• , kappanti pÄ• daghaá¹ƒsaneti ||

20. avandiyaniddeso

__avandiyo_ti ---

<172> á¹• 21 ukkhittÄ• nupasampanna-nÄ• nÄ• saá¹ƒvÄ• saitthiyo.

navo ca garukaá¹-á¹-ho ca, paá¹‡á¸• ako ca avandiyÄ• ti ||

21. cammaniddeso

__camma_nti ---

<173> á¹• 21 migÄ• jeá¸·akacammÄ• ni, kappanti paribhuÃ±jituá¹ƒ.

rohiteá¹‡ipasadÄ• ca, kuruá¹…gÄ• migajÄ• tikÄ• ||

<174> á¹• 21 anuÃ±Ã±Ä• tattayÄ• aÃ±Ã±aá¹ƒ, cammaá¹ƒ dukkaá¹-avatthukaá¹ƒ.

thavikopÄ• hane cammaá¹ƒ, sabbaá¹ƒ kappatimÄ• nusanti ||

22. upÄ• hananiddeso

__upÄ• hanÄ• cevÄ• _ti ---

<175> á¹• 21 majjhadese na kappanti, gaá¹‡aá¹…gaá¹‡Å«pÄ• hanÄ• navÄ• .

sabbassa kappantÄ• rÄ• me, sabbatthÄ• kallakassa ca ||

<176> á¹• 21 sabbanÄ«lakaodÄ• tapÄ«talohitakaá¹‡hakÄ• \Ne 25/ \Be 20/.

mahÄ• raá¹…gamahÄ• nÄ• ma-raá¹…garattÄ• cupÄ• hanÄ• ||

<177> á¹• 21 sabbamaÃ±jeá¹-á¹-hikÄ• citrÄ• , nÄ«lapÄ«tÄ• divaddhikÄ• .

tittirapattikÄ• meá¹‡á¸• a-ajavisÄ• á¹‡avaddhikÄ• ||

<178> á¹• 21 khallabaddhÄ• puá¹-abaddhÄ• , tÅ«lapuá¹‡á¹‡Ä• cupÄ• hanÄ• .

pÄ• liguá¹‡á¹-himakÄ• mora-piÃ±chena parisibbitÄ• ||

<179> á¹• 21 vicchikÄ• á¸·ikatÄ• sÄ«habyagghuddÄ• jinadÄ«pinaá¹ƒ.

majjÄ• rakÄ• á¸·akolÅ«kacammehi ca parikkhaá¹-Ä• .

pÄ• dukÄ• saá¹…kamanÄ«yÄ• , koci dhÄ• reyya dukkaá¹-aá¹ƒ ||

<180> á¹• 21 nÄ«lÄ• divaá¹‡á¹‡aá¹ƒ sakalaá¹ƒ, puÃ±chitvÄ• vekadesakaá¹ƒ.

upÄ• hanÄ• vaá¸·aÃ±jeyya, hÄ• retvÄ• khallakÄ• dikanti ||

23. anolokiyaniddeso

__anolokiya_nti ---

<181> á¹• 21 sÄ• ratto itthiyÄ• yoniá¹ƒ, mukhaá¹ƒ vÄ• bhikkhadÄ• yiyÄ• .

parassa pattamujjhÄ• nasaÃ±Ã±Ä« vÄ• attano mukhaá¹ƒ.

Ä• dÄ• sodakapatte vÄ• , olokeyyassa dukkaá¹-anti ||

24. aÃ±janÄ«niddeso

__aÃ±janÄ«_ti \Ne 26/ ---

<182> á¹• 21 vaá¹-á¹-Ä• á¹-á¹-hasoá¸·asaá¹ƒsÄ• vÄ• , maá¹-á¹-hÄ• vaá¹-á¹-ati aÃ±janÄ«.

tissopi mÅ«le gÄ«vÄ• yaá¹ƒ, lekhÄ• ekÄ• va bandhituá¹ƒ ||

<183> á¹• 21 yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ mÄ• lÄ• dikammaá¹ƒ makaradantakaá¹ƒ.

gomuttakaá¸• á¸• hacandÄ• di-vikÄ• raá¹ƒ nettha vaá¹-á¹-ati ||

<184> á¹• 21 labbhekavaá¹‡á¹‡asuttena, sibbituá¹ƒ thavikÄ• tathÄ• .

sipÄ• á¹-i kuÃ±cikÄ• koso, salÄ• kÄ• pi acittakÄ• ||

<185> á¹• 21 saá¹…khanÄ• bhivisÄ• á¹‡aá¹-á¹-hi-naá¸·adantamayÄ• \Be 21/ tathÄ• .

phalakaá¹-á¹-hamayÄ• veá¸·u-lÄ• khÄ• lohamayÄ• pi ca ||

<186> á¹• 21 aÃ±janiyo salÄ• kÄ• yo, dhÅ«manettÄ• ca labbhare.

tathÄ• satthakadaá¹‡á¸• Ä• ni, natthudÄ• nÄ• ca tammayÄ• ti ||

25. akappiyasayananiddeso

__akappiyasayanÄ• nÄ«_ti ---

<187> á¹• 21 Ä• sandÄ« tÅ«lÄ« pallaá¹…ko, paá¹-ikaá¹ƒ gonacittakaá¹ƒ.

paá¹-alÄ« vikatÄ« udda-lomÄ« ekantalomikÄ• ||

<188> á¹• 21 kuttaá¹ƒ koseyyaá¹ƒ kaá¹-á¹-issaá¹ƒ, hatthiassarathattharÄ• .

jinappaveá¹‡ikadalÄ«-migappavaraattharÄ• ||

<189> á¹• 21 salohitavitÄ• naÃ±cu-bhatorattÅ«padhÄ• nakaá¹ƒ \Ne 27/.

akappiyÄ• ni etÄ• ni, dukkaá¹-aá¹ƒ paribhuÃ±jato ||

<190> á¹• 21 Ä• sandÄ• dittayÄ• sese, labbhate gihisantake.

dhammÄ• sane ca bhattagge, ghare cÄ• pi nisÄ«dituá¹ƒ.

bhÅ«mattharaá¹‡asaá¹…khepe, sayituÃ±cÄ• pi kappati ||

<191> á¹• 21 caturaá¹ƒsapÄ«á¹-hÄ• sattaá¹…gÄ• , paÃ±caá¹…gÄ• uccapÄ• dakÄ• .

tÅ«lonaddhÄ• ghareyeva, maÃ±capÄ«á¹-hÄ• nisÄ«dituá¹ƒ ||

<192> á¹• 21 coá¸·avÄ• kuá¹‡á¹‡apaá¹‡á¹‡Ä• naá¹ƒ, tiá¹‡Ä• naÃ±ceva pÅ«ritÄ• .

cÄ«varacchaviyo paÃ±ca, bhisÄ« sabbattha kappiyÄ• ||

<193> á¹• 21 tÅ«lattayaá¹ƒ bhisigabbho, lomÄ• ni migapakkhinaá¹ƒ.

bimbohane anuÃ±Ã±Ä• taá¹ƒ, tÅ«lavajjÄ• masÅ«rake ||

<194> á¹• 21 manussalomamuá¹‡á¹‡Ä• yaá¹ƒ, paá¹‡á¹‡e pupphaá¹ƒ tamÄ• lakaá¹ƒ.

suddhaá¹ƒ na Ä• sanaÃ±ceva, labbhamappaá¹-ivekkhitanti ||

26. samÄ• nÄ• sanikaniddeso

__samÄ• nÄ• sanikopi_ \Be 22/ __cÄ• _ti ---

<195> á¹• 21 tivassantarÄ• nuÃ±Ã±Ä• taá¹ƒ, bhikkhÅ«namekamÄ• sanaá¹ƒ.

sattavassativassehi, paÃ±cavasso nisÄ«dituá¹ƒ ||

<196> á¹• 21 á¹-hapetvÄ• paá¹‡á¸• akaá¹ƒ itthiá¹ƒ, ubhatobyaÃ±janaá¹ƒ muni.

dÄ«ghÄ• sane anuÃ±Ã±Ä• si, sabbeheva nisÄ«dituá¹ƒ ||

<197> á¹• 21 antaá¹ƒ \Ne 28/ dÄ«ghÄ• sanaá¹ƒ tiá¹‡á¹‡aá¹ƒ, yaá¹ƒ pahoti nisÄ«dituá¹ƒ.

maÃ±cake vÄ• pi pÄ«á¹-he vÄ• , dvinnaá¹ƒ labbhaá¹ƒ nisÄ«ditunti ||

27. asaá¹ƒvÄ• sikaniddeso

__asaá¹ƒvÄ• siko cÄ• _ti ---

<198> á¹• 21 ukkhittonupasampanno, bhikkhunÄ« chinnamÅ«lako.

nÄ• nÄ• saá¹ƒvÄ• sanissÄ«ma-á¹-á¹-hitavehÄ• yasaá¹‡á¹-hitÄ• .

ekÄ• dasa abhabbÄ• ca, asaá¹ƒvÄ• sÄ• ti dÄ«pitÄ• ti ||

28. kammaniddeso

__kammaÃ±cÄ• _ti ---

<199> á¹• 21 vaggena adhammakammaá¹ƒ, samaggena adhammikaá¹ƒ.

vaggena dhammakammaÃ±ca, samaggena ca dhammikaá¹ƒ.

catutthaá¹ƒyevÄ• nuÃ±Ã±Ä• taá¹ƒ, sesakammesu dukkaá¹-aá¹ƒ ||

<200> á¹• 21 catuvaggo paÃ±cavaggo, dasavÄ«sativaggiko.

tirekavÄ«sativaggo, paÃ±ca saá¹…ghÄ• vibhÄ• vitÄ• ||

<201> á¹• 21 catuvaggettha abbhÄ• nu-pasampadÄ• pavÄ• raá¹‡Ä• .

paÃ±cavaggo ca abbhÄ• naá¹ƒ, majjhadesupasampadaá¹ƒ ||

<202> á¹• 21 dasavaggo \Be 23/ ca abbhÄ• naá¹ƒ, á¹-hapetvÄ• sabbakammiko.

itaro sabbakammesu, kammappattoti dÄ«pito ||

<203> á¹• 21 catuvaggena \Ne 29/ kattabbe, cattÄ• ro pakatattakÄ• .

kammappattÄ• pare chandÄ• -rahÄ• sesepyayaá¹ƒ nayo ||

<204> á¹• 21 catuvaggÄ• dikattabbaá¹ƒ, asaá¹ƒvÄ• sakammÄ• raha.

garukaá¹-á¹-hesvaÃ±Ã±ataraá¹ƒ, katvÄ• na gaá¹‡apÅ«rakaá¹ƒ.

parivÄ• sÄ• dikaá¹ƒ kammaá¹ƒ, kataá¹ƒ kuppaÃ±ca dukkaá¹-aá¹ƒ ||

<205> á¹• 21 adhammakammaá¹ƒ vÄ• reyya, antarÄ• ye duve tayo.

diá¹-á¹-hÄ• vimekodhiá¹-á¹-hÄ• naá¹ƒ, vÄ• renteva tatodhikÄ• ||

<206> á¹• 21 kammÄ• rahÄ• asaá¹ƒvÄ• sÄ• , khittacittadukhaá¹-á¹-itÄ• .

etesaá¹ƒ saá¹…ghamajjhamhi, paá¹-ikkhepo na ruhati ||

<207> á¹• 21 pakatattekasÄ«maá¹-á¹-ha-samasaá¹ƒvÄ• sabhikkhuno.

Ä• rocentassantamaso-nantarassÄ• pi rÅ«hati ||

<208> á¹• 21 kopetuá¹ƒ dhammikaá¹ƒ kammaá¹ƒ, paá¹-ikkoseyya sammukhÄ• .

tirokkhÄ• kÄ• yasÄ• maggiá¹ƒ, chandaá¹ƒ no deyya dukkaá¹-anti ||

29. micchÄ• jÄ«vavivajjanÄ• niddeso

__micchÄ• jÄ«vavivajjanÄ• _ti ---

<209> á¹• 21 dÄ• ruá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ pupphaá¹ƒ, cuá¹‡á¹‡aá¹ƒ nhÄ• namukhodakaá

mattikÄ• dantakaá¹-á¹-hÄ• diá¹ƒ, na dade kulasaá¹…gahÄ• ||

<210> á¹• 21 pÄ• ribhaá¹-akatÄ• mugga-sÅ«pyatÄ• vatthuvijjayÄ• .

paheá¹‡adÅ«takammena, jaá¹…ghapesaniyena vÄ• ||

<211> á¹• 21 anuppadÄ• nappaá¹-ipiá¹‡á¸• a-vejjakammena \Ne 30/ \Be 24/ vÄ• pana.

nÄ• Ã±Ã±ena vÄ• pi sambuddhappaá¹-ikuá¹-á¹-hena jÄ«vaye ||

<212> á¹• 21 viÃ±Ã±attinesanÄ• bhÅ«tullapanÄ• kuhanÄ• dihi.

kuladÅ«sÄ• dinuppannapaccaye parivajjayeti ||

30. vattaniddeso

__vatta_nti ---

<213> á¹• 21 Ä• gantuko na Ä• rÄ• maá¹ƒ, pavise saupÄ• hano.

sachattoguá¹‡á¹-hito sÄ«se, karitvÄ• vÄ• pi cÄ«varaá¹ƒ ||

<214> á¹• 21 pÄ• nÄ«yena na dhoveyya, pÄ• de vuá¸• á¸• hatarepi ca.

Ä• vÄ• sikebhivÄ• deyya, puccheyya sayanÄ• sanaá¹ƒ ||

<215> á¹• 21 gamiko paá¹-isÄ• metvÄ• , dÄ• rumattikabhaá¹‡á¸• akaá¹ƒ.

vihÄ• raÃ±ca thaketvÄ• na, Ä• puccha sayanÄ• sanaá¹ƒ ||

<216> á¹• 21 Ä• pucchitabbe asati, saá¹ƒgopetvÄ• na sÄ• dhukaá¹ƒ.

pakkameyyaÃ±Ã±athÄ• tassa, pakkantuá¹ƒ na ca kappati ||

<217> á¹• 21 Ä• vÄ• siko paÃ±Ã±Ä• peyya, vuá¸• á¸• hÄ• gantussa Ä• sanaá¹ƒ.

upanikkhipe pÄ• doda-ppabhutiá¹ƒ pattacÄ«varaá¹ƒ ||

<218> á¹• 21 paccuggantvÄ• na gaá¹‡heyya, pÄ• nÄ«yena ca pucchaye.

Ä• gantukebhivÄ• deyya, paÃ±Ã±ape sayanÄ• sanaá¹ƒ ||

<219> á¹• 21 ajjhÄ• vutthamavutthaá¹ƒ \Ne 31/ vÄ• , gocarÄ• gocaraá¹ƒ vade.

vaccapassÄ• vaá¹-hÄ• nÄ• ni, katikaá¹ƒ sekkhasammutiá¹ƒ ||

<220> á¹• 21 pavesanikkhame kÄ• laá¹ƒ, paribhojiyapÄ• niyaá¹ƒ.

nisinnova navakassa, etaá¹ƒ sabbaá¹ƒ samuddiseti ||

31. vikappanÄ• niddeso

__vikappanÄ• _ \Be 25/ __cevÄ• _ti ---

<221> á¹• 21 sammukhÄ• parammukhÄ• ti, duve vuttÄ• vikappanÄ• .

sammukhÄ• ya vikappento, byattassekassa santike.

``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ, vikappemÄ«â€™â€™ ti bhÄ• saye ||

<222> á¹• 21 ettÄ• vatÄ• nidhetuá¹ƒva, kappatÄ« na ca kappati.

paribhogÄ• dikaá¹ƒ tena, appaccuddhaá¹-abhÄ• vato ||

<223> ``mayhaá¹ƒ santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• kar

tena paccuddhaá¹-eyeva, paribhogÄ• di kappati ||

<224> á¹• 21 aparÄ• sammukhÄ• vekÄ• , bhikkhussekassa santike.

gahetvÄ• nÄ• mamekassa, paÃ±cannaá¹ƒ sahadhamminaá¹ƒ ||

<225> ``imaá¹ƒ cÄ«varaá¹ƒ tissassa bhikkhuno, tissÄ• ya bhikkhuniyÄ• , tissassa sÄ• maá
sÄ• maá¹‡eriyÄ• , tissÄ• ya sikkhamÄ• nÄ• ya vikappemÄ«â€™â€™ ti vattabbaá¹ƒ.

tena bhikkhunÄ• ``tissassa bhikkhuno, tissÄ• ya bhikkhuniyÄ• , tissassa sÄ• maá¹‡erassa

sÄ• maá¹‡eriyÄ• , tissÄ• ya sikkhamÄ• nÄ• ya santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• karohÄ«â€™â€™ ti vattabbaá¹ƒ.

<226> á¹• 21 parammukhÄ• vikappane-kassantikevamÄ«raye.

``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vikappanatthÄ• ya dammÄ«â€™â€™ ti ||

<227> tena vattabbo ``ko te mitto vÄ• sandiá¹-á¹-ho vÄ• â€™â€™ ti. itarena cevaá¹ƒ vatta bhikkhÅ«â€™â€™ ti vÄ• \Be 26/ ``tissÄ• bhikkhunÄ«â€™â€™ ti vÄ• ``tisso sÄ• maá¹‡ero sÄ• maá¹‡erÄ«â€™â€™ ti vÄ• ``tissÄ• sikkhamÄ• nÄ• â€™â€™ ti vÄ• .

puna tena ``ahaá¹ƒ tissassa tissÄ• ya vÄ• dammÄ«â€™â€™ ti vikappetvÄ• teneva ``tissa bhikkhuniyÄ• , tissassa sÄ• maá¹‡erassa, tissÄ• ya sÄ• maá¹‡eriyÄ• , tissÄ• ya sikkhamÄ• vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti paccuddharitabbaá¹ƒ.

<228> á¹• 21 dÅ«rasantikattekattabahubhÄ• vaá¹ƒ vijÄ• niya.

``etaá¹ƒ imaâ€™â€™ nti ``etÄ• ni, imÄ• nÄ«â€™â€™ tettha yojaye ||

<229> á¹• 21 dasÄ• haá¹ƒ mÄ• samekaá¹ƒ vÄ• , paÃ±ca vÄ• kathinatthate.

pÄ• ripÅ«ratthamÅ«nassa, paccÄ• sÄ• sati mÄ• sakaá¹ƒ.

nuppÄ• dayati nissaggiá¹ƒ, nÄ• dhiá¹-á¹-hitavikappitanti ||

32. nissayaniddeso

__nissayo_ti ---

<230> á¹• 21 byattassa paÃ±cavassassa, natthi nissaya kÄ• riyaá¹ƒ.

yÄ• vajÄ«vampi abyatto, nissitoyeva jÄ«vati ||

<231> á¹• 21 ekaá¹ƒsaá¹ƒ \Ne 33/ cÄ«varaá¹ƒ katvÄ• , paggaá¹‡hitvÄ• na aÃ±jaliá¹ƒ.

ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• , vade yÄ• vatatÄ«yakaá¹ƒ.

``Ä• cariyo me, bhante, hohi,

Ä• yasmato nissÄ• ya vacchÄ• mÄ«â€™â€™ ti ||

<232> á¹• 21 pakkante pakkhasaá¹…kante, vibbhante vÄ• pi nissayo.

maraá¹‡Ä• á¹‡attupajjhÄ• ya-samodhÄ• nehi sammati ||

<233> á¹• 21 nissÄ• ya \Be 27/ na vaselajjiá¹ƒ, apubbaá¹ƒ á¹-hÄ• namÄ• gato.

Ä• game catupaÃ±cÄ• haá¹ƒ, Ã±Ä• tuá¹ƒ bhikkhusabhÄ• gataá¹ƒ ||

<234> á¹• 21 addhikassa gilÄ• nassa, gilÄ• nupaá¹-á¹-hakassa ca.

yÄ• citassa araÃ±Ã±e vÄ• , sallakkhantena phÄ• sukaá¹ƒ.

sabhÄ• ge dÄ• yakesante, vasituá¹ƒ tÄ• va labbhatÄ«ti ||

33. kÄ• yabandhananiddeso

__kÄ• yabandhana_nti ---

<235> á¹• 21 akÄ• yabandhano gÄ• maá¹ƒ, dukkaá¹-aá¹ƒ paviseyya ce.

bandheyya yattha sarati, tatthevÄ• satiyÄ• gato ||

<236> á¹• 21 paá¹-á¹-ikÄ• sÅ«karantanti, duvidhaá¹ƒ kÄ• yabandhanaá¹ƒ.

dussapaá¹-á¹-o ca rajju ca, ekÄ• tadanulomikÄ• ||

<237> á¹• 21 macchakaá¹‡á¹-akakhajjÅ«rÄ«-pattÄ• maá¹-á¹-hÄ• ca paá¹-á¹-ikÄ• .

labbhÄ• dasÄ• catassopi, ante diguá¹‡asuttakaá¹ƒ ||

<238> á¹• 21 mÄ• lÄ• diá¹ƒ \Ne 34/ kakkaá¹-acchÄ• diá¹ƒ, dassetvÄ• guá¹‡asuttaka.

koá¹-á¹-itÄ• kuÃ±jaracchÄ• diá¹ƒ, paá¹-á¹-ikÄ• na ca kappati ||

<239> á¹• 21 ghaá¹-akaá¹ƒ makaramukhÄ• diá¹ƒ, na kappanti dasÄ• mukhe.

ubhante ghaá¹-akÄ• lekhÄ• , vidhe aÃ±Ã±aÃ±ca cittakaá¹ƒ ||

<240> á¹• 21 deá¸• á¸• ubhakaÃ±ca murajaá¹ƒ, maddavÄ«á¹‡aá¹ƒ kalÄ• bukaá¹ƒ.

na kappanti dasÄ• su dve, majjhimÄ• yeva kappare ||

<241> á¹• 21 veá¸·udantavisÄ• á¹‡aá¹-á¹-hikaá¹-á¹-halÄ• khÄ• phalÄ• mayÄ• .

saá¹…khanÄ• bhimayÄ• suttanaá¸·alohamayÄ• pi ca.

vidhÄ• kappanti kappiyÄ• , gaá¹‡á¹-hiyo cÄ• pi tammayÄ• ti ||

paá¹-hamabhÄ• á¹‡avÄ• raá¹ƒ niá¹-á¹-hitaá¹ƒ.

34. pathavÄ«niddeso

__pathavÄ« cÄ• _ti ---

<242> á¹• 21 jÄ• tÄ• jÄ• tÄ• ti \Be 28/ duvidhÄ• , suddhamattikapaá¹ƒsukÄ• .

jÄ• tÄ• daá¸• á¸• hÄ• ca pathavÄ«, bahumattikapaá¹ƒsukÄ• .

cÄ• tumÄ• sÄ• dhikovaá¹-á¹-hapaá¹ƒsumattikarÄ• si ca ||

<243> á¹• 21 suddhasakkharapÄ• sÄ• á¹‡amarumbakathalavÄ• lukÄ• .

daá¸• á¸• hÄ• ca bhÅ«mi yebhuyyasakkharÄ• dimahÄ«pi ca.

dutiyÄ• vuttarÄ• si ca, cÄ• tumÄ• somavaá¹-á¹-hako ||

<244> á¹• 21 dve \Ne 35/ bhÄ• gÄ• tÄ«su bhÄ• gesu, mattikÄ• yassa bhÅ«miyÄ• .

yebhuyyamattikÄ• esÄ• , sesesupi ayaá¹ƒ nayo ||

<245> á¹• 21 pÄ• citti khaá¹‡ane jÄ• te, jÄ• tasaÃ±Ã±issa dukkaá¹-aá¹ƒ.

dveá¸·hassÄ• jÄ• tasaÃ±Ã±issa, nÄ• pattÄ• á¹‡Ä• pane tathÄ• ||

<246> á¹• 21 pahÄ• re pahÄ• rÄ• patti, khaá¹‡amÄ• nassa attanÄ• .

ekÄ• yÄ• á¹‡attiyÄ• ekÄ• , nÄ• nÄ• á¹‡attÄ«su vÄ• caso ||

<247> á¹• 21 ``imaá¹ƒ á¹-hÄ• namimaá¹ƒ kandamidha vÄ• piá¹ƒ khaá¹‡ettha ca.

jÄ• lehaggiâ€™â€™ nti vÄ• vattuá¹ƒ, niyametvÄ• na vaá¹-á¹-ati ||

<248> á¹• 21 ``thambhassimassÄ• vÄ• á¹-aá¹ƒ vÄ• , mattikaá¹ƒ jÄ• na mÄ• hara.

karohi kappiyaÃ±ceâ€™â€™ ti, vacanaá¹ƒ vaá¹-á¹-atedisaá¹ƒ ||

<249> á¹• 21 asambaddhaá¹ƒ pathaviyÄ• , sukkhakaddamaÄ• dikaá¹ƒ.

kopetuá¹ƒ tanukaá¹ƒ labbhamussiÃ±canÄ«yakaddamaá¹ƒ ||

<250> á¹• 21 gaá¹‡á¸• uppÄ• daá¹ƒ upacikÄ• mattikaá¹ƒ mÅ«sikukkiraá¹ƒ.

cÄ• tumÄ• sÄ• dhikovaá¹-á¹-haá¹ƒ, leá¸• á¸• Ä• diÃ±ca na kopaye ||

<251> á¹• 21 patite vÄ• piÄ• dÄ«naá¹ƒ, kÅ«le udakasantike.

pÄ• sÄ• á¹‡e ca raje lagge, patite navasoá¹‡á¸• iyÄ• ||

<252> á¹• 21 vammike \Be 29/ mattikÄ• kuá¹-á¹-e, abbhokÄ• suá¹-á¹-hite tathÄ• .

yebhuyyakathalaá¹-á¹-hÄ• ne, tiá¹-á¹-hatiá¹-á¹-hakakuá¹-á¹-ako ||

<253> á¹• 21 thambhÄ• diá¹ƒ \Ne 36/ gaá¹‡hituá¹ƒ bhÅ«miá¹ƒ, saÃ±cÄ• letvÄ• vikopayaá

dhÄ• rÄ• ya bhindituá¹ƒ bhÅ«miá¹ƒ, kÄ• tuá¹ƒ vÄ• visamaá¹ƒ samaá¹ƒ ||

<254> á¹• 21 sammuÃ±janÄ«hi ghaá¹ƒsituá¹ƒ, kaá¹‡á¹-akÄ• diá¹ƒ pavesituá¹ƒ.

dassessÄ• mÄ«ti bhindanto, bhÅ«miá¹ƒ caá¹…kamituá¹ƒ padaá¹ƒ ||

<255> á¹• 21 ghaá¹ƒsituá¹ƒ aá¹…gapaccaá¹…gaá¹ƒ, kaá¹‡á¸• urogÄ« taá¹-Ä• disu.

hatthaá¹ƒ vÄ• dhovituá¹ƒ bhÅ«miá¹ƒ, ghaá¹ƒsituá¹ƒ na ca kappati ||

<256> á¹• 21 thambhÄ• diujukuddhÄ• ro, pÄ• sÄ• á¹‡Ä• dipavaá¹-á¹-anaá¹ƒ.

sÄ• khÄ• dikaá¸• á¸• hanaá¹ƒ rukkhalatÄ• cchedanaphÄ• lanaá¹ƒ ||

<257> á¹• 21 seko passÄ• vaÄ• dÄ«naá¹ƒ, suddhacittassa vaá¹-á¹-ati.

allahatthaá¹ƒ á¹-hapetvÄ• na, rajaggÄ• ho ca bhÅ«miyÄ• ||

<258> á¹• 21 aggissa anupÄ• dÄ• ne, kapÄ• le iá¹-á¹-hakÄ• ya vÄ• .

pÄ• tetuá¹ƒ labbhate aggiá¹ƒ, bhÅ«miyaá¹ƒ vÄ• vase satÄ«ti ||

35. parikkhÄ• raniddeso

__parikkhÄ• ro_ti ---

<259> á¹• 21 paÃ±cavaá¹‡á¹‡ehi suttehi, anto bahi ca sibbituá¹ƒ.

girikÅ«á¹-aá¸• á¸• hacandÄ• diá¹ƒ, chatte paá¹‡á¹‡e ca chindituá¹ƒ ||

<260> á¹• 21 ghaá¹-akaá¹ƒ vÄ• á¸·arÅ«paá¹ƒ vÄ• , daá¹‡á¸• e lekhÄ• na vaá¹-á¹-ati.

vaá¹-á¹-atÄ« daá¹‡á¸• abundamhi, ahicchattakasÄ• disaá¹ƒ ||

<261> á¹• 21 sibbituá¹ƒ \Ne 37/ ekavaá¹‡á¹‡ena, paÃ±jaraá¹ƒ vÄ• vinandhituá¹ƒ.

thiratthaá¹ƒ vaá¹-á¹-atÄ« chatte, daá¹‡á¸• e lekhÄ• va bandhituá¹ƒ ||

<262> á¹• 21 ante \Be 30/ paá¹-á¹-amukhe vÄ• pi, veá¹‡i saá¹…khalikÄ• pi vÄ• .

sÅ«civikÄ• ramaÃ±Ã±aá¹ƒ vÄ• , cÄ«vare na ca kappati.

kappabinduvikÄ• rampi, pÄ• á¸·ikaá¹‡á¹‡ikaÄ• dikaá¹ƒ ||

<263> á¹• 21 gaá¹‡á¹-hipÄ• sakapaá¹-á¹-Ä• pi, catukkoá¹‡Ä• va agghiyaá¹ƒ.

muggaro kakkaá¹-acchÄ• di-vikÄ• raá¹ƒ nettha vaá¹-á¹-ati ||

<264> á¹• 21 koá¹‡asuttÄ• ca pÄ«á¸·akÄ• , duviÃ±Ã±eyyÄ• va kappare.

gandhaá¹ƒ telaá¹ƒ va lÄ• khaá¹ƒ vÄ• , rajane na ca pakkhipe ||

<265> á¹• 21 rattaá¹ƒ saá¹…khena maá¹‡inÄ• , ghaá¹-á¹-eyyaÃ±Ã±ena vÄ• na ca.

ghaá¹ƒseyya doá¹‡iyaá¹ƒ katvÄ• , pahÄ• re na ca muá¹-á¹-hinÄ• ||

<266> á¹• 21 kaá¹‡á¹‡akoá¹‡akasuttÄ• ni, ratte chindeyya cÄ«vare.

lekhÄ• na vaá¹-á¹-atÄ« dhamma-karaá¹‡e chattavaá¹-á¹-iyaá¹ƒ ||

<267> á¹• 21 lekhaá¹ƒ á¹-hapetvÄ• maá¹‡ikÄ• , pÄ«á¸·akÄ• kuÃ±cikÄ• ya ca.

pipphale ca pariccheda-lekhÄ• daá¹‡á¸• amhi vaá¹-á¹-ati ||

<268> á¹• 21 mÄ• lÄ• dyaraá¹‡iyaá¹ƒ patta-maá¹‡á¸• ale bhittikamma ca.

heá¹-á¹-hÄ• lekhÄ• dvayaá¹ƒ uddhaá¹ƒ, ahicchattakasÄ• disaá¹ƒ ||

<269> á¹• 21 hitvÄ• kattarayaá¹-á¹-himhi, sÅ«cisaá¹‡á¸• Ä• sakepi ca.

yaá¹ƒ kiÃ±ci girikÅ«á¹-Ä• di-vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati ||

<270> á¹• 21 bimbohane \Ne 38/ bhisimaÃ±ca-pÄ«á¹-hÄ• disayanÄ• sane.

sammuÃ±janimhi saá¹…kÄ• ra-chaá¸• á¸• ane raá¹…gabhÄ• jane ||

<271> á¹• 21 pÄ• nÄ«yabhÄ• jane pÄ• da-pÄ«á¹-he kathalikÄ• ya ca.

pattÄ• dhÄ• rapidhÄ• nesu, tÄ• lavaá¹‡á¹-e ca bÄ«jane.

yaá¹ƒ kiÃ±ci mÄ• lÄ• kammÄ• di-vaá¹‡á¹‡amaá¹-á¹-hamavÄ• ritaá¹ƒ ||

<272> á¹• 21 senÄ• sane pana dvÄ• rakavÄ• á¹-Ä• dippabhedane.

sovaá¹‡á¹‡amayanuÃ±Ã±Ä• taá¹ƒ, vaá¹‡á¹‡amaá¹-á¹-hamhi kÄ• kathÄ• ||

<273> á¹• 21 visÄ• á¹‡anÄ• á¸·ilÄ• bvÄ• dippabhede \Be 31/ telabhÄ• jane.

pumitthirÅ«parahitaá¹ƒ, vaá¹‡á¹‡amaá¹-á¹-hamavÄ• ritanti ||

36. bhesajjaniddeso

__bhesajja_nti ---

<274> á¹• 21 janassa kÄ• tuá¹ƒ bhesajjaá¹ƒ, dÄ• tuá¹ƒ vattuá¹ƒ na labbhati.

bhikkhÄ• cariyaviÃ±Ã±atti, sakehi sahadhamminaá¹ƒ ||

<275> á¹• 21 pitÅ«naá¹ƒ tadupaá¹-á¹-hÄ• kabhikkhunissitabhaá¹‡á¸• unaá¹ƒ.

labbhaá¹ƒ bhesajjakaraá¹‡aá¹ƒ, veyyÄ• vaccakarassa ca ||

<276> á¹• 21 mahÄ• cÅ«á¸·apitÄ• mÄ• tÄ• bhÄ• tÄ• bhaginiÄ• dinaá¹ƒ.

tesaá¹ƒ sakenattaniye, dÄ• tabbaá¹ƒ tÄ• vakÄ• likaá¹ƒ ||

<277> á¹• 21 kuladÅ«sanaviÃ±Ã±atti, bhesajjakaraá¹‡Ä• di hi.

mÄ• tÄ• pitÅ«hi sambandhaÃ±Ä• takesu na rÅ«hati ||

<278> á¹• 21 piá¹‡á¸• apÄ• to \Ne 39/ anÄ• maá¹-á¹-ho, mÄ• tÄ• dÄ«namavÄ• rito.

channaá¹ƒ dÄ• marikacorassa, dÄ• tumissariyassa ca ||

<279> á¹• 21 tesaá¹ƒ suttodakeheva, parittaá¹ƒ kayirÄ• nattano.

bhaá¹‡itabbaá¹ƒ bhaá¹‡Ä• pente, parittaá¹ƒ sÄ• sanogadhaá¹ƒ ||

<280> á¹• 21 sÄ«laá¹ƒ dhammaá¹ƒ parittaá¹ƒ vÄ• , Ä• gantvÄ• detu bhÄ• satu.

dÄ• tuá¹ƒ vattuÃ±ca labbhati, gantvÄ• kenaci pesitoti ||

37. uggahaniddeso

__uggaho_ti ---

<281> á¹• 21 kammacetiyasaá¹…ghaÃ±Ã±a-puggalatthaá¹ƒ gaá¹‡assa ca.

dasabhedampi ratanaá¹ƒ, uggaá¹‡hantassa dukkaá¹-aá¹ƒ ||

<282> á¹• 21 nissaggi \Be 32/ tesu attatthaá¹ƒ, dvÄ«su sesesu dukkaá¹-aá¹ƒ.

anÄ• masitvÄ• vutte tu, gaá¹‡aá¹ƒ saá¹…ghaÃ±ca puggalaá¹ƒ ||

<283> á¹• 21 ``cetyassa navakammassa, dammÄ«â€™â€™ ti na paá¹-ikkhipe.

vade kappiyakÄ• rÄ• naá¹ƒ, ``vadantevamimeâ€™â€™ iti ||

<284> á¹• 21 khettaá¹ƒ vatthuá¹ƒ taá¸·Ä• kaá¹ƒ vÄ• , dente dÄ• sapasvÄ• dikaá¹ƒ.

paá¹-ikkhipitvÄ• gaá¹‡heyya, kappiyena kamena ca.

khettÄ• dÄ«ni vihÄ• rassa, vutte dammÄ«ti vaá¹-á¹-ati ||

<285> á¹• 21 navamÄ• tikakedÄ• ra-taá¸·Ä• kakiriyÄ• nave.

mattikuddharaá¹‡aá¹ƒ bandho, thirakÄ• ro ca Ä• á¸·iyÄ• ||

<286> á¹• 21 tirekabhÄ• gagahaá¹‡aá¹ƒ \Ne 40/, kedÄ• re anave nave.

aparicchannabhÄ• ge ca, sasse ``dethettakeâ€™â€™ iti.

kahÄ• paá¹‡uá¹-á¹-hÄ• panaÃ±ca, sabbesampi akappiyaá¹ƒ ||

<287> á¹• 21 avatvÄ• kasa vappiccÄ• dettikÄ• ya ca bhÅ«miyÄ• .

patiá¹-á¹-hÄ• peti bhÅ«miá¹ƒ vÄ• , bhÄ• go deyyoti ettako ||

<288> á¹• 21 bhÅ«mibhÄ• ge kataá¹ƒ sassaá¹ƒ, ettake gaá¹‡hathettakaá¹ƒ.

gaá¹‡hanatthaá¹ƒ vadantevaá¹ƒ, pamÄ• á¹‡aá¹ƒ daá¹‡á¸• arajjubhi ||

<289> á¹• 21 minane rakkhaá¹‡e á¹-hatvÄ• , khale taá¹ƒnÄ«harÄ• pane.

koá¹-á¹-hÄ• dipaá¹-isÄ• mane, tassevetamakappiyaá¹ƒ ||

<290> á¹• 21 paá¹-isÄ• meyya pÄ• citti, yaá¹ƒ kiÃ±ci gihisantakaá¹ƒ.

bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena, sacepi pitusantakaá¹ƒ ||

<291> á¹• 21 pitÅ«naá¹ƒ kappiyaá¹ƒ vatthuá¹ƒ, avassaá¹ƒ paá¹-isÄ• miyaá¹ƒ.

attano santakaá¹ƒ katvÄ• , labbhate paá¹-isÄ• mituá¹ƒ ||

<292> á¹• 21 dehÄ«ti paá¹-isÄ• metvÄ• , vutte cÄ• pi paá¹-ikkhipe.

pÄ• tetvÄ• na gate labbhaá¹ƒ, palibodhoti gopituá¹ƒ ||

<293> á¹• 21 kammaá¹ƒ \Be 33/ karonto Ä• rÄ• me, sakaá¹ƒ vaá¸• á¸• hakiÄ• dayo.

parikkhÄ• raÃ±ca sayana-bhaá¹‡á¸• aá¹ƒ vÄ• rÄ• javallabhÄ• ||

<294> á¹• 21 dehÄ«ti paá¹-isÄ• metvÄ• , vadanti yadi chandato.

na kareyya bhayÄ• á¹-hÄ• naá¹ƒ, guttaá¹ƒ dassetu vaá¹-á¹-ati ||

<295> á¹• 21 balakkÄ• rena \Ne 41/ pÄ• tetvÄ• , gatesu paá¹-isÄ• mituá¹ƒ.

bhikkhuá¹ƒ manussÄ• saá¹…kanti, naá¹-á¹-he vatthumhi tÄ• dise ||

<296> á¹• 21 vihÄ• rÄ• vasathassanto, ratanaá¹ƒ ratnasammataá¹ƒ.

nikkhipeyya gahetvÄ• na, maggeraÃ±Ã±epi tÄ• dise.

sÄ• mikÄ• nÄ• gamaá¹ƒ Ã±atvÄ• , patirÅ«paá¹ƒ karÄ«yatÄ«ti ||

38. kuladÅ«sananiddeso

__dÅ«sana_nti ---

<297> á¹• 21 pupphaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ cuá¹‡á¹‡aá¹ƒ, dantakaá¹-á¹-haÃ±ca mattikaá¹

saá¹…gahaá¹‡atthaá¹ƒ dadato, kuladÅ«sanadukkaá¹-aá¹ƒ ||

<298> á¹• 21 thullaccayaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, issarenettha saá¹…ghikaá¹ƒ.

dentassa dukkaá¹-Ä• dÄ«ni, theyyÄ• saá¹…ghaÃ±Ã±a santakaá¹ƒ ||

<299> á¹• 21 kulasaá¹…gahÄ• ropetuá¹ƒ, ropÄ• petuÃ±ca sabbathÄ• .

phalapupphÅ«pagaá¹ƒ rukkhaá¹ƒ, jaggituÃ±ca na vaá¹-á¹-ati ||

<300> á¹• 21 nimittobhÄ• sato kappavohÄ• rapariyÄ• yato.

attano paribhogatthaá¹ƒ, ropanÄ• dÄ«ni labbhare ||

<301> á¹• 21 vuttÄ• va vejjikÄ• jaá¹…ghapesane gihikammasu.

á¹-hapetvÄ• pitaro bhaá¹‡á¸• uá¹ƒ, veyyÄ• vaccakaraá¹ƒ sakaá¹ƒ ||

<302> á¹• 21 dukkaá¹-aá¹ƒ padavÄ• rena, haraá¹‡e dÅ«tasÄ• sanaá¹ƒ.

sÄ• sanaá¹ƒ aggahetvÄ• pi, paá¹-hamaá¹ƒ vadato puna ||

<303> á¹• 21 uppannapaccayÄ• \Ne 42/ \Be 34/ evaá¹ƒ, paÃ±cannampi akappiyÄ• .

abhÅ«tÄ• rocanÄ• rÅ«pa-saá¹ƒvohÄ• ruggahÄ• disÄ• ||

<304> á¹• 21 harÄ• petvÄ• haritvÄ• pi, pitÅ«naá¹ƒ sesaÃ±Ä• tinaá¹ƒ.

pattÄ• naá¹ƒ vatthupÅ«jatthaá¹ƒ, dÄ• tuá¹ƒ pupphÄ• ni labbhati.

maá¹‡á¸• anatthaÃ±ca liá¹…gÄ• di-pÅ«jatthaÃ±ca na labbhati ||

<305> á¹• 21 tathÄ• phalaá¹ƒ gilÄ• nÄ• naá¹ƒ, sampattissariyassa ca.

paribbayavihÄ«nÄ• naá¹ƒ, dÄ• tuá¹ƒ saparasantakaá¹ƒ ||

<306> á¹• 21 bhÄ• jente phalapupphamhi, deyyaá¹ƒ pattassa kassaci.

sammatenÄ• paloketvÄ• , dÄ• tabbamitarena tu ||

<307> á¹• 21 vihÄ• re vÄ• paricchijja, katvÄ• na katikaá¹ƒ tato.

deyyaá¹ƒ yathÄ• paricchedaá¹ƒ, gilÄ• nassetarassa vÄ• .

yÄ• camÄ• nassa katikaá¹ƒ, vatvÄ• rukkhÄ• va dassiyÄ• ||

<308> á¹• 21 sirÄ«sakasavÄ• dÄ«naá¹ƒ, cuá¹‡á¹‡e sese ca nicchayo.

yathÄ• vuttanayo eva, paá¹‡á¹‡ampettha pavesayeti ||

39. vassÅ«panÄ• yikaniddeso

__vassÅ«panÄ• yikÄ• cevÄ• _ti ---

<309> á¹• 21 purimikÄ• pacchimikÄ• , duve vassÅ«panÄ• yikÄ• .

tatthÄ• layapariggÄ• ho, vacÄ«bhedo ca ediso ||

<310> á¹• 21 ``imasmiá¹ƒ \Ne 43/ vihÄ• re imaá¹ƒ, temÄ• saá¹ƒ vassaá¹ƒ upemi.

idha vassaá¹ƒ upemÄ«â€™â€™ ti, cittuppÄ• dettha Ä• layo ||

<311> á¹• 21 nopetukÄ• mo Ä• vÄ• saá¹ƒ, tadahÅ«tikkameyya vÄ• .

bhaveyya dukkaá¹-Ä• patti, jÄ• naá¹ƒ vÄ• nupagacchato ||

<312> á¹• 21 dutiyaá¹ƒ \Be 35/ upagaccheyya, chinnavassonupÄ• gato.

na pakkameyya temÄ• saá¹ƒ, avasitvÄ• na cÄ• rikaá¹ƒ ||

<313> á¹• 21 mÄ• tÄ• pitÅ«namatthÄ• ya, paÃ±cannaá¹ƒ sahadhamminaá¹ƒ.

gilÄ• natadupaá¹-á¹-hÄ• ka-bhattamesissamosadhaá¹ƒ ||

<314> á¹• 21 pucchissÄ• mi upaá¹-á¹-hissaá¹ƒ, gantvÄ• nabhirataá¹ƒ ahaá¹ƒ.

vÅ«pakÄ• sissaá¹ƒ kukkuccaá¹ƒ, diá¹-á¹-hiá¹ƒ garukamÄ• dikaá¹ƒ ||

<315> á¹• 21 karissaá¹ƒ vÄ• pi kÄ• ressaá¹ƒ, vinodanaá¹ƒ vivecanaá¹ƒ.

vuá¹-á¹-hÄ• naá¹ƒ vÄ• pi ussukkaá¹ƒ, gantumiccevamÄ• dinÄ• .

labbhaá¹ƒ sattÄ• hakiccena, pahitÄ• pahitepi vÄ• ||

<316> á¹• 21 saá¹…ghakamme vaje dhamma-ssavanatthaá¹ƒ nimantito.

garÅ«hi pahito vÄ• pi, garÅ«naá¹ƒ vÄ• pi passituá¹ƒ ||

<317> á¹• 21 na bhaá¹‡á¸• adhovanuddesa-Ã±Ä• tupaá¹-á¹-hÄ• kadassane.

labbhaá¹ƒ na pÄ• puá¹‡eyyajje-vÄ• gamissantudÅ«rago ||

<318> á¹• 21 sesaÃ±Ä• tÄ«hi pahite, bhikkhunissitakena ca.

upÄ• sakopÄ• sikÄ• hi, niddisitvÄ• va pesite ||

<319> á¹• 21 vassacchede \Ne 44/ anÄ• patti, antarÄ• ye satattano.

saá¹…ghasÄ• maggiyÄ• vÄ• no, chinnavasso pavÄ• raye ||

<320> á¹• 21 ajjhokÄ• se ca rukkhassa, susire viá¹-apepi vÄ• .

chavakuá¹-ichattacÄ• á¹-Ä«-sÅ«pagantuá¹ƒ na vaá¹-á¹-ati ||

<321> á¹• 21 asenÄ• sanikenÄ• pi, upagantuá¹ƒ na labbhati.

pavÄ• retuÃ±ca labbhati, nÄ• vÄ• satthavajÅ«pagoti ||

40. avebhaá¹…giyaniddeso

__avebhaá¹…giya_nti ---

<322> á¹• 21 Ä• rÄ• mÄ• rÄ• mavatthÅ«ni, vihÄ• ro tassa vatthu ca.

maÃ±co pÄ«á¹-haá¹ƒ bhisi bibbo-hanÄ• disayanÄ• sanaá¹ƒ ||

<323> á¹• 21 lohakumbhÄ« \Be 36/ kaá¹-Ä• ho ca,

lohabhÄ• á¹‡akavÄ• rako.

kuá¹-hÄ• rÄ« vÄ• si pharasu,

kuddÄ• lo ca nikhÄ• danaá¹ƒ ||

<324> á¹• 21 valli veá¸·u tiá¹‡aá¹ƒ paá¹‡á¹‡aá¹ƒ, muÃ±japabbajamattikÄ• .

dÄ• rumattikabhaá¹‡á¸• Ä• ni, paÃ±cete avibhÄ• jiyÄ• ||

<325> á¹• 21 thullaccayaá¹ƒ bhÄ• jayato, bhÄ• jitÄ• pi abhÄ• jitÄ• .

garubhaá¹‡á¸• Ä• ni vuccanti, etevissajjiyÄ• ni ca ||

<326> á¹• 21 valliá¸• á¸• habÄ• humattÄ• pi \Ne 45/, veá¸·u aá¹-á¹-haá¹…gulÄ• yato.

tiá¹‡Ä• di muá¹-á¹-himattampi, paá¹‡á¹‡aá¹ƒ ekampi mattikÄ• ||

<327> á¹• 21 pÄ• katÄ• paÃ±cavaá¹‡á¹‡Ä• vÄ• , sudhÄ• kaá¹…guá¹-á¹-ha Ä• dikÄ• .

tÄ• lapakkappamÄ• á¹‡Ä• pi, dinnÄ• vÄ• tatthajÄ• takÄ• ||

<328> á¹• 21 rakkhitÄ• saá¹…ghikÄ• rajju-yottÄ• dÄ«pi abhÄ• jiyÄ• .

niá¹-á¹-hite bhÄ• jiyÄ• kamme, saá¹…ghike cetiyassa vÄ• ||

<329> á¹• 21 pattÄ• di bhikkhusÄ• ruppaá¹ƒ, tathÄ• vippakatÄ• kataá¹ƒ.

bhÄ• jiyaá¹ƒ lohabhaá¹‡á¸• esu, vÄ• rakaá¹ƒ pÄ• dagaá¹‡hakaá¹ƒ ||

<330> á¹• 21 veá¸·umhi bhÄ• jiyÄ• tela-nÄ• á¸·i kattaradaá¹‡á¸• ako.

chattadaá¹‡á¸• asalÄ• kÄ• yo, tathopÄ• hanadaá¹‡á¸• ako ||

<331> á¹• 21 anuÃ±Ã±Ä• tavÄ• sidaá¹‡á¸• o, karaá¹‡á¸• o pÄ• dagaá¹‡hako.

araá¹‡aÃ±janisiá¹…gÄ• di, bhikkhÅ«pakaraá¹‡aá¹ƒ tathÄ• ||

<332> á¹• 21 tacchitÄ• niá¹-á¹-hitaá¹ƒ dÄ• rubhaá¹‡á¸• aá¹ƒ dantaÃ±ca bhÄ• jiyaá¹ƒ.

bhikkhÅ«pakaraá¹‡e pÄ• daghaá¹-ako mattikÄ• mayo ||

<333> á¹• 21 bhÄ• jiyaá¹ƒ kappiyaá¹ƒ cammaá¹ƒ, eá¸·acammamabhÄ• jiyaá¹ƒ.

garunÄ• garubhaá¹‡á¸• aÃ±ca, thÄ• varaá¹ƒ thÄ• varena ca ||

<334> á¹• 21 thÄ• varaá¹ƒ \Be 37/ parivatteyya, tathÄ• katvÄ• ca bhuÃ±jatu.

vallÄ• diá¹ƒ phÄ• tikammena, gaá¹‡he sesamabhÄ• jiyanti ||

41. pakiá¹‡á¹‡akaniddeso

__pakiá¹‡á¹‡aka_nti \Ne 46/ ---

<335> á¹• 21 sadvÄ• rabandhane á¹-hÄ• ne, sodukkhalakapÄ• sake.

sayantena divÄ• dvÄ• raá¹ƒ, bandheyya parivaá¹-á¹-akaá¹ƒ ||

<336> á¹• 21 sante viÃ±Ã±umhi purise, Ä• bhogo cÄ• pi kappati.

savase taá¹ƒ vinÄ• kÄ• raá¹ƒ, sayanto dukkaá¹-aá¹ƒ phuse ||

<337> á¹• 21 ratanÄ• nitthirÅ«pÄ• ni, dhaÃ±Ã±amitthipasÄ• dhanaá¹ƒ.

tÅ«riyÄ• vudhabhaá¹‡á¸• Ä• ni, Ä• masantassa dukkaá¹-aá¹ƒ ||

<338> á¹• 21 sitthatelodatelehi, phaá¹‡ahatthaphaá¹‡ehi vÄ• .

kocchenavÄ• pi yo kese, osaá¹‡á¹-heyyassa dukkaá¹-aá¹ƒ ||

<339> á¹• 21 nekapÄ• vuraá¹‡Ä• ekattharaá¹‡Ä• vÄ• tuvaá¹-á¹-ayuá¹ƒ.

tathekamaÃ±ce bhuÃ±jeyyuá¹ƒ, ekasmiá¹ƒ vÄ• pi bhÄ• jane ||

<340> á¹• 21 caturaá¹…gulato Å«namadhikaá¹-á¹-haá¹…gulaá¹ƒ tathÄ• .

dantakaá¹-á¹-haá¹ƒ na khÄ• deyya, lasuá¹‡aá¹ƒ na akallako ||

<341> á¹• 21 hÄ«nukkaá¹-á¹-hehi ukkaá¹-á¹-haá¹ƒ, hÄ«naá¹ƒ vÄ• jÄ• tiÄ• dihi.

ujuá¹ƒ vÄ• Ã±Ã±Ä• padesena, vade dubbhÄ• sitaá¹ƒ davÄ• ||

<342> á¹• 21 dÄ«ghe nakhe ca kese ca, nÄ• salome na dhÄ• raye.

na labbhaá¹ƒ vÄ«satimaá¹-á¹-haá¹ƒ, sambÄ• dhe lomahÄ• raá¹‡aá¹ƒ ||

<343> á¹• 21 yathÄ• vuá¸• á¸• haá¹ƒ na bÄ• dheyya, saá¹…ghuddiá¹-á¹-haá¹ƒva saá¹…ghi

adhotaallapÄ• dehi, nakkame sayanÄ• sanaá¹ƒ.

sudhotapÄ• dakaá¹ƒ vÄ• pi, tatheva saupÄ• hano ||

<344> á¹• 21 saá¹…ghÄ• á¹-iyÄ• \Ne 47/ \Be 38/ na pallatthe, bhittÄ• diá¹ƒ na apassaye.

parikammakataá¹ƒ sante, udake no na Ä• came ||

<345> á¹• 21 akappiyasamÄ• dÄ• ne, davÄ• silÄ• pavijjhane.

desanÄ• ya sabhÄ• gÄ• ya, Ä• vikamme ca dukkaá¹-aá¹ƒ ||

<346> á¹• 21 paá¹-issavavisaá¹ƒvÄ• de, suddhacittassa dukkaá¹-aá¹ƒ.

paá¹-issavakkhaá¹‡e eva, pÄ• citti itarassa tu ||

<347> á¹• 21 na rukkhamabhirÅ«heyya, sati kicceva porisaá¹ƒ.

Ä• padÄ• su yathÄ• kÄ• maá¹ƒ, kappatÄ« abhirÅ«hituá¹ƒ ||

<348> á¹• 21 vinÄ• ddhÄ• naá¹ƒ vajantassa, dukkaá¹-aá¹ƒ parisÄ• vanaá¹ƒ.

yÄ• camÄ• nassa addhÄ• ne, adadantassa dukkaá¹-aá¹ƒ ||

<349> á¹• 21 thullaccayaá¹ƒ phuse aá¹…gajÄ• tacchedena dukkaá¹-aá¹ƒ.

Ä• bÄ• dhappaccayÄ• Ã±Ã±atra, sesaá¹…ge attaghÄ• tane ||

<350> á¹• 21 cittapotthakarÅ«pÄ• ni, na kare na ca kÄ• raye.

na vuá¹-á¹-hÄ• peyya bhuÃ±jantaá¹ƒ, Ä• rÄ• mÄ• raÃ±Ã±agehasu ||

<351> á¹• 21 yÄ• nÄ• ni pumayuttÄ• ni, sivikaá¹ƒ hatthavaá¹-á¹-akaá¹ƒ.

pÄ• á¹-aá¹…kiÃ±ca gilÄ• nassa, kappatÄ« abhirÅ«hituá¹ƒ ||

<352> á¹• 21 buddhaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, Ä• rabbha karaá¹‡e davaá¹ƒ.

dukkaá¹-aá¹ƒ parisaá¹ƒ vÄ• pi, aÃ±Ã±assa upalÄ• á¸·ane ||

<353> á¹• 21 kÄ• yaá¹ƒ \Ne 48/ Å«ruá¹ƒ nimittaá¹ƒ vÄ• , bhikkhunÄ«naá¹ƒ na dassaye.

vivaritvÄ• na siÃ±ceyya, tÄ• kaddamudakÄ• dinÄ• ||

<354> á¹• 21 na gaá¹‡hato ca ovÄ• daá¹ƒ, na paccÄ• haratopi ca.

bÄ• laá¹ƒ gilÄ• naá¹ƒ gamiyaá¹ƒ, vajjayitvÄ• na dukkaá¹-aá¹ƒ ||

<355> á¹• 21 lokÄ• yataá¹ƒ na vÄ• ceyya, palitaá¹ƒ na ca gÄ• haye.

peá¸·Ä• yapi na bhuÃ±jeyya, na kÄ«á¸·e kiÃ±ci kÄ«á¸·itaá¹ƒ ||

<356> á¹• 21 pÄ• rupe \Be 39/ na nivÄ• seyya, gihipÄ• rutanivÄ• sanaá¹ƒ.

saá¹ƒvelliyaá¹ƒ nivÄ• seyya, dÄ• yaá¹ƒ nÄ• limpayeyya vÄ• ||

<357> á¹• 21 vaá¸• á¸• hiá¹ƒ payojaye yÄ• ce, noÃ±Ã±Ä• takappavÄ• rite.

attano paribhogatthaá¹ƒ, dinnamaÃ±Ã±assa no dade.

aggaá¹ƒ gahetvÄ• bhutvÄ• vÄ• , katipÄ• haá¹ƒ puno dade ||

<358> á¹• 21 uddissa yÄ• cane rakkhaá¹ƒ, Ã±atvÄ• Ã±atvÄ• va daá¹‡á¸• inaá¹ƒ.

gÄ«vÄ• ssa daá¹‡á¸• ite daá¹‡á¸• o, sayaá¹ƒ daá¹‡á¸• Ä• pane pana.

daá¹‡á¸• assa agghabhedena, Ã±eyyÄ• pÄ• rÄ• jikÄ• dikÄ• ||

<359> á¹• 21 harantesu parikkhÄ• raá¹ƒ, ``coro coroâ€™â€™ ti bhÄ• site.

anatthÄ• yesaá¹ƒ gaá¹‡hante, daá¹‡á¸• aá¹ƒ gÄ«vÄ• ssa tattakaá¹ƒ ||

<360> á¹• 21 vighÄ• succÄ• rasaá¹…kÄ• ra-muttaá¹ƒ chaá¸• á¸• eyya dukkaá¹-aá¹ƒ.

bahi pÄ• kÄ• rakuá¹-á¹-Ä• naá¹ƒ, vaá¸·aÃ±je nÄ• valokiya.

harite vÄ• pi vÄ«hÄ• di-nÄ• á¸·ikerÄ• diropime ||

<361> á¹• 21 yojÄ• petuá¹ƒ \Ne 49/ payojetuá¹ƒ, payuttÄ• ni ca passituá¹ƒ.

na labbhaá¹ƒ dhammayuttampi, naccaá¹ƒ gÄ«taÃ±ca vÄ• ditaá¹ƒ.

``upahÄ• raá¹ƒ karomÄ• â€™â€™ ti, vutte vÄ• sampaá¹-icchituá¹ƒ ||

<362> á¹• 21 rÄ• jÄ• gÄ• raá¹ƒ pokkharaá¹‡iá¹ƒ, uyyÄ• naá¹ƒ cittagÄ• rakaá¹ƒ.

kÄ«á¸·atthaá¹ƒ gacchato daá¹-á¹-huá¹ƒ, Ä• rÄ• maá¹ƒ dukkaá¹-aá¹ƒ kataá¹ƒ ||

<363> á¹• 21 nave na paá¹-ibÄ• heyyÄ• -sanenuá¹‡he na cÄ«varaá¹ƒ.

nidaheyya khamÄ• peyya, garunÄ• ca paá¹‡Ä• mito ||

<364> á¹• 21 akkosane parammukhÄ• , Ä• pattÄ«hi ca sattahi.

bhikkhuá¹ƒ upÄ• sakaá¹ƒ vÄ• pi, aÃ±Ã±eneva ca dukkaá¹-aá¹ƒ ||

<365> á¹• 21 na labbhaá¹ƒ vinipÄ• tetuá¹ƒ, saddhÄ• deyyaÃ±ca cÄ«varaá¹ƒ.

labbhaá¹ƒ pitÅ«naá¹ƒ sesÄ• naá¹ƒ, Ã±Ä• tÄ«nampi na labbhati ||

<366> á¹• 21 vassaá¹ƒvutthoÃ±Ã±atoÃ±Ã±atra \Be 40/, bhÄ• gaá¹ƒ gaá¹‡heyya dukkaá¹-a

paá¹-ideyya naá¹-á¹-he jiá¹‡á¹‡e, gÄ«vÄ• no deyya codito.

dhuranikkhepato tesaá¹ƒ, hoti bhaá¹‡á¸• agghakÄ• riyo ||

<367> á¹• 21 na santaruttaro gÄ• maá¹ƒ, kallo vÄ• saupÄ• hano.

paviseyya na dhÄ• reyya, cÄ• marÄ«makasabÄ«janiá¹ƒ ||

<368> á¹• 21 agilÄ• no na chindeyya, kese kattariyÄ• bahi.

Ä• rÄ• mato na dhÄ• reyya, chattaá¹ƒ labbhati guttiyÄ• ||

<369> á¹• 21 gÄ• heyya nubhatokÄ• jaá¹ƒ, ekantarikakÄ• jakaá¹ƒ.

sÄ«sakkhandhakaá¹-ibhÄ• rÄ• , hattholambo ca labbhati ||

<370> á¹• 21 Ä• pattiyÄ• \Ne 50/ anokÄ• sa-kataá¹ƒ codeyya dukkaá¹-aá¹ƒ.

suddhassa ca avatthusmiá¹ƒ, tathÄ• okÄ• sakÄ• raá¹‡e ||

<371> á¹• 21 aá¹-á¹-haá¹…gulÄ• dhikaá¹ƒ maÃ±capaá¹-ipÄ• daá¹ƒ na dhÄ• raye.

pakataá¹…gulena sattÄ• naá¹ƒ, maÃ±caá¹ƒ vÄ• uccapÄ• dakaá¹ƒ ||

<372> á¹• 21 mÅ«gabbatÄ• diá¹ƒ gaá¹‡heyya, dukkaá¹-aá¹ƒ titthiyabbataá¹ƒ.

khurabhaá¹‡á¸• aá¹ƒ parihare, tathÄ• nhÄ• pitapubbako ||

<373> á¹• 21 yaá¹ƒ kiÃ±ci yÄ• cituá¹ƒ hatthakammaá¹ƒ tadanusÄ• rato.

laddhaá¹ƒ gahetuá¹ƒ nikkammamayÄ• citvÄ• pi kappati.

kÄ• retumÄ• harÄ• petuá¹ƒ, yaá¹ƒ kiÃ±ciparasantakaá¹ƒ ||

<374> á¹• 21 gihÄ«naá¹ƒ gopake dente, gahetuá¹ƒ deti yattakaá¹ƒ.

labbhaá¹ƒ yathÄ• paricchedaá¹ƒ, saá¹…ghacetiyasantake ||

<375> á¹• 21 dvÄ«hÄ• pajjeyya Ä• pattiá¹ƒ, kÄ• yavÄ• cÄ• hi vÄ• chahi.

alajjiÃ±Ã±Ä• á¹‡akukkuccapakatattÄ• satiplavÄ• .

akappiye vÄ• kappiye, kappÄ• kappiyasaÃ±Ã±itÄ• ||

<376> á¹• 21 alajjiÃ±Ã±Ä• á¹‡atÄ• pattiá¹ƒ \Be 41/, kÄ• yavÄ• cÄ• hi chÄ• daye.

liá¹…ge saá¹…ghe gaá¹‡ekasmiá¹ƒ, catudhÄ• pattivuá¹-á¹-hiti ||

<377> á¹• 21 parikathobhÄ• saviÃ±Ã±atti, na labbhÄ• paccayadvaye.

viÃ±Ã±attiyeva tatiye, sese sabbampi labbhati ||

<378> á¹• 21 na rÅ«hataccaye dÄ• naá¹ƒ, paÃ±cannaá¹ƒ sahadhamminaá¹ƒ.

saá¹…ghasseva ca taá¹ƒ hoti, gihÄ«naá¹ƒ pana rÅ«hati ||

<379> á¹• 21 bhikkhu \Ne 51/ vÄ• sÄ• maá¹‡ero vÄ• , kÄ• laá¹ƒ kayirÄ• thÅ«passaye.

bhikkhusaá¹…ghova dÄ• yajjo, tattha sesepyayaá¹ƒnayo ||

<380> á¹• 21 purimassevimaá¹ƒ dinnaá¹ƒ, dehi netvÄ• sukassati.

pacchimasseva dammÄ«ti, dinnaá¹ƒ Ã±atvÄ• imaá¹ƒ vidhiá¹ƒ.

gaá¹‡he vissÄ• sagÄ• haá¹ƒ vÄ• dhiá¹-á¹-he matakacÄ«varaá¹ƒ ||

<381> á¹• 21 lohabhaá¹‡á¸• e paharaá¹‡iá¹ƒ, dÄ• rubhaá¹‡á¸• e ca dÄ• rujaá¹ƒ.

pattaá¹ƒ pÄ• dukapallaá¹…kaá¹ƒ, Ä• sandiá¹ƒ mattikÄ• maye.

á¹-hapetvÄ• kappati sabbaá¹ƒ, katakaá¹ƒ kumbhakÄ• rikanti ||

42. desanÄ• niddeso

__desanÄ• _ti ---

<382> á¹• 21 cÄ• go yo bhikkhubhÄ• vassa, sÄ• pÄ• rÄ• jikadesanÄ• .

yathÄ• vuttena vuá¹-á¹-hÄ• naá¹ƒ, garukÄ• pattidesanÄ• ||

<383> á¹• 21 ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• , paggaá¹‡hitvÄ• na aÃ±jaliá¹ƒ.

thullaccayÄ• diá¹ƒ deseyya, evamekassa santike ||

<384> ``ahaá¹ƒ, bhante, ekaá¹ƒ thullaccayÄ• pattiá¹ƒ Ä• pajjiá¹ƒ, taá¹ƒ tumhamÅ«le paá¹-i
vatvÄ• tena ``passasi, Ä• vuso, taá¹ƒ Ä• pattiâ€™â€™ nti vutte ``Ä• ma, bhante, passÄ• m
tena ``Ä• yatiá¹ƒ, Ä• vuso, saá¹ƒvareyyÄ• sÄ«â€™â€™ ti vutte ``sÄ• dhu suá¹-á¹-hu, bhant
ti \Be 42/ vattabbaá¹ƒ. ``ahaá¹ƒ, bhante, dve thullaccayÄ• pattiyo Ä• pajjiá¹ƒ, ahaá¹ƒ bhante
thullaccayÄ• pattiyo Ä• pajjiá¹ƒ, tÄ• tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti vattabbaá¹ƒ.

nissaggiyesu pana ``idaá¹ƒ me, bhante, cÄ«varaá¹ƒ dasÄ• hÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ, i
52/ nissajjÄ• mÄ«â€™â€™ ti. ``imÄ• ni me, bhante, cÄ«varÄ• ni ... pe ... etaá¹ƒ me, bhante
etÄ• ni me, bhante, cÄ«varÄ• ni dasÄ• hÄ• tikkantÄ• ni nissaggiyÄ• ni, etÄ• nÄ• haá¹ƒ Ä• y

<385> á¹• 21 nissajjitvÄ• na deseyya, Ä• pattiá¹ƒ tena bhikkhunÄ• .

paá¹-iggahetvÄ• Ä• pattiá¹ƒ, deyyaá¹ƒ nissaá¹-á¹-hacÄ«varaá¹ƒ ||

``imaá¹ƒ, imÄ• ni, etaá¹ƒ, etÄ• ni cÄ«varÄ• ni Ä• yasmato dammÄ«â€™â€™ ti.

<386> (ka) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ rattivippavutthaá¹ƒ aÃ±Ã±atra bhikkhusammutiy

(kha) idaá¹ƒ me, bhante, akÄ• lacÄ«varaá¹ƒ mÄ• sÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ.

(ga) idaá¹ƒ me, bhante, purÄ• á¹‡acÄ«varaá¹ƒ aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• dhovÄ• pit

(gha) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato paá¹-iggahit
pÄ• rivattakÄ• nissaggiyaá¹ƒ.

(á¹…a) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ aÃ±Ã±atra samayÄ
nissaggiyaá¹ƒ.

(ca) idaá¹ƒ \Be 43/ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ tatuttari viÃ±Ã
nissaggiyaá¹ƒ.

(cha) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• rito aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ u
vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiyaá¹ƒ.

(ja) idaá¹ƒ \Ne 53/ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• rito aÃ±Ã±Ä• take gahapatike u
vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiyaá¹ƒ.

(jha) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á
abhinipphÄ• ditaá¹ƒ nissaggiyaá¹ƒ.

(Ã±a) idaá¹ƒ me, bhante, kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• pitaá¹ƒ nissaggiyaá¹ƒ.

(á¹-a) idaá¹ƒ me, bhante, suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• r

(á¹-ha) idaá¹ƒ me, bhante, santhataá¹ƒ anÄ• diyitvÄ• tulaá¹ƒ odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocar
nissaggiyaá¹ƒ.

(á¸• a) idaá¹ƒ me, bhante, santhataá¹ƒ Å«nakachabbassÄ• ni kÄ• rÄ• pitaá¹ƒ aÃ±Ã±atra bh
nissaggiyaá¹ƒ.

(á¸• ha) idaá¹ƒ me, bhante, nisÄ«danasanthataá¹ƒ anÄ• diyitvÄ• purÄ• á¹‡asanthatassa s
kÄ• rÄ• pitaá¹ƒ nissaggiyaá¹ƒ.

(á¹‡a) imÄ• ni me, bhante, eá¸·akalomÄ• ni tiyojanaparamaá¹ƒ atikkÄ• mitÄ• ni nissaggiyÄ

(ta) imÄ• ni \Be 44/ me, bhante, eá¸·akalomÄ• ni aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• dhovÄ• p

(tha) ahaá¹ƒ, bhante, rÅ«piyaá¹ƒ paá¹-iggahesiá¹ƒ, idaá¹ƒ me, bhante, nissaggiyaá¹ƒ, imÄ•

nissajjÄ• mi.

(da) ahaá¹ƒ \Ne 54/, bhante, nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjiá
nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti.

<387> á¹• 21 nissajjitvÄ• na Ä• pattiá¹ƒ, deseyyÄ• tha gihiá¹ƒ vade.

``jÄ• nÄ• himaâ€™â€™ nti iminÄ• , so vadeyyÄ• harÄ• mi kiá¹ƒ ||

<388> á¹• 21 avatvÄ• manti telÄ• diá¹ƒ, vade bhikkhÅ«na kappiyaá¹ƒ.

yaá¹ƒ Ä• harati so tena, parivattetvÄ• na kappiyaá¹ƒ ||

<389> á¹• 21 labbhaá¹ƒ á¹-hapetvÄ• dvepete, sesehi paribhuÃ±jituá¹ƒ.

tato aÃ±Ã±ena laddhopi, bhÄ• go tesaá¹ƒ na kappati ||

<390> á¹• 21 rukkhacchÄ• yÄ• pyantamaso, tannibbattÄ• na kappati.

nissaá¹-á¹-haá¹ƒ paá¹-iladdhampi, Ä• dito santhatattayaá¹ƒ ||

<391> á¹• 21 no ce labhetha evaá¹ƒ so, imaá¹ƒ chaá¸• á¸• ehi saá¹ƒsiyo.

evampi bhikkhu chaá¸• á¸• eyya, no ce labhetha sammato ||

<392> á¹• 21 etÄ• ni dutiyo patto, saá¹…ghe sesÄ• ni labbhare.

saá¹…ghekasmiá¹ƒ gaá¹‡e vattuá¹ƒ, labbhaá¹ƒ bhÄ• santarenapi ||

<393> (ka) ahaá¹ƒ, bhante, nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjiá¹ƒ, idaá¹ƒ n

(kha) ayaá¹ƒ \Be 45/ me, bhante, patto dasÄ• hÄ• tikkanto nissaggiyo.

(ga) ayaá¹ƒ me, bhante, patto Å«napaÃ±cabandhanena pattena cetÄ• pito nissaggiyo, imÄ
nissajjÄ• mÄ«ti.

<394> á¹• 21 nissajjitvÄ• na \Ne 55/ deseyya, Ä• pattiá¹ƒ pattagÄ• hakaá¹ƒ.

sammannitvÄ• na saá¹…ghassa, pattantaá¹ƒ tassa dÄ• paye ||

<395> (ka) idaá¹ƒ me, bhante, bhesajjaá¹ƒ sattÄ• hÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ.

(kha) idaá¹ƒ me, bhante, vassikasÄ• á¹-ikacÄ«varaá¹ƒ atirekamÄ• se sese gimhÄ• ne pariy
atirekaá¸• á¸• hamÄ• se sese gimhÄ• ne katvÄ• paridahitaá¹ƒ nissaggiyaá¹ƒ.

(ga) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ bhikkhussa sÄ• maá¹ƒ datvÄ• acchinnaá¹ƒ nissaggiya

(gha) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi v
nissaggiyaá¹ƒ.

(á¹…a) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• rito aÃ±Ã±Ä• takassa gahapatikass
upasaá¹…kamitvÄ• vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiyaá¹ƒ.

(ca) idaá¹ƒ me, bhante, accekacÄ«varaá¹ƒ cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mitaá¹ƒ nissa

(cha) idaá¹ƒ me, bhante, cÄ«varaá¹ƒ atirekachÄ• rattaá¹ƒ vippavutthaá¹ƒ aÃ±Ã±atra bhikkh
nissaggiyaá¹ƒ.

(ja) idaá¹ƒ me, bhante, jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä•
imÄ• haá¹ƒ Ä• yasmato nissajjÄ• mÄ«ti.

<396> sesaá¹ƒ \Be 46/ sabbaá¹ƒ yathÄ• yogaá¹ƒ, Ä• dimhi viya yojaye.

<397> (ka) ahaá¹ƒ \Ne 56/, bhante, ekaá¹ƒ pÄ• cittiyÄ• pattiá¹ƒ Ä• pajjiá¹ƒ. dve sambahulÄ
Ä• pajjiá¹ƒ.

(kha) gÄ• rayhaá¹ƒ, bhante, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ,
``passasi, Ä• vuso, taá¹ƒ dhammaâ€™â€™ nti vattabbaá¹ƒ.

(ga) ahaá¹ƒ, bhante, ekaá¹ƒ dukkaá¹-Ä• pattiá¹ƒ Ä• pajjiá¹ƒ. dve sambahulÄ• dukkaá¹-Ä• p

(gha) ahaá¹ƒ, bhante, ekaá¹ƒ dubbhÄ• sitÄ• pattiá¹ƒ Ä• pajjiá¹ƒ. dve sambahulÄ• dubbhÄ•
tÄ• tumhamÅ«le paá¹-idesemÄ«ti.

(á¹…a) ``ahaá¹ƒ, bhante, dve nÄ• nÄ• vatthukÄ• thullaccayÄ• pattiyo Ä• pajjiá¹ƒ. sambahu

thullaccayÄ• pattiyo Ä• pajjiá¹ƒ, tÄ• tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti vatvÄ• tena ``
Ä• pattiyoâ€™â€™ ti vutte ``Ä• ma, bhante, passÄ• mÄ«â€™â€™ ti vatvÄ• puna tena ``Ä•
saá¹ƒvareyyÄ• sÄ«â€™â€™ ti vutte ``sÄ• dhu suá¹-á¹-hu, bhante, saá¹ƒvarissÄ• mÄ«â€™â

<398> á¹• 21 adesanÄ• gÄ• miniyaá¹ƒ, anÄ• pattiÃ±ca desitaá¹ƒ.

nÄ• nÄ• saá¹ƒvÄ• sanissÄ«maá¹-á¹-hitÄ• naá¹ƒ catupaÃ±cahi.

manasÄ• pakatattÄ• naá¹ƒ, nÄ• nekÄ• ti na desayeti ||

43. chandadÄ• naniddeso

__chandadÄ• nÄ• dÄ«_ti ---

<399> á¹• 21 bheriá¹ƒ ghaá¹‡á¹-iá¹ƒ patÄ• á¸·etvÄ• , kammappatte samÄ• gate.

saá¹…ghe hareyya chandaá¹ƒ vÄ• , pÄ• risuddhiá¹ƒ pavÄ• raá¹‡aá¹ƒ ||

<400> á¹• 21 ekaá¹ƒ \Ne 57/ \Be 47/ bhikkhuá¹ƒ upaggamma, nisÄ«ditvÄ• ukkuá¹-ikaá¹ƒ.

aÃ±jaliá¹ƒ paggaá¹‡hitvÄ• na, dade chandaá¹ƒ vicakkhaá¹‡o ||

<401> (ka) ``chandaá¹ƒ dammi, chandaá¹ƒ me hara, chandaá¹ƒ me Ä• rocehÄ«â€™â€™ t

(kha) pÄ• risuddhiá¹ƒ dentena ``pÄ• risuddhiá¹ƒ dammi, pÄ• risuddhiá¹ƒ me hara, pÄ• risu
Ä• rocehÄ«â€™â€™ ti vattabbaá¹ƒ.

<402> á¹• 21 pÄ• risuddhippadÄ• nena, sampÄ• deti uposathaá¹ƒ.

saá¹…ghassa attano cÄ• pi, sesakammaá¹ƒ vibÄ• dhati ||

<403> á¹• 21 chandadÄ• nena saá¹…ghassa, dvayaá¹ƒ sÄ• dheti nattano.

tasmÄ• chandaá¹ƒ dadantena, dÄ• tabbÄ• pÄ• risuddhipi ||

<404> á¹• 21 hareyyeko bahÅ«nampi, paramparÄ• na hÄ• raye.

paramparÄ• haá¹-Ä• chanda-pÄ• risuddhi na gacchati ||

<405> sabbÅ«pacÄ• raá¹ƒ katvÄ• na, evaá¹ƒ deyyÄ• pavÄ• raá¹‡Ä• . ``pavÄ• raá¹‡aá¹ƒ c
pavÄ• raá¹‡aá¹ƒ me Ä• rocehi, mamatthÄ• ya pavÄ• rehÄ«â€™â€™ ti.

<406> Ä• rocetvÄ• tha so saá¹…ghaá¹ƒ, pavÄ• reyyevamÄ• gato. ``itthannÄ• mo, bhante,
diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatu taá¹ƒ saá¹…gho anukampaá¹ƒ
paá¹-ikarissatÄ«â€™â€™ ti.

<407> á¹• 21 gahetvÄ• pÄ• risuddhiá¹ƒ vÄ• , chandaá¹ƒ vÄ• pi pavÄ• raá¹‡aá¹ƒ.

hÄ• rako saá¹…ghamappatvÄ• , vibbhameyya mareyya vÄ• ||

<408> á¹• 21 sÄ• maá¹‡erÄ• dibhÄ• vaá¹ƒ \Ne 58/ vÄ• ,

paá¹-ijÄ• neyya nÄ• haá¹-Ä• .

patvÄ• saá¹…ghaá¹ƒ tathÄ• heyya,

Ä• haá¹-Ä• hoti hÄ• rako ||

<409> á¹• 21 saá¹…ghappatto \Be 48/ pamatto vÄ• , sutto nÄ• rocayeyya vÄ• .

anÄ• pattiva saÃ±cicca, nÄ• rocentassa dukkaá¹-anti ||

44. uposathaniddeso

__uposatho_ti ---

<410> á¹• 21 duve uposathÄ• cÄ• tu-ddaso pannaraso iti.

suttuddesamadhiá¹-á¹-hÄ• na-pÄ• risuddhivasÄ• tayo ||

<411> á¹• 21 suttuddesova saá¹…ghassa, adhiá¹-á¹-hÄ• nauposatho.

puggalasseva sesÄ• naá¹ƒ, pÄ• risuddhiuposatho ||

<412> á¹• 21 pubbakicce ca karaá¹‡e, pattakalle samÄ• nite.

suttaá¹ƒ uddisati saá¹…gho, paÃ±cadhÄ• so vibhÄ• vito ||

<413> á¹• 21 vinÄ• ntarÄ• yaá¹ƒ saá¹…khepe-nuddeso vinivÄ• rito.

``therova issaro dvÄ«su, uddesesvettha tÄ«su vÄ• .

visadesÅ«â€™â€™ ti vuttattÄ• , avattantepi vaá¹-á¹-ati ||

<414> á¹• 21 Ä• gaccheyyuá¹ƒ yadi samÄ• , uddisante va thokikÄ• .

uddiá¹-á¹-haá¹ƒ yaá¹ƒ suuddiá¹-á¹-haá¹ƒ, sotabbamavasesakaá¹ƒ ||

<415> á¹• 21 uddiá¹-á¹-hamatte \Ne 59/ sakalÄ• -yekaccÄ• yuá¹-á¹-hitÄ• ya vÄ• .

pÄ• risuddhiá¹ƒ kareyyesaá¹ƒ, santike bahukÄ• tha ce.

katvÄ• sabbavikappesu, pubbakiccaá¹ƒ punuddise ||

<416> á¹• 21 pannarasovÄ• sikÄ• naá¹ƒ, itarÄ• naá¹ƒ sacetaro.

samÄ• netarenuvattantu, purimÄ• naá¹ƒ sacedhikÄ• .

purimÄ• anuvattantu, tesaá¹ƒ sesepyayaá¹ƒ nayo ||

<417> á¹• 21 pÄ• á¹-ipadovÄ• sikÄ• naá¹ƒ, itarÄ• naá¹ƒ uposatho.

samathokÄ• naá¹ƒ sÄ• maggiá¹ƒ, mÅ«laá¹-á¹-hÄ• dentu kÄ• mato ||

<418> á¹• 21 bahi gantvÄ• na kÄ• tabbo, no ce denti uposatho.

deyyÄ• nicchÄ• ya sÄ• maggÄ«, bahÅ«su bahi vÄ• vaje ||

<419> á¹• 21 pÄ• á¹-ipadegantukÄ• naá¹ƒ \Be 49/, evameva ayaá¹ƒ nayo.

sÄ• veyya suttaá¹ƒ saÃ±cicca, assÄ• ventassa dukkaá¹-aá¹ƒ ||

<420> á¹• 21 sammajjituá¹ƒ padÄ«petuá¹ƒ, paÃ±Ã±Ä• petuá¹ƒ dakÄ• sanaá¹ƒ.

na kareyya tathÄ• kallo, mahÄ• therena pesito ||

<421> sammajjitvÄ• padÄ«petvÄ• , paá¹-á¹-hapetvÄ• dakÄ• sanaá¹ƒ. gaá¹‡aÃ±attiá¹ƒ á¹-
tÄ«huposatho. ``suá¹‡antu me Ä• yasmantÄ• , ajjuposatho pannaraso, yadÄ• yasmantÄ• na
aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kareyyÄ• mÄ• â€™â€™ ti.

<422> ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , nisÄ«ditvÄ• ukkuá¹-ikaá¹ƒ,. therena aÃ±jaliá¹ƒ tev
samudÄ«riyÄ• . ``parisuddho \Ne 60/ ahaá¹ƒ Ä• vuso, parisuddhoti maá¹ƒ dhÄ• rethÄ• â€™
yÄ• vatatÄ«yakaá¹ƒ.

<423> samattapubbÄ• rambhena, te navenevamÄ«riyÄ• . ``parisuddho ahaá¹ƒ bhante, par
dhÄ• rethÄ• â€™â€™ ti, vade yÄ• vatatÄ«yakaá¹ƒ.

<424> dvÄ«su therena kattabbaá¹ƒ, katvevamÄ«riyo navo. ``parisuddho ahaá¹ƒ Ä• vuso, p
dhÄ• rehÄ«â€™â€™ ti tikkhattuá¹ƒ vattabbo.

<425> á¹• 21 navena thero tikkhattuá¹ƒ, evamassa udÄ«riyo.

``parisuddho ahaá¹ƒ bhante, parisuddhoti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti ||

<426> pubbakiccaá¹ƒ \Be 50/ samÄ• petvÄ• , adhiá¹-á¹-heyyevamekako. ``ajja me uposath
cÄ• tuddasoti vÄ• adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ, no cedhiá¹-á¹-heyya dukkaá¹

<427> á¹• 21 yattha vasanti cattÄ• ro, tayo vÄ• yadi vÄ• duve.

pÄ• risuddhiá¹ƒ haritvÄ• na, ekekassitarÄ«tare.

taá¹ƒ taá¹ƒ uposathaá¹ƒ kayiruá¹ƒ, siyÄ• Ä• patti dukkaá¹-aá¹ƒ ||

<428> á¹• 21 vagge samagge vaggoti, saÃ±Ã±ino vimatissa vÄ• .

dukkaá¹-aá¹ƒ karoto bhedÄ• -dhippÄ• yena thullaccayaá¹ƒ.

vagge samaggenÄ• patti, samaggo iti saÃ±Ã±ino ||

<429> á¹• 21 ukkhittassa \Ne 61/ gahaá¹-á¹-hassa, sesÄ• naá¹ƒ sahadhamminaá¹ƒ.

pÄ• rÄ• jikassÄ• bhabbassa, sikkhÄ• nikkhittakassa ca ||

<430> á¹• 21 nisinnaparisÄ• yaÃ±ca, sabhÄ• gÄ• pattiko tathÄ• .

chandena parivutthena, pÄ• timokkhaá¹ƒ na uddise ||

<431> á¹• 21 adesayitvÄ• nÄ• pannaá¹ƒ, nÄ• vikatvÄ• na vematiá¹ƒ.

nuposathepi vÄ• kÄ• tuá¹ƒ, posatho na ca kappati ||

<432> á¹• 21 aá¹-á¹-hitoposathÄ• vÄ• sÄ• , na vaje tadahÅ« vinÄ• .

antarÄ• yaá¹ƒ va saá¹…ghaá¹ƒ vÄ• -dhiá¹-á¹-hÄ• tuá¹ƒ sÄ«mameva vÄ• ti ||

45. pavÄ• raá¹‡Ä• niddeso

__pavÄ• raá¹‡Ä• _ti ---

<433> á¹• 21 dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ catunnaÃ±ca, aÃ±Ã±amaÃ±Ã±appavÄ• raá¹‡Ä• .

ekassa ca adhiá¹-á¹-hÄ• naá¹ƒ, sesÄ• saá¹…ghappavÄ• raá¹‡Ä• ||

<434> á¹• 21 pubbakicce ca karaá¹‡e, pattakalle samÄ• nite.

á¹-hapetvÄ• Ã±attiá¹ƒ saá¹…ghena, kattabbevaá¹ƒ pavÄ• raá¹‡Ä• ||

``suá¹‡Ä• tu \Be 51/ me bhante saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ«, yadi saá¹…gh
saá¹…gho pavÄ• reyyÄ• â€™â€™ ti.

<435> á¹• 21 ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , nisÄ«ditvÄ• ukkuá¹-ikaá¹ƒ.

therena aÃ±jaliá¹ƒ saá¹…gho, paggayha samudÄ«riyo ||

<436> ``saá¹…ghaá¹ƒ, Ä• vuso, pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• y
Ä• yasmanto \Ne 62/ anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyampi ... p
saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu ma
upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

<437> á¹• 21 pavÄ• rentesu theresu, nisajjukkuá¹-ikaá¹ƒ navo.

pavÄ• reti sayaá¹ƒ yÄ• va, ukkuá¹-ikova acchatu ||

<438> pubbÄ• rambhaá¹ƒ samÄ• petvÄ• , navo saá¹…ghamudÄ«raye.

<439> ``saá¹…ghaá¹ƒ, bhante, pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya
Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyampi ... pe ... tati
saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu ma
upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

<440> á¹• 21 dÄ• nena dhammasÄ• kacchÄ• , kalahehi ca rattiyÄ• .

tevÄ• cikÄ• ya okÄ• se-sati khepitabhÄ• vato.

antarÄ• ye dasavidhe, Ã±attiá¹ƒ vatvÄ• nurÅ«pato ||

<441> ``suá¹‡Ä• tu me bhante saá¹…gho, manussehi dÄ• naá¹ƒ dentehi, dvÄ«hi bhikkhÅ«
kalahaá¹ƒ karontehi yebhuyyena ratti khepitÄ• . sace saá¹…gho \Be 52/ tevÄ• cikaá¹ƒ pavÄ
saá¹…gho bhavissati, athÄ• yaá¹ƒ ratti vibhÄ• yissati. ayaá¹ƒ rÄ• jantarÄ• yo, ayaá¹ƒ coran
agyantarÄ• yo, ayaá¹ƒ udakantarÄ• yo, ayaá¹ƒ manussantarÄ• yo, ayaá¹ƒ amanussantarÄ•
ayaá¹ƒ sarÄ«sapantarÄ• yo, ayaá¹ƒ jÄ«vitantarÄ• yo, ayaá¹ƒ brahmacariyantarÄ• yo. sace
pavÄ• ressati, appavÄ• ritova saá¹…gho bhavissati, athÄ• yaá¹ƒ brahmacariyantarÄ• yo bh
pattakallaá¹ƒ, saá¹…gho dvevÄ• cikaá¹ƒ, ekavÄ• cikaá¹ƒ, samÄ• navassikaá¹ƒ pavÄ• reyyÄ

<442> á¹• 21 pavÄ• reyyÄ• nurÅ«pena \Ne 63/, yathÄ• á¹-hapitaÃ±attiyÄ• .

Ä• gaccheyyuá¹ƒ yadi samÄ• , Ä• dikÄ• cettha Ä• hare ||

<443> evaá¹ƒ ticatuvaggo ca, Ã±attiá¹ƒ vatvÄ• pavÄ• raye. ``suá¹‡antu me Ä• yasmantÄ•
pannarasÄ«, yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• r

<444> á¹• 21 ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , nisÄ«ditvÄ• ukkuá¹-ikaá¹ƒ.

therena aÃ±jaliá¹ƒ tevaá¹ƒ, paggayha samudÄ«riyÄ• ||

<445> ``ahaá¹ƒ, Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹.
Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyampi ... pe ... ta
Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu maá

upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

navenÄ• pi \Be 53/ ``ahaá¹ƒ, bhante, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ
vadantu maá¹ƒ Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. duti
ahaá¹ƒ, bhante, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya v
anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

<446> dvÄ«su therena kattabbaá¹ƒ, navo katvevamÄ«riyo.

<447> ``ahaá¹ƒ, Ä• vuso, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisa
Ä• yasmÄ• anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyampi ... pe ... tatiy
Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatu m
upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

navenÄ• pi \Ne 64/ ``ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena
vadatu maá¹ƒ Ä• yasmÄ• anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyam
bhante, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , v
anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

<448> pubbakiccaá¹ƒ samÄ• petvÄ• , adhiá¹-á¹-heyyevamekako. ``ajja me pavÄ• raá¹‡Ä•
pannarasÄ«ti vÄ• adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ.

<449> á¹• 21 yasmiá¹ƒ vasanti vÄ• paÃ±ca, cattÄ• ro vÄ• tayo duve.

pavÄ• raá¹‡aá¹ƒ haritvÄ• na, ekekassitarÄ«tare ||

<450> á¹• 21 taá¹ƒ \Be 54/ taá¹ƒ pavÄ• raá¹‡aá¹ƒ kayiruá¹ƒ,

siyÄ• Ä• patti dukkaá¹-aá¹ƒ.

sesÄ• uposathe vuttÄ• ,

gÄ• thÄ• yo cettha Ä• hare ||

<451> á¹• 21 pavÄ• riteva saá¹…ghamhi, pÄ• risuddhiuposathaá¹ƒ.

kareyya chinnavasso vÄ• , avuttho vÄ• nupagato ||

<452> á¹• 21 cÄ• tumÄ• siniyÄ• cÄ• pi, kate saá¹…ghenuposathe.

vutthavassÄ• pavÄ• reyyuá¹ƒ, sace appatarÄ• siyunti ||

46. saá¹ƒvaraniddeso

__saá¹ƒvaro_ti ---

<453> á¹• 21 cakkhusotÄ• dibhedehi, rÅ«pasaddÄ• digocare.

abhijjhÄ• domanassÄ• di-ppavattiá¹ƒ vinivÄ• raye ||

<454> á¹• 21 niggaá¹‡heyya \Ne 65/ sakaá¹ƒ cittaá¹ƒ, kiá¹-á¹-hÄ• diá¹ƒ viya duppasuá¹ƒ.

satimÄ• sampajÄ• no ca, care sabbiriyÄ• patheti ||

47. suddhiniddeso

__suddhÄ«_ti ---

<455> á¹• 21 desanÄ• saá¹ƒvaro eá¹-á¹-hipaccavekkhaá¹‡a bhedato.

suddhÄ« catubbidhÄ• pÄ• timokkhasaá¹ƒvarasammataá¹ƒ.

desanÄ• ya visuddhattÄ• , __desanÄ• suddhi_ vuccati ||

<456> á¹• 21 ``na punevaá¹ƒ karissaâ€™â€™ nti, cittÄ• dhiá¹-á¹-hÄ• nasaá¹ƒvarÄ• .

vutto __saá¹ƒvarasuddhÄ«_ti, sujjhatindriyasaá¹ƒvaro ||

<457> á¹• 21 pahÄ• yÄ• nesanaá¹ƒ dhammenuppÄ• dentassa eá¹-á¹-hiyÄ• .

suddhattÄ• __eá¹-á¹-hisuddhÄ«_ti, vuttamÄ• jÄ«vanissitaá¹ƒ ||

<458> á¹• 21 yoniso \Be 55/ paá¹-isaá¹…khÄ• ya, cÄ«varaá¹ƒ paá¹-isevati.

evamÄ• diyathÄ• vutta-paccavekkhaá¹‡asujjhanÄ• .

__paccavekkhaá¹‡asuddhÄ«_ti, vuttaá¹ƒ paccayanissitanti ||

48. santosaniddeso

__santoso_ti ---

<459> á¹• 21 appena anavajjena, santuá¹-á¹-ho sulabhena ca.

mattaÃ±Ã±Å« subharo hutvÄ• , care saddhammagÄ• ravo ||

<460> á¹• 21 atÄ«taá¹ƒ \Ne 66/ nÄ• nusocanto, nappajappamanÄ• gataá¹ƒ.

paccuppannena yÄ• pento, __santuá¹-á¹-ho_ti pavuccatÄ«ti ||

49. caturÄ• rakkhaniddeso

__caturakkhÄ• _ti ---

<461> á¹• 21 buddhÄ• nussati mettÄ• ca, asubhaá¹ƒ maraá¹‡assati.

Ä• rakattÄ• dinÄ• rahaá¹ƒ, sammÄ• sÄ• maÃ±ca buddhato ||

<462> á¹• 21 sammÄ• sambuddhaiti vÄ• nussati yÄ• punappunaá¹ƒ.

navabhede bhagavato, __buddhÄ• nussati_ sÄ• guá¹‡e ||

<463> á¹• 21 sÄ«maá¹-á¹-hasaá¹…ghe sÄ«maá¹-á¹-hadevatÄ• su ca issare.

jane gocaragÄ• mamhi, tatthupÄ• dÄ• ya mÄ• nuse ||

<464> á¹• 21 sabbasattesu sukhitÄ• , hontÄ• verÄ• tiÄ• dinÄ• .

paricchijja paricchijja, bhÄ• vanÄ• __mettabhÄ• vanÄ• _ ||

<465> á¹• 21 vaá¹‡á¹‡asaá¹‡á¹-hÄ• naokÄ• sa-disato paricchedato.

vavatthapetvÄ• kesÄ• di-koá¹-á¹-hÄ• se anupubbato ||

<466> á¹• 21 nÄ• tisÄ«ghaÃ±ca saá¹‡ikaá¹ƒ, vikkhepaá¹ƒ paá¹-ibÄ• hayaá¹ƒ.

paá¹‡á¹‡attiá¹ƒ samatikkamma, muÃ±cantassÄ• nupubbato ||

<467> á¹• 21 vaá¹‡á¹‡aÄ• sayasaá¹‡á¹-hÄ• na-gandhokÄ• sehi \Be 56/ bhÄ• vanÄ• .

paá¹-ikkÅ«lÄ• ti koá¹-á¹-hÄ• se, uddhumÄ• tÄ• divatthusu.

gahetvÄ• asubhÄ• kÄ• raá¹ƒ, pavattÄ• bhÄ• vanÄ• subhaá¹ƒ ||

<468> á¹• 21 ``maraá¹‡aá¹ƒ \Ne 67/ me bhavissati, jÄ«vitaá¹ƒ ucchijjissati.

maraá¹‡aá¹ƒ maraá¹‡aá¹ƒ vÄ• â€™â€™ ti, bhÄ• vayitvÄ• na yoniso ||

<469> á¹• 21 vadhakassevupaá¹-á¹-hÄ• nÄ• , sampattÄ«naá¹ƒ vipattito.

upasaá¹ƒharato kÄ• yabahusÄ• dhÄ• raá¹‡Ä• tathÄ• ||

<470> á¹• 21 Ä• yudubbalato kÄ• lavavatthÄ• nassabhÄ• vato.

addhÄ• nassa paricchedÄ• , bhÄ• vanÄ• __maraá¹‡assatÄ«_ti ||

50. vipassanÄ• niddeso

__vipassanÄ• _ti ---

<471> á¹• 21 nÄ• marÅ«paá¹ƒ pariggayha, tato tassa ca paccayaá¹ƒ.

hutvÄ• abhÄ• vato__niccÄ• , _ udayabbayapÄ«á¸·anÄ• ||

<472> á¹• 21 __dukkhÄ• _ avasavattittÄ• , __anattÄ• _ti tilakkhaá¹‡aá¹ƒ.

Ä• ropetvÄ• na saá¹…khÄ• re, sammasanto punappunaá¹ƒ.

pÄ• puá¹‡eyyÄ• nupubbena, sabbasaá¹ƒyojanakkhayanti ||

nigamanakathÄ•

<473> á¹• 21 adhisÄ«lÄ• dhicittÄ• naá¹ƒ, adhipaÃ±Ã±Ä• ya sikkhanÄ• .

bhikkhukiccamato khuddasikkhÄ• yaá¹ƒ samudÄ• haá¹-Ä• ||

<474> á¹• 21 mahato kittisaddassa, yassa lokavicÄ• rino.

parissamo na sambhoti, mÄ• lutasseva niccaso ||

<475> á¹• 21 tena \Be 57/ \Ne 68/ __dhammasirÄ«kena, _ tambapaá¹‡á¹‡iyaketunÄ• .

therena racitÄ• dhammavinayaÃ±Ã±upasaá¹ƒsitÄ• ||

<476> á¹• 21 ettÄ• vatÄ• yaá¹ƒ niá¹-á¹-hÄ• naá¹ƒ, khuddasikkhÄ• upÄ• gatÄ• .

paÃ±camattehi gÄ• thÄ• naá¹ƒ, satehi parimÄ• á¹‡atoti ||

khuddasikkhÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddasikkhÄ• -purÄ• á¹‡aá¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

yo \Ne 69/ \Be 59/ ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, viditvÄ• dukkhitaá¹ƒ janaá¹ƒ.

tathÄ• pi nÄ• vabujjhantamanukampÄ• ya codito ||

bodhÄ• ya paá¹‡idhiá¹ƒ katvÄ• , patto sambodhimuttamaá¹ƒ.

tassa pÄ• de namassitvÄ• , dhammaá¹ƒ saá¹…ghaÃ±ca sÄ• dhukaá¹ƒ ||

pubbÄ• cariyapÄ• desu, á¹-hapetvÄ• sÄ«samattano.

therena __dhammasirinÄ• , _ thirasÄ«lena yÄ• katÄ• ||

``Ä• dito \Ne 70/ upasampannasikkhitabbaâ€™â€™ ntiÄ• dinÄ• .

__khuddasikkhÄ• _ samÄ• sena, tassÄ• atthavinicchayaá¹ƒ ||

likhissÄ• mi hitatthÄ• ya, Ä• dikammikabhikkhunaá¹ƒ.

tattha yuttaá¹ƒ gahetabbamayuttaá¹ƒ tujjhitabbakanti.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

(ka) etthÄ• ha --- katamÄ• khuddasikkhÄ• , kathaá¹ƒ sikkhitabbÄ• , kasmÄ• sikkhitabbÄ• sikkhitasikkhÄ• ti? vuccate --- adhisÄ«laadhicittaadhipaÃ±Ã±Ä• vasena tisso sikkhÄ• , gantl saá¹…khipitvÄ• vuttattÄ• taddÄ«pano gantho ``khuddasikkhÄ• â€™â€™ ti \Be 60/ vuccati anelakaá¹ƒ madhupaá¹-alaâ€™â€™ ntiÄ• dÄ«ni viya sikkhÄ• kÄ• mÄ• naá¹ƒ madhuratÄ• y khuddasikkhÄ• , atha vÄ• ``khuddaputtamhi samaá¹‡a posa maâ€™â€™ ntiÄ• dÄ«su viya sikkhitabbato sikkhÄ• cÄ• ti khuddasikkhÄ• . adhisÄ«lasikkhÄ• panettha cÄ• rittavÄ• rittav sÄ«laá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• nena tappaá¹-ipakkhe kilese tadaá¹…gapp sikkhitabbÄ• , adhicittasikkhÄ• pana yathÄ• vuttesu Ä• rammaá¹‡esu abhiyogakaraá¹‡avas jhÄ• nappaá¹-ipakkhÄ• naá¹ƒ nÄ«varaá¹‡agaá¹‡Ä• naá¹ƒ vikkhambhanappahÄ• naá¹ƒ kuru adhipaÃ±Ã±Ä• sikkhÄ• pana yathÄ• nurÅ«paá¹ƒ samucchedavasena sÄ• nusaye kilese sa

kasmÄ• sikkhitabbÄ• ti ettha ---

jÄ• tiÄ• dÄ«hi dukkhehi, anekehi upaddutaá¹ƒ.

khandhalokaá¹ƒ jahitvÄ• na, pattuá¹ƒ khemaá¹ƒ puraá¹ƒ sivaá¹ƒ ||

kalyÄ• á¹‡aputhujjanena saha satta sekkhÄ• sikkhanti. arahanto sikkhitasikkhÄ• .

ye \Ne 71/ vÄ«tamohÄ• munipuá¹…gavassa.

sissesu aggÄ• muninÄ• pasatthÄ• .

te tÄ«su sikkhÄ• su samattasikkhÄ• .

tato pare kena samattasikkhÄ• ti ||

__Ä• dito_ti ettha Ä• dimhiyevÄ• ti attho, Ä• dito paá¹-á¹-hÄ• yÄ• ti vÄ• . upasampannena c sikkhitabbaá¹ƒ __upasampannasikkhitabbaá¹ƒ_. saha mÄ• tikÄ• ya __samÄ• tikaá¹ƒ_. publ khuddasikkhaá¹ƒ pavakkhÄ• mi Ä• darena, pakÄ• rena vÄ• vakkhÄ• mi ratanattayaá¹ƒ van

__Ä• dito_ti vacanena saddhÄ• pabbajitÄ• naá¹ƒ kulaputtÄ• naá¹ƒ Ä• lasiyadosena appaá¹-
aÃ±Ã±Ä• á¹‡adosena aÃ±Ã±athÄ• paá¹-ipajjantÄ• naá¹ƒ \Be 61/ saá¹ƒvegaá¹ƒ janeti. kath
khaá¹‡asamavÄ• yaá¹ƒ paá¹-ilabhitvÄ• taá¹…khaá¹‡aá¹ƒ na kusÄ«tena vÄ• niratthakakath
vÄ«tinÄ• metabbaá¹ƒ, kiá¹ƒ kÄ• tabbaá¹ƒ? Ä• dito paá¹-á¹-hÄ• ya nirantarameva tÄ«su sikk
etthÄ• ha --- kiá¹ƒ taá¹ƒ ratanattayaá¹ƒ nÄ• ma, yaá¹ƒ vanditvÄ• thero khuddasikkhaá¹ƒ pa
--- buddharatanaá¹ƒ dhammaratanaá¹ƒ saá¹…gharatananti imÄ• ni tÄ«á¹‡i ratanÄ• ni. tÄ• n
``ratanÄ• nÄ«â€™â€™ ti vuccanti. apica ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (dÄ«0 nÄ«0-a II 33; Spk III
Sn-a I 226; Nidd I-a 50; Ud-a 45) ---

imissÄ• gÄ• thÄ• ya vasena ratanattho veditabbo.

mÄ• tikÄ• vaá¹‡á¹‡anÄ•

(kha-ja) idÄ• ni ``samÄ• tikaâ€™â€™ nti vuttattÄ• mÄ• tikaá¹ƒ tÄ• va dassetuá¹ƒ __ ``pÄ•
cattÄ• roâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. sabbasikkhÄ• naá¹ƒ pana mÅ«labhÅ«tattÄ• adhis
vuttÄ• . ``sÄ«le patiá¹-á¹-hÄ• yÄ• â€™â€™ ti (suá¹ƒ0 ni0 I 1.23, 192; Peá¹- 22; Mil II 1.9) hi
tatrÄ• pi mahÄ• sÄ• vajjattÄ• , mÅ«lacchejjavasena pavattanato ca sabbapaá¹-hamaá¹ƒ jÄ•
paá¹-hamaá¹ƒ vuttÄ• ti. idÄ• ni yathÄ• nikkhittÄ• ni mÄ• tikÄ• padÄ• ni paá¹-ipÄ• á¹-iyÄ• vi
``pÄ• rÄ• jikÄ• ca cattÄ• roâ€™â€™ ti paá¹-hamapadaá¹ƒ uddhaá¹-aá¹ƒ, tassÄ• yamattho
parÄ• jitÄ• parÄ• jayamÄ• pannÄ• , sikkhÄ• padaá¹ƒ atikkamitvÄ• teneva Ä• pattiá¹ƒ Ä• p
parÄ• jayamÄ• pÄ• ditÄ• nametaá¹ƒ adhivacanaá¹ƒ, te pana cattÄ• roti vuttaá¹ƒ hoti.

1. pÄ• rÄ• jikaniddesavaá¹‡á¹‡anÄ•

1-2__._ idÄ• ni \Be 62/ te dassetuá¹ƒ __ ``maggattayeâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tatth
manussÄ• manussatiracchÄ• nagatÄ• naá¹ƒ vasena tisso itthiyo, tayo ubhatobyaÃ±janakÄ•
purisÄ• ti pÄ• rÄ• jikavatthubhÅ«tÄ• naá¹ƒ nimittÄ• naá¹ƒ nissayÄ• dvÄ• dasamattÄ• hont
vaccamaggappassÄ• vamaggamukhamaggavasena tayo maggÄ• . tattha manussitthiyÄ• ta
tiracchÄ• nagatitthiyÄ• tayoti nava, tathÄ• manussaubhatobyaÃ±janakÄ• dÄ«naá¹ƒ. manu
vaccamaggamukhamaggavasena dve dve katvÄ• cha, tathÄ• manussapurisÄ• dÄ«nanti s
honti. te sabbe pariggahetvÄ• idha __ ``maggattayeâ€™â€™ _ti vuttaá¹ƒ, tasmiá¹ƒ maggat
__anikkhittasikkho_ti bhikkhubhÄ• vato cavitukÄ• matÄ• cittena yathÄ• lakkhaá¹‡aá¹ƒ apac
__santhatasanthate_ti vatthÄ• dÄ«su yena kenaci santhate vÄ• asanthate vÄ• . __allokÄ•
pakativÄ• tena asamphuá¹-á¹-happadese. __nimitta_nti aá¹…gajÄ• taá¹ƒ. __saá¹ƒsanthataa

attano aá¹…gajÄ• taá¹ƒ vatthÄ• dÄ«naá¹ƒ aÃ±Ã±atarena paá¹-icchannaá¹ƒ vÄ• appaá¹-icc
__upÄ• diá¹‡á¹‡a_nti anaá¹-á¹-hakÄ• yappasÄ• daá¹ƒ. vuttappakÄ• re maggattaye pavesan
sambandho. naá¹-á¹-hakÄ• yappasÄ• daá¹ƒ pana pÄ«á¸·akaá¹ƒ vÄ• cammakhilaá¹ƒ vÄ• lo
dukkaá¹-aá¹ƒ, manussÄ• naá¹ƒ pana jÄ«vamÄ• nakasarÄ«re akkhinÄ• sÄ• kaá¹‡á¹‡acchid
katavaá¹‡e vÄ• methunarÄ• gena tilabÄ«jamattampi aá¹…gajÄ• taá¹ƒ pavesantassa thullac
upakacchakÄ• dÄ«su ca dukkaá¹-aá¹ƒ. tiracchÄ• nagatÄ• naá¹ƒ hatthiassagoá¹‡agadrabha
nÄ• sÄ• ya thullaccayaá¹ƒ, tathÄ• tesaá¹ƒ vatthikosesu. sabbesampi tiracchÄ• nagatÄ• naá
dukkaá¹-aá¹ƒ, tathÄ• tesaá¹ƒ avasesasarÄ«resupi.

idÄ• ni \Be 63/ pavesanaá¹ƒ nÄ• ma na kevalaá¹ƒ attupakkameneva hoti, bhikkhupaccatthi
\Ne 73/ parÅ«pakkamenÄ• pi hoti, tatthÄ• pi sevanacitte sati pÄ• rÄ• jiko hotÄ«ti dassanatth
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- yo bhikkhu pavesanapaviá¹-á¹-haá¹-hitauddhÄ•
sÄ• diyati, tasmiá¹ƒ khaá¹‡e sevanacittaá¹ƒ upaá¹-á¹-hapeti, sopi pÄ• rÄ• jiko hoti. yo pana
asÄ• diyanto Ä• sÄ«visamukhaá¹ƒ aá¹…gÄ• rakÄ• suÃ±ca paviá¹-á¹-haá¹ƒ viya maÃ±Ã±ati
á¹-hitaá¹ƒ nÄ• ma sukkavissaá¹-á¹-hisamayappavatti.

paá¹-hamaá¹ƒ.

3-4__._ idÄ• ni dutiyaá¹ƒ dassetuá¹ƒ __ ``Ä• diyeyyÄ• â€™â€™ _tiÄ• dimÄ• ha. ``Ä• diyey
padÄ• naá¹ƒ ``adinnaá¹ƒ theyyacittena bhave pÄ• rÄ• jikoâ€™â€™ ti iminÄ• sambandho. _
abhiyuÃ±jitvÄ• yo bhikkhu gaá¹‡heyya, so bhave pÄ• rÄ• jikoti attho. evaá¹ƒ sesesupi. __h
mittabhÄ• vena vÄ• aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto puna theyyacitte uppanne ``sÄ«se
Ä• masatÄ«â€™â€™ tiÄ• dinÄ• gaá¹‡heyyÄ• ti attho. __avahareyyÄ• _ti ``upanikkhittaá¹ƒ
bhaá¹‡á¸• aâ€™ nti vuccamÄ• no `nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ tiÄ• dinÄ• avahareyy
``sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ nessÄ• mÄ«â€™â€™ ti teneva purisena taá¹ƒ netuá¹ƒ tassa
aÃ±Ã±ena maggena taá¹ƒ santajjetvÄ• neti, evaá¹ƒ nentassa tassa purisassa paá¹-hamapA
dutiyapÄ• duddhÄ• re pÄ• rÄ• jikaá¹ƒ. ``thalaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ theyyacitto Ä• mas
__á¹-hÄ• nÄ• cÄ• veyya_. parikappitaá¹-á¹-hÄ• naá¹ƒ vÄ• suá¹…kaghÄ• taá¹ƒ vÄ• atikkÄ
vÄ«tinÄ• meyya_. yaá¹ƒ kiÃ±ci parapariggahitaá¹ƒ sassÄ• mikaá¹ƒ bhaá¹‡á¸• aá¹ƒ tehi sÄ•
vÄ• cÄ• ya vÄ• na dinnanti __adinnaá¹ƒ_.

idÄ• ni \Be 64/ na iminÄ• va Ä• kÄ• rena avahÄ• rako pÄ• rÄ• jiko hoti, aÃ±Ã±athÄ• pi hotÄ
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. theyyÄ• vahÄ• rako ca balÄ• vahÄ• rako ca kusÄ• vahÄ• ra
parikappÄ• vahÄ• rako ca bhave pÄ• rÄ• jikoti sambandho. tattha __theyyÄ• vahÄ• ro_ nÄ•
kaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-atulÄ• kÅ«á¹-Ä• dÄ«hi vÄ• vaÃ±cetvÄ• gahaá¹‡aá¹ƒ. pasay
kusasaá¹…kamanaá¹ƒ katvÄ• parakoá¹-á¹-hÄ• saggahaá¹‡aá¹ƒ __kusÄ• vahÄ• ro_. parab
paá¹-icchÄ• detvÄ• sÄ• mikesu apassitvÄ• gatesu paccÄ• gantvÄ• gahaá¹‡aá¹ƒ __paá¹-i
parikappÄ• vahÄ• ro_ pana duvidho bhaá¹‡á¸• okÄ• savasena. tattha ``sÄ• á¹-ako ce, gaá¹

gaá¹‡hissÄ• mÄ«â€™â€™ ti bhaá¹‡á¸• aá¹ƒ parikappetvÄ• andhakÄ• re pasibbakaá¹ƒ gaá
hoti, uddhÄ• reyeva \Ne 74/ pÄ• rÄ• jikaá¹ƒ. sace suttaá¹ƒ hoti, rakkhati, puna ``suttaâ€™â€
``yaá¹ƒ laddhaá¹ƒ, taá¹ƒ gahetabbaâ€™â€™ nti uggaá¹‡hanto uddhÄ• reyeva pÄ• rÄ• jikaá
__bhaá¹‡á¸• aparikappo_. okÄ• saparikappo gabbhadvÄ• rappamukhavihÄ• rÄ• dÄ«naá¹ƒ
``sace maá¹ƒ etthantare passanti, dassÄ• mi, no ce passanti, gaá¹‡hitvÄ• gacchÄ• mÄ«â€
parikappitaparicchedaá¹ƒ atikkamantassa padavÄ• rena pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ, ayaá

idÄ• ni imasmiá¹ƒ adinnÄ• dÄ• ne vinicchayanayaá¹ƒ dassetuá¹ƒ __ ``bhaá¹‡á¸• akÄ• lagg
vuttaá¹ƒ. __etthÄ• _ti adinnÄ• dÄ• ne. __nicchayo_ti vinicchayo kÄ• tabboti attho. tattha ker
``mayÄ• idaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ theyyacittena gahitaâ€™â€™ nti vutte vinayadhare
Ä• pattiá¹ƒ anÄ• ropetvÄ• tassa bhaá¹‡á¸• assa sÄ• mikaassÄ• mikabhÄ• vaá¹ƒ upaparikk
tassa bhaá¹‡á¸• assa agghavasena Ä• pattiyÄ• kÄ• retabbo. sace nirÄ• layakÄ• le gahitaá
kÄ• retabbo, ayaá¹ƒ bhaá¹‡á¸• avasena vinicchayo.

__kÄ• lo_ti avahÄ• rakÄ• lo. tadeva hi bhaá¹‡á¸• aá¹ƒ kadÄ• ci mahagghaá¹ƒ hoti, kadÄ• c
yasmiá¹ƒ kÄ• le avahaá¹-aá¹ƒ, tasmiá¹ƒ kÄ• le yo tassa aggho, tena agghena Ä• pattiyÄ• k
kÄ• lavasena vinicchayo.

__aggho_ti bhaá¹‡á¸• aggho. navabhaá¹‡á¸• assa hi yo aggho, so pacchÄ• parihÄ• yati, ta
bhaá¹‡á¸• aá¹ƒ pakatiagghavaseneva na kÄ• retabbaá¹ƒ, ayaá¹ƒ agghavasena vinicchayo.
bhaá¹‡á¸• uá¹-á¹-hÄ• nadese hi bhaá¹‡á¸• aá¹ƒ appagghaá¹ƒ hoti, aÃ±Ã±attha mahagghaá
bhaá¹‡á¸• aá¹ƒ avahaá¹-aá¹ƒ, tasmiá¹ƒyeva dese agghena kÄ• retabbo, ayaá¹ƒ desavasena

paribhogenapi sÄ• á¹-akÄ• dikassa bhaá¹‡á¸• assa aggho parihÄ• yati, tasmÄ• tassa parib
parihÄ«nÄ• parihÄ«nabhÄ• vo upaparikkhitabbo, ayaá¹ƒ paribhogavasena vinicchayo.

dutiyaá¹ƒ.

<5> idÄ• ni tatiyaá¹ƒ dassetuá¹ƒ __ ``manussaviggahaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. ta
paá¹-isandhiviÃ±Ã±Ä• á¹‡ena \Ne 75/ saddhiá¹ƒ uppannaá¹ƒ kalalarÅ«paá¹ƒ Ä• diá¹ƒ katvÄ
vÄ«sativassasatÄ• yukassa sattassa yÄ• va maraá¹‡akÄ• lÄ• etthantare anupubbena vudd
manussaviggaho nÄ• ma, evarÅ«paá¹ƒ manussaviggahanti attho. __ciccÄ• _ti vadhakaceta
pakappetvÄ• abhivitaritvÄ• vÄ«tikkamoti attho. __jÄ«vitÄ• vÄ• viyojaye_ti vuttappakÄ• ra
\Be 66/ kalalakÄ• lepi tÄ• panamaddanehi vÄ• bhesajjasampadÄ• nena vÄ• tato vÄ• uddh
santativikopanavasena yo jÄ«vitÄ• viyojeyya, so cuto bhaveti sambandho. kiÃ±ca bhiyyo --
``satthahÄ• rakaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ettha haratÄ«ti hÄ• rakaá¹ƒ, kiá¹ƒ harat
haritabbanti vÄ• hÄ• rakaá¹ƒ, upanikkhipitabbanti attho, satthaÃ±ca taá¹ƒ hÄ• rakaÃ±cÄ• ti
assÄ• _ti manussaviggahassa. yathÄ• manussaviggaho icchiticchitakkhaá¹‡e taá¹ƒ asiÄ• c

tathÄ• sayaá¹ƒ __maraá¹‡acetano_ maraá¹‡Ä• dhippÄ• yo hutvÄ• upanikkhipeyya. sopi cu
thÄ• varappayogaá¹ƒ dasseti.

6-7__._ idÄ• ni ``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ tiÄ• dividhiá¹ƒ
maraá¹‡Å«pÄ• yaá¹ƒ, vadeyya maraá¹‡e guá¹‡aâ€™â€™ _nti vuttaá¹ƒ. tattha ``satthaá¹ƒ v
khÄ• da, rajjuyÄ• vÄ• ubbandhitvÄ• kÄ• laá¹ƒ karohÄ«â€™â€™ tiÄ• dinÄ• nayena maraá
maraá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• panettha bahuvidhÄ• ``kÄ• yena saá¹ƒvaá¹‡á¹‡eti, vÄ• cÄ• y
lekhÄ• ya vÄ• saá¹ƒvaá¹‡á¹‡etÄ«â€™â€™ ti vuttattÄ• . tattha __kÄ• yena saá¹ƒvaá¹‡á¹‡e
viÃ±Ã±Ä• peti. ``yo papÄ• te papatanÄ• dÄ«ni katvÄ• marati, so dhanaá¹ƒ vÄ• labhati, yas
saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ tiÄ• dinÄ• nayena saá¹ƒvaá¹‡á¹‡eti, Ä• patti dukkaá¹-a
koci ``marissÄ• mÄ«â€™â€™ ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, thullaccayaá¹ƒ. marati ce
sesesupi. __dÅ«tena saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ pana dÅ«tassa sÄ• sanaá¹ƒ Ä• rocÄ• peti
``yo evaá¹ƒ marati, so dhanaá¹ƒ vÄ• labhatÄ«â€™â€™ ti sabbaá¹ƒ purimasadisameva. __
nÄ• ma giripabbatapurÄ• á¹‡Ä• dilekhaá¹ƒ likhati, ``yo evaá¹ƒ maratÄ«â€™â€™ tiÄ• di vutt
maraá¹‡Å«pÄ• yaá¹ƒ vÄ• gÄ• heyya, maraá¹‡e vÄ• guá¹‡aá¹ƒ vadeyya, so cuto bhaveti s

idÄ• ni \Be 67/ pana imassa manussaviggahassa chabbidhe payoge dassetuá¹ƒ __ ``payog
Ä• raddhaá¹ƒ. sÄ• hatthikanissaggikaÄ• á¹‡attikathÄ• varaiddhimayavijjÄ• mayÄ• naá¹ƒ va
chappayogÄ• ti adhippÄ• yo. tattha __sÄ• hatthiko_ti sayaá¹ƒ mÄ• rentassa kÄ• yena vÄ•
vÄ• paharaá¹‡aá¹ƒ. __nissaggiko_ti dÅ«re á¹-hitaá¹ƒ mÄ• retukÄ• massa kÄ• yÄ• dÄ«hi
ususattiyantapÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ nissajjanaá¹ƒ. __Ä• á¹‡attiko_ti ``asukaá¹ƒ nÄ• ma m
Ä• á¹‡Ä• pentassa Ä• á¹‡Ä• panaá¹ƒ. __thÄ• varo_ti opÄ• takkhaá¹‡anaá¹ƒ, apassenasaá¹
upanikkhipanaá¹ƒ, taá¸·Ä• kÄ• dÄ«su visasampayojanaá¹ƒ, rÅ«pÅ«pahÄ• roti evamÄ• di. k
payojanaá¹ƒ __iddhipayogaá¹ƒ_. mÄ• raá¹‡atthÄ• ya vijjÄ• naá¹ƒ parijappanaá¹ƒ __vijjÄ• m

idÄ• ni imesu chasu payogesu Ä• á¹‡attiyaá¹ƒ saá¹…ketavisaá¹…ketataá¹ƒ dassetuá¹ƒ __
``kÄ• lavatthÄ• vudhiriyÄ• pathÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kÄ• lo_ti pubbaá¹‡has
yobbanathÄ• variyÄ• dikÄ• lopi ca. imesu yaá¹ƒ kiÃ±ci kÄ• laá¹ƒ niyametvÄ• ``imasmiá¹ƒ m
ti Ä• á¹‡atto sace tasmiá¹ƒyeva kÄ• le mÄ• reti, Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. sa
vÄ• pacchÄ• vÄ• mÄ• reti, Ä• á¹‡Ä• pako muccati. __vatthÅ«_ti mÄ• retabbo puggalo. sa
Ä• á¹‡Ä• pakassa Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. atha aÃ±Ã±aá¹ƒ mÄ• reti, Ä• á¹‡
sesesupi vuttanayeneva vinicchayo veditabbo. __Ä• vudha_nti asiÄ• di. __iriyÄ• patho_ti m
vÄ• nisajjÄ• vÄ• ti evamÄ• diko. __kiriyÄ• viseso_ti vijjhanaá¹ƒ vÄ• chedanaá¹ƒ vÄ• bhed
sÅ«lÄ• ropanaá¹ƒ vÄ• ti evamÄ• diko. __okÄ• so_ti gÄ• mo vÄ• vanaá¹ƒ vÄ• gehaá¹ƒ vÄ•
68/ yathÄ• vadhako Ä• á¹‡atto, tathÄ• tathÄ• kate Ä• á¹‡Ä• pakassa Ä• patti, aÃ±Ã±athÄ
Ä• á¹‡attiyaá¹ƒ pana ayaá¹ƒ viseso ``adhiá¹-á¹-hÄ• yÄ• ti adhiá¹-á¹-hahitvÄ• Ä• á¹‡Ä• peti
pahara, evaá¹ƒ ghÄ• tehÄ«â€™â€™ ti vuttÄ• ya pÄ• á¸·iyÄ• labbhatÄ«ti Ã±Ä• tabbo.

tatiyaá¹ƒ.

8-9__._ idÄ• ni catutthaá¹ƒ dassetuá¹ƒ __ ``jhÄ• nÄ• dibhedaâ€™â€™ _ntiÄ• dimÄ• ha. tas
vimokkho samÄ• dhi samÄ• patti Ã±Ä• á¹‡adassanaá¹ƒ maggabhÄ• vanÄ• phalasacchikiri
vinÄ«varaá¹‡atÄ• cittassa suÃ±Ã±Ä• gÄ• re abhiratÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ uttarima
natthitÄ• ya nosantaá¹ƒ ``mayi atthÄ«â€™â€™ ti attani vÄ• taá¹ƒ ``ahaá¹ƒ ettha sandissÄ•
vÄ• tattha upanetvÄ• dÄ«pento cuto bhave. __koá¹-á¹-hÄ• saá¹ƒ vÄ• _ti ettha ``jhÄ• nalÄ•
samÄ• dhilÄ• bhÄ«, samÄ• pattilÄ• bhÄ«mhÄ«â€™â€™ ti evamÄ• dinÄ• nayena koá¹-á¹-h
vÄ• _ti ``paá¹-hamassa \Ne 77/ jhÄ• nassa lÄ• bhÄ«, dutiyassa jhÄ• nassa lÄ• bhÄ«mhÄ«â
ekekaá¹ƒ vÄ• ti attho. ``atÄ«tabhave sotÄ• pannomhÄ«â€™â€™ ti vadato atÄ«tabhavaá¹ƒ
pÄ• rÄ• jikaá¹ƒ natthi, tasmÄ• __ ``paccuppannabhavassitaâ€™â€™ _nti vuttaá¹ƒ, tassa p
katvÄ• ti attho. __aÃ±Ã±Ä• padesarahita_nti ``yo te vihÄ• re vasati, so bhikkhu paá¹-hamas
lÄ• bhÄ«â€™â€™ tiÄ• dinÄ• nayena aÃ±Ã±Ä• padesaá¹ƒ vinÄ• ti attho. evaá¹ƒ dÄ«pento
__dÄ«pento_ti ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno,
lÄ• bhÄ«mhi, vasÄ«mhi, sacchikataá¹ƒ assÄ• â€™â€™ ti evamÄ• dinÄ• nayena dÄ«pento
mÄ• no adhimÄ• no, so yassa natthi, so __anadhimÄ• niko_. kena evaá¹ƒ dÄ«pentoti ce? ta
``kÄ• yena vÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ \Be 69/, kÄ• yena vÄ• vÄ• cÄ• ya vÄ• tadul
__viÃ±Ã±attipathe_ti yattha á¹-hito manussajÄ• tiko gahaá¹-á¹-ho vÄ• pabbajito vÄ• tassa
sutvÄ• samanantarameva ``imaá¹ƒ nÄ• ma esa vadatÄ«â€™â€™ ti jÄ• nÄ• ti, tattha á¹-hat
devabrahmÄ• dÄ«su aÃ±Ã±atarena Ã±Ä• teti attho.

catutthaá¹ƒ.

<10> idÄ• ni catunnampi sÄ• dhÄ• raá¹‡avinicchayaá¹ƒ vattuá¹ƒ __ ``pÄ• rÄ• jikete cattÄ•
tatthÄ• yaá¹ƒ saá¹…khepo --- __cattÄ• ro_pi __ete_ pÄ• rÄ• jikÄ• ``ekakammaá¹ƒ ekuddes
evaá¹ƒ vuttasaá¹ƒvÄ• sassa abhabbatÄ• ya __asaá¹ƒvÄ• sÄ• , yathÄ• pure_ pubbe gihikÄ•
asaá¹ƒvÄ• sikÄ• , evaá¹ƒ pacchÄ• pÄ• rÄ• jikaá¹ƒ Ä• pannÄ• pi asaá¹ƒvÄ• sÄ• ti. kiÃ±ca b
bhikkhubhÄ• vÄ• ya_ puna tena attabhÄ• vena upasampadÄ• ya avatthutÄ• ya upasampan
kiá¹ƒ viyÄ• ti ce? __sÄ«sacchinnova jÄ«vituá¹ƒ, _ yathÄ• pi sÄ«sacchinno tena attabhÄ• ve
abhabbo, evamime cattÄ• roti adhippÄ• yo.

<11> idÄ• ni imesu catÅ«su pÄ• rÄ• jikesu ye pariyÄ• yÄ• á¹‡attÄ«hi sambhavanti, te dass
cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pariyÄ• yo_ti maraá¹‡Ä• dhippÄ• yassa kÄ• yapay
tasmÄ• ``yo Ä«dise muhutte satthaá¹ƒ vÄ• Ä• haritvÄ• visaá¹ƒ vÄ• khÄ• ditvÄ• sobbhÄ•
so dhanaá¹ƒ vÄ• labhati, yasaá¹ƒ vÄ• labhatÄ«â€™â€™ tiÄ• dinÄ• nayena maraá¹‡aá¹ƒ
yo koci maratÅ«â€™â€™ ti yo pariyÄ• yena vadati, taá¹ƒ sutvÄ• sace \Ne 78/ koci tathÄ•
niyamitena pana yaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasseva maraá¹‡e pÄ• rÄ• jikaá¹ƒ. __Ä• á¹‡att
vuttatthÄ• yeva. __tatiye_ manussaviggahapÄ• rÄ• jike labbhatÄ«ti sambandho. __dutiye p

Ä• á¹‡atti eva labbhati, na pariyÄ• yoti attho. kasmÄ• naá¹ƒ pariyÄ• yena nÄ• pajjatÄ«ti? ya
``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti vuttaá¹ƒ, tathÄ• idha adinnÄ
saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti avuttattÄ• . __sesesÅ«_ti paá¹-hamacatutthesu pariyÄ• yÄ
labbhatÄ«ti attho.

<12> idÄ• ni catÅ«supi yathÄ• sambhavaá¹ƒ aá¹…gabhedaá¹ƒ dassetuá¹ƒ __ ``sevetukÄ•
vuttaá¹ƒ. tattha __methunadhammassÄ• _ti methunadhammapÄ• rÄ• jikassa. __budhÄ• _ti

<13> __manussasa_nti manussasantakatÄ• . etena petatiracchÄ• nagatapariggahesu anÄ
__tathÄ• saÃ±Ã±Ä«_ti manussasantakavasena parapariggahitasaÃ±Ã±Ä«ti attho. __vatthu
paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• tadagghanakaá¹ƒ bhaá¹‡á¸• aá¹
cÄ• _ti paÃ±cavÄ«satiyÄ• avahÄ• resu yena kenaci avahÄ• ro hotÄ«ti attho. __adinnÄ• dÄ
adinnÄ• dÄ• napÄ• rÄ• jikassa etÄ• ni paÃ±ca aá¹…gÄ• nÄ«ti adhippÄ• yo.

<14> __pÄ• á¹‡o mÄ• nussako_ti manussajÄ• tikapÄ• á¹‡o. tasmiá¹ƒ pÄ• á¹‡e __pÄ• á¹‡a
vadhakacetanÄ• . __payogo_ti taá¹ƒsamuá¹-á¹-hito sÄ• hatthikÄ• dÄ«naá¹ƒ channaá¹ƒ pay
__tena_ payogena maraá¹‡aá¹ƒ. __paÃ±cete vadhahetuyo_ti manussaviggahapÄ• rÄ• jikas

<15> __asantatÄ• _ti uttarimanussadhammassa attani asantatÄ• cÄ• ti attho. __pÄ• pamic
yo kevalaá¹ƒ \Be 71/ pÄ• pamicchataá¹ƒ vinÄ• mandattÄ• momÅ«hattÄ• bhaá¹‡ati, tassa
hoti. __tassÄ• _ti yassa Ä• roceti, tassa manussajÄ• titÄ• ca. ``yo te vihÄ• re vasati, so bhi
tiÄ• dinÄ• (Vin V 160, 336) __nÄ• Ã±Ã±Ä• padeso ca. tadevÄ• _ti tadÄ• eva taá¹…khaá¹‡
__asantadÄ«pane_ti uttarimanussadhammÄ• rocanapÄ• rÄ• jiketi attho.

<16> idÄ• ni \Ne 79/ ``pÄ• rÄ• jikÄ• ca cattÄ• roâ€™â€™ ti ettha ca-saddena saá¹…gahite
samodhÄ• netvÄ• dassetuá¹ƒ __ ``asÄ• dhÄ• raá¹‡Ä• cattÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ
ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• vajjappaá¹-icchÄ• dikÄ• ukkhittÄ• nuvattikÄ• aá¹-á¹-havatth
bhikkhunÄ«naá¹ƒ bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• nÄ• ma. etÄ• su __ubbhajÄ• á¹‡umaá¹‡â
kÄ• yasaá¹ƒsaggarÄ• gena avassutÄ• teneva rÄ• gena avassutassa manussapurisassa ak
jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ kapparÄ• naÃ±ca upari yena kenaci sarÄ«rÄ• vayavena Ä• m
adhivacanaá¹ƒ. yÄ• pana bhikkhunÄ« aÃ±Ã±issÄ• bhikkhuniyÄ• pÄ• rÄ• jikasaá¹…khÄ• t
paá¹-icchÄ• deti, sÄ• __vajjappaá¹-icchÄ• dikÄ• _ nÄ• ma. samaggena pana saá¹…ghena
bhikkhunÄ« yaá¹ƒdiá¹-á¹-hiko so hoti, tassÄ• diá¹-á¹-hiyÄ• gahaá¹‡avasena anuvattati, sÄ•
__ukkhittÄ• nuvattikÄ• _ nÄ• ma. yÄ• pana kÄ• yasaá¹ƒsaggarÄ• gena tintÄ• tathÄ• vidha
hatthaggahaá¹‡aá¹ƒ vÄ• saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒ vÄ• sÄ• diyati, kÄ• yasa
asaddhammassa paá¹-isevanatthÄ• ya purisassa hatthapÄ• se santiá¹-á¹-hati vÄ• , tattha á
saá¹…ketaá¹ƒ vÄ• gacchati, purisassa Ä• gamanaá¹ƒ vÄ• sÄ• diyati, kenaci vÄ• paá¹-icch

hatthapÄ• se á¹-hatvÄ• kÄ• yaá¹ƒ upasaá¹ƒharati, ayaá¹ƒ __aá¹-á¹-havatthukÄ• _ nÄ• mÄ•

__abhabbakÄ• _ \Be 72/ __ekÄ• dasÄ• _ti ettha paá¹‡á¸• ako theyyasaá¹ƒvÄ• sako titthiya
mÄ• tughÄ• tako pitughÄ• tako arahantaghÄ• tako bhikkhunidÅ«sako saá¹…ghabhedako lo
ubhatobyaÃ±janakoti ime ekÄ• dasa abhabbapuggalÄ• nÄ• ma. __vibbhantÄ• bhikkhunÄ«
vibbhamitukÄ• mÄ• hutvÄ• setavatthaá¹ƒ vÄ• kÄ• sÄ• yameva vÄ• gihinivÄ• sanÄ• kÄ•
pÄ• rÄ• jikamÄ• pannÄ• nÄ• ma hoti, puna upasampadaá¹ƒ na labhati, sÄ• ca pÄ• rÄ• jik
nÄ• ma kataparikammÄ• ya mudukÄ• ya piá¹-á¹-hiyÄ• samannÄ• gato. so ettÄ• vatÄ• na
anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ attano mukhamaggavaccamaggesu aÃ±Ã±
pÄ• rÄ• jiko hoti.

17-18__._ __lambÄ«_ti aá¹…gajÄ• tassa dÄ«ghattÄ• evaá¹ƒ vutto. sopi yadÄ• anabhiratiy
aá¹…gajÄ• taá¹ƒ attano mukhe vÄ• vaccamagge vÄ• paveseti, tadÄ• pÄ• rÄ• jiko hoti. __
yo anabhiratiyÄ• pÄ«á¸·ito parassa suttassa vÄ• pamattassa vÄ• aá¹…gajÄ• taá¹ƒ attano
cÄ• ti attho. __tatthevÄ• _ti parassa aá¹…gajÄ• tevÄ• ti attho \Ne 80/. yo anabhiratiyÄ• pÄ«
aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ disvÄ• attano vaccamaggena tassa upari nisÄ«dati, taá¹ƒ
paveseti, so cÄ• ti attho. ete cattÄ• ro anulomikÄ• methunassÄ• ti sambandho. kathamiti ce
maggappavesanasadisatÄ• ya, na ubhinnaá¹ƒ rÄ• gavasena sadisabhÄ• vÅ«pagatÄ• naá¹ƒ
dvayaá¹ƒdvayasamÄ• pattisadisatÄ• ya. __idhÄ• gatÄ• cattÄ• ro_ti methunadhammÄ• diva
evaá¹ƒ samodhÄ• nato catuvÄ«sati pÄ• rÄ• jikÄ• ti attho.

etthÄ• ha \Be 73/ --- mÄ• tughÄ• takapitughÄ• takaarahantaghÄ• takÄ• tatiyapÄ• rÄ• jikaá¹ƒ
bhikkhunidÅ«sako lambÄ«Ä• dayo cattÄ• ro paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• yevÄ• ti
adhippÄ• yo panettha atthi, mÄ• tughÄ• takÄ• dayo hi cattÄ• ro idha anupasampannÄ• yev
cattÄ• ro kiÃ±cÄ• pi paá¹-hamapÄ• rÄ• jikena saá¹…gahitÄ• , yasmÄ• ekena pariyÄ• yena
appaá¹-isevinopi honti, tasmÄ• visuá¹ƒ vuttÄ• ti. pÄ• rÄ• jikavinicchayo.

pÄ• rÄ• jikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesaniddesavaá¹‡á¹‡anÄ•

<19> idÄ• ni saá¹…ghÄ• disesaá¹ƒ pakÄ• setuá¹ƒ __ ``garukÄ• navÄ• â€™â€™ _tiÄ• di Ä
saá¹…ghÄ• disesÄ• idha adhippetÄ• , aÃ±Ã±attha pana pÄ• rÄ• jikÄ• pi saá¹…gayhanti. ka
avatvÄ• ``navÄ• â€™â€™ ti vuttanti ce? vÄ«tikkamakkhaá¹‡eyeva Ä• pajjitabbattÄ• paá¹-
yÄ• vatatiyakÄ• pana cattÄ• ro saá¹…ghÄ• disesÄ• saá¹…ghÄ• yattattÄ• cirena Ä• pajjan
__mocetukÄ• matÄ• _ti mocetukÄ• matÄ• yÄ• ti attho ``alajjitÄ• â€™â€™ tiÄ• dÄ«su viya.
mocanassÄ• do muccanassÄ• do muttassÄ• do methunassÄ• do phassassÄ• do kaá¹‡á¸•
nisajjanassÄ• do vÄ• cassÄ• do gehasitapemaá¹ƒ vanabhaá¹…giyanti ekÄ• dasa assÄ• dÄ

mocanassÄ• daá¹ƒ gahetvÄ• sesÄ• paá¹-ikkhittÄ• honti.

tesaá¹ƒ assÄ• dÄ• naá¹ƒ vasena evaá¹ƒ vinicchayo veditabbo --- mocetuá¹ƒ assÄ• do __m
mocanassÄ• dacetanÄ• ya \Ne 81/ nimitte upakkamati, muccati, saá¹…ghÄ• diseso. na muc
thullaccayaá¹ƒ. __muccanassÄ• de_ sace attano dhammatÄ• ya muccamÄ• naá¹ƒ assÄ• d
sace muccamÄ• naá¹ƒ assÄ• dento upakkamitvÄ• moceti, saá¹…ghÄ• disesova. attano dh
__muttassÄ• do_. etthÄ• pi upakkamassa natthitÄ• ya anÄ• patti. evaá¹ƒ sabbattha. methun
gaá¹‡hantassa muttepi anÄ• patti, ayaá¹ƒ __methunassÄ• do. phassassÄ• do_ duvidho ajjh
tattha ajjhattike tÄ• va attano nimittaá¹ƒ ``thaddhaá¹ƒ mudukanti jÄ• nissÄ• mÄ«â€™â€™ ti
kÄ«á¸·Ä• payato sace muccati, anÄ• patti. bÄ• hiraphassassÄ• de kÄ• yasaá¹ƒsaggarÄ• ge
Ä• liá¹…gato ca mutte anÄ• patti. __kaá¹‡á¸• Å«vanassÄ• de_ daddukacchÄ• dÄ«naá¹ƒ va
kaá¹‡á¸• Å«vanassÄ• dena kaá¹‡á¸• Å«vato muttepi anÄ• patti. __dassanassÄ• de_ mÄ• tu
upanijjhÄ• yato muttepi anÄ• patti. __nisajjanassÄ• de_ mÄ• tugÄ• mena saddhiá¹ƒ raho ni
vÄ• cÄ• ya assÄ• do __vÄ• cassÄ• do_. tena assÄ• dena mÄ• tugÄ• maá¹ƒ methunappaá¹
obhÄ• santassa muttepi anÄ• patti. __gehasitapeme_ mÄ• tÄ• dÄ«naá¹ƒ mÄ• tÄ• dipemen
muttepi anÄ• patti. __vanabhaá¹…ge ca_ santhavakaraá¹‡atthÄ• ya itthiyÄ• pesitaá¹ƒ
pupphÄ• divanabhaá¹…gasaÃ±Ã±itaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ ``itthannÄ• mÄ• ya nÄ• ma i
assÄ• dena Ä• masantassa muttepi anÄ• patti. etesu pana mocanassÄ• davaseneva upakk
vasena anÄ• pattÄ«ti veditabbaá¹ƒ.

__sukkassÄ• _ti ``nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ• taá¹ƒ takkavaá¹‡á¹‡aá¹ƒ dakavaá
telavaá¹‡á¹‡aá¹ƒ khÄ«ravaá¹‡á¹‡aá¹ƒ dadhivaá¹‡á¹‡aá¹ƒ sappivaá¹‡á¹‡aâ€™â€™ nti (Vin
dasasu vaá¹‡á¹‡esu yassa kassaci sukkassÄ• ti adhippÄ• yo \Be 75/. __upakkammÄ• _ti ``
bahiddhÄ• rÅ«pe moceti, ajjhattabahiddhÄ• rÅ«pe moceti, Ä• kÄ• se kaá¹-iá¹ƒ kampento m
237) evaá¹ƒ vuttesu catÅ«su upÄ• yesu aÃ±Ã±atarena upÄ• yena ``rÄ• gÅ«patthambhe mo
passÄ• vÅ«patthambhe moceti, vÄ• tÅ«patthambhe moceti, uccÄ• liá¹…gapÄ• á¹‡akadaá¹-
ti evaá¹ƒ vuttesu paÃ±casu kÄ• lesu kismiÃ±ci kÄ• le aá¹…gajÄ• te kammaniyaá¹ƒ patte ``Ä
sukhatthÄ• ya moceti, bhesajjatthÄ• ya, dÄ• natthÄ• ya, puÃ±Ã±atthÄ• ya, yaÃ±Ã±atthÄ• y
bÄ«jatthÄ• ya, vÄ«maá¹ƒsatthÄ• ya, davatthÄ• ya mocetÄ«â€™â€™ ti (Vin III 237) evaá¹ƒ
yena kenaci adhippÄ• yena hatthÄ• dÄ«su yena kenaci upakkamitvÄ• ti attho. __vimocaya_
khuddakamakkhikÄ• piveyya, tattakampi mocentoti attho. __aÃ±Ã±atra supinantenÄ• _ti yÄ
sukkavissaá¹-á¹-hi hoti, taá¹ƒ á¹-hapetvÄ• ti attho. __samaá¹‡o_ti yo koci upasampanno. __
saá¹…ghÄ• disesaá¹ƒ. __phuse_ti Ä• pajjeyyÄ• ti attho.

sukkavissaá¹-á¹-hisikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

<20> idÄ• ni kÄ• yasaá¹ƒsaggaá¹ƒ dÄ«petuá¹ƒ __ ``itthisaÃ±Ã±Ä«â€™â€™ _tiÄ• di Ä• rac
__itthisaÃ±Ã±Ä«_ti tadahujÄ• tÄ• yapi manussitthiyÄ• itthisaÃ±Ã±Ä«yeva hutvÄ• ti attho. s

paá¹‡á¸• akapurisatiracchÄ• nagatasaÃ±Ã±Ä« vÄ• hoti, thullaccayaá¹ƒ, tathÄ• itthiyÄ• kÄ
kÄ• yappaá¹-ibaddhÄ• masane ca kÄ• yappaá¹-ibaddhena kÄ• yÄ• masane ca yakkhÄ«pet
kÄ• yÄ• masane ca. purisatiracchÄ• nagatitthÄ«naá¹ƒ pana kÄ• yena kÄ• yÄ• masanepi du
yakkhÄ«Ä• dÄ«naá¹ƒ kÄ• yena kÄ• yappaá¹-ibaddhÄ• dÄ«su \Be 76/ ca. matitthiyÄ• pana
__kÄ• yasaá¹ƒsaggarÄ• gavÄ• _ti iminÄ• mÄ• tupemÄ• diá¹ƒ mokkhÄ• dhippÄ• yaÃ±ca pa
kÄ• yasaá¹ƒsaggarÄ• gena upakkamma antamaso lomenapi manussitthiá¹ƒ samphusantoti
itthiyÄ• Ä• liá¹…gatopi kÄ• yena na vÄ• yamati, kevalaá¹ƒ phassaá¹ƒyeva anubhavati, tass
hoti.

kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

<21> idÄ• ni duá¹-á¹-hullavÄ• caá¹ƒ pakÄ• setuá¹ƒ __ ``tathÄ• suá¹‡antiâ€™â€™ _ntiÄ• d
__tathÄ• _ti itthisaÃ±Ã±Ä«. manussitthiá¹ƒ suá¹‡antinti sambandho. __suá¹‡anti_nti iminÄ•
itthiyÄ• aviÃ±Ã±attipathe á¹-hitÄ• ya dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• Ä• rocentassa duá¹-á
hotÄ«ti dÄ«pitaá¹ƒ hoti. __viÃ±Ã±uÃ±cÄ• _ti iminÄ• yÄ• mahallikÄ• pi bÄ• lÄ• pi eá¸·amÅ«
asaddhammappaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ na jÄ• nÄ• ti, sÄ• idha nÄ• dhippetÄ• ti dasset
vaccamaggapassÄ• vamaggÄ• naá¹ƒ vasena maggaá¹ƒ vÄ• methunaá¹ƒ vÄ• Ä• rabbhÄ•
rÄ• go duá¹-á¹-hullavÄ• cÄ• rÄ• go, tena __duá¹-á¹-hullavÄ• cÄ• rÄ• gena_. taá¹ƒ assÄ• de
duruttavacanaá¹ƒ vatvÄ• garukaá¹ƒ phuseti attho.

kathaá¹ƒ dve magge Ä• rabbha pasaá¹ƒsati garahati? tattha pasaá¹ƒsÄ• yapi tÄ• va ``itthila
subhalakkhaá¹‡ena samannÄ• gatÄ• sÄ«â€™â€™ ti vadati, na tÄ• vasÄ«saá¹ƒ eti. ``tava v
ca subho susaá¹‡á¹-hÄ• no dassanÄ«yo, Ä«disena nÄ• ma itthilakkhaá¹‡ena subhalakkhaá
ti \Ne 83/ vadati, sÄ«saá¹ƒ eti, saá¹…ghÄ• diseso hotÄ«ti attho. garahaá¹‡e pana ``sikharaá
sambhinnÄ• si, ubhatobyaÃ±janÄ• sÄ«â€™â€™ ti imÄ• ni tÄ«á¹‡i suddhÄ• niyeva sÄ«saá¹
vaccamaggapassÄ• vamaggÄ• naá¹ƒ niyatavacanattÄ• accoá¸·Ä• rikattÄ• ca. aÃ±Ã±Ä• ni
nimittamattÄ• sÄ«â€™â€™ tiÄ• dÄ«ni \Be 77/ maggÄ• naá¹ƒ aniyatavacanattÄ• methunen
sÄ«saá¹ƒ enti. methunappaá¹-isaá¹ƒyutte ``dehi me, arahasi me dÄ• tuâ€™â€™ ntiÄ• dÄ«h
``methunadhammaá¹ƒ dehÄ«â€™â€™ tiÄ• dinÄ• methunadhamme ghaá¹-iteyeva saá¹…gh
vaccamaggapassÄ• vamagge á¹-hapetvÄ• adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ
thullaccayaá¹ƒ, tathÄ• yakkhÄ«petÄ«paá¹‡á¸• akesu vaccamaggapassÄ• vamagge methun
yakkhÄ«Ä• dÄ«naá¹ƒ adhakkhakÄ• dike vuttappakÄ• re padese duá¹ƒkkaá¹-aá¹ƒ, tathÄ• it
adhojÄ• á¹‡umaá¹‡á¸• ale kÄ• yappaá¹-ibaddhe cÄ• ti.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

<22> idÄ• ni attakÄ• mapÄ• ricariyaá¹ƒ dassetuá¹ƒ __ ``vatvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
duá¹-á¹-hullobhÄ• sane vuttappakÄ• raá¹ƒ itthiá¹ƒ itthisaÃ±Ã±Ä«yeva hutvÄ• vatvÄ• ti attho

__attakÄ• mupaá¹-á¹-hÄ• navaá¹‡á¹‡a_nti ettha methunadhammasaá¹…khÄ• tena kÄ• mer
kÄ• mupaá¹-á¹-hÄ• naá¹ƒ, attano atthÄ• ya kÄ• mupaá¹-á¹-hÄ• naá¹ƒ attakÄ• mupaá¹-á¹-hÄ
icchitanti attakÄ• maá¹ƒ, sayaá¹ƒ methunarÄ• gavasena patthitanti attho, attakÄ• maÃ±ca t
upaá¹-á¹-hÄ• naÃ±cÄ• ti attakÄ• mupaá¹-á¹-hÄ• naá¹ƒ, tassa vaá¹‡á¹‡o attakÄ• mupaá¹-á¹-
attakÄ• mupaá¹-á¹-hÄ• navaá¹‡á¹‡aá¹ƒ. ``etadaggaá¹ƒ, bhagini, pÄ• ricariyÄ• naá¹ƒ yÄ• m
kalyÄ• á¹‡adhammaá¹ƒ brahmacÄ• riá¹ƒ etena dhammena paricareyyÄ• â€™â€™ ti evaá¹ƒ
__methunarÄ• gino_ti iminÄ• gilÄ• napaccayÄ• dÄ«hi upaá¹-á¹-hÄ• nassa vaá¹‡á¹‡aá¹ƒ bh
dÄ«pitaá¹ƒ hoti. __vÄ• cÄ• methunayuttenÄ• _ti ettha methunayutteneva vÄ• cÄ• ya methu
aÃ±Ã±athÄ• ti adhippÄ• yo.

attakÄ• mapÄ• ricariyasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

<23> idÄ• ni \Be 78/ saÃ±carittaá¹ƒ dassetuá¹ƒ __ ``paá¹-iggahetvÄ• â€™â€™ _tiÄ• di Ä•
__paá¹-iggahetvÄ• _ti itthiyÄ• vÄ• purisena vÄ• ubhinnaá¹ƒ mÄ• tÄ• dÄ«hi vÄ• ``bhante,
vÄ• purisaá¹ƒ vÄ• evaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti vutto tesaá¹ƒ vacanaá¹ƒ ``sÄ• dhÅ«â€
vÄ• ``bhaá¹‡Ä• mÄ«â€™â€™ ti vÄ• yena kenaci Ä• kÄ• rena vacÄ«bhedaá¹ƒ katvÄ• , sÄ•
sampaá¹-icchitvÄ• ti attho. __sandesa_nti ettha \Ne 84/ pana itthÄ« dasavidhÄ• mÄ• turakk
mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ•
saparidaá¹‡á¸• Ä• ti. dasa bhariyÄ• yo dhanakkÄ«tÄ• chandavÄ• sinÄ« bhogavÄ• sinÄ« pa
obhaá¹-acumbaá¹-akÄ• dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• ha

tÄ• su mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi `h
bhariyÄ• dhanakkÄ«tÄ• ... pe ... muhuttikÄ• cÄ• â€™â€™ ti, ayaá¹ƒ itthiyÄ• sandeso nÄ•
mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginiÄ• dayo bhikkhuá¹ƒ pahiá¹‡anti ``gaccha, bhante, itthannÄ•
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ... pe ... muhuttikÄ• cÄ• â€™â€™ ti, ayampi itth
evaá¹ƒ piturakkhitÄ• dÄ«supi nayo netabbo. puriso bhikkhuá¹ƒ pahiá¹‡ati ``gaccha, bhante,
mÄ• turakkhitaá¹ƒ brÅ«hi ... pe ... saparidaá¹‡á¸• aá¹ƒ brÅ«hi `hotu kira itthannÄ• massa bh
... pe ... muhuttikÄ• cÄ• â€™â€™ ti, ayaá¹ƒ purisassa sandeso nÄ• ma. sace purisassa
mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginiÄ• dayo bhikkhuá¹ƒ pahiá¹‡anti ``gaccha, bhante, itthannÄ•
brÅ«hi ... pe ... saparidaá¹‡á¸• aá¹ƒ brÅ«hi `hotu itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ•
cÄ• â€™â€™ ti, ayampi purisassa sandesoyeva nÄ• ma, Ä• á¹‡Ä• pananti attho.

__vÄ«maá¹ƒsitvÄ• _ti \Be 79/ ettha vuttappakÄ• rena sÄ• sanaá¹ƒ gahetvÄ• tassÄ• itthiy
tesaá¹ƒ avassÄ• rocanakÄ• naá¹ƒ mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginiÄ• dÄ«naá¹ƒ vÄ• Ä• roc
pahito, tattha gantvÄ• tassÄ• itthiyÄ• vÄ• purisassa vÄ• Ä• roceti, sÄ• itthÄ« vÄ• puris
ti sampaá¹-icchatu vÄ• , mÄ• vÄ• , lajjÄ• ya vÄ• tuá¹‡hÄ« hotu, puna Ä• gantvÄ• tassÄ•
haranto garukaá¹ƒ phuseti sambandho. ettÄ• vatÄ• ``paá¹-iggaá¹‡hati vÄ«maá¹ƒsati paccÄ
vuttaá¹ƒ aá¹…gattayaá¹ƒ sampÄ• ditaá¹ƒ hoti. imÄ• ya tivaá¹…gasampattiyÄ• saá¹…ghÄ•

dvÄ«hi aá¹…gehi thullaccayaá¹ƒ, ekena dukkaá¹-aá¹ƒ. yakkhÄ«petÄ«paá¹‡á¸• akesu aá¹…
ekena vÄ• dvÄ«hi vÄ• dukkaá¹-anti.

saÃ±carittasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

<24> idÄ• ni kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ Ä• vi kÄ• tuá¹ƒ __ ``saá¹ƒyÄ• citaparikkhÄ• raâ€
tatrÄ• yaá¹ƒ \Ne 85/ saá¹…khepattho --- ``vÄ• siá¹ƒ detha, pharasuá¹ƒ dethÄ• â€™â€™ tiÄ
pavattitayÄ• canÄ• ya gahitaparikkhÄ• raá¹ƒ __saá¹ƒyÄ• citaparikkhÄ• raá¹ƒ_ padabhÄ• ja
tikkhattuá¹ƒ yÄ• citvÄ• laddhabhikkhÅ«hi vÄ• saá¹…gheneva vÄ• tattha gantvÄ•
sÄ• rambhÄ• nÄ• rambhasaparikkamanÄ• parikkamanabhÄ• vaá¹ƒ Ã±atvÄ• __adesitavatt
vÄ• hoti avalittÄ• vÄ• ullittÄ• valittÄ• vÄ• â€™â€™ ti (Vin III 349) evaá¹ƒ vuttalakkhaá¹‡a
``tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ, dÄ«ghaso dvÄ• dasa vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ sat
III 348) evaá¹ƒ __vuttapamÄ• á¹‡Ä• tikkantaá¹ƒ, _ ``mayhaá¹ƒ vÄ• sÄ• gÄ• raá¹ƒ esÄ• â€™
etissÄ• ti attuddesÄ• , taá¹ƒ __attuddesaá¹ƒ_ katvÄ• __garuá¹ƒ_ saá¹…ghÄ• disesaá¹ƒ ph
panettha vinicchayo --- adesitavatthukaá¹ƒ \Be 80/ pamÄ• á¹‡Ä• tikkantaá¹ƒ kunthakipillikÄ
katattÄ• sÄ• rambhaá¹ƒ dvÄ«hi balÄ«baddehi yuttena sakaá¹-ena gantuá¹ƒ asakkuá¹‡eyya
ullittÄ• dibhedaá¹ƒ kuá¹-iá¹ƒ attano vasanatthÄ• ya karonto vÄ• kÄ• rÄ• pento vÄ• ``idÄ• n
gamissatÄ«â€™â€™ ti paá¹-hamapiá¹‡á¸• adÄ• ne thullaccayaá¹ƒ, dutiyapiá¹‡á¸• adÄ• ner
saá¹…ghÄ• disese dve ca dukkaá¹-Ä• ni, sace desitavatthukÄ• yeva vÄ• pamÄ• á¹‡Ä• tikk
saá¹…ghÄ• disesaá¹ƒ dve ca dukkaá¹-Ä• ni Ä• pajjatÄ«ti.

kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

<25> idÄ• ni vihÄ• rakÄ• rasikkhÄ• padaá¹ƒ dassetuá¹ƒ __ ``mahallakaâ€™â€™ _ntiÄ• di
__mahallaka_nti sassÄ• mikabhÄ• vena saá¹ƒyÄ• citakuá¹-ito mahantabhÄ• vo etassa atthi
desÄ• petvÄ• pamÄ• á¹‡Ä• tikkamenÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• pamÄ• á¹‡amaha
mahallakaá¹ƒ vihÄ• raá¹ƒ vÄ• katvÄ• ti attho. ettha pana adesitavatthukabhÄ• vena eko sa
anantarasadisameva. idha ca tattha ca vÄ• sÄ• gÄ• raá¹ƒ á¹-hapetvÄ• uposathÄ• gÄ• raá¹
aggisÄ• laá¹ƒ vÄ• bhavissatÄ«ti evamÄ• dinÄ• nayena karontassa anÄ• patti.

vihÄ• rakÄ• rasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

<26> idÄ• ni amÅ«lakasikkhÄ• padaá¹ƒ pakÄ• setuá¹ƒ __ ``amÅ«lakenÄ• â€™â€™ _tiÄ• d
__amÅ«lakenÄ• _ti yaá¹ƒ codakena cuditakamhi puggale adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparisaá¹
dassanasavanaparisaá¹…kÄ• saá¹…khÄ• tÄ• naá¹ƒ mÅ«lÄ• naá¹ƒ abhÄ• vato amÅ«lakaá¹
sambandho. tattha \Ne 86/ __adiá¹-á¹-haá¹ƒ_ nÄ• ma attano pasÄ• dacakkhunÄ• vÄ• dibb
adiá¹-á¹-haá¹ƒ. __asutaá¹ƒ_ \Be 81/ nÄ• ma tatheva kenaci vuccamÄ• naá¹ƒ na sutaá¹ƒ. __
cittena aparisaá¹…kitaá¹ƒ, taá¹ƒ pana diá¹-á¹-hasutamutavasena tividhaá¹ƒ. tattha bhikkhuÃ

tathÄ• rÅ«pe á¹-hÄ• ne disvÄ• ``addhÄ• imehi kataâ€™â€™ nti vÄ• ``karissantÄ«â€™â€
__diá¹-á¹-haparisaá¹…kitaá¹ƒ_ nÄ• ma. andhakÄ• re paá¹-icchannokÄ• se vÄ• bhikkhussa
vacanaá¹ƒ sutvÄ• dutiyassa atthibhÄ• vaá¹ƒ ajÄ• nanto pubbe vuttanayena parisaá¹…kati,
__sutaparisaá¹…kitaá¹ƒ_ nÄ• ma. dhuttehi itthÄ«hi saddhiá¹ƒ paccantavihÄ• resu pupphaga
anubhavitvÄ• gataá¹-á¹-hÄ• naá¹ƒ disvÄ• ``kena nu kho idaá¹ƒ kataâ€™â€™ nti vÄ«maá¹
bhikkhunÄ• gandhÄ• dÄ«hi pÅ«jÄ• katÄ• hoti, bhesajjatthÄ• ya ariá¹-á¹-haá¹ƒ vÄ• pÄ«ta
ghÄ• yitvÄ• ``ayaá¹ƒ so bhavissatÄ«â€™â€™ ti parisaá¹…kati, idaá¹ƒ __mutaparisaá¹…kit
tividhÄ• ya parisaá¹…kÄ• ya abhÄ• vena aparisaá¹…kitanti attho.

__codento_ti ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ Ä• pannosi, assamaá¹‡osi, asakyaputtiyosÄ«â€
sayaá¹ƒ codentoti attho. evaá¹ƒ codentassa vÄ• cÄ• ya vÄ• cÄ• ya saá¹…ghÄ• diseso. __c
tassa samÄ«pe á¹-hatvÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• petvÄ• codÄ• pento tassa Ä• á
garuá¹ƒ phuseti attho. atha sopi cÄ• vanÄ• dhippÄ• yena ``mayÄ• pi diá¹-á¹-haá¹ƒ atthÄ«â€
codeti, dvinnampi vÄ• cÄ• ya Ä• patti. __vatthunÄ• antimena cÄ• _ti bhikkhuno anurÅ«pes
pÄ• rÄ• jikesu aÃ±Ã±atarenÄ• ti attho. __cÄ• vetu_nti brahmacariyÄ• cÄ• vetuá¹ƒ, yo sudo
katÅ«pasampadaá¹ƒ puggalaá¹ƒ suddhadiá¹-á¹-hiko samÄ• no cÄ• vanÄ• dhippÄ• yena co
saá¹…ghÄ• disesoti adhippÄ• yo. __suá¹‡amÄ• na_nti iminÄ• parammukhÄ• dÅ«tena vÄ•
codentassa \Be 82/ na ruhatÄ«ti dÄ«pitaá¹ƒ hoti. parammukhÄ• pana sattahi Ä• pattikkhan
dukkaá¹-aá¹ƒ.

amÅ«lakasikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

<27> idÄ• ni aÃ±Ã±abhÄ• giyasikkhÄ• padaá¹ƒ dassetuá¹ƒ __ ``aÃ±Ã±assa kiriyaâ€™â€™
__aÃ±Ã±assa kiriya_nti aÃ±Ã±assa khattiyÄ• dijÄ• tikassa pÄ• rÄ• jikassa vÄ«tikkamasaá¹
disvÄ• ti sambandho. __tena lesenÄ• _ti ``dasa lesÄ• jÄ• tileso nÄ• maleso gottaleso liá¹…
pattaleso cÄ«varaleso upajjhÄ• yaleso Ä• cariyaleso senÄ• sanalesoâ€™â€™ ti (Vin III 394
dasasu lesesu yo tasmiá¹ƒ puggale dissati, tena lesena tadaÃ±Ã±aá¹ƒ puggalaá¹ƒ brahmac
antimavatthunÄ• codento garukaá¹ƒ phuseti attho. tattha aÃ±Ã±ampi vatthuá¹ƒ lissati siliss
Ä«sakaá¹ƒ allÄ«yatÄ«ti leso, jÄ• tiyeva leso __jÄ• tileso_. esa nayo sesapadesupi. lesena c
codeti? aÃ±Ã±o khattiyajÄ• tiko iminÄ• codakena pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjan
aÃ±Ã±aá¹ƒ attano veriá¹ƒ khattiyajÄ• tikaá¹ƒ bhikkhuá¹ƒ passitvÄ• taá¹ƒ khattiyajÄ• tilesaá
codeti ``khattiyo mayÄ• diá¹-á¹-ho pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto, tvampi khatt
dhammaá¹ƒ Ä• pannosÄ«â€™â€™ ti vÄ• ``so tvaá¹ƒ khattiyo, nÄ• Ã±Ã±o, pÄ• rÄ• jikaá¹ƒ
ti vÄ• codeti. evaá¹ƒ nÄ• malesÄ• dayopi veditabbÄ• .

aÃ±Ã±abhÄ• giyasikkhÄ• padaá¹ƒ navamaá¹ƒ.

<28> ettÄ• vatÄ• \Be 83/ ``garukÄ• navÄ• â€™â€™ ti uddiá¹-á¹-he vitthÄ• rato dassetvÄ•

paá¹-ipajjanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``chÄ• deti jÄ• namÄ• pannaâ€™â€™ _ntiÄ• di vut
piá¹‡á¸• attho --- yo bhikkhu ``ayaá¹ƒ itthannÄ• mÄ• Ä• pattÄ«â€™â€™ ti Ä• pattivasena v
na vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ vatthuvasena vÄ• __jÄ• namÄ• pannaá¹ƒ_ Ä• pattiá¹ƒ y
bhikkhunÄ• akÄ• mÄ• __parivÄ• so_ vasitabboti. __careyyÄ• _ti mÄ• nattaá¹ƒ samÄ• dÄ•
divasanti ce? cha rattiyo. mÄ• nattavÄ• so pana saá¹…gheyeva, na gaá¹‡e, na puggale, ten
``saá¹…gheâ€™â€™ _ti. __parivuttho_ti ``tayo kho upÄ• li pÄ• rivÄ• sikassa bhikkhuno ratt
vippavÄ• so anÄ• rocanÄ• â€™â€™ ti (Vin II 83) evaá¹ƒ vuttaá¹ƒ ratticchedaá¹ƒ akatvÄ• p
__sahavÄ• so_ti pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne udakapÄ• taá¹-á¹-hÄ• nab
nÄ• ma aÃ±Ã±aá¹ƒ pakatattaá¹ƒ bhikkhuá¹ƒ vinÄ• vÄ• so. __anÄ• rocanÄ• _ti Ä• gantukÄ•
tÄ«su ekenÄ• pi ratticchedo hoti eva. ettha pana upacÄ• rasÄ«magatÄ• naá¹ƒ Ä• rocetabba
bahi á¹-hitÄ• nampi sace saddaá¹ƒ suá¹‡Ä• ti, passati, dÅ«raá¹ƒ vÄ• gantvÄ• Ä• rocetabb
ratticchedo ceva vattabhede dukkaá¹-aÃ±ca hoti. ajÄ• nantasseva upacÄ• rasÄ«maá¹ƒ pav
ratticchedova hoti, na vattabhedo.

__ciá¹‡á¹‡amÄ• natta_nti ``cattÄ• ro kho, upÄ• li, mÄ• nattacÄ• rikassa bhikkhuno ratticch
vippavÄ• so anÄ• rocanÄ• Å«ne gaá¹‡e caraá¹‡aâ€™â€™ nti (Vin II 92) evaá¹ƒ vuttaá¹ƒ ra
ciá¹‡á¹‡amÄ• nattaá¹ƒ pariniá¹-á¹-hitamÄ• nattanti attho. ettha pana sahavÄ• sÄ• dayo pari
eva. ``Å«ne gaá¹‡e caraá¹‡aâ€™â€™ nti ettha gaá¹‡o cattÄ• ro vÄ• atirekÄ• vÄ• bhikkhÅ
tÄ«hi bhikkhÅ«hi saddhiá¹ƒ vasati, ratticchedo hotiyeva, ``sace pana tena tesaá¹ƒ atthibhÄ•
Ä• rocite pakkamanti, Å«ne gaá¹‡e caraá¹‡adoso na hotÄ«â€™â€™ ti (Sp (to Vin II) 97) __
vuttaá¹ƒ kira. __abbheyyÄ• _ti taá¹ƒ bhikkhuá¹ƒ vÄ«satigaá¹‡o saá¹…gho abbheyya sampa
abbhÄ• nakammavasena osÄ• reyyÄ• ti attho. sace ekenapi Å«no vÄ«satigaá¹‡o bhikkhusa
abbheyya, so ca bhikkhu na abbhito, te ca bhikkhÅ« gÄ• rayhÄ• , dukkaá¹-aá¹ƒ Ä• pajjantÄ•

<29> idÄ• ni yathÄ• chÄ• ditÄ• Ä• patti channÄ• hoti, taá¹ƒ pakÄ• raá¹ƒ dassetuá¹ƒ __ ``
vuttaá¹ƒ. tatthÄ• yaá¹ƒ padayojanÄ• --- Ä• pattitÄ• ca anukkhittatÄ• ca anantarÄ• yatÄ• c
Ä• pattinukkhittaanantarÄ• yapahuttatÄ• yo, etÄ• su catÅ«su tathÄ• saÃ±Ã±itÄ• ca chÄ• d
cÄ• ti evaá¹ƒ dasahaá¹…gehi aruá¹‡uggamamhi channÄ• hotÄ«ti. ettha pana Ä• pattiÄ• dÄ
Ä• pattisaÃ±Ã±itÄ• ca anukkhittasaÃ±Ã±itÄ• ca anantarÄ• yasaÃ±Ã±itÄ• ca pahuttasaÃ±Ã
saÃ±Ã±Ä• vasena yojetvÄ• aá¹-á¹-haá¹…gÄ• ni gahetabbÄ• ni, __chÄ• detukÄ• mo_ti idar
idamekanti evaá¹ƒ dasa.

etesu pana Ä• dito paá¹-á¹-hÄ• ya ayaá¹ƒ vinicchayo --- ``Ä• patti ca hoti Ä• pattisaÃ±Ã±Ä«
yaá¹ƒ Ä• panno, sÄ• terasannaá¹ƒ aÃ±Ã±atarÄ• hoti, sopi ca tattha garukÄ• pattisaÃ±Ã±Ä
chÄ• deti, channÄ• hoti. sace tattha anÄ• pattisaÃ±Ã±Ä« vÄ• aÃ±Ã±Ä• pattisaÃ±Ã±Ä« vÄ
acchannÄ• va hoti. tividhaá¹ƒ pana ukkhepanÄ«yakammaá¹ƒ, tena akato anukkhitto. so \Be
hutvÄ• chÄ• deti, channÄ• hoti. sace apakatattasaÃ±Ã±Ä« chÄ• deti, acchannÄ• hoti. apa
pakatattasaÃ±Ã±inÄ• pi apakatattasaÃ±Ã±inÄ• pi chÄ• ditaá¹ƒ acchÄ• ditameva hotÄ«ti. __

dasasu rÄ• jacoraaggiudakamanussÄ• manussavÄ• á¸·asarÄ«sapajÄ«vitabrahmacariyanta
anantarÄ• yikasaÃ±Ã±Ä« hutvÄ• chÄ• deti, channÄ• hoti. sace so andhakÄ• rabhÄ«ruko a
vÄ• á¸·Ä• diantarÄ• yasaÃ±Ã±Ä« hutvÄ• chÄ• deti, acchannÄ• va hoti. __pahÅ«_ti yo sakk
samÄ«paá¹ƒ gantuÃ±ceva Ä• rocituÃ±ca \Ne 89/, so ce pahusaÃ±Ã±Ä« hutvÄ• chÄ• deti, c
hutvÄ• pahusaÃ±Ã±Ä«, pahu vÄ• apahusaÃ±Ã±Ä« hutvÄ• chÄ• deti, acchannÄ• va hotÄ«

__aruá¹‡uggamamhÄ«_ti ettha purebhattaá¹ƒ vÄ• Ä• pattiá¹ƒ Ä• panno hoti pacchÄ• bhat
na uggacchati, tÄ• va Ä• rocetabbÄ• . sace pana aruá¹‡abbhantare satakkhattumpi chÄ• de
acchannÄ• va hoti. Ä• rocento pana sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• pannassa Ä• roce
Ä• roceti, Ä• patti pana Ä• vikatÄ• hoti, Ä• rocanapaccayÄ• pana aÃ±Ã±aá¹ƒ dukkaá¹-aá¹ƒ
iminÄ• aÃ±Ã±ampi vatthusabhÄ• gÄ• pattiá¹ƒ Ä• rocetuá¹ƒ na vaá¹-á¹-atÄ«ti dÄ«pito hoti. A
tava santike ekaá¹ƒ Ä• pattiá¹ƒ Ä• vi karomÄ«â€™â€™ ti vÄ• ``Ä• cikkhÄ• mÄ«â€™â€™ t
``ekaá¹ƒ Ä• pattiá¹ƒ Ä• pannabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti vÄ• ``ekaá¹ƒ garukÄ• pa
Ä• dinÄ• nayena vattabbaá¹ƒ, ettÄ• vatÄ• acchannÄ• va hoti. sace ``lahukÄ• pattiá¹ƒ Ä• ro
channÄ• va hotÄ«ti. saá¹…ghÄ• disesavinicchayo.

saá¹…ghÄ• disesaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ«varaniddesavaá¹‡á¹‡anÄ•

<30> evaá¹ƒ \Be 86/ garuke sikkhitabbÄ• kÄ• raá¹ƒ dassetvÄ• idÄ• ni cÄ«varesu dassetuá
uddhaá¹-aá¹ƒ. tattha jÄ• tito cha cÄ«varÄ• ni (Vin I 339; Sp (to Vin III) II 462-463; Kkh
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•), tÄ• ni kÄ• nÄ«ti ce, taá¹ƒ dassetuá¹ƒ __ ``khomÄ• â€™
tattha __khomaá¹ƒ_ nÄ• ma khomavÄ• kasuttehi kataá¹ƒ vatthaá¹ƒ. __sÄ• á¹‡aá¹ƒ_ nÄ• m
vatthaá¹ƒ. __bhaá¹…gaá¹ƒ_ nÄ• ma khomasuttÄ• dÄ«hi paÃ±cahi missetvÄ• kataá¹ƒ vatth
vÄ• kamayameva vÄ• ti vadanti. __kambalaá¹ƒ_ nÄ• ma manussalomaá¹ƒ vÄ• á¸·alomaá¹ƒ
kataá¹ƒ vatthaá¹ƒ. __chaá¸·etÄ• nÄ«_ti cha etÄ• ni. saha anulomehÄ«ti __sÄ• nulomÄ• ni_
cha cÄ«varÄ• nÄ«ti vuttaá¹ƒ hoti.

<31> idÄ• ni \Ne 90/ tesaá¹ƒ anulomÄ• ni dassetuá¹ƒ __ ``dukÅ«laâ€™â€™ _ntiÄ• di vutta
305) __dukÅ«laá¹ƒ_ sÄ• á¹‡assa anulomaá¹ƒ vÄ• kamayattÄ• . __paá¹-á¹-uá¹‡á¹‡a_nti paá
pÄ• á¹‡akehi saÃ±jÄ• tavatthaá¹ƒ. somÄ• radese, cÄ«nadese jÄ• taá¹ƒ __somÄ• racÄ«naja
imÄ• ni tÄ«á¹‡ipi koseyyassa anulomÄ• ni pÄ• á¹‡akehi katasuttamayattÄ• . __iddhija_nti e
puÃ±Ã±iddhiyÄ• nibbattacÄ«varaá¹ƒ. taá¹ƒ pana khomÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ hoti. ka
jÄ• liniyÄ• devakaÃ±Ã±Ä• ya anuruddhattherassa dinnavatthÄ• dikaá¹ƒ __devadinnaá¹ƒ_.
nibbattavatthasadisattÄ• channampi anulomaá¹ƒ hotiyeva kappÄ• sikassa vÄ• , iddhijampi
__tassa tassÄ• _ti khomÄ• dikassa. __anulomika_nti anurÅ«paá¹ƒ.

32-33__._ evaá¹ƒ jÄ• tito sÄ• nulomÄ• ni cha cÄ«varÄ• ni dassetvÄ• idÄ• ni tesu adhiá¹-á¹
dassetuá¹ƒ __ ``ticÄ«varaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ettha (Kkh kathinasikakhÄ• padavaá¹
dhiá¹-á¹-hÄ• nato pubbe ticÄ«varaá¹ƒ nÄ• ma \Be 87/ pÄ• á¹-ekkaá¹ƒ natthi saá¹…ghÄ• á¹-
paccattharaá¹‡Ä• divasenÄ• pi adhiá¹-á¹-hÄ• tuá¹ƒ anuÃ±Ã±Ä• tattÄ• . tasmÄ• __ ``ticÄ«va
vikappeyyÄ• â€™â€™ _ti ettha ``imaá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ nti evaá¹ƒ nÄ• me gahite
micceva vattabbaá¹ƒ, ``vikappemÄ«â€™â€™ ti pana na vattabbanti adhippÄ• yo. evaá¹ƒ se
nisÄ«danaÃ±ca __mukhapuÃ±chananisÄ«danaá¹ƒ. kaá¹‡á¸• ucchÄ• di_nti kaá¹‡á¸• uppaá
na vikappeyyÄ• ti sambandho. __etthÄ• _ti imesu navasu cÄ«varesu. __ticÄ«vara_nti ticÄ«
adhiá¹-á¹-hitaticÄ«varaá¹ƒ. __vinÄ• _ aladdhasammutiko bhikkhu avippavÄ• sasammutialad
hatthapÄ• saá¹ƒ vijahitvÄ• na vaseyyÄ• ti attho. ``na bhikkhave cÄ• tumÄ• saá¹ƒ nisÄ«dan
vippavaseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti __khuddakakkhandhake_ (Vin II 263) vut
nisÄ«danaá¹ƒ vinÄ• na vaseyyÄ• ti attho.

<34> idÄ• ni adhiá¹-á¹-hÄ• navidhiá¹ƒ dassetuá¹ƒ __ ``imaá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ _n
__miccadhiá¹-á¹-haye_ti iti adhiá¹-á¹-haye, ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hayeti attho. __ahatthapÄ• sameta_nti dÅ«re á¹-hitaá¹ƒ pana a
sallakkhetvÄ• sace ekaá¹ƒ, ``etaâ€™â€™ nti, bahÅ«ni ce, ``etÄ• nÄ«â€™â€™ ti vatvÄ• a
atthasambandho. __sesesupi ayaá¹ƒ nayo_ti yathÄ• ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹
evaá¹ƒ ``imaá¹ƒ uttarÄ• saá¹…gaá¹ƒ, imaá¹ƒ kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ adhiá¹-á¹-hÄ• m
nÄ• meneva vatvÄ• sammukhÄ• pi parammukhÄ• pi vuttanayena adhiá¹-á¹-hÄ• tabbanti vu

<35> idÄ• ni \Ne 91/ sace pubbe adhiá¹-á¹-hitaá¹ƒ ticÄ«varaá¹ƒ nisÄ«danaá¹ƒ vassikasÄ• a
kaá¹‡á¸• uppaá¹-icchÄ• dÄ«ti imesu chasu cÄ«varesu aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ atthi, pur
cÄ«varaá¹ƒ adhiá¹-á¹-hahitvÄ• parihariuá¹ƒ icchantena ``dve pana na vaá¹-á¹-antÄ«â€™â€
II 469; Kkh kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttattÄ• pubbe adhiá¹-á¹-hitaá¹ƒ paccuddh
adhiá¹-á¹-hÄ• tabbanti dassetuá¹ƒ __ ``adhiá¹-á¹-hahantoâ€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ u
__pattÄ• dhiá¹-á¹-hahane tathÄ• _ti ``imaá¹ƒ pattaá¹ƒ, etaá¹ƒ pattaâ€™â€™ nti evaá¹ƒ nÄ•
sesaá¹ƒ tÄ• disamevÄ• ti attho.

<36> __etaá¹ƒ imaá¹ƒ va saá¹…ghÄ• á¹-iá¹ƒ saá¹ƒse_ti ettha sace antogabbhe vÄ• sÄ• m
á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• ``etaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™
sace hatthapÄ• se hoti, ``imaá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ nti tesaá¹ƒ tesaá¹ƒ nÄ• mavasen
attho. paccuddhÄ• repi eseva nayo. ettha pana ``dve cÄ«varassa adhiá¹-á¹-hÄ• nÄ• kÄ• ye
vÄ• cÄ• ya vÄ• adhiá¹-á¹-hetÄ«â€™â€™ ti (Vin V 322) vuttattÄ• saá¹…ghÄ• á¹-iÄ• dikaá¹
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena cittena Ä• bhogaá¹ƒ kat
kÄ• yena adhiá¹-á¹-hÄ• tabbaá¹ƒ, yena kenaci sarÄ«rÄ• vayavena aphusantassa na vaá¹-á
adhiá¹-á¹-hahantena vacÄ«bhedaá¹ƒ katvÄ• va adhiá¹-á¹-hÄ• tabbaá¹ƒ. tathÄ• pattepi. __v

37-8__._ idÄ• ni tesaá¹ƒ pamÄ• á¹‡aparicchedaá¹ƒ dassetuá¹ƒ __ ``saá¹…ghÄ• á¹-i pacchi
vuttaá¹ƒ. tattha dÄ«ghato muá¹-á¹-hipaÃ±cakato (Sp (to Vin III) II 469; Kkh kathinasikkhÄ• p
paá¹-á¹-hÄ• ya ``tatridaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡aá¹ƒ, dÄ«ghaso nava vida
tiriyaá¹ƒ cha vidatthiyoâ€™â€™ ti (Vin IV 548) evaá¹ƒ vuttasugatacÄ«varÅ«nÄ• pi vaá¹-á¹-a
muá¹-á¹-hittikaá¹ƒ. ca-saddena atirekampi vaá¹-á¹-atÄ«ti attho. uttarÄ• saá¹…gassapi etade
dassetuá¹ƒ __ ``tathÄ• ekaá¹ƒsikassÄ• pÄ«â€™â€™ _ti vuttaá¹ƒ. antaravÄ• sakassa pana
nÄ• bhiá¹ƒ paá¹-icchÄ• detuâ€™â€™ nti (Sp (to Vin III) II 469) __aá¹-á¹-hakathÄ• _vacanat
vÄ• â€™â€™ _ti vuttaá¹ƒ.

<39> __nisÄ«danassa_ \Be 89/ __dÄ«ghenÄ• _ti ettha (Vin IV 531 Ä• dayo; Sp (to Vin IV)
nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•) __nisÄ«dana_nti santhatasadisaá¹ƒ santharitvÄ• e
vuttappamÄ• á¹‡ena dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• katÄ• hi tÄ«hi dasÄ• hi yuttassa pari

<40> __kaá¹‡á¸• uppaá¹-icchÄ• di_ \Ne 92/ (Vin IV 538; Vin I 354; Sp (to Vin IV) 537; Kkh
kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•) nÄ• ma yassa adhonÄ• bhiubbhajÄ•
piá¸·akÄ• vÄ• assÄ• vo vÄ• thullakacchu vÄ• Ä• bÄ• dho, tassa paá¹-icchÄ• danatthÄ• y
gÄ• thÄ• yo suviÃ±Ã±eyyÄ• va.

<41> __aá¸• á¸• hateyyÄ• vÄ• _ti (Vin IV 544) ettha tato uddhaá¹ƒ na vaá¹-á¹-atÄ«ti attho.

<42> __etthÄ• _ti saá¹…ghÄ• á¹-ito paá¹-á¹-hÄ• ya yÄ• va vassikasÄ• á¹-ikÄ• , tÄ• va dass
__taduttari_nti tato tesaá¹ƒ cÄ«varÄ• naá¹ƒ vuttappamÄ• á¹‡ato uttariá¹ƒ karontassa cheda
pÄ• á¹-haseso, taá¹ƒ atirekaá¹ƒ chinditvÄ• puna pÄ• cittiyaá¹ƒ desetabbanti attho.
__paccattharaá¹‡amukhacoá¸·Ä• _ti ettha ``anujÄ• nÄ• mi, bhikkhave, yÄ• va mahantaá¹ƒ
Ä• kaá¹…khati, tÄ• va mahantaá¹ƒ paccattharaá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti (Vin I 353) vuttat
pamÄ• á¹‡aparicchedo natthi,. mukhapuÃ±chanacoá¸·assa pana ukkaá¹-á¹-havasena vÄ•
pamÄ• á¹‡aparicchedo na vutto, tasmÄ• tampi appamÄ• á¹‡ikaá¹ƒ. tena vuttaá¹ƒ __
``Ä• kaá¹…khitappamÄ• á¹‡ikÄ• â€™â€™ _ti, icchitappamÄ• á¹‡ikÄ• ti attho. yÄ• va ekaá¹
paribhogatthÄ• ya icchitabbanti dvepi vaá¹-á¹-anti.

<43> __na_ \Be 90/ __dÄ«pita_nti kattha na dÄ«pitaá¹ƒ? aá¹-á¹-hakathÄ• su. kasmÄ• ti ce
samayena bhikkhÅ«naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti ticÄ«varaá¹ƒ, attho ca hoti parissÄ• vanehi
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, parikkhÄ• racoá¸·akaâ€™
bahÅ«naá¹ƒ pattathavikaparissÄ• vanÄ• dÄ«naá¹ƒ saá¹…gahavasena vuttattÄ• pÄ• á¹-ekk
pana bhagavatÄ• ``yaá¹ƒ yaá¹ƒ labbhati, taá¹ƒ taá¹ƒ iminÄ• vidhÄ• nena adhiá¹-á¹-hahitvÄ
parissÄ• vanÄ• dinÄ• attho hoti, taá¹ƒ taá¹ƒ katvÄ• gaá¹‡hantÅ«â€™â€™ ti anukampÄ• y
vikappanupagapacchimacÄ«varappamÄ• á¹‡aá¹ƒ thavikampi paá¹-aparissÄ• vanampi bahÅ
cÄ«varÄ• ni parikkhÄ• racoá¸·Ä• ni adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vatvÄ• adhiá¹-á¹-hÄ• tur

vuttaá¹ƒ __ ``tathÄ• vatvÄ• â€™â€™ _ti, ``parikkhÄ• racoá¸·aâ€™â€™ nti vatvÄ• ti attho. _
vikappanupagaá¹ƒ.

<44> __ahatakappÄ• na_nti (Vin I 348) ekavÄ• raá¹ƒ dhovitakÄ• naá¹ƒ.

<45> __utuddhaá¹-Ä• na_nti \Ne 93/ ututo dÄ«ghakÄ• lato uddhaá¹-Ä• naá¹ƒ, katavatthaki
vuttaá¹ƒ hoti. __sesÄ• _ti uttarÄ• saá¹…gaantaravÄ• sakÄ• . paá¹ƒsu viya kucchitabhÄ• va
ulati gacchatÄ«ti paá¹ƒsukÅ«laá¹ƒ, coá¸·akhaá¹‡á¸• Ä• nametaá¹ƒ nÄ• maá¹ƒ, tasmiá¹ƒ __
attho. kasmÄ• ti ce? ``anujÄ• nÄ• mi, bhikkhave, ahatÄ• naá¹ƒ dussÄ• naá¹ƒ ahatakappÄ•
saá¹…ghÄ• á¹-iá¹ƒ ekacciyaá¹ƒ uttarÄ• saá¹…gaá¹ƒ ekacciyaá¹ƒ antaravÄ• sakaá¹ƒ, utudd
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ diguá¹‡aá¹ƒ uttarÄ• saá¹…gaá¹ƒ diguá¹‡aá¹ƒ antaravÄ
yÄ• vadatthaá¹ƒ, pÄ• paá¹‡ike ussÄ• ho karaá¹‡Ä«yoâ€™â€™ ti vuttattÄ• , tasmÄ• susÄ•
antarÄ• paá¹‡e patitapilotikacÄ«vare ca paá¹-aparicchedo natthi, paá¹-asatampi vaá¹-á¹-atÄ

<46> idÄ• ni \Be 91/ ``anujÄ• nÄ• mi, bhikkhave, chinnakaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ chinnaka
chinnakaá¹ƒ antaravÄ• sakaâ€™â€™ nti (Vin I 345) vatvÄ• puna ``tena kho pana samayen
ticÄ«vare kayiramÄ• ne sabbaá¹ƒ chinnakaá¹ƒ nappahoti. bhagavato etamatthaá¹ƒ Ä• roces
bhikkhave, dve chinnakÄ• ni ekaá¹ƒ acchinnakanti. dve chinnakÄ• ni ekaá¹ƒ acchinnakaá¹ƒ
bhikkhave, dve acchinnakÄ• ni ekaá¹ƒ chinnakanti. ekaá¹ƒ chinnakaá¹ƒ nappahoti. anujÄ• n
anvÄ• dhikampi Ä• ropetuá¹ƒ. na ca, bhikkhave, sabbaá¹ƒ acchinnakaá¹ƒ dhÄ• retabbaá¹ƒ,
dukkaá¹-assÄ• â€™â€™ ti (Vin I 360) evaá¹ƒ vuttavidhÄ• naá¹ƒ dassetuá¹ƒ __ ``tÄ«sÅ«â€™
tassa attho --- tÄ«su cÄ«varesu yaá¹ƒ chinditvÄ• sibbituá¹ƒ sabbapacchimappamÄ• á¹‡aá¹
chinditabbaá¹ƒ. sabbesu pana appahontesu anvÄ• dhikaá¹ƒ Ä• diyeyyÄ• ti. tattha __anvÄ•
saá¹ƒharitvÄ• cÄ«varassa upari saá¹…ghÄ• á¹-iÄ• kÄ• rena Ä• ropetabbaá¹ƒ. Ä• gantukap
appahonake anuÃ±Ã±Ä• taá¹ƒ. sace pahoti, na vaá¹-á¹-anti, chinditabbameva. __anÄ• diá¹-
anvÄ• dhikaá¹ƒ. __na dhÄ• reyyÄ• _ti ticÄ«varÄ• dhiá¹-á¹-hÄ• navasena adhiá¹-á¹-hahitvÄ•
adhippÄ• yo.

47-8__._ idÄ• ni udositasikkhÄ• padanayaá¹ƒ dassetuá¹ƒ __ ``gÄ• meâ€™â€™ _tiÄ• di vut
(Vin III 478; Sp (to Vin III) II 477-478; Kkh udositasikkhÄ• padavaá¹‡á¹‡anÄ•) ekassa raÃ±
vÄ• vasena ekakulassa hoti, pÄ• kÄ• rÄ• dinÄ• parikkhittattÄ• ekÅ«pacÄ• ro ca, evarÅ«p
nikkhipitvÄ• tasmiá¹ƒ gÄ• me yathÄ• rucitaá¹-á¹-hÄ• ne \Ne 94/ vasituá¹ƒ labbhati. sace so
yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti, tasmiá¹ƒ ghare vasitabbaá¹ƒ, tassa vÄ• ghara
hatthapÄ• sÄ• na vijahitabbaá¹ƒ.

sace \Be 92/ so gÄ• mo vesÄ• likusinÄ• rÄ• dayo viya nÄ• nÄ• rÄ• jÅ«naá¹ƒ vÄ• bhojakÄ
vuttappakÄ• rena parikkhitto ca, evarÅ«pe gÄ• me yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ,
vatthabbaá¹ƒ. yassÄ• vÄ«thiyÄ• taá¹ƒ gharaá¹ƒ hoti, tassÄ• vÄ«thiyÄ• tassa gharassa sa

sabhÄ• ye vÄ• nagaradvÄ• re vÄ• vatthabbaá¹ƒ, tesaá¹ƒ sabhÄ• yadvÄ• rÄ• naá¹ƒ hattha
sace aparikkhitto, yasmiá¹ƒ ghare nikkhittaá¹ƒ, tattha vÄ• tassa hatthapÄ• se vÄ• vatthabb

nivesanÄ• dayo hammiyapariyosÄ• nÄ• gÄ• maparikkhepato bahi sanniviá¹-á¹-hÄ• ti vedit
gÄ• maggahaá¹‡eneva gahitattÄ• gÄ• massa ekakulanÄ• nÄ• kulaekÅ«pacÄ• ranÄ• nÅ«p
vattabbo siyÄ• . nivesanÄ• dÄ«naá¹ƒ vaseneva __pÄ• á¸·iyaá¹ƒ_ (Vin III 478 Ä• dayo) attho
gÄ• mavasena. udositavinicchaye ayaá¹ƒ nayo vuttoyeva.

__nivesane_ti ettha sace ekakulassa nivesanaá¹ƒ hoti parikkhittaÃ±ca, antonivesane cÄ«va
antonivesane vatthabbaá¹ƒ. aparikkhittaÃ±ce hoti, yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá¹
vatthabbaá¹ƒ, tassa gabbhassa hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. sace nÄ• nÄ• kulass
yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá¹ƒ, tasmiá¹ƒ gabbhe vatthabbaá¹ƒ, sabbesaá¹ƒ sÄ•
tesaá¹ƒ gabbhadvÄ• ramÅ«le vÄ• tesaá¹ƒ gabbhadvÄ• ramÅ«lÄ• naá¹ƒ vÄ• hatthapÄ• sÄ
aparikkhittaÃ±ce hoti, yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá¹ƒ, tasmiá¹ƒ gabbhe vatthabba
na vijahitabbaá¹ƒ.

__udosito_ti yÄ• nÄ• dÄ«naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ sÄ• lÄ• . __pÄ• sÄ• do_ti dÄ«ghapÄ•
muá¹‡á¸• acchadanapÄ• sÄ• do. __nÄ• vÄ• _ \Be 93/ pana thalaá¹ƒ Ä• ropetvÄ• nikkhittÄ•
sace ekakulassa nÄ• vÄ• hoti, antonÄ• vÄ• ya cÄ«varaá¹ƒ nikkhipitvÄ• antonÄ• vÄ• ya va
nÄ• vÄ• hoti nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• , yasmiá¹ƒ ovarake cÄ«varaá¹ƒ nikkhitta
cÄ«varassa hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

__aá¹-á¹-o_ti \Ne 95/ paá¹-irÄ• jÄ• dÄ«naá¹ƒ paá¹-ibÄ• hanatthaá¹ƒ iá¹-á¹-hakÄ• hi kato ba
catupaÃ±cabhÅ«miko patissayaviseso. __mÄ• á¸·o_ti ekakÅ«á¹-asaá¹…gahito caturassapÄ
udositÄ• dÄ«su mÄ• á¸·apariyosÄ• nesu nivesane vuttanayeneva vinicchayo veditabbo. niv
udositÄ• dÄ«naá¹ƒ vasena akatÄ• ya patissayavikatiyÄ• adhivacanaá¹ƒ.

__Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• maphalÄ• rÄ• mÄ• diko. sace ekakulassa Ä• rÄ• mo h
cÄ«varaá¹ƒ nikkhipitvÄ• antoÄ• rÄ• me vatthabbaá¹ƒ. sace aparikkhitto, cÄ«varassa hattha
vijahitabbaá¹ƒ. sace nÄ• nÄ• kulassa Ä• rÄ• mo hoti parikkhitto ca, dvÄ• ramÅ«le vÄ• vatth
hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. aparikkhitto ce, cÄ«varassa hatthapÄ• sÄ• na vijahi

__sattho_ nÄ• ma jaá¹…ghasatthasakaá¹-asatthÄ• namaÃ±Ã±ataro. sace ekakulassa satth
nikkhipitvÄ• purato vÄ• pacchato vÄ• sattabbhantarÄ• na vijahitabbÄ• , passato abbhant
__abbhantaraá¹ƒ_ nÄ• ma aá¹-á¹-havÄ«satihatthaá¹ƒ hoti. sace gacchanto sattho sakaá¹-e
naá¹-á¹-he antarÄ• chijjati, yasmiá¹ƒ koá¹-á¹-hÄ• se cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ, tattha va
nÄ• nÄ• kulassa hoti \Be 94/, satthe cÄ«varaá¹ƒ nikkhipitvÄ• cÄ«varassa hatthapÄ• sÄ• n

__khettakhale_su Ä• rÄ• me vuttasadisova vinicchayo. __dume_ti rukkhamÅ«le. sace ekak
hoti, yaá¹ƒ majjhanhikakÄ• le samantÄ• chÄ• yÄ• pharati, tasmiá¹ƒ á¹-hÄ• ne aviraá¸·e pa
phuá¹-á¹-hokÄ• sassa anto eva nikkhipitabbaá¹ƒ. sace viraá¸·asÄ• khassa pana rukkhassa
á¹-hapeti, aruá¹‡uggamane sace so bhikkhu tassa hatthapÄ• se na hoti, aÃ±Ã±asmiá¹ƒ vÄ•
chÄ• yÄ• yapi hoti, nissaggiyaá¹ƒ hotiyeva. nÄ• nÄ• kulassa ce hoti, cÄ«varassa hatthapÄ•

__ajjhokÄ• se_ pana viÃ±jhÄ• á¹-avÄ«Ä• dÄ«su araÃ±Ã±esupi samuddamajjhe macchaba
dÄ«pakesupi cÄ«varaá¹ƒ á¹-hapetvÄ• tato samantÄ• sattabbhantare padese yattha kattha
sattabbhantarato kesaggamattampi atikkamitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hapeti, nissaggiyaá¹ƒ h

ettha \Ne 96/ pana __pÄ• á¸·iyaá¹ƒ_ ``gÄ• mo ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• roâ€™â€™ tiÄ
mÄ• tikaá¹ƒ nikkhipitvÄ• pi gÄ• manivesanaudositakhettadhaÃ±Ã±akaraá¹‡aÄ• rÄ• mavihÄ
ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ratÄ• ``gÄ• mo ekÅ«pacÄ• ro nÄ• ma ekakulassa gÄ• mo hot
cÄ• â€™â€™ tiÄ• dinÄ• (Vin III 478) parikkhittÄ• parikkhittavasena vibhattÄ• .
aá¹-á¹-amÄ• á¸·apÄ• sÄ• dahammiyanÄ• vÄ• sattharukkhamÅ«laajjhokÄ• sÄ• nampi evaá¹
hoti, nÄ• nÄ• kulassa aá¹-á¹-o hotÄ«â€™â€™ tiÄ• dinÄ• (Vin III 484) nayena ekakulanÄ• n
``ajjhokÄ• so ekÅ«pacÄ• ro nÄ• ma agÄ• make araÃ±Ã±e samantÄ• sattabbhantarÄ• ekÅ
nÄ• nÅ«pacÄ• roâ€™â€™ ti (Vin III 494) ca evaá¹ƒ ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ratÄ• vibh
95/ parikkhittaá¹ƒ ekÅ«pacÄ• raá¹ƒ, aparikkhittaá¹ƒ nÄ• nÅ«pacÄ• ranti ca aá¹-á¹-Ä• dÄ«su
ekÅ«pacÄ• raá¹ƒ nÄ• nÄ• kulassa nÄ• nÅ«pacÄ• ranti ca gahetabbaá¹ƒ. ajjhokÄ• sapade v

__bhikkhusammutiyÄ• Ã±Ã±atrÄ• _ti yaá¹ƒ gilÄ• nassa bhikkhuno cÄ«varaá¹ƒ Ä• dÄ• ya p
Ã±attidutiyena kammena avippavÄ• sasammuti dÄ«yati, taá¹ƒ á¹-hapetvÄ• ti attho. laddhasa
rogo na vÅ«pasammati, tasmiá¹ƒ vÅ«pasante aÃ±Ã±o vÄ• kuppati, anÄ• pattiyeva.

<49> ``anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ yÄ• va Ä• bÄ• dhÄ• adhiá
vikappetuá¹ƒ. vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ, tato
nti (Vin I 358) vuttattÄ• rogapariyantÄ• kaá¹‡á¸• uppaá¹-icchÄ• di, vassÄ• napariyantÄ• va
attho. __sesÄ• _ti ticÄ«varÄ• dayo kÄ• lavasena __apariyantikÄ• _ti attho.

<50> paccattharaá¹‡Ä• dittayaá¹ƒ sadasampi adasampi rattampi arattampi Ä• diá¹‡á¹‡akap
anÄ• diá¹‡á¹‡akappampi labbhatÄ«ti attho. __nisÄ«dana_nti nisÄ«danaÃ±ca rattaá¹ƒ anÄ•
labbhatÄ«ti adhippÄ• yo. paccattharaá¹‡aparikkhÄ• ramukhapuÃ±chanacoá¸·Ä• ni pana nÄ
pupphadasÄ• dikampi vaá¹-á¹-anti, tasmÄ• __ ``sadasampÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ev
vÄ• pÄ• rupituá¹ƒ vÄ• na vaá¹-á¹-ati, kevalaá¹ƒ paccattharaá¹‡Ä• divasena adhiá¹-á¹-hÄ• n
vaá¹-á¹-ati.

<51> ticÄ«varaá¹ƒ \Ne 97/ kaá¹‡á¸• uppaá¹-icchÄ• di vassikasÄ• á¹-ikÄ• ti idaá¹ƒ pana __s

adasaá¹ƒ rajitaá¹ƒyeva kappati, taÃ±ca Ä• diá¹‡á¹‡akappamevÄ• ti attho. __sadasaá¹ƒva n
pubbe ``sadasampÄ«â€™â€™ ti ettha vuttattÄ• adasampi nisÄ«danaá¹ƒ vaá¹-á¹-atÄ«ti sar
vuttanti vadanti.

<52> __anadhiá¹-á¹-hita_nti \Be 96/ ticÄ«varÄ• divasena anadhiá¹-á¹-hitaá¹ƒ. __anissaá¹-á
aÃ±Ã±esaá¹ƒ avissajjitaá¹ƒ, taá¹ƒ pana vikappetvÄ• paribhuÃ±jitabbanti attho.

idÄ• ni vikappanupagassa pamÄ• á¹‡aá¹ƒ heá¹-á¹-himaparicchedena dassetuá¹ƒ __ ``hatth
_ntiÄ• dimÄ• ha. tattha ``anujÄ• nÄ• mi, bhikkhave, Ä• yÄ• mena aá¹-á¹-haá¹…gulaá¹ƒ sug
caturaá¹…gulavitthataá¹ƒ pacchimaá¹ƒ cÄ«varaá¹ƒ vikappetuâ€™â€™ nti (Vin I 358) vuttatt
ekahatthaá¹ƒ puthulato upaá¸• á¸• hahatthaá¹ƒ vikappetabbanti adhippÄ• yo.

<53> __ticÄ«varassÄ• _ti vinayaticÄ«varassa, na dhutaá¹…gaticÄ«varassa. tassa pana im
cÄ«varattayameva labbhati, na aÃ±Ã±aá¹ƒ labbhati. __sabbameta_nti sabbaá¹ƒ adhiá¹-á¹-h
pariharaá¹‡avidhÄ• naÃ±cÄ• ti attho. __parikkhÄ• racoá¸·iyo sabba_nti ticÄ«varÄ• dikaá¹ƒ
__tathÄ• vatvÄ• _ti ``parikkhÄ• racoá¸·aâ€™â€™ nti vatvÄ• . __adhiá¹-á¹-hatÄ«_ti adhiá¹-
ticÄ«varaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti? Ä• ma vaá¹-á¹-ati, ``
nÄ• ma pÄ• á¹-ekkaá¹ƒ nidhÄ• namukhametanti ticÄ«varaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ adhiá¹-
vaá¹-á¹-ati. udositasikkhÄ• pade pana ticÄ«varaá¹ƒ adhiá¹-á¹-hahitvÄ• pariharantassa parih
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 469) vuttaá¹ƒ, tasmÄ• ticÄ«varaá¹ƒ parikkhÄ• ra
adhiá¹-á¹-hahantena paccuddharitvÄ• puna adhiá¹-á¹-hÄ• tabbaá¹ƒ.

<54> idÄ• ni etesaá¹ƒ adhiá¹-á¹-hÄ• navijahanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``acchedavissajj
_tiÄ• di vuttaá¹ƒ. tattha __acchedo_ti corÄ• dÄ«hi acchindanaá¹ƒ. __vissajjana_nti aÃ±Ã±es
kathaá¹ƒ pana dinnaá¹ƒ, kathaá¹ƒ gahitaá¹ƒ sudinnaá¹ƒ suggahitaÃ±ca hotÄ«ti? sace ``idaá
dadÄ• mi dajjÄ• mi oá¹‡ojemi pariccajÄ• mi nissajjÄ• mi vissajjÄ• mÄ«â€™â€™ ti vÄ• ``itth
vissajjÄ• mÄ«â€™â€™ ti \Be 97/ vÄ• vadati, sammukhÄ• pi parammukhÄ• pi dinnaá¹ƒyeva
gaá¹‡hÄ• hÄ«â€™â€™ ti \Ne 98/ vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, sudin
santakaá¹ƒ karohi, tava santakaá¹ƒ hotu, tava santakaá¹ƒ karissatÄ«â€™â€™ ti vutte ``mar
mama santakaá¹ƒ hotu, mama santakaá¹ƒ karissÄ• mÄ«â€™â€™ ti vadati, duddinnaá¹ƒ du
santakaá¹ƒ karohÄ«â€™â€™ ti vutte ``sÄ• dhu, bhante, mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™

__gÄ• ho_ti vissÄ• saggÄ• ho (Sp (to Vin III) I 131). so pana evaá¹ƒ veditabbo --- ``anujÄ•
paÃ±cahaá¹…gehi samannÄ• gatassa vissÄ• saá¹ƒ gahetuá¹ƒ. sandiá¹-á¹-ho ca hoti, samb
jÄ«vati ca, jÄ• nÄ• ti ca `gahite me attamano bhavissatÄ«â€™â€™ â€™ ti (Vin I 356). tatth
diá¹-á¹-hamattakamitto. __sambhatto_ti daá¸·hamitto. __Ä• lapito_ti ``mama santakaá¹ƒ yaá
gaá¹‡heyyÄ• si, Ä• pucchitvÄ• gahaá¹‡e kÄ• raá¹‡aá¹ƒ natthÄ«â€™â€™ ti vutto. __jÄ«vat
sayitopi yÄ• va jÄ«vitindriyupacchedaá¹ƒ na pÄ• puá¹‡Ä• ti. __gahite ca attamano_ti gahite

evarÅ«passa santakaá¹ƒ ``gahite me attamano bhavissatÄ«â€™â€™ ti jÄ• nantena gahetu
anavasesapariyÄ• dÄ• navasena cetÄ• ni paÃ±ca aá¹…gÄ• ni vuttÄ• ni, vissÄ• saggÄ• ho
kathaá¹ƒ? sandiá¹-á¹-ho jÄ«vati gahite attamano, sambhatto jÄ«vati gahite attamano, Ä• lap
attamanoti evaá¹ƒ.

yo pana jÄ«vati, na ca gahite attamano hoti, tassa santakaá¹ƒ vissÄ• sabhÄ• vena gahitam
dadantena matakadhanaá¹ƒ tÄ• va ye tassa dhane issarÄ• gahaá¹-á¹-hÄ• vÄ• pabbajitÄ•
yo pana paá¹-hamaá¹ƒyeva ``suá¹-á¹-hu \Be 98/ kataá¹ƒ tayÄ• mama santakaá¹ƒ gaá¹‡han
vacÄ«bhedena vÄ• cittuppÄ• damattena vÄ• anumoditvÄ• pacchÄ• kenaci kÄ• raá¹‡ena
na labhati. yopi adÄ• tukÄ• mo, cittena pana adhivÄ• seti, na kiÃ±ci vadati, sopi puna paccÄ
labhati. yo pana ``mayÄ• tumhÄ• kaá¹ƒ santakaá¹ƒ gahitaâ€™â€™ nti vÄ• ``paribhuttaâ€™
nÄ• dhivÄ• seti, ``paá¹-idehÄ«â€™â€™ ti bhaá¹‡ati, so paccÄ• harÄ• petuá¹ƒ labhati.

__vibbhamÄ• _ti iminÄ• bhikkhuniyÄ• yeva adhiá¹-á¹-hÄ• navijahanaá¹ƒ gahitaá¹ƒ hoti. sÄ
tadÄ• assamaá¹‡Ä« hoti. bhikkhu pana vibbhamantopi yÄ• va sikkhaá¹ƒ na paccakkhÄ• ti,
adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti. __liá¹…gasikkhÄ• _ti liá¹…gaparivattanaÃ±ca sikkhÄ• p
99/ attho. __sabbesÅ«_ti navasu cÄ«varesu. __adhiá¹-á¹-hÄ• naviyogakÄ• raá¹‡Ä• _ti
adhiá¹-á¹-hÄ• navijahanakÄ• raá¹‡Ä• , imesu aÃ±Ã±atarena adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«t

kiÃ±ca bhiyyo (Sp (to Vin III) II 469) --- ticÄ«varassa pana vinibbiddhachiddaÃ±ca adhiá¹-á¹
karotÄ«ti attho. tattha saá¹…ghÄ• á¹-iuttarÄ• saá¹…gÄ• naá¹ƒ dÄ«ghantato vidatthippamÄ•
aá¹-á¹-haá¹…gulappamÄ• á¹‡assa padesassa orato kaniá¹-á¹-haá¹…gulinakhapiá¹-á¹-hippa
adhiá¹-á¹-hÄ• naá¹ƒ bhindati. antaravÄ• sakassa dÄ«ghantato vidatthippamÄ• á¹‡asseva ti
caturaá¹…gulappamÄ• á¹‡assa padesassa orato chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhindati, p
tasmÄ• chidde jÄ• te ticÄ«varaá¹ƒ atirekacÄ«varaá¹ƒ hoti, sÅ«cikammaá¹ƒ katvÄ• puna a
itaresaá¹ƒ pana chiddena vijahanaá¹ƒ nÄ• ma natthi. yo pana ticÄ«varepi dubbalaá¹-á¹-hÄ•
aggaá¸·aá¹ƒ datvÄ• pacchÄ• dubbalaá¹-á¹-hÄ• naá¹ƒ chinditvÄ• apaneti, adhiá¹-á¹-hÄ• na
maá¹‡á¸• alaparivattanepi eseva nayo. yo pana \Be 99/ ubho koá¹-iyo majjhe karonto sace
pacchÄ• ghaá¹-eti, adhiá¹-á¹-hÄ• naá¹ƒ vijahati, atha ghaá¹-etvÄ• chindati, na vijahati. raja
setakaá¹ƒ karontassÄ• pi na vijahati eva.

<55> idÄ• ni akappiyacÄ«varÄ• ni dassetuá¹ƒ __ ``kusavÄ• kaphalakÄ• nÄ«â€™â€™ _tiÄ
__kusacÄ«raá¹ƒ_ (Vin I 371; Sp (to Vin I)) nÄ• ma kuse ganthetvÄ• katacÄ«varaá¹ƒ. __vÄ
tÄ• pasÄ• naá¹ƒ vakkalaá¹ƒ. __phalakacÄ«raá¹ƒ_ nÄ• ma phalakÄ• ni sibbitvÄ• katacÄ«va
kesehi tantaá¹ƒ vÄ• yitvÄ• katakambalaá¹ƒ. __vÄ• lakambala_nti camaravÄ• lehi vÄ• yitvÄ
__ulÅ«kapakkha_nti ulÅ«kasakuá¹‡assa pakkhehi katanivÄ• sanaá¹ƒ. __ajinakkhipa_nti sa
ajinamigacammaá¹ƒ. imesu sattasu vatthesu yaá¹ƒ kiÃ±ci dhÄ• rayato thullaccayanti attho.
thullaccayaá¹ƒ, tathÄ• akkanÄ• á¸·aá¹ƒ nivÄ• sentassa. __akkanÄ• á¸·aá¹ƒ_ nÄ• ma akkac

ganthetvÄ• katacÄ«varaá¹ƒ. ``na bhikkhave akkanÄ• á¸·aá¹ƒ nivÄ• setabbaá¹ƒ, yo nivÄ• se
thullaccayassÄ• â€™â€™ ti (Vin I 371) hi vuttaá¹ƒ.

<56> __kadalerakakkadusse potthake cÄ• _pÄ«ti ettha kadalierakaakkamakacivÄ• kehi ka
vuttÄ• nÄ«ti veditabbÄ• ni. etesu potthakoyeva __pÄ• á¸·iyaá¹ƒ_ Ä• gato, itarÄ• ni taggatika
__aá¹-á¹-hakathÄ• su_ paá¹-ikkhittÄ• ni. imesu catÅ«supi dukkaá¹-ameva. ``na bhikkhave n
titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyitabbaá¹ƒ, yo samÄ• diyeyya, Ä• patti thullaccayassÄ• â
vuttattÄ• naggiyampi na kappati eva. sabbameva nÄ«lakaá¹ƒ __sabbanÄ«lakaá¹ƒ_. evaá¹ƒ
__nÄ«laá¹ƒ_ umÄ• pupphavaá¹‡á¹‡aá¹ƒ hoti \Be 100/. __maÃ±jeá¹-á¹-hakaá¹ƒ_ maÃ±jeá¹-
__pÄ«takaá¹ƒ_ kaá¹‡ikÄ• rapupphavaá¹‡á¹‡aá¹ƒ. __lohitakaá¹ƒ_ jayasumanapupphavaá¹‡
addÄ• riá¹-á¹-hakavaá¹‡á¹‡aá¹ƒ.

<57> __mahÄ• raá¹…gaá¹ƒ_ nÄ• ma satapadipiá¹-á¹-hivaá¹‡á¹‡aá¹ƒ. __mahÄ• nÄ• maá¹ƒ
rattasambhinnavaá¹‡á¹‡aá¹ƒ hoti. padumapupphavaá¹‡á¹‡antipi vuttaá¹ƒ, mandarattanti att
rukkhatace. __acchinnadÄ«ghadasake_ti sabbaso acchinnadasake ca majjhe chinnadasake
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbitvÄ• katadasaá¹ƒ __phaladasaá¹ƒ_ nÄ• ma. ketakapupphÄ
yuttaá¹ƒ __pupphadasaá¹ƒ_ nÄ• ma. etesupi ``potthake cÄ• pÄ«â€™â€™ ti ettha vuttaapi-s
veditabbaá¹ƒ. __tathÄ• _ti yathÄ• etesu kadalidussÄ• dÄ«su pupphadasÄ• vasÄ• nesu duk
kaÃ±cukaveá¹-hanesupi yaá¹ƒ kiÃ±ci dhÄ• rentassa dukkaá¹-anti attho.

etesu pana ayaá¹ƒ vinicchayo (Sp (to Vin I) 372) --- sabbanÄ«lakÄ• dÄ«ni rajanÄ• ni vamet
dhÄ• retabbÄ• ni, na sakkÄ• ce vametuá¹ƒ, paccattharaá¹‡Ä• dÄ«ni vÄ• kÄ• retabbÄ• ni,
vÄ• dÄ• tabbÄ• ni. acchinnadasakÄ• dÄ«ni dasÄ• chinditvÄ• dhÄ• retabbÄ• ni. kaÃ±cuka
paribhuÃ±jitabbaá¹ƒ. veá¹-hanepi eseva nayo. tirÄ«á¹-akaá¹ƒ pÄ• dapuÃ±chanaá¹ƒ kÄ• tab
vuttappakÄ• raá¹ƒ kusacÄ«rÄ• dikaá¹ƒ akappiyacÄ«varaá¹ƒ acchinnacÄ«varo labhatÄ«ti att
__parivÄ• re_.

``akappakataá¹ƒ nÄ• pi rajanÄ• ya rattaá¹ƒ,

tena nivattho yena kÄ• maá¹ƒ vajeyya.

na cassa hoti Ä• patti,

so ca dhammo sugatena desito.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi \Be 101/ paÃ±ho acchinnacÄ«varabhikkhuá¹ƒ sandhÄ• ya vutto, tasmÄ• hi yaá¹ƒ

nivÄ• setvÄ• vÄ• pÄ• rupitvÄ• vÄ• acchinnacÄ«varakena aÃ±Ã±aá¹ƒ pariyesitabbaá¹ƒ. e
bhikkhave, manussÄ• nissÄ«magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ denti `imaá¹ƒ cÄ«
101/ demÄ• â€™ ti, anujÄ• nÄ• mi, bhikkhave, sÄ• dituá¹ƒ, na tÄ• va taá¹ƒ gaá¹‡anÅ«paga
gacchatÄ«â€™â€™ ti (Vin I 259) vuttattÄ• yÄ• va Ä• haritvÄ• taá¹ƒ na dinnaá¹ƒ, ``tumhÄ•
uppannaâ€™â€™ nti pahiá¹‡itvÄ• vÄ• nÄ• rocitaá¹ƒ, tÄ• va gaá¹‡anaá¹ƒ na upeti, anadhi
pattepi eseva nayo. Ä• netvÄ• dinne vÄ• Ä• rocite vÄ• parihÄ• ro natthi, dasÄ• haá¹ƒ adh
cÄ«varavinicchayo.

cÄ«varaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. rajananiddesavaá¹‡á¹‡anÄ•

<58> idÄ• ni tesaá¹ƒ cÄ«varÄ• naá¹ƒ rajanavidhÄ• naá¹ƒ dassetuá¹ƒ __ ``rajanÄ• ni cÄ• â
``anujÄ• nÄ• mi, bhikkhave, cha rajanÄ• ni mÅ«larajanaá¹ƒ khandharajanaá¹ƒ tacarajanaá¹
puppharajanaá¹ƒ phalarajanaâ€™â€™ nti (Vin I 344) evaá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• tattÄ
anuÃ±Ã±Ä• tÄ• ni satthunÄ• â€™â€™ _ti vuttaá¹ƒ.

<59> tattha __mÅ«le_ti mÅ«larajaneti attho. haliddiá¹ƒ vivajjiya sabbaá¹ƒ labbhanti sambar
sesesupi. __tuá¹…gahÄ• rako_ nÄ• ma eko sakaá¹‡á¹-akarukkho, tassa haritÄ• lavaá¹‡á¹‡
gihiparibhuttaá¹ƒ pana allipattena ekavÄ• raá¹ƒ rajituá¹ƒ vaá¹-á¹-ati. phalarajane akappiyaá¹
sabbaá¹ƒ vaá¹-á¹-atÄ«ti. rajanavinicchayo.

rajananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pattaniddesavaá¹‡á¹‡anÄ•

<60> idÄ• ni \Be 102/ \Ne 102/ bhÄ• janavikatiá¹ƒ dassetuá¹ƒ __ ``patto cÄ• â€™â€™ _ti u
paá¹-hamagÄ• thÄ• suviÃ±Ã±eyyÄ• .

<61> dutiye ``magadhanÄ• á¸·idvayataá¹‡á¸• ulasÄ• dhitaâ€™â€™ nti vattabbe vibhattilop
gÄ• thÄ• bandhasukhatthaá¹ƒ __ ``magadhe nÄ• á¸·idvayataá¹‡á¸• ulasÄ• dhitaâ€™â€™ _
ettha (Vin III 602; Sp (to Vin III) II 602; Kkh pattasikkhÄ• padavaá¹‡á¹‡anÄ•) __magadhanÄ
aá¸• á¸• haterasapalaá¹ƒ gaá¹‡hÄ• ti. __odana_nti ettha sabbappakÄ• rasampannaá¹ƒ avas
odanassa catutthabhÄ• gappamÄ• á¹‡aá¹ƒ nÄ• tighanaá¹ƒ nÄ• titanukaá¹ƒ hatthahÄ• riyam
Ä• lopassa anurÅ«paá¹ƒ yÄ• va carimakÄ• lopappahonakaá¹ƒ macchamaá¹ƒsÄ• dibyaÃ±ja
ukkaá¹-á¹-ho nÄ• mÄ• ti attho. sappitelatakkarasakaÃ±jikÄ• dÄ«ni pana gaá¹‡anÅ«pagÄ• n
odanagatikÄ• neva honti, neva hÄ• petuá¹ƒ, na vaá¸• á¸• hetuá¹ƒ sakkonti. evametaá¹ƒ sab
pattassa heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, suttena vÄ• hÄ«rena vÄ• chindantassa su

heá¹-á¹-himantaá¹ƒ phusati, ayaá¹ƒ __ukkaá¹-á¹-ho_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atik
thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __ukkaá¹-á¹-homako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹
antogatameva hoti, ayaá¹ƒ __ukkaá¹-á¹-hukkaá¹-á¹-ho_ nÄ• ma patto.

<62> ``majjhimo nÄ• ma patto nÄ• á¸·ikodanaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti vuttattÄ• __ ``n
vÄ• â€™â€™ _ti vuttaá¹ƒ. etthÄ• pi vuttappakÄ• rena majjhimo majjhimomako majjhimukka
veditabbaá¹ƒ. ``omako nÄ• ma patto patthodanaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti (Vin III 602) v
``tatopaá¸• á¸• hoâ€™â€™ _ti vuttaá¹ƒ. magadhanÄ• á¸·iyÄ• upaá¸• á¸• hanÄ• á¸·ikodana
byaÃ±janaÃ±ca gaá¹‡hÄ• ti, so \Be 103/ __omako_ nÄ• ma. idhÄ• pi omako omakomako o
veditabbaá¹ƒ. imesu pana navasu pattesu ukkaá¹-á¹-hukkaá¹-á¹-ho ca omakomako ca apatt
adhiá¹-á¹-hÄ• tabbakiccaá¹ƒ natthi, sesÄ• satta pattÄ• adhiá¹-á¹-hÄ• tabbÄ• , vikappetabb

<63> __atirekapatto_ti (Vin III 601) anadhiá¹-á¹-hito avikappito. __sako_ti sasantako. __kap
ayamevettha saá¹…khepo --- yo patto kÄ• kaá¹‡ikamattassÄ• pi mÅ«lassa dÄ• tabbassa na
ayopatto paÃ±cahi pÄ• kehi mattikÄ• patto dvÄ«hi pÄ• kehi pakkattÄ• kappo. so dasÄ• hap
anadhiá¹-á¹-hito avikappito dhÄ• reyyoti.

<64> __acchedÄ• _dayo cÄ«vare vuttappabhedÄ• yeva. __chiddenÄ• _ti (Sp (to Vin III) II 6
pattasikkhÄ• padavaá¹‡á¹‡anÄ•) ettha yassa pattassa mukhavaá¹-á¹-ito heá¹-á¹-hÄ• dvaá
chiddena kaá¹…gusitthaá¹ƒ nikkhamati, tattakena chiddena bhijjati. tasmiá¹ƒ pana ayacuá¹‡
paá¹-ipÄ• katike kate dasÄ• habbhantare puna adhiá¹-á¹-hÄ• tabbaá¹ƒ. __pattÄ• dhiá¹-á¹-h
adhiá¹-á¹-hÄ• naá¹ƒ ujjhati.

<65> idÄ• ni pariharaá¹‡avidhiá¹ƒ dassetuá¹ƒ __ ``pattaá¹ƒ na paá¹-isÄ• meyya sodakaâ€™
Ä• raddhaá¹ƒ. sodakaá¹ƒ (Vin II 254) pattaá¹ƒ na paá¹-isÄ• meyya, Ä• tape ca sodakaá¹ƒ p
adhippÄ• yo. __na nidahe_ti nirudakaá¹ƒ katvÄ• pi atikÄ• laá¹ƒ na nidaheti adhippÄ• yo. __
__na á¹-hape_ti taá¹-á¹-ikÄ• cammakhaá¹‡á¸• Ä• dÄ«su yena kenaci anatthatÄ• ya paá¹ƒsu
na á¹-hapeyyÄ• ti attho. __no ca laggaye_ti etthapi nÄ• gadantÄ• dÄ«su (Vin II 254) yattha
dukkaá¹-ameva.

<66> __miá¸• á¸• hante_ti (Vin II 254; Sp (to Vin II) 254) \Be 104/ miá¸• á¸• hapariyante. sa
parivattetvÄ• tattheva patiá¹-á¹-hÄ• ti, evarÅ«pÄ• ya vitthiá¹‡á¹‡Ä• ya miá¸• á¸• hiyÄ• abb
á¹-hapetuá¹ƒ vaá¹-á¹-ati, na pariyante. __paribhaá¹‡á¸• ante_ti bÄ• hirapasse katÄ• ya tanu
attho. __aá¹…ke vÄ• _ti (Vin II 254) dvinnaá¹ƒ Å«rÅ«naá¹ƒ majjhe. ettha pana aá¹ƒsabaddh
laggetvÄ• aá¹…ke á¹-hapetuá¹ƒ vaá¹-á¹-ati, na itarathÄ• . __Ä• tapattake_ti chatte. ettha bh
aá¹ƒsakÅ«á¹-e laggitapattopi á¹-hapetuá¹ƒ na vaá¹-á¹-ati.

<67> __ucchiá¹-á¹-hodakaá¹ƒ_ (Vin II 255; Sp (to Vin II) 255) nÄ• ma mukhavikkhÄ• lanoda

niá¹-á¹-hubhitvÄ• pattena na nÄ«hareyyÄ• ti attho. calakaÃ±ca aá¹-á¹-hikaÃ±ca __calakaá¹
yaá¹ƒ kiÃ±ci pattena nÄ«harantassa dukkaá¹-aá¹ƒ. pattaá¹ƒ paá¹-iggahaá¹ƒ katvÄ• hatthaá
labhati. hatthadhovitavatthadhovitaudakampi patte Ä• kiritvÄ• nÄ«harituá¹ƒ na vaá¹-á¹-ati.
anucchiá¹-á¹-hapattaá¹ƒ ucchiá¹-á¹-hahatthena gahetumpi na vaá¹-á¹-ati. hatthaá¹ƒ pana ba
gahetuá¹ƒ vaá¹-á¹-ati. macchamaá¹ƒsaphalÄ• phalÄ• dÄ«ni khÄ• danto yaá¹ƒ mukhena luÃ
taá¹ƒ vÄ• tesaá¹ƒ aá¹-á¹-hiÄ• dikaá¹ƒ \Ne 104/ vÄ• mukhato nÄ«haá¹-aá¹ƒ puna akhÄ• dit
patte á¹-hapetuá¹ƒ na labhati. siá¹…giveranÄ• á¸·ikerakhaá¹‡á¸• Ä• dÄ«ni khÄ• dantehi á¸•
puna á¹-hapetuá¹ƒ labhati. ``na bhikkhave pattahatthena kavÄ• á¹-aá¹ƒ paá¹‡Ä• metabbaá¹
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 255) vuttattÄ• yena kenaci sarÄ«rÄ• vayavena p
yena kenaci sarÄ«rÄ• vayavena kavÄ• á¹-aá¹ƒ paá¹‡Ä• metuá¹ƒ na labhati, tasmÄ• __ ``pa
vuttaá¹ƒ. aá¹ƒsakÅ«á¹-e laggitvÄ• á¹-hitassa vaá¹-á¹-ati.

<68> __bhÅ«miÄ• dhÄ• rake_ti ettha dantavallivettavÄ• kÄ• dÄ«hi kate valayÄ• dhÄ• rake
ekadÄ• runÄ• kataÄ• dhÄ• rake \Be 105/ ca bahÅ«hi daá¹‡á¸• ehi kataÄ• dhÄ• rake cÄ• ti
vaá¹-á¹-ati. etesu pana susajjitesu ekaá¹ƒ pattaá¹ƒ á¹-hapetvÄ• va tassupari ekaá¹ƒ á¹-hape
tayo pana na vaá¹-á¹-anti. __ekaá¹ƒ nikkujjitvÄ• va bhÅ«miya_nti ettha bhÅ«miyaá¹ƒ kaá¹-a
aÃ±Ã±ataraá¹ƒ pattharitvÄ• tassupari nikkujjitvÄ• vÄ• ukkujjitvÄ• vÄ• ekaá¹ƒ á¹-hapeyya
vaá¹-á¹-atÄ«ti adhippÄ• yo. dve pana á¹-hapentena upari á¹-hapitapattaá¹ƒ ekena passena
phusÄ• petvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

69-70__._ idÄ• ni akappiyapatte dassetuá¹ƒ __ ``dÄ• rurÅ«piyasovaá¹‡á¹‡Ä• â€™â€™ _tiÄ
__maá¹‡iveá¸·uriyÄ• mayÄ• _ti (Vin II 252; Sp (to Vin II) 252) __maá¹‡Ä«_ti indanÄ«lakaba
gahaá¹-á¹-hÄ• bhattagge suvaá¹‡á¹‡arÅ«piyataá¹-á¹-akÄ• dÄ«su sÅ«pabyaÃ±janaá¹ƒ katv
na vaá¹-á¹-ati. ghaá¹-ikaá¹-Ä• hajÄ• (Vin II 255; Sp (to Vin II) 255) ca tumbakaá¹-Ä• hajÄ•
__ghaá¹-itumbakaá¹-Ä• hajÄ• _. ettha __tumbakaá¹-Ä• hajÄ• _nÄ• ma alÄ• bu. pattavinicch

pattaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. thÄ• lakaniddesavaá¹‡á¹‡anÄ•

71-2__._ idÄ• ni thÄ• lakesu kappiyÄ• kappiyavidhiá¹ƒ dassetuá¹ƒ __ ``thÄ• lakÄ• cÄ• â€™
uddhaá¹-aá¹ƒ. tattha \Ne 105/ __akappÄ• _ti dÄ• rumayÄ• dayo thÄ• lakÄ• akappiyÄ• ti att
(Sp (to Vin II) 252) gihisantakÄ• vÄ• saá¹…ghasantakÄ• vÄ• kappiyÄ• . __ghaá¹-itumbak
tÄ• vakÄ• likÄ• , tÄ• su bhuÃ±jitvÄ• chaá¸• á¸• etabbÄ• , na pariharitabbÄ• ti adhippÄ• yo.

thÄ• lakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ•

<73> idÄ• ni \Be 106/ pavÄ• raá¹‡Ä• vidhiá¹ƒ dassetuá¹ƒ __ ``pavÄ• raá¹‡Ä• â€™â€™ _ti
IV) 238-239; Kkh paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•) padaá¹ƒ uddhaá¹-
__iriyÄ• pathenÄ• _ti á¹-hÄ• nagamanasayananisajjÄ• naá¹ƒ aÃ±Ã±atarena iriyÄ• pathenÄ•
aÃ±Ã±ena iriyÄ• pathena anatirittakaá¹ƒ paribhuÃ±jeyya ce, pÄ• cittiyanti attho. __pÄ• cittir
pÄ• citti anatirittakaá¹ƒ.

<74> idÄ• ni yehi aá¹…gehi pavÄ• raá¹‡Ä• hoti, tÄ• ni aá¹…gÄ• ni dassetuá¹ƒ __ ``asanaá
tattha __asana_nti etena avippakatabhojanatÄ• vuttÄ• , bhuÃ±jamÄ• no ca so puggalo hot
__bhojanaÃ±cevÄ• _ti yaá¹ƒ bhuÃ±janto pavÄ• reti, taá¹ƒ odano kummÄ• so sattu maccho
aÃ±Ã±ataraá¹ƒ hotÄ«ti attho. __abhihÄ• ro_ti dÄ• yako tassa taá¹ƒ bhattaá¹ƒ kÄ• yena abh
vÄ• cÄ• bhihÄ• ro pana na gahetabbo. __samÄ«patÄ• _ti dÄ• yako pavÄ• raá¹‡appahonak
aá¸• á¸• hateyyahatthappamÄ• á¹‡e okÄ• se hotÄ«ti attho. __kÄ• yavÄ• cÄ• paá¹-ikkhepo_
abhihaá¹-aá¹ƒ bhikkhaá¹ƒ kÄ• yena vÄ• vÄ• cÄ• ya vÄ• paá¹-ikkhipeyyÄ• ti attho. ettha pa
hoti, Ä• nisadassa pÄ• rimantato paá¹-á¹-hÄ• ya, sace á¹-hito, paá¹‡hiantato paá¹-á¹-hÄ• ya
passena nipanno, tassa pÄ• rimantato paá¹-á¹-hÄ• ya dÄ• yakassÄ• pi tathÄ• vidhassa á¹-h
yaá¹ƒ tassa Ä• sannataraá¹ƒ aá¹…gaá¹ƒ, tassa vasena paricchedo kÄ• tabbo. __paÃ±ca aá
``asanaá¹ƒ paÃ±Ã±Ä• yati, bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• se á¹-hito abhiharati, paá
paÃ±Ã±Ä• yatÄ«â€™â€™ ti (Vin IV 239; Vin V 428) \Ne 106/ __pÄ• á¸·iyaá¹ƒ_ vuttehi imeh
pavÄ• raá¹‡Ä• hotÄ«ti attho.

<75> idÄ• ni etesu paÃ±casu bhojanaá¹ƒ dassetuá¹ƒ __ ``odanoâ€™â€™ _tiÄ• di vuttaá¹ƒ
nibbattÄ• ti dassetuá¹ƒ __ ``sÄ• lÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha setarattakÄ• á¸·abhedÄ
__kaá¹…gÅ«_ti gahetabbÄ• . kÄ• á¸·asetÄ• __kudrÅ«savarakÄ• _. imesaá¹ƒ sattannaá¹ƒ
bhojjayÄ• gu ca odano nÄ• mÄ• ti attho.

<76> sÄ• mÄ• kÄ• ditiá¹‡aá¹ƒ (Sp (to Vin IV) 238-239) kudrÅ«sake saá¹…gahaá¹ƒ gatanti
saá¹…gahaá¹ƒ gato, sÄ• liyaÃ±ceva nÄ«vÄ• ro saá¹…gahaá¹ƒ gato setattÄ• ti vadanti. ime
sÄ• nulomÄ• naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ taá¹‡á¸• ule gahetvÄ• ``yÄ• guá¹ƒ pacis
``bhattaá¹ƒ pacissÄ• mÄ• â€™â€™ ti vÄ• yaá¹ƒ kiÃ±ci sandhÄ• ya pacanti, sace uá¹‡haá¹
bhuÃ±jantÄ• naá¹ƒ bhojanakÄ• le gahitagahitaá¹-á¹-hÄ• ne odhi paÃ±Ã±Ä• yati, ayaá¹ƒ oda
janeti. yopi pÄ• yÄ• so vÄ• ambilayÄ• gu vÄ• uddhanato otÄ• ritamattÄ• abbhuá¹‡hÄ• Ä
gahitokÄ• sepi odhiá¹ƒ na dasseti, ayaá¹ƒ pavÄ• raá¹‡aá¹ƒ na janeti. usumÄ• ya pana vigat
gacchati, odhi paÃ±Ã±Ä• yati, puna pavÄ• raá¹‡aá¹ƒ janeti, pubbe tanukabhÄ• vo na rakkh
udakakaÃ±jikakhÄ«rÄ• dÄ«ni Ä• kiritvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanti, kiÃ±
pavÄ• raá¹‡aá¹ƒ janetiyeva tasmiá¹ƒ yÄ• guyÄ• natthibhÄ• vato. sace pana pakkuthitesu u
pacitvÄ• denti, yÄ• gusaá¹…gahameva gacchati.

<77> __bhaá¹-á¹-hadhaÃ±Ã±amayo_ti \Be 108/ sattavidhÄ• nipi dhaÃ±Ã±Ä• ni gahetvÄ• k
tesaá¹ƒ taá¹‡á¸• ule koá¹-á¹-etvÄ• katacuá¹‡á¹‡akuá¹‡á¸• akÄ• ni __sattu_ nÄ• ma. samap
Ä• tapasukkhÄ• naá¹ƒ vÄ• taá¹‡á¸• ulÄ• naá¹ƒ cuá¹‡á¹‡akuá¹‡á¸• akÄ• ni sattusaá¹…khya
__yavasambhavo_ti aÃ±Ã±ehi pana muggÄ• dÄ«hi kata__kummÄ• so_ na pavÄ• retÄ«ti ad
iminÄ• kakkaá¹-akasippikasambukÄ• dayopi saá¹…gahaá¹ƒ gacchanti. sace yÄ• gupÄ• na
á¹-hapetvÄ• macchamaá¹ƒsaá¹ƒ vÄ• khÄ• danti, te ce akhÄ• danto aÃ±Ã±aá¹ƒ pavÄ• raá
na pavÄ• reti. khÄ• ditepi sace mukhe avasiá¹-á¹-haá¹ƒ natthi, tadÄ• paá¹-ikkhipantopi na p
\Ne 107/ patte avasiá¹-á¹-haá¹ƒ atthi, mukhe natthi, taÃ±ce akhÄ• ditukÄ• mo hoti, aÃ±Ã±at
khÄ• ditukÄ• mo, tasmiá¹ƒ khaá¹‡e paá¹-ikkhipantopi na pavÄ• retiyeva.

<78> __bhojana_nti (Sp (to Vin IV) 238-239) paÃ±casu bhojanesu yaá¹ƒ kiÃ±ci bhojanaá¹ƒ
akappiyaá¹ƒ vÄ• bhuÃ±jantoti sambandho. __nisedhaya_nti kÄ• yenÄ• bhihaá¹-aá¹ƒ aá¹…
bhamukavikÄ• rena vÄ• kuddhabhÄ• vena olokena vÄ• paá¹-ikkhipanto kÄ• yena vÄ• ``ab
gaá¹‡hÄ• mÄ«â€™â€™ ti vÄ• ``mÄ• Ä• kirÄ• â€™â€™ ti vÄ• ``apagacchÄ• â€™â€™ ti v
vÄ• cÄ• ya vÄ• nisedhayantoti attho. __kappa_nti kappiyabhojanameva paá¹-ikkhipanto so
akappiyamaá¹ƒsaá¹ƒ vÄ• bhojanaá¹ƒ vÄ• paá¹-ikkhipanto na pavÄ• reti. kasmÄ• ? tassa p
á¹-hitattÄ• . sace kappiyabhojanaá¹ƒ bhuÃ±jamÄ• no akappiyaá¹ƒ paá¹-ikkhipati, na pavÄ• r
paá¹-ikkhipitabbato. idÄ• ni missakanayaá¹ƒ dassetuá¹ƒ __ ``tannÄ• menÄ• â€™â€™ _tiÄ•
piá¹‡á¸• attho --- tannÄ• mena vÄ• imanti vÄ• abhihaá¹-aá¹ƒ \Be 109/ kappiyaá¹ƒ nisedhay
kiá¹ƒ vuttaá¹ƒ hoti? yo pana macchamaá¹ƒsamissaá¹ƒ (Kkh paá¹-hamapavÄ• raá¹‡Ä• sikkh
Vin IV) 238-239) yÄ• guá¹ƒ byaÃ±janaá¹ƒ vÄ• Ä• haritvÄ• ``macchaá¹ƒ gaá¹‡hatha, maá¹ƒ
vadati, taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti. sace ``yÄ• guá¹ƒ gaá¹‡hatha, rasabyaÃ±ja
ti vadati, taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• na hoti. kasmÄ• ? tassÄ• pi atthitÄ• ya. sace `
gaá¹‡hathÄ• â€™â€™ ti savatthukaá¹ƒ katvÄ• deti, taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• ho
nayo. sace aÃ±Ã±assa abhihaá¹-aá¹ƒ paá¹-ikkhipati, pavÄ• raá¹‡Ä• natthiyeva.

79-80__._ idÄ• ni pavÄ• raá¹‡aá¹ƒ ajanente dassetuá¹ƒ __ ``lÄ• jÄ• â€™â€™ _tiÄ• di vutta
taá¹ƒsattubhattÄ• nÄ«_ti (Kkh paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•) lÄ• jÄ
katasattubhattÄ• ni cÄ• ti attho. macchamaá¹ƒsapÅ«vesu pana pavÄ• raá¹‡Ä• hoti, tasmÄ•
_ti vuttaá¹ƒ. __bhaá¹-á¹-hapiá¹-á¹-ha_nti pubbe Ä• makaá¹ƒ pacchÄ• bhajjitabbanti vuttaá¹ƒ
veá¸·uÄ• dÄ«naá¹ƒ vuttÄ• vasesÄ• naá¹ƒ bhattanti sambandho. __rasayÄ• gu raso_ pakka
__suddhayÄ• gu_. puthukÄ• mayaá¹ƒ pana yaá¹ƒ kiÃ±ci pavÄ• raá¹‡aá¹ƒ na janeti.

<81> __vuá¹-á¹-hÄ• yÄ• _ti (Sp (to Vin IV) 238-239) Ä• sanÄ• uá¹-á¹-hÄ• ya atirittaá¹ƒ na l
sambandho. sace pavÄ• retvÄ• Ä• sanÄ• na vuá¹-á¹-hÄ• ti bhikkhu, tassÄ• pi atirittaá¹ƒ kÄ
__abhuttena ca bhojana_nti yena paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹
bhuttaá¹ƒ, tenÄ• pi atirittaá¹ƒ na kÄ• tabbanti attho. yena pana aruá¹‡uggamepi bhuttaá¹ƒ h
Ä• sanÄ• vuá¹-á¹-hitopi majjhanhikasamayepi puna kiÃ±ci abhutvÄ• pi kÄ• tuá¹ƒ labhati. __

__pure kata_nti yena yaá¹ƒ vÄ• pubbe kataá¹ƒ, tena tampi pacchÄ• na kÄ• tabbaá¹ƒ. aÃ±
vaá¹-á¹-atÄ«ti vadanti.

<82> yaá¹ƒ phalaá¹ƒ vÄ• kandamÅ«laá¹ƒ vÄ• paÃ±cahi samaá¹‡akappehi katakappiyaá¹
vÄ• kappiyamaá¹ƒsaá¹ƒ vÄ• , idaá¹ƒ kappiyaá¹ƒ nÄ• ma, vuttappakÄ• raviparÄ«taá¹ƒ akap
atirittakaraá¹‡aá¹ƒ na ruhati, yaÃ±ca paá¹-iggahetvÄ• na gahitaá¹ƒ, tasmimpi na ruhati, ten
``kappiyaá¹ƒ gahitaÃ±cevÄ• â€™â€™ _ti. __uccÄ• rita_nti kappiyaá¹ƒ kÄ• retuá¹ƒ Ä• gater
ukkhittaá¹ƒ vÄ• apanamitaá¹ƒ vÄ• ti attho. hatthapÄ• sato bahi á¹-hitaá¹ƒ kÄ• tuá¹ƒ na vaá
__ ``hatthapÄ• sagaâ€™â€™ _nti. __atirittaá¹ƒ karonteva_nti atirittaá¹ƒ karonto __ ``alamet
nti vacÄ«bhedaá¹ƒ katvÄ• __evaá¹ƒ bhÄ• satÅ«_ti attho. ``alametaá¹ƒ sabbaâ€™â€™ nti t
ayaá¹ƒ kira Ä• ciá¹‡á¹‡o. vinayadharÄ• kira pana ``sakiá¹ƒ eva vattabbaâ€™â€™ nti vadar
sabba_nti idampi vo adhikaá¹ƒ, ito aÃ±Ã±aá¹ƒ na lacchasÄ«ti attho.

<83> __anupasampannahatthaga_nti kappiyaá¹ƒ karontena pana anupasampannassa hatt
kÄ• tabbaá¹ƒ, taá¹ƒ pana aÃ±Ã±ena bhikkhunÄ• paá¹-iggahÄ• petvÄ• tassa hatthe á¹-hita
anupasampannassa dÄ• tuá¹ƒ vaá¹-á¹-ati. attanÄ• Ä• gantvÄ• aÃ±Ã±assa hatthe ca __pe
labbhate_ti attho. __taá¹ƒ_ pana atirittakÄ• rakaá¹ƒ á¹-hapetvÄ• aÃ±Ã±o __sabbo_ pavÄ•
__bhuÃ±jituá¹ƒ_ labhatÄ«ti attho. sace pavÄ• rito paribhuÃ±jati, yathÄ• akatena missaá¹ƒ
mukhaÃ±ca hatthaÃ±ca suddhaá¹ƒ katvÄ• bhuÃ±jitabbaá¹ƒ. gilÄ• nassa bhuttÄ• vasesamp
khÄ• dissatÄ«â€™â€™ ti Ä• haá¹-ampi anatirittakataá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti. pavÄ•

pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kÄ• likaniddesavaá¹‡á¹‡anÄ•

<84> idÄ• ni \Be 111/ \Ne 109/ ye te cattÄ• ro kÄ• likÄ• muninÄ• vuttÄ• ``yÄ• vakÄ• likaá
sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaâ€™â€™ nti, te dassetuá¹ƒ __ ``kÄ• likÄ• cÄ• â€™â€™
tattha (Vin IV 254-256; Sp (to Vin IV) 253-256) katame te kÄ• likÄ• ti ce, te dassetuá¹ƒ __ ``
_ntiÄ• dimÄ• ha. tesu aruá¹‡uggamanato yÄ• va á¹-hitamajjhanhikÄ• bhuÃ±jitabbato __yÄ
aruá¹‡uggamanato yÄ• va yÄ• mÄ• vasÄ• nÄ• pipÄ• sÄ• ya sati pipÄ• sacchedanatthaá¹ƒ
__yÄ• makÄ• likaá¹ƒ_. tena upasametabbe Ä• bÄ• dhe sati yÄ• va sattÄ• hÄ• paribhuÃ±jit
Ä• bÄ• dhe sati yÄ• vajÄ«vaá¹ƒ pariharitvÄ• bhuÃ±jitabbato __yÄ• vajÄ«vikaá¹ƒ_.

<85> tesu yÄ• vakÄ• likaá¹ƒ dassetuá¹ƒ __ ``piá¹-á¹-haá¹ƒ mÅ«laá¹ƒ phalaá¹ƒ khajjaâ€™â
(Vin IV 248-250; Sp (to Vin IV) 248-249) __piá¹-á¹-hakhÄ• danÄ«yaá¹ƒ_ nÄ• ma sattannaá
dhaÃ±Ã±Ä• nulomÄ• naá¹ƒ aparaá¹‡á¹‡Ä• naÃ±ca piá¹-á¹-haá¹ƒ panasapiá¹-á¹-haá¹ƒ labuj
ambÄ• á¹-akapiá¹-á¹-haá¹ƒ sÄ• lapiá¹-á¹-haá¹ƒ dhotakatÄ• lapiá¹-á¹-haá¹ƒ khÄ«ravallipiá¹-á
tesu tesu janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaÃ±ca bhoj

piá¹-á¹-hÄ• ni yÄ• vakÄ• likÄ• ni. iminÄ• va lakkhaá¹‡ena __mÅ«lakhÄ• danÄ«yÄ• _dÄ«sup
veditabbaá¹ƒ, ativitthÄ• rabhayena saá¹ƒkhittaá¹ƒ. __goraso_ nÄ• ma khÄ«radadhitakkaras
sÄ• nulomÄ• ni sattadhaÃ±Ã±Ä• ni ca paÃ±cavidhabhojanaÃ±cÄ• ti attho. __yÄ• gusÅ«pap
pabhuti-saddena kandakhÄ• danÄ«yaá¹ƒ muá¸·Ä• lakhÄ• danÄ«yaá¹ƒ matthakakhÄ• danÄ
tacakhÄ• danÄ«yaá¹ƒ pattakhÄ• danÄ«yaá¹ƒ pupphakhÄ• danÄ«yaá¹ƒ aá¹-á¹-hikhÄ• danÄ
imÄ• ni saá¹…gahitÄ• nÄ«ti veditabbÄ• ni.

tatridaá¹ƒ \Be 112/ mukhamattanidassanaá¹ƒ --- bhisasaá¹…khÄ• to padumapuá¹‡á¸• arÄ«
piá¹‡á¸• Ä• lumasÄ• lukaÄ• dayo vallikando Ä• luvakando tÄ• lakandoti evamÄ• di __kanda
padumamuá¸·Ä• lÄ• dayo __muá¸·Ä• lakhÄ• danÄ«yaá¹ƒ_.
tÄ• lahintÄ• lakuntÄ• laketakanÄ• á¸·ikerapÅ«garukkhakhajjÅ«rÄ«Ä• dÄ«naá¹ƒ kaá¸·Ä«rasa
__matthakakhÄ• danÄ«yaá¹ƒ_. ucchukhandho nÄ«luppalarattuppalakumudasogandhikÄ• n
evamÄ• di __khandhakhÄ• danÄ«yaá¹ƒ. tacakhÄ• danÄ«yaá¹ƒ_ ucchutaco eva eko yÄ• va
khÄ• rako caccu tambuko taá¹‡á¸• uleyyakoti evamÄ• di __pattakhÄ• danÄ«yaá¹ƒ_. mÅ«la
\Ne 110/ caccupupphaá¹ƒ tambukapupphanti evamÄ• di __pupphakhÄ• danÄ«yaá¹ƒ, _ aso
yÄ• vajÄ«vikaá¹ƒ. labujapanasaá¹-á¹-hiÄ• di __aá¹-á¹-hikhÄ• danÄ«yaá¹ƒ. niyyÄ• sakhÄ• d
natthi. ete vuttappakÄ• rÄ• yÄ• vakÄ• likÄ• hontÄ«ti attho.

<86> idÄ• ni ``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-ha pÄ• nÄ• ni ambapÄ• naá¹ƒ jambupÄ• n
madhukapÄ• naá¹ƒ muddikapÄ• naá¹ƒ sÄ• lÅ«kapÄ• naá¹ƒ phÄ• rusakapÄ• naâ€™â€™ n
aá¹-á¹-havidhaá¹ƒ pÄ• nakaá¹ƒ yÄ• makÄ• likaá¹ƒ nÄ• mÄ• ti dassetuá¹ƒ __ ``madhÅ«â€™
(to Vin I) 300) madhujaá¹ƒ muddikajaá¹ƒ sÄ• lÅ«kajaá¹ƒ cocajaá¹ƒ mocajaá¹ƒ ambujaá¹ƒ ja
gahetabbo. ettha __madhujaá¹ƒ_ nÄ• ma madhukÄ• naá¹ƒ jÄ• tirasena kataá¹ƒ, taá¹ƒ pana
vaá¹-á¹-ati, suddhaá¹ƒ na vaá¹-á¹-ati. __muddikapÄ• naá¹ƒ_ nÄ• ma muddikÄ• udake mad
gahitaá¹ƒ. __sÄ• lÅ«kapÄ• naá¹ƒ_ nÄ• ma rattuppalanÄ«luppalÄ• dÄ«naá¹ƒ kiÃ±jakkhareh
pÄ• kaá¹-Ä• neva. ettha pana sace sayaá¹ƒ etÄ• ni yÄ• vakÄ• likavatthÅ«ni paá¹-iggahetvÄ
Ä• diccapÄ• kena pacitvÄ• parissÄ• vetvÄ• pÄ• nakaá¹ƒ karoti, taá¹ƒ purebhattameva kap
kataá¹ƒ labhati, tadahupurebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattaá¹ƒ nirÄ• misa
yÄ• va aruá¹‡uggamanÄ• vaá¹-á¹-ati. imÄ• ni aá¹-á¹-ha pÄ• nÄ• ni sÄ«tÄ• nipi Ä• diccapÄ•
aggipÄ• kÄ• ni pana na vaá¹-á¹-anti, tasmÄ• __ ``naggisantattaâ€™â€™ _nti vuttaá¹ƒ.

<87> ``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ phalarasaá¹ƒ á¹-hapetvÄ• dhaÃ±Ã±aphalaras
vuttattÄ• dhaÃ±Ã±aphalaraso pana na vaá¹-á¹-ati, tena vuttaá¹ƒ __ ``sÄ• nulomÄ• ni dhaÃ±
_ti. ``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ puppharasaá¹ƒ á¹-hapetvÄ• madhukapuppharas
madhukapuppharaso Ä• diccapÄ• ko vÄ• hotu aggipÄ• ko vÄ• , pacchÄ• bhattaá¹ƒ na vaá¹
``madhukapupphamaÃ±Ã±atrÄ• â€™â€™ _ti.

<88> ``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ pattarasaá¹ƒ á¹-hapetvÄ• á¸• Ä• karasaâ€™â€™

pakkÄ• nampi yÄ• vakÄ• likapattÄ• naá¹ƒ raso purebhattameva vaá¹-á¹-ati, sÄ«todakena m
yÄ• makÄ• likaá¹ƒ. tena vuttaá¹ƒ __ ``á¹-hapetvÄ• pakkaá¸• Ä• kajaâ€™â€™ _nti. yÄ• vajÄ
pakkassa raso yÄ• vajÄ«viko hoti.

<89> idÄ• ni \Ne 111/ sattÄ• hakÄ• like dassetuá¹ƒ __ ``sappÄ«â€™â€™ _tiÄ• dimÄ• ha. e

``sappinonÄ«tatelÄ• ni, madhuphÄ• á¹‡itameva ca.

sattÄ• hakÄ• likÄ• sappi, yesaá¹ƒ maá¹ƒsamavÄ• ritaâ€™â€™ nti || ---

pÄ• á¹-ho gahetabbo. evaá¹ƒ pana gahite vasÄ• telaggahaá¹‡ena gahitÄ• va hoti ``telaá¹ƒ
sÄ• sapatelaá¹ƒ madhukatelaá¹ƒ eraá¹‡á¸• atelaá¹ƒ vasÄ• telaâ€™â€™ nti (Vin III 623; Vin
__pÄ• á¸·iyaá¹ƒ_ vitthÄ• ritattÄ• . evaá¹ƒ pana aggahetvÄ• vasÄ• ca ``madhuphÄ• á¹‡itaâ
yÄ• vakÄ• likabhÅ«tÄ• vasÄ• sattÄ• hakÄ• likÄ• ti Ä• pajjeyya, ``yÄ• ni kho pana tÄ• ni gil
bhikkhÅ«naá¹ƒ paá¹-isÄ• yanÄ«yÄ• ni bhesajjÄ• ni, seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ t
phÄ• á¹‡itaâ€™â€™ nti (Vin III 622) evaá¹ƒ paÃ±ceva bhagavatÄ• sattÄ• hakÄ• likabhesaj
uttari chaá¹-á¹-hassa sattÄ• hakÄ• likabhesajjassa atthitÄ• pi Ä• pajjati, __bhesajjakkhandh
``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• ni acchavasaá¹ƒ macchavasaá¹ƒ susukÄ• v
gadrabhavasaá¹ƒ kÄ• le paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ tela
paribhuÃ±jituâ€™â€™ nti (Vin I 262) evaá¹ƒ sattÄ• hakÄ• likavasena vasaá¹ƒ ananujÄ• nitv
anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• ``madhuphÄ• á¹‡itameva cÄ• â€™â€™ ti pÄ• á¹-he aggahite pÄ
virujjhati. therena pana uttaravihÄ• ravÄ• sÄ«naá¹ƒ khuddasikkhÄ• ya Ä• gatanayena vuttaá

``sappi navanÄ«taá¹ƒ telaá¹ƒ, madhu phÄ• á¹‡itapaÃ±camaá¹ƒ.

acchamacchavasÄ• di ca, honti sattÄ• hakÄ• likÄ• â€™â€™ ti || ---

evamÄ• gataá¹ƒ. amhÄ• kaá¹ƒ pana visuá¹ƒ sattÄ• hakÄ• like Ä• gataá¹-á¹-hÄ• naá¹ƒ natth
upaparikkhitabbaá¹ƒ.

idÄ• ni tesu sappiá¹ƒ dassetuá¹ƒ __ ``yesaá¹ƒ maá¹ƒsapavÄ• ritaâ€™â€™ _nti vuttaá¹ƒ. ``
ajikÄ• sappi vÄ• mahiá¹ƒ sasappi vÄ• . yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappi, navanÄ
navanÄ«taâ€™â€™ nti (Vin III 623; Vin IV 260) __pÄ• á¸·iyaá¹ƒ_ vuttattÄ• navanÄ«taá¹ƒ p
vitthÄ• ritaá¹ƒ \Ne 112/, sappi pana purebhattaá¹ƒ paá¹-iggahitaá¹ƒ tadahu purebhattaá¹ƒ sÄ
vaá¹-á¹-ati. pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misaá¹ƒ paribhuÃ±jitabbaá¹
ekabhÄ• jane á¹-hapitaá¹ƒ, ekaá¹ƒ nissaggiyaá¹ƒ. sace bahÅ«su, vatthugaá¹‡anÄ• ya nissa
pacchÄ• bhattaá¹ƒ paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ nirÄ• misameva vaá¹-á¹-ati. sappi tÄ• pen
hoti, ``navanÄ«taá¹ƒ pana tÄ• pentassa hi sÄ• maá¹ƒpÄ• ko na hoti, sÄ• maá¹ƒpakkena pa

Ä• misaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti ca ``sace anupasampanno purebhattaá¹ƒ paá¹-iggah
katvÄ• deti, purebhattaá¹ƒ sÄ• misaá¹ƒ vaá¹-á¹-ati. sace sayaá¹ƒ karoti, sattÄ• haá¹ƒ nirÄ•
vaá¹-á¹-atÄ«â€™â€™ ti ca __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin III) II 622) navanÄ«
vuttÄ• , na sappimhi. yaá¹ƒ pana __kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ vuttaá¹ƒ ``nibbattitasappi v
pacituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, ``taá¹ƒ pana tadahu purebhattampi sÄ• misaá¹ƒ paribhuÃ
vaá¹-á¹-atÄ«â€™â€™ ti (Kkh bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•) ca, tattha yÄ• vakÄ• lika
sudhotaá¹ƒ navanÄ«taá¹ƒ sandhÄ• ya ``pacituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. sayaá¹
saddhiá¹ƒ yadi Ä• misaá¹ƒ bhuÃ±jati, taá¹ƒ Ä• misaá¹ƒ sayaá¹ƒpakkasattÄ• hakÄ• likena m
yÄ• vakÄ• likabhÄ• vaá¹ƒ sattÄ• hakÄ• likena gaá¹‡hÄ• peti, tathÄ• ca sati yÄ• vakÄ• likaá
sayaá¹ƒpakkabhÄ• vaá¹ƒ upagacchatÄ«ti ``sÄ• misaá¹ƒ paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€
sayaá¹ƒpakkasattÄ• hakÄ• likavasÄ• telaá¹ƒ sayaá¹ƒbhajjitasÄ• sapÄ• diyÄ• vajÄ«vikavattl
tadahu purebhattampi na vaá¹-á¹-ati, tathÄ• navanÄ«tasappÄ«ti veditabbaá¹ƒ. vakkhati ca

``yÄ• vakÄ• likaÄ• dÄ«ni, saá¹ƒsaá¹-á¹-hÄ• ni sahattanÄ• . gÄ• hÄ• payanti sabbhÄ• vaâ€

``teheva bhikkhunÄ• pakkaá¹ƒ, kappate yÄ• vajÄ«vikaá¹ƒ.

nirÄ• misaÃ±ca sattÄ• haá¹ƒ, sÄ• mise sÄ• mapÄ• katÄ• â€™â€™ ti ca ||

yÄ• pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ navanÄ«tamhi sÄ• maá¹ƒpÄ• katÄ• vuttÄ• , sA
adhotanavanÄ«taá¹ƒ sandhÄ• ya vuttÄ• . tasmÄ• viÃ±Ã±Å«naá¹ƒ samantapÄ• sÄ• dikÄ• p
taá¹ƒ navanÄ«taá¹ƒ sandhÄ• ya vuttanti Ä• cariyÄ• vadanti. idameva yuttaá¹ƒ. yadi sappim
hoti, avassaá¹ƒyeva samantapÄ• sÄ• dikÄ• yaá¹ƒ \Be 116/ vucceyya, tattha pana ``sappi tÄ
paá¹-iggahitaá¹ƒ, tadahu purebhattaá¹ƒ sÄ• misampi nirÄ• misampi paribhuÃ±jituá¹ƒ vaá¹-á
Vin III) II 622) hi \Ne 113/ vuttaá¹ƒ, na pacanavidhÄ• naá¹ƒ. manussasappinavanÄ«tÄ• naá
hatthiassÄ• dÄ«naá¹ƒ akappiyamaá¹ƒsasappinavanÄ«tÄ• naá¹ƒ sattÄ• hÄ• tikkame dukkaá
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti? Ä• ma vaá¹-á¹-ati. kasmÄ• ? paá¹-ikkhepÄ• bhÄ• vÄ• ca s
anuÃ±Ã±Ä• tattÄ• ca. ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappi, navanÄ«taâ€™â€™ n
nissaggiyavatthuá¹ƒ dassetuá¹ƒ vuttaá¹ƒ, na aÃ±Ã±esaá¹ƒ vÄ• raá¹‡atthÄ• ya.

<90> idÄ• ni telaá¹ƒ dassetuá¹ƒ __ ``telaá¹ƒ tilavaseraá¹‡á¸• amadhusÄ• sapasambhavaâ€
tilÄ• dÄ«hi sambhavaá¹ƒ nibbattaá¹ƒ telanti sambandho. ettha (Sp (to Vin III) I 100) pana pu
paá¹-iggahetvÄ• katatelaá¹ƒ purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹
savatthukappaá¹-iggahitattÄ• anajjhoharaá¹‡Ä«yaá¹ƒ. pacchÄ• bhattaá¹ƒ paá¹-iggahetvÄ•
anajjhoharaá¹‡Ä«yaá¹ƒ, sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ. eraá¹‡á¸• amadhukasÄ•
sace tÄ• ni bhajjitvÄ• telaá¹ƒ karoti, tadahu purebhattampi sÄ• misaá¹ƒ na vaá¹-á¹-ati, sÄ•
sace abhajjitvÄ• karoti, tadahu purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato pa
nirÄ• misameva vaá¹-á¹-ati, paribhuÃ±jitabbavatthÅ«naá¹ƒ yÄ• vajÄ«vikattÄ• savatthukapp

natthÄ«ti. telaggahaá¹‡atthÄ• ya eraá¹‡á¸• akaá¹-á¹-hiÄ• dÄ«ni paá¹-iggahetvÄ• sattÄ• haá
dukkaá¹-aá¹ƒ. tathÄ• pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• ni adassitÄ• ni kosambakakusumbhÄ• dÄ«

idÄ• ni madhuvikatiá¹ƒ dassetuá¹ƒ __ ``khuddÄ• bhamaramadhukari-makkhikÄ• hi kataâ€™
(Sp (to Vin III) II 623) __khuddÄ• _ti khuddamakkhikÄ• . __bhamarÄ• _ti mahÄ• bhamaram
daá¹‡á¸• akesu madhukarÄ• __madhukarimakkhikÄ• _ nÄ• ma. etÄ• hi tÄ«hi makkhikÄ• hi
``madhu nÄ• ma makkhikÄ• madhÅ«â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ (Vin III 623; Vin IV 260) v
tumbaá¹-akÄ• dÄ«hi kataá¹ƒ sattÄ• hakÄ• likaá¹ƒ na hotÄ«ti veditabbaá¹ƒ.

idÄ• ni phÄ• á¹‡itaá¹ƒ dassetuá¹ƒ __ ``rasÄ• diucchuvikati, pakkÄ• pakkÄ• ca phÄ• á¹‡itaâ
ca apakkÄ• ca rasÄ• diucchuvikati phÄ• á¹‡itanti attho. madhukapupphaphÄ• á¹‡itaá¹ƒ pur
vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misameva vaá¹-á¹-ati. tassa
dukkaá¹-aá¹ƒ. ciÃ±caphÄ• á¹‡itaÃ±ca ambaphÄ• á¹‡itaÃ±ca yÄ• vakÄ• likameva.

<91> idÄ• ni \Ne 114/ etesu vasÄ• telassa odissa anuÃ±Ã±Ä• tattÄ• taá¹ƒ visuá¹ƒ uddhari
``savatthupakkÄ• sÄ• maá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. sattavidhaÃ±hi (Sp (to Vin III) I
byÄ• dhodissaá¹ƒ puggalodissaá¹ƒ kÄ• lodissaá¹ƒ samayodissaá¹ƒ desodissaá¹ƒ vasodissa

tattha ``anujÄ• nÄ• mi, bhikkhave, amanussikÄ• bÄ• dhe Ä• makamaá¹ƒsaá¹ƒ Ä• makaloh
vuttaá¹ƒ, idaá¹ƒ __byÄ• dhodissaá¹ƒ_ nÄ• ma. ettha pana kÄ• lepi vikÄ• lepi kappiyÄ• kapp
vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, romanthakassa romanthanaâ€™â€™ nti (Vin II 273
__puggalodissaá¹ƒ_ nÄ• ma. ``anujÄ• nÄ• mi, bhikkhave, cattÄ• ri mahÄ• vikaá¹-Ä• ni dÄ•
chÄ• rikaá¹ƒ mattikaâ€™â€™ nti (Vin I 268) evaá¹ƒ sappadaá¹-á¹-hakÄ• le appaá¹-iggahital
__kÄ• lodissaá¹ƒ_ nÄ• ma. gaá¹‡abhojanÄ• di __samayodissaá¹ƒ_ nÄ• ma. gaá¹‡aá¹…gaâ
nÄ• ma. __vasodissaá¹ƒ_ nÄ• ma ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• nÄ«â€™
118/ vasÄ• nÄ• mena anuÃ±Ã±Ä• taá¹ƒ. taá¹ƒ á¹-hapetvÄ• manussavasaá¹ƒ sabbesaá¹ƒ k
telaá¹ƒ taá¹ƒtadatthikÄ• naá¹ƒ telaparibhogena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. __bhesajjodissa
``anujÄ• nÄ• mi, bhikkhave, tÄ• ni paÃ±ca bhesajjÄ• nÄ«â€™â€™ ti (Vin I 261) evaá¹ƒ bhe
sappiÄ• dÄ«ni paÃ±ca.

yathÄ• pana khÄ«radadhiÄ• dÄ«hi pakkatelaá¹ƒ pacchÄ• bhattaá¹ƒ na vaá¹-á¹-ati, na evar
telaá¹ƒ savatthukapakkampi vaá¹-á¹-ati, taá¹ƒ dassetuá¹ƒ ``savatthupakkÄ• sÄ• maá¹ƒ vÄ•
vasaá¹ƒ oloketvÄ• ``savatthupakkÄ• â€™â€™ ti vuttaá¹ƒ. sÄ• maá¹ƒ pakkÄ• vÄ• ti attho.
savatthukappaá¹-iggahitattÄ• sÄ• maá¹ƒpakkattÄ• dadhiÄ• dÄ«hi pakkatelaá¹ƒ attanÄ• ka
vaá¹-á¹-ati, na evamidaá¹ƒ. idaá¹ƒ pana attanÄ• savatthukapakkampi purebhattampi pacch
vaá¹-á¹-atÄ«ti attho. ettha pana kÄ• raá¹‡Å«pacÄ• rena vasÄ• telaá¹ƒ ``vasÄ• â€™â€™ ti v

__kÄ• le_ti purebhattakÄ• le parehi vÄ• attanÄ• vÄ• pakkÄ• ti attho. pacchÄ• bhattaá¹ƒ p

vaá¹-á¹-ati ``kÄ• le paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haâ€™â€™ nti
tasmÄ• ``kÄ• leâ€™â€™ ti vuttaá¹ƒ. yo pana vikÄ• le paá¹-iggahetvÄ• vikÄ• le pacitvÄ• v
paribhuÃ±jati, so tÄ«á¹‡i dukkaá¹-Ä• ni Ä• pajjati.

__amÄ• nusÄ• _ti \Ne 115/ ettha (Vin I 262) pana acchavasÄ• dÄ«naá¹ƒ anuÃ±Ã±Ä• tattÄ•
sabbesaá¹ƒ akappiyamaá¹ƒsÄ• naá¹ƒ vasÄ• anuÃ±Ã±Ä• tÄ• ti veditabbÄ• . maá¹ƒsesu hi
maá¹ƒsÄ• ni paá¹-ikkhittÄ• ni, vasÄ• pana ekÄ• manussavasÄ• eva.

anupasampannena (Sp (to Vin III) II 623) katanibbaá¹-á¹-itavasÄ• telaá¹ƒ purebhattaá¹ƒ pa
purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ \Be 1
vaá¹-á¹-ati. yaá¹ƒ panettha sukhumarajasadisaá¹ƒ maá¹ƒsaá¹ƒ vÄ• nhÄ• ru vÄ• aá¹-á¹-hi v
abbohÄ• rikaá¹ƒ. sace sayaá¹ƒ karoti, purebhattaá¹ƒ paá¹-iggahetvÄ• pacitvÄ• parissÄ• ve
nirÄ• misameva paribhuÃ±jitabbaá¹ƒ. nirÄ• misaparibhogaÃ±hi sandhÄ• ya idaá¹ƒ vuttaá¹ƒ
kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena paribhuÃ±jituâ€™â€™ nti (V
sappiÄ• dÄ«naá¹ƒ. __vatthu_nti yÄ• vakÄ• likabhÅ«taá¹ƒ vatthuá¹ƒ. yÄ• vakÄ• likavatthÅ«
sambandho.

<92> idÄ• ni yÄ• vajÄ«vikavikatiá¹ƒ dassetuá¹ƒ __ ``haliddÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.
tatthÄ• yamanuttÄ• napadattho (Vin I 263; Sp (to Vin IV) 248-249) --- __paÃ±camÅ«lÄ• dika
dvipaÃ±camÅ«lena saddhiá¹ƒ aÃ±Ã±Ä• nipi taggatikÄ• ni mÅ«labhesajjÄ• ni gahitÄ• nÄ«ti

93-5__._ biá¸·aá¹…gÄ• dÄ«ni phalabhesajjÄ• ni. tattha (Vin I 263) __goá¹-á¹-haphala_nti m
kappÄ• sÄ• dÄ«naá¹ƒ paá¹‡á¹‡anti sambandho. ime pana vuttappakÄ• rÄ•
mÅ«labhesajjaphalabhesajjapaá¹‡á¹‡abhesajjavasena vuttÄ• sabbe kappiyÄ• . imesaá¹ƒ p
sabbepi kappiyÄ• yÄ• vajÄ«vikÄ• yeva. á¹-hapetvÄ• ucchuniyyÄ• saá¹ƒ sabbo ca niyyÄ• s
tacaá¹ƒ á¹-hapetvÄ• sabbo ca tacoti sambandho.

<96> madhunÄ• (Sp (to Vin III) II 623) amakkhitaá¹ƒ __suddhasitthaÃ±ca_. madhumakkhit
sattÄ• hakÄ• likameva. __yaÃ±ca kiÃ±cÄ«_ti odanaá¹ƒ maá¹ƒsaá¹ƒ aá¹-á¹-hiÄ• dÄ«nÄ«ti a

<97> ``yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharan
bhojanÄ«yatthaá¹ƒ pharanti, tÄ• ni paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ parihariuá¹ƒ, sati pacc
\Ne 116/, asati \Be 120/ paccaye paribhuÃ±jantassa Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin
``Ä• hÄ• ratthamasÄ• dhentaá¹ƒ, sabbaá¹ƒ taá¹ƒ yÄ• vajÄ«vikaâ€™â€™ _nti vuttaá¹ƒ.

<98> __sabbassÄ• _ti gilÄ• nassÄ• pi agilÄ• nassapÄ«ti attho. __kÄ• likattaya_nti yÄ• vak
avasesaá¹ƒ sati paccaye vikÄ• le kappatÄ«ti attho.

<99> __janayantubho_ti janayanti ubho. kiá¹ƒ vuttaá¹ƒ hoti? yÄ• vakÄ• likayÄ• makÄ• likas
kÄ• likÄ• attano kÄ• lamatikkamitvÄ• paribhuttÄ• pÄ• cittiá¹ƒ janayantÄ«ti attho. kiÃ±ca b
(to Vin I) 274; Kkh sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•) --- ubhopi panete akappiya
antovutthaá¹ƒ dukkaá¹-aÃ±ca, punadivase paribhuÃ±jato sannidhiá¹ƒ pÄ• cittiyaÃ±ca janay

<100> __anÄ• ruá¸·he_ti pÄ• á¸·iyaá¹ƒ anÄ• gate manussasappiÄ• dimhÄ«ti attho.

<101> __nissaá¹-á¹-haladdha_nti (Vin III 624) vinayakammaá¹ƒ katvÄ• puna laddhanti atth
sattÄ• he_ti sattÄ• habbhantare sÄ• maá¹‡erassa ``idaá¹ƒ sappiá¹ƒ telaâ€™â€™ ntiÄ• dinÄ
``tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vÄ• ``itthannÄ• massa vikappemÄ«â€™â€™ ti vÄ• sar
vikappentassa anÄ• pattÄ«ti sambandho. __pÄ• á¸·iyaá¹ƒ_ pana ``anÄ• patti antosattÄ• he
vissajjeti, nassati, vinassati, á¸• ayhati, acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hantÄ«
625) ettakameva vuttaá¹ƒ, ``vikappemÄ«â€™â€™ ti idaá¹ƒ pana natthi. kiÃ±cÄ• pi natthi, at
``anadhiá¹-á¹-hite adhiá¹-á¹-hitasaÃ±Ã±Ä« nissaggiyaá¹ƒ \Be 121/ pÄ• cittiyaá¹ƒ, avikappite
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 624) __Ä• pattivÄ• re_ Ä• gatattÄ• therena da
dassentenÄ• pi sace upasampannassa vikappeti, attano eva santakaá¹ƒ hoti, paá¹-iggahaá
tasmÄ• upasampannavasena adassetvÄ• anupasampannavasena dassitaá¹ƒ. tassa hi vik
vijahati, Ä• pattipi na hotÄ«ti. __adhiá¹-á¹-hato_ti abbhaÃ±janÄ• dÄ«ni adhiá¹-á¹-hahantassa
sace pana sattÄ• habbhantare nirapekkho hutvÄ• anupasampannassa pariccajati, pariccat
ca appaá¹-iggahitattÄ• ubhinnampi kÄ• yikaparibhogo vaá¹-á¹-ati. anissaggiyattÄ• pana bÄ
vaá¹-á¹-ati. ``tÄ• ni paá¹-iggahetvÄ• \Ne 117/ sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ pari
ti (Vin III 623) evaá¹ƒ niyametvÄ• anuÃ±Ã±Ä• tattÄ• vuttaá¹ƒ __ ``aÃ±Ã±assa dadatopi ca

<102> __sabbhÄ• va_nti attano sabhÄ• vaá¹ƒ. yasmÄ• gÄ• hÄ• payanti, tasmÄ• evamud
vakkhamÄ• naá¹ƒ sandhÄ• ya __ ``evaâ€™â€™ _nti vuttaá¹ƒ.

103-5__._ __sattÄ• haá¹ƒ yÄ• vajÄ«vika_nti (Vin I 305; Sp (to Vin I) Kkh sannidhikÄ• rakasi
sattÄ• hakÄ• likaÃ±ca yÄ• vajÄ«vikaÃ±cÄ• ti attho. kiá¹ƒ vuttaá¹ƒ hoti? sattÄ• hakÄ• likayÄ
sesakÄ• likasammissaá¹ƒ sambhinnarasaá¹ƒ katvÄ• paribhuÃ±jato sannidhipÄ• citti hotÄ«
paá¹-iggahitaá¹ƒ tadahevÄ• ti attho. __sesa_nti sattÄ• hakÄ• likayÄ• vajÄ«vikadvayaá¹ƒ. __
yÄ• vajÄ«vikaá¹ƒ. pure paá¹-iggahitaá¹ƒ vÄ• hotu, tadahu vÄ• paá¹-iggahitaá¹ƒ, yÄ• vajÄ«
sattÄ• hakÄ• likena sattÄ• haá¹ƒ kappatÄ«ti veditabbaá¹ƒ. ``yÄ• vakÄ• likena, bhikkhave, y
sattÄ• hakÄ• likaá¹ƒ, yÄ• vajÄ«vikaá¹ƒ tadahu paá¹-iggahitaá¹ƒ kÄ• le kappati, no vikÄ• le.
bhikkhave, sattÄ• hakÄ• likaá¹ƒ, yÄ• vajÄ«vikaá¹ƒ \Be 122/ tadahu paá¹-iggahitaá¹ƒ yÄ• me
na kappati. sattÄ• hakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ
sattÄ• hÄ• tikkante na kappatÄ«â€™â€™ ti hi __bhesajjakkhandhake_ (Vin I 305) vuttaá¹ƒ.
paá¹-iggahitaâ€™â€™ nti visesavacanassa natthitÄ• ya pure paá¹-iggahitampi vaá¹-á¹-atÄ«
kÄ• likavinicchayo.

kÄ• likaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-iggÄ• haniddesavaá¹‡á¹‡anÄ•

<106> idÄ• ni ``paá¹-iggÄ• hoâ€™â€™ ti padaá¹ƒ vitthÄ• retuá¹ƒ __ ``dÄ• tukÄ• mÄ• bhihÄ• raddhaá¹ƒ. tattha dÄ• tukÄ• massa abhihÄ• ro __dÄ• tukÄ• mÄ• bhihÄ• ro_. etena aÃ±Ã±Ä• lulentassa phusitÄ• ni uá¹-á¹-hahitvÄ• aÃ±Ã±assa patte sace patanti, paá¹-iggahaá¹‡aá¹ƒ dÄ«pitaá¹ƒ \Ne 118/ hoti. __eraá¹‡akkhama_nti thÄ• mamajjhimena purisena ukkhipanakkh paá¹-iggahaá¹‡aá¹ƒ na ruhati. __tidhÄ• dente_ti kÄ• yakÄ• yappaá¹-ibaddhanissaggiyÄ• na tassa bhikkhuno kÄ• yakÄ• yappaá¹-ibaddhehi __dvidhÄ• gÄ• ho_ti attho. paÃ±caá¹…go e dÄ• tukÄ• mÄ• bhihÄ• ro ekaá¹ƒ, hatthapÄ• so ekaá¹ƒ, eraá¹‡akkhamatÄ• ekaá¹ƒ, devama tidhÄ• dÄ• namekaá¹ƒ, dvidhÄ• gÄ• ho ekanti evaá¹ƒ paÃ±caá¹…gÄ• ni honti.

<107> idÄ• ni yena kÄ• yappaá¹-ibaddhena paá¹-iggahaá¹‡aá¹ƒ na ruhati, taá¹ƒ dassetuá¹ ``asaá¹ƒhÄ• riyeâ€™â€™ _tiÄ• dimÄ• ha. khÄ• á¹‡uke (Sp (to Vin IV) 265) bandhitvÄ• \Be vÄ• phalake vÄ• pÄ• sÄ• á¹‡e vÄ• asaá¹ƒhÄ• riye na ruhatÄ«ti attho. __tatthajÄ• te_ pad kiá¹ƒsukapaá¹‡á¹‡Ä• dimhi vÄ• na vaá¹-á¹-ati, __sukhume ciÃ±caÄ• dÄ«naá¹ƒ paá¹‡á¹‡e_ majjhimapuriso sandhÄ• retuá¹ƒ na sakkoti, tasmiá¹ƒ __asayhabhÄ• re ca paá¹-iggaho na r

<108> idÄ• ni paá¹-iggahaá¹‡avijahanaá¹ƒ dassetuá¹ƒ __ ``sikkhÄ• maraá¹‡aliá¹…gehÄ«â tatthÄ• yaá¹ƒ piá¹‡á¸• attho --- sikkhÄ• paccakkhÄ• nena ca maraá¹‡ena ca liá¹…gaparivat paribhuÃ±jissÄ• mÄ«â€™â€™ ti vÄ• ``na puna paá¹-iggahetvÄ• paribhuÃ±jissÄ• mÄ«â€™ anapekkhavissajjanena ca corÄ• dÄ«hi vÄ• acchedÄ• ca anupasampannassa dÄ• nÄ• ca __upasammati_ vijahatÄ«ti. bhikkhuniyÄ• pana sikkhÄ• paccakkhÄ• nassa abhÄ• vÄ• vib gahetabbaá¹ƒ.

109-110

__._ idÄ• ni paá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ dassetuá¹ƒ __ ``appaá¹-iggahitaá¹ƒ sab vuttaá¹ƒ. tassattho (Kkh dantaponasikkhÄ• pada) --- catukÄ• likapariyÄ• pannaá¹ƒ antamas appaá¹-iggahetvÄ• sabbaá¹ƒ paribhuÃ±jato pÄ• citti. idÄ• ni appaá¹-iggahetvÄ• paribhuÃ± ``suddhaÃ±ca nÄ• tibahalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __suddhaÃ±cÄ• _ti aÃ±Ã±es himodakasamuddodakÄ• dÄ«su paá¹-iggahaá¹‡akiccaá¹ƒ natthi. loá¹‡aÃ±ca assu ca __loá nÄ• ma sarÄ«re uá¹-á¹-hitaá¹ƒ. etÄ• ni pana sabbÄ• ni avicchinnÄ• neva kappanti, netarÄ•

<111> idÄ• ni anaá¹…galaggÄ• nipi dassetuá¹ƒ __ ``gÅ«thamattikamuttÄ• nÄ«â€™â€™ _t tathÄ• vidhe kÄ• le, sappadaá¹-á¹-hakÄ• leti attho. aÃ±Ã±esaá¹ƒ pana appaá¹-iggahitaá¹ƒ a

vaá¹-á¹-ati. kasmÄ• \Ne 119/? ``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ karonto \Be 124/ paá¹-igg
paá¹-iggaho kato, na puna paá¹-iggahetabboâ€™â€™ ti (Vin I 268) vuttattÄ• .

<112> __durÅ«paciá¹‡á¹‡e_ti dupparÄ• maá¹-á¹-he phalikarukkhavalliÄ• diá¹ƒ cÄ• lentass
Ä• misabharitabhÄ• janaá¹ƒ appaá¹-iggahitaá¹ƒ parÄ• masantassa vÄ• durÅ«paciá¹‡á¹‡ad
__rajokiá¹‡á¹‡e_ti bhikkhÄ• ya carantassa patte patitarajaá¹ƒ appaá¹-iggahetvÄ• puna bhik
vinayadukkaá¹-aá¹ƒ hotÄ«ti attho. __athuggahappaá¹-iggahe_ti atha uggahappaá¹-iggahe, a
gahiteti attho. akappiyakuá¹-iyaá¹ƒ antovutthe ca yattha katthaci bhikkhunÄ• sayaá¹ƒpakke
parena vÄ• akappiyakuá¹-iyaá¹ƒ antopakke cÄ• ti sabbattha dukkaá¹-anti adhippÄ• yo. paá

paá¹-iggÄ• haniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. akappiyamaá¹ƒsaniddesavaá¹‡á¹‡anÄ•

<113> idÄ• ni maá¹ƒsesu paá¹-ipajjitabbÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``maá¹ƒsesu ca akapp
uddhaá¹-aá¹ƒ. akappiyamaá¹ƒsamhi dassite kappiyamaá¹ƒsaá¹ƒ dassitameva hoti pÄ• rises
ettha sabbopi urago na kappati.

<114> ettÄ• vatÄ• jÄ• tivasena dasavidhampi akappiyamaá¹ƒsaá¹ƒ dassetvÄ• idÄ• ni kap
akappiyavidhiá¹ƒ dassetuá¹ƒ __ ``uddissakatamaá¹ƒsaÃ±ca, yaÃ±ca appaá¹-ivekkhitaâ€™â
paÃ±casu sahadhammikesu yassa kassaci yaá¹ƒ kiÃ±ci uddissa kataá¹ƒ __uddissakataá¹ƒ_
jÄ• nitvÄ• paribhuÃ±jituá¹ƒ sabbesampi na vaá¹-á¹-ati, ajÄ• nantÄ• naá¹ƒ anÄ• patti. macch
__appaá¹-ivekkhita_nti \Be 125/ anupaparikkhitaá¹ƒ, anÄ• pucchitanti attho. ``na bhikkhave
maá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (V
vuttaá¹ƒ. macchesu pana Ä• pucchanakiccaá¹ƒ natthi akappiyamacchÄ• naá¹ƒ natthitÄ• yÄ
Ä• pattibhedaá¹ƒ dassetuá¹ƒ __ ``thullaccayaâ€™â€™ _ntiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ (Kl
sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•) uttÄ• nameva.

<115> idÄ• ni na kevalaá¹ƒ imesaá¹ƒ manussÄ• dÄ«naá¹ƒ maá¹ƒsameva akappiyaá¹ƒ, aá¹
akappiyÄ• nÄ«ti dassetuá¹ƒ __ ``aá¹-á¹-hÄ«pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha (Vin I aá¹-
__lomampesa_nti lomampi esaá¹ƒ akappiyamaá¹ƒsavatthÅ«nanti attho. __sacittakaá¹ƒ vÄ•
uddissakatameva sacittakaá¹ƒ, sesÄ• acittakÄ• ti. akappiyamaá¹ƒsavinicchayo.

akappiyamaá¹ƒsaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nissaggiyaniddesavaá¹‡á¹‡anÄ•

116-7__._ idÄ• ni accoá¸·Ä• rikÄ• naá¹ƒ vasena dassetuá¹ƒ __ ``arÅ«piyaâ€™â€™ _ntiÄ• d

yutti pariyesitabbÄ• . tatthÄ• yaá¹ƒ saá¹…khepattho (Vin III 591; Sp (to Vin III) II 589; Kkh
jÄ• tarupasikkhÄ• padavaá¹‡á¹‡anÄ•) --- yo rÅ«piyena arÅ«piyaÃ±ca parivatteyya, yo ca it
rÅ«piyaá¹ƒ parivatteyya, tassa nissaggiyaá¹ƒ hotÄ«ti.

idÄ• ni rÅ«piyaÃ±ca arÅ«piyaÃ±ca dassetuá¹ƒ __ ``idha rÅ«piyaâ€™â€™ _ntiÄ• di Ä• radd
Kkh jÄ• tarupasikkhÄ• padavaá¹‡á¹‡anÄ•) __sajjhu siá¹…gÄ«_ti __sajjhÅ«_ti rajataá¹ƒ. __
suvaá¹‡á¹‡aá¹ƒ. tambalohÄ• dÄ«hi vÄ• dÄ• rÅ«hi vÄ• paá¹‡á¹‡ehi vÄ• lÄ• khÄ• ya vÄ• r
vÄ• asamuá¹-á¹-hÄ• petvÄ• vÄ• kataá¹ƒ cammabÄ«jamayampiyaá¹ƒ yaá¹ƒ \Be 126/ dese
__vohÄ• rÅ«pagamÄ• sakaá¹ƒ_ nÄ• ma. idamidha rÅ«piyanti adhippetaá¹ƒ. vatthÄ• di ca m
itara_nti arÅ«piyaá¹ƒ kappiyavatthuÃ±ca dukkaá¹-avatthuÃ±ca. kiá¹ƒ vuttaá¹ƒ hoti? vatthaá¹
paá¹-ako kappÄ• so anekappakÄ• raá¹ƒ aparaá¹‡á¹‡aá¹ƒ sappi navanÄ«taá¹ƒ telaá¹ƒ madh
phÄ• á¹‡itÄ• dibhesajjaÃ±cÄ• ti idaá¹ƒ __kappiyavatthu_ nÄ• ma. muttÄ• maá¹‡i veá¸·uriyo
pavÄ• á¸·aá¹ƒ lohitaá¹…go masÄ• ragallaá¹ƒ satta dhaÃ±Ã±Ä• ni dÄ• sÄ« dÄ• so khettaá¹ƒ
pupphÄ• rÄ• maphalÄ• rÄ• mÄ• dayoti idaá¹ƒ __dukkaá¹-avatthu_ nÄ• ma, tadubhayaá¹ƒ a
hoti.

<118> ettÄ• vatÄ• rÅ«piyasaá¹ƒvohÄ• raá¹ƒ dassetvÄ• idÄ• ni kayavikkayaá¹ƒ dassetuá¹
_tiÄ• dimÄ• ha \Ne 121/. tattha __ima_nti taá¹‡á¸• ulÄ• dikaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ __g
__bhutvÄ• vÄ• ``imaá¹ƒ_ vatthÄ• dikaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ __dehi, imaá¹ƒ_ rajanapa
rajanakaá¹-á¹-hÄ• dimÄ• __naya, imaá¹ƒ_ vÄ• tava __demi, _ tvaá¹ƒ pana imaÃ±ca imaÃ±
dehÄ«â€™â€™ _ti evaá¹ƒ __kayavikkaye samÄ• panne nissaggÄ«_ti sambandho.

<119> idÄ• ni pariá¹‡Ä• mavasena Ä• pattibhedaá¹ƒ dassetuá¹ƒ __ ``attanoâ€™â€™ _tiÄ•
piá¹‡á¸• attho (Vin III 659; Sp (to Vin III) II 658; Kkh pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•) -
aÃ±Ã±assa vÄ• nataá¹ƒ pariá¹‡ataá¹ƒ lÄ• bhaá¹ƒ labhitabbaá¹ƒ cÄ«varÄ• dipaccayaá¹ƒ att
pariá¹‡Ä• meyya, nissaggiyaÄ• dÄ«ni hontÄ«ti. kathaá¹ƒ? yo pana mÄ• tusantakampi saá¹.
pariá¹‡Ä• meti, nissaggiyaá¹ƒ. aÃ±Ã±assa puggalassa pariá¹‡Ä• meti, suddhikapÄ• cittiyaá
vÄ• cetiyassa vÄ• pariá¹‡Ä• meti, dukkaá¹-aá¹ƒ. yo pana aÃ±Ã±apuggalassa vÄ• cetiyass
vÄ• aÃ±Ã±apuggalassa vÄ• saá¹…ghassa vÄ• aÃ±Ã±acetiyassa vÄ• pariá¹‡Ä• meti, tas

<120> yo \Be 127/ pana __nissaggiá¹ƒ_ nissajjitabbaá¹ƒ __anissajjitvÄ• _ vinayakammaá¹ƒ
paribhuÃ±jeyya, tassa __dukkaá¹-aá¹ƒ_. yo vÄ• parena vinayakammatthÄ• ya __nissaá¹-á¹
dadeyya, tassÄ• pi __dukkaá¹-aá¹ƒ. aÃ±Ã±athetara_nti ettha __aÃ±Ã±athÄ• _ti theyyasaÃ±
__itaraá¹ƒ_ tassa agghavasena pÄ• rÄ• jikaÃ±ca thullaccayaÃ±ca dukkaá¹-aÃ±ca hotÄ«ti a
nissaggiyavinicchayo.

nissaggiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pÄ• cittiyaniddesavaá¹‡á¹‡anÄ•

<121> idÄ• ni pÄ• cittiyÄ• ni dassetuá¹ƒ ``pÄ• cittÄ«â€™â€™ ti mÄ• tikÄ• padaá¹ƒ uddhar
``musÄ• vÄ• domasÄ• vÄ• de, pesuÃ±Ã±aharaá¹‡eâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha musÄ
pesuÃ±Ã±aharaá¹‡e ca pÄ• citti vuttÄ• ti sambandho. evaá¹ƒ sesesupi. ettha pana ``adiá¹-á
amutaá¹ƒ \Ne 122/, aviÃ±Ã±Ä• taá¹ƒ, diá¹-á¹-haá¹ƒ, sutaá¹ƒ, mutaá¹ƒ, viÃ±Ã±Ä• taâ€™â€™
IV) 3) pubbepi ``musÄ• bhaá¹‡issÄ• mÄ«â€™â€™ ti cetetvÄ• vacanakkhaá¹‡eva ``musÄ•
jÄ• nitvÄ• jÄ• nantasseva musÄ• bhaá¹‡ane pÄ• citti nÄ• ma Ä• patti hotÄ«ti attho. yassa
suá¹‡Ä• ti, Ä• patti na hoti (Kkh musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•).

__ ``omasavÄ• do_ nÄ• ma dasahi Ä• kÄ• rehi omasati jÄ• tiyÄ• pi nÄ• menapi gottenapi k
Ä• bÄ• dhenapi liá¹…genapi kilesenapi Ä• pattiyÄ• pi akkosenapÄ«â€™â€™ ti (Vin IV 15) e
Ä• kÄ• rehi upasampannaá¹ƒ yo khuá¹ƒseti vambheti, ayaá¹ƒ omasati nÄ• ma, tassa pÄ• ci
parammukhÄ• bhaá¹‡antassa dukkaá¹-aá¹ƒ, tathÄ• pÄ• á¸·iyaá¹ƒ anÄ• gatehi ``coroâ€™â
``gaá¹‡á¹-hibhedakoâ€™â€™ ti vÄ• Ä• dÄ«hi bhaá¹‡antassa. ``santi idhekacce khattiyÄ• k
caá¹‡á¸• Ä• lÄ• â€™â€™ tiÄ• dinÄ• pariyÄ• yena bhaá¹‡antassa ca anupasampannaá¹ƒ b
dukkaá¹-ameva.

piyakamyatÄ• ya vÄ• bhedÄ• dhippÄ• yena vÄ• upasampannaá¹ƒ jÄ• tiÄ• dÄ«hi omasant
sutvÄ• tassa upasaá¹ƒharaá¹‡aá¹ƒ __pesuÃ±Ã±aharaá¹‡aá¹ƒ_ nÄ• ma. etthÄ• pi pariyÄ• y
upasaá¹ƒharaá¹‡ena ca dukkaá¹-ameva.

__padasodhammo_ti ettha __ ``dhammo_ nÄ• ma buddhabhÄ• sito sÄ• vakabhÄ• sito isib
atthÅ«pasaá¹ƒhito dhammÅ«pasaá¹ƒhitoâ€™â€™ ti (Vin IV 46) evaá¹ƒ vuttaá¹ƒ saá¹…gÄ«
tipiá¹-akadhammaá¹ƒ padaanupadaanvakkharaanubyaÃ±janavasena bhikkhuÃ±ca bhikkhu
anupasampannaá¹ƒ ekato vÄ• centassa pÄ• citti hotÄ«ti attho.

__sÄ• gÄ• re_ti yaá¹ƒ pana sabbantimena pariyÄ• yena diyaá¸• á¸• hahatthubbedhena pÄ
sabbaparicchinnaÃ±ca yena kenaci vitÄ• nÄ• dinÄ• antamaso vatthenapi channattÄ• sabb
tathÄ• rÅ«pe senÄ• sane ekÅ«pacÄ• raá¹-á¹-hÄ• ne anupasampannena saha vasantassa c
nipajjanagaá¹‡anÄ• ya ca anupasampannagaá¹‡anÄ• ya ca devasikaá¹ƒ pÄ• citti hotÄ«ti at

__ujjhÄ• panakakhiyyane_ti ettha yo upasampannaá¹ƒ saá¹…ghena sammataá¹ƒ senÄ• sa
bhattuddesakaá¹ƒ \Ne 123/ vÄ• yÄ• gubhÄ• jakaá¹ƒ vÄ• phalabhÄ• jakaá¹ƒ vÄ• khajjabh
appamattakavissajjakaá¹ƒ vÄ• maá¹…kukattukÄ• mo chandena ``itthannÄ• mo senÄ• sana
uddisatÄ«â€™â€™ ti vÄ• vadanto aÃ±Ã±aá¹ƒ \Be 129/ upasampannaá¹ƒ ujjhÄ• peti tena a
tatheva vadanto upasampannassa santike tassa ayasaá¹ƒ pakÄ• sento khÄ«yati, tasmiá¹ƒ u
ca pÄ• cittidvayanti veditabbaá¹ƒ.

<122> __talasattianÄ• dara-kukkuccuppÄ• danesu_ cÄ• ti ettha yo bhikkhu upasampannas
dassento kÄ• yaá¹ƒ vÄ• kÄ• yappaá¹-ibaddhaá¹ƒ vÄ• uccÄ• reti, tassa pÄ• cittiyaá¹ƒ. sace
appaharitukÄ• matÄ• ya dukkaá¹-aá¹ƒ, tathÄ• anupasampannesupi dukkaá¹-ameva.

upasampannena paÃ±Ã±attena vuccamÄ• no taá¹ƒ asikkhitukÄ• matÄ• ya vÄ• tassa vaca
anÄ• dariyaá¹ƒ karoti, tassa anÄ• darakaraá¹‡e pÄ• cittiyanti attho. apaÃ±Ã±attena vuccam
anupasampannena paÃ±Ã±attena vÄ• apaÃ±Ã±attena vÄ• vuccamÄ• nassa dukkaá¹-aá¹ƒ

upasampannassa ``Å«navÄ«sativasso maÃ±Ã±e tvaá¹ƒ upasampanno, vikÄ• le maÃ±Ã±e
nayena saÃ±cicca kukkuccaá¹ƒ uppÄ• dentassa pÄ• cittiyaá¹ƒ. anupasampannassa uppÄ•

__gÄ• mappavesanÄ• pucchÄ• _ti ettha pana majjhanhikÄ• tikkamanato paá¹-á¹-hÄ• ya yÄ
nÄ• ma, etthantare sace sambahulÄ• kenaci kammena gÄ• maá¹ƒ pavisanti, ``vikÄ• le gÄ•
Ä• pucchÄ• mÄ• â€™â€™ ti sabbehipi aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• pucchitabbaá¹ƒ. sace anÄ•
parikkhepaá¹ƒ, aparikkhittassa upacÄ• raá¹ƒ atikkamanti, paá¹-hamapÄ• de dukkaá¹-aá¹ƒ, c
pÄ• cittiyaá¹ƒ. Ä• padÄ• su anÄ• patti.

__bhojane ca paramparÄ• _ti paramparabhojane ca pÄ• cittiyanti attho. ettha pana paÃ±ca
aÃ±Ã±ataraá¹ƒ nÄ• maá¹ƒ gahetvÄ• \Be 130/ ``odanena vÄ• sattunÄ• vÄ• kummÄ• sena
nimantemÄ«â€™â€™ tiÄ• dinÄ• nayena, yena kenaci vevacanena vÄ• akappiyanimantan
yena paá¹-hamaá¹ƒ nimantito, tassa tassa bhojanaá¹ƒ á¹-hapetvÄ• uppaá¹-ipÄ• á¹-iyÄ• , av
paá¹-hamanimantanaá¹ƒ parassa parassa kulassa paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ata
paramparabhojane pÄ• citti hoti. gilÄ• nacÄ«varadÄ• nacÄ«varakÄ• lasamayesu anÄ• patti
á¹-hapetvÄ• sabbattha.

<123> __anuddharitvÄ• gamane seyya_nti ettha dasavidhÄ• seyyÄ• bhisi cimilikÄ• uttar
bhÅ«mattharaá¹‡aá¹ƒ taá¹-á¹-ikÄ• cammakhaá¹‡á¸• o nisÄ«danaá¹ƒ paccattharaá¹‡aá¹ƒ ti
paá¹‡á¹‡asanthÄ• roti. etesu yaá¹ƒ kiÃ±ci saá¹…ghike vihÄ• re guttasenÄ• sane attano vas
vÄ• santharitvÄ• , anupasampannena vÄ• santharÄ• petvÄ• taá¹ƒ divasaá¹ƒ gamikavasen
uddhareyya na aÃ±Ã±aá¹ƒ uddharÄ• peyya, yathÄ• upacikÄ• dÄ«hi na khajjeyya, evaá¹ƒ n
na uddharÄ• peyya, patirÅ«paá¹ƒ bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• Ä• rÄ• mikameva
tassa parikkhittassa vihÄ• rassa parikkhepaá¹ƒ, aparikkhittassa dve leá¸• á¸• upÄ• te atikka
pÄ• cittiyaá¹ƒ. maá¹‡á¸• aparukkhamÅ«lÄ• diaguttasenÄ• sane santharitvÄ• gacchantassa
maÃ±capÄ«á¹-habhisikocchakesu, guttasenÄ• sanepi dukkaá¹-ameva.

__senÄ• sanÄ• ni vÄ• _ti ettha anuddharitvÄ• gamaneti sambandho. ettha pana maÃ±co p
catubbidhampi senÄ• sanaá¹ƒ vassÄ• nahemantÄ• naá¹ƒ aá¹-á¹-hasu mÄ• sesu ajjhokÄ• s

rukkhamÅ«le vÄ• sayaá¹ƒ santharitvÄ• vÄ• anupasampannena santharÄ• petvÄ• vÄ• ta
anuddharÄ• petvÄ• vÄ• tassa senÄ• sanassa dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ atikkama
sammuÃ±janÄ«yÄ• di sesaparikkhÄ• resu dukkaá¹-aá¹ƒ.

__itthiyÄ• ddhÄ• nagamane_ti \Be 131/ ettha mÄ• tugÄ• mena ``gacchÄ• ma bhagini, gacc
saá¹ƒvidahitvÄ• ``ajja vÄ• sve vÄ• parasuve vÄ• â€™â€™ ti niyamitakÄ• laá¹ƒ visaá¹…ke
dvÄ• ravisaá¹…ketaá¹ƒ maggavisaá¹…ketaá¹ƒ katvÄ• pi gacchato gÄ• mantare gÄ• mantar
araÃ±Ã±e addhayojane addhayojane Ä• patti.

__ekekÄ• ya nisÄ«dane_ti ettha eko ekÄ• ya itthiyÄ• nisÄ«daneti attho.

<124> __bhiá¹ƒsÄ• pane_ti \Ne 125/ ettha upasampanno upasampannaá¹ƒ bhiá¹ƒsÄ• petu
corakantÄ• ravÄ• á¸·akantÄ• rÄ• dÄ«ni Ä• cikkhati, bhayÄ• nakaá¹ƒ vÄ• rÅ«pasaddÄ• diá¹
vÄ• , tassa payoge payoge pÄ• cittiyaá¹ƒ. anupasampanne dukkaá¹-aá¹ƒ.

__Ä• koá¹-ane_ti pahÄ• radÄ• ne. upasampanno upasampannassa anattamano hutvÄ• sa
deti, pÄ• cittiyaá¹ƒ. anupasampannassa gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• itthiyÄ• vÄ
tiracchÄ• nagatassÄ• pi pahÄ• raá¹ƒ deti, dukkaá¹-ameva.

anÄ• cÄ• raá¹ƒ Ä• caritvÄ• saá¹…ghamajjhe Ä• pattiyÄ• vÄ• vatthunÄ• vÄ• anuyuÃ±jiya
Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• pannoâ€™â€™ tiÄ• dinÄ• nayena aÃ±Ã±ehi vacan
paá¹-icchÄ• dento so aÃ±Ã±aá¹ƒ vadati, ayaá¹ƒ aÃ±Ã±avÄ• dako, tasmiá¹ƒ __aÃ±Ã±avÄ• d
disvÄ• ``Ä• vuso, idaá¹ƒ nÄ• ma tayÄ• kataâ€™â€™ nti vutte taá¹ƒ na kathetukÄ• mo tuá¹
vihesatÄ«ti saá¹…ghavihesako, tasmiá¹ƒ __vihesake_ ca pÄ• citti hotÄ«ti attho. idha pana Ä
aÃ±Ã±avÄ• dake ca vihesake \Be 132/ ca Ä• ropite puna aÃ±Ã±aá¹ƒ bhaá¹‡antassa, vihesa
dukkaá¹-anti veditabbaá¹ƒ.

__duá¹-á¹-hullapakÄ• sachÄ• de_ti ettha kiÃ±cÄ• pi ``duá¹-á¹-hullÄ• nÄ• ma Ä• patti cattÄ
terasa ca saá¹…ghÄ• disesÄ• â€™â€™ ti (Vin IV 399) vuttÄ• , tathÄ• pi idha saá¹…ghÄ• di
saá¹…ghasammutiá¹ƒ vinÄ• bhikkhussa duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ ``ayaá¹ƒ asuciá¹ƒ moc
Ä• pannoâ€™â€™ tiÄ• dinÄ• nayena vatthunÄ• saddhiá¹ƒ Ä• pattiá¹ƒ ghaá¹-etvÄ• bhikkh
á¹-hapetvÄ• yassa kassaci anupasampannassa Ä• rocentassa pÄ• cittiyaá¹ƒ. thullaccayÄ•
dukkaá¹-aá¹ƒ. duá¹-á¹-hullacchÄ• danepi saá¹…ghÄ• disesova adhippeto. yo pana bhikkhu
duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ sayaá¹ƒ vÄ• jÄ• nitvÄ• aÃ±Ã±esaá¹ƒ vÄ• sutvÄ• ``imaá¹ƒ jÄ•
sÄ• ressanti maá¹…kuá¹ƒ karissanti, nÄ• rocissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, tass
nikkhipitvÄ• pacchÄ• Ä• rocitepi na rakkhati eva.

__hÄ• sodake_ti aá¹…gulipatodakena hÄ• so ca udake hÄ• so cÄ• ti evamattho veditabbo.

hasÄ• dhippÄ• yo kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• patti pÄ• cittiyassa, ko pana vÄ• do \N
ghaá¹-á¹-ane. anupasampanne dukkaá¹-aá¹ƒ, tathÄ• bhikkhussa kÄ• yappaá¹-ibaddhÄ• ma
kÄ• yappaá¹-ibaddhÄ• masane ca. ettha bhikkhunÄ«pi anupasampannaá¹-á¹-hÄ• ne á¹-hitÄ
nÄ• ma uparigopphake udake kÄ«á¸·Ä• dhippÄ• yassa nimmujjanaummujjanaplavanÄ• dika
kÄ«á¸·Ä• vuccati.

__nicchubhane vihÄ• rÄ• _ti saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• haneti attho. ettha pana
upasampannaá¹ƒ hatthÄ• dÄ«su gahetvÄ• vÄ• ``nikkhamÄ• â€™â€™ ti vatvÄ• vÄ• yatta
payogena atikkÄ• meti, tattha dvÄ• ragaá¹‡anÄ• ya Ä• pattiá¹ƒ aggahetvÄ• payogassa eka
sace nÄ• nÄ• payogehi atikkÄ• meti, tattha dvÄ• ragaá¹‡anÄ• ya gahetabbaá¹ƒ. tassa parik
dukkaá¹-aá¹ƒ, tathÄ• anupasampanne, tassa parikkhÄ• ranikkaá¸• á¸• hane ca. alajjiÄ• dÄ

__anupakhajja sayane_ti saá¹…ghike vihÄ• re ``vuá¸• á¸• hoâ€™â€™ ti vÄ• ``gilÄ• noâ€™
dinnoâ€™â€™ ti vÄ• jÄ• nitvÄ• maÃ±cassa vÄ• pÄ«á¹-hassa vÄ• pavisantassa vÄ• nikk
seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• ``yassa sambÄ• dho bhavissati, so pak
adhippÄ• yena abhinisÄ«dantassa ca abhinipajjantassa ca payogagaá¹‡anÄ• ya pÄ• cittiya
pÄ• cittiyavinicchayo.

pÄ• cittiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. samaá¹‡akappaniddesavaá¹‡á¹‡anÄ•

<125> bhÅ«tÄ• naá¹ƒ jÄ• tÄ• naá¹ƒ nibbattÄ• naá¹ƒ gÄ• mo bhÅ«tagÄ• mo (Vin IV 91; Sp
bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•). samÄ• rambhoti chedanaphÄ• lanapacanÄ• di
__bhÅ«tagÄ• masamÄ• rambhe_ bhÅ«tagÄ• masamÄ• rambhahetu __pÄ• citti_ hotÄ«ti att
bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•) pana samaá¹‡akappiyaá¹ƒ bhaveti sambandho.
__samaá¹‡akappiyaá¹ƒ_ \Ne 127/. idÄ• ni yena kataá¹ƒ kappiyaá¹ƒ samaá¹‡akappiyaá¹ƒ ho
``nakhena vÄ• â€™â€™ _tiÄ• dimÄ• ha. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡aka
paribhuÃ±jituá¹ƒ, aggiparijitaá¹ƒ satthaparijitaá¹ƒ nakhaparijitaá¹ƒ abÄ«jaá¹ƒ nibbaá¹-á¹-abÄ
paÃ±camaâ€™â€™ nti (Vin II 250) hi vuttaá¹ƒ.

<126> idÄ• ni \Be 134/ taá¹ƒ bhÅ«tagÄ• maá¹ƒ dassetuá¹ƒ __ ``samÅ«lÄ• â€™â€™ _tiÄ•
(to Vin IV) 91) __sa_-iti so bhÅ«tagÄ• mo nÄ• mÄ• ti attho, mÅ«labÄ«jÄ• dÄ«hi paÃ±cahi b
vuttaá¹ƒ hoti. tattha __mÅ«labÄ«jaá¹ƒ_ nÄ• ma haliddisiá¹…giverÄ• di. __khandhabÄ«jaá¹ƒ
nigrodhoti evamÄ• di. __aggabÄ«jaá¹ƒ_ nÄ• ma ajjukaphaá¹‡ijjakÄ• di. __phaá¸·ubÄ«jaá¹ƒ
ucchuveá¸·unaá¸·Ä• di. __ ``bÄ«jabÄ«jaá¹ƒ_ nÄ• ma pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡aá¹ƒ, yÄ
atthi bÄ«je jÄ• yanti bÄ«je saÃ±jÄ• yanti, etaá¹ƒ bÄ«jabÄ«jaá¹ƒ nÄ• mÄ• â€™â€™ ti vuttaá
``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hotÄ«â€™â€™ ti (DN I 10, 195;

10.99; Pp 179) vuttattÄ• dhammÄ• nulomena Ä• gataá¹ƒ bÄ«jagÄ• masamÄ• rambhaá¹ƒ c
dukkaá¹-aâ€™â€™ _ntiÄ• dimÄ• ha. tasmÄ• etaá¹ƒ paá¹-hamaá¹ƒ ``kappiyaá¹ƒ karohÄ«â€
bhÅ«tagÄ• maparimocanaá¹ƒ kÄ• retvÄ• bÄ«jagÄ• maparimocanatthaá¹ƒ puna kappiyaá¹ƒ

<127> __nibbaá¹-á¹-abÄ«jaá¹ƒ_ (Sp (to Vin IV) 92; Kkh bhutagÄ• masikkhÄ• padavaá¹‡á¹‡
__nobÄ«jaá¹ƒ_ nÄ• ma taruá¹‡ambaphalÄ• di, etaá¹ƒ pana sabbaá¹ƒ akappiyampi vaá¹-á¹-
__kaá¹-Ä• habaddhabÄ«jÄ• ni_ kapitthaphalÄ• dÄ«ni. __bahiddhÄ• vÄ• pi kÄ• raye_ti kap
sace ekÄ• baddhÄ• nÄ«ti attho. kaá¹-Ä• hamuttaá¹ƒ pana bhinditvÄ• kÄ• retabbaá¹ƒ.

<128> bhÄ• jane vÄ• bhÅ«miyaá¹ƒ vÄ• ekÄ• baddhesu bÄ«jesu ekasmiá¹ƒ bÄ«je kappiye
bhaveti attho. yathÄ• ca bÄ«je, evaá¹ƒ rukkhasahassaá¹ƒ vÄ• ucchusahassaá¹ƒ vÄ• chin
vinicchayo veditabbo.

<129> kappiyaá¹ƒ katvÄ• nikkhitte bÄ«jagÄ• me puna mÅ«lapaá¹‡á¹‡Ä• ni sace jÄ• yaruá
kÄ• reyyÄ• ti attho. __tadÄ• _ti mÅ«le ca aá¹…kure ca jÄ• teti attho.

<130> __udakasambhavo_ti \Ne 128/ \Be 135/ udakajÄ• to. __cetiyÄ• dÄ«sÅ«_ti ettha __Ä
gehappamukhapÄ• kÄ• ravedikÄ• dÄ«su nibbattÄ• gahitÄ• . nibbattadvattipattako bhÅ«tag
saá¹…gahaá¹ƒ gacchati. bÄ«jampi yÄ• va mÅ«laá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• na nikkhamati,
ca nikkhante paá¹‡á¹‡e ca harite jÄ• te bhÅ«tagÄ• mova hotÄ«ti attho.

<131> __makuá¸·a_nti aphullaá¹ƒ. __ahichattakaá¹ƒ_ nÄ• ma rukkhe jÄ• taá¹ƒ ahichattaka

<132> allarukkhe gaá¹‡hatoti sambandho. __tatthÄ• _ti allarukkhe chindato vÄ• pÄ«ti saml

<134> ``imaá¹ƒ rukkhaá¹ƒ, imaá¹ƒ lataá¹ƒ, imaá¹ƒ kandaá¹ƒ chinda, bhindÄ• â€™â€™ tiÄ•
bhÄ• situá¹ƒ na vaá¹-á¹-ati. ``idaá¹ƒ, etaâ€™â€™ nti avatvÄ• kevalaá¹ƒ ``rukkhaá¹ƒ chindÄ
(to Vin IV) 92; Kkh bhÅ«tagÄ• mahikkhÄ• padavaá¹‡á¹‡anÄ•) nayena vattuá¹ƒ vaá¹-á¹-atÄ
samaá¹‡akappavinicchayo.

samaá¹‡akappaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. bhÅ«miniddesavaá¹‡á¹‡anÄ•

<136> idÄ• ni ``anujÄ• nÄ• mi, bhikkhave, catasso kappiyabhÅ«miyo ussÄ• vanantikaá¹ƒ g
sammutiâ€™â€™ nti (Vin I 295) evaá¹ƒ vuttÄ• catasso kappiyabhÅ«miyo dassetuá¹ƒ __ ``s
cÄ• â€™â€™ _tiÄ• dimÄ• ha. __yÄ• sÅ«_ti kappiyabhÅ«mÄ«su (Kkh sannidhikÄ• rakasikk

<137> idÄ• ni \Be 136/ yattha kappiyakuá¹-i icchitabbÄ• , taá¹ƒ dassetuá¹ƒ __ ``vÄ• satthÄ
_tiÄ• dimÄ• ha. __vÄ• satthÄ• yÄ• _ti iminÄ• koá¹-á¹-hÄ• gÄ• rabhattasÄ• lÄ• cetiyaghara
yaá¹ƒ aÃ±Ã±ampi vÄ• satthÄ• ya \Ne 129/ karÄ«yati, tattha tattha kappiyakuá¹-ikaraá¹‡akic
dÄ«pitaá¹ƒ hoti. bhojanasÄ• lÄ• pana senÄ• sanameva, tasmÄ• tattha kÄ• tabbÄ• evÄ• ti
__saá¹…ghikevekasantake_ti ettha ekasantako upasampannasantakova veditabbo.

<138> idÄ• ni kattabbÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``geheâ€™â€™ _tiÄ• dimÄ• ha. tattha s
gehe vihÄ• re kariyamÄ• ne evaá¹ƒ __Ä«rayaá¹ƒ_ ``kappiyakuá¹-iá¹ƒ karoma, kappiyakuá¹-
``kappiyakuá¹-i kappiyakuá¹-Ä«â€™â€™ ti vÄ• vadanto paá¹-hamiá¹-á¹-hakatthambhÄ• diá
__ussÄ• vanantikÄ• _ nÄ• ma, evaá¹ƒ udÄ• haritavacanantikÄ• ti attho.

<139> yebhuyyena vÄ• aparikkhitto, sakalopi vÄ• aparikkhitto Ä• rÄ• mo __ ``gonisÄ• dÄ
sambandho. ettha pana senÄ• sanesu parikkhittesupi Ä• rÄ• me aparikkhitte kappiyakuá¹-ik
sammutiá¹ƒ karontehi kataá¹ƒ pariyositaá¹ƒ ``imaá¹ƒ vihÄ• raá¹ƒ aá¸• á¸• hayogaá¹ƒ pÄ• sÄ
tiá¹‡akuá¹-ikaá¹ƒ maá¹‡á¸• apaâ€™â€™ nti tesaá¹ƒ nÄ• maá¹ƒ gahetvÄ• tassÄ• kuá¹-iyÄ
tassÄ• anto vÄ• pavisitvÄ• vuttanayeneva Ã±attidutiyakammavÄ• cÄ• ya sammannitabba

<140> ``bhikkhuá¹ƒ á¹-hapetvÄ• aÃ±Ã±ehÄ«â€™â€™ ti vacanato sesasahadhammikehipi
kappiyakuá¹-iyÄ• atthÄ• ya dinno vÄ• tesaá¹ƒ santako vÄ• geho __ ``gahapatÄ«â€™â€™
saá¹…ghasantakaÃ±ca bhikkhusantakaÃ±ca á¹-hapetvÄ• sabbesaá¹ƒ geho gahapatÄ«ti a

<141> __sappiÄ• dÄ«hi_ \Be 137/ __missita_nti sappiÄ• dÄ«hi paÃ±cahi ca haliddisiá¹…gi
cÄ• ti attho. __vajeyya antovutthatta_nti ettha yÄ• vakÄ• likayÄ• makÄ• likasaá¹…khÄ• taá
saá¹…ghikaá¹ƒ vÄ• bhikkhussa vÄ• bhikkhuniyÄ• vÄ• santakaá¹ƒ sayaá¹ƒ kappiyakuá¹-i
akappiyakuá¹-iyÄ• vutthehi missitaá¹ƒ antovutthabhÄ• vaá¹ƒ Ä• gaccheyyÄ• ti attho.

<142> __tehevÄ• _ti akappiyakuá¹-iyaá¹ƒ vutthasappitelÄ• dÄ«hi. __sÄ• mapÄ• kata_nti s
gacchatÄ«ti attho.

143-4__._ imÄ• \Ne 130/ pana kappiyakuá¹-iyo yadÄ• jahitavatthukÄ• honti, taá¹ƒ dassetu
``ussÄ• vanantikÄ• â€™â€™ _tiÄ• dimÄ• ha. sace thambhe vÄ• bhittipÄ• de vÄ• parivatte
tattha patiá¹-á¹-hÄ• ti, etenupÄ• yena sabbesu parivattesupi na vijahitavatthukÄ• va hotÄ«ti
gonisÄ• di_ vijahitavatthukÄ• . __sesÄ• chadanavibbhamÄ• _ti chadanavinÄ• sÄ• jahitava
bhÅ«mivinicchayo.

bhÅ«miniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. upajjhÄ• cariyavattaniddesavaá¹‡á¹‡anÄ•

<145> __upajjhÄ• cariye_ti ettha (Vin I 64, 67, 74, 78-79; Vin II 375, 377; 379-382; Sp (to V
76, 77) __Ä• cariyo_ nÄ• ma nissayÄ• cariyo pabbajjÄ• cariyo upasampadÄ• cariyo dhamm
hi nissayantevÄ• sikena yÄ• va Ä• cariyaá¹ƒ nissÄ• ya vasati, tÄ• va sabbamÄ• cariyavatta
pabbajjÄ• upasampadÄ• dhammantevÄ• sikehi pana nissayamuttakehipi Ä• dito \Be 138/ p
cÄ«vararajanaá¹ƒ, tÄ• va vattaá¹ƒ kÄ• tabbaá¹ƒ. anÄ• pucchitvÄ• pattadÄ• nÄ• dimhi pana
ca pabbajjantevÄ• siko ca upasampadantevÄ• siko ca Ä• cariyassa yÄ• vajÄ«vaá¹ƒ bhÄ• ro
dhammantevÄ• siko ca yÄ• va samÄ«pe vasati, tÄ• vadeva. suá¹-á¹-hu piyasÄ«lo __supesa
__dantakaá¹-á¹-haá¹ƒ_ dentena ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• mahantaá¹ƒ ma
tÄ«á¹‡i dantakaá¹-á¹-hÄ• ni upanetabbÄ• ni. tesu yaá¹ƒ tÄ«á¹‡i divasÄ• ni gaá¹‡hÄ• ti, taá¹
catutthadivasato paá¹-á¹-hÄ• ya tÄ• disaá¹ƒyeva sammÄ• ubhohi hatthehi dÄ• tabbaá¹ƒ. sa
gaá¹‡hÄ• ti, yathÄ• laddhaá¹ƒ upanetabbaá¹ƒ. __toya_nti sÄ«taÃ±ca uá¹‡haÃ±ca udakaá¹ƒ
divasÄ• ni vaá¸·aÃ±jeti, catutthadivasato paá¹-á¹-hÄ• ya tÄ• disaá¹ƒ upanetabbaá¹ƒ. sace d
duvidhampi upanetabbaá¹ƒ. sace yÄ• gu hoti, bhÄ• janaá¹ƒ dhovitvÄ• upanetabbaá¹ƒ.

<146> __patte vattaá¹ƒ care_ti ``yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-
katvÄ• \Ne 131/ sÄ• dhukaá¹ƒ aparighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaâ€™â€™
380) vuttaá¹ƒ patte vattaá¹ƒ careti attho. gÄ• mappavese vattaá¹ƒ careti evaá¹ƒ sabbattha.
vÄ• Ä• cariyo vÄ• gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-inivÄ
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako dÄ• tabboâ€™â€™ ti (Vin I 66, 78; Vin II 376, 380) idaá¹ƒ __gÄ• mappavesan
upajjhÄ• yo vÄ• Ä• cariyo vÄ• pacchÄ• samaá¹‡aá¹ƒ Ä• kaá¹…khati, timaá¹‡á¸• alaá¹ƒ pa
parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• sa
gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahetvÄ• upajjhÄ• yassa vÄ• Ä• ca
pacchÄ• samaá¹‡ena hotabbaâ€™â€™ ntiÄ• dinÄ• (Vin I 66, 78; Vin II 376, 380) \Be 139/
vattaá¹ƒ_ nÄ• ma. ``nivattantena paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• peta
66, 78; Vin II 376, 380) nayena vuttaá¹ƒ __Ä• game vattaá¹ƒ_ nÄ• ma. ``upajjhÄ• yamhi vuá
uddharitabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabba
II 376, 380) evaá¹ƒ vuttaá¹ƒ __Ä• sanÄ• dÄ«su vattaá¹ƒ_ nÄ• ma. __upÄ• hanÄ• ya vattaá
puÃ±chitabbÄ• , upÄ• hanÄ• puÃ±chantena paá¹-hamaá¹ƒ sukkhena coá¸·akena puÃ±chita
tiÄ• dinÄ• (Vin II 357, 359) vuttaá¹ƒ. __cÄ«vare vattaá¹ƒ_ nÄ• ma ``sace cÄ«varaá¹ƒ sinna
uá¹‡he otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«varaá¹ƒ nidahitabbaâ€™â€™ ntiÄ• dinÄ• (Vin I
vuttaá¹ƒ.

<147> __paribhojanÄ«yapÄ• nÄ«ya-vaccappassÄ• vaá¹-hÄ• nisÅ«_ti ettha sace pÄ• nÄ«y
upaá¹-á¹-hÄ• petabbaá¹ƒ. sace paribhojanÄ«yaá¹ƒ na hoti, paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ•
vaccakuá¹-i uklÄ• pÄ• hoti, vaccakuá¹-i sammajjitabbÄ• . __tathÄ• _ passÄ• vaá¹-á¹-hÄ• ne
caritabbanti attho. ``vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• el

nikkhipitabbaâ€™â€™ ntiÄ• dinÄ• nayena vuttaá¹ƒ __vihÄ• rasodhane vattaá¹ƒ_ nÄ• ma.
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±Ä• pet
66, 78; Vin II 376, 380) vuttaá¹ƒ puna __paÃ±Ã±Ä• pane vattaá¹ƒ_ nÄ• ma.

<148> idÄ• ni vihÄ• raá¹ƒ sodhentena evaá¹ƒ sodhetabbanti taá¹ƒ dassetuá¹ƒ __ ``na papp
_tiÄ• dimÄ• ha \Ne 132/. tassattho --- vihÄ• raá¹ƒ sodhento bhikkhu bhÅ«mattharaá¹‡Ä• dis
vÄ• paá¹…gaá¹‡e vÄ• pÄ• nÄ«yasÄ• mantÄ• vÄ• na papphoá¹-eyyÄ• ti. __paá¹…gaá¹‡e
á¹-hÄ• ne.

<149> __nhÄ• ne_ti \Be 140/ ``sace upajjhÄ• yo nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-
sÄ«tena attho hoti, sÄ«taá¹ƒ paá¹-iyÄ• detabbaâ€™â€™ ntiÄ• dinÄ• (Vin I 66; Vin II 376) v
vattaá¹ƒ_ nÄ• ma, ``upajjhÄ• yassa gattato udakaá¹ƒ sammajjitabbaá¹ƒ, nivÄ• sanaá¹ƒ dÄ•
(Vin I 66; Vin II 376) vuttaá¹ƒ __nahÄ• tassa kÄ• tabbaá¹ƒ_ nÄ• ma. __raá¹…gapÄ• ke_ti ``
Ä• cariyassa rajanaá¹ƒ pacitabbaá¹ƒ hoti, saddhivihÄ• rikena antevÄ• sikena pacitabbaâ€™
Vin II 376, 380) vuttaá¹ƒ. __dhovane_ti ``sace upajjhÄ• yassa Ä• cariyassa cÄ«varaá¹ƒ dho
saddhivihÄ• rikena antevÄ• sikena dhovitabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaâ€™â€™ nti
380) vuttaá¹ƒ. __sibbane_ti ``sace upajjhÄ• yena Ä• cariyena cÄ«varaá¹ƒ kÄ• tabbaá¹ƒ hoti
antevÄ• sikena kÄ• tabbaâ€™â€™ nti (Vin I 66, 78; Vin II 376, 380) vuttaá¹ƒ. cÄ«vare theve
vaje na pakkameyyÄ• ti attho. ``cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ samparivattakaá¹ƒ sam
rajitabbaá¹ƒ, na ca acchinne theve pakkamitabbaâ€™â€™ nti (Vin I 66, 78; Vin II 376, 380)

<150> __ekaccassÄ• _ti Ä• cariyupajjhÄ• yÄ• naá¹ƒ visabhÄ• gassa anatthakÄ• massa ve
Ä• cariyupajjhÄ• yÄ• naá¹ƒ anÄ• rocetvÄ• . __kiÃ±cana_nti yaá¹ƒ kiÃ±ci.

151-2__._ __tassÄ• _ti ekaccassa. __ninnetu_nti nÄ«harituá¹ƒ. __kiccayaá¹ƒ parikammaá¹
vÄ• piá¹-á¹-hiparikammÄ• diparikammaá¹ƒ vÄ• attanÄ• tassa kÄ• tuá¹ƒ vÄ• tena attano k
evamattho veditabbo.

<153> sace Ä• cariyupajjhÄ• yÄ• aÃ±Ã±attha gatÄ• honti, pariveá¹‡aá¹ƒ gantvÄ• apassa
vaá¹-á¹-ati. gÄ• maá¹ƒ pavisanto sace passati, Ä• pucchitabbamevÄ• ti vadanti. ``upajjhÄ• y
anÄ• pucchÄ• na disÄ• pakkamitabbÄ• â€™â€™ ti (Vin I 66, Vin II 376) hi vuttaá¹ƒ. attano
antovihÄ• repi attano pattapacanacÄ«varakammakesacchedanÄ• di.

<154> __saá¹…ghÄ• yattakammÄ• ni_ \Ne 133/ nÄ• ma
parivÄ• samÄ• nattaabbhÄ• natajjanÄ«yaniyassapabbÄ• janÄ«yapaá¹-isÄ• raá¹‡Ä«yaukkh

<155> __vuá¹-á¹-hÄ• naá¹ƒ nesamÄ• game_ti ``sace upajjhÄ• yo vÄ• Ä• cariyo vÄ• gilÄ•
upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• namassa Ä• gametabbaâ€™â€™ nti (Vin I 66; Vin II 376) h

upajjhÄ• cariyavattavinicchayo.

upajjhÄ• cariyavattaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. vaccappassÄ• vaá¹-á¹-hÄ• nikaniddesavaá¹‡á¹‡anÄ•

<156> yathÄ• vuá¸• á¸• haá¹ƒ na kareyya vaccanti sambandho. yathÄ• nupubbiyÄ• labbha
tÄ«su á¹-hÄ• nesu yo yo paá¹-hamaá¹ƒ Ä• gacchati vuá¸• á¸• ho vÄ• navo vÄ• , so so Ä• g
nahÄ• yituÃ±ca labbhatÄ«ti adhippÄ• yo.

<157> __ubbhajitvÄ• _ti (Vin II 373, 374) nivÄ• sanaá¹ƒ dÅ«ratova ukkhipitvÄ• no pavisey
paviseyyÄ• ti sambandho. ``bahi á¹-hitena ukkÄ• sitabbaâ€™â€™ nti ca ``sÄ• dhukaá¹ƒ ata
pavisitabbÄ• â€™â€™ ti ca vuttattÄ• ukkÄ• sitvÄ• va ataramÄ• no paviseyyÄ• ti attho. ``na
vaccapÄ• dukÄ• ya á¹-hitena ubbhajitabbaâ€™â€™ nti (Vin II 374) vacanato __ ``ubbhajey
saá¹‡á¹-hitoâ€™â€™ _ti vuttaá¹ƒ.

<158> na \Be 142/ kareyya ubhayaá¹ƒ __na kareyyubhayaá¹ƒ_.

<159> __kÅ«pe_ti (Vin II 374) vaccakÅ«pe. __kaá¹-á¹-ha_nti avalekhanakaá¹-á¹-haá¹ƒ. pas
kheá¸·aá¹ƒ na kÄ• tabbanti attho. __nÄ• valekheyya pharusenÄ• _ti phÄ• litakaá¹-á¹-hena v
gaá¹‡á¹-hikena vÄ• \Ne 134/ kaá¹‡á¹-akena vÄ• susirena vÄ• pÅ«tinÄ• vÄ• nÄ• valekhit
__uhataÃ±cÄ• pÄ«_ti gÅ«thamakkhitampi dhovaye attanÄ• vÄ• parena vÄ• katanti adhipp

<160> __ubbhajitvÄ• na nikkhame_ti ettha ``vaccapÄ• dukÄ• ya á¹-hitena paá¹-icchÄ• det
374) hi vuttaá¹ƒ, puna ``Ä• camanapÄ• dukÄ• yaá¹ƒ á¹-hitena ubbhajitabbaâ€™â€™ nti (Vi
``capu capÅ«â€™â€™ ti saddaá¹ƒ katvÄ• nÄ• cameyyÄ• ti attho. vaccappassÄ• vaá¹-á¹-h

vaccappassÄ• vaá¹-á¹-hÄ• nikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. Ä• pucchakaraá¹‡aniddesavaá¹‡á¹‡anÄ•

<161> __therenÄ• _ti saá¹…ghattherena.

<162> tattha tattha sannipatitÄ• naá¹ƒ sabbesaá¹ƒ vuá¸• á¸• ho vuá¸• á¸• hataro, tasmiá¹ƒ
puna Ä• pucchanaá¹ƒ natthi. __bhattagge cÄ• numodato_ti ettha dÄ• napatinÄ• yÄ• citena
anÄ• pucchitvÄ• kathetuá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

<163> __ekavihÄ• rake_ti ekovarake vuá¸• á¸• hena vasanto anÄ• pucchÄ• na sajjhÄ• ye

paripucchaÃ±ca no dade_ti uddesaá¹ƒ vÄ• paripucchaá¹ƒ vÄ• no dadeyya.

<164> na \Be 143/ vivareyya na thakeyya cÄ• ti sambandho. dvÄ• raá¹ƒ nÄ• ma mahÄ• va
Ä• pucchanakiccaá¹ƒ natthi.

<165> vuá¸• á¸• hena caá¹…kame caá¹…kamantopi yena vuá¸• á¸• ho, tena parivattayeti s
Ä• pucchakaraá¹‡avinicchayo.

Ä• pucchakaraá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. nagganiddesavaá¹‡á¹‡anÄ•

<166> ``na \Ne 135/ tveva naggena Ä• gantabbaá¹ƒ, yo Ä• gaccheyya, Ä• patti dukkaá¹-as
vuttattÄ• (Vin II 261;) __ ``naggo maggaá¹ƒ na vajeâ€™â€™ _ti vuttaá¹ƒ.

<167> __paá¹-icchÄ• disÅ«_ti ``tena kho pana samayena bhikkhÅ« jantÄ• gharepi udakepi
kukkuccÄ• yanti. anujÄ• nÄ• mi, bhikkhave, tisso paá¹-icchÄ• diyo jantÄ• gharappaá¹-icchÄ
udakappaá¹-icchÄ• diá¹ƒ vatthappaá¹-icchÄ• diâ€™â€™ nti evaá¹ƒ vuttÄ• su tÄ«su paá¹-ic
__duve_ti etÄ• su tÄ«su paá¹-icchÄ• dÄ«su udakajantÄ• gharappaá¹-icchÄ• diyo parikamm
__vatthacchÄ• dÄ«_ti vatthappaá¹-icchÄ• di. __sabbatthÄ• _ti khÄ• danÄ«yasÄ• yanÄ«yÄ•
attho. naggavinicchayo.

nagganiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. nhÄ• nakappaniddesavaá¹‡á¹‡anÄ•

<168> __purato_ti (Vin II 372) therÄ• naá¹ƒ purato upari vÄ• na ca nhÄ• yeyyÄ• ti attho.

169-171__._ __kuá¹-á¹-atthambhataruá¹-á¹-Ä• ne_ti \Be 144/ ettha (Vin II 243; Sp (to Vin II)
thambhe vÄ• tarumhi vÄ• aá¹-á¹-Ä• naphalake vÄ• kÄ• yaá¹ƒ na ghaá¹ƒsayeti attho. __ga
makkaá¹-ahatthasadiso dÄ• ruÄ• dimayo. __kuruvindakasuttiyÄ• _ti kuruvindasuttiyÄ• . mal
aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• . ``na bhikkhave viggayha parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ. yo
dukkaá¹-assÄ• â€™â€™ ti (Vin II 243) evaá¹ƒ vuttaá¹ƒ viggahaparikammaá¹ƒ sandhÄ• ya _
vÄ• â€™â€™ _ti vuttaá¹ƒ.

idÄ• ni kappiyÄ• ni dassetuá¹ƒ __ ``kapÄ• liá¹-á¹-hakakhaá¹‡á¸• Ä• nÄ«â€™â€™ _tiÄ• dim
vaá¹-á¹-atÄ«ti sambandho \Ne 136/. gilÄ• nassapi (Sp (to Vin II) 243) agilÄ• nassapi imÄ• n
kapÄ• liá¹-á¹-hakakhaá¹‡á¸• Ä• dÄ«ni kÄ• yaghaá¹ƒsane vaá¹-á¹-anti. __puthupÄ• á¹‡Ä«_ti

hatthaparikammaá¹ƒ vuccati. tasmÄ• sabbesaá¹ƒ hatthena piá¹-á¹-hiparikammaá¹ƒ kÄ• tuá
__akatamallakaá¹ƒ_ nÄ• ma ekadÄ• á¹-himaá¹ƒ paricchinditvÄ• kataá¹ƒ. pÄ• sÄ• á¹‡Ä• da
kappiyÄ• . nhÄ• nakappavinicchayo.

nhÄ• nakappaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. avandiyaniddesavaá¹‡á¹‡anÄ•

<172> ``nÄ• nÄ• saá¹ƒvÄ• sako vuá¸• á¸• hataro adhammavÄ• dÄ« avandiyoâ€™â€™ ti (V
vuttattÄ• laddhinÄ• nÄ• saá¹ƒvÄ• sako idha __nÄ• nÄ• saá¹ƒvÄ• sako_.
pÄ• rivÄ• siyamÅ«lÄ• yapaá¹-ikassanÄ• rahamÄ• nattÄ• rahamÄ• nattacÄ• riabbhÄ• nÄ• ra
gahitÄ• . ime pana aÃ±Ã±amaÃ±Ã±aá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ vandanÄ• dÄ«ni labhanti, p
adhippÄ• yo. avandanÄ«yavinicchayo.

avandiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. cammaniddesavaá¹‡á¹‡anÄ•

<173> idÄ• ni \Be 145/ ``anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janapadesu camm
eá¸·akacammaá¹ƒ ajacammaá¹ƒ migacammaâ€™â€™ nti (Vin I 259) evaá¹ƒ vuttacammÄ•
``migÄ• jeá¸·akacammÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. __paribhuÃ±jitu_nti (Sp (to Vin I) 26
katthaci attharitvÄ• nipajjituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• vaá¹-á¹-antÄ«ti attho. rohiteá¹‡Ä«pas
ca ca-saddena aÃ±Ã±epi vÄ• á¸·amigÄ• migamÄ• tukÄ• dayopi migajÄ• tikÄ• evÄ• ti adhi

<174> __anuÃ±Ã±Ä• tattayÄ• aÃ±Ã±anti_ ---

``makkaá¹-o \Ne 137/ kÄ• á¸·asÄ«ho ca, sarabho kadalÄ«migo.

ye ca vÄ• á¸·amigÄ• keci, tesaá¹ƒ cammaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti || ---

ettha __vÄ• á¸·amiga_ggahaá¹‡ena vuttÄ• vasesÄ• antamaso gomahiá¹ƒsÄ• dayo gahitÄ•
upÄ• hanakosakasatthakosakakuÃ±cikakosakÄ• ti veditabbÄ• , na pattatthavikÄ• dayo. can

cammaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22. upÄ• hananiddesavaá¹‡á¹‡anÄ•

<175> __guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• _ti (Sp (to Vin I) 245) catupaá¹-alato paá¹-á¹-hÄ• y

ekadvitipaá¹-alato paá¹-á¹-hÄ• ya ``anujÄ• nÄ• mi, bhikkhave, ekapalÄ• sikaá¹ƒ upÄ• hanaá
upÄ• hanÄ• dhÄ• retabbÄ• , na tiguá¹‡Ä• upÄ• hanÄ• dhÄ• retabbÄ• , na guá¹‡aá¹…guá
dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 245) vuttattÄ• . ``anujÄ• nÄ• mi, bhikk
guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ, na \Be 146/ bhikkhave navÄ• guá¹‡aá¹…guá¹‡Å«pÄ• ha
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 247) vuttattÄ• __ ``navÄ• â€™â€™ _ti vuttaá¹ƒ. s
gilÄ• nopi navaá¹ƒ guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ na labhati, ekavÄ• rampi aÃ±Ã±ehi pari
omukkaupÄ• hanasaá¹…khÄ• taá¹ƒ labhati, paccantimesu janapadesu gilÄ• no navampi lab
``anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janapadesu guá¹‡aá¹…guá¹‡Å«pÄ• hanaâ
vuttattÄ• .

__sabbassÄ• _ti gilÄ• nassÄ• pi agilÄ• nassÄ• pÄ«ti attho. majjhimadesepi paccantimades
gilÄ• nassÄ• pi agilÄ• nassÄ• pi ``anujÄ• nÄ• mi, bhikkhave, ajjhÄ• rÄ• me upÄ• hanaá¹ƒ d
vuttattÄ• kappiyanti attho. __sabbatthÄ• _ti Ä• rÄ• mepi gÄ• mepi. __akallakassÄ• _ti gilÄ•
majjhimadese gilÄ• nassa guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• paribhuttÄ• va Ä• rÄ• mepi gÄ• n
aparibhuttÄ• pi. majjhimadesepi paccantimadesepi bhagavatÄ• gilÄ• nasseva upÄ• hanÄ•
bhikkhave, yassa pÄ• dÄ• vÄ• dukkhÄ• , pÄ• dÄ• vÄ• phalitÄ• , pÄ• dakhilo vÄ• Ä• bÄ•
nti (Vin I 249) ca \Ne 138/ ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• saupÄ• hane
pavisituâ€™â€™ nti (Vin I 256) vuttattÄ• ca. majjhimadese ca gilÄ• no navaá¹ƒ guá¹‡aá¹…
dhÄ• retuá¹ƒ yadi labhati, kathaá¹ƒ padesapaÃ±Ã±atti hotÄ«ti? sabbattha pana bhagavatÄ•
anuÃ±Ã±Ä• tÄ• , tasmÄ• majjhimadese gilÄ• no navaá¹ƒ guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ

176-9__._ sabbÄ• va nÄ«lakÄ• (Vin I 246; Sp (to Vin I) 246) __sabbanÄ«lakÄ• _. esa nayo
__odÄ• takÄ• _dÄ«supi. odÄ• taá¹ƒ pana neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• yaá¹ƒ \Be
anulomavasena pana idha paá¹-ikkhittanti veditabbaá¹ƒ. __mahÄ• raá¹…garattÄ• _ satapad
__mahÄ• nÄ• maraá¹…garattÄ• _ mandarattÄ• . __maÃ±jeá¹-á¹-hikÄ• _ kaá¹‡averapuppha
vicittÄ• __citrÄ• . nÄ«lapÄ«tÄ• divaddhikÄ• _ti ettha __Ä• di_-saddena
odÄ• talohitamaÃ±jeá¹-á¹-hikamahÄ• raá¹…gamahÄ• nÄ• maraá¹…garattÄ• divasena vadd
sÄ«habyagghuddÄ• jinadÄ«pÄ«naá¹ƒ cammehi cÄ• ti sambandho. __kocÄ«_ti gilÄ• nopi ag

<180> sakalaá¹ƒ vÄ• ekadesakaá¹ƒ vÄ• rajanaá¹ƒ coá¸·ena (Sp (to Vin I) 246) puÃ±chitvÄ
attho. khallakÄ• dikaá¹ƒ pana sabbaá¹ƒ hÄ• ritvÄ• vaá¸·aÃ±jetabbaá¹ƒ. upÄ• hanavinicchaa

upÄ• hananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

23. anolokiyaniddesavaá¹‡á¹‡anÄ•

<181> __itthiyÄ• _ti tadahujÄ• tÄ• yapi dÄ• rikÄ• ya. Ä• dÄ• se (Vin II 247) vÄ• udakapatte
avalokeyya, assa dukkaá¹-anti sambandho. ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhapaccayÄ

mukhanimittaá¹ƒ oloketuâ€™â€™ nti (Vin II 247) vuttattÄ• vaá¹‡Ä• dÄ«ni vÄ• ``jiá¹‡á¹‡o nu
ti evaá¹ƒ Ä• yusaá¹…khÄ• raá¹ƒ vÄ• oloketuá¹ƒ vaá¹-á¹-ati. anolokiyavinicchayo.

anolokiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

24. aÃ±janÄ«niddesavaá¹‡á¹‡anÄ•

<182> vaá¹-á¹-Ä• \Be 148/ \Ne 139/ vÄ• aá¹-á¹-hasoá¸·asaá¹ƒsÄ• vÄ• maá¹-á¹-hÄ• pup
aÃ±janÄ« vaá¹-á¹-atÄ«ti attho. __tissopi_ vaá¹-á¹-anti, ekÄ• ya vÄ• dvÄ«su vÄ• kathÄ• ev
__lekhÄ• _ti vaá¹-á¹-alekhÄ• . __bandhitu_nti pidhÄ• nakabandhanatthaá¹ƒ.

<183> __rÅ«pa_nti sakuá¹‡arÅ«pÄ• di. yadi ca edisaá¹ƒ aÃ±Ã±ehi kataá¹ƒ labhati, ghaá¹ƒ
vÄ• yathÄ• vÄ• na paÃ±Ã±Ä• yati, tathÄ• suttena veá¹-hetvÄ• vaá¸·aÃ±jetabbaá¹ƒ.

<184> __thavikÄ• _ti aÃ±janithavikÄ• . aÃ±janisalÄ• kÄ• pi labbhatÄ«ti sambandho.

185-6__._ __aá¹-á¹-hÄ«_ti (Vin I 266; Sp (to Vin I) 264) manussaá¹-á¹-hiá¹ƒ á¹-hapetvÄ• av
visÄ• á¹‡adantesu akappiyaá¹ƒ nÄ• ma natthi. Ä• malakakakkÄ• dÄ«hi katÄ• __phalamayÄ
nibbattÄ• . aÃ±janÄ«vinicchayo.

aÃ±janÄ«niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

25. akappiyasayananiddesavaá¹‡á¹‡anÄ•

187-9__._ ``uccako Ä• sandiko uppanno hoti, anujÄ• nÄ• mi bhikkhave uccakampi Ä• sandi
vacanato maÃ±cassa upaá¸• á¸• habhÄ• gappamÄ• á¹‡ena ekatobhÄ• gena dÄ«ghampi su
atirekaá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ idha __Ä• sandÄ«_ti adhippetaá¹ƒ, caturaá¹ƒsÄ• sandi
pamÄ• á¹‡Ä• tikkantakopi vaá¹-á¹-ati. __tÅ«lÄ«_ti \Be 149/ pakatitÅ«likÄ• . __pallaá¹…ko_n
vÄ• á¸·ehi katoti vutto. tattheva ``sÄ«harÅ«pÄ• diá¹ƒ dassetvÄ• kato pana vaá¹-á¹-atÄ«â€™
__paá¹-ika_nti setattharaá¹‡aá¹ƒ. __gonacittaka_nti ettha caturaá¹…gulÄ• dhikalomo kojavo
vuccati. ``anujÄ• nÄ• mi, bhikkhave, kojavaâ€™â€™ nti (Vin I 337) __cÄ«varakkhandhake_
caturaá¹…gulalomakaá¹ƒ pakatikojavaá¹ƒ vaá¹-á¹-ati. ratanacittaá¹ƒ cittakaá¹ƒ na vaá¹-á¹-at
ghanapuppharattaattharaá¹‡aá¹ƒ \Ne 140/. __vikatÄ«_ti sÄ«habyagghÄ• dirÅ«pavicitto uá¹-
__uddalomÄ«_ti ekatouggatapupphaá¹ƒ. __ekantalomikÄ• _ti ubhatouggatapupphaá¹ƒ.

__kutta_nti soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ á¹-hatvÄ• naccanayoggaá¹ƒ uá¹‡á¹‡Ä• n
__koseyya_nti ratanaparisibbitaá¹ƒ koseyyasuttamayaá¹ƒ paccattharaá¹‡aá¹ƒ. __kaá¹-á¹-iss
ratanaparisibbitaá¹ƒ koseyyakaá¹-á¹-issamayaá¹ƒ paccattharaá¹‡aá¹ƒ. koseyyaÃ±ca kaá¹-á

ratanaparisibbitÄ• neva na vaá¹-á¹-anti, suddhÄ• ni vaá¹-á¹-anti. __hatthiassarathattharÄ• _
attharaá¹‡akaattharaá¹‡Ä• va. __ajinappaveá¹‡Ä«_ti ajinacammehi maÃ±cappamÄ• á¹‡ena
tena ca kadalÄ«migacammaá¹ƒ setavatthassa upari pattharitvÄ• sibbitvÄ• kataá¹ƒ pavarap
kadalÄ«migappavarappaccattharaá¹‡aá¹ƒ, tena ca atthataá¹ƒ
__ajinappaveá¹‡Ä«kadalÄ«migappavarappaccattharaá¹‡atthataá¹ƒ_.

setavitÄ• nampi heá¹-á¹-hÄ• akappiyappaccattharaá¹‡e sati na vaá¹-á¹-ati, kappiyappacca
vaá¹-á¹-ati, rattavitÄ• nassa heá¹-á¹-hÄ• kappiyappaccattharaá¹‡e satipi na vaá¹-á¹-ati eva.
pÄ• dÅ«padhÄ• nanti maÃ±cassa ubhatolohitakaá¹ƒ upadhÄ• naá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ p
hoti, ubhosu antesu rattaá¹ƒ vÄ• padumavaá¹‡á¹‡aá¹ƒ vÄ• cittaá¹ƒ vÄ• , sace pamÄ• á¹‡a
mahÄ• upadhÄ• naá¹ƒ pana paá¹-ikkhittaá¹ƒ.

<190> __Ä• sandÄ• dittayÄ• _ti \Be 150/ Ä• sandÄ« tÅ«lÄ« pallaá¹…koti idaá¹ƒ tayaá¹ƒ nÄ
bhikkhave, á¹-hapetvÄ• tÄ«á¹‡i Ä• sandiá¹ƒ pallaá¹…kaá¹ƒ tÅ«likaá¹ƒ sesakaá¹ƒ gihivikaá¹
na tveva abhinipajjituâ€™â€™ nti (Vin II 314) hi vuttaá¹ƒ. sese gihisantake nisÄ«dituá¹ƒ lab
yadi dhammÄ• sane saá¹…ghikampi gonakÄ• diá¹ƒ bhikkhÅ«hi anÄ• á¹‡attÄ• Ä• rÄ• mikÄ
nÄ«haranti ca, etaá¹ƒ __gihivikaá¹-anÄ«hÄ• raá¹ƒ_ nÄ• ma, iminÄ• gihivikaá¹-anÄ«hÄ• rer
__bhattaggaá¹ƒ_ nÄ• ma vihÄ• re eva dÄ• naá¹-á¹-hÄ• naá¹ƒ.

<191> catunnaá¹ƒ pÄ• dÄ• naá¹ƒ, tÄ«su passesu apassayÄ• naÃ±ca vasena __sattaá¹…g
__paÃ±caá¹…go_. ime pana sattaá¹…gapaÃ±caá¹…gÄ• ``anujÄ• nÄ• mi, bhikkhave, uccal
II 294) vuttattÄ• pamÄ• á¹‡Ä• tikkantÄ• pi vaá¹-á¹-anti. tena vuttaá¹ƒ __ ``uccapÄ• dakÄ• â
maÃ±capÄ«á¹-hÄ• ghareyeva nisÄ«dituá¹ƒ kappantÄ«ti sambandho.

<192> __cÄ«varacchaviyo_ti \Ne 141/ channaá¹ƒ cÄ«varÄ• naá¹ƒ, channaá¹ƒ anulomacÄ«
aÃ±Ã±ataracÄ«varacchaviyoti attho. __sabbatthÄ• _ti maÃ±cepi pÄ«á¹-hepi bhattaggepi an
imÄ• saá¹ƒ pana bhisÄ«naá¹ƒ pamÄ• á¹‡aparicchedopi natthi, maÃ±capÄ«á¹-hÄ• dÄ«naá¹
sallakkhetvÄ• pamÄ• á¹‡aá¹ƒ kÄ• tabbaá¹ƒ.

<193> ``tÅ«likÄ• uppannÄ• hoti. anujÄ• nÄ• mi, bhikkhave, vijaá¹-etvÄ• bimbohanaá¹ƒ kÄ
rukkhatÅ«laá¹ƒ latÄ• tÅ«laá¹ƒ poá¹-akitÅ«laâ€™â€™ nti (Vin II 297) vuttattÄ• tÅ«lattayaÃ±
297; Kkh tÅ«lonandasikkhÄ• padavaá¹‡á¹‡anÄ•) bimbohane \Be 151/ vaá¹-á¹-ati. imehi tÄ«
rukkhalatÄ• tiá¹‡Ä• naá¹ƒ tÅ«laá¹ƒ anuÃ±Ã±Ä• tanti veditabbaá¹ƒ. bhisiyaá¹ƒ pana kiÃ±ci tÄ
vaá¹-á¹-atiyeva. __bhisigabbho_ti bhisiyÄ• vuttaá¹ƒ coá¸·Ä• dipaÃ±cakaá¹ƒ bimbohane anu
__migapakkhina_nti sÄ«hÄ• dÄ«naá¹ƒ sabbacatuppadÄ• naá¹ƒ haá¹ƒsamorÄ• dÄ«naá¹ƒ s
kappanti. masÅ«rake anuÃ±Ã±Ä• tanti sambandho.

<194> idÄ• ni bhisiyaá¹ƒ kappiyÄ• kappiyaá¹ƒ dassetuá¹ƒ __ ``manussalomaâ€™â€™ _nti

(Vin II 297; Sp (to Vin II) 297) uá¹‡á¹‡Ä• bhisiyaá¹ƒ manussalomaá¹ƒ na labbhatÄ«ti attho. u
manussalomaá¹ƒ á¹-hapetvÄ• yesaá¹ƒ kesaÃ±ci pakkhicatuppadÄ• naá¹ƒ lomaá¹ƒ vaá¹-á¹-
paá¹‡á¹‡abhisiyaÃ±ca puppháÃ±ca suddhaá¹ƒ tamÄ• lapattaÃ±ca na labbhaá¹ƒ, avasesaá
labbhatÄ«ti attho. tamÄ• lapattakampi aÃ±Ã±ehi missaá¹ƒ vaá¹-á¹-atÄ«ti. coá¸·avÄ• katiá¹‡
natthi. __Ä• sanaÃ±ceva appaá¹-ivekkhitaá¹ƒ na labbha_nti Ä• sanasÄ• maÃ±Ã±ato pasaá
akappiyasayanavinicchayo.

akappiyasayananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

26. samÄ• nÄ• sanikaniddesavaá¹‡á¹‡anÄ•

<195> tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ antaraá¹ƒ __tivassantaraá¹ƒ_. ``anujÄ• nÄ• mi, bhikkhav
\Ne 142/ nisÄ«dituâ€™â€™ nti (Vin II 320) hi vuttaá¹ƒ. yo dvÄ«hi vassehi (Sp (to Vin II) 320
navo vÄ• , so tivassantaro nÄ• ma.

<196> __munÄ«_ti buddhamuni. __sabbehevÄ• _ti anupasampannehipi.

<197> __anta_nti \Be 152/ pacchimaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ tiá¹‡á¹‡aá¹ƒ pa
pacchimaá¹ƒ dÄ«ghÄ• sanaâ€™â€™ nti (Vin II 320) vuttattÄ• yaá¹ƒ tiá¹‡á¹‡aá¹ƒ pahoti, et
hotu asaá¹ƒhÄ• rimaá¹ƒ vÄ• , tathÄ• rÅ«pesu phalakakhaá¹‡á¸• esupi nisÄ«dituá¹ƒ vaá¹-á¹-
dvinnaá¹ƒ samÄ• nÄ• sanikÄ• naá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, duvaggassa maÃ±caá¹ƒ
(Vin II 320) vuttattÄ• dve samÄ• nÄ• sanikÄ• saha nisÄ«dituá¹ƒ labhanti. aÃ±Ã±ehi asamÄ
anupasampannÄ• dÄ«hi vÄ• dve hutvÄ• pi nisÄ«dituá¹ƒ na labhanti. samÄ• nÄ• sanikavini

samÄ• nÄ• sanikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

27. asaá¹ƒvÄ• sikaniddesavaá¹‡á¹‡anÄ•

<198> __ukkhitto_ti Ä• pattiyÄ• adassane, appaá¹-ikamme, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• ap
ukkhittakoti tividhopi idha ukkhitto gahito. __anupasampanno_ti iminÄ•
sikkhamÄ• nasÄ• maá¹‡erasÄ• maá¹‡erÄ«sikkhÄ• paccakkhÄ• takÄ• gahitÄ• ti veditabbÄ
antimavatthuá¹ƒ ajjhÄ• pannako. __nÄ• nÄ• saá¹ƒvÄ• so_ti laddhinÄ• nÄ• saá¹ƒvÄ• sako.
á¹-hitacatuttho kammaá¹ƒ kareyya, iddhiyÄ• vehÄ• se á¹-hitacatuttho kammaá¹ƒ kareyya, a
karaá¹‡Ä«yaâ€™â€™ nti hi vuttattÄ• imepi ``asaá¹ƒvÄ• sikÄ• â€™â€™ ti vuttÄ• . etesu pa
uposathÄ• dÄ«ni karonto pÄ• cittiyaá¹ƒ Ä• pajjati. nissÄ«maá¹-á¹-havehÄ• saá¹-á¹-hehi karo
dukkaá¹-aÃ±ca hoti, itarehi dukkaá¹-aá¹ƒ. asaá¹ƒvÄ• sikavinicchayo.

asaá¹ƒvÄ• sikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

28. kammaniddesavaá¹‡á¹‡anÄ•

<199> __adhammakamma_nti \Be 153/ \Ne 143/ ettha kathaá¹ƒ adhammakammaá¹ƒ hotÄ•
bhagavatÄ• ``katamaÃ±ca, bhikkhave, adhammakammaá¹ƒ? Ã±attidutiye ce, bhikkhave, ka
kammaá¹ƒ karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti, adhammakammaá¹ƒ. dvÄ«hi Ã±attÄ
kammavÄ• caá¹ƒ anussÄ• veti, adhammakammaá¹ƒ. ekÄ• ya kammavÄ• cÄ• ya kammaá¹ƒ
adhammakammaá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi kammaá¹ƒ karoti, na ca Ã±attiá¹ƒ á¹-hapeti,
I 387). iminÄ• nayena sesakammesupi vuttappakÄ• rena akatvÄ• aÃ±Ã±athÄ• karaá¹‡aá
veditabbaá¹ƒ.

__vaggenÄ• _ti vaggena saá¹…ghena. kathaÃ±ca vaggaá¹ƒ hotÄ«ti ce? yÄ• vatikÄ• ca bh
anÄ• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• pa
imesu yena kenaci ekenapi aá¹…gena vaggaá¹ƒ hoti.

__samaggenÄ• _ti samaggena saá¹…ghena. kathaá¹ƒ samaggaá¹ƒ hotÄ«ti ce? yÄ• vatikÄ
Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• nappaá
evaá¹ƒ.

__catuttha_nti samaggena dhammikaá¹ƒ. ettÄ• vatÄ• ``cattÄ• rimÄ• ni, bhikkhave, kammÄ
vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammen
evaá¹ƒ vuttÄ• ni cattÄ• ri kammÄ• ni pariggahitÄ• ni hontÄ«ti veditabbÄ• ni.

200-202__._ dasavaggiko (Vin I 388; Kkh nidÄ• navaá¹‡á¹‡anÄ•) vÄ«sativaggiko ca __das
abbhÄ• nopasampadÄ• ppavÄ• raá¹‡Ä• á¹-hapetvÄ• sabbakammesu kammappattoti sam
vÄ«sativaggo ca atirekavÄ«sativaggo ca.

<203> idÄ• ni \Be 154/ kammappatte ca chandÄ• rahe ca dassetuá¹ƒ __ ``catuvaggenÄ• â
tattha (Vin V 488, 497; Vin V 487-488) __pakatattÄ• _ nÄ• ma ye pÄ• rÄ• jikaukkhittaladdhi
144/ na honti. __pare_ti ekasÄ«maá¹-á¹-hÄ• pakatattÄ• bhikkhÅ«. yadi pakatattÄ• bhikkhÅ
gÄ• masÄ«maá¹ƒ vÄ• nadÄ«samuddajÄ• tassarakhaá¹‡á¸• asÄ«mÄ• su vÄ• aÃ±Ã±atara
kammappattÄ• , na chandÄ• rahÄ• . na hi tesaá¹ƒ chando vÄ• pÄ• risuddhi vÄ• Ä• gaccha
á¹-hitattÄ• . __sesepÄ«_ti paÃ±cavaggÄ• dikaraá¹‡Ä«yepÄ«ti attho.

<204> asaá¹ƒvÄ• sagaá¹‡apÅ«raá¹ƒ vÄ• katvÄ• kataá¹ƒ kammaá¹ƒ kuppaÃ±ca hoti, kÄ•
attho. ``yassa saá¹…gho kammaá¹ƒ karoti, taá¹ƒcatuttho kammaá¹ƒ kareyya, akammaá¹ƒ n
(Vin I 389) vuttattÄ• __ ``kammÄ• rahagaá¹‡apÅ«raá¹ƒ vÄ• â€™â€™ _ti vuttaá¹ƒ. idÄ• ni p
parisato vipattiá¹ƒ dassetuá¹ƒ __ ``garukaá¹-á¹-hagaá¹‡apÅ«raá¹ƒ vÄ• â€™â€™ _ti vuttaá¹

anikkhittavattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. nikkhittavatto pana sabbattha gaá¹‡apÅ«rako hoti e

<205> __vÄ• reyyÄ• _ti paá¹-ikkhipeyya. ``anujÄ• nÄ• mi, bhikkhave, adhammakamme kay
nti (Vin I 154) hi vuttaá¹ƒ. __antarÄ• ye_ satÄ«ti attho. ``adhammakammaá¹ƒ idaá¹ƒ, na me
ti evaá¹ƒ dve tayo aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hiá¹ƒ Ä• vi kareyyunti attho. yadi eko hoti, ``
khamatÄ«â€™â€™ ti evaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ kareyyÄ• ti attho. ettÄ• vatÄ• ete nirÄ• p
ca muccanti, kammaá¹ƒ pana adhammattÄ• kuppameva. __vÄ• renteva tatodhikÄ• _ti ettha
catÅ«hi paÃ±cahi paá¹-ikkosituá¹ƒ, dvÄ«hi tÄ«hi diá¹-á¹-hiá¹ƒ Ä• vi kÄ• tuá¹ƒ, ekena adhiá¹-
metaá¹ƒ khamatÄ«â€™â€™ ti (Vin I 154) vuttattÄ• cattÄ• ro vÄ• paÃ±ca vÄ• vÄ• renti ev

<206> idÄ• ni \Be 155/ yehi paá¹-ikkhittaá¹ƒ hoti, te dassetuá¹ƒ __ ``kammÄ• rahÄ• â€™â€
tattha __khittacitta_-ggahaá¹‡ena ummattakopi gahitova. __etesa_nti ye vuttappakÄ• rÄ• , t
ruhatÄ«ti attho.

<207> idÄ• ni yassa paá¹-ikkhepo ruhati, taá¹ƒ dassetuá¹ƒ __
``pakatattekasÄ«maá¹-á¹-ha-samasaá¹ƒvÄ• sabhikkhunoâ€™â€™ _ti vuttaá¹ƒ. tassattho (V
bhikkhuno paá¹-ikkosanÄ• antamaso Ä• nantarassÄ• pi Ä• rocentassa ruhatÄ«ti. ``bhikkhu
pakatattassa samÄ• nasaá¹ƒvÄ• sikassa samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitassa antamaso Ä• n
viÃ±Ã±Ä• pentassa saá¹…ghamajjhe paá¹-ikkosanÄ• ruhatÄ«â€™â€™ ti (Vin I 394) vuttaá

<208> sammukhÄ• yadi paá¹-ikkoseyyÄ• ti attho. __tirokkhÄ• _ti parammukhÄ• . kÄ• yasÄ
no dadeyya, dukkaá¹-anti attho. kammavinicchayo.

kammaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

29. micchÄ• jÄ«vavivajjanÄ• niddesavaá¹‡á¹‡anÄ•

<209> __cuá¹‡á¹‡a_nti sirÄ«sacuá¹‡á¹‡Ä• dikanti attho. __mattikÄ• _ti pakatimattikÄ• vÄ•
suddhÄ• kuá¹…kuá¹-á¹-haÄ• dikÄ• vÄ• . __kulasaá¹…gahÄ• _ti etehi saá¹…gahitÄ• naá¹ƒ
kulasaá¹…gahatthanti attho. ettha pana imehi saá¹…gahitÄ• naá¹ƒ santike ``kiÃ±ci labhissÄ
saá¹…ghikaá¹ƒ vÄ• puggalikaá¹ƒ vÄ• dÄ• tuá¹ƒ na vaá¹-á¹-ati eva. iminÄ• pana nayena la
sahadhammikÄ• naá¹ƒ na vaá¹-á¹-ati, micchÄ• jÄ«vaÃ±ca hoti.

210-211__._ lÄ• bhÄ• sÄ• ya \Be 156/ dÄ• yakÄ• naá¹ƒ dÄ• rake ukkhipitvÄ• paribhaá¹-ab
tÄ• ya pÄ• ribhaá¹-akatÄ• ya na jÄ«vayeti sambandho. sesesupi eseva nayo. khettÄ• dÄ«su
__paheá¹‡akammaá¹ƒ_. sÄ• sanappaá¹-isÄ• sanaharaá¹‡aá¹ƒ __dÅ«takammaá¹ƒ_. pesitas
__jaá¹…ghapesaniyaá¹ƒ_. lÄ• bhÄ• sÄ• ya laÃ±jadÄ• na__manuppadÄ• naá¹ƒ. aÃ±Ã±ena

<212> __viÃ±Ã±attÄ«_ti (Vin III 515 Ä• dayo; Sp (to Vin III) II 515 Ä• dayo) aÃ±Ã±Ä• takav
__anesanÄ• _ti pubbe vuttena pupphadÄ• nÄ• dinÄ• paccayesanÄ• . __kuhanÄ• dÄ«hÄ«_
87) kuhanÄ• lapanÄ• nemittakatÄ• nippesikatÄ• \Ne 146/ lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sa
vatthÅ«hÄ«ti attho. micchÄ• jÄ«vavinicchayo.

micchÄ• jÄ«vavivajjanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

30. vattaniddesavaá¹‡á¹‡anÄ•

<213> idÄ• ni Ä• gantukavattÄ• dÄ«ni dassetuá¹ƒ __ ``vattaâ€™â€™ _nti mÄ• tikÄ• padaá
parikkhittassa (Vin II 356 Ä• dayo; Sp (to Vin II) 357 Ä• dayo) vihÄ• rassa parikkhepaá¹ƒ, ap
leá¸• á¸• upÄ• tehi paricchinnaá¹-á¹-hÄ• naá¹ƒ patvÄ• upÄ• hanaá¹ƒ omuÃ±citvÄ• nÄ«caá
upÄ• hanaá¹ƒ daá¹‡á¸• akena gahetvÄ• chattaá¹ƒ apanÄ• metvÄ• sÄ«saá¹ƒ vivaritvÄ• sÄ
karitvÄ• sÄ• dhukaá¹ƒ ataramÄ• nena Ä• rÄ• mo pavisitabboti attho.

<214> __puccheyya_ \Be 157/ __sayanÄ• sana_nti ``katamaá¹ƒ me senÄ• sanaá¹ƒ pÄ• pu
vÄ• anajjhÄ• vutthaá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ pucchitabbanti attho.

215-6__._ maÃ±capÄ«á¹-hÄ• didÄ• rubhaá¹‡á¸• aÃ±ca (Vin II 360; Sp (to Vin II) 360)
rajanabhÄ• janÄ• dimattikÄ• bhaá¹‡á¸• aÃ±ca. __Ä• pucchÄ• _ti bhikkhussa vÄ• sÄ• maá¹
``Ä• vuso imaá¹ƒ jaggÄ• hÄ«â€™â€™ ti Ä• rocetvÄ• ti attho. __aÃ±Ã±athÄ• _ti evaá¹ƒ aka

217-8__._ __vuá¸• á¸• hÄ• gantukassÄ• _ti ettha (Vin II 358 Ä• dayo; Sp (to Vin II) 359 Ä• d
yadi ``vuá¸• á¸• hoâ€™â€™ ti jÄ• nÄ• ti, tasmiá¹ƒ anÄ• gate eva Ä• sanapaÃ±Ã±Ä• panÄ•
__pÄ• dodappabhuti_nti pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhip
Ä• pucchantena sace sakiá¹ƒ Ä• nÄ«taá¹ƒ pÄ• nÄ«yaá¹ƒ sabbaá¹ƒ pivati, punapi Ä• pucchi
``etaá¹ƒ tumhÄ• kaá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti evaá¹ƒ Ä• cikkhitabbant

219-20__._ ``bhikkhÄ• cÄ• ragÄ• mo \Ne 147/ ito dÅ«reâ€™â€™ ti vÄ• ``santikeâ€™â€™
piá¹‡á¸• Ä• ya caritabbaâ€™â€™ nti vÄ• ``upaá¹-á¹-hÄ• ke caritabbaâ€™â€™ nti vÄ• goc
__agocaro_ti micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vÄ• gÄ• mo, paricchinnabhikkhako vÄ• gÄ• mo,
vÄ• bhikkhÄ• dÄ«yati, so Ä• cikkhitabboti attho. __katika_nti saá¹…ghassa katikaá¹-á¹-hÄ•
kÄ• laá¹ƒ pavisitabbaá¹ƒ, imaá¹ƒ kÄ• laá¹ƒ nikkhamitabbaâ€™â€™ nti evaá¹ƒ pavesananik
Ä• cikkhitabbaá¹ƒ. kesuci á¹-hÄ• nesu amanussÄ• vÄ• vÄ• á¸·Ä• vÄ• honti, tasmÄ• eva
__nisinnovÄ• _ti idaá¹ƒ Ä• pattiabhÄ• vamattadÄ«pakaá¹ƒ, uá¹-á¹-hahitvÄ• pi sabbaá¹ƒ kÄ•
vattavinicchayo.

vattaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

31. vikappanÄ• niddesavaá¹‡á¹‡anÄ•

<221> __sammukhÄ• yÄ• _ti \Be 158/ (Vin IV 374; Sp (to Vin III) II 469; Kkh vikappanasikk
sammukhe á¹-hitassÄ• ti attho. __byattassÄ• _ti vikappanavidhÄ• naá¹ƒ paccuddharaá¹‡Ä•
abyatto pana ``iminÄ• mayhaá¹ƒ dinnaâ€™â€™ nti gahetvÄ• pi gaccheyyÄ• ti attho. __eka

<222> __nidhetuá¹ƒvÄ• _ti nidhetuá¹ƒ eva, nissaggiyaá¹ƒ na hotÄ«ti attho. paribhuÃ±jituá¹
vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vÄ• na vaá¹-á¹-atÄ«ti attho.

224-5__._ __aparÄ• sammukhÄ• vÄ• _ti sammukhÄ• vikappanÄ• evÄ• ti attho. imÄ• dv
vikappetvÄ• parena paccuddharÄ• pitattÄ• sammukhÄ• vikappanÄ• evÄ• ti vuttÄ• .

<227> __mitto_ti daá¸·hamitto. __sandiá¹-á¹-ho_ti diá¹-á¹-hamatto nÄ• tidaá¸·hamitto. ``itar
vuttanayena `tisso bhikkhÅ«â€™ ti vÄ• `tissÄ• bhikkhunÄ«â€™ ti vÄ• vattabbaá¹ƒ. puna t
148/ bhikkhuno, tissÄ• ya bhikkhuniyÄ• vÄ• dammÄ«â€™ ti vikappetvÄ• teneva `tissassa
bhikkhuniyÄ• santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«
paccuddharitabbaâ€™â€™ nti evaá¹ƒ pÄ• á¹-ho gahetabbo.

<228> __dÅ«rasantikattekatta-bahubhÄ• vaá¹ƒ vijÄ• niyÄ• _ti ettha dÅ«rattÃ±ca santikatt
bahubhÄ• vaÃ±ca vijÄ• nitvÄ• ti attho.

<229> ``dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™â€™ nti (Vin III 462) vutt
vÄ• â€™â€™ _ti vuttaá¹ƒ. ``cÄ«varakÄ• lasamayo nÄ• ma anatthate kathine vassÄ• nassa
kathine \Be 159/ paÃ±ca mÄ• sÄ• â€™â€™ ti (Vin III 649) vuttattÄ• __ ``mÄ• samekaá¹ƒ v
vuttaá¹ƒ, mÄ• saá¹ƒ vÄ• ekaá¹ƒ paÃ±ca vÄ• mÄ• seti attho. ``bhikkhuno paneva akÄ• lac
Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ. paá¹-iggahetvÄ• khippameva k
pÄ• ripÅ«ri, mÄ• saparamaá¹ƒ tena bhikkhunÄ• taá¹ƒ cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ Å«nass
paccÄ• sÄ• yÄ• â€™â€™ ti (Vin III 499) vuttattÄ• __ ``paccÄ• sÄ• sati mÄ• sakaâ€™â€™
__nuppÄ• dayatÄ«_ti anadhiá¹-á¹-hitaá¹ƒ avikappitaá¹ƒ nissaggiá¹ƒ na janayatÄ«ti attho. vi

vikappanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

32. nissayaniddesavaá¹‡á¹‡anÄ•

<230> __byattassÄ• _ti ettha kittÄ• vatÄ• byatto hotÄ«ti ce? nissayamuccanakena pana s
dhammaparicchedena atthato ca byaÃ±janato ca dve mÄ• tikÄ• paguá¹‡Ä• vÄ• cuggatÄ•
dhammassÄ• vanatthÄ• ya suttantato cattÄ• ro bhÄ• á¹‡avÄ• rÄ• , sampattÄ• naá¹ƒ parisÄ

andhakavindamahÄ• rÄ• hulovÄ• dadhammakkhandhasadiso eko kathÄ• maggo, saá¹…gh
anumodanatthÄ• ya tisso anumodanÄ• , uposathappavÄ• raá¹‡Ä• divijÄ• nanatthaá¹ƒ kam
samaá¹‡adhammakaraá¹‡atthaá¹ƒ samÄ• dhivasena vÄ• vipassanÄ• vasena vÄ• arahatta
kammaá¹-á¹-hÄ• naá¹ƒ ettakaá¹ƒ uggahetabbaá¹ƒ. ettÄ• vatÄ• byatto nÄ• ma hoti cÄ• tudi

<231> idÄ• ni nissayaggahaá¹‡Ä• kÄ• raá¹ƒ dassetuá¹ƒ __ ``ekaá¹ƒsaâ€™â€™ _ntiÄ• di v
__Ä• yasmato_ti Ä• yasmantaá¹ƒ.

<232> idÄ• ni \Be 160/ paá¹-ippassaddhividhÄ• naá¹ƒ dassetuá¹ƒ __ ``pakkanteâ€™â€™ _
``paÃ±cimÄ• , bhikkhave, nissayappaá¹-ippassaddhiyo upajjhÄ• yamhÄ• . upajjhÄ• yo pakk
kÄ• lakato vÄ• pakkhasaá¹…kanto vÄ• Ä• á¹‡attiyeva paÃ±camÄ«â€™â€™ ti (Vin I 83), ``
nissayappaá¹-ippassaddhiyo Ä• cariyamhÄ• . Ä• cariyo pakkanto vÄ• hoti vibbhanto vÄ• k
pakkhasaá¹…kanto vÄ• Ä• á¹‡attiyeva paÃ±camÄ«, upajjhÄ• yena vÄ• samodhÄ• nagato
ubhayaá¹ƒ idha dassitaá¹ƒ. sace Ä• cariyupajjhÄ• yÄ• sÄ• mantavihÄ• resupi aparikkhittes
leá¸• á¸• upÄ• tadvayabbhantare vasanti, nissayo na paá¹-ippassambhati. parikkhittesupi na
eke. Ä• cariyÄ• pana na icchanti. kasmÄ• ti ce? nissayaggahaá¹‡appaá¹-ippassaddhÄ«naá
paricchinnattÄ• . leá¸• á¸• upÄ• tena upacÄ• rasÄ«mÄ• paricchedo pana aparikkhittesu eva
tasmÄ• Ä• cariyÄ• naá¹ƒ vinicchayeva á¹-hÄ• tabbaá¹ƒ.

__pakkante_ti ettha (Sp (to Vin I) 83) sace Ä• cariyo antevÄ• sikaá¹ƒ anÄ• mantetvÄ• va up
atikkamati, nissayo paá¹-ippassambhati. sace upacÄ• rasÄ«maá¹ƒ anatikkamitvÄ• va nivatt
paá¹-ippassambhati. Ä• cariyaá¹ƒ anÄ• mantetvÄ• antevÄ• sikassa gamanepi eseva nayo.
gantukÄ• mo antevÄ• sikaá¹ƒ Ä• pucchati, antevÄ• sikopi ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti sa
eva paá¹-ippassambhati. evaá¹ƒ Ä• cariyaá¹ƒ Ä• pucchitvÄ• antevÄ• sikassa gamanepi. dv
á¹-hitesu Ä• cariyo vÄ• antevÄ• sikaá¹ƒ, antevÄ• siko vÄ• Ä• cariyaá¹ƒ anÄ• pucchitvÄ• va
atikkamati, paá¹-ippassambhati. pakkhasaá¹…kante vÄ• vibbhante vÄ• kÄ• lakate vÄ• taá
paá¹-ippassambhati \Be 161/. __Ä• á¹‡atti_ nÄ• ma nissayappaá¹‡Ä• manÄ• . dassanasava
__samodhÄ• naá¹ƒ_.

<233> __alajji_nti \Ne 150/ ettha ---

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati.

Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati.

ediso vuccati alajjipuggaloâ€™â€™ ti || (Vin V 359) ---

evaá¹ƒ vuttaá¹ƒ. ``na bhikkhave alajjinaá¹ƒ nissÄ• ya vatthabbaá¹ƒ. yo vaseyya, Ä• patti dul
(Vin I 120) hi vuttaá¹ƒ.

<234> ``anujÄ• nÄ• mi, bhikkhave, addhÄ• namaggappaá¹-ipannena bhikkhunÄ• nissayaá
vatthuâ€™â€™ nti (Vin I 121) vuttattÄ• __ ``addhikassÄ• â€™â€™ _ti vuttaá¹ƒ. gilÄ• nupa
yÄ• citassÄ• ti sambandho. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nupaá¹-á¹-hÄ• kena bhikkhun
yÄ• ciyamÄ• nena anissitena vatthuâ€™â€™ nti (Vin I 121) hi vuttaá¹ƒ. __sallakkhentena p
phÄ• suvihÄ• raá¹ƒ sallakkhentena. idaá¹ƒ pana parihÄ• raá¹ƒ (Sp (to Vin I) 121) sotÄ• pan
thÄ• magatasamathavipassanÄ• lÄ• bhÄ« vÄ• bÄ• laputhujjano vÄ• na labhati. yassa kho
taruá¹‡Ä• hoti, na thÄ• magatÄ• , ayaá¹ƒ labhati. asante nissayadÄ• yake ``yadÄ• paá¹-irÅ
Ä• gacchissati, tadÄ• tassa nissÄ• ya vasissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• yÄ• v
tÄ• va vasituá¹ƒ labhati. sace pana Ä• sÄ• á¸·hÄ«mÄ• se nissayadÄ• yakaá¹ƒ na labhati, ya
gantabbaá¹ƒ. antovasse pana anissitena vatthuá¹ƒ na vaá¹-á¹-ati. sabhÄ• ge \Be 162/ dÄ• y
labbhatÄ«ti sabbapadesu yojanÄ• kÄ• tabbÄ• . nissayavinicchayo.

nissayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

33. kÄ• yabandhananiddesavaá¹‡á¹‡anÄ•

<235> __akÄ• yabandhano_ti \Ne 151/ kÄ• yabandhanaá¹ƒ abandhitvÄ• ti attho. tato paá¹-
pÄ• rupitabbaá¹ƒ, tato paá¹-á¹-hÄ• ya eva kÄ• yabandhanaá¹ƒ bandhitabbaá¹ƒ. ``na bhikkh
pavisitabbo. yo paviseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 278) hi vuttaá¹ƒ. __tatt
asatiyÄ• gato yattha sarati, tattheva bandhitabbaá¹ƒ. saritvÄ• pana yÄ• va na bandhati, tÄ
carituá¹ƒ na vaá¹-á¹-ati. yadi antogÄ• me sarati, kÄ• yabandhane sati ekamante á¹-hatvÄ• b
ce nikkhamitvÄ• bandhitvÄ• puna piá¹‡á¸• Ä• ya pavisitabbanti vadanti.

<236> ``anujÄ• nÄ• mi, bhikkhave, dve kÄ• yabandhanÄ• ni paá¹-á¹-ikaá¹ƒ sÅ«karantakaâ
vuttattÄ• __ ``duvidhaâ€™â€™ _nti vuttaá¹ƒ. tattha __sÅ«karantaá¹ƒ_ nÄ• ma kuÃ±cikÄ• k
katvÄ• koá¹-á¹-itaá¹ƒ. __rajju ca ekÄ• _ti ekavaá¹-á¹-Ä• rajju ca. __tadanulomikÄ• _ti tesaâ
anulomikÄ• .

<237> __macchakaá¹‡á¸• akakhajjurÄ«-pattÄ• maá¹-á¹-hÄ• ca paá¹-á¹-ikÄ• _ti ettha (Sp
macchakaá¹‡á¹-akÄ• dayo maá¹-á¹-hÄ• vikÄ• rarahitÄ• paá¹-á¹-ikÄ• ca tadantogadhÄ• ti
catasso_ti ekÄ• ya vÄ• dvÄ«su vÄ• tÄ«su vÄ• kathÄ• eva natthÄ«ti adhippÄ• yo, tato pa
__antesÅ«_ti ubhosu antesu. __guá¹‡asuttaka_nti diguá¹‡asuttakaá¹ƒ.

<239> __makaramukhÄ• di_nti \Be 163/ __Ä• di_-saddena deá¸• á¸• ubhasÄ«saá¹ƒ gahita

antesu. kassÄ• ti? vidhassa. __ghaá¹-akÄ• _ti ghaá¹-akato. __lekhÄ• _ti lekhÄ• ya. ghaá¹-a
aÃ±Ã±aá¹ƒ cittakaá¹ƒ na kappatÄ«ti attho.

<240> __deá¸• á¸• ubhaka_nti (Vin II 278; Sp (to Vin II) 278) udakasappasirasadisaá¹ƒ. __
ekato saá¹…kaá¸• á¸• hitvÄ• ekÄ• ya rajjuyÄ• paliveá¹-hetvÄ• katarajju. __maddavÄ«á¹‡a
__kalÄ• buka_nti anekavaá¹-á¹-aá¹ƒ. etÄ• ni pana sabbÄ• ni na kappanti. __dasÄ• su dve n
maddavÄ«á¹‡anti dve majjhimÄ• eva. __kappare_ti kappantÄ«ti attho.

<241> __gaá¹‡á¹-hiyo_ \Ne 152/ __cÄ• pÄ«_ti (Vin II 279) cÄ«varagaá¹‡á¹-hiyopi. veá¸·uÄ
pasaá¹…gena vuttaá¹ƒ. kÄ• yabandhanavinicchayo.

kÄ• yabandhananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamabhÄ• á¹‡avÄ• raá¹ƒ.

34. pathavÄ«niddesavaá¹‡á¹‡anÄ•

<242> jÄ• tÄ• (Vin IV 86; Sp (to Vin IV) 86-88; Kkh pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡
duvidhÄ• pathavÄ«ti attho. idÄ• ni tadubhayaá¹ƒ dassetuá¹ƒ __ ``suddhamattikapaá¹ƒsukÄ
tattha suddhamattikapaá¹ƒsukÄ• ca adaá¸• á¸• hÄ• ca bahumattikapaá¹ƒsukÄ• ca
cÄ• tumÄ• sÄ• dhikovaá¹-á¹-hapaá¹ƒsumattikarÄ• si ca jÄ• tapathavÄ«ti sambandho. ettha
uddhanapacanakumbhakÄ• rÄ• vÄ• pabhÄ• janapacanÄ• divasena tathÄ• tathÄ• adaá¸• a
suddhapaá¹ƒsuÄ• dÄ«su aÃ±Ã±atarÄ• va veditabbÄ• . suddhapaá¹ƒsu suddhamattikÄ• \B
yebhuyyenamattikÄ• atirekacÄ• tumÄ• sÄ• dhikovaá¹-á¹-hamattikÄ• paá¹ƒsupuÃ±jÄ• ca a
sabbÄ• pi __jÄ• tapathavÄ«_ti veditabbÄ• .

<243> __dutiyÄ• _ti ajÄ• tapathavÄ«ti attho. __vuttarÄ• sÄ«_ti mattikarÄ• si ca paá¹ƒsurÄ•
cÄ• tumÄ• somavaá¹-á¹-hako __ajÄ• tapathavÄ«_ti attho.

<244> idÄ• ni yebhuyyenamattikÄ• yebhuyyenapaá¹ƒsukÄ• yebhuyyenasakkharÄ• ti evaa
yebhuyyatÄ• hotÄ«ti taá¹ƒ dassetuá¹ƒ __ ``dve bhÄ• gÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha t
mattikÄ• yassÄ• bhÅ«miyÄ• , esÄ• yebhuyyamattikÄ• ti sambandho. upaá¸• á¸• hapaá¹ƒs
akappiyabhÄ• gassa anatirekato. ``yebhuyyenamattikÄ• yebhuyyenapaá¹ƒsukÄ• â€™â€™
``upaá¸• á¸• hamattikÄ• , upaá¸• á¸• hapaá¹ƒsukÄ• â€™â€™ ti. __sesesupÄ«_ti yebhuyyap

<245> jÄ• tasaÃ±Ã±issa \Ne 153/ pÄ• cittÄ«ti sambandho. dveá¸·hassa vimatissa dukkaá¹-
ajÄ• tasaÃ±Ã±issa anÄ• patti.

<246> __ekÄ• yÄ• á¹‡attiyÄ• ekÄ• _ti sace sakiá¹ƒ Ä• á¹‡atto divasampi khaá¹‡ati, Ä• á¹‡
attho. __vÄ• caso_ti vÄ• cÄ• ya vÄ• cÄ• yÄ• ti attho.

<247> ettha ``jÄ• lehi aggiâ€™â€™ nti vÄ• vattuá¹ƒ na vaá¹-á¹-ati. aniyametvÄ• pana ``p
pathaviá¹ƒ khaá¹‡a, vÄ• piá¹ƒ khaá¹‡a, Ä• vÄ• á¹-aá¹ƒ khaá¹‡a, kandaá¹ƒ khaá¹‡Ä• â€™â€

<248> __edisa_nti ettha aÃ±Ã±ampi evarÅ«paá¹ƒ kappiyavohÄ• ravacanaá¹ƒ vaá¹-á¹-atÄ«

<249> kopetuá¹ƒ \Be 165/ labbhanti sambandho, ghaá¹-Ä• dÄ«hi gahetuá¹ƒ sakkuá¹‡eyyal
__ussiÃ±canÄ«yakaddamaá¹ƒ_.

251-2__._ udakasantike patiteti sambandho. udake patitaá¹ƒ pana sabbakÄ• laá¹ƒ kappiyan
dassetuá¹ƒ __ ``udakasantikeâ€™â€™ _ti vuttaá¹ƒ. pÄ• sÄ• á¹‡e lagge raje ca navasoá¹‡á
sambandho. abbhokÄ• suá¹-á¹-hite vammike ca mattikÄ• kuá¹-á¹-e cÄ• ti attho, tathÄ• etep
cÄ• tumÄ• sÄ• dhikovaá¹-á¹-hÄ• na kopetabbÄ• ti attho.

253-5__._ bhÅ«miá¹ƒ vikopayaá¹ƒ thambhÄ• diá¹ƒ gaá¹‡hituá¹ƒ na ca kappatÄ«ti samband
passÄ• vadhÄ• rÄ• ya. padaá¹ƒ dassessÄ• mÄ«ti sambandho.

<257> __seko_ti siÃ±canaá¹ƒ. bhÅ«miyÄ• allahatthaá¹ƒ á¹-hapetvÄ• ti sambandho.

<258> __avase satÄ«_ti hatthadÄ• hÄ• dÄ«su Ä• padÄ• sÅ«ti attho. pathavÄ«vinicchayo.

pathavÄ«niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

35. parikkhÄ• raniddesavaá¹‡á¹‡anÄ•

259-260__._ __girikÅ«á¹-a_nti \Ne 154/ makaradantakaá¹ƒ. sibbituÃ±ca chindituÃ±ca na va
yojanÄ• . __daá¹‡á¸• e_ti chattadaá¹‡á¸• e.

<261> sibbituá¹ƒ vÄ• paÃ±jaraá¹ƒ vinandhituá¹ƒ vÄ• thiratthaá¹ƒ chatte bandhituá¹ƒ daá¹
vaá¹-á¹-atÄ«ti sambandho. sace vuttappakÄ• raá¹ƒ akappiyachattaá¹ƒ \Be 166/ labhati, gha
vÄ• á¸·arÅ«pampi chinditvÄ• dhÄ• retabbaá¹ƒ, lekhÄ• pi ghaá¹ƒsetvÄ• apanetabbÄ• , sutt
veá¹-hetabbo.

<262> anuvÄ• taá¹ƒ sandhÄ• ya __ ``ante vÄ• â€™â€™ _ti vuttaá¹ƒ. dvinnaá¹ƒ paá¹-á¹-Ä•
saá¹…ghaá¹-itaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya __ ``paá¹-á¹-amukhe vÄ• pÄ«â€™â€™ _ti vutta
sibbanaá¹ƒ sandhÄ• ya __ ``veá¹‡ikÄ• â€™â€™ _ti ca satapadÄ• kÄ• rena sibbanaá¹ƒ san

vÄ• â€™â€™ _ti ca vuttaá¹ƒ. satapadisadisaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• sÅ«civikÄ• raá¹ƒ na kappa
vaá¹-á¹-atÄ«ti attho. pÄ• á¸·ikaá¹‡á¹‡ikaÄ• dikaá¹ƒ cÄ«vare na ca kappatÄ«ti sambandho.

263-4__._ catukoá¹‡Ä• va (Sp (to Vin III) I 85) kappareti sambandho. __agghika_nti agghiya
__etthÄ• _ti gaá¹‡á¹-hipÄ• sakapaá¹-á¹-e. __koá¹‡asuttÄ• ca pÄ«á¸·akÄ• _ti na kevalaá¹ƒ
gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-Ä• va kappanti, atha kho duviÃ±Ã±eyyÄ• koá¹‡asuttapÄ«á¸·a
__gandhaá¹ƒ telaá¹ƒ vÄ• _ti gandhaá¹ƒ vÄ• telaá¹ƒ vÄ• .

<265> __ratta_nti (Sp (to Vin III) I 85) rajitaá¹ƒ. __aÃ±Ã±ena vÄ• _ti muggarÄ• dinÄ• vÄ• .
á¹-hapetvÄ• . __pahÄ• re na ca muá¹-á¹-hinÄ• _ti muá¹-á¹-hinÄ• na pahÄ• reyyÄ• ti attho.

266-7__._ chattavaá¹-á¹-iyaá¹ƒ (Sp (to Vin III) I 85) lekhaá¹ƒ á¹-hapetvÄ• dhammakaraá¹‡e
vaá¹-á¹-atÄ«ti sambandho. kuÃ±cikÄ• ya ca pipphale ca maá¹‡ikÄ• ca pÄ«á¸·akÄ• ca na v
tattha __maá¹‡ikÄ• _ti ekÄ• eva vaá¹-á¹-amaá¹‡ikÄ• . __pÄ«á¸·akÄ• _ muttarÄ• jisadisÄ•

268-9__._ __mÄ• lÄ• dyaraá¹‡iya_nti (Sp (to Vin III) I 85) araá¹‡iyaá¹ƒ mÄ• lÄ• di vaá¹‡á¹‡a
vaá¹-á¹-atÄ«ti \Ne 155/ sambandho. evaá¹ƒ sabbattha. tipusÄ«samaye pattamaá¹‡á¸• ale b
vaá¹-á¹-atÄ«ti attho. __hitvÄ• _ti á¹-hapetvÄ• . __sÅ«cisaá¹‡á¸• Ä• sako_ (Sp (to Vin III) I 85
sÅ«ciá¹ƒ á¸• aá¹ƒsÄ• petvÄ• ghaá¹ƒsituá¹ƒ kato dÄ• rumayo. ``anujÄ• nÄ• mi, bhikkhave, n
chindituâ€™â€™ nti (Vin II 253) vuttattÄ• pattamaá¹‡á¸• ale makaradantakaá¹ƒ vaá¹-á¹-ati,
bhittikammÄ• divikÄ• rameva na vaá¹-á¹-ati, tasmÄ• girikÅ«á¹-aá¹ƒ pattamaá¹‡á¸• ale á¹-ha
vaá¹-á¹-atÄ«ti veditabbaá¹ƒ.

<272> __senÄ• sane_ti (Sp (to Vin III) I 85) pÄ• sÄ• dÄ• disenÄ• saneti attho.

<273> __pumitthirÅ«parahita_nti purisarÅ«paitthirÅ«parahitanti attho. parikkhÄ• ravinicchay

parikkhÄ• raniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

36. bhesajjaniddesavaá¹‡á¹‡anÄ•

274-5__._ sahadhamminaá¹ƒ labbhaá¹ƒ bhesajjakaraá¹‡anti sambandho. na kevalaá¹ƒ paÃ
sahadhammikÄ• naá¹ƒyeva bhikkhÄ• cariyaviÃ±Ã±attisakehi bhesajjakaraá¹‡aá¹ƒ labbhati,
paÃ±cannaá¹ƒ labbhati, te dassento __ ``pitÅ«naâ€™â€™ _ntiÄ• dimÄ• ha. __pitÅ«na_nti n
mÄ• tÄ• pitaro jagganti upaá¹-á¹-hahanti, te __tadupaá¹-á¹-hÄ• kÄ• _ nÄ• ma. bhikkhuá¹ƒ e
__bhikkhunissitako_ nÄ• ma. pabbajjÄ• pekkho __ ``bhaá¹‡á¸• Å«â€™â€™ _ti vuccati.

<276> aparesampi dasannaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, te dassetuá¹ƒ __ ``mahÄ• cÅ«á¸·apit

ettha (Sp (to Vin III) II 185-187) pana mahÄ• pitÄ• cÅ«á¸·apitÄ• mahÄ• mÄ• tÄ• cÅ«á¸·am
cÅ«á¸·abhÄ• tÄ• mahÄ• bhaginÄ« cÅ«á¸·abhaginÄ«ti imehi __aá¹-á¹-hahi_ Ä• di-saddena
mÄ• tubhÄ• tikaÃ±ca gahetvÄ• dasa. etesaá¹ƒ pana sakena bhesajjena kÄ• tabbaá¹ƒ. __a
pÄ• á¹-haseso.

<277> na kevalaÃ±ca etesaá¹ƒ dasannaá¹ƒ, imehi sambandhÄ• naá¹ƒ puttanattÄ• dÄ«naá
kulaparivaá¹-á¹-Ä• \Ne 156/ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ __ ``kuladÅ«sanÄ• â€
aÃ±Ã±opi (Sp (to Vin III) II 285-287) yo Ä• gantuko vÄ• coro vÄ• yuddhaparÄ• jito vÄ• iss
pariccatto vÄ• gamiyamanusso vÄ• gilÄ• no hutvÄ• vihÄ• raá¹ƒ pavisati, sabbesampi apa
kÄ• tabbaá¹ƒ.

<278> mÄ• tÄ• (Sp (to Vin III) II 185-187) pitÄ• tadupaá¹-á¹-hÄ• ko bhikkhunissitako paá¹
veyyÄ• vaccakaroti imesaá¹ƒ channaá¹ƒ anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• to avÄ• ritoti attho.
dÄ• marikacorassa ca issariyassa ca dÄ• tumavÄ• ritoti attho.

<279> __tesa_nti (Sp (to Vin III) II 185-187) gahaá¹-á¹-hÄ• naá¹ƒ. __sÄ• sanogadha_nti
ratanaparittaÄ• á¹-Ä• nÄ• á¹-iyaparittÄ• diparittaá¹ƒ bhaá¹‡itabbanti attho.

<280> ``Ä• gantvÄ• (Sp (to Vin III) II 185-187) sÄ«laá¹ƒ detu, dhammaÃ±ca parittaÃ±ca bh
kenaci pesitoti sambandho. __dÄ• tuá¹ƒ vattu_nti sÄ«laá¹ƒ dÄ• tuá¹ƒ, dhammaÃ±ca paritta
attho. bhesajjavinicchayo.

bhesajjaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

37. uggahaniddesavaá¹‡á¹‡anÄ•

<281> __dasabhedampÄ«_ti \Be 169/ sace kenaci heá¹-á¹-hÄ• dassitaá¹ƒ dasavidhaá¹ƒ ra
saá¹…ghassa vÄ• cetiyassa vÄ• navakammassa vÄ• aÃ±Ã±apuggalassa vÄ• suttantikag
vutte ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchantassa dukkaá¹-aá¹ƒ hotÄ«ti attho.

282-3__._ tesu dasavidhesu ratanesÅ«ti attho. __dvÄ«sÅ«_ti rajatajÄ• tarÅ«pesu. gaá¹‡asa
Vin III) II 538-539) anÄ• masitvÄ• ``idaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ cetiyassa dammi, nav
dammÄ«â€™â€™ ti vutte na paá¹-ikkhipeti attho. kiá¹ƒ kÄ• tabbanti ce? taá¹ƒ dassetuá¹ƒ _
vuttaá¹ƒ. ``ime evaá¹ƒ vadantÄ«â€™â€™ ti kappiyakÄ• rÄ• naá¹ƒ Ä• cikkhitabbanti attho.

<284> na kevalaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dikameva, aÃ±Ã±ampi khettavatthÄ• dikaá¹ƒ
sampaá¹-icchitabbanti taá¹ƒ dassetuá¹ƒ __ ``khettaá¹ƒ vatthuâ€™â€™ _ntiÄ• dimÄ• ha. dÄ
__dÄ• sapasvÄ• dikaá¹ƒ_. sace hi koci ``mayhaá¹ƒ sassasampÄ• dakaá¹ƒ mahÄ• taá¸·Ä• k

dammÄ«â€™â€™ ti vadati, taÃ±ce saá¹…gho sampaá¹-icchati. paá¹-iggahaá¹‡epi paribhog
sesesupi.

kappiyena kamena gaá¹‡heyyÄ• ti sambandho. ``khettaá¹ƒ dammÄ«â€™â€™ ti vutte ``na
paá¹-ikkhipitvÄ• ``ito cattÄ• ro paccaye paribhuÃ±jathÄ• â€™â€™ ti vÄ• ``catupaccayapar
dammÄ«â€™â€™ ti vÄ• vadati ce, gahetabbaá¹ƒ. vatthumhipi eseva nayo. ``taá¸·Ä• kaá¹ƒ
paá¹-ikkhipitvÄ• ``cattÄ• ro paccaye paribhuÃ±jathÄ• â€™â€™ ti vÄ• ``saá¹…gho udakaá
bhaá¹‡á¸• akaá¹ƒ dhovissatÄ«â€™â€™ ti vÄ• Ä• dinÄ• nayena vutte sampaá¹-icchitabbaá
ti vutte paá¹-ikkhipitvÄ• ``Ä• rÄ• mikaá¹ƒ, veyyÄ• vaccakaraá¹ƒ, kappiyakÄ• rakaá¹ƒ damm
sampaá¹-icchitabbaá¹ƒ. ``gomahiá¹ƒsaajeá¸·akÄ• dayo dammÄ«â€™â€™ ti vutte paá¹-ikkh
``paÃ±cagorasaparibhogatthÄ• yÄ• â€™â€™ ti vutte sampaá¹-icchitabbaá¹ƒ. edisaá¹ƒ gaha
``paá¹-ikkhipitvÄ• gaá¹‡heyyÄ• â€™â€™ _ti vuttaá¹ƒ.

285-6__._ __navamÄ• tikakedÄ• rataá¸·Ä• kakiriyÄ• _ (Sp (to Vin III) II 238-239) __ca anav
kappiyavohÄ• rena paá¹-ikkhipitvÄ• gahitataá¸·Ä• ke __mattikuddharaá¹‡a_Ã±ca bhinnaá¹-
ca dubbalaá¹-á¹-hÄ• ne __Ä• á¸·iyÄ• thirakÄ• ro ca anave_ kedÄ• re purÄ• á¹‡abhÄ• gato
__nave_ kedÄ• re __aparicchinnabhÄ• ge ``sasse detha ettakeâ€™â€™ _ti __kahÄ• paá¹‡
idaá¹ƒ sabbaá¹ƒ bhikkhussa kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace karoti, evamÄ• dikaá¹ƒ __sabbes
attho.

287-9__._ idÄ• ni taá¹ƒyeva akappiyaá¹ƒ dassetuá¹ƒ __ ``avatvÄ• â€™â€™ _tiÄ• di vuttaá
III) II 238-239) --- yo pana ``kasa, vappaâ€™â€™ iccÄ• dikaá¹ƒ avatvÄ• ``ettikÄ• ya bhÅ«m
deyyoâ€™â€™ ti bhÅ«miá¹ƒ vÄ• patiá¹-á¹-hÄ• peti, ``ettake bhÅ«mibhÄ• ge sassaá¹ƒ kata
gaá¹‡hathÄ• â€™â€™ ti kassake vadante pamÄ• á¹‡agaá¹‡hanatthaá¹ƒ daá¹‡á¸• arajjubhi
rakkhaá¹‡Ä• dÄ«ni karoti, tasseva akappiyanti.

<290> bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena \Ne 158/ pitusantakampi sace paá¹-isÄ• meyya, pÄ•

291-2__._ __pitÅ«na_nti mÄ• tÄ• pitÅ«naá¹ƒ. sÄ• á¹-akÄ• dikappiyaá¹ƒ __vatthuá¹ƒ_. ``paá
ti vutteti sambandho. pÄ• tetvÄ• na gate yasmÄ• __ajjhÄ• rÄ• masikkhÄ• pada_vasena (Vi
tasmÄ• gopituá¹ƒ labbhanti attho.

293-4__._ __sakaá¹ƒ_ \Be 171/ vÄ• siÄ• diparikkhÄ• ranti attho. idaá¹ƒ á¹-hÄ• naá¹ƒ guttan
``ettha á¹-hapethÄ• â€™â€™ ti pana na vattabbaá¹ƒ.

<295> ettha ``aÃ±Ã±o koci na pavisati, bhikkhÅ«hi vÄ• sÄ• maá¹‡erehi vÄ• gahitaá¹ƒ bha
__saá¹…kantÄ«_ti attho. __vatthumhÄ«_ti alaá¹…kÄ• rÄ• divatthumhÄ«ti attho. __tÄ• dise_
naá¹-á¹-he Ä• saá¹…kÄ• hoti, tÄ• dise vatthumhi naá¹-á¹-heti sambandho.

<296> idÄ• ni asaá¹…kitabbaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``vihÄ• rÄ• vasathassantoâ€™
ca gharassa cÄ• ti attho. __ratana_nti dasavidhaá¹ƒ ratanaá¹ƒ. __ratnasammata_nti sÄ• á¹-
__gahetvÄ• nÄ• _ti kappiyakÄ• rake asati attanÄ• pi gahetvÄ• na nikkhipeyyÄ• ti attho. __n
araÃ±Ã±epi. __tÄ• dise_ti ``bhikkhÅ«hi gahitaá¹ƒ bhavissatÄ«â€™â€™ ti Ä• saá¹…kitabbaá
karÄ«yatÄ«_ti magge vÄ• araÃ±Ã±e vÄ• tÄ• disaá¹ƒ bhaá¹‡á¸• aá¹ƒ passitvÄ• maggÄ• c
sÄ• mikesu Ä• gatesu taá¹ƒ á¹-hÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. sace sÄ• mike na passati, rata
paá¹ƒsukÅ«laá¹ƒ gahetabbaá¹ƒ. ratanaÃ±ce hoti, tuá¹‡hÄ«bhÅ«tena gantabbanti attho. aya
paá¹-ipatti. vihÄ• rÄ• vasathÄ• naá¹ƒ pana anto tÄ• disaá¹ƒ disvÄ• bhaá¹‡á¸• akaá¹ƒ muÃ±
kahÄ• paá¹‡Ä• â€™â€™ tiÄ• dinÄ• nayena rÅ«pena vÄ• laÃ±chanÄ• ya vÄ• pilotikÄ• ya
nikkhipitabbaá¹ƒ, tato pakkamantena patirÅ«pÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• cikkhitabbaá¹ƒ. u

uggahaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

38. kuladÅ«sananiddesavaá¹‡á¹‡anÄ•

<297> ``kulÄ• ni \Be 172/ \Ne 159/ dÅ«seti pupphena vÄ• phalena vÄ• cuá¹‡á¹‡ena vÄ•
dantakaá¹-á¹-hena vÄ• veá¸·uyÄ• vÄ• vejjikÄ• ya vÄ• jaá¹…ghapesaniyena vÄ• â€™â€™
tÄ• ni aá¹-á¹-ha vatthÅ«ni dassetuá¹ƒ __ ``pupphaâ€™â€™ _ntiÄ• dimÄ• ha. imÄ• ya micch
aÃ±Ã±esu sÄ«lavantesu pasÄ• daá¹ƒ dÅ«seti vinÄ• setÄ«ti __kuladÅ«sanaá¹ƒ dukkaá¹-aá¹
attano santake ca parasantake ca veditabbaá¹ƒ.

<298> idÄ• ni imesu vatthÅ«su na kevalaá¹ƒ kuladÅ«sanadukkaá¹-ameva Ä• pajjati, thullac
Ä• pajjatÄ«ti dassetuá¹ƒ __ ``thullaccayaâ€™â€™ _ntiÄ• dimÄ• ha. saá¹…ghikaá¹ƒ garubh
dentassa thullaccayanti sambandho. senÄ• sanatthÄ• ya niyamitaá¹ƒ pana pupphÄ• di garu
saá¹…ghassa vÄ• aÃ±Ã±assa vÄ• santakaá¹ƒ theyyacittena dentassa dukkaá¹-Ä• dÄ«ni h
bhaá¹‡á¸• assa agghavasena dukkaá¹-athullaccayapÄ• rÄ• jikÄ• ni hontÄ«ti attho.

299-300__._ __sabbathÄ• _ti (Sp (to Vin III) II 431)
kappiyavohÄ• raakappiyavohÄ• rapariyÄ• yaobhÄ• sanimittakammÄ• dÄ«hi na vaá¹-á¹-atÄ
__jaggituÃ±ca. attano paribhogattha_nti phalaparibhogatthaá¹ƒ. __ropanÄ• dÄ«nÄ«_ti ropÄ
__Ä• di_-saddena siÃ±cÄ• panaocinÄ• panÄ• dÄ«ni gahitÄ• ni. kuddÄ• lakhaá¹‡ittivÄ• siph
Ä• haritvÄ• samÄ«pe á¹-hapanavasena nimittato ca kuddÄ• lakhaá¹‡ittÄ• dÄ«ni ca mÄ• lÄ
``sÄ• maá¹‡erÄ• dayo disvÄ• `thero kÄ• rÄ• petukÄ• moâ€™ ti Ä• gantvÄ• karontÄ«â€™â
``imaá¹ƒ rukkhaá¹ƒ jÄ• na, imaá¹ƒ Ä• vÄ• á¹-aá¹ƒ jÄ• nÄ• â€™â€™ tiÄ• dikappiyavohÄ• rat
mÄ• lÄ• vacchÄ• dayo ropÄ• petabbÄ• , na cirasseva upakÄ• rÄ• ya saá¹ƒvattantÄ«â€™â€
ropanÄ• dÄ«ni labbhareti sambandho.

301-2__._ idÄ• ni aá¹-á¹-hasu vatthÅ«su avasesÄ• ni dve vatthÅ«ni dassetuá¹ƒ __ ``vuttÄ•
jaá¹…ghapesaneâ€™â€™ _ti vuttaá¹ƒ. tattha __vejjikÄ• _ pubbe __vuttÄ• va, _ idÄ• ni
jaá¹…ghapesanÄ• divinicchayaá¹ƒ vakkhÄ• mÄ«ti attho. __pitaro_ti (Sp (to Vin III) II 436-43
__bhaá¹‡á¸• u_nti pabbajjÄ• pekkhaá¹ƒ. bhikkhussa sakaá¹ƒ veyyÄ• vaccakaraÃ±cÄ• ti ete
kasivÄ• á¹‡ijjÄ• digihikammesu dÅ«tasÄ• sanaá¹ƒ haraá¹‡e \Ne 160/ dukkaá¹-anti attho. pa
aggahetvÄ• puna taá¹ƒ disvÄ• vÄ• tassa santikaá¹ƒ gantvÄ• vÄ• vadatopi dukkaá¹-amev
aggahetvÄ• Ä• gatÄ• naá¹ƒ pana ``bhante, tasmiá¹ƒ gÄ• me itthannÄ• massa kÄ• pavattÄ
kathetuá¹ƒ vaá¹-á¹-ati. pucchitapaÃ±he doso natthi.

<303> __evaá¹ƒ_ kuladÅ«sanena __uppannapaccayÄ• _. ``paÃ±cannampÄ«â€™â€™ ti vu
edisaá¹ƒ na vaá¹-á¹-ati eva micchÄ• jÄ«vattÄ• . __Ä• tumÄ• vatthu_ (Vin I 303) cettha nidas
ce, taá¹ƒ dassetuá¹ƒ __ ``abhÅ«tÄ• rocanÄ• rÅ«pa-sabyohÄ• ruggahÄ• disÄ• â€™â€™ _ti
__uggahÄ• disÄ• _ti etehi uppannapaccayasadisÄ• ti attho.

<304> idÄ• ni pupphÄ• dÄ«ni kesaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-anti, kesaá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹
__ ``harÄ• petvÄ• â€™â€™ _tiÄ• dimÄ• ha. pitÅ«naá¹ƒ (Sp (to Vin III) II 436-437) dÄ• tuá¹ƒ
sesaÃ±Ä• tÄ«naá¹ƒ pattÄ• naá¹ƒ eva. __liá¹…ga_nti sivaliá¹…gaá¹ƒ.

<305> __tathÄ• _ \Be 174/ __phala_nti phalampi mÄ• tÄ• pitÅ«naá¹ƒ haritvÄ• pi harÄ• pet
attho. na kevalaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒyeva, aÃ±Ã±esampi dÄ• tuá¹ƒ labbhatÄ«ti dassetuá
_ntiÄ• dimÄ• ha. __saparasantaka_nti ettha __paro_ti attano vissÄ• saÃ±Ã±Ä• tako eva ad

<306> __bhÄ• jente_ti saá¹…ghassa phalapupphamhi bhÄ• jiyamÄ• ne sammatena deyya
asammatena apaloketvÄ• dÄ• tabbanti attho.

<307> __paricchijjÄ• _ti Ä• gatÄ• naá¹ƒ dÄ• tabbanti phalavasena vÄ• rukkhavasena vÄ•
__itarassÄ• _ti issarÄ• dikassa. __katikaá¹ƒ vatvÄ• _ti ``imasmiá¹ƒ rukkhe ettakÄ• ni phalÄ•
evaá¹ƒ vatvÄ• .

<308> __sese_ti mattikÄ• dantakaá¹-á¹-haveá¸·umhi (Sp (to Vin III) II 436-437). __yathÄ• v
ettha attano ca parassa ca santakaá¹ƒ kulasaá¹…gahatthÄ• ya dadato dukkaá¹-antiÄ• dinÄ•
vuttanayeneva \Ne 161/ vinicchayo veditabboti attho. __paá¹‡á¹‡ampÄ«_ti kiÃ±cÄ• pi pÄ• â
paá¹‡á¹‡adÄ• naá¹ƒ na vuttaá¹ƒ, tathÄ• pi kuladÅ«sane pavesayeti attho. kuladÅ«sanavinic

kuladÅ«sananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

39. vassÅ«panÄ• yikaniddesavaá¹‡á¹‡anÄ•

309-310__._ idÄ• ni vassÅ«pagamanaá¹ƒ dassetuá¹ƒ __ ``purimikÄ• â€™â€™ _tiÄ• dimÄ•
pacchimikÄ• (Vin I 184; Sp (to Vin I) 185) ceti dve vassÅ«panÄ• yikÄ• ti attho. Ä• layaparig
vÄ• \Be 175/ vassÅ«panÄ• yikÄ• ti pÄ• á¹-haseso. idÄ• ni vattabbaá¹ƒ sandhÄ• ya __ ``edi
``idha vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti __cittuppÄ• dettha Ä• layo_ (Sp (to Vin I) 203). Ä
vÄ• satthe vÄ• nÄ• vÄ• ya vÄ• vassaá¹ƒ upagantukÄ• massa tattha senÄ• sanaá¹ƒ alabh
pana vassaá¹ƒ upagantuá¹ƒ na vaá¹-á¹-atÄ«ti katvÄ• . yadi satthÄ• dÄ«su kavÄ• á¹-abandh
labbhati, tattha upagantabbaá¹ƒ. upagacchantena ca ``idha vassaá¹ƒ upemÄ«â€™â€™ ti ti
vihÄ• re pana vacÄ«bhedo vÄ• kÄ• tabbo. sace ``idha vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti
vassaá¹ƒ na upeti, chinnavasso na hoti, pavÄ• retuÃ±ca labhati eva.

<311> __nopetukÄ• mo Ä• vÄ• saá¹ƒ, tadahÅ«tikkameyya vÄ• _ti pÄ• á¹-he (Vin I 186) atik
tadahu vassÅ«panÄ• yikÄ• tipi attho. Ä• vÄ• saá¹ƒ atikkameyya vÄ• ti sambandho. __jÄ• na
vihÄ• re nisÄ«ditvÄ• pi anupagacchato dukkaá¹-Ä• patti hotÄ«ti adhippÄ• yo.

<312> chinnavasso (Vjb mahÄ• vagga 208) vÄ• kenaci antarÄ• yena paá¹-hamaá¹ƒ anupa
dutiyaá¹ƒ upagaccheyyÄ• ti sambandho. __temÄ• sa_nti purimaá¹ƒ vÄ• temÄ• saá¹ƒ paccl
bhikkhave vassaá¹ƒ upagantvÄ• purimaá¹ƒ vÄ• pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ \Ne 162/ a
pakkamitabbÄ• . yo pakkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 185) hi vuttaá¹ƒ

313-5__._ ``anujÄ• nÄ• mi, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitepi gan
`bhikkhussa bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eriyÄ• mÄ• tuyÄ
vÄ• pariyesissÄ• mi, gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesaj
pariyesissÄ• mi, pucchissÄ• mi vÄ• upaá¹-á¹-hahissÄ• mi vÄ• â€™ ti sattÄ• haá¹ƒ sanniva
198) vuttattÄ• __ ``mÄ• tÄ• pitÅ«namatthÄ• ya ... pe ... upaá¹-á¹-hissaâ€™â€™ _nti vuttaá
saá¹…khepo --- ``mÄ• tÄ• dÄ«naá¹ƒ gilÄ• nabhattaá¹ƒ vÄ• tadupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ
vÄ• esissaá¹ƒ pariyesissaâ€™â€™ nti vÄ• ``te gilÄ• ne gantvÄ• pucchissÄ• mÄ«â€™â€™
nti vÄ• pahitepi appahitepi sattÄ• hakiccena gantuá¹ƒ labhati.

idÄ• ni sahadhammike eva sandhÄ• ya __ ``anabhirataâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ``visab
anabhirati, tato vÅ«pakÄ• sissaá¹ƒ, taá¹ƒ gahetvÄ• aÃ±Ã±attha gamissaâ€™â€™ nti adhip
labbhatÄ«ti attho. kukkuccaá¹ƒ vinodanaÃ±ca diá¹-á¹-hiá¹ƒ vivecanaÃ±ca ahaá¹ƒ vÄ• karey
kÄ• reyyanti sambandho. parivÄ• samÄ• nattaÄ• dÄ«hi vuá¹-á¹-hÄ• naá¹ƒ vÄ• garukÄ• . _
kammaá¹ƒ kataá¹ƒ hoti, tassa paá¹-ippassaddhiyÄ• anussÄ• vanakaraá¹‡Ä• dÄ«su ussukk
labbhatÄ«ti attho. __sattÄ• hakiccenÄ• _ti sattÄ• hakaraá¹‡Ä«yena.

<316> dhammasavanatthaá¹ƒ nimantito evaá¹ƒ vajeti attho. __garÅ«_ nÄ• ma Ä• cariyupaj
bhaá¹‡á¸• adhovanakiccena pahitassa gantuá¹ƒ vaá¹-á¹-atÄ«ti attho.

<317> __na bhaá¹‡á¸• adhovana ... pe ... dassane_ti ettha (Sp (to Vin I) 199) etesupi na va
__labbha_nti ettha ``ajjeva Ä• gamissaâ€™â€™ nti adÅ«rago yadi na pÄ• puá¹‡eyya, labbh
vuttaá¹ƒ hoti? ``ajjeva Ä• gamissÄ• mÄ«â€™â€™ ti sÄ• mantavihÄ• raá¹ƒ gantvÄ• puna Ä
sace aruá¹‡uá¹-á¹-hÄ• naá¹ƒ hoti, vassacchedopi \Be 177/ na hoti, ratticchedena dukkaá¹-a
vuttaá¹ƒ hoti.

<318> __sesaÃ±Ä• tihÄ«_ti \Ne 163/ bhÄ• tubhaginÄ«Ä• dÄ«hi. bhikkhunissitakena ca pah
__niddisitvÄ• _ti ``Ä• gacchantu bhadantÄ• , icchÄ• mi dÄ• naÃ±ca dÄ• tuá¹ƒ dhammaÃ±ca
passituâ€™â€™ ntiÄ• dinÄ• yaá¹ƒ kiÃ±ci niddisitvÄ• va pesite gantuá¹ƒ vaá¹-á¹-ati. kevala
bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gamanaâ€™â€™ nti evaá¹ƒ aniddisitvÄ• vutte gant

<319> __accharÄ• ye satattano_ti dasavidhesu antarÄ• yesu ekasmimpi antarÄ• ye attano
saá¹…ghasÄ• maggiyÄ• vÄ• vassacchede anÄ• pattÄ«ti attho. vuttaÃ±hetaá¹ƒ ``idha pana
bhikkhu passati sambahule bhikkhÅ« saá¹…ghabhedÄ• ya parakkamante. tatra ce bhikkhun
saá¹…ghabhedo vutto bhagavatÄ• . mÄ• mayi sammukhÄ«bhÅ«te saá¹…gho bhijjÄ«â€™ t
vassacchedassÄ• â€™â€™ ti (Vin I 202). evaá¹ƒ chinnavasso no pavÄ• rayeti attho.

<320> __rukkhassa susire_ti ettha (Vin I 204; Sp (to Vin I) 203) pana suddhe rukkhasusire
mahantassa pana susirassa anto padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katvÄ• pavisanadvÄ• raa
vaá¹-á¹-ati. __rukkhassa viá¹-ape_ti etthÄ• pi suddhaviá¹-apamatte na vaá¹-á¹-ati, mahÄ• vi
aá¹-á¹-akaá¹ƒ bandhitvÄ• vuttanayena kuá¹-ikaá¹ƒ katvÄ• upagantuá¹ƒ vaá¹-á¹-ati. __chav
pÄ• sÄ• á¹‡akuá¹-ikanti vadanti. tÄ«su passesu pÄ• sÄ• á¹‡e ussÄ• petvÄ• upari pÄ• sÄ•

<321> nÄ• vÄ• dÄ«su \Be 178/ pana upagato pavÄ• retuÃ±ca labbhatÄ«ti sambandho. vas

vassÅ«panÄ• yikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

40. avebhaá¹…giyaniddesavaá¹‡á¹‡anÄ•

322-4__._ __Ä• rÄ• mÄ• rÄ• mavatthÅ«nÄ«_ti \Ne 164/ ettha (Vin II 321; Sp (to Vin II) 321)
pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . maÃ±co pÄ«á¹-haá¹ƒ bhisi bibbohanÄ• disayanÄ
kÄ• á¸·alohatambalohÄ• dimayÄ• . __bhÄ• á¹‡ako_ udakacÄ• á¹-i. __paÃ±cete avibhÄ• jiyÄ
gahitÄ• pi saá¹…ghasantakÄ• evÄ• ti attho. ettha pana Ä• rÄ• mo Ä• rÄ• mavatthÅ«ti paá¹
vihÄ• ravatthÅ«ti dutiyaá¹ƒ, maÃ±co pÄ«á¹-haá¹ƒ bhisi bibbohananti tatiyaá¹ƒ, lohakumbhÄ
nikhÄ• dananti catutthaá¹ƒ, valli ... pe ... dÄ• rubhaá¹‡á¸• aá¹ƒ mattikabhaá¹‡á¸• anti paÃ±c
rÄ• sivasena paÃ±ca honti, sarupavasena anekÄ• ni honti. honti cettha ---

``dvisaá¹…gahÄ• ni dve honti, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-habhedanaâ€™â€™ nti || (Sp (to V

<325> ``paÃ±cimÄ• ni, bhikkhave, avissajjiyÄ• ni na vissajjetabbÄ• ni saá¹…ghena vÄ• ga
vissajjitÄ• nipi avissajjitÄ• ni honti. yo vissajjeyya, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin
__ ``bhÄ• jitÄ• pi abhÄ• jitÄ• â€™â€™ _ti vuttaá¹ƒ. __ete_ti vuttappakÄ• rÄ• paÃ±capi ``ga
ca ``avissajjiyÄ• nÄ«â€™â€™ ti ca ca-saddena ``avebhaá¹…giyÄ• nÄ«â€™â€™ ti ca vucca

326-8__._ idÄ• ni \Be 179/ purimesu tÄ«su rÄ• sÄ«su sabbassa garubhaá¹‡á¸• attÄ• te an
dvÄ«su rÄ• sÄ«su ekaccassa agarubhaá¹‡á¸• assÄ• pi atthitÄ• ya taá¹ƒ dassetuá¹ƒ Ä• rabh
bahuvisayaá¹ƒ paá¹-hamaá¹ƒ dassetuá¹ƒ __ ``valliá¸• á¸• habÄ• humattÄ• pÄ«â€™â€™ _ti
tassÄ• yaá¹ƒ saá¹…khepo (Sp (to Vin II) 321) --- valli aá¸• á¸• habÄ• humattÄ• pi veá¸·u aá¹
__tiá¹‡Ä• di muá¹-á¹-himattampÄ«_ti ettha __Ä• di_-saddena muÃ±japabbajaá¹ƒ saá¹…gaá
mattikÄ• pÄ• katÄ• vÄ• paÃ±cavaá¹‡á¹‡Ä• vÄ• __sudhÄ• kaá¹…guá¹-á¹-haÄ• dikÄ• _ti
sajjulasajÄ• tihiá¹…gulakÄ• di vÄ• tÄ• lapakkappamÄ• á¹‡Ä• pi yehi kehici saá¹…ghassa c
tiá¹‡akhettÄ• dimhi jÄ• tÄ• vÄ• rakkhitagopitabhÅ«mibhÄ• ge uppannÄ• tatthajÄ• takÄ• v
abhÄ• jiyÄ• ti attho.

idÄ• ni \Ne 165/ ye cettha bhÄ• jitabbÄ• , te dassetuá¹ƒ __ ``niá¹-á¹-hiteâ€™â€™ _tiÄ• dim
cetiyassa vÄ• kamme niá¹-á¹-hite bhÄ• jiyÄ• ti adhippÄ• yo. ettha pana yaá¹ƒ kiÃ±ci
valliveá¸·utiá¹‡apaá¹‡á¹‡amattikÄ• di saá¹…ghassa dinnaá¹ƒ vÄ• saá¹…ghike tiá¹‡akhettÄ
rakkhitagopitaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, taá¹ƒ saá¹…ghakamme ca cetiyakamme ca niá¹-á¹-h
puggalikakammepi dÄ• tuá¹ƒ vaá¹-á¹-ati, agarubhaá¹‡á¸• attÄ• bhÄ• jitumpi labbhati. senÄ
rakkhitagopitameva garubhaá¹‡á¸• aá¹ƒ hoti, na itaraá¹ƒ. sÄ«haá¸·adÄ«pe tumÅ«lasomavih
pÄ• kavattampi tÄ• lapaá¹‡á¹‡aá¹ƒ vikkiá¹‡itvÄ• karÄ«yati. kasmÄ• ? na hi tattha paá¹‡á¹‡
iá¹-á¹-hakacchannÄ• pÄ• sÄ• dÄ• dayoti. evaá¹ƒ aÃ±Ã±atthÄ• pi karÄ«yati evÄ• ti vadanti.

<329> idÄ• ni lohabhaá¹‡á¸• Ä• dÄ«su ekantabhÄ• jetabbabhaá¹‡á¸• aá¹ƒ dassetuá¹ƒ __ `
_tiÄ• dimÄ• ha. ettha (Sp (to Vin II) 221) pana __Ä• di_-saddena lohathÄ• lakatamba \Be 18
kaá¹-acchu saraka aÃ±jani aÃ±janisalÄ• kÄ• kaá¹‡á¹‡amalaharaá¹‡Ä«sÅ«cisaá¹‡á¸• Ä• sa
gahitÄ• neva. __tathÄ• _ti bhÄ• jiyamevÄ• ti attho. vippakataÃ±ca avippakataÃ±ca. __pÄ• c
magadhanÄ• á¸·iyÄ• paÃ±canÄ• á¸·iyÄ• gaá¹‡hanaá¹ƒ.

331-2__._ __anuÃ±Ã±Ä• tavÄ• si_ yaá¹ƒ sakkÄ• sipÄ• á¹-ikÄ• ya pakkhipitvÄ• pariharitun
__tacchitÄ• niá¹-á¹-hita_nti vippakataá¹ƒ. yadi tacchitaá¹ƒ, garubhaá¹‡á¸• ameva. __dantaá
aniá¹-á¹-hitaÃ±ca bhÄ• jiyameva. aniá¹-á¹-hitaá¹ƒ maÃ±capÄ• dÄ• dikaá¹ƒ garubhaá¹‡á¸• a
mattikabhaá¹‡á¸• aá¹ƒ dassetuá¹ƒ __ ``bhikkhÅ«pakaraá¹‡eâ€™â€™ _tiÄ• dimÄ• ha.
pattathÄ• lakakuá¹‡á¸• ikÄ• dibhikkhÅ«pakaraá¹‡e ca. __pÄ• daghaá¹-ako_ti pÄ• dagaá¹‡h

mattikÄ• mayo bhÄ• jiyo bhÄ• jetabboti attho. saá¹…khathÄ• lakampi bhÄ• jiyameva.

333-4__._ migacammÄ• dikaá¹ƒ kappiyacammaá¹ƒ bhÄ• jiyaá¹ƒ, sÄ«hacammÄ• dikaá¹ƒ ak
garubhaá¹‡á¸• aá¹ƒ. taá¹ƒ pana bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. __eá¸·acamma
paccattharaá¹‡agatikattÄ• garubhaá¹‡á¸• aá¹ƒ hoti. idÄ• ni imÄ• ni pana paÃ±ca
cÄ«varapiá¹‡á¸• apÄ• tabhesajjÄ• naá¹ƒ atthÄ• ya parivattetuá¹ƒ na vaá¹-á¹-ati, garubhaá¹‡
garubhaá¹‡á¸• aÃ±ca thÄ• varaÃ±ca thÄ• varena thÄ• varameva parivattetvÄ• paribhuÃ±ji
``garunÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha (Sp (to Vin II) 321) __garunÄ• _ti garubhaá¹‡á¸•
thÄ• varaÃ±ca parivatteyyÄ• ti sambandho. __thÄ• varena ca_ thÄ• varameva parivatteyya
adhippÄ• yo. paÃ±casu koá¹-á¹-hÄ• sesu pacchimattayaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, purimadva
veditabbaá¹ƒ \Ne 166/. __tathÄ• katvÄ• ca bhuÃ±jatÅ«_ti evaá¹ƒ parivattetvÄ• tato Ä• bha
kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jatÅ«ti attho. kathaá¹ƒ Ã±Ä• yatÄ«ti ce? vuttaÃ±hetaá¹ƒ _

``avissajjiyaá¹ƒ \Be 181/ avebhaá¹…giyaá¹ƒ, paÃ±ca vuttÄ• mahesinÄ• .

vissajjentassa paribhuÃ±jantassa anÄ• patti,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

ettha pana garubhaá¹‡á¸• ena garubhaá¹‡á¸• aÃ±ca thÄ• varaÃ±ca thÄ• varena thÄ• varar
sandhÄ• ya ``vissajjantassa anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. puna tato nibbattaÃ±ca catup
paribhuÃ±jituá¹ƒ labbhatÄ«ti dÄ«petuá¹ƒ ``paribhuÃ±jantassa anÄ• pattÄ«â€™â€™ ti vuttaá
gÄ• thÄ• ya adhippÄ• yo. __sesa_nti (Sp (to Vin II) 321) Ä• rÄ• mÄ• di abhÄ• jiyanti attho. a

avebhaá¹…giyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

41. pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ•

335-6__._ __sadvÄ• rabandhane á¹-hÄ• ne ... pe ... sayanto dukkaá¹-aá¹ƒ phuse_ti evarÅ«
sayantenÄ• ti sambandho. __sadvÄ• rabandhane_ (Vin III 77; Sp (to Vin III) I 77) pana __á¹
parikkhitte abbhokÄ• sepi rukkhamÅ«lepi antamaso iminÄ• lakkhaá¹‡ena yutte Ä• kÄ• saá¹
dvÄ• raá¹ƒ bandhitabbameva. __viÃ±Ã±umhi purise_ti bhikkhumhi vÄ• sÄ• maá¹‡ere vÄ•
upÄ• sakaÄ• rÄ• mikesupi aÃ±Ã±atarasmiá¹ƒ satÄ«ti attho. ``esa jaggissatÄ«â€™â€™ ti __
kevalaá¹ƒ bhikkhuniá¹ƒ vÄ• mÄ• tugÄ• maá¹ƒ vÄ• Ä• pucchituá¹ƒ na vaá¹-á¹-ati. __savase
abahusÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• neti attho. __taá¹ƒ vinÄ• kÄ• ra_nti taá¹ƒ pubbe vuttappakÄ
dvÄ• rathakanaÄ• bhogakaraá¹‡asaá¹…khÄ• taá¹ƒ Ä• kÄ• raá¹ƒ vinÄ• ti attho. acittakÄ• pa

<337> __ratanÄ• nÄ«_ti \Be 182/ muttÄ• didasavidharatanÄ• ni. __dhaÃ±Ã±a_nti sattavidh

<338> __sitthatelodatelehÄ«_ti \Ne 167/ ettha (Vin II 246; Sp (to Vin II) 246) pana yo madh
vÄ• udakamissakatelena vÄ• aÃ±Ã±ena kenaci vikÄ• rena vÄ• kese osaá¹‡á¹-heti, dantan
phaá¹‡ena vÄ• kocchena vÄ• hatthena vÄ• phaá¹‡akiccaá¹ƒ karonto aá¹…gulÄ«hi vÄ• o
dukkaá¹-aá¹ƒ hotÄ«ti attho.

<339> __nekapÄ• vuraá¹‡Ä• _ti (Vin II 264) na ekapÄ• vuraá¹‡Ä• . __tuvaá¹-á¹-ayu_nti nip
vuttaá¹ƒ hoti? yadi ekapÄ• vuraá¹‡Ä• vÄ• ekattharaá¹‡Ä• vÄ• ekamaÃ±ce vÄ• tuvaá¹-á¹
dukkaá¹-aá¹ƒ hotÄ«ti vuttaá¹ƒ hoti. ekamhi (Sp (to Vin II) 264) vÄ• bhÄ• jane na bhuÃ±jeyy

<340> caturaá¹…gulato (Vin II 282; Sp (to Vin II) 282) Å«naá¹ƒ dantakaá¹-á¹-haá¹ƒ na khÄ•
__adhikaá¹-á¹-haá¹…gula_nti aá¹-á¹-haá¹…gulato adhikaá¹ƒ. __tathÄ• _ti na khÄ• deyyÄ• t
289) lasuá¹‡aá¹ƒ na khÄ• deyya.

<341> hÄ«nehi (Vin IV 31 Ä• dayo) vÄ• ukkaá¹-á¹-hehi vÄ• jÄ• tiÄ• dÄ«hi eva ukkaá¹-á¹-h
``caá¹‡á¸• Ä• losÄ«â€™â€™ tiÄ• dinÄ• nayena __ujuá¹ƒ vÄ• _ ``santi vÄ• idhekacce caá¹
nesÄ• dÄ• â€™â€™ tiÄ• dinÄ• nayena __aÃ±Ã±Ä• padesena_ vÄ• upasampannaá¹ƒ vÄ•
akkosÄ• dhippÄ• yaá¹ƒ vinÄ• kevalaá¹ƒ __davÄ• _dhippÄ• yena __vade, dubbhÄ• sita_nti

<342> nakhe \Be 183/ vÄ• kese vÄ• nÄ• salome (Vin II 275) vÄ• dÄ«ghe na dhÄ• rayeti s
bhikkhave, maá¹ƒsappamÄ• á¹‡ena nakhe chindituâ€™â€™ nti (Vin II 274) ca ``anujÄ• nÄ•
vÄ• duvaá¹…gulaá¹ƒ vÄ• â€™â€™ ti (Vin II 246) ca vuttaá¹ƒ. __na labbhaá¹ƒ vÄ«satimaá¹
ekanakhampi maá¹-á¹-haá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati eva. ``na bhikkhave vÄ«satimaá¹-á¹-ha
yo kÄ• rÄ• peyya, Ä• patti dukkaá¹-assa (Vin II 274). anujÄ• nÄ• mi, bhikkhave, malamattaá
nti (Vin II 274) hi vuttaá¹ƒ. tasmÄ• nakhato malamattaá¹ƒ apakaá¸• á¸• hituá¹ƒ vaá¹-á¹-ati. _
lomahÄ• raá¹‡a_nti ettha __sambÄ• dho_ nÄ• ma ubho upakacchakÄ• muttakaraá¹‡aÃ±ca
Ä• bÄ• dhapaccayÄ• sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petuâ€™â€™ nti (Vin II 275) hi vutt

<343> __yathÄ• vuá¸• á¸• ha_nti \Ne 168/ vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• laddhabbaá¹ƒ. __
vÄ• reyya. __saá¹…ghuddiá¹-á¹-haá¹ƒvÄ• _ti upÄ• sakÄ• dÄ«hi yathÄ• vuá¸• á¸• haá¹ƒ ``ay
nissajjitvÄ• va dinnaá¹ƒ senÄ• sanÄ• di. ``na bhikkhave uddissakatampi yathÄ• vuá¸• á¸• ha
yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 313) hi vuttaá¹ƒ. adhotapÄ• d
vÄ• allapÄ• dehi vÄ• nakkameti sambandho. __sudhotapÄ• dakaá¹ƒ vÄ• pÄ«_ti dhotapÄ•
akkamitabbaá¹-á¹-hÄ• naá¹ƒ. __tathevÄ• _ti nakkameyya saupÄ• hanoti attho. ``na bhikkha
allehi pÄ• dehi, saupÄ• hanena senÄ• sanaá¹ƒ akkamitabbaá¹ƒ. yo akkameyya, Ä• patti du
324), hi vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paccattharitvÄ• nipajjituâ€™â€™ nti (Vin II 3
paribhaá¹‡á¸• akataá¹ƒ bhÅ«miá¹ƒ vÄ• bhÅ«mattharaá¹‡asenÄ• sanaá¹ƒ vÄ• saá¹…ghika
attano santakena paccattharaá¹‡ena paccattharitvÄ• va nipajjitabbaá¹ƒ.

<344> __saá¹…ghÄ• á¹-iyÄ• _ \Be 184/ __na pallatthe_ti adhiá¹-á¹-hitacÄ«varena vihÄ• re
pallatthikÄ• na kÄ• tabbÄ• ti attho. parikammakataá¹ƒ (Sp (to Vin II) 324) __bhittiÄ• diá¹ƒ_
bhikkhave parikammakatÄ• bhitti apassetabbÄ• . yo apasseyya, Ä• patti dukkaá¹-assÄ• â€
vuttaá¹ƒ. tasmÄ• setabhitti vÄ• cittakammakatÄ• vÄ• bhitti na apassayitabbÄ• . na kevala
parikammakatÄ• dvÄ• rakavÄ• á¹-avÄ• tapÄ• natthambhÄ• dayopi na apassayitabbÄ• . ett
Ä• pattiyo veditabbÄ• . __sante udake no na Ä• came_ti (Vin II 373; Sp (to Vin II) 373) no na
udakasuddhiá¹ƒ akÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti attho. __sante_ti vacanena asante anÄ• pattÄ

<345> __akappiyasamÄ• dÄ• ne_ti bhikkhuá¹ƒ vÄ• sÄ• maá¹‡erÄ• dike sesasahadhammi
dukkaá¹-ameva. ``na, bhikkhave, pabbajitena akappiye samÄ• dapetabbaá¹ƒ. yo samÄ• dap
dukkaá¹-assÄ• â€™â€™ ti (Vin I 303) hi vuttaá¹ƒ. sabhÄ• gÄ• ya (Sp (to Vin I) 169) Ä• patti
vatthusabhÄ• gatÄ• idha adhippetÄ• , na Ä• pattisabhÄ• gatÄ• . ``na bhikkhave sabhÄ• gÄ
deseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 169) ca ``na bhikkhave sabhÄ• gÄ• Ä• p
paá¹-iggaá¹‡heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 169) ca vuttaá¹ƒ. vatthusabhÄ
kÄ• tumpi na vaá¹-á¹-ati, tena vuttaá¹ƒ __ ``Ä• vikamme ca dukkaá¹-aâ€™â€™ _nti. ``ahaá¹
itthannÄ• maá¹ƒ \Ne 169/ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ, taá¹ƒ ito vuá¹-á¹-hahitvÄ• paá¹-ikarissÄ• n
vacanaá¹ƒ Ä• vikammaá¹ƒnÄ• ma.

<346> __itarassa_ \Be 185/ __tÅ«_ti asuddhacittassa.

<347> __porisa_nti (Sp (to Vin II) 284) purisappamÄ• á¹‡aá¹ƒ abhiruhituá¹ƒ vaá¹-á¹-atÄ«ti a
``anujÄ• nÄ• mi, bhikkhave, sati karaá¹‡Ä«ye porisaá¹ƒ rukkhaá¹ƒ abhiruhituá¹ƒ, Ä• padÄ•
(Vin II 284) hi vuttaá¹ƒ.

<348> parissÄ• vanaá¹ƒ (Vin II 259; Sp (to Vin II) 259) vinÄ• aá¸• á¸• hayojanaá¹ƒ gacchan
sambandho. ``addhÄ• nagamanasamayo nÄ• ma aá¸• á¸• hayojanaá¹ƒ gacchissÄ• mÄ«ti b
vuttaá¹ƒ, tasmÄ• aá¸• á¸• hayojanameva antimaá¹ƒ addhÄ• nanti veditabbaá¹ƒ. bhikkhuniy
__saá¹ƒvidhÄ• nasikkhÄ• pade_ ``ekaddhÄ• namaggaá¹ƒ paá¹-ipajjeyya, antamaso gÄ• ma
413) evaá¹ƒ visesetvÄ• vuttattÄ• ``kukkuá¹-asampÄ• te gÄ• me gÄ• mantare gÄ• mantare
ti (Vin IV 183, 414) vuttaá¹ƒ, na addhÄ• nalakkhaá¹‡ena. yadi gÄ• mantaraparicchedena ad
gaá¹‡abhojanasikkhÄ• padepi ``addhÄ• nagamanasamayo nÄ• ma gÄ• mantarampi gacchi
vadeyya, na ca vuttaá¹ƒ. tasmÄ• ``na bhikkhave aparissÄ• vanakena addhÄ• no paá¹-ipajji
Ä• patti dukkaá¹-assa. sace na hoti parissÄ• vanaá¹ƒ vÄ• dhammakaraá¹‡o vÄ• , saá¹…gh
adhiá¹-á¹-hÄ• tabbo iminÄ• parissÄ• vetvÄ• pivissÄ• mÄ«â€™â€™ ti vuttaá¹-á¹-hÄ• nepi a
addhÄ• naparicchedo veditabbo. abhayagirivÄ• sÄ«naá¹ƒ pana ``dvigÄ• vutavasena addhÄ
pÄ• á¸·iyaá¹ƒ eva atthi. __yÄ• camÄ• nassÄ• _ti yÄ• cantassa. ``na ca bhikkhave addhÄ• n
parissÄ• vanaá¹ƒ yÄ• ciyamÄ• nena na dÄ• tabbaá¹ƒ. yo na dadeyya, Ä• patti dukkaá¹-ass

<349> aÃ±Ã±atra \Be 186/ Ä• bÄ• dhappaccayÄ• kaá¹‡á¹‡anÄ• sÄ• dike sesaá¹…ge dukk
sati aá¹…guliÄ• dÄ«ni chindituá¹ƒ vaá¹-á¹-ati. aá¹…gajÄ• taá¹ƒ vÄ• bÄ«jÄ• ni vÄ• chinditu
attaghÄ• tane \Ne 170/ ca dukkaá¹-anti sambandho. ``na ca bhikkhave attÄ• naá¹ƒ ghÄ• tet
Ä• patti dukkaá¹-assÄ• â€™â€™ ti hi vuttaá¹ƒ.

<350> ``na ca bhikkhave paá¹-ibhÄ• nacittaá¹ƒ kÄ• rÄ• petabbaá¹ƒ itthirÅ«pakaá¹ƒ purisar
kÄ• rÄ• peyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, mÄ• lÄ• kammaá¹ƒ latÄ• l
paÃ±capaá¹-ikaâ€™â€™ nti (Vin II 299) vuttattÄ• __ ``cittapotthakarÅ«pÄ• ni, na kare na c
vuttaá¹ƒ. __bhuÃ±janta_nti (Sp (to Vin II) 316) vippakatabhojanaá¹ƒ. ``na bhikkhave vippaka
vuá¹-á¹-hÄ• petabbo. yo vuá¹-á¹-hÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 316)

<351> __yÄ• nÄ• nÄ«_ti vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ• nikÄ• dÄ«ni gilÄ• nassa a
ca kappati. evaá¹ƒ sabbattha. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa yÄ• naá¹ƒ, purisayut
hatthavaá¹-á¹-akaá¹ƒ, sivikaá¹ƒ pÄ• á¹-aá¹…kiâ€™â€™ nti (Vin I 253) hi vuttaá¹ƒ.

<352> __dava_nti keá¸·iá¹ƒ. ``na bhikkhave buddhaá¹ƒ vÄ• dhammaá¹ƒ vÄ• saá¹…ghaá¹
kÄ• tabbo. yo kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 627) hi vuttaá¹ƒ. tasmÄ•
silakabuddho, udÄ• hu paá¹-ibuddhoâ€™â€™ ti vÄ• ``kiá¹ƒ dhammo godhammo ajadhamm
ajasaá¹…gho migasaá¹…ghoâ€™â€™ ti vÄ• evamÄ• dinÄ• nayena yo davaá¹ƒ karoti, tas
``tumhÄ• kaá¹ƒ \Be 187/ cÄ«varaá¹ƒ dassÄ• ma, pattaá¹ƒ dassÄ• mÄ• â€™â€™ tiÄ• dinÄ•
upasampannaá¹ƒ vÄ• aÃ±Ã±assa antamaso dussÄ«lassÄ• pi parisabhÅ«taá¹ƒ attano upaá
upalÄ• á¸·ane dukkaá¹-anti attho. ``na bhikkhave aÃ±Ã±assa parisÄ• apalÄ• á¸·etabbÄ• . y
dukkaá¹-assÄ• â€™â€™ ti hi vuttaá¹ƒ.

<353> kÄ• yaá¹ƒ (Vin II 411) vÄ• Å«ruá¹ƒ vÄ• nimittaá¹ƒ vÄ• vivaritvÄ• bhikkhunÄ«naá¹
kaddamudakÄ• dinÄ• tÄ• bhikkhuniyo na siÃ±ceyyÄ• ti attho. na kevalaá¹ƒ kaddamudakÄ
vippasannaudakarajanakaddamÄ• dÄ«supi yena kenaci osiÃ±cantassa dukkaá¹-ameva.

<354> __bÄ• la_nti ettha __bÄ• lo_ nÄ• ma yo ovÄ• daá¹ƒ gahetvÄ• pÄ• timokkhuddesak
171/ paccÄ• haritabbanti na jÄ• nÄ• ti. __gilÄ• no_ nÄ• ma yo ovÄ• daá¹ƒ gahetvÄ• uposa
Ä• rocetuÃ±ca paccÄ• harituÃ±ca na sakkoti. __gamiyo_ nÄ• ma yo paá¹-idesaá¹ƒ gantukÄ

``na bhikkhave ovÄ• do na gahetabbo. yo na gaá¹‡heyya, Ä• patti dukkaá¹-assÄ• â€™â€™
``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• bÄ• laá¹ƒ, á¹-hapetvÄ• gilÄ• naá¹ƒ, á¹-hapetvÄ•
ovÄ• daá¹ƒ gahetuâ€™â€™ nti (Vin II 414) ca ``na bhikkhave ovÄ• do na paccÄ• haritabbo
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 415) ca vuttattÄ• bhikkhunÄ«hi terasiyaá¹ƒ vÄ•
Ä• gantvÄ• ``ayaá¹ƒ uposatho cÄ• tuddasoâ€™â€™ ti vÄ• ``pannarasoâ€™â€™ ti vÄ• ``

vÄ• pucchite ``cÄ• tuddasoâ€™â€™ ti vÄ• ``pannarasoâ€™â€™ ti vÄ• ``sve bhagini upos
Ä• cikkhitabbaá¹ƒ. tÄ• hi bhikkhunÄ«hi uposathadivase Ä• gantvÄ• ``bhikkhunisaá¹…gho a
pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati, labhatu kira ayya bhikkhunisaá¹…
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti evaá¹ƒ yÄ• citabbaá¹ƒ, taá¹ƒ vacanaá¹ƒ paá¹-iggah
pÄ• timokkhuddesakassa ``bhikkhunisaá¹…gho, bhante, bhikkhusaá¹…ghassa pÄ• de vanc
yÄ• cati, labhatu kira, bhante, bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti Ä
pÄ• timokkhuddesakenÄ• pi sace tattha bhikkhunovÄ• dako atthi, ``itthannÄ• mo bhikkhu bl
taá¹ƒ bhikkhunisaá¹…gho upasaá¹…kamatÅ«â€™â€™ ti vattabbaá¹ƒ. sace natthi, ``ko Ä• y
ovadituâ€™â€™ nti pucchitvÄ• sace atthi aá¹-á¹-hahaá¹…gehi samannÄ• gato bhikkhu, taa
vuttanayeneva ovÄ• dappaá¹-iggÄ• hakassa Ä• rocetabbaá¹ƒ. yadi natthi koci bhikkhu bhikk
``pÄ• sÄ• dikena bhikkhunisaá¹…gho sampÄ• detÅ«â€™â€™ ti vattabbaá¹ƒ. tena bhikkhun
sampaá¹-icchitvÄ• pÄ• á¹-ipade bhikkhunÄ«naá¹ƒ ``natthi koci bhikkhu bhikkhunovÄ• dako
bhikkhunisaá¹…gho sampÄ• detÅ«â€™â€™ ti vattabbaá¹ƒ. tÄ• hipi ``sÄ• dhu ayyÄ• â€™â
iminÄ• nayena gaá¹‡apuggalesupi vacanabhedo veditabbo.

<355> __lokÄ• yataá¹ƒ_ (Vin II 286; Sp (to Vin II) 286) nÄ• ma vitaá¹‡á¸• asatthaá¹ƒ. ``na b
Ä• sittakÅ«padhÄ• ne bhuÃ±jitabbaá¹ƒ. yo bhuÃ±jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti
``peá¸·Ä• yapi na bhuÃ±jeyyÄ• â€™â€™ _ti vuttaá¹ƒ.

<356> gihipÄ• rutaá¹ƒ \Ne 172/ na pÄ• rupeyya, gihinivÄ• sanaá¹ƒ na nivÄ• seyyÄ• ti attho
gihinivatthaá¹ƒ nivÄ• setabbaá¹ƒ hatthisoá¹‡á¸• akaá¹ƒ \Be 189/ macchavÄ• á¸·akaá¹ƒ catu
tÄ• lavaá¹‡á¹-akaá¹ƒ satavalikaá¹ƒ. yo nivÄ• seyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin
parimaá¹‡á¸• alato aÃ±Ã±athÄ• pÄ• rupanaá¹ƒ, sabbametaá¹ƒ __gihipÄ• rutaá¹ƒ_ nÄ• ma
attho. __saá¹ƒvelliya_nti ettha kacchaá¹ƒ bandhitvÄ• na nivÄ• seyyÄ• ti attho. __dÄ• ya_nt
Vin II) 283) araÃ±Ã±aá¹ƒ. nÄ• limpayeyyÄ• ti sambandho.

<357> vaá¸• á¸• hiÃ±ca na payojaye, noÃ±Ä• take nappavÄ• rite na yÄ• ceti attho. __aÃ±Ã
420; Sp (to Vin II) 420) ``tumhe paribhuÃ±jathÄ• â€™â€™ ti niyametvÄ• dinnaá¹ƒ sahadha
vaá¹-á¹-ati. aggaá¹ƒ gahetvÄ• vÄ• katipÄ• haá¹ƒ bhutvÄ• vÄ• puna dadeyyÄ• ti attho.

<358> __uddissa yÄ• cane_ti ettha (Sp (to Vin IV) 679) ``amhÄ• kaá¹ƒ vihÄ• re itthannÄ• m
kataâ€™â€™ nti vÄ• ``karissantÄ«â€™â€™ ti vÄ• evaá¹ƒ uddissa rakkhaá¹ƒ yÄ• caneti a
vÄ• _ti evaá¹ƒ ``amhehi yÄ• ciyamÄ• nÄ• imesaá¹ƒ daá¹‡á¸• essantÄ«â€™â€™ ti tesaá¹ƒ
aÃ±atvÄ• vÄ• ti attho. tehi pana __daá¹‡á¸• ite so daá¹‡á¸• o_ uddissa yÄ• cantÄ• naá¹ƒ _
bhaá¹‡á¸• adeyyaá¹ƒ hoti evÄ• ti attho. ``iminÄ• ca iminÄ• ca idaÃ±ca idaÃ±ca kataá¹ƒ, et
gaá¹‡hathÄ• â€™â€™ ti __sayaá¹ƒ daá¹‡á¸• Ä• pane pana_ assa daá¹‡á¸• assa agghabhe
pÄ• rÄ• jikathullaccayadukkaá¹-Ä• Ã±eyyÄ• ti attho.

<359> anatthÄ• ya assa corassa bhÄ• siteti sambandho. rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi
gaá¹‡hante assa_ bhikkhussa __tattakaá¹ƒ_ gÄ«vÄ• ti attho.

<360> vighÄ• saá¹ƒ \Be 190/ (Vin IV 825-826) vÄ• uccÄ• raá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ•
pÄ• kÄ• rakuá¹-á¹-Ä• naá¹ƒ bahi chaá¸• á¸• eyya, dukkaá¹-anti attho. __vaá¸·aÃ±je nÄ• valo
avaá¸·aÃ±janakÄ• le nÄ• valoketvÄ• chaá¸• á¸• etuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti. na kevalaá¹
harite vÄ• pi vÄ«hÄ• dinÄ• á¸·ikerÄ• diropime chaá¸• á¸• entassa dukkaá¹-amevÄ• ti attho.

<361> __ ``upahÄ• raá¹ƒ karomÄ• â€™â€™ ti vutte_ti pucchiteti adhippÄ• yo.

<362> kÄ«á¸·atthaá¹ƒ (Vin IV 979; Sp (to Vin IV) 978) \Ne 173/ kataá¹ƒ rÄ• jÄ• gÄ• raá¹ƒ v
uyyÄ• naá¹ƒ vÄ• cittÄ• gÄ• raá¹ƒ vÄ• Ä• rÄ• maá¹ƒ vÄ• daá¹-á¹-huá¹ƒ gacchato pade pa

<363> Ä• sanena (Vin II 364) nave na paá¹-ibÄ• heyya, uá¹‡he (Vin I 67, 78, 79; Vin II 376,
cÄ«varaá¹ƒ na nidaheyya. __gurunÄ• _ti Ä• cariyÄ• dinÄ• paá¹‡Ä• mito khamÄ• peyyÄ• ti

<364> __Ä• pattÄ«hi ca sattahÄ«_ti (Vjb pÄ• cittiya 26) sattahi Ä• pattÄ«hi bhikkhuá¹ƒ para
``assaddho appasanno bÄ«jabhojÄ«â€™â€™ tiÄ• dinÄ• aÃ±Ã±eneva vÄ• akkosanena ca

<365> saddhÄ• deyyaá¹ƒ (Sp (to Vin I) 361) cÄ«varaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ vÄ• ti att
saddhÄ• deyyaá¹ƒ vinipÄ• tetabbaá¹ƒ. yo vinipÄ• teyya, Ä• patti \Be 191/ dukkaá¹-assÄ• â€
vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ dÄ• tuâ€™â€™ nti (Vin I 361) vu
pitÅ«naâ€™â€™ _nti vuttaá¹ƒ.

<366> vassaá¹ƒvuttho aÃ±Ã±atrÄ• ti sambandho, aÃ±Ã±asmiá¹ƒ vihÄ• reti attho. __aÃ±Ã±
``na bhikkhave aÃ±Ã±atra vassaá¹ƒvutthena aÃ±Ã±atra cÄ«varabhÄ• go sÄ• ditabbo. yo sÄ
dukkaá¹-assÄ• â€™â€™ ti (Vin I 364) hi vuttaá¹ƒ. __tesa_nti tasmiá¹ƒ vihÄ• re taá¹ƒ cÄ«va
gaá¹‡hituá¹ƒ yuttÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhuranikkhepato hoti bhaá¹‡á¸• agghena kÄ• riyo

<367> saha antarena uttaroti __santaruttaro, _ gÄ• maá¹ƒ na paviseyyÄ• ti attho. ``na bhik
gÄ• mo pavisitabbo. yo paviseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 362) hi vuttaá¹
agilÄ• no. saupÄ• hano gÄ• maá¹ƒ na paviseyyÄ• ti sambandho. ``na bhikkhave cÄ• marib
dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 269), ``anujÄ• nÄ• mi, bhikkhave, tis
usÄ«ramayaá¹ƒ morapiÃ±chamayaâ€™â€™ nti (Vin II 269) \Ne 174/ ca vuttattÄ• __ ``na d
cÄ• marÄ«makasabÄ«janiâ€™â€™ _nti vuttaá¹ƒ. makasabÄ«janÄ« pana dantavisÄ• á¹‡ad

<368> Ä• rÄ• mato bahÄ«ti sambandho. ``na bhikkhave chattaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ
dukkaá¹-assÄ• â€™â€™ ti, ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa chattaâ€™â€™ nti ca

bahi na labhati, cÄ«varaguttiyÄ• diatthÄ• ya agilÄ• nopi labhatÄ«ti attho.

<369> __gÄ• heyya nubhatokÄ• ja_nti na gÄ• heyya ubhatokÄ• jaá¹ƒ. __ekantarikakÄ• jak
antarakÄ• jaÃ±ca \Be 192/. sÄ«sabhÄ• ro ca khandhabhÄ• ro ca kaá¹-ibhÄ• ro ca __sÄ«sa
bhikkhave ubhatokÄ• jaá¹ƒ haritabbaá¹ƒ. yo hareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (V
bhikkhave, ekatokÄ• jaá¹ƒ antarakÄ• jaá¹ƒ sÄ«sabhÄ• raá¹ƒ khandhabhÄ• raá¹ƒ kaá¹-ibhÄ
(Vin II 281) ca vuttattÄ• ubhatokÄ• jameva na vaá¹-á¹-ati, sesÄ• ni vaá¹-á¹-antÄ«ti veditabb

<370> __anokÄ• sakata_nti (Vin I 153) yo paá¹-hamameva ``karohi me Ä• vuso okÄ• saá¹
vattukÄ• moâ€™â€™ ti evaá¹ƒ akatokÄ• saá¹ƒ Ä• pattiyÄ• codeyya, tassa dukkaá¹-aá¹ƒ h
dukkaá¹-amevÄ• ti attho.

<371> __pakataá¹…gulena, _ na sugataá¹…gulenÄ• ti attho.

<372> mÅ«gabbatÄ• diá¹ƒ (Vin I 209; Sp (to Vin I) 209) titthiyabbataá¹ƒ yadi gaá¹‡heyya, c
__Ä• di_-saddena govatakukkuravatÄ• dayo saá¹…gahitÄ• . __tathÄ• _ti (Vin I 303; Sp (to
nhÄ• pitapubbako khurabhaá¹‡á¸• aá¹ƒ yadi parihareyya, dukkaá¹-amevÄ• ti attho.

<373> __yaá¹ƒ kiÃ±cÄ«_ti (Kkh kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•) nhÄ• pitatuá¹‡á¹‡
hatthakammanti attho. __tadanusÄ• rato_ti hatthakammayÄ• canÄ• nusÄ• ratoti attho. sace
hatthakammamÅ«lameva deti, taá¹ƒ aÃ±Ã±assa dÄ• petvÄ• \Ne 175/ kÄ• retuá¹ƒ vaá¹-á¹-a
pana hatthakammavasena ayÄ• citvÄ• pi ``ehi imaá¹ƒ karohÄ«â€™â€™ ti kÄ• retuá¹ƒ kapp
kiÃ±ciparasantaka_nti yaá¹ƒ kiÃ±ci dÄ• rutiá¹‡Ä• dikaá¹ƒ aparasantakaá¹ƒ apariggahitaá¹ƒ
kappatÄ«ti adhippÄ• yo.

<374> __gihÄ«na_nti \Be 193/ gihÄ«naá¹ƒ santakaá¹ƒ. __gopake_ti rakkhake. yattakaá¹ƒ c
gahetuá¹ƒ kappatÄ«ti attho. __yathÄ• pariccheda_nti ``divase divase ettakaá¹ƒ ucchunÄ• á
tumhe khÄ• dathÄ• â€™â€™ ti paricchinditvÄ• dinnameva tesu dentesu labbhatÄ«ti attho.

<375> __dvihÄ• pajjeyyÄ• _ti dvÄ«hi Ä• pajjeyya. katamehi dvÄ«hÄ«ti ce, te dassetuá¹ƒ __
_ti vuttaá¹ƒ, ``dvÄ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati, kÄ• yena Ä• pajjati, vÄ• cÄ• ya Ä• pa
322) hi vuttaá¹ƒ. kÄ• yavÄ• cÄ• hi Ä• pattiá¹ƒ Ä• pajjanto ca chahi Ä• kÄ• rehi Ä• pattiá¹ƒ Ä
dassetuá¹ƒ __ ``alajjiÃ±Ä• á¹‡akukkuccapakatattÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha (Vin V 2
jÄ• nanto eva vÄ«tikkamaá¹ƒ karonto __alajjitÄ• ya_ Ä• pajjati nÄ• ma. kappiyÄ• kappiyaá¹
__aÃ±Ã±Ä• á¹‡atÄ• ya_. kappiyaá¹ƒ nu kho, no nu khoâ€™â€™ ti saá¹ƒsaye uppanne tam
karonto __kukkuccapakatattÄ• _ Ä• pajjati. sahaseyyÄ• diá¹ƒ Ä• pajjanto __satiplavÄ• , _ s
acchamaá¹ƒsaá¹ƒ ``sÅ«karamaá¹ƒsaâ€™â€™ nti vÄ• sÅ«karamaá¹ƒsaá¹ƒ ``acchamaá¹ƒs
__akappiye kappiyasaÃ±Ã±itÄ• ya ca kappiye akappiyasaÃ±Ã±itÄ• ya_ ca Ä• pajjatÄ«ti ved

<376> alajjitÄ• ya vÄ• aÃ±Ã±Ä• á¹‡atÄ• ya vÄ• Ä• pattiá¹ƒ kÄ• yavÄ• cÄ• hi chÄ• dayeti
vÄ• . __liá¹…ge_ti liá¹…gaparivattanato. evaá¹ƒ catudhÄ• Ä• pattivuá¹-á¹-hÄ• naá¹ƒ hotÄ«
tiá¹‡avatthÄ• rakasamathaabbhÄ• nÄ• dÄ«naá¹ƒ vasena __saá¹…ghe_ Ä• patti vuá¹-á¹-hÄ
nissajjanÄ• dÄ«su gaá¹‡e. ekassa santike vuá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-ameva. ``yÄ• Ä• pa
bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• , tÄ• hi Ä• pattÄ«hi anÄ• pattÄ«â€™â€™ ti (Vin III 69) va
Ä• pattivuá¹-á¹-hÄ• naá¹ƒ Ã±Ä• tabbaá¹ƒ.

<377> __paccayadvaye_ti cÄ«vare ca piá¹‡á¸• apÄ• te ca. na kevalaÃ±ca ime eva, nimitta
gÄ• thÄ• bandhasukhatthaá¹ƒ pana na vuttaá¹ƒ. tattha __nimittakammaá¹ƒ_ nÄ• ma yaá¹ƒ
paccayadÄ• nasaá¹ƒyojanakaá¹ƒ kÄ• yavacÄ«kammaá¹ƒ. khÄ• danÄ«yaá¹ƒ gahetvÄ• gac
khÄ• danÄ«yaá¹ƒ labhitthÄ• â€™â€™ tiÄ• dinÄ• nayena tassa pavatti veditabbÄ• . __parik
taá¹ƒ labhati, tathÄ• tathÄ• parivattetvÄ• kathanaá¹ƒ. ``etarahi bhikkhÅ« piá¹‡á¸• apÄ• ter
tiÄ• dinÄ• nayena tassa pavatti veditabbÄ• . __obhÄ• so_ nÄ• ma paccayappaá¹-isaá¹ƒyut
pÄ• kaá¹-Ä• eva. __tatiye_ti senÄ• sane. senÄ• sane pana nimittobhÄ• saparikathÄ• vaá¹
ekÄ• na vaá¹-á¹-ati. tattha __nimittakammaá¹ƒ_ nÄ• ma upÄ• sake disvÄ• senÄ• sanattha
bhÅ«miparikammakaraá¹‡Ä• di. __obhÄ• so_ nÄ• ma ``upÄ• sakÄ• , tumhe kuhiá¹ƒ vasath
bhanteâ€™â€™ ti vutte ``kiá¹ƒ bhikkhÅ«naá¹ƒ pÄ• sÄ• do na vaá¹-á¹-atÄ«â€™â€™ tiÄ• dik
__parikathÄ• _ nÄ• ma ``bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ sambÄ• dhaâ€™â€™ nti vacanaá¹

<378> __na ruhatÄ«_ti na hoti. __accaye dÄ• na_nti accayadÄ• naá¹ƒ. paÃ±casu sahadha
kÄ• laá¹ƒ karontena ``mamaccayena mayhaá¹ƒ parikkhÄ• ro upajjhÄ• yassa hotu, Ä• cariya
kassaci hotÅ«â€™â€™ ti vutte tesaá¹ƒ na hoti, tasmÄ• vuttaá¹ƒ ``na ruhatÄ«â€™â€™ ti. _
hotÄ«_ti yadi bhikkhusÄ• maá¹‡erehi evaá¹ƒ vuttaá¹ƒ, tasmiá¹ƒ matepi bhikkhusaá¹…ghass
bhikkhunisikkhamÄ• nasÄ• maá¹‡erÄ«hi \Be 195/ ce vuttaá¹ƒ, tasmiá¹ƒ mate bhikkhunisaá¹
attho. __gihÄ«naá¹ƒ pana rÅ«hatÄ«_ti gihÄ«naá¹ƒ pana accayadÄ• naá¹ƒ eva sabbesaá¹ƒ

<379> __upassaye_ti bhikkhunivihÄ• re. __dÄ• yajjo_ti tassa parikkhÄ• rassa dÄ• yajjo. __
bhikkhunisikkhamÄ• nasÄ• maá¹‡eriyo bhikkhuvihÄ• re kÄ• laá¹ƒ karonti, tÄ• saá¹ƒ parikkh
bhikkhusaá¹…ghova dÄ• yajjoti attho.

<380> __purimassevÄ• _ti ettha ``imaá¹ƒ parikkhÄ• raá¹ƒ netvÄ• asukassa dehÄ«â€™â€
hotÄ«ti attho. ``asukassa dammÄ«â€™â€™ ti dinnaá¹ƒ pana pacchimasseva hoti pariccajit
vidhiá¹ƒ Ã±atvÄ• va vissÄ• saggÄ• haá¹ƒ vÄ• gaá¹‡heyya, matakacÄ«varaá¹ƒ vÄ• adhiá¹-
__matakacÄ«varaadhiá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma ghaá¹‡á¹-iá¹ƒ paharitvÄ• kÄ• laá¹ƒ ghoset
bhikkhÅ« Ä• gacchanti, tehi saddhiá¹ƒ bhÄ• jetabbÄ• ni, no ce Ä• gacchanti, ``mayhimÄ• ni
pÄ• puá¹‡antÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbÄ• ni. evaá¹ƒ adhiá¹-á¹-hite sabbÄ• ni tassev
tiá¹-á¹-hati. sace ekekaá¹ƒ uddharitvÄ• ``ayaá¹ƒ paá¹-hamabhÄ• go mayhaá¹ƒ pÄ• puá¹‡Ä

dutiyabhÄ• goâ€™â€™ ti \Ne 177/ evaá¹ƒ gaá¹‡hÄ• ti, gahitÄ• ni ca sugahitÄ• ni honti, á¹-h
evaá¹ƒ pÄ• petvÄ• gaá¹‡hantenÄ• pi adhiá¹-á¹-hitameva hoti.

<381> lohabhaá¹‡á¸• e paharaá¹‡iá¹ƒ á¹-hapetvÄ• sabbaá¹ƒ kappati, dÄ• rubhaá¹‡á¸• e c
pÄ• dukaÃ±ca, pallaá¹…kaÃ±ca Ä• sandiÃ±ca á¹-hapetvÄ• sabbaá¹ƒ kappati, mattikÄ• ma
kumbhakÄ• rikaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ kappatÄ«ti attho. ``anujÄ• nÄ• mi, bhikkhave, a
sabbaá¹ƒ lohabhaá¹‡á¸• aá¹ƒ, á¹-hapetvÄ• Ä• sandiá¹ƒ pallaá¹…kaá¹ƒ dÄ• rupattaá¹ƒ dÄ•
dÄ• rubhaá¹‡á¸• aá¹ƒ, á¹-hapetvÄ• katakaÃ±ca \Be 196/ kumbhakÄ• rikaÃ±ca sabbaá¹ƒ m
(Vin II 293) hi vuttaá¹ƒ. ettha __kataka_nti padumakaá¹‡á¹‡ikÄ• kÄ• rena katamallakanti ad
dhaniyasseva sabbamattikÄ• mayÄ• kuá¹-i kumbhakÄ• rikanti. pakiá¹‡á¹‡akavinicchayo.

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

42. desanÄ• niddesavaá¹‡á¹‡anÄ•

<382> bhikkhubhÄ• vassa (Sp (to Vin III) II 198) yo cÄ• go, sÄ• pÄ• rÄ• jikadesanÄ• ti atth
``visuddhÄ• pekkhoti gihi vÄ• hotukÄ• mo upÄ• sako vÄ• hotukÄ• mo Ä• rÄ• miko vÄ• ho
hotukÄ• moâ€™â€™ ti (Vin III 198). tasmÄ• gihibhÄ• vÄ• dikaá¹ƒyeva pÄ• rÄ• jikaá¹ƒ Ä• p
aÃ±Ã±atarassa visuddhi eva natthi. ``chÄ• deti jÄ• namÄ• pannaá¹ƒ, parivaseyya tÄ• vatÄ•
heá¹-á¹-hÄ• vuttavidhiá¹ƒ sandhÄ• ya __ ``yathÄ• vuttena vuá¹-á¹-hÄ• naâ€™â€™ _nti vut

<383> idÄ• ni vattabbataá¹ƒ sandhÄ• ya __ ``evaâ€™â€™ _nti vuttaá¹ƒ.

<384> __paá¹-idesemÄ«_ti Ä• rocemi. etÄ• ni ahaá¹ƒ __etÄ• nÄ• haá¹ƒ_.

<386> (ka) yaá¹ƒ \Ne 178/ saá¹…gho gilÄ• nassa ticÄ«varena vippavÄ• sasammutiá¹ƒ deti
attho.

(kha) __akÄ• lacÄ«varaá¹ƒ_ (Vin III 500) \Be 197/ nÄ• ma ``anatthate kathine ekÄ• dasam
kathine sattamÄ• se uppannaá¹ƒ, kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ•

(ga) __purÄ• á¹‡acÄ«varaá¹ƒ_ (Vin III 505) nÄ• ma ``sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutan
__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• as
nisÄ«danapaccattharaá¹‡adhovÄ• pane dukkaá¹-aá¹ƒ.

(gha) __aÃ±Ã±atra pÄ• rivattakÄ• _ti (Vin III 512) ettha harÄ«takÄ«khaá¹‡á¸• ampi vaá¹-á¹
nÄ• ma idha vikappanÅ«pagapacchimato paá¹-á¹-hÄ• ya adhippetaá¹ƒ.

(á¹…a) __aÃ±Ã±atra samayÄ• _ti (Vin III 519) ettha ``acchinnacÄ«varo vÄ• hoti bhikkhu na
vÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ samayanti attho.

(ca) ``santaruttaraparamaá¹ƒ tena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaâ€™â€™ nti (V
``tatuttarÄ«â€™â€™ _ti vuttaá¹ƒ. ettha pana ``sace tÄ«á¹‡i naá¹-á¹-hÄ• ni honti, dve sÄ• dit
naá¹-á¹-hÄ• ni, ekaá¹ƒ sÄ• ditabbaá¹ƒ, ekaá¹ƒ naá¹-á¹-haá¹ƒ, na kiÃ±ci sÄ• ditabbaâ€™â€™
vuttaá¹ƒ.

(cha-ja) ``kÄ«disena te (Vin III 529), bhante, cÄ«varena attho, kÄ«disaá¹ƒ te cÄ«varaá¹ƒ ce
evaá¹ƒ appavÄ• ritoti attho. __vikappa_nti visiá¹-á¹-hakappaá¹ƒ adhikavidhÄ• naá¹ƒ Ä• pan
ekassa, dutiyaá¹ƒ bahÅ«naá¹ƒ vasena vuttaá¹ƒ, ettakaá¹ƒ nÄ• nattaá¹ƒ.

(jha) __atirekatikkhattu_nti ettha kenaci yaá¹ƒ kiÃ±ci akappiyavatthuá¹ƒ Ä• netvÄ• ``idaá¹ƒ
Ä• yasmantaá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, paá¹-iggaá¹‡hatu Ä• yasmÄ
vutte ``na kho mayaá¹ƒ, Ä• vuso, cÄ«varacetÄ• pannaá¹ƒ paá¹-iggaá¹‡hÄ• ma, cÄ«varaÃ±c
paá¹-iggaá¹‡hÄ• ma kÄ• lena kappiyaâ€™â€™ nti vattabbaá¹ƒ. evaá¹ƒ vutte sace so ``atthi
kappiyakÄ• rakoâ€™â€™ ti \Be 198/ \Ne 179/ vadati, cÄ«varatthikena á¹-hapetvÄ• paÃ±ca
uddisitabbo ``eso kho, Ä• vuso, bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti, ettakameva v
sace dÄ• yako tassa hatthe akappiyavatthuá¹ƒ datvÄ• ``eso ayyassa cÄ«varaá¹ƒ cetÄ• pet
vatvÄ• gacchati, taá¹ƒ upasaá¹…kamitvÄ• dvattikkhattuá¹ƒ codetabbo sÄ• retabbo ``attho
cÄ«varenÄ• â€™â€™ ti, ettakameva vattabbaá¹ƒ, ``dehi me cÄ«varaâ€™â€™ ntiÄ• dinÄ•
tikkhattuá¹ƒ codanÄ• ya taá¹ƒ cÄ«varaá¹ƒ labhati, iccetaá¹ƒ kusalaá¹ƒ. no ce labhati, chakk
tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ, na Ä• sane nisÄ«ditabbaá¹ƒ, na Ä• misaá¹ƒ paá¹-iggah
bhÄ• sitabbo. ``kiá¹ƒ kÄ• raá¹‡Ä• Ä• gatosÄ«â€™â€™ ti vutte ``jÄ• nÄ• hi, Ä• vusoâ€™â€™
sace nisajjÄ• dÄ«ni karoti, á¹-hÄ• naá¹ƒ bhaÃ±jati. vattabhedadukkaá¹-aÃ±ca Ä• pajjatÄ«ti
appaá¹-ipajjitvÄ• atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• nena sace nip
nissaggiyanti attho.

(Ã±a) __santhataá¹ƒ_ (Vin III 544) nÄ• ma santharitvÄ• kataá¹ƒ hoti avÄ• yimaá¹ƒ. ekakos
missetvÄ• karoti, nissaggiyaá¹ƒ.

(á¹-a) __suddhakÄ• á¸·akÄ• na_nti (Vin III 547-549) aÃ±Ã±ehi amissitÄ• nanti attho. ``kÄ• a
kÄ• á¸·akÄ• ni jÄ• tikÄ• á¸·akaá¹ƒ vÄ• rajanakÄ• á¸·akaá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ.

(á¹-ha) __anÄ• diyitvÄ• ... pe ... tula_nti (Vin III 554) ettha pana yattakehi eá¸·akalomehi ka
tesu dve koá¹-á¹-hÄ• sÄ• kÄ• á¸·akÄ• naá¹ƒ, eko odÄ• tÄ• naá¹ƒ, eko gocariyÄ• naá¹ƒ Ä•
ekassÄ• pi kÄ• á¸·akalomassa atirekabhÄ• ge sati nissaggiyameva.

(á¸• a) __Å«nakachabbassÄ• nÄ«_ti \Be 199/ (Vin III 562) chabbassato orabhÄ• ge.

(á¸• ha) nisÄ«danasanthataá¹ƒ (Vin III 567) pana kÄ• rÄ• pentena purÄ• á¹‡asanthatassa e
vÄ• caturassaá¹ƒ vÄ• chinditvÄ• gahitaá¹-á¹-hÄ• naá¹ƒ yathÄ• vidatthimattaá¹ƒ hoti, evaá
vÄ• santharitabbaá¹ƒ, vijaá¹-etvÄ• vÄ• santharitabbaá¹ƒ.

(ta) na \Ne 180/ kevalaá¹ƒ dhovÄ• pane (Vin III 578) eva nissaggiyaá¹ƒ, rajanepi nissaggiya

(da) rÅ«piyapaá¹-iggahaá¹‡asseva (Vin III 589) paá¹-ikkhittattÄ• paá¹-iggahitaparivattane c
katÄ• katÄ• divasena anekavidhaá¹ƒ jÄ• tarÅ«paparivattanaá¹ƒ karonti, taá¹ƒ sandhÄ• ya _
_nti vuttaá¹ƒ.

387-9__._ Ä• pattiá¹ƒ desetvÄ• pacchÄ• kattabbaá¹ƒ dassetuá¹ƒ __ ``athÄ• â€™â€™ _ti v
sace tattha Ä• gacchati Ä• rÄ• miko vÄ• upÄ• sako vÄ• , taá¹ƒ vadeyyÄ• ti attho. evaá¹ƒ vu
Ä• harÄ• mÄ«â€™â€™ ti ce vadeyyÄ• ti attho. __avatvÄ• ma_nti ``imaá¹ƒ vÄ• imaá¹ƒ vÄ•
attho. __vade_ti ``kappiyaá¹ƒ Ä• cikkhitabbaâ€™â€™ nti (Vin III 584, 589) vacanato ``pabba
telaá¹ƒ vÄ• madhu vÄ• phÄ• á¹‡itaá¹ƒ vÄ• vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ Ä• cikkhitabba
Ä• harÄ• â€™â€™ ti na vattabbameva. __dvepete_ti dvepi ete rÅ«piyapaá¹-iggÄ• hakaÃ±c
attho. __aÃ±Ã±enÄ• _ti antamaso Ä• rÄ• mikenÄ• pi laddhabhÄ• go na kappati eva.

<390> antamaso (Sp (to Vin III) II 583-4) tannibbattÄ• rukkhacchÄ• yÄ• pi na kappatÄ«ti. _
paá¹-iladdhampÄ«_ti ettha yathÄ• rÅ«piyasaá¹ƒvohÄ• raá¹ƒ katvÄ• laddhavatthuto \Be 20
tathÄ• kosiyamissakasanthatÄ• dittayampi na kappati. na kevalaá¹ƒ tasseva, aÃ±Ã±esamp
kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 545, 550,

<391> evaá¹ƒ no ce labhetha, __so_ Ä• rÄ• mikÄ• diko ``imaá¹ƒ chaá¸• á¸• ehÄ«â€™â€™
attho. evampi no ce labheyya, __sammato_ bhikkhu chaá¸• á¸• eyyÄ• ti attho.

<392> paá¹-iggahitarÅ«piyaÃ±ca parivattitarÅ«piyaÃ±ca sandhÄ• ya __ ``etÄ• nÄ«â€™â€™
__dutiyapatto_ nÄ• ma ``Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ ce
nti (Vin III 612) vuttapatto. so ca etÄ• ni ca saá¹…ghe nissaá¹-á¹-huá¹ƒ labbhareti sambandh
nissajjitabbaá¹ƒ, bhikkhuparisÄ• ya nissajjitabbaâ€™â€™ nti (Vin III 584, 589) ca vuttattÄ•
gaá¹‡apuggalÄ• naá¹ƒ \Ne 181/ nissajjituá¹ƒ vaá¹-á¹-ati. sesÄ• ni pana tÄ«á¹‡i cÄ«varÄ• di
``nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• â€™â€™ ti vuttattÄ•
saá¹…ghÄ• dÄ«naá¹ƒ nissajjituá¹ƒ vaá¹-á¹-ati. __bhÄ• santarenapÄ«_ti pÄ• á¸·iyÄ• vattuá¹
damiá¸·abhÄ• sÄ• dÄ«su aÃ±Ã±atarÄ• yapi nissajjituá¹ƒ vaá¹-á¹-atÄ«ti attho.

<393> (ka-ga) __nÄ• nappakÄ• rakaá¹ƒ_ nÄ• ma ``cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ

``antamaso cuá¹‡á¹‡apiá¹‡á¸• opi dantakaá¹-á¹-hampi dasikasuttampÄ«â€™â€™ ti (Vin III
vuttaá¹ƒ. __cetÄ• pito_ti (Vin III 613) yÄ• citvÄ• gahito.

<394> __sammannitvÄ• na pattagÄ• hakaá¹ƒ saá¹…ghassa pattanta_nti (Vin III 614; Kkh
Å«napaÃ±cabaddhanasikkhÄ• padavaá¹‡á¹‡anÄ•) ya antimaá¹ƒ pattaá¹ƒ, taá¹ƒ tassa dÄ•

<395> (kha) __paridahitaá¹ƒ_ \Be 201/ __nissaggiya_nti ettha (Vin III 626-628; Sp (to Vin II
á¹-hatvÄ• vassikasÄ• á¹-ikÄ• ya pariyesanakkhettaá¹ƒ karaá¹‡akkhettaá¹ƒ nivÄ• sanakkhe
adhiá¹-á¹-hÄ• nakkhettanti catubbidhaá¹ƒ khettaÃ±ca kucchisamayo piá¹-á¹-hisamayoti duvi
veditabbo. kathaá¹ƒ? gimhÄ• namÄ• sesu pacchimamÄ• sassa purimo aá¸• á¸• hamÄ• so _
__karaá¹‡akkhetta_Ã±ca __nivÄ• sanakkhetta_Ã±ca, pariyesitumpi vaá¹-á¹-ati, adhiá¹-á¹-hÄ
vaá¹-á¹-ati. vassikÄ• pana cattÄ• ro mÄ• sÄ• pariyesanÄ• dÄ«naá¹ƒ catunnampi khettaá¹ƒ
__kucchisamayo_ nÄ• ma. itare satta mÄ• sÄ• __piá¹-á¹-hisamayo, _ tattha satuppÄ• daka

(ga) __acchinna_nti ettha ``yo pana mama pattacÄ«varÄ• dÄ«ni vahanto mayÄ• saddhiá¹ƒ
saÃ±Ã±Ä• ya cÄ«varaá¹ƒ datvÄ• puna sakasaÃ±Ã±Ä• ya eva attano veyyÄ• vaccaá¹ƒ aka
imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. kevalaá¹ƒ pariccajitvÄ• dinnaá¹ƒ gahetumeva na labhati.

(gha) __suttaá¹ƒ viÃ±Ã±Ä• petvÄ• _ti ettha cÄ«varakÄ• rasamayÄ• dÄ«su cÄ«varasibbanÄ
viÃ±Ã±Ä• petvÄ• ti attho. aÃ±Ã±athÄ• suttaá¹ƒ viÃ±Ã±Ä• petumeva na vaá¹-á¹-ati. viÃ±Ã±a
laddha__tantavÄ• yehÄ«_ti \Ne 182/ attho. suttatantavÄ• yÄ• naá¹ƒ akappiyabhÄ• ve sati d
tiriyantato hatthamatte vÄ«te nissaggiyaá¹ƒ, ekato akappiyapakkhe dukkaá¹-aá¹ƒ.

(á¹…a) __vikappaá¹ƒ Ä• panna_nti (Vin III 643) ``idaá¹ƒ kho, Ä• vuso, cÄ«varaá¹ƒ maá¹ƒ u
Ä• yataÃ±ca karotha vitthataÃ±cÄ• â€™â€™ tiÄ• dinÄ• adhikaá¹ƒ vidhÄ• naá¹ƒ Ä• pannar

(ca) __accekacÄ«varaá¹ƒ_ (Vin III 649-650) nÄ• ma senÄ• ya gantukÄ• mÄ• dÄ«hi dinnaá

(cha) __atirekachÄ• ratta_nti (Vin III 654-655) \Be 202/ chadivasato atirekaá¹ƒ. ``atthatakat
bhikkhave, paÃ±ca kappissanti, anÄ• mantacÄ• ro asamÄ• dÄ• nacÄ• ro gaá¹‡abhojanaá¹ƒ
tattha cÄ«varuppÄ• do, so nesaá¹ƒ bhavissatÄ«â€™â€™ ti (Vin I 306) vuttaÄ• nisaá¹ƒsesu
asamÄ• dÄ• nacÄ• raá¹ƒ á¹-hapetvÄ• sesÄ• nisaá¹ƒsÄ• labbhanti. yadi asamÄ• dÄ• nacÄ
bhikkhÅ« vassaá¹ƒvutthÄ• okapuá¹‡á¹‡ehi cÄ«varehi na bhagavantaá¹ƒ upasaá¹…kameyy
labhanti, tasmÄ• cÄ«varamÄ• sepi ticÄ«varaá¹ƒ Ä• dÄ• ya eva bhagavantaá¹ƒ upasaá¹…k
asamÄ• dÄ• nacÄ• raparihÄ• raá¹ƒ atthatakathinÄ• eva labhanti, na itareti vadanti.

<397> (kha) ``ahaá¹ƒ, bhante, ekaá¹ƒ pÄ• á¹-idesanÄ«yÄ• pattiá¹ƒ, dve, sambahulÄ• pÄ•
Ä• pajjiâ€™â€™ nti imaá¹ƒ pana yesu potthakesu likhitaá¹ƒ, taá¹ƒ abhayagirivÄ• sÄ«naá¹ƒ

dassitaá¹ƒ kira. tattha ``ahaá¹ƒ, Ä• yasmÄ• , sambahulÄ• pÄ• á¹-idesanÄ«yÄ• Ä• pattiyo Ä
paá¹-idesemi. ahaá¹ƒ, Ä• yasmÄ• , ekaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pattiá¹ƒ Ä• panno, taá
vuttaá¹ƒ. amhÄ• kaá¹ƒ pana evaá¹ƒ desanÄ• vidhÄ• naá¹ƒ natthi. ``gÄ• rayhaá¹ƒ, Ä• vuso,
asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idesemÄ«â€™â€™ ti (Vin IV 553) vuttaá¹
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Vin IV 553) ``gÄ• rayhaá¹ƒ Ä• vusoâ€™ tiÄ• di paá¹-idese
vuttaá¹ƒ. __kaá¹…khÄ• vitaraá¹‡iya_mpi (Kkh paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padava
desetabbÄ• kÄ• ro gÄ• rayhaá¹ƒ Ä• vusoâ€™ tiÄ• dinÄ• nayena sikkhÄ• pade dassitoyevÄ
Ä• gatanayeneva desanÄ• vidhÄ• naá¹ƒ veditabbaá¹ƒ. sace dve honti, ``gÄ• rayhe, Ä• vuso
asappÄ• ye pÄ• á¹-idesanÄ«ye, te paá¹-idesemÄ«â€™â€™ ti, ``passatha, bhante, te dhamm
``gÄ• rayhe \Ne 183/, Ä• vuso, sambahule dhamme Ä• pajjiá¹ƒ asappÄ• ye pÄ• á¹-idesanÄ
ti, ``passatha, bhante, te dhammeâ€™â€™ ti ca evaá¹ƒ yathÄ• nurÅ«paá¹ƒ desanÄ• vidhÄ
vuttappakÄ• ramevÄ• ti.

<398> __adesanÄ• gÄ• miniya_nti (Vin V 424 Ä• dayo; Sp (to Vin V) 425) pÄ• rÄ• jikaÃ±ca
desayeti attho. __anÄ• pattiÃ±cÄ• _ti anÄ• pattiá¹ƒ eva ``Ä• pattiâ€™â€™ nti na desaye. la
desitaá¹ƒ puna na desayeti sambandho, nÄ• nÄ• saá¹ƒvÄ• sanissÄ«maá¹-á¹-hitÄ• naá¹ƒ sa
__catupaÃ±cahÄ«_ti ettha samÄ• navassikapavÄ• raá¹‡Ä• yaá¹ƒ viya catÅ«hi vÄ• paÃ±ca
santike na desayeti attho. dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• vaá¹-á¹-ati. kathaá¹ƒ desetabbar
santike tÄ«hipi ekato nisÄ«ditvÄ• ``ahaá¹ƒ, bhante, ekaá¹ƒ pÄ• cittiyÄ• pattiá¹ƒ Ä• pajjiá¹ƒ,
paá¹-idesemÄ«â€™â€™ ti evaá¹ƒ attanÄ• Ä• pannaÄ• pattivasena vutte tena ``passasi, Ä•
nti evaá¹ƒ tikkhattuá¹ƒ vutte ``Ä• ma, bhante, passÄ• mÄ«â€™â€™ ti vÄ• ``Ä• mÄ• vuso p
puna tena ``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• thÄ• â€™â€™ ti vÄ• ``saá¹ƒvareyyÄ• sÄ«â€™â€™
saá¹ƒvarissÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ, evaá¹ƒ desetabbaá¹ƒ. __manasÄ• _ti vacÄ«bh
citteneva na desayeti attho. __apakatattÄ• na_nti antimavatthuá¹ƒ ajjhÄ• pannassa vÄ• ukl
pavÄ• raá¹‡Ä• vÄ• á¹-hapitÄ• honti, tassa santike na desayeti attho. __nÄ• nekÄ• _ti nÄ•
ti vatvÄ• na desayeti attho. ekÄ• pana ``sambahulÄ• â€™â€™ ti desitÄ• hotÄ«ti. desanÄ•

desanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

43. chandadÄ• naniddesavaá¹‡á¹‡anÄ•

<399> kammappatte \Be 204/ saá¹…ghe samÄ• gateti sambandho. etena saá¹…ghe asam
ruhatÄ«ti dÄ«pitaá¹ƒ hotÄ«ti vadanti. etthÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- paÃ±cabhikkhuke vihÄ
chandapÄ• risuddhiá¹ƒ \Ne 184/ Ä• haritvÄ• sesÄ• naá¹ƒ uposathÄ• dikaraá¹‡aá¹ƒ anuÃ±Ã
V 496-497) __aá¹-á¹-hakathÄ• yaÃ±ca_ (Sp (to Vin V) 487-488). tesu eko chandadÄ• yako,
muÃ±citvÄ• na ettha sannipatito saá¹…gho tiá¹‡á¹‡aá¹ƒ samÅ«habhÄ• vato, tasmÄ• asan
vaá¹-á¹-ati. Ä• rocentena pana samÄ• gate eva Ä• rocetabbaá¹ƒ. idhÄ• pi __ ``hareyyÄ• â€
``deseyyÄ• â€™â€™ ti. tattha chandahÄ• rakena saddhiá¹ƒ kammappattÄ• naá¹ƒ sannipÄ•

<400> idÄ• ni chandadÄ• navidhiá¹ƒ dassetuá¹ƒ __ ``ekaá¹ƒ bhikkhuâ€™â€™ _ntiÄ• dimÄ
nidÄ• navaá¹‡á¹‡anÄ•).

<401> (ka) ``chandaá¹ƒ dammÄ«â€™â€™ ti ettakameva alaá¹ƒ, ``hara, Ä• rocehÄ«â€™â€
ce? vuccate --- ``anujÄ• nÄ• mi, bhikkhave, tadahuposathe pÄ• risuddhiá¹ƒ dentena chanda
saá¹…ghassa karaá¹‡Ä«yaâ€™â€™ nti (Vin I 165) vuttattÄ• bhagavato Ä• á¹‡aá¹ƒ karonte
dammÄ«â€™â€™ _ti vuttaá¹ƒ. ``chandahÄ• rako ce, bhikkhave, dinne chande antarÄ• mag
hoti chandoâ€™â€™ ti (Vin I 165) vuttattÄ• chandahÄ• rakassa aÃ±Ã±assa apakkamanatt
``idaá¹ƒ karohi evÄ• â€™â€™ ti Ä• á¹‡Ä• pentena __ ``chandaá¹ƒ me harÄ• â€™â€™ _ti v
bhikkhave, dinne chande saá¹…ghappatto saÃ±cicca nÄ• roceti, Ä• haá¹-o hoti chando, cha
dukkaá¹-assÄ• â€™â€™ ti (Vin I 165) vuttattÄ• ``yaditvaá¹ƒ saÃ±cicca nÄ• rocessasi, Ä• p
205/, Ä• rocehi evÄ• â€™â€™ ti tassa Ä• cikkhanto __ ``Ä• rocehÄ«â€™â€™ _ti Ä• hÄ• ti
sappayojanatÄ• veditabbÄ• . evaá¹ƒ pÄ• risuddhidÄ• nepÄ«ti.

<402> __sesakamma_nti yadi saá¹…gho uposathagge aÃ±Ã±aá¹ƒ apalokanÄ• dikammaá¹
vibÄ• dhati, vikopetÄ«ti attho.

<403> __dvaya_nti uposathaÃ±ca sesakammaÃ±cÄ• ti attho. __nattano_ti attano uposatha

<405> ``ekaá¹ƒsaá¹ƒ \Ne 185/ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• â€™
213) __sabbÅ«pacÄ• raá¹ƒ katvÄ• nÄ• _ti attho.

<406> ``itthannÄ• mena pavÄ• raá¹‡Ä• dinnÄ• â€™â€™ ti __Ä• rocetvÄ• _.

<408> __paá¹-ijÄ• neyya nÄ• haá¹-Ä• _ti (Vin I 164-165, 213) pÄ• á¹-he na Ä• haá¹-Ä• ti __
na hotÄ«ti attho. __tathÄ• heyyÄ• _ti vibbhamanÄ• dÄ«ni kareyyÄ• ti attho.

<409> sutto vÄ• nÄ• rocayeyya, Ä• haá¹-Ä• hotÄ«ti sambandho. __anÄ• pattivÄ• _ti anÄ•
chandadÄ• navinicchayo.

chandadÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

44. uposathaniddesavaá¹‡á¹‡anÄ•

<411> __suttuddeso_ saá¹…ghasseva. __sesÄ• na_nti dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• .

<412> __pubbakaraá¹‡e_ \Be 206/ __pubbakicce, pattakalle samÄ• nite_ti sabbapaá¹-ham

__pubbakaraá¹‡aá¹ƒ_. tadanantaraá¹ƒ kattabbaá¹ƒ __pubbakiccaá¹ƒ_ nÄ• ma. ettha ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccati ||

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccatÄ«â€™â€™ ti --- || (Sp (to Vin I) 168).

evaá¹ƒ \Ne 186/ __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena pubbakaraá¹‡aÃ±ca pubbakiccaÃ±

``uposatho yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

pattakallanti vuccatÄ«â€™â€™ ti --- || (Sp (to Vin I) 168).

vuttavasena pattakalle samÄ• nite, pajjiteti attho. ``paÃ±cime, bhikkhave, pÄ• timokkhuddes
uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ, ayaá¹ƒ paá¹-hamo pÄ• timokkhuddeso. nid
pÄ• rÄ• jikÄ• ni uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ, ayaá¹ƒ dutiyo pÄ• timokkhu
uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• terasa saá¹…ghÄ• disese uddisitvÄ• avase
sÄ• vetabbaá¹ƒ, ayaá¹ƒ tatiyo pÄ• timokkhuddeso. nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ•
saá¹…ghÄ• disese uddisitvÄ• dve aniyate uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ,
pÄ• timokkhuddeso. vitthÄ• reneva paÃ±camo. ime kho bhikkhave paÃ±ca pÄ• timokkhudd
vuttattÄ• so suttuddeso paÃ±cadhÄ• vibhÄ• vitoti attho.

<413> __vinÄ• ntarÄ• ya_nti (Vin I 150) \Be 207/ rÄ• jantarÄ• yÄ• didasavidhaá¹ƒ antarÄ•
saá¹…khepenuddeso vinivÄ• rito paá¹-ikkhittoti attho. __therovÄ• _ti saá¹…ghattherova. __
uddesesu. ``dvÄ«su vÄ• tÄ«su vÄ• visadesu therova issaroâ€™â€™ ti __aá¹-á¹-hakathÄ•
avattantepi antarÄ• ye saá¹ƒkhittena uddisituá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• yo. kattha vuttanti
bhikkhu byatto paá¹-ibalo, tassÄ• dheyyaâ€™â€™ nti (Vin I 155) vuttapÄ• á¸·iyÄ• __aá¹-á¹
tattha bhikkhu byatto paá¹-ibaloti ettha kiÃ±cÄ• pi daharassÄ• pi byattassa pÄ• timokkho an
ettha ayamadhippÄ• yo --- sace saá¹…ghattherassa paÃ±ca vÄ• cattÄ• ro vÄ• tayo vÄ• p
nÄ• gacchanti, dve pana akhaá¹‡á¸• Ä• suvisadÄ• vÄ• cuggatÄ• honti, therÄ• yattova pÄ
ettakampi visadaá¹ƒ kÄ• tuá¹ƒ na sakkoti, byattassa bhikkhuno Ä• yattova hotÄ«â€™â€™ t

pÄ• á¸·iyampi vuttameva ``tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• \Ne 187/ Ä
pÄ• hetabbo `gaccha, Ä• vuso, saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ
â€™ ti (Vin I 163).

<414> __uddisante vÄ• _ti (Vin I 172) pÄ• timokkhe uddisiyamÄ• ne samÄ• vÄ• thokatarÄ
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tehi saddhiá¹ƒ nisÄ«ditvÄ• avasesakaá¹ƒ sotabbanti att

<415> __uddiá¹-á¹-hamatte_ (Vin I 172) __vÄ• sakalÄ• ya vÄ• ekaccÄ• ya_ vÄ• parisÄ•
vÄ• thokatarÄ• vÄ• yadi Ä• gaccheyyunti sambandho. __pÄ• risuddhi_nti pÄ• risuddhiupo
kareyya esaá¹ƒ, etesaá¹ƒ santiketi attho. __bahukÄ• tha ce_ti atha bahukÄ• ce, puna Ä• ga
\Be 208/,. ``uddissamÄ• ne, uddiá¹-á¹-hamatte ekaccÄ• ya vuá¹-á¹-hitÄ• ya sakalÄ• ya vuá¹
(Vin I 172) Ä• gatesu sabbavikappesu pubbakiccaá¹ƒ katvÄ• puna Ä• dito paá¹-á¹-hÄ• ya p
attho.

<416> __itarÄ• na_nti Ä• gantukÄ• naá¹ƒ. __sacetaro_ti sace cÄ• tuddasikoti attho. __sam
samÄ• vÄ• Å«nÄ• vÄ• itare Ä• gantukÄ• purimÄ• naá¹ƒ Ä• vÄ• sikÄ• naá¹ƒ anuvattantÅ
Ä• gantukÄ• sace adhikÄ• , __purimÄ• _ Ä• vÄ• sikÄ• __anuvattantÅ«_ti attho. __sesepya
``Ä• gantukÄ• naá¹ƒ pannaraso hoti, Ä• vÄ• sikÄ• naá¹ƒ cÄ• tuddasoâ€™â€™ ti itarepi sam
Ä• vÄ• sikÄ• naá¹ƒ anuvattantÅ«tiÄ• dinÄ• nayena vinicchayo veditabboti attho.

<417> __mÅ«laá¹-á¹-hÄ• _ti Ä• vÄ• sikÄ• . __samathokÄ• naá¹ƒ_ Ä• gantukÄ• naá¹ƒ. __s
icchanti, dentÅ«ti attho.

<418> no ce denti, Ä• gantukehi bahi gantvÄ• na uposatho kÄ• tabboti attho. anicchÄ• ya s
sambandho.

<419> ``na bhikkhave pÄ• timokkhuddesakena saÃ±cicca na sÄ• vetabbaá¹ƒ. yo na sÄ• ve
dukkaá¹-assÄ• â€™â€™ tivuttattÄ• (Vin I 154) __ ``sÄ• veyya suttaâ€™â€™ _nti vuttaá¹ƒ.
pÄ• timokkhuddesakena vÄ• yamituá¹ƒ kathaá¹ƒ sÄ• veyyanti, vÄ• yamantassa anÄ• pattÄ
vuttattÄ• __ ``saÃ±cicca assÄ• ventassa dukkaá¹-aâ€™â€™ _nti vuttaá¹ƒ.

<420> __tathÄ• _ti \Be 209/ dukkaá¹-anti attho. __kallo_ti agilÄ• no. __pesito_ti Ä• á¹‡atto.
therena Ä• á¹‡attena agilÄ• nena na sammajjitabbaá¹ƒ. yo na sammajjeyya, Ä• patti dukkaá
I 159) vuttaá¹ƒ.

421-3__._ idÄ• ni pÄ• risuddhiuposathaá¹ƒ dassetuá¹ƒ __ ``sammajjitvÄ• â€™â€™ _tiÄ• di
168) paggayhÄ• ti sambandho. __te_ti avasesÄ• dve evaá¹ƒ samudÄ«riyÄ• vattabbÄ• ti a
uttarÄ• saá¹…gÄ• dikaraá¹‡avasena samattapubbÄ• rambhena te dve bhikkhÅ« navena ev

424-5__._ idÄ• ni dvÄ«hi kattabbaá¹ƒ dassetuá¹ƒ __ ``dvÄ«su therenÄ• â€™â€™ _ti vuttaá

<426> ettÄ• vatÄ• ``anujÄ• nÄ• mi, bhikkhave, catunnaá¹ƒ pÄ• timokkhaá¹ƒ uddisituâ€™â
``anujÄ• nÄ• mi, bhikkhave, tiá¹‡á¹‡aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuâ€™â€™ nti (Vin I
bhikkhave, dvinnaá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuâ€™â€™ nti (Vin I 168) ca vuttaá¹ƒ sa
pÄ• risuddhiuposathaÃ±ca dassetvÄ• idÄ• ni yattha eko bhikkhu viharati, tassa anuÃ±Ã±Ä
adhiá¹-á¹-hÄ• nuposathaá¹ƒ dassetuá¹ƒ __ ``pubbakiccaâ€™â€™ _ntiÄ• dimÄ• ha. ettha ca
sammajjanÄ• dikaá¹ƒyeva.

<427> saá¹…ghuposathapÄ• risuddhiuposathaadhiá¹-á¹-hÄ• nauposathÄ• naá¹ƒ vasena ta
kayirunti sambandho.

<428> vagge (Vin I 173) ca samagge ca ``vaggoâ€™â€™ ti saÃ±Ã±ino ca ``vaggo nu kho,
evaá¹ƒ __vimatissa_ ca dukkaá¹-aá¹ƒ, ``nassantete vinassantete, ko tehi atthoâ€™â€™ ti \N
210/ anÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ atthibhÄ• vaá¹ƒ Ã±atvÄ• __bhedÄ• dhippÄ• yena_
__thullaccayaá¹ƒ_ hotÄ«ti attho. tadubhayepi ``samaggoâ€™â€™ ti saÃ±Ã±ino anÄ• patti.

429-430__._ __sesasahadhammikÄ• _ nÄ• ma bhikkhuá¹ƒ á¹-hapetvÄ• avasesÄ• cattÄ• n
paá¹‡á¸• akatheyyasaá¹ƒvÄ• saka titthiyapakkantaka tiracchÄ• nagata mÄ• tughÄ• taka pitu
bhikkhunidÅ«saka saá¹…ghabhedaka lohituppÄ• dakaubhatobyaÃ±janakÄ• abhabbÄ• gah
nÄ• gamÄ• á¹‡avakÄ• dayo tiracchÄ• nagatapakkhikÄ• ti veditabbÄ• . etesaá¹ƒ nisinnapari
uddiseti sambandho.

__tathÄ• _ti yo pana saá¹…gho sabhÄ• gÄ• pattiko, sopi na uddise, parivutthena chandena
ettha pana catubbidhaá¹ƒ pÄ• rivÄ• siyaá¹ƒ parisapÄ• rivÄ• siyaá¹ƒ rattipÄ• rivÄ• siyaá¹ƒ ch
ajjhÄ• sayapÄ• rivÄ• siyanti.

ettha pana bhikkhÅ« kenacideva karaá¹‡Ä«yena sannipatitÄ• meghÄ• dÄ«hi upaddutÄ• `
aÃ±Ã±atra gacchÄ• mÄ• â€™â€™ ti chandaá¹ƒ avissajjetvÄ• va uá¹-á¹-hahanti. idaá¹ƒ __p
kiÃ±cÄ• pi parisapÄ• rivÄ• siyaá¹ƒ, chandassa pana avissaá¹-á¹-hattÄ• kammaá¹ƒ kÄ• tuá

punapi bhikkhÅ«naá¹ƒ ``uposathÄ• dÄ«ni karissÄ• mÄ• â€™â€™ ti rattiá¹ƒ sannipatitvÄ•
suá¹‡antÄ• naá¹ƒyeva aruá¹‡o uggacchati. sace ``cÄ• tuddasikaá¹ƒ karissÄ• mÄ• â€™â€™
``pannarasoâ€™â€™ ti kÄ• tuá¹ƒ vaá¹-á¹-ati. sace pannarasikaá¹ƒ kÄ• tuá¹ƒ nisinnÄ• , pÄ•
uposathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, aÃ±Ã±aá¹ƒ pana saá¹…ghakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á
__rattipÄ• rivÄ• siyaá¹ƒ_ nÄ• ma.

puna \Be 211/ bhikkhÅ« ``yaá¹ƒkiÃ±cideva abbhÄ• nÄ• dikammaá¹ƒ karissÄ• mÄ• â€™â€™
nakkhattapÄ• á¹-hako evaá¹ƒ vadati ``ajja nakkhattaá¹ƒ dÄ• ruá¹‡aâ€™â€™ nti, te tassa va
vissajjetvÄ• tattheva nisinnÄ• honti. athaÃ±Ã±o Ä• gantvÄ• ``kiá¹ƒ nakkhattena, karothÄ•
idaá¹ƒ __chandapÄ• rivÄ• siyaÃ±ceva ajjhÄ• sayapÄ• rivÄ• siyaÃ±ca_. tasmiá¹ƒ pÄ• rivÄ•
anÄ• netvÄ• kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. idaá¹ƒ sandhÄ• ya __ ``chandena parivutt

<431> __Ä• panna_mÄ• pattiá¹ƒ (Vin I 169; Sp (to Vin I) 169) \Ne 190/ __adesayitvÄ• na_
itthannÄ• mÄ• ya Ä• pattiyÄ• vematiko, yadÄ• nibbematiko bhavissÄ• mi, taá¹ƒ Ä• pattiá¹ƒ
vatvÄ• __vimatiá¹ƒ anÄ• vikatvÄ• na_ vÄ• ``na ca bhikkhave anuposathe uposatho kÄ• ta
saá¹…ghasÄ• maggiyÄ• â€™â€™ ti (Vin I 183) vuttattÄ• __anuposathepi vÄ• kÄ• tuá¹ƒ na

<432> ``na ca bhikkhave tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä• vÄ• so
aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• â€™â€™ ti (Vin I 181) vuttattÄ• __ ``aá¹-á
_ti (Sp (to Vin I) 181) vuttaá¹ƒ. __na vaje na_ gacche. __adhiá¹-á¹-hÄ• tuá¹ƒ sÄ«mameva v
uposathaá¹ƒ karonti, uposathÄ• dhiá¹-á¹-hÄ• natthaá¹ƒ sÄ«mÄ• pi nadÄ«pi na gantabbÄ• .
hoti, tassa santikaá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. vissaá¹-á¹-hauposathÄ• pi Ä• vÄ• sÄ• gantuá¹ƒ
gato adhiá¹-á¹-hÄ• tumpi labhatÄ«ti. uposathavinicchayo.

uposathaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

45. pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ•

<433> ``anujÄ• nÄ• mi \Be 212/, bhikkhave, paÃ±cannaá¹ƒ saá¹…ghe pavÄ• retuâ€™â€™
``sesÄ• saá¹…ghappavÄ• raá¹‡Ä• â€™â€™ _ti (Vin I 215 Ä• dayo) vuttÄ• .

<434> __ajja pavÄ• raá¹‡Ä• _ti ettha (Vin I 215 Ä• dayo) pana cÄ• tuddasikÄ• ya pavÄ• ra
cÄ• tuddasÄ«â€™â€™ ti pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ, pannarasiyaá¹ƒ ``ajja pavÄ• raá¹‡Ä•

<437> theresu ukkuá¹-ikaá¹ƒ nisajja pavÄ• rentesu sayaá¹ƒ pana navo yÄ• va pavÄ• reti, t
acchatÅ«ti attho. ``na bhikkhave theresu ukkuá¹-ikaá¹ƒ nisinnesu pavÄ• rayamÄ• nesu Ä• s
acchitabbaá¹ƒ. yo accheyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, tadamantarÄ
nisÄ«dituá¹ƒ, yÄ• va pavÄ• reti, pavÄ• retvÄ• Ä• sane nisÄ«dituâ€™â€™ nti (Vin I 211) hi

440-2__._ evaá¹ƒ tevÄ• cikappavÄ• raá¹‡aá¹ƒ dassetvÄ• idÄ• ni dvevÄ• cikaekavÄ• cikas
kattabbaá¹ƒ dassetuá¹ƒ __ ``dÄ• nenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __dÄ• nenÄ• _ti d
__dhammasÄ• kacchÄ• _ti iminÄ• dhammakathÄ• suttasaá¹…gÄ• yanÄ• vinayavinicchay
dhammasÄ• kacchÄ• ya vÄ• kalahena vÄ• rattiyÄ• khepitabhÄ• vato tevÄ• cikÄ• ya okÄ•
anurÅ«pato uttiá¹ƒ á¹-hapetvÄ• pavÄ• reyyÄ• ti sambandho.

idÄ• ni yathÄ• nurÅ«pato Ã±atti á¹-hapitÄ• , taá¹ƒ dassetuá¹ƒ __ ``suá¹‡Ä• tu meâ€™â€™
__yathÄ• á¹-hapitaÃ±attiyÄ• _ti ettha sabbasaá¹…gÄ• hikÄ• ceÃ±attiá¹-hapitÄ• , tevÄ• cika
vasena pavÄ• retabbaá¹ƒ, samÄ• navassikappavÄ• raá¹‡Ä• va ekÄ• na vaá¹-á¹-ati. sace ``
pavÄ• reyyÄ• â€™â€™ ti á¹-hapitÄ• , tevÄ• cikÄ• \Be 213/ eva vaá¹-á¹-ati, dvevÄ• cikÄ• d
``dvevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vutte dvevÄ• cikaÃ±ca tevÄ• cikaÃ±ca vaá¹-á¹-a
na vaá¹-á¹-anti. ``ekavÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vutte pana samÄ• navassikaá¹ƒ
vaá¹-á¹-anti. ``samÄ• navassikaâ€™â€™ nti pana vutte sabbaá¹ƒ vaá¹-á¹-atÄ«ti. __Ä• dike
pavÄ• raá¹‡Ä• yapi pubbe uposathe vutte ``yadi samÄ• Ä• gaccheyyuâ€™â€™ ntiÄ• dike

<443> idÄ• ni vattabbaá¹ƒ sandhÄ• ya __ ``evaâ€™â€™ _nti vuttaá¹ƒ. tivaggo ca catuvagg

<450> ``na bhikkhave sÄ• pattikena pavÄ• retabbaá¹ƒ. yo pavÄ• reyya, Ä• patti dukkaá¹-as
vuttattÄ• sÄ• pattikenapi vematikenapi pavÄ• riyamÄ• ne Ä• pattiá¹ƒ sarantenapi uposathe
paá¹-ipajjitabbaá¹ƒ. ``vagge samagge vaggoti-saÃ±Ã±ino vimatissa vÄ• â€™â€™ tiÄ• digÄ•
``antarÄ• yaá¹ƒ va saá¹…ghaá¹ƒ vÄ• -dhiá¹-á¹-hÄ• tuá¹ƒ sÄ«mameva vÄ• â€™â€™ ti avas
uposathe vuttÄ• gÄ• thÄ• yoti adhippetÄ• .

<451> __pavÄ• rite_ \Ne 192/ __cÄ• _ti (Vin I 213 Ä• dayo) paá¹-hamapavÄ• raá¹‡Ä• ya s
adhippÄ• yo. ettha __avuttho_ti pacchimikÄ• ya upagato apariniá¹-á¹-hitattÄ• ``avutthoâ€™

<452> __cÄ• tumÄ• sinÄ«_ti kattikapuá¹‡á¹‡amÄ«. ettha __vutthavassÄ• _ nÄ• ma pacchi
pavÄ• raá¹‡Ä• vinicchayo.

pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

46. saá¹ƒvaraniddesavaá¹‡á¹‡anÄ•

<453> __cakkhusotÄ• dibhedehÄ«_ti (DN I 213, 454; MN I 411; AN a IV 198; Dhs 1352-13
cakkhusotaghÄ• najivhÄ• kÄ• yamanasaá¹…khÄ• tehi chahi indriyehÄ«ti attho. __rÅ«pasad
rÅ«pasaddagandharasaphoá¹-á¹-habbadhammasaá¹…khÄ• tesu chasu gocaresÅ«ti attho.
hatthapÄ• dahasitakathitavilokitÄ• dibhedaá¹ƒ subhÄ• kÄ• raá¹ƒ gahetvÄ• ayoniso manasi
uppajjati. ``anatthaá¹ƒ me acari, carati, carissatÄ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin V) 329) n
paá¹-ighanimittaá¹ƒ gahetvÄ• ayoniso manasi karontassa byÄ• pÄ• do uppajjati. ettha pana
vÄ• subhanimittÄ• dikaá¹ƒ kilesavatthubhÅ«taá¹ƒ nimittaá¹ƒ aggaá¹‡hitvÄ• diá¹-á¹-he diá¹-
paá¹-ipajjitvÄ• asubhanimitte yoniso manasikÄ• raá¹ƒ bahulÄ«karontassa abhijjhÄ• ya pah
``anatthaá¹ƒ me acari, taá¹ƒ kutettha labbhÄ• â€™â€™ tiÄ• dinÄ• vÄ• mettÄ• bhÄ• vanÄ•
karontassa byÄ• pÄ• dappahÄ• naá¹ƒ hoti. evamidaá¹ƒ saá¹…khepato rÅ«pÄ• dÄ«su

kilesÄ• nubandhanimittÄ• diggÄ• haparivajjanalakkhaá¹‡aá¹ƒ indriyasaá¹ƒvarasÄ«lanti vedi

<454> á¹• 21 __niggaá¹‡heyyÄ• _ti nivÄ• reyya.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ. (ajitÄ• ti bhagavÄ• ,)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi.

paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ti --- || (Sn 1041).

vuttattÄ• \Ne 193/ __ ``satimÄ• sampajÄ• no vÄ• â€™â€™ _ti vuttaá¹ƒ. ettha pana catubb
sÄ• tthakasappÄ• yagocaraasammohavasena. saá¹ƒvaravinicchayo.

saá¹ƒvaraniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

47. suddhiniddesavaá¹‡á¹‡anÄ•

<455> __desanÄ• _ \Be 215/ __saá¹ƒvaro eá¹-á¹-hi, paccavekkhaá¹‡a bhedato_ti (Sp (to V
19) desanÄ• suddhi saá¹ƒvarasuddhi pariyeá¹-á¹-hisuddhi paccavekkhaá¹‡asuddhÄ«ti evaá
attho. idÄ• ni tÄ• hi suddhÄ«hi visujjhanake dassetuá¹ƒ __ ``pÄ• timokkhasaá¹ƒvarasamma

<456> ``puna evaá¹ƒ na karissaâ€™â€™ nti cittÄ• dhiá¹-á¹-hÄ• nasaá¹ƒvarÄ• yasmÄ• su
tasmÄ• indriyasaá¹ƒvaro __ ``saá¹ƒvarasuddhÄ«â€™â€™ _ti vuttoti sambandho.

<457> __pahÄ• yÄ• nesana_nti anesanaá¹ƒ pahÄ• ya dhammena uppÄ• dentassa paccay

<458> ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-isevÄ• mi ... pe ... uppannÄ• naá¹ƒ vey
... paramatÄ• yÄ• â€™â€™ ti (MN I 23; AN b VI 58) ca evaá¹ƒ catÅ«supi paccayesu
yathÄ• vuttapaccavekkhaá¹‡asujjhanÄ• ti attho. ettha pana duvidhaá¹ƒ paccavekkhaá¹‡aá¹
paribhogakÄ• le ca. paá¹-ilÄ• bhakÄ• le hi dhÄ• tuvasena vÄ• paá¹-ikkÅ«lavasena vÄ• pa
á¹-hapitacÄ«varÄ• dÄ«ni tato uttari paribhuÃ±jantassa anavajjova paribhogo, paribhogakÄ•

suddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

48. santosaniddesavaá¹‡á¹‡anÄ•

<459> ``cattÄ• rimÄ• ni \Ne 194/, bhikkhave, appÄ• ni ceva sulabhÄ• ni ca, tÄ• ni ca anava
cattÄ• ri? paá¹ƒsukÅ«laá¹ƒ, bhikkhave, cÄ«varÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca an
piá¹‡á¸• iyÄ• lopo, bhikkhave, bhojanÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ
bhikkhave, senÄ• sanÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ. pÅ«timuttabhe
bhesajjÄ• naá¹ƒ appaÃ±ca sulabhaÃ±ca, taÃ±ca anavajjaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ
sulabhÄ• ni ca, tÄ• ni ca anavajjÄ• nÄ«â€™â€™ ti (AN a IV 27; It 101) vacanato __ ``apper
vuttaá¹ƒ.

__santuá¹-á¹-ho_ti ettha yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppasantosÄ• naá¹ƒ vasen
tayo katvÄ• catÅ«su paccayesu dvÄ• dasa santosÄ• honti. __mattaÃ±Ã±Å«_ti ettha (Ps I 4
3.16; It-a 28; Dhs-a 124-134) cattÄ• ro mattÄ• pariyesanamattÄ• paá¹-iggahaá¹‡amattÄ•
vissajjanamattÄ• ti. itarÄ«tarena yÄ• pento __subharo_ nÄ• ma. santosavinicchayo.

santosaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

49. caturÄ• rakkhaniddesavaá¹‡á¹‡anÄ•

461-2__._ __asubha_nti asubhabhÄ• vanÄ• . ime cattÄ• ro caturÄ• rakkhÄ• nÄ• mÄ• ti ad
__ ``Ä• rakattÄ• dinÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• rakattÄ• dinÄ• _ti ettha Ä• rakattÄ• ,
paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ti imehi tÄ• va catÅ«hi kÄ•
anussaritabboti attho. vuttaÃ±hetaá¹ƒ ---

``Ä• rakattÄ• \Ne 195/ hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, arahaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sp (to Vin III) I 1; Vism I 13

bhagavÄ• \Be 217/ pana sabbakilesehi suvidÅ«ravidÅ«re á¹-hito maggena savÄ• sanakiles
``Ä• rakattÄ• arahaâ€™â€™ nti vutto. vuttaÃ±hetaá¹ƒ ---

``so tato Ä• rakÄ• nÄ• ma.

yassa yenÄ• samaá¹…gitÄ• .

asamaá¹…gÄ« ca dosehi,

nÄ• tho tenÄ• rahaá¹ƒ matoâ€™â€™ ti || (Vism I 125).

bhagavatÄ• pana sabbakilesÄ• rayo hatÄ• , tasmÄ• ``arÄ«naá¹ƒ hatattÄ• pi arahaâ€™â€

``yasmÄ• rÄ• gÄ• disaá¹…khÄ• tÄ• , sabbepi arayo hatÄ• .

paÃ±Ã±Ä• satthena nÄ• thena, tasmÄ• pi arahaá¹ƒ matoâ€™â€™ ti || (Vism I 126).

yaá¹ƒ panetaá¹ƒ
avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhipuÃ±Ã±Ä• bhisaá¹…khÄ• raapuÃ±Ã±Ä• bhisaá¹…khÄ•
jarÄ• maraá¹‡anemi ``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti (MN I 103) vacana
vijjhitvÄ• tibhavarathe yojitaá¹ƒ anÄ• dikÄ• lappavattaá¹ƒ saá¹ƒsÄ• racakkaá¹ƒ, tassa bhag
sammappadhÄ• navÄ«riyapÄ• dehi catupÄ• risuddhisÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya sa
kammakkhayakaraÃ±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbe arÄ• hatÄ• . tasmÄ• ``arÄ• naá
vutto. vuttaÃ±hetaá¹ƒ ---

``arÄ• saá¹ƒsÄ• racakkassa, hatÄ• Ã±Ä• á¹‡Ä• sinÄ• yato.

lokanÄ• thena tenesa, arahanti pavuccatÄ«â€™â€™ ti || (Vism I 128).

aggadakkhiá¹‡eyyattÄ• \Ne 196/ cÄ«varÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ uttamapÅ«jÄ• ya ca
``paccayÄ• dÄ«naá¹ƒ arahattÄ• ca arahaâ€™â€™ nti vuccati. vuttaÃ±hetaá¹ƒ ---

``pÅ«jÄ• visesaá¹ƒ \Be 218/ saha paccayehi,

yasmÄ• ayaá¹ƒ arahati lokanÄ• tho.

atthÄ• nurÅ«paá¹ƒ arahanti loke,

tasmÄ• jino arahati nÄ• mametaâ€™â€™ nti || (Vism I 129).

yathÄ• loke keci paá¹‡á¸• itamÄ• nino asilokabhayena raho pÄ• pÄ• ni karonti, tathÄ• bha
karoti, tasmÄ• ``pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ca arahaâ€™â€™ nti vuccati. vuttaÃ±het

``yasmÄ• natthi raho nÄ• ma, pÄ• pakammesu tÄ• dino.

rahÄ• bhÄ• vena tenesa, arahaá¹ƒ iti vissutoâ€™â€™ ti || (Vism I 130) ---

evaá¹ƒ Ä• rakattÄ• dinÄ• arahanti bhÄ• vetabbaá¹ƒ.

sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• pana sammÄ• sambuddho. __s
dhamme abhiÃ±Ã±eyyato pariÃ±Ã±eyye dhamme pariÃ±Ã±eyyato pahÄ• tabbe dhamme pa
sacchikÄ• tabbato bhÄ• vetabbe dhamme bhÄ• vetabbato evÄ• ti attho. __sÄ• maÃ±cÄ• _t

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (MN II 3

``itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavid
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™â€™ ti evaá¹ƒ
guá¹‡e yÄ• punappunaá¹ƒ_ uppajjanato satiyeva __anussati, _ pavattitabbaá¹-á¹-hÄ• namh
saddhÄ• pabbajitassa \Ne 197/ kulaputtassa anurÅ«pÄ• satÄ«ti anussati, buddhaá¹ƒ Ä• ra
__buddhÄ• nussati, _ yÄ• evaá¹ƒ navavidhena pavattÄ• sati \Be 219/, sÄ• buddhÄ• nussa
sabbÄ• kÄ• rena pana Ä• cariyena buddhaghosena buddhÄ• nussati __visuddhimagge_ (V
atthikena pana tato paccÄ• sÄ«sitabbÄ• .

463-4__._ caturÄ• rakkhÄ• ya sÄ• yaá¹ƒpÄ• taá¹ƒ bhÄ• vetabbattÄ• mettÄ• bhÄ• vanaá¹ƒ
sabbatthakakammaá¹-á¹-hÄ• nabhÄ• vanÄ• vasena dassitÄ• ti veditabbÄ• . itarathÄ• ``attÄ
haneyya na ghÄ• tayeâ€™â€™ ti (Dhp 129-130) vacanato sabbapaá¹-hamaá¹ƒ ``ahaá¹ƒ su
tiÄ• dinÄ• nayena bhÄ• vetvÄ• va attani cittaá¹ƒ niparibandhamÄ• naá¹ƒ katvÄ• pacchÄ•
kamena bhÄ• vetabbÄ• . attani pana appanÄ• na hoti. gocaragÄ• mamhi issare janeti saml
Vin III) II 165) gocaragÄ• me. sÄ«maá¹-á¹-hasaá¹…ghato paá¹-á¹-hÄ• ya __paricchijja paric
evaá¹ƒ mettaá¹ƒ bhÄ• vento bhikkhusaá¹…ghe mettÄ• ya sahavÄ• sÄ«naá¹ƒ muducittaá¹ƒ
sukhasaá¹ƒvÄ• satÄ• hoti. sÄ«maá¹-á¹-hakadevatÄ• su mettÄ• ya mudukatacittÄ• hi devat
susaá¹ƒvihitarakkho hoti. gocaragÄ• mamhi issarajane mettÄ• ya mudukatacittasantÄ• nehi
rakkhÄ• ya surakkhitaparikkhÄ• ro hoti. tattha manusse mettÄ• ya pasÄ• ditacittehi tehi apa
vicarati. sabbasattesu mettÄ• ya sabbattha appaá¹-ihatacÄ• ro hoti.

465-6__._ vaá¹‡á¹‡ato ca saá¹‡á¹-hÄ• nato ca okÄ• sato ca disato ca paricchedato ca kesÄ
vavatthapetvÄ• ti sambandho. ettha __vaá¹‡á¹‡ato_ti (Vism I 110) kesÄ• dÄ«naá¹ƒ vaá¹‡á¹
__saá¹‡á¹-hÄ• nato_ti tesaá¹ƒyeva saá¹‡á¹-hÄ• nato. __okÄ• sato_ti ``ayaá¹ƒ koá¹-á¹-hÄ• s
patiá¹-á¹-hitoâ€™â€™ ti evaá¹ƒ tassa tassa okÄ• sato. __disato_ti \Be 220/ imasmiá¹ƒ sarÄ
uparimÄ• disÄ• , adho heá¹-á¹-himÄ• disÄ• , tasmÄ• ``ayaá¹ƒ koá¹-á¹-hÄ• so imissÄ• nÄ
vavatthapetabbÄ• . __paricchedato_ti sabhÄ• gaparicchedato visabhÄ• gaparicchedatoti dv
``ayaá¹ƒ koá¹-á¹-hÄ• so heá¹-á¹-hÄ• ca upari ca tiriyaÃ±ca iminÄ• nÄ• ma paricchedoâ€™

sabhÄ• gapariccheda veditabbo. ``kesÄ• na lomÄ• , lomÄ• na kesÄ• â€™â€™ ti evaá¹ƒ a
visabhÄ• gapariccheda.

evaá¹ƒ \Ne 198/ paÃ±cahi Ä• kÄ• rehi vavatthÄ• nÄ• kÄ• raá¹ƒ dassetvÄ• idÄ• ni manasi
kÄ• tabbanti taá¹ƒ dassetuá¹ƒ __ ``anupubbatoâ€™â€™ _tiÄ• dimÄ• ha. tattha __anupubba
sajjhÄ• yakaraá¹‡akÄ• lato paá¹-á¹-hÄ• ya ``kesÄ• nakhÄ• â€™â€™ ti evaá¹ƒ ekantarikÄ•
evaá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• vÄ• na manasi kÄ• tabbaá¹ƒ, atha kho ``kesÄ• lomÄ• â€™â€
anupaá¹-ipÄ• á¹-iyÄ• manasi kÄ• tabbaá¹ƒ, anupaá¹-ipÄ• á¹-iyÄ• manasi karontenÄ• pi nÄ
nÄ• tisaá¹‡ikaá¹ƒ manasi kÄ• tabbaá¹ƒ, bahiddhÄ• puthuttÄ• rammaá¹‡e cetaso vikkhepo
``paá¹‡á¹‡attiá¹ƒ samatikkamma, muÃ±cantassÄ• nupubbatoâ€™â€™ ti pÄ• á¹-ho gahetab
bhÄ• vanÄ• kkamena attho suviÃ±Ã±eyyo hoti. ``kesÄ• lomÄ• â€™â€™ tiÄ• dipaÃ±Ã±attiá
paá¹-ikkÅ«labhÄ• vena evaá¹ƒ cittaá¹ƒ á¹-hapetabbaá¹ƒ. __muÃ±cantassÄ• nupubbato_ti y
Ä• pÄ• thaá¹ƒ nÄ• gacchati, taá¹ƒ taá¹ƒ anupubbato muÃ±cantassÄ• ti attho.

<467> idÄ• ni yathÄ• paá¹-ikkÅ«lamanasikÄ• ro kÄ• tabbo, taá¹ƒ dassetuá¹ƒ __
``vaá¹‡á¹‡aÄ• sayasaá¹‡á¹-hÄ• nÄ• â€™â€™ _tiÄ• dimÄ• ha. etehi vaá¹‡á¹‡Ä• dÄ«hi koá¹
bhÄ• vanÄ• ti sambandho. ettha (Vibh-a 356; Vism I 178) kesÄ• tÄ• va vaá¹‡á¹‡atopi paá¹-
hi yÄ• gubhattÄ• dÄ«su kesavaá¹‡á¹‡aá¹ƒ kiÃ±ci disvÄ• jigucchanti. saá¹‡á¹-hÄ• natopi pa
rattiá¹ƒ bhuÃ±jantÄ• kesasaá¹‡á¹-hÄ• naá¹ƒ makacivÄ• kÄ• dikaá¹ƒ chupitvÄ• jigucchanti.
telamakkhanÄ• divirahitÄ• naÃ±ca aggimhi pakkhittÄ• naÃ±ca gandho ativiya paá¹-ikkÅ«lot
paá¹-ikkÅ«lÄ• . asuciá¹-á¹-hÄ• ne jÄ• tasÅ«peyyapaá¹‡á¹‡aá¹ƒ viya pubbalohitamuttakarÄ«
jÄ• tattÄ• Ä• sayatopi paá¹-ikkÅ«lÄ• . gÅ«tharÄ• simhi uá¹-á¹-hitakaá¹‡á¹‡ikaá¹ƒ viya
ekatiá¹ƒsakoá¹-á¹-hÄ• sarÄ• simhi jÄ• tattÄ• okÄ• satopi paá¹-ikkÅ«lÄ• . uddhumÄ• takaá¹
vicchiddakaá¹ƒ vikkhÄ• yitakaá¹ƒ vikkhittakaá¹ƒ hatavikkhittakaá¹ƒ lohitakaá¹ƒ puá¸·avakaá
imesu uddhumÄ• takÄ• dÄ«su vatthÅ«su asubhÄ• kÄ• raá¹ƒ gahetvÄ• pavattÄ• bhÄ• van

<468> yaá¹ƒ panetaá¹ƒ arahantÄ• naá¹ƒ vaá¹-á¹-adukkhasamucchedasaá¹…khÄ• taá¹ƒ sa
167), saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡abhaá¹…gasaá¹…khÄ• taá¹ƒ khaá¹‡ikamaraá¹‡aá¹ƒ, ``r
ntiÄ• di sammutimaraá¹‡aÃ±ca, na taá¹ƒ idha adhippetaá¹ƒ. idha pana __maraá¹‡a_nti eka
jÄ«vitindriyassa upacchedo adhippeto. tampi kÄ• lamaraá¹‡aá¹ƒ akÄ• lamaraá¹‡anti duvidh
kÄ• lamaraá¹‡aá¹ƒ puÃ±Ã±akkhayena vÄ• Ä• yukkhayena vÄ• ubhayakkhayena vÄ• hoti
upapÄ«á¸·akaupacchedakakammavasena \Ne 199/. ``maraá¹‡aá¹ƒ me bhavissatÄ«â€™â€
ucchijjissatÄ«â€™â€™ ti vÄ• ``maraá¹‡aá¹ƒ maraá¹‡aâ€™â€™ nti vÄ• yoniso bhÄ• vayitv

469-70__._ yassa pana ettÄ• vatÄ• upacÄ• rajjhÄ• naá¹ƒ na uppajjati, tena vadhakapaccu
sampattivipattito upasaá¹ƒharaá¹‡ato kÄ• yabahusÄ• dhÄ• raá¹‡ato Ä• yudubbalato animitt
khaá¹‡aparittatoti imehi aá¹-á¹-hahi Ä• kÄ• rehi maraá¹‡aá¹ƒ anussaritabbaá¹ƒ, idÄ• ni \Be
``vadhakassevupaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. asiá¹ƒ ukkhipitvÄ• sÄ«saá¹ƒ chi

maraá¹‡aá¹ƒ paccupaá¹-á¹-hitamevÄ• ti bhÄ• vanÄ• maraá¹‡assati nÄ• mÄ• ti sambandho
Ä• rogyaá¹ƒ byÄ• dhipariyosÄ• naá¹ƒ, sabbaá¹ƒ yobbanaá¹ƒ jarÄ• pariyosÄ• naá¹ƒ, sabbaá
maraá¹‡apariyosÄ• naá¹ƒ, tasmÄ• ``ayaá¹ƒ yobbanÄ• dikÄ• yasampatti tÄ• vadeva sobhat
vipatti na bhavissatÄ«â€™â€™ ti evamÄ• dinÄ• sampattivipattito ca, sattahÄ• kÄ• rehi upa
maraá¹‡aá¹ƒ anussaritabbaá¹ƒ yasamahattato puÃ±Ã±amahattato thÄ• mamahattato iddhim
paccekabuddhato sammÄ• sambuddhatoti. tattha ``idaá¹ƒ maraá¹‡aá¹ƒ nÄ• ma mahÄ• yas
mahÄ• sammatamandhÄ• tÄ• dÄ«nampi upari patati, kimaá¹…gaá¹ƒ pana mayhaá¹ƒ upari
yasamahattato,

``jotiko jaá¹-ilo uggo,

meá¹‡á¸• ako atha puá¹‡á¹‡ako.

ete caÃ±Ã±e ca ye loke,

mahÄ• puÃ±Ã±Ä• ti vissutÄ• .

sabbe maraá¹‡amÄ• pannÄ• ,

mÄ• disesu kathÄ• va kÄ• â€™â€™ ti || ---

evaá¹ƒ puÃ±Ã±amahattato,

``vÄ• sudevo baladevo, bhÄ«masenÄ• dayo mahÄ• .

balÄ• maccuvasaá¹ƒ pattÄ• , mÄ• disesu kathÄ• va kÄ• â€™â€™ ti || ---

evaá¹ƒ \Ne 200/ thÄ• mamahattato,

 ``mahÄ• moggallÄ• nÄ• dÄ«naá¹ƒ mahiddhikÄ• nampi upari patati, mÄ• disesu kathÄ• va l
iddhimahattato, ``sÄ• riputtÄ• dÄ«naá¹ƒ mahÄ• paÃ±Ã±Ä• nampi upari patati, mÄ• disesu k
223/ evaá¹ƒ paÃ±Ã±Ä• mahattato. evaá¹ƒ itaresampi paccekabuddhasammÄ• sambuddhÄ•
``tesampi upari maraá¹‡aá¹ƒ patati, kimaá¹…gaá¹ƒ pana mayhaá¹ƒ upari na patissatÄ«â€™
__upasaá¹ƒharaá¹‡ato_ ca, ``ayaá¹ƒ kÄ• yo bahusÄ• dhÄ• raá¹‡o ajjhattikÄ• naá¹ƒyeva an
bÄ• hirÄ• naá¹ƒ ahivicchikÄ• dÄ«naÃ±cÄ• â€™â€™ ti __kÄ• yabahusÄ• dhÄ• raá¹‡ato_ ca
jÄ«vitaâ€™â€™ ntiÄ• dinÄ• nayena __Ä• yudubbalato_ ca,

``jÄ«vitaá¹ƒ byÄ• dhi kÄ• lo ca,

dehanikkhepanaá¹ƒ gati.

paÃ±cete jÄ«valokasmiá¹ƒ.

animittÄ• na nÄ• yareâ€™â€™ ti || (Spk I 1.20; Ja II 2.34) ---

evaá¹ƒ __kÄ• lavavatthÄ• nassa abhÄ• vato_ ca, ``yo, bhikkhave, ciraá¹ƒ jÄ«vati, so vassas
vÄ• bhiyyoâ€™â€™ ti (SN a I 145) vuttattÄ• evamÄ• dinÄ• nayena __addhÄ• nassa paric
maraá¹‡assati nÄ• mÄ• ti attho. khaá¹‡aparittato ca maraá¹‡assati bhÄ• vetabbÄ• .

``jÄ«vitaá¹ƒ attabhÄ• vo ca,

sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• ,

lahu so vattate khaá¹‡oâ€™â€™ ti || (Vism I 176) ---

hi vuttaá¹ƒ. caturÄ• rakkhavinicchayo.

caturÄ• rakkhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

50. vipassanÄ• niddesavaá¹‡á¹‡anÄ•

471-2__._ __nÄ• marÅ«paá¹ƒ_ \Be 224/ \Ne 201/ __pariggayhÄ• _ti ettha (Vism II 662 Ä• d
nÄ• marÅ«papariggahaá¹ƒ kÄ• tukÄ• mena tÄ• va á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya vitakkÄ• dÄ«ni jhÄ• naá¹…gÄ• ni ca taá¹ƒsamp
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• navasena paricchinditvÄ• ``sabbametaá
namanato namanaá¹-á¹-hena nÄ• maâ€™â€™ nti vavatthapetabbaá¹ƒ. tato tassa paccayaâ
``hadayavatthuá¹ƒ nissÄ• ya vattatÄ«â€™â€™ ti passati, puna vatthussa paccayabhÅ«tÄ• r
passitvÄ• ``idaá¹ƒ sabbaá¹ƒ ruppanato vikÄ• rÄ• pattito rÅ«paâ€™â€™ nti pariggaá¹‡hÄ• t
``namanalakkhaá¹‡aá¹ƒ nÄ• maá¹ƒ, ruppanalakkhaá¹‡aá¹ƒ rÅ«paâ€™â€™ nti evaá¹ƒ saá¹.
vavatthapeti. idaá¹ƒ sabbaá¹ƒ samathayÄ• nikavasena vuttaá¹ƒ. vipassanÄ• yÄ• niko pana
catudhÄ• tuvavatthÄ• namukhena bhÅ«tupÄ• dÄ• yarÅ«pÄ• ni paricchinditvÄ• ``sabbamet
passati. tato evaá¹ƒ paricchinnarÅ«passa cakkhÄ• dÄ«ni nissÄ• ya pavattamÄ• nÄ• arÅ«p
Ä• pÄ• thamÄ• gacchanti. tato sabbepi te arÅ«padhamme namanalakkhaá¹‡ena ekato katv
passati. so ``idaá¹ƒ nÄ• maá¹ƒ, idaá¹ƒ rÅ«paâ€™â€™ nti dvedhÄ• vavatthapeti. evaá¹ƒ va

``nÄ• marÅ«pato uddhaá¹ƒ aÃ±Ã±o satto vÄ• puggalo vÄ• poso vÄ• devo vÄ• brahmÄ•

yathÄ• hi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti || (SN a I 171).

evameva paÃ±casu upÄ• dÄ• nakkhandhesu sati satto, puggaloti vÄ• vohÄ• ramatto hotÄ
nÄ• marÅ«pÄ• naá¹ƒ yÄ• thÄ• vadassanasaá¹…khÄ• tena diá¹-á¹-hivisuddhibhÅ«tena Ã±Ä
pariggayhÄ• ti attho.

__tato_ \Be 225/ __tassa ca paccaya_nti puna tassa nÄ• marÅ«passa paccayaá¹ƒ parigga
nÄ• marÅ«paá¹ƒ pariggaá¹‡hitvÄ• ``ko nu kho imassa hetÅ«â€™â€™ ti pariyesanto ahetu
dosaá¹ƒ disvÄ• rogaá¹ƒ disvÄ• tassa nidÄ• nasamuá¹-á¹-hÄ• naá¹ƒ pariyesanto vejjo viya
paccayaÃ±ca pariyesanto avijjÄ• taá¹‡hÄ• upÄ• dÄ• naá¹ƒ kammanti ime cattÄ• ro dhamm
uppÄ• dapaccayattÄ• ``hetÅ«â€™â€™ ti ca Ä• hÄ• raá¹ƒ upatthambhanassa paccayattÄ•
passati. ``imassa kÄ• yassa avijjÄ• dayo tayo dhammÄ• mÄ• tÄ• viya dÄ• rakassa upanis
viya puttassa janakaá¹ƒ, Ä• hÄ• ro dhÄ• ti viya dÄ• rakassa sandhÄ• rakoâ€™â€™ ti evaá¹
paccayapariggahaá¹ƒ katvÄ• puna ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã
(SN a II 43) nayena nÄ• makÄ• yassapi hetupaccayaá¹ƒ pariggaá¹‡hÄ• ti.

evaá¹ƒ pariggaá¹‡hanto ``atÄ«tÄ• nÄ• gatÄ• pi dhammÄ• evameva pavattantÄ«â€™â€™
tassa yÄ• sÄ• pubbantaá¹ƒ Ä• rabbha ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, na
kho, kathaá¹ƒ nu kho, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€
vicikicchÄ• vuttÄ• , yÄ• pi aparantaá¹ƒ Ä• rabbha ``bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gata
kiá¹ƒ nu kho, kathaá¹ƒ nu kho, kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatama
paÃ±cavidhÄ• vuttÄ• , yÄ• pi etarahi vÄ• pana paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha
hoti, ahaá¹ƒ nu khosmi, no nu khosmi, kiá¹ƒ nu khosmi, kathaá¹ƒ nu khosmi, ayaá¹ƒ nu kho
kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«â€™â€™ ti chabbidhÄ• vicikicchÄ• vuttÄ• , tÄ• sabbÄ• pi p
paccayapariggahaá¹‡ena tÄ«su addhÄ• su \Be 226/ kaá¹…khaá¹ƒ vitaritvÄ• á¹-hitaá¹ƒ Ã±Ä
``kaá¹…khÄ• vitaraá¹‡avisuddhÄ«â€™â€™ tipi ``dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ ntipi
vuccati.

ettha pana tisso lokiyapariÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• pahÄ• napa
``ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, vedayitalakkhaá¹‡Ä• vedanÄ• â€™â€™ ti evaá¹ƒ tesaá
paccattalakkhaá¹‡asallakkhaá¹‡avasena pavattÄ• paÃ±Ã±Ä• __Ã±Ä• tapariÃ±Ã±Ä• _nÄ•
vedanÄ• aniccÄ• â€™â€™ tiÄ• dinÄ• tesaá¹ƒyeva dhammÄ• naá¹ƒ sÄ• maÃ±Ã±alakkhaá
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• paÃ±Ã±Ä• __tÄ«raá¹‡apariÃ±Ã±Ä• _ nÄ• ma. tesu e
niccasaÃ±Ã±Ä• dipajahanavasena pavattÄ• lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• __pahÄ

saá¹…khÄ• rapariggahato paá¹-á¹-hÄ• ya yÄ• va paccayapariggahÄ• Ã±Ä• tapariÃ±Ã±Ä• y
paá¹-á¹-hÄ• ya yÄ• va udayabbayÄ• nupassanÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya bhÅ«mi. bhaá¹.
pahÄ• napariÃ±Ã±Ä• ya bhÅ«mi. tato paá¹-á¹-hÄ• ya hi ``aniccato anupassanto niccasaÃ±Ã
anupassanto sukhasaÃ±Ã±aá¹ƒ, anattato anupassanto attasaÃ±Ã±aá¹ƒ, nibbindanto nandiâ
nirodhento samudayaá¹ƒ, paá¹-inissajjanto \Ne 203/ Ä• dÄ• naá¹ƒ pajahatÄ«â€™â€™ ti (Pa
pajahanto niccasaÃ±Ã±Ä• dipahÄ• nasÄ• dhikÄ• naá¹ƒ sattannaá¹ƒ anupassanÄ• naá¹ƒ Ä•
pariÃ±Ã±Ä• su saá¹…khÄ• rapariccchedassa ceva paccayapariggahassa ca sÄ• dhitattÄ• in
adhigatÄ• hoti.

puna ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ•
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«
aniccaá¹ƒ, udayabbayappaá¹-ipÄ«á¸·itattÄ• dukkhaá¹ƒ, avasavattittÄ• anattÄ• . yÄ• kÄ• c
saÃ±Ã±Ä• , ye keci saá¹…khÄ• rÄ• , yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccu
vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ
sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hutvÄ• abhÄ• vato aniccaá¹ƒ, udayabbayappaá¹-ipÄ«á¸·itattÄ•
anattÄ• â€™â€™ ti evamÄ• dinÄ• nayena kalÄ• pasammasanaá¹ƒ karoti. idaá¹ƒ sandhÄ•
Ä• ropetvÄ• na saá¹…khÄ• re sammasantoâ€™â€™ _ti.

evaá¹ƒ saá¹…khÄ• resu aniccadukkhaanattavasena kalÄ• pasammasanaá¹ƒ katvÄ• puna
udayabbayameva passati. kathaá¹ƒ? ``avijjÄ• samudayÄ• (Paá¹-is I 50) rÅ«pasamudayo,
taá¹‡hÄ• kammaÄ• hÄ• rasamudayÄ• rÅ«pasamudayoâ€™ ti evaá¹ƒ rÅ«pakkhandhassa p
rÅ«pakkhandhassa udayaá¹ƒ passati, nibbattilakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa
ti evaá¹ƒ paÃ±cahÄ• kÄ• rehi rÅ«pakkhandhassa udayaá¹ƒ passati. ``avijjÄ• nirodhÄ• rÅ«p
taá¹‡hÄ• kammaÄ• hÄ• ranirodhÄ• rÅ«panirodhoâ€™ ti evaá¹ƒ rÅ«pakkhandhassa paccay
rÅ«pakkhandhassa vayaá¹ƒ passati, vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhand
passatÄ«â€™â€™ ti evaá¹ƒ paÃ±cahÄ• kÄ• rehi vayaá¹ƒ passati. tathÄ• ``avijjÄ• samuday
taá¹‡hÄ• kammaphassasamudayÄ• vedanÄ• samudayoâ€™â€™ ti vedanÄ• kkhandhassa
vedanÄ• kkhandhassa udayaá¹ƒ passati. ``avijjÄ• nirodhÄ• vedanÄ• nirodho, taá¹‡hÄ• kam
vedanÄ• nirodhoâ€™â€™ ti vedanÄ• kkhandhassa, vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passanto
passati. evaá¹ƒ saÃ±Ã±Ä• kkhandhÄ• dÄ«supi. ayaá¹ƒ pana viseso --- viÃ±Ã±Ä• á¹‡akkhan
nÄ• marÅ«pasamudayÄ• , nÄ• marÅ«panirodhÄ• ti yojetabbaá¹ƒ. evaá¹ƒ ekekasmiá¹ƒ khan
nibbattilakkhaá¹‡avasena ca paccayanirodhavasena ca vipariá¹‡Ä• malakkhaá¹‡avasena ca
\Ne 204/ dasa katvÄ• paÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni \Be 228/ vuttÄ• ni. tesaá¹ƒ vasena evaâ
vayoti paccayato ceva lakkhaá¹‡ato ca vitthÄ• rena manasikÄ• raá¹ƒ karoti.

tassevaá¹ƒ karoto ``iti kira ime dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™â€
visadaá¹ƒ hoti. ``evaá¹ƒ kira ime dhammÄ• anuppannÄ• uppajjanti, uppannÄ• nirujjhantÄ•
navÄ• va hutvÄ• saá¹…khÄ• rÄ• upaá¹-á¹-hahanti. na kevalaÃ±ca niccaá¹ƒ navÄ• , sÅ«riy

udakabubbuá¸·o viya, udake daá¹‡á¸• arÄ• ji viya, Ä• ragge sÄ• sapo viya, vijjuppÄ• do viya
parittaá¹-á¹-hÄ• yino. mÄ• yÄ• marÄ«cisupinaalÄ• tacakkagandhabbanagarapheá¹‡apiá¹‡á
hutvÄ• upaá¹-á¹-hahanti. ettÄ• vatÄ• cÄ• nena vayadhammameva uppajjati, uppannaÃ±ca
Ä• kÄ• rena samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni paá¹-ivijjhitvÄ• á¹-hitaá¹ƒ udayabbayÄ• nup
taruá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti, yassÄ• dhigamÄ• Ä• raddhavipassako

athassa Ä• raddhavipassakassa kulaputtassa obhÄ• so Ã±Ä• á¹‡aá¹ƒ pÄ«ti passaddhi suk
upaá¹-á¹-hÄ• naá¹ƒ upekkhÄ• nikantÄ«ti dasa vipassanupakkilesÄ• uppajjanti. ettha __obh
vipassanÄ• kkhaá¹‡e Ã±Ä• á¹‡assa balavattÄ• lohitaá¹ƒ pasÄ«dati, tena chavito obhÄ• so
ayaá¹ƒ yogÄ« ``maggo mayÄ• pattoâ€™â€™ ti tameva obhÄ• saá¹ƒ assÄ• deti. __Ã±Ä• á
vipassanÄ• Ã±Ä• á¹‡amevetaá¹ƒ, saá¹…khÄ• re sammasantassa sÅ«raá¹ƒ pasannaá¹ƒ hu
viya ``maggoâ€™â€™ ti assÄ• deti. __pÄ«tÄ«_ti vipassanÄ• pÄ«ti eva. tassa hi tasmiá¹ƒ kl
uppajjati. __passaddhÄ«_ti vipassanÄ• passaddhi. tasmiá¹ƒ samaye neva kÄ• yacittÄ• naá
kakkhaá¸·atÄ• akammaÃ±Ã±atÄ• gelaÃ±Ã±atÄ• vaá¹…katÄ• hoti. __sukhaá¹ƒ_ vipassan
tasmiá¹ƒ \Be 229/ samaye sakalasarÄ«raá¹ƒ á¹-hapitavaá¹-á¹-i viya abhisandayamÄ• naá¹ƒ
uppajjati.

__adhimokkho_ nÄ• ma vipassanÄ• kkhaá¹‡e pavattÄ• saddhÄ• . tasmiá¹ƒ khaá¹‡e cittac
pasÄ• dabhÅ«tÄ• balavatÄ« saddhÄ• uppajjati. __paggaho_ nÄ• ma vipassanÄ• sampayu
khaá¹‡e asithilamanaccÄ• raddhaá¹ƒ supaggahitaá¹ƒ vÄ«riyaá¹ƒ uppajjati. __upaá¹-á¹-hÄ•
vipassanÄ• sampayuttÄ• sati. tasmiÃ±hi khaá¹‡e supaá¹-á¹-hitÄ• sati uppajjati. __upekkhÄ
vipassanÄ• vajjanavasena \Ne 205/. tasmiá¹ƒ khaá¹‡e sabbasaá¹…khÄ• raggahaá¹‡e
majjhattabhÅ«tavipassanupekkhÄ• saá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ balavantaá¹ƒ hutvÄ• up
Ä• vajjanupekkhÄ• ca, sÄ• va taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ Ä• vajjentassa sÅ«rÄ• tikhiá¹‡Ä• k
vipassanÄ• nikanti. obhÄ• sÄ• dÄ«su Ä• layaá¹ƒ kurumÄ• nÄ• sukhumÄ• santÄ• kÄ• rÄ•
obhÄ• sÄ• dayo kilesavatthubhÅ«tatÄ• ya ``upakkilesÄ• â€™â€™ ti vuttÄ• , na akusalattÄ•
ceva kilesavatthu ca. paá¹‡á¸• ito pana bhikkhu obhÄ• sÄ• dÄ«su uppannesu vikkhepaá¹ƒ a
dhammÄ• na maggo, upakkilesavinimuttaá¹ƒ pana vÄ«thippaá¹-ipannaá¹ƒ vipassanÄ• Ã±Ä
maggaÃ±ca amaggaÃ±ca vavatthapeti. tassevaá¹ƒ ``ayaá¹ƒ maggo, ayaá¹ƒ na maggoâ€™â
Ã±Ä• á¹‡aá¹ƒ __ ``maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhÄ«â€™â€™ _ti vuccati.

ito paá¹-á¹-hÄ• ya aá¹-á¹-havidhassa Ã±Ä• á¹‡assa vasena sikhÄ• ppattaá¹ƒ vipassanÄ• Ã
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi_ nÄ• ma hoti. udayabbayÄ• nupassanÄ• Ã±Ä• á
bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• dÄ«navÄ• n
nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-isaá¹…khÄ• nu
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡anti imÄ• ni aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni nÄ• ma. etÄ• ni nibba
abhibhÅ«taá¹ƒ hutvÄ• lakkhaá¹‡appaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ asamatthaá¹ƒ \Be 230/ hoti cit
udayabbayameva passitabbaá¹ƒ. udayabbayaá¹ƒ passantassa aniccalakkhaá¹‡aá¹ƒ yathÄ•

udayabbayappaá¹-ipÄ«á¸·itattÄ• dukkhalakkhaá¹‡aÃ±ca ``dukkhameva ca sambhoti, dukkh
cÄ• â€™â€™ ti (SN a I 171) passato anattalakkhaá¹‡aÃ±ca.

ettha ca aniccaá¹ƒ aniccalakkhaá¹‡aá¹ƒ, dukkhaá¹ƒ dukkhalakkhaá¹‡aá¹ƒ, anattÄ• anattal
vibhÄ• go veditabbo. ettha __anicca_nti khandhapaÃ±cakaá¹ƒ. kasmÄ• ? uppÄ• davayaÃ±
abhÄ• vato vÄ• . aÃ±Ã±athattaá¹ƒ nÄ• ma jarÄ• , uppÄ• davayaÃ±Ã±athattaá¹ƒ aniccalakk
abhÄ• vasaá¹…khÄ• to vÄ• eko Ä• kÄ• ravikÄ• ro. ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™â€™ r
khandhapaÃ±cakaá¹ƒ dukkhaá¹ƒ. kasmÄ• ? abhiá¹‡haá¹ƒ paá¹-ipÄ«á¸·itattÄ• . abhiá¹‡happ
dukkhalakkhaá¹‡aá¹ƒ. ``yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti vacanato tadeva khandhap
avasavattanato. avasavattanÄ• kÄ• ro anattalakkhaá¹‡aá¹ƒ. imÄ• nipi tÄ«á¹‡i lakkhaá¹‡Ä• r
passantasseva Ä• rammaá¹‡Ä• ni honti.

punapi \Ne 206/ so rÅ«pÄ• rÅ«padhammesu eva ``aniccÄ• â€™â€™ tiÄ• dinÄ• vipassati,
lahuá¹ƒ Ä• pÄ• thaá¹ƒ gacchanti. tato uppÄ• daá¹ƒ vÄ• á¹-hitiá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ ak
khayavayanirodhe eva passato sati santiá¹-á¹-hatÄ«ti idaá¹ƒ __bhaá¹…gÄ• nupassanÄ• Ã±
uppÄ• dato paá¹-á¹-hÄ• ya assa yogino ``yathÄ• ime saá¹…khÄ• rÄ• paÃ±cakkhandhÄ• b
saá¹…khÄ• rÄ• bhijjiá¹ƒsu, anÄ• gatepi bhijjissantÄ«â€™â€™ ti nirodhameva passato sati
bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• sevantassa bahulÄ«karontassa sabbabhavayoni
saá¹…khÄ• rÄ• jalitaaá¹…gÄ• rakÄ• suÄ• dayo viya mahÄ• bhayaá¹ƒ hutvÄ• upaá¹-á¹-hah
__bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. tassa taá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á
sabbe bhavÄ• dayo Ä• dittaaá¹…gÄ• rÄ• viya, samussitakhaggÄ• viya paccatthikÄ• appa
hutvÄ• upaá¹-á¹-hahanti. idaá¹ƒ __Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. tassa
passantassa bhavÄ• dÄ«su saá¹…khÄ• rÄ• naá¹ƒ Ä• dÄ«navattÄ• sabbasaá¹…khÄ• resu
uppajjati. idaá¹ƒ __nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. sabbasaá¹…khÄ• resu nib
sabbasmÄ• saá¹…khÄ• ragatÄ• muÃ±citukÄ• matÄ• nissaritukÄ• matÄ• va hoti. idaá¹ƒ _
nÄ• ma. puna tasmÄ• saá¹…khÄ• ragatÄ• muÃ±cituá¹ƒ puna te eva saá¹…khÄ• re paá¹-is
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• tÄ«raá¹‡aá¹ƒ __paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re pariggaá¹‡hanto tesu anattalakkhaá¹‡assa sud
ti vÄ• ``attaniyaâ€™â€™ nti vÄ• aggaá¹‡hanto saá¹…khÄ• resu bhayaÃ±ca nandiÃ±ca pa
hoti majjhatto, ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ• na gaá¹‡hÄ• ti, sabbasaá¹…
tÄ«su bhavesu upekkhako, tassa taá¹ƒ Ã±Ä• á¹‡aá¹ƒ __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá
sabbasaá¹…khÄ• rappavattaá¹ƒ vissajjetvÄ• nibbÄ• naninnaá¹ƒ nibbÄ• napakkhandaá¹ƒ h
passati, punappunaá¹ƒ ``aniccaâ€™â€™ nti vÄ• ``dukkhaâ€™â€™ nti vÄ• ``anattÄ• â€™â€™
tividhÄ• nupassanÄ• vasena saá¹…khÄ• rÄ• rammaá¹‡ameva hutvÄ• pavattati.

evaá¹ƒ tiá¹-á¹-hamÄ• naÃ±ca etaá¹ƒ animitto appaá¹‡ihito suÃ±Ã±atoti tiá¹‡á¹‡aá¹ƒ vimokk
vimokkhamukhabhÄ• vaá¹ƒ Ä• pajjitvÄ• tiá¹-á¹-hati. tisso hi anupassanÄ• tÄ«á¹‡i vimokkha
ettha ca aniccato manasi karonto (Paá¹-is I 223-224) adhimokkhabahulo animittaá¹ƒ vimokk

dukkhato manasi karonto passaddhibahulo appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ paá¹-ilabhati. anat
vedabahulo suÃ±Ã±atavimokkhaá¹ƒ paá¹-ilabhati. ettha ca __animitto_ \Be 232/ __vimokkh
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto \Ne 207/ ariyamaggo. so hi animittÄ• ya dh
animitto, kilesehi ca vimuttattÄ• vimokkho. eteneva nayena appaá¹‡ihitÄ• kÄ• rena nibbÄ•
katvÄ• pavatto appaá¹‡ihito, suÃ±Ã±atÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ•
veditabbo. adhigatasaá¹…khÄ• rupekkhassa kulaputtassa vipassanÄ• sikhÄ• ppattÄ• hoti.
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ti etadeva. etaá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ
tikkhatarÄ• saá¹…khÄ• rupekkhÄ• uppajjati.

tassa idÄ• ni maggo uppajjissatÄ«ti saá¹…khÄ• rupekkhÄ• saá¹…khÄ• re ``aniccÄ• â€™â
vÄ• ``anattÄ• â€™â€™ ti vÄ• sammasitvÄ• bhavaá¹…gaá¹ƒ otarati. bhavaá¹…gÄ• vuá¹-
Ä• gatanayeneva aniccÄ• diÄ• kÄ• rena manasi karitvÄ• uppajjati manodvÄ• rÄ• vajjanaá¹
paá¹-hamaá¹ƒ javanacittaá¹ƒ uppajjati, yaá¹ƒ ``parikammaâ€™â€™ nti vuccati. tadanantara
javanacittaá¹ƒ uppajjati, yaá¹ƒ ``upacÄ• raâ€™â€™ nti vuccati. tadanantarampi tatheva upp
yaá¹ƒ ``anulomaâ€™â€™ nti vuccati. idaá¹ƒ tesaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nÄ• maá¹ƒ. avisesen
Ä• sevanantipi parikammantipi upacÄ• rantipi anulomantipi vuccati. idaá¹ƒ pana anulomaÃ±
saá¹…khÄ• rÄ• rammaá¹‡Ä• ya vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya pariyosÄ• naá¹
gotrabhuÃ±Ä• á¹‡ameva vipassanÄ• pariyosÄ• nanti vuccati. tato paraá¹ƒ nirodhaá¹ƒ nibbÄ
kurumÄ• naá¹ƒ puthujjanagottaá¹ƒ atikkamamÄ• naá¹ƒ nibbÄ• nÄ• rammaá¹‡e paá¹-hamas
apunarÄ• vaá¹-á¹-akaá¹ƒ gotrabhuÃ±Ä• á¹‡aá¹ƒ uppajjati. idaá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiÃ±ca Ã±Ä• á¹‡adassanavisuddhiÃ±ca na bhajati, a
vipassanÄ• sote patitattÄ• pana vipassanÄ• ti vÄ• \Be 233/ saá¹…khyaá¹ƒ gacchati. nibbÄ
katvÄ• gotrabhuÃ±Ä• á¹‡e niruddhe tena dinnasaÃ±Ã±Ä• ya nibbÄ• naá¹ƒ Ä• rammaá¹‡aá
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ vicikicchÄ• saá¹ƒyojanan
samucchedavasena viddhaá¹ƒsento sotÄ• pattimaggo uppajjati. tadanantaraá¹ƒ tasseva vip
vÄ• phalacittÄ• ni uppajjanti anantaravipÄ• kattÄ• lokuttarÄ• naá¹ƒ. phalapariyosÄ• ne pa
bhavaá¹…gaá¹ƒ otarati.

tato bhavaá¹…gaá¹ƒ vicchinditvÄ• paccavekkhaá¹‡atthÄ• ya manodvÄ• rÄ• vajjanaá¹ƒ up
vatÄ• haá¹ƒ maggena Ä• gatoâ€™â€™ ti maggaá¹ƒ paccavekkhati, tato ``ayaá¹ƒ me Ä• nis
208/ phalaá¹ƒ paccavekkhati, tato ``ime nÄ• ma me kilesÄ• pahÄ«nÄ• â€™â€™ ti pahÄ«na
``ime nÄ• ma me kilesÄ• avasiá¹-á¹-hÄ• â€™â€™ ti uparimaggattayavajjhe kilese paccave
me dhammo Ä• rammaá¹‡ato paá¹-ividdhoâ€™â€™ ti amataá¹ƒ nibbÄ• naá¹ƒ paccavekkha
ariyasÄ• vakassa paÃ±ca paccavekkhaá¹‡Ä• ni honti. tathÄ• sakadÄ• gÄ• mianÄ• gÄ• mÄ
avasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ nÄ• ma natthi. evaá¹ƒ sabbÄ• nipi ekÅ«navÄ«sati
ukkaá¹-á¹-haparicchedova ceso. pahÄ«nÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡aÃ±hi sekkhÄ
evaá¹ƒ paccavekkhitvÄ• so sotÄ• panno ariyasÄ• vako tasmiá¹ƒyeva vÄ• Ä• sane nisinno
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vaá¹ƒ karonto dutiyamaggaá¹ƒ pÄ• puá¹‡Ä• ti,

phalaÃ±ca. tato vuttanayena kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ ka
pÄ• puá¹‡Ä• ti, vuttanayena phalaÃ±ca. tato tasmiá¹ƒyeva vÄ• Ä• sane nisinno aparena vÄ
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ karonto c
pÄ• puá¹‡Ä• ti, vuttanayena phalaÃ±ca. ettÄ• vatÄ• cesa arahÄ• nÄ• ma aá¹-á¹-hamo ariy
mahÄ• khÄ«á¹‡Ä• savo. iti imesu catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ __Ã±Ä• á¹‡adassanavis

ettÄ• vatÄ• pÄ• timokkhasaá¹ƒvarasÄ«lÄ• dÄ«naá¹ƒ vuttattÄ• sÄ«lavisuddhi ca mettÄ• su
cittavisuddhi ca nÄ• marÅ«papariggahÄ• dÄ«naá¹ƒ vasena
diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhimaggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi Ã±Ä• á¹‡adassanavisuddhiyo cÄ• ti satta visuddhiy
vuttappakÄ• raá¹ƒ paá¹-ipadÄ• kkamaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``pÄ• puá¹‡eyyÄ• nupubl
sabbasaá¹ƒyojanakkhayaâ€™â€™ _nti. ettha sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbatapa
paá¹-igho rÅ«parÄ• go aruparÄ• go mÄ• no uddhaccaá¹ƒ avijjÄ• ti ime dasa dhammÄ• __s
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• sotÄ• pattimaggavajjhÄ• , kÄ• m
tanubhÅ«tÄ• hutvÄ• tatiyena samugghÄ• taá¹ƒ gacchanti, sesÄ• ni paÃ±ca catutthenÄ• ti.
sabbasaá¹ƒyojanakkhayasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti veditabbaá¹ƒ.

vipassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

473-5__._ adhisÄ«laadhicittÄ• naá¹ƒ \Ne 209/ adhipaÃ±Ã±Ä• ya ca sikkhanÄ• uttari bhikkh
yasmÄ• , ato ayaá¹ƒ khuddasikkhÄ• samudÄ• haá¹-Ä• .

kenÄ• ti ce? __yassa_ therassa __lokavicÄ• rino_ loke vicarantassa mahato kittisaddassa
sambhoti_ na hoti, kiá¹ƒ viya? __mÄ• lutasseva niccaso, _ yathÄ• \Be 235/ niccaá¹ƒ vicara
parissamo natthi, evaá¹ƒ vicarantassa kittisaddassa parissamo natthi, tena __dhammasirike
sambandho.

ettÄ• vatÄ• ca ---

niá¹-á¹-hito khuddasikkhÄ• ya, samÄ• sena vinicchayo.

vitthÄ• ro pana etissÄ• , sabbampi piá¹-akattayaá¹ƒ ||

tasmÄ• vitthÄ• rakÄ• mena, sakale piá¹-akattaye.

kattabbo sÄ• daro ettha, itarena visesatoti ||

khuddasikkhÄ• vinicchayo.

khuddasikkhÄ• -purÄ• á¹‡aá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddasikkhÄ• -abhinavaá¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

tilokatilakaá¹ƒ \Ne 211/ \Be 237/ vande, saddhammÄ• matanimmitaá¹ƒ.

saá¹ƒsuá¹-á¹-hukatasambhattiá¹ƒ, jinaá¹ƒ janamanoramaá¹ƒ ||

__sÄ• riputtaá¹ƒ_ mahÄ• sÄ• miá¹ƒ, nekasatthavisÄ• radaá¹ƒ.

mahÄ• guá¹‡aá¹ƒ mahÄ• paÃ±Ã±aá¹ƒ, namo me sirasÄ• garuá¹ƒ ||

__khuddasikkhÄ• ya á¹-Ä«kÄ• _ yÄ• , purÄ• tanÄ• samÄ«ritÄ• .

na tÄ• ya sakkÄ• sakkaccaá¹ƒ, attho sabbattha Ã±Ä• tave ||

tatonekaguá¹‡Ä• naá¹ƒ \Ne 212/ yo, maÃ±jÅ«sÄ• ratanÄ• nava.

__sumaá¹…gala_sanÄ• mena, tena paÃ±Ã±avatÄ• satÄ• ||

ajjhesito yatindena, sadÄ• raÃ±Ã±anivÄ• sinÄ• .

savinicchayametissÄ• , karissÄ• matthavaá¹‡á¹‡anaá¹ƒ ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

(ka) etthÄ• ha --- kimatthamÄ• ditovÄ• yaá¹ƒ gÄ• thÄ• nikkhittÄ• , nanu yathÄ• dhippetam
pakaraá¹‡amÄ• rabhanÄ«yanti? vuccate --- sappayojanattÄ• \Be 238/. sappayojanaÃ±hi ta
ratanattayappaá¹‡Ä• mÄ• bhidheyyakaraá¹‡appakÄ• rappayojanÄ• bhidhÄ• nasandassana
anantarÄ• yena ganthaparisamÄ• panÄ• dippayojanÄ• namabhinipphÄ• danato. tathÄ• hi
yathÄ• dhippetatthanipphÄ• danaá¹ƒ ratanattayappaá¹‡Ä• makaraá¹‡appayojanaá¹ƒ. viditÄ

viÃ±Ã±Å«namÄ• daraá¹‡Ä«yatÄ• abhidheyyakathanappayojanaá¹ƒ. sotujanasamussÄ• ha
karaá¹‡appakÄ• rappayojanakathanappayojanaá¹ƒ. vohÄ• rasukhatÄ• pana abhidhÄ• naka

tattha __vanditvÄ• ratanattaya_nti iminÄ• ratanattayappaá¹‡Ä• mo dassito, __khuddasikk
khuddabhÅ«tÄ• naá¹ƒ sikkhÄ• naá¹ƒ idha paá¹-ipÄ• detabbatÄ• dÄ«panena abhidheyyaá¹ƒ
samuditena satthena vacanÄ«yatthoti. abhidhÄ• naÃ±ca pana iminÄ• va dassitaá¹ƒ tena
atthÄ• nugatasamaÃ±Ã±Ä• paridÄ«panato. __samÄ• tika_nti iminÄ• karaá¹‡appakÄ• ro, _
tena khuddabhÅ«tÄ• naá¹ƒ sikkhÄ• naá¹ƒ idha dassetabbabhÄ• vappakÄ• sanato. __Ä• dit
iminÄ• payojanapayojanaá¹ƒ pana iminÄ• va sÄ• matthiyato dassitameva, tÄ• saá¹ƒ sikkhit
sikkhane sati tammÅ«likÄ• ya diá¹-á¹-hadhammikasamparÄ• yikatthanipphattiyÄ• saá¹ƒsijjh
pakaraá¹‡appayojanÄ• naá¹ƒ sÄ• dhanasÄ• dhiyalakkhaá¹‡o sambandho tannissayadassa
samudÄ• yattho.

ayaá¹ƒ panetthÄ• vayavattho --- ratanattayaá¹ƒ vanditvÄ• khuddasikkhaá¹ƒ pavakkhÄ• mÄ
ratijananaá¹-á¹-hena \Ne 213/ ratanÄ• ni, buddhadhammasaá¹…ghÄ• nametaá¹ƒ adhivacan
cittÄ«katÄ• dinÄ• kÄ• raá¹‡ena ratanÄ• ni, buddhÄ• dayova ratanÄ• ni. tathÄ• ca vuttaá¹ƒ

``cittÄ«kataá¹ƒ \Be 239/ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sv II 33; Spk III 5.223; Khp
Ud-a 45; Nidd I-a 50).

tayo avayavÄ• assÄ• ti tayaá¹ƒ, samudÄ• yÄ• pekkhaá¹ƒ ekavacanaá¹ƒ, avayavavinimutta
abhÄ• vato tÄ«á¹‡i eva ratanÄ• ni vuccanti. ratanÄ• naá¹ƒ tayaá¹ƒ __ratanattayaá¹ƒ. vandit
namassitvÄ• . ``tisso imÄ• , bhikkhave, vandanÄ• kÄ• yena vandati, vacasÄ• vandati, man
a III 155) hi vuttaá¹ƒ. tattha viÃ±Ã±attiá¹ƒ anuppÄ• detvÄ• kevalaá¹ƒ ratanattayaguá¹‡Ä• nu
manodvÄ• re bahulappavattÄ• kusalacetanÄ• manodvÄ• ravandanÄ• . taá¹ƒ taá¹ƒ viÃ±Ã±
pavattÄ• kÄ• yavacÄ«dvÄ• ravandanÄ• . sikkhitabbÄ• ti sikkhÄ• , adhisÄ«laadhicittaadhipa
sikkhanaÃ±cettha yathÄ• kkamaá¹ƒ sÄ«lÄ• didhammÄ• naá¹ƒ saá¹ƒvaraá¹‡avasena, ekÄ•
samÄ• dhÄ• navasena, Ä• rammaá¹‡ajÄ• nanalakkhaá¹‡appaá¹-ivedhamaggapÄ• tubhÄ• v
daá¹-á¹-habbaá¹ƒ. aÃ±Ã±attha bahuvidhÄ• sikkhÄ• , idha tu saá¹…khepanayattÄ• appakÄ
khudda-saddassa appakatthovettha yuttataroti khuddÄ• appakÄ• sikkhÄ• ti khuddasikkhÄ•
khuddasikkhÄ• ppakÄ• sako gantho tabbohÄ• rÅ«pacÄ• rato itthiliá¹…gavasena __ ``khudd
yathÄ• ``varuá¹‡Ä• nagaraâ€™â€™ nti. taá¹ƒ __khuddasikkhaá¹ƒ. pavakkhÄ• mÄ«_ti kath

kÄ«disanti Ä• ha __ ``Ä• dito upasampannasikkhitabbaâ€™â€™ _ntiÄ• di. __Ä• di_-saddo
``sabbÄ• dÄ«ni sabbanÄ• mÄ• nÄ«â€™â€™ ti. atthi apÄ• dÄ• navacano yathÄ• ``pabbatÄ
tatthÄ• vayavavÄ• cÄ« kammasÄ• dhano ``Ä• diyatÄ«tyÄ• dÄ«â€™â€™ ti. itaro apÄ• dÄ• n

etasmÄ• tyÄ• dÄ«â€™â€™ ti \Be 240/. tattha yo avayavavacano, tassedaá¹ƒ gahaá¹‡aá¹ƒ,
upasampannakkhaá¹‡ampi anto katvÄ• Ä• dibhÅ«tÄ• upasampannakkhaá¹‡atoyeva paá¹-
daá¹-á¹-habbo. __eva_-saddo panettha sabbavÄ• kyÄ• naá¹ƒ avadhÄ• raá¹‡aphalattÄ• lab
avadhimhiyeva \Ne 214/, na Ä• dhÄ• re. tattha hi topaccaye Ä• dhÄ• re vattamÄ• ne Ä• dim
avayavabhÅ«te upasampannakkhaá¹‡eyevÄ• ti attho bhaveyya, tathÄ• sati avadhÄ• raá¹‡
atthantarattÄ• Ä• dikkhaá¹‡aniyamena majjhÄ• dayo nivattiyeyyuá¹ƒ. apÄ• dÄ• navacanas
upasampannakkhaá¹‡o nivattiyeyya ``pabbatÄ• dÄ«ni khettÄ• nÄ«â€™â€™ ti ettha Ä• dibh
khettaggahaá¹‡aá¹ƒ viyÄ• ti daá¹-á¹-habbaá¹ƒ. á¹-Ä«kÄ• yaá¹ƒ pana Ä• dhÄ• ratthopi vutto,
nÄ• tigacchati. sabbattha ``á¹-Ä«kÄ• yaâ€™â€™ nti ca vutte ettheva purÄ• á¹‡aá¹-Ä«kÄ• y
__Ä• dito_ti iminÄ• idaá¹ƒ dÄ«peti --- atidullabhaá¹ƒ khaá¹‡asamavÄ• yaá¹ƒ labhitvÄ• Ä• l
appaá¹-ipajjantehi ca aÃ±Ã±Ä• á¹‡adosena aÃ±Ã±athÄ• paá¹-ipajjantehi ca ahutvÄ• Ä• dit
nirantarameva tÄ«su sikkhÄ• su sammÄ• paá¹-ipajjanavasena Ä• daro janetabboti.

upasampannena upasampannÄ• ya ca sikkhitabbaá¹ƒ Ä• sevitabbanti __upasampannasikk
upasampannatÄ• sÄ• maÃ±Ã±ena vÄ• upasampannÄ• yapi etthevÄ• virodhoti upasampan
adhisÄ«lÄ• dayova sikkhitabbÄ• , evaá¹ƒ sati kathaá¹ƒ pakaraá¹‡aá¹ƒ sikkhitabbattena vutt
sikkhÄ• ya sikkhitabbatte sati taddÄ«pakaganthassÄ• pi Ä• sevitabbatÄ• Ä• pajjatÄ«ti. suk
vattabbavinicchayaá¹ƒ sakalampi saá¹…gahetvÄ• mÄ• tikÄ• ya á¹-hapanato saha mÄ• tikÄ
tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡oyaá¹ƒ bahubbÄ«hi tassa khuddasikkhÄ• saá¹…khÄ• tassa \B
guá¹‡o mÄ• tikÄ• saá¹…khÄ• taá¹ƒ visesanaá¹ƒ, tassa idha viÃ±Ã±Ä• yamÄ• nattÄ• . sukh
mÄ• tikÄ• nusÄ• rena taá¹ƒ taá¹ƒ vinicchayaá¹ƒ olokentÄ• naá¹ƒ saá¹ƒsayÄ• pagamato.

mÄ• tikÄ• vaá¹‡á¹‡anÄ•

(kha-ja) idÄ• ni \Ne 215/ ``samÄ• tikaâ€™â€™ nti vuttattÄ• mÄ• tikÄ• padÄ• ni tÄ• va udd
ca cattÄ• roâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. etthÄ• ha --- tÄ«su sikkhÄ• su adhisÄ«lasikkhÄ
vuttÄ• ti? sabbasikkhÄ• naá¹ƒ mÅ«labhÅ«tattÄ• . ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o
bhÄ• vayaâ€™â€™ nti (SN a I 23; Peá¹- 22; Mil II 1.9) hi vuttaá¹ƒ. tatrÄ• pi mahÄ• sÄ• vajja
mÅ«lacchejjavasena pavattanato sabbapaá¹-hamaá¹ƒ jÄ• nitabbÄ• ti pÄ• rÄ• jikÄ• va paá¹-
veditabbaá¹ƒ. mÄ• tikÄ• padÄ• naá¹ƒ pana attho tassa tassa mÄ• tikÄ• padassa niddesava
idha visuá¹ƒ dassayissÄ• ma. aviÃ±Ã±Ä• yamÄ• naá¹ƒ pana tattha tattheva pakÄ• sayissÄ•

idÄ• ni uddiá¹-á¹-hapadÄ• nukkamena niddesaá¹ƒ Ä• rabhanto __ ``pÄ• rÄ• jikÄ• ca cattÄ•
mÄ• tikÄ• padaá¹ƒ uddhari. evamuparipi. idÄ• ni pÄ• rÄ• jikÄ• yo uddisitvÄ• uddiá¹-á¹-hapa
Ä• rabhanto __ ``garukÄ• navÄ• â€™â€™ _ti dutiyaá¹ƒ padaá¹ƒ uddharÄ«tiÄ• dinÄ• yathÄ
sikkhÄ• padaá¹ƒ atikkamitvÄ• Ä• pattiá¹ƒ Ä• pannÄ• puggalÄ• tÄ• ya parÄ• jayantÄ«ti pa
__pÄ• rÄ• jikÄ• _ upasaggassa vuddhiá¹ƒ katvÄ• ya-kÄ• rassa ka-kÄ• rakaraá¹‡ena. te pa
cattÄ• roti attho.

1. pÄ• rÄ• jikaniddesavaá¹‡á¹‡anÄ•

1-2__._ idÄ• ni te dassetuá¹ƒ __ ``maggattayeâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. evamuparipi
yojetabbaá¹ƒ. tattha __maggattaye_ti ettha \Be 242/ maggÄ• ca nÄ• ma tiá¹ƒsa maggÄ• .
manussÄ• manussatiracchÄ• nagatavasena hi tisso itthiyo. tattha tiracchÄ• nagatÄ• ya aya

``apadÄ• naá¹ƒ ahÄ« macchÄ• , dvipadÄ• naÃ±ca kukkuá¹-Ä«.

catuppadÄ• naá¹ƒ majjÄ• rÄ«, vatthu pÄ• rÄ• jikassimÄ• â€™â€™ ti || (Sp (to Vin III) I 55).

tÄ• saá¹ƒ vaccapassÄ• vamukhamaggavasena tayo tayo katvÄ• nava maggÄ• , tathÄ• ub
purisÄ• naá¹ƒ pana vaccamukhamaggavasena dve dve katvÄ• cha, tathÄ• paá¹‡á¸• akÄ•
kÄ«diseti Ä• ha __ ``santhatasanthateâ€™â€™ _ti. santhate asanthateti padacchedo. na sa
tasmiá¹ƒ __asanthate_. na-kÄ• ro ettha ``abrÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su viya payirudÄ
tÄ• disassa aÃ±Ã±assa vatthuno vidhÄ• nena santhatassa vatthuno payirudÄ• sanaá¹ƒ pari
na pasajjappaá¹-isedhe, santhataá¹ƒ pasajja patvÄ• tassa ``brÄ• hmaá¹‡o na bhavissatÄ«â
nisedhoti. vÄ• -saddo panettha vacanayuttibaleneva labbhati, tassa paliveá¹-hetvÄ• , anto v
vatthÄ• dinÄ• kenaci paá¹-icchanne vÄ• appaá¹-icchanne vÄ• ti attho. tathÄ• bhÅ«te __all
asamphuá¹-á¹-he tintappadese. __nimitta_nti aá¹…gajÄ• taá¹ƒ. __sa_ntiÄ• di tabbisesanaá
saá¹ƒ-saddo hi attani attaniye ca vattati. __santhataá¹ƒ asanthata_nti yathÄ• vuttanayena p
appaá¹-icchannaá¹ƒ vÄ• . __upÄ• diá¹‡á¹‡a_nti anaá¹-á¹-hakÄ• yappasÄ• daá¹ƒ. kittakanti
``tilamattampÄ«â€™â€™ _ti. tilassa mattaá¹ƒ sÄ• kallaá¹ƒ yassa taá¹ƒ __tilamattaá¹ƒ_ \Ne
sÄ• kallaá¹ƒ nicchayeâ€™â€™ ti hi nighaá¹‡á¸• u. etthÄ• pi avayavena viggaho samudÄ• y
tilabÄ«jappamÄ• á¹‡ampÄ«ti vuttaá¹ƒ hoti. kiá¹ƒ taá¹ƒ? nimittaá¹ƒ, pavesanaá¹ƒ vÄ• . __ap
``tilabÄ«jamattampÄ«â€™â€™ ti sambhÄ• vÄ«yati, adhike kÄ• \Be 243/ nÄ• ma kathÄ• ti i
evaá¹ƒbhÅ«taá¹ƒ __saá¹ƒ_ aá¹…gajÄ• taá¹ƒ yathÄ• vutte maggattaye tilamattampi pavesan
paribhaá¹-á¹-ho, pÄ• rÄ• jiko nÄ• ma hoti sÄ• sanatoti viÃ±Ã±Ä• yati gammamÄ• natthassa
kÄ• mÄ• cÄ• rattÄ• . kÄ«disoti Ä• ha __ ``anikkhittasikkhoâ€™â€™ _ti. nikkhittasikkho pana
pariccatto. tattha nikkhittÄ• ohitÄ• pariccattÄ• paccakkhÄ• tÄ• sikkhÄ• etenÄ• ti viggaho
na nikkhittasikkho anikkhittasikkho. tattha cittakhettakÄ• lappayogapuggalavijÄ• nanavasen
sikkhÄ• paccakkhÄ• naá¹ƒ Ã±atvÄ• tadabhÄ• vena apaccakkhÄ• naá¹ƒ veditabbaá¹ƒ.

tattha upasampannabhÄ• vato cavitukÄ• matÄ• cittaá¹ƒ __cittaá¹ƒ_ nÄ• ma. ``buddhaá¹ƒ p
tiÄ• dÄ«ni ``gihÄ«ti maá¹ƒ dhÄ• rehi, upÄ• sako, Ä• rÄ• miko, sÄ• maá¹‡eroti maá¹ƒ dhÄ• r
buddhenÄ• â€™â€™ tiÄ• dÄ«ni cha khettapadÄ• ni __khettaá¹ƒ_ nÄ• ma. ``paccakkhÄ• m
vattamÄ• nakÄ• loyeva __kÄ• lo_ nÄ• ma. yÄ• ya kÄ• yaci bhÄ• sÄ• ya vasena vÄ• casika
anummattÄ• diko paccakkhÄ• to ca manussajÄ• tiko sova __puggalo_ nÄ• ma. paccakkhÄ•

``ayaá¹ƒ ukkaá¹‡á¹-hitoâ€™â€™ ti vÄ• ``gihibhÄ• vaá¹ƒ patthayatÄ«â€™â€™ ti vÄ• sotun
__vijÄ• nanaá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

tattha naá¹-á¹-hakÄ• yappasÄ• daá¹ƒ pana piá¸·akaá¹ƒ vÄ• cammakhilaá¹ƒ vÄ• lomaá¹ƒ v
dukkaá¹-aá¹ƒ. akkhinÄ• sakaá¹‡á¹‡acchiddavatthikosesu, satthakÄ• dÄ«hi katavaá¹‡e vÄ•
pavesantassa thullaccayaá¹ƒ. avasesasarÄ«resu upakacchakÄ• dÄ«su dukkaá¹-aá¹ƒ. tiracc
hatthiassagogadrabhaoá¹-á¹-hamahiá¹ƒsÄ• dÄ«naá¹ƒ nÄ• sÄ• ya thullaccayaá¹ƒ, vatthikose
sabbesampi tiracchÄ• nagatÄ• naá¹ƒ akkhikaá¹‡á¹‡avaá¹‡esu dukkaá¹-aá¹ƒ. tathÄ• avase
kÄ• yasaá¹ƒsaggarÄ• gena, methunarÄ• gena vÄ• jÄ«vamÄ• nakapurisassa vatthikosaá¹ƒ
nimittaá¹ƒ chupati, dukkaá¹-aá¹ƒ. bahi nikkhantadantesu vÄ• yamantassa pana thullaccayan
savinicchayo atthavaá¹‡á¹‡anakkamo.

idÄ• ni pavesanaá¹ƒ nÄ• ma na kevalaá¹ƒ attupakkameneva, parÅ«pakkamenÄ• pi hoti, ta
cuto hotÄ«ti dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __atha vÄ• _ti ayaá
nipÄ• tasamudÄ• yo vÄ• pakkhantarÄ• rambhe. pavesanaÃ±ca á¹-hitaÃ±ca uddhÄ• ro ca p
pe ... paviá¹-á¹-hÄ• ni, _ itarÄ«tarayogadvando. itarÄ«tarayogo nÄ• ma aÃ±Ã±amaÃ±Ã±atth
pavesanÄ• dÄ«ni á¹-hitÄ• diatthÄ• nipi hontÄ«ti __paviá¹-á¹-ha_-saddopi pavesanÄ• diattho
tasmÄ• bahuvacanasambhavo. aÃ±Ã±athÄ• dvande avayavatthapadhÄ• nattÄ• ekatthavÄ
kathaá¹ƒ bahuvacanappasaá¹…go. samÄ• hÄ• re vÄ• dvando. __khaá¹‡o_ti kÄ• laviseso.
khaá¹‡antaravinimutto natthÄ«ti pavesana ... pe ... paviá¹-á¹-hÄ• niyeva khaá¹‡oti kammadh
bhedaparikappanÄ• ya vÄ• pavesana ... pe ... paviá¹-á¹-hÄ• naá¹ƒ khaá¹‡oti chaá¹-á¹-hÄ«t
tasmiá¹ƒ vÄ• sÄ• dako __pavesana ... pe ... sÄ• dako. khaá¹‡a_-saddo panettha paccekaá
dvandasamÄ• sattÄ• , pavesanakÄ• laá¹ƒ á¹-hitakÄ• laá¹ƒ uddhÄ• rakÄ• laá¹ƒ paviá¹-á¹-ha
sÄ• diyantoti evamettha attho daá¹-á¹-habbo. evaá¹ƒ sevanacittapaccupaá¹-á¹-hÄ• nena sÄ
yojetabbaá¹ƒ. tattha yathÄ• vuttappadesassa antokaraá¹‡aá¹ƒ __pavesanaá¹ƒ_ nÄ• ma. yÄ
nivattaá¹ƒ __á¹-hitaá¹ƒ_ nÄ• ma. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) I 58) pana mÄ• t
sukkavissaá¹-á¹-hiá¹ƒ patvÄ• sabbathÄ• vÄ• yamato oramitvÄ• á¹-hitakÄ• laá¹ƒ sandhÄ•
``sukkavissaá¹-á¹-hisamayeâ€™â€™ ti \Be 245/ vuttaá¹ƒ. yÄ• va aggÄ• nÄ«haraá¹‡aá¹ƒ _
pavesanÄ• rahaá¹-á¹-hÄ• nÄ• antokataá¹ƒ __paviá¹-á¹-haá¹ƒ_ nÄ• ma.

paá¹-hamaá¹ƒ.

3-4__._ idÄ• ni dutiyaá¹ƒ dassetuá¹ƒ __ ``Ä• diyeyyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha adin
Ä• diyeyya ... pe ... saá¹…ketaá¹ƒ vÄ«tinÄ• maye, pÄ• rÄ• jiko bhaveti sambandho. __adinn
kÄ• yavÄ• cÄ• hi na dinnaá¹ƒ. __theyyacittenÄ• _ti thenoti coro, tassa bhÄ• vo theyyaá¹ƒ n
katvÄ• dvittena. bhavanti etasmÄ• abhidhÄ• nabuddhÄ«ti bhÄ• vo, saddappavattinimittaá¹
pana avaharaá¹‡acittasaá¹…khÄ• taá¹ƒ dabbaá¹ƒ theyyaá¹ƒ. theyyaÃ±ca taá¹ƒ cittaÃ±cÄ• t
__Ä• diyeyyÄ• _ti Ä• rÄ• mÄ• diá¹ƒ abhiyuÃ±jitvÄ• gaá¹‡heyya. __hareyyÄ• _ti haranto ga

upanikkhittaá¹ƒ bhaá¹‡á¸• aá¹ƒ ``dehi me bhaá¹‡á¸• aâ€™â€™ nti vuccamÄ• no ``na mayÄ
vadanto gaá¹‡heyya. __iriyÄ• pathaá¹ƒ kopeyyÄ• _ti bhaá¹‡á¸• ahÄ• rakassa gamanÄ• diir
gaá¹‡heyya. kopaá¹ƒ katvÄ• gaá¹‡hÄ• tÄ«ti hi etasmiá¹ƒ atthe ``kopÄ«â€™â€™ ti \Ne 218
cÄ• veyyÄ• _ti á¹-hapitaá¹-á¹-hÄ• nato cÄ• veyya. __saá¹…ketaá¹ƒ vÄ«tinÄ• maye_ti parika
suá¹…kaghÄ• taá¹ƒ vÄ• atikkÄ• meyya.

ettha ca Ä• rÄ• mÄ• diabhiyuÃ±jane, sÄ• mikassa vimatuppÄ• danadhuranikkhepe, bhaá¹‡
sÄ«sabhÄ• rÄ• masanaphandÄ• panakhandhoropane, upanikkhitte ``dehi me bhaá¹‡á¸• aâ
``nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti bhaá¹‡anavimatuppÄ• danadhuranikkhepe, thalaá¹-
theyyacittenÄ• masanaphandÄ• panaá¹-hÄ• nÄ• cÄ• vane cÄ• ti catÅ«su paccekaá¹ƒ yathÄ
dukkaá¹-athullaccayapÄ• rÄ• jikÄ• yo veditabbÄ• . ``sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ nessÄ• m
paá¹-hamadutiyapÄ• dasaá¹…kÄ• mane, parikappitasuá¹…kaghÄ• taá¹-á¹-hÄ• nato paá¹-ha
dvÄ«su paccekaá¹ƒ kamena thullaccayapÄ• rÄ• jikÄ• yo veditabbÄ• . ayamettha
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akamissakattÄ• nÄ• nÄ• bhaá¹‡á¸• avasena yojanÄ• . e
sassÄ• mikassa dÄ• sassa vÄ• tiracchÄ• nagatassa vÄ• yathÄ• vuttena abhiyogÄ• dinÄ•
Ä• diyanaharaá¹‡Ä• divasena yojanÄ• daá¹-á¹-habbÄ• .

apica imÄ• ni cha padÄ• ni vaá¹‡á¹‡ayantena
nÄ• nÄ• bhaá¹‡á¸• aekabhaá¹‡á¸• asÄ• hatthikapubbappayogatheyyÄ• vahÄ• rasaá¹…khÄ
paÃ±cavÄ«sati avahÄ• rÄ• dassetabbÄ• chappadantogadhattÄ• sabbesampi avahÄ• rÄ•
kenaci abhiyogÄ• diÄ• kÄ• ranÄ• nattamattena bhinnÄ• ti taá¹ƒvasena paÃ±capaÃ±cakaá¹ƒ
saá¹ƒvaá¹‡á¹‡itaÃ±hi idaá¹ƒ adinnÄ• dÄ• napÄ• rÄ• jikaá¹ƒ suvaá¹‡á¹‡itaá¹ƒ nÄ• ma hotÄ«
purimÄ• ni dve paÃ±cakÄ• ni ``Ä• diyeyyÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ padÄ•
panetaá¹ƒ ``saá¹…ketaá¹ƒ vÄ«tinÄ• mayeâ€™â€™ ti chaá¹-á¹-haá¹ƒ padaá¹ƒ, taá¹ƒ tatiyap
nissaggiyaparikappÄ• vahÄ• ravasena yojetabbaá¹ƒ.

tattha sÄ• hatthika-saddena upacÄ• rato taá¹ƒsahacaritapaÃ±cakaá¹ƒ gahetvÄ• ``sÄ• hatt
paÃ±cakaÃ±cÄ• â€™â€™ ti vÄ• ``sÄ• hatthikÄ• di paÃ±cakaâ€™â€™ nti majjhepadalopa
__sÄ• hatthikapaÃ±cakaá¹ƒ_. evamuparipi. taá¹ƒ pana sÄ• hatthiko Ä• á¹‡attiko nissaggiyo
dhuranikkhepo cÄ• ti. tattha sako hattho sahattho, sahatthena nibbatto __sÄ• hatthiko_. eva
suá¹…kaghÄ• taparikappitokÄ• sÄ• naá¹ƒ anto á¹-hatvÄ• bahi nissajjanaá¹ƒ nissaggo, so e
aniyametvÄ• Ä• á¹‡attassa bhaá¹‡á¸• aggahaá¹‡ato \Be 247/ ca parassa telakumbhiyÄ• p
avassaá¹ƒ pivanakÄ• naá¹ƒ upÄ• hanÄ• dÄ«naá¹ƒ nikkhittÄ• naá¹ƒ telapÄ• tanato ca puret
pÄ• rÄ• jikasaá¹…khÄ• taá¹ƒ atthaá¹ƒ \Ne 219/ sÄ• dhetÄ«ti __atthasÄ• dhako_. so pana Ä
upÄ• hanÄ• dÄ«naá¹ƒ nikkhepappayogo ca. Ä• rÄ• mÄ• bhiyoge ca upanikkhittabhaá¹‡á¸•
tÄ• vakÄ• likabhaá¹‡á¸• adeyyÄ• namadÄ• ne ca dhurassa nikkhepo __dhuranikkhepo_.

pubbappayogapaÃ±cakaá¹ƒ nÄ• ma pubbappayogo sahappayogo saá¹ƒvidhÄ• vahÄ• ro sa

tattha Ä• á¹‡Ä• panaá¹ƒ bhaá¹‡á¸• aggahaá¹‡ato pubbattÄ• __pubbappayogo_ nÄ• ma.
á¹-hÄ• nÄ• cÄ• vanakhilasaá¹…kÄ• manappayogena saha vattamÄ• no __sahappayogo_. s
ekenÄ• pi bhaá¹‡á¸• e á¹-hÄ• nÄ• cÄ• vite sabbesaá¹ƒ avahÄ• ro __saá¹ƒvidhÄ• vahÄ• ro
pubbaá¹‡hÄ• dikÄ• laparicchedavasena saÃ±jÄ• nanakaraá¹‡aá¹ƒ. __nimittakammaá¹ƒ_ nA
akkhinikhaá¹‡anÄ• dikaraá¹‡aá¹ƒ.

theyyÄ• vahÄ• rapaÃ±cakaá¹ƒ pana sayameva dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• d
chappadantogadhattÄ• ``sabbesampi avahÄ• rÄ• naâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ sati ``ath
pakkhantaravasena visuá¹ƒ viya idaá¹ƒ paÃ±cakaá¹ƒ kasmÄ• vuttanti? nanu avocumhÄ• `
abhiyogÄ• diÄ• kÄ• ranÄ• nattamattena bhinnÄ• â€™â€™ ti, etÄ• disassa bhedassa sambh
yujjatÄ«ti evaá¹ƒ vuttaá¹ƒ. imassa paÃ±cakassa visuá¹ƒ uddharitvÄ• vacanaá¹ƒ pana pasid
daá¹-á¹-habbaá¹ƒ, kusa-saddena kusasaá¹…kÄ• manamadhippetaá¹ƒ abhedopacÄ• rena. t
channaÃ±ca parikappo ca __theyyÄ• ... pe ... parikappaá¹ƒ, _ dÄ«gho sandhivasena. tena
bhaveti sambandho. yo pana paá¹-icchannena avahÄ• rako, so atthato \Be 248/ paá¹-icchan
dvandasamÄ• santogadhattepicassa virodhÄ• bhÄ• vobhÄ• vasÄ• dhano cÄ• yaá¹ƒ channa
sandhicchedanÄ• dÄ«ni katvÄ• vÄ• tulÄ• kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡akÅ«á¹-Ä• d
__theyyÄ• vahÄ• rako_. balakkÄ• rena parasantakaá¹ƒ gaá¹‡hanto __balÄ• vahÄ• rako_. k
gaá¹‡hanto __kusÄ• vahÄ• rako_. tiá¹‡apaá¹‡á¹‡Ä• dÄ«hi yaá¹ƒ kiÃ±ci paá¹-icchÄ• detvÄ•
paá¹-icchannassa avahÄ• rako __paá¹-icchannÄ• vahÄ• rako_. sÄ• á¹-akÄ• dibhaá¹‡á¸• av
gabbhadvÄ• rÄ• diokÄ• savasena vÄ• parikappetvÄ• gaá¹‡hanto __parikappÄ• vahÄ• rak
parikappitabhaá¹‡á¸• aggahaá¹‡e parikappitaparicchedÄ• tikkame ca pÄ• rÄ• jikaá¹ƒ vedita

idÄ• ni panettha vinicchayaá¹ƒ dassetuá¹ƒ __ ``bhaá¹‡á¸• akÄ• lagghadesehÄ«â€™â€™ _
adinnÄ• dÄ• ne bhaá¹‡á¸• aÃ±ca kÄ• lo ca aggho ca deso ca tehi ca paribhogena ca vinicc
220/. tattha avahaá¹-abhaá¹‡á¸• assa sassÄ• mikassÄ• mikabhÄ• vaá¹ƒ sassÄ• mikepi sÄ•
sÄ• layanirÄ• layabhÄ• vaÃ±ca upaparikkhitvÄ• sÄ• layakÄ• le ce avahaá¹-aá¹ƒ, bhaá¹‡á¸•
vinicchayo __bhaá¹‡á¸• ena vinicchayo_. nirÄ• layakÄ• le ce avahaá¹-aá¹ƒ, pÄ• rÄ• jikaá¹ƒ
Ä• harÄ• pentesu dÄ• tabbaá¹ƒ. tadeva hi bhaá¹‡á¸• aá¹ƒ kadÄ• ci mahagghaá¹ƒ, kadÄ• ci
kÄ• le bhaá¹‡á¸• aá¹ƒ avahaá¹-aá¹ƒ, tasmiá¹ƒyeva kÄ• le yo tassa aggho, tena kÄ• tabbo v
vinicchayo_. navabhaá¹‡á¸• assa yo aggho, so pacchÄ• parihÄ• yati, tasmÄ• sabbadÄ• p
kÄ• tabbo vinicchayo __agghena vinicchayo_. bhaá¹‡á¸• uá¹-á¹-hÄ• nadese bhaá¹‡á¸• aá¹ƒ
aÃ±Ã±attha mahagghaá¹ƒ, tasmÄ• yasmiá¹ƒ dese bhaá¹‡á¸• aá¹ƒ avahaá¹-aá¹ƒ, tasmiá¹ƒy
vinicchayo __desena vinicchayo_. paribhogena \Be 249/ sÄ• á¹-akÄ• dino bhaá¹‡á¸• assa a
tassa paribhogavasena parihÄ«nÄ• parihÄ«nabhÄ• vaá¹ƒ upaparikkhitvÄ• kÄ• tabbo vinicc
vinicchayo_.

dutiyaá¹ƒ.

5-7__._ idÄ• ni tatiyaá¹ƒ dassetuá¹ƒ __ ``manussaviggahaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ
__manussaviggahaá¹ƒ_ kalalato paá¹-á¹-hÄ• ya jÄ«vamÄ• nakamanussajÄ• tikÄ• naá¹ƒ sa
saÃ±Ã±Ä• ya saddhiá¹ƒyeva ``vadhÄ• mi naâ€™â€™ nti vadhakacetanÄ• ya cetetvÄ• pak
viyojaye_ti yo bhikkhu jÄ• tiuá¹‡á¹‡aá¹ƒsunÄ• samuddhaá¹-atelabindumattaá¹ƒ kalalarÅ«pa
tato vÄ• uddhamapi tadanurÅ«pena upakkamena rÅ«pajÄ«vitindriyopakkame sati tadÄ• ya
arÅ«pajÄ«vitassÄ• pi voropanasambhavato ubhayajÄ«vitÄ• voropeyya. __vÄ• _-saddo vika
maraá¹‡e cetanÄ• yassa so maraá¹‡Ä• dhippÄ• yo. __satthahÄ• raka_nti jÄ«vitaá¹ƒ haratÄ
taá¹ƒ hÄ• rakaÃ±cÄ• ti satthahÄ• rakaá¹ƒ, taá¹ƒ. __assa_ manussaviggahassa. __upanikkh
vÄ• . etena thÄ• varappayogaá¹ƒ dasseti. __gÄ• heyya maraá¹‡Å«pÄ• ya_nti ``satthaá¹ƒ vÄ
khÄ• dÄ• â€™â€™ tiÄ• dinÄ• nayena maraá¹‡atthÄ• ya upÄ• yaá¹ƒ gÄ• hÄ• peyya vÄ• . e
__vadeyya maraá¹‡e guá¹‡a_nti kÄ• yavÄ• cÄ• dÅ«talekhÄ• hi ``yo evaá¹ƒ marati, so dhan
tiÄ• dinÄ• nayena maraá¹‡e guá¹‡aá¹ƒ pakÄ• seyya vÄ• . ubhayattha adhikÄ• ravasena vÄ
bhikkhu cutoti sambandho, sÄ• sanatoti viÃ±Ã±Ä• yati.

idÄ• ni panassa chabbidhe payogedassetuá¹ƒ __ ``payogÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
iddhivijjÄ• mayÄ• \Ne 221/ payogÄ• ti ime \Be 250/ cha payogÄ• ti sambandho. ka-kÄ• ralo
``sÄ• hatthÄ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ• anekatthe anekataddhitasambhavena sahatth
sÄ• hatthÄ«ti padasiddhi veditabbÄ• . sÄ• hatthi ca nissaggo ca Ä• á¹‡atti ca thÄ• varo cÄ•
vijjÄ• ca, tÄ• samimeti __iddhivijjÄ• mayÄ• , _ iddhimayo vijjÄ• mayoti vuttaá¹ƒ hoti. __payo
chappayogÄ• nÄ• ma hontÄ«ti attho. tattha sayaá¹ƒ mÄ• rentassa kÄ• yena vÄ• kÄ• yapp
paharaá¹‡aá¹ƒ __sÄ• hatthiko_ payogo. dÅ«re á¹-hitaá¹ƒ mÄ• retukÄ• massa kÄ• yÄ• dÄ«h
nissajjanaá¹ƒ __nissaggo_. ``asukaá¹ƒ nÄ• ma mÄ• rehÄ«â€™â€™ tiÄ• dinÄ• Ä• á¹‡Ä• pe
__Ä• á¹‡atti, _ opÄ• takhaá¹‡anaá¹ƒ apassenasaá¹ƒvidhÄ• naá¹ƒ asiÄ• dÄ«naá¹ƒ upanikkh
mÄ• raá¹‡atthaá¹ƒ kammavipÄ• kajÄ• ya iddhiyÄ• payojanaá¹ƒ __iddhimayo_. kammavipÄ
rÄ• jÄ• dÄ«naá¹ƒ rÄ• jiddhiÄ• dayo. tattha pituraÃ±Ã±o sÄ«haá¸·indassa dÄ• á¹-hÄ• koá¹-a
cÅ«á¸·asumanakuá¹-umbiyamÄ• raá¹‡e rÄ• jiddhi daá¹-á¹-habbÄ• , tadatthameva athabbaá
__vijjÄ• mayo_ payogo.

evaá¹ƒ chappayoge dassetvÄ• tesu Ä• á¹‡attippayogassa niyÄ• make dassetuá¹ƒ __ ``kÄ•
tattha yathÄ• vuttaá¹ƒ Ä• á¹‡attiá¹ƒ niyamenti saá¹…ketavisaá¹…ketatÄ• vasena paricchind
__Ä• á¹‡attiniyÄ• makÄ• _. te pana kÄ• lo ca vatthu ca Ä• vudhaÃ±ca iriyÄ• patho cÄ• ti ca
kiriyÄ• viseso okÄ• soti gaá¹‡anaparicchedavasena cha hontÄ«ti attho. tattha __kÄ• lo_ pul
ca. __vatthu_ mÄ• retabbo satto. __Ä• vudhaá¹ƒ_ asiÄ• di. __iriyÄ• patho_ mÄ• retabbassa
__kiriyÄ• viseso_ vijjhanÄ• di. __okÄ• so_ gÄ• mÄ• di. yo hi ``ajja, sveâ€™â€™ ti aniyamet
mÄ• rehÄ«â€™â€™ ti vutto yadÄ• kadÄ• ci pubbaá¹‡he mÄ• reti, natthi visaá¹…keto. yo p
\Be 251/ vutto majjhanhÄ• dÄ«su mÄ• reti, visaá¹…keto hoti, Ä• á¹‡Ä• pakassa anÄ• patti.
saá¹…ketavisaá¹…ketatÄ• vasena niyÄ• makatÄ• veditabbÄ• . iminÄ• va nayena vatthuÄ•

tatiyaá¹ƒ.

8-9__._ idÄ• ni catutthaá¹ƒ dassetuá¹ƒ __ ``jhÄ• nÄ• dibhedaâ€™â€™ _ntiÄ• dimÄ• ha. tat
attupanÄ• yikaÃ±ca paccuppannabhavassitaÃ±ca aÃ±Ã±Ä• padesarahitaÃ±ca jhÄ• nÄ• dib
vÄ• ekekaá¹ƒ katvÄ• vÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• viÃ±Ã±attipathe dÄ«pento nÄ• d
\Ne 222/ sambandho. tattha __attani_ sakasantÄ• ne __nosantaá¹ƒ_ anuppannattÄ• yeva a
nosantoti atthe tappuriso. __jhÄ• nÄ• dibheda_nti jhÄ• naá¹ƒ Ä• di yassa ``vimokkhasamÄ•
Ã±Ä• á¹‡adassana maggabhÄ• vanÄ• phalasacchi kiriyÄ• kilesappahÄ• navinÄ«varaá¹‡at
abhiratÄ«â€™â€™ ti (Vin III 198) vuttassa so jhÄ• nÄ• di, sova bhedo visesoti samÄ• so. ta
uttarimanussadhammaá¹ƒ. __attupanÄ• yika_nti ``ayaá¹ƒ mayi atthÄ«â€™â€™ ti Ä• rocana
``ahaá¹ƒ vÄ• ettha sandissÄ• mÄ«â€™â€™ ti attÄ• upanÄ«yati ettha dhammeti vÄ• attup
taá¹ƒ. __paccuppannabhavassita_nti paccuppannabhavo nÄ• ma idÄ• ni vattamÄ• no attab
so ca jhÄ• nÄ• dibhedoyeva, taá¹ƒ.

__aÃ±Ã±Ä• padesarahita_nti ``yo te vihÄ• re vasi, so bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sa
(Vin III 220) nayena aÃ±Ã±assa apadeso, tena rahito cattoti tappurisasamÄ• so, so rahito te
bahubbÄ«hi, jhÄ• nÄ• dibhedova \Be 252/, taá¹ƒ. __koá¹-á¹-hÄ• saá¹ƒ katvÄ• vÄ• _ti ``paá
dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ•
nayena koá¹-á¹-hÄ• saá¹ƒ katvÄ• vÄ• . __ekekaá¹ƒ katvÄ• vÄ• _ti ``paá¹-hamaá¹ƒ jhÄ• na
jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ ntiÄ• dinÄ• nayena ekekaá¹ƒ katvÄ• vÄ• . ettha ca ekanti
dvittaá¹ƒ. ettha pana katvÄ• ti karaá¹‡akiriyÄ• ya ekekavasena bhinnassa jhÄ• nÄ• dino att
vicchÄ• ti veditabbÄ• . __á¹-Ä«kÄ• yaá¹ƒ_ pana ``koá¹-á¹-hÄ• saá¹ƒ vÄ• ti ettha `jhÄ• nalÄ•
samÄ• dhilÄ• bhÄ«, samÄ• pattilÄ• bhÄ«mhÄ«â€™ ti evamÄ• dinÄ• nayena koá¹-á¹-hÄ• s
``ekekaá¹ƒ vÄ• ti `paá¹-hamassa jhÄ• nassa lÄ• bhÄ«, dutiyassa jhÄ• nassa lÄ• bhÄ«mhÄ«
ekekaá¹ƒ vÄ• ti atthoâ€™â€™ ti ca vuttaá¹ƒ. so pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca avut
__kÄ• yena vÄ• _ti hatthamuddÄ• divasena kÄ• yena vÄ• . __vÄ• cÄ• _ti ettha ya-kÄ• ro lu
``alajjitÄ• â€™â€™ tiÄ• dÄ«su viya. __viÃ±Ã±attipathe_ti kÄ• yavacÄ«viÃ±Ã±attÄ«naá¹ƒ ga
á¹-hatvÄ• ti ajjhÄ• haritabbaá¹ƒ. __dÄ«pento_ti ``iminÄ• ca iminÄ• ca kÄ• raá¹‡ena ayaá¹ƒ
atthÄ«â€™â€™ ti pakÄ• sento. __nÄ• dhimÄ• niko_ti appatte pattasaÃ±Ã±itÄ• saá¹…khÄ•
etassÄ• ti nÄ• dhimÄ• niko, bhikkhu. __Ã±Ä• te_ti viÃ±Ã±unÄ• manussajÄ• tikena sikkhÄ•
viÃ±Ã±Ä• te sati cuto bhave sÄ• sanatoti viÃ±Ã±Ä• yati. aÃ±Ã±Ä• padesena dÄ«payato par
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dukkaá¹-aá¹ƒ \Ne 223/ paá¹-hamasseva, sÄ• mantamiti vaá¹‡á¹‡itaá¹ƒ.

sesÄ• naá¹ƒ pana tiá¹‡á¹‡ampi, thullaccayamudÄ«ritanti ||

catutthaá¹ƒ.

<10> idÄ• ni \Be 253/ catunnampi cetesamasaá¹ƒvÄ• sataá¹ƒ abhabbataÃ±ca dÄ«petuá¹ƒ
_tiÄ• di Ä• raddhaá¹ƒ. ete cattÄ• ro __pÄ• rÄ• jikÄ• _ puggalÄ• __yathÄ• pure_ pubbe gih
ca viya asaá¹ƒvÄ• sÄ• ti sambandho. saha vasanti yasmÄ• sabbepi lajjino etesu kammÄ• c
bahiddhÄ• sandissatÄ«ti ekakammaá¹ƒ ekuddeso samasikkhatÄ• ti ime tayo saá¹ƒvÄ• sÄ•
apalokanÄ• dikaá¹ƒ catubbidhampi saá¹…ghakammaá¹ƒ sÄ«mÄ• paricchinnehi pakatattehi
__ekakammaá¹ƒ_ nÄ• ma. tathÄ• paÃ±cavidhopi pÄ• timokkhuddeso ekato uddisitabbattÄ«
paÃ±Ã±attaá¹ƒ pana sikkhÄ• padaá¹ƒ sabbehipi lajjÄ«puggalehi samaá¹ƒ sikkhitabbabhÄ• v
nÄ• ma. natthi te saá¹ƒvÄ• sÄ• etesanti __asaá¹ƒvÄ• sÄ• . ``abhabbÄ• â€™â€™ _tiÄ• dÄ«
tumatthe sampadÄ• navacanaá¹ƒ, tasmÄ• yathÄ• sÄ«sacchinno jÄ«vituá¹ƒ abhabbo, evaâ
bhikkhubhÄ• vÄ• ya bhikkhÅ« bhavituá¹ƒ abhabbÄ• ti attho.

<11> idÄ• ni pariyÄ• yÄ• á¹‡attÄ«hi sambhavante dassetuá¹ƒ __ ``pariyÄ• yo cÄ• â€™â€™
Ä• á¹‡atti ca tatiye manussaviggahe labbhatÄ«ti sambandho. tattha kÄ• yÄ• dÄ«hi yathÄ• v
so dhanaá¹ƒ vÄ• labhatÄ«â€™â€™ ti evamÄ• diviÃ±Ã±Ä• pako byaÃ±janabhÅ«to kÄ• yav
idaá¹ƒ dÄ«peti --- yathÄ• adinnÄ• dÄ• ne ``Ä• diyeyyÄ• â€™â€™ ti (Vin III 92) vuttattÄ• pÄ
muccati, na idha evaá¹ƒ. ``saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti (Vin III 172) pariyÄ• yakayÄ• ya
``dutiye panÄ• â€™â€™ _tiÄ• dÄ«su attho pÄ• kaá¹-oyeva. evamuparipi pÄ• kaá¹-amupekk

<12> idÄ• ni methunadhammÄ• dÄ«naá¹ƒ aá¹…gÄ• ni dassetuá¹ƒ __ ``sevetÅ«â€™â€™ _
__sevetukÄ• matÄ• citta_nti methunaá¹ƒ sevetuá¹ƒ \Be 254/ kÄ• metÄ«ti sevetukÄ• mo, tas
tÄ• ya sevetukÄ• matÄ• ya sampayuttaá¹ƒ cittanti tappuriso. __methunadhammassÄ• _ti m
itthipurisÄ• naá¹ƒ idanti methunaá¹ƒ, tameva dhammoti methunadhammo. idha pana upacÄ
methunadhammo nÄ• ma. atha \Ne 224/ vÄ• methunena jÄ• to dhammo pÄ• rÄ• jikÄ• patti
methunadhammassa methunadhammapÄ• rÄ• jikÄ• pattiyÄ• . __aá¹…gadvaya_nti aá¹…gÄ
__budhÄ• _ti vinayadharÄ• viÃ±Ã±uno.

<13> __manussasa_nti manussÄ• naá¹ƒ saá¹ƒ manussasaá¹ƒ, tadÄ• yattavatthukÄ• ca. e
petatiracchÄ• nagatÄ• yattaá¹ƒ nivatteti. __tathÄ• saÃ±Ã±Ä«_ti tathÄ• tÄ• disÄ• saÃ±Ã±Ä
atthÄ«ti tathÄ• saÃ±Ã±Ä«. parÄ• yattasaÃ±Ã±itÄ• cÄ• ti attho. bhÄ• vappadhÄ• nÄ• ime n
vÄ• ``buddhe ratanaâ€™â€™ ntiÄ• dÄ«su (Khp 6.3) viya. evamuparipi Ä«disesu. __theyya
thenabhÄ• vasaá¹…khÄ• taá¹ƒ cittaÃ±ca. __vatthuno garutÄ• _ti bhaá¹‡á¸• assa pÄ• daatin
garutÄ• ca. Å«napaÃ±camÄ• sake vÄ• atirekamÄ• sake vÄ• thullaccayaá¹ƒ. mÄ• sake vÄ
__avahÄ• ro_ti paÃ±cavÄ«satiyÄ• avahÄ• rÄ• naá¹ƒ aÃ±Ã±atarena avaharaá¹‡aÃ±cÄ• ti in
adinnÄ• dÄ• napÄ• rÄ• jikÄ• pattiyÄ• aá¹…gÄ• ni.

<14> __pÄ• á¹‡o mÄ• nussako_ti manussajÄ• tisambandho pÄ• á¹‡o ca, pÄ• á¹‡oti hi voh

pana jÄ«vitindriyaá¹ƒ vuccati. __pÄ• á¹‡asaÃ±Ã±itÄ• _ti pÄ• á¹‡oti saÃ±Ã±itÄ• ca, ghÄ• ta
cetanÄ• __ghÄ• tacetanÄ• , _ ``vadhÄ• mi naâ€™â€™ nti evaá¹ƒ pavattÄ• sÄ• ca, taá¹ƒs
sÄ• hatthikÄ• dÄ«naá¹ƒ channamaÃ±Ã±ataro __payogo_ ca, __tena_ payogena maraá¹‡aÃ
__paÃ±ca vadhahetuyo_ pÄ• á¹‡aghÄ• tÄ• pajjitabbaÄ• pattiyÄ• aá¹…gÄ• nÄ«ti attho.

<15> __attani_ \Be 255/ __asantatÄ• _ti uttarimanussadhammassa santÄ• ne avijjamÄ• na
__pÄ• pamicchatÄ• yÄ• rocanÄ• _ti yÄ• sÄ• ``idhekacco dussÄ«lo samÄ• no `sÄ«lavÄ• ti
tiÄ• dinÄ• (Vibh 851) nayena vuttÄ• pÄ• paicchatÄ• ya samannÄ• gatÄ• , tÄ• ya uttariman
__tassÄ• _ti yassa Ä• roceti, tassa. __manussajÄ• titÄ• _ti manussÄ• naá¹ƒ jÄ• ti yassa, ta
manussajÄ• titÄ• , sÄ• ca, __naÃ±Ã±Ä• padeso_ti na aÃ±Ã±Ä• padeso aÃ±Ã±Ä• padesÄ•
taá¹…khaá¹‡aá¹ƒyeva vijÄ• nanaÃ±cÄ• ti imÄ• ni __paÃ±ca ettha asantadÄ«pane_ asmiá¹ƒ
avijjamÄ• nauttarimanussadhammappakÄ• sananimitte pÄ• rÄ• jike __aá¹…gÄ• ni_ hetuyo

<16> evaá¹ƒ tesamasaá¹ƒvÄ• satÄ• bhabbatÄ• dÄ«ni dassetvÄ• idÄ• ni na te cattÄ• rova,
225/ te sabbepi samodhÄ• netvÄ• dassento __ ``asÄ• dhÄ• raá¹‡Ä• â€™â€™ _tiÄ• dimÄ•
pÄ• rÄ• jikÄ• dhammÄ• adhippetÄ• . teneva cettha pulliá¹…ganiddeso. tasmÄ• bhikkhunÄ
asÄ• dhÄ• raá¹‡Ä• pÄ• rÄ• jikÄ• dhammÄ• cattÄ• ro cÄ• ti evamettha attho daá¹-á¹-habb
ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• dikÄ• pÄ• rÄ• jikÄ• pannÄ• pariggayhanti. tÄ• su yÄ• avas
manussapurisassa akkhakÄ• naá¹ƒ adho jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ kapparÄ• naÃ±ca up
sÄ• diyati, ayaá¹ƒ __ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• _. yÄ• pana aÃ±Ã±issÄ• bhikkhuniyÄ•
paá¹-icchÄ• deti, sÄ• __vajjappaá¹-icchÄ• dikÄ• _. yÄ• ukkhittakaá¹ƒ bhikkhuá¹ƒ tassÄ• d
gahaá¹‡avasena anuvattati, sÄ• __ukkhittÄ• nuvattikÄ• _. kÄ• yasaá¹ƒsaggarÄ• gena tinta
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒ kÄ• yasaá¹ƒsaggatthÄ• ya purisassa hatthapÄ• se
sallapanaá¹ƒ saá¹…ketagamanaá¹ƒ purisassÄ• gamanasÄ• diyanaá¹ƒ \Be 256/ paá¹-icchan
hatthapÄ• se á¹-hatvÄ• kÄ• yopasaá¹ƒharaá¹‡anti imÄ• ni aá¹-á¹-ha vatthÅ«ni yassÄ• ava
__aá¹-á¹-havatthukÄ• _ nÄ• ma.

__abhabbakÄ• ekÄ• dasa cÄ• _ti ettha paá¹‡á¸• ako theyyasaá¹ƒvÄ• sako titthiyapakkanta
mÄ• tughÄ• tako pitughÄ• tako arahantaghÄ• tako bhikkhunidÅ«sako saá¹…ghabhedako lo
ubhatobyaÃ±janakoti ime abhabbÄ• ekÄ• dasa ca. tesu __paá¹‡á¸• ako_ti opakkamikanap
paá¹‡á¸• akabhÄ• vapakkhe pakkhapaá¹‡á¸• ako ca idha adhippetÄ• . Ä• sittausÅ«yapaá¹‡
upasampadÄ• ca na vÄ• ritÄ• . theyyasaá¹ƒvÄ• sako pana liá¹…gatthenakÄ• divasena tivid
pabbajitattÄ• liá¹…gamattaá¹ƒ thenetÄ«ti __liá¹…gatthenako_. bhikkhuvassagaá¹‡anÄ• dik
thenetÄ«ti __saá¹ƒvÄ• satthenako_. sikkhaá¹ƒ paccakkhÄ• ya evaá¹ƒ paá¹-ipajjantepi esev
yathÄ• vuttamubhayaá¹ƒ thenetÄ«ti __ubhayatthenako_. á¹-hapetvÄ• pana imaá¹ƒ tividhaá

rÄ• jadubbhikkhakantÄ• ra-rogaveribhayena vÄ• .

cÄ«varÄ• haraá¹‡atthaá¹ƒ vÄ• , liá¹…gaá¹ƒ Ä• diyatÄ«dha yo ||

saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, yÄ• va so suddhamÄ• naso.

theyyasaá¹ƒvÄ• sako nÄ• ma, tÄ• va esa na vuccatÄ«ti || (Sp (to Vin I) 110; Kkh paá¹-hama

titthiyapakkantakÄ• dayo \Ne 226/ tu taá¹ƒtaá¹ƒvacanatthÄ• nusÄ• rena veditabbÄ• . tiracc
á¹-hapetvÄ• manussajÄ• tikaá¹ƒ avaseso sabbo veditabbo. ime ekÄ• dasa puggalÄ• bhikk
pÄ• rÄ• jikÄ• pannasadisatÄ• ya ``pÄ• rÄ• jikÄ• â€™â€™ ti vuccanti. __vibbhantÄ• bhikkh
bhikkhunÄ« ca. sÄ• hi ettÄ• vatÄ• pÄ• rÄ• jikÄ• . mudukÄ• piá¹-á¹-hi yassa, so ca. so hi a
yadÄ• attano \Be 257/ aá¹…gajÄ• taá¹ƒ attano vaccamukhamaggesu paveseti, tadÄ• pÄ•

17-18__._ lambamÄ• namaá¹…gajÄ• tametassÄ• ti __lambÄ«_. so yathÄ• vuttesu pavesito
gaá¹‡hanto aá¹…gajÄ• taá¹ƒ parassa cÄ• _ti yo anabhiratiyÄ• pÄ«á¸·ito parassa suttassa v
aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hÄ• ti, so parassa aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hanto
__tatthevÄ• bhinisÄ«danto_ti yo anabhiratiyÄ• pÄ«á¸·ito tattheva parassa aá¹…gajÄ• te va
abhinisÄ«dati, so cÄ• ti ete dvayaá¹ƒdvayasamÄ• pattiyÄ• abhÄ• vepi magge maggappave
anulomikÄ• cattÄ• ro ca. __idhÄ• gatÄ• cattÄ• ro_ti idha khuddasikkhÄ• yaá¹ƒ yathÄ• vutt
pÄ• rÄ• jikÄ• dayo cattÄ• ro cÄ• ti __samodhÄ• nÄ• _ piá¹‡á¸• Ä«karaá¹‡avasena catuvÄ«
seso. ettha ca gÄ• thÄ• bandhavasena rassaá¹ƒ katvÄ• __ ``parÄ• jikÄ• â€™â€™ _ti vutta
mÄ• tughÄ• takÄ• dayo tatiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pannÄ• , bhikkhunidÅ«sako, mudupiá¹-
paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• evÄ• ti kuto catuvÄ«satÄ«ti? vuccate --- mÄ• tughÄ•
anupasampannÄ• eva adhippetÄ• . mudupiá¹-á¹-hikÄ• dayo cattÄ• ro kiÃ±cÄ• pi paá¹-ham
yasmÄ• pana ekena pariyÄ• yena methunadhammaá¹ƒ appaá¹-isevino honti, tasmÄ• visua

pÄ• rÄ• jikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesaniddesavaá¹‡á¹‡anÄ•

<19> vuá¹-á¹-hÄ• nassa garukattÄ• __garukÄ• _ti saá¹…ghÄ• disesÄ• vuccanti. __navÄ•
gaá¹‡anaparicchedo. nanu ``navÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ, ``terasÄ• â€™â€™ ti vatt
cirenÄ• pajjitabbe \Ne 227/ \Be 258/ cattÄ• ro yÄ• vatatiyake á¹-hapetvÄ• vÄ«tikkamakkhaa
paá¹-hamÄ• pattikÄ• vuccantÄ«ti. idÄ• ni te dassetuá¹ƒ __ ``mocetukÄ• matÄ• â€™â€™ _
__sukkassÄ• _ti Ä• sayadhÄ• tunÄ• nattato nÄ«lÄ• divasena dasavidhe sukke yassa kassa
__mocetukÄ• matÄ• _ti mocetukÄ• matÄ• ya, ya-kÄ• ro luttaniddiá¹-á¹-ho. iminÄ• pana vac
muccanassÄ• da muttassÄ• damethunassÄ• da phassassÄ• da kaá¹‡á¸• uvanassÄ• da das
vÄ• cassÄ• da gehasitapema vanabhaá¹…giya saá¹…khÄ• tesu ekÄ• dasassÄ• desu ekaá

tattha mocanÄ• ya assÄ• do sukhavedanÄ• __mocanassÄ• do_. muccane attano dhamma
__muccanassÄ• do_. evaá¹ƒ sabbattha sattamÄ«tappurisena attho daá¹-á¹-habbo. imehi pa
sampayuttaassÄ• dasÄ«sena rÄ• go vutto. gehanissitesu mÄ• tÄ• dÄ«su pemaá¹ƒ gehe sit
__gehasitapemaá¹ƒ, _ iminÄ• sarÅ«peneva rÄ• go vutto. santhavakaraá¹‡atthÄ• ya itthiyÄ•
__vanabhaá¹…giyaá¹ƒ, _ iminÄ• ca vatthuvasena rÄ• go vutto. methunassÄ• dopi itthiyÄ•
veditabbo. sabbattheva ca pana cetanÄ• nimittupakkamamocane sati visaá¹…ketÄ• bhÄ• v
hatthÄ• dinÄ• nimitte upakkamitvÄ• . __aÃ±Ã±atra supinantenÄ• _ti supinoyeva supinanto
tiÄ• dÄ«su viya anta-saddassa tabbhÄ• vavuttittÄ• . taá¹ƒ supinantaá¹ƒ vinÄ• __vimocayaá
__samaá¹‡o_ yo koci bhikkhu __garukaá¹ƒ_ garukÄ• pattisaá¹…khÄ• taá¹ƒ saá¹…ghÄ• dis
Ä• pajjeyyÄ• ti vuttaá¹ƒ hoti. ettha ca ajjhattarÅ«pabahiddhÄ• rÅ«paubhayarÅ«paÄ• kÄ• se
catÅ«su upÄ• yesu sati rÄ• gÅ«patthambhÄ• dÄ«su \Be 259/ ca kÄ• lesu yena kenaci aá¹…
``Ä• rogyatthÄ• yÄ• â€™â€™ tiÄ• dÄ«su yena kenaci adhippÄ• yena adhippÄ• yavatthubh
mocanassÄ• dacetanÄ• ya eva nimitte upakkamma mocento saá¹…ghÄ• disesaá¹ƒ Ä• pajja
daá¹-á¹-habbo.

paá¹-hamo.

<20> __kÄ• yasaá¹ƒsaggarÄ• gavÄ• _ti kÄ• ye saá¹ƒsaggo, tasmiá¹ƒ rÄ• go, so assa atthÄ
kÄ• yasaá¹ƒsaggarÄ• gasamaá¹…gÄ«ti attho. samaá¹‡o itthisaÃ±Ã±Ä«ti sambandho. __up
vÄ• yamitvÄ• . __manussitthiá¹ƒ samphusanto_ti antamaso lomenapi parÄ• masanto garuk
manussabhÅ«tÄ• amatÄ• itthÄ« __manussitthÄ«_. tattha ``kÄ• yasaá¹ƒsaggarÄ• gavÄ• â
\Ne 228/, itthiyÄ• gahitamokkhÄ• dhippÄ• yaÃ±ca paá¹-ikkhipati. itthiyÄ• vematikassa,
paá¹‡á¸• akapurisatiracchÄ• nagatasaÃ±Ã±issa ca thullaccayaá¹ƒ. itthiyÄ• pana kÄ• yena
kÄ• yappaá¹-ibaddhena kÄ• yÄ• masane ca yakkhÄ«petÄ«paá¹‡á¸• akÄ• naá¹ƒ kÄ• yena k
purisatiracchÄ• nagatitthÄ«naá¹ƒ kÄ• yena kÄ• yÄ• masanepi dukkaá¹-aá¹ƒ, tathÄ• yakkhÄ
kÄ• yappaá¹-ibaddhÄ• dÄ«su ca. matitthiyÄ• pana thullaccayaá¹ƒ. itthiyÄ• pana phusiyam
sace kÄ• yena na vÄ• yamati, anÄ• patti.

dutiyo.

<21> __tathÄ• _ti itthisaÃ±Ã±Ä«. __suá¹‡anti_nti viÃ±Ã±attipathe á¹-hatvÄ• attano vacana
__viÃ±Ã±uÃ±cÄ• _ti duá¹-á¹-hullÄ• duá¹-á¹-hullasallakkhaá¹‡asamatthaÃ±ca manussitthiá¹ƒ
vaccamaggapassÄ• vamaggÄ• naá¹ƒ vasena maggaá¹ƒ vÄ• methunaá¹ƒ vÄ• Ä• rabbhÄ•
__duá¹-á¹-hullavÄ• cÄ• rÄ• genÄ• _ti \Be 260/ duá¹-á¹-hÄ• ca sÄ• asaddhammappaá¹-isaá
lÄ• makajanasÄ• dhÄ• raá¹‡atÄ• yÄ• ti duá¹-á¹-hullÄ• . sÄ• va puna vÄ• cÄ• duá¹-á¹-hullav
assÄ• dasampayutto rÄ• goti samÄ• so, tena. __obhÄ• sitvÄ• _ti vaá¹‡á¹‡Ä• vaá¹‡á¹‡ayÄ•
asaddhammavacanaá¹ƒ vatvÄ• . asuá¹‡antiyÄ• pana dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• Ä• ro

dvinnaá¹ƒ maggÄ• naá¹ƒ vasena vaá¹‡á¹‡Ä• vaá¹‡á¹‡ehi, methunayÄ• canÄ• dÄ«hi vÄ• ``
ubhatobyaÃ±janakÄ• sÄ«â€™â€™ ti imesu tÄ«su aÃ±Ã±atarena akkosavacanena vÄ• obh
adhakkhakaubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa vaá¹‡á¹‡Ä• dibhaá¹‡ane thullaccayaá¹
yakkhÄ«petÄ«paá¹‡á¸• akÄ• naá¹ƒ vaccamaggapassÄ• vamagge Ä• dissa vaá¹‡á¹‡Ä• dibh
tesaá¹ƒ pana adhakkhakÄ• dike dukkaá¹-aá¹ƒ, tathÄ• manussitthÄ«naá¹ƒ ubbhakkhake ad
kÄ• yappaá¹-ibaddhe ca.

tatiyo.

<22> __attakÄ• mupaá¹-á¹-hÄ• na_nti methunadhammasaá¹…khÄ• tena kÄ• mena upaá¹-
attano atthÄ• ya kÄ• mupaá¹-á¹-hÄ• naá¹ƒ attakÄ• mupaá¹-á¹-hÄ• naá¹ƒ. atha vÄ• kÄ• mÄ
kÄ• maá¹ƒ attakÄ• maá¹ƒ, sayaá¹ƒ methunarÄ• gavasena patthitanti attho. attakÄ• maÃ±ca
attakÄ• mupaá¹-á¹-hÄ• naá¹ƒ. tassa vaá¹‡á¹‡o guá¹‡o, taá¹ƒ. __vatvÄ• _ti ``yadidaá¹ƒ kÄ•
etadaggaá¹ƒ upaá¹-á¹-hÄ• nÄ• naâ€™â€™ nti kÄ• mupaá¹-á¹-hÄ• ne vaá¹‡á¹‡aá¹ƒ \Ne 229
itthÄ«ti saÃ±Ã±Ä« pakÄ• setvÄ• ti attho. __vÄ• cÄ• _ti vÄ• cÄ• ya yakÄ• ralopavasena. __n
methunayuttÄ• ya, liá¹…gavipallÄ• savasena tÄ• ya ``arahasi tvaá¹ƒ mayhaá¹ƒ methunaá¹ƒ
ntiÄ• dikÄ• ya methunadhammappaá¹-isaá¹ƒyuttÄ• ya vÄ• cÄ• ya methunayÄ• cane methu
methunerÄ• go, so assa atthÄ«ti __methunarÄ• gÄ«, _ tassa. __garu hotÄ«_ti garukÄ• patt
__ma_-kÄ• ro padasandhikaro. ettha \Be 261/ pana paá¹‡á¸• ake paá¹‡á¸• akasaÃ±Ã±ino th
itthisaÃ±Ã±ino dukkaá¹-aá¹ƒ.

catuttho.

<23> itthiyÄ• vÄ• purisassa vÄ• sandesaá¹ƒ paá¹-iggahetvÄ• ti sambandho. __itthiyÄ• v
mÄ• turakkhitÄ• piturakkhitÄ• â€™â€™ tiÄ• dinÄ• (Vin III 303) ca ``dasa bhariyÄ• yo dhar
chandavÄ• sinÄ«â€™â€™ tiÄ• dinÄ• (Vin III 303) ca vuttÄ• ya vÄ«satividhÄ• ya itthiyÄ• v
taá¹ƒsambandhavasena tesaá¹ƒ mÄ• tÄ• dÄ«naá¹ƒ vÄ• . __sandesa_nti itthiyÄ• vÄ• puris
mÄ• tÄ• dÄ«hi vÄ• ``ehi, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• evaá¹ƒ bhaá¹
jÄ• yampatibhÄ• vasannissitaá¹ƒ sandesavacanaá¹ƒ. __paá¹-iggahetvÄ• _ti ``sÄ• dhÅ«â€™
vÄ• sampaá¹-icchitvÄ• . __vÄ«maá¹ƒsitvÄ• _ti yattha pesito, tesaá¹ƒ adhippÄ• yaá¹ƒ upapa
upaparikkhÄ• petvÄ• vÄ• . __haraá¹ƒ paccÄ• _ti itthÄ« vÄ• puriso vÄ• ``sÄ• dhÅ«â€™â€
vÄ• , yehi pesito, tesaá¹ƒ paccÄ• haranto vÄ• harÄ• pento vÄ• , jÄ• yampatibhÄ• vo hotu v
akÄ• raá¹‡ametaá¹ƒ. imÄ• ya tivaá¹…gasampattiyÄ• saá¹…ghÄ• diseso ca, dvÄ«hi aá¹…g
aá¹…gattayenÄ• pi thullaccayaá¹ƒ, ekena dukkaá¹-aá¹ƒ. keci pana ``haraá¹ƒ pacchÄ• â€™â
parikappetvÄ• ``pacchÄ• haraâ€™â€™ nti yojenti, taá¹ƒ na sundaraá¹ƒ __paccÄ• _ti upas
atthe sajjento pakÄ• sento gacchatÄ«ti hi __upasaggo_ nÄ• ma, tasmÄ• ``pati Ä• â€™â€™
``haraâ€™â€™ ntimassa padassa upari bhavitabbanti.

paÃ±camo.

<24> __saá¹ƒyÄ• citaparikkhÄ• ra_nti saá¹ƒ attanÄ• yÄ• cito vÄ• siÄ• diko parikkhÄ• ro ya
__adesitavatthuka_nti uttidutiyakammena adesitaá¹ƒ vatthu kuá¹-ikaraá¹‡appadeso yassÄ•
taá¹ƒ. __pamÄ• á¹‡Ä• tikkanta_nti \Ne 230/ idÄ• ni majjhimassa purisassa tisso vidatthiyo s
tÄ• ya ``dÄ«ghaso dvÄ• dasa vidatthiyo sugatassa vidatthiyÄ• tiriyaá¹ƒ sattantarÄ• â€™â€
vuttappamÄ• á¹‡aá¹ƒ ekatobhÄ• genÄ• pi atikkantÄ• pamÄ• á¹‡Ä• tikkantÄ• ti taá¹ƒ tiriyaá
catuhatthasaá¹…khÄ• taheá¹-á¹-himappamÄ• á¹‡e sati dÄ«ghato vuttappamÄ• á¹‡ato kesa
vaá¹-á¹-ati. tato Å«nake, dÄ«ghato ca vaá¸• á¸• hite ayaá¹ƒ kuá¹-isaá¹…khaá¹ƒ na gacchatÄ
vÄ• sÄ• gÄ• raá¹ƒ etaâ€™â€™ nti evaá¹ƒ attÄ• uddeso etissÄ• ti __attuddesÄ• . kuá¹-i_nti
katvÄ• ti sambandho. tattha __ullittÄ• _ nÄ• ma anto uddhaá¹ƒmukhaá¹ƒ littÄ• . __avalittÄ•
adhomukhaá¹ƒ littÄ• . ubhayathÄ• __ullittÄ• valittÄ• . katvÄ• _ti antobhÅ«takÄ• ritatthavase

tatthÄ• yaá¹ƒ vatthudesanakkamo --- tena kuá¹-ikÄ• rakena bhikkhunÄ• kuá¹-ivatthuá¹ƒ so
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÄ
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• __padabhÄ• jane_ (Vin III 349) vutta
tikkhattuá¹ƒ yÄ• citvÄ• sabbe vÄ• saá¹…ghapariyÄ• pannÄ• , saá¹…ghena vÄ• sammatÄ
netabbÄ• . tehi ca kipillikÄ• dÄ«hi soá¸·asahi upaddavehi virahitattÄ• anÄ• rambhaá¹ƒ anup
catÅ«hi vÄ• balibaddehi yuttena sakaá¹-ena ekacakkaá¹ƒ nibbodakapatanaá¹-á¹-hÄ• ne ek
Ä• viÃ±chituá¹ƒ sakkuá¹‡eyyatÄ• ya ``saparikkamanaâ€™â€™ nti sallakkhetvÄ• sacepi sa
tattheva, no ce, saá¹…ghamajjhaá¹ƒ gantvÄ• tena bhikkhunÄ• yÄ• citehi __padabhÄ• jane
Ã±attidutiyakammavÄ• cÄ• ya vatthu desetabbanti. adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkan
karissÄ• mÄ«ti sabbappayoge dukkaá¹-aá¹ƒ, idÄ• ni dvÄ«hi piá¹‡á¸• ehi niá¹-á¹-hÄ• naá¹ƒ g
paá¹-hamapiá¹‡á¸• adÄ• ne \Be 263/ thullaccayaá¹ƒ, dutiyadÄ• nena lepe saá¹…ghaá¹-ite s
vÄ• hoti, pamÄ• á¹‡Ä• tikkantÄ• eva vÄ• , eko saá¹…ghÄ• diseso, sÄ• rambhaaparikkama
sace ubhayavipannÄ• , dve ca saá¹…ghÄ• disesÄ• dve ca dukkaá¹-Ä• nÄ«ti sabbaá¹ƒ Ã±e

chaá¹-á¹-ho.

<25> __mahallaka_nti sassÄ• mikabhÄ• vena saá¹ƒyÄ• citakuá¹-ito mahantabhÄ• vena, va
pamÄ• á¹‡Ä• tikkamenÄ• pi kÄ• tabbabhÄ• vena ca mahantatÄ• ya mahattaá¹ƒ lÄ• ti Ä• da
iti á¹-hite ttassa lopo lassa ca dvittaá¹ƒ, taá¹ƒ. vasanaá¹ƒ attho payojanaá¹ƒ __vasanattho, _
ettha pana adesitavatthubhÄ• ve eko saá¹…ghÄ• diseso. sesaá¹ƒ anantarasadisameva. idh
leá¹‡aguhÄ• tiá¹‡akuá¹-ipaá¹‡á¹‡acchadanagehesu aÃ±Ã±ataraá¹ƒ kÄ• rentassa ca kuá¹-in
vÄ• sÄ• gÄ• raá¹ƒ vÄ• á¹-hapetvÄ• uposathÄ• gÄ• rÄ• dÄ«su aÃ±Ã±ataratthÄ• ya karonta

sattamo.

<26> amÅ«lakena antimena vatthunÄ• ti sambandho. __amÅ«lakenÄ• _ti dassanasaá¹…k
diá¹-á¹-hasutamutavasena pavattaparisaá¹…kÄ• saá¹…khÄ• tassa ca mÅ«lassa abhÄ• ven
amÅ«lakaá¹ƒ, tena. taá¹ƒ pana so Ä• panno vÄ• hotu, no vÄ• , etaá¹ƒ idha appamÄ• á¹‡aá
mÄ• tugÄ• maÃ±ca tathÄ• rÅ«pe á¹-hÄ• ne disvÄ• parisaá¹…kati, ayaá¹ƒ __diá¹-á¹-haparis
paá¹-icchanne vÄ• bhikkhussa ca mÄ• tugÄ• massa ca vacanaá¹ƒ sutvÄ• aÃ±Ã±assa atth
parisaá¹…kati, ayaá¹ƒ __sutaparisaá¹…kÄ• _. dhuttÄ• naá¹ƒ itthÄ«hi saddhiá¹ƒ \Be 264/ pa
pupphagandhasurÄ• dÄ«hi anubhavitvÄ• gataá¹-á¹-hÄ• naá¹ƒ disvÄ• ``kena nu kho idaá¹ƒ
vÄ«maá¹ƒsanto tattha kenaci bhikkhunÄ• gandhÄ• dÄ«hi pÅ«jÄ• katÄ• hoti, bhesajjatthÄ•
pÄ«taá¹ƒ, so tassa gandhaá¹ƒ ghÄ• yitvÄ• ``ayaá¹ƒ so bhavissatÄ«â€™â€™ ti parisaá¹…k
__mutaparisaá¹…kÄ• _ nÄ• ma. __antimena cÄ• _ti tato paraá¹ƒ vajjÄ• bhÄ• vena ante bha
__vatthunÄ• _ti bhikkhuno anurÅ«pesu ekÅ«navÄ«satiyÄ• pÄ• rÄ• jikesu dhammesu aÃ±Ã
__ca_-kÄ• ro panettha avadhÄ• raá¹‡e, tena saá¹…ghÄ• disesÄ• diá¹ƒ nivatteti. atha vÄ• _
aá¹-á¹-hÄ• nappayutto.

codento vÄ• codÄ• pentovÄ• cÄ• ti yojetabbo. __cÄ• vetu_nti brahmacariyÄ• cÄ• vanatth
cÄ• vanÄ• dhippÄ• yaá¹ƒ gahetvÄ• avasese akkosÄ• dhippÄ• yavuá¹-á¹-hÄ• panÄ• dhippÄ
paá¹-ikkhipati. __suá¹‡amÄ• na_nti idaá¹ƒ ``codentoâ€™â€™ tiÄ• dÄ«naá¹ƒ kammapadaá¹
codanaá¹ƒ paá¹-ikkhipati. parammukhÄ• pana sattahi Ä• pattikkhandhehi vadantassa dukk
``vatthusandassanÄ• Ä• pattisandassanÄ• saá¹ƒvÄ• sappaá¹-ikkhepo sÄ• mÄ«cippaá¹-ikk
II 385-386) saá¹…khepato vuttÄ• naá¹ƒ catunnaá¹ƒ codanÄ• naá¹ƒ vasena sayaá¹ƒ codent
parena yena kenaci codÄ• pento vÄ• . tasmÄ• yo bhikkhussa samÄ«pe á¹-hatvÄ• ``tvaá¹ƒ
assamaá¹‡osÄ«â€™â€™ tiÄ• dinÄ• vatthusandassanavasena vÄ• ``tvaá¹ƒ methunadham
tiÄ• dinÄ• Ä• pattisandassanavasena vÄ• ``assamaá¹‡osi, natthi tayÄ• saddhiá¹ƒ uposath
pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• , assamaá¹‡osÄ«â€™â€™ tiÄ• dinÄ• saá¹ƒ
abhivÄ• danÄ• disaá¹ƒvÄ• se paá¹-ikkhitte assamaá¹‡oti kasmÄ• ti puá¹-á¹-hassa ``assama
tiÄ• divacanehi sÄ• mÄ«cippaá¹-ikkhepavasena vÄ• antamaso \Be 265/ hatthamuddÄ• ya
dÄ«payato ``karotu me Ä• yasmÄ• okÄ• saá¹ƒ, ahaá¹ƒ taá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹
saá¹…ghÄ• diseso ceva dukkaá¹-aÃ±ca, okÄ• saá¹ƒ kÄ• retvÄ• codentassa pana saá¹…gh

aá¹-á¹-hamo.

<27> __aÃ±Ã±assÄ• _ti khattiyÄ• dijÄ• tikassa parassa. __kiriya_nti methunavÄ«tikkamasa
__tenÄ• _ti aÃ±Ã±assa vÄ«tikkamasaá¹…khÄ• tassa methunavÄ«tikkamasandassanena ka
yassa jÄ• tiÄ• dayo tato aÃ±Ã±ampi vatthuá¹ƒ lissati uddiá¹-á¹-he vitthÄ• raá¹ƒ silissati vohÄ
jÄ• tiÄ• dayova ``lesÄ• â€™â€™ ti vuccanti, tena jÄ• tilesanÄ• malesÄ• dinÄ• lesena. __a
diá¹-á¹-ho, tato aparampi bhikkhuá¹ƒ cÄ• vetuá¹ƒ antimena vatthunÄ• codayanti sambandh
khattiyajÄ• tiyo vÄ«tikkamanto diá¹-á¹-ho, tato aÃ±Ã±aá¹ƒ attano veriá¹ƒ khattiyajÄ• tikaá¹ƒ
passitvÄ• taá¹ƒ khattiyaá¹ƒ jÄ• tilesaá¹ƒ gahetvÄ• ``khattiyo mayÄ• diá¹-á¹-ho vÄ«tikkama

pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ Ä• pannosÄ«â€™â€™ ti codeti codÄ• peti vÄ• . evaá¹ƒ nÄ• ma
vinicchayakathÄ• aá¹-á¹-hame vuttasadisÄ• yeva.

navamo.

<28> ettÄ• vatÄ• ``garukÄ• navÄ• â€™â€™ ti uddiá¹-á¹-he vitthÄ• rato dassetvÄ• idÄ• n
paá¹-ipajjitabbÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``chÄ• deti jÄ• namÄ• pannaâ€™â€™ _ntiÄ• di
attanÄ• __Ä• pannaá¹ƒ_ saá¹…ghÄ• disesÄ• pattiá¹ƒ Ä• pattivasena vÄ• vatthuvasena vÄ
__yÄ• vatÄ• _ \Be 266/ yattakÄ• ni ahÄ• ni __chÄ• deti_ paá¹-icchÄ• deti, __tÄ• vatÄ• _ tat
parivÄ• so hotÄ«ti evaá¹ƒ padasandhivasena attho veditabbo. tattha paá¹-icchannaparivÄ•
samodhÄ• naparivÄ• soti tividho parivÄ• so. tesaá¹ƒ pana atisaá¹…khepanayena mukhama
vitthÄ• ravinicchayapavesopÄ• yasambhavo siyÄ• ti mukhamattaá¹ƒ dassayissÄ• ma.

tattha \Ne 233/ __paá¹-icchannaparivÄ• so_ nÄ• ma yathÄ• paá¹-icchannÄ• ya Ä• pattiyÄ•
paá¹-icchannadivase ca Ä• pattiyo ca sallakkhetvÄ• sace ekÄ• happaá¹-icchannÄ• hoti, ``a
sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yoâ€™â€™ tiÄ• dinÄ• __khan
Ä• gatanayena yÄ• cÄ• petvÄ• ``suá¹‡Ä• tu me bhante saá¹…gho, ayaá¹ƒ itthannÄ• mo bh
Ä• pajji ekÄ• happaá¹-icchannÄ• yoâ€™â€™ tiÄ• dinÄ• __khandhake_ Ä• gatanayeneva k
dÄ• tabbo. ekaá¹ƒ Ä• pajjitvÄ• ``sambahulÄ• â€™â€™ ti vinayakammaá¹ƒ karontassÄ• pi
``sambahulÄ• â€™â€™ ti vuttaá¹ƒ. nÄ• nÄ• vatthukÄ• supi eseva nayo. atha dvÄ«hÄ• dipp
pakkhaatirekapakkhamÄ• saatirekamÄ• sasaá¹ƒvaccharaatirekasaá¹ƒvaccharappaá¹-icchan
``dvÄ«happaá¹-icchannÄ• yo vÄ• â€™â€™ tiÄ• dinÄ• vatvÄ• yo yo Ä• panno hoti, tassa ta
yojanÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca sace appabhikkhuko Ä• vÄ• so hoti, sakkÄ• ratticchedaá¹
tattheva ``parivÄ• saá¹ƒ samÄ• diyÄ• mi, vattaá¹ƒ samÄ• diyÄ• mÄ«â€™ ti vattaá¹ƒ samÄ•
``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icc
Ä• rocetvÄ• puna Ä• gatÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Be 267/ Ä• rocentena pakatattena
ekacchanne sahavÄ• so, tena ca vinÄ• vÄ• so, Ä• gantukÄ• dÄ«naá¹ƒ upacÄ• ragatÄ• naá
ratticchedaÃ±ca vattabhedaÃ±ca akatvÄ• parivatthabbaá¹ƒ.

sace na sakkÄ• hoti parivÄ• saá¹ƒ sodhetuá¹ƒ, nikkhittavattena vasitukÄ• mo hoti, tattheva
ekassa puggalassa vÄ• santike ``parivÄ• saá¹ƒ nikkhipÄ• mi, vattaá¹ƒ nikkhipÄ• mÄ«â€™â
nikkhipitabbo. nikkhittakÄ• lato paá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• ne tiá¹-á¹-hati. athÄ• nena
ekena bhikkhunÄ• saddhiá¹ƒ parikkhittassa vihÄ• rassa parikkhepato, aparikkhittassa
parikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamitvÄ• mahÄ• maggato okkam
nisÄ«ditvÄ• antoaruá¹‡eyeva vattaá¹ƒ samÄ• diyitvÄ• Ä• rocetabbaá¹ƒ. sace bahi á¹-hitÄ•
passati vÄ• , dÅ«raá¹ƒ gantvÄ• pi Ä• rocetabbaá¹ƒ, anÄ• rocente ratticchedo ceva vattabhe

ajÄ• nantasseva upacÄ• rasÄ«maá¹ƒ pavisitvÄ• gacchanti, ratticchedova hoti, na vattabhe
tassa santike vattaá¹ƒ nikkhipitvÄ• vihÄ• raá¹ƒ gantabbaá¹ƒ. evaá¹ƒ yÄ• va rattiyo pÅ«renti
parivatthabbaá¹ƒ. ayaá¹ƒ tÄ• va __paá¹-icchannaparivÄ• so_.

__suddhanto_ \Ne 234/ duvidho cÅ«á¸·asuddhanto mahÄ• suddhantoti. tattha yo ``upasam
yattakaá¹ƒ nÄ• ma kÄ• laá¹ƒ ahaá¹ƒ suddhoâ€™â€™ ti jÄ• nÄ• ti, tattakaá¹ƒ apanetvÄ• ta
ekato katvÄ• dÄ• tabbaparivÄ• so __cÅ«á¸·asuddhanto_. yo pana sabbaso rattipariyantaá¹
tattha ca vematiko, tassa dÄ• tabbo __mahÄ• suddhanto_. Ä• pattipariyantaá¹ƒ jÄ• nÄ• tu v
akÄ• raá¹‡ametaá¹ƒ.

__samodhÄ• naparivÄ• so_ \Be 268/ nÄ• ma tividho odhÄ• nasamodhÄ• no agghasamodh
yo niá¹-á¹-hitaparivÄ• sopi vÄ• niá¹-á¹-hitamÄ• nattopi vÄ• anikkhittavatto aÃ±Ã±aá¹ƒ Ä• p
purimÄ• pattiyÄ• samÄ• vÄ• Å«natarÄ• vÄ• rattiyo paá¹-icchÄ• deti, tassa mÅ«lÄ• ya pa
parivutthadivase ca mÄ• nattaciá¹‡á¹‡adivase ca odhunitvÄ• makkhetvÄ• purimÄ• ya Ä• p
mÅ«ladivasaparicchede pacchÄ• Ä• pannaá¹ƒ Ä• pattiá¹ƒ samodahitvÄ• puna Ä• dito paá
__odhÄ• nasamodhÄ• no_ nÄ• ma. sace kassaci ekÄ• patti ekÄ• happaá¹-icchannÄ• , dvÄ
dasÄ• happaá¹-icchannÄ• , tÄ• saá¹ƒ agghena samodhÄ• ya tÄ• saá¹ƒ dasÄ• happaá¹-icch
ekÄ• happaá¹-icchannÄ• dÄ«nampi dÄ• tabbaparivÄ• so __agghasamodhÄ• no_ nÄ• ma. y
ekato katvÄ• dÄ• tabbaparivÄ• so __missakasamodhÄ• no_ nÄ• ma. dÄ• navidhi pana sab
Ä• dayo) Ä• gatanayeneva veditabbo.

evaá¹ƒ parivutthaparivÄ• so bhikkhu __mÄ• nattaá¹ƒ_ bhikkhÅ«naá¹ƒ mÄ• nanabhÄ• vaá¹
akhaá¹‡á¸• aá¹ƒ katvÄ• __careyya_ kareyya, sampÄ• deyyÄ• ti vuttaá¹ƒ hoti. tattha saá¹…
kataá¹ƒ tena bhikkhunÄ• saá¹…ghamajjhe vattaá¹ƒ samÄ• dÄ• petvÄ• ``ahaá¹ƒ, bhante, s
Ä• pajjiâ€™â€™ ntiÄ• dinÄ• __khandhake_ vuttanayena yÄ• cÄ• petvÄ• tattheva vuttanay
veditabbÄ• . iminÄ• pi vattaá¹ƒ nikkhipitukÄ• mena ce vattaá¹ƒ nikkhipitvÄ• catÅ«hi paÃ±ca
vuttappakÄ• raá¹ƒ padesaá¹ƒ gantvÄ• purimanayeneva heá¹-á¹-hÄ• vuttaá¹ƒ sahavÄ• sÄ•
Å«nattÄ• Å«ne gaá¹‡e caraá¹‡adosaÃ±ca vajjetvÄ• paá¹-ipajjitabbaá¹ƒ. appaá¹-icchannÄ•
parivÄ• saá¹ƒ adatvÄ• mÄ• nattameva dÄ• tabbaá¹ƒ. evaá¹ƒ ciá¹‡á¹‡aá¹ƒ kataá¹ƒ pariniá¹
yena \Be 269/, __taá¹ƒ_ bhikkhuá¹ƒ. vÄ«sati saá¹…gho gaá¹‡o assÄ• ti __vÄ«satÄ«gaá¹‡o
__saá¹…gho abbheyya_ sampaá¹-iccheyya, abbhÄ• nakammavasena osÄ• reyyÄ• ti vuttaá
etthÄ• pi samÄ• dÄ• naÄ• rocanayÄ• canÄ• ni, kammavÄ• cÄ• ca __khandhake_ vuttanay

<29> evaá¹ƒ \Ne 235/ tesu paá¹-ipajjitabbÄ• kÄ• raá¹ƒ dassetvÄ• idÄ• ni chÄ• danassa aá
``Ä• pattÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha na ukkhitto __anukkhitto, _ natthi antarÄ• yo ass
sakatthe ttapaccayavasena vÄ• , pahuno bhÄ• vo pahuttaá¹ƒ, taá¹ƒ assatthÄ«ti saddhÄ• div
anukkhitto ca anantarÄ• yo ca pahutto cÄ• ti dvando, tesaá¹ƒ bhÄ• vo anukkhittÄ• diguá¹‡o
pahuttatÄ• . Ä• patti ca anukkhitta ... pe ... pahuttatÄ• ca __Ä• patti ... pe ... pahuttatÄ• yo_

padasandhijo. tathÄ• tena pakÄ• rena Ä• pattiÄ• dÄ«su catÅ«su Ä• pattÄ• dipakÄ• rena sa
rassavasena. tassa bhÄ• vo __tathasaÃ±Ã±itÄ• , _ yathÄ• vuttaÄ• pattÄ• disaÃ±Ã±itÄ• ti vu
vuttasamuccayattho. kamanaá¹ƒ patthanaá¹ƒ kÄ• mo, chÄ• detuá¹ƒ kÄ• mo __chÄ• detukÄ
__atha chÄ• danÄ• _ cÄ• ti evaá¹ƒ dasa ca tÄ• ni aá¹…gÄ• ni cÄ• ti, tehi. __aruá¹‡uggama
paá¹-hamabÄ• lasÅ«riyaraá¹ƒsino uggamane sati __channÄ• _ hoti, Ä• pattÄ«ti seso.

tatthÄ• yamadhippÄ• yo --- yo bhikkhu
rÄ• jacoraaggiudakamanussaamanussavÄ• á¸·asarÄ«sapajÄ«vitabrahmacariyantarÄ• yÄ• n
natthitÄ• ya anantarÄ• yiko samÄ• no anantarÄ• yikasaÃ±Ã±Ä« hutvÄ• bhikkhuno santikaá
sakkuá¹‡eyyatÄ• ya \Be 270/ pahu samÄ• no pahusaÃ±Ã±Ä« hutvÄ• tividhaukkhepanÄ«ya
samÄ• no anukkhittasaÃ±Ã±Ä« hutvÄ• garukÄ• pattÄ«ti saÃ±Ã±Ä« garukaá¹ƒyeva Ä• patti
chÄ• deti, tassÄ• yaá¹ƒ Ä• patti ca channÄ• hotÄ«ti. sace panettha anÄ• pattisaÃ±Ã±Ä« vÄ
aÃ±Ã±Ä• pattikkhandhasaÃ±Ã±Ä« vÄ• vematiko vÄ• , acchannÄ• honti. Ä• rocentena pan
Ä• pannabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ tiÄ• dinÄ• nayena Ä• rocetabbaá¹ƒ. sace pana
Ä• roceti, tÄ• va tappaccayÄ• dukkaá¹-aá¹ƒ Ä• pajjati.

saá¹…ghÄ• disesaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ«varaniddesavaá¹‡á¹‡anÄ•

<30> ``khomaÃ±ca \Ne 236/ koseyyaÃ±cÄ• â€™â€™ tiÄ• dinÄ• napuá¹ƒsakaviggahena d
bhaá¹…gÄ• ni_. tattha __khoma_nti gacchajÄ• ti. upacÄ• rato pana khomena khomasuttena
upacÄ• rena vÄ• khomaá¹ƒ khomapaá¹-acÄ«varaá¹ƒ, tathÄ• avasesÄ• ni. __sÄ• á¹‡aá¹ƒ_
cÄ«varaá¹ƒ. __bhaá¹…gaá¹ƒ_ khomasuttÄ• dÄ«ni sabbÄ• ni ekaccÄ• ni vÄ• vomissetvÄ•
vÄ• kamayameva vÄ• ti keci. __kambala_nti manussalomaá¹ƒ vÄ• á¸·alomaÃ±ca á¹-hapetv
__etÄ• nÄ«_ti khomÄ• dÄ«ni yathÄ• vuttÄ• ni. saha anulomehÄ«ti __sÄ• nulomÄ• ni_. jÄ• t
cÄ«varÄ• ni bhavanti.

<31> idÄ• ni __ ``dukÅ«laâ€™â€™ _ntiÄ• dinÄ• tesaá¹ƒ anulomÄ• ni dasseti. tattha __du
dukÅ«lasaá¹…khÄ• tena kenaci vÄ• kavisesena vÄ• yitaá¹ƒ cÄ«varaá¹ƒ. __cevÄ• _ti samu
Ä• kaá¸• á¸• hitabbo. __paá¹-á¹-uá¹‡á¹‡a_nti paá¹-á¹-uá¹‡á¹‡esu jÄ• taá¹ƒ paá¹-á¹-uá¹‡á¹‡a
271/ bahuvacanantÄ• ti bahuvacanena viggaho. tathÄ• somÄ• rÄ• ca cÄ«nÄ• ca, tesu jÄ•
imÄ• ni tÄ«á¹‡i pÄ• á¹‡akehi katasuttamayÄ• ni. ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• jÄ• ta
pana khomÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ. __devadinna_nti devehi dinnaá¹ƒ kapparukkhe nib
tadetaá¹ƒ dukÅ«lÄ• di tassa tassa yathÄ• vuttassa khomÄ• dino anulomikaá¹ƒ hoti. tattha lo
anulomaá¹ƒ, yathÄ• sesalomÄ• ni anugataá¹ƒ lomaá¹ƒ tadanukÅ«lattÄ• ``anulomaâ€™â€™
taá¹ƒjÄ• tiyakaá¹ƒ yesaá¹ƒ kesaÃ±ci anukÅ«laá¹ƒ sabbampi ruá¸·hÄ«vasena ``anulomaâ€™
__anulomikaá¹ƒ, _ anukÅ«lanti attho. kathaá¹ƒ? dukÅ«laá¹ƒ sÄ• á¹‡assa anulomaá¹ƒ, paá¹

tÄ«á¹‡i koseyyassa anulomÄ• ni, iddhijaá¹ƒ devadinnaÃ±ca khomÄ• dÄ«namanulomanti.

32-3__._ evaá¹ƒ sÄ• nulomÄ• ni cÄ«varÄ• ni dassetvÄ• idÄ• ni adhiá¹-á¹-hÄ• nÄ• dikaá¹ƒ
``ticÄ«varaâ€™â€™ _ntiÄ• dimÄ• ha. tattha avuttepi avassaá¹ƒ vattabbatÄ• ya sabbattha c
ticÄ«varaÃ±ca ... pe ... kaá¹‡á¸• ucchÄ• diÃ±ca adhiá¹-á¹-heyya na vikappeyyÄ• ti samband
cÄ«varÄ• naá¹ƒ samÄ• hÄ• ro __ticÄ«varaá¹ƒ_. parikkhÄ• raÃ±ca taá¹ƒ coá¸·aÃ±cÄ• ti __p
vassassa yoggÄ• vassikÄ• , sÄ• va sÄ• á¹-ikÄ• __vassikasÄ• á¹-ikÄ• _. puÃ±chati anenÄ•
puÃ±chanaá¹ƒ mukhapuÃ±chanaá¹ƒ. nisÄ«danti etthÄ• ti nisÄ«danaá¹ƒ, mukhapuÃ±chana
__mukhapuÃ±chananisÄ«danaá¹ƒ_ \Ne 237/. sayanasukhÄ• diá¹ƒ paá¹-icca attharÄ«yatÄ«
__paccattharaá¹‡akaá¹ƒ_. kaá¹‡á¸• uá¹ƒ chÄ• detÄ«ti __kaá¹‡á¸• ucchÄ• di. adhiá¹-á¹-hahe
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• navannaá¹ƒ nÄ• maá¹ƒ gahetvÄ
vikappeyyÄ• _ti tassa tassa nÄ• maá¹ƒ gahetvÄ• na vikappeyya, tassa tassa pana nÄ• ma
cÄ«varaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vikappeyyÄ• ti adhippÄ• yo. __etthÄ• _ti imes
__ticÄ«vara_nti ticÄ«varanÄ• mena adhiá¹-á¹-hitaá¹ƒ. tathÄ• hi adhiá¹-á¹-hÄ• nato pubbe v
nÄ• ma natthi saá¹…ghÄ• á¹-iÄ• dippahonakassa paccattharaá¹‡Ä• divasenÄ• pi adhiá¹-á¹-
taá¹ƒ __vinÄ• ekÄ• haá¹ƒ_ ekadivasampi. __na vaseyyÄ• _ti aladdhasammutiko bhikkhu a
vÄ• saá¹ƒ na kareyyÄ• ti attho. evaá¹ƒ sati ticÄ«varaÃ±ca nissajjitabbaá¹ƒ hoti, pÄ• cittiyaÃ
Ä• pajjatÄ«ti dÄ«peti. nisÄ«danaá¹ƒ vinÄ• cÄ• tumÄ• saá¹ƒ na vaseyyÄ• ti sambandho. ca
samÄ• hÄ• ro catumÄ• saá¹ƒ, tameva __cÄ• tumÄ• saá¹ƒ_. taá¹ƒ accantasaá¹ƒyogavasena

<34> idÄ• ni __ ``imaâ€™â€™ _ntiÄ• dinÄ• ``adhiá¹-á¹-heyyÄ• â€™â€™ ti vuttamadhiá¹-á
saá¹…ghÄ• á¹-iá¹ƒ ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hal
__adhiá¹-á¹-hahe_ti hatthapÄ• se á¹-hitaá¹ƒ evaá¹ƒ adhiá¹-á¹-heyya. __ahatthapÄ• sa_nti h
hatthapÄ• so, aá¸• á¸• hateyyahatthabbhantaro. dvÄ• dasahatthabbhantarotipi vadanti. natt
ahatthapÄ• sÄ• , taá¹ƒ __etanti_ adhiá¹-á¹-haheti sambandho. kiá¹ƒ vuttaá¹ƒ hoti? antogabb
vÄ• tadaheva gantvÄ• nivattanayogge padese vÄ• á¹-hitaá¹ƒ cÄ«varaá¹ƒ sallakkhetvÄ• `
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-heyyÄ• ti vuttaá¹ƒ hoti. tato dÅ«re á¹-hitampi adhiá
vadanti. __sesesupÄ«_ti uttarÄ• saá¹…gÄ• dikaá¹‡á¸• uppaá¹-icchÄ• dipariyantesupi avase
nayo_ti ayameva nayo. yathÄ• saá¹…ghÄ• á¹-iyÄ• , evaá¹ƒ ``imaá¹ƒ uttarÄ• saá¹…gaá¹ƒ a
vuttanayovÄ• ti vuttaá¹ƒ hoti. adhiá¹-á¹-hahantena pana hatthena gahetvÄ• kÄ• yavikÄ• raa
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti cittena Ä• bhogaá¹ƒ katvÄ• kÄ• yena vÄ
vacÄ«bhedamattaá¹ƒ katvÄ• vÄ• cÄ• ya vÄ• . parikkhÄ• racoá¸·aá¹ƒ nÄ• ma pÄ• á¹-ekkaá
parikkhÄ• racoá¸·ampi adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti.

<35> idÄ• ni \Be 273/ evaá¹ƒ adhiá¹-á¹-hahato aÃ±Ã±aá¹ƒ laddhÄ• adhiá¹-á¹-hÄ• tukÄ• m
adhiá¹-á¹-hÄ• tabbanti dassetuá¹ƒ __ ``adhiá¹-á¹-hahantoâ€™â€™ _tiÄ• dimÄ• ha. tattha sa
yassa taá¹ƒ __saá¹…ghÄ• á¹-ippabhuti_. etaá¹ƒ ``adhiá¹-á¹-hahantoâ€™â€™ ti etthÄ• pi ``a
etthÄ• pi kammapadaá¹ƒ, ``pubbacÄ«varaâ€™â€™ nti \Ne 238/ ettha pana visesanaá¹ƒ hu

__paccuddharitvÄ• _ti pariccajitvÄ• . parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hahitvÄ• á¹-ha
saá¹…ghÄ• á¹-iÄ• dÄ«ni karoti, niá¹-á¹-hite rajane ca kappe ca imaá¹ƒ parikkhÄ• racoá¸·aá¹
adhiá¹-á¹-hÄ• tabbÄ• ni. __pattÄ• dhiá¹-á¹-hahane_ti pattassa adhiá¹-á¹-hÄ• ne. __tathÄ• _
tathÄ• pattepi adhiá¹-á¹-hÄ• nÄ• dikaá¹ƒ sabbanti attho. ettha pana ``imaá¹ƒ pattaá¹ƒ, etaá
vÄ• viseso.

<36> idÄ• ni paccuddhÄ• ravidhiá¹ƒ dassetuá¹ƒ __ ``etaâ€™â€™ _ntiÄ• dimÄ• ha. tattha _
rassaá¹ƒ katvÄ• niddiá¹-á¹-ho, so iti-saddato paraá¹ƒ yojetabbo, tasmÄ• ``etaá¹ƒ saá¹…gh
paccuddharÄ• mÄ«â€™â€™ ti vÄ• ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«â€™â€
veditabbo. __saá¹ƒse_ti vadeyya. __eva_nti yathÄ• nÄ• mena saá¹…ghÄ• á¹-i paccuddhar
uttarÄ• saá¹…gÄ• dÄ«nÄ«ti attho. __vidÅ«_ti paccuddharetimassa kattupadaá¹ƒ, paÃ±Ã±a
dÅ«rÄ• sannatÄ• dÄ« vuttanayena veditabbÄ• .

37-8__._ idÄ• ni saá¹…ghÄ• á¹-iÄ• dÄ«naá¹ƒ channaá¹ƒ pamÄ• á¹‡apariccheda á¹ƒ dasseti
_tiÄ• dinÄ• . pacchimo anto __pacchimanto, _ tena, pacchimakoá¹-iyÄ• ti attho. __dÄ«ghas
muá¹-á¹-hiyÄ• sahitaá¹ƒ paÃ±cakaá¹ƒ yassÄ• sÄ• muá¹-á¹-hipaÃ±cakÄ• , liá¹…gavipallÄ•
__muá¹-á¹-hipaÃ±cako_. muá¹-á¹-hi-saddenettha upacÄ• ravasena katamuá¹-á¹-hiko hattho
cÄ«varato Å«nÄ• ti samÄ• so. __apÄ«_ti vuttasamuccaye, tena \Be 274/ yathÄ• vuttapacch
uttamappamÄ• á¹‡Ä• ti attho. ``pacchimantenÄ• â€™â€™ ti idaá¹ƒ __muá¹-á¹-hittikaÃ±ca t
anuvattetvÄ• attho veditabbo. __ca_-saddo ``uttamantena sugatacÄ«varÅ«nÄ• pi vaá¹-á¹-a
samuccinoti. tattha idÄ• ni majjhimassa purisassa tisso vidatthiyo ekÄ• sugatavidatthi, tÄ• y
vidatthiyo dÄ«ghato sugatacÄ«varappamÄ• á¹‡aá¹ƒ, tiriyaá¹ƒ cha vidatthiyo, taá¹ƒ pana vaá
dÄ«ghato terasa hatthÄ• ekÄ• ca vidatthi, tiriyato nava hatthÄ• honti. taá¹ƒvasena ubhaya
viÃ±Ã±Ä• tabbÄ• .

uttarÄ• saá¹…gopi tattakovÄ• ti dassetuá¹ƒ __ ``tathÄ• ekaá¹ƒsikassapÄ«â€™â€™ _ti Ä•
tattha kÄ• tabbanti taddhite __ekaá¹ƒsikaá¹ƒ_. ``antaravÄ• sakoâ€™â€™ ccÄ• dinÄ• nivÄ•
antaraá¹ƒ majjhapadeso, antare majjhe kaá¹-ippadese vÄ• so vatthaá¹ƒ antaravÄ• so, soye
cÄ• pÄ«_ti samudÄ• yo, eko vÄ• samuccayo. aá¸• á¸• hena tatiyo bhÄ• go __aá¸• á¸• hate
hatthakoá¹-á¹-hÄ• sÄ• naá¹ƒ sampuá¹‡á¹‡Ä• naá¹ƒ tatiyakoá¹-á¹-hÄ• sasaá¹ƒsijjhane karaá
aá¸• á¸• ha-saddaniddiá¹-á¹-hÄ• yÄ• vidatthi \Ne 239/, sÄ• va tatiyoti niddiá¹-á¹-hoti
upaá¸• á¸• hahatthasaá¹…khÄ• to tatiyo bhÄ• go aá¸• á¸• hateyyo. so ca nÄ• nantarena dvi
dve hatthÄ• , ekÄ• ca vidatthi aá¸• á¸• hateyyo. taá¹ƒsanniyogena panettha antaravÄ• sako
veditabbo. dve hatthÄ• yassÄ• ti bÄ• hiratthasamÄ• so. pÄ• rupanenÄ• pi sakkÄ• nÄ• bhi
``dvihatthoâ€™â€™ _ti vuttaá¹ƒ. __vÄ• _-saddo aá¸• á¸• hateyyaá¹ƒ vikappeti. tiriyassa ant
chaá¹-á¹-hÄ«tappuriso, tiriyameva antoti vÄ• kammadhÄ• rayo ``gÄ• mantoâ€™â€™ tiÄ• c

<39> __ ``nisÄ«danassÄ• â€™â€™ _tiÄ• dinÄ• \Be 275/ nisÄ«danacÄ«varaá¹ƒ dasseti. e

same bhÅ«mibhÄ• ge eá¸·akalomÄ• ni uparÅ«pari santharitvÄ• kaÃ±jikÄ• dÄ«hi siÃ±citvÄ•
phÄ• litattÄ• tÄ«hi dasÄ• hi yutto parikkhÄ• raviseso. __vidatthÄ« dve_ti dve vidatthÄ«. __v

<40> __ ``kaá¹‡á¸• uppaá¹-icchÄ• dÄ«â€™â€™ _tiÄ• dinÄ• kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ
__kaá¹‡á¸• Å«_ti hi na atthato nÄ• naá¹ƒ, taggahaá¹‡ena panettha piá¸·akassÄ• vathullaka
kaá¹‡á¸• uá¹ƒ yathÄ• vuttaá¹ƒ piá¸·akÄ• diá¹ƒ paá¹-icchÄ• detÄ«ti kaá¹‡á¸• uppaá¹-icchÄ• d
paá¹-icchÄ• do, yathÄ• vuttakaá¹‡á¸• uyÄ• paá¹-icchÄ• do kaá¹‡á¸• uppaá¹-icchÄ• do, so a
kaá¹‡á¸• uppaá¹-icchÄ• dÄ«, tassa. __tiriya_nti tiriyato.

<41> __ ``vassikÄ• â€™â€™ _tiÄ• dinÄ• vassikasÄ• á¹-ikaá¹ƒ dasseti, taá¹ƒ suviÃ±Ã±eyy

<42> evaá¹ƒ pamÄ• á¹‡avantÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ dassetvÄ• vuttappamÄ• á¹‡Ä• tikka
pamÄ• á¹‡Ä• bhÄ• vagaá¹‡anÄ• bhÄ• vaÃ±ca dassetuá¹ƒ __ ``etthÄ• â€™â€™ _tiÄ• dimÄ
vuttappamÄ• á¹‡avantesu cÄ«varesu. __taduttari_ tato vuttappamÄ• á¹‡ato uttari nipÄ• ten
tappuriso. __karontassa_ sampÄ• dentassa. __chedanapÄ• cittÄ«_ti chedanena sahitÄ• pA
chinditvÄ• pÄ• cittiyaá¹ƒ desetabbanti vuttaá¹ƒ hoti. vuttappamÄ• á¹‡ato pana atirekaÃ±ca
``parikkhÄ• racoá¸·aâ€™â€™ nti adhiá¹-á¹-hÄ• tabbaá¹ƒ. yena mukhaá¹ƒ puÃ±chanti, taá¹ƒ
mukhassa coá¸·anti samÄ• se dvando. Ä• kaá¹…khitaá¹ƒ icchitaá¹ƒ pamÄ• á¹‡anti kammac
__Ä• kaá¹…khitappamÄ• á¹‡ikÄ• _. ettha ca ticÄ«varÄ• dÄ«su avuttepi gaá¹‡anavibhÄ• ge
paccattharaá¹‡amukhapuÃ±chanaparikkhÄ• racoá¸·e á¹-hapetvÄ• Ä• dito paá¹-á¹-hÄ• ya \b
chakkamekekameva vaá¹-á¹-ati. mukhapuÃ±chanacoá¸·Ä• ni paccattharaá¹‡Ä• ni ca bahÅ«

<43> __gaá¹‡anÄ• _ti ettha napuá¹ƒsakassa itthivacanena yogÄ• bhÄ• vÄ• ``na dÄ«pitÄ•
vipariá¹‡Ä• metvÄ• sambandhitabbaá¹ƒ, aá¹-á¹-hakathÄ• yaá¹ƒ na pakÄ• sitÄ• ti attho. tiá¹
ukkaá¹-á¹-haparicchedavaseneva vuttaá¹ƒ, vikappanÅ«pagapacchimena pacchimappamÄ•
yasmÄ• tattha taá¹ƒ sabbaá¹ƒ na dÄ«pitaá¹ƒ, tasmÄ• vikappanÅ«pagathavikÄ• di sabbaá¹
``parikkhÄ• racoá¸·aâ€™â€™ nti, bahÅ«ni ekato katvÄ• ``parikkhÄ• racoá¸·Ä• nÄ«â€™â€™
adhiá¹-á¹-hÄ• tabbanti dassento __ ``tathÄ• â€™â€™ _tiÄ• dimÄ• ha. iminÄ• parikkhÄ• ra
nidhÄ• namukhanti dasseti. __thavikÄ• diá¹ƒ_ thavikÄ• Ä• di yassa parissÄ• vanÄ• dinoti s
upagaá¹ƒ __vikappiyaá¹ƒ, _ taÃ±ca upari vakkhati.

<44> idÄ• ni tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ paá¹-ibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``ahatÄ• â€™â€
tattha ahatena navena adhotena kappaá¹ƒ sadisaá¹ƒ ahatakappaá¹ƒ, ekavÄ• radhotaá¹ƒ. a
__ahatÄ• hatakappÄ• ni, _ vatthÄ• ni, tesaá¹ƒ. dve guá¹‡Ä• paá¹-alÄ• ni yassa sÄ• ti dugu
paá¹-alarÄ• sÄ«sÅ«â€™â€™ ti hi abhidhÄ• nappadÄ«pikÄ• . __duguá¹‡Ä• _ dupaá¹-á¹-Ä•
Ä• saÃ±jÄ«yatÄ«ti __ukkarÄ• saá¹…go_. ekaccaá¹ƒ ekapaá¹-á¹-aá¹ƒ assa atthÄ«ti __ekacc
nipÄ• to vÄ• ekaccÄ«ti. __tathÄ• _ti samuccaye, antaravÄ• sako cÄ• ti vuttaá¹ƒ hoti. upam
uttarÄ• saá¹…go ekacciyo, evaá¹ƒ antaravÄ• sakoti attho.

<45> ``utÅ«â€™â€™ ti anekautu gahitÄ• ti ututo dÄ«ghakÄ• lato uddhaá¹-Ä• __utuddhaá¹
pilotikÄ• nanti attho. __sesÄ• _ti uttarÄ• saá¹…gaantaravÄ• sakÄ• . paá¹ƒsu viya kucchitaá
pavattatÄ«ti __paá¹ƒsukÅ«laá¹ƒ, _ rathikÄ• susÄ• nasaá¹…kÄ• rakÅ«á¹-Ä• dÄ«naá¹ƒ yatth
coá¸·akhaá¹‡á¸• aá¹ƒ, tasmiá¹ƒ. yÄ• yÄ• rucÄ«ti abyayÄ«bhÄ• ve __yathÄ• ruci, _ yÄ• va
vaá¹-á¹-atÄ«ti adhippÄ• yo.

<46> idÄ• ni tÄ«su chinditvÄ• kÄ• tuá¹ƒ appahontesu kÄ• tabbavidhiá¹ƒ dassetuá¹ƒ __ ``t
tattha ticÄ«varasamudÄ• yato ekadesabhÅ«tÄ• naá¹ƒ dvinnamekassa ca saá¹…khÄ• guá¹‡
__tÄ«sÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ. ekavacanassa bahvatthena yogÄ• bhÄ• vato
dvicÄ«varasaá¹…khÄ• tabahvatthavasena \Ne 241/ vacanaá¹ƒ vipariá¹‡Ä• metvÄ• yÄ• ni p
chinditabbÄ• ni, yaá¹ƒ pahoti, taá¹ƒ ekaá¹ƒ vÄ• chinditabbanti yojetabbaá¹ƒ. __pahontÄ«_t
pacchimacÄ«varappamÄ• á¹‡achinnakÄ• ni pahonti. __apÄ«_ti sambhÄ• vane, tÄ«su kÄ•
Ä• gantukapattaá¹ƒ. anu pacchÄ• Ä• dhÄ«yatÄ«ti anvÄ• dhi, yaá¹ƒ cÄ«varassopari saá¹…
Ä• ropetabbaá¹ƒ. __anÄ• diá¹‡á¹‡a_nti anÄ• ropitaá¹ƒ anvÄ• dhikaá¹ƒ. __na dhÄ• reyyÄ• _
dukkaá¹-anti dÄ«peti.

47-8__._ idÄ• ni ``ticÄ«varaá¹ƒ na vaseyya vinekÄ• haâ€™â€™ nti vuttÄ• naá¹ƒ tiá¹‡á¹‡aá
avippavÄ• salakkhaá¹‡aá¹ƒ dassetuá¹ƒ __ ``gÄ• meâ€™â€™ _tiÄ• dinÄ• __udositasikkhÄ
vuttaparihÄ• ramÄ• ha. tattha gÄ• me vÄ• ... pe ... vihÄ• re vÄ• ticÄ«varaá¹ƒ nikkhipitvÄ• t
``paá¹-o daá¸• á¸• hoâ€™â€™ tiÄ• dÄ«su viya avayavepi samudÄ• yavohÄ• ravasena tÄ«s
_nti vuttaá¹ƒ. __bhikkhusammutiyaÃ±Ã±atrÄ• _ti saá¹…ghena gilÄ• nassa bhikkhuno dÄ«ya
vippavÄ• sasammutiá¹ƒ vinÄ• . __vippavatthu_nti ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ragÄ• mÄ• d
nivesanÄ• dÄ«naá¹ƒ, tattha ca gabbhovarakÄ• naá¹ƒ cÄ«varassa vÄ• hatthapÄ• saá¹ƒ atik
\Be 278/ hutvÄ• vasituá¹ƒ. ettha ca gÄ• mÄ• dÄ«naá¹ƒ ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ratÄ•
gÄ• mÄ• dino parikkhepassa, parikkhepokÄ• sassa ca vasena satthaabbhokÄ• sÄ• naá¹ƒ s
veditabbÄ• . tattha eko abbhantaro aá¹-á¹-havÄ«satihattho hoti. ettha ca nivesanÄ• dÄ«ni g
sanniviá¹-á¹-hÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ visuá¹ƒ gÄ• massa gahitattÄ• , tathÄ• udositÄ• dÄ
nivesanaá¹ƒ.

tattha __udosito_ nÄ• ma yÄ• nÄ• dÄ«naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ sÄ• lÄ• . __pÄ• sÄ• do_
muá¹‡á¸• acchadanapÄ• sÄ• do. nÄ• vÄ• ca aá¹-á¹-o ca mÄ• á¸·o ca Ä• rÄ• mo ca __nÄ•
tasmiá¹ƒ. __aá¹-á¹-o_ nÄ• ma paá¹-irÄ• jÄ• dÄ«naá¹ƒ paá¹-ibÄ• hanatthaá¹ƒ iá¹-á¹-hakÄ• h
catupaÃ±cabhÅ«miko patissayaviseso. __mÄ• á¸·o_ ekakÅ«á¹-asaá¹…gahito caturassapÄ•
pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . sattho ca khettaÃ±ca khalaÃ±cÄ• ti dvando. __s
sakaá¹-asattho vÄ• . __khalaá¹ƒ_ vuccati dhaÃ±Ã±akaraá¹‡aá¹ƒ. __dumo_ nÄ• ma dumam
phuá¹-á¹-hokÄ• so upacÄ• ravasena. __abbhokÄ• so_ pana agÄ• make araÃ±Ã±eva adhip

<49> idÄ• ni ``etaá¹ƒ ... pe ... saá¹…ghÄ• á¹-iâ€™â€™ ntiÄ• dinÄ• navannameva paccudd
tesaá¹ƒ \Ne 242/ kÄ• laparicchedoti taá¹ƒ dassetuá¹ƒ __ ``rogÄ• â€™â€™ _tiÄ• di Ä• raddh
dattoti nÄ• mekadesenÄ• pi nÄ• mavohÄ• rato vassikasÄ• á¹-ikÄ• va ``sÄ• á¹-ikÄ• â€™â€™
gammamÄ• natthattÄ• vuttÄ• . kaá¹‡á¸• uppaá¹-icchÄ• dikÄ• ca __rogavassÄ• napariyant
mÄ• sÄ• rogavassÄ• nÄ• , te tadatikkamena paccuddharitabbatÄ• ya pariyantÄ• yÄ• santi

kiá¹ƒ vuttaá¹ƒ hoti? vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkame kattikapuá¹‡á¹‡amÄ• y
tathÄ• kaá¹‡á¸• uppaá¹-icchÄ• dikÄ• \Be 279/ Ä• bÄ• dhesu vÅ«pasantesÅ«ti vuttaá¹ƒ hot
vikappetabbÄ• â€™â€™ ti hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 469) vuttaá¹ƒ. etth
``paccuddharitvÄ• ti vassikasÄ• á¹-ikabhÄ• vato apanetvÄ• â€™â€™ ti vadiá¹ƒsu, taá¹ƒ na
paccuddhÄ• ravinayakammavisayeyeva paccuddhÄ• ra-saddassa diá¹-á¹-hattÄ• , ``cÄ• tum
tato paraá¹ƒ vikappetuâ€™â€™ nti (Vin I 358) __pÄ• á¸·i_vacanato ca. ``cÄ• tumÄ• saá¹ƒ a
ca catunnaá¹ƒ mÄ• sÄ• naá¹ƒ adhiá¹-á¹-hÄ• nena saha accantasaá¹ƒyogo dassitoti na tena
viÃ±Ã±Ä• yati. teneva __kurundaá¹-á¹-hakathÄ• yampi_ ``vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ a
paraá¹ƒ vikappetuâ€™â€™ nti (Vin I 358) vacanato kattikapuá¹‡á¹‡amÄ• ya eva paccuddha
vikappetabbÄ• ti vuttaá¹ƒ. tasmÄ• ``vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkamenÄ• pi
Ä• bÄ• dhavÅ«pasamenÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«â€™â€™ ti (kaá¹…kÄ• 0-a kath
vuttaá¹ƒ. __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi paccuddhÄ• ravasenÄ• pi adhiá¹-á¹-hÄ• naá¹
gahetabbo. evaÃ±hi sati sabbaá¹-á¹-hakathÄ• yo samenti, yutti ca aviruddhÄ• hontÄ«ti. __t
paccuddhÄ• rato upari. __vikappeyyÄ• _ti kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ paccuddharitvÄ• v
vassikasÄ• á¹-ikaá¹ƒ kattikapuá¹‡á¹‡amÄ• yaá¹ƒ paccuddharitvÄ• hemantassa paá¹-hama
asati dukkaá¹-anti adhippÄ• yo. __sesÄ• _ti apare satta cÄ«varÄ• ni sesÄ• . natthi pariyanta
kÄ• laparicchedo etesanti __apariyantikÄ• _.

<50> idÄ• ni paccattharaá¹‡Ä• dikaá¹ƒ cÄ«varacatukkaá¹ƒ sadasÄ• dikaá¹ƒ vaá¹-á¹-ati, nÄ
``paccattharaá¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha. tattha parikkhÄ• ro ca mukhapuÃ±chanaÃ±cÄ
parikkhÄ• ramukhapuÃ±chanameva coá¸·akanti kammadhÄ• rayo. dvandasamÄ• sante suy
parikkhÄ• ra-saddato ca paraá¹ƒ daá¹-á¹-habbo \Be 280/ ``parikkhÄ• racoá¸·akaâ€™â€™ n
sÄ• maÃ±Ã±ajotanÄ• ya visesepi avaá¹-á¹-hÄ• nato á¹-hapetvÄ• paÃ±ca cÄ«varÄ• ni
parikkhÄ• racoá¸·anÄ• menÄ• dhiá¹-á¹-hitÄ• ni avasesaá¹ƒ \Ne 243/ daá¹-á¹-habbaá¹ƒ. pac
parikkhÄ• ramukhapuÃ±chanacoá¸·akaÃ±ca __paccattharaá¹‡a ... pe ... coá¸·aka_Ã±ca __
cÄ«varacatukkaá¹ƒ sadasampi arattampi anÄ• diá¹‡á¹‡akappampi labbhanti sambandho. _
kÄ• hici dasÄ• hÄ«ti sadasaá¹ƒ. sadasake labbhamÄ• ne adasampi labbhatevÄ• ti sadasan
ettha attho. __pi_-saddo vuttÄ• vuttasampiá¹‡á¸• anattho. __aratta_nti nÄ«lapÄ«tÄ• dirajan
__pi_-saddena raÃ±jitanÄ«lapÄ«tÄ• dikampi anÄ• diá¹‡á¹‡akappampÄ«ti. Ä• diá¹‡á¹‡o kap
__anÄ• diá¹‡á¹‡akappampi_. pi-saddena Ä• diá¹‡á¹‡akappampi.

nanu ca ``na bhikkhave sabbanÄ«lakÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• nÄ«â€™â€™ tiÄ• di

sabbanÄ«lakasabbapÄ«takasabbalohitakacÄ«varÄ• ni sÄ• maÃ±Ã±ena paá¹-ikkhittÄ• nÄ«t
cÄ«varacatukkaá¹ƒ sadasÄ• dikaá¹ƒ vaá¹-á¹-ati, kathaÃ±ca anÄ• diá¹‡á¹‡akappampi vaá¹-á
``tena kho pana samayena aÃ±Ã±ataro bhikkhu kusacÄ«raá¹ƒ nivÄ• setvÄ• â€™â€™ tiÄ• d
I 371) ``na bhikkhave kusacÄ«raá¹ƒ ... pe ... titthiyaddhajo dhÄ• retabbo. yo dhÄ• reyya, Ä•
thullaccayassÄ• â€™â€™ tiÄ• dinÄ• (Vin I 371) uppannavatthuvaseneva nivÄ• sanapÄ• ru
paá¹-ikkhittattÄ• ca tattheva __aá¹-á¹-hakathÄ• ya_Ã±ca (Sp (to Vin I) 372) ``sabbanÄ«lakÄ
dhovitvÄ• puna rajitvÄ• dhÄ• retabbÄ• ni, na sakkÄ• ce honti dhovituá¹ƒ, paccattharaá¹‡Ä
dupaá¹-á¹-acÄ«varassa vÄ• majjhe dÄ• tabbÄ• ni, acchinnadasadÄ«ghadasÄ• ni dasÄ• ch
kaÃ±cukaá¹ƒ labhitvÄ• phÄ• letvÄ• rajitvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, veá¹-hanepi esev
nivÄ• sanapÄ• rupanavaseneva dhÄ• raá¹‡aparibhogÄ• naá¹ƒ \Be 281/ vuttattÄ• ca __dub
(Sp (to Vin IV) 368) ``yaá¹ƒ nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ• sakkÄ• hoti, tadeva cÄ«v
nti paÃ±cannaá¹ƒyeva kappabinduno anuÃ±Ã±Ä• tattÄ• ca
ticÄ«varakaá¹‡á¸• uppaá¹-icchÄ• divassikasÄ• á¹-ikasaá¹…khÄ• tÄ• ni paÃ±ca cÄ«varÄ• ni
adasÄ• ni asabbanÄ«lakÄ• dÄ«ni kappiyarajanarajitÄ• ni Ä• diá¹‡á¹‡akappÄ• niyeva honti,
parÄ• ni cattÄ• rÄ«ti cÄ«varacatukkameva sadasÄ• dikaá¹ƒ anÄ• diá¹‡á¹‡akappampi vaá¹-á

<51> sesacÄ«varapaÃ±cakaá¹ƒ adasaá¹ƒyeva rajitaá¹ƒyeva Ä• diá¹‡á¹‡akappaá¹ƒva kapp
kappiyarajanena rajitaá¹ƒ. nisÄ«danassa yathÄ• vuttenatthena sabbattha adasatthaá¹ƒ nise
``sadasaá¹ƒva nisÄ«danaâ€™â€™ _nti vuttaá¹ƒ. sati hi sambhave byabhicÄ• re ca visesan

<52> idÄ• ni \Ne 244/ anadhiá¹-á¹-hite anissaá¹-á¹-he ca kÄ• pavattÄ«ti taá¹ƒ dassetuá¹ƒ _
``anadhiá¹-á¹-hitaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __anadhiá¹-á¹-hita_nti ticÄ«varÄ• divase
__anissaá¹-á¹-ha_nti yassa kassaci dÄ• nalakkhaá¹‡ena adinnaá¹ƒ. __vikappetvÄ• paribhu
vakkhamÄ• nanayena ekabahubhÄ• vaá¹ƒ, sannihitÄ• sannihitabhÄ• vaÃ±ca sallakkhetvÄ•
paribhuÃ±jeyya. vakkhamÄ• nanayena pana viÃ±Ã±Ä• yatÄ«ti ``paccuddharitvÄ• â€™â€™

idÄ• ni ``vikappetvÄ• â€™â€™ ti vuttaá¹ƒ kÄ«disaá¹ƒ taá¹ƒ heá¹-á¹-himantena vikappiyanti
``hatthÄ• â€™â€™ _tiÄ• di. tattha hattho dÄ«ghena yassa taá¹ƒ __hatthadÄ«ghaá¹ƒ. tato_t
upaá¸• á¸• ho hatthassa dutiyo bhÄ• go vidatthisaá¹…khÄ• to vitthÄ• rena yassa taá¹ƒ __up

<53> idÄ• ni yathÄ• vuttavidhÄ• naá¹ƒ tecÄ«varikasseva vasena, aparo pana aÃ±Ã±athÄ•
dassetuá¹ƒ __ ``ticÄ«varassÄ• â€™â€™ _tiÄ• dimÄ• ha \Be 282/. tattha nÄ• menÄ• dhiá¹-á
etassÄ• ti __ticÄ«varo_. tassa vinayatecÄ«varikassÄ• ti attho, na parikkhÄ• racoá¸·anÄ• me
adhiá¹-á¹-hitacÄ«varassa. vinayatecÄ«varikassa pana udositasikkhÄ• pade vuttaparihÄ• ro
__parikkhÄ• racoá¸·iyo_ti parikkhÄ• racoá¸·amassa atthÄ«ti á¹‡ikena ya-kÄ• ro. __sabba_n
cÄ«varaá¹ƒ. __tathÄ• vatvÄ• _ti ekabahubhÄ• vaá¹ƒ, sannihitÄ• sannihitabhÄ• vaÃ±ca Ã±
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• vatvÄ• . __adhiá¹-á¹-hatÄ«_t

<54> adhiá¹-á¹-hitacÄ«varaá¹ƒ pana paribhuÃ±jato kathaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«
``acchedÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha acchedo ca vissajjanaÃ±ca gÄ• ho ca vibbham
nÄ• ma corÄ• dÄ«hi acchinditvÄ• gahaá¹‡aá¹ƒ. __vissajjanaá¹ƒ_ paresaá¹ƒ dÄ• naá¹ƒ. __
gahaá¹‡aá¹ƒ. __vibbhamo_ sikkhaá¹ƒ appaccakkhÄ• ya gihibhÄ• vÅ«pagamanaá¹ƒ. tadÄ•
cÄ«varassa nirÄ• layabhÄ• vena pana pariccÄ• goti. __á¹-Ä«kÄ• yaá¹ƒ_ pana bhÄ• diso bh
adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti atthaá¹ƒ vikappetvÄ• bhikkhuniyÄ• gihibhÄ• vÅ«pagam
gahetabbaá¹ƒ, kÄ• raá¹‡aá¹ƒ panettha amhÄ• kaá¹ƒ garÅ«hiyeva __sÄ• ratthadÄ«paniyaá¹
``bhikkhuniyÄ• `hÄ«nÄ• yÄ• vattanenÄ• â€™ ti visesetvÄ• avuttattÄ• bhikkhuniyÄ• hi gih
adhiá¹-á¹-hÄ• navijahanaá¹ƒ visuá¹ƒ vattabbaá¹ƒ natthi tassÄ• vibbhamaneneva assamaá¹
vuttaá¹ƒ. nanu ca bhikkhuno appaccakkhÄ• tasikkhassa gihibhÄ• vÅ«pagamanena adhiá¹-á
nirÄ• layabhÄ• vo kÄ• raá¹‡abhÄ• vena \Ne 245/ vutto, evaá¹ƒ sati parivattaliá¹…gassa nat
kathamassa adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«ti? saccametaá¹ƒ, tathÄ• pi buddhamataÃ±Ã±Å«
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) I 69) ``yaá¹ƒ panassa bhikkhubhÄ• ve \Be 283/ ad
ticÄ«varaÃ±ca patto ca, taá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vijahati, puna adhiá¹-á¹-hÄ• tabbaâ€™â€
natthettha dosoti.

__mÄ• raá¹‡aliá¹…gasikkhÄ• _ti uttarapadalopena upacÄ• rena vÄ• liá¹…gaparivattanaá¹
``liá¹…gasikkhÄ• â€™â€™ ti ca vuttaá¹ƒ. iti ete aá¹-á¹-ha sabbesu navasu cÄ«varesu adhiá
vippavÄ• so, tassa kÄ• raá¹‡Ä• hontÄ«ti pÄ• á¹-haseso. ticÄ«varassa pana na kevalaá¹ƒ in
vinividdhachiddaÃ±ca adhiá¹-á¹-hÄ• naviyogakÄ• raá¹‡anti liá¹…gavacanaÃ±ca parivattetvÄ
abbhantare ekassapi tantuno abhÄ• vena vinividdhaá¹ƒ vinivijjhitvÄ•
gatachiddaá¹ƒkaniá¹-á¹-haá¹…gulinakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ __vinividdhachiddaá¹ƒ_.
ca uttarÄ• saá¹…gassa ca dÄ«ghantato vidatthippamÄ• á¹‡assa, tiriyantato aá¹-á¹-haá¹…gu
antaravÄ• sakassa pana dÄ«ghantato vidatthippamÄ• á¹‡asseva tiriyantato caturaá¹…gulap
orato chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhindati, sÅ«cikammaá¹ƒ katvÄ• puna adhiá¹-á¹-hÄ• t
karontena ca chinditvÄ• dubbalaá¹-á¹-hÄ• nÄ• panayanena chiddaá¹ƒ adassetvÄ• kÄ• tab

<55> idÄ• ni akappiyÄ• ni dassetuá¹ƒ __ ``kusÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha kusÄ•
ca, tesaá¹ƒ cÄ«rÄ• ni __kusa ... pe ... cÄ«rÄ• ni_. tattha kusena ganthetvÄ• kataá¹ƒ kusacÄ
vÄ• kena ganthetvÄ• kataá¹ƒ vÄ• kacÄ«raá¹ƒ, tÄ• pasÄ• naá¹ƒ vakkalaá¹ƒ. phalakasaá¹‡á
sibbitvÄ• kataá¹ƒ phalakacÄ«raá¹ƒ. __kesavÄ• laja_nti kesehi ca vÄ• lehi ca jÄ• taá¹ƒ vÄ•
sambandho. __ulÅ«kapakkhÄ• jinakkhipe_ti ulÅ«kÄ• naá¹ƒ kosiyasakuá¹‡Ä• naá¹ƒ pakkha
nivÄ• sanaÃ±ca ajinakkhipaá¹ƒ salomaá¹ƒ sakhuraá¹ƒ ajinamigÄ• naá¹ƒ cammaÃ±ca dhÄ•
sambandho.

<56> __kadalerakakkadussesÅ«_ti kadaliyo ca erako ca akko ca, tesaá¹ƒ dussÄ• ni vatthÄ
makacivÄ• kehi \Be 284/ kate __potthake cÄ• pi_ dukkaá¹-aá¹ƒ. nimittatthe cetaá¹ƒ bhumma
kadalidussÄ• disaddena taá¹ƒdhÄ• raá¹‡amadhippetaá¹ƒ, tasmÄ• taá¹ƒdhÄ• raá¹‡animitta

attho. evaá¹ƒ sabbattha. ``nÄ«lako cÄ• â€™â€™ tiÄ• dinÄ• dvando. sabbÄ• nÄ«laka ... pe
kammadhÄ• rayo. nÄ«lÄ• divaá¹‡á¹‡ayogena \Ne 246/ vatthaá¹ƒ nÄ«lÄ• di. __nÄ«lakaá¹ƒ_
__maÃ±jeá¹-á¹-haá¹ƒ_ maÃ±jeá¹-á¹-hikavaá¹‡á¹‡aá¹ƒ. __pÄ«taá¹ƒ_ kaá¹‡ikÄ• rapupphava
jayasumanapupphavaá¹‡á¹‡aá¹ƒ. __kaá¹‡hakaá¹ƒ_ addÄ• riá¹-á¹-hakavaá¹‡á¹‡aá¹ƒ. sabba
yojetabbo.

<57> __mahÄ• ... pe ... ratte_ti mahÄ• raá¹…go ca mahÄ• nÄ• maraá¹…go ca, tehi ratte.
suyyamÄ• naá¹ƒ sabbasaddamanuvattiyaá¹ƒ, ``sabbamahÄ• raá¹…garatteâ€™â€™ tiÄ• di
asabbanÄ«lakÄ• di kappiyarajanarajitaá¹ƒ paribhuÃ±jantassa natthi dosoti dÄ«peti. tattha m
satapadipiá¹-á¹-hivaá¹‡á¹‡o. mahÄ• nÄ• maraá¹…go sambhinnavaá¹‡á¹‡o, so pana paá¹‡á
padumavaá¹‡á¹‡otipi vadanti. __tirÄ«á¹-ake_ti taá¹ƒ nÄ• maka rukkhatace. __acchinnadÄ«
acchinnattÄ• acchinnÄ• ca majjhe chinnattÄ• dÄ«ghÄ• ca sÄ• dasÄ• ca vatthakoá¹-i ya
aÃ±Ã±apadatthasamÄ• so. __phalapupphadase_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbitvÄ• ka
``phalÄ• â€™â€™ ti vuccanti, ketakÄ• di pupphasadisÄ• ni ``pupphÄ• nÄ«â€™â€™ ti ca, p
yassa, phalasadise dase, pupphasadise dase cÄ• ti attho. __veá¹-hane_ti sÄ«saveá¹-hane.
sabbanÄ«lakÄ• dÄ«su dukkaá¹-aá¹ƒ atidisati. __sabba_nti kusacÄ«rÄ• dikaá¹ƒ sakalaá¹ƒ. a
yassa so labhatÄ«ti sambandho.

cÄ«varaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. rajananiddesavaá¹‡á¹‡anÄ•

<58> mÅ«laÃ±ca \Be 285/ khandho ca taco ca pattaÃ±ca phalaÃ±ca pupphaÃ±ca, tesaá¹ƒ
chaá¹-á¹-hÄ«tappuriso. atha vÄ• pabheda-saddassa kammasÄ• dhanatte tÄ• niyeva pabhe
rajanti etehÄ«ti __rajanÄ• ni, _ mÅ«lÄ• dÄ«ni. ``anujÄ• nÄ• mi, bhikkhave, cha rajanÄ• ni m
ntiÄ• dinÄ• (Vin I 344) bhagavatÄ• anuÃ±Ã±Ä• tattÄ• vuttaá¹ƒ __ ``rajanÄ• chappakÄ• rÄ
satthunÄ• â€™â€™ _ti.

<59> __mÅ«le_ti \Ne 247/ mÅ«larajane haliddiá¹ƒ vivajjiya sabbaá¹ƒ labbhanti sambandho
maÃ±jeá¹-á¹-hi ca tuá¹…gahÄ• rako cÄ• ti dvando. alli-saddena nÄ«li-saddena ca tesaá¹ƒ g
pattÄ• ni gahitÄ• ni upacÄ• rena, tathÄ• lodda-saddena kaá¹‡á¸• ula-saddena ca taco, kus
suka-saddena ca pupphÄ• ni. teneva ca tÄ• ni napuá¹ƒsakÄ• ni. __tuá¹…gahÄ• rako_ nÄ•
tassa haritÄ• lavaá¹‡á¹‡aá¹ƒ khandharajanaá¹ƒ hoti. allipattena ekavÄ• raá¹ƒ gihiparibhutta
vaá¹-á¹-ati. phalarajane sabbampi vaá¹-á¹-ati.

rajananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pattaniddesavaá¹‡á¹‡anÄ•

<60> __ayopatto_ nÄ• ma ayasÄ• kÄ• á¸·alohena nibbatto patto. __jÄ• tiyÄ• _ ukkaá¹-á¹-h
sÄ• maÃ±Ã±avasena. __pamÄ• á¹‡ato_ti paricchedato. tayo pattÄ• ti pÄ• á¹-haseso.

<61> ``magadhesÅ«â€™â€™ ti vattabbe __magadhe_ti vacanavipallÄ• sena vÄ• ``paccÄ
viya su-saddalopena vÄ• \Be 286/ vuttaá¹ƒ. __nÄ• á¸·idvayataá¹‡á¸• ulasÄ• dhita_nti ettha
nÄ• á¸·i-saddo dvaya-saddena samÄ• so hoti gammakattÄ• ti nÄ• á¸·iyÄ• dvayaá¹ƒ nÄ• á¸
magadhanÄ• á¸·i nÄ• ma aá¸• á¸• haterasapalÄ• hoti. ettha ca aá¸• á¸• haterasapalÄ• ni m
nÄ• á¸·idvayena pamitÄ• taá¹‡á¸• ulÄ• sukoá¹-á¹-itaparisuddhÄ• anupahatapurÄ• á¹‡asÄ
nÄ• á¸·idvayataá¹‡á¸• ulÄ• , tehi sÄ• dhitaá¹ƒ pacitanti attho. __odana_nti sammÄ• sampÄ
avassÄ• vitodanaá¹ƒ. __sÅ«pa_nti odanassa catutthabhÄ• gappamÄ• á¹‡aá¹ƒ nÄ• tighana
hatthahÄ• riyaá¹ƒ sabbasambhÄ• rasaá¹…khataá¹ƒ muggasupaá¹ƒ. __byaÃ±janaÃ±ca tadÅ
upiyaá¹ƒ anurÅ«paá¹ƒ yÄ• va carimÄ• lopappahonakaá¹ƒ macchamaá¹ƒsÄ• dibyaÃ±janaÃ±
sambandho.

<62> __tassÄ• _ti yathÄ• vuttaodanÄ• dino. __upaá¸• á¸• ho_ti upaá¸• á¸• haá¹ƒ nÄ• á¸·iko
upaá¸• á¸• ho. __eva_-kÄ• rena atirekaá¹ƒ nivatteti. __tato_ti yathÄ• vuttanÄ• á¸·ikodanÄ• o
ukkaá¹-á¹-ho \Ne 248/ ca omakomako ca apattoti yojanÄ• . omakato omako __omakomako_
pattadvayadassanena pamÄ• á¹‡ato tayopi pattÄ• vibhÄ• gato nava hontÄ«ti dÄ«peti. tatth
magadhanÄ• á¸·idvayataá¹‡á¸• ulodanÄ• dikaá¹ƒ sabbampi vaá¸• á¸• hanapakkhe á¹-hitaá¹
mukhavaá¹-á¹-iyÄ• heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, suttena vÄ• hÄ«rena vÄ• chind
hÄ«rassa vÄ• heá¹-á¹-himantaá¹ƒ phusati, ayaá¹ƒ __ukkaá¹-á¹-ho_ nÄ• ma patto. sace taá
thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __ukkaá¹-á¹-homako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹
antogatameva, ayaá¹ƒ __ukkaá¹-á¹-hukkaá¹-á¹-ho_ nÄ• ma patto. ``ekaá¹ƒ nÄ• á¸·ikodanÄ•
vuttanayeneva heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ majjhimo nÄ• ma pattoâ€™â€
__majjhimamajjhimomakamajjhimukkaá¹-á¹-hÄ• _ ca ``yattha upaá¸• á¸• hanÄ• á¸·ikodanÄ•
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati \Be 287/, ayaá¹ƒ omako nÄ• ma pattoâ€™â€™ tiÄ• d
__omakaomakomakaomakukkaá¹-á¹-hÄ• _ ca pattÄ• ukkaá¹-á¹-he vuttanayeneva veditabb
bhÄ• janaparibhogena paribhuÃ±jitabbÄ• , nÄ• dhiá¹-á¹-hÄ• nÅ«pagÄ• , na vikappanÅ«pag

<63> kappo sako atirekapatto dasÄ• haparamaá¹ƒ dhÄ• reyyÄ• ti yojanÄ• . tattha __kappo
attano santako. kappiyattÄ• pana attasantakattÄ• ca sattannampi adhiá¹-á¹-hÄ• navikappa
tattha ayopatto paÃ±cahi pÄ• kehi, mattikÄ• patto dvÄ«hi pÄ• kehi pakko adhiá¹-á¹-hÄ• nÅ«
ca, tathÄ• ubhopi kÄ• kaá¹‡ikamattassÄ• pi mÅ«lassa anavasesetvÄ• dinne, sabbaso atta
adhiá¹-á¹-hÄ• navikappanÅ«pagÄ• ti daá¹-á¹-habbaá¹ƒ. __atirekapatto_ti anadhiá¹-á¹-hitÄ•
atirekapatto. adhiá¹-á¹-hÄ• napaccuddhÄ• rÄ• panettha cÄ«vare vuttÄ• va. vikappentena p
ekabahubhÄ• vaá¹ƒ, sannihitÄ• sannihitabhÄ• vaÃ±ca Ã±atvÄ• ``imaá¹ƒ pattaâ€™â€™ nti
``etaá¹ƒ pattaâ€™â€™ nti vÄ• ``ete patteâ€™â€™ ti vÄ• vatvÄ• ``tuyhaá¹ƒ vikappemÄ«â

sammukhÄ• dibhedo panettha cÄ«vare vakkhamÄ• nanayena veditabbo. __dasÄ• haparam
paricchedo assÄ• ti dahÄ• haparamo, kÄ• lo, taá¹ƒ. accantasaá¹ƒyoge upayogavacanaá¹ƒ.
paribhogavasena dhÄ• retabbo. tasmiá¹ƒkÄ• le atinÄ• mite patto nissaggiyo hotÄ«ti yojanÄ•
atikkÄ• mite __nissaggiyo_ hoti, ekÄ• dase aruá¹‡uggamane saá¹…ghassa vÄ• gaá¹‡assa
__padabhÄ• janÄ«ye_ (Vin III 602) vuttanayena patto nissajjitabbo hoti, tathÄ• sati pÄ• citti
hotÄ«ti adhippÄ• yo.

<64> __ ``acchedÄ• â€™â€™ _tiÄ• di \Be 288/ cÄ«vare vuttanayattÄ• uttÄ• nameva. ayaá
__maraá¹‡uddhaá¹-Ä• _ti \Ne 249/ uddharaá¹‡aá¹ƒ uddhaá¸·aá¹ƒ, paccuddhÄ• ro. maraá¹‡
maraá¹‡uddhaá¹-Ä• , tasmÄ• . __chiddenÄ• _ti yena kaá¹…gusitthaá¹ƒ nikkhamati ceva pa
mukhavaá¹-á¹-ito heá¹-á¹-hÄ• dvaá¹…gulachiddena. __pattÄ• dhiá¹-á¹-hÄ• namujjhatÄ«_ti
ujjhati vissajjati.

<65> idÄ• ni __ ``pattaâ€™â€™ _ntiÄ• dinÄ• aÃ±Ã±athÄ• pariharaá¹‡e dukkaá¹-aá¹ƒ das
pattaá¹ƒ na paá¹-isÄ• meyyÄ• ti yojanÄ• . __na paá¹-isÄ• meyyÄ• _ti guttaá¹-á¹-hÄ• ne na
pattaá¹ƒ uá¹‡he na ca otapeâ€™â€™ tiÄ• dinÄ• ca yojanÄ«yaá¹ƒ. __na ca otape_ti neva Ä
nidahe_ti nirudakaá¹ƒ katvÄ• pi bhusaá¹ƒ na nidaheyya, vodakaá¹ƒ katvÄ• Ä«sakaá¹ƒ tÄ•
__bhÅ«myÄ• na á¹-hape_ti kharÄ• ya bhÅ«miyÄ• na á¹-hapeyya. yattha pana vaá¹‡á¹‡o
mattikÄ• ya paribhaá¹‡á¸• akatÄ• ya bhÅ«miyÄ• vÄ• tathÄ• rÅ«pÄ• ya eva vÄ• likÄ• ya vÄ
á¹-hapetuá¹ƒ vaá¹-á¹-ati. __no ca laggaye_ti bhittikhilÄ• dÄ«su na olambeyya.

<66> ``miá¸• á¸• hante vÄ• â€™â€™ tiÄ• dinÄ• vatvÄ• pattaá¹ƒ á¹-hapetuá¹ƒ na ca kappa
__miá¸• á¸• hante_ti Ä• á¸·indakamiá¸• á¸• hikÄ• dÄ«naá¹ƒ miá¸• á¸• hÄ«naá¹ƒ ante. sace
patiá¹-á¹-hÄ• ti, evarÅ«pÄ• ya vitthiá¹‡á¹‡Ä• ya miá¸• á¸• hiyÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. __
vÄ• _ti bÄ• hirapasse katÄ• ya tanukÄ• ya miá¸• á¸• hikÄ• ya ante vÄ• . ettha __vÄ• _-sadd
yojetabbo. aá¹…ke pana aá¹ƒsabaddhakena aá¹ƒsakÅ«á¹-e laggetvÄ• á¹-hapetuÃ±ca vaá¹
bhaá¹‡á¸• akena saddhiá¹ƒ bandhitvÄ• vÄ• aá¹-á¹-aá¹ƒ katvÄ• vÄ• á¹-hapetuá¹ƒ vaá¹-á¹-
saddhiá¹ƒ bandhitvÄ• á¹-hapetuá¹ƒ, aá¹-aniyaá¹ƒ bandhitvÄ• olambetuá¹ƒ vaá¹-á¹-ati.

<67> pattena ucchiá¹-á¹-hodakaÃ±ca calakaá¹-á¹-hikaÃ±ca na nÄ«hareyyÄ• ti sambandho.
mukhavikkhÄ• lanodakaá¹ƒ. calakÄ• ni ca \Be 289/ cabbetvÄ• apaviddhÄ• misÄ• ni aá¹-á¹-
macchamaá¹ƒsaaá¹-á¹-hikÄ• ni ca __calakaá¹-á¹-hikaá¹ƒ_. pattaá¹ƒ paá¹-iggahaá¹ƒ katvÄ•
hatthadhotÄ• di udakampi patte Ä• kiritvÄ• nÄ«haritumpi anucchiá¹-á¹-haá¹ƒ suddhapattaá
gaá¹‡hitumpi na vaá¹-á¹-ati. macchamaá¹ƒsaphalÄ• phalÄ• dÄ«ni khÄ• danto yaá¹ƒ tattha a
vÄ• chaá¸• á¸• etukÄ• mo hoti, taá¹ƒ patte á¹-hapetuá¹ƒ na labhati. mukhato nÄ«haá¹-aá¹ƒ
akhÄ• ditukÄ• mo patte á¹-hapetuá¹ƒ na labhati. siá¹…giverÄ• dÄ«ni á¸• aá¹ƒsitvÄ• puna á
__pattahattho_ti patto hatthe yassÄ• ti viggaho. ``pattahattho, kavÄ• á¹-aâ€™â€™ nti ca up
yattha katthaci sarÄ«rÄ• vayave pana pattasmiá¹ƒ \Ne 250/ sati yena kenaci sarÄ«rÄ• vaya

paá¹‡Ä• metuá¹ƒ, ghaá¹-ikaá¹ƒ vÄ• ukkhipituá¹ƒ, sÅ«ciá¹ƒ vÄ• kuÃ±cikÄ• ya avÄ• purituá¹
aá¹ƒsakÅ«á¹-e pana pattaá¹ƒ laggetvÄ• yathÄ• sukhaá¹ƒ avÄ• purituá¹ƒ labhati.

<68> bhÅ«miyÄ• bhÅ«misambandhÄ« Ä• dhÄ• rako, tasmiá¹ƒ dantavallivettÄ• dÄ«hi kate
ekadÄ• runÄ• kate __dÄ• ruÄ• dhÄ• rake_ ca bahÅ«hi daá¹‡á¸• ehi kate __daá¹‡á¸• Ä• dh
patto yathÄ• parivattitvÄ• na paripatati, tathÄ• suá¹-á¹-hu sajjite tasmiá¹ƒ pattassupari pat
__duve patte_ á¹-hapeyyÄ• ti padatthayojanÄ• . bhamakoá¹-isadiso pana dÄ• ruÄ• dhÄ• ra
daá¹‡á¸• Ä• dhÄ• rako ca ekassapi pattassa anokÄ• so, tattha á¹-hapetvÄ• pi hatthena gah
__bhÅ«miya_nti kaá¹-asÄ• rakÄ• dinÄ• atthatÄ• ya bhÅ«miyÄ• pana nikkujjitvÄ• vÄ• paá
pattaá¹ƒ á¹-hapeyyÄ• ti yojanÄ• .

<69> idÄ• ni akappiyapatte dasseti __ ``dÄ• rÅ«â€™â€™ _tiÄ• dinÄ• . tattha suvaá¹‡á¹‡an
ca rÅ«piyaÃ±ca sovaá¹‡á¹‡aÃ±ca maá¹‡i ca veá¸·uriyaÃ±ca dÄ• ru ... pe ... veá¸·uriyÄ• ni,
... pe ... mayÄ• _ \Be 290/. dÄ«gho pana ``veá¸·uriyÄ• mayÄ• â€™â€™ ti gÄ• thÄ• bandhas
evamuparipi tÄ• disaá¹ƒ viÃ±Ã±eyyaá¹ƒ. tattha indanÄ«lÄ• di __maá¹‡i_ nÄ• ma. kaá¹ƒso c
sÄ«saÃ±ca phalikÄ• ca tambaloho cÄ• ti dvando, tehi jÄ• tÄ• __kaá¹ƒsa ... pe ... jÄ• _. tat
vaá¹-á¹-alohopi saá¹…gahito. setaá¹ƒ __tipu, _ kaá¹‡haá¹ƒ __sÄ«saá¹ƒ_.

<70> __chavasÄ«samayo_ti chavassa matamanussassa sÄ«saá¹ƒ sÄ«sakapÄ• laá¹ƒ, tena
ghaá¹-i ca tumbaÃ±ca, tesaá¹ƒ kaá¹-Ä• ho, tehi jÄ• tÄ• ti __ghaá¹-itumbakaá¹-Ä• hajÄ• _. ta
ghaá¹-oyeva. __tumbaá¹ƒ_ alÄ• bu. iti ime sabbe pattÄ• akappiyÄ• vuttÄ• , dukkaá¹-avatth
yojanÄ• . tattha rÅ«piyÄ• dÄ«su catÅ«su sace gihÄ« bhattaggesu suvaá¹‡á¹‡ataá¹-á¹-akÄ•
upanÄ• menti, Ä• masituá¹ƒ na vaá¹-á¹-ati. kaá¹ƒsakÄ• caphalikajÄ• ni pana taá¹-á¹-akÄ• d
puggalikaparibhogeneva na vaá¹-á¹-anti, saá¹…ghikaparibhogena vÄ• gihivikaá¹-Ä• ni vÄ•
ghaá¹-itumbakaá¹-Ä• hajÄ• pana labhitvÄ• parihituá¹ƒ na vaá¹-á¹-anti, tÄ• vakÄ• likaá¹ƒ
vaá¹-á¹-anti.

pattaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. thÄ• lakaniddesavaá¹‡á¹‡anÄ•

71-2__._ dÄ• ru \Ne 251/ ... pe ... veá¸·uriyÄ• mayÄ• akappiyÄ• , phalikÄ• kÄ• cakaá¹ƒsajÄ
saá¹…ghikÄ• ca kappiyÄ• , tumbaghaá¹-ijÄ• tÄ• vakÄ• likÄ• kappiyÄ• ti sambandho. kapp
avirodhibhÄ• venevÄ• ti kappÄ• , tathÄ• kappiyÄ• . na kappÄ• __akappÄ• _. saá¹…ghass
tÄ• va-saddo avadhimhi. tÄ• va bhojanÄ• vadhibhÅ«to kÄ• lo etÄ• santi __tÄ• vakÄ• likÄ• _
chaá¸• á¸• etabbÄ• , na pariharitabbÄ• ti adhippÄ• yo.

thÄ• lakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ•

<73> yena iriyÄ• pathena upalakkhito paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ yaá¹ƒ kiÃ±ci bhojana
bhikkhu kappiyÄ• naá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ hatthapÄ• sopanÄ«tÄ• naá¹ƒ __pav
__aÃ±Ã±ena_ iriyÄ• pathena __anatirittakaá¹ƒ_ yÄ• vakÄ• likaá¹ƒ __bhuÃ±jeyya_ ce, imas
padatthayojanÄ• . bhuÃ±janatthÄ• ya paá¹-iggahaá¹‡e pana dukkaá¹-aá¹ƒ. tattha iriyÄ• ya k
pavattanÅ«pÄ• yo __iriyÄ• patho, _ á¹-hÄ• nagamananisajjanasayanÄ• ni. pavÄ• reti paá¹-i
atha vÄ• pavÄ• raá¹‡aá¹ƒ paá¹-ikkhipanaá¹ƒ pavÄ• ritaá¹ƒ, tamassa atthÄ«ti __pavÄ• rito,
katappaá¹-ikkhepoti attho, atha vÄ• parivesakena vÄ• rÄ«yatÄ«ti __pavÄ• rito_ paá¹-ikkhep
yaá¹ƒ pavÄ• retvÄ• Ä• sanÄ• vuá¹-á¹-hahantassa ``alametaá¹ƒ sabbaâ€™â€™ nti evaá¹ƒ
sattahi vinayakammÄ• kÄ• rehi kappiyaá¹ƒ kataá¹ƒ, taÃ±ca ``ajja vÄ• yadÄ• vÄ• icchati, ta
ti Ä• haá¹-aá¹ƒ, gilÄ• nÄ• tirittaÃ±ca atirittaá¹ƒ adhikanti vuccati, tato aÃ±Ã±aá¹ƒ anatirittaka
attho. kusalaá¹ƒ cittaá¹ƒ pÄ• tetÄ«ti __pÄ• citti, _ tasmÄ• itthiyaá¹ƒ timhi ta-kÄ• rassa ca-kÄ
pÄ• citti. yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-ig
dukkaá¹-assa, ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa.

<74> idÄ• ni \Be 292/ \Ne 252/ yÄ• ya pavÄ• ritÄ• , sÄ• paÃ±caá¹…gasampannÄ• yeva pa
dassetuá¹ƒ __ ``asanaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __asana_nti bhuÃ±jamÄ• nassa bh
vippakataá¹ƒ bhojanaá¹ƒ, taá¹ƒ dasseti. __bhojanaÃ±cevÄ• _ti pavÄ• raá¹‡appahonakaá¹ƒ
__abhihÄ• ro_ti dÄ• yakassa kÄ• yena pavÄ• raá¹‡appahonakassa abhiharaá¹‡aá¹ƒ, na vÄ
aá¸• á¸• hateyyahatthappamÄ• á¹‡asaá¹…khÄ• tÄ• samÄ«patÄ• ca. ettha pana sace bhik
pacchimantato paá¹-á¹-hÄ• ya, sace á¹-hito, paá¹‡hiantato paá¹-á¹-hÄ• ya, sace nipanno, ye
tassa pÄ• rimantato paá¹-á¹-hÄ• ya dÄ• yakassa á¹-hitassa vÄ• nisinnassa vÄ• nipannass
pasÄ• ritahatthaá¹ƒ yaá¹ƒ Ä• sannataraá¹ƒ aá¹…gaá¹ƒ, tassa orimantena paricchinditvÄ• a
veditabbo. __kÄ• yavÄ• cÄ• paá¹-ikkhepo_ti tassa abhihaá¹-abhojanassa aá¹…gulicalanÄ•
``alaâ€™â€™ ntiÄ• dinÄ• vacÄ«vikÄ• rena vÄ• paá¹-ikkhipanaá¹ƒ. iti imehi paÃ±cahaá¹…
pakÄ• rayuttavÄ• raá¹‡Ä• paÃ±caaá¹…gÄ• ti sambandho. paÃ±ca aá¹…gÄ• ni yassÄ• sÄ

<75> idÄ• ni etesu odanÄ• dipaÃ±cavidhaá¹ƒ bhojanaá¹ƒ dassetvÄ• tÄ• ni ca puna vibhaji
``odanoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __sÄ• lÄ«_ti rattasÄ• liÄ• dikÄ• sabbÄ• pi s
sabbÄ• pi vÄ«hinÄ• mikÄ• vÄ«hijÄ• ti. __kaá¹…gÅ«_ti setarattakÄ• á¸·abhedÄ• sabbÄ• pi
nÄ• ma kÄ• á¸·akodravo. __varako_ nÄ• ma setavaá¹‡á¹‡o kodravo. yavagodhumesu pana
yathÄ• vuttÄ• naá¹ƒ sÄ• nulomÄ• naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ bhojjayÄ• gu cÄ• ti
uá¹‡haá¹ƒ vÄ• sÄ«talaá¹ƒ vÄ• bhuÃ±jantÄ• naá¹ƒ bhojanakÄ• le gahitaá¹-á¹-hÄ• ne odhi p
bhojjayÄ• gu. __ca_-saddena odano cÄ• ti sambandho \Be 293/, odano nÄ• mÄ• ti attho. sa
udakakaÃ±jikakhÄ«rÄ• dÄ«ni Ä• kiritvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti denti, kiÃ±cA
pavÄ• raá¹‡aá¹ƒ janeti. sace pana udakÄ• dÄ«su pakkhipitvÄ• pacitvÄ• denti, yÄ• gusaá¹

pana tanukÄ• yapi yÄ• guyÄ• sÄ• sapamattampi macchamaá¹ƒsakhaá¹‡á¸• aá¹ƒ vÄ• nhÄ
pavÄ• raá¹‡aá¹ƒ janeti.

<76> sÄ• mÄ• kÄ• ditiá¹‡aá¹ƒ kudrÅ«sake saá¹…gahaá¹ƒ gataá¹ƒ, varakacorako varake sa
ceva sÄ• liyaá¹ƒ saá¹…gahaá¹ƒ gatoti yojanÄ• . __sÄ• mÄ• kÄ• ditiá¹‡a_nti sÄ• mÄ• ko Ä•
tiá¹‡adhaÃ±Ã±anti samÄ• so.

<77> __bhaá¹-á¹-hadhaÃ±Ã±amayo_ti \Ne 253/ kharapÄ• kabhajjitehi sattavidhehi dhaÃ±Ã
antamaso cuá¹‡á¹‡ampi kuá¹‡á¸• akampi sattu nÄ• mÄ• ti attho. samapÄ• kabhajjitÄ• naá¹
taá¹‡á¸• ulÄ• naá¹ƒ sattu vÄ• kuá¹‡á¸• akÄ• ni eva vÄ• na pavÄ• renti. yavena sambhavo
__yavasambhavo, kummÄ• so_ kummÄ• so nÄ• ma. muggÄ• dÄ«hi kato pana pavÄ• raá¹‡
kappiyoyeva maá¹ƒso ``maá¹ƒsoâ€™â€™ ti vuttoti yojanÄ• . __cÄ• _ti avadhÄ• raá¹‡e. aka
paá¹-ikkhipitabbova. paá¹-ikkhittopi na pavÄ• reti. udake sambhavo yassa so maccho nÄ• m
yÄ• guá¹ƒ pivantassa yÄ• gusitthamattesupi macchakhaá¹‡á¸• esu vÄ• maá¹ƒsakhaá¹‡á¸•
ekaá¹ƒ hatthe vÄ• patte vÄ• hoti, so ce aÃ±Ã±aá¹ƒ paá¹-ikkhipati, pavÄ• reti. dvepi khÄ• d
sÄ• sapamattampi avasiá¹-á¹-haá¹ƒ natthi, sacepi aÃ±Ã±aá¹ƒ paá¹-ikkhipati, na pavÄ• reti.

<78> idÄ• ni ``kÄ«disaá¹ƒ bhuÃ±janto kinti vatvÄ• upanÄ«taá¹ƒ kiá¹ƒ nÄ• ma nisedhento p
codanaá¹ƒ manasi nidhÄ• yÄ• ha __ ``bhuÃ±jantoâ€™â€™ _tiÄ• di \Be 294/. tattha kappaá
paÃ±casu bhojanesu yaá¹ƒ kiÃ±ci __bhojanaá¹ƒ bhuÃ±janto_ bhikkhu __tannÄ• mena_ tes
pavÄ• raá¹‡Ä• janakabhojanÄ• naá¹ƒ nÄ• mena vÄ• __ ``imaâ€™â€™ nti_ sÄ• maÃ±Ã±en
hatthapÄ• sopanÄ«taá¹ƒ __kappaá¹ƒ_ kappiyaá¹ƒ yathÄ• vuttabhojanaá¹ƒ __nisedhayaá¹ƒ
padatthasambandho. ayamettha adhippÄ• yo --- yena ce akappiyamaá¹ƒsaÃ±ca
kuladÅ«sanavejjakammauttarimanussadhammÄ• rocanasÄ• ditarÅ«piyÄ• dÄ«hi nibbattaá¹ƒ
aÃ±Ã±aÃ±ca kappiyaá¹ƒ vÄ• akappiyaá¹ƒ vÄ• ekasitthamattampi ajjhohaá¹-aá¹ƒ hoti, so s
yattha katthaci bhojane sati sÄ• pekkhova aÃ±Ã±aá¹ƒ hatthapÄ• se á¹-hitena ``odanaá¹ƒ ga
tiÄ• dinÄ• pavÄ• raá¹‡appahonakasseva nÄ• mena vÄ• ``imaâ€™â€™ nti sÄ• maÃ±Ã±av
vuttalakkhaá¹‡aá¹ƒ kappiyameva bhojanaá¹ƒ kevalaá¹ƒ vÄ• missaá¹ƒ vÄ• kÄ• yena vÄ• v
pavÄ• retÄ«ti. ``Ä• kira Ä• kira, koá¹-á¹-etvÄ• koá¹-á¹-etvÄ• pÅ«rehÄ«â€™â€™ ti pana vat

79-80__._ idÄ• ni ye pavÄ• raá¹‡aá¹ƒ na janenti, te dassetuá¹ƒ __ ``lÄ• jÄ• â€™â€™ _tiÄ•
pe ... phalÄ• dÄ«ni pavÄ• raá¹‡aá¹ƒ na janentÄ«ti sambandho. __lÄ• jÄ• _ti sÄ• liÄ• dÄ«hi
__taá¹ƒsattubhattÄ• nÄ«_ti tehi lÄ• jehi katÄ• sattu ceva bhattÄ• ni ca. __goraso_ti gunnaá
__suddhakhajjako_ti macchamaá¹ƒsehi asammissatÄ• ya suddhakhajjako. sattuyo piá¹‡á¸•
sattuguá¸·o pana sattumodakasaá¹…khÄ• to pavÄ• reti. __taá¹‡á¸• ulÄ• _ti samapÄ• kabha
\Ne 254/ taá¹‡á¸• ulÄ• , bhajjitataá¹‡á¸• ulÄ• eva vÄ• . __bhaá¹-á¹-hapiá¹-á¹-ha_nti suddha
bhajjitaá¹ƒ piá¹-á¹-haá¹ƒ. __puthukÄ• _ti sÄ• liÄ• dÄ«naá¹ƒ puthukÄ• . puthukÄ• hi tantiÄ•
gayhati, ekatopi, tasmÄ• vuttÄ• vasesÄ• naá¹ƒ puthukÄ• veá¸·uÄ• dÄ«naá¹ƒ bhattanti ca s

tesaá¹ƒ \Be 295/ taá¹‡á¸• ulÄ• vuccanti. puthukÄ• ca veá¸·u ca, te Ä• dayo yesanti samÄ•
sabbatthÄ• pi yojetabbo. __Ä• di_-saddena kandamÅ«laphalÄ• nipi gayhanti. __vuttÄ• vase
sattavidhehi dhaÃ±Ã±ehi avasesÄ• naá¹ƒ. __rasayÄ• gÅ«_ti rasehi pakkamaá¹ƒsÄ• dÄ«hi s
tÄ• disova. __suddhayÄ• gÅ«_ti maá¹ƒsÄ• dÄ«hi amissÄ• suddhayÄ• gu. __phalÄ• dÄ«nÄ
kandÄ• dÄ«nampi gahaá¹‡aá¹ƒ. __api cÄ• _ti nipÄ• to, nipÄ• tasamudÄ• yo vÄ• samuccay

<81> idÄ• ni yasmÄ• sattahi vinayakammÄ• kÄ• rehi yaá¹ƒ atirittaá¹ƒ akataá¹ƒ, tattha pÄ•
byatirekato atirittakate natthi, tasmÄ• atirittaá¹ƒ karontena evaá¹ƒ kÄ• tabbanti dassento __
``pavÄ• ritenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha pavÄ• ritena vuá¹-á¹-hÄ• ya atirittaá¹ƒ na k
abhuttena ca atirittaá¹ƒ na kÄ• tabbanti sambandho. __bhojana_nti pavÄ• raá¹‡appahonaka
__abhuttenÄ• _ti ekasitthamattampi abhuttÄ• vinÄ• . __yena yaá¹ƒvÄ• pure kata_nti ettha
katvÄ• niddiá¹-á¹-ho, so ca ajjhÄ• haá¹-ena taá¹ƒ-saddena sambandhÄ«yati, tasmÄ• yena
bhojanaá¹ƒ pure pubbe atirittaá¹ƒ kataá¹ƒ, teneva tameva atirittaá¹ƒ na kÄ• tabbanti yojetvÄ
tasmÄ• kappiyaá¹ƒ kÄ• retvÄ• bhuÃ±jantassa aÃ±Ã±aá¹ƒ Ä• misaá¹ƒ Ä• kiranti, taá¹ƒ so p
tasmiá¹ƒ bhojane kariyamÄ• ne paá¹-hamakatena saddhiá¹ƒ kataá¹ƒ hotÄ«ti. aÃ±Ã±asmiá¹
vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati.

<82> __ ``kappiyaâ€™â€™ _ntiÄ• dÄ«ni ``karontoâ€™â€™ ti etassa kammapadÄ• ni. kap
uccÄ• ritaÃ±ceva hatthapÄ• sagaÃ±ceva yÄ• vakÄ• likaá¹ƒ atirittaá¹ƒ karonto ``alametaá¹ƒ
bhÄ• satÅ«ti \Be 296/ yojanÄ• . tatthayaá¹ƒ phalaá¹ƒ vÄ• kandamÅ«lÄ• di vÄ• paÃ±cahi s
kataá¹ƒ, yaÃ±ca kappiyamaá¹ƒsaá¹ƒ vÄ• kappiyabhojanaá¹ƒ vÄ• , etaá¹ƒ __kappiyaá¹ƒ_ n
bhikkhunÄ• paá¹-iggahitaá¹ƒ. __uccÄ• rita_nti kappiyaá¹ƒ kÄ• retuá¹ƒ Ä• gatena bhikkhunÄ
vÄ• apanÄ• mitaá¹ƒ vÄ• , taá¹ƒ pana atirittakÄ• rakena ``alametaá¹ƒ sabbaâ€™â€™ nti vu
__hatthapÄ• saga_nti kappiyaá¹ƒ kÄ• retuá¹ƒ Ä• gatena hatthapÄ• saá¹ƒ gataá¹ƒ. __atiritta
catubbidhÄ• kÄ• rasampannaá¹ƒ bhojanaá¹ƒ atirittaá¹ƒ karonto pavÄ• retvÄ• Ä• sanÄ• av
appavÄ• retvÄ• pi \Ne 255/ sabbathÄ• bhutto vÄ• ti evaá¹ƒ duvidhavinayakammÄ• kÄ• ras
sabbanti evaá¹ƒ bhÄ• satÅ«_ti alametaá¹ƒ sabbaá¹ƒ iti evaá¹ƒ bhÄ• satu. evaá¹ƒ sattavidha
vinayakammÄ• kÄ• raá¹ƒ sampÄ• dento vacÄ«bhedaá¹ƒ katvÄ• sakimpi evaá¹ƒ vadeyyÄ•

<83> kappiyaá¹ƒ karontena pana anupasampannassa hatthe á¹-hitaá¹ƒ na kÄ• tabbaá¹ƒ. te
... hatthagaâ€™â€™ _nti. upasampannato aÃ±Ã±o anupasampanno, tassa hatthe gataá¹ƒ _
pesayitvÄ• pÄ«_ti sace tattha aÃ±Ã±o byatto bhikkhu natthi, yattha atthi, tattha pesayitvÄ• p
atirittakataá¹ƒ __akÄ• rako_ atirittakÄ• rakato aÃ±Ã±o __sabbo_ pavÄ• ritopi appavÄ• ritop
labbhateti sambandhanÄ«yaá¹ƒ. pavÄ• ritena pana mukhaÃ±ca hatthaÃ±ca sodhetvÄ• bhu

pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kÄ• likaniddesavaá¹‡á¹‡anÄ•

<84> __kÄ• likÄ• _ti majjhanhikapacchimayÄ• masattÄ• hayÄ• vajÄ«vappavattisaá¹…khÄ•
kÄ• likÄ• , sabbepi \Be 297/ khajjabhojjaleyyapeyyasaá¹…khÄ• tÄ• atthÄ• . te pana gaá¹‡a
honti. kiá¹ƒ te appaá¹-iggahitÄ• pi sabhÄ• veneva kÄ• likavohÄ• raá¹ƒ labhanti, udÄ• hu aÃ
``paá¹-iggahitÄ• â€™â€™ _ti, paá¹-iggahitÄ• yeva te yÄ• vakÄ• likÄ• di kÄ• likavohÄ• ralÄ•
adhippÄ• yo. idÄ• ni te dasseti __ ``yÄ• vakÄ• likaâ€™â€™ _ntiÄ• dinÄ• . tattha aruá¹‡ugg
á¹-hitamajjhanhiko, tÄ• va paribhuÃ±jitabbattÄ• yÄ• va majjhanhikasaá¹…khÄ• to kÄ• lo as
piá¹-á¹-hakhÄ• danÄ«yÄ• dikaá¹ƒ vatthu, á¹-hitamajjhanhikato paá¹-á¹-hÄ• ya taá¹ƒ paribhu
kÄ• laparicchedajÄ• nanatthaá¹ƒ kÄ• latthambho vÄ• yojetabbo, kÄ• lantare vÄ• bhattakic
rattiyÄ• pacchimasaá¹…khÄ• to yÄ• mo, tÄ• va paribhuÃ±jitabbato yÄ• mo kÄ• lo assÄ• ti
paá¹-iggahetvÄ• sattÄ• haá¹ƒ nidhetabbato sattÄ• ho kÄ• lo assÄ• ti __sattÄ• hakÄ• likaá¹
avasesaá¹ƒ sabbampi paá¹-iggahitaá¹ƒ yÄ• vajÄ«vaá¹ƒ \Ne 256/ pariharitvÄ• sati paccaye
jÄ«vassa yattako paricchedo yÄ• vajÄ«vaá¹ƒ, taá¹ƒ assa atthÄ«ti __yÄ• vajÄ«vikaá¹ƒ_.

nanu ca aÃ±Ã±attha viya ``yÄ• vajÄ«vikaâ€™â€™ nti ettha kÄ• lasutiyÄ• abhÄ• ve kathaâ
kÄ• likÄ• â€™â€™ ti yujjatÄ«ti? yujjati, sogatÄ• naá¹ƒ khandhavinimuttasseva kÄ• lassÄ• b
jÄ«vasaá¹…khÄ• tassa jÄ«vitindriyassa khandhasaá¹…gahitattÄ• sopi kÄ• loyevÄ• ti. nanu
``yÄ• vakÄ• likaâ€™â€™ ntiÄ• dinÄ• niddiá¹-á¹-hÄ• neva ``kÄ• likÄ• â€™â€™ ti vuttÄ• ni,
vattabbaá¹ƒ siyÄ• ti? nedamevaá¹ƒ viÃ±Ã±eyyaá¹ƒ, ``kÄ• likaâ€™â€™ ntiÄ• dÄ«ni vatthusa
``kÄ• likÄ• â€™â€™ ti pana sÄ• maÃ±Ã±antaravasena atthasaddasambandhena vuttanti n

<85> idÄ• ni tesu __ ``piá¹-á¹-haâ€™â€™ _ntiÄ• dinÄ• yÄ• vakÄ• likaá¹ƒ dasseti. tattha __
phala_nti piá¹-á¹-hakhÄ• danÄ«yaá¹ƒ mÅ«lakhÄ• danÄ«yaá¹ƒ phalakhÄ• danÄ«yaÃ±ca \Be
dhaÃ±Ã±Ä• naá¹ƒ dhaÃ±Ã±Ä• nulomÄ• naá¹ƒ aparaá¹‡á¹‡Ä• naÃ±ca piá¹-á¹-haá¹ƒ
panasalabujaambÄ• á¹-akadhotatÄ• lapiá¹-á¹-hÄ• dikaÃ±ceti tesu tesu janapadesu pakatiÄ•
manussÄ• naá¹ƒ khÄ• danÄ«yabhojanÄ«yakiccasÄ• dhakaá¹ƒ piá¹-á¹-haá¹ƒ __piá¹-á¹-hakh
tÄ• lapiá¹-á¹-haá¹ƒ khÄ«ravallipiá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• gaá¹‡iyamÄ• nÄ• naá¹ƒ gaá¹
khÄ• danÄ«yabhojanÄ«yakiccasÄ• dhakabhÄ• voyeva panetesaá¹ƒ lakkhaá¹‡aá¹ƒ, subahu
lakkhaá¹‡e á¹-hÄ• tabbanti na vitthÄ• rayÄ• ma. evaá¹ƒ sabbattha. tambakataá¹‡á¸• uleyyÄ
__mÅ«lakhÄ• danÄ«yaá¹ƒ_. panasalabujanÄ• á¸·ikerÄ• diphalaá¹ƒ __phalakhÄ• danÄ«yaá
sakkhalimodakÄ• dipubbaá¹‡á¹‡Ä• paraá¹‡á¹‡amayaá¹ƒ khÄ• danÄ«yaÃ±ca. __goraso_ti k
gunnaá¹ƒ raso ca. __dhaÃ±Ã±abhojana_nti sÄ• nulomÄ• naá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ
odanasattukummÄ• sasaá¹…khÄ• tabhojanaÃ±ca. __á¹-Ä«kÄ• yaá¹ƒ_ pana ``sÄ• nulomÄ•
paÃ±cavidhabhojanaÃ±cÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na yuttaá¹ƒ, dhaÃ±Ã±Ä• naá¹ƒ visuâ
payojanÄ• bhÄ• vÄ• , payojanasambhave ca phalaggahaá¹‡eneva tesaá¹ƒ gahaá¹‡asambh

__yÄ• gusÅ«pappabhutayo_ti yÄ• gu ca sÅ«paÃ±ca, taá¹ƒ pabhuti yesaá¹ƒ teti ete yÄ• vak
sambandho. ettha ca pabhuti-saddena macchamaá¹ƒsasaá¹…khÄ• taá¹ƒ dhaÃ±Ã±abhojana

piá¹-á¹-hamÅ«laphalakhÄ• danÄ«yato avasiá¹-á¹-haá¹ƒ kandakhÄ• danÄ«yaá¹ƒ, muá¸·Ä• la
saá¹…gaá¹‡hÄ• ti. tesu dÄ«gho ca bhisakandÄ• di vaá¹-á¹-o ca uppalakaá¹‡á¸• Ä• di __kar
padumamÅ«lÄ• di ca taá¹ƒsadisaá¹ƒ erakamÅ«lÄ• di ca __muá¸·Ä• lakhÄ• danÄ«yaá¹ƒ, _ t
kaá¸·Ä«rasaá¹…khÄ• tÄ• matthakÄ• __matthakakhÄ• danÄ«yaá¹ƒ, _ ucchukkhandhÄ• da
daá¹‡á¸• akkhandhakÄ• di __khandhakhÄ• danÄ«yaá¹ƒ, _ tambakataá¹‡á¸• uleyyÄ• dÄ«na
__pattakhÄ• danÄ«yaá¹ƒ, _ ucchutacova eko saraso __tacakhÄ• danÄ«yaá¹ƒ, _ tambakasi
__pupphakhÄ• danÄ«yaá¹ƒ, _ labujaá¹-á¹-hipanasaá¹-á¹-hiÄ• dikaá¹ƒ __aá¹-á¹-hikhÄ• danÄ

<86> __ ``madhÅ«â€™â€™ _tiÄ• dinÄ• \Be 299/ yÄ• makÄ• likaá¹ƒ dasseti. madhu ca mu
cocaÃ±ca mocaÃ±ca ambaÃ±ca jambu cÄ• ti dvando. muddikÄ• phalepi itthiyaá¹ƒ, phale s
``jambuâ€™â€™ iti phalavÄ• cÄ« napuá¹ƒsakasaddantaraá¹ƒ, tato jÄ• taá¹ƒ madhupÄ• nÄ
jambujaá¹ƒ, _ taÃ±ca phÄ• rusaÃ±ca pÄ• nakanti yojanÄ• . tattha __madhujaá¹ƒ pÄ• naá¹ƒ
jÄ• tirasaá¹ƒ udakasambhinnaá¹ƒ katvÄ• katapÄ• naá¹ƒ. taá¹ƒ attanÄ• kataá¹ƒ purebhatta
nirÄ• misampi vaá¹-á¹-ati. anupasampannehi kataá¹ƒ labhitvÄ• pana purebhattaá¹ƒ paá¹-ig
sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattaá¹ƒ pana nirÄ• misameva vaá¹-á¹-ati. esa nayo sab
pÄ• naá¹ƒ_ nÄ• ma muddikÄ• naá¹ƒ udake madditvÄ• katapÄ• naá¹ƒ. tathÄ• sesapÄ• nÄ
__sÄ• lÅ«kaá¹ƒ_ rattuppalÄ• dÄ«naá¹ƒ sÄ• lÅ«kaá¹ƒ. __cocaá¹ƒ_ aá¹-á¹-hikakadaliphalaá¹
anaá¹-á¹-hikaá¹ƒ. imÄ• ni aá¹-á¹-ha pÄ• nÄ• ni sÄ«tÄ• nipi Ä• diccapÄ• kÄ• nipi vaá¹-á¹-ant
vaá¹-á¹-anti. tenÄ• ha __ ``nÄ• ggisantattaâ€™â€™ _nti.

87-8__._ avasesÄ• ni pana vettatintiá¹‡ikamÄ• tuluá¹…gakapitthakaramandÄ• dikhuddakap
aá¹-á¹-hapÄ• nagatikÄ• neva. tenÄ• ha __ ``sÄ• nulomÄ• ni dhaÃ±Ã±Ä• ni, á¹-hapetvÄ• ph
pana vakkhamÄ• nÄ• naÃ±ca ``puppharasoâ€™â€™ tiÄ• dÄ«naá¹ƒ ``sÄ«todamadditÄ• dic
iminÄ• sambandho veditabbo.
tÄ• lanÄ• á¸·ikerapanasalabujaalÄ• bukumbhaá¹‡á¸• apussaphalatipusaeá¸·Ä• lukaphalÄ• n
sabbaÃ±ca aparaá¹‡á¹‡aá¹ƒ sattadhaÃ±Ã±Ä• ni anulomentÄ«ti saha anulomehÄ«ti __sÄ• n
sÄ• nulomadhaÃ±Ã±Ä• naá¹ƒ pana raso yÄ• vakÄ• liko. ``sÄ• nulomÄ• ni dhaÃ±Ã±Ä• nÄ«â
phalasutiyÄ• ``sesaphalajoâ€™â€™ ti vattabbe gamyamÄ• nattÄ• na vuttaá¹ƒ. __madhuk
madhukapupphaá¹ƒ á¹-hapetvÄ• . __pakkaá¸• Ä• kaja_nti pakkehi yÄ• vakÄ• likehi á¸• Ä• k
sÄ«tamudakaá¹ƒ __sÄ«todaá¹ƒ, _ khÄ«rode viya sÄ«tode \Be 300/ madditoti tappuriso. __Ä
vattati upacÄ• ratoti Ä• dicce pÄ• ko yassÄ• ti samÄ• so.

<89> sattÄ• hakÄ• likaá¹ƒ dasseti __ ``sappÄ«â€™â€™ _tiÄ• dinÄ• . tattha __sattÄ• hakÄ
sappiÄ• dÄ«ni sattÄ• hakÄ• likÄ• ni. idÄ• ni sappiÄ• dÄ«ni vibhajati __ ``sappÄ«â€™â€™ _
\Ne 258/ gomahiá¹ƒ sÄ• dÄ«naá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappi sappi nÄ• mÄ• ti __ `
sappilakkhaá¹‡amÄ• ha. akappiyamaá¹ƒsasappinopi kappiyasambhave tattha sattÄ• hÄ• tik
vakkhamÄ• nattÄ• nissaggiyavatthumeva cettha dassetuá¹ƒ __ ``yesaá¹ƒ maá¹ƒsamavÄ• n
khÄ«rÄ• dÄ«su hi tesamakappiyaá¹ƒ nÄ• ma natthi. navanÄ«tassa sappisadisatÄ• ya navan

vuttaá¹ƒ. upari sappipiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• sÄ«talapÄ• yÄ• saá¹ƒ denti, yaá¹ƒ pÄ• yÄ•
taá¹ƒ sattÄ• hakÄ• likaá¹ƒ, missitaá¹ƒ pana Ä• diccapÄ• kaá¹ƒ katvÄ• parissÄ• vitaá¹ƒ, tath
pakkhipitvÄ• pakkatelampi, tesu __navanÄ«taá¹ƒ_ nÄ• ma navuddhaá¹-aá¹ƒ. tena kataá¹ƒ

<90> tilÄ• ca vasÄ• ca eraá¹‡á¸• Ä• ni ca madhukÄ• ni ca sÄ• sapÄ• cÄ• ti dvando. tehi
bÄ• hirattho, taá¹ƒ telaá¹ƒ nÄ• mÄ• ti attho. khuddÄ• khuddamadhumakkhikÄ• ca bhamar
khuddajantukattÄ• napuá¹ƒsakekavacanaá¹ƒ. madhuá¹ƒ karontÄ«ti madhukariyo, tÄ• eva
__madhukarimakkhikÄ• , _ khuddabhamarameva madhukarimakkhikÄ• ti kammadhÄ• rayo
nÄ• mÄ• ti attho. __á¹-Ä«kÄ• yaá¹ƒ_ pana visuá¹ƒ madhukarÄ«-saddaá¹ƒ vikappetvÄ• ``da
madhukarimakkhikÄ• nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ. madhupaá¹-alaá¹ƒ vÄ• madhusitthaka
makkhitaá¹ƒ, madhugatikameva. tumbalakÄ• naá¹ƒ cÄ«rikÄ• naÃ±ca niyyÄ• sasadisaá¹ƒ m
yÄ• vajÄ«vikaá¹ƒ. raso nikkasaá¹-o Ä• di yassÄ• sÄ• __rasÄ• di. Ä• di_-saddena phÄ• á¹‡
sÄ• ucchuvikati. __pakkÄ• _ti avatthukapakkÄ• vÄ• , __phÄ• á¹‡itaá¹ƒ_ phÄ• á¹‡itaá¹ƒ nÄ
katamadhukapupphaphÄ• á¹‡itaá¹ƒ pana phÄ• á¹‡itagatikameva. ambaphÄ• á¹‡itÄ• dÄ«ni
yathÄ• vuttÄ• ni sappiÄ• dÄ«ni purebhattaá¹ƒ sÄ• misaparibhogenÄ• pi, pacchÄ• bhattato p
pacchÄ• bhattaá¹ƒ paá¹-iggahitÄ• ni ca sattÄ• haá¹ƒ nidahitvÄ• nirÄ• misaparibhogena par

<91> idÄ• ni odissa anuÃ±Ã±Ä• tavasÄ• ya pÄ• kato vibhÄ• gaá¹ƒ dassetvÄ• tato sappiÄ•
``savatthÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha purebhattaá¹ƒ __sÄ• maá¹ƒ vÄ• _ attanÄ• eva
__amÄ• nusÄ• _ manussavasÄ• rahitÄ• . __vasÄ• _ acchÄ• dÄ«naá¹ƒ akappiyÄ• naá¹ƒ, sÄ
sattÄ• naá¹ƒ vasÄ• . savatthupakkÄ• sattÄ• hakÄ• likÄ• hotÄ«ti seso. __savatthupakkÄ• _
pakkÄ• . ayamettha adhippÄ• yo --- sace pana vasaá¹ƒ purebhattaá¹ƒ paá¹-iggahetvÄ• pac
parissÄ• vitaá¹ƒ sattÄ• hÄ• ni nirÄ• misaparibhogena paribhuÃ±jitabbaá¹ƒ. atha parehi kata
paá¹-iggahitaá¹ƒ, purebhattaá¹ƒ sÄ• misampi \Ne 259/ vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹
no ce, dukkaá¹-aá¹ƒ hotÄ«ti. kÄ• riye kÄ• raá¹‡opacÄ• rena panettha __ ``vasÄ• â€™â€™
pana yÄ• vakÄ• likÄ• va.

__á¹-Ä«kÄ• yaá¹ƒ_ pana vasÄ• ya ``sattÄ• hakÄ• like Ä• gataá¹-á¹-hÄ• naá¹ƒ natthÄ«ti vad
``taá¹ƒ upaparikkhitabbaâ€™â€™ nti vasÄ• ya sattÄ• hakÄ• likattamÄ• saá¹ƒkiyaá¹ƒ vuttaá
upaparikkhitabbaá¹ƒ? bhesajjaá¹ƒ anujÄ• natÄ• bhagavatÄ• ``yÄ• ni kho pana tÄ• ni gilÄ•
paá¹-isÄ• yanÄ«yÄ• ni bhesajjÄ• ni, seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu p
paá¹-iggahetvÄ• \Be 302/ sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• nÄ«
sappiÄ• dÄ«nameva sattÄ• hakÄ• likattaá¹ƒ vuttaá¹ƒ. __bhesajjakkhandhake_pi ``anujÄ• nÄ
paÃ±ca bhesajjÄ• ni paá¹-iggahetvÄ• kÄ• lepi vikÄ• lepi paribhuÃ±jituâ€™â€™ nti (Vin I 26
``bhesajjÄ• nÄ«â€™â€™ ti vatvÄ• telaá¹ƒ niyamato ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni b
macchavasaá¹ƒ susukÄ• vasaá¹ƒ sÅ«karavasaá¹ƒ gadrabhavasaá¹ƒ kÄ• le paá¹-iggahitaá¹
saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena paribhuÃ±jituâ€™â€™ nti (Vin I 262) vuttaá¹ƒ.
__bhesajjasikkhÄ• padaá¹-á¹-hakathÄ• ya_Ã±ca (Kkh bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•)

aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci vasaâ€™â€™ ntiÄ• dinÄ• vasÄ• telassa vidhÄ• naá¹ƒ dassetvÄ•
yÄ• vakÄ• likavatthÅ«naá¹ƒ vatthuá¹ƒ pacituá¹ƒ na vaá¹-á¹-atiyevÄ• â€™â€™ ti vadatÄ• aa
yÄ• vakÄ• likesu vasaá¹ƒ á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ yÄ• vakÄ• likavatthÅ«naá¹ƒ vatthuá¹ƒ
ayamettha attho dÄ«pitoti vasÄ• ``yÄ• vakÄ• likÄ• yevÄ• â€™â€™ ti viÃ±Ã±Ä• yatÄ«ti ko e

__aÃ±Ã±esaá¹ƒ_ vasÄ• telato paresaá¹ƒ __yÄ• vakÄ• likavatthÅ«naá¹ƒ_ yesaá¹ƒ tesaá¹ƒ
sappiÄ• dÄ«naá¹ƒ __vatthuá¹ƒ_ yÄ• vakÄ• likasaá¹…khÄ• taá¹ƒ khÄ«rÄ• dikaá¹ƒ na paceti
adhippÄ• yo --- yathÄ• sattÄ• haparibhogatthÄ• ya vasaá¹ƒ kÄ• le paá¹-iggahetvÄ• kÄ• le
evaá¹ƒ sappiÄ• dÄ«naá¹ƒ vatthubhÅ«taá¹ƒ khÄ«rÄ• diyÄ• vakÄ• likaá¹ƒ, taá¹ƒ pana sattÄ•
na vaá¹-á¹-ati. tÄ• ni hi yadi taá¹ƒ paá¹-iggahetvÄ• sayaá¹ƒ katÄ• ni, pacchÄ• bhattato paá¹
vaá¹-á¹-anti savatthukappaá¹-iggahitattÄ• , sÄ• misaá¹ƒ na vaá¹-á¹-anti sÄ• maá¹ƒpakkattÄ•
vaá¹-á¹-anti yÄ• vakÄ• likavatthuto vivecitattÄ• . parehi katÄ• ni pana purebhattaá¹ƒ sÄ• mis
vaá¹-á¹-anti attanÄ• apakkattÄ• . yÄ• vajÄ«vikÄ• ni tu sÄ• sapamadhukaeraá¹‡á¸• aaá¹-á¹-
paá¹-iggahetvÄ• tadaheva kataá¹ƒ telaá¹ƒ sattÄ• hakÄ• likaá¹ƒ, dutiyadivase kataá¹ƒ chÄ•
evaá¹ƒ yÄ• va sattamadivase kataá¹ƒ tadaheva vaá¹-á¹-ati, uggate aruá¹‡e nissaggiyaá¹ƒ \N
divase anajjhoharaá¹‡Ä«yaá¹ƒ, uggahitena yena kenaci vatthunÄ• katasadisaá¹ƒ hoti. telat
paá¹-iggahitasÄ• sapÄ• dÄ«naá¹ƒ sattÄ• hÄ• tikkamena dukkaá¹-aá¹ƒ. nibbattitaá¹ƒ sappi v
kÄ• lepi vikÄ• lepi paá¹-iggahetvÄ• pacituá¹ƒ vaá¹-á¹-ati. taá¹ƒ pana tadahu purebhattampi
vaá¹-á¹-ati, saá¹ƒsaggato yÄ• vakÄ• likampi sÄ• maá¹ƒpakkaá¹ƒ siyÄ• ti nirÄ• misaá¹ƒ pana

<92> idÄ• ni __ ``haliddiâ€™â€™ _ntiÄ• dinÄ• yÄ• vajÄ«vikaá¹ƒ dasseti. tattha __ ``halidd
tiÄ• dinÄ• vuccamÄ• nepi pariyÄ• yavacane sammoho siyÄ• ti na taá¹ƒvacanena bhusaá¹ƒ
upadesatova veditabbÄ• ni. tattha __ ``haliddiâ€™â€™ _nti binduÄ• gamena vuttaá¹ƒ. upad
haliddÄ• disaddena vuttÄ• ni. tÄ• haliddÄ• dayo keci itthiliá¹…gÄ• yeva. mÅ«laphale vacatt
bhaddamuttaÃ±ca ativisÄ• ti padacchedo. __paÃ±camÅ«la_-saddena cÅ«á¸·apaÃ±camÅ«la
__Ä• di_-saddena vajakalimÅ«le jaraá¹-á¹-hanti evamÄ• dÄ«naá¹ƒ saá¹…gaho.

93-5__._ __goá¹-á¹-haphala_nti madanaphalanti vadantÄ«ti. tÄ«á¹‡i phalÄ• ni yassaá¹ƒ saá
__tiphalÄ• . eraá¹‡á¸• akÄ• dÄ«na_nti __Ä• di_-saddena jÄ• tirukkhÄ• dÄ«naá¹ƒ gahaá¹‡aa
paá¹‡á¹‡anti sambandho. __Ä• di_-saddena asokÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __sÅ«peyyapa
tambakataá¹‡á¸• uleyyÄ• disÅ«payoggapaá¹‡á¹‡aá¹ƒ. ucchuniyyÄ• saá¹ƒ á¹-hapetvÄ• sab
sarasaá¹ƒ ucchujaá¹ƒ tacaÃ±ca á¹-hapetvÄ• sabbo taco cÄ• ti sambandho. tattha hiá¹…gu
sabbo __niyyÄ• so_ nÄ• ma. nirasaucchutacÄ• di sabbo __taco_ nÄ• ma. __loá¹‡aá¹ƒ_ sÄ•
ayatambÄ• di. __silÄ• _ kÄ• á¸·asilÄ• di.

<96> __suddhasittha_nti madhunÄ• amakkhitaá¹ƒ. madhumakkhitaá¹ƒ pana sattÄ• hakÄ•
sujhÄ• pita_nti dujjhÄ• pitaá¹ƒ akatvÄ• sujjhÄ• pitaá¹ƒ yaá¹ƒ kiÃ±ci ca. __vikaá¹-Ä• dippabl
gÅ«thamattikÄ• muttachÄ• rikÄ• saá¹…khÄ• taá¹ƒ Ä• di yassa, so pabhedo yassÄ• ti bÄ• h

cÄ• ti sambandho. ettha pana __Ä• di_-saddena kandakhÄ• danÄ«ye khÄ«rakÄ• kolÄ• day
haliddisiá¹…giveramÅ«lÄ• dayo, matthakakhÄ• danÄ«ye haliddisiá¹…giverakaá¸·Ä«rÄ• day
uppalapaá¹‡á¹‡adaá¹‡á¸• Ä• dayo, pupphakhÄ• danÄ«ye campakapupphÄ• dayo, aá¹-á¹-h
madhukaá¹-á¹-hieraá¹‡á¸• asÄ• sapÄ• dayo, piá¹-á¹-hakhÄ• danÄ«ye adhotatÄ• lapiá¹-á¹-h
daá¹-á¹-habbÄ• .

<97> idÄ• ni \Ne 261/ sabbaso yÄ• vajÄ«vikaá¹ƒ dassetuá¹ƒ asakkuá¹‡eyyattÄ• vuttÄ• ni
sampiá¹‡á¸• etvÄ• tattha lakkhaá¹‡aá¹ƒ á¹-hapento __ ``mÅ«laâ€™â€™ _ntiÄ• dimÄ• ha.
vattabbe __ ``sÄ• raâ€™â€™ _nti liá¹…gavipallÄ• senÄ• ha. ``sÄ• ro bale thiraá¹ƒse cÄ• â
__Ä• hÄ• raá¹-á¹-ha_nti Ä• hÄ• rena jÄ• to attho payojanaá¹ƒ Ä• hÄ• rattho, sova Ä• hÄ• ra
Ä• hÄ• rakiccanti vuttaá¹ƒ hoti.

<98> idÄ• ni catÅ«su kappiyÄ• kappiyÄ• divibhÄ• gaá¹ƒ dasseti __ ``sabbÄ• â€™â€™ _tiÄ
kÄ• likÄ• , tesaá¹ƒ sambhogo anubhavoti samÄ• so. __kÄ• le_ti pubbaá¹‡hakÄ• le. __sabb
__sati paccaye_ti tÄ«su \Be 305/ yÄ• makÄ• likaá¹ƒ pipÄ• sÄ• dikÄ• raá¹‡e sati, sattÄ• hak
gelaÃ±Ã±akÄ• raá¹‡e satÄ«ti attho, kÄ• lato vigato __vikÄ• lo, _ tasmiá¹ƒ, yÄ• makÄ• likaá
ajjhoharaá¹‡e, sattÄ• hakÄ• likaá¹ƒ pana yÄ• vajÄ«vikaÃ±ca tadatthÄ• ya paá¹-iggahaá¹‡a

<99> __ubho_ti yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likaÃ±ca. tattha yÄ• vakÄ• likaá¹ƒ attano kÄ
vikÄ• labhojanabhikkhÄ• padena pÄ• cittiyaá¹ƒ janayati, yÄ• makÄ• likaá¹ƒ yÄ• mÄ• tikkant
ete ubhopi antovutthaÃ±ca sannidhiÃ±ca janayantÄ«ti sambandho. __ ``antovutthaá¹ƒ sann
bhÄ• vappadhÄ• noyaá¹ƒ niddeso, antovutthattaá¹ƒ sannidhittaÃ±cÄ• ti attho.

<100> __atinÄ• mite_ti atikkÄ• mite. __pÄ• cittÄ«_ti sattÄ• hÄ• tikkantaá¹ƒ bhesajjasikkhÄ
nissaggiyapÄ• cittiyÄ• patti ca hotÄ«ti attho. sace dvinnaá¹ƒ santakaá¹ƒ ekena paá¹-iggahita
hoti, sattÄ• hÄ• tikkame dvinnampi anÄ• patti, paribhuÃ±jituá¹ƒ pana na vaá¹-á¹-ati. __pÄ• a
pÄ• á¸·iyaá¹ƒ anÄ• ruá¸·he sappiÄ• dimhi satta ahÄ• ni atinÄ• miteti sambandho. __sappÄ«
__Ä• di_-saddena tesaá¹ƒyeva navanÄ«taá¹ƒ, nÄ• á¸·ikerÄ• ditelaá¹ƒ, sÄ«todakena kataá¹
madhukapupphaphÄ• á¹‡itaÃ±ca saá¹…gahitaá¹ƒ.

<101> __nissaá¹-á¹-haladdha_nti nissaá¹-á¹-haá¹ƒ vinayakammavasena nissajjitaÃ±ca taá¹
tathevÄ• ti nissaá¹-á¹-haladdhaá¹ƒ. taá¹ƒ gahetvÄ• ti seso. nissajjanavidhÄ• naá¹ƒ pana vak
veditabbaá¹ƒ. __ ``naá¹…gaâ€™â€™ _ntiÄ• di upalakkhaá¹‡amattaá¹ƒ. tena makkhitÄ• ni k
aparibhogÄ• niyeva \Ne 262/. aÃ±Ã±assa pana kÄ• yikaparibhogo vaá¹-á¹-ati. __vikappenta
sÄ• maá¹‡erassÄ• _ti ettha \Be 306/ __á¹-Ä«kÄ• yaá¹ƒ_ ``idaá¹ƒ sappiá¹ƒ tuyhaá¹ƒ vikappe
tesaá¹ƒ tesaá¹ƒ nÄ• maá¹ƒ gahetvÄ• sammukhÄ• parammukhÄ• vikappanavasena atthaá¹
avikappite vikappitasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti Ä• pattivÄ• re pÄ• á¸·i
upasampannassa vikappeti, attano eva santakaá¹ƒ hoti, paá¹-iggahaá¹‡ampi na vijahatÄ«â€

anupasampannassa vikappane attasantakattÄ• bhÄ• vo, paá¹-iggahaá¹‡avijahanaÃ±ca pay
vadÄ• ma --- Ä• pattivÄ• re ``avikappiteâ€™â€™ tiÄ• dipÄ• á¸·iyeva natthi, ``anadhiá¹-á¹-hi
adhiá¹-á¹-hitasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, avissajjite vissajjitasaÃ±Ã±Ä« nissagg
pÄ• cittiyaâ€™â€™ ntiÄ• dinÄ• (Vin III 624) pÄ• á¸·iyÄ• Ä• gatattÄ• tadanurÅ«pameva an
``adhiá¹-á¹-heti, vissajjetÄ«â€™â€™ tiÄ• dinÄ• va pÄ• á¸·i Ä• gatÄ• . yadi bhaveyya, vaá¹‡
aá¹-á¹-hakathÄ• ya bhavitabbaá¹ƒ, na cettha aá¹-á¹-hakathÄ• yaá¹ƒ vijjati. anupasampanna
kathaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ vijahati sikkhÄ• paccakkhÄ• nÄ• dÄ«su chasu paá¹-iggahaá¹‡
vikappanassa anantogadhattÄ• , tasmÄ• nÄ• yamettha atthoti.

mayamettha evamatthaá¹ƒ bhaá¹‡Ä• ma --- __vikappentassÄ• _ti ettha __vikappanaá¹ƒ_ s
``cittasaá¹…kappoâ€™â€™ tiÄ• dÄ«su viya, ubhayattha pana upasaggehi nÄ• nattamattaá
sÄ• maá¹‡erassa yassa kassaci vikappentassa saá¹ƒvidahantassa pariccÄ• gasaÃ±Ã±aá¹ƒ
pariccÄ• gÄ• dhippÄ• yaá¹ƒ uppÄ• dentassa anÄ• pattÄ«ti attho. idaÃ±ca __mahÄ• sumatt
vuttaÃ±hi ``tena cittenÄ• â€™â€™ tiÄ• dÄ«su pÄ• á¸·ivacanesu adhippÄ• yaá¹ƒ dassenten
evaÃ±hi antosattÄ• he datvÄ• pacchÄ• paá¹-ilabhitvÄ• paribhuÃ±jantassa anÄ• pattidass
Vin III) II 625). __mahÄ• padumatthero_ panÄ• ha ``sattÄ• hÄ• tikkantassa pana \Be 307/ p
anÄ• pattidassanatthamidaá¹ƒ vuttaâ€™â€™ nti (Sp (to Vin III) II 625). ayameva vÄ• do tes
makkhanÄ• diá¹ƒ adhiá¹-á¹-hato ca aÃ±Ã±assa dadatopi ca anÄ• pattÄ«ti sambandho. __Ä
abbhaÃ±janÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. ayametthÄ• dhippÄ• yo --- sappiÄ• diá¹ƒ abbhaÃ±ja
arumakkhanaá¹ƒ, phÄ• á¹‡itaá¹ƒ gharadhÅ«panaá¹ƒ adhiá¹-á¹-hato anÄ• pattÄ«ti. __aÃ±Ã±
anupasampannassa vÄ• .

<102> yÄ• vakÄ• likaÄ• dÄ«ni attanÄ• saha saá¹ƒsaá¹-á¹-hÄ• ni sabbhÄ• vaá¹ƒ gÄ• hÄ• p
__sabbhÄ• va_nti sassa attano bhÄ• vo dvitte sabbhÄ• vo, taá¹ƒ. __tasmÄ• _ti yasmÄ• ev
__evamudÄ«rita_nti \Ne 263/ evaá¹ƒ ``vikappentassa sattÄ• heâ€™â€™ tiÄ• dinÄ• vuttaá¹
yasmÄ• attanÄ• saá¹ƒsaá¹-á¹-hÄ• ni attano bhÄ• vaá¹ƒ gÄ• hÄ• payanti yÄ• vakÄ• likÄ• d
sattÄ• hÄ• tikkÄ• mitÄ• ni sattÄ• hakÄ• likÄ• ni pÄ• cittiyajanakÄ• ni saá¹ƒsaá¹-á¹-hÄ• ni at
pÄ• cittiyajanakÄ• ni karontÄ«ti avikappanÄ• dimhi sati byatirekato pÄ• cittiyÄ• pattiparidÄ«
``vikappentassÄ• â€™â€™ tiÄ• dikaá¹ƒ vÄ• kyattayaá¹ƒ vuttanti. __á¹-Ä«kÄ• yaá¹ƒ_ pana
sandhÄ• ya __evanti vuttaâ€™â€™ _nti vuttaá¹ƒ. taá¹ƒ vakkhamÄ• nassa atÄ«taudÄ«ritatt
yujjatÄ«ti. __evamudÄ«rita_nti vÄ• pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca evameva vuttant
avadhÄ• raá¹‡e.

103-5__._ idÄ• ni attasaá¹ƒsaá¹-á¹-hÄ• naá¹ƒ yÄ• vakÄ• likÄ• dÄ«naá¹ƒ sabbhÄ• vagÄ• hÄ
__ ``pureâ€™â€™ _tiÄ• dimÄ• ha. tattha __sattÄ• ha_nti satta ahÄ• ni yassa taá¹ƒ sattÄ• h
__ca_-saddo aá¹-á¹-hÄ• nappayutto, so sattÄ• haÃ±ca yÄ• vajÄ«vikaÃ±cÄ• ti yojetabbo. __
sesehi tadahu paá¹-iggahitehi kÄ• likehi yÄ• vakÄ• likayÄ• makÄ• likasaá¹…khÄ• tehi samn
308/ sannidhisikkhÄ• padena pÄ• citti. __tadahu paá¹-iggahita_nti tasmiá¹ƒyeva dine pureb

paá¹-iggahitaá¹ƒ. __tadahevÄ• _ti tasmiá¹ƒyeva dine purebhattameva. __sesa_nti sattÄ• ha
yÄ• vajÄ«vikaÃ±ca. __eva_nti yÄ• me eva paribhuÃ±jayeti vijÄ• nÄ«yanti sambandho. __ita
aÃ±Ã±aá¹ƒ yÄ• vajÄ«vikaá¹ƒ.

kÄ• likaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-iggÄ• haniddesavaá¹‡á¹‡anÄ•

<106> dÄ• tuá¹ƒ kÄ• metÄ«ti dÄ• tukÄ• mo, tassa abhihÄ• ro Ä«sakampi oá¹‡amanÄ• din
hatthassa pÄ• so __hatthapÄ• so_. ruá¸·hÄ«vasena tu aá¸• á¸• hateyyahattho hatthapÄ• so
nisinno hoti, Ä• sanassa pacchimantato paá¹-á¹-hÄ• ya, sace á¹-hito, paá¹‡hiantato paá¹-á¹-
yena passena nipanno, tassa pÄ• rimantato paá¹-á¹-hÄ• ya dÄ• yakassa nisinnassa á¹-hitas
pasÄ• ritahatthaá¹ƒ yaá¹ƒ Ä• sannataraá¹ƒ aá¹…gaá¹ƒ, tassa orimantena paricchinditvÄ• v
__eraá¹‡akkhama_nti thÄ• mamajjhimena purisena eraá¹‡assa ukkhipanassa \Ne 264/ khan
vatthusaddÄ• pekkhaá¹ƒ napuá¹ƒsakattaá¹ƒ. __tidhÄ• dente_ti kÄ• yakÄ• yappaá¹-ibaddha
tÄ«hi pakÄ• rehi dÄ• yake dadamÄ• ne. tattha yena kenaci sarÄ«rÄ• vayavena antamaso p
dÄ«yamÄ• naá¹ƒ kÄ• yena dinnaá¹ƒ nÄ• ma hoti, kaá¹-acchuÄ• dÄ«su yena kenaci dÄ«yan
kÄ• yato pana kÄ• yappaá¹-ibaddhato vÄ• mocetvÄ• hatthapÄ• se á¹-hitassa kÄ• yena vÄ
pÄ• tiyamÄ• naá¹ƒ nissaggiyena payogena dinnaá¹ƒ nÄ• ma. __dvidhÄ• gÄ• ho_ti kÄ• yak
dvÄ«hi pakÄ• rehi yehi kehici \Be 309/ dÄ«yamÄ• nassa gahaá¹‡aá¹ƒ. evaá¹ƒ paá¹-iggaho
__paÃ±caá¹…go_ti paÃ±ca aá¹…gÄ• ni yassÄ• ti bahubbÄ«hi.

<107> idÄ• ni aneraá¹‡akkhame ca kismiÃ±ci kÄ• yappaá¹-ibaddhe ca paá¹-iggahaá¹‡Ä• r
``asaá¹ƒhÄ• riyeâ€™â€™ _tiÄ• dimÄ• ha. tattha __asaá¹ƒhÄ• riye_ti Ä• netumasakkuá¹‡ey
__tatthajÄ• te_ti tesuyeva rukkhÄ• dÄ«su jÄ• te kiá¹ƒsukapaduminipaá¹‡á¹‡Ä• dike. ciÃ±ca
paá¹‡á¹‡eti sambandho. tÄ• ni hi sandhÄ• retuá¹ƒ na sakkonti. tesaá¹ƒ pana sÄ• khÄ• su v
__Ä• di_-saddena ``aá¹…gaâ€™â€™ ntiÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __vÄ• _-saddo samu
thÄ• mamajjhimapurisena sahituá¹ƒ sandhÄ• retuá¹ƒ asakkuá¹‡eyye bhÄ• re. sabbesaá¹ƒ p
rÅ«hatÄ«â€™â€™ ti iminÄ• sambandho.

<108> idÄ• ni paá¹-iggahaá¹‡avijahanaá¹ƒ dasseti __ ``sikkhÄ• â€™â€™ _tiÄ• dinÄ• . tatth
__sikkhÄ• maraá¹‡aliá¹…gehÄ«_ti sikkhÄ• paccakkhÄ• nena ca maraá¹‡ena ca liá¹…gapan
__anapekkhavisaggato_ti natthi apekkho etassÄ• ti anapekkho, sova visaggo, tato ca. __ac
acchinditvÄ• gahaá¹‡ena. __anupasampannadÄ• nÄ• _ti anupasampannassa dÄ• nena. _
__gÄ• ho_ti paá¹-iggahaá¹‡aá¹ƒ. __upasammatÄ«_ti vijahati.

109-10__._ idÄ• ni appaá¹-iggahitaá¹ƒ paribhoge dosaá¹ƒ dassetuá¹ƒ __ ``appaá¹-iggahitaâ
tattha __sabba_nti catukÄ• likapariyÄ• pannaá¹ƒ sakalampi. idÄ• ni appaá¹-iggahetvÄ• par

dassetuá¹ƒ __ ``suddhaâ€™â€™ _ntiÄ• dimÄ• ha. tattha suddhaá¹ƒ nÄ• tibahalaá¹ƒ udaka
avicchinnaá¹ƒ danta ... pe ... gÅ«thakaÃ±ca loá¹‡a ... pe ... karÄ«sakaÃ±ca kappateti samba
__suddha_nti rajareá¹‡Å«hi aÃ±Ã±arasena \Be 310/ ca asammissatÄ• ya parisuddhaá¹ƒ. __
kasitaá¹-á¹-hÄ• ne bahalamudakaá¹ƒ viya mukhe vÄ• hatthe vÄ• na laggaá¹ƒ, taá¹ƒ. __avi
vicchinditvÄ• \Ne 265/ na gataá¹ƒ. dantÄ• ni ca akkhÄ«ni ca kaá¹‡á¹‡aÃ±ca dantakkhikaá¹
pÄ• á¹‡yaá¹…gattÄ• , tassa gÅ«thakanti tappuriso. __loá¹‡aá¹ƒ_ sarÄ«ruá¹-á¹-hitaá¹ƒ. __si
siá¹…ghÄ• á¹‡ikÄ• . vicchinnaá¹ƒ na paá¹-iggahetabbaá¹ƒ.

<111> idÄ• ni __ ``gÅ«thÄ• â€™â€™ _tiÄ• dinÄ• kÄ• lodissaá¹ƒ dasseti. __tathÄ• vidhe_t
sappadaá¹-á¹-hakkhaá¹‡Ä• dike tathÄ• vidhe kÄ• le. tathÄ• tÄ• diso vidho kÄ• lo etassÄ• ti
sevanaá¹ƒ kareyya, paribhuÃ±jeyyÄ• ti vuttaá¹ƒ hoti. __asante kappakÄ• rake_ti ettha dubb
kappiyakÄ• rako asantapakkheyeva tiá¹-á¹-hatÄ«ti veditabbo. kÄ• lodissattÄ• pana chÄ• rik
rukkhato chinditvÄ• kÄ• tuá¹ƒ, mattikÄ• ya asati bhÅ«miá¹ƒ khaá¹‡itvÄ• pi mattikaá¹ƒ gahe

<112> __durÅ«paciá¹‡á¹‡e_ti duá¹-á¹-huá¹ƒ upaciá¹‡á¹‡aá¹ƒ Ä• maá¹-á¹-haá¹ƒ durÅ«pacia
appaá¹-iggahitaá¹ƒ sÄ• misaá¹ƒ bhÄ• janaá¹ƒ á¹-hitaá¹-á¹-hÄ• nato apanetvÄ• Ä• masati, p
á¹-hitakacavarÄ• diá¹ƒ chaá¸• á¸• eti, tatthajÄ• takaphaliniyÄ• sÄ• khÄ• ya vÄ• valliyÄ• vÄ
durÅ«paciá¹‡á¹‡aá¹ƒ nÄ• ma hoti. tasmiá¹ƒ dukkaá¹-anti sambandho. phalarukkhaá¹ƒ pana
kaá¹‡á¹-akaá¹ƒ vÄ• bandhituá¹ƒ vaá¹-á¹-ati. araÃ±Ã±e patitaambaphalÄ• diá¹ƒ ``sÄ• maá¹‡
Ä• haritvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. __rajokiá¹‡á¹‡e_ti rajasÄ• okiá¹‡á¹‡e, tasmiá¹ƒ pattÄ• di
paá¹-iggaá¹‡hato vinayadukkaá¹-aá¹ƒ hotÄ«ti attho. sace piá¹‡á¸• Ä• ya carantassa patte ra
paá¹-iggahetvÄ• bhikkhÄ• gaá¹‡hitabbÄ• \Be 311/. ``paá¹-iggahetvÄ• dethÄ• â€™â€™ ti
amocenteneva paá¹-iggÄ• hÄ• pakassa santikaá¹ƒ netvÄ• paá¹-iggahetabbaá¹ƒ. sace mah
pÄ• teti, na sakkÄ• hoti bhikkhaá¹ƒ gahetuá¹ƒ, ``anupasampannassa dassÄ• mÄ«â€™â€™
katvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. taá¹ƒ pana tena dinnaá¹ƒ vÄ• vissÄ• sena vÄ• paá¹-iggah
vaá¹-á¹-ati.

__athÄ• _ti vakkhamÄ• nÄ• rambhe. __uggahappaá¹-iggahe_ti uggahitthÄ• ti uggaho, ugg
tasmiá¹ƒ. appaá¹-iggahitabhÄ• vaá¹ƒ jÄ• nato attanÄ• eva uggahetvÄ• gahaá¹‡eti adhippÄ
atthÄ• ya pana appaá¹-iggahetvÄ• telÄ• dÄ«ni, chÄ• yatthÄ• ya sÄ• khÄ• dÄ«ni vÄ• gahe
bhuÃ±jitukÄ• matÄ• ya paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. ucchuÄ• dÄ«su phÄ•
paÃ±Ã±Ä• yati, mÅ«labhesajjÄ• dÄ«ni pisantÄ• naá¹ƒ vÄ• koá¹-á¹-entÄ• naá¹ƒ vÄ•
nisadanisadapotakaudukkhalamusalÄ• ni khÄ«yanti, dantantare laggaá¹ƒ sukhumaÄ• misaá
paÃ±Ã±Ä• yati, abbohÄ• rikaá¹ƒ. __antovutthe_ti \Ne 266/ akappiyakuá¹-iyÄ• chadanabbha
__sayaá¹ƒpakke_ti attanÄ• yattha katthaci pakke. sace vÄ• siÄ• diá¹ƒ tÄ• petvÄ• takkÄ• d
ettÄ• vatÄ• pi sÄ• mapÄ• kato na muccati. purimakÄ• likadvaye punapÄ• kaÃ±hi á¹-hapetvÄ
bhikkhuno pacituá¹ƒ na vaá¹-á¹-ati. sacepissa uá¹‡hayÄ• guyÄ• sulasipaá¹‡á¹‡Ä• dÄ«ni vÄ
pakkhipanti, cÄ• letuá¹ƒ na vaá¹-á¹-ati. uttaá¹‡á¸• ulaá¹ƒ bhattaá¹ƒ labhitvÄ• pidahituá¹ƒ na

__antopakke_ti akappiyakuá¹-iyÄ• anto pakke. sabbattha dukkaá¹-anti sambandho.

paá¹-iggÄ• haniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. akappiyamaá¹ƒsaniddesavaá¹‡á¹‡anÄ•

113-4__._ manussahatthiassÄ• naÃ±ca \Be 312/ ... pe ... uragassa ca yaá¹ƒ maá¹ƒsaÃ±ca,
uddissakatamaá¹ƒsaÃ±ca, appaá¹-ivekkhitaá¹ƒ yaÃ±ca maá¹ƒsaá¹ƒ, tesu maá¹ƒsesÅ«ti eva
veditabbo. tattha sÄ«sagÄ«vÄ• taraá¹…gena carantÄ• acchavisesÄ• va __taracchÄ• . urag
dÄ«ghajÄ• ti saá¹…gahitÄ• . __uddissakatamaá¹ƒsa_nti bhikkhuá¹ƒ uddisitvÄ• kataá¹ƒ udd
maá¹ƒsaÃ±ca. ettha ca __maá¹ƒsa_-ggahaá¹‡ena macchÄ• nampi gahaá¹‡aá¹ƒ veditabbaá
ca-saddena vÄ• . paÃ±casupi sahadhammikesu yaá¹ƒ kiÃ±ci uddissakataá¹ƒ sabbesampi n
adiá¹-á¹-haasutaaparisaá¹…kitatÄ• ya tikoá¹-iparisuddhaá¹ƒ vaá¹-á¹-ati. __appaá¹-ivekkhita_
anupaparikkhitaá¹ƒ, anÄ• pucchitanti attho. Ä• pattibhÄ«rukena hi rÅ«paá¹ƒ sallakkhentenÄ
paá¹-iggahetabbaá¹ƒ paribhuÃ±jitabbaÃ±ca. manussÄ• naá¹ƒ maá¹ƒsesu thullaccayanti yoj
etthÄ• ti rasse, dvitte ca __thullaccayaá¹ƒ_. pÄ• rÄ• jikasaá¹…ghÄ• disesehi á¹-hapetvÄ• it
natthi. __sesesÅ«_ti avasesesu ekÄ• dasasu.

<115> idÄ• ni manussÄ• dÄ«naá¹ƒ aá¹-á¹-hiÄ• dÄ«nipi akappiyÄ• nÄ«ti dassetuá¹ƒ __ ``aá
_tiÄ• dimÄ• ha. __pi_-saddo ``lohitaâ€™â€™ ntiÄ• dÄ«supi anuvattetabbo. __esa_nti manu
vasÄ• su pana ekÄ• manussavasÄ• na vaá¹-á¹-ati. khÄ«rÄ• dÄ«su akappiyaá¹ƒ nÄ• ma na
267/ sacittakanti yojanÄ• . __sacittaka_nti uddissakatabhÄ• vajÄ• nanacittena saha vattatÄ
vatthuvÄ«tikkamavijÄ• nanacittena hi sacittakattaá¹ƒ. ettha ca sacittakattaá¹ƒ Ä• pattiyÄ• e
maá¹ƒsassa, tathÄ• pi maá¹ƒsasÄ«sena Ä• patti eva vuttÄ• ti viÃ±Ã±Ä• tabbanti.

akappiyamaá¹ƒsaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nissaggiyaniddesavaá¹‡á¹‡anÄ•

116-7__._ rÅ«piyena \Be 313/ arÅ«piyaá¹ƒ rÅ«piyaÃ±ca itarena rÅ«piyaÃ±ca parivatteyyÄ•
__rÅ«piyenÄ• _ti rÅ«piyasaá¹…khÄ• tena nissaggiyavatthunÄ• . __arÅ«piya_nti arÅ«piyasa
dukkaá¹-avatthuá¹ƒ kappiyavatthuÃ±ca. __itarenÄ• _ti arÅ«piyena. __nissaggÄ«_ti nissajjan
pubbabhÄ• ge kattabbassa vinayakammassetaá¹ƒ nÄ• maá¹ƒ. nissaggo assa atthÄ«ti nissa
pÄ• cittiyaá¹ƒ. rÅ«piyassa mÅ«laggahaá¹‡e pana rÅ«piyappaá¹-iggahaá¹‡asikkhÄ• padena
pÄ• cittiyaá¹ƒ.

idÄ• ni rÅ«piyÄ• diá¹ƒ dassetuá¹ƒ __ ``idhÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha kahÄ•
rÅ«piyanti sambandho. tattha __kahÄ• paá¹‡o_ nÄ• ma suvaá¹‡á¹‡amayo vÄ• rajatamayo

vÄ• . __sajjhÅ«_ti rajataá¹ƒ. __siá¹…gÄ«_ti suvaá¹‡á¹‡abhedo, tathÄ• pi cettha sÄ• maÃ±Ã
suvaá¹‡á¹‡amadhippetaá¹ƒ. __vohÄ• rÅ«pagamÄ• saka_nti vohÄ• raá¹ƒ kayavikkayaá¹ƒ up
taÃ±ca taá¹ƒ mÄ• sakaÃ±ca. taá¹ƒ pana samuá¹-á¹-hÄ• pitarÅ«paÃ±ca asamuá¹-á¹-hÄ• pita
lohadÄ• ruÄ• dimayaá¹ƒ vuccati. __idha rÅ«piya_nti imasmiá¹ƒ sikkhÄ• pade rÅ«piyaá¹ƒ nÄ
vatthamuttÄ• di kappaá¹ƒ dukkaá¹-avatthuÃ±ca itaranti yojanÄ• . tattha vatthaÃ±ca muttÄ•
samÄ• so. __Ä• di_-saddo paccekaá¹ƒ yojetabbo ``vatthÄ• di muttÄ• dÄ«â€™â€™ ti. tattha
kappÄ• sasuttÄ• paraá¹‡á¹‡Ä• dikaá¹ƒ yaá¹ƒ kiÃ±ci kappiyavatthuá¹ƒ, dutiyena maá¹‡i saá
lohitaá¹…ko masÄ• ragallaá¹ƒ sattadhaÃ±Ã±Ä• ni dÄ• sidÄ• sakhettavatthupupphÄ• rÄ• ma
dukkaá¹-avatthuá¹ƒ saá¹…gaá¹‡hÄ• ti. vatthÄ• dikappiyavatthuá¹ƒ, muttÄ• didukkaá¹-avatth
arÅ«piyaá¹ƒ nÄ• mÄ• ti attho.

<118> ettÄ• vatÄ• \Ne 268/ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ dassetvÄ• idÄ• ni kappiyabhaá¹‡á¸
dassetumÄ• ha __ ``imaâ€™â€™ _ntiÄ• di. tattha \Be 314/ ``imaá¹ƒ gahetvÄ• imaá¹ƒ dehi,
Ä• nayÄ• â€™â€™ ti vÄ• ``imaá¹ƒ bhutvÄ• imaá¹ƒ dehi, imaá¹ƒ kara, imaá¹ƒ Ä• nayÄ• â€
imaá¹ƒ dehi, imaá¹ƒ kara, imaá¹ƒ Ä• nayÄ• â€™â€™ ti vÄ• kayavikkaye samÄ• panne niss
__ima_nti taá¹‡á¸• ulÄ• diá¹ƒ. __bhutvÄ• _ti odanÄ• diá¹ƒ bhuÃ±jitvÄ• . __imaá¹ƒ dehÄ«_ti
dehi. __imaá¹ƒ karÄ• _ti etaá¹ƒ rajanapacanÄ• diá¹ƒ karohi. __imaá¹ƒ Ä• nayÄ• _ti etaá¹ƒ r
Ä• nehi. __imaá¹ƒ demÄ«_ti etaá¹ƒ vatthÄ• dikaá¹ƒ tava demi. __samÄ• panne_ti kate. tasm
bhaá¹‡á¸• aá¹ƒ parivattentena aÃ±Ã±Ä• takehi saddhiá¹ƒ ``imaá¹ƒ dehÄ«â€™â€™ ti vadato
gaá¹‡hÄ• hÄ«â€™â€™ ti vadato saddhÄ• deyyavinipÄ• tanaá¹ƒ, ``iminÄ• imaá¹ƒ dehÄ«â€
vuttÄ• tisso Ä• pattiyo. mÄ• tÄ• pitÅ«hi pana saddhiá¹ƒ kayavikkayamattaá¹ƒ mocentena p
kayavikkayo á¹-hapetvÄ• paÃ±casahadhammike avasesehi gihipabbajitehi na vaá¹-á¹-ati. s
kÄ• reti, aá¹-á¹-hakathÄ• pamÄ• á¹‡ena pÄ• cittiyamattaá¹ƒ desetabbaá¹ƒ.

119-120__._ idÄ• ni pariá¹‡Ä• manavasena Ä• pattibhedaá¹ƒ dassetuá¹ƒ __ ``attanoâ€™â€
tatthÄ• yaá¹ƒ piá¹‡á¸• attho --- saá¹…ghassa nataá¹ƒ lÄ• bhaá¹ƒ attano pariá¹‡Ä• meyya, n
puggalassa pariá¹‡Ä• meyya, pÄ• citti. aÃ±Ã±assa saá¹…ghassa vÄ• cetiyassa vÄ• pariá
aÃ±Ã±assa puggalassa vÄ• cetiyassa vÄ• nataá¹ƒ lÄ• bhaá¹ƒ attano vÄ• saá¹…ghassa v
aÃ±Ã±acetiyassa vÄ• pariá¹‡Ä• meyya, dukkaá¹-anti yojanÄ• . tattha __nata_nti kÄ• yena
kataá¹ƒ. __lÄ• bha_nti labhitabbaá¹ƒ cÄ«varÄ• di. __aÃ±Ã±ato_ aÃ±Ã±asmiá¹ƒ puggale vÄ
dukkaá¹-aá¹ƒ. __aÃ±Ã±assÄ• _ti cetiyÄ• dino antamaso sunakhassa. __aÃ±Ã±ato vÄ• _ti c
__saá¹…ghassÄ• _ti pana idaá¹ƒ kÄ• kakkhigoá¸·akaÃ±Ä• yena ``nataá¹ƒ pariá¹‡Ä• meyyÄ
parivattati. nissaá¹-á¹-haá¹ƒ sakasaÃ±Ã±Ä• ya na \Be 315/ dadeyya vÄ• , dukkaá¹-anti sam
aÃ±Ã±ena pakÄ• rena, theyyasaÃ±Ã±Ä• ya na dadeyya ceti vuttaá¹ƒ hoti. __itara_nti vatthu
pÄ• rÄ• jikaá¹ƒ thullaccayaá¹ƒ dukkaá¹-aÃ±ca hotÄ«ti attho.

nissaggiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pÄ• cittiyaniddesavaá¹‡á¹‡anÄ•

<121> __musÄ• _ \Ne 269/ __ ... pe ... haraá¹‡e_ti nimittatthe bhummavacanaá¹ƒ, tassa ``
ti iminÄ• sambandho. evaá¹ƒ sabbattha. __musÄ• vÄ• de_ti nipÄ• tena saddhiá¹ƒ tappuris
vacanakkhaá¹‡epi jÄ• nantassa musÄ• bhaá¹‡ananimittanti attho. __bhaá¹‡ana_Ã±ca nÄ•
bhÅ«tataá¹ƒ, bhÅ«tassa vÄ• abhÅ«tataá¹ƒ katvÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• viÃ±Ã±Ä
pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• cÄ• ravipattiyo amÅ«likÄ• ya codentassa yathÄ• kkamaá¹ƒ
saá¹…ghÄ• disesapÄ• cittiyadukkaá¹-Ä• ni. anupadhÄ• retvÄ• sahasÄ• bhaá¹‡antassa, ``
ti aÃ±Ã±aá¹ƒ bhaá¹‡antassa yassa bhaá¹‡ati, so na suá¹‡Ä• ti, tassa ca anÄ• patti.

omasati amanÄ• patÄ• ya kaá¹‡á¹‡esu vijjhati viya etena, omasati vÄ• ti __omaso, _ so cÄ
tasmiá¹ƒ. dÄ«gho pana gÄ• thÄ• bandhavasena. evaá¹ƒ sabbattha. hÄ«nukkaá¹-á¹-hesu ca
jÄ• tinÄ• magottavayakammasippaÄ• bÄ• dhaliá¹…gakilesaÄ• pattiakkosasaá¹…khÄ• tesu
``khattiyosi, caá¹‡á¸• Ä• losÄ«â€™â€™ tiÄ• dinÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• anaÃ±Ã±
khuá¹ƒsetukÄ• matÄ• ya akkosavacaneti attho. ``santi idhekacce caá¹‡á¸• Ä• lÄ• â€™â€™
``corosi, vikÄ• rÄ«si, mÄ• tughÄ• takosÄ«â€™â€™ tiÄ• dÄ«hi pÄ• á¸·imuttapadehi vÄ• bhi
tathÄ• vÄ• anupasampannaá¹ƒ, parammukhÄ• pana sabbampi akkosantassa dukkaá¹-aá
vadato pana sabbattha dubbhÄ• sitaá¹ƒ.

__pesuÃ±Ã±aharaá¹‡e_ti pisuá¹‡assa bhÄ• vo pesuÃ±Ã±aá¹ƒ. attano piyakamyatÄ• ya vÄ
bhedÄ• dhippÄ• yena vÄ• jÄ• tiÄ• dÄ«hi omasantassa bhikkhuno vacanaá¹ƒ sutvÄ• bhikk
haraá¹‡e. anupasampannassa haraá¹‡e dukkaá¹-aá¹ƒ. padaá¹ƒ padaá¹ƒ __padaso, _ vicch
koá¹-á¹-hÄ• senÄ• ti attho. saá¹…gÄ«tittayÄ• ruá¸·ho tipiá¹-akadhammo, anÄ• ruá¸·ho ca rÄ
nÄ• ma, tena saha padasoti nipÄ• tassa tatiyÄ• tappuriso. __padasodhamme_ti ekakkharÄ
koá¹-á¹-hÄ• sena anupasampannena saddhiá¹ƒ yathÄ• vuttadhammabhaá¹‡aneti attho. pad
padasodhamma-saddena upacÄ• rena vuttaá¹ƒ. anupasampannena saddhiá¹ƒ ekato uddes
taá¹ƒsantike uddesaggahaá¹‡Ä• dike ca tena saddhiá¹ƒ ekato yebhuyyena paguá¹‡aá¹ƒ ga
osÄ• rentassa khalitaá¹-á¹-hÄ• ne ``evaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti ekato bhaá¹‡antassap

antamaso \Ne 270/ vatthÄ• dinÄ• yena kenaci sabbacchannaá¹ƒ chadanaá¹ƒ anÄ• hacca
sabbaparicchinnaá¹ƒ yebhuyyenachannaá¹ƒ yebhuyyenaparicchinnaÃ±ca senÄ• sanaá¹ƒ a
tatraá¹-á¹-ho pana bhikkhuá¹ƒ á¹-hapetvÄ• antamaso pÄ• rÄ• jikavatthubhÅ«to tiracchÄ• n
tadahujÄ• tÄ• itthÄ«pi upacÄ• rato agÄ• ra-saddena vuccati. saha agÄ• renÄ• ti __sÄ• gÄ•
ca pana anupasampannena, mÄ• tugÄ• mena ca saha seyyakappanaá¹ƒ sÄ• gÄ• rabhÄ• v
saá¹…ghasammataá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakÄ• dibhedaá¹ƒ upasampannaá¹ƒ ayasakÄ
ujjhÄ• penti avajÄ• nÄ• penti avaÃ±Ã±Ä• ya olokÄ• penti, lÄ• makato \Be 317/ vÄ• cintÄ• p
__ujjhÄ• panakaá¹ƒ_. yena khÄ«yanti sabbattha tassa avaá¹‡á¹‡aá¹ƒ pakÄ• senti, taá¹ƒ __

<122> __tala_nti hatthatalamadhippetaá¹ƒ. taggahaá¹‡ena pana kÄ• yova talaá¹ƒ. __sattÄ
satti Ä• vudhaviseso, upalakkhaá¹‡attÄ• pana sabbampi kÄ• yappaá¹-ibaddhaá¹ƒ satti. tala
__talasatti_. idha pana kopena bhikkhussa talasattiuggiraá¹‡aá¹ƒ talasatti. sace pana virado
deti, na paharitukÄ• matÄ• ya dinnattÄ• dukkaá¹-aá¹ƒ, paharitukÄ• matÄ• ya pÄ• cittiyaá¹ƒ
dukkaá¹-aá¹ƒ, mokkhÄ• dhippÄ• yassa anÄ• patti.

paÃ±Ã±attena vadato upasampannassa vÄ• tena vuccamÄ• nadhammassa vÄ• anÄ• dan
anupasampannassa tena vuccamÄ• nassa vÄ• upasampannena, parena vÄ• apaÃ±Ã±atte
dukkaá¹-aá¹ƒ.

``Å«navasso tvaá¹ƒ maÃ±Ã±eâ€™â€™ tiÄ• dinÄ• bhikkhuno kukkuccassa uppÄ• danaá¹ƒ

__anÄ• pucchÄ• gÄ• mappavesane_ti pakativacanena pucchitumanurÅ«paá¹ƒ antoupacÄ
bhikkhuá¹ƒ disvÄ• ``vikÄ• le gÄ• mappavesanaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ ti anÄ• pucc
dÄ«gho pana sandhivasena. Ä• padÄ• su anÄ• patti.

__paramparabhojane_ti paro ca paro ca paramparÄ• ma-kÄ• ro sandhivasena, tasmÄ• pa
uppattavisayaapÄ• dÄ• navacanaá¹ƒ, parato parato laddhÄ• bhuÃ±janeti attho. ayamettha
\Ne 271/ bhojanehi nÄ• maá¹ƒ gahetvÄ• nimantitassa yena yena paá¹-hamaá¹ƒ nimantito, t
uppaá¹-ipÄ• á¹-iyÄ• , ``mayhaá¹ƒ bhattapaccÄ• saá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ ti vÄ• ``v
vÄ• Ä• dinÄ• sammukhÄ• vÄ• parammukhÄ• vÄ• avikappetvÄ• vÄ• aÃ±Ã±ato aÃ±Ã±a
bhuÃ±jamÄ• neti. gilÄ• nacÄ«varadÄ• nacÄ«varakÄ• rasamaye anÄ• patti.

<123> seyyaá¹ƒ senÄ• sanÄ• ni vÄ• anuddharitvÄ• gamaneti sambandho. __vÄ• _-saddo
cimilikÄ• uttarattharaá¹‡aá¹ƒ bhÅ«mattharaá¹‡aá¹ƒ taá¹-á¹-ikÄ• cammakkhaá¹‡á¸• o nisÄ«
paccattharaá¹‡aá¹ƒ tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• roâ€™â€™ ti (Vin IV 116) vuttÄ• su
attano vassaggane gahetvÄ• saá¹…ghike sabbappaá¹-icchanne gutte senÄ• sane santhari
yathÄ• á¹-hapitaá¹ƒ upacikÄ• dÄ«hi na khajjati, tathÄ• á¹-hapanavasena anuddharitvÄ• pa
parikkhepaá¹ƒ, aparikkhittassa upacÄ• raá¹ƒ atikkamitvÄ• gamane ca, tathÄ•
maÃ±capÄ«á¹-hatisikocchasaá¹…khÄ• tÄ• ni senÄ• sanÄ• ni vassakÄ• le ajjhokÄ• se santh
anupasampannena anuddharitvÄ• thÄ• mamajjhimassa purisassa leá¸• á¸• upÄ• taá¹ƒ atik
yathÄ• vuttato pana aÃ±Ã±attha dukkaá¹-aá¹ƒ.

__itthiyÄ• addhÄ• nagamane_ti ``gacchÄ• ma bhagini, gacchÄ• ma ayyÄ• â€™â€™ ti aÃ±
``ajja vÄ• sve vÄ• â€™â€™ tiÄ• dinÄ• niyamitakÄ• lavisaá¹…ketaá¹ƒ akatvÄ• pi dvÄ• ravi
maggavisaá¹…ketaá¹ƒ katvÄ• pi itthiyÄ• saddhiá¹ƒ addhÄ• namaggagamaneti attho.

__ekekÄ• ya nisÄ«dane_ti ekena ekÄ• ti ekekÄ• , tassÄ• nisajjÄ• yÄ• ti attho. ekena saha

ekÄ• ya saha ekassa nisajjaá¹ƒ nÄ• ma natthÄ«ti ekÄ• ya saha ekassa nisajjÄ• yaá¹ƒ sati n
pÄ• cittiyanti adhippÄ• yo. ``ekÄ• yekanisÄ«daneâ€™â€™ ti vÄ• pÄ• á¹-ho.

<124> rÅ«pÄ• dÄ«naá¹ƒ \Be 319/ upasaá¹ƒhÄ• rena, bhayÄ• nakakathÄ• kathanena vÄ•
anupasampannassa dukkaá¹-aá¹ƒ.

__Ä• koá¹-ane_ \Ne 272/ upasampannassa antamaso uppalapattenÄ• pi pahÄ• radÄ• ne. a
tiracchÄ• nagatassapi dukkaá¹-aá¹ƒ. mokkhÄ• dhippÄ• yassa anÄ• patti.

saá¹…ghamajjhe vinayadharena anuyuÃ±jiyamÄ• nassa pucchitato aÃ±Ã±assa vÄ• do aÃ±
paá¹-icaraá¹‡aá¹ƒ __aÃ±Ã±avÄ• do_. tatheva pucchiyamÄ• nassa akathetukÄ• matÄ• ya vi
__vihesÄ• _. aÃ±Ã±avÄ• dakassa vihesakassa ca Ã±attidutiyakammena aÃ±Ã±avÄ• dakav
aÃ±Ã±avÄ• de vihesÄ• ya pÄ• cittiyaá¹ƒ. anÄ• ropite pana kamme dukkaá¹-aá¹ƒ. kiÃ±ci vÄ•
idaá¹ƒ nÄ• ma tayÄ• kataâ€™â€™ nti vutte taá¹ƒ na kathetukÄ• mo tuá¹‡hÄ«bhÅ«to saá¹…
__vihesako_. anÄ• cÄ• raá¹ƒ Ä• caritvÄ• saá¹…ghamajjhe Ä• pattiyÄ• , vatthunÄ• vÄ• an
akathetukÄ• mo ``ko Ä• panno, kismiá¹ƒ Ä• pannoâ€™â€™ tiÄ• dinÄ• nayena aÃ±Ã±ehi v
paá¹-icchÄ• dento yo aÃ±Ã±aá¹ƒ vadati, ayaá¹ƒ __aÃ±Ã±avÄ• dako_ nÄ• ma.

__duá¹-á¹-hullaá¹ƒ_ nÄ• ma pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• , idha pana saá¹…ghÄ• dises
__pakÄ• sachÄ• do, _ duá¹-á¹-hullassa pakÄ• sachÄ• doti tappuriso. abhiá¹‡hÄ• pattikassa
saá¹ƒvaratthÄ• ya Ä• pattipariyantaá¹ƒ kulapariyantaÃ±ca katvÄ• vÄ• akatvÄ• vÄ• tikkha
kÄ• tabbaá¹ƒ. bhikkhusammutiá¹ƒ á¹-hapetvÄ• anupasampannassa ``ayaá¹ƒ asuciá¹ƒ moc
Ä• pannoâ€™â€™ tiÄ• dinÄ• nayena vatthunÄ• saddhiá¹ƒ Ä• pattiá¹ƒ ghaá¹-etvÄ• tassa
Ä• rocane ca, tasseva yena kenaci upÄ• yena Ã±atvÄ• chÄ• dane ca, aduá¹-á¹-hullÄ• roca
anupasampannassa pana purimapaÃ±camasikkhÄ• pade itarÄ• duá¹-á¹-hullepi dukkaá¹-aá

__hÄ• sodake_ti ettha hÄ• se udaketi padavibhÄ• go veditabbo. yena kenaci sarÄ«rÄ• vay
upakacchakÄ• dÄ«su hÄ• se phusane. hÄ• sanimittaÃ±hi phusanaá¹ƒ hÄ• so. anupasampa
hÄ• se_ti uparigopphake udake hasÄ• dhippÄ• yassa ummujjananimujjanena kÄ«á¹…Ä• ya.
vutto. nÄ• vÄ• ya kÄ«á¹…ato, hatthÄ• dinÄ• kaá¹-á¹-hÄ• dinÄ• vÄ• udakaá¹ƒ hanato antam
bhÄ• janagatakaÃ±jikÄ• dÄ«nipi khipanakÄ«á¹…Ä• ya kÄ«á¹…ato dukkaá¹-aá¹ƒ. ahasÄ• dhipp

__nicchubhane vihÄ• rÄ• _ti saá¹…ghikavihÄ• rato bhikkhuno nikkaá¹• á¹• hananikkaá¹• á¹
ekappayoge \Ne 273/ ekÄ• , nÄ• nÄ• payoge dvÄ• ragaá¹‡anÄ• ya Ä• pattiyo. puggalikanik
parikkhÄ• ranikkaá¹• á¹• hane, anupasampannassa pana tassa parikkhÄ• rassa vÄ• nikkaá
sammÄ• vattantÄ• naá¹ƒ antevÄ• sikasaddhivihÄ• rikÄ• naá¹ƒ vÄ• nikkaá¹• á¹• hane, attan
nikkaá¹• á¹• hane, bhaá¹‡á¹• anakÄ• rakassa pana sakalasaá¹…ghÄ• rÄ• mato nikkaá¹• á¹

__anupakhajja sayane_ti ``vuá¸• á¸• ho, gilÄ• no, saá¹…ghena dinnoâ€™â€™ ti jÄ• nitvÄ•
tassa bhikkhuno pavisantassa vÄ• nikkhamantassa vÄ• upacÄ• raá¹ƒ anupakhajja anupav
``yassa sambÄ• dho bhavissati, so pakkamissatÄ«â€™â€™ ti adhippÄ• yena nisÄ«dananis
puggalike dukkaá¹-aá¹ƒ.

ettha ca __pÄ• cittÄ«_ti uddisitvÄ• kÄ• nici pasiddhÄ• ni dassitÄ• ni. avuttÄ• ni pana tÄ• d
sÄ• maÃ±Ã±avacanena saá¹…gahetvÄ• \Be 321/ veditabbÄ• ni. kathaá¹ƒ? acelakÄ• diaÃ±
Ä• misassa sahatthÄ• dÄ• ne ca, sappinavanÄ«tatelamadhuphÄ• á¹‡itamacchamaá¹ƒsakh
paá¹‡Ä«tabhojanÄ• naá¹ƒ attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jane, rÄ• gapariyuá¹-á¹
kule anupavisitvÄ• nisajjanakappane, paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena niman
abhutte vÄ• santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchitvÄ• purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ vÄ• y
tato gilÄ• nacÄ«varadÄ• nakÄ• rasamayaá¹ƒ á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ aÃ±Ã±akulappav
aÃ±Ã±asmiá¹ƒ dine Ä• vasathapiá¹‡á¸• assa agilÄ• nena hutvÄ• bhuÃ±jane, rattiparicched
bhesajjaparicchedaá¹ƒ vÄ• katvÄ• pavÄ• ritato uttari aÃ±Ã±atra puna pavÄ• raá¹‡Ä• ya aÃ
niccappavÄ• raá¹‡Ä• ya viÃ±Ã±Ä• pane, aÃ±Ã±atra tathÄ• rÅ«papaccayÄ• gÄ• mato nikkh
paccayenapi gantvÄ• tirattato uttari senÄ• ya vÄ• se, tassa ca vasantassa
yuddhaá¹-á¹-hÄ• nabalagaá¹‡aá¹-á¹-hÄ• nasenÄ• nivesaanÄ«kadassanatthaá¹ƒ gamane, p
katamajjasaá¹…khÄ• tasurÄ• ya, pupphÄ• dÄ«hi kataÄ• savasaá¹…khÄ• tamerayassa ca p
padÄ«pujjalapattapacanÄ• dikÄ• raá¹‡aá¹ƒ vinÄ• visibbitukÄ• matÄ• ya agilÄ• nassa aggin
kappabinduá¹ƒ anÄ• dÄ• ya navacÄ«varaparibhoge, sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• a
bhikkhusantakapattÄ• dino antamaso hasÄ• dhippÄ• yenapi apanidhÄ• ne apanidhÄ• pane
jÄ«vitavoropane, saÃ±cicca yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡assa punakammÄ• ya u
theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• nagamane, bhikkhÅ«hi sikkhÄ• padeh
avicÄ• retvÄ• \Ne 274/ ``na tattha sikkhissÄ• mÄ«â€™â€™ ti bhaá¹‡ane, sikkhÄ• padaviva
``sutvÄ• oramissÄ• mÄ«â€™â€™ ti adhippÄ• yaá¹ƒ vinÄ• vivÄ• dÄ• pannÄ• naá¹ƒ upassu
kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammÄ• pajjane, saá¹…ghe vinicch
\Be 322/ pakkamane, samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yanadha
ajjhÄ• rÄ• mÄ• ajjhÄ• vasathÄ• vÄ• ratanassa vÄ• ratanasammatassa vÄ• uggaá¹‡hana

pÄ• cittiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. samaá¹‡akappaniddesavaá¹‡á¹‡anÄ•

<125> __samaá¹‡akappÄ• _ti samaá¹‡avohÄ• rÄ• . bhavanti, ahesunti vÄ• bhÅ«tÄ• , vatt
tappaccayo. viruá¸·hamÅ«lÄ• dibhÄ• vaá¹ƒ Ä• pajjitvÄ• vaá¸• á¸• hamÄ• nakÄ• naá¹ƒ, vaá
pattÄ• naÃ±ca rukkhalatÄ• disaá¹…khÄ• tÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ gÄ• mo, bhÅ«tÄ• eva v
tassa samÄ• rambho chedanaphÄ• lanÄ• di, tasmiá¹ƒ. nimittatthe cetaá¹ƒ bhummaá¹ƒ, taá¹
attho. katakappiyaá¹ƒ samaá¹‡akappiyaá¹ƒ bhaveti sambandho. tattha kataá¹ƒ kappiyaá¹ƒ y

kenÄ• ti Ä• ha __ ``nakhenÄ• â€™â€™ _tiÄ• di.

<126> idÄ• ni yassa samÄ• rambho, taá¹ƒ bhÅ«tagÄ• maá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``s
Ä• raddhaá¹ƒ. __so_ti bhÅ«tagÄ• mo. bhavituá¹ƒ uppajjituá¹ƒ payojetÄ«ti kÄ• ritantÄ• tapp
uppÄ• ditoti attho. atha vÄ• pabhavanaá¹ƒ pabhavo, uppatti, sova pabhavo, pabhÄ• vaá¹ƒ
kattari tappaccayo, pabhÄ• vito uppannoti attho. mÅ«laÃ±ca khandho ca bÄ«jaÃ±ca aggaÃ
pe ... phaá¸·Å«ni. __phaá¸·u_ nÄ• ma pabbaá¹ƒ. tÄ• niyeva bÄ«jÄ• ni, tehi pabhÄ• vito upp
avadhibhÅ«tehi, kÄ• raá¹‡abhÅ«tehi vÄ• pabhÄ• vito uppannoti kamena vikappadvaye san
tattha __mÅ«labÄ«jaá¹ƒ_ nÄ• ma haliddisiá¹…giverÄ• di.

__khandhabÄ«jaá¹ƒ_ \Be 323/ nÄ• ma assatthanigrodhÄ• di. __bÄ«jabÄ«jaá¹ƒ_ nÄ• ma pu
__aggabÄ«jaá¹ƒ_ nÄ• ma \Ne 275/ hiriverÄ• di. __phaá¸·ubÄ«jaá¹ƒ_ nÄ• ma ucchunaá¸·Ä•
paÃ±ca bÄ«jagÄ• mo. tannibbatto rukkhalatÄ• di bhÅ«tagÄ• mo.

idÄ• ni tesu bÄ«jagÄ• masamÄ• rambhe dukkaá¹-aá¹ƒ dasseti aparaddhena. bhÅ«tagÄ• m
dukkaá¹-anti sambandho. bhÅ«tagÄ• mato viyojitanti tappuriso. __bÄ«ja_nti bhÅ«miyaá¹ƒ r
niggatavidatthimattapattavaá¹-á¹-ipi mÅ«labÄ«jÄ• ni. ``Ä• rambheâ€™â€™ ti kitakapaccaya
chaá¹-á¹-huppattiyaá¹ƒ vikappena ubhayattha dutiyÄ• . __Ä• rambhe_ti samÄ• rambhe. tas
phalaá¹ƒ vÄ• jÄ• na, imaá¹ƒ kappiyaá¹ƒ karohÄ«â€™â€™ tiÄ• dinÄ• kappiyavacanena bh
bÄ«jajÄ• taá¹ƒ bÄ«jagÄ• maparimocanatthaá¹ƒ puna kappiyaá¹ƒ kÄ• rÄ• petvÄ• paribhuÃ±
bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituá¹ƒ aggiparijitaá¹ƒ satthaparij
nakhaparijitaá¹ƒ abÄ«jaá¹ƒ nibbattabÄ«jaÃ±Ã±eva paÃ±camaâ€™â€™ nti (Vin II 250) vutte
nakhaparijitÄ• dÄ«ni tÄ«á¹‡i dassitÄ• ni.

<127> idÄ• ni avasiá¹-á¹-hÄ• ni dve dassetuá¹ƒ __ ``nibbattabÄ«jaâ€™â€™ _ntiÄ• dikaá¹ƒ
tattha __nibbattabÄ«ja_nti nibbattaniyanti nibbattaá¹ƒ, nipubba vatu vattanetimasmÄ• tappa
bÄ«jaá¹ƒ yassa taá¹ƒ nibbattabÄ«jaá¹ƒ, bÄ«jaá¹ƒ nibbattetvÄ• visuá¹ƒ katvÄ• paribhuÃ±jit
__nobÄ«jaá¹ƒ_ nÄ• ma taruá¹‡ambaphalÄ• di. idÄ• ni bÄ«jagÄ• mabhÅ«tagÄ• mesu kappi
dassento __ ``kaá¹-Ä• hÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha kaá¹-Ä• hena baddhaá¹ƒ bÄ«jaâ

<128> bhÄ• jane bhÅ«miyampi vÄ• ekÄ• baddhesu bÄ«jesu ekasmiÃ±ca kappiye kateti yo
bÄ«jagÄ• mabhÅ«tagÄ• mesu \Be 324/. bhÅ«tagÄ• mopi hi idha ``bÄ«jaâ€™â€™ nti ruá¸·h

<129> __nikkhitte_ti á¹-hapite. __kappiyaá¹ƒ puna kareyyÄ• _ti jÄ• tamÅ«lapaá¹‡á¹‡abhÄ•
bhÅ«tagÄ• mato parimocitaá¹ƒ bÄ«jagÄ• maparimocanatthaá¹ƒ puna kappiyaá¹ƒ kÄ• reyyÄ
``bhÅ«tagÄ• mo hi so tadÄ• â€™â€™ _ti. __hi_-saddo hetumhi. __tadÄ• _ti mÅ«le ca paá¹
mÅ«lamattaá¹ƒ saÃ±jÄ• yati, uparibhÄ• ge sace aá¹…kuro jÄ• yati, heá¹-á¹-hÄ• bhÄ• ge ch
mÅ«lamattesu vÄ• \Ne 276/ pana paá¹‡á¹‡amattesu vÄ• niggatesu sacepi ratanappamÄ•

bÄ«jagÄ• masaá¹…gahitÄ• honti.

<130> udakasambhavo sevÄ• lo ca cetiyÄ• dÄ«su sevÄ• lo ca bhÅ«tagÄ• movÄ• ti samba
pÄ• kÄ• rÄ• diggahaá¹‡aá¹ƒ. yadi dve tÄ«á¹‡i paá¹‡á¹‡Ä• ni na jÄ• yanti, aggabÄ«jasaá¹…
pana sammajjitabbo. mÅ«lapaá¹‡á¹‡e viniggate bÄ«jopi bhÅ«tagÄ• movÄ• ti sambandho. _
aá¹…kuramattaá¹ƒ paá¹-ikkhipati.

<131> ghaá¹-Ä• dipiá¹-á¹-he sevÄ• lo ca ahichattakamakuá¸·aÃ±ca dukkaá¹-asseva vatthÅ
__piá¹-á¹-he_ti iminÄ• anto abbohÄ• rikoti dasseti. __phulla_nti phullitaá¹ƒ ahichattakaá¹ƒ.
__abyavahÄ• rika_nti Ä• pattivohÄ• rayoggaá¹ƒ na hotÄ«ti attho.

<132> allarukkhe lÄ• khÄ• niyyÄ• sachattÄ• ni vikopiya gaá¹‡hato tattha akkharaá¹ƒ chinda
sambandho. __tatthÄ• _ti allarukkhe. ``vikopayaâ€™â€™ nti potthakesu pÄ• á¹-ho dissati, s
paá¹-hamantatÄ• ya kÄ• raá¹‡Ä• bhÄ• vato. ``vikopiyÄ• â€™â€™ ti pana pÄ• á¹-ho gaheta
iminÄ• avikopetvÄ• gahaá¹‡e anÄ• pattÄ«ti dÄ«peti.

<133> __dÄ• rumakkaá¹-akÄ• dinÄ• _ti Ä• á¹‡iá¹ƒ koá¹-á¹-etvÄ• dÄ• ruyantaá¹ƒ katvÄ• ta
olambenti, etaá¹ƒ dÄ• rumakkaá¹-akaá¹ƒ nÄ• ma. __Ä• di_-saddena kaá¹‡á¹-akabandhanÄ
tiá¹‡Ä• diá¹ƒ chindituá¹ƒ, gaá¹‡á¹-hikaá¹ƒ kÄ• tuÃ±ca na kappatÄ«ti yojanÄ• . __chinditu_nt

<134> __bhÅ«tagÄ• maá¹ƒ vÄ• _ti bhÅ«tagÄ• maá¹ƒ vÄ• . __bÄ«jaá¹ƒ vÄ• _ti bÄ«jagÄ• m
tiÄ• dinÄ• sabbattha __vÄ• _-saddo yojetabbo. __paca vÄ• _ti pacanaá¹ƒ karohÄ«ti vÄ• . `
pÄ• á¹-ho, tassa uppÄ• dehÄ«ti attho. ``imaá¹ƒ rukkhaá¹ƒ chindÄ• hÄ«â€™â€™ tiÄ• dinÄ•
chindÄ• â€™â€™ tiÄ• dinÄ• aniyametvÄ• vattuá¹ƒ vaá¹-á¹-ati.

<135> __ima_nti \Ne 277/ etaá¹ƒ rukkhÄ• diá¹ƒ. __imaá¹ƒ sodhehÄ«_ti ettha iti-saddaá¹ƒ k
vattabboti.

samaá¹‡akappaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. bhÅ«miniddesavaá¹‡á¹‡anÄ•

<136> yÄ• su vutthaá¹ƒ pakkaÃ±ca kappati, tÄ• kappiyÄ• bhÅ«miyo sammuti ca sammuti
gahapati ca gahapatikuá¹-i cÄ• ti imÄ• catasso hontÄ«ti yojetvÄ• attho veditabbo. tattha __
(Vin I 295) vuttÄ• ya uttidutiyakammavÄ• cÄ• ya, apalokanakammavasena vÄ• sÄ• vetvÄ•
karÄ«yatÄ«ti __sammuti, _ thambhÄ• naá¹ƒ bhittipÄ• dÄ• naá¹ƒ vÄ• uggamanaá¹ƒ uddhaá
``kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vÄ• cÄ• ya sÄ• vanaÃ±ca \Be 326/ antaá¹ƒ yassÄ•
ca vuttaá¹ƒ ``thambhappatiá¹-á¹-hÄ• naÃ±ca vacanapariyosÄ• naÃ±ca samakÄ• laá¹ƒ vaá¹-

I) 295). nisÄ• danaá¹ƒ pavisanaá¹ƒ sannivesanaá¹ƒ nisÄ• do, gunnaá¹ƒ viya nisÄ• do etissÄ
bhikkhuá¹ƒ á¹-hapetvÄ• sesasahadhammikÄ• sabbe ca devamanussÄ• idha __gahapatÄ«
ettha pana gahapatisambandhinÄ« kuá¹-i dÄ«ghena gahapatÄ«.

``yaá¹ƒ pana akappiyabhÅ«miyaá¹ƒ sahaseyyappahonake gehe vutthaâ€™â€™ nti (Sp (to
__aá¹-á¹-hakathÄ• _vacanato yaá¹ƒ saá¹…gho Ä• kaá¹…khati vihÄ• raá¹ƒ vÄ• aá¸• á¸• hay
hammiyaá¹ƒ vÄ• guhaá¹ƒ vÄ• leá¹‡Ä• diá¹ƒ vÄ• , tesampi sÄ• maÃ±Ã±avacanaá¹ƒ viÃ±Ã±
taá¹ƒtaá¹ƒlakkhaá¹‡appattÄ• sahaseyyappahonakÄ• leá¹‡Ä• dayo catÅ«sveva kuá¹-Ä«su
imÄ• su catÅ«su sahaseyyappahonake padese yaá¹ƒ saá¹…ghikaá¹ƒ puggalikaá¹ƒ vÄ• bhi
antovutthaá¹ƒ anupasampannena pakkaÃ±ca yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likaÃ±ca antovu
gacchati, ko pana vÄ• do itaradvaye. taá¹ƒ pana akappiyabhÅ«miyampi vutthaá¹ƒ pakkaÃ±c
vuttaá¹ƒ __ ``yÄ• su vutthaá¹ƒ pakkaÃ±ca kappatÄ«â€™â€™ _ti.

<137> vÄ• satthÄ• ya kate saá¹…ghike vÄ• ekasantake vÄ• sahaseyyappahonake gehe k
laddhabbÄ• ti sambandho. tattha __vÄ• satthÄ• yÄ• _ti iminÄ• avÄ• satthÄ• ya kataá¹ƒ niv
ekassa bhikkhuno santake. __kappiyÄ• kuá¹-Ä«_ti bhÄ• vappadhÄ• noyaá¹ƒ niddeso, na hi
yujjatÄ«ti kappiyakuá¹-itÄ• ti attho. dÄ«gho pana gÄ• thÄ• vasena, kappiyÄ• kuá¹-itÄ• ti vÄ
daá¹-á¹-habbaá¹ƒ. __sahaseyyappahonake_ti ettha sahaseyyappahonakaá¹ƒ \Be 327/ vÄ• s
vuttalakkhaá¹‡aá¹ƒ senÄ• sanaá¹ƒ.

<138> idÄ• ni tÄ• kuá¹-iyo kamena dassetvÄ• tattha paá¹-ipajjitabbavidhiá¹ƒ, tÄ• saá¹ƒ sa
dassetuá¹ƒ __ ``geheâ€™â€™ _tiÄ• dimÄ• ha. tattha ``kappiyakuá¹-iá¹ƒ karoma, kappiyaku
evamÄ«rayanti sambandho. iá¹-á¹-hakÄ• ca thambhÄ• ca ``iá¹-á¹-hakÄ• thambhÄ• â€™â€
iá¹-á¹-hakathambhÄ• Ä• di yassa bhittipÄ• sÄ• dassÄ• ti bahubbÄ«hi. pacchÄ• paá¹-hama
``á¹-hapeyya ce, sÄ• ussÄ• vanantikÄ• â€™â€™ ti evaá¹ƒ ce-sÄ• -sadde yojetvÄ• attho v

<139> sakalo aparikkhitto Ä• rÄ• mopi vÄ• ti sambandho. senÄ• sanaá¹ƒ parikkhittaá¹ƒ vÄ•
vÄ• , na taá¹ƒ pamÄ• á¹‡aá¹ƒ.

<140> aÃ±Ã±ehi kappiyakuá¹-iyÄ• atthÄ• ya dinno vÄ• tesaá¹ƒ santako vÄ• ti yojanÄ• .

<141> avirodhabhÄ• vena kappanÄ«yÄ• kappÄ• , kappa sÄ• matthiyamiccetasmÄ• itthiya
kappÄ• akappÄ• , akappÄ• ca sÄ• kuá¹-i ceti __akappakuá¹-i, _ tÄ• ya. __sappiÄ• dÄ«_ti
yÄ• vajÄ«vikaÃ±ca gahitaá¹ƒ.

<142> __tehevÄ• _ti akappakuá¹-iyaá¹ƒ vutthasappiÄ• dÄ«hi eva saddhiá¹ƒ sattÄ• hakÄ• I
``sattÄ• haá¹ƒ kappateâ€™â€™ _ti vuttaá¹ƒ. __sÄ• mise_ti Ä• misasaá¹…khÄ• tena purima
__sÄ• mapÄ• katÄ• _ti sÄ• maá¹ƒ attanÄ• pÄ• ko etassÄ• ti sÄ• mapÄ• kaá¹ƒ, sattÄ• hak

yÄ• vajÄ«vikaá¹ƒ, tassa bhÄ• vo sÄ• mapÄ• katÄ• . sayaá¹ƒ pakkaá¹ƒ taá¹ƒ attanÄ• saá¹ƒ
Ä• misaá¹ƒ sÄ• mapÄ• kagatikaá¹ƒ karotÄ«ti tassa sÄ• mapÄ• katÄ• hotÄ«ti adhippÄ• yo.

<143> __adhiá¹-á¹-hitÄ• _ti \Be 328/ patiá¹-á¹-hitÄ• . eva-saddo tiá¹-á¹-hatisaddassa ante d

<144> __sabbesÅ«_ti \Ne 279/ thambhÄ• dÄ«su sakalesu. jahitaá¹ƒ vatthu kuá¹-ibhÅ«mi y
parikkhitte jahitavatthukÄ• ti sambandho. __sesÄ• _ti itarÄ• dve kuá¹-iyo. __chadanavibbha
vinÄ• sÄ• . etthÄ• pi ``jahitavatthukÄ• â€™â€™ ti Ä• netabbanti.

bhÅ«miniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. upajjhÄ• cariyavattaniddesavaá¹‡á¹‡anÄ•

<145> ``idaá¹ƒ tayÄ• dukkataá¹ƒ, dubbhÄ• sitaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• codanato, att
satuppÄ• davasena sÄ• raá¹‡ato, sammÄ• paá¹-ipattiyaá¹ƒ sÄ• raá¹‡ato pavattÄ• panato v
upanijjhÄ• yati bhusaá¹ƒ cintetÄ«ti upajjhÄ• . upajjhÄ• eva upajjhÄ• yo. ``evaá¹ƒ tayÄ• buc
sajjhÄ• yitabbaá¹ƒ, evaá¹ƒ atikkamitabbaá¹ƒ, evaá¹ƒ paá¹-ikkamitabbaâ€™â€™ ntiÄ• dinÄ•
Ä• carati pavattatÄ«ti Ä• cariyo. so ca nissayapabbajjÄ• upasampadÄ• dhammÄ• cariyavas
Ä• cariyo ca __upajjhÄ• cariyÄ• , _ te. __nissÄ• ya vasamÄ• no_ti iminÄ•
nissayapabbajjÄ• upasampadÄ• dhammantevÄ• sikesu yo nissÄ• ya vasati, taá¹ƒ dasseti. c
nissayantevÄ• sikena yÄ• va Ä• cariyaá¹ƒ nissÄ• ya vasati, tÄ• vasabbaá¹ƒ Ä• cariyavattaá
itarehi, nissayamuttakehipi yÄ• va cÄ«vararajanaá¹ƒ, tÄ• va ca arativinodanÄ• dikaÃ±ca vat
anÄ• pucchitvÄ• pattacÄ«varadÄ• nÄ• dimhi pana etesaá¹ƒ anÄ• patti. saddhivihÄ• rikassa
cÄ«vararajanaá¹ƒ, tÄ• va ca arativinodanÄ• dikaÃ±ca akarontassa nissayamuttakassÄ• pi a
ekaccassa pattadÄ• nÄ• dito \Be 329/ paá¹-á¹-hÄ• ya amuttanissayasseva Ä• patti. tesu ma
yÄ• vajÄ«vaá¹ƒ bhÄ• rÄ• . itare pana yÄ• va samÄ«pe vasanti, tÄ• vadeva, tasmÄ• Ä• cari
vattitabbaá¹ƒ, upajjhÄ• yena saddhivihÄ• rikesu vattabbameva natthi. __supesalo_ti piyaá¹ƒ
vuddhi, ya-lopena Ä«-kÄ• rassa attakaraá¹‡ena, suá¹-á¹-hu pesalo supesalo, sikkhÄ• kÄ• m
``dantakaá¹-á¹-haâ€™â€™ _ntiÄ• di ``dadeâ€™â€™ timassa kammaá¹ƒ. __dade_ti sammÄ
dadeyyÄ• ti attho. __kÄ• le_ti tadanurÅ«pe kÄ• le.

<146> patte \Ne 280/ ca ... pe ... cÄ«vare ca vattaá¹ƒ careti sambandho. __care_ti kareyya
katvÄ• sÄ• dhukaá¹ƒ aparighaá¹ƒsantena dhovanaá¹ƒ, muhuttaá¹ƒ uá¹‡he otÄ• panaá¹ƒ, á
upaparikkhitvÄ• cammÄ• dinÄ• kenaci antarahitÄ• ya nikkhipanaá¹ƒ __patte vattaá¹ƒ_. gÄ
nivÄ• sanakÄ• yabandhanasaá¹…ghÄ• á¹-idÄ• naá¹ƒ, dhovitvÄ• sodakapattassa dÄ• naá¹
Ä• kaá¹…khanti, parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• ca pÄ• rupitvÄ• ca nÄ• tidÅ«ranaccÄ•
pattapariyÄ• pannaggahaá¹‡aÃ±ca __gamane vattaá¹ƒ_. nivattente pana paá¹-hamataraá¹ƒ
Ä• sanapaÃ±Ã±Ä• panaá¹ƒ, pÄ• dodakÄ• diupanikkhipanaá¹ƒ, pattacÄ«varappaá¹-iggahaá

__vattaá¹ƒ_. bhaá¹‡antÄ• naá¹ƒ antarÄ• kathÄ• anopÄ• tanaá¹ƒ sabbattha vattaá¹ƒ. Ä• sa
uá¹-á¹-hitesu Ä• sanauddharaá¹‡aá¹ƒ, pÄ• dapÄ«á¹-hakathalÄ• naá¹ƒ upanikkhipanaá¹ƒ, pa
pÄ• dapÄ«á¹-he pÄ• dakathale ca vattaá¹ƒ_. dhotapÄ• daá¹-á¹-hapanakaá¹ƒ pÄ• dapÄ«á¹-
upÄ• hanÄ• ca cÄ«varÃ±cÄ• ti dvando, tasmiá¹ƒ. sukkhaallacoá¸·ehi puÃ±chanaá¹ƒ __up
sinnacÄ«varassa muhuttaá¹ƒ otÄ• panaá¹ƒ, caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ•
__cÄ«vare vattaá¹ƒ_.

<147> paribhojanÄ«ya ... pe ... passÄ• vaá¹-á¹-hÄ• nisu ca vihÄ• rasodhane ca puna paÃ±
tathÄ• ti sambandho. vaccaÃ±ca \Be 330/ passÄ• vo ca vaccapassÄ• vÄ• . tiá¹-á¹-hati etthÄ
vaccapassÄ• vÄ• naá¹ƒ á¹-hÄ• nÄ«ti tappuriso. atha vÄ• tiá¹-á¹-hati etthÄ• ti á¹-hÄ• naá¹ƒ,
vaccapassÄ• vassa ca patanaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ assa atthÄ«ti iá¹-á¹-hagehÄ• di. paribh
pÄ• nÄ«yaÃ±ca vaccapassÄ• vaá¹-á¹-hÄ• nÄ« ca __pari ... pe ... á¹-á¹-hÄ• nÄ«_. tÄ• su tes
pÄ• dodakauá¹‡hasÄ«tanahÄ• nodakappaá¹-iyÄ• dÄ• panaá¹ƒ __paribhojanÄ«ye vattaá¹ƒ_
upaá¹-á¹-hÄ• panaÃ±ca __pÄ• nÄ«ye vattaá¹ƒ_. sammajjanapÄ• nÄ«yaupaá¹-á¹-hÄ• panaá
vattaá¹ƒ_. paá¹-hamaá¹ƒ pattacÄ«varÄ• dÄ«ni harÄ• petvÄ• ekamante nikkhipanÄ• di, ullo
makkaá¹-asantÄ• naá¹ƒ ohÄ• retvÄ• sammajjanaÃ±ca __vihÄ• rasodhane vattaá¹ƒ_. otÄ•
atiharitvÄ• yathÄ• á¹-hÄ• ne bhÅ«mattharaá¹‡Ä• dipaÃ±Ã±Ä• panaá¹ƒ __puna paÃ±Ã±Ä•
``careâ€™â€™ ti idaá¹ƒ atidisati.

<148> vihÄ• raá¹ƒ sodhento bhikkhu paá¹-ivÄ• te vÄ• saá¹…gaá¹‡e vÄ• pÄ• nÄ«yasÄ• m
papphoá¹-eyyÄ• ti sambandho. __pÄ• nÄ«ya_-saddena paribhojanÄ«yaÃ±ca saá¹…gahitaá
uparivÄ• te. __saá¹…gaá¹‡e_ti bahÅ«naá¹ƒ samosaraá¹‡e vivaá¹-appadese. __sayanÄ• sa
bhÅ«mattharaá¹‡amaÃ±cÄ• di.

<149> nhÄ• ne vattaá¹ƒ care, nhÄ• tassa kÄ• tabbe careti sambandhassa purisÄ• dhÄ«nat
281/. cÄ«varappaá¹-iggahaá¹‡agattaparikammakaraá¹‡aá¹ƒ __nahÄ• ne vattaá¹ƒ. kÄ• tabb
udakasammajjananivÄ• sanadÄ• nÄ• dikicce pavatteyyÄ• ti attho. ``vanappagumbeâ€™â€
e-kÄ• rÄ• desaá¹ƒ rÅ«paá¹ƒ, tasmÄ• kÄ• tabbaá¹ƒ vattaá¹ƒ careyyÄ• ti yojetvÄ• veditabba
nhÄ• tassa kÄ• tabbe vattaá¹ƒ careâ€™â€™ ti yojetvÄ• atthaá¹ƒ vadanti. evaá¹ƒ sati kÄ• t
kammasÄ• dhanattÄ• vattameva kÄ• tabbaá¹ƒ nÄ• mÄ• ti ``vatte vattaá¹ƒ careâ€™â€™ ti
virujjhati. __ ``nahÄ• tena nahÄ• tassÄ• â€™â€™ _ti vÄ• pÄ• á¹-ho, udake gattaparikamm
nahÄ• petvÄ• sayampi nahÄ• tenÄ• ti attho. __pÄ• á¸·iya_mpi ``nahÄ• tena paá¹-hamatara
I 67) atthi. atha raá¹…gapÄ• ke dhovane sibbane ca vattaá¹ƒ careti sambandho, rajanapÄ•
cÄ«varasibbane cÄ• ti attho. rajanto cÄ«vare theve á¹-hite na vajeti sambandho. __rajanto_
rajanto. __theve_ti rajanabindumhi.

<150> __ekaccassÄ• _ti Ä• cariyupajjhÄ• yÄ• naá¹ƒ verino puggalassa pattaá¹ƒ vÄ• cÄ«v
parikkhÄ• raá¹ƒ vÄ• na dadeyya na gaá¹‡heyya vÄ• ti sambandho. tattha __na dadeyya na

paá¹-isÄ• manatthÄ• yapi na dadeyya, na gaá¹‡heyya vÄ• ti attho. ``Ä• kiÃ±canaâ€™â€™ n
__kiÃ±cana_-saddo daá¹-á¹-habbo, tassa kiÃ±cÄ«ti attho. __kiÃ±cina_nti vÄ• pÄ• á¹-ho, ki
parikkhÄ• ranti yojanÄ• . padasiddhivasenettha nanti ta-saddappayogo kato.

151-2__._ __pacchato kÄ• tu_nti pacchÄ• samaá¹‡aá¹ƒ kÄ• tuá¹ƒ. __tassÄ• _ti ekaccassa.
pacchÄ• samaá¹‡o hutvÄ• . __ninnetu_nti ekaccassa nÄ«harituá¹ƒ. sabbattha anÄ• pucchÄ
yojetabbaá¹ƒ. __kiccayaá¹ƒ vÄ• _ti veyyÄ• vaccÄ• di yaá¹ƒ kiÃ±ci kiccaá¹ƒ vÄ• . kiccameva
``seniyoâ€™â€™ tiÄ• dÄ«su viya. __parikammaá¹ƒ vÄ• _ti piá¹-á¹-hiparikammÄ• diparikam
kÄ• rÄ• petuá¹ƒ vÄ• _ti ekaccena attano kÄ• rÄ• petuá¹ƒ vÄ• . __kÄ• tuá¹ƒ vÄ• _ti tassa att

<153> sÄ«mato niggatÄ• bahibhÅ«tÄ• __nissÄ«mÄ• , _ taá¹ƒ. Ä• cariyupajjhÄ• yesu avat
bhikkhÄ• cÄ• raá¹ƒ gatesupi apassantena \Be 332/ gÄ• mo pavisitabbo. diá¹-á¹-haá¹-á¹-hÄ•
Ä• pucchituá¹ƒyeva vaá¹-á¹-ati. __attano kiccayaá¹ƒ vÄ• pÄ«_ti attano sÄ«mÄ• yapi
pattapacanacÄ«vararajanÄ• dikaá¹ƒ sakaá¹ƒ karaá¹‡Ä«yaá¹ƒ vÄ• pi kÄ• tuá¹ƒ.

<154> __arati_nti \Ne 282/ sÄ• sane anabhiratiá¹ƒ. __saá¹…ghÄ• yattesu kammesÅ«_ti pa
saá¹…ghappaá¹-ibaddhesu kammesu. __ussukkaá¹ƒ vÄ• pÄ«_ti Ä• cariyupajjhÄ• yesu garu
kammÄ• rahesu ca ``kinti nu kho saá¹…gho parivÄ• saá¹ƒ dadeyyÄ• â€™â€™ tiÄ• dinÄ• u

<155> __gilÄ• nesu upaá¹-á¹-heyyÄ• _ti ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato
gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ, paá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ, sappÄ• yÄ• s
asappÄ• yaá¹ƒ apanÄ• meti, sappÄ• yaá¹ƒ upanÄ• meti, mettacitto gilÄ• naá¹ƒ upaá¹-á¹-hÄ
ajegucchÄ« hoti uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• vantaá¹ƒ vÄ• nÄ«hÄ•
gilÄ• naá¹ƒ kÄ• lena kÄ• laá¹ƒ dhammiyÄ• kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ san
sampahaá¹ƒsetuâ€™â€™ nti (Vin I 366) evaá¹ƒ vuttapaÃ±caá¹…gasamannÄ• gatena hutvÄ
upaá¹-á¹-haheyyÄ• ti attho. iminÄ• sabbehipi Ä• caritabbaá¹ƒ gilÄ• navattaá¹ƒ upadisati. __
gelaÃ±Ã±Ä• vuá¹-á¹-hitaá¹ƒ. __Ä• game_ti Ä• gameyya, olokeyyÄ• ti attho. upajjhÄ• cariye
saddhivihÄ• rikaantevÄ• sikesu yadi te gilÄ• nÄ• honti, Ä• dito paá¹-á¹-hÄ• ya cÄ«vare raja
arativinodanÄ• dikaÃ±ca vattaá¹ƒ, agilÄ• nesu pana uddesaparipucchÄ• ovÄ• dÄ• nusÄ• s
anuggahopattacÄ«varÄ• didÄ• naÃ±cÄ• ti sabbaá¹ƒ kÄ• tabbaá¹ƒ. teneva heá¹-á¹-hÄ• vutt
\Be 333/ tesu sammÄ• vattitabbaá¹ƒ, upajjhÄ• yena saddhivihÄ• rikesu vattabbameva natth

upajjhÄ• cariyavattaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. vaccapassÄ• vaá¹-á¹-hÄ• nikaniddesavaá¹‡á¹‡anÄ•

<156> __vaccapassÄ• vaá¹-á¹-hÄ• nika_nti á¹-hÄ• namhi á¹-hÄ• ne vÄ• bhavaá¹ƒ vaccap
yathÄ• vuá¸• á¸• haá¹ƒ vaccaá¹ƒ na kareyyÄ• ti sambandho. ye ye vuá¸• á¸• hÄ• __yathÄ•

Ä• gatappaá¹-ipÄ• á¹-iá¹ƒ hitvÄ• vuá¸• á¸• happaá¹-ipÄ• á¹-iyÄ• ti attho. __vacca_nti upalal
passÄ• vaÃ±ca nahÄ• naÃ±ca na kareyyÄ• ti adhippÄ• yo. tadeva samattheti __ ``yÄ• tÄ• r
__yÄ• tÄ• nupubbiyÄ• _ti yÄ• tÄ• naá¹ƒ gatÄ• naá¹ƒ anupubbi \Ne 283/ anukkamo yÄ• tÄ•
... titthaÃ±cÄ• _ti etaá¹ƒ tayaá¹ƒ labbhatÄ«ti attho, bhikkhunÄ• ti viÃ±Ã±Ä• yati.

<157> ubbhajitvÄ• ca sahasÄ• ca no paviseyyÄ• ti sambandho. __ubbhajitvÄ• _ti cÄ«vara
__sahasÄ• _ti sÄ«ghaá¹ƒ. ukkÄ• sitvÄ• paviseyyÄ• ti yojanÄ• .

<158> vaccapassÄ• vadoá¹‡Ä«naá¹ƒ bahÄ«ti sambandho. __ubhaya_nti vaccampi passÄ•

<159> __kÅ«pe_ti vaccÄ• vÄ• á¹-e. __kaá¹-á¹-ha_nti avalekhanakaá¹-á¹-haá¹ƒ. __pharuse
avalekhanakaá¹-á¹-hena. __uhataÃ±cÄ• pÄ«_ti attanÄ• vÄ• parena vÄ• uhataÃ±cÄ• pi va
__dhovaye_ti sati udake, udake asati kaá¹-á¹-henapi sodheyya.

<160> __na nikkhame_ti na nikkhameyya. __capu capÅ«_ti anukaraá¹‡aá¹ƒ, vicchÄ• yaá¹ƒ
kiriyÄ• visesanaá¹ƒ. __nÄ• cameyyÄ• _ti na dhoveyya. sati pana udake Ä• camitabbaá¹ƒ, a
puÃ±chitvÄ• gantabbaá¹ƒ, sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• ne ca Ä• camanakumbhiyÄ• u
__uklÄ• pa_nti kacavaraá¹ƒ. __visodhaye_ti vihÄ• rasodhane viya vaccapassÄ• vakuá¹-iyo,
sammajjeyya. sabbattheva ca pana vattabhede dukkaá¹-aá¹ƒ.

vaccapassÄ• vaá¹-á¹-hÄ• nikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. Ä• pucchakaraá¹‡aniddesavaá¹‡á¹‡anÄ•

<161> __Ä• pucchakaraá¹‡a_nti Ä• pucchÄ• ya karaá¹‡aá¹ƒ. __anajjhiá¹-á¹-hovÄ• _ti anÄ•
vÄ• . __na ca vissaje_ti pucchitapaÃ±haá¹ƒ na vissajjeyya ca, Ä• pucchitvÄ• vÄ• yÄ• cito
kÄ• tuá¹ƒ labhatÄ«ti adhippÄ• yo.

<162> __Ä• pucchitvÄ• _ \Ne 284/ __kathentassÄ• _ti attano vuá¸• á¸• haá¹ƒ Ä• pucchitvÄ
bhÄ• santassa. __puna vuá¸• á¸• hatarÄ• game_ti puna aÃ±Ã±assa vuá¸• á¸• hatarassa Ä•
__punaÄ• pucchanaá¹ƒ natthÄ«_ti bhÄ• sitabbaá¹ƒ á¹-hapetvÄ• puna Ä• pucchanakiccaá¹
saá¹…ghatthere asati Ä• raddhampi aá¹-á¹-hapetvÄ• kathentassÄ• pi eseva nayo. bhattagg
Ä• pucchanaá¹ƒ natthÄ«ti sambandho. __anumodato_ti dÄ• yakehi yÄ• citassa taá¹ƒtaá¹ƒp
dhammakathaá¹ƒ karoto ca. anumodanaÃ±ca therÄ• dheyyaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave
anumodituâ€™â€™ nti (Vin II 362) hi vuttaá¹ƒ. ``sace manussÄ• attano abhirucikena ekena
neva tassa anumodato Ä• patti, na mahÄ• therassa bhÄ• ro hoti. upanisinnakathÄ• yameva
kathÄ• pentesu mahÄ• thero Ä• pucchitabboâ€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to V

<163> vuá¸• á¸• hena ekavihÄ• rake vasanto cÄ• ti sambandho. __vuá¸• á¸• henÄ• _ti vuá
__ekavihÄ• rake_ti savanÅ«pacÄ• re khuddakavihÄ• re, na mahÄ• vihÄ• re. kucchitatthe hi
sajjhÄ• yeyyÄ• _ti sajjhÄ• yanaá¹ƒ na kareyya.

<164> __ ``dhammaá¹ƒ na bhÄ• sayeâ€™â€™ _tiÄ• dÄ«su anÄ• pucchÄ• ti sambandhitab
nibbÄ• yeyya. vÄ• tapÄ• naÃ±ca Ä• lokasandhiphalakaá¹ƒ kavÄ• á¹-aÃ±ca dvÄ• raphalaka
vÄ• na vivareyya na thakeyya cÄ• ti __na_-kÄ• ro sabbattha yojetabbo.

<165> ekacaá¹…kame vuá¸• á¸• hena caá¹…kamantopi yena vuá¸• á¸• ho, tena parivattaye
bhummatthe karaá¹‡avacanaá¹ƒ, yattha vuá¸• á¸• ho, tatthÄ• ti attho, vuá¸• á¸• haá¹ƒ ohÄ•
adhippÄ• yo. __so_ti navako. __ena_nti vuá¸• á¸• haá¹ƒ. sabbattha dukkaá¹-aá¹ƒ. ayaÃ±hi
na-kÄ• rena paá¹-isedho, tattha dukkaá¹-anti.

Ä• pucchakaraá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. nagganiddesavaá¹‡á¹‡anÄ•

<166> __ ``vajeâ€™â€™ _tiÄ• dÄ«su \Ne 285/ na-saddo sambandhitabbo. tattha pana yat
kammavacanaá¹ƒ ajjhÄ• haritvÄ• ``bhojanaá¹ƒ na bhuÃ±jeâ€™â€™ tiÄ• dinÄ• attho vedit

<167> __na_ \Be 336/ __kare_ti hatthakammÄ• dikaá¹ƒ parikammaá¹ƒ sayampi na kareyy
__paá¹-icchÄ• dÄ«sÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ, jantÄ• gharudakavatthappaá¹-icchÄ•
parikamme duve kappiyÄ• ti sambandho. __parikamme_ti jantÄ• ghare udakepi upajjhÄ• yÄ
kattabbaparikammavisaye, na abhivÄ• danÄ• dÄ«su. __duve_ti jantÄ• gharaudakappaá¹-ic
chÄ• di, vatthassa chÄ• di __vatthacchÄ• di. sabbatthÄ• _ti sabbakammesÅ«ti.

nagganiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. nhÄ• nakappaniddesavaá¹‡á¹‡anÄ•

<168> kappanaá¹ƒ kappiyatÄ• kappo, nhÄ• ne kappo __nhÄ• nakappo_. navako therÄ• na
nhÄ• yeyyÄ• ti sambandho. __na cÄ• _ti nayeva. __purato_ti abhimukhe. __uparÄ«_ti nadi

169-171__._ kuá¹-á¹-atthambhataruá¹-á¹-Ä• ne kÄ• yaá¹ƒ na ghaá¹ƒsayeti sambandho. tatt
iá¹-á¹-hakadÄ• rusilÄ• bhitti. __thambho_ nÄ• ma nahÄ• natitthe nikhanitvÄ• á¹-hapito. __t
__aá¹-á¹-Ä• naá¹ƒ_ nÄ• ma tacchetvÄ• aá¹-á¹-hapadÄ• kÄ• rena rÄ• jiyo chinditvÄ• nahÄ•
gandhabbahatthena vÄ• ... pe ... mallakena vÄ• kÄ• yaá¹ƒ sarÄ«rena vÄ• aÃ±Ã±amaÃ±Ã
sambandho. __gandhabbahatthenÄ• _ti dÄ• rumayahatthena. __kuruvindakasuttiyÄ• _ti

kuruvindakapÄ• sÄ• á¹‡acuá¹‡á¹‡Ä• ni lÄ• khÄ• ya bandhitvÄ• kataguá¸·ikÄ• valiyÄ• sutte
__mallakenÄ• _ti makaradantake chinditvÄ• padumakaá¹‡á¹‡ikasaá¹‡á¹-hÄ• nena katamal
attano kÄ• yena. aÃ±Ã±amaÃ±Ã±assa aÃ±Ã±amaÃ±Ã±aá¹ƒ kiriyÄ• karaá¹‡asaá¹…khÄ• te
dvittaá¹ƒ. kapÄ• la ... pe ... puthupÄ• á¹‡i ca sabbesaá¹ƒ vaá¹-á¹-atÄ«ti sambandho. kapÄ•
ca, tÄ• saá¹ƒ khaá¹‡á¸• Ä• ni. __puthupÄ• á¹‡Ä«_ti puthu nÄ• nÄ• \Be 337/ pÄ• á¹‡i puthu
ruá¸·hÄ«vasena. __sabbesa_nti gilÄ• nÄ• gilÄ• nÄ• naá¹ƒ. gilÄ• nassa akatamallakaá¹ƒ vaá
__akatamallakaá¹ƒ_ nÄ• ma katamallakaviparÄ«taá¹ƒ. __pheá¹‡aá¹ƒ_ nÄ• ma samuddaphe

nhÄ• nakappaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. avandiyaniddesavaá¹‡á¹‡anÄ•

<172> __ukkhitto_ti Ä• pattiyÄ• adassane appaá¹-ikamme ca ukkhittako pÄ• pikÄ• ya diá¹-
ukkhittakoti tividho ukkhittako. __nÄ• nÄ• saá¹ƒvÄ• sako_ nÄ• ma laddhinÄ• nÄ• saá¹ƒvÄ•
kammanÄ• nÄ• saá¹ƒvÄ• sakopi. __garukaá¹-á¹-ho cÄ• _ti pÄ• rivÄ• siko mÅ«lÄ• yapaá¹-ik
mÄ• nattacÄ• rÄ« abbhÄ• nÄ• raho ca idha garukaá¹-á¹-hoti adhippeto. imehi pana aÃ±Ã±a
vaá¹-á¹-atÄ«ti.

avandiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. cammaniddesavaá¹‡á¹‡anÄ•

<173> migÄ• ca ajÄ• ca eá¸·akÄ• ca, tesaá¹ƒ cammÄ• nÄ«ti samÄ• so. __ajo_ chagalak
mige dasseti __ ``rohiteâ€™â€™ _tiÄ• dinÄ• . __rohitÄ• _-diggahaá¹‡aá¹ƒ upalakkhaá¹‡am
vÄ• tamigamigamÄ• tukÄ• dÄ«pi ettheva saá¹…gayhanti.

<174> __anuÃ±Ã±Ä• tattayÄ• _ti \Ne 287/ anuÃ±Ã±Ä• tÄ• yathÄ• vuttacammattayato. am
thavikopÄ• hane kappatÄ«ti sambandho. __thavikÄ• _ satthakakosakÄ• dÄ«ti.

cammaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

22. upÄ• hananiddesavaá¹‡á¹‡anÄ•

<175> navÄ• \Be 338/ guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• majjhadese na kappantÄ«ti sambar
appaá¹-imukkÄ• . tattha __guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• _ catupaá¹-alato paá¹-á¹-hÄ• ya v
ca visesanaá¹ƒ sÄ• tthakaá¹ƒ bhavatÄ«ti __ ``majjhadeseâ€™â€™ _ti visesanaá¹ƒ amajjha
amajjhadese guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• kappantÄ«ti veditabbaá¹ƒ. tathÄ• __navÄ• _ti
iminÄ• pana vÄ• kyena majjhadesepi ekavÄ• rampi paá¹-imukkÄ• , aÃ±Ã±attha tu sabbÄ•

vaá¹-á¹-anti, na sesÄ• ti Ä• pannaá¹ƒ, tathÄ• pi ``anujÄ• nÄ• mi, bhikkhave, ekapalÄ• sikaá
(Vin I 245) vuttattÄ• ekapaá¹-alikÄ• pi vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __sabbassÄ• _ti majjha
gilÄ• nÄ• gilÄ• nassa sabbassa. ``anujÄ• nÄ• mi, bhikkhave, ajjhÄ• rÄ• me upÄ• hanaá¹ƒ d
hi sÄ• maÃ±Ã±ena anuÃ±Ã±Ä• taá¹ƒ. __sabbatthÄ• _ti gÄ• me vÄ• araÃ±Ã±e vÄ• Ä• rÄ•
cÄ• _ti gilÄ• nasseva.

176-9__._ sabba ... pe ... rattÄ• ca upÄ• hanÄ• sabba ... pe ... vicchikÄ• á¸·ikÄ• ca ... pe .
cammehi ca majjÄ• ra ... pe ... cammehi ca parikkhaá¹-Ä• ca upÄ• hanÄ• saá¹…kamanÄ«
dhÄ• reyya, dukkaá¹-anti yojanÄ• . odÄ• tÄ• ya pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca abhÄ• v
vuttaá¹ƒ viya dissati. nÄ«lako ca odÄ• to cÄ• tiÄ• dinÄ• dvando. sabbeva nÄ«laka ... pe ...
samÄ• so. __ ``mahÄ• raá¹…gÄ• â€™â€™ _tiÄ• dÄ«su appayuttepi sabba-sadde pakaraá¹
veditabbo.

``atthÄ• \Ne 288/ pakaraá¹‡Ä• liá¹…gÄ• , ocityÄ• kÄ• ladesato.

saddatthÄ• vibhajÄ«yanti, na saddÄ• yeva kevalÄ• â€™â€™ ti || ---

hi \Be 339/ vuttaá¹ƒ. __citrÄ• _ti vicitrÄ• . nÄ«lapÄ«tÄ• dÄ« vaddhÄ• yeva yÄ• santi samÄ•
odÄ• tÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. tittirapattasadiso vicitto vaá¹‡á¹‡o tittirapatta-saddena gah
tametesamatthÄ«ti __tittirapattikÄ• _. meá¹‡á¸• assa ca ajassa ca visÄ• á¹‡asadisÄ• vaddh
tÄ• pana kaá¹‡á¹‡ikaá¹-á¹-hÄ• ne meá¹‡á¸• akaajavisÄ• á¹‡asaá¹‡á¹-hÄ• ne vaddhe yojetv
__vicchikÄ• á¸·ikÄ• _dÄ«su. paá¹‡hipidhÄ• natthaá¹ƒ tale khallaá¹ƒ baddhaá¹ƒ yÄ• santi vig
sabbapÄ• dappaá¹-icchÄ• danakaá¹ƒ puá¹-aá¹ƒ baddhaá¹ƒ yÄ• santi bahubbÄ«hi. tÅ«laá¹ƒ
aÃ±Ã±apadattho. paliguá¹‡á¹-hetÄ«ti paliguá¹‡á¹-ho, uparipÄ• datalamattappaá¹-icchÄ• dal
katÄ• __pÄ• liguá¹‡á¹-himÄ• , _ vicitrÄ• hi taddhitavutti. vicchikÄ• naá¹ƒ aá¸·asadisaá¹ƒ
naá¹…guá¹-á¹-hasadisaá¹ƒ baddhametÄ• santi __vicchikÄ• á¸·ikÄ• _. sÄ«habyagghuddÄ• j
pakaraá¹‡ato __ajinÄ• _ nÄ• ma migÄ• . __ulÅ«kÄ• _ pakkhibiá¸·Ä• rÄ• . saá¹…kamanti ga
__saá¹…kamanÄ«yÄ• _. tÄ• pana tÄ• lapaá¹‡á¹‡Ä• dÄ«hi katÄ• saá¹ƒhÄ• riyÄ• .

<180> sakalaá¹ƒ ekadesaá¹ƒ vÄ• puÃ±chitvÄ• vÄ• ti yojanÄ• . __khallakÄ• dika_nti __Ä•
meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• dikaá¹ƒ sabbaá¹ƒ saá¹…gaá¹‡hÄ• tÄ«ti.

upÄ• hananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

23. anolokiyaniddesavaá¹‡á¹‡anÄ•

<181> __sÄ• ratto_ti saá¹ƒratto, saÃ±jÄ• tarÄ• gacittoti attho. __itthiyÄ• _ti tadahujÄ• tÄ• y
paá¹-asatanivatthÄ• ya anokÄ• supanijjhÄ• yane antamaso tiracchÄ• nagatÄ• nampi dukka

__bhikkhÄ• dÄ• yiyÄ• _ti upalakkhaá¹‡amattaá¹ƒ, itthÄ« vÄ• hotu puriso vÄ• , bhikkhÄ• dÄ
mukhaá¹ƒ \Be 340/ na ulloketabbaá¹ƒ. ujjhÄ• naá¹ƒ lÄ• makato saá¹ƒcintanaá¹ƒ, kopo, tatth
289/ __ujjhÄ• nasaÃ±Ã±Ä«_. idha pana gilÄ• nopi na muccati. __Ä• dÄ• se udakapatte_ti in
kaá¹ƒsapattÄ• dÄ«su kaÃ±jiyÄ• dÄ«su ca mukhanimittaá¹ƒ paÃ±Ã±Ä• yati, tesaá¹ƒ saá¹…g
vaá¹‡á¹‡o, no, jiá¹‡á¹‡o nu khomhi, noâ€™â€™ ti pana oloketuá¹ƒ vaá¹-á¹-ati. __assÄ• _ti

anolokiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

24. aÃ±janÄ«niddesavaá¹‡á¹‡anÄ•

<182> vaá¹-á¹-Ä• vÄ• aá¹-á¹-hasoá¸·asaá¹ƒsÄ• vÄ• maá¹-á¹-hÄ• aÃ±janÄ« vaá¹-á¹-atÄ«
soá¸·asa ca aá¹ƒsÄ• koá¹‡Ä• yassÄ• sÄ• ti viggaho. soá¸·asaá¹ƒsapadesavibhattÄ• ya aa
aá¹-á¹-haá¹ƒsapadesavibhattÄ• caturaá¹ƒsÄ• pi sÄ• matthiyÄ• gayhatÄ«ti Ã±Ä• tabbaá¹ƒ.
caturaá¹ƒsÄ• vÄ• â€™â€™ ti hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) I 85) vuttaá¹ƒ. __a
aÃ±jananÄ• á¸·i. mÅ«le tissopi lekhÄ• vaá¹-á¹-antÄ«ti yojanÄ• . __mÅ«le_ti bunde, heá¹-á¹
__lekhÄ• _ti vaá¹-á¹-alekhÄ• . bandhituá¹ƒ gÄ«vÄ• yaá¹ƒ ekÄ• eva lekhÄ• vaá¹-á¹-atÄ«ti s
pidhÄ• nabandhanatthaá¹ƒ.

<183> __yaá¹ƒ kiÃ±ci rÅ«pa_nti itthirÅ«pÄ• di yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ. __mÄ• lÄ• dikamma_
latÄ• kammaá¹ƒ. __aá¸• á¸• hacandÄ• dÄ«_ti ettha __Ä• di_-saddena agghiyÄ• dikaá¹ƒ gal
aÃ±janiyaá¹ƒ.

<184> __thavikÄ• _ti aÃ±janithavikÄ• . __sipÄ• á¹-Ä«_ti khurasipÄ• á¹-ikÄ• . salÄ• kÄ• pi a
sambandho. __salÄ• kÄ• _ti aÃ±janisalÄ• kÄ• . natthi cittametissÄ• ti __acittakÄ• _. tÄ• dis
labhitvÄ• upÄ• hanÄ• yo viya nÄ• setvÄ• paribhuÃ±jitabbaá¹ƒ.

<185> __aá¹-á¹-hi_-saddena manussaá¹-á¹-hiá¹ƒ á¹-hapetvÄ• yaá¹ƒ kiÃ±ci aá¹-á¹-hi gahita

<186> __dhÅ«manettÄ• _ti dhÅ«manÄ• á¸·ikÄ• , nissa Ä• -kÄ• rÄ• desavasena vuttaá¹ƒ. _
satthadaá¹‡á¸• Ä• \Ne 290/. natthuá¹ƒ denti etÄ• yÄ• ti __natthudÄ• nÄ• _. aniyamena hi n
saá¹…khanÄ• bhiÄ• dÄ«hi nibbattÄ• __tammayÄ• _.

aÃ±janÄ«niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

25. akappiyasayananiddesavaá¹‡á¹‡anÄ•

187-9__._ __akappiyÄ• ni sayanÄ• nÄ«_ti uccÄ• sayanamahÄ• sayanÄ• ni. padhÄ• navase
vuttaá¹ƒ, pÄ«á¹-hÄ• dayopi ettheva saá¹…gayhanti aÃ±janÄ«-saddena avasesÄ• ni viya. Ä•

ubhatorattÅ«padhÄ• nakaÃ±ceti etÄ• ni akappiyÄ• nÄ«ti sambandho. tattha __Ä• sandÄ«_t
atirekaá¹-á¹-haá¹…gulapÄ• dakÄ• ni maÃ±capÄ«á¹-hÄ• ni. tattha __pÄ«á¹-haá¹ƒ_ nÄ• ma n
vuccati. tividhaá¹ƒ tÅ«lametissÄ• atthÄ«ti __tÅ«lÄ«, _ pakatitÅ«likÄ• . __ ``pallaá¹…ko_ti pA
vÄ• á¸·arÅ«pÄ• ni á¹-hapetvÄ• katoâ€™â€™ ti á¹-hapanassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ (S
á¹-hapanaÃ±ca yathÄ• kathaÃ±ci hoti, yutti ca hotÄ«ti, ``tattheva sÄ«harÅ«pÄ• diá¹ƒ dasset
vaá¹-á¹-atÄ«ti vadantÄ«â€™â€™ ti yaá¹ƒ __á¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ, taá¹ƒ ``kimiti evaá¹ƒ
vatvÄ• paá¹-ikkhipitabbaá¹ƒ. ``akappiyarÅ«pakato akappiyamaÃ±co pallaá¹…ko nÄ• mÄ• â
__sÄ• rasamÄ• se_pi. Ä• sandÄ« pallaá¹…ko uccÄ• sayanaá¹ƒ, sesÄ• mahÄ• sayanaá¹ƒ.
setattharaá¹‡o. __gono_ caturaá¹…gulÄ• dhikalomo mahÄ• kojavo. __cittakaá¹ƒ_ vÄ• navic
uá¹‡á¹‡Ä• mayattharaá¹‡o. __uá¹‡á¹‡Ä• _ eá¸·akalomaá¹ƒ. __paá¹-alikÄ• _ ghanapupphikÄ
sÄ«habyagghÄ• dirÅ«pavicitto. __uddalomÄ«_ti ekato uggatalomo. __ekantalomikÄ• _ti ubl

__kuttaá¹ƒ_ soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ á¹-hatvÄ• naccanayoggo. __koseyyaá¹ƒ
koseyyasuttamayaá¹ƒ paccattharaá¹‡aá¹ƒ, __kaá¹-á¹-issaá¹ƒ_ ratanaparisibbitaá¹ƒ koseyya
hatthino ca assÄ• ca rathÄ• cÄ• ti senaá¹…gÄ• naá¹ƒ bahutte samÄ• hÄ• radvando, hatth
piá¹-á¹-hÄ«su attharÄ• ti tappuriso. __ajinappaveá¹‡Ä«_ti ajinÄ• naá¹ƒ ajinamigacammÄ• n
dupaá¹-á¹-atipaá¹-á¹-Ä• ni katvÄ• sibbitÄ• paveá¹‡Ä«. kadalimigÄ• naá¹ƒ idaá¹ƒ __kadalim
cammaá¹ƒ, pavaro ca so paccattharo cÄ• ti \Ne 291/ __pavarapaccattharo, _ so ca taá¹ƒ se
atthataÃ±ca, kadalimigaÃ±ca taá¹ƒ pavarapaccattharaÃ±cÄ• ti samÄ• so, pavarapaccatthar
setavatthassa upari pattharitaá¹ƒ kadalimigappavarapaccattharaá¹‡anti attho. taá¹ƒ kira eva
__á¹-Ä«kÄ• yaá¹ƒ_ pana yathÄ• vuttadvayena atthataá¹ƒ aÃ±Ã±ameva kiÃ±ci vuttaá¹ƒ, taá¹
``ajinappaveá¹‡Ä« dhÄ• retabbÄ• â€™â€™ tiÄ• dinÄ• (Vin I 254) visuá¹ƒ attharaá¹‡Ä• nan
vuttesu tadatthataá¹ƒ vuttameva siyÄ• , tathÄ• ca vuttaá¹ƒ heá¹-á¹-hÄ• visuá¹ƒ paá¹-ikÄ• c

__salohitavitÄ• na_nti etaá¹ƒ ``ubhatorattÅ«padhÄ• nakaâ€™â€™ ntimassa visesanaá¹ƒ. I
vattamÄ• nanti samÄ• so. setavitÄ• nampi heá¹-á¹-hÄ• akappiyapaccattharaá¹‡e sati na va
upadhÄ• naá¹ƒ sÄ«sÅ«padhÄ• naá¹ƒ pÄ• dÅ«padhÄ• naÃ±ca __rattÅ«padhÄ• nakaá¹ƒ, _
sÄ«sapÄ• danikkhepanaá¹-á¹-hÄ• ne rattÅ«padhÄ• nakanti \Be 343/ alopasamÄ• so. yaá¹ƒ
ubhayapassesu rattÄ• divaá¹‡á¹‡aá¹ƒ vicitraá¹ƒ, taá¹ƒ pamÄ• á¹‡ayuttameva vaá¹-á¹-ati. ta
--- vitthÄ• rato tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ kaá¹‡á¹‡Ä• naá¹ƒ antaraá¹ƒ vidatthicaturaá¹…
muá¹-á¹-hiratanaá¹ƒ, dÄ«ghato pana diyaá¸• á¸• haratanaá¹ƒ vÄ• dviratanaá¹ƒ vÄ• . __pari
karontassa kÄ• rÄ• pentassa katthaci chedanakaá¹ƒ pÄ• cittiyanti dÄ«peti.

<190> dhammÄ• sane ca bhattagge ca ghare cÄ• pi Ä• sandÄ• dittayÄ• sese __gihisantal
nisÄ«dituá¹ƒ labbhatÄ«ti ajjhÄ• hÄ• ro padasambandho veditabbo. __gihisantake_ti iminÄ•
upalakkheti. ``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• tÄ«á¹‡i Ä• sandiá¹ƒ pallaá¹…kaá¹ƒ tÅ
gihivikaá¹-aâ€™â€™ nti (Vin II 314) sÄ• maÃ±Ã±ena vuttaá¹ƒ. sÄ• maÃ±Ã±ajotanÄ• ya par
Ä• sandÄ• dittayÄ• ti ettha dhammÄ• sane Ä• sandÄ• dittayÄ• seseti yojetvÄ• attho gahet

__aá¹-á¹-hakathÄ• ya_Ã±hi ``Ä• sandÄ« pallaá¹…ko gonakoâ€™â€™ tiÄ• dipÄ• á¸·ikkame
``gonakÄ• dÄ«ni saá¹…ghikavihÄ• re vÄ• puggalikavihÄ• re vÄ• maÃ±capÄ«á¹-hakesu att
vaá¹-á¹-anti, dhammÄ• sane pana gihivikaá¹-anÄ«hÄ• rena labbhanti, tatrÄ• pi nipajjituá¹ƒ n
ti (Sp (to Vin II) 320) vuttaá¹ƒ. __bhattaggaá¹ƒ_ nÄ• ma vihÄ• re dÄ• naá¹-á¹-hÄ• naá¹ƒ. __
yattha katthaci. __ghare_ti antaraghare. __nisÄ«dituá¹ƒ labbhate_ti iminÄ• nipajjituá¹ƒ na v
dÄ«peti. saá¹ƒkhipanaá¹ƒ antokaraá¹‡aá¹ƒ saá¹…khepo, bhÅ«mattharaá¹‡e saá¹…khepo a
tasmiá¹ƒ bhÅ«mattharaá¹‡e antokaraá¹‡abhÅ«mattharato bhÅ«mattharaá¹‡amevÄ• ti daá¹-
__sayituÃ±cÄ• _ti attano kappiyapaccattharaá¹‡aá¹ƒ attharitvÄ• sayituÃ±ca nisÄ«dituÃ±ca
``paribhaá¹‡á¸• akataá¹ƒ bhÅ«miá¹ƒ vÄ• bhÅ«mattharaá¹‡asenÄ• sanaá¹ƒ \Ne 292/ vÄ• s
vÄ• attano santakena paccattharaá¹‡ena paccattharitvÄ• va \Be 344/ nipajjitabbaâ€™â€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin II) 324) vuttaá¹ƒ. idaÃ±ca Ä• sandÄ• dÄ«nampi aÃ±Ã
lakkhaá¹‡avacanaá¹ƒ. vuttaÃ±hi bhagavatÄ• ``anujÄ• nÄ• mi bhikkhave, Ä• sandiyÄ• pÄ•
paribhuÃ±jituá¹ƒ, pallaá¹…kassa vÄ• á¸·e bhinditvÄ• paribhuÃ±jituá¹ƒ, tÅ«likaá¹ƒ vijaá¹-etv
kÄ• tuá¹ƒ, avasesaá¹ƒ bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti (Vin II 320).

<191> caturaá¹ƒsapÄ«á¹-hÄ• ca ... pe ... paÃ±caá¹…gÄ• ca uccapÄ• dakÄ• kappantÄ«ti
vipallÄ• setvÄ• sambandhitabbaá¹ƒ, ``kappiyÄ• â€™â€™ ti iminÄ• vÄ• sambandho vedita
koá¹‡Ä• yesaá¹ƒ, te ca te pÄ«á¹-hÄ• cÄ• ti samÄ• so. tiá¹‡á¹‡aá¹ƒ apassayÄ• naá¹ƒ, catu
satta aá¹…gÄ• ni yesanti samÄ• so. ekÄ• passayassa vasena paÃ±caá¹…gÄ• . caturaá¹ƒsa
kappiyabhÄ• vassa vuttattÄ• sattaá¹…gÄ• dayo pana dÄ«ghÄ• ti viÃ±Ã±Ä• yanti. __pÄ• á¸
ekayoganiddiá¹-á¹-hattÄ• ekayoganiddiá¹-á¹-hÄ• naá¹ƒ saha vÄ• pavatti, saha vÄ• nivattÄ
bhattaggassapi gahaá¹‡aá¹ƒ. __eva_-saddo aá¹-á¹-hÄ• nappayutto, tasmÄ• tÅ«lonaddhÄ•
bhattagge vÄ• nisÄ«ditumeva kappantÄ«ti sambandho. tatrÄ• yaá¹ƒ pÄ• á¸·i ``tena kho pan
bhattagge antaraghare tÅ«lonaddhaá¹ƒ maÃ±campi pÄ«á¹-hampi paÃ±Ã±apenti. bhikkhÅ«
nÄ• bhinisÄ«danti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, gihivik
abhinisÄ«dituá¹ƒ, na tveva abhinipajjituâ€™â€™ nti (Vin II 314). te pana karontassa vÄ• kÄ
uddÄ• lanakaá¹ƒ pÄ• cittiyaá¹ƒ.

<192> sÄ• nulomÄ• naá¹ƒ channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ chavi et
bhisÄ«_ti coá¸·Ä• ditÅ«lagaá¹‡anÄ• ya paÃ±cakÄ• vuttÄ• . __sabbatthÄ• _ti vihÄ• ramaÃ±

<193> __tÅ«lattaya_nti \Be 345/ simbalirukkhÄ• dÄ«naá¹ƒ khÄ«ravalliÄ• dÄ«naá¹ƒ erakÄ•
tÅ«lattayaá¹ƒ. __bhisigabbho_ coá¸·Ä• diko paÃ±cavidho bhisigabbho. __migapakkhinaá¹ƒ
sabbanti seso. __miga_-saddeneva sabbepi sÄ«hÄ• dayo catuppadÄ• , __pakkhi_-saddena
gahitÄ• . nanu ca bhisigabbhasaddantogadhÄ• ya uá¹‡á¹‡Ä• ya migapakkhilomÄ• nampi ga
visuá¹ƒ gahaá¹‡e sati punaruttidoso Ä• pajjatÄ«ti? nÄ• pajjati
manussalomapariccÄ• gavibhÄ• vanappayojanasabbhÄ• vato. nanu ca evampi dosoyeva, `
ntiÄ• dinÄ• \Ne 293/ bhisigabbhÄ• naá¹ƒ upari nÄ«yamÄ• nattÄ• gamyate bibbohanepi ay

saccaá¹ƒ, tathÄ• pi na doso, gamyamÄ• natthassa saddassa payogaá¹ƒ pati kÄ• macÄ• rot
anuÃ±Ã±Ä• tÄ• ti vipariá¹‡Ä• metvÄ• sambandhitabbaá¹ƒ. __masÅ«rakaá¹ƒ_ nÄ• ma cam

<194> uá¹‡á¹‡Ä• yaá¹ƒ manussalomaÃ±ca paá¹‡á¹‡e suddhaá¹ƒ tamÄ• lakaÃ±ca puppha
Ä• sanaÃ±ceva na labbhanti sambandho. __manussaloma_nti iminÄ• na kevalaá¹ƒ idha eá
atha kho kappiyÄ• kappiyamaá¹ƒsajÄ• tÄ«naá¹ƒ pakkhicatuppadÄ• naá¹ƒ lomampÄ«ti dass
piyaá¹…gubakulapupphÄ• di. __tamÄ• laka_saddeneva upacÄ• rato pattaá¹ƒ gahetvÄ• __
vuttaá¹ƒ. __appaá¹-ivekkhita_nti anupaparikkhitaá¹ƒ. kÄ«disaá¹ƒ pana paá¹-ivekkhitabbaá¹ƒ
paá¹-ivekkhitabbanti? yaá¹ƒ vinicchayato viÃ±Ã±Ä• taá¹ƒ, taá¹ƒ na paá¹-ivekkhitabbaá¹ƒ, ita
parÄ• masantena paá¹-ivekkhitabbaá¹ƒ.

akappiyasayananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

26. samÄ• nÄ• sanikaniddesavaá¹‡á¹‡anÄ•

<195> tivassantaramekamÄ• sanaá¹ƒ \Be 346/ bhikkhÅ«naá¹ƒ anuÃ±Ã±Ä• tanti sambandh
maÃ±cÄ• dike dvinnaá¹ƒ Ä• sanaá¹ƒ nisÄ«danaá¹ƒ __ekamÄ• sanaá¹ƒ. ma_-kÄ• ro sandhi
``tivassantaraâ€™â€™ _nti. tiá¹‡á¹‡aá¹ƒ vassÄ• namantarametassÄ• ti tivassantaro, dvÄ«h
daharataro vÄ• bhikkhu, so assa atthÄ«ti __tivassantaraá¹ƒ, _ tivassantaravantanti attho. y
vassena mahantataro vÄ• daharataro vÄ• ekavassoyeva vÄ• , tabbantatÄ• ya vattabbame
__tivassantara_nti karaá¹‡atthe upayogavacanaá¹ƒ, tivassantarena saddhinti attho. tameva
``sattavasseâ€™â€™ _ccÄ• dinÄ• .

<196> muni \Ne 294/ anuÃ±Ã±Ä• sÄ«ti sambandho. __sabbehevÄ• _ti samÄ• nÄ• sanikaa
saddhiá¹ƒ.

<197> dÄ«ghÄ• sanaá¹ƒ dasseti __ ``antaâ€™â€™ _ntiÄ• dinÄ• . yaá¹ƒ tiá¹‡á¹‡aá¹ƒ nisÄ«
antaá¹ƒ dÄ«ghÄ• sananti sambandho. __anta_nti pacchimaá¹ƒ. adÄ«ghÄ• sane pana samÄ
labbhantÄ«ti dassento __ ``maÃ±cakeâ€™â€™ _tiÄ• dimÄ• ha. sabbattha ayathÄ• karaá¹‡

samÄ• nÄ• sanikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

27. asaá¹ƒvÄ• saniddesavaá¹‡á¹‡anÄ•

<198> __ukkhitto_ti kammanÄ• nÄ• saá¹ƒvÄ• sakasaá¹…khÄ• to Ä• pattiyÄ• adassane, a
diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittako. __anupasampanno_ti
sikkhamÄ• nasÄ• maá¹‡erasÄ• maá¹‡erisikkhÄ• paccakkhÄ• tasaá¹…khÄ• to anupasampa
antimavatthuajjhÄ• panno. ukkhittakesu ``dhammavÄ• dino eteâ€™â€™ ti uppannÄ• ya lad

saá¹ƒvÄ• so etassÄ• ti __nÄ• nÄ• saá¹ƒvÄ• so, _ ukkhittÄ• nuvattakasaá¹…khÄ• to laddhin
niggatÄ• nissÄ«mÄ• , sÄ«mantarikÄ• bahisÄ«mÄ• ca, tattha hatthapÄ• se cepi á¹-hito, sÄ
__nissÄ«maá¹-á¹-hito_. vehÄ• yase Ä• kÄ• se á¹-hito __vehÄ• yasaá¹‡á¹-hito_ bindÄ• gam
``nÄ• nÄ• saá¹ƒvÄ• so cÄ• â€™â€™ tiÄ• dinÄ• samÄ• hÄ• radvandepi kvaci napuá¹ƒsaka
napuá¹ƒsakattÄ• bhÄ• vo yathÄ• ``maggÄ• maggoâ€™â€™ ti. ekakammaá¹ƒ ekuddeso sa
saá¹ƒvÄ• so nÄ• ma. so yesaá¹ƒ natthi, te __asaá¹ƒvÄ• sÄ• _. ete hatthapÄ• sato bahikara
etesu hi tividhe ukkhittake sati uposathÄ• dikaá¹ƒ kammaá¹ƒ karontassa pÄ• cittiyaá¹ƒ, itare

asaá¹ƒvÄ• saniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

28. kammaniddesavaá¹‡á¹‡anÄ•

<199> vaggena \Ne 295/ adhammakammaÃ±ca samaggena adhammakammaÃ±ca vagger
dhammakammaÃ±cÄ• ti cattÄ• ri kammÄ• ni hontÄ«ti seso. tattha __vaggena adhammakar
karaá¹‡Ä«yaá¹ƒ adhammakammaá¹ƒ. esa nayo sabbattha. __vaggo_ti ca samÅ«ho vuccati
catuvaggÄ• dikaraá¹‡Ä«yÄ• dÄ«su yÄ• vatikÄ• naá¹ƒ kammappattÄ• naá¹ƒ asammukhÄ«b
chandÄ• nÄ• haraá¹‡ena, sammukhÄ«bhÅ«tÄ• naÃ±ca paá¹-ikkosanena, tesu ekenÄ• pi vÄ
__adhammakamma_nti ettha pana __dhammo_ nÄ• ma ``uttidutiye ce, bhikkhave, kamme c
karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti, adhammakammaâ€™â€™ ntiÄ• dinÄ• (Vin I 3
348/, tathÄ• dvÄ«hi Ã±attÄ«hi ekÄ• yeva vÄ• kammavÄ• cÄ• ya, tathÄ• dvÄ«hi kammavÄ
hÄ• panaaÃ±Ã±athÄ• karaá¹‡abhÄ• vena Ã±attikammaá¹ƒ á¹-hapetvÄ• Ã±atticatutthe ca k
akammÄ• rahassa tajjanÄ«yapabbÄ• janÄ«yapaá¹-isÄ• raá¹‡Ä«yaniyassatividhaukkhepanÄ
kammÄ• naá¹ƒ karaá¹‡avasena, kammÄ• rahassa ca virÄ• dhetvÄ• karaá¹‡avasena Ä• ga
pÄ• á¸·i, upasampadÄ• dikammavasena Ä• gatÄ• ca pÄ• á¸·i,
sammukhÄ• vinayasativinayaamÅ«á¸·havinayapaá¹-iÃ±Ã±Ä• karaá¹‡ayebhuyyasikÄ• tassa
yasikÄ• tiá¹‡avatthÄ• rakasaá¹…khÄ• tÄ• naá¹ƒ sattannaá¹ƒ kammÄ• naá¹ƒ yathÄ• lÄ• bha
pÄ• á¸·i, tena karaá¹‡Ä«yaá¹ƒ apalokanaÃ±attiÃ±attidutiyaÃ±atticatutthasaá¹…khÄ• taá¹ƒ c
__dhammakammaá¹ƒ, _ tappaá¹-ipakkhaá¹ƒ __adhammakammaá¹ƒ_. tabbipariyÄ• yena sa
veditabbaá¹ƒ. dhammo yathÄ• vuttÄ• pÄ• á¸·i assa atthi, dhammena kataá¹ƒ vÄ• ti __dham
__adhammikaá¹ƒ. catutthaá¹ƒyevÄ• _ti tesu catÅ«su kammesu catunnaá¹ƒ pÅ«raá¹‡aá¹ƒ s
sesakammÄ• naá¹ƒ bhÄ• vena bhikkhunÄ• dukkaá¹-assa bhavanaá¹ƒ lakkhÄ«yatÄ«ti __se
sattamÄ«. __dukkaá¹-a_nti kuppÄ• naá¹ƒ adhammakammavaggakammÄ• naá¹ƒ katattÄ• c

<200> idÄ• ni yadidaá¹ƒ samaggena dhammikaá¹ƒ nÄ• ma, taá¹ƒ yehi saá¹…ghehi kÄ• tab
dassetuá¹ƒ __ ``catuvaggoâ€™â€™ _tiÄ• dimÄ• ha. catvÄ• dÄ«naá¹ƒ saá¹…khyeyavuttittÄ
viggaho. __dasavÄ«sativaggiko_ti dasannaá¹ƒ vÄ«satiyÄ• ca vaggabhedavasena dasavÄ«
á¹‡iko sakatthe. vÄ«satiyÄ• vaggo, atirekena sahito vÄ«sativaggoti viggaho.

201-2__._ paÃ±cannaá¹ƒ kammÄ• naá¹ƒ niyameti __ ``catÅ«â€™â€™ _tiÄ• dinÄ• . abbhÄ•
pavÄ• raá¹‡aá¹ƒ á¹-hapetvÄ• \Ne 296/ catuvaggo cÄ• tiÄ• dinÄ• yojetvÄ• \Be 349/ sabba
dÄ«pitoti yojetabbaá¹ƒ. tattha tattha __ca_-saddo catuvaggÄ• dayo kammapattikiriyÄ• yaá¹
__sabba_-saddo abbhÄ• nÄ• dÄ«naá¹ƒ kesaÃ±ci á¹-hapitattÄ• padesasabbe gayhati. __ka
yutto anurÅ«po. __itaro_ti vÄ«sativaggo atirekavÄ«sativaggo. __sabbakammesÅ«_ti ettha
sabbasabbe. nanu ca vÄ«sativaggassa kammappattabhÄ• vesati atirekavÄ«sativaggassa p
tathÄ• sati so kasmÄ• vuttoti? saccaá¹ƒ, tathÄ• pi so catuvaggÄ• dinÄ• saá¹…ghena katta
na vaá¹-á¹-ati, atirekena pana vaá¹-á¹-atÄ«ti Ã±Ä• panatthaá¹ƒ vutto.

<203> idÄ• ni catuvaggÄ• dikena chandÄ• haraá¹‡ena pÅ«retabboti dasseti __ ``catÅ«â€™
pÄ• rÄ• jikÄ• dibhÄ• vamanÄ• pannattÄ• pakatiyÄ• sabhÄ• veneva á¹-hito attÄ• yesaá¹ƒ,
avigato attÄ• yesaá¹ƒ teti __pakatattakÄ• , _ pÄ• rÄ• jikaukkhittakaladdhinÄ• nÄ• saá¹ƒvÄ•
ekasÄ«maá¹-á¹-hÄ• tÄ• disÄ• yeva aÃ±Ã±e. __sesepÄ«_ti avasese paÃ±cavaggÄ• dikaraá

<204> idÄ• ni vatthuÃ±attianussÄ• vanasÄ«mÄ• divipattito, kammavipattÄ«su parisato ca
kuppÄ• kuppabhÄ• vaá¹ƒ tattha ca Ä• pattiÄ• diá¹ƒ dassetuá¹ƒ __ ``catÅ«â€™â€™ _tiÄ• di
catuvaggÄ• dikattabbaá¹ƒ asaá¹ƒvÄ• sagaá¹‡apÅ«raá¹ƒ vÄ• kammÄ• rahagaá¹‡apÅ«raá¹
garukaá¹-á¹-hagaá¹‡apÅ«raá¹ƒ vÄ• parivÄ• sÄ• dikammaÃ±cÄ• ti yojanÄ• . ettha ca kamm
aÃ±Ã±o, nikkhittavatto pana garukaá¹-á¹-ho gaá¹‡apÅ«rako hotiyeva. __kata_nti catuvaggÄ

<205> __vÄ• reyyÄ• _ti antarÄ• ye asati antamaso ekopi vÄ• reyyÄ• ti attho. __antarÄ• ye
350/ jÄ«vitabrahmacariyantarÄ• ye sati. anantarÄ• yikÄ• ce na vÄ• renti, dukkaá¹-aá¹ƒ. __
attano diá¹-á¹-hiá¹ƒ laddhiá¹ƒ ``adhammakammaá¹ƒ idaá¹ƒ, na metaá¹ƒ khamatÄ«â€™â€™
kareyyunti seso. __ekodhiá¹-á¹-hÄ• na_nti eko bhikkhu ``na metaá¹ƒ khamatÄ«â€™â€™ ti
kareyyÄ• ti seso. __tatodhikÄ• _ti tÄ«hi adhikÄ• . te pana saá¹…ghattÄ• pahonti attano kar

<206> __khittacitto_ nÄ• ma ummattako. __dukhaá¹-á¹-ito_ti vedanaá¹-á¹-o. __na rÅ«hatÄ«
rohatÄ«ti attho.

<207> antamaso \Ne 297/ anantarassÄ• pi Ä• rocentassa pakata ... pe ... bhikkhunoti samb
tiá¹-á¹-hatÄ«ti __ekasÄ«maá¹-á¹-ho_. samo saá¹ƒvÄ• so assÄ• ti __samasaá¹ƒvÄ• so_. eka
samasaá¹ƒvÄ• so ca, pakatatto ca so ekasÄ«maá¹-á¹-hasamasaá¹ƒvÄ• so ca, so cÄ• yaá¹ƒ
kammadhÄ• rayo, tassa. ettha pana avipannasÄ«lo __pakatatto_ti adhippeto. __Ä• rocenta
pakÄ• sentassa. __rÅ«hatÄ«_ti paá¹-ikkhepo ruhati.

<208> __dhammikaá¹ƒ kamma_nti dhammena kattabbaá¹ƒ apalokanÄ• dikammaá¹ƒ. __pa
tirokkhÄ• kÄ• yasÄ• maggiá¹ƒ vÄ• chandaá¹ƒ vÄ• ti vÄ• -saddaá¹ƒ netvÄ• attho netabbo.
so sammukhÄ• -saddo viya nipÄ• to, atha vÄ• akkhÄ• indriyavisayato tiro bahÄ«ti atthoti.

kammaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

29. micchÄ• jÄ«vavivajjanÄ• niddesavaá¹‡á¹‡anÄ•

<209> Ä• gamma jÄ«vanti etenÄ• ti Ä• jÄ«vo, ko so? paccayapariyesanavÄ• yÄ• mo. micc
vivajjanÄ• __micchÄ• jÄ«vavivajjanÄ• _. sÄ• panÄ• yaá¹ƒ atthato ``idha bhikkhu pÄ• timol
viharati Ä• cÄ• ragocarasampannoâ€™â€™ ti (Vibh 508) evaá¹ƒ pÄ• timokkhasaá¹ƒvarasa
paá¹-ipattidassanavasena Ä• gato Ä• cÄ• ro ceva yathÄ• kkamena
pÄ• rÄ• jikasaá¹…ghÄ• disesathullaccayapÄ• cittiyapÄ• á¹-idesanÄ«yadubbhÄ• sitadukkaá
Ä• jÄ«vahetupaÃ±Ã±attÄ• naá¹ƒ abhÅ«tÄ• rocanasaÃ±carittaaÃ±Ã±Ä• padesabhÅ«tÄ• roc
bhikkhunibhojanaviÃ±Ã±attisÅ«podanaviÃ±Ã±attisikkhÄ• padÄ• naá¹ƒ vÄ«tikkamassa ca ku
nippesikatÄ• lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• ti evamÄ• dÄ«naÃ±ca pÄ• padhammÄ•
micchÄ• jÄ«vaviratisaá¹…khÄ• taá¹ƒ Ä• jÄ«vapÄ• risuddhisÄ«laÃ±ca. tassÄ• pana kassac
dassetumÄ• raddhaá¹ƒ pÄ• timokkhasaá¹ƒvarasaá¹…khÄ• tÄ• ya adhisÄ«lasikkhÄ• ya, cat
Ä• gatÄ• naá¹ƒ adhicittaadhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• naá¹ƒ dvinnaá¹ƒ sikkhÄ• naÃ±ca up
daá¹-á¹-habbaá¹ƒ, evamÄ«disaá¹ƒ \Ne 298/ viÃ±Ã±eyyaá¹ƒ, taá¹ƒ dasseti __ ``dÄ• ruâ€™â
``dÄ• ruâ€™â€™ _ntiÄ• dÄ«ni ``dadeâ€™â€™ ti etassa pattikammaá¹ƒ. __cuá¹‡á¹‡aá¹ƒ_
sirÄ«sacuá¹‡á¹‡Ä• dinahÄ• niyacuá¹‡á¹‡aá¹ƒ. __nhÄ• namukhodaka_nti nhÄ• naÃ±ca muk
__Ä• di_-saddena paá¹‡á¹‡Ä• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __kulasaá¹…gahÄ• _ti kulasaá¹…ga

<210> paribhaá¹-ati paresaá¹ƒ dÄ• rake pariharatÄ«ti paribhaá¹-o, paribhaá¹-assa kammaá
sakatthe tameva pÄ• ribhaá¹-akatÄ• . alaá¹…karaá¹‡Ä• dinÄ• kuladÄ• rakapariharaá¹‡asse
sÅ«po muggasÅ«po, soyeva muggasuppo. yathÄ• muggasÅ«pe paccamÄ• ne kocideva m
paccanti, evaá¹ƒ yassa puggalassa vacane kiÃ±cideva saccaá¹ƒ hoti, sesaá¹ƒ alikaá¹ƒ, aya
muggasÅ«pasadisatÄ• ya upacÄ• rena ``muggasuppoâ€™â€™ ti vuccati, tassa bhÄ• vo m
saccÄ• likena jÄ«vitakappanassetaá¹ƒ adhivacanaá¹ƒ. gharavatthuÄ• disambandhinÄ« vijjÄ
pÄ• ribhaá¹-akatÄ• cÄ• tiÄ• dinÄ• dvando napuá¹ƒsakattÄ• bhÄ• ve __pÄ• ri ... pe ... vijjÄ
gÄ• thÄ• bandhavasena, tathÄ• dÄ«gho. pahiá¹‡Ä• naá¹ƒ tasmiá¹ƒ tasmiá¹ƒ kamme tesaá
__paheá¹‡aá¹ƒ_. Ä• darena dÅ«tena kÄ• retabbaá¹ƒ yaá¹ƒ kiÃ±ci kammaá¹ƒ __dÅ«takamm
jaá¹…ghÄ• ya pÄ• dena pesanaá¹ƒ jaá¹…ghapesanaá¹ƒ, tamassa atthÄ«ti __jaá¹…ghapesa
gihÄ«naá¹ƒ gÄ• mantaradesantarÄ• dÄ«su sÄ• sanapaá¹-isÄ• sanaharaá¹‡assetamadhivac

<211> lÄ• bhÄ• sÄ• ya laÃ±jadÄ• naá¹ƒ __anuppadÄ• naá¹ƒ. sambuddhappaá¹-ikuá¹-á¹-he
aá¹…gavijjÄ• nakkhattavijjÄ• supinavijjÄ• bhÅ«tavijjÄ• dinÄ• __aÃ±Ã±ena vÄ• _.

<212> aÃ±Ã±Ä• takÄ• naá¹ƒ appavÄ• ritÄ• naá¹ƒ viÃ±Ã±Ä• panaá¹ƒ __viÃ±Ã±atti, _ yÄ• c
kÄ• yavacÄ«payogo. buddhappaá¹-ikuá¹-á¹-hena micchÄ• jÄ«vena paccayapariyesanÄ• __

avijjamÄ• nassa uttarimanussadhammassa ullapanaá¹ƒ kathanaá¹ƒ __abhÅ«tullapanÄ• . ku
kuhanÄ• lapanÄ• dÄ«hi. tattha lÄ• bhasakkÄ• rasilokasannissitassa
paccayappaá¹-isevanasÄ• mantajappanairiyÄ• pathasaá¹‡á¹-hÄ• panavasena janavimhÄ• p
Ä• gate manusse disvÄ• ``kimatthÄ• ya bhonto Ä• gatÄ• , kiá¹ƒ bhikkhÅ« nimantetuâ€™â€
pasanno, asuko ca asuko ca rÄ• jamahÄ• matto pasannoâ€™â€™ ti vÄ• Ä• dinÄ• nayena
khÄ• danÄ«yaá¹ƒ gahetvÄ• gacchante disvÄ• ``kiá¹ƒ khÄ• danÄ«yaá¹ƒ labhitthÄ• â€™â€
nimittakaraá¹‡Ä• di __nemittakatÄ• _. ``assaddho appasannoâ€™â€™ tiÄ• dinÄ• nayena g
ettha kathethÄ• â€™â€™ tiÄ• dinÄ• nayena vÄ• cÄ• ya \Ne 299/ \Be 353/ ukkhipanÄ• di ca
lÄ• bhena bahukaá¹ƒ vaÃ±cetvÄ• gahetuá¹ƒ icchanaá¹ƒ __lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sam
__Ä• di_-saddena rÅ«piyappaá¹-iggahaá¹‡arÅ«piyasaá¹ƒvohÄ• rÄ• saá¹…gayhantÄ«ti.

micchÄ• jÄ«vavivajjanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

30. vattaniddesavaá¹‡á¹‡anÄ•

<213> saupÄ• hano ... pe ... cÄ«varaá¹ƒ sÄ«se karitvÄ• vÄ• Ä• gantuko Ä• rÄ• maá¹ƒ na
__sachatto_ti sÄ«se katachattena sachatto. __oguá¹‡á¹-hito_ti sasÄ«saá¹ƒ pÄ• rupito. ``pa
vihÄ• rassa parikkhepo, aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ
patvÄ• upÄ• hanÄ• omuÃ±canÄ• disabbaá¹ƒ katvÄ• Ä• rÄ• mo pavisitabboti ayamettha by

<214> pÄ• nÄ«yena pÄ• de na dhoveyyÄ• ti sambandho. paá¹-ikkamanaá¹ƒ patvÄ• ekam
nikkhipitvÄ• patirÅ«pe nisajja pucchitvÄ• pÄ• nÄ«yaá¹ƒ pÄ• tabbaá¹ƒ, paribhojanÄ«yena y
dhovitabbÄ• ti adhippÄ• yo. __vuá¸• á¸• hatare Ä• vÄ• sikepi ca abhivÄ• deyyÄ• _ti iminÄ•
Ä• vÄ• sikena abhivÄ• dÄ• petabbanti dÄ«peti. __puccheyya sayanÄ• sana_nti ``katamaá¹
ajjhÄ• vutthaá¹ƒ anajjhÄ• vutthaá¹ƒ vÄ• â€™â€™ ti senÄ• sanaá¹ƒ puccheyya. idaÃ±ca pu
tasmÄ• Ä• vÄ• sikavatte vuttamajjhÄ• vutthÄ• dikaÃ±ca pucchitabbaá¹ƒ. sace ``anajjhÄ• v
kavÄ• á¹-aá¹ƒ Ä• koá¹-etvÄ• muhuttaá¹ƒ Ä• gametvÄ• ghaá¹-ikaá¹ƒ ugghÄ• á¹-etvÄ• kavÄ
á¹-hitena ulloketvÄ• pavisitvÄ• sabbaá¹ƒ senÄ• sanavattaá¹ƒ kÄ• tabbaá¹ƒ. Ä• gantukavat

215-6__._ gamiko \Be 354/ pakkameyyÄ• ti sambandho. __ ``paá¹-isÄ• metvÄ• â€™â€™ _
pubbakiriyÄ• padÄ• ni. __dÄ• rumattikabhaá¹‡á¸• aka_nti ettha maÃ±capÄ«á¹-hÄ• didÄ• ru
rajanabhÄ• janÄ• dimattikÄ• bhaá¹‡á¸• aá¹ƒ. __paá¹-isÄ• metvÄ• _ti atthi ce anovassake sa
__thaketvÄ• nÄ• _ti dvÄ• ravÄ• tapÄ• nehi pidhÄ• ya \Ne 300/. __sÄ• dhukaá¹ƒ saá¹…gope
maÃ±caá¹ƒ paÃ±Ã±apetvÄ• maÃ±ce maÃ±cassa, pÄ«á¹-he pÄ«á¹-hassa Ä• ropanena sen
puÃ±jakaraá¹‡ena sÄ• dhukaá¹ƒ saá¹…gopanaá¹ƒ katvÄ• . __na cÄ• _ti neva. gamikavatta

217-8__._ __Ä• vÄ• siko_ti idaá¹ƒ ``paÃ±Ã±apeyyÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ kattupadaá¹ƒ
navakammakaraá¹‡Ä• dibhÄ• ranittharaá¹‡atÄ• ya Ä• vÄ• so vihÄ• ro assa atthÄ«ti __Ä• vÄ

vihÄ• re nivÄ• sanamattaá¹ƒ atthi, so __nevÄ• siko_. ubhopi te idha Ä• vÄ• sika-saddena sa
__pÄ• dodappabhuti_nti ettha __pabhuti_-saddena pÄ• dapÄ«á¹-hapÄ• dakathalikÄ• naá¹ƒ
pattacÄ«varaá¹ƒ gaá¹‡heyyÄ• ti yojanÄ• . __paÃ±Ã±ape sayanÄ• sana_nti ``etaá¹ƒ tumhÄ•
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti evaá¹ƒ sayanÄ• sanaá¹ƒ paÃ±Ã±apeyya, pakÄ• seyyÄ• ti vutta

<219> __ajjhÄ• vuttha_nti pubbe bhikkhÅ«hi nivutthaá¹ƒ. __gocarÄ• gocaraá¹ƒ vade_ti ``bh
Ä• sannoâ€™â€™ ti vÄ• , ``kÄ• lasseva piá¹‡á¸• Ä• ya caritabbaá¹ƒ, divÄ• vÄ• â€™â€™ t
``micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vÄ• gÄ• mo, paricchinnabhikkho vÄ• â€™â€™ tiÄ• dinÄ• ag
__vaccapassÄ• vaá¹-á¹-hÄ• nÄ• nÄ«_tiÄ• dÄ«nipi ``vadeâ€™â€™ ti imasseva kammavaca
saddhassa kulassa saá¹…gho sekhasammutiá¹ƒ deti, taá¹ƒ kulaÃ±ca.

<220> __pavesanikkhame kÄ• la_nti ``kesuci á¹-hÄ• nesu vÄ• á¸·amigÄ• vÄ• amanussÄ•
pavisitabbaá¹ƒ nikkhamitabbaÃ±cÄ• â€™â€™ ti \Be 355/ evaá¹ƒ pavesanikkhame ca kÄ• la
Ä• sanapaÃ±Ã±apanÄ• dikaá¹ƒ sabbaá¹ƒ vattaá¹ƒ vuá¸• á¸• hatare Ä• gate cÄ«varakammÄ
bhesajjaá¹ƒ vÄ• á¹-hapetvÄ• pi kÄ• tabbaá¹ƒ. mahÄ• gilÄ• nassa pana bhesajjameva kÄ• t
cetiyaá¹…gaá¹‡avattaá¹ƒ karontenÄ• pi tassa vattaá¹ƒ kÄ• tuá¹ƒ Ä• rabhitabbaá¹ƒ. paá¹‡á¸
``karohi tÄ• va bhesajjaá¹ƒ, cetiyaá¹…gaá¹‡aá¹ƒ sammajjÄ• hÄ«â€™â€™ ti ca vadeyya. ap
pÄ• dÄ• pissa dhovitabbÄ• , telena makkhitabbÄ• . piá¹-á¹-hi ce Ä• gilÄ• yati, sambÄ• dheta
Ä• gantukassa ``idamÄ• sanaá¹ƒ, ettha nisÄ«dÄ• â€™â€™ tiÄ• dinÄ• Ä• cikkhitabbanti da
_tiÄ• dimÄ• ha. __nisinnoyevÄ• _ti iminÄ• ``á¹-hitoyevÄ• â€™â€™ tiÄ• diá¹ƒ upalakkheti. _
vadeyya. Ä• vÄ• sikavattaá¹ƒ.

``vattaâ€™â€™ nti \Ne 301/ pana sÄ• maÃ±Ã±ena niddiá¹-á¹-hattÄ• na there bhikkhÅ« ati
nisÄ«ditabbaá¹ƒ, mahÄ• therassa nisinnÄ• sanato ekaá¹ƒ dve Ä• sanÄ• ni á¹-hapetvÄ• ``n
nisÄ«ditabbaá¹ƒ, na navÄ• pi bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• , na saá¹…ghÄ• á¹-iá
nisÄ«ditabbaá¹ƒ, saddaá¹ƒ akatvÄ• udakakiccaá¹ƒ kÄ• tabbaá¹ƒ, yathÄ• sÅ«passa okÄ• s
gaá¹‡hitabbo, therena bhikkhunÄ• ``á¹-hapetvÄ• appakaá¹ƒ odanÄ• dikaá¹ƒ sabbaá¹ƒ sab
sampÄ• dehÄ«â€™â€™ ti vattabbaá¹ƒ, na tÄ• va therena bhuÃ±jitabbaá¹ƒ, bhuttÄ• vinÄ• n
paá¹-iggahetabbaá¹ƒ, bhattaggato nivattantehi yathÄ• nurÅ«paá¹ƒ nikkhamitvÄ• viraá¸·Ä• y
evamÄ• dikaÃ±ca tadanurÅ«paá¹ƒ sekhiyavattaÃ±ca sampÄ• detabbanti idaá¹ƒ __bhattagg
ataramÄ• nena gÄ• mo pavisitabbo, ``iminÄ• pavisissÄ• mi, iminÄ• nikkhamissÄ• mÄ«â€™
sallakkhetabbaá¹ƒ, nÄ• tisahasÄ• pavisitabbaá¹ƒ, nÄ• tisahasÄ• nikkhamitabbaá¹ƒ, nÄ• tic
á¹-hÄ• tabbaá¹ƒ, nÄ• ticiraá¹ƒ á¹-hÄ• tabbaá¹ƒ, nÄ• tilahukaá¹ƒ nivattitabbaá¹ƒ, dÄ• tukÄ• n
á¹-hÄ• tabbaá¹ƒ, yo paá¹-hamaá¹ƒ gÄ• mato paá¹-ikkamati, tena Ä• sanapaÃ±Ã±apanÄ• di
pacchÄ• , tena Ä• sanuddharaá¹‡Ä• di sabbaá¹ƒ kÄ• tabbanti evamÄ• dikaÃ±ca tadanurÅ«
sampÄ• detabbanti idaá¹ƒ __piá¹‡á¸• acÄ• rikavatta_Ã±ca kÄ• tabbaá¹ƒ.

senÄ• sanaá¹-á¹-hÄ• ne sabbaá¹ƒ vattaÃ±ca sampÄ• detvÄ• tato nikkhamitvÄ• sÄ• dhuka

ataramÄ• nena gÄ• mo pavisitabbotiÄ• di sabbaá¹ƒ __piá¹‡á¸• acÄ• rikavattaá¹ƒ_ kÄ• tabb
pÄ• nÄ«yaparibhojanÄ«yaaggiaraá¹‡isahitakattaradaá¹‡á¸• Ä• upaá¹-á¹-hapetabbÄ• , nakk
ekadesÄ• ni vÄ• uggahetabbÄ• ni, disÄ• kusalena bhavitabbanti idaá¹ƒ __Ä• raÃ±Ã±ikavat
hotÄ«ti avagantabbanti.

vattaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

31. vikappanÄ• niddesavaá¹‡á¹‡anÄ•

<221> __sammukhÄ• parammukhÄ• _ti sassa mukhaá¹ƒ, parassa mukhanti viggaho, sam
sammukhÄ• vikappanÄ• parammukhÄ• vikappanÄ• ti bhedÄ• duve vikappanÄ• vuttÄ• ti y
visesato. atha vÄ• sassa mukhaá¹ƒ mukhasambandhivacanaá¹ƒ assÄ• vikappanÄ• yÄ• ti
sammukhÄ• ca parammukhÄ• ca, tassÄ• bhedo, tato. __sammukhÄ• ya_ sammukhavika
vikappanavidhÄ• naá¹ƒ paccuddhÄ• ravidhÄ• naÃ±ca jÄ• nantassa.

<222> __tenÄ• _ti yassa santike vikappeti, tena bhikkhunÄ• . __paribhogÄ• dika_nti paribh
adhiá¹-á¹-hÄ• naÃ±ca.

224-5__._ __aparÄ• _ \Be 357/ __sammukhÄ• vekÄ• _ti ettha __vÄ• _-saddo pakkhantare,
api-saddattho vÄ• __vÄ• _-saddo, so aparÄ• -saddato paraá¹ƒ daá¹-á¹-habbo, aparÄ• pi ek
atthÄ«ti attho. kathanti Ä• ha __ ``bhikkhussÄ• â€™â€™ _tiÄ• di. ``paÃ±cannaá¹ƒ sahadha
__ ``tissassa bhikkhunoâ€™â€™ _tiÄ• dÄ«su tissÄ• ya bhikkhuniyÄ• tissÄ• ya sikkhamÄ•
tissassa sÄ• maá¹‡erassÄ• tipi viÃ±Ã±Ä• tabbaá¹ƒ.

<226> __parammukhÄ• vikappanÄ• _ti parammukhena vikappanena, parammukhÄ• vikap
parammukhÄ• vikappanÄ• kathanti attho.

<227> __mitto_ti daá¸·hamitto. __sandiá¹-á¹-ho_ti diá¹-á¹-hamattamitto. ettha pana dvinnaá
kiá¹ƒ nÄ• nÄ• karaá¹‡anti? sammukhÄ• vikappanÄ• ya tÄ• va sayaá¹ƒ vikappetvÄ• parena
__sammukhÄ• vikappanÄ• _ nÄ• ma jÄ• tÄ• . parammukhÄ• vikappanÄ• ya pareneva vikap
paccuddharÄ• peti, teneva sÄ• __parammukhÄ• vikappanÄ• _ nÄ• ma jÄ• tÄ• ti idamettha

<228> __dÅ«rasantikattekatta_nti ettha Ä• sannadÅ«rabhÄ• vo adhiá¹-á¹-hÄ• ne vuttanaye

<229> dasÄ• haá¹ƒ ... pe ... paccÄ• sÄ• ya sati mÄ• sakaá¹ƒ nÄ• dhiá¹-á¹-hitavikappitaá¹ƒ
nuppÄ• dayatÄ«ti sambandho. dasa ahÄ• ni samÄ• haá¹-Ä• ni __dasÄ• haá¹ƒ_. sabbattha
tattha yaá¹ƒ divasaá¹ƒ cÄ«varaá¹ƒ uppannaá¹ƒ, tassa yo aruá¹‡o, so uppannadivasanissito
cÄ«varuppÄ• dadivasena saddhiá¹ƒ ekÄ• dase aruá¹‡uggamane nissaggiyaá¹ƒ hotÄ«ti Ä• h

__mÄ• samekaá¹ƒ vÄ• _ti ``anatthate kathine ekaá¹ƒ \Be 358/ pacchimakattikamÄ• saâ€™â
samÄ• naá¹ƒ) vuttattÄ• \Ne 303/ kathinatthate paÃ±ca mÄ• seti labbhati. kathinaá¹ƒ atthata
samÄ• so. __pÄ• ripÅ«rattha_nti pÄ• ripÅ«ri attho yassÄ• ti viggaho. kiriyÄ• visesanaá¹ƒ, pA
katvÄ• ti attho. __Å«nassÄ• _ti yattakena kayiramÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ cÄ«varaá¹ƒ
tattakatÄ• bhÄ• vato Å«nassa ekÄ• dasamÄ• sasattamÄ• sasaá¹…khÄ• te piá¹-á¹-hisamay
__paccÄ• sÄ• satÄ«_ti ``saá¹…ghÄ• dito yato kutoci lacchÄ• mÄ«â€™â€™ ti evaá¹ƒ satiyÄ
ubhayampi ya-kÄ• ralopena niddiá¹-á¹-haá¹ƒ. __satÄ«_ti vÄ• nipÄ• to, liá¹…gavipallÄ• sena
byatirekavasena dasÄ• hÄ• tikkamanÄ• dÄ«su nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ veditabbanti.

vikappanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

32. nissayaniddesavaá¹‡á¹‡anÄ•

<230> __byattassÄ• _ti ``kÄ• riyaâ€™â€™ nti kitakayoge kattari chaá¹-á¹-hÄ«. __byatto_ c
bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ, Ä• pattiá¹ƒ jÄ
jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho
vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anuby
bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaâ€™â€
vuttabyatto ca bahussutabyatto ca veditabbo.

tattha __suvibhattÄ• nÄ«_ti suá¹-á¹-hu vibhattÄ• ni padapaccÄ• bhaá¹-á¹-hasaá¹…karados
__suppavattÄ«nÄ«_ti paguá¹‡Ä• ni vÄ• cuggatÄ• ni. __suvinicchitÄ• ni_ \Be 359/ __suttasc
Ä• haritabbasuttavasena suá¹-á¹-hu vinicchitÄ• ni. __anubyaÃ±janaso_ti akkharapadapÄ• ri
akkhaá¹‡á¸• Ä• ni aviparÄ«takkharÄ• ni. etena aá¹-á¹-hakathÄ• dÄ«pitÄ• . aá¹-á¹-hakathÄ•
hotÄ«ti. bahussutabyatto pana yena sabbantimena paricchedena dve mÄ• tikÄ• paguá¹‡Ä•
pakkhadivasesu dhammasavanatthÄ• ya suttantato cattÄ• ro bhÄ• á¹‡avÄ• rÄ• , sampattÄ•
parikathanatthÄ• ya andhakavindamahÄ• rÄ• hulovÄ• daambaá¹-á¹-hasadiso eko kathÄ• m
saá¹…ghabhattamaá¹…galÄ• maá¹…galesu anumodanatthÄ• ya tisso \Ne 304/ anumodanÄ
uposathappavÄ• raá¹‡Ä• dijÄ• nanatthaá¹ƒ kammÄ• kammavinicchayo, samaá¹‡adhamma
vipassanÄ• vasena vÄ• arahattamaggapariyosÄ• namekaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ ettak
vuccati. __natthi nissÄ• ya kÄ• riya_nti Ä• cariyÄ• diá¹ƒ nissÄ• ya vÄ• sena kattabbaá¹ƒ na
``nissayakÄ• riyaâ€™â€™ _nti vÄ• pÄ• á¹-ho, nissayena kÄ• riyanti samÄ• so. jÄ«vassa y
__yÄ• vajÄ«vaá¹ƒ_.

<231> tena nissÄ• ya vasantena evaá¹ƒ nissayo gahetabboti dassetuá¹ƒ __ ``ekaá¹ƒsaâ€™
__ekaá¹ƒsa_nti eko aá¹ƒso assa cÄ«varassÄ• ti viggaho. kiriyÄ• visesanaá¹ƒ vÄ• bhumma
ekasmiá¹ƒ aá¹ƒseti attho. __aÃ±jali_ karapuá¹-o. __yÄ• vatatiyakaá¹ƒ vade_ti upasampadÄ
sattativassena vÄ• pi byattassa navakassa santike yÄ• vatatiyakaá¹ƒ vacanaá¹ƒ kareyya. yA

kiriyÄ• visesanasamÄ• so. __Ä• yasmato_ti Ä• yasmantaá¹ƒ. __vacchÄ• mÄ«_ti vasÄ• mi.
``upajjhÄ• yo me, bhante, hohÄ«â€™â€™ ti gahetabbaá¹ƒ. taá¹ƒ pana ``Ä• cariyoâ€™â€™
ti vacanaá¹ƒ visesoti ettha vÄ• cÄ• bhedato \Be 360/ na visuá¹ƒ vuttaá¹ƒ. na kevalamettha
nissayupajjhÄ• yagahaá¹‡e, gÄ• mappavesanÄ• dÄ«supi evameva katvÄ• ``ahaá¹ƒ Ä• vus
vÄ• vatvÄ• ``gÄ• mappavesanaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ tiÄ• dinÄ• vattabbaá¹ƒ.

<232> nissayapaá¹-ippassaddhiá¹ƒ dasseti __ ``pakkanteâ€™â€™ _tiÄ• dinÄ• . __pakkant
saddhivihÄ• rike antevÄ• sike ca gÄ• mÄ• dÄ«su yattha katthaci Ä• pucchitvÄ• vÄ• anÄ• p
kenaci ``asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ gacchÄ• mÄ«â€™â€™ ti vutte tesuyeva yena kenaci
sampaá¹-icchitepi taá¹ƒ taá¹ƒ niyamaá¹ƒ atikkamitvÄ• pakkantepi anÄ• pucchÄ• pana upa
pakkantepi nissayo __sammati_ paá¹-ippassambhati. __pakkhasaá¹…kante_ti titthiyapakkh
vibbhante cÄ• pi maraá¹‡ena ca taá¹…khaá¹‡aÃ±Ã±eva paá¹-ippassambhati. __Ä• á¹‡atti_
taâ€™â€™ nti vÄ• ``mÄ• idha pavisÄ• â€™â€™ tiÄ• dikÄ• nissayappaá¹‡Ä• manÄ• . tÄ•
Ä• cariyupajjhÄ• yÄ• khamÄ• petabbÄ• . akhamantesu daá¹‡á¸• akammaá¹ƒ katvÄ• tasmi
sÄ• mantavihÄ• re bhikkhÅ« gahetvÄ• pi khamÄ• petabbÄ• . na khamanti ce, Ä• cariyupajjh
santike vasitabbaá¹ƒ. yena kenaci kÄ• raá¹‡ena na sakkÄ• hoti tatra Ä• cariyupajjhÄ• yÄ• n
santike vasituá¹ƒ, taá¹ƒyeva vihÄ• raá¹ƒ Ä• gantvÄ• aÃ±Ã±assa santike nissayaá¹ƒ gahetv
``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ saddhivihÄ• rikaá¹ƒ \Ne 305/ appaá¹‡Ä
sÄ• tisÄ• ro hoti, paá¹‡Ä• mento anatisÄ• ro hoti. upajjhÄ• yamhi nÄ• dhimattaá¹ƒ pemaá¹ƒ
hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• dhimatto gÄ• ravo hoti, nÄ• dhimattÄ• bhÄ• vanÄ• hot
paÃ±cahaá¹…gehi ... pe ... hoti (Vin I 68). paÃ±cahi, bhikkhave \Be 361/, aá¹…gehi samann
antevÄ• sikaá¹ƒ appaá¹‡Ä• mento Ä• cariyo ... pe ... hotÄ«â€™â€™ ti (Vin I 81) vuttattÄ• p
antevÄ• sikasaddhivihÄ• rike appaá¹‡Ä• mentÄ• Ä• cariyupajjhÄ• yÄ• dukkaá¹-aá¹ƒ Ä• pa
__bhÄ• vanÄ• _ti mettÄ• bhÄ• vanÄ• . upajjhÄ• yasamodhÄ• naá¹ƒ pana tassa dassanasa

<233> __alajji_nti ---

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati.

Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati.

ediso vuccati alajjipuggaloâ€™â€™ ti || (Vin V 359) ---

evaá¹ƒ vuttalakkhaá¹‡aá¹ƒ alajjiá¹ƒ. nissayaá¹ƒ dentenÄ• pi lajjinoyeva dÄ• tabbaá¹ƒ. ``na b
alajjÄ«naá¹ƒ nissayo dÄ• tabbo. yo dadeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 120)
adiá¹-á¹-hapubbassa katipÄ• haá¹ƒ Ä• cÄ• raá¹ƒ upaparikkhitvÄ• dÄ• tabbaá¹ƒ. __apubba_

pubba-saddena pubbavÄ• so gahito, natthi pubbo assÄ• ti apubbaá¹ƒ, navanti vuttaá¹ƒ hoti
parimÄ• á¹‡ametesanti viggaho. ettha pana parimÄ• á¹‡a-saddasannidhÄ• nena saá¹…khy
saá¹…khyÄ• mattavÄ• cino hontÄ«ti catupaÃ±casaá¹…khyÄ• parimÄ• á¹‡ameva saá¹…khy
viggahapadatthehi bhinno aÃ±Ã±apadattho sambhavatÄ«ti samÄ• so. vÄ• -saddassa yo vik
samÄ• so, cattÄ• ri vÄ• paÃ±ca vÄ• , catupaÃ±ca ahÄ• ni, tesaá¹ƒ ahÄ• naá¹ƒ samÄ• hÄ•
bhikkhusabhÄ• gata_nti samÄ• no bhÄ• go lajjitÄ• saá¹…khÄ• to koá¹-á¹-hÄ• so yesaá¹ƒ, b
bhÄ• vo __bhikkhusabhÄ• gatÄ• , _ taá¹ƒ, pesalabhÄ• vanti attho. ``thero lajjÄ«â€™â€™ ti
nissayadÄ• naá¹-á¹-hÄ• naá¹ƒ \Be 362/ gatena ca tadaheva gahetabbo, ekadivasampi parih
``okÄ• se alabhante paccÅ«sasamaye gahessÄ• mÄ«â€™â€™ ti sayati, aruá¹‡aá¹ƒ uggata
laddhaparihÄ• renÄ• pi vasituá¹ƒ vaá¹-á¹-atÄ«ti.

<234> ``labbhatÄ«â€™â€™ ti kammani nipphannattÄ• avuttakattÄ• ti __ ``addhikassÄ• â€
sÄ• mivacanaá¹ƒ, ``addhikenÄ• â€™â€™ tiÄ• di vuttaá¹ƒ hoti. __ ``sallakkhentenÄ• â€™â€
niddiá¹-á¹-haá¹ƒ. __vasitu_nti vuttakammaá¹ƒ. bhÄ• ve hi tuá¹ƒ-paccayo, vÄ• soti attho. __y
``gilÄ• nupaá¹-á¹-hÄ• kassa cÄ• â€™â€™ ti ettha visesanaá¹ƒ. sace pana ``yÄ• cÄ• hi maâ
gilÄ• no mÄ• nena na yÄ• cati, gantabbaá¹ƒ. __araÃ±Ã±e vÄ• sallakkhentena phÄ• suka_n
paá¹-iladdhataruá¹‡asamathavipassanÄ• visesabhÄ• gitÄ• vasena phÄ• su hoti, tasmiá¹ƒ a
phÄ• suvihÄ• raá¹ƒ sallakkhentena Ä• raÃ±Ã±akena. dÄ• yake asanteti padacchedo. __tÄ•
addhikÄ• dÄ«hi yÄ• va nissayadÄ• yako labbhati, tÄ• va, Ä• raÃ±Ã±akena pana ``paá¹-irÅ«
nissÄ• ya vasissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• yÄ• va Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ•
Ä• sÄ• á¸·himÄ• se Ä• cariyo nÄ• gacchati, yattha nissayo labbhati, tattha gantabbaá¹ƒ (Sp
antovasse pana nibaddhavÄ• saá¹ƒ vasitabbaá¹ƒ, nissayo ca gahetabboâ€™â€™ ti (Sp (to
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

amhÄ• kaá¹ƒ pana keci antevÄ• sikattherÄ• ``na bhikkhave vassaá¹ƒ na upagantabbaá¹ƒ.
Ä• patti dukkaá¹-assÄ• â€™ ti (Vin I 186) ca `na bhikkhave tadahu vassÅ«panÄ• yikÄ• ya v
saÃ±cicca Ä• vÄ• so atikkamitabbo. yo atikkameyya, Ä• patti dukkaá¹-assÄ• â€™ ti (Vin I 1
kenaci kÄ• raá¹‡ena \Be 363/ nissayaá¹ƒ alabhamÄ• nenapi na sakkÄ• antovasse vassaá¹
panÄ• â€™ tiÄ• dÄ«su pana ca-saddo anvÄ• cayattho, tasmÄ• tenÄ• pi vassaá¹ƒ upagant

mayaá¹ƒ panettha evamavocumha ``bhagavatÄ• anupagamane dukkaá¹-aá¹ƒ anantarÄ• y
`kenaci antarÄ• yena purimikaá¹ƒ anupagatena pacchimikÄ• upagantabbÄ• â€™ ti __aá¹-á
I) 185) vuttaá¹ƒ. antarÄ• yo ca nÄ• ma antarÄ• vemajjhe etÄ«ti antarÄ• yo, yo koci bÄ• dha
adhippeto vuccati `na labhanti patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ, eseva antarÄ• yoti pakkam
(Vin I 201) viya, tasmÄ• bÄ• dhakappaccayatÄ• adhippetÄ• \Ne 307/. nissayÄ• lÄ• bhopi
viÃ±Ã±Ä• yati. sakkÄ• hi vattuá¹ƒ `antarÄ• yo vassÅ«pagamo sannissayattÄ• taruá¹‡asam
katokÄ• so viyÄ• â€™ ti. taruá¹‡asamathavipassanÄ• lÄ• bhÄ«nampi hi katokÄ• sepi `sace
Ä• cariyo nÄ• gacchati, yattha nissayo labbhati, tattha gantabbaâ€™ nti daá¸·haá¹ƒ katvÄ•

__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 121) vuttaá¹ƒ. amhÄ• kaá¹ƒ garÅ«hi ca __sÄ• ratth
mahÄ• vagga III 121) `Ä• cariyaá¹ƒ Ä• gamentasseva ce vassÅ«panÄ• yikadivaso hoti, hotu
yattha nissayadÄ• yakaá¹ƒ labhatÄ«â€™ ti vassÅ«panÄ• yikadivasepi nissayatthÄ• ya gam
pana mahÄ• kÄ• ruá¹‡ikopi bhagavÄ• `anujÄ• nÄ• mi, bhikkhave, gilÄ• nupaá¹-á¹-hÄ• kena
alabhamÄ• nena yÄ• ciyamÄ• nena anissitakena vatthuâ€™ nti (Vin I 121) gilÄ• navisayepi
katvÄ• paá¹-á¹-hapesi. yaá¹ƒ pana anissayaá¹ƒ, taá¹ƒ anantarÄ• yaá¹ƒ nissayamuttakassa
apica nÄ• vÄ• ya gacchantassa pana vassÄ• ne Ä• gatepi nissayaá¹ƒ alabhantassa anÄ• p
gacchatoyeva Ä• veá¹‡ikÄ• anÄ• pattikatÄ• vuttÄ• . tasmÄ• nissayÄ• lÄ• bho bÄ• dhakap
vassÅ«pagamanaá¹ƒ nissayassÄ• ti antarÄ• yoyeva nissayÄ• lÄ• bho. tatoyeva __á¹-Ä«kÄ•
anissitena vatthuá¹ƒ na vaá¹-á¹-atÄ«â€™ ti vuttaá¹ƒ. tasmÄ• yeva ca `antovasse panÄ• â€™
nissayadÄ• yake sati nibaddhavÄ• saá¹ƒ vasitabbaÃ±ca nissayo gahetabbo ca hotÄ«ti gam
khÄ«yamÄ• natÄ• vasena ca-saddo samuccayo gahetabboâ€™â€™ ti.

nissayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

33. kÄ• yabandhananiddesavaá¹‡á¹‡anÄ•

<235> bandhÄ«yati anenÄ• ti bandhanaá¹ƒ, kÄ• yassa bandhanaá¹ƒ kÄ• yabandhanaá¹ƒ,
__akÄ• yabandhano. dukkaá¹-a_nti saÃ±cicca vÄ• asaÃ±cicca vÄ• paviseyya ce, dukkaá¹
sarati, tattheva bandheyyÄ• ti sambandho. __gato_ti antogÄ• maá¹ƒ gato. saritvÄ• yÄ• va
piá¹‡á¸• Ä• ya caritabbaá¹ƒ.

<236> __ ``paá¹-á¹-ikÄ• â€™â€™ _tiÄ• dinÄ• \Ne 308/ sabbasaá¹…gÄ• hakaá¹ƒ kÄ• yaba
__paá¹-á¹-ikÄ• _ti pakativÄ«tÄ• vÄ• macchakaá¹‡á¹-akakhajjÅ«ripattavÄ• yimÄ• vÄ• . sÅ«
__sÅ«karantaá¹ƒ_. idha pana taá¹ƒsadisaá¹ƒ vuccati. caturassaá¹ƒ akatvÄ• sajjitaá¹ƒ mudd
saá¹…gahetvÄ• __ ``ekÄ• rajjÅ«â€™â€™ _ti vuttaá¹ƒ. taá¹ƒ pana rajjukaá¹ƒ bandhantena
bandhituá¹ƒ vaá¹-á¹-ati, majjhe bhinditvÄ• diguá¹‡aá¹ƒ katvÄ• bandhituá¹ƒ na vaá¹-á¹-ati. d
akatvÄ• satavÄ• rampi punappunaá¹ƒ Ä• vijjhitvÄ• bandhituá¹ƒ vaá¹-á¹-ati, pÄ• maá¹…gas
na vaá¹-á¹-ati \Be 365/. bahurajjuke ekato katvÄ• ekena nirantaraá¹ƒ veá¹-hetvÄ• kataá¹ƒ `
nti na vattabbaá¹ƒ, taá¹ƒ vaá¹-á¹-ati. __tadanulomikÄ• _ti tesaá¹ƒ paá¹-á¹-ikÄ• sÅ«karantÄ•
ime yathÄ• kkamamanulomikÄ• .

237-8__._ paá¹-á¹-ikÄ• kÄ«disÄ« vaá¹-á¹-atÄ«ti Ä• ha __ ``macchÄ• â€™â€™ _tiÄ• di. paá
macchakaá¹‡á¹-akakhajjÅ«ripattÄ• vÄ• maá¹-á¹-hÄ• vÄ• labbhÄ• ti sambandho. __kaá¹‡
__patta_-saddena ca tadÄ• kÄ• ro vuccati, upacÄ• rato hi macchÄ• naá¹ƒ kaá¹‡á¹-akÄ• kÄ•
pattÄ• kÄ• ro ca etissÄ• ti samÄ• so. __maá¹-á¹-hÄ• _ti pakativÄ«tÄ• . __á¹-Ä«kÄ• yaá¹ƒ_
macchakaá¹‡á¹-akÄ• dayo maá¹-á¹-hÄ• vikÄ• rarahitÄ• paá¹-á¹-ikÄ• ca tadantogadhÄ• ti
vuttaá¹ƒ. kathaá¹ƒ tesamantogadhatÄ• ? yato tÄ• niyeva paá¹-á¹-ikÄ• nÄ• mÄ• ti. tathÄ• c

__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pakativÄ«tÄ• vÄ• macchakaá¹‡á¹-akavÄ• yimÄ• vÄ• paá¹-á¹
(Sp (to Vin II) 278). ettha pana macchakaá¹‡á¹-akeyeva khajjÅ«ripattaá¹ƒ paviá¹-á¹-haá¹ƒ. c
labbhÄ• ti sambandho. __catasso_ti ukkaá¹-á¹-haparicchedena vuttaá¹ƒ, tasmÄ• tato Å«nÄ
__ante_ti kÄ• yabandhanassa ubhayante diguá¹‡asuttakaá¹ƒ labbhanti sambandho. guá¹‡c
suttakaá¹ƒ guá¹‡asuttakaá¹ƒ. ``guá¹‡o paá¹-alarÄ• sÄ«su, Ä• nisaá¹ƒse ca bandhaneâ€™â
abhidhÄ• nappadÄ«pikÄ• . dvinnaá¹ƒ guá¹‡asuttakÄ• naá¹ƒ samÄ• hÄ• ro __diguá¹‡asutta
thirabhÄ• vÄ• ya koá¹-á¹-etuá¹ƒ vaá¹-á¹-ati, na sobhanatthaá¹ƒ. tenÄ• ha __ ``mÄ• lÄ• diâ€

mÄ• lÄ• diá¹ƒ kakkaá¹-acchÄ• diá¹ƒ kuÃ±jaracchÄ• diÃ±ca dassetvÄ• guá¹‡asuttakakoá¹-
kappatÄ«ti sambandho. __ ``mÄ• lÄ• diâ€™â€™ _ntiÄ• dÄ«su __Ä• di_-saddena tÄ• disaá
gayhati. kakkaá¹-Ä• naá¹ƒ viya acchÄ«ni, tÄ• ni Ä• dÄ«ni yassÄ• ti samÄ• so. tathÄ• __kuÅ

<239> __ghaá¹-aka_nti \Be 366/ ghaá¹-akÄ• kÄ• ravaá¹-á¹-alekhÄ• rÅ«paá¹ƒ. __makaramu
__makaramukhaá¹ƒ_ nÄ• ma makaramukhasaá¹‡á¹-hÄ• naá¹ƒ \Ne 309/. bindu pana Ä• gan
deá¸• á¸• ubhasÄ«sÄ• divikÄ• rarÅ«paá¹ƒ yaá¹ƒ kiÃ±ci saá¹…gayhati. __dasÄ• mukhe_ti da
etÄ• ni na kappantÄ«ti sambandho. vidhe ubhante ghaá¹-akÄ• lekhÄ• aÃ±Ã±aá¹ƒ cittakaÃ
sambandho. __ghaá¹-akÄ• _ti ghaá¹-akato. __lekhÄ• _ti lekhÄ• ya. paÃ±camiyÄ• lopo. __v
pÄ• sante dasÄ• mÅ«le tassa thirabhÄ• vatthaá¹ƒ kattabbe dantavisÄ• á¹‡Ä• dimaye vidhe

<240> __deá¸• á¸• ubhaka_nti udakasappasÄ«sasadisaá¹ƒ. __muraja_nti nÄ• nÄ• vaá¹‡á¹
murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹-hetvÄ• kataá¹ƒ. __á¹-Ä«kÄ• yaá¹ƒ_ pana __ ``mura
saá¹…kaá¸• á¸• hitvÄ• ekÄ• ya rajjuyÄ• paliveá¹-hetvÄ• katarajjÅ«â€™â€™ ti vuttaá¹ƒ, ta
katvÄ• â€™â€™ tiÄ• dinÄ• heá¹-á¹-hÄ• vuttaaá¹-á¹-hakathÄ• vacanena virujjhati. __madd
pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ. __kalÄ• buka_nti bahurajjukaá¹ƒ. tesaá¹ƒ ``na kappatÄ«â
__dve majjhimÄ• _ti majjhe bhavÄ• murajamaddavÄ«á¹‡asaá¹…khÄ• tÄ• dve.

<241> __gaá¹‡á¹-hiyo cÄ• pÄ«_ti cÄ«varassa gaá¹‡á¹-hiyo cÄ• pi. __tammayÄ• _ti tehi ve
pasaá¹…gena panetaá¹ƒ vuttanti.

kÄ• yabandhananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sumaá¹…galappasÄ• daniyÄ• nÄ• ma á¹-Ä«kÄ• ya

paá¹-hamabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

34. pathavÄ«niddesavaá¹‡á¹‡anÄ•

<242> __jÄ• tÄ• jÄ• tÄ• ti_ \Be 367/ __duvidhÄ• _ti jÄ• tÄ• pathavÄ« ajÄ• tÄ• pathavÄ«ti

iminÄ• jÄ• tapathaviÃ±ca ajÄ• tapathaviÃ±ca dasseti. tÄ• saá¹ƒ vibhÄ• gaá¹ƒ dasseti __ ``s
suddhamattikapaá¹ƒsukÄ• ca adaá¸• á¸• hÄ• ca bahumattikapaá¹ƒsukÄ• ca
cÄ• tumÄ• sÄ• dhikovaá¹-á¹-hapaá¹ƒsumattikarÄ• si ca jÄ• tÄ• pathavÄ«ti sambandho. ma
dvando. suddhÄ• appasakkharÄ• ditÄ• ya mattikÄ• paá¹ƒsavo yassÄ• ti bÄ• hirattho. __ad
uddhanapacanÄ• divasena tathÄ• tathÄ• \Ne 310/ adaá¸• á¸• hÄ• . sÄ• pana visuá¹ƒ natt
aÃ±Ã±atarÄ• va veditabbÄ• . cattÄ• ro mÄ• sÄ• , tehi sahito atireko kÄ• lo, tasmiá¹ƒ ovaá¹-
__ovaá¹-á¹-ho_ti yena kenaci udakena ovaá¹-á¹-ho. budhÄ• pana ``Ä• kÄ• sato vuá¹-á¹-hau
paharitvÄ• patitabindunÄ• â€™â€™ ti vadanti, ``ovaá¹-á¹-hoâ€™â€™ ti sÄ• maÃ±Ã±ena v
á¹-hitatanukaddamo vaá¹-á¹-ati, bahalo tu na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 86) vut
``vinayavinicchaye sampatte garuke á¹-hÄ• tabbaâ€™â€™ nti vinayalakkhaá¹‡ato ca na taá
khanti. paá¹ƒsumattikÄ• naá¹ƒ rÄ• si paá¹ƒsumattikarÄ• si. catu ... pe ... vaá¹-á¹-ho paá¹ƒsu
yassÄ• ti aÃ±Ã±apadattho, kammadhÄ• rayo vÄ• .

<243> vÄ• lukÄ• ca daá¸• á¸• hÄ• ca yebhuyyasakkharÄ• dimahÄ«pi ca cÄ• tumÄ• soma
bhÅ«mÄ«ti sambandho sakkharÄ• ca pÄ• sÄ• á¹‡Ä• ca marumbÄ• ca kathalÄ• ca vÄ• lu
sakkhara ... pe ... vÄ• lukÄ• yassÄ• ti viggaho. hatthamuá¹-á¹-hinÄ• gahetabbappamÄ• á¹-
upari __pÄ• sÄ• á¹‡Ä• , _ kaá¹-asakkharÄ• __marumbÄ• , _ kapÄ• lakhaá¹‡á¸• Ä• ni __ka
__dutiyÄ• _ti ajÄ• tÄ• . __vuttarÄ• sÄ«_ti vutto mattikapaá¹ƒsusirÄ• .

<244> kÄ«disÄ« \Be 368/ yebhuyumattikÄ• dÄ«ti Ä• ha __ ``dve bhÄ• gÄ• â€™â€™ _tiÄ•
bhÅ«miyÄ• . __sesesupÄ«_ti yebhuyyapaá¹ƒsuyebhuyyasakkharayebhuyyapÄ• sÄ• á¹‡Ä•

<245> __ ``pÄ• cittÄ«â€™â€™ _tiÄ• dinÄ• tattha vinicchayaá¹ƒ dasseti. jÄ• te jÄ• tasaÃ±Ã
pÄ• cittÄ«ti sambandho. __jÄ• te_ti jÄ• te bhÅ«mibhÄ• ge, liá¹…gavipallÄ• so vÄ• , jÄ• tÄ•
dveá¸·hassa vimatissa dukkaá¹-anti sambandho. jÄ• te ajÄ• tasaÃ±Ã±issa anÄ• patti. tathÄ•
anÄ• pattÄ«ti yojanÄ• . __ajÄ• tasaÃ±Ã±issÄ• _ti ajÄ• tÄ• ti saÃ±Ã±Ä• ajÄ• tasaÃ±Ã±Ä• ,
ajÄ• tasaÃ±Ã±Ä«, tassa.

<246> __ekÄ• yÄ• á¹‡attiyÄ• ekÄ• _ti sace sakiá¹ƒ Ä• á¹‡atto divasampi khaá¹‡ati, Ä• á¹‡
Ä• pattÄ«ti attho. vÄ• caso Ä• pattÄ«ti sambandho. __vÄ• caso_ti vicchÄ• yaá¹ƒ so, vÄ• cÄ

<247> ``imaá¹ƒ á¹-hÄ• naá¹ƒ khaá¹‡a vÄ• â€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ. ``ettha aggiá
yojanÄ• \Ne 311/. __ ``vattuâ€™â€™ _nti idaá¹ƒ ``na vaá¹-á¹-atÄ«â€™â€™ ti imassa kattu
atha vÄ• ``imaá¹ƒ á¹-hÄ• naá¹ƒ khaá¹‡Ä• â€™â€™ tiÄ• dippakÄ• ro vacanÄ• ya na vaá¹-á
iminÄ• ``Ä• vÄ• á¹-aá¹ƒ khaá¹‡a, kandaá¹ƒ khaá¹‡Ä• â€™â€™ tiÄ• dinÄ• aniyametvÄ• va

<248> ``imassa thambhassa Ä• vÄ• á¹-aá¹ƒ jÄ• na vÄ• , kappiyaá¹ƒ karohi vÄ• â€™â€™ ti
mattikaá¹ƒ Ä• hara vÄ• , mattikaá¹ƒ kappiyaá¹ƒ karohi vÄ• â€™â€™ ti ca edisaá¹ƒ vacanaá

sambandho. etaá¹ƒ viya dissatÄ«ti __edisaá¹ƒ, _ kiá¹ƒ taá¹ƒ? ``mattikaá¹ƒ dehÄ«â€™â€™
``mattikaá¹ƒ jÄ• nÄ• â€™â€™ tiÄ• dikaá¹ƒ pana \Be 369/ upamÄ• naá¹ƒ, tesaá¹ƒ upamÄ• n
kappiyasaá¹…khÄ• tÄ• samÄ• nadhammatÄ• , sÄ• upamÄ• . tathÄ• ca vuttaá¹ƒ amhehi _
``upamÄ• nopameyyÄ• naá¹ƒ, sadhammattaá¹ƒ siyopamÄ• â€™â€™ ti. aÃ±Ã±athÄ•
upamÄ• nabhÅ«taakkharÄ• vaá¸·isadisÄ«yeva, akkharÄ• vaá¸·i upameyyaá¹ƒ siyÄ• . vÄ• k
upamÄ• naá¹ƒ jotetÄ«ti veditabbaá¹ƒ.

<249> pathaviyÄ• asambaddhaá¹ƒ sukkhakaddamaÄ• dikaÃ±ca tanukaá¹ƒ ussiÃ±canÄ«y
sambandho. __kaddamaÄ• dika_nti ettha __Ä• di_-saddena udakena gataá¹-á¹-hÄ• ne uda
yaá¹ƒ vÄ• tappahÄ• rena calati, taá¹ƒ saá¹…gaá¹‡hÄ• ti. __ussiÃ±canÄ«yakaddama_nti gh
sakkuá¹‡eyyakaddamaá¹ƒ.

<250> ``cÄ• tumÄ• sÄ• dhikovaá¹-á¹-haá¹ƒ gaá¹‡á¸• uppÄ• daâ€™â€™ ntiÄ• dinÄ• samb
pathaviyÄ• gaá¹‡á¸• asadisaá¹ƒ mattikarÄ• siá¹ƒ uppÄ• dentÄ«ti __gaá¹‡á¸• uppÄ• dÄ• _.
gÅ«tho ``gaá¹‡á¸• uppÄ• daâ€™â€™ nti niddiá¹-á¹-ho. potthakesu pana ``gaá¹‡á¸• uppÄ• d
taá¹ƒ ``na kopayeâ€™â€™ ti ettha kammena bhavitabbanti na yujjati. __mÅ«sikukkira_nti m
khaá¹‡itvÄ• bahi kataá¹ƒ paá¹ƒsurÄ• si mÅ«sikukkiroti. __leá¸• á¸• Ä• di_nti ettha __leá¸• á
kasitaá¹-á¹-hÄ• ne naá¹…galacchinnamattikÄ• piá¹‡á¸• aá¹ƒ. __Ä• di_-saddena gÄ• vÄ«naá
saá¹…gaá¹‡hÄ• ti.

251-2__._ udakasantike patite vÄ• piÄ• dÄ«naá¹ƒ kÅ«le ca pÄ• sÄ• á¹‡e lagge raje ca nava
ca abbhokÄ• suá¹-á¹-hite vammike ca mattikÄ• kuá¹-á¹-e ca tathÄ• ti sambandho. __tathÄ•
cÄ• tumÄ• sÄ• dhikovaá¹-á¹-haá¹ƒ vÄ• sabbaá¹ƒ na kopayeti idaá¹ƒ atidisati. iá¹-á¹-hakaku
Ä• ha __ ``yebhuyyÄ• â€™â€™ _tiÄ• di. yebhuyyena kathalÄ• etthÄ• ti __yebhuyyakathalÄ
tiá¹-á¹-hati etthÄ• ti __á¹-hÄ• naá¹ƒ_ \Be 370/, yebhuyyakathalÄ• ya á¹-hÄ• naá¹ƒ, tasmiá¹ƒ
iá¹-á¹-hakakuá¹-á¹-ako yebhuyyakathalÄ• viya hotÄ«ti adhippÄ• yo. kuá¹-á¹-akaá¹ƒ kopenta
adhippÄ• yo. iá¹-á¹-hakÄ• ya kato kuá¹-á¹-akoti samÄ• so.

253-5__._ saÃ±cÄ• letvÄ• bhÅ«miá¹ƒ vikopayaá¹ƒ thambhÄ• diá¹ƒ gaá¹‡hituá¹ƒ vÄ• ti sam
__vikopaya_nti karaá¹‡atthe paccattavacanaá¹ƒ, vikopayatÄ• ti attho. aÃ±Ã±athÄ• kathame
paá¹-hamÄ• pasaá¹…go. paá¹-hamÄ• hi ``bhavaâ€™â€™ nti vutte siyÄ• , na ca ``gaá¹‡hitu
tuá¹ƒ-paccayehi vutto koci atthi, yadÄ• bhÄ• ve tuá¹ƒ-paccayo, tadÄ• na kiÃ±ci vuttaá¹ƒ ho
kappatÄ«â€™â€™ ti padhÄ• nakiriyÄ• yapi heá¹-á¹-hÄ• vuttanayena kattÄ• aÃ±Ã±oyevÄ•
tatiyatthe tu sati ito cito saÃ±cÄ• letvÄ• bhÅ«miá¹ƒ vikopayatÄ• thambhÄ• diá¹ƒ gaá¹‡hitua
atÄ«va yujjati. __dhÄ• rÄ• yÄ• _ti passÄ• vadhÄ• rÄ• ya. visamaá¹ƒ samaá¹ƒ kÄ• tuá¹ƒ sam
vÄ• ti yojanÄ• . __visama_nti visamaá¹-á¹-hÄ• naá¹ƒ. ``padaá¹ƒ dassessÄ• mÄ«â€™â€™ t
caá¹…kamituá¹ƒ vÄ• ti sambandho. __bhindanto_ti bhindatÄ• . kaá¹‡á¸• urogÄ« vÄ• taá¹-Ä
ghaá¹ƒsitunti yojanÄ• . __kaá¹‡á¸• urogÄ«_ti kaá¹‡á¸• uroginÄ• . __ca_-saddo avadhÄ• raâ

256-7__._ __suddhacittassÄ• _ti pathavibhedÄ• dhippÄ• yavirahena parisuddhacittassa.

<258> aggissa anupÄ• dÄ• ne kapÄ• le vÄ• anupÄ• dÄ• nÄ• ya iá¹-á¹-hakÄ• ya vÄ• aggi
bhÅ«miyaá¹ƒ pÄ• tetuá¹ƒ vÄ• labbhateti sambandho. __upÄ• dÄ• naá¹ƒ_ indhanaá¹ƒ, na u
_ tasmiá¹ƒ. vaso pabhuttaá¹ƒ. ``vaso pabhutte Ä• yatteâ€™â€™ ti hi nighaá¹‡á¸• u. na vaso
apabhutteti \Be 371/ attho. patitaá¹-á¹-hÄ• neyeva upÄ• dÄ• naá¹ƒ datvÄ• aggiá¹ƒ kÄ• tuá¹
sukkhakhÄ• á¹‡ukasukkharukkhÄ• dÄ«su ca aggiá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-ati. sace pana ``
nibbÄ• petvÄ• gamissÄ• mÄ«â€™â€™ ti deti, vaá¹-á¹-ati, pacchÄ• nibbÄ• petuá¹ƒ na sakl
``bhÅ«miyaá¹ƒ pÄ• tehÄ«â€™â€™ ti evampi vattuá¹ƒ na vaá¹-á¹-atÄ«ti.

pathavÄ«niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

35. parikkhÄ• raniddesavaá¹‡á¹‡anÄ•

259-60__._ chatte \Ne 313/ anto bahi ca paÃ±cavaá¹‡á¹‡ehi suttehi sibbituÃ±ca paá¹‡á¹‡e
girikÅ«á¹-aaá¸• á¸• hacandÄ• diá¹ƒ chindituÃ±ca na vaá¹-á¹-atÄ«ti sambandho. __chatte_ti
__girikÅ«á¹-aá¹ƒ_ nÄ• ma makaradantakaá¹ƒ, __Ä• di_-saddena tÄ• disaá¹ƒ aÃ±Ã±aá¹ƒ vi
__ghaá¹-aka_nti gehatthambhesu viya kayiramÄ• naá¹ƒ ghaá¹-akaá¹ƒ. __daá¹‡á¸• e_ti chat
tahiá¹ƒ tahiá¹ƒ dinnÄ• lekhÄ• . __sÄ• disa_nti dÄ«ghena niddiá¹-á¹-haá¹ƒ. __bundamhi_ m

<261> thiratthaá¹ƒ chatte ekavaá¹‡á¹‡ena sibbituá¹ƒ vÄ• paÃ±jaraá¹ƒ vinandhituá¹ƒ vÄ• v
sambandho. __sibbitu_nti anto bahi ca sibbituá¹ƒ. __ekavaá¹‡á¹‡enÄ• _ti nÄ«lÄ• dinÄ• eka
__paÃ±jara_nti chattadaá¹‡á¸• agÄ• hakasalÄ• kapaÃ±jaraá¹ƒ. __thirattha_nti iminÄ• na
vaá¹‡á¹‡amaá¹-á¹-hatthÄ• yÄ• ti dasseti. bandhituá¹ƒ daá¹‡á¸• e lekhÄ• vaá¹-á¹-atÄ«ti sam
vÄ• tappahÄ• rena acalanatthaá¹ƒ chattamaá¹‡á¸• alikaá¹ƒ rajjukehi gahetvÄ• bandhanatth
valayamiva ukkiritvÄ• katÄ• lekhÄ• eva. __vaá¹-á¹-atÄ«_ti yadipi na bandhati, rajjukehi ba
yuttaá¹-á¹-hÄ• nattÄ• vaá¹-á¹-ati.

<262> cÄ«vare ante vÄ• pi paá¹-á¹-amukhe vÄ• pi veá¹‡ipi vÄ• saá¹…khalikÄ• pi vÄ• aÃ±
pÄ• á¸·ikaá¹‡á¹‡ikaÄ• dikaá¹ƒ kappabinduvikÄ• rampi \Be 372/ vÄ• na ca kappatÄ«ti samb
cÄ«varapariyante, anuvÄ• teti vuttaá¹ƒ hoti. __paá¹-á¹-amukhe_ti paá¹-á¹-akoá¹-iyaá¹ƒ, dvin
paá¹-á¹-Ä• naá¹ƒ saá¹…ghaá¹-itaá¹-á¹-hÄ• naá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __veá¹‡Ä«_ti v
sibbanaá¹ƒ. __saá¹…khalikÄ• _ti biá¸·Ä• labandhanÄ• kÄ• rena sibbanaá¹ƒ. __aÃ±Ã±aá¹ƒ
cÄ«varamaá¹‡á¸• anatthÄ• ya kayiramÄ• naá¹ƒ aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci sÅ«cikammavikÄ•
pana ``satapadisadisaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• sÅ«civikÄ• raá¹ƒ na kappatÄ«â€™â€™ ti sÄ• ma
``cÄ«varamaá¹‡á¸• anatthÄ• ya nÄ• nÄ• suttakehi satapadisadisaá¹ƒ sibbantÄ• Ä• gantuka
aÃ±Ã±ampi yaá¹ƒ kiÃ±ci sÅ«cikammavikÄ• raá¹ƒ karonti, sabbaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™

vuttattÄ• pana nÄ• nÄ• vaá¹‡á¹‡ehi vÄ• hotu, ekavaá¹‡á¹‡ena vÄ• hotu, cÄ«varamaá¹‡á¸
saá¹ƒsibbantÄ• naá¹ƒ sÅ«cikammavikÄ• raá¹ƒ sandhÄ• ya vuttanti cÄ«varesu phÄ• litaá¹-á
thirabhÄ• vatthaá¹ƒ satapadisadisampi sibbituá¹ƒ vaá¹-á¹-atÄ«ti amhÄ• kaá¹ƒ khanti. __pÄ•
__kaá¹‡á¹‡ika_-saddena ca kappa-saddalopena vÄ• upacÄ• rena vÄ• pÄ• á¸·ikappÄ• day
kaá¹‡á¹‡ikÄ• ca pÄ• á¸·ikaá¹‡á¹‡ikÄ• yo, tÄ• Ä• di yassa aÃ±Ã±assa tÄ• disassÄ• ti vigga
nÄ«lÄ• vaá¸·iÄ• disaá¹‡á¹-hÄ• nÄ• ya \Ne 314/ bindupantiyÄ• yathÄ• sobhati, tathÄ• kayi
tatheva bindusamÅ«he katthaci dassetvÄ• kayiramÄ• no kaá¹‡á¹‡ikakappo.

<263> __gaá¹‡á¹-hipÄ• sakapaá¹-á¹-Ä• _ti gaá¹‡á¹-hino ca pÄ• sakassa ca patiá¹-á¹-hÄ• n
paá¹-á¹-Ä• . __vaá¹-á¹-atÄ«_ti ettha ``gaá¹‡á¹-hipÄ• sakÄ• â€™â€™ ti katvÄ• ``catukoá¹‡Ä
ti atthato vacanaá¹ƒ vipallÄ• setvÄ• yojetabbaá¹ƒ. __agghiya_nti cetiyasaá¹‡á¹-hÄ• nena s
agge ca ekasadisaá¹ƒ katvÄ• muggarÄ• kÄ• rena sibbanaá¹ƒ __muggaro. vikÄ• ra_nti vikÄ
vuttaá¹ƒ. __etthÄ• _ti gaá¹‡á¹-hipÄ• sakapaá¹-á¹-esu.

<264> __koá¹‡asuttÄ• _ti \Be 373/ napuá¹ƒsakaniddeso, gaá¹‡á¹-hipÄ• sakapaá¹-á¹-Ä• na
nÄ«haá¹-asuttakoá¹-iyo. __pÄ«á¸·akÄ• _ti tÄ• niyeva nivattetvÄ• pÄ«á¸·akÄ• kÄ• rena katÄ
tesaá¹ƒ antesu ekavÄ• raá¹ƒ gaá¹‡á¹-hikaraá¹‡ena vÄ• puna nivattetvÄ• sibbanena vÄ• c
__gandhaá¹ƒ telaá¹ƒ vÄ• _ti gandhaá¹ƒ vÄ• telaá¹ƒ vÄ• . kaÃ±cikapiá¹-á¹-hakhalikaÄ• dÄ«

<265> __maá¹‡inÄ• _ti masÄ• ragallÄ• dipÄ• sÄ• á¹‡ena. __na ca ghaá¹-á¹-eyyÄ• _ti neva
vÄ• _ti muggaramusalÄ• dinÄ• . aá¹ƒsabaddhakakÄ• yabandhanÄ• ni pana tathÄ• kÄ• tuá
katvÄ• na ca ghaá¹ƒseyyÄ• _ti pakkarajanÄ• kiraá¹‡adoá¹‡iyaá¹ƒ á¹-hapetvÄ• bhÅ«miyaá
ito cito ca Ä• vijjhitvÄ• neva ghaá¹ƒseyyÄ• ti attho.

266-7__._ __kaá¹‡á¹‡akoá¹‡akasuttÄ• nÄ«_ti cÄ«vararajanakÄ• le lagganatthÄ• ya anuvÄ•
pÄ• sakaá¹ƒ katvÄ• bandhitÄ• ni suttÄ• ni, yÄ• ni ``anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¹‡asu
evaá¹ƒ anuÃ±Ã±Ä• tÄ• ni. kaá¹‡á¹‡asaá¹…khÄ• tÄ• koá¹‡Ä• kaá¹‡á¹‡akoá¹‡akÄ• , tesu s
gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-esu pana kaá¹‡á¹‡akoá¹‡akasuttÄ• naá¹ƒ duviÃ±Ã±eyyÄ• na
vuttÄ• ti cÄ«vare ratteyeva tesaá¹ƒ chinditabbatÄ• natthi, kaá¹‡á¹‡akoá¹‡akasuttÄ• naá¹ƒ c
vuttattÄ• anuvÄ• tehi nikkhamitasuttÄ• nipi chinditabbÄ• nÄ«ti veditabbaá¹ƒ. dhammakaraá
lekhaá¹ƒ á¹-hapetvÄ• lekhÄ• na vaá¹-á¹-atÄ«ti yojanÄ• . __chattavaá¹-á¹-iya_nti chattassa
__lekhÄ• _ti upari vÄ• heá¹-á¹-hÄ• vÄ• kucchiyaá¹ƒ vÄ• aÃ±Ã±Ä• lekhÄ• . kuÃ±cikÄ• ya
pÄ«á¸·akÄ• ca na vaá¹-á¹-antÄ«ti \Ne 315/ sambandho. __maá¹‡ikÄ• _ti ekÄ• vaá¹-á¹-ama
sÄ• sapamattikÄ• muttarÄ• jisadisÄ• bahuvaá¹-á¹-alekhÄ• . __daá¹‡á¸• amhÄ«_ti pipphala

268-9__._ araá¹‡iyaá¹ƒ \Be 374/ mÄ• lÄ• di ca pattamaá¹‡á¸• ale bhittikammaÃ±ca na vaá¹
sambandhitabbaá¹ƒ. __araá¹‡iya_nti uttarÄ• raá¹‡i adharÄ• raá¹‡i araá¹‡idhanukaÃ±ca sÄ•
__pattamaá¹‡á¸• ale_ti tipusÄ«sÄ• dimaye pattamaá¹‡á¸• ale. ettha pana makaradaá¹‡á¸• a

__heá¹-á¹-hÄ• _ti kattarayaá¹-á¹-hiyÄ• heá¹-á¹-hÄ• . __uddha_nti tassÄ• yeva upari.

270-3__._ __sammuÃ±janimhÄ«_ti sammuÃ±janiyÄ• liá¹…gavipallÄ• so. __avÄ• rita_nti itt
__sovaá¹‡á¹‡amayampÄ«_ti suvaá¹‡á¹‡amayampi. __visÄ• á¹‡anÄ• á¸·i_ nÄ• ma visÄ• á¹
avuttÄ• nipi yÄ• ni kÄ• nici
Ä• rakaá¹‡á¸• akadantakaá¹-á¹-hachedanapÄ• nÄ«yaghaá¹-apÄ• nÄ«yauá¸·uá¹…kacuá¹‡á
anulomÄ• nÄ«ti veditabbÄ• ni. yo panettha vinayaÃ±Ã±Å« tÄ• disaá¹ƒ parikkhÄ• raá¹ƒ disv
chindÄ• peyya vÄ• , anupavajjo soti veditabbanti.

parikkhÄ• raniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

36. bhesajjaniddesavaá¹‡á¹‡anÄ•

274-5__._ janassa bhesajjaá¹ƒ kÄ• tuá¹ƒ dÄ• tuá¹ƒ vattuÃ±ca na labbhatÄ«ti sambandhiyaa
``bhikkhunÄ• â€™â€™ ti kattÄ• __ ``bhesajjaâ€™â€™ _nti vuttakammaá¹ƒ. nanu ca __kÄ
tassa avuttakammenÄ• pi bhavitabbaá¹ƒ bhÄ• ve vihitakitakappaccayÄ• naá¹ƒ payoge kam
icchitabbattÄ• ti? saccaá¹ƒ, tathÄ• pi padhÄ• nabhÅ«takammasattiyÄ• abhidhÄ• ne sati
appadhÄ• nakitakakiriyÄ• bhisambandhena guá¹‡Ä«bhÅ«tÄ• kammasatti abhihitÄ• viya vi
vuttaá¹ƒ amhehi __yogavinicchaye_ ``padhÄ• nÄ• nuyÄ• yitÄ• ya janavohÄ• rÄ• ya padhÄ•
abhihitÄ• viya pakÄ• satÄ«â€™â€™ ti. __janassÄ• _ti Ä• gatÄ• gatajanassa. sahadhammÄ
tadupaá¹-á¹-hÄ• kabhikkhunissitabhaá¹‡á¸• Å«naÃ±ca veyyÄ• vaccakarassa ca bhikkhÄ• c
bhesajjakaraá¹‡aá¹ƒ labbhanti sambandho \Ne 316/. tattha __sahadhammina_nti saha carit
sÄ«lasaddhÄ• paÃ±Ã±Ä• saá¹…khÄ• to sahadhammo, so etesamatthÄ«ti sahadhammino,
sÄ• maá¹‡ero sÄ• maá¹‡erÄ«ti paÃ±ca, tesaá¹ƒ. pitÄ• ca mÄ• tÄ• ca __pitaro_ ekasesana
sÄ• maÃ±Ã±aniddeso vÄ• , tesaá¹ƒ. __bhikkhunissito_ nÄ• ma yo vihÄ• re sabbakammÄ• n
vasati. __bhaá¹‡á¸• u_ nÄ• ma yo pabbajjÄ• pekkho yÄ• va pattacÄ«varaá¹ƒ paá¹-iyÄ• diya
paá¹‡á¸• upalÄ• so. __veyyÄ• vaccakarassÄ• _ti attano upaá¹-á¹-hÄ• kassa. etesu pana mÄ
á¹-hitÄ• paccÄ• sÄ«santi, akÄ• tuá¹ƒ na vaá¹-á¹-ati. mÄ• taraá¹ƒ anÄ• masantena sabbaá¹
pitÄ• pana sahatthena nahÄ• panasambÄ• hanÄ• dÄ«ni katvÄ• upaá¹-á¹-hÄ• tabbo.

<276> pitÄ• ca mÄ• tÄ• ca bhÄ• tÄ• ca bhaginÄ« cÄ• ti dvando pitÄ• ... pe ... bhaginiyo.
mahÄ• cÅ«á¸·Ä• ca te pitÄ• ... pe ... bhaginiyo cÄ• ti kammadhÄ• rayo. tÄ• Ä• di yesantet
mahÄ• cÅ«á¸·a-saddÄ• pitÄ• di-saddehi paccekaá¹ƒ yojetabbÄ• ``mahÄ• pituno cÅ«á¸·ap
__Ä• di_-saddena panettha pitucchÄ• mÄ• tulo, tesaá¹ƒ dasannampi yÄ• va sattamÄ• kula
puttaparamparaÃ±ca saá¹…gaá¹‡hÄ• ti. tesaá¹ƒ sake bhesajjakaraá¹‡aá¹ƒ labbhanti yojanÄ
mahÄ• pitÄ• dÄ«naá¹ƒ santake sati tena bhesajjakaraá¹‡aá¹ƒ labbhatÄ«ti attho. __nÄ• _ti n
bhikkhuno attano santake satÄ«ti attho. __dÄ• tabbaá¹ƒ tÄ• vakÄ• lika_nti tÄ• vakÄ• likaá¹ƒ
attho. te pana sace paá¹-identi, gahetabbaá¹ƒ, no ce denti, na codetabbÄ• . yÄ• va tassa dÄ

assÄ• ti __tÄ• vakÄ• likaá¹ƒ_. á¹‡iko samÄ• sante.

<277> __bhesajjakaraá¹‡Ä• dÄ«_ti \Be 376/ __Ä• di_-saddena anÄ• maá¹-á¹-hapiá¹‡á¸• a
__hi_-saddo hetumhi, hi yasmÄ• etesu kuladÅ«sanÄ• dayo na ruhanti, tasmÄ• tesaá¹ƒ bh
labbhaá¹ƒ, attaniye ca sati dÄ• tabbanti evamettha attho daá¹-á¹-habbo. __na rÅ«hatÄ«_ti n
na hoti, Ä• pattiá¹ƒ na janetÄ«ti adhippÄ• yo. tesaá¹ƒ atthÄ• ya Ã±Ä• tisÄ• maá¹‡erehi vÄ•
Ä• harÄ• petabbaá¹ƒ, attano atthÄ• ya vÄ• Ä• harÄ• petvÄ• dÄ• tabbaá¹ƒ. tehipi ``upajjhÄ
Ä• harissÄ• mÄ• â€™â€™ ti vattasÄ«sena Ä• haritabbaá¹ƒ. sace aÃ±Ã±epi ye gilÄ• nÄ• h
tesaá¹ƒ sabbesampi apaccÄ• sÄ«santena bhesajjaá¹ƒ kÄ• tabbaá¹ƒ. saddhaá¹ƒ kulaá¹ƒ ho
mÄ• tÄ• pituá¹-á¹-hÄ• nÄ«yaá¹ƒ, tatra ce koci gilÄ• no hoti, tassatthÄ• ya ``bhante, itthannÄ
rogassa kiá¹ƒ bhesajjaá¹ƒ karontÄ«â€™â€™ ti kappiyaá¹ƒ katvÄ• pucchanti, idaÃ±cidaÃ±c
vaá¹-á¹-ati, bhikkhÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• kathÄ• kÄ• tabbÄ• .

<278> channaá¹ƒ mÄ• tÄ• dÄ«naÃ±ca dÄ• marikacorassa issariyassa anÄ• maá¹-á¹-ho pia
avÄ• ritoti yojetabbaá¹ƒ. __channa_nti mÄ• tÄ• dÄ«naá¹ƒ channaá¹ƒ majjhe. __mÄ• tÄ• dÄ
á¹-hapetvÄ• avasesÄ• naá¹ƒ paÃ±cannaá¹ƒ mÄ• tÄ• dÄ«naá¹ƒ. ``channaâ€™â€™ nti pana
virujjhati. tattha hi ``mÄ• tÄ• pitÅ«naâ€™â€™ ntiÄ• dinÄ• bhikkhunissitaá¹ƒ ohÄ• ya sattev
__Ä• cariyabuddhadattattherena_ ca tatheva vuttaá¹ƒ ---

``anÄ• maá¹-á¹-hopi dÄ• tabbo, piá¹‡á¸• apÄ• to vijÄ• natÄ• .

dvinnaá¹ƒ mÄ• tÄ• pitÅ«nampi, tadupaá¹-á¹-hÄ• yakassa ca ||

``issarassÄ• pi dÄ• tabbo, coradÄ• marikassa ca.

bhaá¹‡á¸• ukassattano ceva, veyyÄ• vaccakarassapÄ«â€™â€™ ti || (vinaya vi0 493-495).

__dÄ• marikacorassÄ• _ti \Be 377/ rajjaá¹ƒ patthayamÄ• nassa pÄ• kaá¹-acorassa. __anÄ
hatthato laddhÄ• attanÄ• aÃ±Ã±ena vÄ• pabbajitena aggahitaaggo, ayaá¹ƒ anÄ• maá¹-á¹
paá¹-isanthÄ• ro ``vihÄ• rappattaá¹ƒ Ä• gantukaá¹ƒ vÄ• daliddÄ• diá¹ƒ vÄ• disvÄ• `pÄ• nA
dÄ• tabbaá¹ƒ, pÄ• damakkhanatelaá¹ƒ dÄ• tabbaá¹ƒ, kÄ• le Ä• gatassa yÄ• gubhattaá¹ƒ, v
taá¹‡á¸• ulÄ• atthi, taá¹‡á¸• ulÄ• dÄ• tabbÄ• , sayanaá¹-á¹-hÄ• naá¹ƒ dÄ• tabbaá¹ƒ, corÄ•
saá¹…ghikampidÄ• tabbaâ€™â€™ nti vutto. avasesapaá¹-isanthÄ• ro pana apaccÄ• sÄ«sa
dhammapaá¹-isanthÄ• ropi yassa kassaci dÄ• tabbova.

<279> __tesa_nti aÃ±Ã±Ä• takÄ• dÄ«naá¹ƒ gihÄ«naá¹ƒ. __kayirÄ• _ti ``bhaá¹‡athÄ• â€™â
karomÄ• â€™â€™ ti vutte sace vippaá¹-isÄ• rino bhavissanti, kÄ• tabbaá¹ƒ. __nattano_ti at
kayirÄ• ti yojanÄ«yaá¹ƒ. evaá¹ƒ sÄ• maÃ±Ã±ena paritte paá¹-ipajjanavidhiá¹ƒ dassetvÄ• id

Ä• á¹-Ä• nÄ• á¹-iyaparitte paá¹-ipajjitabbavidhiá¹ƒ dassetuá¹ƒ __ ``bhaá¹‡itabbaâ€™â€™ _
__bhaá¹‡Ä• pente_ti ``bhaá¹‡athÄ• â€™â€™ ti \Ne 318/ ajjhesanapubbakaá¹ƒ payojente. _
sÄ• sanogadha_nti paá¹-hamameva Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ abhaá¹‡itvÄ• sÄ• sanapar
dhajaggasuttaá¹ƒ ratanasuttanti imÄ• ni suttÄ• ni sattÄ• haá¹ƒ bhaá¹‡itvÄ• yathÄ• parikam
Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ bhaá¹‡itabbanti yojanÄ• .

<280> ``Ä• gantvÄ• sÄ«laá¹ƒ detu, dhammaá¹ƒ parittaÃ±ca bhÄ• satÅ«â€™â€™ ti kenaci
dÄ• tuá¹ƒ dhammaá¹ƒ parittaá¹ƒ vÄ• vattuá¹ƒ labbhatÄ«ti sambandho.

bhesajjaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

37. uggahaniddesavaá¹‡á¹‡anÄ•

<281> puggala-saddamatte \Be 378/ payutte attanopi gahaá¹‡asambhavo siyÄ• ti byabhicÄ
__aÃ±Ã±a_-saddappayogo. sati sambhave byabhicÄ• re visesanaá¹ƒ sÄ• tthakaá¹ƒ hotÄ«ti
``muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohitaá
nti (Vin IV 506) evaá¹ƒ vuttaá¹ƒ dasabhedampi ratanaá¹ƒ. __uggaá¹‡hantassÄ• _ti gaá¹‡ha
sampaá¹-icchantassa.

282-3__._ tesu attatthaá¹ƒ uggaá¹‡hantassa dvÄ«su nissaggÄ«ti sambandho. __tesÅ«_ti te
__dvÄ«sÅ«_ti rajatajÄ• tarÅ«pasaá¹…khÄ• tesu dvÄ«su nissaggiyavatthÅ«su. __attattha_n
navakammÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ atthÄ• ya dukkaá¹-anti dÄ«peti. __sesesu dukkaá¹-a
sabbesampi atthÄ• ya uggaá¹‡hantassa dukkaá¹-anti attho. gaá¹‡aÃ±ca saá¹…ghaÃ±ca pu
``cetyassa navakammassa dammÄ«â€™â€™ ti vutte ca na paá¹-ikkhipeti sambandhanÄ«ya
iminÄ• saá¹…ghÄ• diá¹ƒ Ä• masitvÄ• vutte paá¹-ikkhipanaá¹ƒ dÄ«peti. paá¹-ikkhitte ``kapp
hatthe bhavissati, mama purisÄ• naá¹ƒ mayhameva vÄ• hatthe bhavissati, kevalaá¹ƒ tumhe
paribhuÃ±jathÄ• â€™â€™ ti vadati, vaá¹-á¹-ati. catupaccayatthÄ• ya ca dinnaá¹ƒ yena yena
upanetabbaá¹ƒ. tesaá¹ƒ cÄ«varatthÄ• ya dinnaá¹ƒ cÄ«vareyeva upanetabbaá¹ƒ. sace cÄ«v
piá¹‡á¸• apÄ• tÄ• dÄ«hi saá¹…gho kilamati, saá¹…ghasuá¹-á¹-hutÄ• ya apaloketvÄ• tadatt
nayo piá¹‡á¸• apÄ• tagilÄ• napaccayatthÄ• ya \Ne 319/ dinnepi. senÄ• sanatthÄ• ya dinnaá
tattheva upanetabbaá¹ƒ, senÄ• sanesu nassantesu jagganatthaá¹ƒ mÅ«lacchejjaá¹ƒ akatvÄ
yÄ• panamattaá¹ƒ paribhuÃ±jitabbaá¹ƒ.

<284> khettÄ• dÄ«naá¹ƒ \Be 379/ kesaÃ±ci dukkaá¹-avatthÅ«naá¹ƒ sampaá¹-icchanÅ«pÄ•
``khettaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __khetta_nti pubbaá¹‡á¹‡aviruhanaá¹-á¹-hÄ• naá
aparaá¹‡á¹‡aucchuphalÄ• dÄ«naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ. __dÄ• sapasvÄ• dika_nti
dÄ• sapasupupphÄ• rÄ• maphalÄ• rÄ• mÄ• dikaá¹ƒ. paá¹-ikkhipitvÄ• kappiyena kamena c
__kappiyena kamena cÄ• _ti ettha __kama_-saddo vohÄ• rappaá¹-ipÄ• á¹-ivacano, tasmÄ•

kappiyavohÄ• rakkamenevÄ• ti attho.

so ca __khettavatthÅ«_su tÄ• va ``cattÄ• ro paccaye paribhuÃ±jathÄ• â€™â€™ ti vÄ• ``ka
bhavissatÄ«â€™â€™ ti vÄ• ``saá¹…gho kappiyabhaá¹‡á¸• aá¹ƒ bhuÃ±jatÅ«â€™â€™ ti vÄ
parehi vutto, ``sÄ• dhu, upÄ• saka migapakkhino ettha nibbhayÄ• sukhena jÄ«vissantÄ«â€
taá¸·Ä• ke yathÄ• vutteneva ``udakaá¹ƒ paribhuÃ±jissanti, bhaá¹‡á¸• akaá¹ƒ dhovissanti, m
pivissantÄ«â€™â€™ ti parehi vÄ• ``sÄ• dhu, upÄ• saka, saá¹…gho pÄ• nÄ«yaá¹ƒ pivissat
vÄ• __dÄ• se_ ``Ä• rÄ• mikaá¹ƒ dammi, veyyÄ• vaccakaraá¹ƒ dammi, kappiyakÄ• rakaá¹ƒ
``paÃ±cagorasaparibhogatthÄ• ya dammÄ«â€™â€™ ti __Ä• rÄ• me_ ``vanaá¹ƒ dammÄ«â€
veditabbo. sace pana koci abyatto akappiyavohÄ• rena khettÄ• diá¹ƒ paá¹-iggaá¹‡hÄ• ti vÄ
bhikkhÅ«hi na paribhuÃ±jitabbaá¹ƒ, taá¹ƒ nissÄ• ya laddhaá¹ƒ kappiyabhaá¹‡á¸• ampi akap
lajjÄ«bhikkhunÄ• kÄ• rÄ• pitesu kiÃ±cÄ• pi paá¹-iggahaá¹‡aá¹ƒ kappiyaá¹ƒ, bhikkhussa pa
missattÄ• visagatapiá¹‡á¸• apÄ• to viya, akappiyamaá¹ƒsabhojanaá¹ƒ viya ca dubbinibbho
akappiyameva.

285-6__._ nava ... pe ... kiriyÄ• ca anave mattikuddhÄ• raá¹‡aÃ±ca bandho ca Ä• á¸·iyÄ• t
kedÄ• re atirekabhÄ• gaggahaá¹‡aÃ±ca nave ca aparicchinnabhÄ• ge sasse ``ettake \Be 3
kahÄ• paá¹‡uá¹-á¹-hÄ• panaÃ±cÄ• ti sabbesampi akappiyanti sambandho. mÄ• tikÄ• ca ke
dvando mÄ• tika ... pe ... taá¸·Ä• kÄ• . tesaá¹ƒ kiriyÄ• ti samÄ• so. __anave_ti catupaccaya
purÄ• á¹‡ataá¸·Ä• ke. udakavasena paá¹-iggahite pana suddhacittÄ• naá¹ƒ vaá¹-á¹-ati. __b
pÄ• á¸·iyÄ• bandho. porÄ• á¹‡akedÄ• re niyamitapakatibhÄ• gattÄ• Ä• ha __ ``anaveâ€™
__aparicchinnabhÄ• ge_ti ``ettake bhÅ«mibhÄ• ge ettako bhÄ• go dÄ• tabboâ€™â€™ ti ev

287-9__._ ``kasa vappaâ€™â€™ iccÄ• diá¹ƒ avatvÄ• ca ``ettakÄ• ya bhÅ«miyÄ• ettako b
bhÅ«miá¹ƒ vÄ• patiá¹-á¹-hÄ• peti, tassevetamakappiyanti sambandho. __ca_-saddo avadh
__patiá¹-á¹-hÄ• petÄ«_ti yo bhikkhu patiá¹-á¹-hÄ• peti. __tassevÄ• _ti tassa patiá¹-á¹-hÄ• p
__eta_nti patiá¹-á¹-hÄ• pitabhÅ«mito laddhadhaÃ±Ã±aá¹ƒ ``ettake bhÅ«mibhÄ• ge sassaá¹
gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ vadante pamÄ• á¹‡agaá¹‡hanatthaá¹ƒ daá¹‡á¸• arajjubhi
rakkhaá¹‡e vÄ• taá¹ƒ nÄ«harÄ• pane vÄ• koá¹-á¹-hÄ• gÄ• rÄ• dipaá¹-isÄ• mane vÄ• etaâ
sambandhanÄ«yaá¹ƒ. __patiá¹-á¹-hÄ• peti cÄ• _ti so bhikkhu patiá¹-á¹-hÄ• peti ca. __kata_
__vadanteva_nti evaá¹ƒ kassake vadante. __pamÄ• á¹‡a_nti bhÅ«mippamÄ• á¹‡aá¹ƒ. __n
nÄ«harÄ• pane. __eta_nti mitaladdharakkhitÄ• dikaá¹ƒ. __tassevÄ• _ti mÄ• nakarakkhakÄ
anuppÄ• ditattÄ• aÃ±Ã±esaá¹ƒ kappatÄ«ti Ä• ha __ ``tassevetamakappiyaâ€™â€™ _nti.

<290> paá¹-isÄ• manappasaá¹…genÄ• ha __ ``paá¹-isÄ• meyyÄ• â€™â€™ _tiÄ• di. pitusa
kiÃ±cÄ«ti sambandho. __pitusantaka_nti pitÄ• ca mÄ• tÄ• ca pitaro, tesaá¹ƒ santakaá¹ƒ. _
\Be 381/ paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ santakaá¹ƒ yaá¹ƒ kiÃ±ci parikkhÄ• raá¹ƒ pa
vaá¹-á¹-atÄ«ti dÄ«peti. __yaá¹ƒ kiÃ±cÄ«_ti kappiyaá¹ƒ akappiyaá¹ƒ vÄ• antamaso

mÄ• tukaá¹‡á¹‡apiá¸·andhanatÄ• lapaá¹‡á¹‡ampi. __bhaá¹‡á¸• Ä• gÄ• rikasÄ«senÄ• _ti sÄ
kiÃ±ci ``sÄ«saâ€™â€™ nti idha upacÄ• ravasena vuccati, tathÄ• bhaá¹‡á¸• Ä• gÄ• rikasac
bhaá¹‡á¸• Ä• gÄ• riko bhaá¹‡á¸• Ä• gÄ• rikattaá¹ƒ sÄ«saá¹ƒ padhÄ• nanti visesanaparapac
bhaá¹‡á¸• Ä• gÄ• rikattassa padhÄ• nakaraá¹‡enÄ• ti attho.

291-2__._ __avassaá¹ƒ paá¹-isÄ• miya_nti avassaá¹ƒ saá¹…gopetabbaá¹ƒ. __vuttepÄ«_ti r

293-4__._ vaá¸• á¸• hakiÄ• dayo vÄ• rÄ• javallabhÄ• vÄ• ``sakaá¹ƒ parikkhÄ• raá¹ƒ vÄ•
paá¹-isÄ• metvÄ• dehÄ«â€™â€™ ti yadi vadanti, chandatopi bhayÄ• pi na kareyyÄ• ti yoja
vÄ• sipharasuÄ• diupakaraá¹‡abhaá¹‡á¸• aá¹ƒ. __chandatopi bhayÄ• pÄ«_ti vaá¸• á¸• haki
rÄ• javallabhesu bhayena.

295-6__._ paá¹-isÄ• mituá¹ƒ \Ne 321/ vaá¹-á¹-atÄ«ti yojetabbaá¹ƒ. __saá¹…kantÄ«_ti yÄ• d
vÄ• sÄ• maá¹‡erehi vÄ• gahitaá¹ƒ bhavissatÄ«â€™â€™ ti saá¹…kaá¹ƒ uppÄ• denti, tÄ• d
yojanÄ«yaá¹ƒ. __vihÄ• rÄ• vasathassÄ• _ti vihÄ• rassa ca Ä• vasathassa ca. __ratana_nti
__ratnasammata_nti vatthÄ• dikaá¹ƒ. __nikkhipeyyÄ• _ti sÄ• mike diá¹-á¹-he niyametvÄ• d
kahÄ• paá¹‡Ä• â€™â€™ tiÄ• dinÄ• nurÅ«pena mattikalaÃ±chanÄ• dinimittena vÄ• saÃ±Ã
__gahetvÄ• nÄ• _ti tÄ• dise asati attanÄ• va gahetvÄ• . __tÄ• dise_ti ratane vÄ• ratanasar
__sÄ• mikÄ• nÄ• gamaá¹ƒ Ã±atvÄ• _ti yadi attani Ä• saá¹…kanti, maggÄ• okkamma nisÄ«
anÄ• gamanaá¹ƒ \Be 382/ viÃ±Ã±Ä• ya. __patirÅ«pa_nti ratanasammate paá¹ƒsukÅ«laggal
nirussukkagamananti evarÅ«paá¹ƒ bhikkhÅ«naá¹ƒ anurÅ«panti.

uggahaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

38. dÅ«sananiddesavaá¹‡á¹‡anÄ•

<297> __dadato_ti sasantakaá¹ƒ parasantakaÃ±ca dentassa. __kuladÅ«sanadukkaá¹-a_nt
kulÄ• naá¹ƒ dÅ«sanaá¹ƒ pasÄ• davinÄ• sanaá¹ƒ kuladÅ«sanaá¹ƒ, tena dukkaá¹-aá¹ƒ kulad

<298> ettha saá¹…ghikaá¹ƒ garubhaá¹‡á¸• aá¹ƒ issarena dentassa thullaccayanti sambanc
pupphÄ• dÄ«naá¹ƒ majjhe. __issarenÄ• _ti taddhitalopena vuttaá¹ƒ, issariyena issaravatÄ•
__dentassÄ• _ti kulasaá¹…gahatthÄ• ya issaravatÄ• ya dadato. __thullaccaya_nti kulasaá¹
``kuladÅ«sanadukkaá¹-aâ€™â€™ nti sÄ• maÃ±Ã±avihitadukkaá¹-ena saddhiá¹ƒ ``paÃ±cim
avissajjiyÄ• ni, na vissajjetabbÄ• ni saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• , vissa
honti. yo vissajjeyya, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin II 321) evaá¹ƒ vuttathullacca
aÃ±Ã±attha thullaccayameva. senÄ• sanatthÄ• ya niyamitepi eseva nayo. saá¹…ghassa sa
dukkaá¹-Ä• dÄ«nÄ«ti sambandhitabbaá¹ƒ. __dentassÄ• _ti vuttanayameva. __dukkaá¹-Ä• d
dadato kuladÅ«sanadukkaá¹-ena saddhiá¹ƒ mÄ• sake vÄ• Å«namÄ• sake vÄ• dukkaá¹-aá

Å«napaÃ±camÄ• sake vÄ• thullaccayaá¹ƒ, paÃ±camÄ• sake vÄ• atirekapaÃ±camÄ• sake
dukkaá¹-Ä• dÄ«ni hontÄ«ti attho. aÃ±Ã±attha dukkaá¹-Ä• dÄ«neva.

299-300__._ kulasaá¹…gahatthaá¹ƒ \Be 383/ phalapupphÅ«pagaá¹ƒ rukkhaá¹ƒ sabbathÄ•
jaggituÃ±ca na vaá¹-á¹-atÄ«ti sambandhanÄ«yaá¹ƒ. __ca_-saddo ocinituá¹ƒ ocinÄ• petuá¹ƒ
ganthÄ• petunti ca avuttÄ• ni ca samuccinoti. phalapupphÄ• ni sampÄ• danavasena upaga
__phalapupphÅ«pagaá¹ƒ. sabbathÄ• _ti kappiyavohÄ• raakappiyavohÄ• rapariyÄ• yaobhÄ
sabbappakÄ• reneva. tattha __kappiyavohÄ• ro_ nÄ• ma ``imaá¹ƒ rukkhaá¹ƒ jÄ• na, imaá¹ƒ
mÄ• lÄ• vacchaá¹ƒ jÄ• na, ettha udakaá¹ƒ jÄ• nÄ• â€™â€™ ti vacanaá¹ƒ, sukkhamÄ• tikÄ
tabbipariyÄ• yena __akappiyavohÄ• ro_ nÄ• ma. __pariyÄ• yo_ nÄ• ma ``paá¹‡á¸• itena m
na cirasseva upakÄ• rÄ• ya saá¹ƒvattantÄ«â€™â€™ tiÄ• divacanaá¹ƒ. __obhÄ• so_ nÄ• m
mÄ• lÄ• vacche ca gahetvÄ• á¹-hÄ• naá¹ƒ. __nimittakammaá¹ƒ_ nÄ• ma kuddÄ• laudakab
samÄ«pe á¹-hapanaá¹ƒ. __jaggitu_nti vadanti udakasecanÄ• dÄ«ni katvÄ• . ganthanaganth
pupphavikatiyo veditabbÄ• ganthimaá¹ƒ gopphimaá¹ƒ vedhimaá¹ƒ veá¹-himaá¹ƒ pÅ«rimaá
panetesaá¹ƒ viseso veditabbo. taá¹ƒ pana kulasaá¹…gahato aÃ±Ã±atrÄ• pi bhikkhussa kÄ•
kÄ• rÄ• petumpi na vaá¹-á¹-ati. ``evaá¹ƒ jÄ• na, evaá¹ƒ kate sobheyya, yathÄ• etÄ• ni pupp
tathÄ• karohÄ«â€™â€™ tiÄ• dinÄ• pana kappiyavacanena kÄ• rÄ• petuá¹ƒ vinÄ• kulasaa
__ropanÄ• dÄ«nÄ«_ti akappiyapathaviyaá¹ƒ ropÄ• panasiÃ±cÄ• panÄ• dÄ«ni, aÃ±Ã±attha

301-2__._ idÄ• ni pupphadÄ• nÄ• dÄ«su aá¹-á¹-hasu kulasaá¹…gahavatthÅ«su avasesÄ• n
``vuttÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __vuttÄ• va micchÄ• jÄ«vavivajjanÄ• _yaá¹ƒ vuttÄ•
vuccatÄ«ti pÄ• á¹-haseso. pitaro bhaá¹‡á¸• uá¹ƒ sakaá¹ƒ veyyÄ• vaccakaraá¹ƒ á¹-hapetvÄ•
dÅ«tasÄ• sanaá¹ƒ haraá¹‡e padavÄ• rena \Be 384/ dukkaá¹-anti sambandho. sahadhammi
pitÄ• dayova vuttÄ• . __gihikammasÅ«_ti visayasattamÄ«. __padavÄ• renÄ• _ti padakkame
paá¹-hamaá¹ƒ sÄ• sanaá¹ƒ aggahetvÄ• pi puna vadato dukkaá¹-anti yojetabbaá¹ƒ. __punÄ
so gÄ• mo, handa naá¹ƒ sÄ• sanaá¹ƒ Ä• rocemÄ«â€™â€™ ti maggÄ• okkamantassa ca p
adhippÄ• yo. tassa pana sÄ• sanaá¹ƒ paá¹-ikkhipitvÄ• sayameva kÄ• ruÃ±Ã±e á¹-hitena ga
\Ne 323/ sÄ• sanaá¹ƒ Ä• rocetuá¹ƒ, ``mama vacanena bhagavato pÄ• de vandathÄ• â€™â
kappiyasÄ• sanaá¹ƒ harituÃ±ca vaá¹-á¹-ati.

<303> __abhÅ«tÄ• rocanarÅ«piyasaá¹ƒvohÄ• ruggahÄ• disÄ• _ti abhÅ«tÄ• rocanÄ• ya rÅ
uppannapaccaye Ä• disanti kathenti pakÄ• sentÄ«ti abhÅ«tÄ• ... pe ... hÄ• disÄ• , taá¹ƒsad

<304> pitÅ«naá¹ƒ harÄ• petvÄ• haritvÄ• pi pupphÄ• ni vatthupÅ«jatthaá¹ƒ dÄ• tuá¹ƒ, sesa
vatthupÅ«jatthaá¹ƒ dÄ• tunti yojanÄ«yaá¹ƒ. ``harÄ• petvÄ• haritvÄ• â€™â€™ ti vutte ``pak
vÄ• â€™â€™ ti vuttameva siyÄ• ti na vuttaá¹ƒ. __pattÄ• na_nti pakkosakena pattÄ• pi gahi
ratanattayapÅ«janatthaá¹ƒ. upÄ• sakÄ• nampi pana sampattÄ• naá¹ƒ vatthupÅ«jatthaá¹ƒ d
__liá¹…gÄ• dipÅ«jattha_nti sivaliá¹…gagiá¹‡á¸• ubimbÄ• dipÅ«janatthaá¹ƒ.

<305> __tathÄ• phala_nti iminÄ• pupphe vuttaá¹ƒ sabbaá¹ƒ apadisati. __paribbayavihÄ«r
pÄ• theyyaá¹ƒ vihÄ«naá¹ƒ naá¹-á¹-haá¹ƒ yesaá¹ƒ Ä• gantukÄ• nanti samÄ• so. __sapara_n
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 436-437) pana ``attano santakaá¹ƒyevÄ• â€™â€
thullaccayÄ• divibhÄ• gato mocetvÄ• vuttaá¹ƒ.

<306> sammatena \Be 385/ deyyanti yojanÄ• . __deyya_nti catutthabhÄ• gaá¹ƒ dÄ• tabbaá
dÄ• tabbanti sambandhitabbaá¹ƒ. __itarena tu_ asammatena pana.

<307> __paricchijjÄ• _ti ``ettakÄ• ni phalÄ• ni dÄ• tabbÄ• nÄ«â€™â€™ ti evaá¹ƒ phalapar
rukkhehi dÄ• tabbÄ• nÄ«â€™â€™ ti evaá¹ƒ rukkhaparicchedena vÄ• paricchinditvÄ• . __ta
rukkhato vÄ• . yÄ• camÄ• nassa gilÄ• nassetarassa vÄ• ti sambandhanÄ«yaá¹ƒ. __rukkhÄ
sundarÄ• ni, ito gaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``ito gahetuá¹ƒ labbhatÄ«â€™â€™ ti ruk

<308> idÄ• ni aá¹-á¹-hasu pupphÄ• dÄ«naá¹ƒ catunnaá¹ƒ vinicchayaá¹ƒ dassetvÄ•
yathÄ• vuttaphalapupphavinicchayaá¹ƒ avasesesu \Ne 324/ catÅ«su apadisanto __ ``sirÄ«s
__sirÄ«sacuá¹‡á¹‡akasavÄ• dicuá¹‡á¹‡e_ti kasÄ• vaá¹ƒ yaá¹ƒ kiÃ±ci Ä• di yassa, tameva c
sirÄ«sacuá¹‡á¹‡aÃ±ca kasÄ• vÄ• dicuá¹‡á¹‡aÃ±cÄ• ti samÄ• so. ``sirÄ«sacuá¹‡á¹‡aá¹ƒ vÄ
nti hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 436-437) vuttaá¹ƒ. ``kasÄ• vÄ• dÄ«â€™â€
vuttaá¹ƒ. __sesesÅ«_ti veá¸·uÄ• dÄ«su tÄ«su. pÄ• á¸·iyÄ• avuttassÄ• pi __aá¹-á¹-hakathÄ
``paá¹‡á¹‡ampettha pavesayeâ€™â€™ _ti. __etthÄ• _ti pupphÄ• dÄ«sÅ«ti.

dÅ«sananiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

39. vassÅ«panÄ• yikaniddesavaá¹‡á¹‡anÄ•

309-310__._ purimikÄ• pacchimikÄ• iti vassÅ«panÄ• yikÄ• duveti sambandho. Ä• sÄ• á¸·
pÄ• á¹-ipadadivase upagantabbÄ• pacchimikÄ• ya pure bhavÄ• ti purimÄ• , sÄ• eva __pur
aparÄ• ya puá¹‡á¹‡amÄ• ya anantare \Be 386/ pÄ• á¹-ipadadivase upagantabbÄ• __pacch
pÄ• puá¹‡anaá¹ƒ upagamanaá¹ƒ upanÄ• yikÄ• , __vassa_nti vuá¹-á¹-hi, idha pana vassakÄ
upacÄ• rena gahetvÄ• tattha vÄ• so upacÄ• reneva ``vassaâ€™â€™ nti vuccati, vassassa
vacÄ«bhedavasena vÄ• Ä• layakaraá¹‡avasena vÄ• upagamanaá¹ƒ __vassÅ«panÄ• yikÄ
vacÄ«bhedo cÄ• ti purimikÄ• vassÅ«panÄ• yikÄ• duve, Ä• layapariggÄ• ho ca vacÄ«bhed
vassÅ«panÄ• yikÄ• duvebhi sambandhitabbaá¹ƒ. __tatthÄ• _ti tÄ• su dvÄ«su. tadubhayaá
``edisoâ€™â€™ _tiÄ• di vuttaá¹ƒ. so Ä• layapariggÄ• ho ca vacÄ«bhedo ca ``imasmiá¹ƒ vih
vassaá¹ƒ upemi, idha vassaá¹ƒ upemÄ«â€™â€™ ti ediso, etÄ• disoti attho. ettha ca kamup
paá¹-hamaá¹ƒ vutto. ubhayathÄ• vassaá¹ƒ upagantuá¹ƒ vaá¹-á¹-ati. teneva __aá¹-á¹-hakath
saá¹…ga0-a 179; Sp (to Vin I) 207) ``sacepi `idha vassaá¹ƒ vasissÄ• mÄ«â€™ ti Ä• layo att

vassaá¹ƒ na upeti, gahitasenÄ• sanaá¹ƒ suggahitaá¹ƒ, chinnavasso na hoti, pavÄ• retuá¹ƒ l
vacÄ«bhedaá¹ƒ Ä• layakaraá¹‡amattenapi vassaá¹ƒ upagatameva hotÄ«â€™â€™ ti vuttaá
pariyesitvÄ• senÄ• sanaá¹ƒ alabhantena Ä• layakaraá¹‡amatteneva upagantabbaá¹ƒ. upag
paá¹-ijaggitvÄ• pÄ• nÄ«yaá¹ƒ \Ne 325/ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• sabbaá¹ƒ
cetiyavandanÄ• disÄ• mÄ«cikammaá¹ƒ niá¹-á¹-hÄ• petvÄ• upagantabbaá¹ƒ. Ä• layaparigg
``cittuppÄ• dettha Ä• layoâ€™â€™ _ti Ä• ha. __etthÄ• _ti dvÄ«su.

<311> __tadahÅ«_ti tasmiá¹ƒ vassÅ«panÄ• yikadivase. __jÄ• na_nti ``ajja vassÅ«panÄ• yi
__anupagacchato_timassa visesanaá¹ƒ.

<312> __dutiya_nti \Be 387/ pacchimikaá¹ƒ. __anupagato_ti kenaci antarÄ• yena purimikaa
__temÄ• sa_nti purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ. vassaá¹ƒ upag
anuá¹-á¹-hÄ• petvÄ• pi tadaheva sattÄ• hakaraá¹‡Ä«yena pakkamantassÄ• pi antosattÄ• h

313-5__._ mÄ• tÄ• pitÅ«naá¹ƒ paÃ±cannaá¹ƒ sahadhammikÄ• naÃ±ca atthÄ• ya gilÄ• nata
osadhaÃ±ca esissaá¹ƒ vÄ• pucchissÄ• mi vÄ• upaá¹-á¹-hissaá¹ƒ vÄ• gantvÄ• ahaá¹ƒ nÄ
vÄ• kukkuccaá¹ƒ vinodanaÃ±ca diá¹-á¹-hiá¹ƒ vivecanaÃ±ca garukÄ• dikaá¹ƒ vuá¹-á¹-hÄ• n
karissaá¹ƒ vÄ• pi kÄ• ressaá¹ƒ vÄ• pÄ«ti evamÄ• dinÄ• sattÄ• hakiccena pahitepi vÄ• apa
labbhanti yojanÄ• .

ettha pana labbhamÄ• nakavasena yojetvÄ• vakkhamÄ• nanayena attho veditabbo. mÄ• t
gilÄ• na-saddena gayhanti, tesaá¹ƒ upaá¹-á¹-hÄ• kÄ• tadupaá¹-á¹-hÄ• kÄ• , gilÄ• nÄ• ca t
tesaá¹ƒ bhattanti samÄ• so. __osadha_nti tesaá¹ƒyeva gilÄ• nÄ• naá¹ƒ bhesajjaá¹ƒ. __esis
__pucchissÄ• mÄ«_ti teyeva sattajane gilÄ• ne pucchissaá¹ƒ. __upaá¹-á¹-hissa_nti teyeva g
upaá¹-á¹-hahissÄ• mi. abhiramatÄ«ti abhirato, visabhÄ• garÅ«pÄ• didassanena sÄ• sane n
abhiramaá¹‡aá¹ƒ vÄ• abhirataá¹ƒ, natthi abhiratamassÄ• ti __nÄ• bhirato, _ taá¹ƒ. sahadha
taá¹ƒ __vÅ«pakÄ• sessaá¹ƒ_ vikkhepaharaá¹‡atthaá¹ƒ aÃ±Ã±attha nayissÄ• mi. __kukkuc
uppannaá¹ƒ vinayakukkuccaá¹ƒ. kitakayoge vikappena dutiyÄ• . __diá¹-á¹-hi_nti tesaá¹ƒyev
__garukamÄ• dika_nti garukaá¹ƒ Ä• di yassÄ• ti viggaho. __Ä• di_-saddena sÄ• maá¹‡erÄ•
sikkhÄ• samÄ• dayitukÄ• matÄ• , tajjanÄ«yÄ• dikammakaraá¹‡aá¹ƒ saá¹…gahitaá¹ƒ. __vua
bhikkhuno garukÄ• pattiyÄ• parivÄ• samÄ• nattadÄ• nÄ• dÄ«hi vuá¹-á¹-hÄ• naá¹ƒ. __ussu
vassapucchanÄ• diussukkaá¹ƒ. __evamÄ• dinÄ• _ti \Ne 326/ ettha __Ä• di_-saddena diá¹-á
dhammakathÄ• karaá¹‡Ä• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __gantuá¹ƒ labbha_nti ettha gacchante
á¹-hiteneva ``antosattÄ• he Ä• gacchissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• gantabbaá
upacÄ• rasÄ«maá¹ƒ atikkamati, chinnavasso hotÄ«ti vadanti. __sattÄ• hakiccenÄ• _ti sattÄ
vuttaá¹ƒ vakkhamÄ• naÃ±ca saá¹…ghakammÄ• di kiccaá¹ƒ sattÄ• hakiccaá¹ƒ. sattamaaruá
uá¹-á¹-hÄ• panÄ«yattÄ• sattÄ• hassa sÄ• kallena gahaá¹‡aá¹ƒ.

<316> __saá¹…ghakamme vaje_ti saá¹…ghassa kicce uposathÄ• gÄ• rÄ• dÄ«su senÄ• sa
vÄ• antamaso puggalikasenÄ• sanesu vÄ• pi kattabbanimitte vajeyyÄ• ti attho. dhammasa
vaje, garÅ«hi pesito vÄ• pi vaje, garÅ«naá¹ƒ passituá¹ƒ vÄ• pi vajeti yojetabbaá¹ƒ. __niman
paá¹-hamaá¹ƒyeva katikÄ• katÄ• hoti, ``asukadivasaá¹ƒ nÄ• ma sannipatitabbaâ€™â€™ r
__garÅ«hÄ«_ti Ä• cariyupajjhÄ• yehi. __pahito_ti bhaá¹‡á¸• adhovanÄ• diatthÄ• ya pesito.

<317> bhaá¹‡á¸• a ... pe ... dassane na vajeti yojanÄ«yaá¹ƒ. etthÄ• pi nimittatthe sattamÄ«
nÄ• ma cÄ«varaá¹ƒ. __Ã±Ä• tÄ«_ mÄ• tÄ• pitÅ«hi aÃ±Ã±e. __upaá¹-á¹-hÄ• kÄ• _ upÄ• sak
adÅ«rago na pÄ• puá¹‡eyya, labbhanti sambandho. __labbha_nti imassa apÄ• puá¹‡anaá¹
__ajjevÄ• gamissa_nti sÄ• mantavihÄ• raá¹ƒ gantvÄ• puna Ä• gacchantassa antarÄ• magg
vassacchedopi na hoti, ratticchedadukkaá¹-aÃ±ca natthÄ«ti vadanti.

<318> __sesaÃ±Ä• tÄ«hÄ«_ti \Be 389/ mÄ• tÄ• pitÅ«hi avasesaÃ±Ä• tÄ«hi. __niddisitvÄ•
dÄ• nadhammasavanÄ• dÄ«ni. ``pahite pesiteâ€™â€™ ti cettha ``labbhaâ€™â€™ nti anuv

<319> __attano antarÄ• ye satÄ«_ti corasarÄ«sapavÄ• á¸·ajÄ«vitabrahmacariyantarÄ• ye,
bhesajjÄ• lÄ• bhapatirÅ«paupaá¹-á¹-hÄ• kÄ• lÄ• bhepi. ``vassacchedakÄ• raá¹‡ampi sattÄ•
ti keci porÄ• á¹‡Ä• vadanti, taá¹ƒ yuttaá¹ƒ viya dissati, sabbathÄ• vassacchedena bahi vÄ•
anuÃ±Ã±Ä• takÄ• raá¹‡aá¹ƒ sattÄ• hamattaá¹ƒ bahi vÄ«tinÄ• metvÄ• antovihÄ• reyeva vÄ
kathaá¹ƒ nÄ• ma na siyÄ• ti. chinnavasso no pavÄ• rayeti sambandho.

<320> ``asenÄ• sanikenÄ• â€™â€™ ti \Ne 327/ iminÄ• va viÃ±Ã±Ä• yamÄ• natthattepi __
vacanaá¹ƒ ``ahaá¹ƒ abbhokÄ• siko, kiá¹ƒ me senÄ• sanenÄ• â€™â€™ ti vÄ• sÄ• nivattana
susire_ti suddhe rukkhasusire. mahantassa pana susirassa anto padaracchadanakuá¹-ikaá¹
pavisanadvÄ• raá¹ƒ yojetvÄ• upagantuá¹ƒ vaá¹-á¹-ati. ``viá¹-apepi aá¹-á¹-akaá¹ƒ bandhitvÄ
vuttanayameva. tathÄ• chattacÄ• á¹-Ä«supi tadanurÅ«pena veditabbaá¹ƒ. __chavakuá¹-i_
á¹-aá¹…kitamaÃ±cÄ• dibhedÄ• kuá¹-i. tattha __á¹-aá¹…kitamaÃ±co_ nÄ• ma dÄ«ghe maÃ
aá¹-aniyo pavesetvÄ• kato, catunnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ upari pÄ• sÄ• á¹‡aá¹ƒ atthari
á¹-aá¹…kitamaÃ±co.

<321> __asenÄ• sanikenÄ• _ti yassa tiá¹‡apaá¹‡á¹‡aiá¹-á¹-hakasilÄ• sudhÄ• saá¹…khÄ•
chadanÄ• naá¹ƒ aÃ±Ã±atarena channaá¹ƒ yojitadvÄ• rabandhanaá¹ƒ senÄ• sanaá¹ƒ natthi
vacÄ«bhedaá¹ƒ katvÄ• adhiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttanti vadanti, tadayuttaá¹ƒ, tath
viya visuá¹ƒ vidhÄ• nena bhavitabbanti. __nÄ• vÄ• satthavajÅ«pago_ti iminÄ• asenÄ• sani
upagantuá¹ƒ \Be 390/ vaá¹-á¹-atÄ«ti dÄ«peti. tattha ca kuá¹-ikaá¹ƒ pariyesitvÄ• labhantena
vihÄ• rÄ• bhÄ• vato ``vihÄ• reâ€™â€™ ti avatvÄ• ``idha vassaá¹ƒ upemÄ«â€™â€™ ti tikk
alabhantena Ä• layo kÄ• tabbo. __pavÄ• retuÃ±cÄ• _ti __ca_-saddena vassacchedanimittÄ
sampiá¹‡á¸• eti. ``vaje satthe nÄ• vÄ• yanti tÄ«su á¹-hÄ• nesu natthi vassacchede Ä• patti,

labbhatÄ«â€™â€™ ti (Sp (to Vin I) 203) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. vassacchedeti
bhikkhave, yena vajo tena gantuâ€™â€™ nti (Vin I 203) vuttattÄ• , satthassa nÄ• vÄ• ya ca
á¹-hitattÄ• ca vassÅ«pagataá¹-á¹-hÄ• ne avasitvÄ• aÃ±Ã±attha gamanamattaá¹ƒ sandhÄ•

vassÅ«panÄ• yikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

40. avebhaá¹…giyaniddesavaá¹‡á¹‡anÄ•

322-5__._ Ä• rÄ• mÄ• ... pe ... mattikabhaá¹‡á¸• Ä• nÄ«ti ete paÃ±ca avibhÄ• jiyÄ• ti samb
__paÃ±cÄ• _ti ``Ä• rÄ• mÄ• rÄ• mavatthÅ«ni ekaâ€™â€™ ntiÄ• dinÄ• rÄ• sivasena paÃ±c
paá¹‡á¹‡aá¹ƒ tiá¹‡e pakkhipitvÄ• paÃ±cavÄ«satividhÄ• ni honti. tathÄ• cÄ• ha ---

``dvisaá¹…gahÄ• ni dve honti, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-habhedanaá¹ƒ ||

``iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayÄ«â€™â€™ ti || (Sp (to Vin I

tattha __Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . __Ä• rÄ• mavatthu
patiá¹-á¹-hÄ• nokÄ• so, vinaá¹-á¹-hesu vÄ• tesu porÄ• á¹‡akabhÅ«mibhÄ• go. __vihÄ• ro_
yaá¹ƒ kiÃ±ci senÄ• sanaá¹ƒ. __lohakumbhÄ«_ nÄ• ma kÄ• á¸·alohena vÄ• tambalohena vÄ
__kaá¹-Ä• hÄ• dÄ«_supi eseva nayo. ettha __bhÄ• á¹‡aka_nti araÃ±jaro vuccati. __vÄ• rak
apekkhitvÄ• __ete_ti pulliá¹…ganiddeso. __avibhÄ• jiyÄ• _ti mÅ«lacchejjavasena avebhaá
pana paribhuÃ±jantassa vissajjentassa ca anÄ• patti. __avissajjiyÄ• ni cÄ• _ti __ca_-sadde
cÄ• ti avuttaá¹ƒ sampiá¹‡á¸• eti.

326-8__._ ekantagarubhaá¹‡á¸• attÄ• Ä• dito tayo rÄ• sÄ« á¹-hapetvÄ• catuttharÄ• sito pa
garubhaá¹‡á¸• Ä• garubhaá¹‡á¸• e vibhajituá¹ƒ __ ``vallÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.
ca aá¹-á¹-haá¹…gulÄ• yato veá¸·u ca muá¹-á¹-himattampi tiá¹‡Ä• di ca ekampi paá¹‡á¹‡aÃ±
paÃ±cavaá¹‡á¹‡Ä• vÄ• tÄ• lapakkappamÄ• á¹‡Ä• pi mattikÄ• ca tÄ• lapakkappamÄ• á¹‡Ä
tÄ• lapakkappamÄ• á¹‡Ä• pi kaá¹…guá¹-á¹-haÄ• dikÄ• ca dinnÄ• vÄ• tatthajÄ• takÄ• vÄ
abhÄ• jiyÄ• , rajjuyottÄ• di ca dinnÄ• saá¹…ghikÄ• abhÄ• jiyÄ• ti yojanÄ• . __veá¸·u_ pari
paá¹‡á¹‡asÅ«cidaá¹‡á¸• amatto gahetabbo. __tiá¹‡aá¹ƒ_ muÃ±jaá¹ƒ pabbajaÃ±ca Ä• disac
avasesaá¹ƒ yaá¹ƒ kiÃ±ci tiá¹‡aá¹ƒ. __paá¹‡á¹‡o_ aá¹-á¹-haá¹…gulappamÄ• á¹‡o rittapottha
__pÄ• katÄ• _ti pakatiyÄ• jÄ• tÄ• . __paÃ±cavaá¹‡á¹‡Ä• _ti rattasetÄ• dipaÃ±cavaá¹‡á¹‡Ä
mattikaggahaá¹‡ena gahitÄ• . __kaá¹…guá¹-á¹-haÄ• dikÄ• _ti __Ä• di_-saddena sajjurasajÄ

gahaá¹‡aá¹ƒ. __dinnÄ• _ti saá¹…ghassa dinnÄ• . __tatthajÄ• tÄ• _ti saá¹…ghikabhÅ«miyaá
__rajjuyottÄ• dÄ«_ti suttamakacivÄ• kanÄ• á¸·ikerahÄ«racammamayÄ• rajju ca yottÄ• di ca
makacivÄ• kÄ• dike vaá¹-á¹-etvÄ• katÄ• ekavaá¹-á¹-Ä• gahitÄ• . byatirekavasena panetth
bhÄ• jiyÄ• ti \Be 392/ veditabbÄ• . saá¹…ghike kamme, cetiyassa vÄ• kamme niá¹-á¹-hite b

<329> lohabhaá¹‡á¸• esu bhikkhusÄ• ruppaá¹ƒ pattÄ• di vÄ• tathÄ• vippakatÄ• kataá¹ƒ lo
pÄ• dagaá¹‡hakaá¹ƒ vÄ• rakaá¹ƒ bhÄ• jiyanti yojanÄ• . __pattÄ• dÄ«_ti ayopatto ayathÄ• la
aÃ±janisalÄ• kÄ• kaá¹‡á¹‡amalaharaá¹‡Ä« sÅ«ci paá¹‡á¹‡asÅ«ci khuddako pipphalako kh
kuÃ±cikÄ• tÄ• á¸·Ä• di. __vippakata_nti apariniá¹-á¹-hitaá¹ƒ. __akata_nti sabbaso akataá¹ƒ
sÄ«haá¸·adÄ«pe pÄ• dagaá¹‡hanakaá¹ƒ. __pÄ• do_ nÄ• ma catutthaá¹ƒso, magadhanÄ• á
__magadhanÄ• á¸·i_ ca nÄ• mesÄ• Å«napaÃ±capasatÄ• veditabbÄ• . tathÄ• ghaá¹-ako t
á¹-hapetvÄ• dantakaá¹-á¹-hacchedanaá¹ƒ vÄ• ucchutacchanaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ mahÄ•
ayaá¹ƒ bhÄ• jiyÄ• . sammuÃ±janidaá¹‡á¸• akhaá¹‡anakaá¹ƒ pana adaá¹‡á¸• akaá¹ƒ phalan
sipÄ• á¹-ikÄ• ya pakkhipitvÄ• parihariuá¹ƒ, ayaá¹ƒ bhÄ• janÄ«yÄ• . tipukoá¹-á¹-akaupakara
tipucchedanakasatthakaá¹ƒ suvaá¹‡á¹‡akÄ• rÅ«pakaraá¹‡esu suvaá¹‡á¹‡acchedanakasatt
cammakÄ• raupakaraá¹‡esu cammachindanakaá¹ƒ khuddakasatthaá¹ƒ nahÄ• pitatuá¹‡á¹‡a
mahÄ• kattariá¹ƒ mahÄ• saá¹‡á¸• Ä• saÃ±ca mahÄ• pipphalakaÃ±ca sabbÄ• ni bhÄ• janÄ«
vuttavipallÄ• sena pana lohabhaá¹‡á¸• e abhÄ• jiyÄ• ti veditabbÄ• .

<330> __ ``veá¸·umhÄ«â€™â€™ _tiÄ• dinÄ• dÄ• rubhaá¹‡á¸• Ä• ni dasseti. dÄ• rubhaá¹‡
sabbÄ• pi dÄ• ruveá¸·ucammupÄ• hanÄ• divikati veditabbÄ• . chattadaá¹‡á¸• o ca salÄ• kÄ
daá¹‡á¸• ako __upÄ• hanadaá¹‡á¸• ako_.

<331> __anuÃ±Ã±Ä• tavÄ• sidaá¹‡á¸• o_ti anuÃ±Ã±Ä• tavÄ• siyÄ• daá¹‡á¸• o. __araá¹‡a
__Ä• di_-saddena aÃ±janisalÄ• kÄ• chattaá¹ƒ \Be 393/ muá¹-á¹-hipaá¹‡á¹‡aá¹ƒ upÄ• hanÄ
pÄ• dagaá¹‡hanakato anatirittaá¹ƒ Ä• malakatumbaá¹ƒ Ä• malakaghaá¹-o lÄ• bukatumbaá¹
visÄ• á¹‡atumbanti idaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<332> yathÄ• vuttato aÃ±Ã±aá¹ƒ dÄ• rubhaá¹‡á¸• esu garubhaá¹‡á¸• aá¹ƒ. mattikÄ• mayo
yojanÄ• . __pÄ• daghaá¹-ako_ti pÄ• dassa pahonako ghaá¹-ako. iminÄ• mattikÄ• bhaá¹‡á¸
patto thÄ• lakaá¹ƒ kuá¹‡á¸• ikÄ• ti imÄ• ni bhÄ• janÄ«yÄ• ni, vuttÄ• vasesÄ• abhÄ• jiyÄ• .

333-4__._ garunÄ• \Ne 330/ garubhaá¹‡á¸• aÃ±ca thÄ• varaÃ±ca parivatteyya, thÄ• varena
parivatteyyÄ• ti yojetabbaá¹ƒ. __garunÄ• _ maÃ±capÄ«á¹-hÄ• dinÄ• . __thÄ• vara_nti Ä• rÄ
paá¹-hamarÄ• sidvayaá¹ƒ. __tathÄ• katvÄ• ca bhuÃ±jitu_nti evaÃ±ca parivattetvÄ• tato Ä
kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jeyyÄ• ti attho, vidhimhi ayaá¹ƒ tuá¹ƒpaccayo. phÄ• tikam
gaá¹‡heti sambandhanÄ«yaá¹ƒ. __phÄ• tikammaá¹ƒ_ nÄ• ma samakaá¹ƒ vÄ• atirekaá¹ƒ v
vaá¸• á¸• hikammaá¹ƒ. __sesa_nti paá¹-hamarÄ• sittikanti.

avebhaá¹…giyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

41. pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ•

<335> sadvÄ• rabandhane sodukkhalakapÄ• sake á¹-hÄ• ne divÄ• sayantena parivattakaá
sambandho. dvÄ• raÃ±ca dvÄ• rabandhanaÃ±ca dvÄ• rabandhanÄ• ni majjhepadalopavase
dvÄ• rabÄ• hÄ• vuccanti, saha dvÄ• rabandhanehÄ«ti __sadvÄ• rabandhanaá¹ƒ, _ á¹-hÄ•
udukkhalakaÃ±ca upari pÄ• sako ca, saha udukkhalapÄ• sakehÄ«ti samÄ• so. tÄ• dise á¹-h
bhavitabbanti parikkhitteti viÃ±Ã±Ä• yati. so ca uccato sahaseyyappahonake vuttanayoti vad
__sayantenÄ• _ti pÄ• de bhÅ«mito mocetvÄ• nipajjantena. __parivattaka_nti saá¹ƒvaraá¹‡a
ca parivattanayoggaá¹ƒ. __dvÄ• ra_nti antamaso dussasÄ• á¹‡idvÄ• rampi. __bandheyyÄ•
yÄ• vatÄ• sÄ«saá¹ƒ na pavisati, tÄ• vatÄ• pi bandheyya, saá¹ƒvareyyÄ• ti vuttaá¹ƒ hoti.

<336> __Ä• bhogo cÄ• pÄ«_ti ``esa jaggissatÄ«â€™â€™ ti Ä• bhogo cÄ• pi. __ca_-sadde
ti vacanampi samuccinoti. __savase taá¹ƒ Ä• kÄ• raá¹ƒ vinÄ• _ti sassa attano vase Ä• yatte
bahÅ«naá¹ƒ saÃ±caraá¹‡attÄ• dvÄ• raá¹ƒ saá¹ƒvutampi saá¹ƒvutaá¹-á¹-hÄ• ne na tiá¹-á¹-h
pÄ• kÄ• raá¹ƒ abhiruhitvÄ• pi vicaranti, tÄ• dise pariveá¹‡e saá¹ƒvaraá¹‡akiccaá¹ƒ natthi. at
Ä• yatto, na yakkhÄ• dÄ«naá¹ƒ tehi gahitakattassa, bandhitvÄ• nipajjÄ• pitattassa ca abhÄ
__savaso_. tasmiá¹ƒ sati pubbe vuttadvÄ• raá¹ƒ saá¹ƒvaraá¹‡aÄ• bhogakaraá¹‡avacanasa
attho.

<337> __ratanÄ• nÄ«_ti muttÄ• dÄ«ni dasavidhÄ• ni. tattha pana jÄ• tiphalikaá¹ƒ upÄ• dÄ•
veá¸·uriyopi lohitaá¹…ko masÄ• ragallo ca dhotÄ• pi adhotaviddhÄ• pi anÄ• mÄ• sÄ• , kÄ•
dhoto adhotopi Ä• mÄ• sÄ• , silÄ• dhotaviddhÄ• suvaá¹‡á¹‡ena saddhiá¹ƒ pacitÄ• mugga
cetiyagharagopakÄ• naá¹ƒ suvaá¹‡á¹‡acetiye kacavarameva harituá¹ƒ vaá¹-á¹-ati. Ä• rakÅ«
jÄ• tarÅ«pagatikameva. __itthirÅ«pÄ• nÄ«_ti antamaso piá¹-á¹-hamayaitthirÅ«pÄ• nipi. __d
tatthajÄ• takampi magge pasÄ• ritampi sattavidhaá¹ƒ dhaÃ±Ã±aá¹ƒ. kÄ«á¸·Ä• vasena apara
tÄ• laphalÄ• dÄ«nipi anÄ• mÄ• sÄ• ni, pasÄ• ritampi na maddantena gantabbaá¹ƒ, asati ma
gantabbaá¹ƒ. __itthipasÄ• dhana_nti antamaso piá¸·andhanatthÄ• ya á¹-hapitaá¹ƒ
nivÄ• sanatÄ• lapaá¹‡á¹‡amuddikampi.

<338> __sitthatelodatelehÄ«_ti \Be 395/ madhusitthakaniyyÄ• sÄ• dÄ«su yena kenaci telan
udakamissakatelena ca. __phaá¹‡ahatthaphaá¹‡ehÄ«_ti phaá¹‡amiva phaá¹‡aá¹ƒ, aá¹…gu
hatthoyeva phaá¹‡aá¹ƒ hatthaphaá¹‡aá¹ƒ, dantamayÄ• di yaá¹ƒ kiÃ±ci phaá¹‡aÃ±ceva hatt
__osaá¹‡á¹-heyyÄ• _ti olikhitvÄ• sannisÄ«dÄ• peyya.

<339> ekapÄ• vuraá¹‡Ä• vÄ• ekattharaá¹‡Ä• vÄ• na tuvaá¹-á¹-ayuá¹ƒ, ekamaÃ±ce na tu

ekaá¹ƒ pÄ• vuraá¹‡aá¹ƒ ekaá¹ƒ attharaá¹‡aá¹ƒ etesanti viggaho. __na tuvaá¹-á¹-ayu_nti na
ekasmiá¹ƒ bhÄ• jane vÄ• pi na bhuÃ±jeyyunti yojetabbaá¹ƒ.

<340> manussÄ• naá¹ƒ pamÄ• á¹‡aá¹…gulena aá¹-á¹-ha aá¹…gulÄ• ni yassa, adhikena sa
samÄ• so. __lasuá¹‡aá¹ƒ_ magadhesu jÄ• taá¹ƒ Ä• malakabhaá¹‡á¸• ikaá¹ƒ lasuá¹‡aá¹ƒ na
akallako_ti agilÄ• no.

<341> hÄ«nukkaá¹-á¹-hehi jÄ• tiÄ• dÄ«hi ukkaá¹-á¹-haá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• ujuá¹ƒ vÄ•
vade, dubbhÄ• sitanti sambandho. __jÄ• tiÄ• dÄ«hÄ«_ti
jÄ• tinÄ• magottakammasippaÄ• bÄ• dhaliá¹…gakilesaÄ• pattiakkosehi \Ne 332/. __ukkaá¹
ukkaá¹-á¹-haá¹ƒ upasampannaá¹ƒ anupasampannaá¹ƒ vÄ• . __davÄ• _ti keá¸·ihasÄ• dhipp
``caá¹‡á¸• Ä• losÄ«â€™â€™ tiÄ• dinÄ• nayena. __aÃ±Ã±Ä• padesena vÄ• _ti ``santi idhel
tiÄ• dinÄ• nayena.

<342> __dÄ«ghe nakhe_ti maá¹ƒsappamÄ• á¹‡ato. __dÄ«ghe kese_ti dvaá¹…gulato. sace
ekadivasampi atikkÄ• metuá¹ƒ na labhati. __dÄ«ghe nÄ• salome_ti nÄ• sato bahi nikkhante
vÄ«satiyÄ• nakhÄ• naá¹ƒ maá¹-á¹-haÃ±ca. __sambÄ• dhe_ti ubhosu upakacchakesu, mutt
\Be 396/ na labbhÄ• ti sambandhanÄ«yaá¹ƒ. __na labbhÄ• _ti ete maá¹-á¹-hÄ• dayo na lab
vÄ• __labbhÄ• _ti. Ä• bÄ• dhappaccayÄ• pana sambÄ• dhe lomaá¹ƒ saá¹ƒharituá¹ƒ vaá¹-

<343> saá¹…ghuddiá¹-á¹-haá¹ƒ vÄ• saá¹…ghikaá¹ƒ vÄ• sayanÄ• sanaá¹ƒ yathÄ• vuá¸• á
yojanÄ• . saá¹…ghassa uddiá¹-á¹-haá¹ƒ __saá¹…ghuddiá¹-á¹-haá¹ƒ, _ saá¹…ghaá¹ƒ uddiss
vuá¸• á¸• ho __yathÄ• vuá¸• á¸• haá¹ƒ, _ vuá¸• á¸• happaá¹-ipÄ• á¹-iyÄ• ti attho. __na bÄ• d
__allapÄ• dÄ• _ nÄ• ma yehi akkantaá¹-á¹-hÄ• ne udakaá¹ƒ paÃ±Ã±Ä• yati. __sayanÄ• sar
paribhaá¹‡á¸• akatÄ• bhÅ«mÄ«tipi upalakkhitÄ• . sudhotapÄ• dakaá¹ƒ vÄ• pi saupÄ• hano
__sudhotapÄ• daka_nti dhotapÄ• deheva akkamitabbaá¹-á¹-hÄ• naá¹ƒ. dhotÄ• pÄ• dÄ• ya
kiriyÄ• visesanasamÄ• so. yadi pana tattha nevÄ• sikÄ• adhotapÄ• dehipi vaá¸·aÃ±jenti, ta
vaá¹-á¹-ati. __tathevÄ• _ti paribhaá¹‡á¸• akataá¹ƒ bhÅ«miá¹ƒ senÄ• sanaá¹ƒ vÄ• nakkame

<344> __saá¹…ghÄ• á¹-iyÄ• _ti adhiá¹-á¹-hitasaá¹…ghÄ• á¹-iyÄ• . pÄ• de pariggahetvÄ• Ä
pallatthaá¹ƒ karotÄ«ti pallatthÄ• tidhÄ• tussa pallattheti rÅ«paá¹ƒ. vihÄ• repi antaragharepi
nisÄ«deyyÄ• ti adhippÄ• yo, parikammakataá¹ƒ bhittÄ• dinti yojanÄ• . __parikammakata_nt
cittakammena vÄ• kataparikammaá¹ƒ. __Ä• di_-saddo dvÄ• ravÄ• tapÄ• nÄ• diá¹ƒ saá¹…g
cÄ«varÄ• dinÄ• appaá¹-icchÄ• detvÄ• apassayanaá¹ƒ na kareyya. __no na Ä• came_ti ne
attho. dve paá¹-isedhÄ• pakatiyatthaá¹ƒ gamentÄ«ti. __sante_ti iminÄ• udake asante anÄ•

<345> __akappiyasamÄ• dÄ• ne_ti bhikkhÅ«naá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ akappiye samÄ•
333/, kÄ«á¸·Ä• dhippÄ• yenÄ• ti attho. __silÄ• pavijjhane_ti antamaso hatthayantenapi sakk

khipane. sabhÄ• gÄ• ya desanÄ• ya Ä• vikamme ca dukkaá¹-anti yojetabbaá¹ƒ. __sabhÄ• g
bhÄ• go etissÄ• Ä• pattiyÄ• ti viggaho. __ca_-saddo tÄ• disiyÄ• paá¹-iggahaá¹‡amattaá¹ƒ

<346> __paá¹-issavo_ nÄ• ma ``ubhopi mayaá¹ƒ idha vassaá¹ƒ vasissÄ• ma, ekato uddisÄ
tiÄ• dipaá¹-ijÄ• nanaá¹ƒ, tassa visaá¹ƒvÄ• do pacchÄ• akaraá¹‡aá¹ƒ __paá¹-issavavisaá¹ƒ
nimittatthe bhummaá¹ƒ. __suddhacittassÄ• _ti kathanasamaye ``karissÄ• mÄ«â€™â€™ ti e
__itarassÄ• _ti aÃ±Ã±assa asuddhacittassa.

<347> __kicce_ti sukkhakaá¹-á¹-hÄ• diggahaá¹‡akicce sati eva porisaá¹ƒ purisappamÄ• á¹
sambandho. __Ä• padÄ• sÅ«_ti vÄ• á¸·amigadassanÄ• dÄ«su.

<348> parissÄ• vanaá¹ƒ vinÄ• ti sambandho. __addhÄ• na_nti heá¹-á¹-himantena addhayo
addhÄ• naá¹ƒ. sace na hoti parissÄ• vanaá¹ƒ vÄ• dhammakaraá¹‡o vÄ• , saá¹…ghÄ• á¹-ik
__yÄ• camÄ• nassÄ• _ti parissÄ• vanaá¹ƒ yÄ• cantassa.

<349> Ä• bÄ• dhappaccayÄ• aÃ±Ã±atra sesaá¹…ge ca attaghÄ• tane ca dukkaá¹-anti yoj
aá¹…gajÄ• tato kaá¹‡á¹‡anÄ• sÄ• diavasese avayavacchedane. __attaghÄ• tane_ti Ä• hÄ•
mÄ• raá¹‡e.

<350> tÅ«likÄ• ya kayiramÄ• naá¹ƒ itthipurisÄ• dikaá¹ƒ cittaÃ±ca potthakaÃ±ca kaá¹-á¹-hÄ
cittapotthakÄ• ni, tÄ• niyeva rÅ«pÄ• nÄ«ti samÄ• so. jÄ• takÄ• dÄ«ni pana parehi kÄ• rÄ• p
mÄ• lÄ• kammÄ• dÄ«ni sayampi kÄ• tuá¹ƒ labbhanti. Ä• rÄ• mÄ• raÃ±Ã±agehesu bhuÃ±ja
yojetabbaá¹ƒ. vihÄ• rasaá¹…khÄ• to \Be 398/ Ä• rÄ• mo ca araÃ±Ã±aÃ±ca antaragharasaá
dvando. ``Ä• rÄ• ma ... pe ... gehesÅ«â€™â€™ ti vattabbe e-kÄ• rassa a-kÄ• rakaraá¹‡ena
vuttaá¹ƒ. okÄ• se kate pana ``pavisathÄ• â€™â€™ ti vutte ca pavisitabbaá¹ƒ upanisÄ«ditab

<351> pumayuttÄ• ni \Ne 334/ yÄ• nÄ• ni ca sivikaÃ±ca hatthavaá¹-á¹-akaÃ±ca pÄ• á¹-aá¹
gilÄ• nassa kappateti sambandho. __pumayuttÄ• nÄ«_ti assagavÄ• dipurisayuttÄ• ni, na dh
itthÄ« vÄ• hotu puriso vÄ• , vaá¹-á¹-ati. hatthavaá¹-á¹-akepi eseva nayo, __yÄ• nÄ• nÄ«_ti
__sivika_nti pÄ«á¹-hakasivikaá¹ƒ, pÄ«á¹-hakayÄ• nanti attho. __pÄ• á¹-aá¹…kÄ«_ti andolik
ettha __gilÄ• no_ nÄ• ma na appakenapi sÄ«sÄ• bÄ• dhÄ• dimattena veditabbo, yo pana n
gantuá¹ƒ, evarÅ«po veditabbo. tathÄ• hi yÄ• naá¹ƒ anujÄ• nantena bhagavatÄ• kosalesu j
dassanÄ• ya sÄ• vatthiá¹ƒ gacchantaá¹ƒ aÃ±Ã±ataraá¹ƒ gilÄ• naá¹ƒ bhikkhuá¹ƒ gantumasa
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ disvÄ• manussehi taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``e
gamissÄ• mÄ• â€™â€™ ti vutte ``nÄ• haá¹ƒ, Ä• vuso, gamissÄ• mi, gilÄ• nomhÄ«â€™â€™
253) anuÃ±Ã±Ä• taá¹ƒ, tathÄ• vadanto ca so bhikkhu gamanupacchedasÄ• dhakameva ge
viÃ±Ã±Ä• yati adhippetatthanipphattiyÄ• upacchinnattÄ• , apica yÄ• nena ekaparicchedÄ•
paricchedaá¹ƒ á¹-hapentena aá¹-á¹-hakathÄ• cariyena ``gilÄ• nena bhikkhunÄ• saupÄ• ha

yo na sakkoti anupÄ• hanena gÄ• maá¹ƒ pavisituâ€™â€™ nti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (S
tasmÄ• yathÄ• vuttagilÄ• nova gilÄ• noti niá¹-á¹-hamettha gantabbaá¹ƒ.

<352> __davaá¹ƒ_ \Be 399/ __karaá¹‡e_ti keá¸·iyÄ• karaá¹‡e. __aÃ±Ã±assÄ• _ti antamas
__upalÄ• á¸·ane_ti ``pattaá¹ƒ dassÄ• mi, cÄ«varaá¹ƒ dassÄ• mÄ«â€™â€™ tiÄ• dinÄ• .

<353> vivaritvÄ• na dassayeti sambandhanÄ«yaá¹ƒ. __tÄ• _ bhikkhuniyo.

<354> __ovÄ• da_nti bhikkhunÄ«hi terasiyaá¹ƒ vÄ• cÄ• tuddasiyaá¹ƒ vÄ• Ä• gantvÄ• up
``cÄ• tuddasoâ€™â€™ tiÄ• dinÄ• bhikkhunÄ• Ä• cikkhite puna tÄ• hi uposathadivase sam
ovÄ• dÅ«pasaá¹…kamanayÄ• canaá¹ƒ, taá¹ƒ pÄ• timokkhuddesakassa Ä• rocetvÄ• tena k
pÄ• á¹-ipade paccÄ• haritabbanti ajÄ• nanakaá¹ƒ __bÄ• la_Ã±ca tathÄ• kÄ• tuá¹ƒ asamatt
pÄ• á¹-ipade gantukÄ• maá¹ƒ __gamiya_Ã±ca vajjetvÄ• aÃ±Ã±assa gahaá¹‡apaccÄ• hara
vaá¹-á¹-ati. tena vuttaá¹ƒ __ ``na gaá¹‡hatoâ€™â€™ _tiÄ• di.

<355> __lokÄ• yata_nti \Ne 335/ niratthakakÄ• raá¹‡appaá¹-isaá¹ƒyuttaá¹ƒ titthiyasatthaá¹ƒ
ca iminÄ• va upalakkhitÄ• . __na vÄ• ceyyÄ• _ti paresaá¹ƒ na vÄ• ceyya. iminÄ• va attano
paá¹-ikkhittaá¹ƒ lokÄ• yatatiracchÄ• navijjÄ• ti ca rÄ• gadosamohavaá¸• á¸• hÄ• ni buddhÄ•
saggamokkhÄ• naá¹ƒ tiro tiriyato aÃ±citÄ• gatÄ• pavattÄ• kabbanÄ• á¹-akÄ• dikÄ• sabb
vinayapariyÄ• yaá¹ƒ patvÄ• garuke á¹-hÄ• tabbanti vinayayuttitopi saá¹…gahitÄ• ti veditabl
garÅ«namupadeso. __peá¸·Ä• yapÄ«_ti yattha pÄ• tiá¹ƒ á¹-hapetvÄ• sukhino bhuÃ±janti, t
katÄ• ya tÄ• ya Ä• sittakÅ«padhÄ• nasaá¹…khÄ• tÄ• ya peá¸·Ä• ya á¹-hapetvÄ• .

<356> pÄ• rutaÃ±ca nivÄ• sanaÃ±ca, gihÄ«naá¹ƒ hatthisoá¹‡á¸• Ä• divasena pÄ• rutanivÄ
nivÄ• sanassÄ• ti kiriyÄ• visesanasamÄ• so \Be 400/. gihipÄ• rutanivÄ• sanaá¹ƒ na pÄ• rup
sambandho. __saá¹ƒvelliyaá¹ƒ na nivÄ• seyyÄ• _ti mallakammakarÄ• dayo viya kacchaá¹ƒ
nivÄ• setuá¹ƒ gilÄ• nassÄ• pi maggappaá¹-ipannassÄ• pi na vaá¹-á¹-ati. yampi maggaá¹ƒ g
vÄ• koá¹‡e ukkhipitvÄ• antaravÄ• sakassa upari lagganti, na vaá¹-á¹-ati. evaá¹ƒ apÄ• rupit
nibbikÄ• raá¹ƒ parimaá¹‡á¸• alaá¹ƒ pÄ• rupitabbaá¹ƒ timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena
nivÄ• setabbaÃ±ca, tathÄ• apÄ• rupitvÄ• anivÄ• setvÄ• ca Ä• rÄ• me vÄ• antaraghare v
vikÄ• raá¹ƒ karontassa dukkaá¹-aá¹ƒ. __dÄ• ya_nti vanaá¹ƒ. __nÄ• limpayeyyÄ• _ti ``sabbÅ
vinassantÅ«â€™â€™ ti vÄ• khiá¸• á¸• Ä• dhippÄ• yena vÄ• nÄ• limpayeyya.

<357> vaá¸• á¸• hiá¹ƒ no payojaye aÃ±Ã±Ä• takappavÄ• rite no yÄ• ceti yojanÄ• . __aÃ±Ã
katipÄ• haá¹ƒ bhutvÄ• vÄ• ti yojanÄ«yaá¹ƒ. __puno_ti nipÄ• to.

<358> daá¹‡á¸• inaá¹ƒ Ã±atvÄ• vÄ• aÃ±atvÄ• vÄ• uddissa rakkhaá¹ƒ yÄ• cane daá¹‡á¸•
yojanÄ• . daá¹‡á¸• aá¹ƒ gaá¹‡hatÄ«ti paccayantassa daá¹‡á¸• inaá¹ƒ daá¹‡á¸• aggahaá¹‡a

``amhÄ• kaá¹ƒ vihÄ• re asukena ca asukena ca idaá¹ƒ nÄ• ma kataâ€™â€™ nti, ``karissaâ
atÄ«taá¹ƒ vÄ• anÄ• gataá¹ƒ vÄ• Ä• rabbha. __yÄ• cane_ti vohÄ• rikesu yÄ• cane sati. __
gahite so daá¹‡á¸• o assa yÄ• cakassa bhikkhuno gÄ«vÄ• , iá¹‡aá¹ƒ hotÄ«ti attho. vohÄ• ri
ti vutte ``asukenÄ• ti vattuá¹ƒ amhÄ• kaá¹ƒ na vaá¹-á¹-ati, tumheyeva jÄ• nissatha, kevalaÃ
yÄ• cÄ• ma, taá¹ƒ no detha, avahaá¹-abhaá¹‡á¸• aÃ±ca maá¹ƒ Ä• harÄ• pethÄ• â€™â€™
anodissa Ä• cikkhaá¹‡Ä• hoti, sÄ• vaá¹-á¹-ati. __pÄ• rÄ• jikÄ• dikÄ• _ti pÄ• rÄ• jikathullac

<359> á¹• 21 ``harantesu \Be 401/ parikkhÄ• raá¹ƒ,

coro coroti bhÄ• site.

anatthÄ• yesaá¹ƒ gaá¹‡hanteâ€™â€™ ti || ---

pÄ• á¹-hehi bhavitabbaá¹ƒ. evaÃ±hi sati ``harantesÅ«â€™â€™ ti bahuvacanena saha ghaá
harantesu esaá¹ƒ anatthÄ• ya ``coro coroâ€™â€™ ti bhÄ• site daá¹‡á¸• aá¹ƒ gaá¹‡hante ta
yojetabbaá¹ƒ. __harantesÅ«_ti coresu gahetvÄ• gacchantesu. __esa_nti corÄ• naá¹ƒ. __ga
gaá¹‡hante. yattakaá¹ƒ gahitaá¹ƒ, tattakaá¹ƒ assa bhikkhuno gÄ«vÄ• , bhaá¹‡á¸• adeyyaá¹

<360> pÄ• kÄ• rakuá¹-á¹-Ä• naá¹ƒ bahi vaá¸·aÃ±je vÄ• pi vÄ«hÄ• dinÄ• á¸·ikerÄ• diropime
vighÄ• succÄ• rasaá¹…kÄ• ramuttaá¹ƒ nÄ• valokiya chaá¸• á¸• eyya, dukkaá¹-anti samban
nÄ• valokiyÄ• _ti ca iminÄ• oloketvÄ• vÄ• avaá¸·aÃ±je vÄ• vighÄ• sÄ• dÄ«ni chaá¸• á¸•
vÄ«hi Ä• di yesaá¹ƒ sÄ• liÄ• dÄ«naá¹ƒ te vÄ«hÄ• dayo, nÄ• á¸·ikero Ä• di yesaá¹ƒ ambapa
nÄ• á¸·ikerÄ• dayo, vÄ«hÄ• dayo ca nÄ• á¸·ikerÄ• dayo cÄ• ti dvando, tesaá¹ƒ ropo, tena n
pe ... ropimaá¹ƒ. harite_ti haritaá¹-á¹-hÄ• ne. __vighÄ• so_ nÄ• ma ucchiá¹-á¹-hodakacalak

<361> dhammayuttampi naccaÃ±ca gÄ«taÃ±ca vÄ• ditaÃ±ca yojÄ• petuÃ±ca payojetuÃ±c
``upahÄ• raá¹ƒ karomÄ• â€™â€™ ti vutte sampaá¹-icchituá¹ƒ vÄ• na labbhanti sambandho
ratanattayaguá¹‡Å«pasaá¹ƒhitatÄ• ya antamaso dhammena puÃ±Ã±ena saá¹ƒyuttampi. __
morasukamakkaá¹-Ä• dÄ«naá¹ƒ naccampi. __gÄ«ta_nti antamaso gÄ«tassa pubbabhÄ• ge
__vÄ• dita_nti antamaso udakabherivÄ• ditampi. __yojÄ• petu_nti aÃ±Ã±ehi kÄ• rÄ• petuá¹
kÄ• tuá¹ƒ. Ä• yatakena \Be 402/ gÄ«tassarena dhammampi bhÄ• situá¹ƒ na vaá¹-á¹-ati. __p
kehici katÄ• ni. __passitu_nti iminÄ• anolocanadassanampi gahitanti sotuntipi attho viÃ±Ã±
á¹-hitassa passato anÄ• patti. vÄ«thiyaá¹ƒ á¹-hatvÄ• gÄ«vaá¹ƒ parivattetvÄ• passatopi Ä•
karaá¹‡Ä«yena gataá¹-á¹-hÄ• ne passati, suá¹‡Ä• ti vÄ• , anÄ• patti. __sampaá¹-icchitu_nti
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchituá¹ƒ. ``upahÄ• rakaraá¹‡aá¹ƒ nÄ• ma sundaraâ€™â€™
__vÄ• _-saddo samuccaye.

<362> ``kÄ«á¸·atthaá¹ƒ kataá¹ƒ rÄ• jÄ• gÄ• raâ€™â€™ ntiÄ• dinÄ• sambandhitabbaá¹ƒ. c

Ä• gÄ• raá¹ƒ __cittÄ• gÄ• rakaá¹ƒ_.

<363> Ä• sanena nave na paá¹-ibÄ• heyyÄ• ti yojanÄ• . __Ä• sanenÄ• _ti Ä• sanato. __na
uá¹-á¹-hÄ• peyya. uá¹‡he cÄ«varaá¹ƒ na nidaheyyÄ• ti yojanÄ«yaá¹ƒ. __na nidaheyyÄ• _ti
__garunÄ• _ti Ä• cariyupajjhÄ• yena. __paá¹‡Ä• mito_ti ``mÄ• idha pavisÄ• â€™â€™ tiÄ•

<364> sattahi Ä• pattÄ«hi ca bhikkhuá¹ƒ vÄ• pi aÃ±Ã±eneva ca upÄ• sakaá¹ƒ vÄ• pi paran
dukkaá¹-anti yojetabbaá¹ƒ. __Ä• pattÄ«hi cÄ• _ti __ca_-saddo avadhÄ• raá¹‡e. __aÃ±Ã±en
cÄ• _ti nipÄ• tasamudÄ• yo, eko eva vÄ• avadhÄ• raá¹‡e, vuttato aÃ±Ã±eneva ``asaddhoâ
__parammukhÄ• _ti nipÄ• to, tassa asammukheti attho. sammukhÄ• vadantassa pÄ• cittiya
pana vadato anÄ• patti.

<365> __saddhÄ• deyyaá¹ƒ_ saddhÄ• ya dÄ• tabbaá¹ƒ cÄ«varaÃ±ca ca-saddena avasesa
na labbhaá¹ƒ, pitÅ«naá¹ƒ labbhanti sambandho. __Ã±Ä• tÄ«nampÄ«_ti __pi_-saddo sambh

<366> aÃ±Ã±atra \Be 403/ vassaá¹ƒvuttho aÃ±Ã±ato bhÄ• gaá¹ƒ gaá¹‡heyya, dukkaá¹-ant
__aÃ±Ã±atrÄ• _ti aÃ±Ã±asmiá¹ƒ vihÄ• re. __aÃ±Ã±ato_ti aÃ±Ã±avihÄ• rato. __paá¹-ideyyÄ
dadeyya. gahite tasmiá¹ƒ vatthusmiá¹ƒ naá¹-á¹-he vÄ• jiá¹‡á¹‡e vÄ• tassa gÄ«vÄ• ho tÄ«t
dadeyya, tesaá¹ƒ dhuranikkhepato bhaá¹‡á¸• agghakÄ• riyo hotÄ«ti yojanÄ• . __codito_ti va
``dehÄ«â€™â€™ ti vutto. __tesa_nti tasmiá¹ƒ vihÄ• re lÄ• bhÄ«naá¹ƒ bhikkhÅ«naá¹ƒ.

<367> santaruttaro vÄ• kallo saupÄ• hano vÄ• gÄ• maá¹ƒ na paviseyya, cÄ• marÄ«maka
yojanÄ«yaá¹ƒ. antaraÃ±ca uttaraÃ±ca, saha antaruttarena __santaruttaro_. aggaá¸·agutte v
saá¹…ghÄ• á¹-iá¹ƒ nikkhipitvÄ• gantuá¹ƒ vaá¹-á¹-ati. Ä• raÃ±Ã±akena pana bhaá¹‡á¸• ukkl
pÄ• sÄ• á¹‡arukkhasusirÄ• dÄ«su paá¹-icchannesu á¹-hapetvÄ• gantabbaá¹ƒ. antaruttarÄ•
__kallo_ti agilÄ• no. makasÄ• naá¹ƒ bÄ«janÄ« makasabÄ«janÄ«, camarÄ«naá¹ƒ vÄ• á¸·ehi
samÄ• so.

<368> Ä• rÄ• mato bahÄ«ti sambandhanÄ«yaá¹ƒ. __Ä• rÄ• mato_ti Ä• rÄ• mÅ«pacÄ• rato
dhÄ• reyya. yassa pana kÄ• yadÄ• ho vÄ• pittakopo vÄ• hoti, cakkhu vÄ• dubbalaá¹ƒ, aÃ
chattena uppajjati, tassa gÄ• me vÄ• araÃ±Ã±e vÄ• chattaá¹ƒ vaá¹-á¹-ati. __guttiyÄ• labb
cÄ«varaguttatthaá¹ƒ, vÄ• á¸·amigacorabhayesu attaguttatthampi labbhatÄ«ti attho. ekapaá¹
sabbattheva vaá¹-á¹-ati.

<369> ubhatokÄ• jaá¹ƒ na gÄ• heyyÄ• ti sambandho. ubhato daá¹‡á¸• assa ubhayakoá¹-iy
__ubhatokÄ• jaá¹ƒ, _ alopatappuriso. __ekantarikakÄ• jaka_nti antarameva \Be 404/ antarik
antarikaÃ±cÄ• ti dvando, ekantarike bhÄ• rabandhakÄ• janti tappuriso ekatokÄ• jakaá¹ƒ, an
hoti. hatthe olambo assa bhÄ• rassÄ• ti samÄ• so.

<370> __anokÄ• sakata_nti ``karotu me Ä• yasmÄ• okÄ• saá¹ƒ, ahaá¹ƒ taá¹ƒ vattukÄ• mo
okÄ• se kÄ• rÄ• pite natthi okÄ• so kato anena cuditakenÄ• ti bahubbÄ«hi. __codeyyÄ• _ti
cÄ• vanaakkosakammavuá¹-á¹-hÄ• nÄ• dhippÄ• yena codeyya.
uposathappavÄ• raá¹‡aá¹-á¹-hapanaanuvijjadhammakathÄ• dhippÄ• yesu okÄ• sakammaá
anÄ• pattikatÄ• ya suddhassa. __avatthusmi_nti akÄ• raá¹‡e. __tathÄ• _ti dukkaá¹-aá¹ƒ ati
``bhÅ«tameva nu kho Ä• pattiá¹ƒ vadati, abhÅ«taâ€™â€™ nti evaá¹ƒ upaparikkhitvÄ• kÄ•
bhikkhave, puggalaá¹ƒ tulayitvÄ• okÄ• saá¹ƒ kÄ• tuâ€™â€™ nti (Vin I 153) hi vuttaá¹ƒ.

<371> sattÄ• naá¹ƒ pakataá¹…gulena aá¹-á¹-haá¹…gulÄ• dhikaá¹ƒ maÃ±cappaá¹-ipÄ• daá
maÃ±caá¹ƒ vÄ• na dhÄ• rayeti yojanÄ• . pakatiyÄ• aá¹…gulaá¹ƒ __pakataá¹…gulaá¹ƒ_. ta
veditabbaá¹ƒ. aá¹-á¹-ha ca tÄ• ni aá¹…gulÄ• ni ca, tehi tamadhikaá¹ƒ yassÄ• ti samÄ• so. m
yattha maÃ±capÄ• de nikkhipanti. aá¹-á¹-haá¹…gulato uccÄ• pÄ• dÄ• yassÄ• ti bahubbÄ«

<372> __mÅ«gabbatÄ• di_nti \Ne 339/ mÅ«gÄ• namiva tuá¹‡hÄ«bhÄ• vasaá¹…khÄ• taá¹ƒ
titthiyavatassÄ• ti samÄ• so. khurameva bhaá¹‡á¸• aá¹ƒ __khurabhaá¹‡á¸• aá¹ƒ_. pubbe nh
visesanassa paranipÄ• to.

<373> __hatthakamma_nti hatthena kÄ• tabbaá¹ƒ vaá¸• á¸• hakiÄ• dÄ«naá¹ƒ kammaá¹ƒ. a
me yena yÄ• citaá¹ƒ, amhehi imassa \Be 405/ dÄ• tabbaâ€™â€™ nti evaá¹ƒ cittappavattian
anusÄ• ro __tadanusÄ• ro, _ tato laddhaá¹ƒ yaá¹ƒ kiÃ±ci gahetunti yojanÄ• . kammato nigg
vighÄ• sÄ• dÄ• di. taá¹ƒ ayÄ• citvÄ• pi kÄ• retunti sambandho. __Ä• harÄ• petu_nti araÃ±Ã
__aparasantaka_nti dÄ• rutiá¹‡apalÄ• lÄ• dikaá¹ƒ aparapariggahitaá¹ƒ.

<374> gihÄ«naá¹ƒ yattakaá¹ƒ deti, gopake dente gahetuá¹ƒ labbhaá¹ƒ, saá¹…ghacetiyasan
gahetuá¹ƒ labbhanti yojanÄ• . __detÄ«_ti gopako bhikkhÅ«naá¹ƒ deti. __gahetu_nti tattakaá
__saá¹…ghacetiyasantake_ti vetanagopakehi dÄ«yamÄ• ne saá¹…ghassa cetiyassa ca sam
yaá¹ƒ tesaá¹ƒ saá¹…ghena anuÃ±Ã±Ä• taá¹ƒ hoti ``divase divase ettakaá¹ƒ nÄ• ma khÄ• d
paricchedaá¹ƒ anatikkamma. saá¹…ghike ca cetiyasantake ca keá¹‡iyÄ• gahetvÄ• Ä• rakk
paricchedo natthi.

<375> __ ``kÄ• yavÄ• cÄ• hi dvÄ«hi Ä• pattiá¹ƒ Ä• pajjeyyÄ• â€™â€™ _ti yebhuyyavasena
parÅ«pakkame sati sÄ• diyantassa akiriyasamuá¹-á¹-hÄ• nabhÄ• vasambhavato. __chahi v
Ä• pattuppattikÄ• raá¹‡asaá¹…khÄ• tehi chahi samuá¹-á¹-hÄ• nehi vÄ• Ä• pattiá¹ƒ Ä• pajje
sabbÄ• pattÄ«naÃ±hi kÄ• yo vÄ• cÄ• kÄ• yavÄ• cÄ• kÄ• yacittaá¹ƒ vÄ• cÄ• cittaá¹ƒ kÄ• y
samuá¹-á¹-hÄ• nÄ• ni. tattha purimÄ• ni tÄ«á¹‡i acittakÄ• ni, pacchimÄ• ni sacittakÄ• ni.

tidhÄ• ekasamuá¹-á¹-hÄ• nÄ• , paÃ±cadhÄ• dvisamuá¹-á¹-hitÄ• .

dvidhÄ• ticaturo á¹-hÄ• nÄ• , ekadhÄ• chasamuá¹-á¹-hitÄ• ||

tattha catutthena paÃ±camena chaá¹-á¹-hena ca samuá¹-á¹-hÄ• nato __ekasamuá¹-á¹-hÄ• paá¹-hamacatutthehi ca dutiyapaÃ±camehi ca tatiyachaá¹-á¹-hehi ca catutthachaá¹-á¹-hehi c paÃ±camachaá¹-á¹-hehi ca samuá¹-á¹-hÄ• nato \Be 406/ __dvisamuá¹-á¹-hitÄ• paÃ±cadhÄ tÄ«hi pacchimehi ca tÄ«hi samuá¹-á¹-hÄ• nato __tisamuá¹-á¹-hÄ• nÄ• dvidhÄ• _. paá¹-hamatatiyacatutthachaá¹-á¹-hehi ca dutiyatatiyapaÃ±camachaá¹-á¹-hehi ca samuá¹-á¹- __catusamuá¹-á¹-hÄ• nÄ• dvidhÄ• _. chahipi samuá¹-á¹-hito __chasamuá¹-á¹-hÄ• nÄ• eka saÃ±Ã±itÄ• ya cÄ• ti imehi chahi vÄ• Ä• pattiá¹ƒ Ä• pajjeyyÄ• ti sambandho. yo saÃ±cicca Ä• pattiá¹ƒ parigÅ«hati, agatigamanaÃ±ca gacchati, ediso vuccati alajjÄ« puggalo. alajjÄ« c kukkuccapakato ca kukkuccena abhibhÅ«toti dvando. bhÄ• ve ttappaccayo.

tattha yo akappiyabhÄ• vaá¹ƒ jÄ• nantoyeva madditvÄ• vÄ«tikkamaá¹ƒ karoti, ayaá¹ƒ __al momÅ«ho kattabbÄ• kattabbaá¹ƒ ajÄ• nanto akattabbaá¹ƒ karoti, kattabbaá¹ƒ virÄ• dheti, a Ä• pajjati_. kappiyÄ• kappiyaá¹ƒ nissÄ• ya kukkucce uppanne vinayadharaá¹ƒ apucchitvÄ• ayaá¹ƒ __kukkuccapakatattÄ• Ä• pajjati_. satiyÄ• plavo sammoho __satiplavo, _ sahaseyyaticÄ«varavippavÄ• sÄ• dÄ«ni satiplavÄ• Ä• pajjati. kappaÃ±ca akappiyaÃ±ca ka kappÄ• kappiye saÃ±Ã±Ä• , sÄ• assa atthÄ«ti kappÄ• ... pe ... saÃ±Ã±Ä«, tassa bhÄ• voti pana __ ``saÃ±Ã±itÄ• â€™â€™ _ti vuttaá¹ƒ, karaá¹‡atthe vÄ• paccattavacanaá¹ƒ. te ca ``a tiÄ• dÄ«naá¹ƒ yathÄ• kkamena yujjanti. tattha yo acchamaá¹ƒsaá¹ƒ ``sÅ«karamaá¹ƒsaâ€™ kÄ• lasaÃ±Ã±itÄ• ya bhuÃ±jati, ayaá¹ƒ __akappiye kappiyasaÃ±Ã±itÄ• ya Ä• pajjati_. yo pa ``acchamaá¹ƒsaâ€™â€™ nti khÄ• dati, kÄ• le vikÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati, ayaá¹ƒ __ka Ä• pajjati_.

<376> alajjiaÃ±Ã±Ä• á¹‡atÄ• ya kÄ• yavÄ• cÄ• hi Ä• pattiá¹ƒ chÄ• dayeti yojanÄ• . __liá¹… liá¹…gaparivattananimittaá¹ƒ. liá¹…ge saá¹…ghe \Be 407/ ca gaá¹‡e ca ekasmiá¹ƒ cÄ• ti Ä• catudhÄ• hotÄ«ti seso.

<377> __paccayadvaye_ti cÄ«vare piá¹‡á¸• apÄ• te ca. __parikathobhÄ• saviÃ±Ã±attÄ«_ti sahacaritassa pana nimittakammassÄ• pi ettheva saá¹…gaho veditabbo. tattha pariyÄ• yen __parikathÄ• _. ujukameva avatvÄ• yathÄ• adhippÄ• yo vibhÅ«to hoti, evaá¹ƒ obhÄ• sana uddissa yathÄ• adhippÄ• yo Ã±Ä• yati, evaá¹ƒ viÃ±Ã±Ä• panaá¹ƒ __viÃ±Ã±atti_. nimittakar __nimittakammaá¹ƒ. tatiye_ti senÄ• sane. __sese_ti gilÄ• napaccaye.

<378> paÃ±cannaá¹ƒ \Ne 341/ sahadhammikÄ• naá¹ƒ accaye dÄ• naá¹ƒ na rÅ«hatÄ«ti sar ``mamaccayena mayhaá¹ƒ santakaá¹ƒ upajjhÄ• yassa hotÅ«â€™â€™ tiÄ• dinÄ• evaá¹ƒ at accayena dinnaá¹ƒ cÄ«varÄ• dikaá¹ƒ saá¹…ghasseva ca hoti, na bhikkhunoti adhippÄ• yo.

gihÄ«naá¹ƒ accaye dÄ• naá¹ƒ pana. idamettha dÄ• naggahaá¹‡alakkhaá¹‡aá¹ƒ --- ``idaá¹ƒ
tiÄ• dinÄ• sammukhÄ• vÄ• ``itthannÄ• massa demÄ«â€™â€™ tiÄ• dinÄ• parammukhÄ•
gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, sudinnaá¹ƒ su
karohi, tava santakaá¹ƒ hotu, tava santakaá¹ƒ kÄ• rÄ• pehÄ«â€™â€™ ti vutte ``mama sant
santakaá¹ƒ hotu, mama santakaá¹ƒ karissÄ• mÄ«â€™â€™ ti vadati. duddinnaá¹ƒ duggahita
santakaá¹ƒ karohÄ«â€™â€™ ti vutte ``sÄ• dhu, bhante, mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™

<379> bhikkhu vÄ• sÄ• maá¹‡ero vÄ• __upassaye_ bhikkhunÄ«naá¹ƒ vihÄ• re __kÄ• laá
kÄ• laá¹…kareyya, __tattha_ tasmiá¹ƒ ubhinnaá¹ƒ santake bhikkhusaá¹…gho eva __dÄ• ya
seso. __sesepÄ«_ti avasese bhikkhunisikkhamÄ• nasÄ• maá¹‡erisantakepi. __ayaá¹ƒ nayo
vihÄ• re kÄ• laá¹ƒ kareyyuá¹ƒ, tesaá¹ƒ santake bhikkhunisaá¹…gho eva dÄ• yajjoti ayamev

<380> ``imaá¹ƒ netvÄ• asukassa dehÄ«â€™â€™ ti __dinnaá¹ƒ_ yÄ• va parassa hatthaá¹ƒ
__purimasseva, _ yo pahiá¹‡ati, tassevÄ• ti attho. __dammÄ«_ti ``itthannÄ• massa demÄ«â
__pacchimasseva, _ yassa pahiá¹‡ati, tasseva santakanti attho. __imaá¹ƒ vidhiá¹ƒ_ ``vuttan
hontÄ«â€™â€™ ti etaá¹ƒ pakÄ• raá¹ƒ __Ã±atvÄ• _ vissÄ• saggÄ• haá¹ƒ vÄ• gaá¹‡he, ma
adhiá¹-á¹-heti yojanÄ• . __vissÄ• sagÄ• ha_nti sÄ• mÄ«su jÄ«vantesu vissÄ• sena gÄ• haá
__matakacÄ«varaá¹ƒ adhiá¹-á¹-he_ti tesu matesu aÃ±Ã±e ce bhikkhÅ« na santi, ``mayhaá¹
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti matakacÄ«varaá¹ƒ adhiá¹-á¹-heyya. aÃ±Ã±esaá¹ƒ adatvÄ• dÅ
pana tattha tattha saá¹…ghasseva honti. bhikkhumhi kÄ• lakate saá¹…gho sÄ• mÄ« pattacÅ
gilÄ• nupaá¹-á¹-hÄ• kÄ• bahÅ«pakÄ• rÄ• , saá¹…ghena ticÄ«varaÃ±ca pattaÃ±ca gilÄ• nu
dÄ• tabbaá¹ƒ. yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• raá¹ƒ, taá¹ƒ sammukhÄ«bhÅ«
bhÄ• jetabbaá¹ƒ. yaá¹ƒ tattha garubhaá¹‡á¸• aá¹ƒ garuparikkhÄ• raá¹ƒ, taá¹ƒ Ä• gatÄ• nÄ•
saá¹…ghassa avissajjiyaá¹ƒ avebhaá¹…giyaá¹ƒ. __gilÄ• nupaá¹-á¹-hÄ• ko_ nÄ• ma gihÄ« v
antamaso mÄ• tugÄ• mopi, sabbe bhÄ• gaá¹ƒ labhanti. bahÅ« ce sabbe samaggÄ• hutvÄ•
samabhÄ• go dÄ• tabbo. yo panettha visesena upaá¹-á¹-hahati, tassa viseso kÄ• tabbo.

<381> ``lohabhaá¹‡á¸• e \Ne 342/ paharaá¹‡iá¹ƒ á¹-hapetvÄ• sabbaá¹ƒ kappatÄ«â€™â€™
__paharaá¹‡i_nti Ä• vudhaá¹ƒ. pÄ• dukÄ• ca saá¹…kamanÄ«yo pallaá¹…ko cÄ• ti dvando.
409/ kumbhakÄ• rikaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ kappatÄ«ti yojanÄ«yaá¹ƒ, dhaniyasseva s
__kumbhakÄ• rikÄ• _ti.

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

42. desanÄ• niddesavaá¹‡á¹‡anÄ•

<382> idÄ• ni desanÄ• nidassanabyÄ• sena heá¹-á¹-hÄ• avuttÄ• ni kÄ• nici sikkhÄ• padÄ
``cÄ• goâ€™â€™ _tiÄ• dimÄ• ha. bhikkhubhÄ• vassa yo cÄ• go, sÄ• pÄ• rÄ• jikadesanÄ•

bhÄ• vo, saddappavattinimittaá¹ƒ, bhikkhuno bhÄ• vo bhikkhu-saddassa pavattinimittaá¹ƒ b
__bhikkhubhÄ• vo, _ tassa. disÄ« uccÄ• raá¹‡e, uccÄ• raá¹‡Ä• pakÄ• sanÄ• desanÄ• . ``
vivaá¹-á¹-aá¹ƒ nÄ• tivassatÄ«â€™â€™ ti (Ud 45) hi vuttaá¹ƒ. idha pana bhikkhubhÄ• vapari
pakÄ• sanÄ• nÄ• ma pÄ• rÄ• jikÄ• ya desanÄ• . ``yoâ€™â€™ ti vuttattÄ• ``soâ€™â€™ ti
sabbÄ• dÄ«hi vuttassa vÄ• liá¹…gamÄ• diyyate vakkhamÄ• nassa vÄ• ti vakkhamÄ• nade
vuttaá¹ƒ. yathÄ• yena pakÄ• rena ``chÄ• deti jÄ• namÄ• pannaâ€™â€™ ntiÄ• dinÄ• vutta
vuttamanatikkammÄ• ti abyayÄ«bhÄ• vavasena vÄ• attho veditabbo. idhÄ• pi garukÄ• patt
vuá¹-á¹-hÄ• nÄ• natikkameneva pakÄ• sanÄ• desanÄ• siyÄ• ti __ ``vuá¹-á¹-hÄ• naá¹ƒ gar
vuccati.

<383> idÄ• ni vattabbaá¹ƒ sandhÄ• ya __ ``evaâ€™â€™ _nti vuttaá¹ƒ. __ekassÄ• _ti ekas

<384> __tumhamÅ«le_ti tumhÄ• kaá¹ƒ mÅ«le samÄ«pe. __paá¹-idesemÄ«_ti pakÄ• semi.
saá¹ƒyameyyÄ• si, saá¹ƒvare patiá¹-á¹-heyyÄ• sÄ«ti attho.

<385> __nissajjitvÄ• nÄ• _ti \Be 410/ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• vaá¹ƒ
bhante, cÄ«varaâ€™â€™ ntiÄ• dinÄ• \Ne 343/ nissajjitvÄ• . __tenÄ• _ti yassa cÄ«varaá¹ƒ
``imaá¹ƒ ... pe ... dammÄ«â€™â€™ ti nissaá¹-á¹-hacÄ«varaá¹ƒ deyyanti sambandhitabbaá¹
dasÄ• hÄ• tikkantaâ€™â€™ ntiÄ• dinÄ• yojetabbaá¹ƒ.

<386> (ka) __cÄ«vara_nti ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayena adhiá¹-á¹-hitesu saá¹…ghÄ• a
cÄ«varaá¹ƒ. __vippavuttha_nti vippayuttena vutthaá¹ƒ.

(kha) __akÄ• lacÄ«vara_nti anatthate kathine vassÄ• nassa pacchimamÄ• saá¹ƒ á¹-hapetv
atthate kathine taÃ±ca mÄ• saá¹ƒ hemantike cattÄ• ro mÄ• se ca á¹-hapetvÄ• sese sattam
saá¹…ghassa vÄ• ``idaá¹ƒ akÄ• lacÄ«varaâ€™â€™ nti ekapuggalassa vÄ• ``idaá¹ƒ tuyha
uddisitvÄ• dinnaá¹ƒ. itaraá¹ƒ pana kÄ• lacÄ«varaá¹ƒ. __mÄ• sÄ• tikkanta_nti akÄ• lacÄ«va
pÄ• ripÅ«riyÄ• saá¹…ghagaá¹‡Ä• dito satiyÄ• paccÄ• sÄ• ya mÄ• samekaá¹ƒ parihÄ• ro
atikkantaá¹ƒ.

(ga) __purÄ• á¹‡acÄ«vara_nti yaá¹ƒ antamaso ussÄ«sakaá¹ƒ katvÄ• nipanno. __cÄ«varaa
aÃ±Ã±ataraá¹ƒ vikappanÅ«pagaá¹ƒ. eseva nayo sabbesu vakkhamÄ• nacÄ«varappaá¹-isaá

(gha) __aÃ±Ã±atra pÄ• rivattakÄ• _ti antamaso harÄ«takÄ«khaá¹‡á¸• enapi pÄ• rivattakaá

(á¹…a) __gahapatika_nti bhikkhÅ«su apabbajitakaá¹ƒ. __aÃ±Ã±atra samayÄ• _ti
acchinnacÄ«varanaá¹-á¹-hacÄ«varasamayaá¹ƒ vinÄ• , acchinnacÄ«varehi pana sÄ• khÄ• p
bhaÃ±jitvÄ• pi vÄ• kÄ• dÄ«ni gaá¹‡hitvÄ• pi nivÄ• setuá¹ƒ vaá¹-á¹-ati, pageva viÃ±Ã±atti. c

viÃ±Ã±Ä• pitanti sambandho. kanti Ä• ha __ ``aÃ±Ã±Ä• takaâ€™â€™ _ntiÄ• di.

(ca) __taduttarÄ«_ti \Be 411/ tato vuttappamÄ• á¹‡ato uttari, acchinnacÄ«varena bhikkhunA
vÄ• cÄ• ya vÄ• abhiharitvÄ• pavÄ• ritacÄ«varato tÄ«su naá¹-á¹-hesu dve sÄ• ditabbÄ• ni,
sÄ• ditabbaá¹ƒ. pakatiyÄ• santaruttarena carantena dvÄ«su naá¹-á¹-hesu dveyeva sÄ• dita
naá¹-á¹-he ekaá¹ƒyeva sÄ• ditabbaá¹ƒ. yassa ekaá¹ƒyeva hoti, tasmiá¹ƒ naá¹-á¹-he dve sÄ•

(cha) __appavÄ• rito_ti \Ne 344/ gahapatinÄ• vÄ• gahapatÄ• niyÄ• vÄ• . __vikappa_nti p
mÅ«laá¹ƒ vaá¸• á¸• hÄ• pento sundarakÄ• matÄ• ya ``Ä• yataá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ•
adhikavidhÄ• naá¹ƒ.

(ja) __aÃ±Ã±Ä• take gahapatike_ti bahÅ«naá¹ƒ vasena vuttamattameva purimato viseso.

(jha) __codanÄ• yÄ• _ti ``attho me, Ä• vuso, cÄ«varenÄ• â€™â€™ ti codanÄ• ya. __á¹-hÄ
rÄ• jÄ• dÄ«hi pesitena hi dÅ«tena veyyÄ• vaccakarassa hatthe cÄ«varacetÄ• panne nikkhit
anuÃ±Ã±Ä• tÄ• , codanÄ• ya diguá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, tasmÄ• sace codetiyeva, __na_ tia
labbhanti. sace tiá¹-á¹-hatiyeva, na codeti, dvÄ• dasa á¹-hÄ• nÄ• ni labbhanti. sace ubhayaá
codanÄ• ya dve á¹-hÄ• nÄ• ni hÄ• petabbÄ• ni.

(á¹-a) suddhÄ• ni ca tÄ• ni kÄ• á¸·akÄ• ni ca jÄ• tiyÄ• rajanena vÄ• .

(á¹-ha) __tula_nti catÅ«hi tulÄ• hi kÄ• retukÄ• mataá¹ƒ sandhÄ• ya vuttaá¹ƒ. atthato pana y
kÄ• tukÄ• mo hoti, tesu dve koá¹-á¹-hÄ• sÄ• kÄ• á¸·akÄ• naá¹ƒ, eko odÄ• tÄ• naá¹ƒ, eko g
__tulÄ• _ nÄ• ma palasataá¹ƒ. __gocariyÄ• _ nÄ• ma kapilavaá¹‡á¹‡Ä• . idaá¹ƒ me santhat

(á¹‡a) __tiyojanaparama_nti \Be 412/ gahitaá¹-á¹-hÄ• nato tÄ«á¹‡i yojanÄ• ni paramo assa
bhÄ• vanapuá¹ƒsakavasena attho veditabbo. __atikkÄ• mitÄ• nÄ«_ti antamaso suttakenapi
bhaá¹‡á¸• akatabhaá¹‡á¸• aharaá¹‡aá¹ƒ vinÄ• antamaso vÄ• tÄ• bÄ• dhappaá¹-ikÄ• rattha
pakkhittÄ• ni atikkÄ• mitÄ• ni.

387-9__._ __nissajjitvÄ• nÄ• _ti vuttanayena vatthÅ«ni nissajjitvÄ• . __athÄ• _ti desitÄ• nan
jÄ• nÄ• hÄ«â€™â€™ ti gihiá¹ƒ vadeti yojanÄ• . __so_ti Ä• rÄ• mikÄ• diko gihÄ«. ``iminÄ• k
vadeyyÄ• ti sambandho. __vadeyyÄ• _ti yadi vadati. __imanti avatvÄ• _ti ``imaá¹ƒ Ä• harÄ•
bhikkhÅ«naá¹ƒ kappiyaá¹ƒ telÄ• dinti vadeti sambandho. __Ä• di_nti sandhivasena niggahit
parivattetvÄ• na so yaá¹ƒ kappiyaá¹ƒ Ä• haratÄ«ti yojanÄ• . __tenÄ• _ti nissaggiyavatthunÄ
á¹-hapetvÄ• _ti ete rÅ«piyappaá¹-iggÄ• hakarÅ«piyasaá¹ƒvohÄ• rake dve á¹-hapetvÄ• sese
labbhanti sambandho. __paribhuÃ±jitu_nti taá¹ƒ bhuÃ±jituá¹ƒ. __tato_ti parivattitakappiyato
antamaso Ä• rÄ• mikenÄ• pi. __tesa_nti vuttÄ• naá¹ƒ dvinnaá¹ƒ.

<390> antamaso tannibbattÄ• rukkhacchÄ• yÄ• pÄ«ti sambandho. __tannibbattÄ• _ti niss
kiá¹‡itvÄ• gahitaÄ• rÄ• me rukkhacchÄ• yÄ• tannibbattÄ• hotÄ«ti tato nibbattÄ• ti samÄ•
santhatattaya_nti Ä• dimhi kosiyasuddhakÄ• á¸·akadvebhÄ• gasanthatattayaá¹ƒ.

<391> __evaá¹ƒ ce no labhethÄ• _ti evaá¹ƒ parivattetvÄ• kappiyakÄ• rako no ce labheyya
chaá¸• á¸• ehÄ«â€™â€™ ti __saá¹ƒsiyo_ vattabbo, evaá¹ƒ rÅ«piyachaá¸• á¸• ako gihÄ« no
chaá¸• á¸• eyyÄ• ti sambandho. __sammato_ti \Be 413/ ``yo chandÄ• gatiá¹ƒ na gaccheyyÄ
584) vuttapaÃ±caá¹…gasamannÄ• gato rÅ«piyachaá¸• á¸• akasammutiyÄ• sammato bhikk

<392> __etÄ• nÄ«_ti paá¹-iggahitarÅ«piyÄ• ni. __dutiyaá¹ƒ patta_nti Å«napaÃ±cabandhan
viÃ±Ã±Ä• pitapattaá¹ƒ saá¹…ghe vattuá¹ƒ labbhareti padasambandho. __vattu_nti ``ahaá¹ƒ
paá¹-iggahesiâ€™â€™ ntiÄ• dinÄ• vattuá¹ƒ. sesÄ• ni avasesanissaggiyavatthÅ«ni saá¹…g
vattuá¹ƒ labbhareti yojanÄ• . __bhÄ• santarenapi vattuá¹ƒ labbha_nti na kevalaá¹ƒ pÄ• á¸·ib
sÄ«haá¸·Ä• dibhÄ• sÄ• yapi nissajjituá¹ƒ labbhatÄ«ti attho.

<393> (ka) __nÄ• nappakÄ• ra_nti cÄ«varÄ• dÄ«naá¹ƒ kappiyabhaá¹‡á¸• Ä• naá¹ƒ vasena
gahaá¹‡aá¹ƒ, vikkayo dÄ• naá¹ƒ. kayo ca vikkayo ca __kayavikkayaá¹ƒ_.

(ga) __Å«napaÃ±cabandhanenÄ• _ti Å«nÄ• ni paÃ±ca bandhanÄ• ni yassa, tena, itthambh
karaá¹‡avacanaá¹ƒ. yathÄ• kathaÃ±ci pana paÃ±cabandhano patto, paÃ±cabandhanokÄ• s
viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-ati.

<394> __sammannitvÄ• nÄ• _ti padabhÄ• janÄ«ye vuttaÃ±attidutiyakammena sammannitv
__anta_-saddena pattÄ• naá¹ƒ ante bhavo lÄ• mako pattoyeva gahito, nissaá¹-á¹-hapattass
346/ vatvÄ• theraá¹ƒ, therassa pattaá¹ƒ dutiyattheraá¹ƒ gÄ• hÄ• petvÄ• eteneva upÄ• yen
gÄ• hÄ• petvÄ• yo tattha sannipatitasaá¹…ghassa pattesu pariyanto patto, taá¹ƒ pattanti. _
katanissajjanassa bhikkhuno. __dÄ• paye_ti sammatena pattagÄ• hÄ• pakena dÄ• peyya.

<395> (ka) __bhesajja_nti \Be 414/ bhesajjakiccaá¹ƒ karotu vÄ• , mÄ• vÄ• , evaá¹ƒ laddha
sappiÄ• dikaá¹ƒ sattÄ• hakÄ• likaá¹ƒ.

(kha) gimhÄ• nassa pacchimamÄ• se purimo addhamÄ• so pariyesanakaraá¹‡Ä• naá¹ƒ kh
pariyesanakaraá¹‡anivÄ• sanÄ• naá¹ƒ khettaá¹ƒ, vassikamÄ• sÄ• cattÄ• ropi adhiá¹-á¹-hÄ
khettaá¹ƒ, imeyeva paÃ±camÄ• sÄ• kucchisamayo, itarasattamÄ• sÄ• piá¹-á¹-hisamayo. p
pariyesantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, kucchisamaye ca atirekaddhamÄ• se katvÄ• p
pÄ• cittiyaá¹ƒ. tena vuttaá¹ƒ __ ``atirekamÄ• se seseâ€™â€™ _ti.

(ga) __sÄ• maá¹ƒ datvÄ• _ti veyyÄ• vaccÄ• dÄ«ni paccÄ• sÄ«samÄ• no sayameva datvÄ•
akarontaá¹ƒ disvÄ• sakasaÃ±Ã±Ä• ya acchinnaá¹ƒ. bhikkhunopi cÄ«varaá¹ƒ á¹-hapetvÄ• a
anupasampannassa ca yaá¹ƒ kiÃ±ci parikkhÄ• raá¹ƒ acchindato dukkaá¹-aá¹ƒ. pariccajitvÄ•
vinÄ• acchindanto bhaá¹‡á¸• agghena kÄ• retabbo.

(á¹…a) __vikappa_nti ``Ä• yataÃ±ca karohi vitthataÃ±cÄ• â€™â€™ tiÄ• dikaá¹ƒ adhikavidh

(ca) __accekacÄ«vara_nti gamikagilÄ• nagabbhiniabhinavuppannasaddhÄ• naá¹ƒ aÃ±Ã±a
juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• ya ``vassÄ• vÄ• sikaá¹ƒ dassÄ• mÄ«â€™â€™ ti dir
accekacÄ«varassa anatthate kathine ekÄ• dasadivasÄ• dhiko mÄ• so, atthate kathine ekÄ•
mÄ• sÄ• cÄ«varakÄ• lasamayo, taá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. tena
``cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mitaâ€™â€™ _nti. kÄ• lo ca so samayo ca cÄ«varassa

(cha) sappaá¹-ibhaye Ä• raÃ±Ã±akasenÄ• sane vassaá¹ƒ upagantvÄ• viharantena bhikkhu
cÄ«varÄ• naá¹ƒ \Ne 347/ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ purimikÄ• ya \Be 415/ upagantvÄ• ma
pavÄ• ritatÄ• , kattikamÄ• satÄ• , paÃ±cadhanusatikapacchi mappamÄ• á¹‡ayuttasenÄ• sa
sÄ• saá¹…kasappaá¹-ibhayatÄ• ti evaá¹ƒ vuttacaturaá¹…gasampattiyÄ• antaraghare nikkhi
chÄ• rattaparamaá¹ƒ tena cÄ«varena vippavasitabbaá¹ƒ. tato ce uttari vippavaseyya, nissag
tena vuttaá¹ƒ __ ``atirekachÄ• rattaâ€™â€™ _ntiÄ• di.

(ja) __jÄ• na_nti jÄ• nanto.

<396> __Ä• dimhi viyÄ• _ti paá¹-hamanissaggiye viya.

<397> (kha) antaragharaá¹ƒ paviá¹-á¹-hÄ• ya bhikkhuniyÄ• hatthato khÄ• danÄ«yÄ• dippa
kulesu bhuÃ±jantesu ``idha pÅ«vaá¹ƒ, sÅ«paá¹ƒ dethÄ• â€™â€™ tiÄ• dinÄ• nayena vosÄ•
anapasÄ• danena ca sekhasammatesu kulesu pubbe animantitassa khÄ• danÄ«yÄ• dÄ«na
sappaá¹-ibhaye Ä• raÃ±Ã±akasenÄ• sane viharantassa pubbe appaá¹-isaá¹ƒviditakhÄ• dan
pÄ• á¹-idesanÄ«yaá¹ƒ nÄ• ma Ä• pattinikÄ• yo vutto. tena vuttaá¹ƒ __ ``gÄ• rayhaâ€™â€™

<398> __ ``adesanÄ• gÄ• miniyaâ€™â€™ _ntiÄ• di ``na desayeâ€™â€™ ti ettha kammaá
ca __adesanÄ• gÄ• miniyo_ nÄ• ma. na Ä• patti __anÄ• patti, _ taá¹ƒ. katadesanaá¹ƒ __de
nÄ• nÄ• saá¹ƒvÄ• sanissÄ«maá¹-á¹-hitÄ• naá¹ƒ na desayeti sambandho. evaá¹ƒ catupaÃ±c
desaye, apakatattÄ• naá¹ƒ na desaye, nÄ• nÄ• ``ekÄ• â€™â€™ ti na desayeti. __manasÄ•
__nÄ• nÄ• _ti sambahulÄ• Ä• pattiyo ``ekÄ• â€™â€™ ti vatvÄ• . ekaá¹ƒ pana Ä• pattiá¹ƒ `
desetuá¹ƒ vaá¹-á¹-atÄ«ti.

desanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

43. chandadÄ• naniddesavaá¹‡á¹‡anÄ•

<399> __kammappatte_ti \Be 416/ \Ne 348/ uposathÄ• dino kammassa patte yutte anurÅ«p
catuvaggÄ• dike saá¹…ghe ekattha sannipatite. ettha ca chandahÄ• rakenÄ• pi saddhiá¹ƒ c

<400> chandadÄ• nÄ• dividhiá¹ƒ dassetuá¹ƒ __ ``ekaâ€™â€™ _ntiÄ• dimÄ• ha. __upÄ• g
pakÄ• setvÄ• tato pacchÄ• upagantvÄ• . __chandaá¹ƒ dade_ti vakkhamÄ• nesu tÄ«su ek
Ä• gato chandaá¹ƒ dadeyya, kenaci karaá¹‡Ä«yena sannipÄ• taá¹-á¹-hÄ• naá¹ƒ gantvÄ• kÄ
pÄ• risuddhiá¹ƒ dento chandaá¹ƒ dadeyya.

<402> ubhinnaá¹ƒ dÄ• ne kiá¹ƒpayojananti Ä• ha __ ``pÄ• risuddhÄ«â€™â€™ _tiÄ• di. pÄ
saá¹…ghassa attano cÄ• pi uposathaá¹ƒ sampÄ• detÄ«ti sambandho. parisuddhi eva pÄ• r
tena. nanu ca pÄ• risuddhitÄ• padÄ• namattameva uposathakammaá¹ƒ nÄ• mÄ• ti pÄ• risu
uposathaá¹ƒ sampÄ• detu, kathaá¹ƒ saá¹…ghassÄ• ti? vuccate --- pÄ• risuddhidÄ• nassa c
saá¹…ghassÄ• pi uposathaá¹ƒ sampÄ• detÄ«ti.

ettha pana catÅ«su ekassa chandapÄ• risuddhiá¹ƒ Ä• haritvÄ• tayo pÄ• risuddhiuposatha
ekassa chandapÄ• risuddhiá¹ƒ Ä• haritvÄ• dve pÄ• timokkhaá¹ƒ uddisanti, __adhammena
cattÄ• ro pÄ• risuddhiuposathaá¹ƒ karonti, tayo vÄ• dve vÄ• pÄ• timokkhaá¹ƒ uddisanti, __
catÅ«su ekassa Ä• haritvÄ• tayo pÄ• timokkhaá¹ƒ uddisanti, tÄ«su vÄ• ekassa Ä• haritvÄ
pÄ• risuddhiuposathaá¹ƒ karonti, __dhammena vaggaá¹ƒ_. sace pana cattÄ• ro sannipatitv
uddisanti, tayo pÄ• risuddhiuposathaá¹ƒ, dve aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be 417/ pÄ• risuddhiup
__dhammena samaggaá¹ƒ_. pavÄ• raá¹‡akammesupi paÃ±casu ekassa pavÄ• raá¹‡aá¹ƒ Ä
gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• renti, catÅ«su tÄ«su vÄ• ekassa Ä• haritvÄ• tayo dve
á¹-hapetvÄ• pavÄ• renti, adhammena vaggaá¹ƒ pavÄ• raá¹‡akammantiÄ• di vuttanayamev
vibÄ• dhatÄ«_ti avasesasaá¹…ghakiccaá¹ƒ vibÄ• dheti aladdhÄ• dhippÄ• yattÄ• ti adhippÄ

<403> __dvaya_nti \Ne 349/ uposathakaraá¹‡aÃ±ceva avasesakiccaÃ±ca. attano na sÄ• d

<404> __hareyyÄ• _ti pubbe vuttaá¹ƒ suddhikachandaá¹ƒ vÄ• imaá¹ƒ vÄ• chandapÄ• risu
__paramparÄ• na hÄ• raye_ti paramparÄ• na Ä• hareyya. kasmÄ• ti Ä• ha __ ``parampar
__tenÄ• _ti paá¹-hamato gahitachandapÄ• risuddhikena. __paramparÄ• haá¹-Ä• _ti yathÄ•
paá¹-hamaá¹ƒ valayaá¹ƒ dutiyaá¹ƒ pÄ• puá¹‡Ä• ti, tatiyaá¹ƒ na pÄ• puá¹‡Ä• ti, evaá¹ƒ dutiy
tatiyassa na Ä• gacchati. ``parimparÄ• haá¹-Ä• chanda-pÄ• risuddhi na gacchatÄ«â€™â€™

<405> __sabbÅ«pacÄ• ra_nti ``ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• â€™â€™ tiÄ• di sabbaá¹ƒ

<406> so Ä• gato Ä• rocetvÄ• saá¹…ghaá¹ƒ pavÄ• reyyÄ• ti yojanÄ• . __athÄ• _ti anantar
pavÄ• raá¹‡aá¹ƒ gahetvÄ• Ä• gato bhikkhu. __Ä• rocetvÄ• _ti bhikkhusaá¹…ghassa Ä• roc
vakkhamÄ• nakkamena.

407-8__._ gahetvÄ• hÄ• rakoti sambandho. __nÄ• haá¹-Ä• _ti Ä• haá¹-Ä• va na hotÄ«ti att
patvÄ• tathÄ• heyya, Ä• haá¹-Ä• hotÄ«ti yojanÄ• . tathÄ• __heyyÄ• _ti vibbhantÄ• diko b

<409> saá¹…ghaá¹ƒ \Be 418/ patto pamatto vÄ• sutto vÄ• nÄ• rocayeyya anÄ• patti cÄ• t
chandapÄ• risuddhiharaá¹‡aá¹ƒ sampiá¹‡á¸• etÄ«ti.

chandadÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

44. uposathaniddesavaá¹‡á¹‡anÄ•

<410> __duve uposathÄ• _ti sulabhappavattivasena vuttaá¹ƒ. tayo pana divasavaseneva u
350/ pannarasiko sÄ• maggikoti. tattha hemantagimhavassÄ• nÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ utÅ«n
dve dve katvÄ• cha __cÄ• tuddasikÄ• , _ sesÄ• __pannarasikÄ• _ti evaá¹ƒ ekasaá¹ƒvacch
idaá¹ƒ tÄ• va lokassa pakaticÄ• rittaá¹ƒ. ``Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaâ€
I 178) pana tathÄ• rÅ«papaccaye sati aÃ±Ã±asmimpi cÄ• tuddase uposathaá¹ƒ kÄ• tuá¹ƒ v

<411> suttuddeso saá¹…ghassevÄ• ti yojanÄ• . adhiá¹-á¹-hÄ• naÃ±ca taá¹ƒ uposatho cÄ•
__sesÄ• na_nti dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• . ``duveâ€™â€™ tiÄ• dinÄ• ca cÄ• tuddaso pan
divasavasena, suttuddeso adhiá¹-á¹-hÄ• naá¹ƒ pÄ• risuddhÄ«ti karaá¹‡appakÄ• rena, saá¹.
puggaluposathoti puggalavasena cÄ• ti nava uposathÄ• dÄ«pitÄ• honti.

<412> __pubbakicce_ti ---

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168) ---

evaá¹ƒ \Be 419/ aá¹-á¹-hakathÄ• cariyehi vutte pubbakaraá¹‡Ä• nantaraá¹ƒ kattabbe pubba

__pubbakaraá¹‡e_ti ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168) ---

evaá¹ƒ aá¹-á¹-hakathÄ• cariyeheva vutte sabbapaá¹-hamaá¹ƒ kattabbe pubbakaraá¹‡e. __p
uposathÄ• dÄ«naá¹ƒ catunnaá¹ƒ aá¹…gÄ• naá¹ƒ sambhavena patto kÄ• lo imassÄ• ti patta
pattakallaá¹ƒ. kiá¹ƒ taá¹ƒ? uposathÄ• dikammaá¹ƒ. taá¹ƒ pana catÅ«hi aá¹…gehi saá¹…gah
aá¹-á¹-hakathÄ• cariyÄ• ---

``uposatho \Ne 351/ yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

pattakallanti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168).

__samÄ• nite_ti sammÄ• Ä• nÄ«te pavattiteti attho. __so_ti suttuddeso. __paÃ±cadhÄ• _t
pÄ• rÄ• jikuddeso saá¹…ghÄ• disesuddeso aniyatuddeso vitthÄ• ruddesoti evaá¹ƒ paÃ±cad

<413> __vinÄ• ntarÄ• ya_nti rÄ• jantarÄ• yo corantarÄ• yo agyantarÄ• yo udakantarÄ• yo
amanussantarÄ• yo vÄ• á¸·antarÄ• yo sarÄ«sapantarÄ• yo jÄ«vitantarÄ• yo brahmacariyan
dasasu yaá¹ƒ kiÃ±ci antarÄ• yaá¹ƒ vinÄ• . __saá¹…khepenÄ• _ti vinÄ• vitthÄ• raá¹ƒ. ``etth
uddesesu visadesu therova issaroâ€™â€™ ti vuttattÄ• avattantepi vaá¹-á¹-atÄ«ti yojanÄ• .
uddesesu. __avattante_ti therassa vitthÄ• rena avattamÄ• ne appaguá¹‡e. __vaá¹-á¹-atÄ«_
uddisitumpi vaá¹-á¹-ati. iminÄ• va yassa kassaci uddesakassa avattantepi vaá¹-á¹-atÄ«ti viÃ
vattamÄ• nesu issaratte adhike vattabbameva natthÄ«ti dassanatthaá¹ƒ __ ``tÄ«sÅ«â€™â€
``therova issaroâ€™â€™ _tiÄ• dinÄ• idaá¹ƒ paridÄ«peti --- dve akhaá¹‡á¸• Ä• suvisadÄ•
therÄ• dheyyaá¹ƒ pÄ• timokkhaá¹ƒ, sace pana ettakampi visadaá¹ƒ kÄ• tuá¹ƒ na sakkoti, by
Ä• yattaá¹ƒ hoti, tasmÄ• sayaá¹ƒ uddisitabbaá¹ƒ, aÃ±Ã±Ä• vÄ• ajjhesitabboti.

<414> uddisante samÄ• vÄ• atha thokikÄ• vÄ• yadi Ä• gaccheyyunti sambandhanÄ«yaá
pÄ• timokkhe uddissamÄ• ne. __samÄ• vÄ• thokikÄ• vÄ• _ti Ä• vÄ• sikehi samÄ• vÄ• th
__avasesakaá¹ƒ sotabba_nti iminÄ• ettÄ• vatÄ• pi uposatho katoyeva nÄ• mÄ• ti dÄ«peti.

<415> __uddiá¹-á¹-hamatte_ti uddiá¹-á¹-haá¹ƒyeva uddiá¹-á¹-hamattaá¹ƒ. __matta_-saddo
sakalÄ• ya ekaccÄ• ya vÄ• uá¹-á¹-hitÄ• ya samÄ• vÄ• thokikÄ• vÄ• yadi Ä• gaccheyyun
sabbÄ• ya parisÄ• ya. __esaá¹ƒ santike pÄ• risuddhiá¹ƒ kareyyu_nti esaá¹ƒ Ä• vÄ• sikÄ• n
bhikkhÅ« \Ne 352/ pÄ• risuddhiuposathaá¹ƒ kareyyunti attho. atha bahukÄ• ce, sabbavikap
katvÄ• ti yojanÄ«yaá¹ƒ. vikappÄ«yanti parikappÄ«yantÄ«ti vikappÄ• , avasesasavanapÄ• ri
sabbe ca te vikappÄ• ceti __sabbavikappÄ• _. tesu. __punuddise_ti puna pÄ• timokkhaá¹ƒ

<416> __itarÄ• na_nti Ä• gantukÄ• naá¹ƒ. __itaro_ti cÄ• tuddaso. ettha pana yesaá¹ƒ pann
uposathaá¹ƒ cÄ• tuddasikaá¹ƒ akaá¹ƒsÅ«ti veditabbÄ• . ayametthÄ• dhippÄ• yo --- tÄ• dise
cÄ• tuddasikassa katattÄ• tesaá¹ƒ yathÄ• vuttatatiyasattamapakkhasaá¹…khÄ• tacÄ• tudd
terasÄ«cÄ• tuddasÄ«kattabbattÄ• anuposathattÄ• pana tattha uposatho na katoti cÄ• tudd
__samÄ• netare_ti samÄ• Å«nÄ• itareti padacchedo. __itare_ti Ä• gantukÄ• . __purimÄ• n
Ä• vÄ• sikehi ``ajjuposatho pannarasoâ€™â€™ ti pubbakicce kayiramÄ• ne purimÄ• naá¹ƒ
anuvattantÅ«ti attho. __sacedhikÄ• _ti yadi Ä• gantukÄ• bahukÄ• honti. __purimÄ• _ti Ä• v
anuvattantÅ«_ti tesaá¹ƒ Ä• gantukÄ• naá¹ƒ ``ajjuposatho cÄ• tuddasoâ€™â€™ ti pubbakicc
__sesepÄ«_ti Ä• gantukÄ• naá¹ƒ pannarasavÄ• repi. __ayaá¹ƒ nayo_ti ``Ä• gantukÄ• naá¹ƒ
sacetaroâ€™â€™ tiÄ• diko ayameva nayo. ettha pana yesaá¹ƒ pannaraso, te tiroraá¹-á¹-ha
vÄ• uposathaá¹ƒ cÄ• tuddasikaá¹ƒ akaá¹ƒsÅ«ti veditabbo.

<417> atÄ«tuposathassa cÄ• tuddasiyaá¹ƒ katattÄ• cÄ• tuddasiyaá¹ƒ pannarasuposatho k
Ä• vÄ• sikÄ• naá¹ƒ pÄ• á¹-ipado jÄ• toti Ä• ha __ ``Ä• vÄ• sikÄ• naá¹ƒ pÄ• á¹-ipadoâ€™â€
Ä• gantukÄ• naá¹ƒ. __uposatho_ti pannaraso uposatho. __samathokÄ• na_nti attanÄ• san
Ä• gantukÄ• naá¹ƒ. __mÅ«laá¹-á¹-hÄ• _ti Ä• vÄ• sikÄ• . __kÄ• mato dentÅ«_ti attano icchÄ

<418> __no ce dentÄ«_ti yadi Ä• vÄ• sikÄ• kÄ• yasÄ• maggiá¹ƒ na denti, tesaá¹ƒ pana Ä•
uposathassa katattÄ• ajja uposathakaraá¹‡aá¹ƒ natthi. bahÅ«su anicchÄ• ya kÄ• yasÄ• ma
__bahÅ«sÅ«_ti Ä• gantukesu \Be 422/ bahukesu. __bahi vÄ• vaje_ti Ä• vÄ• sikabhikkhupa
vajeyyÄ• ti attho.

<419> __sÄ• veyya sutta_nti pÄ• timokkhasaá¹…khÄ• taá¹ƒ suttaá¹ƒ vÄ• yamitvÄ• sÄ• ve

<420> sammajjituá¹ƒ \Ne 353/ ... pe ... udakÄ• sanaá¹ƒ paÃ±Ã±apetuÃ±ca mahÄ• therena
tathÄ• ti sambandho. __kallo_ti agilÄ• no. __tathÄ• _ti dukkaá¹-aá¹ƒ atidisati. Ä• sanesu asa
sÄ• khÄ• bhaá¹…gampi kappiyaá¹ƒ kÄ• rÄ• petvÄ• paÃ±Ã±apetabbaá¹ƒ. tele asati kapalle

421-3__._ __paá¹-á¹-hapetvÄ• dakÄ• sana_nti paribhojanÄ«yapÄ• nÄ«yodakaÃ±ca Ä• sar
__gaá¹‡aÃ±atti_nti idÄ• ni vakkhamÄ• naá¹ƒ gaá¹‡ena á¹-hapetabbaá¹ƒ Ã±attiá¹ƒ. __te_ti a
__samattapubbÄ• rambhenÄ• _ti samatto niá¹-á¹-hito pubbesu uttarÄ• saá¹…gaekaá¹ƒsaka
yassÄ• ti tipadabahubbÄ«hi. navena te evamÄ«riyÄ• ti sambandho. __te_ti itare dve.

<424> __kattabbaá¹ƒ katvÄ• _ pubbakiccÄ• dikaá¹ƒ sampÄ• detvÄ• navo evaá¹ƒ Ä«riyoti

<427> __yatthÄ• _ti yasmiá¹ƒ vihÄ• re ekekassa pÄ• risuddhiá¹ƒ haritvÄ• nÄ• ti sambandh
vicchÄ• yaá¹ƒ dvittaá¹ƒ. kiriyÄ• ya guá¹‡ena dabbena vÄ• bhinne atthe byÄ• pituá¹ƒ icchÄ•

chandapÄ• risuddhiharaá¹‡asaá¹…khÄ• tÄ• ya kiriyÄ• ya catÅ«su ca tÄ«su ca dvÄ«su ca b
sambandhituá¹ƒ icchÄ• ti vicchÄ• . __itarÄ«tare_ti etthÄ• pi karaá¹‡akiriyÄ• vasena veditab
taá¹ƒ taá¹ƒ saá¹…ghuposathaá¹ƒ gaá¹‡uposathaá¹ƒ puggaluposathaá¹ƒ vÄ• ti vuttaá¹ƒ hoti
catÅ«su ekassa Ä• haritvÄ• tayo pÄ• risuddhiuposathaá¹ƒ karonti, tÄ«su vÄ• ekassa Ä• ha
saá¹…ghuposathaá¹ƒ karonti, __adhammena vaggaá¹ƒ_ uposathakammaá¹ƒ. atha pana ek
saá¹…ghuposathaá¹ƒ karonti, ekassa Ä• haritvÄ• dve pÄ• risuddhiuposathaá¹ƒ \Be 423/ ka
vaggaá¹ƒ_ nÄ• ma hoti. yadi pana cattÄ• ropi sannipatitvÄ• pÄ• risuddhiuposathaá¹ƒ karon
saá¹…ghuposathaá¹ƒ karonti, __adhammena samaggaá¹ƒ_ nÄ• ma hotÄ«ti. tabbipariyÄ• ye
veditabbaá¹ƒ.

<428> vagge samagge vÄ• ``vaggoâ€™â€™ ti saÃ±Ã±ino vimatissa vÄ• karoto dukkaá¹-a
vaggasaá¹…ghe. __vimatissÄ• _ti ``vaggo nu kho, samaggoâ€™â€™ ti evaá¹ƒ vematikassa
kukkuccapakatavÄ• ropi upalakkhito. __karoto_ti uposathaá¹ƒ karontassa. bhedÄ• dhippÄ•
yojanÄ• . ettha pana pÄ• passa balavatÄ• ya thullaccayaá¹ƒ vuttaá¹ƒ. __saÃ±Ã±ino_ti saÃ±
vuttaá¹ƒ, cittavatoti attho.

429-30__._ __ ``ukkhittassÄ• â€™â€™ _tiÄ• dinÄ• vajjanÄ«yapuggale dasseti. __ukkhittas
sÄ• mivacanaá¹ƒ. nisinnasaddassa kammasÄ• dhanattÄ• ukkhittÄ• dÄ«hi kattÅ«hi bhavital
_nti visesanassa bhikkhÅ«naá¹ƒ byabhicÄ• rena sÄ• tthakatÄ• . __abhabbassa_ paá¹‡á¸• a
abhabbassa. nisinnaparisÄ• yaÃ±ca pÄ• timokkhaá¹ƒ na uddiseti sambandho. sabhÄ• gÄ•
yojetabbaá¹ƒ. vikÄ• labhojanÄ• divatthuto samÄ• no bhÄ• go koá¹-á¹-hÄ• so etissÄ• ti sabh
bahubbÄ«hi.

__chandena parivutthenÄ• _ti ettha catubbidhaá¹ƒ pÄ• rivÄ• siyaá¹ƒ parisapÄ• rivÄ• siyaá¹
chandapÄ• rivÄ• siyaá¹ƒ ajjhÄ• sayapÄ• rivÄ• siyanti. tattha bhikkhÅ« kenacideva karaá¹‡Ä
424/ honti, atha meghuá¹-á¹-hÄ• nÄ• dinÄ• kenacideva karaá¹‡Ä«yena anokÄ• so, atha ``a
ti chandaá¹ƒ avissajjitvÄ• va uá¹-á¹-hahanti, idaá¹ƒ __parisapÄ• rivÄ• siyaá¹ƒ_ nÄ• ma kiÃ±
parisapÄ• rivÄ• siyaá¹ƒ, chandassa pana avissaá¹-á¹-hattÄ• kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-a

``yÄ• va pana sabbe sannipatanti, tÄ• va dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti ekaá¹ƒ a
dhammakathaá¹ƒ kathenteyeva aruá¹‡o uggacchati, sace cÄ• tuddasikaá¹ƒ kÄ• tuá¹ƒ nisinn
vaá¹-á¹-ati, sace pannarasikaá¹ƒ kÄ• tuá¹ƒ nisinnÄ• , pÄ• á¹-ipade anuposathe uposathaá¹ƒ
vaá¹-á¹-ati, aÃ±Ã±aá¹ƒ pana saá¹…ghakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ __rattipÄ• rivÄ

evaá¹ƒ pana nisinne koci nakkhattapÄ• á¹-hako bhikkhu ``ajja nakkhattaá¹ƒ dÄ• ruá¹‡aá¹ƒ,
karothÄ• â€™â€™ ti vadati, te tassa vacanena chandaá¹ƒ vissajjetvÄ• tattheva nisinnÄ• h
Ä• gantvÄ• ``nakkhattaá¹ƒ paá¹-imÄ• nentaá¹ƒ, attho bÄ• laá¹ƒ upaccagÄ• â€™â€™ ti (J I
nakkhattena, karothÄ• â€™â€™ ti vadati, idaá¹ƒ __chandapÄ• rivÄ• siyaÃ±ceva ajjhÄ• say

ekasmiá¹ƒ pÄ• rivÄ• siye puna chandapÄ• risuddhiá¹ƒ Ä• netvÄ• kammaá¹ƒ kÄ• tuá¹ƒ vaá

<431> Ä• pannaÃ±ca \Ne 355/ vematikaÃ±ca adesayitvÄ• vÄ• nÄ• vikatvÄ• vÄ• uposath
sambandho. __nÄ• vikatvÄ• _ti garukÄ• pattiá¹ƒ anÄ• vikatvÄ• . __na cÄ• _ti neva.

<432> __aá¹-á¹-hitoposathÄ• _ti aá¹-á¹-hito avissaá¹-á¹-ho uposatho yasminti bahubbÄ«hi.
uposathadivase. antarÄ• yaá¹ƒ vÄ• saá¹…ghaá¹ƒ vÄ• vinÄ• adhiá¹-á¹-hÄ• tuá¹ƒ sÄ«mam
yojanÄ• . __adhiá¹-á¹-hÄ• tu_nti iminÄ• gaá¹‡uposathampi upalakkheti. __sÄ«ma_nti iminÄ

uposathaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

45. pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ•

<433> __ ``aÃ±Ã±amaÃ±Ã±appavÄ• raá¹‡Ä• â€™â€™ _tyÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±e
tiá¹‡á¹‡aá¹ƒ catunnaÃ±ca gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• aÃ±Ã±amaÃ±Ã±appavÄ• raá¹‡Ä• ,
aá¹-á¹-hapetvÄ• va. __adhiá¹-á¹-hÄ• na_nti adhiá¹-á¹-hÄ• nappavÄ• raá¹‡Ä• , yupaccayant
niyatanapuá¹ƒsakattÄ• ``adhiá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. __sesÄ• _ paÃ±cÄ• dÄ«hi
__saá¹…ghappavÄ• raá¹‡Ä• _ saá¹…ghavasena Ã±attiá¹ƒ á¹-hapetvÄ• kÄ• tabbÄ• . etena
saá¹…ghappavÄ• raá¹‡Ä• dayo tisso dassitÄ• . nava hi pavÄ• raá¹‡Ä• cÄ• tuddasÄ« pann
divasavasena, tevÄ• cÄ« dvevÄ• cÄ« ekavÄ• cÄ«ti kattabbÄ• kÄ• ravasena, saá¹…ghe pav
puggale pavÄ• raá¹‡Ä• ti kÄ• rakavasena ca. tattha purimavassaá¹ƒvutthÄ• naá¹ƒ pubbaka
tesaá¹ƒyeva sace bhaá¹‡á¸• anakÄ• rakehi upaddutÄ• pavÄ• raá¹‡aá¹ƒ paccukkaá¸• á¸• h
kÄ• á¸·apakkhacÄ• tuddaso vÄ• pacchimakattikapuá¹‡á¹‡amÄ• vÄ• pacchimavassaá¹ƒvu
pacchimakattikapuá¹‡á¹‡amÄ• eva vÄ• pavÄ• raá¹‡Ä• divasÄ• honti. idaá¹ƒ pana pakatic
tathÄ• rÅ«pappaccaye sati dvinnaá¹ƒ kattikapuá¹‡á¹‡amÄ• naá¹ƒ purimesu cÄ• tuddasesup
vaá¹-á¹-ati. bhinnassa pana saá¹…ghassa sÄ• maggiyaá¹ƒ yo koci divaso pavÄ• raá¹‡Ä• di
divasavasena tisso pavÄ• raá¹‡Ä• . kattabbÄ• kÄ• ravasena pana vakkhamÄ• nanayena vi

<434> __ ``pubbakicceâ€™â€™ _tiÄ• dÄ«su ---

``sammajjanÄ« \Ne 356/ padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

pavÄ• raá¹‡Ä• ya etÄ• ni, pubbakaraá¹‡anti vuccati ||

``chandappavÄ• raá¹‡Ä• \Be 426/ utukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

pavÄ• raá¹‡Ä• ya etÄ• ni, pubbakiccanti vuccati ||

``pavÄ• raá¹‡Ä• yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

pattakallanti vuccatÄ«â€™â€™ ti || ---

evaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttÄ• pubbakiccÄ• dayo veditabbÄ• . __Ã±atti_nti idÄ• n
sÄ• maÃ±Ã±aá¹ƒ saá¹…ghaÃ±attiá¹ƒ. evaá¹ƒ pana Ã±attiyÄ• á¹-hapitÄ• ya kÄ• raá¹‡e sati
tevÄ• cikadvevÄ• cikaekavÄ• cikasamÄ• navassikavasenapi pavÄ• retuá¹ƒ vaá¹-á¹-ati. ayan
pavÄ• reyyÄ• â€™â€™ ti ettha ``saá¹…gho tevÄ• cikaá¹ƒ pavÄ• reyya, saá¹…gho dvevÄ• c
ekavÄ• cikaá¹ƒ pavÄ• reyya, saá¹…gho samÄ• navassikaá¹ƒ pavÄ• reyyÄ• â€™â€™ tipi á¹
cÄ• tuddasiyaá¹ƒ pana sÄ• maggiyaÃ±ca ``cÄ• tuddasÄ« sÄ• maggÄ«â€™â€™ ti vattabba

<437> theresu ukkuá¹-ikaá¹ƒ nisajja pavÄ• rentesu navo yÄ• va sayaá¹ƒ pavÄ• reti, tÄ• va
acchatÅ«ti yojanÄ• . __acchatÅ«_ti nisÄ«deyya.

440-2__._ dhammasÄ• kacchÄ• ca kalaho cÄ• ti dvando. rattiyÄ• khepitabhÄ• vato tevÄ•
dasavidhe vÄ• antarÄ• ye sati ``suá¹‡Ä• tu me ... pe ... samÄ• navassikaá¹ƒ pavÄ• reyyÄ•
Ã±attiá¹ƒ vatvÄ• yathÄ• á¹-hapitaÃ±attiyÄ• anurÅ«pena pavÄ• reyyÄ• ti sambandho vedita
``suá¹‡Ä• tu me ... pe ... dÄ• naá¹ƒ dentehi ratti khepitÄ• , sace ... pe ... ratti vibhÄ• yissati,
saá¹…ghassa pattakallaâ€™â€™ ntiÄ• dinÄ• tena khepitarattiyÄ• anurÅ«pena. ``suá¹‡Ä•
ayaá¹ƒ rÄ• jantarÄ• yo, sace saá¹…gho tevÄ• cikaá¹ƒ ... pe ... saá¹…gho bhavissati, athÄ•
rÄ• jantarÄ• yo bhavissati, yadi saá¹…ghassa pattakallaâ€™â€™ ntiÄ• dinÄ• rÄ• jantarÄ•
anurÅ«pena vÄ• ti attho. ``athÄ• yaá¹ƒ brahmacariyantarÄ• yo bhavissatÄ«â€™â€™ ti pana
vuttaá¹ƒ brahmacariyantarÄ• yaá¹ƒ gahetvÄ• vuttaá¹ƒ. ``dvevÄ• cikaâ€™â€™ ntiÄ• dikaá¹
vattabbampi laá¹…ghanakkamena sampiá¹‡á¸• etvÄ• vuttaá¹ƒ. vacanasamaye pana ``dvev
iccÄ• dinÄ• vattabbaá¹ƒ. __Ä• gaccheyyuá¹ƒ yadi samÄ• Ä• dikÄ• cÄ• _ti ``Ä• gaccheyyu
uposathe vuttÄ• gÄ• thÄ• yo ca. __etthÄ• _ti etissaá¹ƒ pavÄ• raá¹‡Ä• yaá¹ƒ. ayameva ca Ä

Ä• gaccheyyuá¹ƒ yadi samÄ• , pavÄ• renteva thokikÄ• .

pavÄ• ritÄ• te suppavÄ• ritÄ• , aÃ±Ã±ehi ca pavÄ• riyaá¹ƒ.

pavÄ• ritesu sakalÄ• -yekaccÄ• yuá¹-á¹-hitÄ• ya vÄ• ||

pavÄ• reyyuÃ±ca te tesaá¹ƒ, santike bahukÄ• sace.

katvÄ• sabbavikappesu, pubbakiccaá¹ƒ punuddiseti ||

``Ä• vÄ• sikÄ• naá¹ƒ pannarasoâ€™â€™ tiÄ• dikÄ• gÄ• thÄ• yo pana etthÄ• pi samÄ• nÄ

<443> __Ã±attiá¹ƒ vatvÄ• _ti vakkhamÄ• nagaá¹‡aÃ±attiá¹ƒ vatvÄ• .

<444> __samudÄ«riyÄ• _ti aÃ±Ã±e dve tayo vÄ• vakkhamÄ• nakkamena vattabbÄ• .

446-8__._ kattabbaá¹ƒ katvÄ• ti yojetabbaá¹ƒ. __kattabba_nti pubbakiccÄ• dikaá¹ƒ. navena
pe ... paá¹-ikarissÄ• mÄ«â€™â€™ ti thero Ä«riyoti yojetabbaá¹ƒ. __eva_nti idÄ• ni vakkham

<449> __ ``yasmiâ€™â€™ _ntiÄ• di vuttanayattÄ• uttÄ• nameva.

<450> __gÄ• thÄ• yo_ti \Be 428/ ``vagge samagge vaggoti, saÃ±Ã±inoâ€™â€™ tiÄ• dikÄ•
vÄ• . ayaá¹ƒ panettha viseso --- __karoto_ti ettha pavÄ• raá¹‡aá¹ƒ karototi attho gahetabbo
\Ne 358/ ``pÄ• timokkhaá¹ƒ na uddiseâ€™â€™ ti apanetvÄ• ``no kareyya pavÄ• raá¹‡aâ€™
pakkhipitabbaá¹ƒ. catutthagÄ• thÄ• ya ``anuposatheâ€™â€™ tiÄ• digÄ• thÄ• bandhaá¹ƒ ap
kÄ• tuá¹ƒ, sÄ• kappati pavÄ• raá¹‡Ä• â€™â€™ ti pakkhipitabbaá¹ƒ. paÃ±camagÄ• thÄ• ya
``aá¹-á¹-hitoposathÄ• vÄ• sÄ• â€™â€™ ti apanetvÄ• ``pavÄ• raá¹‡Ä• á¹-hitÄ• vÄ• sÄ• â€™

<451> __saá¹…ghamhi pavÄ• ritevÄ• _ti purimavassÅ«pagate saá¹…ghamhi pavÄ• rite ev
kareyyÄ• _ti na ekasmiá¹ƒ uposathagge dve Ã±attiyo á¹-hapetabbÄ• ti adhippÄ• yo. pacchi
apariniá¹-á¹-hitavasso __avuttho. anupÄ• gato_ti vassaá¹ƒ anupÄ• gato. ayametthÄ• dhippÄ
vassaá¹ƒ upagatÄ• paÃ±ca vÄ• atirekÄ• vÄ• pacchimikÄ• ya upagatÄ• tehi samÄ• vÄ•
upagatehi pacchimikÄ• ya upagatÄ• thokatarÄ• ceva honti, saá¹…ghappavÄ• raá¹‡Ä• ya g
saá¹…ghappavÄ• raá¹‡Ä• vasena Ã±attiá¹ƒ á¹-hapetvÄ• , atha ca ubhopi ekato hutvÄ• saá
gaá¹‡aá¹ƒ pana pÅ«renti, gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• retabbaá¹ƒ, pacchÄ• tesaá¹
pÄ• risuddhiuposatho kÄ• tabbo. yadi pana purimikÄ• ya eko, pacchimikÄ• ya eko, ekena e
pavÄ• retabbaá¹ƒ, ekena pÄ• risuddhiuposatho kÄ• tabbo. sace purimehi vassÅ«pagatehi p
ekenapi adhikÄ• saá¹…ghaá¹ƒ pÅ«renti, paá¹-hamaá¹ƒ pÄ• timokkhaá¹ƒ uddisitvÄ• pacch
pavÄ• retabbanti. gaá¹‡epi eseva nayo. evamuparipi yathÄ• yogaá¹ƒ cintanÄ«yaá¹ƒ.

<452> __cÄ• tumÄ• siniyÄ• _ti \Be 429/ aparakattikapuá¹‡á¹‡amÄ• yaá¹ƒ. __saá¹…ghenÄ
vassÅ«pagatena saá¹…ghena. vutthÄ• vassÄ• yehi te __vutthavassÄ• , _ pacchimavassÅ
siyu_nti iminÄ• yadi adhikatarÄ• vÄ• samasamÄ• vÄ• honti, pavÄ• raá¹‡Ä• Ã±attiá¹ƒ á¹-
pacchimavassÅ«pagatehi paá¹-hamaá¹ƒ pavÄ• rite pacchÄ• itarehi pÄ• risuddhiuposatho k

pavÄ• raá¹‡Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

46. saá¹ƒvaraniddesavaá¹‡á¹‡anÄ•

<453> saá¹ƒvaraá¹‡aá¹ƒ cakkhudvÄ• rÄ• dÄ«naá¹ƒ satikavÄ• á¹-ena pidahanaá¹ƒ __saá¹ƒ
cakkhundriye saá¹ƒvaro natthi, na hi cakkhupasÄ• daá¹ƒ nissÄ• ya sati uppajjati, neva bhav
Ä• vajjanÄ• dÄ«naá¹ƒ \Ne 359/ aÃ±Ã±atarasamaye, javanakkhaá¹‡e pana uppajjatÄ«ti tadÄ
honte pana so cakkhudvÄ• rÄ• dÄ«naá¹ƒ saá¹ƒvaroti vuccati. __cakkhusotÄ• dibhedehÄ«_
Ä• di yesaá¹ƒ, teva bhedÄ• cÄ• ti samÄ• so, tehi dvÄ• rehi. abhijjhÄ• dippavattiyÄ• accant
karaá¹‡atthe cettha tatiyÄ• . etena cakkhusotaghÄ• najivhÄ• kÄ• yamanasaá¹…khÄ• tÄ• ni
__rÅ«pasaddÄ• digocare_ti rÅ«pasaddagandharasaphoá¹-á¹-habbadhammasaá¹…khÄ• te
__abhijjhÄ• domanassÄ• dippavatti_nti ettha parasampattiá¹ƒ abhimukhaá¹ƒ jhÄ• yatÄ«ti ab
__Ä• di_-saddena micchÄ• diá¹-á¹-hiÄ• dayo aneke akusalÄ• dhammÄ• saá¹…gahitÄ• .

<454> sakaá¹ƒ cittaá¹ƒ kiá¹-á¹-hÄ• diá¹ƒ duppasuá¹ƒ viya niggaá¹‡heyyÄ• ti sambandho. _
kiá¹-á¹-haá¹-á¹-hÄ• ne uppannaá¹ƒ sassaá¹ƒ gahitaá¹ƒ. kiá¹-á¹-haá¹ƒ adatÄ«ti \Be 430/ __ki
__sampajÄ• no_ti sÄ• tthakasappÄ• yagocaraasammohasaá¹…khÄ• tena catusampajaÃ±Ã
indriyasaá¹ƒvarasÄ«laá¹ƒ kathitaá¹ƒ.

saá¹ƒvaraniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

47. suddhiniddesavaá¹‡á¹‡anÄ•

<455> desanÄ• saá¹ƒvaro eá¹-á¹-hi paccavekkhaá¹‡anti bhedato suddhi catubbidhÄ• ti sa
``paccavekkhaá¹‡aá¹ƒ bhedatoâ€™â€™ ti vattabbe niggahitalopo daá¹-á¹-habbo, desanÄ•
pariyeá¹-á¹-hisuddhi paccavekkhaá¹‡asuddhÄ«ti catubbidhÄ• ti vuttaá¹ƒ hoti. tattha sujjhatÄ
yathÄ• dhammaá¹ƒ desanÄ• ya suddhi __desanÄ• suddhi_. vuá¹-á¹-hÄ• nassÄ• pi cettha d
daá¹-á¹-habbo. mÅ«lÄ• pattÄ«naá¹ƒ pana abhikkhutÄ• paá¹-iÃ±Ã±Ä• va desanÄ• ti heá¹-á¹
pÄ• rÄ• jikÄ• pannassa visuddhi nÄ• ma hoti. ayaÃ±hi yasmÄ• pÄ• rÄ• jikaá¹ƒ Ä• panno, ta
abhabbo jhÄ• nÄ• dÄ«ni adhigantuá¹ƒ. bhikkhubhÄ• vo hissa saggantarÄ• yo ceva hoti, ma
vuttaÃ±hetaá¹ƒ ---

``sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yÅ«pakaá¸• á¸• hatÄ«â€™â€™ ti || (D

aparampi \Ne 360/ vuttaá¹ƒ ---

``sithilo hi paribbajo, bhiyyo Ä• kirate rajaâ€™â€™ nti || (Dhp 313).

iccassa bhikkhubhÄ• vo visuddhi nÄ• ma na hoti. yasmÄ• pana gihiÄ• diko hutvÄ• dÄ• na
saggamaggaá¹ƒ vÄ• jhÄ• navimokkhamaggaá¹ƒ vÄ• Ä• rÄ• dhetuá¹ƒ bhabbo hoti, tasmÄ•
visuddhi nÄ• ma hoti. adhiá¹-á¹-hÄ• navisiá¹-á¹-hena saá¹ƒvarena visuddhi __saá¹ƒvaravisu
paccayÄ• naá¹ƒ eá¹-á¹-hiyÄ• suddhi __eá¹-á¹-hisuddhi_. catÅ«su paccayesu paccavekkhaá
__paccavekkhaá¹‡asuddhi_. ``catubbidhÄ• pÄ• tÄ«â€™â€™ tiÄ• dÄ«su __pÄ• timokkhasa
``pÄ• timokkhasaá¹ƒvaroâ€™â€™ ti sammataá¹ƒ sÄ«laá¹ƒ.

<456> cittÄ• dhiá¹-á¹-hÄ• nasaá¹ƒvarÄ• sujjhatÄ«ti indriyasaá¹ƒvaro saá¹ƒvarasuddhÄ«ti v

<457> anesanaá¹ƒ pahÄ• ya dhammena uppÄ• dentassa eá¹-á¹-hiyÄ• suddhattÄ• Ä• jÄ«
vuttanti sambandho. __uppÄ• dentassÄ• _ti paccaye uppÄ• dentassa.

<458> __paccavekkhaá¹‡asujjhanÄ• _ti hetumhi paÃ±camÄ«ti.

suddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

48. santosaniddesavaá¹‡á¹‡anÄ•

<459> paá¹ƒsukÅ«laá¹ƒ piá¹‡á¸• iyÄ• lopo rukkhamÅ«laá¹ƒ pÅ«timuttabhesajjanti ime cattÄ
appagghanakatÄ• ya appÄ• ceva kassacipi Ä• layÄ• bhÄ• vena anavajjÄ• ca gatagataá¹-á
361/ sulabhÄ• cÄ• ti vuccanti, tenÄ• ha __ ``appenÄ• â€™â€™ _tiÄ• di. __mattaÃ±Ã±Å«_t
pariyesanappaá¹-iggahaá¹‡aparibhogavissajjanesu catÅ«su mattaÃ±Ã±utÄ• vasena pamÄ•

<460> kathaá¹ƒ santuá¹-á¹-hoti Ä• ha __ ``atÄ«taâ€™â€™ _ntiÄ• di. __paccuppannena yÄ
yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppavasena paccuppannena yathÄ• vuttacatubbidha

santosaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

49. caturÄ• rakkhaniddesavaá¹‡á¹‡anÄ•

461-2__._ buddhÄ• nussati \Be 432/ ... pe ... maraá¹‡assatÄ«ti imÄ• caturÄ• rakkhÄ• nÄ•
__Ä• rakattÄ• dinÄ• _ti Ä• rakabhÄ• vo Ä• rakattaá¹ƒ, taá¹ƒ Ä• di yassa ``arÄ«naá¹ƒ hatattÄ
__Ä• rakattÄ• di_. tena tena maggena savÄ• sanÄ• naá¹ƒ arÄ• naá¹ƒ hatattÄ• Ä• rakÄ• sa
á¹-hitoti Ä• -kÄ• rassa rassattaá¹ƒ, ka-kÄ• rassa ha-kÄ• raá¹ƒ sÄ• nunÄ• sikaá¹ƒ katvÄ• ``a
veditabbÄ• . ``Ä• rakÄ• â€™â€™ ti ca vutte sÄ• maÃ±Ã±ajotanÄ• ya visese avaá¹-á¹-hÄ• n
visesassa anuppayojitabbattÄ• ``kilesehÄ«â€™â€™ ti labbhati.

__sammÄ• _ti aviparÄ«taá¹ƒ. __sÄ• ma_nti sayameva, aparaneyyo hutvÄ• ti attho. ``samb

saá¹ƒ-saddo ``sayaâ€™â€™ nti etassa atthassa bodhako daá¹-á¹-habbo. __buddhato_ti bh
niddeso, buddhattÄ• ti attho. ``arahaá¹ƒâ€™â€™ iti vÄ• ``sammÄ• sambuddhoâ€™â€™ iti
guá¹‡e yÄ• punappunaá¹ƒ anussati, sÄ• buddhÄ• nussatÄ«ti yojanÄ• . ``sammÄ• sambud
a-kÄ• ro sandhivasena Ä• gato. __iti_-saddo panettha Ä• diattho, iccÄ• dÄ«ti attho. __nava
purisadammasÄ• rathÄ«â€™â€™ ti ekato gahetvÄ• . ettha pana upacÄ• ro uppajjati, na ap
maraá¹‡assatiyaá¹ƒ. itaresu pana ubhayampi uppajjatÄ«ti veditabbaá¹ƒ. buddhÄ• nussati.

463-4__._ __ ``sÄ«maá¹-á¹-hÄ• â€™â€™ _tiÄ• dinÄ• mettÄ• bhÄ• vanaá¹ƒ dasseti. __sÄ«
sÄ«mÄ• yaá¹ƒ tiá¹-á¹-hatÄ«ti sÄ«maá¹-á¹-ho \Ne 362/, sova saá¹…gho. gocaragÄ• mamhi i
tattha mÄ• nuse upÄ• dÄ• ya sabbasattesÅ«ti yojetabbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ gÄ• me.
padacchedo. __Ä• dinÄ• _ti \Be 433/ ``abyÄ• pajjÄ• hontu, anÄ«ghÄ• hontu, sukhÄ« attÄ•
iminÄ• . __paricchijja paricchijjÄ• _ti ``imasmiá¹ƒ vihÄ• re sabbe bhikkhÅ«â€™â€™ tiÄ• din
paricchinditvÄ• paricchinditvÄ• . mettÄ• bhÄ• vanÄ• .

465-6__._ idÄ• ni asubhaá¹ƒ niddisanto sabbapaá¹-hamaá¹ƒ sÄ• dhetabbaá¹ƒ sattavidhamu
``vaá¹‡á¹‡eâ€™â€™ _ccÄ• dinÄ• dasseti. sattavidhaÃ±hi taá¹ƒ nayato Ä• gataá¹ƒ vÄ• cÄ•
saddhiá¹ƒ. tattha paá¹-hamaá¹ƒ vÄ• cÄ• ya sajjhÄ• yantena cattÄ• ri tacapaÃ±cakÄ• dÄ«ni
anulomappaá¹-ilomavasena kÄ• tabbaá¹ƒ. yathÄ• pana vacasÄ• , tatheva manasÄ• pi sajjh
sajjhÄ• yo hi manasÄ• sajjhÄ• yassa paccayo. so pana lakkhaá¹‡appaá¹-ivedhassa paccay
nÄ• ma kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡o. __saá¹‡á¹-hÄ• naá¹ƒ_ tesaá¹ƒyeva saá¹‡á¹-hÄ• naá¹ƒ
patiá¹-á¹-hokÄ• so. __disÄ• _ nÄ• bhito uddhaá¹ƒ uparimadisÄ• , adho heá¹-á¹-himÄ• . __p
koá¹-á¹-hÄ• so heá¹-á¹-hÄ• ca upari ca tiriyaÃ±ca iminÄ• nÄ• ma paricchinnoâ€™â€™ ti e
ceva ``kesÄ• na lomÄ• , lomÄ• na kesÄ• â€™â€™ ti evaá¹ƒ amissakatÄ• vasena visabhÄ
kesÄ• dikoá¹-á¹-hÄ• se vavatthapetvÄ• ti sambandho. __vavatthapetvÄ• _ti vuttanayena va

evaá¹ƒ vavatthapentena yathÄ• vuttaá¹ƒ sattavidhaá¹ƒ uggahakosallaá¹ƒ sampÄ• detvÄ• a
manasikÄ• rakosallaá¹ƒ sampÄ• detabbanti dassetuá¹ƒ __ ``anupubbatoâ€™â€™ _tiÄ• dim
suttantÄ• ti ime cattÄ• ropi nayatovÄ• gate nÄ• tisÄ«ghÄ• dÄ«su pakkhipitvÄ• dasavidhatÄ
__anupubbato_ti sajjhÄ• yakaraá¹‡ato paá¹-á¹-hÄ• ya anupaá¹-ipÄ• á¹-iyÄ• . __nÄ• tisÄ«gh
katvÄ• _ti kiriyÄ• visesanaá¹ƒ. __vikkhepaá¹ƒ_ \Be 434/ __paá¹-ibÄ• haya_nti kammaá¹-á¹-
bahiddhÄ• puthuttÄ• rammaá¹‡e cetaso vikkhepaá¹ƒ paá¹-ibÄ• hanto. __paá¹‡á¹‡attiá¹ƒ sa
``kesÄ• lomÄ• â€™â€™ ti paá¹‡á¹‡atti, taá¹ƒ atikkamitvÄ• , ``paá¹-ikkÅ«laâ€™â€™ nti citt
adhippÄ• yo. __anupubbato muÃ±cantassÄ• _ti yo yo koá¹-á¹-hÄ• so na upaá¹-á¹-hÄ• ti, taá
muÃ±cato, tassa ``bhÄ• vanÄ• â€™â€™ ti iminÄ• sambandho veditabbo.

<467> evaá¹ƒ ubhayakosallaá¹ƒ sampÄ• detvÄ• sabbakoá¹-á¹-hÄ• se vaá¹‡á¹‡Ä• divasen
vaá¹‡á¹‡Ä• divaseneva \Ne 363/ paÃ±cadhÄ• paá¹-ikkÅ«latÄ• vavatthapetabbÄ• ti dasset
_tiÄ• dimÄ• ha. vaá¹‡á¹‡a ... pe ... okÄ• sehi koá¹-á¹-hÄ• se paá¹-ikkÅ«lÄ• ti bhÄ• vanÄ• a

kesÄ• tÄ• va pakativaá¹‡á¹‡ena kÄ• á¸·akÄ• addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• , saá¹‡á¹-hÄ•
dÄ«ghavaá¹-á¹-atulÄ• daá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• , disato uparimadisÄ• ya jÄ• tÄ• , okÄ• s
kaá¹‡á¹‡acÅ«á¸·ikÄ• hi, purato naá¸·Ä• á¹-antena, pacchato gaá¸·avÄ• á¹-akena paricchinn
sÄ«sakaá¹-Ä• haveá¹-hanaallacammaá¹ƒ kesÄ• naá¹ƒ okÄ• so. paricchedato kesÄ• sÄ«sa
pavisitvÄ• patiá¹-á¹-hitena heá¹-á¹-hÄ• attano mÅ«latalena, upari Ä• kÄ• sena, tiriyaá¹ƒ aÃ
paricchinnÄ• . dve kesÄ• ekato natthÄ«ti ayaá¹ƒ sabhÄ• gaparicchedo. ``kesÄ• na lomÄ•
evaá¹ƒ avasesaekatiá¹ƒ sakoá¹-á¹-hÄ• sehi amissÄ«katÄ• kesÄ• nÄ• ma pÄ• á¹-iyekko ek
visabhÄ• gaparicchedo. idaá¹ƒ kesÄ• naá¹ƒ vaá¹‡á¹‡Ä• dito nicchayanaá¹ƒ. idaá¹ƒ pana ne
paÃ±cadhÄ• paá¹-ikkÅ«lato nicchayanaá¹ƒ --- kesÄ• nÄ• mete vaá¹‡á¹‡atopi paá¹-ikkÅ«lÄ
saá¹‡á¹-hÄ• natopi gandhatopi okÄ• satopi paá¹-ikkÅ«lÄ• ti evaá¹ƒ sesakoá¹-á¹-hÄ• sÄ• na
veditabbaá¹ƒ.

__uddhumÄ• tÄ• divatthÅ«sÅ«_ti \Be 435/
uddhumÄ• takavinÄ«lakavipubbakavicchiddakavikkhÄ• yitakavikkhittakahatavi-
kkhittakalohitakapuá¸·avakaaá¹-á¹-hikasaá¹…khÄ• tesu dasesu aviÃ±Ã±Ä• á¹‡akaasubhava
gahetvÄ• pavattÄ• bhÄ• vanÄ• vÄ• asubhanti sambandho. asubhabhÄ• vanÄ• .

<468> ``maraá¹‡aá¹ƒ me bhavissatÄ«â€™â€™ ti vÄ• ``jÄ«vitaá¹ƒ me uparujjhatÄ«â€™â€
maraá¹‡aâ€™â€™ nti vÄ• yoniso bhÄ• vayitvÄ• nÄ• ti yojanÄ• . __jÄ«vita_nti rÅ«pajÄ«viti
arÅ«pajÄ«vitindriyaÃ±ca. __yoniso_ti upÄ• yena. evaá¹ƒ pavattayatoyeva hi ekaccassa nÄ«
vikkhambhanti, maraá¹‡Ä• rammaá¹‡Ä• sati saá¹‡á¹-hÄ• ti, upacÄ• rappattameva kammaá

469-470__._ yassa pana ettÄ• vatÄ• na hoti, tena vadhakapaccÅ«paá¹-á¹-hÄ• nÄ• dÄ«hi a
maraá¹‡aá¹ƒ anussaritabbanti dassetuá¹ƒ __ ``vadhakassevÄ• â€™â€™ _tiÄ• dimÄ• ha. __
upaá¹-á¹-hÄ• nÄ• _ti ``imassa sÄ«saá¹ƒ chindissÄ• mÄ«â€™â€™ ti asiá¹ƒ gahetvÄ• gÄ«vÄ
vadhakassa viya maraá¹‡assa upaá¹-á¹-hÄ• nato. __sampattÄ«naá¹ƒ vipattito_ti bhogasam
jÄ«vitasampattiyÄ• ca vinÄ• samaraá¹‡asaá¹…khÄ• tavipattito. __upasaá¹ƒharato_ti yasan
thÄ• mamahattato iddhimahattato paÃ±Ã±Ä• mahattato paccekabuddhato sammÄ• sambuc
attano upasaá¹ƒharaá¹‡ato \Ne 364/. __kÄ• yabahusÄ• dhÄ• raá¹‡Ä• _ti asÄ«tiyÄ• kimikul
rogÄ• naá¹ƒ, bÄ• hirÄ• naÃ±ca ahivicchikÄ• dÄ«naá¹ƒ maraá¹‡assa paccayÄ• naá¹ƒ sÄ• d
assÄ• sapassÄ• sÅ«panibaddhattairiyÄ• pathÅ«panibaddhattÄ• dinÄ• Ä• yuno dubbalato.
abhÄ• vato_ti ``imasmiá¹ƒyeva kÄ• le maritabbaá¹ƒ, na aÃ±Ã±asmiâ€™â€™ nti evaá¹ƒ kÄ•
__addhÄ• nassa paricchedÄ• _ti ``manussÄ• naá¹ƒ jÄ«vitassa paricchedo nÄ• ma \Be 436/
ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ jÄ«vatÄ«â€™â€™ ti evaá¹ƒ addhÄ• nassa kÄ• lassa paric

ettha pana kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• vipassanÄ• ya saha paá¹-isambhidÄ• hi a
buddhaputtena yaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ Ä• dikammikassa kulaputtassa vasena Ä• dito pa
saá¹…khepenopadissÄ• ma. catubbidhaá¹ƒ tÄ• va sÄ«laá¹ƒ sodhetabbaá¹ƒ. tattha tividhÄ•

anÄ• pajjanaá¹ƒ, Ä• pannavuá¹-á¹-hÄ• naá¹ƒ, kilesehi ca appaá¹-ipÄ«á¸·anaá¹ƒ. evaá¹ƒ visu
bhÄ• vanÄ• sampajjati. yampidaá¹ƒ cetiyaá¹…gaá¹‡avattÄ• dÄ«naá¹ƒ vasena Ä• bhisamÄ
sÄ• dhukaá¹ƒ paripÅ«retabbaá¹ƒ. tato ---

``Ä• vÄ• so ca kulaá¹ƒ lÄ• bho, gaá¹‡o kammaÃ±ca paÃ±camaá¹ƒ.

addhÄ• naá¹ƒ Ã±Ä• ti Ä• bÄ• dho, gantho iddhÄ«ti te dasÄ• â€™â€™ ti || (Vism I 41) ---

evaá¹ƒ vuttesu dasasu palibodhesu yo palibodho, yo upacchinditabbo. evaá¹ƒ upacchinnap

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no cÄ• á¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (AN b 7.37) ---

evaá¹ƒ vuttalakkhaá¹‡aá¹ƒ Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ uggah
hoti sabbatthakakammaá¹-á¹-hÄ• naÃ±ca pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naÃ±ca. tattha
__sabbatthakakammaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma bhikkhusaá¹…ghÄ• dÄ«su mettÄ• , maraá¹
tipi eke. etaá¹ƒ pana tayaá¹ƒ sabbattha atthayitabbaá¹ƒ icchitabbanti \Ne 365/ katvÄ• , adhi
yogÄ• nuyogakammassa padaá¹-á¹-hÄ• nattÄ• ``sabbatthakakammaá¹-á¹-hÄ• naâ€™â€™
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esu pana yaá¹ƒ yassa caritÄ• nukÅ«laá¹ƒ, taá¹ƒ tassa niccaá¹ƒ
yathÄ• vutteneva nayena __ ``pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naâ€™â€™ _nti vuccati, tato

``mahÄ• vÄ• saá¹ƒ \Be 437/ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca pupphaÃ±ca, phalaá¹ƒ patthitameva ca ||

``nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

``aá¹-á¹-hÄ• rasetÄ• ni á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ sappaá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti || (Vism I 52) ---

vuttaaá¹-á¹-hÄ• rasasenÄ• sanadosavajjitaá¹ƒ ``idha, bhikkhave, senÄ• sanaá¹ƒ nÄ• tidÅ«r
gamanÄ• gamanasampannaá¹ƒ divÄ• appÄ• kiá¹‡á¹‡aá¹ƒ rattiá¹ƒ appasaddaá¹ƒ appanigg
appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassaá¹ƒ. tasmiá¹ƒ kho pana senÄ• sa
uppajjanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• . tasm

therÄ• bhikkhÅ« viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammavinayadharÄ• mÄ• tikÄ•
upasaá¹…kamitvÄ• paripucchati paripaÃ±hati `idaá¹ƒ bhante kathaá¹ƒ, imassa ko atthoâ€™
avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• niá¹ƒ karonti, anekavihitesu ca kaá¹.
dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹
hotÄ«â€™â€™ ti (AN c 10.11) vuttapaÃ±caá¹…gasamannÄ• gataá¹ƒ senÄ• sanaá¹ƒ upaga
kesalomanakhÄ• ni chinditabbÄ• ni, jiá¹‡á¹‡acÄ«varesu aggaá¸·aanuvÄ• taparibhaá¹‡á¸• a
vÄ• tantacchedÄ• dÄ«su tunnakammaá¹ƒ vÄ• kÄ• tabbaá¹ƒ, kiliá¹-á¹-hÄ• ni rajitabbÄ• ni,
patto pacitabbo, maÃ±capÄ«á¹-hÄ• dÄ«ni sodhetabbÄ• nÄ«â€™â€™ ti evaá¹ƒ vuttaupacch
katabhattakiccena bhattasammadaá¹ƒ vinodetvÄ• ratanattayaguá¹‡Ä• nussaraá¹‡ena citta
438/ Ä• cariyuggahato ekapadampi asammuyhantena manasi kÄ• tabbanti.

caturÄ• rakkhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

50. vipassanÄ• niddesavaá¹‡á¹‡anÄ•

471-2__._ __nÄ• marÅ«pa_nti \Ne 366/ cittacetasikasaá¹…khÄ• taá¹ƒ nÄ• maÃ±ca aá¹-á¹-h
``namanalakkhaá¹‡aá¹ƒ nÄ• maá¹ƒ, ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, nÄ• marÅ«pato na a
atthÄ«â€™â€™ ti evaá¹ƒ jhÄ• nalÄ• bhÄ« ce, jhÄ• nato vuá¹-á¹-hÄ• ya jhÄ• nagataá¹ƒ vÄ•
pakiá¹‡á¹‡akabhÅ«taá¹ƒ nÄ• marÅ«paá¹ƒ pariggahetvÄ• . pÄ• timokkhasaá¹ƒvarÄ• di sÄ«l
dÄ«pitÄ• sopacÄ• rasamÄ• dhisaá¹…khÄ• tÄ• cittavisuddhi ca vuttÄ• va nÄ• mÄ• ti iminÄ
tato tassa paccayaÃ±ca pariggahetvÄ• ti sambandho. __tassa paccaya_nti ``paá¹-isandhikk
nÄ• marÅ«padvayameva avijjÄ• taá¹‡hÄ• upÄ• dÄ• nakammehi uppajjati, na issarÄ• dikÄ•
kÄ• raá¹‡aá¹ƒ, iminÄ• kaá¹…khÄ• vitaraá¹‡avisuddhi dassitÄ• .

__hutvÄ• abhÄ• vato aniccÄ• _ti sabbepi nÄ• marÅ«pasaá¹…khÄ• rÄ• uppajjitvÄ• abhÄ•
__udayabbayapÄ«á¸·anÄ• dukkhÄ• _ti uppÄ• danirodhavasena pÄ«á¸·anato dukkhÄ• . __a
vase avattanato anattÄ• ti evaá¹ƒ saá¹…khÄ• rehi saddhiá¹ƒ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• .
sammasanto_ti yathÄ• vuttanayena sammasanto samathayÄ• niko vipassanÄ• yÄ• niko ca
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi ca das
439/ hi udayabbayÄ• dinÄ• nupassanato
udayabbayabhaá¹…gabhayaÄ• dÄ«navanibbidÄ• muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nup
á¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡asaá¹…khÄ• tassa aá¹-á¹-havidhassa Ã±Ä• á¹‡assa vasena
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi nÄ• ma. __anupubbena
pÄ• puá¹‡eyyÄ• _ti iminÄ• Ã±Ä• á¹‡adassanavisuddhi dassitÄ• . __sabbasaá¹ƒyojanakkha
paÃ±cannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ heá¹-á¹-hÄ• maggattayena khepitattÄ• , itaresaá¹ƒ udd
saá¹ƒyojanÄ• naá¹ƒ khepitattÄ• ca sabbesaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ khayante jÄ• taá¹ƒ ara

nigamanakathÄ• vaá¹‡á¹‡anÄ•

<473> yasmÄ• \Ne 367/ kÄ• raá¹‡Ä• yÄ• sikkhanÄ• , ayaá¹ƒ bhikkhukiccaá¹ƒ, __ato_ tas

<474> __niccaso lokavicÄ• rino_ti niccaá¹ƒ loke vicarato. mÄ• lutasseva parissamo na sam
__mÄ• lutassevÄ• _ti vÄ• tassa iva. __na sambhotÄ«_ti na hoti.

475-6__._ tambapaá¹‡á¹‡i eva tambapaá¹‡á¹‡iyo, ketu viya ketu, tambapaá¹‡á¹‡iye ketÅ«ti
racitÄ• dhammavinayaÃ±Ã±upasaá¹ƒsitÄ• ayaá¹ƒ khuddasikkhÄ• parimÄ• á¹‡ato gÄ• thÄ
ettÄ• vatÄ• niá¹-á¹-hÄ• namupÄ• gatÄ• ti sambandho.

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

kÄ• rÄ• pitetirucire \Be 440/ pavare vihÄ• re.

mÄ• nÄ• dhikÄ• ripurinÄ• garunÄ• guá¹‡ena.

vassaá¹ƒ vasaá¹ƒ damiá¸·aso vidhahaá¹ƒ akÄ• siá¹ƒ.

Ä• kaá¹…khaá¹-Ä«ka jinasÄ• sanasampavuddhiá¹ƒ ||

puÃ±Ã±ena sattharacanÄ• janitena tena.

sambuddhasÄ• sanavarodayakÄ• raá¹‡ena.

lokÄ• misesu pana me samayaá¹ƒ alaggo.

sambuddhasÄ• sanavarodayamÄ• careyyaá¹ƒ ||

atthesu \Ne 368/ akkharapadesu vinicchayesu.

pubbÄ• paresu likhitaá¹ƒ khalitaá¹ƒ yadatthi.

ohÄ• ya khantumarahanti vadantu santÄ• .

diá¹-á¹-hÄ• parÄ• dhamatha vÄ• kimulÄ• lanena ||

yenantatantaratanÄ• karamanthanena.

manthÄ• calollasitaÃ±Ä• á¹‡avarena laddhÄ• .

sÄ• rÄ• matÄ• tisukhitÄ• sukhayanti caÃ±Ã±e.

te me jayanti garavo garavo guá¹‡ehi ||

paratthasampÄ• danato, puÃ±Ã±enÄ• dhigatenahaá¹ƒ.

paratthasampÄ• danako, bhaveyyaá¹ƒ jÄ• tijÄ• tiyaá¹ƒ ||

 sisso Ä• ha ---

paramappicchatÄ• nekasantosopasamesinaá¹ƒ.

sucisallekhavuttÄ«naá¹ƒ, sadÄ• raÃ±Ã±anivÄ• sinaá¹ƒ ||

sÄ• sanujjotakÄ• rÄ«naá¹ƒ, Ä• cerattamupÄ• gataá¹ƒ.

udumbaragirikhyÄ• tayatÄ«naá¹ƒ yatipuá¹…gavaá¹ƒ ||

medhaá¹…kara \Be 441/ iti khyÄ• tanÄ• madheyyaá¹ƒ tapodhanaá¹ƒ.

theraá¹ƒ thiradayÄ• medhÄ• nidhÄ• naá¹ƒ sÄ• dhupÅ«jitaá¹ƒ ||

sissaá¹ƒ sahÄ• yamÄ• gamma, kalyÄ• á¹‡amittamattano.

sodhetuá¹ƒ sÄ• sanaá¹ƒ satthu, parakkamamakÄ• si yo ||

susaddasiddhiá¹ƒ \Ne 369/ yo yoganicchayaá¹ƒ sabbhi vaá¹‡á¹‡itaá¹ƒ.

akÄ• subodhÄ• laá¹…kÄ• raá¹ƒ, vuttodayamanÄ• kulaá¹ƒ ||

saá¹…gharakkhitanÄ• mena, mahÄ• therena dhÄ«matÄ• .

nivÄ• sabhÅ«tenÄ• nekaguá¹‡Ä• nappicchatÄ• dinaá¹ƒ ||

teneva racitÄ• sÄ• dhu, sÄ• sanodayakÄ• rinÄ• .

khuddasikkhÄ• ya á¹-Ä«kÄ• pi, sumaá¹…galappasÄ• danÄ« ||

nigamanakathÄ• niá¹-á¹-hitÄ• .

iti sumaá¹…galappasÄ• danÄ« nÄ• ma

khuddasikkhÄ• -abhinavaá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mÅ«lasikkhÄ•

ganthÄ• rambhakathÄ•

natvÄ• \Be 443/ \Ne 371/ nÄ• thaá¹ƒ pavakkhÄ• mi, mÅ«lasikkhaá¹ƒ samÄ• sato.

bhikkhunÄ• navakenÄ• do, mÅ«labhÄ• sÄ• ya sikkhituá¹ƒ ||

1. pÄ• rÄ• jikaniddeso

<1> á¹• 21 saá¹ƒ nimittaá¹ƒ pavesanto, bhikkhu maggattaye cuto.

pavesanaá¹-á¹-hituddhÄ• ra-paviá¹-á¹-he cepi sÄ• diyaá¹ƒ ||

<2> á¹• 21 adinnaá¹ƒ mÄ• nusaá¹ƒ bhaá¹‡á¸• aá¹ƒ, theyyÄ• yekena Ä• diyaá¹ƒ.

paÃ±cavÄ«sÄ• vahÄ• resu, garukaá¹ƒ ce cuto bhave ||

<3> á¹• 21 Ä• diyanto \Ne 372/ harantova-harantopiriyÄ• pathaá¹ƒ.

vikopento tathÄ• á¹-hÄ• nÄ• , cÄ• ventopi parÄ• jiko ||

<4> á¹• 21 tattha nÄ• nekabhaá¹‡á¸• Ä• naá¹ƒ, paÃ±cakÄ• naá¹ƒ vasÄ• pana.

avahÄ• rÄ• dasaÃ±ceti, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<5> á¹• 21 sÄ• hatthÄ• á¹‡attiko ceva, nissaggo cÄ• tthasÄ• dhako.

dhuranikkhepanaÃ±ceva, idaá¹ƒ sÄ• hatthapaÃ±cakaá¹ƒ ||

<6> á¹• 21 pubbasahappayogo \Be 444/ ca, saá¹ƒvidhÄ• haraá¹‡ampi ca.

saá¹…ketakammaá¹ƒ nimittaá¹ƒ, pubbappayogapaÃ±cakaá¹ƒ ||

<7> á¹• 21 theyyÄ• pasayhaparikappa-ppaá¹-icchannakusÄ• dikÄ• .

avahÄ• rÄ• ime paÃ±ca, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<8> á¹• 21 manussapÄ• á¹‡aá¹ƒ pÄ• á¹‡oti, jÄ• naá¹ƒ vadhakacetasÄ• .

jÄ«vitÄ• yo viyojeti, sÄ• sanÄ• so parÄ• jito ||

<9> á¹• 21 jhÄ• nÄ• dibhedaá¹ƒ hadaye asantaá¹ƒ,

aÃ±Ã±apadesaÃ±ca vinÄ• dhimÄ• naá¹ƒ.

manussajÄ• tissa vadeyya bhikkhu,

Ã±Ä• takkhaá¹‡e tena parÄ• jiko bhaveti ||

2. garukÄ• pattiniddeso

<10> á¹• 21 mocetukÄ• macittena, upakkamma vimocayaá¹ƒ.

sukkamaÃ±Ã±atra supinÄ• , samaá¹‡o garukaá¹ƒ phuse ||

<11> á¹• 21 kÄ• yasaá¹ƒsaggarÄ• gena \Ne 373/, manussitthiá¹ƒ parÄ• masaá¹ƒ.

itthisaÃ±Ã±Ä« upakkamma, samaá¹‡o garukaá¹ƒ phuse ||

<12> á¹• 21 duá¹-á¹-hullavÄ• cassÄ• dena, maggaá¹ƒ vÄ• rabbha methunaá¹ƒ.

obhÄ• santo manussitthiá¹ƒ, suá¹‡amÄ• naá¹ƒ garuá¹ƒ phuse ||

<13> á¹• 21 vaá¹‡á¹‡aá¹ƒ vatvÄ• ttanokÄ• ma-pÄ• ricariyÄ• ya methunaá¹ƒ.

itthiá¹ƒ methunarÄ• gena, yÄ• camÄ• no garuá¹ƒ phuse ||

<14> á¹• 21 sandesaá¹ƒ paá¹-iggaá¹‡hitvÄ• , purisassitthiyÄ• pi vÄ• .

vÄ«maá¹ƒsitvÄ• haraá¹ƒpaccÄ• , samaá¹‡o garukaá¹ƒ phuse ||

<15> á¹• 21 cÄ• vetukÄ• mo codento, amÅ«lantimavatthunÄ• .

codÄ• payaá¹ƒ vÄ• samaá¹‡o, suá¹‡amÄ• naá¹ƒ garuá¹ƒ phuse ||

<16> á¹• 21 lesamattaá¹ƒ upÄ• dÄ• ya, amÅ«lantimavatthunÄ• .

cÄ• vetukÄ• mo codento, suá¹‡amÄ• naá¹ƒ garuá¹ƒ phuseti ||

3. nissaggiyaniddeso

<17> á¹• 21 vikappanamadhiá¹-á¹-hÄ• na-makatvÄ• \Be 445/ kÄ• lacÄ«varaá¹ƒ.

dasÄ• hamatimÄ• peti, tassa nissaggiyaá¹ƒ siyÄ• ||

<18> á¹• 21 bhikkhusammutiyÄ• Ã±Ã±atra, ticÄ«varamadhiá¹-á¹-hitaá¹ƒ.

ekÄ• hamatimÄ• peti, nissaggi samayaá¹ƒ vinÄ• ||

<19> á¹• 21 aÃ±Ã±Ä• tikÄ• bhikkhuniyÄ• , purÄ• á¹‡acÄ«varaá¹ƒ pana.

dhovÄ• peti rajÄ• peti, Ä• koá¹-Ä• peti taá¹ƒ siyÄ• ||

<20> á¹• 21 aÃ±Ã±Ä• tikÄ• \Ne 374/ bhikkhuniyÄ• , hatthato kiÃ±ci mÅ«lakaá¹ƒ.

adatvÄ• cÄ«varÄ• dÄ• ne, nissaggiyamudÄ«ritaá¹ƒ ||

<21> á¹• 21 appavÄ• ritamaÃ±Ã±Ä• tiá¹ƒ, viÃ±Ã±Ä• pentassa cÄ«varaá¹ƒ.

aÃ±Ã±atra samayÄ• tassa, nissaggiyamudÄ«ritaá¹ƒ ||

<22> á¹• 21 rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• , mÄ• sakaá¹ƒ vÄ• kahÄ• paá¹‡aá¹ƒ.

gaá¹‡heyya vÄ• gaá¹‡hÄ• peyya, nissaggi sÄ• diyeyya vÄ• ||

<23> á¹• 21 parivatteyya nissaggi, rajatÄ• di catubbidhaá¹ƒ.

kappiyaá¹ƒ kappiyenÄ• pi, á¹-hapetvÄ• sahadhammike ||

<24> á¹• 21 vikappanamadhiá¹-á¹-hÄ• na-makatvÄ• na pamÄ• á¹‡ikaá¹ƒ.

dasÄ• hamatimÄ• peti, pattaá¹ƒ nissaggiyaá¹ƒ siyÄ• ||

<25> á¹• 21 paÃ±cabandhanato Å«na-patte sati paraá¹ƒ pana.

viÃ±Ã±Ä• peti navaá¹ƒ pattaá¹ƒ, tassa nissaggiyaá¹ƒ siyÄ• ||

<26> á¹• 21 paá¹-iggahetvÄ• bhuÃ±janto, sappitelÄ• dikaá¹ƒ pana.

sattÄ• hamatimÄ• peti, tassa nissaggiyaá¹ƒ siyÄ• ||

<27> á¹• 21 bhikkhussa cÄ«varaá¹ƒ datvÄ• , acchindantassa taá¹ƒ puna.

sakasaÃ±Ã±Ä• ya nissaggi, acchindÄ• payatopi vÄ• ||

<28> á¹• 21 appavÄ• ritamaÃ±Ã±Ä• tiá¹ƒ \Be 446/, suttaá¹ƒ yÄ• ciya cÄ«varaá¹ƒ.

vÄ• yÄ• pentassa nissaggi, vinÄ• Ã±Ä• tippavÄ• rite ||

<29> á¹• 21 jÄ• nanto \Ne 375/ bhikkhu saá¹…ghassa, lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ pana.

attano pariá¹‡Ä• meti, tassa nissaggiyaá¹ƒ siyÄ• ti ||

4. pÄ• cittiyaniddeso

<30> á¹• 21 sampajÄ• namusÄ• vÄ• de, pÄ• cittiyamudÄ«ritaá¹ƒ.

bhikkhuÃ±ca omasantassa, pesuÃ±Ã±aharaá¹‡epi ca ||

<31> á¹• 21 á¹-hapetvÄ• bhikkhuniá¹ƒ bhikkhuá¹ƒ, aÃ±Ã±ena piá¹-akattayaá¹ƒ.

padasodhammaá¹ƒ bhaá¹‡antassa, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<32> á¹• 21 anupasampanneneva, sayitvÄ• na tirattiyaá¹ƒ.

pÄ• citti sahaseyyÄ• ya, catutthatthaá¹…gate puna ||

<33> á¹• 21 itthiyÄ• ekarattampi, seyyaá¹ƒ kappayatopi vÄ• .

desentassa vinÄ• viÃ±Ã±uá¹ƒ, dhammaÃ±ca chappaduttariá¹ƒ ||

<34> á¹• 21 duá¹-á¹-hullaá¹ƒ bhikkhuno vajjaá¹ƒ, bhikkhusammutiyÄ• vinÄ• .

abhikkhuno vadantassa, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<35> á¹• 21 khaá¹‡eyya vÄ• khaá¹‡Ä• peyya, pathaviÃ±ca akappiyaá¹ƒ.

bhÅ«tagÄ• maá¹ƒ vikopeyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<36> á¹• 21 ajjhokÄ• se tu maÃ±cÄ• diá¹ƒ, katvÄ• santharaá¹‡Ä• dikaá¹ƒ.

saá¹…ghikaá¹ƒ yÄ• ti pÄ• citti, akatvÄ• pucchanÄ• dikaá¹ƒ ||

<37> á¹• 21 saá¹…ghikÄ• vasathe seyyaá¹ƒ, katvÄ• santharaá¹‡Ä• dikaá¹ƒ.

akatvÄ• pucchanÄ• diá¹ƒ yo, yÄ• ti pÄ• citti tassapi ||

<38> á¹• 21 jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ toyaá¹ƒ, pÄ• citti paribhuÃ±jato.

aÃ±Ã±Ä• tikÄ• bhikkhuniyÄ• , á¹-hapetvÄ• pÄ• rivattakaá¹ƒ ||

<39> á¹• 21 cÄ«varaá¹ƒ \Be 447/ \Ne 376/ deti pÄ• citti, cÄ«varaá¹ƒ sibbatopi ca.

atirittaá¹ƒ akÄ• retvÄ• , pavÄ• retvÄ• na bhuÃ±jato ||

<40> á¹• 21 bhikkhuá¹ƒ Ä• sÄ• danÄ• pekkho, pavÄ• reti pavÄ• ritaá¹ƒ.

anatirittena bhutte tu, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<41> á¹• 21 sannidhibhojanaá¹ƒ bhuÃ±je, vikÄ• le yÄ• vakÄ• likaá¹ƒ.

bhuÃ±jato vÄ• pi pÄ• citti, agilÄ• no paá¹‡Ä«takaá¹ƒ ||

<42> á¹• 21 viÃ±Ã±Ä• petvÄ• na bhuÃ±jeyya, sappibhattÄ• dikampi ca.

appaá¹-iggahitaá¹ƒ bhuÃ±je, dantakaá¹-á¹-hodakaá¹ƒ vinÄ• ||

<43> á¹• 21 titthiyassa dade kiÃ±ci, bhuÃ±jitabbaá¹ƒ sahatthato.

nisajjaá¹ƒ vÄ• raho kappe, mÄ• tugÄ• mena cekato ||

<44> á¹• 21 surÄ• merayapÄ• nepi, pÄ• cittiyamudÄ«ritaá¹ƒ.

aá¹…gulipatodake cÄ• pi, hasadhammepi codake ||

<45> á¹• 21 anÄ• darepi pÄ• citti, bhikkhuá¹ƒ bhÄ«sayatopi vÄ• .

bhayÄ• nakaá¹ƒ kathaá¹ƒ katvÄ• , dassetvÄ• vÄ• bhayÄ• nakaá¹ƒ ||

<46> á¹• 21 á¹-hapetvÄ• paccayaá¹ƒ kiÃ±ci, agilÄ• no jaleyya vÄ• .

jotiá¹ƒ jalÄ• payeyyÄ• pi, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<47> á¹• 21 kappabindumanÄ• dÄ• ya, navacÄ«varabhogino.

hasÄ• pekkhassa pÄ• citti, bhikkhuno cÄ«varÄ• dikaá¹ƒ ||

<48> á¹• 21 apanetvÄ• \Ne 377/ nidhentassa, nidhÄ• pentassa vÄ• pana.

jÄ• naá¹ƒ pÄ• á¹‡aá¹ƒ mÄ• rentassa, tiracchÄ• nagatampi ca ||

<49> á¹• 21 chÄ• detukÄ• mo chÄ• deti, duá¹-á¹-hullaá¹ƒ bhikkhunopi ca.

gÄ• mantaragatassÄ• pi, saá¹ƒvidhÄ• yitthiyÄ• saha ||

<50> á¹• 21 bhikkhuá¹ƒ \Be 448/ paharato vÄ• pi, talasattikamuggire.

codeti vÄ• codÄ• peti, garukÄ• mÅ«lakenapi ||

<51> á¹• 21 kukkuccuppÄ• dane cÄ• pi, bhaá¹‡á¸• anatthÄ• yupassutiá¹ƒ.

sotuá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ, yÄ• ti pÄ• cittiyaá¹ƒ siyÄ• ||

<52> á¹• 21 saá¹…ghassa lÄ• bhaá¹ƒ pariá¹‡Ä• mitaá¹ƒ tu,

nÄ• meti yo taá¹ƒ parapuggalassa.

pucchaá¹ƒ akatvÄ• pi ca santabhikkhuá¹ƒ,

pÄ• citti gÄ• massa gate vikÄ• leti ||

5. pakiá¹‡á¹‡akaniddeso

<53> á¹• 21 saá¹…ghikaá¹ƒ garubhaá¹‡á¸• aá¹ƒ yo, deti aÃ±Ã±assa issaro.

thullaccayaá¹ƒ yathÄ• vatthuá¹ƒ, theyyÄ• pÄ• rÄ• jikÄ• dipi ||

<54> á¹• 21 kusÄ• dimayacÄ«rÄ• ni, kambalaá¹ƒ kesavÄ• lajaá¹ƒ.

samayaá¹ƒ vinÄ• dhÄ• rayato, lÅ«kapakkhÄ• jinakkhipaá¹ƒ ||

<55> á¹• 21 satthakamme vatthikamme, saá¹ƒ nimittaÃ±ca chindato.

thullaccayaá¹ƒ manussÄ• naá¹ƒ, maá¹ƒsÄ• dibhojanepi vÄ• ||

<56> á¹• 21 kadalerakakkadussÄ• ni \Ne 378/, potthakaá¹ƒ sabbanÄ«lakaá¹ƒ.

sabbapÄ«tÄ• dikaÃ±cÄ• pi, dhÄ• rayantassa dukkaá¹-aá¹ƒ ||

<57> á¹• 21 hatthissuragasoá¹‡Ä• naá¹ƒ, sÄ«habyagghacchadÄ«pinaá¹ƒ.

taracchassa ca maá¹ƒsÄ• diá¹ƒ, uddissakatakampi ca ||

<58> á¹• 21 anÄ• pucchitamaá¹ƒsaÃ±ca, bhuÃ±jato dukkaá¹-aá¹ƒ siyÄ• .

yÄ• tÄ• nupubbaá¹ƒ hitvÄ• na, dakatitthÄ• dikaá¹ƒ vaje ||

<59> á¹• 21 sahasÄ• \Be 449/ vubbhajitvÄ• na, pavise nikkhameyya vÄ• .

vaccapassÄ• vakuá¹-ikaá¹ƒ, vinÄ• ukkÄ• sikaá¹ƒ vise ||

<60> á¹• 21 nitthunanto kare vaccaá¹ƒ, dantakaá¹-á¹-haÃ±ca khÄ• dayaá¹ƒ.

vaccapassÄ• vadoá¹‡Ä«naá¹ƒ, bahi vaccÄ• dikaá¹ƒ kare ||

<61> á¹• 21 kharena cÄ• valekheyya, kaá¹-á¹-haá¹ƒ pÄ• teyya kÅ«pake.

Å«hataÃ±ca na dhoveyya, uklÄ• paÃ±ca na sodhaye ||

<62> á¹• 21 dakakiccaá¹ƒ karontassa, katvÄ• ``capucapÅ«â€™â€™ ti ca.

anajjhiá¹-á¹-hova therena, pÄ• timokkhampi uddise ||

<63> á¹• 21 anÄ• pucchÄ• ya paÃ±hassa, kathane vissajjanepi ca.

sajjhÄ• yakaraá¹‡e dÄ«pa-jÄ• lane vijjhÄ• panepi ca ||

<64> á¹• 21 vÄ• tapÄ• nakavÄ• á¹-Ä• ni, vivareyya thakeyya vÄ• .

vandanÄ• diá¹ƒ kare naggo, gamanaá¹ƒ bhojanÄ• dikaá¹ƒ ||

<65> á¹• 21 parikammaá¹ƒ \Ne 379/ kare kÄ• re, tipaá¹-icchannakaá¹ƒ vinÄ• .

kÄ• yaá¹ƒ nahÄ• yaá¹ƒ ghaá¹ƒseyya, kuá¹-á¹-e thambhe tarumhi vÄ• ||

<66> á¹• 21 kuruvindakasuttena, aÃ±Ã±amaÃ±Ã±assa kÄ• yato.

agilÄ• no bahÄ• rÄ• me, careyya saupÄ• hano ||

<67> á¹• 21 upÄ• hanaá¹ƒ yo dhÄ• reti, sabbanÄ«lÄ• dikampi ca.

nimittaá¹ƒ itthiyÄ• ratto, mukhaá¹ƒ vÄ• bhikkhadÄ• yiyÄ• ||

<68> á¹• 21 ujjhÄ• nasaÃ±Ã±Ä« aÃ±Ã±assa, pattaá¹ƒ vÄ• attano mukhaá¹ƒ.

Ä• dÄ• sÄ• dimhi passeyya, uccÄ• sanamahÄ• sane ||

<69> á¹• 21 nisajjÄ• diá¹ƒ karontassa, dukkaá¹-aá¹ƒ vandanepi ca.

ukkhittÄ• nupasampanna-nÄ• nÄ• saá¹ƒvÄ• sakÄ• dinaá¹ƒ ||

<70> á¹• 21 ekato paá¹‡á¸• akitthÄ«hi, ubhatobyaÃ±janena vÄ• .

dÄ«ghÄ• sane nisÄ«deyya, adÄ«ghe Ä• sane pana ||

<71> á¹• 21 asamÄ• nÄ• sanikena, maÃ±capÄ«á¹-he sayeyya vÄ• .

kulasaá¹…gahatthaá¹ƒ dadato, phalapupphÄ• dikampi ca ||

<72> á¹• 21 ganthimÄ• diá¹ƒ \Be 450/ kare kÄ• re, jinavÄ• ritapaccaye.

paribhuÃ±jeyya abyatto, anissÄ• ya vaseyya vÄ• ||

<73> á¹• 21 anuÃ±Ã±Ä• tehi aÃ±Ã±assa, bhesajjaá¹ƒ vÄ• kare vade.

kare sÄ• pattiko bhikkhu, uposathappavÄ• raá¹‡aá¹ƒ ||

<74> á¹• 21 dvÄ• rabandhÄ• dike \Ne 380/ á¹-hÄ• ne, parivattakavÄ• á¹-akaá¹ƒ.

apidhÄ• ya vinÄ• bhogaá¹ƒ, niyogaá¹ƒ vÄ• saye divÄ• ||

<75> á¹• 21 dhaÃ±Ã±itthirÅ«paratanaá¹ƒ, Ä• vudhitthipasÄ• dhanaá¹ƒ.

tÅ«riyabhaá¹‡á¸• aá¹ƒ phalaá¹ƒ rukkhe, pubbaá¹‡á¹‡Ä• diÃ±ca Ä• mase ||

<76> á¹• 21 sasitthodakatelehi, phaá¹‡ahatthaphaá¹‡ehi vÄ• .

kesamosaá¹‡á¹-hanekasmiá¹ƒ, bhÄ• jane bhojanepi ca ||

<77> á¹• 21 ekattharaá¹‡apÄ• vuraá¹‡Ä• , sayeyyuá¹ƒ dvekamaÃ±cake.

dantakaá¹-á¹-haÃ±ca khÄ• deyya, adhikÅ«naá¹ƒ pamÄ• á¹‡ato ||

<78> á¹• 21 yojeti vÄ• yojÄ• peti, naccaá¹ƒ gÄ«taÃ±ca vÄ• ditaá¹ƒ.

dassanaá¹ƒ savanaá¹ƒ tesaá¹ƒ, karontassa ca dukkaá¹-aá¹ƒ ||

<79> á¹• 21 vÄ«hÄ• diropime cÄ• pi, bahipÄ• kÄ• rakuá¹-á¹-ake.

vaccÄ• dichaá¸• á¸• anÄ• dimhi, dÄ«ghakesÄ• didhÄ• raá¹‡e ||

<80> á¹• 21 nakhamaá¹-á¹-hakaraá¹‡Ä• dimhi, sambÄ• dhe lomahÄ• raá¹‡e.

parikammakataá¹ƒ bhÅ«miá¹ƒ, akkame saupÄ• hano ||

<81> á¹• 21 adhotaallapÄ• dehi, saá¹…ghikaá¹ƒ maÃ±capÄ«á¹-hakaá¹ƒ.

parikammakataá¹ƒ bhittiá¹ƒ, Ä• masantassa dukkaá¹-aá¹ƒ ||

<82> á¹• 21 saá¹…ghÄ• á¹-iyÄ• pi pallatthe, dupparibhuÃ±jeyya cÄ«varaá¹ƒ.

akÄ• yabandhano gÄ• maá¹ƒ, vaje katvÄ• na vaccakaá¹ƒ ||

<83> á¹• 21 nÄ• cameyya \Ne 381/ dake sante, samÄ• deyya akappiye.

desanÄ• rocanÄ• dimhi, sabhÄ• gÄ• pattiyÄ• pi ca ||

<84> á¹• 21 na \Be 451/ vase vassaá¹ƒ visaá¹ƒvÄ• de, suddhacitte paá¹-issavaá¹ƒ.

vassaá¹ƒ vasitvÄ• gamane, ananuÃ±Ã±Ä• takiccato ||

<85> á¹• 21 vinÄ• padaá¹ƒ tarussuddhaá¹ƒ, porisamhÄ• bhirÅ«haá¹‡e.

aparissÄ• vanoddhÄ• naá¹ƒ, vaje taá¹ƒ yÄ• cato na de ||

<86> á¹• 21 attano ghÄ• tane itthi-rÅ«pÄ• diá¹ƒ kÄ• rayeyya vÄ• .

hitvÄ• mÄ• lÄ• dikaá¹ƒ cittaá¹ƒ, jÄ• takÄ• diá¹ƒ sayaá¹ƒ kare ||

<87> á¹• 21 bhuÃ±jantamuá¹-á¹-hape tassa, sÄ• lÄ• dÄ«su nisÄ«dato.

vuá¸• á¸• hÄ• naá¹ƒ pana okÄ• saá¹ƒ, adatvÄ• vÄ• pi dukkaá¹-aá¹ƒ ||

<88> á¹• 21 yÄ• nÄ• dimabhirÅ«heyya, kallako ratanattayaá¹ƒ.

Ä• rabbha vade davaÃ±Ã±a-parisÄ• yopalÄ• lane ||

<89> á¹• 21 kÄ• yÄ• diá¹ƒ vivaritvÄ• na, bhikkhunÄ«naá¹ƒ na dassaye.

vÄ• ce lokÄ• yataá¹ƒ palitaá¹ƒ, gaá¹‡heyya gaá¹‡hÄ• peyya vÄ• ||

<90> á¹• 21 yattha katthaci peá¸·Ä• yaá¹ƒ, bhuÃ±jato pattahatthako.

vÄ• tapÄ• nakavÄ• á¹-aá¹ƒ vÄ• , paá¹‡Ä• me sodakampi ca ||

<91> á¹• 21 uá¹‡heyya paá¹-isÄ• meyya, atiuá¹‡heyya vodakaá¹ƒ.

á¹-hapeyya bhÅ«miyaá¹ƒ pattaá¹ƒ, aá¹…ke vÄ• maÃ±capÄ«á¹-hake ||

<92> á¹• 21 miá¸• á¸• hante \Ne 382/ paribhaá¹‡á¸• ante, pÄ• de chatte á¹-hapeti vÄ• .

calakÄ• diá¹ƒ á¹-hape pattaá¹ƒ, patte vÄ• hatthadhovane ||

<93> á¹• 21 pattena nÄ«harantassa, ucchiá¹-á¹-hamudakampi ca.

akappiyampi pattaá¹ƒ vÄ• , paribhuÃ±jeyya dukkaá¹-aá¹ƒ ||

<94> á¹• 21 vade ``jÄ«vÄ• â€™â€™ ti khipite, na sikkhati anÄ• daro.

parimaá¹‡á¸• alakÄ• dimhi, sekhiye dukkaá¹-aá¹ƒ siyÄ• ||

<95> á¹• 21 yo \Be 452/ bhaá¹‡á¸• agÄ• re payutova bhaá¹‡á¸• akaá¹ƒ,

mÄ• tÅ«na pÄ• cittiyamassa gopaye.

davÄ• ya hÄ«nenapi jÄ• tiÄ• dinÄ• ,

vadeyya dubbhÄ• sitamuttamampi yoti ||

6. vattÄ• dikaá¹‡á¸• aniddeso

<96> á¹• 21 upajjhÄ• cariyavattaÃ±ca, gamikÄ• gantukampi ca.

senÄ• sanÄ• divattaÃ±ca, kÄ• tabbaá¹ƒ piyasÄ«linÄ• ||

<97> á¹• 21 hatthapÄ• se á¹-hito kiÃ±ci, gahitabbaá¹ƒ dade tidhÄ• .

gahetukÄ• mo gaá¹‡heyya, dvidhÄ• yaá¹ƒ sampaá¹-iggaho ||

<98> á¹• 21 saá¹…ghÄ• á¹-imuttarÄ• saá¹…gaá¹ƒ, tathÄ• antaravÄ• sakaá¹ƒ.

``etaá¹ƒ imaá¹ƒ adhiá¹-á¹-hÄ• miâ€™â€™, tathÄ• ``paccuddharÄ• miâ€™â€™ ti ||

<99> á¹• 21 ``imaá¹ƒ imÄ• ni etÄ• ni, etampi cÄ«varaâ€™â€™ nti vÄ• .

``parikkhÄ• racoá¸·Ä• nÄ«â€™â€™ ti, tathÄ• ``paccuddharÄ• miâ€™â€™ ti ||

<100> á¹• 21 ``etaá¹ƒ \Ne 383/ imaá¹ƒ adhiá¹-á¹-hÄ• mi, pattaá¹ƒ paccuddharÄ• miâ€™â€™

evaá¹ƒ paccuddharedhiá¹-á¹-he, cÄ«varÄ• diá¹ƒ yathÄ• vidhi ||

<101> á¹• 21 saÃ±carittaá¹ƒ vinÄ• sesÄ• , sacittÄ• garukantimÄ• .

acchinnaá¹ƒ pariá¹‡ataá¹ƒ hitvÄ• , nissaggiyamacittakaá¹ƒ ||

<102> á¹• 21 padasodhammaá¹ƒ duve seyyÄ• , itthiyÄ• dhammadesanÄ• .

duve senÄ• sanÄ• nÄ«pi, sibbanaá¹ƒ cÄ«varassapi ||

<103> á¹• 21 pavÄ• ritaá¹ƒ surÄ• pÄ• naá¹ƒ, paÃ±casannidhiÄ• dikaá¹ƒ.

jotinujjÄ• lanaÃ±ceva, kappabindumanÄ• dikaá¹ƒ.

gÄ• mappavesanantete, pÄ• cittÄ«su acittakÄ• ||

<104> á¹• 21 pakiá¹‡á¹‡akesu uddissa-kataá¹ƒ hitvÄ• Ã±Ã±amaá¹ƒsakaá¹ƒ.

ekattharaá¹‡apÄ• vuraá¹‡aá¹ƒ, ekamaÃ±ce tuvaá¹-á¹-anaá¹ƒ.

ekato bhuÃ±janaÃ±cÄ• pi, naccagÄ«tÄ• disattapi ||

<105> á¹• 21 akÄ• yabandhanaÃ±cÄ• pi \Be 453/, pattahatthakavÄ• á¹-akaá¹ƒ.

acittakamidaá¹ƒ sabbaá¹ƒ, sesamettha sacittakaá¹ƒ ||

<106> á¹• 21 vÄ«tikkamanacittena, sacittakamacittakaá¹ƒ.

paÃ±Ã±attijÄ• nanenÄ• pi, vadantÄ• cariyÄ• tathÄ• ||

<107> á¹• 21 pubbakaraá¹‡Ä• dikaá¹ƒ katvÄ• , uposathappavÄ• raá¹‡aá¹ƒ.

navadhÄ• dÄ«pitaá¹ƒ sabbaá¹ƒ, kÄ• tabbaá¹ƒ piyasÄ«linÄ• ||

<108> á¹• 21 sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccati ||

<109> á¹• 21 chandapÄ• risuddhiutukkhÄ• naá¹ƒ \Ne 384/, bhikkhugaá¹‡anÄ• ca ovÄ• do

uposathassa etÄ• ni, pubbakiccanti vuccati ||

<110> á¹• 21 uposatho yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

pattakallanti vuccati ||

<111> pubbakaraá¹‡apubbakiccÄ• ni samÄ• petvÄ• desitÄ• pattikassa samaggassa bhikk
pÄ• timokkhaá¹ƒ uddisituá¹ƒ Ä• rÄ• dhanaá¹ƒ karoma.

<112> á¹• 21 pÄ• risuddhiadhiá¹-á¹-hÄ• na-suttuddesavasÄ• tidhÄ• .

gaá¹‡apuggalasaá¹…ghÄ• ca, taá¹ƒ kareyyuá¹ƒ yathÄ• kkamaá¹ƒ ||

<113> á¹• 21 cÄ• tuddaso pannaraso, sÄ• maggÄ« dinato tidhÄ• .

dinapuggalakattabbÄ• -kÄ• rato te naveritÄ• ||

<114> á¹• 21 tayo tayoti katvÄ• na, dinapuggalabhedato.

tevÄ• cÄ«dvekavÄ• cÄ«ti, nava vuttÄ• pavÄ• raá¹‡Ä• ||

<115> á¹• 21 kattikantimapakkhamhÄ• , hemaá¹ƒ phaggunapuá¹‡á¹‡amÄ• .

tassa antimapakkhamhÄ• , gimhaá¹ƒ Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• .

vassakÄ• laá¹ƒ tato sesaá¹ƒ, catuvÄ«satuposathÄ• ||

<116> á¹• 21 cÄ• tuddasÄ• \Be 454/ cha etesu, pakkhÄ• tatiyasattamÄ• .

Ã±eyyÄ• pannarasÄ• sesÄ• , aá¹-á¹-hÄ• rasa uposathÄ• ||

<117> ``chandaá¹ƒ dammi, chandaá¹ƒ me hara, chandaá¹ƒ me Ä• rocehÄ«â€™â€™ ti cha

<118> ``pÄ• risuddhiá¹ƒ \Ne 385/ dammi, pÄ• risuddhiá¹ƒ me hara, pÄ• risuddhiá¹ƒ me Ä•
pÄ• risuddhi dÄ• tabbÄ• .

<119> ``pavÄ• raá¹‡aá¹ƒ dammi, pavÄ• raá¹‡aá¹ƒ me hara, pavÄ• raá¹‡aá¹ƒ me Ä• rocehi
pavÄ• rehÄ«â€™â€™ ti pavÄ• raá¹‡Ä• dÄ• tabbÄ• .

<120> Ä• pattidesakena ``ahaá¹ƒ, bhante, sambahulÄ• nÄ• nÄ• vatthukÄ• Ä• pattiyo Ä• p
paá¹-idesemÄ«â€™â€™ ti vatvÄ• paá¹-iggaá¹‡hantena ``passasi, Ä• vuso, tÄ• Ä• pattiyoâ
bhante, passÄ• mÄ«â€™â€™ ti vatvÄ• puna paá¹-iggaá¹‡hantena ``Ä• yatiá¹ƒ, Ä• vuso, sa
vutte ``sÄ• dhu, suá¹-á¹-hu, bhante saá¹ƒvarissÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ vatvÄ• dese

<121> vematiá¹ƒ Ä• rocentena ``ahaá¹ƒ, bhante, sambahulÄ• su nÄ• nÄ• vatthukÄ• su Ä•
nibbematiko bhavissÄ• mi, tadÄ• tÄ• Ä• pattiyo paá¹-ikarissÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ

<122> ``ajja me uposatho `pannaraso, cÄ• tuddasoâ€™ ti vÄ• adhiá¹-á¹-hÄ• mÄ«â€™â€™
puggalena adhiá¹-á¹-hÄ• nuposatho kÄ• tabbo.

<123> dvÄ«su pana therena ``parisuddho ahaá¹ƒ Ä• vuso, `parisuddhoâ€™ ti maá¹ƒ dhÄ•
vattabbaá¹ƒ. navakenapi tatheva vattabbaá¹ƒ. ``bhante, dhÄ• rethÄ• â€™â€™ ti vacanaá¹ƒ

<124> tÄ«su \Be 455/ pana ``suá¹‡antu me Ä• yasmantÄ• , ajjuposatho pannaraso, yadÄ•
pattakallaá¹ƒ, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kareyyÄ• mÄ• â€™â
paá¹-ipÄ• á¹-iyÄ• vuttanayena pÄ• risuddhiuposatho kÄ• tabbo.

<125> ``ajja me pavÄ• raá¹‡Ä• `cÄ• tuddasÄ«, pannarasÄ«â€™ ti vÄ• adhiá¹-á¹-hÄ• mÄ«
ekena pavÄ• retabbaá¹ƒ.

<126> dvÄ«su \Ne 386/ pana therena ``ahaá¹ƒ, Ä• vuso, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-
parisaá¹…kÄ• ya vÄ• , vadatu maá¹ƒ Ä• yasmÄ• anukampaá¹ƒ upÄ• dÄ• ya, passanto paá
tikkhattuá¹ƒ vatvÄ• pavÄ• retabbaá¹ƒ. navakenÄ• pi tatheva vattabbaá¹ƒ. ``bhanteâ€™â€™

<127> tÄ«su vÄ• catÅ«su vÄ• pana ``suá¹‡antu me Ä• yasmantÄ• , ajja pavÄ• raá¹‡Ä• p
yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• reyyÄ• mÄ• â€
therena ``ahaá¹ƒ, Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹
Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti tikkhat
navakehipi tatheva paá¹-ipÄ• á¹-iyÄ• pavÄ• retabbaá¹ƒ. ``bhanteâ€™â€™ tivacanaá¹ƒ vise

<128> catÅ«hi adhikesu pana ``suá¹‡Ä• tu me Ä• vuso saá¹…gho, ajja pavÄ• raá¹‡Ä• par
pattakallaá¹ƒ, saá¹…gho pavÄ• reyyÄ• â€™â€™ ti Ã±attiá¹ƒ á¹-hapetvÄ• vuá¸• á¸• hatarem
pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu maá¹ƒ Ä• yasman
passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ vatvÄ• pavÄ• retabbaá¹ƒ. navakehipi
``saá¹…ghaá¹ƒ, bhante, pavÄ• remi diá¹-á¹-hena vÄ• sutena \Be 456/ vÄ• parisaá¹…kÄ• y
Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti tikkhattu

mÅ«lasikkhÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mÅ«lasikkhÄ• -á¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

sabbakÄ• madadaá¹ƒ \Be 457/ \Ne 387/ sabbaratane ratanattayaá¹ƒ.

uttamaá¹ƒ uttamataraá¹ƒ, vanditvÄ• vandanÄ• rahaá¹ƒ ||

caraá¹‡e brahmacÄ• rÄ«naá¹ƒ, Ä• cariyÄ• naá¹ƒ siraá¹ƒ mama.

á¹-hapetvÄ• na karissÄ• mi, mÅ«lasikkhatthavaá¹‡á¹‡anaá¹ƒ ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

tatthÄ• do tÄ• va sabbasakkatassa sabbasattuttamassa satthuno paá¹‡Ä• maá¹ƒ dassento
nÄ• thaâ€™â€™ _ntyÄ• di. __nÄ• thaá¹ƒ_ catÅ«hi nÄ• thaá¹…gehi samannÄ• gataá¹ƒ bha
__Ä• do_ Ä• dimhi upasampannato paá¹-á¹-hÄ• ya __navakena bhikkhunÄ• _ adhunÄ• pa
__mÅ«labhÄ• sÄ• ya_ mÄ• gadhabhÄ• sÄ• ya sikkhituá¹ƒ __samÄ• sato_ saá¹…khepena
piá¹‡á¸• attho.

ayaá¹ƒ \Ne 388/ pana avayavattho --- __natvÄ• _ti tanninnatappoá¹‡atappabbhÄ• ro hutvÄ
vanditvÄ• ti attho. nÄ• thatÄ«ti nÄ• tho, veneyyÄ• naá¹ƒ hitasukhaá¹ƒ mettÄ• yanavasena Ä
attho, atha vÄ• nÄ• thati veneyyagate \Be 458/ kilese upatÄ• petÄ«ti attho, nÄ• thati vÄ• y
bhagavÄ• hi ``sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ attasampattiá¹ƒ paccavekkh
c 8.7) sattÄ• naá¹ƒ taá¹ƒ taá¹ƒ hitappaá¹-ipattiá¹ƒ yÄ• citvÄ• pi karuá¹‡Ä• ya samussÄ• hito
paramena vÄ• cittissariyena samannÄ• gato sabbasatte Ä«sati abhibhavatÄ«ti paramissar
ti vuccati. sabbo cÄ• yamattho saddasatthÄ• nusÄ• rato veditabbo. __pavakkhÄ• mÄ«_ti pa
__mÅ«lasikkhÄ• _ti adhisÄ«laadhicittaadhipaÃ±Ã±Ä• vasena tissopi sikkhÄ• , upasampann
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanaá¹-á¹-hena mÅ«lÄ• ca sÄ• sikkhitabbato sikkhÄ• cÄ• ti
ganthavasenettha saá¹…khipitvÄ• vuttattÄ• taddÄ«pano gantho ``mÅ«lasikkhÄ• â€™â€™

tattha katamaá¹ƒ sÄ«laá¹ƒ, katamaá¹ƒ adhisÄ«laá¹ƒ, katamaá¹ƒ cittaá¹ƒ, katamaá¹ƒ adhicit
paÃ±Ã±Ä• , katamÄ• adhipaÃ±Ã±Ä• ti? vuccate --- paÃ±caá¹…gaaá¹-á¹-haá¹…gadasaá¹…
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ pana ``adhisÄ«laâ€™â€™ nti vuccati. taÃ±hi sÅ«riyo viya
viya pabbatÄ• naá¹ƒ sabbalokiyasÄ«lÄ• naá¹ƒ adhikaÃ±ceva uttamaÃ±ca. pÄ• timokkhasaa
maggaphalasampayuttameva sÄ«laá¹ƒ adhisÄ«laá¹ƒ, taá¹ƒ pana idha nÄ• dhippetaá¹ƒ. na
methunaá¹ƒ dhammaá¹ƒ paá¹-isevati. kÄ• mÄ• vacarÄ• ni pana aá¹-á¹-ha kusalacittÄ• ni,
lokiyaaá¹-á¹-hasamÄ• patticittÄ• ni ca ekajjhaá¹ƒ katvÄ• cittameva. vipassanÄ• pÄ• dakaá¹
aá¹-á¹-hasamÄ• patticittaá¹ƒ pana ``adhicittaâ€™â€™ nti vuccati. taÃ±hi sabbalokiyacittÄ•
uttamaÃ±ca. tatopi ca maggaphalacittameva adhicittaá¹ƒ, taá¹ƒ pana idha nÄ• dhippetaá¹ƒ.
methunaá¹ƒ dhammaá¹ƒ paá¹-isevati. ``atthi dinnaá¹ƒ, atthi yiá¹-á¹-haâ€™â€™ ntiÄ• dinaya

kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• , tilakkhaá¹‡Ä• kÄ• rapariccheda kaá¹ƒ pana vipa
``adhipaÃ±Ã±Ä• â€™â€™ ti \Be 459/ vuccati. sÄ• hi sabbalokiyapaÃ±Ã±Ä• naá¹ƒ adhikÄ•
maggaphalapaÃ±Ã±Ä• va adhipaÃ±Ã±Ä• , sÄ• pana idha nÄ• dhippetÄ• . na hi taá¹ƒ sikkh
paá¹-isevati.

tÄ• su tÄ«su adhisÄ«lasikkhÄ• cÄ• rittavÄ• rittavasena duvidhampi sÄ«laá¹ƒ yathÄ• nusiá
paá¹-ipajjamÄ• nena, tappaá¹-ipakkhe kilese tadaá¹…gappahÄ• navasena pajahantena sikk
\Ne 389/ yathÄ• vuttesu Ä• rammaá¹‡esu abhiyogavasena jhÄ• nappaá¹-ipakkhÄ• naá¹ƒ nÄ
vikkhambhanappahÄ• naá¹ƒ kurumÄ• nena sikkhitabbÄ• . adhipaÃ±Ã±Ä• sikkhÄ• pana yat
tadaá¹…gappahÄ• nasamucchedavasena sÄ• nusaye kilese samucchindantena sikkhitabbÄ
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanaá¹-á¹-hena mÅ«lÄ• ca sÄ• sikkhitabbato sikkhÄ• cÄ• ti
kammavacanicchÄ• yaá¹ƒ ``mÅ«lasikkhaâ€™â€™ nti vuttaá¹ƒ.

samÄ• sÄ«yate saá¹…khipÄ«yateti samÄ• so, tato __samÄ• sato_. samaggena saá¹…ghe
akuppena á¹-hÄ• nÄ• rahena upasampannoti bhikkhu. tattha sabbantimena pariyÄ• yena pa
yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , tesaá¹ƒ Ä• gatattÄ• , chandÄ• rahÄ• naá¹ƒ chandas
sammukhÄ«bhÅ«tÄ• naÃ±ca appaá¹-ikkosanato ekasmiá¹ƒ kamme samaggabhÄ• vaá¹ƒ up
anussÄ• vanÄ• hi ekÄ• ya Ã±attiyÄ• kÄ• tabbakammasaá¹…khÄ• tena Ã±atticatutthena dh
vatthuÃ±attianussÄ• vanasÄ«mÄ• parisÄ• sampattisampannattÄ• akopetabbataá¹ƒ, appaá
á¹-hÄ• nÄ• rahena kÄ• raá¹‡Ä• rahena satthusÄ• sanÄ• rahena upasampanno nÄ• ma, upa
attho. bhikkhubhÄ• vo hi uparibhÄ• vo. taÃ±cesa yathÄ• vuttena kammena samÄ• pannattÄ
vuccati, tena __bhikkhunÄ• _. Å«napaÃ±cavassatÄ• ya navako, tena __navakena_ \Be 460
acirapabbajitenÄ• ti vuttaá¹ƒ hoti. __Ä• do_ti Ä• dimhiyevÄ• ti attho, Ä• dito paá¹-á¹-hÄ• yÄ•
``Ä• doâ€™â€™ ti vacanena saddhÄ• pabbajitÄ• naá¹ƒ kulaputtÄ• naá¹ƒ Ä• lasiyadosena,
aÃ±Ã±Ä• á¹‡adosena ca aÃ±Ã±athÄ• paá¹-ipajjantÄ• naá¹ƒ saá¹ƒvegaá¹ƒ janeti. kathaá¹ƒ
samavÄ• yaá¹ƒ paá¹-ilabhitvÄ• taá¹…khaá¹‡aá¹ƒ na kusÄ«tena vÄ• niratthakakathÄ• pasu
kiá¹ƒ kÄ• tabbaá¹ƒ? Ä• dito paá¹-á¹-hÄ• ya nirantarameva tÄ«su sikkhÄ• su Ä• daro janetab

``sÄ• mÄ• gadhÄ« mÅ«labhÄ• sÄ• , narÄ• yÄ• yÄ• dikappikÄ• .

brahmÄ• no cassutÄ• lÄ• pÄ• , sambuddhÄ• cÄ• pi bhÄ• sareâ€™â€™ ti || ---

vacanato __mÅ«labhÄ• sÄ• yÄ• _ti mÄ• gadhamÅ«lÄ• ya bhÄ• sÄ• ya, sabhÄ• vaniruttiyÄ•
__sikkhitu_nti uggaá¹‡hituá¹ƒ.

1. pÄ• rÄ• jikaniddesavaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ne 390/ sabbasikkhÄ• naá¹ƒ pana mÅ«labhÅ«tattÄ• adhisÄ«lasikkhÄ• va paá

mahÄ• sÄ• vajjattÄ• , mÅ«lacchejjavasena pavattanato ca sabbapaá¹-hamaá¹ƒ pÄ• rÄ• jika
``saá¹ƒ nimittaâ€™â€™ _ntyÄ• dimÄ• ha. tattha maggattaye saá¹ƒ nimittaá¹ƒ pavesanto bh
__saá¹ƒ nimitta_nti attano aá¹…gajÄ• taá¹ƒ, sabbantimena paricchedena ekatilabÄ«jamatta
aá¹…gajÄ• tanti vuttaá¹ƒ hoti. __bhikkhÅ«_ti anikkhittasikkho. __maggattaye_ti ettha
manussÄ• manussatiracchÄ• nagatÄ• naá¹ƒ vasena tisso itthiyo, tayo ubhatobyaÃ±janakÄ•
purisÄ• ti pÄ• rÄ• jikavatthubhÅ«tÄ• naá¹ƒ nimittÄ• naá¹ƒ nissayÄ• dvÄ• dasa sattÄ• hont
vaccapassÄ• vamukhamaggavasena tayo maggÄ• . tattha manussitthiyÄ• tayo, amanussit
tiracchÄ• nagatitthiyÄ• tayoti nava \Be 461/, tathÄ• manussubhatobyaÃ±janakÄ• dÄ«naá¹
manussapaá¹‡á¸• akÄ• dÄ«naá¹ƒ pana vaccamukhamaggavasena dve dveti cha, tathÄ• m
vasena tiá¹ƒsa maggÄ• honti. te sabbe pariggahetvÄ• idha ``maggattayeâ€™â€™ ti vuttaá
dvÄ• dasannaá¹ƒ sattÄ• naá¹ƒ tÄ«su maggesu yattha katthaci maggeti attho. __cuto_ti sakl
cutasatto viya sÄ• sanato cuto hoti, pÄ• rÄ• jiko hotÄ«ti attho.

idÄ• ni pavesanaá¹ƒ nÄ• ma na kevalaá¹ƒ attupakkameneva hoti, parÅ«pakkamenÄ• pi hot
sati pÄ• rÄ• jiko hotÄ«ti dassanatthaá¹ƒ __ ``pavesanÄ• â€™â€™ _tyÄ• di vuttaá¹ƒ. tassatt
pavesanaá¹-á¹-hitauddharaá¹‡apaviá¹-á¹-hakkhaá¹‡esu aÃ±Ã±ataraá¹ƒ khaá¹‡aá¹ƒ __cepi
sacepi tasmiá¹ƒ khaá¹‡e sevanacittaá¹ƒ upaá¹-á¹-hÄ• pento, __cuto_ pÄ• rÄ• jiko hoti. yo p
Ä• sÄ«visamukhaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ paviá¹-á¹-haá¹ƒ viya ca maÃ±Ã±ati, so nipparÄ•
__á¹-hitaá¹ƒ_ nÄ• ma sukkavissaá¹-á¹-hisamayappattaá¹ƒ. paá¹-hamapÄ• rÄ• jikaá¹ƒ.

2-7__._ idÄ• ni dutiyaá¹ƒ dassetuá¹ƒ __ ``adinnaá¹ƒ mÄ• nusaá¹ƒ bhaá¹‡á¸• aâ€™â€™ _nt
bhikkhu adinnaá¹ƒ mÄ• nusaá¹ƒ garukaá¹ƒ bhaá¹‡á¸• aá¹ƒ paÃ±cavÄ«sÄ• vahÄ• resu yena
cuto bhaveti sambandho. __adinna_nti yaá¹ƒ kiÃ±ci parapariggahitaá¹ƒ sassÄ• mikaá¹ƒ bha
sÄ• mikehi kÄ• yena vÄ• vÄ• cÄ• ya vÄ• na dinnanti adinnaá¹ƒ, anissaá¹-á¹-haá¹ƒ aparicc
gopitaá¹ƒ mamÄ• yitaá¹ƒ parapariggahitaá¹ƒ. manussassa idanti __mÄ• nusaá¹ƒ, _ manuss
``bhaá¹‡á¸• aâ€™â€™ ntiminÄ• tulyÄ• dhikaraá¹‡aá¹ƒ \Ne 391/. __theyyÄ• yekenÄ• _ti the
avahÄ• renÄ• ti attho. liá¹…gabhedaá¹ƒ katvÄ• vuttaá¹ƒ. ``theyyÄ• kenacÄ«â€™â€™ ti vÄ
__theno_ti coro, thenassa bhÄ• vo __theyyÄ• , _ karaá¹‡atthe cetaá¹ƒ paccattavacanaá¹ƒ,
\Be 462/ avahÄ• renÄ• ti attho. __Ä• diya_nti Ä• diyanto gaá¹‡hanto. __paÃ±cavÄ«sÄ• vah
samodhÄ• netvÄ• paÃ±cavÄ«sati avahÄ• rÄ• . tattha __paÃ±capaÃ±cakÄ• ni_ nÄ• ma nÄ
ekabhaá¹‡á¸• apaÃ±cakaá¹ƒ sÄ• hatthikapaÃ±cakaá¹ƒ pubbappayogapaÃ±cakaá¹ƒ theyyÄ

tattha saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akamissakabhaá¹‡á¸• avasena nÄ• nÄ• bhaá¹‡á¸
saviÃ±Ã±Ä• á¹‡akabhaá¹‡á¸• avasena ekabhaá¹‡á¸• apaÃ±cakaá¹ƒ. tattha nÄ• nÄ• bhaá¹‡
veditabbo --- yo Ä• rÄ• maá¹ƒ abhiyuÃ±jati, Ä• patti dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ u
thullaccayassa. sÄ• miko ``na mayhaá¹ƒ bhavissatÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, Ä• pa
aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto sÄ«se bhÄ• raá¹ƒ theyyacitto Ä• masati, Ä• patti dukka
Ä• patti thullaccayassa. khandhaá¹ƒ oropeti, Ä• patti pÄ• rÄ• jikassa. upanikkhittaá¹ƒ bhaá¹

bhaá¹‡á¸• aâ€™â€™ nti vuccamÄ• no ``nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti bhaá¹‡ati, Ä•
vimatiá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. sÄ• miko ``na mayhaá¹ƒ dassatÄ«â€™â€™ ti
Ä• patti pÄ• rÄ• jikassa. ``sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ nessÄ• mÄ«â€™â€™ ti paá¹-hama
Ä• patti thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti pÄ• rÄ• jikassa. thala
theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ•
pÄ• rÄ• jikassa. ayamettha nÄ• nÄ• bhaá¹‡á¸• avasena yojanÄ• . ekabhaá¹‡á¸• avasena p
tiracchÄ• naá¹ƒ vÄ• yathÄ• vuttena abhiyogÄ• dinÄ• nayena Ä• diyati vÄ• harati vÄ• ava
kopeti vÄ• á¹-hÄ• nÄ• cÄ• veti vÄ• ti. ayamettha ekabhaá¹‡á¸• avasena yojanÄ• .

paÃ±ca avahÄ• rÄ• sÄ• hatthiko Ä• á¹‡attiko nissaggiyo atthasÄ• dhako dhuranikkhepoti.
nÄ• ma \Be 463/ parassa bhaá¹‡á¸• aá¹ƒ sahatthÄ• avaharati. __Ä• á¹‡attiko_ nÄ• ma ``as
avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti. __nissaggiyo_ nÄ• ma antosuá¹…kaghÄ• t
pÄ• teti, Ä• patti pÄ• rÄ• jikassa. __atthasÄ• dhako_ nÄ• ma ``asukaá¹ƒ bhaá¹‡á¸• aá¹ƒ ya
avaharÄ• â€™â€™ ti Ä• á¹‡Ä• peti. tattha sace paro anantarÄ• yiko hutvÄ• taá¹ƒ avaharat
Ä• á¹‡attikkhaá¹‡eyeva \Ne 392/ pÄ• rÄ• jiko hoti, avahÄ• rako pana avahaá¹-akÄ• le, ayaá
__dhuranikkhepo_ pana upanikkhittabhaá¹‡á¸• avasena veditabboti idaá¹ƒ sÄ• hatthikapaÃ

aparepi paÃ±ca avahÄ• rÄ• pubbappayogo sahappayogo saá¹ƒvidhÄ• vahÄ• ro saá¹…ket
tattha Ä• á¹‡attivasena __pubbappayogo_ veditabbo, á¹-hÄ• nÄ• cÄ• vanavasena __sahap
nÄ• ma sambahulÄ• bhikkhÅ« ``amukaá¹ƒ nÄ• ma gehaá¹ƒ gantvÄ• , chadanaá¹ƒ vÄ• bhi
chinditvÄ• bhaá¹‡á¸• aá¹ƒ harissÄ• mÄ• â€™â€™ ti saá¹ƒvidahitvÄ• gacchanti, tesu eko b
tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __saá¹…ketakammaá¹ƒ_ nÄ• ma saÃ±jÄ• nana
saÃ±Ã±Ä• karaá¹‡aá¹ƒ. ettha ca ``purebhattaá¹ƒ avaharÄ• â€™â€™ ti vutte ajja vÄ• pureb
vÄ• anÄ• gate saá¹ƒvacchare vÄ• , natthi visaá¹…keto, saá¹…ketakÄ• rakassa Ä• á¹‡attik
cÄ• vaneti evaá¹ƒ Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa. __nimittakammaá¹ƒ_ nÄ• ma saÃ±Ã
nimittassa karaá¹‡aá¹ƒ
akkhinikhaá¹‡anahatthÄ• laá¹…ghanapÄ• á¹‡ippahÄ• raaá¹…guliphoá¹-anagÄ«vunnÄ• ma
anekappakÄ• raá¹ƒ. avahÄ• rako Ä• á¹‡Ä• pakena yaá¹ƒ nimittasaÃ±Ã±aá¹ƒ katvÄ• vuttaá
maÃ±Ã±amÄ• no tameva avaharati, ubhinnaá¹ƒ pÄ• rÄ• jikaá¹ƒ. yaá¹ƒ ``avaharÄ• â€™â€™
nti maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ tasmiá¹ƒyeva á¹-hÄ• ne á¹-hapitaá¹ƒ avaharati, mÅ«laá¹-á
pubbappayogapaÃ±cakaá¹ƒ.

aparepi \Be 464/ paÃ±ca avahÄ• rÄ• theyyÄ• vahÄ• ro pasayhÄ• vahÄ• ro parikappÄ• vah
kusÄ• vahÄ• roti. tattha yo kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hi vaÃ±cetvÄ• gaá¹‡
avahÄ• ro __theyyÄ• vahÄ• ro_. yo santajjetvÄ• sayaá¹ƒ dassetvÄ• tesaá¹ƒ santakaá¹ƒ ga
pattabalito ca adhikaá¹ƒ balakkÄ• rena gaá¹‡hÄ• ti rÄ• jarÄ• jamahÄ• mattÄ• dayo viya, tas
__pasayhÄ• vahÄ• ro_. parikappetvÄ• gaá¹‡hato panÄ• vahÄ• ro __parikappÄ• vahÄ• ro_
bhaá¹‡á¸• okÄ• saparikappavasena. tatra yo ``sÄ• á¹-ako ce, gaá¹‡hissÄ• mi, suttaá¹ƒ ce, n

ti parikappetvÄ• andhakÄ• re pasibbakaá¹ƒ gaá¹‡hÄ• ti, tatra sÄ• á¹-ako ce, uddhÄ• reyev
ce hoti, rakkhati. ayaá¹ƒ __bhaá¹‡á¸• aparikappo_ nÄ• ma. yo á¹-hÄ• naá¹ƒ parikappetvÄ•
tassa taá¹ƒ parikappitapariccheda á¹ƒ atikkantamatte pÄ• rÄ• jikaá¹ƒ. ayaá¹ƒ __okÄ• sapari
evamimesaá¹ƒ dvinnaá¹ƒ parikappÄ• naá¹ƒ vasena parikappetvÄ• gaá¹‡hato avahÄ• ro pa
paá¹-icchÄ• detvÄ• parassa bhaá¹‡á¸• aá¹ƒ gaá¹‡hato avahÄ• ro __paá¹-icchannÄ• vahÄ•
saá¹…kÄ• metvÄ• \Ne 393/ avaharaá¹‡aá¹ƒ __kusÄ• vahÄ• ro_. yo kusaá¹ƒ pÄ• tetvÄ• cÄ
koá¹-á¹-hÄ• sassa samÄ«pe á¹-hitaá¹ƒ appagghataraá¹ƒ vÄ• mahagghataraá¹ƒ vÄ• samas
koá¹-á¹-hÄ• saá¹ƒ disvÄ• sace paá¹-hamataraá¹ƒ parakoá¹-á¹-hÄ• sato kusadaá¹‡á¸• akaá
koá¹-á¹-hÄ• se pÄ• tetukÄ• matÄ• ya uddhÄ• re rakkhati, pÄ• tanepi rakkhati, attano koá¹-á
kusadaá¹‡á¸• aá¹ƒ uddharati, uddhÄ• re rakkhati, taá¹ƒ uddharitvÄ• parakoá¹-á¹-hÄ• se pÄ
muttamatte pÄ• rÄ• jikaá¹ƒ. ayaá¹ƒ kusÄ• vahÄ• ro nÄ• mÄ• ti imesu paÃ±cavÄ«sÄ• vahÄ•
gaá¹‡hanto pÄ• rÄ• jiko bhaveti attho.

__garuka_nti \Be 465/ paÃ±camÄ• sakaá¹ƒ. vÄ«satimÄ• sako hi kahÄ• paá¹‡o, kahÄ• paá
nÄ• ma, tasmÄ• paÃ±camÄ• sakaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• garukanti veditabbaá¹ƒ. tattha ``
guÃ±jÄ• mÄ• sako bhaveâ€™â€™ ti vacanato vÄ«hivasena cattÄ• lÄ«sa vÄ«hayo dasa gu
veditabbo. yaá¹ƒ pana sÄ• maá¹‡erasikkhÄ• yaá¹ƒ ``vÄ«sativÄ«hÄ«â€™â€™ ti vuttaá¹ƒ, ta
aá¹-á¹-hakathÄ• yaá¹ƒ atthi, vÄ«maá¹ƒsitabbametaá¹ƒ. dutiyapÄ• rÄ• jikaá¹ƒ.

<8> idÄ• ni tatiyaá¹ƒ dassetuá¹ƒ __ ``manussapÄ• á¹‡aá¹ƒ pÄ• á¹‡oâ€™â€™ _tyÄ• di vutt
``manussapÄ• á¹‡oâ€™â€™ iti jÄ• nanto vadhakacittena manussapÄ• á¹‡aá¹ƒ jÄ«vitÄ• viy
pÄ• rÄ• jiko hotÄ«ti samudÄ• yattho.

__manussapÄ• á¹‡a_nti mÄ• tukucchismiá¹ƒ paá¹-isandhicittena sahuppannaá¹ƒ atiparittaa
katvÄ• pakatiyÄ• vÄ«savassasatÄ• yukassa sattassa yÄ• va maraá¹‡akÄ• lÄ• etthantare
attabhÄ• vo, eso manussapÄ• á¹‡o nÄ• ma, evarÅ«paá¹ƒ manussapÄ• á¹‡anti attho. __pÄ•
``pÄ• á¹‡oâ€™â€™ iti jÄ• nanto ``taá¹ƒ jÄ«vitÄ• voropemÄ«â€™â€™ ti jÄ• nanto. __vadha
itthambhÅ«te karaá¹‡avacanaá¹ƒ, vadhakacitto hutvÄ• maraá¹‡Ä• dhippÄ• yo hutvÄ• ti vut
jÄ«vitindriyato. __yo_ti aniyamavacanaá¹ƒ. __so_ti etena niyamanaá¹ƒ veditabbaá¹ƒ. __viyo
vuttappakÄ• raá¹ƒ manussaviggahaá¹ƒ kalalakÄ• lepi tÄ• panamaddanehi vÄ• bhesajjasan
uddhampi tadanurÅ«pena upakkamena jÄ«vitÄ• viyojetÄ«ti attho. __sÄ• sanÄ• _ti parÄ• pu
nissakkavacanaá¹ƒ, tena satthusÄ• sanatoti attho. __parÄ• jito_ti parÄ• jayamÄ• panno. ho
tatiyapÄ• rÄ• jikaá¹ƒ.

<9> idÄ• ni \Be 466/ \Ne 394/ catutthaá¹ƒ dassetuá¹ƒ __ ``jhÄ• nÄ• dibhedaâ€™â€™ _ntyÄ
bhikkhu aÃ±Ã±Ä• padesaÃ±ca adhimÄ• naÃ±ca vajjetvÄ• hadaye asantaá¹ƒ jhÄ• nÄ• dibh
manussajÄ• tikassa sattassa vadeyya, tasmiá¹ƒ khaá¹‡e Ã±Ä• te so tato sÄ• sanÄ• pÄ• rÄ

__jhÄ• nÄ• dibheda_nti ``jhÄ• naá¹ƒ vimokkho samÄ• dhi samÄ• patti Ã±Ä• á¹‡adassanaá
phalasacchikiriyÄ• kilesappahÄ• naá¹ƒ vinÄ«varaá¹‡atÄ• cittassa suÃ±Ã±Ä• gÄ• re abhira
evaá¹ƒ vuttaá¹ƒ jhÄ• nÄ• dibhedaá¹ƒ uttarimanussadhammaá¹ƒ. __hadaye_ti citte. __asant
__aÃ±Ã±Ä• padesa_nti ``yo te vihÄ• re vasi, so bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bhÄ«
aÃ±Ã±Ä• padesaá¹ƒ vajjetvÄ• ti attho. __vinÄ• _ti vajjanatthe nipÄ• to, tassa vajjetvÄ• ti att
``adhigatÄ• mayÄ• â€™â€™ ti evaá¹ƒ uppannaá¹ƒ mÄ• nanti attho. adhigato mÄ• noti vigg
vajjetvÄ• ti attho. __manussajÄ• tissÄ• _ti manussajÄ• tikassa, na devabrahmÄ• dÄ«su aÃ±
__vadeyyÄ• _ti Ä• roceyya. __Ã±Ä• takkhaá¹‡e_ti Ã±Ä• te khaá¹‡eti chedo, tasmiá¹ƒ tenÄ•
manussajÄ• tikena Ã±Ä• teti attho. __tenÄ• _ti nissakke karaá¹‡avacanaá¹ƒ, tato sÄ• sanat
catutthapÄ• rÄ• jikaá¹ƒ.

pÄ• rÄ• jikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. garukÄ• pattiniddesavaá¹‡á¹‡anÄ•

<10> idÄ• ni saá¹…ghÄ• disesaá¹ƒ pakÄ• setuá¹ƒ __ ``mocetukÄ• macittenÄ• â€™â€™ _t
mocetuá¹ƒ kÄ• metÄ«ti mocetukÄ• maá¹ƒ, mocetukÄ• maÃ±ca taá¹ƒ cittaÃ±cÄ• ti __mocet
mocanassÄ• dacittenÄ• ti attho. ekÄ• dasannaÃ±hi rÄ• gÄ• naá¹ƒ ekena mocanassÄ• dena

tatrime ekÄ• dasa assÄ• dÄ• mocanassÄ• do muccanassÄ• do muttassÄ• do methunassÄ
kaá¹‡á¸• Å«vanassÄ• do dassanassÄ• do nisajjassÄ• do vÄ• cassÄ• do gehasitapemaá¹ƒ v
__mocanassÄ• da_cetanÄ• ya cetento ceva assÄ• dento ca upakkamati, muccati, saá¹…gh
ce, thullaccayaá¹ƒ. sace pana sayanakÄ• le rÄ• gapariyuá¹-á¹-hito hutvÄ• Å«runÄ• vÄ• m
aá¹…gajÄ• taá¹ƒ gÄ• á¸·haá¹ƒ pÄ«á¸·etvÄ• mocanatthÄ• ya saussÄ• ho supati, supantass
saá¹…ghÄ• diseso. __muccanassÄ• de_ attano dhammatÄ• ya muccamÄ• naá¹ƒ assÄ• de
anÄ• patti. __muttassÄ• de_ attano dhammatÄ• ya mutte á¹-hÄ• nÄ• cute asucimhi pacchÄ
upakkamena muccati, anÄ• patti. __methunassÄ• de_ methunarÄ• gena mÄ• tugÄ• maá¹ƒ
anÄ• patti, dukkaá¹-aá¹ƒ pana Ä• pajjati. __phassassÄ• do_ duvidho ajjhattiko bÄ• hiro cÄ•
nimittaá¹ƒ ``thaddhaá¹ƒ, mudukanti jÄ• nissÄ• mÄ«â€™â€™ ti vÄ• lolabhÄ• vena vÄ• kÄ«
anÄ• patti. bÄ• hiraphassassÄ• de pana kÄ• yasaá¹ƒsaggarÄ• gena itthiá¹ƒ phusato, Ä• liá
anÄ• patti, kÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesaá¹ƒ pana Ä• pajjati.

__kaá¹‡á¸• Å«vanassÄ• de_ daddukacchupiá¸·akapÄ• á¹‡akÄ• dÄ«naá¹ƒ aÃ±Ã±atarena k
kaá¹‡á¸• Å«vanassÄ• dena kaá¹‡á¸• Å«vato asuci muccati, anÄ• patti. __dassanassÄ• de_
upanijjhÄ• yato asuci muccati, anÄ• patti, dukkaá¹-aá¹ƒ pana hoti. __nisajjassÄ• de_ mÄ• tu
nisinnassa muttepi anÄ• patti \Be 468/, rahonisajjÄ• patti pana hoti. __vÄ• cassÄ• de_ mÄ•
methunappaá¹-isaá¹ƒyuttÄ• hi vÄ• cÄ• hi obhÄ• santassa muttepi anÄ• patti, duá¹-á¹-hullav
pana Ä• pajjati. __gehasitapeme_ mÄ• tÄ• dÄ«naá¹ƒ mÄ• tÄ• dipemena Ä• liá¹…ganÄ• diá

__vanabhaá¹…gaá¹ƒ_ santhavakaraá¹‡atthÄ• ya itthiyÄ• pesitapupphÄ• divanabhaá¹…gas
``itthannÄ• mÄ• ya imaá¹ƒ pesitaâ€™â€™ nti assÄ• dena Ä• masantassa muttepi anÄ• pat
Ä• patti hotÄ«ti dassetuá¹ƒ ``mocetu ... pe ... nÄ• â€™â€™ ti vuttaá¹ƒ. atha vÄ• mocetukÄ•
soyaá¹ƒ __mocetukÄ• macitto, _ tena, itthambhÅ«te karaá¹‡avacanaá¹ƒ, mocetukÄ• macitt

__upakkammÄ• _ti hatthÄ• dÄ«su yena kenaci nimitte upakkamitvÄ• ti attho. __vimocaya_
khuddakamakkhikÄ• piveyya, tattakampi vimocentoti attho. __sukka_nti
nÄ«lapÄ«talohitodÄ• tatakkateladakakhÄ«radadhisappivaá¹‡á¹‡asaá¹…khÄ• tesu dasavidh
sukkaá¹ƒ. __aÃ±Ã±atra supinÄ• _ti yÄ• supinante sukkavissaá¹-á¹-hi hoti, taá¹ƒ á¹-hapetvÄ
__samaá¹‡o_ti yo koci upasampanno. __garuka_nti saá¹…ghÄ• disesaá¹ƒ. __phuse_ti Ä• p
upakkamo muccananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• nÄ«ti. sukkavissaá¹-á¹-hisikkhÄ• pada

<11> idÄ• ni \Ne 396/ kÄ• yasaá¹ƒsaggaá¹ƒ dassetuá¹ƒ __ ``kÄ• yasaá¹ƒsaggarÄ• genÄ• a
bhikkhu manussitthiyÄ• manussitthisaÃ±Ã±Ä« hutvÄ• kÄ• yasaá¹ƒsaggarÄ• gena upakkam
parÄ• masanto saá¹…ghÄ• disesaá¹ƒ Ä• pajjeyyÄ• ti yojanÄ• . tattha __kÄ• yasaá¹ƒsaggar
hatthaggahaá¹‡Ä• dikÄ• yasamphassena rÄ• gena kÄ• yamissarÄ• gena. __manussitthi_nt
jÄ«vamÄ• nakamanussitthiá¹ƒ. __parÄ• masa_nti parÄ• masanto, itthÄ«ti saÃ±Ã±Ä• itthisa
atthÄ«ti __itthisaÃ±Ã±Ä«, _ itthisaÃ±Ã±Ä« hutvÄ• ti attho. manussitthÄ«, itthisaÃ±Ã±itÄ• , k
tena rÄ• gena vÄ• yÄ• mo, hatthaggÄ• hÄ• disamÄ• pajjananti imÄ• nettha paÃ±ca aá¹…gA
kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ.

<12> idÄ• ni duá¹-á¹-hullaá¹ƒ dassetuá¹ƒ __ ``duá¹-á¹-hullavÄ• cassÄ• denÄ• â€™â€™ _ti
__duá¹-á¹-hullavÄ• cassÄ• denÄ• _ti vaccamaggapassÄ• vamaggamethunadhammappaá¹-
__maggaá¹ƒ vÄ• rabbha methuna_nti vaccamaggapassÄ• vamaggÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ
Ä• rabbhÄ• ti attho. __obhÄ• santo_ti avabhÄ• santo. __manussitthi_nti viÃ±Ã±uá¹ƒ paá¹-ib
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ sallakkhaá¹‡asamatthaá¹ƒ man
__suá¹‡amÄ• na_nti suá¹‡antiá¹ƒ. iminÄ• paá¹-ibalÄ• yapi itthiyÄ• aviÃ±Ã±attipathe á¹-hitA
paá¹‡á¹‡ena vÄ• Ä• rocentassa duá¹-á¹-hullavÄ• cÄ• patti na hotÄ«ti dÄ«pitaá¹ƒ hoti. manu
itthisaÃ±Ã±itÄ• , duá¹-á¹-hullavÄ• cassÄ• darÄ• go, tena rÄ• gena obhÄ• sanaá¹ƒ, taá¹…kh
paÃ±ca aá¹…gÄ• ni. duá¹-á¹-hullavÄ• cassÄ• dasikkhÄ• padaá¹ƒ.

<13> idÄ• ni attakÄ• mapÄ• ricariyaá¹ƒ dassetuá¹ƒ __ ``vaá¹‡á¹‡aâ€™â€™ _ntyÄ• di vutta
attano kÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ vatvÄ• methunarÄ• gena itthiá¹ƒ methunaá¹ƒ
sambandho. __vaá¹‡á¹‡aá¹ƒ vatvÄ• _ti guá¹‡aá¹ƒ Ä• nisaá¹ƒsaá¹ƒ pakÄ• setvÄ• . __attano
methunadhammasaá¹…khÄ• tena kÄ• mena pÄ• ricariyÄ• kÄ• mapÄ• ricariyÄ• , attano att
attanokÄ• mapÄ• ricariyÄ• , aluttasamÄ• soyaá¹ƒ. atha vÄ• attanoti katvatthe sÄ• mivacan
icchitÄ• ti attanokÄ• mÄ• , sayaá¹ƒ methunarÄ• gavasena patthitÄ• ti attho, attanokÄ• mÄ•
attanokÄ• mapÄ• ricariyÄ• \Be 470/, tÄ• ya __attanokÄ• mapÄ• ricariyÄ• ya, _ ``etadaggaa

pÄ• ricariyÄ• naá¹ƒ, yÄ• mÄ• disaá¹ƒ sÄ«lavantaá¹ƒ kalyÄ• á¹‡adhammaá¹ƒ brahmacÄ• ri
paricareyyÄ• â€™â€™ ti evaá¹ƒ vaá¹‡á¹‡aá¹ƒ vatvÄ• ti attho. yÄ• cadhÄ• tuno dvikammika
methunaá¹ƒ yÄ• camÄ• noâ€™â€™ _ti vuttaá¹ƒ. tattha __itthi_nti duá¹-á¹-hullobhÄ• sane v
manussitthÄ«, itthisaÃ±Ã±itÄ• \Ne 397/, attakÄ• mapÄ• ricariyÄ• ya rÄ• go, tena rÄ• gena
taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…gÄ• ni. attakÄ• mapÄ• ricariyasikkhÄ•

<14> idÄ• ni saÃ±carittaá¹ƒ dassetuá¹ƒ __ ``sandesaâ€™â€™ _ntyÄ• dimÄ• raddhaá¹ƒ. ta
sandesaá¹ƒ, itthiyÄ• vÄ• sandesaá¹ƒ paá¹-iggahetvÄ• vÄ«maá¹ƒsitvÄ• paccÄ• haranto g
tattha __sandesa_nti ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ brÅ«hi `hohi kira
bhariyÄ• dhanakkÄ«tÄ• â€™â€™ ti (Vin III 305) evaá¹ƒ vuttaá¹ƒ purisassa sÄ• sanaá¹ƒ, ``
itthannÄ• maá¹ƒ purisaá¹ƒ brÅ«hi `ahaá¹ƒ tassa bhariyÄ• bhavissÄ• mÄ«â€™â€™ ti (Vin I
visadisaá¹ƒ) evaá¹ƒ vuttaá¹ƒ itthiyÄ• sÄ• sanaá¹ƒ. __paá¹-iggaá¹‡hitvÄ• _ti ``sÄ• dhu upÄ•
``hotÅ«â€™â€™ ti vÄ• ``Ä• rocessÄ• mÄ«â€™â€™ ti vÄ• yena kenaci Ä• kÄ• rena vacÄ«
sÄ«sakampanÄ• dÄ«hi vÄ• paá¹-iggaá¹‡hitvÄ• sampaá¹-icchitvÄ• ti attho. __vÄ«maá¹ƒsit
sÄ• sanaá¹ƒ gahetvÄ• purisassa vÄ• itthiyÄ• vÄ• tesaá¹ƒ avassÄ• rocanakÄ• naá¹ƒ
mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginiÄ• dÄ«naá¹ƒ vÄ• Ä• rocetvÄ• ti attho. __haraá¹ƒpaccÄ• _ti
vattabbe chandahÄ• nibhayÄ• hara-saddaá¹ƒ pubbanipÄ• taá¹ƒ katvÄ• vuttanti daá¹-á¹-ha
tattha gantvÄ• tena Ä• rocitÄ• sÄ• itthÄ« ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchatu vÄ• pa
vÄ• tuá¹‡hÄ« hotu, puna Ä• gantvÄ• tassa purisassa haranto ettÄ• vatÄ• imÄ• ya
paá¹-iggahaá¹‡Ä• rocanappaccÄ• haraá¹‡asaá¹…khÄ• tÄ• ya tivaá¹…gasampattiyÄ• \Be 4
saá¹…ghÄ• disesaá¹ƒ Ä• pajjeyyÄ• ti attho. tesaá¹ƒ manussajÄ• tikatÄ• , alaá¹ƒvacanÄ«ya
paá¹-iggaá¹‡hanavÄ«maá¹ƒsanappaccÄ• haraá¹‡Ä• nÄ«ti imÄ• nettha paÃ±ca aá¹…gÄ• ni

<15> idÄ• ni amÅ«lakaá¹ƒ pakÄ• setuá¹ƒ __ ``cÄ• vetukÄ• moâ€™â€™ _tiÄ• dimÄ• raddh
amÅ«lantimavatthunÄ• aÃ±Ã±aá¹ƒ suá¹‡amÄ• naá¹ƒ bhikkhuá¹ƒ codento vÄ• codÄ• pent
tattha __cÄ• vetukÄ• mo_ti brahmacariyÄ• cÄ• vetukÄ• mo. __codento_ti ``tvaá¹ƒ pÄ• rÄ•
assamaá¹‡osi, asakyaputtiyosÄ«â€™â€™ tiÄ• dÄ«hi vacanehi sayaá¹ƒ codentoti attho. eva
vÄ• cÄ• ya saá¹…ghÄ• diseso. __amÅ«lantimavatthunÄ• _ti yaá¹ƒ codakena cuditakamhi p
aparisaá¹…kitaá¹ƒ, idaá¹ƒ etesaá¹ƒ dassanasavanaparisaá¹…kitasaá¹…khÄ• tÄ• naá¹ƒ mÅ
mÅ«lanti amÅ«laá¹ƒ, antimaá¹ƒ vatthu yassa pÄ• rÄ• jikassa tadidaá¹ƒ antimavatthu, amÅ«
ceti amÅ«lantimavatthu, tena amÅ«lantimavatthunÄ• , bhikkhuno anurÅ«pesu ekÅ«navÄ«sa
aÃ±Ã±atarenÄ• ti attho. __codÄ• paya_nti codÄ• payanto, tassa samÄ«pe á¹-hatvÄ• \Ne 3
Ä• á¹‡Ä• petvÄ• codÄ• pento tassa Ä• á¹‡attassa vÄ• cÄ• ya vÄ• cÄ• ya garuá¹ƒ phuseti a
parammukhÄ• dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• codentassa na ruhatÄ«ti dÄ«pitaá¹ƒ hoti. pa
Ä• pattikkhandhehi vadantassa dukkaá¹-aá¹ƒ. yaá¹ƒ codeti, tassa upasampannoti saá¹…khy
suddhasaÃ±Ã±itÄ• , yena pÄ• rÄ• jikena codeti, tassa diá¹-á¹-hÄ• divasena amÅ«lakatÄ• ,
sammukhÄ• codanÄ• , tassa taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…gÄ• ni.

<16> idÄ• ni \Be 472/ aÃ±Ã±abhÄ• giyaá¹ƒ dassetuá¹ƒ __ ``lesamattaâ€™â€™ _ntiÄ• dim
__lesamattamupÄ• dÄ• yÄ• _ti jÄ• tinÄ• magottaliá¹…gÄ• pattipattacÄ«varÅ«pajjhÄ• yÄ• c
dasasu lesesu yo tasmiá¹ƒ puggale dissati, taá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya nissÄ• ya bhikk
cÄ• vetukÄ• mo amÅ«lantimavatthunÄ• suá¹‡amÄ• naá¹ƒ bhikkhuá¹ƒ codento garuá¹ƒ phu
khattiyajÄ• tiko iminÄ• codakena pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti
veriá¹ƒ khattiyajÄ• tikaá¹ƒ bhikkhuá¹ƒ passitvÄ• taá¹ƒ khattiyajÄ• tilesaá¹ƒ gahetvÄ• evaá¹
diá¹-á¹-ho pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto, tvaá¹ƒ khattiyo pÄ• rÄ• jikaá¹ƒ dham
vÄ• ``tvaá¹ƒ so khattiyo, nÄ• Ã±Ã±o, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosÄ«â€™â€™
nÄ• malesÄ• dayopi veditabbÄ• . aá¹…gÄ• ni panettha anantarasadisÄ• ni. aÃ±Ã±abhÄ• gi

garukÄ• pattiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nissaggiyaniddesavaá¹‡á¹‡anÄ•

<17> idÄ• ni cÄ«varavidhiá¹ƒ dassetuá¹ƒ __ ``vikappanaâ€™â€™ _ntyÄ• dimuddhaá¹-aá¹
akÄ• lacÄ«varaá¹ƒ vikappanaÃ±ca adhiá¹-á¹-hÄ• naÃ±ca akatvÄ• dasÄ• haá¹ƒ atikkÄ• me
nissaggiyaá¹ƒ siyÄ• ti piá¹‡á¸• attho. tattha __akÄ• lacÄ«vara_nti akÄ• le cÄ«varaá¹ƒ, khom
koseyyaá¹ƒ kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…ganti jÄ• tito cha cÄ«varÄ• ni, dukÅ«laá¹ƒ paá
somÄ• rapaá¹-á¹-aá¹ƒ cÄ«napaá¹-á¹-aá¹ƒ iddhijaá¹ƒ devadinnanti imÄ• ni pana cha anulom
dukÅ«laá¹ƒ sÄ• á¹‡assa anulomaá¹ƒ vÄ• kamayattÄ• . paá¹-á¹-uá¹‡á¹‡Ä• dÄ«ni \Ne 399/ tÄ
pÄ• á¹‡akehi katasuttamayattÄ• . iddhijÄ• dÄ«ni dvayÄ• ni khomÄ• dÄ«naá¹ƒ anulomÄ• ni
473/. imesaá¹ƒ channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ akÄ• lacÄ«varaá¹ƒ.

__vikappanamadhiá¹-á¹-hÄ• na_nti ettha pana vikappanÅ«pagaá¹ƒ adhiá¹-á¹-hÄ• nÅ«paga
tatrÄ• yaá¹ƒ pÄ• á¸·i --- ``anujÄ• nÄ• mi, bhikkhave, Ä• yÄ• mena aá¹-á¹-haá¹…gulaá¹ƒ sug
caturaá¹…gulavitthataá¹ƒ pacchimacÄ«varaá¹ƒ vikappetuâ€™â€™ nti (Vin I 358). majjhima
dve vidatthiyo, tiriyaá¹ƒ vidatthi. dve vikappanÄ• sammukhÄ• vikappanÄ• ca parammukhÄ
``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vattabbaá¹ƒ, ayaá¹ƒ __sammukhÄ• v
santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti, el
cÄ«varaá¹ƒ tissassa bhikkhuno vikappemÄ«â€™â€™ ti vattabbaá¹ƒ, ayaá¹ƒ aparÄ• pi __sa
bhikkhunÄ• ``tissassa bhikkhuno santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• pacca
ti, ``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vikappanatthÄ• ya dammÄ«â€™â€™ ti vattabbaá¹ƒ, tena v
sandiá¹-á¹-ho vÄ• sambhatto vÄ• â€™â€™ ti, tato itarena ``tisso bhikkhÅ«â€™â€™ ti vatta
``ahaá¹ƒ tissassa bhikkhuno dammÄ«â€™â€™ ti vattabbaá¹ƒ, ayaá¹ƒ __parammukhÄ• vika
santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vu
bahuke ``imÄ• nÄ«â€™â€™ ti, ahatthapÄ• se ``etaá¹ƒ, etÄ• nÄ«â€™â€™ ti vÄ• . evaá¹ƒ vi

ticÄ«varassa pana pamÄ• á¹‡aá¹ƒ ukkaá¹-á¹-haparicchedena sugatacÄ«varato Å«nakaá¹ƒ

lÄ• makaparicchedena saá¹…ghÄ• á¹-iyÄ• , uttarÄ• saá¹…gassa ca dÄ«ghato muá¹-á¹-hipa
muá¹-á¹-hittikaá¹ƒ, antaravÄ• sako dÄ«ghato muá¹-á¹-hipaÃ±cako, tiriyaá¹ƒ dvihatthopi aá¸•
vaá¹-á¹-ati. vuttappamÄ• á¹‡ato adhikaÃ±ca Å«nakaÃ±ca ``parikkhÄ• racoá¸·aâ€™â€™ nti
cÄ«varassa adhiá¹-á¹-hÄ• nÄ• kÄ• yena vÄ• adhiá¹-á¹-heti, vÄ• cÄ• ya vÄ• adhiá¹-á¹-heti
adhiá¹-á¹-hahantena rajitvÄ• \Be 474/ kappabinduá¹ƒ datvÄ• purÄ• á¹‡asaá¹…ghÄ• á¹-iá¹
paccuddharÄ• mÄ«â€™â€™ ti paccuddharitvÄ• navaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ hatthena gahe
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti cittena Ä• bhogaá¹ƒ katvÄ• kÄ• yavikÄ• raá¹ƒ karontena kÄ
idaá¹ƒ kÄ• yena adhiá¹-á¹-hÄ• naá¹ƒ. taá¹ƒ yena kenaci sarÄ«rÄ• vayavena aphusantassa
adhiá¹-á¹-hÄ• naá¹ƒ pana vacÄ«bhedaá¹ƒ katvÄ• vÄ• cÄ• ya adhiá¹-á¹-hÄ• tabbaá¹ƒ, sace
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti, sace ahatthapÄ• se á¹-hapitaá¹-á¹-hÄ• n
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• \Ne 400/. esa nay
antaravÄ• sake ca. ticÄ«varÄ• dÄ«ni sabbÄ• ni ekato katvÄ• ``imÄ• ni cÄ«varÄ• ni parikkh
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tumpi vaá¹-á¹-atÄ«ti. evaá¹ƒ adhiá¹-á¹-hÄ• naÃ

dasa ahÄ• ni __dasÄ• haá¹ƒ. atimÄ• petÄ«_ti atikkÄ• meti. __tassÄ• _ti tassa bhikkhuno. _
nissajjanaá¹ƒ nissaggiyaá¹ƒ, pubbabhÄ• ge kattabbassa vinayakammassetaá¹ƒ nÄ• maá¹ƒ,
nissaggiyaá¹ƒ, kiá¹ƒ taá¹ƒ? pÄ• cittiyaá¹ƒ, taá¹ƒ atikkÄ• mayato sahanissaggiyavinayakamm
siyÄ• , ayamettha attho. taá¹ƒ panetaá¹ƒ cÄ«varaá¹ƒ yaá¹ƒ divasaá¹ƒ uppannaá¹ƒ, tassa yo
uppannadivasanissito, tasmÄ• cÄ«varuppÄ• dadivasena saddhiá¹ƒ ekÄ• dase aruá¹‡uggan
hotÄ«ti. cÄ«varassa attano santakatÄ• , jÄ• tippamÄ• á¹‡ayuttatÄ• , chinnapalibodhabhÄ• v
dasÄ• hÄ• tikkamoti imÄ• nettha paÃ±ca aá¹…gÄ• ni. paá¹-hamakathinasikkhÄ• padaá¹ƒ.

<18> idÄ• ni dutiyaá¹ƒ dassetuá¹ƒ __ ``bhikkhusammutiyÄ• â€™â€™ _tyÄ• dimÄ• raddhaa
vajjetvÄ• kÄ• laÃ±ca vinÄ• adhiá¹-á¹-hitaá¹ƒ ticÄ«varaá¹ƒ ekÄ• haá¹ƒ atikkamÄ• peti, tass
sambandho. tattha __bhikkhusammutiyÄ• Ã±Ã±atrÄ• _ti yaá¹ƒ saá¹…gho gilÄ• nassa bhikk
vippavÄ• sasammutiá¹ƒ deti \Be 475/, taá¹ƒ á¹-hapetvÄ• . __ticÄ«varamadhiá¹-á¹-hita_nti ka
upayogavacanaá¹ƒ, tena ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayena adhiá¹-á¹-hitesu saá¹…ghÄ• á¹-
cÄ«varena. __ekÄ• ha_nti ekarattaá¹ƒ. __atimÄ• petÄ«_ti vippavasati, viyutto vasatÄ«ti atth
aladdhasammutikassa bhikkhuno ekarattampi cÄ«varena vippavÄ• sato nissaggiyaá¹ƒ pÄ•
__samayaá¹ƒ vinÄ• _ti cÄ«varakÄ• laá¹ƒ vajjetvÄ• . adhiá¹-á¹-hitacÄ«varatÄ• , anatthatakat
aladdhasammutitÄ• , rattivippavÄ• soti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. dutiyakathinasikkh

<19> idÄ• ni purÄ• á¹‡acÄ«varaá¹ƒ dassetuá¹ƒ __ ``aÃ±Ã±Ä• tikÄ• â€™â€™ _tyÄ• di Ä• r
__aÃ±Ã±Ä• tikÄ• _ti aÃ±Ã±Ä• tikÄ• ya ``paá¹-isaá¹…khÄ• yonisoâ€™â€™ tiÄ• dÄ«su viya
mÄ• tusambandhena na pitusambandhena sambaddhÄ• yÄ• ti vuttaá¹ƒ hoti. __bhikkhuniyÄ
upasampannÄ• ya. __Ä• koá¹-Ä• petÄ«_ti paharÄ• peti. tanti nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ b
purÄ• á¹‡acÄ«varatÄ• , upacÄ• re \Ne 401/ á¹-hatvÄ• aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• Ä• a
dhovanÄ• dÄ«ni cÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. purÄ• á¹‡acÄ«varasikkhÄ• padaá¹ƒ

<20> __kiÃ±ci mÅ«laka_nti kiÃ±ci pÄ• bhataá¹ƒ. __cÄ«varÄ• dÄ• ne_ti cÄ«varassa Ä• dÄ•
vikappanÅ«pagacÄ«varatÄ• , pÄ• rivattakÄ• bhÄ• vo, aÃ±Ã±Ä• tikÄ• ya hatthato gahaá¹‡a
aá¹…gÄ• ni. cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ.

<21> __appavÄ• rita_nti ``vadeyyÄ• tha, bhante, yena atthoâ€™â€™ ti icchÄ• pitaá¹ƒ icch
uppÄ• ditaá¹ƒ, na pavÄ• ritanti appavÄ• ritaá¹ƒ. __viÃ±Ã±Ä• pentassÄ• _ti yÄ• cantassa. __
naá¹-á¹-hacÄ«varakÄ• laá¹ƒ á¹-hapetvÄ• . vikappanÅ«pagacÄ«varatÄ• , samayÄ• bhÄ• vo,
ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padaá¹

<22> __rajata_nti \Be 476/ rÅ«piyaá¹ƒ. __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __mÄ• saka_nti
lohamÄ• sako dÄ• rumÄ• sako jatumÄ• sakoti. tattha __lohamÄ• sako_ti tambalohÄ• dÄ«hi
sÄ• radÄ• runÄ• vÄ• veá¸·upesikÄ• ya vÄ• antamaso tÄ• lapaá¹‡á¹‡enapi rÅ«paá¹ƒ chind
__jatumÄ• sako_ti lÄ• khÄ• ya vÄ• niyyÄ• sena vÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• petvÄ• kata
suvaá¹‡á¹‡amayaá¹ƒ vÄ• rÅ«piyamayaá¹ƒ vÄ• pÄ• katikaá¹ƒ vÄ• . __gaá¹‡heyyÄ• _ti atta
katthaci á¹-hitaá¹ƒ vÄ• nippariggahaá¹ƒ disvÄ• sayaá¹ƒ gaá¹‡heyya. __gaá¹‡hÄ• peyyÄ• _
gÄ• hÄ• peyya. __nissaggÄ«_ti gahaá¹‡Ä• dÄ«su yaá¹ƒ kiÃ±ci karontassa aghanabaddhes
siyÄ• ti attho. __sÄ• diyeyya vÄ• _ti kÄ• yavÄ• cÄ• hi appaá¹-ikkhipitvÄ• cittena adhivÄ• se
jÄ• tarÅ«parajatabhÄ• vo, attuddesikatÄ• , gahaá¹‡Ä• dÄ«su aÃ±Ã±atarabhÄ• voti imÄ• ne
rÅ«piyappaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ.

<23> rajatÄ• dicatubbidhaá¹ƒ akappiyaá¹ƒ kappiyenÄ• pi parivatteyya sahadhammike á¹-ha
siyÄ• ti sambandho. tattha __akappiya_nti akappiyavatthuá¹ƒ. __kappiyenÄ• _ti kappiyavatt
__sahadhammike_ti bhikkhubhikkhunisÄ• maá¹‡erasÄ• maá¹‡erisikkhamÄ• nasaá¹…khÄ•
rÅ«piyabhÄ• vo, parivattanaÃ±cÄ• ti imÄ• nettha dve aá¹…gÄ• ni. rÅ«piyaparivattanasikkhÄ

<24> ``imaá¹ƒ \Ne 402/ pattaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ tiÄ• dinÄ• __vikappanaÃ±
adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• __adhiá¹-á¹-hÄ• naÃ±ca_ akatvÄ• ti attho. __pamÄ
vinicchayo --- anupahatapurÄ• á¹‡asÄ• litaá¹‡á¸• ulÄ• naá¹ƒ sukoá¹-á¹-itaparisuddhÄ• naá¹
gahetvÄ• tehi taá¹‡á¸• ulehi anuttaá¹‡á¸• ulamakilinnamapiá¹‡á¸• itaá¹ƒ suvisadaá¹ƒ kunda
avassÄ• vitodanaá¹ƒ pacitvÄ• niravasesaá¹ƒ patte pakkhipitvÄ• tassa odanassa \Be 477/ o
nÄ• tighano nÄ• titanuko hatthahÄ• riyo sabbasambhÄ• rasaá¹…khato muggasÅ«po pakkh
anurÅ«paá¹ƒ yÄ• vacarimÄ• lopappahonakaá¹ƒ macchamaá¹ƒsÄ• dibyaÃ±janaá¹ƒ pakkhipi
sappitelatakkarasakaÃ±jikÄ• dÄ«ni pana agaá¹‡anÅ«pagÄ• ni honti. tÄ• ni hi odanagatikÄ•
vaá¸• á¸• hetuá¹ƒ sakkonti. evametaá¹ƒ sabbampi pakkhittaá¹ƒ sace pana pattassa mukhav
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, suttena vÄ• hÄ«rena vÄ• chindantassa suttassa vÄ
heá¹-á¹-himantaá¹ƒ phusati, ayaá¹ƒ __ukkaá¹-á¹-ho_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atik
tiá¹-á¹-hati, ayaá¹ƒ __ukkaá¹-á¹-homako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na sampÄ• puâ

hoti, ayaá¹ƒ __ukkaá¹-á¹-hukkaá¹-á¹-ho_ nÄ• ma. ukkaá¹-á¹-hato upaá¸• á¸• happamÄ• á¹‡o
upaá¸• á¸• happamÄ• á¹‡o __omako_. tesampi vuttanayeneva pabhedo veditabbo. iccetesu
omakomako cÄ• ti dve apattÄ• , sesÄ• satta pattÄ• pamÄ• á¹‡ayuttÄ• nÄ• mÄ• ti evaá¹ƒ
taá¹ƒ pamÄ• á¹‡ikaá¹ƒ. __patta_nti sattasu pattesu aÃ±Ã±ataraá¹ƒ pattaá¹ƒ. pattassa attan
pamÄ• á¹‡ayuttatÄ• , adhiá¹-á¹-hÄ• nÅ«pagatÄ• , atirekapattatÄ• , dasÄ• hÄ• tikkamoti imÄ
paá¹-hamapattasikkhÄ• padaá¹ƒ.

<25> yo bhikkhu paÃ±cabandhanato Å«napatte sati paraá¹ƒ pana navaá¹ƒ pattaá¹ƒ viÃ±Ã±
nissaggiyaá¹ƒ siyÄ• ti sambandho. tattha __para_nti aÃ±Ã±aá¹ƒ, ``navaá¹ƒ pattaâ€™â€™ n
tulyÄ• dhikaraá¹‡aá¹ƒ. adhiá¹-á¹-hÄ• nÅ«pagapattassa Å«napaÃ±cabandhanatÄ• , attudde
tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. Å«napaÃ±cabandhanasikkhÄ• p

<26> yo sappitelÄ• dikaá¹ƒ pana bhesajjaá¹ƒ paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒ sannid
sattÄ• haá¹ƒ atikkÄ• meti \Be 478/, tassa nissaggiyaá¹ƒ siyÄ• ti attho. tattha __sappitelÄ• di
__Ä• di_-saddo navanÄ«tamadhuphÄ• á¹‡itaá¹ƒ saá¹…gaá¹‡hÄ• ti. tattha __sappi_ nÄ• ma
maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappi, tathÄ• __navanÄ«taá¹ƒ. telaá¹ƒ_ nÄ• ma
tilasÄ• sapamadhukaeraá¹‡á¸• avasÄ• dÄ«hi nibbattaá¹ƒ. __madhu_ nÄ• ma \Ne 403/ mak
upÄ• dÄ• ya pana apakkÄ• vÄ• avatthukapakkÄ• vÄ• sabbÄ• pi ucchuvikati __phÄ• á¹‡i
bhesajjavidhÄ• nasikkhÄ• padaá¹ƒ.

<27> bhikkhussa cÄ«varaá¹ƒ datvÄ• puna taá¹ƒ cÄ«varaá¹ƒ sakasaÃ±Ã±Ä• ya acchindan
vÄ• nissaggiyaá¹ƒ siyÄ• ti yojanÄ• . tattha __datvÄ• _ti veyyÄ• vaccÄ• dÄ«ni paccÄ• sÄ«s
__acchindantassÄ• _ti veyyÄ• vaccÄ• dÄ«ni akarontaá¹ƒ disvÄ• balakkÄ• rena gaá¹‡hanta
__acchindÄ• payato_ti. vikappanÅ«pagacÄ«varatÄ• , sÄ• maá¹ƒdinnatÄ• , sakasaÃ±Ã±itÄ•
acchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ vÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• ni. acchindana

<28> appavÄ• ritaá¹ƒ aÃ±Ã±Ä• tiá¹ƒ gahapatiá¹ƒ suttaá¹ƒ yÄ• citvÄ• Ã±Ä• tippavÄ• rite va
cÄ«varaá¹ƒ vÄ• yÄ• pentassa nissaggiyaá¹ƒ siyÄ• ti piá¹‡á¸• attho. tattha __sutta_nti chabb
khomasuttÄ• dikaá¹ƒ vÄ• tesaá¹ƒ anulomaá¹ƒ vÄ• . __yÄ• ciyÄ• _ti cÄ«varatthÄ• ya yÄ• ci
viÃ±Ã±Ä• pitasuttaá¹ƒ, attuddesikatÄ• , akappiyatantavÄ• yena akappiyaviÃ±Ã±attiyÄ• vÄ•
tÄ«á¹‡i aá¹…gÄ• ni. suttaviÃ±Ã±attisikkhÄ• padaá¹ƒ.

<29> yo bhikkhu saá¹…ghassa pariá¹‡ataá¹ƒ lÄ• bhaá¹ƒ jÄ• nanto attano pariá¹‡Ä• meti, ta
siyÄ• ti attho. tattha __jÄ• na_nti jÄ• nanto. __lÄ• bha_nti labhitabbaá¹ƒ cÄ«varÄ• divatthuá
saá¹…ghassa ninnaá¹ƒ saá¹…ghassa poá¹‡aá¹ƒ saá¹…ghassa pabbhÄ• raá¹ƒ hutvÄ• \Be
pariá¹‡Ä• metÄ«_ti ``mayhaá¹ƒ dethÄ• â€™â€™ tiÄ• dÄ«ni vadanto attani ninnaá¹ƒ karoti.
taá¹ƒ Ã±atvÄ• attano pariá¹‡Ä• manaá¹ƒ, paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.
pariá¹‡Ä• manasikkhÄ• padaá¹ƒ.

nissaggiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pÄ• cittiyaniddesavaá¹‡á¹‡anÄ•

<30> idÄ• ni \Ne 404/ pÄ• cittiyaá¹ƒ dassetuá¹ƒ __ ``sampajÄ• namusÄ• vÄ• deâ€™â€™ _
__sampajÄ• namusÄ• vÄ• de_ti nimittatthe bhummavacanaá¹ƒ, tasmÄ• yo bhikkhu sampa
tannimittaá¹ƒ taá¹ƒhetu tappaccayÄ• pÄ• cittiyaá¹ƒ udÄ«ritanti attho. __bhikkhuÃ±ca omas
jÄ• tinÄ• magottakammasippavayaÄ• bÄ• dhaliá¹…gakilesÄ• pattiakkosesu bhÅ«tena vÄ•
mukhasattinÄ• bhikkhuá¹ƒ ovijjhantassa bhikkhuno pÄ• cittiyaá¹ƒ udÄ«ritanti attho. __pesu
bhikkhussa pesuÃ±Ã±aharaá¹‡e, jÄ• tiÄ• dÄ«hi akkosavatthÅ«hi bhikkhuá¹ƒ akkosantassa
piyakamyatÄ• ya vÄ• bhedÄ• dhippÄ• yena vÄ• yo akkuddho, tassa bhikkhussa kÄ• yena
pesuÃ±Ã±aharaá¹‡avacane pÄ• cittiyaá¹ƒ udÄ«ritanti attho.

<31> saá¹…gÄ«tittayamÄ• ruá¸·haá¹ƒ piá¹-akattayaá¹ƒ dhammaá¹ƒ bhikkhuÃ±ca bhikkhun
puggalena saddhiá¹ƒ ekato padaá¹ƒ padaá¹ƒ bhaá¹‡antassa bhikkhuno padagaá¹‡anÄ• ya
samudÄ• yattho.

<32> __anupasampannenevÄ• _ti bhikkhuá¹ƒ á¹-hapetvÄ• antamaso pÄ• rÄ• jikavatthubh
saha tirattiyaá¹ƒ sayitvÄ• catutthadivase atthaá¹…gate sÅ«riye puna sahaseyyÄ• ya \Be 48
sambandho. tattha __sahaseyyÄ• yÄ• _ti sabbacchannaparicchinne, yebhuyyenacchannap
pubbÄ• pariyena vÄ• ekakkhaá¹‡e vÄ• ekato nisajjanÄ• ya. tattha chadanaá¹ƒ anÄ• hacca
pÄ• kÄ• rÄ• dinÄ• paricchinnampi sabbaparicchinnamicceva veditabbaá¹ƒ.

<33> ekarattampi itthiyÄ• saddhiá¹ƒ seyyaá¹ƒ kappayato tassa bhikkhunopi pÄ• citti siyÄ•
__itthiyÄ• _ti antamaso tadahujÄ• tÄ• yapi manussitthiyÄ• . __desentassa vinÄ• viÃ±Ã±uá¹
chappaduttari_nti viÃ±Ã±uá¹ƒ purisaá¹ƒ vinÄ• itthiyÄ• chappadato uttariá¹ƒ dhammaá¹ƒ de
pÄ• citti siyÄ• ti attho. tattha ``chappaduttariâ€™â€™ nti ettha eko gÄ• thÄ• pÄ• do ekaá¹ƒ
sabbattha padappamÄ• á¹‡aá¹ƒ veditabbaá¹ƒ. cha padÄ• ni chappadaá¹ƒ, chappadato utta

<34> bhikkhusammutiá¹ƒ \Ne 405/ á¹-hapetvÄ• bhikkhuno duá¹-á¹-hullaá¹ƒ vajjaá¹ƒ abhikk
pÄ• cittiyaá¹ƒ udÄ«ritanti attho. tattha __duá¹-á¹-hulla_nti idha saá¹…ghÄ• disesaá¹ƒ adhipp
__bhikkhusammutiyÄ• _ti yaá¹ƒ saá¹…gho abhiá¹‡hÄ• pattikassa bhikkhuno Ä• yatiá¹ƒ saá
kulÄ• naÃ±ca pariyantaá¹ƒ katvÄ• vÄ• akatvÄ• vÄ• tikkhattuá¹ƒ apaloketvÄ• katikaá¹ƒ k
__abhikkhuno_ti anupasampannassa. __vadantassÄ• _ti Ä• rocentassa.

<35> yo akappiyaá¹ƒ pathaviá¹ƒ khaá¹‡eyya vÄ• khaá¹‡Ä• peyya vÄ• , tassa pÄ• cittiyaá¹
__akappiya_nti uddhanapacanÄ• divasena vÄ• tathÄ• tathÄ• adaá¸• á¸• hÄ• vÄ• jÄ• tap

suddhamissapuÃ±javasena. tattha __suddhapathavÄ«_ nÄ• ma pakatiyÄ• suddhapaá¹ƒsu
__missapathavÄ«_ nÄ• ma yattha paá¹ƒsuto vÄ• mattikato vÄ• pÄ• sÄ• á¹‡asakkharakath
aÃ±Ã±atarassa tatiyabhÄ• go hoti. __puÃ±japathavÄ«_ \Be 481/ nÄ• ma atirekacÄ• tumÄ•
paá¹ƒsupuÃ±jo vÄ• mattikÄ• puÃ±jo vÄ• hoti. vuttalakkhaá¹‡ena pana missakapuÃ±jopi pi
á¹-hitasukhumarajampi ca deve phusayante sakiá¹ƒ ce tintaá¹ƒ, cÄ• tumÄ• saccayena tintol
puÃ±japathavÄ«saá¹…khameva gacchati. yo bhikkhu bhÅ«tagÄ• maá¹ƒ vikopeyya, tassa pA
sambandho. tattha __bhÅ«tagÄ• ma_nti bhavanti, abhavuá¹ƒ cÄ• ti bhÅ«tÄ• , jÄ• yanti vaá¸
vaá¸• á¸• hitÄ• cÄ• ti attho, gÄ• moti rÄ• si, bhÅ«tÄ• naá¹ƒ gÄ• mo, bhÅ«tÄ• eva vÄ• gÄ•
patiá¹-á¹-hitaharitatiá¹‡arukkhÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ bhÅ«tagÄ• maá¹ƒ. __
chedanabhedanÄ• dÄ«ni kareyya.

<36> yo bhikkhu saá¹…ghikaá¹ƒ maÃ±cÄ• diá¹ƒ ajjhokÄ• se santharaá¹‡Ä• dikaá¹ƒ katvÄ•
yÄ• ti, tassa pÄ• citti siyÄ• ti attho. tattha __saá¹…ghika_nti saá¹…ghassa santakaá¹ƒ. __m
__Ä• di_-saddena pÄ«á¹-habhisikocchÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __santharaá¹‡Ä• dika_nt
vÄ• kÄ• rÄ• petvÄ• vÄ• . __Ä• pucchanÄ• dika_nti Ä• pucchanaá¹ƒ vÄ• uddharaá¹‡aá¹ƒ
__yÄ• tÄ«_ti gacchati.

<37> yo bhikkhu saá¹…ghikÄ• vasathe seyyaá¹ƒ santharaá¹‡Ä• dikaá¹ƒ katvÄ• Ä• puccha
tassa bhikkhuno pÄ• citti siyÄ• ti attho. tattha __saá¹…ghikÄ• vasathe_ti saá¹…ghassa sant
gabbhe vÄ• aÃ±Ã±asmiá¹ƒ vÄ• sabbaparicchinne guttasenÄ• sane. __seyya_nti bhisi cimi
uttarattharaá¹‡aá¹ƒ bhÅ«mattharaá¹‡aá¹ƒ taá¹-á¹-ikÄ• cammakkhaá¹‡á¸• aá¹ƒ nisÄ«danaá
tiá¹‡asanthÄ• ro \Ne 406/ paá¹‡á¹‡asanthÄ• roti evamÄ• dikaá¹ƒ. __santharaá¹‡Ä• dika_nt
attharaá¹‡Ä• dikaá¹ƒ katvÄ• vÄ• kÄ• rÄ• petvÄ• vÄ• .

38-9__._ yo pana bhikkhu jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ toyaá¹ƒ paribhuÃ±jaye, tassa bhikkh
yojanÄ• . tattha __jÄ• naá¹ƒ_ \Be 482/ __sappÄ• á¹‡aka_nti ``sappÄ• á¹‡akamidaâ€™â€™
yena kenaci Ä• kÄ• rena jÄ• nanto. __toya_nti udakaá¹ƒ. __paribhuÃ±jaye_ti paribhuÃ±jeyy
pÄ• rivattakaá¹ƒ á¹-hapetvÄ• aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ deti, tassa bhikk
cÄ«varappaá¹-iggahaá¹‡asikkhÄ• pade bhikkhu paá¹-iggÄ• hako idha bhikkhunÄ«, ayaá¹ƒ
bhikkhuniyÄ• cÄ«varaá¹ƒ sibbatopi tassa bhikkhuno pÄ• citti siyÄ• ti attho. __cÄ«vara_nti
nivÄ• sanapÄ• rupanÅ«pagaá¹ƒ. __sibbato_ti sayaá¹ƒ sibbantassa sÅ«ciá¹ƒ pavesetvÄ• nA
pÄ• citti. sibbÄ• pentassa pana ``sibbÄ• â€™â€™ ti vutto sacepi sabbaá¹ƒ sÅ«cikammaá¹ƒ
pÄ• citti, Ä• á¹‡attassa payogagaá¹‡anÄ• ya pÄ• citti hoti. pavÄ• retvÄ• na atirittaá¹ƒ akÄ•
pÄ• citti siyÄ• ti attho. tatrÄ• yaá¹ƒ vinicchayo --- odano sattu kummÄ• so maccho maá¹ƒsa
bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ sÄ• sapamattampi ajjhoharitvÄ• bhojanaá¹ƒ paá¹-ikkhepaá
iriyÄ• pathena ``alametaá¹ƒ sabbaâ€™â€™ nti atirittaá¹ƒ akÄ• retvÄ• paribhuÃ±jato pÄ• ci

<40> yo bhikkhu Ä• sÄ• danÄ• pekkho bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ bhikkhuá¹ƒ ``handa, bhi

vÄ• â€™â€™ ti anatirittena pavÄ• reti, bhojane bhutte tassa pÄ• cittiyaá¹ƒ udÄ«ritanti attho
__Ä• sÄ• danÄ• pekkho_ti Ä• sÄ• danaá¹ƒ codanaá¹ƒ maá¹…kukaraá¹‡abhÄ• vaá¹ƒ apekk

41-2__._ yo bhikkhu sannidhibhojanaá¹ƒ bhuÃ±jeyya, tassa bhikkhuno pÄ• citti siyÄ• ti atth
__sannidhibhojana_nti paá¹-iggahetvÄ• ekarattaá¹ƒ vÄ«tinÄ• mitabhojanaá¹ƒ. vikÄ• le yÄ•
vÄ• pi pÄ• citti siyÄ• ti yojanÄ• . tattha __vikÄ• le_ti vigatakÄ• le, majjhanhikÄ• tikkamato pa
yÄ• va aruá¹‡uggamanÄ• ti attho. __yÄ• vakÄ• lika_nti vanamÅ«laphalÄ• dikaá¹ƒ Ä• misab
paá¹‡Ä«takaá¹ƒ sappibhattÄ• dikampi viÃ±Ã±Ä• petvÄ• na bhuÃ±jeyya, tassa bhikkhuno pÄ
tattha __agilÄ• no_ti kallako. __paá¹‡Ä«taka_nti sappitelamadhuphÄ• á¹‡itamacchamaá¹ƒs
saá¹ƒsaá¹-á¹-haá¹ƒ sattadhaÃ±Ã±anibbattaá¹ƒ paá¹‡Ä«tabhojanaá¹ƒ \Ne 407/. yo bhikkhu d
vajjetvÄ• appaá¹-iggahitakaá¹ƒ bhuÃ±jeyya, pÄ• citti siyÄ• ti attho. tattha __appaá¹-iggahita
kÄ• yappaá¹-ibaddhena vÄ• gaá¹‡hantassa hatthapÄ• se á¹-hatvÄ• kÄ• yakÄ• yappaá¹-iba
aÃ±Ã±atarena na dinnaá¹ƒ appaá¹-iggahitaá¹ƒ nÄ• ma.

<43> yo bhikkhu titthiyassa sahatthato kiÃ±ci bhuÃ±jitabbaá¹ƒ dadeyya, tassa pÄ• citti siyÄ
tattha __titthiyassÄ• _ti aÃ±Ã±atitthiyassa. __kiÃ±ci bhuÃ±jitabba_nti yaá¹ƒ kiÃ±ci bhojanÄ«
__sahatthato_ti sahatthÄ• . yo bhikkhu mÄ• tugÄ• mena ekato raho nisajjaá¹ƒ kappeyya, ta
sambandho. tattha __raho_ti paá¹-icchanne. __kappe_ti kappeyya. __ekato_ti saddhiá¹ƒ.

<44> __surÄ• merayapÄ• ne_pÄ«ti ettha piá¹-á¹-hÄ• dÄ«hi kataá¹ƒ majjaá¹ƒ __surÄ• _. pu
__merayaá¹ƒ_. yo bhikkhu tadubhayampi bÄ«jato paá¹-á¹-hÄ• ya kusaggenÄ• pi pivati, tass
pÄ• cittiyaá¹ƒ udÄ«ritanti attho. __aá¹…gulipatodake cÄ• pÄ«_ti aá¹…gulÄ«hi upakacchakÄ
ghaá¹-á¹-anapaccayÄ• pÄ• citti siyÄ• ti attho. __hasadhammepi codake_ti uparigopphake u
kÄ«á¸·Ä• nimittaá¹ƒ tassa pÄ• citti siyÄ• ti attho.

<45> __anÄ• darepi pÄ• cittÄ«_ti puggalassa vÄ• dhammassa vÄ• anÄ• darakaraá¹‡epi p
bhikkhu upasampannena \Be 484/ paÃ±Ã±attena vuccamÄ• no tassa vÄ• vacanaá¹ƒ akattu
dhammaá¹ƒ asikkhitukÄ• matÄ• ya anÄ• dariyaá¹ƒ karoti, tassa tasmiá¹ƒ anÄ• dariye pÄ• c
bhayÄ• nakaá¹ƒ kathaá¹ƒ katvÄ• vÄ• bhayÄ• nakaá¹ƒ rÅ«paá¹ƒ dassetvÄ• vÄ• bhikkhuá
siyÄ• ti attho.

<46> yo bhikkhu agilÄ• no kiÃ±ci paccayaá¹ƒ á¹-hapetvÄ• jotiá¹ƒ jaleyya vÄ• jalÄ• peyya
pÄ• cittiyaá¹ƒ siyÄ• ti sambandho. tattha __kiÃ±ci paccaya_nti padÄ«pujjalanaá¹ƒ vÄ• patta
jotikaraá¹‡aá¹ƒ vÄ• ti evarÅ«paá¹ƒ paccayaá¹ƒ á¹-hapetvÄ• . __joti_nti aggiá¹ƒ.

47-8__._ kappabinduá¹ƒ anÄ• dÄ• ya __navacÄ«varabhogino_ navaá¹ƒ cÄ«varaá¹ƒ bhuÃ±
attho. __kappabindu_nti morakkhimaá¹‡á¸• alamaá¹…gulapiá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarappa
__anÄ• dÄ• yÄ• _ti anÄ• diyitvÄ• . bhikkhuno cÄ«varÄ• dikaá¹ƒ parikkhÄ• raá¹ƒ apanetvÄ•

nidhÄ• pentassa \Ne 408/ vÄ• hasÄ• pekkhassa bhikkhuno pÄ• citti siyÄ• ti attho. __cÄ«va
__Ä• di_-saddena pattanisÄ«danasÅ«cigharakÄ• yabandhanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __
__hasÄ• pekkhassÄ• _ti hasÄ• dhippÄ• yassa. __jÄ• naá¹ƒ pÄ• á¹‡aá¹ƒ hane bhikkhu, tirac
bhikkhu ``pÄ• á¹‡oâ€™â€™ ti jÄ• nanto tiracchÄ• nagataá¹ƒ pÄ• á¹‡aá¹ƒ khuddakampi ma
pÄ• cittiyaá¹ƒ siyÄ• ti attho.

<49> __chÄ• detukÄ• mo chÄ• deti, duá¹-á¹-hullaá¹ƒ bhikkhunopi cÄ• _ti yo bhikkhu bhikkh
duá¹-á¹-hullasaá¹…khÄ• taá¹ƒ saá¹…ghÄ• disesaá¹ƒ chÄ• detukÄ• mo hutvÄ• chÄ• deti, ta
attho. itthiyÄ• saha saá¹ƒvidhÄ• ya gÄ• mantaragatassa bhikkhuno pÄ• cittiyaá¹ƒ siyÄ• ti y

<50> __bhikkhuá¹ƒ_ \Be 485/ __vÄ• pahareyyÄ• thÄ• _ti yo bhikkhu bhikkhuá¹ƒ pahareyy
siyÄ• ti yojanÄ• . __talasattikamuggire_ti yo bhikkhu paharaá¹‡Ä• kÄ• raá¹ƒ dassento kÄ• y
kÄ• yappaá¹-ibaddhaá¹ƒ vÄ• uggireyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ti attho. __codeyya vÄ•
amÅ«lakena cÄ• _ti yo bhikkhu bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena codeyya vÄ•
pÄ• cittiyaá¹ƒ siyÄ• ti attho. tattha __amÅ«lakenÄ• _ti diá¹-á¹-hÄ• dimÅ«lavirahitena.

<51> __kukkuccuppÄ• dane cÄ• _pÄ«ti ``Å«navÄ«sativasso tvaá¹ƒ maÃ±Ã±eâ€™â€™ tiÄ
uppÄ• deyya, tassa kukkuccuppÄ• danapaccayÄ• pÄ• cittiyaá¹ƒ hoti. yo bhikkhu bhaá¹‡á¸•
bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ vacanaá¹ƒ sotuá¹ƒ upassutiá¹ƒ yÄ• ti, tassa pÄ• cittiyaá¹ƒ siyÄ
__bhaá¹‡á¸• anatthÄ• yÄ• _ti kalahatthÄ• ya. __bhaá¹‡á¸• anajÄ• tÄ• na_nti kalahajÄ• tÄ•
sutisamÄ«paá¹ƒ.

<52> yo bhikkhu saá¹…ghassa pariá¹‡Ä• mitaá¹ƒ yaá¹ƒ lÄ• bhaá¹ƒ, taá¹ƒ parapuggalassa
pÄ• cittiyaá¹ƒ siyÄ• ti sambandho. tattha __nÄ• metÄ«_ti pariá¹‡Ä• meti. __pucchaá¹ƒ akat
gÄ• mappavesanaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ ti vÄ• ``gÄ• maá¹ƒ pavisissÄ• mÄ«â€™â
__santabhikkhu_nti antoupacÄ• rasÄ«mÄ• ya dassanÅ«pacÄ• re bhikkhuá¹ƒ disvÄ• yaá¹ƒ
Ä• pucchituá¹ƒ, tÄ• disaá¹ƒ vijjamÄ• naá¹ƒ bhikkhuá¹ƒ. __gÄ• massÄ• _ti gÄ• maá¹ƒ, kamm
__gateti_ sampadÄ• natthe bhummavacanaá¹ƒ, gatassÄ• ti attho. santaá¹ƒ bhikkhuá¹ƒ anÄ
gÄ• maá¹ƒ gatassa bhikkhuno pÄ• cittiyaá¹ƒ siyÄ• ti attho. sesaá¹ƒ uttÄ• namevÄ• ti.

pÄ• cittiyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ•

<53> idÄ• ni \Be 486/ \Ne 409/ pakiá¹‡á¹‡akaá¹ƒ dassetuá¹ƒ __ ``saá¹…ghikaâ€™â€™ _n
yo bhikkhu issaro hutvÄ• saá¹…ghikaá¹ƒ garubhaá¹‡á¸• aá¹ƒ aÃ±Ã±assa deti, tassa thullac
aÃ±Ã±assa deti, yathÄ• vatthu pÄ• rÄ• jikÄ• di siyÄ• , dukkaá¹-avatthu dukkaá¹-aá¹ƒ, thulla
thullaccayaá¹ƒ, pÄ• rÄ• jikavatthu pÄ• rÄ• jikaá¹ƒ siyÄ• ti vuttaá¹ƒ hoti.

<54> __kusÄ• dimayacÄ«rÄ• nÄ«_ti ettha __Ä• di_-saddo vÄ• kaphalakaá¹ƒ saá¹…gaá¹‡h
vÄ• kamayacÄ«raá¹ƒ phalakamayacÄ«ranti. tattha kuse ganthetvÄ• katacÄ«raá¹ƒ kusamay
nÄ• ma tÄ• pasÄ• naá¹ƒ vakkalaá¹ƒ. phalakamayacÄ«raá¹ƒ nÄ• ma phalakasaá¹‡á¹-hÄ• nÄ
katacÄ«raá¹ƒ. __kambalaá¹ƒ kesavÄ• laja_nti kesajaá¹ƒ kambalaá¹ƒ vÄ• lajaá¹ƒ kambalaá¹
vÄ• lakambalanti attho. kesehi tante vÄ• yitvÄ• katakambalaá¹ƒ kesakambalaá¹ƒ. camarivÄ
katakambalaá¹ƒ vÄ• lakambalaá¹ƒ. __samayaá¹ƒ vinÄ• _ti naá¹-á¹-hacÄ«varakÄ• laá¹ƒ á¹-h
dhÄ• rayantassa. __lÅ«kapakkhÄ• jinakkhipa_nti ulÅ«kapakkhiajinakkhipaá¹ƒ. tattha __ulÅ«
ulÅ«kasakuá¹‡apakkhehi katanivÄ• sanaá¹ƒ. __ajinakkhipa_nti salomaá¹ƒ sakhuraá¹ƒ ajina
naá¹-á¹-hacÄ«varakÄ• laá¹ƒ á¹-hapetvÄ• imesu sattasu vatthÅ«su yaá¹ƒ kiÃ±ci dhÄ• rayato
attho.

<55> satthakena kattabbaá¹ƒ kammaá¹ƒ satthakammaá¹ƒ, tasmiá¹ƒ __satthakamme_. vatt
vatthikammaá¹ƒ, tasmiá¹ƒ __vatthikamme. saá¹ƒ nimitta_nti attano aá¹…gajÄ• taá¹ƒ. taá¹ƒ
siyÄ• ti sambandho. __maá¹ƒsÄ• dibhojane_ti ettha __Ä• di_-saddo aá¹-á¹-hilohitacammalo
tasmÄ• manussÄ• naá¹ƒ maá¹ƒsaá¹-á¹-hilohitacammalomabhojanapaccayÄ• thullaccaya

<56> __kadalerakakkadussÄ• nÄ«_ti \Be 487/ ettha kadalierakaakkavÄ• kehi katÄ• ni vatth
dukkaá¹-aá¹ƒ. __potthaka_nti makacivÄ• kehi kataá¹ƒ potthakadussaá¹ƒ. __sabbapÄ«tÄ• d
__Ä• di_-saddena sabbalohitakasabbakaá¹‡hakasabbamaÃ±jeá¹-á¹-hikaá¹ƒ saá¹…gaá¹‡hÄ
nÄ«lakaá¹ƒ __sabbanÄ«lakaá¹ƒ_. evaá¹ƒ sesesupi. __nÄ«laá¹ƒ_ ummÄ• rapupphavaá¹‡á¹
kaá¹‡ikÄ• rapupphavaá¹‡á¹‡aá¹ƒ. __lohitaá¹ƒ_ jayasumanapupphavaá¹‡á¹‡aá¹ƒ. __kaá¹‡h
addÄ• riá¹-á¹-hakavaá¹‡á¹‡aá¹ƒ. __maÃ±jeá¹-á¹-hikaá¹ƒ_ lÄ• khÄ• rasavaá¹‡á¹‡aá¹ƒ. imes
yaá¹ƒ kiÃ±ci dhÄ• rayantassa dukkaá¹-aá¹ƒ siyÄ• ti attho.

57-8__._ __hatthissuragasoá¹‡Ä• na_nti \Ne 410/ hatthiassauragasoá¹‡Ä• naá¹ƒ maá¹ƒsaá
aá¹-á¹-hirudhiracammalomÄ• ni. __sÄ«habyagghacchadÄ«pina_nti sÄ«habyagghaacchadÄ
taracchassa ca maá¹ƒsÄ• diá¹ƒ uddissakatamaá¹ƒsaÃ±ca anÄ• pucchitamaá¹ƒsaÃ±ca bhu
__dakatitthÄ• dika_nti ettha __Ä• di_-saddo vaccapassÄ• vakuá¹-iyo saá¹…gaá¹‡hÄ• ti. ten
Ä• gatappaá¹-ipÄ• á¹-iá¹ƒ __hitvÄ• na_ vajjetvÄ• nahÄ• natitthaÃ±ca vaccakuá¹-iÃ±ca pass
vajeyya gaccheyya, dukkaá¹-aá¹ƒ tassa siyÄ• ti attho.

<59> __sahasÄ• _ti vegasÄ• vegena. __vubbhajitvÄ• nÄ• _ti antaravÄ• sakaá¹ƒ dÅ«ratov
sandhivasenÄ• gato. __pavise_ti paviseyya. __vaccapassÄ• vakuá¹-ika_nti vaccakuá¹-ikaá¹
__vise_ti paviseyya. yo bhikkhu vaccapassÄ• vakuá¹-ikaá¹ƒ sahasÄ• paviseyya vÄ• nikkha
vÄ• paviseyya vÄ• nikkhameyya vÄ• , ukkÄ• sikaá¹ƒ vajjetvÄ• taá¹ƒ paviseyya, tassa duk

<60> nitthunanto vaccaá¹ƒ kareyya dantakaá¹-á¹-haÃ±ca khÄ• danto, tassa dukkaá¹-aá¹ƒ s
vaccapassÄ• vadoá¹‡Ä«naá¹ƒ bahi vaccÄ• dikaá¹ƒ vaccapassÄ• vaá¹ƒ kareyya, tassa dukk

<61> __kharena_ \Be 488/ __cÄ• valekheyyÄ• _ti phÄ• litakaá¹-á¹-hena vÄ• pharusena vÄ
pÅ«tikaá¹-á¹-hena vÄ• susirena vÄ• avalekheyyÄ• ti attho. __kaá¹-á¹-ha_nti avalekhanaka
__kÅ«pake_ti vaccakÅ«pake. __Å«hataÃ±cÄ• _ti gÅ«thamakkhitaÃ±ca. __na dhoveyyÄ• _t
parena vÄ• na dhovÄ• peyya. __uklÄ• paÃ±cÄ• _ti kacavaraÃ±ca. __na sodhaye_na samr

<62> __capucapÅ«_ti saddaá¹ƒ katvÄ• udakakiccaá¹ƒ karontassa Ä• camantassa dukkaá
__anajjhiá¹-á¹-hovÄ• _ti anÄ• á¹‡attoyeva. __therenÄ• _ti saá¹…ghattherena. __pÄ• timokk
pÄ• timokkhuddesaá¹ƒ. __uddise_ uddiseyya, dukkaá¹-aá¹ƒ siyÄ• .

<63> anÄ• pucchÄ• ya paÃ±hassa kathane, anÄ• pucchÄ• ya paÃ±hassa vissajjane, anÄ•
anÄ• pucchÄ• ya padÄ«pajÄ• lane, anÄ• pucchÄ• ya padÄ«pavijjhÄ• paneti imesu catÅ«su
siyÄ• .

<64> anÄ• pucchÄ• \Ne 411/ vÄ• tapÄ• nakavÄ• á¹-Ä• ni vivareyya vÄ• thakeyya vÄ• , ta
sambandho. __vandanÄ• di_nti ettha __Ä• di_-saddo vandÄ• panaá¹ƒ saá¹…gaá¹‡hÄ• ti. y
kareyya, vandÄ• panaá¹ƒ kareyya, gamanaá¹ƒ kareyya, bhojanaá¹ƒ kareyya, pivanaá¹ƒ kar
gahaá¹‡aá¹ƒ kareyya, dÄ• naá¹ƒ kareyya, tassa sabbattha dukkaá¹-anti sambandho.

<65> __tipaá¹-icchannakaá¹ƒ vinÄ• _ti ``anujÄ• nÄ• mi, bhikkhave, tisso paá¹-icchÄ• diyo
jantÄ• gharappaá¹-icchÄ• diá¹ƒ udakappaá¹-icchÄ• diá¹ƒ vatthappaá¹-icchÄ• diâ€™â€™ nti
tisso paá¹-icchÄ• diyo samÄ• haá¹-Ä• ti ``tipaá¹-icchÄ• dÄ«â€™â€™ ti vuttaá¹ƒ. tipaá¹-iccha
parikammaá¹ƒ sayaá¹ƒ kareyya, paraá¹ƒ kÄ• rÄ• peyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho \B
__nahÄ• yaá¹ƒ_ nahÄ• yanto kuá¹-á¹-e vÄ• thambhe vÄ• tarumhi vÄ• kÄ• yaá¹ƒ upaghaá
siyÄ• .

<66> yo bhikkhu nahÄ• yanto kuruvindakasuttena kÄ• yaá¹ƒ ghaá¹ƒseyya, __kÄ• yato_ kÄ
ghaá¹ƒseyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti sambandho. yo agilÄ• no saupÄ• hano __bahÄ• n
tassa dukkaá¹-aá¹ƒ siyÄ• ti sambandho.

<67> __sabbanÄ«lÄ• dikampi cÄ• _ti ettha __Ä• di_-saddo
lohitodÄ• tapÄ«takaá¹‡hamaÃ±jeá¹-á¹-hamahÄ• raá¹…gamahÄ• nÄ• maraá¹…garattÄ• day
bhikkhu sabbanÄ«lasabbalohitÄ• dikaá¹ƒ upÄ• hanaá¹ƒ dhÄ• reti, tassa dukkaá¹-aá¹ƒ siyÄ•
__ratto_ rattacitto tadahujÄ• tÄ• yapi __itthiyÄ• _ nimittaá¹ƒ passeyya, tassa dukkaá¹-aá¹ƒ s
__bhikkhadÄ• yiyÄ• _ bhikkhadÄ• yikÄ• ya itthiyÄ• mukhaá¹ƒ passeyya, tassa dukkaá¹-aá¹

68-9__._ yo bhikkhu ujjhÄ• nasaÃ±Ã±Ä« hutvÄ• __aÃ±Ã±assa_ bhikkhuno pattaá¹ƒ vÄ• p
siyÄ• . Ä• dÄ• sÄ• dimhi udakapatte attano mukhaá¹ƒ passeyya, tassa dukkaá¹-aá¹ƒ siyÄ•
__nisajjÄ• diá¹ƒ_ nisÄ«danasayanÄ• diá¹ƒ karontassa bhikkhuno dukkaá¹-aá¹ƒ siyÄ• .
ukkhittÄ• nupasampannanÄ• nÄ• saá¹ƒvÄ• sakÄ• dÄ«naá¹ƒ vandanepi dukkaá¹-aá¹ƒ siyÄ•
__ukkhitto_ti Ä• pattiyÄ• adassane ukkhittako, Ä• pattiyÄ• appaá¹-ikamme ukkhittako, pÄ•
appaá¹-inissagge ukkhittakoti tividhopi idhÄ• dhippeto. __anupasampanno_ti iminÄ•
bhikkhunisÄ• maá¹‡erasÄ• maá¹‡erisikkhamÄ• napaá¹‡á¸• akaitthisikkhÄ• paccakkhÄ• tak
__nÄ• nÄ• saá¹ƒvÄ• sakÄ• _ti laddhinÄ• nÄ• saá¹ƒvÄ• sakÄ• gahitÄ• . __Ä• di_-saddena

70-71__._ yo \Be 490/ dÄ«ghÄ• sane __paá¹‡á¸• akitthÄ«hi_ paá¹‡á¸• akena vÄ• itthiyÄ•
ekato nisÄ«deyya, tassa dukkaá¹-aá¹ƒ siyÄ• . __adÄ«ghe Ä• sane_ti rasse Ä• sane. yo bhik
pÄ«á¹-he vÄ• asamÄ• nÄ• sanikena ekato sayeyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho. __pl
__Ä• di_-saddena veá¸·ucuá¹‡á¹‡adantakaá¹-á¹-hamattikÄ• dayo saá¹…gahitÄ• . kulasaá¹.
phalapupphÄ• dikaá¹ƒ dadato dukkaá¹-aá¹ƒ siyÄ• ti sambandho.

72-3__._ yo bhikkhu ganthimÄ• diá¹ƒ sayaá¹ƒ kareyya, paraá¹ƒ kÄ• rÄ• peyya, tassa dukka
jinena vÄ• ritapaccaye paribhuÃ±jeyya, tassa dukkaá¹-aá¹ƒ siyÄ• . __abyatto_ bÄ• lo yo bhi
__anissÄ• ya_ nissayaá¹ƒ aggahetvÄ• vaseyya, tassa dukkaá¹-aá¹ƒ siyÄ• . yo bhikkhu __a
mÄ• tÄ• pituÄ• dÄ«hi puggalehi __aÃ±Ã±assa_ puggalassa bhesajjaá¹ƒ kareyya vÄ• vade
siyÄ• . sÄ• pattiko yo bhikkhu uposathappavÄ• raá¹‡aá¹ƒ kareyya, tassa dukkaá¹-aá¹ƒ siyÄ
jinena bhagavatÄ• vÄ• ritÄ• jinavÄ• ritÄ• , jinavÄ• ritÄ• ca te paccayÄ• ceti jinavÄ• ritapa
__jinavÄ• ritapaccaye_. dvemÄ• tikÄ• appaguá¹‡atÄ• ya __abyatto_.

<74> yo bhikkhu Ä• bhogaá¹ƒ vÄ• niyogaá¹ƒ vÄ• vajjetvÄ• dvÄ• rabandhÄ• dike á¹-hÄ• r
apidhÄ• ya divÄ• sayeyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti sambandho. __dvÄ• rabandhÄ• dik
abbhokÄ• sepi rukkhamÅ«lepi antamaso iminÄ• lakkhaá¹‡ena yuttaÄ• kÄ• saá¹…gaá¹‡epi
__vinÄ• bhoga_nti ``esa dvÄ• raá¹ƒ jaggissatÄ«â€™â€™ ti Ä• bhogaá¹ƒ á¹-hapetvÄ• ti atth
avasaá¹-á¹-hÄ• naá¹ƒ, attano avasaá¹ƒ bahusÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ á¹-hapetvÄ• .
vÄ• pÄ• á¹-ho, savaso hutvÄ• ti attho. __divÄ• _ti divÄ• kÄ• le.

<75> __dhaÃ±Ã±a_nti sÄ• li vÄ«hi yavo godhumo kaá¹…gu varako kudrÅ«sakoti sattavidha
__itthirÅ«pa_nti dÄ• rulohamayÄ• diitthirÅ«paá¹ƒ. __ratana_nti muttÄ• didasavidhaá¹ƒ ratan
sattitomarÄ• disabbÄ• vudhabhaá¹‡á¸• aá¹ƒ. __itthipasÄ• dhana_nti itthiyÄ• sÄ«sÄ• dialaá
__tÅ«riyabhaá¹‡á¸• a_nti dhamanasaá¹…khÄ• disabbaá¹ƒ tÅ«riyabhaá¹‡á¸• aá¹ƒ. __phalan
__pubbaá¹‡á¹‡Ä• dika_nti muggamÄ• sÄ• dikaá¹ƒ. __Ä• di_-saddena \Ne 413/ vÄ• kurakun
kiÃ±ci Ä• maseyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho.

<76> __sasitthodakatelehÄ«_ti yo pana madhusitthakatelena vÄ• udakamissakatelena vÄ•

vÄ• . __phaá¹‡ahatthaphaá¹‡ehi vÄ• _ti dantamayÄ• diphaá¹‡ena vÄ• phaá¹‡akiccasÄ• dh
kocchena vÄ• kesamosaá¹‡á¹-hane dukkaá¹-aá¹ƒ siyÄ• ti attho. ekasmiá¹ƒ bhÄ• jane bhoja
siyÄ• ti attho.

<77> dve bhikkhÅ« ekattharaá¹‡Ä• sayeyyÅ«á¹ƒ, dve bhikkhÅ« ekapÄ• vuraá¹‡Ä• sayeyy
ekamaÃ±cake sayeyyuá¹ƒ, tesaá¹ƒ dukkaá¹-Ä• ni hontÄ«ti sambandho. pamÄ• á¹‡ato adhil
dantakaá¹-á¹-haá¹ƒ khÄ• deyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• . tattha __adhika_nti a
adhikaá¹ƒ. __Å«na_nti caturaá¹…gulato Å«naá¹ƒ.

<78> yo bhikkhu naccaÃ±ca gÄ«taÃ±ca vÄ• ditaÃ±ca yojeti vÄ• yojÄ• peti vÄ• , tassa duk
naccÄ• naá¹ƒ dassanaá¹ƒ, tesaá¹ƒ gÄ«tÄ• naá¹ƒ savanaá¹ƒ, tesaá¹ƒ vÄ• ditÄ• naá¹ƒ savan
dukkaá¹-aá¹ƒ siyÄ• ti attho.

<79> __vÄ«hÄ• diropime_ti \Be 492/ vÄ«hiÄ• dÄ«naá¹ƒ ruhanaá¹-á¹-hÄ• ne. __bahipÄ• kÄ
pÄ• kÄ• rakuá¹-á¹-Ä• naá¹ƒ bahi. __vaccÄ• dichaá¸• á¸• anÄ• dimhÄ«_ti vaccapassÄ• vasa
chaá¸• á¸• anavissajjanapaccayÄ• dukkaá¹-aá¹ƒ siyÄ• ti attho. __dÄ«ghakesÄ• didhÄ• raá
dÄ«ghanakhadhÄ• raá¹‡e dukkaá¹-aá¹ƒ siyÄ• ti attho.

<80> __nakhamaá¹-á¹-hakaraá¹‡Ä• dimhÄ«_ti ettha __Ä• di_-saddena rajanakaraá¹‡aá¹ƒ
lomahÄ• raá¹‡e_ti sambÄ• dhe upakacchakamuttakaraá¹‡aá¹-á¹-hÄ• ne lomuddharaá¹‡e. s
parikammakataá¹ƒ bhÅ«miá¹ƒ akkameyyÄ• ti sambandho.

<81> __adhotaallapÄ• dehÄ«_ti yo bhikkhu adhotapÄ• dehi vÄ• allapÄ• dehi vÄ• saá¹…g
pÄ«á¹-haá¹ƒ vÄ• akkameyya, parikammakataá¹ƒ bhittiá¹ƒ vÄ• kÄ• yato Ä• masantassa du

82-3__._ __saá¹…ghÄ• á¹-iyÄ• pi_ \Ne 414/ __pallatthe_ti adhiá¹-á¹-hitacÄ«varena vihÄ• re
pallatthikaá¹ƒ kareyya, tassa dukkaá¹-aá¹ƒ. __dupparibhuÃ±jeyya cÄ«vara_nti tiá¹‡á¹‡aá¹ƒ
aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ dupparibhogena paribhuÃ±jeyya. __akÄ• yabandhano_ti kÄ• ya
gÄ• maá¹ƒ vajeyya gaccheyya. yo bhikkhu __vaccakaá¹ƒ_ uccÄ• raá¹ƒ katvÄ• na udake sa
udakasuddhiá¹ƒ na kareyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho. __samÄ• deyya akappiye_ti
sÄ• maá¹‡erÄ• dike sesasahadhammike vÄ• akappiye niyojeyya, tassa dukkaá¹-aá¹ƒ siyÄ•
desanÄ• rocanapaccayÄ• dukkaá¹-aá¹ƒ siyÄ• ti attho. __sabhÄ• gÄ• _ti ettha vatthusabhÄ
Ä• pattisabhÄ• gatÄ• .

<84> __na vase vassa_nti yo bhikkhu vassaá¹ƒ na vaseyya na upagaccheyya, tassa dukka
__visaá¹ƒvÄ• de suddhacitte_ti ettha \Be 493/ sampadÄ• natthe bhummavacanaá¹ƒ, paá¹-is
suddhacittassa dukkaá¹-aá¹ƒ siyÄ• ti attho. vassaá¹ƒ vasitvÄ• __ananuÃ±Ã±Ä• takiccato_
bhikkhuno gamane dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• .

<85> Ä• padaá¹ƒ vajjetvÄ• tarussa uddhaá¹ƒ porisamhÄ• abhiruhaá¹‡e dukkaá¹-aá¹ƒ siyÄ
__Ä• pada_nti antarÄ• yaá¹ƒ. __tarussÄ• _ti rukkhassa. __porisamhÄ• _ti ekaporisappamÄ
paÃ±cahatthÄ• . aparissÄ• vano yo bhikkhu addhÄ• naá¹ƒ gaccheyya, yo ca bhikkhu taá¹ƒ
dadeyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• . __addhÄ• na_nti addhayojanameva antiman

<86> attano ghÄ• tane dukkaá¹-aá¹ƒ siyÄ• ti sambandho. yo bhikkhu itthirÅ«pÄ• dirÅ«paá¹
vÄ• , tassa dukkaá¹-aá¹ƒ siyÄ• . mÄ• lÄ• dikaá¹ƒ vicittaá¹ƒ á¹-hapetvÄ• jÄ• takÄ• divatthuá
dukkaá¹-aá¹ƒ siyÄ• ti sambandho.

<87> __bhuÃ±jantamuá¹-á¹-hape_ti yo bhikkhu bhuÃ±jantaá¹ƒ uá¹-á¹-hÄ• peyya, tassa duk
bhattasÄ• lÄ• dÄ«su vuá¸• á¸• hÄ• naá¹ƒ okÄ• saá¹ƒ adatvÄ• nisÄ«dato dukkaá¹-aá¹ƒ siyÄ

<88> __yÄ• nÄ• nÄ«_ti vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ• nikÄ• dÄ«ni. __kallako_ti a
yo bhikkhu yÄ• nÄ• ni abhiruheyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho. __vade dava_nti keá¸
ratanattayaá¹ƒ Ä• rabbha keá¸·iá¹ƒ vadeyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho. aÃ±Ã±apari
dukkaá¹-aá¹ƒ hoti.

<89> __kÄ• yÄ• di_nti ettha __Ä• di_-saddo Å«runimittaá¹ƒ saá¹…gaá¹‡hÄ• ti. kÄ• yaá¹ƒ v
vÄ• vivaritvÄ• bhikkhunÄ«naá¹ƒ __na dassaye_ na dasseyyÄ• ti attho. lokÄ• yataá¹ƒ tirac
\Be 494/ sayaá¹ƒ vÄ• ceyya, paraÃ±ca na vÄ• cÄ• peyya. palitaá¹ƒ gaá¹‡heyya vÄ• gaá¹‡h
dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• .

90-92__._ yattha katthaci peá¸·Ä• yaá¹ƒ pakkhipitvÄ• bhattaá¹ƒ bhuÃ±jantassa dukkaá¹-aá
pattahatthako yo bhikkhu vÄ• tapÄ• naá¹ƒ vÄ• kavÄ• á¹-aá¹ƒ vÄ• __paá¹‡Ä• me_ paá¹‡Ä
__uá¹‡heyya_ uá¹‡he otÄ• peyya vÄ• paá¹-isÄ• meyya vÄ• , __vodakaá¹ƒ_ pattaá¹ƒ __atiu
tassa dukkaá¹-aá¹ƒ siyÄ• ti attho. yo bhikkhu pattaá¹ƒ bhÅ«miyaá¹ƒ vÄ• aá¹…ke vÄ• maÃ±
miá¸• á¸• hante vÄ• paribhaá¹‡á¸• ante vÄ• pÄ• de vÄ• chatte vÄ• á¹-hapeyya, tassa duk
__bhÅ«miya_nti yena kenaci anatthatÄ• ya paá¹ƒsusakkharamissÄ• ya. __aá¹…ke_ti dvinn
__miá¸• á¸• hante_ti miá¸• á¸• hapariyante. __paribhaá¹‡á¸• ante_ti bÄ• hirapasse katÄ• ya
yo bhikkhu calakÄ• diá¹ƒ vÄ• patte á¹-hapeyya, patte vÄ• __hatthadhovane_ hatthassa dh
dukkaá¹-aá¹ƒ siyÄ• ti sambandho.

<93> ucchiá¹-á¹-haá¹ƒ mukhadhovanaá¹ƒ __udakampi_ pattena __nÄ«harantassa_ bhikkh
bhikkhu akappiyaá¹ƒ pattaá¹ƒ paribhuÃ±jeyya, tassa dukkaá¹-aá¹ƒ siyÄ• ti attho. tattha __ab
dÄ• rumayapattÄ• diá¹ƒ.

<94> yo bhikkhu khipite ``jÄ«vÄ• â€™â€™ ti __vade_ vadeyya, tassa dukkaá¹-aá¹ƒ siyÄ• t

parimaá¹‡á¸• alakÄ• dimhi paÃ±casattati __sekhiye_ anÄ• daro hutvÄ• na sikkhati, tassa d
sambandho.

<95> yo bhikkhu bhaá¹‡á¸• Ä• gÄ• re payuto mÄ• tuyÄ• pituno ca bhaá¹‡á¸• akaá¹ƒ gopey
pÄ• cittiyaá¹ƒ siyÄ• ti sambandho. tattha __payuto_ti bhaá¹‡á¸• Ä• gÄ• re byÄ• pÄ• ravase
__gopaye_ti \Ne 416/ gopeyya. __yo_ bhikkhu \Be 495/ davÄ• ya hÄ«nena jÄ• tiÄ• dinÄ• u
dubbhÄ• sitaá¹ƒ siyÄ• ti sambandho. tattha hÄ«nehi vÄ• ukkaá¹-á¹-hehi vÄ• jÄ• tiÄ• dÄ«hi
vÄ• hÄ«naá¹ƒ vÄ• ``caá¹‡á¸• Ä• losÄ«â€™â€™ tiÄ• dinÄ• nayena ujuá¹ƒ vÄ• ``santi idho
caá¹‡á¸• Ä• lavenanesÄ• dÄ• â€™â€™ tiÄ• dinÄ• nayena aÃ±Ã±Ä• padesena vÄ• upasa
akkosÄ• dhippÄ• yaá¹ƒ vinÄ• kevalaá¹ƒ kÄ«á¸·Ä• dhippÄ• yena vadeyya, dubbhÄ• sitaá¹ƒ

pakiá¹‡á¹‡akaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vattÄ• dikaá¹‡á¸• aniddesavaá¹‡á¹‡anÄ•

<96> idÄ• ni vattaá¹ƒ dassetuá¹ƒ __ ``upajjhÄ• cariyavattaâ€™â€™ _nti vuttaá¹ƒ. tattha up
Ä• cariyavattaÃ±ca gamikavattaÃ±ca Ä• gantukavattaÃ±ca senÄ• sanÄ• divattaÃ±ca __piya
kÄ• tabbanti sambandho. __gamikÄ• gantuka_nti gamikaá¹ƒ Ä• gantukanti chedo, gamikava
attho.

<97> dÄ• tukÄ• mo hatthapÄ• se á¹-hito __kiÃ±ci gahitabbaá¹ƒ_ ekena purisena gahitabba
vatthuá¹ƒ __tidhÄ• _ tÄ«su pakÄ• resu ekenÄ• kÄ• rena dadeyya, __gahetukÄ• mo_ bhikkh
gaá¹‡heyya, __ayaá¹ƒ_ paÃ±caá¹…go paá¹-iggahoti attho.

98-100__._ dÅ«re á¹-hitaá¹ƒ cÄ«varaá¹ƒ á¹-hapitokÄ• saá¹ƒ sallakkhetvÄ• ``etaâ€™â€™ n
hatthapÄ• se á¹-hitaá¹ƒ hatthena Ä• masitvÄ• ``imaâ€™â€™ nti vattabbaá¹ƒ. ``etaá¹ƒ adhi
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ majjhe saá¹…ghÄ• á¹-iÄ• dÄ«su pacc
adhiá¹-á¹-heyya. kathaá¹ƒ? ``etaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mi, imaá¹ƒ saá¹…ghÄ
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-heyya. evaá¹ƒ sesesu ca cÄ«varesu. yathÄ• cÄ«va
vidhÄ• naá¹ƒ evaá¹ƒ pattepi adhiá¹-á¹-heyya paccuddhareyyÄ• ti attho.

<101> saÃ±carittaá¹ƒ á¹-hapetvÄ• sesÄ• garukÄ• ca pÄ• rÄ• jikÄ• ca sacittakÄ• ti samb
417/ pÄ• rÄ• jikÄ• . acchinnasikkhÄ• padaá¹ƒ, pariá¹‡atasikkhÄ• padaÃ±cÄ• ti imaá¹ƒ dvay
nissaggiyaá¹ƒ acittakanti attho.

102-3__._ __gÄ• mappavesanantete_ti gÄ• mappavesanaá¹ƒ iti ete. pÄ• cittÄ«su __ete_ pa
gÄ• mappavesanantÄ• sattarasa sikkhÄ• padÄ• acittakÄ• .

104-5__._ pakiá¹‡á¹‡akesu uddissakataá¹ƒ á¹-hapetvÄ• __aÃ±Ã±amaá¹ƒsakaá¹ƒ_ sesama
ettha pakiá¹‡á¹‡akesu aÃ±Ã±amaá¹ƒsÄ• dikaá¹ƒ pattahattho kavÄ• á¹-akantaá¹ƒ terasavidh
acittakaá¹ƒ, sesaá¹ƒ sabbaá¹ƒ sacittakanti attho.

<106> Ä• cariyÄ• vÄ«tikkamanacittena sacittakaá¹ƒ acittakanti vadanti, paÃ±Ã±attijÄ• nan
sacittakaá¹ƒ acittakanti Ä• cariyÄ• vadantÄ«ti attho. __tathÄ• _-saddena ``sacittakaá¹ƒ acit
idaá¹ƒ gahitaá¹ƒ.

107-9__._ __pubbakaraá¹‡Ä• dika_nti ettha __Ä• di_-saddo pubbakiccaá¹ƒ saá¹…gaá¹‡hÄ

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccati ||

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccatÄ«â€™â€™ ti || ---

evaá¹ƒ pubbakaraá¹‡Ä• dikaá¹ƒ navadhÄ• dÄ«pitaá¹ƒ sabbaá¹ƒ uposathappavÄ• raá¹‡aá¹
attho.

<112> __yathÄ• kkama_nti \Be 497/ etthÄ• yamadhippÄ• yo --- gaá¹‡o pÄ• risuddhiuposat
adhiá¹-á¹-hÄ• nauposathaá¹ƒ kareyya, saá¹…gho suttuddesauposathaá¹ƒ kareyyÄ• ti.

<113> __cÄ• tuddaso pannaraso, sÄ• maggÄ« dinato tidhÄ• _ti cÄ• tuddaso uposatho \Ne
sÄ• maggÄ«uposathoti dinato tidhÄ• honti. dinato puggalato kattabbÄ• kÄ• rato te uposath
attho.

<114> __tevÄ• cÄ« dvekavÄ• cÄ«_ti tevÄ• cikÄ• pavÄ• raá¹‡Ä• , dvevÄ• cikÄ• pavÄ• raá
iti nava pavÄ• raá¹‡Ä• vuttÄ• .

<115> __tassÄ• ti_ phaggunamÄ• sassa. __tato sesa_nti Ä• sÄ• á¸·hiantimapakkhamhÄ•
vassakÄ• lanti attho. ettha hi ekasmiá¹ƒ saá¹ƒvacchare catuvÄ«satiuposathÄ• honti.

<116> __etesÅ«_ti etesu tÄ«su catÅ«su ekekasmiá¹ƒ utumhi tatiyapakkhÄ• sattamapakkh
cÄ• tuddasÄ• ti attho. sesÄ• ni uttÄ• natthÄ• nevÄ• ti.

vattÄ• dikaá¹‡á¸• aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 498/ samÄ• raddhÄ• , mÅ«lasikkhatthavaá¹‡á¹‡anÄ• .

niá¹-á¹-hitÄ• yÄ• samÄ• sena, aá¸• á¸• hamÄ• sassa accaye ||

adhunÅ«pasampannÄ• naá¹ƒ, hitatthÄ• ya samÄ• sato.

imaá¹ƒ atthaá¹ƒ vaá¹‡á¹‡ayatÄ• , yaá¹ƒ puÃ±Ã±aá¹ƒdhigataá¹ƒ mayÄ• ||

tena puÃ±Ã±enayaá¹ƒ loko, sukhÄ• ya paá¹-ipattiyÄ• .

pÄ• puá¹‡Ä• tu visuddhÄ• ya, nibbÄ• naá¹ƒ ajaraá¹ƒ padaá¹ƒ ||

nÄ• nÄ• tarugaá¹‡Ä• kiá¹‡á¹‡e \Ne 419/, nÄ• nÄ• kusalakÄ• mino.

ramme yuddhÄ• napatino, vihÄ• re vasatÄ• satÄ• ||

sÄ• sane siddhipattassa, siddhinÄ• Ã±Ä• á¹‡asiddhinÄ• .

paá¹‡á¸• itena katÄ• esÄ• , mÅ«lasikkhatthavaá¹‡á¹‡anÄ• ||

mÅ«lasikkhÄ• -á¹-Ä«kÄ• samattÄ• .

King Size Bed (Good friends share. Really good friends share a lot)
bystrickland83©

Chapter 1

My wife's best friend, Lisa, was very close to the two of us. She spent so much time with us
boyfriend, Tim, worked out of town a lot. His job often sent him away with short notice and a
return date. Frankly, I don't know how Lisa coped with it. Their relationship had to be difficult
lonely nights for both of them.

When Tim was away, Lisa was often over at our place. Lisa and my wife, Megan, had known
started college. I had gotten comfortable enough with Lisa that our conversations covered ev
sex. Many times when the three of us were together, the topic of conversation strayed to how
favorite positions, what we really liked from oral sex, and masturbation. For our part, Megan
from these conversations. Lisa said she was learning from us as well. A few times, we even
to watch together. Usually on these nights, after Lisa went home, the sex with Megan was a
horny talking about the intimate details of our sex lives with Lisa. I would sit there trying to co
raging hard-on, anxious for Lisa to leave so I could take Megan to bed. When I did and we g
would find her pussy to be about as wet as it got. She apparently also enjoyed the discussio
we saw Lisa, she would ask if we had fun after she had left. We would answer truthfully. For
would tell how she had used her dildo to satisfy her urges.

When Tim was in town, Lisa was busy in bed with him. We didn't see the two of them nearly
just Lisa when Tim was gone. More than once, I fantasized about having sex with Lisa. I had
bikini so it wasn't too much of a stretch to imagine what her tits looked like. I had a pretty go
what Lisa's pussy must look like, from the shape of her bikini stretched across her labia. I ha
while thinking about this, and even played the fantasy out in my mind a few times as I had s
though I had never shared this fact with either woman.

We were friends with Tim; we just didn't have as much opportunity to spend time with him. I
we weren't as close to him as we were to Lisa.

One time when Tim was away, we made plans to get together for a week in Florida. Tim wou
vacation time starting that Friday. Since he was working on the east coast, the plan was for
us to the hotel and Tim would meet us there. We reserved two rooms on the beach. We wer
because it was a holiday weekend.

The three of us took the afternoon off that Friday. Megan and I packed the car and picked up

apartment. She was ready, anxious to see Tim. He had been gone for two weeks and she w
car and headed east on the interstate.

To pass the time, Lisa brought along a book to read. She had Dr. Ruth's Guide to Good Sex
she intended to read to us from the book to pass the time.

She opened the book and began reading. Amid giggles and comments, we slowly got throug
thinking about how, in a few hours, we would be getting the chance to try out these things. S
minds. I was hard and there was no denying it. My dick was getting uncomfortably large in th
shorts. I caught my wife looking over at my lap. She smiled and raised her eyebrows. She le
whispered, "Enjoying the book?" I nodded. "Me, too. I can't wait until later." She straightened
listened attentively to our friend in the back seat.

Lisa read, skimming forwards and backwards through the book, selecting passages that lool
funny. Comments of "That sounds interesting" and "I never thought of doing it that way" and
sounds good" were frequent. Once, while checking the rear view mirror, I noticed that Lisa's
visible through her thin top. Apparently Megan and I weren't the only ones affected by the bo

The girls were dressed lightly for the hot summer day. Expecting sex, Lisa probably wasn't w
wondered if she was even wearing panties and my dick got even harder. I tried to imagine w
naked. Megan and I had discussed fantasies that included Lisa. It was once while talking ab
told me Lisa was a natural blonde. Her pubic hair was as light as the wheat colored hair on h
fascinated me, a fact that had not been missed by my wife.

Megan undid her seat belt and slid closer to me. She put her left hand on my bare thigh, and
over my shorts. Glancing sideways at me, she gave me a little smile and licked her lips as h
under the leg of my shorts. A groan slipped uncontrolled past my lips.

"Hey, what are you two doing up there, anyway? You're supposed to be driving," Lisa said w

"I'm trying to drive, but it's hard –" I started to answer but Megan cut me off.

"Yeah, it's hard alright," she reported as her hand went under the leg band of my underwear
end of my dick.

"I started to say that it's hard to drive when someone is distracting me," I tried again.

Lisa was now looking over the front seat and saw where Megan's hand was.

"Hey, no fair. I don't have one of those to play with," Lisa whined.

"You'll get yours soon enough," Megan countered, as she continued to squeeze.

Realizing that Lisa didn't mind what Megan was doing to me right in front of her, just that she
the same thing in the back seat, almost pushed me over the edge. Breathing deeply, I warne
don't stop, there's going to be a mess to clean up, unless you're planning on swallowing all o

Megan laughed as she answered, "In the car? Only after dark." She looked right at Lisa and
came right there. Megan withdrew her hand, but Lisa noticed her fingers had some of my pr
Megan saw Lisa's reaction and licked her fingers clean to tease her friend. Lisa moaned in f

"Want a taste? " Megan teased, holding up her hand in front of Lisa's face.

Lisa laughed and said, "Nah, I think I'll wait for mine." She moved against the back seat aga
"But if you don't behave yourselves, you'll drive me to masturbate back here."

"Don't let me stop you," I suggested. That brought a fresh round of giggles.

"Geesh, get a room, you two," Lisa lamented with frustration tingeing her voice.

"We're going to, as soon as we get there," Megan answered. "How much further?"

"Another two hours," I replied. "Getting anxious?"

"We all are," came the response from the back seat.

"Maybe we should change the subject to ease the frustration," Megan offered. "Read some

"Yeah, that's what we need. More Dr. Ruth," Lisa said as we all laughed. In spite of that, she
reading.

By the time we arrived at the hotel, the car contained three very horny people who couldn't w
started fucking. That was, after all, what this trip was all about. Sure, there was the beach an
but we were really all looking forward to spending a few days (and nights) in our hotel rooms
couples. I felt a little sorry for Lisa. Megan and I were going to hop into bed as soon as we c
would have to wait a few hours for Tim to arrive. I suspected that if he didn't arrive soon, Lis

take matters into her own hands until he got there.

Parking in front of the lobby, I got out of the car and stretched. The girls followed suit and we through the glass doors of the lobby. We were greeted by a crowd. It was a holiday weekend looks of things, the hotel was going to be sold out. I was glad we had made our reservations We joined the mob and waited our turns checking in. As we moved closer to the desk, I ende while Lisa ended up in another line a little further over. The desk clerks appeared overworke It had to be difficult to remain pleasant when confronted with a mob that only grew no matter worked to reduce it.

My clerk was a pleasantly attractive young lady with Amy on her nametag. She was trying ha obvious. I stepped up when it was my turn, smiled, and said, "Hi, Amy. I have a reservation." and thought about what I said. "I guess you've heard that before." She smiled, too tired to la sweet.

"Yes, we're busy today."

"It will end, and we will all be in our rooms, leaving you alone."

"The worst part is check-in for holiday weekends, like this. What is your name?"

I told her and she consulted her computer. "Yes, I have it. You had requested a connecting r guest, I see. I'm not sure if we can manage that. We're all full."

About that time, I sensed Megan tensing up at my side. I looked up and saw her looking at L looking very upset.

"I'm going to go see what's wrong," Megan told me without looking back and started pushing to her friend's side.

I looked back to Amy and took care of checking in. She was having trouble with the connect time she sighed and looked up, I noticed Lisa making a scene in front of her clerk. Lisa was was trying to comfort her. I couldn't make out what was wrong with all the background noise

Amy looked at me apologetically and said, "I'm sorry. Your friend's reservation seems to hav can give you a room on the beach, but the other rooms around it are all assigned."

"That's OK. That room sounds fine. We'll work it out. Do you know why the other reservation

"No, it looks like it was cancelled."

I looked over, but Megan and Lisa were nowhere to be seen. Something was really wrong. A room. We'd work out the rest later. I thanked Amy, let her run my credit card and took my ke with the other paperwork. Amy smiled at me as I moved aside to let the next person move u

Once I could work my way out of the crowd, I found Megan and Lisa on a sofa near the winc heavily and looked very angry. Megan looked concerned. I walked over and sat down next t looked over to me as I sat. She leaned over and filled me in on what had happened. Tim ha the desk for Lisa. He got called back to work so he wouldn't be meeting her at the hotel. Afte note, the clerk asked if she was still checking in and she replied, "Hell, no!" before storming at Megan. She read the expression on my face correctly.

"I don't know what to do, either."

"Let's go to our room. It's more private and more comfortable."

Lisa wasn't in a mood to do anything, but she let Megan lead her back to the car. They rode back seat as I drove around to our room. I parked and got out to open the room. Megan cam unlocking the door.

"Lisa is really pissed with Tim right now. She is saying she wants to go home." I looked direc know, I don't want to drive back right now, either. She cancelled her reservation. All she can with us."

"Megan, -"

"I don't like it either, but what can I do? We can't have her sleeping in the car."

"Well, I doubt she'll find another room anywhere near here, what with the holiday and all. I g stay with us." I opened the door. The cool interior was dark because the curtains were close moments for our eyes to adjust. "Oops."

Megan looked past me to see what I meant. The room had a table, chair, dresser, and a kin size bed. Our eyes met.

"One bed," I said, stating the obvious.

"Yeah. That might be a problem." Megan thought for a moment. "Do you think they could mo
with two beds?"

"Honey, you saw the mob in the lobby. The lady said they are booked solid through the holid
more rooms in the inn."

"Maybe Lisa can still get her room." Megan shook her head. "No, she's in no state to stay by
We'll just have to share the bed."

"That could get interesting," I replied.

"What do you mean?"

"Well, what kind of pajamas did you bring?" I asked my wife.

She opened her mouth to answer, then broke into a shy grin. "Just lingerie. And not much of

"Uh-huh. That's more than I brought. We came here to have sex. I'll bet Lisa packed the sam

It didn't take long for the implication to sink in. Megan caught my eye and asked, "How do yo
that?"

"I guess we don't have much choice. We're going to get to know each other a lot better over
days." Now I was grinning. "It could be fun," I added as I raised my eyebrows.

"We'll manage," Megan said. I could see uncertainty clouding her face. "We can sleep in t-sh
to. Let's move in the luggage. Then we'll talk it over with Lisa."

Megan's suggestion disappointed me. We were in the habit of sleeping nude together. I was
this romantic getaway was turning out.

We went back to the car. I opened the trunk and started carrying in bags while Megan and L
room. They were talking. I could just imagine what they were talking about. I knew what was
mind. Two women, one bed, no pajamas. The concern over Lisa had short-circuited my erec
thoughts now had it back in business.

Megan and Lisa were sitting on the bed, still talking. I had all the bags inside in a few trips an

door. I sat in the chair facing them and drew a deep breath.

"Sorry we didn't help with the bags," Megan offered.

"That's alright. How're you doing, Lisa?" At least she had stopped crying.

"I'm sorry about all the problems I'm causing. This is not how it was supposed to turn out." I
to stop her apologies. Before I could say anything, though, she continued. "This situation is
it's alright with you guys. I mean, we're all friends. I'll give you all the privacy I can." She smi
that, and we joined in.

Megan spoke next. "We can wait for that."

"No, you came here for a romantic getaway. I won't take that away from you just because m
try to not act like a chaperone. Pretend I'm not here."

"That will be hard to do," I suggested.

"I bet it's hard after all the teasing in the car. Do you want me to leave you two alone for a w
go walk on the beach or something." Lisa was trying really hard now.

I was going to agree when Megan spoke up. "That's not necessary." She shot me a look to
expression I was showing. "Later" she mouthed to me, purposely facing away from Lisa. "Le
check out the hotel." Megan gave me a hard look that told me I really wanted to take a walk

The three of us went back outside, into the warm sunny afternoon. The parking lot was filled
arriving and unpacking. We avoided the mob in the lobby and walked a little way down the s
of the shops, restaurants and bars in walking distance. Lisa seemed to calm down a lot on t
some good, which did all of us some good. We returned to the hotel where we could see the
breezeway.

Lisa turned to face us. "Guys, I'm really sorry about the way I acted earlier. I've been doing a
thinking. I'm going to enjoy myself. I'll make the best of it. I'd really like for Tim to be here, bu
just not going to happen. He's been away before, and he'll be away again. We can have fun
lowered her eyes, and then looked at us again. "I'll do my best to not get in the way of your f
with a shy grin, looking directly at me.

"Let's all get freshened up. We can go down to the beach together," Megan suggested. That

took a deep breath in relief. I could feel how the tension had eased. Nodding agreement, we room to change.

Lisa took her bikini out of her suitcase and went into the bathroom to change. Megan remov and then began rummaging through our bags for bathing suits. I undressed as I watched my for something to wear. The view, coupled with the thought that Lisa was on the other side of as well (and maybe masturbating at that very moment to relieve the tension) had me about a get. My dick wasn't sticking out; it was sticking up. Megan found the suits and backed up – r erection. She felt it slide up her back, leaving a wet trail of precum. When she turned around looking very happy.

"It seems like someone may have a problem fitting into his bathing suit," she said, slowly loo hard-on to my face. Her hand reached out to grip my shaft and I breathed deeply. If Lisa had moment to come out of the bathroom, she would have gotten quite an eyeful. Megan must h thought, because she looked in the direction of the bathroom door before continuing. "I have will be in there a few minutes, now that she has calmed down. We should have just enough of your problem." I opened my mouth to speak, but couldn't think of anything appropriate to a her knees in front of me and kissed the tip of my dick. As her lips pulled back, the ample sup the tip formed a strand connecting her lips to my dick. She stuck out her tongue and licked. staggered backwards. She smiled, then opened her mouth and sucked my dick inside.

I couldn't believe I was getting a blowjob from my wife while her friend was getting dressed o away! Any minute, the door was going to open and Lisa was going to walk into the room. Lis us both naked and my dick in Megan's mouth. The thought only drove me closer to an orgas far away. After all the teasing in the car, I had been ready to shoot before Megan even touch

I was so focused on Megan sucking my dick that I never noticed the doorknob turn, or the do The door didn't open far, just enough so Lisa was able to see us in the space between the d didn't realize until later that we were being watched.

I tensed up, my dick preparing to shoot off in my wife's mouth. I was past the point of no retu looked up at me with my dick still in her mouth. No matter what happened, I was going to cu this moment to interrupt us and I tried to pull out of Megan's mouth, there was going to be sp wife and the bedspread. I'm sure Megan felt my dick throbbing and realized that.

Thoughts of Lisa nearby put images in my head of Lisa changing. I imagined what it must lo bathroom, with her naked in front of the big mirror. That did it. My cock throbbed and squirte her knees and swallowing. That was when I saw Megan's expression change. Her eyes wer

the door. I turned to see what had alarmed her. I saw the door was ajar. There was light com
crack between the door and the frame. When my eyes focused, I could partially see Lisa sta
door. She was watching us. She was watching me get a blowjob.

Lisa apparently didn't realize we could see her. She just stood there and watched, silent. I h
about her sometimes when I masturbated, but I had never cum while looking at her. Certainl
was watching me cum. The novelty of the situation intensified my orgasm. My knees buckled
off and pulled out of Megan's mouth. Megan swallowed one last time and looked up at me. L
finished and moved away from the crack in the door. Megan stood and thanked me, kissing
swallowing. She smelled of sperm but I didn't care. I kissed her back, thanking her for what s
for me. We didn't have a chance to even start getting dressed when Lisa opened the door th
and stepped out. I was oblivious to the fact that Lisa was now looking at my dick. I was trying
an excuse why I was standing there naked. The only coherent thought I could gather was th
was making me hard again. "Lisa, I'm so sorry. We thought you, I mean, uh, ... Megan?"

It probably sounded even less coherent than that.

Megan seemed to be better than me at taking it all in stride when she spoke up. "We though
be busy in the bathroom a while longer. Sorry."

Lisa blushed then. "Well, ... I was busy. If I had known you guys were doing something, I wo
longer."

I was slow, or the women were using some kind of female code, because I didn't catch on ri
GOT IT.

"Ohhh."

Lisa made an embarrassed giggle in response to what I had said.

"Well, it's not like I was the only one trying to cum," she accused.

I couldn't argue with that. Megan handed me my bathing suit and I started to put it on. I pulle
was now so hard that my dick stuck up above the waistband of my suit. Lisa was watching m
She slowly looked up from the tip of my exposed cock to my eyes.

"You'll get in trouble if you go out like that," she warned with a warm smile and a single raise

Megan countered with, "I did my part."

"Yes, you did. You did it very well," was my answer.

I tried to bend my dick and push it down into my suit. It didn't want to bend. It was uncomfort
and the bulge it made was quite obvious.

Lisa spoke next, her words catching me off guard.

"So, do we leave him alone to take care of his own problem, or is it my turn?"

My mouth gaped open and my heart pounded at the thought of what Lisa was suggesting. I
still been sticking out, the women would have seen it grow further, probably accompanied by
appearing at the tip.

Megan defused the situation by asking me, "Don't you have to pee or something?"

I did have to, so I went into the bathroom. I could hear Lisa laughing behind me. The exciter
off so I was able to pee after only a minute or so. I didn't have to jack off because peeing ma
erection. I made a point of not thinking about Lisa so I could get my dick back into my suit. W
into the room, Lisa and my wife were talking quietly. Megan saw me coming out of the bathr
"Later," ending the conversation.

"Are you ready to go to the beach?" I asked, seeing that whatever they had been discussing
intention of sharing with me.

We headed out of the door on the other side of the room, which opened onto the beach. Out
warm and there was already a large crowd on the beach. It appeared to be mostly college st
weekend would probably be rather rowdy. We walked along the concrete path to the edge o
of partying all around us. I enjoyed the view of so many scantily clad women. Megan must h
taking in the scenery because she took my hand and held it tightly. She wanted me to remem
No danger of that. I was very in much love with my wife. I was just looking.

We set out towels on the sand near the water's edge. We lay out in the sun a while and swa
to cool off. It seemed like Lisa was a lot calmer now so maybe this trip wouldn't turn out so b

As sunset approached, talk turned to dinner. We decided we'd get dressed and walk around
that looked good. We were hungry but beyond that no one had anything particular in mind. E

Lisa offered for Megan and I to use the shower first. Ordinarily, it might have been awkward to shower together with Lisa there, but we had shared so many of the details of our sex lives today) that there was little left to hide. Lisa knew we showered together and most times slep the other hand, I knew how often Lisa masturbated and how much she liked her rabbit vibrat she had brought it along on the trip.

Megan and I were soon naked in the bathroom. I watched my wife in the mirror as she bent shower. With her bent over, I could see her pussy lips framed by her thighs and the sight wa me hard. I loved looking covertly as my wife's body. I could clearly see her slit, with the lips c wisps of brown hair. The blowjob from earlier had done little to quell all my desires. Megan s turned around. In the mirror, she could see the effect her body had on me. I watched as she and put her arms around me. When I felt her breasts press into my back, I groaned. I could a above her pussy against my ass. My dick jumped a little. Megan gave a little laugh when she hands dropped lower to caress my hardon.

"Mmm, I like doing this," she told me as she gently stroked.

"You'll get no complaints from me," I assured her.

"Hey, no fair. At least you got something earlier. I haven't gotten anything all day. I was so h beach."

"Want me to take care of that right now?" I offered.

"Let's get cleaned up first. I'm all sweaty but I'm sure you can think of something to do to me shower."

We turned around and got in the shower. She was in front of me this time. As I put my arms caress her tits, my dick poked into her ass. I squatted a little so it could slide between her leg as it did against her pussy.

"I said you could have me after I got clean."

"I'm not pushing. I'm just getting comfortable," I told her.

"Uh-huh. You're getting pretty comfortable."

"Do you want me to stop?" I asked, emphasizing the point by sliding my dick back and forth

lips.

"Oh, no," she assured me, her voice slow and dreamy. "Don't stop."

I heard the washcloth she had been lathering fall to the bottom of the tub with a wet plop. I r
her and opened her lips so my dick could slide between her lips. She moaned. With both arr
held the end of my dick firmly against her pussy with my left hand and used my right to play

"This is so nice," she said in a dreamy voice. "Don't think you're getting off easy, though. I'm
the real thing tonight."

"That should be interesting with Lisa in bed next to us," I commented.

"We'll work something out. I'm not going all week without sex."

"Good. I was getting worried."

Megan's hand replaced mine on the head of my dick, holding the shaft firmly against her we

"We'll have to wait until she is asleep. Or maybe we can convince her to take a walk."

"Given the pajama situation, we'll probably all be seeing each other naked this week anyway
for it. She can go outside if she wants to."

Megan laughed, though she pressed my dick harder against her. "I don't know if I can fuck w
watching." Her voice didn't sound like she was totally convinced. She leaned forward. "Oh, ju
here. Put it in now."

I had no problem complying with a request like that. She was so wet inside that I entered ea
with my length.

"I've wanted this all day," Megan said in a sort of moan. "Ever since Lisa started reading tha
loud."

I cut off any further conversation when I grabbed my wife by the hips and started thrusting h
moaning loudly now but I didn't care. If Lisa could hear us, I'm sure it would be no surprise w
doing. She was probably masturbating anyway. When that thought hit me, I suddenly started
late to stop it so I instead diddled Megan's clit as hard as I could. I hoped I could make her c

She was so worked up that she did cum with me. I leaned into her and pumped her full of m
teasing all day, and in spite of the blowjob, it felt so good cumming inside her. When I finishe
just held myself as deeply inside her as I could.

"What made you cum so fast?" Megan asked when she had caught her breath.

I didn't know how to answer. The fear of getting caught made my dick shrink faster inside he
didn't miss the clue.

"Feeling nervous?"

Actually, I was feeling panicked. How do I tell my wife I came so fast because I was fantasiz
best friend masturbating?

"I'll bet you were thinking about Lisa", she accused.

Since I was no longer hard, Megan easily pulled off me and turned around. I tried to look as
possible. She kissed me and said, "It's OK. She's probably thinking about you right now. Sh
afternoon and she knows she'll be sharing a bed with us tonight."

I relaxed a little.

"I'll say this, Lisa sure made you cum fast."

Hearing Megan say that only added to the naughtiness. She kissed me again.

I hugged my wife, trying to recover some shred of my dignity. "It was only a thought of her. I
of your body surrounding my dick that made me cum."

"Good save," she told me with a sly smile. I felt a little relieved. "Now let's get out there and
some more while Lisa showers."

I just grinned as I got out of the shower and dried off. I wrapped the towel around my waist.
started on that "fooling around" Megan promised, I quickly walked out of the bathroom to tel
was free. Right after I opened the door, I heard Lisa yell, "Shit!" I stepped around the corner
surprised look on her face, a mixture of fear and shock.

"Are you alright?" I asked her.

"Yeah, I'm fine," she said hesitatingly. Her right hand was obviously trying to hide something pillow. Her left hand was at her crotch, pulling the thin strip of her bikini bottom into the midd a fleeting glimpse of light colored pubic hair. So she had been masturbating after all.

I smiled a sly grin and told her, "Sorry, I didn't mean to interrupt anything."

She blushed and tried unsuccessfully to act like nothing was going on. She headed to the ba into Megan who was also wearing just a towel.

"Are you OK?" Megan asked her.

"I'm fine. Gary just surprised me."

The door closed behind her as Megan gave me one of those, "What was all that about?" loo

I explained. "I think I caught her doing a little fooling around of her own."

"Ohh," Megan said meaningfully.

"It must be hard on her with Tim not being here."

"Yeah, I feel for her." Then her expression changed from wistful to naughty as she continued because she's doing without doesn't mean we have to." As my wife spoke these last few wo towel. The sudden motion caught my attention, causing me to follow the towel with my eyes floor. I immediately ran my eyes back up her legs. What I saw put a big smile on my face.

Megan lay back against the bed, spreading her legs. "Make it quick. We have to get dressed of the shower."

I shucked my own towel and crawled onto the bed between Megan's legs. As my cock enter she stretched out her arms and gave a heavy sigh.

"That feels sooo –" she started to say. Suddenly, she exclaimed, "What the hell?" Her right h something under the pillow. When her hand reappeared, it was holding a dildo.

"That must be what Lisa was trying to hide when I walked in," I mused. Then a less pleasant mind. "I certainly hope it wasn't left by the previous guests."

"Not a chance," Megan answered quickly. "It's Lisa's. Trust me."

"Ewww," I said, drawing out the sound.

"You don't say that when you touch me," my wife told me.

"That's different."

"Uh-huh," was all she said as she started to slide the dildo back under the pillow. Then, "I th
it out for her," she said. She left the dildo on the bedspread in front of the pillow and put her
me. "Now, make it quick. We don't want to get caught like Lisa did." She would have laughe
started slamming into her so quickly. This was going to be a quickie. It didn't matter. We wer
that we both came in minutes. As we were smiling into each other's eyes and panting to cat
shower turned off.

"Time to get dressed," Megan said, pushing me off her. I retrieved her towel from the floor a
tossed it to her and used mine to wipe off the remains of our lovemaking from my dick. She
pussy and we quickly started dressing. We had finished by the time the bathroom door oper
and I was trying to watch her face without her realizing what I was doing. She froze when sh
wasn't how the bedspread was rumpled in the middle that caught her attention. It was her di
She blushed and wouldn't look my way.

"I think you lost something," Megan said over her shoulder as she tried not to laugh out loud

"How do you know it's mine?" Lisa tried to cover.

"Because it was still wet," Megan told her.

Lisa looked crushed. There was no denying what she had been doing. She tried to crawl on
her toy with as much dignity as she could muster. She was wearing only a towel and holding
stood. She looked me in the eye defiantly now, saying, "Well, it's not fair. You two have each
all I'll get all week."

"That's alright. I understand." Megan was really trying to make her feel better now. "If the sit
reversed, I'd be doing the same thing." Lisa's expression relaxed. Megan still got one more j
pick it up when I finished with it."

"I would have if your husband hadn't walked in on me." Lisa stuffed the dildo in her suitcase clothes back to the bathroom to get dressed. Once the door closed, we burst out laughing. " called out loudly through the door.

Megan turned to me. "I really can't blame her."

"It doesn't bother me, either, that she was doing that."

"Do you really feel that way, Gary?" Megan asked. I nodded. She put her arms around my n lower lip in thought, like she was deciding whether to speak her next words. "You know this be interesting when we get back here tonight. I've been thinking..."

"You've been thinking, huh?" I knew that look. "When you look like that, you're up to someth usually naughty."

"I've been thinking," Megan began again, giving me a hard look but smiling, "that we should pretenses. Tonight, when we go to bed, you and I should just go ahead and make love. Lisa she wants. I don't mind if she watches us."

I was surprised by Megan's bold suggestion. I had suggested it in the shower, but hearing M she was seriously considering it, made it real. We had talked rather freely with Lisa about se it had always been just talk. We had never done anything in front of her, or in front of anyon matter. I'm a man. The idea appealed to me. A lot. I looked into Megan's eyes and raised m sure you are OK with Lisa and I seeing each other nude?" My voice was just a whisper.

"Yes, I am. Are you?" my lovely wife asked me.

I didn't have to think about it. I had fantasized about Lisa many times in the past. The though seeing her undressed was getting me hard again. It was slow because of the two times we h but I was slowly becoming erect. Fucking Megan and knowing Lisa was watching, knowing i knowing she was looking at me and masturbating, only added to the eroticism. I said just on

"Yes."

Megan smiled at my answer. She walked the two steps to press her body against mine, her neck. She pulled her body against mine hard. She started to kiss me, but stopped and instea you're getting hard at the thought of this." I could see she was trying to think something else she kissed me instead of sharing it with me. It was a kiss full of passion, a promise of what w

later that night. As Lisa watched.

"Hey, you can't do that. I don't have one of those." Lisa had caught us again. As our lips slov was thinking how she was going to be seeing a lot more than kissing in a few hours. Lisa wa turned to see her. "You're going to make me do something if you keep that up." We all knew referring to. Megan defused the sexual tension by saying how she was hungry. With that, we we walked out of the room.

There was a restaurant a short walk from the hotel. With the large holiday crowd in town, the bumper to bumper – not to mention the difficulty parking – so we walked to dinner. The stree college students cruising the strip. We were walking faster than the traffic was moving. Whil Megan and Lisa were leaning their heads together and talking about something. Their words too quiet for me to make out what they were saying. We made it to the restaurant in about fi had suspected, the parking lot was crowded. There would be only a short wait for a table as customers appeared to be heading for the bar instead of dinner. I found seats for the three c waiting area. Megan told me to order drinks for her and Lisa, then shepherded Lisa off to the a warm night so I ordered piña coladas for all of us. The drinks arrived before the women go what women did for so long in there, and why they always did it in pairs. Finally, they returne enjoyed our drinks while waiting for a table. When our turn came, we were seated at a windo beach. There was a full moon that night so we had a view of the surf.

We chatted about a variety of non-important things during dinner, avoiding talk of sex becau public. Lisa did pointedly suggest oysters for me but I declined. When dinner was over, I thin us felt a tension. Going to bed was already established as interesting, but it was still early. M suggested we walk back to the hotel along the beach. It was a warm romantic night and we hurry. We walked out the back of the restaurant to the packed wet sand at the water's edge. around Megan from behind and kissed her just below her earlobe. That always made her sh tonight was no exception. I whispered into her ear that I couldn't wait to get her to bed, certa wouldn't hear me over the sound of the surf. We started back to the hotel, Megan and I hold on my right. Megan had taken off her shoes and was carrying them in her left hand, the wav her feet. We didn't say anything on the walk. We just enjoyed the view of the moon over the of the waves crashing on the sand and the smells of the ocean. From time to time, music co the waves as we passed an occasional bar. It probably took us about fifteen minutes to walk hotel. On the walk, I was thinking about Megan. I was also thinking about undressing in fron turned right to go up to the hotel, I was again hard at the prospects of what was about to co

I unlocked the door and opened it as I turned on the light. Lisa stepped in behind me but Me outside to brush sand off her feet.

"The moment of truth," Lisa said nervously.

"Truth?" I asked.

Lisa smiled, but her uncertainty showed. "The sleeping arrangements," she explained.

"Mmhm," I answered.

Megan came in and tossed her shoes towards our suitcase on the floor. She fell back onto t
dress arrayed around her like an angelic glow. Forgetting for a moment that we had an audi
of her and kissed her. She instinctively spread her legs. My legs slid between hers, pressing
harder against her pussy.

"Shouldn't you get undressed first to do that?" asked Lisa, trying to sound innocent.

Megan and I opened our eyes. I was going to laugh but Megan looked serious. I felt her taki
"If we're going to do this, let's just do it," she whispered to me. Now butterflies invaded my st
really going to happen. I got up in answer and held out a hand to her. She stood and moved
I unzipped her dress, she looked at Lisa and began the speech she had probably been rehe
dinner.

"Lisa, we know things didn't turn out as you expected this weekend. I'm sorry, we're both so
probably came here like us, without much in the way of pajamas because you were planning
week. Now," she took another deep breath before continuing. "It's time for bed. Gary and I a
naked, and we are going to make love. Feel free to sleep however you want. You can watch
turn away. We're still going to have sex, either way. It won't bother us if you watch. It won't b
you masturbate in front of us. If watching bothers you, you can take a walk or wait in the bat

Lisa looked shocked at Megan's words, but the shock wore off quickly. When I finished unzi
I slid my hands under the material and pushed it off her shoulders. From the back, I noticed
wearing a bra, only panties, under the dress. Lisa's look of shock turned to something else w
dress fell to the floor. I couldn't figure out what because at that moment Megan turned aroun
soft skin against me, and began undressing me. When a beautiful nearly naked woman star
rational thought goes out the window. When it's my wife, the most beautiful woman in the wo
love more than anything else, all other thoughts fall by the wayside just like her clothes. I ran
over her bare back as she unbuttoned my polo shirt. When she grabbed the hem, I lifted my
remove the shirt. Tossing it aside, her eyes met mine with a grin as she sank to her knees. S

unbuckled my belt and undid my pants. She sensually slid her hands inside the sides of my
briefs, as she pushed my pants down. One of her hands slid around to the front to pass ove
erection as the other pushed my pants to my ankles. I tried stepping out of them but they we
feet.

Megan realized my difficulty and left my hardon to use both hands to get me out of my pants
grabbed me by the cheeks of my ass and pressed her face to my dick, kissing me through th
It was then I remembered we had an audience. I looked up, away from Megan's face, to see
breast through her shirt. She had been intently watching what Megan was doing so she didn
watching her.

Lisa moved her other hand over her crotch and slid it back and forth, up and down her slit. I
assaulted – by Megan's mouth trying to reach my dick through my underwear and by the sig
with herself. My mind cleared when I felt Megan's fingers inside the waistband of the only pi
was still wearing. She was pulling down my underwear. The moment of truth – I was about t
in front of Lisa. With scarcely a moment to think about it, I felt Megan finish undressing me. I
sprang free, announcing its presence to the world as it stuck out like a flagpole. Lisa's eyes
little. I saw her tongue stick out just a little and lick her lips. Her nipples were just barely noti
beneath her soft cotton shirt and I could see her breathing had deepened.

Megan licked the tip of my dick, tasting the precum gathering there. The touch of her tongue
was like an electric current. I let out a moan, a moan that was echoed involuntarily by Lisa. T
broken, Lisa spoke softly.

"Is it good?" she asked.

"Oh, yesss," Megan answered, a strand of precum that had joined her lips to my cock break
her mouth to speak. She leaned forward, taking my shaft into her mouth. I had watched Meg
blowjob countless times. I was at that moment more interested in watching what Lisa was do
actively groping one of her breasts now. The other hand had been rubbing harder and harde
Now she slid it under the waistband and into her pants, without even undoing the waistband
her hand was inside or outside of her panties, but the expression on her face told me her fin
her lips. At first I was shocked that Lisa was touching herself in front of me. Then I realized t
standing naked in front of her, getting a blowjob.

Megan released my dick with a final kiss and stood. She looked at me but I was still in such
took me a moment to realize what she wanted.

"Oh, yeah," I smiled, sinking to my knees. I found myself facing her pussy, the panties starti
spot between her legs. She was so beautiful, wearing only that one garment. I kissed her sli
panties, inhaling the fragrance of her juices. Lisa now all but forgotten, I turned my attention
in front of me, the love of my life. I wanted nothing else at that moment other than to give he
With my lips still pressed against her pussy, I pulled her panties down. The elastic waistbanc
lips like a rubber band, leaving my lips pressed against her dark brown bush. I could feel the
fine curly hairs and I could smell her wetness. I tentatively pressed my tongue into her slit, p
lips, as my hands finished pushing her skimpy panties down her legs. I felt her step out of th
licking up between her lips. She was wet, really wet. I wasn't sure if it was because she wan
so badly or because Lisa was watching, but she really wanted it. I used my fingers now to pa
so my tongue could push into her hole. The smell and taste of her juices was overwhelming.
point was that the juices flowing out of her were her gift to me, her love for me pouring out in

I felt Megan's hands on my head. They weren't pressing me harder against her. They were p
looked up, still feeling the curly hair against my face, and she breathily said, "I need you to fu
Her words were insistent and I certainly wasn't going to deny her that pleasure. Or me.

I stood, but she was already moving onto the bed as I was standing. She slid backwards ont
head was on the pillow. She spread her legs for me as I crawled into position on top of her.
between her legs, guiding my dick to the place it knew so well. I moved lower, onto her body
dick insert into her warm, moist channel. Our bodies were coming together at a point where
perfectly. At this point, I didn't care if we were being watched. There was only Megan and I,
as one in this ultimate expression of love. The feeling of being next to her, inside her, as clos
become, was the nicest thing in the world. This wasn't having sex. This was making love. I lo
eyes, seeing my passion mirrored there. When a motion caught my eye, I looked over and s
unprepared for.

Lisa's clothes were in a pile on the floor and she was leaning against the frame of the bathro
legs were spread a little and one hand was between her legs; the other hand held something
was seeing her naked for the first time. I loved Megan, but I lusted for Lisa. I can't deny that.
young, trim and blonde. She was very cute. She wasn't someone I was in love with, but it wa
her. She saw me watching her and smiled. She moved to the bed and settled into a spot rigl
put a pillow against the headboard with her left hand, then leaned back against it and spread
that moment I could finally see what she had been carrying in her right hand – the dildo I had
in the bed. She was going to use it while she watched us. I was surprised, but curious. I had
one before that day. Now I was going to watch a woman use one. Lisa positioned it at her op

"Don't you need some lubricant with that?" Megan asked. She had apparently been watchin

Lisa smiled and turned slowly to regard us. "That's not a problem. Watching you has made r
turned back to her pussy, pressing the plastic head against her lips and moved it around a li
tip. She reached down to a red knob at the base and twisted it. The dildo, or should I say the
buzzing. As she pushed it up into her, her head lay back onto the pillow. She didn't lift her he
instead turned her head to look at us. It appeared that she was having as much fun as we w
thrusting up, at about the same pace as ours. I could see that the dildo was glistening with h
came out, before plunging back in. I was fascinated with watching the lifelike shaft penetrate
blonde-haired lips.

I felt Megan's hands caressing my ass and knew I should pay more attention to the woman I
at the moment. She was smiling when I turned and focused on her.

"I thought you might have forgotten about me," she said pleasantly.

"Not a chance. I was just looking. I know who I'm supposed to be inside of."

"Good, don't forget it."

In answer, I began thrusting more vigorously, causing her to grunt on the in strokes. I wante
time, to really impress Lisa with my stamina. Alas, it wasn't to be. I could have handled the f
Megan's pussy around my dick. I could have even handled the sounds she was making in re
I couldn't take was having Lisa there. The buzzing of her vibrator kept reminding me we wer
novelty of being watched had a definite effect on me. Whenever I looked her way, I saw Lisa
watching me intently. On top of that, she had such a sweet way of moaning as her own orga
have to admit, a few thoughts of sexual contact with Lisa did creep into my mind. As much a
couldn't keep thoughts of Lisa away. All of this was just too much. Far sooner that I had hop
dick throbbing. I was approaching the point of no return. I was planning to slow down my thr
change position for a while. Then, Lisa gave a great moan. Megan and I both looked her wa
the vibrator deep inside her pussy and hold it there with her right hand while her left was a b
clit. Lisa's orgasm triggered mine and I was helpless to stop it. All I could do was thrust as d
Megan as I could, and squirt. I reached underneath her and dug my fingernails into her ass
harder than I had in a long time. Maybe it was Lisa being there. Maybe it was knowing Lisa
same time. Maybe it was watching Lisa using her dildo. Whatever it was, it was good – for m
feeling me cum inside her, but it was too soon for her to cum. I was spent but she wasn't qui

"Aww," she said in desperation when she felt my spurts. She knew I was done. "I didn't get t
continued, realizing she was the only one in the room who had been denied an orgasm. I wa

her, our faces inches apart. We were both panting and I could feel the incredible wetness of
surrounding my softening cock. At that moment, I longed for her to cum. I would do anything
what I had just enjoyed, what Lisa and I had just enjoyed. Megan looked at me. Maybe there
her eye, or it was the pleading in her voice, or maybe the guilt I felt for taking so much enjoy
body and not giving her as much. "Gary, please eat me."

Ordinarily, I love to go down on Megan. I love eating pussy. I love the taste, the smell, the si
pussy. I love looking up from between her legs and seeing the orgasm wash across her face
her tits. But now, with her pussy full of my sperm, I wasn't so sure. What would it taste like?
my dick before, right after it came out of her pussy. She had to be tasting her own juices. No
me to taste my sperm as it leaked out of her. My wife was asking me to do the same. I shou
juices, but the thought of eating sperm was turning me off. Looking at Megan, I could see the
frustration in her eyes. I hated letting her down like that, especially because thoughts of Lisa
so fast. There was only one thing I could do – one thing I had to do. I took a deep breath as
soft dick out of her and positioned myself in front of her pussy.

I was getting excited again just by being so close to her open cunt. Then I saw the white rem
ejaculation start to slip out between her lips. It's mine, I told myself. If I expected her to taste
she gave me a blowjob, the least I can do is taste a little of it myself. I looked up at her face,
anticipation. That did it. I loved my wife more than I feared tasting my own cum. I pressed m
wet lips. The scent was definitely her, but there was also a trace of sperm. I almost had to fo
I extended my tongue and made contact. I had kissed her a few times after I came in her mo
swallowed. That taste was here, in her pussy, where my dick had just been. I stopped thinki
concentrated on pussy. I focused on what I was doing for Megan and moved my tongue aga
parts. She instantly enjoyed my tongue running over her clit. She wasn't that far from orgasm
pause. I moved my tongue lower, between her slippery lips, to her opening. I could feel a lot
coming out of there. I sucked it into my mouth and swallowed. The taste was definitely sperm
with her. It wasn't as bad as I expected. I didn't gag, and I didn't choke. It was just a differen
knew what I was tasting but I wouldn't let myself dwell on that. I was thinking about what I wa
Megan. I concentrated more on the feel of her pussy than the taste. She was moaning now a
felt pride at what I was doing for her. I was going to give her the orgasm she deserved – the
her. I slid my hands beneath her ass, tilting her pelvis up slightly. Each time my tongue move
clit, I could look over her bush and see her face. The sight warmed my heart. She was starti
enjoying herself totally. That encouraged me and I moved back lower with even more vigor.
it. I could still detect my own flavor, but I was thinking of what I was doing for her.

Her legs clamped tightly around my head and she lifted her pelvis off the bed as she gave a
moan. Her hands, which had been fondling her breasts, were now on the back of my head. S

in the throes of an orgasm – a big one – and she only wanted my mouth to press harder aga
kept up my ministrations, careful to keep up the stimulation so I could prolong her peak. In ti
that had been holding me tightly suddenly pushed me away. She could take no more for nov
between her legs and got a good look at her face. She was opening her eyes and looking do

"Damn. That was good." She took a deep breath, and then held her arms out to me. I moved
fully on top of her, kissed her. I pressed my tongue into her mouth and she eagerly sucked it
realized what I must taste like, only she didn't seem to mind tasting herself in my mouth. Wh
parted, I opened my eyes to see her smiling at me in a thoughtful way.

"You taste a little like sperm," she said. I blushed at those words. "Don't be embarrassed. I li

Lisa spoke next. I think we had both forgotten she was there. Megan jumped a little at the so
voice. Lisa spoke softly, almost reverently. "That was so awesome. Watching the two of you
went down on you, after, I got so wet. That was so incredible, seeing him eat you out... after
you."

All three of us thought over what she had just said. It was definitely something new to all of u

"Knowing what I must taste like made it all the more exciting," Megan added. She was lookin
"You did that for me. I didn't realize what I was asking at the time. Now that I think about it, t
an act of total and complete love."

"Now that I think about it, I can't believe I did it," I told her.

"But the gesture was made. You did it because you love her so much. You guys have such a
relationship." Lisa licked her lips and swallowed. "Thanks for letting me watch."

When I looked over at Lisa, I realized how absurd the situation was. The three of us were na
bed. Lisa was holding her dildo, still wet with her juices. Megan was lying before me, her leg
pussy visibly wet. I could feel how wet my cheeks were. Lisa was right. It wasn't just an act b
and I. Lisa had shared in it by being there.

"I can't believe we're doing this," Megan said. There was not sadness or unhappiness in her
disbelief, but not regret. She gave me a smile, a soft loving smile, then turned and did the sa
"This is so right," she reassured us both. I could see she was thinking hard about something
clouded her face. She looked from Lisa to me, then her expression changed to resolve. She
knees between Lisa and me, and took my hand in her left. She took Lisa's hand in her right.

and forth to each of us as she spoke.

"This is so right. The three of us sharing this moment. Three friends taking part in such a pri
Lisa started to speak but Megan shook her head at her, stopping her. "I want us to share tot
friends, good friends." She pulled her hands together now, in the process placing my hand o
was sweaty as I felt the skin on the back of Lisa's hand. I had no idea where this was leadin
seem bad. Not bad, but not somewhere I had ever been before. "Lisa watched us making lo
took a deep breath and looked into my eyes as she said, "I want to watch." Then she turned
eyes. "I want to see what Gary looks like when he makes love." She squeezed our hands. "I
two of you make love to each other."

Looking past Megan, I could see the expression of surprise on Lisa's face mirrored my own.
felt surprise, concern, fear... and excitement. I admit it. I was horny at the thought of fucking
I loved Megan dearly and I didn't want to do anything to injure our marriage, no matter how b
do it with Lisa. I reached out with my left hand and touched Megan's cheek, turning her face

My heart had started pounding when the realization of what Megan was saying first hit me. I
throat before I could speak. "Are you sure about this?" She smiled and nodded slowly. "Rea
realize what you're saying? What you're asking?"

She giggled. "Of course I do. I just asked my husband to make love to my best friend. While
her say the words made it seem all the more incredible.

"Are you sure you can handle it? I mean seeing me and Lisa, me inside her, cumming inside

Megan kept smiling sweetly and nodded. Turning, she now addressed Lisa. "How do you fe

Lisa swallowed hard. Her face was flushed. "Do you really mean this?" she asked Megan, m
I became concerned that she might not want to be with me. I felt disappointment. Well, most
was still hopeful. "If you do, I want to do it. I really want to do it."

Megan looked back to me, then down to my waist. "Good, because Gary obviously wants yo
erection again. That's kind of difficult to hide when you're naked.

We all laughed at that, but I couldn't deny her statement. I wanted Lisa at that moment. I still
totally and completely, but I wanted to see what it would be like with Lisa. I just couldn't belie
was asking me to cheat on her – and that she wanted to watch me do it.

Lisa broke the silence. "Well, if we're going to do this, then let's get started before anyone ge
thoughts."

Megan moved to the side as Lisa shuffled to in front of me and pressed her body against mi
I will never forget the first time I felt her naked breasts against me. It was so familiar yet so f
had felt Megan's body that way countless times. This was the first time I had felt Lisa's body
was the touch of a woman, but a woman who was not my wife. The thought that this was so
wife only made the excitement I felt grow. When our lips parted, I looked over to Megan for r
was smiling brightly. She sensed what I was looking for and nodded. Lisa slid down onto the
lying where Megan had been a few minutes ago. She was in the wet spot. She looked so be
with her legs together before me. I swallowed hard as Lisa spread her legs, looking sweetly
both women wanted from me. I knew what I wanted. My heart was still pounding in my chest
position between Lisa's long lean outstretched legs. Positioning my dick at her opening, I he
my right hand and slid it up and down her lips to gather lubrication. My dick was so excited a
pussy. I heard Lisa moan but my attention was riveted on the sight of my dick pushing aside
and spreading her lips apart. On the next down stroke, I pushed the head against her openin
itself. The view of her blonde curls against my shaft was making my breathing deepen. My c
time to my heartbeat, which was finally slowing. I guess I was realizing this was actually goin
looked up to Lisa, seeing her lovely face study mine. She looked very serious, but very happ
time. She could feel where my dick was. She knew the next push would cause me to penetr
never done to her before.

Megan moved over and lay down on the bed with her head resting on Lisa's stomach. She h
the main event. She reached out and felt my dick, her touch adding to the strangeness of the
fingers slid across my erection, I watched the blonde curls from Lisa's pussy brush against h
Megan's finger reached out a little and brushed against one of the lips of Lisa's pussy. It was
inadvertent, but I saw it. I couldn't believe I was seeing my wife touch another woman there.
believe my dick was against Lisa's pussy.

Megan sighed and I could feel her warm breath against my dick. I'm sure Lisa felt her breath
Gary. Push inside her," Megan almost whispered. I pressed forward, feeling Lisa's pussy ag
dick. At first, I didn't think it would fit. Her opening was smaller than Megan's. She had just h
inside herself, but she was still tight. I pressed and she stretched. Then, suddenly, her open
Her body gave itself over to me. She yielded and admitted me. I felt my dick sliding slowly in
very wet and very tight place. A place I had never been before. Lisa was a lot smaller inside
to. She was so wet that I slid easily, but I could still feel the tightness. Lisa started moaning,
drawn out sound, as I stretched her in a way she obviously wasn't used to.

I was watching my dick enter that blonde haired pussy. Once I was as far inside her as I was the first stroke, I reversed and slowly pulled out, fascinated by the sight of my shaft now shin juices. Megan was also watching, turning her head and lifting it up now so she could witness When the head was almost out, I pressed in again. Megan spoke in a dreamy voice, a voice fog, or an orgasmic haze. "That is so beautiful. I never knew it looked so beautiful when we touched my shaft, now slick with Lisa, and my shaft slid past her finger as I entered Lisa's bo little deeper, but it was going to take several strokes to stretch her enough and enter her full would be able to take all of me inside her. She was shorter than Megan so maybe her pussy

Megan stayed right there, watching and touching me as I slowly started fucking Lisa. When of my dick to go into Lisa that my dark pubic hair meshed with her blonde hair, Megan move kiss on my abdomen, then sat up and kissed my lips. I was kissing my wife while my dick wa inside her friend. The thought made my dick throb. Lisa felt it and moaned. The three of us w that moment. Lisa started trying to thrust back against me, anxious to start screwing in earne back and looked at Lisa, then to me.

"I'm going to move out of the way now so you two can do it. I'll watch." To reassure me, she look so sexy together. I never knew making love looked so beautiful." I turned back to Lisa a watching Megan questioningly. I guess it was difficult for Lisa to relax and have sex with her husband while the best friend was right there. Megan leaned over and kissed Lisa's cheek. " Lisa. "I want to see you do this." Lisa smiled as Megan sat back on her knees. Lisa looked to over her, moving my hips in that ancient rhythm. Lisa put her hands on my arms. Her touch showed no hesitation. All three of us wanted this and it was happening. I leaned forward a lit bed started squeaking as I pounded Lisa's body with more force. I was watching her tits now back and forth a little, so firm they could just barely jiggle in reaction to my thrusting. Lisa wa was glad I had just done it with Megan. Otherwise, I would have cum before I was fully insid cum, and the relief from earlier, allowed me to last longer. I hoped I could make Lisa cum be leaned over a little more and kissed Lisa. Her tongue immediately pressed into my mouth, p was penetrating her. Our lips pulled apart wetly and I reached lower to catch one of her nipp Sucking her soft nipple into my mouth was heavenly. Remembering who I was doing this to, Megan.

Megan had a hand between her legs and that hand was moving back and forth. She was ma watched us. I had seen her masturbate before, but seeing her do it now, knowing that it was that made her masturbate, only added to the eroticism of the forbidden act. Megan smiled br nodded, probably trying to keep reassuring me. Feeling a measure of confidence in her gest more turned on by seeing my wife openly masturbating, I leaned back. Upright now, I lifted L shoulders. Well, I tried to. Megan is my height so her legs drape over my shoulders in this p

shorter, so her knees couldn't reach my shoulders. As a result, her legs stayed straight up a
The effect was the same. I could penetrate her deeper this way and the effect on her was m
moans moving higher in pitch. One of her hands was fondling one of her tits. Megan reache
hand and held Lisa's other hand. The two women were connected as the three of us sought

I pressed harder on one stroke and felt something different about Lisa's pussy. From her rea
my dick must have pressed against her cervix. It wasn't painful for her, just a surprise, judgi
facial expression. Using my hands, I pressed her legs back now against her tits. This allowe
penetration. I looked down to see my dick splitting her blonde curls as I moved in and out of
the sight, so different from seeing my dick between Megan's dark-haired lips. It felt so good.
same as making love to Megan. I loved Megan. I was just having fun with Lisa – but I was h

I had lasted longer than I had expected, but the building feeling told me the end was near. T
situation, doing this with Lisa instead of Megan, took its toll. My rhythm changed, faster now
issuing from Lisa indicated she wasn't far behind me. Megan picked up on the change and a

"Are you cumming?"

"Almost," I practically grunted. I was only moments away.

Megan nodded and moved closer to me. Using her left hand, she reached behind me and u
swaying balls. The effect was electric. Her touch on me, there and at that moment, sent me
Megan's right hand still held Lisa's hand. Megan's voice barely cut through the haze I was lo

"You're cumming inside her," she said, or maybe asked. I'm not sure. It was spoken softly. A
nod in response. I guess she could feel the pulsing as I spurted. My cock was buried as far i
could manage. I looked into Lisa's sparkling eyes and we watched each other cum. She mo
feeling of the warm sperm gave her the final needed push. It was a magical moment, share
Megan fondled my balls, ever so gently, and further intensified my orgasm. It was getting di
fall over onto Lisa. I managed not to fall on her, though. When I returned to reality, both wom
at me and their joined hands were gripping each other tightly.

Lisa broke the silence first. "I can't believe we just did that," she said with a tone of disbelief
a touch of laughter in her voice.

Megan released my balls and leaned over to Lisa. She kissed Lisa on the cheek, saying, "T
me watch."

I couldn't believe how things were unfolding. Not only had my wife just let me fuck her best f
thanking us for letting her watch.

My dick was soft now, and the gentle contractions of Lisa's pussy were pushing me out of he
free, followed by a small flood of our combined juices. I moved out of the way, practically fall
next to Lisa. Megan, however, quickly moved between Lisa's legs and got down on her elbo
my sperm flow out of her friend.

"It looks a lot sexier than it feels," she said to me. "Now I understand why you like to look at
after we have sex." She was seeing the whole experience from a new vantage point and she
I leaned over to Lisa, my face inches from hers and thanked her. I planted a deep, passiona
mouth. I felt her tongue slip through her parted lips and seek out mine. We kissed in the afte
had just done. When we parted, I looked down her body to see Megan still watching her pus
looking at her that way started getting me hard again. It was slower this time, but I was respo
rolled over onto my back to rest, my dick didn't flop wetly onto my stomach. Megan noticed.

"Ready for more?" she asked with a wicked grin.

"How can I help not wanting more? I'm in bed with two beautiful naked women."

"But can you keep both of us satisfied?" Megan asked.

"That sounds like a challenge," Lisa replied.

The whole situation was getting more exciting by the moment. Could Megan really be sugge
Lisa wasn't to be just a one time event? In response to my mental question, Megan crawled
me. I could feel my partial erection slide wetly along her stomach and bush. I got harder whe
wetness we were feeling was from Lisa's pussy. Megan pressed her body against mine and
herself against me in the process. In spite of just cumming with Lisa, I was ready to have my

Megan turned to Lisa and offered, "We're going to do it again. Want to watch – a little closer

Lisa's face lit up. "I'd like that."

Lisa got up, leaving a wet spot on the sheet. Megan rolled over onto the spot where I had jus
her friend. Usually, Megan didn't like the feeling of the wet spot on the sheets. Tonight, it did
bother her. What made that even more amazing was that most of that wet spot was made by
spread her legs so I moved into position between them, preparing to penetrate her. Lisa's vo

"Can I put it in?" she asked. I froze and my dick throbbed. She was asking if she could put m
Megan's pussy. I looked first to Lisa, then to Megan. Megan nodded. Lisa reached out for m
hard again. It was still wet from her pussy. Ordinarily, I wouldn't have been able to perform a
quickly, especially after so many times today. The whole situation was so exciting that my bo
in surprising ways. Lisa held my erection in one hand. The other hand reached for Megan's
open. The sight of Lisa's hand touching Megan's pussy was driving me to new heights of exc
if I would cum before I got inside Megan.

Lisa was pulling on my dick, trying to insert it. I moved with her, leaning forward. She didn't i
right away. First, she rubbed it up and down Megan's slit. I think she did it more to watch wh
like than to gather Megan's lubrication. I was so excited now, watching Lisa rub my dick aga
pussy. She seemed to be putting a lot of effort into moving the head over Megan's clit, much
enjoyment. Finally, she pushed me lower and I felt the head captured by my wife's opening.
on. I pushed forward, entering Megan's pussy. Lisa relaxed her grip slightly, but my dick was
her fingers into Megan. When I pulled back, my dick was still sliding inside her grip. We did t
strokes, my dick spreading Megan's juices onto Lisa's hand. It felt like Lisa was masturbating
pussy. I didn't know how much of this I could take.

Finally, Lisa released my dick but mirrored Megan's earlier position by putting her head dow
stomach. She was still watching my dick move in and out of Megan's lips with rapt attention.

"You're right, this looks so sexy," she breathed. Megan moaned in response. I did my best to
something else so I didn't cum right away. Fortunately, I had recently enjoyed a few orgasms
time on my side. As I began screwing Megan faster, Lisa didn't move. The motion was causi
I thrust against Megan but she stayed there... watching.

I looked to Megan, who was watching Lisa. Nobody spoke. It was almost silent in the room,
the only sound. I reached out with one hand and stroked Lisa's cheek. The silkiness of her s
delightful. She cooed in appreciation. I ran my fingers through her silky hair. Megan put her
shoulder. The three of us were again joined by touch.

"Let her know when you're about to cum," Megan told me. Then, to Lisa, "you'll want to hold
shoots in me. It feels really good."

Lisa, still watching where we were joined, just nodded. After a few more minutes, she spoke

"This looks sooo sexy."

"Mmm-hmm," Megan agreed.

Megan lifted up on her elbows to get a better look herself. I lovingly touched Megan's cheek touched Lisa's earlier. She looked at me and smiled. No other words were spoken until I was

"I'm gonna shoot," I announced.

"Cup his balls, but be gentle," Megan urged Lisa. She had to get up to reach, but Lisa did just were still fixed on the base of my dick sticking out of Megan's pussy.

Her gentle grasp on my testicles had the same effect as Megan's touch had before. I began once.

"He's cumming inside you right now," Lisa announced. Megan responded by attacking her c desperate to cum with me. I could feel myself spurting but I wondered if I was really shooting all the orgasms I had enjoyed that day. Lisa kept fondling me and Megan came loudly right a sat up on her knees and kissed me while I was still inside Megan. It was strange having my woman and my tongue inside another. Strange, but nice.

We both looked down at Megan to see her smiling at us.

"I like sharing," my wonderful wife announced.

"I'm glad you share," I told her. I pulled out of her pussy and Lisa moved into position to wat aftermath of our lovemaking. As I thought, there wasn't much, but a little whiteness could be through her distended lips. Lisa reached out to touch it. Megan jumped when Lisa's finger co Lisa giggled.

"I just wanted to feel how warm it is," she explained. Megan relaxed. I marveled at how com become with each other's bodies in the last few hours.

After that last performance, I was finished for the night. Fortunately, the women were as wel lying around, Megan and I next to each other and Lisa on her stomach between Megan's leg The girls laughed, but Megan said, "I guess I'm tired, too. How about you, Lisa? Ready to go

"Uh-huh," Lisa responded. She got up and headed for the bathroom. I kissed Megan before needed to go as well.

"Go ahead," Megan urged.

"I can wait for Lisa to finish," I said.

Megan made a moue. "So you can fuck her, but you can't share a bathroom with her?" She
be there in a minute," she added as she shoved me in that direction.

I tapped lightly on the open door before entering. I still felt a little shy in spite of the intimacy
just shared. Lisa turned to look.

"Come on in," she urged. "There's nothing here you haven't already seen."

"True," I agreed. I peed while she washed her hands and face. When I finished and turned a
been watching me in the mirror. She just smiled when she saw she was caught. She gave m
cheek as I took my turn at the lavatory. She stood behind me, pressing her nude form again
hadn't been so exhausted, I would have risen to the occasion. We walked back to the bed to

"So how will this work?" I asked the ladies.

Megan piped up. "I'm sleeping next to you."

"I wanted to sleep next to him," Lisa complained.

"Ladies, ladies, there is enough of me to go around. How about I sleep in the middle?"

They were agreeable to that, so I turned out the main light and crawled over Megan to lie be
them. Lisa pulled up the covers as Megan turned off the lamp. Megan turned towards me an
mine. I could feel the wetness between her legs against my leg. Lisa did the same on my lef
results.

"This is nice," I commented. Two contented sighs came in response. With that, we were all s

I'd like to say we woke up during the night and screwed until dawn, but the truth is that we w
and slept through the night. The long drive and then the sex had worn me out. Lisa's day ha
emotional roller coaster when we had arrived, and Megan was just plain tired. It was well aft
we woke.

Megan kissed me good morning. The stirring woke Lisa as well. Megan spoke first.

"Is everyone ready for breakfast, or...?"

"Or what?" I asked.

Megan smiled in response, a sly smile. Her left hand snaked under the covers. I felt her grab on. She held it up straight (for Lisa's benefit) and stroked it under the covers.

"That sounds good," I ventured.

"How about we have him for breakfast?" Megan offered. Then, looking directly at Lisa, adde

Lisa's face showed definite interest. She nodded to Megan before pushing the covers over t Both women moved into position between my legs, pushing them wide apart to accommoda Megan held up my erection and Lisa kissed it. I felt the contact of her lips all up my spine. M inch away, watching her friend intently. The kiss turned into a lick and Megan joined in. Whil the precum gathering at the head, Megan gave slow licks up and down the shaft.

I've had many blowjobs before, but that was the first one from more than one person. One to any man will tell you that. Two tongues can quickly drive you through the roof. I reached for pillows and piled them under my head so I could watch. Megan and Lisa fellated me in sync licked, Megan stroked my shaft with her tongue. When Lisa moved to lick my shaft, Megan t mouth. She sucked on the head while her tongue moved rapidly against it. I started to worry very quickly but realized that their intention was for me to cum in their mouths, not to last for pussies. Megan held my dick while Lisa bobbed up and down over it, then Lisa held it for Me

At one point, Lisa and Megan licked the sides of my shaft together, their tongues moving in s on opposite sides. That pushed me to the edge.

"Girls, I'm going to cum," I announced with a strain in my voice.

"Who gets to eat it?" Lisa asked, the intent evident in her voice. Megan wanted to share but her face showed something else. She didn't want to give it up. She was thinking hard about few seconds, she spoke.

"Maybe we both can." She looked to me as if asking permission but I didn't know what she h looked to Lisa, inches away, as Lisa's tongue tasted more of my precum. "We could just kee

him shoot on our faces."

"I want to taste it," Lisa moaned.

"Me, too. We could ..." She paused here, apparently gathering her courage. When she spok
softer, practically a whisper. "We could lick it off each other, after."

The implication of her statement hit my brain at the same time as it hit my dick. In response,
twitched. I knew Lisa felt it. Lisa's eyes opened wider and she looked at Megan, not me.

"Are you sure?" she asked.

The two women had their eyes locked on each other. Megan smiled and gave a slight nod. I
I held my breath. They turned in unison to my dick and began licking intently. Megan, betwe
"Let us know just before you shoot." I nodded, unable to speak at that moment.

They licked, their tongues now touching each other from time to time. My dick was twitching
feel of their tongues and the thought of what I was about to witness. It didn't take long. I felt
tightening, the tenseness, the throbbing.

"Now," I kind of groaned. I arched my back, trying as hard as I could to keep my eyes open
I wanted to watch this.

They both licked the front of my shaft, passing the tips of their tongues over my slit. I felt my
twice, then that warm liquid feeling took over. I cried out as the pleasure escalated almost to
and saw the first spurt land across Lisa's cheek and nose. Megan pushed in front and captu
cheek. The two tried to each catch as much as they could on their faces. A strand extended
near her ear. Each face had caught a sizable amount. The sperm was starting to run down t
me a final suck before releasing my deflating cock.

Megan and Lisa got up on their knees, facing each other. Megan put her hands on Lisa's sh
arms around Megan's neck. I couldn't even breathe as they leaned towards each other and
believe I was seeing my two fantasy women licking my cum from each other's face. It was in
As they licked, they leaned closer to each other. I saw their nipples touch and my dick despe
get hard. If there had been any way, my dick would have gotten fully hard again. As it had be
since I ejaculated, the best it could do was a slight stiffening. Instead of lying limply against
my dick held itself barely off my skin. It didn't matter. I was excited enough for it to feel ten fe

They moaned as they licked my cum off each other. They were really getting into it. I had to myself to breathe I was so entranced by the spectacle. Lisa followed that strand of cum to M licking right in front of the lobe – Megan's "special spot". I saw my wife shudder and hug her tighter. Their breasts pressed more tightly together.

When my sperm was all cleaned up, they parted, still holding onto each other. They were kn other. Lisa gave Megan a look I didn't understand. It lasted for at least three seconds. Mega eyebrow, apparently giving consent for something. Lisa leaned forward and they kissed. It w touching of the lips. It was a French kiss. Their naked bodies pressed against each other, lip together wetly. Through their cheeks, it was evident their tongues were participating as well my taste. That did it. My dick couldn't stand by and let that happen without getting hard. I wa erect again.

The kiss lasted a long time. It seemed to last for hours, but was really only a minute or so. I transfixed by the scene before me. My heart was pounding, my lungs screaming for me to b its best to stand up limply in salute. When they parted, they leaned back with their arms still each other. They regarded each other with a shy smile, a kind of "What have we just done?" down, breaking the magical spell. Each drew a deep breath.

As if just then realizing they had an audience, Megan looked to me. Her face was happy, bu

"I can't believe we just did that," she said, a trace of laughter in her voice.

I spoke, my voice having a soft, dreamlike quality as if I didn't want to break the spell, either. believe it. But I liked it. I liked it a lot."

Lisa finally looked up, first to Megan then to me. She also looked embarrassed by what I had

"That was the most incredible thing I've ever even imagined," I said, my voice a little stronge

Megan crawled up my body and gave me a lingering French kiss. As she kissed me, images had shared with Lisa screamed through my mind. It did nothing to cool my growing arousal.

Megan could feel me growing against her stomach. "Ooh, you really liked that, huh?" she as nodded. "How about a threesome?"

I couldn't believe what my wife was asking. For that matter, I could barely believe the things since the previous afternoon. "What do you have in mind?" I asked, my voice wavering with

even fear. This was all happening so fast.

"Oh, maybe one of us sitting on your dick and the other one on your face," my wife suggeste
and drawn out. I saw Lisa's face perk up at that suggestion. "Does that appeal to you?"

"Does it appeal to me? You've just outlined one of my favorite secret fantasies," I eagerly re
couldn't believe this was really happening.

"I'm game," Lisa added.

Megan smiled. To Lisa, she said, "You can have his dick first. I get it all the time." She sat u
waiting for Lisa to mount me. For my part, I lay barely breathing. There was no need for fore
were very wet from earlier and I was hard from watching them. Lisa straddled my hips and u
guide the head of my dick into her blonde pussy. I watched with fascination as her lips parte
contact, she was so wet that her juices started flowing down my shaft a little. She pressed d
herself fully with a grunt. I was completely inside her now and the heat was incredible. It was
obvious how much she had enjoyed the kiss she had shared with Megan.

I couldn't enjoy the sight of my cock spearing her for long because Megan swung a leg over
her seat facing me with her wet pussy over my mouth. I eagerly began eating her. The expe
two pussies at once is one of synergy. It is much more than just the pleasure of fucking com
pleasure of eating a pussy. The two events combined overwhelm the senses. Each is a won
knowing two women are getting pleasure from the act makes the feeling almost too wonderf
Megan's cunt over my face. I was tasting her wetness when I looked up. What I saw almost
right there. Lisa had leaned forward and was fondling her tits from behind. Seeing Lisa's har
my wife's body – and the expression of pleasure on my wife's face – made it almost impossi
impending orgasm. Almost. I'm glad I made the Herculean effort, because it just got better.

I felt Megan moving to get off me. She stood up over me (what a view!) and turned around,
to my face. Only this time she was facing Lisa. I couldn't see what they were doing, but the s
making made it obvious they were enjoying themselves, and each other. The knowledge tha
fondling each other above me only added to the excitement of the sex and oral sex that was
After a few minutes of this, I heard the sound of a very wet kiss ending and Megan spoke up

"I want his dick now."

I moved my mouth away from her pussy just enough to say, "Then you'd better hurry becaus
right on the edge."

They got up and changed positions. Megan sat on my cock and that penetration had to be th
felt with her. Lisa knelt over my face, facing Megan, and their moans returned. I didn't try to
ate pussy while Megan rode my hard on. Very soon, I tensed up and pumped my seed into
slowing, just ejaculation. Megan moaned a little louder so I knew she felt it, but she never st
over me. My dick soon slipped out of her, followed by a flood of our combined wetness. The
kissing and rubbing their bottoms against me. After a while longer, they stopped and got off
must have looked like a mess. It was sloppy being beneath them. My face was coated with
my midsection was soaked with the remains of cumming inside Megan. Megan never hesita
kissed me, surely smelling and tasting Lisa on my face. Lisa just knelt next to us and watche

Megan broke the kiss, her face still very near mine, and whispered to me. "I want to try it wit
and her. Is that OK with you?"

I thought I had been shocked before by what they had done. Now, she was laying the cards
wanted to have sex with Lisa and she was asking for my permission.

"Are you sure you want to do this?" I asked, secretly hoping she would say yes. She did. I s
"Can I watch?" I asked eagerly. She just smiled in return and got up. She reached out and t
hand.

"Stay on the side. Give us room. I want the first time to be just us." She was talking to me bu
Lisa's eyes. Lisa looked like she wanted it as much as Megan. I took up a place on the edge
Megan directed Lisa to lie on the other side. Megan got on top of Lisa and they kissed. The
lying naked on top of Lisa would have made me cum if I hadn't just done so. As it was, it felt
soon have another erection so I could jack off while I watched.

Lisa spoke to Megan in a tiny voice, so quiet I could just barely make out what she said. "I'v
like this before."

Megan answered, "Neither have I. We're friends. Let's just try it. If you want to stop, that's O
learning together."

That was all they said. It was like I wasn't even there. They were in their own world, just the
They started with a deep kiss. Lisa moaned when my wife's lips made contact. Their eyes w
hands on Lisa's face. Lisa put her arms around Megan's neck. As the kiss progressed, Lisa'
up and down Megan's back as if she was enjoying the feel of Megan's skin. Megan moved h
enjoying her touch. Lisa's hands moved down to Megan's cute butt and that really warmed M

moving more now, and moaning into Lisa's mouth. Their lips parted and their eyes opened,
still only inches apart. A slow smile spread across both their faces. Megan was looking into
if seeking permission for something. She moved lower, kissing Lisa's face and neck. As she
breasts, Lisa's legs parted and Megan slid between them. She slowly moved a hand onto ea
caressing them slowly and sensuously. I could hear the sound of her hand moving over Lisa
smiled and leaned forward to take a nipple into her mouth. Lisa closed her eyes to focus on

I was hard again and now slowly started stroking myself. I knew that I had to keep the pace
in front of me would make me cum in seconds. Megan was kissing Lisa's breasts and suckin
taking care to hold the nipples with her lips and pull on them. Lisa seemed to be loving the a
a long time at her tits, Megan moved further down Lisa's trim body. I knew what was coming
couldn't believe what was about to happen. She continued kissing and licking, leaving a wet
stomach. She paused at her navel before moving lower to the blonde patch of hair.

Lisa's eyes opened when Megan arrived at her pussy. Megan turned her face to the side an
against Lisa's silky softness. They were both making light moaning sounds as they each enj
their own way. Megan planted light kisses on Lisa's mound, then one very light kiss directly
gasped at the contact. Megan wasn't ready to take that step just yet, or wanted to tease Lisa
she instead moved quickly to the end of Lisa's right leg. She started at the ankle, trailing kiss
back up to the crease where the leg joined Lisa's torso. That little hollow where Lisa's pussy
her legs were closed received much attention from Megan's tongue. Lisa was now wriggling
anxious to feel Megan's tongue on her pussy, but Megan was not to be swayed from her app
mouth passed tantalizingly close to Lisa's pussy, so close in fact that the curly hair brushed
Megan then moved to Lisa's left ankle to begin another slow, torturous journey back up to Li
Megan was licking the hollow at the top of the left leg, Lisa, unable to wait further, tried to m
head to the center with her hands. Megan pushed her hands away. I could see Megan smilin
kissing. I could also see that Lisa's pussy was now oozing with her lubrication.

By this time, I was as anxious as Lisa for Megan to take the next big step. I was hard and m
precum as I stroked. I seriously doubted that I would be able to delay cumming until Megan
Lisa's pussy. Lisa, unable to sway Megan's intentions, was now positively mauling her own t
loud in time to Megan's tongue. When Megan finally swiped her tongue over the lips to the s
both gave out sighs of relief.

I really wanted to put my face down on Lisa's stomach to watch up close what Megan was a
join my wife between Lisa's legs and help out. I remembered Megan's last words to me and
wasn't because I wanted to, but rather because I loved her so much and wanted this momen

Megan ran her tongue up Lisa's slit. I could see it in her face when she tasted Lisa's juices. I
surprise but not a big one. She must be realizing that Lisa didn't taste much differently from
She had tasted herself often enough after masturbating, on my face after oral sex, and by su
after I had been inside her. This was the first time she tasted another woman, however. The
moment of indecision followed by making a choice. She pressed onward. On the second sw
pressed hard, parting Lisa's lips and passing the tip of her tongue between them. Lisa practi
holding onto her tits and looking down between her legs in disbelief as her friend began eati

That did it. I lost the battle. I came. Hard. Stroking my cock wildly, I shot off on the sheet as I
the unbelievable spectacle before me.

Megan's tongue was exploring Lisa's pussy with a passion, flittering over her clit, sliding betw
slippery lips, and probing into her hole. I knew what Megan was experiencing – taste, smell
the fact that she was doing it made the scene something I'll never forget. This was my wife h
woman. I did notice that her motions were a little gentler than the way I usually did it to her. A
moment's thought, I figured out she was doing to Lisa exactly what she would like done to h
attention so I could please her as well the next time my face was between her legs.

She was definitely pleasing Lisa. Lisa was now thrashing about, clawing at the sheets. There
on her face. Either the pleasure she was receiving from Megan's mouth was that good or, lik
believe this was really happening either. Lisa peaked suddenly. The transition was interestin
legs tensed, then wrapped around Megan's head while her hands flew to the back of Megan
moaning something like, "Oh, fuck, please don't stop," as she firmly held Megan's head in pl
started humping against my wife's face and Lisa screamed. I wondered what the people in th
thinking. Surely that had woken them up if they had still been sleeping.

Megan must have understood what Lisa was feeling and wanting at that point because she c
request. Her face was pressed to Lisa's pussy. I could see through her cheek that her tongu
guessed she was moving it against Lisa's clit. The pleasure must have peaked and become
because Lisa suddenly changed posture, pushing Megan away and trying to close her legs.
sat up on her knees; her face was coated in Lisa's cum. It was the most beautiful thing I had
friend had cum all over her face. She was smiling proudly at what she had given Lisa but Lis
time to come down. She rolled herself into a ball on her side, her eyes closed and her breath
returning to normal. She kind of shuddered, aftershocks of the intense orgasm.

I wanted to speak, but didn't want to interrupt the magic they were sharing. Megan looked at
expression seeming to acknowledge me and give me permission to speak.

I grinned. "That was so incredible," I said quietly.

Megan looked down at the wet stains in front of me, the remains of my orgasm. "You liked th
asked with a big smile.

I nodded vigorously. She leaned over to me and kissed me. Usually when we kiss, I notice h
smell of her perfume, or her shampoo, or just that warm scent of her skin. Not this time. This
smelled like Lisa. There was no doubt that she smelled like her friend's pussy. If there had b
in her mouth would have settled the issue. We were both tasting Lisa's juices now. I held he
feeling her soft boobs pressed to my chest, and shared the taste. I had just seen her act out
I had held for many years and I loved her so much at that moment. We had now both shared
intimate way.

When the kiss ended, we looked at each other. The scent of pussy was in the air between u
probably in the entire room, but it was especially strong there, next to Megan's face.

"Thank you for letting us do that alone. We needed to try it in our own way."

"Megan, thank you for letting me watch. That was the hottest thing I've ever seen."

Megan thought for a moment. "It doesn't bother you that I did it with her?"

"Not at all. You didn't mind me doing it with Lisa."

"But you're a boy I'm a girl – doing it with a girl."

"I know," I said eagerly. "That's what made it so exciting." After a moment, we both looked o
had rolled over and opened her eyes. "Are you going to let her do it to you?"

Megan turned to face me. "If you want me to."

"Do you want that?" I asked her.

There was just a moment's pause before Megan said, "Yes. I'd like that a lot. I want to feel h
it."

"I want it, too. I want to see her please you. I want to watch her make you cum."

"Thank you," Megan told me quietly. She planted a light kiss on my lips, and then moved ou
rejoin Lisa. Lisa opened up and Megan was again lying on top of her as they shared a passi
hands moved down my wife's back to hold her ass. Lisa whispered something to Megan tha
nodded and rolled off Lisa. Lisa positioned herself over Megan's tits, sucking her nipples. Th
Megan's face was amazing – pure enjoyment. Her eyes were closed, but the expression on
unmistakable. I enjoyed seeing my wife being pleased by her friend. After a few minutes of p
breasts, Lisa moved lower, kissing her way down to Megan's pussy. Megan had opened her
was doing. Now she was supporting herself on her forearms so she could lift her head up er
Lisa's tongue made contact with her lips, Megan's arms gave out and she fell back to the be
with less hesitation than Megan had shown. Maybe she knew how pleasurable it was, or ma
before. Either way, Megan was enjoying what Lisa was doing to her body. I was soon stroki
captivated by the spectacle before me. Seeing two women making love is such a beautiful s
tenderness and confidence.

Megan must have been worked up by the whole situation because it took Lisa less time to m
would have thought. Megan looked over at me when her orgasm hit. She might have been s
maybe she wanted to see how I was reacting to seeing someone else making her cum. I sm
kiss. She smiled back and her gaze returned to Lisa. Her hands were now on the back of Lis
legs were lifting off the bed. Lisa didn't let up until Megan cried out, determined to give her a
experience. After, she kept giving Megan's pussy little kisses and licks, pointedly avoiding h
clit but covering the rest of the area around it. In time, she moved back to Megan's face and
long deep French kiss.

After a little while, Megan reached out for me. I moved to her and she put her arm around th
She pulled me to her so I could kiss her as well. She moved between kissing me and kissing
close to the two of them that I could smell Megan's juices on Lisa's face. The three of us bas
afterglow, three friends sharing a magical moment. No one was in a hurry for it to end.

Eventually we got out of bed and cleaned up. Megan showered first with me, then asked me
joined her. I told her I didn't. We talked about what the two of them had done and I assured
mind. In fact, I enjoyed seeing it very much. I got out of the shower and dried off. Then, still
found Lisa gently playing with herself on the bed and told her Megan was waiting for her in t
looked at me as if trying to see if I minded. I smiled and told her to have fun playing with my
the message and joined Megan. It took them a long time to finish, but I didn't mind. When th
already dressed. They got ready quickly and we got something to eat.

That afternoon we planned to lay out on the beach. The weather was warm with scattered c
vacant spot of sand to place our towels and started sunning. I was lying between the two wo

hour, I finished the book I was reading and commented that I was going back to the room to

"Lisa, why don't you go with him," Megan suggested calmly. Lisa and I both turned to Megar heard her correctly. Ordinarily, the suggestion wouldn't have meant anything. In the light of v done lately, the meaning was clear. Whether it was our sudden quietness or she felt us look continued, "Go ahead, it's OK with me."

I leaned over to kiss Megan's cheek. She whispered to me, "I'll be out here thinking about w with her and getting very wet. I want to hear all about it when you get back."

Shaking my head in disbelief, I got to my knees and reached for Lisa's hand. The blonde too walked back to the room. We didn't speak on the way, but she did hold on very tightly to my what was going to happen when we got inside the room. On the walk, I don't think I could ha harder.

I opened the door and let Lisa go in before me. I closed the door behind me, the click of the echo in the otherwise empty room. Sure, we had had sex before, but with Megan present. T we had been alone together, at least for this purpose. Lisa smiled shyly and reached behind the top of her bikini. I watched the cups fall away, exposing her breasts. The nipples were er think it was because of the cool air-conditioning. She untied the bottom string and her top fe between us. I watched it fall. She reached out for me and I hugged her, kissing her passiona tits crushing against my bare chest. I held her to me so tightly that I could feel the bulge of m pressing against her mound. She could feel it, too. She pressed harder, rubbing her mound my swimsuit. I pulled my lips from hers, sucking at her bottom lip as I did and ending the kiss sloppy fashion. We were smiling at each other when I opened my eyes.

We still didn't speak. I dropped to my knees and kissed her pussy through the bikini bottom. thumb in each side and pulled down, exposing her patch of blonde hair. The crotch of her su strand of her wetness as it moved down. She was as wet as I was hard. The suit slid down h stepped out of it. I held her by her ass cheeks and pressed my face into her pussy, my tongu into her slit. She was so wet and hot that it was almost like putting my face into a warm sauc was enjoying tasting her. She was enjoying it, judging by the way she broke the silence with felt her hands on my head, guiding me to the correct spots. I expected to eat her out for a lo she pulled me away after what seemed only like a minute. I looked up questioningly at her.

She said, "I want it now," as she fell back onto the bed, pulling me with her. She scooted full (avoiding the wet spot from earlier) and opened her legs. I crawled after her, my erection da bobbing from side to side as I moved. She seemed to like watching it swing.

When I reached her, she grasped my dick and aimed it towards her slit. I felt her sliding it al
pussy. She cooed as the tip passed over her clit, and then moved it lower to enter her. Her h
my sides as I entered her. I sank fully into her because she was so wet. When I was fully ins
softly onto her. It was then that I fully realized we were doing this alone, without Megan there
cheating on my wife, even though she had given her permission. I actually thought about Me
the beach as I screwed Lisa.

Well, I thought about Megan for the first few minutes. When Lisa really started getting into it,
calling out, I couldn't think of anything except the naked blonde lying underneath me. It wasn
Megan any less. In a way, I was doing this because I loved Megan so much. I was certainly
wouldn't have ever done it with Lisa if not for Megan's insistence. Lisa was a lot more vocal
alone. She moaned, and she talked. She wasn't shy about asking me to do it certain ways.

I sat up and placed her legs over my shoulders. She liked it that way a lot. Before long, I had
off the bed and I was pushing hard into her. By the sounds she was making, she liked it roug
wanted to get on top. I started to pull out but she stopped me. Holding me close to her, she
rolling over while still inside her. I almost came out at the end of the roll, but we successfully
with her on top and my dick still safely inside her. She immediately started riding me hard, in
slender body on my cock.

"What makes it so exciting?" I asked rhetorically as she rode me and I thrust up into her.

She closed her eyes, smiled, and drew in a deep breath. "Doing it with you. Knowing Megan
pointing to the door, "and that she knows what we are doing. It's naughty and wrong, but not
because we have her permission."

"Not just her permission, she practically pushed us together."

Lisa nodded. Then, she became more introspective. "How do you really feel about seeing m

Thinking about that again got me even hornier. "That was the most erotic thing I've ever see
eagerly. "I loved watching. I wanted to join in, but I knew you wanted to be alone."

"It wasn't the first time I've done it, but I think it was the first for Megan. I've wanted her for a
time but I didn't know how to bring it up. I guess the time was just right."

I thought some more about her earlier question. "If you're asking if I'm alright with you doing

her, yes! Oh, yes!" The thought of seeing them making love to each other drove me to more
against Lisa's bottom.

"Yes!" she echoed. Then, more in control, "Maybe you'd like to join in next time."

That did it. I came at her words. I pushed my hips upward into her, lifting her in the process.
tensed. It was like I was trying to push my cum into her body with more force by using my le
front of me, but I was thinking about Megan. Megan and her - together.

"I'll take that as a 'Yes'," she said with a broad smile. "Oh, yes." She wiggled her bottom on
getting soft. It felt nice, but I could feel my dick coming out of her pussy. "Do something for
question. I nodded. "Do what you did to Megan, eat me now?" I thought it over for a momen
Megan really liked it. I didn't mind because it was my own cum I was tasting – and I really lik
pussy. I felt at that moment I could do it for Lisa as well. I had enjoyed her body so much tha
do it for her. I nodded. Lisa continued speaking. "No guy has ever done that to me, eaten m
came in me. It was so hot watching you do that to Megan."

She climbed off, a rush of warm fluid coming out of her pussy when she got up. It pooled on
She looked at it, then at me with an impish grin. She leaned forward and licked, tasting both
few licks, she leaned over and kissed me. "Thanks," she whispered. She rolled onto her bac
open. I put my face where my dick had been and quickly gave her the orgasm I denied her
a few minutes before. Most of my cum had leaked out when she got off me so I barely taste
finished, I lay on top of her and kissed her. She moaned during the kiss, enjoying the taste.

"That was as good as I expected it would be," she told me. Then, "You're hard from doing th

"I'm hard from eating your pussy. I love to eat pussy. Ask Megan."

"She's told me." Seeing my expression, she explained, "We talk a lot about sex, even more
around." Without explanation, she got up and turned around, moving on top of me in a sixty-
shorter than me so I had to bend my neck to reach, but we managed. It wasn't as comfortab
Megan but it was still fun.

After I finally came in Lisa's mouth, she got up.

"That was great! I came two more times," she told me.

"It took me awhile because I had just had an orgasm," I explained.

Lisa kissed me, the smell of sperm on her breath. "We should probably clean up and go bac
probably dying to hear what we've been doing."

We both laughed at that.

"Let's not clean up," I suggested. "At least not completely. Wipe up the obvious remains, but
there like we are. I want her to be able to smell you and taste you on me."

"Sounds naughty," Lisa said slowly. Then, more quickly, "I like it."

She grabbed a towel from the bathroom and cleaned only where it would be really obvious c
She looked me over and decided I was fine the way I was. We got dressed to rejoin my wife

"Ready?" she asked.

"Ready," I replied.

Hand in hand, we walked back out to where we had left Megan, big smiles on our faces. I su
could tell what we had just done, and I didn't care.

Megan was still lying down on her stomach and reading. There was no one near us. When s
corner of her eye, she practically leapt up.

"Well?" she asked.

"Well?" I mimicked.

"What have you two been doing?" she asked.

As Megan kissed me, Lisa said, "What do you think we've been doing?"

During the kiss, Megan could obviously smell and taste what we had been up to because th
up.

"I can tell. Do you know how hot it made me to be out here alone, knowing what was going c

"Tell me," I ventured.

Megan took my hand. Looking around to be sure no one was near enough to see, she press
crotch. Even though her bikini bottom was too dark to see the wet stain, I could easily feel h
fabric was. I took the opportunity to work a finger into her slit through her suit. She groaned.

I saw that look of indecision in her eyes again. She was thinking about doing something. So
finger must have helped her make her decision. She took my hand in hers, gripping me tight

"Watch our stuff. We'll be back later," Megan called to Lisa as she practically dragged me to
across the sand to our room. I looked back to Lisa. She was smiling broadly and telling us to
we passed the pool, I could see a few people staring at us. One guy was shaking his head.
me go there with Lisa a short while ago and now again with another woman.

When we got to the door, Megan just looked at me, her eyes burning with lust. I put my key
opened the door. Megan pushed and we were both inside, the door banging closed behind u
all over me at once.

"I got so horny out there, knowing what you two were doing in here. I almost couldn't stand i
breathless as she spoke those words.

"To tell the truth, I was thinking about you when I was with Lisa. It was strange doing it witho

"I got so fucking wet." Her choice of words was uncharacteristic for her. "I thought about goi
I could play with myself in the water."

She now had both of us undressed. Her left hand was fondling her pussy while her right stro

"You're still damp," she thought out loud. Dropping to her knees, she took the first few inche
her mouth. "You still taste like her. You didn't even clean up."

"Do you mind?" I asked.

"Mm-mm," she said with her mouth full. She shook her head with my dick still attached. She
around the shaft. I could see her smiling with her eyes. She took a deep breath and took me
had ever done. My knees sagged with the sensation. I gripped her head for balance.

Coming up for air, she released my hardon. "Get on the bed," she ordered, clearly in control
badly at that moment. I was not going to argue. I got on my back. I watched fascinated as sh

fingers parted her wet lips and she lowered her opening to me. The moment of contact was intense wetness and warmth. I gasped. She never paused, taking in my full length before st bottomed out inside her, she was sitting on me. She looked at me and smiled, more relaxed

"I needed this," she said, the commanding tone gone from her voice. "Sorry I was so insiste

"No problem. I knew what you were going to do. I didn't mind. I wanted this, too."

She started moving up and down, her pussy caressing my dick. Her face showed how pent She was intent on talking all through the event.

"I thought it wouldn't bother me that you two were alone together." At that, I grew concerned in my expression. "Oh, don't worry. I don't regret telling you to do it. I just thought I'd wait for get back and ask you to tell me all about it. What I didn't count on was getting so horny. I ke mind what you were doing and I wanted to be a part of it. It was like I could see you doing h moans and the bed creak, all in my head. It was killing me that I couldn't be here. I was in pu couldn't even stick my hand in my pants."

"You could have joined us at any time. You know that."

"I didn't want to," she explained. "I wanted you to have some time alone. I always get to hav wanted to give that to Lisa. I wanted to really share you with her. It just turned me on so muc about it, knowing it was really going on right at that moment."

All through this, she was riding me hard. The exertion was apparent in our voices. We spoke groans were evident in our speech, combined with deep breathing. And the bed creaked.

"You're lasting a long time," she said. I usually was able to last, but not while doing it this vig

"It helps that I just had an orgasm," I told her. She smiled at that.

"Just one?" she asked.

"Two," I told my wife, her eyes lighting up. "Once while fucking, and a second time in a sixty

Megan asked for more details. I related everything we had done, as well as what we had tal

"This feels great, but my knees are exhausted," Megan said, sounding disappointed.

"Stand up and put your face down at the edge of the bed. I'll do you from behind."

She complied and I was face down on top of her. I reached under her to hold her by her brea
We continued our conversation, but our voices were more strained because of the position.

"So you're really OK with Lisa and me, you know?"

"Yeah, I'm really OK with you and Lisa, you know." I was grinning as I said that.

"Good, 'cause I am, too. I want to do it again with her."

"How about all three of us at the same time?" I was hopeful, but I'd take what I could get. I w
living every man's fantasy.

"Yeah," she panted. "Three at once. I like that."

Thinking about that made her cum. She pushed her face into the bed to muffle her voice bec
hard. I was close behind her, images of having sex with her and Lisa at the same time runni
I came so hard that I had trouble standing. I was leaning on her, my hands resting on her as
that position for a few minutes, recovering.

Megan finally pulled away, freeing my softening dick from her pussy. She rolled over before
floor. Grinning wickedly, she reached for my dick. It was coated with the remains of our love
why she wanted it. She had sucked my dick on a few previous occasions right after it had be
Now, with what she had done to Lisa, she had no hesitation about tasting it. She even sound
the taste, or maybe the naughtiness. Regardless, she sucked me back to life. Even though i
didn't mind. She was playing with her pussy and sucking my dick. I didn't feel guilty about ta
get ready to go again. I had a busy day, after all, what with satisfying Megan and Lisa. Not th
complaining.

When my cock was hard enough, Megan moved onto the bed and I got on top of her. Our fir
quick, almost frantic. The intent was to satisfy her pent up need. This time was romantic. I re
and held her upper body up off the bed in my arms as we made love. We took our time, save
Through it all, I couldn't help thinking about how I had just done the same thing with Lisa in t
Strangely, I didn't feel guilty. It had been with Megan's knowledge and permission. She had
happen as much as we had.

As I looked deeply into Megan's eyes, all thoughts of Lisa were banished. It was fun with Lis
with Megan. There was no doubt about that. I could never feel with Lisa what I felt with Mega
knew that. Maybe that is why Megan was comfortable with letting me be alone with Lisa.

In contrast to what other things we had done, that time was so loving, so romantic. There wa
that can only exist between two people committed to each other for a lifetime. It probably rea
that there was no risk with inviting Lisa into our bed. We took each other time and again to th
but not over the edge. By the time we were both ready to cum, we were covered with sweat.
Megan's eyes and could see it. We each knew what the other was feeling. With mutual asse
the brink that time. We drove each other over to orgasm, crying out and holding on to each o

When we finally returned to the beach, Lisa had gone swimming. We joined her. In the wate
others on the sandbar, we caught up to her. She was all smiles.

"Did you have fun?" she asked. "As if I had to ask."

"Does it show?" You could clearly hear the smile in Megan's voice.

"Yeah, it shows. I'm jealous. I didn't look like that after my turn," Lisa told my wife.

"That's because you're not married to him like I am."

I spoke up next. "Did you decide to go swimming to cool off?"

"Well, kind of." She looked sheepish. "I was hot – in another way. Like Megan said, I was lyi
about what you two were doing. I got so wet that I was afraid it would be obvious to everybo
was. So, I got wet all over." She swung her arms in wide arcs as she said the last part.

I pulled her off the sandbar into deeper water and gave her a full body hug. Her warm slippe
in the cool water. She reached behind me and grabbed my butt. Megan joined us, behind Lis
three way hug. We were in our own little world. The crash of the waves over the sand bar ar
other people a distant murmur in our private world.

Megan noticed that the waves were getting bigger. Jolted out of our reverie, we saw that clo
from offshore. The sky that had been blue earlier was now a gray, turning darker by the minu
to the beach, arriving as the raindrops started falling. The crowd was scrambling back to the
escape the gathering storm.

We were plastered by rain by the time we gathered up our things and got inside. We were s
suggested we try a three-way shower, but the shower/tub combination just wasn't big enoug
sandwiched in there with all that female flesh, but there wasn't room for anyone to rinse off.
back, I gallantly stepped out, letting the women clean up. I finally peaked behind the shower
what all the giggling was about. Lisa had taken the showerhead off the hose and they were
the stream of water against each other's clit. I watched as they played. Megan finally let me
the water (and Lisa). We all ended up wrapped in towels and sitting on the big bed.

"It looks like the rest of the afternoon will be a washout. What do we do now?" Lisa asked.

Megan raised her eyebrows. "Only one thing we can do. What everybody else is probably d
looked at her. She stood on the bed, dropped her towel and exclaimed, "Have sex!"

Our towels joined hers and we were a heap of flesh, kissing and fondling. It didn't matter wh
whom.

Megan interrupted the revelry with a serious tone. "Gary, can Lisa and I try something else,
us?"

"Sure, what do you have in mind?"

Megan looked to Lisa but held my hand tightly as she spoke, her voice quiet but steady. "I w
sixty-nine with Lisa."

The expression on Lisa's face told us both that she was interested. My dick had been slow t
it had done so far that day, but the rest of me was still interested. I would wait my turn. For n
watch. I nodded my consent and moved to the side, much as Lisa had done that first time M
love in front of her.

Lisa leaned forward, offering herself to my wife. Megan reached out, brushing back Lisa's bl
touched her face. Their lips joined. I could tell their mouths were opening and their tongues
into the act. They pressed their bodies together and my tired dick tried to throb as I saw thei
touch. Their kiss ended and they moved an inch or so apart, opening their eyes and blinking
each other. It was a look of tenderness, not lust, that they regarded each other with. No one
something special in the air that no one wanted to disturb. A magical spell was covering the
breathlessly.

Megan pointed to a spot right in front of me and Lisa understood, taking up her place on her

a pillow. Megan looked to me, smiled unabashedly and leaned forward onto her hands and l
position herself, she daintily put one leg over Lisa's face, turning to face Lisa's feet. I watche
sight as Megan lowered first her hips then her face until she was lying on top of Lisa, the two
merging into one curvy form. Lisa's hands reached for Megan's ass, pulling her even lower.
part, had reached around Lisa's thighs and parted her lips. Megan looked at me to see if I w
gesture meant a lot. She was including me in the act. She smiled before putting her face bet
and taking a taste.

I had eaten pussy countless times but seeing my wife do it was a novel experience. OK, it m
belief. There is something about seeing a woman touch another woman there. The gesture i
softer somehow, than the way a man does it. I suppose only a woman can give another wom
from oral sex. Only a woman can understand what a woman wants and needs from the act.
attention. Not only did I enjoy looking at every man's fantasy in the flesh, but I wanted to be
my wife better. Watching how she did it might give me insight into what would give her the m

Being there, on the bed, with those two naked female bodies locked together in passion, wa
porn movie I've ever seen. It's different seeing it happen in person. There are the soft sighs,
movements, that slight sound when she swallows, all little things that you can't get from wat
And the fact that it's my wife doing it. It wouldn't be right to sound all philosophical about the
My dick was finally getting hard again, about as hard as it could possibly get. I could feel it th
desperate to get in the act. I wanted more than anything to join in. Well, more than almost an
want to break the spell. Megan and Lisa needed this time alone to share the act for the first
privileged that they even let me watch. I was going to be content to watch until they invited m

I left them alone and just watched, but I couldn't keep my hand away from my dick. I stroked
as I could force myself to. If I even tried a little, I knew I'd cum in seconds. I could feel contra
my prostate. If I even thought a little harder about what I was witnessing, I'd probably shoot
watched, a silent witness to the joining of two bodies, two souls.

I was wrested out of these deep thoughts by the sound of Lisa. She was cumming and she w
it. Megan took the cue and now attacked her clit with a vengeance. Lisa moved her face bac
while she was cumming and moaned out loud. She couldn't thrash around because her frien
her. She reached out and dug her fingernails into the sheet, managing to pull one corner off
was oblivious to everything but my wife's tongue. Her eyes were open but her gaze was vac
orgasm and the rest of the world didn't matter. I really think at that moment she wasn't even
of the world existed. Her legs tensed as she tried unsuccessfully to lift her hips off the bed. M
was lonely now, Lisa unable to tend to it. I thought of putting my finger in there to keep up he
pleasure but remembered my promise not to interfere. I got a quick look at the expression on

it turned briefly my way. It really looked like Megan was getting a lot of pleasure from what s
Lisa to feel. That touched my heart as I saw evidence of the love she felt for her friend. The
juices on my wife's cheeks was pretty erotic, also.

Lisa was screaming now but Megan didn't let up. The sheet was off both top corners of the r
up around Lisa's hands. The mattress was exposed, disrupting the white continuity of the be
released the sheet and dug her fingernails into Megan's smooth ass cheeks. It looked painfu
still didn't let up. Her skin was turning red around Lisa's fingernails. The, suddenly, Lisa hit h
intense pleasure was too much for her clit to endure. Drawing on Herculean strength, she ro
Megan off her body. On her side now, Lisa drew herself into a ball. She was panting and ma
she was crying softly. Her body trembled from time to time as the aftershocks passed throug
watched, both silent.

Lisa finally relaxed. She was awake, but still and quiet. She was recovering. Megan got up a
me. As she pressed her lips to mine, I could smell Lisa's pussy. The warmth of the kiss was
taste of Lisa. We shared her friend's flavor. I savored it from my wife's mouth as I also enjoy
her breasts pressed against me, her nipples about as erect as I'd ever felt them. The heat of
our passion now released. Almost as one, as if by unspoken mutual consent, we slowly fell
with me on top of Megan. I felt her legs open and I knew we wanted the same thing. I adjust
slightly. My dick was now in front of her pussy. As I pressed, my dick slid home into that fam
was warmer and wetter than usual, a sign of how much Megan had enjoyed what she had b
easily, one stroke only to seat myself fully. Through the kiss, I heard her moaning into my m
her. Her legs wrapped around the backs of my thighs to hold me tightly to her. She was light
back with her fingernails. We fell into that primal rhythm, our bodies on autopilot performing
as mankind.

I was so turned on by watching them that I knew I wouldn't be able to last long. I did everyth
not think of what Megan had just been doing because the memory crossing my mind would
Megan had also been on the edge so I lasted long enough for her to cum. When I felt her gr
her pussy pulse, and a higher pitched moan, I knew I could cum. I pressed hard down on he
close to her cervix as possible, and unleashed a powerful spurt. My orgasm seemed to go o
up excitement of watching was finally set free.

When I returned to the real world, I could feel Megan's now sweaty body slowly starting to re
me. We fell apart in slow motion, our bodies reluctant to part. I opened my eyes for the first t
had entered her. Her face was lovely, the cheeks still smeared with the drying remnants of L
felt so in love with her. I could feel it in my chest, in the pit of my stomach even.

When Megan spoke, it was a kind of strange conversation. We were discussing what she ha
way we talked about it was as if Lisa wasn't there, even though she was inches away.

"I can't believe I did that with her," Megan said, a laugh tingeing her voice.

"I'll never forget it," I replied with intensity. I meant it.

"Yeah, guys fantasize about that." It was a statement of fact.

"Probably. This guy sure does." Ordinarily my words might have made her feel jealous. Not
after what we had all done.

"I never thought I'd do that. It just kind of happened." She was quiet for a few minutes, thinki
continued. "I'm glad it happened." She looked over to Lisa, acknowledging her for the first tir
started speaking. Lisa smiled. Then, Lisa reached for her hand and squeezed it lightly. I cou
outside now. The rain was being driven against the window by a strong wind. Inside the roor
comfortable. Safe.

Megan, holding Lisa's hand, put both their hands on mine. "We need to do it together now. A
the same time." Again, it wasn't a question but a statement of fact. She said it as casually as
saying it was time for us to eat dinner, or that we were going to take a shower. Lisa and I no

We made love again, but this time the two women invited me to participate with them. We flo
position to another. Sometimes, I entered one woman from behind while she went down on
pussy. One sat on my dick while the other licked the point where we were joined. That was i
a tongue on my dick as it penetrated a pussy. She licked from my dick to my partner's clit. A
memorable one was when the women sixty-nined and I fucked the one on top. Again, the or
pussy while I screwed it. I lasted a long time because of all the orgasms I had experienced t
finally came, I pulled out and Megan ate my cum from Lisa's cunt. The rest of the afternoon
hours spent in bed. We tried every variation we could think of. I think we even invented a few

After we took a break for dinner, we returned to bed. I was worn out by all the activity of the
the women could keep going. And they did. I watched and joined in when I could get it up. I
watching them do each other. The rest of the trip was spent the same way, mostly in the hot
it was silly to rent a hotel room. We could have done the same thing at home. I guess it was
it in a hotel.

On the way home, the women took turns driving. I stayed in the back seat, playing with the w

driving at the time. I'd like to say I had sex the entire way home, but that would be a lie. I cou possibly have kept that up. Oh, there was sex, but in between there was lots of kissing and c stayed low in the seat so passing cars on the interstate couldn't see us. It was adventurous, parking when we were teenagers. It was a lot more fun than I ever had as a teenager, thoug we were all tired but smiling.

After we dropped off Lisa, Megan and I drove home while we talked about the weekend. It w both enjoyed experimenting. It was a series of firsts. When we walked in the front door, I felt smell of home. It wasn't the same, though. We had crossed boundaries since we had last be nervous about how that might affect our marriage, our relationship. It was what Megan said that night which finally put my fears at rest.

"I had fun trying new things," she said to me as I held her in the dark, her naked body feelin mine. "I'm glad we did that, but I'm really glad that it's you I came home to."

That's all I needed to hear. I pulled her tighter against me and felt safe.

The End

Kitten In Heat (Stepmother goes wild for her brash 19-year-old stepson)
byiamarealwizard©

I.
It was 6 a.m. and Kitty was down in the kitchen making eggs. Her usual uptight mannerisms course of a two-year marriage to man that resembled a dopey eyed sloth, were suddenly be easy grace as she shuffled around the kitchen.

Her full c-cup chest shifted comfortably in a small blue baby t-shirt as she wiggled her hips e to a happy beat that she hummed to herself.

Katherine, Kitty to her close friends, cracked three delicate white eggs and dropped the syru a pan.

Franklin, Kitty's 19-year-old step son and guest for the summer, wandered down into the din the sleep from his eyes, he groggily shuffled into the kitchen.

Kitty's loose pair of baby blue cotton pajama pants swayed dangerously low on her hips, the curling around her full hips and "bodacious" ass (bodacious was a word Franklin used), but s mind so much.

Daily rituals can begin with the first face you see of the day. According to upbeat and unnatu morning television show scientists, this "first face" will usually define how most of the rest of go for a person.

Franklin looked up to a perky round face with an elfish pointy nose and large brown eyes tha easily on his own – his beautiful stepmother, Katherine "Kitty" Clark.

He decided today was going to be an unusual day.

Franklin began trying to decide exactly how he was going to keep his hands off this creature other day. They had developed a naturally flirty relationship.

He had been so bold as to kiss her on the lips on several occasions. This resulted in his you stepmother allowing for longer and longer durations, growing used to their mouths slowly an over each others lips.

She would bring these intimacies to sudden halt, never mentioning them except in passing.

Part of the shift in Katherine's mood was due to having a young and exciting man like Frank
stepson had a darkly comic sense of humor labeling %99 of the world full zombies and won
why zombies were always so gosh darn hungry for some brains. His sea blue eyes often res
if they were sharing a quiet secret with her alone.

Plus, Franklin had a habit of calling her Kitty. Sometimes "Kitten" and no one ever called her
always when no one was else was around, like he imagined she was a luxurious, feline crea
desperately needed to pet, to paw, to ravage - but he always behaved with the greatest amo
around her... she was glad that Kitten was his pet name for her – better than Wife-O-Mine. "
than her sloth-like husband's preferred nickname for her.

Sometimes Kitty wondered why she married an even dumber version of Fred Flintstone.

As all these thought turned in Kitty's brain, Franklin watched her waist band slip lower and lo
hips. The slinky internal rhythm of her body's music caused them to reach the edge of her "b

For Franklin, the combination of his own raging hormones and the idea of illicit sex always m
seem irresistible to him. It was all he could do most days to catch glimpses of her firm Milfish
believed she wasn't aware - and it was killing him.

Katherine acknowledged his presence with a crooked smile from over her shoulder and reac
to a reach into a kitchen cabinet for something.

As she did, her loose pajama bottoms continued to sag slightly downward revealing the fadi
bordered on her plump, shapely ass cheeks. Her frame was petite but her ample bodily prop
ass gave her an amazing hourglass figure.

Katherine pretended not to notice how much of her was plainly visible to Franklin.

She knew he would steal looks at her body. It was at least half the reason she would go to th
sweat imagining his hands on her hips, his tongue tracing rough ovals between her legs.

As she leaned upwards, Katherine felt cool air around her taut midsection like invisible finge
down to the top of her barely exposed ass cheeks.

In this moment, Franklin made up his mind. This was his opportunity to move in for a closer
moved like a determined sleepwalker over to his sexy stepmother.

Kitty stole another look over her shoulder at her approaching summer guest, looking over his
tapering down to the bulging muscles in his arms and legs. When her gaze stopped at his bo
that she was getting too turned on.

Franklin, never taking his eyes off her beautiful hips, stretched amiably as Kitty continued so
ingredients for breakfast from a cabinet.

"Aaa-h--h-h-" Franklin yawned, making for the ceiling with his fingertips.

Putting a finger in the corner of her mouth Katherine asked in low, hushed tone:

"Um, Franklin, honey, can you please reach this?" Kitty cooed.

She had to have known what she was doing to him – the combination of revealing clothing a
voice screamed that she wanted his affections.

"Maybe for a kiss?" Franklin asked masking his lust with sleepy, half-smile.

"You should do it because you love me, Franklin." Kitty said, playin the part of the helpless i

"I'll take my payment in advance, please." Franklin said.

Kitty spun around to meet his gaze. Her face rested just few inches below Franklin's own. H
and brown eyes upturned to Franklin's modest demand.

"Pucker up, mister." She whispered.

Some kisses are made with so slight of an effort that they seem resigned to their own useles
not one from that category. There was a desperate but soft tenderness in their brief kiss – th
away the way two lovers hands would unwillingly separate full of unfulfilled desire.

Now for paid for his efforts, obligingly, Franklin lumbered over to the corner cabinets where
difficulty.

Was she really as turned on as he was? Franklin thought.

"Which one, Kitten? I can't see it." He said.

Kitty turned around in the small corner of the kitchen, unwittingly pinning herself between the
her tall, young stepson. She pointed to a yellow box at the top of the open corner cabinet.

"Up there." She said back on tip toes enough to completely expose the lightly toned area of
middle of her spinal column to the dimples of her rounded bottom.

Franklin, his mornig wood shifting gradually into a full-on erection, leaned roughly (while bui
pretense to feign some sort of innocent biological accident). His firm cock pressed into her d
undraped body as he reached up to grab the box of pancake mix from the top shelf. Franklin
of Kitty's hot breath on his chest as he feigned a struggle for the box.

Katherine, much to her growing excitement, found herself completely pinned between Frank
stovetop. She suddenly began trying to decide what was hotter: yanking this 19-year-old's c
boxers and engulfing it in her mouth or leaning back into the stove top and enjoying the mon

In the corner of the kitchen, pressed upward with her shapely hips all but revealed, Kitty's lip
side of Franklin's cheek as he fumbled for the box. Her thoughts seemed to echo Franklin's

Franklin looked down from his task for a second and caught Katherine appraising the firmer
his body. It looked to Franklin as if she was trying gauge his next move.

Her eyes flickered up to meet his. Something wild glimmered in those big brown eyes – a pe
more than just look cried out in those sultry eyes of hers.

Katherine had been thumbing trough Franklin's rock magazines, mostly Bizarre and Rock-A
kept scattered over his bed room, to get an idea of what kind of woman that young men like
about. She wondered if he noticed the small changes in her appearance she made after car
the pin-ups, models and female rock singers that these magazines tended to feature.

Her sloth-like husband Edward, Franklin's only parent after his mother had left them, had ve
tastes. Edward Clark was a fan of the bland and banal - often asking Katherine to emulate v
blondes like Brittany Spears or Madonna's bleached, tanned appearance. Katherine indulge
lackluster rituals that usually ended with her unsatisfied in a cheerleader's outfit (G-O, T-E-A
Edward fast asleep.

In response to what she felt that Franklin found attractive, Kitty had let her honey colored co
gradually fade into a milky white tone. Her blonde tresses got darker and darker until they re

jet-black tone that Franklin's adorable pin-up girls favored.

Her efforts to be more Bettie Page must have worked.

Ignoring the pretense of helping his stepmother cook, Franklin took a long straight tress betw
appraising it like a feather from a rare black bird.

Franklin, as Kitty looked on, studied it with some confusion, maybe remembering an ex-girlfr
reconcile his intensely sexual feelings toward his hot, young stepmother.

"Um...Franklin...– the box?" Kitty asked quizzically. She never shifted from the rock hard coc
brushing up against her ass.

Franklin forgot all about the pancake mix. Dropping from her long dark hair, his arms wrappe
around his stepmother's waist. His fingers, snaking around her hips, delicately touched her b

For a few volcanic seconds, time stopped. Franklin found the back of her neck with his lips –
flesh several times, lightly, with is own.

"Oh my, Franklin..." Kitty began.

Much to her surprise her hand found the side of Franklin's face and pressed his mouth deep
her neck and throat.

Still sorting through her conflicting emotions Katherine found that her handsome stepson's b
her mind up for her, she allowed his throbbing erection to rest south to north between her ne
bottom..

Kitty, cornered in her own kitchen, was enjoying the sudden flash of heat that raced from Fra
her throat to the center of her hips. The electricity raced through their bodies.

She'd been so good to that Man-of-hers upstairs! And all he could do was grunt at her - she
that.

That thought cleared away the pure enjoyment of this moment coloring her mood with guilt.

"Frank-Lin..." she chastised, trying to twist away from his brash intensity.

Katherine attempted to turn around, and thereby away, from her young stepson's quick emb
pressed the his cock directly into her abdomen.

Twisting back again, Katherine found she had now re-wrapped her ass against that dull, har
to break the surprise embrace.

Franklin's hands grabbed her hips from behind - pulling her ass to him. As she was pulled ba
unwittingly pressed her ass harder against his crotch in natural response – grinding Franklin
roughly.

In a sudden shock, Katherine realized that she loved this. This could be her release.

Franklin guided one of his hands down her waist and pulled his stepmother's pajama bottom
thighs baring her twin mounds of pale flesh.

Franklin gasped in awe at the twin arcs of her white bottom protruding from the soft confines
The yellow waistband caught itself around Katherine's milky thighs.

"Jesus." He breathed.

"Kitten – you were hiding this from me?" Franklins said, a hushed betrayal in his awed whisp

Her ass was everything he'd secretly dreamed. It was ample without a single blemish or mar
peaches in the growing twilight. Her pouty pussy lips gleamed from their hiding place, full ric
rounded.

It was now Kitty's turn to gasp.

Her stepson had not only turned her on but was evidently about to take exactly what he wan

"Frank-Lin!" she said pronouncing each syllable of his name in a sexually charged version o

Feeling unbound from social regulations or shame by his need to take this beautiful creature
hidden reaches of her body - Franklin pressed against down on the small of Katherine's bac
the breakfast counter. Adrenaline roared in Franklin's ears and heat flooded Kitty's pretty littl

Kitty, in the grip of her own desire, offered the slightest amount of token resistance as a last
prudish frigidity. She looked back at him with her big brown eyes full of fearful anticipation.

Franklin, wordlessly caught one of her hands making it's weakened, token gesture of resista
directly towards his cock.

Kitty, perhaps due to the lack of sexual gratification or some barely hidden burning desire of
wrapped it around his shaft, at first delicately - then with a firmer measure of enthusiasm as
asserted itself fully.

Much to Katherine's surprise, she also began jerking it - right through his boxers, pumping r
pulling it, and Franklin, towards her.

Something deep, primal and savage had taken over her actions – she wasn't being forced –
submitting to his advances.

"Please, Kitten?" Franklin asked, his two word question badly masking his demand for sexu

He gently held her hand around his cock, counting on her desire to make up her mind for hi

Katherine soundlessly mouthed a worried "Nooo..." and offered another pained expression t
did not make a move to cover her delicate, and exposed, ass cheeks – nor did she stop her
away at Franklin's prick.

"Take them off, Kitten?"

Katherine silently answered with a long jerk on his cock, not making a move to remove her p

Franklin pressed the strength of his case: "I want you. No, no – I need your pretty little pussy
whispered - just inches away from her ear.

She didn't stop pulling at her 19-year-old's cock her brown eyes just focused on his sea blue
conflict, lust – heat.

Franklin momentarily released his captive. With some simple direction, he allowed her to pu
bottoms around her ankles. And she did it. She did it so dutifully, not robotic or in a blank tra
but ritualistically, with a kind of deep reverence for the oncoming act of sex – each muscle p
for the act itself.

His eyes traced the flesh of her perfect legs, lightly toned and nearly as milky white as her b

bottom. Although her baby t-shirt was still clinging to her chest, the outline of her hard nipple
Franklin from the jutting twin arcs her beautiful breasts.

Franklin tore at his boxers, revealing the fat, firm 8-inches of tool that had brought this woma
suddenly this morning.

An evil grin from Franklin melted the last bit of her resistance. She stood there knowing that
crossroads from which there was no return. She chose another life in this moment and sprin

Katherine, laying with her stomach on the kitchen counter, draped herself forward over the p
scattered there – her ass hanging over the counter with her legs spread out in an upside dov
poised.

After weeks of coaxing and stolen kisses, Kitty was finally offering her dripping hot pussy to
Franklin believed he was still dreaming – she was beautiful...so willing now.

Nearly imperceptibly, Kitty parted her ass cheeks with each hand on her hips to allow the pr
her pussy to gleam. Her face, expectation and an evil grin of her own spreading wider, reste
counter.

She was his in this moment – a submissive, trusting creature that only wanted to fucked into
submission –to prove that even in this precarious moment his trust in her was justified.

Franklin knelt underneath her and caught the musky deep perfume of her cunt in his face all
the time he would explore every hidden wrinkle of her body with his hands and mouth – pres
into her flesh – but he didn't have this luxury.

Playfully, and very lightly, he smacked the length of her pussy causing his stepmother to hop
counter. His long bright red long lept out of his mouth to caress the line of her pussy lips – tr
careful oval around her.

"Oh Jesus, Fr-ank-lin..." came an urgent whisper.

Upstairs, something stirred and slammed doors. Franklin got to his feet, reluctantly abandon
ministrations over the hidden treasures of Kitty's vagina.

"He's gonna catch us, Franklin!" she fearfully hissed as Franklin pulled him cock completely
flannel boxers.

"He's dumb but he's not that dumb!" she warned.

"No one is ever gonna catch us, Kitten" Franklin replied quickly, breathlessly.

Franklin held her there with one hand in the center of her back, just for moment, as he exam
Kitten. The promise of a well-deserved and savage dicking had a profound effect on her. He
would not have time to finish – in fact, he was almost counting on it. He simply needed to be
to known the forbidden fruit of her dripping hot pussy. He needed it.

He wished he had more time to absorb every detail of the change in her – from her full lips a
soft "no" as her hourglass figure that screamed "yes" as it pressed back around his cock. Bu
time for this.

From upstairs, a dull sound of footsteps pounded a slow chorus back and forth.

With his free hand he took one of her wrists loosely and held it to her side knowing that som
needed to believe that this was all him sex taking her.

Even if his grip was loose and playful around her wrist, it was what she needed to feel like h
of her.

Franklin was right. This faux rough method of sex allowed Kitty a much larger degree of sati
this moment, she was indeed, a captured Kitten.

Leaning forward, Franklin dipped his big white cock between her slender legs. He parted he
find the tender folded entrance of her body they each released a soft breath. Franklin presse
out of her pussy, gliding wetly, he thumbed the bulging head against her doughy pussy lips
strokes.

She was very wet, from the first, when he drove himself into her. The first penetrations parte
harpooning her tender cunt with the savage instrument of his lust.

A heavenly sensation erupted inside each of them. All the complex rituals of dating, mating a
up to this moment of clarity when flesh meets flesh. The truth of it could not be denied.

"-oof!...MMmmmm-" was all Kitty could say, all of these realizations flowed through her brain
control freight train. Each deep thrust sent white-hot howls through her consciousness.

Franklin grinded into the velvet folds of her hot snatch – a tight rubbery mouth desperately w
around his cock, firmly holding him in place.

"Why are you still fighting me?" Franklin whispered desperately.

His breath was heavy and hot against her ear. There act was desperate one, made all the m
Edward's imminent arrival to breakfast.

She responded by lightly freeing the web work of musculature that she had been seizing so
shaft. She felt her wrist in Franklin's large hands and instead feeling helpless - she felt safe,
captured!

In a few seconds, the two increased their pace. Kitty felt herself allowing him to build up a fu
that further moistened her cunt with every deep stroke.

From upstairs, her horrible cunt of a husband called down:

"Honey, have you seen my money clip?" came a groggy voice.

Slowing but not stopping, the two glanced at each other and reveled in the stolen encounter
premeditated movements between hips they matched each other stroke for stroke.

"I've always hated him!" Franklin quietly cursed driving the length of himself into his submiss

"Ha-have y-you looked on the night stand...?" Kitty called up the stairs.

Trying to speak was difficult – she was soaked with wetness and adrenaline. Sweat rolled d
white thighs.

"Slap-slap-slap." announced their hips as they smacked together in a desperate rhythm.

"No. It's definitely not here. Uh, Katherine? I don't see it, Katherine!?" came the horrible cun
nasal voice.

Kitty bit her free hand trying to bite back a squeal of excitement.

"Is Franklin down there with you?" asked the horrible cunt.

"Ye-ey-yeah.", was all the response that Franklin could manage.

"He's coming down here...!" Kitty hissed feeling an orgasm building inside her.

Franklin withdrew with a large amount of prejudice. He slid his long cock out of Kitty with a s
one of them had managed to orgasm but the experience left it's unforgettably fiery mark on

"What a load of shit! Kitty, we have to finish..." Franklin pleaded.

The horrible cunt, a squat man with a dark receding hairline and nervous, shifty eyes, finally
his way downstairs. When he came into view he was staring appreciatively at his gold Rolex
himself into his boxers turned and leaned back towards the stovetop – parking his hard-on u
countertop, exasperated, looking as nonchalant as possible.

"After he leaves...I'm gonna suck you raw, Daddy." Kitty said in an all too audible enough to
re-adjusted the pajama bottoms around her waist.

"Dad-dee?" Franklin mouthed in response as an incredulous expression that spread over his
so glad he had finally made his move, this was a wild woman on the inside, he thought.

Oblivious, the horrible cunt strolled up to the disheveled kitchen counter and made a disapp

"Well, I found it, gang – I left in on the bureau. Right in front of my face and I didn't see it." T
horrible cunt quipped.

"Imagine that, Eddie?" Franklin said, a dry smirk replacing the disappointment and shock.

Franklin sat down on a stool with his back to his very worked up stepmother and oblivious fa
over the pans on the stovetop.

"Honey, uh - where exactly are my eggs?" the horrible cunt said.

Edward, the horrible cunt, had a way of saying obvious things like they were fragments of ar
wisdom that he was sharing with his bone headed flock. It was one of the many reasons tha
horrible cunt.

"Oh." Kitty said, looking over to the stovetop.

Franklin cringed.

The eggs were lying in runny white and orange blob, uncooked, in a pan.

"Well, that's just perfect, gang. Just perfect." The cunt uttered.

II. Edward, now and forever known as the Horrible Cunt by his adopted son Franklin, marche
after giving his wife an obligatory kiss on the cheek and distracted pat on her rear.

Franklin waved a middle finger over his shoulder as the old man departed.

As his BMW cleared the driveway the two breathed a collective sigh of relief.

"What a creep you decided to marry, 'Mom'.", Franklin said in a tone dripping with impunity.

"Franklin, if I didn't marry him we would've never met. How can you fault me for that?" Kitty s
and diplomatic tone.

"I only want you to call me Daddy from now on - I love that." Franklin responded.

Katherine smiled: "Yessir, Daddy-o, sir!" Kitty said, giving him a mock salute and a facetious

Something about a beautiful grown woman calling him "Daddy" loosened the bitter grip of je
It was extremely hard to be angry in the face of her overwhelming sexuality and sweetness.

"He'll never know." Franklin said to the floor.

"The Horrible Cunt is oblivious. I spent 5 years in guitar lessons and recitals before he asked
always late from school. I told him that got in a lot of fights and was in detention. You know w
me?" Franklin admitted.

Kitty's brown eyes settled on Franklin who was apparently talking to the floor.

"That's nice." Franklin said, trying to drain away the last of his resentment into the linoleum t

"The important thing is that the Cunt'll never know a thing unless he catches us redheanded
then..." He said, finishing his oral argument by looking up to Kitty.

"It's perfect logic. I see no apparent fault, Daddy." Katherine said blankly and comically - adj
baby t-shirt against the warm flesh of her full breasts. She picked an imaginary piece of lint f
breast, making sure she now had Franklin's full attention.

A conspiracy was coming to an early fruition in them. An easy grace connected them made

As the sexual tension increased the room grew quiet and still.

"I dunno. I'm feeling kinda hurt over our interruption this morning. After all that was technical
time -" Franklin said inching closer to her.

"Oh Daddy, what do you have in mind for our second time?" Katherine whispered, full of mo
points of her nipples stared at him from underneath the thin cotton material of her baby t-shi

"Wait until you see what I have planned for you..." he joked.

Franklin began totaling up all the activities he had wanted to carry out with this woman. He h
quite a list while he was in school or working his night job. The few women he had dated see
frigid that he had plenty of time to sort out what he would do with a an available female like

He wondered just how submissive his stepmother would be for him.

Would she dress in next to nothing for him? Play games with him? Would she go down on h
get a girlfriend? Would she lick her little pussy, too? Could he videotape her like he had his
girlfriends? Where was the line at with her? Where? he wondered.

"Would you do something for me, Kitty?" Franklin asked with all these burning questions in

Kitty just smiled - offering a coy, half-innocent grin.

"Just about anything for you, Daddy." Her voice was still a whisper as if she had privately de
to anything that Franklin could ever think up for her.

That was enough for Franklin. Silently closing the distance between them he upturned the s
to expose both of her c-cup tits. She had extremely well formed nipples, perfect unbroken ci
by soft pink areoles that gave way to tender mounds of white flesh.

"Mmmm..." Kitty cooed, encouraging her stepson to be as wild as possible.

He greedily sucked at each breast devouring the mounds of feminine flesh as he raked his h
chest to her crotch. He held the back of her neck with one hand and was using his mouth ar
her tender flesh into worried bits.

Small, almost imperceptible, red lines made by his fingertips connected over the gentle arc o
she her breath became hotter and hotter begging to give in to wild abandon.

"I'd..." Katherine pondered the weight of her next words carefully and said, "I'd really hate it i
my clothes off, Daddy".

She suggested this so evilly into his ear that Franklin had to pinch himself. Who was this wo
stumbled into?

Franklin disconnected from devouring her beautiful cleavage and looked deep into her eyes

Taking the collar of her baby t-shirt in both hands he smiled and smoothly tore the material o
center in a single tear - spilling her perfect breasts out as her chest began to heave.

The remainder of her shirt clung like a thin, wide-open vest, completely her torso. She looke
drifting in a delirium as her mind raced with a thousand fantasies being realized.

"And these?" Franklin asked pulling at her pajama bottoms.

Kitty nodded hastily her hands cupping her breasts and grazing her nipples with her fingertip

"I'd really hate of you tore those off, too, Daddy. You might want to fuck me again if you do t
cooed putting a soft emphasis on the word "fuck".

Franklin pulled at the waistband of her baby blue pajama bottoms but they would not give wa
spun her around and tore into the seam at the back of her pajama bottoms until she stood th
rags of her pajamas, tits heaving and pussy lightly glistening.

She turned in place like a subjugated queen enjoying being taken brutishly by a brutish slave

"Now about you sucking me dry, Kitten?" Franklin said standing at his full proud height befor

"MM-hmm!" she agreed with her lips pressed together tightly.

Kitty dropped to her knees in front of him and hungrily freed his rock hard cock from his boxe
his cock with her tongue seeking out the root of their wild attraction. She pulled his boxers fr
– dropping them unceremoniously in a ruffled pile sat his feet.

Franklin had been with enough women to know that very few of them had ever been as turn
had just practically fell onto her knees in front of him. She was a find.

Her mouth was barely an inch away from the head of his 8-inch cock when she looked up at
his cock with her right hand her gaze grew focused and warm.

Kitty looked up, wanting Franklin to see how much she was falling in love with him - sending
and beauty of her troubled spirit at him with her eyes as she prepared herself to give him ev
wanted.

Her hot breath raised the hairs on his crotch as her eyes burned holes into his eyes engravi
his memory.

Franklin felt himself falling for her, too. He wanted to say something, anything, to mark this e
momentum. Instead, he pulled a lock of long black hair from her round face and placing a th
pressed his fingers against her lips.

Kitty's full red lips parted. She fell on top of his cock and slowly engulfed the entire shaft allo
slide over her curled tongue and down the inner recesses of her throat. She gently pulled it i
mouth - letting it pierce the center of her being with every deep stroke.

While softly pumping the shaft with one hand she heard Franklin asking her:

"Do wanna you touch yourself, little kitten?"

"Mmm-hmm" she affirmed remaining focused on her task.

"You wanna do that now, right?" Franklin asked.

"MMM-hmm!" Kitty said as she tucked her stepson's cock into the inside of her mouth.

She reached down and rubbed two fingers into the inferno of her womanhood grinding them

half-moons over her clit.

She became wild and inhibited, as the tempo increased. Little streams of sound would emer
motions. Not really moans or groans but uncontrolled vocal expression: deep animal murmu
language to fully express.

As Kitty deep throated her stepson and finger fucked herself she felt the waves of sensation
impending shock of orgasm.

It was so quick for her to come so soon. She thought.

She gave his cock a final deep suck and pulled backwards.

Finally, the orgasm ripped through her body. Inner cascades rocked her and overwhelmed h
Kitty fell forward against Franklins bare thighs – never releasing his bulging rod.

"Oh, muh- da...Da-di-Daddy. Oh, my - Daddy." Was all she could manage to say. A hushed

Franklin's huge evil grin greeted her as she gradually returned to earth.

She noticed that she still had a death grip on Franklin's rock hard cock and then realized wh

"I'm in real trouble this time – aren't I, Daddy?" Kitty asked in a playful tone from the kitchen

Rising up from her knees, Kitty finally disengaged her grip on her stepson's cock. Kitty stepp
rags that were once her favorite loungewear.

As she stood it was clear why Franklin still was so turned on. This was an artist's model com

She was gorgeous. Kitty had a generous portion amount of fair colored tits and hips that wa
to her slender shoulders, waist and thin calves. She was a petite knockout with an hourglass

"What now, Daddy? Are you gonna fuck me now like one of your bad girls?"

"I love when you talk like that" Franklin said.

He pulled his t-shirt over his head and kicked his boxers away taking her in a warm embrace

"I am gonna fuck your little pussy like one of my bad girls."

Katherine gave a short exhale – this was only getting more exciting for her.

"– tell me that you're a bad girl like you're a spoiled 19-year-old cheerleader would do." Fran
instructed.

She drove a toe into the floor and made a facetious smile as they held each other's complet

Kitty brightened her tone when she said: "Oh Daddy...I've been such a bad, bad girl."

"Yes, you have Kitty-kat. Yes you have." He said directly into her ear.

No more flirtatious looks or brushes were in their initial embrace nor was it apparent the sav
coupling. Franklin, taking his Milf conquest in a slight variation of the traditional doggie style
this with Katherine's arms spread outward and her head resting on the shag carpet, dug and
into the deepest folds of Katherine's tight pussy, massaging his fingers into the soft pink nub

The two, on the floor of the living room, grinded themselves into an oblivion of lust, sweat an
until they both heaved – but neither was finished with the other, yet.

Franklin, getting to his feet, gently this time – he pulled Katherine to her knees facing him an
rigid member between her ripe breast. The head, with rest of his shaft buried in her firm clea
gently stroked, brushed her lips and chin as she tried to swallow it with each slow pass from
tits.

"I need it, Daddy. Gimme what I need? Please?" Katherine cooed, her new personality as hi
sinking into her in many ways.

He removed himself from her breasts, allowing her one more deep gulp of his cock (of which
the slightest gag) and tugged on his cock and it spewed forth a gush of semen. A porn star a
issued forth as Katherine smiled, watching some delicate thick stings of cum trickle down he
across the soft sprinkling of cinnamon brown freckles on her upper chest and spraying acros
face.

"Do you love me, little Kitten?" Franklin asked, breathless holding her face by the point of th

"You are all I love now, Daddy." She answered.

The afternoon passed with Franklin rewarding Katherine for her "good behavior" of which, m
nude modeling and sampling his video collection. Franklin was careful to choose scenes co
and one man.

"It's important to train this one right." Franklin reflected to himself, watching Katherine's grow
in doing exactly what he wanted, what he liked, what he needed.

"Have you ever done anything like them?" Katherine asked, pointing to a frisky brunette on t
was busy being playfully spanked by a pale blonde while also greedily sucking at a porn act

"Heh-heh, oh my, little kitten..." was all Franklin told her hoping to drive a sense of excited c
to her.

As they unwound in his bed, spooning and watching porn, Franklin began fondling her ass c
large hand around one her perfect breasts.

"Do you like it?" Franklin whispered vaguely, devilishly.

Katherine looked at the monitor. The pale brunette and actor were both fucking the very fort
brains out. On each side they glided in and out of her mouth and pussy as the brunette whi
Katherine answered only by lifting a leg, heel on the bed, to allow Franklin greater access to
cunt.

"Do you think you'd like to play like that with me someday, little Kitten?" Franklin whispered
ear.

"You mean? Get my little pussy fucked by a strange woman - "

"and me -" he said as his fingers built up tempo across her now soaked cunt.

"...at the same time?" Katherine finished, as the erotic multiplication of this idea began to flu
closer.

Before she could answer her body trembled and shockwave of orgasm ripped through her p

When it passed, Katherine turned back to Franklin and laid a deep passionate kiss on him.

"Anything for you, Daddy – anything..." she whispered.

III. All of it was beginning to weigh heavily on poor, young Franklin's bent mind. His feelings
a mix of a man's pure lust to master a woman and a boy's need to completely trust a girl.

These two burning needs were not being reconciled.

Even now, the horrible cunt was drooling all over his kitten. Franklin laid in his darkened bas
and tried to push away the growing conflict unfolding inside of him.

The horrible cunt was sure that something had changed within his new wife's mentality but c
it was. All he knew was that he liked it.

Katherine and Edward lay in their bedroom upstairs. Edward stared blankly at his wife as sh
book of philosophy that he'd recalled maybe seeing in Franklin's old collection.

"Who cares about motorcycles, anyhow?" the horrible cunt screeched.

Kitty continued reading with a raised eyebrow.

"Are we fighting, Katherine?" the horrible cunt started as Kitty tried to ignore him.

Edward pulled the sheet down from his wife's lovely legs. They were like slightly toned at res
the touch.

Katherine dutifully ignored him.

"Then maybe we can..." the horrible, and slovenly, cunt said as his hands rubbed her upper

Kitty set the book down on her chest in a frustrated lump.

"Why don't I make you a drink?" Kitty said in her most amicable tone.

"Say, that's more like it, wife-of-mine!" the horrible cunt wheezed.

Kitty hopped up from the bed and marched out of the room her buns wiggling gently under h

She dropped two small white pills into the bottom a short thick glass and ground them into d

a mixture of dark scotch and sweet bourbon over it.

"This will get you outta my hair for awhile." Kitty told the beverage as she dropped a finger in and stirred it.

"Mean old man." She cursed as she came back up the stairs.

TO BE CONTINUED

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

kaá¹…khÄ• vitaraá¹‡Ä«purÄ• á¹‡a-á¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

buddhaá¹ƒ \Be 1/ \Ne 1/ dhammaÃ±ca saá¹…ghanti-Ä• dinÄ• yÄ• pakÄ• sitÄ• .

__bhadantabuddhaghosena, _ mÄ• tikÄ• á¹-á¹-hakathÄ• subhÄ• .

tassÄ• hi lÄ«napadaá¹ƒ vi-kÄ• sanakoyamÄ• rambho ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

__vippasannenÄ• _ti \Ne 2/ vividhappasannena. kathaá¹ƒ? ``itipi so ... pe ... buddho bhaga
pe ... viÃ±Ã±Å«hi, suppaá¹-ipanno ... pe ... lokassÄ• â€™â€™ ti (AN b V 10) evamÄ• dinÄ•
vuttattÄ• tÄ«su vandanÄ• su cetovandanÄ• adhippetÄ• . tanninnatÄ• divasena kÄ• yÄ• dÄ
__vandanÄ• , _ guá¹‡avasena manasÄ• pi tathÄ• va karaá¹‡aá¹ƒ __mÄ• naá¹ƒ, _ paccaya
pÅ«jÄ• karaá¹‡aá¹ƒ __pÅ«jÄ• , _ paccayÄ• dÄ«naá¹ƒ abhisaá¹…kharaá¹‡aá¹ƒ sakkacca ka
tesaá¹ƒ. __bhÄ• jana_nti Ä• dhÄ• ro, adhikaraá¹‡aá¹ƒ vÄ• .

__therÄ• _ mahÄ• kassapÄ• dayo, tesaá¹ƒ vaá¹ƒsoti __theravaá¹ƒso, _ Ä• gamÄ• dhigama
padÄ«pabhÅ«tÄ• ti theravaá¹ƒsappadÄ«pÄ• , tesaá¹ƒ __theravaá¹ƒsappadÄ«pÄ• naá¹ƒ_. a
__vinayakkame_ti vinayapiá¹-ake, Ä• rambhÄ• nurÅ«pavacanametaá¹ƒ. suttÄ• bhidhamme
dhammaÃ±ca saá¹…ghaÃ±ca pubbÄ• cariyasÄ«hÄ• naÃ±cÄ• â€™â€™ ti avatvÄ• kasmÄ•
payojanavisesadassanatthaá¹ƒ. vatthuttayassa hi paá¹‡Ä• makaraá¹‡assa antarÄ• yanivÄ•
2/ attano nissayabhÅ«tÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ paá¹‡Ä• makaraá¹‡assa upakÄ• raÃ±Ã±u
dhammaÃ±ca saá¹…ghaÃ±ca vanditvÄ• , __ca_-saddena pubbÄ• cariyasÄ«hÄ• naÃ±ca __
__ ``vanditvÄ• â€™â€™ _ti cetovandanaá¹ƒ dassetvÄ• tato __ ``namo katvÄ• â€™â€™ _t
``kataÃ±jalÄ«â€™â€™ _ti kÄ• yavandanÄ• pi dassitÄ• ti yojetabbaá¹ƒ.

idÄ• ni abhidhÄ• nappayojanaá¹ƒ dassetuá¹ƒ __ ``pÄ• mokkhaâ€™â€™ _ntiÄ• dimÄ• ha. t
padhÄ• naá¹ƒ. sÄ«laÃ±hi sabbesaá¹ƒ kusaladhammÄ• naá¹ƒ padhÄ• naá¹ƒ Ä• dibhÄ• vato
khajjabhojjaleyyapeyyavasena catubbidhopi Ä• hÄ• ro mukhena pavisitvÄ• aá¹…gamaá¹…
cÄ• tubhÅ«makaá¹ƒ kusalaá¹ƒ sÄ«lamukhena pavisitvÄ• atthasiddhiá¹ƒ sampÄ• deti. tena
_ntiÄ• di. atha vÄ• __mukhanti_ upÄ• yo, tena __mokkhappavesÄ• ya_ nibbÄ• nasacchikir
attho. mahesinÄ• yaá¹ƒ pÄ• timokkhaá¹ƒ pakÄ• sitanti sambandho. mahante sÄ«lÄ• dikkha
__mahesi_.

__sÅ«ratena nivÄ• tenÄ• _ti ``tattha katamaá¹ƒ soraccaá¹ƒ? yo kÄ• yiko avÄ«tikkamoâ€™
sÅ«ratena, nÄ«cavuttinÄ• mÄ• nuddhaccavasena attÄ• naá¹ƒ anukkhipanabhÄ• vena nivÄ
cÄ• rittavÄ• rittehi yuttena. ``soá¹‡attherena yÄ• citoâ€™â€™ ti avatvÄ• __ ``sÅ«ratenÄ• â
kasmÄ• vuttaá¹ƒ, kiá¹ƒ dussÄ«lena vÄ• duá¹-á¹-hena vÄ• alajjinÄ• vÄ• yÄ• citena vaá¹‡
vaá¹-á¹-atÄ«ti ce? na na vaá¹-á¹-ati. therassa vacanaá¹ƒ paá¹-ikkhipituá¹ƒ na sakkÄ• , evarÅ
yÄ• canavasena kattabbo Ä• darenÄ• ti dassetuá¹ƒ vuttaá¹ƒ.

__nÄ• menÄ• _ti attano guá¹‡anÄ• mena. saddalakkhaá¹‡asubhato, vinicchayasubhato, vi
__subhaá¹ƒ_.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• navaá¹‡á¹‡anÄ•

``Ä• vikatÄ• hissa phÄ• su hoti, tatthÄ• yasmante pucchÄ• mi ... pe ... tuá¹‡hÄ«, evametaá
ti vatvÄ• ``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naâ€™â€™ ntiÄ• dinÄ• nayena vuttaá¹
yÄ• vatatiyÄ• nusÄ• vanakathÄ• vasÄ• ne atha \Be 3/ kho uddesakÄ• le ``Ä• vikatÄ• hissa
``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ. tatthÄ• yasmante pucchÄ• mÄ«â€™â€™ t
uposathakkhandhakepi evameva Ä• gataá¹ƒ. tattha pubbe vuttaá¹ƒ pacchÄ• Ä• gatasutten
na virujjhati, tathÄ• upaparikkhitvÄ• gahetabbaá¹ƒ. evaá¹ƒ na virujjhatÄ«ti eke. kathaá¹ƒ? `
phÄ• su hotÄ«â€™â€™ ti vatvÄ• ``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ. tatthÄ• y
tiÄ• dinÄ• suuddiá¹-á¹-haá¹ƒ hotÄ«ti etaá¹ƒ uddesalakkhaá¹‡aá¹ƒ idhÄ• pi khandhakepi vut
hotÄ«â€™â€™ ti vatvÄ• ``tatthÄ• yasmante pucchÄ• mÄ«â€™â€™ ti vuttaá¹-á¹-hÄ• ne av
kasmÄ• ? idha nidÄ• naá¹ƒ na dassitaá¹ƒ, uddeso uddesakÄ• le uddisitabbalakkhaá¹‡assa
``nidÄ• nuddesoâ€™â€™ ti padaá¹ƒ uddharitvÄ• nidÄ• nuddesaá¹ƒ dassetukÄ• mopi ``suá
... pe ... Ä• vikatÄ• hissa phÄ• su hotÄ«â€™â€™ ti pÄ• á¹-havasena Ä• gataá¹ƒ nidÄ• naá
aá¹-á¹-hakathÄ• vasena yojetabbaá¹ƒ pÄ• á¸·iá¹ƒ idha yojetvÄ• ``tatthÄ• yasmante pucchÄ
dhÄ• rayÄ• mÄ«â€™â€™ ti nidÄ• napÄ• á¸·iá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• puna ``tattha nid
uddhaá¹-apadavasena saá¹…khepato nidÄ• nuddesalakkhaá¹‡aá¹ƒ dassetuá¹ƒ ``evametaá
vatvÄ• ``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naâ€™â€™ ntiÄ• di vuttaá¹ƒ, tasmÄ• eva
atha kho uddesakÄ• le ``Ä• vikatÄ• hissa \Ne 4/ phÄ• su hotÄ«â€™â€™ ti vatvÄ• ``uddiá¹
nidÄ• naá¹ƒ. tatthÄ• yasmante pucchÄ• mÄ«â€™â€™ tiÄ• di nidÄ• nuddesova dassito, na

__savanÄ• á¹‡attivacananti_ ettha saá¹…ghanavakatarena vattuá¹ƒ ayuttanti ce? yuttamev
``pÄ• timokkhuddesakena evaá¹ƒ vattabbaâ€™â€™ nti bhagavatÄ• vuttattÄ• bhagavatova
idha navakataravasena vuttaá¹ƒ. theropi pana uddisituá¹ƒ labhatÄ«ti dassanatthaá¹ƒ __ ``th
pÄ• timokkhaâ€™â€™ _nti vuttaá¹ƒ. iminÄ• suttena navakataro na labhatÄ«ti ce? taá¹ƒ da

bhikkhÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

yathÄ• catuvaggena á¹-hapetvÄ• upasampadÄ• pavÄ• raá¹‡Ä• abbhÄ• nÄ• ni sabbaá¹ƒ s
vaá¹-á¹-ati, evaá¹ƒ ``atirekavÄ«sativaggena imaá¹ƒ nÄ• ma kammaá¹ƒ kÄ• tabbaâ€™â€™ n
aÃ±Ã±aá¹ƒ atthaá¹ƒ sÅ«ceti, kiá¹ƒ tanti __ ``catuvaggÄ• dinÄ• â€™â€™ _tiÄ• di. taÃ±hi teh
kathaá¹ƒ? catuvaggena upasampadÄ• pavÄ• raá¹‡Ä• ... pe ... vÄ«sativaggena \Be 4/ na ki
kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti. ettha ``dasavaggena abbhÄ• nakammamattaá¹ƒ á¹-hapetvÄ• â
catupaÃ±cavaggena karaá¹‡Ä«yÄ• nipi dasavaggena kÄ• tuá¹ƒ anuÃ±Ã±Ä• tÄ• ni. tasmÄ•
dÄ«pitaá¹ƒ, ``á¹-hapetvÄ• â€™â€™ ti vacanena Å«natarena na vaá¹-á¹-atÄ«ti dÄ«pitameva
atirekavÄ«sativaggoti ce? vattabbameva. catupaÃ±cavaggena kattabbaá¹ƒ chasattaá¹-á¹-h
ca, dasavaggena kÄ• tabbaá¹ƒ ekÄ• dasadvÄ• dasa ... pe ... ekÅ«navÄ«sativaggena kÄ• ta
Å«natarena na vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ pÄ• kaá¹-ato. sabbappakÄ• rena pana atirekavÄ«s
vuttepi dÄ«pitaá¹ƒ hotÄ«ti __vajirabuddhittherena_ likhitaá¹ƒ. ito paá¹-á¹-hÄ• ya ``likhitaâ€™
vajirabuddhittherenÄ• ti gahetabbaá¹ƒ.

sace anuposathepi vaá¹-á¹-eyya, ``uposathaá¹ƒ kareyyÄ• â€™â€™ ti na vadeyya, yasmÄ•
vaá¹-á¹-ati, tasmÄ• ``ajjuposathoâ€™â€™ ti vatvÄ• puna __ ``uposathaá¹ƒ kareyyÄ• â€™
``pacchimakattikapuá¹‡á¹‡amÄ• evÄ• â€™â€™ ti avadhÄ• raá¹‡aá¹ƒ tato paraá¹ƒ pavÄ• r
kataá¹ƒ. uddhaá¹ƒ pakatiuposathe vuttena pakaticÄ• rittena saddhiá¹ƒ __idampi_.

__ ``nimittena nimittaá¹ƒ sambandhitvÄ• â€™â€™ _ti na vattabbaá¹ƒ ``tividhasampattiyuttÄ
ce? vattabbameva. kasmÄ• ? tividhasampatti nÄ• ma nimittasampatti, parisÄ• sampatti,
kammavÄ• cÄ• sampattÄ«tiÄ• diá¹ƒ vatvÄ• ``nimittasampatti nÄ• ma pabbatanimittaá¹ƒ, pÄ
ntiÄ• di \Ne 5/ vuttaá¹ƒ, na nimittena nimittasambandhanaá¹ƒ vuttaá¹ƒ. apica ``tividhasampa
sampayogaá¹…gesu dassetvÄ• puna tameva pahÄ• naá¹…gesu dassetuá¹ƒ ``nimittena nim
vuttaá¹ƒ. nadisamuddajÄ• tassaresu sammatasÄ«mÄ• to kammÄ• ni na vipajjanti udakukkh
``vipattisÄ«mÄ• yo nÄ• mÄ• â€™â€™ ti kasmÄ• vuttÄ• ti ce? sesalakkhaá¹‡Ä• ni sampÄ•
baddhÄ• ya udakapariyantaá¹ƒ katvÄ• sÄ«mÄ• gatattÄ• puna taá¹ƒ nadiá¹ƒ anto katvÄ• t
sÄ«mÄ• ya kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-eyya, sÄ«mÄ• to kammÄ• ni na vipajjeyyuá¹ƒ. yas
vaá¹-á¹-ati, tasmÄ• ``udakukkhepasÄ«mattÄ• â€™â€™ ti vuttaá¹ƒ akÄ• raá¹‡aá¹ƒ.

vÄ«sativaggakaraá¹‡Ä«yattÄ• saá¹…ghakammassa kammÄ• rahena saddhiá¹ƒ __ekavÄ«
sakkontÄ«â€™â€™ _ti vuttaá¹ƒ, sukhanisajjÄ• vasena nisÄ«ditunti adhippÄ• yo. ``parimaá¹
nisÄ«dituâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __tiyojanaá¹ƒ atikkamitvÄ• _ti majjhe
diyaá¸• á¸• haá¹ƒ katvÄ• tiyojanaá¹ƒ. koá¹‡ato \Be 5/ hi koá¹‡aá¹ƒ tiyojanaá¹ƒ atikkÄ• meti,
Ä• pajjati, sÄ«mÄ• ca asÄ«mÄ• hoti. __kittetvÄ• _ti nimittÄ• ni sampannÄ• nipi aÃ±Ã±ama
animittÄ• naá¹ƒ nÄ• mehi ca kittetvÄ• ti attho.

rÄ• sikataá¹ƒ paá¹ƒsupi rukkhesu jÄ• tesu __suddhapaá¹ƒsupabbato_ hoti. __guá¸·apiá¹‡á
thÅ«latÄ• ya, na tulagaá¹‡anÄ• ya. __bhÅ«miyaá¹ƒ patiá¹-á¹-hitoâ€™â€™ _ti iminÄ• kuá¹-
paá¹-ikkhipati, tato apanetvÄ• pana taá¹…khaá¹‡ampi bhÅ«miyaá¹ƒ ropito vaá¹-á¹-ati.
navamÅ«lasÄ• khÄ• niggamanaá¹ƒ pana akÄ• raá¹‡aá¹ƒ. khandhaá¹ƒ chinditvÄ• ropite pa
__sÅ«cidaá¹‡á¸• akappamÄ• á¹‡o_ kaniá¹-á¹-haá¹…guliparimÄ• á¹‡amatto. __ ``aá¹-á¹-haá
iminÄ• ubbedho paricchinno hoti, __ ``govisÄ• á¹‡amattoâ€™â€™ _ti iminÄ• pariá¹‡Ä• ho
govisÄ• á¹‡apariá¹‡Ä• he paricchedo natthi, tasmÄ• khuddakopi mahantopi vaá¹-á¹-ati evÄ

jÄ• tassare paripuá¹‡á¹‡ameva udakaá¹ƒ nimittÅ«pagaá¹ƒ disvÄ• aparipuá¹‡á¹‡aá¹ƒ antar
``jÄ• tassare sammatÄ• â€™â€™ ti vuttaá¹ƒ vipattiá¹ƒ na Ä• pajjatÄ«ti ``nadiyÄ• sammatÄ
jÄ• tassare sammatÄ• â€™â€™ ti etthÄ• pi loá¹‡Ä« na gahitÄ• . __baddhasÄ«maá¹ƒ vÄ• n
anokkamitvÄ• _ti etthÄ• pi ``nadiyÄ• vÄ• , bhikkhave, samudde vÄ• jÄ• tassare vÄ• â€™â
gahitÄ• . tasmÄ• loá¹‡Ä« na abaddhasÄ«mÄ• ti ce? abaddhasÄ«mÄ• va. ``yopi nadiá¹ƒ vÄ
nikkhantaudakena kato sobbho etaá¹ƒ lakkhaá¹‡aá¹ƒ pÄ• puá¹‡Ä• ti, ayampi \Ne 6/ jÄ• tass
nidÄ• navaá¹‡á¹‡anÄ•) vuttattÄ• jÄ• tassaraggahaá¹‡ena gahitÄ• ti tattha tattha avuttÄ• .
gÄ• makhetteâ€™â€™ ti vuttattÄ• aÃ±Ã±ampi gÄ• maá¹ƒ anto katvÄ• samÄ• nasaá¹ƒvÄ•
tasmiá¹ƒ gÄ• me bhikkhÅ« Ä• gacchantu vÄ• mÄ• vÄ• , vaá¹-á¹-ati. avippavÄ• sasÄ«mÄ•

__agamanapathesÅ«_ti ettha ekadivasena gantvÄ• paccÄ• gantuá¹ƒ asakkuá¹‡eyyaá¹-á¹-
baddhasÄ«mÄ• bhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• ti attho.

__ ``samantÄ• udakukkhepÄ• â€™â€™ _ti vuttattÄ• sabbadisÄ• su gahetabbamevÄ• ti c
gahetabbo ``yasmiá¹ƒ padese pakativÄ«ciyo ottharitvÄ• \Be 6/ saá¹‡á¹-hahanti, tato paá¹-á
kappiyabhÅ«mi, tattha á¹-hatvÄ• uposathÄ• dikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ t
aá¸• á¸• hamÄ• so __anvaá¸• á¸• hamÄ• so, _ aá¸• á¸• hamÄ• sassa vÄ• anu. __yo pana l
__khaá¹‡itvÄ• akatoti_ adhippÄ• yo.

__ ``aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamitvÄ• á¹-hitopi kammaá¹ƒ kopetÄ«
atikkamitvÄ• á¹-hito na kopetÄ«ti dÄ«pitameva hotÄ«ti __upatissatthero, _ taá¹ƒ pana ``dvi
udakukkhepÄ• naá¹ƒ antare aÃ±Ã±o eko udakukkhepo upacÄ• ratthÄ• ya á¹-hapetabboâ€™
__samantapÄ• sÄ• dikÄ• ya_Ã±hi ``aÃ±Ã±aá¹ƒ tattakaá¹ƒyevÄ• â€™â€™ ti padaá¹ƒ natthi
pariyesitabbo. antoudakukkhepasÄ«mÄ• ya upacÄ• ratthÄ• ya á¹-hapitaá¹ƒ udakukkhepapa
attho gahetabbo. therena aÃ±Ã±athÄ• papaÃ±citvÄ• likhitaá¹ƒ.

__ ``sabhÄ• gavatthunÄ• lahukÄ• pattiâ€™â€™ _nti vuttattÄ• sabhÄ• gasaá¹…ghÄ• dise
vaá¹-á¹-atÄ«ti ce? na vaá¹-á¹-ati desanÄ• gÄ• miniá¹ƒ sandhÄ• ya idha vuttattÄ• . tasmÄ• e
__samuccayakkhandhake_ ``sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• pannassa pana santike Ä

Ä• vikaroti, Ä• patti Ä• vikatÄ• hoti, dukkaá¹-Ä• pana na muccatÄ«â€™â€™ ti (Sp (to Vin I
saá¹…ghena ``suá¹‡Ä• tu me, bhante, saá¹…gho ... pe ... paá¹-ikarissatÄ«â€™â€™ ti vatvÄ
labhati, evaá¹ƒ tÄ«hi dvÄ«hipi aÃ±Ã±aá¹ƒ suddhaá¹ƒ passitvÄ• ``paá¹-ikarissÄ• mÄ• â€™â
kÄ• tuá¹ƒ vaá¹-á¹-ati. ekenÄ• pi ``parisuddhaá¹ƒ labhitvÄ• paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä
uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti. aá¹-á¹-hakathÄ• yampi ``sÄ• manto bhikkhu evamass
sabhÄ• go eva vattabbo. visabhÄ• gassa hi vuccamÄ• ne bhaá¹‡á¸• anakalahasaá¹…ghabl
avatvÄ• ito vuá¹-á¹-hahitvÄ• \Ne 7/ paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• up
andhakaá¹-á¹-hakathÄ• yaá¹ƒ vuttaâ€™â€™ nti vatvÄ• tassa appaá¹-ikkhittattÄ• vaá¹-á¹-a
``yadÄ• aÃ±Ã±aá¹ƒ suddhaá¹ƒ bhikkhuá¹ƒ anÄ• pattikaá¹ƒ passissati, tadÄ• tassa santike
lahukasseva anuÃ±Ã±Ä• tattÄ• __samuccayakkhandhake_ vuttattÄ• sabhÄ• gasaá¹…ghÄ
Ä• rocetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati.

devabrahmÄ• \Be 7/ pana ``tiracchÄ• nagatoâ€™â€™ ti padaá¹ƒ á¹-hapetvÄ• yena kenac
iminÄ• saá¹…gahitÄ• ti dassanatthaá¹ƒ __ ``yassa upasampadÄ• paá¹-ikkhittÄ• â€™â€™

``cÄ• tumÄ• siniyaá¹ƒ pana pavÄ• ritÄ• naá¹ƒ santike anupagatena vÄ• chinnavassena vÄ
vÄ• â€™â€™ ti avatvÄ• __ ``anupagatena vÄ• chinnavassena vÄ• â€™â€™ _ti ettakame
pana tasmiá¹ƒ kÄ• le anupagatattÄ• ``anupagatoâ€™â€™ ti saá¹…khyaá¹ƒ gatoti. sabbÄ•
vuá¹-á¹-hahitvÄ• gate sannipÄ• tetuá¹ƒ na sakkÄ• , ekacce sannipÄ• tetvÄ• pÄ• risuddhiá
vaá¹-á¹-atÄ«ti vadanti. kasmÄ• ? Ã±attiá¹ƒ á¹-hapetvÄ• kattabbasaá¹…ghakammÄ• bhÄ• v
pavÄ• raá¹‡Ä• yapi eseva nayo. ayaÃ±hettha viseso --- sace purimikÄ• ya upagatehi pacch
thokatarÄ• ceva honti samasamÄ• ca, saá¹…ghapavÄ• raá¹‡Ä• ya ca gaá¹‡aá¹ƒ pÅ«renti
Ã±atti á¹-hapetabbÄ• ti. __ ``ekova bhikkhu hoti ... pe ... aÃ±Ã±esaá¹ƒ anÄ• gatabhÄ• vaá¹ƒ
vuttattÄ• adhiá¹-á¹-hÄ• nuposathaá¹ƒ sÄ«maá¹ƒ pavisitvÄ• kÄ• tuá¹ƒ na sakkÄ• ti vadanti.

__ ``kiá¹ƒ saá¹…ghassa pubbakiccaâ€™â€™ _nti idaá¹ƒ na Ã±attiá¹ƒ á¹-hapetvÄ• vattabb
puretarameva karÄ«yati. tasmÄ• ``suá¹‡Ä• tu me, bhante, saá¹…gho, kiá¹ƒ saá¹…ghassa p
saá¹…ghassa pattakallaâ€™â€™ nti vattabbaá¹ƒ siyÄ• ti. tathÄ• pi na vattabbaá¹ƒ. na hi ta
karÄ«yatÄ«ti. evaá¹ƒ sante netaá¹ƒ vattabbanti Ä• pajjati payojanÄ• bhÄ• vÄ• ti ce? na, yat
vattabbato, parapadÄ• pekkhatÄ• yÄ• ti vuttaá¹ƒ hoti. idaá¹ƒ pubbakiccaá¹ƒ akatvÄ• uposa
saá¹…gho, puggalo vÄ• á¹-hapanakkhettÄ• tikkame Ä• pajjati. tasmiÃ±hi khette atikkante s
Ä• pattimokkho na hoti uposathakammato pubbe kattabbakammÄ• karaá¹‡apaccayattÄ• ta
kammapariyosÄ• nÄ• pekkhÄ• etthÄ• gatasampajÄ• namusÄ• vÄ• dÄ• patti viya, tasmÄ•
``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™â€™ ti vattukÄ• mo paá¹-hamameva pÄ• ri
pubbakiccaá¹ƒ sarÄ• peti. taÃ±hi kataá¹ƒ pÄ• risuddhipaccayo hoti, akataá¹ƒ apÄ• risuddhip
ubhayÄ• pekkhÄ• dhippÄ• yena kataá¹ƒ, na katanti avatvÄ• ``kiá¹ƒ saá¹…ghassa pubbakic
akatapakkhe tÄ• va pÄ• risuddhiÄ• rocanakkamanidassanatthaá¹ƒ parato \Be 8/ ``yassa \Ne
Ä• vikareyyÄ• â€™â€™ ti ca, katapakkhe ``asantiyÄ• Ä• pattiyÄ• tuá¹‡hÄ« bhavitabbaâ€™

``sabbantimena paricchedena catÅ«hi bhikkhÅ«hi sannipatitvÄ• â€™â€™ ti ca, ``uposatha
sannipatite saá¹…ghe bahi ... pe ... adentena chando dÄ• tabboâ€™â€™ ti ca vadanti. asan
vaá¹-á¹-ati. idaÃ±hi chandadÄ• nasamayadassanatthaá¹ƒ vuttaá¹ƒ. uposathakaraá¹‡atthaá¹
bahi uposathaá¹ƒ katvÄ• Ä• gatassa kattabbÄ• kÄ• radassanatthaÃ±ca vuttaá¹ƒ. padhÄ• n
padhÄ• nagharaá¹ƒ pavisitukÄ• mÄ• attano sabhÄ• gabhikkhÅ«naá¹ƒ chandaá¹ƒ datvÄ• s
``mayhaá¹ƒ chando Ä• rocetabboâ€™â€™ ti vatvÄ• padhÄ• nagharaá¹ƒ pavisanti. ayaá¹ƒ
Ä• rocentena pana sannipatite Ä• rocetabbaá¹ƒ. paÃ±casu bhikkhÅ«su ekasmiá¹ƒ vihÄ• re
chandapÄ• risuddhiá¹ƒ Ä• haritvÄ• catunnaá¹ƒ pÄ• timokkhaá¹ƒ uddisituá¹ƒ anuÃ±Ã±Ä• ta
gahetabbo Ä• rocetabboti vacanaá¹ƒ niratthakaá¹ƒ viya. ``theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ
vacanato sÄ• maá¹‡erena Ä• haá¹-Ä• pi vaá¹-á¹-ati. kammaá¹ƒ na kopetÄ«â€™â€™ ti ca, `
bahisÄ«mÄ• gato puna pavisati, pacchÄ• chandaggahaá¹‡akiccaá¹ƒ natthi, tassa payogo s
veditabboâ€™â€™ ti ca ``chandadÄ• ne tikkhattuá¹ƒ vacane idaá¹ƒ payojanaá¹ƒ --- paá¹-ha
dutiyaá¹ƒ pacchÄ• vidhÄ• tabbabhÄ• vaá¹ƒ, tatiyaá¹ƒ chandahÄ• rakassa dukkaá¹-amocan
mahÄ• vagga 164) ca likhitaá¹ƒ. __biá¸·Ä• lasaá¹…khalikÄ• _baddhÄ• va hoti antogehe eva
sÄ• na katthaci gacchati, tathÄ• sÄ• pi na katthaci gacchatÄ«ti adhippÄ• yo. itarathÄ• vise
hotÄ«ti Ä• cariyena gahitaá¹ƒ.

``na hi taá¹ƒ akatvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti pubbe dassitattÄ• ``i
nti kasmÄ• vuttanti ce? sesÄ• ni therena Ä• á¹‡attena kÄ• tabbÄ• ni dassitÄ• ni, ime pana
pÄ• timokkhuddesakena vÄ• Ã±attiá¹-á¹-hapanakena vÄ• yena vÄ• tena vÄ• kÄ• tabbÄ•
tattha tattha tÄ• disÄ• ni payojanÄ• ni nipphÄ• denti, ime pana dve tattha tattha na kiÃ±ci ka
tasmÄ• ``kiá¹ƒ iminÄ• â€™â€™ ti avatvÄ• kÄ• tabbamevÄ• ti dassetuÃ±ca __ ``idampi hi
vuttaá¹ƒ. __ ``Ä• yasmantÄ• naá¹ƒ pÄ• de vandatÄ«â€™â€™ _ti \Be 9/ gaá¹‡avasena vatv
tena Ä• rocetabbassa aÃ±Ã±assa abhÄ• vÄ• .

__saá¹…ghassa uddiá¹-á¹-haá¹ƒ hotÄ«_ti saá¹…ghena uddiá¹-á¹-haá¹ƒ hotÄ«ti attho. __sa
saá¹…ghassÄ• _ti ettha samaggabhÄ• vassa kÄ• yasÄ• maggikÄ• raá¹‡attÄ• natthi dosoti
savanepi samaggabhÄ• vassa \Ne 9/ icchitabbattÄ• . ``suá¹‡Ä• tu me, bhanteâ€™â€™ ti hi
dÄ«peti savane sabbehi ekÄ«bhÅ«tabhÄ• vato.

__saÃ±cicca Ä• pattiá¹ƒ Ä• pajjatÄ«_ti ettha anÄ• dariyavasena Ä• pajjanto eva alajjÄ« hot
__Ä• pattiá¹ƒ parigÅ«hatÄ«_ti ettha lajjÄ• ya parigÅ«hanto alajjÄ« na hoti, `kiá¹ƒ iminÄ• â€™
parigÅ«hanto hotÄ«â€™â€™ ti ca likhitaá¹ƒ.

__ ``sattannaá¹ƒ Ä• pattikkhandhÄ• naâ€™â€™ _nti na vattabbaá¹ƒ, ``channaâ€™â€™ nti
sattannamevÄ• ti vattabbaá¹ƒ. pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• panno hi sace attano sÄ• pattikabh
saá¹…ghassa ca uposatho sampajjati, tassa ca gihibhÄ• vena vÄ• sÄ• maá¹‡erabhÄ• vena

__ekacce Ä• cariyÄ• _ nÄ• ma dhammabhÄ• riko kira Ä• cariyo. kasmÄ• evaá¹ƒ vuttanti c
nÄ• ma tikkhattuá¹ƒ vacanaá¹ƒ. tathÄ• pÄ• á¹-he anÄ• gatattÄ• kevalaá¹ƒ ``yÄ• vatatiyaá¹
padameva disvÄ• __ ``yassa siyÄ• Ä• patti, so Ä• vikareyyÄ• â€™â€™ _ti idaá¹ƒ ``sace Ä
Ä• vikarothÄ• â€™â€™ ti imamatthaá¹ƒ dÄ«peti. __ ``asantiyÄ• Ä• pattiyÄ• tuá¹‡hÄ« bhav
tamevatthaá¹ƒ dÄ«peti. __ ``tuá¹‡hÄ«bhÄ• vena kho panÄ• yasmante parisuddhÄ• ti vediss
tamevÄ• ti evamatthaá¹ƒ gahetvÄ• vuttaá¹ƒ kira.

__apare_ti atthadassitthero kira. __etaá¹ƒ sandhÄ• yÄ• _ti ettha ``sakimpi anusÄ• vitaâ€™
vacanena tikkhattuá¹ƒ anusÄ• vanÄ• kÄ• tabbÄ• ti ettakameva dÄ«pitaá¹ƒ viya dissati.

__imamatthaá¹ƒ sandhÄ• ya vutta_nti kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? __ ``ayamettha Ä• ca
vinicchayoâ€™â€™ _ti vuttaá¹ƒ.

__ ``saramÄ• nenÄ• â€™â€™ _ti \Be 10/ iminÄ• sampajÄ• namusÄ• vÄ• dassa sacittakat
vÄ• _tiÄ• di lakkhaá¹‡avacanaá¹ƒ kira. saá¹…ghuposathakaraá¹‡atthaá¹ƒ saá¹…ghamajjhe
saá¹…ghamajjhe Ä• vikÄ• tabbÄ• . gaá¹‡uposathakaraá¹‡atthaÃ±ce gaá¹‡amajjhe nisinno,
ekasseva santike ce pÄ• risuddhiuposathaá¹ƒ kattukÄ• mo, tasmiá¹ƒ ekapuggale Ä• vikÄ• t
saá¹…ghamajjhe evÄ• yaá¹ƒ musÄ• vÄ• do sambhavati, atha kho ettha vuttalakkhaá¹‡ena
Ä• yasmanto Ä• rocethÄ• â€™â€™ tiÄ• dividhÄ• ne gaá¹‡uposathepi sÄ• pattiko hutvÄ• u
anÄ• rocetvÄ• tuá¹‡hÄ«bhÅ«tova ce karoti, ayaá¹ƒ sampajÄ• namusÄ• vÄ• dÄ• pattiá¹ƒ Ä
Ä• vikaraá¹‡ato lakkhaá¹‡avacanaá¹ƒ kiretanti vuttanti takkikÄ• . aÃ±Ã±athÄ• ``gaá¹‡amajj
vattabbanti tesaá¹ƒ adhippÄ• yo. Ä• rocanÄ• dhippÄ• yavasena vuttanti Ä• cariyassa takko.
``saá¹…ghassa Ä• rocemÄ«â€™â€™ ti adhippÄ• yena Ä• vikaronto saá¹…ghamajjhe Ä• vi
nisinnÄ• naá¹ƒ Ä• rocento gaá¹‡amajjhe Ä• vikaroti nÄ• ma, ``ekasseva Ä• rocessÄ• mÄ«â
Ä• vikaronto ekapuggale Ä• vikaroti nÄ• ma. __sacepi vematiko hoti ... pe ... paá¹-ikarissÄ•
yÄ• va vematiko hoti, tÄ• va sabhÄ• gÄ• pattiá¹ƒ paá¹-iggahetuá¹ƒ labhati, aÃ±Ã±esaÃ±ca
nÄ• ma hoti. puna nibbematiko hutvÄ• desetabbaá¹ƒ vÄ• na vÄ• ti neva pÄ• á¸·iyaá¹ƒ, na
atthi, desite pana doso natthi. tathÄ• __ito vuá¹-á¹-hahitvÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ
sakalasaá¹…ghe sabhÄ• gÄ• pattiá¹ƒ Ä• panne, vematike cÄ• ti likhitaá¹ƒ (Vjb mahÄ• vagg

nidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

idha \Be 11/ \Ne 11/ pana á¹-hatvÄ• sikkhÄ• padÄ• naá¹ƒ kamabhedo pakÄ• setabbo. kath

sabbasikkhÄ• padÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ desanÄ• kkamo, pahÄ• nakkamo, paá¹-ipa
catubbidho kamo labbhati. tattha bhagavatÄ• rÄ• jagahe bhikkhÅ«naá¹ƒ pÄ• timokkhuddes
pÄ• timokkhuddesassa yo desanÄ• kkamo anuÃ±Ã±Ä• to, taá¹ƒ desanÄ• kkamaá¹ƒ anukka
pÄ• rÄ• jikuddesaá¹ƒ pucchi, tadanantaraá¹ƒ saá¹…ghÄ• disesuddesaá¹ƒ, tadanantaraá¹ƒ a
tadanantaraá¹ƒ vitthÄ• ruddesaá¹ƒ. tadanantaraá¹ƒ bhikkhunivibhaá¹…gaÃ±ca teneva anuk
paraá¹ƒ tayo Ä• pattikkhandhe saá¹…gahetuá¹ƒ vinÄ• gaá¹‡anapariccheda sekhiyadhan
sabhÄ• gato paá¹-á¹-hÄ• ya pucchanto vÄ«satikhandhake pucchi. nidÄ• nuddesantogadhÄ•
anuddiá¹-á¹-hÄ• naá¹ƒ pucchanatthaá¹ƒ khandhake pucchi. etena khandhake paÃ±Ã±attÄ•
honti. pucchitÄ• nukkameneva Ä• yasmÄ• upÄ• litthero byÄ• kÄ• si. ayamettha __desanÄ•
ubhatovibhaá¹…gakhandhakato pana uccinitvÄ• tadÄ• parivÄ• ro visuá¹ƒ pÄ• á¸·i kato, im
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ ``eteneva upÄ• yena khandhakaá¹ƒ parivÄ• repi Ä• ropayiá
Vin III) I paá¹-hamamahÄ• saá¹…gaÄ«tikathÄ•). apica pÄ• á¸·iyaá¹ƒ ``eteneva upÄ• yena u
puá¹-á¹-ho puá¹-á¹-ho Ä• yasmÄ• upÄ• li vissajjesÄ«â€™â€™ ti (Vin II 439) ettakameva vu
ubhatovibhaá¹…ge eva pucchi. vissajjanto pana Ä• yasmÄ• upÄ• li niravasesaá¹ƒ dassento
katvÄ• desesi. gaá¹‡asajjhÄ• yakÄ• le pana tadÄ• khandhakaparivÄ• rÄ• visuá¹ƒ pÄ• á¸·i
__desanÄ• kkamo_.

yadi evaá¹ƒ nidÄ• nuddeso paá¹-hamadesanÄ• ti ce? na, uposathakkhandhake (Vin I 133)
bhikkhÅ«naá¹ƒ sikkhÄ• padÄ• ni paÃ±Ã±attÄ• ni, tÄ• ni nesaá¹ƒ pÄ• timokkhuddesaá¹ƒ anu
vacanato, ``yassa siyÄ• Ä• pattÄ«â€™â€™ ti (Vin I 134) vacanato ca. akusalÄ• byÄ• katÄ•
diá¹-á¹-hadhammasamparÄ• yikÄ• savaá¹-á¹-hÄ• niyattÄ• yathÄ• bhÅ«taá¹ƒ sÄ«lasaá¹ƒva
pahÄ• tabbattÄ• __pahÄ• nakkamo_pettha sambhavati ``tÄ• vadeva cattÄ• ri akaraá¹‡Ä«y
ti \Be 12/ vacanato. tathÄ• ``samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«â€™â€™ ti (MN III 75
yathÄ• bhÅ«taá¹ƒ Ä• cikkhanasikkhanena __paá¹-ipattikkamo_pi sambhavati. yathuddesakh
pariyÄ• puá¹‡itabbapariyattiatthenÄ• pi paá¹-ipattikkamo, evamimehi tÄ«hi kamehi desetabb
sikkhÄ• padÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ __uppattikkamo_ sambhavati. tathÄ• hi yaá¹ƒ y
taá¹ƒ bhikkhuá¹ƒ Ä• rabbha uppanne eva vatthusmiá¹ƒ ``yÄ• pana bhikkhunÄ« chandaso n
ntiÄ• dinÄ• nayena bhikkhunÄ«nampi paÃ±Ã±attaá¹ƒ. yato bhikkhunÄ«naá¹ƒ taá¹ƒ anuppa
anuppannapaÃ±Ã±atti tasmiá¹ƒ natthÄ«ti (Vin V 201-202) parivÄ• ravacanaá¹ƒ na virujjhati.
kamattayena yaá¹ƒ paá¹-hamaá¹ƒ desetabbaá¹ƒ, taá¹ƒ pÄ• rÄ• jikuddese paá¹-hamuppanna
methunadhammapÄ• rÄ• jikaá¹ƒ sabbapaá¹-hamaá¹ƒ desetukÄ• mo Ä• yasmÄ• upÄ• litthe
vesÄ• liyaá¹ƒ viharatÄ«â€™â€™ ti (Vin III 23) vesÄ• liyameva pÄ• petvÄ• á¹-hapesi.

idÄ• ni sabbesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ paÃ±Ã±Ä• panavidhÄ• naá¹ƒ veditabbaá¹ƒ. katha
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ ti (Vin III 39, 43) evaá¹ƒ sau
duvidhaá¹ƒ. tattha pÄ• timokkhe sarÅ«pato Ä• gatÄ• paÃ±ca Ä• pattikkhandhÄ• __saudde
dvidhÄ• sapuggalÄ• puggalaniddesabhedato. tattha yassÄ• paÃ±Ã±attiyÄ• anto Ä• pattiy
dassito, sÄ• __sapuggalaniddesÄ• _. itarÄ• __apuggalaniddesÄ• _.

tattha sapuggalaniddesÄ• dvidhÄ• adassitadassitÄ• pattibhedato. tattha __adassitÄ• patti
pÄ• rÄ• jikÄ• dhammÄ• veditabbÄ• . ``pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ ti (Vin III 39
197) hi puggalova tattha dassito, nÄ• patti. __dassitÄ• pattikÄ• _ nÄ• ma bhikkhunipÄ• timo
saá¹…ghÄ• disesÄ• dhammÄ• . ``ayampi bhikkhunÄ« paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ
saá¹…ghÄ• disesaâ€™â€™ nti (Vin IV 683, 687) hi tattha Ä• patti dassitÄ• saddhiá¹ƒ pugg

tathÄ• apuggalaniddesÄ• pi adassitadassitÄ• pattibhedato dvidhÄ• . tattha __adassitÄ• pa
dhammÄ• . vuttÄ• vasesÄ• __dassitÄ• pattikÄ• _ti veditabbÄ• .

sÄ• pi \Be 13/ \Ne 13/ dvidhÄ• aniddiá¹-á¹-hakÄ• rakaniddiá¹-á¹-hakÄ• rakabhedato. tattha
__aniddiá¹-á¹-hakÄ• rakÄ• _ nÄ• ma
sukkavisaá¹-á¹-himusÄ• vÄ• domasavÄ• dapesuÃ±Ã±abhÅ«tagÄ• maaÃ±Ã±avÄ• dakaujjh
surÄ• merayaaá¹…gulipatodakahasadhammaanÄ• dariyatalaghÄ• takajatumaá¹-á¹-hakasik
paÃ±cadasavidhÄ• honti. tattha niddiá¹-á¹-hakÄ• rake missÄ• missabhedo veditabbo --- tat
upayogabhummavibhattiyo ekaá¹ƒsena __missÄ• _. avasesÄ• __missÄ• ca amissÄ• _ ca
__paccattaá¹ƒ_ tÄ• va dvÄ«su aniyatesu upayogena missaá¹ƒ, dvÄ• dasasu pÄ• á¹-idesan
Å«napaÃ±cabandhanapattasikkhÄ• padesu sÄ• mikaraá¹‡ehi, Å«navÄ«sativasse bhummen
upayogasÄ• mibhummehi. yasmÄ• ``vivaá¹‡á¹‡akaâ€™â€™ nti bhÄ• vo adhippeto, na kat
vivaá¹‡á¹‡akasikkhÄ• padaá¹ƒ yadÄ• na sambhavati, evaá¹ƒ paccattaá¹ƒ paÃ±cavidhaá¹ƒ
paá¹-hamÄ• niyataá¹ƒ á¹-hapetvÄ• Ä• dimhi ``yo pana bhikkhÅ«â€™â€™ ti evamÄ• gataá
dutiyÄ• niyataá¹ƒ á¹-hapetvÄ• paá¹‡Ä«tabhojanasamaá¹‡uddesatatiyacatutthapÄ• á¹-idesa
``yo pana bhikkhÅ«â€™â€™ ti evamÄ• gataá¹ƒ paccattaá¹ƒ vÄ• , dubbacakuladÅ«sakasaá
Ä• dimhi kevalaá¹ƒ ``bhikkhÅ«â€™â€™ ti Ä• gataá¹ƒ paccattaá¹ƒ vÄ• , bhedÄ• nuvattakasi
paccattaá¹ƒ vÄ• aÃ±Ã±Ä• ya vibhattiyÄ• amissameva hoti. tattha
bhedÄ• nuvattakatuvaá¹-á¹-anadvayasaá¹ƒsaá¹-á¹-hadutiyapÄ• á¹-idesanÄ«yasikkhÄ• pade
sabbattha ekavacanamevÄ• ti veditabbaá¹ƒ.

tathÄ• __upayogo_ dvÄ«su vikappanasikkhÄ• padesu, tantavÄ• yasikkhÄ• pade ca pacca
abhihaá¹-asikkhÄ• pade karaá¹‡ena, rÄ• jasikkhÄ• pade karaá¹‡asÄ• mipaccattehÄ«ti upay
__karaá¹‡a_Ã±ca kuá¹-ikÄ• ramahallakadutiyakathinadvebhÄ• ganisÄ«danasanthatadubba
chasu paccattena missaá¹ƒ,
paá¹-hamatatiyakathinaaá¹-á¹-haá¹…gulapÄ• dakanisÄ«danakaá¹‡á¸• uppaá¹-icchÄ• dikava
vedhammapaccÄ• sÄ«sanasikkhÄ• padesu aá¹-á¹-hasu sÄ• minÄ• missanti karaá¹‡aá¹ƒ d
chabbassavassikasÄ• á¹-ikadvatticchadanÄ• vasathapiá¹‡á¸• amahÄ• nÄ• magarulahupÄ•
karaá¹‡avibhatti aÃ±Ã±avibhattiyÄ• amissÄ• , accekaeá¸·akalomasikkhÄ• padesu sÄ• mivi
missÄ• . atirekapattabhesajjasikkhÄ• padesu aggahitaggahaá¹‡ena sÄ• mivibhatti amissÄ•
evaá¹ƒ tÄ• va niddiá¹-á¹-hakÄ• rakesu sikkhÄ• padesu ---

paÃ±cadhÄ• \Be 14/ ca tidhÄ• ceva, dvidhÄ• cepi tathekadhÄ• .

bhinnÄ• vibhattiyo paÃ±ca, sabbekÄ• dasadhÄ• siyuá¹ƒ ||

evaá¹ƒ \Ne 14/ tÄ• va yathÄ• vuttesu sauddesapaÃ±Ã±attisaá¹…khÄ• tesu sikkhÄ• padesu
paÃ±Ã±Ä• suttaresu tisatesu navutianiddiá¹-á¹-hakÄ• rake vajjetvÄ• niddiá¹-á¹-hakÄ• rakÄ•
atirekasaá¹-á¹-hidvisatÄ• ni honti. tesu paccattakaraá¹‡Ä• ni tiá¹ƒsuttarÄ• ni dvisatÄ• ni hon
amissapaccattakaraá¹‡Ä• ni dvÄ• dasuttarÄ• ni dvisatÄ• ni, missapaccattakaraá¹‡Ä• ni aá¹
avasesesu tiá¹ƒsatiyÄ• sikkhÄ• padesu missopayogakaraá¹‡Ä• ni paÃ±ca honti, missakara
satta, missÄ• missakaraá¹‡Ä• ni dve, amissÄ• ni dveti sabbesupi niddiá¹-á¹-hakÄ• rakesu
bhedÄ• nuvattakadubbacakuladÅ«sakapaá¹-hamadutiyatatiyakathinaabhihaá¹-akuá¹-ikÄ• ra
Ä• gachabbassanisÄ«danasanthataeá¸·akalomÄ• tirekapattabhesajjavassikasÄ• á¹-ikatanta
paÃ±cattiá¹ƒsesu ``yo pana bhikkhÅ«â€™â€™ ti natthi.
dutiyÄ• niyatapaá¹‡Ä«tabhojanasamaá¹‡uddesatatiyacatutthapÄ• á¹-idesanÄ«yesu majjhe

ettÄ• vatÄ• sauddesÄ• nuddesadukaá¹ƒ, sapuggalÄ• puggalaniddesadukaá¹ƒ, paccekada
aniddiá¹-á¹-hakÄ• rakadukaá¹ƒ, tattha niddiá¹-á¹-hakÄ• rakesu paccattabhummadukaá¹ƒ, sa
ayopanamajjheyopanadukaá¹ƒ, ekÄ• nekavacanadukanti nava dukÄ• ni dassitÄ• ni honti. v
tasmiá¹ƒ sikkhÄ• pade sampatte Ä• vibhavissati. evaá¹ƒ tÄ• va sauddesapaÃ±Ã±attiá¹ƒ Ã±
yÄ• kÄ• ci paÃ±Ã±atti anuddesapaÃ±Ã±attÄ«ti veditabbÄ• . sÄ•
padabhÄ• janantarÄ• pattivinÄ«tavatthupaá¹-ikkhepapaÃ±Ã±attiavuttasiddhisikkhÄ• padava

tattha ``yebhuyyena khayite Ä• patti thullaccayassa (Vin V 157-158), vaá¹-á¹-akate mukhe a
dukkaá¹-assÄ• â€™â€™ ti (Vin III 73) evamÄ• dikÄ• padabhÄ• jane sandissamÄ• nÄ• patt
nÄ• ma. ``na ca, bhikkhave, sabbamattikÄ• mayÄ• kuá¹-i kÄ• tabbÄ• , yo \Be 15/ kareyya,
dukkaá¹-assÄ• â€™â€™ tiÄ• di (Vin III 85) __antarÄ• pattisikkhÄ• padaá¹ƒ_ nÄ• ma. ``anuj
divÄ• paá¹-isallÄ«yantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ• paá¹-isallÄ«yituâ€™â€™ nti (Vin III 77)
__vinÄ«tavatthusikkhÄ• padaá¹ƒ_ nÄ• ma. ``saá¹…ghabhedako, bhikkhave, anupasampann
(Vin I 115) evamÄ• di __paá¹-ikkhepasikkhÄ• padaá¹ƒ_ nÄ• ma.

yasmÄ• pana tena tena paá¹-ikkhepena ``yo pana bhikkhu samaggaá¹ƒ saá¹…ghaá¹ƒ adh
pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so. yo pana bhikkhu duá¹-á¹-hacitto bhagavato jÄ«vamÄ• nakas
uppÄ• deyya, pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ ti sikkhÄ• padÄ• ni paÃ±Ã±attÄ• ni h
chejjakÄ• hoti, catunnaá¹ƒ thullaccayaá¹ƒ, catunnaÃ±ceva anÄ• patti, sabbesaá¹ƒ ekavatth
``atthÄ• patti tiá¹-á¹-hante bhagavati Ä• pajjati, no parinibbuteâ€™â€™ ti (Vin V 323) ca vutt
kevalaá¹ƒ ``na, bhikkhave, jÄ• naá¹ƒ saá¹…ghabhedako anupasampanno upasampÄ• detal
dukkaá¹-assÄ• â€™â€™ ti idameva sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti sÄ• dhakaá¹ƒ hoti

anupasampanno na upasampÄ• detabbo, upasampanno nÄ• setabboâ€™â€™ ti (Vin I 109
upajjhÄ• yÄ• dÄ«naá¹ƒ dukkaá¹-ameva paÃ±Ã±attaá¹ƒ, na paá¹‡á¸• akÄ• dÄ«naá¹ƒ pÄ• rÄ
bhikkhubhÄ• vo atthi. yato siyÄ• pÄ• rÄ• jikÄ• patti. tathÄ• ``na acchinne theve pakkamital
67, 78, 79) evamÄ• dikaÃ±ca __paá¹-ikkhepasikkhÄ• pada_meva nÄ• ma.

khandhakesu paÃ±Ã±attadukkaá¹-athullaccayÄ• ni __paÃ±Ã±attisikkhÄ• padaá¹ƒ_ nÄ• ma
bhedÄ• nuvattake thullaccayaá¹ƒ desÄ• pehÄ«â€™â€™ ti (Vin II 345) vuttaá¹ƒ, thullaccaya
samodhÄ• naá¹ƒ gacchati. idaá¹ƒ tesaá¹ƒ vibhattikammakkhaá¹‡e apaÃ±Ã±attattÄ• avijjam
visuddhakkhaá¹‡epi vijjamÄ• naá¹ƒ jÄ• tanti eke. ``bhedÄ• nuvattake desÄ• pehÄ«â€™â€™
sesabhedÄ• nuvattakÄ• naá¹ƒ ``yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghabhedakÄ• naá¹ƒ anuv
thullaccayassÄ• â€™â€™ ti sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«ti veditabbaá¹ƒ. tathÄ• s
vinayakammÄ• ni ca tattheva samodhÄ• naá¹ƒ gacchanti. yathÄ• ha ``paÃ±Ã±atte taá¹ƒ up
bhikkhÅ«naá¹ƒ Ä• gantukavattaá¹ƒ ... pe ... evaá¹ƒ supaÃ±Ã±atte kho mayÄ• upÄ• li sikkh
``yÄ• pana bhikkhunÄ« naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gacche
nti (Vin IV 834) iminÄ• suttena bhikkhunÄ« nacceyya vÄ• gÄ• yeyya vÄ• vÄ• deyya vÄ• ,
yaá¹ƒ kiÃ±ci aá¹-á¹-hakathÄ• ya dissamÄ• naá¹ƒ Ä• pattijÄ• taá¹ƒ vinayakammaá¹ƒ vÄ• __
nÄ• ma. chabbidhampetaá¹ƒ chahi Ä• kÄ• rehi uddesÄ• rahaá¹ƒ na hotÄ«ti __anuddesasikl
veditabbaá¹ƒ. seyyathidaá¹ƒ --- paÃ±cahi uddesehi yathÄ• sambhavaá¹ƒ visabhÄ• gattÄ•
thullaccayadubbhÄ• sitÄ• naá¹ƒ sabhÄ• gavatthukampi dukkaá¹-athullaccayadvayaá¹ƒ asab
antarÄ• pattipaÃ±Ã±attisikkhÄ• padÄ• naá¹ƒ, nÄ• nÄ• vatthukÄ• pattikattÄ• paá¹-ikkhepasi
vinÄ«tavatthupaÃ±Ã±attisikkhÄ• padÄ• naÃ±ca adassitÄ• pattikattÄ• , adassitavatthukattÄ•
bhedÄ• nuvattakathullaccayassa, adassitÄ• pattivatthukattÄ• avuttasiddhisikkhÄ• padÄ• na
``duvidhaá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ sauddesÄ• nuddesabhedatoâ€™â€™ ti yaá¹
pakÄ• sitaá¹ƒ hoti.

paÃ±Ã±attiyaá¹ƒ \Ne 16/ tÄ• va ---

``kÄ• rako idha niddiá¹-á¹-ho, apekkhÄ• ya abhÄ• vato.

pubbe vattabbavidhÄ• nÄ• -bhÄ• vato ca Ä• dito yopanena sahÄ• â€™â€™ ti || ---

ayaá¹ƒ nayo veditabbo. tassattho --- ye te aniddiá¹-á¹-hakÄ• rakÄ• pubbe vuttappabhedÄ•
sikkhÄ• padavisesÄ• , tesu adhippÄ• yakammavatthupuggalapayoge apekkhÄ• ya bhÄ• va
tesaá¹ƒ sÄ• pekkhabhÄ• vadassanatthaá¹ƒ. taá¹ƒ sabbaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pad
pana pÄ• rÄ• jikapaÃ±Ã±attiyaá¹ƒ __apekkhÄ• ya abhÄ• vato kÄ• rako niddiá¹-á¹-ho_. yo p
``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiâ€™â€™ ntiÄ• dÄ«su (Vin III 462, 472
vattabbavidhÄ• nÄ• bhÄ• vato_ karaá¹‡Ä• divasena aniddisitvÄ• paccattavasena niddiá¹-á
tattha niddisiyamÄ• no sesadutiyÄ• niyatapaá¹‡Ä«tabhojanaá¹ƒ samaá¹‡uddesatatiyacatau

majjhe aniddisitvÄ• ``na heva kho pana ... pe ... obhÄ• situâ€™â€™ ntiÄ• di (Vin III 453) vi
vattabbavidhÄ• nÄ• bhÄ• vato eva Ä• dimhi niddiá¹-á¹-ho. Ä• dimhi niddisiyamÄ• nopi pubb
bhedÄ• nuvattakÄ• dÄ«su paÃ±cattiá¹ƒsesu sikkhÄ• padesu viya aniddisitvÄ• pubbe vattal
``yo pana bhikkhÅ«â€™â€™ tiÄ• ditova __yopana_-saddena saha \Be 17/ niddiá¹-á¹-ho. ev
yasmÄ• ``yÄ• pana bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-eyyuâ€™â€™ ntiÄ• di (Vin IV 9
parappabhavaá¹ƒ Ä• pattiá¹ƒ na Ä• pajjati, tasmÄ• ``yo pana bhikkhÅ«â€™â€™ ti ekavaca
methunadhammÄ• pattipi parappabhavÄ• ``dvayaá¹ƒdvayasamÄ• pattÄ«â€™â€™ ti (Vin I
adhippÄ• yajÄ• nanato. anekissÄ• eva bhikkhuniyÄ• Ä• patti, na ekissÄ• ti niyamo tattha a
niyamoti aniyamitÄ• dhippÄ• yo. lambÄ«mudupiá¹-á¹-hÄ«naá¹ƒ kuto ``dvayaá¹ƒdvayasamÄ
vacanato tesaá¹ƒ methunadhammÄ• patti. ayamattho catasso methunadhammapaccayÄ• ti
``chejjaá¹ƒ siyÄ• methunadhammapaccayÄ• â€™â€™ ti (Vin V 481) ca parivÄ• re vuttavac

bhedÄ• nuvattakasikkhÄ• pade tiá¹‡á¹‡aá¹ƒ uddhaá¹ƒ na samanubhÄ• sitabbÄ• , na saá¹.
kÄ• tabbanti. nayadassanatthaá¹ƒ Ä• ditova ``bhikkhÅ« hontÄ«â€™â€™ ti bahuvacananidd
dve vÄ• tayo vÄ• â€™â€™ ti (Vin III 418) vuttaá¹ƒ, aÃ±Ã±athÄ• na tato uddhaá¹ƒ ``anuvat
Ä• pajjati. tato nidÄ• navirodho. paÃ±casatamattÄ• hi tadanuvattakÄ• ahesuá¹ƒ. yaá¹ƒ par
__sattasatikakkhandhake_ ``saá¹…gho cattÄ• ro pÄ• cÄ«nake bhikkhÅ«, cattÄ• ro pÄ• vey
17/ ... pe ... sammatÄ• â€™â€™ tiÄ• di (Vin II 456) Ã±attidutiyakammaá¹ƒ vuttaá¹ƒ, taá¹ƒ ``
adhikaraá¹‡aá¹ƒ vÅ«pasametuâ€™â€™ nti vuttattÄ• tehi kattabbavidhÄ• naá¹ƒ. sammutika
katvÄ• kappati. na hi te tena kammena kammÄ• rahÄ• kammakatÄ• honti. yassa saá¹…g
kammÄ• rahoti lakkhaá¹‡aá¹ƒ. na ca tadÄ• saá¹…gho tesaá¹ƒ aá¹-á¹-hannampi bhikkhÅ«n
bhajÄ• piyamÄ• nÄ• te kammapattabhÄ• vaá¹ƒ bhajanti. adhikaraá¹‡avÅ«pasamakammas
katÄ• ti katvÄ• kammapattÄ• eva hi te honti. ``te bhikkhÅ« bhikkhÅ«hi yÄ• vatatiyaá¹ƒ sam
paá¹-inissaggÄ• yÄ• â€™â€™ ti (Vin III 418) vacanato tehi kattabbavidhÄ• naá¹ƒ. sammutik
hotÄ«ti ce? taá¹ƒ na, adhippÄ• yajÄ• nanato, tassa paá¹-inissaggÄ• ya eva te bhikkhÅ« kan
dosÄ• gativasenÄ• ti ayamettha adhippÄ• yo. na hi pÄ• cÄ«nakÄ• dÄ«naá¹ƒ sammutiyÄ• a
tesaá¹ƒ samanubhÄ• sanakammena tassa paá¹-inissaggasiddhi hoti, sammuti nÄ• mesÄ• V
anumatiá¹ƒ gahetvÄ• yÄ• citvÄ• va karÄ«yati, na tathÄ• kammanti. kammakaraá¹‡e pana
parasammutiyÄ• bahutarÄ• va sammannitabbÄ• ti veditabbaá¹ƒ.

``methunadhammaâ€™â€™ nti evaá¹ƒ bÄ• hullanayena laddhanÄ• makaá¹ƒ sakapayogen
nimittassa sakamagge vÄ• paramagge vÄ• paranimittassa vÄ• sakamagge eva
pavesanapaviá¹-á¹-haá¹-á¹-hitauddharaá¹‡esu yaá¹ƒ kiÃ±ci ekaá¹ƒ paá¹-isÄ• diyanavasena
asaá¹ƒvÄ• soti. keci pana ``pavesanÄ• dÄ«ni cattÄ• ri vÄ• tÄ«á¹‡i vÄ• dve vÄ• ekaá¹ƒ vÄ
pÄ• rÄ• jiko hoti. vuttaÃ±hetaá¹ƒ `so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati,
uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassÄ• â€™ tiÄ• dÄ«â€™â€™ ti (Vin III 58) va
catÅ«supi catasso pÄ• rÄ• jikÄ• pattiyo Ä• pajjati. teyeva evaá¹ƒ vadanti --- Ä• pajjatu
methunadhammapÄ• rÄ• jikÄ• patti, methunadhammapÄ• rÄ• jikÄ• pattiyÄ• taá¹ƒbhÄ• giy

pÄ• rÄ• jikÄ• pattiyo, saá¹…ghÄ• disesÄ• pattiÃ±ca Ä• pajjitvÄ• sikkhaá¹ƒ paccakkhÄ• ya
methunÄ• dikaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pajjitvÄ• puna pabbajitvÄ• upasampajjitvÄ• ekaá¹ƒ s
ekamanekaá¹ƒ vÄ• paá¹-ikaritvÄ• va so puggalo yasmÄ• nirÄ• pattiko hoti, tasmÄ• so gah
sÄ• pattikovÄ• ti. antimavatthuajjhÄ• pannassÄ• pi attheva Ä• patti. vuá¹-á¹-hÄ• nadesanÄ•
``payoge payoge Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti na vuttaá¹ƒ. gaá¹‡anapayojanÄ• bhÄ
atha kho padabhÄ• jane (Vin III 58) ``Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti vacanenÄ• yama
vadanti.

yadi \Ne 18/ evaá¹ƒ mÄ• tikÄ• yampi ``yo pana bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isev
vattabbaá¹ƒ bhaveyya, pÄ• rÄ• jikassa anavasesavacanampi na yujjeyya. sabbepi hi Ä• pat
bhikkhugaá¹‡anaÃ±ca anavasesetvÄ• tiá¹-á¹-hatÄ«ti anavasesavacananti katvÄ• pavesev
paviá¹-á¹-hÄ• dÄ«su. tamevekaá¹ƒ sandhÄ• ya ``yassa siyÄ• Ä• pattÄ«â€™â€™ ti (Vin I 1
katvÄ• nidÄ• nuddesavacanaá¹ƒ veditabbaá¹ƒ. tasmÄ• mÄ• tikÄ• yaá¹ƒ ``pÄ• rÄ• jikaâ€™
hotÄ«â€™â€™ ti (Vin III 42, 44) puggalaniddesavacanaá¹ƒ tena sarÄ«rabandhanena upasa
abhabbabhÄ• vadÄ«panatthaá¹ƒ. ``Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti padabhÄ• jane vad
ajjhÄ• pannassÄ• pi \Be 19/ pÄ• rÄ• jikassa asaá¹ƒvÄ• sassa sato puggalassa
atheyyasaá¹ƒvÄ• sakabhÄ• vadÄ«panatthaá¹ƒ. na hi so saá¹ƒvÄ• saá¹ƒ sÄ• diyantopi theyy
upasampanno ``bhikkhÅ«â€™â€™ tveva vuccati. tenevÄ• ha ``asuddho hoti puggalo aÃ±Ã
dhammaá¹ƒ ajjhÄ• panno, taÃ±ce suddhadiá¹-á¹-hi samÄ• no anokÄ• saá¹ƒ kÄ• rÄ• petvÄ•
Ä• patti omasavÄ• dena dukkaá¹-assÄ• â€™â€™ ti (Vin III 389) anupasampannassa tadabh
``bhikkhÅ«â€™â€™ tveva vuccatÄ«ti, tena padasodhammaá¹ƒ, sahaseyyaÃ±ca janeti, bhik
janetÄ«ti veditabbaá¹ƒ (Vjb pÄ• rÄ• jika 39).

nidÄ• nÄ• mÄ• tikÄ• bhedo, vibhaá¹…go tanniyÄ• mako.

tato Ä• pattiyÄ• bhedo, anÄ• patti tadaÃ±Ã±athÄ• ti || (Vjb pÄ• rÄ• jika 43-44) ---

ayaá¹ƒ nayo veditabbo. tattha sudinnavatthu (Vin III 24 Ä• dayo) -makkaá¹-ivatthu (Vin III 40
-vajjiputtakavatthu (Vin III 43) cÄ• ti tippabhedavatthu imassa sikkhÄ• padassa __nidÄ• naá
nidÄ• nÄ• ``yo pana bhikkhu bhikkhÅ«naá¹ƒ ... pe ... asaá¹ƒvÄ• soâ€™â€™ ti (Vin III 44) in
bhedo_ jÄ• to. tattha hi ``antamaso tiracchÄ• nagatÄ• yÄ• â€™â€™ ti (Vin III 44) itthiliá¹…g
Ä• vuso, bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taÃ±ca kho itthiyÄ• , no purise, no p
ubhatobyaÃ±janake cÄ• â€™â€™ ti makkaá¹-ipÄ• rÄ• jiko viya aÃ±Ã±opi lesaá¹ƒ oá¸• á¸• e
tÄ• disassa alesokÄ• sassa dassanatthaá¹ƒ idaá¹ƒ vuccati, makkaá¹-isaá¹…khÄ• tÄ• nidÄ•
tiracchÄ• nagatÄ• yapÄ«â€™â€™ ti mÄ• tikÄ• ya vacanabhedo, na itthiyÄ• eva methunasi
__vibhaá¹…go tanniyÄ• mako_ tassÄ• mÄ• tikÄ• ya adhippetatthaniyÄ• mako vibhaá¹…go
itthiyo, tayo ubhatobyaÃ±janakÄ• , tayo paá¹‡á¸• akÄ• , tayo purisÄ• . manussitthiyÄ• tayo
tiracchÄ• nagatapurisassa dve maggeâ€™â€™ tiÄ• dinÄ• (Vin III 56) nayena \Ne 19/ sabb

niyamo kato. etthÄ• ha --- yadi evaá¹ƒ sÄ• dhÄ• raá¹‡asikkhÄ• padavasena vÄ• liá¹…gapa
kevalaá¹ƒ bhikkhÅ«naá¹ƒ, bhikkhunÄ«nampi ``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti v
tadavacanena hi bhikkhunÄ« purisaliá¹…gapÄ• tubhÄ• vena bhikkhubhÄ• ve \Be 20/ á¹-hitÄ
upasampadÄ• karaá¹‡akÄ• le bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• pannÄ• , tasmÄ• n
methunadhammena pÄ• rÄ• jikÄ• homÄ«â€™â€™ ti. vuccate --- yathÄ• vuttaá¹ƒ, tathÄ• n
aniá¹-á¹-happasaá¹…gato. tathÄ• vutte bhikkhunÄ«nampi sikkhÄ• paccakkhÄ• naá¹ƒ atthÄ
taÃ±cÄ• niá¹-á¹-haá¹ƒ. idamaparamaniá¹-á¹-haá¹ƒ ``sabbasikkhÄ• padÄ• ni sÄ• dhÄ• raá¹‡
nÄ• sÄ• dhÄ• raá¹‡Ä• nÄ«â€™â€™ ti. apicÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasam
``anujÄ• nÄ• mi, bhikkhave, taá¹ƒyeva upajjhaá¹ƒ tameva upasampadaá¹ƒ tÄ• ni vassÄ• ni
saá¹…gamituâ€™â€™ ntiÄ• di (Vin III 69) vuttaá¹ƒ. __tato Ä• pattiyÄ• bhedo_ti tato vibhaá
sarÄ«re pÄ• rÄ• jikaá¹ƒ, yebhuyyena khayite thullaccayaâ€™â€™ ntiÄ• di (Vin III 73, Vin V
hoti. __anÄ• patti tadaÃ±Ã±athÄ• _ti tato eva vibhaá¹…gato yena Ä• kÄ• rena Ä• patti vuttÄ
anÄ• pattibhedova hoti. ``sÄ• diyati, Ä• patti pÄ• rÄ• jikassa, na sÄ• diyati, anÄ• pattÄ«â€™
asati na paÃ±Ã±Ä• yati. ettÄ• vatÄ• ``nidÄ• nÄ• mÄ• tikÄ• bhedoâ€™â€™ ti ayaá¹ƒ gÄ• th
visesakÄ• raá¹‡aá¹ƒ pana tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pade Ä• vibhavissati.

paá¹-hamapaÃ±Ã±atti tÄ• va paá¹-hamabodhiá¹ƒ atikkamitvÄ• paÃ±Ã±attattÄ• , Ä• yasma
aá¹-á¹-havassikakÄ• le paÃ±Ã±attattÄ• ca rattaÃ±Ã±umahattaá¹ƒ pattakÄ• le paÃ±Ã±attÄ•
bÄ• husaccamahattaá¹ƒ pattakÄ• le. so hi Ä• yasmÄ• makkaá¹-ipÄ• rÄ• jiko yathÄ• mÄ• tu
sikkhÄ• padesu tiracchÄ• nagatitthÄ« na adhippetÄ• , tathÄ• idhÄ• pÄ«ti saÃ±Ã±Ä• ya ``sa
taÃ±ca kho manussitthiyÄ• , no tiracchÄ• nagatÄ• yÄ• â€™â€™ ti (Vin III 41) Ä• ha. tatiyap
lÄ• bhaggamahattaá¹ƒ pattakÄ• le uppannÄ• ``yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• â€™â€™ tiÄ•
vepullamahattampi ettheva labbhatÄ«ti imaá¹ƒ paá¹-hamapÄ• rÄ• jikasikkhÄ• padaá¹ƒ tividh
catubbidhampi taá¹ƒ kÄ• laá¹ƒ patvÄ• paÃ±Ã±attanti veditabbaá¹ƒ.

tattha __yo panÄ• _ti anavasesapariyÄ• dÄ• napadaá¹ƒ. __bhikkhÅ«_ti tassa atippasaá¹…
__bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno_ti tassa visesanavacanaá¹ƒ. na hi sabbo
bhagavatÄ• yÄ• ya kÄ• yaci upasampadÄ• ya upasampannabhikkhÅ«naá¹ƒ heá¹-á¹-himap
vihitÄ• \Be 21/, ``ettha saha jÄ«vantÄ«â€™â€™ ti yo ca sÄ• jÄ«vo vutto, taá¹ƒ ubhayaá¹ƒ s
kadÄ• pana samÄ• panno hoti? yÄ• ya kÄ• yaci upasampadÄ• ya upasampannasamanant
jÄ• nantopi ajÄ• nantopi tadajjhupagatattÄ• samÄ• pannova nÄ• ma hoti. __saha jÄ«vantÄ
paccakkhÄ• ti, pÄ• rÄ• jikabhÄ• vaá¹ƒ vÄ• na pÄ• puá¹‡Ä• ti. yaá¹ƒ pana vuttaá¹ƒ __andha
``sikkhaá¹ƒ paripÅ«rento sikkhÄ• samÄ• panno sÄ• jÄ«vaá¹ƒ avÄ«tikkamanto sÄ• jÄ«vasam
ukkaá¹-á¹-haparicchedavasena vuttaá¹ƒ. na hi sikkhaá¹ƒ aparipÅ«rento, kÄ• mavitakkÄ• dib
sÄ• vasesaá¹ƒ sÄ• jÄ«vaá¹ƒ vÄ«tikkamanto vÄ• sikkhÄ• sÄ• jÄ«vasamÄ• panno nÄ• ma n

ukkaá¹-á¹-haparicchedena pana catukkaá¹ƒ labbhati --- ``atthi bhikkhu sikkhÄ• samÄ• pann
paccavekkhanto na sÄ• jÄ«vasamÄ• panno acittakaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamanto, att

kÄ• mavitakkÄ• dibahulo sÄ• jÄ«vasamÄ• panno nirÄ• pattiko, atthi na sikkhÄ• samÄ• pan
anavasesaá¹ƒ Ä• pattiá¹ƒ Ä• panno, atthi ubhayasamÄ• panno sikkhaá¹ƒ paripÅ«rento sÄ•
avÄ«tikkamantoâ€™â€™ ti. ayamettha catuttho bhikkhu ukkaá¹-á¹-ho idha adhippeto siyÄ•
anukkaá¹-á¹-haá¹ƒ vattuá¹ƒ yuttoti ce? na, ``tatra yÄ• yaá¹ƒ adhisÄ«lasikkhÄ• , ayaá¹ƒ imas
adhippetÄ• sikkhÄ• â€™â€™ ti vacanavirodhato, ukkaá¹-á¹-haggahaá¹‡Ä• dhippÄ• ye sati
sikkhÄ• â€™â€™ ti ettakameva vattabbanti adhippÄ• yo. sikkhattayasamÄ• panno hi sabbu
dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti parato vacanaá¹ƒ apekkhitvÄ• adhisÄ«lasikkhÄ• v
abhabbattÄ• . na hi adhisÄ«lasikkhaá¹ƒ paripÅ«rento, sÄ• jÄ«vaÃ±ca avÄ«tikkamanto meth
paá¹-isevituá¹ƒ bhabbo, taá¹ƒ sikkhaá¹ƒ aparipÅ«rento, sÄ• jÄ«vaÃ±ca vÄ«tikkamantoyeva
adhippÄ• yÄ• . tasmÄ• evamettha attho gahetabbo. yasmÄ• sikkhÄ• padasaá¹…khÄ• to s
saá¹…gaá¹‡hÄ• ti, na itarasikkhÄ• dvayaá¹ƒ, tasmÄ• ``tatra yÄ• yaá¹ƒ adhisÄ«lasikkhÄ• , a
adhippetÄ• sikkhÄ• â€™â€™ ti vuttaá¹ƒ. tasmÄ• adhisÄ«lasikkhÄ• ya saá¹…gÄ• hako sÄ
iti sÄ• jÄ«vavisesanatthaá¹ƒ sikkhÄ• ggahaá¹‡aá¹ƒ kataá¹ƒ. tadatthadÄ«panatthameva vibh
aparÄ• masitvÄ• ``tasmiá¹ƒ sikkhati, tena vuccati sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti (Vin I
22/ ekamevidaá¹ƒ atthapadanti dÄ«pitaá¹ƒ hoti. taÃ±ca upasampadÅ«pagamanantarato paa
sikkhanÄ• dhikÄ• rattÄ• ``sikkhatÄ«â€™â€™ ti ca ``samÄ• pannoâ€™â€™ ti ca vuccati. yo
``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti saá¹…khaá¹ƒ gato, tÄ• disaá¹ƒ paccayaá¹ƒ pa
sÄ• jÄ«vasaá¹…khÄ• tameva sikkhaá¹ƒ apaccakkhÄ• ya tasmiá¹ƒyeva dubbalyaá¹ƒ anÄ• v
paá¹-iseveyyÄ• ti ayamattho yujjati.

kintu aá¹-á¹-hakathÄ• nayo paá¹-ikkhitto hoti, so ca na paá¹-ikkhepÄ• raho hoti, adhippÄ• y
pariyesitabbo. sabbesu sikkhÄ• padesu idameva bhikkhulakkhaá¹‡aá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ
sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti. khÄ«á¹‡Ä• savopi sÄ• vako Ä• pattiá¹ƒ Ä• pajj
puthujjano pana sacittakampi, tasmÄ• sekkhÄ• sekkhaputhujjanÄ• naá¹ƒ sÄ• maÃ±Ã±amic
katvÄ• kevalaá¹ƒ sikkhÄ• samÄ• panno, kevalaá¹ƒ sÄ• jÄ«vasamÄ• panno, ubhayasamÄ•
sarÅ«pekadesaekasesanayena ``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ tveva sampiá¹‡a
anukkaá¹-á¹-hÄ• naá¹ƒ gahaá¹‡asiddhito aá¹-á¹-hakathÄ• yaá¹ƒ ukkaá¹-á¹-hova vutto. tame
``tasmiá¹ƒ sikkhati, tena vuccati sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti ettha sikkhÄ• saddassa
vatvÄ• yasmÄ• pana so sikkhampi samÄ• panno, tasmÄ• sikkhÄ• samÄ• pannotipi atthat
sikkhaá¹ƒ samÄ• panno, taá¹ƒ apaccakkhÄ• ya, yaÃ±ca sÄ• jÄ«vaá¹ƒ samÄ• panno, tattha
anÄ• vikatvÄ• â€™â€™ ti vuttanti ayamaá¹-á¹-hakathÄ• ya adhippÄ• yo veditabbo. etasmiá
adhisÄ«lasikkhÄ• ya eva gahaá¹‡aá¹ƒ sabbatthikattÄ• , sÄ«lÄ• dhikÄ• rato ca vinayassÄ• t
sikkhÄ• padaá¹ƒ samÄ• diyanto sÄ«laá¹ƒ samÄ• diyatÄ«ti vuccati, evaá¹ƒ sikkhÄ• padaá¹ƒ
paccakkhÄ• tÄ«ti vattuá¹ƒ yujjati, tasmÄ• tattha vuttaá¹ƒ ``yaá¹ƒ sikkhaá¹ƒ samÄ• panno, ta
apaccakkhÄ• yÄ• â€™â€™ ti (Sp (to Vin III) sikkhÄ• paccakkhÄ• navibhaá¹…gavaá¹‡á¹‡an
``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti ettha vattabbavinicchayo niá¹-á¹-hito hoti.

kiá¹ƒ iminÄ• visesavacanena payojanaá¹ƒ, nanu ``yo pana bhikkhu sikkhaá¹ƒ apaccakkhÄ

anÄ• vikatvÄ• ... pe ... asaá¹ƒvÄ• soâ€™â€™ ti ettakameva vattabbanti ce? na vattabbaá¹ƒ
aniá¹-á¹-happasaá¹…gato. ``yo pana sikkhÄ• sÄ• jÄ«vasamÄ• panno theyyasaá¹ƒvÄ• sÄ• d
paá¹-iÃ±Ã±Ä• mattena \Be 23/ vÄ• bhikkhu, tassÄ• pi sikkhÄ• paccakkhÄ• naá¹ƒ atthi, sikk
methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa pÄ• rÄ• jikÄ• patti. yo vÄ• pacchÄ• pÄ• rÄ• jika
sikkhÄ• sÄ• jÄ«vasamÄ• panno, tassa ca, yo vÄ• pakkhapaá¹‡á¸• akattÄ• paá¹‡á¸• akabh
sikkhÄ• sÄ• jÄ«vasamÄ• panno, tassa ca tadubhayaá¹ƒ atthÄ«ti Ä• pajjati. paá¹‡á¸• akabhÅ
upasampadÄ• ya na vatthÅ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• itarasmiá¹ƒ pakkhe vatthÅ«ti sidd
upasampanno paá¹‡á¸• akabhÄ• vapakkhe paá¹‡á¸• akattÄ• na sikkhÄ• sÄ• jÄ«vasamÄ• p
sikkhÄ• ya abhÄ• vena sikkhaá¹ƒ apaccakkhÄ• ya mukhena parassa aá¹…gajÄ• taggahaá¹
paá¹-iseveyya, tassa kuto pÄ• rÄ• jikÄ• pattÄ«ti adhippÄ• yo. ayaá¹ƒ nayo apaá¹‡á¸• akapa
parato yujjati, labhantassa pana arÅ«pasattÄ• naá¹ƒ kusalÄ• disamÄ• pattikkhaá¹‡e bhavaá
amaraá¹‡aá¹ƒ viya paá¹‡á¸• akabhÄ• vapakkhepi bhikkhubhÄ• vo atthi. saá¹ƒvÄ• saá¹ƒ vÄ•
theyyasaá¹ƒvÄ• sakabhÄ• vo atthi antimavatthuajjhÄ• pannassa viya. na ca sahaseyyÄ• dia
gaá¹‡apÅ«rako pana na hoti antimavatthuá¹ƒ ajjhÄ• panno viya. na so sikkhÄ• sÄ• jÄ«vasa
pakkhe hoti, ayaá¹ƒ imassa tato viseso. kimayaá¹ƒ sahetuko, udÄ• hu ahetukoti? na ahetuk
tassa apaá¹‡á¸• akapakkhe anuÃ±Ã±Ä• tÄ• sahetukappaá¹-isandhikattÄ• . paá¹‡á¸• akabh
nÄ• nuÃ±Ã±Ä• tÄ• ti ce? paá¹‡á¸• akabhÅ«tattÄ• opakkamikapaá¹‡á¸• akassa viya.

apica ``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti iminÄ• tassa sikkhÄ• samÄ• dÄ• naá¹ƒ
sikkhaá¹ƒ apaccakkhÄ• ya, tattha ca dubbalyaá¹ƒ anÄ• vikatvÄ• ti vattuá¹ƒ yujjati, na aÃ±Ã±
kÄ• raá¹‡ena yathÄ• vuttÄ• niá¹-á¹-happasaá¹…gato ``yo pana bhikkhu bhikkhÅ«naá¹ƒ sikk
sikkhaá¹ƒ apaccakkhÄ• yÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. yathÄ• cettha, evaá¹ƒ ``yo pana bhik
sikkhÄ• sÄ• jÄ«vasamÄ• panno sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• gÄ•
... pe ... yo pana bhikkhu bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno sikkhaá¹ƒ apaccak
anÄ• vikatvÄ• sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ kÄ• rÄ• peyyÄ• â€™â€™ ti sab

__ ``antamaso tiracchÄ• nagatÄ• yapÄ«â€™â€™ _ti manussitthiá¹ƒ upÄ• dÄ• ya vuttaá¹ƒ.
purise vÄ• ti vattuá¹ƒ yujjati. sesaá¹ƒ tattha tattha vuttanayameva \Be 24/. ayaá¹ƒ tÄ• va mÄ
aÃ±Ã±atthÄ• pi yathÄ• sambhavaá¹ƒ yojetvÄ• dÄ«petabbo.

sÄ• riputtabelaá¹-á¹-hasÄ«sÄ• nandÄ• dayopi sikkhÄ• padapaÃ±Ã±attikÄ• raá¹‡attÄ• ca Ä
mahÄ• vibhaá¹…ge Ã±atticatutthaupasampadÄ• yeva Ä• gatÄ• ti? paá¹-ikkhittÄ• ya saraá¹‡
anuÃ±Ã±Ä• tappasaá¹…gabhayÄ• ti upatissatthero. Ä• pattiyÄ• bhabbataá¹ƒ sandhÄ• ya ta
paá¹-ikkhittÄ• pi bhagavatÄ• puna anuÃ±Ã±Ä• tÄ• ti bhikkhÅ«naá¹ƒ micchÄ• gÄ• ho vÄ• v
vuttÄ• ti vuttaá¹ƒ hoti.

``adhammakammaá¹ƒ vaggakammaâ€™â€™ ti (Vin I 387) vacanato kuppakammampi katth
tasmÄ• __ ``akuppenÄ• â€™â€™ _ti vuttaá¹ƒ. yasmÄ• akuppakammampi ekaccaá¹ƒ na á

osÄ• raá¹‡aá¹ƒ suosÄ• ritoti vuccati, tasmÄ• __ ``á¹-hÄ• nÄ• rahenÄ• â€™â€™ _ti vuttaá¹
``á¹-hÄ• nÄ• rahenÄ• â€™â€™ ti idameva vattabbaá¹ƒ iminÄ• akuppasiddhitoti ce? na, aá
upasampanno imasmiá¹ƒ atthe na adhippeto aniá¹-á¹-happasaá¹…gato. dvÄ«hi panetehi ek
ayamattho paÃ±Ã±Ä• yati --- kevalaá¹ƒ tena akuppena upasampanno ayampi imasmiá¹ƒ att
á¹-hÄ• nÄ• rahena ca akuppena ca upasampanno ayampi imasmiá¹ƒ atthe adhippeto bhikk
nÄ• dhippetoti.

__ ``paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya aparipuá¹‡á¹‡avÄ«sativassoâ€™â€™ _ti vut
soá¸·asavassuddesikÄ• opapÄ• tikÄ• paá¹-isandhito paá¹-á¹-hÄ• ya aparipuá¹‡á¹‡avÄ«sa
`soá¸·asavassuddesikÄ• hontÄ«â€™ ti vuttattÄ• puna cattÄ• ri vassÄ• ni icchitabbÄ• ni, `p
paá¹-á¹-hÄ• yÄ• â€™ ti idaá¹ƒ gabbhaseyyakÄ• naá¹ƒ vasena vuttaâ€™â€™ nti eke. ``keci
yattha likhÄ«yati, tattha tattha vicÄ• retvÄ• atthaá¹ƒ suá¹-á¹-hu upalakkhaye. opakkamike p
Ä• ruá¸·hanayena veditabbo. ``pakkhapaá¹‡á¸• ako apaá¹‡á¸• akapakkhe pabbÄ• jetvÄ• pa
nÄ• setabboâ€™â€™ ti (Vjb mahÄ• vagga 109) likhitaá¹ƒ.

``binduá¹ƒ adatvÄ• ce nivÄ• seti, __theyyasaá¹ƒvÄ• sako_ na hotÄ«â€™â€™ ti vadanti, v
__liá¹…gÄ• nurÅ«passÄ• _ti sÄ• maá¹‡erÄ• rahassa saá¹ƒvÄ• sassa sÄ• ditattÄ• ti adhipp

rÄ• jabhayÄ• dÄ«hi \Be 25/ gahitaliá¹…gÄ• naá¹ƒ ``gihÄ« maá¹ƒ `samaá¹‡oâ€™ ti jÄ• nant
satipi bhikkhÅ«naá¹ƒ vaÃ±cetukÄ• matÄ• ya ca tehi saá¹ƒvasitukÄ• matÄ• ya ca abhÄ• vÄ
pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«â€™â€™ ti vÄ• ``evaá¹ƒ kÄ• tuá¹ƒ na lab
pabbajito sÄ• maá¹‡ero na hotÄ«â€™â€™ ti vÄ• na jÄ• nÄ• ti, vaá¹-á¹-ati. ``jÄ• nÄ• ti, na v
likhitaá¹ƒ. ``rÄ• jadubbhikkhÄ• diatthÄ• ya cÄ«varaá¹ƒ pÄ• rupitvÄ• saá¹ƒvÄ• saá¹ƒ sÄ• diy
hoti. kasmÄ• ? asuddhacittattÄ• . puna so `suddhaá¹ƒ brahmacariyaá¹ƒ karissÄ• mi, kiá¹ƒ e
vÄ• paccayÄ• disulabhatÄ• ya vÄ• karissÄ• mÄ«â€™ ti suddhamÄ• naso hutvÄ• yÄ• va s
tÄ• va theyyasaá¹ƒvÄ• sako na hoti. evaá¹ƒ suddhacittuppattito paá¹-á¹-hÄ• ya saá¹ƒvÄ• sa
theyyasaá¹ƒvÄ• sako hotÄ«ti adhippeto. itarathÄ• sabbaá¹ƒ virujjhatÄ«â€™â€™ ti eke.

``nÄ• bhiparÄ• mÄ• sÄ• dinÄ• jÄ• to tathÄ• rÅ«paá¹ƒ pitaraá¹ƒ ghÄ• teti ce, __pitughÄ• ta

yo pana kÄ• yasaá¹ƒsaggena sÄ«lavinÄ• saá¹ƒ pÄ• peti, na so __bhikkhunidÅ«sako_ ``tiá¹
nti \Ne 24/ vacanato. bhikkhuniá¹ƒ pana ekatoupasampannaá¹ƒ dÅ«setvÄ• pi bhikkhunidÅ«
hotÄ«ti vinicchayo. bhikkhunÄ« pana theyyasaá¹ƒvÄ• sikÄ• , mÄ• tupituarahantaghÄ• tikÄ•
titthiyapakkantikÄ• ca hoti, aá¹-á¹-hakathÄ• su anÄ• gataá¹ƒ vinayadharÄ• sampaá¹-iccha

``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™ nti (Vin IV 2) vuttaá¹ƒ mariyÄ• daá¹ƒ avÄ
sikkhÄ• pade sikkhatÄ«ti vuccati. __sikkhÄ• pada_nti asabhÄ• vadhammo saá¹…ketova, id
``methunasaá¹ƒvarassetaá¹ƒ adhivacanaâ€™â€™ nti samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttaá¹

sandhÄ• yÄ• ti likhitaá¹ƒ. __sikkhÄ• _ti taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒ, sikkhanabhÄ• vena pa
__sÄ• jÄ«va_nti paÃ±Ã±atti. tadatthadassanatthaá¹ƒ pubbe ``methunasaá¹ƒvarassetaá¹ƒ a
vuttaá¹ƒ. yasmÄ• sikkhÄ• ya guá¹‡asammatÄ• ya puÃ±Ã±asammatÄ• ya tantiyÄ• abhÄ• v
tattha na sambhavati. patthanÄ«yÄ• hi sÄ• , tasmÄ• __ ``yaÃ±ca sÄ• jÄ«vaá¹ƒ_ \Be 26/ __
dubbalabhÄ• vaá¹ƒ appakÄ• setvÄ• â€™â€™ _ti vuttaá¹ƒ. Ä• á¹‡Ä• ya hi dubbalyaá¹ƒ sam
dubbalyÄ• vikammapadaá¹ƒ sikkhÄ• paccakkhÄ• napadassa byaÃ±janasiliá¹-á¹-hatÄ• ya v
veditabbaá¹ƒ. atha vÄ• yasmÄ• sikkhÄ• paccakkhÄ• nassa ekaccaá¹ƒ dubbalyÄ• vikamma
sandhÄ• ya ``sikkhaá¹ƒ apaccakkhÄ• yÄ• â€™â€™ ti padassa atthaá¹ƒ vivaranto __ ``dubb
_ti Ä• ha. tattha siyÄ• yasmÄ• na sabbaá¹ƒ dubbalyÄ• vikammaá¹ƒ sikkhÄ• paccakkhÄ• n
anÄ• vikatvÄ• â€™â€™ ti paá¹-hamaá¹ƒ vatvÄ• tassa atthaniyamatthaá¹ƒ ``sikkhaá¹ƒ apac
vattabbanti? taá¹ƒ na, kasmÄ• ? atthÄ• nukkamÄ• bhÄ• vato. ``sikkhÄ• sÄ• jÄ«vasamÄ• pa
``yaá¹ƒ sikkhaá¹ƒ samÄ• panno, taá¹ƒ apaccakkhÄ• ya, yaÃ±ca sÄ• jÄ«vaá¹ƒ samÄ• panno
anÄ• vikatvÄ• â€™â€™ ti vuccamÄ• ne anukkameneva attho vutto hoti, na aÃ±Ã±athÄ• , ta
vuttanti. __tesaá¹ƒyevÄ• _ti cuddasannaá¹ƒ.

``sikkhaá¹ƒ apaccakkhÄ• yÄ• â€™â€™ ti sabbasikkhÄ• padÄ• naá¹ƒ sÄ• dhÄ• raá¹‡atthaá
anupaÃ±Ã±attÄ«â€™â€™ ti_ vuttaá¹ƒ.

__pavesanaá¹ƒ_ nÄ• ma aá¹…gajÄ• taá¹ƒ pavesentassa aá¹…gajÄ• tena samphusanaá¹ƒ
mÅ«laá¹ƒ pavesentassa vippakatakÄ• lo vÄ• yÄ• makÄ• lo. sukkavisaá¹-á¹-hisamaye aá¹…
nÄ• ma. __uddharaá¹‡aá¹ƒ_ nÄ• ma nÄ«haraá¹‡akÄ• lo. vinayagaá¹‡á¹-hipade pana ``vÄ•
__á¹-hitaá¹ƒ_ nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ \Ne 25/ asaá¹…karato dassanatthaá¹ƒ vu
pavesanapaviá¹-á¹-hauddharaá¹‡akÄ• lesupi sukkavisaá¹-á¹-hi hotiyeva. __sÄ• diyanaá¹ƒ_
adhivÄ• sanacittassa uppÄ• danaá¹ƒ.

ubhatovibhaá¹…ge eva paÃ±Ã±attÄ• ni sandhÄ• ya __ ``idaÃ±hi sabbasikkhÄ• padÄ• naá
``vinayadharapaÃ±camena gaá¹‡ena upasampadÄ• â€™â€™ ti (Vin I 259) vuttattÄ• idha t
tasmÄ• vÄ«satipi bhikkhÅ« ce nisinnÄ• , paÃ±camo vinayadharova icchitabbo, evaá¹ƒ sati
vinayadharo, upasampadÄ• kammaá¹ƒ kopetÄ«ti ce? na, parivÄ• rÄ• vasÄ• ne kammavagg
kammavipattilakkhaá¹‡aá¹ƒ vuttaá¹ƒ, tassa tasmiá¹ƒ natthitÄ• ya. ``kathaá¹ƒ vatthuto vÄ• Ã
anussÄ• vanato vÄ• sÄ«mato vÄ• parisato vÄ• â€™â€™ ti ettakaá¹ƒ vuttaá¹ƒ, nanu ayaá
vacanena saá¹…gahitoti ce? na, ``dvÄ• dasahi Ä• kÄ• rehi parisato kammÄ• ni vipajjantÄ«â
suttassa \Be 27/ hi vibhaá¹…ge tassa anÄ• maá¹-á¹-hattÄ• ti ayamattho yasmÄ• tattha tatt
vuttapÄ• á¸·ivaseneva sakkÄ• jÄ• nituá¹ƒ, tasmÄ• nayamukhaá¹ƒ dassetvÄ• saá¹ƒkhittoti
nti padaá¹ƒ uddharitvÄ• ``sabbasikkhÄ• padesu Ä• pattÄ«naá¹ƒ aá¹…gÄ• naá¹…gaá¹ƒ ved
idha pana ``aá¹…gaâ€™â€™ nti vuttaá¹ƒ, kasmÄ• ? samuá¹-á¹-hanÄ• dÄ«naá¹ƒ parivÄ• rÄ
tattha gahetvÄ• idhÄ• pi niddiá¹-á¹-hÄ• naá¹ƒ anaá¹…gÄ• naá¹ƒ vavatthÄ• nÄ• bhÄ• vato,
vitthÄ• rato ca anaá¹…gatte vuccamÄ• ne ativitthÄ• ratÄ• ya tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pac

cÄ• ti veditabbo, sabbÄ• pattÄ«naá¹ƒ saá¹…gÄ• hakavasenÄ• ti attho.

yÄ• ni sikkhÄ• padÄ• ni ``kiriyÄ• nÄ«â€™â€™ ti vuccanti, tesaá¹ƒ vasena kÄ• yavÄ• cÄ• veditabbÄ• , akiriyÄ• naá¹ƒ vasena vinÄ• viÃ±Ã±attiyÄ• veditabbÄ• . cittaá¹ƒ panettha app bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• nassa kiriyattÄ• , acittakattÄ• ca. tattha kiriyÄ• Ä• pattiyÄ• anaá¹…gantaracittasamuá¹-á¹-hÄ• nÄ• veditabbÄ• . aviÃ±Ã±attijanakampi ekaccaá¹ƒ bÄ• nti vuccati yatheva paá¹-hamapÄ• rÄ• jikaá¹ƒ. viÃ±Ã±attiyÄ• abhÄ• vepi ``so ce sÄ• diyati, na sÄ• diyati, anÄ• pattÄ«â€™â€™ ti hi vuttaá¹ƒ, viÃ±Ã±attisaá¹…khÄ• tÄ• pi kiriyÄ• vinÄ• vuttacittajattÄ• , vikÄ• rarÅ«pattÄ• , cittÄ• nuparivattikattÄ• ca. tasmÄ• kiriyÄ• saá¹…khÄ• viÃ±Ã±attirÅ«paá¹ƒ, itaraá¹ƒ cittajarÅ«paá¹ƒ viya janakacittena vinÄ• na tiá¹-á¹-hati, itaraá¹ saddÄ• yatanaá¹ƒ tiá¹-á¹-hati, tasmÄ• kiriyÄ• ya sati ekantato tajjanakaá¹ƒ sevanacittaá¹ƒ a na sÄ• diyati, anÄ• pattÄ«ti na yujjatÄ«ti. yasmÄ• viÃ±Ã±attijanakampi samÄ• naá¹ƒ sevan sabbakÄ• laá¹ƒ viÃ±Ã±attiá¹ƒ janeti, tasmÄ• vinÄ• pi viÃ±Ã±attiyÄ• sayaá¹ƒ uppajjatÄ«ti k Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti vuttaá¹ƒ. nuppajjati ce, na sÄ• diyati nÄ• ma, tassa \Ne bhagavÄ• ``kiá¹ƒcitto tvaá¹ƒ bhikkhÅ«â€™â€™ ti (Vin III 135) citteneva Ä• pattiá¹ƒ paricchi kiriyÄ• yÄ• ti veditabbaá¹ƒ.

ettha __samuá¹-á¹-hÄ• na_ggahaá¹‡aá¹ƒ kattabbato vÄ• akattabbato vÄ• kÄ• yÄ• dibhed Ä• pajjati, na aÃ±Ã±athÄ• ti dassanappayojanaá¹ƒ. tesu __kiriyÄ• _ggahaá¹‡aá¹ƒ kÄ• yÄ• c saviÃ±Ã±attikÄ• viÃ±Ã±attikabhedadassanappayojanaá¹ƒ. __saÃ±Ã±Ä• _ggahaá¹‡aá¹ƒ Ä• aá¹…gÄ• naá¹…gacittavisesadassanappayojanaá¹ƒ. tena \Be 28/ yaá¹ƒ cittaá¹ƒ kiriyalakkha akiriyalakkhaá¹‡e vÄ• sannihitaá¹ƒ, yato vÄ• kiriyÄ• vÄ• akiriyÄ• vÄ• hoti, na taá¹ƒ avise aá¹…gaá¹ƒ vÄ• anaá¹…gaá¹ƒ vÄ• hoti. kintu yÄ• ya saÃ±Ã±Ä• ya ``saÃ±Ã±Ä• vimokkhaâ sampayuttaá¹ƒ cittaá¹ƒ aá¹…gaá¹ƒ, itaraá¹ƒ anaá¹…ganti dassitaá¹ƒ hoti. idÄ• ni yena citte __sacittakaá¹ƒ_ hoti, tadabhÄ• vÄ• __acittakaá¹ƒ, _ tena tassa avisesena sÄ• vajjatÄ• ya ` ti vuttaá¹ƒ. kintu sÄ• vajjaá¹ƒyeva samÄ• naá¹ƒ ekaccaá¹ƒ lokavajjaá¹ƒ, ekaccaá¹ƒ paá¹‡á¹ dassanappayojanaá¹ƒ __cittalokavajja_ggahaá¹‡aá¹ƒ. cittameva yasmÄ• ``lokavajjaâ€™â€ manokammampi siyÄ• Ä• pattÄ«ti aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡appayojanaá¹ƒ __ka

yaá¹ƒ panettha akiriyalakkhaá¹‡aá¹ƒ kammaá¹ƒ, taá¹ƒ kusalattikavinimuttaá¹ƒ siyÄ• ti aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡appayojanaá¹ƒ __kusalattika_ggahaá¹‡aá¹ƒ. yÄ• panet ekaccaá¹ƒ avedanampi nirodhaá¹ƒ samÄ• panno Ä• pajjatÄ«ti vedanÄ• ttikaá¹ƒ ettha na lab aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡atthaá¹ƒ __vedanÄ• ttika_ggahaá¹‡aá¹ƒ. sikkhÄ• padaÃ `ticittaá¹ƒ tivedanaâ€™â€™ nti laddhavohÄ• raá¹ƒ acittakenÄ• pannampi ``ticittaá¹ƒ tiveda vuccati. tatridaá¹ƒ sÄ• dhakasuttaá¹ƒ --- ``atthÄ• patti acittako Ä• pajjati acittako vuá¹-á¹-hÄ atthÄ• patti kusalacitto Ä• pajjati kusalacitto vuá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• di (Vin V 470). ``s Ä• pattidÄ«panaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ anÄ• pattidÄ«panaá¹ƒ, acittakaá¹ƒ vatthuajÄ• nosaÃ±Ã±Ä• vimokkhaá¹ƒ vÄ«tikkamanÄ• jÄ• nanaá¹ƒ. idameva tesaá¹ƒ nÄ• nÄ• ttaâ€™â

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•) likhitaá¹ƒ.

__sacittakapakkhe_ti ettha ayaá¹ƒ tÄ• va gaá¹‡á¹-hipadanayo --- sacittakapakkheti surÄ• p
sandhÄ• ya vuttaá¹ƒ. sacittakesu pana yaá¹ƒ ekantamakusaleneva samuá¹-á¹-hÄ• ti, taÃ±ca
__lokavajjaá¹ƒ_ nÄ• ma. surÄ• pÄ• nasmiÃ±hi ``surÄ• â€™â€™ ti vÄ• ``pÄ• tuá¹ƒ na vaá¹-
jÄ• nitvÄ• pivane akusalamevÄ• ti. tattha ``na vaá¹-á¹-atÄ«ti jÄ• nitvÄ• â€™â€™ ti vuttavac
paá¹‡á¹‡attivajjassapi \Ne 27/ lokavajjatÄ• pasaá¹…gato. imaá¹ƒ aniá¹-á¹-happasaá¹…gaá¹
ca __vajirabuddhittherena_ likhitaá¹ƒ --- ``idha `sacittakaâ€™ nti ca `acittakaâ€™ nti ca vicÄ
vatthuvijÄ• nane eva hoti, na paÃ±Ã±attivijÄ• nane. yadi paÃ±Ã±attivijÄ• nane hoti \Be 29/,
lokavajjÄ• neva siyuá¹ƒ, na ca sabbasikkhÄ• padÄ• ni lokavajjÄ• ni. tasmÄ• vatthuvijÄ• na
yujjati. kasmÄ• ? yasmÄ• sekhiyesu paÃ±Ã±attivijÄ• nanameva pamÄ• á¹‡aá¹ƒ, na vatthu
ayaá¹ƒ panettha attho sikkhÄ• padasÄ«sena Ä• pattiá¹ƒ gahetvÄ• yassa sikkhÄ• padassa
akusalameva hoti, taá¹ƒ lokavajjaá¹ƒ, sacittakÄ• cittakasaá¹…khÄ• tassa acittakassa ca sac
akusalameva hoti, tampi surÄ• pÄ• nÄ• dilokavajjanti imamatthaá¹ƒ sandhÄ• ya __ ``yassÄ
akusalameva hoti, ayaá¹ƒ lokavajjÄ• nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. ``sacittakapakkheâ€™
acittakaá¹ƒ sandhÄ• yÄ• ha. na hi ekaá¹ƒsato sacittakÄ• ya ``sacittakapakkheâ€™â€™ ti vi
atthÄ«ti, evaá¹ƒ santepi aniyamena vuttaÃ±ca niyamavasena eva gahetabbanti attho.

__tiracchÄ• nÄ• naá¹ƒ panÄ• _ti __pana_-saddena thullaccayÄ• dikÄ• raá¹ƒ nivatteti. __ki
``á¹-hitaá¹ƒ sÄ• diyatÄ«â€™â€™ ti (Vin III 58) vuttattÄ• taá¹ƒ kathanti ce? ``sÄ• diyatÄ«â€
kiriyÄ• eva. evaá¹ƒ sante ``kÄ• yakammaá¹ƒ manokammaâ€™â€™ nti vattabbanti ce? na,
``kÄ• yakammaâ€™â€™ nti vuttattÄ• . ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• ya labbhati evÄ• ti lik
saá¹ƒsandetvÄ• gahetabbaá¹ƒ. ``dunnikkhittassa, bhikkhave, padabyaÃ±janassa atthopi du
a II 20) vadantenÄ• pi atthassa sukhaggahaá¹‡atthameva padabyaÃ±janassa sunikkhittabh
akkharavacanÄ• ya, tasmÄ• Ä• ha __ ``atthaÃ±hi nÄ• tho saraá¹‡aá¹ƒ avocÄ• â€™â€™ _t

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• _ti lakkhaá¹‡Ä• nupaÃ±Ã±attikattÄ• Ä• dimhi vuttÄ• . sa
gÄ• mo, gÄ• mÅ«pacÄ• ro, gÄ• makkhettaá¹ƒ, gÄ• masÄ«mÄ• , gÄ• masÄ«mÅ«pacÄ• roti
tathÄ• Ä• raÃ±Ã±akasÄ«mÄ• ya ekaá¹ƒ agÄ• makaá¹ƒ araÃ±Ã±aá¹ƒ, saá¹ƒvidhÄ• nasikkh
ekaá¹ƒ, sagÄ• makaá¹ƒ ekaá¹ƒ \Be 30/, avippavÄ• sasÄ«mÄ• ya ekaá¹ƒ, gaá¹‡amhÄ• ohÄ
paÃ±cavidho araÃ±Ã±abhedo veditabbo. tattha atthi \Ne 28/ gÄ• mo na gÄ• maparihÄ• raá¹
gÄ• mo na gÄ• makiccaá¹ƒ karoti, tathÄ• atthi araÃ±Ã±aá¹ƒ na araÃ±Ã±aparihÄ• raá¹ƒ kat
araÃ±Ã±aá¹ƒ na araÃ±Ã±akiccaá¹ƒ karotÄ«ti ayampi bhedo veditabbo.

tattha avippavÄ• sasÄ«mÄ• sammannanakammavÄ• cÄ• ya á¹-hapetvÄ• ``gÄ• maÃ±ca g
144) ettha __gÄ• mo_ nÄ• ma parikkhitto ce, parikkhepassa anto, aparikkhitto ce, parikkhep
veditabbo. ayaá¹ƒ udositasikkhÄ• pade ``antogÄ• moâ€™â€™ ti (Vin III 478) Ä• gato. sÄ• s
``antaragharaâ€™â€™ nti (Vin III 654) Ä• gato anÄ• saá¹…kato. yathÄ• ha ``antaraghare n
gocaragÄ• me nikkhipeyyÄ• â€™â€™ ti (Vin III 654). tathÄ• antaragharappaá¹-isaá¹ƒyuttÄ
ayameva paricchedo veditabbo. ``yÄ• pana bhikkhunÄ« ekÄ• gÄ• mantaraá¹ƒ gaccheyyÄ•
etthÄ• pi ayameva paricchedo adhippeto ``parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkam
gÄ• massa upacÄ• raá¹ƒ atikkamantiyÄ• â€™â€™ ti vuttattÄ• .

yesu __purÄ• á¹‡apotthakesu_ ``upacÄ• raá¹ƒ okkamantiyÄ• â€™â€™ ti likhitaá¹ƒ, taá¹ƒ v
gÄ• mappavesanasikkhÄ• padesu Ä• ciá¹‡á¹‡aá¹ƒ nayaá¹ƒ gahetvÄ• pamÄ• dena likhÄ«y
__potthakesu_ vikÄ• le gÄ• mappavesanasikkhÄ• padassa __vibhaá¹…ge_ (Vin IV 513) ``g
parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa, aparikkhittassa gÄ• massa upacÄ
atikkamantassÄ• â€™â€™ ti likhÄ«yati, sÄ• pamÄ• dalekhÄ• . __upacÄ• raá¹ƒ okkamanta
vuttaÃ±hi __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``aparikkhittassa gÄ• massa upacÄ• ro adinnÄ•
veditabboâ€™â€™ ti (Sp (to Vin IV) 512). idha __kaá¹…khÄ• vitaraá¹‡iyampi_ vuttaá¹ƒ ``sa
anÄ• pucchitvÄ• ti ... pe ... upacÄ• raá¹ƒ okkamantassÄ• â€™â€™ tiÄ• di (Kkh
vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ•).

yaá¹ƒ pana __katthaci potthake_ ``bhikkhuniyÄ• gÄ• mantarÄ• dhikÄ• re ekena pÄ• dena
parikkhepaá¹ƒ vÄ• atikkamante, upacÄ• raá¹ƒ vÄ• okkante thullaccayaá¹ƒ, dutiyena atikka
ca saá¹…ghÄ• disesoâ€™â€™ ti pÄ• á¹-ho dissati. tattha ``okkante, okkantamatteâ€™â€™
\Be 31/, kevalaá¹ƒ likhitakehi aÃ±Ã±ehi likhitÄ• ni. __katthaci potthake_ ``okkantamatte cÄ•
na dissati, itaraá¹ƒ dissati. tÄ• ni dve padÄ• ni pÄ• á¸·iyÄ• virujjhanti. ``aparikkhittassa gÄ•
atikkÄ• mentiyÄ• â€™â€™ ti (Vin IV 692) hi pÄ• á¸·i \Ne 29/. tathÄ• samantapÄ• sÄ• dikÄ•
virujjhanti. ``parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ ekena pÄ• dena atikkamati, thullaccayaá¹ƒ, d
saá¹…ghÄ• diseso. apicettha sakagÄ• mato ... pe ... ekena pÄ• dena itarassa gÄ• massa p
atikkante thullaccayaá¹ƒ, dutiyena atikkantamatte saá¹…ghÄ• disesoâ€™â€™ ti (Sp (to Vin

__gaá¹‡á¹-hipade_ cassa ``parikkhepaá¹ƒ atikkÄ• mentiyÄ• â€™â€™ ti vatvÄ• ``upacÄ• r
vuttaá¹ƒ. __anugaá¹‡á¹-hipade_ ca ``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ `okkamantiy
ekaccesu dissati, taá¹ƒ na gahetabbaâ€™â€™ nti vuttaá¹ƒ. aparampi vuttaá¹ƒ ``aparikkhitta
upacÄ• raá¹ƒ `atikkÄ• mentiyÄ• â€™ ti vacanenÄ• pi evaá¹ƒ veditabbaá¹ƒ --- vikÄ• le gÄ• n
leá¸• á¸• upÄ• tÄ• naá¹ƒ eva vasena upacÄ• ro paricchinditabbo, itarathÄ• yathÄ• ettha
parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ parikkhepaá¹ƒ viya katvÄ• `atikkÄ• mentiyÄ• â€™ ti vutta
`aparikkhittassa gÄ• massa upacÄ• raá¹ƒ atikkÄ• mentassÄ• â€™ ti vadeyya. yasmÄ• pan
parikkhepÄ• rahaá¹-á¹-hÄ• nato uttarimeko leá¸• á¸• upÄ• to upacÄ• roti adhippeto. tasmÄ•
`aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantassÄ• â€™ ti vuttaâ€™â€™ nti.

yaá¹ƒ pana __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒyeva upacÄ
``parikkhepapaakkhepÄ• rahaá¹-á¹-hÄ• nÄ• naá¹ƒ ninnÄ• nÄ• karaá¹‡adÄ«panatthaá¹ƒ upa
vuttaá¹ƒ, pÄ• á¸·ivisesamasallakkhetvÄ• ``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ atikkan
parikkhepo yathÄ• bhaveyya, taá¹ƒ upacÄ• raá¹ƒ paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentas
dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentassa Ä• patti pÄ• cittiyassÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na
visesasambhavatoti. __porÄ• á¹‡agaá¹‡á¹-hipade_ ``upacÄ• raá¹ƒ atikkÄ• mentiyÄ• bhikkh
gÄ• mantarÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• idha kaá¹…khÄ• vitaraá¹‡iyÄ• ``ekena p
atikkantamatte saá¹…ghÄ• disesoâ€™â€™ ti ayameva pÄ• á¹-ho veditabbo. ettÄ• vatÄ• im
yathÄ• vuttapariccheddova gÄ• moti veditabbo. imassa \Be 32/ atthassa dÄ«panatthaá¹ƒ ``gÄ
ekakuá¹-ikopÄ«â€™â€™ tiÄ• di (Vin III 92) vuttaá¹ƒ. imassa vasena asatipi parikkhepÄ• tikk
vÄ• antarÄ• rÄ• mato vÄ• bhikkhunupassayato vÄ• titthiyaseyyato vÄ• paá¹-ikkamanato
pavisantassa antarÄ• rÄ• maparikkhepassa, upacÄ• rassa vÄ• atikkamanavasena gÄ• ma

__gÄ• mÅ«pacÄ• ro_ pana ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™
\Ne 30/ gÄ• massa parikkhepova, aparikkhittassa gÄ• massa parikkhepokÄ• sova. vuttaÃ±h
``gÄ• mÅ«pacÄ• roti parikkhittassa gÄ• massa parikkhepo, aparikkhittassa gÄ• massa parik
adhiá¹-á¹-hitatecÄ«variko bhikkhu parihÄ• raá¹ƒ na labhatÄ«â€™â€™ ti (Sp (to Vin I) 144).
kÄ• raá¹‡aá¹ƒ, yena ayaá¹ƒ gÄ• mo, gÄ• mÅ«pacÄ• ro ca idha aÃ±Ã±athÄ• , aÃ±Ã±attha ta
``tena kho pana samayena bhikkhÅ« `bhagavatÄ• ticÄ«varena avippavÄ• sasammuti anuÃ
cÄ«varÄ• ni nikkhipantÄ«â€™â€™ ti (Vin I 143) imissÄ• hi aá¹-á¹-huppattiyÄ• ``á¹-hapetvÄ
gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti (Vin I 144) vuttaá¹ƒ. tasmÄ• yattha antaragharasaÃ±Ã
na gacchatÄ«ti veditabbÄ• . tena ca udositasikkhÄ• pade ``antogÄ• me cÄ«varaá¹ƒ nikkhipi
vatthabbaâ€™â€™ nti (Vin III 478) ca ``sabhÄ• ye vÄ• dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ•
ca vuttaá¹ƒ. kappiyabhÅ«miyaá¹ƒ vasantoyeva hi kappiyabhÅ«miyaá¹ƒ nikkhittacÄ«varaá¹ƒ
sÄ• saá¹…kasikkhÄ• pade pana ``yasmÄ• yattha gÄ• me cÄ«varaá¹ƒ nikkhittaá¹ƒ, tena gÄ
vippavasatÄ«ti vuccati, tasmÄ• puna gÄ• masÄ«maá¹ƒ okkamitvÄ• vasitvÄ• pakkamatÄ«
sikkhÄ• pade gÄ• masÄ«mÄ• gÄ• mo nÄ• mÄ• ti adhippeto. tattha vikÄ• le gÄ• mappaves
``parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa Ä• patti pÄ• cittiyassÄ• â€™â€™
parikkhepo na gÄ• mo. kintu gÄ• mÅ«pacÄ• roti lesena dassitaá¹ƒ hoti. imasmiá¹ƒ pana sik
``gÄ• mÅ«pacÄ• ro nÄ• mÄ• â€™â€™ ti Ä• rabhitvÄ• ``aparikkhittassa gÄ• massa gharÅ«
purisassa leá¸• á¸• upÄ• toâ€™â€™ ti iminÄ• aparikkhittassa parikkhepokÄ• so gÄ• mÅ«p
tadatthasambhavato tasmiá¹ƒ gharÅ«pacÄ• re á¹-hitassa leá¸• á¸• upÄ• to gÄ• mÅ«pacÄ• r
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ, mahÄ• paccariyampi_ vuttaá¹ƒ \Be 33/. upacÄ• ro hi ``gÄ•
nÄ• nÅ«pacÄ• roâ€™â€™ tiÄ• dÄ«su dvÄ• raá¹ƒ, ``ajjhokÄ• so ekÅ«pacÄ• roâ€™â€™ ti e
sattabbhantarasaá¹…khÄ• taá¹ƒ pamÄ• á¹‡aá¹ƒ, tasmÄ• ``gÄ• mÅ«pacÄ• roti parikkhittass
aparikkhittassa gÄ• massa parikkhepokÄ• soâ€™â€™ ti __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_
__kurundiyaá¹ƒ, mahÄ• paccariyaÃ±ca_. tathÄ• pÄ• á¸·iyampi ``ajjhÄ• rÄ• mo nÄ• ma pari

Ä• rÄ• mo, aparikkhittassa upacÄ• ro. ajjhÄ• vasatho nÄ• ma parikkhittassa Ä• vasathassa
aparikkhittassa upacÄ• roâ€™â€™ tiÄ• dÄ«su dissati. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pa
tiÄ• dÄ«su dissati. tasmÄ• dutiyo leá¸• á¸• upÄ• to upacÄ• roti adhippeto.

``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantassa Ä• patti pÄ• cittiyassÄ• â€™â€™
ca paá¹-hamo leá¸• á¸• upÄ• to gÄ• mo eva, dutiyo gÄ• mÅ«pacÄ• roti vuttaá¹ƒ. parikkhittas
indakhÄ«le á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• to gÄ• mÅ«pacÄ• roti vuttanti e
ettÄ• vatÄ• parikkhittassa duvidho upacÄ• ro, aparikkhittassa catubbidho upacÄ• ro yattha
na sambhavati, taá¹ƒ sabbaá¹ƒ dassitaá¹ƒ hoti.

gÄ• makhettassa ca gÄ• masÄ«mÄ• ya ca lakkhaá¹‡aá¹ƒ aá¹-á¹-hakathÄ• yameva vuttaá¹
tattha gÄ• masÄ«mÄ• ya gÄ• mabhÄ• vo sÄ• saá¹…kasikkhÄ• padavasena veditabbo.

__gÄ• masÄ«mÅ«pacÄ• ro_ nÄ• ma manussÄ• naá¹ƒ kaá¹-á¹-hatiá¹‡apupphaphalÄ• diatth
valaÃ±janaá¹-á¹-hÄ• naá¹ƒ. imassa gÄ• masÄ«mÅ«pacÄ• rabhÄ• vo udositasikkhÄ• pade,
sattabbhantarÄ• â€™â€™ ti (Vin III 494) Ä• gataá¹-á¹-hÄ• ne khandhake (Vin I 147) ca ved
gÄ• mantavÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ sÄ«maá¹ƒ dassento ``yaá¹ƒ gÄ• maá¹ƒ vÄ• nigam
viharatÄ«â€™â€™ ti (Vin I 147) vatvÄ• dasseti. tadanantarameva ``agÄ• makeâ€™â€™ ti
sattabbhantarasÄ«maá¹ƒ dasseti. tasmÄ• yo bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upan
kevalaá¹ƒ nÄ• vÄ• yaá¹ƒ vÄ• thalamaggena vÄ• addhÄ• namaggappaá¹-ipanno hoti, tassa
sattabbhantarasÄ«mÄ• labbhatÄ«ti veditabbo. vuttaÃ±hi ``ekakulassa sattho hoti \Be 34/, s
nikkhipitvÄ• purato vÄ• pacchato vÄ• sattabbhantarÄ• na vijahitabbaâ€™â€™ ntiÄ• di (V
araÃ±Ã±aá¹ƒ sandhÄ• ya ``Ä• raÃ±Ã±akasÄ«mÄ• ya ekaá¹ƒ agÄ• makaá¹ƒ araÃ±Ã±aâ€™

yaá¹ƒ sandhÄ• ya ``agÄ• make araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassÄ
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. idaá¹ƒ __saá¹ƒvidhÄ• nasikkhÄ• padÄ• naá¹ƒ ekaá¹ƒ agÄ• makaá¹ƒ

purimena pana sagharaá¹ƒ saá¹…gahitaá¹ƒ, iminÄ• tamasaá¹…gahitanti. yaá¹ƒ sandhÄ• y
ohÄ«yanÄ• dhikÄ• re aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin IV) 692) ``agÄ• make araÃ±Ã±eti e
indakhÄ«lÄ• sabbametaá¹ƒ araÃ±Ã±aâ€™ nti evaá¹ƒ vuttaá¹ƒ lakkhaá¹‡aá¹ƒ araÃ±Ã±aá¹ƒ
gÄ• mÄ• bhÄ• vena `agÄ• makaâ€™ nti vuttaá¹ƒ, na viÃ±jhÄ• á¹-avisadisatÄ• yÄ• â€™â€™
``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ• sanaá¹ƒ paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (V
vuttaá¹ƒ. __idaá¹ƒ Ä• raÃ±Ã±akasenÄ• sanaá¹ƒ_ nÄ• ma parikkhittassa parikkhepato bahi,
parikkhepokÄ• sato bahi sarukkhaá¹ƒ vÄ• arukkhaá¹ƒ vÄ• vihÄ• re kunnadisamÄ• kiá¹‡á¹
tathÄ• ``gaá¹‡amhÄ• ohÄ«yanakassa ekaâ€™â€™ nti vuttaá¹ƒ. idaá¹ƒ araÃ±Ã±aá¹ƒva. id
agÄ• makabhÄ• vena Ä• gataá¹-á¹-hÄ• ne vuttalakkhaá¹‡ameva hutvÄ• nikkhamitvÄ• bah
dassanÅ«pacÄ• ravijahane \Ne 32/ ekameva Ä• pattiá¹ƒ karoti, tato uddhaá¹ƒ anÄ• patti.
``saá¹ƒvidhÄ• nasikkhÄ• padÄ• naá¹ƒ ekaâ€™â€™ nti vuttaá¹ƒ pana addhayojane addhayo

karoti, na tato oraá¹ƒ. itarÄ• ni tÄ«á¹‡i yathÄ• vuttaparicchedato orameva tattha vuttavidhiá¹
paraá¹ƒ sampÄ• denti. evametesaá¹ƒ aÃ±Ã±amaÃ±Ã±anÄ• nattaá¹ƒ veditabbaá¹ƒ.

tattha paÃ±cavidhe gÄ• me yo ``parikkhittassa gÄ• massa indakhÄ«le á¹-hitassa leá¸• á¸• u
92) vutto, so na katthaci vinayapiá¹-ake upayogaá¹ƒ gato, kevalaá¹ƒ aparikkhittassa parikkh
eko leá¸• á¸• upÄ• to gÄ• mÅ«pacÄ• ro nÄ• mÄ• ti dÄ«panatthaá¹ƒ vutto. parikkhittassapi c
leá¸• á¸• upÄ• to kappiyabhÅ«misamÄ• no upacÄ• roti vutto, pageva aparikkhittassa parikk
pÄ• kaá¹-attÄ• ca ajjhokÄ• sattÄ• ca okkamantassa Ä• pattiá¹ƒ karoti á¹-hapetvÄ• \Be 35/
gÄ• mantarÄ• pattiá¹ƒ. bhikkhuniyo hi tasmiá¹ƒ dutiyaleá¸• á¸• upÄ• tasaá¹…khÄ• te gÄ• m
Ä• pattiÃ±ca Ä• pajjanti, gÄ• maá¹ƒ pavisantÄ« gÄ• mantarÄ• pattiÃ±ca. tÄ• saÃ±hi á¹-hita
araÃ±Ã±asaá¹…khyaá¹ƒ gacchati ``tÄ• vadeva chÄ• yÄ• metabbÄ• ... pe ... tassÄ• tayo c
akaraá¹‡Ä«yÄ• ni Ä• cikkheyyÄ• thÄ• â€™â€™ ti (Vin II 430) vacanato. araÃ±Ã±appaá¹-isa
sikkhÄ• padÄ• naá¹ƒ, vikÄ• legÄ• mappavesanasikkhÄ• padassa (Vin IV 508) ca bhikkhunÄ
antarÄ• rÄ• mabhikkhunupassayappaá¹-ikkamanÄ• dÄ«naá¹ƒ kappiyabhÅ«mibhÄ• vavacan
ohÄ«yeyyÄ• ti agÄ• make araÃ±Ã±e dutiyikÄ• ya bhikkhuniyÄ• dassanÅ«pacÄ• raá¹ƒ vÄ•
vijahantiyÄ• Ä• patti thullaccayassÄ• â€™â€™ tiÄ• disikkhÄ• padapaÃ±Ã±attito (Vin IV 69
bhikkhunikkhandhakanayaena vÄ• yasmÄ• parikkhittassa gÄ• massa indakhÄ«lato paá¹-á
upacÄ• rato paá¹-á¹-hÄ• ya nÄ«yati, tattha antaraghare nikkhittacÄ«vare sati caturaá¹…gas
vasanti, tasmÄ• __sagÄ• makaá¹ƒ_ nÄ• ma hoti.

__avippavÄ• sasÄ«mÄ• ya ekaá¹ƒ_ nÄ• ma ``na, bhikkhave, bhikkhuniyÄ• araÃ±Ã±e vatth
dukkaá¹-assÄ• â€™â€™ ti (Vin II 431) vacanato bhikkhunÄ«naá¹ƒ araÃ±Ã±avÄ• so nÄ• ma
araÃ±Ã±e bhikkhunupassaye sati antoÄ• vÄ• sepi dutiyikÄ• ya dassanasavanÅ«pacÄ• raá¹
avippavÄ• sasÄ«mÄ• dhikÄ• re ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â
á¹-hÄ• naá¹ƒ á¹-hapitaá¹ƒ, tattheva bhikkhunupassayopi kappati, na tato paraá¹ƒ.

tÄ• saÃ±ca \Ne 33/ avippavÄ• sasÄ«mÄ• kammavÄ• cÄ• yaá¹ƒ ``á¹-hapetvÄ• gÄ• maÃ±c
vacanaá¹ƒ natthÄ«ti katvÄ• tesveva gÄ• magÄ• mÅ«pacÄ• resu pharati. tato paraá¹ƒ dutiy
tÄ• saá¹ƒ akappiyabhÅ«mikattÄ• na samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• araÃ±Ã±e pharati bh
gÄ• magÄ• mÅ«pacÄ• raá¹ƒ viya. tasmÄ• vuttaá¹ƒ ``bhikkhuniyÄ• á¹-hapetvÄ• gÄ• manta

evaá¹ƒ tÄ• va paÃ±cavidhaá¹ƒ gÄ• mabhedaá¹ƒ, araÃ±Ã±abhedaÃ±ca Ã±atvÄ• idÄ• ni __
gÄ• maparihÄ• raá¹ƒ katthaci labhatÄ«â€™â€™ _tiÄ• dibhedo veditabbo. tattha yo aá¹-á¹-h
nÄ• ma yo sabbaso vÄ• manussÄ• naá¹ƒ abhÄ• vena yakkhapariggahabhÅ«toâ€™â€™ ti
gÄ• maparihÄ• raá¹ƒ katthaci sikkhÄ• pade labhati. yaÃ±hi sandhÄ• ya aá¹-á¹-hakathÄ• yaa
buddhakÄ• le, cakkavattikÄ• le \Be 36/ ca nagaraá¹ƒ hoti, sesakÄ• le suÃ±Ã±aá¹ƒ hoti yakk
(Sp (to Vin III) I 84; Sv I 150) vuttaá¹ƒ. yo pana paá¹-irÄ• jacorÄ• dÄ«hi viluttattÄ• , kevalaá¹
chaá¸• á¸• ito sagharova antarahitagÄ• mabhÅ«to, so ``gÄ• mantare gÄ• mantare Ä• patti p

IV 183) vuttapÄ• cittiyaá¹ƒ janeti, vikÄ• le gÄ• mappavesanaá¹ƒ, sekhiye cattÄ• ri janetÄ«ti
gÄ• mo yato vÄ• manussÄ• kenacideva karaá¹‡Ä«yena punapi Ä• gantukÄ• mÄ• eva apa
pakatigÄ• masadisova.

__atthi araÃ±Ã±aá¹ƒ na araÃ±Ã±aparihÄ• raá¹ƒ katthaci labhatÄ«_ti ettha ``ajjhokÄ• so ek
agÄ• make araÃ±Ã±e samantÄ• sattabbhantarÄ• ekÅ«pacÄ• ro, tato paraá¹ƒ nÄ• nÅ«pac
ettha yvÄ• yaá¹ƒ nÄ• nÅ«pacÄ• roti vutto, taá¹ƒ veditabbaá¹ƒ. yo pana parikkhittassa ekale
gÄ• mÅ«pacÄ• ranÄ• mako gÄ• mo, yo vÄ• sattho nÄ• tirekacÄ• tumÄ• saniviá¹-á¹-ho, so
karoti_. na hi taá¹ƒ á¹-hÄ• naá¹ƒ okkamanto gÄ• mappavesanÄ• pattiá¹ƒ Ä• pajjati. yaá¹ƒ p
pariyÄ• pannaá¹ƒ manussÄ• naá¹ƒ valaÃ±janaá¹-á¹-hÄ• nabhÅ«taá¹ƒ araÃ±Ã±aá¹ƒ, taá¹ƒ _
araÃ±Ã±akiccaá¹ƒ karoti_ nÄ• ma. na hi tattha Ä• raÃ±Ã±akasÄ«mÄ• labbhatÄ«ti. ettÄ• va
vÄ• â€™â€™ ti imissÄ• anupaÃ±Ã±attiyÄ• lakkhaá¹‡Ä• nupaÃ±Ã±attibhÄ• vo dassito hoti

``gonisÄ• diniviá¹-á¹-hopi gÄ• moâ€™â€™ ti ettha sace tassa gÄ• massa gÄ• makhettapar
gÄ• mo. no ce, upacÄ• rena vÄ• parikkhepena vÄ• paricchinditabbo. sace gÄ• makhette s
aÃ±Ã±amaÃ±Ã±aupacÄ• rappahonakaá¹ƒ á¹-hÄ• naá¹ƒ atikkamitvÄ• dÅ«re dÅ«re katÄ• n
upacÄ• rova pamÄ• á¹‡aá¹ƒ. antaragharappaá¹-isaá¹ƒyuttesu sekhiyesu, \Ne 34/ bhikkhuni
gharÄ• naá¹ƒ parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ, uposathÄ• dikammÄ• naá¹
Ä• raÃ±Ã±akasenÄ• sanassa Ä• sannagharassa dutiyaleá¸• á¸• upÄ• tato paá¹-á¹-hÄ• ya p
pamÄ• á¹‡anti evaá¹ƒ no paá¹-ibhÄ• nanti Ä• cariyÄ• .

``yampi ekasmiá¹ƒyeva gÄ• makhette ekaá¹ƒ padesaá¹ƒ `ayampi visuá¹ƒgÄ• mo hotÅ«â€™
kassaci deti, sopi visuá¹ƒgÄ• masÄ«mÄ• hotiyevÄ• â€™â€™ ti \Be 37/ (Sp (to Vin I) 147) a
taá¹ƒ pavisantiyÄ• bhikkhuniyÄ• gÄ• mantarÄ• patti hoti eva. sace tattha vihÄ• ro vÄ• dev
gehaá¹ƒ vÄ• natthi, kevalaá¹ƒ vatthumattakameva hoti, gÄ• moti vinayakammaá¹ƒ sabbaá¹
``amanusso gÄ• moâ€™â€™ ti hi vuttaá¹ƒ. taÃ±ca á¹-hÄ• naá¹ƒ itarassa gÄ• massa parikk
upacÄ• rabbhantare vÄ• hoti, vikÄ• le gÄ• mappavesanaá¹ƒ Ä• pucchitvÄ• va gantabbaá¹ƒ
yathÄ• sukhaá¹ƒ gantabbaá¹ƒ. tattha ce Ä• rÄ• mo vÄ• titthiyaseyyÄ• dÄ«su aÃ±Ã±atarovÄ
bhikkhunupassayo ce hoti, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisantiyÄ• bhikkhuniyÄ• gÄ• mant
``araÃ±Ã±aá¹ƒ nÄ• ma á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ araÃ±
92) ettha parikkhepe sati yathÄ• vuttaparicchedaá¹ƒ gÄ• mameva á¹-hapetvÄ• avasesaá¹ƒ
paraÃ±ca araÃ±Ã±aá¹ƒ nÄ• ma, parikkhepe asati yathÄ• vuttaparicchedaá¹ƒ gÄ• mÅ«pacÄ
paraá¹ƒ avasesaá¹ƒ araÃ±Ã±aá¹ƒ nÄ• mÄ• ti adhippÄ• yo. evaá¹ƒ sati ``nikkhamitvÄ• bahi
araÃ±Ã±aâ€™â€™ nti (Vibh 529) vuttalakkhaá¹‡e agÄ• make araÃ±Ã±e gaá¹‡amhÄ• ohÄ«
avippavÄ• sasÄ«mÄ• ya pharaá¹‡aá¹ƒ vikÄ• le gÄ• mappavesanÄ• pattiyÄ• anÄ• pattÄ«ti
aÃ±Ã±athÄ• na sameti.

``á¹-hapetvÄ• gÄ• mÅ«pacÄ• raá¹ƒ avasesaá¹ƒ araÃ±Ã±aá¹ƒ nÄ• mÄ• â€™â€™ ti (Vin I 1

araÃ±Ã±anti siddhe ``á¹-hapetvÄ• gÄ• maâ€™â€™ nti visesattho na dissati, gÄ• massa pa
araÃ±Ã±abhÄ• vappasaá¹…gabhayÄ• vuttanti ce? na, gÄ• mÅ«pacÄ• rassa abhÄ• vappas
gÄ• mÅ«pacÄ• ro hoti, so ca tava matena araÃ±Ã±abhÅ«to. kuto dÄ• ni gÄ• mÅ«pacÄ• ro.
araÃ±Ã±asaá¹…khyaá¹ƒ gacchati, parova gÄ• moti katvÄ• na yuttaá¹ƒ gÄ• massa araÃ±Ã±
tasmÄ• ``gÄ• mÄ•  vÄ•  araÃ±Ã±Ä•  vÄ• â€™â€™ ti ettha gÄ• mÅ«pacÄ• ropi ``gÄ• moâ€
gÄ• massa araÃ±Ã±abhÄ• vappasaá¹…go na yujjati. yadi evaá¹ƒ ``á¹-hapetvÄ• gÄ• maá¹ƒ
nÄ• mÄ• â€™â€™ ti ettakaá¹ƒ vattabbanti ce? na, araÃ±Ã±assa paricchedajÄ• nanappasa
``araÃ±Ã±aparicchedo na paÃ±Ã±Ä• yatÄ«â€™â€™ ti no laddhi. gÄ• mÅ«pacÄ• rapariyant
evaá¹ƒ ``gÄ• massa ca araÃ±Ã±assa ca paricchedadassanatthaá¹ƒ vuttaâ€™â€™ nti aá¹-á
``araÃ±Ã±assa \Ne 35/ paricchedadassanatthaá¹ƒ vuttaâ€™â€™ nti kimatthaá¹ƒ \Be 38/ vu
aá¹-á¹-hakathÄ• cariyena paá¹-hamagÄ• mÅ«pacÄ• raá¹ƒyeva sandhÄ• ya vuttaá¹ƒ ``araÃ±
nti sabbasikkhÄ• pade hi bÄ• hiraindakhÄ«lato paá¹-á¹-hÄ• ya gÄ• mÅ«pacÄ• raá¹ƒ araÃ±Ã
gÄ• maparicchedavacane payojanaá¹ƒ panettha natthi parikkhepeneva pÄ• kaá¹-abhÅ«tatt
gÄ• massa paricchedadassanatthaá¹ƒ vutto parikkhepabhÄ• vena apÄ• kaá¹-attÄ• . tattha p
araÃ±Ã±aparicchedadassanatthaá¹ƒ vutto, tattha na vattabbo. ``nikkhamitvÄ• indakhÄ«lÄ•
araÃ±Ã±aâ€™â€™ nti vattabbaá¹ƒ. evaá¹ƒ sante subyattataraá¹ƒ araÃ±Ã±aparicchedo das
na hoti.

``majjhimassa purisassa leá¸• á¸• upÄ• toâ€™â€™ ti hi vutte ayaá¹ƒ gÄ• mÅ«pacÄ• rova a
vibhaá¹…gattÄ• . yadi araÃ±Ã±aparicchedadassanatthaá¹ƒ vuttaá¹ƒ, avuttakameva, araÃ±Ã
micchÄ• gÄ• ho hotÄ«ti ce, nanu vuttaá¹ƒ ``paá¹-hamameva idaá¹ƒ parikkhittassa gÄ• mass
vuttaâ€™â€™ nti? araÃ±Ã±aparicchedadassanatthaá¹ƒ kiÃ±cÄ• pi ``gÄ• mÅ«pacÄ• roâ€™
indakhÄ«le á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• toti pana evaá¹ƒ vacanappayoj
ca gÄ• massa yvÄ• yaá¹ƒ leá¸• á¸• upÄ• to upacÄ• roâ€™â€™ ti __mahÄ• aá¹-á¹-hakathÄ•
vuttaá¹ƒ hoti. kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ce? ``araÃ±Ã±aá¹ƒ nÄ• mÄ• â€™â€™ ti padaá¹ƒ
``gÄ• mÅ«pacÄ• ro nÄ• mÄ• â€™â€™ ti uddharaá¹‡assa katattÄ• . tattha ``gÄ• mÅ«pacÄ•
avijjamÄ• naá¹ƒ padaá¹ƒ uddharanto tayo atthavase dasseti. seyyathidaá¹ƒ --- araÃ±Ã±apa
attho, aparikkhittassa gÄ• massa upacÄ• rena saddhiá¹ƒ paricchedadassanameko, na keva
upacÄ• ro vinayÄ• dhikÄ• re sappayojano dassitabbo, nippayojanopi parikkhittassa upacÄ•
labbhatÄ«ti anusaá¹…gappayojanameko atthopi veditabbo.

``aparikkhittassa gÄ• massa gharÅ«pacÄ• re á¹-hitassa majjhimassa purisassa leá¸• á¸• up
bhagavÄ• tayo atthavase paá¹-icca abhÄ• si. seyyathidaá¹ƒ --- aparikkhittassa gÄ• massa
avippavÄ• sasÄ«mÄ• dhikÄ• re ayameva gÄ• mÅ«pacÄ• roti dassanameko, tattha á¹-hitass
sabbattha gÄ• mappaá¹-isaá¹ƒyuttesu sikkhÄ• padesu sakiccako upacÄ• roti dassanameko
desanÄ• vilÄ• sappattiyÄ• ekekapaduddhÄ• raá¹‡ena tayo atthavase dassetÄ«ti veditabba

tathÄ• \Be 39/ avippavÄ• sasÄ«mÄ• kammavÄ• cÄ• ya ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• m

etthÄ• pi \Ne 36/ parikkhepe sati gÄ• maá¹ƒ á¹-hapetvÄ• , asati gÄ• mÅ«pacÄ• raá¹ƒ á¹-hap
parikkhittassa, aparikkhittassa ca majjhe Ä• rÄ• me avippavÄ• sasÄ«mÄ• sammannanakÄ•
yujjati. ubhayaparivajjanato pubbe vuttanayena vÄ• ubhayattha ubhayaá¹ƒ labbhateva. ``an
Ä• ciá¹‡á¹‡akappÄ• bhikkhÅ« avippavÄ• sasÄ«maá¹ƒ sammannantÄ«â€™â€™ ti __gaá¹‡
``antaragharappaá¹-isaá¹ƒyuttÄ• naá¹ƒ sekhiyÄ• naá¹ƒ antarÄ• rÄ• mesu asambhavato ant
gacchati, tasmÄ• tatthapi avippavÄ• sasÄ«mÄ• ruhatevÄ• â€™â€™ ti eke. te bhikkhÅ« du
gÄ• masaá¹…khÄ• sabhÄ• vato tÄ• saá¹ƒ imÄ• ya dutiyÄ• ya avippavÄ• sakammavÄ• cÄ•
paá¹-ikkhipitabbÄ• . ajjhÄ• rÄ• mo pana gÄ• mopi samÄ• no titthiyaseyyÄ• di viya kappiyab

Ä• pattiyÄ• paricchedaá¹ƒ, tathÄ• nÄ• pattiyÄ• pi ca.

dassetuá¹ƒ gÄ• masambandha-sikkhÄ• padavibhÄ• vane ||

gÄ• magÄ• mÅ«pacÄ• rÄ• dve, dassitÄ• idha tÄ• dinÄ• .

sÄ«mÄ• sÄ«mÅ«pacÄ• rÄ• tu, anekantÄ• ti nuddhaá¹-Ä• ||

upacÄ• rÄ• ca dve honti, bÄ• hirabbhantarabbasÄ• .

parikkhittÄ• parikkhitta-bhedÄ• ce caturo siyuá¹ƒ ||

ayaÃ±hi __upacÄ• ra_saddo vinayapiá¹-ake ``anujÄ• nÄ• mi, bhikkhave, agilÄ• nenapi Ä• r
chattaá¹ƒ dhÄ• retuâ€™â€™ nti (Vin II 270) evamÄ• dÄ«su bÄ• hire upacÄ• re dissati. bÄ•
parikkhepato, parikkhepÄ• rahaá¹-á¹-hÄ• nato vÄ• eko leá¸• á¸• upÄ• to. ``ajjhÄ• rÄ• mo nA
Ä• rÄ• massa antoÄ• rÄ• mo, aparikkhittassa upacÄ• ro. ajjhÄ• vasatho nÄ• ma parikkhittas
antoÄ• vasatho, aparikkhittassa upacÄ• roâ€™â€™ tiÄ• dÄ«su (Vin IV 506) pana upacÄ• ra
dissati. abbhantaro upacÄ• ro ca nÄ• ma parikkhepo, parikkhepÄ• rahaá¹-á¹-hÄ• naÃ±ca ho
``ajjhÄ• rÄ• mo, ajjhÄ• vasathoâ€™â€™ ti vÄ• na vuccati, anto eva Ä• rÄ• mo, Ä• vasatho
bÄ• hirabbhantarabhedabhinnesu dvÄ«su upacÄ• resu avippavÄ• sasÄ«mÄ• dhikÄ• re ``á¹
gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti (Vin I 144) ettha gÄ• mÅ«pacÄ• ro nÄ• ma abbhantarÅ
bÄ• hiro. bhikkhuniyÄ• araÃ±Ã±asaÃ±Ã±itatÄ• ya tassa bÄ• hirassa, tassÄ• gÄ• mantarÄ•
ca abbhantaraupacÄ• rassÄ• ti \Ne 37/ idamettha kÄ• raá¹‡advayaá¹ƒ veditabbaá¹ƒ. tattha
adinnÄ• dÄ• napÄ• rÄ• jikavibhaá¹…geyeva paá¹-hamo gÄ• mÅ«pacÄ• ro dassito, so bÄ• h
veditabbo. paá¹-hamena ca aparikkhittassa gÄ• massa dutiyaleá¸• á¸• upÄ• tasaá¹…khÄ• to
ca parikkhittassa gÄ• massa parikkhepato bÄ• hirasaá¹…khÄ• to abbhantaro upacÄ• ro les
evaá¹ƒ cattÄ• ropi upacÄ• rÄ• idha bhagavatÄ• desanÄ• vilÄ• sappattena desanÄ• lÄ«lÄ•
nayo suá¹-á¹-hu lakkhetvÄ• Ä• cariyehi sammantayitvÄ• yathÄ• nurÅ«paá¹ƒ tattha yojetab

asambudhaá¹ƒ buddhamahÄ• nubhÄ• vaá¹ƒ.

dhammassa gambhÄ«ranayattataÃ±ca.

yo vaá¹‡á¹‡aye naá¹ƒ vinayaá¹ƒ aviÃ±Ã±Å«.

so duddaso sÄ• sananÄ• sahetu ||

pÄ• á¸·iá¹ƒ tadatthaÃ±ca asambudhaÃ±hi.

nÄ• seti yo aá¹-á¹-hakathÄ• nayaÃ±ca.

anicchayaá¹ƒ nicchayato parehi.

gÄ• moti teyeva purakkhato so ||

anukkameneva mahÄ• janena.

purakkhato paá¹‡á¸• itamÄ• ni bhikkhu.

apaá¹‡á¸• itÄ• naá¹ƒ vimatiá¹ƒ akatvÄ• .

Ä• cariyalÄ«laá¹ƒ purato karoti ||

tattha hi pÄ• á¸·iyaá¹ƒ ``gÄ• massa upacÄ• ro gÄ• mÅ«pacÄ• ro, gÄ• masaá¹…khÄ• to up
nÄ• mÄ• â€™â€™ ti uddharitvÄ• gÄ• massa upacÄ• raá¹ƒ dassento ``indakhÄ«le á¹-hitass
leá¸• á¸• upÄ• toâ€™â€™ ti (Vin III 92) vatvÄ• puna gÄ• masaá¹…khÄ• taá¹ƒ upacÄ• raá¹
á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• toâ€™â€™ ti vuttaá¹ƒ. imamatthaá¹ƒ sand
gÄ• mappavesanagÄ• mantaraaappavÄ• sasammutiÄ• dÄ«su parikkhepÄ• rahaá¹-á¹-hÄ• n
likhitaá¹ƒ.

__atthato_ \Be 41/ __eka_nti ettha saá¹…khÄ• saddaá¹ƒ saá¹…khÄ• tasaddena samÄ• na
_ti idaá¹ƒ paÃ±cavÄ«satiyÄ• avahÄ• rÄ• naá¹ƒ sÄ• dhÄ• raá¹‡apadaá¹ƒ. á¹-hÄ• nÄ• cÄ• v
saá¹…kÄ• metvÄ• khettÄ• diggahaá¹‡avasena \Ne 38/ cÄ• ti attho. á¹-hÄ• nÄ• cÄ• vane y
dhuranikkhepÄ• diá¹ƒ anoloketvÄ• va Ä• patti, tathÄ• ihÄ• pÄ«ti gahetabbÄ• .

``asukaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«â€™â€™ ti sabbesaá¹ƒ ekÄ• sayattÄ
vuttaá¹ƒ. yadi Ä• á¹‡atti icchitabbÄ• , saá¹ƒvidhÄ• vahÄ• ro nÄ• ma eko avahÄ• ro parihÄ•

__okÄ• saparikappe_ á¹-hÄ• nÄ• cÄ• vanÄ• ya gahitampi okÄ• saparikappitattÄ• rakkhati.
pamÄ• á¹‡aá¹ƒ pubbe asuddhacittena gahitattÄ• . idÄ• ni suddhacittena gahitepi hoti evÄ• t
sundaraá¹ƒ. ettha pana vinicchayo samantapÄ• sÄ• dikaá¹ƒ oloketvÄ• gahetabbo.

__uddhÄ• ro natthÄ«_ti á¹-hÄ• nÄ• cÄ• vanaá¹ƒ natthÄ«ti attho.

__uddhatamatte avahÄ• ro_ sakalassa payogassa niá¹-á¹-hÄ• pitattÄ• , na atthasÄ• dhaka
rakkhatÄ«_ti ettha eva-saddena pÄ• tane na rakkhatÄ«ti atthe siddhepi atthasÄ• dhakavase
__ ``taá¹ƒ uddharitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``pathabyÄ• rÄ• japadesarÄ• jÄ• dayo bahÅ«, tesaá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ `rÄ• jÄ• no
vuttaâ€™â€™ nti likhitaá¹ƒ. kiÃ±cÄ• pi bahuvacanaá¹ƒ kataá¹ƒ, idaá¹ƒ pana ekaá¹ƒ bimbis
daá¹-á¹-habbaá¹ƒ. rÄ• jÄ• noti kiÃ±ci aniddisitvÄ• sÄ• dhÄ• raá¹‡avasena kiÃ±cÄ• pi vuttaa
bimbisÄ• ramevÄ• ti.

__pubbappayoge_ti ettha gamanakÄ• le maggasodhanÄ• dhikaraá¹‡e apÄ• cittiyakhette du
latÄ• cchedanÄ• dÄ«su pÄ• cittiyameva. gantvÄ• pana kumbhimatthake jÄ• talatÄ• dicche
dukkaá¹-aá¹ƒ. ``ekabhaá¹‡á¸• e evaá¹ƒ bhÄ• riyamidaá¹ƒ, `tvampi ekapassaá¹ƒ gaá¹‡ha, ah
gaá¹‡hÄ• mÄ«â€™ ti saá¹ƒvidahitvÄ• ubhayesaá¹ƒ payogena á¹-hÄ• nÄ• cÄ• vane kate kÄ
samuá¹-á¹-hÄ• ti. aÃ±Ã±athÄ• sÄ• hatthikaá¹ƒ vÄ• Ä• á¹‡attikassa aá¹…gaá¹ƒ na hoti \Be
sÄ• hatthikassÄ• ti vuttalakkhaá¹‡ena virujjhatÄ«â€™â€™ ti __vinayagaá¹‡á¹-hipade_ likhit
panettha tattheva likhito.

kÄ• yavÄ• cÄ• samuá¹-á¹-hÄ• naá¹ƒ, yassÄ• Ä• pattiyÄ• siyÄ• .

tatra vÄ• caá¹…gaá¹ƒ cittaá¹ƒva, kammaá¹ƒ nassÄ• vidhÄ«yati ||

kiriyÄ• kiriyÄ• dikaá¹ƒ \Ne 39/ yaÃ±ce, yampi kammattayaá¹ƒ bhave.

na yuttaá¹ƒ taá¹ƒ viruddhattÄ• , kammamekaá¹ƒva yujjatÄ«ti || (Vjb pÄ• rÄ• jika 131
pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•).

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

yathÄ• Ã±Ä• tapariÃ±Ã±Ä• dhammÄ• naá¹ƒ sabhÄ• vajÄ• nanameva ``idaá¹ƒ rÅ«paá¹ƒ, a

tÄ«raá¹‡apariÃ±Ã±Ä• pana dhammasabhÄ• vena saddhiá¹ƒ aniccÄ• divasena pavattamÄ•
vÄ• â€™â€™ tiÄ• di, evamidha saddhiá¹ƒ cetetvÄ• ekattenÄ• pi pÄ• á¹‡Ä• tipÄ• tÄ• bhÄ•
voropeyyÄ• â€™â€™ _ti vuttaá¹ƒ. ``manussaviggahaâ€™â€™ nti vuttattÄ• gabbhaseyyak
sabbasukhumaattabhÄ• vato paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``kalalato paá¹-á¹-hÄ• yÄ• â€™
voropento paccuppannato viyojeti. tattha khaá¹‡apaccuppannaá¹ƒ na sakkÄ• voropetuá¹ƒ,
vÄ• addhÄ• paccuppannaá¹ƒ vÄ• sakkÄ• . kathaá¹ƒ? tasmiÃ±hi upakkame kate laddhÅ«p
nirujjhamÄ• naá¹ƒ dubbalassa parihÄ«navegassa paccayo hoti. santatipaccuppannaá¹ƒ yat
javitvÄ• nirujjhati, addhÄ• paccuppannaÃ±ca tadanurÅ«paá¹ƒ katvÄ• nirujjhati, tathÄ• pac
santatipaccuppannaá¹ƒ vÄ• addhÄ• paccuppannaá¹ƒ vÄ• yathÄ• paricchinnakÄ• laá¹ƒ ap
evaá¹ƒ tadubhayampi voropetuá¹ƒ sakkÄ• . tasmÄ• paccuppannaá¹ƒ viyojeti.

__ ``imassa panatthassÄ• â€™â€™ _ti vohÄ• ravasena vuttamatthaá¹ƒ paramatthavasena
``pÄ• á¹‡o veditabboâ€™â€™ _tiÄ• di vuttaá¹ƒ. kÄ• yaviÃ±Ã±attisahitÄ• ya cetanÄ• ya pay
sarÄ«re satthÄ• dÄ«naá¹ƒ gamanaá¹ƒ paharaá¹‡anti kÄ• yavacÄ«viÃ±Ã±attisahitÄ• ya ceta
satthapÄ• tanaá¹ƒ. __dÅ«re á¹-hita_nti dÅ«re vÄ• tiá¹-á¹-hatu, samÄ«pe vÄ• . hatthato \Be
__nissaggiyo. tatthÄ• _ti nissaggiyappayoge. __yo koci maratÅ«_ti ettha mahÄ• janasamÅ«
saro patati, tasseva jÄ«vitamaraá¹‡aá¹ƒ kÄ• tuá¹ƒ, na yassa kassaci jÄ«vitamaraá¹‡aá¹ƒ. _
vacÄ«viÃ±Ã±attisahitÄ• ya cetanÄ• ya adhippetatthasÄ• dhanaá¹ƒ. teneva ``sÄ• vetukÄ• m
III 54) vuttaá¹ƒ. __Ä• á¹‡attiniyÄ• makÄ• _ti Ä• á¹‡attikappayogasÄ• dhikÄ• . etesu hi aviraj
Ä• á¹‡attipayogo hoti, na aÃ±Ã±athÄ• .

__rÅ«pÅ«pahÄ• ro_ti \Ne 40/ ettha ---

``mamÄ• lÄ• bhena esitthÄ«, maratÅ«â€™â€™ ti samÄ«pago.

duá¹-á¹-hacitto sace yÄ• ti, hoti so itthimÄ• rako ||

bhikkhatthÄ• ya sace yÄ• ti, jÄ• nantopi na mÄ• rako.

anatthiko hi so tassÄ• , maraá¹‡ena upekkhako ||

viyogena ca me jÄ• yÄ• , jananÄ« ca na jÄ«vati.

iti jÄ• naá¹ƒ viyuÃ±janto, tadatthiko hoti mÄ• rako ||

pabbajjÄ• dinimittaÃ±ce, yÄ• ti jÄ• naá¹ƒ na mÄ• rako.

anatthiko hi so tassÄ• , maraá¹‡ena upekkhako ||

hÄ• rakasaddassa bhedato atthaá¹ƒ vitthÄ• retvÄ• ubhayampi ekamevÄ• ti dassetuá¹ƒ __
hÄ• rakaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __etena thÄ• varappayogaá¹ƒ dasseti_ sÄ• hatt
cittamanoâ€™â€™ _ti uddharitvÄ• pi itisaddassa attho na tÄ• va vutto. kiÃ±cÄ• pi na vutto,
Ä• gataá¹ƒ itisaddaá¹ƒ yojetvÄ• __iti cittasaá¹…kappo_ti ettha ``maraá¹‡asaÃ±Ã±Ä« maraá
maraá¹‡Ä• dhippÄ• yoâ€™â€™ ti vuttattÄ• maraá¹‡aá¹ƒyeva vakkhatÄ«ti veditabbo. __vut
chappayogavasena. sÄ• hatthikanissaggiyappayogesu sanniá¹-á¹-hÄ• pakacetanÄ• ya satta
uppannakÄ• yaviÃ±Ã±attiyÄ• sÄ• hatthikatÄ• veditabbÄ• . Ä• á¹‡attike pana sattahipi ceta
vacÄ«viÃ±Ã±attisambhavato satta satta saddÄ• ekato hutvÄ• ekekakkharabhÄ• vaá¹ƒ gan
44/ attano adhippÄ• yaá¹ƒ viÃ±Ã±Ä• penti, tadavasÄ• nakkharasamuá¹-á¹-hÄ• pikÄ• ya sat
sahajÄ• tavacÄ«viÃ±Ã±attiyÄ• Ä• á¹‡attikatÄ• veditabbÄ• .

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__idheva saá¹…gahanti_ ``iti jÄ• nÄ• mi, iti passÄ• mÄ«â€™â€™ ti pade kathanti ce, __ ``i
_tiÄ• dimÄ• ha \Ne 41/. kevalaá¹ƒ ``pÄ• picchatÄ• yÄ• â€™â€™ ti (Kkh catutthapÄ• rÄ• jika
mandattÄ• momÅ«hattÄ• samudÄ• carantassa anÄ• pattÄ«ti dÄ«pitaá¹ƒ. ``atÄ«takÄ• le so
pariyÄ• yena vadati, ``yo te vihÄ• re vasati, so bhikkhu arahÄ• â€™â€™ tiÄ• dÄ«su (Vin V
``iti jÄ• nÄ• mÄ«â€™â€™ ti (Vin III 195, 197) paccuppannameva vuttaá¹ƒ.

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÄ• tughÄ• takapitughÄ• takaarahantaghÄ• takÄ• tatiyapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• , bhikk
cattÄ• ro paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• evÄ• ti katvÄ• kuto catuvÄ«satÄ«ti ce? na,
mÄ• tughÄ• takÄ• dayo hi cattÄ• ro idhÄ• nupasampannÄ• eva adhippetÄ• , lambÄ«Ä• da
paá¹-hamapÄ• rÄ• jikena saá¹…gahitÄ• , yasmÄ• pana ekena pariyÄ• yena methunadham
visuá¹ƒ vuttÄ• . __na labhati bhikkhÅ«hÄ«_ti ettha ``uposathÄ• dibhedaá¹ƒ saá¹ƒvÄ• saâ€™
vuttaá¹ƒ. vinayaá¹-á¹-hakathÄ• yaá¹ƒ ``uposathappavÄ• raá¹‡Ä• pÄ• timokkhuddesasaá¹…
vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ ``saá¹ƒvÄ• so nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• â€™
198) vuttaá¹ƒ. tividhenÄ• pi saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti paá¹-ikkhittaá¹
gahaá¹-á¹-hena nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ ntiÄ• di (Vin I 154)
pÄ• timokkhappavÄ• raá¹‡Ä• su eva Ä• gataá¹ƒ, aÃ±Ã±esu ca evarÅ«pesu á¹-hÄ• nesu se
paá¹-ikkhepo. Ä• cariyÄ• pi ``sesaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, natthi Ä• pattÄ«â€™
``antimavatthu ajjhÄ• pannaá¹ƒ amÅ«lakena pÄ• rÄ• jikena codentassa saá¹…ghÄ• diseso,
codentassa pÄ• cittiyanti bhikkhuno viya vuttaá¹ƒ, na anupasampannassa viya dukkaá¹-aá¹
sahaseyyÄ• , tassa paá¹-iggahaá¹‡aÃ±ca bhikkhussa vaá¹-á¹-atÄ«ti Ä• cariyÄ• vadantÄ«â€

``yathÄ• pure tathÄ• pacchÄ• _ti `ekakammaá¹ƒ ekuddeso samasikkhatÄ• â€™ ti evaá¹ƒ
abhabbatÄ• mattaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vadanti, vÄ«maá¹ƒsitabbaá¹ƒ.

idÄ• ni catunnampi sÄ• dhÄ• raá¹‡aá¹ƒ pakiá¹‡á¹‡akaá¹ƒ --- methunadhammaá¹ƒ paá¹-ise
hoti asaá¹ƒvÄ• so, atthi koci na pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so, atthi koci na pÄ• rÄ• jiko saá
dukkaá¹-avatthusmiá¹ƒ vÄ• thullaccayavatthusmiá¹ƒ vÄ• paá¹-isevanto, atthi koci na pÄ• r
pakkhapaá¹‡á¸• ako apaá¹‡á¸• akapakkhe upasampanno paá¹‡á¸• akapakkhe methunadha
Ä• pattiá¹ƒ nÄ• pajjatÄ«ti na pÄ• rÄ• jiko nÄ• ma. na hi abhikkhussa Ä• patti nÄ• ma atthi. s
anÄ• pattikattÄ• apaá¹‡á¸• akapakkhe Ä• gato kiá¹ƒ asaá¹ƒvÄ• so hoti, na hotÄ«ti? hoti. ``a
sarÄ«rabandhanenÄ• â€™â€™ ti (Vin I 129) hi vuttaá¹ƒ. ``yo pana bhikkhu bhikkhÅ«naá¹ƒ
... pe ... asaá¹ƒvÄ• soâ€™â€™ ti (Vin III 44) vuttattÄ• yo bhikkhubhÄ• vena methunaá¹ƒ dh
so eva abhabbo. nÄ• yaá¹ƒ apÄ• rÄ• jikattÄ• ti ce? na, ``byattena bhikkhunÄ• paá¹-ibalena
Ã±Ä• petabboâ€™â€™ ti (Vin I 126) vuttaá¹-á¹-hÄ• ne yathÄ• abhikkhunÄ• kammavÄ• cÄ
ruhati kammavipattiyÄ• asambhavato, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. tatrÄ• ya
upasampannapubbo evaá¹ƒ ce kammavÄ• caá¹ƒ sÄ• veti, saá¹…gho ca tasmiá¹ƒ upasamp
ruhati, nÄ• Ã±Ã±athÄ• ti no khantÄ«ti Ä• cariyo.

gahaá¹-á¹-ho vÄ• titthiyo vÄ• paá¹‡á¸• ako vÄ• kammavÄ• caá¹ƒ sÄ• veti, saá¹…ghena k
``saá¹…gho upasampÄ• deyya saá¹…gho upasampÄ• deti, upasampanno saá¹…ghenÄ• â
saá¹…ghena kammavÄ• cÄ• ya vattabbatÄ• ya saá¹…ghapariyÄ• pannena, saá¹…ghapariy
vuttÄ• ya saá¹…ghena vuttÄ• hotÄ«ti veditabbo, na gahaá¹-á¹-hatitthiyapaá¹‡á¸• akÄ• dÄ«
sabbakammesu yutti daá¹-á¹-habbÄ• .

tathÄ• atthi methunaá¹ƒ dhammaá¹ƒ paá¹-isevanto koci nÄ• setabbo, ``yo bhikkhunidÅ«sa
nÄ• setabboâ€™â€™ ti (Vin I 114-115 atthato samÄ• naá¹ƒ) vuttattÄ• tena eva so anupasa
sahaseyyÄ• pattiá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• tÄ• disaá¹ƒ janeti, tassa omasane ca dukkaá¹-aá
methunadhammaá¹ƒ paá¹-isevanto na nÄ• setabbo, ``antimavatthuá¹ƒ ajjhÄ• panno, bhikkh
upasampÄ• detabboâ€™â€™ ti pÄ• á¸·iyÄ• abhÄ• vato, teneva so upasampannasaá¹…kh
sahaseyyÄ• pattiÄ• diá¹ƒ na janeti, kevalaá¹ƒ asaá¹ƒvÄ• soti katvÄ• gaá¹‡apÅ«rako na hot
saá¹ƒvÄ• soti vutto, samasikkhatÄ• pi saá¹ƒvÄ• soti katvÄ• so tena saddhiá¹ƒ natthÄ«ti. pa
pana janetÄ«ti kÄ• raá¹‡acchÄ• yÄ• dissatÄ«ti. yathÄ• bhikkhuniyÄ• saddhiá¹ƒ bhikkhusa
saá¹ƒvÄ• sassa abhÄ• vÄ• bhikkhunÄ« asaá¹ƒvÄ• sÄ• bhikkhussa, tathÄ• bhikkhu ca bhi
padasodhammÄ• pattiá¹ƒ pana na janeti. tathÄ• antimavatthuá¹ƒ ajjhÄ• pannopi ekecco ``y
vuttoâ€™â€™ ti iminÄ• nidassanena sakÄ• raá¹‡acchÄ• yÄ• ajjhupekkhitÄ• hotÄ«ti na ga
``ubho nÄ• setabbÄ• , dÅ«sako nÄ• setabboâ€™â€™ ti (Vin III 66) vacanato, ``mettiyaá¹ƒ b
nÄ• sethÄ• â€™â€™ ti (Vin III 384) vacanato ca yo saá¹…ghamajjhaá¹ƒ pavisitvÄ• anuvijja
parÄ• jito, sopi anupasampannova, na omasavÄ• dapÄ• cittiyaá¹ƒ janetÄ«ti veditabbo.

apicettha \Ne 43/ sikkhÄ• paccakkhÄ• takacatukkaá¹ƒ veditabbaá¹ƒ. atthi hi puggalo sikkhÄ
sikkhÄ• sÄ• jÄ«vasamÄ• panno, atthi puggalo na sikkhÄ• paccakkhÄ• tako sikkhÄ• sÄ• jÄ«
sikkhÄ• paccakkhÄ• tako ceva sikkhÄ• sÄ• jÄ«vasamÄ• panno ca, atthi puggalo neva sikkh
sikkhÄ• sÄ• jÄ«vasamÄ• panno. tattha tatiyo bhikkhunÄ« sikkhÄ• paccakkhÄ• takÄ• vedita
liá¹…gaá¹ƒ pariccajati, kÄ• sÄ• vesu saussÄ• hÄ• va samÄ• nÄ• sÄ• maÃ±Ã±Ä• cavitukÄ
bhikkhunÄ« eva sikkhÄ• sÄ• jÄ«vasamÄ• pannÄ• va. vuttaÃ±hi bhagavatÄ• ``natthi, bhikkh
sikkhÄ• paccakkhÄ• naâ€™â€™ nti. kadÄ• pana sÄ• abhikkhunÄ« hotÄ«ti? yadÄ• sÄ• v
gacchati. vuttaÃ±hi bhagavatÄ• ``yadeva sÄ• vibbhantÄ• , tadeva sÄ• abhikkhunÄ«â€™â
kittÄ• vatÄ• pana vibbhantÄ• hotÄ«ti? sÄ• maÃ±Ã±Ä• cavitukÄ• mÄ• kÄ• sÄ• vesu anÄ•
naggÄ• vÄ• gacchati, tiá¹‡apaá¹‡á¹‡Ä• dinÄ• vÄ• paá¹-icchÄ• detvÄ• gacchati, kÄ• sÄ•
gihinivÄ• sanÄ• kÄ• rena nivÄ• seti, odÄ• taá¹ƒ vÄ• vatthaá¹ƒ nivÄ• seti, liá¹…geneva vÄ•
pavisitvÄ• kesaluÃ±canÄ• divataá¹ƒ samÄ• diyati, titthiyaliá¹…gaá¹ƒ vÄ• samÄ• diyati, tad
hoti. tattha yÄ• saliá¹…ge á¹-hitÄ• va titthiyavataá¹ƒ samÄ• diyati, sÄ• titthiyapakkantabhik
pabbajjampi na labhati. sesÄ• pabbajjameva labhati, na upasampadaá¹ƒ. pÄ• á¸·iyaá¹ƒ kiÃ
bhikkhunÄ« sakÄ• vÄ• sÄ• titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sÄ• Ä• gatÄ• na upasampÄ•
vacanato yÄ• paá¹-hamaá¹ƒ vibbhamitvÄ• pacchÄ• titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sÄ•
anuÃ±Ã±Ä• taá¹ƒ viya dissati. saá¹…gÄ«tiÄ• cariyehi pana ``catuvÄ«sati pÄ• rÄ• jikÄ• nÄ«
II 233) vuttattÄ• na puna sÄ• upasampÄ• detabbÄ• . tasmÄ• eva sikkhÄ• paccakkhÄ• naâ
bhagavatÄ• . antimavatthuá¹ƒ ajjhÄ• pannÄ• pana bhikkhunÄ« eva. pakkhapaá¹‡á¸• akÄ«p
nayaá¹ƒ catÅ«supi yojetvÄ• yathÄ• rahaá¹ƒ kathetabbaá¹ƒ.

pÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±atra_ \Be 48/ \Ne 44/ __supinantÄ• _ti svÄ• yaá¹ƒ dubbalavatthukattÄ• cetanÄ• y
Ä• kaá¸• á¸• hituá¹ƒ asamatthÄ• , supine upaá¹-á¹-hitaá¹ƒ nimittaÃ±hi dubbalaá¹ƒ. pavatte p
kusalÄ• kusalehi upatthambhitÄ• vipÄ• kaá¹ƒ deti. kiÃ±cÄ• pi vipÄ• kaá¹ƒ deti, atha kho av
abbohÄ• rikÄ• va supinantacetanÄ• ti likhitaá¹ƒ. yaá¹ƒ panettha ``supine upaá¹-á¹-hitaá¹ƒ ni
dubbalaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ anekantaá¹ƒ, na ca Ä• rammaá¹‡adubbalatÄ• ya cittap
atÄ«tÄ• nÄ• gatÄ• rammaá¹‡Ä• ya, paÃ±Ã±attÄ• rammaá¹‡Ä• ya vÄ• adubbalattÄ• . tasm
dubbalahadayavatthukattÄ• ti no takkoti (Vjb pÄ• rÄ• jika 236-237) Ä• cariyo. avatthukatÄ• y
yujjatÄ«ti ce? na, avatthukÄ• ya bhÄ• vanÄ• pabhavÄ• ya atirekabalavasambhavato. bhÄ•
cittaá¹ƒ arÅ«pampi samÄ• naá¹ƒ atibhÄ• rampi karajakÄ• yaá¹ƒ gahetvÄ• ekacittakkhaá¹‡e
pÄ• petvÄ• á¹-hapeti, tappaá¹-ibhÄ• gaá¹ƒ anappitampi kÄ• mÄ• vacaracittaá¹ƒ karajakÄ• y
laá¹…ghanasamatthaá¹ƒ karoti. kiá¹ƒ panettha taá¹ƒ anumÄ• nakaraá¹‡aá¹ƒ? yena cittasse

paÃ±Ã±Ä• yeyya cittÄ• nubhÄ• vena á¹-hapanalaá¹…ghanÄ• dikiriyÄ• visesanibbattidassan
pakaticittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ viya asaá¹ƒsaá¹-á¹-hattÄ• , nikkhamanattÄ• ca vatthi
kÄ• yoti tidhÄ• sukkassa á¹-hÄ• naá¹ƒ pakappenti Ä• cariyÄ• . sappavisaá¹ƒ viya taá¹ƒ daá
á¹-hÄ• naniyamo, kodhavasena passantassa hoti. evamassa na á¹-hÄ• naniyamo, rÄ• gava
no takkoti Ä• cariyo.

__ ``dakasotaá¹ƒ anotiá¹‡á¹‡epÄ«â€™â€™ _ti idaá¹ƒ ``otiá¹‡á¹‡amatteâ€™â€™ ti iminÄ•
dassetuá¹ƒ __ ``á¹-hÄ• nato pana cutaâ€™â€™ _ntiÄ• dimÄ• ha. tassattho --- nimitte upakk
á¹-hÄ• nÄ• cÄ• vetvÄ• puna vippaá¹-isÄ• ravasena dakasotorohaá¹‡aá¹ƒ nivÄ• retuá¹ƒ na
adhivÄ• sÄ• dhippÄ• yena \Ne 45/ adhivÄ• setvÄ• antarÄ• dakasotato uddhaá¹ƒ nivÄ• retu
``bahi nikkhante vÄ• â€™â€™ _ti vuttaá¹ƒ, tasmÄ• á¹-hÄ• nÄ• cutaÃ±hi avassaá¹ƒ \Be 49
aá¹-á¹-hakathÄ• ya adhippÄ• yo. tasmÄ• ubhayaá¹ƒ sametÄ«ti gahetabbo.

etthÄ• ha --- kasmÄ• imasmiá¹ƒ sikkhÄ• pade ``yo pana bhikkhÅ«â€™â€™ tiÄ• dinÄ• kÄ
vuccate --- adhippÄ• yÄ• pekkhÄ• ya bhÄ• vato kÄ• rako na niddiá¹-á¹-ho tassa sÄ• pekkha
kathaá¹ƒ? kaá¹‡á¸• uvanÄ• diadhippÄ• yacetanÄ• vasena cetentassa kaá¹‡á¸• uvanÄ• diup
methunarÄ• gavasena Å«ruÄ• dÄ«su dukkaá¹-avatthÅ«su, vaá¹‡Ä• dÄ«su thullaccayavatth
sukkavisaá¹-á¹-hiyÄ• satipi na saá¹…ghÄ• diseso ``anÄ• patti bhikkhu na mocanÄ• dhippÄ
263) vacanato. tasmÄ• tadatthadassanatthaá¹ƒ idha kÄ• rako na niddiá¹-á¹-ho. aÃ±Ã±athÄ
saÃ±cetanikaá¹ƒ sukkavisaá¹-á¹-hiá¹ƒ Ä• pajjeyya, saá¹…ghÄ• disesoâ€™â€™ ti niddiá¹-á¹
upakkamati muccati, anÄ• pattÄ«â€™â€™ ti (Vin III 262) vuttavacanavirodho. tathÄ• ``saÃ
sukkavisaá¹-á¹-hiyÄ• aÃ±Ã±atra supinantÄ• saá¹…ghÄ• disesoâ€™â€™ ti bhumme niddiá
hetvatthaniyamasiddhito. tasmÄ• tadubhayampi vacanakkamaá¹ƒ avatvÄ• ``saÃ±cetanikÄ
aÃ±Ã±atra supinantÄ• saá¹…ghÄ• disesoâ€™â€™ ti vuttaá¹ƒ. tattha nimittatthe bhummava
hetvatthaniyamo na kato hoti. tasmiá¹ƒ akate saÃ±cetanikÄ• sukkavisaá¹-á¹-hi aÃ±Ã±atra s
saá¹…ghÄ• disesoti, upakkame asati anÄ• pattÄ«ti ayamattho dÄ«pito hotÄ«ti veditabbaá¹ƒ

imasmiá¹ƒ sikkhÄ• pade dve Ä• pattisahassÄ• ni honti. kathaá¹ƒ? attano hatthÄ• dibhede a
rÄ• gÅ«patthambhanavasena aá¹…gajÄ• te kammaniyappatte Ä• rogyatthÄ• ya nÄ«laá¹ƒ m
ajjhattarÅ«pe eva rÄ• gÅ«patthambhe pÄ«takÄ• dÄ«naá¹ƒ mocanavasena navÄ• ti dasa. ev
tiÄ• dÄ«naá¹ƒ navannaá¹ƒ vasenÄ• ti rÄ• gÅ«patthambhe ajjhattarÅ«pavasena sataá¹ƒ. eva
vaccappassÄ• vavÄ• tauccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hÅ«patthambhesu ca sataá¹ƒ sata
paÃ±casataá¹ƒ. yathÄ• ajjhattarÅ«pe paÃ±casataá¹ƒ, evaá¹ƒ bahiddhÄ• rÅ«pe vÄ• ajjhatt
Ä• kÄ• se vÄ• kaá¹-iá¹ƒ kampentoti dve sahassÄ• ni Ä• pattiyo hontÄ«ti.

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``otiá¹‡á¹‡oâ€™â€™ _ti \Be 50/ \Ne 46/ iminÄ• ssa sevanÄ• dhippÄ• yatÄ• dassitÄ• . t
``kÄ• yasaá¹ƒsaggarÄ• gasamaá¹…gissetaá¹ƒ adhivacanaâ€™â€™ nti vuttaá¹ƒ. __ ``vipari
saddhiâ€™â€™ _nti iminÄ• ssa vÄ• yÄ• mo dassito. __ ``saddhiâ€™â€™ _nti hi padaá¹ƒ s
saá¹ƒyogo samÄ• gamo. kena cittena? vipariá¹‡atena cittena, na pattappaá¹-iggahaá¹‡Ä• d
adhippÄ• yo. __ ``kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• â€™â€™ _ti iminÄ• ssa vÄ• yam
dassitÄ• hoti. vÄ• yamitvÄ• phassaá¹ƒ paá¹-ivijÄ• nanto hi samÄ• pajjati nÄ• ma. evamass
dassitÄ• hoti. atha vÄ• __otiá¹‡á¹‡o vipariá¹‡atena cittena_ yakkhÄ• dinÄ• satto viya. upa
karaá¹‡avacanaá¹ƒ, __otiá¹‡á¹‡o_ vipariá¹‡ataá¹ƒ cittaá¹ƒ kÅ«pÄ• diá¹ƒ viya satto. atha vÄ
uttiá¹‡á¹‡o bhavissÄ• mÄ«â€™â€™ ti bhikkhubhÄ• vaá¹ƒ upagatopi yo pana bhikkhu tato u
vipariá¹‡atena cittena hetubhÅ«tena tameva rÄ• gaá¹ƒ otiá¹‡á¹‡o. mÄ• tugÄ• mena attano
attanÄ• upagatena vÄ• . etena mÄ• tugÄ• massa sÄ• rattatÄ• vÄ• hotu, virattatÄ• vÄ• , s

__hatthaggÄ• haá¹ƒ vÄ• _ti ettha hatthena sabbopi upÄ• dinnako kÄ• yo saá¹…gahito, na
tappaá¹-ibaddho vatthÄ• laá¹…kÄ• rÄ• di. __veá¹‡iggahaá¹‡ena_ anupÄ• dinnako abhinnas
kesalomanakhaggadantaggÄ• diko kammapaccayautusamuá¹-á¹-hÄ• no gahitoti veditabbaa
lomena lomaá¹ƒ phusantassÄ• pÄ«â€™â€™ _ti. tena __aÃ±Ã±atarassa vÄ• ... pe ... parÄ•
anupÄ• dinnakÄ• nampi sesalomÄ• dÄ«naá¹ƒ aá¹…gabhÄ• vo veditabbo. evaá¹ƒ sante ``pl
saá¹…ghÄ• disesoâ€™â€™ ti iminÄ• virujjhatÄ«ti ce? na, tadatthajÄ• nanato. phuá¹-á¹-hab
paá¹-ivijÄ• nantopi phassaá¹ƒ paá¹-ijÄ• nÄ• ti nÄ• ma, na kÄ• yaviÃ±Ã±Ä• á¹‡uppattiyÄ• ev
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. tasmÄ• eva idha phassappaá¹-ivijÄ• nanaá¹ƒ aá¹…gantveva na v
á¹-hÄ• nametaá¹ƒ vijjati ``na ca me lomaghaá¹-á¹-anena kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaa
paá¹-ijÄ• nÄ• mÄ«â€™ ti anÄ• pannasaÃ±Ã±Ä« siyÄ• â€™â€™ ti. ``veá¹‡Ä« nÄ• ma kahÄ
tattha `veá¹‡iá¹ƒ gaá¹‡hissÄ• mÄ«â€™ ti kahÄ• paá¹‡amÄ• lÄ• diá¹ƒ eva gaá¹‡hÄ• ti, na lo
saá¹…ghÄ• disesoâ€™â€™ ti vadanti. vÄ«maá¹ƒsitabbaá¹ƒ.

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

``kadÄ• \Be 51/ \Ne 47/ te mÄ• tÄ• pasÄ«dissatÄ«â€™â€™ ti Ä• yÄ• canaá¹ƒ __duá¹-á¹-
sikhÄ• pattalakkhaá¹‡adassanatthaá¹ƒ_ vuttaá¹ƒ, na methunupasaá¹ƒhiteyeva duá¹-á¹-hulla
__ ``ubhatobyaÃ±janakÄ• sÄ«â€™â€™ _ti vacanaá¹ƒ pana purisanimittena asaá¹…ghÄ• di
purisaubhatobyaÃ±janakassa ca itthinimittaá¹ƒ paá¹-icchannaá¹ƒ, itaraá¹ƒ pÄ• kaá¹-aá¹ƒ. ya
kathaá¹ƒ `animittÄ• sÄ«â€™ tiÄ• dÄ«ni padÄ• ni na saá¹…ghÄ• disesaá¹ƒ janentÄ«â€™â€™
purisassÄ• pi nimittÄ• dhivacanattÄ• . ``methunupasaá¹ƒhitÄ• hi saá¹…ghÄ• disesoâ€™â€™
mÄ• tikÄ• yaá¹ƒ lakkhaá¹‡assa vuttattÄ• ca methunupasaá¹ƒhitÄ• hi obhÄ• sane paá¹-ivijÄ
appaá¹-ivijÄ• nantiyÄ• thullaccayaá¹ƒ, itarehi obhÄ• sane paá¹-ivijÄ• nantiyÄ• thullaccayaá

appaá¹-ivijÄ• nantiyÄ• dukkaá¹-anti eke, vicÄ• retvÄ• gahetabbaá¹ƒ. etthÄ• ha --- __ ``sikh
_tiÄ• dÄ«hi akkosantassa paá¹-ighacittaá¹ƒ uppajjati, kasmÄ• ``tivedanaâ€™â€™ nti avatv
vuttanti? rÄ• gavasena ayaá¹ƒ Ä• patti, na paá¹-ighavasena. tasmÄ• rÄ• gavaseneva pava
tasmÄ• ``dvivedanaâ€™â€™ nti vacanaá¹ƒ suvuttameva.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

__duá¹-á¹-hullobhÄ• sane vuttappakÄ• rÄ• yÄ• _ti duá¹-á¹-hullÄ• duá¹-á¹-hullajÄ• nanasam
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡abhaá¹‡ane dukkaá¹-aá¹ƒ, ``yo te vihÄ• re vasati, tassa
dhammaá¹ƒ dehÄ«â€™â€™ ti pariyÄ• yavacanepi dukkaá¹-aá¹ƒ, ``attakÄ• mapÄ• ricariyÄ•
mÄ• disaá¹ƒ sÄ«lavantaâ€™â€™ nti ca vuttattÄ• ti eke. paÃ±casu aá¹…gesu sabbhÄ• vÄ•
vicÄ• retvÄ• gahetabbaá¹ƒ. ``imasmiá¹ƒ sikkhÄ• padadvaye kÄ• yasaá¹ƒsagge viya yakkhi
duá¹-á¹-hullattakaÄ• mavacane thullaccayanti vadanti. aá¹-á¹-hakathÄ• su pana nÄ• gataâ€
295) likhitaá¹ƒ. ubhatobyaÃ±janako pana paá¹‡á¸• akagatikova.

attakÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

__alaá¹ƒvacanÄ«yÄ• _ti \Be 52/ \Ne 48/ na vacanÄ«yÄ• , nivÄ• raá¹‡e __alaá¹ƒ_-saddo, na
__nÄ• laá¹ƒvacanÄ«yÄ• _. ``paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…
(Vin III 305) vuttattÄ• yassa ekantena saá¹…ghÄ• diseso hoti, tassa paá¹-iggaá¹‡hanavÄ«m
dukkaá¹-athullaccayÄ• natthÄ«ti vadantÄ«ti likhitaá¹ƒ. kiÃ±cÄ• pi ettha ``itthÄ« nÄ• ma man
na petÄ« na tiracchÄ• nagatÄ• . puriso nÄ• ma manussapuriso, na yakkho na peto na tiracc
pÄ• á¸·i natthi, tathÄ• pi kÄ• yasaá¹ƒsaggÄ• dÄ«su ``mÄ• tugÄ• mo nÄ• ma manussitthÄ«â
itthivavatthÄ• nassa katattÄ• idhÄ• pi manussitthÄ« evÄ• ti paÃ±Ã±Ä• yati. methunapubbal
itthivavatthÄ• nena purisavavatthÄ• naá¹ƒ katameva hoti. tenevÄ• ha ``yesu saÃ±carittaá¹ƒ
manussajÄ• tikatÄ• â€™â€™ ti (Kkh saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•). kÄ• yasaá¹ƒs
paá¹‡á¸• akayakkhipetiyo thullaccayavatthukÄ• va vuttÄ• , tathÄ• idhÄ• pi, paá¹‡á¸• akasa
manussaubhatobyaÃ±janako ca thullaccayavatthukova hoti. sesÄ•
manussapurisaamanussapaá¹‡á¸• akaubhatobyaÃ±janakatiracchÄ• nagatapurisÄ• dayo du
micchÄ• cÄ• radassanasabhÄ• vatoti veditabbaá¹ƒ.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__kiá¹ƒ bhante_ti ettakepi vutte. pucchito yadatthÄ• ya paviá¹-á¹-ho, taá¹ƒ kathetuá¹ƒ labha
pucchitapaÃ±Ã±attÄ• bhikkhÄ• cÄ• ravatteti likhitaá¹ƒ. hatthakammaá¹ƒ yÄ• cito ``upakara
dassatÄ«â€™â€™ ti yÄ• cati, vaá¹-á¹-ati, na vaá¹-á¹-atÄ«ti? vaá¹-á¹-ati senÄ• sane obhÄ• s
laddhattÄ• ti eke. __tihatthÄ• vÄ• _ti ettha vaá¸• á¸• hakihatthena tihatthÄ• . __ ``pamÄ• á¹
pakatividatthiyÄ• navavidatthippamÄ• á¹‡amaÃ±co, so tattha ito ca na saÃ±carati, tasmÄ•
hotÄ«â€™â€™ tiÄ• di likhitaá¹ƒ. akuá¹-iyÄ• pana vatthudesanÄ• kiccaá¹ƒ natthi ullittÄ• val
vuttattÄ• . ``ullittÄ• dibhÄ• vo ... pe ... `chadanameva sandhÄ• ya vuttoâ€™ ti yuttamidaá¹ƒ.
mattikÄ• mayabhittiá¹ƒ \Be 53/ uá¹-á¹-hÄ• petvÄ• upari ullittaá¹ƒ vÄ• avalittaá¹ƒ vÄ• ubhay
ghaá¹-itaá¹ƒ karontassa Ä• patti eva vinÄ• pi bhittilepenÄ• â€™â€™ ti likhitaá¹ƒ. evamettha
thambhatulÄ• piá¹-á¹-hasaá¹…ghÄ• á¹-Ä• di niratthakaá¹ƒ siyÄ• . tasmÄ• vicÄ• retvÄ• va g
``uposathÄ• gÄ• rampi bhavissati, ahampi vasissÄ• mÄ«â€™â€™ ti vÄ• ``bhikkhÅ«hi vÄ•
vasissÄ• mÄ«â€™â€™ ti vÄ• karontassa vaá¹-á¹-ati eva. kasmÄ• ? ``attuddesaâ€™â€™ n

idaá¹ƒ \Ne 49/ pana sikkhÄ• padaá¹ƒ catutthapÄ• rÄ• jikaá¹ƒ viya nidÄ• nÄ• pekkhaá¹ƒ. na
bhikkhÅ« sayameva attano asantaá¹ƒ uttarimanussadhammaá¹ƒ musÄ• vÄ• dalakkhaá¹‡aá
aÃ±Ã±amaÃ±Ã±aÃ±hi te uttarimanussadhammavaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsu. na ca tÄ• vatÄ
tattakena pana lesena bhagavÄ• taá¹ƒ vatthuá¹ƒ nidÄ• naá¹ƒ katvÄ• pÄ• rÄ• jikaá¹ƒ paÃ±
hi nidÄ• ne ``adesitavatthukÄ• yo sÄ• rambhÄ• yo aparikkamanÄ• yoâ€™â€™ ti vuttaá¹ƒ. `
pana vuttattÄ• pamÄ• á¹‡amatikkamantassa saá¹…ghÄ• disesova nidÄ• nÄ• pekkho. tatth
saá¹…ghÄ• disesappasaá¹…gaá¹ƒ viya dissamÄ• naá¹ƒ ``vibhaá¹…go taá¹ƒniyamakoâ€™â
nivÄ• reti. tathÄ• mahallake.

etthÄ• ha --- kimatthaá¹ƒ mÄ• tikÄ• yaá¹ƒ dukkaá¹-avatthu vuttaá¹ƒ, nanu vibhaá¹…ge eva
evametaá¹ƒ. kiá¹ƒ nu bhikkhÅ« abhinetabbÄ• vatthudesanÄ• ya, tehi bhikkhÅ«hi vatthu des
anÄ• rambhaá¹ƒ saparikkamananti. itaraÃ±hi ``sÄ• rambhe ce bhikkhu vatthusmiá¹ƒ aparikk
anuppasaá¹…gavasena Ä• gatattÄ• vuttaá¹ƒ. yasmÄ• vatthu nÄ• ma atthi sÄ• rambhaá¹ƒ
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, atthi sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, atthi anÄ• ram
bahuvidhaá¹ƒ, tasmÄ• bahuvidhattÄ• vatthu desetabbaá¹ƒ anÄ• rambhaá¹ƒ saparikkaman
hoti. kimatthikÄ• panettha vatthudesanÄ• ti ce? garukÄ• pattipaÃ±Ã±Ä• panahetuparivajjan
vatthuadesanÄ• hi garukÄ• pattipaÃ±Ã±Ä• panahetubhÅ«tÄ• . garukÄ• pattipaÃ±Ã±Ä• pan
akataviÃ±Ã±attigihipÄ«á¸·Ä• jananaá¹ƒ, attadukkhaparadukkhahetubhÅ«to ca sÄ• rambhab
vatthudesanÄ• padesena upÄ• yena parivajjitÄ• honti. na hi bhikkhÅ« akappiyakuá¹-ikaraá¹
pÄ«á¸·Ä• nimittaá¹ƒ, sÄ• rambhavatthukuá¹-ikaraá¹‡atthaá¹ƒ vÄ• vatthuá¹ƒ desentÄ«ti. hon

``dukkaá¹-assa \Be 54/ hi vatthÅ«naá¹ƒ, mÄ• tikÄ• ya pakÄ• sanÄ• .

garukÄ• pattihetÅ«naá¹ƒ, tesaá¹ƒ evaá¹ƒ pakÄ• sitÄ• ||

``vatthussa desanupÄ• yena, garukÄ• pattihetuyo.

vajjitÄ• honti yaá¹ƒ tasmÄ• , sÄ• rambhÄ• di jahÄ• pitaâ€™â€™ nti ||

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

kiriyÄ• mattato \Ne 50/ samuá¹-á¹-hÄ• nabhÄ• vato akiriyamevetaá¹ƒ. taá¹ƒ desanÄ• akara
anabhineyyÄ• _ti ettha __vÄ• _-saddo avadhÄ• raá¹‡atthoti veditabbo. ``Ä• yasmÄ• chann
chedÄ• pesÄ«â€™â€™ ti (Vin III 365) Ä• gatattÄ• idampi nidÄ• nÄ• pekkhanti veditabbaá¹

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

``kasmÄ• mama vandanÄ• dÄ«ni ... pe ... `ghaá¹-iteyeva sÄ«saá¹ƒ etÄ«â€™ ti vuttattÄ•
antimavatthuajjhÄ• pannakaá¹ƒ vandituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na gah
parivÄ• rÄ• vasÄ• ne upÄ• lipaÃ±cake ``kati nu kho, bhante, avandiyÄ• â€™â€™ tiÄ• dinÄ•
vuttapÄ• á¸·iyaá¹ƒ avuttattÄ• , ``pacchÄ• upasampannena pure upasampanno vandiyoâ€™
ca, tasmÄ• eva imissaá¹ƒ kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ ``upasampannoti saá¹…khyupagama
suttÄ• dhippÄ• yo pana evaá¹ƒ gahetabbo --- avandanto sÄ• mÄ«cippaá¹-ikkhepasaá¹…khÄ
nÄ• mÄ• ti dassanatthaá¹ƒ vuttanti. tasmÄ• eva ``ettÄ• vatÄ• ca codanÄ• nÄ• ma hotÄ«â
adhippetaá¹ƒ Ä• pattiÄ• pajjanÄ• kÄ• raá¹ƒ dassetuá¹ƒ `` `kasmÄ• mama vandanÄ• dÄ«ni
vuttaâ€™â€™ nti likhitaá¹ƒ.

__katÅ«pasampada_nti yassa upasampadÄ• ruhati, taá¹ƒ, paá¹‡á¸• akÄ• dayo. __á¹-hapa
sabbasaá¹…gÄ• hikaá¹ƒ, puggalikaÃ±cÄ• ti duvidhaá¹ƒ pavÄ• raá¹‡Ä• á¹-hapanaá¹ƒ. tattha
``suá¹‡Ä• tu me, bhante, saá¹…gho ... pe ... tevÄ• cikaá¹ƒ pavÄ• reâ€™â€™ ti __su_-kÄ• r
puggalikaá¹-hapane pana ``saá¹…ghaá¹ƒ, bhante, pavÄ• remi ... pe ... passanto paá¹-Ä«â€™
yÄ• va ayaá¹ƒ sabbapacchimo __á¹-i_-kÄ• ro, etthantare ekapadepi á¹-hapentena á¹-hapitÄ
iminÄ• nusÄ• rena viseso veditabbo ``kareyyÄ• â€™â€™ ti __re_-kÄ• re anatikkamante.

duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aÃ±Ã±abhÄ• giyasikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±abhÄ• go_ \Ne 51/ __vÄ• assa atthÄ«_ti yathÄ• suvaá¹‡á¹‡assedaá¹ƒ sovaá¹‡á
anena suvaá¹‡á¹‡o ityuccate. taá¹ƒ paá¹-imÄ• ya sarÄ«raá¹ƒ, silÄ• puttakassa sarÄ«ranti ca
chagalakassa ``dabboâ€™â€™ ti dinnaá¹ƒ nÄ• maá¹ƒ ``desoâ€™â€™ ti vuccati. kasmÄ• ?
therassÄ• pi apadisitabbattÄ• . __aÃ±Ã±ampi vatthuá¹ƒ_ na theraá¹ƒyeva. __lissati silissati
atthato. __Ä«sakaá¹ƒ allÄ«yatÄ«_ti lesoti adhippÄ• yo. lisaselachakolaallÄ«bhÄ• ve. tena vu
allÄ«yatÄ«ti lesoâ€™â€™ ti. yasmÄ• desalesÄ• atthato ninnÄ• nÄ• karaá¹‡aá¹ƒ, tasmÄ•
upÄ• dÄ• yÄ• â€™â€™ ti padaá¹ƒ uddharitvÄ• ``dasa lesÄ• jÄ• tilesoâ€™â€™ tiÄ• di (Vin
vuttaá¹ƒ.

__aá¹-á¹-huppattivaseneva Ä• vibhÅ«ta_nti ettha kiÃ±ca bhiyyo aniyamattÄ• . na hi mettiya
aÃ±Ã±esaá¹ƒ sabbesampi ``chagalakamevettha aÃ±Ã±abhÄ• giyaá¹ƒ adhikaraá¹‡aá¹ƒ hoti
gomahiá¹ƒsÄ• dikampi hoti, na ca mettiyabhÅ«majakÄ• viya sabbepi nÄ• malesamattamev
jÄ• tilesÄ• diá¹ƒ upÄ• diyanti, tasmÄ• aniyamattÄ• na vibhattaá¹ƒ. kiÃ±ca bhiyyo tathÄ• vu
aÃ±Ã±abhÄ• giyatÄ• sambhavati, na aÃ±Ã±assa, yena sova dassito. leso ca nÄ• ma lesov
dassitoti evaá¹ƒ micchÄ• gÄ• happasaá¹…gatoti veditabbaá¹ƒ. __idha ca ... pe ... saÃ±Ã±in
sikkhÄ• pade ca amÅ«lakasikkhÄ• pade cÄ• ti attho.

aÃ±Ã±abhÄ• giyasikkhaá¹ƒ \Be 56/ yo, neva sikkhati yuttito.

gacche vinayaviÃ±Ã±Å«hi, aÃ±Ã±abhÄ• giyataá¹ƒva so || (Vjb pÄ• rÄ• jika 408).

aÃ±Ã±abhÄ• giyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. bhedÄ• nuvattakasikkhÄ• padavaá¹‡á¹‡anÄ•

__tiá¹‡á¹‡aá¹ƒ uddhaá¹ƒ kammÄ• rahÄ• ... pe ... karotÄ«_ti ettha ``ime cattÄ• roâ€™â€™ t
imaÃ±cÄ• â€™â€™ ti vÄ• vatvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti likhitaá¹ƒ.

bhedÄ• nuvattakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

dukkhena \Ne 52/ vattabbo __dubbaco. vuccamÄ• no_ na sahati.

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

__ ``nÄ• mamattavasenÄ• â€™â€™ _ti pÄ• á¹-ho. ``nÄ• magottavasenÄ• â€™â€™ ti likhit
``ayaá¹ƒ kiriyÄ• bhikkhÅ«naá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti jÄ• nitvÄ• sace chÄ•
attho. __sabhÄ• gamattamevÄ• _ti averisabhÄ• gamattamevÄ• ti adhippÄ• yo.

__vatthu ceva gottaÃ±cÄ• _ti ettha __vatthÅ«_ti vÄ«tikkamanaá¹ƒ asucimuccanaá¹ƒ. gotta
gottaá¹ƒ, sajÄ• tito aÃ±Ã±attha gantuá¹ƒ adatvÄ• gaá¹ƒ buddhiá¹ƒ, vacanaÃ±ca tÄ• yatÄ«t
sajÄ• timeva gacchati. __sajÄ• ti_ nÄ• mettha aÃ±Ã±ehi visiá¹-á¹-hÄ• visiá¹-á¹-habhÅ«tÄ•
kÄ• yasaá¹ƒsaggÄ• di. __nÄ• maÃ±ceva Ä• patti cÄ• _ti ettha __Ä• pattÄ«_ti vÄ«tikkamenÄ

__puna_ \Be 57/ __Ä• gatÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• rocentenÄ• _ti ettha dvinnaá¹ƒ
dhÄ• rentuâ€™â€™ tiá¹‡á¹‡aá¹ƒ vÄ• atirekÄ• naá¹ƒ vÄ• Ä• rocentena ``Ä• yasmanto dhÄ
Ä• rocanavidhÄ• naá¹ƒ veditabbaá¹ƒ. __vattabhedaÃ±ca ratticchedaÃ±ca akatvÄ• _ti ettha
pÄ• rivÄ• sikaá¹ƒ avasesÄ• naá¹ƒ antamaso mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dÄ«nampi ab
paá¹-ipÄ• á¹-iyÄ• nisÄ«dane, ovadane, kammikÄ• naá¹ƒ garahaá¹‡e cÄ• tiÄ• dÄ«su vattab
dassanasavanavisayesu anÄ• rocane ca bhikkhÅ«hi ekacchanne vasane ca ajÄ• nantassev
Ä• gantvÄ• gamane cÄ• tiÄ• dÄ«su ratticchedo hoti. nÄ• nÄ• saá¹ƒvÄ• sakehi vinayakamn
ratticchedo na hoti. ``dve leá¸• á¸• upÄ• te atikkamitvÄ• â€™â€™ ti vacanato anto na vaá¹-
nikkhittavatteneva hutvÄ• vicarantena yassa santike pubbe samÄ• diyitvÄ• Ä• rocitaá¹ƒ, ta
nikkhipanakÄ• le Ä• rocetvÄ• va nikkhipitabbaá¹ƒ. tasmÄ• puna samÄ• dÄ• nakÄ• lepi so
divasaá¹ƒ agantvÄ• divÄ• Ä• rocetvÄ• pi yadi evaá¹ƒ atÄ«tadivasaá¹ƒ hoti, ``aruá¹‡e uá¹-
Ä• rocetvÄ• vattaá¹ƒ nikkhipitvÄ• vihÄ• raá¹ƒ gantabbanti tassa santike Ä• rocetvÄ• vatta
nti vuttaá¹ƒ. apica ``vihÄ• raá¹ƒ gantvÄ• yaá¹ƒ sabbapaá¹-hamaá¹ƒ \Ne 53/ bhikkhuá¹ƒ pas
nikkhipitabbaâ€™â€™ nti vuttaá¹ƒ. sace ratticchedo hoti, vihÄ• rasÄ«mÄ• pariyÄ• pannÄ•
Ä• rocetabbaá¹ƒ siyÄ• . ``tassa Ä• rocetvÄ• â€™â€™ ti idaá¹ƒ pana pubbe anÄ• rocitaá¹ƒ
vattabhedarakkhaá¹‡atthaá¹ƒ vuttaá¹ƒ. tasmÄ• eva __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (t
vuttaá¹ƒ ``aÃ±Ã±aá¹ƒ vihÄ• rato nikkhantaá¹ƒ vÄ• Ä• gantukaá¹ƒ vÄ• â€™â€™ ti.

__suddhantaparivÄ• se_ pana sace ``mÄ• samattaá¹ƒ asuddhomhÄ«â€™â€™ ti aggahesi
adhikaá¹ƒ vÄ• sanniá¹-á¹-hÄ• naá¹ƒ karoti, tattakampi parivasitabbameva, parivÄ• sadÄ• n
suddhantaparivÄ• so nÄ• ma uddhampi Ä• rohati, heá¹-á¹-hÄ• pi orohati. idamassa lakkhaá

__samodahitvÄ• _ti mÅ«lÄ• pattiá¹-á¹-hÄ• ne á¹-hapetvÄ• , pakkhipitvÄ• ti attho. appaá¹-ic
mÅ«lÄ• ya paá¹-ikassanaá¹ƒ akatvÄ• pubbe gahitaparivÄ• seneva parivasitabbaá¹ƒ. yo pa
vibbhamitvÄ• puna upasampanno \Be 58/ hutvÄ• pi paá¹-icchÄ• deti, yo ca pubbe paá¹-icc
paá¹-icchÄ• deti, yo ca ubhayattha paá¹-icchÄ• deti, sabbesaá¹ƒ paá¹-icchannadivasavaser
``purimasmiá¹ƒ Ä• pattikkhandhe vÄ• â€™â€™ ti ca ``pacchimasmiá¹ƒ Ä• pattikkhandhe vÄ
Ä• dayo) ca pÄ• á¸·iyaá¹ƒ vuttattÄ• dve bhikkhÅ« visuddhikaá¹ƒ Ä• pannÄ• honti, te suddh
eko chÄ• deti, eko na chÄ• deti. yo chÄ• deti, so dukkaá¹-aá¹ƒ desÄ• petabbo. ``ubhopi yat

kÄ• rÄ• petabbÄ• â€™â€™ ti (Vin II 181) vacanato yaá¹ƒ kaÃ±ci Ä• pattiá¹ƒ chÄ• detvÄ• d
veditabbo.

__tesu gatesu vÄ• agatesu vÄ• purimanayeneva paá¹-ipajjitabba_nti ettha Å«ne gaá¹‡e c
anuá¹-á¹-hahanaá¹ƒ ekarattampi gaá¹‡ena vippavÄ• saá¹ƒ, sace rattiyÄ• ekakkhaá¹‡ena s
pure aruá¹‡ameva kenaci karaá¹‡Ä«yena gatoti etthapi mÄ• nattepi evaá¹ƒ jÄ• te. ``ayaÃ±c
Ä• rocetvÄ• , bhikkhÅ«naÃ±ca atthibhÄ• vaá¹ƒ sallakkhetvÄ• va vasi, tenassa Å«ne gaá¹‡e
vippavÄ• so vÄ• na hotÄ«â€™â€™ ti (Sp (to Vin II) 97) __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ v
muhuttampi nisÄ«ditvÄ• gatepi vippavÄ• so natthi. pÄ• rivÄ• sikassa, ukkhittakassa ca pak
vasanaá¹ƒ udakapÄ• tena vÄ• ritaá¹ƒ, tasmÄ• nÄ• nÅ«pacÄ• repi ekacchanne na vaá¹-á¹-

idÄ• ni pÄ• á¹-havicÄ• raá¹‡Ä• veditabbÄ• --- __ ``nava paá¹-hamÄ• pattikÄ• cattÄ• ro yÄ
idaá¹ƒ sabhÄ• vaniyamavacanaá¹ƒ. tena vuá¹-á¹-hÄ• naá¹ƒ aniyamanti dasseti. ekaccÄ• pa
kammatopi \Ne 54/ hoti akammatopi, na evaá¹ƒ Ä• pajjananti vuttaá¹ƒ hoti. __aÃ±Ã±ataraá¹
vÄ• _ti tesaá¹ƒ dvidhÄ• bhinnÄ• nampi vuá¹-á¹-hÄ• nakkamabhedÄ• bhÄ• vadÄ«pakavaca
tÄ• vatÄ«ha_nti ettha ahapariccheda aruá¹‡avasena. __ ``jÄ• naâ€™â€™ _nti iminÄ• jÄ• n
akÄ• mÄ• parivatthabbanti dasseti. __tena bhikkhunÄ• akÄ• mÄ• parivatthabba_nti tena b
parivatthabbaá¹ƒ, na parivattitaliá¹…genÄ• ti dassanatthaá¹ƒ vuttaá¹ƒ. __parivutthaparivÄ• s
parivutthaparivÄ• seneva parivÄ• sato uttari itivÄ• rena Ä• dito bhikkhunÄ• va chÄ• rattaá¹ƒ
uddhampi bhikkhumÄ• nattÄ• ya paá¹-ipajjitabbaá¹ƒ, na parivÄ• se viya tappaccayÄ• aciá¹
ciá¹‡á¹‡amÄ• nattova abbhetabbo, na itaro, na parivÄ• se viya mÄ• nattÄ• rahe, pakkhamÄ
carantiyÄ• bhikkhuniyÄ• liá¹…gaá¹ƒ parivattÄ• tikkame sati ciá¹‡á¹‡amÄ• natto bhikkhu ho
bhikkhumÄ• nattaá¹ƒ gahetvÄ• ciá¹‡á¹‡amÄ• nattova bhikkhu abbhetabboti dasseti.

__yattha siyÄ• _ti yassaá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yampi vÄ«satigaá¹‡o bhikkhu
Å«no vÄ«satigaá¹‡o_ti na yujjati, Å«no ce. na hi vÄ«satigaá¹‡o, saá¹…gho ce Å«no. tasmÄ
saá¹…ghoâ€™â€™ ti ettakameva vattabbanti ce? na,
catuvaggapaÃ±cavaggadasavaggappasaá¹…ganivÄ• raá¹‡appayojanato. tasmÄ• vÄ«sativ
bhikkhunÄ• ekenapi Å«no, naá¹-á¹-ho daá¹-á¹-habbo. keci pana vinaye appakataÃ±Ã±uno
atirekacatuvaggopi saá¹…gho catuvaggakaraá¹‡Ä«ye kamme `catuvaggoâ€™ ti vuccati, tat
paÃ±cavaggadasavaggakaraá¹‡Ä«ye kamme atirekapaÃ±cavaggadasavaggopi `paÃ±cava
tasmÄ• Å«nopi catuvaggapaÃ±cavaggadasavaggavÄ«sativaggovÄ• â€™â€™ ti maÃ±Ã±e
maÃ±Ã±anÄ• nivÄ• raá¹‡atthaá¹ƒ __ ``ekenapi ce Å«noâ€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ
á¹-hapetvÄ• ekenapi ce Å«no appakatatto, taá¹ƒ á¹-hapetvÄ• ekenapi ceti evamettha attho
__ayaá¹ƒ tattha sÄ• mÄ«cÄ«_ti vacanaá¹ƒ yaá¹ƒ vuttaá¹ƒ sabbattha ``tassa Ä• pattiyÄ• pa
paá¹-ikassati, mÄ• nattaá¹ƒ deti, abbhetÄ«â€™â€™ ti, tassa Ä• vibhÄ• vakaraá¹‡atthaá¹ƒ v
tena tesu ayaá¹ƒ yathÄ• vuttÄ• sÄ• mÄ«ci niyatÄ• icchitabbÄ• , na rÄ• jasikkhÄ• padÄ• dÄ
kenaci antarÄ• yena taá¹ƒ sÄ• mÄ«cimakarontepi anÄ• pattÄ«ti dÄ«pitaá¹ƒ hoti.

saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniyatakaá¹‡á¸• aá¹ƒ

1. paá¹-hamÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ•

aniyate \Be 60/ \Ne 55/ Ä• ditova idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ. seyyathidaá¹ƒ --- idaá¹ƒ aniyata
nippayojanaá¹ƒ tattha apubbÄ• bhÄ• vatoti ce? na,
garukalahukabhedabhinnÄ• pattiropanÄ• ropanakkamalakkhaá¹‡adÄ«panappayojanato. ett
`ayyo mayÄ• ... pe ... so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabboâ€™â€™ â€™ ti
Ä• pattiyÄ• garukÄ• ya, lahukÄ• ya ca Ä• ropanakkamalakkhaá¹‡aá¹ƒ, ``na kÄ• retabboâ€
anÄ• ropanakkamalakkhaá¹‡aÃ±ca dassitaá¹ƒ. lakkhaá¹‡adÄ«panato Ä• dimhi, ante vÄ• u
asambhavato. kathaá¹ƒ na tÄ• va Ä• dimhi sambhavati, yesamidaá¹ƒ lakkhaá¹‡aá¹ƒ, tesaá
adassitattÄ• . na ante garukamissakattÄ• . tasmÄ• garukalahukÄ• naá¹ƒ majjhe eva uddisi
ubhayamissakattÄ• . yÄ• tattha pÄ• cittiyasaá¹…khÄ• tÄ• lahukÄ• patti dassitÄ• , sÄ• pi g
tenevÄ• ha ``methunadhammasannissitakilesasaá¹…khÄ• tena rahassÄ• denÄ• â€™â€™ t
anantaraá¹ƒ uddiá¹-á¹-hantipi eke. evaá¹ƒ sati paá¹-hamÄ• niyatamevÄ• laá¹ƒ tÄ• vatÄ• lak
kiá¹ƒ dutiyenÄ• ti ce? na, okÄ• saniyamapaccayamicchÄ• gÄ• hanivÄ• raá¹‡appayojanato.
alaá¹ƒkammaniyeâ€™â€™ ti okÄ• saniyamato hi tabbiparÄ«te okÄ• se idaá¹ƒ lakkhaá¹‡aá
micchÄ• gÄ• ho hoti. taá¹ƒnivÄ• raá¹‡ato dutiyÄ• niyatampi sÄ• tthakamevÄ• ti adhippÄ• yo
rahobhedadÄ«panato, rahonisajjassÄ• dabhedadÄ«panato. okÄ• saniyamabhÄ• ve ca raho
dvinnaá¹ƒ rahonisajjasikkhÄ• padÄ• naá¹ƒ nÄ• nÄ• ttajÄ• nanaÃ±ca siyÄ• tathÄ• kÄ• yasa
nÄ• laá¹ƒ kammaniyepi hi okÄ• se appaá¹-icchanne, paá¹-icchannepi vÄ• nisinnÄ• ya
vÄ• tapÄ• nakavÄ• á¹-acchiddÄ• dÄ«hi nikkhantakesÄ• diggahaá¹‡ena kÄ• yasaá¹ƒsaggo
vitthÄ• rato veditabbÄ• .

tatridaá¹ƒ \Ne 56/ mukhamattanidassanaá¹ƒ --- __okÄ• sabhedato_ti alaá¹ƒkammaniyanÄ•
paá¹-icchannampi hi ekaccaá¹ƒ nÄ• laá¹ƒkammaniyaá¹ƒ vÄ• tapÄ• nÄ• dinÄ• antaritattÄ•
ubhayappaá¹-icchannampi ekaccaá¹ƒ nÄ• laá¹ƒkammaniyaá¹ƒ vijÄ• nataá¹ƒ ajjhokÄ• sattÄ•
ettha rahabhÄ• vasÄ• maÃ±Ã±epi raho dvidhÄ• paá¹-icchannÄ• paá¹-icchannabhedatoti a
__rahonisajjassÄ• dabhedadÄ«panato_ti methunassÄ• davasena nisajjÄ• , duá¹-á¹-hullass
tÄ• disassa bhedassa dÄ«panatoti attho. ``idha Ä• gatanayattÄ• bhikkhunipÄ• timokkhe ida
parihÄ«nanti veditabbaâ€™â€™ nti vadanti. ``aá¹-á¹-huppattiyÄ• tattha anuppannattÄ• â€
anekantabhÄ• vadÄ«panato ayuttaá¹ƒ. sabbabuddhakÄ• le hi bhikkhÅ«naá¹ƒ paÃ±ca, bhik
uddesÄ• santi. pÄ• timokkhuddesapaÃ±Ã±attiyÄ• asÄ• dhÄ• raá¹‡attÄ• tattha
niddiá¹-á¹-hasaá¹…ghÄ• disesapÄ• cittiyÄ• nanti eke. tÄ• saÃ±hi bhikkhunÄ«naá¹ƒ ubbhaj
658)-aá¹-á¹-havatthuka (Vin IV 675) -vasena kÄ• yasaá¹ƒsaggaviseso pÄ• rÄ• jikavatthu, ``

sÄ• diyeyya, kÄ• yaá¹ƒ vÄ• tadatthÄ• ya upasaá¹ƒhareyyÄ• â€™â€™ ti (Vin IV 675) vacan
``santiá¹-á¹-heyya vÄ• â€™â€™ ti (Vin IV 675) vacanato á¹-hÄ• nampi, ``saá¹…ketaá¹ƒ vÄ•
IV 675) vacanato gamanampi, ``channaá¹ƒ vÄ• anupaviseyyÄ• â€™â€™ ti (Vin IV 675) vac
paá¹-icchannaá¹-á¹-hÄ• nappavesopi hoti, tathÄ• ``rattandhakÄ• re appadÄ«pe, paá¹-iccha
ekenekÄ• santiá¹-á¹-heyya vÄ• sallapeyya vÄ• â€™â€™ ti (Vin IV 839) vacanato duá¹-á¹-h
pÄ• cittiyavatthukanti katvÄ• tÄ• saá¹ƒ aÃ±Ã±athÄ• aniyatakaá¹‡á¸• assa avattabbatÄ• pa
adhippÄ• yo. pakiá¹‡á¹‡akaá¹ƒ.

``desanÄ• vuá¹-á¹-hÄ• nagÄ• minÄ«naá¹ƒ Ä• pattÄ«naá¹ƒ vasena alajjiÄ• dayo lajjÄ«naá¹ƒ
Ä• gatattÄ• lajjipaggahatthÄ• ya patirÅ«pÄ• yapi upÄ• sikÄ• ya vacanena akatvÄ• bhikkhu
kÄ• tabbanti Ä• pattiyo pana lakkhaá¹‡adassanatthaá¹ƒ paÃ±Ã±attaá¹ƒ vitthÄ• ranayameva
``ime kho panÄ• yasmanto dve aniyatÄ• dhammÄ• â€™â€™ ti (Vin III 443) uddesadassana
raho_ti ettha __raho_ti vacanasÄ• maÃ±Ã±ato vuttaá¹ƒ. duá¹-á¹-hullasÄ• maÃ±Ã±ato
duá¹-á¹-hullÄ• rocanappaá¹-icchÄ• danasikkhÄ• padesu pÄ• rÄ• jikavacanaá¹ƒ viya. tasmÄ
`rahoâ€™ ti idha adhippetoâ€™â€™ _ti vuttaá¹ƒ. kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ce? ``mÄ• tug
antamaso tadahujÄ• tÄ• pi dÄ• rikÄ• â€™â€™ ti (Vin III 445) vuttattÄ• duá¹-á¹-hullobhÄ• sa
dÄ«pitamevÄ• ti. __antodvÄ• dasahatthepÄ«_ti \Be 62/ __pi_-saddena apihitakavÄ• á¹-assa
nisinnopÄ«ti attho. acelakavagge rahopaá¹-icchannÄ• sanasikkhÄ• pade (Vin IV 288) ``yo k
dutiyo hotÄ«â€™â€™ ti imassa anurÅ«pato __ ``itthÄ«naá¹ƒ pana satampi anÄ• pattiá¹ƒ na
vuttaá¹ƒ. ``alaá¹ƒkammaniyeti sakkÄ• hoti methunaá¹ƒ dhammaá¹ƒ paá¹-isevituâ€™â€™ n
\Ne 57/ vacanato rahonisajjassÄ• do cettha methunadhammasannissitakileso, na dutiye viya
duá¹-á¹-hullavÄ• cassÄ• dakileso. tasmÄ• ca paÃ±Ã±Ä• yati sotassa raho nÄ• dhippetoti.

__tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena vadeyyÄ• _ti rahonisajjasikkhÄ• padavasen
pÄ• cittiyameva avatvÄ• pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• yapi Ä• pattiyÄ• bhedadassanatt
Ä• pattippaá¹-ijÄ• nanaá¹ƒ avatvÄ• kasmÄ• ``nisajjaá¹ƒ bhikkhu paá¹-ijÄ• namÄ• noâ€™â
vuttanti? vuccate --- Ä• pattiyÄ• codite vinayadharena ``kismiá¹ƒ vatthusmiâ€™â€™ nti puc
``imasmiá¹ƒ vatthusmiâ€™â€™ nti vutte vinayadharena ``Ä«disaá¹ƒ nÄ• ma akÄ• sÄ«â€™â
paá¹-ijÄ• namÄ• nova kÄ• retabboti dassanatthaá¹ƒ __ ``nisajjaá¹ƒ bhikkhu paá¹-ijÄ• namÄ
yadi evaá¹ƒ nisajjaá¹ƒ paá¹-ijÄ• namÄ• nopi Ä• pattiyÄ• va kÄ• retabboti? anurÅ«pameva. e
--- tiá¹‡á¹‡ampi Ä• pattÄ«naá¹ƒ vatthÅ«ni aggahetvÄ• idha sikkhÄ• padavasena nisajjamev
gahitepi hi Ä• patti gahitÄ• va hotÄ«ti. __yena vÄ• sÄ• _ti ettha __vÄ• _-saddo ``tena so bh
vÄ• â€™â€™ ti yojetabbo. so ca vikappattho. tasmÄ• ``kÄ• retabbo vÄ• paá¹-ijÄ• namÄ• n
appaá¹-ijÄ• namÄ• noâ€™â€™ ti attho. tena vuttaá¹ƒ __ ``paá¹-ijÄ• namÄ• no vÄ• â€™â€™
rahonisajjasikkhÄ• padavasena nisajjapaccayÄ• Ä• pattiyÄ• vuttattÄ• sesesupi sesasikkh
gahetabbÄ• . __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• nevÄ• â€™â€™
duá¹-á¹-hullobhÄ• sanassa anadhippetabhÄ• vo veditabbo.

paá¹-hamÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ•

__saá¹…ghÄ• disesena_ \Be 63/ __vÄ• _ti kÄ• yasaá¹ƒsaggaduá¹-á¹-hullobhÄ• sanena. ta
kÄ• yasaá¹ƒsaggavÄ• ro pÄ• á¸·iyampi vutto. __anandho abadhiro_ti anandho kÄ• yasaá¹ƒ
duá¹-á¹-hullaá¹ƒ suá¹‡Ä• ti, tasmÄ• eva adinnÄ• dÄ• nasadisÄ• nevÄ• ti vuttaâ€™â€™ nti
kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• naá¹ƒ kathanti ce? kÄ• yasaá¹ƒsaggaÃ±hi samÄ• pajj
bhaá¹‡ati, duá¹-á¹-hullaá¹ƒ bhaá¹‡anto nisÄ«dati cÄ• ti sambhavati, duá¹-á¹-hullameva vÄ•
taÃ±hi adinnÄ• dÄ• nasamuá¹-á¹-hÄ• nanti.

yo \Ne 58/ desanaá¹ƒ sabbavidÅ«pamova.

nÄ• nÄ• nayÄ• kÄ• ravicittabhedaá¹ƒ.

Ã±Ä• tuá¹ƒ upÄ• yÄ• na mano satimÄ• .

taá¹ƒ lÄ• bhahetuá¹ƒ na karoti puÃ±Ã±anti ||

dutiyÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniyatavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• aá¹ƒ

1. cÄ«varavaggo

1. kathinasikkhÄ• padavaá¹‡á¹‡anÄ•

nissaggiyakaá¹‡á¸• e \Be 64/ \Ne 59/ tiá¹‡á¹‡aá¹ƒ kathinasikkhÄ• padÄ• naá¹ƒ,
vassikasÄ• á¹-ikaaccekacÄ«varasÄ• saá¹…kasikkhÄ• padÄ• naÃ±ca ekadesanÄ• ya tathÄ•
veditabbÄ• ---

kathinaá¹ƒ yassa cattÄ• ro, sahajÄ• samayadvayaá¹ƒ.

channaá¹ƒ sikkhÄ• padÄ• naÃ±ca, ekadesavinicchayo ||

tattha __kathina_nti ``saá¹…ghassa anumodanÄ• ya, gaá¹‡assa anumodanÄ• ya, puggala

atthataá¹ƒ hoti kathinaâ€™â€™ nti (Vin V 414) vacanato tesaá¹ƒyeva anumodanÄ• didham
__kathinaá¹ƒ_ nÄ• ma. yathÄ• ha ``kathinaá¹ƒ jÄ• nitabbanti tesaÃ±Ã±eva dhammÄ• naá¹ƒ
nÄ• makammaâ€™â€™ ntiÄ• di (Vin V 412). tasmÄ• __kathina_nti idaá¹ƒ bahÅ«su dhamm
paramatthato eko dhammo. ko panassa atthÄ• roti? tadekadesova khÄ«rassa dhÄ• rÄ• viy
ekena dhammena saá¹…gahito vacÄ«bhedenÄ• â€™â€™ ti. __sahajÄ• _ nÄ• ma aá¹-á¹-ha
paÃ±cÄ• nisaá¹ƒsÄ• ti ime pannarasa dhammÄ• . __samayadvayaá¹ƒ_ nÄ• ma kathinatthÄ
tattha __kathinatthÄ• rasamayo_ vassÄ• nassa pacchimo mÄ• so. __cÄ«varasamayo_ nÄ•
kattikamÄ• so, atthate cattÄ• ro hemantikÄ• cÄ• ti paÃ±ca mÄ• sÄ• .

tattha __aá¹-á¹-ha mÄ• tikÄ• _ nÄ• ma pakkamanantikÄ• dayo. tÄ• sabbÄ• pi atthÄ• rena
tabbhÄ• vabhÄ• vitÄ• ya atthÄ• re sati uddhÄ• ro sambhavati. tattha kathinatthÄ• rena ekup
antarubbhÄ• ro sahubbhÄ• ro, avasesÄ• kathinubbhÄ• rÄ• ekuppÄ• dÄ• , nÄ• nÄ• nirodh
atthÄ• rena saha nirodhÄ• , antarubbhÄ• rasahubbhÄ• rÄ• naá¹ƒ uddhÄ• rÄ• bhÄ• vo ekak
nÄ• nÄ• nirujjhanti nÄ• ma. tesu hi uddhÄ• rabhÄ• vaá¹ƒ pattesupi atthÄ• ro tiá¹-á¹-hati ev
aá¹-á¹-hakathÄ• yaá¹ƒ atthavibhÄ• vanÄ• . sace atthate kathine bhikkhusmiá¹ƒ sÄ• pekkhe
pakkamante saá¹…gho __antarubbhÄ• raá¹ƒ_ karoti, tassa bhikkhuno paá¹-hamameva mÅ
niá¹-á¹-hitacÄ«varapalibodhÄ• bhÄ• vepi sati antarubbhÄ• re palibodho chijjati satipi sÄ• pe
saussÄ• hattÄ• . iminÄ• pariyÄ• yena __pakkamanantiko kathinuddhÄ• ro_ atthÄ• rena eku
tathÄ• antarubbhÄ• re sati suá¹‡antassÄ• pi yÄ• va cÄ«varaniá¹-á¹-hÄ• naá¹ƒ na gacchati,
__niá¹-á¹-hÄ• nantiko_. yÄ• va sanniá¹-á¹-hÄ• naá¹ƒ na gacchati, tÄ• va parihÄ• rasambhav
__sanniá¹-á¹-hÄ• nantiko_. yÄ• va na nassati, tÄ• va parihÄ• rasambhavato __nÄ• sanantik
tÄ• va parihÄ• rasambhavato __savanantiko_. yÄ• va cÄ«varÄ• sÄ• na chijjati, tÄ• va parih
__Ä• sÄ• vacchediko_. yÄ• va sÄ«maá¹ƒ nÄ• tikkamati, tÄ• va parihÄ• rasambhavato __sÄ
ekuppÄ• do nÄ• nÄ• nirodho hotÄ«ti veditabbo.

tattha antarubbhÄ• rasahubbhÄ• rÄ• dve antosÄ«mÄ• yaá¹ƒ eva sambhavanti, na bahisÄ«
pakkamanasavanasÄ«mÄ• tikkantikÄ• bahisÄ«mÄ• yameva sambhavanti, na antosÄ«mÄ•
niá¹-á¹-hÄ• nasaaÄ• á¹-á¹-hÄ• nÄ• sÄ• vacchedikÄ• antosÄ«mÄ• yaÃ±ceva bahisÄ«mÄ• y
saá¹…ghÄ• yatto, pakkamananiá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nasÄ«mÄ• tikkantikÄ• puggalÄ
tadubhayaviparÄ«tÄ• .

tattha __ ``niá¹-á¹-hitacÄ«varasmiâ€™â€™ _nti iminÄ• cÄ«varapalibodhÄ• bhÄ• vameva c
Ä• vÄ• sapalibodhÄ• bhÄ• vaá¹ƒ. __ ``ubbhatasmiá¹ƒ kathineâ€™â€™ _ti iminÄ• ubhayap
tasmÄ• ubhayapalibodhÄ• bhÄ• vadÄ«panatthaá¹ƒ tadeva vattabbanti ce? na, visesattÄ• .
tasmÄ• ``ubbhatasmiá¹ƒ kathineâ€™â€™ ti kesaÃ±ci kathinuddhÄ• rÄ• naá¹ƒ nÄ• nÄ• nir
saá¹…ghapuggalÄ• dhÄ«nÄ• nadhÄ«nattÄ• ca antobahiubhayasÄ«mÄ• su niyamÄ• niyam
saá¹…ghassa, na puggalassa ubbhataá¹ƒ hoti, tathÄ• pi ``ubbhatasmiá¹ƒ kathineâ€™â€™ t
sÄ• maÃ±Ã±avacanaá¹ƒ. tasmÄ• ``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nti iminÄ• niyameti.

kiá¹ƒ vuttaá¹ƒ hoti --- saá¹…ghassa antarubbhÄ• rena ubbhatasmiá¹ƒ kathine acchinnacÄ«
bahisÄ«mÄ• gato pacchÄ• gantvÄ• attano sÄ«mÄ• gato aniá¹-á¹-hitacÄ«varo Ä• nisaá¹ƒsa
``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nti vuttanti veditabbaá¹ƒ. tattha __Ä• vÄ• sapalibodho_ nÄ
\Ne 61/ Ä• vÄ• se, sÄ• pekkho vÄ• pakkamati. __cÄ«varapalibodho_ nÄ• ma cÄ«varaá¹ƒ a
cÄ«varÄ• sÄ• nupacchinnÄ• , tabbiparÄ«tena apalibodho veditabbo. tattha anatthatakathinÄ
niyamato cattÄ• ro Ä• nisaá¹ƒsÄ• labbhanti, asamÄ• dÄ• nacÄ• ro aniyamato. tena sÄ• sa
kathaá¹ƒ cattÄ• ro niyatÄ• ti ce? ``cÄ«varakÄ• lasamayo nÄ• ma anatthate kathine vassÄ•
ti (Vin III 649) vacanato anatthatakathinÄ• naá¹ƒ tasmiá¹ƒ mÄ• se yÄ• vadatthacÄ«varaá¹ƒ
tatiyakathinasikkhÄ• pade (Vin III 497 Ä• dayo) akÄ• lacÄ«varaá¹ƒ nÄ• ma piá¹-á¹-hisamaya
paá¹-iggahetvÄ• saá¹…ghato labhitabbaá¹ƒ ce, yÄ• va cÄ«varakÄ• lasamayaá¹ƒ nikkhipitv
puggalikaá¹ƒ ce, vassÄ• nassa chaá¹-á¹-hapakkhassa paÃ±camito paá¹-á¹-hÄ• ya yÄ• va c
anadhiá¹-á¹-hitaá¹ƒ avikappitaá¹ƒ vaá¹-á¹-ati accekacÄ«varasikkhÄ• padena anuÃ±Ã±Ä• tat
tadÄ• uppannacÄ«varassa paá¹-isiddhattÄ• paá¹-hamakathinena. tattha aá¹-á¹-hakathÄ• y
saá¹…ghikaá¹ƒ sandhÄ• ya, tathÄ• __porÄ• á¹‡agaá¹‡á¹-hipade_ cÄ• ti veditabbaá¹ƒ.

paá¹-hamakathine (Vin III 459 Ä• dayo) paá¹-hamapaÃ±Ã±attiyÄ• , avisesena vÄ• ekÄ• da
vassÄ• nassa hi antonivÄ• raá¹‡atthaá¹ƒ aá¹-á¹-hakathÄ• ya ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bh
kathineâ€™â€™ ti (Vin III 462 Ä• dayo) vuttaá¹ƒ. eseva nayo dutiye, tatiye ca. tena cÄ«vara
anto vÄ• uppannaá¹ƒ cÄ«varakÄ• lato uddhaá¹ƒ ekadivasampi parihÄ• raá¹ƒ na labhati. ya
accekacÄ«varasikkhÄ• padavirodho. ``yÄ• va cÄ«varakÄ• lasamayaá¹ƒ nikkhipitabbaá¹ƒ, ta
nissaggiyaâ€™â€™ nti (Vin III 648) hi tattha vuttaá¹ƒ. vassÄ• vÄ• sikabhÄ• vena saá¹…gha
vuá¹-á¹-havassattÄ• attano santakabhÅ«taá¹ƒ accekacÄ«varaá¹ƒ cÄ«varakÄ• lasamayaá¹ƒ
na accekacÄ«varakÄ• laá¹ƒ atikkÄ• mayato Ä• pattÄ«ti. ``anatthate kathine ekÄ• dasamÄ•
III 500) vacanato yo ca tattha cÄ«varuppÄ• do, so ca nesaá¹ƒ bhavissatÄ«ti siddhaá¹ƒ,
anÄ• mantacÄ• ragaá¹‡abhojanasikkhÄ• pade ``aÃ±Ã±atra samayÄ• â€™â€™ ti (Vin IV 22
siddhameva. tasmÄ• ``kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaâ€™â€™ nti (Vin
dinnacÄ«varaá¹ƒ parihÄ• raá¹ƒ na labhati.

aparakattikÄ• yameva vÄ• ubbhatasmiá¹ƒ kathine labhati, evaá¹ƒ ``ubbhatasmiá¹ƒ kathine
ce? na vattabbaá¹ƒ. cha á¹-hÄ• nÄ• ni hi sÄ• pekkhatÄ• ya vuttÄ• ni \Be 67/. duá¹-á¹-hados
adhikaraá¹‡acatutthaá¹ƒ, paá¹-hamÄ• niyate sotassa raho, tatiyakathine Ä• dissa dinnaá¹ƒ
accekacÄ«varasikkhÄ• pade \Ne 62/ ``saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• nikkhipitabbaâ€™â€™ nt
duá¹-á¹-hullÄ• rocanappaá¹-icchÄ• danadvaye adhikaraá¹‡aá¹ƒ, pÄ• rÄ• jikavacanaÃ±ca, tÄ
``aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ aÃ±Ã±atarÄ• yÄ• â€™â€™ ti vacananti. tattha __Ä• dis
saá¹…ghikaá¹ƒ bhÄ• jitabbacÄ«varaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na puggalikaá¹ƒ. __saÃ±Ã±Ä
nikkhipitabba_nti vassÄ• vÄ• sikacÄ«varaá¹ƒ sandhÄ• ya vuttaá¹ƒ. avuá¹-á¹-havassena pac
saÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• tabbaá¹ƒ, na Ã±Ä• tippavÄ• ritato laddhaá¹ƒ puggalikaá¹ƒ sandhÄ•

accekacÄ«varaá¹ƒ saá¹…ghe ninnaá¹ƒ, puggale ninnaÃ±cÄ• ti siddhaá¹ƒ. tattha saá¹…ghe
accekacÄ«varaá¹ƒ vassÅ«panÄ• yikadivasato paá¹-á¹-hÄ• ya, piá¹-á¹-hisamayato paá¹-á¹-h
pavÄ• raá¹‡Ä• nikkhipituá¹ƒ vaá¹-á¹-ati eva saá¹…ghikattÄ• , puggalikampi ``vassaá¹ƒvuá¹-
gaá¹‡hathÄ• â€™â€™ ti dinnattÄ• . tÄ• disaÃ±hi yÄ• va vassaá¹ƒvuá¹-á¹-ho na hoti, tÄ• va
santakaá¹ƒ hoti. ettako visesahetu.

``anaccekacÄ«vare anaccekacÄ«varasaÃ±Ã±Ä« cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, an
accekacÄ«varakasseva so aparÄ• dho. yena ``virodhoâ€™â€™ ti vacanaá¹ƒ dasseyyÄ• ti n
pariyesitabbo. buddhavisayattÄ• pamÄ• á¹‡anti ce? na, yadi evaá¹ƒ ettha attano santakabh
accekacÄ«varaá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• nikkhipitabbameva, na adhiá¹-á¹-hÄ• tabbaá¹
vissajjetabbaá¹ƒ. tato ``anÄ• patti, antosamaye adhiá¹-á¹-heti vikappeti vissajjetÄ«â€™â€™
(Vin III 651) adhivÄ• setabbo siyÄ• . tathÄ• ``vassÄ• nassa pacchime mÄ• se kathinuddhÄ
atthate kathine kathinuddhÄ• radivasaá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ hotÄ«â€™â€™ ti vac
hotÄ«ti ayampi atthavirodho adhivÄ• setabbo siyÄ• . tasmiÃ±ca ``anaccekacÄ«vare anÄ• pa
taÃ±ca anadhiá¹-á¹-hitaá¹ƒ avikappitamevÄ• ti ettako visesahetu. atirekacÄ«varaÃ±cetaá¹ƒ
paá¹-hamasikkhÄ• padenÄ• patti, itaraá¹ƒ ce anÄ• pattiyevÄ• ti imassa atthassa ayaá¹ƒ bha
atirekadasÄ• hÄ• nÄ• gatÄ• yeva kattikapuá¹‡á¹‡amÄ• ya saá¹…ghassa vassÄ• vÄ• sikatth
dadamÄ• naá¹ƒ na \Be 68/ gahetabbaá¹ƒ, dasÄ• hÄ• nÄ• gatÄ• ya eva gahetabbanti ettako
aá¹-á¹-hakathÄ• nayavirodho ca adhivÄ• setabbo siyÄ• . tattha ``adhiá¹-á¹-hitato paá¹-á¹-hÄ
accekacÄ«varaá¹ƒ na hotÄ«â€™â€™ ti vatvÄ• aÃ±Ã±athÄ• nayo dassito. __porÄ• á¹‡aga
saá¹…ghikaá¹ƒ upÄ• dÄ• ya vuttattÄ• na virujjhatÄ«ti neva so ca paá¹-ikkhitto. yathÄ• ana
chaá¹-á¹-hito paá¹-á¹-hÄ• ya uppannaá¹ƒ atirekadasÄ• hÄ• nÄ• gatÄ• yapi paá¹-iggahetabb
cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mayatopi anÄ• pattÄ«ti ayampi nayo adhivÄ• setabbo siyÄ
paá¹-hamakathinavirodho. dasÄ• hÄ• nÄ• gatÄ• ya eva paá¹-iggahetabbaá¹ƒ, paá¹-iggahetv
cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mayato anÄ• pattÄ«ti ce, taá¹ƒ dve dasÄ• he labhatÄ«ti e

antarÄ• anÄ• pattikkhettacÄ«varakÄ• lappaviá¹-á¹-hattÄ• adhiá¹-á¹-hahitvÄ• paccuddhaá
dasÄ• he labhatÄ«ti ce? na, kÄ• lappaveso adhiá¹-á¹-hÄ• naá¹ƒ viya hotÄ«ti ce? na, ``vassi
vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ, tato paraá¹ƒ vikappetuâ€™â€™ nti vac
paraá¹ƒ dasÄ• haá¹ƒ avikappentassÄ• pi anÄ• patti siyÄ• . apica yaá¹ƒ vuttaá¹ƒ aá¹-á¹-haka
``vassikasÄ• á¹-ikÄ• antovasse laddhÄ• ceva niá¹-á¹-hitÄ• ca, antodasÄ• he adhiá¹-á¹-hÄ
niá¹-á¹-hitÄ• , tadaheva adhiá¹-á¹-hÄ• tabbÄ• , dasÄ• he appahonte cÄ«varakÄ• laá¹ƒ nÄ• t
(to Vin III) II 630). tena Ä• pattito na mucceyya. kÄ• lappaveso hi adhiá¹-á¹-hÄ• napariyÄ• y
ettÄ• vatÄ• yathÄ• vutto atthavikappo pÄ• á¸·inayeneva patiá¹-á¹-hÄ• pito hoti.

apicettha yaá¹ƒ vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``dasÄ• he appahonte cÄ«varakÄ• laá¹ƒ nÄ
tatthapi cÄ«varakÄ• le uppannaá¹ƒ, dasÄ• he appahonte cassa karaá¹‡aá¹ƒ natthi, taá¹ƒ ac
akÄ• lacÄ«varamiva cÄ«varakÄ• laá¹ƒ nÄ• tikkÄ• metabbanti siddhametaá¹ƒ. pÄ• á¸·ito ca

dasÄ• he appahontepi uppajjati, evaá¹ƒ uppannaá¹ƒ accekacÄ«varaá¹ƒ accekacÄ«varamev
kÄ• lavisesavasena accekacÄ«varasaá¹…khaá¹ƒ gacchati. vuttaÃ±hetaá¹ƒ ``accekacÄ«var
gantukÄ• mo hoti, pavÄ• saá¹ƒ vÄ• gantukÄ• mo hoti, gilÄ• no vÄ• hoti, gabbhinÄ« vÄ• h
saddhÄ• uppannÄ• hoti ... pe ... `vassÄ• vÄ• sikaá¹ƒ dassÄ• mÄ«â€™ ti evaá¹ƒ Ä• rocitaá
nÄ• mÄ• â€™â€™ ti (Vin III 649). tasmÄ• yathÄ• taá¹ƒ cÄ«varaá¹ƒ nÄ• tikkÄ• metabbaá¹
anaccekacÄ«varampÄ«ti siddhaá¹ƒ hoti. tena vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``dasÄ• he ap
nÄ• tikkÄ• metabbÄ• â€™â€™ ti. apica yadi evaá¹ƒ taá¹ƒ accekacÄ«varasikkhÄ• padamev
cÄ«varakÄ• laá¹ƒ nÄ• tikkÄ• metabbanti imassa pana atthavisesassa dassanatthaá¹ƒ bhag

__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana taá¹ƒ evaá¹ƒ vuttaá¹ƒ --- kÄ• maÃ±cedaá¹ƒ ``dasÄ
atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™â€™ nti iminÄ• siddhaá¹ƒ, aá¹-á¹-huppattivasena pana
dassetvÄ• sikkhÄ• padaá¹ƒ á¹-hapitanti atthavisesadÄ«panapayojanato. tasmÄ• taá¹ƒ tass
atthavisesadassanatthaá¹ƒ vuttanti siddhameva. tasmÄ• pi veditabbameva yaá¹ƒ kiÃ±ci cÄ«
cÄ«varakÄ• lasamayaá¹ƒ nÄ• tikkÄ• metabbanti. apica yaá¹ƒ vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹
paá¹-á¹-hÄ• ya pana uppannaá¹ƒ anaccekacÄ«varampi paccuddhÄ• retvÄ• á¹-hapitacÄ«va
parihÄ• raá¹ƒ labhatÄ«â€™â€™ ti (Sp (to Vin III) II 646-649). tena ``anaccekacÄ«vare anac
cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, anÄ• pattÄ«â€™â€™ ti (Vin III 650) iminÄ• pi anacc
accekacÄ«varaparihÄ• ralÄ• bhaá¹ƒ dÄ«petÄ«ti.

ettÄ• vatÄ• yathÄ• vutto dutiyo atthavikappo pÄ• á¸·inayena, aá¹-á¹-hakathÄ• nayena ca p
evaá¹ƒ tÄ• va pakiá¹‡á¹‡akÄ• ya adhikathÄ• parato pÄ• á¹-hato vitthÄ• ritÄ• hotÄ«ti apaki

cÄ«varapalibodho, Ä• vÄ• sapalibodho cÄ• ti dve palibodhÄ• . tesu ekapalibodhepi sati
anÄ• mantacÄ• rÄ• diÄ• nisaá¹ƒsaá¹ƒ labhati, taá¹ƒ idha natthÄ«ti dassetuá¹ƒ __ ``niá¹-á¹-h
bhikkhunÄ• ubbhatasmiá¹ƒ kathineâ€™â€™ _ti vuttaá¹ƒ. tasmÄ• eva __ ``atthatakathinass
_tiÄ• di vuttaá¹ƒ. __kathinatthÄ• rÄ• rahassÄ• _ti ettha ``aá¹-á¹-hahi aá¹…gehi samannÄ• g
kathinaá¹ƒ attharituá¹ƒ --- pubbakaraá¹‡aá¹ƒ jÄ• nÄ• ti, paccuddhÄ• raá¹ƒ jÄ• nÄ• ti, adhiá¹
atthÄ• raá¹ƒ jÄ• nÄ• ti, mÄ• tikaá¹ƒ jÄ• nÄ• ti, palibodhaá¹ƒ jÄ• nÄ• ti, uddhÄ• raá¹ƒ jÄ• nÄ
jÄ• nÄ• tÄ«â€™â€™ ti (Vin V 409) vacanato imehi aá¹-á¹-hahi aá¹…gehi samannÄ• gato pu
nÄ• ma. __pubbakaraá¹‡aá¹ƒ_ nÄ• ma dhovanavicÄ• raá¹‡acchedanasibbanarajanakappal

__ ``cÄ«varaá¹ƒ_ \Be 70/ __nÄ• ma khomaâ€™â€™ _ntiÄ• dinÄ• pÄ• á¸·ivasena jÄ• tiÃ±c
idÄ• ni atirekacÄ«varaá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ pana vuttaá¹ƒ adhiá¹-á¹-hitavikappitesÅ«â€
vuttaá¹ƒ. __á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• â€™â€™ _ti vuttepi yasmiá¹ƒ á¹-hÄ• ne
tasmiá¹ƒ taá¹ƒ pacchÄ• hotu vÄ• , mÄ• vÄ• , adhiá¹-á¹-hÄ• naá¹ƒ ruhateva. pure pacchÄ•
pamÄ• á¹‡aá¹ƒ.

antimavatthuá¹ƒ ajjhÄ• pannassa bhikkhubhÄ• vapariccÄ• gavasena setavatthanivÄ• sana

__hÄ«nÄ• yÄ• vattanaá¹ƒ_.

__ekÄ• dasame aruá¹‡uggamane_ti antimaá¹ƒ á¹-hapetvÄ• tato purimatarasminti attho ve
__antimaá¹ƒ_ nÄ• ma aparakattikÄ• ya paá¹-hamÄ• ruá¹‡uggamanaá¹ƒ. taÃ±hi kÄ• lattÄ•
``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• â€™â€™ ti karaá¹‡avacanaá¹ƒ nidÄ• nÄ• napekkh
karaá¹‡Ä• bhÄ• vato. tasmÄ• eva ``dasÄ• haparamaâ€™â€™ nti ayamettha anupaÃ±Ã±at
bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™â€™ ntiÄ• di (Vin I 358) vaca
``vikappetÄ«â€™â€™ ti avisesena vuttavacanaá¹ƒ viruddhaá¹ƒ viya dissati, na ca viruddha
bhÄ• santi, \Ne 65/ tasmÄ• evamassa attho veditabbo --- ticÄ«varaá¹ƒ ticÄ«varasaá¹…khe
adhiá¹-á¹-hÄ• tumeva anujÄ• nÄ• mi, na vikappetuá¹ƒ. vassikasÄ• á¹-ikaá¹ƒ pana catumÄ•
na adhiá¹-á¹-hÄ• tunti. evaÃ±ca pana sati yo ticÄ«vare ekena cÄ«varena vippavasitukÄ• m
ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ paccuddharitvÄ• vippavÄ• sasukhatthaá¹ƒ vikappanÄ• ya o
dasÄ• hÄ• tikkame ca anÄ• pattÄ«ti. etena upÄ• yena sabbattha vikappanÄ• ya apaá¹-isido
likhitaá¹ƒ.

imassa pana sikkhÄ• padassa ayaá¹ƒ saá¹…khepavinicchayo --- anatthate kathine hemantÄ
paá¹-á¹-hÄ• ya, atthate kathine gimhÄ• naá¹ƒ paá¹-hamadivasato paá¹-á¹-hÄ• ya uppannac
``niá¹-á¹-hitacÄ«varasmiâ€™â€™ _ntiÄ• di vuttaá¹ƒ. etthÄ• ha --- ``rajakehi dhovÄ• petvÄ•
kÄ• rÄ• pentassÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• namevÄ• â€™â€™ ti (Sp (to Vin III
adhiá¹-á¹-hÄ• naá¹ƒ ruhatÄ«ti. tena sÅ«cikammaá¹ƒ katvÄ• rajitvÄ• kappabinduá¹ƒ datvÄ•
niyamo kÄ• tabbo, na kÄ• tabboti? kattabbova. patto viya adhiá¹-á¹-hito yathÄ• puna setab
tambabhÄ• vaá¹ƒ vÄ• patto adhiá¹-á¹-hÄ• naá¹ƒ na vijahati, na ca pana tÄ• diso \Be 71/ ya
upagacchati, evametaá¹ƒ daá¹-á¹-habbanti. ``sve kathinaá¹ƒ uddharissatÄ«â€™â€™ ti ladd
na adhiá¹-á¹-hÄ• ti, aruá¹‡uggamane eva nissaggiyaá¹ƒ hoti. kasmÄ• ? ``niá¹-á¹-hitacÄ«vara
(Vin III 462-463;) sikkhÄ• padassa vuttattÄ• . kathinabbhantare dasÄ• hato uttaripi parihÄ•
kathinato pana pacchÄ• ekadivasampi na labhati. yathÄ• kiá¹ƒ --- yathÄ• atthatakathino s
atthatadivasato paá¹-á¹-hÄ• ya yÄ• va ubbhÄ• rÄ• Ä• nisaá¹ƒsaá¹ƒ labhati, na tato paraá¹ƒ
paá¹-á¹-hÄ• ya yÄ• va ubbhÄ• rÄ• labhati, uddhate pana kathine ekadivasampi na labhati.
ubbhatadivasato paá¹-á¹-hÄ• ya puna dasÄ• haá¹ƒ labhatÄ«ti? na, kasmÄ• ? ``anujÄ• nÄ•
dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retuâ€™â€™ nti vacanato. kathinabbhantarep
nissaggiyanti Ä• pannaá¹ƒ. taá¹ƒ pana atippasaá¹…gaá¹ƒ nivÄ• retuá¹ƒ ``niá¹-á¹-hitacÄ«var
vuttaá¹ƒ, na kathinadivasÄ• ni adivasÄ• nÄ«ti dÄ«panatthaá¹ƒ. ayamattho tattha tattha Ä• v
vassikasÄ• á¹-ikÄ• anatirittappamÄ• á¹‡Ä• nÄ• maá¹ƒ gahetvÄ• vuttanayeneva cattÄ• ro
adhiá¹-á¹-hÄ• tabbÄ• , tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• ti vuttaá¹ƒ. ettha ``pac
vacane uposathadivase eva paccuddharitvÄ• vikappetvÄ• á¹-hapitaá¹ƒ hoti, tato paraá¹ƒ h
paá¹-hamadivasato paá¹-á¹-hÄ• ya paccuddharaá¹‡Ä• bhÄ• vÄ• . evaá¹ƒ kathinabbhantare
veditabbanti likhitaá¹ƒ.

kathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

``atthatakathinassa \Ne 66/ paÃ±ca mÄ• se baddhasÄ«mÄ• yaá¹ƒ yattha katthaci cÄ«varaá
pakkamantassa anÄ• pattÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. ``abaddhasÄ«mÄ•
idaá¹ƒ abaddhasÄ«mÄ• yaá¹ƒ kathinatthÄ• raÃ±ca Ä• raÃ±Ã±akasikkhÄ• padaÃ±ca sÄ• dh

``chinnaá¹ƒ dhutaá¹…gaá¹ƒ sÄ• saá¹…ka-sammato santaruttaraá¹ƒ.

acÄ«varassÄ• nÄ• patti, paccuddhÄ• rÄ• disiddhitoâ€™â€™ ti || (Vjb pÄ• rÄ• jika 479) ---

idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ.

tatrÄ• yaá¹ƒ \Be 72/ codanÄ• pubbaá¹…gamavinicchayo --- keci ``diguá¹‡aá¹ƒ saá¹…ghÄ•
vacanato ``ekaccikÄ• saá¹…ghÄ• á¹-i nÄ• dhiá¹-á¹-hÄ• tabbÄ• . sace adhiá¹-á¹-hÄ• ti, na ru
upasampadÄ• pekkhÄ• nampi diguá¹‡aá¹ƒyeva saá¹…ghÄ• á¹-iá¹ƒ datvÄ• upasampÄ• der
saÃ±Ã±Ä• petabbÄ• . bhagavatÄ• hi ``chinnakaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ, chinnakaá¹ƒ uttarÄ
antaravÄ• sakaâ€™â€™ nti paá¹-hamaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tato ``aÃ±Ã±atarassa bhikkhu
sabbaá¹ƒ chinnakaá¹ƒ nappahoti. dve chinnakÄ• ni ekaá¹ƒ achinnakaá¹ƒ nappahoti, dve ac
chinnakaá¹ƒ nappahotÄ«â€™â€™ ti imasmiá¹ƒ vatthusmiá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, a
nti (Vin I 360) anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• ekaccikÄ• pi saá¹…ghÄ• á¹-i vaá¹-á¹-atÄ«ti siddha
nappahoti, tassÄ• kuto diguá¹‡atÄ• ti? aá¹-á¹-hakathÄ• yampissa vuttaá¹ƒ ``anvÄ• dhikamp
Ä• gantukapattampi dÄ• tuá¹ƒ, idaá¹ƒ pana appahonake Ä• ropetabbaá¹ƒ. sace pahoti, Ä• g
vaá¹-á¹-ati, chinditabbamevÄ• â€™â€™ ti (Sp (to Vin I) 360). kathinaá¹ƒ pana __chinnakam
Ä• veá¹‡ikalakkhaá¹‡attÄ• , ``chinnakaá¹ƒ diguá¹‡aá¹ƒ nappahotÄ«â€™â€™ ti vacanÄ• bh
sanniá¹-á¹-hÄ• namettha gantabbanti.

__dhutaá¹…ga_nti anupasampannÄ• naá¹ƒ tecÄ«varikadhutaá¹…gÄ• bhÄ• vato ticÄ«varen
adhiá¹-á¹-hÄ• nÄ• bhÄ• vato __ ``adhiá¹-á¹-hitenevÄ• â€™â€™ _ti vattabbaá¹ƒ hotÅ«ti ce?
virodhappasaá¹…gato. catutthacÄ«varasÄ• diyanena hi dhutaá¹…gabhedo, na ticÄ«varavip
atirekacÄ«varasÄ• diyanena, nÄ• pi atirekacÄ«varadhÄ• raá¹‡ena. yasmÄ• pana bhikkhÅ«
adhiá¹-á¹-hÄ• navasena nava cÄ«varÄ• ni \Ne 67/ anuÃ±Ã±Ä• tÄ• ni, jÄ• tivasena ca vuttÄ•
anupasampannÄ• naá¹ƒ, tasmÄ• nesaá¹ƒ cÄ«varaniyamÄ• bhÄ• vÄ• na taá¹ƒ dhutaá¹…g
gahaá¹-á¹-hÄ• naá¹ƒ viya. tasmÄ• tassa samÄ• dÄ• navidhÄ• ne avacanato ca sanniá¹-á¹-

__sÄ• saá¹…kasammatoti_ kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh sÄ• saá¹…kasikkhÄ• padavaá
visuá¹ƒ aá¹…gÄ• ni na vuttÄ• ni, ``sesamettha cÄ«varavaggassa dutiyasikkhÄ• pade vuttan

nti vuttaá¹ƒ, na ca panetaá¹ƒ vuttaá¹ƒ. tattha rattivippavÄ• so catutthamaá¹…gaá¹ƒ, idha ch
ayamettha visesoti. tasmÄ• aá¹…gasÄ• maÃ±Ã±ato ca sammutisÄ• maÃ±Ã±ato ca sÄ• sa
\Be 73/ nippadesaá¹ƒ, taá¹ƒ sappadesaá¹ƒ mÄ• saparamattÄ• . tattha bahigÄ• mepi gÄ• m
pakkamantassa anÄ• patti, idha na tathÄ• . idha anantare anantare aruá¹‡uggamane nissa
ayaá¹ƒ imesaá¹ƒ dvinnaá¹ƒ viseso. aá¹…gÄ• ni pana cÄ«varanikkhepanaá¹…gasampattito
vuttanayena ca siddhattÄ• na vuttÄ• ni. tÄ• ni kÄ• maá¹ƒ na vuttÄ• ni, tathÄ• pi catutthama
na pana visesitaá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? idha vuttanissajjanakkamena nissajjitvÄ• Ä• patt
tatthÄ• pannÄ• pattivimokkhadÄ«panatthaá¹ƒ. saá¹ƒvaccharavippavutthampi rattivippavutth
chÄ• rattavippavutthaá¹ƒ. evaá¹ƒ santepi tattha yathÄ• vuttaaá¹…gasampattiyÄ• sati tattha
nissajjitabbaá¹ƒ. hemante, gimhe vÄ• nissajjati ce? idha vuttanayenÄ• pi nissajjituá¹ƒ vaá¹-
Ã±Ä• panatthaá¹ƒ catutthamaá¹…gaá¹ƒ na visesitanti no takkoti Ä• cariyo. mÄ• sÄ• tikkanta
cÄ«varaá¹ƒ ``dasÄ• hÄ• tikkantaâ€™â€™ nti vatvÄ• nissaá¹-á¹-hameva, na Å«namÄ• saá¹
``dasÄ• hÄ• tikkantaâ€™â€™ nti vatvÄ• , mÄ• sÄ• tikkantaâ€™â€™ nti vatvÄ• ti eke. tathÄ
hoti, nissaggiyaá¹ƒ. ``dasÄ• hÄ• tikkantaâ€™â€™ nti vatvÄ• mÅ«lacÄ«varaá¹ƒ pana ``mÄ•
vatvÄ• nissajjitabbaá¹ƒ.

__ ``santaruttaraâ€™â€™ _nti vÄ• ``saá¹…ghÄ• á¹-iâ€™â€™ nti vÄ• ``cÄ«varaâ€™â€™
udÄ• hu aÃ±Ã±ampÄ«ti? kiÃ±cettha --- yadi ticÄ«varameva paá¹-isiddhaá¹ƒ, pariyÄ• panna
acchinnacÄ«varaaachandanadhovÄ• panaviÃ±Ã±attiÄ• divirodho. atha aÃ±Ã±ampi ``niá¹-á
evamÄ• dinÄ• virodhoti? vuccate --- na niyamato veditabbaá¹ƒ yathÄ• sambhavaá¹ƒ gahet
``cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena janapadacÄ• rikaá¹ƒ pakkamantÄ«â€™â€™ ti (Vi
ticÄ«varameva, ``na, bhikkhave, santaruttarena gÄ• mo pavisitabbo (Vin I 362), santaruttara
cÄ«varaá¹ƒ sÄ• ditabbaâ€™â€™ nti (Vin III 523-524) evamÄ• dÄ«su yaá¹ƒ kiÃ±ci, tathÄ• `
saá¹…ghÄ• á¹-iyo dÄ• tabbÄ• , nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, saá¹…ghÄ• á¹-i dÄ• tabbÄ• , h
saá¹…ghÄ• á¹-i, dehi me paá¹-aâ€™â€™ nti evamÄ• dÄ«su. vuttaÃ±hetaá¹ƒ ``sabbaÃ±hi c
saá¹…ghaá¹-itaá¹-á¹-hena `saá¹…ghÄ• á¹-Ä«â€™ ti vuccatÄ«â€™â€™ ti (Sp (to Vin IV) 898
``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nti etthÄ• pÄ«ti eke. antosamaye yÄ• vadatthaá¹ƒ cÄ«var
sabbaá¹ƒ kariyamÄ• naá¹ƒ kadÄ• niá¹-á¹-hÄ• naá¹ƒ gacchissati, tasmÄ• ticÄ«varamevÄ• t

__acÄ«varassÄ• nÄ• patti_ \Be 74/ __paccuddhÄ• rÄ• disiddhito_ti kiá¹ƒ vuttaá¹ƒ hoti --- u
nippayojanabhÄ• vappasaá¹…gato ticÄ«varavippavÄ• se tecÄ«varassa Ä• pattÄ«ti eke. tatt
Ä• patti paccuddhÄ• rÄ• disiddhito. ``anÄ• patti antoaruá¹‡e paccuddharati vissajjetÄ«â€™â
vuttaá¹ƒ. aÃ±Ã±athÄ• paccuddharantassa, antoaruá¹‡e vissajjentassa ca yÄ• va aÃ±Ã±o n
Ä• pattiá¹ƒ Ä• pajjati yathÄ• vuttanayeneva. aÃ±Ã±athÄ• sattabbhantarena vippavÄ• sassÄ
yathÄ• rutaá¹ƒyeva sati vippavÄ• se vippavÄ• sato, avippavÄ• se sati avippavÄ• satoti.

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• nassa dubbijÄ• nattÄ• taá¹ƒ dassetuá¹ƒ __ ``ap
_ntiÄ• di vuttaá¹ƒ. vihÄ• rapariyante niviá¹-á¹-hadhuvasannipÄ• taá¹-á¹-hÄ• nato vÄ• pariya
á¹-hitabhojanasÄ• lato vÄ• nibaddhavasanakaÄ• vÄ• sato vÄ• ti evaá¹ƒ gahetabbaá¹ƒ. sac
sannipatitabhikkhÅ«hi saddhiá¹ƒ ekÄ• baddhÄ• hutvÄ• yojanasatampi pÅ«retvÄ• nisÄ«da
upacÄ• rasÄ«mÄ• hotÄ«ti attho. ``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yÄ• â€™â€™ ti vutte k
á¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• saá¹ƒ visuá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mattÄ• ti ca
samÄ• nasaá¹ƒvÄ• sakaavippavÄ• sasÄ«mÄ• naá¹ƒ idaá¹ƒ nÄ• nattaá¹ƒ. ``avippavÄ• sasÄ
pana gÄ• me á¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti. kasmÄ• ? ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• n
144) vacanato. ``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yÄ• â€™â€™ ti dinnaá¹ƒ pana yasmiá¹ƒ
atthi, tattha á¹-hitÄ• nampi. __ ``tatra á¹-hitÄ• naÃ±ca pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti ca, ``kh
á¹-hatvÄ• `sÄ«maá¹-á¹-hakasaá¹…gho gaá¹‡hÄ• tÅ«â€™ ti vutte upacÄ• rasÄ«mÄ• ya eva
nti ca, ``tesaá¹ƒ bahisÄ«maá¹-á¹-hÄ• nampi pÄ• puá¹‡Ä• ti yÄ• va kathinassubbhÄ• rÄ• ti a
``anatthate pana kathine antohemante sace vihÄ• raá¹ƒ pavisitvÄ• `vassaá¹ƒvuá¹-á¹-hasaá
vadati, ye tattha vassacchedaá¹ƒ akatvÄ• pacchimavassaá¹ƒvuá¹-á¹-hÄ• , tesaá¹ƒ bahisÄ«
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vinayadharÄ• \Ne 69/ paricchindanti, aá¹-á¹-hakathÄ• yaá¹ƒ pa
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``lakkhaá¹‡aÃ±Ã±Å« vadantÄ«â€™â€™ ti (Sp (to Vin I) 37
`cÄ«varamÄ• sato paá¹-á¹-hÄ• ya yÄ• va \Be 75/ hemantassa pacchimo divaso, tÄ• va vass
vutte kathinaá¹ƒ atthataá¹ƒ vÄ• hotu, anatthataá¹ƒ vÄ• ti yaá¹ƒ samantapÄ• sÄ• dikÄ• vaca
379), etthÄ• pi yadi atthataá¹ƒ, purimavassaá¹ƒvuá¹-á¹-hÄ• paÃ±ca mÄ• se. yadi anatthata
pacchimavassaá¹ƒvuá¹-á¹-hÄ• cattÄ• ro mÄ• se labhantÄ«ti vinicchayoâ€™â€™ ti ca likhit

__ ``yehi mayhaá¹ƒ yÄ• gu pÄ«tÄ• _ti yehi nimantitehi mayhaá¹ƒ yÄ• gu pÄ«tÄ• ti adhippÄ
nimantitehi yÄ• gu pÄ«tÄ• , tesaá¹ƒyeva pÄ• puá¹‡Ä• tÄ«ti vuttaá¹ƒ. aÃ±Ã±athÄ• `yehi ma
vutte nimantitÄ• vÄ• hontu, animantitÄ• vÄ• , yehi pÄ«tÄ• , tesaá¹ƒ pÄ• puá¹‡itabbÄ• nÄ«
``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kathineâ€™â€™ ti vadanto Ã±Ä• p
akÄ• lacÄ«varÄ• naá¹ƒ uppattiabhÄ• vanti. kasmÄ• pana padabhÄ• jane vitthÄ• ritÄ• nÄ«t
sikkhÄ• padaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya na vuttaá¹ƒ kintu paá¹-hamasikkhÄ• pade
anujÄ• nitvÄ• tasmiá¹ƒ appahonte sace paccÄ• sÄ• atthi, tameva vaá¸• á¸• hetvÄ• mÄ• s
atthavisesaá¹ƒ dÄ«peti. akÄ• lacÄ«varaá¹ƒ nÄ• ma sammukhÄ«bhÅ«tena bhÄ• jetabbaá¹ƒ.
``Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbaâ€™â€™ nti iminÄ• sikkhÄ• paden
tÄ«á¹‡ipi padabhÄ• jane vitthÄ• ritÄ• nÄ«ti.

__ ``khippameva kÄ• retabbanti sÄ«ghaá¹ƒ antodasÄ• heyeva kÄ• retabbaâ€™â€™ _nti id
purimasikkhÄ• padalakkhaá¹‡enÄ• ti dÄ«petuá¹ƒ vuttaá¹ƒ. tasmÄ• evaá¹ƒ ``sÄ«ghaâ€™â€
vÄ• Ä• dinÄ• avatvÄ• pi ``dasÄ• hÄ• â€™â€™ ti vuttanti. atthatakathinassa evaá¹ƒ hotu, a
kathanti vutte anatthatassa paá¹-ikkhepataá¹ƒ dassetÄ«ti vutto apassanto vighÄ• taá¹ƒ Ä• p

pÄ• rÄ• jika 499-500) likhitaá¹ƒ.

akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``sÄ• kiyÄ• niyo viya suddhabhikkhusaá¹…ghe vÄ• â€™â€™ _ti idaá¹ƒ ``bhikkhunÄ« nÄ
upasampannÄ• â€™â€™ ti \Ne 70/ (Vin III 505) iminÄ• virujjhatÄ«ti ce? na, adhippÄ• yÄ• j
bhikkhÅ«naá¹ƒ santike upasampadÄ• ya paá¹-ikkhittattÄ• tadanuppasaá¹…gabhayÄ• evaá

__ekena vatthunÄ• _ti yena kenaci paá¹-hamena. __avuttÄ• vÄ• dhovatÄ«_ti avuttÄ• dho
attho. `` `avuttÄ• â€™ ti vacanato avÄ• dÄ• petvÄ• dhovanÄ• dÄ«su anÄ• pattÄ«â€™â€™
nÄ• ma nivÄ• sanapÄ• rupanÅ«pagameva. yadi evaá¹ƒ ``nivÄ• sanapÄ• rupanÅ«pagameva
vattabbaá¹ƒ ``purÄ• á¹‡acÄ«varaâ€™â€™ nti iminÄ• va siddhattÄ• . vuttaÃ±hetaá¹ƒ ``purÄ
sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampÄ«â€™â€™ ti (Vin III 505).

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__upacÄ• ro_ dvÄ• dasahattho. acittakattÄ• kathaá¹ƒ paá¹ƒsukÅ«laá¹ƒ vaá¹-á¹-atÄ«ti ce?
adinnattÄ• , bhikkhunÄ• ca tato bhikkhunito aggahitattÄ• ca.

cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

__Ã±Ä• takappavÄ• rite vÄ• viÃ±Ã±Ä• pentassÄ• _ti ettha ca saá¹…ghavasena pavÄ• rite
puggalikappavÄ• raá¹‡Ä• ya yaá¹ƒ yaá¹ƒ pavÄ• reti, taá¹ƒ taá¹ƒyeva viÃ±Ã±Ä• petabbanti I

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

pakatiyÄ• santaruttarena carati kathinapalibodhavasena vÄ• sÄ• saá¹…kasikkhÄ• padava
``na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pessanti, dussavÄ• á¹‡ijjaá¹ƒ vÄ• â
522) ujjhÄ• yantÄ• naá¹ƒ sutvÄ• bhagavÄ• pi chabbaggiye bhikkhÅ« \Be 77/ ``kathaÃ±hi nÄ
71/ na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pessathÄ• â€™â€™ ti (Vin III 52

paÃ±Ã±attattÄ• ca imissaá¹ƒ kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ ``bahucÄ«varaviÃ±Ã±Ä• panavatt
nti vuttattÄ• , __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``na hi anacchinnacÄ«varÄ• attano atthÄ• y
bhaÃ±jituá¹ƒ labhanti, acchinnacÄ«varÄ• naá¹ƒ pana atthÄ• ya labhantÄ«â€™â€™ ti vuttat
pamÄ• á¹‡aá¹ƒ viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-atÄ«ti ce? na, kasmÄ• ? aÃ±Ã±Ä• takaviÃ±Ã±atti
aá¹-á¹-huppattiyÄ• eva aÃ±Ã±Ä• takaviÃ±Ã±atti vÄ• ritÄ• . tassa sikkhÄ• padassa anÄ• pa
521) ``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti imissÄ• anÄ• pattipÄ• á¸·iyÄ• aÃ±Ã±assatthÄ• ya
Ã±Ä• takappavÄ• rite eva viÃ±Ã±Ä• peti, na aÃ±Ã±eti vacanato ca vÄ• ritÄ• . tasmÄ• bhag
viÃ±Ã±Ä• pessathÄ• â€™â€™ ti (Vin III 522) vigarahitvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pen
pavÄ• reyyÄ• â€™â€™ ti vuttanayeneva pamÄ• á¹‡ato gahaá¹‡aá¹ƒ anujÄ• ni, na aÃ±Ã±as
viÃ±Ã±Ä• panaá¹ƒ. yasmÄ• panimaá¹ƒ sikkhÄ• padaá¹ƒ aÃ±Ã±assatthÄ• ya viÃ±Ã±Ä• pan
tasmÄ• idha ``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti na vuttaá¹ƒ, na na labbhatÄ«ti katvÄ• .

aá¹-á¹-hakathÄ• su ``aÃ±Ã±Ä• takappavÄ• ritaá¹-á¹-hÄ• ne pakatiyÄ• bahumpi vaá¹-á¹-ati,
pamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ ``anÄ• patti Ã±Ä• takÄ• naá¹ƒ pav
526) vuttaanÄ• pattipÄ• á¸·iyÄ• na sametÄ«ti samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) I
vuttanayeneva Ã±Ä• takappavÄ• rite viÃ±Ã±Ä• pentassa attano dhanena gaá¹‡hantassa an
``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti nidÄ• navirodhato na vuttaá¹ƒ, tathÄ• pi anantare vuttana
vadanti.

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

paá¹-hamaupakkhaá¹-e __ ``pubbe appavÄ• ritoâ€™â€™ _ti (Vin III 528) vacanato tasmiá¹
appavÄ• ritova hotÄ«ti veditabbaá¹ƒ.

upakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

dutiyaupakkhaá¹-ena \Be 78/ \Ne 72/ kiá¹ƒ payojananti ce? natthi payojanaá¹ƒ, kevalaá¹ƒ a
pana paÃ±Ã±attaá¹ƒ bhikkhuniyÄ• rahonisajjasikkhÄ• padaá¹ƒ viya. evaá¹ƒ sante saá¹…gÄ
anÄ• ropetabbaá¹ƒ bhaveyya vinÄ• pi tena tadatthasiddhito, anissarattÄ• , anÄ• ropetuá¹ƒ a
vuttaÃ±hetaá¹ƒ ``Ä• kaá¹…khamÄ• no, Ä• nanda, saá¹…gho ... pe ... samÅ«haneyyÄ• â€™
idaá¹ƒ sabbamakÄ• raá¹‡aá¹ƒ. na hi buddhÄ• appayojanaá¹ƒ vacanaá¹ƒ nicchÄ• renti, pag
tenevÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``iminÄ• va nayena attho veditabbo. idaÃ±hi purimassa a
ntiÄ• di. anupaÃ±Ã±atti ca nippayojanaá¹ƒ natthi. taá¹ƒsadisaÃ±cetaá¹ƒ, na nippayojananti
evaá¹ƒ sante ko panettha atthavisesoti? tato Ä• ha __ ``kevalaá¹ƒ tattha ekassa pÄ«á¸·Ä• k

ayamettha visesoâ€™â€™ _ti. iminÄ• atthavisesena ko panaÃ±Ã±o atirekattho dassitoti?
__porÄ• á¹‡agaá¹‡á¹-hipade_ tÄ• va vuttaá¹ƒ ``ekasmimpi vatthusmiá¹ƒ ubhinnampi pÄ«á¸·
vaá¹-á¹-atÄ«ti ayamatirekattho dassitoâ€™â€™ ti. tenetaá¹ƒ dÄ«peti ``na kevalaá¹ƒ
paá¹-iladdhacÄ«varagaá¹‡anÄ• ya eva Ä• pattigaá¹‡anÄ• , pÄ«á¸·itapuggalasaá¹…khÄ• tav

honti cettha ---

``vatthuto gaá¹‡anÄ• yapi, siyÄ• Ä• patti nekatÄ• .

iti sandassanatthaÃ±ca, dutiyÅ«pakkhaá¹-aá¹ƒ idha ||

``kÄ• yasaá¹ƒsaggasikkhÄ• ya, vibhaá¹…ge viya kintetaá¹ƒ.

ekitthiyÄ• pi nekatÄ• , Ä• pattÄ«naá¹ƒ payogatoâ€™â€™ ti || (Vjb pÄ• rÄ• jika 532).

apicetaá¹ƒ sikkhÄ• padaá¹ƒ taá¹ƒjÄ• tikesu sikkhÄ• padesu sabbesupi gahetabbavinicchay
veditabbaá¹ƒ. Ä• ha ca ---

``aÃ±Ã±Ä• tikÄ• ya bahutÄ• ya vimissatÄ• ya.

Ä• pattiyÄ• pi bahutÄ• ca vimissatÄ• ca.

iccevamÄ• dividhisambhavadassanatthaá¹ƒ \Ne 73/.

satthÄ• upakkhaá¹-amidaá¹ƒ dutiyaá¹ƒ avocÄ• â€™â€™ ti || (Vjb pÄ• rÄ• jika 532).

tassÄ• yaá¹ƒ \Be 79/ saá¹…khepato adhippÄ• yapubbaá¹…gamÄ• vicÄ• raá¹‡Ä• --- purÄ•
bhikkhunÄ«hi dvÄ«hi, bahÅ«hi vÄ• dhovÄ• peti, bhikkhunigaá¹‡anÄ• ya pÄ• cittiyagaá¹‡an
bahÅ«naá¹ƒ vÄ• sÄ• dhÄ• raá¹‡aá¹ƒ ekameva cÄ«varaá¹ƒ aÃ±Ã±atra pÄ• rivattakÄ• paá¹
dvinnaá¹ƒ, bahÅ«naá¹ƒ vÄ• sÄ• dhÄ• raá¹‡amekaá¹ƒ viÃ±Ã±Ä• peti, viÃ±Ã±attapuggalaga
tathÄ• aÃ±Ã±esupi evarÅ«pesu sikkhÄ• padesu nayo netabbo. ayaá¹ƒ tÄ• va __bahutÄ• ya

__vimissatÄ• ya_ pana Ã±Ä• tikÄ• ya, aÃ±Ã±Ä• tikÄ• ya ca ekaá¹ƒ dhovÄ• peti, ekato niá¹
pÄ• cittiyaá¹ƒ. atha Ã±Ä• tikÄ• paá¹-hamaá¹ƒ thokaá¹ƒ dhovitvÄ• á¹-hitÄ• , puna aÃ±Ã±Ä•
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. atha aÃ±Ã±Ä• tikÄ• paá¹-hamaá¹ƒ dhovati, pacchÄ• Ã±Ä• tik
aÃ±Ã±Ä• tikÄ• ya payogavasena bhikkhuno dukkaá¹-ameva. aÃ±Ã±Ä• tikÄ• ya, Ã±Ä• tikÄ•
vematiko, Ã±Ä• tikasaÃ±Ã±Ä« vÄ• dhovÄ• peti, yathÄ• vuttanayena nissaggiyadukkaá¹-Ä•

veditabbÄ• . tathÄ• aÃ±Ã±Ä• tikÄ• ya, Ã±Ä• tikÄ• ya ca santakaá¹ƒ cÄ«varaá¹ƒ ubhohi eka
paá¹-iggaá¹‡hÄ• ti, nissaggiyameva. atha aÃ±Ã±Ä• tikÄ• ya eva hatthato paá¹-iggaá¹‡hÄ• t
Ã±Ä• tikÄ• ya hatthato paá¹-iggaá¹‡hÄ• ti, anÄ• patti. atha ubhosu aÃ±Ã±Ä• tikÄ• disaÃ±Ã±
nissaggiyadukkaá¹-Ä• diÄ• pattibhedagaá¹‡anÄ• veditabbÄ• . tathÄ• aÃ±Ã±Ä• tikaviÃ±Ã±
yathÄ• sambhavaá¹ƒ nayo netabbo. ayaá¹ƒ vimissatÄ• ya nayo.

__Ä• di_saddena pana aneke aÃ±Ã±Ä• tikÄ• viÃ±Ã±attÄ• , viÃ±Ã±attapuggalagaá¹‡anÄ•
na deti, nissaggiyaá¹ƒ. atha aviÃ±Ã±atto deti, na nisaggiyaá¹ƒ. atha viÃ±Ã±attÄ• viÃ±Ã±attÄ
sÄ• dhÄ• raá¹‡aá¹ƒ viÃ±Ã±atto deti, nissaggiyaá¹ƒ. ubho denti, nissaggiyameva. aviÃ±Ã±at
anÄ• patti. viÃ±Ã±attassa vacanena aviÃ±Ã±atto deti, anÄ• patti eva. tathÄ• upakkhaá¹-Ä•
yathÄ• sambhavaá¹ƒ nayo netabbo.

ettÄ• vatÄ• saá¹…khepato aÃ±Ã±Ä• tikÄ• yÄ• digÄ• thÄ• vuttÄ• dhippÄ• yÄ• hoti. yaá¹ƒ
rahonisajjasikkhÄ• padaá¹ƒ nippayojanatÄ• ya nidassanaá¹ƒ \Be 80/ vuttaá¹ƒ, tassa payojan
Ä• vibhavissatÄ«ti \Ne 74/. evameva aÃ±Ã±atthapi vacanena, visesaaá¹-á¹-huppattivasena
Ã±Ä• tabbaá¹ƒ visesappayojananti.

dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``á¹-hÄ• naá¹ƒ bhaÃ±jati, Ä• gatakÄ• raá¹‡aá¹ƒ vinÄ• setÄ«â€™â€™ _ti vuttattÄ• puna
eke. Ä• gamanassa sÄ• tthakaá¹ƒ na hoti, cÄ«varaá¹ƒ na labhissati paá¹-isanthÄ• rassa kat
codanÄ• lakkhaá¹‡aá¹ƒ na hotÄ«ti katvÄ• vuttanti eke. ``dhammadesanÄ• dhippÄ• yÄ• din
kÄ• tabboâ€™â€™ ti __upatissatthero_ `` `Ä• gatakÄ• raá¹‡aá¹ƒ vinÄ• setÄ«â€™ ti codanÄ
codetukÄ• mo akattabbamakÄ• si, tappaccayÄ• vattabhede dukkaá¹-aâ€™â€™ nti ca vada
``Ä• sane ce nisÄ«dati, ekÄ• ya nisajjÄ• ya dve á¹-hÄ• nÄ• ni bhaÃ±jati. Ä• misaá¹ƒ ce paá
paá¹-iggahaá¹‡ena dve á¹-hÄ• nÄ• ni bhaÃ±jati. dhammaá¹ƒ ce bhÄ• sati, dhammadesanÄ
vuttaparicchedÄ• ya ekÄ• ya vÄ• cÄ• ya dve á¹-hÄ• nÄ• ni bhaÃ±jati. taá¹ƒ sandhÄ• ya `Ä•
vinÄ• setÄ«â€™ ti vuttaâ€™â€™ nti vadati. ``eso khoâ€™â€™ ti vuttena saÃ±Ã±atto eko, `
... pe ... avuttepi codetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vutto dutiyo, sace pana dÅ«to gacchant
hatthe dassÄ• mÄ«â€™â€™ tiÄ• dinÄ• vutto tatiyo, ``aÃ±Ã±aá¹ƒ vÄ• pesetvÄ• Ä• rocÄ•
yathÄ• bhikkhunÄ• niddiá¹-á¹-hÄ• cattÄ• ro, tatheva dÅ«tena niddiá¹-á¹-hÄ• cattÄ• ro.
__mukhavevaá¹-ikakappiyakÄ• rako, parammukhakappiyakÄ• rako ce_ti etesu aÃ±Ã±Ä• tab
paá¹-ipajjitabbanti likhitaá¹ƒ.

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«varavaggo paá¹-hamo.

2. eá¸·akalomavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

__kÄ• rÄ• peyyÄ• _ti \Be 81/ \Ne 75/ attano ca parassa ca ubhinnaÃ±ca kosiyaá¹ƒ ekato ga
vÄ• ekato karontÄ«ti atthato veditabbaá¹ƒ. tattha attanÄ• kataá¹ƒ ce, ``nissajjanakÄ• le sa
nissaggiyaâ€™â€™ nti vattabbaá¹ƒ. ubhohi ce kataá¹ƒ, yathÄ• pÄ• á¸·imeva.

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ•

yathÄ• paá¹-hame ``ekenapi kosiyaá¹ƒsunÄ• â€™â€™ ti (Kkh kosiyasikkhÄ• padavaá¹‡á¹
``ekenapi aÃ±Ã±ena amissitÄ• naâ€™â€™ nti vacanÄ• bhÄ• vato aÃ±Ã±ena missabhÄ• ve
apaÃ±Ã±Ä• yamÄ• narÅ«pakaá¹ƒ ce, ``suddhakÄ• á¸·akaâ€™â€™ micceva vuccatÄ«ti vad

suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•

``tulayitvÄ• â€™â€™ ti vacanato yathÄ• tulÄ• dhÄ• raá¹‡Ä• ya kÄ• á¸·akÄ• dhikÄ• na ho
dve bhÄ• gÄ• gahetabbÄ• ukkaá¹-á¹-haparicchedena. __ ``ekassÄ• pi kÄ• á¸·akalomassa
vacanaá¹ƒ tulÄ• dhÄ• raá¹‡Ä• ya kiÃ±cÄ• pi na sameti, acittakattÄ• pana sikkhÄ• padassa
á¹-hapitesu ekampi lomaá¹ƒ tattha pateyya, nissaggiyanti ayamadhippÄ• yoti no takkoâ€™â
vuttaparicchedena aggahaá¹‡aá¹ƒ __akiriyÄ• , _ santhatakaraá¹‡aá¹ƒ __kiriyÄ• _.

dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``orena_ \Be 82/ \Ne 76/ __ce channaá¹ƒ vassÄ• naâ€™â€™ _nti vuttattÄ• chabbasse
vaá¹-á¹-atÄ«ti niá¹-á¹-hÄ• nadivasato paá¹-á¹-hÄ• ya channaá¹ƒ vassÄ• naá¹ƒ paricchedo v
atirekachabbassavasena vÄ• sammutivasena vÄ• katÄ• ni, sabbÄ• ni tÄ• ni ekato paribhu
gilÄ• nassa ca ekaá¹ƒ nappahotÄ«ti anekampi vaá¹-á¹-ati. yato paá¹-á¹-hÄ• ya rogassa mar
Ä• dÄ• ya gantuá¹ƒ sakkoti, tato paá¹-á¹-hÄ• ya sammuti vÄ• rogo vÄ• na rakkhatÄ«ti eke
chavassabuddhanimmalaá¹ƒ sikkhÄ• padaá¹ƒ vicÄ• retuá¹ƒ gambhÄ«rattÄ• . tasmÄ• chav

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

kasmÄ• panettha ``santhataá¹ƒ pana bhikkhunÄ• â€™â€™ ti sikkhÄ• padaá¹ƒ apaÃ±Ã±ap
``nisÄ«danasanthataâ€™â€™ nti paÃ±Ã±attaá¹ƒ, nanu ettha kÄ• raá¹‡ena bhavitabbanti? a
cÄ«varasaÃ±Ã±itÄ• ya santhatÄ• naá¹ƒ ujjhitattÄ• tesaá¹ƒ acÄ«varabhÄ• vadassanatthaá¹
bhagavatÄ• ti vuttaá¹ƒ hoti. tasmÄ• te bhikkhÅ« tecÄ«varikadhutaá¹…gabhedabhayÄ• sar
catutthacÄ«varasaÃ±Ã±itÄ• ya santhatÄ• ni ujjhitvÄ• terasa dhutaá¹…gÄ• ni samÄ• dayiá¹
santhataá¹ƒ anujÄ• ni. tato tesaá¹ƒ bhikkhÅ«naá¹ƒ evaá¹ƒ hoti ``nisÄ«danacÄ«varasaá¹‡á¹
nisÄ«danasanthataá¹ƒ no bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ catutthacÄ«varabhÄ• vena, pagev
ti. tato ``santhate tesaá¹ƒ cÄ«varasaÃ±Ã±itÄ• na bhavissatÄ«â€™â€™ ti tadatthaá¹ƒ bhag
nti apaÃ±Ã±apetvÄ• ``nisÄ«danasanthataâ€™â€™ nti paÃ±Ã±attanti adhippÄ• yo. imesu p
purimÄ• ni tÄ«á¹‡i vinayakammaá¹ƒ katvÄ• paá¹-ilabhitvÄ• pi paribhuÃ±jituá¹ƒ na vaá¹-á¹-a
pacchimÄ• ni dve vaá¹-á¹-antÄ«ti (Vjb pÄ• rÄ• jika 566-567) likhitaá¹ƒ. kathaá¹ƒ paÃ±Ã±Ä•
aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â€™â€™ ti (Vin III 570) vacanatoti vedita

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``addhÄ• namaggappaá¹-ipannassÄ• â€™â€™ _ti \Be 83/ \Ne 77/ iminÄ• pakatiyÄ• dÄ
uppannÄ• nipi tiyojanaparamameva haritabbÄ• ni, pageva appaá¹-ipannassÄ• ti dasseti. pa
addhÄ• naá¹ƒ nÄ• ma paá¹-ipannassa akÄ• mÄ• vassaá¹ƒvuá¹-á¹-habhikkhuniyÄ• magga
addhÄ• namaggappaá¹-ipannassa nissaggiyanti vÄ• sambandho. teneva vÄ• sÄ• dhippÄ•
paá¹-ippassaddhagamanussÄ• hattÄ• ``appaá¹-ipannoâ€™â€™ ti saá¹…khaá¹ƒ gatassa a
imasmiá¹ƒ pana atthavikappe ``bhikkhuno paneva eá¸·akalomÄ• ni uppajjeyyuá¹ƒ ... pe ... a
addhÄ• namaggappaá¹-ipannassa nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti yojanÄ• veditabbÄ
eá¸·akalomÄ• naá¹ƒ uppattiá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya tiyojanaparamatÄ• adhippetÄ• , n
ca tiyojanaparamatÄ• natthi, tasmÄ• __ ``addhÄ• namaggappaá¹-ipannassa uppajjeyyuâ€
acchinnaá¹ƒ paá¹-ilabhitvÄ• harato ca anÄ• pattÄ«ti siddhaá¹ƒ. paá¹-ilÄ• bho hi tesaá¹ƒ up

__ ``Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbÄ• nÄ«â€™â€™ _ti iminÄ• attan
tiyojanÄ• tikkame Ä• pattÄ«ti dasseti. tena anÄ• kaá¹…khamÄ• nena parasantakÄ• ni paá¹-
anÄ• pattÄ«ti siddhaá¹ƒ.

aá¹…gesu ``attano santakatÄ• â€™â€™ ti natthi, ayamattho ``bhikkhuno uppajjeyyuâ€™â€

``acchinnaá¹ƒ paá¹-ilabhitvÄ• â€™â€™ ti iminÄ• ca dÄ«pito hotÄ«ti veditabbo. __porÄ• á¹‡
``aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ harÄ• pento gacchati ce, dvinnampi anÄ• pattÄ«â€™â€™ ti vuttaá
tiyojanaparamaá¹ƒ patvÄ• aÃ±Ã±amaÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ parivattetvÄ• ce haranti, a

__tiyojanaparamaá¹ƒ sahatthÄ• haritabbÄ• nÄ«_ti tiyojanaparamameva attanÄ• haritabbÄ
sÄ«mÄ• ya etaparamato. vuttaÃ±hetaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, tiyojanaparamaá¹ƒ sÄ
(Vin I 140). vÄ• sÄ• dhippÄ• yena, paccÄ• gamanÄ• dhippÄ• yena vÄ• gacchato etaparam
``chabbaggiyÄ• bhikkhÅ« atimahatiyo sÄ«mÄ• yo sammannanti ... pe ... bhikkhÅ« uposath
uddissamÄ• nepi pÄ• timokkhe Ä• gacchanti, uddiá¹-á¹-hamattepi Ä• gacchanti, antarÄ• pi
I 140).

__asante_ \Be 84/ __hÄ• rake_ti Ä• á¹‡attiyÄ• hÄ• rake asati. kambalassa upari nisÄ«ditv
sace ekampi lomaá¹ƒ cÄ«vare laggaá¹ƒ hoti, tiyojanÄ• tikkame Ä• patti eva kambalato vijaá
taá¹ƒ kambalassa paá¹-iggahitattÄ• attano atthÄ• ya paá¹-iggahitameva hotÄ«ti yuttaá¹ƒ.

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jÄ• tarÅ«pasikkhÄ• padavaá¹‡á¹‡anÄ•

``nibbattarukkhacchÄ• yÄ• pi rukkhapariccheda aá¹ƒ anatikkantÄ• â€™â€™ ti likhitaá¹ƒ.

jÄ• tarÅ«pasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__jÄ• tarÅ«parajataparivattana_nti ukkaá¹-á¹-hapariccheda vuttaá¹ƒ.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

__asante pÄ• cittiyaá¹ƒ desetabbamevÄ• _ti ettha kiá¹ƒ suddhikaá¹ƒ pÄ• cittiyaá¹ƒ, udÄ• h
nissaggiyaá¹ƒ pÄ• cittiyameva.

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatridaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ

__aá¹-á¹-hamasikkhÄ• padaá¹ƒ_ parena attano atthÄ• ya diyyamÄ• nassa vÄ• pÄ• rivattal
paá¹ƒsukÅ«lassa vÄ• rÅ«piyassa uggaá¹‡hanauggaá¹‡hÄ• panasÄ• diyanÄ• ni paá¹-ikkhip

__navamaá¹ƒ_ parassa vÄ• attano vÄ• rÅ«piyaparivattanaá¹ƒ paá¹-ikkhipati.

__dasamaá¹ƒ_ \Be 85/ \Ne 79/ arÅ«piyaparivattanaá¹ƒ. ``arÅ«piye arÅ«piyasaÃ±Ã±Ä« paÃ
anÄ• pattÄ«â€™â€™ ti (Vin III 591; vi0 vi0 á¹-Ä«0 I 591; Vjb pÄ• rÄ• jika 587) ca vacanaá¹ƒ
Ä• pattÄ«ti dÄ«peti. arÅ«piyaÃ±ca dukkaá¹-avatthu. tasmÄ• tassa parivattane sati nissaggi
vuttaá¹ƒ. paÃ±cannaá¹ƒ saha dukkaá¹-avatthÅ«naá¹ƒ parivattane anÄ• pattippasaá¹…gato
porÄ• á¹‡Ä• ti ce? na, kappiyavatthÅ«naá¹ƒyeva tattha Ä• gatattÄ• . yadi kappiyavatthu niss
dukkaá¹-avatthÅ«ti ce? na, Ä• pattigarukalahukabhÄ• vena vatthugarukalahukaniyamÄ• bh

nissaggiyavatthuto hi muttÄ• maá¹‡iveá¸·uriyÄ• di mahagghappahonakampi dukkaá¹-avatth
nissaggiyavatthuto muttÄ• di lahukaá¹ƒ hoti. lahukepi vatthusmiá¹ƒ yatheva dukkaá¹-avatthu
dukkaá¹-aá¹ƒ, tatheva tassa vÄ• tena vÄ• cetÄ• panepi dukkaá¹-aá¹ƒ yuttanti (Sp (to Vin II
aá¹-á¹-hakathÄ• cariyÄ• .

atha vÄ• yaá¹ƒ vuttaá¹ƒ ``kappiyavatthÅ«naá¹ƒyeva tattha Ä• gatattÄ• â€™â€™ ti, tattha k
dukkaá¹-avatthÅ«nipi adhippetÄ• ni, na pana pÄ• á¸·iyaá¹ƒ vuttÄ• ni anÄ• pattivÄ• rappasaá
hoti. muttÄ• dÄ«supi vuttesu anÄ• pattiyaá¹ƒ kappiyakÄ• rakassa Ä• cikkhati, ``idaá¹ƒ muttÄ
amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca veá¸·uriyÄ• dinÄ• atthoâ€™â€™ ti bhaá¹‡ati, dasame
siyÄ• . yasmÄ• ca idaá¹ƒ kappiyakÄ• rakassa Ä• cikkhanÄ• disaá¹ƒvohÄ• ro ca, tasmÄ• ta
veditabbaá¹ƒ. kiÃ±cÄ• pi kayavikkayeva hoti kappiyavatthÅ«hi anuÃ±Ã±Ä• taá¹ƒ, iminÄ• va
dukkaá¹-avatthupi dasame adhippetaá¹ƒ Ä• pajjati, aá¹-á¹-hakathÄ• virodhato pana nÄ• dhi

kÄ• panettha kÄ• raá¹‡acchÄ• yÄ• ti, paÃ±cannaá¹ƒ saha tattha anÄ• pattippasaá¹…gato
tattha anÄ• gatattÄ• . anÄ• gatakÄ• raá¹‡Ä• vuttanti ce? na, paÃ±cannaá¹ƒ saha Ä• pattiva
anÄ• pattivÄ• ralÄ• bhe visesakÄ• raá¹‡Ä• bhÄ• vÄ• , akappiyattÄ• paÃ±cannaá¹ƒ sahÄ• p
siddho aá¹-á¹-hakathÄ• vÄ• do.

aparo nayo --- yadi dukkaá¹-avatthunÄ• kayavikkaye nissaggiyaá¹ƒ, kappiyavatthumhi vutt
labbheyya, na pana labbhatÄ«ti navame eva tÄ• ni vattabbÄ• ni. tasmÄ• saá¹ƒvohÄ• ro nÄ
aÃ±Ã±athÄ• parivattanaá¹ƒ \Be 86/ pariyÄ• diyitvÄ• pavatto, kayavikkayaÃ±ca mocetvÄ•
dehÄ«â€™ ti cetÄ• peti, vaá¹-á¹-atÄ«â€™â€™ ti avatvÄ• dasamassa anÄ• pattivÄ• re vutta
parivattane nissaggiyÄ• numativirodhato aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva dukkaá¹-ava
dukkaá¹-ameva. nesaá¹ƒ kayavikkayena nissaggiyanti ce? na, sabbassapi kayavikkayattÄ•
``andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana `sace kayavikkayaá¹ƒ samÄ• pajjeyya, nissaggiyaá¹ƒ
bhÄ• sitaá¹ƒ, taá¹ƒ dubbhÄ• sitaá¹ƒ. kasmÄ• ? na hi dÄ• naggahaá¹‡ato aÃ±Ã±o kayavikka

(to Vin III) II 589), attano matiyÄ• kayavikkayalakkhaá¹‡asammate dasamassa anÄ• pattivÄ
tesaá¹ƒ parivattane nissaggiyÄ• numativirodhato ca. bhavatu vÄ• attano paá¹-isiddhamidaá
avassameva jÄ• nitabbÄ• nÄ«ti tÄ• ni kayavikkayÄ• nevÄ• ti tesaá¹ƒ nissaggiyabhÄ• vaÃ±c
aá¹-á¹-hakathÄ• vÄ• do.

etthÄ• hu porÄ• á¹‡Ä• --- ``attano santakaá¹ƒ rÅ«piyaá¹ƒ parahatthagataá¹ƒ karoti ajjhÄ• c
parassa rÅ«piyaá¹ƒ attano hatthagataá¹ƒ karoti, aá¹-á¹-hamena nissaggiyaá¹ƒ. uggahitavatt
kathaá¹ƒ jÄ• taá¹ƒ? abbohÄ• rikaá¹ƒ jÄ• taá¹ƒ. atha parassa rÅ«piyaá¹ƒ attano hatthagataá
rÅ«piyappaá¹-iggahaá¹‡assa katattÄ• aá¹-á¹-hamena nissaggiyaá¹ƒ. attano santakaá¹ƒ rÅ«
hatthagataá¹ƒ pacchÄ• karoti, saá¹ƒvohÄ• rena nissaggiyaâ€™â€™ nti. ``rÅ«piyassa gaha
Ä• patti, pacchÄ• parivattane navamenÄ• â€™â€™ ti hi tattha vuttaá¹ƒ, taá¹ƒ pana yuttaá¹
dukkaá¹-aâ€™â€™ nti duvuttaá¹ƒ. dukkaá¹-assa aniyamappasaá¹…gato nissajjanavidhÄ• n
vuttaá¹ƒ hoti --- yadi dvÄ«hi nissaggiyehi bhavitabbaá¹ƒ, nissajjanavidhÄ• ne ``ahaá¹ƒ, bhan
paá¹-iggahesiá¹ƒ, nÄ• nÄ• ppakÄ• rakaÃ±ca rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjiâ€™â€™
``rÅ«piyaá¹ƒ cetÄ• petÄ«â€™â€™ ti sabbattha pÄ• á¸·iyaá¹ƒ rÅ«piyappaá¹-iggahaá¹‡assa

ettÄ• vatÄ• yaá¹ƒ __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ ``dukkaá¹-avatthunÄ• kayavikka
catÅ«su nissaggiyavatthÅ«su ekekasmiá¹ƒ gahite aá¹-á¹-hamena nissaggiyaá¹ƒ hoti. __duk
dukkaá¹-avatthu_nti ``iminÄ• idaá¹ƒ dehÄ«â€™â€™ ti gahite teneva nissaggiyaá¹ƒ hoti. ``k
nÄ«haritvÄ• gahite dukkaá¹-aá¹ƒ, cetÄ• pitarÅ«piyaggahaá¹‡e aá¹-á¹-hamena, parivattane
attanÄ• anuggahetvÄ• kappiyavasena nÄ«haritvÄ• paÃ±cahi sahadhammikehi saddhiá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti, taá¹ƒ visodhitaá¹ƒ hoti. aparampi tattha vuttaá¹ƒ ``nissajjitabbe asa
pÄ• cittiyaá¹ƒ, dunnissaá¹-á¹-harÅ«piyampi `na chaá¸• á¸• etÄ«â€™ ti vadantassa vissaá¹-á
gahetvÄ• aÃ±Ã±aá¹ƒ ce bhikkhuno deti, kappatÄ«â€™â€™ ti, taÃ±ca duvuttaá¹ƒ. na hi gah
vatthu hoti. puna aparaÃ±ca tattha vuttaá¹ƒ ``imaá¹ƒ `gaá¹‡hÄ• hÄ«â€™ ti \Ne 81/ vadantas
saddhÄ• deyyavinipÄ• tadukkaá¹-aá¹ƒ, `etaá¹ƒ dehÄ«â€™ ti vadantassa viÃ±Ã±attidukkaá¹
duvuttaá¹ƒ. tattha hi payogadukkaá¹-aá¹ƒ yuttaá¹ƒ viya paÃ±Ã±Ä• yati.

pakiá¹‡á¹‡akaá¹ƒ niá¹-á¹-hitaá¹ƒ.

eá¸·akalomavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

__dve apattÄ• , _ tasmÄ• ete bhÄ• janaparibhogena paribhuÃ±jitabbÄ• ,
naadhiá¹-á¹-hÄ• nÅ«pagÄ• navikappanÅ«pagatÄ• ti atthoti ca. __samaá¹‡asÄ• ruppena pa

pÄ• kehi pakko hoti, mattikÄ• patto dvÄ«hi. ``bhikkhuniyÄ• pattasanniccayassa vÄ• ritattÄ•
bhikkhussapi taá¹ƒ `ananurÅ«paâ€™ nti katvÄ• `purÄ• á¹‡apattaá¹ƒ paccuddharitvÄ• â€™
likhitaá¹ƒ, taá¹ƒ na yuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``sanniccayaá¹ƒ kareyyÄ• ti anadhiá¹-á¹-hito avika
(Vin IV 735) vuttattÄ• . so hi kathinakkhandhake (Vin I 306 Ä• dayo) niccayasannidhi viya ek
``sanniccayoâ€™â€™ ti vuccati. anantarasikkhÄ• pade pana ``dutiyo vÄ• ritoâ€™â€™ ti ad
niyataá¹ƒ. tasmÄ• dve patte adhiá¹-á¹-hÄ• tuá¹ƒ na labhati. sace ekato adhiá¹-á¹-hÄ• ti, dve
honti. visuá¹ƒ visuá¹ƒ adhiá¹-á¹-hÄ• ti, dutiyo anadhiá¹-á¹-hito. vikappetuá¹ƒ pana bahÅ«pi la
__kÄ• kaá¹‡ikamattampÄ«_ti ettha __pi_-kÄ• ro ``ekapÄ• kampi janetÄ«â€™â€™ ti pÄ• ka
sace ekapÄ• keneva sÄ• ruppo, vaá¹-á¹-atÄ«ti pÄ• kaparimÄ• á¹‡aá¹ƒ na vuttanti gahetabb
__adhiá¹-á¹-hÄ• nÅ«pago_ \Be 88/ __na hoti. apaccuddharantena vikappetabbo_ti purÄ• á¹
apaccuddharantena so patto vikappetabboti atthoti likhitaá¹ƒ.

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

__pavÄ• rite_ti \Ne 82/ ettha saá¹…ghavasena pavÄ• ritaá¹-á¹-hÄ• ne paÃ±cabandhanene
puggalikavasena pavÄ• ritaá¹-á¹-hÄ• ne Å«napaÃ±cabandhanenÄ• pi vaá¹-á¹-atÄ«ti likhitaá

yo Å«napaÃ±cabandhanatthaá¹ƒ, vuttampi cetaá¹ƒ karo so.

Å«napaÃ±cabandhanatthaá¹ƒ, patvÄ• na santike ||

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``paá¹-isÄ• yanÄ«yÄ• ni paá¹-iggahetvÄ• â€™â€™ _ti vadantena pÄ• damakkhanÄ• dÄ
á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitanti likhitaá¹ƒ. __ ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappatÄ«â€™â€™
maá¹ƒsaá¹ƒ na kappati, tesaá¹ƒ sappiÄ• di na kappatÄ«ti vadantÄ• ajÄ• nitvÄ• vadanti. ye
kappati, tesaá¹ƒ sappÄ«tiÄ• di sattÄ• hakÄ• likanissaggiyavatthuparicchedadassanatthaá¹ƒ
paá¹‡Ä«tabhojanasikkhÄ• pade yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒyeva khÄ«rÄ• di paá¹
dassetuá¹ƒ vuttanti. __madhu nÄ• ma_ madhukaribhamaramakkhikÄ• naá¹ƒ Ä• sayesu niyy
hoti, taá¹ƒ yÄ• vajÄ«vikanti ca likhitaá¹ƒ.

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pattavaggo tatiyo.

nissaggiyapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ

4. bhojanavaggo

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

devadatto \Be 89/ \Ne 83/ kÄ• le viÃ±Ã±Ä• petvÄ• bhuÃ±jati, tappaccayÄ• bhagavatÄ• ``
pÄ• cittiyaâ€™â€™ nti (Vin IV 209) sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. padabhÄ• jane pana `
bhuÃ±jantÄ«â€™â€™ ti (Vin IV 218) nimantanameva gahetvÄ• vibhattaá¹ƒ. __andhakaá¹-
vatthuvasena viÃ±Ã±attiyÄ• yÄ• canampi vuttanti likhitaá¹ƒ. kasmÄ• ? parivÄ• re eva ``gaá
dvÄ«hÄ• kÄ• rehi pasavati viÃ±Ã±attito vÄ• nimantanato vÄ• â€™â€™ ti (Vin V 322) vuttat
aá¹-á¹-huppattiyaá¹ƒyeva pÄ• kaá¹-attÄ• padabhÄ• jane na vuttanti veditabbaá¹ƒ. `` `ekato
gahitabhattÄ• pi aÃ±Ã±e yÄ• va gaá¹‡hanti, tÄ• va ce tiá¹-á¹-hanti, ekato gaá¹‡hanti eva nÄ
``yo koci pabbajito_ti sahadhammikesu, titthiyesu vÄ• ti atthoâ€™â€™ ti ca, __ ``samayÄ• b
anÄ• pattisamayÄ• naá¹ƒ abhÄ• voâ€™â€™ ti ca, ``samayaladdhakena saha cattÄ• ro hon
``samayaladdhako sayameva muccati, sesÄ• naá¹ƒ gaá¹‡apÅ«rakattÄ• Ä• pattikaro hotÄ«

etthÄ• ha --- ``paá¹-iggahaá¹‡ameva hettha pamÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ, atha kasmÄ
``gaá¹‡abhojanaá¹ƒ nÄ• ma yattha cattÄ• ro ... pe ... bhuÃ±jantÄ«â€™â€™ ti (Vin IV 218) v
tattha ``bhuÃ±jantÄ«â€™â€™ ti paá¹-iggahaá¹‡aniyamavacanaá¹ƒ. na hi appaá¹-iggahitaka
bhuÃ±jantÄ«ti.

gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±atra_ \Ne 84/ __samayÄ• _ti pana nimantanato pasavanato bhojanÄ• pekkhaá¹ƒ
bhikkhu piá¹‡á¸• Ä• ya caranto bhattaá¹ƒ labhati, tamaÃ±Ã±o cÅ«pÄ• sako nimantetvÄ• gh
tÄ• va bhattaá¹ƒ sampajjati \Be 90/. sace so bhikkhu piá¹‡á¸• Ä• ya caritvÄ• laddhabhattaá
kasmÄ• ti ce? ``paramparabhojanaá¹ƒ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarem
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±j
paramparabhojanaá¹ƒ nÄ• mÄ• â€™â€™ ti (Vin IV 227) vuttattÄ• . __paá¹-hamakathinasad
kiriyÄ• kiriyaâ€™â€™ _nti pÄ• á¹-ho.

paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__dvattipattapÅ«rÄ• paá¹-iggahetabbÄ• _ti tathÄ• nÄ«tapÅ«vehi atthikena ukkaá¹-á¹-hapa
gahetabbÄ• . ``mÄ• kho tvaá¹ƒ ettha paá¹-iggaá¹‡hÄ«â€™â€™ ti apÄ• theyyÄ• diatthÄ• ya
atirekappaá¹-iggahaá¹‡ena Ä• rocane, asaá¹ƒvibhÄ• ge ca na muccati acittakattÄ• sikkhÄ•
uggahitakaá¹ƒ gaá¹‡hÄ• ti, na muccati eva. asaá¹ƒvibhÄ• ge pana anÄ• patti akappiyattÄ• .
paá¹‡á¹‡attijÄ• nanÄ• bhÄ• veneva, na vatthujÄ• nanÄ• bhÄ• venÄ• ti eke. ``na pÄ• theyyÄ
sajjitabhÄ• vajÄ• nanaâ€™â€™ nti aá¹…gesu avuttattÄ• sace saÃ±cicca na vadati, pÄ• cit
__atirekappaá¹-iggahaá¹‡a_nti tattha paÃ±camaá¹ƒva aá¹…gaá¹ƒ vuttaá¹ƒ, tasmÄ• appaá¹
pÄ• cittiyaá¹ƒ, kattabbÄ• karaá¹‡ato pana dukkaá¹-aá¹ƒ. aÃ±Ã±athÄ• kiriyÄ• kiriyaá¹ƒ idaá¹
anivÄ• raá¹‡aá¹ƒ, anÄ• rocanaá¹ƒ vÄ• chaá¹-á¹-hamaá¹…gaá¹ƒ vattabbaá¹ƒ siyÄ• .

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

__bhuttÄ• vÄ« pavÄ• raá¹‡aá¹ƒ_ nÄ• ma paÃ±caá¹…gikaá¹ƒ. tesu ``asanaá¹ƒ paÃ±Ã±Ä• y
``bhuttÄ• vÄ«â€™â€™ ti etassa siddhattÄ• visuá¹ƒ atthasiddhi na dissati. dissati ce, aá¹…g
chakkattadassananti \Ne 85/ (Vjb pÄ• cittiya 238-239) likhitaá¹ƒ. __ ``bhojanaá¹ƒ paÃ±Ã±Ä•
abhihaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__koá¹-á¹-etvÄ• _ \Be 91/ __katacuá¹‡á¹‡ampÄ«_ti __pi_-kÄ• rena kuá¹‡á¸• akaá¹ƒ sampi
samapÄ• kabhajjitÄ• naá¹ƒ pana Ä• tapasukkhÄ• naá¹ƒ vÄ• kuá¹‡á¸• akaá¹ƒ vÄ• ye keci t
vuttattÄ• samapÄ• kabhajjitÄ• naá¹ƒ vÄ«hÄ«naá¹ƒ, vÄ«hipalÄ• sÄ• naá¹ƒ vÄ• taá¹‡á¸• ula
tathÄ• kharapÄ• kabhajjitÄ• naá¹ƒ kuá¹‡á¸• akampi pavÄ• reti. bhajjitasattuyo piá¹‡á¸• etvÄ
apakkasattumodakopi pavÄ• retÄ«ti likhitaá¹ƒ. sace avasiá¹-á¹-haá¹ƒ natthi, na pavÄ• reti. k
asanasaá¹…khÄ• tassa vippakatabhojanassa abhÄ• vato.

akappiyamaá¹ƒsaá¹ƒ pana kiÃ±cÄ• pi paá¹-ikkhipitabbaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ, khÄ• diyam
maá¹ƒsabhÄ• vaá¹ƒ na jahÄ• ti, tasmÄ• pavÄ• reti. bhojanasÄ• lÄ• ya bhuÃ±janto ce attan
apÄ• puá¹‡anakoá¹-á¹-hÄ• saá¹ƒ abhihaá¹-aá¹ƒ paá¹-ikkhipati, na pavÄ• reti. kÄ• maá¹ƒ pa
Ä• rÄ• mikÄ• Ä• kiranti, taá¹ƒ bhuÃ±jituá¹ƒ na vaá¹-á¹-ati. idaÃ±hi buddhappaá¹-ikuá¹-á¹-hÄ
uppanneyeva saá¹…khaá¹ƒ gacchati. yathÄ• hi saá¹…ghato laddhaá¹ƒ piá¹‡á¸• aá¹ƒ dussÄ
paá¹-ikkhipati, na pavÄ• reti, evaá¹ƒsampadamidanti ca, vibhÄ• go lajjÄ« ce deti, taá¹ƒ so n
ajjhoharitukÄ• matÄ• ya paá¹-ikkhipati, pavÄ• retÄ«ti ca, ``samaá¹ƒsarasaá¹ƒ samaccharas
``maá¹ƒsarasaâ€™â€™ nti vutte pana paá¹-ikkhipato hoti, ``maá¹ƒsassa rasaá¹ƒ __maá¹ƒs
viggaho nÄ• dhippetoti ca vuttaá¹ƒ. bhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ• ``yÄ• guá¹ƒ ga

vadati, na pavÄ• reti. ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte pavÄ• reti. kasmÄ• ? yenÄ•
atthitÄ• ya. ettha pana ``yÄ• gumissakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, tatra ce yÄ• gu
samasamÄ• vÄ• . bhattaá¹ƒ mandaá¹ƒ, na pavÄ• reti. yÄ• gu ce mandÄ• , bhattaá¹ƒ bahut
sabbaaá¹-á¹-hakathÄ• su vuttattÄ• na sakkÄ• paá¹-ikkhipituá¹ƒ. kÄ• raá¹‡aá¹ƒ panettha du
``bhattamissakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati. tatra bhattaá¹ƒ bahutaraá¹ƒ vÄ• samal
hoti, pavÄ• reti eva. bhattaá¹ƒ vÄ• yÄ• guá¹ƒ vÄ• anÄ• masitvÄ• ``missakaá¹ƒ gaá¹‡hath
ce bhattaá¹ƒ bahutaraá¹ƒ, samakaá¹ƒ vÄ• hoti, pavÄ• reti. appataraá¹ƒ na pavÄ• reti. taá¹ƒ
vÄ«maá¹ƒsitabbanti.

__phalaá¹ƒ_ \Be 92/ __vÄ• kandamÅ«lÄ• di vÄ• paÃ±cahi samaá¹‡akappehi kappiyaá¹ƒ
akÄ• rÄ• pitehi kadaliphalÄ• dÄ«hi saddhiá¹ƒ atirittaá¹ƒ kÄ• rÄ• petvÄ• pi taá¹ƒ kadaliphalÄ
avasesaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati. amissakarasattÄ• puna tÄ• ni kappiyaá¹ƒ kÄ• rÄ• pet
á¹-hapetvÄ• \Ne 86/ kÄ• retvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati. kasmÄ• ? pubbe tesu vinayakam
vadanti.

patte rajaá¹ƒ patitaá¹ƒ appaá¹-iggahitameva hoti. tasmÄ• paá¹-iggahetvÄ• va bhikkhÄ• ga
``apaá¹-iggahetvÄ• gaá¹‡hato vinayadukkaá¹-aâ€™â€™ nti (Sp (to Vin IV) 265) vuttattÄ• e
vaá¹-á¹-atÄ«ti vadanti. ``taá¹ƒ pana puna paá¹-iggahetvÄ• bhuÃ±jantassa anÄ• pattÄ«â€™
imasmiá¹ƒ pana ``atirittaá¹ƒ kataá¹ƒ anatirittakataá¹ƒ hotÄ«â€™â€™ ti etthÄ• pi evameva. i
``atirittaá¹ƒ kataá¹ƒ, anatirittaá¹ƒ kataá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«hi upaparikkhitvÄ• vinicch
dÄ«pitaá¹ƒ. __alametaá¹ƒ sabba_nti idampi te adhikaá¹ƒ, ito aÃ±Ã±aá¹ƒ na lacchasÄ«ti atth

__Ä• hÄ• ratthÄ• yÄ• _ti vikÄ• le evÄ• ti eke. __ ``paá¹-hamakathinasadisÄ• ni. idaá¹ƒ pan
pÄ• á¹-ho. __kÄ• yakammaá¹ƒ_ ajjhoharaá¹‡ato. __vacÄ«kammaá¹ƒ_ vÄ• cÄ• ya ``atirittaá
akÄ• rÄ• panatoti veditabbaá¹ƒ.

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

``bhuttasmiá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin IV 243) mÄ• tikÄ• yaá¹ƒ vuttattÄ• __ ``bhojana
pÄ• cittiyaâ€™â€™ _nti vuttaá¹ƒ, na ajjhohÄ• re ajjhohÄ• re.

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

jambudÄ«passa \Be 93/ kÄ• lena paricchedoti evaá¹ƒ kira.

vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``duddhoto_ \Ne 87/ __hotÄ«â€™â€™ _tiÄ• dinÄ• nayena idha vuttattÄ• , ``duddhotaá¹

tattha acchodakaá¹ƒ vÄ• Ä• siÃ±citvÄ• , aá¹…guliyÄ• vÄ• ghaá¹ƒsitvÄ• nisnehabhÄ• vo
Vin IV) 253) samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttattÄ• ca mattikÄ• pattassa kapÄ• lena pÄ«to
siddhanti likhitaá¹ƒ. __sayaá¹ƒ paá¹-iggahetvÄ• apariccattamevÄ• _ti ettha __apariccattaá¹
anupasampannÄ• naá¹ƒ nirapekkhaapariccattaá¹ƒ avijahitaá¹ƒ. __ ``paá¹-iggahaá¹‡a_nti et
paá¹-iggahitabhÄ• vamavijahitameva sannidhiá¹ƒ janetÄ«â€™â€™ ti __dhammasiritthero, _
``paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 255) pÄ• á¸·iyÄ• virujjhati.
paá¹-iggaá¹‡hanakiccÄ• bhÄ• vato vÄ«maá¹ƒsitabbaá¹ƒ.

sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``tesaá¹ƒ maá¹ƒsaÃ±ca khÄ«radadhÄ«ni ca idha adhippetÄ• nÄ«â€™â€™ _ti idaá¹ƒ pÄ
pana kappiyakhÄ«rÄ• diparicchedo, tasmÄ• yassa kassaci khÄ«rÄ• dÄ«ni vaá¹-á¹-antÄ«ti
``mahÄ• nÄ• masikkhÄ• padena kÄ• retabboâ€™â€™ _ti saá¹…ghavasena pavÄ• rite bhes
sappiÄ• dibhesajjapaÃ±cakaá¹ƒ viÃ±Ã±Ä• peti ce, tattha ``na bhesajjakaraá¹‡Ä«yena bhesa
viÃ±Ã±Ä• petÄ«â€™â€™ ti ettha saá¹…gahaá¹ƒ gacchati, tasmÄ• ``tena pÄ• cittiyaâ€™â€
likhitaá¹ƒ.

paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``sarÄ«rÄ• vayavenÄ• â€™â€™ _ti \Be 94/ vuttattÄ• mukhena paá¹-iggahaá¹‡aá¹ƒ anu
``ciÃ±cÄ• dipattesu bhÅ«miyaá¹ƒ atthatesu na vaá¹-á¹-ati, kallakhette tattha vaá¹-á¹-atÄ«â€
``sÄ• maá¹ƒ gahetvÄ• â€™â€™ _ti iminÄ• na kevalaá¹ƒ sappadaá¹-á¹-haá¹ƒyeva, aÃ±Ã±a
sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ca likhitaá¹ƒ.

dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

acelakÄ• dayo \Ne 88/ yasmÄ• , titthiyÄ• va matÄ• idha.

tasmÄ• titthiyanÄ• mena, tikacchedo kato tato ||

atitthiyassa naggassa, tathÄ• titthiyaliá¹…gino.

gahaá¹-á¹-hassÄ• pi bhikkhussa, kappatÄ«ti vinicchayo ||

atitthiyassa cittena, titthiyassa ca liá¹…gino.

sotÄ• pannÄ• dino dÄ• tuá¹ƒ, kappatÄ«tÄ«dha no mati ||

acelakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

anupavisitvÄ• nisÄ«danacittena __sacittakatÄ• _ti veditabbÄ• .

sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. rahopaá¹-icchannarahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

__catutthaá¹ƒ_ paá¹-hamÄ• niyate, __paÃ±camaá¹ƒ_ dutiyÄ• niyate vuttanayameva. idha p
catutthaá¹ƒ hoti.

rahopaá¹-icchannarahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

__sabhatto_ \Be 95/ \Ne 89/ __samÄ• no_ti nimantanabhattoti porÄ• á¹‡Ä• . santaá¹ƒ bhikk
purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ, aÃ±Ã±atra samayÄ• ti ayamettha catubbidhÄ• anupaÃ±
samayÄ• . __bhattiyaghara_nti nimantitassa gharaá¹ƒ vÄ• salÄ• kÄ• bhattÄ• didÄ• yakÄ• n
``samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyaâ€™â€™

nimantanÄ• akappiyanimantanÄ• â€™â€™ ti eke.

purebhattaÃ±ca piá¹‡á¸• Ä• ya, caritvÄ• yadi bhuÃ±jati.

siyÄ• paramparÄ• patti, pacchÄ• bhattaá¹ƒ na sÄ• siyÄ• ||

pacchÄ• bhattaÃ±ca gamiko, pubbagehaá¹ƒ yadi gacche.

eke Ä• pattiyevÄ• ti, anÄ• pattÄ«ti ekacce ||

kulantarassokkamane, Ä• pattimatayo hi te.

samÄ• nabhattapaccÄ• sÄ• , iti Ä• hu idhÄ• pare ||

matÄ• gaá¹‡ikabhattena, samenti naá¹ƒ nimantane.

vissajjanaá¹ƒ samÄ• nanti, eke sammukhatÄ• pare ||

sanniá¹-á¹-hÄ• natthikeheva, vicÄ• retabbabhedato.

viÃ±Ã±Å« cÄ• rittamicceva, sikkhÄ• padamidaá¹ƒ vidÅ« || (Vjb pÄ• cittiya 294).

cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

paá¹‡Ä«tabhojanasikkhÄ• pade ``mahÄ• nÄ• masikkhÄ• padena kÄ• retabboâ€™â€™ ti (K
paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•) yaá¹ƒ vuttaá¹ƒ, tassattho saá¹…ghavasena
sappiÄ• dibhesajjapaÃ±cakaá¹ƒ \Ne 90/ viÃ±Ã±Ä• peti ce, ``nabhesajjena karaá¹‡Ä«yena b
viÃ±Ã±Ä• petÄ«â€™â€™ ti (Vin IV 309) vacanena pÄ• cittiyanti (Vjb pÄ• cittiya 310) likhitaá
pavÄ• ritamhÄ• , amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca atthoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ Ä
gilÄ• nova labhati, na itaroti ca, ``aÃ±Ã±assa atthÄ• yÄ• â€™â€™ ti \Be 96/ assa Ã±Ä• taka
Ã±Ä• takappavÄ• riteti atthoti ca, __ ``apariyantappavÄ• raá¹‡Ä• ya pavÄ• riteâ€™â€™ _ti
puggalavasena ca pavÄ• retvÄ• dÄ• yakÄ• . tasmÄ• ``saá¹…ghappavÄ• raá¹‡atÄ• â€™â€
``puggalappavÄ• raá¹‡atÄ• â€™â€™ ti na vuttanti ca, __ ``pariyantÄ• tikkamoâ€™â€™ _ti
tasmÄ• ``gilÄ• nÄ• gilÄ• natÄ• â€™â€™ ti na vuttaá¹ƒ. evaá¹ƒ santepi ``saá¹…ghappavÄ•
pavÄ• raá¹‡atÄ• â€™â€™ ti pÄ• á¹-hoti ca likhitaá¹ƒ, vÄ«maá¹ƒsitabbaá¹ƒ.

mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__hatthiÄ• dÄ«su ekameka_nti antamaso ekapurisÄ• ruá¸·hahatthimpi, ekaá¹ƒ sarahatthaá
__samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• ni, idaá¹ƒ pana lokavajjaá¹ƒ, akusalacittaá
pÄ• á¹-ho.

uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

__kenaci palibuddhassÄ• _ti verikena vÄ• issarena vÄ• kenaci ruddhassa. senÄ• parikkhe
parikkhepÄ• rahaá¹-á¹-hÄ• nena vÄ• saÃ±caraá¹‡aá¹-á¹-hÄ• napariyantena vÄ• paricchinc

senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

``surÄ• â€™â€™ ti \Ne 91/ vÄ• ``na vaá¹-á¹-atÄ«â€™â€™ ti vÄ• jÄ• nitvÄ• pivane akusa
__akusalacitta_nti yebhuyyena taá¹ƒ sandhÄ• ya kira vuttaá¹ƒ. atha kasmÄ• \Be 97/ vinaya
``akusaleneva pÄ• tabbatÄ• yÄ• â€™â€™ ti (Sp (to Vin IV) 329) vuttanti ce? sacittakapakkh
pÄ• tabbatÄ• yÄ• ti.

surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

kÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesÄ• pattibhÄ• ve samÄ• nepi __bhikkhuniyÄ• pi anupas
upasampanne eva pÄ• cittiyanti evaá¹ƒ puggalÄ• pekkhaá¹ƒ dassetuá¹ƒ __ ``aá¹…gulipato
vuttaá¹ƒ. __sati karaá¹‡Ä«ye_ti ettha purisaá¹ƒ sati karaá¹‡Ä«ye Ä• masatoti adhippÄ• yo, n

aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``cikkhallaá¹ƒ vÄ• â€™â€™ _ti vacanato sakkharampi khipanakÄ«á¸·Ä• ya kÄ«á¸·ato du
pÄ• cittiyaá¹ƒ, aÃ±Ã±attha dukkaá¹-anti pÄ• cittiyavatthuatthavasena __ ``udake hasadham
vuttaá¹ƒ.

idaá¹ƒ saÃ±Ã±Ä• vimokkhaá¹ƒ ce, tikapÄ• cittiyaá¹ƒ kathaá¹ƒ.

kÄ«á¸·itaá¹ƒva akÄ«á¸·Ä• ti, micchÄ• gÄ• hena taá¹ƒ siyÄ• ||

ettÄ• vatÄ• \Ne 92/ kathaá¹ƒ kÄ«á¸·Ä• , iti kÄ«á¸·Ä• yaá¹ƒ evÄ• yaá¹ƒ.

akÄ«á¸·Ä• saÃ±Ã±Ä« hotettha, vinayatthaá¹ƒ samÄ• daye ||

ekantÄ• kusalo yasmÄ• , kÄ«á¸·Ä• yÄ• bhiratamano.

tasmÄ• akusalaá¹ƒ cittaá¹ƒ, ekamevettha labbhatÄ«ti || (Vjb pÄ• cittiya 336).

hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

__tassa_ \Be 98/ __vacana_nti ``ayaá¹ƒ ukkhittako vÄ• vambhito vÄ• garahito vÄ• imass
bhavissatÄ«â€™â€™ ti anÄ• dariyaá¹ƒ karoti. __dhamma_nti kathÄ• yaá¹ƒ dhammo nasse
antaradhÄ• yeyya vÄ• , taá¹ƒ vÄ• asikkhitukÄ• mo anÄ• dariyaá¹ƒ karoti. ``lokavajjaá¹ƒ atik
amhÄ• kaá¹ƒ Ä• cariyuggahoâ€™ ti vadantassa na vaá¹-á¹-atÄ«â€™â€™ ti (Vjb pÄ• cittiya

anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``visibbanÄ• pekkhoâ€™â€™ _ti vuttattÄ• aÃ±Ã±assa vaá¹-á¹-ati, aÃ±Ã±esaÃ±ca.

jotinekamaneke vÄ• , jÄ• lenti munayo saha.

eko sopeti nÄ• neko, adhippÄ• yavisesato ||

jotisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__morakkhimaá¹‡á¸• alamaá¹…gulapiá¹-á¹-hÄ«na_nti \Ne 93/ na ekantato, adhikaá¹ƒ, oraÃ
ekakoá¹‡epi vaá¹-á¹-ati, evaá¹ƒ yattha katthaci ekabindupi vaá¹-á¹-atÄ«ti.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyaâ€™â
paribhogena __kÄ• yakammaá¹ƒ_. apaccuddharaá¹‡ena __vacÄ«kammaá¹ƒ_.

vikappanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. apanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__sasÅ«cike_ \Be 99/ sÅ«cighare sÅ«cigaá¹‡anÄ• ya Ä• pattiyoti porÄ• á¹‡Ä• .

apanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

vatthugaá¹‡anÄ• ya kammabandhagaá¹‡anÄ• cetanÄ• mÄ• raá¹‡Ä• naá¹ƒ, na kammabanc
ettha ekacetanÄ• ya bahupÄ• á¹‡akÄ• marantÄ«ti ayaá¹ƒ vibhÄ• go veditabbo.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

__sappÄ• á¹‡aka_nti \Ne 94/ pÄ• á¹‡akÄ• naá¹ƒ maraá¹‡avasena pÄ• cittiyaá¹ƒ, na sappÄ
pÄ• cittiyaá¹ƒ, tasmÄ• eva __ ``paá¹‡á¹‡attivajjaâ€™â€™ _nti vuttaá¹ƒ. asuddhacittattÄ• p
suddhacitte anÄ• patti. padÄ«pujjalane viya paá¹‡á¹‡attivajjatÄ• vuttÄ• ti likhitaá¹ƒ.

jale pakkhipanaá¹ƒ pubbaá¹ƒ, jalappavesanaá¹ƒ idaá¹ƒ.

evaá¹ƒ ubhinnaá¹ƒ nÄ• nÄ• ttaá¹ƒ, Ã±eyyaá¹ƒ Ã±Ä• á¹‡avatÄ• sadÄ• ti || (Vjb pÄ• cittiya 3

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±aá¹ƒ upasampÄ• detÄ«_ti ---

upajjhÄ• yo sace sÄ• maá¹ƒ, kammavÄ• caÃ±ca sÄ• veti.

kammaá¹ƒ ruhati icceke, neti vinayakovido ||

dukkaá¹-aá¹ƒ \Be 100/ vihitaá¹ƒ yasmÄ• , Ä• cariyassa gaá¹‡assa ca.

tasmÄ• bhinnÄ• va Ä• cariya-upajjhÄ• yÄ• visuá¹ƒ idhÄ• ti ||

Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

idha ekatoupasampannÄ• , sikkhamÄ• nÄ• , sÄ• maá¹‡erÄ«ti imÄ• tissopi saá¹…gahaá¹ƒ
tissannaá¹ƒ samayo rakkhati, ayamimÄ• saá¹ƒ, mÄ• tugÄ• massa ca visesoti veditabbaá¹ƒ.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``taá¹ƒ_ \Ne 95/ __diá¹-á¹-hiá¹ƒ appaá¹-inissaá¹-á¹-henÄ• _ti laddhinÄ• nÄ• saá¹ƒvÄ• sa
ti likhitaá¹ƒ. __ticitta_nti ettha vipÄ• kÄ• byÄ• katacittena sahaseyyaá¹ƒ kappeyyÄ• ti evama
aÃ±Ã±athÄ• sacittakattÄ• sikkhÄ• padassa kiriyÄ• byÄ• kataá¹ƒ sandhÄ• ya na yujjati.

ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

``ayaá¹ƒ samaá¹‡uddeso pÄ• rÄ• jiko hoti. sace taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inissajjati, saá¹…g

saá¹…ghÄ• numatiyÄ• pabbÄ• jetabboâ€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ,
daá¹‡á¸• akammanÄ• sanÄ• hi idhÄ• dhippetÄ• . yadi so pÄ• rÄ• jiko hoti, liá¹…ganÄ• san
paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ _ti ca diá¹-á¹-hi satthari asatthÄ• didiá¹-á¹
yassa uppajjati, so pÄ• rÄ• jiko hoti, tasmimpi evameva \Be 101/ paá¹-ipajjitabbaá¹ƒ, saá¹ƒv
liá¹…ganÄ• sanÄ• ya nÄ• setabboti (Vjb pÄ• cittiya 428) Ä• cariyassa takko.

kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹…gesu na mokkhÄ• dhippÄ• yatÄ• viya amaraá¹‡Ä• dhippÄ• yatÄ• vattabbÄ• ti ce? na
sayaá¹ƒ pahÄ• raá¹ƒ dÄ• tukÄ• mo, so adhippÄ• yena tassa maraá¹‡e payogavirahovÄ• ti k
amaraá¹‡Ä• dhikÄ• rattÄ• kevalaá¹ƒ amaraá¹‡Ä• dhippÄ• yo eva soti tÄ• viya tÄ• na vutt
kopo natthi, tasmÄ• anÄ• pattÄ«ti vuttaá¹ƒ.

pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

talameva __talasattikaá¹ƒ_. ``pothanasamatthaá¹-á¹-hena __sattikaâ€™â€™ _nti eke. yasm
paharato purimena pÄ• cittiyaá¹ƒ, kevalaá¹ƒ uccÄ• retukÄ• matÄ• ya uggiraá¹‡amatte kate
iminÄ• pana virajjhitvÄ• pahÄ• ro dinno, tasmÄ• napaharitukÄ• matÄ• ya dinnattÄ• dukka
dukkaá¹-aá¹ƒ pahÄ• rapaccayÄ• , udÄ• hu uggiraá¹‡apaccayÄ• ti? pahÄ• rapaccayÄ• eva
uggiraá¹‡apaccayÄ• pÄ• cittiyanti sadukkaá¹-aá¹ƒ pÄ• cittiyaá¹ƒ yujjati. purimaÃ±hi uggiraá
pahÄ• ro. na ca pacchimaá¹ƒ pahÄ• raá¹ƒ nissÄ• ya purimaá¹ƒ uggiraá¹‡aá¹ƒ anÄ• pattivat
no takkoti (Vjb pÄ• cittiya 456) Ä• cariyo.

talasattikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

paro \Be 102/ kukkuccaá¹ƒ uppÄ• detu vÄ• , mÄ• vÄ• , taá¹ƒ appamÄ• á¹‡aá¹ƒ. __ ``kukku
tatiyamaá¹…gaá¹ƒ tassa adhippÄ• yavasena vuttanti veditabbaá¹ƒ.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

__upassuti_nti yathÄ• upakujjhaá¹ƒ ``samÄ«pakujjhaâ€™â€™ nti vuccati, tathÄ• upassut
ti veditabbÄ• . yattha á¹-hito suá¹‡Ä• ti, taá¹ƒ __á¹-hÄ• na_nti attho. __sutÄ«_ti panettha pa
ca. so hi suyyatÄ«ti __suti_ nÄ• ma. upasuyyati vÄ• etthÄ• ti __upassuti_. okÄ• so hi __su
sutvÄ• _ti ettha ``vacanaâ€™â€™ nti pÄ• á¹-haseso.

samuá¹-á¹-hÄ• nÄ• dÄ«ni \Ne 97/ atÄ«tadvayasadisÄ• nÄ«ti na gahetabbÄ• ni. __theyyasa
siyÄ• kiriyaá¹ƒ_ gantvÄ• savane. __siyÄ• akiriyaá¹ƒ_ á¹-hitaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• v
ajÄ• nÄ• panavasena samuá¹-á¹-hÄ• nato. __ ``saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokav
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedanaâ€™â€™ _nti likhitaá¹ƒ.

upassutisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kammappaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

__appamattakavissajjanakena_ pana cÄ«varaá¹ƒ karontassa senÄ• sanakkhandhakavaá¹‡
vuttappabhedÄ• ni sÅ«ciÄ• dÄ«ni anapaloketvÄ• pi dÄ• tabbÄ• ni. tato atirekaá¹ƒ dentena a
kÄ• tabbaá¹ƒ. evaá¹ƒ kataá¹ƒ pana apalokanaá¹ƒ kammalakkhaá¹‡amevÄ• ti adhippÄ• yo.
__kammalakkhaá¹‡aá¹ƒ_ veditabbaá¹ƒ. gÄ• masÄ«mÄ• vihÄ• resu osÄ• raá¹‡Ä• dÄ«ni saá
vaá¹-á¹-anti. vissajjiyavebhaá¹…giyÄ• ni pana vaá¹-á¹-anti. ``saá¹…ghassa santakaâ€™â€™
avatvÄ• ``imasmiá¹ƒ vihÄ• re saá¹…ghassa santakaâ€™â€™ nti apaloketabbanti ca, __ ``s
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedanaâ€™â€™ _nti pÄ• á¹-hoti ca likhitaá¹ƒ

kammappaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ•

sannipÄ• taá¹ƒ \Be 103/ anÄ• gantvÄ• ce chandaá¹ƒ na deti, anÄ• pattÄ«ti eke. dukkaá¹-a
dhammakammantarÄ• yakaraá¹‡Ä• dhippÄ• yattÄ• .

chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

__akappiyena vÄ• _ti suvaá¹‡á¹‡arajatamayamaÃ±cÄ• dinÄ• . __kappiyamaÃ±co sampaá

demÄ• â€™â€™ ti dinnaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tehi pana ``vihÄ• rassa demÄ• â€™â€™
suvaá¹‡á¹‡arajatamayÄ• diakappiyamaÃ±cÄ• pi \Ne 98/ sampaá¹-icchitabbÄ• ti ca, ``araÃ±
bahuudakagaá¹‡hanakoâ€™â€™ ti ca, __ ``saá¹…ghikapaabhogena vÄ• _ti sace Ä• rÄ• m
paá¹-identi, paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ca, ``kaá¹ƒsalohÄ• dibhÄ• janaá¹ƒ saá
pÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 321) __samantapÄ• sÄ• dikÄ• y
hatthena gahetvÄ• paá¹-isÄ• mituá¹ƒ na labhatÄ«ti ca, ``vedhako kÄ• yabandhanassÄ• ti v
``hiá¹…gu hiá¹…guliharitÄ• lamanosilÄ• aÃ±janÄ• nÄ«â€™â€™ ti pÄ• á¹-hoti ca, ``dÄ• run
apÄ• dakopi samuggoâ€™â€™ ti pÄ• á¹-hoti ca, __ ``dÄ• rumayo tumbo_ti dÄ• rumayo uda
``thambhatulÄ• sopÄ• naphalakÄ• dÄ«sÅ«â€™â€™ ti ca likhitaá¹ƒ.

dubbalasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ•

eko bhikkhu ukkhittakassa dÄ• tukÄ• mo hoti, tassa dÄ• naá¹ƒ nivÄ• retvÄ• aÃ±Ã±assa dÄ
saddhÄ• deyyavinipÄ• tanaá¹ƒ karontassa dÄ• peti, attano nissitakÄ• itthannÄ• massa patt
Ä• pucchanti, ``visabhÄ• go eso, sabhÄ• gassa dehÄ«â€™â€™ ti vadati. anÄ• patti attano
pana dÄ• tukÄ• maá¹ƒ aÃ±Ã±assa dÄ• peti \Be 104/, Ä• patti eva. sabbattha Ä• pucchitvÄ•
yathÄ• sukhaá¹ƒ vicÄ• retuá¹ƒ labhati.

pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sahadhammikavaggo aá¹-á¹-hamo.

9. ratanavaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

__asayanighare_ti parikkhittassa bahibhÅ«tesu rukkhamÅ«lÄ• dÄ«su. ``sace khattiyova ho
abhisittova hoti, na khattiyo, rakkhatÄ«â€™â€™ ti Ä• cariyo ``khattiyatÄ• , abhisittatÄ• â€™
Ä• pattiyÄ• aá¹…gabhÄ• vena vuttattÄ• . __samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasa
kiriyÄ• kiriyaâ€™â€™ _nti pÄ• á¹-ho.

antepurasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

sabbopi kathÄ• maggo __bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena_ nikkhipanaá¹ƒ, gopanaÃ±ca paá

ratanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``santaá¹ƒ bhikkhuâ€™â€™ nti ca ``anÄ• pucchÄ• â€™â€™ ti ca ``tathÄ• rÅ«pÄ• accÄ
tissoâ€™â€™ _ti pÄ• á¹-ho. __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana l
pÄ• á¹-ho.

vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

__taá¹ƒ_ \Be 105/ __assÄ• _ti taá¹ƒ bhedanakaá¹ƒ assa pÄ• cittiyassa atthi paá¹-hamaá¹ƒ
pacchÄ• desetabbattÄ• . esa nayo itaresupi. __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• ake.

sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

__aá¹-á¹-haá¹…gulapÄ• daka_nti bhÄ• vanapuá¹ƒsakaá¹ƒ. tulÄ• saá¹…ghÄ• te á¹-hapanan

maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

kiÃ±cÄ• pi \Ne 100/ paá¹-ilÄ• bheyeva pÄ• cittiyaá¹ƒ viya dissati, paribhoge eva pana Ä• pa
``aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin
sÄ• dhakaá¹ƒ.

tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

kiÃ±cÄ• pi nisÄ«danassa jÄ• ti na dissati ettha, tathÄ• pi cÄ«varakkhandhake anuÃ±Ã±Ä• t
adhiá¹-á¹-hÄ• tabbÄ• nÄ«â€™â€™ ti ettha ca pariyÄ• pannattÄ• cÄ«varajÄ• ti evassa jÄ• t
sadasaá¹ƒ, alÄ• bhe adasampi vaá¹-á¹-atÄ«â€™â€™ ti eke, taá¹ƒ na yuttaá¹ƒ ``nisÄ«danaá
vuccatÄ«â€™â€™ ti (Vin IV 531-532) tassa saá¹‡á¹-hÄ• naniyamanato.

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ratanavaggo navamo.

suddhapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__yÄ• makÄ• likÄ• dÄ«su_ \Be 106/ \Ne 101/ Ä• hÄ• ratthÄ• ya eva dukkaá¹-aá¹ƒ. tampi Ä• sambhinne pana ekarase pÄ• á¹-idesanÄ«yameva.

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyaâ€™â€™ _nti pÄ

dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• rÄ• me vÄ• Ä• rÄ• mÅ«pacÄ• re vÄ• paá¹-iggahetvÄ• ajjhoharantassÄ• _ti Ä• rÄ• m paá¹-iggahetvÄ• Ä• rÄ• me vÄ• Ä• rÄ• mÅ«pacÄ• re vÄ• ajjhoharantassÄ• ti attho.

bahÄ• rÄ• me paá¹-iggahitaá¹ƒ ajjhÄ• rÄ• me bhuÃ±jantassa anÄ• patti. aá¹…gesu ca ``ajj Ä• rÄ• mÅ«pacÄ• re vÄ• paá¹-iggahaá¹‡aâ€™â€™ nti gahetabbaá¹ƒ. ajjhÄ• rÄ• me hi das dassitamevÄ• ti. __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriya

catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyakaá¹‡á¸• aá¹ƒ

sekhiyesu \Be 107/ \Ne 102/ satipi vÄ«tikkame anÄ• dariyÄ• pekkhasseva Ä• pattÄ«ti dass

vutto. ayaÃ±hi vinayadhammatÄ• , yadidaá¹ƒ sÄ• pekkhe kÄ• rakaniddeso, so vuttaniyame
aá¹-á¹-haá¹…gulÄ• dhikampi otÄ• retvÄ• nivÄ• setuá¹ƒ vaá¹-á¹-ati. tato paraá¹ƒ otÄ• rentas
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __Ä• rÄ• me vÄ• _ti buddhupaá¹-á¹-hÄ• nÄ• dik
uttarÄ• saá¹…gakiccavasena vuttaá¹ƒ.

__á¹-hatvÄ• _ti ettha gacchantopi parissayÄ• bhÄ• vaá¹ƒ oloketuá¹ƒ labhatiyevÄ• ti (Vjb pÄ
likhitaá¹ƒ. yathÄ• vÄ• sÅ«pagatassa antaraghare kÄ• yaá¹ƒ vivaritvÄ• nisÄ«dituá¹ƒ vaá¹-á
santike gantukÄ• massapi kÄ• yabandhanaá¹ƒ abandhitvÄ• saá¹…ghÄ• á¹-iá¹ƒ apÄ• rupitv
yathÄ• kÄ• maá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. tasmÄ• addhÄ• namaggagamanakÄ• le eko bhikkh
pÅ«retvÄ• gÄ• maá¹ƒ pavisitvÄ• ekaá¹ƒ Ä• vasathaá¹ƒ puratova á¹-hitaá¹ƒ patvÄ• parikkh
vÄ• sÅ«pagato ce hoti, itarehi tassa santikaá¹ƒ yathÄ• sukhaá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. ko pa
catÅ«hapaÃ±cÄ• haá¹ƒ vÄ• samadhiá¹-á¹-hÄ• ya vasitabhikkhÅ«naá¹ƒ santikaá¹ƒ gantuÃ±c
santikaá¹ƒ gantuÃ±ca vaá¹-á¹-atÄ«ti. buddhapÅ«jampi yathÄ• sukhaá¹ƒ gantuá¹ƒ vaá¹-á¹-at
aá¹-á¹-hakathÄ• yaá¹ƒ ``anÄ• patti kÄ• raá¹‡aá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ oloketÄ«â€™â€
__kÄ• raá¹‡aá¹ƒ_ nÄ• ma Ä• misapÅ«jÄ• ti veditabbÄ• ti likhitaá¹ƒ.

chabbÄ«satisÄ• ruppavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yasmÄ• ``samatittiko piá¹‡á¸• apÄ• to paá¹-iggahetabboâ€™â€™ ti (Vin IV 602-603) vacan
samapuá¹‡á¹‡o paá¹-iggahetabboti dÄ«peti, tasmÄ• attano hatthagate patte piá¹‡á¸• apÄ•
thÅ«pÄ«katopi ce hoti, vaá¹-á¹-atÄ«ti dÄ«pito hoti. sÅ«podanaviÃ±Ã±attiyaá¹ƒ mukhe pakkh
uppanne puna uggiritukÄ• massÄ• pi sahasÄ• ce pavisati, ettha __asaÃ±cicca_ \Ne 103/ _
viÃ±Ã±attikataÃ±ca akataÃ±ca ekasmiá¹ƒ á¹-hÄ• ne á¹-hitaá¹ƒ sahasÄ• anupadhÄ• retvÄ•
__assatiyÄ• bhuÃ±jati_ nÄ• ma.

sayaá¹ƒ \Be 108/ yÄ• nagato hutvÄ• , yathÄ• __yÄ• nagatassa_ ce.

alaá¹ƒ vatthuá¹ƒ tathÄ• nÄ• laá¹ƒ, sachatto __chattapÄ• á¹‡ino_ ||

__ ``sÅ«podanaviÃ±Ã±attisikkhÄ• padaá¹ƒ theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, sa
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda

sekhiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«pÄ• timokkhavaá¹‡á¹‡anÄ•

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

__abhilÄ• pamattamevÄ• _ti \Be 109/ \Ne 104/ ettha daharavasena ``bhanteâ€™â€™ ti ca
``Ä• vusoâ€™â€™ ti ca tattha duvidho abhilÄ• po, idha pana vuá¸• á¸• hadaharÄ• naá¹ƒ ``a

__kÄ• yasaá¹ƒsagge vuttanayenÄ• _ti ettha tabbahulanayena kiriyasamuá¹-á¹-hÄ• natÄ• v
samÄ• pajjeyyÄ• â€™â€™ ti avatvÄ• pana ``sÄ• diyeyyÄ• â€™â€™ ti vuttattÄ• akiriyatop
veditabbaá¹ƒ. yathÄ• cettha, evaá¹ƒ heá¹-á¹-hÄ• ``manussitthiyÄ• tayo magge methunaá¹
paá¹-isevantassa Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ tiÄ• dinÄ• (Vin III 56) nayena kiriyasam
tadanantaraá¹ƒ ``bhikkhupaccatthikÄ• manussitthiá¹ƒ bhikkhussa santikaá¹ƒ Ä• netvÄ• vad
abhinisÄ«denti, so ce pavesanaá¹ƒ sÄ• diyatÄ«â€™â€™ tiÄ• dinÄ• (Vin III 58) nayena akir
vuttattÄ• paá¹-hamapÄ• rÄ• jikÄ• yapi tabbahulanayeneva kiriyasamuá¹-á¹-hÄ• natÄ• vedi
pavesanasÄ• diyanÄ• dimhi kiriyasamuá¹-á¹-hÄ• natÄ• dissati.

aá¹…gajÄ• tacalanaÃ±cettha \Ne 105/ na sÄ• rato daá¹-á¹-habbaá¹ƒ ``so ce pavesanaá¹ƒ n
paviá¹-á¹-haá¹ƒ na sÄ• diyati, á¹-hitaá¹ƒ na sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pA
ti (Vin III 58) ettha á¹-hitanasÄ• diyane pakatiyÄ• pi paripuá¹‡á¹‡acalanattÄ• . sÄ• diyanapa
paá¹-isevanacalanaÃ±cettha na dissatevÄ• ti tabbahulanayeneva kiriyasamuá¹-á¹-hÄ• natÄ

apica bhikkhuniyÄ• pi paá¹-hamapÄ• rÄ• jike tassa sÄ• diyanassa sarÅ«pena vuttattÄ• tad
vibhaá¹…ganayamanoloketvÄ• ``kiriyasamuá¹-á¹-hÄ• naâ€™â€™ micceva vuttaá¹ƒ. yathÄ
kiriyasamuá¹-á¹-hÄ• natÄ• vuttÄ• , tathÄ• surÄ• dÄ«naá¹ƒ akusaleneva pÄ• tabbatÄ• . itan
\Be 110/ Ä• pajjati, ayaá¹ƒ lokavajjÄ• , sesÄ• paá¹‡á¹‡attivajjÄ• â€™â€™ ti vutte
lokavajjapaá¹‡á¹‡attivajjÄ• naá¹ƒ niyamalakkhaá¹‡asiddhi hoti, tathÄ• taá¹ƒ avatvÄ• ``yass
cittaá¹ƒ akusalameva hoti, ayaá¹ƒ lokavajjÄ• , sesÄ• paá¹‡á¹‡attivajjÄ• â€™â€™ ti (Kkh
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vutte lokavajjavacanaá¹ƒ niratthakaá¹ƒ siyÄ• vatthua
akusaleneva pÄ• tabbattÄ• . yasmÄ• tattha surÄ• pÄ• navÄ«tikkamassa akusalacittuppÄ•
__khandhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``majjapÄ• ne pana bhikkhuno ajÄ• nitvÄ• pi bÄ«jato pa
pivantassa pÄ• cittiyaá¹ƒ. sÄ• maá¹‡ero jÄ• nitvÄ• va pivanto sÄ«labhedaá¹ƒ Ä• pajjati, na
(to Vin I) 108) vuttaá¹ƒ, na vuttaá¹ƒ ``vatthuajÄ• nanapakkhe pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ
siddhikaraakusalacittuppÄ• dasadise cittuppÄ• de satipi sÄ• maá¹‡ero sÄ«labhedaá¹ƒ nÄ•
abhinivesavacanaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi samÄ• nagatikattÄ• sÄ• maá¹‡erÄ• naá¹ƒ
``surÄ• merayimeâ€™â€™ ti vatthuá¹ƒ jÄ• nitvÄ• pÄ• tabbatÄ• divasena vÄ«tikkamantass
tena vuttaá¹ƒ ``yassÄ• sacittakapakkheâ€™â€™ tiÄ• di.

kiÃ±cettha --- yuttivacanena arahantÄ• naá¹ƒ appavisanato sacittakÄ• cittakapakkhesu aku

dhammatÄ• vasena sekkhÄ• nampi appavisanato. acittakapakkhe akusalaniyamÄ• bhÄ• va
pakkhittajalabindumiva surÄ• binduÄ• dayo udÄ• haritabbÄ• . tabbahulanayena hi atthe gah
aá¹-á¹-hakathÄ• ya sameti saddhiá¹ƒ pÄ• á¸·iyÄ• cÄ• ti. Ä• cariyÄ• pi surÄ• pÄ• ne akusala
ekacce pana kiriyasamuá¹-á¹-hÄ• natÄ• panassa tabbahulanayameva, na paá¹-hamapÄ• rÄ
kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ. ettha bhikk
kÄ• yasaá¹ƒsaggabhÄ• ve sati bhikkhunÄ« kÄ• yaá¹…gaá¹ƒ acopayamÄ• nÄ• pi citteneva
evaá¹ƒ bhikkhu. bhikkhu pana copayamÄ• nova Ä• pajjati, evameva paá¹-hamapÄ• rÄ• jike
nÄ• sati. __pavesanaá¹ƒ_ \Ne 106/ __sÄ• diyatÄ«_ti ettha pavesanasÄ• diyanaá¹ƒ nÄ• ma
maggena vÄ• maggappaá¹-ipannampi icchanti. tassÄ• pi kÄ• yacalanaá¹ƒ ekantaá¹ƒ atthi e
vÄ«maá¹ƒsitvÄ• gahetabbanti vadantÄ«ti likhitaá¹ƒ

pÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. ussayavÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

bhikkhunÄ«naá¹ƒ \Be 111/ \Ne 107/ saá¹…ghÄ• disesaá¹ƒ patvÄ• vuá¹-á¹-hÄ• navidhayo s
``ayaá¹ƒ bhikkhunÄ« ... pe ... Ä• pannÄ• â€™â€™ _ti puggalaniyamaá¹ƒ katvÄ• pÄ• rÄ• jik
``nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™â€™ _nti Ä• pattinÄ• maggahaá¹‡aÃ±ca kata
paá¹-hamakathinasadisÄ• ni, idaá¹ƒ pana kiriyamevÄ• â€™â€™ _ti pÄ• á¹-ho.

ussayavÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. corivuá¹-á¹-hÄ• pikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

katthaci agantvÄ• nisinnaá¹-á¹-hÄ• ne eva nisÄ«ditvÄ• karontiyÄ• __vÄ• cÄ• cittato, _ kh
__kÄ• yavÄ• cÄ• cittato_.

corivuá¹-á¹-hÄ• pikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ekagÄ• mantaragamanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``Ä• bhogaá¹ƒ vinÄ• â€™â€™ _ti vuttattÄ• Ä• bhoge sati anÄ• patti, imasmiá¹ƒ pana si
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ upacÄ• rÄ• tikkame Ä• patti vuttÄ• , idha okkame. dvÄ«su
gÄ• mantaragamanasaá¹…ghÄ• disesaá¹ƒ upacÄ• rassa sandhÄ• ya vuttattÄ• . gaá¹‡amhA
``araÃ±Ã±eâ€™â€™ ti idaá¹ƒ atthavasena vuttaá¹ƒ, gÄ• mantarepi hoti eva.

__sikkhÄ• padÄ• _ \Ne 108/ __buddhavarena vaá¹‡á¹‡itÄ• _ti gÄ• thÄ• ya vasena, aá¹-á¹-
gÄ• mantarapariyÄ• pannaá¹ƒ nadipÄ• ranti vuttaá¹ƒ.

ekagÄ• mantaragamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__ ``chÄ• danapaccayÄ• _ \Be 112/ __pana dukkaá¹-aá¹ƒ Ä• pajjatÄ«â€™â€™ _ti idaá¹ƒ -

``Ä• pajjati garukaá¹ƒ sÄ• vasesaá¹ƒ.

chÄ• deti anÄ• dariyaá¹ƒ paá¹-icca.

na bhikkhunÄ« no ca phuseyya vajjaá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481) ---

imÄ• ya virujjhati. tasmÄ• pamÄ• dalekhÄ• viya dissatÄ«ti gavesitabbo ettha attho. bhikkh
mÄ• nattakathÄ• yaá¹ƒ ``parikkhittassa vihÄ• rassa parikkhepato, aparikkhittassa parikkhep
leá¸• á¸• upÄ• te atikkamitvÄ• â€™â€™ ti (Kkh nigamanavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, idha pan
bhikkhÅ«naá¹ƒ vihÄ• rÅ«pacÄ• rato ca dve leá¸• á¸• upÄ• teâ€™â€™ _tiÄ• di vuttaá¹ƒ. tatr
vuttappakÄ• rappadesaá¹ƒ atikkamitvÄ• gÄ• mepi taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, b
na vaá¹-á¹-ati. tasmÄ• evaá¹ƒ vuttanti eke. apare pana bhikkhÅ«nampi gÄ• me na vaá¹-á¹-
nÄ• ma pubbe eva gÄ• mÅ«pacÄ• raá¹ƒ atikkamitvÄ• á¹-hito, tasmÄ• gÄ• maá¹ƒ avatvÄ•
vuttaá¹ƒ. bhikkhunÄ«naá¹ƒ vihÄ• ro gÄ• me eva vaá¹-á¹-ati, na bahi, tasmÄ• gÄ• mÅ«pacÄ
ubhayamevettha dassitaá¹ƒ. tasmÄ• ubhayatthÄ• pi atthato nÄ• nÄ• ttaá¹ƒ natthÄ«ti vadan
gahetabbaá¹ƒ.

saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• aá¹ƒ

dutiye \Be 113/ \Ne 109/ idha bhÄ• jÄ• pitÄ• ya laddhacÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti, taá¹ƒ
katvÄ• pi attanÄ• na labbhati.

tatiye __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedana

catutthe paá¹-hamaá¹ƒ viÃ±Ã±attaá¹ƒ alabhitvÄ• aÃ±Ã±aá¹ƒ tato Å«natarampi labheyya, n
aá¹…gasampattito.

nissaggiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. paá¹-hamavaggavaá¹‡á¹‡anÄ•

paá¹-hame \Be 114/ \Ne 110/ haritapattavaá¹‡á¹‡o __haritako. cÄ• palasuá¹‡aá¹ƒ_ amiÃ±ja
hi tassa hoti. __palaá¹‡á¸• ukÄ• _dayo sabhÄ• veneva vaá¹-á¹-anti. __sÅ«pasampÄ• kÄ• d
yÄ• gubhattepi pakkhipituá¹ƒ vaá¹-á¹-atÄ«ti likhitaá¹ƒ, ``bhikkhuniyÄ• pi gilÄ• nÄ• ya purebh
kappati, na agilÄ• nÄ• yÄ• â€™â€™ ti abhayagirÄ«naá¹ƒ uggahoti.

dutiye Ä• bÄ• dhapaccayÄ• bhikkhunisaá¹…ghaá¹ƒ Ä• pucchitvÄ• saá¹ƒharÄ• petuá¹ƒ va
lasuá¹‡e ca dukkaá¹-aá¹ƒ.

sattame __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni addhÄ• namaggasikkhÄ• padasadisÄ• nÄ«â€™â€

navame __kuá¹-á¹-o_ nÄ• ma gharakuá¹-á¹-o. __pÄ• kÄ• ro_ nÄ• ma parikkhepapÄ• kÄ• r

__chaá¸• á¸• itakhette_ti purÄ• á¹‡akhette. saá¹…ghasantake bhikkhussa chaá¸• á¸• etuá¹
saá¹…ghapariyÄ• pannattÄ• . bhikkhunÄ«nampi saá¹…ghasantake bhikkhusaá¹…ghasanta
evaá¹ƒ santepi sÄ• ruppavasena kÄ• tabbanti likhitaá¹ƒ.

dasame __ ``sayaá¹ƒ tÄ• ni vatthÅ«ni karontiyÄ• â€™â€™ _tiÄ• di idha sikkhÄ• pade natth
eá¸·akalomasamuá¹-á¹-hÄ• nattÄ• . yadi evaá¹ƒ kasmÄ• vuttanti ce? suttÄ• nulomamahÄ•
passituá¹ƒ vÄ• suá¹‡ituá¹ƒ vÄ• na labhati, pageva attanÄ• kÄ• tunti nayato labbhamÄ• na
mahÄ• padesÄ• niratthakÄ• siyuá¹ƒ. ``evaá¹ƒ aÃ±Ã±atthapi nayo netabbo. samuá¹-á¹-hÄ•
111/ aggahetvÄ• chasamuá¹-á¹-hÄ• navasena gahetabbaâ€™â€™ nti Ä• cariyÄ• . idha vut
mÅ«labhÅ«tassa antarÄ• vuttÄ• pattiyÄ• , tasmÄ• eá¸·akalomasamuá¹-á¹-hÄ• namevÄ• ti
na kevalaá¹ƒ á¹-hatvÄ• , tato gantvÄ• pana sabbiriyÄ• pathehipi labhati. __Ä• rÄ• me á¹-hit
Ä• rÄ• mapariyÄ• pannÄ• ti attho. itarathÄ• nisinnÄ• pi na labheyyÄ• ti.

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggavaá¹‡á¹‡anÄ•

paÃ±came \Be 115/ __upacÄ• ro_ dvÄ• dasahattho. __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathina
kiriyÄ• kiriyaâ€™â€™ _nti pÄ• á¹-ho.

sattame __dhuvapaÃ±Ã±atte_ti bhikkhunÄ«naá¹ƒ atthÄ• ya. __kulÄ• nÄ«_ti kulagharÄ• ni.

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggavaá¹‡á¹‡anÄ•

catutthe saá¹…ghÄ• á¹-iÄ• divasena adhiá¹-á¹-hitÄ• naá¹ƒ __saá¹…ghÄ• á¹-icÄ• raá¹ƒ_.

paÃ±came __ ``idaá¹ƒ pana kiriyÄ• kiriyaâ€™â€™ _nti pÄ• á¹-ho.

chaá¹-á¹-he __aÃ±Ã±asmiá¹ƒ parikkhÄ• re dukkaá¹-a_nti thÄ• lakÄ• dÄ«naá¹ƒ vÄ• sappite
aÃ±Ã±atarasmiá¹ƒ.

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggavaá¹‡á¹‡anÄ•

chaá¹-á¹-he saá¹ƒsaá¹-á¹-havihÄ• rasikkhÄ• pade __ ``sesamettha paá¹-hamaariá¹-á¹-hasik
vuttavinicchayasadisamevÄ• â€™â€™ _ti pÄ• á¹-ho.

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggavaá¹‡á¹‡anÄ•

``cittÄ• gÄ• raá¹ƒ \Ne 112/ nÄ• ma yattha katthaci manussÄ• naá¹ƒ kÄ«á¸·ituá¹ƒ ramituá¹ƒ
tiÄ• dinÄ• (Vin IV 979) pÄ• á¸·iyaá¹ƒ vuttattÄ• cittÄ• gÄ• rÄ• dÄ«ni sabbesaá¹ƒ atthÄ• ya k

sattame etena nissajjituá¹ƒ kappiyaá¹ƒ vuttaá¹ƒ. ``nissajjitvÄ• paribhuÃ±jatÄ«â€™â€™ ti (V
ca atthi. __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyaâ€™â€™
aá¹-á¹-hamepi esova pÄ• á¹-ho.

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggavaá¹‡á¹‡anÄ•

dasame \Be 116/ __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriy

chaá¹-á¹-havaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggavaá¹‡á¹‡anÄ•

paá¹-hamadutiyatatiyesu __ ``gihigatÄ• â€™â€™ ti vÄ• ``kumÄ• ribhÅ«tÄ• â€™â€™ ti vÄ
kammaá¹ƒ kuppati.

ekÄ• dasame __chandaá¹ƒ avissajjetvÄ• _ti ``yathÄ• sukhaâ€™â€™ nti avatvÄ• . ettha pa
``pÄ• rivÄ• sikachandadÄ• nenÄ• â€™â€™ ti idaá¹ƒ uddharitvÄ• ``vuá¹-á¹-hitÄ• ya parisÄ•
padabhÄ• janaá¹ƒ vuttaá¹ƒ. etassa pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``vuá¹-á¹-hitÄ• ya
vissajjetvÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• chandavissajjanamattena vÄ• vuá¹-á¹-hitÄ• yÄ
1167) vuttaá¹ƒ. idha chandassa pana avissaá¹-á¹-hattÄ• kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«
chandaá¹ƒ avissajjetvÄ• va dvÄ• dasahatthapÄ• se viharitvÄ• puna sannipÄ• takaraá¹‡aÃ±
likhitaá¹ƒ.

aá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamavaggavaá¹‡á¹‡anÄ•

tatiye \Ne 113/ __ ``sesaá¹ƒ vuttanayena veditabbaá¹ƒ, idaá¹ƒ pana akusalacittaâ€™â€™ _

catutthe __vuttanayenÄ• _ti tatiye vuttanayena.

ekÄ• dasame __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyaâ€

dvÄ• dasame __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni padasodhammasadisÄ• ni, idaá¹ƒ pana kiriyÄ

terasame ``saá¹ƒkaccikaá¹ƒ nÄ• ma adhakkhakaá¹ƒ ubbhanÄ• bhi, tassÄ• paá¹-icchÄ• da
1226) pÄ• á¸·iyaá¹ƒ vuttattÄ• idhÄ• pi __ ``adhakkhakaubbhanÄ• bhisaá¹…khÄ• tassa sarÄ
paá¹-icchÄ• danatthaâ€™â€™ _nti \Be 117/ pÄ• á¹-ho. aparikkhepe Ä• pattiparicchedaá¹ƒ s
aggahetvÄ• idha vuttanayena gahetabbanti likhitaá¹ƒ.

navamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suddhapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• navinicchayavaá¹‡á¹‡anÄ•

samuá¹-á¹-hÄ• nÄ• naá¹ƒ vinicchaye pana giraggasamajjÄ• dÄ«ni ``acittakÄ• ni lokavajjÄ•

``naccaâ€™â€™ nti vÄ• ``gandhaâ€™â€™ nti vÄ• ajÄ• nitvÄ• pi dassanena, vilimpanena
vatthuajÄ• nanacittena __acittakÄ• ni_. ``naccaâ€™â€™ nti vÄ• ``gandhaâ€™â€™ nti vÄ•
vilimpantiyÄ• vÄ• akusalattÄ• eva __lokavajjÄ• ni_. corivuá¹-á¹-hÄ• panÄ• dÄ«ni __ ``cor
vatthuá¹ƒ jÄ• nitvÄ• karaá¹‡eyeva Ä• pajjanattÄ• __sacittakÄ• ni_. upasampadÄ• dÄ«naá
akattabbattÄ• __paá¹‡á¹‡attivajjÄ• ni_. ``idha sacittakÄ• cittakatÄ• paá¹‡á¹‡attijÄ• nanÄ•
vatthujÄ• nanÄ• jÄ• nanatÄ• ya gahetabbaâ€™â€™ nti likhitaá¹ƒ. adhippetattÄ• saá¹…khe

acittakattaá¹ƒ \Ne 114/ dvidhÄ• mataá¹ƒ, vatthupaá¹‡á¹‡attiaÃ±Ã±Ä• á¹‡Ä• .

vuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ dvidhÄ• idha, sakanÄ• mena aÃ±Ã±Ä• taá¹ƒ ||

paranÄ• maÃ±ca jÄ• nanaá¹ƒ, vatthussekaá¹ƒ balakkÄ• re.

ekadhÄ• samacÄ• rike, tasmiá¹ƒ tappaá¹-ibandhoti ||

paranÄ• mena jÄ• nanaá¹ƒ, dvidhÄ• muttÄ• dike ekaá¹ƒ.

ekaá¹ƒ lomÄ• dike matanti, ayaá¹ƒ bhedo veditabbo ||

sesamettha uttÄ• naá¹ƒ, anuttÄ• natthe vuttavinicchayattÄ• na uddhaá¹-anti.

samuá¹-á¹-hÄ• navinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«pÄ• timokkhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kaá¹…khÄ• vitaraá¹‡Ä«purÄ• á¹‡aá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

kaá¹…khÄ• vitaraá¹‡Ä«-abhinavaá¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

tilokatilakaá¹ƒ \Be 119/ \Ne 115/ buddhaá¹ƒ, vande suddhaguá¹‡Ä• karaá¹ƒ.

karuá¹‡Ä• sÄ«talÄ«bhÅ«ta-hadayaá¹ƒ mahitodayaá¹ƒ ||

tenÄ• pi dhammarÄ• jena, lokekÄ• cariyena yo.

pÅ«jito taÃ±ca saddhammaá¹ƒ, vande gambhÄ«ramuttamaá¹ƒ ||

munindacandasaddhamma-raá¹ƒsÄ«hi vimalehi yo.

bodhitohaá¹ƒ sadÄ• vande, taá¹ƒ saá¹…ghaá¹ƒ kumudÄ• karaá¹ƒ ||

vinaye \Ne 116/ nayagambhÄ«re, sabbathÄ• pÄ• radassinÄ• .

vÄ• dinÄ• duttarÄ• gÄ• dha-sabbasatthamahaá¹‡á¹‡ave ||

yÄ• katÄ• __buddhaghosena, _ therena thiracetasÄ• .

__kaá¹…khÄ• vitaraá¹‡Ä«_ nÄ• ma, mÄ• tikaá¹-á¹-hakathÄ• subhÄ• ||

thirÄ• nekaguá¹‡oghena, therena vinayaÃ±Ã±unÄ• .

kalyÄ• á¹‡Ä• cÄ• rayuttena, dhÄ«matÄ• munisÅ«nunÄ• .

vinayaá¹-á¹-hitikÄ• mena, __sumedhenÄ• _bhiyÄ• cito ||

tamahaá¹ƒ vaá¹‡á¹‡ayissÄ• mi, suvisuddhamanÄ• kulaá¹ƒ.

sÄ• dhavo taá¹ƒ nisÄ• metha, sakkaccaá¹ƒ mama bhÄ• satoti ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

sabbakusaladhammappamukhassa vipuloá¸·Ä• raguá¹‡avisesÄ• vahassa paramagambhÄ«
atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• moyamÄ• cariyo paá¹-hamaá¹ƒ tÄ• va __ ``buddhaá¹ƒ
ratanattayappaá¹‡Ä• makaraá¹‡ena attano cittasantÄ• naá¹ƒ punÄ• ti. visuddhacittasantÄ•
tikkhavisadabhÄ• vappattiyÄ• yathÄ• dhippetasaá¹ƒvaá¹‡á¹‡anÄ• ya pariyosÄ• nagamana
apica ratanattayappaá¹‡Ä• mena vidhutasabbakibbise cittasantÄ• ne bhavantarÅ«pacitÄ• n
paccayavekallato yathÄ• dhippetÄ• ya atthasaá¹ƒvaá¹‡á¹‡anÄ• ya nÄ• lamantarÄ• yakaraá
ratanattayavandanÄ• .

tattha __buddha_saddassa tÄ• va ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti
(Nidd I 192; Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 162) niddesanayena at
savÄ• sanÄ• ya aÃ±Ã±Ä• á¹‡aniddÄ• ya accantavigamato, buddhiyÄ• vÄ• vikasitabhÄ• va

jÄ• garaá¹‡avikasanatthavasena. atha vÄ• kassacipi Ã±eyyadhammassa anavabuddhassa
kammabhÄ• vena aggahaá¹‡ato \Ne 117/ kammavacanicchÄ• ya abhÄ• vena avagamanatt
labbhatÄ«ti buddhavÄ• ti __buddho_ yathÄ• ``dikkhito na dadÄ• tÄ«â€™â€™ ti. atthato pa
pÄ• ramitÄ• paribhÄ• vitena sayambhuÃ±Ä• á¹‡ena sahavÄ• sanÄ• ya vigataviddhastanira
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimeyyaguá¹‡agaá¹‡Ä• dhÄ• rova kha

``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ
tattha ca sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192; Nidd II
pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 161),

taá¹ƒ buddhaá¹ƒ.

dhÄ• retÄ«ti __dhammo_. ayaÃ±hi yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yadukk
apatamÄ• ne dhÄ• retÄ«ti, tannibbattakakilesaviddhaá¹ƒsanaÃ±cettha dhÄ• raá¹‡aá¹ƒ. eva
tassa tadatthasiddhihetutÄ• ya nibbÄ• naÃ±cÄ• ti ubhayameva nippariyÄ• yato dhÄ• reti. a
taá¹ƒsamucchinnakilesapaá¹-ippassambhanena tadanukÅ«latÄ• ya, pariyattidhammo ca ta
ubhayampi pariyÄ• yato dhÄ• retÄ«ti veditabbaá¹ƒ, taá¹ƒ dhammaá¹ƒ. ca-saddo samuccaya
buddhaá¹ƒ, imaÃ±ca dhammaá¹ƒ vanditvÄ• ti buddharatanena saha vandanakiriyÄ• ya dha

na kevalaá¹ƒ idaá¹ƒ dvayamevÄ• ti Ä• ha __ ``saá¹…ghaÃ±cÄ• â€™â€™ _ti. ariyena diá¹-
saá¹ƒhato ghaá¹-itoti __saá¹…gho, _ aá¹-á¹-haariyapuggalasamÅ«ho. tehi \Be 121/ tehi vÄ•
kilesadarathÄ• naá¹ƒ samucchedapaá¹-ippassambhanavasena sammadeva ghÄ• titattÄ• _
pothujjanikasaá¹…ghassÄ• pi pubbabhÄ• gappaá¹-ipadÄ• ya á¹-hitattÄ• purimacetanÄ• ya
daá¹-á¹-habbo. sopi hi kiÃ±cÄ• pi ariyena diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena asaá¹ƒhato, niyyÄ
pothujjanikena saá¹ƒhatattÄ• dakkhiá¹‡eyyapaá¹‡ipÄ• tÄ• raho __saá¹…gho_yevÄ• ti, taá¹
__ca_-saddassattho etthÄ• pi vuttanayeneva veditabbo.

kiá¹ƒvisiá¹-á¹-haá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ, saá¹…ghaÃ±cÄ• ti Ä• ha __
``vandanÄ• mÄ• napÅ«jÄ• sakkÄ• rabhÄ• janaâ€™â€™ _nti. idaÃ±ca visesanaá¹ƒ paccek
``vandanÄ• mÄ• napÅ«jÄ• sakkÄ• rabhÄ• janaá¹ƒ. buddhaá¹ƒ ... pe ... vandanÄ• mÄ• napÅ
saá¹…ghaÃ±cÄ• â€™â€™ ti. tattha sadevakena lokena arahatÄ• dÄ«hi guá¹‡ehi seá¹-á¹-ha
paá¹‡Ä• mo __vandanÄ• , _ sammÄ• no __mÄ• no, _ gandhapupphÄ• dÄ«hi upahÄ• ro __
abhisaá¹…khatapaccayadÄ• naá¹ƒ \Ne 118/ __sakkÄ• ro, _ vandanÄ• ca mÄ• no ca pÅ«jÄ
__vandanÄ• mÄ• napÅ«jÄ• sakkÄ• rÄ• , _ tesaá¹ƒ mahapphalabhÄ• vakaraá¹‡ena bhÄ• ja
__vandanÄ• mÄ• napÅ«jÄ• sakkÄ• rabhÄ• janaá¹ƒ_. iminÄ• ratanattayassa arahatÄ• dÄ«h
dasseti. tandassanampi takkatassa nipaccakÄ• rassa sasantÄ• napavanÄ• divasena yathÄ
atthasaá¹ƒvaá¹‡á¹‡anÄ• ya nipphÄ• danasamatthabhÄ• vadÄ«panatthanti veditabbaá¹ƒ.

__vippasannena cetasÄ• vanditvÄ• _ti arahatÄ• dianekappakÄ• raguá¹‡avisesÄ• nussara
vÄ• pasannena manasÄ• saddhiá¹ƒ kÄ• yavÄ• cÄ• hi karaá¹‡abhÅ«tÄ• hi abhivandiyÄ• ti
namassitvÄ• ti vuttaá¹ƒ hoti. tividhÄ• cÄ• yaá¹ƒ vandanÄ• kÄ• yavacÄ«manovandanÄ• na
buddhÄ• diguá¹‡Ä• rammaá¹‡Ä• kÄ• mÄ• vacarakusalakiriyÄ• naá¹ƒ aÃ±Ã±ataracetanÄ•
samuá¹-á¹-hÄ• petvÄ• kÄ• yavacÄ«dvÄ• ravasena uppannÄ• __kÄ• yavacÄ«vandanÄ• _t
asamuá¹-á¹-hÄ• petvÄ• manodvÄ• ravasena uppannÄ• __manovandanÄ• _ti. imassa pad
vaá¹‡á¹‡ayissÄ• mÄ«â€™â€™ ti iminÄ• sambandho.

evaá¹ƒ ratanattayassa paá¹‡Ä• maá¹ƒ dassetvÄ• idÄ• ni attano nissayabhÅ«tÄ• naá¹ƒ aá
paá¹‡Ä• maá¹ƒ dassento __ ``theravaá¹ƒsappadÄ«pÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha
pubbÄ• cariyasÄ«hÄ• naá¹ƒ namo katvÄ• ti sambandho. kato aÃ±jali karapuá¹-o etenÄ• ti _
chandÄ• nurakkhaá¹‡atthaÃ±hettha dÄ«gho \Be 122/, kataÃ±jalÄ« hutvÄ• ti vuttaá¹ƒ hoti. _
porÄ• á¹‡aá¹-á¹-hakathÄ• kÄ• rÄ• tambapaá¹‡á¹‡iyÄ• mahÄ• therÄ• , te eva parissayasah
paá¹-ipakkhabhÅ«takilesahananato, paravÄ• dimigehi apadhaá¹ƒsanÄ«yato ca sÄ«hasadis
__pubbÄ• cariyasÄ«hÄ• , _ tesaá¹ƒ pubbÄ• cariyasÄ«hÄ• naá¹ƒ. kÄ«disÄ• te pubbÄ• cariy
karÄ«yatÄ«ti Ä• ha __ ``theravaá¹ƒsappadÄ«pÄ• naâ€™â€™ _ntiÄ• di. tattha __theravaá¹ƒ
sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatÄ• ti __therÄ• , _ mahÄ• kassapÄ• dayo, tesaá¹ƒ vaá
etena bhinnaladdhikÄ• naá¹ƒ sattarasabhedÄ• naá¹ƒ mahÄ• saá¹…ghikÄ• dÄ«naá¹ƒ vaá¹ƒ
theravaá¹ƒsapariyÄ• pannÄ• hutvÄ• pana Ä• gamÄ• dhigamasampannattÄ• paÃ±Ã±Ä• p
dÄ«panato __theravaá¹ƒsappadÄ«pÄ• , _ pubbÄ• cariyasÄ«hÄ• , tesaá¹ƒ theravaá¹ƒsappa
__thirÄ• naá¹ƒ_. __vinayakkame_ti Ä• rambhÄ• nurÅ«pavacanametaá¹ƒ, te pana suttÄ• bh

evaá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• nampi paá¹‡Ä• maá¹ƒ dassetvÄ• idÄ• ni saá¹ƒvaá¹‡á¹‡eta
abhidhÄ• nÄ• nisaá¹ƒsaá¹ƒ, desakasampattiyo ca dassento __ ``pÄ• mokkhaâ€™â€™ _ntiÄ
yaá¹ƒ pÄ• timokkhaá¹ƒ pakÄ• sitanti sambandho. tattha __mahesinÄ• _ti mahante sÄ«lÄ• c
esÄ« \Ne 119/ gavesÄ«ti __mahesi_. mahantehi esitoti vÄ• puthujjanasekhÄ• sekhaisÄ«hi
isÄ«ti vÄ• __mahesi, _ sammÄ• sambuddho, tena mahesinÄ• . __pÄ• timokkha_nti
sattÄ• pattikkhandhasaá¹ƒvarabhÅ«taá¹ƒ sikkhÄ• padasÄ«laá¹ƒ, taddÄ«panato ubhatovibh
ganthapÄ• timokkhameva vÄ• . kimbhÅ«tanti Ä• ha __ ``pÄ• mokkhaâ€™â€™ _ntiÄ• di. pa
pamokkhameva __pÄ• mokkhaá¹ƒ, _ vajjapaá¹-ipakkhattÄ• anavajjÄ• naá¹ƒ samÄ• dhipaÃ
parittamahaggatalokuttarÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• di patiá¹-á¹-hÄ• bhÅ«t
patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti (SN a I 23
hi vuttaá¹ƒ. mukhamivÄ• ti __mukhaá¹ƒ, _ dvÄ• raá¹ƒ. yathÄ• hi sattÄ• naá¹ƒ khajjabhojjale
catubbidhopi Ä• hÄ• ro mukhena pavisitvÄ• aá¹…gapaccaá¹…gÄ• ni pharati, evaá¹ƒ yogin
sÄ«lamukhena pavisitvÄ• atthasiddhiá¹ƒ sampÄ• deti. tena vuttaá¹ƒ ``mukhamivÄ• ti mukh
__mukhaá¹ƒ_ dvÄ• raá¹ƒ __mokkhappavesÄ• ya_ nibbÄ• nasacchikiriyÄ• yÄ• ti attho. vutta

``avippaá¹-isÄ• ratthÄ• ni \Be 123/ kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• nÄ«â€™â€™ ti (AN c 1

tathÄ• ---

``avippaá¹-isÄ• ro pÄ• mojjatthÄ• ya, pÄ• mojjaá¹ƒ pÄ«tatthÄ• ya, pÄ«ti passaddhatthÄ• ya
sukhaá¹ƒ samÄ• dhatthÄ• ya, samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡adassanatthÄ• ya, yathÄ•
nibbidatthÄ• ya, nibbidÄ• virÄ• gatthÄ• ya, virÄ• go vimuttatthÄ• ya, vimutti vimuttiÃ±Ä• á¹‡
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ anupÄ• dÄ• parinibbÄ• natthÄ• yÄ• â€™â€™ ti (Vin V 366) ca

evaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbadhammassa abhidhÄ• nÄ• diá¹ƒ dassetvÄ• idÄ• ni saá¹ƒvaá¹
dassetuá¹ƒ __ ``sÅ«ratenÄ• â€™â€™ _tiÄ• dinÄ• catutthagÄ• thamÄ• ha. tattha __sÅ«rate
u-kÄ• rassa dÄ«ghaá¹ƒ katvÄ• , tena sÅ«ratena, sobhane kÄ• yikavÄ• casikakamme ratenÄ
vuttaá¹ƒ hoti. __nivÄ• tenÄ• _ti nÄ«cavuttinÄ• . __sucisallekhavuttinÄ• _ti sucibhÅ«tÄ• kile
vutti paá¹-ipatti etassÄ• ti sucisallekhavutti, tena sucisallekhavuttinÄ• , parisuddhÄ• ya appic
samannÄ• gatenÄ• ti attho. __vinayÄ• cÄ• rayuttenÄ• _ti vÄ• rittacÄ• rittasÄ«lasampannen
cettha pÄ• timokkhasaá¹ƒvarÄ• dibhedo saá¹ƒvaravinayo. __Ä• cÄ• ro_ti Ä• cÄ• ragocaran
Ä• gatasamaá¹‡asÄ• ruppÄ• cÄ• ro \Ne 120/. __soá¹‡attherenÄ• _ti ettha __soá¹‡o_ti tass
sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatattÄ• __thero. yÄ• cito_ti abhiyÄ• cito. thero hi pÄ• ti
duravagÄ• hataá¹ƒ, Ä• cariyassa ca taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya sÄ• matthiyaá¹ƒ Ã±atvÄ•
atthasaá¹ƒvaá¹‡á¹‡anÄ• kÄ• tabbÄ• . evaÃ±hi sÄ• sanassa suciraá¹-á¹-hitikatÄ• hotÄ«â€™
sÄ• nisaá¹ƒsagÄ• ravena yÄ• canaá¹ƒ akÄ• si. tadassa yÄ• canaá¹ƒ attano saá¹ƒvaá¹‡á¹‡a
dassento __ ``yÄ• citoâ€™â€™ _ti Ä• ha.

ettha ca ``sÅ«ratenÄ• â€™â€™ ti iminÄ• ssa soraccaá¹ƒ vuccati. ``nivÄ• tenÄ• â€™â€™ ti
nivÄ• tavuttitÄ• , yÄ• ya nivÄ• tavuttitÄ• ya samannÄ• gato puggalo nihatamÄ• no, nihatada
pÄ• dapuÃ±chanacoá¸·akasamo, bhinnavisÄ• á¹‡Å«sabhasamo, uddhaá¹-adÄ• á¹-hasappa
sukhasambhÄ• so \Be 124/ hoti. ``sucisallekhavuttinÄ• â€™â€™ ti iminÄ•
indriyasaá¹ƒvarapaccayasannissitaÄ• jÄ«vapÄ• risuddhisÄ«laá¹ƒ. ``vinayÄ• cÄ• rayuttenÄ•
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ vuttanti veditabbaá¹ƒ. evamanekaguá¹‡ehi tassa abhitthav
yathÄ• vuttaguá¹‡asamannÄ• gatassa sabrahmacÄ• rino ajjhesanaá¹ƒ na sakkÄ• paá¹-ibÄ
pÄ• timokkhassa atthasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ pavattÄ• ti dassanatthaá¹ƒ. kiÃ±ca --- tÄ•
nissÄ• ya kariyamÄ• nÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• tassa ajjhesanÄ• dhipaccena, mamaÃ±
pariyosÄ• naá¹ƒ gacchatÄ«ti katanti veditabbaá¹ƒ.

evaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• ya nimittaá¹ƒ dassetvÄ• idÄ• ni tassavane sotujanassÄ• daraá
tappayojanakaraá¹‡appakÄ• ranissayÄ• bhidhÄ• nÄ• diá¹ƒ dassento __ ``tatthÄ• â€™â€™
tattha __tatthÄ• _ti ``yaá¹ƒ mahesinÄ• pÄ• timokkhaá¹ƒ pakÄ• sitaâ€™â€™ nti vuttaá¹ƒ, ta
__saÃ±jÄ• takaá¹…khÄ• na_nti padapadatthavinicchayavasena saÃ±jÄ• takaá¹…khÄ• naá¹
attho. __kaá¹…khÄ• vitaraá¹‡atthÄ• yÄ• _ti yathÄ• vuttasaá¹ƒsayassa atikkamanatthÄ• ya.

vaá¹‡á¹‡Ä«yati attho kathÄ«yati etÄ• yÄ• ti __vaá¹‡á¹‡anÄ• , _ aá¹-á¹-hakathÄ• , taá¹ƒ vaá
``vaá¹‡á¹‡ayissÄ• mÄ«â€™â€™ ti iminÄ• sambandho. kiá¹ƒbhÅ«tanti Ä• ha __ ``paripuá¹‡
_ntiÄ• di. __paripuá¹‡á¹‡avinicchaya_nti khandhakaparivÄ• rapadabhÄ• janÄ• divasena as
nidÄ• nÄ• divasena sattarasappabhedassa ca sabbasikkhÄ• padasÄ• dhÄ• raá¹‡avinicchay
sampuá¹‡á¹‡avinicchayaá¹ƒ.

__mahÄ• vihÄ• ravÄ• sÄ«na_nti mahÄ• meghavanuyyÄ• nabhÅ«mibhÄ• ge patiá¹-á¹-hito
satthuno mahÄ• bodhinÄ• vibhÅ«sito, tattha vasanti sÄ«lenÄ• ti __mahÄ• vihÄ• ravÄ• sino
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ \Ne 121/. __vÄ• canÄ• magganissita_nti kathÄ• magganissita
attho, mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ sÄ«haá¸·aá¹-á¹-hakathÄ• nayaá¹ƒ idha nissÄ• yÄ• ti vu
__vaá¹‡á¹‡ayissÄ• mÄ«_ti pavattayissÄ• mi. __nÄ• menÄ• _ti attano guá¹‡anÄ• mena. kaá
__kaá¹…khÄ• vitaraá¹‡Ä«, _ taá¹ƒ kaá¹…khÄ• vitaraá¹‡iá¹ƒ. __subha_nti atthabyaÃ±janasa
saddalakkhaá¹‡asubhato, vinicchayasubhato, viÃ±Ã±eyyasubhato ca subhaá¹ƒ parisuddhaá
``kaá¹…khÄ• vitaraá¹‡atthÄ• yÄ• â€™â€™ ti iminÄ• payojanaá¹ƒ dasseti, puripuá¹‡á¹‡avin
\Be 125/ saá¹ƒvaá¹‡á¹‡anÄ• ppakÄ• raá¹ƒ, ``mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vÄ• canÄ• mag
saá¹ƒvaá¹‡á¹‡anÄ• ya nissayavisuddhiá¹ƒ nikÄ• yantaraladdhisaá¹…karadosavivajjanato, `
ti iminÄ• attano ajjhÄ• sayaá¹ƒ dassetÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``vattayissÄ• mÄ«â€™â€™

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• navaá¹‡á¹‡anÄ•

evaá¹ƒ ratanattayapaá¹‡Ä• mÄ• disahitaá¹ƒ saÃ±Ã±Ä• dikaá¹ƒ dassetvÄ• idÄ• ni ``pÄ• tim
vaá¹‡á¹‡ayissÄ• mÄ«â€™â€™ ti vuttattÄ• pÄ• timokkhaá¹ƒ tÄ• va vacanatthato, sarÅ«pab
uddesavibhÄ• gato, uddesaparicchedato ca vavatthapetvÄ• taduddesakkamenÄ• yaá¹ƒ va
dassetuá¹ƒ __ ``tattha pÄ• timokkhaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ.

tattha __tatthÄ• _ti tasmiá¹ƒ gÄ• thÄ• pade. __paatimokkha_nti pakÄ• rato ativiya sÄ«lesu
__atipamokkha_nti tameva padaá¹ƒ upasaggabyattayena vadati. atha vÄ• __pa ati mokkha
upasaggabyattayenatthamÄ• ha __ ``atipamokkhaâ€™â€™ _nti. evaá¹ƒ pabhedato padava
saddatthato vadati __ ``atiseá¹-á¹-haá¹ƒ atiuttamanti atthoâ€™â€™ _ti. ettha ca sÄ«lapÄ• ti
sabbaguá¹‡Ä• naá¹ƒ mÅ«labhÄ• vato seá¹-á¹-haá¹ƒ, ganthapÄ• timokkhaá¹ƒ pana seá¹-á¹-
seá¹-á¹-hanti veditabbaá¹ƒ. __uttama_nti etthÄ• pi eseva nayo. __itÄ«_ti evaá¹ƒ. iminÄ•
yathÄ• vuttavacanatthaá¹ƒ nidasseti. nidassanattho hi ayaá¹ƒ __iti_-saddo ``sabbamatthÄ«t
ayameko anto, sabbaá¹ƒ natthÄ«ti kho, kaccÄ• na, ayaá¹ƒ dutiyo antoâ€™â€™ tiÄ• dÄ«su
viya. __iminÄ• _ti Ä• sannapaccakkhavacanaá¹ƒ iti-saddena anantaranidassitassa, paá¹-igg
sotaviÃ±Ã±Ä• á¹‡Ä• divÄ«thiyÄ• \Ne 122/ paá¹-ipannassa vacanatthassa vacanato. atha vA
Ä• sannapaccakkhabhÄ• vakaraá¹‡avacanaá¹ƒ yathÄ• vuttassa vacanatthassa abhimukhÄ«

``atiseá¹-á¹-haâ€™â€™ nti saddatthena. __ekavidhampÄ«_ti ekakoá¹-á¹-hÄ• sampi. __sÄ«
hotÄ«_ti puna sÄ«laganthasaá¹…khÄ• tena pabhedena duvidhaá¹ƒ hoti, sÄ«lapÄ• timokkha
ganthapÄ• timokkhaÃ±cÄ• ti duvidhaá¹ƒ hotÄ«ti attho.

idÄ• ni \Be 126/ tadubhayassÄ• pi sutte Ä• gatabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``tathÄ• hÄ«â€
tattha pÄ• ti rakkhatÄ«ti __pÄ• ti, _ taá¹ƒ mokkheti moceti Ä• pÄ• yikÄ• dÄ«hi dukkhehÄ«ti
saá¹ƒvaraá¹‡aá¹ƒ __saá¹ƒvaro, _ kÄ• yavÄ• cÄ• hi avÄ«tikkamo, pÄ• timokkhameva saá¹ƒ
pÄ• timokkhasaá¹ƒvarena saá¹ƒvuto samannÄ• gato __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto.

__Ä• dimeta_nti etaá¹ƒ sikkhÄ• padasÄ«laá¹ƒ pubbuppattiatthena Ä• di. vuttampi cetaá¹ƒ

``tasmÄ• tiha tvaá¹ƒ, uttiya, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• n
sÄ«laÃ±ca suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 382).

yathÄ• hi nagaravaá¸• á¸• hakÄ« nagaraá¹ƒ mÄ• petukÄ• mo paá¹-hamaá¹ƒ nagaraá¹-á¹-h
aparabhÄ• ge vÄ«thicatukkasiá¹…ghÄ• á¹-akÄ• dipariccheda vibhajitvÄ• nagaraá¹ƒ mÄ•
paá¹-hamaá¹ƒ tÄ«hi khÄ• rehi vatthaá¹ƒ dhovitvÄ• parisuddhe vatthe yadicchakaá¹ƒ raá¹…
yathÄ• vÄ• pana cheko cittakÄ• ro rÅ«paá¹ƒ likhitukÄ• mo Ä• ditova bhittiparikammaá¹ƒ k
rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti, evameva yogÄ• vacaro Ä• ditova sÄ«laá¹ƒ visodhetvÄ• apar
samathavipassanÄ• dayo dhamme sacchikaroti. tasmÄ• sÄ«laá¹ƒ __ ``Ä• dÄ«â€™â€™ _ti
_ntiÄ• dÄ«ni vuttatthÄ• neva. __Ä• di_saddena ``pÄ• timokkhe ca saá¹ƒvaroâ€™â€™ tiÄ•
185) saá¹…gaá¹‡hÄ• ti.

__sÄ«la_nti cÄ• rittavÄ• rittavasena duvidhaá¹ƒ vinayapiá¹-akapariyÄ• pannaá¹ƒ sikkhÄ• p
pana sÄ«laá¹ƒ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi vÄ• viramantassa, vattapaá¹-ipattiá¹ƒ vÄ
dhammÄ• veditabbÄ• . vuttaÃ±hetaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ ``kiá¹ƒ sÄ«lanti cetanÄ•
sÄ«laá¹ƒ saá¹ƒvaro sÄ«laá¹ƒ avÄ«tikkamo sÄ«laâ€™â€™ nti (Paá¹-is I 39) __ ``ubhayÄ• ni
pÄ• timokkhÄ• nÄ«â€™â€™ _ti bhikkhubhikkhunÄ«pÄ• timokkhavasena ubhayÄ• ni pÄ• ti
__assÄ• _ti bhikkhunovÄ• dakassa \Ne 123/. __vitthÄ• renÄ• _ti ubhatovibhaá¹…gena sad
suá¹-á¹-hu Ä• gatÄ• ni. __Ä• di_saddena ``pÄ• timokkhaá¹ƒ uddiseyyÄ• â€™â€™ tiÄ• dipÄ
saá¹…gaá¹‡hÄ• ti. __tatthÄ• _ti tesu sÄ«laganthapÄ• timokkhesu. __yo_ti \Be 127/ aniyam
__na_nti vinayapariyÄ• pannasÄ«laá¹ƒ. __rakkhatÄ«_ti samÄ• diyitvÄ• avikopento pÄ• leti
ti laddhanÄ• maá¹ƒ pÄ• timokkhasÄ«le á¹-hitaá¹ƒ. __mocetÄ«_ti sahakÄ• rikÄ• raá¹‡abhÄ•
jÄ• taá¹ƒ __Ä• pÄ• yikaá¹ƒ, _ dukkhaá¹ƒ, taá¹ƒ Ä• di yesaá¹ƒ tÄ• ni __Ä• pÄ• yikÄ• dÄ«ni_
sabbaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ saá¹…gaá¹‡hÄ• ti. __attÄ• nuvÄ• dÄ• dÄ«hÄ«_ti attÄ• na
so Ä• di yesaá¹ƒ tÄ• ni __attÄ• nuvÄ• dÄ• dÄ«ni, _ tehi attÄ• nuvÄ• dÄ• dÄ«hi. __Ä• di_sa
parÄ• nuvÄ• dadaá¹‡á¸• aduggatibhayÄ• ni saá¹…gaá¹‡hÄ• ti. __tassa pÄ• timokkhassa jo
sÄ«lapÄ• timokkhassa dÄ«panattÄ• . __Ä• dimhi pana vutto vacanattho_ti ``atiseá¹-á¹-haâ€

vutto vacanattho. __ubhinnampi sÄ• dhÄ• raá¹‡o hoti_ sÄ«lapÄ• timokkhaá¹ƒ sabbaguá¹‡Ä
seá¹-á¹-haá¹ƒ, ganthapÄ• timokkhaá¹ƒ seá¹-á¹-haguá¹‡asahacaraá¹‡ato seá¹-á¹-hanti.

__tatthÄ• _ti tesu sÄ«lapÄ• timokkhaganthapÄ• timokkhesu. __ ``ayaá¹ƒ vaá¹‡á¹‡anÄ• â€
vakkhamÄ• navaá¹‡á¹‡anamÄ• ha. ganthapÄ• timokkhassa tÄ• va yujjatu, kathaá¹ƒ sÄ«lap
__ ``ganthe hÄ«â€™â€™ _tiÄ• di. __hÄ«_ti kÄ• raá¹‡atthe nipÄ• to. __tassÄ• _ti ganthassa
__vaá¹‡á¹‡itova hotÄ«_ti ganthavaá¹‡á¹‡anÄ• mukhena atthasseva vaá¹‡á¹‡anato. idaá¹ƒ
ganthe vaá¹‡á¹‡ite tadavinÄ• bhÄ• vato tassattho vaá¹‡á¹‡ito hoti, tasmÄ• sÄ«lapÄ• timok

evaá¹ƒ sarÅ«pabhedato vavatthapetvÄ• idÄ• ni ganthabhedato vavatthapetuá¹ƒ __ ``taá¹ƒ
_ntiÄ• dimÄ• ha. __tatthÄ• _ti tesu bhikkhupÄ• timokkhabhikkhunÄ«pÄ• timokkhesu dvÄ«su
vakkhamÄ• navacanappabandhehi, te __uddesaparicchedÄ• , _ tehi. __vavatthita_nti asaá

evaá¹ƒ ganthabhedato vavatthapetvÄ• idÄ• ni uddesavibhÄ• gato vavatthapetuá¹ƒ __ ``tat
uddisÄ«yati sarÅ«pena kathÄ«yati ettha, etenÄ• ti vÄ• __uddeso, _ nidÄ• nassa uddesoti _
sesesupi. vitthÄ• rova uddeso __vitthÄ• ruddeso_.

idÄ• ni nidÄ• nuddesÄ• dÄ«naá¹ƒ paricchedadassanatthaá¹ƒ __ ``tattha nidÄ• nuddesoâ€™
tattha __tatthÄ• _ti tesu paÃ±casu uddesesu. nidÄ• nuddeso uddiá¹-á¹-ho \Be 128/ hotÄ«ti s
panettha nidÄ• nuddesaparicchedaá¹ƒ dassentena ``suá¹‡Ä• tu me, bhante, saá¹…gho ... p
phÄ• su hotÄ«â€™â€™ ti \Ne 124/ idhÄ• gatanidÄ• napÄ• á¸·iá¹ƒ dassetvÄ• tadanantaraá
``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naâ€™â€™ nti imassa pÄ• á¹-hassa yojanaá¹ƒ ak
pucchÄ• mÄ«â€™â€™ tiÄ• dinÄ• anusÄ• vanÄ• dikameva yojetvÄ• dassitaá¹ƒ, taá¹ƒ pan
aparipuá¹‡á¹‡anidÄ• napÄ• á¸·idassanapubbakanidÄ• nuddesaparicchedadassanatthaá¹ƒ,
pÄ• kaá¹-attÄ• tassa ayojanaá¹ƒ katanti veditabbaá¹ƒ, uddesakÄ• le pana yojetvÄ• va vatta
``taá¹ƒ panetaá¹ƒ pÄ• rÄ• jikÄ• dÄ«naá¹ƒ avasÄ• ne dissati, na nidÄ• nÄ• vasÄ• ne. kiÃ±cÄ
uddesakÄ• le `Ä• vikatÄ• hissa phÄ• su hotÄ«â€™ ti vatvÄ• `uddiá¹-á¹-haá¹ƒ kho Ä• yasm
tatthÄ• yasmante pucchÄ• mÄ«â€™ tiÄ• dinÄ• nayena vattabbamevÄ• â€™â€™ tiÄ• di. _
avasiá¹-á¹-haá¹ƒ pÄ• rÄ• jikuddesÄ• dicatukkaá¹ƒ ``sutÄ• kho panÄ• yasmantehi cattÄ• ro
... avivadamÄ• nehi sikkhitabbaâ€™â€™ nti evaá¹ƒ sutavasena sÄ• vite.

eteneva nayena sesÄ• tayo pÄ• timokkhuddesaparicchedÄ• veditabbÄ• ti dassetuá¹ƒ __
``pÄ• rÄ• jikuddesÄ• dÄ«naâ€™â€™ _ntiÄ• dimÄ• ha. pÄ• rÄ• jikuddesÄ• dÄ«naá¹ƒ paricc
__nidÄ• nassa Ä• dito paá¹-á¹-hÄ• ya pÄ• rÄ• jikÄ• dÄ«ni osÄ• petvÄ• _ti nidÄ• naá¹ƒ, pÄ•
saá¹…ghÄ• disesaÃ±ca, taá¹ƒtikaá¹ƒ aniyataÃ±cÄ• ti evaá¹ƒ yathÄ• kkamaá¹ƒ uddisitvÄ• p
pariyosÄ• petvÄ• . __yojetabbÄ• _ti ``avasese sutena sÄ• vite uddiá¹-á¹-ho hoti pÄ• rÄ• jiku
yojetabbÄ• . __avasesaá¹ƒ sutena sÄ• vetabbanti vacanato_ti uposathakkhandhake ---

``paÃ±cime, bhikkhave, pÄ• timokkhuddesÄ• nidÄ• naá¹ƒ uddisitvÄ• avasesaá¹ƒ sutena s
paá¹-hamo pÄ• timokkhuddeso. nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ•
sÄ• vetabbaá¹ƒ, ayaá¹ƒ dutiyo pÄ• timokkhuddesoâ€™â€™ tiÄ• dÄ«su (Vin I 150) ---

evaá¹ƒ vuttattÄ• . __yasmiá¹ƒ vippakate_ti yasmiá¹ƒ uddese apariyosite. __antarÄ• yo uppa
antarÄ• yesu yo koci antarÄ• yo uppajjati \Be 129/. dasa antarÄ• yÄ• nÄ• ma --- rÄ• jantar
agyantarÄ• yo, udakantarÄ• yo, manussantarÄ• yo, amanussantarÄ• yo, vÄ• á¸·antarÄ• yo
jÄ«vitantarÄ• yo, brahmacariyantarÄ• yoti. tattha sace bhikkhÅ«su ``uposathaá¹ƒ karissÄ• r
I) 150) nisinnesu rÄ• jÄ• Ä• gacchati, ayaá¹ƒ __rÄ• jantarÄ• yo_. corÄ• Ä• gacchanti, ayaá
davadÄ• ho vÄ• Ä• gacchati, Ä• vÄ• se vÄ• aggi uá¹-á¹-hahati, ayaá¹ƒ \Ne 125/ __agyanta
uá¹-á¹-hahati, ogho vÄ• Ä• gacchati, ayaá¹ƒ __udakantarÄ• yo_. bahÅ« manussÄ• Ä• gac
__manussantarÄ• yo_. bhikkhuá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ __amanussantarÄ• yo_. bya
Ä• gacchanti, ayaá¹ƒ __vÄ• á¸·antarÄ• yo_. bhikkhuá¹ƒ sappÄ• dayo á¸• aá¹ƒsanti, ayaá¹ƒ
bhikkhu gilÄ• no vÄ• hoti, kÄ• laá¹ƒ vÄ• karoti, verino vÄ• taá¹ƒ mÄ• retukÄ• mÄ• gaá¹‡h
__jÄ«vitantarÄ• yo_. manussÄ• __ekaá¹ƒ_ vÄ• bahÅ« vÄ• bhikkhÅ« brahmacariyÄ• cÄ•
__brahmacariyantarÄ• yo_. iti yaá¹ƒ vuttaá¹ƒ ``antarÄ• yo uppajjatÄ«ti dasasu antarÄ• yesu
uppajjatÄ«â€™â€™ ti, tassattho pakÄ• sito hotÄ«ti.

__tena saddhi_nti vippakatuddesena saddhiá¹ƒ. __avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ_
uddiá¹-á¹-hauddesÄ• pekkhattÄ• avasesavacanassa. yathÄ• ha ``nidÄ• naá¹ƒ uddisitvÄ• â
tenÄ• ha __ ``nidÄ• nuddese panÄ• â€™â€™ _tiÄ• di. __sutena sÄ• vetabbaá¹ƒ nÄ• ma na
hotÄ«ti adhippÄ• yo. __aniyatuddeso parihÄ• yatÄ«_ti bhikkhunÄ«naá¹ƒ aniyatasikkhÄ• pa
tadabhÄ• vo ca ``idameva lakkhaá¹‡aá¹ƒ tatthÄ• pi anugataâ€™â€™ nti katvÄ• ti veditabba
avasesuddesaparicchedadassanaá¹ƒ. etesaá¹ƒ dvinnaá¹ƒ pÄ• timokkhÄ• nanti sambandho
__ida_nti idÄ• ni vattabbaá¹ƒ buddhiyaá¹ƒ viparivattamÄ• naá¹ƒ sÄ• maÃ±Ã±ena dasseti, id
akkharapadaniyamitaganthitaá¹ƒ vacanaá¹ƒ __vuccati_ kathÄ«yatÄ«ti attho. kiá¹ƒ tanti Ä• h
metiÄ• dÄ«naâ€™â€™ _ntiÄ• di.

tattha __suá¹‡Ä• tu metiÄ• dÄ«na_nti ``suá¹‡Ä• tu me, bhante, saá¹…gho ajjuposathoâ€™
bhikkhupÄ• timokkhe Ä• gatÄ• naá¹ƒ suttapadÄ• naá¹ƒ. __atthanicchaya_nti \Be 130/ abhid
adhippÄ• yatthassa ca nicchayanaá¹ƒ, vavatthÄ• pananti attho. imÄ• ya hi aá¹-á¹-hakathÄ•
ceva adhippÄ• yattho ca anekadhÄ• vavatthÄ• pÄ«yati. atha vÄ• nicchinnoti __nicchayo_.
khÄ«lamaddanÄ• kÄ• rena pavattÄ• vimaticchedakathÄ• , attho ca nicchayo ca __atthanic
atthanicchayaá¹ƒ, mayÄ• vuccamÄ• naá¹ƒ atthaÃ±ca vinicchayaÃ±cÄ• ti vuttaá¹ƒ hoti. __s
pannaá¹ƒ pattaá¹ƒ puá¹‡á¹‡anti __sampannaá¹ƒ, _ sÄ«laá¹ƒ sampannametesanti __sÄ«las
paripuá¹‡á¹‡asÄ«lÄ• ti attho. atha vÄ• sammadeva pannÄ• gatÄ• upÄ• gatÄ• ti __sampa
__sÄ«lasampannÄ• , _ pÄ• timokkhasaá¹ƒvarena upetÄ• ti attho. adhisÄ«laadhicittaadhipa
sikkhitabbaá¹-á¹-hena __sikkhÄ• , taá¹ƒ_ kÄ• mentÄ«ti __sikkhÄ• kÄ• mÄ• . suá¹‡antu me_

santikÄ• nisÄ• mentu. iminÄ• attano saá¹ƒvaá¹‡á¹‡anÄ• ya sakkaccaá¹ƒ savane niyojeti.
sakkaccasavanapaá¹-ibaddhÄ• hi sabbÄ• pi sÄ• sanasampattÄ«ti. ettha ca sÄ«lasampann
sikkhÄ• kÄ• mÄ• naá¹ƒyeva bhikkhÅ«naá¹ƒ gahaá¹‡aá¹ƒ tadaÃ±Ã±esaá¹ƒ \Ne 126/ imissÄ
abhÄ• janabhÄ• vato. na hi te vinayaá¹ƒ sotabbaá¹ƒ, paá¹-ipajjitabbaÃ±ca maÃ±Ã±issanti.

__etthÄ• _ti etasmiá¹ƒ gÄ• thÄ• pade, etesaá¹ƒ vÄ• gÄ• thÄ• ya saá¹…gahitÄ• naá¹ƒ ``su
padÄ• namantare. savane Ä• á¹‡attivacanaá¹ƒ __savanÄ• á¹‡attivacanaá¹ƒ_. kiÃ±cÄ• pi sa
tathÄ• pi pÄ• timokkhuddesakena evaá¹ƒ vattabbanti bhagavatÄ• vuttattÄ• bhagavato Ä•
navakatarenÄ• pi idaá¹ƒ vattuá¹ƒ vaá¹-á¹-ati saá¹…ghagÄ• ravena, saá¹…ghabahumÄ• ner
__sagÄ• ravasappatissavacanaá¹ƒ_. saá¹…gho hi suppaá¹-ipannatÄ• diguá¹‡avisesayuttat
gÄ• ravappatissavaá¹-á¹-hÄ• naá¹ƒ. idaÃ±ca sabbaá¹ƒ kena kattha kadÄ• vuttanti Ä• ha __
_ntiÄ• di. __pÄ• timokkhuddesaá¹ƒ anujÄ• nantenÄ• _ti ---

``anujÄ• nÄ• mi, bhikkhave, pÄ• timokkhaá¹ƒ uddisituá¹ƒ, evaÃ±ca pana, bhikkhave, uddisit
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo `suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™

evamÄ• dinÄ• \Be 131/ anujÄ• nantena. __rÄ• jagahe_ti evaá¹ƒnÄ• make nagare. taÃ±hi n
pariggahitattÄ• ``rÄ• jagahaâ€™â€™ nti vuccati. taá¹ƒ panetaá¹ƒ buddhakÄ• le, cakkavatti
sesakÄ• le suÃ±Ã±aá¹ƒ hoti yakkhapariggahitaá¹ƒ, tesaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ hutvÄ•
yasmÄ• idaá¹ƒ pÄ• timokkhuddesakena vattabbavacanaá¹ƒ, tasmÄ• . kiá¹ƒ te ubhopi pÄ• t
yenevaá¹ƒ vattabbanti Ä• ha __ ``saá¹…ghatthero vÄ• hÄ«â€™â€™ _tiÄ• di. __therÄ• dhik
therÄ• yattaá¹ƒ bhavitunti attho. __ ``therÄ• dheyyaâ€™â€™ _nti vÄ• pÄ• á¹-ho, soyevatth
parisÄ• yaá¹ƒ. __byatto_ti paÃ±Ã±Ä• veyyattiyena samannÄ• gato, paguá¹‡amÄ• tikoti atth
samattho, abhÄ«toti vuttaá¹ƒ hoti. ettha ca kiÃ±cÄ• pi daharassÄ• pi byattassa pÄ• timokkh
etthÄ• yaá¹ƒ adhippÄ• yo --- sace therassa paÃ±ca vÄ• cattÄ• ro vÄ• tayo vÄ• pÄ• timokk
pana akkhaá¹‡á¸• Ä• suvisadÄ• vÄ• cuggatÄ• honti, therÄ• yattova pÄ• timokkho. sace p
kÄ• tuá¹ƒ na sakkoti, byattassa bhikkhuno Ä• yattoti.

idÄ• ni ``saá¹…ghoâ€™â€™ ti avisesena vuttattÄ• idhÄ• dhippetasaá¹…ghaá¹ƒ visesetvÄ
iminÄ• pana padenÄ• â€™â€™ _tiÄ• dimÄ• ha __kiÃ±cÄ• pÄ«_ti anuggahatthe nipÄ• to, t
veditabbo. dakkhanti etÄ• ya sattÄ• yathÄ• dhippetÄ• hi sampattÄ«hi vaá¸• á¸• hantÄ«ti __
saddahitvÄ• \Ne 127/ dÄ• tabbaá¹ƒ dÄ• naá¹ƒ, taá¹ƒ dakkhiá¹‡aá¹ƒ arahati, dakkhiá¹‡Ä• ya
mahapphalakÄ• ritÄ• ya visodhetÄ«ti __dakkhiá¹‡eyyo, _ diá¹-á¹-hisÄ«lasaá¹…ghÄ• tena sa
dakkhiá¹‡eyyo ca so saá¹…gho cÄ• ti __dakkhiá¹‡eyyasaá¹…gho_. sammutiyÄ• catuvaggÄ
saá¹…gho __sammutisaá¹…gho. avisesenÄ• _ti ``ariyÄ• â€™â€™ ti vÄ• ``puthujjanÄ• â€™
sÄ• maÃ±Ã±ena. __so_ti sammutisaá¹…gho. __idhÄ• _ti imissaá¹ƒ uposathaÃ±attiyaá¹ƒ. __
uposathaÃ±attiyÄ• avisesattÄ• . nanu ca sopi paÃ±cavidho hoti, tattha katamo idhÄ• dhipp
sandhÄ• yÄ• ha __ ``so panesÄ• â€™â€™ _tiÄ• di. __kammavasenÄ• _ti vinayakammavas

sammutisaá¹…ghassÄ• ti __paÃ±cavidho_. tathÄ• hi vidhayuttagatappakÄ• rasadde samÄ
catunnaá¹ƒ \Be 132/ vaggo samÅ«hoti __catuvaggo, _ catuparimÄ• á¹‡ayutto vÄ• vaggo _
__paÃ±cavaggÄ• _di.

idÄ• ni yesaá¹ƒ kammÄ• naá¹ƒ vasenÄ• yaá¹ƒ paÃ±cavidho hoti, taá¹ƒ visesetvÄ• dassetu
_tiÄ• dimÄ• ha. tattha __tatthÄ• _ti paÃ±cavidhe saá¹…ghe. majjhimesu janapadesu upasa
dasavaggakaraá¹‡Ä«yattÄ• vuttaá¹ƒ __ ``á¹-hapetvÄ• ... pe ... upasampadaÃ±cÄ• â€™â€
iminÄ• ``na kiÃ±ci saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti imamatthaá¹
kimatthaá¹ƒ atirekavÄ«sativaggo vuttoti Ä• ha __ ``so panÄ• â€™â€™ _tiÄ• di. __atirekatar
catuvaggÄ• dikaraá¹‡Ä«yaá¹ƒ paÃ±cavaggÄ• dinÄ• atirekatarena, dasavaggakaraá¹‡Ä«ya
atirekatarena. __dassanattha_nti Ã±Ä• panatthaá¹ƒ. idameva cÄ• nena kattabbaá¹ƒ kamma
paÃ±cavidhoâ€™â€™ ti vuttaá¹ƒ. kammassÄ• niyame kathametaá¹ƒ yujjeyyÄ• ti Ä«disÄ« c
daá¹-á¹-habbaá¹ƒ. __imasmiá¹ƒ panatthe_ti uposathe.

__uposatha_saddo panÄ• yaá¹ƒ pÄ• timokkhuddesasÄ«laupavÄ• sapaÃ±Ã±attidivasesu va
``Ä• yÄ• mÄ• vuso kappina, uposathaá¹ƒ gamissÄ• mÄ• â€™â€™ tiÄ• dÄ«su (Sv I 150; Ps
``evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gato kho, visÄ• khe, uposatho upavutthoâ€™â€™ tiÄ•
``suddhassa ve sadÄ• phaggu, suddhassuposatho sadÄ• â€™â€™ tiÄ• dÄ«su (MN I 79) u
nÄ• garÄ• jÄ• â€™â€™ tiÄ• dÄ«su (DN II 246) paÃ±Ã±attiyaá¹ƒ, ``na, bhikkhave, tadahupo
Ä• vÄ• sÄ• â€™â€™ tiÄ• dÄ«su (Vin I 181) divase, idhÄ• pi divaseyeva vattamÄ• no adhip
uposathadivasoâ€™â€™ _tiÄ• di. upavasanti etthÄ• ti __uposatho_. __upavasantÄ«_ti sÄ«
abhuÃ±janasaá¹…khÄ• tena anasanena vÄ• khÄ«rapÄ• namadhupÄ• nÄ• dimattena vÄ•

sabbesampi \Ne 128/ vÄ• kyÄ• naá¹ƒ __eva_-kÄ• ratthasahitattÄ• ``uposathoâ€™â€™ ti e
ti ayamattho labbhatÄ«ti Ä• ha __ ``etena anuposathadivasaá¹ƒ paá¹-ikkhipatÄ«â€™â€™ _
nirÄ• kataá¹ƒ dasseti, atha vÄ• saddantaratthÄ• pohanavasena saddo atthaá¹ƒ vadatÄ«ti ``
``anuposatho na hotÄ«â€™â€™ ti ayamatthoti vuttaá¹ƒ __ ``etena anuposathadivasaá¹ƒ pa
__ ``esa nayo pannarasoâ€™â€™ _ti iminÄ• __aÃ±Ã±aá¹ƒ uposathadivasaá¹ƒ_ \Be 133/ _
etthÄ• pi. __etenÄ• _ti ``uposathoâ€™â€™ ti etena saddena. paÃ±cadasannaá¹ƒ tithÄ«naá
__pannaraso_. pannarasoti iminÄ• aÃ±Ã±aá¹ƒ uposathadivasaá¹ƒ paá¹-ikkhipatÄ«â€™â€™
vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``divasavasena hÄ«â€™â€™ _tiÄ• dimÄ• ha. cat
__cÄ• tuddasiko_. evaá¹ƒ __pannarasiko. sÄ• maggiuposatho_ nÄ• ma saá¹…ghasÄ• mag
__hemantagimhavassÄ• nÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ utÅ«na_nti ettha __hemantautu_ nÄ• ma a
kÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya phaggunapuá¹‡á¹‡amapariyosÄ• nÄ• cattÄ•
phaggunassa kÄ• lapakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya Ä• sÄ• á¸·hapuá¹‡á¹‡amapariyos
__vassÄ• nautu_ nÄ• ma Ä• sÄ• á¸·hassa kÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya
aparakattikapuá¹‡á¹‡amapariyosÄ• nÄ• cattÄ• ro mÄ• sÄ• . __tatiyasattamapakkhesu dve
cÄ• tuddasikÄ• _ti hemantassa utuno tatiye ca sattame ca pakkhe dve cÄ• tuddasikÄ• , eva

cÄ• tuddasikÄ• . __sesÄ• pannarasikÄ• _ti sesÄ• aá¹-á¹-hÄ• rasa pannarasikÄ• . honti ce

``kattikassa ca kÄ• á¸·amhÄ• , yÄ• va phaggunapuá¹‡á¹‡amÄ• .

__ `hemantakÄ• loâ€™ _ti viÃ±Ã±eyyo, aá¹-á¹-ha honti uposathÄ• ||

``phaggunassa ca kÄ• á¸·amhÄ• , yÄ• va Ä• sÄ• á¸·hapuá¹‡á¹‡amÄ• .

__ `gimhakÄ• loâ€™ _ti viÃ±Ã±eyyo, aá¹-á¹-ha honti uposathÄ• ||

``Ä• sÄ• á¸·hassa ca kÄ• á¸·amhÄ• , yÄ• va kattikapuá¹‡á¹‡amÄ• .

__ `vassakÄ• loâ€™ _ti viÃ±Ã±eyyo, aá¹-á¹-ha honti uposathÄ• ||

``utÅ«naá¹ƒ pana tiá¹‡á¹‡annaá¹ƒ, pakkhe tatiyasattame.

__ `cÄ• tuddasoâ€™ _ti pÄ• timokkhaá¹ƒ, uddisanti nayaÃ±Ã±unoâ€™â€™ ti ||

pakatiyÄ• nabahutarÄ• vÄ• sikÄ• dipaccayena kÄ• tabbaá¹ƒ __pakaticÄ• rittaá¹ƒ_. bahuta
sati aÃ±Ã±asmiá¹ƒ cÄ• tuddasepi kÄ• tuá¹ƒ vaá¹-á¹-ati. tenÄ• ha __ ``sakiâ€™â€™ _ntiÄ• c
vÄ• re \Ne 129/. __Ä• vÄ• sikÄ• naá¹ƒ anuvattitabba_nti Ä• vÄ• sikehi ``ajjuposatho cÄ• tuc
kariyamÄ• ne anuvattitabbaá¹ƒ, na paá¹-ikkositabbaá¹ƒ. __Ä• di_saddena ``Ä• vÄ• sikehi Ä
anuvattitabbaâ€™â€™ nti (Vin I 178) vacanaá¹ƒ, ``anujÄ• nÄ• mi, bhikkhave, tehi \Be 134/
uposathe cÄ• tuddasike kÄ• tuá¹ƒ, kathaá¹ƒ mayaá¹ƒ tehi bhikkhÅ«hi paá¹-hamataraá¹ƒ pa
I 240) vacanaÃ±ca saá¹…gaá¹‡hÄ• ti. ettha ca paá¹-hamasuttassa ekekassa utuno tatiyasa
vÄ• avasesassa pannarase vÄ• sakiá¹ƒ pÄ• timokkhaá¹ƒ uddisitabbanti pakaticÄ• rittavas
``Ä• gantukehÄ«â€™â€™ tiÄ• dÄ«ni suttÄ• ni dassitÄ• nÄ«ti veditabbaá¹ƒ. __tathÄ• rÅ«pa
cÄ• tuddasike uposathaá¹ƒ kÄ• tuá¹ƒ anurÅ«pe ``Ä• vÄ• sikÄ• bahutarÄ• hontÄ«â€™â€™
__aÃ±Ã±asmimpi cÄ• tuddase_ti tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ tatiyasattamapakkhacÄ• tuddasat

na kevalaá¹ƒ uposathadivasÄ• va hontÄ«ti Ä• ha __ ``purimavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ pa
iti cando vuccati tassa gatiyÄ• divasassa minitabbato, so ettha sabbakalÄ• pÄ• ripÅ«riyÄ•
__puá¹‡á¹‡amÄ• , _ pubbakattikÄ• ya puá¹‡á¹‡amÄ• __pubbakattikapuá¹‡á¹‡amÄ• , _ ass
pacchimakattikaá¹ƒ nivattetuá¹ƒ evaá¹ƒ vuttÄ• . __tesaá¹ƒyevÄ• _ti purimavassaá¹ƒvuá¹-á¹-
__bhaá¹‡á¸• anakÄ• rakehÄ«_ti kalahakÄ• rakehi. __paccukkaá¸• á¸• hantÄ«_ti ukkaá¸• á¸
anuvÄ• davasena assayujapuá¹‡á¹‡amÄ• diá¹ƒ pariccajantÄ• pavÄ• raá¹‡aá¹ƒ kÄ• á¸·apal
uddhaá¹ƒ kaá¸• á¸• hantÄ«ti attho. ``suá¹‡antu me Ä• yasmanto Ä• vÄ• sikÄ• , yadÄ• yasm
idÄ• ni uposathaá¹ƒ kareyyÄ• ma, pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game kÄ• á¸·e pavÄ

``suá¹‡antu me Ä• yasmanto Ä• vÄ• sikÄ• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• ni u
pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game juá¹‡he pavÄ• reyyÄ• mÄ• â€™â€™ ti ca evaá¹
ukkaá¸• á¸• hantÄ«ti vuttaá¹ƒ hoti.

__athÄ• _ti anantaratthe nipÄ• to. catuddasannaá¹ƒ pÅ«raá¹‡o __cÄ• tuddaso, _ divaso. y
juá¹‡he pavÄ• reyyÄ• mÄ• â€™â€™ ti Ã±attiá¹ƒ á¹-hapayiá¹ƒsu, tasmiá¹ƒ pana Ä• game ju
cÄ• tumÄ• siniyÄ• avassaá¹ƒ pavÄ• retabbaá¹ƒ. na hi taá¹ƒ atikkamitvÄ• pavÄ• retuá¹ƒ la

``te ce, bhikkhave, bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ•
adhikaraá¹‡akÄ• rakÄ• tampi juá¹‡haá¹ƒ anuvaseyyuá¹ƒ, tehi, bhikkhave, bhikkhÅ«hi sabb
135/ juá¹‡he komudiyÄ• cÄ• tumÄ• siniyÄ• akÄ• mÄ• pavÄ• retabbaâ€™â€™ nti (Vin I 2

tenevÄ• ha __ ``pacchimavassaá¹ƒvuá¹-á¹-hÄ• naÃ±ca pacchimakattikapuá¹‡á¹‡amÄ• evÄ
atikkamitvÄ• pavÄ• reyya, dukkaá¹-Ä• pattiá¹ƒ Ä• pajjeyya. vuttaÃ±hetaá¹ƒ ``na ca, bhikkha
pavÄ• retabbaá¹ƒ aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• â€™â€™ ti (Vin I 233). visuddhipavÄ
__pavÄ• raá¹‡Ä• divasÄ• _. __pi_saddena na kevalaá¹ƒ pavÄ• raá¹‡Ä• divasÄ• yeva, atha
dasseti. idÄ• ni yo so sÄ• maggiuposathadivaso vutto, taÃ±ca tappasaá¹…gena sÄ• maggip
dassento __ ``yadÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. __osÄ• rite tasmiá¹ƒ bhikkhusmi_nti
osÄ• rite, taá¹ƒ gahetvÄ• sÄ«maá¹ƒ gantvÄ• Ä• pattiá¹ƒ desÄ• petvÄ• kammavÄ• cÄ• ya
pavesiteti vuttaá¹ƒ hoti. __tassa vatthussÄ• _ti tassa adhikaraá¹‡assa. tadÄ• á¹-hapetvÄ•
uposathadivaso nÄ• ma hotÄ«ti sambandho. kiá¹ƒ kÄ• raá¹‡anti Ä• ha __ ``tÄ• vadevÄ• â€
__tÄ• vadevÄ• _ti taá¹ƒ divasameva. __vacanato_ti __kosambakakkhandhake_ (Vin I 475)
pattacÄ«varÄ• dÄ«naá¹ƒ atthÄ• ya appamattakena kÄ• raá¹‡ena vivadantÄ• uposathaá¹ƒ
á¹-hapenti, tattha tasmiá¹ƒ adhikaraá¹‡e vinicchite ``samaggÄ• jÄ• tamhÄ• â€™â€™ ti anta
kÄ• tuá¹ƒ na labhanti. karontehi anuposathe uposatho kato nÄ• ma hoti. __kattikamÄ• sabb
__kattikamÄ• so_ nÄ• ma pubbakattikamÄ• sassa kÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-h
aparakattikapuá¹‡á¹‡amÄ• , tÄ• va ekÅ«natiá¹ƒsarattidivo, tassabbhantare, tato pacchÄ• v
vaá¹-á¹-ati. __ayameva_ yo koci divasoyeva. idhÄ• pi __kosambakakkhandhake_ sÄ• magg
veditabbÄ• . ye pana kismiÃ±cideva appamattake pavÄ• raá¹‡aá¹ƒ á¹-hapetvÄ• samaggÄ•
pavÄ• raá¹‡Ä• yameva pavÄ• raá¹‡Ä• kÄ• tabbÄ• , tÄ• vadeva na kÄ• tabbÄ• . karontehi a
katÄ• hoti. __na kÄ• tabboyevÄ• _ti niyamena yadi karoti, dukkaá¹-anti dasseti. tattha hi up
dukkaá¹-aá¹ƒ. vuttaÃ±hetaá¹ƒ ``na, bhikkhave, anuposathe uposatho kÄ• tabbo aÃ±Ã±atra
ti (Vin I 183).

__ ``pattakÄ• lameva_ \Be 136/ __pattakallaâ€™â€™ _nti iminÄ• sakatthe bhÄ• vappacca
anvayato vuttameva byatirekato daá¸·haá¹ƒ karoti.

__anurÅ«pÄ• _ti arahÄ• anucchavikÄ• , sÄ• minoti vuttaá¹ƒ hoti. __sabbantimenÄ• _ti sab

na tehi vinÄ• taá¹ƒ uposathakammaá¹ƒ karÄ«yati, na tesaá¹ƒ chando vÄ• pÄ• risuddhi vÄ•
pana sacepi sahassamattÄ• honti, sace samÄ• nasaá¹ƒvÄ• sakÄ• , sabbe chandÄ• rahÄ•
datvÄ• Ä• gacchantu vÄ• , mÄ• vÄ• , kammaá¹ƒ na kuppati. __pakatattÄ• _ti anukkhittÄ• ,
anajjhÄ• pannÄ• ca. __hatthapÄ• so_ nÄ• ma diyaá¸• á¸• hahatthappamÄ• á¹‡o.

sÄ«mÄ• ca nÄ• mesÄ• katamÄ• , yattha hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hitÄ• kammappa
sandhÄ• ya sÄ«maá¹ƒ dassento vibhÄ• gavantÄ• naá¹ƒ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• g
``sÄ«mÄ• ca nÄ• mesÄ• â€™â€™ _tiÄ• dimÄ• ha. __sambhindantenÄ• _ti missÄ«karonte
maddantena, anto karontenÄ• ti vuttaá¹ƒ hoti. imÄ• vipattisÄ«mÄ• yo nÄ• mÄ• ti sambandh
nÄ• mÄ• ti Ä• ha __ ``ekÄ• dasahÄ«â€™â€™ _tiÄ• di. __Ä• kÄ• rehÄ«_ti kÄ• raá¹‡ehi. __v
Ä• dayo) kathitattÄ• . saá¹…ghakammaá¹ƒ nÄ• metaá¹ƒ vÄ«sativaggakaraá¹‡Ä«yaparaman
bhikkhÅ« nisÄ«dituá¹ƒ na sakkontÄ«â€™â€™ _ti. yassaá¹ƒ sÄ«mÄ• yaá¹ƒ heá¹-á¹-himapan
saddhiá¹ƒ ekavÄ«sati bhikkhÅ« parimaá¹‡á¸• alÄ• kÄ• rena nisÄ«dituá¹ƒ na sakkonti, ayaá¹
nÄ• mÄ• _ti attho. evarÅ«pÄ• ca sÄ«mÄ• sammatÄ• pi asammatÄ• , gÄ• makhettasadisÄ
kuppati. esa nayo sesasÄ«mÄ• supi.

__sammatÄ• _ti baddhÄ• , vÄ• citakammavÄ• cÄ• ti attho. kammavÄ• cÄ• ya vÄ• caname
na upagacchatÄ«ti __animittupago, _ taá¹ƒ animittupagaá¹ƒ, animittÄ• rahanti vuttaá¹ƒ hoti.
nÄ• ma tÄ• lanÄ• á¸·ikerÄ• dikÄ• . __paá¹ƒsupuÃ±javÄ• lukÄ• puÃ±jÄ• na_nti paá¹ƒsurÄ• s
niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. potthakesu pana katthaci ``paá¹ƒsupuÃ±jaá¹ƒ vÄ
aÃ±Ã±ataraâ€™â€™ nti pÄ• á¹-ho dissati, so pana apÄ• á¹-ho. na hi so ``aÃ±Ã±ataraâ€™â
__antarÄ• _ti nimittupaganimittÄ• namantarÄ• . ettha \Be 137/ ca yÄ• tÄ«hi nimittehi bajjha
tacasÄ• rarukkhÄ• dÄ«su aÃ±Ã±ataraá¹ƒ antarÄ• ekaá¹ƒ nimittaá¹ƒ katvÄ• sammatÄ• , sÄ
hoti. yÄ• pana catupaÃ±canimittÄ• dÄ«hi bajjhamÄ• nÄ• imesu tacasÄ• rarukkhÄ• dÄ«su
nimittaá¹ƒ katvÄ• sammatÄ• , sÄ• __khaá¹‡á¸• animittÄ• _ nÄ• ma na hotÄ«ti viÃ±Ã±Ä• ya
nimittÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ sabbhÄ• vato. aá¹-á¹-hakathÄ• su pana avisesena vuttaá¹ƒ, tas
gahetabbaá¹ƒ. __sabbena sabba_nti sabbappakÄ• rena. __nimittÄ• naá¹ƒ bahi á¹-hitena sa
á¹-hitena vÄ• citakammavÄ• cÄ• . nimittÄ• ni pana anto ca bahi ca á¹-hatvÄ• kittetuá¹ƒ vaá

__evaá¹ƒ sammatÄ• pÄ«_ti nimittÄ• ni kittetvÄ• kammavÄ• cÄ• ya sammatÄ• pi. imassa `
\Ne 132/ iminÄ• sambandho. __sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• _ti yÄ• kÄ• ci nadÄ«
nimittÄ• ni kittetvÄ• ``etaá¹ƒ baddhasÄ«maá¹ƒ karomÄ• â€™â€™ ti katÄ• pi asÄ«mÄ• , ba
attano sabhÄ• vena pana sÄ• baddhasÄ«mÄ• sadisÄ• . sabbattha saá¹…ghakammaá¹ƒ kÄ
__samuddajÄ• tassaresu_pi eseva nayo. __ ``saá¹ƒsaá¹-á¹-haviá¹-apÄ• â€™â€™ _ti iminÄ
Ä• sannataá¹ƒ dÄ«peti. __baddhÄ• hotÄ«_ti pacchimadisÄ• bhÄ• ge sÄ«maá¹ƒ sandhÄ• y
tassÄ• ekadesaá¹ƒ. yattha á¹-hatvÄ• bhikkhÅ«hi kammaá¹ƒ kÄ• tuá¹ƒ sakkÄ• hoti, tÄ• dis
hoti. yattha pana á¹-hitehi kammaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , tÄ• disaá¹ƒ padesaá¹ƒ anto kari
__sÄ«mÄ• ya sÄ«maá¹ƒ sambhindanti_ nÄ• ma, na tu ajjhottharanti nÄ• mÄ• ti gahetabbaá

__ ``sambhindanaá¹ƒ_ paresaá¹ƒ sÄ«mÄ• ya ekaá¹ƒ vÄ• dve vÄ• nimitte kittetvÄ• lekhÄ•
bandhanaá¹ƒ. __ajjhottharaá¹‡aá¹ƒ_ nÄ• ma paresaá¹ƒ sÄ«mÄ• ya nimitte kittetvÄ• taá¹ƒ
tassekadesaá¹ƒ vÄ• anto karontena tassÄ• bahi ekissaá¹ƒ dvÄ«su vÄ• disÄ• su nimitte ki
nti vuttaá¹ƒ.

pabbatÄ• dÄ«naá¹ƒ nimittÄ• naá¹ƒ sampadÄ• __nimittasampatti_. pabbatova nimittaá¹ƒ __
sesesupi. __evaá¹ƒ vuttesÅ«_ti __uposathakkhandhake_ (Vin I 138 Ä• dayo) sÄ«mÄ• samm
pana aá¹-á¹-hahi nimittehi asammissehipi aÃ±Ã±amaÃ±Ã±amissehipi sÄ«maá¹ƒ sammannit
``tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge yathÄ• laddhÄ• ni nimittupagÄ• ni nimittÄ• nÄ«â€™â€™
nimittehi sammannituá¹ƒ \Be 138/ na vaá¹-á¹-ati, tÄ«á¹‡i pana Ä• diá¹ƒ katvÄ• vuttappakÄ•
satenÄ• pi vaá¹-á¹-ati. ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti vinayadharena pu
``pabbato, bhanteâ€™â€™ ti vutte puna vinayadhareneva ``eso pabbato nimittaâ€™â€™ n
kittetabbaá¹ƒ. ``etaá¹ƒ pabbataá¹ƒ nimittaá¹ƒ karoma, nimittaá¹ƒ karissÄ• ma, nimittaá¹ƒ kat
hoti bhavissatÄ«â€™â€™ ti evaá¹ƒ pana kittetuá¹ƒ na vaá¹-á¹-ati. __pÄ• sÄ• á¹‡Ä• _dÄ«su
``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ _ntiÄ• di. ``pabbato, bhante, udakaá¹ƒ, bha
upasampanno vÄ• Ä• cikkhatu, anupasampanno vÄ• , vaá¹-á¹-atiyeva. __Ä• di_saddena ``
kiá¹ƒ nimittaá¹ƒ? pÄ• sÄ• á¹‡o, bhante, eso pÄ• sÄ• á¹‡o nimittaá¹ƒ. dakkhiá¹‡Ä• ya disÄ•
anudisÄ• ya, pacchimÄ• ya disÄ• ya, pacchimÄ• ya anudisÄ• ya, uttarÄ• ya disÄ• ya, uttar
nimittaá¹ƒ? udakaá¹ƒ, bhante, etaá¹ƒ udakaá¹ƒ nimittaâ€™â€™ nti idaá¹ƒ saá¹…gaá¹‡hÄ•
aá¹-á¹-hatvÄ• puna ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaá¹ƒ? pabbato, bhante, eso pabba
evaá¹ƒ paá¹-hamaá¹ƒ kittitanimittaá¹ƒ kittetvÄ• va á¹-hapetabbaá¹ƒ. evaÃ±hi nimittena nimit
hoti. __sammÄ• kittetvÄ• _ti aÃ±Ã±amaÃ±Ã±anÄ• mavipariyÄ• yena, animittÄ• naá¹ƒ nÄ•
yathÄ• vutteneva nayena kittetvÄ• . __sammatÄ• _ti ``suá¹‡Ä• tu me, bhanteâ€™â€™ tiÄ•
__uposathakkhandhake_ (Vin I 139 Ä• dayo) \Ne 133/ vuttÄ• ya parisuddhÄ• ya Ã±attidutiy
tattha nimittÄ• ni sakiá¹ƒ kittitÄ• nipi kittitÄ• neva honti. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pa
sÄ«mamaá¹‡á¸• alaá¹ƒ sambandhantena nimittaá¹ƒ kittetabbaâ€™â€™ nti (Sp (to Vin I) 13

__tatrÄ• _ti tesu aá¹-á¹-hasu nimittesu. __nimittupagatÄ• _ti nimittayogyatÄ• . __ ``hatthipp
paá¹-á¹-hÄ• yÄ• â€™â€™ _ti vacanato hatthippamÄ• á¹‡opi nimittupagoyeva. hatthÄ« pana
aá¸• á¸• haá¹-á¹-haratano (Sp-á¹- mahÄ• vagga III 138) vÄ• . __tato omakataro_ti tato hatth
khuddakataro. sace catÅ«su disÄ• su cattÄ• ro vÄ• tÄ«su vÄ• tayo pabbatÄ• honti, catÅ«
pabbatanimitteheva sammannitumpi vaá¹-á¹-ati, dvÄ«hi pana nimittehi, ekena vÄ• samman
ito paresu pÄ• sÄ• á¹‡animittÄ• dÄ«supi eseva nayo. tasmÄ• pabbatanimittaá¹ƒ karontena
``ekÄ• baddho, na ekÄ• baddhoâ€™â€™ ti. sace \Be 139/ ekÄ• baddho hoti, na kÄ• tabbo.
aá¹-á¹-hasu vÄ• disÄ• su kittentenÄ• pi ekameva nimittaá¹ƒ kittitaá¹ƒ hoti. tasmÄ• yo evaá
cakkasaá¹‡á¹-hÄ• nena vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hito pabbato, taá¹ƒ ekadisÄ• ya kittet
taá¹ƒ bahiddhÄ• katvÄ• anto aÃ±Ã±Ä• ni nimittÄ• ni kittetabbÄ• ni. sace pabbatassa tatiya
upaá¸• á¸• haá¹ƒ vÄ• antosÄ«mÄ• ya kattukÄ• mÄ• honti, pabbataá¹ƒ akittetvÄ• yattakaá

kattukÄ• mÄ• , tassa parato tasmiá¹ƒyeva pabbate jÄ• tarukkhavammikÄ• dÄ«su aÃ±Ã±ata
kittetabbaá¹ƒ. sace yojanadviyojanappamÄ• á¹‡aá¹ƒ sabbaá¹ƒ pabbataá¹ƒ anto kattukÄ• m
bhÅ«miyaá¹ƒ jÄ• tarukkhavammikÄ• dÄ«ni nimittÄ• ni kittetabbÄ• ni (Sp (to Vin I) 138; vi0 s

__saá¹…khaá¹ƒ gacchatÄ«_ti gaá¹‡anaá¹ƒ vohÄ• raá¹ƒ gacchatÄ«ti attho.
__dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• aparimÄ• á¹‡o_ti thÅ«latÄ• ya, na tulagaá¹‡anÄ• ya. tattha
dasakalaÃ±jaâ€™â€™ nti vadanti. iá¹-á¹-hakÄ• mahantÄ• pi na vaá¹-á¹-ati. tathÄ• animittu
rÄ• si, pageva paá¹ƒsuvÄ• lukÄ• rÄ• si. bhÅ«misamo khalamaá¹‡á¸• alasadiso piá¹-á¹-hipÄ
khÄ• á¹‡uko viya uá¹-á¹-hitapÄ• sÄ• á¹‡o vÄ• hoti, sopi pamÄ• á¹‡Å«pago ce, vaá¹-á¹-ati.
pana atimahantopi pÄ• sÄ• á¹‡asaá¹…khameva gacchatÄ«ti Ä• ha __ ``piá¹-á¹-hipÄ• sÄ• á
tasmÄ• sace mahato piá¹-á¹-hipÄ• sÄ• á¹‡assa ekaá¹ƒ padesaá¹ƒ antosÄ«mÄ• yaá¹ƒ kattu
akittetvÄ• tassupari aÃ±Ã±o pÄ• sÄ• á¹‡o kittetabbo. sace piá¹-á¹-hipÄ• sÄ• á¹‡upari vihÄ•
vihÄ• ramajjhena ca piá¹-á¹-hipÄ• sÄ• á¹‡o vinivijjhitvÄ• gacchati, evarÅ«po piá¹-á¹-hipÄ• s
sace hi taá¹ƒ kittenti, nimittassupari vihÄ• ro hoti, nimittaÃ±ca \Ne 134/ nÄ• ma bahisÄ«mÄ•
vihÄ• ropi bahisÄ«mÄ• yaá¹ƒ Ä• pajjati. vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hitapiá¹-á¹-hipÄ• sÄ•
kittetvÄ• aÃ±Ã±attha na kittetabbo.

__vananimitte_ tiá¹‡avanaá¹ƒ vÄ• tacasÄ• rarukkhavanaá¹ƒ vÄ• na vaá¹-á¹-atÄ«ti Ä• ha _
_tiÄ• di. __antosÄ• rÄ• _ nÄ• ma ambajambupanasÄ• dayo. __antosÄ• ramissakehÄ«_ti an
tehi missakÄ• antosÄ• ramissakÄ• , tehi. __catupaÃ±carukkhamattampÄ«_ti heá¹-á¹-himap
ukkaá¹ƒsato pana yojanasatikampi vanaá¹ƒ vaá¹-á¹-ati. ettha pana caturukkhamattaÃ±ce, ta
asÄ• rato. paÃ±carukkhamattaÃ±ce, tayo sÄ• rato, dve asÄ• ratoti gahetabbaá¹ƒ. sace pan
karonti, taá¹ƒ vanaá¹ƒ na kittetabbaá¹ƒ. ekadesaá¹ƒ antosÄ«mÄ• yaá¹ƒ kattukÄ• mehipi var
rukkhapÄ• sÄ• á¹‡Ä• dayo kittetabbÄ• , vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hitavanaá¹ƒ ekattha k
kittetabbaá¹ƒ (Sp (to Vin I) 138).

__rukkhanimitte_pi tacasÄ• rarukkho na vaá¹-á¹-atÄ«ti Ä• ha __ ``antosÄ• roâ€™â€™ _ti.
patiá¹-á¹-hitoâ€™â€™ _ti iminÄ• kuá¹-asarÄ• vÄ• dÄ«su á¹-hitaá¹ƒ paá¹-ikkhipati. tato apar
taá¹…khaá¹‡ampi bhÅ«miyaá¹ƒ ropetvÄ• koá¹-á¹-hakaá¹ƒ katvÄ• udakaá¹ƒ Ä• siÃ±citvÄ•
navamÅ«lasÄ• khÄ• niggamanaá¹ƒ akÄ• raá¹‡aá¹ƒ. khandhaá¹ƒ chinditvÄ• ropite pana eta
__sÅ«cidaá¹‡á¸• akappamÄ• á¹‡o_ti ``sÄ«haá¸·adÄ«pe lekhanadaá¹‡á¸• appamÄ• á¹‡oâ€™
mahÄ• vagga III 138), so ca kaniá¹-á¹-haá¹…guliparimÄ• á¹‡oti daá¹-á¹-habbo. idaá¹ƒ pana
kittentena ``rukkhoâ€™â€™ tipi, ``sÄ• karukkho, sÄ• larukkhoâ€™â€™ tipi vattuá¹ƒ vaá¹-á¹
suppatiá¹-á¹-hitanigrodhasadisaá¹ƒ rukkhaá¹ƒ ekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na va

__magganimitte_ araÃ±Ã±akhettanadÄ«taá¸·Ä• kamaggÄ• dayo na vaá¹-á¹-antÄ«ti Ä• ha _
hotÅ«â€™â€™ _tiÄ• di. yo pana jaá¹…ghamaggo sakaá¹-amaggato okkamitvÄ• puna saka
jaá¹…ghamaggasakaá¹-amaggÄ• avalaÃ±jitÄ• , te na vaá¹-á¹-anti. tenÄ• ha __

``jaá¹…ghasatthasakaá¹-asatthehÄ«â€™â€™ _tiÄ• di. ettha ca sace sakaá¹-amaggassa an
karonti, maggo bahisÄ«mÄ• ya hoti. sace bÄ• hiracakkamaggaá¹ƒ nimittaá¹ƒ karonti, bÄ• hi
bahisÄ«mÄ• ya hoti, sesaá¹ƒ antosÄ«maá¹ƒ bhajatÄ«ti veditabbaá¹ƒ. sacepi dve maggÄ• n
sakaá¹-adhuramiva ekÄ«bhavanti, dvidhÄ• bhinnaá¹-á¹-hÄ• ne vÄ• sambandhaá¹-á¹-hÄ• n
na kittetabbÄ• . ekÄ• baddhanimittaÃ±hetaá¹ƒ hoti.

sace \Ne 135/ vihÄ• raá¹ƒ parikkhipitvÄ• cattÄ• ro maggÄ• catÅ«su disÄ• su gacchanti, m
aparaá¹ƒ kittetuá¹ƒ na vaá¹-á¹-ati. ekÄ• baddhanimittaÃ±hetaá¹ƒ. koá¹‡aá¹ƒ vinivijjhitvÄ• ga
parabhÄ• ge kittetuá¹ƒ vaá¹-á¹-ati. vihÄ• ramajjhena \Be 141/ vinivijjhitvÄ• gatamaggo pana
kittite pana nimittassa upari vihÄ• ro hoti. imaÃ±ca maggaá¹ƒ kittentena ``maggo pajjo patho
(Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 101) vuttesu dasasu nÄ• mesu yena kenaci nÄ
vaá¹-á¹-ati. parikhÄ• saá¹‡á¹-hÄ• nena vihÄ• raá¹ƒ parikkhipitvÄ• gatamaggo ekattha kittet
kittetuá¹ƒ na vaá¹-á¹-ati.

__yaá¹ƒ pana abaddhasÄ«mÄ• lakkhaá¹‡e nadiá¹ƒ vakkhÄ• mÄ• _ti ``yassÄ• dhammikÄ•
tiÄ• dinÄ• (Kkh nidÄ• navaá¹‡á¹‡anÄ•) udakukkhepasÄ«mÄ• yaá¹ƒ nadiyÄ• vakkhamÄ•
maggo viya sakaá¹-adhurasaá¹‡á¹-hÄ• nena vÄ• parikhÄ• saá¹‡á¹-hÄ• nena vÄ• vihÄ• raá
ekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati. vihÄ• rassa catÅ«su disÄ• su aÃ±Ã±
vinivijjhitvÄ• gate nadÄ«catukkepi eseva nayo. asammissanadiyo pana catassopi kittetuá¹ƒ
vatiá¹ƒ karonto viya rukkhapÄ• de nikhaá¹‡itvÄ• vallipalÄ• lÄ• dÄ«hi nadÄ«sotaá¹ƒ rumbha
ajjhottharitvÄ• Ä• varaá¹‡aá¹ƒ pavattatiyeva, nimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. yathÄ• pana
nappavattati, evaá¹ƒ setumhi kate appavattamÄ• nÄ• nadÄ« nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á
pavattanaá¹-á¹-hÄ• ne nadÄ«nimittaá¹ƒ, appavattanaá¹-á¹-hÄ• ne udakanimittaá¹ƒ kÄ• tuá¹

yÄ• pana dubbuá¹-á¹-hikÄ• le vÄ• gimhe vÄ• nirudakabhÄ• vena nappavattati, sÄ• vaá¹-
udakamÄ• tikaá¹ƒ nÄ«haranti, sÄ• kunnadÄ«sadisÄ• hutvÄ• tÄ«á¹‡i sassÄ• ni sampÄ• de
kiÃ±cÄ• pi pavattati, nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. yÄ• pana mÅ«le mahÄ• nadito nig
teneva niggatamaggena nadiá¹ƒ bhinditvÄ• sayameva gacchati, gacchantÄ« ca parato sus
nÄ• vÄ• dÄ«hi saÃ±caritabbÄ• nadÄ« hoti, taá¹ƒ nimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

__asandamÄ• na_nti appavattamÄ• naá¹ƒ. sandamÄ• naá¹ƒ nÄ• ma oghanadÄ«udakavÄ•
__vuttaparicchedakÄ• laá¹ƒ atiá¹-á¹-hanta_nti ``yÄ• va kammavÄ• cÄ• pariyosÄ• nÄ• saá¹
vuttaparicchedakÄ• laá¹ƒ atiá¹-á¹-hantaá¹ƒ. __bhÄ• janagata_nti nÄ• vÄ• cÄ• á¹-iÄ• dÄ«su
pana __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``gambhÄ«resu Ä• vÄ• á¹-Ä• dÄ«su ukkhepimaá¹ƒ
kÄ• tabbaâ€™â€™ nti (Sp (to Vin I) 138; vi0 saá¹…ga0-a 158) vuttaá¹ƒ, taá¹ƒ duvuttaá¹ƒ \B
matimattameva. á¹-hitaá¹ƒ pana antamaso sÅ«karakhatÄ• yapi gÄ• madÄ• rakÄ• naá¹ƒ kÄ
kammavÄ• cÄ• pariyosÄ• naá¹ƒ tiá¹-á¹-hati, appaá¹ƒ vÄ• \Ne 136/ hotu, bahu vÄ• , vaá¹-á¹
á¹-hÄ• ne nimittasaÃ±Ã±Ä• karaá¹‡atthaá¹ƒ pÄ• sÄ• á¹‡avÄ• likÄ• paá¹ƒsuÄ• dirÄ• si vÄ•

dÄ• rutthambho vÄ• kÄ• tabbo.

evaá¹ƒ nimittasampattiyuttataá¹ƒ dassetvÄ• idÄ• ni yehi Ä• kÄ• rehi baddhÄ• parisÄ• sam
taá¹ƒ dassetuá¹ƒ __ ``parisÄ• sampattiyÄ• yuttÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. imas
catuvaggakaraá¹‡Ä«yattÄ• __ ``catÅ«hi bhikkhÅ«hÄ«â€™â€™ _ti vuttaá¹ƒ. imaÃ±ca sÄ«m
sÄ• mantavihÄ• resu bhikkhÅ« tassa tassa vihÄ• rassa sÄ«mÄ• paricchedaá¹ƒ pucchitvÄ•
sÄ«mÄ• ya sÄ«mantarikaá¹ƒ, abaddhasÄ«mavihÄ• rÄ• naá¹ƒ sÄ«mÄ• ya upacÄ• raá¹ƒ á¹-
nissaÃ±cÄ• rasamaye sace ekasmiá¹ƒ gÄ• makhette sÄ«maá¹ƒ bandhitukÄ• mÄ• , ye tatth
bhikkhÅ«naá¹ƒ ``mayaá¹ƒ ajja sÄ«maá¹ƒ bandhissÄ• ma, tumhe sakasakasÄ«mÄ• paricche
ti pesetabbaá¹ƒ. ye abaddhasÄ«mavihÄ• rÄ• , tesu bhikkhÅ« ekajjhaá¹ƒ sannipÄ• tÄ• petab
chando Ä• harÄ• petabbo. tena vuttaá¹ƒ __ ``yÄ• vatikÄ• tasmiá¹ƒ gÄ• makhetteâ€™â€™
gÄ• makhette_ti yasmiá¹ƒ gÄ• makhette á¹-hatvÄ• kammavÄ• caá¹ƒ vÄ• centi, tasmiá¹ƒ gÄ
gÄ• makhettÄ• ni anto kattukÄ• mÄ• , tesu gÄ• mesu ye bhikkhÅ« vasanti, tehipi Ä• gantab
chando Ä• haritabboâ€™â€™ ti __mahÄ• sumatthero_ Ä• ha. __mahÄ• padumatthero_ pa
pÄ• á¹-iyekkaá¹ƒ baddhasÄ«mÄ• sadisÄ• ni, na tato chandapÄ• risuddhi Ä• gacchati. anton
Ä• gantabbaâ€™â€™ nti vatvÄ• puna Ä• ha ``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammanna
vaá¹-á¹-ati, avippavÄ• sasÄ«mÄ• sammannanakÄ• le pana antonimittagatehi Ä• gantabbaá
Ä• haritabboâ€™â€™ ti (Sp (to Vin I) 138).

idÄ• ni yehi Ä• kÄ• rehi sammatÄ• kammavÄ• cÄ• sampattiyuttÄ• nÄ• ma hoti, taá¹ƒ dass
``kammavÄ• cÄ• sampattiyÄ• yuttÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• di_saddena
saá¹…gho etehi nimittehi sÄ«maá¹ƒ sammanneyya samÄ• nasaá¹ƒvÄ• saá¹ƒ ekÅ«posatha
143/ me, bhante, saá¹…gho, yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• , saá¹…gho etehi nimitt
samÄ• nasaá¹ƒvÄ• saá¹ƒ ekÅ«posathaá¹ƒ, yassÄ• yasmato khamati etehi nimittehi sÄ«mÄ
samÄ• nasaá¹ƒvÄ• sÄ• ya ekÅ«posathÄ• ya, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• se
etehi nimittehi samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• , khamati saá¹…ghassa, tasmÄ• tuá
dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 139) imaá¹ƒ pÄ• á¸·isesaá¹ƒ saá¹…gaá¹‡hÄ• ti. __vuttÄ•
vuttÄ• ya. Ã±attidosaanussÄ• vanadosehi virahitattÄ• __parisuddhÄ• ya_.

__khaá¹‡á¸• asÄ«mÄ• _ (Sp (to Vin I) 138; Sp-á¹- mahÄ• vagga III 138; Vjb mahÄ• vagga
khuddakasÄ«mÄ• . samÄ• nasaá¹ƒvÄ• sakatthaá¹ƒ sammatÄ• sÄ«mÄ• __samÄ• nasaá¹ƒ
sammatÄ• sÄ«mÄ• __avippavÄ• sasÄ«mÄ• _. imÄ• su pana tÄ«su sÄ«maá¹ƒ sammanna
saá¹…ghakammÄ• naá¹ƒ sukhakaraá¹‡atthaá¹ƒ paá¹-hamaá¹ƒ khaá¹‡á¸• asÄ«mÄ• bandhi
vattaá¹ƒ jÄ• nitabbaá¹ƒ. sace hi bodhicetiyabhattasÄ• lÄ• dÄ«ni sabbavatthÅ«ni patiá¹-á¹-hÄ
bandhanti, vihÄ• ramajjhe bahÅ«naá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• ne abandhitvÄ• vihÄ• rapa
bandhitabbÄ• . akatavihÄ• re bandhantehi bodhicetiyÄ• dÄ«naá¹ƒ sabbavatthÅ«naá¹ƒ á¹-hÄ
patiá¹-á¹-hitesu vatthÅ«su vihÄ• rapaccante vivittokÄ• se hoti, evaá¹ƒ bandhitabbÄ• . sÄ•
heá¹-á¹-himaparicchedena sace ekavÄ«satibhikkhÅ« gaá¹‡hÄ• ti, vaá¹-á¹-ati. tato oraá¹ƒ na

bhikkhusahassaá¹ƒ gaá¹‡hantÄ«pi vaá¹-á¹-ati. taá¹ƒ bandhantehi sÄ«mÄ• mÄ• á¸·akassa s
pÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• , na khaá¹‡á¸• asÄ«mÄ• ya á¹-hitehi mahÄ• sÄ«mÄ• bandh
á¹-hitehi khaá¹‡á¸• asÄ«mÄ• . khaá¹‡á¸• asÄ«mÄ• yameva pana á¹-hatvÄ• khaá¹‡á¸• asÄ
mahÄ• sÄ«mÄ• yameva á¹-hatvÄ• mahÄ• sÄ«mÄ• .

tatrÄ• yaá¹ƒ bandhanavidhi --- samantÄ• ``eso pÄ• sÄ• á¹‡o nimittaâ€™â€™ nti evaá¹ƒ ni
kammavÄ• cÄ• ya sÄ«mÄ• sammannitabbÄ• . atha tassÄ• eva daá¸·hÄ«kammatthaá¹ƒ av
evaÃ±hi ``sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• â€™â€™ ti Ä• gatÄ• samÅ«hanituá¹ƒ na sakkhi
bahi sÄ«mantarikapÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• , sÄ«mantarikÄ• pacchimakoá¹-iyÄ• catu
Vin I) 138; vi0 saá¹…ga0-a 163) vaá¹-á¹-ati. sace pana vihÄ• ro mahÄ• hoti, dvepi tissopi ta
khaá¹‡á¸• asÄ«mÄ• yo bandhitabbÄ• .

evaá¹ƒ \Be 144/ khaá¹‡á¸• asÄ«maá¹ƒ sammannitvÄ• mahÄ• sÄ«mÄ• sammutikÄ• le kha
mahÄ• sÄ«mÄ• yaá¹ƒ á¹-hatvÄ• samantÄ• anupariyÄ• yantehi sÄ«mantarikapÄ• sÄ• á¹‡Ä
kittetvÄ• hatthapÄ• saá¹ƒ avijahantehi kammavÄ• cÄ• ya samÄ• nasaá¹ƒvÄ• sakasÄ«maá
daá¸·hÄ«kammatthaá¹ƒ avippavÄ• sakammavÄ• cÄ• pi kÄ• tabbÄ• . evaÃ±hi ``sÄ«maá¹ƒ s
samÅ«hanituá¹ƒ na sakkhissanti. sace pana khaá¹‡á¸• asÄ«mÄ• ya nimittÄ• ni kittetvÄ• ta
nimittÄ• ni kittetvÄ• mahÄ• sÄ«mÄ• ya nimittÄ• ni kittenti, evaá¹ƒ tÄ«su á¹-hÄ• nesu nimitt
sÄ«maá¹ƒ icchanti, taá¹ƒ paá¹-hamaá¹ƒ bandhituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ santepi yathÄ• vutta
khaá¹‡á¸• asÄ«matova paá¹-á¹-hÄ• ya bandhitabbÄ• . evaá¹ƒ baddhÄ• su pana sÄ«mÄ• su
bhikkhÅ« mahÄ• sÄ«mÄ• yaá¹ƒ kammaá¹ƒ karontÄ• naá¹ƒ na kopenti, mahÄ• sÄ«mÄ• yaá
khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ karontÄ• naá¹ƒ. sÄ«mantarikÄ• ya pana á¹-hitÄ• ubhinnampi na
á¹-hatvÄ• kammaá¹ƒ karontÄ• naá¹ƒ \Ne 138/ pana sÄ«mantarikÄ• ya á¹-hitÄ• kopenti. sÄ
gÄ• makhettaá¹ƒ bhajati. avippavÄ• sasÄ«mÄ• sammannane kate sati sÄ• ca __avippavÄ
__ ``tassÄ• yeva pabhedoâ€™â€™ _ti. __tassÄ• yevÄ• _ti baddhasÄ«mÄ• ya eva.

ayaá¹ƒ pana viseso --- ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti (Vi
avippavÄ• sasÄ«mÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca na otarati, samÄ• nasaá¹ƒvÄ• s
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• cettha attano dhammatÄ• ya gacchati, avippavÄ• sasÄ«m
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• , tattheva gacchati. na hi tassÄ• visuá¹ƒ nimittakittanaá¹ƒ
avippavÄ• sÄ• ya sammutikÄ• le gÄ• mo atthi, taá¹ƒ sÄ• na otarati. sace pana sammatÄ• y
nivisati, sopi sÄ«mÄ• saá¹…khameva gacchati. yathÄ• ca pacchÄ• niviá¹-á¹-ho, evaá¹ƒ pa
niviá¹-á¹-hassa pacchÄ• vaá¸• á¸• hitappadesopi sÄ«mÄ• saá¹…khameva gacchati. sacepi
katÄ• ni, ``pavisissÄ• mÄ• â€™â€™ ti Ä• layopi atthi, manussÄ• pana appaviá¹-á¹-hÄ• , pc
sagehameva chaá¸• á¸• etvÄ• aÃ±Ã±attha gatÄ• , agÄ• moyeva esa, sÄ«mÄ• otarati. sac
paviá¹-á¹-haá¹ƒ vÄ• agataá¹ƒ vÄ• atthi, gÄ• moyeva, sÄ«mÄ• na otarati.

evaá¹ƒ \Be 145/ baddhasÄ«maá¹ƒ dassetvÄ• idÄ• ni abaddhasÄ«maá¹ƒ dassento __ ``ab

_tiÄ• dimÄ• ha. gÄ• mo eva sÄ«mÄ• __gÄ• masÄ«mÄ• _. gÄ• maggahaá¹‡ena cettha nig
yattake padese tassa gÄ• massa gÄ• mabhojakÄ• baliá¹ƒ labhanti, so padeso appo vÄ• h
gÄ• makhettaá¹ƒ nÄ• ma. yampi ekasmiá¹ƒyeva gÄ• makhette ekaá¹ƒ padesaá¹ƒ ``ayaá¹ƒ
paricchinditvÄ• rÄ• jÄ• kassaci deti, sopi __visuá¹ƒgÄ• masÄ«mÄ• _ hotiyeva. tasmÄ• sÄ
pakatigÄ• masÄ«mÄ• baddhasÄ«mÄ• sadisÄ• va hoti. kevalaá¹ƒ pana ticÄ«varavippavÄ•
(to Vin I) 147).

__agÄ• make araÃ±Ã±e_ti viÃ±jhÄ• á¹-avisadise araÃ±Ã±e. tenÄ• ha __ ``agÄ• makaá¹ƒ
pana sÄ«mÄ• ticÄ«varavippavÄ• saparihÄ• rampi labhati. __macchabandhÄ• na_nti kevaá
__agamanapathesÅ«_ti gantuá¹ƒ asakkuá¹‡eyyapathesu. yattha tadaheva gantvÄ• tadahe
hoti, tÄ• disesÅ«ti vuttaá¹ƒ hoti. tesaá¹ƒ gamanapariyantassa orato pana gÄ• masÄ«mÄ• sa
tattha gÄ• masÄ«maá¹ƒ asodhetvÄ• kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. __majjhe á¹-hitÄ•
sattabbhantarÄ• _ti majjhe á¹-hitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ á¹-hitokÄ• sato sabbadisÄ• su sat
__tatthÄ• _ti tesu abbhantaresu. __tasmÄ• _ti yasmÄ• parisavasena vaá¸• á¸• hati, tasmÄ•
sÄ«mopacÄ• ratthÄ• ya. __sÄ«mÄ• bhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• _ti \Ne 139/ baddhasÄ«mÄ
samÄ• no saá¹ƒvÄ• so etthÄ• ti __samÄ• nasaá¹ƒvÄ• sÄ• _. eko uposatho etthÄ• ti __ekÅ«
visuá¹ƒ gahitattÄ• avasesakammavasena samÄ• nasaá¹ƒvÄ• satÄ• veditabbÄ• . __vuttÄ•
dassetuá¹ƒ __uposathakkhandhake_ (Vin I 149) vuttÄ• . anu anu aá¸• á¸• hamÄ• saá¹ƒ __a
aá¸• á¸• hamÄ• se aá¸• á¸• hamÄ• seti attho. evaá¹ƒ __ ``anudasÄ• haâ€™â€™ _ntiÄ• dÄ«
__valÄ• hakesu vigatamattesÅ«_ti bhÄ• venabhÄ• valakkhaá¹‡e bhummaá¹ƒ. __sota_nti u
vÄ• atitthena vÄ• otaritvÄ• ti pÄ• á¹-haseso. __timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• detvÄ• _ti ya
timaá¹‡á¸• alapaá¹-icchÄ• danaá¹ƒ hoti, evaá¹ƒ nivÄ• setvÄ• . __uttarantiyÄ• _ti yattha katt
__bhikkhunÄ«vibhaá¹…ge_ (Vin IV 692) bhikkhuniyÄ• vasena nadÄ«lakkhaá¹‡assa pÄ• á¸
``bhikkhuniyÄ• â€™â€™ _ti vuttaá¹ƒ, na pana visesasabbhÄ• vato.

__kenaci_ \Be 146/ __khaá¹‡itvÄ• akato_ti antamaso tiracchÄ• nenapi khaá¹‡itvÄ• akato.
samuddaá¹ƒ vÄ• bhinditvÄ• _ti nadÄ«kÅ«laá¹ƒ vÄ• samuddavelaá¹ƒ vÄ• bhinditvÄ• . __e
nadiyaá¹ƒ vuttappakÄ• re vassakÄ• le udakaá¹ƒ santiá¹-á¹-hatÄ«â€™â€™ ti (Kkh nidÄ• nav
vuttappakÄ• ralakkhaá¹‡aá¹ƒ. loá¹‡Ä«pi jÄ• tassarasaá¹…khameva gacchati. yattha pana v
vasse pacchinnamatte pivituá¹ƒ vÄ• hatthapÄ• de dhovituá¹ƒ vÄ• udakaá¹ƒ na hoti sukkha
gÄ• makhettasaá¹…khameva gacchati.

__udakukkhepÄ• _ti karaá¹‡atthe nissakkavacananti Ä• ha __ ``udakukkhepenÄ• â€™â€™
khipitabbanti Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __majjhimena purisenÄ• _ti thÄ• mamajj
udakukkhepo nÄ• mÄ• _ti ayaá¹ƒ udakukkhepena paricchinnÄ• sÄ«mÄ• nÄ• mÄ• ti attho.
tÄ• va ayaá¹ƒ sÄ«mÄ• pi vaá¸• á¸• hati, parisapariyantato udakukkhepoyeva pamÄ• á¹‡aá¹
nÄ• tidÄ«ghÄ• hoti, pabhavato paá¹-á¹-hÄ• ya yÄ• va mukhadvÄ• raá¹ƒ sabbattha saá¹…g
udakukkhepasÄ«mÄ• kammaá¹ƒ natthi. sakalÄ• pi nadÄ« etesaá¹ƒyeva bhikkhÅ«naá¹ƒ pa

__pakativassakÄ• le_ti pubbe vuttappakÄ• re pakativassakÄ• le. __catÅ«su mÄ• sesÅ«_ti
mÄ• sesu. ativuá¹-á¹-hikÄ• le oghena otthatokÄ• so na gahetabbo. so hi gÄ• masÄ«mÄ• sa
antonadiyaá¹ƒ jÄ• tassare jÄ• tapiá¹-á¹-hipÄ• sÄ• á¹‡adÄ«pakesupi ayameva vinicchayo ve
paripuá¹‡á¹‡Ä• hoti samatitthikÄ• , udakasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• pi antonadiyaá¹ƒyeva
sace na sakkonti, nÄ• vÄ• yapi á¹-hatvÄ• kÄ• tabbaá¹ƒ. gacchantiyÄ• pana nÄ• vÄ• ya kÄ
kasmÄ• ? udakukkhepamattameva hi sÄ«mÄ• , taá¹ƒ \Ne 140/ nÄ• vÄ• sÄ«ghameva atikk
sÄ«mÄ• ya Ã±atti, aÃ±Ã±issÄ• anussÄ• vanÄ• hoti, tasmÄ• nÄ• vaá¹ƒ arittena vÄ• á¹-ha
lambitvÄ• , antonadiyaá¹ƒ jÄ• tarukkhe vÄ• bandhitvÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ. antonadi
antonadiyaá¹ƒ jÄ• tarukkhepi á¹-hitehi kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

sace pana rukkhassa sÄ• khÄ• vÄ• tato nikkhantapÄ• roho vÄ• bahinadÄ«tÄ«re vihÄ• ra
vÄ• patiá¹-á¹-hito, sÄ«maá¹ƒ vÄ• sodhetvÄ• , sÄ• khaá¹ƒ \Be 147/ vÄ• chinditvÄ• kamma
bahinadÄ«tÄ«re jÄ• tarukkhassa antonadiyaá¹ƒ paviá¹-á¹-hasÄ• khÄ• ya vÄ• pÄ• rohe vÄ•
kÄ• tuá¹ƒ na vaá¹-á¹-ati. karontehi sÄ«mÄ• vÄ• sodhetabbÄ• , sÄ• khaá¹ƒ chinditvÄ• vÄ•
bahipatiá¹-á¹-hitabhÄ• go nÄ• setabbo. nadÄ«tÄ«re pana khÄ• á¹‡ukaá¹ƒ koá¹-á¹-etvÄ• tat
vaá¹-á¹-atiyeva.

nadiyaá¹ƒ setuá¹ƒ karonti, sace antonadiyaá¹ƒyeva setu vÄ• setupÄ• dÄ• vÄ• , setumhi á
kÄ• tuá¹ƒ vaá¹-á¹-ati. sace pana setu vÄ• setupÄ• dÄ• vÄ• bahitÄ«re patiá¹-á¹-hitÄ• , kam
vaá¹-á¹-ati, sÄ«maá¹ƒ sodhetvÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ. atha setupÄ• dÄ• anto, setu pa
upariÄ• kÄ• se á¹-hito, vaá¹-á¹-ati. jÄ• tassarepi eseva nayo.

__ ``yasmiá¹ƒ padese pakativÄ«ciyo ottharitvÄ• saá¹‡á¹-hahantÄ«â€™â€™ _ti etena yaá¹
vaá¸• á¸• hanakaudakaá¹ƒ vÄ• pakativÄ«ciyo vÄ• vegena Ä• gantvÄ• ottharanti, tattha ka
vaá¹-á¹-atÄ«ti (Sp (to Vin I) 147) dasseti. sace Å«mivego bÄ• dhati, nÄ• vÄ• ya vÄ• aá¹-á¹-
kÄ• tabbaá¹ƒ. tesu vinicchayo nadiyaá¹ƒ vuttanayeneva veditabbo. sace pana samuddo gÄ•
nigamasÄ«maá¹ƒ vÄ• ottharitvÄ• tiá¹-á¹-hati, samuddova hoti. tattha kammaá¹ƒ kÄ• tuá¹ƒ
paá¹-á¹-hÄ• ya kappiyabhÅ«mÄ«_ti ottharitvÄ• saá¹‡á¹-hitaudakantato paá¹-á¹-hÄ• ya anto
nÄ• mÄ• ti attho. __dubbuá¹-á¹-hikÄ• le_ti vassÄ• nahemante sandhÄ• ya vuttaá¹ƒ. __sukk
yathÄ• ca vÄ• pikhaá¹‡ane, evaá¹ƒ Ä• vÄ• á¹-apokkharaá¹‡Ä«Ä• dÄ«naá¹ƒ khaá¹‡anepi g
daá¹-á¹-habbaá¹ƒ. __vappaá¹ƒ vÄ• karontÄ«_ti lÄ• butipusakÄ• divappaá¹ƒ vÄ• karonti. __
vÄ• piÄ• dikaá¹ƒ kataá¹ƒ, taá¹ƒ á¹-hÄ• naá¹ƒ. aÃ±Ã±aá¹ƒ pana kappiyabhÅ«mi. sace pana
thalaá¹ƒ karonti, ekasmiá¹ƒ disÄ• bhÄ• ge pÄ• á¸·iá¹ƒ bandhitvÄ• sabbameva naá¹ƒ mahÄ
sabbopi ajÄ• tassaro hoti. gÄ• masÄ«mÄ• saá¹…khameva gacchati.

sace \Ne 141/ nadimpi vinÄ• setvÄ• taá¸·Ä• kaá¹ƒ karonti, heá¹-á¹-hÄ• pÄ• á¸·i baddhÄ• ,
taá¸·Ä• kaá¹ƒ pÅ«retvÄ• tiá¹-á¹-hati, ettha kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. upari pavatta

chaá¸• á¸• itaá¹ƒ udakaá¹ƒ nadiá¹ƒ ottharitvÄ• sandanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya vaá¹-
kÄ• lantarena uppatitvÄ• gÄ• manigamasÄ«maá¹ƒ ottharitvÄ• pavattati, nadÄ«yeva \Be 14
vaá¹-á¹-ati. sace vihÄ• rasÄ«maá¹ƒ ottharati ``vihÄ• rasÄ«mÄ• â€™â€™ tveva saá¹…khaá¹
yasmÄ• anto gacchati, tasmÄ• . __samantÄ• udakukkhepaparicchedo kÄ• tabbo_ti pahon
vuttaá¹ƒ. yattha pana kunnadÄ«Ä• dÄ«su nappahoti, tattha pahonakaá¹-á¹-hÄ• nato udakuk
__upacÄ• ratthÄ• yÄ• _ti sÄ«mopacÄ• ratthÄ• ya.

kasmÄ• pana aÃ±Ã±amekaá¹ƒ sattabbhantaraá¹ƒ, aÃ±Ã±o eko udakukkhepo ca upacÄ• r
``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di. idaá¹ƒ vuttaá¹ƒ hoti (Sp-á¹- mahÄ• vagga III 147; vi0 vi0 á¹-
--- yasmÄ• ayaá¹ƒ sattabbhantarasÄ«mÄ• ca udakukkhepasÄ«mÄ• ca bhikkhÅ«naá¹ƒ á¹-
labbhati, te ca bhikkhÅ« na sabbadÄ• ekasadisÄ• , kadÄ• ci vaá¸• á¸• hanti, kadÄ• ci parih
vaá¸• á¸• hanti, tadÄ• sÄ«mÄ• saá¹…karo hoti. tasmÄ• aÃ±Ã±amekaá¹ƒ sattabbhantaraá¹
upacÄ• ratthÄ• ya á¹-hapetabboti. yaá¹ƒ pana __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tato adhi
Å«nakaá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 147) vuttaá¹ƒ, tampi etadatthame
katassa kammassa kuppattÄ• ti gahetabbaá¹ƒ. __paricchedato bahi aÃ±Ã±aá¹ƒ tattakaá¹ƒy
anatikkamitvÄ• á¹-hitopÄ«_ti attano sattabbhantarena, udakukkhepena vÄ• yo tesaá¹ƒ sat
udakukkhepassa vÄ• paricchedo, tato bahi aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anati
attho. kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su sanniá¹-á
idaá¹ƒ ``kammaá¹ƒ kopetÄ«â€™â€™ ti mahÄ• aá¹-á¹-hakathÄ• dÄ«su vavatthÄ• nanti atth
yathÄ• vuttassa nigamanaá¹ƒ. hoti cettha ---

``baddhÄ• baddhavasenedha, sÄ«mÄ• nÄ• ma dvidhÄ• tahiá¹ƒ.

tisampattiyuttÄ• vajji-tekÄ• dasa vipattikÄ• .

baddhasÄ«mÄ• tidhÄ• khaá¹‡á¸• Ä• -dito gÄ• mÄ• dito parÄ• â€™â€™ ti ||

__sabhÄ• gÄ• patti_ ca nÄ• mesÄ• duvidhÄ• vatthusabhÄ• gÄ• , Ä• pattisabhÄ• gÄ• ti. ta
adhippetÄ• , netarÄ• ti dassetuá¹ƒ __ ``yaá¹ƒ sabbo saá¹…gho vikÄ• labhojanÄ• dinÄ• â€™
__lahukÄ• patti_nti lahukena vinayakammena visujjhanato lahukÄ•
thullaccayapÄ• cittiyapÄ• á¹-idesanÄ«yadukkaá¹-adubbhÄ• sitasaá¹…khÄ• tÄ• paÃ±cÄ• pa
saá¹…ghÄ• disesÄ• pattiyÄ• pi sati uposathakammaá¹ƒ pattakallaá¹ƒ \Ne 142/ na hotiyeva.
``sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• pannassa pana santike Ä• vi kÄ• tuá¹ƒ na vaá¹-á¹-ati.
Ä• vikatÄ• hoti, dukkaá¹-Ä• pana na muccatÄ«â€™â€™ ti (Sp (to Vin II) 102). tassÄ• pan
evaá¹ƒ vuttaá¹ƒ. __vatthusabhÄ• gÄ• _ti vatthuvasena samÄ• nabhÄ• gÄ• , ekakoá¹-á¹-hÄ•
vatthusabhÄ• gaá¹ƒ desetuá¹ƒ na vaá¹-á¹-ati ``na, bhikkhave, sabhÄ• gÄ• Ä• patti desetab
dukkaá¹-assÄ• â€™â€™ ti (Vin I 169) vuttattÄ• , na pana Ä• pattisabhÄ• gaá¹ƒ. tenÄ• ha __
Ä• pannaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __Ä• pattisabhÄ• ga_nti Ä• pattiyÄ• samÄ• nabhÄ•

__sÄ• mantÄ• Ä• vÄ• sÄ• _ti sÄ• mantaÄ• vÄ• saá¹ƒ, samÄ«pavihÄ• ranti attho. __sajjuk
__pÄ• hetabbo_ti pesetabbo. __iccetaá¹ƒ kusala_nti iti etaá¹ƒ sundaraá¹ƒ bhaddakaá¹ƒ, lac
hoti. __no ce labhethÄ• _ti vihÄ• rÄ• naá¹ƒ dÅ«ratÄ• ya vÄ• magge paripanthÄ• dinÄ• vÄ•
santike paá¹-ikarissatÄ«â€™â€™ ti iminÄ• vacanena sabhÄ• gÄ• patti Ä• vi kÄ• tumpi na l
yadi labheyya, Ä• vi katvÄ• pi uposathaá¹ƒ kareyya. yadi pana sabbo saá¹…gho sabhÄ• ga
Ä• panno hoti, Ã±attiá¹ƒ á¹-hapetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, uposathassa an
dukkaá¹-aá¹ƒ Ä• pajjanti ``na, bhikkhave, sabhÄ• gÄ• Ä• patti desetabbÄ• , yo deseyya, Ä•
bhikkhave, sabhÄ• gÄ• Ä• patti paá¹-iggahetabbÄ• , yo paá¹-iggaá¹‡heyya, Ä• patti dukkaá
169) vuttattÄ• . __vimati_ saá¹ƒsayo, tattha niyutto __vematiko_. ``puna nibbematiko hutvÄ•
desetabbamevÄ• â€™â€™ ti neva pÄ• á¸·iyaá¹ƒ, na ca aá¹-á¹-hakathÄ• yaá¹ƒ atthi, desite
__vuttanayenevÄ• _ti ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™â€™ tiÄ• dinÄ• nay
uposathakaraá¹‡e paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ Ä• pajjantÄ«ti vuttanayeneva. kasmÄ• sab
Ä• ha __ ``etÄ• su hÄ«â€™â€™ _tiÄ• di. __visabhÄ• gÄ• pattÄ«su vijjamÄ• nÄ• supi patta
visabhÄ• gÄ• su pana vijjamÄ• nÄ• su tesaá¹ƒyeva puggalÄ• naá¹ƒ Ä• patti, na saá¹…ghas
pattakallaá¹ƒ hotiyeva.

__antimavatthuajjhÄ• pannako_ nÄ• ma catunnaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ aj
paá¹‡á¸• akÄ• dÄ«naá¹ƒ vinicchayo parato pÄ• rÄ• jikuddese Ä• vi bhavissati \Be 150/. __ti
sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ upÄ• dÄ• ya yo koci nÄ• gamÄ• á¹‡avakÄ• diko amanussajÄ•
assagoá¹‡Ä• dayo. tenÄ• ha __ ``ettha cÄ• â€™â€™ _tiÄ• di. tattha __etthÄ• _ti etissaá¹ƒ
vajjanÄ«yapuggalakathÄ• yaá¹ƒ. __yassa upasampadÄ• paá¹-ikkhittÄ• _ti ``tiracchÄ• naga
anupasampanno, na upasampÄ• detabboâ€™â€™ ti (Vin I 111) yassa nÄ• gasupaá¹‡á¹‡Ä•
upasampadÄ• paá¹-ikkhittÄ• \Ne 143/, so idhÄ• pi tiracchÄ• nagato nÄ• mÄ• ti attho. tatth
upÄ• dÄ• ya nÄ• gamÄ• á¹‡avakÄ• diko yo koci amanussajÄ• tiko ``tiracchÄ• nagatoâ€™â
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``tiracchÄ• nagato, bhikkhaveti ettha nÄ• go vÄ• hotu sup
vÄ• aÃ±Ã±ataro, antamaso sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ upÄ• dÄ• ya yo koci amanussajÄ•
atthe `tiracchÄ• nagatoâ€™ ti veditabboâ€™â€™ ti (Sp (to Vin I) 111). __titthaá¹ƒ_ vuccati
etesaá¹ƒ atthÄ«ti __titthikÄ• , _ titthikÄ• eva __titthiyÄ• , _ ito aÃ±Ã±aladdhikÄ• ti attho.

suttassa uddeso __suttuddeso_. pÄ• risuddhi eva uposatho __pÄ• risuddhiuposatho_. ese
__adhiá¹-á¹-hÄ• nuposatho_ti etthÄ• pi. __so_ti pÄ• timokkhuddeso. ovÄ• dova pÄ• timokk
sarÅ«pena kathanaá¹ƒ __ovÄ• dapÄ• timokkhuddeso_. ``imasmiá¹ƒ vÄ«tikkame ayaá¹ƒ nÄ
Ä• pattivasena Ä• á¹‡Ä• panaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ __Ä• á¹‡Ä• , _ sesaá¹ƒ anantarasadi

__khantÄ« paramaá¹ƒ tapo titikkhÄ• ... pe ... vuttÄ• tisso gÄ• thÄ• yo_ nÄ• ma ---

``khantÄ« paramaá¹ƒ tapo titikkhÄ• .

nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«.

na samaá¹‡o hoti paraá¹ƒ viheá¹-hayanto ||

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

``anÅ«pavÄ• do \Be 151/ anÅ«paghÄ• to, pÄ• timokkhe ca saá¹ƒvaro.

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183-185) --

imÄ• tisso gÄ• thÄ• yo.

tattha __khantÄ« paramaá¹ƒ tapo_ti (Sv II 90; Dhp-a II 185) adhivÄ• sanakhanti \Ne 144/ n
__titikkhÄ• _ti khantiyÄ• eva vevacanaá¹ƒ, titikkhÄ• saá¹…khÄ• tÄ• adhivÄ• sanakhanti ut
__nibbÄ• naá¹ƒ paramaá¹ƒ vadantÄ«_ti sabbÄ• kÄ• rena pana nibbÄ• naá¹ƒ ``paramaâ€™
pabbajito parÅ«paghÄ• tÄ«_ti yo adhivÄ• sanakhantivirahitattÄ• paraá¹ƒ upaghÄ• teti bÄ•
pabbajito nÄ• ma na hoti. catutthapÄ• do pana tasseva vevacanaá¹ƒ. ``na hi pabbajitoâ€™â
``nasamaá¹‡o hotÄ«â€™â€™ _ti vevacanaá¹ƒ. ``parÅ«paghÄ• tÄ«â€™â€™ ti etassa __ ``p
_ti vevacanaá¹ƒ. atha vÄ• __parÅ«paghÄ• tÄ«_ti sÄ«lÅ«paghÄ• tÄ«. sÄ«laÃ±hi uttamaá¹-â
vuccati. yo ca samaá¹‡o paraá¹ƒ yaá¹ƒ kaÃ±ci sattaá¹ƒ viheá¹-hayanto parÅ«paghÄ• tÄ« ho
sÄ«lavinÄ• sako, so pabbajito nÄ• ma na hotÄ«ti attho. atha vÄ• yo adhivÄ• sanakhantiyÄ
hoti, paraá¹ƒ antamaso á¸• aá¹ƒsamakasampi saÃ±cicca jÄ«vitÄ• voropeti, so na hi pabbaj
malassa apabbÄ• jitattÄ• . ``pabbÄ• jayamattano malaá¹ƒ, tasmÄ• `pabbajitoâ€™ ti vuccat
idaÃ±hi pabbajitalakkhaá¹‡aá¹ƒ. yopi na heva kho upaghÄ• teti na mÄ• reti, apica daá¹‡á¸•
paraá¹ƒ viheá¹-hayanto samaá¹‡o na hoti. kiá¹ƒ kÄ• raá¹‡Ä• ? vihesÄ• ya asamitattÄ• . ``sa
`samaá¹‡oâ€™ ti pavuccatÄ«â€™â€™ ti (Dhp 265) idaÃ±hi samaá¹‡alakkhaá¹‡aá¹ƒ.

dutiyagÄ• thÄ• ya __sabbapÄ• passÄ• _ti sabbÄ• kusalassa. __akaraá¹‡a_nti anuppÄ• da
catubhÅ«makakusalassa. __upasampadÄ• _ti upasampÄ• danaá¹ƒ paá¹-ilÄ• bho. __sacitta
cittassa vodÄ• panaá¹ƒ pabhassarabhÄ• vakaraá¹‡aá¹ƒ sabbaso parisodhanaá¹ƒ, taá¹ƒ par
sÄ«lasaá¹ƒvarena sabbapÄ• paá¹ƒ pahÄ• ya lokiyalokuttarÄ• hi samathavipassanÄ• hi kus

arahattaphalena cittaá¹ƒ pariyodÄ• petabbanti etaá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ ovÄ• do

tatiyagÄ• thÄ• ya \Be 152/ __anÅ«pavÄ• do_ti vÄ• cÄ• ya kassaci anupavadanaá¹ƒ. __anÅ
upaghÄ• tassa akaraá¹‡aá¹ƒ. __pÄ• timokkhe_ti yaá¹ƒ taá¹ƒ pÄ• timokkhaá¹ƒ paatimokkha
sÄ«laá¹ƒ, pÄ• ti vÄ• agativisesehi, mokkheti duggatibhayehi. yo vÄ• naá¹ƒ pÄ• ti, taá¹ƒ mo
``pÄ• timokkhaâ€™â€™ nti vuccati, tasmiá¹ƒ pÄ• timokkhe ca. __saá¹ƒvaro_ti sattannaá¹ƒ
avÄ«tikkamalakkhaá¹‡o saá¹ƒvaro. __mattaÃ±Ã±utÄ• _ti paá¹-iggahaá¹‡aparibhogavasena
__pantaÃ±ca sayanÄ• sana_nti janasaá¹…ghaá¹-á¹-anavirahitaá¹ƒ nijjanasambÄ• dhaá¹ƒ v
ettha ca dvihiyeva paccayehi catupaccayasantoso dÄ«pitoti veditabbo paccayasantosasÄ• r
itaradvayassÄ• pi lakkhaá¹‡ahÄ• ranayena jotitattÄ• . __adhicitte ca Ä• yogo_ti vipassanÄ•
aá¹-á¹-hasamÄ• patticittaá¹ƒ, tatopi maggaphalacittameva adhicittaá¹ƒ, tasmiá¹ƒ yathÄ• vutt
anuyogo cÄ• ti attho. __etaá¹ƒ buddhÄ• na sÄ• sana_nti etaá¹ƒ parassa anupavadanaá¹ƒ, a
pÄ• timokkhe saá¹ƒvaro, paá¹-iggahaá¹‡aparibhogesu mattaÃ±Ã±utÄ• , aá¹-á¹-hasamÄ• pa
vivittasenÄ• sanasevanaÃ±ca buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ ovÄ• do anusiá¹-á¹-hÄ«ti. imÄ•
sabbabuddhÄ• naá¹ƒ pÄ• timokkhuddesagÄ• thÄ• yo hontÄ«ti veditabbÄ• . taá¹ƒ buddhÄ•

``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™ tiÄ• dinÄ• (Vin I 134) nayena vuttaá¹ƒ __Ä•
taá¹ƒ sÄ• vakÄ• eva uddisanti, na buddhÄ• saá¹…ghakammaá¹ƒ karonti, na ca tattha pariy
``taá¹ƒ sÄ• vakÄ• eva uddisanti, na buddhÄ• â€™â€™ _ti. __imasmiá¹ƒ atthe_ti ``pÄ• timo
ti etasmiá¹ƒ atthe.

__anupagato_ nÄ• ma tattheva upasampanno, asatiyÄ• purimikÄ• ya anupagato vÄ• . __c
cÄ• tumÄ• siyaá¹ƒ. sÄ• hi catunnaá¹ƒ mÄ• sÄ• naá¹ƒ pÄ• ripÅ«ribhÅ«tÄ• ti cÄ• tumÄ• sÄ«
ti vuccati, tassaá¹ƒ cÄ• tumÄ• siniyaá¹ƒ. pacchimakattikapuá¹‡á¹‡amÄ• siniyanti attho. __kA
kÄ• yena samaggabhÄ• vaá¹ƒ, hatthapÄ• sÅ«pagamananti vuttaá¹ƒ hoti.

ayaá¹ƒ panettha vinicchayo --- sace purimikÄ• ya paÃ±ca bhikkhÅ« vassaá¹ƒ upagatÄ• , pa
purimehi Ã±attiá¹ƒ á¹-hapetvÄ• pavÄ• rite pacchimehi \Be 153/ tesaá¹ƒ santike pÄ• risuddh
ekasmiá¹ƒ uposathagge dve Ã±attiyo á¹-hapetabbÄ• . sacepi pacchimikÄ• ya upagatÄ• cat
hoti, eseva nayo. atha purimikÄ• ya cattÄ• ro, pacchimikÄ• yapi cattÄ• ro, tayo, dve, eko vÄ
purimikÄ• ya tayo, pacchimikÄ• ya tayo, dve vÄ• , eseva nayo. idaÃ±hettha lakkhaá¹‡aá¹ƒ -
upagatehi pacchimikÄ• ya upagatÄ• thokatarÄ• ceva honti samasamÄ• ca, saá¹…ghappa
pÅ«renti, saá¹…ghappavÄ• raá¹‡Ä• vasena Ã±attiá¹ƒ á¹-hapetvÄ• purimehi pavÄ• retabbÄ
tayo, pacchimikÄ• ya eko hoti, tena saddhiá¹ƒ te cattÄ• ro honti, catunnaá¹ƒ saá¹…ghaÃ±at
pavÄ• retuá¹ƒ na vaá¹-á¹-ati. gaá¹‡aÃ±attiyÄ• pana so gaá¹‡apÅ«rako hoti, tasmÄ• gaá¹‡a
á¹-hapetvÄ• purimehi pavÄ• retabbaá¹ƒ, itarena tesaá¹ƒ santike pÄ• risuddhiuposatho kÄ•
dve, pacchimikÄ• ya dve vÄ• eko vÄ• , etthÄ• pi eseva nayo. sace purimikÄ• ya eko, pacch
ekassa santike pavÄ• retabbaá¹ƒ, ekena pÄ• risuddhiuposatho kÄ• tabbo \Ne 146/. sace pu

pacchimavassÅ«pagatÄ• ekenapi adhikatarÄ• honti, paá¹-hamaá¹ƒ pÄ• timokkhaá¹ƒ uddis
tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. kattikacÄ• tumÄ• sinipavÄ• raá¹‡Ä• ya pana sace paá¹-h
mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• ritehi pacchÄ• upagatÄ• adhikatarÄ• vÄ• samasamÄ• v
á¹-hapetvÄ• pavÄ• retabbaá¹ƒ. tehi pavÄ• rite pacchÄ• itarehi pÄ• risuddhiuposatho kÄ• ta
mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• ritÄ• bahÅ« honti, pacchÄ• vassÅ«pagatÄ• thokÄ• vÄ•
pacchÄ• tesaá¹ƒ santike tena pavÄ• retabbanti.

__ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• _ti ekasmiá¹ƒ aá¹ƒse sÄ• dhukaá¹ƒ uttarÄ• sa
__aÃ±jaliá¹ƒ paggahetvÄ• _ti dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ ukkhipitvÄ• .
pÄ• rivÄ• sikopi atthi, saá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«ditvÄ• tattheva nisinnena attano
pÄ• risuddhiuposatho kÄ• tabbo. pÄ• timokkhe uddisiyamÄ• ne pana pÄ• á¸·iyÄ• anisÄ«dit
hatthapÄ• saá¹ƒ amuÃ±cantena nisÄ«ditabbaá¹ƒ. pavÄ• raá¹‡Ä• yapi eseva nayo.

__sabbaá¹ƒ_ \Be 154/ __pubbakaraá¹‡Ä«ya_nti sammajjanÄ• diá¹ƒ navavidhaá¹ƒ pubbakic
saá¹…gho sabhÄ• gÄ• pattiá¹ƒ Ä• pajjitvÄ• ``suá¹‡Ä• tu me, bhante, saá¹…gho ... pe ... pa
(Vin I 171) Ã±attiá¹ƒ á¹-hapetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ labhati, evametthÄ• pi tÄ«hi ``suá¹
ime bhikkhÅ« sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ Ä• pannÄ• , yadÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ suddhaá
tadÄ• tassa santike taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissantÄ«â€™â€™ ti gaá¹‡aÃ±attiá¹ƒ á¹-hape
``aÃ±Ã±aá¹ƒ suddhaá¹ƒ passitvÄ• paá¹-ikarissÄ• mÄ• â€™â€™ ti vatvÄ• uposathaá¹ƒ kÄ•
``parisuddhaá¹ƒ labhitvÄ• paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• kÄ• tuá¹ƒ va
tasmiá¹ƒ ahu, tasmiá¹ƒ divaseti attho. __nÄ• nÄ• saá¹ƒvÄ• sakehÄ«_ti laddhinÄ• nÄ• saá¹ƒ
nÄ• ma navakammasÄ• lÄ• diko yo koci padeso. __aÃ±Ã±atra saá¹…ghenÄ• _ti saá¹…gha
__aÃ±Ã±atra antarÄ• yÄ• _ti pubbe vuttaá¹ƒ dasavidhamantarÄ• yaá¹ƒ vinÄ• . sabbantimen
attacatutthena antarÄ• ye vÄ• sati gantuá¹ƒ vaá¹-á¹-ati. yathÄ• ca Ä• vÄ• sÄ• dayo na gan
vihÄ• re uposathaá¹ƒ karonti, uposathÄ• dhiá¹-á¹-hÄ• natthaá¹ƒ sÄ«mÄ• pi nadÄ«pi na gan
bhikkhu hoti, tassa santikaá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. vissaá¹-á¹-hauposathÄ• pi Ä• vÄ• sÄ• g
evaá¹ƒ gato adhiá¹-á¹-hÄ• tumpi labhati. Ä• raÃ±Ã±akenÄ• pi bhikkhunÄ• uposathadivase
attano vihÄ• rameva Ä• gantabbaá¹ƒ. sace aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ okkamati, tattha uposath
Ä• gantabbaá¹ƒ, akatvÄ• Ä• gantuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ jaÃ±Ã±Ä• ``ajjeva tattha gantua
(Sp (to Vin I) 181) \Ne 147/ evarÅ«po pana Ä• vÄ• so gantabbo. tattha bhikkhÅ«hi saddhiá¹
karontenÄ• pi hi iminÄ• neva uposathantarÄ• yo kato bhavissatÄ«ti.

__udakaá¹ƒ Ä• sanena cÄ• _ti Ä• sanena saha pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ udakaÃ±cÄ•
paá¹-hamaá¹ƒ kattabbaá¹ƒ __pubbakaraá¹‡aá¹ƒ_. pubbakaraá¹‡ato pacchÄ• kattabbampi
kattabbattÄ• __pubbakiccaá¹ƒ_. ubhayampi cetaá¹ƒ uposathakammato paá¹-hamaá¹ƒ katta
micceva ettha vuttanti Ä• ha __ ``evaá¹ƒ dvÄ«hi nÄ• mehi navavidhaá¹ƒ pubbakiccaá¹ƒ das
taá¹ƒ katanti pucchatÄ«ti Ä• ha __ ``na hÄ«â€™â€™ _tiÄ• di. __taá¹ƒ akatvÄ• uposathaá¹
``na, bhikkhave, therena Ä• á¹‡attena agilÄ• nena na \Be 155/ sammajjitabbaá¹ƒ, yo na sam

dukkaá¹-assÄ• â€™â€™ tiÄ• di (Vin I 159) vacanato. tenevÄ• ha __ ``tasmÄ• therena Ä• á

sace pana Ä• á¹‡atto sammajjaniá¹ƒ tÄ• vakÄ• likampi na labhati, sÄ• khÄ• bhaá¹…gaá¹ƒ
sammajjitabbaá¹ƒ. tampi alabhantassa laddhakappiyaá¹ƒ hoti. __pÄ• nÄ«yaá¹ƒ paribhojanÄ
upaá¹-á¹-hÄ• petabba_nti Ä• gantukÄ• naá¹ƒ atthÄ• ya pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ upaá
paÃ±Ã±Ä• petabba_nti pÄ«á¹-haphalakÄ• diÄ• sanaá¹ƒ paÃ±Ã±Ä• petabbaá¹ƒ. sace uposa
saá¹ƒghikÄ• vÄ• satopi Ä• haritvÄ• paÃ±Ã±Ä• petvÄ• puna haritabbÄ• ni. Ä• sanesu asati
taá¹-á¹-ikÄ• yopi paÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-ati. taá¹-á¹-ikÄ• supi asati sÄ• khÄ• bhaá¹…gÄ
paÃ±Ã±Ä• petabbÄ• ni. kappiyakÄ• rakaá¹ƒ alabhantassa laddhakappiyaá¹ƒ hoti. __padÄ«
padÄ«pujjalanaá¹ƒ kÄ• tabbanti vuttaá¹ƒ hoti. Ä• á¹‡Ä• pentena pana ``asukasmiá¹ƒ nÄ• m
vaá¹-á¹-i vÄ• kapallikÄ• vÄ• atthi, taá¹ƒ gahetvÄ• karohÄ«â€™â€™ ti vattabbo. sace telÄ
pariyesitabbÄ• ni. pariyesitvÄ• alabhantassa laddhakappiyaá¹ƒ hoti. apica kapÄ• le aggipi j
Ä• á¹‡Ä• pentena ca kiÃ±ci kammaá¹ƒ karonto vÄ• sadÄ• kÄ• lameva eko vÄ• bhÄ• ranitt
sarabhÄ• á¹‡akadhammakathikÄ• dÄ«su aÃ±Ã±ataro vÄ• na Ä• á¹‡Ä• petabbo, avasesÄ•
tenÄ• ha __ ``therenÄ• pi patirÅ«paá¹ƒ Ã±atvÄ• Ä• á¹‡Ä• petabbaâ€™â€™ _nti.

__bahi uposathaá¹ƒ katvÄ• Ä• gatenÄ• _ti nadiyÄ• vÄ• sÄ«mÄ• ya vÄ• yattha katthaci u
chando dÄ• tabbo, ``kato mayÄ• uposathoâ€™â€™ ti acchituá¹ƒ na labhatÄ«ti adhippÄ• y
gilÄ• nupaá¹-á¹-hÄ• kÄ• dikiccappasuto vÄ• . sace gilÄ• no chandapÄ• risuddhiá¹ƒ dÄ• tuá
pÄ«á¹-hena vÄ• saá¹…ghamajjhaá¹ƒ Ä• netvÄ• uposatho kÄ• tabbo. sace gilÄ• nupaá¹-á¹
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti ``sace kho mayaá¹ƒ imaá¹ƒ gilÄ• naá¹ƒ á¹-hÄ• nÄ• cÄ• vessÄ•
abhivaá¸• á¸• hissati, kÄ• lakiriyÄ• vÄ• bhavissatÄ«â€™â€™ ti, na tveva so gilÄ• no á¹-hÄ
saá¹…ghena tattha gantvÄ• uposatho kÄ• tabbo, na tveva vaggena saá¹…ghena uposatho
Ä• patti dukkaá¹-assa. sace bahÅ« tÄ• disÄ• gilÄ• nÄ• honti, saá¹…ghena paá¹-ipÄ• á¹-iyÄ
hatthapÄ• se kÄ• tabbÄ• . sace dÅ«re dÅ«re honti, saá¹…gho nappahoti, taá¹ƒ divasaá¹ƒ u
tveva vaggena saá¹…ghena uposatho kÄ• tabbo. ``anujÄ• nÄ• mi, bhikkhave, tadahuposath
chandampi dÄ• tuá¹ƒ, santi saá¹…ghassa karaá¹‡Ä«yaâ€™â€™ nti (Vin I 165) vuttattÄ• bh
karontena ``chandaá¹ƒ __dammÄ«â€™â€™ _ti vuttaá¹ƒ. ``chandahÄ• rako ce, bhikkhave, d
pakkamati, aÃ±Ã±assa dÄ• tabbo chandoâ€™â€™ tiÄ• divacanato (Vin I 165) puna attano
chandadÄ• naparissamavinodanatthaá¹ƒ __ ``chandaá¹ƒ me harÄ• â€™â€™ _ti vuttaá¹ƒ. ``
dinne chande saá¹…ghappatto saÃ±cicca na Ä• roceti, Ä• haá¹-o hoti chando, chandahÄ• r
dukkaá¹-assÄ• â€™â€™ ti (Vin I 165) vuttattÄ• dukkaá¹-ato taá¹ƒ mocetuá¹ƒ __ ``chandaá
vuttaá¹ƒ.

__kÄ• yena vÄ• vÄ• cÄ• ya vÄ• ubhayena vÄ• viÃ±Ã±Ä• petabbo_ti manasÄ• cintetvÄ•
kenaci aá¹…gapaccaá¹…gena vÄ• , vÄ• caá¹ƒ pana nicchÄ• retuá¹ƒ sakkontena tatheva vÄ
sakkontena kÄ• yavÄ• cÄ• hi vÄ• viÃ±Ã±Ä• petabbo, jÄ• nÄ• petabboti attho. __ ``ayaá¹ƒ a
yÄ• ya kÄ• yacipi bhÄ• sÄ• ya viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-ati, pÄ• risuddhidÄ• nepi chandad

vinicchayo. taá¹ƒ pana dentena paá¹-hamaá¹ƒ santÄ« Ä• patti desetabbÄ• . na hi sÄ• pattik
``pÄ• risuddhiá¹ƒ dammi, pÄ• risuddhiá¹ƒ me hara, pÄ• risuddhiá¹ƒ me Ä• rocehÄ«â€™â€™
labhati. ``santi saá¹…ghassa karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti vattabbe vacanavipallÄ• sena _
karaá¹‡Ä«yaâ€™â€™ _nti vuttaá¹ƒ. __tesaÃ±ca attano ca chandapÄ• risuddhiá¹ƒ detÄ«_ti
chandapÄ• risuddhi ca __chandapÄ• risuddhi, _ taá¹ƒ detÄ«ti sarÅ«pekasesanayena attho
aÃ±Ã±esaá¹ƒ chandapÄ• risuddhi. __biá¸·Ä• lasaá¹…khalikÄ• chandapÄ• risuddhÄ«_ti ettl
nÄ• ma biá¸·Ä• labandhanaá¹ƒ. tattha hi saá¹…khalikÄ• ya paá¹-hamavalayaá¹ƒ dutiyavalay
tatiyaá¹ƒ, evamayampi chandapÄ• risuddhi dÄ• yakena yassa dinnÄ• , tato aÃ±Ã±attha na
mahÄ• vagga III 164; vi0 vi0 á¹-Ä«0 mahÄ• vagga II 164). tasmÄ• sÄ• biá¸·Ä• lasaá¹…kha
``biá¸·Ä• lasaá¹…khalikÄ• â€™â€™ ti vuttÄ• . biá¸·Ä• lasaá¹…khalikaggahaá¹‡aÃ±cettha y
saá¹…khalikÄ• naá¹ƒ upalakkhaá¹‡amattanti daá¹-á¹-habbaá¹ƒ.

__utukkhÄ• na_nti \Be 157/ \Ne 149/ taá¹ƒ taá¹ƒ kiriyaá¹ƒ arati vattetÄ«ti __utu, _ tassa akk
utukkhÄ• naá¹ƒ, utuÄ• cikkhananti attho. yathÄ• ca tassa Ä• cikkhanaá¹ƒ, taá¹ƒ sarÅ«pato
``hemantÄ• dÄ«naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __gaá¹‡anÄ• _ti kalanÄ• . bhikkhunÄ«naá¹ƒ
ovadanaá¹ƒ __bhikkhunovÄ• do. sve uposathoti Ä• gantvÄ• _ti ``sve uposatho hotÄ«â€™â€™
pannarasike uposathe pakkhassa cÄ• tuddasiyaá¹ƒ, cÄ• tuddasike terasiyaá¹ƒ Ä• gantvÄ• t
__mahÄ• paccariyaá¹ƒ_ pana ``pakkhassa terasiyaá¹ƒyeva Ä• gantvÄ• `ayaá¹ƒ uposatho c
vÄ• â€™ ti pucchitabbaâ€™â€™ nti (Sp (to Vin IV) 149) vuttaá¹ƒ. evaá¹ƒ pucchitena ca bhi
cÄ• tuddasiyaá¹ƒ uposathaá¹ƒ karonti, ``cÄ• tuddasiko bhaginÄ«â€™â€™ ti vattabbaá¹ƒ. sa
karonti, ``pannarasiko bhaginÄ«â€™â€™ ti vattabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, á¹-hap
á¹-hapetvÄ• gilÄ• naá¹ƒ, á¹-hapetvÄ• gamikaá¹ƒ avasesehi ovÄ• daá¹ƒ gahetuâ€™â€™ n
``taá¹ƒ á¹-hapetvÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha Ä• rocanavidhÄ• naá¹ƒ ajÄ• nanto __b
cÄ• tuddasikapannarasikesu uposathesu vÄ• pÄ• á¹-ipade vÄ• gantukÄ• mo __gamiyo, _
paá¹-á¹-hÄ• ya tato uddhaá¹ƒ gacchanto idha gamiyo nÄ• ma na hoti. araÃ±Ã±e nivÄ• so as
``ahaá¹ƒ araÃ±Ã±avÄ• sÄ«, sve uposatho, vihÄ• re na vasÄ• mÄ«â€™â€™ ti appaá¹-iggah
gaá¹‡heyya, dukkaá¹-aá¹ƒ Ä• pajjeyya. vuttaÃ±hetaá¹ƒ ``na, bhikkhave, ovÄ• do na gahetal
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 414). tena pana paccÄ• haraá¹‡atthÄ• ya saá¹…k
vuttaÃ±hetaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, Ä• raÃ±Ã±ikena bhikkhunÄ• ovÄ• daá¹ƒ gahet
atra patiharissÄ• mÄ«â€™â€™ ti (Vin II 415). tasmÄ• Ä• raÃ±Ã±ikena bhikkhunÄ• sace bl
bhikkhÄ• labbhati, tattheva caritvÄ• bhikkhuniyo disvÄ• Ä• rocetvÄ• gantabbaá¹ƒ. no cas
sulabhÄ• hoti, sÄ• mantagÄ• me caritvÄ• bhikkhunÄ«naá¹ƒ gÄ• maá¹ƒ Ä• gamma tatheva
gantabbaá¹ƒ hoti, saá¹…keto kÄ• tabbo ``ahaá¹ƒ asukaá¹ƒ nÄ• ma tumhÄ• kaá¹ƒ gÄ• madv
maá¹‡á¸• apaá¹ƒ vÄ• rukkhamÅ«laá¹ƒ vÄ• upasaá¹…kamissÄ• mi, tatra Ä• gaccheyyÄ• th
gantabbaá¹ƒ, agantuá¹ƒ na labbhati. vuttaÃ±hetaá¹ƒ ``na, bhikkhave, bhikkhuniyÄ• saá¹…k
gantabbaá¹ƒ, yÄ• na gaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 415). __uposat
uposathakaraá¹‡aá¹-á¹-hÄ• ne. __aá¹-á¹-hahi aá¹…gehÄ«_ti ---

``sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno, aá¹‡
bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati sikkhÄ• padesu. bahussuto hoti sutadharo sutasa
Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±jan
parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• \Ne
paricitÄ• , manasÄ• anupekkhitÄ• , diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . ubhayÄ• ni kho panas
vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anuby
kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡o. yebhuyyena bhikkhunÄ«naá¹ƒ piyo hoti n
bhikkhuniyo ovadituá¹ƒ. na kho panetaá¹ƒ bhagavantaá¹ƒ uddissa pabbajitÄ• ya kÄ• sÄ• ya
garudhammaá¹ƒ ajjhÄ• pannapubbo hoti. vÄ«sativasso vÄ• hoti atirekavÄ«sativasso vÄ• â

imehi aá¹-á¹-hahi aá¹…gehi. __pÄ• sÄ• dikenÄ• _ti pasÄ• dÄ• vahena niddosena kÄ• yavad
__sampÄ• detÅ«_ti tividhaá¹ƒ sikkhaá¹ƒ sampÄ• detu. yadÄ• pana tÄ• hi bhikkhunÄ«hi pÄ
disvÄ• ovÄ• do yÄ• cito, tadÄ• uposathagge sannipatitehi bhikkhusaá¹…ghehi pubbakicca
bhikkhuniyo ovÄ• daá¹ƒ yÄ• camÄ• nÄ• â€™â€™ ti pucchite ``evaá¹ƒ vadehÄ«â€™â€™ ti
aÃ±Ã±ena kathÄ• petvÄ• ``atthi koci bhikkhu bhikkhunovÄ• dako sammatoâ€™â€™ tiÄ• d
sayameva gantvÄ• bhikkhunÄ«naá¹ƒ Ä• rocetabbaá¹ƒ. aÃ±Ã±ena vÄ• bhikkhunÄ• tasmiá
uddisÄ• petabbaá¹ƒ. __ida_nti ``tÄ• hÄ«â€™â€™ ti bahuvacanaá¹ƒ. __ekato_ saheva.

__Ã±attiá¹-á¹-hapakena vÄ• _ti yattha tiá¹‡á¹‡aá¹ƒ vasanaá¹-á¹-hÄ• ne pÄ• timokkhuddesc
Ã±attiá¹-á¹-hapanakena vÄ• . __itarena vÄ• _ti yattha dve bhikkhÅ« vasanti, eko vÄ• , tattha
bhikkhunÄ• sace sayameva sammato, ``ahaâ€™â€™ nti vattabbaá¹ƒ \Be 159/. __tathevÄ•
vuttasadisameva. __ ``Ä• rocetvÄ• vÄ• â€™â€™ _ti iminÄ• anÄ• rocanaá¹ƒ paá¹-ikkhipati.
Ä• rocetabbo, yo na Ä• roceyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 415) vacanato ov
uposathagge anÄ• rocetuá¹ƒ na vaá¹-á¹-ati.

__parisuddhabhÄ• va_nti Ä• pattiyÄ• parisuddhataá¹ƒ. __Ä• rocethÄ• _ti Ä• vi karotha. __
``pÄ• timokkhaá¹ƒ uddisissÄ• mÄ«â€™â€™ ti etasmiá¹ƒ pade ayamanuyogo bhaveyya. kiá
__ ``saá¹…gho uposathaá¹ƒ kareyyÄ• â€™â€™ _tiÄ• di. __pubbenÄ• paraá¹ƒ sandhiyatÄ«
vacanaá¹ƒ sandhÄ• naá¹ƒ gacchati. __sÄ• maggiyÄ• _ti kÄ• yacittehi sahitatÄ• ya. __gaá¹‡
á¹-hapetvÄ• catuvagge sesabhikkhÅ«naá¹ƒ. __saá¹…ghassa uddiá¹-á¹-haá¹ƒ hotÄ«_ti saá
hoti. karaá¹‡atthe cetaá¹ƒ sÄ• mivacanaá¹ƒ. __etthÄ• _ti pÄ• timokkhuddese. __lakkhaá¹‡a

__therÄ• _ \Ne 151/ __ca navÄ• ca majjhimÄ• cÄ• _ti ettha dasavassÄ• , atirekadasavass
Å«napaÃ±cavassÄ• __navÄ• _. paÃ±cavassÄ• , atirekapaÃ±cavassÄ• ca __majjhimÄ• _.
attÄ• naá¹ƒ tena pÄ• timokkhena atthikaá¹ƒ katvÄ• , taá¹ƒ vÄ• pÄ• timokkhaá¹ƒ ``idaá¹ƒ ma
nti atthiá¹ƒ katvÄ• . __manasi karitvÄ• _ti citte á¹-hapetvÄ• . __sotadvÄ• ravasenÄ• _ti
sotadvÄ• rikajavanaviÃ±Ã±Ä• á¹‡avasena. __sabbacetasÄ• samannÄ• harÄ• mÄ• _ti citta
adentÄ• sabbena cittena Ä• vajjema, sallakkhemÄ• ti attho. __manasi karomÄ• _ti Ä• vajje

attho. so ca kho manasikÄ• ro na ettha Ä• rammaá¹‡appaá¹-ipÄ• danalakkhaá¹‡o, atha kho
vÄ«thippaá¹-ipÄ• danajavanappaá¹-ipÄ• danamanasikÄ• rapubbakacitte á¹-hapanalakkhaá¹
hutvÄ• citte á¹-hapeyyÄ• mÄ• â€™â€™ _ti. __na sametÄ«_ti na saá¹ƒgacchati. kasmÄ• n
``samaggassa hÄ«â€™â€™ _tiÄ• di. kiÃ±ca bhiyyoti Ä• ha __ ``pÄ• timokkhuddesako cÄ•
__saá¹…ghapariyÄ• panno_ti saá¹…ghe pariyÄ• panno antogadho.

idÄ• ni taá¹ƒ dassetunti sambandho. __Ä• yasmanto_ti sannipatitÄ• naá¹ƒ piyavacanena Ä

__alajjitÄ• _ti \Be 160/ alajjitÄ• ya, alajjanabhÄ• venÄ• ti attho. tatiyatthe hi idaá¹ƒ paccatta
``aÃ±Ã±Ä• á¹‡atÄ• â€™â€™ _tiÄ• dÄ«supi eseva nayo. __kukkuccappakatatÄ• _ti kukkucc
__satisammosÄ• _ti sativippavÄ• sato. __vÄ«tikkama_nti sikkhÄ• padavÄ«tikkamanaá¹ƒ.

__saÃ±ciccÄ• _ti saÃ±cetetvÄ• , akappiyabhÄ• vaá¹ƒ jÄ• nantoyeva vÄ«tikkamacittaá¹ƒ pe
__parigÅ«hatÄ«_ti nigÅ«hati na deseti na vuá¹-á¹-hÄ• ti. lajjÄ• ya parigÅ«hanto alajjÄ« na h
iminÄ• â€™â€™ ti anÄ• dariyena parigÅ«hanto alajjÄ« hotÄ«ti dasseti. __agatigamanaÃ±ca
bhaá¹‡á¸• abhÄ• janÄ«yaá¹-á¹-hÄ• nÄ• dÄ«su chandÄ• gatiÄ• dibhedaá¹ƒ agatigamanaÃ±c
ajjhattikasamuá¹-á¹-hÄ• nalajjÄ• virahito puggalo. ettha ca ``saÃ±ciccÄ• â€™â€™ ti iminÄ•
Ä• pattiá¹ƒ Ä• pajjanto, Ä• pannaÃ±ca Ä• pattiá¹ƒ parigÅ«hanto, bhaá¹‡á¸• abhÄ• janÄ«yaá
agatigamanaá¹ƒ gacchanto ca alajjÄ« hoti, na itaroti dasseti.

__mando_ti mandapaÃ±Ã±o, apaÃ±Ã±assevetaá¹ƒ nÄ• maá¹ƒ. __momÅ«ho_ti atisaá¹ƒmÅ
rÄ• dheti na sÄ• dheti. __kukkucce_ti vinayasaá¹ƒsaye. __kappiyaá¹ƒ ce kattabbaá¹ƒ siyÄ•
pucchitvÄ• tena vatthuá¹ƒ oloketvÄ• mÄ• tikaá¹ƒ, padabhÄ• janaá¹ƒ, antarÄ• pattiá¹ƒ, anÄ
``kappati, Ä• vuso, mÄ• ettha kaá¹…khÄ«â€™â€™ ti vutte kattabbaá¹ƒ bhaveyya.

__sahaseyyacÄ«varavippavÄ• sÄ• dÄ«nÄ«_ti \Ne 152/ ettha __sahaseyyÄ• _ nÄ• ma anup
uttaridirattatirattaá¹ƒ sahaseyyÄ• patti, __vippavÄ• so_ nÄ• ma ekarattachÄ• rattavasena vi
__Ä• di_saddena sattÄ• hÄ• tikkamÄ• dÄ«su Ä• pattiá¹ƒ saá¹…gaá¹‡hÄ• ti. __sattannaá¹ƒ
pÄ• rÄ• jikasaá¹…ghÄ• disesathullaccayapÄ• cittiyapÄ• á¹-idesanÄ«yadukkaá¹-adubbhÄ• s
sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ.

__desetu vÄ• pakÄ• setu vÄ• _ti saá¹…ghamajjhe vÄ• gaá¹‡amajjhe vÄ• ekapuggale vÄ
ettha ca __pÄ• rÄ• jikÄ• pattidesanÄ• _ nÄ• ma bhikkhubhÄ• vassa pariccÄ• go. vuá¹-á¹-hÄ
``desanÄ• â€™â€™ ti daá¹-á¹-habbaá¹ƒ. __pakÄ• setu vÄ• _ti Ä• rocetu vÄ• .

__evaá¹ƒ anÄ• pannÄ• vÄ• _ti evaá¹ƒ channaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarena anÄ• pa
parivÄ• sÄ• dinÄ• vuá¹-á¹-hitÄ• vÄ• . __Ä• rocitÄ• vÄ• _ti Ä• vikatÄ• \Be 161/ vÄ• . Ä• ro
ekaá¹ƒ Ä• pattiá¹ƒ Ä• vikaromÄ«â€™â€™ ti vÄ• ``Ä• cikkhÄ• mÄ«â€™â€™ ti vÄ• ``Ä• roc

Ä• pattiá¹ƒ Ä• pannabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti vÄ• vadatu, ``ekaá¹ƒ garukaá¹ƒ Ä
vÄ• Ä• dinÄ• nayena vadatu, sabbehipi Ä• kÄ• rehi Ä• rocitÄ• va hoti. sace pana garukÄ•
``lahukÄ• pattiá¹ƒ Ä• vikaromÄ«â€™â€™ tiÄ• dinÄ• nayena vadati, anÄ• vikatÄ• hoti Ä• p
Ä• pattiá¹ƒ Ä• roceti, ubhayaá¹ƒ Ä• roceti, tividhenÄ• pi Ä• rocitÄ• va hoti. __asantiyÄ• Ä•
bhÄ• venabhÄ• valakkhaá¹‡e bhummaá¹ƒ. __tuá¹‡hÄ«bhÄ• venÄ• pi hÄ«_ti ettha na keval
parisuddhÄ• â€™â€™ ti vutteyeva, atha kho tuá¹‡hÄ«bhÄ• venÄ• pÄ«ti __api_saddassa at

kiá¹ƒ taá¹ƒ yÄ• vatatiyÄ• nusÄ• vitaá¹ƒ nÄ• ma, kathaÃ±cetaá¹ƒ yÄ• vatatiyÄ• nusÄ• vitaá
Ä• cariyÄ• naá¹ƒ matibhedamukhena tamatthaá¹ƒ dassetuá¹ƒ __ ``yÄ• vatatiyaá¹ƒ anusÄ•
_tiÄ• di vuttaá¹ƒ. tattha yadetaá¹ƒ tikkhattuá¹ƒ anusÄ• vitanti sambandho. __atthabyaÃ±jana
Ã±Ä• yatÄ«ti __attho, _ abhidheyyaá¹ƒ, byaÃ±jÄ«yati attho anenÄ• ti __byaÃ±janaá¹ƒ, _ ak
byaÃ±janaÃ±ca __atthabyaÃ±janÄ• ni, _ tesaá¹ƒ bhedo __atthabyaÃ±janabhedo, _ tato, att
visadisattÄ• ti attho.

idÄ• ni tamevatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``anusÄ• vanaÃ±hi nÄ• mÄ• â€™â€™ _tiÄ• dimÄ
nipÄ• to. tassa pana ``abhinnaâ€™â€™ nti iminÄ• sambandho veditabbo. __tenÄ• _ti bhin
siyÄ• â€™â€™ tiÄ• divacanattayassa. avassaÃ±cetamevaá¹ƒ sampaá¹-icchitabbaá¹ƒ, aÃ±Ã
153/ siyÄ• ti dassetuá¹ƒ __ ``yadi cetaâ€™â€™ _ntiÄ• dimÄ• ha. __eta_nti ``yassa siyÄ• â€
tiÄ• divacanattayaá¹ƒ. apare ``anusÄ• vitaâ€™â€™ nti padaá¹ƒ na atÄ«tatthaá¹ƒ dÄ«peti, a
dhÄ• tvatthasambandho kÄ• lantaravihitopi paccayo kÄ• lantare sÄ• dhu hotÄ«ti vikappesu
`anusÄ• vitaâ€™ nti padassÄ• â€™â€™ _tiÄ• di. __upari uddesÄ• vasÄ• ne_ti pÄ• rÄ• jiku
__atthayuttÄ«naá¹ƒ abhÄ• vato_ti anÄ• gatatthassa ca kÄ• raá¹‡assa ca abhÄ• vato. idÄ• n
``idaá¹ƒ hÄ«â€™â€™ _tiÄ• dimÄ• ha. kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``yadi cass
\Be 162/ anÄ• gatakÄ• lo. __anusÄ• vitaá¹ƒ hessatÄ«ti vadeyyÄ• _ti anuppayogaá¹ƒ anÄ• g
``anusÄ• vitaá¹ƒ hessatÄ«â€™â€™ ti buddho vadeyya. ayaá¹ƒ hetthÄ• dhippÄ• yo --- yadi
__ta_-paccayo siyÄ• , tathÄ• sati dhÄ• tvatthasambandho nÄ• ma visesanavisesyabhÄ• vo
samÄ• natthabhÄ• ve sati uppajjati, nÄ• satÄ«ti ``hessatÄ«â€™â€™ ti anuppayogaá¹ƒ vade
anÄ• gataá¹ƒ na dÄ«peti, atÄ«takÄ• lameva dÄ«petÄ«ti. __anusÄ• viyamÄ• neti vacanato_
vattamÄ• nakÄ• lavacanato. yadi evaá¹ƒ ``yÄ• vatatiyaá¹ƒ anusÄ• vitaá¹ƒ hotÄ«â€™â€™ ti
``yÄ• vatatiyaâ€™â€™ _ntiÄ• di. kiá¹ƒ tena lakkhÄ«yati, yenetaá¹ƒ lakkhaá¹‡avacanamatta
``tenÄ• â€™â€™ _tiÄ• di. __tenÄ• _ti lakkhaá¹‡avacanamattena hetunÄ• .

__tadeta_nti pÄ• timokkhaá¹ƒ. __taá¹ƒ paneta_nti ``tatthÄ• yasmante pucchÄ• mÄ«â€™â€
yÄ• vatatiyÄ• nusÄ• vanaá¹ƒ. __na dissatÄ«_ti nopalabbhati. __imameva ca attha_nti imaá
vuttamevatthaá¹ƒ. yadi hi ``yassa siyÄ• Ä• pattÄ«â€™â€™ tiÄ• divacanattayaá¹ƒ yÄ• vatat
tadeva __uposathakkhandhake_ (Vin I 132 Ä• dayo) vadeyya, na pana ``sakimpi anusÄ• vit
tiÄ• dikanti adhippÄ• yo. nanu cÄ• yaá¹ƒ vinicchayo aá¹-á¹-hakathÄ• su na Ä• gato, atha ku
``ayametthÄ• â€™â€™ _tiÄ• di. vinayaá¹-á¹-hÄ• nesu kataparicayÄ• naá¹ƒ Ä• cariyÄ• naá

Ã±Ä• pentÄ« paveá¹‡i __Ä• cariyaparamparÄ• , _ tÄ• ya Ä• bhato Ä• nÄ«to __Ä• cariyapar

nanu sampajÄ• namusÄ• vÄ• de pÄ• cittiyena bhavitabbaá¹ƒ, atha kathaá¹ƒ dukkaá¹-Ä• pa
kho na musÄ• vÄ• dalakkhaá¹‡enÄ• â€™â€™ _tiÄ• di. __sampajÄ• namusÄ• vÄ• de kiá¹ƒ
``sampajÄ• namusÄ• vÄ• do assa hotÄ«â€™â€™ ti vutto, so Ä• pattito kiá¹ƒ hoti, katarÄ•
__dukkaá¹-aá¹ƒ hotÄ«_ti dukkaá¹-Ä• patti hoti. __vacÄ«dvÄ• re akiriyasamuá¹-á¹-hÄ• nÄ• p
bhikkhuno adhammikÄ• ya paá¹-iÃ±Ã±Ä• ya tuá¹‡hÄ«bhÅ«tassa nisinnassa manodvÄ• re Ä
pana Ä• vikÄ• tabbaá¹ƒ nÄ• vikÄ• si, tenassa vacÄ«dvÄ• re akiriyato ayaá¹ƒ \Be 163/ Ä• pa
154/ veditabbÄ• . idÄ• ni vuttamevatthaá¹ƒ pÄ• á¸·iyÄ• sÄ• dhetuá¹ƒ __ ``vuttampi cetaâ€™
upÄ• littherena parivÄ• re sedamocanagÄ• thÄ• su (Vin V 479) vuttampi cÄ• ti attho.

__anÄ• lapanto manujena kenaci vÄ• cÄ• _ti kenaci manujena vÄ• cÄ• ya anÄ• lapanto. _
bhaá¹‡eyyÄ• _ti ``iti ime sossantÄ«â€™â€™ ti parapuggale sandhÄ• ya saddampi na nicch
vÄ• casika_nti vÄ• cato samuá¹-á¹-hitaá¹ƒ Ä• pattiá¹ƒ Ä• pajjeyya. __paÃ±hÄ• mesÄ• kusa
__paÃ±hÄ• mesÄ• _ti liá¹…gabyattayena vuttaá¹ƒ, eso paÃ±ho kusalehi cintitoti attho. ayaá
musÄ• vÄ• daá¹ƒ sandhÄ• ya vutto.

taá¹ƒtaá¹ƒsampattiyÄ• vibandhanavasena sattasantÄ• nassa antare vemajjhe eti Ä• gacch
diá¹-á¹-hadhammikÄ• dianattho, atikkamanaá¹-á¹-hena tasmiá¹ƒ antarÄ• ye niyutto, antarÄ•
arahati, antarÄ• yassa vÄ• karaá¹‡asÄ«loti __antarÄ• yiko_. tenÄ• ha __ ``vippaá¹-isÄ• rav
_tiÄ• di. tattha __vippaá¹-isÄ• ravatthutÄ• yÄ• _ti __vippaá¹-isÄ• ro_ nÄ• ma pacchÄ• nutÄ•
cittavippaá¹-isÄ• ro, tassa kÄ• raá¹‡atÄ• yÄ• ti attho. paá¹-hamajjhÄ• nÄ• dipaccayabhÅ«ta
vippaá¹-isÄ• rassa paccayattÄ• ti vuttaá¹ƒ hoti. __pÄ• mojjÄ• disambhava_nti dubbalataruá
taá¹ƒ Ä• di yesaá¹ƒ te __pÄ• mojjÄ• dayo, _ tesaá¹ƒ sambhavo paá¹-ilÄ• bho __pÄ• mojjÄ•
__Ä• di_saddena pÄ«tippassaddhÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __paá¹-hamajjhÄ• nÄ• dÄ«na
``dutiyassa jhÄ• nassa adhigamÄ• ya antarÄ• yiko, tatiyassa jhÄ• nassa adhigamÄ• ya anta
jhÄ• nassa adhigamÄ• ya antarÄ• yiko, jhÄ• nÄ• naá¹ƒ, vimokkhÄ• naá¹ƒ, samÄ• dhÄ«naá
nekkhammÄ• naá¹ƒ, nissaraá¹‡Ä• naá¹ƒ, pavivekÄ• naá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
(Vin I 135) vuttadutiyajjhÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. ``tasmÄ• â€™â€™ ti
__yaá¹ƒtaá¹ƒ_saddÄ• naá¹ƒ abyabhicÄ• ritasambandhatÄ• ya ``yasmÄ• â€™â€™ ti ayama
Ä• ha __ ``tasmÄ• ti yasmÄ• â€™â€™ _tiÄ• di. __jÄ• nantenÄ• _ti jÄ• namÄ• nena. iminÄ•
sacittakataá¹ƒ dasseti. visuddhiá¹ƒ apekkhatÄ«ti __visuddhÄ• pekkho, _ tena \Be 164/ visud
visuddhi idha vuá¹-á¹-hÄ• nÄ• dÄ«ti Ä• ha __ ``vuá¹-á¹-hÄ• tukÄ• mena visujjhitukÄ• menÄ•
vuá¹-á¹-hÄ• nagÄ• minito saá¹…ghÄ• disesato vuá¹-á¹-hÄ• tukÄ• mena, desanÄ• gÄ• minit
__saá¹…ghamajjhe vÄ• gaá¹‡amajjhe vÄ• ekapuggale vÄ• _ti uposathagge saá¹…ghassa
vÄ• tattheva ubhato nisinnÄ• naá¹ƒ Ä• rocanavasena gaá¹‡amajjhe vÄ• anantarassa Ä• ro
pakÄ• setabbÄ• . __ito vuá¹-á¹-hahitvÄ• _ti ito uposathaggato vuá¹-á¹-hÄ• ya. ettha pana sa
visabhÄ• gassa hi vuccamÄ• ne bhaá¹‡á¸• anakalahasaá¹…ghabhedÄ• dÄ«nipi honti. tasm

vuá¹-á¹-hahitvÄ• \Ne 155/ paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• uposatho kÄ
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 170) vuttaá¹ƒ.

__karaá¹‡atthe_ti tatiyÄ• vibhattiatthe. kattari hetaá¹ƒ paccattavacanaá¹ƒ hoti phÄ• susadd
__paccattavacana_nti paá¹-hamÄ• vacanaá¹ƒ. __paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ adhigamÄ•
adhigamatthaá¹ƒ tassa bhikkhuno phÄ• su hoti sukhaá¹ƒ hoti saá¹ƒvarassa avippaá¹-isÄ• ra
``avippaá¹-isÄ• ramÅ«lakÄ• naâ€™â€™ _ntiÄ• di. pÄ• papuÃ±Ã±Ä• naá¹ƒ katÄ• katavaser
__avippaá¹-isÄ• ro, _ so mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ yesaá¹ƒ te avippaá¹-isÄ• ramÅ«lÄ• , avipp
__avippaá¹-isÄ• ramÅ«lakÄ• , _ tesaá¹ƒ avippaá¹-isÄ• ramÅ«lakÄ• naá¹ƒ. __sukhappaá¹-ip
paá¹-ipadÄ• samijjhati, paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ sukhena adhigamo hotÄ«ti adhippÄ•

``nidÄ• ne Ã±attiá¹-á¹-hapanaá¹ƒ, pubbakiccassa pucchanaá¹ƒ.

nidÄ• nuddesasavane, visuddhÄ• rocane vidhi.

anÄ• rocane cÄ• patti, Ã±eyyaá¹ƒ piá¹‡á¸• atthapaÃ±cakaâ€™â€™ nti ||

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

nidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

idÄ• ni \Be 165/ \Ne 156/ nidÄ• nuddesÄ• nantaraá¹ƒ vuttassa pÄ• rÄ• jikuddesassa atthaá
``idÄ• nÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __nidÄ• nÄ• nantara_nti bhÄ• vanapuá¹ƒsakani
katvÄ• ti vuttaá¹ƒ hoti. __tatthÄ• _ti pÄ• rÄ• jikakaá¹‡á¸• e. __pÄ• timokkhe_ti bhikkhupÄ• t
gaá¹‡anaparicchedo Å«nÄ• tirekabhÄ• vanivattanato. __pÄ• rÄ• jikÄ• _ti sajÄ• tinÄ• maá¹ƒ
sabbasÄ• dhÄ• raá¹‡anÄ• maá¹ƒ. uddisÄ«yatÄ«ti __uddeso_. bhÄ• vappadhÄ• noyaá¹ƒ nid
``uddisitabbataâ€™â€™ _nti.

1. paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__yo panÄ• _ti (Sp (to Vin III) I 45 bhikkhupadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•) ettha yasmÄ•
nipÄ• tamattaá¹ƒ, __yo_ti atthapadaá¹ƒ, taÃ±ca aniyamena puggalaá¹ƒ dÄ«peti. tasmÄ• ta
``yo kocÄ«â€™â€™ _ti Ä• ha. yasmÄ• pana yo yokoci nÄ• ma, so avassaá¹ƒ
liá¹…gayuttajÄ• tinÄ• magottasÄ«lavihÄ• ragocaravayesu ekenÄ• kÄ• rena paÃ±Ã±Ä• yati,

Ã±Ä• petuá¹ƒ __ ``rassadÄ«ghÄ• dinÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• di_saddena navaka
__liá¹…gÄ• dibhedenÄ• _ti liá¹…gÄ«yatiÃ±Ä• yati etenÄ• ti __liá¹…gaá¹ƒ, _ taá¹ƒ Ä• di yes
_ tesaá¹ƒ bhedo __liá¹…gÄ• dibhedo, _ tena liá¹…gÄ• dibhedena. etthÄ• disaddena pana y
idaá¹ƒ vuttaá¹ƒ hoti --- __liá¹…gavasena_ yÄ• diso vÄ• tÄ• diso vÄ• hotu, dÄ«gho vÄ• ras
odÄ• to vÄ• maá¹…guracchavi vÄ• kiso vÄ• thÅ«lo vÄ• . __yogavasena_ yena vÄ• tena
vÄ• uddesayutto vÄ• vÄ• sadhurayutto vÄ• . __jÄ• tivasena_ yaá¹ƒjacco vÄ• taá¹ƒjacco v
brÄ• hmaá¹‡o vÄ• vesso vÄ• suddho vÄ• . __nÄ• mavasena_ yathÄ• nÄ• mo vÄ• tathÄ•
dhammarakkhito vÄ• saá¹…gharakkhito vÄ• . __gottavasena_ yathÄ• gotto vÄ• tathÄ• got
vÄ• siá¹-á¹-ho vÄ• kosiyo vÄ• . __sÄ«lesu_ yathÄ• sÄ«lo vÄ• tathÄ• sÄ«lo vÄ• hotu, nava
vÄ• vÄ• sadhurasÄ«lo vÄ• . __vihÄ• resu_pi yathÄ• vihÄ• rÄ« vÄ• tathÄ• vihÄ• rÄ« vÄ• \
vÄ• uddesavihÄ• rÄ« vÄ• vÄ• sadhuravihÄ• rÄ« vÄ• \Be 166/. __gocaresu_pi yathÄ• goc
navakammagocaro vÄ• uddesagocaro vÄ• vÄ• sadhuragocaro vÄ• . __vayesu_pi yo vÄ•
majjhimo vÄ• , atha kho sabbova imasmiá¹ƒ atthe ``yoâ€™â€™ ti vuccatÄ«ti.

idÄ• ni __ ``bhikkhÅ«â€™â€™ _ti padaá¹ƒ saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``ehibhikkhÅ«pasampa
tattha ``ehi bhikkhÅ«â€™â€™ ti bhagavato vacanamattena bhikkhubhÄ• vo __ehibhikkhÅ«
saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin I 105) nayena tikkhattuá¹ƒ vÄ• caá¹ƒ b
saraá¹‡agamanehi upasampadÄ• __saraá¹‡agamanÅ«pasampadÄ• _. __ovÄ• dappaá¹-ig
III) I 45) nÄ• ma ---

``tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ `tibbaá¹ƒ me hirottappaá¹ƒ paccupaá¹-á¹-h
theresu navesu majjhimesÅ«â€™ ti, evaÃ±hi te kassapa sikkhitabbaá¹ƒ. tasmÄ• tiha te, kas
sikkhitabbaá¹ƒ `yaá¹ƒ kiÃ±ci dhammaá¹ƒ suá¹‡issÄ• mi kusalÅ«pasaá¹ƒhitaá¹ƒ, sabbaá¹ƒ t
manasi karitvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohitasoto dhammaá¹ƒ suá¹‡issÄ• mÄ«
sikkhitabbaá¹ƒ. tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ `sÄ• tasahagatÄ• ca me kÄ
vijahissatÄ«â€™ ti, evaÃ±hi te, kassapa, sikkhitabbaâ€™â€™ nti (SN a II 154) ---

iminÄ• ovÄ• dappaá¹-iggahaá¹‡ena mahÄ• kassapattherassa anuÃ±Ã±Ä• taupasampadÄ•

__paÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• _ nÄ• ma sopÄ• kassa anuÃ±Ã±Ä• taupasampad
anucaá¹…kamantaá¹ƒ sopÄ• kasÄ• maá¹‡eraá¹ƒ `` `uddhumÄ• takasaÃ±Ã±Ä• â€™ ti vÄ•
ime dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• , udÄ• hu ekatthÄ• byaÃ±janameva nÄ•
dasa asubhanissite paÃ±he pucchi. so te byÄ• kÄ• si. bhagavÄ• tassa sÄ• dhukÄ• raá¹ƒ d
sopÄ• kÄ• â€™â€™ ti pucchi. sattavassohaá¹ƒ bhagavÄ• ti. ``sopÄ• ka, tvaá¹ƒ mama sabb
saddhiá¹ƒ saá¹ƒsanditvÄ• paÃ±he byÄ• kÄ• sÄ«â€™â€™ ti Ä• raddhacitto upasampadaá¹
paÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• .

__aá¹-á¹-hagarudhammapaá¹-iggahaá¹‡Å«pasampadÄ• _ \Ne 158/ nÄ• ma mahÄ• pajÄ• p

aá¹-á¹-hagarudhammappaá¹-iggahaá¹‡ena anuÃ±Ã±Ä• taupasampadÄ• .

__dÅ«tenÅ«pasampadÄ• _ \Be 167/ nÄ• ma aá¸• á¸• hakÄ• siyÄ• gaá¹‡ikÄ• ya anuÃ±Ã±Ä

__aá¹-á¹-havÄ• cikÅ«pasampadÄ• _ nÄ• ma bhikkhuniyÄ• bhikkhunisaá¹…ghato Ã±atticat
Ã±atticatutthenÄ• ti imehi dvÄ«hi kammehi upasampadÄ• .

__Ã±atticatutthakammÅ«pasampadÄ• _ nÄ• ma bhikkhÅ«naá¹ƒ etarahi upasampadÄ• . __
anussÄ• vanÄ• hi, ekÄ• ya ca Ã±attiyÄ• ti evaá¹ƒ Ã±atticatutthena. kiÃ±cÄ• pi hi Ã±atti sabh
tissannaá¹ƒ pana anussÄ• vanÄ• naá¹ƒ atthabyaÃ±janabhedÄ• bhÄ• vato atthabyaÃ±janab
catutthanti katvÄ• ``Ã±atticatutthaâ€™â€™ nti vuccati. __akuppenÄ• _ti akopetabbataá¹ƒ,
appaá¹-ikkositabbataÃ±ca upagatena. __á¹-hÄ• nÄ• rahenÄ• _ti kÄ• raá¹‡Ä• rahena satthu
__upasampanno_ nÄ• ma uparibhÄ• vaá¹ƒ samÄ• panno, pattoti attho. bhikkhubhÄ• vo hi u
yathÄ• vuttena kammena samÄ• pannattÄ• ``upasampannoâ€™â€™ ti vuccati. kasmÄ• p
gahito, nÄ• Ã±Ã±ehÄ«ti? vuccate --- ehibhikkhÅ«pasampadÄ• antimabhavikÄ• nameva, sa
parisuddhÄ• naá¹ƒ, ovÄ• dappaá¹-iggahaá¹‡apaÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• mahÄ
bhabbÄ• pÄ• rÄ• jikÄ• dilokavajjaá¹ƒ Ä• pajjituá¹ƒ, aá¹-á¹-hagarudhammappaá¹-iggahaá¹‡Ä
bhikkhunÄ«naá¹ƒyeva anuÃ±Ã±Ä• tÄ• . ayaÃ±ca bhikkhu, tasmÄ• Ã±atticatuttheneva upas
idha gahito, nÄ• Ã±Ã±ehÄ«ti veditabbo. paá¹‡á¹‡attivajjesu pana sikkhÄ• padesu aÃ±Ã±epi
upasampannÄ• dayo saá¹…gayhanti (Sp-á¹- II 45 bhikkhupadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•
``paá¹‡á¹‡attivajjesu pana aÃ±Ã±epi saá¹…gahaá¹ƒ gacchantÄ«â€™â€™ ti. idÄ• ni ``akupp
upasampannoâ€™â€™ ti saá¹ƒkhittena vuttamatthaá¹ƒ vitthÄ• retvÄ• dassetuá¹ƒ __ ``tass
_tiÄ• dimÄ• ha.

__tatthÄ• _ti tesu paÃ±casu. vasati etthÄ• ti __vatthu, _ Ä• dhÄ• ro patiá¹-á¹-hÄ• . tenÄ• ha
``upasampadÄ• pekkho puggaloâ€™â€™ _ti. Å«nÄ• ni aparipuá¹‡á¹‡Ä• ni vÄ«sati vassÄ•
ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ upari sappÄ• á¹‡akavagge Å«navÄ«satisikkhÄ• pade (Kkh
Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•) vaá¹‡á¹‡ayissÄ• ma. __tesÅ«_ti paá¹‡á¸• a
abhabbapuggalesu. __paá¹‡á¸• ako_ (Sp (to Vin I) 109) panettha paÃ±cavidho hoti Ä• sittap
usÅ«yapaá¹‡á¸• ako \Ne 159/, opakkamikapaá¹‡á¸• ako, napuá¹ƒsakapaá¹‡á¸• ako, pakkha
Ä• sittapaá¹‡á¸• akassa ca usÅ«yapaá¹‡á¸• akassa \Be 168/ ca pabbajjÄ• na vÄ• ritÄ• , ita
vÄ• ritÄ• . tesupi pakkhapaá¹‡á¸• akassa yasmiá¹ƒ pakkhe paá¹‡á¸• ako hoti, tasmiá¹ƒyeva
vÄ• ritÄ• ti. tayo cettha pabbajjÅ«pasampadÄ• naá¹ƒ abhabbatÄ• ya avatthÅ«. tenÄ• ha __
``Ä• sittapaá¹‡á¸• akaÃ±cÄ• â€™â€™ _tiÄ• di. tattha yassa paresaá¹ƒ aá¹…gajÄ• taá¹ƒ mu
Ä• sittassa pariá¸·Ä• ho vÅ«pasammati, ayaá¹ƒ __Ä• sittapaá¹‡á¸• ako_. yassa paresaá¹ƒ a
usÅ«yÄ• ya uppannÄ• ya pariá¸·Ä• ho vÅ«pasammati, ayaá¹ƒ __usÅ«yapaá¹‡á¸• ako_. yas
apanÄ«tÄ• ni, ayaá¹ƒ __opakkamikapaá¹‡á¸• ako_ (vi0 saá¹…ga0-a 135; vi0 vi0 á¹-Ä«0 ma
paá¹-isandhiyaá¹ƒyeva abhÄ• vako uppanno, ayaá¹ƒ __napuá¹ƒsakapaá¹‡á¸• ako_. ekacco

akusalavipÄ• kÄ• nubhÄ• vena kÄ• á¸·apakkhe paá¹‡á¸• ako hoti, juá¹‡hapakkhe panassa
ayaá¹ƒ __pakkhapaá¹‡á¸• ako_ti veditabbo.

theyyena saá¹ƒvÄ• so etassÄ• ti __theyyasaá¹ƒvÄ• sako_. so ca na saá¹ƒvÄ• samattasev
atha kho liá¹…gassa, tadubhayassa ca thenakopÄ«ti Ä• ha __ ``theyyasaá¹ƒvÄ• sako pana
__na bhikkhuvassÄ• ni gaá¹‡etÄ«_ti (Sp (to Vin I) 110) ``ahaá¹ƒ dasavasso vÄ• vÄ«sativas
vatvÄ• bhikkhuvassÄ• ni na gaá¹‡eti. __na yathÄ• vuá¸• á¸• haá¹ƒ bhikkhÅ«naá¹ƒ vÄ• sÄ•
vandanaá¹ƒ sÄ• diyatÄ«_ti attanÄ• musÄ• vÄ• daá¹ƒ katvÄ• dassitavassÄ• nurÅ«pena ya
nÄ• dhivÄ• seti. __na Ä• sanena paá¹-ibÄ• hatÄ«_ti ``apehi, me etaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€
nappaá¹-ibÄ• hati. __na uposathÄ• dÄ«su sandissatÄ«_ti uposathappavÄ• raá¹‡Ä• dÄ«su
__liá¹…gamattassevÄ• _ti evasaddena saá¹ƒvÄ• saá¹ƒ nivatteti. __samÄ• no_ti santo. __liá
saá¹ƒvÄ• sassÄ• _ti sÄ• maá¹‡eraliá¹…gÄ• nurÅ«passa sÄ• maá¹‡erasaá¹ƒvÄ• sassa. sac
nikkhipitvÄ• naggo vÄ• odÄ• tavatthanivattho vÄ• methunasevanÄ• dÄ«hi assamaá¹‡o hu
__liá¹…gatthenako_ hoti. sace gihibhÄ• vaá¹ƒ patthayamÄ• no kÄ• sÄ• yaá¹ƒ ovaá¹-á¹-ikaá
Ä• kÄ• rena gihinivÄ• sanena nivÄ• seti ``sobhati nu kho me gihiliá¹…gaá¹ƒ, na sobhatÄ«â€
vÄ«maá¹ƒsanatthaá¹ƒ, rakkhati tÄ• va, ``sobhatÄ«â€™â€™ ti sampaá¹-icchitvÄ• puna liá¹.
__liá¹…gatthenako_ hoti. odÄ• taá¹ƒ nivÄ• setvÄ• vÄ«maá¹ƒsanasampaá¹-icchanesupi ese
nivatthakÄ• sÄ• vassa upari odÄ• taá¹ƒ nivÄ• setvÄ• vÄ«maá¹ƒsati vÄ• sampaá¹-icchati v

__antimavatthuajjhÄ• pannakepi eseva nayo_ti pÄ• rÄ• jikaá¹ƒ Ä• pannake bhikkhumhipi e
vuttaá¹ƒ hoti --- sace koci bhikkhu kÄ• sÄ• ye saussÄ• hova odÄ• taá¹ƒ nivÄ• setvÄ• \Ne 1
paá¹-isevitvÄ• puna kÄ• sÄ• yÄ• ni nivÄ• setvÄ• vassagaá¹‡anÄ• dibhedaá¹ƒ sabbaá¹ƒ vi
bhikkhÅ«hi dinnaliá¹…gassa apariccattattÄ• na liá¹…gatthenako, liá¹…gÄ• nurÅ«passa saá
nÄ• pi saá¹ƒvÄ• satthenakoti. __videsa_nti paradesaá¹ƒ. idaÃ±ca vaÃ±cetuá¹ƒ sakkuá¹‡ey
dassetuá¹ƒ vuttaá¹ƒ. yo pana sadesepi evaá¹ƒ karoti, sopi saá¹ƒvÄ• satthenakova. ``saá¹ƒv
ti iminÄ• liá¹…gaá¹ƒ paá¹-ikkhipati. sace koci vuá¸• á¸• hapabbajito (Sp (to Vin I) 110) bhikk
gaá¹‡etvÄ• mahÄ• peá¸·Ä• dÄ«su diyyamÄ• nabhattaá¹ƒ gaá¹‡hÄ• ti, sopi theyyasaá¹ƒvÄ•
sÄ• maá¹‡erova sÄ• maá¹‡erappaá¹-ipÄ• á¹-iyÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• gaá¹‡hant
bhikkhu pana bhikkhupaá¹-ipÄ• á¹-iyÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• gaá¹‡hanto bhaá¹‡á

nanu saá¹ƒvÄ• so nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• ti Ä• ha __ ``bhikkhuva
_tiÄ• di. iminÄ• na kevalaá¹ƒ ekakammÄ• dikova kiriyabhedo saá¹ƒvÄ• soti idhÄ• dhippeto
bhikkhuvassagaá¹‡anÄ• dikopÄ«ti dasseti. __imasmiá¹ƒ atthe_ti theyyasaá¹ƒvÄ• sakÄ• dhi
paccakkhÄ• yÄ• _ti sikkhaá¹ƒ pariccajitvÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- sace koci bhikkhu sikkh
liá¹…gaá¹ƒ anapanetvÄ• dussÄ«lakammaá¹ƒ katvÄ• vÄ• akatvÄ• vÄ• ``na maá¹ƒ koci jÄ
sabbaá¹ƒ pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ paá¹-ipajjati, so theyyasaá¹ƒ

sace pana kassaci __rÄ• jÄ• _ kuddho hoti, so ``evaá¹ƒ me sotthi bhavissatÄ«â€™â€™ ti s

gahetvÄ• palÄ• yati. taá¹ƒ disvÄ• raÃ±Ã±o Ä• rocenti. rÄ• jÄ• ``sace pabbajito, na taá¹ƒ la
kÄ• tuâ€™â€™ nti tasmiá¹ƒ kodhaá¹ƒ paá¹-ivineti. so ``vÅ«pasantaá¹ƒ me rÄ• jabhayaâ€™
anosaritvÄ• va \Be 170/ gihiliá¹…gaá¹ƒ gahetvÄ• Ä• gato pabbÄ• jetabbo. athÄ• pi ``sÄ• sa
jÄ«vitaá¹ƒ laddhaá¹ƒ, handa dÄ• ni ahaá¹ƒ pabbajÄ• mÄ«â€™â€™ ti uppannasaá¹ƒvego te
Ä• gantukavattaá¹ƒ na sÄ• diyati, bhikkhÅ«hi puá¹-á¹-ho vÄ• apuá¹-á¹-ho vÄ• yathÄ• bhÅ«
pabbajjaá¹ƒ yÄ• cati, liá¹…gaá¹ƒ apanetvÄ• pabbÄ• jetabbo. sace pana vattaá¹ƒ sÄ• diyati
dasseti, sabbaá¹ƒ pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒ paá¹-ipajjati, ayaá¹ƒ pana na

idha panekacco dubbhikkhe jÄ«vituá¹ƒ asakkonto sayameva liá¹…gaá¹ƒ gahetvÄ• sabbap
161/ bhuÃ±janto dubbhikkhe vÄ«tivatte saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ
sabbaá¹ƒ purimasadisameva.

aparo __mahÄ• kantÄ• raá¹ƒ_ nittharitukÄ• mo hoti, satthavÄ• ho ca pabbajite gahetvÄ• g
satthavÄ• ho gahetvÄ• gamissatÄ«â€™â€™ ti sayameva liá¹…gaá¹ƒ gahetvÄ• satthavÄ•
nittharitvÄ• khemantaá¹ƒ patvÄ• saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ gahet
purimasadisameva.

aparo __rogabhaye_ (Sp (to Vin I) 110; vi0 saá¹…ga0-a 138) uppanne jÄ«vituá¹ƒ asakkont
gahetvÄ• sabbapÄ• saá¹‡á¸• iyabhattÄ• ni bhuÃ±janto rogabhaye vÅ«pasante saá¹…gham
gihiliá¹…gaá¹ƒ gahetvÄ• Ä• gatoti sabbaá¹ƒ purimasadisameva.

aparassa eko __veriko_ kuddho hoti, ghÄ• tetukÄ• mo naá¹ƒ vicarati. so ``evaá¹ƒ me sotthi
sayameva liá¹…gaá¹ƒ gahetvÄ• palÄ• yati. veriko ``kuhiá¹ƒ soâ€™â€™ ti pariyesanto ``pab
ti sutvÄ• ``sace pabbajito, na taá¹ƒ labbhÄ• kiÃ±ci kÄ• tuâ€™â€™ nti tasmiá¹ƒ kodhaá¹ƒ p
``vÅ«pasantaá¹ƒ me veribhayaâ€™â€™ nti saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…ga
sabbaá¹ƒ purimasadisameva.

aparo Ã±Ä• tikulaá¹ƒ gantvÄ• sikkhaá¹ƒ paccakkhÄ• ya gihÄ« hutvÄ• ``imÄ• ni cÄ«varÄ•
sacepi imÄ• ni gahetvÄ• vihÄ• raá¹ƒ gamissÄ• mi, antarÄ• magge maá¹ƒ `coroâ€™ ti gahe
kÄ• yaparihÄ• riyÄ• ni katvÄ• gaccheyyaâ€™â€™ nti __cÄ«varÄ• haraá¹‡atthaá¹ƒ_ nivÄ•
vihÄ• raá¹ƒ gacchati. taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• sÄ• maá¹‡erÄ• ca daharÄ•
vattaá¹ƒ \Be 171/ dassenti. so na sÄ• diyati, yathÄ• bhÅ«tamattÄ• naá¹ƒ Ä• vikaroti. sace b
mayaá¹ƒ taá¹ƒ muÃ±cissÄ• mÄ• â€™â€™ ti balakkÄ• rena pabbÄ• jetukÄ• mÄ• honti, kÄ•
pabbÄ• jetabbo. sace pana ``na ime mama hÄ«nÄ• yÄ• vattabhÄ• vaá¹ƒ jÄ• nantÄ«â€™â€
paá¹-ijÄ• nitvÄ• sabbaá¹ƒ pubbe vuttavassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ paá¹-ipajjati, ay
tenÄ• ha __ ``rÄ• jadubbhikkhakantÄ• ra-rogaverÄ«bhayena vÄ• â€™â€™ _tiÄ• di. __bhay
yojetabbo ``rÄ• jabhayena, dubbhikkhabhayenÄ• â€™â€™ tiÄ• dinÄ• . __liá¹…gaá¹ƒ Ä• diy
__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, yÄ• va so suddhamÄ•

vaÃ±cetukÄ• matÄ• ya abhÄ• vato yo suddhamÄ• naso yÄ• va saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ•
162/ `samaá¹‡oâ€™ ti jÄ• nantÅ«â€™â€™ ti vaÃ±canacitte satipi bhikkhÅ«naá¹ƒ vaÃ±cetu
natthÄ«ti theyyasaá¹ƒvÄ• sako nÄ• mÄ• ti na vuccatÄ«ti attho.

titthiyesu pakkantako paviá¹-á¹-hoti __titthiyapakkantako_. so ca na kevalaá¹ƒ tattha paviá¹
titthiyapakkantako hoti, atha kho tesaá¹ƒ laddhiggahaá¹‡ena. tenÄ• ha __ ``yo panÄ• â€™â
``upasampannoâ€™â€™ _ti iminÄ• anupasampanno titthiyapakkantako na hotÄ«ti dasseti.
__kurundiaá¹-á¹-hakathÄ• yaá¹ƒ_ ``ayaÃ±ca titthiyapakkantako nÄ• ma upasampannabhikk
sÄ• maá¹‡ero saliá¹…gena titthÄ• yatanaá¹ƒ gatopi puna pabbajjaÃ±ca upasampadaÃ±ca l
I) 110). __kusacÄ«rÄ• dika_nti etthÄ• disaddena phalakakkhaá¹‡á¸• ajaá¹-Ä• dÄ«naá¹ƒ gah
pabbajjÄ• seá¹-á¹-hÄ• â€™â€™ ti seá¹-á¹-habhÄ• vaá¹ƒ vÄ• upagacchati, na muccati, titth
__vatÄ• nÄ«_ti ukkuá¹-ikappadhÄ• nÄ• dÄ«ni vatÄ• ni. sace pana ``sobhati nu kho me titthi
sobhatÄ«â€™â€™ ti vÄ«maá¹ƒsanatthaá¹ƒ kusacÄ«rÄ• dÄ«ni nivÄ• seti, jaá¹-aá¹ƒ vÄ• ba
Ä• diyati, yÄ• va na sampaá¹-icchati taá¹ƒ laddhiá¹ƒ, tÄ• va rakkhati, sampaá¹-icchitamatte
hoti. acchinnacÄ«varo pana kusacÄ«rÄ• dÄ«ni nivÄ• sento, rÄ• jabhayÄ• dÄ«hi vÄ• titthiya
laddhiyÄ• abhÄ• vena neva titthiyapakkantako hoti.

__avaseso sabbopÄ«_ti nÄ• gasupaá¹‡á¹‡ayakkhagandhabbÄ• diko. yaÃ±hettha vattabba
vuttameva.

yathÄ• \Be 172/ samÄ• najÄ• tikassa (Sp-á¹- mahÄ• vagga III 112) vikopane kammaá¹ƒ ga
vijÄ• tikassÄ• ti Ä• ha __ ``manussajÄ• tikÄ• â€™â€™ _ti. puttasambandhena mÄ• tÄ• pitu
dattakittimÄ• divasenapi puttavohÄ• ro loke dissati, so ca kho pariyÄ• yatoti nippariyÄ• yasi
__ ``janettÄ«â€™â€™ _ti vuttaá¹ƒ. __janettÄ«_ti janikÄ• , mÄ• tÄ• ti attho. yathÄ• manuss
kusaladhammÄ• naá¹ƒ tikkhavisadasÅ«rabhÄ• vÄ• patti, yathÄ• taá¹ƒ tiá¹‡á¹‡ampi bodhisa
bodhittayanipphattiyaá¹ƒ, evaá¹ƒ manussattabhÄ• ve á¹-hitasseva akusaladhammÄ• nampi
tikkhavisadasÅ«rabhÄ• vÄ• pattÄ«ti Ä• ha __ ``manussabhÅ«tenevÄ• â€™â€™ _ti. __saÃ±
saÃ±Ã±Ä• ya saddhiá¹ƒ vadhakacetanÄ• ya cetetvÄ• . __ayaá¹ƒ mÄ• tughÄ• tako nÄ• mÄ•
mÄ• tughÄ• takakammena mÄ• tughÄ• tako nÄ• ma. yena pana manussitthibhÅ«tÄ• pi ajan
mahÄ• mÄ• tÄ• vÄ• cÅ«á¸·amÄ• tÄ• vÄ• janikÄ• pi vÄ• amanussitthibhÅ«tÄ• mÄ• tÄ•
vÄ• ritÄ• , na ca Ä• nantariko hoti. yena sayaá¹ƒ tiracchÄ• nabhÅ«tena manussitthibhÅ«tÄ•
ghÄ• titÄ• , sopi Ä• nantariko na hoti. tiracchÄ• nagatattÄ• panassa pabbajjÄ• paá¹-ikkhittÄ
bhÄ• riyaá¹ƒ hoti, Ä• nantariyaá¹ƒ Ä• hacceva tiá¹-á¹-hati.

yena manussabhÅ«to janako pitÄ• sayampi manussajÄ• tikeneva satÄ• saÃ±cicca jÄ«vitÄ
Ä• nantariyena pitughÄ• takakammena pitughÄ• tako nÄ• mÄ• ti imamatthaá¹ƒ atidisanto __
nayoâ€™â€™ _ti Ä• ha. sacepi hi vesiyÄ• putto hoti, ``ayaá¹ƒ me pitÄ• â€™â€™ ti na jÄ•
nibbatto, so ca tena ghÄ• tito, ``pitughÄ• takoâ€™â€™ tveva saá¹…khaá¹ƒ gacchati, Ä• nan

(to Vin I) 114).

eá¸·akacatukkaá¹ƒ (Ps III 128; Mp I 1.275; Vibh-a 809; Sp-á¹- mahÄ• vagga III 112), saá¹…
coracatukkaÃ±cettha kathetabbaá¹ƒ. ``eá¸·akaá¹ƒ mÄ• remÄ«â€™â€™ ti abhisandhinÄ• pi
á¹-hitaá¹ƒ manussabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• mÄ• rento Ä• nantariyaá¹ƒ p
mÄ• raá¹‡Ä• dhippÄ• yeneva Ä• nantariyavatthuno vikopitattÄ• . eá¸·akÄ• bhisandhinÄ• , p
vÄ• eá¸·akaá¹ƒ mÄ• rento Ä• nantariyaá¹ƒ na phusati Ä• nantariyavatthuabhÄ• vato. mÄ• t
mÄ• tÄ• pitaro mÄ• rento phusateva \Be 173/. eseva nayo itarasmimpi catukkadvaye. sabba
abhisandhicittaá¹ƒ appamÄ• á¹‡aá¹ƒ, vadhakacittaá¹ƒ, pana tadÄ• rammaá¹‡ajÄ«vitindriyaÅ
Ä• nantariyÄ• nÄ• nantariyabhÄ• ve pamÄ• á¹‡aá¹ƒ.

__arahantaghÄ• takopi_ manussaarahantavaseneva veditabboti Ä• ha __ ``yena antamaso
á¹-hitopÄ«â€™â€™ _tiÄ• di. amanussajÄ• tikaá¹ƒ pana arahantaá¹ƒ, manussajÄ• tikaá¹ƒ vÄ
ariyapuggalaá¹ƒ ghÄ• tetvÄ• Ä• nantariko na hoti, pabbajjÄ• pissa na vÄ• ritÄ• , kammaá¹ƒ
tiracchÄ• no manussaarahantampi ghÄ• tetvÄ• Ä• nantariko na hoti, kammaá¹ƒ pana bhÄ•
yathÄ• mÄ• tÄ• pitÅ«su, evaá¹ƒ arahantepi eá¸·akacatukkÄ• dÄ«ni veditabbÄ• ni.

__pakatattaá¹ƒ bhikkhuni_nti parisuddhasÄ«laá¹ƒ ubhatosaá¹…ghe upasampannaá¹ƒ bhikk
115) pana kÄ• yasaá¹ƒsaggena sÄ«lavinÄ• saá¹ƒ pÄ• peti, tassa pabbajjÄ• ca upasampad
balakkÄ• rena odÄ• tavatthavasanaá¹ƒ katvÄ• anicchamÄ• naá¹ƒyeva dÅ«sentopi bhikkhu
pana odÄ• tavatthavasanaá¹ƒ katvÄ• icchamÄ• naá¹ƒ dÅ«sento bhikkhunidÅ«sako na hoti.
sampaá¹-icchitamatteyeva sÄ• abhikkhunÄ« hoti \Ne 164/. sakiá¹ƒ sÄ«lavipannaá¹ƒ pana p
sikkhamÄ• nasÄ• maá¹‡erÄ«su ca vippaá¹-ipajjanto neva bhikkhunidÅ«sako hoti, pabbajjaá
labhatÄ«ti.

dhammato uggataá¹ƒ apagataá¹ƒ __uddhammaá¹ƒ. ubbinaya_nti etthÄ• pi eseva nayo. __
apalokanaÃ±attiÃ±attidutiyaÃ±atticatutthasaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ kammÄ• naá¹ƒ
saá¹…ghakammaá¹ƒ ekasÄ«mÄ• yaá¹ƒ visuá¹ƒ visuá¹ƒ karontena __saá¹…gho bhinno_ nÄ
``catunnaá¹ƒ kammÄ• naá¹ƒ aÃ±Ã±ataravasena saá¹…ghaá¹ƒ bhindatÄ«â€™â€™ _ti.

``duá¹-á¹-hacittenÄ• â€™â€™ ti vuttamevatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``vadhakacittenÄ• â€™
vadhakacetanÄ• ya hi dÅ«sitaá¹ƒ cittaá¹ƒ idha __duá¹-á¹-hacittaá¹ƒ_ nÄ• ma. __lohitaá¹ƒ u
antosarÄ«reyeva lohitaá¹ƒ uppÄ• deti, saÃ±citaá¹ƒ karotÄ«ti adhippÄ• yo. na hi tathÄ• gata
parÅ«pakkamena dhammaá¹ƒ bhinditvÄ• lohitaá¹ƒ paggharati, sarÄ«rassa pana antoyeva
lohitaá¹ƒ samosarati, Ä• ghÄ• tena pakuppamÄ• naá¹ƒ saÃ±citaá¹ƒ hoti, taá¹ƒ sandhÄ• yeta
pana rogavÅ«pasamanatthaá¹ƒ jÄ«vako viya satthena phÄ• letvÄ• pÅ«timaá¹ƒsaÃ±ca lohit
phÄ• sukaá¹ƒ karoti, ayaá¹ƒ lohituppÄ• dako na hoti, bahuá¹ƒ pana so puÃ±Ã±aá¹ƒ pasava

__duvidhampi byaÃ±jana_nti yathÄ• vuttakammadvayato samuá¹-á¹-hitaá¹ƒ itthinimittaá¹ƒ,
duvidhampi byaÃ±janaá¹ƒ. iminÄ• ca viggahena __ ``ubhatobyaÃ±janakoâ€™â€™ _ti asan
bÄ• hiratthasamÄ• soyaá¹ƒ, purimapade ca vibhattialopoti dasseti. so duvidho hoti itthiubha
purisaubhatobyaÃ±janako cÄ• ti. tattha itthiubhatobyaÃ±janakassa itthinimittaá¹ƒ pÄ• kaá¹-a
purisanimittaá¹ƒ paá¹-icchannaá¹ƒ. purisaubhatobyaÃ±janakassa purisanimittaá¹ƒ pÄ• kaá¹-
paá¹-icchannaá¹ƒ. itthiubhatobyaÃ±janakassa itthÄ«su purisattaá¹ƒ karontassa itthinimittaá¹
hoti, purisanimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. purisaubhatobyaÃ±janakassa purisÄ• naá¹ƒ itthibh
upagacchantassa purisanimittaá¹ƒ paá¹-icchannaá¹ƒ hoti, itthinimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti.
itthiubhatobyaÃ±janako sayaÃ±ca gabbhaá¹ƒ gaá¹‡hÄ• ti, paraÃ±ca gaá¹‡hÄ• peti. purisau
sayaá¹ƒ na gaá¹‡hÄ• ti, paraá¹ƒ gaá¹‡hÄ• petÄ«ti idametesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ.

__aparÄ• masanÄ• nÄ«_ti aggahaá¹‡Ä• ni avacanÄ• ni. __ ``ayaá¹ƒ itthannÄ• moâ€™â€™
akittana_nti yassa upasampadÄ• karÄ«yati, tassa akittanaá¹ƒ, ``suá¹‡Ä• tu me, bhante, sa
dhammarakkhito Ä• yasmato buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti vattabbe
ti (Sp (to Vin V) 484) \Ne 165/ avacananti vuttaá¹ƒ hoti. __ ``itthannÄ• massa upasampadÄ•
upajjhÄ• yassa akittana_nti ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ dhammarakkhito Ä
upasampadÄ• pekkhoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ dha
upasampadÄ• pekkhoâ€™â€™ ti vatvÄ• ``Ä• yasmato buddharakkhitassÄ• â€™â€™ ti ava
Ã±attiyÄ• anuccÄ• raá¹‡a_nti Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• catukkhattuá¹ƒ kammavÄ• cÄ• ya
karaá¹‡aá¹ƒ. __sampanna_nti upetaá¹ƒ.

__hÄ• panaá¹ƒ_ pariccajanaá¹ƒ. yopi ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• sakiá¹ƒyeva vÄ• dvikk
anussÄ• vanaá¹ƒ karoti, ayampi sÄ• vanaá¹ƒ hÄ• petiyeva. __duruccÄ• raá¹‡aá¹ƒ_ nÄ• ma
vattabbe aÃ±Ã±assa vacanaá¹ƒ. tasmÄ• kammavÄ• caá¹ƒ karontena bhikkhunÄ• yvÄ• ya

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ.

garukaá¹ƒ lahukaÃ±ceva niggahÄ«taá¹ƒ.

sambandhavavatthitaá¹ƒ vimuttaá¹ƒ.

dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™ ti || (Sv I 190; Ps I 291; Mp II 3.64, Sp (
saá¹…ga0-a 252) ---

vutto, ayaá¹ƒ suá¹-á¹-hu upalakkhetabbo. ettha hi __sithilaá¹ƒ_ nÄ• ma paÃ±casu vaggesu
__dhanitaá¹ƒ_ nÄ• ma tesveva dutiyacatutthaá¹ƒ. __dÄ«gha_nti dÄ«ghena kÄ• lena vattabl
__rassa_nti tato upaá¸• á¸• hakÄ• lena vattabbaá¹ƒ __a_-kÄ• rÄ• di. __garuka_nti dÄ«ghar
buddharakkhitattherassa yassa nakkhamatÄ«â€™â€™ ti evaá¹ƒ saá¹ƒyogaparaá¹ƒ katvÄ•

rassameva, yaá¹ƒ vÄ• ``Ä• yasmato buddharakkhitattherassa yassa na khamatÄ«â€™â€™
katvÄ• vuccati. __niggahÄ«ta_nti yaá¹ƒ karaá¹‡Ä• ni niggahetvÄ• avissajjetvÄ• avivaá¹-en
sÄ• nunÄ• sikaá¹ƒ katvÄ• vattabbaá¹ƒ. __sambandha_nti yaá¹ƒ parapadena sambandhitvÄ
``tuá¹‡hassÄ• â€™â€™ ti vÄ• vuccati. __vavatthita_nti yaá¹ƒ parapadena sambandhaá¹ƒ a
``tuá¹‡hÄ« assÄ• â€™â€™ ti vÄ• ``tuá¹‡ha assÄ• â€™â€™ ti vÄ• vuccati. __vimutta_nti y
aniggahetvÄ• vissajjetvÄ• vivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vuccati.

tattha ``suá¹‡Ä• tu meâ€™â€™ ti vattabbe __ta_-kÄ• rassa __tha_-kÄ• raá¹ƒ katvÄ• ``suá
vacanaá¹ƒ __sithilassa_ \Ne 166/ __dhanitakaraá¹‡aá¹ƒ_ nÄ• ma, tathÄ• ``pattakallaá¹ƒ es
vattabbe ``patthakallaá¹ƒ esÄ• Ã±attÄ«â€™â€™ tiÄ• divacanaÃ±ca. ``bhante, saá¹…ghoâ€
__bha_-kÄ• ra __gha_-kÄ• rÄ• naá¹ƒ __ba_-kÄ• ra __ga_-kÄ• re katvÄ• ``bante saá¹ƒgoâ
sithilakaraá¹‡aá¹ƒ_ nÄ• ma. ``suá¹‡Ä• tu meâ€™â€™ ti vivaá¹-ena mukhena vattabbe ``suá
``esÄ• Ã±attÄ«â€™â€™ ti vattabbe ``esaá¹ƒ Ã±attÄ«â€™â€™ ti vÄ• avivaá¹-ena mukhen
vacanaá¹ƒ __vimuttassa niggahitavacanaá¹ƒ_ nÄ• ma. ``pattakallaâ€™â€™ nti avivaá¹-ena
katvÄ• vattabbe ``pattakallÄ• â€™â€™ ti vivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vac
vimuttavacanaá¹ƒ_ nÄ• ma. iti sithile kattabbe dhanitaá¹ƒ, dhanite kattabbe sithilaá¹ƒ, vimut
niggahitaá¹ƒ, niggahite kattabbe vimuttanti imÄ• ni cattÄ• ri byaÃ±janÄ• ni \Be 176/ antokan
dÅ«senti. evaá¹ƒ vadanto hi aÃ±Ã±asmiá¹ƒ akkhare vattabbe aÃ±Ã±aá¹ƒ vadati, duruttaá¹ƒ

itaresu pana dÄ«gharassÄ• dÄ«su chasu byaÃ±janesu dÄ«ghaá¹-á¹-hÄ• ne dÄ«ghameva.
rassamevÄ• ti evaá¹ƒ yathÄ• á¹-hÄ• ne taá¹ƒ tadeva akkharaá¹ƒ bhÄ• santena anukkamÄ•
avinÄ• sentena kammavÄ• cÄ• kÄ• tabbÄ• . sace pana evaá¹ƒ akatvÄ• dÄ«ghe vattabbe
dÄ«ghaá¹ƒ vadati, tathÄ• garuke vattabbe lahukaá¹ƒ, lahuke vÄ• vattabbe garukaá¹ƒ vada
vattabbe vavatthitaá¹ƒ, vavatthite vÄ• vattabbe sambandhaá¹ƒ vadati, evaá¹ƒ vuttepi kamm
imÄ• ni hi cha byaÃ±janÄ• ni kammaá¹ƒ na kopenti.

yaá¹ƒ pana suttantikattherÄ• __ ``da_-kÄ• ro __ta_-kÄ• ramÄ• pajjati, __ta_-kÄ• ro __da_
__ca_-kÄ• ro __ja_-kÄ• ramÄ• pajjati, __ja_-kÄ• ro __ca_-kÄ• ramÄ• pajjati, __ya_-kÄ• ro
__ka_-kÄ• ro __ya_-kÄ• ramÄ• pajjati, tasmÄ• __da_-kÄ• rÄ• dÄ«su vattabbesu __ta_-kÄ
virujjhatÄ«â€™â€™ ti vadanti, taá¹ƒ kammavÄ• caá¹ƒ patvÄ• na vaá¹-á¹-ati. tasmÄ• vinay
__ta_-kÄ• ro kÄ• tabbo ... pe ... na __ka_-kÄ• ro __ya_-kÄ• ro. yathÄ• pÄ• á¸·iyÄ• niruttiá¹
byaÃ±jananiruttiyÄ• vuttadose pariharantena kammavÄ• cÄ• kÄ• tabbÄ• . itarathÄ• hi sÄ
Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• paá¹-hamaá¹ƒ anussÄ• vanakaraá¹‡anti sambandho.

__yÄ• vatikÄ• bhikkhÅ« kammappattÄ• _ti yattakÄ• bhikkhÅ« tassa upasampadÄ• kamm
ca kho sabbantimena pariyÄ• yena hatthapÄ• saá¹ƒ avijahitvÄ• ekasÄ«maá¹-á¹-hÄ• paÃ±
tehi vinÄ• taá¹ƒ kammaá¹ƒ karÄ«yati, na tesaá¹ƒ chando eti. avasesÄ• pana sacepi sahas
ekasÄ«maá¹-á¹-hÄ• ekasmiá¹ƒ á¹-hÄ• ne samÄ• nasaá¹ƒvÄ• sakÄ• , sabbe chandÄ• rahÄ

datvÄ• Ä• gacchantu vÄ• , mÄ• vÄ• , kammaá¹ƒ na kuppati. __paá¹-ikkosana_nti nivÄ• ra
phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _ kÄ• raá¹‡aá¹ƒ. idha pana upasampad
kÄ• raá¹‡attÄ• upasampadÄ• kammavÄ• cÄ• saá¹…khÄ• taá¹ƒ bhagavato vacanaá¹ƒ vuc
``kÄ• raá¹‡Ä• rahattÄ• pana satthu sÄ• sanÄ• rahattÄ• â€™â€™ _ti. yathÄ• ca ``taá¹ƒ kat
anusiá¹-á¹-haá¹ƒ, tathÄ• karaá¹‡aá¹ƒ upasampadÄ• kammassa kÄ• raá¹‡aá¹ƒ hotÄ«ti \Be 1
nÄ• ma. keci (Sp-á¹- II 45) pana __ ``á¹-hÄ• nÄ• rahenÄ• _ti ettha `na, bhikkhave, hatthacc
tiÄ• di (Vin I 119) satthusÄ• sanaá¹ƒ á¹-hÄ• naâ€™â€™ nti vadanti. __idhÄ• ti_ imasmiá¹ƒ
idha, evaá¹ƒ sabbatthÄ• pi lokavajjasikkhÄ• padesu ayameva adhippetoti veditabbaá¹ƒ. ten
``paá¹‡á¹‡attivajjesu panÄ• â€™â€™ _tiÄ• di. __aÃ±Ã±epÄ«_ti ehibhikkhÅ«pasampannÄ•
viÃ±Ã±Ä• yati paá¹‡á¹‡attivajjesu sikkhÄ• padesu aÃ±Ã±epi saá¹…gahaá¹ƒ gacchantÄ«ti?
hi ``dve puggalÄ• abhabbÄ• Ä• pattiá¹ƒ Ä• pajjituá¹ƒ buddhÄ• ca paccekabuddhÄ• ca, dv
Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhikkhÅ« ca bhikkhuniyo cÄ• â€™â€™ ti (Vin V 322) sÄ• maÃ±Ã±a
ehibhikkhÅ«pasampannÄ• dayopi asaÃ±cicca assatiyÄ• acittakaá¹ƒ sahaseyyÄ• pattiÄ• di
Ä• pajjantÄ«ti (Sp-á¹- II 45) atthato Ä• pannaá¹ƒ.

idÄ• ni ``bhikkhÅ«naâ€™â€™ nti imaá¹ƒ padaá¹ƒ visesatthÄ• bhÄ• vato visuá¹ƒ avaá¹‡á¹‡
sÄ• jÄ«vaÃ±ca samÄ• pannattÄ• bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno hoti, taá¹
sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ _tiÄ• dimÄ• ha. sikkhitabbÄ• ti __sikkhÄ• , _ pÄ•
jÄ«vanti etthÄ• ti __sÄ• jÄ«vaá¹ƒ, _ mÄ• tikÄ• dibhedÄ• paá¹‡á¹‡atti, sikkhÄ• ca sÄ• jÄ«v
__sikkhÄ• sÄ• jÄ«vaá¹ƒ, _ tadubhayaá¹ƒ samÄ• panno upagatoti __sikkhÄ• sÄ• jÄ«vasam
bhikkhÅ«naâ€™â€™ _ntiÄ• di. ettha ca ``sikkhÄ• â€™â€™ ti sÄ• jÄ«vasahacariyato adhis
Ä• ha __ ``adhisÄ«lasaá¹…khÄ• tÄ• â€™â€™ _ti. adhikaá¹ƒ uttamaá¹ƒ sÄ«lanti __adhisÄ«
nti saá¹…khÄ• tÄ• __adhisÄ«lasaá¹…khÄ• tÄ• _.

katamaá¹ƒ panettha sÄ«laá¹ƒ, katamaá¹ƒ adhisÄ«lanti? vuccate --- paÃ±caá¹…gadasaá¹…
sÄ«lameva, na taá¹ƒ adhisÄ«laá¹ƒ. pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ pana adhisÄ«laâ€™â€
sÅ«riyo viya pajjotÄ• naá¹ƒ, sineru viya ca pabbatÄ• naá¹ƒ sabbalokiyasÄ«lÄ• naá¹ƒ adhika
buddhuppÄ• deyeva ca pavattati, na vinÄ• buddhuppÄ• dÄ• . na hi taá¹ƒ paÃ±Ã±attiá¹ƒ ud
paÃ±Ã±Ä• petuá¹ƒ sakkoti, buddhÄ• yeva panassa sabbaso kÄ• yavacÄ«dvÄ• rajjhÄ• cÄ•
vÄ«tikkamassa anucchavikaá¹ƒ taá¹ƒ taá¹ƒ sÄ«lasaá¹ƒvaraá¹ƒ paÃ±Ã±Ä• penti. pÄ• timokk
168/ ca maggaphalasampayuttameva sÄ«laá¹ƒ adhisÄ«laá¹ƒ, taá¹ƒ pana idha na adhippeta
samÄ• panno methunadhammaá¹ƒ paá¹-isevati.

__ete_ti \Be 178/ nÄ• nÄ• desajÄ• tigottÄ• dibhedabhinnÄ• bhikkhÅ«. __saha jÄ«vantÄ«_
pavattanti. tenÄ• ha __ ``ekajÄ«vikÄ• sabhÄ• gavuttinoâ€™â€™ _ti. __sikkhÄ• padasaá¹…
paá¹‡á¹‡attisaá¹…khÄ• taá¹ƒ. sÄ• pi hi viratiÄ• dÄ«naá¹ƒ dÄ«panato ``sikkhÄ• padaâ€™â€
cetaá¹ƒ ``sikkhÄ• padanti yo tattha nÄ• makÄ• yo padakÄ• yo niruttikÄ• yo byaÃ±janakÄ• y
tesu. __sikkhaá¹ƒ paripÅ«rento_ti akattabbaparivajjanakattabbakaraá¹‡avasena vÄ• rittacÄ

duvidhaá¹ƒ sÄ«laá¹ƒ paripÅ«rentoti attho, vÄ• rittasÄ«lavasena viratisampayuttacetanaá¹ƒ,
virativippayuttacetanaÃ±ca attani pavattentoti vuttaá¹ƒ hoti. __sÄ• jÄ«vaÃ±ca avÄ«tikkaman
amaddanto, sÄ«lasaá¹ƒvaraá¹‡aá¹ƒ, sÄ• jÄ«vÄ• natikkamanaÃ±cÄ• ti idameva dvayaá¹ƒ id
adhippÄ• yo. tattha sÄ• jÄ«vÄ• natikkamo sikkhÄ• pÄ• ripÅ«riyÄ• paccayo. tassÄ• natikkam
sikkhÄ• paripÅ«rati. apicettha ``sikkhaá¹ƒ paripÅ«rentoâ€™â€™ ti iminÄ• viraticetanÄ• sa
sÄ«lasaá¹ƒvarassa visesato santÄ• ne pavattanakÄ• lova gahito, ``avÄ«tikkamantoâ€™â€™
appavattanakÄ• lopi. sikkhaÃ±hi paripÅ«raá¹‡avasena attani pavattentopi niddÄ• divasena
vÄ«tikkamÄ• bhÄ• vÄ• sikkhanavasena samÄ• pannoti vuccati.

yasmÄ• sikkhÄ• paccakkhÄ• nassa ekaccaá¹ƒ dubbalyÄ• vikammaá¹ƒ attho hoti, tasmÄ•
apaccakkhÄ• yÄ• â€™â€™ ti padassa atthaá¹ƒ vivaranto ``dubbalyaá¹ƒ anÄ• vikatvÄ• â€™
``sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha siy
sikkhÄ• paccakkhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ•), yasmÄ• na sabbaá¹ƒ dubbalyÄ• vikam
tasmÄ• ``dubbalyaá¹ƒ anÄ• vikatvÄ• â€™â€™ ti paá¹-hamaá¹ƒ vatvÄ• tassa atthaniyaman
apaccakkhÄ• yÄ• â€™â€™ ti vattabbanti? taá¹ƒ na, kasmÄ• ? atthÄ• nukkamÄ• bhÄ• vato
``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti hi vuttattÄ• yaá¹ƒ sikkhaá¹ƒ samÄ• panno, ta
sÄ• jÄ«vaá¹ƒ samÄ• panno, tattha dubbalyaá¹ƒ anÄ• vikatvÄ• ti vuccamÄ• ne anukkamene
aÃ±Ã±athÄ• . tasmÄ• idameva paá¹-hamaá¹ƒ vuttanti.

idÄ• ni tadubhayameva pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ
tesaá¹ƒ cittÄ• dÄ«naá¹ƒ abhÄ• vena. __cavitukÄ• matÄ• cittenÄ• _ti apagantukÄ• matÄ• ci
sahasÄ• . yo hi \Ne 169/ aÃ±Ã±aá¹ƒ bhaá¹‡itukÄ• mo sahasÄ• ``buddhaá¹ƒ paccakkhÄ• m
__davÄ• vadati_ nÄ• ma. __ravÄ• _ti virajjhitvÄ• . yo hi aÃ±Ã±aá¹ƒ bhaá¹‡itukÄ• mo virujjh
paccakkhÄ• mÄ«â€™â€™ ti bhaá¹‡ati, ayaá¹ƒ __ravÄ• bhaá¹‡ati_ nÄ• ma. purimena ko vi
paá¹‡á¸• itassÄ• pi sahasÄ• vasena aÃ±Ã±abhaá¹‡anaá¹ƒ, idaá¹ƒ pana mandattÄ• momÅ«
``aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ ti aÃ±Ã±abhaá¹‡anaá¹ƒ. ``akkharasamayÄ• nabhi
karaá¹‡asampattiyÄ• abhÄ• vato vÄ• kathetabbaá¹ƒ kathetumasakkonto hutvÄ• aÃ±Ã±aá
nÄ• mÄ• â€™â€™ ti (Sp-á¹- II 54) eke.

vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«ti __upajjhÄ• yo, _ taá¹ƒ upajjhÄ• yaá¹ƒ. __ ``evaá¹ƒ_ sajjh
abhikkamitabbaâ€™â€™ ntiÄ• dinÄ• Ä• cÄ• rasikkhÄ• panako __Ä• cariyo_. ante samÄ«p
_ vibhattialopena yathÄ• ``vanekaserukÄ• â€™â€™ ti. samÄ• no upajjhÄ• yo assÄ• ti __sa
__samÄ• nÄ• cariyako. sabrahmacÄ• ri_nti bhikkhuá¹ƒ. so hi ``ekakammaá¹ƒ, ekuddeso, sa
brahmaá¹ƒ samÄ• naá¹ƒ carati, tasmÄ• ``sabrahmacÄ• rÄ«â€™â€™ ti vuccati. __evaá¹ƒ v
padabhÄ• janÄ«ye vuttÄ• naá¹ƒ. yathÄ• hi loke sassÄ• naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ ``kh
evamimÄ• nipi buddhÄ• dÄ«ni padÄ• ni sikkhÄ• paccakkhÄ• nassa viruhanaá¹-á¹-hÄ• natth
vuccantÄ«ti Ä• ha __ ``imesaá¹ƒ dvÄ• vÄ«satiyÄ• khettapadÄ• naâ€™â€™ _nti. yasmÄ• p
sikkhÄ• paccakkhÄ• naá¹ƒ hoti, tasmÄ• __ ``savevacanassÄ• â€™â€™ _ti vuttaá¹ƒ. vividh

vacanaá¹ƒ vivacanaá¹ƒ, vivacanameva __vevacanaá¹ƒ, _ pariyÄ• yanÄ• maá¹ƒ, saha vevac
tassa savevacanassa. ettha ca __vaá¹‡á¹‡apaá¹-á¹-hÄ• ne_ (Sp-á¹- II 52; vi0 vi0 á¹-Ä«0 I 5
nÄ• masahassaá¹ƒ, __upÄ• ligÄ• thÄ• su_ (MN II 76) nÄ• masataá¹ƒ, aÃ±Ã±Ä• ni ca guá¹‡
``buddhavevacanÄ• nÄ«â€™â€™ ti veditabbÄ• ni. sabbÄ• nipi dhammassa nÄ• mÄ• ni ``d
veditabbÄ• ni. esa nayo sabbattha.

__tesu yaá¹ƒ kiÃ±ci vattukÄ• massa yaá¹ƒ kiÃ±ci vadato sikkhÄ• paccakkhÄ• naá¹ƒ hotÄ«
khettapadesu yaá¹ƒ kiÃ±ci ekaá¹ƒ padaá¹ƒ vattukÄ• massa tato aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci pa
katvÄ• vadato khettapadantogadhattÄ• sikkhÄ• paccakkhÄ• naá¹ƒ \Be 180/ hotÄ«ti attho.
sace panÄ• yaá¹ƒ ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vattukÄ• mo padapaccÄ• bhaá
buddhaâ€™â€™ nti vÄ• vadeyya, milakkhabhÄ• sÄ• dÄ«su vÄ• aÃ±Ã±atarabhÄ• sÄ• ya t
paccakkhÄ• mÄ«â€™â€™ ti vattukÄ• mo uppaá¹-ipÄ• á¹-iyÄ• ``dhammaá¹ƒ paccakkhÄ• m
paccakkhÄ• mÄ«â€™â€™ ti vÄ• vadeyya, seyyathÄ• pi uttarimanussadhammavibhaá¹…g
samÄ• pajjÄ• mÄ«â€™â€™ ti \Ne 170/ vattukÄ• mo ``dutiyaá¹ƒ jhÄ• naâ€™â€™ nti vadati.
ayaá¹ƒ bhikkhubhÄ• vaá¹ƒ cajitukÄ• mo etamatthaá¹ƒ vadatÄ«â€™â€™ ti ettakamattampi j
natthi, khettameva otiá¹‡á¹‡aá¹ƒ, paccakkhÄ• tÄ• va hoti sikkhÄ• . sakkattÄ• vÄ• brahmat
cutova hoti sÄ• sanÄ• ti.

__ala_nti (Sp (to Vin III) I 52) hotu, pariyattanti attho. __kiá¹ƒ nu me_ti kiá¹ƒ mayhaá¹ƒ kicca
karaá¹‡Ä«yaá¹ƒ, kiá¹ƒ sÄ• dhetabbanti attho. __na mamattho_ti natthi mama attho. __sumu
mutto ahaá¹ƒ. __purimehi cuddasahi padehÄ«_ti buddhÄ• dÄ«hi sabrahmacÄ• ripariyanteh
__yannÅ«nÄ• haá¹ƒ paccakkheyya_nti ettha __ ``yannÅ«nÄ• â€™â€™ _ti parivitakkadassa
hoti --- ``sacÄ• haá¹ƒ buddhaá¹ƒ paccakkheyyaá¹ƒ, sÄ• dhu vata me siyÄ• â€™â€™ ti. __Ä
``paccakkhiâ€™â€™ nti vÄ• ``paccakkhissÄ• mÄ«â€™â€™ ti vÄ• ``bhavissÄ• mÄ«â€™â
``jÄ• tomhÄ«â€™â€™ ti vÄ• ``amhÄ«â€™â€™ ti vÄ• evaá¹ƒbhÅ«tÄ• naá¹ƒ gahaá¹‡aá¹ƒ.
`gihÄ«â€™ ti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti vÄ• ``jÄ• nÄ• hÄ«â€™â€™ ti vÄ• ``saÃ±jÄ• n
karohÄ«â€™â€™ ti vÄ• vadati, ariyakena vÄ• vadati, milakkhakena vÄ• . evametasmiá¹ƒ
sace so jÄ• nÄ• ti, paccakkhÄ• tÄ• hoti sikkhÄ• . esa nayo sesesupi ``upÄ• sakoâ€™â€™
ettha ca __ariyakaá¹ƒ_ nÄ• ma mÄ• gadhavohÄ• ro. __milakkhakaá¹ƒ_ nÄ• ma anariyako a

__akkharalikhana_nti ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• aÃ±Ã±esaá¹ƒ das
adhippÄ• yaviÃ±Ã±Ä• pako aá¹…gulisaá¹…kocanÄ• diko hatthavikÄ• ro __hatthamuddÄ• ,
aá¹…gulÄ«su daá¹-á¹-habbo ``na bhuÃ±jamÄ• no sabbaá¹ƒ hatthaá¹ƒ mukhe pakkhipissÄ•
618) viya. tasmÄ• adhippÄ• yaviÃ±Ã±Ä• pakassa aá¹…gulisaá¹…kocanÄ• dino hatthavikÄ
__hatthamuddÄ• didassana_nti \Be 181/ (Sp-á¹- II 51) evamettha attho daá¹-á¹-habbo. __Ä
sÄ«sakampanadassanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__ummattakakhittacittavedanÄ• á¹-á¹-Ä• na_nti ettha __ummattako_ti pittummattako. __kh

katacittavikkhepo, yakkhummattakoti vuttaá¹ƒ hoti. ubhinnaá¹ƒ pana viseso anÄ• pattivÄ• re
__vedanÄ• á¹-á¹-o_ti balavatiyÄ• dukkhavedanÄ• ya phuá¹-á¹-ho mucchÄ• pareto, tena vip
apaccakkhÄ• tÄ• va hoti. __manussajÄ• tiko hotÄ«_ti sabhÄ• go vÄ• visabhÄ• go vÄ• gah
viÃ±Ã±Å« yokoci manusso hoti. __ummattakÄ• dÄ«na_nti etthÄ• disaddena
khittacittavedanÄ• á¹-á¹-adevatÄ• tiracchÄ• nagatÄ• naá¹ƒ gahaá¹‡aá¹ƒ. tatra
ummattakakhittacittavedanÄ• á¹-á¹-atiracchÄ• nagatÄ• naá¹ƒ santike paccakkhÄ• tÄ• pi ajÄ
apaccakkhÄ• tÄ• va hoti. devatÄ• ya pana santike atikhippaá¹ƒ jÄ• nanabhÄ• vena. devatÄ
tihetukappaá¹-isandhikÄ• atikhippaá¹ƒ jÄ• nanti, cittaÃ±ca nÄ• metaá¹ƒ lahuparivattaá¹ƒ, ta
puggalassa cittavaseneva mÄ• atikhippaá¹ƒ vinÄ• so ahosÄ«â€™â€™ ti devatÄ• ya santik
sikkhÄ• paccakkhÄ• naá¹ƒ paá¹-ikkhipi. tena vuttaá¹ƒ __ ``na ca ummattakÄ• dÄ«naá¹ƒ aÃ±
__dÅ«tena vÄ• _ti ``mama sikkhÄ• paccakkhÄ• nabhÄ• vaá¹ƒ kathehÄ«â€™â€™ ti mukhas
__paá¹‡á¹‡ena vÄ• _ti paá¹‡á¹‡e likhitvÄ• pahiá¹‡avasena paá¹‡á¹‡ena vÄ• .

sace te sikkhÄ• paccakkhÄ• nabhÄ• vaá¹ƒ jÄ• nantÄ«ti sambandho. __Ä• vajjanasamaye_
taá¹ƒ khaá¹‡aá¹ƒyeva pana apubbaá¹ƒ acarimaá¹ƒ dujjÄ• nanti dasseti. __vacanÄ• nantara
anantarameva, Ä• vajjanasamayevÄ• ti attho. __eva_-saddena pana cirena jÄ• nanaá¹ƒ pa
__ukkaá¹‡á¹-hito_ti anabhiratiyÄ• imasmiá¹ƒ sÄ• sane kicchajÄ«vikaá¹ƒ patto. atha vÄ• ``a
ito yÄ• mi, ettha yÄ• mÄ«â€™â€™ ti uddhaá¹ƒ kaá¹‡á¹-haá¹ƒ katvÄ• viharamÄ• no vikkhitt
hoti. idaÃ±ca ``anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• moâ€™â€™ tiÄ• dÄ«naá¹ƒ (Vin III 45)
kenaci ... pe ... jÄ• nantÄ«_ti sace te ``ukkaá¹‡á¹-hitoâ€™â€™ ti vÄ• ``gihibhÄ• vaá¹ƒ patth
``anabhiratoâ€™â€™ ti vÄ• ``sÄ• maÃ±Ã±Ä• cavitukÄ• moâ€™â€™ ti vÄ• yena kenaci Ä
sikkhÄ• paccakkhÄ• nabhÄ• vaá¹ƒ jÄ• nanti. idaÃ±hi sikkhÄ• paccakkhÄ• naÃ±ca upari \Be
abhÅ«tÄ• rocanaduá¹-á¹-hullavÄ• cÄ• attakÄ• maduá¹-á¹-hadosabhÅ«tÄ• rocanasikkhÄ• pa
Ä• vajjanasamaye Ã±Ä• te eva sÄ«saá¹ƒ enti. ``kiá¹ƒ ayaá¹ƒ bhaá¹‡atÄ«â€™â€™ ti kaá¹…
sÄ«saá¹ƒ na enti. tenÄ• ha __ ``atha aparabhÄ• geâ€™â€™ _tiÄ• di. atha dvinnaá¹ƒ á¹-hita
niyametvÄ• ``etesaá¹ƒ Ä• rocemÄ«â€™â€™ ti vadati, tesu ekasmiá¹ƒ jÄ• nantepi dvÄ«su j
hoti sikkhÄ• . evaá¹ƒ sambahulesupi veditabbaá¹ƒ. __vuttanayenÄ• _ti ``tassa vacanÄ• nan
vuttena nayena. __yo koci manussajÄ• tiko_ti antamaso navakammikaá¹ƒ upÄ• dÄ• ya yo k
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ---

``sace pana anabhiratiyÄ• pÄ«á¸·ito sabhÄ• ge bhikkhÅ« parisaá¹…kamÄ• no `yo koci jÄ•
karonto `buddhaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati, taÃ±ca avidÅ«re á¹-hito navakammiko v
puriso sutvÄ• `ukkaá¹‡á¹-hito ayaá¹ƒ samaá¹‡o gihibhÄ• vaá¹ƒ pattheti, sÄ• sanato cutoâ€
paccakkhÄ• tÄ• va hoti sikkhÄ• â€™â€™ ti (Sp (to Vin III) I 51).

sace \Ne 172/ vacanatthaá¹ƒ Ã±atvÄ• pi ``ayaá¹ƒ ukkaá¹‡á¹-hitoâ€™â€™ ti vÄ• ``gihibhÄ•
vÄ• na jÄ• nÄ• ti, apaccakkhÄ• tÄ• va hoti sikkhÄ• . sace pana vacanatthaá¹ƒ ajÄ• nitvÄ• p
vÄ• ``gihibhÄ• vaá¹ƒ patthetÄ«â€™â€™ ti vÄ• jÄ• nÄ• ti, paccakkhÄ• tÄ• va hoti sikkhÄ•

kÄ«á¸·Ä• dhippÄ• yenapi. __cittÄ• dÄ«naá¹ƒ vÄ• vasenÄ• _ti cittÄ• dÄ«naá¹ƒ vÄ• chaá¸·a
cettha ---

``cittaá¹ƒ khettaÃ±ca kÄ• lo ca, payogo puggalo tathÄ• .

vijÄ• nananti sikkhÄ• ya, paccakkhÄ• naá¹ƒ chaá¸·aá¹…gikaâ€™â€™ nti ||

__sabbaso vÄ• pana apaccakkhÄ• nenÄ• _ti ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ•
sikkhÄ• paccakkhÄ• naá¹ƒ hoti, tato ekassapi paccakkhÄ• nassa abhÄ• vena. iminÄ• pana
sÄ• vessÄ• mi, sikkhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ pavattacittuppÄ• dassa abhÄ
evarÅ«po cittuppÄ• do natthi, so sabbaso na paccakkhÄ• ti nÄ• mÄ• ti. __sikkhÄ• paccakkh
paccakkhÄ• mÄ«â€™â€™ tiÄ• disikkhÄ• paccakkhÄ• nassa. __atthabhÅ«taá¹ƒ ekaccaá¹ƒ
paccakkhÄ• mÄ«â€™â€™ ti vadati viÃ±Ã±Ä• peti, evampi, bhikkhave, dubbalyÄ• vikammaÃ
ca paccakkhÄ• tÄ• â€™â€™ tiÄ• dinÄ• (Vin III 53) vuttehi yehi vacanehi sikkhÄ• paccakkh
dubbalyÄ• vikammaÃ±ca, taá¹ƒ ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• dikaá¹ƒ atthab
anÄ• vikatvÄ• . ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• dimhi pana vutte sikkhÄ• paripÄ
gamyamÄ• nattÄ• sikkhÄ• paccakkhÄ• nassa idaá¹ƒ dubbalyÄ• vikammaá¹ƒ atthoti daá¹-á
``atthabhÅ«taâ€™â€™ nti iminÄ• ``yannÅ«nÄ• haá¹ƒ buddhaá¹ƒ paccakkheyyaâ€™â€™ n
paá¹-ikkhipati. yena hi sikkhÄ• paccakkhÄ• naÃ±ceva hoti dubbalyÄ• vikammaÃ±ca, tadeva
atthabhÅ«taá¹ƒ. yena pana dubbalyÄ• vikammameva hoti, na sikkhÄ• paccakkhÄ• naá¹ƒ, n

rÄ• gapariyuá¹-á¹-hÄ• nena sadisabhÄ• vÄ• pattiyÄ• mithunÄ• naá¹ƒ ayanti __ ``methunoâ
vuccatÄ«ti Ä• ha __ ``rÄ• gapariyuá¹-á¹-hÄ• nenÄ• â€™â€™ _tiÄ• di. tattha __rÄ• gapariyu
pariyuá¹-á¹-hÄ• nena, methunarÄ• gassa pavattiyÄ• pariyonaddhacittatÄ• yÄ• ti attho. __dl
``palambate vilambateâ€™â€™ tiÄ• dÄ«su viya upasaggassa koci atthaviseso natthÄ«ti Ä•
_ti. __ajjhÄ• pajjeyyÄ• _ti abhibhuyya pajjeyya. __sabbantimenÄ• _ti paranimmitavasavatti
cÄ• tumahÄ• rÄ• jikamanussitthinÄ• gagaruá¸·amÄ• á¹‡avikÄ• dÄ«naá¹ƒ sabbÄ• saá¹ƒ ant
tiracchÄ• nesu \Ne 173/ uppannÄ• ya. tenÄ• ha __ ``paá¹-isandhivasenÄ• â€™â€™ _ti. pÄ
cettha tiracchÄ• nagatitthÄ« ``tiracchÄ• nagatÄ• â€™â€™ ti gahetabbÄ• , na sabbÄ• . tatrÄ

``apadÄ• naá¹ƒ ahimacchÄ• , dvipadÄ• naÃ±ca kukkuá¹-Ä«.

catuppadÄ• naá¹ƒ majjÄ• rÄ«, vatthu pÄ• rÄ• jikassimÄ• â€™â€™ ti || (Sp (to Vin III) I 55)

tattha __ahi_ggahaá¹‡ena sabbÄ• pi ajagaragonasÄ• dibhedÄ• dÄ«ghajÄ• ti saá¹…gahitÄ
yattha tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ sakkÄ• tilaphalamattampi pavesetuá¹
avasesÄ• dukkaá¹-avatthÅ«ti veditabbÄ• . __maccha_ggahaá¹‡ena sabbÄ• pi macchakacc

odakajÄ• ti saá¹…gahitÄ• . tatrÄ• pi dÄ«ghajÄ• tiyaá¹ƒ vuttanayeneva pÄ• rÄ• jikavatthu ca
veditabbaá¹ƒ. ayaá¹ƒ pana viseso --- pataá¹…gamukhamaá¹‡á¸• Å«kÄ• nÄ• ma honti, tesa
mahantaá¹ƒ, chiddaá¹ƒ appakaá¹ƒ, tattha pavesanaá¹ƒ nappahoti, mukhasaá¹‡á¹-hÄ• naá¹
gacchati, tasmÄ• taá¹ƒ thullaccayavatthÅ«ti veditabbaá¹ƒ \Be 184/. __kukkuá¹-i_ggahaá¹‡e
kÄ• kakapotÄ• dibhedÄ• pakkhijÄ• ti saá¹…gahitÄ• . tatrÄ• pi vuttanayeneva pÄ• rÄ• jikava
veditabbaá¹ƒ. __majjÄ• ri_ggahaá¹‡ena sabbÄ• pi rukkhasunakhamaá¹…gusagodhÄ• dibho
saá¹…gahitÄ• . tatrÄ• pi vuttanayeneva pÄ• rÄ• jikavatthu ca dukkaá¹-avatthu ca veditabba

__pÄ• rÄ• jiko hotÄ«_ti (Sp (to Vin III) I 55) parÄ• jito hoti parÄ• jayaá¹ƒ apanno. ayaÃ±hi _
sikkhÄ• padÄ• pattipuggalesu vattati. tattha ``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• s
vajjÄ«naá¹ƒ vÄ• vajjiputtakÄ• naá¹ƒ vÄ• kÄ• raá¹‡Ä• sÄ• vakÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ sik
samÅ«haneyyÄ• â€™â€™ ti (Vin III 43) evaá¹ƒ sikkhÄ• pade vattamÄ• no veditabbo. ``Ä• p
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti (Vin III 67) evaá¹ƒ Ä• pattiyaá¹ƒ. ``na mayaá¹ƒ pÄ• rÄ• ji
pÄ• rÄ• jikoâ€™â€™ ti (Vin III 155) evaá¹ƒ puggale vattamÄ• no veditabbo. ``pÄ• rÄ• jikena
anuddhaá¹ƒseyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 384) pana dhamme vattatÄ«ti vadanti. yasm
``dhammoâ€™â€™ ti katthaci Ä• patti, katthaci sikkhÄ• padameva adhippetaá¹ƒ, tasmÄ• s
tattha sikkhÄ• padaá¹ƒ yo taá¹ƒ atikkamati, taá¹ƒ parÄ• jeti, tasmÄ• __ ``pÄ• rÄ• jikaâ€™â
pana yo naá¹ƒ ajjhÄ• pajjati, taá¹ƒ parÄ• jeti, tasmÄ• __ ``pÄ• rÄ• jikÄ• â€™â€™ _ti vucca
parÄ• jito parÄ• jayamÄ• panno, tasmÄ• __ ``pÄ• rÄ• jikoâ€™â€™ _ti vuccati. idha pana p
``pÄ• rÄ• jiko hotÄ«â€™â€™ _tiÄ• di. iminÄ• pi \Ne 174/ idaá¹ƒ dasseti --- ``parÄ• jitasadde
katvÄ• , __ta_-kÄ• rassa ca __ka_-kÄ• raá¹ƒ katvÄ• __pÄ• rÄ• jiko_ hotÄ«ti niddiá¹-á¹-hoâ

apalokanÄ• di catubbidhampi saá¹…ghakammaá¹ƒ sÄ«mÄ• paricchinnehi pakatattehi bhikk
__ekakammaá¹ƒ_ nÄ• ma. __Ä• di_saddena ekuddesasamasikkhatÄ• naá¹ƒ gahaá¹‡aá¹ƒ.
pÄ• timokkhuddeso ekato uddisitabbattÄ• __ekuddeso_ nÄ• ma. nahÄ• pitapubbakÄ• dÄ«
á¹-hapetvÄ• avasesaá¹ƒ sabbampi sikkhÄ• padaá¹ƒ sabbehipi lajjipuggalehi samaá¹ƒ sikkh
__samasikkhatÄ• _ nÄ• ma. yasmÄ• sabbepi lajjino etesu \Be 185/ ekakammÄ• dÄ«su sah
bahiddhÄ• sandissati, tasmÄ• tÄ• ni sabbÄ• nipi gahetvÄ• ekakammÄ• diko tividhopi __sa
``so ca vuttappakÄ• ro saá¹ƒvÄ• so tena puggalena saddhiá¹ƒ natthi, tena kÄ• raá¹‡ena so
`asaá¹ƒvÄ• soâ€™ ti vuccatÄ«â€™â€™ ti (Sp (to Vin III) I 55).

idÄ• ni yasmÄ• na kevalaá¹ƒ manussitthiyÄ• eva nimittaá¹ƒ pÄ• rÄ• jikavatthu, atha kho
amanussitthitiracchÄ• nagatitthÄ«nampi. na ca itthiyÄ• eva. atha kho ubhatobyaÃ±janakap
tasmÄ• te satte, tesaÃ±ca yaá¹ƒ yaá¹ƒ nimittaá¹ƒ vatthu hoti, taá¹ƒ taá¹ƒ nimittaá¹ƒ, tattha
paá¹-isevanto pÄ• rÄ• jiko hoti, taÃ±ca sabbaá¹ƒ vitthÄ• retvÄ• dassetuá¹ƒ __ ``ayaá¹ƒ par
_tiÄ• dimÄ• ha. __etthÄ• _ti imasmiá¹ƒ sikkhÄ• pade. __tesÅ«_ti ye tiá¹ƒsamaggÄ• vuttÄ•
lambimudupiá¹-á¹-hike sandhÄ• ya vuttaá¹ƒ. __santhatassa vÄ• _ti yena kenaci vatthena vÄ
vÄ• kapaá¹-á¹-ena vÄ• cammena vÄ• tipusÄ«sÄ• dÄ«naá¹ƒ paá¹-á¹-ena vÄ• paliveá¹-hetv

paá¹-icchannassa. __akkhÄ• yitassa vÄ• _ti soá¹‡asiá¹…gÄ• lÄ• dÄ«hi akkhÄ• ditassa. __y
yÄ• va upaá¸• á¸• hakkhÄ• yito nÄ• ma na hoti, evaá¹ƒ akkhÄ• yitassa. __allokÄ• se_ti tinto
tesaá¹ƒyeva vatthÄ• dÄ«naá¹ƒ yena kenaci paá¹-icchannaá¹ƒ. ayaÃ±hettha saá¹…khepatth
anupÄ• dinnakaá¹ƒ anupÄ• dinnakena chupati, mutti atthi, atha kho upÄ• dinnakena vÄ• an
ghaá¹-á¹-iyatu, anupÄ• dinnakena vÄ• upÄ• dinnakaá¹ƒ, anupÄ• dinnakena vÄ• anupÄ• d
upÄ• dinnakaá¹ƒ. sace yattake paviá¹-á¹-he pÄ• rÄ• jikaá¹ƒ hotÄ«ti vuttaá¹ƒ, tattakaá¹ƒ seva
sabbatthÄ• yaá¹ƒ pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• panno nÄ• ma hotÄ«ti.

evaá¹ƒ sevanacitteneva pavesentassa Ä• pattiá¹ƒ dassetvÄ• idÄ• ni yasmÄ• taá¹ƒ pavesa
attÅ«pakkameneva, parÅ«pakkamenÄ• pi hoti. tatrÄ• pi sÄ• diyantasseva Ä• patti paá¹-isev
175/, na itarassÄ• ti dassetuá¹ƒ __ ``parena vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __parenÄ•
bhikkhupaccatthikÄ• dinÄ• yena kenaci aÃ±Ã±ena. __pavesanapaviá¹-á¹-haá¹-á¹-hitauddha
(Sp-á¹- II 58) yÄ• va mÅ«lÄ• pavesanaá¹ƒ __pavesanaá¹ƒ_ nÄ• ma. aá¹…gajÄ• tassa yatta
pavesanÄ• rahaá¹ƒ, tattakaá¹ƒ anavasesato paviá¹-á¹-haá¹ƒ __paviá¹-á¹-haá¹ƒ_ nÄ• ma. ev
paviá¹-á¹-hassa uddharaá¹‡Ä• rambhato antarÄ• á¹-hitakÄ• lo __á¹-hitaá¹ƒ_ nÄ• ma. __sam
mÄ• tugÄ• massa sukkavisaá¹-á¹-hiá¹ƒ patvÄ• sabbathÄ• vÄ• yÄ• mato oramitvÄ• á¹-hita
``sukkavisaá¹-á¹-hisamayeâ€™â€™ ti vuttaá¹ƒ. __uddharaá¹‡aá¹ƒ_ nÄ• ma yÄ• va aggÄ•
__sÄ• diyatÄ«_ti sevanacittaá¹ƒ upaá¹-á¹-hapeti. __asÄ• dhÄ• raá¹‡avinicchayo_ti adinnÄ•
sikkhÄ• padehi asÄ• dhÄ• raá¹‡o vinicchayo.

__sÄ• dhÄ• raá¹‡avinicchayattha_nti parivÄ• ravasena sÄ• dhÄ• raá¹‡avinicchayatthaá¹ƒ.
janettÄ«ti attho. nidadÄ• ti desanaá¹ƒ desavasena aviditaá¹ƒ viditaá¹ƒ katvÄ• nidassetÄ«ti
paÃ±Ã±Ä• pÄ«yatÄ«ti __paÃ±Ã±atti, _ tassÄ• pakÄ• ro __paÃ±Ã±attividhi_ aá¹…geti game
_ kÄ• raá¹‡aá¹ƒ. samuá¹-á¹-hahanti Ä• pattiyo etenÄ• ti __samuá¹-á¹-hÄ• naá¹ƒ, _ uppattikÄ
__samuá¹-á¹-hÄ• navidhi_. __vajjakammappabhedaÃ±cÄ• _ti ettha __pabheda_saddo pacc
``vajjappabhedaá¹ƒ, kammappabhedaÃ±cÄ• â€™â€™ ti. __tattha tatthÄ• _ti tasmiá¹ƒ tasm

__paÃ±Ã±attiá¹-á¹-hÄ• na_nti paÃ±Ã±attiá¹-á¹-hapanassa á¹-hÄ• naá¹ƒ, sikkhÄ• padÄ• naa
__puggalo_ti ettha Ä• dikammikoyeva adhippetoti Ä• ha __ ``puggalo nÄ• ma yaá¹ƒ yaá¹ƒ Ä
sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€™ _nti, so so puggaloti adhippÄ• yo. honti cettha ---

``sudinno dhaniyo sambahulÄ• vaggumudantikÄ• .

seyyasako udÄ• yi cÄ• -á¸·avakÄ• channamettiyÄ• ||

``devadattassajipunabbasu-chabbaggiyopanandaÃ±Ã±ataropi ca.

hatthako cÄ• nuruddho ca, sattarasa cÅ«á¸·apanthako ||

``belaá¹-á¹-hasÄ«so cÄ• nando, sÄ• gatoriá¹-á¹-hanÄ• mako.

nandattherena tevÄ«sa, bhikkhÅ«naá¹ƒ Ä• dikammikÄ• ||

``sundarÄ«nandÄ• \Ne 176/ thullanandÄ• , chabbaggiyaÃ±Ã±atarÄ• pi ca.

caá¹‡á¸• akÄ• á¸·Ä« sambahulÄ• , dve ca bhikkhuniyo parÄ• .

bhikkhunÄ«naá¹ƒ tu satteva, honti tÄ• Ä• dikammikÄ• â€™â€™ ti ||

__tassa tassa puggalassÄ• _ti yaá¹ƒ yaá¹ƒ sudinnÄ• dikaá¹ƒ puggalaá¹ƒ Ä• rabbha sikkhÄ
tassa tassa puggalassa. __paÃ±Ã±attÄ«_ti paá¹-hamapaÃ±Ã±atti. paá¹-hamapaÃ±Ã±attiyÄ
á¹-hapitÄ• paÃ±Ã±atti __anupaÃ±Ã±atti_. anuppanne dose á¹-hapitÄ• paÃ±Ã±atti __anupp
majjhimadese ceva paccantimesu janapadesu cÄ• ti sabbesu padesesu á¹-hapitÄ• paÃ±Ã±
majjhimadeseyeva á¹-hapitÄ• paÃ±Ã±atti __padesapaÃ±Ã±atti_. bhikkhÅ«naÃ±ceva bhikkh
sÄ• dhÄ• raá¹‡abhÅ«tÄ• paÃ±Ã±atti __sÄ• dhÄ• raá¹‡apaÃ±Ã±atti_. suddhabhikkhÅ«nam
paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ __asÄ• dhÄ• raá¹‡apaÃ±Ã±atti_. ubhinnampi paÃ±Ã±atti _
vinayadharapaÃ±camenÄ• _ti anussÄ• vanakÄ• cariyapaÃ±camena. __guá¹‡aá¹…guá¹‡Å«
paá¹-á¹-hÄ• ya katÄ• upÄ• hanÄ• , na ekadvitipaá¹-alÄ• . __cammattharaá¹‡a_nti attharital
__etesaá¹ƒ vasena catubbidhÄ• padesapaÃ±Ã±atti nÄ• mÄ• _ti etesaá¹ƒ vasena catubbidh
majjhimadeseyeva paÃ±Ã±attÄ• ti padesapaÃ±Ã±atti nÄ• ma. tenevÄ• ha __ ``majjhimades
yasmÄ• majjhimadeseyeva yathÄ• vuttavatthuvÄ«tikkame Ä• patti hoti, na paccantimajana
padesapaÃ±Ã±attÄ«ti attho. __dhuvanhÄ• naá¹ƒ paá¹-ikkhepamatta_nti niccanahÄ• nappaa
__matta_saddena aÃ±Ã±Ä• ni tÄ«á¹‡i sikkhÄ• padÄ• ni paá¹-ikkhipati. tÄ• ni hi ``anujÄ• nÄ
sabbapaccantimesu janapadesu vinayadharapaÃ±camena gaá¹‡ena upasampadaâ€™â€™
__cammakkhandhake_ Ä• gatÄ• ni. tenevÄ• ha __ ``tato aÃ±Ã±Ä• padesapaÃ±Ã±atti nÄ•
__sabbÄ• nÄ«_ti tato avasesÄ• ni sabbÄ• ni sikkhÄ• padÄ• ni. __tasmÄ• _ti yasmÄ• anup
aá¹-á¹-hagarudhammavasena bhikkhunÄ«naá¹ƒyeva Ä• gatÄ• , yasmÄ• ca dhuvanhÄ• naá
á¹-hapetvÄ• pÄ• timokkhe sabbÄ• ni sikkhÄ• padÄ• ni sabbatthapaÃ±Ã±attiyeva honti, yas
sÄ• dhÄ• raá¹‡apaÃ±Ã±attidukaÃ±ca ekatopaÃ±Ã±attidukaÃ±ca byaÃ±janamattaá¹ƒ nÄ• n
__sabbatthÄ• _ti sabbesu sikkhÄ• padesu. Ä• pattibhedo hettha uttarapadalopena ``Ä• patt
__ ``Ä• pattÄ«ti pubbappayogÄ• divasena Ä• pattibhedoâ€™â€™ _ti. __sÄ«laÄ• cÄ• radiá¹
ettha paá¹-hamÄ• dve Ä• pattikkhandhÄ• sÄ«lavipatti nÄ• ma, avasesÄ• paÃ±ca Ä• cÄ• n
micchÄ• diá¹-á¹-hi ca antaggÄ• hikÄ• diá¹-á¹-hi ca diá¹-á¹-hivipatti nÄ• ma, Ä• jÄ«vahetu pa
sikkhÄ• padÄ• ni Ä• jÄ«vavipatti nÄ• ma, iti imÄ• saá¹ƒ sÄ«laÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vavip
attho.

na \Ne 177/ kevalaá¹ƒ yathÄ• vuttanayeneva vuccantÄ«ti Ä• ha __ ``yÄ• ni sikkhÄ• padasa
vuccantÄ«â€™â€™ _ti. etÄ• ni hi kiÃ±cÄ• pi Ä• pattiyÄ• samuá¹-á¹-hÄ• nÄ• ni, na \Be 188
vohÄ• rasukhatthaá¹ƒ panevaá¹ƒ vuccantÄ«ti. __tatthÄ• _ti tesu chasu samuá¹-á¹-hÄ• nesu
sacittakÄ• cittakesu. ekaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ uppattikÄ• raá¹‡aá¹ƒ etissÄ• ti __ekasam
vÄ• samuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __ekasamuá¹-á¹-hÄ• nÄ• _. __ ``dvisamuá¹-á¹-hÄ• nÄ•
nayo.

__samuá¹-á¹-hÄ• navasenÄ• _ti samuá¹-á¹-hÄ• nasÄ«savasena. paá¹-hamapÄ• rÄ• jikaá¹ƒ
__paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• _. tathÄ• __adinnÄ• dÄ• nasamuá¹-á¹-hÄ• nÄ

sayaá¹ƒ pathavikhaá¹‡ane kÄ• yena, pare Ä• á¹‡Ä• petvÄ• khaá¹‡Ä• pane vÄ• cÄ• ya ca
``pathavikhaá¹‡anÄ• dÄ«su viyÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä• di_saddena adinnÄ• dÄ• nÄ•
paá¹-hamakathinÄ• patti kÄ• yavÄ• cato kattabbaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vÄ• vikappanaá¹
karontassÄ• ti Ä• ha __ ``paá¹-hamakathinÄ• patti viyÄ• â€™â€™ _ti. aÃ±Ã±Ä• tikÄ• ya bh
cÄ«varappaá¹-iggahaá¹‡Ä• patti tassÄ• hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡hantassa, pariva
hotÄ«ti __kiriyÄ• kiriyato samuá¹-á¹-hÄ• ti. ``siyÄ• karontassÄ• â€™â€™ _tiÄ• dÄ«su __si
brÄ• hmaá¹‡a evamassÄ• â€™â€™ tiÄ• dÄ«su viya ``kadÄ• cÄ«â€™â€™ ti iminÄ• samÄ•
rÅ«piyappaá¹-iggahaá¹‡Ä• patti siyÄ• kiriyÄ• gahaá¹‡ena Ä• pajjanato, siyÄ• akiriyÄ• pa
akaraá¹‡atoti Ä• ha __ ``rÅ«piyappaá¹-iggahaá¹‡Ä• patti viyÄ• â€™â€™ _ti. kuá¹-ikÄ• rÄ• p
pamÄ• á¹‡Ä• tikkantakaraá¹‡e karontassa siyÄ• , adesÄ• petvÄ• pana pamÄ• á¹‡Ä• tikkar
vÄ• karontassa ca akarontassa ca siyÄ• ti Ä• ha __ ``kuá¹-ikÄ• rÄ• patti viyÄ• â€™â€™ _ti

saÃ±Ã±Ä• ya abhÄ• vena vimokkho assÄ• ti __saÃ±Ã±Ä• vimokkho_ti majjhepadalopasam
``yato vÄ«tikkamasaÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di. __itarÄ• _ nÄ• ma yato vÄ«tikkamasaÃ
sÄ• itarasaddassa vuttappaá¹-iyogivisayattÄ• . __yÄ• acittakena vÄ• sacittakamissakena
yÄ• Ä• patti kadÄ• ci acittakena vÄ• kadÄ• ci sacittakamissakena vÄ• samuá¹-á¹-hÄ• nen
saÃ±Ã±Ä• dukaá¹ƒ anÄ• pattimukhena vuttaá¹ƒ, sacittakadukaá¹ƒ Ä• pattimukhenÄ• ti daá¹

__yassÄ• _ \Be 189/ __sacittakapakkhe cittaá¹ƒ akusalameva hotÄ«_ti yassÄ• sacittakÄ•
akusalameva hoti, yassÄ• ca sacittakÄ• cittakasaá¹…khÄ• tÄ• ya surÄ• pÄ• nÄ• diacittakÄ
vatthuvijÄ• nanacittena \Ne 178/ sacittakapakkhe cittaá¹ƒ akusalameva hoti, __ayaá¹ƒ lokav
``sacittakapakkheâ€™â€™ ti hi idaá¹ƒ vacanaá¹ƒ sacittakÄ• cittakaá¹ƒ sandhÄ• ya vuttaá¹ƒ
sacittakassa ``sacittakapakkheâ€™â€™ ti visesane payojanaá¹ƒ atthÄ«ti. yaá¹ƒ panettha __
``surÄ• pÄ• nasmiÃ±hi `surÄ• â€™ ti vÄ• `na vaá¹-á¹-atÄ«â€™ ti vÄ• jÄ• nitvÄ• pivane ak
vuttaá¹ƒ. tattha ``na vaá¹-á¹-atÄ«ti vÄ• jÄ• nitvÄ• â€™â€™ ti vuttavacanaá¹ƒ na yujjati paá
lokavajjabhÄ• vappasaá¹…gato. yassÄ• pana ``sacittakapakkhe cittaá¹ƒ akusalamevÄ• â€™
paá¹‡á¹‡attivajjÄ• ti imamatthaá¹ƒ dassento Ä• ha __ ``sesÄ• paá¹‡á¹‡attivajjÄ• â€™â€™
vatthuvijÄ• nanacittena sacittakapakkhe cittaá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ•

``akusalamevÄ• â€™â€™ ti niyamo natthi. __ubhayattha Ä• pajjitabbÄ• _ti kÄ• yadvÄ• re, v
Ä• pajjitabbÄ• Ä• patti, tÄ• pana adinnÄ• dÄ• nÄ• dayo. __ ``manodvÄ• re Ä• patti nÄ• ma
yebhuyyavasena vuttaá¹ƒ upanikkhittasÄ• diyanÄ• dÄ«su Ä• pattisambhavatoti daá¹-á¹-hab

__akusalacitto vÄ• Ä• pajjatÄ«_ti
pÄ• rÄ• jikasukkavisaá¹-á¹-hikÄ• yasaá¹ƒsaggaduá¹-á¹-hullaattakÄ• mapÄ• ricariyaduá¹-á¹-
dÄ• natalasattikÄ• dibhedaá¹ƒ Ä• pattiá¹ƒ akusalacitto Ä• pajjati. anupasampannaá¹ƒ padas
mÄ• tugÄ• massa dhammaá¹ƒ desentoti evarÅ«paá¹ƒ Ä• pattiá¹ƒ __kusalacitto Ä• pajjati_.
__abyÄ• katacitto Ä• pajjati_. yaá¹ƒ arahÄ• Ä• pajjati, sabbaá¹ƒ abyÄ• katacittova Ä• pajjat
``kusalÄ• byÄ• katacitto vÄ• â€™â€™ _ti.

__dukkhavedanÄ• samaá¹…gÄ« vÄ• _ti duá¹-á¹-hadosÄ• dibhedaá¹ƒ Ä• pattiá¹ƒ Ä• pajjan
Ä• pajjati. methunadhammÄ• dibhedaá¹ƒ pana __sukhavedanÄ• samaá¹…gÄ« Ä• pajjati_.
Ä• pajjati, taá¹ƒyeva majjhatto hutvÄ• Ä• pajjanto __adukkhamasukhavedanÄ• samaá¹…gÄ
``itaravedanÄ• dvayasamaá¹…gÄ« vÄ• â€™â€™ _ti. idampi ca tikadvayaá¹ƒ yebhuyyavase
190/ nirodhasamÄ• panno hi acittako avedano sahaseyyÄ• pattiá¹ƒ Ä• pajjatÄ«ti. kiÃ±cÄ• p
vuttaá¹ƒ, viseso panettha atthÄ«ti dassetuá¹ƒ __ ``evaá¹ƒ santepÄ«â€™â€™ _tiÄ• di vuttaá
hi visesÄ• bhidhÄ• nanimittÄ• bhyÅ«pagameva yujjati. __sabbesaá¹ƒ vasena tÄ«á¹‡i cittÄ•
kusalÄ• kusalÄ• byÄ• katÄ• naá¹ƒ vasena padasodhammÄ• dÄ«su tÄ«á¹‡i cittÄ• ni.

idÄ• ni taá¹ƒ yathÄ• vuttanidÄ• nÄ• divedanÄ• ttikapariyosÄ• naá¹ƒ sattarasappakÄ• raá¹ƒ
yojetuá¹ƒ __ ``idha panÄ• â€™â€™ _tiÄ• dimÄ• ha. __idhÄ• _ti imasmiá¹ƒ paá¹-hamapÄ• r
__vesÄ• liya_nti evaá¹ƒnÄ• make \Ne 179/ itthiliá¹…gavasena pavattavohÄ• re nagare. taÃ±
pÄ• kÄ• raparikkhepavaá¸• á¸• hanena visÄ• lÄ«bhÅ«tattÄ• __ ``vesÄ• lÄ«â€™â€™ _ti vu
sabbaÃ±Ã±utaá¹ƒ sampatteyeva sammÄ• sambuddhe sabbÄ• kÄ• ravepullattaá¹ƒ pattanti v
apaccakkhÄ• yÄ• â€™â€™ ti ca ``antamaso tiracchÄ• nagatÄ• yapÄ«â€™â€™ ti ca dve an
makkaá¹-ivajjiputtakavatthÅ«naá¹ƒ vasena vuttÄ• . ``antamaso tiracchÄ• nagatÄ• yÄ• â€™â
apaccakkhÄ• yÄ• â€™â€™ ti ca imÄ• dve anupaÃ±Ã±attiyo. __Ä• pattikarÄ• ca hotÄ«_ti p
visuá¹ƒyevÄ• pattikarÄ• ca hoti. __aÃ±Ã±avÄ• dakasikkhÄ• padÄ• dÄ«su viyÄ• _ti aÃ±Ã±a
``vihesakeâ€™â€™ tiÄ• dikÄ• (Vin IV 98) viyÄ• ti attho. __Ä• di_saddena ujjhÄ• panakass
aÃ±Ã±avÄ• dakÄ• dito visuá¹ƒyeva vihesakÄ• dÄ«supi pÄ• cittiyaá¹ƒ hoti. yathÄ• ha ``ropit
vatthusmiá¹ƒ vÄ• Ä• pattiyÄ• vÄ• anayuÃ±jiyamÄ• no taá¹ƒ nakathetukÄ• mo taá¹ƒ naugg
saá¹…ghaá¹ƒ viheseti, Ä• patti pÄ• cittiyassÄ• â€™â€™ tiÄ• di (Vin III 100). supinante vijja
mocanassÄ• dacetanÄ• abbohÄ• rikattÄ• anÄ• pattikarÄ• ti Ä• ha __ ``aÃ±Ã±atra supinan
tathÄ• hi thinamiddhena abhibhÅ«tattÄ• supine cittaá¹ƒ abbohÄ• rikaá¹ƒ, cittassa abbohÄ•
opakkamanakiriyÄ• pavattanikÄ• pi cetanÄ• abbohÄ• rikÄ• . vuttaÃ±hetaá¹ƒ ``atthesÄ• , bh
kho abbohÄ• rikÄ• â€™â€™ ti (Vin III 235), tasmÄ• ``aÃ±Ã±atra supinantÄ• â€™â€™ ti ay
anÄ• pattikarÄ• jÄ• tÄ• . __Ä• di_saddena ``aÃ±Ã±atra adhimÄ• nÄ• â€™â€™ tiÄ• dikaá¹ƒ

__adinnÄ• dÄ• nÄ• dÄ«su viyÄ• _ti adinnÄ• dÄ• nÄ• dÄ«su \Be 191/ ``araÃ±Ã±Ä• vÄ• â€™
attho. ettha pana __Ä• di_saddena paá¹-hamapÄ• rÄ• jikÄ• dÄ«naá¹ƒ saá¹…gaho. ettha hi
araÃ±Ã±eâ€™â€™ tiÄ• dinÄ• (Vin III 90) nayena lesaá¹ƒ oá¸• á¸• entÄ• naá¹ƒ lesapidahar
vÄ• â€™â€™ _tiÄ• dikÄ• anupaÃ±Ã±atti vuttÄ• ti upatthambhakarÄ• va hoti. teneva hi ``na
hotÄ«â€™â€™ ti (Vin III 90) bhikkhÅ«hi vuttaá¹ƒ.

__vuttappakÄ• re magge_ti ``manussÄ• manussatiracchÄ• nagatavasenÄ• â€™â€™ tiÄ• d
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vuttappakÄ• re tiá¹ƒsamagge. imassa pana ``chinneâ
__tacÄ• dÄ«ni anavasesetvÄ• _ti nimittappadese bahi á¹-hitÄ• ni chavicammÄ• ni anavases
__nimittasaá¹‡á¹-hÄ• namattaá¹ƒ paÃ±Ã±Ä• yatÄ«_ti nimittamaá¹ƒsassa pana abbhantare
vijjamÄ• nattÄ• vuttaá¹ƒ. __cammakhila_nti cammakkhaá¹‡á¸• aá¹ƒ. ``uá¹‡á¹‡igaá¹‡á¸• oâ
vi0 vi0 á¹-Ä«0 I 55) vadanti. taÃ±hi nimitte jÄ• tattÄ• nimittameva. tenÄ• ha __ ``sevanacitte
pÄ• rÄ• jikaâ€™â€™ _nti. __sevanacitte_ti methunasevanacitte. kÄ• yasaá¹ƒsaggasevanac
saá¹…ghÄ• disesova \Ne 180/. naá¹-á¹-ho kÄ• yappasÄ• do etthÄ• ti __naá¹-á¹-hakÄ• yapp
sukkhapÄ«á¸·akaá¹ƒ vÄ• matacammaá¹ƒ vÄ• ti attho. mate akkhÄ• yite, yebhuyyena akkhA
pÄ• rÄ• jikÄ• pattivacanato (Vin III 61) pana naá¹-á¹-hakÄ• yappasÄ• depi itthinimitte paves
pÄ• rÄ• jikÄ• pattiyeva. __nimittasaá¹‡á¹-hÄ• namattampi anavasesetvÄ• _ti nimittÄ• kÄ• re
yathÄ• vuttanimittamaá¹ƒsÄ• dimpi anavasesetvÄ• . __vaá¹‡asaá¹…khepavasenÄ• _ti vaá¹
thullaccayaÃ±ca ``amaggena amaggaá¹ƒ paveseti, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin
vasena veditabbaá¹ƒ. tasmiÃ±hi sutte dvÄ«su sambhinnavaá¹‡esu ekena vaá¹‡ena pavese
thullaccayaá¹ƒ vuttaá¹ƒ. vuttaÃ±hi __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``imassa sattassa anuld
vaá¹‡asaá¹…khepe thullaccayaá¹ƒ veditabbaâ€™â€™ nti (Sp (to Vin III) I 66). manussÄ• na
vaá¹‡asaá¹…gahaá¹ƒ gacchantÄ«ti vaá¹‡ena ekaparicchedaá¹ƒ katvÄ• dassento __ ``tathÅ
tesaá¹ƒ vaá¹‡asaá¹…gaho ``navadvÄ• ro mahÄ• vaá¹‡oâ€™â€™ ti (Mil II 6.1) evamÄ• disu
tattha __manussÄ• na_nti itthipurisapaá¹‡á¸• akaubhatobyaÃ±janakavasena catubbidhÄ• n
__vatthikosesÅ«_ti \Be 192/ vatthipuá¹-esu purisÄ• naá¹ƒ aá¹…gajÄ• takosesu. __hatthiass
tiracchÄ• nÄ• na_nti hatthiassagoá¹‡agadrabhaoá¹-á¹-hamahiá¹ƒsÄ• dÄ«naá¹ƒ tiracchÄ• na
__tiracchÄ• nÄ• naá¹ƒ panÄ• _ti sabbesampi tiracchÄ• nagatÄ• naá¹ƒ. __sabbesa_nti yathA
sabbesaá¹ƒ.

evaá¹ƒ jÄ«vamÄ• nakasarÄ«re labbhamÄ• naá¹ƒ Ä• pattivisesaá¹ƒ dassetvÄ• idÄ• ni mata
Ä• pattivisesaá¹ƒ dassetuá¹ƒ __ ``matasarÄ«reâ€™â€™ _tiÄ• dimÄ• ha. vaccamaggapassA
catÅ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• se á¹-hapetvÄ• yadÄ• apare dve koá¹-á¹-hÄ• sA
__upaá¸• á¸• hakkhÄ• yitaá¹ƒ_ nÄ• ma hoti. __na kuthitaá¹ƒ hotÄ«_ti uddhumÄ• takÄ• dibh
allanti attho. yadÄ• pana sarÄ«raá¹ƒ uddhumÄ• takaá¹ƒ hoti kuthitaá¹ƒ nÄ«lamakkhikasam
kimikulasamÄ• kulaá¹ƒ navahi vaá¹‡amukhehi paggaá¸·itapubbakuá¹‡apabhÄ• vena upaga
(to Vin III) I 59-60), tadÄ• pÄ• rÄ• jikavatthuÃ±ca thullaccayavatthuÃ±ca vijahati, dukkaá¹-a
Ä• ha __ ``kuthite dukkaá¹-aâ€™â€™ _nti. __kuthite_ti uddhumÄ• takabhÄ• vappatte. Ä«di

katthaci upakkamato dukkaá¹-aá¹ƒ. __tathÄ• vaá¹-á¹-akate mukhe acchupantaá¹ƒ aá¹…gaj
(Sp (to Vin III) I 73) vivaá¹-á¹-e mukhe cattÄ• ri passÄ• ni, tÄ• lukaÃ±ca apphusantaá¹ƒ aá¹.
pavesentassa dukkaá¹-anti attho. sace pana heá¹-á¹-hÄ• vÄ• upari vÄ• ubhayapassehi vÄ
pÄ• rÄ• jikaá¹ƒ. catÅ«hi passehi acchupantaá¹ƒ pavesetvÄ• abbhantare tÄ• lukaá¹ƒ chupa
nikkhantajivhÄ• ya vÄ• dantesu vÄ• aá¹…gajÄ• taá¹ƒ pavesentassa thullaccayanti sambar
bahi nikkhantajivhÄ• ya thullaccayameva. yadi pana bahi jivhÄ• ya paliveá¹-hetvÄ• antomu
pÄ• rÄ• jikameva. yadi pana dantÄ• suphusitÄ• , antomukhe okÄ• so \Ne 181/ natthi, dantÄ
oá¹-á¹-hamaá¹ƒsena paá¹-icchannÄ• , tattha vÄ• tena asamphuá¹-á¹-haá¹ƒ allokÄ• saá¹ƒ til
pavesentassa pÄ• rÄ• jikameva. uppÄ• á¹-ite pana oá¹-á¹-hamaá¹ƒse dantesuyeva upakkar
danto bahi nikkhamanto tiá¹-á¹-hati, na sakkÄ• oá¹-á¹-hehi pidahituá¹ƒ, tatthÄ• pi eseva nay

vedanÄ• ya aá¹-á¹-o pÄ«á¸·ito __vedanÄ• á¹-á¹-o. ummattako_ti cettha pittummattako adhi
pittavasenÄ• â€™â€™ _tiÄ• di. __pittavasenÄ• _ti \Be 193/ baddhapittavasena. tasmiÃ±hi l
calitvÄ• bahi nikkhamante sattÄ• ummattakÄ• honti, vipallatthasaÃ±Ã±Ä• hirottappaá¹ƒ c
asÄ• ruppacariyaá¹ƒ caranti, lahukagarukÄ• ni sikkhÄ• padÄ• ni maddantÄ• pi na jÄ• nanti,
atekicchÄ• honti, evarÅ«passa ummattakassa anÄ• patti. abaddhapittaá¹ƒ pana lohitaá¹ƒ v
tamhi kupite sattÄ• naá¹ƒ kaá¹‡á¸• ukacchusarÄ«rakampÄ• dÄ«ni honti, tÄ• ni bhesajjakiriy
vuttaá¹ƒ ``baddhapittavasenÄ• â€™â€™ ti. __khittacitto_ nÄ• ma vissaá¹-á¹-hacitto yakkhu
__ ``yakkhehi katacittavikkhepo khittacittoâ€™â€™ _ti. yakkhÄ• kira bheravÄ• ni Ä• ramma
mukhena hatthaá¹ƒ pavesetvÄ• , hadayarÅ«paá¹ƒ vÄ• maddantÄ• satte vikkhittacitte vipal
evarÅ«passa khittacittassa anÄ• patti. tesaá¹ƒ pana ubhinnaá¹ƒ ayaá¹ƒ viseso --- pittummat
ummattako hoti, pakatisaÃ±Ã±aá¹ƒ na labhati. yakkhummattako antarantarÄ• pakatisaÃ±Ã±
pana pittummattako vÄ• hotu, yakkhummattako vÄ• , yo sabbaso muá¹-á¹-hassati kiÃ±ci na
suvaá¹‡á¹‡ampi gÅ«thampi candanampi ekasadisaá¹ƒ maddantova vicarati, evarÅ«passa a
pakatisaÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• Ã±atvÄ• karontassa pana Ä• pattiyeva. tenÄ• ha __ ``dv
_ntiÄ• di.

__adhimattavedanÄ• yÄ• _ti adhikappamÄ• á¹‡Ä• ya dukkhavedanÄ• ya. Ä• dikamme niyu
Ä• dikamme niyutto, so tasmiá¹ƒ kamme Ä• dibhÅ«to hotÄ«ti Ä• ha __ ``yoâ€™â€™ _tiÄ• d
Ä• dikammiko, tassa anÄ• patti. avasesÄ• naá¹ƒ makkaá¹-isamaá¹‡avajjiputtakÄ• dÄ«naá¹ƒ
__paá¹-ipÄ• danaá¹ƒ_ sampÄ• danaá¹ƒ. karontoyeva hi taá¹ƒ Ä• pajjatÄ«ti __kiriyaá¹ƒ_. ida
yebhuyyavasena vuttaá¹ƒ methunadhamme parÅ«pakkame sati sÄ• diyantassa akiriyasamu
methunappaá¹-isaá¹ƒyuttÄ• ya hi kÄ• masaÃ±Ã±Ä• ya abhÄ• vena muccanato __saÃ±Ã±Ä
ajÄ• nantassa, asÄ• diyantassÄ• â€™â€™ ti (Vin III 66) hi vuttaá¹ƒ. methunacitteneva naá¹
cittenÄ• ti __sacittakaá¹ƒ_. rÄ• gavaseneva Ä• pajjitabbato __lokavajjaá¹ƒ_. kÄ• yadvÄ• re
__kÄ• yakammaá¹ƒ_. cittaá¹ƒ panettha aá¹…gamattaá¹ƒ hoti \Ne 182/, na tassa vasena kar
lobhacitteneva \Be 194/ Ä• pajjitabbato __akusalacittaá¹ƒ_. sukhasamaá¹…gÄ« vÄ• upekk
Ä• pajjatÄ«ti dvi__vedanaá¹ƒ_. nanu samuá¹-á¹-hÄ• nÄ• dÄ«ni Ä• pattiyÄ• honti, na sikkhÄ

sikkhÄ• padassa samuá¹-á¹-hÄ• nÄ• dÄ«ni vuttÄ• nÄ«ti Ä• ha __ ``imÄ• ni ca samuá¹-á¹-hÄ
_tiÄ• di. __Ä• pattiyÄ• hontÄ«_ti ajjhÄ• cÄ• rassa honti.

munanato anumunanato __muti, _ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ etassa atthÄ«ti __mutimÄ• , _ Ã±Ä•

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__etthÄ• _ti etesu dvÄ«su. ekakuá¹-ikÄ• dibhedo sabbopi gÄ• moti veditabboti sambandho
__ekakuá¹-ikÄ• dibhedo_ti yasmiá¹ƒ gÄ• me ekÄ• eva kuá¹-i ekaá¹ƒ gehaá¹ƒ seyyathÄ• pi
__ekakuá¹-iko_ gÄ• mo nÄ• ma. __Ä• di_saddena ``dvikuá¹-ikopi gÄ• mo, tikuá¹-ikopi gÄ• m
gÄ• moâ€™â€™ ti (Vin III 92) vuttappabhedaá¹ƒ saá¹…gaá¹‡hÄ• ti. abhinavaniviá¹-á¹-ho el
yÄ• va manussÄ• pavisitvÄ• vÄ• saá¹ƒ na kappenti, tÄ• va gÄ• masaá¹…khaá¹ƒ na gacch
``parikkhitto vÄ• â€™â€™ _tiÄ• di. tattha __parikkhitto_ nÄ• ma iá¹-á¹-hakapÄ• kÄ• raá¹ƒ Ä
kaá¹‡á¹-akasÄ• khÄ• hipi parikkhitto. tabbiparÄ«to __aparikkhitto_. __amanusso_ nÄ• ma y
manussÄ• naá¹ƒ abhÄ• vena yakkhapariggahabhÅ«to, yato vÄ• manussÄ• kenaci karaá¹‡
apakkantÄ• , yato pana nirapekkhÄ• hutvÄ• pakkamanti, so gÄ• masaá¹…khaá¹ƒ na gacc
ekakuá¹-ikÄ• dibhedovÄ• ti Ä• ha __ ``antamasoâ€™â€™ _tiÄ• di. __yo koci satthopÄ«_ti
jaá¹…ghasatthasakaá¹-asatthÄ• dÄ«su yo koci satthopi. imasmiá¹ƒ sikkhÄ• pade nigamana
gÄ• maggahaá¹‡eneva gÄ• mÅ«pacÄ• ropi saá¹…gahitoti Ä• ha __ ``á¹-hapetvÄ• gÄ• maÃ
aÃ±Ã±athÄ• pana mÄ• tikÄ• ya anavasesato avahÄ• raá¹-á¹-hÄ• napariggaho kato nÄ• ma
sÄ• vasesaá¹ƒ pÄ• rÄ• jikaá¹ƒ paÃ±Ã±Ä• penti.

__tatthÄ• _ti tesu gÄ• magÄ• mÅ«pacÄ• resu. __dvÄ• re_ti nibbakosassa udakapatanaá¹-
__antogehe_ti pamukhassa abbhantare. __kataparikkhepo_ti \Be 195/ pÄ• kÄ• ravatiÄ• dÄ
suppapatanÄ• dipariccheda panettha aparikkhittagharaá¹ƒ sandhÄ• ya vutto. na kevalaá¹ƒ
samantato tattakova paricchedo gharÅ«pacÄ• ro nÄ• mÄ• ti gahetabbaá¹ƒ. __ ``puratoâ€™
lokiyehi \Ne 183/ tathÄ• karaá¹‡ato vuttaá¹ƒ. __thÄ• mamajjhimassÄ• _ti majjhimathÄ• mas
mahÄ• thÄ• massÄ• ti vuttaá¹ƒ hoti. __ ``yathÄ• taruá¹‡amanussÄ• â€™â€™ _tiÄ• dinÄ•
uá¸• á¸• Ä• pento ujukameva hatthaá¹ƒ ukkhipitvÄ• leá¸• á¸• uá¹ƒ khipati, yathÄ• ca udaku
evaá¹ƒ khittassa leá¸• á¸• ussa patitaá¹-á¹-hÄ• naá¹ƒ paá¹-ikkhipati. __pavattitvÄ• _ti luá¹-hi
parivattitvÄ• ti vuttaá¹ƒ hoti. __tassa sace dve indakhÄ«lÄ• hontÄ«_ti (Sp (to Vin III) I 92) ta
parikkhittassa gÄ• massa sace anurÄ• dhapurasseva dve ummÄ• rÄ• honti. yassa pana ek
gÄ• madvÄ• rabÄ• hÄ• naá¹ƒ vemajjhe á¹-hitassa leá¸• á¸• upÄ• tabbhantaraá¹ƒ __gÄ• mÅ
indakhÄ«lo natthi, tatra gÄ• madvÄ• rabÄ• hÄ• naá¹ƒ vemajjhaá¹ƒ. yatra dvÄ• rabÄ• hÄ• pi
passesu vatiyÄ• vÄ• pÄ• kÄ• rassa vÄ• koá¹-ivemajjhaá¹ƒva indakhÄ«laá¹-á¹-hÄ• niyattÄ
yo pana gÄ• mo pubbe mahÄ• hutvÄ• pacchÄ• kulesu naá¹-á¹-hesu appako hoti, so gharÅ

leá¸• á¸• upÄ• teneva paricchinditabbo. purimaparicchedo panassa parikkhittassÄ• pi aparik
appamÄ• á¹‡amevÄ• ti. nanu cetaá¹ƒ aparikkhittassa upacÄ• radassanaá¹ƒ padabhÄ• jane
tattha hi ``gÄ• mÅ«pacÄ• ro nÄ• ma parikkhittassa gÄ• massa indakhÄ«le á¹-hitassa majjhi
leá¸• á¸• upÄ• toâ€™â€™ ti (Vin III 92) vatvÄ• ``aparikkhittassa gÄ• massa gharÅ«pacÄ• r
purisassa leá¸• á¸• upÄ• toâ€™â€™ ti (Vin III 92) ettakameva vuttaá¹ƒ, na pana taá¹ƒ leá¸•
gÄ• masaá¹…khepaá¹ƒ katvÄ• tato paraá¹ƒ gÄ• mÅ«pacÄ• roti vuttoti Ä• ha __ ``padabhÄ
attho veditabboâ€™â€™ _ti.

ayamettha adhippÄ• yo --- idha gÄ• mo nÄ• ma duvidho hoti parikkhitto ca aparikkhitto ca (
tatra parikkhittassa parikkhepoyeva paricchedo. tasmÄ• tassa visuá¹ƒ paricchedaá¹ƒ avatv
nÄ• ma parikkhittassa gÄ• massa indakhÄ«le á¹-hitassa majjhimassa purisassa leá¸• á¸• up
vuttaá¹ƒ. aparikkhittassa pana gÄ• massa gÄ• maparicchedo vattabbo. tasmÄ• tassa \Be 1
gÄ• maparicchedadassanatthaá¹ƒ ``aparikkhittassa gÄ• massa gharÅ«pacÄ• re á¹-hitassa
leá¸• á¸• upÄ• toâ€™â€™ ti (Vin III 92) vuttaá¹ƒ. gÄ• maparicchede ca dassite gÄ• mÅ«pac
vuttanayeneva sakkÄ• Ã±Ä• tunti puna ``tattha á¹-hitassa majjhimassa purisassa leá¸• á¸•
vuttaá¹ƒ, attho pana tatthÄ• pi ayameva yathÄ• vuttoti. yo pana gharÅ«pacÄ• re á¹-hitassa
``gÄ• mÅ«pacÄ• roâ€™â€™ ti vadati, tassa gharÅ«pacÄ• ro ``gÄ• moâ€™â€™ ti Ä• pajjati
gÄ• mo gÄ• mÅ«pacÄ• roti esa vibhÄ• go saá¹…karÄ«yati. asaá¹ƒkarato cettha vinicchayo
pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca saá¹ƒsanditvÄ• vuttanayenevettha gÄ• mo, gÄ• mÅ«pac

__tatthÄ• _ti \Ne 184/ tesu dvÄ«su upacÄ• resu. yvÄ• yaá¹ƒ upacÄ• ro dassitoti sambandh
gÄ• mappavesanÄ• dÄ«sÅ«_ti ettha __Ä• di_saddena asaá¹ƒkaccikÄ• gÄ• mappavesanaá
yo pana parikkhittassa gÄ• massa upacÄ• ro vutto, so na katthaci vinayapiá¹-ake upayogaá
aparikkhittassa parikkhepokÄ• sato aparo eko leá¸• á¸• upÄ• to gÄ• mÅ«pacÄ• ro nÄ• mÄ•
evaá¹ƒ vutte hi Ã±Ä• yati ``parikkhittassÄ• pi ce gÄ• massa eko leá¸• á¸• upÄ• to kappiyabh
vutto, pageva aparikkhittassa parikkhepokÄ• sato ekoâ€™â€™ ti. __imesaá¹ƒ paricchedada
gÄ• mÄ• raÃ±Ã±Ä• naá¹ƒ paricchedadassanatthaá¹ƒ __vuttÄ• _ aá¹-á¹-hakathÄ• yaá¹ƒ. __
pÄ• dagghanakaá¹ƒ. __avaharantassÄ• _ti gaá¹‡hantassa.

__adinna_nti (Sp (to Vin III) 92) dantaponasikkhÄ• pade attano santakampi appaá¹-iggahita
ajjhoharaá¹‡Ä«yaá¹ƒ vuccati, idha pana yaá¹ƒ kiÃ±ci parapariggahitaá¹ƒ sasÄ• mikaá¹ƒ bha
tehi sÄ• mikehi kÄ• yena vÄ• vÄ• cÄ• ya vÄ• na dinnanti adinnaá¹ƒ. avahÄ• rappahonaka
``aÃ±Ã±assa manussajÄ• tikassa santakaâ€™â€™ _nti vuttaá¹ƒ. saá¹…khÄ• saddasseva t
vuttattÄ• __ ``saá¹…khÄ• saá¹…khÄ• tanti atthato ekaâ€™â€™ _nti vuttaá¹ƒ. tattha __att
ekaá¹ƒ, anatthantaranti vuttaá¹ƒ hoti. __koá¹-á¹-hÄ• sassetaá¹ƒ nÄ• maá¹ƒ_ bhÄ• gato \Be
upaá¹-á¹-hÄ• tÄ«ti katvÄ• . __papaÃ±casaá¹…khÄ• _ti sattÄ• naá¹ƒ saá¹ƒsÄ• re papaÃ±ce
_ taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo, yassa vÄ• uppannÄ• , taá¹ƒ ``rattoâ€™â€™ ti vÄ• ``mattoâ
``micchÄ• diá¹-á¹-hiniviá¹-á¹-hoâ€™â€™ ti vÄ• papaÃ±centi byaÃ±jentÄ«ti __papaÃ±cÄ• ,

koá¹-á¹-hÄ• so, papaÃ±cÄ• va saá¹…khÄ• __papaÃ±casaá¹…khÄ• , _ papaÃ±cakoá¹-á¹-h
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyoti vuttaá¹ƒ hoti. __theyyacittasaá¹…khÄ• to_ti ``theyyacittoâ€™
cittakoá¹-á¹-hÄ• so_ti vissÄ• satÄ• vakÄ• likÄ• diggÄ• havasappavattaatheyyacittakoá¹-á¹-h
cittakoá¹-á¹-hÄ• so. __theyyasaá¹…khÄ• tenÄ• _ti theyyabhÅ«tacittakoá¹-á¹-hÄ• sena. yadi
vibhaá¹…ge ``theyyacitto avaharaá¹‡acittoâ€™â€™ ti (Vin III 92) vuttanti Ä• ha __ ``yo cÄ•
__byaÃ±janaá¹ƒ anÄ• diyitvÄ• _ti byaÃ±jane Ä• daraá¹ƒ akatvÄ• ti attho, saddatthamanape
__atthamevÄ• _ti bhÄ• vatthameva.

__te pana avahÄ• rÄ• _ti te paÃ±cavÄ«sati avahÄ• rÄ• . saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹
bhaá¹‡á¸• o etassa paÃ±cakassÄ• ti __nÄ• nÄ• bhaá¹‡á¸• aá¹ƒ, _ paÃ±cannaá¹ƒ avahÄ• r
paÃ±caparimÄ• á¹‡amassÄ• ti vÄ• __paÃ±cakaá¹ƒ, _ nÄ• nÄ• bhaá¹‡á¸• ameva paÃ±caka
__nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaá¹ƒ_. saviÃ±Ã±Ä• á¹‡akavasena eko bhaá¹‡á¸• o etassÄ•
vuttanayameva. sÄ• hatthikova paÃ±cakaá¹ƒ \Ne 185/ __sÄ• hatthikapaÃ±cakaá¹ƒ_. Ä• dip
kusalÄ• dittikassa kusalattikavohÄ• ro viya. tasmÄ• sÄ• hatthikÄ• dipaÃ±cakanti atthato da
sesesu paÃ±cakadvayesu. __etassevÄ• _ti ``Ä• diyeyyÄ• â€™â€™ ti etasseva mÄ• tikÄ• p
vasenÄ• _ti imesaá¹ƒ paÃ±cannaá¹ƒ padÄ• naá¹ƒ vasena. ettha ca paá¹-hamapadaá¹ƒ abh
dutiyapadaá¹ƒ aÃ±Ã±esaá¹ƒ bhaá¹‡á¸• aá¹ƒ harantassa gacchato vasena, tatiyapadaá¹ƒ
upanikkhittabhaá¹‡á¸• avasena, catutthaá¹ƒ saviÃ±Ã±Ä• á¹‡akavasena, paÃ±camaá¹ƒ thale
vuttanti veditabbaá¹ƒ.

idÄ• ni nesaá¹ƒ atthayojanaá¹ƒ dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __
paÃ±cakesu. __itara_nti ekabhaá¹‡á¸• apaÃ±cakaá¹ƒ. __Ä• rÄ• ma_nti pupphÄ• rÄ• mapha
(Sp (to Vin III) I 102) parasantakaá¹ƒ ``mama santakova ayaâ€™â€™ nti musÄ• bhaá¹‡itvÄ
aá¹-á¹-aá¹ƒ karotÄ«ti attho. sampajÄ• namusÄ• vÄ• depi adinnÄ• dÄ• nassa pubbapayogat
``Ä• patti_ \Be 198/ __dukkaá¹-assÄ• â€™â€™ _ti, dukkaá¹-asaá¹…khÄ• tÄ• Ä• patti bhav
dukkaá¹-asaÃ±Ã±itassa vÄ«tikkamassa Ä• pajjananti attho. esa nayo ``Ä• patti thullaccayas
__sÄ• mikassa vimatiá¹ƒ uppÄ• detÄ«_ti vinicchayakusalatÄ• ya, balavanissitÄ• dibhÄ• ver
saá¹ƒsayaá¹ƒ janeti. kathaá¹ƒ? taÃ±hi tathÄ• vinicchayappasutaá¹ƒ disvÄ• sÄ• miko cintet
ahaá¹ƒ imaá¹ƒ Ä• rÄ• maá¹ƒ attano kÄ• tuá¹ƒ, na sakkhissÄ• mi nu khoâ€™â€™ ti. evaá¹ƒ
tena uppÄ• ditÄ• hoti. __dhuraá¹ƒ nikkhipatÄ«_ti yadÄ• pana sÄ• miko ``ayaá¹ƒ thaddho k
jÄ«vitabrahmacariyantarÄ• yampi me kareyya, alaá¹ƒ dÄ• ni mayhaá¹ƒ iminÄ• Ä• rÄ• menA
nikkhipati, ussÄ• haá¹ƒ á¹-hapeti, attano santakakaraá¹‡e nirussÄ• ho hotÄ«ti attho. __Ä• p
sace sayampi katadhuranikkhepo cÄ• ti adhippÄ• yo. atha pana sÄ• mikena dhure nikkhitte
anikkhipitvÄ• va ``imaá¹ƒ suá¹-á¹-hu pÄ«á¸·etvÄ• mama Ä• á¹‡Ä• pavattiá¹ƒ dassetvÄ• kiâ
á¹-hapetvÄ• dassÄ• mÄ«â€™â€™ ti dÄ• tabbabhÄ• ve saussÄ• ho, rakkhati tÄ• va. athÄ•
``na dÄ• ni imaá¹ƒ imassa dassÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, sÄ• miko pana dhur
pakkhaá¹ƒ pariyesati, kÄ• laá¹ƒ Ä• gameti, ``lajjiparisaá¹ƒ tÄ• va labhÄ• mi, pacchÄ• jÄ• ni
gahaá¹‡eyeva saussÄ• ho hoti, rakkhatiyeva. yadÄ• pana ``sopi na dassÄ• mÄ«â€™â€™

lacchÄ• mÄ«â€™â€™ ti evaá¹ƒ ubho dhuraá¹ƒ nikkhipanti, tadÄ• abhiyuÃ±jakassa pÄ• rÄ

__aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto_ti vetanena vÄ• mittabhÄ• vena vÄ• aÃ±Ã±assa bh
bhÄ• ra_nti \Ne 186/ sÄ«se á¹-hitabhÄ• raá¹ƒ. sÄ«sassa tÄ• va purimagale galavÄ• á¹-ako,
kesante Ä• vaá¹-á¹-o hoti, galasseva ubhosu passesu kesaÃ±ci kesÄ• oruyha jÄ• yanti, ye
``kaá¹‡á¹‡acÅ«á¸·ikÄ• â€™â€™ ti vuccanti, tesaá¹ƒ adhobhÄ• go cÄ• ti ayaá¹ƒ heá¹-á¹-him
__sÄ«saá¹ƒ, _ etthantare á¹-hitabhÄ• ranti vuttaá¹ƒ hoti. __khandhaá¹ƒ oropetÄ«_ti ubhosu
kaá¹‡á¹‡acÅ«á¸·ikÄ• hi paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , kapparehi paá¹-á¹-hÄ• ya upari, piá¹-á
galavÄ• á¹-akato ca paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , piá¹-á¹-hivemajjhÄ• vaá¹-á¹-ato ca urapari
hadayÄ• vÄ• á¹-akato ca paá¹-á¹-hÄ• ya upari __khandho, _ taá¹ƒ oropeti.

ayaá¹ƒ \Be 199/ panettha vinicchayo --- yo bhikkhu ``idaá¹ƒ gahetvÄ• ettha yÄ• hÄ«â€™â€
101) sÄ• mikehi anÄ• á¹‡atto sayameva ``mayhaá¹ƒ idaá¹ƒ nÄ• ma detha, ahaá¹ƒ vo bhaá¹
tesaá¹ƒ bhaá¹‡á¸• aá¹ƒ sÄ«sena Ä• dÄ• ya gacchanto theyyacittena taá¹ƒ bhaá¹‡á¸• aá¹ƒ Ä
yathÄ• vuttasÄ«saparicchedaá¹ƒ anatikkamantova ito cito ca ghaá¹ƒsanto sÄ• retipi paccÄ•
thullaccayaá¹ƒ. khandhaá¹ƒ oropitamatte kiÃ±cÄ• pi sÄ• mikÄ• naá¹ƒ ``vahatÅ«â€™â€™ ti
anÄ• á¹‡attattÄ• pÄ• rÄ• jikaá¹ƒ. khandhaá¹ƒ pana anoropetvÄ• pi sÄ«sato kesaggamattan
pÄ• rÄ• jikaá¹ƒ. yamakabhÄ• rassa pana eko bhÄ• go sÄ«se patiá¹-á¹-hÄ• ti, eko piá¹-á¹-hiy
á¹-hÄ• nÄ• naá¹ƒ vasena vinicchayo veditabbo. ayaá¹ƒ pana suddhasÄ«sabhÄ• rasseva va
sÄ«sabhÄ• re vutto, khandhabhÄ• rÄ• dÄ«supi ayameva vinicchayo veditabbo.

__upanikkhittaá¹ƒ bhaá¹‡á¸• a_nti saá¹…gopanatthÄ• ya attano hatthe parehi á¹-hapitabha
gaá¹‡hÄ• mÄ«ti sambandho. atÄ«tatthe cetaá¹ƒ vattamÄ• navacanaá¹ƒ, nÄ• haá¹ƒ gahesin
(to Vin III) I 111) sampajÄ• namusÄ• vÄ• depi adinnÄ• dÄ• nassa pubbapayogattÄ• . ``kiá¹ƒ
nevidaá¹ƒ mayhaá¹ƒ anurÅ«paá¹ƒ, na tumhÄ• kaâ€™â€™ ntiÄ• dÄ«ni vadantassÄ• pi dukk
vimatiá¹ƒ uppÄ• detÄ«_ti ``raho mayÄ• etassa hatthe á¹-hapitaá¹ƒ, na aÃ±Ã±o koci jÄ• nÄ•
noâ€™â€™ ti sÄ• mikassa vimatiá¹ƒ uppÄ• deti. __dhuraá¹ƒ nikkhipatÄ«_ti tassa pharusÄ•
ussÄ• haá¹ƒ á¹-hapeti. tatra sacÄ• yaá¹ƒ bhikkhu ``kilametvÄ• naá¹ƒ dassÄ• mÄ«â€™â€™
tÄ• va. sace so dÄ• ne nirussÄ• ho, bhaá¹‡á¸• asÄ• miko pana gahaá¹‡e saussÄ• ho, rakk
dÄ• ne nirussÄ• ho, bhaá¹‡á¸• asÄ• mikopi ``na mayhaá¹ƒ dassatÄ«â€™â€™ ti dhuraá¹ƒ n
dhuranikkhepena bhikkhuno pÄ• rÄ• jikaá¹ƒ. yadipi mukhena ``dassÄ• mÄ«â€™â€™ ti vad
evampi sÄ• mikassa dhuranikkhepena bhikkhuno pÄ• rÄ• jikaá¹ƒ.

__sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ_ \Ne 187/ __nessÄ• mÄ«_ti ``sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ
ti cintetvÄ• . __paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• metÄ«_ti bhaá¹‡á¸• ahÄ• rakaá¹ƒ tajjetvÄ•
vÄ• retvÄ• attanÄ• rucitamaggaá¹ƒ ekapÄ• daá¹ƒ atikkÄ• meti. __thalaá¹-á¹-ha_nti (Sp (to
nikkhittaá¹ƒ, bhÅ«mitale vÄ• pÄ• sÄ• á¹‡apabbatatalÄ• dÄ«su vÄ• yattha katthaci paá¹-ico
vÄ• á¹-hapitanti attho. __phandÄ• peti, thullaccaya_nti yo phandÄ• peti \Be 200/, tassa pay

thullaccayaá¹ƒ, Ä• masane dukkaá¹-aá¹ƒ, phandÄ• pane thullaccayaÃ±ca visuá¹ƒ visuá¹ƒ th
Ä• masanaphandÄ• panapayoge karontasseva hoti. ``ekapayogena gaá¹‡hantassa pana uc
dukkaá¹-athullaccayÄ• nÄ«â€™â€™ ti vadanti. __á¹-hÄ• nÄ• _ti á¹-hitaá¹-á¹-hÄ• nato. sace
rÄ• sikataá¹ƒ hoti, antokumbhiyaá¹ƒ bhÄ• janagatakaraá¹‡amuá¹-á¹-hicchedanavinicchayen
ekÄ• baddhaá¹ƒ silesaniyyÄ• sÄ• di, pakkamadhuphÄ• á¹‡itavinicchayena vinicchinitabbaá
bhÄ• rabaddhaá¹ƒ lohapiá¹‡á¸• itelamadhughaá¹-Ä• di vÄ• , kumbhiyaá¹ƒ á¹-hÄ• nÄ• cÄ• v
vinicchinitabbaá¹ƒ. saá¹…khalikÄ• baddhassa ca á¹-hÄ• nabhedo sallakkhetabbo. pattharitv
pÄ• vÄ• rattharaá¹‡akaá¹-asÄ• rakÄ• diá¹ƒ ujukaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hati, pÄ• riman
phuá¹-á¹-hokÄ• saá¹ƒ atikkante pÄ• rÄ• jikaá¹ƒ. tatheva gahetvÄ• parato pellati, pÄ• riman
orimante atikkante pÄ• rÄ• jikaá¹ƒ. vÄ• mato vÄ• dakkhiá¹‡ato vÄ• apanÄ• mentassa vÄ•
vÄ• phuá¹-á¹-hokÄ• saá¹ƒ dakkhiá¹‡ante vÄ• vÄ• mante vÄ• atikkante pÄ• rÄ• jikaá¹ƒ. ve
kesaggamattaá¹ƒ Ä• kÄ• sagataá¹ƒ karontassa pÄ• rÄ• jikaá¹ƒ.

sako hattho __sahattho, _ tena nibbatto, tassa vÄ• sambandhÄ«ti __sÄ• hatthiko, _ avahÄ
__Ä• á¹‡atti, _ tÄ• ya Ä• á¹‡attiyÄ• nibbatto avahÄ• ro __Ä• á¹‡attiko_. nissajjanaá¹ƒ __nis
suá¹…kaghÄ• taá¹-á¹-hÄ• ne, parikappitokÄ• se ca á¹-hatvÄ• bhaá¹‡á¸• assa bahi nipÄ• ta
__nissaggiyo_. kiriyÄ• siddhito puretarameva pÄ• rÄ• jikÄ• pattisaá¹…khÄ• taá¹ƒ atthaá¹ƒ s
__atthasÄ• dhako_. dhurassa Ä• layasaá¹…khÄ• tassa bhÄ• rassa nikkhipanaá¹ƒ pariccaja
nirussÄ• habhÄ• vÄ• pajjanaá¹ƒ __dhuranikkhepo_. idÄ• ni byaÃ±jane Ä• daraá¹ƒ akatvÄ•
dassento __ ``tattha sÄ• hatthiko nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __sahatthÄ• _ti sahatt
nissakkavacanaá¹ƒ. __ ``asukassa bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡
Ä• á¹‡attikkhaá¹‡e eva Ä• patti daá¹-á¹-habbÄ• . yadi evaá¹ƒ imassa, atthasÄ• dhakassa ca
khaá¹‡aá¹ƒ eva gahaá¹‡e niyuÃ±janaá¹ƒ Ä• á¹‡attikapayogo, kÄ• lantarena gahaá¹‡atthaá¹
(Sp-á¹- II 92; vi0 vi0 á¹-Ä«0 I 92) ayametesaá¹ƒ visesoti. tenevÄ• ha __ ``asukassa bhaá¹‡á
sakkosi, tadÄ• taá¹ƒ avaharÄ• ti Ä• á¹‡Ä• petÄ«â€™â€™ _ti.

__suá¹…kaghÄ• taparikappitokÄ• sÄ• na_nti \Be 201/ suá¹…kaghÄ• taÃ±ca parikappitokÄ
suá¹…kaghÄ• taparikappitokÄ• sÄ• , \Ne 188/ tesaá¹ƒ. tattha __suá¹…kaghÄ• ta_nti (Sp (to
rukkhapabbatÄ• disaÃ±Ã±Ä• á¹‡ena niyamitassa suá¹…kaá¹-á¹-hÄ• nassetaá¹ƒ adhivacana
rÄ• jadeyyabhÄ• gaá¹ƒ suá¹…kaá¹ƒ adatvÄ• nÄ«harantÄ• raÃ±Ã±o suá¹…kaá¹ƒ hananti v
``suá¹…kaghÄ• taâ€™â€™ nti vuttaá¹ƒ.

koci parapariveá¹‡Ä• dÄ«ni paviá¹-á¹-ho kiÃ±ci lobhaneyyabhaá¹‡á¸• aá¹ƒ disvÄ• dvÄ• rap
á¹-hÄ• naá¹ƒ ``sace maá¹ƒ etthantare passissanti, daá¹-á¹-hukÄ• matÄ• ya gahetvÄ• vicara
passissanti, harissÄ• mÄ«â€™â€™ ti parikappeti, ayaá¹ƒ __parikappitokÄ• so. Ä• á¹‡attikk
(Sp (to Vin III) I 121) atthasÄ• dhakacetanÄ• kkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. sacepi avahÄ•
saá¹-á¹-hivassÄ• tikkamenapi taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• á¹‡Ä• pako ca antarÄ• ye
hÄ«nÄ• ya vÄ• Ä• vattati, assamaá¹‡ova hutvÄ• kÄ• laá¹ƒ vÄ• karissati, hÄ«nÄ• ya vÄ•

pana avahÄ• rakkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. __pÄ• dagghanakatela_nti (Sp (to Vin III) I 94
kahÄ• paá¹‡assa catuttho bhÄ• go, taá¹ƒ agghatÄ«ti __pÄ• dagghanakaá¹ƒ, _ pÄ• daggha
__pÄ• dagghanakatelaá¹ƒ_. upÄ• hanÄ• Ä• di yesaá¹ƒ vatthÅ«naá¹ƒ tÄ• ni __upÄ• hanÄ•
dukÅ«lasÄ• á¹-akacammakkhaá¹‡á¸• Ä• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __pakkhipatÄ«_ti theyyac
``hatthato muttamatteyeva pÄ• rÄ• jikaâ€™â€™ _nti sace pana attanopi kumbhiyaá¹ƒ aÃ±Ã
Ä• kirati, tatra cÄ• yaá¹ƒ theyyacittena telapivanakaá¹ƒ bhaá¹‡á¸• aá¹ƒ pakkhipati, vuttanay

kÄ• yena vÄ• vÄ• cÄ• ya vÄ• payuÃ±janaá¹ƒ Ä• á¹‡Ä• panaá¹ƒ __payogo, _ Ä• á¹‡attass
pubbattÄ• __pubbo, _ iti pubbo ca so payogo cÄ• ti __pubbapayogo_. payogena saha vatta
__sahapayogo_. samaá¹ƒ ekÄ« hutvÄ• vidahitvÄ• mantetvÄ• avaharaá¹‡aá¹ƒ __saá¹ƒvid
aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±uppattiyÄ• katÄ• vahÄ• roti vuttaá¹ƒ hoti. pubbaá¹‡hÄ• dikÄ•
__saá¹…keto, _ tassa kammaá¹ƒ __saá¹…ketakammaá¹ƒ_. nimittassa kammaá¹ƒ __nimitta
saÃ±Ã±uppÄ• danatthaá¹ƒ kassaci nimittassa karaá¹‡anti attho. __tatthÄ• _ti yathÄ• vuttes
paÃ±casu. __khilÄ• dÄ«ni saá¹…kÄ• metvÄ• khettÄ• diggahaá¹‡avasenÄ• _ti khilaá¹ƒ, rajj
vÄ• pÄ• kÄ• raá¹ƒ \Be 202/ vÄ• saá¹…kÄ• metvÄ• khettaggahaá¹‡avasena, khilaá¹ƒ, rajju
vÄ• pÄ• kÄ• raá¹ƒ vÄ• saá¹…kÄ• metvÄ• vatthuggahaá¹‡avasena. sace pana dvÄ«hi khil
paá¹-hame khile thullaccayaá¹ƒ, dutiye pÄ• rÄ• jikaá¹ƒ (Sp (to Vin III) I 104). sace tÄ«hi gah
paá¹-hame dukkaá¹-aá¹ƒ, dutiye thullaccayaá¹ƒ, tatiye pÄ• rÄ• jikaá¹ƒ. evaá¹ƒ bahukesupi a
á¹-hapetvÄ• purimehi dukkaá¹-aá¹ƒ, avasÄ• ne dvinnaá¹ƒ ekena thullaccayaá¹ƒ \Ne 189/, it
rajjupasÄ• raá¹‡Ä• dÄ«supi eseva nayo. yaá¹ƒ pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``taÃ
dhuranikkhepenÄ• â€™â€™ ti (Sp (to Vin III) I 104) vuttaá¹ƒ, taá¹ƒ ``khettaá¹ƒ abhiyuÃ±jati,
dukkaá¹-assÄ• â€™â€™ tiÄ• di (Vin III 104)-adhikÄ• re vuttattÄ• abhiyogavasena gahaá¹‡
daá¹-á¹-habbaá¹ƒ. __saá¹ƒvidahitvÄ• _ti etasseva vevacanaá¹ƒ. __saá¹ƒmantayitvÄ• _ti eka
ekajjhÄ• sayatÄ• ya bhaá¹‡itvÄ• ti attho. imasmiá¹ƒ avahÄ• re asammohatthaá¹ƒ __ ``evaá
hÄ«â€™â€™ _tiÄ• dimÄ• ha. __saÃ±jÄ• nanakamma_nti pubbaá¹‡hÄ• dikÄ• laparicheda
tenÄ• ha __ ``sace hÄ«â€™â€™ _tiÄ• di.

ettha ca ``purebhattaá¹ƒ avaharÄ• â€™â€™ ti vutte (Sp (to Vin III) I 119) ajja vÄ• purebha
sve vÄ• , anÄ• gate vÄ• saá¹ƒvacchare, natthi visaá¹…keto, ubhinnampi pÄ• rÄ• jikaá¹ƒ. sa
purebhattaá¹ƒ avaharÄ• â€™â€™ ti vutte sve avaharati. ``ajjÄ• â€™â€™ ti niyamitaá¹ƒ saá
pacchÄ• avahaá¹-aá¹ƒ hoti. sace ``sve purebhattaá¹ƒ avaharÄ• â€™â€™ ti vutte ajja pureb
``sveâ€™â€™ ti niyamitaá¹ƒ taá¹ƒ saá¹…ketaá¹ƒ apatvÄ• pure avahaá¹-aá¹ƒ hoti, evaá¹ƒ a
avahÄ• rakasseva pÄ• rÄ• jikaá¹ƒ, mÅ«laá¹-á¹-hassa anÄ• patti. ``sveva purebhattaâ€™â€
sve pacchÄ• bhattaá¹ƒ vÄ• avaharantopi taá¹ƒsaá¹…ketato pure ca pacchÄ• ca avaharati.
yathÄ• paricchinnakÄ• lameva avaharati, ayaá¹ƒ __saá¹…ketato apure apacchÄ• taá¹ƒ ava
nayo pacchÄ• bhattarattindivesupi,
purimayÄ• mamajjhimayÄ• mapacchimayÄ• makÄ• á¸·ajuá¹‡hamÄ• sautusaá¹ƒvaccharÄ•
saá¹…ketavisaá¹…ketatÄ• veditabbÄ• . parabhaá¹‡á¸• Ä• vahÄ• rasaÃ±Ã±uppÄ• dassa he

nimittanti __akkhinikhaá¹‡Ä• dinimittaá¹ƒ, _ tassa karaá¹‡aá¹ƒ __akkhinikhaá¹‡Ä• dinimittak
__Ä• di_saddena
bhamukukkhepasÄ«sakampanahatthalaá¹…ghanapÄ• á¹‡ippahÄ• raaá¹…guliphoá¹-anagÄ•
aá¹ƒ saá¹…gaá¹‡hÄ• ti. sesamettha saá¹…ketakamme vuttanayameva.

__theno_ \Be 203/ vuccati coro, tassa bhÄ• vo __theyyaá¹ƒ, _ tena avaharaá¹‡aá¹ƒ __they
abhibhavitvÄ• avaharaá¹‡aá¹ƒ __pasayhÄ• vahÄ• ro_. vatthasuttÄ• dikaá¹ƒ paricchijja kap
tena avaharaá¹‡aá¹ƒ __parikappÄ• vahÄ• ro_. tiá¹‡apaá¹‡á¹‡Ä• dÄ«hi paá¹-icchannassa a
__paá¹-icchannÄ• vahÄ• ro_. kusena avahÄ• ro __kusÄ• vahÄ• ro_. __kÅ«á¹-amÄ• nakÅ«
__kÅ«á¹-amÄ• naá¹ƒ_ (Sv I 10; Ps I 293; Pp-a 179) nÄ• ma hadayabhedasikhÄ• bhedarajju
mÄ• nakÅ«á¹-aá¹ƒ. tattha __hadaya_nti nÄ• á¸·iÄ• dimÄ• nabhÄ• janÄ• naá¹ƒ abbhantaraá
chiddakaraá¹‡aá¹ƒ __hadayabhedo, _ so sappitelÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡
heá¹-á¹-hÄ• chiddena mÄ• nena ``saá¹‡ikaá¹ƒ \Ne 190/ Ä• siÃ±cÄ• â€™â€™ ti vatvÄ• ant
paggharÄ• petvÄ• gaá¹‡hÄ• ti, dadanto ca chiddaá¹ƒ pidhÄ• ya sÄ«ghaá¹ƒ pÅ«retvÄ• det

__sikhÄ• bhedo_ pana tilataá¹‡á¸• ulÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto saá¹‡
ussÄ• petvÄ• gaá¹‡hÄ• ti, dadanto vegena pÅ«retvÄ• sikhaá¹ƒ chindanto deti.

__rajjubhedo_ khettavatthuminanakÄ• le labbhati. khettÄ• diá¹ƒ minantÄ• hi amahantampi
minanti, mahantampi amahantaá¹ƒ.

tambakaá¹ƒsÄ• dimayo kÅ«á¹-o kahÄ• paá¹‡o __kÅ«á¹-akahÄ• paá¹‡o. Ä• di_saddena
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-avaÃ±canÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. tattha __tulÄ• kÅ«á¹-aá¹ƒ
aá¹…gakÅ«á¹-aá¹ƒ, gahaá¹‡akÅ«á¹-aá¹ƒ, paá¹-icchannakÅ«á¹-anti catubbidhaá¹ƒ hoti. tatth
nÄ• ma dve tulÄ• samarÅ«pÄ• katvÄ• gaá¹‡hanto mahatiyÄ• gaá¹‡hÄ• ti, dadanto khudd
__aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ• bhÄ• ge hatthena tulaá¹ƒ akkamati, da
__gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajjuá¹ƒ gaá¹‡hÄ• ti, dadanto agge. __p
nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹‡á¹‡aá¹ƒ pakkhipitvÄ• gaá¹‡hanto taá¹ƒ pac
dadanto aggabhÄ• ge.

__kaá¹ƒso_ vuccati suvaá¹‡á¹‡apÄ• ti, tÄ• ya vaÃ±canaá¹ƒ __kaá¹ƒsakÅ«á¹-aá¹ƒ_. kathaá
suvaá¹‡á¹‡apÄ• tiá¹ƒ katvÄ• aÃ±Ã±Ä• dve tisso lohapÄ• tiyo suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kar
gantvÄ• kiÃ±cideva aá¸• á¸• haá¹ƒ kulaá¹ƒ pavisitvÄ• ``suvaá¹‡á¹‡abhÄ• janÄ• ni kiá¹‡Ä•
pucchite samagghataraá¹ƒ dÄ• tukÄ• mÄ• honti \Be 204/. tato tehi ``kathaá¹ƒ imesaá¹ƒ suv
jÄ• nitabboâ€™â€™ ti vutte ``vÄ«maá¹ƒsitvÄ• gaá¹‡hathÄ• â€™â€™ ti suvaá¹‡á¹‡apÄ• tia
sabbÄ• pÄ• tiyo datvÄ• gacchati.

__vaÃ±canaá¹ƒ_ nÄ• ma tehi tehi upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒ vatth

migaÃ±ca migapotakaÃ±ca gahetvÄ• Ä• gacchati, tameko dhutto ``kiá¹ƒ bho migo agghati,
Ä• ha. ``migo dve kahÄ• paá¹‡e, migapotako ekaâ€™â€™ nti vutte ekaá¹ƒ kahÄ• paá¹‡aá¹
gahetvÄ• thokaá¹ƒ gantvÄ• nivattento ``na me bho migapotakena attho, migaá¹ƒ me dehÄ
dve kahÄ• paá¹‡e dehÄ«â€™â€™ ti Ä• ha. so Ä• ha ``nanu bho mayÄ• paá¹-hamaá¹ƒ eko
Ä• ma dinno, imaá¹ƒ migapotakaá¹ƒ gaá¹‡ha, evaá¹ƒ so ca kahÄ• paá¹‡o \Ne 191/, ayaÃ±c
migapotakoti dve kahÄ• paá¹‡Ä• bhavissantÄ«ti. so ``kÄ• raá¹‡aá¹ƒ vadatÄ«â€™â€™ ti sa
gahetvÄ• migaá¹ƒ adÄ• sÄ«ti.

__pasayhÄ• _ti (Sp (to Vin III) I 138) pare abhibhuyya. gÄ• maá¹ƒ ghÄ• tentÄ«ti __gÄ• mag
paharantÄ• corÄ• , te Ä• di yesaá¹ƒ te __gÄ• maghÄ• takÄ• dayo_. __Ä• di_saddena cetth
gahaá¹‡aá¹ƒ. __uddhÄ• reyeva pÄ• rÄ• jika_nti ``sace sÄ• á¹-ako bhavissati, gaá¹‡hissÄ• r
pavattattÄ• , sÄ• á¹-akassa ca tattha sabbhÄ• vato. __padavÄ• rena kÄ• retabbo_ti bhÅ«mi
vÄ«maá¹ƒsitattÄ• vuttaá¹ƒ. __bhaá¹‡á¸• adeyya_nti yaá¹ƒ parassa naá¹-á¹-haá¹ƒ, tassa mA
bhaá¹‡á¸• aá¹ƒ dÄ• tabbanti attho.

__tassÄ• _ti yo evaá¹ƒ parikappeti, tassa. imassa ``avahÄ• ro hotÄ«â€™â€™ ti iminÄ• sa

__paresa_nti kÄ«á¸·antÄ• naá¹ƒ, pavisantÄ• naá¹ƒ vÄ• paresaá¹ƒ manussÄ• naá¹ƒ. __ ``p
ti paá¹ƒsunÄ• vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detÄ«_ti ``sace idÄ• neva onamitvÄ• ga
gaá¹‡hÄ• tÄ«â€™ ti maá¹ƒ jÄ• nitvÄ• viheá¹-heyyuá¹ƒ pacchÄ• gaá¹‡hissÄ• mÄ«â€™â€™
vÄ• paá¹-icchÄ• deti. __uddhÄ• ro natthÄ«_ti á¹-hÄ• nÄ• cÄ• vanaá¹ƒ natthÄ«ti attho. __sÄ
pavisitukÄ• mÄ• bhaá¹‡á¸• asÄ• mikÄ• manussÄ• . __uddhÄ• re_ti uddharaá¹‡e, á¹-hÄ• r
á¹-hÄ• nÄ• cÄ• vanaÃ±cettha heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena veditabbaá¹ƒ. __pavesetv
paveseti, heá¹-á¹-himantena phuá¹-á¹-hokÄ• saá¹ƒ kesaggamattampi uparimantena atikkÄ•

__samagghatara_nti appagghataraá¹ƒ. __uddhaá¹-amatte avahÄ• ro_ti sakabhÄ• vappayo
atthasÄ• dhakavasena. __uddhÄ• re rakkhati_ attano koá¹-á¹-hÄ• se pÄ• tetukÄ• matÄ• ya
__pÄ• tanepi rakkhatÄ«_ti etthÄ• pi. __ ``uddhÄ• reyeva rakkhatÄ«â€™â€™ _ti iminÄ• va p
siddhepi atthasÄ• dhakavasena atthaá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ uddharitvÄ• â€™â€™ _tiÄ•
dvÄ«supi koá¹-á¹-hÄ• sesu patitadaá¹‡á¸• ake adassanaá¹ƒ gameti (Sp (to Vin III) I 138), ta
gatesu itaro ``mayhaá¹ƒ, bhante, daá¹‡á¸• ako na paÃ±Ã±Ä• yatÄ«â€™â€™ ti, ``mayhampi
paÃ±Ã±Ä• yatÄ«â€™â€™ ti, ``katamo pana, bhante, mayhaá¹ƒ bhÄ• goâ€™â€™ ti. ``ayaá¹
attano bhÄ• gaá¹ƒ dasseti. tasmiá¹ƒ vivaditvÄ• vÄ• avivaditvÄ• vÄ• taá¹ƒ gaá¹‡hitvÄ• ga
uddharati, uddhÄ• re \Ne 192/ pÄ• rÄ• jikaá¹ƒ. sacepi tena ``ahaá¹ƒ mama bhÄ• gaá¹ƒ tuyh
attano bhÄ• gaá¹ƒ Ã±atvÄ• gaá¹‡hÄ• â€™â€™ ti vuttepi ``nÄ• yaá¹ƒ mamÄ• â€™â€™ ti jÄ
gaá¹‡hÄ• ti, uddhÄ• re pÄ• rÄ• jikaá¹ƒ. sace pana itaro ``ayaá¹ƒ tuyhaá¹ƒ bhÄ• go, ayaá¹ƒ
iminÄ• vivÄ• denÄ• â€™â€™ ti cintetvÄ• ``mayhaá¹ƒ vÄ• patto hotu, tumhÄ• kaá¹ƒ vÄ• ,
gaá¹‡hathÄ• â€™â€™ ti vadati, dinnakaá¹ƒ nÄ• ma gahitaá¹ƒ hoti, natthettha avahÄ• ro. sa

bhikkhu ``yaá¹ƒ tuyhaá¹ƒ ruccati, taá¹ƒ gaá¹‡hÄ• â€™â€™ ti vutto attano pattaá¹ƒ varabhÄ•
lÄ• makaá¹ƒyeva gahetvÄ• gacchati, tato itarassa vicinitÄ• vasesaá¹ƒ gaá¹‡hantassÄ• pi a
evamimÄ• ni paÃ±ca paÃ±cakÄ• ni samodhÄ• netvÄ• ime paÃ±cavÄ«sati avahÄ• rÄ• ved
``Ä• diyeyyÄ• â€™â€™ ti imassa padassa vinicchayo. tenÄ• ha __ ``iti yaá¹ƒ vuttaá¹ƒ ... pe
pakÄ• sito hotÄ«â€™â€™ _ti.

__rÄ• jÄ• no_ti kiÃ±cÄ• pi avisesena vuttaá¹ƒ, aparÄ• dhÄ• nurÅ«paá¹ƒ pana chejjabhejjÄ•
pamÄ• á¹‡abhÅ«tova idhÄ• dhippetoti Ä• ha __ ``rÄ• jÄ• noti idaá¹ƒ bimbisÄ• raá¹ƒyeva sa
hi dhammikarÄ• jattÄ• yathÄ• paveá¹‡iyÄ• va karoti. aÃ±Ã±e pana kÄ• kaá¹‡ikamattassap
206/, bahukassÄ• pi na vÄ• kiÃ±ci kareyyuá¹ƒ. tenÄ• ha __ ``aÃ±Ã±e panÄ• â€™â€™ _tiÄ
pothanaÃ±ceva chedanaÃ±cÄ• ti Ä• ha __ ``hatthÄ• dÄ«hi vÄ• â€™â€™ _tiÄ• di. __Ä• di_
pÄ• dakasÄ• vettaaá¸• á¸• hadaá¹‡á¸• akÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __rajjubandhanÄ• dÄ«hÄ«
andubandhanasaá¹…khalikÄ• bandhanagharabandhananagarabandhanapurisaguttÄ«naá¹ƒ
raá¹-á¹-hato nikkhÄ• meyyuá¹ƒ. __corosi ... pe ... thenosÄ«_ti ettha ``paribhÄ• seyyuâ€™â€
ajjhÄ• haritabbaá¹ƒ Å«nattÄ• padappayogassa. tenÄ• ha __ ``imehi vacanehi paribhÄ• sey
yathÄ• rÅ«paá¹ƒ pana yasmÄ• pÄ• dato paá¹-á¹-hÄ• ya hoti, tasmÄ• __ ``pÄ• dassa vÄ•
Ä• ha. porÄ• á¹‡akassa kahÄ• paá¹‡assa catuttho bhÄ• go __pÄ• do, _ pÄ• daá¹ƒ arahatÄ
pÄ• dassa vÄ• pÄ• dÄ• rahassa vÄ• . ettha ca pÄ• dena kahÄ• paá¹‡assa catutthabhÄ• ga
dasseti, pÄ• dÄ• rahena pÄ• dagghanakaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ. ettÄ• vatÄ• heá¹-á¹-h
dutiyapÄ• rÄ• jikappahonakavatthu dassitaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. __porÄ• á¹‡akass
vi0 á¹-Ä«0 I 88) porÄ• á¹‡asatthÄ• nurÅ«paá¹ƒ uppÄ• ditassa lakkhaá¹‡asampannassa nÄ«
kahÄ• paá¹‡assa. etena rudradÄ• makÄ• dÄ«ni paá¹-ikkhipati.

evaá¹ƒ asÄ• dhÄ• raá¹‡avinicchayaá¹ƒ dassetvÄ• idÄ• ni sÄ• dhÄ• raá¹‡avinicchayaá¹ƒ d
``rÄ• jagaheâ€™â€™ _tiÄ• dimÄ• ha. __raÃ±Ã±o_ti bimbisÄ• raraÃ±Ã±o. __mÄ• sako_ nÄ
vÄ«satimo bhÄ• go. yo loke ``maÃ±jeá¹-á¹-hÄ«â€™â€™ tipi vuccati. idÄ• ni imasmiá¹ƒ adin
dassetuá¹ƒ __ ``sabbatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbatthÄ• _ti Å«namÄ• sakÄ• ti
__parihÄ«nÄ• parihÄ«navasenÄ• _ti agghassa parihÄ«nÄ• parihÄ«navasena. ayamettha sa
pana evaá¹ƒ veditabbo --- idaÃ±hi adinnÄ• dÄ• naá¹ƒ vinicchinantena otiá¹‡á¹‡e vatthusmiâ
avinicchinitvÄ• paÃ±ca á¹-hÄ• nÄ• ni oloketabbÄ• ni. yÄ• ni sandhÄ• ya porÄ• á¹‡Ä• Ä• h

``vatthuá¹ƒ kÄ• laÃ±ca desaÃ±ca, agghaá¹ƒ paribhogapaÃ±camaá¹ƒ.

tulayitvÄ• paÃ±caá¹-hÄ• nÄ• ni, dhÄ• reyyatthaá¹ƒ vicakkhaá¹‡oâ€™â€™ ti || (Sp (to Vin II

tattha ca __vatthÅ«_ti bhaá¹‡á¸• aá¹ƒ. avahÄ• rakena hi ``mayÄ• idaá¹ƒ nÄ• ma avahaá¹-
Ä• pattiá¹ƒ anÄ• ropetvÄ• va taá¹ƒ bhaá¹‡á¸• aá¹ƒ sasÄ• mikaá¹ƒ vÄ• asÄ• mikaá¹ƒ vÄ• ti
sasÄ• mikepi sÄ• mikÄ• naá¹ƒ sÄ• layabhÄ• vo vÄ• nirÄ• layabhÄ• vo vÄ• upaparikkhitab

avahaá¹-aá¹ƒ, bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• Ä• patti kÄ• retabbÄ• . sace nirÄ• layakÄ• le
bhaá¹‡á¸• asÄ• mikesu pana bhaá¹‡á¸• aá¹ƒ Ä• harÄ• pentesu bhaá¹‡á¸• aá¹ƒ dÄ• tabbaá
vatthu oloketabbaá¹ƒ.

__kÄ• lo_ti avahÄ• rakÄ• lo. tadeva hi bhaá¹‡á¸• aá¹ƒ kadÄ• ci samagghaá¹ƒ hoti, kadÄ• c
bhaá¹‡á¸• aá¹ƒ yasmiá¹ƒ kÄ• le avahaá¹-aá¹ƒ, tasmiá¹ƒyeva kÄ• le yo tassa aggho, tena ag
kÄ• retabbÄ• . evaá¹ƒ kÄ• lo oloketabbo.

__deso_ti avahÄ• radeso. taÃ±hi bhaá¹‡á¸• aá¹ƒ yasmiá¹ƒ dese avahaá¹-aá¹ƒ, tasmiá¹ƒyev
tena agghena Ä• patti kÄ• retabbÄ• . bhaá¹‡á¸• uá¹-á¹-hÄ• nadese hi bhaá¹‡á¸• aá¹ƒ sama
mahagghaá¹ƒ. evaá¹ƒ deso oloketabbo.

__aggho_ti (Sp (to Vin III) I 92) bhaá¹‡á¸• aggho. navabhaá¹‡á¸• assa hi yo aggho, so pacc
yathÄ• navadhoto patto aá¹-á¹-ha vÄ• dasa vÄ• agghati, so pacchÄ• bhinno vÄ• chiddo
Ä• á¹‡igaá¹‡á¹-hikÄ• hato vÄ• appaggho hoti, tasmÄ• na sabbadÄ• bhaá¹‡á¸• aá¹ƒ pakat
evaá¹ƒ aggho oloketabbo.

__paribhogo_ti bhaá¹‡á¸• assa paribhogo. paribhogenÄ• pi hi vÄ• siÄ• dibhaá¹‡á¸• assa ag
evaá¹ƒ upaparikkhitabbaá¹ƒ --- sace koci kassaci pÄ• dagghanakaá¹ƒ vÄ• siá¹ƒ harati, tatra
pucchitabbo ``tayÄ• ayaá¹ƒ vÄ• si kittakena kÄ«tÄ• â€™â€™ ti. ``pÄ• dena, bhanteâ€™â€
kiá¹‡itvÄ• va á¹-hapitÄ• , udÄ• hu taá¹ƒ valaÃ±jesÄ«â€™â€™ ti? sace vadati ``ekadivasaá¹
vÄ• rajanachalli vÄ• pattapacanadÄ• ru vÄ• chinnaá¹ƒ, ghaá¹ƒsitvÄ• vÄ• nisitÄ• â€™â€
aggho bhaá¹-á¹-hoti veditabbo. yathÄ• ca vÄ• siyÄ• , evaá¹ƒ aÃ±janiyÄ• vÄ• aÃ±janisalÄ•
palÄ• lena vÄ• thusehi vÄ• iá¹-á¹-hakacuá¹‡á¹‡ena vÄ• ekavÄ• raá¹ƒ ghaá¹ƒsitvÄ• dhova
bhassati. tipumaá¹‡á¸• alassa makaradantacchedanenÄ• pi parimaddanamattenÄ• pi, udak
nivÄ• sanapÄ• rupanenÄ• pi, paribhogasÄ«sena \Be 208/ aá¹ƒse vÄ• sÄ«se vÄ• á¹-hapan
taá¹‡á¸• ulÄ• dÄ«naá¹ƒ papphoá¹-anenÄ• pi tato ekaá¹ƒ vÄ• dve vÄ• apanayanenapi, anta
pÄ• sÄ• á¹‡asakkharaá¹ƒ uddharitvÄ• chaá¸• á¸• itamattenÄ• pi, sappitelÄ• dÄ«naá¹ƒ bhÄ
antamaso tato makkhikaá¹ƒ vÄ• kipillikaá¹ƒ vÄ• uddharitvÄ• chaá¸• á¸• itamattenapi, guá¸
madhurabhÄ• vajÄ• nanatthaá¹ƒ nakhena vijjhitvÄ• aá¹‡umattaá¹ƒ gahitamattenapi aggho
kiÃ±ci pÄ• dagghanakaá¹ƒ vuttanayeneva sÄ• mikena paribhogena Å«naá¹ƒ kataá¹ƒ hoti, n
pÄ• rÄ• jikena kÄ• retabboti. evaá¹ƒ paribhogo oloketabbo.

evaá¹ƒ imÄ• ni __tulayitvÄ• paÃ±ca á¹-hÄ• nÄ• ni dhÄ• reyya atthaá¹ƒ vicakkhaá¹‡o_ Ä• p
vÄ• garukaá¹ƒ vÄ• lahukaá¹ƒ vÄ• Ä• pattiá¹ƒ yathÄ• á¹-hÄ• ne á¹-hapeyyÄ• ti.

evaá¹ƒ tattha vinicchayaá¹ƒ dassetvÄ• idÄ• ni anÄ• pattiá¹ƒ dassento __ ``sakasaÃ±Ã±iss
tattha __sakasaÃ±Ã±issÄ• _ti ``mayhaá¹ƒ santakaá¹ƒ idaá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti evaá

parabhaá¹‡á¸• ampi gaá¹‡hato gahaá¹‡e anÄ• patti, gahitaá¹ƒ pana puna dÄ• tabbaá¹ƒ. sa
ti vutto na deti, tesaá¹ƒ dhuranikkhepe pÄ• rÄ• jikaá¹ƒ. __vissÄ• saggÄ• he_ti (Sp (to Vin III
vissÄ• saggahaá¹‡epi anÄ• patti. vissÄ• saggÄ• halakkhaá¹‡aá¹ƒ pana iminÄ• suttena jÄ•

``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa vissÄ• saá¹ƒ gahetuá¹ƒ,
sambhatto ca Ä• lapito ca jÄ«vati ca jÄ• nÄ• ti ca `gahite me attamanoâ€™â€™ â€™ ti (Vin

tattha __sandiá¹-á¹-ho_ti diá¹-á¹-hamattakamitto. __sambhatto_ti daá¸·hamitto. __Ä• lapito_
santakaá¹ƒ yaá¹ƒ icchasi, taá¹ƒ gaá¹‡heyyÄ• si, Ä• pucchitvÄ• gahaá¹‡e kÄ• raá¹‡aá¹ƒ na
__jÄ«vatÄ«_ti anuá¹-á¹-hÄ• naseyyÄ• ya \Ne 195/ sayitopi yÄ• va jÄ«vitindriyupacchedaá¹ƒ
__gahite ca attamano_ti gahite tuá¹-á¹-hacitto. evarÅ«passa santakaá¹ƒ ``gahite me attama
ti jÄ• nantena gahetuá¹ƒ vaá¹-á¹-ati. anavasesapariyÄ• dÄ• navasena cetÄ• ni paÃ±caá¹…g
vissÄ• saggÄ• ho pana tÄ«hi aá¹…gehi ruhati. kathaá¹ƒ? sandiá¹-á¹-ho, jÄ«vati, gahite attan
jÄ«vati, gahite attamano, Ä• lapito, jÄ«vati, gahite attamanoti evaá¹ƒ.

yo \Be 209/ pana jÄ«vati, na ca gahite attamano hoti, tassa santakaá¹ƒ vissÄ• sabhÄ• vena
dÄ• tabbaá¹ƒ. dadantena ca matakadhanaá¹ƒ tÄ• va ye tassa dhane issarÄ• gahaá¹-á¹-hÄ•
tesaá¹ƒ dÄ• tabbaá¹ƒ. anattamanassa santakaá¹ƒ tasseva dÄ• tabbaá¹ƒ. yo pana paá¹-ham
kataá¹ƒ tayÄ• mama santakaá¹ƒ gaá¹‡hantenÄ• â€™â€™ ti vacÄ«bhedena vÄ• cittuppÄ•
pacchÄ• kenaci kÄ• raá¹‡ena kupito, so paccÄ• harÄ• petuá¹ƒ na labhati. yo ca adÄ• tukÄ•
adhivÄ• seti, na kiÃ±ci vadati, sopi puna paccÄ• harÄ• petuá¹ƒ na labhati. yo pana ``mayÄ•
gahitaâ€™â€™ nti vÄ• ``paribhuttaâ€™â€™ nti vÄ• vutto gahitaá¹ƒ vÄ• hotu, paribhuttaá
taá¹ƒ kenacideva karaá¹‡Ä«yena á¹-hapitaá¹ƒ, pÄ• katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
paccÄ• harÄ• petuá¹ƒ labhati.

__tÄ• vakÄ• like_ti ``paá¹-idassÄ• mi paá¹-ikarissÄ• mÄ«â€™â€™ ti evaá¹ƒ gaá¹‡hantassa
anÄ• patti. gahitaá¹ƒ pana sace bhaá¹‡á¸• asÄ• miko puggalo vÄ• gaá¹‡o vÄ• ``tuyheveta
anujÄ• nÄ• ti, iccetaá¹ƒ kusalaá¹ƒ. no ce anujÄ• nÄ• ti, Ä• harÄ• pente dÄ• tabbaá¹ƒ. saá¹.
paá¹-idÄ• tumeva vaá¹-á¹-ati.

__petapariggahe_ti ettha pana pettivisaye upapannÄ• pi, kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva a
cÄ• tumahÄ• rÄ• jikÄ• dayo devÄ• pi sabbe ``petÄ• â€™â€™ tveva saá¹…khyaá¹ƒ gatÄ• ,
devatÄ• ya pana uddissa balikammaá¹ƒ karontehi rukkhÄ• dÄ«su laggitasÄ• á¹-ake vattabb
Ä• rakkhakehi apariggahite, pariggahitaá¹ƒ pana gahetuá¹ƒ na vaá¹-á¹-ati (Sp-á¹- II 131).

__tiracchÄ• nagatapariggahe_ti nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ p
nÄ• gasupaá¹‡á¹‡o vÄ• manussarÅ«pena Ä• paá¹‡aá¹ƒ pasÄ• reti, tato cassa santakaá¹ƒ
taá¹ƒ Ã±atvÄ• gahetvÄ• gacchati, vaá¹-á¹-ati.

__paá¹ƒsukÅ«lasaÃ±Ã±issÄ• _ti \Ne 196/ ``asÄ• mikaá¹ƒ idaá¹ƒ paá¹ƒsukÅ«laâ€™â€™ nt
anÄ• patti. sace pana taá¹ƒ sasÄ• mikaá¹ƒ hoti, Ä• harÄ• pente dÄ• tabbaá¹ƒ. __ummattak
vuttappakÄ• rÄ• neva. __Ä• dikammiko_ panettha dhaniyo \Be 210/. avasesÄ• naá¹ƒ pana
rajakabhaá¹‡á¸• ikÄ• dicorÄ• naá¹ƒ chabbaggiyÄ• dÄ«naá¹ƒ Ä• pattiyeva.

sacittakehi tÄ«hi samuá¹-á¹-hÄ• nehi idaá¹ƒ samuá¹-á¹-hÄ• tÄ«ti Ä• ha __ ``adinnÄ• dÄ• na
_nti. tathÄ• hi __sÄ• hatthikaá¹ƒ_ kÄ• yacittato samuá¹-á¹-hÄ• ti. __Ä• á¹‡attikaá¹ƒ_ vÄ• cÄ
samuá¹-á¹-hÄ• ti. __sÄ• hattikÄ• á¹‡attikaá¹ƒ_ kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, taÃ±
tvaá¹ƒ ekapassaá¹ƒ gaá¹‡ha, ahaá¹ƒ ekapassaâ€™â€™ nti saá¹ƒvidhÄ• ya ubhayesaá¹ƒ p
á¹-hÄ• nÄ• cÄ• vane labbhati. ``kÄ• yavacÄ«kammaâ€™â€™ nti avacanaá¹ƒ pana kÄ• yav
aá¹…gamattattÄ• . yÄ• ya pana cetanÄ• ya samuá¹-á¹-hÄ• pito payogo sÄ• hatthiko vÄ• Ä
padhÄ• nabhÄ• vena á¹-hÄ• nÄ• cÄ• vanaá¹ƒ sÄ• dheti, tassÄ• vasena Ä• patti kÄ• retabb
vÄ• Ä• á¹‡attikassa aá¹…gaá¹ƒ na hoti, Ä• á¹‡attikaá¹ƒ vÄ• sÄ• hatthikassÄ• ti idaá¹ƒ viru
Ä• diyÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya abhÄ• vena muccanato __saÃ±Ã±Ä• vimokkhaá¹ƒ_
__kÄ• yakammaá¹ƒ, _ kÄ• yadvÄ• rena katanti attho. __vacÄ«kamma_nti etthÄ• pi eseva n
vÄ• majjhatto vÄ• naá¹ƒ Ä• pajjatÄ«ti __tivedanaá¹ƒ_. sesaá¹ƒ paá¹-hamasikkhÄ• pade vu

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__sa_nti sahatthe upasaggo. tena saddhiá¹ƒ ussukkavacanametaá¹ƒ ``saÃ±ciccÄ• â€™â€
``saÃ±cetetvÄ• â€™â€™ _tiÄ• di. __ussukkavacana_nti ettha ussukkavacanaá¹ƒ (Sp-á¹- II
pubbakÄ• lakiriyÄ• vacanaá¹ƒ. ayaÃ±hi samÄ• nakattukesu pubbÄ• parakÄ• lakiriyÄ• vaca
niruttivohÄ• ro. idÄ• ni ``saddhiá¹ƒ cetetvÄ• â€™â€™ ti iminÄ• saá¹…khepena vuttamevat
dassetuá¹ƒ __ ``pÄ• á¹‡oâ€™â€™ _tiÄ• dimÄ• ha. tattha __ ``pÄ• á¹‡oâ€™â€™ ti saÃ±Ã±
``pÄ• á¹‡oâ€™â€™ ti saÃ±Ã±aá¹ƒ avijahitvÄ• eva, ``pÄ• á¹‡oâ€™â€™ ti saÃ±Ã±uppattiyÄ
evaÃ±ca katvÄ• kathaá¹ƒ ekakkhaá¹‡e ekassa cittassa ubhayÄ• rammaá¹‡abhÄ• voti edis
daá¹-á¹-habbaá¹ƒ. keci pana ``Ã±Ä• tapariÃ±Ã±Ä• ya \Be 211/ diá¹-á¹-hasabhÄ• vesu dham
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• (Sp-á¹- II 172) `rÅ«paá¹ƒ aniccaâ€™ ntiÄ• dinÄ• sabhÄ• vena
ekakkhaá¹‡e aniccÄ• dilakkhaá¹‡ajÄ• nanaá¹ƒ viya `pÄ• á¹‡oâ€™ ti saÃ±Ã±Ä• ya saddhiá¹
jÄ• nÄ• tÄ«â€™â€™ ti vadanti. apare pana Ä• cariyÄ• tatthÄ• pi evaá¹ƒ na kathenti. ettha
ti avatvÄ• ``pÄ• á¹‡oâ€™â€™ ti vacanaá¹ƒ ``manusso ayaâ€™â€™ nti ajÄ• nitvÄ• kevala
ghÄ• tentassÄ• pi pÄ• rÄ• jikabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. __cetetvÄ• _ti cintetvÄ• . __
abhivicÄ• retvÄ• , sanniá¹-á¹-hÄ• naá¹ƒ karitvÄ• ti attho.

idÄ• ni manussaattabhÄ• vaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``manussaviggahaâ€

__kalalato paá¹-á¹-hÄ• yÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ uppannakalalarÅ«pa
__kalalarÅ«paá¹ƒ_ nÄ• ma itthipurisÄ• naá¹ƒ kÄ• yavatthubhÄ• vadasakavasena samatiá¹ƒ
napuá¹ƒsakÄ• naá¹ƒ kÄ• yavatthudasakavasena vÄ«sati. tattha itthipurisÄ• naá¹ƒ kalalarÅ«
ekena aá¹ƒsunÄ• uddhaá¹-atelabindumattaá¹ƒ hoti acchaá¹ƒ vippasannaá¹ƒ. vuttaÃ±hetaá

``tilatelassa yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ, `kalalaâ€™ nti pavuccatÄ«â€™â€™ ti || (Spk I 1.235; V
III) II 172).

evaá¹ƒ parittakaá¹ƒ vatthuá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va maraá¹‡akÄ• lÄ• etthantare anupub
attabhÄ• vo manussaviggaho nÄ• mÄ• ti vuttaá¹ƒ hoti. idaÃ±ca yebhuyyavaseneva vuttaá¹ƒ
hi manussÄ• pÄ• rÄ• jikavatthuyeva. __kalalakÄ• lepÄ«_ti paá¹-hamasattÄ• hepi. tattha hi
pavattamÄ• naá¹ƒ kalalasaá¹…khÄ• taá¹ƒ attabhÄ• vaá¹ƒ jÄ«vitÄ• voropetuá¹ƒ sakkÄ• , na
kalalarÅ«paá¹ƒ. paá¹-isandhicittena hi saddhiá¹ƒ tiá¹ƒsa kammajarÅ«pÄ• ni nibbattanti. tesu
soá¸·asa bhavaá¹…gacittÄ• ni uppajjitvÄ• nirujjhanti. etasmiá¹ƒ antare gahitapaá¹-isandhika
mÄ• tuyÄ• vÄ• panassa antarÄ• yo natthi. ayaÃ±hi maraá¹‡assa anokÄ• so nÄ• ma. __bh
gabbhapÄ• tanabhesajjadÄ• nena. __tato vÄ• uddhampÄ«_ti abbudapesikÄ• lÄ• dÄ«supi.
santativikopanavasena jÄ«vitindriyato apaneyya.

__imassa_ \Be 212/ __panatthassÄ• _ti ``saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropey
imassa atthassa. __Ä• vibhÄ• vattha_nti pakÄ• sanatthaá¹ƒ. pÄ• á¹‡assa atipÄ• to __pÄ• á
pÄ• á¹‡aghÄ• toti vuttaá¹ƒ hoti. __satto_ti khandhasantÄ• no. tattha hi sattapaÃ±Ã±atti. __j
198/ rÅ«pÄ• rÅ«pajÄ«vitindriyaá¹ƒ. rÅ«pajÄ«vitindriye hi vikopite itarampi taá¹ƒsambandhat
__yÄ• ya cetanÄ• yÄ• _ti tasmiá¹ƒ pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino kÄ• yavacÄ«dvÄ• rÄ• naá
yÄ• ya cetanÄ• ya. manodvÄ• re pana pavattÄ• ya vadhakacetanÄ• ya pÄ• á¹‡Ä• tipÄ• tab
sÄ• jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ a
vadhakacetanÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• ya cetanÄ• ya pavattamÄ• nassa jÄ«vitindriya
mahÄ• bhÅ«tesu upakkamakaraá¹‡ahetu taá¹ƒmahÄ• bhÅ«tapaccayÄ• uppajjanakamahÄ•
172), sÄ• tÄ• disapayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pÄ• á¹‡Ä• tipÄ• to. laddhÅ«pakka
itarabhÅ«tÄ• ni viya na visadÄ• nÄ«ti samÄ• najÄ• tikÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ na hontÄ«ti.

pÄ• á¹‡Ä• tipÄ• to assa atthÄ«ti __pÄ• á¹‡Ä• tipÄ• tÄ«_. saá¹ƒsagge ayamÄ«kÄ• ro. tenÄ•
samaá¹…gipuggaloâ€™â€™ _ti. sako hattho __sahattho, _ tena nibbatto payogo __sÄ• hat
__nissaggo, _ sova __nissaggiyo_. evaá¹ƒ __Ä• á¹‡attiko_. __vijjÄ• mayo_ mantaparijappa
kammavipÄ• kajiddhimayo.

idÄ• ni yathÄ• vutteyeva cha payoge vibhajitvÄ• dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di
__tatthÄ• _ti tesu chasu payogesu. __sÄ• hatthiko_ti ettha hattho upalakkhaá¹‡abhÄ• vena
``kÄ• yena vÄ• â€™â€™ _tiÄ• di. tattha __kÄ• yenÄ• _ti hatthena vÄ• pÄ• dena vÄ• muá
yena kenaci aá¹…gapaccaá¹…gena. kÄ• yekadeso hettha hatthÄ• dikÄ• yo avayave samuc
daá¸• á¸• hoâ€™â€™ _ti. __kÄ• yappaá¹-ibaddhenÄ• _ti kÄ• yato amocitena asiÄ• dinÄ• p
kÄ• yaviÃ±Ã±attisahitÄ• ya vadhakacetanÄ• ya adhippetatthasÄ• dhanaá¹ƒ. kÄ• yena vÄ•
kÄ• yappaá¹-ibaddhena vÄ• usuyantapÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ nissajjananti yathÄ• sambh
__tatthÄ• _ti tesu sÄ• hatthikanissaggiyesu \Be 213/. __uddissÄ• nuddissabhedato_ti uddis
pavattibhedena. uddisanaá¹ƒ __uddiso, _ so etassa atthÄ«ti __uddisako, _ payogo, tasmiá
__baddho, _ kammameva baddho __kammabaddho, _ pÄ• á¹‡Ä• tipÄ• toti attho. atha vÄ•
kammunÄ• baddho __kammabaddho, _ so assa hoti, pÄ• á¹‡Ä• tipÄ• takammamassa sidd
__ubhayatthÄ• pÄ«_ti uddisake, anuddisake cÄ• ti dvÄ«supi. pacchÄ• vÄ• teneva rogena
__paharitakkhaá¹‡eyevÄ• _ti maraá¹‡Ä• ya pahonakappahÄ• rassa laddhakkhaá¹‡eyeva k
maratÄ«ti adhippÄ• yo. sace pana maraá¹‡Ä• dhippÄ• yena pahÄ• raá¹ƒ datvÄ• tena amat
pahÄ• re dinne pacchÄ• pi paá¹-hamappahÄ• reneva marati, tadÄ• va kammabaddho. atha
199/, natthi pÄ• á¹‡Ä• tipÄ• to. ubhayehi matepi paá¹-hamappahÄ• reneva kammabaddho,
pÄ• á¹‡Ä• tipÄ• to. esa nayo bahÅ«hipi ekassa pahÄ• re dinne. tatrÄ• pi hi yassa pahÄ• re
kammabaddhoti. __ Ä• á¹‡Ä• panaá¹ƒ_ nÄ• ma vacÄ«viÃ±Ã±attisahitÄ• ya vadhakacetanÄ

idÄ• ni imasmiá¹ƒ Ä• á¹‡attikapayoge saá¹…ketavisaá¹…ketabhÄ• vajÄ• nanatthaá¹ƒ chab
__ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti tasmiá¹ƒ Ä• á¹‡attikapayoge. __Ä
Ä• á¹‡attikapayogasÄ• dhikÄ• . etesu hi avirajjhitesuyeva Ä• á¹‡attikapayogo hoti, na aÃ±Ã

__puggalo_ti mÄ• retabbo puggalo. tenÄ• ha __ ``yaá¹ƒ hÄ«â€™â€™ _tiÄ• di. __Ä• á¹‡Ä•
Ä• á¹‡Ä• pakassa Ä• á¹‡attikkhaá¹‡e Ä• patti, Ä• á¹‡attassa mÄ• raá¹‡akkhaá¹‡e. __Ä• á¹‡
Ä• á¹‡attasseva kammabaddho, vatthuvisesena panettha kammaviseso ca Ä• pattiviseso ca
``purebhattaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto purebhattameva mÄ• retÄ«_ti ``ajja sveâ€
``purebhattaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto yadÄ• kadÄ• ci purebhattaá¹ƒ mÄ• reti. y
pubbaá¹‡heâ€™â€™ ti vutto majjhanhe vÄ• sÄ• yanhe vÄ• sve vÄ• pubbaá¹‡he mÄ• reti
Ä• á¹‡Ä• pakassa natthi kammabaddho. pubbaá¹‡he mÄ• retuá¹ƒ vÄ• yamantassa majjhan
etena nayena sabbakÄ• lappabhedesu saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

evaá¹ƒ vatthukÄ• lesu saá¹…ketavisaá¹…ketataá¹ƒ dassetvÄ• idÄ• ni okÄ• sÄ• dÄ«su saá
atidisanto __ ``iminÄ• nayenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __okÄ• so_ti (Sp (to Vin III
vanaá¹ƒ vÄ• gehadvÄ• raá¹ƒ vÄ• ti evamÄ• diko. __Ä• vudha_nti asi vÄ• usu vÄ• satti vÄ
__iriyÄ• patho_ti mÄ• retabbassa gamanaá¹ƒ vÄ• nisajjÄ• vÄ• ti evamÄ• di. __kiriyÄ• vise
chedanaá¹ƒ vÄ• bhedanaá¹ƒ vÄ• saá¹…khamuá¹‡á¸• akaá¹ƒ vÄ• ti evamÄ• di. imesu yath
tathÄ• tathÄ• kate Ä• á¹‡Ä• pakassa Ä• patti, aÃ±Ã±athÄ• kate visaá¹…keto hoti. tenÄ• h

_tiÄ• di. tattha __sabbatthÄ• _ti okÄ• sÄ• dÄ«su catÅ«su. hoti cettha ---

``yathÄ• á¹‡attivaseneva, Ä• á¹‡attena kate sati.

Ä• á¹‡Ä• pakassa Ä• patti, visaá¹…ketoÃ±Ã±athÄ• kateâ€™â€™ ti ||

Ä• á¹‡attiyaá¹ƒ \Ne 200/ pana ayaá¹ƒ viseso --- __adhiá¹-á¹-hÄ• yÄ• _ti adhiá¹-á¹-hahitvÄ• vijjha, evaá¹ƒ pahara, evaá¹ƒ ghÄ• tehÄ«â€™â€™ ti (Vin III 174) vuttÄ• ya pÄ• á¸·iyÄ• labl

opatanti etthÄ• ti __opÄ• to, _ Ä• vÄ• á¹-o, tassa khaá¹‡anaá¹ƒ __opÄ• takkhaá¹‡anaá¹ƒ. a (Sp (to Vin III) II 177) apassenassa saá¹ƒvidhÄ• naá¹ƒ. niccaparibhogo maÃ±co vÄ• pÄ«á¹ apassenaphalakaá¹ƒ vÄ• divÄ• á¹-á¹-hÄ• ne nisÄ«dantassa apassenakatthambho vÄ• tatt apassÄ• ya tiá¹-á¹-hantassa Ä• lambanarukkho vÄ• Ä• lambanaphalakaá¹ƒ vÄ• , sabbamp __apassenaá¹ƒ_ nÄ• ma, tasmiá¹ƒ apassene yathÄ• apassayantaá¹ƒ vijjhati vÄ• chindati v vÄ• sipharasusattiÄ• rakaá¹‡á¹-akÄ• dÄ«su aÃ±Ã±atarassa satthassa á¹-hapananti attho.

__upanikkhipanaá¹ƒ_ nÄ• ma samÄ«pe nikkhipanaá¹ƒ. manÄ• passa vÄ• amanÄ• passa v samÄ«pe á¹-hapanaá¹ƒ __rÅ«pÅ«pahÄ• ro, _ attanÄ• vÄ• yakkhapetÄ• divesaá¹ƒ gahetvÄ __Ä• di_saddena saddÅ«pahÄ• rÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __etthÄ• pÄ«_ti thÄ• varapayo uddissÄ• nuddissabhedo veditabbo, yato tatthapi pubbe vuttanayeneva kammabaddho hoti. mÅ«laá¹-á¹-hena opÄ• tÄ• dÄ«su paresaá¹ƒ mÅ«lena vÄ• mudhÄ• vÄ• dinnesupi yadi tap mÅ«laá¹-á¹-hasseva kammabaddho. yadipi tena, aÃ±Ã±ena vÄ• tatra opÄ• te vinÄ• setvÄ• paá¹ƒsuhÄ• rakÄ• vÄ• paá¹ƒsuá¹ƒ gaá¹‡hantÄ• , mÅ«lakhaá¹‡akÄ• vÄ• mÅ«lÄ• ni khaá deve vÄ• vassante kaddamo jÄ• yati, tattha ca koci otaritvÄ• vÄ• laggitvÄ• vÄ• marati, m kammabaddho. yadi pana yena laddhaá¹ƒ, so vÄ• aÃ±Ã±o vÄ• vitthatataraá¹ƒ vÄ• gambh tappaccayÄ• ca koci marati, ubhayesampi kammabaddho. yathÄ• tu mÅ«lÄ• ni mÅ«lehi sa thale kate muccati. evaá¹ƒ apassenasaá¹ƒvidhÄ• nÄ• dÄ«supi yÄ• va tesaá¹ƒ pavatti, tÄ• v kammabaddho veditabbo.

__vijjÄ• parijappana_nti Ä• thabbaá¹‡ikehi, vijjÄ• dharehi ca mantaparijappanaá¹ƒ. __kamm iddhiyÄ• _ti sÄ• tisayakammanibbattÄ• ya kammavipÄ• kena sahajÄ• tÄ• ya iddhiyÄ• , kam jÄ• tÄ• ya iddhiyÄ• . __payojana_nti pavattanaá¹ƒ, karaá¹‡anti attho, dÄ• á¹-hÄ• vudhÄ• dÄ dÄ• á¹-hÄ• koá¹-anÄ• dÄ«namiva mÄ• raá¹‡atthaá¹ƒ kammavipÄ• kajiddhivikÄ• rakaraá¹‡a

kammasÄ• dhano vÄ• yaá¹ƒ hÄ• rakasaddo bahulaá¹ƒvidhÄ• nena tatthÄ• pi __á¹‡vu_pac ``atha vÄ• â€™â€™ _tiÄ• di. jÄ«vitaharaá¹‡akaá¹ƒ, upanikkhipitabbaá¹ƒ vÄ• satthameva h vikappadvayena \Ne 201/ vuttanti Ä• ha __ ``satthaÃ±ca taá¹ƒ hÄ• rakaÃ±cÄ• ti satthahÄ• n ``hÄ• rakasatthaâ€™â€™ nti vattabbe visesanassa paranipÄ• taá¹ƒ katvÄ• evaá¹ƒ vuttanti

__pariyeseyyÄ• _ti gaveseyya. __ ``yathÄ• labhati, tathÄ• kareyyÄ• â€™â€™ _ti iminÄ• p
__ ``upanikkhipeyyÄ• â€™â€™ _ti iminÄ• sikhÄ• pattamatthaá¹ƒ. itarathÄ• hi ``pariyeseyy
``upanikkhipeyyÄ• â€™â€™ ti ayamattho adhippeto na siyÄ• . __pariyiá¹-á¹-hamatteyevÄ• _
yadi evaá¹ƒ atha kasmÄ• pÄ• á¸·iyaá¹ƒ ``satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ• ti asiá¹ƒ
bheá¹‡á¸• iá¹ƒ vÄ• laguá¸·aá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• satthaá¹ƒ vÄ• visaá¹ƒ vÄ• rajju
172) vuttanti Ä• ha __ ``padabhÄ• jane panÄ• â€™â€™ _tiÄ• di. __assÄ• _ti ``satthahÄ• ra
pariyeseyyÄ• â€™â€™ ti imassa padassa. byaÃ±janÄ• nurÅ«pato paripuá¹‡á¹‡aá¹ƒ katvÄ•
__ ``byaÃ±janaá¹ƒ anÄ• diyitvÄ• â€™â€™ _ti vuttaá¹ƒ. sasati hiá¹ƒsatÄ«ti __satthaá¹ƒ, _ sa
etenÄ• ti vÄ• __satthaá¹ƒ_. __Ä• di_saddena ``sattiá¹ƒ vÄ• â€™â€™ tiÄ• dipÄ• á¸·isesaá¹
__laguá¸·a_nti muggaro. __sattha_nti vuttÄ• vasesaá¹ƒ yaá¹ƒ kiÃ±ci samukhaá¹ƒ veditabba

__yo evaá¹ƒ maratÄ«_ti yo satthaá¹ƒ vÄ• Ä• haritvÄ• , visaá¹ƒ vÄ• khÄ• ditvÄ• , rajjuyÄ•
sobbhÄ• dÄ«su vÄ• patitvÄ• , aÃ±Ã±ehi vÄ• aggipavesanaudakapavesanÄ• dÄ«hi upÄ• y
labhatÄ«â€™â€™ tiÄ• dinÄ• nayenÄ• _ti so dhanaá¹ƒ vÄ• labhati, yasaá¹ƒ vÄ• labhati, s
dhammo vÄ• ssa hotÄ«ti iminÄ• nayena. kimanena veditabbanti Ä• ha __ ``etenÄ• â€™â€
``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti etena vacanena. __nayidha
manussaviggahapÄ• rÄ• jike na evaá¹ƒ, na pariyÄ• yakathÄ• ya muccatÄ«ti attho. tenÄ• ha
``saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ _tiÄ• di.

__ ``satthaá¹ƒ vÄ• Ä• harÄ• â€™â€™ tiÄ• dinÄ• _ti ettha __Ä• di_saddena ``visaá¹ƒ vÄ•
ubbandhitvÄ• kÄ• laá¹ƒ karohi, sobbhe vÄ• narake vÄ• papÄ• te vÄ• papatÄ• â€™â€™ t
maraá¹‡Å«pÄ• yaá¹ƒ saá¹…gaá¹‡hÄ• ti. ettha ca __narako_ (Sp (to Vin III) II 172) nÄ• ma t
bhÅ«miyÄ• sayameva nibbattÄ• mahÄ• darÄ«, yattha hatthÄ«pi patanti, corÄ• pi nilÄ«yitv
__papÄ• to_ti pabbatantare vÄ• thalantare vÄ• ekato chinno. __pÄ• pakenÄ• _ti lÄ• make
dukkhabahulattÄ• dukkhena jÄ«vitena. __mataá¹ƒ te jÄ«vitÄ• seyyÄ• _ti tava maraá¹‡aá¹
cittamassa atthÄ«ti __citto_. tathÄ• __mano. iti_-saddo ``sabbamatthÄ«ti kho, kaccÄ• na, a
natthÄ«ti kho, kaccÄ• na, ayaá¹ƒ dutiyo antoâ€™â€™ tiÄ• dÄ«su (SN a II 15; b III 90) viya
daá¹-á¹-habbo yathÄ• vuttassa buddhiyaá¹ƒ viparivattamÄ• nassa maraá¹‡assa nidassanat
jÄ«vitÄ• seyyoâ€™â€™ tiÄ• di.

nanu cettha ``manoâ€™â€™ ti idampi atthato cittameva, atha kasmÄ• vuttanti Ä• ha ``etth
__cittassa atthadÄ«panatthaá¹ƒ vutta_nti nÄ• yaá¹ƒ cittasaddo ``cittasaá¹…kappoâ€™â€™
viya vicittÄ• diattho, atha kho viÃ±Ã±Ä• á¹‡avacanoti tassa atthadÄ«panatthaá¹ƒ vuttaá¹ƒ. i
punaruttidosÄ• bhÄ• vaá¹ƒ dasseti. kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``tenevassÄ•
217/ nÄ• nÄ• ppakÄ• rako saá¹…kappo assÄ• ti __cittasaá¹…kappo_. vicittattho hettha citta
bhikkhave, aÃ±Ã±aá¹ƒ ekanikÄ• yampi samanupassÄ• mi evaá¹ƒ cittaá¹ƒ, yathayidaá¹ƒ, bh
tiracchÄ• nagatÄ• â€™â€™ tiÄ• dÄ«su (SN b III 100) viya. tenÄ• ha __ ``vicittasaá¹…kappo
itisaddo Ä• haritabbo_ti ``cittasaá¹…kappoâ€™â€™ ti imasmiá¹ƒ padepi adhikÄ• ravasena

idaÃ±hi ``iti cittasaá¹…kappoâ€™â€™ ti evaá¹ƒ avuttampi adhikÄ• rato vuttameva hotÄ«ti. _
``takko vitakko saá¹…kappoâ€™â€™ tiÄ• dÄ«su (Dhs 7) viya na vitakkasseva nÄ• maá¹ƒ, a
aÃ±Ã±esaÃ±cÄ• ti dassetuá¹ƒ __ ``saá¹…kappoti cÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __sa
saÃ±Ã±Ä• cetanÄ• vitakkasaá¹…khÄ• tassa sabbassa saá¹ƒvidahanassa. sÄ• maÃ±Ã±atth
``brÄ• hmaá¹‡amattaá¹ƒ bhojetÄ«â€™â€™ tiÄ• dÄ«su viya. tenÄ• ha __ ``taÃ±ca saá¹ƒvida
saá¹ƒvidahanaá¹ƒ nÄ• mettha na vidhÄ• nanti dasseti. __adhippÄ• yo_ nÄ• ma vitakko.

__uccÄ• vacena kÄ• raá¹‡enÄ• _ti (Sp (to Vin III) II 172) mahantÄ• mahantena upÄ• yena.
maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡ane tÄ• va jÄ«vite Ä• dÄ«navadassanavasena avacÄ• kÄ
vaá¹‡á¹‡abhaá¹‡anavasena uccÄ• kÄ• ratÄ• veditabbÄ• . samÄ• dapane pana muá¹-á¹-hij
maraá¹‡asamÄ• dapanavasena uccÄ• kÄ• ratÄ• , ekato bhuÃ±jantassa nakhe visaá¹ƒ pakk
maraá¹‡Ä• disamÄ• dapanavasena avacÄ• kÄ• ratÄ• veditabbÄ• .

evaá¹ƒ asÄ• dhÄ• raá¹‡avinicchayaá¹ƒ vatvÄ• idÄ• ni sÄ• dhÄ• raá¹‡avinicchayaá¹ƒ dass
_ntiÄ• dimÄ• ha. __opÄ• takkhaá¹‡anÄ• dÄ«su dukkaá¹-a_nti ettha sacepi jÄ• tapathaviá¹ƒ
pÄ• á¹‡Ä• tipÄ• tassa pubbapayogattÄ• payoge payoge dukkaá¹-aá¹ƒ. manussaviggaho nÄ
tiracchÄ• nagato __tiracchÄ• nagatamanussaviggaho, _ yakkho ca peto ca tiracchÄ• nagata
__yakkhapetatiracchÄ• nagatamanussaviggahÄ• , _ tesaá¹ƒ. __ ``tathÄ• â€™â€™ _ti iminÄ
idÄ• ni __ ``iminÄ• _ \Ne 203/ __nayenÄ• â€™â€™ _tiÄ• dinÄ• apassenasaá¹ƒvidhÄ• nÄ•
yathÄ• vuttaÄ• pattibhedaá¹ƒ atidisati. __sabbatthÄ• _ti apassenasaá¹ƒvidhÄ• nÄ• dÄ«su s

idÄ• ni anÄ• pattiá¹ƒ dassetuá¹ƒ __ ``asaÃ±ciccÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha ca __ ``
(Sp-á¹- II 179) idaá¹ƒ maraá¹‡asaá¹ƒvattanikaupakkamassa asallakkhaá¹‡aá¹ƒ sandhÄ• ya
``ajÄ• nantassÄ• â€™â€™ _ti idaá¹ƒ pana maraá¹‡asaá¹ƒvattanikaupakaraá¹‡assa ajÄ• na
``namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ _ti idaá¹ƒ upakkamaá¹ƒ jÄ• nantassÄ• pi maraá¹‡
tenÄ• ha __ ``asaÃ±ciccÄ• â€™â€™ _tiÄ• di. __acetetvÄ• _ti asallakkhetvÄ• , virajjhitvÄ• ti

__musalussÄ• panavatthusmiá¹ƒ viyÄ• _ti ``tena kho pana samayena aÃ±Ã±ataro bhikkhu
Ä• sanaá¹ƒ paÃ±Ã±apento musale ussite ekaá¹ƒ musalaá¹ƒ aggahesi. dutiyo musalo paripa
dÄ• rakassa matthake avatthÄ• si. so kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... kiá¹
bhikkhÅ«ti. asaÃ±cicca ahaá¹ƒ bhagavÄ• ti. anÄ• patti bhikkhu asaÃ±ciccÄ• â€™â€™ ti (Vi
vatthusmiá¹ƒ viya.

__visagatapiá¹‡á¸• apÄ• tavatthusmiá¹ƒ viyÄ• _ti ``tena kho pana samayena aÃ±Ã±ataro p
visagataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ labhitvÄ• paá¹-ikkamanaá¹ƒ haritvÄ• bhikkhÅ«naá¹ƒ agga
bhikkhÅ« kÄ• lamakaá¹ƒsu. tassa kukkuccaá¹ƒ ahosi ... pe ... kiá¹ƒcitto tvaá¹ƒ bhikkhÅ«ti. n
jÄ• nÄ• mÄ«ti. anÄ• patti bhikkhu ajÄ• nantassÄ• â€™â€™ ti (Vin III 181) imasmiá¹ƒ vatthu

__bhesajjavatthusmiá¹ƒ viyÄ• _ti ``tena kho pana samayena aÃ±Ã±atarÄ• vaÃ±jhÄ• itthÄ
etadavoca ``iá¹…ghÄ• yya bhesajjaá¹ƒ jÄ• nÄ• hi, yenÄ• haá¹ƒ vijÄ• yeyyaâ€™ nti. `suá¹-á
bhesajjaá¹ƒ adÄ• si. sÄ• kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... anÄ• patti bhikk
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 187) imasmiá¹ƒ vatthusmiá¹ƒ viya. idha __Ä• dik
aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ«vitÄ• voropitabhikkhÅ«, tesaá¹ƒ anÄ• patti. avasesÄ• naá¹ƒ
maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡anakÄ• dÄ«naá¹ƒ Ä• pattiyeva.

atha kathaá¹ƒ dukkhavedananti, nanu rÄ• jÄ• no coraá¹ƒ disvÄ• hasamÄ• nÄ• pi ``gaccha
ti vadantÄ«ti? saccaá¹ƒ hasamÄ• nÄ• vadanti, so pana hÄ• so tesaá¹ƒ aÃ±Ã±avisayo, san
204/ dukkhasampayuttÄ• va. vuttaÃ±hetaá¹ƒ __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``sacepi hi si
rajjasampattisukhamanubhavanto rÄ• jÄ• `coro deva Ä• nÄ«toâ€™ ti vutte `gacchatha naá
hasamÄ• no bhaá¹‡ati, domanassacitteneva bhaá¹‡atÄ«ti \Be 219/ veditabbo. sukhavokiá¹‡
anuppabandhÄ• bhÄ• vÄ• ca dujjÄ• nametaá¹ƒ puthujjanehÄ«â€™â€™ ti (Sp (to Vin III) II

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__anabhijÄ• na_nti na abhijÄ• naá¹ƒ. yena hi yo dhammo adhigato, so tassa pÄ• kaá¹-o ho
``sakasantÄ• neâ€™â€™ _tiÄ• di. __uttarimanussÄ• na_nti pakatimanussehi uttaritarÄ• na
ukkaá¹-á¹-hamanussÄ• nanti attho. __dhamma_nti mahaggatalokuttarabhÅ«taá¹ƒ adhigatad
uttarimanussadhammÄ• ti __uttarimanussadhammo. manussadhammo_ nÄ• ma vinÄ• bhÄ
manussehi nibbattetabbo dasakusalakammapathadhammo. so hi manussÄ• naá¹ƒ cittÄ• dh
tesaá¹ƒ so bhÄ• vitadhammo viya á¹-hitoti tathÄ• vutto, manussaggahaá¹‡aÃ±cettha tesu b
jhÄ• nÄ• dikaá¹ƒ pana tabbidhuranti tatuttari, iti uttari manussadhammÄ• ti __uttarimanussa
uttarimanussadhammanti evampettha attho daá¹-á¹-habbo. __samudÄ• caranto_ti Ä• rocen

kiÃ±cÄ• pi lokiyalokuttarÄ• sabbÄ• va paÃ±Ã±Ä• ``Ã±Ä• á¹‡aâ€™â€™ nti vuccati, idha pa
veditabbÄ• ti Ä• ha __ ``mahaggatalokuttarapaÃ±Ã±Ä• jÄ• nanaá¹-á¹-hena Ã±Ä• á¹‡aâ€™
parisuddhaá¹-á¹-hena ariyanti Ä• ha __ ``ariyaá¹ƒ visuddhaá¹ƒ uttamaâ€™â€™ _nti. ariyasa
visuddhapariyÄ• yo, na lokuttarapariyÄ• yo. __jhÄ• nÄ• dibhede_ti __Ä• di_saddena ``vimo
Ã±Ä• á¹‡adassanaá¹ƒ, maggabhÄ• vanÄ• , phalasacchikiriyÄ• , kilesappahÄ• naá¹ƒ, vinÄ«
suÃ±Ã±Ä• gÄ• re abhiratÄ«â€™â€™ ti (Vin III 198) ime saá¹…gaá¹‡hÄ• ti. __viÃ±Ã±ussa n
Ä• rocetabbapuggalanidassanaá¹ƒ. etassa hi Ä• rocite Ä• rocitaá¹ƒ hoti, na devabrahmÄ• n
petayakkhatiracchÄ• nagatÄ• nanti. __Ä• roceyyÄ• _ti vadeyya, viÃ±Ã±Ä• peyyÄ• ti vuttaá¹
aÃ±Ã±Ä• padesenÄ• _ti ``yo te vihÄ• re vasati, so bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bh
220) nayena aÃ±Ã±Ä• padesaá¹ƒ vinÄ• ti \Be 220/ attho. __idhevÄ• _ti ``iti jÄ• nÄ• mi, iti pa
imasmiá¹ƒyeva pade. __ ``tena vuttaâ€™â€™ _ntiÄ• di nigamanaá¹ƒ.

__samanuggÄ• hÄ«yamÄ• no_ti \Ne 205/ codiyamÄ• no, yaá¹ƒ vatthu Ä• rocitaá¹ƒ hoti, tas
te adhigataá¹ƒ, kinti te adhigataá¹ƒ, kadÄ• te adhigataá¹ƒ, kattha te adhigataá¹ƒ, katame te
katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«â€™ ti kenaci vuccamÄ• noâ€™â€™ ti vutta
__asamanuggÄ• hÄ«yamÄ• no_ti na kenaci vuccamÄ• no.

__ ``bhikkhubhÄ• ve á¹-hatvÄ• abhabbo jhÄ• nÄ• dÄ«ni adhigantuâ€™â€™ _nti sikkhÄ• p
antarÄ• yakarattÄ• vuttaá¹ƒ. bhikkhubhÄ• vo hissa saggantarÄ• yo ceva hoti maggantarÄ•
198). vuttaÃ±hetaá¹ƒ ``sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yupakaá¸• á¸• h
311). aparampi vuttaá¹ƒ ``sithilo hi paribbÄ• jo, bhiyyo Ä• kirate rajaâ€™â€™ nti (SN a I 89;
__bhikkhubhÄ• vo_ti pÄ• rÄ• jikaá¹ƒ Ä• pajjitvÄ• ``samaá¹‡o ahaâ€™â€™ nti paá¹-ijÄ• nan
bhikkhubhÄ• vo. __dÄ• nÄ• dÄ«hÄ«_ti dÄ• nasaraá¹‡asÄ«lasaá¹ƒvarÄ• dÄ«hi.

__ajÄ• namevÄ• _ti ettha __evÄ• _ti avadhÄ• raá¹‡atthe nipÄ• to. __ ``ajÄ• namevaâ€™â€
pana ``evaá¹ƒ jÄ• nÄ• mi, evaá¹ƒ passÄ• mÄ«â€™â€™ ti avacanti yojetabbaá¹ƒ. __vacana
``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti Ä• divacanassa (Vin III 209) atthabhÅ«
vajjitattÄ• tucchaá¹ƒ udakÄ• disuÃ±Ã±aá¹ƒ bhÄ• janaá¹ƒ viya. __musÄ• _ti visaá¹ƒvÄ• dan
paravisaá¹ƒvÄ• dako vacÄ«payogo, kÄ• yapayogo vÄ• . tenÄ• ha __ ``vaÃ±canÄ• dhippÄ•
vaÃ±canÄ• dhippÄ• yo ca pubbabhÄ• gakkhaá¹‡e, taá¹…khaá¹‡e ca. vuttaÃ±hi ``pubbe vÄ
nti, bhaá¹‡antassa hoti `musÄ• bhaá¹‡Ä• mÄ«â€™â€™ â€™ ti (Vin III 200). etaÃ±hi dvaya
itaraá¹ƒ pana hotu vÄ• , mÄ• vÄ• , akÄ• raá¹‡ametaá¹ƒ. __abhaá¹‡i_nti viÃ±Ã±Ä• panaá¹ƒ

__aÃ±Ã±atra adhimÄ• nÄ• _ti adhigato mÄ• no, adhiko vÄ• mÄ• no __adhimÄ• no, _ thad
attho. kassa panÄ• yaá¹ƒ adhimÄ• no uppajjati, kassa nuppajjati? ariyasÄ• vakassa tÄ• va
III) II 196). so hi maggaphalanibbÄ• napahÄ«nakilesÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡en
221/ ariyaguá¹‡appaá¹-ivedhe nikkaá¹…kho, tasmÄ• sotÄ• pannÄ• dÄ«naá¹ƒ ``ahaá¹ƒ sak
mÄ• no nuppajjati. dussÄ«lassa nuppajjati. so hi ariyaguá¹‡Ä• dhigame nirÄ• sova. sÄ«lava
pariccattakammaá¹-á¹-hÄ• nassa niddÄ• rÄ• matÄ• dimanuyuttassa nuppajjati, suparisuddh
kammaá¹-á¹-hÄ• ne appamattassa nÄ• marÅ«paá¹ƒ vavatthapetvÄ• paccayapariggahena v
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re \Ne 206/ sammasantassa Ä• raddhavipassakas
``yvÄ• yaâ€™â€™ _ntiÄ• di. tattha __tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• _ti (Sp-á¹- II 196) kalÄ• p
aniccÄ• dilakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• . __sammasantassÄ• _ti vipassantassa. __Ä• ra
udayabbayÄ• nupassanÄ• ya Ä• raddhavipassakassa. __apatte_ti attano santÄ• ne uppatti
vuttaá¹ƒ hoti. __pattasaÃ±Ã±itÄ• saá¹…khÄ• to_ti ``patto mayÄ• uttarimanussadhammoâ€
evaá¹ƒsaÃ±Ã±itÄ• saá¹…khÄ• to adhimÄ• no uppajjati. uppanno ca suddhasamathalÄ• bhi
suddhavipassanÄ• lÄ• bhiá¹ƒ vÄ• antarÄ• á¹-hapeti. so hi dasapi vÄ«sampi tiá¹ƒsampi vas
kilesasamudÄ• cÄ• raá¹ƒ apassanto ``ahaá¹ƒ sotÄ• pannoâ€™â€™ ti vÄ• ``sakadÄ• gÄ• n
``anÄ• gÄ• mÄ«â€™â€™ ti vÄ• maÃ±Ã±ati. samathavipassanÄ• lÄ• bhiá¹ƒ pana arahattey

samÄ• dhibalena kilesÄ• vikkhambhitÄ• , vipassanÄ• balena saá¹…khÄ• rÄ• supariggahit
vassÄ• ni, asÄ«timpi vassÄ• ni, vassasatampi kilesÄ• na samudÄ• caranti, khÄ«á¹‡Ä• sav
evaá¹ƒ dÄ«gharattaá¹ƒ kilesasamudÄ• cÄ• raá¹ƒ apassanto antarÄ• aá¹-á¹-hatvÄ• va ``ara
maÃ±Ã±atÄ«ti. __ ``taá¹ƒ adhimÄ• naá¹ƒ á¹-hapetvÄ• â€™â€™ _ti iminÄ• ``aÃ±Ã±atrÄ• â€
``adhimÄ• nÄ• â€™â€™ ti upayogatthe nissakkavacananti dasseti.

__pÄ• picchatÄ• yÄ• _ti pÄ• pÄ• icchÄ• etassÄ• ti __pÄ• piccho, _ tassa bhÄ• vo __pÄ•
icchÄ• yÄ• ti attho. yÄ• sÄ• ``idhekacco dussÄ«lova samÄ• no `sÄ«lavÄ• â€™ ti maá¹ƒ ja
(Vibh 851) nayena vuttÄ• , tÄ• ya asantaguá¹‡asambhÄ• vanicchÄ• yÄ• ti vuttaá¹ƒ hoti. imi
momÅ«hattÄ• samudÄ• carantassa anÄ• pattÄ«ti dasseti. __ayampÄ«_ti __pi_-saddena n
dasseti.

__asanta_nti \Be 222/ abhÅ«taá¹ƒ. __jhÄ• nÄ• didhamma_nti jhÄ• naá¹ƒ, vimokkho, samÄ
Ã±Ä• á¹‡adassanaá¹ƒ, maggabhÄ• vanÄ• , phalasacchikiriyÄ• , kilesappahÄ• naá¹ƒ, vinÄ«
suÃ±Ã±Ä• gÄ• re abhiratÄ«â€™â€™ ti (Vin III 198) evaá¹ƒ vuttaá¹ƒ uttarimanussadhamma
(Sp (to Vin III) II 215) vÄ• cÄ• ya vÄ• hatthavikÄ• rÄ• dÄ«hi vÄ• aá¹…gapaccaá¹…gacopa
á¹-hitassa yassa puggalassa Ä• roceti. viÃ±Ã±attipathaá¹ƒ pana atikkamitvÄ• á¹-hito koci c
(Sp-á¹- II 215), dibbÄ• ya ca sotadhÄ• tuyÄ• disvÄ• ca sutvÄ• ca jÄ• nÄ• ti, na pÄ• rÄ• jik
bhaá¹‡atÄ«â€™â€™ ti saá¹ƒsayaá¹ƒ vÄ• Ä• pajjati, ciraá¹ƒ vÄ«maá¹ƒsitvÄ• vÄ• pacchÄ•
``avijÄ• nantoâ€™â€™ icceva saá¹…khyaá¹ƒ gacchati. yo pana jhÄ• nÄ• dÄ«ni attano adhi
uggahaparipucchÄ• divasena vÄ• na jÄ• nÄ• ti, kevalaá¹ƒ ``jhÄ• naâ€™â€™ nti vÄ• ``vim
vacanamattameva sutaá¹ƒ hoti, sopi tena vutte ``jhÄ• naá¹ƒ kira samÄ• pajjÄ«â€™â€™ ti e
ettakamattampi jÄ• nÄ• ti, ``jÄ• nÄ• tiâ€™â€™ cceva saá¹…khyaá¹ƒ gacchati, tassa vutte p
ekassa vÄ• dvinnaá¹ƒ vÄ• bahÅ«naá¹ƒ vÄ• niyamitÄ• niyamitavasena viseso sabbo sikkh
vuttanayeneva veditabbo. pariyÄ• yabhÄ• sane pana ``ahaâ€™â€™ nti avuttattÄ• paá¹-ivij
thullaccayaá¹ƒ. visaá¹ƒvÄ• danÄ• dhippÄ• yena musÄ• vÄ• dapayogassa katattÄ• appaá¹-
Ä• ha __ ``yo te vihÄ• re vasati ... pe ... dukkaá¹-aâ€™â€™ _nti. __anullapanÄ• dhippÄ• ya
ullapanÄ• dhippÄ• yavirahitassa, abhÅ«tÄ• rocanÄ• dhippÄ• yavirahitassÄ• ti attho. ummat
eva. idha pana __Ä• dikammikÄ• _ vaggumudÄ• tÄ«riyabhikkhÅ«, tesaá¹ƒ anÄ• patti.

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikanigamanavaá¹‡á¹‡anÄ•

__idhÄ• _ti imasmiá¹ƒ bhikkhupÄ• timokkhe. __uddiá¹-á¹-hapÄ• rÄ• jikaparidÄ«panamevÄ•
catunnaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ paridÄ«panavacanameva. avadhÄ• raá¹‡aá¹ƒ pana na aÃ±
tenÄ• ha __ ``samodhÄ• netvÄ• panÄ• â€™â€™ _tiÄ• di. tattha __samodhÄ• netvÄ• _ti ta
samodahitvÄ• , pakkhipitvÄ• rÄ• siá¹ƒ katvÄ• ti attho. __pÄ• á¸·iyaá¹ƒ Ä• gatÄ• nÄ«_ti udd

\Be 223/. __bhikkhunÄ«naá¹ƒ asÄ• dhÄ• raá¹‡Ä• ni cattÄ• rÄ«_ti ubbhajÄ• á¹‡umaá¹‡á¸• a
ukkhittÄ• nuvattikÄ• , aá¹-á¹-havatthukÄ• ti imÄ• ni bhikkhunÄ«naá¹ƒ bhikkhÅ«hi asÄ• dhÄ•
paá¹‡á¸• akÄ• dÄ«naÃ±hi ekÄ• dasannaá¹ƒ abhabbabhÄ• vo pÄ• rÄ• jikÄ• pattisadisattÄ•
``ekÄ• dasannaâ€™â€™ _ntiÄ• di. __abhabbabhÄ• vasaá¹…khÄ• tehÄ«_ti vatthuvipannat
naarahabhÄ• vasaá¹…khÄ• tehi. paá¹‡á¸• akatiracchÄ• nagataubhatobyaÃ±janakÄ• (Sp (t
vatthuvipannÄ• ahetukappaá¹-isandhikÄ• , tesaá¹ƒ saggo avÄ• rito, maggo pana vÄ• rito. a
maggappaá¹-ilÄ• bhÄ• ya vatthuvipannattÄ• . pabbajjÄ• pi nesaá¹ƒ paá¹-ikkhittÄ• , tasmÄ•
theyyasaá¹ƒvÄ• sako, titthiyapakkantako, mÄ• tughÄ• tako, pitughÄ• tako, arahantaghÄ• ta
lohituppÄ• dako, saá¹…ghabhedakoti ime aá¹-á¹-ha attano kiriyÄ• ya vipannattÄ• abhabba
pÄ• rÄ• jikÄ• va. tesu theyyasaá¹ƒvÄ• sako, titthiyapakkantako, bhikkhunidÅ«sakoti imesaá
avÄ• rito, maggo pana vÄ• ritova. itaresaá¹ƒ paÃ±cannaá¹ƒ ubhayampi vÄ• ritaá¹ƒ. te hi an
nibbattanakasattÄ• . yadÄ• bhikkhunÄ« vibbhamitukÄ• mÄ• hutvÄ• kÄ• sÄ• vameva \Ne
gihinivÄ• sanÄ• kÄ• rena nivÄ• seti, tadÄ• pÄ• rÄ• jikamÄ• pannÄ• nÄ• ma hotÄ«ti Ä• ha
patthayamÄ• nÄ• yÄ• â€™â€™ _tiÄ• di. sÄ• hi ajjhÄ• cÄ• ravÄ«tikkamaá¹ƒ akatvÄ• pi ettÄ

dÄ«ghatÄ• ya lambamÄ• naá¹ƒ aá¹…gajÄ• tametassÄ• ti __lambÄ«_ (Sp-á¹- II 233). na so
kho yadÄ• anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ mukhe vÄ• vaccamagge vÄ•
hoti. mudukatÄ• piá¹-á¹-hi etassÄ• ti __mudupiá¹-á¹-hiko, _ kataparikammÄ• ya mudukÄ• y
samannÄ• gato. sopi yadÄ• anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ attano mukha
aÃ±Ã±ataraá¹ƒ paveseti, tadÄ• pÄ• rÄ• jiko hoti. __parassa aá¹…gajÄ• taá¹ƒ mukhena gaá
anabhiratiyÄ• pÄ«á¸·ito parassa suttassa vÄ• pamattassa vÄ• aá¹…gajÄ• taá¹ƒ mukhena
aá¹…gajÄ• te abhinisÄ«datÄ«_ti yo anabhiratiyÄ• pÄ«á¸·ito parassa aá¹…gajÄ• taá¹ƒ kam
vaccamaggena tassÅ«pari nisÄ«dati, taá¹ƒ attano vaccamaggaá¹ƒ pavesetÄ«ti attho. etÄ• n
224/ ubhinnaá¹ƒ rÄ• gavasena sadisabhÄ• vÅ«pagatÄ• naá¹ƒ dhammo ``methunadhammo
pariyÄ• yena methunadhammaá¹ƒ appaá¹-isevitvÄ• yeva kevalaá¹ƒ maggena maggappaves
methunadhammapÄ• rÄ• jikassa anulomentÄ«ti __ ``anulomapÄ• rÄ• jikÄ• nÄ«â€™â€™ _t

etthÄ• ha --- mÄ• tughÄ• takapitughÄ• takaarahantaghÄ• takÄ• tatiyapÄ• rÄ• jikaá¹ƒ Ä• pa
lambiÄ• dayo cattÄ• ro ca paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• evÄ• ti katvÄ• kuto catuvÄ
vuccate --- mÄ• tughÄ• takÄ• dayo hi cattÄ• ro idha anupasampannÄ• eva adhippetÄ• , lan
paá¹-hamapÄ• rÄ• jikena saá¹…gahitÄ• , yasmÄ• pana ekena pariyÄ• yena methunadham
tasmÄ• visuá¹ƒ vuttÄ• ti. dutiyavikappe __kaccitthÄ• _ti ettha kacci atthÄ• ti padacchedo kÄ

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

pÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

__piyavacanena_ \Be 225/ \Ne 209/ __Ä• lapana_nti piyÄ• yitabbavacanenÄ• lapanaá¹ƒ, s
vuttaá¹ƒ hoti. sÄ• dhavo hi pare ``bhontoâ€™â€™ ti vÄ• ``devÄ• naá¹ƒpiyÄ• â€™â€™ ti vÄ
vÄ• ``Ä• yasmantoâ€™â€™ ti vÄ• samÄ• lapanti.

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

__saá¹ƒ_-saddo vijjamÄ• natthoti Ä• ha __ ``saá¹ƒvijjatÄ«â€™â€™ _ti. __cetanÄ• _ti vÄ«ti
pubbabhÄ• gacetanÄ• , mocanassÄ• dacetanÄ• ti attho. __assÄ• _ti sukkavissaá¹-á¹-hiyÄ•
sukkavissaá¹-á¹-hiyÄ• vuttattÄ• ika-saddassa visuá¹ƒ attho natthÄ«ti Ä• ha __ ``saÃ±cetan
saÃ±cetanikÄ• â€™â€™ _ti. idÄ• ni ika-saddova atthiatthaá¹ƒ pakÄ• setÄ«ti dassento __ ``
_tiÄ• dimÄ• ha. saá¹ƒvijjamÄ• nÄ• cetanÄ• __saÃ±cetanÄ• . sukkassÄ• _ti sambhavassa.

idÄ• ni taá¹ƒ yasmiá¹ƒ kÄ• le moceti, yenÄ• dhippÄ• yena moceti, yena copÄ• yena moceti
adhippÄ• yassa vatthu, taá¹ƒ sabbaá¹ƒ saá¹…khepato vibhÄ• vetvÄ• sarÅ«pato taá¹ƒ visaa
``rÄ• gÅ«patthambhÄ• dÄ«sÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha rÄ• gassa balavabhÄ• vo, rÄ
aá¹…gajÄ• tassÅ«patthambho thaddhabhÄ• vo __rÄ• gÅ«patthambho, _ so Ä• di yesaá¹ƒ t
tesu rÄ• gÅ«patthambhÄ• dÄ«su. __Ä• di_saddena (Vin III 238)
vaccÅ«patthambhapassÄ• vÅ«patthambhavÄ• tÅ«patthambhauccÄ• liá¹…gapÄ• á¹‡akadaa
gahaá¹‡aá¹ƒ. __kammaÃ±Ã±ataá¹ƒ patte_ti mocanakammakkhamatÄ• ya kammaniyataá¹ƒ
upakkamÄ• rahabhÄ• vaá¹ƒ patteti attho. arogassa bhÄ• vo __Ä• rogyaá¹ƒ, _ taá¹ƒ Ä• di ye
tesu Ä• rogyÄ• dÄ«su. __Ä• di_saddena sukhabhesajjadÄ• napuÃ±Ã±ayaÃ±Ã±asaggabÄ«
__ajjhattarÅ«paá¹ƒ_ ajjhattaá¹ƒ upÄ• dinnarÅ«paá¹ƒ, taá¹ƒ Ä• di yesaá¹ƒ te __ajjhattarÅ«pA
__Ä• di_saddena bahiddhÄ• rÅ«paajjhattabahiddhÄ• rÅ«paÄ• kÄ• sekaá¹-ikampanÄ• naá¹
assÄ• do sukhavedanÄ• __mocanassÄ• do, _ mocanatthaá¹ƒ pubbabhÄ• ge pavattarÄ• go
rÄ• go vutto, tena sampayuttÄ• cetanÄ• __mocanassÄ• dacetanÄ• , _ tÄ• ya \Be 226/. imi
Vin III) II 240) muttassÄ• do methunassÄ• do phassassÄ• do kaá¹‡á¸• uvanassÄ• do dassa
vÄ• cassÄ• do gehasitapemaá¹ƒ vanabhaá¹…giyanti imehi sampayuttÄ• cetanÄ• yo paá¹-i
upakkamantassa muttepi anÄ• patti. __ ``nimitte upakkamantassÄ• â€™â€™ _ti iminÄ• pa
paá¹-ikkhipati. tena hi satipi mocanassÄ• de nimitte upakkamÄ• bhÄ• vato muttepi anÄ• pat
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``sÄ• ca kho nimitte upakkamantasseva,
hatthaparikammapÄ• daparikammagattaparikammakaraá¹‡ena sacepi asuci muccati, anÄ•

__Ä• sayadhÄ• tunÄ• nÄ• ttato_ti pittasemhapubbalohitÄ• sayÄ• naÃ±ceva pathavÄ«dhÄ•
dhÄ• tÅ«naá¹ƒ, rasasoá¹‡itÄ• dÄ«naá¹ƒ vÄ• sattannaá¹ƒ dhÄ• tÅ«naá¹ƒ nÄ• nÄ• ttato. __a
yaá¹ƒ á¹-hÄ• naá¹ƒ, tato cuti. sukkassa hi vatthisÄ«saá¹ƒ kaá¹-i kÄ• yoti (Sp (to Vin III) II 23

á¹-hÄ• naá¹ƒ pakappenti. __eko_ kirÄ• cariyo ``vatthisÄ«saá¹ƒ sukkassa á¹-hÄ• naâ€™â€™
``kaá¹-Ä«â€™â€™ ti, eko ``sakalo kÄ• yoâ€™â€™ ti. tesu tatiyassa bhÄ• sitaá¹ƒ subhÄ• si
kesalomanakhadantÄ• naÃ±hi maá¹ƒsavinimuttaá¹-á¹-hÄ• naá¹ƒ, uccÄ• rapassÄ• vakheá¸·
thaddhasukkhacammÄ• ni ca vajjetvÄ• avaseso chavimaá¹ƒsalohitÄ• nugato sabbopi kÄ• y
kÄ• yappasÄ• dabhÄ• vajÄ«vitindriyÄ• baddhapittÄ• naá¹ƒ, sambhavassa ca á¹-hÄ• namev
rÄ• gapariyuá¹-á¹-hÄ• nenÄ• bhibhÅ«tÄ• naá¹ƒ hatthÄ«naá¹ƒ ubhohi kaá¹‡á¹‡acÅ«á¸·ikÄ•

ettha ca __ ``rÄ• gÅ«patthambhÄ• dÄ«sÅ«â€™â€™ _tiÄ• dinÄ• (Sp (to Vin III) II 237) kÄ•
rÄ• gÅ«patthambhÄ• dikÄ• lesu hi aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti. yassa kammaniyat
aÃ±Ã±o kÄ• lo natthi. na hi vinÄ• rÄ• gÅ«patthambhÄ• dÄ«hi pubbaá¹‡hÄ• dayo kÄ• labhe
__ ``Ä• rogyÄ• dÄ«sÅ«â€™â€™ _tiÄ• dinÄ• pana adhippÄ• yo dassito. evarÅ«pena hi adh
aÃ±Ã±athÄ• . __ ``ajjhattarÅ«pÄ• dÄ«sÅ«â€™â€™ _tiÄ• dinÄ• upÄ• yo dassito. ajjhattarÅ
bahiddhÄ• rÅ«pe vÄ• , ubhayattha vÄ• , Ä• kÄ• se vÄ• kaá¹-iá¹ƒ kampento, ito paraá¹ƒ aÃ±
__nÄ«lÄ• divasenÄ• â€™â€™ _tiÄ• dÄ«hi pana dasahi navamassa adhippÄ• yassa vatthu
nÄ«lÄ• dÄ«su aÃ±Ã±ataravasena vÄ«maá¹ƒsati, na tehi vinimuttanti. __ ``á¹-hÄ• nÄ• cÄ• v
atthato vissaá¹-á¹-hi dassitÄ• \Be 227/. yathÄ• ha ``vissaá¹-á¹-hÄ«ti á¹-hÄ• nato cÄ• vanÄ•
(Vin III 237). sÄ• cÄ• yaá¹ƒ tassa sukkassa á¹-hÄ• nÄ• cÄ• vanÄ• rÄ• gavasena. vuttaÃ±
__kathÄ• vatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ ``sukkavissaá¹-á¹-hi nÄ• ma rÄ• gasamuá¹-á¹-hÄ• n
307). __aÃ±Ã±atra supinantÄ• _ti supino eva supinanto, taá¹ƒ á¹-hapetvÄ• ti vuttaá¹ƒ hoti. t
supineâ€™â€™ tiÄ• di. __saá¹…ghÄ• diseso_ti imassa Ä• pattinikÄ• yassa nÄ• maá¹ƒ. ten
supinantÄ• â€™â€™ _tiÄ• di. __Ä• pattinikÄ• yo_ti Ä• pattisamÅ«ho. kiÃ±cÄ• pi ayaá¹ƒ ek
pana avayave samÅ«havohÄ• rena vÄ• ``nikÄ• yoâ€™â€™ ti vutto ``eko vedanÄ• kkhandh
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dÄ«su viya.

__assÄ• _ti (Sp-á¹- II 16 saá¹ƒghÄ• disesakaá¹‡á¸• a) Ä• pattinikÄ• yassa. nanu ca ayuttoy
Ä• dimhi ceva sese ca icchitabbo assÄ• â€™â€™ ti. na hi Ä• pattinikÄ• yassa Ä• dimhi cev
kiÃ±carahi vuá¹-á¹-hÄ• nassÄ• ti imaá¹ƒ codanaá¹ƒ manasi nidhÄ• ya yathÄ• na virujjhati, t
vivarituá¹ƒ __ ``kiá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• dimÄ• ha. Ä• pattito vuá¹-á¹-hÄ• nassa
icchito saá¹…gho Ä• pattiyÄ• va icchito nÄ• ma hotÄ«ti ayamettha adhippÄ• yo. __Ä• pattiv
vuá¹-á¹-hÄ• naá¹ƒ, anÄ• pattikabhÄ• vÅ«pagamananti attho.

__dakasota_nti passÄ• vamaggaá¹ƒ, aá¹…gajÄ• tappadesanti vuttaá¹ƒ hoti. yadi evaá¹ƒ at
aá¹-á¹-hakathÄ• yaá¹ƒ ``dakasotaá¹ƒ otiá¹‡á¹‡amatteâ€™â€™ ti vuttanti Ä• ha __ ``á¹-hÄ•
_ntiÄ• di. __avassameva dakasotaá¹ƒ otarati_ adhivÄ• setvÄ• antarÄ• nivÄ• retuá¹ƒ asakl
dakasotorohanato (Sp-á¹- II 236-237) paá¹-á¹-hÄ• ya pana upÄ• dinnato vinimuttattÄ• saml
utusamuá¹-á¹-hÄ• nameva avasissati, sesaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ natthÄ«ti veditabbaá¹
á¹-hÄ• nato cutaá¹ƒ dakasotaá¹ƒ otarati, tasmÄ• .

__amocanÄ• dhippÄ• yassÄ• _ti bhesajjena nimittaá¹ƒ Ä• limpantassa uccÄ• rÄ• dÄ«ni vÄ
passantassÄ• _ti (Sp (to Vin III) II 237) dhÄ• tukkhobhato vÄ• anubhÅ«tapubbato vÄ• deva
pubbanimittato vÄ• ti imehi catÅ«hi kÄ• raá¹‡ehi supinaá¹ƒ passantassa. kiá¹ƒ panetaá¹ƒ pa
paá¹-ibuddho, udÄ• hu neva sutto, na paá¹-ibuddhoti? kiÃ±cettha --- yadi \Be 228/ tÄ• va su
abhidhammavirodho Ä• pajjati. bhavaá¹…gacittena hi supati, taá¹ƒ rÅ«panimittÄ• diÄ• ramn
rÄ• gÄ• disampayuttaá¹ƒ vÄ• na hoti. supinaá¹ƒ passantassa ca Ä«disÄ• ni cittÄ• ni uppajj
passati, vinayavirodho Ä• pajjati. yaÃ±hi paá¹-ibuddho passati, taá¹ƒ sabbohÄ• rikacittena p
sabbohÄ• rikacittena ca kate vÄ«tikkame anÄ• patti nÄ• ma \Ne 212/ natthi. supinaá¹ƒ pass
vÄ«tikkame ekantaá¹ƒ anÄ• patti eva. atha neva sutto na paá¹-ibuddho passati, ko nÄ• ma
supinassa abhÄ• vova Ä• pajjatÄ«ti? na abhÄ• vo, kasmÄ• ? yasmÄ• kapimiddhapareto pa
``kapimiddhapareto kho mahÄ• rÄ• ja supinaá¹ƒ passatÄ«â€™â€™ ti (Mil V 3.5). __kapimid
makkaá¹-aniddÄ• ya yutto. yathÄ• hi makkaá¹-assa niddÄ• lahuparivattÄ• hoti, evaá¹ƒ yÄ
kusalÄ• dicittavokiá¹‡á¹‡attÄ• lahuparivattÄ• , yassÄ• pavattiyaá¹ƒ punappunaá¹ƒ bhavaá
hoti, tÄ• ya yutto supinaá¹ƒ passati. yassa ca evaá¹ƒ passantassa supine methunaá¹ƒ dham
viya, kÄ• yasaá¹ƒsaggÄ• dÄ«ni Ä• pajjantassa viya ca supinanteneva kÄ• raá¹‡ena asuci m
supine (Sp (to Vin III) II 262) pana uppannÄ• ya assÄ• dacetanÄ• ya sacassa visayo hoti, n
na hatthena nimittaá¹ƒ kÄ«á¸·Ä• petabbaá¹ƒ. kÄ• sÄ• vapaccattharaá¹‡arakkhaá¹‡atthaá¹ƒ
gahetvÄ• jagganatthÄ• ya udakaá¹-á¹-hÄ• naá¹ƒ gantuá¹ƒ vaá¹-á¹-ati.

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

``otiá¹‡á¹‡oâ€™â€™ ti (Sp-á¹- II 270) idaá¹ƒ kammasÄ• dhanaá¹ƒ, kattusÄ• dhanaá¹ƒ vÄ•
atthaá¹ƒ dassento __ ``yakkhÄ• dÄ«hi viya sattÄ• â€™â€™ _tiÄ• dimÄ• ha. __asamapekkh
anupaparikkhitvÄ• , yathÄ• te ratijanakÄ• rÅ«pÄ• dayo visayÄ• aniccadukkhÄ• subhÄ• na
tathÄ• apassitvÄ• ti vuttaá¹ƒ hoti. __pariá¹‡atenÄ• _ti parivattena. tenÄ• ha __ ``yathÄ• pa
_ntiÄ• di. __vuttarÄ• gavasenÄ• _ti kÄ• yasaá¹ƒsaggarÄ• gavasena. __tadahujÄ• tÄ• yapÄ
jananaá¹ƒ etissÄ• ti \Be 229/ __tadahujÄ• tÄ• , _ tasmiá¹ƒ ahani jÄ• tÄ• ti vÄ• __tadahujÄ•
divasaá¹ƒ jÄ• tÄ• yapÄ«ti attho, jÄ• tamattÄ• ya allamaá¹ƒsapesivaá¹‡á¹‡Ä• yapÄ«ti vuttaá

__assÄ• _ti ``kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• â€™â€™ ti padassa. idÄ• ni hatthÄ•
vibhÄ• gadassanatthaá¹ƒ __ ``tattha hattho nÄ• ma kapparato paá¹-á¹-hÄ• yÄ• â€™â€™ _t
paá¹-á¹-hÄ• yÄ• _ti dutiyamahÄ• sandhiá¹ƒ upÄ• dÄ• ya. aÃ±Ã±attha pana maá¹‡ibandhato
agganakhÄ• hattho. vinandhitvÄ• vÄ• avinandhitvÄ• vÄ• katakesakalÄ• passetaá¹ƒ adhi
__vinandhitvÄ• _ti tÄ«hi kesavaá¹-á¹-Ä«hi \Ne 213/ ganthitvÄ• . __suvaá¹‡á¹‡acÄ«raka_nti
hatthaÃ±ca veá¹‡iÃ±ca á¹-hapetvÄ• avasesasarÄ«raá¹ƒ aá¹…ganti Ä• ha __ ``avasesassa

yo hi sevanÄ• dhippÄ• yopi niccalena kÄ• yena kevalaá¹ƒ phassaá¹ƒ paá¹-ivijÄ• nÄ• ti sÄ•
cittuppÄ• damatte Ä• pattiyÄ• abhÄ• vato anÄ• pattÄ«ti Ä• ha __ ``kÄ• yena avÄ• yamitvÄ
__mokkhÄ• dhippÄ• yenÄ• _ti itthito muccitukÄ• matÄ• dhippÄ• yena. __asaÃ±ciccÄ• _ti ``
phusissÄ• mÄ«â€™â€™ ti acetetvÄ• . evaÃ±hi acetetvÄ• pattappaá¹-iggahaá¹‡Ä• dÄ«su n
phuá¹-á¹-hepi anÄ• patti. __asatiyÄ• _ti aÃ±Ã±avihito hoti, ``mÄ• tugÄ• maá¹ƒ phusissÄ• m
evaá¹ƒ asatiyÄ• hatthapÄ• dapasÄ• raá¹‡Ä• dikÄ• le phusantassa anÄ• patti. __ajÄ• nanta
á¹-hitaá¹ƒ dÄ• rikaá¹ƒ ``itthÄ«â€™â€™ ti ajÄ• nanto kenacideva karaá¹‡Ä«yena phusati, ev
ajÄ• nantassa phusato anÄ• patti. __asÄ• diyantassÄ• _ti kÄ• yasaá¹ƒsaggaá¹ƒ asÄ• diyan
nÄ«tabhikkhussa viya anÄ• patti. idha pana udÄ• yitthero __Ä• dikammiko_. tassa anÄ• pa

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__duá¹-á¹-hullavÄ• cassÄ• darÄ• gavasenÄ• _ti duá¹-á¹-hullÄ• vÄ• cÄ• __duá¹-á¹-hullavÄ
__duá¹-á¹-hullavÄ• cassÄ• do, _ tena sampayuttarÄ• gavasena. etthÄ• dhippetaá¹ƒ \Be 230
__ ``mÄ• tugÄ• maâ€™â€™ _ntiÄ• dimÄ• ha. __duá¹-á¹-hullÄ• duá¹-á¹-hullasaá¹ƒlakkhaá¹-
asaddhammasaddhammappaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ jÄ• nituá¹ƒ samatthaá¹ƒ. yÄ• pana
eá¸·amÅ«gÄ• , ayaá¹ƒ idhÄ• nadhippetÄ• . __vaá¹‡á¹‡o_ nÄ• ma dve magge uddissa ``itthi
subhalakkhaá¹‡ena samannÄ• gatÄ• sÄ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin III) II 285) thoman
magge uddissa vuttavipariyÄ• yena garahanÄ• , ``itthilakkhaá¹‡ena subhalakkhaá¹‡ena asa
tiÄ• dÄ«hi khuá¹ƒsanÄ• ti vuttaá¹ƒ hoti. __yÄ• canÄ• _ nÄ• ma ``dehi me, arahasi me dÄ• t
vacanaá¹ƒ. __Ä• yÄ• canÄ• _ nÄ• ma ``kadÄ• te mÄ• tÄ• pasÄ«dissati, kadÄ• te pitÄ• p
pasÄ«dissanti, kadÄ• te sukhaá¹‡o sulayo sumuhutto bhavissati, kadÄ• te methunaá¹ƒ dha
labhissÄ• mÄ«â€™â€™ ti (Vin III 285) vacanaá¹ƒ \Ne 214/. __pucchanaá¹ƒ_ nÄ• ma ``kath
desi, kathaá¹ƒ jÄ• rassa desÄ«â€™â€™ ti (Vin III 285) vacanaá¹ƒ. __paá¹-ipucchanaá¹ƒ_ n
tvaá¹ƒ sÄ• mikassa deti, evaá¹ƒ jÄ• rassa desÄ«â€™â€™ ti (Vin III 285) vacanaá¹ƒ. __Ä• c
puá¹-á¹-hassa ``evaá¹ƒ dehi, evaá¹ƒ dentÄ• sÄ• mikassa piyÄ• bhavissasi, manÄ• pÄ• cÄ
bhaá¹‡anaá¹ƒ. __anusÄ• sanaá¹ƒ_ nÄ• ma apuá¹-á¹-hassa ``evaá¹ƒ dehi, evaá¹ƒ dentÄ• s
manÄ• pÄ• cÄ• â€™â€™ ti (Vin III 285) bhavanaá¹ƒ. __akkosanaá¹ƒ_ (Vin III 285) nÄ• ma
nimittamattÄ• si, alohitÄ• si, dhuvalohitÄ• si, dhuvacoá¸·Ä• si, paggharantÄ«si, sikharaá¹‡Ä
itthipaá¹‡á¸• akÄ• si, vepurisikÄ• si, sambhinnÄ• si, ubhatobyaÃ±janakÄ• sÄ«â€™â€™ ti (V
yasmÄ• methunupasaá¹ƒhitÄ• ya vÄ• cÄ• ya adhikaá¹ƒ duá¹-á¹-hullaá¹ƒ nÄ• ma natthi, tas
``methunupasaá¹ƒhitÄ• hÄ«â€™â€™ ti idaá¹ƒ duá¹-á¹-hullavÄ• cÄ• ya sikhÄ• pattalakkhaá
pana methunupasaá¹ƒhitÄ• yeva duá¹-á¹-hullavÄ• cattÄ• . __sikharaá¹‡Ä«sÄ«_ti (Sp (to Vin
bahinikkhantaÄ• á¹‡imaá¹ƒsÄ• . __sambhinnÄ• sÄ«_ti sambhinnavaccamaggapassÄ• vam
purisanimittena, itthinimittena cÄ• ti ubhatobyaÃ±janehi samannÄ• gatÄ• .

ettha ca vaá¹‡á¹‡abhaá¹‡ane tÄ• va ``itthilakkhaá¹‡ena subhalakkhaá¹‡ena samannÄ• gat
tÄ• va sÄ«saá¹ƒ eti. ``tava vaccamaggo ca passÄ• vamaggo ca subho subhasaá¹‡á¹-hÄ• n
itthilakkhaá¹‡ena subhalakkhaá¹‡ena samannÄ• gatÄ• sÄ«â€™â€™ ti vadati, sÄ«saá¹ƒ eti
attho.

avaá¹‡á¹‡abhaá¹‡ane \Be 231/ pana ``animittÄ• sÄ«â€™â€™ tiÄ• dÄ«hi ekÄ• dasahi pade
sÄ«saá¹ƒ na eti, ghaá¹-itepi tesu ``sikharaá¹‡Ä«si sambhinnÄ• si ubhatobyaÃ±janakÄ• sÄ«
ghaá¹-iteyeva saá¹…ghÄ• diseso.

yÄ• canÄ• yapi ``dehi meâ€™â€™ ti ettakeneva sÄ«saá¹ƒ na eti, ``methunaá¹ƒ dhammaá¹
methunadhammena ghaá¹-ite eva saá¹…ghÄ• diseso.

``kadÄ• te mÄ• tÄ• pasÄ«dissatÄ«â€™â€™ tiÄ• dÄ«su Ä• yÄ• canavacanesupi ettakene
mÄ• tÄ• pasÄ«dissati, kadÄ• te methunaá¹ƒ dhammaá¹ƒ labhissÄ• mÄ«â€™â€™ ti vÄ• `
methunaá¹ƒ dhammaá¹ƒ labhissÄ• mÄ«â€™â€™ tiÄ• dinÄ• pana nayena methunadhamm

``kathaá¹ƒ tvaá¹ƒ sÄ• mikassa desÄ«â€™â€™ tiÄ• dÄ«su (Vin III 285) pucchÄ• vacanesup
nti \Ne 215/ vutteyeva saá¹…ghÄ• diseso. ``evaá¹ƒ kira tvaá¹ƒ sÄ• mikassa desÄ«â€™â€™
paá¹-ipucchÄ• vacanesupi eseva nayo.

Ä• cikkhanÄ• ya ca ``evaá¹ƒ dehÄ«â€™â€™ ti, ``evaá¹ƒ dadamÄ• nÄ• â€™â€™ ti vuttepi
dhammaá¹ƒ evaá¹ƒ dehi, evaá¹ƒ upanehi, evaá¹ƒ methunaá¹ƒ dhammaá¹ƒ dadamÄ• nÄ• u
hotÄ«â€™â€™ tiÄ• dinÄ• pana nayena methunadhammena ghaá¹-iteyeva saá¹…ghÄ• dis
nayo.

akkosavacanesu pana ekÄ• dasasu ``sikharaá¹‡Ä«si sambhinnÄ• si ubhatobyaÃ±janakÄ•
tÄ«á¹‡iyeva padÄ• ni suddhÄ• ni sÄ«saá¹ƒ enti, iti imÄ• ni ca tÄ«á¹‡i, purimÄ• ni ca
vaccamaggapassÄ• vamaggamethunadhammapadÄ• ni tÄ«á¹‡Ä«ti cha padÄ• ni suddhÄ• n
``animittÄ• sÄ«â€™â€™ tiÄ• dÄ«ni animitte ``methunaá¹ƒ dhammaá¹ƒ me dehÄ«â€™â€™
dhammaá¹ƒ me dehÄ«â€™â€™ ti vÄ• Ä• dinÄ• nayena methunadhammena ghaá¹-itÄ• ne
veditabbÄ• ni.

__adhakkhaka_nti akkhakato paá¹-á¹-hÄ• ya adho. __ubbhajÄ• á¹‡umaá¹‡á¸• ala_nti jÄ• á
paá¹-á¹-hÄ• ya uddhaá¹ƒ. __ubbhakkhaka_nti akkhakato paá¹-á¹-hÄ• ya uddhaá¹ƒ. __adho
jÄ• á¹‡umaá¹‡á¸• alato paá¹-á¹-hÄ• ya adho. akkhakaá¹ƒ, pana jÄ• á¹‡umaá¹‡á¸• alaÃ±ca
saá¹…gahaá¹ƒ gacchati bhikkhuniyÄ• kÄ• yasaá¹ƒsagge viya \Be 232/. na hi buddhÄ• gar
paÃ±Ã±Ä• pentÄ«ti. __kÄ• yappaá¹-ibaddha_nti vatthaá¹ƒ vÄ• pupphaá¹ƒ vÄ• Ä• bharaá¹

__atthadhammaanusÄ• sanipurekkhÄ• rÄ• na_nti (Sp (to Vin III) II 287) ettha ``animittÄ• â€
padÄ• naá¹ƒ atthaá¹ƒ kathento, aá¹-á¹-hakathaá¹ƒ vÄ• sajjhÄ• yaá¹ƒ karonto __atthapurek
vÄ• cento, sajjhÄ• yaá¹ƒ vÄ• karonto __dhammapurekkhÄ• ro_ nÄ• ma, ``idÄ• nipi animittÄ
appamÄ• daá¹ƒ dÄ• ni kareyyÄ• si, yathÄ• Ä• yatimpi evarÅ«pÄ• mÄ• hohisÄ«â€™â€™
__anusÄ• sanipurekkhÄ• ro_ nÄ• ma. iti atthaÃ±ca dhammaÃ±ca anusÄ• saniÃ±ca purakk
anÄ• patti. yo pana bhikkhunÄ«naá¹ƒ pÄ• á¸·iá¹ƒ vÄ• cento pakativÄ• canÄ• maggaá¹ƒ pah
``sikharaá¹‡Ä«si, sambhinnÄ• si, ubhatobyaÃ±janakÄ• sÄ«â€™â€™ ti punappunaá¹ƒ bhaá
__Ä• dikammiko_ udÄ• yitthero, tassa anÄ• patti Ä• dikammikassa. __nanu_ ``sikharaá¹‡Ä«
akkosantassa paá¹-ighacittaá¹ƒ uppajjatÄ«ti dukkhavedanÄ• yapi bhavitabbaá¹ƒ, atha \Ne 2
__dvivedana_nti? nÄ• yaá¹ƒ doso. rÄ• gavasena hi ayaá¹ƒ Ä• patti, na paá¹-ighavasena, ta
pavatto akkoso idhÄ• dhippeto, na paá¹-ighavasenÄ• pÄ«ti.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

__attakÄ• mapÄ• ricariyÄ• vasenÄ• _ti attakÄ• mapÄ• ricariyÄ• ya rÄ• gavasena. idhÄ• pi
duá¹-á¹-hullÄ• duá¹-á¹-hullajÄ• nanasamatthÄ• va itthÄ« adhippetÄ• ti Ä• ha __ ``duá¹-á¹-hu
vuttappakÄ• rÄ• ya itthiyÄ• â€™â€™ _ti. __samÄ«pe_ti savanÅ«pacÄ• re. ``á¹-hatvÄ• â€™
__attakÄ• mapÄ• ricariyÄ• _ti kÄ• mÄ«yatÄ«ti __kÄ• mo, _ methunadhammo, paricaraá¹‡a
paricariyÄ• , sÄ• va __pÄ• ricariyÄ• , _ kÄ• mena pÄ• ricariyÄ• __kÄ• mapÄ• ricariyÄ• , _
__attakÄ• mapÄ• ricariyÄ• , _ attano atthÄ• ya methunadhammena upaá¹-á¹-hÄ• nanti atth
__kÄ• mÄ• , _ pÄ• ricariyÄ• , attano kÄ• mÄ• __attakÄ• mÄ• , _ attakÄ• mÄ• ca sÄ• pÄ•
__attakÄ• mapÄ• ricariyÄ• , _ sayaá¹ƒ methunarÄ• gavasena \Be 233/ patthitaupaá¹-á¹-hÄ•
``methunadhammasaá¹…khÄ• tenÄ• â€™â€™ _tiÄ• di. ettha ca paá¹-hamena atthavikappe
kÄ• mahetupÄ• ricariyÄ• saá¹…khÄ• taá¹ƒ atthattayaá¹ƒ dasseti, dutiyena adhippÄ• yapÄ•
atthadvayaá¹ƒ. byaÃ±jane (Sp (to Vin III) II 291) pana Ä• daraá¹ƒ akatvÄ• atthamattameva
kÄ• maá¹ƒ attano hetuá¹ƒ attano adhippÄ• yaá¹ƒ attano pÄ• ricariyaâ€™â€™ nti (Vin III 29
vuttaá¹ƒ. ``attano kÄ• maá¹ƒ attano hetuá¹ƒ attano pÄ• ricariyaâ€™â€™ nti hi vutte jÄ• niss
``ettÄ• vatÄ• attano atthÄ• ya kÄ• mapÄ• ricariyÄ• vuttÄ• â€™â€™ ti, ``attano adhippÄ• y
pÄ• ricariyaâ€™â€™ nti (Vin III 292) vuttepi jÄ• nissanti ``ettÄ• vatÄ• attanÄ• icchitakÄ• m
attakÄ• mapÄ• ricariyÄ• vuttÄ• â€™â€™ ti.

kalyÄ• á¹‡ena bhaddakena guá¹‡ena samannÄ• gatattÄ• __kalyÄ• á¹‡adhammaá¹ƒ_. ten
_tiÄ• di. __abhirameyyÄ• _ti toseyya. __etadagga_nti esÄ• aggÄ• . __pÄ• ricariyÄ• na_nti
niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. nanu duá¹-á¹-hallavÄ• cÄ• sikkhÄ• pade (Vin III 2
Ä• gataá¹ƒ, atha kasmÄ• idaá¹ƒ vuttaá¹ƒ? nÄ• yaá¹ƒ doso. tattha (Sp-á¹- II 291) hi
duá¹-á¹-hullavÄ• cassÄ• darÄ• gavasena vuttaá¹ƒ, idha pana attano methunassÄ• darÄ• ga

__tasmiá¹ƒyeva khaá¹‡e_ti bhaá¹‡itakkhaá¹‡e. ubhatobyaÃ±janako pana paá¹‡á¸• akagati
\Ne 217/. ``imasmiá¹ƒ sikkhÄ• padadvaye kÄ• yasaá¹ƒsagge viya yakkhipetÄ«supi duá¹-á¹-
thullaccayaâ€™â€™ nti (Vjb pÄ• rÄ• jika 295) vadanti. __tasmiá¹ƒyevÄ• _ti paá¹‡á¸• akeye
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡abhaá¹‡anepi dukkaá¹-aá¹ƒ. ``yo te vihÄ• re vasati, tas
methunaá¹ƒ dhammaá¹ƒ dehÄ«â€™â€™ ti pariyÄ• yavacanepi dukkaá¹-aá¹ƒ. ``attakÄ• ma
bhÄ• seyya yÄ• mÄ• disaá¹ƒ `sÄ«lavantaâ€™ nti vuttattÄ• â€™â€™ ti (Vjb pÄ• rÄ• jika 29
sabbhÄ• vÄ• saá¹…ghÄ• disesovÄ• â€™â€™ ti apare. ``methunupasaá¹ƒhitenÄ• â€™â€™
... pe ... bhÄ• santassa anÄ• pattÄ«â€™â€™ _ti vuttaá¹ƒ.

attakÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

saÃ±caraá¹‡aá¹ƒ \Be 234/ __saÃ±caro, _ so etassa atthÄ«ti __saÃ±carÄ«, _ saÃ±caraá¹‡a
_ tassa bhÄ• vo __saÃ±carittaá¹ƒ, _ saÃ±caraá¹‡anti attho. taÃ±ca parato ``itthiyÄ• vÄ• pu
ntiÄ• divacanato itthipurisÄ• naá¹ƒ vemajjheti Ä• ha __ ``itthipurisÄ• naá¹ƒ antare saÃ±cara
__paá¹-iggaá¹‡hanavÄ«maá¹ƒsanapaccÄ• haraá¹‡Ä• nÄ«_ti ettha __paá¹-iggaá¹‡hanaá¹ƒ_
vÄ• ubhinnaá¹ƒ mÄ• tÄ• dÄ«hi vÄ• ``bhante, itthannÄ• maá¹ƒ itthiá¹ƒ vÄ• purisaá¹ƒ vÄ•
vutte tesaá¹ƒ vacanaá¹ƒ ``sÄ• dhÅ«â€™â€™ ti vÄ• ``hotÅ«â€™â€™ ti vÄ• ``bhaá¹‡Ä• mÄ
Ä• kÄ• rena vacÄ«bhedaá¹ƒ katvÄ• , sÄ«sakampanÄ• dÄ«hi vÄ• sampaá¹-icchanaá¹ƒ. __v
vuttappakÄ• rena sÄ• sanaá¹ƒ gahetvÄ• tassÄ• itthiyÄ• vÄ• purisassa vÄ• tesaá¹ƒ avas
mÄ• tÄ• pitubhÄ• tÄ• bhaginiÄ• dÄ«naá¹ƒ vÄ• santikaá¹ƒ gantvÄ• tassa sÄ• sanassa Ä• n
nÄ• ma tena gantvÄ• Ä• rocite sÄ• itthÄ« vÄ• puriso vÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹
lajjÄ• ya vÄ• tuá¹‡hÄ« hotu, puna Ä• gantvÄ• tassÄ• itthiyÄ• vÄ• purisassa vÄ• tassÄ•
__Ä• pajjeyyÄ• _ti paá¹-ipajjeyya.

__itthiyÄ• vÄ• purisamatiá¹ƒ purisassa vÄ• itthimati_nti ettha ``Ä• roceyyÄ• â€™â€™ ti p
daá¹-á¹-habbo. tenevÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __jÄ• yÄ• bhÄ• ve_ti bhariyÄ• bh
patibhÄ• ve, nimittatthe cetaá¹ƒ bhummavacanaá¹ƒ. tasmÄ• bhariyÄ• bhÄ• vanimittaá¹ƒ pa
bhariyÄ• bhÄ• vahetu patibhÄ• vahetu, bhariyÄ• bhÄ• vapaccayÄ• patibhÄ• vapaccayÄ• Ä
``jÄ• yattane Ä• rocetÄ«â€™â€™ _tiÄ• dÄ«supi. ``jÄ• yattane vÄ• jÄ• rattane vÄ• â€™â€™
taá¹ƒ tesaá¹ƒ matiá¹ƒ Ä• roceti \Ne 218/, taá¹ƒ dassanatthaá¹ƒ vuttaá¹ƒ. idÄ• ni pana padab
302) vuttanayenÄ• pi atthaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. kiÃ±cÄ• pi
padabhÄ• janiyaá¹ƒ vuttaá¹ƒ, ``jÄ• yattane vÄ• jÄ• rattane vÄ• â€™â€™ ti pana niddesass
ubhayaliá¹…gasÄ• dhÄ• raá¹‡attÄ• purisaliá¹…gavasenÄ• pi yojetvÄ• vattabbanti Ä• ha __
_tiÄ• di. __muhuttikÄ• _ti gaá¹‡ikÄ• . ``antamaso taá¹…khaá¹‡ikÄ• yapÄ«â€™â€™ ti idaá¹ƒ
``eteneva upÄ• yenÄ• â€™â€™ _tiÄ• di.

__aÃ±Ã±atra_ \Be 235/ __nÄ• laá¹ƒvacanÄ«yÄ• yÄ• _ti (Sp-á¹- II 339-340) desacÄ• rittava
apariccattaá¹ƒ á¹-hapetvÄ• . saÃ±carittavasena bhikkhunÄ• vacanÄ«yÄ• na hotÄ«ti __nÄ•
á¹-hapetvÄ• ti keci. appena vÄ• bahunÄ• vÄ• dhanena kÄ«tÄ• __dhanakkÄ«tÄ• _. yasm
bhariyÄ• , saá¹ƒvÄ• satthÄ• ya pana kÄ«tattÄ• bhariyÄ• , tasmÄ• ssa niddese ``dhanena k
(Vin III 304) vuttaá¹ƒ. __chandavÄ• sinÄ«_ti chandena attano ruciyÄ• vasatÄ«ti chandavÄ•
na attano chandamatteneva bhariyÄ• hoti, purisena pana sampaá¹-icchitattÄ• , tasmÄ• ssa
vÄ• setÄ«â€™â€™ ti (Vin III 304) vuttaá¹ƒ. __Ä• di_saddena ``bhogavÄ• sinÄ«, paá¹-avÄ•
obhaá¹-acumbaá¹-Ä• , dÄ• sÄ« ca bhariyÄ• ca, kammakÄ• rÄ« ca bhariyÄ• ca, dhajÄ• haá
III 304) imesaá¹ƒ aá¹-á¹-hannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ gahaá¹‡aá¹ƒ. yathÄ• ca ``chandavÄ• s
aÃ±Ã±ataravasena vadato visaá¹…keto natthi, evaá¹ƒ pÄ• á¸·iyaá¹ƒ avuttesupi ``hohi kira it
bhariyÄ• , jÄ• yÄ• , pajÄ• pati, puttamÄ• tÄ• , gharaá¹‡Ä«, gharasÄ• minÄ«, bhattarandhikÄ
paricÄ• rikÄ• â€™â€™ ti (Sp (to Vin III) II 305) evamÄ• dÄ«su saá¹ƒvÄ• saparidÄ«pakesu v
vadantassÄ• pi visaá¹…keto natthi, tivaá¹…gasampattiyÄ• Ä• pattiyeva.

__mÄ• turakkhitaá¹ƒ brÅ«hÄ«_ti ettha __mÄ• turakkhitÄ• _ nÄ• ma mÄ• tarÄ• rakkhitÄ• ,
saá¹ƒvÄ• saá¹ƒ na kappeti, evaá¹ƒ mÄ• tarÄ• rakkhitÄ• ti attho. tenevassa padabhÄ• janep
gopeti, issariyaá¹ƒ kÄ• reti, vasaá¹ƒ vattetÄ«â€™â€™ ti (Vin III 304) vuttaá¹ƒ. __piturakkhit
``piturakkhitÄ• , mÄ• tÄ• piturakkhitÄ• , bhÄ• turakkhitÄ• , bhaginirakkhitÄ• , Ã±Ä• tirakkhitÄ
dhammarakkhitÄ• , sÄ• rakkhÄ• , saparidaá¹‡á¸• Ä• â€™â€™ ti (Vin III 303) evaá¹ƒ vuttesu
ca ettha, evaá¹ƒ ``piturakkhitaá¹ƒ brÅ«hÄ«â€™â€™ tiÄ• dÄ«supi nayo veditabbo.

__saá¹…ghassa vÄ• cetiyassa vÄ• gilÄ• nassa vÄ• kiccena gacchantassÄ• ti_ (Sp (to Vi
bhikkhusaá¹…ghassa uposathÄ• gÄ• raá¹ƒ vÄ• kiÃ±ci vÄ• vippakataá¹ƒ hoti. tattha kÄ• ru
bhattavetanatthÄ• ya \Ne 219/ upÄ• sako vÄ• upÄ• sikÄ• ya santikaá¹ƒ bhikkhuá¹ƒ pahiá¹‡
upÄ• sakassa, evarÅ«pena saá¹…ghakiccena gacchantassa anÄ• patti. cetiyakamme kariy
gilÄ• nassa \Be 236/ bhesajjatthÄ• yapi upÄ• sakena vÄ• upÄ• sikÄ• ya santikaá¹ƒ, upÄ• s
santikaá¹ƒ pahitassa gacchato anÄ• patti.

kiÃ±cÄ• pi ettha ``itthÄ« nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ•
manussapuriso, na yakkhoâ€™â€™ tiÄ• di (Sp-á¹- II 341) natthi, tathÄ• pi manussajÄ• tikÄ•
adhippetÄ• ti Ä• ha __ ``tesaá¹ƒ manussajÄ• tikatÄ• â€™â€™ _ti. __nanÄ• laá¹ƒvacanÄ«y
pariccattÄ• alaá¹ƒvacanÄ«yÄ• . nivÄ• raá¹‡attho hi ettha __alaá¹ƒ_-saddo. na alaá¹ƒvacan
__nÄ• laá¹ƒvacanÄ«yÄ• , _ na nÄ• laá¹ƒvacanÄ«yÄ• , tassÄ• bhÄ• vo nanÄ• laá¹ƒvacanÄ
``alaá¹ƒvacanÄ«yatÄ• â€™â€™ icceva vuttaá¹ƒ hoti.

__paá¹‡á¹‡atti_nti, imaá¹ƒ sikkhÄ• padaá¹ƒ. __kÄ• yavikÄ• renÄ• _ti sÄ«sukkhipanÄ• dikÄ
vÄ«maá¹ƒsitvÄ• tatheva paccÄ• harantassÄ• _ti hatthamuddÄ• dinÄ• kÄ• yavikÄ• rena vÄ

tatheva Ä• rocentassa. __Ä• gamissatÄ«_ti tava santike dhammassavanÄ• diatthaá¹ƒ Ä• ga
Ä• sanasÄ• lÄ• dÄ«su nisinnassa kenaci purisena vutte. sace hi khÄ«á¹‡Ä• savassa mÄ• tA
alaá¹ƒvacanÄ«yÄ• honti, taÃ±ca bhikkhuá¹ƒ gharaá¹ƒ upagataá¹ƒ pitÄ• vadati ``mÄ• tÄ• t
mahallakaá¹ƒ chaá¸• á¸• etvÄ• Ã±Ä• tikulaá¹ƒ gatÄ• , gaccha naá¹ƒ maá¹ƒ upaá¹-á¹-hÄ• tu
gantvÄ• taá¹ƒ vatvÄ• puna pituno tassÄ• Ä• gamanaá¹ƒ vÄ• anÄ• gamanaá¹ƒ vÄ• Ä• ro
tassapi kÄ• yavÄ• cato samuá¹-á¹-hÄ• ti. tenÄ• ha __ ``paá¹‡á¹‡attiá¹ƒ ajÄ• nantassa panÄ
__khÄ«á¹‡Ä• savassapÄ«_ti ettha __pi_-saddena sekkhaputhujjanÄ• naá¹ƒ vattabbameva
__pituvacanenÄ• _ti attano pituvacanena. __gantvÄ• _ti tassÄ• samÄ«paá¹ƒ gantvÄ• . paá
alaá¹ƒvacanÄ«yabhÄ• vaÃ±cÄ• ti ubhayaá¹ƒ ajÄ• nantassapi kÄ• yavÄ• cato samuá¹-á¹-hÄ
paá¹‡á¹‡attiá¹ƒ, alaá¹ƒvacanÄ«yabhÄ• vaÃ±ca. yaá¹ƒ pana paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• eteh
saÃ±carittaá¹ƒ samÄ• pajjato kÄ• yacittato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ• cittato ca samuá
paá¹‡á¹‡attijÄ• nanacittena ``sacittakasamuá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ ay
paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• pi ``nÄ• laá¹ƒvacanÄ«yÄ• â€™â€™ ti maÃ±Ã±amÄ• nassa sacitt
Ä• patti samuá¹-á¹-hÄ• tÄ«ti vattuá¹ƒ yujjati vÄ«tikkamacetanÄ• ya asambhavato.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__saÃ±Ã±Ä• cikÄ• ya_ \Be 237/ \Ne 220/ __panÄ• _ti ettha __sa_nti attavÄ• cako tatiyatth
bhÄ• vasÄ• dhano, tesaÃ±ca majjhepadalopasamÄ• so. __panÄ• _ti nipÄ• tamattameva. te
pavattitayÄ• canÄ• vuccatÄ«â€™â€™ _ti. yÄ• hi attanÄ• pavattitÄ• , sÄ• attano nÄ• ma
``tasmÄ• â€™â€™ _tiÄ• di. nanu na sakkÄ• yÄ• canÄ• yeva kuá¹-iá¹ƒ kÄ• tunti anuyogaá¹
tassÄ• dhippÄ• yatthaá¹ƒ dassetuá¹ƒ __ ``sayaá¹ƒ yÄ• citakehÄ«â€™â€™ _tiÄ• dimÄ• ha.
yÄ• citakehÄ«_ti ``vÄ• siá¹ƒ detha, pharasuá¹ƒ dethÄ• â€™â€™ tiÄ• dinÄ• (Vin III 342) say
__upakaraá¹‡ehÄ«_ti vÄ• siyÄ• dÄ«hi. parena bhaá¹‡á¸• asÄ• mikena ``mama idaâ€™â€™
apariccÄ• gÄ• rakkhaá¹‡agopanavasena pariggahitaá¹ƒ __parapariggahitakaá¹ƒ, _ parasan
__mÅ«lacchedavasenÄ• _ti mÅ«lassa chindanavasena, parasantakabhÄ• vato mocetvÄ• a
vuttaá¹ƒ hoti. evaÃ±hi aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato yÄ• cantassa aÃ±Ã±Ä• taka
__tÄ• vakÄ• likaá¹ƒ pana vaá¹-á¹-atÄ«_ti tÄ• vakÄ• likaá¹ƒ katvÄ• yÄ• cituá¹ƒ vaá¹-á¹-ati. s
yÄ• citabbÄ• ti pÄ• á¹‡Ä• tipÄ• tasikkhÄ• padarakkhaá¹‡atthaá¹ƒ vuttaá¹ƒ. ``hatthakammaá
aniyametvÄ• pi na yÄ• citabbÄ• . evaá¹ƒ yÄ• citÄ• hi te ``sÄ• dhu, bhanteâ€™â€™ ti bhikk
mÄ• retvÄ• Ä• hareyyuá¹ƒ. niyametvÄ• pana ``vihÄ• re kiÃ±ci kattabbaá¹ƒ atthi, tattha hat
ti yÄ• citabbÄ• . ``kuá¹-i nÄ• ma ullittÄ• vÄ• hoti, avalittÄ• vÄ• ullittÄ• valittÄ• vÄ• â€™â€
padabhÄ• jane vuttattÄ• __ ``kuá¹-inti ullittÄ• dÄ«su aÃ±Ã±ataraâ€™â€™ _nti vuttaá¹ƒ. tat
littÄ• __ullittÄ• _. anto limpantÄ• hi evaá¹ƒ limpanti. adho mukhaá¹ƒ littÄ• __avalittÄ• _. ba
evaá¹ƒ limpanti. tenÄ• ha __ ``tattha ullittÄ• nÄ• mÄ• â€™â€™ _tiÄ• di. __piá¹-á¹-hasaá¹..
__ ``sudhÄ• ya vÄ• mattikÄ• ya vÄ• â€™â€™ _ti etena á¹-hapetvÄ• ime dve lepe avaseso

alepoti dasseti.

yasmÄ• pana saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karontenÄ• pi idha vuttanayeneva paá¹-ipajjita
``sayaá¹ƒ vÄ• karontena Ä• á¹‡attiyÄ• vÄ• kÄ• rÄ• pentenÄ• â€™â€™ _ti vuttaá¹ƒ. ettha
karontenÄ• â€™â€™ _ti iminÄ• sÄ• matthiyato labbhamÄ• namatthamÄ• ha, na tu padatth
kÄ• rÄ• pentenÄ• â€™â€™ _ti \Be 238/ (Sp (to Vin III) II 348-349) pana padatthato. evaÃ±c
``karontena vÄ• kÄ• rÄ• pentena vÄ• â€™â€™ ti vadeyya, byaÃ±janaá¹ƒ vilomitaá¹ƒ bhave
karonto nÄ• ma hotÄ«ti edisÄ« codanÄ• anavakÄ• sÄ• ti daá¹-á¹-habbaá¹ƒ. natthi sÄ• mÄ«
_ taá¹ƒ \Ne 221/ asÄ• mikaá¹ƒ, anissaranti attho. anissaratÄ• cettha kÄ• rÄ• panenÄ• ti Ä•
dÄ• yakena virahitaâ€™â€™ _nti. __uddeso_ti uddisitabbo.

__tatrÄ• _ti sÄ• mismiá¹ƒ bhummavacananti Ä• ha __ ``tassÄ• kuá¹-iyÄ• â€™â€™ _ti. __c
Ä• ha __ ``dÄ«ghatoâ€™â€™ _ti. __bahikuá¹-á¹-e_ti kuá¹-á¹-assa bahi, thusena missako pi
__thusapiá¹‡á¸• o, _ tassa pariyanto __thusapiá¹‡á¸• apariyanto, _ tena,
thusamissakamattikÄ• piá¹‡á¸• apariyantenÄ• ti vuttaá¹ƒ hoti. thusapiá¹‡á¸• assÅ«pari seta
abbohÄ• rikaá¹ƒ. abbhantare bhavo __abbhantarimo, _ tena. __yatthÄ• _ti yassaá¹ƒ kuá¹-iy
__pamÄ• á¹‡ayutto_ti pakatividatthiyÄ• navavidatthipamÄ• á¹‡o. ``tiriyaá¹ƒ sattantarÄ• â€™
ukkaá¹ƒsato pamÄ• á¹‡assa vuttattÄ• __ ``heá¹-á¹-himakoá¹-iyÄ• catuhatthavitthÄ• rÄ• na
vuttaá¹ƒ.

__sodhetvÄ• _ti samatalasÄ«mamaá¹‡á¸• alasadisaá¹ƒ katvÄ• . __padabhÄ• jane vuttanay
yÄ• citvÄ• _ti ``saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ
bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evam
bhante, saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kattukÄ• mo asÄ• mikaá¹ƒ attuddesaá¹ƒ, sohaá¹ƒ, bh
kuá¹-ivatthuolokanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ â€™ ti (Vin III 349) padabhÄ• jane vuttanaye
__saá¹…ghena vÄ• sammatÄ• _ti padabhÄ• janiyaá¹ƒ (Vin III 350) vuttena Ã±attidutiyakam
vÄ• saá¹…ghena sammatÄ• . __vatthÅ«_ti kuá¹-ivatthu. __anÄ• rambha_nti anupaddavaá¹
etthÄ• ti __parikkamanaá¹ƒ, _ tena saha vattatÄ«ti __saparikkamanaá¹ƒ, _ saupacÄ• ranti a
bhikkhÅ«hÄ«â€™â€™ _tiÄ• di.

__kipillikÄ• dÄ«na_nti ettha __kipillikÄ• _ (Sp (to Vin III) II 353) nÄ• ma rattakÄ• á¸·apiá¹…g
kÄ• ci, tÄ• Ä• di yesaá¹ƒ tÄ• ni __kipillikÄ• dÄ«ni, _ tesaá¹ƒ. __Ä• di_saddena upacikÄ• dÄ
__Ä• sayo_ti nibaddhavasanaá¹-á¹-hÄ• naá¹ƒ, so Ä• di \Be 239/ yesaá¹ƒ te __Ä• sayÄ• day
cettha nissitassa gahaá¹‡aá¹ƒ. __soá¸·asahi upaddavehÄ«_ti ``kipillikÄ• naá¹ƒ vÄ• Ä• sayo
vÄ• undÅ«rÄ• naá¹ƒ vÄ• ahÄ«naá¹ƒ vÄ• vicchikÄ• naá¹ƒ vÄ• satapadÄ«naá¹ƒ vÄ• hatth
sÄ«hÄ• naá¹ƒ vÄ• byagghÄ• naá¹ƒ vÄ• dÄ«pÄ«naá¹ƒ vÄ• acchÄ• naá¹ƒ vÄ• taracchÄ• n
tiracchÄ• nagatÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ vÄ• Ä• sayo hoti, pubbaá¹‡á¹‡anissitaá¹ƒ vÄ• h
aparaá¹‡á¹‡aabbhÄ• ghÄ• taÄ• ghÄ• tanasusÄ• nauyyÄ• narÄ• javatthuhatthisÄ• lÄ• assa

aracchÄ• caccarasabhÄ• saá¹ƒsaraá¹‡anissitaá¹ƒ vÄ• hotÄ«â€™â€™ ti (Vin III 353) evaá¹
upaddavehi. tattha \Ne 222/ ca __abbhÄ• ghÄ• taá¹ƒ_ (Sp (to Vin III) II 353) nÄ• ma kÄ• raa
__Ä• ghÄ• tanaá¹ƒ_ nÄ• ma dhammagandhikÄ• . __susÄ• na_nti mahÄ• susÄ• naá¹ƒ. __s
anibbijjhagamanÄ«yo gatapaccÄ• gatamaggo.

__Ä• vijjhituá¹ƒ sakkuá¹‡eyyatÄ• yÄ• _ti chinnataá¹-Ä• dÄ«namabhÄ• vato anupariyÄ• yitu
__tena bhikkhunÄ• _ti kuá¹-ikÄ• rakena bhikkhunÄ• . __yÄ• citehÄ«_ti ``ekaá¹ƒsaá¹ƒ uttarÄ
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ
vacanÄ«yo `ahaá¹ƒ, bhante, saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kattukÄ• mo asÄ• mikaá¹ƒ attudd
saá¹…ghaá¹ƒ kuá¹-ivatthudesanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ â€™ ti (Vin III 351) tikkhattuá¹ƒ
__Ã±attidutiyena kammenÄ• _ti ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu saÃ±Ã±Ä• cikÄ• ya kuá¹-
attuddesaá¹ƒ, so saá¹…ghaá¹ƒ kuá¹-ivatthudesanaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakall
itthannÄ• massa bhikkhuno kuá¹-ivatthuá¹ƒ deseyya. esÄ• Ã±atti. suá¹‡Ä• tu me, bhante, s
itthannÄ• mo bhikkhu saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kattukÄ• mo asÄ• mikaá¹ƒ attuddesaá¹ƒ
kuá¹-ivatthudesanaá¹ƒ yÄ• cati. saá¹…gho itthannÄ• massa bhikkhuno kuá¹-ivatthuá¹ƒ dese
itthannÄ• massa bhikkhuno kuá¹-ivatthussa desanÄ• , so tuá¹‡hassa. yassa nakkhamati, so
saá¹…ghena itthannÄ• massa bhikkhuno kuá¹-ivatthu, khamati saá¹…ghassa, tasmÄ• tuá¹‡
dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ \Be 240/ padabhÄ• jane vuttena Ã±attidutiyena kammena. __Ä• á¸·avikÄ• _ nÄ• ma
dÄ• rakÄ• , te pabbajitakÄ• lepi ``Ä• á¸·avikÄ• â€™â€™ tveva paÃ±Ã±Ä• yiá¹ƒsu. te sandh
bhikkhÅ«â€™â€™ _ti. __lepe ghaá¹-ite_ti (Sp (to Vin III) II 353) antolepe vÄ• antolepena sa
chadanaÃ±ca ekÄ• baddhaá¹ƒ katvÄ• ghaá¹-ite, bahilepe vÄ• bahilepena saddhiá¹ƒ ghaá¹
dukkaá¹-Ä• ni_ sÄ• rambhaaparikkamanavasena. __ubhayavipannÄ• _ti ubhayehi desanÄ•
ubhayavipannÄ• , adesitavatthukÄ• pamÄ• á¹‡Ä• tikkantÄ• ti attho. __tasmi_nti dvÄ• rabar
__lepo na ghaá¹-iyatÄ«_ti pubbe dinnalepo dvÄ• rabandhena vÄ• vÄ• tapÄ• nena vÄ• sac
ekÄ• baddhaá¹ƒ hutvÄ• na tiá¹-á¹-hatÄ«ti vuttaá¹ƒ hoti. __ta_nti dvÄ• rabandhaá¹ƒ vÄ• vÄ
parÄ• masati. __paá¹-hamamevÄ• _ti lepakiccassa niá¹-á¹-hitattÄ• dvÄ• rabandhavÄ• tapÄ
pubbeyeva, lepassa niá¹-á¹-hitakkhaá¹‡eyevÄ• ti adhippÄ• yo. ``bhikkhu kuá¹-iá¹ƒ karoti des
pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa. bhikkhu kuá¹-iá
pamÄ• á¹‡ikaá¹ƒ anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (V
vuttattÄ• __ ``kevalaá¹ƒ sÄ• rambhÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vippakata_nti \Ne
__aÃ±Ã±assa dadato cÄ• _ti aÃ±Ã±assa puggalassa vÄ• saá¹…ghassa vÄ• dadato ca. __
vÄ• silÄ• guhÄ• vÄ• dÄ• ruguhÄ• vÄ• bhÅ«miguhÄ• vÄ• . __tiá¹‡akuá¹-i_ nÄ• ma satta
tiá¹‡acchadano ``tiá¹‡akuá¹-ikÄ• â€™â€™ ti vuccati. __aÃ±Ã±assÄ• _ti Ä• cariyassa vÄ• u
saá¹…ghassa vÄ• . __vÄ• sÄ• gÄ• raá¹ƒ á¹-hapetvÄ• _ti (Sp (to Vin III) II 364) attano vasan

á¹-hapetvÄ• . __uposathÄ• gÄ• rÄ• dÄ«sÅ«_ti ettha __Ä• di_saddena jantÄ• gharabhojana
gahaá¹‡aá¹ƒ. __heá¹-á¹-himapamÄ• á¹‡asambhavo_ti catuhatthavitthiá¹‡á¹‡atÄ• . __adesÄ
adesÄ• petvÄ• pamÄ• á¹‡Ä• tikkantaá¹ƒ, pamÄ• á¹‡ayuttaá¹ƒ vÄ• karoto. ettha ca vatthur
kuá¹-ikaraá¹‡aá¹ƒ __kiriyÄ• _.

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

mahantaá¹ƒ \Be 241/ lÄ• ti gaá¹‡hÄ• tÄ«ti __mahallako, _ taá¹ƒ mahallakaá¹ƒ. yo ca yaá¹ƒ
atthÄ«ti Ä• ha __ ``mahantabhÄ• vo etassa atthÄ«_ti __mahallakoâ€™â€™ _ti. so ca maha
Ä• ha __ ``sasÄ• mikabhÄ• venÄ• â€™â€™ _tiÄ• di. na kevalaá¹ƒ sasÄ• mikabhÄ• venevÄ
_tiÄ• di. yadi evaá¹ƒ atha kasmÄ• ``mahallako nÄ• ma vihÄ• ro sasÄ• miko vuccatÄ«â€™â
ettakameva padabhÄ• jane vuttanti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. viharanti e
Ä• vÄ• so. mÄ• tikÄ• yaá¹ƒ __bhikkhÅ« vÄ• anabhineyyÄ• _ti ettha __vÄ• _-saddo ``ayaá¹
tiÄ• dÄ«su viya avadhÄ• raá¹‡attho.

__kosambiya_nti (Sp-á¹- II 365) evaá¹ƒnÄ• make nagare. tassa kira nagarassa Ä• rÄ• mapo
tesu á¹-hÄ• nesu kosambarukkhÄ• va ussannÄ• ahesuá¹ƒ, tasmÄ• taá¹ƒ ``kosambÄ«â€™
``kusumbassa nÄ• ma isino assamato avidÅ«re mÄ• pitattÄ• â€™â€™ ti eke. __channatthe
abhinikkhamanakÄ• le saddhiá¹ƒ nikkhanto, yassa ca satthÄ• rÄ• parinibbÄ• nakÄ• le brah
Ä• á¹‡atto, taá¹ƒ channattheraá¹ƒ Ä• rabbha. __cetiyarukkha_nti cittÄ«kataá¹-á¹-hena __cet
pÅ«jÄ• rahÄ• naá¹ƒ devaá¹-á¹-hÄ• nÄ• nametaá¹ƒ adhivacanaá¹ƒ, ``cetiyaâ€™â€™ nti sam
__cetiyarukkhaá¹ƒ_. vatthuno adesanÄ• ya Ä• pajjanato __ ``akiriyamattato samuá¹-á¹-hÄ•
vuttaá¹ƒ. __matta_-saddena kiriyato samuá¹-á¹-hÄ• nataá¹ƒ paá¹-ikkhipati. keci pana ``vatth
kuá¹-ikaraá¹‡ena ca samuá¹-á¹-hÄ• nato kiriyÄ• kiriyato samuá¹-á¹-hÄ• tÄ«â€™â€™ ti vada
pamÄ• á¹‡aniyamÄ• bhÄ• vova viseso.

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

dÅ«sÄ«yatÄ«ti \Ne 224/ __duá¹-á¹-ho, _ dÅ«seti paraá¹ƒ vinÄ• setÄ«ti __doso_. tenÄ• ha _
_tiÄ• di. idÄ• ni ``dÅ«sito ceva dÅ«sako cÄ• â€™â€™ ti iminÄ• \Be 242/ saá¹…khepena vu
vitthÄ• retvÄ• dassetuá¹ƒ __ ``uppanne hi doseâ€™â€™ _tiÄ• dimÄ• ha. __pakatibhÄ• vaá
385-386) sommabhÄ• vaá¹ƒ jahÄ• pitoti attho, vikÄ• ramÄ• pÄ• ditoti vuttaá¹ƒ hoti. __Ä• kÄ
dÅ«sitÄ• kÄ• rassa ceva dÅ«sakÄ• kÄ• rassa cÄ• ti imesaá¹ƒ dvinnaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ n
pÄ«tisukhÄ• dÄ«hi na abhigato anupagato, na upagatoti attho. yo ca pÄ«tisukhÄ• dÄ«hi an

nÄ• ma hotÄ«ti Ä• ha __ ``pÄ«tisukhÄ• dÄ«hi vivajjitoâ€™â€™ _ti. yo ca tehi vajjito, na so t
hotÄ«ti Ä• ha __ ``na abhisaá¹-oâ€™â€™ _ti, pÄ«tisukhÄ• dÄ«hi na patthaá¹-oti attho. nÄ•
__amÅ«lakaá¹ƒ_. taá¹ƒ pana amÅ«lakattaá¹ƒ yasmÄ• codakavasena adhippetaá¹ƒ, na cud
tadatthaá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ codakenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ya_nti pÄ
cuditakassa Ä• pannÄ• nÄ• pannattaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sikkhÄ• pade.

idÄ• ni attanÄ• vuttameva diá¹-á¹-hÄ• diá¹ƒ vivarituá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vu
``pasÄ• dasotena vÄ• dibbasotena vÄ• â€™â€™ ti imamatthaá¹ƒ atidisati. __parisaá¹…kita
385-386) pana tividhaá¹ƒ diá¹-á¹-haparisaá¹…kitaá¹ƒ, sutaparisaá¹…kitaá¹ƒ, mutaparisaá¹…
bhikkhuÃ±ca mÄ• tugÄ• maÃ±ca tathÄ• rÅ«pe á¹-hÄ• ne disvÄ• ``addhÄ• imehi kataâ€™â
ti vÄ• parisaá¹…kitaá¹ƒ, idaá¹ƒ __diá¹-á¹-haparisaá¹…kitaá¹ƒ_ nÄ• ma. andhakÄ• re vÄ• p
bhikkhussa ca mÄ• tugÄ• massa ca vacanaá¹ƒ sutvÄ• dutiyassa atthibhÄ• vaá¹ƒ ajÄ• nato
parisaá¹…kitaá¹ƒ, idaá¹ƒ __sutaparisaá¹…kitaá¹ƒ_ nÄ• ma. dhuttehi itthÄ«hi saddhiá¹ƒ pacc
maá¹‡á¸• ape vÄ• sÄ• lÄ• dÄ«su vÄ• pupphagandhamaá¹ƒsasurÄ• dÄ«ni anubhavitvÄ• g
kho idaá¹ƒ kataâ€™â€™ nti vÄ«maá¹ƒsantena tatra kenaci bhikkhunÄ• gandhÄ• dÄ«hi pÅ
bhesajjatthÄ• ya ariá¹-á¹-haá¹ƒ vÄ• pÄ«taá¹ƒ, so tassa gandhaá¹ƒ ghÄ• yitvÄ• ``ayaá¹ƒ so
parisaá¹…kitaá¹ƒ, idaá¹ƒ __mutaparisaá¹…kitaá¹ƒ_ nÄ• ma. evaá¹ƒ tividhassa parisaá¹…kit
__aparisaá¹…kitaá¹ƒ_. tenÄ• ha __ ``diá¹-á¹-hasutamutavasena cetasÄ• aparisaá¹…kitaâ€
panetaá¹ƒ diá¹-á¹-hÄ• dikaá¹ƒ na kevalaá¹ƒ attano vÄ• ti Ä• ha __ ``attano vÄ• parassa vÄ
``tvaá¹ƒ paá¹‡á¸• akoâ€™â€™ tiÄ• divacanenÄ• pi codayato Ä• pattiyeva, tasmÄ• __ ``bhi
ekÅ«navÄ«satiyÄ• aÃ±Ã±atarenÄ• â€™â€™ _ti vuttaá¹ƒ. yadi evaá¹ƒ atha kasmÄ• padab
``pÄ• rÄ• jikena dhammenÄ• ti catunnaá¹ƒ aÃ±Ã±atarenÄ• â€™â€™ ti (Vin III 386) vuttanti
\Ne 225/ __panÄ• â€™â€™ _tiÄ• di. upasagganipÄ• tÄ• naá¹ƒ vÄ• cakasaddasanniá¹-á¹-hÄ
pavattanato __ ``dhaá¹ƒseyyÄ• â€™â€™ _ti vuttaá¹ƒ. __dhaá¹ƒsana_Ã±cettha abhibhavan
``abhibhaveyyÄ• â€™â€™ _ti. __ ``tvaá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ«â€™â€™ ti
``tvaá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevi, adinnaá¹ƒ Ä• diyi, manussaá¹ƒ ghÄ• tayittha, a
Ä• rocayitthÄ• â€™â€™ ti evaá¹ƒ pavattÄ• . ettha ca ``assamaá¹‡osÄ«â€™ ti avandanakÄ•
antimavatthuá¹ƒ ajjhÄ• panno na vanditabboâ€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ ava
ajjhÄ• pannassa avuttattÄ• , ``pacchÄ• upasampannena pure upasampanno vandiyoâ€™â
idaá¹ƒ pana attanÄ• vattabbaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ.

__samÄ«pe_ti dvÄ• dasahatthapamÄ• á¹‡e padese. sikkhÄ• paccakkhÄ• nameva hi hattha
idaá¹ƒ pana anuddhaá¹ƒsanaá¹ƒ, abhÅ«tarocanaÃ±ca etiyeva. tenÄ• ha __ ``hatthamuddÄ•
__brahmacariyÄ• _ti brahmaá¹ƒ seá¹-á¹-haá¹ƒ pasatthaá¹ƒ cariyanti __brahmacariyaá¹ƒ, _ b
seá¹-á¹-hÄ• naá¹ƒ buddhapaccekabuddhaariyasÄ• vakÄ• naá¹ƒ, brahmÄ• naÃ±ca cariyanti
brahmacariyÄ• . tenÄ• ha __ ``seá¹-á¹-hacariyÄ• â€™â€™ _ti. __sÄ• dhu vatassa_ ekanter
``tajjanÄ«yakammÄ• disattavidhampi kammaá¹ƒ karissÄ• mÄ• â€™â€™ ti Ä• pattiyÄ• cod
__kammÄ• dhippÄ• yo_. ``Ä• pattito vuá¹-á¹-hÄ• pessÄ• mÄ• â€™â€™ ti adhippÄ• yo __vu

__anuvijjanÄ• dhippÄ• yo_ti vÄ«maá¹ƒsanÄ• dhippÄ• yo, upaparikkhÄ• dhippÄ• yo. __anuv
otiá¹‡á¹‡aá¹ƒ adhikaraá¹‡aá¹ƒ vinicchituá¹ƒ nisinnena vinayadharena. __kiá¹ƒ te diá¹-á¹-h
diá¹-á¹-haá¹ƒ, paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, dutiyaá¹ƒ tatiyaá¹ƒ c
pÄ• rÄ• jikaá¹ƒ Ä• pajjanto diá¹-á¹-hoti vuttaá¹ƒ hoti. __Ä• di_saddena ``kinti te diá¹-á¹-haá¹
diá¹-á¹-haá¹ƒ, kattha te diá¹-á¹-haâ€™â€™ nti imaá¹ƒ nayaá¹ƒ saá¹…gaá¹‡hÄ• ti.

samanatthÄ• ya pavattamÄ• nehi samathehi adhikÄ• tabbanti __adhikaraá¹‡aá¹ƒ_. yathÄ•
samathÄ• naá¹ƒ vivÄ• dÄ• dÄ«su adhikatabhÄ• vo, evaá¹ƒ vivÄ• dÄ• dÄ«naá¹ƒ tehi adhika
``samathehi adhikaraá¹‡Ä«yabhÄ• venÄ• â€™â€™ _tiÄ• di. iminÄ• hi adhikaraá¹‡asaddas
__adhikaraá¹‡a_nti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikara
catubbidhaá¹ƒ adhikaraá¹‡aá¹ƒ. vivÄ• dÄ• dÄ«ni adhikaraá¹‡Ä• ni samenti vÅ«pasamentÄ«
sammukhÄ• vinayÄ• dayo. atha vÄ• adhikarÄ«yanti etthÄ• ti __adhikaraá¹‡aá¹ƒ_. ke adhik
kathaá¹ƒ adhikarÄ«yanti? samanavasena. adhikaraá¹‡aá¹ƒ samenti vÅ«pasamentÄ«tipi __s
attho daá¹-á¹-habbo. Ä• pattÄ• dhikaraá¹‡aá¹ƒ á¹-hapetvÄ• sesÄ• dhikaraá¹‡ehi codanÄ• y
pana pÄ• rÄ• jikasaá¹…khÄ• taá¹ƒ_ \Ne 226/ __Ä• pattÄ• dhikaraá¹‡ameva adhippetaâ€™
adhikaraá¹‡aá¹ƒ __Ä• pattÄ• dhikaraá¹‡aá¹ƒ. anuddhaá¹ƒsitakkhaá¹‡eyeva saá¹…ghÄ• dis
jÄ• nÄ• tÄ«ti adhippÄ• yo.

__mettiyabhÅ«majake_ti mettiyaÃ±ca bhÅ«majakaÃ±ca. chabbaggiyÄ• naá¹ƒ aggapurisÄ•
pÄ• rÄ• jikamanÄ• pannaá¹ƒ vÄ• . __ ``sace so taá¹…khaá¹‡eyeva jÄ• nÄ• tÄ«â€™â€™ _t
taá¹…khaá¹‡eyeva jÄ• nanaá¹ƒ nÄ• ma dukkaraá¹ƒ, samayena Ä• vajjitvÄ• Ã±Ä• te pana
jÄ• nÄ• ti, sÄ«saá¹ƒ na eti.
sikkhÄ• paccakkhÄ• naabhÅ«tÄ• rocanaduá¹-á¹-hullavÄ• cÄ• attakÄ• maduá¹-á¹-hadosabh
sabbÄ• neva hi imÄ• ni ekaparicchedÄ• ni. yasmÄ• pana parammukhÄ• sattahipi Ä• pattik
dukkaá¹-ameva, tasmÄ• __ ``parammukhÄ• codentassa pana sÄ«saá¹ƒ na etÄ«â€™â€™
__vuttanayÄ• pattiyo_ti ``vÄ• cÄ• ya vÄ• cÄ• yÄ• â€™â€™ tiÄ• dinÄ• vuttanayÄ• saá¹…g
__tathevÄ• _ti vÄ• cÄ• ya vÄ• cÄ• yeva. __vadantassÄ• _ti sattahipi Ä• pattikkhandhehi up
vadantassa. __vuttanayenevÄ• _ti vÄ• cÄ• ya vÄ• cÄ• yeva. okÄ• saá¹ƒ kÄ• retvÄ• upasa
vÄ• cÄ• ya vÄ• cÄ• ya pÄ• cittiyanti Ä• ha __ ``okÄ• saá¹ƒ kÄ• retvÄ• vadantassa pÄ• citti
__eva_saddena dukkaá¹-aá¹ƒ nivattÄ«yati. asammukhÄ• sattahipi Ä• pattikkhandhehi vada
__sattavidhampi kamma_nti tajjanÄ«yaá¹ƒ, niyasaá¹ƒ, pabbÄ• janÄ«yaá¹ƒ, paá¹-isÄ• raá¹‡Ä
ukkhepanÄ«yanti sattavidhampi kammaá¹ƒ.

__uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapentassa ca okÄ• sakammaá¹ƒ natthÄ«_ti
pacchÄ• vÄ• á¹-hapitopi aá¹-á¹-hapito hoti. khette á¹-hapito pana á¹-hapito hoti, tasmÄ• ``s
bhante, saá¹…gho, ajjuposatho pannaraso, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho upo
ti ettha yÄ• va __re_-kÄ• raá¹ƒ bhaá¹‡ati, tÄ• va á¹-hapetabbo, idaá¹ƒ khettaá¹ƒ. __yya_-kÄ
á¹-hapentena pacchÄ• á¹-hapito nÄ• ma hoti \Be 245/. ``suá¹‡Ä• tu meâ€™â€™ ti anÄ• ra

á¹-hapito hoti. pavÄ• raá¹‡Ä• á¹-á¹-hapanaá¹ƒ pana sabbasaá¹…gÄ• hikaá¹ƒ, puggalikaÃ±c
sabbasaá¹…gÄ• hike ``suá¹‡Ä• tu me, bhante, saá¹…gho ... pe ... saá¹…gho tevÄ• cikaá¹ƒ
__su_-kÄ• rato yÄ• va __re_-kÄ• ro, tÄ• va apariyositÄ• va hoti pavÄ• raá¹‡Ä• , etthantare
á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• . __yya_-kÄ• re pana patte pariyositÄ• va hoti, tasmÄ• tato
á¹-hapentena aá¹-á¹-hapitÄ• hoti. puggalikaá¹-á¹-hapane pana ``saá¹…ghaá¹ƒ, bhante, pav
tatiyampi bhante saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• ... pe ... passanto paá¹-Ä«â€™
__saá¹ƒ_-kÄ• rato yÄ• va ayaá¹ƒ sabbapacchimo __á¹-i_-kÄ• ro, tÄ• va apariyositÄ• va hot
ekapadepi á¹-hapentena á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• . ``karissÄ• mÄ«â€™â€™ ti vutte p
tasmÄ• ``karissÄ• mÄ«â€™â€™ ti etasmiá¹ƒ pade sampatte á¹-hapitÄ• pi \Ne 227/ aá¹-á¹-
dvevÄ• cikaekavÄ• cikasamÄ• navassikÄ• su. etÄ• supi hi __á¹-i_-kÄ• rÄ• vasÄ• naá¹ƒyev
__ ``á¹-hapanakkhettaá¹ƒ pana jÄ• nitabbaâ€™â€™ _nti. __osaá¹-e vatthusmi_nti codaken
saá¹…ghamajjhe udÄ• haá¹-e. __idaÃ±ca idaÃ±ca karotÄ«_ti pÄ• á¹‡Ä• tipÄ• taá¹ƒ, adinnÄ
jÄ• tarÅ«parajataÃ±ca paá¹-iggaá¹‡hÄ• ti. __asuko ca asuko ca assamaá¹‡o, anupÄ• sako
parammukhÄ• vadantassa dukkaá¹-aá¹ƒ, sammukhÄ• vadantassa pana pÄ• cittiyameva. t
niyametvÄ• â€™â€™ _tiÄ• di. __saá¹…khyupagamana_nti vohÄ• rÅ«pagamanaá¹ƒ.

duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aÃ±Ã±abhÄ• giyasikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±abhÄ• gassÄ• _ti aÃ±Ã±akoá¹-á¹-hÄ• sassa, yaá¹ƒ codetukÄ• mo, tassa jÄ• tiÄ•
tiracchÄ• najÄ• tiÄ• dikoá¹-á¹-hÄ• sassÄ• ti vuttaá¹ƒ hoti. __ida_nti napuá¹ƒsakaniddesena
niddisati, ayaá¹ƒ chagalakÄ• dikoti attho, adhikaraá¹‡asaddÄ• pekkhÄ• ya vÄ• napuá¹ƒsak
chagalakÄ• disaá¹…khÄ• taá¹ƒ adhikaraá¹‡anti vuttaá¹ƒ hoti. __aÃ±Ã±abhÄ• go vÄ• _ti tira
aÃ±Ã±o koá¹-á¹-hÄ• so vÄ• . __assÄ• _ti chagalakÄ• dikassa \Be 246/. __aÃ±Ã±abhÄ• giya
``aÃ±Ã±abhÄ• gasambandhi aÃ±Ã±abhÄ• giyaâ€™â€™ nti paá¹-hamaviggahassa attho, ``
aÃ±Ã±abhÄ• giyaâ€™â€™ nti dutiyaviggahassa. á¹-hapetvÄ• pana tiracchÄ• najÄ• tiÄ• dik
chagalakÄ• dike asatipi ``paá¹-imÄ• ya sarÄ«raâ€™â€™ ntiÄ• dÄ«su viya abhedepi bhedak
pavattalokavohÄ• ravasena __ ``aÃ±Ã±abhÄ• gassa idaá¹ƒ, aÃ±Ã±abhÄ• go vÄ• assa atth
daá¹-á¹-habbaá¹ƒ. adhikarÄ«yati etthÄ• ti __adhikaraá¹‡aá¹ƒ_. tenÄ• ha __ ``Ä• dhÄ• ro ve
Ä• dharÄ«yati asminti __Ä• dhÄ• ro, _ patiá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``vatthu adhiá¹-á¹-h
hotÄ«â€™â€™ _ti.

idÄ• ni ``aÃ±Ã±abhÄ• gassa idaâ€™â€™ ntiÄ• dinÄ• saá¹…khepena vuttamevatthaá¹ƒ ke
aá¹-á¹-huppattiyaá¹ƒ Ä• gatameva gahetvÄ• vibhajanto __ ``yo hi soâ€™â€™ _tiÄ• dimÄ•
evaá¹ƒ codentÄ• naá¹ƒ pÄ• pabhikkhÅ«naá¹ƒ lesokÄ• sapidahanatthaá¹ƒ idaá¹ƒ sikkhÄ• pa
mettiyabhÅ«majakÄ• naá¹ƒ. tesaÃ±hi Ä• dikammikattÄ• anÄ• patti, tasmÄ• sÄ• maÃ±Ã±e
``yo hi so aá¹-á¹-huppattiyaá¹ƒ dabbo mallaputtoâ€™â€™ tiÄ• dinÄ• visesenÄ• ti edisÄ« co

daá¹-á¹-habbaá¹ƒ. __hÄ«_ti kÄ• raá¹‡atthe nipÄ• to, yasmÄ• ti vuttaá¹ƒ hoti. __aá¹-á¹-hupp
atthassa uppatti atthuppatti, atthuppattiyeva __aá¹-á¹-huppatti, _ tassaá¹ƒ aá¹-á¹-huppattiya
sikkhÄ• padassa nidÄ• neti vuttaá¹ƒ hoti. __chagalako_ti setachagalako. __so_ti chagalako
``hotÄ«â€™â€™ ti iminÄ• sambandho. __aÃ±Ã±assa ... pe ... chagalakabhÄ• vassa cÄ• _
chagalakabhÄ• vassa cÄ• â€™â€™ ti saá¹…khÄ• tassa aÃ±Ã±assa bhÄ• gassa koá¹-á¹-hÄ

kutoyamaÃ±Ã±o, yato ``aÃ±Ã±assa bhÄ• gassÄ• â€™â€™ ti vuttanti Ä• ha __ ``yvÄ• yaá¹
tattha __manussajÄ• ti ceva bhikkhubhÄ• vo cÄ• _ti yo ayaá¹ƒ bhÄ• go koá¹-á¹-hÄ• so pak
``manussajÄ• ti ceva bhikkhubhÄ• vo cÄ• â€™â€™ ti saá¹…khÄ• to yo ayaá¹ƒ bhÄ• go koá
__tato_ti ``manussajÄ• ti ceva bhikkhubhÄ• vo cÄ• â€™â€™ ti bhÄ• gato. __so vÄ• aÃ±Ã±
yathÄ• vuttatiracchÄ• najÄ• tichagalakabhÄ• vasaá¹…khÄ• to so aÃ±Ã±abhÄ• go vÄ• . __a
__atthÄ«_ti upalabbhati. __tasmÄ• _ti yasmÄ• aÃ±Ã±abhÄ• gassa chagalako hoti, yasmÄ•
\Be 247/ atthi, tasmÄ• . __aÃ±Ã±abhÄ• giyasaá¹…khyaá¹ƒ labhatÄ«_ti ettha ``so yvÄ• yaâ€
Ä• netvÄ• so aÃ±Ã±abhÄ• giyasaá¹…khaá¹ƒ labhatÄ«ti yojetabbaá¹ƒ, ``soâ€™â€™ ti vÄ•
__ca_-saddo samuccayattho. so pana adhikaraá¹‡asaddato paraá¹ƒ daá¹-á¹-habbo, ``adhik
veditabboti. __tesa_nti mettiyabhÅ«majakÄ• naá¹ƒ. __imaá¹ƒ mayaá¹ƒ dabbaá¹ƒ mallaputta
chagalakaá¹ƒ ajikÄ• ya vippaá¹-ipajjantaá¹ƒ disvÄ• ``mayaá¹ƒ, Ä• vuso, imaá¹ƒ chagalakaá
mallaputtaá¹ƒ nÄ• ma karomÄ• â€™â€™ ti vadantÄ• naá¹ƒ. __nÄ• makaraá¹‡asaÃ±Ã±Ä• y
saÃ±Ã±Ä• ya. etthÄ• pi ``yo soâ€™â€™ tiÄ• dikaá¹ƒ Ä• netvÄ• tassÄ• nÄ• makaraá¹‡asa
aá¹-á¹-huppattiyaá¹ƒ ``dabbo mallaputto nÄ• mÄ• â€™â€™ ti chagalako vutto, so yasmÄ•
adhiá¹-á¹-hÄ• nanti yojetabbaá¹ƒ.

idÄ• ni kathametaá¹ƒ viÃ±Ã±Ä• yati ``adhikaraá¹‡aâ€™â€™ nti cettha Ä• dhÄ• ro veditabb
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«su aÃ±Ã±ataranti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``taÃ±hi sand
__ta_nti tassÄ• nÄ• makaraá¹‡asaÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ chagalakaá¹ƒ pa
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«su aÃ±Ã±ataraá¹ƒ sandhÄ• ya na vuttanti sambandho. tattha kÄ
``kasmÄ• â€™â€™ _ti. kÄ• raá¹‡amÄ• ha __ ``asambhavatoâ€™â€™ _ti. idÄ• ni tameva a
dassetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. na hi upÄ• diyiá¹ƒsÅ«ti sambandho. __u
gaá¹‡hiá¹ƒsu. kiá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• nampi leso atthi, yenevaá¹ƒ vuttanti Ä• ha __
adhikaraá¹‡Ä• naâ€™â€™ _ntiÄ• di. idÄ• ni tameva samatthetuá¹ƒ __ ``jÄ• tilesÄ• dayo hÄ
tattha jÄ• tiyeva leso __jÄ• tileso_. __Ä• di_saddena nÄ• malesÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

``lesÄ• \Ne 229/ jÄ• tinÄ• magotta-liá¹…gÄ• pattivasÄ• pi ca.

pattacÄ«varupajjhÄ• yÄ• -cariyÄ• vÄ• savasÄ• dasÄ• â€™â€™ ti ||

__Ä• pattileso_ nÄ• ma lahukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjanto diá¹-á¹-ho hoti. taÃ±ce pÄ• rÄ• jik
``assamaá¹‡osi, asakyaputtiyosÄ«â€™â€™ ti, Ä• patti vÄ• cÄ• ya vÄ• cÄ• ya saá¹…ghÄ• c

evaá¹ƒ Ä• pattilesampi puggalasmiá¹ƒyeva Ä• ropetvÄ• vuttattÄ• __ ``puggalÄ• naá¹ƒyeva
vuttaá¹ƒ \Be 248/. __taÃ±ca ``dabbo mallaputtoâ€™â€™ ti nÄ• ma_nti mettiyabhÅ«majakeh
taá¹ƒ ``dabbo mallaputtoâ€™â€™ ti nÄ• maÃ±ca. evaá¹ƒ asambhavaá¹ƒ dassetvÄ• idÄ• n
desalesasaddÄ• naá¹ƒ atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• dimÄ• l
desalesesu. __deso_ nÄ• ma jÄ• tiÄ• dibhedo vohÄ• ro. tenÄ• ha __ ``jÄ• tiÄ• dÄ«sÅ«â€™
vatthu_nti yasmiá¹ƒ vatthusmiá¹ƒ patiá¹-á¹-hitaá¹ƒ, taá¹ƒ muÃ±citvÄ• aÃ±Ã±ampi vatthuá¹ƒ
silissatÄ«ti Ä• ha __ ``vohÄ• ramattenevÄ• â€™â€™ _tiÄ• di, vohÄ• ramatteneva, na tu attl
``Ä«sakaá¹ƒ allÄ«yatÄ«â€™â€™ _ti iminÄ• ``lesoâ€™â€™ ti lisa allÄ«bhÄ• veti imassa rÅ
desalesÄ• naá¹ƒ vuttanayena byaÃ±janato nÄ• nÄ• karaá¹‡aá¹ƒ atthi, atthato pana natthÄ«
``jÄ• tiÄ• dÄ«naá¹ƒyeva aÃ±Ã±atarakoá¹-á¹-hÄ• sassetaá¹ƒ adhivacanaâ€™â€™ _nti.

yadi pana nÄ• makaraá¹‡asaÃ±Ã±Ä• ya Ä• dhÄ• rabhÅ«taá¹ƒ chagalakaá¹ƒ sandhÄ• ya ``
adhikaraá¹‡assÄ• â€™â€™ ti vuttaá¹ƒ, atha kasmÄ• padabhÄ• jane taá¹ƒ avibhajitvÄ• ``a
adhikaraá¹‡assÄ• ti Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ vÄ• hoti adhikaraá¹‡aÃ±Ã±abhÄ• giyaá¹ƒ
393) vuttanti Ä• ha __ ``padabhÄ• jane panÄ• â€™â€™ _tiÄ• di. __ta_nti Ä• dhÄ• rasaá¹…
__Ä• vibhÅ«taá¹ƒ_ pÄ• kaá¹-aá¹ƒ. __atthuddhÄ• ravasenÄ• _ti tena vattabbaatthÄ• naá¹ƒ u
``atthamattaá¹ƒ pati saddÄ• abhinivisantÄ«â€™â€™ ti na ekena saddena anekatthÄ• abhi
saddavisese apekkhite, tesaá¹ƒ tesaá¹ƒ pana atthÄ• naá¹ƒ adhikaraá¹‡asaddavacanÄ«yatÄ
vuccamÄ• no ayaá¹ƒ vicÄ• ro adhikaraá¹‡asaddassa atthuddhÄ• roti vutto. tenevÄ• ha __ `
vacanasÄ• maÃ±Ã±ato atthuddhÄ• ravasena pavattÄ• ni cattÄ• ri adhikaraá¹‡Ä• nÄ«â€™â
aÃ±Ã±apakkhiyatÄ• . __tabbhÄ• giyatÄ• _ti tappakkhiyatÄ• . __apÄ• kaá¹-Ä• _ padabhÄ• ja
dassitaá¹-á¹-hÄ• nÄ• bhÄ• vato. __avasÄ• ne Ä• pattaÃ±Ã±abhÄ• giyena codanaÃ±cÄ• _ti
ajjhÄ• pajjanto diá¹-á¹-ho hoti, saá¹…ghÄ• disese saá¹…ghÄ• disesadiá¹-á¹-hi hoti, taÃ±ce p
codetÄ«â€™â€™ tiÄ• dicodanaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``adhikaraá¹‡aÃ±Ã±abhÄ• giya
adhikaraá¹‡aá¹ƒ itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ aÃ±Ã±abhÄ• giyaá¹ƒ aÃ±Ã±apakkhiya
aÃ±Ã±akoá¹-á¹-hÄ• siyaá¹ƒ hoti vatthuvisabhÄ• gattÄ• . __Ä• di_saddena \Be 249/ ``kathaá
adhikaraá¹‡assa aÃ±Ã±abhÄ• giyaâ€™â€™ ntiÄ• diko padavibhÄ• go saá¹…gahito.

__kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• yÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, tassÄ• pi asamb
heá¹-á¹-hÄ• vuttattÄ• __ ``sesÄ• vinicchayakathÄ• aá¹-á¹-hame vuttasadisÄ• yevÄ• â€™
__sesÄ• vinicchayakathÄ• _ti ``pÄ• rÄ• jikenÄ• ti bhikkhuno anurÅ«pesu ekÅ«navisatiyÄ•
tiÄ• dikÄ• (Kkh duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•) vinicchayakathÄ• . __vuttasad
sikkhÄ• pade yÄ• vattabbÄ• , tena sikkhÄ• padena sÄ• dhÄ• raá¹‡abhÅ«tÄ• sÄ• vuttasad
asÄ• dhÄ• raá¹‡abhÅ«tÄ• apubbavaá¹‡á¹‡anÄ• ya adhippetattÄ• . tenevÄ• ha __ ``ayaá¹ƒ
purimasmiá¹ƒ sikkhÄ• padepi tathÄ• saÃ±Ã±ino anÄ• pattikattÄ• __ ``idha cÄ• â€™â€™ _
__tathÄ• saÃ±Ã±inopÄ«_ti ``pÄ• rÄ• jikaá¹ƒyeva ayaá¹ƒ Ä• pannoâ€™â€™ ti evaá¹ƒsaÃ±Ã
vÄ• pakÄ• rattho vÄ• . tena kenaci bhikkhunÄ• aÃ±Ã±o koci khattiyajÄ• tiko pÄ• rÄ• jikaá¹
diá¹-á¹-ho hoti, atha so aÃ±Ã±aá¹ƒ attano veriá¹ƒ khattiyajÄ• tikaá¹ƒ bhikkhuá¹ƒ passitvÄ• t

khattiyajÄ• tilesaá¹ƒ gahetvÄ• evaá¹ƒ codeti ``khattiyo mayÄ• diá¹-á¹-ho pÄ• rÄ• jikaá¹ƒ dh
ajjhÄ• pajjanto, tvaá¹ƒ khattiyo pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, atha vÄ• tvaá¹ƒ
aÃ±Ã±o, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosi, natthi
vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• ya vÄ• cÄ•
tesaá¹ƒ khattiyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisassa tassa tassa dÄ«ghÄ• dino vÄ• di
aÃ±Ã±abhÄ• giyatÄ• , khattiyajÄ• tipaÃ±Ã±attiyÄ• Ä• dhÄ• ravasena adhikaraá¹‡atÄ• ca
nÄ• malesÄ• dÄ«supi.

Ä• pattilese pana kenaci bhikkhunÄ• koci bhikkhu lahukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjanto diá¹-á¹
bhikkhuá¹ƒ pÄ• rÄ• jikena codeti, Ä• patti vÄ• cÄ• ya vÄ• cÄ• ya saá¹…ghÄ• disesassa. ya
aÃ±Ã±abhÄ• giyaá¹ƒ adhikaraá¹‡aá¹ƒ hotÄ«ti? yaÃ±hi so lahukaá¹ƒ Ä• pattiá¹ƒ Ä• panno, t
aÃ±Ã±abhÄ• giyaá¹ƒ adhikaraá¹‡aá¹ƒ, tassa pana aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa le
sabbakhattiyÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o khattiyabhÄ• vo viya sabbÄ• pattÄ«naá¹ƒ sÄ• dhÄ•
upÄ• yena \Be 250/ ``kenaci bhikkhunÄ• koci bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto
tiÄ• dikaá¹ƒ visesaá¹ƒ saá¹…gaá¹‡hÄ• ti.

aÃ±Ã±abhÄ• giyasikkhaá¹ƒ \Ne 231/ yo, neva sikkhati yuttito.

gacche vinayaviÃ±Ã±Å«hi, aÃ±Ã±abhÄ• giyataá¹ƒva so || (Vjb pÄ• rÄ• jika 408).

aÃ±Ã±abhÄ• giyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

__sahitassÄ• _ti kÄ• yacittehi ekÄ«bhÅ«tassa. tenÄ• ha __ ``cittena ca sarÄ«rena ca aviyu
_ti. __assÄ• _ti ``samaggassÄ• â€™â€™ ti padassa. __samÄ• nasaá¹ƒvÄ• sako_ti samÄ•
saá¹ƒvÄ• so assÄ• ti samÄ• nasaá¹ƒvÄ• sako, laddhinÄ• nÄ• saá¹ƒvÄ• sakena vÄ• kamm
__kÄ• yasÄ• maggidÄ• nato_ti kÄ• yena, kÄ• yassa vÄ• sÄ• maggiyÄ• sahitabhÄ• vassa
hatthapÄ• sÅ«pagamanatoti vuttaá¹ƒ hoti. __kathaá¹ƒ nÄ• mÄ• yaá¹ƒ bhijjeyyÄ• _ti ayaá¹ƒ
upÄ• yena vaggo bhaveyya. __vÄ• yÄ• meyyÄ• _ti ussÄ• haá¹ƒ kareyya, pakkhaá¹ƒ pariye
vuttaá¹ƒ hoti. attano phalaá¹ƒ karotÄ«ti __karaá¹‡aá¹ƒ, _ yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ, adhika
__adhikaraá¹‡aá¹ƒ, _ visesakÄ• raá¹‡aá¹ƒ, visesakÄ• raá¹‡aÃ±ca saá¹…ghabhedassÄ• ti
``bhedanassÄ• â€™â€™ _tiÄ• di. __bhedakaravatthuvasena aá¹-á¹-hÄ• rasavidha_nti ---

``idhupÄ• li bhikkhÅ« adhammaá¹ƒ `dhammoâ€™ ti dÄ«penti, dhammaá¹ƒ `adhammoâ€™
`vinayoâ€™ ti dÄ«penti, vinayaá¹ƒ `avinayoâ€™ ti dÄ«penti. abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ•
lapitaá¹ƒ tathÄ• gatenÄ• â€™ ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena `abhÄ• sitaá
tathÄ• gatenÄ• â€™ ti dÄ«penti. anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena `Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• g

Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena `anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• â€™ ti dÄ«penti. apaÃ±Ã
`paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• â€™ ti dÄ«penti, paÃ±Ã±attaá¹ƒ tathÄ• gatena \Be 251/ `ap
tathÄ• gatenÄ• â€™ ti dÄ«penti. anÄ• pattiá¹ƒ `Ä• pattÄ«â€™ ti dÄ«penti, Ä• pattiá¹ƒ `anÄ•
lahukaá¹ƒ Ä• pattiá¹ƒ `garukÄ• Ä• pattÄ«â€™ ti dÄ«penti, garukaá¹ƒ Ä• pattiá¹ƒ `lahukÄ•
sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ `anavasesÄ• Ä• pattÄ«â€™ ti dÄ«penti, anavasesaá¹ƒ Ä• pattiá
ti dÄ«penti. duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ `aduá¹-á¹-hullÄ• Ä• pattÄ«â€™ ti dÄ«penti, aduá¹-á
Ä• pattiá¹ƒ `duá¹-á¹-hullÄ• Ä• pattÄ«â€™ ti dÄ«pentÄ«â€™â€™ ti (Vin II 352) ---

evaá¹ƒ \Ne 232/ __kammakkhandhake_ vuttÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ bhedakaraá¹‡
aá¹-á¹-hÄ• rasavidhaá¹ƒ. kÄ• raá¹‡aÃ±hi tadÄ• yattavuttitÄ• ya phalaá¹ƒ ettha vasatÄ«ti __
vuccati. honti cettha ---

``dhammavinayabhÄ• sitÄ• -ciá¹‡á¹‡apaÃ±Ã±attikÄ• dukÄ• .

Ä• pattilahuduá¹-á¹-hulla-sÄ• vasesadukÄ• ni ca ||

``etÄ• naá¹-á¹-hÄ• rasa `bheda-karavatthÅ«â€™ ti vuccare.

vipallÄ• sagahitÄ• ni, vÄ• damÅ«lÅ«panissayÄ• â€™â€™ ti ||

__paggayhÄ• _ti paggahitaá¹ƒ abbhussitaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• . __tiá¹-á¹-heyyÄ• _ti ya
yathÄ• paggahitameva ca katvÄ• accheyya. yasmÄ• pana evaá¹ƒ paggaá¹‡hatÄ• , tiá¹-á¹-
avinissaá¹-á¹-haÃ±ca hoti, tasmÄ• __ ``dÄ«peyya ceva nappaá¹-inissajjeyya cÄ• â€™â€™
sutvÄ• gantvÄ• avadantÄ• naá¹ƒ dukkaá¹-anti Ä• ha __ ``sabbantimena paricchedenÄ• â€
cettha aá¹-á¹-hÄ• nappayutto, tassa ``aá¸• á¸• hayojanamattaâ€™â€™ nti iminÄ• sambanc
``aá¸• á¸• hayojanamattaâ€™â€™ _nti iminÄ• ekavihÄ• re vattabbameva natthÄ«ti dÄ«peti
iminÄ• dÅ«taá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• pesetvÄ• vadatopi Ä• pattimokkho natthi, sayame
kho, Ä• vuso, saá¹…ghabhedo, mÄ• saá¹…ghabhedÄ• ya parakkamÄ«â€™â€™ ti (Sp (to
dÄ«peti.

__samÄ• gacchatÅ«_ti ekÄ«bhavatu. ekÄ«bhÄ• vo ca samÄ• naladdhivasena hotÄ«ti Ä• h
_ti. ekÄ• laddhi gahaá¹‡aá¹ƒ assÄ• ti __ekaladdhiko, _ ekadiá¹-á¹-hikoti attho. __aÃ±Ã±am
aÃ±Ã±amaÃ±Ã±assa samÄ• nadiá¹-á¹-hicittatÄ• saá¹…khÄ• tÄ• ya sampattiyÄ• . ``aÃ±Ã±a
sampattiyÄ• â€™â€™ ti \Be 252/ keci. asamaggo hi visuá¹ƒ pÄ• timokkhaá¹ƒ uddisati, bahis
anupariveá¹‡iyaá¹ƒ vÄ• ti na ekuddeso. tenÄ• ha __ ``ekato pavattapÄ• timokkhuddesoti att
__appaá¹-inissajjato dukkaá¹-a_nti visuá¹ƒ visuá¹ƒ vadantÄ• naá¹ƒ gaá¹‡anÄ• ya dukkaá¹-a
__samanubhÄ• sanakammaá¹ƒ kÄ• tabba_nti yÄ• vatatiyaá¹ƒ samanubhÄ• sanakammaá¹ƒ
bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu samaggassa saá¹…ghassa bhedÄ• ya pa

III 413) padabhÄ• jane vuttÄ• hi Ã±atticatutthÄ• hi tÄ«hi samanubhÄ• sanakammavÄ• cÄ• l
vuttaá¹ƒ hoti. __ ``bhedÄ• ya parakkameyyÄ• â€™â€™ _ti visuá¹ƒ vuttattÄ• bhedanasaá¹ƒ
adhikaraá¹‡assa samÄ• dÄ• ya paggaá¹‡hanato pubbepi pakkhapariyesanÄ• divasena saá
samanubhÄ• sanakammaá¹ƒ kÄ• tabbanti \Ne 233/ veditabbaá¹ƒ. paá¹-inissajjantassa anÄ•
``sotthibhÄ• vo tassa bhikkhunoâ€™â€™ _ti vuttaá¹ƒ.

kiÃ±cÄ• pi bhikkhunÄ« saá¹…ghaá¹ƒ na bhindati, apica kho bhedÄ• ya parakkamatÄ«ti __
``sÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«â€™â€™ _ti vuttaá¹ƒ. saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanta
dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ca paá¹-ippassambhantÄ«ti Ä• ha __ ``samanubhÄ•
__taÃ±ca dukkaá¹-aá¹ƒ te ca thullaccayÄ• paá¹-ippassambhantÄ«_ti yaÃ±ca Ã±attipariyos
Ä• panno, ye ca dvÄ«hi kammavÄ• cÄ• hi thullaccaye, tÄ• tissopi Ä• pattiyo liá¹…gaparivat
asÄ• dhÄ• raá¹‡Ä• pattiyo viya paá¹-ippassambhanti. sace panassa Ã±attipariyosÄ• ne lajji
saá¹ƒvaro uppajjati, taá¹ƒ paá¹-inissajjati, Ã±attiyÄ• dukkaá¹-aá¹ƒ desetvÄ• muccati. atha t
paá¹-inissajjati, bhedÄ• ya parakkamati ceva bhedanasaá¹ƒvattanikaá¹ƒ adhikaraá¹‡aá¹ƒ sa
tiá¹-á¹-hati ca, Ã±attidukkaá¹-aá¹ƒ paá¹-ippassambhati, paá¹-hamakammavÄ• cÄ• ya thullac
esa nayo itarakammavÄ• cÄ• yampi. asamanubhÄ• siyamÄ• nassa appaá¹-inissajjantassÄ•
paá¹-inissajjantassÄ• pi Ã±attito pubbe vÄ• Ã±attikkhaá¹‡e vÄ• Ã±attipariyosÄ• ne vÄ• pa
anussÄ• vanÄ• ya dutiyÄ• ya vÄ• tatiyÄ• ya vÄ• yÄ• va __yya_-kÄ• raá¹ƒ na sampÄ• puá
paá¹-inissajjantassa saá¹…ghÄ• disesena anÄ• patti. tenÄ• ha __ ``asamanubhÄ• siyamÄ•

ettha pana (Sp (to Vin III) II 416) ``devadatto samaggassa saá¹…ghassa bhedÄ• ya parakk
vatthusmiâ€™â€™ nti (Vin V 17) parivÄ• re Ä• gatattÄ• devadatto Ä• dikammiko, so ca kh
parakkamanasseva, na appaá¹-inissajjanassa. na hi tassa taá¹ƒ kammaá¹ƒ kataá¹ƒ. katham
suttato. tathÄ• hi ``ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo pÄ• pikÄ• ya diá¹-á¹-hiyÄ• yÄ•
samanubhÄ• sanÄ• ya na paá¹-inissajji, tasmiá¹ƒ vatthusmiâ€™â€™ nti parivÄ• re Ä• gatat
katanti paÃ±Ã±Ä• yati, na tathÄ• devadattassa. athÄ• pissa katena bhavitabbanti koci attan
tathÄ• pi appaá¹-inissajjane Ä• dikammikassa anÄ• patti nÄ• ma natthi. na hi paÃ±Ã±attaá¹
vÄ«tikkamantassa aÃ±Ã±atra odissa anuÃ±Ã±Ä• tato anÄ• patti nÄ• ma dissati. yampi ariá¹
padabhÄ• jane anÄ• pattiyaá¹ƒ ``Ä• dikammikassÄ• â€™â€™ ti potthakesu likhitaá¹ƒ, taá¹ƒ
pamÄ• dalikhitabhÄ• vo ca tassa ``paá¹-hamaá¹ƒ ariá¹-á¹-ho bhikkhu codetabbo, codetvÄ•
Ä• pattiá¹ƒ Ä• ropetabboâ€™â€™ ti (Vin II 65) evaá¹ƒ kammakkhandhake Ä• pattiropanato

idha \Ne 234/ bhedÄ• ya parakkamane Ä• dikammikassa devadattassa yasmÄ• taá¹ƒ kam
III) II 416), tasmÄ• ssa Ä• pattiyeva na jÄ• tÄ• . sikkhÄ• padaá¹ƒ pana taá¹ƒ Ä• rabbha paÃ
``Ä• dikammikoâ€™â€™ _ti vutto. iti Ä• pattiyÄ• abhÄ• vatoyevassa anÄ• patti vuttÄ• . sÄ•
``asamanubhÄ• siyamÄ• nassÄ• â€™â€™ ti iminÄ• va siddhÄ• . yasmÄ• pana asamanubh
samanubhÄ• sanaá¹ƒ na karonti, so vuccati, na Ä• dikammiko. ayaÃ±ca devadatto Ä• dikam
``Ä• dikammikassÄ• â€™â€™ ti (Vin III 416) vuttaá¹ƒ. eteneva upÄ• yena á¹-hapetvÄ• ariá

sabbasamanubhÄ• sanÄ• su vinicchayo veditabbo. kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• na
__samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ_. ``paá¹-inissajjÄ• mÄ«â€™â€™ ti kÄ• yavikÄ• n
akarontasseva pana Ä• pajjanato __akiriyaá¹ƒ_. ``nappaá¹-inissajjÄ• mÄ«â€™â€™ ti saÃ±Ã
__saÃ±Ã±Ä• vimokkhaá¹ƒ_. ``nappaá¹-inissajjÄ• mÄ«â€™â€™ ti jÄ• nanacitteneva __sacit

saá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. bhedÄ• nuvattakasikkhÄ• padavaá¹‡á¹‡anÄ•

__tassevÄ• _ti \Be 254/ bhedÄ• ya parakkamantasseva. __kho_ti nipÄ• tamattaá¹ƒ. __panÄ
vacanaá¹ƒ samaggepi vagge avayavabhÅ«te karoti bhindati, taá¹ƒ kalahakÄ• rakavacanaá¹
vuccatÄ«ti Ä• ha __ ``vaggaá¹ƒ asÄ• maggipakkhiyavacanaá¹ƒ vadantÄ«â€™â€™ _ti. asÄ•
__asÄ• maggipakkhiyÄ• , _ kalahakÄ• rakÄ• , tesaá¹ƒ vacanaá¹ƒ __asÄ• maggipakkhiyava
bhavaá¹ƒ vacanaá¹ƒ __asÄ• maggipakkhiyavacanaá¹ƒ. ``na hi saá¹…gho saá¹…ghassa kar
idaá¹ƒ niggahavasena kattabbaá¹ƒ kammaá¹ƒ sandhÄ• ya vuttaá¹ƒ, ubbÄ• hikÄ• dikammaá
vaá¹-á¹-atiyeva. __dhammavÄ• dÄ«_ti bhÅ«tavÄ• dÄ«. __vinayavÄ• dÄ«_ti vÅ«pasamavÄ•
``chandaÃ±ca ruciÃ±cÄ• â€™â€™ ti idaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. tenÄ• ha __ ``a
jÄ• nÄ• tÄ«â€™â€™ _ti. __bhÄ• satÄ«_ti ettha ``noâ€™â€™ ti idaá¹ƒ vibhattivipariá¹‡Ä• m
``evaá¹ƒ karomÄ• ti amhehi saddhiá¹ƒ bhÄ• satÄ«â€™â€™ _ti. __ ``etaâ€™â€™ _nti iminÄ
paccÄ• maá¹-á¹-hanti Ä• ha __ ``yaá¹ƒ so karotÄ«â€™â€™ _tiÄ• di. __so_ti saá¹…ghabhed
__sametÄ• yasmantÄ• na_nti ettha ``cittaâ€™â€™ nti ajjhÄ• haritabbanti Ä• ha __ ``Ä• yas
_nti. __vuttasadisÄ• yevÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ•
aÃ±Ã±abhÄ• giyasikkhÄ• padaá¹-á¹-hakathÄ• ya vaá¹‡á¹‡anÄ• yaá¹ƒ (Kkh aÃ±Ã±abhÄ• gi
vuttameva.

bhedÄ• nuvattakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

dukkhena \Ne 235/ vattabbo anusÄ• situá¹ƒ asakkuá¹‡eyyo sabhÄ• vo assÄ• ti __dubbaca
tenÄ• ha __ ``dubbacasabhÄ• voâ€™â€™ _tiÄ• di. __vattuá¹ƒ asakkuá¹‡eyyo_ti kismiÃ±ci
ovadituá¹ƒ asakkuá¹‡eyyo. uddisÄ«yatÄ«ti __uddeso, _ pÄ• timokkho, tasmiá¹ƒ pariyÄ• par
__uddesapariyÄ• pannÄ• , _ tesu uddesapariyÄ• pannesu. tenÄ• ha __ ``uddeseâ€™â€™
sikkhÄ• padÄ• ni kathaá¹ƒ pÄ• timokkhuddesapariyÄ• pannÄ• nÄ«ti Ä• ha __ ``yassa siyÄ•
ti evaá¹ƒ saá¹…gahitattÄ• â€™â€™ _ti. __ ``yassa siyÄ• Ä• pattÄ«â€™â€™ _ti iminÄ• \Be
nidÄ• nuddese saá¹…gahitÄ• eva honti. __sikkhÄ• padesÅ«_ti adhisÄ«lasikkhÄ• ya adhiga
vinayapaÃ±Ã±attÄ«sÅ«ti attho. so pana pÄ• kaá¹-oyevÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ na vutto.
sahadhammikehÄ«_ti bhikkhubhikkhunisÄ• maá¹‡erasÄ• maá¹‡erisikkhamÄ• nÄ• hi. __sikk

labbhamÄ• navasena sikkhitabbattÄ• . tathÄ• hi tehi yathÄ• sakaá¹ƒ sikkhÄ• sikkhÄ«yati,
__buddhapaÃ±Ã±attenÄ• _ti buddhena á¹-hapitena, vihitenÄ• ti attho. atha vÄ• __sahadha
vuccamÄ• noti evamettha attho daá¹-á¹-habbo. __vacanÄ• yÄ• _ti nissakke sampadÄ• nava
vacanatoâ€™â€™ _ti.

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ•

nagarassÄ• pi gÄ• mavisesattÄ• idha gÄ• maggahaá¹‡eneva nagarampi gahitanti Ä• ha _
antogadhamevÄ• â€™â€™ _ti, __vÄ• _-saddena vÄ• anuttavikappatthena gahaá¹‡anti eva
apÄ• kÄ• raparikkhepo sÄ• paá¹‡o __nigamo, _ sapÄ• kÄ• rÄ• paá¹‡aá¹ƒ __nagaraá¹ƒ, _ t
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ viseso daá¹-á¹-habbo. __kulÄ• ni dÅ«setÄ«_ti khattiyabrÄ• hmaá¹‡av
kulÄ• ni vikÄ• raá¹ƒ Ä• pÄ• deti. dÅ«sento ca na asucikaddamÄ• dÄ«hi dÅ«seti, atha kho a
tesaá¹ƒ pasÄ• daá¹ƒ vinÄ• seti. tenÄ• ha __ ``pupphadÄ• nÄ• dÄ«hÄ«â€™â€™ _tiÄ• di. ta
vÄ• pakkositvÄ• vÄ• pakkosÄ• petvÄ• vÄ• sayaá¹ƒ vÄ• upagatÄ• naá¹ƒ (Sp (to Vin III)
attano santakassa pupphassa kulasaá¹…gahatthÄ• ya dÄ• naá¹ƒ __pupphadÄ• naá¹ƒ, _ ta
__pupphadÄ• nÄ• dayo, _ tehi pupphadÄ• nÄ• dÄ«hi. __Ä• di_saddena (Vin III 437)
phaladÄ• nacuá¹‡á¹‡amattikÄ• dantakaá¹-á¹-haveá¸·uvejjikÄ• jaá¹…ghapesanikÄ• naá¹ƒ ga
vinÄ• sento_ti tathÄ• akarontesu \Ne 236/ aÃ±Ã±esu pesalesu bhikkhÅ«su appasÄ• daá¹ƒ
pupphadÄ• nÄ• dÄ«hi ca tehi katasaá¹…gahehi aÃ±Ã±e pesale tathÄ• akaronte te manuss
so tesaá¹ƒ pasÄ• daá¹ƒ vinÄ• seti nÄ• mÄ• ti daá¹-á¹-habbaá¹ƒ. __pÄ• pakÄ• samÄ• cÄ• r
buddhappaá¹-ikuá¹-á¹-hattÄ• lÄ• makÄ• samÄ• cÄ• rÄ• \Be 256/. te pana yasmÄ• kulasa
mÄ• lÄ• vaccharopanÄ• dayo idha adhippetÄ• , tasmÄ• __ ``mÄ• lÄ• vaccharopanÄ• dayo
Ä• rÄ• mÄ• dÄ«namatthÄ• ya pana kappiyavohÄ• rÄ• dÄ«hi ropÄ• panÄ• dikaá¹ƒ vaá¹-á¹-a
taruá¹‡apuppharukkhaá¹ƒ. taruá¹‡akÄ• hi puppharukkhÄ• pi pupphagacchÄ• pi ``mÄ• lÄ• v
tassa ropanaá¹ƒ __mÄ• lÄ• vaccharopanaá¹ƒ, _ taá¹ƒ Ä• di yesaá¹ƒ te __mÄ• lÄ• vaccharo
cettha ropÄ• panasiÃ±canasiÃ±cÄ• panaocinanaocinÄ• panaganthanaganthÄ• panÄ• naá¹

mÄ• tikÄ• yaá¹ƒ __dissantÄ«_ti ye paccakkhato passanti, tehi dissanti. __suyyantÄ«_ti ye
sotadvÄ• rena sutvÄ• upadhÄ• rÄ«yanti. __duá¹-á¹-hÄ• nÄ«_ti dÅ«sitÄ• ni. __alaá¹ƒ te idh
vÄ• sena alaá¹ƒ, mÄ• idha tava vÄ• so hotÅ«ti attho. vÄ• raá¹‡attho hi idha __alaá¹ƒ_-sad
__pabbÄ• janÄ«yakammakato_ti codetvÄ• sÄ• retvÄ• Ä• pattiá¹ƒ Ä• ropetvÄ• ``suá¹‡Ä• t
assajipunabbasukÄ• â€™â€™ tiÄ• dinÄ• (Vin III 434) padabhÄ• jane vuttÄ• ya Ã±atticatutt
katapabbÄ• janÄ«yakammo. __yasmiÃ±ca vihÄ• re vasatÄ«_ti gÄ• mato bahivihÄ• ramÄ• h
... carituá¹ƒ labhatÄ«_ti sacepi gÄ• mo vÄ• nigamo vÄ• dvÄ• dasayojanaparamo hoti, tiyoj
hoti, neva tasmiá¹ƒ gÄ• me vÄ• nigame vÄ• piá¹‡á¸• Ä• ya carituá¹ƒ labhati, na vihÄ• re va
vihÄ• re vasantena sÄ• mantagÄ• mepi piá¹‡á¸• Ä• ya na caritabbaá¹ƒ, sÄ• mantavihÄ• rep

piá¹‡á¸• Ä• ya na caritabbaá¹ƒ. sÄ• mantavihÄ• re vasantena pana sÄ• mantagÄ• me caritu
__Ä• pajjitabbÄ• Ä• pattiyo_ti kulasaá¹…gahatthaá¹ƒ attano santakadÄ• ne dukkaá¹-aá¹ƒ, i
saá¹…ghasantakadÄ• ne thullaccayaá¹ƒ, pasayha dÄ• ne pÄ• rÄ• jikanti imÄ• Ä• pattiyo. n
yasmÄ• â€™â€™ _ti pabbÄ• janÄ«yakammakatassa vattavasena vuttaá¹ƒ. Ä• dimhi pana p
daá¹-á¹-habbaá¹ƒ. __assajipunabbasuke_ti assajiÃ±ceva punabbasukaÃ±ca.

kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesanigamanavaá¹‡á¹‡anÄ•

__paá¹-hamÄ• pattikÄ• _ti \Be 257/ \Ne 237/ avayavena viggaho samudÄ• yo samÄ• satth
Ä• patti etesanti paá¹-hamÄ• pattikÄ• â€™â€™ _ti. __vÄ«tikkamanakkhaá¹‡eyevÄ• _ti vatt
__eva_-kÄ• rena samanubhÄ• sanakammakkhaá¹‡aá¹ƒ paá¹-ikkhipati. ahassa yattako pari
tenÄ• ha __ ``yattakÄ• ni ahÄ• nÄ«â€™â€™ _ti. __ahÄ• nÄ«_ti ca divasÄ• nÄ«ti attho.

__vatthuvasena vÄ• _ti asucimocanÄ• divÄ«tikkamamattavasena vÄ• . __ida_nti idaá¹ƒ vÄ
__nÄ• mamattavasena vÄ• ayaá¹ƒ itthannÄ• mÄ• Ä• pattÄ«_ti ``ayaá¹ƒ saá¹…ghÄ• dises
vinÄ• vatthuá¹ƒ nÄ• mavasena vÄ• . __matta_saddena cettha vatthuá¹ƒ paá¹-ikkhipati. pott
``nÄ• magottavasena vÄ• â€™â€™ ti likhanti, taá¹ƒ na sundaraá¹ƒ ``ayaá¹ƒ itthannÄ• mÄ•
vuttattÄ• . idÄ• ni naá¹ƒ kassaci na Ä• rocessÄ• mÄ«ti sambandho. __dhuraá¹ƒ nikkhipitvÄ•
á¹-hapetvÄ• . na kevalaá¹ƒ vatthunÄ• mavaseneva Ä• pattisaÃ±Ã±Ä« hutvÄ• chÄ• dentass
ajÄ• nanto kevalaá¹ƒ ``Ä• pattiá¹ƒ chÄ• demÄ«â€™â€™ ti Ä• pattisaÃ±Ã±Ä• ya chÄ• deti, t
veditabbaá¹ƒ. sace panettha anÄ• pattisaÃ±Ã±Ä« vÄ• hoti, aÃ±Ã±Ä• pattikkhandhasaÃ±Ã±
``na dÄ• ni naá¹ƒ kassaci Ä• rocessÄ• mÄ«â€™â€™ ti evaá¹ƒ chÄ• detukÄ• mova dhuraá¹
uá¹-á¹-hÄ• peti, acchannÄ• va hotÄ«ti Ä• netvÄ• yojetabbaá¹ƒ. anÄ• patti pana Ä• pattisaÃ
anÄ• pattisaÃ±Ã±Ä• yapi chÄ• dentena acchÄ• ditÄ• va hoti. lahukaá¹ƒ vÄ• ``garukÄ• â€™
``lahukÄ• â€™â€™ ti chÄ• deti, alajjipakkhe tiá¹-á¹-hati, Ä• patti pana acchannÄ• hoti. garu
ti maÃ±Ã±amÄ• no deseti, neva desitÄ• hoti nacchannÄ• .

pakato sabhÄ• vabhÅ«to attÄ• assÄ• ti __pakatatto, _ na kammehi vikatattoti attho. tenÄ•
samÄ• nasaá¹ƒvÄ• sakoâ€™â€™ _ti. __vuttanayenevÄ• _ti ``na dÄ• ni naá¹ƒ kassaci Ä• ro
vuttaneva nayena. atha ``mayhaá¹ƒ saá¹…ghena kammaá¹ƒ kataâ€™â€™ nti (Sp (to Vin II)
hutvÄ• chÄ• deti, acchannÄ• va hoti. apakatattena pana pakatattasaÃ±Ã±inÄ• vÄ• pakata
vÄ• chÄ• ditÄ• pi acchannÄ• va hoti. vuttampi cetaá¹ƒ ---

``Ä• pajjati \Be 258/ garukaá¹ƒ sÄ• vasesaá¹ƒ.

chÄ• deti anÄ• dariyaá¹ƒ paá¹-icca.

na \Ne 238/ bhikkhunÄ« no ca phuseyya vajjaá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi paÃ±ho ukkhittakena kathito.

dasasu antarÄ• yesu yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. sace pana yo bhÄ«
andhakÄ• re amanussacaá¹‡á¸• amigabhayena antarÄ• yikasaÃ±Ã±Ä« hutvÄ• chÄ• deti, a
pabbatavihÄ• re vasantassa kandaraá¹ƒ vÄ• nadiá¹ƒ vÄ• atikkamitvÄ• Ä• rocetabbaá¹ƒ h
caá¹‡á¸• avÄ• á¸·aamanussÄ• dibhayaá¹ƒ atthi, magge ajagarÄ• nipajjanti, nadÄ« pÅ«rÄ•
antarÄ• ye antarÄ• yikasaÃ±Ã±Ä« hutvÄ• chÄ• deti, acchannÄ• va hoti. antarÄ• yikassa pa
anantarÄ• yikasaÃ±Ã±Ä• ya vÄ• chÄ• dayato acchannÄ• va.

__bhikkhuno_ti sabhÄ• gassa bhikkhuno. sacassa mukhe appamattako gaá¹‡á¸• o vÄ• ho
danto vÄ• rujjati, bhikkhÄ• vÄ• mandÄ• laddhÄ• hoti, tÄ• vatakena pana neva vattuá¹ƒ n
apica kho ``na sakkomÄ«â€™â€™ ti saÃ±Ã±Ä« hoti, ayaá¹ƒ __pahu hutvÄ• appahusaÃ±Ã
acchÄ• ditÄ• . appahunÄ• pana vattuá¹ƒ vÄ• gantuá¹ƒ vÄ• asamatthena pahusaÃ±Ã±inÄ•
chÄ• ditÄ• pi acchÄ• ditÄ• va.

__idaá¹ƒ uttÄ• namevÄ• _ti idaá¹ƒ aá¹…gadvayaá¹ƒ uttÄ• natthameva. sace pana ``chÄ• d
dhuranikkhepaá¹ƒ katvÄ• purebhatte vÄ• pacchÄ• bhatte vÄ• paá¹-hamayÄ• mÄ• dÄ«su
antoaruá¹‡eyeva Ä• roceti, ayaá¹ƒ __chÄ• detukÄ• mo na chÄ• deti_ nÄ• ma.

yassa pana abhikkhuke á¹-hÄ• ne vasantassa Ä• pattiá¹ƒ Ä• pajjitvÄ• sabhÄ• gassa bhikk
Ä• gamentassa vÄ• , sabhÄ• gassa santikaá¹ƒ vÄ• gacchantassa aá¸• á¸• hamÄ• sopi mÄ
__nacchÄ• detukÄ• mo chÄ• deti_ nÄ• ma. ayampi acchannÄ• va hoti.

yo \Be 259/ pana Ä• pannamattova aggiá¹ƒ akkantapuriso viya sahasÄ• apakkamitvÄ• sa
gantvÄ• Ä• vi karoti, ayaá¹ƒ __nacchÄ• detukÄ• mova na chÄ• deti_ nÄ• ma. __sabhÄ• ga
averisabhÄ• gamattameva pamÄ• á¹‡aá¹ƒ. averisabhÄ• gassa hi santike Ä• rocetabbaá¹ƒ.
sutvÄ• pakÄ• setukÄ• mo, evarÅ«passa upajjhÄ• yassapi santike na Ä• rocetabbÄ• . tattha
Ä• pattiá¹ƒ Ä• panno hotu, pacchÄ• bhattaá¹ƒ vÄ• divÄ• vÄ• rattiá¹ƒ vÄ• , yÄ• va aruá¹‡a
Ä• rocetabbaá¹ƒ. uddhaste aruá¹‡e paá¹-icchannÄ• hoti, paá¹-icchÄ• danapaccayÄ• ca du
__saá¹…khepato_ti samÄ• sato. vitthÄ• rato pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ vuttoti a

__akÄ• mÄ• parivatthabba_nti appaá¹-ikammakatÄ• ya Ä• pattiyÄ• saggamokkhÄ• varaá
parivasitabbanti attho. tenÄ• ha __ ``na kÄ• menÄ• â€™â€™ _tiÄ• di. __parivÄ• saá¹ƒ sam

parivÄ• savattaá¹ƒ saá¹…ghamajjhe samÄ• diyitvÄ• . yadipi catubbidho parivÄ• so appaá¹-i
paá¹-icchannaparivÄ• so, suddhantaparivÄ• so, samodhÄ• naparivÄ• soti, tathÄ• pi appaá¹
adhippetoti Ä• ha __ ``tattha paá¹-icchanna ... pe ... tividho parivÄ• soâ€™â€™ _ti. __tatthÄ
vÄ• kye. paá¹-icchannÄ• ya Ä• pattiyÄ• sati dÄ• tabbo parivÄ• so paá¹-icchannavisayatÄ• y
__paá¹-icchannaparivÄ• so_. suddhantato paá¹-á¹-hÄ• ya dÄ• tabbo parivÄ• so __suddhant
dÄ• tabbo parivÄ• so __samodhÄ• naparivÄ• so_.

idÄ• ni te tividheyeva parivÄ• se sarÅ«pato dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• h
ekÄ• haá¹ƒ paá¹-icchannÄ• __ekÄ• happaá¹-icchannÄ• _. __vuttanayenÄ• _ti ``Ä• patti ca
vuttena nayena. __ekÄ• happaá¹-icchanna_nti ettha __iti_saddo ``iti vÄ• , iti evarÅ«pÄ• vis
paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (DN I 13, 197) viya Ä• diattho. tena ``sohaá¹ƒ, bhante, saá
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavisaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• hapa
imaá¹ƒ pÄ• á¸·isesaá¹ƒ (Vin II 102) saá¹…gaá¹‡hÄ• ti. __evaá¹ƒ parivÄ• saá¹ƒ yÄ• cÄ• petv
yÄ• vatatiyaá¹ƒ yÄ• cÄ• petvÄ• . __khandhake Ä• gatanayenÄ• _ti samuccayakkhandhake
__tato_ti pakkhato \Be 260/ paá¹-á¹-hÄ• ya. __atirekapakkhappaá¹-icchanna_nti pakkhassa
__atirekapakkho, _ taá¹ƒ paá¹-icchannanti attho. __tato_ti tiá¹ƒsatimadivasato paá¹-á¹-hÄ• y
__mÄ• sappaá¹-icchanna_nti sattÄ• naá¹ƒ Ä• yuá¹ƒ minanto viya siyati antaá¹ƒ karotÄ«ti __
tiá¹ƒsarattindivo, taá¹ƒ paá¹-icchannanti attho. __saá¹ƒvacchare puá¹‡á¹‡e_ti taá¹ƒ taá¹ƒ sa
dhammappavattiÃ±ca saá¹…gamma vadanto viya sarati pavattatÄ«ti __saá¹ƒvaccharo, _ dv
paripuá¹‡á¹‡e.

__vatthukittanavasena vÄ• _ti nÄ• mena saha vatthukittanavasena vÄ• ti attho. teneva hi u
vÄ• â€™â€™ ti mattaggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. __nÄ• mamattavasenÄ• _ti v
kevalaá¹ƒ nÄ• masseva vasena. __tasmÄ• _ti yasmÄ• duvidhe nÄ• me ``Ä• pattÄ«â€™â€™
nÄ• maá¹ƒ, tasmÄ• \Ne 240/. __sukkavissaá¹-á¹-hÄ«_ti sukkavissaá¹-á¹-hi nÄ• mÄ• yaá¹ƒ.
vacanÄ«yatthaá¹ƒ nidasseti. nidassanamattaÃ±cetaá¹ƒ ``sukkavissaá¹-á¹-hÄ«â€™â€™ ti kÄ
vatthuÄ• dibhÄ• vena icchitabbattÄ• . __vatthu ceva gottaÃ±cÄ• _ti vÄ«tikkamattÄ• vatthu
anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• gottaÃ±ca. gaá¹ƒ tÄ• yatÄ«ti __gottaá¹ƒ, _ sajÄ• tito aÃ±Ã±
gantuá¹ƒ adatvÄ• buddhiá¹ƒ, vacanaÃ±ca rakkhatÄ«ti attho. __saá¹…ghÄ• diseso_ti saá¹…
ettha pana __iti_saddo vacanavacanÄ«yasamudÄ• yaá¹ƒ nidasseti. tenÄ• ha __ ``nÄ• maÃ
sajÄ• tisÄ• dhÄ• raá¹‡anÄ• mattÄ• __nÄ• maÃ±ceva_ tena tena vÄ«tikkamenÄ• pajjitabba
idampi nidassanamattameva ``Ä• pattiyoâ€™â€™ ti imassÄ• pi nÄ• mÄ• dibhÄ• vena icchit
Ä• diattho. evaÃ±ca katvÄ• __ ``kÄ• yasaá¹ƒsaggantiÄ• divacanenÄ• pÄ«â€™â€™ _tiÄ• c

tayidaá¹ƒ kammavÄ• cÄ• ya kena vacanena gahitanti anuyogaá¹ƒ sandhÄ• ya __ ``tatthÄ•
``Ä• pattÄ«â€™â€™ _ti sabbasÄ• dhÄ• raá¹‡anÄ• mattÄ• , vÄ«tikkamena Ä• pajjitabbattÄ•
hotÄ«ti Ä• ha __ ``Ä• pattiyoti vacanenÄ• pÄ«â€™â€™ _ti. __tasmÄ• _ti yasmÄ• idaá¹ƒ pa
vatthuvasena, gottavasena, nÄ• mavasena, Ä• pattivasena ca kÄ• tuá¹ƒ vaá¹-á¹-atiyeva, tas

vatthuÄ• dÄ«su, sukkavissaá¹-á¹-hiÄ• dÄ«su vÄ• . __vattaá¹ƒ samÄ• dÄ• tabba_nti yathÄ• samÄ• dÄ• tabbaá¹ƒ. dvÄ«hi pana susamÄ• dinnaá¹ƒyeva. teneva vakkhati ``samÄ• dÄ• ne nidÄ• navaá¹‡á¹‡anÄ•).

__Ä• rocetvÄ• _ti \Be 261/ ---

``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• ekÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ parivasÄ• mi, vedayÄ• ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti (Sp (to Vin II) 102) ---

evamÄ• dinÄ• taá¹ƒ taá¹ƒ yojanÄ• nurÅ«paá¹ƒ Ä• rocetvÄ• . imaÃ±ca panatthaá¹ƒ gahetvÄ Ä• rocetuá¹ƒ vaá¹-á¹-atiyeva (Sp (to Vin II) 102). __ ``puna Ä• gatÄ• gatÄ• naá¹ƒ bhikkhÅ«n _ti idaá¹ƒ Ä• gantukaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya vuttaá¹ƒ. ettha ca ekassa Ä• rocentena ava ``vedayatÄ«ti maá¹ƒ Ä• yasmÄ• dhÄ• retuâ€™â€™, dvinnaá¹ƒ ``Ä• yasmantÄ• dhÄ• rentu ``Ä• yasmanto dhÄ• rentÅ«â€™â€™ ti vattabbaá¹ƒ. __vattabhedaÃ±ca ratticchedaÃ±ca aka pÄ• rivÄ• sikena bhikkhunÄ• sÄ• ditabbaá¹ƒ pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• dan ntiÄ• dinÄ• (Vin II 75) pÄ• rivÄ• sikakkhandhake yÄ• ni catunavuti vattÄ• ni vuttÄ• ni, tesaá ``tayo kho, upÄ• li, pÄ• rivÄ• sikassa bhikkhuno ratticchedÄ• sahavÄ• so vippavÄ• so anÄ• 83) ratticchedo vutto, taÃ±ca akatvÄ• .

ayaá¹ƒ hettha vinicchayo --- sace (Sp (to Vin II) 76) Ä• gantukÄ• muhuttaá¹ƒ vissamitvÄ• vÄ• vihÄ• ramajjhena gacchanti, tesampi Ä• rocetabbaá¹ƒ. sace tassa ajÄ• nantasseva gac jÄ• nÄ• ti, gantvÄ• Ä• rocetabbaá¹ƒ. sampÄ• puá¹‡ituá¹ƒ asakkontassa ratticchedova hoti, vattabhedadukkaá¹-aá¹ƒ. yepi antovihÄ• raá¹ƒ appavisitvÄ• upacÄ• rasÄ«maá¹ƒ okkamitvÄ nesaá¹ƒ chattasaddaá¹ƒ vÄ• ukkÄ• sitasaddaá¹ƒ vÄ• khipitasaddaá¹ƒ vÄ• sutvÄ• va Ä• g gantvÄ• Ä• rocetabbaá¹ƒ. gatakÄ• le jÄ• nantenÄ• pi anubandhitvÄ• Ä• rocetabbameva. s ratticchedova hoti, na vattabhedadukkaá¹-aá¹ƒ. yopi rattiá¹ƒyeva Ä• gantvÄ• rattiá¹ƒyeva ga ratticchedaá¹ƒ karoti. aÃ±Ã±Ä• tattÄ• \Be 262/ pana vattabhedadukkaá¹-aá¹ƒ natthi. sace a abbhÄ• naá¹ƒ karoti, akatameva hotÄ«ti __kurundiyaá¹ƒ_ (Sp (to Vin II) 76) vuttaá¹ƒ. tasmÄ gahetvÄ• kÄ• tabbaá¹ƒ. ayaá¹ƒ apaá¹‡á¹‡akappaá¹-ipadÄ• .

nadiÄ• dÄ«su nÄ• vÄ• ya gacchantampi paratÄ«re á¹-hitampi Ä• kÄ• se gacchantampi pab á¹-hitampi bhikkhuá¹ƒ disvÄ• sace ``bhikkhÅ«â€™â€™ ti vavatthÄ• naá¹ƒ atthi, nÄ• vÄ• dÄ mahÄ• saddaá¹ƒ katvÄ• vÄ• vegena anubandhitvÄ• vÄ• Ä• rocetabbaá¹ƒ, anÄ• rocentas vattabhedadukkaá¹-aÃ±ca. sace vÄ• yamantopi sampÄ• puá¹‡ituá¹ƒ vÄ• sÄ• vetuá¹ƒ vÄ• hoti, na vattabhedadukkaá¹-aá¹ƒ.

aÃ±Ã±aá¹ƒ kaÃ±ci vihÄ• raá¹ƒ gatenapi bhikkhÅ«naá¹ƒ Ä• rocetabbameva (Sp (to Vin II) 7
ekaá¹-á¹-hÄ• ne á¹-hite passati, ekaá¹-á¹-hÄ• ne á¹-hiteneva Ä• rocetabbaá¹ƒ. atha rukkhan
visuá¹ƒ á¹-hitÄ• honti, tattha tattha gantvÄ• Ä• rocetabbaá¹ƒ. saÃ±cicca anÄ• rocentassa n
vattabhede ca dukkaá¹-aá¹ƒ. atha vicinanto ekacce na passati, ratticchedova hoti \Ne 242/,
vattabhedadukkaá¹-aá¹ƒ. saÃ±cicca anÄ• rocentassa pana ratticchedo ceva hoti, vattabhed

__tatthevÄ• _ti mÄ• á¸·akasÄ«mÄ• yameva. mÄ• á¸·akato pana bhikkhÅ«su nikkhantesu e
vaá¹-á¹-ati (Sp (to Vin II) 97). mÄ• á¸·akato nikkhamitvÄ• satiá¹ƒ paá¹-ilabhantena saha gac
nikkhipitabbaá¹ƒ. tenÄ• ha __ ``ekapuggalassa vÄ• santikeâ€™â€™ _ti. sace sopi pakkant
mÄ• á¸·ake nÄ• rocitaá¹ƒ, tassa Ä• rocetvÄ• nikkhipitabbaá¹ƒ. __pakatattaá¹-á¹-hÄ• ne_ti s
arahaá¹-á¹-hÄ• ne. __dve leá¸• á¸• upÄ• te atikkamitvÄ• _ti (Sp-á¹- cÅ«á¸·avagga III 97) bhi
sajjhÄ• yanasaddasavanÅ«pacÄ• ravijahanatthaá¹ƒ vuttaá¹ƒ. __mahÄ• maggato okkammÄ
maggappaá¹-ipannabhikkhÅ«naá¹ƒ upacÄ• ravijahanatthaá¹ƒ vuttaá¹ƒ. __gumbena vÄ• va
paá¹-icchannaá¹-á¹-hÄ• ne_ti dassanÅ«pacÄ• ravijahanatthaá¹ƒ vuttaá¹ƒ. __vattaá¹ƒ samÄ
vuttanayeneva vattaá¹ƒ samÄ• diyitvÄ• parivÄ• so Ä• rocetabbo. __ ``Ä• rocetabbaâ€™â€
vuttaá¹ƒ. Ä• rocentena ca sace navakataro hoti, ``Ä• vusoâ€™â€™ ti vattabbaá¹ƒ. sace vuá
``bhanteâ€™â€™ ti vattabbaá¹ƒ. sace aÃ±Ã±o koci bhikkhu kenacideva karaá¹‡Ä«yena taá
sace \Be 263/ esa naá¹ƒ passati, saddaá¹ƒ vÄ• tassa suá¹‡Ä• ti, Ä• rocetabbaá¹ƒ. anÄ• roc
vattabhedo ca. tenÄ• ha __ ``yampi aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ passati, tassÄ• pi Ä• rocetabbar
dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ• ajÄ• nantasseva gacchati, ratticchedo hotiye
natthi. __uá¹-á¹-hite_ti uggate. __yaá¹ƒ sabbapaá¹-hamaá¹ƒ bhikkhu_nti vihÄ• rato nikkham
Ä• gantukaá¹ƒ vÄ• sabbapaá¹-hamaá¹ƒ yaá¹ƒ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ passati. __tassa Ä• n
anÄ• rocentassa dukkaá¹-aá¹ƒ siyÄ• , taá¹ƒ sandhÄ• ya vuttaá¹ƒ, na tu ratticchedaá¹ƒ sand
``vihÄ• rasÄ«mÄ• pariyÄ• pannÄ• naá¹ƒ sabbesaá¹ƒ Ä• rocetvÄ• â€™â€™ ti vadeyya. __y
yattakÄ• rattiyo Ä• patti paá¹-icchannÄ• hoti, tattakÄ• rattiyo yÄ• va pÅ«renti, tÄ• va pariv
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ pana ``evaá¹ƒ yattakÄ• ni divasÄ• ni Ä• patti paá¹-icchann
adhikatarÄ• ni vÄ• kukkuccavinodanatthÄ• ya parivasitvÄ• â€™â€™ ti vuttaá¹ƒ. __vitthÄ• n

__itaresu pana dvÄ«sÅ«_ti suddhantaparivÄ• so, samodhÄ• naparivÄ• soti dvinnaá¹ƒ majjh
samuccayakkhandhake (Vin II 156 Ä• dayo). __cÅ«á¸·asuddhanto mahÄ• suddhanto_ti etth
Vin II) 102; vi0 saá¹…ga0-a 242) paá¹-á¹-hÄ• ya anulomakkamena vÄ• Ä• rocitadivasato pa
paá¹-ilomakkamena vÄ• ``asukaÃ±ca asukaÃ±ca divasaá¹ƒ vÄ• pakkhaá¹ƒ vÄ• mÄ• saá¹
suddhabhÄ• vaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti pucchiyamÄ• no ``Ä• ma, bhante, jÄ• nÄ• mi \Ne
ahaá¹ƒ suddhoâ€™â€™ ti vadati, tassa dinno suddhantaparivÄ• so __ ``cÅ«á¸·asuddhantoâ

taá¹ƒ gahetvÄ• parivasantena yattakaá¹ƒ kÄ• laá¹ƒ attano suddhabhÄ• vaá¹ƒ jÄ• nÄ• ti, ta
avasesaá¹ƒ mÄ• saá¹ƒ vÄ• dvemÄ• saá¹ƒ vÄ• parivasitabbaá¹ƒ. sace ``mÄ• samattaá¹ƒ a

sallakkhetvÄ• parivÄ• saá¹ƒ aggahesi, parivasanto ca puna aÃ±Ã±aá¹ƒ mÄ• saá¹ƒ sarati, t
parivasitabbameva, puna parivÄ• sadÄ• nakiccaá¹ƒ natthi. atha ``dvemÄ• saá¹ƒ asuddhoml
aggahesi, parivasanto ca ``mÄ• samattamevÄ• haá¹ƒ asuddhomhÄ«â€™â€™ ti sanniá¹-á¹-
parivasitabbaá¹ƒ, puna parivÄ• sadÄ• nakiccaá¹ƒ natthi. ayaÃ±hi suddhantaparivÄ• so uddl
heá¹-á¹-hÄ• pi orohati, idamassa lakkhaá¹‡aá¹ƒ.

yo \Be 264/ pana yathÄ• vuttena anulomappaá¹-ilomavasena pucchiyamÄ• nopi rattipariyan
102) na jÄ• nÄ• ti nassarati, rattipariyante vematiko vÄ• hoti, tassa dinno suddhantaparivÄ•
``mahÄ• suddhantoâ€™â€™ _ti vuccati. taá¹ƒ gahetvÄ• gahitadivasato yÄ• va upasampad
gaá¹‡etvÄ• parivasitabbaá¹ƒ. ayaá¹ƒ uddhaá¹ƒ nÄ• rohati, heá¹-á¹-hÄ• pana orohati. tasm
rattiparicchede sanniá¹-á¹-hÄ• naá¹ƒ karoti ``mÄ• so vÄ• saá¹ƒvaccharo vÄ• mayhaá¹ƒ Ä•
mÄ• saá¹ƒ vÄ• saá¹ƒvaccharaá¹ƒ vÄ• parivasitabbaá¹ƒ. ettha ca kiÃ±cÄ• pi ``ettakaá¹ƒ kÄ
suddhoâ€™â€™ ti vadantassa cÅ«á¸·asuddhanto dÄ«yati, tathÄ• pi niyameneva jÄ• nanÄ•
... pe ... dÄ• tabboâ€™â€™ _ti vuttaá¹ƒ. __tassa dÄ• navidhi khandhake Ä• gato_ti tassa du
suddhantassa dÄ• navidhi ``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ•
vacanÄ«yoâ€™â€™ tiÄ• dinÄ• samuccayakkhandhake (Vin II 156) Ä• gato. tasmÄ• tattha
adhippÄ• yo. esa nayo __vinicchayakathÄ• pana vitthÄ• rato samantapÄ• sÄ• dikÄ• yaá¹ƒ

odhunitvÄ• avadhuya pahÄ• ya samodhÄ• no __odhÄ• nasamodhÄ• no_. cirappaá¹-iccha
__agghasamodhÄ• no_. missakÄ• naá¹ƒ samodhÄ• no __missakasamodhÄ• no_. idÄ• ni ta
samodhÄ• naparivÄ• saá¹ƒ saá¹…khepato dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• h
paá¹-icchÄ• dentassÄ• _ti yo parivÄ• saá¹ƒ gahetvÄ• anikkhittavatto hutvÄ• parivasanto a
parivÄ• se antarÄ• vemajjhe saá¹…ghÄ• disesÄ• pattiá¹ƒ Ä• pajjitvÄ• paá¹-icchÄ• deti, tas
lakkhaá¹‡avacanametaá¹ƒ, tena ``mÄ• nattaciá¹‡á¹‡adivase cÄ• â€™â€™ tipi vuttameva h
Ã±atticatutthena \Ne 244/ kammena mÅ«lÄ• ya paá¹-ikassanavasena makkhetvÄ• . __samo
mÅ«lÄ• pattiá¹-á¹-hÄ• ne á¹-hapetvÄ• , pakkhipitvÄ• ti attho. __dÄ• tabbaparivÄ• so_ti ``sua
saá¹…ghoâ€™â€™ tiÄ• dinÄ• Ã±atticatutthena kammena dÄ• tabbaparivÄ• so. idaá¹ƒ vutt
paá¹-icchannÄ• ya Ä• pattiyÄ• parivÄ• saá¹ƒ gahetvÄ• parivasanto (Sp (to Vin II) 102; vi0
mÄ• nattÄ• raho vÄ• mÄ• nattaá¹ƒ caranto vÄ• abbhÄ• nÄ• raho vÄ• anikkhittavatto aÃ±A
purimÄ• pattiyÄ• samÄ• vÄ• Å«natarÄ• vÄ• rattiyo \Be 265/ paá¹-icchÄ• deti, tassa mÅ«
parivutthadivase ca mÄ• nattaciá¹‡á¹‡adivase ca sabbe odhunitvÄ• adivase katvÄ• pacch
mÅ«lÄ• pattiyaá¹ƒ samodhÄ• ya parivÄ• so dÄ• tabboti.

sace pana antarÄ• patti mÅ«lÄ• pattito atirekappaá¹-icchannÄ• hoti (Sp (to Vin II) 102), taá
katvÄ• tattha itaraá¹ƒ samodhÄ• ya parivÄ• so dÄ• tabbo. sace pana antarÄ• patti appaá¹-
paá¹-ikassanaá¹ƒ akatvÄ• pubbe gahitaparivÄ• seneva parivasitabbaá¹ƒ.

__yÄ• ekÄ• vÄ• ... pe ... sabbacirappaá¹-icchannÄ• yo_ti yÄ• ekÄ• vÄ• Ä• patti sabbac

dve vÄ• tisso vÄ• sambahulÄ• vÄ• Ä• pattiyo sabbacirappaá¹-icchannÄ• yoti attho. __tÄ•
sabbacirappaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ. dÄ• navidhi panassa khandhake vuttanay

yassa pana sataá¹ƒ Ä• pattiyo dasÄ• hapaá¹-icchannÄ• , aparampi sataá¹ƒ Ä• pattiyo dasÄ
aparampi sataá¹ƒ Ä• pattiyo dasÄ• hapaá¹-icchannÄ• ti evaá¹ƒ dasakkhattuá¹ƒ katvÄ• Ä• p
divasasatapaá¹-icchannaá¹ƒ hoti, tena kiá¹ƒ kÄ• tabbanti? sabbaá¹ƒ samodahitvÄ• dasa di
evaá¹ƒ ekeneva dasÄ• hena divasasatampi parivasitameva hoti. vuttampi cetaá¹ƒ ---

``dasasataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• na.

dasa rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• sikoâ€™â€™ ti || (Vin V 477).

ayaá¹ƒ __agghasamodhÄ• no_ nÄ• ma.

idÄ• ni \Ne 245/ missakasamodhÄ• naá¹ƒ niddisituá¹ƒ __ ``missakasamodhÄ• no nÄ• mÄ•
tatrÄ• yaá¹ƒ nayo ---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekaá¹ƒ sukkaviss
kÄ• yasaá¹ƒsaggaá¹ƒ, ekaá¹ƒ duá¹-á¹-hullavÄ• caá¹ƒ, ekaá¹ƒ attakÄ• maá¹ƒ, ekaá¹ƒ saÃ±c
kuá¹-ikÄ• rakaá¹ƒ, ekaá¹ƒ vihÄ• rakÄ• rakaá¹ƒ, ekaá¹ƒ duá¹-á¹-hadosaá¹ƒ, ekaá¹ƒ aÃ±Ã±ab
saá¹…ghabhedaá¹ƒ, ekaá¹ƒ bhedÄ• nuvattakaá¹ƒ, ekaá¹ƒ dubbacaá¹ƒ, ekaá¹ƒ kuladÅ«saka
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™â€™

tikkhattuá¹ƒ \Be 266/ yÄ• cÄ• petvÄ• tadanurÅ«pÄ• ya kammavÄ• cÄ• ya parivÄ• so dÄ• ta
``saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ nÄ• nÄ• vatthukÄ• yoâ€™â€™ tipi ``saá¹…ghÄ
Ä• pajjiâ€™â€™ ntipi evaá¹ƒ pubbe vuttanayena vatthuvasenapi gottavasenapi nÄ• mavase
yojetvÄ• kammavÄ• caá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-hatiyevÄ• ti. ayaá¹ƒ __missakasamodhÄ• no_
sabbaparivÄ• sakammavÄ• cÄ• vasÄ• ne pana nikkhittÄ• nikkhittavattÄ• dikathÄ• puriman
samodhÄ• naparivÄ• se atthamattasseva vuttattÄ• , vinicchayÄ• dÄ«naá¹ƒ vÄ• anÄ• maá¹
tividhepi samodhÄ• naparivÄ• se saá¹…khepakathÄ• â€™â€™ _ti vuttaá¹ƒ. mahÄ• visayatt
sÄ• niravasesÄ• kuto laddhabbÄ• ti Ä• ha __ ``vitthÄ• roâ€™â€™ _tiÄ• di.

__chÄ• ratta_nti __rÄ• _ saddo tÄ«yati chijjati etthÄ• ti __ratti, _ sattÄ• naá¹ƒ saddassa vÅ
attho, cha rattiyo samÄ• haá¹-Ä• , channaá¹ƒ rattÄ«naá¹ƒ vÄ• samÄ• hÄ• ro charattaá¹ƒ, c
__chÄ• rattaá¹ƒ, _ avayavabyatirekena samudÄ• yassÄ• bhÄ• vato cha rattiyoti attho vutto.

__parivÄ• saá¹ƒ adatvÄ• mÄ• nattameva dÄ• tabba_nti yasmÄ• Ä• patti appaá¹-icchannÄ
mÄ• nattÄ• raho hoti, tasmÄ• parivÄ• saá¹ƒ adatvÄ• kevalaá¹ƒ mÄ• nattameva dÄ• tabba

Ä• pattiyÄ• parivutthaparivÄ• sassa dÄ«yati, idaá¹ƒ paá¹-icchannamÄ• nattaá¹ƒ nÄ• mÄ• ti
paá¹-icchannÄ• hotÄ«â€™â€™ _tiÄ• di. __ida_nti paá¹-icchannamÄ• nattaá¹ƒ. __idhÄ• _ti
pana tesaá¹ƒ dvinnaá¹ƒ mÄ• nattÄ• naá¹ƒ dÄ• navidhi ca vinicchayakathÄ• ca veditabbÄ•
panÄ• â€™â€™ _tiÄ• di.

__aya_nti vakkhamÄ• naá¹ƒ sandhÄ• yÄ• ha. __parivÄ• se vuttappakÄ• raá¹ƒ padesa_nti
parikkhepato \Ne 246/, aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• t
mahÄ• maggato okkamma gumbena vÄ• vatiyÄ• vÄ• paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ. __sa
samÄ• diyitvÄ• . __Ä• rocetvÄ• _ti ---

``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ app
sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ \Be 267/, tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ n
vedayÄ• mahaá¹ƒ, bhante, vedayatÄ«â€™ ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ tiÄ• dir

Ä• pattidivasÄ• nurÅ«paá¹ƒ Ä• rocetvÄ• . imaÃ±ca pana atthaá¹ƒ gahetvÄ• (Sp (to Vin II) 9
bhÄ• sÄ• ya Ä• rocetuá¹ƒ vaá¹-á¹-atiyeva. Ä• rocitakÄ• lato paá¹-á¹-hÄ• ya ca ekaá¹ƒ bhikk
sati karaá¹‡Ä«ye gantumpi vaá¹-á¹-ati. aruá¹‡e uá¹-á¹-hite tassa bhikkhussa santike vattaá¹
sace sopi kenaci kammena pure aruá¹‡eyeva gacchati, aÃ±Ã±aá¹ƒ vihÄ• rato nikkhantaá¹ƒ
yaá¹ƒ paá¹-hamaá¹ƒ passati, tassa santike Ä• rocetvÄ• nikkhipitabbaá¹ƒ. ayaÃ±ca yasmÄ•
bhikkhÅ«naÃ±ca atthibhÄ• vaá¹ƒ sallakkhetvÄ• va vasi, tenassa Å«ne gaá¹‡e caraá¹‡adose
hoti. sace pana kaÃ±ci na passati, vihÄ• raá¹ƒ gantvÄ• yaá¹ƒ paá¹-hamaá¹ƒ passati, tassa
nikkhipitabbaá¹ƒ. tenÄ• ha __ ``tato tesu gatesu vÄ• agatesu vÄ• purimanayena paá¹-ipajj

__yattha siyÄ• _ti yassaá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yaá¹ƒ __vÄ«satigaá¹‡o bhikk
__avhÄ• tabbo_ti abbhÄ• nakammavasena pakkositabbo. abbhÄ• nakammaá¹ƒ pana katha
panÄ• â€™â€™ _tiÄ• di. __pÄ• á¸·ivasenÄ• _ti ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€
pÄ• á¸·ivasena. __vinicchayavasenÄ• _ti ``abbhantehi ca paá¹-hamaá¹ƒ abbhÄ• nÄ• raho k
nikkhittavattattÄ• pakatattaá¹-á¹-hÄ• ne á¹-hito, pakatattassa ca abbhÄ• naá¹ƒ kÄ• tuá¹ƒ na
vattaá¹ƒ samÄ• dapetabbo. vatte samÄ• dinne abbhÄ• nÄ• raho hoti. tenÄ• pi vattaá¹ƒ sam
abbhÄ• naá¹ƒ yÄ• citabbaá¹ƒ. anikkhittavattassa pana vattasamÄ• nakiccaá¹ƒ natthi. so hi
abbhÄ• nÄ• raho hotÄ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin II) 97) vinicchayavasena. taá¹ƒ pan
parivÄ• sÄ• dikammaá¹ƒ pÄ• á¸·ivasena (Vin II 75) ca aá¹-á¹-hakathÄ• vasena (Sp (to Vin I
suviÃ±Ã±eyyattÄ• ativitthÄ• rabhayena na vitthÄ• rayimha, atthikehi pana tatova gahetabba
pana kammassa vÄ«sativaggakaraá¹‡Ä«yattÄ• tato Å«natarena kataá¹ƒ kuppati. tenÄ• ha
anabbhitoâ€™â€™ _ti. __aya_nti ayaá¹ƒ yathÄ• vuttÄ• . __sÄ• mÄ«cÄ«_ti vattaá¹ƒ.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniyatakaá¹‡á¸• aá¹ƒ

1. paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

``mÄ• tugÄ• menÄ• â€™â€™ ti \Be 269/ \Ne 248/ vatvÄ• puna ``ekÄ• yÄ• â€™â€™ ti vutt
``mÄ• tugÄ• masaá¹…khÄ• tÄ• ya ekÄ• ya itthiyÄ• â€™â€™ _ti vuttaá¹ƒ. __raho_ti appakÄ
anÄ• pattiá¹ƒ karoti, tassa apaccakkhabhÄ• vatoti Ä• ha __ ``cakkhussa rahoâ€™â€™ _ti. n
cakkhussa raho, sotassa raho. cakkhussa raho nÄ• ma na sakkÄ• hoti akkhiá¹ƒ vÄ• nikha
vÄ• ukkhipiyamÄ• ne, sÄ«saá¹ƒ vÄ• ukkhipiyamÄ• ne passituá¹ƒ. sotassa raho nÄ• ma na
sotuâ€™â€™ nti padabhÄ• janapÄ• á¸·iyaá¹ƒ sotassa rahoti Ä• gataá¹ƒ, atha kasmÄ• taá¹
rahoâ€™â€™ ti ettakameva vuttanti Ä• ha __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. iminÄ• pÄ•
ti idaá¹ƒ atthuddhÄ• ravasena vuttanti dasseti. atha kathametaá¹ƒ viÃ±Ã±Ä• yati ``cakkhuss
adhippetoâ€™â€™ ti? ``paá¹-icchanne Ä• saneâ€™â€™ ti vacanato ``sakkÄ• hoti methuna
paá¹-isevituâ€™â€™ nti (Vin III 445) ca vuttattÄ• . tenevÄ• ha __ ``sacepÄ«â€™â€™ _tiÄ•
``pihitakavÄ• á¹-assÄ• â€™â€™ _ti (Sp-á¹- II 444-445) iminÄ• paá¹-icchannabhÄ• vato cak
dasseti. apihitakavÄ• á¹-assa (Sp (to Vin III) II 444-445) pana dvÄ• re nisinno anÄ• pattiá¹ƒ
kevalaá¹ƒ apihitakavÄ• á¹-assa gabbhassa dvÄ• re nisinnova anÄ• pattiá¹ƒ karoti, antodvÄ•
nisinnopÄ«ti veditabbo. tenÄ• ha __ ``yattha pana sakkÄ• daá¹-á¹-huâ€™â€™ _ntiÄ• di. ya
niddÄ• yanto kapimiddhapareto kaÃ±ci kÄ• laá¹ƒ cakkhÅ«ni ummÄ«leti, kaÃ±ci kÄ• laá¹ƒ ni
mahÄ• niddaá¹ƒ okkamati, tasmÄ• __ ``niddÄ• yantopi anÄ• pattiá¹ƒ karotÄ«â€™â€™ _ti v
niddÄ• yanto pana tÄ• diso na hotÄ«ti Ä• ha __ ``nipajjitvÄ• niddÄ• yantopi na karotÄ«â€™
karotÄ«ti attho. methunassa mÄ• tugÄ• mo dutiyo na hoti. itthiyo hi aÃ±Ã±amaÃ±Ã±issÄ• v
teneva vesÄ• liyaá¹ƒ (Vin III 76-77) mahÄ• vane dvÄ• raá¹ƒ vivaritvÄ• nipanne bhikkhumhi
yÄ• vadatthaá¹ƒ \Ne 249/ katvÄ• pakkamiá¹ƒsu. tenÄ• ha __ ``itthÄ«naá¹ƒ pana satampi na
__taá¹ƒ kamma_nti ajjhÄ• cÄ• rakammaá¹ƒ. yasmÄ• nisÄ«ditvÄ• va nipajjati, tasmÄ• \Be 2
``nisajjaá¹ƒ kappeyyÄ• â€™â€™ ti vuttanti dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• dimÄ•
dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo_ti nisajjaá¹ƒ paá¹-ijÄ• namÄ• nassa tiá¹‡á¹‡aá¹
aÃ±Ã±atarasamÄ• yogo hotiyevÄ• ti vuttaá¹ƒ. pÄ• rÄ• jikena, pana saá¹…ghÄ• disesena ca
nisajjaá¹ƒ paá¹-ijÄ• namÄ• nova kÄ• retabbo. __na appaá¹-ijÄ• namÄ• no_ti nisajjaá¹ƒ appa
tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena na kÄ• retabboti. alajjÄ«pi hi paá¹-ijÄ• namÄ• n
yÄ• va na paá¹-ijÄ• nÄ• ti, tÄ• va ``neva suddhoâ€™â€™ ti vÄ• ``na asuddhoâ€™â€™ ti v
vattÄ• nusandhinÄ• pana kÄ• retabboti. vuttaÃ±hetaá¹ƒ ---

``paá¹-iÃ±Ã±Ä• lajjÄ«su katÄ• , alajjÄ«su evaá¹ƒ na vijjati.

bahumpi alajjÄ« bhÄ• seyya, vattÄ• nusandhitena kÄ• rayeâ€™â€™ ti || (Vin V 359).

 na kevalaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena codanÄ• yameva evaá¹ƒ paá¹-iÃ
nisajjÄ• dinÄ• Ä• kÄ• rena saddhiá¹ƒ codanÄ• yapÄ«ti dassetuá¹ƒ __ ``yena vÄ• sÄ• sad
vadeyya, tena so bhikkhu kÄ• retabboâ€™â€™ _ti vuttaá¹ƒ. tenevÄ• ha __ ``nisajjÄ• dÄ«su
ettha ca ``paá¹-ijÄ• namÄ• noâ€™â€™ ti avuttepi adhikÄ• rattÄ•  __ ``paá¹-ijÄ• namÄ• nova
kÄ• retabboâ€™â€™ _ti vuttaá¹ƒ. tathÄ• rÅ«pÄ• ya (Sp-á¹- II 444-445) upÄ• sikÄ• ya vacan
__diá¹-á¹-haá¹ƒ nÄ• ma tathÄ• pi hoti, aÃ±Ã±athÄ• pi hotÄ«_ti dassane aÃ±Ã±athattasamb
anekaá¹ƒsikatÄ• ya na niyatoti __aniyato_. tenÄ• ha __ ``tiá¹‡á¹‡aá¹ƒ Ä• pattÄ«naâ€™â€™

 rahonisajjassÄ• dena mÄ• tugÄ• massa santikaá¹ƒ gantukÄ• mo akkhiá¹ƒ aÃ±jeti, dukkaá¹
nivÄ• seti, kÄ• yabandhanaá¹ƒ bandhati, cÄ«varaá¹ƒ pÄ• rupati, sabbattha payoge payoge
padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ. gantvÄ• na nisÄ«dati, dukkaá¹-ameva. tenÄ• ha __
``methunadhammasannissitakilesasaá¹…khÄ• tenÄ• â€™â€™ _tiÄ• di. ettha ca rahonisajja
methunarÄ• gabhÄ• ve tappaá¹-ibaddhakilesattÄ• vuttaá¹ƒ __ ``methunadhammasannissita
_ti. teneva __sannissita_ggahaá¹‡aá¹ƒ kataá¹ƒ. __rahassÄ• denÄ• _ti ``itthannÄ• mÄ• ya s
hasitalapitÄ• dikaá¹ƒ kareyyaâ€™â€™ nti uppannaassÄ• dahetu \Be 271/. __nisajjÄ• ya pÄ
upacÄ• ragate nipajjitvÄ• aniddÄ• yante anandhe viÃ±Ã±upuriseti adhippÄ• yo. sace sÄ• i
uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya punappunaá¹ƒ \Ne 250/ nisÄ«dati, nisajjÄ• ya nisajjÄ• ya pÄ• citt
gato, sÄ• na diá¹-á¹-hÄ• , aÃ±Ã±Ä• Ä• gantvÄ• nisÄ«dati, assÄ• de uppanne pÄ• cittiyaá¹
Ä• gacchanti, mÄ• tugÄ• magaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ. sace uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya pu
nisajjÄ• gaá¹‡anÄ• yapi pÄ• cittiyÄ• ni. aniyametvÄ• ``diá¹-á¹-hadiá¹-á¹-hÄ• ya saddhiá¹ƒ ra
kappissÄ• mÄ«â€™â€™ ti gantvÄ• nisinnassÄ• pi Ä• gatÄ• gatÄ• naá¹ƒ vasena, punappu
vuttanayeneva Ä• pattiyo veditabbÄ• . __vuttappakÄ• re purise_ti anandhe viÃ±Ã±upurise.
dvÄ• dasahatthabbhantaragate sati. sace suddhacittena gantvÄ• nisinnassa santikaá¹ƒ Ä•
itthiyÄ• rahassÄ• do uppajjati, evampi anÄ• patti.

paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

 __naheva kho pana paá¹-icchanna_nti ettha pana yampi bahi parikkhittaá¹ƒ anto vivaá¹-aá¹
pariveá¹‡aá¹…gaá¹‡Ä• di, tampi antogadhanti veditabbaá¹ƒ. ``evarÅ«paÃ±hi á¹-hÄ• naá¹ƒ a
gahitaâ€™â€™ nti __mahÄ• paccariyaá¹ƒ_ (Sp (to Vin III) II 453) vuttaá¹ƒ. __saá¹…ghÄ• d
kÄ• yasaá¹ƒsaggaduá¹-á¹-hullobhÄ• sanasaá¹…khÄ• tena saá¹…ghÄ• disesena vÄ• . tenev

evaá¹ƒ vadeyya `ayyo, mayÄ• diá¹-á¹-ho nisinno mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒs
â€™ tiÄ• di (Vin III 455) vuttaá¹ƒ. idaá¹ƒ sikkhÄ• padaá¹ƒ duá¹-á¹-hullavÄ• cÄ• vasena Ä• g
duá¹-á¹-hullavÄ• caÃ±ca sutvÄ• taá¹ƒ mÄ• tugÄ• mopi na paá¹-icchÄ• deti. tathÄ• hi duá¹-
(Vin III 283 Ä• dayo) yÄ• pana tÄ• itthiyo hirimanÄ• , tÄ• nikkhamitvÄ• bhikkhÅ« ujjhÄ• p
itthÄ«pi anÄ• pattiá¹ƒ karotÄ«ti Ä• ha __ ``itthÄ«pÄ«â€™â€™ _ti. atha vÄ• idha appaá¹-icc
anÄ• pattiá¹ƒ karoti, paá¹-hame pana paá¹-icchannattÄ• itthisatampi anÄ• pattiá¹ƒ na karot
daá¹-á¹-habbo. __anandho abadhiro_ti ettha kÄ• yasaá¹ƒsaggavasena anandho vutto, duá¹
abadhiro.

samuá¹-á¹-hÄ• nÄ• dÄ«su \Be 272/ idaá¹ƒ sikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• y
kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, loka
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, sukhamajjhattavedanÄ• hi dvivedanaá¹ƒ. tenÄ• ha __ ``s
panettha adinnÄ• dÄ• nasadisÄ• nevÄ• â€™â€™ _ti. ettha ca kÄ• yasaá¹ƒsaggaá¹ƒ samÄ•
bhaá¹‡ati, duá¹-á¹-hullaá¹ƒ bhaá¹‡anto \Ne 251/ nisÄ«dati cÄ• ti __ ``kÄ• yavÄ• cÄ• cittato
samuá¹-á¹-hÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ, duá¹-á¹-hullameva vÄ• sandhÄ• ya vuttanti gahet

dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

``aniyatuddeso cÄ• yaá¹ƒ diá¹-á¹-hÄ• disamÅ«lakacodanÄ• ya vatthuá¹ƒ paá¹-ijÄ• namÄ• n
na itaroti Ä• pattiropanÄ• ropanalakkhaá¹‡adassanatthaá¹ƒ vuttoâ€™â€™ ti vadanti.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

aniyatavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• aá¹ƒ

1. cÄ«varavaggo

1. kathinasikkhÄ• padavaá¹‡á¹‡anÄ•

__niá¹-á¹-hitacÄ«varasmi_nti \Be 273/ (Sp (to Vin III) II 462-463) \Ne 252/ niá¹-á¹-hitaÃ±ca t
cÄ«varaÃ±cÄ• ti niá¹-á¹-hitacÄ«varaá¹ƒ, niá¹-á¹-hite Ä• nisaá¹ƒsamÅ«lake cÄ«vare, paccÄ•
yasmÄ• pana taá¹ƒ cÄ«varaá¹ƒ karaá¹‡enapi niá¹-á¹-hitaá¹ƒ hoti nÄ• sanÄ• dÄ«hipi, tasmÄ
``sÅ«cikammapariyosÄ• nena vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yaá¹ƒ kiÃ±ci sÅ«ciyÄ•
pÄ• sakapaá¹-á¹-agaá¹‡á¹-hikapaá¹-á¹-apariyosÄ• nakammaá¹ƒ, taá¹ƒ sÅ«cikammapariyos

__naá¹-á¹-ha_nti corÄ• dÄ«hi haá¹-aá¹ƒ. etampi hi karaá¹‡apalibodhassa niá¹-á¹-hitattÄ• ``
nti vuccati. __vinaá¹-á¹-ha_nti upacikÄ• dÄ«hi khÄ• ditaá¹ƒ. __daá¸• á¸• ha_nti agginÄ• daá
__cÄ«varÄ• sÄ• vÄ• upacchinnÄ• _ti ``asukasmiá¹ƒ nÄ• ma kule cÄ«varaá¹ƒ labhissÄ• m
uppannÄ• hoti, sÄ• upacchinnÄ• . etesampi karaá¹‡apalibodhasseva niá¹-á¹-hitattÄ• niá¹-
tenÄ• ha __ ``imesu vÄ• â€™â€™ _tiÄ• di. etena cÄ«varapalibodhÄ• bhÄ• vo vutto. tenÄ•
karaá¹‡apalibodhe upacchinneti atthoâ€™â€™ _ti. kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha _
hÄ«â€™â€™ _tiÄ• di. paÃ±cÄ• nisaá¹ƒse aÃ±Ã±attha gantuá¹ƒ adatvÄ• saá¹…gaá¹‡hana
thiranti attho, atthataá¹ƒ kathinaá¹ƒ yena so __atthatakathino, _ tassa atthatakathinassa. __
kÄ• raá¹‡atthe nipÄ• to. __tÄ• va kathinÄ• nisaá¹ƒsaá¹ƒ labhatÄ«_ti ettha yo atthatakathino
ajjhÄ• haritabbaá¹ƒ, tÄ• va so atthatakathino bhikkhÅ«ti veditabbo, anÄ• mantacÄ• rÄ• dika
labhatÄ«ti attho. ``atthatakathinassa bhikkhunoâ€™â€™ ti idaá¹ƒ vÄ• ``atthatakathino bhik
vibhattivipariá¹‡Ä• maá¹ƒ katvÄ• yojetabbaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- cÄ«varapalibodho Ä
palibodhÄ• . tesu ekapalibodhepi sati yasmÄ• anÄ• mantacÄ• rÄ• dikaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ
``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nti etassa cÄ«varassa karaá¹‡apalibodhe upacchinneti ay
viÃ±Ã±Ä• yatÄ«ti. __saá¹…ghassÄ• _ti saá¹…ghena. kattari cetaá¹ƒ sÄ• mivacanaá¹ƒ. __u
mÄ• tikÄ• namaÃ±Ã±atarena, antarubbhÄ• rena vÄ• uddhaá¹-e.

__tatrÄ• _ti \Be 274/ tasmiá¹ƒ kathine. __ubbhÄ• ro_ uddharaá¹‡aá¹ƒ. purimavassaá¹ƒvuá¹
pÄ• veyyake bhikkhÅ« uddissa ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhi
attharituâ€™â€™ nti kathinakkhandhake (Vin I 306) bhagavatÄ• kathinassa anuÃ±Ã±Ä• ta
kathinatthÄ• ro nÄ• ma ... pe ... anuÃ±Ã±Ä• toâ€™â€™ _ti vuttaá¹ƒ. tattha __purimavassaá
vassacchedaá¹ƒ akatvÄ• purimavassaá¹ƒvuá¹-á¹-hÄ• nanti attho. etena vuá¹-á¹-havassava
vassaá¹ƒ upagatÄ• yeva kathinatthÄ• raá¹ƒ labhanti, na pacchimikÄ• ya upagatÄ• ti dasset
tÄ• va evaá¹ƒ hotu, gaá¹‡anavasena taá¹ƒ kittakÄ• labhantÄ«ti Ä• ha __ ``soâ€™â€™ _tiÄ
kathinatthÄ• ro. __sabbantimena paricchedenÄ• _ti gaá¹‡anavasena pacchimakoá¹-iyÄ• . _
vaá¹-á¹-atÄ«_ti pacchimakoá¹-iyÄ• cattÄ• ro kathinadussassa dÄ• yakÄ• , eko paá¹-iggÄ• h
janÄ• naá¹ƒ vaá¹-á¹-ati. keci pana ``paÃ±cavaggakaraá¹‡Ä«yattÄ• `paÃ±cannaá¹ƒ janÄ• na
vuttaâ€™â€™ nti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ ``tatra, bhikkhave, yvÄ• yaá¹ƒ catuva
á¹-hapetvÄ• tÄ«á¹‡i kammÄ• ni upasampadaá¹ƒ pavÄ• raá¹‡aá¹ƒ abbhÄ• naâ€™â€™ nti c
vuttattÄ• . __tasmÄ• _ti yasmÄ• vuá¹-á¹-havassavasena purimavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ
sabbantimena paricchedena paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-ati, tasmÄ• . __yatthÄ• _ti
__Ä• nisaá¹ƒse_ti anÄ• mantacÄ• rÄ• dike kathinÄ• nisaá¹ƒse. atha pana cattÄ• ro bhikkhÅ
paripuá¹‡á¹‡avasso sÄ• maá¹‡ero sace pacchimikÄ• ya upasampajjati, gaá¹‡apÅ«rako cev
labhati. tayo bhikkhÅ«, dve sÄ• maá¹‡erÄ• , dve bhikkhÅ«, tayo sÄ• maá¹‡erÄ• , eko bhikk
sÄ• maá¹‡erÄ• ti etthÄ• pi eseva nayo.

__khandhake vuttÄ• ya Ã±attidutiyakammavÄ• cÄ• yÄ• _ti ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaá¹ƒ. ya
pattakallaá¹ƒ, saá¹…gho imaá¹ƒ kathinadussaá¹ƒ itthannÄ• massa bhikkhuno dadeyya kath
Ã±atti. suá¹‡Ä• tu me, bhante, saá¹…gho, idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaá
kathinadussaá¹ƒ itthannÄ• massa bhikkhuno deti kathinaá¹ƒ attharituá¹ƒ. yassÄ• yasmato k
kathinadussassa itthannÄ• massa bhikkhuno dÄ• naá¹ƒ kathinaá¹ƒ attharituá¹ƒ, so tuá¹‡has
bhÄ• seyya. dinnaá¹ƒ idaá¹ƒ saá¹…ghena kathinadussaá¹ƒ itthannÄ• massa \Be 275/ bhikk
attharituá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€

evaá¹ƒ \Ne 254/ kathinakkhandhake vuttÄ• ya Ã±attidutiyakammavÄ• cÄ• ya. __kathinatthÄ
attharituá¹ƒ bhabbassa. so ca kho pubbakaraá¹‡ajÄ• nanÄ• dÄ«hi aá¹-á¹-hahi aá¹…gehi sa
vuttaÃ±hetaá¹ƒ __vinayavinicchaye_ ``aá¹-á¹-hadhammakovido bhikkhu, kathinatthÄ• rama
__parivÄ• re_pi (Vin V 409) vuttaá¹ƒ ---

``aá¹-á¹-hahaá¹…gehi samannÄ• gato puggalo bhabbo kathinaá¹ƒ attharituá¹ƒ. katamehi aá
samannÄ• gato puggalo bhabbo kathinaá¹ƒ attharituá¹ƒ? pubbakaraá¹‡aá¹ƒ jÄ• nÄ• ti, pacc
adhiá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, atthÄ• raá¹ƒ jÄ• nÄ• ti, mÄ• tikaá¹ƒ jÄ• nÄ• ti, palibodhaá¹ƒ j
jÄ• nÄ• ti, Ä• nisaá¹ƒsaá¹ƒ jÄ• nÄ• ti, imehi aá¹-á¹-hahaá¹…gehi samannÄ• gato puggalo bh
attharituâ€™â€™ nti.

ettha ca __pubbakaraá¹‡aá¹ƒ_ nÄ• ma dhovanavicÄ• raá¹‡acchedanabandhanasibbanaraj
__paccuddhÄ• ro_ nÄ• ma purÄ• á¹‡asaá¹…ghÄ• á¹-iÄ• dÄ«naá¹ƒ paccuddharaá¹‡aá¹ƒ. __
kathinacÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ. __atthÄ• ro_ nÄ• ma kathinatthÄ• ro. __mÄ• tikÄ• _ n
__palibodho nÄ• ma_ Ä• vÄ• sapalibodho cÄ«varapalibodhoti dve palibodhÄ• . __uddhÄ• r
__Ä• nisaá¹ƒso_ nÄ• ma paÃ±cÄ• nisaá¹ƒsÄ• .

yaá¹ƒ pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin I) 306) vuttaá¹ƒ ``kathinaá¹ƒ pana
yassa saá¹…gho kathinacÄ«varaá¹ƒ deti, saá¹…ghena pana kassa dÄ• tabbaá¹ƒ? yo jiá¹‡á
jiá¹‡á¹‡acÄ«varÄ• honti, vuá¸• á¸• hassa dÄ• tabbaá¹ƒ. vuá¸• á¸• hesupi yo mahÄ• pariso
attharituá¹ƒ sakkoti, tassa dÄ• tabbaá¹ƒ. sace vuá¸• á¸• ho na sakkoti, navakataro sakkoti, t
apica saá¹…ghena mahÄ• therassa saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• `tumhe, b
katvÄ• dassÄ• mÄ• â€™ ti vattabbaâ€™â€™ nti, tampi kathinatthÄ• rÄ• rahaá¹ƒyeva gahe
pana tÄ«su cÄ«varesu yaá¹ƒ yaá¹ƒ jiá¹‡á¹‡aá¹ƒ \Be 276/ hoti, taá¹ƒ tadatthÄ• ya dÄ• tabba
dupaá¹-á¹-acÄ«varassa dupaá¹-á¹-atthÄ• yeva dÄ• tabbaá¹ƒ. sacepissa ekapaá¹-á¹-acÄ«va
kathinasÄ• á¹-ako ca pelavo, sÄ• ruppatthÄ• ya dupaá¹-á¹-appahonakameva dÄ• tabbaá¹ƒ.
ekapaá¹-á¹-aá¹ƒ pÄ• rupÄ• mÄ«â€™â€™ ti vadantassÄ• pi dupaá¹-á¹-aá¹ƒ dÄ• tuá¹ƒ vaá¹-
hoti, tassa na dÄ• tabbaá¹ƒ. tenÄ• pi kathinaá¹ƒ attharitvÄ• pacchÄ• sibbetvÄ• ``dve cÄ«v
karissÄ• mÄ«â€™â€™ ti na gahetabbaá¹ƒ.

__tenÄ• _ti kathinatthÄ• rakena bhikkhunÄ• . __tadahevÄ• _ti tasmiá¹ƒyeva divase. __paÃ
\Ne 255/ __khaá¹‡á¸• Ä• ni chinditvÄ• _ti yathÄ• paÃ±cakhaá¹‡á¸• ikÄ• dÄ«naá¹ƒ saá¹…gl
cÄ«varÄ• naá¹ƒ aÃ±Ã±atarappahonakÄ• ni mahÄ• maá¹‡á¸• alaaá¸• á¸• hamaá¹‡á¸• alÄ• c
atirekÄ• ni vÄ• sattÄ• dikhaá¹‡á¸• Ä• ni honti, evaá¹ƒ chinditvÄ• . tasmiÃ±ca kathinacÄ«va
theroâ€™â€™ ti vÄ• ``bahussutoâ€™â€™ ti vÄ• ekenÄ• pi akÄ• tuá¹ƒ na labbhati. anÄ• c
dukkaá¹-aá¹ƒ. tasmÄ• sabbeheva sannipatitvÄ• dhovanachedanasibbanarajanÄ• ni niá¹-á
``sesabhikkhÅ«hipi tassa sahÄ• yehi bhavitabbaâ€™â€™ _nti. __katacÄ«varamevÄ• _ti niá
kathinadussaá¹ƒ. sabbantimena paricchedena antaravÄ• sakopi chinditvÄ• va kÄ• tabbo aÃ
yathÄ• ha ---

``kathaÃ±ca pana, bhikkhave, anatthataá¹ƒ hoti kathinaá¹ƒ? na ullikhitamattena atthataá¹ƒ h
pe ... na aÃ±Ã±atra paÃ±cakena vÄ• atirekapaÃ±cakena vÄ• tadaheva saÃ±chinnenÄ• â€

tenevÄ• ha __ ``acchinnÄ• sibbitaá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ _ti. __tena bhikkhunÄ
bhikkhunÄ• . __attharitabba_nti attharaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. taÃ±ca kho tathÄ• vacÄ«bhed
daá¹-á¹-habbaá¹ƒ. yathÄ• ha ---

``sace saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharitukÄ• mo hoti, porÄ• á¹‡ikÄ• saá¹…ghÄ• á¹-i
saá¹…ghÄ• á¹-i adhiá¹-á¹-hÄ• tabbÄ• , `imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• m
bhinditabbÄ• â€™â€™ ti (Vin V 413) ---

vitthÄ• ro. ``bhante, Ä• vusoâ€™â€™ ti ca ``anumodatha, anumodÄ• hÄ«â€™â€™ ti ca va
``therÄ• naÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

evaá¹ƒ \Be 277/ atthÄ• rakena paá¹-ipajjitabbavidhiá¹ƒ dassetvÄ• idÄ• ni anumodakehi pa
dassetuá¹ƒ __ ``tehipÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``anumodÄ• mÄ• â€™â€™ _ti attanÄ
vuttaá¹ƒ. kiÃ±cÄ• pi evaá¹ƒ vuttaá¹ƒ, tathÄ• pi ekakena ``anumodÄ• mÄ• â€™â€™ ti vattuá
``anumodÄ• miâ€™â€™ cceva vattabbanti vadanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. idÄ• ni
bhÅ«miá¹ƒ vicÄ• rayanto __ ``purimavassaá¹ƒvuá¹-á¹-hesupÄ«â€™â€™ _tiÄ• dimÄ• ha. ta
atthÄ• rakaanumodakÄ• naá¹ƒyeva. vuttaÃ±hetaá¹ƒ __parivÄ• re_ ``dvinnaá¹ƒ puggalÄ• na
kathinaá¹ƒ atthÄ• rakassa \Ne 256/ ca anumodakassa cÄ• â€™â€™ ti (Vin V 403). __te_ti a
__tato paá¹-á¹-hÄ• yÄ• _ti atthÄ• rÄ• numodanato paá¹-á¹-hÄ• ya. __yÄ• va kathinassubbh
cÄ«varamÄ• seyeva, atha kho aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ aÃ±Ã±atarena vÄ• antaru
kathinassubbhÄ• rÄ• paÃ±cÄ• nisaá¹ƒse labhanti, uddhaá¹-e pana na labhantÄ«ti attho.

idÄ• ni te paÃ±cÄ• nisaá¹ƒse sarÅ«pato dassetuá¹ƒ __ ``anÄ• mantacÄ• roâ€™â€™ _tiÄ•
__anÄ• mantacÄ• ro_ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena nimantitassa s
kulesu cÄ• rittÄ• pajjanaá¹ƒ. __asamÄ• dÄ• nacÄ• ro_ nÄ• ma nÄ• menÄ• dhiá¹-á¹-hitassa

asamÄ• dÄ• nacaraá¹‡aá¹ƒ, nÄ• menÄ• dhiá¹-á¹-hitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• namaÃ
katthaci nikkhipitvÄ• aÃ±Ã±attha aruá¹‡uá¹-á¹-hÄ• pananti attho, cÄ«varavippavÄ• soti vutt
__yÄ• vadatthacÄ«vara_nti yÄ• vatÄ• cÄ«varena attho hoti, tÄ• vatakaá¹ƒ anadhiá¹-á¹-hita
cÄ«varadhÄ• raá¹‡aá¹ƒ, dasÄ• hamatikkamitvÄ• cÄ«varassa á¹-hapananti attho. gaá¹‡ass
__gaá¹‡abhojanaá¹ƒ. gaá¹‡o_ti cettha cattÄ• ro vÄ• tatuttari vÄ• bhikkhÅ«. tesaá¹ƒ viÃ±Ã±
vÄ• laddhassa odanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ aÃ±Ã±atarabhojanassa saha gahaá¹‡anti
cÄ«varuppÄ• do_ti tattha kathinatthatasÄ«mÄ• ya matakacÄ«varaá¹ƒ vÄ• hotu, saá¹…gha
saá¹…ghikena tatruppÄ• dena Ä• bhataá¹ƒ vÄ• yena kenaci Ä• kÄ• rena yaá¹ƒ saá¹…ghika
taá¹ƒ tesaá¹ƒ bhavissatÄ«ti attho. tenÄ• ha __ ``tasmiá¹ƒ Ä• vÄ• se saá¹…ghassa uppanna

``yaá¹ƒ pana tattha saá¹…ghassa uppannaá¹ƒ pattÄ• di vÄ• aÃ±Ã±aá¹ƒ bhaá¹‡á¸• aá¹ƒ vÄ
pÄ• puá¹‡Ä• ti. yaá¹ƒ pana tatruppÄ• dena taá¹‡á¸• ulÄ• dinÄ• vatthaá¹ƒ cetÄ• pitaá¹ƒ, attl
vatthÄ• ni pÄ• puá¹‡anti. vatthehi pana taá¹‡á¸• ulÄ• dÄ«su cetÄ• pitesu \Be 278/ sabbesaá
pÄ• puá¹‡antÄ«â€™â€™ ti __gaá¹‡á¹-hipade_ vuttaá¹ƒ, tampi cetÄ• pitakÄ• lato paá¹-á¹-hÄ
hotÄ«ti suvuttanti daá¹-á¹-habbaá¹ƒ. anatthatakathinÄ• pana imesu paÃ±casu Ä• nisaá¹ƒse
asamÄ• dÄ• nacÄ• raá¹ƒ á¹-hapetvÄ• sesÄ• nisaá¹ƒse labhanti. yadi asamÄ• dÄ• nacÄ• ro
bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• okapuá¹‡á¹‡ehi cÄ«varehi na bhagavantaá¹ƒ upasaá¹…kar
labbhati, tasmÄ• cÄ«varamÄ• sepi cÄ«varaá¹ƒ samÄ• dÄ• ya eva bhagavantaá¹ƒ upasaá¹

evaá¹ƒ kathinatthÄ• raá¹ƒ dassetvÄ• idÄ• ni ubbhÄ• raá¹ƒ dassento __ ``taá¹ƒ panetaá¹ƒ
_ntiÄ• dimÄ• ha. tattha __mÄ• tikÄ• _ti mÄ• taro, janettiyoti attho. kathinubbhÄ• raÃ±hi etÄ
tÄ• su pakkamanaá¹ƒ anto etissÄ• ti __pakkamanantikÄ• _. evaá¹ƒ sesÄ• pi veditabbÄ• . ta
atthatakathino \Ne 257/ kathinacÄ«varaá¹ƒ Ä• dÄ• ya tasmiá¹ƒ Ä• vÄ• se nirapekkho ``na p
pakkamati, tassevaá¹ƒ pakkamato kathinuddhÄ• ro atikkantamattÄ• ya sÄ«mÄ• ya hotÄ«ti
kathinuddhÄ• ro_ti veditabbo.

yo pana Ä• nisaá¹ƒsacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati, tassa bahisÄ«mÄ• gatassa evaá¹ƒ
karissÄ• mi, na puna taá¹ƒ vihÄ• raá¹ƒ gacchissÄ• mÄ«â€™â€™ ti tasmiá¹ƒ Ä• vÄ• se nira
cÄ«varaá¹ƒ kÄ• reti, tassa bhikkhuno __niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro_.

yadi pana Ä• nisaá¹ƒsamÅ«lacÄ«varaá¹ƒ Ä• dÄ• ya bahisÄ«mÄ• gato ``nevimaá¹ƒ cÄ«vara
Ä• vÄ• saá¹ƒ gacchissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ karoti, tadÄ• __sanniá¹-á¹-

tadeva Ä• nisaá¹ƒsacÄ«varaá¹ƒ laddhÄ• taá¹ƒ Ä• dÄ• ya bahisÄ«maá¹ƒ gantvÄ• ``idhevin
na gacchissÄ• mÄ«â€™â€™ ti karontassa sace taá¹ƒ cÄ«varaá¹ƒ nassati vinassati á¸• ayha
kathinuddhÄ• ro_ hoti.

sace pana Ä• nisaá¹ƒsacÄ«varaá¹ƒ laddhÄ• tasmiá¹ƒ vihÄ• re sÄ• pekkhova bahisÄ«mÄ•

antarubbhÄ• raá¹ƒ kataâ€™â€™ nti suá¹‡Ä• ti, tassa __savanantiko kathinuddhÄ• ro_ hoti.

Ä• sÄ• ya avacchedo etissÄ• ti __Ä• sÄ• vacchedikÄ• _. yo pana yena kenaci ``tuyhaá¹ƒ c
vutto tasmiá¹ƒ cÄ«vare Ä• sÄ• ya vihÄ• re apekkhaá¹ƒ pahÄ• ya bahisÄ«mÄ• gato puna ter
nti \Be 279/ vutte Ä• saá¹ƒ chindati, tassa __Ä• sÄ• vacchediko kathinuddhÄ• ro_ hoti.

yo pana vassaá¹ƒvuá¹-á¹-havihÄ• rato aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ sÄ• pekkhova gantvÄ• Ä• g
kathinuddhÄ• raá¹ƒ vÄ«tinÄ• meti, tassa __sÄ«mÄ• tikkamanantiko kathinuddhÄ• ro_.

saha ubbhÄ• renÄ• ti __sahubbhÄ• rÄ• _. Ä• nisaá¹ƒsacÄ«varaá¹ƒ Ä• dÄ• ya sÄ• pekkhov
sambhuá¹‡antassa __kathinuddhÄ• ro sahubbhÄ• ro_ti veditabbo.

``etasmiá¹ƒ pana pakkamanantike kathinuddhÄ• re paá¹-hamaá¹ƒ cÄ«varapalibodho chijjat
cÄ«varapalibodhupacchedÄ• dikassa vinicchayassa vitthÄ• rato __samantapÄ• sÄ• dikÄ• y
vuttattÄ• \Ne 2258/ __ ``tattha vitthÄ• ravinicchayoâ€™â€™ _tiÄ• dimÄ• ha. atthÄ• rubbhÄ
vitthÄ• ravinicchayassa tatthÄ• gatattÄ• evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __sesapalibodh
palibodhassa abhÄ• vaá¹ƒ, Ä• vÄ• sapalibodhÄ• bhÄ• vanti attho.

__assÄ• _ti kÄ• lassa. __dasÄ• haparama_nti accantasaá¹ƒyoge upayogavacananti Ä• ha
kÄ• laâ€™â€™ _nti. __atireka_nti adhikaá¹ƒ, so ca adhikabhÄ• vo adhiá¹-á¹-hitavikappitacÄ
``adhiá¹-á¹-hitavikappitesÅ«â€™â€™ _tiÄ• di. __khoma_nti (Sp (to Vin III) II 636-638) khom
khomapaá¹-á¹-acÄ«varaá¹ƒ. tathÄ• sesÄ• ni. __kambalaá¹ƒ_ nÄ• ma manussalomavÄ• á¸
vÄ• yitvÄ• katavatthaá¹ƒ. __sÄ• á¹‡aá¹ƒ_ nÄ• ma sÄ• á¹‡avÄ• kehi katavatthaá¹ƒ. __bhaá
khomasuttÄ• dÄ«hi paÃ±cahi missetvÄ• katavatthaá¹ƒ. ``pÄ• á¹-ekkaá¹ƒ vÄ• kamayamevÄ
__tadanulomÄ• naá¹ƒ vÄ• _ti dukÅ«laá¹ƒ pattuá¹‡á¹‡aá¹ƒ somÄ• rapaá¹-á¹-aá¹ƒ cÄ«napaá
devadinnanti tesaá¹ƒ khomÄ• dÄ«naá¹ƒyeva anulomÄ• naá¹ƒ channaá¹ƒ cÄ«varÄ• naá¹ƒ v
sÄ• á¹‡assa anulomaá¹ƒ vÄ• kamayattÄ• . pattuá¹‡á¹‡adese pÄ• á¹‡akehi saÃ±jÄ• tavattha
somÄ• radese jÄ• taá¹ƒ vatthaá¹ƒ __somÄ• rapaá¹-á¹-aá¹ƒ_. tathÄ• __cÄ«napaá¹-á¹-aá¹ƒ_
koseyyassa anulomÄ• ni pÄ• á¹‡akehi katasuttamayattÄ• . __iddhijaá¹ƒ_ ehibhikkhÅ«naá¹ƒ
nibbattacÄ«varaá¹ƒ. taá¹ƒ pana khomÄ• dÄ«namaÃ±Ã±ataraá¹ƒ hotÄ«ti tesaá¹ƒyeva anulo
cÄ«varaá¹ƒ __devadinnaá¹ƒ, _ taá¹ƒ kapparukkhe nibbattaá¹ƒ jÄ• liniyÄ• devakaÃ±Ã±Ä• y
280/ dinnavatthasadisaá¹ƒ, tampi khomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒ hoti tesu aÃ±Ã±atara

dÄ«ghato vaá¸• á¸• hakihatthappamÄ• á¹‡aá¹ƒ, vitthÄ• rato tato upaá¸• á¸• happamÄ• á¹‡a
pacchimaá¹ƒ. aá¹-á¹-haá¹…gulaá¹ƒ sugataá¹…gulenÄ• _ti ettha __sugataá¹…gulaá¹ƒ_ nÄ•
purimassa tÄ«á¹‡i aá¹…gulÄ• ni, tena sugataá¹…gulena aá¹-á¹-haá¹…gulaá¹ƒ vaá¸• á¸• hak
__caturaá¹…gulavitthata_nti etthÄ• pi yathÄ• vuttÄ• nusÄ• reneva attho veditabbo. yesaá¹ƒ
adhiá¹-á¹-hÄ• navikappanÄ• naá¹ƒ abhÄ• vato adhiá¹-á¹-hitavikappitesu apariyÄ• pannattÄ•

nÄ• ma hoti.

taá¹ƒ adhiá¹-á¹-hÄ• navikappanaá¹ƒ kenÄ• kÄ• rena jÄ• nitabbanti anuyogaá¹ƒ sandhÄ• ya
pana vuttaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __yaá¹ƒ pana vutta_nti atirekacÄ«varaá¹
``adhiá¹-á¹-hitavikappitesu apariyÄ• pannattÄ• â€™â€™ ti amhehi yaá¹ƒ vuttanti attho. __tic
adhiá¹-á¹-hÄ• tu_nti nÄ• maá¹ƒ vatvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ. __na vikappetu_nti saá¹…ghÄ•
vikappetuá¹ƒ na anujÄ• nÄ• mÄ«ti attho. ``imaá¹ƒ cÄ«varaá¹ƒ vikappemÄ«â€™â€™ ti pana
vaá¹-á¹-atiyeva. sÄ• maÃ±Ã±avacanaá¹ƒ pana ticÄ«varassa kaá¹‡á¸• upaá¹-icchÄ• divassik
kÄ• lavasena visesÄ• bhÄ• vÄ• cassa vikappetabbatÄ• ti dassanatthaá¹ƒ \Ne 259/, na pan
vikappanapaá¹-isedhanatthanti daá¹-á¹-habbaá¹ƒ. tathÄ• hi purÄ• á¹‡acÄ«varaá¹ƒ paccudd
adhiá¹-á¹-hÄ• navacanato, ``anÄ• patti adhiá¹-á¹-heti vikappetÄ«â€™â€™ tiÄ• divacanato (
ticÄ«varassapi vikappanÄ• ya okÄ• so dinno. esa nayo sabbattha. ticÄ«varÄ• dÄ«ni hi adhi
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• taá¹ƒ taá¹ƒ nÄ• maá¹ƒ vatvÄ• a
vikappentena pana ``imaá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ ntiÄ• dinÄ• tassa tassa cÄ«varassa
cÄ«varaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vikappetabbaá¹ƒ. ticÄ«varaá¹ƒ vÄ• hotu, aÃ±
taá¹ƒ nÄ• maá¹ƒ gahetvÄ• vikappeti, avikappitaá¹ƒ hoti, atirekacÄ«varaá¹-á¹-hÄ• neyeva tia
paraá¹ƒ vikappetu_nti catumÄ• sato paraá¹ƒ ``imaá¹ƒ cÄ«varaá¹ƒ vikappemÄ«â€™â€™ ti v
paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. keci pana (Sp-á¹- II 469) ``tato paraá¹ƒ vikappetvÄ• yÄ•
Ä• gÄ• misaá¹ƒvacchare vassÄ• naá¹ƒ catumÄ• saá¹ƒ, tÄ• va á¹-hapetuá¹ƒ anuÃ±Ã±Ä• taâ
para_nti Ä• bÄ• dhato paraá¹ƒ. ``imÄ• saÃ±ca pana vassikasÄ• á¹-ikakaá¹‡á¸• upaá¹-icchÄ
vikappetvÄ• paribhogassa anuÃ±Ã±Ä• tattÄ• tathÄ• vikappitaá¹ƒ \Be 281/ aÃ±Ã±anÄ• me
paribhuÃ±jitabbaâ€™â€™ nti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __adhiá¹-á¹-hÄ• tabbavikappe
adhiá¹-á¹-hÄ• tabbaá¹ƒ vikappetabbanti evaá¹ƒ adhiá¹-á¹-hÄ• navikappanÄ• jÄ• nitabbÄ• ti

paÃ±caparimÄ• á¹‡aá¹ƒ assÄ• ti __paÃ±cakaá¹ƒ, _ muá¹-á¹-hissa muá¹-á¹-hihatthassa sar
__muá¹-á¹-hipaÃ±cakaá¹ƒ_. esa na yo __muá¹-á¹-hittika_nti etthÄ• pi. pÄ• rupanenapi sakk
paá¹-icchÄ• detunti Ä• ha __ ``dvihatthopi vaá¹-á¹-atÄ«â€™â€™ _ti. na kevalaá¹ƒ aá¸• á¸• h
atha kho dvihatthopi vaá¹-á¹-atÄ«ti __pi_-saddassa attho daá¹-á¹-habbo. __atirekaÃ±cÄ• _ti
sugatacÄ«varappamÄ• á¹‡ampi tato adhikampi. __paccuddharÄ• mÄ«_ti á¹-hapemi, paricca
cÄ«varaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti (Sp-á¹- II 469) evampi vattuá¹
__kÄ• yavikÄ• raá¹ƒ karontenÄ• _ti hatthÄ• dinÄ• cÄ«varaá¹ƒ parÄ• masantena, cÄ• lente
adhiá¹-á¹-hÄ• naá¹ƒ yena kenaci sarÄ«rÄ• vayavena aphusantassa na vaá¹-á¹-ati. __duvidh
sammukhÄ• parammukhabhedena duvidhaá¹ƒ. __vÄ• cÄ• bhinditabbÄ• _ti vacanaá¹ƒ nicc
__antogabbhÄ• dÄ«sÅ«_ti antogabbhauparipÄ• sÄ• desu. __sÄ• mantavihÄ• re_ti yattha ta
sakkÄ• , evarÅ«pe samÄ«pavihÄ• re. idaÃ±ca desanÄ• sÄ«samattaá¹ƒ, tasmÄ• dÅ«re á¹-h
vadanti. __ ``á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• â€™â€™ _ti iminÄ• cÄ«varasaá¹ƒlakk
á¹-hapitaá¹-á¹-hÄ• namattasallakkhaá¹‡ena kiÃ±ci payojanaá¹ƒ atthi.

__adhiá¹-á¹-hahitvÄ• á¹-hapitavatthehÄ«_ti paccattharaá¹‡amukhapuÃ±chanacoá¸·aparikk
adhiá¹-á¹-hahitvÄ• á¹-hapitavatthehi. adhiá¹-á¹-hÄ• nato pubbe saá¹…ghÄ• á¹-iÄ• divohÄ•
``imaá¹ƒ paccuddharÄ• mÄ«â€™â€™ _ti paccattharaá¹‡Ä• dÄ«naá¹ƒ \Ne 260/ visuá¹ƒ pac
paccattharaá¹‡Ä• dinÄ• mena pana adhiá¹-á¹-hÄ• tabbattÄ• ``imaá¹ƒ paccattharaá¹‡aá¹ƒ p
tiÄ• dinÄ• vuttepi nevatthi doso. __puna adhiá¹-á¹-hÄ• tabbÄ• nÄ«_ti saá¹…ghÄ• á¹-iÄ• dir
adhiá¹-á¹-hÄ• tabbÄ• ni. parikkhÄ• racoá¸·akassa pana parikkhÄ• racoá¸·avasena adhiá¹-á¹
á¹-hapitavatthehipi saá¹…ghÄ• á¹-iÄ• dimhi kate paccuddharitvÄ• puna adhiá¹-á¹-hÄ• tabba
katÄ• dhiá¹-á¹-hÄ• nameva adhiá¹-á¹-hÄ• naá¹ƒ. adhiá¹-á¹-hitena pana tena saddhiá¹ƒ mah
paá¹-á¹-aá¹ƒ vÄ• khaá¹‡á¸• aá¹ƒ vÄ• saá¹ƒsibbantena adhiá¹-á¹-hÄ• tabbaá¹ƒ, same vÄ•
adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. __sukhaparibhogattha_nti vippavÄ• sadosÄ• bhÄ• vato yat
dhammassavanÄ• dinÄ• kiccena aÃ±Ã±attha aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• Ä• gantvÄ• n
paribhuÃ±jituá¹ƒ sakkuá¹‡eyyatÄ• ya sukhaparibhogatthaá¹ƒ. __parikkhÄ• racoá¸·aá¹ƒ adhi
parikkhÄ• racoá¸·aá¹ƒ katvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ.

__anatirittapamÄ• á¹‡Ä• _ti ``dÄ«ghaso cha vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ aá¸• á¸•
(Vin IV 543) vuttappamÄ• á¹‡ato anadhikapamÄ• á¹‡Ä• . __paccuddharitvÄ• vikappetabbÄ
apanetvÄ• vikappetabbÄ• , hemantassa paá¹-hamadivasato paá¹-á¹-hÄ• ya antodasÄ• he
vassikasÄ• á¹-ikÄ• vassikasÄ• á¹-ikabhÄ• vato apanetvÄ• ``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vi
nayena vikappetabbÄ• ti vuttaá¹ƒ hoti. aÃ±Ã±athÄ• hi ``vassikasÄ• á¹-ikÄ• vassÄ• namÄ•
kaá¹‡á¸• upaá¹-icchÄ• di Ä• bÄ• dhavÅ«pasamenÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«â€™â
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) vakkhamÄ• nattÄ• vassÄ• namÄ• sato paraá¹ƒ asati a
paccuddhareyyÄ• ti ``paccuddharitvÄ• â€™â€™ ti vacanameva nopapajjeyya.

keci pana (Sp-á¹- II 469) ``yathÄ• kathinamÄ• sabbhantare uppannacÄ«varaá¹ƒ kathinamÄ
hoti, evamayaá¹ƒ vassikasÄ• á¹-ikÄ• pi vassÄ• namÄ• sÄ• tikkame nissaggiyÄ• hoti. tasmÄ
paccuddharitvÄ• tato paraá¹ƒ hemantassa paá¹-hamadivase vikappetabbÄ• ti evamattho ga
tato paraá¹ƒ vikappetabbÄ• ti padayojanÄ• veditabbÄ• â€™â€™ ti ca vadanti, taá¹ƒ na yutt
uppannaÃ±hi cÄ«varaá¹ƒ atirekacÄ«varaá¹-á¹-hÄ• ne á¹-hitattÄ• avasÄ• nadivase anadhiá
kathinamÄ• sÄ• tikkame nissaggiyaá¹ƒ hoti. ayaá¹ƒ pana vassikasÄ• á¹-ikÄ• adhiá¹-á¹-hah
tena sadisÄ• ti vassÄ• nÄ• tikkame kathaá¹ƒ nissaggiyaá¹ƒ hoti anadhiá¹-á¹-hitaavikappitam
kÄ• lÄ• tikkame nissaggiyaá¹ƒ hoti, tasmÄ• hemantepi vassikasÄ• á¹-ikÄ• dasÄ• haparihÄ
kaá¹‡á¸• upaá¹-icchÄ• dipi adhiá¹-á¹-hÄ• navijahanato paraá¹ƒ dasÄ• haparihÄ• raá¹ƒ labha
anatikkÄ• metvÄ• vikappetabbÄ• . nahÄ• natthÄ• ya anuÃ±Ã±Ä• tattÄ• __vaá¹‡á¹‡abheda
vaá¹-á¹-atÄ«_ti vuttaá¹ƒ. __ ``dve pana na vaá¹-á¹-antÄ«â€™â€™ _ti dvinnaá¹ƒ adhiá¹-á¹-hÄ
\Ne 261/. ``sace vassÄ• ne aparÄ• vassikasÄ• á¹-ikÄ• uppannÄ• hoti, purimavassikasÄ• a
vikappetvÄ• ca adhiá¹-á¹-hÄ• tabbÄ• â€™â€™ ti vadanti.

__pamÄ• á¹‡ayutta_nti ``dÄ«ghaso sugatavidatthiyÄ• dve vidatthiyo, vitthÄ• rato diyaá¸• á

vidatthÄ«â€™â€™ ti (Vin IV 531 Ä• dayo) iminÄ• pamÄ• á¹‡ena yuttaá¹ƒ. __pamÄ• á¹‡ikÄ
283/ dÄ«ghaso catasso vidatthiyo, tiriyaá¹ƒ dve vidatthiyoâ€™â€™ ti evaá¹ƒ vuttappamÄ• á
__paccuddharitvÄ• vikappetabbÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamev
ticÄ«vare paripuá¹‡á¹‡e, atthe ca sati parissÄ• vanÄ• dÄ«hi ``anujÄ• nÄ• mi, bhikkhave, pa
nti (Vin I 357) bahÅ«naá¹ƒ pattatthavikaparissÄ• vanÄ• dÄ«naá¹ƒ saá¹…gahavasena
parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• namanuÃ±Ã±Ä• taá¹ƒ, tasmÄ• __ ``parikkhÄ• racoá¸·e ga
vuttaá¹ƒ. bhagavatÄ• hi yaá¹ƒ yaá¹ƒ bhikkhÅ« labhanti, taá¹ƒ taá¹ƒ iminÄ• vidhÄ• nena ad
``yena yena parissÄ• vanÄ• dinÄ• attho hoti, taá¹ƒ taá¹ƒ katvÄ• gaá¹‡hantÅ«â€™â€™ ti a
tenevÄ• ha __ ``thavikÄ• pÄ«â€™â€™ _tiÄ• di. __Ä• di_saddena ``etÄ• ni cÄ«varÄ• ni pari
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti asammukhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saá¹…gaá¹‡hÄ• ti. __ ``sen
dinnapaccattharaá¹‡e cÄ• â€™â€™ _ti iminÄ• attano santakaá¹ƒ paá¹-ikkhipati. keci pana
``anivÄ• setvÄ• , apÄ• rupitvÄ• ca kevalaá¹ƒ paÃ±capÄ«á¹-hesuyeva attharitvÄ• paribhuÃ
paccattharaá¹‡aá¹ƒ attano santakampi anadhiá¹-á¹-hitaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti,
senÄ• sanaparikkhÄ• ratthÄ• ya dinnaâ€™â€™ nti paccattharaá¹‡assa visesitattÄ• .
bhisibibbohanapÄ• vÄ• rakojavÄ• nampi senÄ• sanaparikkhÄ• ratoyeva adhiá¹-á¹-hÄ• nakic

adhiá¹-á¹-hitaÃ±ca panetaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jato kathaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vijah
``sabbaÃ±ca panetaâ€™â€™ _ntiÄ• di. tattha __acchinditvÄ• gahaá¹‡enÄ• _ti corÄ• dÄ«h
__hÄ«nÄ• yÄ• vattanenÄ• _ti gihibhÄ• vÄ• ya Ä• vattanena, vibbhamenÄ• ti attho, ``sÄ«lav
bhavissÄ• mÄ«â€™â€™ ti setavatthanivÄ• sanenÄ• ti vuttaá¹ƒ hoti. ``antimavatthuá¹ƒ ajjhÄ
setavatthanivÄ• so vÄ• kÄ• sÄ• yacajanaá¹ƒ vÄ• hÄ«nÄ• yÄ• vattanaâ€™â€™ nti keci. ``
iminÄ• bhikkhuniyÄ• eva adhiá¹-á¹-hÄ• navijahanaá¹ƒ gahitaá¹ƒ hoti. sÄ• hi yadÄ• vibbha
hoti. bhikkhu pana vibbhamantopi yÄ• va sikkhaá¹ƒ na paccakkhÄ• ti, tÄ• va bhikkhuyevÄ•
vijahatÄ«â€™â€™ ti apare. __sikkhÄ• paccakkhÄ• nenÄ• _ti liá¹…ge á¹-hitasseva sikkhÄ•
bhikkhuliá¹…ge á¹-hitova sikkhaá¹ƒ paccakkhÄ• ti, tassa kÄ• yalaggampi cÄ«varaá¹ƒ adhiá
vijahatÄ«ti. __kÄ• laá¹…kiriyÄ• yÄ• _ti maraá¹‡ena. __liá¹…gaparivattanenÄ• _ti purisaliá¹.
itthiliá¹…gassa vÄ• parivattanena, purisassa itthiliá¹…gapÄ• tubhÄ• vena, itthiyÄ• vÄ•
purisaliá¹…gapÄ• tubhÄ• venÄ• ti vuttaá¹ƒ hoti.

__kaniá¹-á¹-haá¹…gulinakhapiá¹-á¹-hippamÄ• á¹‡enÄ• _ti \Be 284/ heá¹-á¹-himapariccheda
abbhantarato. yo pana dubbalaá¹-á¹-hÄ• ne paá¹-hamaá¹ƒ aggaá¸·aá¹ƒ datvÄ• pacchÄ• d
chinditvÄ• apaneti, adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. maá¹‡á¸• alaparivattanepi eseva nayo. d
ekasmiá¹ƒ paá¹-ale chidde vÄ• jÄ• te, galite vÄ• adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. khuddakaa
mahantaá¹ƒ karoti, mahantaá¹ƒ vÄ• khuddakaá¹ƒ karoti, adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. ub
karonto sace pana paá¹-hamaá¹ƒ chinditvÄ• pacchÄ• ghaá¹-eti, adhiá¹-á¹-hÄ• naá¹ƒ bhijja
chindati, na bhijjati. rajakehi dhovÄ• petvÄ• setaá¹ƒ karontassÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ adh
__vassÄ• namÄ• sÄ• tikkamenÄ• pÄ«_ti ettha __pi_-saddo sampiá¹‡á¸• anattho. tena na ke
dÄ• nÄ• dinÄ• aá¹-á¹-havidheneva kÄ• raá¹‡ena vassikasÄ• á¹-ikÄ• adhiá¹-á¹-hÄ• naá¹ƒ v

vassÄ• namÄ• sÄ• tikkamenapÄ«ti evamettha attho daá¹-á¹-habbo. esa nayo __Ä• bÄ• dha
__vikappanasikkhÄ• pade_ti (Vin IV 372 Ä• dayo) pÄ• cittiye surÄ• pÄ• navaggassa navam

__taá¹ƒ atikkÄ• mayato_ti ettha __ta_nti cÄ«varaá¹ƒ, kÄ• laá¹ƒ vÄ• parÄ• masatÄ«ti Ä• ha
yathÄ• vuttajÄ• tippamÄ• á¹‡aâ€™â€™ _ntiÄ• di. __assÄ• _ti bhikkhussa. __tassa yo aruá
cÄ«varuppÄ• dadivasassa yo atikkanto aruá¹‡o. __cÄ«varuppÄ• dadivasena saddhi_nti cÄ«
aruá¹‡ena saddhiá¹ƒ. divasasaddena cettha taá¹ƒdivasanissito aruá¹‡o vutto. idÄ• ni yassa
yathÄ• ca nissajjitabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ gahetvÄ• â€™â€™ _tiÄ• di vuttaá¹
tasmiá¹ƒ nissajjane ayaá¹ƒ vidhi. __aÃ±Ã±athÄ• pÄ«_ti bhÄ• santarenÄ• pi, yÄ• ya kÄ• yac
__paá¹-ibalenÄ• _ti vattuá¹ƒ samatthena. __Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«_ti upari saá¹ƒvar
saá¹ƒvutakÄ• yavacÄ«dvÄ• ro bhaveyyÄ• sÄ«ti attho. imÄ• ni ca __ ``passasÄ«â€™â€™ _
paá¹-iggÄ• hakadesakehi vattabbavacanÄ• ni. tathÄ• hi __ ``passasÄ«â€™â€™ _ti paá¹-ig
vattabbavacanaá¹ƒ, __ ``Ä• ma passÄ• mÄ«â€™â€™ _ti tadanudesakena vattabbavacanaá
saá¹ƒvareyyÄ• sÄ«â€™â€™ _ti tadanuppaá¹-iggÄ• hakena vattabbavacanaá¹ƒ, __ ``sÄ• dh
saá¹ƒvarissÄ• mÄ«â€™â€™ _ti tadanudesakena vattabbavacanaá¹ƒ. iminÄ• ca attano Ä•
patiá¹-á¹-hitabhÄ• vaá¹ƒ dasseti. __dvÄ«su, pana sambahulÄ• su vÄ• _ti dvÄ«su vÄ• samb
purimanayeneva vacanabhedo kÄ• tabbo. Ã±attiyaá¹ƒ __Ä• pattiá¹ƒ sarati vivaratÄ«_ti ettha
Ä• pattiyoâ€™â€™ ti vÄ• ``sambahulÄ• Ä• pattiyoâ€™â€™ ti vÄ• \Ne 263/ vacanabhedo
vÄ• vacanabhedo kÄ• tabbo_ti ``saá¹…gho imÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti vatthuvasena

evaá¹ƒ saá¹…ghassa nissajjanavidhiá¹ƒ dassetvÄ• gaá¹‡assa nissajjanavidhiá¹ƒ dassetuá
nissajjantenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sesaá¹ƒ purimasadisamevÄ• _ti
nissajjanÄ• pattippaá¹-iggahaá¹‡anissaá¹-á¹-hacÄ«varadÄ• nesu __ ``Ä• yasmantÄ• naâ€™
vuttavacanabhedaá¹ƒ vinÄ• avasesaá¹ƒ saá¹…ghassa nissajjanÄ• dÄ«su vuttasadisamevÄ

idÄ• ni puggalassa nissajjanavidhiá¹ƒ dassetuá¹ƒ __ ``puggalassa panÄ• â€™â€™ _tiÄ• d
__dvÄ«su, tÄ«su vÄ• _ti dvÄ«su, tÄ«su vÄ• Ä• pattÄ«su ceva dÄ• tabbacÄ«varesu ca. yat
evaá¹ƒ dvinnaá¹ƒ nissajjanepi pÄ• á¸·i veditabbÄ• . yadi hi viseso bhaveyya, yatheva ``anuj
tiá¹‡á¹‡aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ, evaÃ±ca pana, bhikkhave, kÄ• tabbo --- by
paá¹-ibalena te bhikkhÅ« Ã±Ä• petabbÄ• â€™â€™ tiÄ• dinÄ• (Vin I 168) nayena tiá¹‡á¹‡aá
vatvÄ• ``anujÄ• nÄ• mi, bhikkhave, dvinnaá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ, evaÃ±ca
--- therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaâ€™â€™ ntiÄ• dinÄ• nayena visuá¹ƒ
pÄ• risuddhiuposatho vutto, evaá¹ƒ idhÄ• pi visuá¹ƒ pÄ• á¸·iá¹ƒ vadeyya. yasmÄ• pana nat
gatoti gaá¹‡assa vuttÄ• pÄ• á¸·iyevettha pÄ• á¸·i. Ä• pattippaá¹-iggahaá¹‡e pana ayaá¹ƒ vi
gaá¹‡assa nissajjitvÄ• Ä• pattiyÄ• desiyamÄ• nÄ• ya Ä• pattippaá¹-iggÄ• hako bhikkhu Ã±
aá¹-á¹-hapetvÄ• dvÄ«su aÃ±Ã±atarena yathÄ• ekapuggalo paá¹-iggaá¹‡hÄ• ti, evaá¹ƒ Ä•
dvinnaÃ±hi Ã±attiá¹-á¹-hapanaá¹ƒ nÄ• ma natthi. yadi siyÄ• , dvinnaá¹ƒ pÄ• risuddhiuposat
vadeyya. nissaá¹-á¹-hacÄ«varadÄ• nepi yathÄ• ``imaá¹ƒ cÄ«varaá¹ƒ Ä• yasmato dammÄ«

``mayaá¹ƒ imaá¹ƒ cÄ«varaá¹ƒ Ä• yasmato demÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. ito garuk
Ã±attidutiyakammÄ• ni apaloketvÄ• kÄ• tabbÄ• nÄ«ti vuttÄ• ni atthi, tesaá¹ƒ etaá¹ƒ anulom
``dvinnaá¹ƒ panÄ• â€™â€™ _tiÄ• di. nissaá¹-á¹-hacÄ«varaá¹ƒ pana dÄ• tabbameva, adÄ•
vinayakammamattameva hetaá¹ƒ. na taá¹ƒ tena saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggala
tenÄ• ha __ ``nissaá¹-á¹-havatthuâ€™â€™ _ntiÄ• di.

__anissajjitvÄ• _ \Be 286/ __paribhuÃ±jantassa dukkaá¹-a_nti sakiá¹ƒ nivatthaá¹ƒ vÄ• sak
kÄ• yato amocetvÄ• divasampi carati, ekameva dukkaá¹-aá¹ƒ. mocetvÄ• nivÄ• seti vÄ• pA
dukkaá¹-aá¹ƒ. dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• saá¹‡á¹-hÄ• pentassa anÄ• patti. aA
paribhuÃ±jatopi \Ne 264/ anÄ• patti. ``aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â€
tiÄ• divacanaÃ±cettha (Vin III 570) sÄ• dhakaá¹ƒ. __dasÄ• haá¹ƒ anatikkantepi atikkantasaA
dukkaá¹-a_nti etthÄ• pi ``paribhuÃ±jantassÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. _
anatikkantasaÃ±Ã±inopÄ«_ti dasÄ• haá¹ƒ atikkante cÄ«vare ``anatikkantaá¹ƒ idaâ€™â€™
dasÄ• he vÄ• atikkante ``anatikkanto dasÄ• hoâ€™â€™ ti evaá¹ƒ saÃ±Ã±ino.

idÄ• ni ``anadhiá¹-á¹-hite adhiá¹-á¹-hitasaÃ±Ã±ino nissaggiyaâ€™â€™ ntiÄ• diÄ• pattivÄ• n
dassento __ ``tathÄ• â€™â€™ _tiÄ• dimÄ• ha. __tathÄ• _ti yathÄ• dasÄ• haá¹ƒ atikkante s
tikapÄ• cittiyaá¹ƒ, tathÄ• anadhiá¹-á¹-hitÄ• dÄ«su sattasu vikappesu adhiá¹-á¹-hitÄ• disaÃ±
tattha __avissajjite vissajjitasaÃ±Ã±ino_ti kassaci adinne apariccatte ``dinnaá¹ƒ pariccattaá¹
evaá¹ƒ saÃ±Ã±ino. __anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±ino_ti attano cÄ«varena saddhiá¹ƒ bah
cÄ«varÄ• ni ekato á¹-hapitÄ• ni, tÄ• ni ce corÄ• haranti, tatresa attano cÄ«vare anaá¹-á¹-he
hoti, tassa naá¹-á¹-hasaÃ±Ã±ino. esa nayo __avinaá¹-á¹-hÄ• _dÄ«supi. __avilutte_ti ettha p
bhinditvÄ• pasayhÄ• vahÄ• ravasena avilutteti veditabbaá¹ƒ.

__vissajjite_ti (Sp (to Vin III) II 469) aÃ±Ã±assa dinne. kathaá¹ƒ pana dinnaá¹ƒ hoti, kathaá
``imaá¹ƒ tuyhaá¹ƒ demi, dadÄ• mi, dajjÄ• mi, oá¹‡ojemi, pariccajÄ• mi, vissajjÄ• mi, nissajjÄ
vadati, ``itthannÄ• massa demi ... pe ... nissajjÄ• mÄ«â€™â€™ ti vÄ• vadati, sammukhÄ• p
dinnaá¹ƒyeva hoti. ``tuyhaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€
suggahitaÃ±ca. ``tava santakaá¹ƒ karohi, tava santakaá¹ƒ hotu, tava santakaá¹ƒ karissasÄ«
``mama santakaá¹ƒ karomi, mama santakaá¹ƒ hotu, mama santakaá¹ƒ karissÄ• mÄ«â€™â€
duggahitaÃ±ca. neva dÄ• tÄ• dÄ• tuá¹ƒ jÄ• nÄ• ti, na itaro gahetuá¹ƒ. sace pana ``tava sar
vutte ``sÄ• dhu, bhante, mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti gaá¹‡hÄ• ti, suggahitaá¹ƒ, sa
``gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, itaro ``na gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, puna so ``dir
tuyhaá¹ƒ, gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, itaropi ``na mayhaá¹ƒ iminÄ• atthoâ€™â€™ ti v
``mayÄ• dinnaâ€™â€™ nti dasÄ• haá¹ƒ atikkÄ• meti, pacchimopi ``mayÄ• paá¹-ikkhittaâ€
kassaci. yassa pana ruccati, tena adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbaá¹ƒ. yo pana adhiá¹-á
tena kiá¹ƒ kÄ• tabbaá¹ƒ? vematikabhÄ• vaá¹ƒ Ä• rocetvÄ• ``sace anadhiá¹-á¹-hitaá¹ƒ bhav
kappiyaá¹ƒ hotÄ«â€™â€™ ti vatvÄ• vuttanayeneva nissajjitabbaá¹ƒ. na hi evaá¹ƒ jÄ• nÄ• p

karontassa musÄ• vÄ• do hoti.

__yathÄ• _ \Ne 265/ __ca idaá¹ƒ, evaá¹ƒ ito parÄ• nipÄ«_ti yathÄ• idaá¹ƒ atirekacÄ«varac
Ä• cÄ• ravipatti, evaá¹ƒ ito parÄ• nipi sikkhÄ• padÄ• ni Ä• cÄ• ravipattiyevÄ• ti attho. tenÄ•
``ubhatopÄ• timokkhesÅ«â€™â€™ _tiÄ• di. __Ä• jÄ«vavipattipaccayÄ• pana á¹-hapetvÄ•
Ä• pattikkhandhÄ• paÃ±Ã±attÄ• _ti ---

``Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttar
Ä• patti pÄ• rÄ• jikassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• saÃ±carittaá¹ƒ samÄ• pajjati, Ä
Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• `yo te vihÄ• re vasati, so bhikkhu arahÄ• â€™ ti bhaá¹‡
Ä• patti thullaccayassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhu paá¹‡Ä«tabhojanÄ• ni
viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• cittiyassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhi
agilÄ• nÄ• attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa. Ä
bhikkhu sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±ja
dukkaá¹-assÄ• â€™â€™ ti (Vin V 287) ---

evaá¹ƒ pÄ• rÄ• jikÄ• divasena á¹-hapetvÄ• dubbhÄ• sitaá¹ƒ Ä• jÄ«vavipattipaccayÄ• cha
__diá¹-á¹-hivipattipaccayÄ• pÄ• cittiyadukkaá¹-avasena dve Ä• pattikkhandhÄ• paÃ±Ã±att
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissajjane Ã±attiyÄ• dukkaá¹-aá¹ƒ, kammavÄ• cÄ• pari
evaá¹ƒ diá¹-á¹-hivipattipaccayÄ• \Be 288/ pÄ• cittiyadukkaá¹-avasena dve Ä• pattikkhandhÄ
__etthÄ• _ti vipattikathÄ• su.

__gaá¹‡anupagatÄ• _ti divasagaá¹‡anaá¹ƒ upagatabhÄ• vo. aÃ±Ã±ehi ``imaá¹ƒ cÄ«varaá¹
ti parahatthe dinnampi ``na tÄ• va taá¹ƒ gaá¹‡anupagaá¹ƒ, yÄ• va na hatthaá¹ƒ gacchatÄ«â
__cammakkhandhake_ vuttattÄ• yÄ• va Ä• haritvÄ• vÄ• na dinnaá¹ƒ, ``tumhÄ• kaá¹ƒ, bha
nti pahiá¹‡itvÄ• vÄ• anÄ• rocitaá¹ƒ, tÄ• va divasagaá¹‡anaá¹ƒ na upeti, anadhiá¹-á¹-hitaá¹
pana Ä• netvÄ• dinnaá¹ƒ hoti, ``uppannaâ€™â€™ nti vÄ• sutaá¹ƒ, tato paá¹-á¹-hÄ• ya gaá
antodasÄ• he adhiá¹-á¹-hÄ• tabbaá¹ƒ. kathinasaÃ±Ã±itaá¹ƒ samuá¹-á¹-hÄ• namassÄ• ti __k
tatiyachaá¹-á¹-hasamuá¹-á¹-hÄ• navasena dvisamuá¹-á¹-hÄ• nanti attho. kÄ• yavÄ• cÄ• hi
kattabbaadhiá¹-á¹-hÄ• navikappanÄ• naá¹ƒ akaraá¹‡ena __kÄ• yavÄ• cato, _ citte pana sat
samuá¹-á¹-hÄ• tÄ«ti vuttaá¹ƒ hoti. anadhiá¹-á¹-hÄ• nÄ• vikappanavasena Ä• pajjanato \Ne 2
ajÄ• nantopi Ä• pajjatÄ«ti __nosaÃ±Ã±Ä• vimokkhaá¹ƒ_. kÄ• yadvÄ• re ca vacÄ«dvÄ• re ca
__kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ_.

kathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

__bhikkhunÄ• _ti bhikkhussÄ• ti attho, sÄ• miatthe cetaá¹ƒ karaá¹‡avacanaá¹ƒ. tenÄ• ha _
viyÄ• â€™â€™ _tiÄ• di. atha kasmÄ• karaá¹‡avaseneva karaá¹‡avacanassa atthaá¹ƒ agg
veditabboti Ä• ha __ ``karaá¹‡avasena hÄ«â€™â€™ _tiÄ• di. __hÄ«_ti kÄ• raá¹‡atthe nipÄ
chinnacÄ«varÄ• vÄ• sapalibodho. ekÄ• va ratti __ekarattaá¹ƒ, _ samÄ• santagatassa atth
cÄ«varÄ• naá¹ƒ samÄ• hÄ• roti __ticÄ«varaá¹ƒ_. tena ticÄ«varena, tÄ«hi cÄ«varehÄ«ti att
(Sp (to Vin III) II 475-476) hi ticÄ«varena vippavuttho nÄ• ma hoti paá¹-isiddhapariyÄ• pann
avayavepi vÄ• samudÄ• yavohÄ• rato. tenÄ• ha __ ``ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayenÄ• â

idÄ• ni \Be 289/ vippavÄ• salakkhaá¹‡avavatthÄ• panatthaá¹ƒ __ ``gÄ• mo ekÅ«pacÄ• roâ
__nivesana_nti udositÄ• dÄ«naá¹ƒ vasena akatÄ• ya patissayavikatiyÄ• adhivacanaá¹ƒ. __
III) II 482-487) yÄ• nÄ• dÄ«naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ sÄ• lÄ• . yo ``udavasitoâ€™â€™ tipi
paá¹-irÄ• jÄ• dipaá¹-ibÄ• hanatthaá¹ƒ iá¹-á¹-hakÄ• hi kato bahalabhittiko catupaÃ±cabhÅ«m
``aá¹-á¹-o_ti bahalabhittikagehaá¹ƒ, yassa gopÄ• nasiyo aggahetvÄ• iá¹-á¹-hakÄ• hi eva ch
apare. ``aá¹-á¹-Ä• kÄ• rena karÄ«yatÄ«â€™â€™ tipi vadanti. __mÄ• á¸·o_ti ekakÅ«á¹-asaá
ekakÅ«á¹-asaá¹…gahito vÄ• anekakoá¹‡avanto patissayaviseso. __ ``mÄ• á¸·o_ti vaá¹-á¹-
katasenÄ• sanaâ€™â€™ nti apare. __pÄ• sÄ• do_ti dÄ«ghapÄ• sÄ• do, aá¸• á¸• hayogÄ•
aá¹-á¹-amÄ• á¸·ahammiyavajjito sabbo vÄ• pÄ• sÄ• do. __hammiya_nti muá¹‡á¸• acchada
``candiyaá¹…gaá¹‡ayuttaâ€™â€™ nti apare. __nÄ• vÄ• _ti thalaá¹-á¹-haudakaá¹-á¹-havase
__sattho_ti jaá¹…ghasattho, sakaá¹-asattho vÄ• . __dhaÃ±Ã±akaraá¹‡a_nti (Sp (to Vin III) I
vuccati. __Ä• rÄ• mo_ti pupphÄ• rÄ• mo, phalÄ• rÄ• mo vÄ• . __vihÄ• ro_ti saparikkhitto v
Ä• vÄ• so. ``gehampÄ«â€™â€™ ti keci. nivesanÄ• dÄ«ni cettha gÄ• mato bahi niviá¹-á¹-hÄ
á¹-hitÄ• naá¹ƒ pana gÄ• maggahaá¹‡eneva gahitattÄ• gÄ• maparihÄ• royevÄ• ti. ``nivesan
\Ne 267/ gÄ• maparikkhepato bahi niviá¹-á¹-hÄ• â€™â€™ ti apare. __hatthapÄ• sÄ• tikkam
nÄ• ma aá¸• á¸• hateyyaratanappamÄ• á¹‡o padeso, tassa atikkamo __hatthapÄ• sÄ• tikka
hatthapÄ• sÄ• tikkame. hatthapÄ• sabbhantare pana vatthuá¹ƒ vaá¹-á¹-ati. taá¹ƒ pamÄ• á¹‡
iddhimÄ• bhikkhu Ä• kÄ• se aruá¹‡aá¹ƒ uá¹-á¹-hÄ• peti, nissaggiyameva hoti.

ayaá¹ƒ panettha vinicchayo --- sace (Sp (to Vin III) II 477-478) gÄ• mo ekassa raÃ±Ã±o vÄ•
vasena ekakulassa hoti, pÄ• kÄ• rÄ• dinÄ• parikkhittattÄ• ekÅ«pacÄ• ro ca, evarÅ«pe gÄ•
tasmiá¹ƒ gÄ• mabbhantare yathÄ• rucitaá¹-á¹-hÄ• ne vasitabbaá¹ƒ, sace aparikkhitto, yasm
nikkhittaá¹ƒ hoti, tasmiá¹ƒ ghare vasitabbaá¹ƒ, tassa gharassa samantato hatthapÄ• sÄ• v

sace \Be 290/ gÄ• mo vesÄ• likusinÄ• rÄ• dayo viya nÄ• nÄ• rÄ• jÅ«naá¹ƒ vÄ• bhojakÄ• r
parikkhitto ca, evarÅ«pe gÄ• me yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti, tasmiá¹ƒ gha
tassa gharassa hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. yassÄ• vÄ«thiyÄ• gharaá¹ƒ hoti, ta
gharassa sammukhÄ• á¹-á¹-hÄ• ne sabhÄ• yaá¹ƒ vÄ• gharadvÄ• re vÄ• vatthabbaá¹ƒ, tes
hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

sace so gÄ• mo aparikkhitto, yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ, tattha vÄ• tassa hat
vatthabbaá¹ƒ. nivesane pana sace ekakulassa nivesanaá¹ƒ hoti, parikkhittaÃ±ca, antonivesa
nikkhipitvÄ• antonivesane vatthabbaá¹ƒ. aparikkhittaá¹ƒ ce hoti, yasmiá¹ƒ gabbhe cÄ«varaá
tasmiá¹ƒ vatthabbaá¹ƒ, tassa gabbhassa hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

sace nÄ• nÄ• kulassa nivesanaá¹ƒ hoti, parikkhittaÃ±ca, yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikk
gabbhe vatthabbaá¹ƒ, sabbesaá¹ƒ sÄ• dhÄ• raá¹‡advÄ• ramÅ«le vÄ• tesaá¹ƒ gabbhadvÄ•
na vijahitabbaá¹ƒ. aparikkhittaá¹ƒ ce, yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá¹ƒ, tasmiá¹ƒ ga
tassa gabbhassa hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. esa nayo __udositÄ• _dÄ«supi.

sattho pana jaá¹…ghasattho vÄ• hotu, sakaá¹-asattho vÄ• . sace ekakulassa sattho hoti, s
nikkhipitvÄ• purato vÄ• pacchato vÄ• sattabbhantarÄ• na vijahitabbÄ• , passato abbhant
sace (Sp (to Vin III) II 489) sattho gacchanto gÄ• maá¹ƒ vÄ• nadiá¹ƒ vÄ• pariyÄ• diyitvÄ•
antopaviá¹-á¹-hena saddhiá¹ƒ ekÄ• baddho hutvÄ• oraÃ±ca pÄ• raÃ±ca pharitvÄ• á¹-hito h
labbhati. atha gÄ• me vÄ• nadiyÄ• vÄ• pariyÄ• panno hoti antopaviá¹-á¹-ho, gÄ• maparih
labbhati. sace vihÄ• rasÄ«maá¹ƒ atikkamitvÄ• tiá¹-á¹-hati, antosÄ«mÄ• ya ca cÄ«varaá¹ƒ h
vasitabbaá¹ƒ. sace bahisÄ«mÄ• ya cÄ«varaá¹ƒ hoti, satthasamÄ«peyeva vasitabbaá¹ƒ. sac
bhagge, goá¹‡e vÄ• naá¹-á¹-he antarÄ• chijjati, yasmiá¹ƒ koá¹-á¹-hÄ• se cÄ«varaá¹ƒ nikkh
vasitabbaá¹ƒ.

khettepi (Sp (to Vin III) II 490) sace ekakulassa khettaá¹ƒ hoti, parikkhittaÃ±ca, antokhette c
nikkhipitvÄ• antokhette vatthabbaá¹ƒ. sace aparikkhittaá¹ƒ, hatthapÄ• sÄ• \Be 291/ cÄ«var
vijahitabbaá¹ƒ. sace nÄ• nÄ• kulassa khettaá¹ƒ hoti, parikkhittaÃ±ca, antokhette cÄ«varaá¹
khettadvÄ• ramÅ«le vÄ• vatthabbaá¹ƒ, tassa hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. sace a
hatthapÄ• sÄ• na vijahitabbaá¹ƒ. esa nayo dhaÃ±Ã±akaraá¹‡Ä• rÄ• mesu dvÄ«supi. vihÄ•
vuttasadisova vinicchayo.

rukkhamÅ«le pana yaá¹ƒ majjhanhike kÄ• le samantÄ• chÄ• yÄ• pharati, tasmiá¹ƒ á¹-hÄ•
chÄ• yÄ• ya phuá¹-á¹-hokÄ• sassa antoyeva nikkhipitabbaá¹ƒ. sace viraá¸·asÄ• khassa ruk
phuá¹-á¹-hokÄ• se á¹-hapeti, aruá¹‡uggamane ca so bhikkhu tassa hatthapÄ• se na hoti, aÃ
tassa chÄ• yÄ• yapi hoti, nissaggiyaá¹ƒ hoti. sace nÄ• nÄ• kulassa rukkho hoti, cÄ«varassa
vijahitabbaá¹ƒ.

ajjhokÄ• se pana viÃ±jhÄ• á¹-aviÄ• dÄ«su araÃ±Ã±esupi samuddamajjhe macchabandhÄ•
cÄ«varaá¹ƒ á¹-hapetvÄ• tato samantÄ• sattabbhantare padese yattha katthaci vasitabbaá¹
vasanto vippavuttho nÄ• ma hotÄ«ti daá¹-á¹-habbaá¹ƒ.

imassa pana vitthÄ• rassa idha avuttattÄ• , __samantapÄ• sÄ• dikÄ• ya_Ã±ca vuttattÄ• __

saá¹…khepoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __etthÄ• _ti ``ticÄ«varena vippavaseyyÄ• â€™â€™
__saá¹…khepo_ti saá¹…khepavaá¹‡á¹‡anÄ• . ettha pana pÄ• á¸·iyaá¹ƒ (Vin III 477) ``gÄ• m
nÄ• nÅ«pacÄ• roâ€™â€™ tiÄ• dinÄ• avisesena mÄ• tikaá¹ƒ nikkhipitvÄ• pi
gÄ• manivesanaudositakhettadhaÃ±Ã±akaraá¹‡aÄ• rÄ• mavihÄ• rÄ• naá¹ƒ ekÅ«pacÄ• ran
nÄ• ma ekakulassa gÄ• mo hoti parikkhitto ca aparikkhitto cÄ• â€™â€™ tiÄ• dinÄ• (Vin III
parikkhittÄ• parikkhittavasena \Ne 269/ vibhattÄ• .
aá¹-á¹-amÄ• á¸·apÄ• sÄ• dahammiyanÄ• vÄ• sattharukkhamÅ«laajjhokÄ• sÄ• naá¹ƒ pana
aá¹-á¹-o hoti, nÄ• nÄ• kulassa aá¹-á¹-o hotÄ«â€™â€™ tiÄ• dinÄ• (Vin III 484) nayena ekak
ante ``ajjhokÄ• so ekÅ«pacÄ• ro nÄ• ma agÄ• make araÃ±Ã±e samantÄ• sattabbhantarÄ•
nÄ• nÅ«pacÄ• roti (Vin III 494) ca evaá¹ƒ ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ratÄ• vibhattÄ• . tas
parikkhittaá¹ƒ ekÅ«pacÄ• raá¹ƒ, aparikkhittaá¹ƒ \Be 292/ nÄ• nÅ«pacÄ• ranti ca, aá¹-á¹-Ä•
taá¹ƒ ekÅ«pacÄ• raá¹ƒ, yaá¹ƒ nÄ• nÄ• kulassa, taá¹ƒ nÄ• nÅ«pacÄ• ranti ca gahetabbaá¹ƒ
gahetabbaá¹ƒ. __upacÄ• ro_ti hi ``gÄ• mo ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• roâ€™â€™ tiÄ• dÄ
ekÅ«pacÄ• roâ€™â€™ ti ettha samantÄ• sattabbhantarasaá¹…khÄ• taá¹ƒ pamÄ• á¹‡anti a

__aÃ±Ã±atra bhikkhusammutiyÄ• _ti bhikkhuno saá¹…ghena dinnÄ• sammuti __bhikkhusa
tenÄ• ha __ ``yaá¹ƒ saá¹…ghoâ€™â€™ _tiÄ• di. __avippavÄ• sasammutiá¹ƒ detÄ«_ti avipp
avippavÄ• sÄ• ya vÄ• sammuti __avippavÄ• sasammuti, _ taá¹ƒ Ã±attidutiyena kammena

__santaruttarenÄ• _ti __ ``antaraâ€™â€™ _nti antaravÄ• sako vuccati, __ ``uttaraâ€™â€™
saha antarena uttaraá¹ƒ __santaruttaraá¹ƒ, _ tena santaruttarena, saha antaravÄ• sakena u
attho. __antoaruá¹‡e paccuddhaá¹-e_ti nivattitvÄ• sampÄ• puá¹‡itumasakkontena tattheva
paccuddhaá¹-e. __paccÄ• gantabba_nti yathÄ• rogo na kuppati, tathÄ• puna cÄ«varassa a
Ä• gantabbaá¹ƒ. yato paá¹-á¹-hÄ• ya hi satthaá¹ƒ vÄ• pariyesati, ``gacchÄ• mÄ«â€™â€™
tato paá¹-á¹-hÄ• ya vaá¹-á¹-ati. ``na dÄ• ni gamissÄ• mÄ«â€™â€™ ti evaá¹ƒ pana dhuranik
paccuddharitabbaá¹ƒ ``atirekacÄ«varaá¹-á¹-hÄ• ne á¹-hassatÄ«â€™â€™ ti. tenÄ• ha __ ``ta
paccuddharitabbaâ€™â€™ _nti. __so_ti yassa sammuti dinnÄ• , so rogo. __laddhakappiyan
sammutidÄ• nakiccaá¹ƒ natthÄ«ti adhippÄ• yo.

__adhiá¹-á¹-hitacÄ«varatÄ• _ti ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayena adhiá¹-á¹-hitacÄ«varatÄ•
yadi baddhasÄ«mÄ• yaá¹ƒ cÄ«varaá¹ƒ hoti, tato bahi aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ. atha abad
yathÄ• vuttagÄ• mÄ• dÄ«naá¹ƒ bahi hatthapÄ• sÄ• tikkame aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ. bad
katthaci cÄ«varaá¹ƒ á¹-hapetvÄ• antosÄ«mÄ• yameva yattha katthaci vasituá¹ƒ vaá¹-á¹-ati.
apaccuddharaá¹‡aá¹ƒ akiriyÄ• ti sambandho.

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

purimasikkhÄ• pade \Be 293/ \Ne 270/ viya etthÄ• pi __bhikkhunÄ• _ti sÄ• miatthe karaá¹‡
``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• â€™â€™ _tiÄ• di. ``akÄ• lacÄ«varaá¹ƒ nÄ• ma ana
uppannaá¹ƒ, atthate kathine sattamÄ• se uppannaá¹ƒ, kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ ak
nÄ• mÄ• â€™â€™ ti (Vin III 500) padabhÄ• janiyaá¹ƒ vuttattÄ• __ ``yvÄ• yaá¹ƒ anatthate k
yvÄ• yaá¹ƒ cÄ«varakÄ• lo vuttoti sambandho. __vassÄ• nassÄ• _ti vassÄ• nasaá¹…khÄ• ta
nÄ• ma cÄ«varamÄ• so. tasmiÃ±hi anatthatepi kathine uppannaá¹ƒ cÄ«varaá¹ƒ anadhiá¹-á¹
á¹-hapetuá¹ƒ vaá¹-á¹-ati. __paÃ±ca mÄ• sÄ• _ti pacchimakattikamÄ• so, hemantikÄ• cattÄ
__aÃ±Ã±adÄ• _ti anatthate kathine ekÄ• dasamÄ• se, atthate kathine sattamÄ• se. __kÄ• l
cÄ«varamÄ• so, atthate kathine paÃ±ca mÄ• sÄ• â€™â€™ ti yathÄ• vuttacÄ«varakÄ• lepi.
iminÄ• ``dadÄ• mi dajjÄ• mÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ (Sp (to Vin III) II 469) saá¹…gaho. k
``akÄ• lacÄ«varaâ€™â€™ nti vuttÄ• ni, tathÄ• pi piá¹-á¹-hisamayeyeva uppannÄ• ni ``akÄ•
idhÄ• dhippetÄ• ni.

__ ``kÄ• le saá¹…ghassa idaá¹ƒ akÄ• lacÄ«varaâ€™â€™ _nti dinnaá¹ƒ pana akÄ• lacÄ«va
atthuddhÄ• ravasena vuttaá¹ƒ. yathÄ• piá¹-á¹-hisamaye uppannaá¹ƒ cÄ«varaá¹ƒ vuá¹-á¹-ha
sammukhÄ«bhÅ«tehi bhÄ• jetuá¹ƒ labbhatÄ«ti akÄ• lacÄ«varaá¹ƒ nÄ• ma jÄ• taá¹ƒ, tathevi
akÄ• lacÄ«varasÄ• maÃ±Ã±aá¹ƒ. yadi evaá¹ƒ ``puggalassa vÄ• idaá¹ƒ tuyhaá¹ƒ `dammÄ«
dinnaâ€™â€™ nti kasmÄ• vuttaá¹ƒ, na hi puggalassa Ä• dissa dinnaá¹ƒ kenaci bhÄ• janÄ«
virodho, Ä• dissa dÄ• nasÄ• maÃ±Ã±ato labbhamÄ• namatthaá¹ƒ dassetuá¹ƒ tathÄ• vuttan
attano kappÄ• sasuttÄ• dinÄ• dhanena. imassa ``uppajjeyyÄ• â€™â€™ ti iminÄ• sambanc
detÄ«â€™â€™ _tiÄ• di puggalÄ• dhiá¹-á¹-hÄ• nanayena vuttaá¹ƒ. ettha pana sÄ«mÄ• ya d
katikÄ• ya dÄ• naá¹ƒ dutiyÄ• ... pe ... puggalassa dÄ• naá¹ƒ aá¹-á¹-hamÄ• .

__ ``parikkhepÄ• rahaá¹-á¹-hÄ• nenÄ• â€™â€™ _ti iminÄ• aparikkhittassa vihÄ• rassa
dhuvasannipÄ• taá¹-á¹-hÄ• nÄ• dito paá¹-hamaleá¸• á¸• upÄ• tassa anto upacÄ• rasÄ«mÄ•
dutiyaleá¸• á¸• upÄ• tassapi anto upacÄ• rasÄ«mÄ• yevÄ• ti dassetuá¹ƒ __ ``apicÄ• â€™â€
dhuvasannipÄ• taá¹-á¹-hÄ• nampi sÄ«mÄ• pariyantagatameva veditabbaá¹ƒ. __Ä• vÄ• se v
sace upacÄ• rato abahibhÅ«to hutvÄ• Ä• vÄ• so vaá¸• á¸• hatÄ«ti adhippÄ• yo. __mahÄ• p
``bhikkhÅ«supi vaá¸• á¸• hantesu vaá¸• á¸• hatÄ«â€™â€™ ti vuttaá¹ƒ. ``sace \Ne 271/ vihÄ
saddhiá¹ƒ ekÄ• baddhÄ• hutvÄ• yojanasatampi pÅ«retvÄ• nisÄ«danti, yojanasatampi upa
sabbesaá¹ƒ lÄ• bho pÄ• puá¹‡Ä• tÄ«â€™â€™ ti (Sp (to Vin I) 379) __samantapÄ• sÄ• dikÄ
__bhikkhunÄ«naá¹ƒ Ä• rÄ• mapavesanasenÄ• sanÄ• pucchanÄ• nÄ«_ti Ä• gantukagamikÄ
Ä• rÄ• mapavesanÄ• pucchanaá¹ƒ, senÄ• sanÄ• pucchanaÃ±cÄ• ti attho. tathÄ• hi Ä• gan
Ä• rÄ• mapavesanaá¹ƒ Ä• pucchitabbaá¹ƒ, gamikÄ• ya saá¹…ghikaá¹ƒ dasavidhaá¹ƒ senÄ
``bhikkhunÄ«naâ€™â€™ nti vuttaá¹ƒ, gamikassa pana bhikkhussÄ• pi imissÄ• yeva sÄ«mÄ
senÄ• sanÄ• pucchanaá¹ƒ veditabbaá¹ƒ.

__parivÄ• samÄ• nattÄ• rocana_nti pÄ• rivÄ• sikamÄ• nattacÄ• rÄ«naá¹ƒ parivÄ• sÄ• roca
__vassacchedanissayasenÄ• sanaggÄ• hÄ• dividhÄ• na_nti vassacchedavidhÄ• naá¹ƒ, nis
senÄ• sanaggÄ• havidhÄ• nanti attho. __Ä• di_saddena nissayapaá¹-ippassaddhi, lÄ• bhag
pÅ«retvÄ• Ä• rÄ• mapavesananti evamÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __imissÄ• va sÄ«mÄ
upacÄ• rasÄ«mÄ• yevÄ• ti yathÄ• sambhavaá¹ƒ anto, bahi ca imassa sabbassa labbhanato

lÄ• bhatthÄ• ya á¹-hapitÄ• sÄ«mÄ• __lÄ• bhasÄ«mÄ• _ (Vin I 379), sÄ• ca kho neva sam
na dhammasaá¹…gÄ• hakattherehi á¹-hapitÄ• , apica kho lÄ• bhadÄ• yakehi. tenÄ• ha __ ``
rÄ• jarÄ• jamahÄ• mattÄ• dayoâ€™â€™ _tiÄ• di. __samantÄ• _ti vihÄ• rassa samantÄ• . _
``sÄ«maá¹ƒ á¹-hapentÄ«â€™â€™ ti pÄ• á¹-haseso. __ekassa raÃ±Ã±o Ä• á¹‡Ä• pavattiá¹-á
keraá¸·abhogoti evaá¹ƒ ekekassa raÃ±Ã±o Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ. dvidhÄ• Ä• po
oghena anajjhotthato bhÅ«mibhÄ• go, sova sÄ«mÄ• __dÄ«pasÄ«mÄ• _. tenÄ• ha __samu
cakkavÄ• á¸·asÄ«mÄ• cakkavÄ• á¸·apabbateneva paricchinnÄ• ti Ä• ha __
``ekacakkavÄ• á¸·apabbataparikkhepabbhantaraá¹ƒ cakkavÄ• á¸·asÄ«mÄ• â€™â€™ _ti.

__sesÄ• _ti \Be 295/ khaá¹‡á¸• asÄ«mÄ• dayo. __khaá¹‡á¸• asÄ«mÄ• ya demÄ• ti dinna_
kammena sannipatitaá¹ƒ saá¹…ghaá¹ƒ disvÄ• ``khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ saá¹…ghassa d
khaá¹‡á¸• asÄ«mÄ• ya á¹-hite rukkhe vÄ• pabbate vÄ• á¹-hitopi heá¹-á¹-hÄ• vÄ• pathavi
khaá¹‡á¸• asÄ«mÄ• yeva á¹-hitoti veditabbo. __samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• ya dinna_nti
dammÄ«â€™â€™ ti dinnaá¹ƒ. esa nayo sesesupi. __khaá¹‡á¸• asÄ«mÄ• sÄ«mantarikaá¹-
tattha samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• ya abhÄ• vatoti adhippÄ• yo. samÄ• nasaá¹ƒvÄ• saav
nÄ• nÄ• ttaá¹ƒ --- ``avippavÄ• sasÄ«mÄ• ya dammÄ«â€™â€™ ti dinnaá¹ƒ gÄ• maá¹-á¹-hÄ
``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti (Vin I 144) vuttattÄ• \Ne 2
``samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• ya dammÄ«â€™â€™ ti dinnaá¹ƒ pana gÄ• me á¹-hitÄ• nan
__abbhantarasÄ«mÄ• udakukkhepasÄ«mÄ• su dinna_nti tattha uposathÄ• diatthÄ• ya sann
abbhantarasÄ«mÄ• ya demÄ• â€™â€™ tiÄ• dinÄ• dinnaá¹ƒ. janapadaraá¹-á¹-harajjadÄ«pa
gÄ• masÄ«mÄ• dÄ«su vuttasadisova vinicchayoti Ä• ha __ ``janapadasÄ«mÄ• dÄ«sÅ«â€™
sabbesaá¹ƒ saá¹…gaá¹‡hituá¹ƒ labhatÄ«_ti ekopi gantvÄ• idha vassaggena bhÄ• jetvÄ• g
labhatÄ«ti attho. __eko_ti sabhÄ• go eko bhikkhu, ayampi bhÄ• gameva gahetuá¹ƒ labhati.
``sabhÄ• gÄ• naá¹ƒ bhÄ• gaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ _ti.

evaá¹ƒ tÄ• va yo sÄ«maá¹ƒ parÄ• masitvÄ• deti, tassa dÄ• ne vinicchayaá¹ƒ vatvÄ• idÄ•
``asukasÄ«mÄ• yÄ• â€™â€™ ti vattuá¹ƒ na jÄ• nÄ• ti, kevalaá¹ƒ ``sÄ«mÄ• â€™â€™ ti vac
vihÄ• raá¹ƒ Ä• gantvÄ• ``sÄ«mÄ• ya dammÄ«â€™â€™ ti vÄ• ``sÄ«maá¹-á¹-hakasaá¹…gh
bhaá¹‡ati, tattha vinicchayaá¹ƒ dassetuá¹ƒ __ ``yo pana vihÄ• raá¹ƒ pavisitvÄ• â€™â€™ _ti
katarasÄ«maá¹ƒ. __ahametaá¹ƒ bhedaá¹ƒ na jÄ• nÄ• mÄ«_ti ahaá¹ƒ ``asukÄ• sÄ«mÄ• â€
jÄ• nÄ• mi. __upacÄ• rasÄ«maá¹-á¹-hehi bhÄ• jetabbaá¹ƒ_ lÄ• bhassa upacÄ• rasÄ«mÄ• y
__sÄ• _ti samÄ• nalÄ• bhakatikÄ• .

__yattha mayhaá¹ƒ dhuvakÄ• rÄ• karÄ«yantÄ«_ti (Sp (to Vin I) 379) ettha yasmiá¹ƒ vihÄ•
cÄ«varadÄ• yakassa santakaá¹ƒ saá¹…ghassa pÄ• kavattaá¹ƒ vÄ• vattati. yasmiá¹ƒ vihÄ•
katvÄ• sadÄ• gehe bhojeti, yattha vÄ• anena Ä• vÄ• so vÄ• kÄ• rito, salÄ• kabhattÄ• dÄ
__dhuvakÄ• rÄ• _ \Be 296/ nÄ• ma. yena pana sakalopi vihÄ• ro patiá¹-á¹-hÄ• pito, tattha v
tenÄ• ha __ ``yattha tassa pÄ• kavattaá¹ƒ vÄ• vattatÄ«â€™â€™ _tiÄ• di. tattha __pÄ• kav
__vattatÄ«_ti pavattati. __yato_ti yasmÄ• vihÄ• rÄ• . __yatthÄ• _ti yasmiá¹ƒ vihÄ• re. __sa
vihÄ• resu. __mÄ• tikaá¹ƒ Ä• ropetvÄ• _ti ekasmiá¹ƒ vihÄ• re bhikkhÅ« bahutarÄ• , ekasmi
vatthaá¹ƒ, dhuvakÄ• raá¹-á¹-hÄ• naÃ±ca bahukaá¹ƒ, kattha demÄ• ti pucchitvÄ• , yadi pana
vÄ• ekameva hoti, taá¹ƒ pucchitvÄ• yassa vÄ• vihÄ• rassa, ekavihÄ• repi vÄ• yassa senÄ
tattha dÄ• tabbaá¹ƒ. sacepi ``asukabhikkhu gaá¹‡hatÅ«â€™â€™ ti vadati, vaá¹-á¹-ati. atha
dethÄ• â€™â€™ ti vatvÄ• avicÄ• retvÄ• va gacchati, saá¹…ghassapi vicÄ• retuá¹ƒ vaá¹-á¹
vicÄ• retabbaá¹ƒ --- ``saá¹…ghattherassa vasanaá¹-á¹-hÄ• ne dethÄ• â€™â€™ ti vattabbaá
senÄ• sanaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, yattha nappahoti, tattha dÄ• tabbaá¹ƒ. sace eko bhikk
vasanaá¹-á¹-hÄ• ne senÄ• sanaparibhogabhaá¹‡á¸• aá¹ƒ natthÄ«â€™â€™ ti vadati, tattha

__saá¹…ghassa_ \Ne 273/ __dammÄ«ti dinna_nti ``imÄ• ni cÄ«varÄ• ni saá¹…ghassa dam
__tato bahiddhÄ• pÄ«_ti upacÄ• rasÄ«mÄ• to bahiddhÄ• pi. __tehi saddhi_nti upacÄ• rasÄ
__ekÄ• baddhÄ• naÃ±ca pÄ• puá¹‡Ä• ti_ parisÄ• vasena vaá¸• á¸• hitÄ• sÄ«mÄ• hotÄ«ti
yasmÄ• upacÄ• rasÄ«mÄ• gatÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, yasmÄ• ca tato bahiddhÄ• pi upac
ekÄ• baddhÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• . __tesa_nti upacÄ• rasÄ«mÄ• gatÄ• naá¹ƒ, ta
ekÄ• baddhÄ• naÃ±ca. __gÄ• hate satÄ«_ti antevÄ• sikÄ• dike gaá¹‡hante sati. __asampa
upacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitehi ghaá¹‡á¹-iá¹ƒ paharitvÄ• kÄ• laá¹ƒ ghosetvÄ• lÄ• bhabh
asampattÄ• nampi upacÄ• rasÄ«mÄ• ya paviá¹-á¹-hÄ• naá¹ƒ, tehi vÄ• saddhiá¹ƒ ekÄ• bad
vihÄ• radvÄ• re vÄ• antovihÄ• reyeva vÄ• á¹-hitÄ• naÃ±cÄ• ti attho. __bhÄ• go dÄ• tabbo
dinnepÄ«ti adhippÄ• yo. dutiyabhÄ• ge pana therÄ• sanaá¹ƒ Ä• ruá¸·he Ä• gatÄ• naá¹ƒ paá
dutiyabhÄ• gato vassaggena dÄ• tabbaá¹ƒ.

sace pana ``bahiupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitÄ• naá¹ƒ dethÄ• â€™â€™ ti vadanti, na dÄ
mahÄ• hoti, therÄ• sanato paá¹-á¹-hÄ• ya vatthesu dÄ«yamÄ• nesu \Be 297/ alasajÄ• tikÄ
Ä• gacchanti, ``bhante, vÄ«sativassÄ• naá¹ƒ dÄ«yati, tumhÄ• kaá¹ƒ á¹-hitikÄ• atikkantÄ• â
á¹-hitikaá¹ƒ á¹-hapetvÄ• tesaá¹ƒ datvÄ• pacchÄ• á¹-hitikÄ• ya dÄ• tabbaá¹ƒ.

``asukavihÄ• re kira bahucÄ«varaá¹ƒ uppannaâ€™â€™ nti sutvÄ• yojanantarikavihÄ• rato
sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ, ayamettha sa
__samantapÄ• sÄ• dikÄ• ya_ cÄ«varakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin I) 379) v

evaá¹ƒ vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni saá¹…ghassa dammÄ«â€™â€™ ti di

idÄ• ni bahiupacÄ• rasÄ«mÄ• yaá¹ƒ bhikkhuá¹ƒ disvÄ• ``saá¹…ghassa dammÄ«â€™â€™
dassetuá¹ƒ __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ekÄ• baddhaparisÄ• ya pÄ• pu
pharitvÄ• parisÄ• á¹-hitÄ• hoti, ekÄ• baddhÄ• ce, sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti attho. e
dvÄ• dasahatthabbhantarato paricchinditabbÄ• . tenÄ• ha __ ``ye panÄ• â€™â€™ _tiÄ• di.

__ubhatosaá¹…ghassa dinna_nti (Sp (to Vin I) 379) ``ubhatosaá¹…ghassa dammÄ«â€™â€
``dvedhÄ• saá¹…ghassa dammi, dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ dammi, bhikkhusaá¹…ghass
dammÄ«â€™â€™ ti vuttepi ubhatosaá¹…ghassa dinnameva hoti. __upaá¸• á¸• haá¹ƒ bhikk
bhikkhunÄ«naá¹ƒ dÄ• tabba_nti dve bhÄ• ge same \Ne 274/ katvÄ• eko bhÄ• go bhikkhÅ«
bhikkhunÄ«naá¹ƒ dÄ• tabbo. __gahetuá¹ƒ labhati_ ubhatosaá¹…ghaggahaá¹‡ena gahitattÄ
__cetiyassÄ• _ti thÅ«pÄ• dino. taÃ±hi dhÄ• tÄ• yatanÄ• dibhÄ• vena citattÄ• , lokassa cittÄ
__ ``cetiyaâ€™â€™ _nti vuccati. na koci visesoti Ä• ha __ ``idha pana cetiyassÄ• â€™â€™

``ubhatosaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vutte pana dvÄ• vÄ«satikoá
bhikkhÅ«naá¹ƒ, dasa bhikkhunÄ«naá¹ƒ, eko puggalassa, eko cetiyassa dÄ• tabbo. tattha pu
attano vassaggena puna gahetuá¹ƒ labhati, cetiyassa ekoyeva. ayaá¹ƒ pana vÄ• ro yathÄ•
Ã±Ä• yatÄ«ti katvÄ• idha na vutto. __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin I) 379) pan

__na_ \Be 298/ __majjhe bhinditvÄ• dÄ• tabbaá¹ƒ_ ``bhikkhunÄ«naâ€™â€™ nti puggalika
visuá¹ƒ na labhatÄ«_ti pubbe viya visuá¹ƒ puggalikakoá¹-á¹-hÄ• saá¹ƒ na labhati. __pÄ• pu
ekameva labhatÄ«_ti attano vassaggena pattabbaá¹-á¹-hÄ• nato ekameva koá¹-á¹-hÄ• saá¹
bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• . ``bhikkhusaá¹…ghassa ca bhikkhunÄ«naÃ±ca t
ti vuttepi cetiyassa ekapuggalapaá¹-ivÄ«so labbhati, puggalassa visuá¹ƒ na labbhati. tasmÄ
datvÄ• avasesaá¹ƒ bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• bhÄ• jetabbaá¹ƒ. tenÄ• ha __
panÄ• â€™â€™ _tiÄ• di.

__tehi saddhiá¹ƒ puggalacetiyaparÄ• masanaá¹ƒ anantaranayasadisamevÄ• _ti tehi bhikkh
saddhiá¹ƒ puggalassa ca cetiyassa ca gahaá¹‡aá¹ƒ anantaranayasadisamevÄ• ti attho. ``bh
bhikkhunÄ«naÃ±ca tuyhaÃ±ca, bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca cetiyassa ca, bhikkhÅ
tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vuttepi cetiyassa ekapaá¹-ivÄ«so labbhati, puggalassa
bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• va bhÄ• jetabbanti vuttaá¹ƒ hoti. __puggalassa visu
puggalassa visuá¹ƒ paá¹-ivÄ«so na labbhati, vassaggena ekova labbhatÄ«ti attho. ``bhikkhu
cetiyassa cÄ• â€™â€™ ti vutte pana cetiyassa visuá¹ƒ paá¹-ivÄ«so labbhatÄ«ti Ä• ha __ ``c
labbhatÄ«â€™â€™ _ti. ``bhikkhusaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vut
labbhati, na puggalassa. __cetiyassa pana labbhatiyevÄ• _ti ``bhikkhÅ«naÃ±ca cetiyassa c
cetiyassa visuá¹ƒ paá¹-ivÄ«so labbhatÄ«ti \Ne 275/ attho. ``bhikkhÅ«naÃ±ca tuyhaÃ±ca cet
vuttepi cetiyasseva visuá¹ƒ labbhati, na puggalassa. bhikkhunisaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ•
yojetabbaá¹ƒ.

etthÄ• ha --- yaá¹ƒ panetarahi (Sp (to Vin I) 379) paá¹‡á¸• itamanussÄ• sadhÄ• tukaá¹ƒ pa
vÄ• á¹-hapetvÄ• buddhappamukhassa ubhatosaá¹…ghassa dÄ• naá¹ƒ denti, paá¹-imÄ• ya
Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• ``buddhÄ• naá¹ƒ demÄ• â€
paá¹-hamaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ denti, vihÄ• raá¹ƒ vÄ• Ä• haritvÄ• ``idaá¹
piá¹‡á¸• apÄ• taÃ±ca mÄ• lÄ• gandhÄ• dÄ«ni ca denti, tattha kathaá¹ƒ paá¹-ipajjitabbanti?
mÄ• lÄ• gandhÄ• dÄ«ni tÄ• va cetiye Ä• ropetabbÄ• ni, vatthehi paá¹-Ä• kÄ• , telena \Be 29
piá¹‡á¸• apÄ• tamadhuphÄ• á¹‡itÄ• dÄ«ni pana yo nibaddhacetiyajaggako hoti pabbajito vÄ
dÄ• tabbÄ• ni. nibaddhajaggake asati Ä• haá¹-abhattaá¹ƒ á¹-hapetvÄ• vattaá¹ƒ katvÄ• par
upakaá¹-á¹-he kÄ• le bhuÃ±jitvÄ• pacchÄ• pi vattaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyeva.

mÄ• lÄ• gandhÄ• dÄ«su ca yaá¹ƒ kiÃ±ci ``idaá¹ƒ haritvÄ• cetiyapÅ«jaá¹ƒ karothÄ• â€™â€
pÅ«jetabbaá¹ƒ. ``bhikkhusaá¹…ghassa harÄ• â€™â€™ ti vuttepi haritabbaá¹ƒ. sace pana ``
carÄ• mi, Ä• sanasÄ• lÄ• yaá¹ƒ bhikkhÅ« atthi, te harissantÄ«â€™â€™ ti vutte ``bhante, tuy
ti vadati, bhuÃ±jituá¹ƒ vaá¹-á¹-ati. atha pana ``bhikkhusaá¹…ghassa dassÄ• mÄ«â€™â€™ t
antarÄ• va kÄ• lo upakaá¹-á¹-ho hoti, attano pÄ• petvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

__vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa dammÄ«ti vadatÄ«_ti (Sp (to Vin I) 379) ``vassaá¹ƒvuá
imÄ• ni cÄ«varÄ• ni dammÄ«â€™â€™ ti vadati. __tesaá¹ƒ bahisÄ«maá¹-á¹-hÄ• nampi pÄ•
bahisÄ«maá¹-á¹-hÄ• nampi yÄ• va kathinassa ubbhÄ• rÄ• pÄ• puá¹‡Ä• ti, tasmÄ• disÄ• p
paá¹-iggÄ• hake dÄ• tabbaá¹ƒ. anatthate pana kathine antohemante, evaÃ±ca pana vatvÄ•
pacchimavassaá¹ƒvuá¹-á¹-hÄ• nampi pÄ• puá¹‡Ä• ti. __yattha katthacÄ«_ti yesu kesuci vih
vadatÄ«_ti ``vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa dammÄ«â€™â€™ ti vadati. tatra sammukhÄ
pÄ• puá¹‡Ä• ti piá¹-á¹-hisamaye uppannattÄ• . sace pana ``vassaá¹ƒ vasantÄ• naá¹ƒ damm
antovasseyeva vassaá¹ƒ vasantÄ• va labhanti, chinnavassÄ• na labhanti. cÄ«varamÄ• se
vasantÄ• naá¹ƒ dammÄ«â€™â€™ ti vutte pacchimikÄ• ya vassÅ«pagatÄ• naá¹ƒyeva pÄ• p
vassÅ«pagatÄ• naÃ±ca chinnavassÄ• naÃ±ca na pÄ• puá¹‡Ä• ti.

cÄ«varamÄ• sato paá¹-á¹-hÄ• ya yÄ• va hemantassa pacchimo divaso, tÄ• va ``vassÄ• vÄ
\Ne 276/ kathinaá¹ƒ atthataá¹ƒ vÄ• hotu, anatthataá¹ƒ vÄ• , atÄ«tavassaá¹ƒvuá¹-á¹-hÄ• naá
gimhÄ• naá¹ƒ paá¹-hamadivasato paá¹-á¹-hÄ• ya vutte pana mÄ• tikÄ• Ä• ropetabbÄ• ``at
mÄ• sÄ• atikkantÄ• , anÄ• gato catumÄ• saccayena bhavissati, kataravassÄ• vÄ• sassa d
``atÄ«tavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ dammÄ«â€™â€™ ti vadati, taá¹ƒantovassaá¹ƒvuá¹-á¹-h
disÄ• pakkantÄ• nampi sabhÄ• gÄ• gaá¹‡hituá¹ƒ labhanti.

sace \Be 300/ ``anÄ• gate vassÄ• vÄ• sikaá¹ƒ dammÄ«â€™â€™ ti vadati, taá¹ƒ á¹-hapetvÄ
gahetabbaá¹ƒ. atha ``agutto vihÄ• ro, corabhayaá¹ƒ atthi, na sakkÄ• á¹-hapetuá¹ƒ, gaá¹‡hi
Ä• hiá¹‡á¸• ituâ€™â€™ nti vutte ``sampattÄ• naá¹ƒ dammÄ«â€™â€™ ti vadati, bhÄ• jetvÄ•

``ito me, bhante, tatiye vasse vassÄ• vÄ• sikaá¹ƒ na dinnaá¹ƒ, taá¹ƒ dammÄ«â€™â€™ ti, ta
vuá¹-á¹-habhikkhÅ«naá¹ƒ pÄ• puá¹‡Ä• ti. sace te disÄ• pakkantÄ• , aÃ±Ã±o vissÄ• siko ga
ekoyeva avasiá¹-á¹-ho, sesÄ• kÄ• laá¹…katÄ• , sabbaá¹ƒ ekasseva pÄ• puá¹‡Ä• ti. sace e
hoti, sammukhÄ«bhÅ«tehi bhÄ• jitabbaá¹ƒ.

__yehi nimantitehi yÄ• gu pÄ«tÄ• _ti (Sp (to Vin I) 379) nimantitehi yehi bhikkhÅ«hi yÄ• gu
bhikkhÄ• cÄ• ravattena gharadvÄ• rena gacchantehi vÄ• gharaá¹ƒ paviá¹-á¹-hehi vÄ• yÄ•
Ä• sanasÄ• lato pattaá¹ƒ Ä• haritvÄ• manussehi nÄ«tÄ• , yesaá¹ƒ vÄ• therehi pesitÄ• , tes
pana nimantitabhikkhÅ«hi saddhiá¹ƒ aÃ±Ã±epi bahÅ« Ä• gantvÄ• antogehaÃ±ca bahigeha
dÄ• yako ca evaá¹ƒ vadati ``nimantitÄ• vÄ• hontu, animantitÄ• vÄ• , yesaá¹ƒ mayÄ• yÄ•
imÄ• ni vatthÄ• ni hontÅ«â€™â€™ ti, sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. yehi pana therÄ• naá¹ƒ h
tesaá¹ƒ na pÄ• puá¹‡Ä• ti. atha so ``yehi mayhaá¹ƒ yÄ• gu pÄ«tÄ• , sabbesaá¹ƒ hotÅ«â€™
pÄ• puá¹‡Ä• ti. __bhattakhajjakÄ• dÄ«hÄ«_ti ettha __Ä• di_saddenapi cÄ«varasenÄ• sana

__puggalassÄ• _ti (Sp (to Vin I) 379) sammukhÄ• sammukhabhÅ«tassa puggalassa. tenÄ•
_ntiÄ• di. sace pana ``idaá¹ƒ tumhÄ• kaÃ±ceva tumhÄ• kaá¹ƒ antevÄ• sikÄ• naÃ±ca damm
therassa ca antevÄ• sikÄ• naÃ±ca pÄ• puá¹‡Ä• ti. uddesaá¹ƒ gahetuá¹ƒ Ä• gato, gahetvÄ•
pÄ• puá¹‡Ä• ti. tumhehi saddhiá¹ƒ nibaddhacÄ• rikabhikkhÅ«naá¹ƒ dammÄ«â€™â€™ ti vu
vattaá¹ƒ katvÄ• uddesaparipucchÄ• dÄ«ni gahetvÄ• vicarantÄ• naá¹ƒ sabbesaá¹ƒ pÄ• pua
aá¹-á¹-hasu mÄ• tikÄ• su. yadi pana ayamettha saá¹…khepakathÄ• , vitthÄ• ro pana kathaá
277/ __ ``samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttoâ€™â€™ _ti. samantapÄ• sÄ• dikÄ• yaá¹ƒ cÄ«
(Sp (to Vin I) 379) vuttoti attho.

``Ã±Ä• takehi \Be 301/ vÄ• me cÄ«varatthÄ• ya pesitaá¹ƒ, mittehi vÄ• pesitaá¹ƒ, te Ä• bha
dassantÄ«â€™â€™ ti evaá¹ƒ Ã±Ä• tito vÄ• mittato vÄ• paccÄ• sÄ• hotÄ«ti veditabbaá¹ƒ.
kappÄ• sasuttÄ• dinÄ• attano dhanena. __saá¹‡ha_nti sukhumaá¹ƒ. __aÃ±Ã±aá¹ƒ paccÄ•
kÄ• labbhantare kÄ• retabba_nti aÃ±Ã±aá¹ƒ mÅ«lacÄ«varasadisaá¹ƒ paccÄ• sÄ• cÄ«varaá
kÄ• retabbaá¹ƒ. taÃ±ca kho satiyÄ• yeva paccÄ• sÄ• ya, asatiyÄ• pana paccÄ• sÄ• ya mÅ
sampattaá¹ƒ, tadaheva adhiá¹-á¹-hÄ• tabbaá¹ƒ. tenÄ• ha __ ``sace na labhatÄ«â€™â€™ _t
__paccÄ• sÄ• cÄ«varampi parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tabba_nti paá¹-hamataraá¹
thÅ«lapaccÄ• sÄ• cÄ«varampi sandhÄ• ya vuttaá¹ƒ. __pi_-saddena na kevalaá¹ƒ mÅ«lacÄ

akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

``amhÄ• kameva Ã±Ä• tÄ«â€™â€™ ti Ã±Ä• yatÄ«ti __Ã±Ä• ti, _ sÄ• va __Ã±Ä• tikÄ• , _ n
tÄ• ya aÃ±Ã±Ä• tikÄ• ya. tenÄ• ha __ ``na Ã±Ä• tikÄ• yÄ• â€™â€™ _ti. __mÄ• tito vÄ• pit

pitipakkhato vÄ• . __yÄ• va sattamaá¹ƒ yuga_nti (Sp (to Vin III) II 503-505) yÄ• va sattamas
sattamÄ• ya vÄ• itthiyÄ• Ä• yuppamÄ• á¹‡aá¹ƒ, yÄ• va pitÄ• mahayugaá¹ƒ pitÄ• mahiyug
mÄ• tÄ• mahiyuganti vuttaá¹ƒ hoti. atha vÄ• __yÄ• va sattamaá¹ƒ yuga_nti yÄ• va sattama
__yuga_saddo cettha ekasesanayena daá¹-á¹-habbo ``yugo ca yugo ca __yugÄ• â€™â€™
dvandaá¹ƒ gahitaá¹ƒ hoti. __kenaci Ä• kÄ• rena asambaddhÄ• yÄ• _ti bhÄ• tubhaginibhÄ•
kenaci Ä• kÄ• rena asambaddhÄ• ya. pitÄ• , pitupitÄ• , tassa pitÄ• , tassÄ• pi pitÄ• ti evaá¹
pitÄ• , pitumÄ• tÄ• , tassÄ• pitÄ• ca mÄ• tÄ• ca bhÄ• tÄ• ca bhaginÄ« ca, puttÄ• ca, dh
uddhaÃ±ca adho ca yÄ• va sattamÄ• yugÄ• , pitÄ• , pitubhÄ• tÄ• , pitubhaginÄ«, pituputtÄ
puttadhÄ«tuparamparÄ• ti evampi yÄ• va sattamÄ• yugÄ• , mÄ• tÄ• , mÄ• tumÄ• tÄ• , tass
evaá¹ƒ yÄ• va sattamÄ• yugÄ• , mÄ• tÄ• , mÄ• tupitÄ• , tassa pitÄ• ca mÄ• tÄ• ca bhÄ• t
dhÄ«taro cÄ• ti evampi uddhaÃ±ca adho \Be 302/ ca yÄ• va sattamÄ• yugÄ• , mÄ• tÄ• , m
mÄ• tuputtÄ• , mÄ• tudhÄ«taro \Ne 278/, tesampi puttadhÄ«tuparamparÄ• ti evampi yÄ• va
mÄ• tusambandhena, na pitusambandhena yÄ• sambaddhÄ• , sÄ• __ ``aÃ±Ã±Ä• tikÄ• n

__sÄ• kiyÄ• niyo viyÄ• _ti paÃ±casatamattÄ• sÄ• kiyÄ• niyo viya. nidassanamattaÃ±cetaá
á¹-hatvÄ• parivattaliá¹…gÄ• bhikkhuniyopi idha suddhabhikkhusaá¹…ghe ``upasampannÄ
__ubhatosaá¹…ghe vÄ• _ti bhikkhunisaá¹…ghe Ã±atticatutthena, bhikkhusaá¹…ghe Ã±attic
ubhatosaá¹…ghe vÄ• . __purÄ• á¹‡acÄ«vara_nti ettha __cÄ«vara_nti nivÄ• sanapÄ• rupan
``rajitvÄ• â€™â€™ _tiÄ• di. __kappaá¹ƒ katvÄ• _ti kappabinduá¹ƒ datvÄ• . ``iminÄ• adinna
na hotÄ«ti dassetÄ«â€™â€™ ti (Sp-á¹- II 505) vadanti. __paribhogasÄ«senÄ• _ti kÄ• yena
paribhogasÄ«sena. __aá¹ƒse_ti jattumhi. __matthake_ti sÄ«samatthake. sace pana paccatt
katvÄ• nipajjati, hatthehi vÄ• ukkhipitvÄ• Ä• kÄ• se vitÄ• naá¹ƒ katvÄ• sÄ«sena asamphu
paribhogo nÄ• ma na hoti.

__kÄ• yavikÄ• raá¹ƒ vÄ• karotÄ«_ti yathÄ• sÄ• ``dhovÄ• petukÄ• mo ayaâ€™â€™ nti jÄ
karoti. __ ``antodvÄ• dasahatthe okÄ• se á¹-hatvÄ• upari vÄ• khipatÄ«â€™â€™ _ti iminÄ•
orato khipantassa anÄ• pattÄ«ti dasseti. __aÃ±Ã±assa vÄ• hatthe pesetÄ«_ti antodvÄ• das
sikkhamÄ• nasÄ• maá¹‡erasÄ• maá¹‡eriupÄ• sakaitthiyÄ• dÄ«su yassa kassaci aÃ±Ã±ass
upÄ• sako ca sÄ• maá¹‡ero ca. __upasampajjitvÄ• dhovatÄ«_ti ettha upÄ• sako liá¹…ge p
pabbajitvÄ• upasampajjitvÄ• dhovati, sÄ• maá¹‡ero liá¹…ge parivatte bhikkhunÄ«su upasa
yathÄ• yogaá¹ƒ attho gahetabbo. sace pana bhikkhuniyÄ• hatthe dinnaá¹ƒ hoti, sace liá¹…
vaá¹-á¹-ati.

ettha ca ekassa tikkhattuá¹ƒ nissajjanÄ• bhÄ• vato tÄ«á¹‡ipi kÄ• rentassa ekena nissaggiy
dukkaá¹-Ä• ni. dve kÄ• rentassa ekena nissaggiyaá¹ƒ, dutiyena dukkaá¹-aá¹ƒ. tenÄ• ha __
tÄ«á¹‡Ä«â€™â€™ _tiÄ• di. __ ``ekena vatthunÄ• â€™â€™ _ti \Be 303/ paá¹-hamaá¹ƒ katv
sandhÄ• ya vuttaá¹ƒ. sace pana ``imaá¹ƒ cÄ«varaá¹ƒ rajitvÄ• dhovitvÄ• Ä• nehÄ«â€™â€™
paá¹-hamaá¹ƒ dhovitvÄ• pacchÄ• rajati, nissaggiyena dukkaá¹-ameva, evaá¹ƒ sabbesu vip

netabbo. sace pana ``dhovitvÄ• Ä• nehÄ«â€™â€™ ti vuttÄ• dhovati ceva rajati ca, dhovÄ•
rajane anÄ• patti. evaá¹ƒ sabbattha. tenÄ• ha __ ``sace pana `dhovÄ• â€™ ti vuttÄ• â€™â€
vasena ekato upasampannÄ• ya dhovÄ• pentassa yathÄ• vatthukamevÄ• ti Ä• ha __ ``bhik
_tiÄ• di.

__aÃ±Ã±assa_ \Ne 279/ __vÄ• santaka_nti aÃ±Ã±assa santakaá¹ƒ purÄ• á¹‡acÄ«varaá¹ƒ
__nisÄ«danapaccattharaá¹‡a_nti aÃ±Ã±assa vÄ• attano vÄ• santakaá¹ƒ nisÄ«danaÃ±cev
nivÄ• sanapÄ• rupanupagasseva ca idha ``purÄ• á¹‡acÄ«varaâ€™â€™ nti adhippetattÄ• a
nisÄ«danapaccattharaá¹‡aá¹ƒ dhovÄ• pentassa dukkaá¹-ameva hoti, na nissaggiyaá¹ƒ. __a
uddesÄ• ya vÄ• ovÄ• dÄ• ya vÄ• Ä• gatÄ• kiliá¹-á¹-hacÄ«varaá¹ƒ disvÄ• á¹-hapitaá¹-á¹-h
ayya, dhovissÄ• mÄ«â€™â€™ ti Ä• harÄ• petvÄ• vÄ• dhovati ceva rajati ca Ä• koá¹-eti ca
nÄ• ma. yÄ• pi ``imaá¹ƒ cÄ«varaá¹ƒ dhovÄ• â€™â€™ ti daharaá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ v
vacanaá¹ƒ sutvÄ• ``Ä• harathayya, ahaá¹ƒ dhovissÄ• mÄ«â€™â€™ ti dhovati, tÄ• vakÄ• li
rajitvÄ• deti, ayampi __avuttÄ• dhovati_ nÄ• ma.

__aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• ra_nti
upÄ• hanatthavikapattatthavikaaá¹ƒsabaddhakakÄ• yabandhanamaÃ±capÄ«á¹-hataá¹-á¹-ik
``upacÄ• re á¹-hatvÄ• â€™â€™ _ti vacanato pesitvÄ• dhovanepi anÄ• patti. __upacÄ• re_

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__channa_nti khomÄ• dÄ«naá¹ƒ channaá¹ƒ cÄ«varÄ• naá¹ƒ majjhe. __upacÄ• raá¹ƒ muÃ±
dvÄ• dasahatthÅ«pacÄ• raá¹ƒ muÃ±citvÄ• . __pi_-saddena dhammakathaá¹ƒ kathentassa
nÄ• nÄ• virÄ• gavatthÄ• ni ca Ä• haritvÄ• pÄ• damÅ«le á¹-hapenti, upacÄ• re vÄ• á¹-hatv
sÄ• diyati, paá¹-iggahitamevÄ• â€™â€™ _ti ettha vattabbameva \Be 304/ natthÄ«ti dasseti.
rattibhÄ• ge vÄ• khipatu. __paá¹-iggahitameva hotÄ«_ti kiÃ±cÄ• pi ``idaá¹ƒ bhikkhuniyÄ• ,
nti Ã±Ä• tuá¹ƒ na sakkÄ• , tathÄ• pi acittakabhÄ• vena gahitameva hoti. __yassa kassaci pa
sikkhamÄ• nasÄ• maá¹‡erasÄ• maá¹‡eriupÄ• sakaupÄ• sikÄ• dÄ«su yassa kassaci anupa
bhikkhuniyÄ• á¹-hapitaá¹ƒ. __paá¹ƒsukÅ«laá¹ƒ adhiá¹-á¹-hahitvÄ• _ti ``assÄ• mikaá¹ƒ idaâ
uppÄ• detvÄ• . assÄ• mikaÃ±hi ``paá¹ƒsukÅ«laâ€™â€™ nti vuccati. iminÄ•  ``amhÄ• kama
ntiÄ• dikÄ• ya saÃ±Ã±Ä• ya gahetuá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. __aÃ±Ã±atra pÄ• rivattak
__parivattaá¹ƒ, _ parivattameva __pÄ• rivattakaá¹ƒ, _ parivattetvÄ• diyyamÄ• naá¹ƒ, taá¹ƒ
__ ``yaá¹ƒ antamaso harÄ«á¹-akakkhaá¹‡á¸• ampÄ«â€™â€™ _tiÄ• di. \Ne 280/ __Ä• bhog
samannÄ• haritvÄ• . sace bhikkhunÄ« vassÄ• vÄ• sikampi deti, tampi yathÄ• vuttavidhÄ• n
vaá¹-á¹-atÄ«ti veditabbaá¹ƒ.

__paá¹-ilÄ• bhenÄ• _ti gahaá¹‡ena. __tikapÄ• cittiya_nti tÄ«á¹‡i parimÄ• á¹‡Ä• ni assÄ• ti
taá¹ƒ pÄ• cittiyaÃ±cÄ• ti __tikapÄ• cittiyaá¹ƒ, _ aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±ivematik
vasena tÄ«á¹‡i pÄ• cittiyÄ• nÄ«ti attho. __ekatoupasampannÄ• yÄ• _ti bhikkhunÄ«naá¹ƒ sa
hi hatthato aÃ±Ã±atra pÄ• rivattakÄ• cÄ«varaá¹ƒ paá¹-iggaá¹‡hantassa dukkaá¹-aá¹ƒ, bhik
upasampannÄ• ya pana pÄ• cittiyameva. __ ``pattatthavikÄ• dimhi ca anadhiá¹-á¹-hÄ• tabb
iminÄ• bhisicchavimpi saá¹…gaá¹‡hÄ• ti. sÄ• hi mahantÄ• pi senÄ• sanasaá¹…gahitattÄ•
gacchatÄ«ti neva adhiá¹-á¹-hÄ• nupagÄ• , na vikappanupagÄ• ca. vuttaÃ±hi __samantapÄ
maÃ±cappamÄ• á¹‡Ä• bhisicchavi hoti, vaá¹-á¹-atiyevÄ• â€™â€™ ti (Sp (to Vin III) II 514).
paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti vacanato pana aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• pesitaggah
paá¹-iggahaá¹‡ato, parivattanÄ• karaá¹‡ato ca __kiriyÄ• kiriyaá¹ƒ_.

cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

gehassa \Be 305/ pati jeá¹-á¹-hoti __gahapati, _ taá¹ƒ gahapatiá¹ƒ, idha pana apabbajito yo
adhippeto. tenÄ• ha __ ``bhikkhÅ«su apabbajitamanussaâ€™â€™ _nti. eseva nayo __gaha
``viÃ±Ã±Ä• peyyÄ• â€™â€™ _ti idaá¹ƒ suddhakattuatthe ca hetukattuatthe ca vattatÄ«ti Ä•
yÄ• cÄ• peyya vÄ• â€™â€™ _ti. __yÄ• cÄ• pana_Ã±cettha attano atthÄ• yevÄ• ti daá¹-á¹-h
``anÄ• á¹‡attikaâ€™â€™ nti idaá¹ƒ samatthitaá¹ƒ hoti. __aÃ±Ã±atra samayÄ• _ti sameti ett
saá¹ƒgacchati satto, sabhÄ• vadhammo vÄ• sahajÄ• tÄ• dÄ«hi, uppÄ• dÄ• dÄ«hi vÄ• ti __
dhammappavattimattatÄ• ya atthato abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡a
kappanÄ• mattasiddhena rÅ«pena voharÄ«yati, taá¹ƒ samayaá¹ƒ á¹-hapetvÄ• ti attho. tenÄ
acchinnacÄ«varo vÄ• hotÄ«â€™â€™ _tiÄ• di. tattha rÄ• jÄ• dÄ«su yehi kehici acchinnaá¹ƒ
__acchinnacÄ«varo_. yathÄ• ha ``acchinnacÄ«varo nÄ• ma bhikkhussa cÄ«varaá¹ƒ acchin
corehi vÄ• dhuttehi vÄ• yehi kehici vÄ• acchinnaá¹ƒ hotÄ«â€™â€™ ti. aggiÄ• dÄ«su yena
cÄ«varametassÄ• ti __naá¹-á¹-hacÄ«varo_. yathÄ• ha ``naá¹-á¹-hacÄ«varo nÄ• ma bhikkhu
daá¸• á¸• haá¹ƒ hoti, udakena vÄ• vÅ«á¸·haá¹ƒ hoti, undÅ«rehi vÄ• upacikÄ• hi vÄ• khÄ•
paribhogajiá¹‡á¹‡aá¹ƒ vÄ• hotÄ«â€™â€™ ti (Vin III 519). __samayÄ• _ti aÃ±Ã±atrasaddÄ•
nissakkavacananti Ä• ha __ ``taá¹ƒ samayaâ€™â€™ nti. aÃ±Ã±asmi_nti aÃ±Ã±asmiá¹ƒ sa

__tikapÄ• cittiya_nti aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±ivematikaÃ±Ã±Ä• takasaÃ±Ã±Ä«
pÄ• cittiyÄ• ni. __samaye_ti yathÄ• vutte acchinnacÄ«varakÄ• le ca naá¹-á¹-hacÄ«varakÄ•
vÄ• viÃ±Ã±Ä• pentassÄ• _ti Ã±Ä• take, pavÄ• rite ca ``tumhÄ• kaá¹ƒ santhataá¹ƒ dethÄ• â
(Sp (to Vin III) II 521) ca saá¹…ghavasena pavÄ• rite pamÄ• á¹‡ameva yÄ• cituá¹ƒ vaá¹-á¹-
pavÄ• rite pana yaá¹ƒ yaá¹ƒ pavÄ• renti, taá¹ƒ tameva viÃ±Ã±Ä• petabbaá¹ƒ. yo hi catÅ«hi
sayameva sallakkhetvÄ• kÄ• lÄ• nukÄ• laá¹ƒ cÄ«varÄ• dÄ«ni divase divase yÄ• gubhattÄ•

attho, taá¹ƒ taá¹ƒ deti, tassa viÃ±Ã±Ä• panakiccaá¹ƒ natthi. yo pana pavÄ• retvÄ• bÄ• latÄ
satisammosena vÄ• na deti, so viÃ±Ã±Ä• petabbo. yo ``mayhaá¹ƒ gehaá¹ƒ pavÄ• remÄ«â€
gantvÄ• yathÄ• sukhaá¹ƒ nisÄ«ditabbaá¹ƒ nipajjitabbaá¹ƒ, na kiÃ±ci gahetabbaá¹ƒ. yo pan
atthi, taá¹ƒ pavÄ• remÄ«â€™â€™ ti vadati, yaá¹ƒ tattha kappiyaá¹ƒ, taá¹ƒ viÃ±Ã±Ä• petabb
nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ• na labbhati. __tassevatthÄ• yÄ• _ti ``aÃ±Ã±assÄ• â€™â
tasseva buddharakkhitassa vÄ• dhammarakkhitassa vÄ• atthÄ• ya. __attano dhanena gaá
kappiyabhaá¹‡á¸• ena kappiyavohÄ• reneva gaá¹‡hantassa cetÄ• pentassa, parivattÄ• pen

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

__taá¹ƒ_-saddo cettha pakatatthavacano. __ce_ti nipÄ• tamattaá¹ƒ. __ce_ti vÄ• yadÄ«ti a
``pavÄ• reyyÄ• â€™â€™ ti iminÄ• sambandho veditabbo. __pavÄ• reyya ce_ti yadi pavÄ•
upasaggoâ€™â€™ _ti (Sp-á¹- II 523-524) iminÄ• tassa atthavisesÄ• bhÄ• vaá¹ƒ dasseti. te
atthoâ€™â€™ _ti. __pavÄ• ra_saddassa icchÄ• yaá¹ƒ vattamÄ• nattÄ• __ ``icchÄ• peyyÄ•
__icchaá¹ƒ uppÄ• deyyÄ• _ti paccaye icchaá¹ƒ uppÄ• deyya. upanimantanÄ• yetaá¹ƒ adhiv
``yÄ• vattakaâ€™â€™ _ntiÄ• di. __nekkhamma_nti pabbajjaá¹ƒ. __daá¹-á¹-hÅ«_ti daá¹-á¹-h
chandÄ• nurakkhaá¹‡atthaÃ±hettha anunÄ• sikalopo. __khemato_ti nibbhayato. kÄ• yena v
nimanteyyÄ• ti sambandho. yathÄ• ca kÄ• yena abhihareyya, vÄ• cÄ• ya ca, taá¹ƒ vidhiá¹ƒ
``upanetvÄ• â€™â€™ _tiÄ• di \Ne 282/ vuttaá¹ƒ __saantara_nti antaravÄ• sakasahitaá¹ƒ. _
uttarÄ• saá¹…gaá¹ƒ. __parama_nti avasÄ• naá¹ƒ. __assa cÄ«varassÄ• _ti assa samudÄ• y
cÄ«varassa. tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o hi ayaá¹ƒ bÄ• hiratthasamÄ• so yathÄ• ``lamba
daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``nivÄ• sanenÄ• â€™â€™ _tiÄ• di. ukkaá¹-á¹-hapariccheden
taá¹ƒparamaá¹ƒyeva gahetuá¹ƒ labhanti.

yasmÄ• \Be 307/ acchinnasabbacÄ«varena ticÄ«varamattakeneva bhikkhunÄ• evaá¹ƒ pa
pana aÃ±Ã±athÄ• pi, tasmÄ• taá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tatrÄ• yaá¹ƒ vinicchayoâ€
__adhiá¹-á¹-hitacÄ«varassÄ• _ti ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayena vÄ• parikkhÄ• racoá¸·a
adhiá¹-á¹-hitacÄ«varassa, idaÃ±ca yebhuyyena adhiá¹-á¹-hahitvÄ• cÄ«varaá¹ƒ paribhuÃ±ja
anadhiá¹-á¹-hitacÄ«varassa cÄ«vare acchinne ayaá¹ƒ vidhi na sambhavatÄ«ti. yassa vÄ• ti
cÄ«varaá¹ƒ aÃ±Ã±attha atthi, tattha natthi, tenÄ• pi tadÄ• tattha abhÄ• vato dve sÄ• dituá¹
__pakatiyÄ• va santaruttarena caratÄ«_ti (Sp-á¹- II 523-524) atthatakathinattÄ• vÄ• sÄ• sa
vÄ• avippavÄ• sasammutivasena vÄ• tatiyassa alÄ• bhena vÄ• carati. ``dve naá¹-á¹-hÄ• n
vuttaá¹ƒ __ ``dve sÄ• ditabbÄ• nÄ«â€™â€™ _ti. __ekaá¹ƒ sÄ• diyanteneva samo bhavissa
cÄ«varÄ• naá¹ƒ dvÄ«su naá¹-á¹-hena ekaá¹ƒ sÄ• diyantena samo bhavissati ubhinnampi sa
avaá¹-á¹-hÄ• nato. __yassa ekaá¹ƒyeva hoti_ aÃ±Ã±ena kenaci kÄ• raá¹‡ena vinaá¹-á¹-has

__paÃ±casu naá¹-á¹-hesÅ«_ti ticÄ«varaá¹ƒ udakasÄ• á¹-ikÄ• saá¹ƒkaccikÄ• ti imesu paÃ±
naá¹-á¹-hesu. ``ekasmiá¹ƒ vÄ• naá¹-á¹-heâ€™â€™ ti vacanaviparia¹‡Ä• maá¹ƒ katvÄ• yoj
uttarÄ«_ti santaruttaraparamato uttari.

__sesakaá¹ƒ Ä• harissÄ• mÄ«_ti dve cÄ«varÄ• ni katvÄ• ``sesakaá¹ƒ puna Ä• harissÄ• m
tuyhaá¹ƒyeva hotÅ«ti vuttassÄ• _ti dÄ• nasamaye evaá¹ƒ vuttassa. sace pana ``sesakaá¹ƒ
vatvÄ• gahetvÄ• gamanasamayepi ``sesakaá¹ƒ tuyhaá¹ƒyeva hotÅ«â€™â€™ ti vadanti, la
acchinnanaá¹-á¹-hakÄ• raá¹‡Ä• dinna_nti bÄ• husaccÄ• diguá¹‡avasena dinnaá¹ƒ. __vutta
``Ã±Ä• takappavÄ• rite vÄ• viÃ±Ã±Ä• pentassa, samaye ca aÃ±Ã±assa vÄ• Ã±Ä• takappa
viÃ±Ã±Ä• pentassaâ€™â€™ ti vuttanayena.

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

__bhikkhuá¹ƒ_ \Ne 283/ \Be 308/ __paneva uddissÄ• _ti ettha __panÄ• _ti nipÄ• tamattaá¹
tenÄ• ha __ ``itthannÄ• massÄ• â€™â€™ _tiÄ• di. __apadisitvÄ• _ti kathetvÄ• , Ä• rabbhÄ
__aÃ±Ã±Ä• takassa gahapatissÄ• _ti aÃ±Ã±Ä• takagahapatinÄ• ti attho. karaá¹‡atthe hi ida
aá¹-á¹-hakathÄ• yaá¹ƒ pana idaá¹ƒ suviÃ±Ã±eyyanti na vicÄ• ritaá¹ƒ. cÄ«varaá¹ƒ cetÄ• pem
__cÄ«varacetÄ• pannaá¹ƒ_ (Sp-á¹- II 528-529), cÄ«varamÅ«laá¹ƒ, __na_-kÄ• ro panettha Ä
``cÄ«varacetÄ• panaâ€™â€™ ntipi paá¹-hanti. taá¹ƒ pana yasmÄ• hiraÃ±Ã±Ä• dÄ«su aÃ±
``hiraÃ±Ã±Ä• dikaâ€™â€™ _nti vuttaá¹ƒ. tattha __hiraÃ±Ã±a_nti kahÄ• paá¹‡o vuccati. __Ä
suvaá¹‡á¹‡Ä• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __upakkhaá¹-a_nti upaá¹-á¹-hÄ• pitaá¹ƒ. taá¹ƒ upakk
sajjitanti Ä• ha __ ``upakkhaá¹-aá¹ƒ hotÄ«ti sajjitaá¹ƒ hotÄ«â€™â€™ _ti. __saá¹ƒharitvÄ• â
katvÄ• á¹-hapitaá¹ƒ. parivattanaÃ±ca akatassa kÄ• rÄ• panaá¹ƒ, katassa kiá¹‡ananti Ä• ha
kiá¹‡itvÄ• vÄ• ti atthoâ€™â€™ _ti. __acchÄ• dessÄ• mÄ«_ti pÄ• rupessÄ• mÄ«ti vuttaá¹ƒ
``vohÄ• ravacanametaâ€™â€™ _nti. __vohÄ• ravacana_nti ca upacÄ• ravacananti attho.

``tatra ce so bhikkhÅ«â€™â€™ tiÄ• dÄ«su ko padasambandhoti Ä• ha __ ``yatra so gahap
__pubbe appavÄ• rito_ti ``dassÄ• mi, kÄ«disena te, bhante, cÄ«varena attho, kÄ«disaá¹ƒ te
cetÄ• pemÄ«â€™â€™ ti pubbe avutto. __upasaá¹…kamitvÄ• _ti __gantvÄ• _. padabhÄ• ja
``gharaá¹ƒ gantvÄ• â€™â€™ ti (Vin III 529) vuttaá¹ƒ. ettha ca __pacuravohÄ• ravasenÄ• _t
yebhuyyena hi gharasÄ• mikaá¹ƒ daá¹-á¹-hukÄ• mÄ• tassa gharaá¹ƒ gacchantÄ«ti tatheva
__vikappa_nti visiá¹-á¹-ho kappo __vikappo, vi_-saddo cettha visiá¹-á¹-hattho. tenÄ• ha __
``visiá¹-á¹-hakappaâ€™â€™ _nti. iminÄ• vacanatthamÄ• ha. __ ``adhikavidhÄ• naâ€™â€™
adhippÄ• yatthaá¹ƒ. __yathÄ• pana tamÄ• pajjatÄ«_ti yenÄ• kÄ• rena taá¹ƒ vikappaá¹ƒ Ä•
taá¹ƒ Ä• kÄ• raá¹ƒ dassetuá¹ƒ.

__ ``sÄ• dhÅ«â€™â€™ _ti ayaá¹ƒ saddo sampaá¹-icchanasampahaá¹ƒsanasundarÄ• yÄ•
``sÄ• dhu, bhanteti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ \Be 309/ abhinanditvÄ• anumod
III 86) sampaá¹-icchane dissati, ``sÄ• dhu sÄ• dhu sÄ• riputtÄ• â€™â€™ tiÄ• dÄ«su (DN III
sampahaá¹ƒsane.

``sÄ• dhu \Ne 284/ dhammaruci rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ ntiÄ• dÄ«su || (J II

sundare, ``sÄ• dhu me, bhante bhagavÄ• , saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ
Ä• yÄ• cane, idhÄ• pi Ä• yÄ• caneyeva daá¹-á¹-habboti (Sv I 189; Ps I 1 mÅ«lapariyÄ• yasu
aggikabhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ• ; Bv-a I 49) Ä• ha __ ``sÄ• dhÅ«ti_ __Ä• yÄ• cane
__Ä• yÄ• cane_ti abhimukhaá¹ƒ yÄ• cane, abhipatthanÄ• yanti attho. parivitakke nipÄ• toti
Ä• manteti. __Ä• yatÄ• dÄ«sÅ«_ti ettha __Ä• di_saddena vitthataappitasaá¹‡hÄ• naá¹ƒ gah
imassa Ä• pajjanamatteneva Ä• patti sÄ«saá¹ƒ eti, tasmÄ• __ ``tassa vacanenÄ• â€™â€™
__payoge_ti suttapariyesanÄ• dipayoge.

__mahagghaá¹ƒ cetÄ• petukÄ• maá¹ƒ appaggha_nti vÄ«satiagghanakaá¹ƒ cÄ«varaá¹ƒ cet
mayhaá¹ƒ tena, dasaagghanakaá¹ƒ vÄ• aá¹-á¹-hagghanakaá¹ƒ vÄ• dehÄ«â€™â€™ ti vad
__evarÅ«pa_nti evaá¹ƒ samabhÄ• gaá¹ƒ, iminÄ• samakanti vuttaá¹ƒ hoti. taÃ±ca kho aggh
pamÄ• á¹‡avasena. agghavaá¸• á¸• hanakaÃ±hi idaá¹ƒ sikkhÄ• padaá¹ƒ.

paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

kasmÄ• iminÄ• nayena attho veditabboti Ä• ha __ ``idaÃ±hÄ«â€™â€™ _tiÄ• di. __hÄ«_ti
koci visesoti Ä• ha __ ``kevalaâ€™â€™ _ntiÄ• di.

dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

__rÄ• jato_ \Be 310/ __bhogga_nti rÄ• jato laddhabhoggaá¹ƒ. __rÄ• jabhoggo_ti rÄ• jÄ• ma
raÃ±Ã±Ä• \Ne 285/ dinnaá¹ƒ issariyaá¹ƒ. __iminÄ• tiÄ• dÄ«_ti ``iminÄ• cÄ«varacetÄ• pann
itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena acchÄ• dehÄ«â€™â€™ ti idaá¹ƒ. __Ä• gamanasud
iminÄ• kappiyanÄ«hÄ• rena apesetvÄ• ``idaá¹ƒ itthannÄ• massa bhikkhuno dehÄ«â€™â€
bhikkhuá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya ``idaá¹ƒ kho, bhante, Ä• yasmantaá¹ƒ uddi

Ä• bhataá¹ƒ, paá¹-iggaá¹‡hÄ• tu Ä• yasmÄ• cÄ«varacetÄ• pannaâ€™â€™ nti (Vin III 538),
kappiyakÄ• rakaá¹ƒ puá¹-á¹-hena taá¹ƒ niddisituá¹ƒ na vaá¹-á¹-ati. tenÄ• ha __ ``sace hÄ«â
__akappiyavatthuá¹ƒ Ä• rabbhÄ• _ti hiraÃ±Ã±Ä• diá¹ƒ Ä• rabbha. __Ä«disena dÅ«tavacane
Ä• yasmÄ• cÄ«varacetÄ• pannaâ€™â€™ nti evarÅ«pena dÅ«tavacanena. __tasmÄ• _ti ya
akappiyaá¹ƒ hoti, tasmÄ• . __suvaá¹‡á¹‡a_nti jÄ• tarÅ«paá¹ƒ. __rajata_nti rÅ«piyaá¹ƒ. __ka
suvaá¹‡á¹‡amayo vÄ• rÅ«piyamayo vÄ• pÄ• katiko vÄ• kahÄ• paá¹‡o. __mÄ• sako_ti loh
vÄ• hotu, jatumÄ• sako vÄ• hotu, yo yo yattha yattha janapade yadÄ• yadÄ• vohÄ• raá¹ƒ
aá¹-á¹-himayopi cammamayopi rukkhaphalabÄ«jamayopi samuá¹-á¹-hÄ• pitarÅ«popi asamu
idha mÄ• sakoti veditabbo. ettha ca yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ rÅ«piyasikkhÄ• pade vakkhÄ•

__muttÄ• _ti hatthikumbhajÄ• dikÄ• aá¹-á¹-havidhÄ• muttÄ• . tathÄ• hi hatthikumbhaá¹ƒ
bhujaá¹…gasÄ«saá¹ƒ, valÄ• hakaá¹ƒ, veá¸·u, macchasiro, saá¹…kho, sippÄ«ti aá¹-á¹-ha mu
macchasaá¹…khasippijÄ• tÄ• , sÄ• __sÄ• muddikÄ• , _ bhujaá¹…gajÄ• pi kÄ• ci sÄ• mudd
__asÄ• muddikÄ• _. yasmÄ• pana bahulaá¹ƒ sÄ• muddikÄ• va muttÄ• loke dissanti, tatthÄ
kadÄ• ci. tasmÄ• __sammohavinodaniyaá¹ƒ_ ``muttÄ• ti sÄ• muddikamuttÄ• â€™â€™ ti (V
__maá¹‡Ä«_ti á¹-hapetvÄ• veá¸·uriyÄ• dike antamaso jÄ• tiphalikaá¹ƒ upÄ• dÄ• ya sabbop
nÄ«lapÄ«tÄ• divaá¹‡á¹‡abhedo maá¹‡Ä«ti veditabbo, pacitvÄ• kato pana kÄ• camaá¹‡iyev
pattÄ• dibhaá¹‡á¸• amÅ«latthaá¹ƒ sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. __veá¸·uriyo_ nÄ• ma vaá
__saá¹…kho_ti dhamanasaá¹…kho dhotaviddho ratanamisso, pÄ• nÄ«yasaá¹…kho \Be 311
aÃ±janÄ• dibhesajjatthÄ• ya, bhaá¹‡á¸• amÅ«latthÄ• ya ca sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. _
ratanasaá¹ƒyuttÄ• muggavaá¹‡á¹‡Ä• silÄ• . ratanena pana amissÄ• satthakanisÄ• nÄ• di
vaá¹-á¹-ati. ettha ca __ ``ratanasaá¹ƒyuttÄ• _ti suvaá¹‡á¹‡ena saddhiá¹ƒ yojetvÄ• pacitvÄ•
vadanti. __pavÄ• á¸·a_nti dhotampi adhotampi sabbaá¹ƒ pavÄ• á¸·aá¹ƒ. __lohitaá¹…ko_ti ra
__masÄ• ragalla_nti kabaramaá¹‡i. yaá¹ƒ ``marakataâ€™â€™ ntipi vuccati.

__satta dhaÃ±Ã±Ä• nÄ«_ti sÄ• nulomÄ• ni sÄ• liÄ• dÄ«ni satta dhaÃ±Ã±Ä• ni. nÄ«vÄ• rÄ•
sÄ• liÄ• dimÅ«ladhaÃ±Ã±antogadhattÄ• ``satta dhaÃ±Ã±Ä• nÄ«â€™â€™ ti vuttaá¹ƒ.
__dÄ• sidÄ• sakhettavatthupupphÄ• rÄ• maphalÄ• rÄ• mÄ• dayo_ti \Ne 286/ ettha __dÄ• s
antojÄ• tadhanakkÄ«takaramarÄ• nÄ«tappabhedÄ• . tathÄ• __dÄ• so. khettaá¹ƒ_ nÄ• ma
__vatthu_ nÄ• ma yasmiá¹ƒ aparaá¹‡á¹‡aá¹ƒ ruhati. yattha vÄ• ubhayampi ruhati, taá¹ƒ __
akatabhÅ«mibhÄ• go __vatthu_. khettavatthusÄ«sena cettha vÄ• pitaá¸·Ä• kÄ• dÄ«nipi saá
vassikÄ• dÄ«naá¹ƒ pupphanako __pupphÄ• rÄ• mo_. ambaphalÄ• dÄ«naá¹ƒ phalanako __
attanoyevatthÄ• ya sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati, sacepi koci jÄ• tarÅ«parajataá¹ƒ Ä• n
saá¹…ghassa dammi, Ä• rÄ• maá¹ƒ vÄ• karotha, cetiyaá¹ƒ vÄ• bhojanasÄ• lÄ• dÄ«naá¹ƒ
vadati, idampi sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati. ``yassa kassaci hi aÃ±Ã±assa atthÄ• ya sa
dukkaá¹-aá¹ƒ hotÄ«â€™â€™ ti (Sp (to Vin III) II 538-539) __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ.
``cetiyasaá¹…ghagaá¹‡apuggalÄ• naá¹ƒ vÄ• atthÄ• ya sampaá¹-icchituá¹ƒ na vaá¹-á¹-antÄ

sace pana saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• puggalaá¹ƒ vÄ• anÄ• masitvÄ• ``idaá¹ƒ hira
cetiyassa dema, vihÄ• rassa dema, navakammassa demÄ• â€™â€™ ti vadanti, paá¹-ikkhip
idaá¹ƒ bhaá¹‡antÄ«â€™â€™ ti kappiyakÄ• rakÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. ``cetiyÄ• dÄ«na
á¹-hapethÄ• â€™â€™ ti vutte pana ``amhÄ• kaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti pa

__veyyÄ• vaccakaro_ti kiccakaro. idha pana sabbo kiccakarova ``veyyÄ• vaccakaroâ€™â€
``kappiyakÄ• rakoâ€™â€™ _ti. __eso kho_ti ``asukavÄ«thiyaá¹ƒ asukaghare asukanÄ• mo
vadati. __itarampÄ«_ti parammukhÄ• niddiá¹-á¹-hampi. ``attho me, Ä• vuso, cÄ«varenÄ• â€
codanÄ• lakkhaá¹‡anidassananti sambandho. tattha __codanÄ• lakkhaá¹‡anidassana_nti v
codanÄ• lakkhaá¹‡anidassanaá¹ƒ. tenÄ• ha __ ``sace hÄ«â€™â€™ _tiÄ• di. idaá¹ƒ vÄ• va
sambandho. etassa vÄ• attho yÄ• ya kÄ• yaci bhÄ• sÄ• ya vattabboti sambandho. ``dehi m
cÄ«varaá¹ƒ, parivattehi me cÄ«varaá¹ƒ, cetÄ• pehi me cÄ«varaâ€™â€™ nti etÄ• ni pana va
yÄ• ya kÄ• yaci bhÄ• sÄ• ya na vattabbo. tenÄ• ha __ ``dehi meâ€™â€™ _tiÄ• di. __sÄ• d
__iccetaá¹ƒ kusala_nti evaá¹ƒ yÄ• vatatiyaá¹ƒ codanena tassa cÄ«varassa yadetaá¹ƒ abhin
kusalaá¹ƒ sÄ• dhu suá¹-á¹-hÅ«ti attho. tenÄ• ha __ ``etaá¹ƒ sundaraâ€™â€™ _nti.

chakkhattuá¹ƒ paramo paricchedo assÄ• ti __chakkhattuparamaá¹ƒ_. idaÃ±hi ``á¹-hÄ• tabb
kiriyÄ• ya visesanaá¹ƒ, chakkhattuparamaá¹ƒ á¹-hÄ• naá¹ƒ kÄ• tabbanti attho. tenÄ• ha __
``bhÄ• vanapuá¹ƒsakavacanametaâ€™â€™ _nti, etaá¹ƒ bhÄ• ve á¹-hÄ• tabbanti vuttadhÄ•
napuá¹ƒsakaliá¹…gavacananti attho. __na nisÄ«ditabba_nti ``idha, bhante, nisÄ«dathÄ• â€
nisÄ«ditabbaá¹ƒ \Ne 287/. __na Ä• misaá¹ƒ paá¹-iggahetabba_nti yÄ• gukhajjakÄ• dibheda
``gaá¹‡hatha, bhanteâ€™â€™ ti yÄ• ciyamÄ• nenÄ• pi na gaá¹‡hitabbaá¹ƒ. __na dhammo
III) II 538-539) ``maá¹…galaá¹ƒ vÄ• anumodanaá¹ƒ vÄ• bhÄ• sathÄ• â€™â€™ ti yÄ• ciyan
bhÄ• sitabbaá¹ƒ. __á¹-hÄ• naá¹ƒ bhaÃ±jatÄ«_ti á¹-hitiá¹ƒ vinÄ• seti. á¹-hatvÄ• cÄ«varaá¹ƒ
taá¹ƒ uddissa tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbameva, na nisajjÄ• dikaá¹ƒ kÄ• tabbaá¹ƒ. imin
á¹-hÄ• naá¹ƒ vinÄ• sitaá¹ƒ hoti. tenÄ• ha __ ``Ä• gatakÄ• raá¹‡aá¹ƒ vinÄ• setÄ«â€™â€™ _
nÄ• ma á¹-hÄ• nameva, tasmÄ• `na kÄ• tabbaâ€™ nti vÄ• ritassa katattÄ• nisajjÄ• dÄ«su
ekaá¹ƒ á¹-hÄ• naá¹ƒ bhaÃ±jatÄ«â€™â€™ ti (Sp-á¹- II 537-539) ayamettha adhippÄ• yo. cha
tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaá¹ƒ. ``na aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabbaâ€™â€™ nti
á¹-hÄ• nalakkhaá¹‡aá¹ƒ. tenevÄ• ha __ ``idaâ€™â€™ _ntiÄ• di. tattha __ida_nti ``catukkha
chakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaâ€™â€™ nti vacanaá¹ƒ. etth
puna cÄ«varaá¹ƒ gahetuá¹ƒ na labhatÄ«â€™â€™ ti keci. ``dve á¹-hÄ• nÄ• ni parihÄ• yantÄ
á¹-hÄ• naá¹ƒ parihÄ• yatÄ«â€™â€™ ti apare. __ubhayaá¹ƒ karotÄ«_ti codetipi tiá¹-á¹-hatipi

__ ``tatra tatra á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™ _ti idaá¹ƒ codakassa á¹-hitaá¹-á¹-hitaá¹-á¹-h
tatra tatra cÄ«varaá¹ƒ uddissa á¹-hÄ• naá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. __etthÄ• _ti etesu dv
codanÄ• á¹-á¹-hÄ• nesu.

kiá¹ƒ \Be 313/ pana sabbakappiyakÄ• rakesu (Sp (to Vin III) II 538-539; vi0 saá¹…ga0-a 65
paá¹-ipajjitabbanti? na paá¹-ipajjitabbaá¹ƒ. ayaÃ±hi kappiyakÄ• rako nÄ• ma saá¹…khepato
ca aniddiá¹-á¹-ho ca. tattha ca niddiá¹-á¹-ho duvidho bhikkhunÄ• niddiá¹-á¹-ho, dÅ«tena nid
aniddiá¹-á¹-hopi duvidho mukhavevaá¹-ikakappiyakÄ• rako, parammukhakappiyakÄ• rakoti.
niddiá¹-á¹-ho sammukhÄ• sammukhavasena catubbidho hoti, tathÄ• dÅ«tena niddiá¹-á¹-ho

kathaá¹ƒ? idhekacco bhikkhussa cÄ«varatthÄ• ya dÅ«tena akappiyavatthuá¹ƒ pahiá¹‡ati, d
upasaá¹…kamitvÄ• ``idaá¹ƒ, bhante, itthannÄ• mena tumhÄ• kaá¹ƒ cÄ«varatthÄ• ya pahita
vadati. bhikkhu ``idaá¹ƒ na kappatÄ«â€™â€™ ti paá¹-ikkhipati. dÅ«to ``atthi pana te, bhante
veyyÄ• vaccakaroâ€™â€™ ti pucchati, puÃ±Ã±atthikehi ca upÄ• sakehi ``bhikkhÅ«naá¹ƒ ve
ti Ä• á¹‡attÄ• vÄ• bhikkhÅ«naá¹ƒ vÄ• sandiá¹-á¹-hÄ• sambhattÄ• keci veyyÄ• vaccakarÄ
tasmiá¹ƒ khaá¹‡e bhikkhussa santike nisinno hoti, bhikkhu taá¹ƒ niddisati ``ayaá¹ƒ bhikkhÅ«
veyyÄ• vaccakaroâ€™â€™ ti \Ne 288/. dÅ«to tassa hatthe akappiyavatthuá¹ƒ datvÄ• ``ther
kiá¹‡itvÄ• dehÄ«â€™â€™ ti gacchati, ayaá¹ƒ __bhikkhunÄ• sammukhÄ• niddiá¹-á¹-ho. _

no ce bhikkhussa (Sp (to Vin III) II 537; vi0 saá¹…ga0-a 65) santike nisinno hoti, apica kho
niddisati ``asukasmiá¹ƒ nÄ• ma gÄ• me itthannÄ• mo bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™
hatthe akappiyavatthuá¹ƒ datvÄ• ``therassa cÄ«varaá¹ƒ kiá¹‡itvÄ• dadeyyÄ• sÄ«â€™â€™
Ä• rocetvÄ• gacchati, ayameko __bhikkhunÄ• asammukhÄ• niddiá¹-á¹-ho. _

na heva kho so dÅ«to attanÄ• Ä• gantvÄ• Ä• roceti, apica kho aÃ±Ã±aá¹ƒ pahiá¹‡ati ``din
tassa hatthe cÄ«varacetÄ• pannaá¹ƒ, cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti, ayaá¹ƒ du
asammukhÄ• niddiá¹-á¹-ho. _

na heva kho aÃ±Ã±aá¹ƒ pahiá¹‡ati, apica kho gacchantova bhikkhuá¹ƒ vadati ``ahaá¹ƒ tass
cÄ«varacetÄ• pannaá¹ƒ dassÄ• mi, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti, ayaá
asammukhÄ• niddiá¹-á¹-ho_ti evaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho tayo asammukhÄ• nidd
__bhikkhunÄ• niddiá¹-á¹-haveyyÄ• vaccakarÄ• _ nÄ• ma. etesu imasmiá¹ƒ rÄ• jasikkhÄ• p
paá¹-ipajjitabbaá¹ƒ.

aparo \Be 314/ bhikkhu purimanayeneva dÅ«tena pucchito natthitÄ• ya vÄ• avicÄ• retukÄ•
``natthamhÄ• kaá¹ƒ kappiyakÄ• rakoâ€™â€™ ti vadati, tasmiÃ±ca khaá¹‡e koci manusso Ä
hatthe akappiyavatthuá¹ƒ datvÄ• ``imassa hatthato cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™
__dÅ«tena sammukhÄ• niddiá¹-á¹-ho. _

aparo dÅ«to gÄ• maá¹ƒ pavisitvÄ• attanÄ• abhirucitassa kassaci hatthe akappiyavatthuá¹
Ä• gantvÄ• vÄ• Ä• roceti, aÃ±Ã±aá¹ƒ vÄ• pahiá¹‡ati, ``ahaá¹ƒ asukassa nÄ• ma hatthe cÄ
dassÄ• mi, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti vatvÄ• vÄ• gacchati, ayaá¹ƒ

asammukhÄ• niddiá¹-á¹-ho_ti evaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho, tayo asammukhÄ• nidd
__dÅ«tena niddiá¹-á¹-haveyyÄ• vaccakarÄ• _ nÄ• ma. etesu meá¹‡á¸• akasikkhÄ• pade vu
paá¹-ipajjitabbaá¹ƒ.

vuttaÃ±hetaá¹ƒ \Ne 289/ ---

``santi, bhikkhave, manussÄ• saddhÄ• pasannÄ• , te kappiyakÄ• rakÄ• naá¹ƒ hatthe hiraÃ
`iminÄ• ayyassa yaá¹ƒ kappiyaá¹ƒ, taá¹ƒ dethÄ• â€™ ti. anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ ta
sÄ• dituá¹ƒ, na tvevÄ• haá¹ƒ, bhikkhave, kenaci pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• dita
vadÄ• mÄ«â€™â€™ ti (Vin I 299).

ettha ca codanÄ• ya parimÄ• á¹‡aá¹ƒ natthi. mÅ«laá¹ƒ asÄ• diyantena sahassakkhattumpi
vÄ• kappiyabhaá¹‡á¸• aá¹ƒ sÄ• dituá¹ƒ vaá¹-á¹-ati. no ce deti, aÃ±Ã±aá¹ƒ kappiyakÄ• raka
Ä• harÄ• petabbaá¹ƒ. sace icchati, mÅ«lasÄ• mikÄ• nampi kathetabbaá¹ƒ. no ce icchati, na

aparo bhikkhu purimanayeneva dÅ«tena pucchito ``natthamhÄ• kaá¹ƒ kappiyakÄ• rakoâ€™
samÄ«pe á¹-hito sutvÄ• ``Ä• hara, bho, ahaá¹ƒ ayyassa cÄ«varaá¹ƒ cetÄ• petvÄ• dassÄ•
``handa, bho, dadeyyÄ• sÄ«â€™â€™ ti tassa hatthe datvÄ• bhikkhussa anÄ• rocetvÄ• va
__mukhavevaá¹-ikakappiyakÄ• rako_.

aparo (Sp (to Vin III) II 538-539; vi0 saá¹…ga0-a 65) bhikkhuno upaá¹-á¹-hÄ• kassa vÄ• aÃ
akappiyavatthuá¹ƒ datvÄ• ``therassa cÄ«varaá¹ƒ dadeyyÄ• sÄ«â€™â€™ ti ettova pakkama
__parammukhakappiyakÄ• rako_ti \Be 315/ ime dve __aniddiá¹-á¹-hakappiyakÄ• rakÄ• _ nÃ
aÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajjitabbaá¹ƒ.

sace sayameva cÄ«varaá¹ƒ Ä• netvÄ• denti, gahetabbaá¹ƒ. no ce, na kiÃ±ci vattabbÄ• . te
_tiÄ• di. __kappiyakÄ• rake_ti sammukhÄ• sammukhavasena cattÄ• ro kappiyakÄ• raketi a
sayamevÄ• â€™â€™ _ti iminÄ• bhikkhuá¹ƒ paá¹-ikkhipati, na dÅ«taá¹ƒ. tasmÄ• dÅ«tena n
codetuá¹ƒ vaá¹-á¹-ati. mukhaá¹ƒ vivaritvÄ• sayameva kappiyakÄ• rakattaá¹ƒ upagatoti
__mukhavevaá¹-ikakappiyakÄ• rako. eva_nti ``eso khoâ€™â€™ tiÄ• dinÄ• yathÄ• vuttena
saá¹…khepatoti adhippÄ• yo.

__vuttacodanÄ• á¹-á¹-hÄ• naparimÄ• á¹‡ato_ti vuttacodanÄ• parimÄ• á¹‡ato ca vuttaá¹-á¹-
__santika_nti samÄ«paá¹ƒ. __tatthÄ• _ti ettha kathamayamattho labbhatÄ«ti Ä• ha __ ``san
bhummavacanaâ€™â€™ _nti \Ne 290/. idaá¹ƒ vuttaá¹ƒ hoti --- ``gaá¹…gÄ• yaá¹ƒ goyÅ«thÄ
gaggakÅ«laâ€™â€™ ntiÄ• dÄ«su viya yasmÄ• samÄ«pÄ• dhÄ• re idaá¹ƒ sattamÄ«vibhatt
labbhatÄ«ti. __evaá¹ƒ akaronto_ti sÄ• maá¹ƒ vÄ• agacchanto, dÅ«taá¹ƒ vÄ• apÄ• hento.

__ajjaá¹‡ho, bhante, Ä• gamehÄ«_ti, bhante, ajja ekadivasaá¹ƒ amhÄ• kaá¹ƒ tiá¹-á¹-ha, ad
__tikapÄ• cittiya_nti atirekesu codanÄ• á¹-á¹-hÄ• nesu atirekasaÃ±Ã±ivematikaÅ«nakasaÃ±
pÄ• cittiyÄ• ni. tikkhattuá¹ƒ codanÄ• ya chakkhattuá¹ƒ á¹-hÄ• nena, Å«nakatikkhattuá¹ƒ cod
Å«nakacchakkhattuá¹ƒ á¹-hÄ• nena laddhepi anÄ• patti. __appitatÄ• _ti patiá¹-á¹-hÄ• pitatÄ
mayÄ• â€™â€™ tiÄ• dinÄ• (Vin III 538) kathitatÄ• ti vuttaá¹ƒ hoti.

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«varavaggo paá¹-hamo.

2. eá¸·akalomavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

__kosiyamissaka_nti \Be 316/ ``kosakÄ• rakÄ• â€™â€™ ti laddhavohÄ• rÄ• naá¹ƒ pÄ• á¹‡
aá¹ƒsu __kosiyaá¹ƒ, _ tena missaá¹ƒ __kosiyamissakaá¹ƒ_. tena pana kosiyena appakenÄ•
kosiyamissakameva, na idaá¹ƒ abbohÄ• rikanti vattuá¹ƒ labbhÄ• . tenÄ• ha __ ``ekenÄ• pÄ
__kosiyaá¹ƒsunÄ• _ti kimikosasambhavena aá¹ƒsunÄ• . __ ``antamasoâ€™â€™ _tiÄ• dika
acittakattÄ• vuttaá¹ƒ. __santhataá¹ƒ_ nÄ• ma santharitvÄ• kataá¹ƒ avÄ• yimaá¹ƒ. tenÄ• ha
bhÅ«mibhÄ• geâ€™â€™ _tiÄ• di. __imasseva vacanassa anusÄ• renÄ• _ti imasseva paá¹-
nissajjanavidhÄ• navacanÄ• nusÄ• rena. __sabbasanthata_nti sabbasanthatanissajjanavidh

aÃ±Ã±assatthÄ• ya kÄ• rÄ• pane dukkaá¹-attÄ• attano atthÄ• ya kÄ• rÄ• panavasena __
vuttaá¹ƒ. __attanÄ• vippakatapariyosÄ• pananayenÄ• _ti ``attanÄ• vippakataá¹ƒ attanÄ•
nissaggiyaá¹ƒ \Ne 291/ pÄ• cittiyaá¹ƒ. attanÄ• vippakataá¹ƒ parehi pariyosÄ• peti, nissaggi
parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parehi vippakataá
pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 545) iminÄ• nayena. __vitÄ• n
vitÄ• nabhÅ«mattharaá¹‡asÄ• á¹‡ipÄ• kÄ• rabhisibibbohanakaraá¹‡e. yathÄ• ca vitÄ• nÄ•
tenÄ• kÄ• rena paribhogepi anÄ• patti. ``avÄ• yimaâ€™â€™ nti (Vin III 544) vuttattÄ• vÄ•
anÄ• patti.

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ•

__kÄ• á¸·akÄ• na_nti sabhÄ• vena vÄ• rajanena vÄ• kÄ• á¸·akÄ• naá¹ƒ. yathÄ• ha ``kÄ•
kÄ• á¸·akÄ• ni jÄ• tiyÄ• kÄ• á¸·akaá¹ƒ vÄ• rajanakÄ• á¸·akaá¹ƒ vÄ• â€™â€™ ti. __aÃ±Ã±
amissitakÄ• á¸·akÄ• nanti attho. ``yathÄ• paá¹-hame `ekenÄ• pi kosiyaá¹ƒsunÄ• â€™ ti (Kh

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, tathÄ• idhÄ• pi \Be 317/ `ekenÄ• pi aÃ±Ã±ena
avuttattÄ• aÃ±Ã±ena pana missakabhogepi apaÃ±Ã±Ä• yamÄ• narÅ«pakaá¹ƒ ce `suddhak
vuccatÄ«â€™â€™ ti (Vjb pÄ• rÄ• jika 547) vadanti.

ettha ca ``idaá¹ƒ me, bhante, suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataâ€™â
nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ. __sesa_nti pubbapayogadukkaá¹-acatukkapÄ• cittiyÄ
``suddhakÄ• á¸·akabhÄ• voâ€™â€™ _ti ayaá¹ƒ viseso.

suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•

__gahetabbÄ• _ti yathÄ• kÄ• á¸·akÄ• adhikÄ• na honti, tathÄ• gahetabbÄ• . á¹-hapetvÄ•
avasesÄ• gocariyesuyeva saá¹…gahaá¹ƒ gacchantÄ«ti (Sp-á¹- II 552) daá¹-á¹-habbaá¹ƒ. e
ukkaá¹-á¹-haparicchedo kÄ• á¸·akÄ• naá¹ƒ adhikaggahaá¹‡assa paá¹-ikkhepavasena sikkh
tasmÄ• kÄ• á¸·akÄ• naá¹ƒ bhÄ• gadvayato adhikaá¹ƒ na vaá¹-á¹-ati, Å«nakaá¹ƒ vaá¹-á¹-ati
``ekassÄ• pÄ«â€™â€™ _tiÄ• di. __ekassÄ• pi kÄ• á¸·akalomassa atirekabhÄ• ve_ti tulÄ• y
antamaso vÄ• tavegenapi pahitassa ekassÄ• pi kÄ• á¸·akalomassa adhikabhÄ• ve satÄ«ti a
odÄ• tÄ• naá¹ƒ, catutthaá¹ƒ gocariyÄ• naâ€™â€™ _nti idaá¹ƒ pana heá¹-á¹-himaparicched
paá¹-ikkhepÄ• bhÄ• vato. tasmÄ• tesaá¹ƒ vuttappamÄ• á¹‡ato adhikampi vaá¹-á¹-ati.

ettha ca ``idaá¹ƒ me, bhante, santhataá¹ƒ anÄ• diyitvÄ• dve tule suddhakÄ• á¸·akÄ• naá¹ƒ
tulaá¹ƒ odÄ• tÄ• naá¹ƒ, tulaá¹ƒ gocariyÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pitaá¹ƒ nissaggiyaâ€™
iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ. Ä• dÄ• ya ca vuttaparicchedena anÄ•
__kiriyÄ• kiriyaá¹ƒ_. __sesa_nti pubbapayogadukkaá¹-acatukkapÄ• cittiyÄ• dikaá¹ƒ. ayaá¹ƒ
odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• naá¹ƒ Ä• diyitvÄ• karaá¹‡e, bahutaraá¹ƒ odÄ• tÄ• naá¹ƒ
Ä• diyitvÄ• karaá¹‡e \Be 318/, suddhaá¹ƒ odÄ• tÄ• naá¹ƒ suddhaá¹ƒ gocariyÄ• naá¹ƒ Ä• di
anÄ• pattÄ«ti.

aá¹…gesu pana paá¹-hamaá¹…gaá¹ƒ kÄ• á¸·akÄ• naá¹ƒ dvebhÄ• gato atirekabhÄ• voti da
na kevalaá¹ƒ anissaá¹-á¹-hÄ• neva paribhuÃ±jituá¹ƒ na vaá¹-á¹-antÄ«ti Ä• ha __ ``imÄ• ni p
``paribhuÃ±jituá¹ƒ na vaá¹-á¹-antÄ«â€™â€™ _ti iminÄ• yadi paribhuÃ±jati, dukkaá¹-anti da

dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

yaá¹ƒ santhatasammutiá¹ƒ detÄ«ti sambandho. __gilÄ• nassa bhikkhuno_ti yassa vinÄ• sa

na sakkoti ca santhataá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ, evaá¹ƒbhÅ«tassa gilÄ• nassa bhikkhun
detÄ«_ti ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no na sakk
pakkamituâ€™â€™ ntiÄ• dinÄ• (Vin III 560) padabhÄ• jane vuttÄ• ya Ã±attidutiyakammavÄ
deti.

__sÄ• _ti santhatasammuti. __vÅ«pasanto vÄ• puna kuppatÄ«_ti vÅ«pasanto vÄ• so Ä• b
anuvassampi kÄ• tuá¹ƒ vaá¹-á¹-ati, puna sammutidÄ• nakiccaá¹ƒ natthÄ«ti adhippÄ• yo. na
roge kuppite, atha kho aÃ±Ã±asmiá¹ƒ roge kuppitepi gatagataá¹-á¹-hÄ• ne anuvassaá¹ƒ kÄ
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``sace arogo hutvÄ• puna mÅ«labyÄ• dhinÄ• va gilÄ• no
natthaÃ±Ã±aá¹ƒ `sammutikiccaâ€™ nti __phussadevatthero_ Ä• ha. __upatissatthero_ pan
paá¹-ikuppatu, aÃ±Ã±o vÄ• , sakiá¹ƒ `gilÄ• noâ€™ ti nÄ• maá¹ƒ laddhaá¹ƒ laddhameva, pu
natthÄ«â€™ ti Ä• hÄ• â€™â€™ ti (Sp (to Vin III) II 557) upatissattheravÄ• do pacchÄ• vutt

ettha ca ``idaá¹ƒ me, bhante, santhataá¹ƒ Å«nakachabbassÄ• ni kÄ• rÄ• pitaá¹ƒ aÃ±Ã±atra
nissaggiyaâ€™â€™ nti (Vin III 562) iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ. _
paá¹-hamasadisamevÄ• â€™â€™ _ti iminÄ• ``attanÄ• kataá¹ƒ parehi pariyosÄ• petÄ«â€™
atidiá¹-á¹-haá¹ƒ. ayaá¹ƒ pana viseso --- paripuá¹‡á¹‡e chabbasse vÄ• atirekachabbasse \B
aá¹…gesu ca chabbassÄ• naá¹ƒ antobhÄ• vo nÄ• nÄ• ttaá¹ƒ.

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

__nisÄ«danasanthata_nti ``nisÄ«danaá¹ƒ nÄ• ma sadasaá¹ƒ vuccatÄ«â€™â€™ ti ettha pa
568) vuttattÄ• sadasaá¹ƒ santhataá¹ƒ, ettha ca nisÄ«danaggahaá¹‡aá¹ƒ santhate
cÄ«varasaÃ±Ã±Ä• nivÄ• raá¹‡atthaá¹ƒ, yato te bhikkhÅ« kambalacÄ«varasaÃ±Ã±Ä• ya sa
dhutaá¹…gÄ• ni samÄ• diyiá¹ƒsu. sayanÄ• sanappayojanattÄ• santhatassa __ ``purÄ• á¹‡
_tiÄ• di vuttaá¹ƒ. __yatthÄ• _ti yasmiá¹ƒ santhate. __vidatthimatta_nti sugatavidatthimattaá¹
ukkaá¹-á¹-haparicchedo cÄ• yaá¹ƒ ``anÄ• patti alabhanto thokataraá¹ƒ Ä• diyitvÄ• karotÄ«â
padabhÄ• jane vuttattÄ• . __ekadese_ti idÄ• ni kattabbanavasanthatassa ekappadese. __vi
viddhaá¹ƒsetvÄ• . __anÄ• dÄ• _ti __ya_-kÄ• ralopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``sati purÄ
aggahetvÄ• â€™â€™ _ti.

ettha ca ``idaá¹ƒ me, bhante, nisÄ«danasanthataá¹ƒ anÄ• diyitvÄ• purÄ• á¹‡asanthatassa
sugatavidatthiá¹ƒ kÄ• rÄ• pitaá¹ƒ nissaggiyaâ€™â€™ nti (Vin III 568) iminÄ• nayena nissaj
veditabbaá¹ƒ. __santhatavissajjanavatthusmiá¹ƒ paÃ±Ã±atta_nti bhagavatÄ• santhatÄ• ni
``saddhÄ• deyyavinipÄ• tane kÄ• raá¹‡aá¹ƒ natthi, paribhogupÄ• yaá¹ƒ nesaá¹ƒ dassessÄ•
III) II 566) santhatavissajjanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ. kiriyÄ• kiriyattÄ• imassa sikkhÄ•

``sesaá¹ƒ tatiyasadisamevÄ• â€™â€™ _ti vuttaá¹ƒ, dvebhÄ• gasikkhÄ• padasadisamevÄ•
--- purÄ• á¹‡asanthatassa \Ne 294/ sÄ• mantÄ• sugatavidatthiyÄ• Ä• dÄ• ya karaá¹‡e, ala
Ä• dÄ• ya karaá¹‡e, sabbathÄ• alabhantassa anÄ• dÄ• ya karaá¹‡e ca anÄ• pattÄ«ti. aá¹…
paá¹-hamaá¹…gapurÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthianÄ• diyanÄ• ti daá¹-á

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

 __addhÄ• namaggappaá¹-ipannassÄ• _ti \Be 320/ addhÄ• nameva maggo __addhÄ• nama
attho. tenÄ• ha __ ``addhÄ• nasaá¹…khÄ• taâ€™â€™ _ntiÄ• di. addhÄ• nasaddena visesit
``dÄ«ghamaggaâ€™â€™ _nti vuttaá¹ƒ. addhÄ• nagamanasamayassa vibhaá¹…ge ``addha
bhuÃ±jitabbaâ€™â€™ ntiÄ• divacanato (Vin IV 218) addhayojanampi addhÄ• namaggo hot
addhÄ• namaggato aÃ±Ã±attha uppannÄ• ni paá¹-iggahetuá¹ƒ na vaá¹-á¹-anti, yato
``addhÄ• namaggappaá¹-ipannassÄ• â€™â€™ tiÄ• dikaá¹ƒ vuttanti anuyogaá¹ƒ sandhÄ• y
_ntiÄ• di. tattha __sabbaÃ±ceta_nti ``bhikkhuno paneva addhÄ• namaggappaá¹-ipannassa
uppajjeyyuâ€™â€™ ntiÄ• dikaá¹ƒ etaá¹ƒ sabbaá¹ƒ. __vatthumattadÄ«panamevÄ• _ti ``tena
aÃ±Ã±atarassa bhikkhuno kosalesu janapade sÄ• vatthiá¹ƒ gacchantassa antarÄ• magge e
uppajjiá¹ƒsÅ«â€™â€™ tiÄ• dikassa (Vin III 571) vatthumattassa dÄ«panameva. __yattha ka
aÃ±Ã±atthÄ• pi yattha katthaci á¹-hÄ• nesu. __sahatthÄ• _ti karaá¹‡atthe nissakkavacanan
``sahatthenÄ• â€™â€™ _ti. lakkhaá¹‡avacanaÃ±cetaá¹ƒ, tasmÄ• yena kenaci sarÄ«rÄ• va
daá¹-á¹-habbo. tenÄ• ha __ ``attanÄ• haritabbÄ• nÄ«ti atthoâ€™â€™ _ti. __asante hÄ• rak
antogadhÄ• vadhÄ• raá¹‡ato avadhÄ• raá¹‡attho labbhatÄ«ti Ä• ha __ ``asanteyevÄ• â€™

 ettha ca ``imÄ• ni me, bhante, eá¸·akalomÄ• ni tiyojanaá¹ƒ atikkÄ• mitÄ• ni nissaggiyÄ• nÄ
III 573) nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ. __tikapÄ• cittiya_nti atirekatiyojane
atirekatiyojanasaÃ±Ã±ivematikaÅ«nakasaÃ±Ã±Ä«naá¹ƒ vasena tÄ«á¹‡i pÄ• cittiyÄ• ni. __v
tato paraá¹ƒ haraá¹‡e_ti yattha gato, tattha uddesaparipucchÄ• dÄ«naá¹ƒ vÄ• paccayÄ• d
paraá¹ƒ aÃ±Ã±attha haraá¹‡e, tatopi aÃ±Ã±atthÄ• ti evaá¹ƒ yojanasatampi haraá¹‡e anÄ• p
nissaá¹-á¹-haá¹ƒ vÄ• _ti corehi acchinnaá¹ƒ vÄ• vinayakammakataá¹ƒ vÄ• . __katabhaá¹‡á
bhaá¹‡á¸• aá¹ƒ kambalakojavasanthatÄ• di yaá¹ƒ kiÃ±ci antamaso suttakena baddhamattar
``antamasoâ€™â€™ _tiÄ• di. yo pana tanukapattatthavikantare (Sp (to Vin III) II 575) vÄ•
Ä• yogaaá¹ƒsabaddhakakÄ• yabandhanÄ• dÄ«naá¹ƒ \Ne 295/ antaresu vÄ• pipphalikÄ• d
sipÄ• á¹-ikÄ• yaá¹ƒ vÄ• antamaso vÄ• tÄ• bÄ• dhiko kaá¹‡á¹‡acchiddepi lomÄ• ni pakkhip
Ä• pattiyeva. suttakena pana bandhitvÄ• pakkhittaá¹ƒ katabhaá¹‡á¸• aá¹-á¹-hÄ• ne tiá¹-á¹-h
harati, idaá¹ƒ nidhÄ• namukhaá¹ƒ nÄ• ma, Ä• pattiyeva.

 __paá¹-hamappaá¹-ilÄ• bho_ti attano atthÄ• ya eá¸·akalomÄ• naá¹ƒ paá¹-hamuppatti. eten

acchinnanissaá¹-á¹-happaá¹-iladdhÄ• naá¹ƒ paá¹-ikkhepo. __aÃ±Ã±assa ajÄ• nantassa yÄ•
Vin III) II 572) gacchante rathÄ• dike vÄ• hatthipiá¹-á¹-hiÄ• dÄ«su vÄ• sÄ• mikassa ajÄ• n
``harissatÄ«â€™â€™ ti pakkhipitvÄ• . agacchantepi eseva nayo. sace pana agacchante rat
hatthipiá¹-á¹-hiÄ• dÄ«su vÄ• á¹-hapetvÄ• Ä• rohitvÄ• sÄ• reti, heá¹-á¹-hÄ• vÄ• gacchant
anubandhÄ• peti, ``aÃ±Ã±aá¹ƒ harÄ• petÄ«â€™â€™ ti (Vin III 575) vacanato anÄ• patti. ett
yÄ• neâ€™â€™ ti iminÄ• jÄ• nantassa ce yÄ• ne pakkhipati, aÃ±Ã±aá¹ƒ harÄ• peti nÄ• m
__aharaá¹‡apaccÄ• haraá¹‡a_nti haraá¹‡apaccÄ• haraá¹‡Ä• namabhÄ• vo.

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

__sakkesÅ«_ti ``sakyÄ• vata, bho kumÄ• rÄ• â€™â€™ ti (DN I 267) udÄ• naá¹ƒ paá¹-icca
laddhanÄ• mÄ• naá¹ƒ nivÄ• so ekopi janapado ruá¸·hisaddena __ ``sakkÄ• â€™â€™ _ti vu
janapade. __chabbaggiyÄ• _ nÄ• ma paá¹‡á¸• ukalohitakÄ• dayo chamÅ«lakÄ• , tesaá¹ƒ si

eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jÄ• tarÅ«pasikkhÄ• padavaá¹‡á¹‡anÄ•

__rajata_nti na kevalaá¹ƒ rÅ«piyameva idhÄ• dhippetaá¹ƒ, atha kho yaá¹ƒ kiÃ±ci vohÄ• rag
kahÄ• paá¹‡Ä• di ca etaá¹ƒ adhippetanti Ä• ha __ ``apicÄ• â€™â€™ _tiÄ• di. tattha __kahÄ
II 583-584) suvaá¹‡á¹‡amayo vÄ• rÅ«piyamayo vÄ• pÄ• katiko vÄ• . __lohamÄ• sako_ nÄ
katamÄ• sako. __dÄ• rumÄ• sako_ nÄ• ma sÄ• radÄ• runÄ• vÄ• veá¸·upesikÄ• ya vÄ• \E
\Ne 296/ rÅ«paá¹ƒ chinditvÄ• katamÄ• sako. __jatumÄ• sako_ nÄ• ma lÄ• khÄ• ya vÄ• niy
samuá¹-á¹-hÄ• petvÄ• katamÄ• sako. __ ``ye vohÄ• raá¹ƒ gacchantÄ«â€™â€™ _ti iminÄ•
yattha janapade yadÄ• yadÄ• vohÄ• raá¹ƒ gacchati, antamaso aá¹-á¹-himayopi cammama
samuá¹-á¹-hÄ• pitarÅ«popi asamuá¹-á¹-hÄ• pitarÅ«popi sabbo saá¹…gahito. __tadevÄ• _ti
__hiraÃ±Ã±aá¹ƒ_ nÄ• ma kahÄ• paá¹‡o.

``sÄ• diyatÄ«â€™â€™ ti vuttamevatthaá¹ƒ vibhÄ• veti __ ``gaá¹‡hitukÄ• mo hotÄ«â€™â€™
kÄ• yavÄ• cÄ• hi paá¹-ikkhittameva paá¹-ikkhittaá¹ƒ hoti, atha kho manasÄ• pi paá¹-ikkhitta
hotÄ«ti Ä• ha __ ``kÄ• yavÄ• cÄ• hÄ«â€™â€™ _tiÄ• di. sace pana kÄ• yavÄ• cÄ• hi appaá
adhivÄ• seti, kÄ• yavÄ• cÄ• hi kattabbassa paá¹-ikkhepassa akaraá¹‡ato akiriyasamuá¹-á¹-
Ä• pattiá¹ƒ Ä• pajjati. manodvÄ• re pana Ä• patti nÄ• ma natthi.

eko sataá¹ƒ (Sp (to Vin III) II 583-584) vÄ• sahassaá¹ƒ vÄ• pÄ• damÅ«le á¹-hapeti ``tuyhi
bhikkhu ``nayidaá¹ƒ kappatÄ«â€™â€™ ti paá¹-ikkhipati. upÄ• sako ``pariccattaá¹ƒ mayÄ• t

aÃ±Ã±o tattha Ä• gantvÄ• pucchati ``kiá¹ƒ, bhante, idaâ€™â€™ nti. yaá¹ƒ tena ca attanÄ•
Ä• cikkhitabbaá¹ƒ. so ce vadati ``gopessÄ• mi, bhante, guttaá¹-á¹-hÄ• naá¹ƒ dassethÄ• â€™
pÄ• sÄ• daá¹ƒ abhiruhitvÄ• ``idaá¹ƒ guttaá¹-á¹-hÄ• naâ€™â€™ nti Ä• cikkhitabbaá¹ƒ, ``idh
vattabbaá¹ƒ. ettÄ• vatÄ• kappiyaÃ±ca akappiyaÃ±ca nissÄ• ya á¹-hitaá¹ƒ hoti, dvÄ• raá¹ƒ p
vasitabbaá¹ƒ. sace kiÃ±ci vikkÄ• yikabhaá¹‡á¸• aá¹ƒ pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• Ä• gacc
bhanteâ€™â€™ ti vutte ``upÄ• saka, atthi amhÄ• kaá¹ƒ iminÄ• attho, vatthu ca evarÅ«paá
kappiyakÄ• rako natthÄ«â€™â€™ ti vattabbaá¹ƒ. sace so vadati ``ahaá¹ƒ kappiyakÄ• rako
vivaritvÄ• dethÄ• â€™â€™ ti, dvÄ• raá¹ƒ vivaritvÄ• ``imasmiá¹ƒ okÄ• se á¹-hapitaâ€™â€™
gaá¹‡hÄ• â€™â€™ ti na vattabbaá¹ƒ. evaÃ±ca kappiyaÃ±ca akappiyaÃ±ca nissÄ• ya á¹-hit
gahetvÄ• tassa kappiyabhaá¹‡á¸• aá¹ƒ deti, vaá¹-á¹-ati. sace adhikaá¹ƒ gaá¹‡hÄ• ti, ``na m
bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ma, nikkhamÄ• hÄ«â€™â€™ ti vattabbo.

__saá¹…ghamajjheyeva_ \Be 323/ __nissajjitabba_nti ettha yasmÄ• rÅ«piyaá¹ƒ nÄ• ma ak
``nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• â€™â€™ ti na vuttaá
paá¹-iggahitamattameva, na tena kiÃ±ci kappiyabhaá¹‡á¸• aá¹ƒ cetÄ• pitaá¹ƒ, tasmÄ• upÄ
paribhogadassanatthaá¹ƒ ``saá¹…ghamajjheyeva nissajjitabbaâ€™â€™ nti vuttaá¹ƒ. __Ä• c
gahaá¹‡aá¹ƒ. __so_ti yo gahaá¹-á¹-ho ``sappi \Ne 297/ vÄ• telaá¹ƒ vÄ• vaá¹-á¹-ati upÄ• sa
nayena vutto, so. __aÃ±Ã±ena labhitvÄ• _ti bhikkhunÄ• vÄ• Ä• rÄ• mikena vÄ• attano va
nibbattarukkhacchÄ• yÄ• pÄ«_ti nissaggiyavatthunÄ• Ä• haá¹-abÄ«jato nibbattarukkhapari
paricchedÄ• tikkantÄ• pana Ä• gantukattÄ• vaá¹-á¹-ati. __no ce chaá¸• á¸• etÄ«_ti atha ne
chaá¸• á¸• eti, ``kiá¹ƒ mayhaá¹ƒ iminÄ• byÄ• pÄ• renÄ• â€™â€™ ti yenakÄ• maá¹ƒ pakkan
``yo na chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gacche
gaccheyya, chaá¸• á¸• itÄ• chaá¸• á¸• itaÃ±ca jÄ• neyyÄ• â€™â€™ ti (Vin III 584) evaá¹ƒ vu
samannÄ• gato. __sammannitabbo_ti ``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghas
itthannÄ• maá¹ƒ bhikkhuá¹ƒ rÅ«piyachaá¸• á¸• akaá¹ƒ sammanneyyÄ• â€™â€™ tiÄ• dinÄ•
Ã±attidutiyakammavÄ• cÄ• ya sammannitabbo.

__animittaá¹ƒ katvÄ• gÅ«thaá¹ƒ viya chaá¸• á¸• etabba_nti patitaá¹-á¹-hÄ• naá¹ƒ sallakkha
akatvÄ• gÅ«thaá¹ƒ viya chaá¸• á¸• etabbaá¹ƒ, akkhÄ«ni nimÄ«letvÄ• va nadiyÄ• vÄ• pap
gÅ«thaá¹ƒ viya anapekkhena patitokÄ• saá¹ƒ asamannÄ• harantena pÄ• tetabbanti vuttaá¹
viya chaá¸• á¸• etabbaâ€™â€™ nti. __tikapÄ• cittiya_nti rÅ«piyasaÃ±Ã±ivematikaarÅ«piyas
tÄ«á¹‡i pÄ• cittiyÄ• ni. __arÅ«piye rÅ«piyasaÃ±Ã±ino_ti kharapattÄ• dÄ«su suvaá¹‡á¹‡Ä• c
__ratanasikkhÄ• padanayenÄ• _ti ``ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• â€™â€™ ti (Vin

jÄ• tarÅ«pasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__katÄ• divasenÄ• _ti \Be 324/ kataakatakatÄ• katavasena. suvaá¹‡á¹‡Ä• dicatubbidhamp
rÅ«piyaggahaá¹‡ena gahitanti Ä• ha __ ``jÄ• tarÅ«parajataparivattanaâ€™â€™ _nti. idaÃ±c
ukkaá¹-á¹-haparicchedena vuttanti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``purimasikkhÄ• padena
__parivattana_nti sÄ• ditarÅ«piyassa parivattanaá¹ƒ. __purimanayÄ• nusÄ• renÄ• _ti ``ahaá
nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjiá¹ƒ, idaá¹ƒ me nissaggiyaâ€™

__rÅ«piyasaá¹ƒvohÄ• ravatthusmi_nti paá¹-iggahaá¹‡asseva paá¹-ikkhittattÄ• paá¹-iggahit
adisvÄ• rÅ«piyaparivattane. __tassa vÄ• _ti parivattitassa vÄ• . __dhanassa vÄ• _ti attano
298/. attano vÄ• hi arÅ«piyena parassa rÅ«piyaá¹ƒ cetÄ• peyya, attano vÄ• rÅ«piyena par
ubhayathÄ• pi rÅ«piyasaá¹ƒvohÄ• ro katova hotÄ«ti.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

rÅ«piyasaá¹ƒvohÄ• rassa pana heá¹-á¹-hÄ• sikkhÄ• padena gahitattÄ• kappiyabhaá¹‡á¸• A
__ ``cÄ«varÄ• dÄ«naâ€™â€™ _ntiÄ• di. tattha __cÄ«varÄ• dÄ«naá¹ƒ kappiyabhaá¹‡á¸• Ä•
upÄ• dÄ• ya cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayÄ• naá¹ƒ yesaá¹ƒ kesaÃ±c
__kayaá¹ƒ_ nÄ• ma parabhaá¹‡á¸• assa gahaá¹‡aá¹ƒ. __vikkayaá¹ƒ_ nÄ• ma attano bhaá¹
``iminÄ• imaá¹ƒ dehÄ«â€™â€™ _tiÄ• di. __parassÄ• _ti á¹-hapetvÄ• paÃ±ca sahadhamm
``ahaá¹ƒ, bhante, nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjiá¹ƒ, idaá¹ƒ me nissagg
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin III 595) nayena nissajjitabbaá¹ƒ. tenÄ
``vuttalakkhaá¹‡avasenÄ• â€™â€™ _tiÄ• di. nanu cettha cÄ«varadhovane vÄ• kesacheda
bhÅ«misodhanÄ• dinavakamme vÄ• parabhaá¹‡á¸• aá¹ƒ attano hatthagataá¹ƒ nissajjitabba
kiá¹ƒ kÄ• tabbanti Ä• ha __ ``asante pÄ• cittiyaá¹ƒ desetabbamevÄ• â€™â€™ _ti. yathÄ• n
paribhutte vÄ• naá¹-á¹-he vÄ• pÄ• cittiyaá¹ƒ deseti, evaá¹ƒ idhÄ• pi desetabbamevÄ• ti ad

__idaá¹ƒ_ \Be 325/ __amhÄ• kaá¹ƒ atthÄ«_ti idaá¹ƒ paá¹-iggahitaá¹ƒ telaá¹ƒ vÄ• sappi vÄ
saá¹ƒvijjati. __amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca attho_ti amhÄ• kaÃ±ca tadaÃ±Ã±ena im
appaá¹-iggahitakena attho. __ ``rÅ«piyasaá¹ƒvohÄ• re vuttanayamevÄ• â€™â€™ _ti iminÄ•
akayavikkaye kayavikkayasaÃ±Ã±ino ca vematikassa ca dukkaá¹-aâ€™â€™ nti imaá¹ƒ nay

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

eá¸·akalomavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

__avikappito_ti \Ne 299/ ``imaá¹ƒ pattaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ tiÄ• dinÄ• naye
__aá¸• á¸• hÄ• á¸·hakodanaá¹ƒ gaá¹‡hÄ• tÄ«_ti magadhanÄ• á¸·iyÄ• dvinnaá¹ƒ taá¹‡á¸• u
gaá¹‡hÄ• ti. __ ``magadhanÄ• á¸·i_ nÄ• ma aá¸• á¸• haterasapalÄ• hotÄ«â€™â€™ ti __an
vuttaá¹ƒ. ``sÄ«haá¸·adÄ«pe pakatinÄ• á¸·i mahantÄ• , damiá¸·anÄ• á¸·i khuddakÄ• , magad
tÄ• ya magadhanÄ• á¸·iyÄ• diyaá¸• á¸• hanÄ• á¸·i ekÄ• sÄ«haá¸·anÄ• á¸·i hotÄ«â€™â€™
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __anuttaá¹‡á¸• ula_nti pÄ• kato ukkantaá¹ƒ taá
__uttaá¹‡á¸• ulaá¹ƒ, _ na uttaá¹‡á¸• ulaá¹ƒ __anuttaá¹‡á¸• ulaá¹ƒ_. __sabbasambhÄ• rasaa
jÄ«rakÄ• disabbasambhÄ• rehi saá¹…khato. Ä• lopassa catutthabhÄ• gappamÄ• á¹‡aá¹ƒ b
anurÅ«pabyaÃ±janaá¹ƒ.

evaá¹ƒ ukkaá¹-á¹-hapattaá¹ƒ dassetvÄ• idÄ• ni majjhimomakÄ• ni dassetuá¹ƒ __ ``ukkaá¹-
_tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ nayo --- sace nÄ• á¸·ikodanÄ• di sabbampi pakkhittaá¹ƒ vuttan
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __majjhimo_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá
thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __majjhimomako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na
antogadhameva hoti, ayaá¹ƒ __majjhimukkaá¹-á¹-ho_ nÄ• ma patto. sace pattodanÄ• di sab
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __omako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ
thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __omakomako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ \Be 3
antogadhameva hoti, ayaá¹ƒ __omakukkaá¹-á¹-ho_ nÄ• ma pattoti. tenÄ• ha __ ``tesampi v
veditabboâ€™â€™ _ti.

idÄ• ni tesu adhiá¹-á¹-hÄ• navikappanÄ• nadhiá¹-á¹-hÄ• nÄ• vikappanupage dassetuá¹ƒ __
_tiÄ• dimÄ• ha. tattha __ukkaá¹-á¹-hukkaá¹-á¹-ho_ti ukkaá¹-á¹-hato ukkaá¹-á¹-ho. tato hi so
vutto. __omakomako_ti omakato omako. tato hi so ``apattoâ€™â€™ ti vutto. ete pana bhÄ•
paribhuÃ±jitabbÄ• , na adhiá¹-á¹-hÄ• nupagÄ• na vikappanupagÄ• , itare pana satta adhiá¹
vikappetvÄ• vÄ• paribhuÃ±jitabbÄ• . tenÄ• ha __ ``sesÄ• satta pattÄ• pamÄ• á¹‡ayuttÄ•

__tasmÄ• _ti \Ne 300/ yasmÄ• satta pattÄ• pamÄ• á¹‡ayuttÄ• , tasmÄ• . __samaá¹‡asÄ•
ayopatto paÃ±cahi pÄ• kehi (Sp (to Vin III) II 608) pakko samaá¹‡asÄ• ruppena pakko hoti,
pÄ• kehi. sace eko pÄ• ko Å«no hoti, na adhiá¹-á¹-hÄ• nupago. yathÄ• ca samaá¹‡asÄ• ru
adhiá¹-á¹-hÄ• nupago, tathÄ• ubhopi yaá¹ƒ mÅ«laá¹ƒ dÄ• tabbaá¹ƒ, tasmiá¹ƒ dinneyeva ad
pana appakampi adinnaá¹ƒ hoti, na adhiá¹-á¹-hÄ• nupagÄ• . tenÄ• ha __ ``sace panÄ• â€™
``kÄ• kaá¹‡ikamattaá¹ƒ_ nÄ• ma diyaá¸• á¸• havÄ«hÄ«â€™â€™ ti vadanti. sacepi pattasÄ•
tumhÄ• kaá¹ƒ mÅ«laá¹ƒ bhavissati, tadÄ• dassatha, adhiá¹-á¹-hahitvÄ• paribhuÃ±jathÄ• â
adhiá¹-á¹-hÄ• nupago hoti. pÄ• kassa hi Å«nattÄ• pattasaá¹…khaá¹ƒ na gacchati. mÅ«lass
vÄ• adinnattÄ• sakabhÄ• vaá¹ƒ na upeti, aÃ±Ã±asseva santako hoti. tasmÄ• pÄ• ke ca m
adhiá¹-á¹-hÄ• nupago hoti. yo adhiá¹-á¹-hÄ• nupago, sveva vikappanupago ca. tenÄ• ha __

``apaccuddharantenÄ• â€™â€™ _tiÄ• di. __apaccuddharantena vikappetabbo_ti purÄ• á¹‡
navo patto vikappetabboti attho, á¹-hapetabboti adhippÄ• yo. __kaá¹…gusittha_nti sattanna
lÄ• makadhaÃ±Ã±asitthanti Ä• ha __ ``kaá¹…gusitthanikkhamanamattena chiddenÄ• â€™â

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

__assÄ• _ti \Be 327/ imassa pattassa. __tena Å«napaÃ±cabandhanenÄ• _ti tena Å«napaÃ
upalakkhito hutvÄ• ti attho. Å«napaÃ±cabandhano hi patto ettha lakkhaá¹‡abhÄ• vena gahi
``itthambhÅ«tassa lakkhaá¹‡e karaá¹‡avacanaâ€™â€™ _nti. tattha __itthambhÅ«tassÄ• _t
pattassa. lakkhÄ«yate anenÄ• ti __lakkhaá¹‡aá¹ƒ, _ tasmiá¹ƒ __karaá¹‡avacanaá¹ƒ, _ tatiy
``pakÄ• roâ€™â€™ _ti ca sÄ• maÃ±Ã±assa bhedako viseso vuccati. tathÄ• hi __Å«napaÃ
ettha bhikkhubhÄ• vasÄ• maÃ±Ã±assa Å«napaÃ±cabandhanapattabhÄ• vo pakÄ• ro, taá¹ƒ
lakkhaá¹‡aá¹ƒ. yadi aparipuá¹‡á¹‡apaÃ±cabandhano patto Å«napaÃ±cabandhano nÄ• ma
__padabhÄ• janiyaá¹ƒ_ abandhanopi vuttoti Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. tattha __t
vÄ• kyopaÃ±Ã±Ä• se. bandhanokÄ• se sati vÄ• asati vÄ• bandhanavirahito patto abandha
okÄ• so assÄ• ti __paÃ±cabandhanokÄ• so. apatto_ti patto nÄ• ma na hotÄ«ti attho, pÄ• ka
asamatthoti vuttaá¹ƒ hoti. idaÃ±ca aÃ±Ã±assa viÃ±Ã±Ä• pane kÄ• raá¹‡avacanaá¹ƒ. tenÄ•
viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti.

bandhanaÃ±ca \Ne 301/ nÄ• metaá¹ƒ yasmÄ• bandhanokÄ• se sati hoti, asati na hoti, tasm
bandhanavidhiÃ±ca dassetuá¹ƒ __ ``yasmiá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. mukhavaá
pattavedhakena vijjhiyamÄ• ne kapÄ• lassa bahalattÄ• bhijjati, tasmÄ• heá¹-á¹-hÄ• vijjhita
``heá¹-á¹-himapariyanteâ€™â€™ _tiÄ• di. __sukhumaá¹ƒ vÄ• chiddaá¹ƒ katvÄ• bandhitab
tipupaá¹-á¹-Ä• dÄ«hi payojanaá¹ƒ natthi, suttaá¹ƒ pakkhipitvÄ• va adhiá¹-á¹-hÄ• tabboti adh
tipusuttakÄ• dinÄ• va bandhitabboti Ä• ha __ ``phÄ• á¹‡itaâ€™â€™ _ntiÄ• di. __phÄ• á¹‡it
pÄ• sÄ• á¹‡acuá¹‡á¹‡enÄ• _ti pÄ• sÄ• á¹‡acuá¹‡á¹‡ena saddhiá¹ƒ phÄ• á¹‡itaá¹ƒ pacitvÄ•
pÄ• sÄ• á¹‡acuá¹‡á¹‡enÄ• ti attho. __nissajjitabbo_ti ``ayaá¹ƒ me, bhante, patto Å«napaÃ±
cetÄ• pito nissaggiyo, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti (Vin III 613) niss
``nissajjantenÄ• â€™â€™ _tiÄ• di. __sammatenÄ• _ti ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
pattaggÄ• hÄ• pakaá¹ƒ sammanneyya, esÄ• Ã±atti \Be 328/. suá¹‡Ä• tu me, bhante, saá¹.
bhikkhuá¹ƒ pattaggÄ• hÄ• pakaá¹ƒ sammannati, yassÄ• yasmato khamati itthannÄ• massa
sammuti, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya. sammato saá¹…ghena itthannÄ
pattaggÄ• hÄ• pako, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ

evaá¹ƒ padabhÄ• jane vuttÄ• ya Ã±attidutiyakammavÄ• cÄ• ya sammatena. __pattassa vijj
``ayaá¹ƒ, bhante, patto pamÄ• á¹‡ayutto sundaro therÄ• nurÅ«poâ€™â€™ tiÄ• dinÄ• (Sp (
vijjamÄ• nÄ• nisaá¹ƒsaá¹ƒ vatvÄ• . __pattapariyanto_ti pariyante á¹-hitapatto. __adese_ti
maÃ±capÄ«á¹-hacchattanÄ• gadantakÄ• dike adese. pattassa hi nikkhipanadeso ``anujÄ• n
Ä• dhÄ• rakaâ€™â€™ ntiÄ• dinÄ• nayena khandhake vuttoyeva. __aparibhogenÄ• _ti yÄ•
ayuttaparibhogena. antarÄ• magge pana byÄ• dhimhi uppanne aÃ±Ã±asmiá¹ƒ bhÄ• jane as
yÄ• guá¹ƒ pacituá¹ƒ, udakaá¹ƒ vÄ• tÄ• petuá¹ƒ vaá¹-á¹-ati. __vissajjetÄ«_ti aÃ±Ã±assa det
saddhivihÄ• riko vÄ• antevÄ• siko vÄ• aÃ±Ã±aá¹ƒ varapattaá¹ƒ á¹-hapetvÄ• ``ayaá¹ƒ may
therassÄ• â€™â€™ ti gaá¹‡hÄ• ti, vaá¹-á¹-ati. aÃ±Ã±o vÄ• taá¹ƒ gahetvÄ• attano pattaá¹ƒ
``mayhameva pattaá¹ƒ Ä• harÄ• â€™â€™ ti vattabbakiccaá¹ƒ natthi.

__Ã±Ä• takappavÄ• rite_ti ettha saá¹…ghavasena pavÄ• ritaá¹-á¹-hÄ• ne paÃ±cabandhane
puggalavasena pana pavÄ• ritaá¹-á¹-hÄ• ne \Ne 302/ Å«napaÃ±cabandhanenÄ• pi. __akata
bhante, paccayenÄ• â€™â€™ ti evaá¹ƒ akataá¹-á¹-hÄ• ne viÃ±Ã±atti.

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

__uggahetvÄ• _ti uggahitakaá¹ƒ katvÄ• , appaá¹-iggahitaá¹ƒ sayameva gahetvÄ• ti attho. s
anÄ• pattikatÄ• cettha anajjhoharaá¹‡Ä«yataá¹ƒ Ä• pannattÄ• ti veditabbaá¹ƒ. kasmÄ• ete
hotÄ«ti Ä• ha __ ``tÄ• ni hÄ«â€™â€™ _tiÄ• di. bhisakkassa imÄ• ni tena anuÃ±Ã±Ä• tattÄ•
\Be 329/ kesaÃ±ci sappÄ• yÄ• nametaá¹ƒ adhivacanaá¹ƒ. tenÄ• ha __ ``bhesajjakiccaá¹ƒ k
laddhavohÄ• rÄ• nÄ«â€™â€™ _ti. idÄ• ni sattÄ• hakÄ• likaá¹ƒ nissaggiyavatthubhÅ«taá¹ƒ
__ ``sappi nÄ• ma gavÄ• dÄ«naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __Ä• di_saddena ajikÄ• dÄ«na
maá¹ƒsaá¹ƒ kappatÄ«â€™â€™ _ti iminÄ• pÄ• kaá¹-ehi goajikÄ• dÄ«hi aÃ±Ã±Ä• nipi migan
yesaÃ±hi khÄ«raá¹ƒ atthi, sappipi tesaá¹ƒ atthiyeva. taá¹ƒ pana sulabhaá¹ƒ vÄ• hotu, dulla
asaá¹ƒmohatthaá¹ƒ vuttaá¹ƒ. __makkhikÄ• madhumevÄ• _ti khuddakabhamaramadhukarÄ•
madhumeva. __ucchurasa_nti suddhodakasambhinnÄ• naá¹ƒ vasena duvidhampi ucchuras
guá¸·odakaâ€™â€™ nti (Vin I 284) pana uddissa anuÃ±Ã±Ä• tattÄ• udakasambhinno agilÄ
``avatthukapakkÄ• vÄ• â€™â€™ _ti iminÄ• savatthukapakkÄ• na vaá¹-á¹-atÄ«ti dasseti. _
``etaá¹ƒ savatthukapakkaá¹ƒ vaá¹-á¹-ati, no vaá¹-á¹-atÄ«ti pucchaá¹ƒ katvÄ• ucchuphÄ• á¹
pacchÄ• bhattaá¹ƒ novaá¹-á¹-anakaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ yuttanti _
(Sp (to Vin III) II 623) vuttaá¹ƒ. __ucchuvikatÄ«_ti ucchumhÄ• nibbattÄ• rasalasikÄ• dikÄ•
paá¹-iniddesattÄ• __taá¹ƒ_-saddassa tena pakatÄ• naá¹ƒ bhesajjÄ• naá¹ƒ eva gahaá¹‡aá¹
Ä• ha __ ``tÄ• ni bhesajjÄ• nÄ«â€™â€™ _tiÄ• di. __na tesaá¹ƒ vatthÅ«nÄ«_ti tesaá¹ƒ sapp
khÄ«rÄ• dÄ«ni appaá¹-iggahetvÄ• ti attho.

__vasÄ• tela_nti (Sp (to Vin III) II 623) ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• ni ac
macchavasaá¹ƒ susukÄ• vasaá¹ƒ sÅ«karavasaá¹ƒ gadrabhavasaâ€™â€™ nti (Vin I 262) ev
telaá¹ƒ. __yÄ• nÄ«_ti yÄ• ni bhesajjÄ• ni. ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• ni
macchavasaá¹ƒ susukÄ• vasaá¹ƒ sÅ«karavasaá¹ƒ gadrabhavasaá¹ƒ kÄ• le paá¹-iggahitaá¹
kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena paribhuÃ±jituâ€™â€™ nti evaá¹ƒ telatthaá¹ƒ vas
anuÃ±Ã±Ä• tattÄ• __ ``vasÄ• telaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kÄ• le_ti purebh
__saá¹ƒsaá¹-á¹-ha_nti parissÄ• vitaá¹ƒ. __tasmÄ• _ti yasmÄ• anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• . `
vacanena á¹-hapetvÄ• manussavasaá¹ƒ sabbesaá¹ƒ akappiyamaá¹ƒsÄ• naá¹ƒ vasÄ• ya an
manussavasaâ€™â€™ _nti vuttaá¹ƒ.

__sÄ• maá¹ƒ pacitvÄ• _ti kÄ• leyeva sÄ• maá¹ƒ pacitvÄ• . __nibbattitatelampÄ«_ti kÄ• leye
vivecitatelampi. tividhampi cetaá¹ƒ kÄ• leyeva vaá¹-á¹-ati. vuttampi cetaá¹ƒ ``kÄ• le ce, bhik
paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le \Be 330/ saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±
anÄ• pattÄ«â€™â€™ ti. pacchÄ• bhattaá¹ƒ pana paá¹-iggahetuá¹ƒ vÄ• kÄ• tuá¹ƒ vÄ• na v
cetaá¹ƒ ``vikÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á
paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ. kÄ• le ce, bhikkhave, paá¹-iggahita
nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukka
bhikkhave, paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribh
dukkaá¹-assÄ• â€™â€™ ti (Vin I 262). __ ``sattÄ• haá¹ƒ nirÄ• misaparibhogena vaá¹-á¹-atÄ
``kÄ• le paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena par
idaá¹ƒ nirÄ• misaparibhogaá¹ƒ sandhÄ• ya vuttanti dasseti.

yaá¹ƒ panettha (Sp (to Vin III) II 623) sukhumarajasadisaá¹ƒ maá¹ƒsaá¹ƒ vÄ• nhÄ• ru vÄ•
lohitaá¹ƒ vÄ• hoti, taá¹ƒ abbohÄ• rikaá¹ƒ. sace pana anupasampanno tÄ• ya paá¹-iggahitav
deti, taá¹ƒ kathanti Ä• ha __ ``anupasampannenÄ• â€™â€™ _tiÄ• di. __tadahÅ«_ti yasmiá
tadahu. pacchÄ• bhattato paá¹-á¹-hÄ• ya pana sattÄ• haá¹ƒ nirÄ• misameva vaá¹-á¹-ati. tat
abbohÄ• rikameva. yÄ• vakÄ• likavatthÅ«naá¹ƒ aÃ±Ã±esaá¹ƒ vatthuá¹ƒ pacituá¹ƒ na vaá¹-á
__yÄ• vakÄ• likavatthÅ«na_nti yÄ• vakÄ• likaá¹ƒ vatthu etesanti yÄ• vakÄ• likavatthÅ«ni, te
yÄ• vakÄ• likavatthumantÄ• nanti attho. __aÃ±Ã±esa_nti vasÄ• telato aÃ±Ã±esaá¹ƒ sappiÄ
khÄ«rÄ• dikaá¹ƒ yÄ• vakÄ• likabhÅ«taá¹ƒ vatthuá¹ƒ, pacituá¹ƒ na vaá¹-á¹-atiyeva, sÄ• maá

__nibbattitasappiá¹ƒ vÄ• _ti yÄ• vakÄ• likavatthuto vivecitasappiá¹ƒ vÄ• . yathÄ• tattha da
takkagataá¹ƒ vÄ• khayaá¹ƒ gamissati, evaá¹ƒ jhÄ• pitaá¹ƒ vÄ• ti attho. __navanÄ«taá¹ƒ vÄ
dadhiguá¸·ikÄ• yopi apanetvÄ• sudhotanavanÄ«taá¹ƒ pacituá¹ƒ vaá¹-á¹-ati sÄ• maá¹ƒpakk
yadi sayaá¹ƒpacitasattÄ• hakÄ• likena saddhiá¹ƒ Ä• misaá¹ƒ bhuÃ±jati, taá¹ƒ Ä• misaá¹ƒ
sayaá¹ƒpacitasattÄ• hakÄ• likena missitaá¹ƒ attano yÄ• vakÄ• likabhÄ• vaá¹ƒ sattÄ• hakÄ•
\Ne 304/ ca yÄ• vakÄ• likaá¹ƒ apakkampi sayaá¹ƒpakkabhÄ• vaá¹ƒ upagacchatÄ«ti __ ``taá
sÄ• misaá¹ƒ paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• sayaá¹ƒpakkas

vasÄ• telaá¹ƒ, sayaá¹ƒbhajjitasÄ• sapÄ• diyÄ• vajÄ«vikavatthÅ«naá¹ƒ telaÃ±ca sÄ• misaá¹
vaá¹-á¹-ati, tathÄ• navanÄ«tasappÄ«ti veditabbaá¹ƒ. vuttaÃ±ca ---

``yÄ• vakÄ• likaÄ• dÄ«ni \Be 331/, saá¹ƒsaá¹-á¹-hÄ• ni sahattanÄ• .

gÄ• hÄ• payanti sabbhÄ• vaâ€™â€™ nti ca.

``teheva bhikkhunÄ• pattaá¹ƒ, kappate yÄ• vajÄ«vikaá¹ƒ.

nirÄ• misaá¹ƒva sattÄ• haá¹ƒ, sÄ• mise sÄ• mapÄ• katÄ• â€™â€™ ti ca ||

__khÄ«rÄ• dito_ti ettha __Ä• di_saddena tilÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __sÄ• misÄ• nipÄ«
nirÄ• misÄ• nevÄ• ti attho. pacchÄ• bhattato pana paá¹-á¹-hÄ• ya na vaá¹-á¹-antiyeva. sattÄ
savatthukÄ• naá¹ƒ paá¹-iggahitattÄ• . ``tÄ• ni paá¹-iggahetvÄ• â€™â€™ ti (Vin III 622) hi vu
``pacchÄ• bhattato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. pacchÄ• bhattaá¹ƒ paá¹-iggahitakeh
abbhaÃ±janÄ• dÄ«su upanetabbaá¹ƒ, purebhattampi ca uggahitakehi kataá¹ƒ. ubhayesamp
anÄ• patti. __antosattÄ• he_ti sattÄ• habbhantare. __abbhaÃ±janÄ• dÄ«na_nti ettha __Ä•
muddhanitelaarumakkhanagharadhÅ«panÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __adhiá¹-á¹-hahitvÄ•
ajjhoharaá¹‡atthÄ• ya bhavissati, idaá¹ƒ sappi ca telaÃ±ca vasÄ• ca muddhanitelatthaá¹ƒ
vÄ• bhavissati, madhu arumakkhanatthaá¹ƒ vÄ• phÄ• á¹‡itaá¹ƒ gharadhÅ«panatthaá¹ƒ vÄ
evaá¹ƒ cittaá¹ƒ uppÄ• detvÄ• .

ko panettha yÄ• vakÄ• likayÄ• vajÄ«vikavatthÅ«su visesoti Ä• ha __ ``yÄ• vajÄ«vikÄ• nÄ«
aruá¹‡assa uggamanÄ• tiá¹-á¹-hatÄ«_ti sattamadivase katatelaá¹ƒ sace yÄ• va aruá¹‡ugga
attho. __pÄ• á¸·iyaá¹ƒ anÄ• gatasappiÄ• dÄ«na_nti ettha tÄ• va migarohitÄ• dÄ«naá¹ƒ sap
anÄ• gatasappi, tathÄ• navanÄ«taá¹ƒ, nÄ• á¸·ikeranimbakosambakaramandasÄ• sapaÄ•
pÄ• á¸·iyaá¹ƒ anÄ• gatatelaá¹ƒ, tathÄ• madhukapupphaphÄ• á¹‡itaá¹ƒ pÄ• á¸·iyaá¹ƒ anÄ•
veditabbaá¹ƒ. na sabbaá¹ƒ madhukapupphaphÄ• á¹‡itaá¹ƒ phÄ• á¹‡itagatikanti Ä• ha __ ``s
__sÄ«tudakena kata_nti madhukapupphÄ• ni sÄ«tudake pakkhipitvÄ• amadditvÄ• puppha
udakaá¹ƒ gahetvÄ• pacitvÄ• kataá¹ƒ. __ ``phÄ• á¹‡itagatikamevÄ• â€™â€™ _ti iminÄ• sa
pana nissaggiyavatthunti. tasmÄ• sattÄ• haá¹ƒ atikkÄ• mayato dukkaá¹-anti veditabbaá¹ƒ.
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ sÄ«tudakena kataá¹ƒ madhukapupphaphÄ• á¹‡itaá¹ƒ pure
\Be 332/, pacchÄ• bhattato paá¹-á¹-hÄ• ya \Ne 305/ sattÄ• haá¹ƒ nirÄ• misameva, sattÄ• hÄ
dukkaá¹-aâ€™â€™ nti. sace pana khÄ«raá¹ƒ pakkhipitvÄ• kataá¹ƒ, yÄ• vakÄ• likaá¹ƒ. khaâ
khÄ«rajallikaá¹ƒ apanetvÄ• sodhenti, tasmÄ• vaá¹-á¹-ati, ambajambupanasakadalikhajjuri
sabbesaá¹ƒ yÄ• vakÄ• likaphalÄ• naá¹ƒ phÄ• á¹‡itaá¹ƒ yÄ• vakÄ• likamevÄ• ti Ä• ha __ ``a
yÄ• vakÄ• likÄ• nÄ«â€™â€™ _ti.

__kÄ• yikaparibhogaá¹ƒ vaá¹-á¹-atÄ«_ti kÄ• yassa vÄ• kÄ• ye aruno vÄ• makkhanaá¹ƒ va
pana na vaá¹-á¹-ati. __ya_nti sattÄ• hÄ• tikkantaá¹ƒ bhesajjaá¹ƒ. __nirapekkho pariccajitvÄ•
sÄ• maá¹‡erassa datvÄ• . __ta_nti evaá¹ƒ pariccajitvÄ• puna laddhabhesajjaá¹ƒ. evaÃ±hi
so sÄ• maá¹‡ero abhisaá¹…kharitvÄ• vÄ• anabhisaá¹…kharitvÄ• vÄ• tassa bhikkhuno da
natthukammaá¹ƒ vÄ• kÄ• tabbaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• kaÃ±ci paribhogaá¹ƒ. tenÄ• ha __ ``aj
vaá¹-á¹-atÄ«â€™â€™ _ti. sace so bÄ• lo hoti, dÄ• tuá¹ƒ na jÄ• nÄ• ti, aÃ±Ã±ena bhikkhunÄ
sÄ• maá¹‡era, bhesajjaâ€™â€™ nti, ``Ä• ma, bhante, atthÄ«â€™â€™ ti. ``Ä• hara, therass
karissÄ• mÄ• â€™â€™ ti, evampi vaá¹-á¹-ati. __vatthugaá¹‡anÄ• yÄ• _ti sappiÄ• divatthug
sappipiá¹‡á¸• Ä• divatthugaá¹‡anÄ• ya ca. missitesu pana ekaá¹ƒ nissaggiyaá¹ƒ pÄ• cittiya
me, bhante, bhesajjaá¹ƒ sattÄ• hÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa ni
III 623) nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

sÄ• dhÄ• raá¹‡apaÃ±Ã±atti. sattÄ• haá¹ƒ anatikkantepi atikkantasaÃ±Ã±ino ceva vematika
atikkante anatikkantasaÃ±Ã±inopi vematikassapi nissaggiyaá¹ƒ pÄ• cittiyameva, tathÄ•
anadhiá¹-á¹-hitÄ• vissajjitÄ• naá¹-á¹-hÄ• vinaá¹-á¹-hÄ• daá¸• á¸• hÄ• viluttesu adhiá¹-á¹-hitÄ
antosattÄ• haá¹ƒ adhiá¹-á¹-hite, vissajjite, naá¹-á¹-he, vinaá¹-á¹-he, daá¸• á¸• he, acchinne,
ummattakÄ• dÄ«naÃ±ca anÄ• patti. Ä• cÄ• ravipatti. sappiÄ• dÄ«naá¹ƒ attano santakatÄ• ,
sattÄ• hÄ• tikkamoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. kathinasamuá¹-á¹-hÄ• naá¹ƒ, akiriyaá
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedanaá¹ƒ
cÄ«varavaggassa paá¹-hamasikkhÄ• pade vuttanayeneva veditabbaâ€™â€™ _nti (Kkh kat

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

__pacchimamÄ• sassa_ \Be 333/ \Ne 306/ __paá¹-hamadivasato paá¹-á¹-hÄ• yÄ• _ti jeá¹-á
pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya. __tÄ• vÄ• _ti tÄ• va parimÄ• á¹‡e kÄ• le.
jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• siyÄ• pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya yÄ• va
imasmiá¹ƒ paÃ±camÄ• seti attho. __kÄ• lo vassikasÄ• á¹-ikÄ• yÄ• tiÄ• dinÄ• _ti ettha __Ä•
vassikasÄ• á¹-ikÄ• ya, aÃ±Ã±epi manussÄ• vassikasÄ• á¹-ikacÄ«varaá¹ƒ dentÄ«â€™â€™
gahaá¹‡aá¹ƒ. __detha me vassikasÄ• á¹-ikacÄ«varantiÄ• dikÄ• yÄ• _ti ettha __Ä• di_sadde
vassikasÄ• á¹-ikacÄ«varaá¹ƒ, parivattetha me vassikasÄ• á¹-ikacÄ«varaá¹ƒ, cetÄ• petha me
vassikasÄ• á¹-ikacÄ«varaâ€™â€™ nti imesaá¹ƒ gahaá¹‡aá¹ƒ. attano aÃ±Ã±Ä• takaappavÄ
karontassa kiá¹ƒ hotÄ«ti Ä• ha __ ``aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• neâ€™â€™ _tiÄ• d
dukkaá¹-aâ€™â€™ _nti idaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ pubbe adente sandhÄ• ya vuttaá¹ƒ. ye
vattabhedo natthi. vuttaÃ±hi __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``ye manussÄ• pubbepi vass
denti, ime pana sacepi attano aÃ±Ã±Ä• takaappavÄ• ritÄ• honti, vattabhedo natthi tesu sat
anuÃ±Ã±Ä• tattÄ• â€™â€™ ti (Sp (to Vin III) II 628). __aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• pac

pÄ• cittiya_nti ``yo pana bhikkhu aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• c
aÃ±Ã±atra samayÄ• , nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 518) iminÄ• sikkhÄ• pa
pÄ• cittiyaá¹ƒ. idaá¹ƒ pana pakatiyÄ• vassikasÄ• á¹-ikadÄ• yakesupi hotiyeva.

__gimhÄ• naá¹ƒ pacchimaddhamÄ• sassa paá¹-hamadivasato paá¹-á¹-hÄ• yÄ• _ti ettha
jeá¹-á¹-hamÅ«lakÄ• á¸·apakkhÅ«posathassa pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya
Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• , ayamaddhamÄ• so gimhÄ• naá¹ƒ pacchimaddhamÄ• so nÄ• m
paá¹-á¹-hÄ• yÄ• ti attho, addhamÄ• sassa paá¹-hamapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• yÄ•
__kattikamÄ• sassa pacchimadivaso_ nÄ• ma pacchimakattikamÄ• sassa puá¹‡á¹‡amÄ• . _
gimhÄ• nanti bhikkhunÄ• vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesitabbaá¹ƒ, addhamÄ• so ses
nivÄ• setabbaâ€™â€™ nti ettakena gaá¹‡anena. __pariyesanakkhetta_nti pariyesanassa k
vassikasÄ• á¹-ikaá¹ƒ aladdhaá¹ƒ pariyesituá¹ƒ vaá¹-á¹-ati. __karaá¹‡anivÄ• sanakkhettamp
karaá¹‡akkhettaÃ±ceva nivÄ• sanakkhettaÃ±ca. __pi_-saddena pariyesanakkhettaá¹ƒ \Be 3
etasmiÃ±hi addhamÄ• se pariyesituá¹ƒ, kÄ• tuá¹ƒ, nivÄ• setuÃ±ca vaá¹-á¹-ati, adhiá¹-á¹-hÄ
vaá¹-á¹-ati. yaá¹ƒ pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ katthaci potthake ``jeá¹-á¹-hamÅ«la
pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya yÄ• va kÄ• lapakkhuposatho, ayameko addh
karaá¹‡akkhettaÃ±ca. etasmiÃ±hi antare vassikasÄ• á¹-ikaá¹ƒ aladdhaá¹ƒ pariyesituá¹ƒ \Ne
kÄ• tuÃ±ca vaá¹-á¹-ati, nivÄ• setuá¹ƒ, adhiá¹-á¹-hÄ• tuÃ±ca na vaá¹-á¹-atÄ«â€™â€™ ti (Sp
vacanaá¹ƒ dissati, taá¹ƒ pamÄ• dalikhitaá¹ƒ mÄ• tikÄ• ya virodhatoti daá¹-á¹-habbaá¹ƒ. ``ad
gimhÄ• nanti katvÄ• nivÄ• setabbaâ€™â€™ nti (Vin III 627) hi pÄ• á¸·i. __sabbampÄ«_ti p
nivÄ• sanaá¹ƒ, adhiá¹-á¹-hÄ• naÃ±cÄ• ti sabbampi. iminÄ• ime cattÄ• ro mÄ• sÄ•
pariyesanakaraá¹‡anivÄ• sanÄ• dhiá¹-á¹-hÄ• nÄ• naá¹ƒ catunnampi khettanti dasseti. etesu
aladdhaá¹ƒ pariyesituá¹ƒ, laddhaá¹ƒ kÄ• tuá¹ƒ, nivÄ• setuá¹ƒ, adhiá¹-á¹-hÄ• tuÃ±ca vaá¹-á¹

__vassaá¹ƒ ukkaá¸• á¸• hÄ«yatÄ«_ti saá¹ƒvaccharaá¹ƒ uddhaá¹ƒ kaá¸• á¸• hÄ«yati vaá¸• á
attho, vassÄ• nassa paá¹-hamamÄ• saá¹ƒ ukkaá¸• á¸• hitvÄ• gimhÄ• naá¹ƒ pacchimamÄ•
__vassÅ«panÄ• yikadivase adhiá¹-á¹-hÄ• tabbÄ• _ti vassÄ• nato pubbeyeva dasÄ• hassa a
vassÅ«panÄ• yikadivaseyeva adhiá¹-á¹-hÄ• tabbÄ• . taÃ±hi divasaá¹ƒ atikkÄ• metuá¹ƒ na v
laddhÄ• ceva niá¹-á¹-hitÄ• ca tasmiá¹ƒyeva antovasse laddhadivasato paá¹-á¹-hÄ• ya dasA
nÄ• tikkÄ• metabbÄ• , dasÄ• hÄ• tikkame niá¹-á¹-hitÄ• pana tadaheva adhiá¹-á¹-hÄ• tabbÄ
cÄ«varakÄ• laá¹ƒ nÄ• tikkÄ• metabbÄ• . ayaá¹ƒ tÄ• va katÄ• ya parihÄ• ro. akatÄ• ya pana
``saceâ€™â€™ _tiÄ• di. __ekÄ• hampi na labhati_ ito aÃ±Ã±assa parihÄ• rassÄ• bhÄ• vat

so kuto hotÄ«ti Ä• ha __ ``yÄ• va hemantassa paá¹-hamadivasoâ€™â€™ _ti, jeá¹-á¹-hamÅ
paá¹-á¹-hÄ• ya yÄ• va kattikapuá¹‡á¹‡amÄ• siyÄ• pacchimapÄ• á¹-ipadadivaso, tÄ• vÄ• ti
piá¹-á¹-hisamayamÄ• sesÅ«_ti paá¹-ilomakkamena vuttesu kattikapuá¹‡á¹‡amÄ• siyÄ• pac
jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• sÄ• vasÄ• nesu etesu sattasu piá¹-á¹-hisamayanÄ• makesu
__satuppÄ• dakaraá¹‡enÄ• _ti ``kÄ• lo vassikasÄ• á¹-ikÄ• yÄ• â€™â€™ tiÄ• dinÄ• nayena

__viÃ±Ã±Ä• pentassÄ• _ti ``detha \Be 335/ me vassikasÄ• á¹-ikacÄ«varaâ€™â€™ ntiÄ• dir
viÃ±Ã±attiá¹ƒ karontassa. __tena sikkhÄ• padena anÄ• pattÄ«_ti aÃ±Ã±Ä• takaviÃ±Ã±attisi
iminÄ• pana sikkhÄ• padena Ä• pattiyeva asamayattÄ• . vuttaÃ±hetaá¹ƒ __bhadantabuddh

``katvÄ• pana satuppÄ• daá¹ƒ, vassasÄ• á¹-ikacÄ«varaá¹ƒ.

nipphÄ• dentassa bhikkhussa, samaye piá¹-á¹-hisammate ||

``hoti \Ne 308/ nissaggiyÄ• patti, Ã±Ä• takÄ• Ã±Ã±Ä• takÄ• dino.

tesuyeva ca viÃ±Ã±attiá¹ƒ, katvÄ• nipphÄ• dane tathÄ• â€™â€™ ti ||

ettha ca ``idaá¹ƒ me, bhante, vassikasÄ• á¹-ikacÄ«varaá¹ƒ atirekamÄ• se sese gimhÄ• ne
atirekaddhamÄ• se sese gimhÄ• ne katvÄ• paridahitaá¹ƒ nissaggiyaâ€™â€™ nti iminÄ• (V
nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

__vassikasÄ• á¹-ikapariyesanavatthusmi_nti paá¹-ikacceva vassikasÄ• á¹-ikapariyesanavat
__tikapÄ• cittiya_nti atirekamÄ• saddhamÄ• sesu atirekasaÃ±Ã±ivematikaÅ«nakasaÃ±Ã±Ä
pariyesananivÄ• sanavasena tÄ«á¹‡i pÄ• cittiyÄ• ni, ekasesaniddeso cÄ• yaá¹ƒ, sÄ• maÃ±Ã
__Å«nakamÄ• saddhamÄ• sesÅ«_ti Å«nakamÄ• se ceva Å«nakaddhamÄ• se ca. __atireka
dukkaá¹-a_nti ettha ``pariyesananivÄ• sanaá¹ƒ karontassÄ• â€™â€™ ti pÄ• á¹-haseso. idaa
``Å«nakamÄ• se sese gimhÄ• ne atirekasaÃ±Ã±ino, vematikassa vÄ• pariyesantassa dukk
sese gimhÄ• ne ca atirekasaÃ±Ã±ino, vematikassa vÄ• nivÄ• sentassa dukkaá¹-aâ€™â€™
iminÄ• dukkaá¹-aá¹ƒ atidisati, taÃ±ca dukkaá¹-aá¹ƒ udakaphusitagaá¹‡anÄ• ya akatvÄ• nh
payoge payoge kÄ• retabbaá¹ƒ, taÃ±ca kho vivaá¹-aá¹…gaá¹‡e Ä• kÄ• sato patitaudakenev
nhÄ• nakoá¹-á¹-hakavÄ• piÄ• dÄ«su ghaá¹-ehi Ä• sittÅ«dakena nhÄ• yantassa. tenevÄ• ha
vassikasÄ• á¹-ikÄ• yÄ• â€™â€™ _tiÄ• di. pokkharaá¹‡iyÄ• dÄ«su pana naggassa nhÄ• yan
pokkharaá¹‡iyÄ• dÄ«su pana satiyÄ• pi vassikasÄ• á¹-ikÄ• ya naggassa nhÄ• yantassa nat

evaá¹ƒ \Be 336/ antarÄ• pattiyÄ• anÄ• pattiá¹ƒ dassetvÄ• idÄ• ni nissaggiyena anÄ• patti
``acchinnacÄ«varassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __acchinnacÄ«varassÄ• _ti acchi
asamaye nivÄ• sato anÄ• patti. esa nayo __naá¹-á¹-hacÄ«varassa vÄ• _ti etthÄ• pi. yathÄ•
tesaá¹ƒ anÄ• patti, evaá¹ƒ tattha pariyesantÄ• nampÄ«ti daá¹-á¹-habbaá¹ƒ. ettha pana mah
á¹-hapetvÄ• nhÄ• yantassa corÅ«paddavo Ä• padÄ• nÄ• mÄ• ti Ä• ha __ ``anivatthaâ€™â
nivÄ• sayato_ti Ä• padÄ• su vijjamÄ• nÄ• su asamaye nivÄ• sentassa. yaá¹ƒ pana __sama
``acchinnacÄ«varassÄ• ti etaá¹ƒ vassikasÄ• á¹-ikaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. tesaÃ±hi n
kÄ• yovassÄ• pane anÄ• patti. ettha ca mahagghavassikasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• nhÄ•

nÄ• mÄ• â€™â€™ ti acchinnacÄ«varÄ• dino nissaggiyena anÄ• pattiá¹ƒ \Ne 309/ adassetv
dukkaá¹-eneva anÄ• pattidassanaá¹ƒ, taá¹ƒ yuttaá¹ƒ viya na dissati. sabbasikkhÄ• padesu
Ä• pattippasaá¹…ge anÄ• pattidassanatthaá¹ƒ anÄ• pattivÄ• ro Ä• rabhÄ«yati, na antarÄ• p
upaparikkhitabbaá¹ƒ. __sacÄ«varatÄ• _ti antaravÄ• sakauttarÄ• saá¹…gehi sacÄ«varatÄ• .

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``datvÄ• â€™â€™ _ti yaá¹ƒ kiÃ±ci paccÄ• sÄ«samÄ• nasseva dÄ• namiha adhippetaá¹
Ä• ha __ ``veyyÄ• vaccÄ• dÄ«nÄ«â€™â€™ _tiÄ• di. __sakasaÃ±Ã±Ä• yÄ• _ti ``sakaâ€™â
pÄ• rÄ• jikÄ• bhÄ• vaá¹ƒ dasseti. cajitvÄ• dinnampi hi sakasaÃ±Ã±Ä• ya gaá¹‡hato natthi
__acchindantassÄ• _ti ekato abaddhÄ• ni, visuá¹ƒ á¹-hapitÄ• ni ca bahÅ«ni acchindato, ``sa
uttarÄ• saá¹…gaá¹ƒ Ä• harÄ• â€™â€™ ti evaá¹ƒ Ä• harÄ• payato ca. tenÄ• ha __ ``vatthug
_ti. ``mayÄ• dinnÄ• ni sabbÄ• ni Ä• harÄ• â€™â€™ ti vadatopi ekavacaneneva sambahulÄ
pana ekÄ• baddhÄ• ni ca bahÅ«ni acchindato ekÄ• Ä• patti. __ ``acchindÄ• â€™â€™ ti Ä•
``mayÄ• dinnÄ• ni sabbÄ• ni gaá¹‡hÄ• â€™â€™ ti Ä• á¹‡attiyÄ• ekaá¹ƒ dukkaá¹-aá¹ƒ, acc
ekavacaneneva sambahulÄ• pÄ• cittiyo. tenÄ• ha ``acchinnesu vatthugaá¹‡anÄ• ya Ä• pat
__acchinnesÅ«_ti tenÄ• á¹‡attena acchinnesu cÄ«varesu. yattha pana potthakesu __ ``acch
Ä• á¹‡attÄ• ni, tesaá¹ƒ gaá¹‡anÄ• ya Ä• pattiyoâ€™â€™ _ti pÄ• á¹-ho, tattha __yattakÄ• ni
yattakÄ• ni cÄ«varÄ• ni gaá¹‡hituá¹ƒ Ä• á¹‡attÄ• nÄ«ti attho. yaá¹ƒ pana __samantapÄ• sÄ
`gaá¹‡hÄ• â€™ ti Ä• á¹‡Ä• peti, ekaá¹ƒ dukkaá¹-aá¹ƒ. Ä• á¹‡atto bahÅ«ni gaá¹‡hÄ• ti, ekaá
(Sp (to Vin III) II 633) vuttaá¹ƒ, taá¹ƒ ekÄ• baddhaá¹ƒ sandhÄ• ya. evaÃ±ca katvÄ• samant
saddhiá¹ƒ imÄ• ya aá¹-á¹-hakathÄ• ya na koci virodho. sace pana ``saá¹…ghÄ• á¹-iá¹ƒ gaá¹
gaá¹‡hÄ• â€™â€™ ti Ä• á¹‡Ä• peti, vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹-aá¹ƒ. acchinnesu vatth
ca ``idaá¹ƒ me, bhante, cÄ«varaá¹ƒ bhikkhussa sÄ• maá¹ƒ datvÄ• acchinnaá¹ƒ nissaggiyaâ
iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

__tikapÄ• cittiya_nti upasampanne upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±
pÄ• cittiyÄ• ni. __aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti pattÄ• diá¹ƒ aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ, anta
na \Ne 310/ kevalaá¹ƒ anupasampannassa cÄ«varaá¹ƒyeva acchindato dukkaá¹-anti Ä• ha
cÄ• â€™â€™ _tiÄ• di. tattha __yaá¹ƒ kiÃ±cÄ«_ti cÄ«varaá¹ƒ vÄ• hotu, pattÄ• di, yaá¹ƒ kiÃ
__tassa vissÄ• saá¹ƒ gaá¹‡hantassÄ• _ti yassa dinnaá¹ƒ, tassa vissÄ• sena gaá¹‡hantassa
upayogavacanaá¹ƒ. __upasampannatÄ• _ti acchindanasamaye upasampannabhÄ• vo. kiÃ±
__pÄ• á¸·iyaá¹ƒ, _ mÄ• tikaá¹-á¹-hakathÄ• yaÃ±ca dÄ• naggahaá¹‡esu dissati, tathÄ• pi an
datvÄ• upasampannakÄ• le acchindantassa Ä• pattito acchindanakÄ• leyeva upasampann

cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

__chabbidhaá¹ƒ khomasuttÄ• di_nti ``suttaá¹ƒ nÄ• ma cha suttÄ• ni khomaá¹ƒ kappÄ• sika
sÄ• á¹‡aá¹ƒ bhaá¹…gaâ€™â€™ nti (Vin III 638) evaá¹ƒ vuttaá¹ƒ chabbidhaá¹ƒ khomasuttÄ
__khoma_nti (Sp (to Vin III) II 636-38) khomavÄ• kehi katasuttaá¹ƒ. __kappÄ• sika_nti kapp
__koseyya_nti kosiyaá¹ƒsÅ«hi kantitvÄ• katasuttaá¹ƒ. __kambala_nti eá¸·akalomasuttaá¹ƒ.
sÄ• á¹‡avÄ• kena katasuttaá¹ƒ. __bhaá¹…ga_nti pÄ• á¹-ekkaá¹ƒ vÄ• kasuttamevÄ• ti eke.
katasuttaá¹ƒ pana ``bhaá¹…gaâ€™â€™ nti veditabbaá¹ƒ. __tesaá¹ƒ anuloma_nti tesaá¹ƒ k
dukÅ«laá¹ƒ pattuá¹‡á¹‡aá¹ƒ somÄ• rapaá¹-á¹-aá¹ƒ cÄ«napaá¹-á¹-aá¹ƒ iddhijaá¹ƒ devadinna
suttaá¹ƒ.

__turÄ«_ti vÄ• yanÅ«pakaraá¹‡o eko daá¹‡á¸• o, vÄ«tavÄ«taá¹-á¹-hÄ• naá¹ƒ yattha saá¹ƒ
__vema_nti vÄ• yanÅ«pakaraá¹‡o eko daá¹‡á¸• o, suttaá¹ƒ pavesetvÄ• yena Ä• koá¹-ento
__tassa sabbappayogesu dukkaá¹-a_nti tantavÄ• yassa ye te turivemasajjanÄ• dikÄ• payo
bhikkhussa dukkaá¹-aá¹ƒ, tassa tantavÄ• yassa payoge payoge bhikkhussa dukkaá¹-anti vu
turiÄ• dÄ«naá¹ƒ abhÄ• ve tesaá¹ƒ karaá¹‡atthaá¹ƒ vÄ• sipharasuÄ• dÄ«naá¹ƒ
magganani sÄ• narukkhacchedanÄ• disabbappayogepi eseva nayo. tantÅ«naá¹ƒ attano san
vÄ«tavÄ«taá¹-á¹-hÄ• naá¹ƒ paá¹-iladdhameva hotÄ«ti Ä• ha __ ``paá¹-ilÄ• bhena nissaggiya
vikappanupagapacchimacÄ«varappamÄ• á¹‡e vÄ«te nissaggiyaá¹ƒ hotÄ«ti vuttaá¹ƒ hoti. te
vidatthimatte, tiriyaÃ±ca hatthamatte vÄ«te nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti. ettha ca `
cÄ«varaá¹ƒ sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi vÄ• yÄ• pitaá¹ƒ nissaggiya
nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

__tenevÄ• _ti \Ne 311/ viÃ±Ã±Ä• pitatantavÄ• yeneva. __evaá¹ƒ idha dukkaá¹-a_nti idhÄ•
vidatthimatte, tiriyaá¹ƒ hatthamatte vÄ«te dukkaá¹-anti attho. __akappiyasuttamaye_ti viÃ±Ã
__itarasmi_nti aviÃ±Ã±attisuttamaye paricchede. __tato ce Å«natarÄ• _ti vuttappamÄ• á¹‡a
antamaso (Sp (to Vin III) II 636-638) acchimaá¹‡á¸• alappamÄ• á¹‡Ä• pÄ«ti adhippÄ• yo. ka
akappiyasuttaá¹ƒ vÄ• yÄ• pentassa yathÄ• pubbe nissaggiyaá¹ƒ, evamidha dukkaá¹-aá¹ƒ.
akappiyaÃ±ca suttaá¹ƒ vÄ• yÄ• pentassa sace pacchimacÄ«varappamÄ• á¹‡Ä• vÄ• Å«na
honti, tesu paricchedagaá¹‡anÄ• ya dukkaá¹-aá¹ƒ. kappiyasuttaparicchedesu anÄ• patti. ath
suttena, dÄ«ghato vÄ• kappiyaá¹ƒ tiriyaá¹ƒ akappiyaá¹ƒ katvÄ• vÄ«taá¹ƒ hoti, pamÄ• á¹‡a
paricchede dukkaá¹-aá¹ƒ.

yadi \Be 339/ pana (Sp (to Vin III) II 636-638) dve tantavÄ• yÄ• honti eko kappiyo eko akap
akappiyaá¹ƒ, te ce vÄ• rena vinanti, akappiyatantavÄ• yena vÄ«te pamÄ• á¹‡ayutte paricch
pÄ• cittiyaá¹ƒ, Å«natare dukkaá¹-aá¹ƒ. itarena vÄ«te ubhayattha dukkaá¹-aá¹ƒ. sace dvepi v
vinanti, pamÄ• á¹‡ayutte paricchede paricchede pÄ• cittiyaá¹ƒ. atha suttaá¹ƒ kappiyaá¹ƒ, cÄ

kedÄ• rabaddhÄ• dÄ«hi saparicchedaá¹ƒ, akappiyatantavÄ• yena vÄ«te paricchede paricch
vÄ«te anÄ• patti. sace dvepi ekato vinanti, pamÄ• á¹‡ayutte paricchede paricchede dukkaá
kappiyaÃ±ca akappiyaÃ±ca, te ce vÄ• rena vinanti, akappiyatantavÄ• yena akappiyasuttam
pacchimacÄ«varappamÄ• á¹‡esu paricchedesu vÄ«tesu paricchedagaá¹‡anÄ• ya pÄ• cittiy
kappiyasuttamayesu ca dukkaá¹-aá¹ƒ. kappiyatantavÄ• yena akappiyasuttamayesu pamÄ•
dukkaá¹-ameva, kappiyasuttamayesu anÄ• patti.

atha ekantarikena vÄ• suttena, dÄ«ghato vÄ• akappiyaá¹ƒ tiriyaá¹ƒ akappiyaá¹ƒ katvÄ• v
vemaá¹ƒ gahetvÄ• ekato vinanti, aparicchede cÄ«vare pamÄ• á¹‡ayutte paricchede paricch
saparicchede paricchedavasena dukkaá¹-Ä• ni. tenÄ• ha __ ``eteneva upÄ• yenÄ• â€™â€™

ettha ca tantavÄ• yo tÄ• va aÃ±Ã±Ä• takaappavÄ• ritato viÃ±Ã±attiyÄ• laddho akappiyo, s
sÄ• maá¹ƒ viÃ±Ã±Ä• pitaá¹ƒ akappiyaá¹ƒ, sesaá¹ƒ, Ã±Ä• takÄ• divasena uppannaÃ±ca kap
__tikapÄ• cittiya_nti vÄ• yÄ• pite vÄ• yÄ• pitasaÃ±Ã±ivematikaavÄ• yÄ• pitasaÃ±Ã±Ä«naá¹
pÄ• cittiyÄ• ni. __cÄ«varatthÄ• ya viÃ±Ã±Ä• pitasutta_nti sÄ• maá¹ƒ vÄ• aÃ±Ã±ena vÄ• c
viÃ±Ã±Ä• pitasuttaá¹ƒ \Ne 312/. kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ ``sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• pe
tathÄ• pi idha ``cÄ«varatthÄ• ya sÄ• maá¹ƒ viÃ±Ã±Ä• pitasuttaâ€™â€™ nti avatvÄ• kevala
viÃ±Ã±Ä• pitasuttaâ€™â€™ nti aá¹…gesu vuttattÄ• aÃ±Ã±ena cÄ«varatthÄ• ya viÃ±Ã±Ä•
gacchatÄ«ti veditabbaá¹ƒ. __akappiyaviÃ±Ã±attiyÄ• _ti ``cÄ«varaá¹ƒ me, Ä• vuso, vÄ• yath
evaá¹ƒbhÅ«tÄ• ya akappiyaviÃ±Ã±attiyÄ• .

suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__cÄ«varasÄ• mikehi_ \Be 340/ __pubbe appavÄ• rito hutvÄ• _ti ``kÄ«disena te, bhante, c
kÄ«disaá¹ƒ te cÄ«varaá¹ƒ vÄ• yÄ• pemi, vada, bhante, yadicchasÄ«â€™â€™ ti cÄ«varasÄ
ettha ca Ä• yatÄ• dÄ«hi tÄ«hi suttavaá¸• á¸• hanÄ• kÄ• rena saha vÄ• yanÄ• kÄ• raá¹ƒ das
vÄ• yanÄ• kÄ• rameva. __ ``kiÃ±cimattaá¹ƒ anupadajjeyyÄ• mÄ• â€™â€™ _tiÄ• di tassa k
pana aá¹…gadassanaá¹ƒ suttavaá¸• á¸• hanavaseneva Ä• pajjitabbattÄ• ti Ä• ha __ ``na bh
piá¹‡á¸• apÄ• tadÄ• namattenÄ• â€™â€™ _tiÄ• di. ettha ca ``idaá¹ƒ me, bhante, cÄ«varaá
aÃ±Ã±Ä• takassa gahapatikassa tantavÄ• ye upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• p
(Vin III 643) iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ. __tikapÄ• cittiya_nti aÃ±Ã
aÃ±Ã±Ä• takasaÃ±Ã±ivematikaÃ±Ä• takasaÃ±Ã±Ä«naá¹ƒ vasena tÄ«á¹‡i pÄ• cittiyÄ• ni.

mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

__paá¹-hamapadassÄ• _ti ``dasÄ• hÄ• nÄ• gataâ€™â€™ nti padassa. __purimanayenevÄ
__tÄ• ni divasÄ• nÄ«_ti tesu divasesu. __accantamevÄ• _ti nirantarameva, tesu dasÄ• hes
vuttaá¹ƒ hoti. __pavÄ• raá¹‡Ä• mÄ• sassÄ• _ti pubbakattikamÄ• sassa. so hi idha paá¹-han
``pavÄ• raá¹‡Ä• mÄ• soâ€™â€™ ti vutto. __juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• yÄ• _ti
katvÄ• . __pavÄ• raá¹‡Ä• mÄ• sassa juá¹‡hapakkhapaÃ±camito_ti vÄ• pavÄ• raá¹‡Ä• mÄ
juá¹‡hapakkhassa paÃ±camito paá¹-á¹-hÄ• yÄ• ti attho. yo panettha ``kÄ• maÃ±cesa (Sp-á
`dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™ nti (Vin III 463) iminÄ• va \Ne 31
aá¹-á¹-huppattivasena pana apubbaá¹ƒ viya atthaá¹ƒ dassetvÄ• sikkhÄ• padaá¹ƒ á¹-hapitaâ
dissati, so pamÄ• dapÄ• á¹-ho ``dasÄ• hÄ• nÄ• gataâ€™â€™ nti iminÄ• virodhatoti daá¹-á
``juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• yÄ• â€™â€™ ti vuttattÄ• aá¹-á¹-hakathÄ• yeva pu

__accekacÄ«vara_nti \Be 341/ accÄ• yikacÄ«varaá¹ƒ vuccati, so ca accÄ• yikabhÄ• vo dÄ
gamikÄ• dibhÄ• venÄ• ti dassetuá¹ƒ __ ``gamikagilÄ• nagabbhiniabhinavuppannasaddhÄ•
vuttaá¹ƒ. tattha __gamiko_ nÄ• ma ``senÄ• ya vÄ• gantukÄ• mo hoti, pavÄ• saá¹ƒ vÄ• gan
III 649) vutto. __aÃ±Ã±atarena ``vassÄ• vÄ• sikaá¹ƒ dassÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• roc
gamikÄ• dÄ«naá¹ƒ aÃ±Ã±atarena gamanÄ• dÄ«hi kÄ• raá¹‡ehi dÄ• tukÄ• mena dÅ«taá¹ƒ
Ä• gantvÄ• ``vassÄ• vÄ• sikaá¹ƒ dassÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• rocetvÄ• dinnaá¹ƒ cÄ
bhante, accekacÄ«varaá¹ƒ cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mitaá¹ƒ nissaggiyaâ€™â€™ n
nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

__sesa_nti ``sÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«â€™â€™ tiÄ• dikaá¹ƒ. ayaá¹ƒ pana viseso --- ta
atirekacÄ«varasaÃ±Ã±iÄ• dino dasÄ• hÄ• tikkamo, idha accekacÄ«vare accekacÄ«varasaÃ
cÄ«varakÄ• lÄ• tikkamo. tathÄ• anaccekacÄ«vare accekacÄ«varasaÃ±Ã±ino, vematikassa
jÄ• tippamÄ• á¹‡asampannassa accekacÄ«varassa attano santakatÄ• , dasÄ• hÄ• nÄ• gat
kattikatemÄ• sikapuá¹‡á¹‡amÄ• ya uppannabhÄ• vo, anadhiá¹-á¹-hitaavikappitatÄ• , cÄ«va
caturaá¹…gabhÄ• vova ettha viseso.

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•

__upasampajjantiÄ• dÄ«su viyÄ• _ti ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™
vibhaá¹…ge ``upasampajjÄ• â€™â€™ ti uddharitabbe ``upasampajjaâ€™â€™ nti uddhaá¹-
kataá¹ƒ. __Ä• di_saddena pana ``anÄ• pucchaá¹ƒ vÄ• gaccheyyÄ• â€™â€™ tiÄ• dÄ«naá¹
daá¹-á¹-habbo. __upagantvÄ• _ti upasaddassatthamÄ• ha. __vasitvÄ• _ti akkhaá¹‡á¸• aá¹ƒ
sambandho, dÅ«raá¹-á¹-hampi ca tassa taâ€™â€™ nti vacanato __ ``imassa ... pe ... iminÄ
vuttaá¹ƒ. tattha __imassÄ• _ti ``upavassaâ€™â€™ nti padassa. vinayapariyÄ• yena araÃ±Ã

adinnÄ• dÄ• napÄ• rÄ• jike \Ne 314/ Ä• gataá¹ƒ. tattha hi ``gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ•
avahÄ• raá¹-á¹-hÄ• napariggahena \Be 342/ tadubhayaá¹ƒ asaá¹…karato dassetuá¹ƒ ``á¹-h
tiÄ• di vuttaá¹ƒ. gÄ• mÅ«pacÄ• ro hi loke gÄ• masaá¹…khameva gacchatÄ«ti. idha pana su
``paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (Vin III 654) Ä• gataá¹ƒ Ä• raÃ±Ã±akaá¹ƒ b
so vinayapariyÄ• yike araÃ±Ã±e vasanto ``Ä• raÃ±Ã±ako panthasenÄ• sanoâ€™â€™ ti (M
tattha Ä• gatameva lakkhaá¹‡aá¹ƒ gahetabbanti dassento ``sabbapacchimÄ• ni Ä• ropitena
tiÄ• dimÄ• ha. tattha __ ``Ä• cariyadhanu_ nÄ• ma pakatihatthena navavidatthipamÄ• á¹‡aa
Ä• ropitÄ• ya catuhatthapamÄ• á¹‡aâ€™â€™ nti vadanti. __gÄ• massÄ• _ti parikkhittassa
ummÄ• rato. __parikkhepÄ• rahaá¹-á¹-hÄ• nato_ti pariyante á¹-hitagharassa upacÄ• re á¹-h
purisassa paá¹-hamaleá¸• á¸• upÄ• tato. kittakena maggena minitabbanti Ä• ha __ ``saceâ€
__majjhimaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``vihÄ• rassÄ• pi gÄ• masseva upacÄ• raá¹ƒ nÄ«ha
leá¸• á¸• upÄ• tÄ• naá¹ƒ antarÄ• minitabbaâ€™â€™ nti vuttaá¹ƒ. __corÄ• naá¹ƒ niviá¹-á¹-h
Ä• rÄ• me, Ä• rÄ• mÅ«pacÄ• re ca corÄ• naá¹ƒ niviá¹-á¹-hokÄ• sÄ• didassanena kÄ• raá¹‡
bhuttokÄ• saá¹-á¹-hitokÄ• sanisinnokÄ• sanipannokÄ• sÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __corehi ma
hataviluttÄ• koá¹-itabhÄ• vadassanato_ti Ä• rÄ• me, Ä• rÄ• mÅ«pacÄ• re ca hataviluttÄ• ko

__antaraghare nikkhipeyyÄ• _ti antare antare gharÄ• ni ettha, etassÄ• ti vÄ• __antaragha
á¹-hapeyyÄ• ti attho. tenÄ• ha __ ``Ä• raÃ±Ã±akassÄ• â€™â€™ _tiÄ• di. __taÃ±cÄ• _ti nik
``mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• rito hotÄ«â€™â€™ _ti idaá¹ƒ vassacchedaá¹ƒ akatvÄ• v
vuttaá¹ƒ, na pana pavÄ• raá¹‡Ä• ya aá¹…gabhÄ• vaá¹ƒ. teneva hi byatirekaá¹ƒ dassentena
(Sp (to Vin III) II 653-654) vuttaá¹ƒ ``sace pacchimikÄ• ya vÄ• upagato hoti chinnavasso vÄ
labhatÄ«â€™â€™ ti. kattikamÄ• so nÄ• ma pubbakattikamÄ• sassa kÄ• á¸·apakkhapÄ• á¹-
aparakattikapuá¹‡á¹‡amÄ• , tÄ• va ekÅ«nattiá¹ƒsa rattindivÄ• . __eva_-saddena kattikamÄ•
labhatÄ«ti dasseti. Å«nappamÄ• á¹‡e tÄ• va araÃ±Ã±alakkhaá¹‡Ä• yogato na labhatu, kasm
atirekappamÄ• á¹‡e na labhatÄ«ti Ä• ha __ ``yatra_ \Be 343/ __hÄ«â€™â€™ _tiÄ• di. nima
yojanampi gantvÄ• vasituá¹ƒ pacceti, idamappamÄ• á¹‡aá¹ƒ. __sÄ• saá¹…kasappaá¹-ibha
sÄ• saá¹…kaÃ±ceva sappaá¹-ibhayaÃ±ca hoti. __eva_-saddena anÄ• saá¹…kaappaá¹-ibha
vasanto nikkhipituá¹ƒ na labhatÄ«ti dasseti. ettÄ• vatÄ• purimikÄ• ya upagantvÄ• akkhaá¹
vuá¹-á¹-havasso yaá¹ƒ gÄ• maá¹ƒ gocaragÄ• maá¹ƒ katvÄ• paÃ±cadhanusatikapacchime
tasmiá¹ƒ gÄ• me cÄ«varaá¹ƒ á¹-hapetvÄ• sakalakattikamÄ• saá¹ƒ tasmiá¹ƒyeva senÄ• sar
vatthuá¹ƒ anujÄ• nitvÄ• \Ne 315/ idÄ• ni vihÄ• rato aÃ±Ã±attha vasantassa chÄ• rattaá¹ƒ v
__ ``siyÄ• ca tassa bhikkhunoâ€™â€™ _tiÄ• dimÄ• ha. asamÄ• dÄ• nacÄ• raÃ±hi atthatak
ettha idampi kÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. tattha __chÄ• rattaparamaá¹ƒ tena bhikkhunÄ
vippavasitabba_nti yo bhikkhu vihÄ• re vasanto tato aÃ±Ã±attha gamanakicce sati antaragh
nikkhipati, tena bhikkhunÄ• tena cÄ«varena chÄ• rattaparamaá¹ƒ vippavasitabbaá¹ƒ, cha ra
aÃ±Ã±attha vasitabbÄ• ti vuttaá¹ƒ hoti. vuttaÃ±hi bhadantena __buddhadattÄ• cariyena_ ---

``yaá¹ƒ gÄ• maá¹ƒ gocaraá¹ƒ katvÄ• , bhikkhu Ä• raÃ±Ã±ake vase.

tasmiá¹ƒ gÄ• me á¹-hapetuá¹ƒ taá¹ƒ, mÄ• samekaá¹ƒ tu vaá¹-á¹-ati ||

``aÃ±Ã±attheva vasantassa, chÄ• rattaparamaá¹ƒ mataá¹ƒ.

ayamassa adhippÄ• yo, paá¹-icchanno pakÄ• sitoâ€™â€™ ti ||

tenevÄ• ha __ ``tato ce uttari vippavaseyyÄ• ti chÄ• rattato uttari tasmiá¹ƒ senÄ• sane satta
uá¹-á¹-hÄ• peyyÄ• â€™â€™ _tiÄ• di. __tathÄ• asakkontenÄ• _ti gataá¹-á¹-hÄ• nassa dÅ«r
sattamaá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ asakkontena. evampi asakkontena tatreva á¹-hite
``atirekacÄ«varaá¹-á¹-hÄ• ne á¹-hassatÄ«â€™â€™ ti. __vasitvÄ• _ti aruá¹‡aá¹ƒ uá¹-á¹-hÄ•
udositasikkhÄ• pade vuttÄ• va.

__sesa_nti ``aÃ±Ã±atra bhikkhusammutiyÄ• ti ayamettha anupaÃ±Ã±attÄ«â€™â€™ tiÄ• di
yaá¹ƒ rattivippavÄ• so catutthamaá¹…gaá¹ƒ, taá¹ƒ idha chÄ• rattato uttari vippavÄ• so hotÄ

sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•

nanu \Be 344/ cÄ• yaá¹ƒ saá¹…ghassa pariá¹‡ato, na pariccatto, atha kathaá¹ƒ saá¹…ghas
``so hÄ«â€™â€™ _tiÄ• di. tattha __so_ti lÄ• bho. __ekena pariyÄ• yenÄ• _ti pariá¹‡atabhÄ
pariyÄ• yena. __ ``labhitabbaâ€™â€™ _nti iminÄ• __lÄ• bha_saddassa kammasÄ• dhanan
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ \Ne 316/ antar
dantakaá¹-á¹-hampi dasikasuttampi. __pariá¹‡ata_nti saá¹…ghassa ninnaá¹ƒ saá¹…ghassa
pabbhÄ• raá¹ƒ hutvÄ• á¹-hitanti attho. yena pana kÄ• raá¹‡ena so pariá¹‡ato hoti, taá¹ƒ das
dassetuá¹ƒ __ ``dassÄ• ma karissÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __attano pariá¹‡Ä• m
dehÄ«â€™â€™ ti saá¹…ghassa pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• attano pariá¹‡Ä• metvÄ• g
pariá¹‡Ä• manappayoge. ettha ca ``idaá¹ƒ me, bhante, jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ
pariá¹‡Ä• mikaá¹ƒ nissaggiyaâ€™â€™ nti iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabba

__saá¹…ghacetiyapuggalesÅ«_ti ettha ca antamaso sunakhaá¹ƒ upÄ• dÄ• ya yo koci satto
veditabbo. __aÃ±Ã±asaá¹…ghÄ• dÄ«na_nti aÃ±Ã±asaá¹…ghacetiyapuggalÄ• naá¹ƒ. idaá¹ƒ
``saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±assa saá¹…ghassa vÄ• cetiyassa vÄ• puggalassa vÄ
aÃ±Ã±assa cetiyassa vÄ• saá¹…ghassa vÄ• puggalassa vÄ• , puggalassa pariá¹‡ataá¹ƒ a
saá¹…ghassa vÄ• cetiyassa vÄ• pariá¹‡Ä• mentassa dukkaá¹-aâ€™â€™ nti.

idÄ• ni anÄ• pattiá¹ƒ dassetuá¹ƒ __ ``apariá¹‡atasaÃ±Ã±inoâ€™â€™ _tiÄ• dimÄ• ha. pariá

apariá¹‡atasaÃ±Ã±ino cÄ• ti sambandho, pariá¹‡ate, apariá¹‡ate cÄ• ti ubhayatthÄ• pi anÄ•
vuttaÃ±hetaá¹ƒ ``pariá¹‡ate apariá¹‡atasaÃ±Ã±Ä« attano pariá¹‡Ä• meti, anÄ• patti. apariá¹
apariá¹‡atasaÃ±Ã±Ä« anÄ• pattÄ«â€™â€™ ti (Vin III 660). __deyyadhammo_ti cattÄ• ro pa
``paá¹-isaá¹…khÄ• raá¹ƒ vÄ• labheyya, ciraá¹-á¹-hitiko vÄ• assa, yattha vÄ• pana tumhÄ•
pasÄ«dati, tattha dethÄ• â€™â€™ ti (Vin III 661) vacanÄ• naá¹ƒ gahaá¹‡aá¹ƒ. sace pana d
345/ saá¹…ghabhattaá¹ƒ kattukÄ• mÄ• , cetiyapÅ«jaá¹ƒ kattukÄ• mÄ• , ekassa bhikkhuno p
tumhÄ• kaá¹ƒ ruciyÄ• dassÄ• ma. bhaá¹‡atha, kattha demÄ• â€™â€™ ti (Sp (to Vin III) II 6
tena bhikkhunÄ• ``yattha icchatha, tattha dethÄ• â€™â€™ ti vattabbÄ• .

pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pattavaggo tatiyo.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

nissaggiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

__sampajÄ• namusÄ• vÄ• de_ti \Be 346/ \Ne 317/ ettha __musÄ• _ti abhÅ«taá¹ƒ atacchaá
bhÅ«tato tacchato viÃ±Ã±Ä• panaá¹ƒ, sampajÄ• nassa musÄ• vÄ• do __sampajÄ• namusÄ
sampajÄ• namusÄ• vÄ• deti attho. tenÄ• ha __ ``pubbeâ€™â€™ _tiÄ• di. so ca pana musÄ
taá¹…khaá¹‡e ca vijÄ• nantassa hoti ``pubbevassa hoti `musÄ• bhaá¹‡issaâ€™ nti, bhaá¹‡
bhaá¹‡Ä• mÄ«â€™â€™ â€™ ti (Vin IV 4) vuttattÄ• ti Ä• ha __ ``pubbepi jÄ• nitvÄ• vacana
jÄ• nantassÄ• â€™â€™ _ti. etaÃ±hi dvayaá¹ƒ aá¹…gabhÅ«taá¹ƒ, itaraá¹ƒ pana hotu vÄ• , n
nanu cetaá¹ƒ bhaá¹‡anameva Ã±Ä• yatÄ«ti Ä• ha __ ``bhaá¹‡anaÃ±ca nÄ• mÄ• â€™â€™
atacchassa.

__hatthakaá¹ƒ sakyaputta_nti ettha __hatthako_ti tassa therassa nÄ• maá¹ƒ. sakyÄ• naá¹ƒ
buddhakÄ• le kira sakyakulato asÄ«ti purisasahassÄ• ni pabbajiá¹ƒsu, tesaá¹ƒ so aÃ±Ã±ata
paá¹-ijÄ• nanÄ• divatthusmi_nti ettha __avajÄ• nitvÄ• paá¹-ijÄ• nanaá¹ƒ_ nÄ• ma titthiyehi
attano vÄ• de kaÃ±ci dosaá¹ƒ sallakkhento ``nÄ• yaá¹ƒ mama vÄ• doâ€™â€™ ti avajÄ• nit

niddosataá¹ƒ sallakkhetvÄ• ``mameva ayaá¹ƒ vÄ• doâ€™â€™ ti paá¹-ijÄ• nÄ• ti. __Ä• di_s
avajÄ• nanaá¹ƒ, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡aá¹ƒ, sampajÄ• namusÄ• bhÄ• sanaá¹ƒ
visaá¹ƒvÄ• dakaraá¹‡aÃ±ca saá¹…gaá¹‡hÄ• ti. idÄ• ni Ä• pattibhedadassanatthaá¹ƒ __
``uttarimanussadhammÄ• rocanatthaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__anupadhÄ• retvÄ• sahasÄ• bhaá¹‡antassÄ• _ti avÄ«maá¹ƒsitvÄ• vegena diá¹-á¹-hamp
tiÄ• dinÄ• bhaá¹‡antassa \Ne 318/. __ ``aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ ti aÃ±Ã±aá
mandattÄ• momÅ«hattÄ• pakkhalanto ``cÄ«varaâ€™â€™ nti vattabbe ``cÄ«raâ€™â€™ nt
``aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ bhaá¹‡ati nÄ• ma. yo pana sÄ• maá¹
upajjhÄ• yaá¹ƒ passitthÄ• â€™â€™ ti \Be 347/ vutto keá¸·iá¹ƒ kurumÄ• no ``tava upajjhÄ• y
yojetvÄ• gato bhavissatÄ«â€™â€™ ti vÄ• siá¹…gÄ• lasaddaá¹ƒ sutvÄ• ``kassÄ• yaá¹ƒ sa
te yÄ• nena gacchantiyÄ• kaddame laggacakkaá¹ƒ uddharantÄ• naá¹ƒ ayaá¹ƒ saddoâ€™â
ravÄ• aÃ±Ã±aá¹ƒ bhaá¹‡ati, so Ä• pattiá¹ƒ Ä• pajjatiyeva. aÃ±Ã±Ä• pÅ«raá¹‡akathÄ• nÄ•
thokaá¹ƒ telaá¹ƒ labhitvÄ• vihÄ• raá¹ƒ Ä• gato sÄ• maá¹‡eraá¹ƒ bhaá¹‡ati ``tvaá¹ƒ ajja kuh
ekatelo ahosÄ«â€™â€™ ti vÄ• , pacchikÄ• ya á¹-hapitaá¹ƒ pÅ«vakhaá¹‡á¸• aá¹ƒ labhitvÄ•
pÅ«ve cÄ• resuâ€™â€™ nti vÄ• , ayaá¹ƒ musÄ• vÄ• dova hoti. __visaá¹ƒvÄ• danapurekkh
etenÄ• ti __visaá¹ƒvÄ• danaá¹ƒ, _ vaÃ±canÄ• dhippÄ• yavasappavattaá¹ƒ cittaá¹ƒ, tassa pu
__visaá¹ƒvÄ• danapurekkhÄ• ratÄ• , _ visaá¹ƒvÄ• danacittassa purato karaá¹‡anti attho.

musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

__omasavÄ• de_ti khuá¹ƒsanagarahaá¹‡avacane. yasmÄ• pana taá¹ƒ neva kaá¹‡á¹‡asuk
tasmÄ• tena kaá¹‡á¹‡aÃ±ceva hadayaÃ±ca vijjhatÄ«ti Ä• ha __ ``ovijjhanavacaneâ€™â€™
ghaá¹-etvÄ• vacaneti vuttaá¹ƒ hoti. tenÄ• ha __ ``jÄ• tinÄ• mÄ• â€™â€™ _tiÄ• di. tattha __
brÄ• hmaá¹‡Ä• di ukkaá¹-á¹-hÄ• ceva caá¹‡á¸• Ä• lÄ• di hÄ«nÄ• ca jÄ• ti. __nÄ• maá¹ƒ_
hÄ«naÃ±ceva buddharakkhitÄ• di ukkaá¹-á¹-haÃ±ca nÄ• maá¹ƒ. __gottaá¹ƒ_ nÄ• ma kosiy
ukkaá¹-á¹-haÃ±ca gottaá¹ƒ. __kammaá¹ƒ_ nÄ• ma pupphachaá¸• á¸• akÄ• di hÄ«naÃ±ceva
ukkaá¹-á¹-haÃ±ca kammaá¹ƒ. __sippaá¹ƒ_ nÄ• ma naá¸·akÄ• rÄ• di hÄ«naÃ±ceva muddÄ•
sippaá¹ƒ. __Ä• bÄ• dho_ nÄ• ma sabbopi rogo hÄ«noyeva. atha vÄ• madhumeho ukkaá¹-á
__liá¹…gaá¹ƒ_ nÄ• ma atidÄ«ghÄ• di hÄ«naÃ±ceva nÄ• tidÄ«ghÄ• di ukkaá¹-á¹-haÃ±ca liá
rÄ• gÄ• diko sabbopi kileso. __Ä• patti_ nÄ• ma sotÄ• pattÄ• dikÄ• ukkaá¹-á¹-hÄ• ceva pÄ
ca Ä• patti. __akkoso_ nÄ• ma ``oá¹-á¹-hosÄ«â€™â€™ tiÄ• diko hÄ«no ceva ``paá¹‡á¸• ito
15) ukkaá¹-á¹-ho ca akkoso.

__yathÄ• _ \Be 348/ \Ne 319/ __tathÄ• _ti pÄ• á¸·iÄ• gatÄ• nÄ• gatapadÄ• naá¹ƒ yena ken
sikkhÄ• pade á¹-hapetvÄ• bhikkhuá¹ƒ bhikkhuniÄ• dayo sabbe sattÄ• anupasampannaá¹-

``idha cÄ• â€™â€™ _tiÄ• di. __davakamyatÄ• _ nÄ• ma keá¸·ihasÄ• dhippÄ• yatÄ• . __sab
upasampannÄ• nupasampannesu ceva pÄ• á¸·iÄ• gatÄ• nÄ• gatapadesu cÄ• ti sabbattha.
__atthadhammaanusÄ• sanipurekkhÄ• rÄ• na_nti ettha ``caá¹‡á¸• Ä• losÄ«â€™â€™ tiÄ• d
vaá¹‡á¹‡ento __atthapurekkhÄ• ro_ nÄ• ma. pÄ• á¸·iá¹ƒ vÄ• cento __dhammapurekkhÄ• ro
á¹-hatvÄ• ``idÄ• nipi caá¹‡á¸• Ä• losi, pÄ• paá¹ƒ mÄ• akÄ• si. mÄ• tamotamaparÄ• yaá¹‡
(to Vin IV) 35) nayena kathento __anusÄ• sanipurekkhÄ• ro_ nÄ• mÄ• ti veditabbo.

omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

__bhikkhupesuÃ±Ã±e_ti pisatÄ«ti __pisuá¹‡Ä• , _ yÄ• ya vÄ• cÄ• ya samagge satte avaya
karoti, sÄ• vÄ• cÄ• pisuá¹‡Ä• , pisuá¹‡Ä• eva __pesuÃ±Ã±aá¹ƒ, _ tÄ• ya vÄ• cÄ• ya sam
kammaá¹ƒ __pesuÃ±Ã±aá¹ƒ, _ bhikkhussa pesuÃ±Ã±aá¹ƒ __bhikkhupesuÃ±Ã±aá¹ƒ, _ tasm
bhikkhuto sutvÄ• bhikkhunÄ• , bhikkhussa vÄ• upasaá¹ƒhaá¹-apesuÃ±Ã±eti attho. tenÄ• h
_tiÄ• di. taÃ±ca kho dvÄ«hi kÄ• raá¹‡ehi upasaá¹ƒharatÄ«ti Ä• ha __ ``bhikkhuno piyakamy
tattha __bhikkhuno piyakamyatÄ• yÄ• _ti yassa taá¹ƒ bhÄ• sati, tassa bhikkhuno ``evamaha
bhavissÄ• mÄ«â€™â€™ ti attano piyabhÄ• vaá¹ƒ patthayamÄ• natÄ• ya. __bhedÄ• dhippÄ
saddhiá¹ƒ bhijjissatÄ«â€™â€™ ti parassa parena bhedaá¹ƒ icchantena. atha vÄ• piyasuÃ±
__pesuÃ±Ã±aá¹ƒ_ (Sp-á¹- pÄ• cittiya III 36) niruttinayena, yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ bh
attano piyabhÄ• vaá¹ƒ, parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• vÄ• cÄ• , ``bhikkhussa
bhikkhupesuÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• evampettha attho daá¹-á¹-habbo. __ ``vuttanayen
akkosavatthÅ«hÄ«â€™â€™ tiÄ• dinÄ• vuttanayena.

__pÄ• á¸·imuttakaakkosÅ«pasaá¹ƒhÄ• re_ti \Be 349/ ``corosÄ«â€™â€™ tiÄ• dinÄ• akkosa
``anakkosavatthubhÅ«taá¹ƒ pana pesuÃ±Ã±akaraá¹ƒ tassa kiriyaá¹ƒ, vacanaá¹ƒ vÄ• piyak
upasaá¹ƒharantassa kiÃ±cÄ• pi iminÄ• sikkhÄ• padena Ä• patti na dissati, tathÄ• pi dukkaa
nti (Sp-á¹- pÄ• cittiya III 36) vadanti. __pÄ• pagarahitÄ• ya vadantassÄ• _ti ekaá¹ƒ akkosan
320/ khamantaá¹ƒ disvÄ• ``aho nillajjo, Ä«disampi nÄ• ma bhavantaá¹ƒ puna vattabbaá¹ƒ n
evaá¹ƒ kevalaá¹ƒ pÄ• pagarahitÄ• ya bhaá¹‡antassa.

pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ•

__padaso dhammaá¹ƒ vÄ• ceyyÄ• _ti ekato padaá¹ƒ padaá¹ƒ dhammaá¹ƒ vÄ• ceyya, koá¹
vÄ• ceyyÄ• ti attho. yasmÄ• na kevalaá¹ƒ tisso saá¹…gÄ«tiyo Ä• ruá¸·hadhammaá¹ƒyeva p
tasmÄ• __ ``saá¹…gÄ«tittayaá¹ƒ anÄ• ruá¸·hampÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• di_-sa

sÄ«lÅ«padesa dhutaá¹…gapaÃ±haÄ• rammaá¹‡akathÄ• buddhikadaá¹‡á¸• akaÃ±Ã±Ä• á¹
gahaá¹‡aá¹ƒ. meá¹‡á¸• akamilindapaÃ±hesu therassa sakappaá¹-ibhÄ• ne anÄ• patti. yaá¹
saÃ±Ã±Ä• panatthaá¹ƒ Ä• haritvÄ• vuttaá¹ƒ, tattha Ä• patti.
vaá¹‡á¹‡apiá¹-akaaá¹…gulimÄ• lapiá¹-akaraá¹-á¹-hapÄ• lagajjitaÄ• á¸·avakagajjitagÅ«á¸·ha
«á¸·havinayavedallapiá¹-akÄ• dÄ«ni pana abuddhavacanÄ• niyeva.

yasmÄ• pana taá¹ƒ padaá¹ƒ catubbidhaá¹ƒ hoti, tasmÄ• taá¹ƒ dassetuá¹ƒ __
``padÄ• nupadaanvakkharÄ• nubyaÃ±janesÅ«â€™â€™ _ti vuttaá¹ƒ. tattha __pada_nti eko
__anupada_nti dutiyapÄ• do. __anvakkhara_nti ekekaá¹ƒ akkharaá¹ƒ. __anubyaÃ±jana_nti
sadisaá¹ƒ pacchÄ• byaÃ±janaá¹ƒ. yaá¹ƒ kiÃ±ci vÄ• ekaá¹ƒ akkharaá¹ƒ __anvakkharaá¹ƒ_.
__anubyaÃ±janaá¹ƒ_. akkharÄ• nubyaÃ±janasamÅ«ho __padaá¹ƒ_. paá¹-hamaá¹ƒ padaá¹
__anupada_nti evamettha nÄ• nÄ• karaá¹‡aá¹ƒ veditabbaá¹ƒ. etesu padÄ• dÄ«su yaá¹ƒ ka
bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• avasesapuggalehi saddhiá¹ƒ ekato bhaá¹‡antass
pÄ• cittiyanti sambandho.

ettha \Be 350/ gÄ• thÄ• bandhesu (Sp (to Vin IV) 45) tÄ• va ``manopubbaá¹…gamÄ• dhan
ekamekaá¹ƒ padaá¹ƒ sÄ• maá¹‡erena saddhiá¹ƒ ekato Ä• rabhitvÄ• ekatoyeva niá¹-á¹-hÄ•
pÄ• cittiyaá¹ƒ. therena ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti vutte taá¹ƒ padaá¹ƒ
``manoseá¹-á¹-hÄ• manomayÄ• â€™â€™ ti vacanakÄ• le pattena sÄ• maá¹‡erena ekato b
__anupadagaá¹‡anÄ• ya_. ``rÅ«paá¹ƒ aniccaâ€™â€™ ntiÄ• di (MN I 353, 356) vacanakÄ•
kÄ• ramattameva vÄ• centassa __anvakkharagaá¹‡anÄ• ya_. esa nayo gÄ• thÄ• bandhepi
aniccaá¹ƒ, vedanÄ• aniccÄ• â€™â€™ ti (MN I 353, 356) imaá¹ƒ suttaá¹ƒ vÄ• cayamÄ• no
aniccaâ€™â€™ nti vuccamÄ• ne sÄ• maá¹‡ero sÄ«ghapaÃ±Ã±atÄ• ya ``vedanÄ• aniccÄ•
therassa ``rÅ«paá¹ƒ aniccaâ€™â€™ nti etena aniccapadena saddhiá¹ƒ ekato bhaá¹‡anto v
evaá¹ƒ vÄ• centassa __anubyaÃ±janagaá¹‡anÄ• ya_ pÄ• cittiyanti veditabbaá¹ƒ.

__tikapÄ• cittiya_nti anupasampanne anupasampannasaÃ±Ã±ivematikaupasampannasaÃ±
pÄ• cittiyÄ• ni. anupasampannena saddhiá¹ƒ ekato uddesaggahaá¹‡e ekato bhaá¹‡antassa
nayo __ ``sajjhÄ• yakaraá¹‡e, tassa santike uddesaggahaá¹‡eâ€™â€™ _ti etthÄ• pi. tatrÄ•
upasampanno ca anupasampanno ca nisÄ«ditvÄ• uddisÄ• penti. Ä• cariyo ``nisinnÄ• naá¹
saddhiá¹ƒ ekato vadati, Ä• cariyasseva Ä• patti. anupasampannena saddhiá¹ƒ gaá¹‡hantas
á¹-hitÄ• gaá¹‡hanti, eseva nayo. daharabhikkhu nisinno, sÄ• maá¹‡ero á¹-hito, ``nisinnassa
bhaá¹‡ato anÄ• patti. sace daharo tiá¹-á¹-hati, itaro nisÄ«dati, ``á¹-hitassa bhaá¹‡Ä• mÄ«â€
anÄ• patti. sace bahÅ«naá¹ƒ bhikkhÅ«naá¹ƒ antare eko sÄ• maá¹‡ero nisinno hoti, tasmiá¹
dhammaá¹ƒ vÄ• centassa acittakÄ• Ä• patti. sace sÄ• maá¹‡ero upacÄ• raá¹ƒ muÃ±citvÄ•
yesaá¹ƒ vÄ• ceti, tesu apariyÄ• pannattÄ• ekena disÄ• bhÄ• gena palÄ• yanakaganthaá¹ƒ
saá¹…khaá¹ƒ gacchati, tasmÄ• anÄ• patti.

__sajjhÄ• yakaraá¹‡e_ti anupasampannena saddhiá¹ƒ ekato sajjhÄ• yakaraá¹‡e. __tassa s
anupasampannassa santike uddesaggahaá¹‡e. __yebhuyyena paguá¹‡aganthaá¹ƒ bhaá¹‡a
eko \Be 351/ pÄ• do nÄ• gacchati, avasesÄ• Ä• gacchanti, ayaá¹ƒ yebhuyyena paguá¹‡aga
suttepi veditabbo, taá¹ƒ bhaá¹‡antassa. __osÄ• rentassa cÄ• _ti parisÄ• majjhe suttaá¹ƒ uc

padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

idha ``bhikkhuá¹ƒ á¹-hapetvÄ• avaseso anupasampanno nÄ• mÄ• â€™â€™ ti (Vin IV 52)
anupasampannoyeva, so ca kho na sabbo, methunadhammÄ• pattiyÄ• vatthubhÅ«tovÄ• ti
_tiÄ• di. tassa ca paricchedo methunadhammÄ• pattiyÄ• vuttanayeneva veditabbo. __dirat
ettha dirattavacanena na koci visesattho labbhati, kevalaá¹ƒ lokavohÄ• ravasena byaÃ±jana
mukhÄ• ruá¸·hatÄ• ya evaá¹ƒ vuttanti veditabbaá¹ƒ. __dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• ratt
vacanatthamattadassanatthaá¹ƒ vuttaá¹ƒ, nirantaratirattadassanatthaá¹ƒ vÄ• dirattaggahaá
daá¹-á¹-habbaá¹ƒ. __sahaseyya_nti ekato seyyaá¹ƒ. __seyyÄ• _ti ca kÄ• yappasÄ• raá¹‡as
vuccati ``sayanaá¹ƒ seyyÄ• â€™â€™ ti katvÄ• , yasmiá¹ƒ senÄ• sane sayanti, tampi ``saya
ti katvÄ• . tadubhayampi idha sÄ• maÃ±Ã±ena, ekasesanayena vÄ• gahitanti Ä• ha __ ``sa
_tiÄ• di.

tattha yaá¹ƒ senÄ• sanaá¹ƒ upari paÃ±cahi chadanehi (Sp (to Vin IV) 51), aÃ±Ã±ena vÄ• k
vatthenÄ• pi sabbameva paricchannaá¹ƒ, bhÅ«mito paá¹-á¹-hÄ• ya yÄ• va chadanaá¹ƒ Ä• h
sabbantimena pariyÄ• yena diyaá¸• á¸• hahatthubbedhena pÄ• kÄ• rena vÄ• aÃ±Ã±ena vÄ
parikkhittaá¹ƒ, idaá¹ƒ __sabbacchannasabbaparicchannaá¹ƒ_ nÄ• ma. yassa pana upari ba
channaá¹ƒ, appaá¹ƒ acchannaá¹ƒ, samantato ca bahutaraá¹ƒ parikkhittaá¹ƒ, appaá¹ƒ aparik
__yebhuyyena channaá¹ƒ yebhuyyena paricchannaá¹ƒ_ nÄ• ma. tasmiá¹ƒ sabbacchannapa
channaparicchanne vÄ• .

__vidaheyyÄ• _ti kareyya, taÃ±ca kho atthato sampÄ• dananti Ä• ha __ ``sampÄ• deyyÄ• a
saá¹…khepattho ``senÄ• sanasaá¹…khÄ• taá¹ƒ seyyaá¹ƒ pavisitvÄ• kÄ• yappasÄ• raá¹‡as
kappeyya vidaheyya sampÄ• deyyÄ• â€™â€™ ti. __diyaá¸• á¸• hahatthubbedho_ vaá¸• á¸•
__ekÅ«pacÄ• ro_ti valaÃ±janadvÄ• rassa ekattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. satagabbhaá¹ƒ vÄ
ekÅ«pacÄ• raá¹ƒ hotÄ«ti sambandho. __tattha vÄ• _ti purimapurimadivase yattha vuá¹-á¹-h
senÄ• sane vÄ• . __aÃ±Ã±attha vÄ• tÄ• dise_ti yathÄ• vuttalakkhaá¹‡ena samannÄ• gate
avuá¹-á¹-hasenÄ• sane vÄ• . __tena vÄ• _ti yena saha purimapurimadivase vuá¹-á¹-haá¹ƒ,
vÄ• _ti yena saha purimapurimasmiá¹ƒ divase vuá¹-á¹-haá¹ƒ, tato aÃ±Ã±ena vÄ• . __saá¹…
saá¹…khepavaá¹‡á¹‡anÄ• . yadi evaá¹ƒ vitthÄ• ro kathaá¹ƒ veditabboti Ä• ha __ ``vitthÄ• ro

__upaá¸• á¸• hacchannaparicchannÄ• dÄ«sÅ«_ti __Ä• di_saddena ``sabbacchanne cÅ«á¸
yebhuyyena channe cÅ«á¸·akaparicchanne dukkaá¹-aá¹ƒ, sabbaparicchanne cÅ«á¸·akacch
yebhuyyena paricchanne cÅ«á¸·akacchanne dukkaá¹-aâ€™â€™ nti (Sp (to Vin IV) 53) aá¹-
vuttÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __tatiyÄ• ya rattiyÄ• purÄ• ruá¹‡Ä• nikkhamitvÄ• puna vasant
aruá¹‡ato puretarameva nikkhamitvÄ• aruá¹‡aá¹ƒ bahi uá¹-á¹-hÄ• petvÄ• catutthadivase a
vasantassa. __sabbacchannasabbÄ• paricchannÄ• dÄ«sÅ«_ti \Ne 323/ ettha pana __Ä• di
sabbaacchanne, yebhuyyena acchanne yebhuyyena aparicchanneâ€™â€™ ti (Vin IV 54) p
``upaá¸• á¸• hacchanne cÅ«á¸·akaparicchanne anÄ• patti, upaá¸• á¸• haparicchanne cÅ«á¸
cÅ«á¸·akacchanne cÅ«á¸·akaparicchanne anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 53) aá¹-á¹
Ä• gatÄ• naÃ±ca gahaá¹‡aá¹ƒ.

paá¹-hamasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

__manussitthiyÄ• _ti jÄ«vamÄ• nakamanussitthiyÄ• . ``matitthÄ« pana kiÃ±cÄ• pi pÄ• rÄ•
anupÄ• dinnapakkhe pana á¹-hitattÄ• sahaseyyÄ• pattiá¹ƒ na karotÄ«â€™â€™ ti (Vjb pÄ•
adissamÄ• narÅ«pÄ• hi pana yakkhipetÄ«hi, methunassa avatthubhÅ«tÄ• ya \Be 353/ ca ti
anÄ• patti. __paá¹-hamadivasepÄ«_ti paá¹-hamasmiá¹ƒ viya sikkhÄ• pade na catuttheyeva
paá¹-hamadivasepÄ«ti attho. iminÄ• idha divasaparicchedo natthÄ«ti dasseti. aá¹…gesu pa
pÄ• cittiyavatthukasenÄ• sanaá¹ƒ, tattha mÄ• tugÄ• mena saha nipajjanaá¹ƒ, sÅ«riyatthaá¹
aá¹…gÄ• nÄ«ti ayampi viseso daá¹-á¹-habbo.

dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__chappaÃ±cavÄ• cÄ• hÄ«_ti chahi paÃ±cahi vÄ• cÄ• hi. vÄ• cÄ• paricchedo panettha kat
``uttari chappaÃ±cavÄ• cÄ• hÄ«â€™â€™ _tiÄ• di. __sabbatthÄ• _ti sutte, aá¹-á¹-hakathÄ•
aá¹-á¹-hakathaá¹ƒ, dhammapadaá¹ƒ, jÄ• takÄ• divatthuá¹ƒ vÄ• kathetukÄ• mo hoti, chappa
vaá¹-á¹-ati. pÄ• á¸·iyÄ• saddhiá¹ƒ kathentena ekaá¹ƒ padaá¹ƒ pÄ• á¸·ito, paÃ±ca aá¹-á¹-ha
padÄ• ni anatikkamitvÄ• va kathetabbo. __purisenÄ• _ti manussapurisena. tenÄ• ha __ ``m
panÄ• â€™â€™ _tiÄ• di.

__tikapÄ• cittiya_nti mÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±ivematikaamÄ• tugÄ• masaÃ±Ã±
pÄ• cittiyÄ• ni. __aÃ±Ã±assa vÄ• mÄ• tugÄ• massÄ• _ti ekassa mÄ• tugÄ• massa desetv
aÃ±Ã±assa mÄ• tugÄ• massa, evaá¹ƒ pana ekÄ• sane nisinnena mÄ• tugÄ• masatassÄ• p
``viÃ±Ã±umanussitthiyÄ• â€™â€™ ti vacanato aviÃ±Ã±itthiyÄ• pi desayato anÄ• patti.

__iriyÄ• pathaparivattÄ• bhÄ• vo_ti attano vÄ• mÄ• tugÄ• massa vÄ• iriyÄ• pathaparivattÄ
__kappiyakÄ• rakassÄ• bhÄ• vo_ti viÃ±Ã±ussa kappiyakÄ• rakassÄ• bhÄ• vo, dutiyÄ• niya
abhÄ• voti vuttaá¹ƒ hoti. __kiriyÄ• kiriya_nti ettha uttari chappaÃ±cavÄ• cÄ• hi dhammades
kappiyakÄ• rakassa aggahaá¹‡aá¹ƒ __akiriyÄ• _ti daá¹-á¹-habbaá¹ƒ.

dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

__nippariyÄ• yenÄ• _ti \Be 354/ ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ ntiÄ• din
__pariyÄ• yena Ä• rocita_nti ``yo te vihÄ• re vasi, so bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sam
samÄ• pannoâ€™â€™ tiÄ• dinÄ• (Vin IV 75) aÃ±Ã±Ä• padesena bhaá¹‡itaá¹ƒ. parinibbÄ•
pana antarÄ• vÄ• atikaá¸• á¸• hiyamÄ• nena upasampannassa bhÅ«taá¹ƒ Ä• rocetuá¹ƒ va
anatikaá¸• á¸• hiyamÄ• nenÄ• pi (Sp-á¹- pÄ• cittiya III 77) tathÄ• rÅ«pe kÄ• raá¹‡e sati Ä• r
teneva aÃ±Ã±atarena daharabhikkhunÄ• upavadito aÃ±Ã±ataro thero ``Ä• vuso, uparimag
akÄ• si, khÄ«á¹‡Ä• savo tayÄ• upavaditoâ€™â€™ ti Ä• ha. therena ca ``atthi te, Ä• vuso, i
patiá¹-á¹-hÄ• â€™â€™ ti puá¹-á¹-ho daharabhikkhu ``Ä• ma, bhante, sotÄ• panno Ä• haâ€™
ayaâ€™â€™ nti Ã±atvÄ• pi paá¹-ipattiyÄ• amoghabhÄ• vadassanena samuttejanÄ• ya, sa
attÄ• naá¹ƒ pakÄ• sentiyeva. tenÄ• ha __ ``tathÄ• rÅ«pe kÄ• raá¹‡e sati upasampannassa
sutapariyattisÄ«laguá¹‡aá¹ƒ pana anupasampannassapi Ä• rocetuá¹ƒ vaá¹-á¹-ati. kasmÄ• n
gahitÄ• ti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __Ä• di_saddena khittacittavedanÄ•
__tasmiá¹ƒ satÄ«_ti ummattakÄ• dibhÄ• ve sati. __idha na gahitÄ• _ti imasmiá¹ƒ sikkhÄ• pa
gahitÄ• . __acittaka_nti paá¹‡á¹‡attijÄ• nanacittÄ• bhÄ• vena acittakaá¹ƒ. __kusalÄ• byÄ• k
_nti idaá¹ƒ ukkaá¹-á¹-haparicchedena ariyapuggaleyeva sandhÄ• ya vuttaá¹ƒ. na hi paá¹‡á¹
jhÄ• nalÄ• bhino puthujjanÄ• vatthumhi lobhavasena akusalacittenÄ• pi na Ä• rocentÄ«ti. c
abhÄ• vato __ ``dvivedanaâ€™â€™ _nti imassa anurÅ«paá¹ƒ katvÄ• evaá¹ƒ vuttanti daá¹-

bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

__dvinnaá¹ƒ_ \Ne 325/ __ `Ä• pattikkhandhÄ• na_nti pÄ• rÄ• jikasaá¹…ghÄ• disesasaá¹…
Ä• pattikkhandhÄ• naá¹ƒ. __Ä• yatiá¹ƒ saá¹ƒvaratthÄ• yÄ• _ti ``evamesa paresu hirottappe
saá¹ƒvaraá¹ƒ Ä• pajjissatÄ«â€™â€™ ti Ä• yatiá¹ƒ saá¹ƒvaratthÄ• ya. __Ä• pattÄ«naÃ±ca k
katvÄ• vÄ• akatvÄ• vÄ• _ti ``ettakÄ• Ä• pattiyo Ä• rocetabbÄ• , ettakesu kulesu Ä• roceta
Ä• pattÄ«naÃ±ca kulÄ• naÃ±ca pariyantaá¹ƒ katvÄ• vÄ• akatvÄ• vÄ• .

__aduá¹-á¹-hullÄ• yÄ• _ti pÄ• rÄ• jikasaá¹…ghÄ• disesaá¹ƒ á¹-hapetvÄ• avasesapaÃ±cÄ•

aduá¹-á¹-hullÄ• ya Ä• pattiyÄ• . __avasese cha Ä• pattikkhandhe_ti saá¹…ghÄ• disesavajjit
Ä• pattikkhandhe. __purimapaÃ±casikkhÄ• padavÄ«tikkamasaá¹…khÄ• taá¹ƒ duá¹-á¹-hulla
pÄ• á¹‡Ä• tipÄ• taveramaá¹‡iÄ• dikassa Ä• dito paÃ±casikkhÄ• padassa vÄ«tikkamasaá¹…
__itaraá¹ƒ aduá¹-á¹-hullaá¹ƒ vÄ• ajjhÄ• cÄ• ra_nti tato aÃ±Ã±aá¹ƒ vikÄ• labhojanÄ• dikapa
sukkavisaá¹-á¹-hikÄ• yasaá¹ƒsaggaduá¹-á¹-hullaattakÄ• maÃ±ceti aduá¹-á¹-hullaá¹ƒ vÄ• aj
__vatthumatta_nti ``ayaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ Ä• panno, duá¹-á¹-hullaá¹ƒ, attakÄ• maá¹
Ä• pannoâ€™â€™ ti evaá¹ƒ vatthumattaá¹ƒ vÄ• Ä• rocentassa. __Ä• pattimatta_nti ``ayaá
saá¹…ghÄ• disesaá¹ƒ, thullaccayaá¹ƒ, pÄ• cittiyaá¹ƒ, pÄ• á¹-idesanÄ«yaá¹ƒ, dukkaá¹-aá¹ƒ,
Ä• pannoâ€™â€™ ti evaá¹ƒ Ä• pattimattaá¹ƒ vÄ• Ä• rocentassa. __vuttalakkhaá¹‡assÄ• _
anajjhÄ• pannassÄ• â€™â€™ ti Kkh duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•) eva
__savatthuko_ti vatthunÄ• saha ghaá¹-ito.

duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

__pÄ• sÄ• á¹‡asakkharakathalamarumbavÄ• lukÄ• dÄ«sÅ«_ti ettha muá¹-á¹-hippamÄ• á¹‡
veditabbÄ• . muá¹-á¹-hippamÄ• á¹‡Ä• __sakkharÄ• . kathalÄ• _ti kapÄ• lakhaá¹‡á¸• Ä• ni.
kaá¹-asakkharÄ• . __vÄ• lukÄ• _ vÄ• likÄ• yeva. __aÃ±Ã±atarassa tatiyabhÄ• go hotÄ«_ti t
vuttaá¹ƒ hoti --- yato paá¹ƒsuá¹ƒ vÄ• mattikaá¹ƒ vÄ• Ä• harÄ• petvÄ• visuá¹ƒ visuá¹ƒ kate
paá¹ƒsu vÄ• mattikÄ• vÄ• eko pÄ• sÄ• á¹‡Ä• dÄ«su aÃ±Ã±ataro hoti, ayaá¹ƒ __missakap
__ovaá¹-á¹-ho_ nÄ• ma devena ovaá¹-á¹-ho (Vin IV 86). __vutta_nti padabhÄ• janiyaá¹ƒ,
sÄ«haá¸·aá¹-á¹-hakathÄ• yameva vÄ• vuttaá¹ƒ \Be 356/. __adhikatarapÄ• sÄ• á¹‡Ä• dimis
adhikatarapÄ• sÄ• á¹‡Ä• dÄ«hi missÄ• , adaá¸• á¸• hÄ• pi vuttappamÄ• á¹‡ato adhikatarap
adhippÄ• yo. __vÄ• _-saddo avuttavikappattho, tena Å«nakacatumÄ• sovaá¹-á¹-hapathaviá
__suddhapÄ• sÄ• á¹‡Ä• dibhedÄ• yÄ• _ti suddhÄ• pÄ• sÄ• á¹‡Ä• etthÄ• ti __suddhapÄ•
so __suddhapÄ• sÄ• á¹‡Ä• di. Ä• di_-saddena suddhasakkharÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. s
sÄ• __suddhapÄ• sÄ• á¹‡Ä• dibhedÄ• , _ tÄ• ya suddhapÄ• sÄ• á¹‡Ä• dibhedÄ• ya, suddh

__sayaá¹ƒ khaá¹‡atÄ«_ti ettha yo antamaso pÄ• daá¹…guá¹-á¹-hakenapi khaá¹‡ati, udaka
bhindati, pÄ• daá¹…guá¹-á¹-hakenapi vilikhati, pattampi pacanto dahati, so sabbo khaá¹‡ati
tenÄ• ha __ ``khaá¹‡anabhedanavilekhanapacanÄ• dÄ«hi vikopetÄ«_ti. pattaá¹ƒ pacantena
pubbe pakkaá¹-á¹-hÄ• neyeva pacitabbo. adaá¸• á¸• hÄ• ya pathaviyÄ• aggiá¹ƒ á¹-hapetuá
pattapacanakapÄ• lassa pana upari aggiá¹ƒ á¹-hapetuá¹ƒ vaá¹-á¹-ati. dÄ• rÅ«naá¹ƒ upari á¹
dahanto gantvÄ• pathaviá¹ƒ dahati, na vaá¹-á¹-ati. __iá¹-á¹-hakapÄ• sÄ• á¹‡Ä• _dÄ«supi e
iá¹-á¹-hakÄ• dÄ«naá¹ƒyeva upari á¹-hapetuá¹ƒ vaá¹-á¹-ati. kasmÄ• ? tesaá¹ƒ anupÄ• dÄ• n
upÄ• dÄ• nasaá¹…khaá¹ƒ gacchanti. sukkhakhÄ• á¹‡urukkhÄ• dÄ«supi aggiá¹ƒ dÄ• tuá¹ƒ n

``pathaviá¹ƒ apattameva nibbÄ• petvÄ• gamissÄ• mÄ«â€™â€™ ti deti, vaá¹-á¹-ati. pacchÄ
avisayattÄ• anÄ• patti. __vuttanayenevÄ• _ti ``khaá¹‡anabhedanavilikhanapacanÄ• dÄ«hÄ
__niyametvÄ• _ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• . __itaro_ti Ä• á¹‡Ä• pako.

``pokkharaá¹‡iá¹ƒ khaá¹‡Ä• â€™â€™ ti (Sp (to Vin IV) 86) vadati, vaá¹-á¹-ati. khatÄ• yeva
hoti, tasmÄ• ayaá¹ƒ kappiyavohÄ• ro. esa nayo ``vÄ• piá¹ƒ, taá¸·Ä• kaá¹ƒ, Ä• vÄ• á¹-aá¹ƒ
tiÄ• dÄ«supi. ``imaá¹ƒ okÄ• saá¹ƒ khaá¹‡a, imasmiá¹ƒ okÄ• se pokkharaá¹‡iá¹ƒ khaá¹‡Ä• â
vaá¹-á¹-ati. ``kandaá¹ƒ khaá¹‡a mÅ«laá¹ƒ khaá¹‡Ä• â€™â€™ ti aniyametvÄ• vattuá¹ƒ vaá¹
khaá¹‡a, imasmiá¹ƒ okÄ• se kandaá¹ƒ vÄ• mÅ«laá¹ƒ vÄ• khaá¹‡Ä• â€™â€™ ti vattuá¹ƒ n
``okÄ• saá¹ƒ aniyametvÄ• ... pe ... bhaá¹‡antassÄ• â€™â€™ _ti. Ä• tapena sukkhakaddam
heá¹-á¹-hÄ• pathaviyÄ• asambaddho, tameva apanetuá¹ƒ vaá¹-á¹-ati. esa nayo gokaá¹‡á¹
__ ``Ä• tapena ... pe ... asambaddhaâ€™â€™ _nti. tattha __gokaá¹‡á¹-ako_ (Sp (to Vin IV)
khuracchinnakaddamo vuccati. sace pana heá¹-á¹-himatalena bhÅ«misambandho, vikopetu
__bhijjitvÄ• patitanaditaá¹-a_nti bhijjitvÄ• nadisÄ• mantÄ• patitaá¹ƒ omakacÄ• tumÄ• saá¹
naditaá¹-aá¹ƒ. sace pana bhijjitvÄ• udakeyeva pakati, deve atirekacÄ• tumÄ• saá¹ƒ ovaá¹-
udakassa patitattÄ• \Ne 327/ vaá¹-á¹-ati. __mahantampi naá¹…galacchinnamattikÄ• piá¹‡á
kasitaá¹-á¹-hÄ• ne heá¹-á¹-hÄ• pathaviyÄ• asambaddhaá¹ƒ naá¹…galacchinnamattikÄ• pi
__evamÄ• di_saddena kÅ«á¹-Ä• siÃ±canayoggatanukakaddamÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.
rukkhÄ• dipavaá¹-á¹-anena bhindantassÄ• _ti pÄ• sÄ• á¹‡arukkhÄ• dÄ«ni vÄ• pavaá¹-á¹-e
Ä• hacca Ä• hacca gacchantassa pathavÄ« bhijjati, sÄ• ``tena bhindissÄ• mÄ«â€™â€™ ti
__asaÃ±cicca bhinnÄ• _ nÄ• ma hoti, iti asaÃ±cicca rukkhÄ• dippavaá¹-á¹-anena bhindanta
pÄ• daá¹…guá¹-á¹-hakÄ• dÄ«hi vilikhantassÄ• _ti yo aÃ±Ã±avihito kenaci saddhiá¹ƒ kiÃ±ci
pÄ• daá¹…guá¹-á¹-hakena vÄ• kattarayaá¹-á¹-hiyÄ• vÄ• pathaviá¹ƒ vilikhanto tiá¹-á¹-hati,
pÄ• daá¹…guá¹-á¹-hakÄ• dÄ«hi vilikhantassa anÄ• patti.

pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``bhavantÄ«â€™â€™ _ti (Sp-á¹- pÄ• cittiya III 90) iminÄ• viruá¸·hamÅ«le nÄ«labhÄ• va
vaá¸• á¸• hamÄ• nake taruá¹‡agacche dasseti. __ ``ahesuâ€™â€™ _nti iminÄ• pana vaá¸•
rukkhagacchÄ• dike dasseti. tenÄ• ha __ ``jÄ• yantÄ«â€™â€™ _tiÄ• di. ettha ca ``bhavant
vivaraá¹‡aá¹ƒ __ ``jÄ• yanti vaá¸• á¸• hantÄ«â€™â€™ _ti, ``ahesuâ€™â€™ nti imassa __ `
_ti. __gÄ• mo_ti samÅ«ho. __patiá¹-á¹-hitaharitatiá¹‡arukkhÄ• dÄ«na_nti bhÅ«miyaá¹ƒ pati

haritatiá¹‡assa ceva haritarukkhÄ• dÄ«naÃ±ca. __Ä• di_saddena osadhigacchalatÄ• dayo
bhummaá¹ƒ. yo attho sampajjati, tamÄ• ha __ ``bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• â€™â€™

nanu \Be 358/ ca rukkhÄ• dayo cittarahitatÄ• ya na jÄ«vÄ• , cittarahitatÄ• ca pariphandÄ•
viruhanato, visadisajÄ• tikabhÄ• vato, catuyoniyaá¹ƒ apariyÄ• pannato ca veditabbÄ• , vuá¸
pavÄ• á¸·asilÄ• lavaá¹‡Ä• nampi vijjatÄ«ti na tesaá¹ƒ jÄ«vabhÄ• ve kÄ• raá¹‡aá¹ƒ, visayag
parikappanÄ• mattaá¹ƒ \Ne 328/ supanaá¹ƒ viya ciÃ±cÄ• dÄ«naá¹ƒ, tathÄ• dohaá¸·Ä• dayo
pÄ• tabyatÄ• ya pÄ• cittiyaá¹ƒ icchitanti? samaá¹‡aasÄ• ruppato, tannissitasattÄ• nurakkha
``jÄ«vasaÃ±Ã±ino hi moghapurisÄ• manussÄ• rukkhasmiâ€™â€™ ntiÄ• di (Vin IV 89). __
sÄ• sapabÄ«jakasaá¹…khÄ• taá¹ƒ sevÄ• lampi, sÄ• sapasevÄ• laá¹ƒ, bÄ«jakasevÄ• lampÄ
__sÄ• sapasevÄ• lo_ nÄ• ma sÄ• sapamatto khuddakasevÄ• lo. __bÄ«jakasevÄ• lo_ nÄ• m
khuddakamÅ«lo sevÄ• lo.

__mÅ«labÄ«jakhandhabÄ«japhaá¸·ubÄ«jaaggabÄ«jabÄ«jabÄ«jÄ• na_nti ettha mÅ«lameva
evaá¹ƒ sesesupi. tattha __mÅ«labÄ«jaá¹ƒ_ haliddiÄ• dikaá¹ƒ. __khandhabÄ«jaá¹ƒ_ assatth
__phaá¸·ubÄ«jaá¹ƒ_ ucchuÄ• dikaá¹ƒ. __aggabÄ«jaá¹ƒ_ hiriverÄ• dikaá¹ƒ. __bÄ«jaá¹ƒbÄ«j
__bhÄ• janagata_nti sarÄ• vÄ• dibhÄ• janagataá¹ƒ. nikkhantaá¹ƒ mÅ«lamattaá¹ƒ etasmÄ•
matta_ saddena cettha paá¹‡á¹‡assa nikkhamanaá¹ƒ paá¹-ikkhipati. esa nayo __nikkhantaa
etthÄ• pi. sace pana mÅ«laÃ±ca paá¹‡á¹‡aÃ±ca niggataá¹ƒ, bhÅ«tagÄ• masaá¹…khaá¹ƒ g
pattavaá¹-á¹-i niggacchatÄ«_ti vidatthimattÄ• anÄ«lavaá¹‡á¹‡Ä• pattavaá¹-á¹-i nikkhamati.
``nikkhanteâ€™â€™ _tiÄ• di. __harito na hotÄ«_ti nÄ«lavaá¹‡á¹‡o na hoti. muggÄ• dÄ«naá
uá¹-á¹-hitesu, vÄ«hiÄ• dÄ«naá¹ƒ vÄ• aá¹…kure harite bhÅ«tagÄ• masaá¹…gahaá¹ƒ gacch
ambaá¹-á¹-hiÄ• dÄ«su.

__bhÅ«tagÄ• mabÄ«jagÄ• me_ti ettha bhÅ«tagÄ• mato viyojitaá¹ƒ viruhanasamatthameva
nÄ• mÄ• ti veditabbaá¹ƒ. __ubhayatthÄ• _ti bhÅ«tagÄ• mabÄ«jagÄ• mesu. __atathÄ• saÃ±
abhÅ«tagÄ• mÄ• bÄ«jagÄ• masaÃ±Ã±issa. ko pana vÄ• do abhÅ«tagÄ• mÄ• bÄ«jagÄ• me
__asaÃ±ciccÄ• _ti pÄ• sÄ• á¹‡arukkhÄ• dÄ«ni vÄ• pavaá¹-á¹-entassa, sÄ• khaá¹ƒ vÄ• ka
kattaradaá¹‡á¸• ena vÄ• bhÅ«miá¹ƒ paharitvÄ• gacchantassa tiá¹‡Ä• ni kuppanti. tÄ• ni te
ti evaá¹ƒ saÃ±cicca avikopitattÄ• __asaÃ±cicca vikopitÄ• ni_ nÄ• ma honti. iti asaÃ±cicca v
anÄ• patti.

__asatiyÄ• _ti \Be 359/ aÃ±Ã±avihito kenaci saddhiá¹ƒ kiÃ±ci kathento pÄ• daá¹…guá¹-á¹-h
tiá¹‡aá¹ƒ vÄ• lataá¹ƒ vÄ• vikopento tiá¹-á¹-hati, evaá¹ƒ asatiyÄ• vikopentassa anÄ• patti.

__ajÄ• nitvÄ• _ti ettha abbhantare ``bÄ«jagÄ• moâ€™â€™ ti vÄ• ``bhÅ«tagÄ• moâ€™â€™
``vikopemÄ«â€™â€™ ti pana jÄ• nÄ• ti. evaá¹ƒ tiá¹‡e vÄ• palÄ• lapuÃ±je vÄ• khaá¹‡ittiá¹
saá¹…gopanatthÄ• ya \Ne 329/ á¹-hapeti, á¸• ayhamÄ• nahattho vÄ• aggiá¹ƒ pÄ• teti. tatra

vÄ• á¸• ayhanti vÄ• , evaá¹ƒ ajÄ• nitvÄ• vikopentassa anÄ• patti.

__yena kenaci agginÄ• _ti kaá¹-á¹-haggigomayaggiÄ• dÄ«su yena kenaci agginÄ• , antama
Ä• dittena. __ ``kappiyaâ€™â€™ nti vatvÄ• vÄ• _ti yÄ• ya kÄ• yaci bhÄ• sÄ• ya ``kappiyaâ
__eva_-saddena paá¹-hamaá¹ƒ agginÄ• phusitvÄ• pacchÄ• ``kappiyaâ€™â€™ nti vattuá¹
dasseti. ``paá¹-hamaá¹ƒ aggiá¹ƒ nikkhipitvÄ• taá¹ƒ anuddharitvÄ• va `kappiyaâ€™ nti vutte
vaá¹-á¹-atÄ«â€™â€™ ti (Sp-á¹- pÄ• cittiya III 93) vadanti. esa nayo sesesupi. __tathevÄ• _t
vatvÄ• va. assamahiá¹ƒsasÅ«karamigagorÅ«pÄ• naá¹ƒ pana khurÄ• atikhiá¹‡Ä• , tasmÄ•
akataá¹ƒ hotÄ«ti Ä• ha __ ``á¹-hapetvÄ• gomahiá¹ƒsÄ• dÄ«naá¹ƒ khureâ€™â€™ _ti. hatth
honti, tasmÄ• tehi vaá¹-á¹-ati. __tiracchÄ• nÄ• na_nti sÄ«habyagghadÄ«pimakkaá¹-Ä• naá
tesaÃ±hi nakhÄ• tikhiá¹‡Ä• honti, tasmÄ• tehi kÄ• tabbaá¹ƒ. __ ``antamaso chinditvÄ• Ä•
iminÄ• yehi kÄ• tuá¹ƒ vaá¹-á¹-ati, tehi tatthajÄ• takehi kÄ• tabbanti ettha vattabbameva natt
``satthe vuttanayenevÄ• â€™â€™ _ti iminÄ• chedaá¹ƒ vÄ• vedhaá¹ƒ vÄ• dassentena ``ka
vuttamatidisati. ettha ca kiÃ±cÄ• pi ``kappiyanti vatvÄ• va kÄ• tabbaâ€™â€™ ntiÄ• dinÄ• k
kattabbÄ• kÄ• rameva dassitaá¹ƒ, tathÄ• pi bhikkhunÄ• ``kappiyaá¹ƒ karohÄ«â€™â€™ ti v
``kappiyaâ€™â€™ nti vatvÄ• aggiparijitÄ• di kÄ• tabbanti gahetabbaá¹ƒ. avacanaá¹ƒ pana
karohÄ«ti kÄ• retvÄ• va paribhuÃ±jitabbaâ€™â€™ nti paá¹-hamameva vuttattÄ• .

__ekasmiá¹ƒ ... pe ... kappiye kate sabbaá¹ƒ kataá¹ƒ hotÄ«_ti ekaá¹ƒyeva ``kappiyaá¹ƒ kar
adhippÄ• yenapi kappiye kate ekÄ• baddhattÄ• sabbaá¹ƒ kataá¹ƒ \Be 360/ hoti. __dÄ• ruka
vÄ• ajÄ• nitvÄ• vÄ• vijjhati vÄ• vijjhÄ• peti vÄ• , vaá¹-á¹-atiyeva. __bhattasitthe vijjhatÄ«_
nayo. __taá¹ƒ vijjhati, na vaá¹-á¹-atÄ«_ti valliÄ• dÄ«naá¹ƒ bhÄ• janagatikattÄ• ti adhippÄ• y
kappiyaá¹ƒ kÄ• retabba_nti bÄ«jato muttassa kaá¹-Ä• hassa bhÄ• janagatikattÄ• vuttaá¹ƒ.
aá¹…kurajananasamatthabÄ«jarahitataruá¹‡ambaphalÄ• di. tenÄ• ha __ ``yaá¹ƒ pana phala
abÄ«jaâ€™â€™ _nti. nibbattabÄ«jaá¹ƒ nÄ• ma bÄ«jaá¹ƒ nibbattetvÄ• visuá¹ƒ katvÄ• parib
sakkuá¹‡eyyaá¹ƒ ambapanasÄ• diphalaá¹ƒ. tenÄ• ha __ ``bÄ«jaá¹ƒ apanetvÄ• paribhuÃ±ji
kappiyakaraá¹‡akiccaá¹ƒ natthi, sayameva kappiyÄ• nÄ«ti adhippÄ• yo.

bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ•

__yamattha_nti \Ne 330/ ``tvaá¹ƒ kira dukkaá¹-Ä• pattiá¹ƒ Ä• pannoâ€™â€™ tiÄ• dikaá¹ƒ y
__tato aÃ±Ã±a_nti pucchitatthato aÃ±Ã±amatthaá¹ƒ. __aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡a
vacanaá¹ƒ dosapucchanatthaá¹ƒ vuttaá¹ƒ, tato aÃ±Ã±ena vacanena paá¹-icchÄ• danassa.
carasaddo hoti anekatthattÄ• dhÄ• tÅ«naá¹ƒ. __vutta_nti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ.

__sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ Ä• panno_ti ettha á¹-hapetvÄ• pÄ• rÄ• jikaá¹ƒ sesÄ• sÄ• vas

Ä• panno. __anuyuÃ±jiyamÄ• no_ti ``kiá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannos
__aÃ±Ã±ena vacanenÄ• _ti ``ko Ä• panno? kiá¹ƒ Ä• panno? kismiá¹ƒ Ä• panno? kathaá¹ƒ Ä
kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti aÃ±Ã±ena vacanena. __aÃ±Ã±a_nti ``kiá¹ƒ tvaá¹ƒ itthannÄ•
Ä• pannosÄ«â€™â€™ tiÄ• dikaá¹ƒ anuyuÃ±jakavacanaá¹ƒ. __tathÄ• tathÄ• vikkhipatÄ«_t
vikkhipati. kiá¹ƒ vuttaá¹ƒ hoti? so (Sp (to Vin IV) 94) kiÃ±ci vÄ«tikkamaá¹ƒ disvÄ• ``Ä• vuso
Ä• pannosÄ«â€™â€™ ti saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jiyamÄ• no ``ko Ä• pannoâ€
nti vutte ``ahaá¹ƒ kiá¹ƒ Ä• pannoâ€™â€™ ti vadati. atha ``pÄ• cittiyaá¹ƒ vÄ• dukkaá¹-aá¹ƒ
``ahaá¹ƒ kismiá¹ƒ Ä• pannoâ€™â€™ ti \Be 361/ vadati. tato ``amukasmiá¹ƒ nÄ• ma vatthus
``ahaá¹ƒ kathaá¹ƒ Ä• panno, kiá¹ƒ karonto Ä• pannomhÄ«â€™â€™ ti pucchati. atha ``idaá¹
Ä• pannoâ€™â€™ ti vutte ``kaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vadati. tato ``taá¹ƒ bhaá¹‡Ä• mA
bhaá¹‡athÄ• â€™â€™ ti evamanekehi pakÄ• rehi vikkhipatÄ«ti vuttaá¹ƒ hoti.

yo pana bhikkhu sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ Ä• panno, taá¹ƒ na kathetukÄ• mo tuá¹‡hÄ«bhA
sambandho. __vihesetÄ«_ti ciranisajjÄ• cirabhÄ• sanehi piá¹-á¹-hiÄ• gilÄ• yanatÄ• lusosÄ•
viheseti, parissamaá¹ƒ tesaá¹ƒ karotÄ«ti attho. __parissamo_ hi vihesÄ• nÄ• ma. __aÃ±Ã±
aÃ±Ã±avÄ• dakassa bhikkhuno aÃ±Ã±avÄ• dakÄ• ropanatthaá¹ƒ kÄ• tabbaá¹ƒ Ã±attidutiya
etthÄ• pi eseva nayo. __tasmiá¹ƒ saá¹…ghena kate_ti tasmiá¹ƒ aÃ±Ã±avÄ• dakakamme ca
Ã±attidutiyakammavÄ• cÄ• ya kate. __tathÄ• karontÄ• na_nti taá¹ƒ pakÄ• raá¹ƒ karontÄ• n
vihesakaÃ±ca karontÄ• nanti attho.

``vihesaketi ayamettha anupaÃ±Ã±attÄ«â€™â€™ ti avacanaÃ±cettha ``Ä• pattikarÄ• ca h
aÃ±Ã±avÄ• dakasikkhÄ• padÄ• dÄ«su viyÄ• â€™â€™ ti (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡a
paÃ±Ã±Ä• yatÄ«ti \Ne 331/ katvÄ• . esa nayo upari sikkhÄ• padesu. __dhammakamme tika
dhammakammasaÃ±Ã±ivematikaadhammakammasaÃ±Ã±Ä«naá¹ƒ vasena tÄ«á¹‡i pÄ• citti
tikadukkaá¹-a_nti etthÄ• pi eseva nayo. __anÄ• ropite_ti kammavÄ• cÄ• ya anÄ• ropite, app
__gelaÃ±Ã±enÄ• _ti yena kathetuá¹ƒ na sakkoti, mukhe tÄ• disena byÄ• dhinÄ• . __saá¹…g
bhavissantÄ«_ti saá¹…ghamajjhe kathite tappaccayÄ• saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ vÄ•
vivÄ• do vÄ• saá¹…ghabhedo vÄ• saá¹…gharÄ• ji vÄ• bhavissantÄ«ti iminÄ• vÄ• adhipp
ca __adhammenÄ• _ti abhÅ«tena vatthunÄ• .

__ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• nÄ«â€™â€™ _ti avisesaá¹ƒ atidisitv
``idaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __siyÄ• kiriyaá¹ƒ_ aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-ica
akiriyaá¹ƒ_ tuá¹‡hÄ«bhÄ• vena vihesentassa.

aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

__yena_ \Be 362/ __vacanenÄ• _ti ``chandÄ• ya itthannÄ• mo idaá¹ƒ nÄ• ma karotÄ«â€™
tenÄ• ha __ ``chandÄ• yÄ• â€™â€™ _tiÄ• di. tattha __chandÄ• yÄ• _ti chandena pakkhap
vÄ• cetÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 46) viya liá¹…gavipallÄ• so esa. __idaá¹ƒ nÄ• ma ka
sandiá¹-á¹-hasambhattÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ senÄ• sanaá¹ƒ vÄ• paÃ±Ã±apeti, bhattÄ• di
__senÄ• sanapaÃ±Ã±Ä• pakÄ• dibheda_nti ettha __Ä• di_saddena bhattuddesakayÄ• gub
gahaá¹‡aá¹ƒ. anekatthattÄ• dhÄ• tÅ«naá¹ƒ __jhe_-saddo olokanatthopi hotÄ«ti Ä• ha __ ``
olokÄ• pentÄ«â€™â€™ _ti. cintanatthoyeva vÄ• gahetabboti Ä• ha __ ``lÄ• makato vÄ• ci
__tatheva vadantÄ• _ti ``chandÄ• ya itthannÄ• mo idaá¹ƒ nÄ• ma karotÄ«â€™â€™ tiÄ• dÄ
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. __ ``khiyyanakeâ€™â€™ _ti (Sp (to Vin IV) 105) ayamettha anupaÃ

__asammatassÄ• _ti saá¹…ghena kammavÄ• cÄ• ya asammatassa. kevalaá¹ƒ ``taveso bh
Ä• ropitabhÄ• rassa, bhikkhÅ«naá¹ƒ vÄ• phÄ• suvihÄ• ratthÄ• ya sayameva bhÄ• raá¹ƒ va
bhikkhÅ« viharanti, tatra tÄ• disaá¹ƒ kammaá¹ƒ karontassÄ• ti adhippÄ• yo. __yassa kassa
anupasampannassa vÄ• yassa kassaci. __anupasampannassa pana sammatassa vÄ• as
ettha pana (Sp (to Vin IV) 106) kiÃ±cÄ• pi anupasampannassa terasa sammatiyo dÄ• tuá¹ƒ
yo upasampannakÄ• le laddhasammutiko pacchÄ• anupasampannabhÄ• ve á¹-hito, taá¹ƒ
vÄ• â€™â€™ ti vuttaá¹ƒ. yassa pana byattassa sÄ• maá¹‡erassa kevalaá¹ƒ saá¹…ghena v
``tvaá¹ƒ idaá¹ƒ kammaá¹ƒ karohÄ«â€™â€™ ti bhÄ• ro kato, taá¹ƒ sandhÄ• ya ``asammatas
yasmÄ• ujjhÄ• panaÃ±ca khiyyanaÃ±ca musÄ• vÄ• davasena pavattaá¹ƒ, tasmÄ• Ä• dika
musÄ• vÄ• dena pana Ä• pattiyevÄ• ti gahetabbaá¹ƒ.

ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

__maÃ±caá¹ƒ_ \Be 363/ __vÄ• _ti masÄ• rako, bundikÄ• baddho, kuá¸·Ä«rapÄ• dako, Ä• h
yaá¹ƒ kaÃ±ci maÃ±caá¹ƒ vÄ• . __pÄ«á¹-haá¹ƒ vÄ• _ti etthÄ• pi eseva nayo. __bhisiá¹ƒ vÄ•
coá¸·abhisi, vÄ• kabhisi, tiá¹‡abhisi, paá¹‡á¹‡abhisÄ«ti imÄ• su paÃ±casu bhisÄ«su yaá¹ƒ k
tenÄ• ha __ ``maÃ±cÄ• dÄ«sÅ«â€™â€™ _tiÄ• di. tattha __ ``maÃ±casaá¹…khepenÄ• â€™
pÄ«á¹-hasaá¹…khepaá¹ƒ paá¹-ikkhipati. __kappiyacammenÄ• _ti migÄ• jeá¸·akacammena.
eá¹‡imigo, vÄ• tamigo, pasadamigo, kuruá¹…gamigo, migamÄ• tuko, rohitamigoti etesaá¹ƒ
aÃ±Ã±esaá¹ƒ pana ---

makkaá¹-o kÄ• á¸·asÄ«ho ca, sarabho kadalÄ«migo.

ye ca vÄ• á¸·amigÄ• keci, tesaá¹ƒ cammaá¹ƒ na vaá¹-á¹-atÄ«ti || (Sp (to Vin I) 259).

tattha __vÄ• á¸·amigÄ• _ti sÄ«habyagghaacchataracchÄ• . na kevalaÃ±ca eteyeva, yesaá

vaá¹-á¹-atÄ«ti vuttaá¹ƒ, te á¹-hapetvÄ• avasesÄ• antamaso gomahiá¹ƒsasasabiá¸·Ä• rÄ• c
atthe ``vÄ• á¸·amigÄ• â€™â€™ tveva veditabbÄ• . etesaÃ±hi sabbesaá¹ƒ cammaá¹ƒ na va
suddhaá¹ƒ tamÄ• lapattaá¹ƒ, aÃ±Ã±ena missaá¹ƒ pana vaá¹-á¹-ati. tiá¹‡avÄ• kacoá¸·esu ak
kiá¹ƒ panettha bibbohane viya nisÄ«dituÃ±ca nipajjituÃ±ca na vaá¹-á¹-atÄ«ti Ä• ha __ ``tatth
na kevalaÃ±cedamevÄ• ti Ä• ha __ ``pamÄ• á¹‡aparicchedopi cettha natthÄ«â€™â€™ _ti,
nti bhisiyÄ• \Ne 333/ pamÄ• á¹‡aniyamopi natthÄ«ti attho.
maÃ±cabhisipÄ«á¹-habhisibhÅ«mattharaá¹‡abhisicaá¹…kamanabhisipÄ• dapuÃ±chanabhis
sallakkhetvÄ• attano rucivasena pamÄ• á¹‡aá¹ƒ kÄ• tabbaá¹ƒ. __anto saá¹ƒvellitvÄ• badd
saá¹ƒkhittaá¹ƒ hoti, evaá¹ƒ majjhe suá¹-á¹-hu veá¹-hetvÄ• baddhaá¹ƒ.

ye aá¹-á¹-ha mÄ• sÄ• ti sambandho. ``avassikasaá¹…ketÄ• â€™â€™ ti etasseva vivaraá¹‡
evaá¹ƒ apaÃ±Ã±Ä• tÄ• â€™â€™ _ti, appatitÄ• appasiddhÄ• ti attho. __ ``asaÃ±Ã±itÄ• â€™
aviÃ±Ã±Ä• tÄ• ti attho. __aá¹-á¹-ha mÄ• sÄ• _ti cattÄ• ro hemantikÄ• , cattÄ• ro gimhikÄ• r
__ovassakamaá¹‡á¸• ape_ti sÄ• khÄ• maá¹‡á¸• apapadaramaá¹‡á¸• apÄ• naá¹ƒ yattha kat
__yatthÄ• _ti yesu janapadesu. __sabbatthÄ• _ti sabbesu janapadesu \Be 364/. __kÄ• kÄ•
nibaddhavÄ• sarukkhamÅ«le_ti yattha dhuvanivÄ• sena kÄ• kÄ• vÄ• kulÄ• lÄ• vÄ• aÃ±Ã
vasanti, tÄ• disassa kÄ• kÄ• dÄ«naá¹ƒ nibaddhavÄ• sassa yassa kassaci rukkhassa heá¹-á
gocarappasutÄ• sakuntÄ• vissamitvÄ• gacchanti, tassa rukkhassa mÅ«le nikkhipituá¹ƒ va
``kadÄ• cipÄ«â€™â€™ _ti iminÄ• na kevalaá¹ƒ vassikasaá¹…keteyevÄ• ti dasseti. __yatth
__yadÄ• _ti yasmiá¹ƒ kÄ• le.

__so_ti yassatthÄ• ya santhato, so. __pakatisanthate_ti pakatiyÄ• va santhate, yaá¹ƒ neva
parena santharÄ• pitaá¹ƒ, tasminti vuttaá¹ƒ hoti. __lajjÄ« hotÄ«_ti lajjanasÄ«lo hoti, parikkh
bhÄ«toti attho. tenÄ• ha __ ``attano palibodhaá¹ƒ viya maÃ±Ã±atÄ«â€™â€™ _ti, iminÄ• al
gantuá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. __nirapekkho_ti ``Ä• gantvÄ• uddharissÄ• mÄ«â€™â€™
sÄ• pekkho ce gacchati, anÄ• pattÄ«ti dasseti. teneva hi anÄ• pattivÄ• re ``otÄ• pento gacc
113) vuttaá¹ƒ. __aÃ±Ã±attha gacchanto_ti taá¹ƒ maggaá¹ƒ atikkamitvÄ• aÃ±Ã±attha gacch
leá¸• á¸• upÄ• tÅ«pacÄ• rato bahi á¹-hitattÄ• __ ``pÄ• duddhÄ• rena kÄ• retabboâ€™â€™
gacchantassa paá¹-hamapÄ• duddhÄ• re dukkaá¹-aá¹ƒ, dutiyapÄ• duddhÄ• re pÄ• cittiyant

__tikapÄ• cittiyaá¹ƒ_ saá¹…ghike saá¹…ghikasaÃ±Ã±ivematikapuggalikasaÃ±Ã±Ä«naá¹ƒ v
__tikadukkaá¹-a_mpi veditabbaá¹ƒ. __cimilikÄ• _dÄ«naá¹ƒ attho dutiyasikkhÄ• pade dassit
(Sp (to Vin IV) 112) nÄ• ma rajjukehi vÄ• pilotikÄ• hi vÄ• pÄ• dapuÃ±chanatthaá¹ƒ katÄ• .
nÄ• ma phalakamayaá¹ƒ pÄ«á¹-haá¹ƒ. na kevalaá¹ƒ cimilikÄ• dÄ«niyeva ajjhokÄ• se á¹-hap
dukkaá¹-anti Ä• ha __ ``yaá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• di. yaá¹ƒ kiÃ±ci dÄ• rubhaá¹‡á¸• a
mattikÄ• bhaá¹‡á¸• anti \Ne 334/ sambandho. __ ``antamaso pattÄ• dhÄ• rakampÄ«â€™â€™
tÄ• lavaá¹‡á¹-abÄ«janipattapÄ• nÄ«yauá¸·auá¹…kapÄ• nÄ«yasaá¹…khÄ• dÄ«su vattabban

araÃ±Ã±e (Sp (to Vin IV) 110) paá¹‡á¹‡akuá¹-Ä«su vasantÄ• naá¹ƒ sÄ«lasampadÄ• ya pas
maÃ±capÄ«á¹-hÄ• dÄ«ni denti ``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™â€™ ti, tatth
``Ä• raÃ±Ã±akena panÄ• â€™â€™ _tiÄ• di. tattha __asati anovassake_ti pabbhÄ• rÄ• dian
idaÃ±ca lakkhaá¹‡avacanaá¹ƒ ``sabhÄ• gÄ• naá¹ƒ \Be 365/ abhÄ• veâ€™â€™ ti ca icchital
bhikkhunÄ• tattha vasitvÄ• aÃ±Ã±attha gacchantena sÄ• mantavihÄ• re bhikkhÅ«naá¹ƒ pe
sabhÄ• gÄ• naá¹ƒ abhÄ• ve anovassake nikkhipitvÄ• gantabbaá¹ƒ. anovassake asati rukkh

na kevalaá¹ƒ idaá¹ƒyeva katvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha __ ``yathÄ• vÄ• â€™â€™ _
upacikÄ• hi na khajjatÄ«_ti yathÄ• á¹-hapite upacikÄ• hi senÄ• sanaá¹ƒ na khajjati, evaá¹ƒ
pÄ• sÄ• á¹‡Ä• naá¹ƒ upari á¹-hapanaá¹ƒ katvÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- catÅ«su (Sp
pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ á¹-hapetvÄ• maÃ±ce avasesamaÃ±capÄ«á¹-hÄ• ni Ä• ropetvÄ
katvÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• gamikavattaá¹ƒ p

abbhokÄ• sikenÄ• pi ``ahaá¹ƒ ukkaá¹-á¹-haabbhokÄ• sikoâ€™â€™ ti cÄ«varakuá¹-impi aka
paÃ±Ã±apetvÄ• nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ• na vaá¹-á¹-atÄ«ti dassento Ä• ha __ ``a
_tiÄ• di. sace pana catugguá¹‡enapi cÄ«varena katakuá¹-i atementaá¹ƒ rakkhituá¹ƒ neva sa
sattÄ• havaddalikÄ• dÄ«ni bhavanti, bhikkhuno kÄ• yÄ• nugatikattÄ• vaá¹-á¹-ati. rukkhamÅ

yasmiá¹ƒ vissÄ• saggÄ• ho ruhati, tassa santakaá¹ƒ attano puggalikamiva hotÄ«ti Ä• ha __
``vissÄ• sikapuggalikeâ€™â€™ _ti. yasmiá¹ƒ pana vissÄ• so na ruhati, tassa santake dukka
yakkho vÄ• peto vÄ• . __palibuddhaá¹ƒ hotÄ«_ti upaddutaá¹ƒ hoti.

paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Ne 335/ __kiÃ±ci camma_nti kappiyÄ• kappiyaá¹ƒ yaá¹ƒ kiÃ±ci cammaá¹ƒ. nanu
mahÄ• cammÄ• ni dhÄ• retabbÄ• ni sÄ«hacammaá¹ƒ byagghacammaá¹ƒ dÄ«picammaá¹ƒ,
dukkaá¹-assÄ• â€™â€™ ti (Vin I 255) khandhake sÄ«hacammÄ• dÄ«naá¹ƒ paá¹-ikkhepo ka
``sÄ«hacammÄ• dÄ«naÃ±hÄ«â€™â€™ _tiÄ• di. __pariharaá¹‡eyeva paá¹-ikkhepo_ti attano
taá¹ƒ taá¹ƒ vihÄ• raá¹ƒ haritvÄ• maÃ±capÄ«á¹-hÄ• dÄ«su attharitvÄ• paribhogeyeva paá¹-
senÄ• sanasantakaá¹ƒ katvÄ• bhÅ«mattharaá¹‡avasena pana paribhoge nevatthi doso. ten
``senÄ• sanaparibhoge pana akappiyacammaá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti. pÄ• vÄ• ren
etenÄ• ti __pÄ• vÄ• ro_. __kojavo_ti uddalomiekantalomiÄ• dikojavattharaá¹‡aá¹ƒ. __sesa_
tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• roti avasiá¹-á¹-haá¹ƒ senÄ• sanaá¹ƒ. tattha __bhisÄ«_ti
pÄ«á¹-hakabhisi vÄ• . __nisÄ«dana_nti sadasaá¹ƒ veditabbaá¹ƒ. __tiá¹‡asanthÄ• ro_ti yesa
tiá¹‡Ä• naá¹ƒ santhÄ• ro. esa nayo __paá¹‡á¹‡asanthÄ• re_. ettha ca __bhisi_ heá¹-á¹-hÄ•
__nisÄ«danaá¹ƒ_ nisÄ«danasikkhÄ• padeneva (Vin IV 531 Ä• dayo) pÄ• kaá¹-aá¹ƒ.

__tiá¹‡asanthÄ• rapaá¹‡á¹‡asanthÄ• rÄ• ni_ pana lokapasiddhÄ• niyeva. tenevÄ• ha __ ``p

__neva uddhareyya, na uddharÄ• peyyÄ• _ti attanÄ• vÄ• uddharitvÄ• patirÅ«pe á¹-hÄ• n
tathÄ• na kÄ• reyya. tenÄ• ha __ ``yathÄ• á¹-hapitaâ€™â€™ _ntiÄ• di. taá¹ƒ á¹-hapentena
pÄ• sÄ• á¹‡esÅ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin IV) 116) pubbe vuttanayeneva antogehe a
sace pana senÄ• sanaá¹ƒ ovassati, chadanatthaÃ±ca tiá¹‡aá¹ƒ vÄ• iá¹-á¹-hakÄ• vÄ• Ä• n
chÄ• detabbaá¹ƒ. no ce sakkoti, yo okÄ• so anovassako, tattha nikkhipitabbaá¹ƒ. sace sabb
ussahantena antogÄ• me upÄ• sakÄ• naá¹ƒ ghare á¹-hapetabbaá¹ƒ. sace tepi ``saá¹…ghika
bhÄ• riyaá¹ƒ, aggidÄ• hÄ• dÄ«naá¹ƒ bhÄ• yÄ• mÄ• â€™â€™ ti na sampaá¹-icchanti, ajjhok
maÃ±caá¹ƒ á¹-hapetvÄ• sesaá¹ƒ pubbe vuttanayeneva nikkhipitvÄ• tiá¹‡ehi ca paá¹‡á¹‡eh
paá¹-icchÄ• detabbaá¹ƒ. yaÃ±hi tattha aá¹…gamattampi avasissati, taá¹ƒ aÃ±Ã±esaá¹ƒ tatt
bhikkhÅ«naá¹ƒ upakÄ• raá¹ƒ bhavissatÄ«ti. __upacÄ• ra_nti sabbapacchimasenÄ• sanato

ayamettha Ä• pucchitabbÄ• nÄ• pucchitabbavinicchayo --- (Sp (to Vin IV) 118) yÄ• tÄ• va
vÄ• paá¹‡á¹‡asÄ• lÄ• vÄ• hoti, yaá¹ƒ vÄ• rukkhatthambhesu katagehaá¹ƒ upacikÄ• naá¹
hoti, tato pakkamantena Ä• pucchitvÄ• va pakkamitabbaá¹ƒ. tasmiÃ±hi katipayÄ• ni divasÄ•
vammikÄ• va santiá¹-á¹-hanti. yaá¹ƒ pana pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ vÄ• pÄ• sÄ• á¹‡atth
katasenÄ• sanaá¹ƒ siluccayaleá¹‡aá¹ƒ vÄ• sudhÄ• littasenÄ• sanaá¹ƒ vÄ• , yattha upacikÄ
367/ pakkamantassa Ä• pucchitvÄ• pi anÄ• pucchitvÄ• pi gantuá¹ƒ vaá¹-á¹-ati. tenÄ• ha __
_tiÄ• di. sace tÄ• disepi senÄ• sane ekena passena upacikÄ• Ä• rohanti, Ä• pucchitvÄ• va
__Ä• pucchanaá¹ƒ pana vatta_nti Ä• pucchanaá¹ƒ gamikavattaá¹ƒ. idaÃ±ca itikattabbatÄ• c
pana vattabhedadukkaá¹-anti (Sp-á¹- pÄ• cittiya III 118) dassanatthaá¹ƒ. keci pana ``dukkaá
dassanatthaâ€™â€™ nti vadanti, taá¹ƒ na yujjati __vattakkhandhakaá¹-á¹-hakathÄ• ya_ ``y
pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ vÄ• pÄ• sÄ• á¹‡atthambhesu vÄ• katasenÄ• sanaá¹ƒ, yattha
anÄ• pucchantassÄ• pi anÄ• pattÄ«â€™â€™ ti (Sp (to Vin II) 360) vuttattÄ• . Ä• pucchante
Vin IV) 116) sati bhikkhu Ä• pucchitabbo, tasmiá¹ƒ asati sÄ• maá¹‡ero, tasmiá¹ƒ asati Ä• rÄ
yena vihÄ• ro kÄ• rÄ• pito, so vihÄ• rasÄ• miko, tassa vÄ• kule yo koci Ä• pucchitabbo.

__ ``upacÄ• reâ€™â€™ _ti etasseva vivaraá¹‡aá¹ƒ __ ``bahi Ä• sanneâ€™â€™ _ti, vihÄ•
Ä• sannaá¹-á¹-hÄ• neti attho. __upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• _ti bhojanasÄ• lÄ• yaá¹ƒ vÄ
vuttappakÄ• raÃ±hi dasavidhaá¹ƒ seyyaá¹ƒ antogabbhÄ• dimhi guttaá¹-á¹-hÄ• ne paÃ±Ã±a
seyyÄ• pi senÄ• sanampi upacikÄ• hi palujjati, vammikarÄ• siyeva hoti, tasmÄ• pÄ• cittiyaá
upaá¹-á¹-hÄ• nasÄ• lÄ• dÄ«su paÃ±Ã±apetvÄ• gacchantassa seyyÄ• mattameva nasseyya
senÄ• sanaá¹ƒ, tasmÄ• ettha dukkaá¹-aá¹ƒ vuttaá¹ƒ. maÃ±capÄ«á¹-haá¹ƒ pana yasmÄ• n
khÄ• yituá¹ƒ, tasmÄ• taá¹ƒ vihÄ• repi santharitvÄ• gacchantassa dukkaá¹-aá¹ƒ vuttaá¹ƒ. vi
taá¹ƒ vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• disvÄ• va paá¹-isÄ• menti.

__uddharaá¹‡Ä• ni katvÄ• _ti ettha uddharitvÄ• gacchantena maÃ±capÄ«á¹-hakavÄ• naá¹

Vin IV) 118) saá¹ƒharitvÄ• cÄ«varavaá¹ƒse laggetvÄ• gantabbaá¹ƒ. pacchÄ• Ä• gantvÄ•
maÃ±capÄ«á¹-haá¹ƒ vÄ• paÃ±Ã±apetvÄ• sayitvÄ• gacchantena tatheva kÄ• tabbaá¹ƒ. ar
bahikuá¹-á¹-e paÃ±Ã±apetvÄ• vasantena gamanakÄ• le puna gahitaá¹-á¹-hÄ• neyeva paá¹
uparipÄ• sÄ• dato oropetvÄ• heá¹-á¹-hÄ• pÄ• sÄ• de vasantassÄ• pi eseva nayo. rattiá¹-á¹
maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apetvÄ• pi gamanakÄ• le puna gahitaá¹-á¹-hÄ• neyeva á¹-hap
gamanepi eseva nayo. Ä• pucchitvÄ• gacchantena pana \Be 368/ ``bhikkhumhi sati bhikkhu
tiÄ• dinÄ• (Sp (to Vin IV) 116) heá¹-á¹-hÄ• vuttanayeneva Ä• pucchitvÄ• gantabbaá¹ƒ.

dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•

``jÄ• naâ€™â€™ nti \Ne 337/ vutte ``anuá¹-á¹-hÄ• panÄ«yo `ayaâ€™ nti jÄ• nantoâ€™â€™
labbhatÄ«ti Ä• ha __ ``tenevassÄ• â€™â€™ _tiÄ• di. nanu padabhÄ• janepi vuá¸• á¸• habh
na tu anuá¹-á¹-hÄ• panÄ«yabhÄ• vanti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``vuá¸• á¸• ho hÄ«â
__bahÅ«pakÄ• rata_nti ``bhaá¹‡á¸• Ä• gÄ• rikattÄ• dibahuupakÄ• rabhÄ• vaá¹ƒâ€™â€™. n
``guá¹‡avisiá¹-á¹-hataÃ±cÄ• â€™â€™ _tiÄ• di, tena bahÅ«pakÄ• rattepi guá¹‡avisiá¹-á¹-hat
guá¹‡avisiá¹-á¹-hattepi bahÅ«pakÄ• rattÄ• bhÄ• ve dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. ``bh
bahÅ«pakÄ• rataá¹ƒ, dhammakathikÄ• dÄ«naá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhetvÄ• â
III 119-121) keci. __dhuvavÄ• satthÄ• yÄ• _ti niccavÄ• satthÄ• ya. __sammannitvÄ• _ti apa
sammannitvÄ• . kÄ• maÃ±cettha gilÄ• nassÄ• pi saá¹…ghoyeva anucchavikaá¹ƒ senÄ• sam
apaloketvÄ• saá¹…ghena adinnasenÄ• sanopi na pÄ«á¸·etabbo anukampitabboti dassetuá

__samantÄ• diyaá¸• á¸• ho hattho_ti majjhe paÃ±Ã±attaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ sandhÄ•
pahonakadisÄ• dissati, tato gahetabbaá¹ƒ. __pÄ• dadhovanapÄ• sÄ• á¹‡ato_ti dvÄ• re
nikkhittapÄ• dadhovanapÄ• sÄ• á¹‡ato. __nisÄ«dantassa vÄ• nipajjantassa vÄ• pÄ• cittiya
nisÄ«danamattena, nipajjanamatteneva vÄ• pÄ• cittiyaá¹ƒ. __punappunaá¹ƒ karontassÄ• _
nisÄ«dato vÄ• nipajjato vÄ• .

saá¹…ghike saá¹…ghikasaÃ±Ã±ivematikapuggalikasaÃ±Ã±Ä«naá¹ƒ vasena __tikapÄ• citti
__tikadukkaá¹-aá¹ƒ_ pana puggalike saá¹…ghikasaÃ±Ã±ivematikaaÃ±Ã±apuggalikasaÃ±Ã±
upacÄ• re_ti tassa bahi Ä• sannappadese.

anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

__anekakoá¹-á¹-hakÄ• nÄ«_ti \Be 369/ anekadvÄ• rakoá¹-á¹-hakÄ• ni. ``nikkhamÄ• ti vacan

ce nikkhamati, anÄ• pattÄ«â€™â€™ ti (Sp-á¹- pÄ• cittiya 126) vadanti.

__tassa_ \Ne 338/ __parikkhÄ• ranikkaá¸• á¸• hane_ti tassa santakaá¹ƒ yaá¹ƒ kiÃ±ci pattacÄ«varaparissÄ• vanadhammakaraá¹‡amaÃ±capÄ«á¹-habhisibibbohanÄ• dibhedaá¹ƒ tassa parikkhÄ• rassa nikkaá¸• á¸• hane. __taÃ±cÄ• _ti dukkaá¹-aá¹ƒ parÄ• masati. __nikka nayo. gÄ• á¸·haá¹ƒ bandhitvÄ• á¹-hapitesu pana ekÄ• va Ä• patti.

bhaá¹‡á¸• anakÄ• rakakalahakÄ• rakameva sakalasaá¹…ghÄ• rÄ• mato nikkaá¸• á¸• hituá labhitvÄ• saá¹…ghampi bhindeyya. alajjiÄ• dayo pana attano vasanaá¹-á¹-hÄ• natoyeva nil sakalasaá¹…ghÄ• rÄ• mato nikkaá¸• á¸• hituá¹ƒ na vaá¹-á¹-ati. tenÄ• ha __ ``sakalasaá¹…g _tiÄ• di.

nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ•

__uparivehÄ• sakuá¹-iyÄ• _ti uparimatale asanthatapadarÄ• ya kuá¹-iyÄ• . tenÄ• ha __ ``u acchannatalÄ• yÄ• â€™â€™ _tiÄ• di. yÄ• hi kÄ• ci upari acchannatalÄ• dvibhÅ«mikakuá¹ tibhÅ«mikÄ• dikuá¹-ikÄ• vÄ• , sÄ• ``vehÄ• sakuá¹-Ä«â€™â€™ ti vuccati. idaÃ±hi vehÄ• sa evaá¹ƒ kasmÄ• padabhÄ• jane ``majjhimassa purisassa asÄ«saghaá¹-á¹-Ä• â€™â€™ ti (V ``padabhÄ• jane panÄ• â€™â€™ _tiÄ• di. __idha adhippetaá¹ƒ kuá¹-iá¹ƒ dassetu_nti imasm adhippetaá¹ƒ vehÄ• sakuá¹-iá¹ƒ dassetuá¹ƒ. __majjhimassa purisassÄ• _ti pamÄ• á¹‡amajj sabbaheá¹-á¹-himÄ• hi tulÄ• hi sÄ«saá¹ƒ na ghaá¹-á¹-etÄ«ti __asÄ«saghaá¹-á¹-Ä• . aá¹…ge vijjhitvÄ• . __pavesitapÄ• daka_nti pavesitapÄ• dasikhaá¹ƒ. __tasmÄ• _ti ``bhÅ«matthe vÄ• vuttamevatthaá¹ƒ kÄ• raá¹‡abhÄ• vena paccÄ• masati. yasmÄ• Ä• haccapÄ• dakÄ• dÄ«su vuttaá¹ƒ hoti.

__sahasÄ• _ti abhibhavitvÄ• ajjhottharitvÄ• . __avehÄ• sakuá¹-ikÄ• yÄ• _ti bhÅ«miyaá¹ƒ k tattha anÄ• patti. na hi sakkÄ• tattha parassa pÄ«á¸·Ä• \Be 370/ kÄ• tuá¹ƒ. __sÄ«saghaá¹ sÄ«saá¹ƒ ghaá¹-á¹-Ä• hoti, tatthÄ• pi anÄ• patti. na hi sakkÄ• tattha heá¹-á¹-hÄ• pÄ• sÄ• c vicarituá¹ƒ, tasmÄ• asaÃ±caraá¹‡aá¹-á¹-hÄ• nattÄ• parapÄ«á¸·Ä• na bhavissati. __uparita padarasaÃ±cita_nti uparimatalaá¹ƒ dÄ• ruphalakehi ghanasanthataá¹ƒ. __kiÃ±ci gaá¹‡hÄ• t nÄ• gadantakÄ• dÄ«su laggitaá¹ƒ cÄ«varÄ• diá¹ƒ yaá¹ƒ kiÃ±ci gaá¹‡hÄ• ti vÄ• . __laggati v 339/ nayo. paá¹-ipakkhabhÅ«tÄ• Ä• á¹‡i __paá¹-Ä• á¹‡i_. yassÄ• dinnÄ• ya nisÄ«dantepi evaá¹ƒbhÅ«tÄ• Ä• á¹‡i maÃ±capÄ«á¹-hÄ• naá¹ƒ pÄ• dasikhÄ• su dinnÄ• hotÄ«ti attho. te _ntiÄ• di.

vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__piá¹-á¹-hasaá¹…ghÄ• á¹-assÄ• _ti dvÄ• rabandhassa. __sÄ• mantÄ• aá¸• á¸• hateyyaha
Vin IV) 135) vemajjhe dvÄ• raá¹ƒ hoti, uparibhÄ• ge ca uccÄ• bhitti, tassa tÄ«su disÄ• su s
aá¸• á¸• hateyyahattho padeso. khuddakassa pana vihÄ• rassa dvÄ«su disÄ• su. tatrÄ• pi y
vivariyamÄ• naá¹ƒ kavÄ• á¹-aá¹ƒ Ä• hanati, sÄ• aparipuá¹‡á¹‡Å«pacÄ• rÄ• pi hoti. sace pa
lepokÄ• so atthi, tampi limpituá¹ƒ vaá¹-á¹-ati. __aggaá¸·aá¹-á¹-hapanÄ• yÄ• _ti ettha __agga
taá¹ƒsambandhato dvÄ• raphalakasahitaá¹ƒ dvÄ• rabandhanaá¹ƒ adhippetaá¹ƒ. tenÄ• ha _
_tiÄ• di. __ ``niccalabhÄ• vatthÄ• yÄ• â€™â€™ _ti iminÄ• taÃ±ca kho á¹-hapanaá¹ƒ idha n
ko panettha adhippÄ• yoti Ä• ha __ ``kavÄ• á¹-aÃ±hÄ«â€™â€™ _tiÄ• di. __kampatÄ«_ti ca
aggaá¸·aá¹-á¹-hapanÄ• ya punappunaá¹ƒ limpitabbo vÄ• lepÄ• petabbo vÄ• _ti aggaá¸·aá¹
dvÄ• rakosÄ• punappunaá¹ƒ attanÄ• limpitabbo vÄ• , parehi lepÄ• petabbo vÄ• ti attho.

nanu cÄ• yamattho neva mÄ• tikÄ• yaá¹ƒ, na padabhÄ• jane vutto, atha kuto daá¹-á¹-habb
_tiÄ• di. __kiÃ±cÄ• pÄ«_ti yadipi. __aá¹-á¹-huppattiya_nti sikkhÄ• padassa nidÄ• ne. __adh
anuvattanato. Ä• lokaá¹ƒ sandheti pidhetÄ«ti __Ä• lokasandhi_. tenÄ• ha __ ``Ä• lokasandh
vÄ• tapÄ• nakavÄ• á¹-akÄ• vuccantÄ«â€™â€™ _ti. tattha __vÄ• tapÄ• nakavÄ• á¹-akÄ• _
anuÃ±Ã±Ä• tappadesato \Be 371/ pana aÃ±Ã±attha punappunaá¹ƒ vilimpituá¹ƒ vÄ• vilimpÄ
vaá¹-á¹-ati. ``mattikÄ• ya kattabbakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• puna catutthalepe dinne pÄ•
(Sp-á¹- pÄ• cittiya III 135) keci. ``punappunaá¹ƒ lepadÄ• nassa vuttappamÄ• á¹‡ato aÃ±Ã±a
paá¹-ikkhittamattaá¹ƒ á¹-hapetvÄ• pÄ• cittiyassa avuttattÄ• dukkaá¹-aâ€™â€™ nti apare.

__adhiá¹-á¹-hÄ• tabba_nti saá¹ƒvidhÄ• tabbaá¹ƒ. __appaharite_ti ettha __appa_saddo ``ap
(MN I 252, 336; SN a II 148) viya abhÄ• vatthoti Ä• ha __ ``ahariteâ€™â€™ _ti. sÄ• livÄ«hi
II 30) __pubbaá¹‡á¹‡aá¹ƒ_ ``purakkhataá¹ƒ sassaphalaâ€™â€™ nti katvÄ• , tabbipariyÄ• y
__aparaá¹‡á¹‡aá¹ƒ. vutta_nti vapitaá¹ƒ. __ ``tasmiá¹ƒ á¹-hatvÄ• adhiá¹-á¹-hahanto dukkaá¹
Ä• pajjatÄ«â€™â€™ _ti iminÄ• yasmiá¹ƒ padese samantÄ• vuttappamÄ• á¹‡e paricchede
tattha vihÄ• ro kÄ• retabbo. yattha pana santi, tattha kÄ• rÄ• petuá¹ƒ na vaá¹-á¹-atÄ«ti dass
mukhavaá¹-á¹-iantena. __tasmiá¹ƒ á¹-hÄ• tabbaá¹ƒ_ patantassa vihÄ• rassa apatanokÄ• sa
na pateyyÄ• ti adhippÄ• yo. yathÄ• paricchinnassa pana okÄ• sassa abbhantaraá¹ƒ vihÄ• r
hotÄ«ti appaharitepi tasmiá¹ƒ á¹-hatvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ na labhati. tenÄ• ha __ ``tassa
á¹-hÄ• tuá¹ƒ na labhatÄ«â€™â€™ _ti.

__tato ce uttarÄ«_ti tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vÄ• pariyÄ• yÄ• naá¹ƒ vÄ• upari catutthe
vÄ• ti attho. tenÄ• ha __ ``maggena chÄ• diyamÄ• neâ€™â€™ _tiÄ• di. tattha __maggena
aparikkhipitvÄ• ujukameva chÄ• diyamÄ• ne. __pariyÄ• yenÄ• _ti parikkhepena. tattha mag
iá¹-á¹-hakasilÄ• sudhÄ• hi labbhati, pariyÄ• yena chÄ• danaá¹ƒ tiá¹‡apaá¹‡á¹‡ehÄ«ti Ä• ha

``iá¹-á¹-hakasilÄ• sudhÄ• hÄ«â€™â€™ _tiÄ• di. tasmÄ• yathÄ• icchati, tathÄ• dve magge
adhiá¹-á¹-hahitvÄ• tatiyaá¹ƒ maggaá¹ƒ vÄ• pariyÄ• yaá¹ƒ vÄ• ``evaá¹ƒ chÄ• dehÄ«â€™â€
pakkamitabbaá¹ƒ. sace na pakkamati, tuá¹‡hÄ«bhÄ• vena á¹-hÄ• tabbaá¹ƒ. sabbampi cetaa
veditabbaá¹ƒ. uparÅ«parichanno hi vihÄ• ro ciraá¹ƒ anovassako hotÄ«ti maÃ±Ã±amÄ• nÄ•
__tiá¹‡amuá¹-á¹-higaá¹‡anÄ• yÄ• _ti tiá¹‡akaraá¸·agaá¹‡anÄ• ya.

__tikapÄ• cittiya_nti atirekadvattipariyÄ• ye atirekasaÃ±Ã±ivematikaÅ«nakasaÃ±Ã±Ä«naá¹
pÄ• cittiyÄ• ni. __setavaá¹‡á¹‡Ä• dikaraá¹‡e_ti
setavaá¹‡á¹‡akÄ• á¸·avaá¹‡á¹‡agerukaparikammamÄ• lÄ• kammalatÄ• kammamakaradan
karaá¹‡e. __leá¹‡aguhÄ• tiá¹‡akuá¹-ikÄ• dÄ«sÅ«_ti ettha __leá¹‡a_nti dvÄ• rabaddhaá¹ƒ. _
pabbataguhÄ• . __tiá¹‡akuá¹-ikÄ• _ pÄ• kaá¹-Ä• eva.

mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

__ekasmiá¹ƒ ghaá¹-e ekÄ• va Ä• pattÄ«_ti ekasmiá¹ƒ udakaghaá¹-e ekÄ• va Ä• patti. esa n
341/. __vicchindantassÄ• _ti dhÄ• raá¹ƒ vicchindantassa. __ekekaá¹ƒ pakkhipantassÄ• _ti
paá¹‡á¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kaá¹-á¹-hagomayÄ• diá¹ƒ pakkhipantas
khayaá¹ƒ.

``padÄ«pe (Sp-á¹- pÄ• cittiya III 140) patitvÄ• paá¹-aá¹…gÄ• dipÄ• á¹‡akÄ• marissantÄ«â
kusalacittena padÄ«pujjalanaá¹ƒ viya ``siÃ±canena pÄ• á¹‡akÄ• marissantÄ«â€™â€™ ti p
``idaá¹ƒ jalaá¹ƒ siÃ±cÄ• mÄ«â€™â€™ ti siÃ±cantassa vadhakacittaá¹ƒ na hotÄ«ti Ä• ha __
vadhakacetanÄ• yÄ• â€™â€™ _tiÄ• di. evaÃ±ca katvÄ• __ ``paá¹‡á¹‡attivajjaâ€™â€™ _n
__ticitta_nti kusalÄ• kusalÄ• byÄ• katavasena ticittaá¹ƒ. tathÄ• hi paá¹‡á¹‡attiá¹ƒ madditvÄ
siÃ±cÄ• pentassa vÄ• akusalacittena hoti, ``Ä• sanaá¹ƒ dhovissÄ• mÄ«â€™â€™ ti cittena
vÄ• siÃ±cÄ• pentassa vÄ• kusalacittena hoti, paá¹‡á¹‡attiá¹ƒ ajÄ• natÄ• arahatÄ• siÃ±ca
abyÄ• katacittena hotÄ«ti kusalÄ• kusalÄ• byÄ• katacittavasena ticittaá¹ƒ hoti.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÅ«tagÄ• mavaggo dutiyo.

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

__aá¹-á¹-haá¹…gasamannÄ• gatassÄ• _ti ``sÄ«lavÄ• hotÄ«â€™â€™ tiÄ• dÄ«hi (Vin IV 14
samannÄ• gatassa. __anuÃ±Ã±Ä• tÄ• _ti imassa sikkhÄ• padassa nidÄ• ne anuÃ±Ã±Ä• tÄ
``vassasatÅ«pasampannÄ• yÄ• â€™â€™ _tiÄ• di vakkhamÄ• naaá¹-á¹-hagarudhammadas
maggasampadÄ• nabÄ«janapÄ• nÄ«yÄ• pucchanÄ• dikaá¹ƒ anucchavikaá¹ƒ vattaá¹ƒ. __Ä

``na bhikkhuniyÄ• abhikkhuke Ä• vÄ• se vassaá¹ƒ vasitabbaá¹ƒ, anvaddhamÄ• saá¹ƒ bhikk
dve dhammÄ• paccÄ• sÄ«sitabbÄ• uposathapucchakaÃ±ca ovÄ• dÅ«pasaá¹…kamanaÃ±
bhikkhuniyÄ• ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi pavÄ• retabbaá¹ƒ diá¹-á¹-hena \Ne 342/ v
parisaá¹…kÄ• ya vÄ• , garudhammaá¹ƒ ajjhÄ• pannÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe p
dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya ubhatosaá¹…ghe upa
bhikkhuniyÄ• kenaci pariyÄ• yena bhikkhu akkositabbo paribhÄ• sitabbo, ajjatagge ovaá¹-o
bhikkhÅ«su vacanapatho, anovaá¹-o bhikkhÅ«naá¹ƒ bhikkhunÄ«su vacanapathoâ€™â€™ t

ime satta dhamme saá¹…gaá¹‡hÄ• ti. __garudhamme_ti garuke dhamme. te hi gÄ• ravaá¹ƒ
sampaá¹-icchitabbattÄ• ``garudhammÄ• â€™â€™ ti vuccanti.

__aÃ±Ã±ena vÄ• dhammenÄ• _ti á¹-hapetvÄ• aá¹-á¹-ha garudhamme aÃ±Ã±ena yena ken
upasampannamattaá¹ƒ vÄ• ovadato_ti bhikkhunÄ«su upasampannamattaá¹ƒ garudhamme
santike upasampannÄ• ya yathÄ• vatthukameva. __ ``adhammakammeâ€™â€™ _tiÄ• dÄ«
``kammaâ€™â€™ nti veditabbanti Ä• ha __ ``sammatassÄ• pÄ«â€™â€™ _tiÄ• di. __vagge
tikapÄ• cittiya_nti vagge bhikkhunisaá¹…ghe ovadato vaggasaÃ±Ã±ivematikasamaggasaÃ±
pÄ• cittiyÄ• ni. __tathÄ• vematikassa cÄ• _ti adhammakamme vematikassa ca vagge bhikk
tikapÄ• cittiyanti attho. esa nayo __dhammakammasaÃ±Ã±ino cÄ• _ti etthÄ• pi. yathÄ• ca
ovadato nava pÄ• cittiyÄ• ni, evaá¹ƒ adhammakamme adhammakammasaÃ±Ã±ino samagg
tasmiá¹ƒ saá¹…ghe vaggasaÃ±Ã±ivematikasamaggasaÃ±Ã±Ä«naá¹ƒ vasena tikapÄ• cittiya
dhammakammasaÃ±Ã±ino cÄ• ti nava pÄ• cittiyÄ• ni. tenÄ• ha __ ``samaggepi bhikkhunisa
dhammakamme pana adhammakammasaÃ±Ã±ino vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ ovada
vematikassa, dhammakammasaÃ±Ã±ino cÄ• ti nava dukkaá¹-Ä• ni. samaggaá¹ƒ pana bhikk
aá¹-á¹-hÄ• ti sattarasa dukkaá¹-Ä• ni. tenÄ• ha __ ``sace panÄ• â€™â€™ _tiÄ• di. __aÃ±Ã±
suttantaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ• . ``samaggÄ• mhÄ• yyÄ• â€™â€™ ti vacanena hi ovA
á¹-hapetvÄ• ovÄ• daá¹ƒ aÃ±Ã±aá¹ƒ dhammaá¹ƒ bhaá¹‡antassa dukkaá¹-aá¹ƒ. __ovÄ• daÃ
bhagini ovÄ• doâ€™â€™ ti avatvÄ• . __paripucchaá¹ƒ detÄ«_ti tassÄ• yeva paguá¹‡Ä• ya
bhaá¹‡ati. __osÄ• rehÄ«_ti uccÄ• rehi, kathehÄ«ti attho. __osÄ• retÄ«_ti aá¹-á¹-hagarudhar
__paÃ±haá¹ƒ puá¹-á¹-ho_ti garudhammanissitaá¹ƒ vÄ• khandhÄ• dinissitaá¹ƒ vÄ• paÃ±ha

ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ•

__ekatoupasampanna_nti \Ne 343/ bhikkhunisaá¹…ghe upasampannamattaá¹ƒ. ito paramp
``ekatoupasampannaâ€™â€™ nti vuccati, sabbattha ayameva attho daá¹-á¹-habbo.

atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ•

__saá¹ƒvÄ• sÄ• yÄ• _ti uposathÄ• diatthaá¹ƒ. __itara_nti ubhatosaá¹…ghe upasampannaá

bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ•

taá¹‡hÄ• diá¹-á¹-hÄ«hi Ä• masitabbato __Ä• misaá¹ƒ, _ cÄ«varÄ• di, Ä• misameva hetu __
``cÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±atarahetÅ«â€™â€™ _ti. __Ä• di_saddena
piá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ
__avaá¹‡á¹‡akÄ• matÄ• yÄ• _ti ayasakÄ• matÄ• yeva.

__dhammakamme_tiÄ• dÄ«su \Be 375/ bhikkhunovÄ• dasammutikammaá¹ƒ ``kammaâ€™â
__tikapÄ• cittiya_nti dhammakamme dhammakammasaÃ±Ã±ivematikaadhammakammasaÃ
pÄ• cittiyÄ• ni. tatheva __adhammakamme tikadukkaá¹-aá¹ƒ_ veditabbaá¹ƒ. __asammata_n
vÄ• bhÄ• raá¹ƒ katvÄ• á¹-hapitaá¹ƒ upasampannaá¹ƒ. nanu ovÄ• dasammuti upasampann
sÄ• maá¹‡erassÄ• ti Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. sammatena vÄ• saá¹…ghena vÄ
sÄ• maá¹‡ero ``asammatoâ€™â€™ ti veditabbo. __pakatiyÄ• cÄ«varÄ• dihetu ovadantaá¹
bhaá¹‡antassÄ• _ti pakatiyÄ• cÄ«varÄ• dihetu ovadantaá¹ƒ ``esa cÄ«varÄ• dihetu ovadatÄ
evaá¹ƒ bhaá¹‡antassa. ``na cÄ«varÄ• dihetu ovadatÄ«â€™â€™ ti saÃ±Ã±Ä• ya pana evaá
__anÄ• misantaratÄ• _ti Ä• misacittÄ• bhÄ• vo, ``Ä• misahetu ovadissÄ• mÄ«â€™â€™ ti e
attho. cittapariyÄ• yo hettha __antara_saddo ``yassantarato na santi kopÄ• â€™â€™ tiÄ• d

Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±camasikkhÄ• padaá¹ƒ \Ne 344/ uttÄ• natthameva.

cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

__sÅ«ciá¹ƒ pavesetvÄ• pavesetvÄ• nÄ«haraá¹‡e_ti Ä• rÄ• pathe Ä• rÄ• pathe pÄ• cittiya
pana vicÄ• rentassa, chindantassÄ• pi dukkaá¹-aá¹ƒ. __satakkhattumpi vijjhitvÄ• sakiá¹ƒ n
sakalasÅ«ciá¹ƒ anÄ«haranto dÄ«ghasuttappavesanatthaá¹ƒ satakkhattumpi vijjhitvÄ• sakiá
``sibbÄ• â€™â€™ ti vutto_ti sakiá¹ƒ ``cÄ«varaá¹ƒ sibbÄ• â€™â€™ ti vutto. __niá¹-á¹-hÄ• p
sÅ«cikammaá¹ƒ pariyosÄ• peti. __tassa Ä• rÄ• pathe Ä• rÄ• pathe pÄ• cittiya_nti Ä• á¹‡atta
pavesetvÄ• nÄ«haraá¹‡e ekamekaá¹ƒ pÄ• cittiyaá¹ƒ.

__udÄ• yitthera_nti \Be 376/ lÄ• á¸·udÄ• yittheraá¹ƒ. __vuttalakkhaá¹‡aá¹ƒ sibbanaá¹ƒ vÄ•
``sÅ«ciá¹ƒ pavesetvÄ• â€™â€™ tiÄ• dinÄ• vuttalakkhaá¹‡aá¹ƒ sibbanaá¹ƒ vÄ• sibbÄ• par

cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__saá¹ƒvidahitvÄ• _ti ``ehi, asukagÄ• maá¹ƒ gacchÄ• mÄ• â€™â€™ ti vÄ• ``sve ahaá¹ƒ g
Ä• gaccheyyÄ• sÄ«â€™â€™ ti vÄ• vatvÄ• . taÃ±ca kho saá¹ƒvidahanaá¹ƒ atthato saá¹…k
``gamanakÄ• le saá¹…ketaá¹ƒ katvÄ• ti atthoâ€™â€™ _ti. __akappiyabhÅ«miyaá¹ƒ saá¹ƒv
bhikkhuniupassayadvÄ• re, rathikÄ• ya, aÃ±Ã±esu vÄ• catukkasiá¹…ghÄ• á¹-akahatthisÄ•
saá¹ƒvidahantassa. tenÄ• ha __ ``tattha á¹-hapetvÄ• â€™â€™ _tiÄ• di. __Ä• sannassÄ• pÄ
ratanamattantarassÄ• pÄ«ti adhippÄ• yo. __aÃ±Ã±assa gÄ• massÄ• _ti yato nikkhamati, ta
__taá¹ƒ okkamantassÄ• _ti taá¹ƒ antaragÄ• massa upacÄ• raá¹ƒ okkamantassa. sace dÅ«r
gÄ• mÅ«pacÄ• ragaá¹‡anÄ• ya okkamante okkamante purimanayeneva Ä• patti. tenÄ• ha
gÄ• mÅ«pacÄ• rokkamanagaá¹‡anÄ• ya pÄ• cittiyÄ• nÄ«â€™â€™ _ti. tassa tassa pana gÄ
__gÄ• me asatÄ«_ti addhayojanabbhantare gÄ• me asati. tasmiá¹ƒ pana gÄ• me sati gÄ• m
pÄ• cittiyÄ• ni. __addhayojanagaá¹‡anÄ• ya pÄ• cittiya_nti addhayojane addhayojane pÄ• c
addhayojanaá¹ƒ atikkamantassa ``idÄ• ni atikkamissÄ• mÄ«â€™â€™ ti paá¹-hamapÄ• de c
pÄ• cittiyanti attho. imasmiÃ±hi naye atikkamane Ä• patti, okkamane anÄ• patti.

__visaá¹…ketenÄ• _ti (Sp (to Vin IV) 185) ettha ``purebhattaá¹ƒ gamissÄ• mÄ• â€™â€™ ti
gacchanti, ``ajja vÄ• gamissÄ• mÄ• â€™â€™ ti sve gacchanti, evaá¹ƒ kÄ• lavisaá¹…ketey
dvÄ• ravisaá¹…kete, pana maggavisaá¹…kete, vÄ• satipi Ä• pattiyeva. __Ä• padÄ• sÅ«_ti
cakkasamÄ• ruá¸·hÄ• jÄ• napadÄ• pariyÄ• yanti, evarÅ«pÄ• su Ä• padÄ• su anÄ• patti. __
iriyÄ• pathacakkaá¹ƒ vÄ• sakaá¹-acakkaá¹ƒ vÄ• \Be 377/ samÄ• ruá¸·hÄ• ti attho. __mÄ•
(Vin IV 413 Ä• dayo) sappÄ• á¹‡akavagge sattamasikkhÄ• padena.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ•

__kÄ«á¸·Ä• purekkhÄ• ro_ti lokassÄ• damittasanthavavasena kÄ«á¸·Ä• purekkhÄ• ro. __ta
__agÄ• makatÄ«rapassenÄ• _ti addhayojanabbhantare gÄ• mÄ• naá¹ƒ abhÄ• vato agÄ• m
``uddhaá¹ƒgÄ• miniá¹ƒ vÄ• adhogÄ• miniá¹ƒ vÄ• â€™â€™ ti (Vin IV 186) vacanato pana v
kÄ«á¸·Ä• purekkhÄ• ratÄ• yapi gacchantassa anÄ• patti. tenÄ• ha __ ``samudde pana yath
vaá¹-á¹-atÄ«â€™â€™ _ti. __visaá¹…ketenÄ• _ti idhÄ• pi kÄ• lavisaá¹…keteneva anÄ• patti
nÄ• vÄ• visaá¹…ketena vÄ• gacchantassa Ä• pattiyeva.

__sesa_nti saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hi avasesaá¹ƒ, keci pana ``kÄ«á¸·Ä• purekkh
(Sp-á¹- pÄ• cittiya III 188) vacanato imaá¹ƒ sikkhÄ• padaá¹ƒ akusalacittaá¹ƒ lokavajjaá¹ƒ, ta
á¹-hapetvÄ• `paá¹‡á¹‡attivajjaá¹ƒ ticittaâ€™ nti idaá¹ƒ dvayaá¹ƒ avasesaâ€™â€™ nti vada
gahetabbaá¹ƒ. kÄ«á¸·Ä• purekkhÄ• ratÄ• ya hi abhiruhitvÄ• pi gÄ• mantarokkamane, addha
saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• arahattaá¹ƒ vÄ• sacchikareyya, niddaá¹ƒ vÄ• okkameyya, k
manasi karonto gaccheyya, kuto cassa akusalacittasamaá¹…gitÄ• , yenidaá¹ƒ sikkhÄ• pada
lokavajjaÃ±ca siyÄ• ti.

nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ•

__paripÄ• cita_nti \Ne 346/ paripÄ• kamÄ• pÄ• ditaá¹ƒ, yathÄ• labhati, tathÄ• katvÄ• á¹-h
tenÄ• ha __ ``neva tassÄ• â€™â€™ _tiÄ• di __tassÄ• _ti yo paribhuÃ±jeyya, tassa bhikkhu
pakÄ• setvÄ• _ti ``ayyo bhÄ• á¹‡ako, ayyo bahussutoâ€™â€™ tiÄ• dinÄ• (Vin IV 195) guá
__piá¹‡á¸• apÄ• ta_nti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. kammasÄ• dhanoya
__ ``samÄ• raddhaâ€™â€™ _nti. __paá¹-iyÄ• ditassÄ• _ti sampÄ• ditassa. yasmÄ• Ã±Ä• t
atthÄ• ya asamÄ• raddhopi piá¹‡á¸• apÄ• to atthato samÄ• raddhova hoti yathÄ• sukhaá¹ƒ
``Ã±Ä• takappavÄ• ritÄ• naá¹ƒ vÄ• santakaâ€™â€™ _nti vuttaá¹ƒ.

__ubhayatthÄ• _ti paripÄ• citÄ• paripÄ• citesu. __avasese_ti bhikkhuniparipÄ• citepi yÄ• g
sabbattha. nimittobhÄ• saparikathÄ• viÃ±Ã±attivasena pana avasesepi dukkaá¹-ato na muc

paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

__uparÄ«_ti acelakavagge. __upanandassa catutthasikkhÄ• padenÄ• _ti appaá¹-icchanne
rahonisajjasikkhÄ• padena (Vin IV 284 Ä• dayo). taÃ±hi upanandattheraá¹ƒ Ä• rabbha paÃ±
``upanandassa catutthasikkhÄ• padaâ€™â€™ nti vuttaá¹ƒ. yadi ekaparicchedaá¹ƒ, atha kas
Ä• ha __ ``aá¹-á¹-huppattivasena pana visuá¹ƒ paÃ±Ã±attaâ€™â€™ _nti. tattha __aá¹-á¹-hu
atthassa uppattivasena, bhikkhuniyÄ• eva rahonisajjÄ• ya uppattivasenÄ• ti attho. ayaá¹ƒ h
catutthasikkhÄ• padavatthuto imassa sikkhÄ• padassa vatthuno paá¹-hamaá¹ƒ uppannattÄ•
paá¹-hamaá¹ƒ visuá¹ƒ paÃ±Ã±attanti.

rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ovÄ• davaggo tatiyo.

4. bhojanavaggo

1. Ä• vasathasikkhÄ• padavaá¹‡á¹‡anÄ•

``agilÄ• noâ€™â€™ ti \Ne 347/ ettha antamaso dvigÄ• vutaá¹ƒ gantuá¹ƒ samattho adhippet
``addhayojanampi gantuá¹ƒ samatthenÄ• â€™â€™ _ti. __Ä• vasathapiá¹‡á¸• o_ti \Be 379/
sÄ• lÄ• dÄ«su anodissa yÄ• vadatthaá¹ƒ paÃ±Ã±attaá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ
tenÄ• ha __ ``imesaá¹ƒ vÄ• â€™â€™ _tiÄ• di. tattha __imesaá¹ƒ vÄ• _ti imesaá¹ƒ pÄ• saá¹
__ettakÄ• naá¹ƒ vÄ• _ti imasmiá¹ƒ pÄ• saá¹‡á¸• e ettakÄ• naá¹ƒ pÄ• saá¹‡á¸• Ä• naá¹ƒ vÄ
channavutividhaá¹ƒ samaá¹‡aparibbÄ• jakÄ• diá¹ƒ. te hi taá¹‡hÄ• pÄ• saÃ±ceva diá¹-á¹-hip
oá¸• á¸• entÄ«ti __pÄ• saá¹‡á¸• Ä• _ti vuccanti. __anodissÄ• _ti anuddisitvÄ• , aparicchindi
__sÄ• lÄ• dÄ«su yattha katthacÄ«_ti sÄ• lÄ• rukkhamÅ«laabbhokÄ• sÄ• dÄ«su yattha katth
__ekadivasameva bhuÃ±jitabbo_ti ekadivasaá¹ƒ sakiá¹ƒyeva bhuÃ±jitabbo, ekasmiá¹ƒ diva
bhuÃ±jituá¹ƒ na vaá¹-á¹-ati. __dutiyadivasato paá¹-á¹-hÄ• yÄ• _ti bhuttadivasassa dutiyadiv
__ajjhohÄ• re ajjhohÄ• re pÄ• cittiya_nti Ä• lope Ä• lope kabaá¸·e kabaá¸·e pÄ• cittiyaá¹ƒ. n
IV) 206) pana nÄ• nÄ• á¹-á¹-hÄ• nesu paÃ±Ã±attaá¹ƒ, ekasmiá¹ƒ á¹-hÄ• ne ekadivasaá¹ƒ b
aÃ±Ã±attha bhuÃ±jituá¹ƒ vaá¹-á¹-ati, paá¹-ipÄ• á¹-iá¹ƒ pana khepetvÄ• puna Ä• dito paá¹-á
vaá¹-á¹-ati. ekapÅ«ganÄ• nÄ• pÅ«gaekagÄ• manÄ• nÄ• gÄ• mesupi eseva nayo. yopi ekak
ekato paÃ±Ã±atto taá¹‡á¸• ulÄ• dÄ«naá¹ƒ abhÄ• vena antarantarÄ• chijjati, sopi na bhuÃ±
sakkoma dÄ• tuâ€™â€™ nti upacchinditvÄ• puna kalyÄ• á¹‡acitte uppanne dÄ• tuá¹ƒ Ä• n
ekadivasaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

__tikapÄ• cittiya_nti agilÄ• ne agilÄ• nasaÃ±Ã±ivematikagilÄ• nasaÃ±Ã±Ä«naá¹ƒ vasena t
__gilÄ• nassa gilÄ• nasaÃ±Ã±ino_ti gilÄ• nassa pana ``gilÄ• no ahaâ€™â€™ nti saÃ±Ã±ino
anÄ• patti. __sakiá¹ƒ bhuÃ±jatÄ«_ti ekadivasaá¹ƒ bhuÃ±jati. __ ``gacchanto vÄ• â€™â€™ _
addhayojanavasena gahetabbaá¹ƒ, tathÄ• __ ``paccÄ• gacchantoâ€™â€™ _ti (Sp-á¹- pÄ•

vadanti. __kenaci upaddavenÄ• _ti nadipÅ«racorabhayÄ• dinÄ• kenaci upaddavena. __aÃ
yÄ• gukhajjakaphalÄ• phalÄ• dibhedaá¹ƒ yaá¹ƒ kiÃ±ci aÃ±Ã±aá¹ƒ. __anuvasitvÄ• _ti puna

Ä• vasathasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__gaá¹‡abhojane_ti \Be 380/ \Ne 348/ gaá¹‡ena laddhattÄ• gaá¹‡assa santake bhojane. te
bhojaneâ€™â€™ _ti. nanu cettha ``gaá¹‡assa bhojaneâ€™â€™ ti vuccati, so ca kho gaá¹‡
katthaci tÄ«hÄ«â€™â€™ tiÄ• dinÄ• anekadhÄ• adhippeto, idha katihÄ«ti Ä• ha __ ``idha
panetaá¹ƒ gaá¹‡abhojanaá¹ƒ dvÄ«hi pakÄ• rehi pasavati nimantanato vÄ• viÃ±Ã±attito vÄ•
nimantanato vÄ• â€™â€™ _tiÄ• di. tattha __nimantanato vÄ• _ti akappiyanimantanato vÄ•
paÃ±canna_nti odanasattukummÄ• samacchamaá¹ƒsÄ• naá¹ƒ paÃ±cannaá¹ƒ.

``odanena nimantemi, odanaá¹ƒ me gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• nayena yena kenac
vÄ• paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ nÄ• maá¹ƒ gahetvÄ• nimantetÄ«ti sambandho. __catt
nÄ• nÄ• á¹-á¹-hÄ• nesu vÄ• á¹-hite cattÄ• ro bhikkhÅ«. lakkhaá¹‡avacanaÃ±cetaá¹ƒ, tasm
adhike bhikkhÅ«ti attho. __vevacanena vÄ• _ti bhattaannÄ• dipariyÄ• yasaddena vÄ• . __b
andhadamiá¸·Ä• dibhÄ• santarena vÄ• . __paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ nÄ• maá¹ƒ gahe
bhojanÄ• naá¹ƒ aÃ±Ã±atarassa nÄ• maá¹ƒ gahetvÄ• . __odanena nimantemÄ«_ti tumhe bh
__Ä• di_saddena ``Ä• kaá¹…khatha oloketha adhivÄ• setha paá¹-imÄ• netha, sattunÄ• nim
gaá¹‡hatha Ä• kaá¹…khatha oloketha adhivÄ• setha paá¹-imÄ• nethÄ• â€™â€™ tiÄ• dÄ«n
gahaá¹‡aá¹ƒ. __ekato vÄ• _ti ekattha á¹-hite vÄ• nisinne vÄ• bhikkhÅ« disvÄ• ``tumhe, bh
nimantemÄ«â€™â€™ tiÄ• dinÄ• evaá¹ƒ ekato nimantitÄ• . __nÄ• nÄ• to vÄ• nimantitÄ• _
vihÄ• re vÄ• gantvÄ• nÄ• nÄ• to vÄ• nimantitÄ• . ekaá¹-á¹-hÄ• ne á¹-hitesuyeva vÄ• eko
evampi nimantitÄ• nÄ• nÄ• toyeva nimantitÄ• nÄ• ma honti. __ekato gaá¹‡hanti_ti aÃ±Ã±a
dvÄ• dasahatthÅ«pacÄ• re á¹-hitÄ• gaá¹‡hanti.

kasmÄ• pana nÄ• nÄ• to bhuttepi gaá¹‡abhojanaá¹ƒ hotÄ«ti Ä• ha __ ``paá¹-iggahaá¹‡am
_nti. yadi evaá¹ƒ atha kasmÄ• pÄ• á¸·iyaá¹ƒ ``gaá¹‡abhojanaá¹ƒ nÄ• ma yattha cattÄ• ro b
bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena nimantitÄ• bhuÃ±janti, etaá¹ƒ gaá¹‡abhojanaá¹ƒ
218) vuttaá¹ƒ? taá¹ƒ paá¹-iggahaá¹‡aniyamanatthameva \Be 381/. na hi appaá¹-iggahitakaá
bhuÃ±jantÄ«ti ``bhuÃ±jantÄ«â€™â€™ ti padaá¹ƒ paá¹-iggahaá¹‡aniyamavacanaá¹ƒ hoti. __
viÃ±Ã±Ä• petvÄ• _ti cattÄ• ro bhikkhÅ« ekato á¹-hitÄ• vÄ• nisinnÄ• vÄ• upÄ• sakaá¹ƒ dis
bhattaá¹ƒ dehÄ«â€™â€™ ti vÄ• pÄ• á¹-ekkaá¹ƒ pavisitvÄ• ``mayhaá¹ƒ bhattaá¹ƒ dehi, ma
dehÄ«â€™â€™ ti vÄ• ekato vÄ• nÄ• nÄ• to \Ne 349/ vÄ• viÃ±Ã±Ä• petvÄ• . __tassa duvi
nimantanato laddhaá¹ƒ gaá¹‡abhojanaá¹ƒ, yaÃ±ca viÃ±Ã±attito laddhaá¹ƒ, tassa duvidhass
__evaá¹ƒ paá¹-iggahaá¹‡e_ti ekato paá¹-iggahaá¹‡e.

__pÄ• dÄ• nampi phalitattÄ• _ti (Sp (to Vin IV) 217-218) antamaso pÄ• dÄ• nampi yathÄ•
maá¹ƒsaá¹ƒ dissati, evaá¹ƒ phalitattÄ• . __na sakkÄ• piá¹‡á¸• Ä• ya caritu_nti vÄ• likÄ• ya
phuá¹-á¹-hamatte dukkhuppattito antogÄ• me piá¹‡á¸• Ä• ya carituá¹ƒ na sakkoti. __cÄ«var
sÄ• á¹-akaÃ±ca suttaÃ±ca labhitvÄ• cÄ«vare kariyamÄ• ne. __yaá¹ƒ kiÃ±ci cÄ«vare kattab
cÄ«varavicÄ• raá¹‡achindanamoghasuttÄ• ropanÄ• di yaá¹ƒ kiÃ±ci cÄ«vare kattabbaá¹ƒ ka
sÅ«civedhanampÄ«ti adhippÄ• yo. __ ``addhayojanampÄ«â€™â€™ _tiÄ• di avakaá¹ƒsato
gantukÄ• mo, tattha vattabbameva natthi, gacchanto addhayojanabbhantare gÄ• vutepi bhu
pana ekadivasaá¹ƒ. yadÄ• nÄ• vaá¹ƒ abhiruhitukÄ• mo vÄ• hoti Ä• ruá¸·ho vÄ• oruá¸·ho
nÄ• vÄ• bhiruhanasamayo nÄ• mÄ• ti Ä• ha __ ``nÄ• vÄ• bhiruhanasamayepi eseva nayoâ
abhiruá¸·hena icchitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• pi yÄ• va na orohati, tÄ• va bhuÃ±jitabbaá¹ƒ.
antimaparicchedo. yattha pana sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• sannipatitaá¹ƒ, tattha vattabba
tÄ• dise kÄ• le ``mahÄ• samayoâ€™â€™ ti adhiá¹-á¹-hahitvÄ• bhuÃ±jitabbaá¹ƒ. __yo koci
vÄ• titthiyesu vÄ• aÃ±Ã±ataro.

__ye ca dve tayo ekato gaá¹‡hantÄ«_ti yepi akappiyanimantanaá¹ƒ sÄ• diyitvÄ• dve vÄ•
gaá¹‡hanti, tesampi anÄ• patti. paá¹‡Ä«tabhojanasÅ«podanaviÃ±Ã±attÄ«hi pana Ä• pattiye
upaparikkhitabbaá¹ƒ. __niccabhattÄ• dÄ«sÅ«_ti niccabhatte salÄ• kabhatte pakkhike uposa
tattha __niccabhatta_nti dhuvabhattaá¹ƒ vuccati. ``niccabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti
bahÅ«nampi ekato gaá¹‡hituá¹ƒ vaá¹-á¹-ati. __salÄ• kabhattÄ• _dÄ«supi eseva nayo.

gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__gaá¹‡abhojane vuttanayenevÄ• _ti bhikkhuá¹ƒ upasaá¹…kamitvÄ• ``tumhe, bhante, oda
gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• (Sp (to Vin IV) 217-218) nayena yena kenaci vevacanena
paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarassa nÄ• maá¹ƒ gahetvÄ• nimantetÄ«ti vuttenev
__nimantitassÄ• _ti akappiyanimantanena nimantitassa. __avikappetvÄ• _ti sammukhÄ• sa
apariccajitvÄ• ti attho. ayaÃ±hi bhattavikappanÄ• nÄ• ma sammukhÄ• parammukhÄ• pi va
bhikkhu paÃ±casu sahadhammikesÅ«â€™â€™ _tiÄ• di.

__aÃ±Ã±atra nimantanabhojanavatthusmi_nti aÃ±Ã±atra paá¹-hamaá¹ƒ nimantitÄ• hutvÄ•
bhuÃ±janavatthusmiá¹ƒ. yadi tividhÄ• anupaÃ±Ã±atti, atha kasmÄ• parivÄ• re ``catasso an
vuttanti Ä• ha __ ``parivÄ• re panÄ• â€™â€™ _tiÄ• di. __vikappanampi gahetvÄ• _ti vikapp
anupaÃ±Ã±attisamÄ• nanti anupaÃ±Ã±attibhÄ• vena gahetvÄ• . __ekasaá¹ƒsaá¹-á¹-hÄ• nÄ
idaá¹ƒ vuttaá¹ƒ hoti (Sp (to Vin IV) 229) --- dve tÄ«á¹‡i kulÄ• ni nimantetvÄ• ekasmiá¹ƒ á¹-h
nisÄ«dÄ• petvÄ• ito cito ca Ä• haritvÄ• bhattaá¹ƒ Ä• kiranti, sÅ«pabyaÃ±janaá¹ƒ Ä• kiranti

ettha anÄ• pattÄ«ti. sace pana mÅ«lanimantanaá¹ƒ heá¹-á¹-hÄ• hoti, pacchimaá¹ƒ pacchim
paá¹-á¹-hÄ• ya bhuÃ±jantassa Ä• patti. hatthaá¹ƒ pana anto pavesetvÄ• paá¹-hamanimanta
uddharitvÄ• bhuttakÄ• lato paá¹-á¹-hÄ• ya yathÄ• tathÄ• vÄ• bhuÃ±jantassa anÄ• patti. _
ekato vÄ• katvÄ• bhuÃ±jatÄ«_ti dve tÄ«á¹‡i nimantanÄ• ni ekato pakkhipitvÄ• missetvÄ•
bhuÃ±jatÄ«ti attho. __ ``sakalena gÄ• mena vÄ• â€™â€™ _tiÄ• dÄ«su sakalena gÄ• mena
yattha katthaci bhuÃ±jato anÄ• patti. __pÅ«ge_pi eseva nayo. __nimantiyamÄ• no vÄ• ``bh
gahessÄ• mÄ«â€™â€™ ti vadatÄ«_ti ``bhattaá¹ƒ gaá¹‡hÄ• â€™â€™ ti nimantiyamÄ• no \E
bhattena attho, bhikkhaá¹ƒ gahessÄ• mÄ«â€™â€™ ti bhaá¹‡ati. __kiriyÄ• kiriya_nti ettha bh
avikappanaá¹ƒ akiriyaá¹ƒ.

paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__paheá¹‡akatthÄ• yÄ• _ti paá¹‡á¹‡Ä• kÄ• ratthÄ• ya. __pÄ• theyyatthÄ• yÄ• _ti maggaá¹
antarÄ• maggatthÄ• ya. __sattÅ«_ti baddhasattu, abaddhasattu ca. __dvattipattapÅ«re paá
mukhavaá¹-á¹-iyÄ• heá¹-á¹-himalekhÄ• ya samaá¹ƒ pÅ«re dvattipattapÅ«re gahetvÄ• ti atth
heá¹-á¹-hÄ• vuttanayeneva pÄ• kaá¹-attÄ• tattha kattabbappakÄ• rameva dassetuá¹ƒ __ ``
__sesa_nti tato ekapattato aÃ±Ã±aá¹ƒ pattaá¹ƒ. sace tayo pattapÅ«rÄ• gahitÄ• dve, sace
vuttaá¹ƒ hoti.

__gamane_ \Ne 351/ __vÄ• paá¹-ippassaddhe_ti antarÄ• magge upaddavaá¹ƒ disvÄ• , an
idÄ• ni na pesissÄ• ma na gamissÄ• mÄ• â€™â€™ ti evaá¹ƒ gamane upacchinne dentÄ• n

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

__bhuttavÄ• _ti katabhattakicco. __sÄ• sapamattampi ajjhoharita_nti evaá¹ƒ parittampi bho
saá¹…khÄ• ditvÄ• vÄ• asaá¹…khÄ• ditvÄ• vÄ• gilitaá¹ƒ. __pavÄ• rito_ti paá¹-ikkhepito. y
parivesakena upanÄ«taá¹ƒ bhojanaá¹ƒ anicchanto paá¹-ikkhipati, so tena pavÄ• rito paá¹-ik
byaÃ±janaá¹ƒ pana anÄ• diyitvÄ• atthamattameva dassetuá¹ƒ __ ``katappavÄ• raá¹‡o kata
_ti vuttaá¹ƒ. sopi ca paá¹-ikkhepo yasmÄ• na paá¹-ikkhepamattena, atha kho paÃ±caá¹…ga
padabhÄ• jane ``asanaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ tiÄ• di (Vin IV 239) vuttaá¹ƒ.

__bhojanaá¹ƒ_ \Be 384/ __paÃ±Ã±Ä• yatÄ«_ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atara
tenÄ• ha __ ``pavÄ• raá¹‡appahonakaá¹ƒ ce bhojanaâ€™â€™ _ntiÄ• di. __sÄ• lÄ«_ti (Sp (
nÄ«vÄ• raá¹ƒ upÄ• dÄ• ya sabbÄ• pi sÄ• lijÄ• ti. __vÄ«hÄ«_ti sabbÄ• pi vÄ«hijÄ• ti. __yava

__kaá¹…gÅ«_ti setarattakÄ• á¸·abhedÄ• sabbÄ• pi kaá¹…gujÄ• ti. __varako_ti antamaso v
sabbÄ• pi setavaá¹‡á¹‡Ä• varakajÄ• ti. __kudrÅ«sako_ti kÄ• á¸·akodravo ceva sÄ• mÄ• kÄ
tiá¹‡adhaÃ±Ã±ajÄ• ti.

nÄ«vÄ• ravarakacorakÄ• cettha ``dhaÃ±Ã±Ä• nulomÄ• â€™â€™ ti vadanti. __yÄ• gu_nti
ambilayÄ• gukhÄ«rayÄ• guÄ• dibhedaá¹ƒ yaá¹ƒ kiÃ±ci yÄ• guá¹ƒ. iminÄ• va pÄ• yÄ• sassÄ
``ambilapÄ• yÄ• sÄ• dÄ«su aÃ±Ã±ataraá¹ƒ pacÄ• mÄ• ti vÄ• â€™â€™ ti na vuttaá¹ƒ. __pa
anatirittabhojanÄ• pattinibandhanaá¹ƒ paá¹-ikkhepaá¹ƒ sÄ• dheti. sace pana odhi na paÃ±Ã
yÄ• gusaá¹…gahaá¹ƒ gacchati, pavÄ• raá¹‡aá¹ƒ na janeti. __puna pavÄ• raá¹‡aá¹ƒ janeti_
paá¹-á¹-hÄ• ya bhojanasaá¹…gahitattÄ• ti adhippÄ• yo.

__udakakaÃ±jikakhÄ«rÄ• dÄ«ni Ä• kiritvÄ• _ti udakaÃ±ceva kaÃ±jikaÃ±ca khÄ«rÄ• dÄ«ni
amadditvÄ• bhattamissake katvÄ• . tenÄ• ha __ ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ _tiÄ• d
udakakaÃ±jikakhÄ«rÄ• dÄ«ni Ä• kiritvÄ• madditvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti d
hoti. __yÄ• guyÄ• pÄ«_ti evaá¹ƒ yÄ• gusaá¹…gahaá¹ƒ gatÄ• ya vÄ• aÃ±Ã±Ä• ya vÄ• yÄ•
rasakayÄ• gu vÄ• na janeti.

paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataravasena vippakatabhojanabhÄ• vassa upacchinn
honti ... pe ... na pavÄ• retÄ«â€™â€™ _ti vuttaá¹ƒ. akappiyamaá¹ƒsaá¹ƒ (Sp (to Vin IV) 238
akappiyabhojanaÃ±ca buddhapaá¹-ikuá¹-á¹-haá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• ya avatthut
hotÄ«ti Ä• ha __ ``yo panÄ• â€™â€™ _tiÄ• di. yaÃ±hi bhikkhuno khÄ• dituá¹ƒ vaá¹-á¹-ati, ta
pavÄ• raá¹‡Ä• hoti. idaá¹ƒ pana jÄ• nanto akappiyattÄ• paá¹-ikkhipati. ajÄ• nantopi paá¹-ik
á¹-hitameva paá¹-ikkhipati nÄ• ma, tasmÄ• na pavÄ• reti. sace pana akappiyamaá¹ƒsaá¹ƒ
kappiyamaá¹ƒsaá¹ƒ vÄ• bhojanaá¹ƒ vÄ• paá¹-ikkhipati, pavÄ• reti. kasmÄ• ? vatthutÄ• ya.
paá¹-ikkhittaá¹ƒ, taá¹ƒ pavÄ• raá¹‡Ä• ya vatthu. yaá¹ƒ pana khÄ• dati, taá¹ƒ \Be 385/ kiÃ±cA
paá¹-ikkhipitabbaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ, khÄ• diyamÄ• naá¹ƒ pana maá¹ƒsabhÄ• vaá¹ƒ na
ko pana vÄ• do kappiyamaá¹ƒsaá¹ƒ khÄ• dato kappiyamaá¹ƒsabhojanappaá¹-ikkhepe. esa
khÄ• dato kappiyabhojanappaá¹-ikkhepe.

__bhojane satÄ«_ti paÃ±casu bhojanesu ekasmimpi bhojane sati. __aÃ±Ã±aá¹ƒ vuttalakkh
pattÄ• digatato aÃ±Ã±aá¹ƒ vuttalakkhaá¹‡aá¹ƒ paÃ±casu bhojanesu ekampi bhojanaá¹ƒ. ``n
etasseva vivaraá¹‡aá¹ƒ __ ``yaá¹ƒ pattÄ• dÄ«sÅ«â€™â€™ _tiÄ• di. na kevalaá¹ƒ nirapekkh
``aÃ±Ã±atra vÄ• â€™â€™ _tiÄ• di. __so paá¹-ikkhipantopi na pavÄ• retÄ«_ti tasmiá¹ƒ ce an
abhihaá¹-aá¹ƒ, taá¹ƒ so paá¹-ikkhipantopi na pavÄ• reti. kasmÄ• ? vippakatabhojanabhÄ• v

__ ``upanÄ• metÄ«â€™â€™ _ti (Sp (to Vin IV) 238-239) iminÄ• kÄ• yÄ• bhihÄ• raá¹ƒ dass
vÄ• _ti ettha __vÄ• _-saddo avuttavikappattho, tena ``Å«rÅ«su vÄ• â€™â€™ ti vikappeti. dA
daharabhikkhussa pattaá¹ƒ pesetvÄ• ``ito odanaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, gaá¹‡

tiá¹-á¹-hati, tampi paá¹-ikkhipato eseva nayo. kasmÄ• ? bhikkhussa dÅ«rabhÄ• vato, dÅ«tas
sace pana gahetvÄ• Ä• gato bhikkhu ``imaá¹ƒ bhattaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vadati, taá¹ƒ
pavÄ• raá¹‡Ä• hoti. __evaá¹ƒ vuttepÄ«_ti ``bhattaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vuttepi.

__bhattapacchiá¹ƒ gahetvÄ• parivisantassÄ• _ti ekena hatthena bhattapacchiá¹ƒ gahetvÄ•
kaá¹-acchuá¹ƒ \Ne 353/ gahetvÄ• parivisantassa. __aÃ±Ã±o ``ahaá¹ƒ dhÄ• ressÄ• mÄ«â€™
karotÄ«_ti aÃ±Ã±o Ä• gantvÄ• ``ahaá¹ƒ pacchiá¹ƒ dhÄ• ressÄ• mi, tvaá¹ƒ odanaá¹ƒ dehÄ«
gahitamattakameva karoti. __abhihaá¹-Ä• va hotÄ«_ti parivesakeneva abhihaá¹-Ä• va hoti.
dÄ• tukÄ• mÄ• bhihÄ• re gahaá¹‡asamayepi paá¹-ikkhipato na hotÄ«ti dassetuá¹ƒ __ ``sace
vuttaá¹ƒ. __uddhaá¹-e_ti uddhaá¹-e bhatte. kaá¹-acchuabhihÄ• royeva hi tassa abhihÄ• roti
__anantarassa diyyamÄ• ne_ti anantarassa bhikkhuno bhatte diyyamÄ• ne. __kÄ• yavikÄ•
hatthaá¹ƒ vÄ• macchikabÄ«janiá¹ƒ vÄ• cÄ«varakaá¹‡á¹‡aá¹ƒ vÄ• \Be 386/ cÄ• leti, bham
karoti, kuddho vÄ• oloketÄ«â€™â€™ ti (Sp (to Vin IV) 238-239) evaá¹ƒ vuttena aá¹…gulica
kÄ• yavikÄ• rena. __ ``alaá¹ƒ mÄ• dehÄ«â€™â€™ tiÄ• dinÄ• vacÄ«vikÄ• renÄ• _ti ``alaâ€
gaá¹‡hÄ• mÄ«â€™â€™ ti vÄ• ``mÄ• Ä• kirÄ• â€™â€™ ti vÄ• ``apagacchÄ• â€™â€™ ti v
vacÄ«vikÄ• rena.

abhihaá¹-e pana bhatte pavÄ• raá¹‡Ä• ya bhÄ«to hatthe apanetvÄ• punappunaá¹ƒ patte o
``Ä• kira Ä• kira, koá¹-á¹-etvÄ• pÅ«rehÄ«â€™â€™ ti vadato pavÄ• raá¹‡Ä• na hoti. esa na
abhiharantaá¹ƒ bhikkhuá¹ƒ sallakkhetvÄ• ``kiá¹ƒ, Ä• vuso, itopi kiÃ±ci gaá¹‡hissasi, dammi
vadatopi.

__ ``rasaá¹ƒ paá¹-iggaá¹‡hathÄ• â€™â€™ _ti appavÄ• raá¹‡Ä• janakassa nÄ• maá¹ƒ gahe
sutvÄ• paá¹-ikkhipato pavÄ• raá¹‡Ä• natthÄ«â€™â€™ _ti vuttaá¹ƒ. __maá¹ƒsarasa_nti ett
maá¹ƒsassa rasaá¹ƒ ``maá¹ƒsarasaâ€™â€™ micceva viÃ±Ã±Ä• yati, atha kho maá¹ƒsaÃ±c
evaá¹ƒ pavÄ• raá¹‡Ä• janakanÄ• mavasenÄ• pi. tasmÄ• taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä
``maá¹ƒsarasanti vutte pana paá¹-ikkhipato pavÄ• raá¹‡Ä• hotÄ«â€™â€™ _ti. parato __ma
byaÃ±jana_nti etthÄ• pi eseva nayo. __yasmiá¹ƒ iriyÄ• pathe pavÄ• reti, taá¹ƒ avikopentene
gacchanto (Sp (to Vin IV) 238-239) pavÄ• reti, tena gacchanteneva bhuÃ±jitabbaá¹ƒ. kadda
patvÄ• á¹-hitena atirittaá¹ƒ kÄ• retabbaá¹ƒ. sace antarÄ• nadÄ« pÅ«rÄ• hoti, naditÄ«re gu
anupariyÄ• yantena bhuÃ±jitabbaá¹ƒ. atha nÄ• vÄ• vÄ• setu vÄ• atthi, taá¹ƒ abhiruhitvÄ•
bhuÃ±jitabbaá¹ƒ, gamanaá¹ƒ na upacchinditabbaá¹ƒ. esa nayo itarairiyÄ• pathesupi. taá¹ƒ t
kopentena atirittaá¹ƒ kÄ• retabbaá¹ƒ. yo ukkuá¹-ikova nisÄ«ditvÄ• pavÄ• reti, tena ukkuá¹-i
bhuÃ±jitabbaá¹ƒ. tassa pana heá¹-á¹-hÄ• palÄ• lapÄ«á¹-haá¹ƒ vÄ• kiÃ±ci vÄ• nisÄ«danaá
nisÄ«ditvÄ• pavÄ• ritena pana Ä• sanaá¹ƒ acÄ• letvÄ• va catasso disÄ• parivattantena bh
nisÄ«ditvÄ• pavÄ• ritena ito vÄ• etto vÄ• saá¹ƒsarituá¹ƒ na labbhati. sace pana saha \Ne
ukkhipitvÄ• aÃ±Ã±atra nenti, vaá¹-á¹-ati. nipajjitvÄ• pavÄ• ritenÄ• pi nipanneneva bhuÃ±jit
parivattantena yena passena nipanno, tassa á¹-hÄ• naá¹ƒ nÄ• tikkametabbaá¹ƒ.

__alametaá¹ƒ sabba_nti etaá¹ƒ sabbaá¹ƒ alaá¹ƒ pariyattaá¹ƒ, idampi te adhikaá¹ƒ, ito aÃ±Ã
adhippÄ• yo. __yo atirittaá¹ƒ karotÄ«_ti yo ``alametaá¹ƒ \Be 387/ sabbaâ€™â€™ nti atirittaá
__paá¹-ipakkhanayenÄ• _ti ``kappiyakataá¹ƒ, paá¹-iggahitakataá¹ƒ, uccÄ• ritakataá¹ƒ, hatth
bhuttÄ• vinÄ• kataá¹ƒ, bhuttÄ• vinÄ• pavÄ• ritena Ä• sanÄ• avuá¹-á¹-hitena kataá¹ƒ `alam
vuttaâ€™â€™ nti (Vin IV 239) imehi sattahi vinayakammÄ• kÄ• rehi yaá¹ƒ atirittaá¹ƒ kappiy
gilÄ• nÄ• tirittaá¹ƒ, tadubhayampi atirittanti evaá¹ƒ tasseva paá¹-ipakkhanayena. ettha ca ``a
sabbaâ€™â€™ nti tikkhattuá¹ƒ vattabbaá¹ƒ, ayaá¹ƒ kira Ä• ciá¹‡á¹‡o. vinayadharÄ• pana `
vattabbaâ€™â€™ nti vadanti.

kasmÄ• taá¹ƒ so puna kÄ• tuá¹ƒ na labhatÄ«ti Ä• ha __ ``yaÃ±hÄ«â€™â€™ _tiÄ• di. tatth
paá¹-hamaá¹ƒ kappiyaá¹ƒ kataá¹ƒ, tena yaá¹ƒ akataá¹ƒ, taá¹ƒ kÄ• tabbaá¹ƒ. paá¹-hamabhÄ
labbhati. __yena ca akata_nti aÃ±Ã±ena bhikkhunÄ• yena paá¹-hamaá¹ƒ na kataá¹ƒ, tena
__vutta_nti sÄ«haá¸·aá¹-á¹-hakathÄ• su vuttaá¹ƒ. __aÃ±Ã±asmiá¹ƒ pana bhÄ• jane_ti yasm
paá¹-hamaá¹ƒ kataá¹ƒ, tato aÃ±Ã±asmiá¹ƒ patte vÄ• kuá¹‡á¸• e vÄ• pacchiyaá¹ƒ vÄ• yatt
á¹-hapetvÄ• onÄ• mitabhÄ• jane.

__aÃ±Ã±atra bhuÃ±janavatthusmi_nti bhuttÄ• vinÄ• pavÄ• ritena hutvÄ• aÃ±Ã±atra bhuÃ±
__tikapÄ• cittiya_nti anatiritte anatirittasaÃ±Ã±ivematikaatirittasaÃ±Ã±Ä«naá¹ƒ vasena tÄ«á
__ajjhoharato ca dukkaá¹-a_nti ajjhoharato ajjhohÄ• re ajjhohÄ• re dukkaá¹-aá¹ƒ. sace pana
Ä• misasaá¹ƒsaá¹-á¹-hÄ• ni honti, Ä• hÄ• ratthÄ• yapi anÄ• hÄ• ratthÄ• yapi paá¹-iggahetvÄ
pÄ• cittiyameva. __tesaá¹ƒ anuÃ±Ã±Ä• taparibhogavasenÄ• _ti yÄ• makÄ• likÄ• dÄ«naá¹ƒ
yÄ• makÄ• likaá¹ƒ pipÄ• sÄ• ya sati pipÄ• sacchedanatthaá¹ƒ, sattÄ• hakÄ• likaá¹ƒ yÄ• vaj
upasametabbake Ä• bÄ• dhe sati tassa upasamanatthanti vuttaá¹ƒ hoti. idampi ajjhoharaá¹
vÄ• cÄ• ya ``atirittaá¹ƒ karotha bhanteâ€™â€™ ti akÄ• rÄ• panena __vacÄ«kamma_nti Ä•
paá¹-hamakathinasadisÄ• nevÄ• â€™â€™ _ti. __kiriyÄ• kiriya_nti ettha paá¹-ikkhipitvÄ• bh
atirittassa akaraá¹‡aá¹ƒ __akiriya_nti veditabbaá¹ƒ.

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

__sutvÄ• _ \Be 388/ \Ne 355/ __vÄ• _ti aÃ±Ã±ena vÄ• teneva vÄ• Ä• rocitaá¹ƒ sutvÄ• . ``
pÄ• cittiyaâ€™â€™ nti (Vin IV 243) vuttattÄ• __bhojanapariyosÄ• ne pÄ• cittiyaâ€™â€™ _

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__vikÄ• le_ti ettha aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va majjhanhiko, ayaá¹ƒ buddhÄ•
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o bhojanassa __kÄ• lo_ nÄ• ma. tadaÃ±Ã±o __vikÄ• lo_ ``vigat
tenÄ• ha __ ``vigate kÄ• leâ€™â€™ _tiÄ• di. á¹-hitamajjhanhikopi (Sp (to Vin IV) 248-249) k
gacchati. tato paá¹-á¹-hÄ• ya pana khÄ• dituá¹ƒ vÄ• bhuÃ±jituá¹ƒ vÄ• na sakkÄ• . sahasÄ
bhaveyya, kukkuccakena pana na kÄ• tabbaá¹ƒ. kÄ• lapariccheda jÄ• nanatthaÃ±ca kÄ• lat
kÄ• labbhantareva bhattakiccaá¹ƒ kÄ• tabbaá¹ƒ. __ ``yaá¹ƒ kiÃ±ci ... pe ... khÄ• danÄ«yaá¹
yaá¹ƒ tÄ• va sakkhalimodakÄ• di pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡amayaá¹ƒ, tattha vattabbameva
__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni.

__sati paccaye_ti pipÄ• sÄ• dikÄ• raá¹‡e vijjamÄ• ne. __romaá¹-á¹-hakassÄ• _ti romaá¹-á¹
ajjhoharitvÄ• uggiritvÄ• mukheva á¹-hapito bahi mukhadvÄ• rÄ• viniggato bhojanassa ma
``romaá¹-á¹-hoâ€™â€™ ti pavuccati. idha pana ajjhoharitvÄ• uggiritvÄ• mukheva á¹-hapito
__ ``na ca, bhikkhaveâ€™â€™ _tiÄ• di. á¹-hapetvÄ• romaá¹-á¹-hakaá¹ƒ sesÄ• naá¹ƒ Ä• ga
sandhÄ• retvÄ• gilantÄ• naá¹ƒ Ä• patti. sace pana asandhÄ• rentameva paragalaá¹ƒ gacch

vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``kÄ• ro karaá¹‡aá¹ƒ kiriyÄ• ti atthato ekaâ€™â€™ _nti etena __kÄ• ra_saddassa bhÄ•
sammÄ• nidhÄ• naá¹ƒ á¹-hapanaá¹ƒ __sannidhi_. __ ``paá¹-iggahetvÄ• ekarattaá¹ƒ vÄ«tin
__nÄ• maâ€™â€™ _nti iminÄ• paá¹-iggahetvÄ• \Ne 356/ ekarattaá¹ƒ vÄ«tinÄ• mite imass
kiÃ±cÄ• pi yÄ• makÄ• likaá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanÄ«yaá¹ƒ vÄ• na hoti, ``anÄ• patti yA
nidahitvÄ• bhuÃ±jatÄ«â€™â€™ tiÄ• di vacanato pana tatthÄ• pi yÄ• mÄ• tikkame sannidhi
bhavitabbanti __ ``yaá¹ƒ kiÃ±ci yÄ• vakÄ• likaá¹ƒ vÄ• yÄ• makÄ• likaá¹ƒ vÄ• â€™â€™ _ti
duddhotabhÄ• vameva vibhÄ• vetuá¹ƒ __ ``yaá¹ƒ aá¹…guliyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. t
ghaá¹ƒsantassa lekhÄ• paÃ±Ã±Ä• yatÄ«_ti yaá¹ƒ pattaá¹ƒ dhotaá¹ƒ aá¹…guliyÄ• ghaá¹ƒs
paÃ±Ã±Ä• yati, so __patto duddhoto_ hotÄ«ti attho. telavaá¹‡á¹‡apatte pana aá¹…gulilekhÄ
abbohÄ• rikÄ• . __sneho_ti telaá¹ƒ. __sandissatÄ«_ti yÄ• guyÄ• upari sandissati. __tÄ• dis
paá¹-iggahaá¹‡aá¹ƒ avissajjitvÄ• sayaá¹ƒ vÄ• aÃ±Ã±ena vÄ• bhojanaá¹ƒ nÄ«haritvÄ• na
__punadivase bhuÃ±jantassa pÄ• cittiya_nti patte laggaá¹ƒ avijahitappaá¹-iggahaá¹‡aá¹ƒ ho
bhuÃ±jantassa pÄ• cittiyaá¹ƒ. pariccatte pana patte punadivase bhuÃ±jantassa anÄ• patti.

__yaá¹ƒ panÄ• _ti yaá¹ƒ bhojanaá¹ƒ pana. __apariccattameva hÄ«_ti anapekkhavissajjane
nirapekkhadÄ• nena vÄ• apariccattameva. __kappiya bhojana_nti antamaso ekasitthamatta
__akappiyesÅ«_ti akappiyamaá¹ƒsesu. __sesesÅ«_ti manussamaá¹ƒsato avasesesu
hatthiassasunakhaahisÄ«habyagghadÄ«piacchataracchamaá¹ƒsesu ceva appaá¹-ivekkhite

pÄ• á¸·iyaá¹ƒ ``sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hÄ• ti,
dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• (Vin IV 255) sannihitesu sattÄ• hakÄ• likayÄ• vajÄ«vik
Ä• hÄ• ratthÄ• ya ajjhoharaá¹‡epi dukkaá¹-assa vuttattÄ• yÄ• makÄ• likepi Ä• hÄ• ratthÄ•
dukkaá¹-enÄ• pi bhavitabbanti Ä• ha __ ``Ä• hÄ• ratthÄ• ya ajjhoharato dukkaá¹-ena saddh
__sabbavikappesÅ«_ti ``kappiyabhojanaá¹ƒ bhuÃ±jantassÄ• â€™â€™ tiÄ• dinÄ• vuttesu s
pÄ• cittiyaá¹ƒ vaá¸• á¸• hati. idaá¹ƒ vuttaá¹ƒ hoti (Sp (to Vin IV) 253) --- kappiyabhojane dve
manussamaá¹ƒse thullaccayena saddhiá¹ƒ dve pÄ• cittiyÄ• ni, avasesesu pana akappiyama
saddhiá¹ƒ dve pÄ• cittiyÄ• ni. yÄ• makÄ• likaá¹ƒ sati paccaye sÄ• misena mukhena \Be 390
pÄ• cittiyÄ• ni, nirÄ• misena ekameva. Ä• hÄ• ratthÄ• ya ajjhoharato vikappadvayepi dukka

__avasesesÅ«_ti yÄ• makÄ• likÄ• dito avasesesu. __pÄ• cittiyaá¹ƒ vaá¸• á¸• hatiyevÄ• _ti
vaá¸• á¸• hatiyeva. idaá¹ƒ vuttaá¹ƒ hoti --- sace vikÄ• le ajjhoharati, pakatibhojane sannidhip
ca vikÄ• labhojanapaccayÄ• ca dve pÄ• cittiyÄ• ni, akappiyamaá¹ƒsesu manussamaá¹ƒse
pÄ• cittiyÄ• ni, avasesesu dukkaá¹-ena saddhiá¹ƒ dveti.

__belaá¹-á¹-hasÄ«so_ nÄ• ma jaá¹-ilasahassassa abbhantare eko mahÄ• thero. __tikapÄ•
sannidhikÄ• rakasaÃ±Ã±ivematikaasannidhikÄ• rakasaÃ±Ã±Ä«naá¹ƒ vasena tÄ«á¹‡i pÄ• ci
__saá¹ƒsaá¹-á¹-hÄ• nÄ«_ti saá¹ƒsaá¹-á¹-harasÄ• ni. sambhinnarasaá¹ƒ sandhÄ• yeva hi ``t
kÄ• le kappatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. ettha ca
amissitarasaá¹ƒ. idaÃ±ca sÄ«talapÄ• yÄ• sÄ• dinÄ• saha laddhaá¹ƒ sappipiá¹‡á¸• Ä• dikaÃ
``sudhotaá¹ƒ vÄ• â€™â€™ _ti idaá¹ƒ pana piá¹‡á¸• apÄ• tena saddhiá¹ƒ laddhaá¹ƒ takkola
yÄ• guÄ• dÄ«su pakkhipitvÄ• dinnasiá¹…gÄ«verÄ• dikaÃ±ca sandhÄ• ya vuttaá¹ƒ.

__tenÄ• _ti sattÄ• hakÄ• likena. tadahu paá¹-iggahitaá¹ƒ assÄ• ti __tadahupaá¹-iggahitaá¹
tadahupaá¹-iggahitena. esa nayo __ ``dvÄ«hapaá¹-iggahitenÄ• â€™â€™ _tiÄ• dÄ«supi. __
purebhattaá¹ƒ paá¹-iggahitampi vaá¹-á¹-ati, tasmÄ• . __paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ kappa
``sattÄ• hakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ kappati, s
kappatÄ«â€™â€™ ti (Vin I 305) __bhesajjakkhandhake_ vuttaá¹ƒ. kiÃ±cÄ• pi mukhe ekarat
tathÄ• pi mukhe pakkhittameva yasmÄ• sannidhi nÄ• ma hoti, tasmÄ• __ ``mukhasannidh

__catasso kappiyabhÅ«miyo_ti ussÄ• vanantikÄ• , gonisÄ• dikÄ• , gahapati, sammutÄ«ti c
tattha __ussÄ• vanantikÄ• _ (Sp (to Vin I) 295) nÄ• ma gehe kariyamÄ• ne samparivÄ• retv
``kappiyakuá¹-iá¹ƒ karoma, kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vÄ• ``kappiyakuá¹-i kapp
vadantehi á¹-hapitapaá¹-hamiá¹-á¹-hakathambhÄ• dikÄ• saá¹…ghassa vÄ• ekassa bhikkhu
Ä• rÄ• mo yebhuyyena vÄ• aparikkhitto hoti, sakalopi vÄ• \Be 391/, so __ ``gonisÄ• dÄ«â€
__gahapatÄ«_ti yÄ• á¹-hapetvÄ• bhikkhuá¹ƒ sesehi ``kappiyakuá¹-iá¹ƒ demÄ• â€™â€™ ti
santakÄ• . __sammuti_ nÄ• ma kammavÄ• cÄ• ya sÄ• vetvÄ• katÄ• . kathaá¹ƒ panetÄ• sa
__ ``tÄ• saá¹ƒ vinicchayo samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttoâ€™â€™ _ti.

sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ _ti \Ne 358/ idaá¹ƒ majjhe padalopaá¹ƒ katvÄ• nidd
``paá¹‡Ä«tasaá¹ƒsaá¹-á¹-hÄ• nÄ«â€™â€™ _tiÄ• di. __sabbopi ``odakoâ€™â€™ ti vuttalakl
nÄ• ma odako vuccatÄ«â€™â€™ ti (Vin IV 260) evaá¹ƒ vibhaá¹…ge vuttalakkhaá¹‡o, sabb
udake jÄ• to maccho nÄ• mÄ• ti vuttaá¹ƒ hoti. __mahÄ• nÄ• masikkhÄ• padenÄ• _ti ---

``agilÄ• nena bhikkhunÄ• catumÄ• sapaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• aÃ±Ã±atra pur
niccapavÄ• raá¹‡Ä• ya. tato ce uttari sÄ• diyeyya, pÄ• cittiyaâ€™â€™ nti ---

iminÄ• sikkhÄ• padena (Vin IV 306). ettha hi saá¹…ghavasena gilÄ• napaccayapavÄ• raá¹
sace tattha rattÄ«hi vÄ• bhesajjehi vÄ• paricchedo kato hoti ``ettikÄ• yeva rattiyo, ettakÄ•
viÃ±Ã±Ä• petabbÄ• nÄ«â€™â€™ ti, tato rattipariyantato vÄ• bhesajjapariyantato vÄ• uttar
vÄ• bhesajjaá¹ƒ, aÃ±Ã±abhesajjakaraá¹‡Ä«yena vÄ• aÃ±Ã±aá¹ƒ bhesajjaá¹ƒ viÃ±Ã±Ä• pe
vuttaá¹ƒ. tasmÄ• agilÄ• no gilÄ• nasaÃ±Ã±Ä«pi hutvÄ• paÃ±ca bhesajjÄ• ni viÃ±Ã±Ä• per
bhesajjaá¹ƒ viÃ±Ã±Ä• pento nÄ• ma hotÄ«ti ``mahÄ• nÄ• masikkhÄ• padena kÄ• retabboâ

yo pana nabhesajjatthÄ• ya viÃ±Ã±Ä• peti, atha kho kevalaá¹ƒ attano bhuÃ±janatthÄ• ya, s
sÅ«podanaviÃ±Ã±attiyÄ• yeva kÄ• retabbo. vuttaÃ±hetaá¹ƒ __samantapÄ• sÄ• dikÄ• yaá¹ƒ
viÃ±Ã±Ä• petvÄ• bhuÃ±janto pÄ• cittiyaá¹ƒ nÄ• pajjati \Be 392/, sekhiyesu sÅ«podanaviÃ±
Ä• pajjatÄ«â€™â€™ ti (Sp (to Vin IV) 259). __sÅ«podanaviÃ±Ã±attiyÄ• kÄ• retabbo_ti ``na
vÄ• agilÄ• noâ€™â€™ tiÄ• dinÄ• (Vin IV 613) sikkhÄ• padena kÄ• retabbo, dukkaá¹-ena k
__iminÄ• _ti iminÄ• paá¹‡Ä«tabhojanasikkhÄ• padena.

``sappibhattaá¹ƒ dehÄ«â€™â€™ ti vutte kiá¹ƒ hotÄ«ti Ä• ha __ ``sappibhattaá¹ƒ `dehÄ«â€
_tiÄ• di. sÅ«podanaviÃ±Ã±attiyÄ• dukkaá¹-ameva hotÄ«ti sambandho. kasmÄ• ti Ä• ha __
yathÄ• ``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ ti, evaá¹ƒ ``sappibhattaâ€™â€™ nti idampi kas
anekantikattÄ• . tathÄ• hi ``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ ti vutte ``paá¹‡Ä«tasaá¹ƒsaá¹
359/ paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ ti ayamattho ekantato paÃ±Ã±Ä• yati, ``sappibhattaâ
``sappimayaá¹ƒ bhattaá¹ƒ sappibhattaâ€™â€™ ntipi viÃ±Ã±Ä• yamÄ• nattÄ• `sappisaá¹ƒs
sappibhattaâ€™â€™ nti ayamattho na ekantato paÃ±Ã±Ä• yati. esa nayo ``navanÄ«tabhatt
tiÄ• dÄ«supi.

__purimanayenevÄ• _ti ``bhattaá¹ƒ datvÄ• sappiá¹ƒ katvÄ• bhuÃ±jÄ• â€™â€™ ti purimen
``sappinÄ• â€™â€™ ti vutte kevalaá¹ƒ sesesu navanÄ«tÄ• dÄ«su aÃ±Ã±atarena deti, visaâ

__anÄ• pattÄ«_ti visaá¹…ketattÄ• sabbÄ• hiyeva Ä• pattÄ«hi anÄ• patti. ``kiÃ±cÄ• pi anÄ•
nibbattattÄ• na bhuÃ±jitabbaâ€™â€™ nti vadanti. __kappiyasappinÄ• _ti kappiyamaá¹ƒsas
__akappiyasappinÄ• _ti etthÄ• pi. kappiyÄ• kappiyatÄ• hi maá¹ƒsÄ• naá¹ƒyeva, na sappiÄ
ekaá¹ƒ manussavasÄ• telaá¹ƒ sabbesaá¹ƒ khÄ«radadhisappinavanÄ«tavasÄ• telesu akapp

__paribhogepi dukkaá¹-ameva_ idha anadhippetattÄ• ti adhippÄ• yo. sace asati akappiyasa
akappiyanavanÄ«tÄ• dÄ«ni deti ``sappiá¹ƒ katvÄ• bhuÃ±jÄ• â€™â€™ ti, akappiyasappinÄ
``kappiyasappinÄ• dehÄ«â€™â€™ ti vutte akappiyasappinÄ• deti, visaá¹…ketaá¹ƒ, evaá¹ƒ
ti vutte kappiyasappinÄ• detÄ«â€™â€™ ti etthÄ• pi paá¹-ipÄ• á¹-iyÄ• ekamekaá¹ƒ vitthÄ•
ayamevattho vattabbo siyÄ• , so ca saá¹…khepenapi sakkÄ• viÃ±Ã±Ä• tunti vitthÄ• ranaya
393/ nayena sabbapadesu vinicchayo veditabboti vuttaá¹ƒ. ayaÃ±hettha saá¹…khepattho --
hoti, tasmiá¹ƒ vÄ• tassa mÅ«le vÄ• laddhe taá¹ƒ taá¹ƒ laddhameva hoti. sace pana aÃ±Ã±
Ä• gataá¹ƒ vÄ• anÄ• gataá¹ƒ vÄ• deti, visaá¹…ketanti. __nÄ• nÄ• á¹-á¹-hÄ• ne vÄ• _ti tas
itarasmiá¹ƒ navanÄ«tantiÄ• dinÄ• nÄ• nÄ• á¹-á¹-hÄ• ne vÄ• .

paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

__kÄ• yenÄ• _ti hatthÄ• dÄ«su yena kenaci sarÄ«rÄ• vayavena, antamaso pÄ• daá¹…guli
gaá¹‡hÄ• ti nÄ• mÄ• ti veditabbo. dÄ• nepi eseva nayo. __kÄ• yappaá¹-ibaddhenÄ• _ti patt
sarÄ«rasambaddhena upakaraá¹‡ena. dÄ• nepi eseva nayo. kaá¹-acchuÄ• dÄ«su yena ker
kÄ• yappaá¹-ibaddhena dinnaá¹ƒyeva hoti. __aÃ±Ã±atarenÄ• _ti kÄ• yena vÄ• kÄ• yappaá
vÄ• ti attho. tattha __nissaggiyenÄ• _ti (Sp (to Vin IV) 265) kÄ• yato ca kÄ• yappaá¹-ibaddh
mocetvÄ• hatthapÄ• se á¹-hitassa kÄ• ye vÄ• kÄ• yappaá¹-ibaddhe vÄ• pÄ• tiyamÄ• naÃ
dinnaá¹ƒ nÄ• ma hoti. __tassÄ• _ti paá¹-iggahitakassa. __vuttavipallÄ• savasenÄ• _ti vuttas
idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ kÄ• yakÄ• yappaá¹-ibaddhanissaggiyÄ• naá¹ƒ aÃ±Ã±atarena
kÄ• yappaá¹-ibaddhena vÄ• gaá¹‡hÄ• ti, etaá¹ƒ paá¹-iggahitaá¹ƒ nÄ• mÄ• ti.

__saá¹ƒhÄ• rimenÄ• _ti thÄ• mamajjhimena purisena saá¹ƒhÄ• rimena, iminÄ• asaá¹ƒhÄ•
vÄ• paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«ti dasseti. __dhÄ• retuá¹ƒ samatthenÄ• _ti sandhÄ• ret
sukhumesu tintiá¹‡ikÄ• dipaá¹‡á¹‡esu paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«ti dasseti.
__atatthajÄ• takarukkhapaá¹‡á¹‡enÄ• _ti jÄ• taá¹-á¹-hÄ• nato cutena paduminipaá¹‡á¹‡Ä•
tatthajÄ• take paduminipaá¹‡á¹‡e vÄ• kiá¹ƒsukapaá¹‡á¹‡Ä• dimhi vÄ• paá¹-iggahetuá¹ƒ n
kÄ• yappaá¹-ibaddhasaá¹…khaá¹ƒ gacchatÄ«ti dasseti. yathÄ• ca \Be 394/ tatthajÄ• take,
bandhitvÄ• á¹-hapitamaÃ±cÄ• dimhipi. nanu paá¹-ibaddhappaá¹-ibaddhenÄ• pi pattÄ• dhÄ
paá¹-iggaá¹‡hantassa paá¹-iggahaá¹‡aá¹ƒ ruhati, atha kasmÄ• kÄ• yakÄ• yappaá¹-ibaddhe
idha vuttaá¹ƒ, na paá¹-ibaddhappaá¹-ibaddhenÄ• pÄ«ti Ä• ha __ ``paá¹-ibaddhappaá¹-ibado

natthÄ«â€™â€™ _ti. keci pana ``Ä• dhÄ• rakena paá¹-iggahaá¹‡aá¹ƒ kÄ• yappaá¹-ibaddha
paá¹-iggahaá¹‡aá¹ƒ nÄ• ma hoti, tasmÄ• na vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ vacana
sabbampi taá¹ƒ kÄ• yappaá¹-ibaddhameva hotÄ«ti dasseti.

__akallako_ti gilÄ• no. __mukhena paá¹-iggaá¹‡hÄ• tÄ«_ti sahatthena gahetvÄ• paribhuÃ±
paá¹-iggaá¹‡hÄ• ti. __abhihaá¹-abhÄ• janato patitarajampi vaá¹-á¹-ati_ abhihaá¹-attÄ• ti adh

__tasmiá¹ƒ á¹-hatvÄ• _ti tÄ• dise hatthapÄ• se á¹-hatvÄ• . __ya_nti yaá¹ƒ bhÄ• raá¹ƒ. __m
thÄ• mamajjhimapuriso. vinaye paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ __vinayadukkaá¹-aá¹ƒ. taá¹ƒ a
piá¹‡á¸• Ä• ya caritvÄ• vihÄ• raá¹ƒ vÄ• Ä• sanasÄ• laá¹ƒ vÄ• gantvÄ• taá¹ƒ bhikkhaá¹ƒ a
idaÃ±ca pubbÄ• bhogassa anurÅ«pavasena vuttaá¹ƒ. yasmÄ• pana taá¹ƒ ``anupasampann
cittuppÄ• damattena taá¹ƒsantakaá¹ƒ nÄ• ma na hoti, tasmÄ• vinÄ• pi tassa dÄ• nÄ• diá¹ƒ
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

__assukheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«sÅ«_ti ettha __assu_ nÄ• ma akkhijalaá¹ƒ. __kheá¸·
__siá¹…ghÄ• á¹‡ikÄ• _ti antosÄ«sato pÅ«tisemhabhÄ• vaá¹ƒ Ä• pannaá¹ƒ matthaluá¹…gaá
tÄ• lumatthakavivarena otaritvÄ• \Ne 361/ nÄ• sÄ• puá¹-e pÅ«retvÄ• á¹-hitaá¹ƒ vuccati, __
muttakarÄ«sasemhadantamalaakkhigÅ«thakaá¹‡á¹‡agÅ«thakÄ• naá¹ƒ, sarÄ«re uá¹-á¹-hita
__á¹-hÄ• nato_ti akkhikÅ«pÄ• dito. antarÄ• ce gaá¹‡hÄ• ti, kiá¹ƒ hotÄ«ti Ä• ha __ ``uggahit
hotÄ«â€™â€™ _ti, duá¹-á¹-hu gahitakaá¹ƒ nÄ• ma hotÄ«ti attho. __phalini_nti phalavantaá¹
__tatthajÄ• takaphalinisÄ• khÄ• ya vÄ• _ti tasmiá¹ƒ rukkhe jÄ• tÄ• ya __phalinisÄ• khÄ• ya
durupaciá¹‡á¹‡adukkaá¹-a_nti ``na kattabbaâ€™â€™ nti vÄ• ritassa katattÄ• duá¹-á¹-hu Ä•
__durupaciá¹‡á¹‡aá¹ƒ, _ tasmiá¹ƒ dukkaá¹-aá¹ƒ durupaciá¹‡á¹‡adukkaá¹-aÃ±ca Ä• pajjatÄ«

Ä• harÄ«yatÄ«ti __Ä• hÄ• ro, _ ajjhoharitabbaá¹ƒ yaá¹ƒ kiÃ±ci, idha pana cattÄ• ri kÄ• likÄ
Ä• ha __ ``yaá¹ƒ kiÃ±cÄ«â€™â€™ _tiÄ• di. tattha aruá¹‡uggamanato \Be 395/ yÄ• va á¹-hit
bhuÃ±jitabbato yÄ• va kÄ• lo assÄ• ti __yÄ• vakÄ• likaá¹ƒ_. aruá¹‡uggamanato yÄ• va yÄ•
pipÄ• sacchedanatthaá¹ƒ pÄ• tabbato yÄ• mo kÄ• lo assÄ• ti __yÄ• makÄ• likaá¹ƒ_. yÄ• va
paribhuÃ±jitabbato sattÄ• haá¹ƒ kÄ• lo assÄ• ti __sattÄ• hakÄ• likaá¹ƒ_. yÄ• vajÄ«vampi pa
paribhuÃ±jitabbato yÄ• va jÄ«vaá¹ƒ etassÄ• ti __yÄ• vajÄ«vikaá¹ƒ_. tenÄ• ha __ ``tatthÄ• â

__vanamÅ«lapattapupphaphalÄ• dÄ«_ti ettha tÄ• va __mÅ«laá¹ƒ_ nÄ• ma mÅ«lakakhÄ• r
tesu janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaÃ±ceva bhojan
sÅ«peyyapaá¹‡á¹‡amÅ«laá¹ƒ. __pattaá¹ƒ_ nÄ• ma mÅ«lakakhÄ• rakacaccutambakÄ• dÄ«
__pupphaá¹ƒ_ nÄ• ma mÅ«lakakhÄ• rakÄ• dÄ«naá¹ƒ tÄ• disaá¹ƒyeva pupphaá¹ƒ. __phala
tesu tesu janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaÃ±ceva bh
phalaá¹ƒ. __Ä• di_saddena kandamÅ«lÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

__ambapÄ• na_nti (Sp (to Vin I) 300) Ä• mehi vÄ• pakkehi vÄ• ambehi katapÄ• naá¹ƒ. tat
ambataruá¹‡Ä• dÄ«ni bhinditvÄ• udake pakkhipitvÄ• Ä• tape Ä• diccapÄ• kena pacitvÄ• p
tadahupaá¹-iggahitehi madhusakkarakappÅ«rÄ• dÄ«hi yojetvÄ• kÄ• tabbaá¹ƒ. evaá¹ƒ kata
anupasampannena kataá¹ƒ labhitvÄ• pana purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ s
vaá¹-á¹-ati, pacchÄ• bhattaá¹ƒ nirÄ• misaparibhogena yÄ• va aruá¹‡uggamanÄ• vaá¹-á¹-at

tesu pana __jambupÄ• na_nti jambuphalehi katapÄ• naá¹ƒ. __cocapÄ• na_nti aá¹-á¹-hikeh
katapÄ• naá¹ƒ. __mocapÄ• na_nti anaá¹-á¹-hikehi kadaliphalehi katapÄ• naá¹ƒ. __madhuka
jÄ• tirasena katapÄ• naá¹ƒ. taá¹ƒ pana udakasambhinnaá¹ƒ vaá¹-á¹-ati, suddhaá¹ƒ na vaá¹-
__muddikÄ• pÄ• na_nti muddikÄ• udake madditvÄ• ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ \N
rattuppalanÄ«luppalÄ• dÄ«naá¹ƒ sÄ• lÅ«ke madditvÄ• katapÄ• naá¹ƒ. __phÄ• rusakapÄ• n
viya katapÄ• naá¹ƒ. iminÄ• va nayena vettapÄ• nÄ• dÄ«ni veditabbÄ• ni. etÄ• ni ca pana sa
aggipÄ• kÄ• ni na vaá¹-á¹-anti. tenÄ• ha __ ``sÄ«todakenÄ• â€™â€™ _tiÄ• di. __avaseses
__anuÃ±Ã±Ä• taphalapattapuppharasesÅ«_ti dhaÃ±Ã±aphalapakkasÄ• kamadhukapuppha
bhikkhave, sabbaá¹ƒ phalarasaá¹ƒ á¹-hapetvÄ• dhaÃ±Ã±aphalarasaâ€™â€™ ntiÄ• dinÄ•
phalapattapuppharasesupi.

__khÄ• danÄ«yattha_nti khÄ• danÄ«yena kattabbakiccaá¹ƒ. __neva pharatÄ«_ti na nipphÄ
Ä• hÄ• rasaÃ±Ã±Ä• yÄ• _ti ``Ä• hÄ• raá¹ƒ Ä• hareyyÄ• â€™â€™ ti padassa padabhÄ• jan
asallakkhetvÄ• ``Ä• harÄ«yatÄ«ti Ä• hÄ• roâ€™â€™ ti anÄ• hÄ• repi udake Ä• hÄ• rasaÃ±
__dantapone ca ``mukhadvÄ• raá¹ƒ Ä• haá¹-aá¹ƒ idaâ€™â€™ nti saÃ±Ã±Ä• yÄ• _ti mukha
dantaponaá¹ƒ ``mukhadvÄ• raá¹ƒ Ä• haá¹-aá¹ƒ idaá¹ƒ dantaponaâ€™â€™ nti vipallatthasa
__kukkuccÄ• yantÄ• naá¹ƒ. yathÄ• sukhaá¹ƒ pÄ• tu_nti paá¹-iggahetvÄ• vÄ• appaá¹-iggah
pÄ• tuá¹ƒ. __dantaponaparibhogenÄ• _ti dantakaá¹-á¹-haparibhogena, dantadhovanÄ• dinÄ
rasaá¹ƒ gilituá¹ƒ na vaá¹-á¹-atÄ«ti dasseti.

__cattÄ• ri mahÄ• vikaá¹-Ä• nÄ«_ti gÅ«thaá¹ƒ, muttaá¹ƒ, chÄ• rikÄ• , mattikÄ• (Vin I 268)
virÅ«pÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti katvÄ• __vikaá¹-Ä• nÄ«_ti vÄ• apakatibhojanattÄ• __v
jÄ• tÄ• nÄ«â€™â€™ ti vÄ• attho. __sati paccaye_ti kÄ• raá¹‡e sati, sappadaá¹-á¹-heti atth
__dhÅ«mÄ• diabbohÄ• rikÄ• bhÄ• vo_ti dhÅ«mapupphagandhadantakhayÄ• diabbohÄ• rik

dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

__acelakassÄ• _ti \Ne 363/ yassa kassaci pabbajjÄ• samÄ• pannassa naggassa. __paribb
bhikkhuÃ±ca sÄ• maá¹‡eraÃ±ca avasesassa yassa kassaci pabbajjÄ• samÄ• pannassa. __
bhikkhuniá¹ƒ, sikkhamÄ• naá¹ƒ, sÄ• maá¹‡eriÃ±ca avasesÄ• ya yÄ• ya kÄ• yaci pabbajjÄ•
aÃ±Ã±atitthiyÄ• veditabbÄ• . tenÄ• ha __ ``etesaá¹ƒ acelakÄ• dÄ«naá¹ƒ aÃ±Ã±atitthiyÄ• n

__tesa_nti \Be 397/ aÃ±Ã±atitthiyÄ• naá¹ƒ. __bhÄ• janaá¹ƒ nikkhipitvÄ• _ti Ä• misabharitaa
nikkhipitvÄ• . __bÄ• hirÄ• lepa_nti telÄ• diá¹ƒ.

acelakÄ• dayo yasmÄ• , titthiyÄ• va matÄ• idha.

tasmÄ• titthiyanÄ• mena, tikacchedo kato tayo ||

atitthiyassa naggassa, tathÄ• titthiyaliá¹…gino.

gahaá¹-á¹-hassÄ• pi bhikkhussa, kappatÄ«ti vinicchayo ||

atitthiyassa cittena, titthiyassa ca liá¹…gino.

sotÄ• pannÄ• dino dÄ• tuá¹ƒ, kappatÄ«tÄ«dha no mati ||

acelakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• _ti ettha nagarampi gÄ• maggahaá¹‡eneva gahitanti daá
__pavisissÄ• mÄ• _ti ettha gahetvÄ• ``gantvÄ• â€™â€™ ti pÄ• á¹-haseso, asamannÄ• hÄ
gÄ• me sannihitabhÄ• vaá¹ƒ ajÄ• nanto vÄ• ``ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ•
ti bhikkhuá¹ƒ \Ne 364/ gahetvÄ• gantvÄ• ti attho. __yaá¹ƒ kiÃ±ci Ä• misa_nti yÄ• guÄ• dika
Ä• misaá¹ƒ. __uyyojeyyÄ• _ti attano kÄ«á¸·Ä• nurÅ«paá¹ƒ itthiá¹ƒ disvÄ• uyyojeyya pahiá¹
``mÄ• tugÄ• mena saddhiâ€™â€™ _ntiÄ• di. __Ä• di_saddena vuttÄ• vasesaá¹ƒ kÄ• yavac
saá¹…gaá¹‡hÄ• ti. __ ``gacchÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• _ti ``gacchÄ• vuso, na me tay
nisajjÄ• vÄ• phÄ• su hoti, ekakassa me kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hotÄ«â€™â€™
__etaá¹ƒ anÄ• cÄ• ramevÄ• _ti etaá¹ƒ yathÄ• vuttaá¹ƒ hasanÄ• dianÄ• cÄ• rameva. __na a
kÄ• raá¹‡a_nti á¹-hapetvÄ• vuttappakÄ• raá¹ƒ anÄ• cÄ• raá¹ƒ ubhinnaá¹ƒ ekato na yÄ• pa
patirÅ«pakÄ• raá¹‡aá¹ƒ paccayaá¹ƒ karitvÄ• na hotÄ«ti attho. __assÄ• _ti uyyojakassa. __

__anupasampanne_ti sÄ• maá¹‡ere. sova idha anupasampannoti adhippetoti vadanti. __ub

upasampannassa vÄ• anupasampannassa vÄ• ti dvinnampi. __kalisÄ• sanÄ• ropane_ti (S
kodho, tassa sÄ• sanaá¹ƒ Ä• á¹‡aá¹ƒ __kalisÄ• sanaá¹ƒ_ \Be 398/, tassÄ• ropaneti attho, ``
ubbÄ• á¸·ho pakkameyyÄ• â€™â€™ ti kodhavasena á¹-hÄ• nanisajjÄ• dÄ«su dosaá¹ƒ dass
á¹-hÄ• naá¹ƒ nisajjaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ, khÄ• á¹‡u viya tiá¹-á¹-hati, sunakho viya nis
viya ito cito ca viloketÄ«â€™â€™ ti evaá¹ƒ amanÄ• pavacanassa bhaá¹‡aneti vuttaá¹ƒ hoti.
panevaá¹ƒ bhaá¹‡ane doso natthi. __evamÄ• dÄ«hÄ«_ti ettha __Ä• di_saddena ``mahaggh
lobhadhammaá¹ƒ uppÄ• dessatÄ«â€™â€™ ti uyyojeti, ``mÄ• tugÄ• maá¹ƒ passitvÄ• anabl
uyyojeti, ``gilÄ• nassa vÄ• ohiyyakassa vÄ• vihÄ• rapÄ• lassa vÄ• yÄ• guá¹ƒ vÄ• bhattaá
nÄ«harÄ• â€™â€™ ti uyyojeti, ``na anÄ• cÄ• raá¹ƒ Ä• caritukÄ• mo sati karaá¹‡Ä«ye uyyoj
etesaá¹ƒ gahaá¹‡aá¹ƒ.

uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``sabhojaneâ€™â€™ _ti bÄ• hiratthasamÄ• soyaá¹ƒ, ubhasadde ukÄ• rassa ca lopoti Ä
janehÄ«â€™â€™ _tiÄ• di. tattha __ubhohi janehÄ«_ti jÄ• yÄ• ca pati cÄ• ti ubhohi janehi. I
__bhojanaá¹ƒ, _ itthÄ« ca puriso ca, tena saha vattatÄ«ti __sabhojana_nti Ä• ha __ ``atha v
__rÄ• gapariyuá¹-á¹-hitassÄ• _ti methunÄ• dhippÄ• yassa. __sayanighara_nti sayanÄ«yagh
__mahallakassÄ• _ti mahallakassa sayanigharassa. __piá¹-á¹-hasaá¹…ghÄ• á¹-ato_ti dvÄ•
\Ne 365/ __vÄ• _ti yathÄ• tathÄ• vÄ• katassa khuddakassa sayanigharassa. __vemajjhaá
nisÄ«deyyÄ• _ti piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkamitvÄ• nisÄ«deyya. khuddakaá¹ƒ (Sp-á¹- pÄ• c
sayanigharaá¹ƒ vitthÄ• rato paÃ±cahatthappamÄ• á¹‡aá¹ƒ hoti, tassa ca majjhimaá¹-á¹-hÄ•
piá¹-á¹-hasaá¹…ghÄ• á¹-ato aá¸• á¸• hateyyahatthappamÄ• á¹‡ameva hoti, tasmÄ• tÄ• dis
piá¹-á¹-hasaá¹…ghÄ• á¹-ato hatthapÄ• saá¹ƒ vijahitvÄ• nisinno piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkam
hoti. evaá¹ƒ nisinno ca vemajjhaá¹ƒ atikkamitvÄ• nisinno nÄ• ma hoti. tena vuttaá¹ƒ pÄ• á¸
``piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkamitvÄ• nisÄ«datÄ«â€™â€™ ti (Vin IV 281). __sacittaka_Ã±cet
nisÄ«danacittena daá¹-á¹-habbaá¹ƒ.

sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. rahopaá¹-icchannarahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthapaÃ±camasikkhÄ• pade \Be 399/ yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ aniyata
__ ``seso kathÄ• nayo aniyatadvaye vuttanayeneva veditabboâ€™â€™ _ti.

rahopaá¹-icchannarahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

__antoupacÄ• rasÄ«mÄ• ya dassanÅ«pacÄ• re bhikkhuá¹ƒ disvÄ• _ti yattha á¹-hitassa kul
uppannaá¹ƒ, tato paá¹-á¹-hÄ• ya gacchanto antoupacÄ• rasÄ«mÄ• ya dassanÅ«pacÄ• re b
vÄ• disvÄ• . __pakativacanenÄ• _ti yaá¹ƒ dvÄ• dasahatthabbhantare á¹-hitena sotuá¹ƒ sak
ito cito ca pariyesitvÄ• Ä• rocanakiccaá¹ƒ pana natthi. yo hi evaá¹ƒ pariyesitabbo, so asant
``tÄ• disaâ€™â€™ _ntiÄ• di. __anÄ• pucchitvÄ• _ti anÄ• rocetvÄ• .

__antarÄ• rÄ• mabhikkhunupassayatitthiyaseyyapaá¹-ikkamanabhattiyagharÄ• nÄ«_ti ettha
antogÄ• me vihÄ• ro. __paá¹-ikkamana_nti Ä• sanasÄ• lÄ• . __bhattiyaghara_nti nimantitag
salÄ• kabhattÄ• didÄ• yakÄ• naá¹ƒ vÄ• gharaá¹ƒ. __Ä• padÄ• sÅ«_ti jÄ«vitabrahmacariya
ettha kulesu cÄ• rittÄ• pajjanaá¹ƒ __kiriyaá¹ƒ, _ anÄ• pucchanaá¹ƒ __akiriya_nti veditabbaá

cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

__sabbaÃ±cetaá¹ƒ_ \Ne 366/ __vatthuvasena vutta_nti ``agilÄ• nena bhikkhunÄ• catumÄ•
sÄ• ditabbÄ• aÃ±Ã±atra punapavÄ• raá¹‡Ä• ya aÃ±Ã±atra niccapavÄ• raá¹‡Ä• yÄ• â€™â€
sikkhÄ• padanidÄ• nasaá¹…khÄ• tassa vatthuno vasena vuttaá¹ƒ. tattha hi mahÄ• nÄ• mer
bhante, saá¹…ghaá¹ƒ catumÄ• saá¹ƒ bhesajjena pavÄ• retuâ€™â€™ ntiÄ• dinÄ• (Vin IV 3
bhesajjena catumÄ• saá¹ƒ \Be 400/ puna niccaá¹ƒ pavÄ• raá¹‡Ä• katÄ• , tasmÄ• bhagava
vuttanti vuttaá¹ƒ hoti. __aÃ±Ã±atra punapavÄ• raá¹‡Ä• yÄ• _ti yadi punapavÄ• raá¹‡Ä• att
__aÃ±Ã±atra niccapavÄ• raá¹‡Ä• yÄ• _ti etthÄ• pi eseva nayo. yadi pana tÄ• pi atthi, sÄ• d
tenÄ• ha __ ``ayaá¹ƒ panettha atthoâ€™â€™ _tiÄ• di. __tatthÄ• _ti tissaá¹ƒ pavÄ• raá¹‡Ä•
paricchedo kato hotÄ«_ti ``sappi telaâ€™â€™ nti evamÄ• dinÄ• nÄ• mavasena vÄ• ``patt
Ä• á¸·hakenÄ• â€™â€™ tiÄ• dinÄ• parimÄ• á¹‡avasena vÄ• ``ettakÄ• ni vÄ• bhesajjÄ• n
bhesajjehi paricchedo kato hoti. __nabhesajjakaraá¹‡Ä«ye_ti missakabhattenÄ• pi ce yÄ• p
nabhesajjakaraá¹‡Ä«yaá¹ƒ nÄ• ma hoti. __aÃ±Ã±aá¹ƒ bhesajja_nti sappinÄ• pavÄ• rito tel
pavÄ• rito doá¹‡aá¹ƒ.

__yathÄ• bhÅ«taá¹ƒ Ä• cikkhitvÄ• _ti ``imehi tayÄ• bhesajjehi pavÄ• ritamhÄ• , amhÄ• ka
bhesajjena attho, yÄ• su tayÄ• rattÄ«su pavÄ• ritamhÄ• , tÄ• rattiyo vÄ«tivattÄ• , amhÄ• k
atthoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ Ä• rocetvÄ• . evaÃ±ca viÃ±Ã±Ä• petuá¹ƒ gilÄ• nova lab

mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__caturaá¹…gini_nti hatthiassarathapattÄ«ti cattÄ• ri aá¹…gÄ• ni etissÄ• ti __caturaá¹…gin
caturaá¹…giniá¹ƒ. ``dvÄ• dasapuriso hatthÄ«, tipuriso asso, catupuriso ratho, cattÄ• ro puris
pattÄ«â€™â€™ ti (Vin IV 314) ayaá¹ƒ pacchimakoá¹-iyÄ• caturaá¹…gasamannÄ• gatÄ• _
senanti attho. __taá¹ƒ pana vijahitvÄ• _ti kenaci antaritÄ• vÄ• ninnaá¹ƒ oruá¸·hÄ• vÄ• na
á¹-hatvÄ• na sakkÄ• daá¹-á¹-hunti taá¹ƒ dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• aÃ±Ã±aá¹ƒ á¹-hÄ

__senÄ• dassanavatthusmi_nti \Ne 367/ senaá¹ƒ dassanÄ• ya gamanavatthusmiá¹ƒ. ayam
__hatthiÄ• dÄ«su ekameka_nti hatthiÄ• dÄ«su catÅ«su aá¹…gesu ekamekaá¹ƒ, antamaso
ekapurisÄ• ruá¸·hahatthimpi ekampi sarahatthaá¹ƒ purisanti attho. __anuyyuttÄ• _ nÄ• ma n
nadiá¹ƒ vÄ• gacchati, evaá¹ƒ anuyyuttÄ• hoti. __tathÄ• rÅ«pappaccaye_ti ``mÄ• tulo senÄ
tiÄ• dike (Vin IV 312) anurÅ«pakÄ• raá¹‡e sati. __Ä• padÄ• sÅ«_ti jÄ«vitabrahmacariyantar
muccissÄ• mÄ«â€™â€™ ti gacchato anÄ• patti.

uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

__paá¹-isenÄ• ruddhÄ• yÄ• _ti yathÄ• saÃ±cÄ• ro chijjati, evaá¹ƒ paá¹-isenÄ• ya ruddhÄ•
palibuddhassÄ• _ti verikena vÄ• issarena vÄ• kenaci ruddhassa.

senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ•

__sampahÄ• raá¹-á¹-hÄ• nassÄ• _ti yuddhabhÅ«miyÄ• . __balassa aggaá¹ƒ jÄ• nantÄ«_ti
assÄ• , ettakÄ• rathÄ• , ettakÄ• pattÄ«â€™â€™ ti (Vin IV 324) balassa koá¹-á¹-hÄ• saá¹ƒ
bhikkhave, vihÄ• raggenÄ• â€™â€™ tiÄ• dÄ«su (Vin II 318) viya koá¹-á¹-hÄ• sattho hettha
``balagaá¹‡anaá¹-á¹-hÄ• nanti atthoâ€™â€™ _ti. __senÄ• ya viyÅ«ha_nti ``ito hatthÄ« hont
rathÄ• hontu, ito pattÄ« hontÅ«â€™â€™ ti (Vin IV 324) senÄ• ya á¹-hapanaá¹ƒ, rÄ• siá¹ƒ k
attho. tenÄ• ha __ ``senÄ• sannivesassetaá¹ƒ nÄ• maâ€™â€™ _nti. __dvÄ• dasapuriso ha
ekekapÄ• darakkhakÄ• dve dveti evaá¹ƒ dvÄ• dasapuriso hatthÄ«. __tipuriso asso_ti eko Ä
pÄ• darakkhakÄ• ti evaá¹ƒ tipuriso asso. __catupuriso ratho_ti eko sÄ• rathi, eko yodho, dv
evaá¹ƒ catupuriso rathoti.

uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__piá¹-á¹-hÄ• dÄ«hi_ \Be 402/ \Ne 368/ __kataá¹ƒ majjaá¹ƒ surÄ• _ti piá¹-á¹-hapÅ«vaodana
kataá¹ƒ majjaá¹ƒ surÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- piá¹-á¹-hasurÄ• , pÅ«vasurÄ• , odana
kiá¹‡á¹‡apakkhittÄ• , sambhÄ• rasaá¹ƒyuttÄ• ti (Vin IV 328) imÄ• ni paÃ±ca surÄ• nÄ• mÄ
bhÄ• jane pakkhipitvÄ• tajjaá¹ƒ udakaá¹ƒ datvÄ• madditvÄ• katÄ• __piá¹-á¹-hasurÄ• _ (S
326-328). evaá¹ƒ sesÄ• supi. __kiá¹‡á¹‡Ä• _ti pana tassÄ• surÄ• ya bÄ«jaá¹ƒ vuccati. ye `
vuccanti, te pakkhipitvÄ• katÄ• __kiá¹‡á¹‡apakkhittÄ• _. harÄ«takisÄ• sapÄ• dinÄ• nÄ• sa
__sambhÄ• rasaá¹ƒyuttÄ• _.

__pupphÄ• dÄ«hi kato Ä• savo meraya_nti pupphaphalamadhuguá¸·asambhÄ• rehi kato ci
idaá¹ƒ vuttaá¹ƒ hoti --- pupphÄ• savo, phalÄ• savo, madhvÄ• savo, guá¸·Ä• savo, sambhÄ•
paÃ±camerayaá¹ƒ nÄ• mÄ• ti. tattha madhukatÄ• lanÄ• á¸·ikerÄ• di puppharaso ciraparivÄ•
panasÄ• diphalaraso __phalÄ• savo_. muddikÄ• raso __madhvÄ• savo. samantapÄ• sÄ• d
muddikÄ• phalÄ• dÄ«ni madditvÄ• tesaá¹ƒ rasena kato. madhvÄ• savo nÄ• ma muddikÄ•
makkhikÄ• madhunÄ• pi karÄ«yatÄ«ti vadantÄ«â€™â€™ ti (Sp (to Vin IV) 328) vuttaá¹ƒ. uc
harÄ«takÄ• malakakaá¹-ukabhaá¹‡á¸• Ä• dinÄ• nÄ• sambhÄ• rÄ• naá¹ƒ raso ciraparivÄ• si
ca surÄ• ya, merayassa ca samÄ• nepi sambhÄ• rasaá¹ƒyoge madditvÄ• katÄ• __surÄ• ,
__meraya_nti evamimesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __bÄ«jato paá¹-á¹-hÄ
paá¹-iyÄ• detvÄ• cÄ• á¹-iyaá¹ƒ pakkhittakÄ• lato ceva tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ pupph
paá¹-á¹-hÄ• ya.

__loá¹‡asovÄ«rakaá¹ƒ vÄ• suttaá¹ƒ vÄ• _ti ime dve anekehi bhesajjehi abhisaá¹…khatÄ• A
__vÄ• saggÄ• hÄ• panattha_nti sugandhabhÄ• vagÄ• hÄ• panatthaá¹ƒ. vatthuá¹ƒ ajÄ• nan
veditabbÄ• . akusaleneva pÄ• tabbatÄ• ya __lokavajjaá¹ƒ_. yaá¹ƒ panettha vattabbaá¹ƒ siy
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• ya vuttanayameva.

surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

__hasÄ• dhippÄ• yassÄ• _ti \Be 403/ \Ne 369/ khiá¸• á¸• Ä• dhippÄ• yassa, iminÄ• kÄ• ya
paá¹-ikkhipati.

ettha ca bhikkhunimpi hasÄ• dhippÄ• yena phusato bhikkhussa dukkaá¹-aá¹ƒ. tathÄ• bhikk

bhikkhuniyÄ• ti Ä• ha __ ``idha pana bhikkhunÄ«_pi __bhikkhussa, bhikkhu ca bhikkhuniyÄ
evÄ• â€™â€™ _ti. __kÄ• yappaá¹-ibaddhÄ• dÄ«su sabbatthÄ• _ti ``kÄ• yena kÄ• yappaá¹-
kÄ• ye, kÄ• yappaá¹-ibaddhena kÄ• yappaá¹-ibaddhe, nissaggiyena kÄ• ye, nissaggiyena k
nissaggiyena nissaggiyeâ€™â€™ ti (Vin IV 332) sabbattha. __sati karaá¹‡Ä«ye Ä• masato_
purisaá¹ƒ Ä• masato anÄ• patti. itthÄ« pana sati karaá¹‡Ä«yepi Ä• masituá¹ƒ na vaá¹-á¹-ati.

aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

__uparigopphake_ti gopphakÄ• naá¹ƒ uparibhÄ• gappamÄ• á¹‡e. __hasÄ• dhippÄ• yo_ti k
aá¹…genÄ• _ti hatthapÄ• dÄ• dÄ«su yena yena aá¹…gena. __tathÄ• nÄ• vÄ• ya kÄ«á¸·ato
pÄ• jentassa vÄ• tÄ«re ussÄ• rentassa vÄ• dukkaá¹-anti attho.

hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

duvidhaÃ±hettha anÄ• dariyaá¹ƒ puggalÄ• nÄ• dariyaÃ±ca dhammÄ• nÄ• dariyaÃ±cÄ• ti Ä
_tiÄ• di. tattha yo bhikkhu upasampannena paÃ±Ã±attena vuccamÄ• no ``ayaá¹ƒ ukkhittako
vÄ• , imassa vacanaá¹ƒ akataá¹ƒ bhavissatÄ«â€™â€™ ti (Vin IV 342) anÄ• dariyaá¹ƒ karot
anÄ• dariyaá¹ƒ karoti nÄ• ma. yo pana paÃ±Ã±attena vuccamÄ• no ``kathÄ• yaá¹ƒ nasseyy
antaradhÄ• yeyya vÄ• â€™â€™ ti, taá¹ƒ vÄ• nasikkhitukÄ• mo anÄ• dariyaá¹ƒ karoti, ayaá
karoti nÄ• ma. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

__idaá¹ƒ_ \Ne 370/ __na sallekhÄ• ya saá¹ƒvattatÄ«_ti sammÄ• kilese likhatÄ«ti __sallekh
tadatthaá¹ƒ nayidaá¹ƒ saá¹ƒvattati. __Ä• di_saddena ``idaá¹ƒ na dhutatthÄ• ya saá¹ƒvattati,
na apacayÄ• ya, na vÄ«riyÄ• rambhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti (Vin IV 343) idaá¹ƒ saá
__apaÃ±Ã±attenÄ• _ti sutte vÄ• abhidhamme vÄ• Ä• gatena. __paveá¹‡iÄ• gata_nti saá¹.
mahÄ• kassapÄ• diÄ• cariyaparamparÄ• ya Ä• gataá¹ƒ. sace pana yasmÄ• ucchuraso satt
yÄ• vajÄ«viko, dvinnaá¹ƒyeva samavÄ• yo ucchuyaá¹-á¹-hi, tasmÄ• vikÄ• le ucchuyaá¹-á¹-
vaá¹-á¹-ati guá¸·aharÄ«takaá¹ƒ viyÄ• ti evamÄ• dikaá¹ƒ gÄ• rayhÄ• cariyuggahaá¹ƒ gahetvÄ
Ä• cariyÄ• naá¹ƒ uggaho paripucchÄ• â€™â€™ ti bhaá¹‡ati, Ä• pattiyeva.

anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

__rÅ«pÄ• dÄ«nÄ«_ti bhayÄ• nakÄ• ni rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• ni. __bhay
corakantÄ• ravÄ• á¸·akantÄ• rapisÄ• cakantÄ• rappaá¹-isaá¹ƒyuttakathaá¹ƒ.

bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

__agilÄ• no_ti yassa vinÄ• agginÄ• phÄ• su hoti, so idha agilÄ• no nÄ• ma. __joti_nti agg

__bhaggesÅ«_ti evaá¹ƒnÄ• make janapade. __bhaggÄ• _nÄ• ma jÄ• napadino rÄ• jakumÄ
janapado ruá¸·hisaddena __ ``bhaggÄ• â€™â€™ _ti vuccati. tena vuttaá¹ƒ ``bhaggesÅ«ti ev
janapadeâ€™â€™ ti. __tathÄ• patilÄ• taá¹ƒ ukkhipantassÄ• _ti á¸• ayhamÄ• naá¹ƒ alÄ• ta
tathÄ• dukkaá¹-anti attho. __taÃ±cÄ• _ti \Be 405/ dukkaá¹-aá¹ƒ parÄ• masati. __avijjhÄ• ta
__padÄ«pajotikajantÄ• ghare_ti padÄ«pujjalanapattapacanasedakammÄ• dÄ«su jotikaraá¹
samÄ• dahantassa anÄ• pattÄ«ti attho. __tathÄ• rÅ«pappaccaye_ti á¹-hapetvÄ• padÄ«pÄ•
tathÄ• rÅ«papaccaye. __Ä• padÄ• sÅ«_ti duá¹-á¹-havÄ• á¸·amigaamanussehi upaddavesu.

jotisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``diyaá¸• á¸• ho_ \Ne 371/ __mÄ• so seso gimhÄ• naâ€™â€™ nti ``vassÄ• nassa paá¹-
aá¸• á¸• hateyyamÄ• sÄ• uá¹‡hasamayo, pariá¸·Ä• hasamayo_ti gimhÄ• naá¹ƒ seso diyaá¸
vassÄ• nassa paá¹-hamo mÄ• so pariá¸·Ä• hasamayoti evaá¹ƒ ete aá¸• á¸• hateyyamÄ• sÄ
pariá¸·Ä• hasamayo nÄ• ma hotÄ«ti attho teneva __padabhÄ• janiyaá¹ƒ_ ``uá¹‡hasamayo n
gimhÄ• naâ€™â€™ nti, ``pariá¸·Ä• hasamayo nÄ• ma vassÄ• nassa paá¹-hamo mÄ• soâ€™
nahÄ• nena na phÄ• su hoti, ayaá¹ƒ __gilÄ• nasamayo_. __padabhÄ• janiyaá¹ƒ_ (Vin IV 36
gilÄ• nakÄ• lo nicchitova hotÄ«ti ``yassa vinÄ• nahÄ• nena na phÄ• su hoti, `gilÄ• nasama
nahÄ• yitabbaâ€™â€™ nti vuttaá¹ƒ. __pariveá¹‡asammajjanamattampÄ«_ti antamaso pari

__vÄ• lukaá¹ƒ ukkiritvÄ• _ti sukkhÄ• ya nadiyÄ• vÄ• likaá¹ƒ uttiritvÄ• . __Ä• vÄ• á¹-esupÄ
nadiyaá¹ƒ vattabbameva natthÄ«ti dasseti. __Ä• padÄ• sÅ«_ti bhamarÄ• dÄ«hi anubandhe

nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__lÄ• bha_saddoyaá¹ƒ kammasÄ• dhano ``ko bhavatÄ• lÄ• bho laddhoâ€™â€™ tiÄ• dÄ«

Ä• ha __ ``alabbhÄ«ti labhoâ€™â€™ _ti \Be 406/, laddhanti attho. __ ``labho eva lÄ• bhoâ€
sakatthe á¹‡apaccayoti dasseti. __kiá¹ƒ alabbhÄ«_ti kiá¹ƒ laddhaá¹ƒ. __nava_nti abhinavaá
navaÃ±ca taá¹ƒ cÄ«varaÃ±cÄ• ti __navacÄ«varaá¹ƒ, _ navacÄ«varaá¹ƒ lÄ• bho etenÄ• ti _
evamettha samÄ• so daá¹-á¹-habboti. yadi evaá¹ƒ kathaá¹ƒ ``navaá¹ƒ cÄ«varalÄ• bhenÄ• â
``iti navacÄ«varalÄ• bhenÄ• â€™â€™ _tiÄ• di. ettha ca ``vikappanupagaá¹ƒ pacchimaâ€™
__cÄ«vara_nti yaá¹ƒ nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ• sakkÄ• hoti, tadeva veditabban
``nivÄ• sanapÄ• rupanupagaá¹ƒ cÄ«varaâ€™â€™ _nti. __ ``dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ Ä• c
kappabinduá¹ƒ sandhÄ• ya vuttaá¹ƒ, na nÄ«lÄ• dÄ«hi sakalacÄ«varaá¹ƒ dubbaá¹‡á¹‡akara
kappaá¹ƒ Ä• diyantena cÄ«varaá¹ƒ rajitvÄ• catÅ«su vÄ• koá¹‡esu, tÄ«su vÄ• dvÄ«su vÄ•
morassa akkhimaá¹‡á¸• alamattaá¹ƒ vÄ• maá¹…gulapiá¹-á¹-himattaá¹ƒ vÄ• Ä• dÄ• tabban
_tiÄ• di. __kaá¹ƒsanÄ«lenÄ• _ti cammakÄ• ranÄ«lena. __mahÄ• paccariyaá¹ƒ pana_ ``ayo
kaá¹ƒsanÄ«laá¹ƒ nÄ• mÄ• â€™â€™ ti (Sp (to Vin IV) 368) vuttaá¹ƒ \Ne 372/. __pattanÄ«len
nÄ«lavaá¹‡á¹‡ena paá¹‡á¹‡arasena. __kappabinduá¹ƒ Ä• diyitvÄ• _ti vaá¹-á¹-aá¹ƒ ekaá¹ƒ k

pÄ• á¸·ikappakaá¹‡á¹‡ikakappÄ• dayo pana sabbaá¹-á¹-hakathÄ• su paá¹-isiddhÄ• . aggaá
pana pacchÄ• Ä• ropetvÄ• kappakaraá¹‡akiccaá¹ƒ natthÄ«ti Ä• ha __ ``pacchÄ• Ä• ropite
__aggaá¸·aanuvÄ• taparibhaá¹‡á¸• esÅ«_ti uddharitvÄ• alliyÄ• panakakhaá¹‡á¸• apiá¹-á¹-h
__kiriyÄ• kiriya_nti nivÄ• sanapÄ• rupanato, kappassa anÄ• dÄ• nato kiriyÄ• kiriyaá¹ƒ.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

sammukhena vikappanÄ• __sammukhavikappanÄ• _. parammukhena vikappanÄ• __para
sannihitÄ• sannihitabhÄ• va_nti Ä• sannadÅ«rabhÄ• vaá¹ƒ. Ä• sannadÅ«rabhÄ• vo ca adhi
veditabbo.

__mitto_ti daá¸·hamitto. __sandiá¹-á¹-ho_ti diá¹-á¹-hamatto nÄ• tidaá¸·hamitto. __akatapacc
``mayhaá¹ƒ santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• â€™â€™ tiÄ• dinÄ• akatapaccuddh
vinayakammaá¹ƒ kata_nti yena saddhiá¹ƒ vinayakammaá¹ƒ kataá¹ƒ.

paribhogena \Be 407/ __kÄ• yakammaá¹ƒ, _ apaccuddhÄ• rÄ• panena __vacÄ«kamma_nt
paá¹-hamakathinasadisÄ• nevÄ• â€™â€™ _ti. __kiriyÄ• kiriya_nti ettha paribhuÃ±janaá¹ƒ _
apaccuddhÄ• rÄ• panaá¹ƒ __akiriyaá¹ƒ_.

vikappanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. apanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__adhiá¹-á¹-hÄ• nupaga_nti adhiá¹-á¹-hÄ• nayoggaá¹ƒ ayopattaÃ±ceva mattikÄ• pattaÃ±ca
kuÃ±cikÄ• koso viya anto susiraá¹ƒ katvÄ• koá¹-á¹-itaá¹ƒ.

__aÃ±Ã±aá¹ƒ_ \Ne 373/ __parikkhÄ• ra_nti pÄ• á¸·iyÄ• anÄ• gatapattatthavikÄ• diá¹ƒ. __
``samaá¹‡ena nÄ• ma anihitaparikkhÄ• rena bhavituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ
dassÄ• mÄ«â€™â€™ ti nikkhipato anÄ• patti.

apanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

__pÄ• cittiya_nti \Ne 374/ antamaso maÃ±capÄ«á¹-haá¹ƒ sodhento maá¹…gulabÄ«jakepi p
nikkÄ• ruá¹‡ikatÄ• ya taá¹ƒ bhindanto apaneti (Sp (to Vin IV) 382), pÄ• cittiyaá¹ƒ. tenÄ• ha
khuddakampÄ«â€™â€™ _tiÄ• di. __upakkamamahantatÄ• ya akusalaá¹ƒ mahantaá¹ƒ hotÄ
pavattajavanehi laddhÄ• sevanÄ• ya sanniá¹-á¹-hÄ• pakacetanÄ• ya vasena payogassa ma
mahantaá¹ƒ hoti, mahÄ• sÄ• vajjaá¹ƒ hotÄ«ti adhippÄ• yo.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

ettha \Be 408/ ca paá¹-aá¹…gapÄ• á¹‡akÄ• naá¹ƒ patanaá¹ƒ Ã±atvÄ• pi suddhacittatÄ• ya
sappÄ• á¹‡akabhÄ• vaá¹ƒ Ã±atvÄ• pi udakasaÃ±Ã±Ä• ya paribhuÃ±jitabbato __paá¹‡á¹‡at

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

__tassa tassa bhikkhuno_ti yena yena vÅ«pasamitaá¹ƒ, tassa tassa bhikkhuno. __ ``akataá
ntiÄ• dÄ«ni vadanto_ti ``akataá¹ƒ kammaá¹ƒ, dukkaá¹-aá¹ƒ kammaá¹ƒ, puna kÄ• tabbaá¹ƒ
dunnihataá¹ƒ puna nihanitabbaâ€™â€™ nti (Vin IV 394) vadanto. __yathÄ• á¹-hitabhÄ• ver
dadeyyÄ• _ti tesaá¹ƒ pavatti Ä• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ. tenÄ• ha __ ``yaá¹ƒ pana d
nihataá¹ƒ, taá¹ƒ sunihatamevÄ• â€™â€™ _ti.

ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ•

cattÄ• ri \Ne 375/ pÄ• rÄ• jikÄ• ni atthuddhÄ• ravasena padabhÄ• janiyaá¹ƒ dassitÄ• nÄ«ti
saá¹…ghÄ• disesaá¹ƒ adhippetaâ€™â€™ _nti. __yena kenaci upÄ• yenÄ• _ti ``sÄ• maá¹ƒ
Ä• rocenti, so vÄ• Ä• rocetÄ«â€™â€™ ti (Vin IV 399) vuttesu yena kenaci upÄ• yena. __pÄ
nikkhittamatteyevÄ• ti adhippÄ• yo. sace pacchÄ• pi Ä• roceti, dhuranikkhepane Ä• pattito n
``sacepÄ«â€™â€™ _tiÄ• di. __samaá¹‡asatampi Ä• pajjatiyevÄ• _ti samaá¹‡asatampi sutv
pÄ• cittiyaá¹ƒ Ä• pajjatiyevÄ• ti attho. __yenassa Ä• rocita_nti yena dutiyena assa tatiyassa
__tassevÄ• _ti tassa dutiyasseva. __Ä• rocetÄ«_ti paá¹-icchÄ• danatthameva ``mÄ• kassa
vadati. __koá¹-ichinnÄ• hotÄ«_ti (Sp-á¹- pÄ• cittiya III 399) yasmÄ• paá¹-icchÄ• danapacca
Ä• pajjitvÄ• va dutiyena \Be 409/ tatiyassa Ä• rocitaá¹ƒ, tasmÄ• tappaccayÄ• puna tena Ä•
abhÄ• vato Ä• pattiyÄ• koá¹-i chinnÄ• nÄ• ma hoti.

__Ä• dipade_ti duá¹-á¹-hullÄ• pattisaÃ±Ã±Ä«, vematiko, aduá¹-á¹-hullÄ• pattisaÃ±Ã±Ä«ti im
``duá¹-á¹-hullÄ• pattisaÃ±Ã±Ä« paá¹-icchÄ• detÄ«â€™â€™ ti (Vin IV 400) imasmiá¹ƒ paá¹-h
dvÄ«sÅ«_ti ``vematiko paá¹-icchÄ• deti, aduá¹-á¹-hullÄ• pattisaÃ±Ã±Ä« paá¹-icchÄ• detÄ«â
__aduá¹-á¹-hullÄ• yÄ• _ti avasesapaÃ±cÄ• pattikkhandhe. __anupasampannassa duá¹-á¹-h
ajjhÄ• cÄ• re_ti anupasampannassa purimapaÃ±casikkhÄ• padavÄ«tikkamasaá¹…khÄ• te
aduá¹-á¹-hulle vÄ• ajjhÄ• cÄ• re. yaá¹ƒ pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ ``anupasam
kÄ• yasaá¹ƒsaggo cÄ• ti ayaá¹ƒ duá¹-á¹-hullaajjhÄ• cÄ• ro nÄ• mÄ• â€™â€™ ti (Sp (to Vin
duá¹-á¹-hullÄ• rocanasikkhÄ• padaá¹-á¹-hakathÄ• ya (Sp (to Vin IV) 78 Ä• dayo) na sameti,
yujjati ``Ä• rocane anupasampannassa duá¹-á¹-hullaá¹ƒ aÃ±Ã±athÄ• adhippetaá¹ƒ, paá¹-ic
ti (Sp-á¹- pÄ• cittiya 400) visesakÄ• raá¹‡assÄ• nupalabbhanato, tasmÄ• taá¹ƒ upaparikkhi

duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

gabbhavÄ«sopi \Ne 376/ hi ``paripuá¹‡á¹‡avÄ«soâ€™â€™ tveva saá¹…khaá¹ƒ gacchatÄ«
``paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. tattha __paá¹-isandhiggahaá
yaá¹ƒ mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡a
Ä• diá¹ƒ katvÄ• . __so_ti yo puggalo Å«navÄ«sativasso upasampÄ• dito, so puggalo. __aÃ±
upajjhÄ• yo vÄ• kammavÄ• cÄ• cariyo vÄ• hutvÄ• aÃ±Ã±aá¹ƒ puggalaá¹ƒ upasampÄ• de
puggalaá¹ƒ. __sÄ«maá¹ƒ vÄ• sammannatÄ«_ti navaá¹ƒ sÄ«maá¹ƒ bandhati.

Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ•

__rÄ• jÄ• naá¹ƒ vÄ• vaÃ±cetvÄ• _ti rÄ• jÄ• naá¹ƒ thenetvÄ• raÃ±Ã±o santakaá¹ƒ kiÃ±ci g
dassÄ• mÄ• â€™â€™ ti __maggappaá¹-ipannÄ• akatakammÄ• ceva katakammÄ• _ \Be 4
nayo __suá¹…kaá¹ƒ pariharitukÄ• mÄ• _ti etthÄ• pi.

__kÄ• lavisaá¹…ketenÄ• _ti kÄ• lassa visaá¹…ketena, divasavisaá¹…ketenÄ• ti vuttaá¹ƒ h
pana aá¹-avivisaá¹…ketena vÄ• gacchato Ä• pattiyeva.

theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__mÄ• tugÄ• menÄ• _ti itthiyÄ• . ekatoupasampannÄ• , pana sikkhamÄ• nÄ• , sÄ• maá¹‡e
saá¹…gahaá¹ƒ gacchanti. imÄ• saá¹ƒ pana tissannaá¹ƒ samayo rakkhati. ayametÄ• saá¹ƒ,
veditabbaá¹ƒ.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

taá¹ƒtaá¹ƒsampattiyÄ• \Ne 377/ (Sp-á¹- pÄ• cittiya III 417) vibandhanavasena sattasantÄ•
eti Ä• gacchatÄ«ti __antarÄ• yo, _ diá¹-á¹-hadhammikÄ• dianattho, anatikkamanatthena tas
antarÄ• yaá¹ƒ vÄ• phalaá¹ƒ arahanti, antarÄ• yassa vÄ• karaá¹‡asÄ«lÄ• ti __antarÄ• yikÄ
``saggamokkhÄ• naá¹ƒ antarÄ• yaá¹ƒ karontÄ«ti antarÄ• yikÄ• â€™â€™ _ti (Ps I 234). __te
kammakilesavipÄ• kaupavÄ• dapaÃ±Ã±attivÄ«tikkamavasena paÃ±cavidhÄ• _ti ettha ca pa
__kammantarÄ• yikaá¹ƒ_ nÄ• ma, tathÄ• bhikkhunidÅ«sakakammaá¹ƒ. taá¹ƒ pana mokkha
saggassa. niyatamicchÄ• diá¹-á¹-hidhammÄ• __kilesantarÄ• yikÄ• _ nÄ• ma.
paá¹‡á¸• akatiracchÄ• nagataubhatobyaÃ±janakÄ• naá¹ƒ paá¹-isandhidhammÄ• __vipÄ• k
ariyÅ«pavÄ• dÄ• __upavÄ• dantarÄ• yikÄ• _ nÄ• ma. te pana yÄ• va ariye na khamÄ• per
saÃ±cicca Ä• pannÄ• Ä• pattiyo __paÃ±Ã±attivÄ«tikkamantarÄ• yikÄ• _ nÄ• ma. tÄ• pi yÄ
paá¹-ijÄ• nÄ• ti, na vuá¹-á¹-hÄ• ti vÄ• na deseti vÄ• , tÄ• vadeva, na tato paraá¹ƒ.

tatrÄ• yaá¹ƒ \Be 411/ (Ps I 234; Sp (to Vin IV) 417) ariá¹-á¹-ho bhikkhu bahussuto dhamma
sesantarÄ• yike jÄ• nÄ• ti, vinaye pana akovidattÄ• paá¹‡á¹‡attivÄ«tikkamantarÄ• yike na
evaá¹ƒ cintesi ``ime Ä• gÄ• rikÄ• paÃ±ca kÄ• maguá¹‡e paribhuÃ±jantÄ• sotÄ• pannÄ• pi

anÄ• gÄ• minopi honti, bhikkhÅ«pi manÄ• pikÄ• ni cakkhuviÃ±Ã±eyyÄ• ni rÅ«pÄ• ni passa
phoá¹-á¹-habbe phusanti, mudukÄ• ni attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«ni paribhuÃ±janti, etaá
kasmÄ• ? itthirÅ«pÄ• ... pe ... itthiphoá¹-á¹-habbÄ• eva na vaá¹-á¹-anti, etepi vaá¹-á¹-antÄ«
rasena rasaá¹ƒ saá¹ƒsanditvÄ• sacchandarÄ• gaparibhogaÃ±ca nicchandarÄ• gaparibhoga
thÅ«lavÄ• kehi saddhiá¹ƒ atisukhumasuttaá¹ƒ ghaá¹-ento viya, sÄ• sapena saddhiá¹ƒ sineru
ca pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppÄ• detvÄ• ``kiá¹ƒ bhagavatÄ• mahÄ• samuddaá¹ƒ ba
ussÄ• hena paá¹-hamapÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ, natthi ettha dosoâ€™â€™ ti sabbaÃ
paá¹-ivirujjhanto bhabbapuggalÄ• naá¹ƒ Ä• saá¹ƒ chindanto jinassa Ä• á¹‡Ä• cakke pahÄ•
``tesÅ«â€™â€™ _tiÄ• di.

tattha __tesÅ«_ti yathÄ• vuttesu antarÄ• yesu. __aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• _ti
__aá¹-á¹-hikaá¹…kalaá¹ƒ_ (Sp-á¹- pÄ• cittiya III 417) nÄ• ma uraá¹-á¹-hi vÄ• piá¹-á¹-hikaá¹‡
sÄ«saá¹-á¹-hi vÄ• . taÃ±hi nimmaá¹ƒsattÄ• ``kaá¹…kalaâ€™â€™ nti vuccati. vigatamaá¹ƒs
aá¹-á¹-hisaá¹…khalikÄ• ya ekaá¹-á¹-himhi vÄ• __kaá¹…kala_saddo niruá¸·ho \Ne 378/, taá
appassÄ• daá¹-á¹-henÄ• ti attho. __Ä• di_saddena ``maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• , tiá¹‡
aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• , supinakÅ«pamÄ• kÄ• mÄ• , yÄ• citakÅ«pamÄ• kÄ
asisÅ«nÅ«pamÄ• kÄ• mÄ• , sattisÅ«lÅ«pamÄ• kÄ• mÄ• , sappasirÅ«pamÄ• kÄ• mÄ• â€
IV 417; Vin II 65) etesaá¹ƒ gahaá¹‡aá¹ƒ.

tattha __maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• _ (Sp (to Vin IV) 417) bahusÄ• dhÄ• raá¹‡aá¹-á¹-
kÄ• mÄ• _ anudahanaá¹-á¹-hena. __aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• _ mahÄ• bhitÄ•
kÄ• mÄ• _ ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena. __yÄ• citakÅ«pamÄ• kÄ• mÄ• _ tÄ• vakÄ
__rukkhaphalÅ«pamÄ• kÄ• mÄ• _ sabbaá¹…gapaccaá¹…gapalibhaÃ±janaá¹-á¹-hena. __a
adhikuá¹-á¹-anaá¹-á¹-hena. __sattisÅ«lÅ«pamÄ• _ vinivijjhanaá¹-á¹-hena. __sappasirÅ«pam
sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena.

__tathevÄ• _ti \Be 412/ ``mÄ• Ä• yasmÄ• â€™â€™ tiÄ• dÄ«hi. __itaresa_nti so saá¹…gha
yehi ``mÄ• Ä• yasmÄ• â€™â€™ tiÄ• dinÄ• vutto, tattha tehi aÃ±Ã±esaá¹ƒ sutÄ• naá¹ƒ bhi
__Ã±atticatutthena kammenÄ• _ti ``suá¹‡Ä• tu me, bhante, saá¹…gho, itthannÄ• massa bhi
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaâ€™â€™ ntiÄ• dinÄ• (Vin IV 420) padabhÄ• janiyaa
kammena.

ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

__akatÄ• nudhammenÄ• _ti ukkhipitvÄ• anosÄ• ritena. tenÄ• ha __ ``anudhammo vuccatÄ
anudhammoti osÄ• raá¹‡Ä• vuccatÄ«ti sambandho. ukkhepanÄ«yakammassÄ• nurÅ«po, p

__anudhammo. anulomavattaá¹ƒ disvÄ• _ti ``na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• ta
70) aá¹-á¹-hÄ• rasavidhaá¹ƒ vattaá¹ƒ disvÄ• , etesu aá¹-á¹-hÄ• rasasu anulomavattesu vatta
adhippÄ• yo. __Ä• misasambhogaá¹ƒ vÄ• dhammasambhogaá¹ƒ vÄ• _ti ettha yaá¹ƒ kiÃ±c
paá¹-iggahaá¹‡aÃ±ca __Ä• misasambhogo_. dhammassa uddisanaá¹ƒ, uddisÄ• panaÃ±ca
__saá¹ƒvaseyyÄ• _ti ``uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• saá¹…ghakammaá¹ƒ vÄ• â€
padabhÄ• janiyaá¹ƒ vuttaá¹ƒ tividhaá¹ƒ saá¹ƒvÄ• saá¹ƒ kareyya. yasmÄ• panettha uposath
saá¹…ghehiyeva kÄ• tabbattÄ• __saá¹…ghakammÄ• ni_yeva honti, tasmÄ• __ ``uposathÄ
kareyyÄ• â€™â€™ _ti vuttaá¹ƒ. __payoge payoge_ti dÄ• ne dÄ• ne, gahaá¹‡e gahaá¹‡e cÄ

paá¹‡á¹‡attiá¹ƒ \Ne 379/ ajÄ• nantena arahatÄ• pi kiriyÄ• byÄ• katacittena Ä• pajjitabbattÄ
_nti vuttaá¹ƒ.

ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

__pire_ti (Sp-á¹- pÄ• cittiya III 428) nipÄ• tapadaá¹ƒ sambodhane vattamÄ• naá¹ƒ parasad
vadantÄ«ti Ä• ha __ ``para amÄ• makÄ• â€™â€™ _ti, amhÄ• kaá¹ƒ anajjhattikabhÅ«tÄ• ti
``paratoâ€™â€™ ti iminÄ• samÄ• natthaá¹ƒ nipÄ• tapadaá¹ƒ, tasmÄ• __cara pire_ti parat
tiá¹-á¹-hÄ• ti evamettha attho daá¹-á¹-habbo.

kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ•

__sahadhammikaá¹ƒ vuccamÄ• no_ti sahadhammikena vuccamÄ• no. karaá¹‡atthe cetaá¹
sahadhammikehi sikkhitabbattÄ• , tesaá¹ƒ vÄ• santakattÄ• __ `sahadhammikaâ€™ _nti la
buddhapaÃ±Ã±attena sikkhÄ• padena vuccamÄ• noti atthoâ€™â€™ ti (Kkh dubbacasikkhÄ
III) II 425-426) dubbacasikkhÄ• pade vuttattÄ• __ ``sahadhammikaá¹ƒ vuccamÄ• noti imas
vuttoâ€™â€™ _ti vuttaá¹ƒ. __anÄ• dariyabhayÄ• _ti anÄ• darakaraá¹‡e bhayÄ• , tattha pÄ
__lesena evaá¹ƒ vadantassÄ• _ti ujukaá¹ƒ ``na sikkhissÄ• mÄ«â€™â€™ ti avatvÄ• ``yÄ• v
ntiÄ• dinÄ• lesena vadantassa.

sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ•

__khuddakehi_ \Ne 380/ __ca anukhuddakehi cÄ• _ti saá¹…ghÄ• disesÄ• dÄ«hi khuddake
anukhuddakehi ca. á¹-hapetvÄ• hi cattÄ• ri pÄ• rÄ• jikÄ• ni avasesÄ• ni sabbÄ• ni sikkhÄ•
khuddakÄ• ni ceva honti anukhuddakÄ• ni ca. vuttaÃ±hetaá¹ƒ __paÃ±casatikakkhandhake_

``katamÄ• ni pana, bhante, khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«ti? ekacce therÄ•
pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• avasesÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™
--- `cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• terasa saá¹…ghÄ• disese á¹-hapetvÄ• avasesÄ•
sikkhÄ• padÄ• nÄ«â€™ ti. ekacce \Be 414/ therÄ• evamÄ• haá¹ƒsu --- `cattÄ• ri pÄ• rÄ• jik
saá¹…ghÄ• disese á¹-hapetvÄ• dve aniyate á¹-hapetvÄ• avasesÄ• ni khuddÄ• nukhuddak
ekacce therÄ• evamÄ• haá¹ƒsu --- ``cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• terasa saá¹…gh
aniyate á¹-hapetvÄ• tiá¹ƒsa nissaggiye pÄ• cittiye á¹-hapetvÄ• avasesÄ• ni khuddÄ• nukhu
sikkhÄ• padÄ• nÄ«â€™ ti. ekacce therÄ• evamÄ• haá¹ƒsu --- `cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-
saá¹…ghÄ• disese á¹-hapetvÄ• dve aniyate á¹-hapetvÄ• tiá¹ƒsa nissaggiye pÄ• cittiye á¹-h
dvenavutipÄ• cittiye á¹-hapetvÄ• avasesÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«
evamÄ• haá¹ƒsu `cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• terasa saá¹…ghÄ• disese á¹-hapet
tiá¹ƒsa nissaggiye pÄ• cittiye á¹-hapetvÄ• dvenavutipÄ• cittiye á¹-hapetvÄ• cattÄ• ro pÄ• á
á¹-hapetvÄ• avasesÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™â€™ â€™ ti.

yaá¹ƒ pana nÄ• gasenattherena milindaraÃ±Ã±Ä• puá¹-á¹-hena vuttaá¹ƒ ``dukkaá¹-aá¹ƒ, m
sikkhÄ• padaá¹ƒ, dubbhÄ• sitaá¹ƒ anukhuddakaâ€™â€™ nti (Mil IV 2.1), tattha antimakoá¹-
vuttaá¹ƒ. taá¹ƒ vÄ• dapathopacchedanatthanti daá¹-á¹-habbaá¹ƒ.

__saá¹ƒvattanamariyÄ• dapariccheda vacana_nti saá¹ƒvattanassa mariyÄ• dÄ• avadhi __s
tÄ• ya niyamavasena yo paricchedo, tassa vacanaá¹ƒ __saá¹ƒvattanamariyÄ• dapariccheda
mariyÄ• daá¹ƒ vivaritvÄ• dassetuá¹ƒ __ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.
Ä• cariyÄ• attano ruciyÄ• uddisanti. __uddisÄ• pentÄ«_ti Ä• cariyaá¹ƒ yÄ• citvÄ• antevÄ•
__sajjhÄ• yantÄ«_ti \Ne 381/ dhÄ• renti. __kukkuccavippaá¹-isÄ• ro_ti kukkuccasaá¹…khÄ•
__vihesÄ• vicikicchÄ• manovilekhÄ• _ti vihesÄ• vicikicchÄ• saá¹…khÄ• tÄ• manovilekhÄ•

__anupasampannassa vivaá¹‡á¹‡ane_ti anupasampannassa santike nindato tassa tasmiá¹
vinayavivaá¹‡á¹‡ane.

vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mohanasikkhÄ• padavaá¹‡á¹‡anÄ•

__tasmiá¹ƒ_ \Be 415/ __anÄ• cÄ• re_ti tasmiá¹ƒ anÄ• cÄ• re Ä• ciá¹‡á¹‡e. __mokkho natth
mokkho natthi. __tassa te_ti tassa tava. __alÄ• bhÄ• _ti ye aÃ±Ã±esaá¹ƒ pÄ• timokkhe udd
aá¹-á¹-hiá¹ƒ katvÄ• manasikaraá¹‡assa Ä• nisaá¹ƒsasaÃ±Ã±itÄ• diá¹-á¹-hadhammikasamp
icchitabbÄ• , te sabbe tuyhaá¹ƒ alÄ• bhÄ• eva honti. __dulladdha_nti puÃ±Ã±avisesena lad
dulladdhaá¹ƒ. __sÄ• dhuka_nti suá¹-á¹-hu. __aá¹-á¹-hiá¹ƒ katvÄ• _ti atthikabhÄ• vaá¹ƒ katv
vuttaá¹ƒ hoti. __Ã±attidutiyena kammenÄ• _ti ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™
padabhÄ• janiyaá¹ƒ vuttena mohÄ• ropanakena Ã±attidutiyena kammena.

__adhammakamme_ti ettha mohÄ• ropanakammaá¹ƒ adhippetaá¹ƒ.

mohanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__pahÄ• raá¹ƒ dadeyyÄ• _ti antamaso uppalapattaá¹ƒ upÄ• dÄ• ya kÄ• yakÄ• yappaá¹-iba
aÃ±Ã±atarena pahÄ• raá¹ƒ dadeyya. evaá¹ƒ pana pahÄ• re dinne hattho vÄ• bhijjatu, pÄ•
vÄ• , pÄ• cittiyameva. tenÄ• ha __ ``paharitukÄ• matÄ• yÄ• â€™â€™ _tiÄ• di.

__anupasampanne_ti gahaá¹-á¹-he vÄ• pabbajite vÄ• itthiyÄ• vÄ• purise vÄ• antamaso
pana rattacitto itthiá¹ƒ paharati, saá¹…ghÄ• diseso. __kenaci viheá¹-hiyamÄ• nassÄ• _ti ma
tiracchÄ• nagatena vÄ• viheá¹-hiyamÄ• nassa. __mokkhÄ• dhippÄ• yassÄ• _ti tato attano
sacepi antarÄ• magge (Sp (to Vin IV) 453) coraá¹ƒ vÄ• paccatthikaá¹ƒ vÄ• viheá¹-hetukÄ•
ettheva tiá¹-á¹-ha, mÄ• Ä• gamitthÄ• â€™â€™ ti vatvÄ• vacanaá¹ƒ anÄ• diyitvÄ• Ä• gacc
muggarena vÄ• satthakena vÄ• paharitvÄ• yÄ• ti, so ce tena pahÄ• rena marati, anÄ• pat
eseva nayo.

pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

__talasattika_nti \Be 416/ talameva talasattikaá¹ƒ. ``pothanasamatthaá¹-á¹-hena sattikaâ€™
pÄ• cittiya 456) eke. __uccÄ• reyyÄ• _ti ukkhipeyya. __napaharitukÄ• matÄ• ya dinnattÄ•
paharitukÄ• matÄ• ya paharite purimasikkhÄ• padena pÄ• cittiyaá¹ƒ. uccÄ• retukÄ• matÄ•
kate iminÄ• pÄ• cittiyaá¹ƒ. iminÄ• pana virajjhitvÄ• pahÄ• ro dinno, tasmÄ• dukkaá¹-aá¹ƒ
``tiracchÄ• nagatÄ• dÄ«naá¹ƒ asucikaraá¹‡Ä• dÄ«ni disvÄ• kujjhitvÄ• pi uggirantassa mok
(Sp-á¹- pÄ• cittiya III 471) vadanti.

talasattikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-hasikkhÄ• padaá¹ƒ uttÄ• nameva.

amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

__kukkuccaá¹ƒ uppÄ• dentassÄ• _ti (Vjb pÄ• cittiya 468) saá¹ƒsayaá¹ƒ janentassa. paro ku
mÄ• vÄ• , taá¹ƒ appamÄ• á¹‡aá¹ƒ. __maÃ±Ã±e_ti takkayÄ• mi. __Ä• di_saddena ``vikÄ• le
bhuttaá¹ƒ, majjaá¹ƒ maÃ±Ã±e tayÄ• pÄ«taá¹ƒ, mÄ• tugÄ• mena saddhiá¹ƒ raho maÃ±Ã±e
ntiÄ• dÄ«naá¹ƒ (Vin IV 466) gahaá¹‡aá¹ƒ. __anupasampanne_ti sÄ• maá¹‡ere.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

suyyatÄ«ti __suti, _ saddo, sutiyÄ• samÄ«paá¹ƒ __upassutÄ«_ti Ä• ha __ ``sutisamÄ«paâ
saddasamÄ«panti attho. yattha pana á¹-hitena sakkÄ• hoti saddaá¹ƒ sotuá¹ƒ \Be 417/, tatth
saddasamÄ«pe tiá¹-á¹-hati nÄ• mÄ• ti Ä• ha __ ``yattha á¹-hatvÄ• â€™â€™ _tiÄ• di. atha v
__upassuti, _ á¹-hÄ• naá¹ƒ, yaá¹ƒ á¹-hÄ• naá¹ƒ upagatena sakkÄ• hoti kathentÄ• naá¹ƒ sa
evampettha attho daá¹-á¹-habbo. __turitagamanepÄ«_ti pacchato gacchantassa purato gac
saddasavanatthaá¹ƒ sÄ«ghagamanepi. __ohÄ«yamÄ• nepÄ«_ti purato gacchantassa pacch
vacanasavanatthaá¹ƒ ohÄ«yamÄ• nepi.

__vÅ«pasamissÄ• mÄ«_ti upasamaá¹ƒ gamissÄ• mi, kalahaá¹ƒ na karissÄ• mi. __attÄ• na
akÄ• rakabhÄ• vaá¹ƒ kathetvÄ• attÄ• naá¹ƒ parimocessÄ• mi. __siyÄ• kiriya_nti kadÄ• ci
samuá¹-á¹-hÄ• nato siyÄ• kiriyaá¹ƒ. __siyÄ• akiriya_nti kadÄ• ci á¹-hitaá¹-á¹-hÄ• naá¹ƒ Ä•
mantayamÄ• nÄ• naá¹ƒ ajÄ• nÄ• panavasena samuá¹-á¹-hÄ• nato siyÄ• akiriyaá¹ƒ.

upassutisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kammappaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

__dhammikÄ• na_nti dhammena vinayena satthusÄ• sanena katattÄ• dhammo etesu atth
dhammikÄ• naá¹ƒ. __kammÄ• na_nti catunnaá¹ƒ saá¹…ghakammÄ• naá¹ƒ. tenÄ• ha __ ``d

__dhammenÄ• _ti bhÅ«tena vatthunÄ• . __vinayenÄ• _ti codanÄ• ya ceva sÄ• raá¹‡Ä• ya c
Ã±attisampadÄ• ya ceva anussavanÄ• sampadÄ• ya ca. __samaggassa saá¹…ghassÄ• _ti
sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• kattabbattÄ• kÄ• yena ceva citten
saá¹…ghassa. __taá¹ƒ taá¹ƒ vatthu_nti avaá¹‡á¹‡abhaá¹‡anÄ• diá¹ƒ taá¹ƒ taá¹ƒ vatthu.

osÄ• renti \Ne 384/ saá¹…ghamajjhaá¹ƒ etenÄ• ti __osÄ• raá¹‡aá¹ƒ_. nissÄ• renti saá¹…gh
__nissÄ• raá¹‡aá¹ƒ_. __bhaá¹‡á¸• ukamma_nti muá¹‡á¸• akaraá¹‡aá¹ƒ, kesacchedanÄ• pu
lakkhaá¹‡aá¹ƒ __kammalakkhaá¹‡aá¹ƒ_. osÄ• raá¹‡Ä• dayo viya kammaÃ±ca hutvÄ• aÃ±A
kammameva hutvÄ• lakkhÄ«yatÄ«ti kammalakkhaá¹‡anti attho. ``osÄ• raá¹‡aá¹ƒ nissÄ• ra
V) 495-496) cettha padasiliá¹-á¹-hatÄ• yetaá¹ƒ vuttaá¹ƒ. paá¹-hamaá¹ƒ pana nissÄ• raá¹‡Ä•
osÄ• raá¹‡Ä• ti Ä• ha \Be 418/ __ ``tattha kaá¹‡á¹-akasÄ• maá¹‡erassÄ• â€™â€™ _tiÄ• di.
nÄ• sanÄ• viya nissÄ• raá¹‡Ä• _ti yathÄ• kaá¹‡á¹-akasÄ• maá¹‡erassa daá¹‡á¸• akamma
buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhaá¹‡ato, akappiyaá¹
dÄ«payato, micchÄ• diá¹-á¹-hikassa antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gatassa aÃ

``saá¹…ghaá¹ƒ, bhante, pucchÄ• mi `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhassa vÄ• d
avaá¹‡á¹‡avÄ• dÄ« micchÄ• diá¹-á¹-hiko, yaá¹ƒ aÃ±Ã±e sÄ• maá¹‡erÄ• labhanti dirattatira
saddhiá¹ƒ sahaseyyaá¹ƒ, tassa alÄ• bhÄ• ya nissÄ• raá¹‡Ä• ruccati saá¹…ghassÄ• â€™ ti
tatiyampi, bhante, saá¹…ghaá¹ƒ pucchÄ• mi `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero ... pe ... ru
ti, cara pire vinassÄ• â€™â€™ ti (Sp (to Vin V) 495-496) ---

kattabbanÄ• sanÄ• nissÄ• raá¹‡Ä• ti attho. __tÄ• disaá¹ƒyeva sammÄ• vattantaá¹ƒ disvÄ•
tÄ• disaá¹ƒyeva aparena samayena ``ahaá¹ƒ, bhante, bÄ• latÄ• ya aÃ±Ã±Ä• á¹‡atÄ• ya ala
svÄ• haá¹ƒ saá¹…ghaá¹ƒ khamÄ• pemÄ«â€™â€™ ti khamÄ• pentaá¹ƒ disvÄ• yÄ• vatatiya

``saá¹…ghaá¹ƒ, bhante, pucchÄ• mi `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhassa vÄ• d
avaá¹‡á¹‡avÄ• dÄ« micchÄ• diá¹-á¹-hiko, yaá¹ƒ aÃ±Ã±e sÄ• maá¹‡erÄ• labhanti bhikkhÅ«
dirattatirattaá¹ƒ sahaseyyaá¹ƒ, tassa alÄ• bhÄ• ya nissÄ• rito, svÄ• yaá¹ƒ idÄ• ni sorato niv
lajjidhammaá¹ƒ okkanto hirottappe patiá¹-á¹-hito katadaá¹‡á¸• akammo accayaá¹ƒ deseti, in
yathÄ• pure kÄ• yasambhogasÄ• maggidÄ• naá¹ƒ ruccati saá¹…ghassÄ• â€™ ti. dutiyamp
saá¹…ghaá¹ƒ pucchÄ• mi ... pe ... ruccati saá¹…ghassÄ• â€™â€™ ti (Sp (to Vin V) 495-496

pavesanÄ• osÄ• raá¹‡Ä• ti attho.

__kesacchedanÄ• pucchana_nti \Ne 385/ sÄ«mÄ• pariyÄ• panne bhikkhÅ« sannipÄ• tÄ• p
netvÄ• ``saá¹…ghaá¹ƒ, bhante, imassa dÄ• rakassa bhaá¹‡á¸• ukammaá¹ƒ Ä• pucchÄ• mA
vÄ• dvikkhattuá¹ƒ vÄ• sakiá¹ƒ vÄ• vacanaá¹ƒ. idha ca ``imassa dÄ• rakassa bhaá¹‡á¸• uk

tipi ``imassa samaá¹‡akaraá¹‡aá¹ƒ Ä• pucchÄ• mÄ• â€™â€™ tipi ``imassa pabbÄ• janaá¹ƒ
``ayaá¹ƒ samaá¹‡o hotukÄ• moâ€™â€™ tipi ``ayaá¹ƒ pabbajitukÄ• moâ€™â€™ tipi vattuá¹

__mukharassÄ• _ti mukhena kharassa. yaá¹ƒ avandiyakammaá¹ƒ anuÃ±Ã±Ä• tanti samba
dassanÄ• divatthÅ«sÅ«_ti ---

``tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhuniyo kaddamodakena osiÃ±car
sÄ• rajjeyyuâ€™ nti, kÄ• yaá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti, Å«ruá¹ƒ vivaritvÄ• bh
aá¹…gajÄ• taá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti, bhikkhuniyo obhÄ• senti, bhikkhunÄ
sampayojenti `appeva nÄ• ma amhesu sÄ• rajjeyyuâ€™â€™ â€™ nti (Vin II 411) ---

imesu vatthÅ«su.

__acchinnacÄ«varakÄ• dÄ«na_nti
acchinnacÄ«varajiá¹‡á¹‡acÄ«varanaá¹-á¹-hacÄ«varagilÄ• nabahussutasaá¹…ghabhÄ• rani
__cÄ«varÄ• dÄ«nÄ«_ti cÄ«varabhesajjasenÄ• sanÄ• dÄ«ni. __paribhuÃ±jitabbÄ• nÄ«_ti pa
mÅ«latacapattaaá¹…kurapupphaphalÄ• dÄ«ni. __apanetabbÄ• nipi vatthÅ«nÄ«_ti Ä• vÄ• s
haritabbÄ• nipi chÄ• yÅ«pagaphalÅ«pagarukkhÄ• dÄ«ni. __tathÄ• rÅ«paá¹ƒ vÄ• dhammika
cÄ«varapiá¹‡á¹• apÄ• tatthÄ• ya dinnato Ä• vÄ• sajagganÄ• dikaá¹ƒ tÄ• disaá¹ƒ vÄ• aÃ±Ã
karontehi.

__neva suttaá¹ƒ Ä• gacchatÄ«_ti na mÄ• tikÄ• Ä• gacchati. __no suttavibhaá¹…go_ti vina
__byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hatÄ«_ti (Sp (to Vin II) 233) byaÃ±janamattan
paá¹-isedheti. jÄ• tarÅ«parajatakhettavatthuppaá¹-iggahaá¹‡Ä• dÄ«su vinayadharehi bhikkh
kÄ• riyamÄ• ne disvÄ• ``kiá¹ƒ ime Ä• pattiyÄ• kÄ• retha, nanu `jÄ• tarÅ«parajatappaá¹-igg
hotÄ«â€™ ti (DN I 10, 194) evaá¹ƒ sutte paá¹-iviratimattameva vuttaá¹ƒ, natthi ettha Ä• patt
aparo dhammakathiko suttassa Ä• gatattÄ• olambetvÄ• nivÄ• sentÄ• naá¹ƒ Ä• pattiyÄ• \N
``kiá¹ƒ imesaá¹ƒ Ä• pattiá¹ƒ Ä• ropetha, nanu `parimaá¹‡á¹• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikk
(Vin IV 576) evaá¹ƒ \Be 420/ sikkhÄ• karaá¹‡amattameva vuttaá¹ƒ, natthi ettha Ä• pattÄ«â€
__ubbÄ• hika vinicchaye_ti samathakkhandhake vuttaubbÄ• hikavinicchaye ``sÄ«lavÄ• hot
dasaá¹…gasampattiyÄ• samannÄ• gate dve tayo bhikkhÅ« uccinitvÄ• vinicchayo __ubbÄ•
daá¹-á¹-habbo.

__pavÄ• raá¹‡appaccukkaá¹• á¹• hanÄ• _ti pavÄ• raá¹‡Ä• ya ukkassanÄ• , uddhaá¹ƒ kaá¹
__tiá¹‡avatthÄ• rakasamathe sabbasaá¹…gÄ• hikaÃ±atti cÄ• _ti ``suá¹‡Ä• tu me, bhante, s
bhaá¹‡á¹• anajÄ• tÄ• naá¹ƒ ... pe ... á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaâ€™â€™ nti (Vin II 2
tiá¹‡avatthÄ• rakasamathe katÄ• sabbapaá¹-hamÄ• __sabbasaá¹…gÄ• hikaÃ±atti_ ca.

__alÄ• bhÄ• ya parisakkanÄ• dikehÄ«_ti catunnaá¹ƒ paccayÄ• naá¹ƒ alÄ• bhatthÄ• ya pay
__Ä• di_saddena ``anatthÄ• ya parisakkanaá¹ƒ, anÄ• vÄ• sÄ• ya parisakkanaá¹ƒ, akkosana
bhikkhÅ«hi bhedanaá¹ƒ, buddhassa avaá¹‡á¹‡abhaá¹‡anaá¹ƒ, dhammassa avaá¹‡á¹‡abha
avaá¹‡á¹‡abhaá¹‡anaâ€™â€™ nti (Vin II 265) avasesaá¹ƒ sattaá¹…gaá¹ƒ saá¹…gaá¹‡hÄ•
samannÄ• gatassÄ• _ti aá¹-á¹-hahi ceva aá¹…gehi ekekenapi aá¹…gena ca samannÄ• gata
__asambhogakaraá¹‡attha_nti tena dinnassa deyyadhammassa appaá¹-iggahaá¹‡atthaá¹ƒ.
kammavÄ• cÄ• ya pattanikkujjanavasena, na adhomukhaá¹-á¹-hapanavasena. __pattukkujj
nayo. __tassevÄ• _ti yo pattanikkujjanavasena katanissÄ• raá¹‡o, tasseva upÄ• sakassa. _
yena samannÄ• gatassa pattukkujjanaá¹ƒ, tena samannÄ• gatassa. __sÄ• _ti yathÄ• vuttÄ•
ca.

sÅ«ciyÄ• diappamattakaá¹ƒ taá¹ƒtadatthikÄ• naá¹ƒ vissajjeti detÄ«ti __appamattakavissajja
sÄ• á¹-iyaggÄ• hÄ• pako_ti vassikasÄ• á¹-iyaggÄ• hÄ• pako. kammaá¹ƒ karonte Ä• rÄ• mik
sammuti __Ä• rÄ• mikapesakasammuti_. esa nayo __sÄ• maá¹‡erapesakasammutÄ«_ti ett

__tajjanÄ«yakammÄ• dÄ«naá¹ƒ sattanna_nti tajjanÄ«yaá¹ƒ, niyasaá¹ƒ, pabbÄ• janÄ«yaá¹ƒ
tividhaÃ±ca ukkhepanÄ«yanti tajjanÄ«yÄ• dÄ«naá¹ƒ sattannaá¹ƒ. __aá¹-á¹-hayÄ• vatatiyak
cattÄ• ro, bhikkhunÄ«naá¹ƒ vasena cattÄ• roti aá¹-á¹-ha saá¹…ghÄ• disesÄ• .

__Ã±attikammÄ• divasenÄ• _ti \Be 421/ Ã±attikammaÃ±attidutiyakammaÃ±atticatutthakam
daá¸·hataraá¹ƒ \Ne 387/ hoti, tasmÄ• kÄ• tabbaâ€™â€™ nti ekacce vadanti. evaá¹ƒ pana s
tasmÄ• na kÄ• tabbanti paá¹-ikkhittameva. sace pana akkharaparihÄ«naá¹ƒ vÄ• padaparih
vÄ• hoti, tassa sodhanatthaá¹ƒ punappunaá¹ƒ vattuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ akuppakammass
kuppakamme kammaá¹ƒ hutvÄ• tiá¹-á¹-hati. __sakalakkhaá¹‡enevÄ• _ti Ã±attiÃ±ca catass
sÄ• vetvÄ• va. __na sesakammavasenÄ• _ti apalokanakammÄ• dinÄ• avasesakammavas

kammappaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• rocitaá¹ƒ vatthu avinicchita_nti Ä• rocitavatthu Ä• pattikabhÄ• vena na vinicchitaá¹ƒ. e
cuditakena ca attano kathÄ• kathitÄ• , anuvijjako sammato, ettÄ• vatÄ• vatthumeva Ä• roc
daá¹-á¹-habbaá¹ƒ. __chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkameyyÄ• _ti ``kathaá¹
assa, vaggaá¹ƒ assa, na kareyyÄ• â€™â€™ ti (Vin IV 481) iminÄ• adhippÄ• yena chandaá
uá¹-á¹-hÄ• ya gaccheyya. tenÄ• ha __ ``yo bhikkhÅ«â€™â€™ _tiÄ• di. __kiriyÄ• kiriya_nti e
__kiriyaá¹ƒ, _ chandassa adÄ• naá¹ƒ __akiriyaá¹ƒ_.

chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

__yathÄ• santhuta_nti yathÄ• mittaá¹ƒ. tenÄ• ha __ ``yo yoâ€™â€™ _ti Ä• di. tattha __mittasandiá¹-á¹-hasambhattavasenÄ• _ti mittasandiá¹-á¹-hasambhattÄ• naá¹ƒ vasena. tat __sandiá¹-á¹-hÄ• _ tattha tattha saá¹…gamma diá¹-á¹-hamattÄ• nÄ• tidaá¸·hamittÄ• . __sa bhattÄ• sinehavanto daá¸·hamittÄ• ti daá¹-á¹-habbÄ• .

__paÃ±ca garubhaá¹‡á¸• Ä• nÄ«_ti rÄ• sivasena paÃ±ca garubhaá¹‡á¸• Ä• ni, sarÅ«pavas tenÄ• ha __ ``rÄ• sivasena paÃ±ca garubhaá¹‡á¸• Ä• ni vuttÄ• nÄ«â€™â€™ _ti. __Ä• rÄ• n 321; vi0 saá¹…ga0-a 227) nÄ• ma pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . __Ä• rÄ• mav Ä• rÄ• mÄ• naá¹ƒ atthÄ• ya paricchinditvÄ• á¹-hapitokÄ• so, tesu vÄ• Ä• rÄ• mesu vinaá¹- porÄ• á¹‡akabhÅ«mibhÄ• go \Ne 388/. __vihÄ• ro_ nÄ• ma yaá¹ƒ kiÃ±ci pÄ• sÄ• dÄ• diser nÄ• ma tassa patiá¹-á¹-hÄ• nokÄ• so. __maÃ±co_ nÄ• ma masÄ• rako bundikÄ• baddho, k imesaá¹ƒ pubbe vuttÄ• naá¹ƒ catunnaá¹ƒ maÃ±cÄ• naá¹ƒ aÃ±Ã±ataro. __pÄ«á¹-haá¹ƒ_ nÄ catunnaá¹ƒ pÄ«á¹-hÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. __bhisi_ nÄ• ma uá¹‡á¹‡abhisiÄ• dÄ«naá¹ƒ p aÃ±Ã±atarÄ• . __bibbohanaá¹ƒ_ nÄ• ma rukkhatÅ«lalatÄ• tÅ«lapoá¹-akitÅ«lÄ• naá¹ƒ aÃ±Ã __lohakumbhÄ«_ nÄ• ma kÄ• á¸·alohena vÄ• tambalohena vÄ• yena kenaci lohena katÄ• __lohabhÄ• á¹‡akÄ• _dÄ«supi eseva nayo. ettha pana __bhÄ• á¹‡aka_nti araÃ±jaro vuccat __kaá¹-Ä• haá¹ƒ_ kaá¹-Ä• hameva. __vÄ• si_Ä• dÄ«su, __valli_Ä• dÄ«su ca duviÃ±Ã±eyya

dvisaá¹…gahÄ• ni dve honti, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-habhedanaá¹ƒ ||

iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayi || (Sp (to Vin II) 321; vi0 saá

__vissajjetuá¹ƒ vÄ• vibhajituá¹ƒ vÄ• na vaá¹-á¹-atÄ«_ti mÅ«lacchejjavasena vissajjetuá¹ƒ na vaá¹-á¹-anti. parivattanavasena pana vissajjantassa, vibhajantassa ca anÄ• patti. tenÄ• h ``thÄ• varenÄ• â€™â€™ _tiÄ• di. tattha __thÄ• varena thÄ• vara_nti Ä• rÄ• maÄ• rÄ• mava Ä• rÄ• maá¹ƒ Ä• rÄ• mavatthuá¹ƒ vihÄ• raá¹ƒ vihÄ• ravatthuá¹ƒ. __itarenÄ• _ti athÄ• varen vuttaá¹ƒ hoti. __akappiyenÄ• _ti suvaá¹‡á¹‡amayamaÃ±cÄ• dinÄ• ceva akappiyabhisibibb __mahagghakappiyenÄ• _ti dantamayamaÃ±cÄ• dinÄ• ceva pÄ• vÄ• rÄ• dinÄ• ca. __itara __kappiyaparivattanena parivattetu_nti yathÄ• akappiyaá¹ƒ na hoti, evaá¹ƒ parivattetuá¹ƒ.

tatrÄ• yaá¹ƒ parivattananayo (Sp (to Vin II) 321; vi0 saá¹…ga0-a 228) --- saá¹…ghassa nÄ•

hoti, kappiyakÄ• rakÄ• va bahutaraá¹ƒ khÄ• danti, yampi na khÄ• danti, tato \Be 423/ sakaá
appameva Ä• haranti. aÃ±Ã±esaá¹ƒ pana tassÄ• rÄ• massa avidÅ«re gÄ• mavÄ• sÄ«naá¹ƒ
Ä• rÄ• mo hoti, te saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• sakena Ä• rÄ• mena taá¹ƒ Ä• rÄ• maá
saá¹…ghassÄ• â€™â€™ ti apaloketvÄ• sampaá¹-icchitabbo. sacepi bhikkhÅ«naá¹ƒ rukkha
manussÄ• naá¹ƒ paÃ±casatÄ• ni, ``tumhÄ• kaá¹ƒ Ä• rÄ• mo khuddakoâ€™â€™ ti na vattab
khuddako, atha kho itarato bahutaraá¹ƒ Ä• yaá¹ƒ deti. sacepi samakameva deti \Ne 389/, ev
icchiticchitakkhaá¹‡e paribhuÃ±jituá¹ƒ sakkÄ• ti gahetabbameva. sace pana manussÄ• naá
honti, ``nanu tumhÄ• kaá¹ƒ bahutarÄ• rukkhÄ• â€™â€™ ti vattabbaá¹ƒ. sace ``atirekaá¹ƒ a
hotu, saá¹…ghassa demÄ• â€™â€™ ti vadanti, jÄ• nÄ• petvÄ• sampaá¹-icchituá¹ƒ vaá¹-á¹
phaladhÄ• rino, manussÄ• naá¹ƒ rukkhÄ• na tÄ• va phalaá¹ƒ gaá¹‡hanti. kiÃ±cÄ• pi na gaá
gaá¹‡hissantÄ«ti sampaá¹-icchitabbameva. manussÄ• naá¹ƒ rukkhÄ• phaladhÄ• rino, bhikk
phalaá¹ƒ gaá¹‡hanti, ``nanu tumhÄ• kaá¹ƒ rukkhÄ• phaladhÄ• rinoâ€™â€™ ti vattabbaá¹ƒ.
amhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ bhavissatÄ«â€™â€™ ti denti, jÄ• nÄ• petvÄ• sampaá¹-icchituá¹
Ä• rÄ• mena Ä• rÄ• mo parivattetabbo, eteneva nayena Ä• rÄ• mavatthupi vihÄ• ropi vihÄ•
parivattetabbaá¹ƒ. Ä• rÄ• mavatthunÄ• ca mahantena vÄ• khuddakena vÄ• Ä• rÄ• maá¹ƒ
vihÄ• ravatthunti.

kathaá¹ƒ vihÄ• rena (Sp (to Vin II) 321; vi0 saá¹…ga0-a 228) vihÄ• ro parivattetabbo? saá¹
gehaá¹ƒ hoti, manussÄ• naá¹ƒ vihÄ• ramajjhe pÄ• sÄ• do, ubhopi agghena samakÄ• . sace
taá¹ƒ gehaá¹ƒ yÄ• canti, sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. bhikkhÅ«naá¹ƒ ce mahagghataraá¹
``mahagghataraá¹ƒ amhÄ• kaá¹ƒ gehaâ€™â€™ nti vutte ``kiÃ±cÄ• pi mahagghataraá¹ƒ pal
sakkÄ• tattha pabbajitehi vasituá¹ƒ, idaá¹ƒ pana sÄ• ruppaá¹ƒ, gaá¹‡hathÄ• â€™â€™ ti va
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. sace pana manussÄ• naá¹ƒ mahagghaá¹ƒ hoti ``nanu tumhÄ
mahagghaâ€™â€™ nti vattabbaá¹ƒ. ``hotu, bhante, amhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ bhavissati, g
pana sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ vihÄ• rena vihÄ• ro parivattetabbo. eteneva nay
Ä• rÄ• mopi Ä• rÄ• mavatthupi vihÄ• rena parivattetabbaá¹ƒ. vihÄ• ravatthunÄ• ca mahagg
424/ vihÄ• raá¹ƒ vihÄ• ravatthuá¹ƒ Ä• rÄ• maá¹ƒ Ä• rÄ• mavatthuá¹ƒ. evaá¹ƒ tÄ• va __thÄ•
thÄ• varaparivattanaá¹ƒ_ veditabbaá¹ƒ.

__itarena itaraparivattane_ pana maÃ±capÄ«á¹-haá¹ƒ mahantaá¹ƒ vÄ• hotu, khuddakaá¹ƒ
vi0 saá¹…ga0-a 228), antamaso caturaá¹…gulapÄ• dakaá¹ƒ gÄ• madÄ• rakehi paá¹ƒsvÄ• g
saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• ya garubhaá¹‡á¸• aá¹ƒ hoti. sacepi rÄ• jÄ• vÄ• rÄ
ekappahÄ• reneva maÃ±casataá¹ƒ vÄ• maÃ±casahassaá¹ƒ vÄ• denti, sabbe kappiyamaÃ
sampaá¹-icchitvÄ• vuá¸• á¸• happaá¹-ipÄ• á¹-iyÄ• ``saá¹…ghikaparibhogena paribhuÃ±jath
puggalikaparibhogena dÄ• tabbÄ• . atirekamaÃ±ce bhaá¹‡á¸• Ä• gÄ• rÄ• dÄ«su paÃ±Ã±ap
nikkhipitvÄ• paribhuÃ±jitumpi vaá¹-á¹-ati. bahisÄ«mÄ• ya ``saá¹…ghassa demÄ• â€™â€™
saá¹…ghattherassa vasanaá¹-á¹-hÄ• ne dÄ• tabbo. tattha ce bahÅ« maÃ±cÄ• honti, maÃ±
vasanaá¹-á¹-hÄ• ne kammaá¹ƒ atthi, tattha ``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™

puggalikabhogena. mahagghena satagghanakena vÄ• sahassagghanakena vÄ• maÃ±cen
labhati, parivattetvÄ• gahetabbaá¹ƒ. na kevalaá¹ƒ maÃ±cena maÃ±coyeva,
Ä• rÄ• maÄ• rÄ• mavatthuvihÄ• ravihÄ• ravatthupÄ«á¹-habhisibibbohanÄ• nipi parivattetuá
__pÄ«á¹-habhisibibbohanesu_pi. __varasenÄ• sanÄ• dÄ«naá¹ƒ saá¹ƒrakkhaá¹‡attha_nti sa
bhikkhÅ« piá¹‡á¸• apÄ• tena na yÄ• penti, ettha rÄ• jarogacorabhayÄ• ni, aÃ±Ã±attha gacc
palujjanti, tÄ• lanÄ• á¸·ikerÄ• dike vinÄ• senti, senÄ• sanapaccayaá¹ƒ sandhÄ• ya yÄ• petu
kÄ• le varasenÄ• sanÄ• dÄ«naá¹ƒ saá¹ƒrakkhaá¹‡atthaá¹ƒ. __lÄ• makÄ• ni vissajjetu_nti lÄ
vissajjetuá¹ƒ, lÄ• makakoá¹-iyÄ• vissajjetunti adhippÄ• yo. __vissajjetvÄ• paribhuÃ±jituá¹ƒ
vissajjetvÄ• tato laddhayÄ• gubhattacÄ«varÄ• dÄ«ni paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.
__kÄ• á¸·alohatambalohakaá¹ƒsalohavaá¹-á¹-alohÄ• na_nti ettha __kaá¹ƒsalohaá¹ƒ, vaá¹-á
kittimalohaá¹ƒ. tÄ«á¹‡i hi kittimalohÄ• ni kaá¹ƒsalohaá¹ƒ, vaá¹-á¹-alohaá¹ƒ, Ä• rakÅ«á¹-anti.
missetvÄ• kataá¹ƒ __kaá¹ƒsalohaá¹ƒ, _ sÄ«tatambe missetvÄ• kataá¹ƒ __vaá¹-á¹-alohaá¹
kataá¹ƒ __Ä• rakÅ«á¹-aá¹ƒ_. tena vuttaá¹ƒ ``kaá¹ƒsalohaá¹ƒ, vaá¹-á¹-alohaÃ±ca kittimaloha
atireka_nti tato atirekaggaá¹‡hanako.

__sarako_ti \Be 425/ majjhe makuá¸·aá¹ƒ dassetvÄ• mukhavaá¹-á¹-ivitthataá¹ƒ katvÄ• piá
kÄ• tabbaá¹ƒ ekaá¹ƒ bhÄ• janaá¹ƒ. ``sarÄ• vaâ€™â€™ ntipi vadanti. __Ä• di_saddena kaÃ
gihiupakaraá¹‡Ä• naá¹ƒ gahaá¹‡aá¹ƒ. tÄ• ni hi khuddakÄ• nipi garubhaá¹‡á¸• Ä• neva gihiu
__pi_-saddena pageva mahantÄ• nÄ«ti dasseti. imÄ• ni pana bhÄ• janÄ«yÄ• ni bhikkhÅ«pa
yathÄ• ca etÄ• ni, evaá¹ƒ kuá¹‡á¸• ikÄ• pi bhÄ• janÄ«yÄ• . vakkhati hi ``yathÄ• ca mattikÄ
lohabhaá¹‡á¸• epi kuá¹‡á¸• ikÄ• bhÄ• janÄ«yakoá¹-á¹-hÄ• sameva bhajatÄ«â€™â€™ ti (K
dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•). __saá¹…ghikaparibhogenÄ• _ti Ä• gantukÄ• naá¹ƒ vu
paribhogena. __gihivikaá¹-Ä• _ti gihÄ«hi vikatÄ• paÃ±Ã±attÄ• , attano vÄ• santakakaraá¹‡
__puggalikaparibhogena na vaá¹-á¹-atÄ«_ti Ä• gantukÄ• naá¹ƒ adatvÄ• attano santakaá¹ƒ
paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati. __pipphaliko_ti kattari. __Ä• rakaá¹‡á¹-akaá¹ƒ_ sÅ«civedha
yantaá¹ƒ. __kattarayaá¹-á¹-hivedhako_ kattarayaá¹-á¹-hivalayaá¹ƒ. __yathÄ• tathÄ• ghana
lohavaá¹-á¹-i lohaguá¸·o lohapiá¹‡á¸• i lohacakkalikanti evaá¹ƒ ghanakataá¹ƒ lohaá¹ƒ.
__khÄ«rapÄ• sÄ• á¹‡amayÄ• nÄ«_ti mudukakhÄ«ravaá¹‡á¹‡apÄ• sÄ• á¹‡amayÄ• ni.

__gihivikaá¹-Ä• nipi na vaá¹-á¹-anti_ anÄ• mÄ• sattÄ• . __pi_-saddena pageva saá¹…ghika
puggalikaparibhogena \Ne 391/ vÄ• ti dasseti. senÄ• sanaparibhogo pana sabbakappiyo. ta
sabbepi senÄ• sanaparikkhÄ• rÄ• Ä• mÄ• sÄ• . tenÄ• ha __ ``senÄ• sanaparibhoge panÄ•

__sesÄ• _ti tato mahattarÄ« vÄ• si. __yÄ• panÄ• _ti yÄ• kudÄ• rÄ« pana. __kudÄ• lo_ an
garubhaá¹‡á¸• ameva. __nikhÄ• danaá¹ƒ_ caturassamukhaá¹ƒ vÄ• hotu, doá¹‡imukhaá¹ƒ
vÄ• , antamaso sammuÃ±janidaá¹‡á¸• akavedhanampi daá¹‡á¸• abandhaá¹ƒ ce, garubhaá
daá¹‡á¸• abandhanikhÄ• danaá¹ƒ vÄ• agarubhaá¹‡á¸• aá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti. _
sikharaá¹ƒ pana daá¹‡á¸• abandhanikhÄ• danaá¹ƒ anulometÄ«ti Ä• ha __ ``sikharampi nikh

saá¹…gahitaâ€™â€™ _nti. sace tampi pana adaá¹‡á¸• akaá¹ƒ phalamattaá¹ƒ, bhÄ• janÄ«y
vÄ• siÄ• dibhaá¹‡á¸• Ä• ni.

__pattabandhako_ nÄ• ma pattassa gaá¹‡á¹-hikÄ• dikÄ• rako. ``paá¹-imÄ• suvaá¹‡á¹‡Ä• d
vadanti. tipucchedanakasatthaá¹ƒ, suvaá¹‡á¹‡acchedanakasatthaá¹ƒ,
kataparikammacammacchindanakakhuddakasatthanti \Be 426/ imÄ• ni cettha tÄ«á¹‡i pipph
__ ``ayaá¹ƒ pana visesoâ€™â€™ _tiÄ• di. __itarÄ• nÄ«_ti mahÄ• kattariÄ• dÄ«ni.

__aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• _ti (Sp-á¹- cÅ«á¸·avagga III 321) kapparato paá¹-á¹-hÄ•
aá¹ƒsakÅ«á¹-appamÄ• á¹‡Ä• , vidatthicaturaá¹…gulappamÄ• á¹‡Ä• ti vuttaá¹ƒ hoti. __tattha
saá¹…ghikabhÅ«miyaá¹ƒ jÄ• tÄ• . Ä• rakkhasaá¹ƒvidhÄ• nena rakkhitattÄ• rakkhitÄ• ca sA
pakkhittaá¹ƒ viya yathÄ• taá¹ƒ na nassati, evaá¹ƒ gopanato gopitÄ• cÄ• ti __rakkhitagopitÄ
pana arakkhitÄ• garubhaá¹‡á¸• ameva na hoti. __ ``saá¹…ghakamme ca cetiyakamme ca l
saá¹…ghasantakena cetiyasantakaá¹ƒ rakkhituá¹ƒ, parivattituÃ±ca vaá¹-á¹-atÄ«ti dÄ«peti. _
vaá¹-á¹-itaÃ±ceva avaá¹-á¹-itaÃ±ca suttaá¹ƒ.

__aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amatto_ti antamaso dÄ«ghaso aá¹-á¹-haá¹…gulamatto,
sÄ«haá¸·apaá¹‡á¹‡asÅ«cidaá¹‡á¸• amatto. __etthÄ• _ti veá¸·ubhaá¹‡á¸• e. daá¸• á¸• haá¹ƒ
__daá¸• á¸• hagehÄ• . na vÄ• retabbÄ• _ti ``mÄ• gaá¹‡hitvÄ• gacchathÄ• â€™â€™ ti na n
sampattavihÄ• re saá¹…ghikÄ• vÄ• se á¹-hapetabbÄ• .

__avasesaÃ±ca chadanatiá¹‡a_nti muÃ±japabbajehi avasesaá¹ƒ yaá¹ƒ kiÃ±ci chadanatiá¹-
tiá¹‡aá¹ƒ \Ne 392/ natthi, tattha paá¹‡á¹‡ehi chÄ• denti (Sp (to Vin II) 321). tasmÄ• paá¹‡á¹
saá¹…gahitanti Ä• ha __ ``chadanatiá¹‡asaá¹…khepagatesÅ«â€™â€™ _tiÄ• di. __aá¹-á¹-h
vitthÄ• rato aá¹-á¹-haá¹…gulappamÄ• á¹‡o. likhitapotthako pana garubhaá¹‡á¸• aá¹ƒ na hot

__veá¸·umhi vuttappamÄ• á¹‡o_ti ``aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• akamattopÄ«â€™â€™
vuttappamÄ• á¹‡o. __saá¹…ghassa dinno vÄ• _ti dÄ• rudullabhaá¹-á¹-hÄ• ne saá¹…ghassa
vuttakkamena dÄ• rubhaá¹‡á¸• avinicchayaá¹ƒ vatvÄ• idÄ• ni mahÄ• aá¹-á¹-hakathÄ• yaá¹
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• sandikÄ• dÄ«nÄ«_ti ettha __Ä• sandiko_ti caturass
``uccakampi Ä• sandikaâ€™â€™ nti vacanato ekatobhÄ• gena dÄ«ghapÄ«á¹-hameva hi aá
vaá¹-á¹-ati. caturassÄ• sandiko pana pamÄ• á¹‡Ä• tikkantopi vaá¹-á¹-hatÄ«ti veditabbo. __Ä
``sattaá¹…go, bhaddapÄ«á¹-hakaá¹ƒ, eá¸·akapÄ• dakapÄ«á¹-haá¹ƒ, Ä• malakavaá¹-á¹-akap
kocchaá¹ƒ, palÄ• lapÄ«á¹-hakaâ€™â€™ nti \Be 427/ (Sp (to Vin II) 321) ime saá¹…gaá¹‡ha
tenÄ• ha __ ``antamasoâ€™â€™ _tiÄ• di. __paá¹‡á¹‡ehi vÄ• _ti kadalipaá¹‡á¹‡Ä• dÄ«hi vA
vÄ• á¸·arÅ«paparikkhittaá¹ƒ ratanaparisibbitaá¹ƒ kocchakaá¹ƒ garubhaá¹‡á¸• ameva.

__ghaá¹-á¹-anaphalakaá¹ƒ_ nÄ• ma yattha á¹-hapetvÄ• rajitacÄ«varaá¹ƒ hatthena ghaá¹-á

__ghaá¹-á¹-anamuggaro_ nÄ• ma anuvÄ• tÄ• dighaá¹-á¹-anakoti vadanti. __daá¹‡á¸• amug
rajitacÄ«varaá¹ƒ pothenti. __ambaá¹‡a_nti phalakehi pokkharaá¹‡Ä« viya kataá¹ƒ pÄ• nÄ«y
__rajanadoá¹‡Ä«_ti pakkarajanaá¹ƒ Ä• kiritvÄ• á¹-hapanabhÄ• janaá¹ƒ.

__akappiyacamma_nti sÄ«hÄ• dÄ«naá¹ƒ cammaá¹ƒ. __ ``bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ
akappiyacammaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ ``paccattharaá¹‡agatikaâ€™â€™ _nti iminÄ•
atthariuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti. pÄ• vÄ• rÄ• dipaccattharaá¹‡ampi garubhaá¹‡á¸• anti el
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __kappiyacammÄ• nÄ«_ti migÄ• dÄ«naá¹ƒ cammÄ• ni.

__sabbaá¹ƒ cakkayuttayÄ• na_nti rathasakaá¹-Ä• dikaá¹ƒ sabbacakkayuttayÄ• naá¹ƒ. visa
yÄ• naá¹ƒ bhÄ• janÄ«yaá¹ƒ. __anuÃ±Ã±Ä• tavÄ• si_ nÄ• ma yÄ• sipÄ• á¹-ikÄ• ya pakkhip
vuttÄ• . __muá¹-á¹-hipaá¹‡á¹‡a_nti tÄ• lapattaá¹ƒ. taÃ±hi muá¹-á¹-hinÄ• gahetvÄ• parihara
``muá¹-á¹-hipaá¹‡á¹‡aâ€™â€™ nti vuccati. __muá¹-á¹-hipaá¹‡á¹‡a_nti chattacchadanapaá¹
__araá¹‡isahita_nti araá¹‡iyugaá¸·aá¹ƒ, uttarÄ• raá¹‡Ä«, adharÄ• raá¹‡Ä«ti araá¹‡idvayanti

__phÄ• tikammaá¹ƒ_ \Ne 393/ __katvÄ• _ti antamaso taá¹ƒagghanakavÄ• likÄ• yapi thÄ• v
katvÄ• . phÄ• tikammaá¹ƒ akatvÄ• gaá¹‡hantena tattheva valaÃ±jetabbo. gamanakÄ• le sa
gantabbaá¹ƒ. asatiyÄ• gahetvÄ• gatena pahiá¹‡itvÄ• dÄ• tabbo. desantaragatena sampat
á¹-hapetabbo. __etthÄ• _ti mattikÄ• bhaá¹‡á¸• e. __kuá¹‡á¸• ikÄ• _ti ayokuá¹‡á¸• ikÄ• ceva
__bhÄ• janÄ«yakoá¹-á¹-hÄ• sameva bhajatÄ«_ti bhÄ• janÄ«yapakkhameva sevati, na tu ga
kaÃ±canako pana garubhaá¹‡á¸• amevÄ• ti adhippÄ• yo. __itara_nti garubhaá¹‡á¸• aá¹ƒ.

dubbalasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame \Be 428/ na kiÃ±ci vattabbaá¹ƒ atthi.

pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sahadhammikavaggo aá¹-á¹-hamo.

9. ratanavaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

__anikkhantarÄ• jake aniggataratanake_ti ettha ``sayanighareâ€™â€™ ti pÄ• á¹-haseso da
``anikkhanto rÄ• jÄ• itoâ€™â€™ _tiÄ• di. tattha __ito_ti sayanigharato. __sayanighare_ti sa

raÃ±Ã±o sayanaá¹ƒ paÃ±Ã±attaá¹ƒ hoti, antamaso sÄ• á¹‡ipÄ• kÄ• raparikkhittampi, tasmi
ratijananaá¹-á¹-hena __ratanaá¹ƒ, _ hatthiÄ• di. idha pana itthiratanaá¹ƒ adhippetanti Ä• ha
vuccati mahesÄ«â€™â€™ _ti.

__ubhosÅ«_ti \Ne 394/ rÄ• jamahesÄ«su. __kiriyÄ• kiriya_nti ettha indakhÄ«lÄ• tikkamo __
appaá¹-isaá¹ƒviditaá¹ƒ __akiriya_nti daá¹-á¹-habbaá¹ƒ.

antepurasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

__muttÄ• didasavidha_nti ``muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajata
lohitaá¹…ko masÄ• ragallaâ€™â€™ nti (Vin IV 506) dasavidhaá¹ƒ ratanaá¹ƒ. __ajjhÄ• vasa
``parikkhittassÄ• â€™â€™ _tiÄ• di, parikkhittassa Ä• vasathassÄ• ti attho. __Ä• vasatho_ti
niviá¹-á¹-hagehaá¹ƒ adhippetaá¹ƒ. Ä• rÄ• me niviá¹-á¹-hagehaá¹ƒ pana ajjhÄ• rÄ• maggaha
``Ä• vasatho_ti cettha antoÄ• rÄ• me vÄ• hotu, aÃ±Ã±attha vÄ• , attano vasanaá¹-á¹-hÄ• n
(Sp-á¹- pÄ• cittiya III 506) keci. __sabbesampi atthÄ• ya dukkaá¹-amevÄ• _ti attano vÄ• tes
vÄ• atthÄ• ya uggaá¹‡hantassa vÄ• uggaá¹‡hÄ• pentassa vÄ• dukkaá¹-ameva. sace pan
avassaá¹ƒ paá¹-isÄ• metabbaá¹ƒ \Be 429/ kappiyabhaá¹‡á¸• aá¹ƒ hoti, attano atthÄ• ya gah
Ä• ha __ ``tÄ• disaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __tÄ• disa_nti yaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ sa
paá¹-isÄ• metabbaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ, tÄ• disaá¹ƒ. __chandenapi bhayenapÄ«_ti va
chandenapi, rÄ• javallabhesu bhayenapi.

__tÄ• dise á¹-hÄ• ne_ti mahÄ• vihÄ• rasadisassa mahÄ• rÄ• massa pÄ• kÄ• raparikkhitte
katvÄ• _ti ``ettakÄ• kahÄ• paá¹‡Ä• â€™â€™ tiÄ• dinÄ• rÅ«pena vÄ• laÃ±chanÄ• dinimitt
sallakkhetvÄ• ti attho. __patirÅ«pÄ• naá¹ƒ bhikkhÅ«naá¹ƒ hatthe_ti lajjÄ«naá¹ƒ kukkuccakÄ
hatthe. lolajÄ• tikÄ• naÃ±hi hatthe á¹-hapetuá¹ƒ na labbhati. __neva pakkamatÄ«_ti neva ta
pakkamati. __ ``thÄ• varaá¹ƒ senÄ• sanaá¹ƒ vÄ• â€™â€™ _tiÄ• dinÄ• attano cÄ«varÄ• di
Vin IV) 506) dasseti. __taá¹ƒ dassetvÄ• _ti yaá¹ƒ thÄ• varasenÄ• sanÄ• di kataá¹ƒ, taá¹ƒ up
idaá¹ƒ nÄ• ma katanti evaá¹ƒ dassetvÄ• . __samÄ• dapetvÄ• _ti aÃ±Ã±aá¹ƒ samÄ• dapetv
tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• â€™â€™ ti vuttanayena yÄ• citvÄ• ti attho.

__anuÃ±Ã±Ä• taá¹-á¹-hÄ• ne_ti ajjhÄ• rÄ• maajjhÄ• vasathe. __Ä• mÄ• sa_nti Ä• masitabb
vatthÄ• di.

ratanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ•

__cÄ• ritte_ti \Ne 395/ cÄ• rittasikkhÄ• pade. __upacÄ• ra_nti dutiyaleá¸• á¸• upÄ• taá¹ƒ. _
gacchantÄ• naá¹ƒ puna Ä• pucchanakiccaá¹ƒ natthÄ«_ti ussÄ• haá¹ƒ appaá¹-ippassambhe
gacchantÄ• naá¹ƒ gÄ• masatampi hotu, puna Ä• pucchanakiccaá¹ƒ natthÄ«ti attho. tenÄ• h
_tiÄ• di. __ussÄ• ha_nti gÄ• mappavisanussÄ• haá¹ƒ. __antarÄ• rÄ• mÄ• _dÄ«su (Sp (to V
anÄ• pucchÄ• gacchantasseva, kÄ• yabandhanaá¹ƒ abandhitvÄ• saá¹…ghÄ• á¹-iá¹ƒ apÄ•
anÄ• patti. __Ä• padÄ• sÅ«_ti sÄ«ho vÄ• byaggho vÄ• Ä• gacchati, megho vÄ• uá¹-á¹-he
uppajjati \Be 430/, anÄ• patti. evarÅ«pÄ• su Ä• padÄ• su bahigÄ• mato antogÄ• maá¹ƒ pav

vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

__taá¹ƒ assa atthÄ«_ti (Sp-á¹- pÄ• cittiya III 517) paá¹-hamaá¹ƒ bhinditvÄ• pacchÄ• deset
bhedanakaá¹ƒ assa pÄ• cittiyassa atthÄ«ti.

__araá¹‡ike_ti araá¹‡idhanuke. __vidhe_ti vedhake. __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• ake c

sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

__aá¹-á¹-haá¹…gulapÄ• daka_nti bhÄ• vanapuá¹ƒsakaniddeso. __ ``chedanakaá¹ƒ bhedan
iminÄ• ``chedanameva chedanakaá¹ƒ, taá¹ƒ assa atthÄ«ti chedanakaâ€™â€™ nti imamatt

__yathÄ• pamÄ• á¹‡ameva upari dissati, evaá¹ƒ nikhaá¹‡itvÄ• vÄ• _ti sace pana na chind
pamÄ• á¹‡ameva upari dissati, evaá¹ƒ bhÅ«miyaá¹ƒ nikhaá¹‡itvÄ• vÄ• . __aá¹-á¹-akaá¹ƒ v
ukkhipitvÄ• tulÄ• saá¹…ghÄ• te á¹-hapetvÄ• aá¹-á¹-aá¹ƒ katvÄ• .

maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

__cimilikaá¹ƒ_ \Ne 396/ __pattharitvÄ• tÅ«laá¹ƒ pakkhipitvÄ• _ti maÃ±capÄ«á¹-hÄ• naá¹ƒ
pattharitvÄ• tassa upari tÅ«laá¹ƒ pakkhipitvÄ• ti attho. __upari cimilikÄ• yÄ• _ti uparimabhÄ

__sÄ«sappamÄ• á¹‡a_nti \Be 431/ (Sp (to Vin II) 297; Sp-á¹- cÅ«á¸·avagga III 297) yattha g
paá¹-á¹-hÄ• ya sabbasÄ«saá¹ƒ upadahanti, taá¹ƒ sÄ«sappamÄ• á¹‡aá¹ƒ. taÃ±ca ukkaá¹-á¹

muá¹-á¹-hiratanaá¹ƒ hoti, dÄ«ghato dviratananti dassetuá¹ƒ __ ``yassa vitthÄ• rato tÄ«su ko
_tiÄ• dimÄ• ha. __dvinnaá¹ƒ antaraá¹ƒ vidatthi caturaá¹…gulaá¹ƒ hotÄ«_ti dvinnaá¹ƒ koá¹‡Ã
miniyamÄ• naá¹ƒ vidatthi ceva caturaá¹…gulaÃ±ca hoti. __majjhe muá¹-á¹-hiratana_nti bibb
tiriyato muá¹-á¹-hiratanappamÄ• á¹‡aá¹ƒ hoti. ayaÃ±hi sÄ«sappamÄ• á¹‡assa ukkaá¹-á¹-ha
na vaá¹-á¹-ati, heá¹-á¹-hÄ• vaá¹-á¹-ati. agilÄ• nassa sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ
vaá¹-á¹-ati. gilÄ• nassa bibbohanÄ• ni santharitvÄ• upari paccattharaá¹‡aá¹ƒ datvÄ• nipajj

tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

sattamaá¹ƒ uttÄ• nameva.

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__adhonÄ• bhiubbhajÄ• á¹‡umaá¹‡á¸• ala_nti nÄ• bhiyÄ• heá¹-á¹-hÄ• jÄ• á¹‡umaá¹‡á¸•
__kaá¹‡á¸• upÄ«á¸·akaassÄ• vathullakacchÄ• bÄ• dhÄ• na_nti ettha __kaá¹‡á¸• Å«_ti kacc
lohitatuá¹‡á¸• ikÄ• sukhumapÄ«á¸·akÄ• . __assÄ• vo_ti arisabhagandalamadhumehÄ• naá
__thullakacchÄ• bÄ• dho_ti mahÄ• pÄ«á¸·akÄ• bÄ• dho vuccati.

kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. vassikasÄ• á¹-ikanandasikkhÄ• padavaá¹‡á¹‡anÄ•

navamaá¹ƒ \Be 432/ \Ne 397/ dasamaÃ±ca uttÄ• nameva.

vassikasÄ• á¹-ikanandasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ratanavaggo navamo.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

pÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__antaragharaá¹ƒ_ \Be 433/ \Ne 398/ __paviá¹-á¹-hÄ• yÄ• _ti rathikaá¹ƒ byÅ«haá¹ƒ siá¹…g
paviá¹-á¹-hÄ• ya. __asappÄ• ya_nti saggamokkhÄ• naá¹ƒ ahitaá¹ƒ ananukÅ«laá¹ƒ. bhikkhu
dadamÄ• nÄ• ya vasenettha Ä• patti veditabbÄ• , bhikkhussa á¹-hitaá¹-á¹-hÄ• naá¹ƒ pana a
``antaragharaá¹ƒ paviá¹-á¹-hÄ• yÄ• ti vacanatoâ€™â€™ _tiÄ• di. __antarÄ• rÄ• mÄ• dÄ«sÅ
antarÄ• rÄ• mabhikkhunupassayatitthiyaseyyÄ• paá¹-ikkamanesu. __rathiyÄ• byÅ«hasiá¹…
__rathiyÄ• _ti racchÄ• . __byÅ«ha_nti anibbijjhitvÄ• á¹-hitÄ• gatapaccÄ• gataracchÄ• . __
catukkoá¹‡aá¹ƒ vÄ• tikoá¹‡aá¹ƒ vÄ• maggasamodhÄ• naá¹-á¹-hÄ• naá¹ƒ. __ghara_nti kula
rathiyÄ• dÄ«su á¹-hatvÄ• dadamÄ• nÄ• ya gaá¹‡hato Ä• patti, evaá¹ƒ hatthisÄ• lÄ• dÄ«su

__ ``yÄ• makÄ• likÄ• dÄ«su paá¹-iggahaá¹‡epi ajjhoharaá¹‡epi dukkaá¹-aâ€™â€™ _nti ida
sandhÄ• ya vuttaá¹ƒ, sambhinne pana ekarase pÄ• á¹-idesanÄ«yameva. __ekato upasamp
santike upasampannÄ• ya, bhikkhÅ«naá¹ƒ santike upasampannÄ• ya pana yathÄ• vatthuka

__Ã±Ä• tikÄ• ya vÄ• dÄ• pentiyÄ• _ti sayaá¹ƒ adatvÄ• yÄ• ya kÄ• yaci Ã±Ä• tikÄ• ya dÄ•
attho. __upanikkhipitvÄ• vÄ• dadamÄ• nÄ• yÄ• _ti bhÅ«miyaá¹ƒ á¹-hapetvÄ• ``idaá¹ƒ, ay
ti dadamÄ• nÄ• ya. evaá¹ƒ dinnaá¹ƒ ``sÄ• dhu, bhaginÄ«â€™â€™ ti sampaá¹-icchitvÄ• tÄ•
aÃ±Ã±ena vÄ• kenaci paá¹-iggahÄ• petvÄ• idaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

yo \Ne 399/ ca paá¹-iggahetvÄ• bhuÃ±jatÄ«ti sambandho. __attano vÄ• bhattaá¹ƒ dÄ• pe
attano bhattaá¹ƒ deti, iminÄ• sikkhÄ• padena anÄ• pattiyeva, purimasikkhÄ• padena Ä• pa
bhattaá¹ƒ dentiyÄ• _ti ettha \Be 434/ pana sace dÄ• peyya, iminÄ• sikkhÄ• padena Ä• patt
neva iminÄ• , na purimena Ä• patti.

dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__laddhasekkhasammutikÄ• nÄ«_ti Ã±attidutiyena kammena laddhasekkhasammutikÄ• ni.
vaá¸• á¸• hati, bhogena hÄ• yati, evarÅ«passa kulassa Ã±attidutiyena kammena sekkhasan
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__gharato nÄ«haritvÄ• _ti gharato Ä• sanasÄ• laá¹ƒ vÄ• vihÄ• raá¹ƒ vÄ• Ä• netvÄ• . tenÄ
vÄ• â€™â€™ _ti. imassa ``dentÄ«â€™â€™ ti iminÄ• sambandho. __dvÄ• ramÅ«le vÄ• á¹
á¹-hapitaá¹ƒ pacchÄ• sampattassa denti. bhikkhuá¹ƒ pana disvÄ• antogehato nÄ«haritvÄ•
vaá¹-á¹-ati. __niccabhattake_ti niccaá¹ƒ dÄ• tabbabhattake. __salÄ• kabhatte_ti rukkhasÄ•
vÄ• veá¸·uvilÄ«vatÄ• lapaá¹‡á¹‡Ä• dimayÄ• ya paá¹-á¹-ikÄ• ya vÄ• ``asukassa nÄ• ma sa
akkharÄ• ni upanibandhitvÄ• gÄ• hÄ• petvÄ• dÄ• tabbabhatte. __pakkhike_ti ekasmiá¹ƒ p
dÄ• tabbabhatte. __uposathike_ti uposathe dÄ• tabbabhatte. __pÄ• á¹-ipadike_ti pÄ• á¹-ipa

tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__tassa parivÄ• raá¹ƒ katvÄ• , aÃ±Ã±aá¹ƒ vÄ• tena saddhiá¹ƒ bahukampÄ«_ti yÄ• guyÄ•
``kiá¹ƒ suddhÄ• ya yÄ• guyÄ• dinnÄ• ya, pÅ«vabhattÄ• dÄ«nipi etissÄ• yÄ• guyÄ• parivÄ
tiÄ• dinÄ• \Ne 400/ tassa khÄ• danÄ«yassa vÄ• bhojanÄ«yassa vÄ• parivÄ• raá¹ƒ katvÄ•
tena saddhiá¹ƒ bahukampi Ä• harÄ«yatu. __khÄ• danÄ«ya_nti nidassanamattaá¹ƒ ``bhojan
icchitabbattÄ• . __tena saddhiá¹ƒ Ä• harantÅ«_ti tena saddhiá¹ƒ attano deyyadhammaá¹ƒ Ä
435/ paá¹-isaá¹ƒviditaá¹ƒ katvÄ• pÅ«vaá¹ƒ vÄ• bhattaá¹ƒ vÄ• Ä• haranti, etampi vaá¹-á¹-a
Vin IV) 573) __kurundiyaá¹ƒ_ vuttaá¹ƒ.

__paá¹-isaá¹ƒviditagilÄ• nÄ• vasesakaá¹ƒ vÄ• _ti paá¹-isaá¹ƒviditaÃ±ca gilÄ• no ca __paá¹
tesaá¹ƒ avasesakaá¹ƒ, paá¹-isaá¹ƒviditassa ca gilÄ• nassa ca sesakanti attho. ekassatthÄ•
paá¹-isaá¹ƒviditaá¹ƒ katvÄ• Ä• haá¹-aá¹ƒ, tassa sesakaá¹ƒ aÃ±Ã±assÄ• pi paribhuÃ±jituá¹ƒ
vÄ• paÃ±cannaá¹ƒ vÄ• paá¹-isaá¹ƒviditaá¹ƒ katvÄ• bahÅ«naá¹ƒ Ä• haá¹-aá¹ƒ hoti, aÃ±Ã±
etampi paá¹-isaá¹ƒviditasesakameva, sabbesampi vaá¹-á¹-ati. atha adhikameva hoti, sannid
á¹-hapitaá¹ƒ dutiyadivasepi vaá¹-á¹-ati. gilÄ• nassÄ• haá¹-Ä• vasesepi eseva nayo. yaá¹ƒ pa
appaá¹-isaá¹ƒviditameva katvÄ• Ä• bhataá¹ƒ, taá¹ƒ bahiÄ• rÄ• maá¹ƒ pesetvÄ• paá¹-isaá¹
Ä• harÄ• petabbaá¹ƒ, bhikkhÅ«hi vÄ• gantvÄ• antarÄ• magge gahetabbaá¹ƒ. yampi vihÄ•
vanacarakÄ• dayo vÄ• vanato Ä• haritvÄ• denti, purimanayeneva paá¹-isaá¹ƒviditaá¹ƒ kÄ•
potthakesu ``paá¹-isaá¹ƒviditaá¹ƒ katvÄ• Ä• haá¹-aá¹ƒ vÄ• gilÄ• nÄ• vasesakaá¹ƒ vÄ• â€™
na gahetabbo. __tatthajÄ• takameva vÄ• _ti Ä• rÄ• me jÄ• takameva. __mÅ«laphalÄ• di_nt
aÃ±Ã±ena kappiyaá¹ƒ katvÄ• dinnaá¹ƒ paribhuÃ±jato anÄ• patti. sace pana taá¹ƒ gÄ• maá
Ä• haranti, na vaá¹-á¹-ati. paá¹-isaá¹ƒviditaá¹ƒ kÄ• retabbaá¹ƒ.

catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ•

``antaraghareâ€™â€™ ti \Be 436/ \Ne 401/ visesetvÄ• na vuttattÄ• __ ``Ä• rÄ• mepi antar
sabbatthÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä• rÄ• mepÄ«_ti buddhÅ«paá¹-á¹-hÄ• nÄ• dikÄ• laá¹ƒ
``tatrime cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• uddesaá¹ƒ Ä• gacchantÄ«â€™â€™ tiÄ• dinÄ•
evametthÄ• pi ``tatrime paÃ±casattati sekhiyÄ• dhammÄ• uddesaá¹ƒ Ä• gacchantÄ«â€™â
katoti Ä• ha __ ``ettha cÄ• â€™â€™ _tiÄ• di. __vattakkhandhake vuttavattÄ• nipÄ«_ti
Ä• gantukÄ• vÄ• sikagamikÄ• numodanabhattaggapiá¹‡á¸• acÄ• rikÄ• raÃ±Ã±asenÄ• sana
saddhivihÄ• rikaantevÄ• sikavattÄ• ni. idaÃ±ca nidassanamattaá¹ƒ aÃ±Ã±esampi khandhak
saá¹…gahassa icchitabbattÄ• . ayaÃ±hettha adhippÄ• yo --- sekhiyaggahaá¹‡ena cettha __
(Vin II 356 Ä• dayo) Ä• gatavattÄ• dÄ«nampi gahaá¹‡aá¹ƒ. tepi hi sikkhitabbaá¹-á¹-hena __
icchitÄ• . tasmÄ• mÄ• tikÄ• yaá¹ƒ pÄ• rÄ• jikÄ• dÄ«naá¹ƒ viya sekhiyÄ• naá¹ƒ paricchedo
__vattakkhandhakÄ• _dÄ«su (Vin II 356 Ä• dayo) Ä• gatavattÄ• dÄ«naá¹ƒ gahaá¹‡atthame
``cÄ• rittavinayadassanatthaÃ±cÄ• â€™â€™ _ti. etthÄ• pi __paricchedo na kato_ti Ä• netvÄ
``dukkaá¹-aâ€™â€™ nti avutte kathaá¹ƒ panettha dukkaá¹-anti veditabbanti Ä• ha __ ``yo p

__aá¹-á¹-haá¹…gulamatta_nti pakataá¹…gulena aá¹-á¹-haá¹…gulamattaá¹ƒ. yo pana sukkh
mahÄ• piá¹‡á¸• ikamaá¹ƒso vÄ• hoti, tassa sÄ• ruppatthÄ• ya aá¹-á¹-haá¹…gulÄ• dhikamp
vaá¹-á¹-ati.

__pÄ• santa_nti pÄ• sassa antaá¹ƒ, dasÄ• mÅ«lanti attho.

__aparimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«_ti ``purato vÄ• pacchato vÄ• olambetvÄ• nivÄ
\Ne 402/ __asaÃ±cicca_. kiÃ±cÄ• pi parimaá¹‡á¸• alaá¹ƒ nivÄ• setuá¹ƒ ajÄ• nantassa anÄ•
nivÄ• sanavattaá¹ƒ sÄ• dhukaá¹ƒ uggahetabbameva. saÃ±cicca anuggahaá¹‡aÃ±hi anÄ• d
``apica nivÄ• sanavattaá¹ƒ uggahetabbaâ€™â€™ _nti.

parimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaparimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ•

__paá¹-ikkhittaá¹ƒ_ \Be 437/ __gihipÄ• ruta_nti khuddakavatthukhandhake paá¹-ikkhittaá¹ƒ
idÄ• ni ``na, bhikkhaveâ€™â€™ tiÄ• dinÄ• (Vin II 280-281) saá¹…khepena vuttamatthamev
__ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. yaá¹ƒ kiÃ±ci aÃ±Ã±athÄ• pÄ• rutanti sambandho. __
setapaá¹-apÄ• rutÄ• di gihipÄ• rutaá¹ƒ nÄ• ma, tasmÄ• . __setapaá¹-Ä• _ti etasseva vivara
__aá¸• á¸• hapÄ• lakanigaá¹‡á¹-hÄ• _ti aá¸• á¸• haá¹ƒ pÄ• lentÄ«ti __aá¸• á¸• hapÄ• lakÄ•
nigaá¹‡á¹-hÄ• cÄ• ti __aá¸• á¸• hapÄ• lakanigaá¹‡á¹-hÄ• _. te hi upari ekameva setavattha
paridahanti, heá¹-á¹-hÄ• naggÄ• pi aá¸• á¸• hameva pÄ• lenti. __paribbÄ• jakÄ• _ti gihiban
pabbajjÅ«pagatÄ• . __uraá¹ƒ vivaritvÄ• _ti hadayamajjhaá¹ƒ vivaritvÄ• . __akkhitÄ• rakÄ• m
__Ä• rÄ• me vÄ• _ti buddhÅ«paá¹-á¹-hÄ• nÄ• dikÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ. __antaragh
ettha, etassÄ• ti vÄ• __ ``antaragharaâ€™â€™ _nti laddhanÄ• me gÄ• me.

dutiyaparimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. suppaá¹-icchannasikkhÄ• padavaá¹‡á¹‡anÄ•

__suá¹-á¹-hu paá¹-icchanno_ti jattumpi urampi avivaritvÄ• paá¹-icchÄ• detabbaá¹-á¹-hÄ• n
paá¹-icchanno, na sÄ«sapÄ• ruto. tenÄ• ha __ ``gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• â€™â€™
__gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• _ti gaá¹‡á¹-hikaá¹ƒ pÄ• sake paá¹-imuÃ±citvÄ• . __ant
gocaragÄ• me. ekadivasampi vÄ• sÅ«pagatassa santikaá¹ƒ yathÄ• sukhaá¹ƒ gantuá¹ƒ vaá¹
catuppaÃ±cÄ• haá¹ƒ vÄ• samadhiá¹-á¹-hÄ• ya vasitabhikkhÅ«naá¹ƒ santikanti gaá¹‡á¹-hipa

__vÄ• sÅ«pagatassÄ• _ti \Ne 403/ rattivÄ• satthÄ• ya upagatassa rattibhÄ• ge vÄ• divasa
vivaritvÄ• nisÄ«dato anÄ• patti.

suppaá¹-icchannasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. susaá¹ƒvutasikkhÄ• padavaá¹‡á¹‡anÄ•

__susaá¹ƒvuto_ti \Be 438/ susaá¹ƒyato. yathÄ• panettha susaá¹ƒvuto nÄ• ma hoti, taá¹ƒ d
``hatthaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

susaá¹ƒvutasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. okkhittacakkhusikkhÄ• padavaá¹‡á¹‡anÄ•

kittakena pana okkhittacakkhu hotÄ«ti Ä• ha __ ``yugamattaá¹ƒ bhÅ«mibhÄ• gaá¹ƒ pekkha
yugayuttako hi danto Ä• jÄ• neyyo yugamattaá¹ƒ pekkhati, purato catuhatthappamÄ• á¹‡aá
iminÄ• pi ettakaá¹ƒ pekkhantena gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca taá¹ƒ taá¹ƒ disÄ

kÅ«á¹-Ä• gÄ• raá¹ƒ vÄ«thiá¹ƒ olokento gacchati, Ä• patti dukkaá¹-assa. __hatthiassÄ• dipar
parissayanaá¹-á¹-hena, abhibhavanaá¹-á¹-hena, viheá¹-hanaá¹-á¹-hena vÄ• __parissayo, _
parissayo __hatthiassÄ• diparissayo, _ tassÄ• bhÄ• vaá¹ƒ, hatthiassÄ• di upaddavÄ• bhÄ•
ekasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• , evaá¹ƒ gacchantopi parissayÄ• bhÄ• vaá¹ƒ oloketuá¹ƒ labh
pÅ«jaâ€™â€™ nti (Sp-á¹- pÄ• cittiya III 582) vadanti.

okkhittacakkhusikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. ukkhittakÄ• yasikkhÄ• padavaá¹‡á¹‡anÄ•

__antoindakhÄ«lato paá¹-á¹-hÄ• yÄ• _ti parikkhittassa gÄ• massa antoummÄ• rato paá¹-á¹-
dutiyaleá¸• á¸• upÄ• tato paá¹-á¹-hÄ• ya na evaá¹ƒ gantabbaá¹ƒ.

ukkhittakÄ• yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11-12. ujjagghikasikkhÄ• padavaá¹‡á¹‡anÄ•

__hasanÄ«yasmiá¹ƒ_ \Ne 404/ __vatthusmi_nti nimittatthe bhummaá¹ƒ, hasitabbavatthukÄ

ujjagghikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13-14. uccasaddasikkhÄ• padavaá¹‡á¹‡anÄ•

kittÄ• vatÄ• \Be 439/ appasaddo hotÄ«ti Ä• ha __ ``ayaá¹ƒ panetthÄ• â€™â€™ _tiÄ• di. _
aparibyattakkharaá¹ƒ saddamattameva suá¹‡Ä• ti. tenÄ• ha __ ``kathaá¹ƒ na vavatthapetÄ«

uccasaddasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15-20. kÄ• yappacÄ• lakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

``kÄ• yÄ• dÄ«ni paggahetvÄ• â€™â€™ ti etasseva vivaraá¹‡aá¹ƒ __ ``niccalÄ• ni ujukÄ• n
__gantabbaÃ±ceva nisÄ«ditabbaÃ±cÄ• _ti samena iriyÄ• pathena gantabbaÃ±ceva nisÄ«di
kÄ• yappacÄ• lakÄ• diyuttaá¹ƒ chakkaá¹ƒ.

kÄ• yappacÄ• lakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

26. pallatthikasikkhÄ• padavaá¹‡á¹‡anÄ•

__dussapallatthikÄ• yÄ• _ti ettha Ä• yogapallatthikÄ• pi dussapallatthikÄ• yeva.

pallatthikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chabbÄ«satisÄ• ruppasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

27. sakkaccapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__satiá¹ƒ_ \Ne 405/ __upaá¹-á¹-hÄ• petvÄ• _ti chaá¸• á¸• etukÄ• mo viya ahutvÄ• piá¹‡á¸•
upaá¹-á¹-hÄ• petvÄ• , ``piá¹‡á¸• apÄ• taá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti satiá¹ƒ upaá¹-á¹-h

sakkaccapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

28. pattasaÃ±Ã±Ä«paá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__upanibaddhasaÃ±Ã±Ä«_ \Be 440/ __hutvÄ• _ti piá¹‡á¸• apÄ• taá¹ƒ dente anÄ• dariyaá¹
anoloketvÄ• patte Ä• bhogasaÃ±Ã±Ä« hutvÄ• .

pattasaÃ±Ã±Ä«paá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

29. samasÅ«pakapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__samasÅ«paka_nti pamÄ• á¹‡ayuttaá¹ƒ sÅ«pavantaá¹ƒ katvÄ• , bhÄ• vanapuá¹ƒsakanid
pana anÄ• diyitvÄ• atthamattameva dassetuá¹ƒ __ ``samasÅ«pako nÄ• mÄ• â€™â€™ _tiÄ
sÅ«peyyabyaÃ±janavikatÄ«_ti oloá¹‡isÄ• kasÅ«peyyamacchamaá¹ƒsarasÄ• dikÄ• sabbÄ•

samasÅ«pakapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

30-32. samatittikÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__samatittika_nti bhÄ• vanapuá¹ƒsakaniddeso, samatittikaá¹ƒ katvÄ• ti attho. evamaÃ±Ã±e
attho daá¹-á¹-habbo. __samapuá¹‡á¹‡a_nti (Sp-á¹- pÄ• cittiya III 605) pattassa
antomukhavaá¹-á¹-ilekhÄ• samapuá¹‡á¹‡aá¹ƒ. __samabharita_nti etthÄ• pi eseva nayo. taÃ
adhiá¹-á¹-hÄ• nupagapattasseva, netarassa. tenÄ• ha __ ``adhiá¹-á¹-hÄ• nupagapattassÄ•
__racita_nti kataá¹ƒ, pakkhittaá¹ƒ pÅ«ritanti attho. __yaá¹ƒ kiÃ±ci yÄ• vakÄ• lika_nti
yÄ• gubhattaphalÄ• phalÄ• diá¹ƒ yaá¹ƒ kiÃ±ci Ä• misajÄ• tikaá¹ƒ. __yattha katthacÄ«ti_ adh
hotu, anadhiá¹-á¹-hÄ• nupago vÄ• yattha katthaci patte \Ne 406/. __thÅ«pÄ«katÄ• nÄ«_ti th
adhiá¹-á¹-hÄ• nupagassa pattassa antomukhavaá¹-á¹-ilekhaá¹ƒ atikkamitvÄ• katÄ• nÄ«ti at

``yÄ• makÄ• likÄ• dÄ«nÄ«â€™â€™ ti imassa vasena vuttaá¹ƒ, ``yÄ• vakÄ• likaâ€™â€™ nt
vacanabyattayaá¹ƒ katvÄ• ``thÅ«pÄ«katampi vaá¹-á¹-atÄ«â€™â€™ ti yojetabbaá¹ƒ. __pi_-
vaá¹-á¹-antÄ«ti ettha kathÄ• va natthÄ«ti dasseti. __heá¹-á¹-hÄ• orohatÄ«_ti samantÄ• ok
cÄ• liyamÄ• naá¹ƒ heá¹-á¹-hÄ• bhassati \Be 441/. __takkolavaá¹-aá¹ƒsakÄ• dayo_ti ettha n
á¹-hapitatakkolameva vaá¹-aá¹ƒsakasadisattÄ• takkolavaá¹-aá¹ƒsakaá¹ƒ. __Ä• di_saddena
pupphavaá¹-aá¹ƒsakakaá¹-ukaphalÄ• divaá¹-aá¹ƒsakÄ• naá¹ƒ (Sp (to Vin IV) 605) gahaá¹‡a
thÅ«pÄ«kataá¹ƒ nÄ• ma hoti pÄ• á¹-ekkaá¹ƒ bhÄ• janattÄ• paá¹‡á¹‡Ä• dÄ«naá¹ƒ.

samatittikÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

33-34. sapadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__sapadÄ• na_nti (Sp-á¹- pÄ• cittiya III 608) ettha __dÄ• naá¹ƒ_ vuccati avakhaá¹‡á¸• ana
__apadÄ• naá¹ƒ, _ anavakhaá¹‡á¸• anti attho, saha apadÄ• nena __sapadÄ• naá¹ƒ, _ avak
anupaá¹-ipÄ• á¹-iyÄ• ti vuttaá¹ƒ hoti. tenÄ• ha __ ``tattha tattha odhiá¹ƒ akatvÄ• anupaá¹-ip

sapadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

36. odanappaá¹-icchÄ• danasikkhÄ• padavaá¹‡á¹‡anÄ•

__mÄ• ghÄ• tasamayÄ• dÄ«sÅ«_ti ettha yasmiá¹ƒ samaye ``pÄ• á¹‡o na hantabboâ€™â€
carÄ• penti, ayaá¹ƒ __mÄ• ghÄ• tasamayo_ nÄ• ma. __byaÃ±janaá¹ƒ paá¹-icchÄ• detvÄ•
katvÄ• denti.

odanappaá¹-icchÄ• danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

37. sÅ«podanaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

__ekÄ• dasame_ti sÅ«podanaviÃ±Ã±attiyaá¹ƒ. ettha pana yassa mukhe pakkhipitvÄ• vipp
puna uggiritukÄ• massÄ• pi sace sahasÄ• pavisati, ayaá¹ƒ __asaÃ±cicca paribhuÃ±jati_ nA
viÃ±Ã±attampi aviÃ±Ã±attampi ekasmiá¹ƒ á¹-hÄ• ne á¹-hitaá¹ƒ sahasÄ• anupadhÄ• retvÄ•
__asatiyÄ• bhuÃ±jati_ nÄ• ma.

sÅ«podanaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

38. ujjhÄ• nasaÃ±Ã±Ä«sikkhÄ• padavaá¹‡á¹‡anÄ•

ujjhÄ• yati \Be 442/ etenÄ• ti __ujjhÄ• naá¹ƒ, _ cittaá¹ƒ, tasmiá¹ƒ saÃ±Ã±Ä• __ujjhÄ• nasa
``ujjhÄ• nasaÃ±Ã±Ä«â€™â€™ _tiÄ• di. __olokentassÄ• _ti paresaá¹ƒ pattaá¹ƒ olokentassa

ujjhÄ• nasaÃ±Ã±Ä«sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

39. kabaá¸·asikkhÄ• padavaá¹‡á¹‡anÄ•

``mayÅ«raá¹‡á¸• aá¹ƒ atimahantaâ€™â€™ nti vacanato mayÅ«raá¹‡á¸• appamÄ• á¹‡opi k
pana ``mayÅ«raá¹‡á¸• ato mahantova na vaá¹-á¹-ati, na mayÅ«raá¹‡á¸• appamÄ• á¹‡oâ€™
gahetabbaá¹ƒ. __kukkuá¹-aá¹‡á¸• aá¹ƒ atikhuddaka_nti etthÄ• pi eseva nayo, gilÄ• nassa p
kabaá¸·aá¹ƒ karotopi anÄ• patti.

kabaá¸·asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

41-42. anÄ• haá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

__sakalaá¹ƒ hattha_nti sakalÄ• aá¹…guliyo. __hattha_saddo cettha tadekadesesu aá¹…gu
``hatthamuddÄ• â€™â€™ tiÄ• dÄ«su viya. evaÃ±ca katvÄ• sabbaggahaá¹‡aá¹ƒ samatthita
hatthaá¹ƒ mukhe pavesetumasakkuá¹‡eyyattÄ• sabbaggahaá¹‡amasamatthitameva siyÄ•
vohÄ• rassa avayavepi pavattanato ekaá¹…gulimpi tato ekadesampi mukhe pakkhipituá¹ƒ n

anÄ• haá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

43. sakabaá¸·asikkhÄ• padavaá¹‡á¹‡anÄ•

__tattake_ \Ne 408/ __sati vaá¹-á¹-atÄ«_ti tattake mukhamhi sati kathetuá¹ƒ vaá¹-á¹-ati.

sakabaá¸·asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

50-51. capucapukÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``capu_ \Be 443/ __capÅ«â€™â€™ ti evaá¹ƒ saddaá¹ƒ katvÄ• _ti ``capu capÅ«â€™â€™
anukaraá¹‡asaddaá¹ƒ katvÄ• . __ ``paÃ±cavÄ«satimepi eseva nayoâ€™â€™ _ti iminÄ• __
surÅ«â€™ ti evaá¹ƒ saddaá¹ƒ katvÄ• â€™â€™ ti imamatthamatidisati.

capucapukÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tiá¹ƒsabhojanappaá¹-isaá¹ƒyuttasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

57. chattapÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ•

__yaá¹ƒ kiÃ±ci chatta_nti setacchattakilaÃ±jacchattapaá¹‡á¹‡acchattesu yaá¹ƒ kiÃ±ci chatt
tatthajÄ• takadaá¹‡á¸• akena kataá¹ƒ ekapaá¹‡á¹‡acchattaá¹ƒ hoti, tampi chattameva. __ya
sarÄ«rÄ• vayave_ti aá¹ƒsaÅ«ruÄ• dike yattha katthaci sarÄ«rÄ• vayaveti.

chattapÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

60. Ä• vudhapÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ•

__sabbÄ• pi dhanuvikatÄ«_ti cÄ• pakodaá¹‡á¸• Ä• dibhedÄ• sabbÄ• pi dhanuvikati. __cÄ•
637) majjhe vaá¹…kÄ• kÄ• jadaá¹‡á¸• asadisÄ• dhanuvikati. __kodaá¹‡á¸• o_ti vaá¹-á¹-ala
__paá¹-imukka_nti pavesitaá¹ƒ laggitaá¹ƒ. __yÄ• va na gaá¹‡hÄ• tÄ«_ti yÄ• va hatthena na
pÄ• á¹-ho. __tÄ• va vaá¹-á¹-atÄ«_ti tÄ• va dhammaá¹ƒ desetuá¹ƒ vaá¹-á¹-ati.

Ä• vudhapÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

61-62. pÄ• dukasikkhÄ• padavaá¹‡á¹‡anÄ•

__kevalaá¹ƒ_ \Ne 409/ __akkantassÄ• _ti kevalaá¹ƒ pÄ• dukaá¹ƒ akkamitvÄ• á¹-hitassa. _
paá¹-imuÃ±citvÄ• á¹-hitassa. tenÄ• ha __ ``pavesetvÄ• á¹-hÄ• navasenÄ• â€™â€™ _ti.

pÄ• dukasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

63. yÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__yÄ• nagatassÄ• _ti \Be 444/ ``yÄ• naá¹ƒ nÄ• ma vayhaá¹ƒ, ratho, sakaá¹-aá¹ƒ, sandham
pÄ• á¹-aá¹…kÄ«â€™â€™ ti (Vin IV 640, 1187) vuttaá¹ƒ yÄ• naá¹ƒ upÄ• dÄ• ya antamaso h
tenÄ• ha __ ``sacepi dvÄ«hi janehÄ«â€™â€™ _tiÄ• di. __vayhÄ• dike_ti ettha vayhanti upa
padaracchadanaá¹ƒ, sabbapÄ• liguá¹‡á¹-himaá¹ƒ vÄ• chÄ• detvÄ• kataá¹ƒ sakaá¹-avisesa
vadanti. __Ä• di_saddena rathÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

yÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

75. udakeuccÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__pakiá¹‡á¹‡aka_nti vomissakanayaá¹ƒ. __sacittaka_nti (Sp-á¹- pÄ• cittiya III 576) vatthuvi

paá¹‡á¹‡attivijÄ• nanacittena ca sacittakaá¹ƒ. ``anÄ• dariyaá¹ƒ paá¹-iccÄ• â€™â€™ ti (Vin I
yasmÄ• anÄ• dariyavaseneva Ä• pajjitabbato idaá¹ƒ sabbaá¹ƒ kevalaá¹ƒ akusalameva, taÃ
saÃ±cicca vÄ«tikkamanaÃ±ca domanassikasseva hoti, tasmÄ• __ ``lokavajjaá¹ƒ akusalacit
_nti vuttaá¹ƒ. sesesupi eseva nayo.

ekÅ«navÄ«satidhammadesanÄ• paá¹-isaá¹ƒyuttasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

sekhiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡asamathavaá¹‡á¹‡anÄ•

__gaá¹‡anaparicchedo_ti \Ne 410/ saá¹…khyÄ• paricchedo. adhikarÄ«yanti etthÄ• ti __adh
adhikarÄ«yanti? samathÄ• . kathaá¹ƒ adhikarÄ«yanti? samanavasena. tasmÄ• te tesaá¹ƒ s
Ä• ha __ ``adhikaraá¹‡Ä• ni samentÄ«â€™â€™ _tiÄ• di. __uppannÄ• naá¹ƒ uppannÄ• na_
uá¹-á¹-hitÄ• naá¹ƒ. kiÃ±cÄ• pi \Be 445/ adhikaraá¹‡aá¹-á¹-hena ekavidhaá¹ƒ, tathÄ• pi vatth
``adhikaraá¹‡Ä• naâ€™â€™ nti bahuvacanaá¹ƒ kataá¹ƒ. idÄ• ni tassa nÄ• nÄ• ttaá¹ƒ dasse
``vivÄ• dÄ• dhikaraá¹‡aâ€™â€™ _ntiÄ• dimÄ• ha. vivÄ• doyeva adhikaraá¹‡aá¹ƒ __vivÄ• d
sesesupi. __samathattha_nti samanatthaá¹ƒ.

adhikaraá¹‡assa sammukhÄ• vinayanato __sammukhÄ• vinayo_. dabbamallaputtattherasa
khÄ«á¹‡Ä• savasseva dÄ• tabbo vinayo __sativinayo_. sammÅ«á¸·hassa gaggabhikkhusad
vinayo __amÅ«á¸·havinayo_. paá¹-iÃ±Ã±Ä• tena karaá¹‡abhÅ«tena karaá¹‡aá¹ƒ __paá¹-iÃ±
vÄ• paá¹-iÃ±Ã±Ä• te Ä• pannabhÄ• vÄ• dike karaá¹‡aá¹ƒ kiriyÄ• , ``Ä• yatiá¹ƒ saá¹ƒvareyy
parivÄ• sadÄ• nÄ• divasena ca pavattaá¹ƒ vacÄ«kammaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. y
bahutarÄ• , esÄ• __yebhuyyasikÄ• _ nÄ• ma. yo pÄ• pussannatÄ• ya __pÄ• piyo, _ pugga
upavÄ• á¸·abhikkhusadisassa kattabbato __tassapÄ• piyasikÄ• , _ aluttasamÄ• soyaá¹ƒ. tiá
__tiá¹‡avatthÄ• rako_. yathÄ• (Sp (to Vin II) 212) hi gÅ«thaá¹ƒ vÄ• muttaá¹ƒ vÄ• ghaá¹-á¹
duggandhatÄ• ya bÄ• dhati, tiá¹‡ehi avattharitvÄ• suppaá¹-icchÄ• ditassa panassa gandho
yaá¹ƒ adhikaraá¹‡aá¹ƒ mÅ«lÄ• numÅ«laá¹ƒ gantvÄ• vÅ«pasamiyamÄ• naá¹ƒ kakkhaá¸·att
saá¹ƒvattati, taá¹ƒ iminÄ• kammena vÅ«pasantaá¹ƒ gÅ«thaá¹ƒ viya tiá¹‡avatthÄ• rakena pa
suvÅ«pasantaá¹ƒ hoti. tena vuttaá¹ƒ ``tiá¹‡avatthÄ• rakasadisattÄ• tiá¹‡avatthÄ• rakoâ€™â

__tatrÄ• _ti tesu sattasu adhikaraá¹‡asamathesu. __ ``aá¹-á¹-hÄ• rasahi vatthÅ«hÄ«â€™â
lakkhaá¹‡avacanametaá¹ƒ ``yadi me byÄ• dhikÄ• bhaveyyuá¹ƒ, dÄ• tabbamidamosadhaâ€

3.39-42) viya. tasmÄ• tesu aÃ±Ã±atarena vivadantÄ• aá¹-á¹-hÄ• rasahi vatthÅ«hi vivadant
__vivÄ• do_ti vipaccanÄ«kavÄ• do. __upavadanÄ• _ti akkoso. __codanÄ• _ti anuyogo. __d
thullaccayadubbhÄ• sitÄ• pattiyo \Ne 411/ dve. __catunnaá¹ƒ kammÄ• naá¹ƒ karaá¹‡a_nti c
antare yassa kassaci kammassa karaá¹‡aá¹ƒ.

evaá¹ƒ adhikaraá¹‡Ä• ni dassetvÄ• idÄ• ni tesu idaá¹ƒ adhikaraá¹‡aá¹ƒ ettakehi samatheh
__ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yasmiá¹ƒ vihÄ• re uppannaá¹ƒ \Be 446/, tasmiá¹ƒye
sambandho. evaá¹ƒ sesesupi. tattha __yasmiá¹ƒ vihÄ• re uppanna_nti ``yasmiá¹ƒ vihÄ• re n
gahito, cÄ«varaá¹ƒ gahitaâ€™â€™ ntiÄ• dinÄ• (Sp (to Vin V) 341) nayena pattacÄ«varÄ• c
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ uppannaá¹ƒ hoti. __tasmiá¹ƒyeva vÄ• sammatÄ«_ti tasmiá¹ƒ vih
sannipatitvÄ• ``alaá¹ƒ, Ä• vusoâ€™â€™ ti atthapaccatthike saÃ±Ã±Ä• petvÄ• pÄ• á¸·imutt
vÅ«pasamentehi sammati. sace pana taá¹ƒ adhikaraá¹‡aá¹ƒ nevÄ• sikÄ• vÅ«pasametuá¹ƒ
vinayadharo Ä• gantvÄ• ``kiá¹ƒ, Ä• vuso, imasmiá¹ƒ vihÄ• re uposatho vÄ• pavÄ• raá¹‡Ä•
pucchati, tehi ca tasmiá¹ƒ kÄ• raá¹‡e kathite taá¹ƒ adhikaraá¹‡aá¹ƒ khandhakato ca parivÄ•
vinicchinitvÄ• vÅ«pasameti. evampi etasmiá¹ƒyeva sammatÄ«ti daá¹-á¹-habbaá¹ƒ.

__aÃ±Ã±attha vÅ«pasametuá¹ƒ gacchantÄ• naá¹ƒ antarÄ• magge vÄ• sammatÄ«_ti ``na
tiá¹-á¹-hÄ• ma, nÄ• yaá¹ƒ vinaye kusalo, amukasmiá¹ƒ nÄ• ma gÄ• me vinayadharÄ• therÄ
vinicchinissÄ• mÄ• â€™â€™ ti gacchantÄ• naá¹ƒ antarÄ• magge vÄ• kÄ• raá¹‡aá¹ƒ sallak
saÃ±Ã±Ä• pentehi, aÃ±Ã±ehi vÄ• te bhikkhÅ« nijjhÄ• pentehi sammati. na heva kho pana a
vÄ• sabhÄ• gabhikkhunijjhÄ• panena vÄ• vÅ«pasantaá¹ƒ hoti, apica kho paá¹-ipathaá¹ƒ Ä
disvÄ• ``katthÄ• vuso, gacchathÄ• â€™â€™ ti pucchitvÄ• ``amukaá¹ƒ nÄ• ma gÄ• maá¹ƒ
ti vutte ``alaá¹ƒ, Ä• vuso, kiá¹ƒ tattha gatenÄ• â€™â€™ ti tattheva dhammena vinayena taá
vÅ«pasameti. evampi antarÄ• magge vÅ«pasammati nÄ• ma.

__yattha gantvÄ• saá¹…ghassa niyyÄ• titaá¹ƒ, tattha saá¹…ghena vÄ• _ti sace pana ``alaá
gatenÄ• â€™â€™ ti vuccamÄ• nÄ• pi ``mayaá¹ƒ tattheva gantvÄ• vinicchayaá¹ƒ pÄ• pessA
341) vinayadharassa vacanaá¹ƒ anÄ• diyitvÄ• yattha gantvÄ• sabhÄ• gabhikkhusaá¹…gha
niyyÄ• titaá¹ƒ, tattha saá¹…ghena ``alaá¹ƒ, Ä• vuso, saá¹…ghasannipÄ• taá¹ƒ nÄ• ma garu
nisÄ«ditvÄ• vinicchitaá¹ƒ sammati. na heva kho pana sabhÄ• gabhikkhÅ«naá¹ƒ saÃ±Ã±atti
apica kho saá¹…ghaá¹ƒ sannipÄ• tetvÄ• Ä• rocitaá¹ƒ saá¹…ghamajjhe vinayadharÄ• vÅ«p
saá¹…ghena vinicchitaá¹ƒ sammati nÄ• ma.

__ubbÄ• hikÄ• ya_ \Be 447/ \Ne 412/ __sammatapuggalehi vÄ• vinicchita_nti apaloketvÄ•
vÄ• Ã±attidutiyakammavÄ• cÄ• ya sammatehi puggalehi visuá¹ƒ vÄ• nisÄ«ditvÄ• , tassÄ•
na kiÃ±ci kathetabbaâ€™â€™ nti (Sp (to Vin II) 231) sÄ• vetvÄ• vinicchitaá¹ƒ. __aya_nti ay
catubbidhÄ• sammukhatÄ• .

__kÄ• rakasaá¹…ghassÄ• _ti vÅ«pasametuá¹ƒ sannipatitassa kÄ• rakasaá¹…ghassa. __sa
sammukhÄ«bhÄ• vo_ti ``yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ• honti, chandÄ
hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosantÄ«â€™â€™ ti (Vin II 228) evaá¹ƒ vuttasaá¹…gh
sammukhÄ«bhÄ• vo, etena yathÄ• tathÄ• padhÄ• nakÄ• rakapuggalÄ• naá¹ƒ sammukhat
nÄ• ma na hotÄ«ti dasseti. __bhÅ«tatÄ• _ti tacchatÄ• . saccapariyÄ• yo hi idha __dhamma
tiÄ• dÄ«su (DN I 9, 194) viya. vineti etenÄ• ti __vinayo, _ tassa tassa adhikaraá¹‡assa vÅ«p
bhagavatÄ• vuttavidhi, tassa vinayassa sammukhatÄ• __vinayasammukhatÄ• _. tenÄ• ha
vinayasammukhatÄ• â€™â€™ _ti. __yenÄ• _ti yena puggalena. __atthapaccatthikÄ• na_nt
228) vivÄ• davatthusaá¹…khÄ• te atthe paccatthikÄ• naá¹ƒ. __saá¹…ghasammukhatÄ• pa
vÅ«pasamanato.

__na_nti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. __paÃ±caá¹…gasamannÄ• gata_nti (Vin II 234) ``na ch
dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, gahitÄ• gah
ti vuttehi paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ. __gÅ«á¸·hakavivaá¹-akasakaá¹‡á¹‡ajappal
salÄ• kaggÄ• hesÅ«_ti ``anujÄ• nÄ• mi, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ saÃ±Ã±attiyÄ•
gÅ«á¸·hakaá¹ƒ, vivaá¹-akaá¹ƒ, sakaá¹‡á¹‡ajappakaâ€™â€™ nti (Vin II 235) __samathakkha
salÄ• kaggÄ• hesu. __salÄ• kaá¹ƒ gÄ• hetvÄ• _ti dhammavÄ• dÄ«naÃ±ca adhammavÄ• dÄ
Ä• ropetvÄ• cÄ«varabhoge katvÄ• samathakkhandhake vuttanayena gÄ• hÄ• petvÄ• . eva

``kathaÃ±ca, bhikkhave, gÅ«á¸·hako salÄ• kaggÄ• ho hoti? tena salÄ• kaggÄ• hÄ• pakena
vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• yo katvÄ• ekameko bhikkhu upasaá¹…kamitvÄ• evamassa vacan
evaá¹ƒvÄ• dissa salÄ• kÄ• , ayaá¹ƒ evaá¹ƒvÄ• dissa salÄ• kÄ• , yaá¹ƒ icchasi, taá¹ƒ gaá¹‡h
vattabbo `mÄ• ca kassaci dassehÄ«â€™ ti. sace jÄ• nÄ• ti `adhammavÄ• dÄ« bahutarÄ• â
paccukkaá¸• á¸• hitabbaá¹ƒ. sace jÄ• nÄ• ti `dhammavÄ• dÄ« bahutarÄ• â€™ ti \Ne 413/, `s
evaá¹ƒ kho, bhikkhave, gÅ«á¸·hako salÄ• kaggÄ• ho hoti.

``kathaÃ±ca, bhikkhave, vivaá¹-ako salÄ• kaggÄ• ho hoti? sace jÄ• nÄ• ti `dhammavÄ• dÄ«
vissaá¹-á¹-heneva vivaá¹-ena gÄ• hetabbo. evaá¹ƒ kho, bhikkhave, vivaá¹-ako salÄ• kaggÄ•

``kathaÃ±ca, bhikkhave, sakaá¹‡á¹‡ajappako salÄ• kaggÄ• ho hoti? tena salÄ• kaggÄ• hÄ•
bhikkhuno upakaá¹‡á¹‡ake Ä• rocetabbaá¹ƒ `ayaá¹ƒ evaá¹ƒvÄ• dissa salÄ• kÄ• , ayaá¹ƒ ev
icchasi, taá¹ƒ gaá¹‡hÄ• hÄ«â€™ ti. gahite vattabbo `mÄ• ca kassaci Ä• rocehÄ«â€™ ti. sa
`adhammavÄ• dÄ« bahutarÄ• â€™ ti, `duggahoâ€™ ti paccukkaá¸• á¸• hitabbaá¹ƒ. sace jÄ
bahutarÄ• â€™ ti, `suggahoâ€™ ti sÄ• vetabbaá¹ƒ. evaá¹ƒ kho, bhikkhave, sakaá¹‡á¹‡ajap
hotÄ«â€™â€™ ti.

ettha ca alajjussannÄ• ya (Sp (to Vin II) 235) parisÄ• ya gÅ«á¸·hako salÄ• kaggÄ• ho kÄ• t
vivaá¹-ako, bÄ• lussannÄ• ya sakaá¹‡á¹‡ajappakoti veditabbo. __dhammavÄ• dÄ«naá¹ƒ ye

dhammavÄ• dÄ«naá¹ƒ ekenapi adhikatÄ• ya, ko pana vÄ• do dvÄ«hi tÄ«hi.

__ ``catÅ«hi samathehi sammatÄ«â€™â€™ _ti idaá¹ƒ sabbasaá¹…gÄ• hakavasena vuttaá
vÅ«pasamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __evaá¹ƒ vinicchita_nti sace Ä• patti natthi, ubho kham
Ä• pattiá¹ƒ dassetvÄ• ropanavasena vinicchitaá¹ƒ. paá¹-ikammaá¹ƒ pana Ä• pattÄ• dhikara
Ä• gamissatÄ«ti. na samaá¹‡asÄ• ruppaá¹ƒ __assÄ• maá¹‡akaá¹ƒ, _ samaá¹‡ehi akattabb
vÄ«tikkame sati.

__pÄ• rÄ• jikasÄ• mantena_ \Be 449/ __vÄ• _ti dukkaá¹-ena vÄ• thullaccayena vÄ• . meth
pÄ• rÄ• jikasÄ• mantÄ• nÄ• ma dukkaá¹-aá¹ƒ hoti, adinnÄ• dÄ• nÄ• dÄ«su thullaccayaá¹ƒ
paá¹-icchÄ• dentassa. __acchinnamÅ«lo bhavissatÄ«_ti pÄ• rÄ• jikaá¹ƒ anÄ• panno bhavis
vuttaá¹ƒ hoti. __sammÄ• vattitvÄ• _ti vattaá¹ƒ pÅ«retvÄ• . __osÄ• raá¹‡aá¹ƒ labhissatÄ«_t
kammappaá¹-ippassaddhiá¹ƒ labhissati.

__tassÄ• _ti \Ne 414/ Ä• pattÄ• dhikaraá¹‡assa. __sammukhÄ• vinayeneva vÅ«pasamo na
tathÄ• rÅ«pÄ• ya khantiyÄ• vÄ• vinÄ• avÅ«pasamanato. yÄ• pana paá¹-iÃ±Ã±Ä• ti samb

__etthÄ• _ti Ä• pattidesanÄ• yaá¹ƒ. __siyÄ• _ti avassaá¹ƒ. __kakkhaá¸·attÄ• ya vÄ• á¸·attÄ
kakkhaá¸·abhÄ• vÄ• ya ceva vÄ• á¸·abhÄ• vÄ• ya ca. __thullavajja_nti pÄ• rÄ• jikaÃ±ceva
__gihippaá¹-isaá¹ƒyutta_nti gihÄ«naá¹ƒ hÄ«nena khuá¹ƒsanavambhanadhammikappaá¹-iss

__yathÄ• nurÅ«pa_nti ``dvÄ«hi samathehi, tÄ«hi, catÅ«hi, ekenÄ• â€™â€™ ti evaá¹ƒ vutta
yathÄ• nurÅ«paá¹ƒ. __etthÄ• _ti imasmiá¹ƒ samathÄ• dhikÄ• re. __vinicchayanayo_ti vinicc
__ ``vitthÄ• ro panÄ• â€™â€™ _tiÄ• di. __assÄ• _ti vitthÄ• rassa. __samantapÄ• sÄ• dikÄ•
samantapÄ• sÄ• dikÄ• ya nÄ• ma vinayaá¹-á¹-hakathÄ• yaá¹ƒ vutto. tasmÄ• tattha vuttana
adhippÄ• yo.

__ettaka_nti etaá¹ƒparamaá¹ƒ, na ito bhiyyo.

adhikaraá¹‡asamathavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«pÄ• timokkhavaá¹‡á¹‡anÄ•

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

nÄ• tho \Be 451/ \Ne 415/ bhikkhunÄ«naá¹ƒ hitatthÄ• ya yaá¹ƒ pÄ• timokkhaá¹ƒ pakÄ• say
__pakÄ• sayÄ«_ti desayi, paÃ±Ã±Ä• payÄ«ti attho.

sÄ• dhÄ• raá¹‡apÄ• rÄ• jikaá¹ƒ

1. methunadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

__abhilÄ• pamatta_nti vacanamattaá¹ƒ, na atthoti adhippÄ• yo. __liá¹…gabhedamatta_nti p
itthiliá¹…ganti visesamattaá¹ƒ. __viseso_ti nÄ• nÄ• ttaá¹ƒ. __chandena cevÄ• _ti pemena c
attho \Ne 416/. __ruciyÄ• cÄ• _ti icchÄ• ya ca. __padhaá¹ƒsitÄ• yÄ• _ti dÅ«sitÄ• ya. paripu
yassÄ• sÄ• __paripuá¹‡á¹‡Å«pasampadÄ• , _ ubhatosaá¹…ghena upasampannÄ• ti attho

methunadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asÄ• dhÄ• raá¹‡apÄ• rÄ• jikaá¹ƒ

5. ubbhajÄ• á¹‡umaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ•

__ubbhakappara_nti dutiyamahÄ• sandhito uddhaá¹ƒ. __ito cito ca saÃ±caraá¹‡a_nti hatth
tiriyaá¹ƒ ito cito ca saÃ±caraá¹‡aá¹ƒ.

__ekatoavassute_ti (Sp (to Vin IV) 662) bhikkhuniyÄ• avassave, bhikkhuniyÄ• kÄ• yasaá¹
avassutabhÄ• ve satÄ«ti attho. bhikkhuniyÄ• vaseneva ca ekatoavassutabhÄ• vo gahetabb
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin IV) 662) ---

``ekatoavassuteti \Be 452/ ettha kiÃ±cÄ• pi `ekatoâ€™ ti avisesena vuttaá¹ƒ, tathÄ• pi bhikk
sati ayaá¹ƒ Ä• pattibhedo vuttoti veditabboâ€™â€™ ti.

__purisassa kÄ• ya_nti purisassa yaá¹ƒ kaÃ±ci kÄ• yaá¹ƒ. __ubhatoavassutepÄ«_ti bhikkh
kÄ• yasaá¹ƒsaggarÄ• gena avassutabhÄ• ve satipi. __kÄ• yenÄ• _ti yathÄ• paricchinnena a
__kÄ• yappaá¹-ibaddha_nti purisassa kÄ• yappaá¹-ibaddhaá¹ƒ. __avasesakÄ• yena vÄ• _ti
avasesena kÄ• yena, ubbhakkhakaadhojÄ• á¹‡umaá¹‡á¸• alaadhokapparasaá¹…khÄ• tena

kÄ• ya_nti avassutassa tassa purisassa yaá¹ƒ kaÃ±ci kÄ• yaá¹ƒ. yathÄ• cettha sayaá¹ƒ Ä• thullaccayaá¹ƒ, evaá¹ƒ tassa Ä• masanaá¹ƒ sÄ• diyantiyÄ• pÄ«ti daá¹-á¹-habbaá¹ƒ. __puris natthÄ«_ti purisassa methunarÄ• go, gehasitapemaá¹ƒ, suddhacittaá¹ƒ vÄ• . __avasese_ti avasese. __kÄ• yappaá¹-ibaddhena kÄ• yappaá¹-ibaddhÄ• dibhede_ti ``kÄ• yappaá¹-ibaddl Ä• masati, Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• dike \Ne 417/ (Vin IV 659, 662) sabbavÄ• _tiÄ• dÄ«su virajjhitvÄ• vÄ• Ä• masantiyÄ• , aÃ±Ã±avihitÄ• ya vÄ• , ``ayaá¹ƒ purisoâ€™â vÄ• ajÄ• nantiyÄ• vÄ• , tena phuá¹-á¹-hÄ• yapi taá¹ƒ phassaá¹ƒ assÄ• dayantiyÄ• vÄ• Ä

ubbhajÄ• á¹‡umaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vajjappaá¹-icchÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panna_nti bhikkhÅ«hi sÄ• dhÄ• raá¹‡Ä• naá¹ƒ catunr catunnaÃ±cÄ• ti aá¹-á¹-hannamaÃ±Ã±ataraá¹ƒ ajjhÄ• pannaá¹ƒ. idaÃ±ca pÄ• rÄ• jikaá¹ƒ (S paÃ±Ã±attaá¹ƒ, saá¹…gÄ«tikÄ• rakÄ• cariyehi pana purimena saddhiá¹ƒ yugaá¸·aá¹ƒ katvÄ á¹-hapitanti veditabbaá¹ƒ. ``aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±ataraâ€™â€™ nti (V vajjappaá¹-icchÄ• dikaá¹ƒ yÄ• paá¹-icchÄ• deti, sÄ• pi vajjappaá¹-icchÄ• dikÄ• evÄ• ti daá vajjappaá¹-icchÄ• danaá¹ƒ pemavasena hoti, tathÄ• pi \Be 453/ sikkhÄ• padavÄ«tikkamacit hotÄ«ti katvÄ• dukkhavedanaá¹ƒ hotÄ«ti __ ``tatra hi pÄ• cittiyaá¹ƒ ... pe ... sesaá¹ƒ tÄ• dis vuttaá¹ƒ.

vajjappaá¹-icchÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ukkhittÄ• nuvattikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__satthusÄ• sanenÄ• _ti Ã±attisampadÄ• ya ceva anussÄ• vanasampadÄ• ya ca. idha par Ã±attianussÄ• vanaá¹ƒ satthusÄ• sananti Ä• ha __ ``idhÄ• pÄ«â€™â€™ _tiÄ• di. __karaá¹ Ã±attiá¹-á¹-hapanaÃ±ceva anussÄ• vanÄ• vacanaÃ±ca. __anÄ• dara_nti puggale ceva dha tenÄ• ha __ ``yenÄ• â€™â€™ _tiÄ• di. __tattha pariyÄ• pannagaá¹‡e vÄ• _ti tasmiá¹ƒ saá¹ sambahulapuggalasaá¹…khÄ• te gaá¹‡e vÄ• . __ ``sammÄ• vattanÄ• ya avattamÄ• nanti a adhippÄ• yattho vutto. __ekakammÄ• dike_ti ekakammaekuddesasamasikkhÄ• tÄ• ya. __s vattanabhÄ• vena. samÄ• no saá¹ƒvÄ• so etesanti __samÄ• nasaá¹ƒvÄ• sakÄ• _.

__idÄ• ni_ yena saá¹ƒvÄ• sena te ``samÄ• nasaá¹ƒvÄ• sakÄ• â€™â€™ ti (Sp (to Vin IV) 6 418/ tassa ukkhittakassa tehi saddhiá¹ƒ natthi, yehi ca saddhiá¹ƒ tassa so saá¹ƒvÄ• so natt bhikkhÅ« attano sahÄ• yÄ• katÄ• honti, tasmÄ• so __akatasahÄ• yo_ nÄ• mÄ• ti imamat panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evaá¹ƒ padavaá¹‡á¹‡anaá¹ƒ katvÄ• idÄ• ni atthamattaá¹ ``samÄ• nasaá¹ƒvÄ• sakabhÄ• vaá¹ƒ anupagatanti atthoâ€™â€™ _ti vuttaá¹ƒ. kiá¹ƒ taá¹ƒ a

Ä• saá¹…kÄ• siyÄ• ti taá¹ƒ sarÅ«pato dassento __ ``yaá¹ƒdiá¹-á¹-hiko so hotÄ«â€™â€™ _
yo ukkhittako, so.

ukkhittÄ• nuvattikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-havatthukÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__lokassÄ• damittasanthavavasenÄ• _ti (Sp-á¹- pÄ• cittiya III 675) lokassÄ• dasaá¹…khÄ•
vasena. kiá¹ƒ tanti Ä• ha __ ``kÄ• yasaá¹ƒsaggarÄ• genÄ• â€™â€™ _ti. kÄ• yasaá¹ƒsagga
avassutÄ• nÄ• ma, na methunarÄ• genÄ• ti. kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``ay
panettha kÄ• raá¹‡anti Ä• ha __ ``samantapÄ• sÄ• dikÄ• yaá¹ƒ panassa vicÄ• raá¹‡Ä• kat
vicÄ• raá¹‡Ä• --- ettha ca __asaddhammo_ti kÄ• yasaá¹ƒsaggova veditabbo, na methunad
sÄ• mantÄ• thullaccayaá¹ƒ hoti. ``viÃ±Ã±Å« paá¹-ibalo kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjitu
vacanampi cettha sÄ• dhakanti. yaá¹ƒ yena kataá¹ƒ, taá¹ƒ tasseva hotÄ«ti. __purisapuggala
dassetuá¹ƒ __ ``yaá¹ƒ purisapuggalenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __hattho_ti attan
kevalaÃ±cettha __hatthaggahaá¹‡a_nti ``hattho nÄ• ma kapparaá¹ƒ upÄ• dÄ• ya yÄ• va ag
676) vuttassa hatthasseva gahaá¹‡aá¹ƒ, atha kho tassa ca aÃ±Ã±assapi apÄ• rÄ• jikakhett
ekajjhaá¹ƒ katvÄ• ``hatthaggahaá¹‡aâ€™â€™ nti vuttaá¹ƒ. tathÄ• __saá¹…ghÄ• á¹-ikaá¹‡
kevalaá¹ƒ saá¹…ghÄ• á¹-ikaá¹‡á¹‡asseva gahaá¹‡aá¹ƒ, atha kho tassa ca aÃ±Ã±assapi ya
cÄ«varappadesassa gahaá¹‡aá¹ƒ vuttanti dassetuá¹ƒ __ ``ettha ca yassa kassacÄ«â€™â€™
__itthannÄ• maá¹ƒ á¹-hÄ• na_nti evaá¹ƒnÄ• makaá¹ƒ á¹-hÄ• naá¹ƒ. __ ``paá¹-ipÄ• á¹-iyÄ•
pÅ«retvÄ• â€™â€™ _ti idaá¹ƒ nidassanamattaá¹ƒ. tasmÄ• paá¹-ipÄ• á¹-iyÄ• vÄ• uppaá¹-
vÄ• yena tena nayena pÅ«retvÄ• ti attho.

__tÄ• Ä• pattiyo_ti tÄ• Ä• pannÄ• Ä• pattiyo. yathÄ• cekekasmiá¹ƒ vatthusmiá¹ƒ evaá¹ƒ
vatthÅ«su satakkhattumpi vÄ«tikkantesu tÄ• Ä• pattiyo desetvÄ• muccati. __gaá¹‡anÅ«pik
\Ne 419/ upagacchati. __dhuranikkhepaá¹ƒ katvÄ• _ti ``aÃ±Ã±aá¹ƒ vatthuá¹ƒ Ä• pajjissÄ• m
á¹-hapetvÄ• .

aá¹-á¹-havatthukÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhunipÄ• timokkhe pÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. ussayavÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__mÄ• nussayavasena_ \Be 455/ \Ne 420/ __kodhÅ«ssayavasenÄ• _ti bÄ• hullanayena vu
``ticittaá¹ƒ tivedanaâ€™â€™ nti. __aá¸• á¸• akaraá¹‡atthÄ• yÄ• _ti ettha __aá¸• á¸• o_ti voh
vuccati. yaá¹ƒ pabbajitÄ• ``adhikaraá¹‡aâ€™â€™ ntipi vadanti, tassa karaá¹‡atthÄ• ya
vohÄ• rikavinicchayatthÄ• yÄ• ti vuttaá¹ƒ hoti. __vÄ«tikkamakkhaá¹‡eyevÄ• _ti vatthujjhÄ•
tatiyÄ• ya samanubhÄ• sanÄ• yÄ• ti adhippÄ• yo. __bhikkhuniá¹ƒ saá¹…ghato nissÄ• retÄ«
bhikkhunisaá¹…ghamhÄ• nissÄ• reti. hetumhi cÄ• yaá¹ƒ kattuvohÄ• ro ``nissÄ• raá¹‡ahetu
`nissÄ• raá¹‡Ä«yoâ€™ ti vuttoâ€™â€™ ti katvÄ• .

__yattha á¹-hitÄ• yÄ• _ti upassayabhikkhÄ• cÄ• ramaggÄ• dÄ«su yasmiá¹ƒ á¹-hÄ• ne á¹-h
gacchantiyÄ• _ti tato paá¹-á¹-hÄ• ya vohÄ• rikÄ• naá¹ƒ santikaá¹ƒ gacchantiyÄ• . __dutiye_
__tenÄ• _ti upÄ• sakena. __evaá¹ƒ vuttÄ• yÄ• _ti ``mama ca tava ca kathaá¹ƒ tvaá¹ƒyeva Ä
vuttÄ• ya. __aÃ±Ã±ena kathÄ• petÄ«_ti kappiyakÄ• rakena kathÄ• peti. __yathÄ• vÄ• tath
kappiyakÄ• rako vÄ• bhikkhuniyÄ• kathaá¹ƒ paá¹-hamaá¹ƒ Ä• rocetu, itaro vÄ• attano kat
679). kappiyakÄ• rako vÄ• ubhinnampi kathaá¹ƒ, itaro vÄ• ubhinnampi kathaá¹ƒ Ä• rocetÅ
Ä• rociyamÄ• ne. __ubhinnampi pana kathaá¹ƒ sutvÄ• _ti yathÄ• tathÄ• vÄ• Ä• rocitaá¹ƒ
sutvÄ• .

__Ä• kaá¸• á¸• hiyamÄ• nÄ• gacchatÄ«_ti vuccamÄ• nÄ• vohÄ• rikÄ• naá¹ƒ santikaá¹ƒ g
anÄ• pattÄ«â€™â€™ ti iminÄ• sambandho. evaá¹ƒ sesesupi. __rakkhaá¹ƒ yÄ• catÄ«_ti dh
idÄ• ni yathÄ• yÄ• citÄ• rakkhÄ• dhammikÄ• hoti, taá¹ƒ dassetuá¹ƒ __ ``upassaye aÃ±Ã±
anodissa Ä• cikkhantÄ«â€™â€™ _ti vuttaá¹ƒ. tattha atÄ«taá¹ƒ Ä• rabbha atthi odissa Ä• cik
679), atthi \Ne 421/ anodissa Ä• cikkhanÄ• , anÄ• gataá¹ƒ Ä• rabbhÄ• pi atthi odissa Ä• cik
Ä• cikkhanÄ• .

kathaá¹ƒ \Be 456/ __atÄ«taá¹ƒ Ä• rabbha odissa Ä• cikkhanÄ• _ hoti? bhikkhunupassaye g
vÄ• ye keci anÄ• cÄ• raá¹ƒ vÄ• Ä• caranti, rukkhaá¹ƒ vÄ• chindanti, phalÄ• phalaá¹ƒ vÄ•
acchindanti. bhikkhunÄ« vohÄ• rike upasaá¹…kamitvÄ• ``amhÄ• kaá¹ƒ upassaye idaá¹ƒ nÄ
``kenÄ• â€™â€™ ti vutte ``asukena ca asukena cÄ• â€™â€™ ti Ä• cikkhati. evaá¹ƒ atÄ«taá
Ä• cikkhanÄ• hoti, sÄ• na vaá¹-á¹-ati. taÃ±ce sutvÄ• te vohÄ• rikÄ• tesaá¹ƒ daá¹‡á¸• aá¹
bhikkhuniyÄ• gÄ«vÄ• hoti. ``daá¹‡á¸• aá¹ƒ gaá¹‡hissantÄ«â€™â€™ ti adhippÄ• yepi sati g
tassa ``daá¹‡á¸• aá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, paÃ±camÄ• sakamatte gahite pÄ• rÄ

tehi ``kenÄ• â€™â€™ ti vutte pana ``asukenÄ• â€™ ti vattuá¹ƒ amhÄ• kaá¹ƒ na vaá¹-á¹-ati
kevalaÃ±hi mayaá¹ƒ rakkhaá¹ƒ yÄ• cÄ• ma, taá¹ƒ no detha, avahaá¹-abhaá¹‡á¸• ampi Ä• h
vattabbaá¹ƒ. evaá¹ƒ __anodissa Ä• cikkhanÄ• _ hoti, sÄ• vaá¹-á¹-ati. evaá¹ƒ vutte sacepi te

kÄ• rake gavesitvÄ• tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, sabbaá¹ƒ sÄ• pateyyampi gahitaá¹ƒ, bh
na Ä• patti.

parikkhÄ• raá¹ƒ harante disvÄ• tesaá¹ƒ anatthakÄ• matÄ• ya ``coro coroâ€™â€™ ti vattur
vuttepi hi yaá¹ƒ tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, sabbaá¹ƒ bhikkhuniyÄ• gÄ«vÄ• hoti. attano
``iminÄ• me parikkhÄ• ro gahito, taá¹ƒ Ä• harÄ• pehi, mÄ• cassa daá¹‡á¸• aá¹ƒ karothÄ• â
vaá¹-á¹-ati. dÄ• sadÄ• sivÄ• piÄ• dÄ«naá¹ƒ atthÄ• ya aá¸• á¸• aá¹ƒ karonti, ayaá¹ƒ akappiya
vaá¹-á¹-ati.

kathaá¹ƒ __anÄ• gataá¹ƒ Ä• rabbha odissa Ä• cikkhanÄ• _ hoti? vuttanayeneva parehi anÄ
bhikkhunÄ« vohÄ• rike evaá¹ƒ vadati ``amhÄ• kaá¹ƒ upassaye idaÃ±cidaÃ±ca karonti, rakk
akaraá¹‡atthÄ• yÄ• â€™â€™ ti. ``kena evaá¹ƒ kataâ€™â€™ nti vutte ``asukena ca asukena
evaá¹ƒ anÄ• gataá¹ƒ Ä• rabbha odissa Ä• cikkhanÄ• hoti, sÄ• pi na vaá¹-á¹-ati. tesaÃ±hi da
purimanayeneva sabbaá¹ƒ bhikkhuniyÄ• gÄ«vÄ• . sesaá¹ƒ purimasadisameva.

sace \Be 457/ pana vohÄ• rikÄ• bhikkhunupassaye evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ karontÄ•
daá¹‡á¸• aá¹ƒ karomÄ• â€™â€™ ti \Ne 422/ bheriá¹ƒ carÄ• petvÄ• Ä• á¹‡Ä• ya atiá¹-á¹-ha
daá¹‡á¸• aá¹ƒ karonti, bhikkhuniyÄ• neva gÄ«vÄ• , na Ä• patti.

yo cÄ• yaá¹ƒ bhikkhunÄ«naá¹ƒ vutto, bhikkhÅ«nampi eseva nayo. bhikkhunopi hi odissa Ä•
vaá¹-á¹-ati, yaá¹ƒ tathÄ• Ä• cikkhite tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, taá¹ƒ sabbaá¹ƒ gÄ«vÄ•
daá¹‡á¸• aá¹ƒ gaá¹‡hÄ• pentassa pÄ• rÄ• jikaá¹ƒ. yo pana ``daá¹‡á¸• aá¹ƒ karissantÄ«â€™
katheti, te ca pariyesitvÄ• daá¹‡á¸• aá¹ƒ karontiyeva, na doso. vihÄ• rasÄ«mÄ• ya rukkhÄ•
vÄ• sipharasuÄ• dÄ«ni gahetvÄ• pÄ• sÄ• á¹‡e koá¹-á¹-enti, na vaá¹-á¹-ati. sace dhÄ• rÄ•
dÄ• tabbÄ• . upadhÄ• vitvÄ• tesaá¹ƒ parikkhÄ• re gaá¹‡hanti, tampi na kÄ• tabbaá¹ƒ. lahu
theyyacetanÄ• ya uppannÄ• ya mÅ«lacchejjampi gaccheyya.

ussayavÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. corivuá¹-á¹-hÄ• pikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__mallagaá¹‡abhaá¹-iputtagaá¹‡Ä• dika_ntiÄ• dÄ«su (Sp-á¹- pÄ• cittiya III 683) __mallagaá
nÄ• rÄ• yanabhattiko tattha tattha pÄ• nÄ«yaá¹-á¹-hapanapokkharaá¹‡ikhaá¹‡anÄ• dipuÃ±
__bhaá¹-iputtagaá¹‡o_ nÄ• ma kumÄ• rabhattikagaá¹‡o. __dhammagaá¹‡o_ti sÄ• sanabha
anekappakÄ• rapuÃ±Ã±akammakÄ• rako gaá¹‡o. __gandhikaseá¹‡Ä«_ti anekappakÄ• rasu
__dussikaseá¹‡Ä«_ti dussavÄ• á¹‡ijasamÅ«ho, pesakÄ• ragaá¹‡oti attho.

__vuá¹-á¹-hÄ• pentiyÄ• _ti upasampÄ• dentiyÄ• . kenaci karaá¹‡Ä«yena pakkantÄ• su bhik

khaá¹‡á¸• asÄ«maá¹ƒ yathÄ• nisinnaá¹-á¹-hÄ• neyeva attano nissitakaparisÄ• ya saddhiá¹ƒ
vÄ• cÄ• cittato samuá¹-á¹-hÄ• ti (Sp (to Vin IV) 683), aÃ±Ã±aá¹ƒ sÄ«maá¹ƒ vÄ• nadiá¹ƒ vÄ
vuá¹-á¹-hÄ• pentiyÄ• kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• tÄ«ti Ä• ha __ ``corivuá¹-á¹-hÄ•
_nti. anÄ• pucchÄ• vuá¹-á¹-hÄ• panavasena __kiriyÄ• kiriyaá¹ƒ_. paÃ±Ã±attiá¹ƒ ajÄ• nantÄ
vuá¹-á¹-hÄ• pentÄ«ti vÄ• kammavÄ• cÄ• pariyosÄ• ne Ä• pattikkhaá¹‡e vipÄ• kÄ• byÄ• ka
__ticittaá¹ƒ_.

corivuá¹-á¹-hÄ• pikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ekagÄ• mantaragamanasikkhÄ• padavaá¹‡á¹‡anÄ•

aÃ±Ã±o \Ne 423/ \Be 458/ gÄ• mo __gÄ• mantaraá¹ƒ. nadipÄ• ra_nti nadiyÄ• pÄ• rimatÄ«
gaccheyyÄ• â€™â€™ ti (Vin IV 687, 691) vuttattÄ• aÃ±Ã±asmiá¹ƒ gÄ• meyeva Ä• patti, na
``sakagÄ• mato tÄ• vÄ• â€™â€™ _tiÄ• di. __parikkhepe vÄ• upacÄ• re vÄ• atikkante_ti p
parikkhepe vÄ• aparikkhittassa gÄ• massa parikkhepÄ• rahaá¹-á¹-hÄ• ne vÄ• atikkante. _
dutiyena pÄ• dena itarassa gÄ• massa parikkhepe vÄ• upacÄ• re vÄ• atikkantamatte. yes
pÄ• dena itarassa gÄ• massa parikkhepe vÄ• atikkante, upacÄ• re vÄ• okkante thullaccay
atikkantamatte, okkantamatte vÄ• saá¹…ghÄ• disesoâ€™â€™ ti pÄ• á¹-ho dissati, tattha ``
vÄ• â€™â€™ ti etÄ• ni dve padÄ• ni pÄ• á¸·iyÄ• virujjhanti. ``aparikkhittassa gÄ• massa up
atikkÄ• mentiyÄ• â€™â€™ ti (Vin IV 692) hi pÄ• á¸·i. tathÄ• __samantapÄ• sÄ• dikÄ• yapi

``parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ ekena pÄ• dena atikkamati, thullaccayaá¹ƒ. dutiyena atik
saá¹…ghÄ• diseso. apicettha sakagÄ• mato ... pe ... ekena pÄ• dena itarassa gÄ• massa p
atikkantamatte thullaccayaá¹ƒ, dutiyena atikkantamatte saá¹…ghÄ• disesoâ€™â€™ ti ---

vuttaá¹ƒ. ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentiyÄ• â€™â€™ tiÄ• divacanato (Vin IV 692
idhÄ• dhippetanti Ä• ha __ ``padasÄ• pavisantiyÄ• Ä• pattÄ«â€™â€™ _ti. iminÄ• sacepi
iddhiyÄ• vÄ• pavisati, vaá¹-á¹-atiyevÄ• ti dasseti. ayamettha saá¹…khepo, vitthÄ• ro pana
__samantapÄ• sÄ• dikÄ• ya_ (Sp (to Vin IV) 692) vuttoti adhippÄ• yo.

__nadipÄ• ragamane vuttalakkhaá¹‡Ä• ya nadiyÄ• _ti ``nadÄ« nÄ• ma timaá¹‡á¸• alaá¹ƒ p
katthaci uttarantiyÄ• antaravÄ• sako temiyatÄ«â€™â€™ ti (Vin IV 692) __nadipÄ• ragaman
vuttalakkhaá¹‡Ä• ya nadiyÄ• . nadipÄ• ragamanavibhaá¹…go hi idha __nadipÄ• ragamana_
orimatÄ«rameva paccuttarantiyÄ• vÄ• _ti paratÄ«raá¹ƒ gantukÄ• matÄ• ya otiá¹‡á¹‡attÄ•
ayaá¹ƒ pakkantaá¹-á¹-hÄ• ne á¹-hitÄ• hoti, tasmÄ• paratÄ«raá¹ƒ gacchantiyÄ• anÄ• patti.
459/ vÄ• padhÄ• naá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci kammaá¹ƒ kurumÄ• nÄ• ``pure aruá¹‡
gamissÄ• mÄ«â€™â€™ ti (Sp (to Vin IV) 692) Ä• bhogaá¹ƒ karoti, ajÄ• nantiyÄ• eva tassÄ
424/, anÄ• pattÄ«ti Ä• ha __ ``pure aruá¹‡eyevÄ• â€™â€™ _tiÄ• di. atha pana ``yÄ• va aru

bhavissÄ• mÄ«â€™â€™ ti vÄ• anÄ• bhogena vÄ• vihÄ• rassa ekadese acchati, dutiyikÄ•
aruá¹‡uggamane saá¹…ghÄ• diseso. hatthapÄ• soyeva hi idha pamÄ• á¹‡aá¹ƒ. hatthapÄ• s
rakkhati. tenÄ• ha __ ``ekagabbhe ... pe ... Ä• pattÄ«â€™â€™ _ti.

__dassanÅ«pacÄ• raá¹ƒ vÄ• savanÅ«pacÄ• raá¹ƒ vÄ• _ti ettha __dassanÅ«pacÄ• ro_ nÄ
passati. __savanÅ«pacÄ• ro_ nÄ• ma yattha á¹-hitÄ• maggamÅ«á¸·hasaddena viya, dham
ca ``ayyeâ€™â€™ ti saddÄ• yantiyÄ• saddaá¹ƒ suá¹‡Ä• ti. __tasmÄ• _ti yasmÄ• ohÄ«yan
dassanÅ«pacÄ• rasavanÅ«pacÄ• rÄ• namaÃ±Ã±atarassa vijahanaá¹ƒ, tasmÄ• . antogÄ• m
Ä• ha __ ``indakhÄ«lÄ• tikkamato paá¹-á¹-hÄ• yÄ• â€™â€™ _ti Ä• di. tattha __indakhÄ«lÄ•
ummÄ• rÄ• tikkamato. __bahigÄ• me_ti gÄ• massa bahipadese. maggamÅ«á¸·hÄ• uccÄ• s
``maggamÅ«á¸·hasaddena viyÄ• â€™â€™ _ti. maggamÅ«á¸·haá¹ƒ avhÄ• yantassa sadden
__saddÄ• yantiyÄ• _ti saddaá¹ƒ karontiyÄ• . __ ``saddassavanÄ• tikkame Ä• pattiyevÄ• â€
dassanÅ«pacÄ• ro evarÅ«pe savanÅ«pacÄ• re vijahite na rakkhati, jahitamatteva Ä• patti s
dasseti.

__maggaá¹ƒ gacchantÄ«_ti ekamaggaá¹ƒ gacchanti. sace purimÄ• yo aÃ±Ã±ena maggena
honti, anÄ• pattiyeva. dvinnaá¹ƒ gacchantÄ«naá¹ƒ ekÄ• anubandhituá¹ƒ asakkontÄ« ``gacc
ohÄ«yati, itarÄ• pi ``ohÄ«yatu ayaâ€™â€™ nti gacchati, dvinnampi Ä• patti. sace pana gacc
aÃ±Ã±aá¹ƒ maggaá¹ƒ gaá¹‡hÄ• ti, pacchimÄ• pi aÃ±Ã±aá¹ƒ, ekÄ• ekissÄ• pakkantaá¹-á¹-
anÄ• patti.

__ ``saá¹…ghÄ• disesÄ• caturoâ€™â€™ _ti (Sp (to Vin V) 479) ayaá¹ƒ paÃ±ho aruá¹‡ugg
gÄ• mantarapariyÄ• pannaá¹ƒ nadipÄ• raá¹ƒ okkantabhikkhuniá¹ƒ sandhÄ• ya vutto. sÄ• h
nikkhamitvÄ• aruá¹‡uggamanakÄ• le vuttappakÄ• raá¹ƒ nadipÄ• raá¹ƒ okkantamattÄ• va \N
rattivippavÄ• sagÄ• mantaranadipÄ• ragamanagaá¹‡amhÄ• ohÄ«yanalakkhaá¹‡e ekappah
Ä• pajjati.

__pakkhasaá¹…kantÄ• ya vÄ• _ti titthÄ• yatanaá¹ƒ saá¹…kantÄ• ya. __anantarÄ• yenÄ• _t
vinÄ• .

ekagÄ• mantaragamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ukkhittakaosÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__tasseva_ \Ne 425/ __kÄ• rakasaá¹…ghassÄ• _ti yo ukkhepanÄ«yakammakÄ• rako gaá¹‡
__vatte vÄ• vattanti_nti tecattÄ• lÄ«sappabhede netthÄ• ravatte vattamÄ• naá¹ƒ.

ukkhittakaosÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhojanappaá¹-iggahaá¹‡apaá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

__ekatoavassute_ti puggalassa vÄ• bhikkhuniyÄ• vÄ• avassute. __mahÄ• paccariyaá¹ƒ_
avassutabhÄ• veti daá¹-á¹-habbaâ€™â€™ nti (Sp (to Vin IV) 701) vuttaá¹ƒ. taá¹ƒ ``anavass
paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti (Vin IV 703) imÄ• ya pÄ• á¸·iyÄ• na sameti. yadi hi puggal
nappamÄ• á¹‡aá¹ƒ, kiá¹ƒ ``anavassutoti jÄ• nantÄ«â€™â€™ ti iminÄ• vacanena, ``anÄ• pa
anavassutÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti ettakameva vattabbaá¹ƒ siyÄ• . __ubhosu an
bhikkhunÄ« cÄ• ti ubhosu anavassutesu gaá¹‡hantiyÄ• sabbathÄ• pi anÄ• patti. __ ``anava
gaá¹‡hantiyÄ• _ti sayaá¹ƒ anavassutÄ• samÄ• nÄ• avassutepi ``anavassuto ayaâ€™â€™
paá¹-iggaá¹‡hantiyÄ• . atha sayaá¹ƒ anavassutÄ• pi aÃ±Ã±aá¹ƒ avassutaá¹ƒ vÄ• anavassu
ti Ã±atvÄ• paá¹-iggaá¹‡hÄ• ti, dukkaá¹-ameva. vuttaÃ±hetaá¹ƒ __anantarasikkhÄ• pade_ ``
paá¹-iggaá¹‡hÄ• sÄ«ti, avassutÄ• , ayyeti, tvaá¹ƒ pana, ayye, avassutÄ• ti, nÄ• haá¹ƒ, ayye

bhojanappaá¹-iggahaá¹‡apaá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhojanappaá¹-iggahaá¹‡adutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

dukkaá¹-Ä• dikÄ• \Be 461/ saá¹…ghÄ• disesapariyosÄ• nÄ• Ä• pattiyo iminÄ• sikkhÄ• pa
pana Ä• pattibhedo paá¹-hamasikkhÄ• padenÄ• ti Ä• ha __ ``sÄ• evaá¹ƒ uyyojanenÄ• â€™

__kulÄ• nuddayatÄ• yÄ• _ti kulÄ• nukampakatÄ• ya.

bhojanappaá¹-iggahaá¹‡adutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-13. saÃ±carittÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

sattamÄ• dÄ«ni \Ne 426/ uttÄ• natthÄ• neva.

saÃ±carittÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14-17. saá¹…ghabhedakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__bhikkhunÄ« saá¹…ghaá¹ƒ na bhindatÄ«_ti kammaá¹ƒ, uddeso cÄ• ti dvÄ«hi bhedo, so tÄ
bhikkhunÄ« saá¹…ghaá¹ƒ na bhindati. na kevalaá¹ƒ parivÄ• sÄ• bhÄ• voyevÄ• ti Ä• ha __ `
_tiÄ• di. ettha ca __ ``chÄ• danapaccayÄ• pi na dukkaá¹-aá¹ƒ Ä• pajjatÄ«â€™â€™ _ti pÄ•
chÄ• danapaccayÄ• pi dukkaá¹-aá¹ƒ na Ä• pajjatÄ«ti attho. evaÃ±ca katvÄ• ---

``Ä• pajjati garukaá¹ƒ sÄ• vasesaá¹ƒ.

chÄ• deti anÄ• dariyaá¹ƒ paá¹-icca.

na bhikkhunÄ« no ca phuseyya vajjaá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481) ---

ettha bhikkhuninisedho upapanno hoti. yesu pana potthakesu ``chÄ• danapaccayÄ• pana d
Ä• pajjatÄ«â€™â€™ ti vinÄ• __na_-kÄ• raá¹ƒ pÄ• á¹-ho dissati, so pamÄ• dalekhoti daá¹-á
yasmÄ• parivÄ• so nÄ• ma natthi, tasmÄ• . __attano sÄ«maá¹ƒ sodhetvÄ• vihÄ• rasÄ«mÄ
baddhasÄ«mameva \Be 462/ sandhÄ• ya vuttaá¹ƒ. __sodhetuá¹ƒ asakkontÄ«hÄ«_ti vihÄ• n
asakkontÄ«hi.

__mukhamattanidassana_nti pavesopÄ• yamattanidassanaá¹ƒ. etthÄ• ha --- atha kasmÄ•
bhikkhumÄ• nattakathÄ• ya ``parikkhittassa vihÄ• rassa parikkhepato, aparikkhittassa vihÄ•
parikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkammÄ• â€™â€™ ti (Kkh nigama
evamavatvÄ• __ ``gÄ• mÅ«pacÄ• rato ca bhikkhÅ«naá¹ƒ vihÄ• rÅ«pacÄ• rato ca dve leá¸•
_ti idha vuttanti? tatra ceke vadanti ``bhikkhÅ«naá¹ƒ vuttappakÄ• raá¹ƒ padesaá¹ƒ atikkamit
kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, bhikkhunÄ«naá¹ƒ pana gÄ• me na vaá¹-á¹-ati, tasmÄ• eva
pana bhaá¹‡anti ``bhikkhÅ«nampi gÄ• me na vaá¹-á¹-ati, bhikkhuvihÄ• ro nÄ• ma pubbeyev
atikkamitvÄ• tiá¹-á¹-hati \Ne 427/, tasmÄ• gÄ• maá¹ƒ avatvÄ• vihÄ• rÅ«pacÄ• rameva hea
bhikkhunÄ«naá¹ƒ pana vihÄ• ro gÄ• meyeva, na bahi, tasmÄ• gÄ• mÅ«pacÄ• raÃ±ca vihÄ
dassitaá¹ƒ. tasmÄ• ubhayatthÄ• pi atthato nÄ• nÄ• tthaá¹ƒ natthÄ«â€™â€™ ti. vÄ«maá¹ƒs
taá¹ƒ gahetabbaá¹ƒ.

__tato paá¹-á¹-hÄ• yÄ• _ti Ä• rocitakÄ• lato paá¹-á¹-hÄ• ya.

saá¹…ghabhedakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhunipÄ• timokkhe saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• aá¹ƒ

1. pattavaggo

1. pattasannicayasikkhÄ• padavaá¹‡á¹‡anÄ•

paá¹-hamaá¹ƒ \Be 463/ \Ne 428/ uttÄ• natthameva.

pattasannicayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

__yaá¹ƒ attanÄ• laddhaá¹ƒ, taá¹ƒ nissaggiyaá¹ƒ hotÄ«_ti yaá¹ƒ cÄ«varaá¹ƒ bhÄ• jÄ• pitÄ• tameva nissaggiyaá¹ƒ hoti, taá¹ƒ vinayakammaá¹ƒ katvÄ• pi attanÄ• na labbhati. tenÄ• ha _ntiÄ• di. tattha __nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• pÄ«_ti ``ayyÄ• ya, dammÄ«â€™â€™ ti paá¹-ilabhitvÄ• pi. __yathÄ• dÄ• neyeva upanetabba_nti yathÄ• dÄ• yakehi dinnaá¹ƒ, tathe akÄ• lacÄ«varapakkheyeva á¹-hapetabbanti vuttaá¹ƒ hoti.

akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ«varaparivattanasikkhÄ• padavaá¹‡á¹‡anÄ•

__meta_nti me etaá¹ƒ. sakasaÃ±Ã±Ä• ya gahitattÄ• pÄ• cittiyaÃ±ceva dukkaá¹-aÃ±ca vutta bhaá¹‡á¸• agghena kÄ• retabbaá¹ƒ.

cÄ«varaparivattanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aÃ±Ã±aviÃ±Ã±Ä• panasikkhÄ• padavaá¹‡á¹‡anÄ•

__paá¹-ilÄ• bhenÄ• _ti \Ne 429/ paá¹-hamaviÃ±Ã±attito Å«natarassÄ• pi aÃ±Ã±assa paá¹-i

__tasmiá¹ƒ appahonte puna taÃ±Ã±evÄ• _ti yaá¹ƒ paá¹-hamaá¹ƒ viÃ±Ã±attaá¹ƒ, thokattÄ• taÃ±Ã±eva viÃ±Ã±Ä• pentiyÄ• ti attho. __aÃ±Ã±ena_pi atthe \Be 464/ satÄ« ti paá¹-hamaá¹ atthe sati. __tena saddhiá¹ƒ aÃ±Ã±aÃ±cÄ• _ti yaá¹ƒ paá¹-hamaá¹ƒ viÃ±Ã±attaá¹ƒ, tena sad vuttaá¹ƒ hoti? sace paá¹-hamaá¹ƒ sappi viÃ±Ã±attaá¹ƒ, ``yamakaá¹ƒ pacitabbaâ€™â€™ nti telenÄ• pi attho hoti. tato ``telenÄ• pi me atthoâ€™â€™ ti evamÄ• dinÄ• aÃ±Ã±aÃ±ca viÃ± hoti. __Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• _ti ``sace kahÄ• paá¹‡assa sappi Ä• bhataá¹ƒ hoti, imin telaá¹ƒ labbhati, telenÄ• pi ca idaá¹ƒ kiccaá¹ƒ nippajjati, tasmÄ• telaá¹ƒ Ä• harÄ• â€™â€™ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• .

aÃ±Ã±aviÃ±Ã±Ä• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±Ã±acetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

__tato aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti paá¹-hamaá¹ƒ cetÄ• pitato yaá¹ƒ kiÃ±ci aÃ±Ã±aá¹ƒ cet

aÃ±Ã±acetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-hamasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±assatthÄ• ya dinnenÄ• _ti yaá¹ƒ cetÄ• peti, tato aÃ±Ã±assatthÄ• ya dinnena. __a purimassevatthadÄ«panaá¹ƒ.

__sesakaá¹ƒ upanentiyÄ• _ti yadatthÄ• ya dinno, taá¹ƒ cetÄ• petvÄ• avasesaá¹ƒ aÃ±Ã±as __sÄ• mike apaloketvÄ• _ti dÄ• yake Ä• pucchitvÄ• . __evarÅ«pÄ• sÅ« Ä• padÄ• su upane aÃ±Ã±assa yassa kassaci atthÄ• ya upanentÄ«naá¹ƒ.

paá¹-hamasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

na \Be 465/ \Ne 430/ kevalaá¹ƒ teneva parikkhÄ• renÄ• ti Ä• ha __ ``sayaá¹ƒ yÄ• citakenÄ• vuttaÃ±hetaá¹ƒ pÄ• á¸·iyaá¹ƒ ``bhikkhuniyo tena ca parikkhÄ• rena sayampi yÄ• citvÄ• bhe paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti (Vin IV 763). mÄ• tikÄ• yaá¹ƒ pana gamyamÄ• nattÄ• pi-sad gamyamÄ• natthassa hi saddassa payogaá¹ƒ pati kÄ• macÄ• roti yutti.

dutiyasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9-10. paá¹-hamagaá¹‡ikacetÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hamanavamadasamÄ• ni uttÄ• natthÄ• neva.

paá¹-hamagaá¹‡ikacetÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pattavaggo paá¹-hamo.

2. cÄ«varavaggo

11. garupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

yasmÄ• pavÄ• ritaá¹-á¹-hÄ• ne viÃ±Ã±atti nÄ• ma na paá¹-isedhetabbÄ• , tasmÄ• bhagav
pavÄ• ritaá¹-á¹-hÄ• ne ``vadethÄ• yye, yenatthoâ€™â€™ ti (Sp-á¹- pÄ• cittiya III 784) vuttÄ
catukkaá¹ƒsaparamaá¹ƒ viÃ±Ã±Ä• petabbanti paricchedaá¹ƒ dassetÄ«ti veditabbaá¹ƒ. tene
á¹-hapetvÄ• sahadhammike ca Ã±Ä• takappavÄ• rite ca aÃ±Ã±ena kismiÃ±cideva guá¹‡e
yenatthoâ€™ ti vuttÄ• ya viÃ±Ã±Ä• petabbaâ€™â€™ _nti vuttaá¹ƒ. __rÄ• jÄ• na_nti pasena

garupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. lahupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

dutiyaá¹ƒ \Be 466/ \Ne 431/ uttÄ• natthameva.

lahupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«varavaggo dutiyo.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhunipÄ• timokkhe nissaggiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. lasuá¹‡avaggo

1. lasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``lasuá¹‡aâ€™â€™ _nti \Be 467/ \Ne 432/ kiÃ±cÄ• pi avisesena vuttaá¹ƒ, tathÄ• pi mag
lasuá¹‡ameva idhÄ• dhippetaá¹ƒ, tampi bhaá¹‡á¸• ikalasuá¹‡amevÄ• ti Ä• ha __magadhara
_ntiÄ• di.

__bhaá¹‡á¸• ikalasuá¹‡a_nti poá¹-á¹-alikalasuá¹‡ameva, sampuá¹‡á¹‡amiÃ±jÄ• nametaá¹ƒ
``na ekadvitimiÃ±jakaâ€™â€™ _nti. __ajjhohÄ• re ajjhohÄ• re_ti (Sp (to Vin IV) 795) ettha s
bhaá¹‡á¸• ike ekatoyeva saá¹…khÄ• ditvÄ• ajjhoharati, ekaá¹ƒ pÄ• cittiyaá¹ƒ. bhaÃ±jitvÄ•
khÄ• dantiyÄ• pana payogagaá¹‡anÄ• ya pÄ• cittiyÄ• ni.

__palaá¹‡á¸• ukÄ• _dÄ«naá¹ƒ vaá¹‡á¹‡ena vÄ• miÃ±jÄ• ya vÄ• nÄ• nÄ• ttaá¹ƒ veditabba
__palaá¹‡á¸• uko_ nÄ• ma paá¹‡á¸• uvaá¹‡á¹‡o hoti, __bhaÃ±janako_ lohitavaá¹‡á¹‡o, __h
haritapaá¹‡á¹‡avaá¹‡á¹‡o. miÃ±jÄ• ya pana palaá¹‡á¸• ukassa ekÄ• miÃ±jÄ• hoti, bhaÃ±j
tisso. __cÄ• palasuá¹‡o_ amiÃ±jako. aá¹…kuramattameva hi tassa hoti. __mahÄ• paccariy
``palaá¹‡á¸• ukassa tÄ«á¹‡i miÃ±jÄ• ni, bhaÃ±janakassa dve, haritakassa ekaâ€™â€™ nti
vuttaá¹ƒ. ete palaá¹‡á¸• ukÄ• dayo sabhÄ• veneva vaá¹-á¹-anti. sÅ«pasampÄ• kÄ• dÄ«su p
vaá¹-á¹-ati. taÃ±hi paccamÄ• nesu muggasÅ«pÄ• dÄ«su vÄ• macchamaá¹ƒsavikatiyÄ• vÄ
badarasÄ• á¸·avÄ• dÄ«su vÄ• ambilasÄ• kÄ• dÄ«su vÄ• uttaribhaá¹…gesu vÄ• yattha ka
pakkhittaá¹ƒ vaá¹-á¹-ati. __badarasÄ• á¸·avaá¹ƒ_ (Sp-á¹- pÄ• cittiya III 793-797) nÄ• ma ba
sukkhÄ• petvÄ• cuá¹‡á¹‡etvÄ• kattabbÄ• khÄ• danÄ«yavikati.

lasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sambÄ• dhalomasikkhÄ• padavaá¹‡á¹‡anÄ•

``paá¹-icchannokÄ• seâ€™â€™ ti \Be 468/ \Ne 433/ etassa vibhÄ• gadassanatthaá¹ƒ __ ``
muttakaraá¹‡e cÄ• ti atthoâ€™â€™ _ti vuttaá¹ƒ.

__Ä• bÄ• dhapaccayÄ• _ti kaá¹‡á¸• ukacchuÄ• diÄ• bÄ• dhapaccayÄ• saá¹ƒharÄ• pentiy
lasuá¹‡e ca dukkaá¹-aâ€™â€™ nti (Vjb pÄ• cittiya 800) porÄ• á¹‡Ä• .

sambÄ• dhalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. talaghÄ• takasikkhÄ• padavaá¹‡á¹‡anÄ•

__talaghÄ• take_ti matthake pahÄ• radÄ• ne, taÃ±ca kho talaá¹ƒ ``muttakaraá¹‡e pahÄ• ra
804) __padabhÄ• janiyaá¹ƒ_vuttattÄ• ``muttakaraá¹‡assÄ• â€™â€™ ti viÃ±Ã±Ä• yatÄ«ti Ä
talaghÄ• taneâ€™â€™ _ti. __purimanayeneva sÄ• á¹‡attika_nti attano atthÄ• ya aÃ±Ã±aá¹
sÄ• á¹‡attikaá¹ƒ.

talaghÄ• takasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jatumaá¹-á¹-hakasikkhÄ• padavaá¹‡á¹‡anÄ•

__vatthuvasenetaá¹ƒ vutta_nti ``jatumaá¹-á¹-hakeâ€™â€™ ti etaá¹ƒ nidÄ• navasena uppan
vuttaá¹ƒ. yaá¹ƒ kiÃ±ci pana daá¹‡á¸• akaá¹ƒ pavesentiyÄ• Ä• pattiyeva. tenÄ• ha __ ``kÄ•
_tiÄ• di.

jatumaá¹-á¹-hakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. udakasuddhikasikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• dÄ• tabba_nti pavesetabbaá¹ƒ. __aggapabba_nti kesaggamattampi aggapabbaá¹ƒ. _
pavesetÄ«_ti kesaggamattampi tatiyaá¹ƒ pabbaá¹ƒ paveseti. vuttaÃ±hetaá¹ƒ __samantapÄ•
Vin IV) 812) ``gambhÄ«rato dvinnaá¹ƒ pabbÄ• naá¹ƒ upari kesaggamattampi pavesentiyÄ•

__atigambhÄ«raá¹ƒ_ \Be 469/ \Ne 434/ __udakasuddhikaá¹ƒ Ä• diyanavatthusmi_nti atiant
udakadhovanakaraá¹‡avatthusmiá¹ƒ. udakasuddhipaccayena (Sp-á¹- pÄ• cittiya III 812) par
phassassÄ• diyane yathÄ• vuttaparicchede anÄ• patti.

udakasuddhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upatiá¹-á¹-hanasikkhÄ• padavaá¹‡á¹‡anÄ•

__takkÄ• dÄ«su vÄ• aÃ±Ã±atarenÄ• _ti takkadadhimatthurasakhÄ«rÄ• dÄ«su aÃ±Ã±atare
bÄ«janiyÄ• _ti antamaso cÄ«varakaá¹‡á¹‡aá¹ƒ upÄ• dÄ• ya yÄ• ya kÄ• yaci bÄ«janiyÄ• .

__imaá¹ƒ pivathÄ• _ti imaá¹ƒ pÄ• nÄ«yaá¹ƒ vÄ• sÅ«pÄ• diá¹ƒ vÄ• pivatha. __iminÄ• bÄ«
tÄ• lavaá¹‡á¹-ena bÄ«jatha. __dÄ• pentiyÄ• _ti aÃ±Ã±ena ubhayampi dÄ• pentiyÄ• .

upatiá¹-á¹-hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• makadhaÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

__tasmÄ• _ti yasmÄ• viÃ±Ã±atti ceva bhojanaÃ±ca pamÄ• á¹‡aá¹ƒ, tasmÄ• . na kevalaÃ±
dukkaá¹-aá¹ƒ hoti, paá¹-iggaá¹‡hitvÄ• pana araÃ±Ã±ato Ä• haraá¹‡epi sukkhÄ• panepi vac
uddhanasajjanepi kapallasajjanepi dabbisajjanepi dÄ• rÅ«ni Ä• dÄ• ya aggikaraá¹‡epi kapa
dhaÃ±Ã±apakkhipanepi dabbiyÄ• saá¹…ghaá¹-á¹-anesupi koá¹-á¹-anatthaá¹ƒ udukkhalamu
koá¹-á¹-anapapphoá¹-anadhovanÄ• dÄ«supi yÄ• va mukhe á¹-hapetvÄ• ajjhoharaá¹‡atthaá
tÄ• va sabbappayogesu dukkaá¹-Ä• nÄ«ti Ä• ha __ ``paá¹-iggahaá¹‡ato paá¹-á¹-hÄ• ya yÄ•
tÄ• va pubbappayogesu dukkaá¹-Ä• nÄ«â€™â€™ _ti.

Ä• makadhaÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ•

__tirokuá¹-á¹-e_ti \Be 470/ \Ne 435/ gharakuá¹-á¹-assa parabhÄ• ge. __tiropÄ• kÄ• re_ti pa
tirobhÄ• ge, te ca kho kuá¹-á¹-apÄ• kÄ• rÄ• iá¹-á¹-hakasiladÄ• rÅ«naá¹ƒ vasena tippakÄ• r
kassaci kuá¹-á¹-assa vÄ• pÄ• kÄ• rassa vÄ• paratoâ€™â€™ _ti. __sabbÄ• nipetÄ• ni ekat
cattÄ• ripi vatthÅ«ni ekato chaá¸• á¸• entiyÄ• . pÄ• á¹-ekkaá¹ƒ pana chaá¸• á¸• entiyÄ• vatt
Ä• á¹‡attiyampi eseva nayo.

__bhikkhussa dukkaá¹-a_nti bhikkhussa sabbattha dukkaá¹-aá¹ƒ.

paá¹-hamauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ•

__bhikkhuniyÄ• pÄ«_ti __pi_-saddena bhikkhuá¹ƒ samuccinoti. anikkhittabÄ«jesu (Sp (to V
khettesu koá¹‡Ä• dÄ«su vÄ• asaÃ±jÄ• taropimesu khettamariyÄ• dÄ• dÄ«su vÄ• chaá¸• á
manussÄ• naá¹ƒ kacavarachaá¸• á¸• anaá¹-á¹-hÄ• nepi vaá¹-á¹-atiyeva. __chaá¸• á¸• itakhe
uddharitvÄ• gatesu chaá¸• á¸• itakhettaá¹ƒ nÄ• ma hoti, tattha vaá¹-á¹-ati. yattha pana ``lÄ•
pubbaá¹‡á¹‡Ä• di puna uá¹-á¹-hahissatÄ«â€™â€™ ti rakkhanti, tattha yathÄ• vatthukameva
ettha khettapÄ• lakÄ• , Ä• rÄ• mÄ• digopakÄ• ca sÄ• mikÄ• va. iminÄ• ca saá¹…ghasanta
vaá¹-á¹-ati saá¹…ghapariyÄ• pannattÄ• , na bhikkhunÄ«naá¹ƒ. bhikkhunÄ«naá¹ƒ pana attan
vuttanayeneva vaá¹-á¹-atÄ«ti dasseti, evaá¹ƒ santepi sÄ• ruppavasena kÄ• tabbaá¹ƒ.

dutiyauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. naccagÄ«tasikkhÄ• padavaá¹‡á¹‡anÄ•

__nacca_nti naá¹-Ä• dayo vÄ• naccantu, soá¹‡á¸• Ä• vÄ• antamaso morasuvamakkaá¹-Ä
naccameva. tenÄ• ha __ ``naccanti antamaso moranaccampÄ«â€™â€™ _ti \Be 471/. __gÄ
gÄ«taá¹ƒ hotu, ariyÄ• naá¹ƒ parinibbÄ• nakÄ• le ratanattayaguá¹‡Å«pasaá¹ƒhitaá¹ƒ sÄ• dh
antamaso ``dantagÄ«tampi \Ne 436/ gÄ• yissÄ• mÄ• â€™â€™ ti pubbabhÄ• ge okÅ«jantÄ•
gÄ«tameva. tenÄ• ha __ ``gÄ«tanti antamaso dhammabhÄ• á¹‡akagÄ«tampÄ«â€™â€™ _t
__dhammabhÄ• á¹‡akagÄ«taá¹ƒ_ nÄ• ma asaÃ±Ã±atabhikkhÅ«naá¹ƒ taá¹ƒ taá¹ƒ vattaá¹ƒ
gÄ«tassarena dhammabhaá¹‡anaá¹ƒ, tampi neva bhikkhuno, na bhikkhunÄ«naá¹ƒ vaá¹-á¹-
paramatthajotikÄ• ya __khuddakaá¹-á¹-hakathÄ• ya_ (Khp-a II pacchimapaÃ±casikkhÄ• pa
``dhammÅ«pasaá¹ƒhitaá¹ƒ gÄ«taá¹ƒ vaá¹-á¹-ati, gÄ«tÅ«pasaá¹ƒhito pana dhammo na vaá¹-
dhammaá¹ƒ bhaá¹‡antena jÄ• takavattÄ• diá¹ƒ taá¹ƒ taá¹ƒ vattaá¹ƒ avinÄ• setvÄ• caturass
vattena parimaá¹‡á¸• alÄ• ni padabyaÃ±janÄ• ni dassetabbÄ• ni. __vÄ• dita_nti
tantibaddhÄ• divÄ• danÄ«yabhaá¹‡á¸• avÄ• ditaá¹ƒ vÄ• hotu, kuá¹-abherivÄ• ditaá¹ƒ vÄ•

udakabherivÄ• ditampi, sabbamevetaá¹ƒ vÄ• ditameva. tenÄ• ha __ ``vÄ• ditanti antamaso
_nti. yaá¹ƒ pana niá¹-á¹-hubhantÄ« vÄ• sÄ• saá¹…ke vÄ• á¹-hitÄ• accharikaá¹ƒ vÄ• phoá
paharati, tattha anÄ• patti. dassanena cettha savanampi saá¹…gahitaá¹ƒ virÅ«pekasesanay
Ä• locanasabhÄ• vatÄ• ya vÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ savanakiriyÄ• yapi da
``dassanÄ• yaâ€™â€™ icceva vuttanti Ä• ha __ ``etesu yaá¹ƒ kiÃ±ci dassanÄ• ya gacchan
á¹-hitÄ• _ti evaá¹ƒ gantvÄ• yasmiá¹ƒ padese á¹-hitÄ• .

nanu ca sayaá¹ƒnaccanÄ• dÄ«su pÄ• cittiyaá¹ƒ pÄ• á¸·iyaá¹ƒ na vuttaá¹ƒ, atha kathaá¹ƒ ga
``sabbaaá¹-á¹-hakathÄ• su vuttaâ€™â€™ _nti, iminÄ• pÄ• á¸·iyaá¹ƒ avuttepi aá¹-á¹-hakath
gahetabbanti dasseti. __samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nÄ«_ti pana mÄ• tik
vuttaá¹ƒ, sabbesaá¹ƒ vasena pana chasamuá¹-á¹-hÄ• nanti gahetabbaá¹ƒ. __ ``Ä• rÄ• me â
nidassanamattaá¹ƒ sesairiyÄ• pathehi yuttÄ• ya passantiyÄ• anÄ• pattiyÄ• icchitabbattÄ•
passituá¹ƒ na labheyya. ``passissÄ• mÄ«â€™â€™ ti vihÄ• rato vihÄ• raá¹ƒ gacchantiyÄ• Ä
nisinnÄ• passati, anÄ• patti, ``passissÄ• mÄ«â€™â€™ ti uá¹-á¹-hahitvÄ• gacchantiyÄ• Ä•
á¹-hatvÄ• gÄ«vaá¹ƒ parivattetvÄ• passantiyÄ• pi Ä• pattiyeva. bhikkhussÄ• pi eseva nayo,

naccagÄ«tasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lasuá¹‡avaggo paá¹-hamo.

2. rattandhakÄ• ravaggo

1. rattandhakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__arahopekkhÄ• yÄ• _ti \Be 472/ \Ne 437/ narahoassÄ• dÄ• pekkhÄ• ya. __aÃ±Ã±avihitÄ•
aÃ±Ã±avihitÄ• va hutvÄ• Ã±Ä• tiá¹ƒ vÄ• pucchantiyÄ• , dÄ• ne vÄ• pÅ«jÄ• ya vÄ• mante

rattandhakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. paá¹-icchannokÄ• saajjhokÄ• sasallapanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiyatatiyÄ• ni uttÄ• natthÄ• neva.

paá¹-icchannokÄ• saajjhokÄ• sasallapanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyikauyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``purimanayenevÄ• â€™â€™ _ti iminÄ• __ ``santiá¹-á¹-heyya vÄ• _ti hatthapÄ• se á¹-h
__sallapeyya vÄ• _ti tattha á¹-hatvÄ• gehasikakathaá¹ƒ kathentiyÄ• pi pÄ• cittiyameva, __r
jappeyyÄ• _ti kaá¹‡á¹‡amÅ«le jappentiyÄ• pi pÄ• cittiyamevÄ• â€™â€™ ti imaá¹ƒ nayaá¹ƒ

dutiyikauyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anÄ• pucchÄ• pakkamanasikkhÄ• padavaá¹‡á¹‡anÄ•

Ä• sÄ«danti etthÄ• ti __Ä• sana_nti Ä• ha __ ``pallaá¹…kassokÄ• sabhÅ«teâ€™â€™ _ti, Å
attho. __anovassaka_nti nibbakokÄ• saá¹ƒ. __ajjhokÄ• se upacÄ• ra_nti ajjhokÄ• se nisÄ«d
dvÄ• dasahatthappamÄ• á¹‡aá¹ƒ padesaá¹ƒ. __gilÄ• nÄ• yÄ• _ti yÄ• tÄ• disena gelaÃ±Ã±
438/. __Ä• padÄ• sÅ«_ti ghare aggi vÄ• uá¹-á¹-hito hoti, coro vÄ• , evarÅ«pe upaddave an
anÄ• patti.

anÄ• pucchÄ• pakkamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anÄ• pucchÄ• abhinisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

__dhuvapaÃ±Ã±atte_ti \Be 473/ bhikkhunÄ«naá¹ƒ atthÄ• ya niccapaÃ±Ã±atte.

anÄ• pucchÄ• abhinisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anÄ• pucchÄ• santharaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

__kulÄ• nÄ«_ti kulassa gharÄ• ni.

anÄ• pucchÄ• santharaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paraujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hamaá¹ƒ uttÄ• natthameva.

paraujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paraabhisapanasikkhÄ• padavaá¹‡á¹‡anÄ•

__manussadobhaggena vÄ• _ti ``kÄ• á¹‡Ä• homi, kuá¹‡Ä« homi, itarÄ• vÄ• Ä«disÄ• hot
manussavirÅ«pabhÄ• vena. __atthadhammaanusÄ• sanipurekkhÄ• rÄ• na_nti ettha __attha

aá¹-á¹-hakathaá¹ƒ kathentiyÄ• . __dhammapurekkhÄ• rÄ• yÄ• _ti pÄ• á¸·iá¹ƒ vÄ• centiyÄ• .
__anusÄ• sanipurekkhÄ• rÄ• yÄ• _ti ``idÄ• nipi tvaá¹ƒ edisÄ• , sÄ• dhu viramassu, no ce vi
439/ evarÅ«pÄ• ni kammÄ• ni katvÄ• niraye uppajjissasi, tiracchÄ• nayoniyÄ• uppajjissas
IV) 878) evaá¹ƒ anusÄ• saniyaá¹ƒ á¹-hatvÄ• vadantiyÄ• .

paraabhisapanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rodanasikkhÄ• padavaá¹‡á¹‡anÄ•

dasamaá¹ƒ uttÄ• natthameva.

rodanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rattandhakÄ• ravaggo dutiyo.

3. naggavaggo

1-2. naggÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__ida_nti \Be 474/ idaá¹ƒ udakasÄ• á¹-ikacÄ«varaá¹ƒ.

dutiyaá¹ƒ uttÄ• natthameva.

naggÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

__visibbetvÄ• _ti vijaá¹-etvÄ• . __dhuraá¹ƒ nikkhittamatte_ti dhure nikkhittamatte, dhuraá¹ƒ
pacchÄ• sibbati, Ä• pattiyevÄ• ti attho.

cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¹…ghÄ• á¹-icÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__ ``idaá¹ƒ_ \Ne 440/ __me cÄ«varaá¹ƒ mahagghaá¹ƒ Ä«dise corabhaye na sakkÄ• dhÄ•
Ä• padÄ• sÅ«â€™â€™ _ti ettha pÄ• á¹-ho. so pana kÄ• kapadasaÃ±janitamohehi lekhakeh
kiÃ±cÄ• pi tattha likhito, ettheva pana daá¹-á¹-habbo.

saá¹…ghÄ• á¹-icÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varasaá¹…kamanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• padÄ• su vÄ• dhÄ• retÄ«_ti sace apÄ• rutaá¹ƒ vÄ• anivatthaá¹ƒ vÄ• corÄ• haranti,
dhÄ• reti, anÄ• patti.

cÄ«varasaá¹…kamanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. gaá¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

__aÃ±Ã±asmiá¹ƒ parikkhÄ• re_ti yattha katthaci thÄ• lakÄ• dÄ«naá¹ƒ vÄ• sappitelÄ• dÄ«r
__ ``samagghakÄ• le dassathÄ• â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• nivÄ• renti
agghanakaá¹ƒ dÄ• tukÄ• matthÄ• â€™â€™ ti pucchitvÄ• (Sp (to Vin IV) 909) ``ettakaá¹ƒ n
``Ä• gametha tÄ• va, idÄ• ni vatthaá¹ƒ mahagghaá¹ƒ, katipÄ• hena kappÄ• se Ä• haá¹-e sa
tasmiá¹ƒ kÄ• le dassathÄ• â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• nivÄ• rentiyÄ• .

gaá¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. paá¹-ibÄ• hanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ• hantiyÄ• _ti ``ekissÄ• ekaá¹ƒ sÄ• á¹-akaá¹ƒ napp
katipÄ• hena uppajjissati, tato bhÄ• jessÄ• mÄ• â€™â€™ ti (Sp (to Vin IV) 915) evaá¹ƒ Ä• n
paá¹-ibÄ• hantiyÄ• anÄ• patti.

aá¹-á¹-hamanavamÄ• ni \Ne 441/ uttÄ• natthÄ• neva.

__sesa_nti ``dhammike vematikÄ• yÄ• â€™â€™ tiÄ• dikaá¹ƒ avasesaá¹ƒ. tattha __Ä• nisa
paá¹-ibÄ• hantiyÄ• _ti ``bhikkhunisaá¹…gho jiá¹‡á¹‡acÄ«varo, kathinÄ• nisaá¹ƒsamÅ«lako
(to Vin IV) 931) evarÅ«paá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ• hantiyÄ• anÄ• patti.

paá¹-ibÄ• hanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

naggavaggo tatiyo.

4. tuvaá¹-á¹-avaggo

1-3. ekamaÃ±catuvaá¹-á¹-anÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

paá¹-hamaá¹ƒ uttÄ• natthameva.

__vavatthÄ• naá¹ƒ dassetvÄ• _ti (Sp (to Vin IV) 940) majjhe kÄ• sÄ• yaá¹ƒ vÄ• kattarayaá
kÄ• yabandhanampi á¹-hapetvÄ• nipajjantÄ«naá¹ƒ anÄ• pattÄ«ti attho.

tatiyaá¹ƒ uttÄ• natthameva.

ekamaÃ±catuvaá¹-á¹-anÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-9. naupaá¹-á¹-hÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__pariyesitvÄ• _ \Be 476/ __alabhantiyÄ• _ti aÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• yikaá¹ƒ alabhantiyÄ•
sayaá¹ƒ gilÄ• nÄ• ya. __Ä• padÄ• sÅ«_ti tathÄ• rÅ«pe upaddave sati.

paÃ±camachaá¹-á¹-hasattama \Ne 442/ aá¹-á¹-hamanavamÄ• ni uttÄ• natthÄ• neva.

naupaá¹-á¹-hÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÄ• rikanapakkamanasikkhÄ• padavaá¹‡á¹‡anÄ•

__dhure nikkhittamatte_ti sace dhuraá¹ƒ nikkhipitvÄ• pacchÄ• pakkamati, Ä• pattiyevÄ• ti
satÄ«_ti dasavidhesu antarÄ• yesu aÃ±Ã±atarasmiá¹ƒ sati. ``gacchissÄ• mÄ«â€™â€™ ti ni
vanadÄ• ho vÄ• Ä• gato, corÄ• vÄ• magge honti, megho vÄ• uá¹-á¹-hahati, nivattituá¹ƒ v

cÄ• rikanapakkamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

1. rÄ• jÄ• gÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__kÄ«á¸·anacittasÄ• la_nti na raÃ±Ã±ova kÄ«á¸·anacittasÄ• laá¹ƒ, atha kho yesaá¹ƒ kesaÃ
kÄ«á¸·anatthaá¹ƒ yattha katthaci katasÄ• laá¹ƒ. esa nayo __ ``kÄ«á¸·anaupavanaâ€™â€™
``rÄ• jÄ• gÄ• raá¹ƒ nÄ• ma yattha katthaci raÃ±Ã±o kÄ«á¸·ituá¹ƒ ramituá¹ƒ kataá¹ƒ hotÄ«â€
979) vitthÄ• ro. tattha __kÄ«á¸·anaupavana_nti kÄ«á¸·anatthaá¹ƒ antonagare kataá¹ƒ Ä• rÄ
__kÄ«á¸·anuyyÄ• na_nti tatheva bahinagare kataá¹ƒ uyyÄ• naá¹ƒ.

rÄ• jÄ• gÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• sandiparibhuÃ±janasikkhÄ• padavaá¹‡á¹‡anÄ•

__atikkantappamÄ• á¹‡Ä• _ti \Be 477/ \Ne 443/ aá¹-á¹-haá¹…gulato atikkantappamÄ• á¹‡a
padabhÄ• janiyaá¹ƒ vutto. ``akappiyarÅ«pÄ• kulo akappiyamaÃ±co pallaá¹…koâ€™â€™ ti
__sÄ• rasamÄ• sÄ• cariyo_.

Ä• sandiparibhuÃ±janasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. suttakantanasikkhÄ• padavaá¹‡á¹‡anÄ•

__ujjavujjave_ti uggiritvÄ• uggiritvÄ• veá¹-hane. __kantitasuttaá¹ƒ kantantiyÄ• _ti dasikasu
saá¹…ghÄ• á¹-etvÄ• kantantiyÄ• , dukkantitaá¹ƒ vÄ• paá¹-ikantantiyÄ• .

suttakantanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. gihiveyyÄ• vaccasikkhÄ• padavaá¹‡á¹‡anÄ•

__attano veyyÄ• vaccakarassa cÄ• _ti sacepi mÄ• tÄ• pitaro Ä• gacchanti, yaá¹ƒ kiÃ±ci bÄ
sammuÃ±janidaá¹‡á¸• akaá¹ƒ vÄ• kÄ• rÄ• petvÄ• veyyÄ• vaccakaraá¹-á¹-hÄ• ne á¹-hapet
vaá¹-á¹-ati.

gihiveyyÄ• vaccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. adhikaraá¹‡Ä• disikkhÄ• padavaá¹‡á¹‡anÄ•

__anantarÄ• yikinÄ«_ti dasavidhesu antarÄ• yesu ekenÄ• pi anantarÄ• yikinÄ«. dhuraá¹ƒ n
vinicchinantÄ« Ä• pattiá¹ƒ Ä• pajjitvÄ• va vinicchinÄ• ti.

chaá¹-á¹-haá¹ƒ uttÄ• natthameva.

adhikaraá¹‡Ä• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• vasathacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• padÄ• sÅ«_ti \Be 478/ \Ne 444/ mahagghacÄ«varaá¹ƒ sarÄ«rato mocetvÄ• suppaá¹-

evarÅ«pÄ• su Ä• padÄ• su anissajjitvÄ• nivÄ• sentiyÄ• anÄ• patti.

Ä• vasathacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. Ä• vasathavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

__kavÄ• á¹-abaddhavihÄ• ra_nti dvÄ• rabaddhavihÄ• raá¹ƒ. __gilÄ• nÄ• yÄ• _ti vacÄ«bhe
__Ä• padÄ• sÅ«_ti raá¹-á¹-he bhijjante Ä• vÄ• se chaá¸• á¸• etvÄ• gacchanti, evarÅ«pÄ• s

Ä• vasathavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tiracchÄ• navijjÄ• pariyÄ• puá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

__hatthi_Ä• dÄ«supi (Sp-á¹- pÄ• cittiya III 1015) __sippa_saddo paccekaá¹ƒ yojetabbo, tat
__Ä• thabbaá¹‡Ä• _dÄ«su __manta_saddo. tattha __tharÅ«_ti khaggamuá¹-á¹-hi. __Ä• tha
Ä• thabbaá¹‡avedavihito parÅ«paghÄ• takaro manto. __khilanamanto_ nÄ• ma dÄ• rusÄ• r
pathaviyaá¹ƒ pavesetvÄ• mÄ• raá¹‡amanto. __agadappayogo_ nÄ• ma visayojanaá¹ƒ.

tiracchÄ• navijjÄ• pariyÄ• puá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. tiracchÄ• navijjÄ• vÄ• canasikkhÄ• padavaá¹‡á¹‡anÄ•

__lekhe_ti likhasippe. __dhÄ• raá¹‡Ä• ya vÄ• _ti dhÄ• raá¹‡asatthe, yasmiá¹ƒ vuttanayena
ganthÄ• ni dhÄ• renti. __nÄ• gamaá¹‡á¸• alÄ• dike_ti ettha __nÄ• gamaá¹‡á¸• alaá¹ƒ_ nÄ•
pavesanivÄ• raá¹‡atthaá¹ƒ maá¹‡á¸• alabaddhamanto.

tiracchÄ• navijjÄ• vÄ• canasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• gÄ• ravaggo paÃ±camo.

6. Ä• rÄ• mavaggo

1-2. Ä• rÄ• mapavisanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__sÄ«sÄ• nulokikÄ• yÄ• _ti \Be 479/ \Ne 445/ sÄ«saá¹ƒ anulokentiyÄ• . __yattha vÄ• bhik
yattha bhikkhuniyo paá¹-hamataraá¹ƒ sajjhÄ• yanacetiyavandanÄ• diatthaá¹ƒ sannipatitÄ• .
upaddutÄ• hoti, evarÅ«pÄ• su Ä• padÄ• su pavisituá¹ƒ vaá¹-á¹-ati.

dutiyaá¹ƒ uttÄ• natthameva.

Ä• rÄ• mapavisanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. gaá¹‡aparibhÄ• sanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__sesa_nti ``atthadhammaanusÄ• sanipurekkhÄ• rÄ• yÄ• â€™â€™ tiÄ• dikaá¹ƒ avasesaá
__anusÄ• sanipurekkhÄ• rÄ• yÄ• _ti ``idÄ• nipi tvaá¹ƒ bÄ• lÄ• abyattÄ• â€™â€™ tiÄ• dinÄ
anusÄ• sanipakkhe á¹-hatvÄ• vadantiyÄ• anÄ• patti.

catutthaá¹ƒ uttÄ• natthameva.

gaá¹‡aparibhÄ• sanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kulamaccharinÄ«sikkhÄ• padavaá¹‡á¹‡anÄ•

__kule maccharo kulamaccharo_ti purimasmiá¹ƒ pakkhe sakatthe __inÄ«_paccayo, taá¹ƒ k
appasannanti kulassa aguá¹‡aá¹ƒ, ayasaá¹ƒ vÄ• bhÄ• santiyÄ• ti attho. __bhikkhunÄ«naá¹
bhÄ• santiyÄ• _ti ``bhikkhuniyo dussÄ«lÄ• pÄ• padhammÄ• â€™â€™ ti (Sp (to Vin IV) 104
aguá¹‡aá¹ƒ, ayasaá¹ƒ vÄ• bhÄ• santiyÄ• .

__santaá¹ƒyeva_ \Ne 446/ __Ä• dÄ«nava_nti kulassa vÄ• bhikkhunÄ«naá¹ƒ vÄ• santaá¹ƒ

kulamaccharinÄ«sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. abhikkhukÄ• vÄ• sÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ \Be 480/ __vutto_ti samantapÄ• sÄ• dikÄ• ya ovÄ• davag
(to Vin IV) 144) vutto.

sattamaá¹-á¹-hamÄ• ni uttÄ• natthÄ• neva.

abhikkhukÄ• vÄ• sÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. ovÄ• dÅ«pasaá¹…kamanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

uposathassa pucchanaá¹ƒ __uposathapucchÄ• , _ sÄ• vakapaccayaá¹ƒ, rassattaÃ±ca katv
``uposathapucchakaâ€™â€™ _nti vuttÄ• ti Ä• ha __ ``uposathapucchanaâ€™â€™ _nti. __

ovÄ• dayÄ• canatthÄ• ya.

dasamaá¹ƒ uttÄ• natthameva.

ovÄ• dÅ«pasaá¹…kamanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• rÄ• mavaggo chaá¹-á¹-ho.

7. gabbhinÄ«vaggo

1-2. gabbhinÄ«Ä• disikkhÄ• padavaá¹‡á¹‡anÄ•

paá¹-hamaá¹ƒ \Ne 447/ uttÄ• natthameva.

thane bhavaá¹ƒ __thaÃ±Ã±aá¹ƒ, _ khÄ«raá¹ƒ. __yaá¹ƒ pÄ• yetÄ«_ti yaá¹ƒ dÄ• rakaá¹ƒ pÄ

gabbhinÄ«Ä• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamasikkhamÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

__padabhÄ• jane vuttanayenÄ• _ti ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iá¹ƒ dve vassÄ• ni avÄ
samÄ• diyÄ• mi ... pe ... vikÄ• labhojanÄ• veramaá¹‡iá¹ƒ dve vassÄ• ni \Be 481/ avÄ«tikka
samÄ• diyÄ• mÄ«â€™â€™ ti (Vin IV 1079) padabhÄ• janasamÄ«pe aá¹-á¹-huppattiyaá¹ƒ v
sikkhÄ• yo saá¹-á¹-hivassÄ• yapi pabbajitÄ• ya dÄ• tabbÄ• yeva, na etÄ• su asikkhitÄ• upa

paá¹-hamasikkhamÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. dutiyasikkhamÄ• nÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__padabhÄ• jane vuttÄ• upasampadÄ• sammuti na dinnÄ• hotÄ«_ti padabhÄ• janasamÄ
upasampadÄ• sammuti Ã±attidutiyÄ• ya kammavÄ• cÄ• ya na dinnÄ• hoti.

paÃ±camaá¹ƒ uttÄ• natthameva.

dutiyasikkhamÄ• nÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-10. dutiyagihigatÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

dasavassÄ• ya \Ne 448/ gihigatÄ• ya sikkhÄ• sammutiá¹ƒ datvÄ• paripuá¹‡á¹‡advÄ• dasa
vaá¹-á¹-ati.

sattamaaá¹-á¹-hamanavamadasamÄ• ni uttÄ• natthÄ• neva.

dutiyagihigatÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gabbhinÄ«vaggo sattamo.

8. kumÄ• ribhÅ«tavaggo

1-5. paá¹-hamakumÄ• ribhÅ«tÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__sabbapaá¹-hamÄ• dve mahÄ• sikkhamÄ• nÄ• _ti gabbhinivagge vuttÄ• dve sikkhamÄ•
icceva vattabbÄ• _ti sammutikammÄ• dÄ«su evaá¹ƒ vattabbÄ• . __ ``gihigatÄ• â€™â€™ ti_
``kumÄ• ribhÅ«tÄ• â€™â€™ ti vÄ• na vattabbÄ• _ti sace vadanti, kammaá¹ƒ kuppatÄ«ti ac

catutthapaÃ±camÄ• ni uttÄ• natthÄ• neva.

paá¹-hamakumÄ• ribhÅ«tÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-8. khÄ«yanadhammÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__vuá¹-á¹-hÄ• panasammutiyÄ• yÄ• citÄ• yÄ• _ti upasampadÄ• sammutiyÄ• yÄ• citÄ• ya

sattamaá¹-á¹-hamÄ• ni uttÄ• natthÄ• neva.

khÄ«yanadhammÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sokÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

__Ä• gacchamÄ• nÄ• _ti \Ne 449/ Ä• gacchantÄ«.

sokÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. ananuÃ±Ã±Ä• tasikkhÄ• padavaá¹‡á¹‡anÄ•

__tesaá¹ƒ atthibhÄ• vaá¹ƒ ajÄ• nantiyÄ• _ti (Sp (to Vin IV) 1163) tesaá¹ƒ mÄ• tÄ• dÄ«naá¹

ajÄ• nantiyÄ• . __ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• na_nti yaá¹ƒ vÄ• cato, kÄ• yavÄ• cato, vÄ
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, taá¹ƒ ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ. kath
kenacideva karaá¹‡Ä«yena khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ nisinnÄ• ``pakkosatha sikkhamÄ• na
upasampÄ• dessÄ• mÄ• â€™â€™ ti upasampÄ• deti, evaá¹ƒ vÄ• cato samuá¹-á¹-hÄ• ti. ``u
upasampÄ• dessÄ• mÄ«â€™â€™ ti vatvÄ• khaá¹‡á¸• asÄ«maá¹ƒ gacchantiyÄ• kÄ• yavÄ
á¹-hÄ• nesu paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• vÄ«tikkamaá¹ƒ karontiyÄ• vÄ• cÄ• cittato, kÄ• yavÄ
samuá¹-á¹-hÄ• ti. ananujÄ• nÄ• petvÄ• upasampÄ• danato __kiriyÄ• kiriyaá¹ƒ_.

ananuÃ±Ã±Ä• tasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. pÄ• rivÄ• sikasikkhÄ• padavaá¹‡á¹‡anÄ•

__dÄ• ruá¹‡a_nti \Be 483/ pÄ• paá¹ƒ. __patimÄ• nenta_nti olokentaá¹ƒ.

pÄ• rivÄ• sikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. anuvassasikkhÄ• padavaá¹‡á¹‡anÄ•

__ekantarika_nti ekena vassena antarikaá¹ƒ katvÄ• .

anuvassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. ekavassasikkhÄ• padavaá¹‡á¹‡anÄ•

mÄ• tikÄ• yaá¹ƒ \Ne 450/ __ekaá¹ƒ vassaá¹ƒ dve_ti ekantarike ekekasmiá¹ƒ saá¹ƒvacchare
vuá¹-á¹-hÄ• pentiyÄ• _ti imasmiá¹ƒ vasse ekaá¹ƒ, puna ekantarikaá¹ƒ ekanti dve vuá¹-á¹-hÄ

ekavassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kumÄ• ribhÅ«tavaggo aá¹-á¹-hamo.

9. chattupÄ• hanavaggo

1-2. chattupÄ• hanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__vuttalakkhaá¹‡aá¹ƒ chatta_nti ``chattaá¹ƒ nÄ• ma tÄ«á¹‡i chattÄ• ni --- setacchattaá¹ƒ, k
paá¹‡á¹‡acchattaá¹ƒ maá¹‡á¸• alabaddhaá¹ƒ, salÄ• kabaddhaâ€™â€™ nti (Vin IV 1181) ev
vuttalakkhaá¹‡aá¹ƒ chattaá¹ƒ. __tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• _ti gacchakaddamÄ• dÄ«

patvÄ• .

__chattassevÄ• _ti kaddamÄ• dÄ«ni patvÄ• upÄ• hanÄ• omuÃ±citvÄ• chattasseva dhÄ• vÄ• _ti gacchÄ• dÄ«ni disvÄ• chattaá¹ƒ apanÄ• metvÄ• upÄ• hanÄ• naá¹ƒyeva dhÄ• raá¹

dutiyaá¹ƒ uttÄ• natthameva.

chattupÄ• hanÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-5. saá¹…ghÄ• á¹‡iÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__saá¹…ghÄ• á¹‡i_nti \Be 484/ kaá¹-iyaá¹ƒ anubhavitabbaá¹ƒ Ä• bharaá¹‡aá¹ƒ. tenÄ• ha _ kaá¹-Å«pagaâ€™â€™ _nti.

catutthapaÃ±camÄ• ni \Ne 451/ uttÄ• natthÄ• neva.

saá¹…ghÄ• á¹‡iÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vÄ• sitakasikkhÄ• padavaá¹‡á¹‡anÄ•

__gandhavÄ• sitakenÄ• _ti gandhaparibhÄ• vitena.

vÄ• sitakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. bhikkhuniummaddÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__gilÄ• nÄ• yÄ• _ti (Sp (to Vin IV) 1208) antamaso maggagamanaparissamenÄ• pi Ä• bÄ• corabhayÄ• dinÄ• sarÄ«rakampanÄ• dÄ«su.

aá¹-á¹-hamanavamadasamesu kiÃ±ci vattabbaá¹ƒ natthi.

bhikkhuniummaddÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. anÄ• pucchÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

__upacÄ• raá¹ƒ sandhÄ• yÄ• _ti samantÄ• dvÄ• dasahatthÅ«pacÄ• raá¹ƒ sandhÄ• ya.

anÄ• pucchÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. paÃ±hÄ• pucchanasikkhÄ• padavaá¹‡á¹‡anÄ•

__anodissÄ• _ti ``amukasmiá¹ƒ nÄ• ma á¹-hÄ• ne pucchÄ• mÄ«â€™â€™ ti evaá¹ƒ aniyam
atthi, pucchÄ• mi, ayyÄ• â€™â€™ ti evaá¹ƒ vatvÄ• .

paÃ±hÄ• pucchanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. asaá¹ƒkaccikasikkhÄ• padavaá¹‡á¹‡anÄ•

__parikkhittassa_ \Be 485/ \Ne 452/ __gÄ• massa parikkhepaá¹ƒ, aparikkhittassa upacÄ• r
okkamantiyÄ• vÄ• _ti ettha parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantiyÄ• vÄ• a
upacÄ• raá¹ƒ okkamantiyÄ• vÄ• ti yathÄ• kkamaá¹ƒ sambandho veditabbo. __Ä• padÄ• sÅ
pÄ• rupitvÄ• gacchantiyÄ• upaddavo uppajjati, evarÅ«pÄ• su Ä• padÄ• su.

asaá¹ƒkaccikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chattupÄ• hanavaggo navamo.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhunipÄ• timokkhe pÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

__acittakÄ• nÄ«_ti (Sp-á¹- pÄ• cittiya III 1214) ``naccaâ€™â€™ ntiÄ• dinÄ• ajÄ• nitvÄ• da
Ä• pattisambhavato vatthuajÄ• nanacittena acittakÄ• ni. __lokavajjÄ• nÄ«_ti ``naccaâ€™â€
dassanÄ• diá¹ƒ karontiyÄ• akusaleneva Ä• pajjanato lokavajjÄ• ni. tenÄ• ha __ ``ayaá¹ƒ pa
_tiÄ• di __sacittakÄ• nÄ«_ti ``corÄ«â€™â€™ tiÄ• dinÄ• vatthuá¹ƒ jÄ• nitvÄ• karaá¹‡eyeva
sacittakÄ• ni. upasampadÄ• dÄ«naá¹ƒ ekantÄ• kusalacitteneva akattabbattÄ• __paá¹‡á¹‡a
sacittakÄ• cittakatÄ• paá¹‡á¹‡attijÄ• nanÄ• jÄ• nanatÄ• ya aggaheá¹-á¹-hÄ• vatthujÄ• nan
gahetabbaâ€™â€™ nti vadanti.

asÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

2. telaviÃ±Ã±Ä• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__pÄ• á¸·iyaá¹ƒ_ \Be 486/ \Ne 453/ __anÄ• gatesu pana aá¹-á¹-hasupÄ«_ti pÄ• á¸·imuttake
aá¹-á¹-hasupi.

telaviÃ±Ã±Ä• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhunipÄ• timokkhe pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. parimaá¹‡á¸• alÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

__sekhiyÄ• ni cevÄ• _ti paÃ±casattati sekhiyÄ• ni ceva. __ ``bhikkhupÄ• timokkhavaá¹‡á¹‡
veditabbÄ• â€™â€™ _ti iminÄ• yasmÄ• tÄ• disaá¹ƒyevettha atthavinicchayaá¹ƒ vidÅ« vac
atthavaá¹‡á¹‡anÄ• na vuttÄ• . tattha yÄ• vuttÄ• , sÄ• idhÄ• pi vuttÄ• yevÄ• ti dasseti.

parimaá¹‡á¸• alÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ

bhikkhunipÄ• timokkhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

yaá¹ƒ \Ne 454/ pÄ• timokkhassa vaá¹‡á¹‡anaá¹ƒ Ä• rabhinti sambandho. __ ``mahÄ• vihÄ•
idaá¹ƒ purimapacchimapadehi saddhiá¹ƒ sambandhitabbaá¹ƒ, mahÄ• vihÄ• ravÄ• sÄ«naá¹
vÄ• ti ca. __pÄ• á¸·iyatthaÃ±ca kevala_nti sakalaá¹ƒ pÄ• á¸·iatthaÃ±ca, ubhatovibhaá¹…ga
__etthÄ• _ti etissaá¹ƒ kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ. yasmÄ• \Be 487/ na hi atthÄ«ti samband
padaá¹ƒ. __sÄ«haá¸·aá¹-á¹-hakathÄ• naya_nti sÄ«haá¸·amÄ• tikaá¹-á¹-hakathÄ• nayaá¹ƒ. _
sÄ«haá¸·amÄ• tikaá¹-á¹-hakathÄ• yaá¹ƒ atthasÄ• raá¹ƒ, atha vÄ• vinayaá¹-á¹-hakathÄ• su
dasseti --- sÄ«haá¸·amÄ• tikaá¹-á¹-hakathÄ• yaá¹ƒ atthasÄ• raá¹ƒ Ä• dÄ• ya imaá¹ƒ kaá¹…
vinayaá¹-á¹-hakathÄ• supi idha vinicchaye yogakkhamaá¹ƒ atthasÄ• raá¹ƒ Ä• dÄ• yeva akÄ

idÄ• ni sadevakassa lokassa accantasukhÄ• dhigamÄ• ya attano puÃ±Ã±aá¹ƒ pariá¹‡Ä• m
niá¹-á¹-haá¹ƒ sampattÄ• â€™â€™ _tiÄ• digÄ• thÄ• dvayamÄ• ha. __kalyÄ• á¹‡anissitÄ• _t
__sabbasattÄ• na_nti kÄ• mÄ• vacarÄ• dibhedÄ• naá¹ƒ sabbesaá¹ƒ sattÄ• naá¹ƒ.

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• ca ---

<1> á¹• 21 laá¹…kissaro yo vijitÄ• rirÄ• jo.

rÄ• jÄ• __parakkantabhujo_ yasassÄ«.

tidhÄ• gataá¹ƒ sÄ«haá¸·amekarajjaá¹ƒ.

akÄ• nikÄ• yaÃ±ca tathÄ• samaggaá¹ƒ ||

<2> á¹• 21 pure __pulatthimhi_ vare purÄ• naá¹ƒ.

majjhamhi nÄ• nÄ• ratanÄ• karÄ• naá¹ƒ.

anantasampattibharÄ• bhirÄ• me.

varÄ• caluttaá¹…gagharÄ• bhirÄ• me ||

<3> á¹• 21 abhejjapÄ• kÄ• rasugopurasmiá¹ƒ \Ne 455/.

nirÄ• kulÄ• nekakulÄ• kulasmiá¹ƒ.

munindadÄ• á¹-haá¹…kuravÄ• sabhÅ«te.

yo locanÄ• nandavahe vasanto ||

<4> á¹• 21 suphullitabbhoruhasÄ• dusÄ«ta \Be 488/

pasannanÄ«rehi jalÄ• sayehi.

supupphitÄ• nekakadambajambu-

punnÄ• ganÄ• gÄ• dihi vÄ• bhiramme ||

<5> á¹• 21 sudhÄ• vadÄ• tehi manoharehi.

pÄ• kÄ• rapantÄ«hi ca gopurehi.

vikiá¹‡á¹‡amuttÄ• phalasannibhehi.

vilokanÄ«yehi sudhÄ• talehi ||

<6> á¹• 21 katvÄ• na pÄ• sÄ• dasahassaramme.

tahiá¹ƒ tahiá¹ƒ pÄ«tikare vihÄ• re.

mahÄ• dayo jetavanÄ• dayopi.

susaá¹ƒyamÄ• naá¹ƒ yatinaá¹ƒ adÄ• si ||

<7> á¹• 21 yo sÄ• dubhÅ«taá¹ƒ catupaccayaÃ±ca.

guá¹‡appasanno samaá¹‡esu tesu.

niccaá¹ƒ mahoghaá¹ƒ viya vattayanto.

yojeti te ganthavipassanÄ• su ||

<8> á¹• 21 kÄ• ritesu vihÄ• resu, tena tesu yasassinÄ• .

rammo yo pacchimÄ• rÄ• mo, pupphÄ• rÄ• mÄ• disobhito ||

<9> á¹• 21 pariveá¹‡amhi nÄ• mena, tahiá¹ƒ __coá¸·akulantike_.

pÄ• sÄ• de dassanÄ«yamhi, vasanto karuá¹‡Ä• paro ||

<10> á¹• 21 sisso \Ne 456/ sasÄ«karasvaccha-sÄ«lÄ• cÄ• rassa dhÄ«mato.

__sÄ• riputtamahÄ• thera_-mahÄ• sÄ• missa tÄ• dino ||

<11> á¹• 21 dhÄ«rÄ• nekaguá¹‡oghena, therena sucivuttinÄ• .

vinayaá¹-á¹-hitikÄ• mena, __sumedhenÄ• _bhiyÄ• cito ||

<12> á¹• 21 so __buddhanÄ• gatthero_haá¹ƒ, bhikkhÅ«naá¹ƒ paramaá¹ƒ hitaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, yatÄ«naá¹ƒ samayÄ• nugaá¹ƒ ||

<13> á¹• 21 vinayatthÄ• dimaÃ±jÅ«saá¹ƒ \Be 489/, lÄ«natthassa pakÄ• saniá¹ƒ.

mÄ• tikaá¹-á¹-hakathÄ• yemaá¹ƒ, akÄ• siá¹ƒ sÄ• dhu vaá¹‡á¹‡anaá¹ƒ ||

<14> á¹• 21 sÄ• yaá¹ƒ subodhÄ• budhavaá¹‡á¹‡anÄ«yÄ• .

saá¹ƒvaá¹‡á¹‡anÄ• sattasahassamattÄ• .

nirÄ• karontÄ« vinayamhi mohaá¹ƒ.

tamaá¹ƒ carantÄ« sasi kheva bhÄ• tu ||

<15> á¹• 21 Ä• kaá¹…khamÄ• nena paratthamiá¹-á¹-haá¹ƒ.

mahatthasÄ• raá¹ƒ suvinicchayaÃ±ca.

saá¹ƒvaá¹‡á¹‡anaá¹ƒ sÄ• dhu pakubbatÄ• yaá¹ƒ.

citaá¹ƒ mayÄ• puÃ±Ã±amanappabhÅ«taá¹ƒ ||

<16> á¹• 21 puÃ±Ã±ena tenÄ• citadÄ• nasÄ«la-

mayÄ• dinÄ• nekavidhena ceva.

sattÄ• anÄ«ghÄ• sukhino averÄ• .

pappontu sabbe sugatiá¹ƒ sivaÃ±ca ||

<17> á¹• 21 saddhiá¹ƒ yathopaddavamantarena.

gatÄ• hi lÄ«natthapadÄ«panÄ«yaá¹ƒ.

tathÄ• \Ne 457/ janÄ• naá¹ƒ api dhammayuttÄ• .

manorathÄ• siddhimupentu niccaá¹ƒ ||

<18> á¹• 21 kÄ• le pavassantu sadÄ• payodÄ• .

dhammena pÄ• lentu mahiá¹ƒ mahindÄ• .

sattÄ• pasannÄ• ratanattayasmiá¹ƒ.

dÄ• nÄ• dipuÃ±Ã±Ä• bhiratÄ• bhavantÅ«ti ||

vinayatthamaÃ±jÅ«sÄ• lÄ«natthappakÄ• sanÄ«nÄ• mikÄ• kaá¹…khÄ• vitaraá¹‡Ä«abhinav

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

dvemÄ• tikÄ• pÄ• á¸·i

bhikkhupÄ• timokkhapÄ• á¸·i

pubbakaraá¹‡aá¹ƒ-4

sammajjanÄ« \Be 1/ \Ne 1/ padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, __ ``pubbakaraá¹‡aâ€™â€™ _nti vuccati ||

pubbakiccaá¹ƒ-5

chanda, pÄ• risuddhi, utukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, __ ``pubbakiccaâ€™â€™ _nti vuccati ||

pattakallaaá¹…gÄ• -4

uposatho \Ne 2/, yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• .

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti, __ ``pattakallaâ€™â€™ _nti vuccati ||

pubbakaraá¹‡apubbakiccÄ• ni samÄ• petvÄ• desitÄ• pattikassa samaggassa bhikkhusaá¹…
anumatiyÄ• pÄ• timokkhaá¹ƒ uddisituá¹ƒ Ä• rÄ• dhanaá¹ƒ karoma.

nidÄ• nuddeso

suá¹‡Ä• tu me bhante saá¹…gho? ajjuposatho pannaraso, yadi saá¹…ghassa pattakallaá¹ƒ
kareyya, pÄ• timokkhaá¹ƒ uddiseyya.

kiá¹ƒ saá¹…ghassa pubbakiccaá¹ƒ? pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocetha, pÄ• timokkha
sabbeva santÄ• sÄ• dhukaá¹ƒ suá¹‡oma manasi karoma. yassa siyÄ• Ä• patti, soÄ• vikar
tuá¹‡hÄ« bhavitabbaá¹ƒ, tuá¹‡hÄ«bhÄ• vena kho panÄ• yasmante ``parisuddhÄ• â€™â€™
kho pana paccekapuá¹-á¹-hassa veyyÄ• karaá¹‡aá¹ƒhoti, evamevaá¹ƒ evarÅ«pÄ• ya parisÄ

anusÄ• vitaá¹ƒ hoti. yo pana bhikkhu yÄ• vatatiyaá¹ƒanusÄ• viyamÄ• ne saramÄ• no santiá
sampajÄ• namusÄ• vÄ• dassa hoti. sampajÄ• namusÄ• vÄ• do kho panÄ• yasmanto antar
tasmÄ• saramÄ• nenabhikkhunÄ• Ä• pannena visuddhÄ• pekkhena santÄ« Ä• patti Ä• vik
hoti.

uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ. tatthÄ• yasmante pucchÄ• mi, kaccittha pari
dutiyampipucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha parisuddhÄ•
parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

nidÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

pÄ• rÄ• jikuddeso

tatrime cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• uddesaá¹ƒ Ä• gacchanti.

methunadhamma sikkhÄ• padaá¹ƒ

<1> yo \Ne 3/ pana bhikkhu bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno sikkhaá¹ƒ appa
dubbalyaá¹ƒanÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, antamaso tiracchÄ• na
asaá¹ƒvÄ• so.

adinnÄ• dÄ• nasikkhÄ• padaá¹ƒ

<2> yo pana bhikkhu gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä
rÄ• jÄ• no coraá¹ƒ gahetvÄ• haneyyuá¹ƒ vÄ• bandheyyuá¹ƒ vÄ• pabbÄ• jeyyuá¹ƒ vÄ• co
thenosÄ«ti, tathÄ• rÅ«paá¹ƒ bhikkhu adinnaá¹ƒ Ä• diyamÄ• noayampi pÄ• rÄ• jiko hoti asa

manussaviggahasikkhÄ• padaá¹ƒ

<3> yo pana bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeyya, satthahÄ• rakaá¹
maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• samÄ• dapeyya ``amb
pÄ• pakena dujjÄ«vitena, mataá¹ƒ \Be 3/ te jÄ«vitÄ• seyyoâ€™â€™ ti, iti cittamano cittasa
anekapariyÄ• yena maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• sam
hoti asaá¹ƒvÄ• so.

uttarimanussadhammasikkhÄ• padaá¹ƒ

<4> yo pana bhikkhu anabhijÄ• naá¹ƒ uttarimanussadhammaá¹ƒ attupanÄ• yikaá¹ƒ

alamariyaÃ±Ä• á¹‡adassanaá¹ƒsamudÄ• careyya ``iti jÄ• nÄ• mi, iti passÄ• mÄ«â€™â€™ t
samanuggÄ• hÄ«yamÄ• novÄ• asamanuggÄ• hÄ«yamÄ• no vÄ• Ä• panno visuddhÄ• pek
Ä• vusoavacaá¹ƒ jÄ• nÄ• mi, apassaá¹ƒ passÄ• mi, tucchaá¹ƒ musÄ• vilapiâ€™â€™ nti, a
pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so.

uddiá¹-á¹-hÄ• kho Ä• yasmanto cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• . yesaá¹ƒ bhikkhu aÃ±Ã±
Ä• pajjitvÄ• na labhati bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ yathÄ• pure, tathÄ• pacchÄ•
asaá¹ƒvÄ• so. tatthÄ• yasmante pucchÄ• mi, kaccittha parisuddhÄ• , dutiyampi pucchÄ• mi
tatiyampi pucchÄ• mi, kaccittha parisuddhÄ• , parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«
dhÄ• rayÄ• mÄ«ti.

pÄ• rÄ• jikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

saá¹…ghÄ• disesuddeso

ime kho panÄ• yasmanto terasa saá¹…ghÄ• disesÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

sukkavissaá¹-á¹-hisikkhÄ• padaá¹ƒ

<1> saÃ±cetanikÄ• sukkavissaá¹-á¹-hi aÃ±Ã±atra supinantÄ• saá¹…ghÄ• diseso.

kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ

<2> yo pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasa
hatthaggÄ• haá¹ƒ vÄ• veá¹‡iggÄ• haá¹ƒ vÄ• aÃ±Ã±atarassa vÄ• aÃ±Ã±atarassa vÄ• aá¹
saá¹…ghÄ• diseso.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padaá¹ƒ

<3> yo \Be 4/ pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ• maá¹ƒ duá¹-á¹-hull
yathÄ• taá¹ƒ yuvÄ• yuvatiá¹ƒ methunupasaá¹ƒhitÄ• hi, saá¹…ghÄ• diseso.

attakÄ• mapÄ• ricariyasikkhÄ• padaá¹ƒ

<4> yo pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ• massa santike
attakÄ• mapÄ• ricariyÄ• yavaá¹‡á¹‡aá¹ƒ bhÄ• seyya ``etadaggaá¹ƒ bhagini pÄ• ricariyÄ• na

sÄ«lavantaá¹ƒ kalyÄ• á¹‡adhammaá¹ƒbrahmacÄ• riá¹ƒ etena dhammena paricareyyÄ• â€™
saá¹…ghÄ• diseso.

saÃ±carittasikkhÄ• padaá¹ƒ

<5> yo \Ne 5/ pana bhikkhu saÃ±carittaá¹ƒ samÄ• pajjeyya itthiyÄ• vÄ• purisamatiá¹ƒ puri
jÄ• yattane vÄ• jÄ• rattane vÄ• , antamaso taá¹…khaá¹‡ikÄ• yapi, saá¹…ghÄ• diseso.

kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ

<6> saÃ±Ã±Ä• cikÄ• ya pana bhikkhunÄ• kuá¹-iá¹ƒ kÄ• rayamÄ• nena assÄ• mikaá¹ƒ attu
pamÄ• á¹‡ikÄ• kÄ• retabbÄ• , tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ, dÄ«ghaso dvÄ• dasa vidatthiyo su
tiriyaá¹ƒsattantarÄ• , bhikkhÅ« abhinetabbÄ• vatthudesanÄ• ya, tehi bhikkhÅ«hi vatthu des
saparikkamanaá¹ƒ. sÄ• rambhe ce bhikkhu vatthusmiá¹ƒ aparikkamane saÃ±Ã±Ä• cikÄ• ya
vÄ• anabhineyya vatthudesanÄ• ya, pamÄ• á¹‡aá¹ƒ vÄ• atikkÄ• meyya, saá¹…ghÄ• dises

vihÄ• rakÄ• rasikkhÄ• padaá¹ƒ

<7> mahallakaá¹ƒ pana bhikkhunÄ• vihÄ• raá¹ƒ kÄ• rayamÄ• nena sassÄ• mikaá¹ƒ attudd
vatthudesanÄ• ya, tehi bhikkhÅ«hi vatthu desetabbaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ
vatthusmiá¹ƒ aparikkamane mahallakaá¹ƒ vihÄ• raá¹ƒ kÄ• reyya, bhikkhÅ«vÄ• anabhineyy
saá¹…ghÄ• diseso.

duá¹-á¹-hadosasikkhÄ• padaá¹ƒ

<8> yo pana bhikkhu bhikkhuá¹ƒ duá¹-á¹-ho doso appatÄ«to amÅ«lakena pÄ• rÄ• jikena dh
``appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyyaâ€™â€™ nti \Be 5/, tato apare
samanuggÄ• hÄ«yamÄ• no vÄ• asamanuggÄ• hÄ«yamÄ• no vÄ• amÅ«lakaÃ±cevataá¹ƒ
dosaá¹ƒ patiá¹-á¹-hÄ• ti, saá¹…ghÄ• diseso.

aÃ±Ã±abhÄ• giyasikkhÄ• padaá¹ƒ

<9> yo pana bhikkhu bhikkhuá¹ƒ duá¹-á¹-ho doso appatÄ«to aÃ±Ã±abhÄ• giyassa adhikara
lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒseyya ``appeva nÄ• ma n
cÄ• veyyaâ€™â€™ nti, tato aparena samayena samanuggÄ• hÄ«yamÄ• no vÄ• asamanug
aÃ±Ã±abhÄ• giyaÃ±ceva taá¹ƒ adhikaraá¹‡aá¹ƒ hoti kocideso lesamattoupÄ• dinno, bhikkh
patiá¹-á¹-hÄ• ti, saá¹…ghÄ• diseso.

saá¹…ghabhedasikkhÄ• padaá¹ƒ

<10> yo \Ne 6/ pana bhikkhu samaggassa saá¹…ghassa bhedÄ• ya parakkameyya, bhedan
adhikaraá¹‡aá¹ƒ samÄ• dÄ• ya paggayha tiá¹-á¹-heyya, so bhikkhu bhikkhÅ«hi evamassa v
samaggassa saá¹…ghassa bhedÄ• ya parakkami, bhedanasaá¹ƒvattanikaá¹ƒ vÄ• adhikara
aá¹-á¹-hÄ• si, sametÄ• yasmÄ• saá¹…ghena, samaggo hi saá¹…gho sammodamÄ• no avi
viharatÄ«â€™â€™ ti, evaÃ±ca so bhikkhu bhikkhÅ«hi vuccamÄ• no tathevapaggaá¹‡heyya
yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbo tassa paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±ce samanubh
paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjeyya, saá¹…ghÄ• diseso.

bhedÄ• nuvattakasikkhÄ• padaá¹ƒ

<11> tasseva kho pana bhikkhussa bhikkhÅ« honti anuvattakÄ• vaggavÄ• dakÄ• eko vÄ•
vadeyyuá¹ƒ ``mÄ• yasmanto etaá¹ƒ bhikkhuá¹ƒ kiÃ±ci avacuttha, dhammavÄ• dÄ«ceso bhi
bhikkhu, amhÄ• kaÃ±ceso bhikkhu chandaÃ±ca ruciÃ±caÄ• dÄ• ya voharati, jÄ• nÄ• ti, no
khamatÄ«â€™â€™ ti, te bhikkhÅ« bhikkhÅ«hievamassu vacanÄ«yÄ• ``mÄ• yasmanto eva
dhammavÄ• dÄ«, na cesobhikkhu vinayavÄ• dÄ«, mÄ• yasmantÄ• nampi saá¹…ghabhedo
saá¹…ghena, samaggo hi saá¹…gho sammodamÄ• no avivadamÄ• no ekuddeso phÄ• su v
te bhikkhÅ« bhikkhÅ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyyuá¹ƒ, te bhikkhÅ« bhikkhÅ«hi
yÄ• vatatiyaá¹ƒsamanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±ce samanu
paá¹-inissajjeyyuá¹ƒ, iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjeyyuá¹ƒ, saá¹…ghÄ• diseso.

dubbacasikkhÄ• padaá¹ƒ

<12> bhikkhu paneva dubbacajÄ• tiko hoti uddesapariyÄ• pannesu sikkhÄ• padesu bhikkhÅ
vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti ``mÄ• maá¹ƒ Ä• yasmanto kiÃ±ci avacutth
vÄ• , ahampÄ• yasmante na kiÃ±ci vakkhÄ• mi kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒvÄ• , viran
vacanÄ• yÄ• â€™â€™ ti, so bhikkhu bhikkhÅ«hi evamassa vacanÄ«yo ``mÄ• yasmÄ• attÄ•
vacanÄ«yamevÄ• yasmÄ• attÄ• naá¹ƒ karotu, Ä• yasmÄ• pi bhikkhÅ«vadatu sahadhamme
vakkhanti sahadhammena, evaá¹ƒ saá¹ƒvaddhÄ• hi tassa bhagavatoparisÄ• yadidaá¹ƒ aÃ
aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panenÄ• â€™â€™ ti, evaÃ±ca so bhikkhu bhikkhÅ«hivuccam
bhikkhu bhikkhÅ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbo tassapaá¹-inissaggÄ• ya \Ne 7/, y
samanubhÄ• siyamÄ• no taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjey

kuladÅ«sakasikkhÄ• padaá¹ƒ

<13> bhikkhu paneva aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viharat
tassa kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca, kulÄ• ni catena duá¹-á¹-hÄ

ca, so bhikkhu bhikkhÅ«hi evamassa vacanÄ«yo ``Ä• yasmÄ• kho kuladÅ«sako pÄ• pasam
samÄ• cÄ• rÄ• dissanti ceva suyyantica, kulÄ• ni cÄ• yasmatÄ• duá¹-á¹-hÄ• ni dissanti ce
pakkamatÄ• yasmÄ• imamhÄ• Ä• vÄ• sÄ• , alaá¹ƒ te idha vÄ• senÄ• â€™â€™ ti, evaÃ±c
te bhikkhÅ« evaá¹ƒvadeyya ``chandagÄ• mino ca bhikkhÅ«, dosagÄ• mino ca bhikkhÅ«, mo
bhayagÄ• minoca bhikkhÅ« tÄ• disikÄ• ya Ä• pattiyÄ• ekaccaá¹ƒ pabbÄ• jenti, ekaccaá¹ƒ
bhikkhu bhikkhÅ«hi evamassa vacanÄ«yo ``mÄ• yasmÄ• evaá¹ƒ avaca, na ca bhikkhÅ« ch
dosagÄ• mino, na ca bhikkhÅ« mohagÄ• mino, na ca bhikkhÅ« bhayagÄ• mino, Ä• yasmÄ•
Ä• yasmato \Be 7/ kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanticeva suyyanti ca, kulÄ• ni cÄ• ya
ceva suyyanti ca, pakkamatÄ• yasmÄ• imamhÄ• Ä• vÄ• sÄ• , alaá¹ƒ te idha vÄ• senÄ• â€
bhikkhÅ«hi vuccamÄ• notatheva paggaá¹‡heyya, so bhikkhu bhikkhÅ«hi yÄ• vatatiyaá¹ƒ sa
paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• no taá¹ƒ paá¹-inissajjeyya, icce
paá¹-inissajjeyya, saá¹…ghÄ• diseso.

uddiá¹-á¹-hÄ• kho Ä• yasmanto terasa saá¹…ghÄ• disesÄ• dhammÄ• nava paá¹-hamÄ• p
yesaá¹ƒ bhikkhu aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• Ä• pajjitvÄ• yÄ• vatÄ«haá¹ƒ jÄ•
tÄ• vatÄ«haá¹ƒ tena bhikkhunÄ• akÄ• mÄ• parivatthabbaá¹ƒ. parivutthaparivÄ• sena bhikk
bhikkhumÄ• nattÄ• ya paá¹-ipajjitabbaá¹ƒ, ciá¹‡á¹‡amÄ• natto bhikkhu yattha siyÄ• vÄ«sat
tattha so bhikkhu abbhetabbo. ekenapi ce Å«no vÄ«satigaá¹‡o bhikkhusaá¹…ghotaá¹ƒ bhik
bhikkhu anabbhito, te ca bhikkhÅ« gÄ• rayhÄ• , ayaá¹ƒ tatthasÄ• mÄ«ci. tatthÄ• yasmante
parisuddhÄ• , dutiyampi pucchÄ• mi, kaccitthaparisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha
parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

saá¹…ghÄ• diseso niá¹-á¹-hito.

aniyatuddeso

ime kho panÄ• yasmanto dve aniyatÄ• dhammÄ•

uddesaá¹ƒ Ä• gacchanti.

paá¹-hamaaniyatasikkhÄ• padaá¹ƒ

<1> yo \Ne 8/ pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho paá¹-icchanne Ä•
alaá¹ƒkammaniyenisajjaá¹ƒ kappeyya, tamenaá¹ƒ saddheyyavacasÄ• upÄ• sikÄ• disvÄ• t
aÃ±Ã±atarenavadeyya pÄ• rÄ• jikena vÄ• saá¹…ghÄ• disesena vÄ• pÄ• cittiyena vÄ• , nis
paá¹-ijÄ• namÄ• notiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo pÄ• rÄ• jikena
pÄ• cittiyena \Be 8/ vÄ• , yena vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ• vadeyya, tena so
dhammo aniyato.

dutiyaaniyatasikkhÄ• padaá¹ƒ

<2> na heva kho pana paá¹-icchannaá¹ƒ Ä• sanaá¹ƒ hoti nÄ• laá¹ƒkammaniyaá¹ƒ, alaÃ±ca
mÄ• tugÄ• maá¹ƒduá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• situá¹ƒ, yo pana bhikkhu tathÄ• rÅ«pe
saddhiá¹ƒeko ekÄ• ya raho nisajjaá¹ƒ kappeyya, tamenaá¹ƒ saddheyyavacasÄ• upÄ• sikÄ
dvinnaá¹ƒdhammÄ• naá¹ƒ aÃ±Ã±atarena vadeyya saá¹…ghÄ• disesena vÄ• pÄ• cittiyena
paá¹-ijÄ• namÄ• nodvinnaá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo saá¹…ghÄ• dise
vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ• vadeyya, tena so bhikkhu kÄ• retabbo, ayampi dh

uddiá¹-á¹-hÄ• kho Ä• yasmanto dve aniyatÄ• dhammÄ• . tatthÄ• yasmante pucchÄ• mi, ka
pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha parisuddhÄ• , parisudd
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

aniyato niá¹-á¹-hito.

nissaggiyapÄ• cittiyÄ•

ime kho panÄ• yasmanto tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

kathinasikkhÄ• padaá¹ƒ

<1> niá¹-á¹-hitacÄ«varasmiá¹ƒ \Ne 9/ bhikkhunÄ• ubbhatasmiá¹ƒ kathine dasÄ• haparamaa
dhÄ• retabbaá¹ƒ, taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

udositasikkhÄ• padaá¹ƒ

<2> niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kathine ekarattampi ce bhikkhu
aÃ±Ã±atra bhikkhusammutiyÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

akÄ• lacÄ«varasikkhÄ• padaá¹ƒ

<3> niá¹-á¹-hitacÄ«varasmiá¹ƒ \Be 9/ bhikkhunÄ• ubbhatasmiá¹ƒ kathine bhikkhuno paneva
uppajjeyya, Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ, paá¹-iggahetvÄ• kh
cassa pÄ• ripÅ«ri, mÄ• saparamaá¹ƒ tena bhikkhunÄ• taá¹ƒ cÄ«varaá¹ƒ nikkhipitabbaá¹ƒÅ
satiyÄ• paccÄ• sÄ• ya. tato ce uttari nikkhipeyya satiyÄ• pi paccÄ• sÄ• ya, nissaggiyaá¹ƒ p

purÄ• á¹‡acÄ«varasikkhÄ• padaá¹ƒ

<4> yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• peyya
Ä• koá¹-Ä• peyya vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<5> yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡hey
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<6> yo pana bhikkhu aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«varaá¹ƒ
10/ samayÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo, acchinnacÄ«varo vÄ• h
naá¹-á¹-hacÄ«varo vÄ• , ayaá¹ƒ tattha samayo.

tatuttarisikkhÄ• padaá¹ƒ

<7> taÃ±ce aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• bahÅ«hi cÄ«varehi abhihaá¹-
santaruttaraparamaá¹ƒ tena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaá¹ƒ. tato ce uttari sÄ•
pÄ• cittiyaá¹ƒ.

paá¹-hamaupakkhaá¹-asikkhÄ• padaá¹ƒ

<8> bhikkhuá¹ƒ paneva uddissa aÃ±Ã±Ä• takassa gahapatissa vÄ• gahapatÄ• niyÄ• vÄ•
cÄ«varacetÄ• pannaá¹ƒupakkhaá¹-aá¹ƒ hoti ``iminÄ• cÄ«varacetÄ• pannena cÄ«varaá¹ƒ c
bhikkhuá¹ƒcÄ«varena acchÄ• dessÄ• mÄ«â€™â€™ ti, tatra ce so bhikkhu pubbe appavÄ•
vikappaá¹ƒ Ä• pajjeyya ``sÄ• dhu vata maá¹ƒ Ä• yasmÄ• iminÄ• cÄ«varacetÄ• pannena e
cÄ«varaá¹ƒ cetÄ• petvÄ• acchÄ• dehÄ«â€™â€™ ti kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• ya, n

dutiyaupakkhaá¹-asikkhÄ• padaá¹ƒ

<9> bhikkhuá¹ƒ \Be 10/ paneva uddissa ubhinnaá¹ƒ aÃ±Ã±Ä• takÄ• naá¹ƒ gahapatÄ«naá¹ƒ
paccekacÄ«varacetÄ• pannÄ• ni upakkhaá¹-Ä• ni honti ``imehi mayaá¹ƒ paccekacÄ«varace
cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varehi acchÄ• dessÄ• mÄ• â€™â€™ ti, tatra
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjeyya ``sÄ• dhuvata maá¹ƒ Ä• yasmanto ime
evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• cÄ«varaá¹ƒcetÄ• petvÄ• acchÄ• detha ubhova santÄ•

kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• ya, nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

rÄ• jasikkhÄ• padaá¹ƒ

<10> bhikkhuá¹ƒ paneva uddissa rÄ• jÄ• vÄ• rÄ• jabhoggo vÄ• brÄ• hmaá¹‡o vÄ• gahap
dÅ«tenacÄ«varacetÄ• pannaá¹ƒ pahiá¹‡eyya ``iminÄ• cÄ«varacetÄ• pannena cÄ«varaá¹ƒ
bhikkhuá¹ƒcÄ«varena acchÄ• dehÄ«â€™â€™ ti. so ce dÅ«to taá¹ƒ bhikkhuá¹ƒ upasaá¹…ka
``idaá¹ƒ kho, bhante, Ä• yasmantaá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, paá¹-ig
Ä• yasmÄ• cÄ«varacetÄ• pannaâ€™â€™ nti. tena bhikkhunÄ• so dÅ«to evamassa vacanÄ
cÄ«varacetÄ• pannaá¹ƒ paá¹-iggaá¹‡hÄ• ma, cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ•
so ce dÅ«to \Ne 11/ taá¹ƒ bhikkhuá¹ƒ evaá¹ƒ vadeyya ``atthi panÄ• yasmato koci veyyÄ• va
cÄ«varatthikena, bhikkhave, bhikkhunÄ• veyyÄ• vaccakaro niddisitabbo Ä• rÄ• miko vÄ• u
Ä• vuso, bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti. so ce dÅ«totaá¹ƒ veyyÄ• vaccakara
bhikkhuá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya ``yaá¹ƒ kho, bhante, Ä• yasmÄ• veyyÄ• va
saÃ±Ã±atto so mayÄ• , upasaá¹…kamatÄ• yasmÄ• kÄ• lena, cÄ«varenataá¹ƒ acchÄ• dess
bhikkhave, bhikkhunÄ• veyyÄ• vaccakaro upasaá¹…kamitvÄ• dvattikkhattuá¹ƒ codetabbo s
Ä• vuso, cÄ«varenÄ• â€™â€™ ti, dvattikkhattuá¹ƒcodayamÄ• no sÄ• rayamÄ• no taá¹ƒ cÄ
iccetaá¹ƒ kusalaá¹ƒ, no ce abhinipphÄ• deyya, catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ chakkhattu
tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaá¹ƒ, catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒchakkhattupa
uddissa tiá¹-á¹-hamÄ• no taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deyya, iccetaá¹ƒkusalaá¹ƒ, tato ce
taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deyya, nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ. no \Be 11/ ce abhinipphÄ
cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, tattha sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ, dÅ«to vÄ• pÄ• h
Ä• yasmanto bhikkhuá¹ƒuddissa cÄ«varacetÄ• pannaá¹ƒ pahiá¹‡ittha, na taá¹ƒ tassa bhikkh
anubhoti, yuÃ±jantÄ• yasmanto sakaá¹ƒ, mÄ• vo sakaá¹ƒ vinassÄ• â€™â€™ ti, ayaá¹ƒ tat

kathinavaggo paá¹-hamo.

kosiyasikkhÄ• padaá¹ƒ

<11> yo pana bhikkhu kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• peyya, nissaggiyaá¹ƒ pÄ• citt

suddhakÄ• á¸·akasikkhÄ• padaá¹ƒ

<12> yo pana bhikkhu suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• p
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

dvebhÄ• gasikkhÄ• padaá¹ƒ

<13> navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rayamÄ• nena dve bhÄ• gÄ• suddhakÄ•
eá¸·akalomÄ• naá¹ƒÄ• dÄ• tabbÄ• , tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ, catutthaá¹ƒ gocariyÄ• naá¹ƒ.
suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ, tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ, catutthaá¹ƒ gocar
navaá¹ƒsanthataá¹ƒ kÄ• rÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

chabbassasikkhÄ• padaá¹ƒ

<14> navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rÄ• petvÄ• chabbassÄ• ni dhÄ• retabbaá
channaá¹ƒvassÄ• naá¹ƒ \Ne 12/ taá¹ƒ santhataá¹ƒ vissajjetvÄ• vÄ• avissajjetvÄ• vÄ• aÃ±
santhataá¹ƒ kÄ• rÄ• peyyaaÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nisÄ«danasanthatasikkhÄ• padaá¹ƒ

<15> nisÄ«danasanthataá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena purÄ• á¹‡asanthatassa s
sugatavidatthiÄ• dÄ• tabbÄ• dubbaá¹‡á¹‡akaraá¹‡Ä• ya. anÄ• dÄ• ce bhikkhu purÄ• á¹‡a
sugatavidatthiá¹ƒ, navaá¹ƒ nisÄ«danasanthataá¹ƒ kÄ• rÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá

eá¸·akalomasikkhÄ• padaá¹ƒ

<16> bhikkhuno paneva addhÄ• namaggappaá¹-ipannassa eá¸·akalomÄ• ni uppajjeyyuá¹ƒ,
paá¹-iggahetabbÄ• ni, paá¹-iggahetvÄ• tiyojanaparamaá¹ƒ sahatthÄ• haritabbÄ• ni asante
hareyya, asantepi hÄ• rake, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

eá¸·akalomadhovÄ• panasikkhÄ• padaá¹ƒ

<17> yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• eá¸·akalomÄ• ni dhovÄ• peyya vÄ•
vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

rÅ«piyasikkhÄ• padaá¹ƒ

<18> yo pana bhikkhu jÄ• tarÅ«parajataá¹ƒ uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ• upa
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padaá¹ƒ

<19> yo pana bhikkhu nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjeyya, nis

kayavikkayasikkhÄ• padaá¹ƒ

<20> yo pana bhikkhu nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjeyya, nissaggiyaá

kosiyavaggo dutiyo.

pattasikkhÄ• padaá¹ƒ

<21> dasÄ• haparamaá¹ƒ \Ne 13/ atirekapatto dhÄ• retabbo, taá¹ƒ atikkÄ• mayato nissaggi

Å«napaÃ±cabandhanasikkhÄ• padaá¹ƒ

<22> yo pana bhikkhu Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ cetÄ
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ. tena bhikkhunÄ• so patto bhikkhuparisÄ• ya nissajjitabbo \Be
bhikkhuparisÄ• ya pattapariyanto, so tassa bhikkhuno padÄ• tabbo ``ayaá¹ƒte bhikkhu patto
dhÄ• retabboâ€™â€™ ti, ayaá¹ƒ tattha sÄ• mÄ«ci.

bhesajjasikkhÄ• padaá¹ƒ

<23> yÄ• ni kho pana tÄ• ni gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-isÄ• yanÄ«yÄ• ni bhesajj
navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, tÄ• ni paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒ
sannidhikÄ• rakaá¹ƒparibhuÃ±jitabbÄ• ni, taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ

vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ

<24> ``mÄ• so seso gimhÄ• naâ€™â€™ nti bhikkhunÄ• vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariy
gimhÄ• naâ€™â€™ nti katvÄ• nivÄ• setabbaá¹ƒ. orena ce ``mÄ• so sesogimhÄ• naâ€™â€
pariyeseyya, orena ``ddhamÄ• so seso gimhÄ• naâ€™â€™ ntikatvÄ• nivÄ• seyya, nissagg

cÄ«varaacchindanasikkhÄ• padaá¹ƒ

<25> yo pana bhikkhu bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupito anattamano acchin
vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

suttaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<26> yo pana bhikkhu sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ•
pÄ• cittiyaá¹ƒ.

mahÄ• pesakÄ• rasikkhÄ• padaá¹ƒ

<27> bhikkhuá¹ƒ paneva uddissa aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• tantavÄ
vÄ• yÄ• peyya, tatra ce so bhikkhu pubbe appavÄ• rito tantavÄ• ye upasaá¹…kamitvÄ• cÄ
``idaá¹ƒ kho, Ä• vuso, cÄ«varaá¹ƒ maá¹ƒ uddissa viyyati, Ä• yataÃ±cakarotha, vitthataÃ±ca
suvÄ«taÃ±ca, suppavÄ• yitaÃ±ca, suvilekhitaÃ±ca, suvitacchitaÃ±cakarotha, appeva nÄ• m
kiÃ±cimattaá¹ƒ anupadajjeyyÄ• mÄ• â€™â€™ ti. evaÃ±caso bhikkhu vatvÄ• kiÃ±cimattaá¹
piá¹‡á¸• apÄ• tamattampi, nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

accekacÄ«varasikkhÄ• padaá¹ƒ

<28> dasÄ• hÄ• nÄ• gataá¹ƒ \Be 14/ kattikatemÄ• sikapuá¹‡á¹‡amaá¹ƒ bhikkhuno paneva
accekaá¹ƒ maÃ±Ã±amÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ, paá¹-iggahetvÄ• yÄ• va
cÄ«varakÄ• lasamayaá¹ƒnikkhipitabbaá¹ƒ. tato ce uttari nikkhipeyya, nissaggiyaá¹ƒ pÄ• citti

sÄ• saá¹…kasikkhÄ• padaá¹ƒ

<29> upavassaá¹ƒ kho pana kattikapuá¹‡á¹‡amaá¹ƒ yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ•
senÄ• sanÄ• nisÄ• saá¹…kasammatÄ• ni sappaá¹-ibhayÄ• ni, tathÄ• rÅ«pesu bhikkhu senÄ
Ä• kaá¹…khamÄ• notiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare
bhikkhunokocideva paccayo tena cÄ«varena vippavÄ• sÄ• ya, chÄ• rattaparamaá¹ƒ tena bh
vippavasitabbaá¹ƒ. tato ce uttari vippavaseyya aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá

pariá¹‡atasikkhÄ• padaá¹ƒ

<30> yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä•
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

pattavaggo tatiyo.

uddiá¹-á¹-hÄ• kho Ä• yasmanto tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• . tatthÄ• yasma
parisuddhÄ• , dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccitth
parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

nissaggiyapÄ• cittiyÄ• niá¹-á¹-hitÄ• .

suddhapÄ• cittiyÄ•

ime kho panÄ• yasmanto dvenavuti pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

musÄ• vÄ• dasikkhÄ• padaá¹ƒ

<1> sampajÄ• namusÄ• vÄ• de \Ne 15/ pÄ• cittiyaá¹ƒ.

omasavÄ• dasikkhÄ• padaá¹ƒ

<2> omasavÄ• de pÄ• cittiyaá¹ƒ.

pesuÃ±Ã±asikkhÄ• padaá¹ƒ

<3> bhikkhupesuÃ±Ã±e \Be 15/ pÄ• cittiyaá¹ƒ.

padasodhammasikkhÄ• padaá¹ƒ

<4> yo pana bhikkhu anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• ceyya, pÄ• cittiyaá¹ƒ.

paá¹-hamasahaseyyasikkhÄ• padaá¹ƒ

<5> yo pana bhikkhu anupasampannena uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeyya, pÄ•

dutiyasahaseyyasikkhÄ• padaá¹ƒ

<6> yo pana bhikkhu mÄ• tugÄ• mena sahaseyyaá¹ƒ kappeyya, pÄ• cittiyaá¹ƒ.

dhammadesanÄ• sikkhÄ• padaá¹ƒ

<7> yo pana bhikkhu mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ deseyya a
viÃ±Ã±unÄ• purisaviggahena, pÄ• cittiyaá¹ƒ.

bhÅ«tÄ• rocanasikkhÄ• padaá¹ƒ

<8> yo pana bhikkhu anupasampannassa uttarimanussadhammaá¹ƒ Ä• roceyya, bhÅ«tasm

duá¹-á¹-hullÄ• rocanasikkhÄ• padaá¹ƒ

<9> yo \Ne 16/ pana bhikkhu bhikkhussa duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anupasampannassa Ä
aÃ±Ã±atrabhikkhusammutiyÄ• , pÄ• cittiyaá¹ƒ.

pathavÄ«khaá¹‡anasikkhÄ• padaá¹ƒ

<10> yo pana bhikkhu pathaviá¹ƒ khaá¹‡eyya vÄ• khaá¹‡Ä• peyya vÄ• pÄ• cittiyaá¹ƒ.

musÄ• vÄ• davaggo paá¹-hamo.

bhÅ«tagÄ• masikkhÄ• padaá¹ƒ

<11> bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaá¹ƒ.

aÃ±Ã±avÄ• dakasikkhÄ• padaá¹ƒ

<12> aÃ±Ã±avÄ• dake, vihesake pÄ• cittiyaá¹ƒ.

ujjhÄ• panakasikkhÄ• padaá¹ƒ

<13> ujjhÄ• panake \Be 16/, khiyyanake pÄ• cittiyaá¹ƒ.

paá¹-hamasenÄ• sanasikkhÄ• padaá¹ƒ

<14> yo pana bhikkhu saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• bhisiá¹ƒ vÄ• koc
ajjhokÄ• sesantharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddhareyya, n
anÄ• pucchaá¹ƒvÄ• gaccheyya, pÄ• cittiyaá¹ƒ.

dutiyasenÄ• sanasikkhÄ• padaá¹ƒ

<15> yo pana bhikkhu saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ•
uddhareyya, na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaá¹ƒ.

anupakhajjasikkhÄ• padaá¹ƒ

<16> yo pana bhikkhu saá¹…ghike vihÄ• re jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuá¹ƒ anupakh
17/ ``yassa sambÄ• dho bhavissati, so pakkamissatÄ«â€™â€™ ti etadeva paccayaá¹ƒ karit
pÄ• cittiyaá¹ƒ.

nikkaá¸• á¸• hanasikkhÄ• padaá¹ƒ

<17> yo pana bhikkhu bhikkhuá¹ƒ kupito anattamano saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• vÄ• , pÄ• cittiyaá¹ƒ.

vehÄ• sakuá¹-isikkhÄ• padaá¹ƒ

<18> yo pana bhikkhu saá¹…ghike vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• cittiyaá¹ƒ.

mahallakavihÄ• rasikkhÄ• padaá¹ƒ

<19> mahallakaá¹ƒ pana bhikkhunÄ• vihÄ• raá¹ƒ kÄ• rayamÄ• nena yÄ• va dvÄ• rakosÄ• aggaá¸·aá¹-á¹-hapanÄ• yaÄ• lokasandhiparikammÄ• ya dvatticchadanassa pariyÄ• yaá¹ƒ a adhiá¹-á¹-hÄ• tabbaá¹ƒ, tatoce uttari appaharitepi á¹-hito adhiá¹-á¹-haheyya, pÄ• cittiyaá¹ƒ.

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ

<20> yo pana bhikkhu jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• vÄ• , pÄ• cittiyaá¹ƒ.

bhÅ«tagÄ• mavaggo dutiyo.

ovÄ• dasikkhÄ• padaá¹ƒ

<21> yo \Be 17/ pana bhikkhu asammato bhikkhuniyo ovadeyya, pÄ• cittiyaá¹ƒ.

atthaá¹…gatasikkhÄ• padaá¹ƒ

<22> sammatopi ce bhikkhu atthaá¹…gate sÅ«riye bhikkhuniyo ovadeyya, pÄ• cittiyaá¹ƒ.

bhikkhunupassayasikkhÄ• padaá¹ƒ

<23> yo \Ne 18/ pana bhikkhu bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikkhuniyo ovad pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo, gilÄ• nÄ• hoti bhikkhunÄ«, ayaá¹ƒ tattha samayo.

Ä• misasikkhÄ• padaá¹ƒ

<24> yo pana bhikkhu evaá¹ƒ vadeyya ``Ä• misahetu therÄ• bhikkhÅ« bhikkhuniyo ovadan
pÄ• cittiyaá¹ƒ.

cÄ«varadÄ• nasikkhÄ• padaá¹ƒ

<25> yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ dadeyya aÃ±Ã±atra pÄ•

cÄ«varasibbanasikkhÄ• padaá¹ƒ

<26> yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbeyya vÄ• sibbÄ• pe

saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ

<27> yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá
antamasogÄ• mantarampi aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo, satth
sÄ• saá¹…kasammato, sappaá¹-ibhayo, ayaá¹ƒ tattha samayo.

nÄ• vÄ• bhiruhanasikkhÄ• padaá¹ƒ

<28> yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruhey
adhogÄ• miniá¹ƒ vÄ• aÃ±Ã±atra tiriyaá¹ƒ taraá¹‡Ä• ya, pÄ• cittiyaá¹ƒ.

paripÄ• citasikkhÄ• padaá¹ƒ

<29> yo \Be 18/ pana bhikkhu jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ
gihisamÄ• rambhÄ• , pÄ• cittiyaá¹ƒ.

rahonisajjasikkhÄ• padaá¹ƒ

<30> yo \Ne 19/ pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappey

ovÄ• davaggo tatiyo.

Ä• vasathapiá¹‡á¸• asikkhÄ• padaá¹ƒ

<31> agilÄ• nena bhikkhunÄ• eko Ä• vasathapiá¹‡á¸• o bhuÃ±jitabbo. tato ce uttari bhuÃ±j

gaá¹‡abhojanasikkhÄ• padaá¹ƒ

<32> gaá¹‡abhojane aÃ±Ã±atra samayÄ• pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo, gilÄ• nasa
cÄ«varakÄ• rasamayo, addhÄ• nagamanasamayo, nÄ• vÄ• bhiruhanasamayo, mahÄ• sam
tattha samayo.

paramparabhojanasikkhÄ• padaá¹ƒ

<33> paramparabhojane aÃ±Ã±atra samayÄ• pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo, gilÄ• n
cÄ«varakÄ• rasamayo, ayaá¹ƒ tattha samayo.

kÄ• á¹‡amÄ• tusikkhÄ• padaá¹ƒ

<34> bhikkhuá¹ƒ paneva kulaá¹ƒ upagataá¹ƒ pÅ«vehi vÄ• manthehi vÄ• abhihaá¹-á¹-huá¹ƒ
Ä• kaá¹…khamÄ• nena bhikkhunÄ• dvattipattapÅ«rÄ• paá¹-iggahetabbÄ• . tato ce uttari p
pÄ• cittiyaá¹ƒ. dvattipattapÅ«re paá¹-iggahetvÄ• tato nÄ«haritvÄ• bhikkhÅ«hi saddhiá¹ƒ sa
ayaá¹ƒ tattha sÄ• mÄ«ci.

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ

<35> yo pana bhikkhu bhuttÄ• vÄ« pavÄ• rito anatirittaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«
bhuÃ±jeyya vÄ• , pÄ• cittiyaá¹ƒ.

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ

<36> yo \Be 19/ \Ne 20/ pana bhikkhu bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena kh
bhojanÄ«yena vÄ• abhihaá¹-á¹-huá¹ƒ pavÄ• reyya ``handa bhikkhu khÄ• da vÄ• bhuÃ±ja v
jÄ• naá¹ƒÄ• sÄ• danÄ• pekkho, bhuttasmiá¹ƒ pÄ• cittiyaá¹ƒ.

vikÄ• labhojanasikkhÄ• padaá¹ƒ

<37> yo pana bhikkhu vikÄ• le khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• deyya vÄ•

sannidhikÄ• rakasikkhÄ• padaá¹ƒ

<38> yo pana bhikkhu sannidhikÄ• rakaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ
pÄ• cittiyaá¹ƒ.

paá¹‡Ä«tabhojanasikkhÄ• padaá¹ƒ

<39> yÄ• ni kho pana tÄ• ni paá¹‡Ä«tabhojanÄ• ni, seyyathidaá¹ƒ --- sappi, navanÄ«taá¹ƒ, phÄ• á¹‡itaá¹ƒ, maccho, maá¹ƒsaá¹ƒ, khÄ«raá¹ƒ, dadhi. yo pana bhikkhu evarÅ«pÄ• ni paá attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, pÄ• cittiyaá¹ƒ.

dantaponasikkhÄ• padaá¹ƒ

<40> yo pana bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hareyya aÃ±Ã±atra uda

bhojanavaggo catuttho.

acelakasikkhÄ• padaá¹ƒ

<41> yo pana bhikkhu acelakassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatt bhojanÄ«yaá¹ƒ vÄ• dadeyya, pÄ• cittiyaá¹ƒ.

uyyojanasikkhÄ• padaá¹ƒ

<42> yo pana bhikkhu bhikkhuá¹ƒ ``ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• 21/ tassa dÄ• petvÄ• vÄ• adÄ• petvÄ• vÄ• uyyojeyya ``gacchÄ• vuso, na me tayÄ• sadd phÄ• su hoti, ekakassa me kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hotÄ«â€™â€™ tietadeva pa pÄ• cittiyaá¹ƒ.

sabhojanasikkhÄ• padaá¹ƒ

<43> yo \Be 20/ pana bhikkhu sabhojane kule anupakhajja nisajjaá¹ƒ kappeyya, pÄ• cittiyaá

rahopaá¹-icchannasikkhÄ• padaá¹ƒ

<44> yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ k

rahonisajjasikkhÄ• padaá¹ƒ

<45> yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappeyya, p

cÄ• rittasikkhÄ• padaá¹ƒ

<46> yo pana bhikkhu nimantito sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• pu
pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjeyya aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ
cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo, ayaá¹ƒ tattha samayo.

mahÄ• nÄ• masikkhÄ• padaá¹ƒ

<47> agilÄ• nena bhikkhunÄ• catumÄ• sappaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• aÃ±Ã±at
aÃ±Ã±atraniccapavÄ• raá¹‡Ä• ya. tato ce uttari sÄ• diyeyya, pÄ• cittiyaá¹ƒ.

uyyuttasenÄ• sikkhÄ• padaá¹ƒ

<48> yo pana bhikkhu uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gaccheyya aÃ±Ã±atra tathÄ• rÅ«pa

senÄ• vÄ• sasikkhÄ• padaá¹ƒ

<49> siyÄ• \Ne 22/ ca tassa bhikkhuno kocideva paccayo senaá¹ƒ gamanÄ• ya, dirattatirat
senÄ• ya vasitabbaá¹ƒ. tato ce uttari vaseyya, pÄ• cittiyaá¹ƒ.

uyyodhikasikkhÄ• padaá¹ƒ

<50> dirattatirattaá¹ƒ ce bhikkhu senÄ• ya vasamÄ• no uyyodhikaá¹ƒ vÄ• balaggaá¹ƒ vÄ•
anÄ«kadassanaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaá¹ƒ.

acelakavaggo paÃ±camo.

surÄ• pÄ• nasikkhÄ• padaá¹ƒ

<51> surÄ• merayapÄ• ne \Be 21/ pÄ• cittiyaá¹ƒ.

aá¹…gulipatodakasikkhÄ• padaá¹ƒ

<52> aá¹…gulipatodake pÄ• cittiyaá¹ƒ.

hasadhammasikkhÄ• padaá¹ƒ

<53> udake hasadhamme pÄ• cittiyaá¹ƒ.

anÄ• dariyasikkhÄ• padaá¹ƒ

<54> anÄ• dariye pÄ• cittiyaá¹ƒ.

bhiá¹ƒsÄ• panasikkhÄ• padaá¹ƒ

<55> yo pana bhikkhu bhikkhuá¹ƒ bhiá¹ƒsÄ• peyya, pÄ• cittiyaá¹ƒ.

jotisikkhÄ• padaá¹ƒ

<56> yo pana bhikkhu agilÄ• no visibbanÄ• pekkho jotiá¹ƒ samÄ• daheyya vÄ• samÄ• dah
tathÄ• rÅ«pappaccayÄ• , pÄ• cittiyaá¹ƒ.

nahÄ• nasikkhÄ• padaá¹ƒ

<57> yo \Ne 23/ pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya aÃ±Ã±atra samayÄ• , pÄ
samayo ``diyaá¸• á¸• ho mÄ• so seso gimhÄ• naâ€™â€™ nti ``vassÄ• nassa paá¹-hamo m
icceteaá¸• á¸• hateyyamÄ• sÄ• uá¹‡hasamayo, pariá¸·Ä• hasamayo, gilÄ• nasamayo, kam
vÄ• tavuá¹-á¹-hisamayo, ayaá¹ƒ tattha samayo.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padaá¹ƒ

<58> navaá¹ƒ pana bhikkhunÄ• cÄ«varalÄ• bhena tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• na
dubbaá¹‡á¹‡akaraá¹‡aá¹ƒÄ• dÄ• tabbaá¹ƒ nÄ«laá¹ƒ vÄ• kaddamaá¹ƒ vÄ• kÄ• á¸·asÄ• ma
tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒaÃ±Ã±ataraá¹ƒ dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ navaa
paribhuÃ±jeyya, pÄ• cittiyaá¹ƒ.

vikappanasikkhÄ• padaá¹ƒ

<59> yo pana bhikkhu bhikkhussa vÄ• bhikkhuniyÄ• vÄ• sikkhamÄ• nÄ• ya vÄ• sÄ• maá
sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jeyya, pÄ• cittiyaá¹

apanidhÄ• nasikkhÄ• padaá¹ƒ

<60> yo \Be 22/ pana bhikkhu bhikkhussa pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«danaá¹ƒvÄ•
kÄ• yabandhanaá¹ƒ vÄ• apanidheyya vÄ• apanidhÄ• peyya vÄ• antamaso hasÄ• pekkho

surÄ• pÄ• navaggo chaá¹-á¹-ho.

saÃ±ciccasikkhÄ• padaá¹ƒ

<61> yo pana bhikkhu saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyya, pÄ• cittiyaá¹ƒ.

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ

<62> yo pana bhikkhu jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jeyya, pÄ• cittiyaá¹ƒ

ukkoá¹-anasikkhÄ• padaá¹ƒ

<63> yo pana bhikkhu jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ punakammÄ•

duá¹-á¹-hullasikkhÄ• padaá¹ƒ

<64> yo \Ne 24/ pana bhikkhu bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ

Å«navÄ«sativassasikkhÄ• padaá¹ƒ

<65> yo pana bhikkhu jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• deyya, so ca
bhikkhÅ« gÄ• rayhÄ• , idaá¹ƒ tasmiá¹ƒ pÄ• cittiyaá¹ƒ.

theyyasatthasikkhÄ• padaá¹ƒ

<66> yo pana bhikkhu jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• nama
gÄ• mantarampi, pÄ• cittiyaá¹ƒ.

saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ

<67> yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ p
antamasogÄ• mantarampi, pÄ• cittiyaá¹ƒ.

ariá¹-á¹-hasikkhÄ• padaá¹ƒ

<68> yo \Be 23/ pana bhikkhu evaá¹ƒ vadeyya ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ des
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
bhikkhÅ«hi evamassa vacanÄ«yo ``mÄ• yasmÄ• evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abbh
abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya, anekapariyÄ• yenÄ• vusoantarÄ• yikÄ
bhagavatÄ• , alaÃ±ca pana te paá¹-isevato antarÄ• yÄ• yÄ• â€™â€™ ti. evaÃ±ca so bhikkh

tatheva paggaá¹‡heyya, so bhikkhu bhikkhÅ«hi yÄ• vatatiyaá¹ƒsamanubhÄ• sitabbo tassa p
yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• no taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ. no
pÄ• cittiyaá¹ƒ.

ukkhittasambhogasikkhÄ• padaá¹ƒ

<69> yo pana bhikkhu jÄ• naá¹ƒ tathÄ• vÄ• dinÄ• bhikkhunÄ• akaá¹-Ä• nudhammena taá¹
appaá¹-inissaá¹-á¹-henasaddhiá¹ƒ sambhuÃ±jeyya vÄ• , saá¹ƒvaseyya vÄ• , saha vÄ• seyy
pÄ• cittiyaá¹ƒ.

kaá¹‡á¹-akasikkhÄ• padaá¹ƒ

<70> samaá¹‡uddesopi \Ne 25/ ce evaá¹ƒ vadeyya ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
bhikkhÅ«hi evamassa vacanÄ«yo ``mÄ• vuso, samaá¹‡uddesa evaá¹ƒ avaca, mÄ• bhagava
sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya, anekapariyÄ• yen
antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• , alaÃ±ca pana te paá¹-isevato
evaÃ±ca so samaá¹‡uddeso bhikkhÅ«hi vuccamÄ• notatheva paggaá¹‡heyya, so samaá¹‡u
vacanÄ«yo ``ajjatagge te, Ä• vuso, samaá¹‡uddesa na ceva so bhagavÄ• satthÄ• apadisit
samaá¹‡uddesÄ• labhanti bhikkhÅ«hisaddhiá¹ƒ dirattatirattaá¹ƒ sahaseyyaá¹ƒ, sÄ• pi te na
vinassÄ• â€™â€™ ti. yo panabhikkhu jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ samaá¹‡uddesaá¹ƒ upa
upaá¹-á¹-hÄ• peyya vÄ• , sambhuÃ±jeyyavÄ• , saha vÄ• seyyaá¹ƒ kappeyya, pÄ• cittiyaá¹ƒ

sappÄ• á¹‡akavaggo sattamo.

sahadhammikasikkhÄ• padaá¹ƒ

<71> yo \Be 24/ pana bhikkhu bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no evaá¹ƒ vadeyya
etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi, yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒbyattaá¹ƒ vinayadh
ti, pÄ• cittiyaá¹ƒ. sikkhamÄ• nena, bhikkhave, bhikkhunÄ• aÃ±Ã±Ä• tabbaá¹ƒ paripucchitab
ayaá¹ƒ tattha sÄ• mÄ«ci.

vilekhanasikkhÄ• padaá¹ƒ

<72> yo pana bhikkhu pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadeyya ``kiá¹ƒ panimehi khud
uddiá¹-á¹-hehi, yÄ• vadeva kukkuccÄ• ya vihesÄ• ya vilekhÄ• ya saá¹ƒvattantÄ«â€™â€™ t
pÄ• cittiyaá¹ƒ.

mohanasikkhÄ• padaá¹ƒ

<73> yo pana bhikkhu anvaddhamÄ• saá¹ƒ pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadeyya `
ayampi kira dhammo suttÄ• gato suttapariyÄ• panno anvaddhamÄ• saá¹ƒ uddesaá¹ƒÄ• gac
bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« jÄ• neyyuá¹ƒ nisinnapubbaá¹ƒ iminÄ• bhikkhunÄ• dvattikkha
uddissamÄ• ne, ko pana vÄ• do bhiyyo, na ca tassa bhikkhunoaÃ±Ã±Ä• á¹‡akena mutti atth
Ä• panno, taÃ±ca yathÄ• dhammo kÄ• retabbo, uttari cassa moho Ä• ropetabbo ``tassa te,
dulladdhaá¹ƒ, yaá¹ƒ tvaá¹ƒ pÄ• timokkhe uddissamÄ• nena sÄ• dhukaá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ
idaá¹ƒ tasmiá¹ƒ mohanake pÄ• cittiyaá¹ƒ.

pahÄ• rasikkhÄ• padaá¹ƒ

<74> yo pana bhikkhu bhikkhussa kupito anattamano pahÄ• raá¹ƒ dadeyya, pÄ• cittiyaá¹ƒ.

talasattikasikkhÄ• padaá¹ƒ

<75> yo pana bhikkhu bhikkhussa kupito anattamano talasattikaá¹ƒ uggireyya, pÄ• cittiyaá¹

amÅ«lakasikkhÄ• padaá¹ƒ

<76> yo pana bhikkhu bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒseyya, pÄ

saÃ±ciccasikkhÄ• padaá¹ƒ

<77> yo \Be 25/ pana bhikkhu bhikkhussa saÃ±cicca kukkuccaá¹ƒ upadaheyya ``itissamuhu
bhavissatÄ«â€™â€™ ti etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±aá¹ƒ, pÄ• cittiyaá¹ƒ.

upassutisikkhÄ• padaá¹ƒ

<78> yo pana bhikkhu bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ
upassutiá¹ƒtiá¹-á¹-heyya ``yaá¹ƒ ime bhaá¹‡issanti, taá¹ƒ sossÄ• mÄ«â€™â€™ ti etadeva p
anaÃ±Ã±aá¹ƒ, pÄ• cittiyaá¹ƒ.

kammappaá¹-ibÄ• hanasikkhÄ• padaá¹ƒ

<79> yo pana bhikkhu dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«
pÄ• cittiyaá¹ƒ.

chandaá¹ƒadatvÄ• gamanasikkhÄ• padaá¹ƒ

<80> yo \Ne 27/ pana bhikkhu saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ pakkameyya, pÄ• cittiyaá¹ƒ.

dubbalasikkhÄ• padaá¹ƒ

<81> yo pana bhikkhu samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yanadh ``yathÄ• santhutaá¹ƒ bhikkhÅ« saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡Ä• mentÄ«â€™â€™ ti, pÄ

pariá¹‡Ä• manasikkhÄ• padaá¹ƒ

<82> yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá

sahadhammikavaggo aá¹-á¹-hamo.

antepurasikkhÄ• padaá¹ƒ

<83> yo pana bhikkhu raÃ±Ã±o khattiyassa muddhÄ• bhisittassa anikkhantarÄ• jake anigga appaá¹-isaá¹ƒvidito indakhÄ«laá¹ƒ atikkÄ• meyya, pÄ• cittiyaá¹ƒ.

ratanasikkhÄ• padaá¹ƒ

<84> yo \Be 26/ pana bhikkhu ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• aÃ±Ã±atra ajjhÄ• rÄ• uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ. ratanaá¹ƒ vÄ• pana bhikkhunÄ• ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• nikkhipitabb harissatÄ«â€™â€™ ti, ayaá¹ƒ tattha sÄ• mÄ«ci.

vikÄ• lagÄ• mappavesanasikkhÄ• padaá¹ƒ

<85> yo pana bhikkhu santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ paviseyya aÃ tathÄ• rÅ«pÄ• accÄ• yikÄ• karaá¹‡Ä«yÄ• , pÄ• cittiyaá¹ƒ.

sÅ«cigharasikkhÄ• padaá¹ƒ

<86> yo \Ne 28/ pana bhikkhu aá¹-á¹-himayaá¹ƒ vÄ• dantamayaá¹ƒ vÄ• visÄ• á¹‡amayaá¹ kÄ• rÄ• peyya, bhedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

maÃ±capÄ«á¹-hasikkhÄ• padaá¹ƒ

<87> navaá¹ƒ pana bhikkhunÄ• maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• kÄ• rayamÄ• nena aá¹-
kÄ• retabbaá¹ƒsugataá¹…gulena aÃ±Ã±atra heá¹-á¹-himÄ• ya aá¹-aniyÄ• . taá¹ƒ atikkÄ• ma
pÄ• cittiyaá¹ƒ.

tÅ«lonaddhasikkhÄ• padaá¹ƒ

<88> yo pana bhikkhu maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• tÅ«lonaddhaá¹ƒ kÄ• rÄ• peyya, u

nisÄ«danasikkhÄ• padaá¹ƒ

<89> nisÄ«danaá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ikaá¹ƒ kÄ• retabbaá¹ƒ
dÄ«ghaso dve vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ diyaá¸• á¸• haá¹ƒ, dasÄ• vidatthi. taá¹
atikkÄ• mayatochedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padaá¹ƒ

<90> kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ikÄ• k
tatridaá¹ƒpamÄ• á¹‡aá¹ƒ, dÄ«ghaso catasso vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ dve vida
taá¹ƒatikkÄ• mayato chedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ

<91> vassikasÄ• á¹-ikaá¹ƒ \Be 27/ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ikÄ• kÄ
pamÄ• á¹‡aá¹ƒ, dÄ«ghaso cha vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ aá¸• á¸• hateyyÄ• . ta
atikkÄ• mayatochedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

nandasikkhÄ• padaá¹ƒ

<92> yo pana bhikkhu sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ kÄ• rÄ• peyya, atirekaá¹
chedanakaá¹ƒpÄ• cittiyaá¹ƒ \Ne 29/. tatridaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡aá¹ƒ, d
sugatavidatthiyÄ• , tiriyaá¹ƒ cha vidatthiyo, idaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡ant

ratanavaggo navamo.

uddiá¹-á¹-hÄ• kho Ä• yasmanto dvenavuti pÄ• cittiyÄ• dhammÄ• . tatthÄ• yasmante pucch
dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccitthaparisuddhÄ•

parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yÄ•

ime kho panÄ• yasmanto cattÄ• ro pÄ• á¹-idesanÄ«yÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<1> yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatt
bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , paá¹-id
``gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá

dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<2> bhikkhÅ« paneva kulesu nimantitÄ• bhuÃ±janti, tatra ce sÄ• bhikkhunÄ« vosÄ• samÄ
``idha sÅ«paá¹ƒ detha, idha odanaá¹ƒ dethÄ• â€™â€™ ti. tehi bhikkhÅ«hi sÄ• bhikkhunÄ«
tÄ• va bhagini, yÄ• va \Be 28/ bhikkhÅ« bhuÃ±jantÄ«â€™â€™ ti. ekassapi ce bhikkhuno na
bhikkhuniá¹ƒ apasÄ• detuá¹ƒ ``apasakka tÄ• va bhagini, yÄ• va bhikkhÅ« bhuÃ±jantÄ«â€™
tehi bhikkhÅ«hi ``gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ Ä• pajjimhÄ• asappÄ• yaá¹ƒ pÄ• á¹-i
paá¹-idesemÄ• â€™â€™ ti.

tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<3> yÄ• ni \Ne 30/ kho pana tÄ• ni sekkhasammatÄ• ni kulÄ• ni, yo pana bhikkhu tathÄ• rÅ
kulesu pubbe animantito agilÄ• no khÄ• danÄ«yaá¹ƒ vÄ• , bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• p
bhuÃ±jeyya vÄ• , paá¹-idesetabbaá¹ƒ tena bhikkhunÄ• ``gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá
pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idesemÄ«â€™â€™ ti.

catutthapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<4> yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni sÄ• saá¹…kasammatÄ• ni sa
tathÄ• rÅ«pesu senÄ• sanesu pubbe appaá¹-isaá¹ƒviditaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• , bhojan
sahatthÄ• paá¹-iggahetvÄ• agilÄ• no khÄ• deyya vÄ• , bhuÃ±jeyyavÄ• , paá¹-idesetabbaá
``gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒpÄ• á¹-idesanÄ«yaá¹ƒ, taá¹

uddiá¹-á¹-hÄ• kho Ä• yasmanto cattÄ• ro pÄ• á¹-idesanÄ«yÄ• dhammÄ• . tatthÄ• yasman
kaccitthaparisuddhÄ• , dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi
parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

pÄ• á¹-idesanÄ«yÄ• niá¹-á¹-hitÄ• .

sekhiyÄ•

ime kho panÄ• yasmanto sekhiyÄ• dhammÄ• uddesaá¹ƒ Ä• gacchanti.

parimaá¹‡á¸• alasikkhÄ• padaá¹ƒ

<1> parimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<2> parimaá¹‡á¸• alaá¹ƒ pÄ• rupissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

suppaá¹-icchannasikkhÄ• padaá¹ƒ

<3> suppaá¹-icchanno \Be 29/ \Ne 31/ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

<4> suppaá¹-icchanno antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

susaá¹ƒvutasikkhÄ• padaá¹ƒ

<5> susaá¹ƒvuto antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<6> susaá¹ƒvuto antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

okkhittacakkhusikkhÄ• padaá¹ƒ

<7> okkhittacakkhu antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<8> okkhittacakkhu antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

ukkhittakasikkhÄ• padaá¹ƒ

<9> na ukkhittakÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<10> na ukkhittakÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

parimaá¹‡á¸• alavaggo paá¹-hamo.

ujjagghikasikkhÄ• padaá¹ƒ

<11> na ujjagghikÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<12> na ujjagghikÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

uccasaddasikkhÄ• padaá¹ƒ

<13> appasaddo antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<14> appasaddo \Ne 32/ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kÄ• yappacÄ• lakasikkhÄ• padaá¹ƒ

<15> na kÄ• yappacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<16> na kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

bÄ• huppacÄ• lakasikkhÄ• padaá¹ƒ

<17> na bÄ• huppacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<18> na bÄ• huppacÄ• lakaá¹ƒ antaragharenisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sÄ«sappacÄ• lakasikkhÄ• padaá¹ƒ

<19> na \Be 30/ sÄ«sappacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

<20> na sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

ujjagghikavaggo dutiyo.

khambhakatasikkhÄ• padaá¹ƒ

<21> na khambhakato antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<22> na khambhakato antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

oguá¹‡á¹-hitasikkhÄ• padaá¹ƒ

<23> na oguá¹‡á¹-hito antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<24> na oguá¹‡á¹-hito antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

ukkuá¹-ikasikkhÄ• padaá¹ƒ

<25> na \Ne 33/ ukkuá¹-ikÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pallatthikasikkhÄ• padaá¹ƒ

<26> na pallatthikÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sakkaccapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<27> sakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pattasaÃ±Ã±Ä«paá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<28> pattasaÃ±Ã±Ä« piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

samasÅ«pakapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<29> samasÅ«pakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

samatittikasikkhÄ• padaá¹ƒ

<30> samatittikaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

khambhakatavaggo tatiyo.

sakkaccabhuÃ±janasikkhÄ• padaá¹ƒ

<31> sakkaccaá¹ƒ \Be 31/ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pattasaÃ±Ã±Ä«bhuÃ±janasikkhÄ• padaá¹ƒ

<32> pattasaÃ±Ã±Ä« piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sapadÄ• nasikkhÄ• padaá¹ƒ

<33> sapadÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

samasÅ«pakasikkhÄ• padaá¹ƒ

<34> samasÅ«pakaá¹ƒ \Ne 34/ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«y

nathÅ«pakatasikkhÄ• padaá¹ƒ

<35> na thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

odanappaá¹-icchÄ• danasikkhÄ• padaá¹ƒ

<36> na sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• dessÄ• mi bhiyyokamyata
karaá¹‡Ä«yÄ• .

sÅ«podanaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<37> na sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±j
karaá¹‡Ä«yÄ• .

ujjhÄ• nasaÃ±Ã±Ä«sikkhÄ• padaá¹ƒ

<38> na ujjhÄ• nasaÃ±Ã±Ä« paresaá¹ƒ pattaá¹ƒ olokessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kabaá¸·asikkhÄ• padaá¹ƒ

<39> nÄ• timahantaá¹ƒ kabaá¸·aá¹ƒ karissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

Ä• lopasikkhÄ• padaá¹ƒ

<40> parimaá¹‡á¸• alaá¹ƒ Ä• lopaá¹ƒ karissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sakkaccavaggo catuttho.

anÄ• haá¹-asikkhÄ• padaá¹ƒ

<41> na \Be 32/ anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivarissÄ• mÄ«ti sikkhÄ• karaá¹‡

bhuÃ±jamÄ• nasikkhÄ• padaá¹ƒ

<42> na bhuÃ±jamÄ• no sabbahatthaá¹ƒ mukhe pakkhipissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

sakabaá¸·asikkhÄ• padaá¹ƒ

<43> na \Ne 35/ sakabaá¸·ena mukhena byÄ• harissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

piá¹‡á¸• ukkhepakasikkhÄ• padaá¹ƒ

<44> na piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kabaá¸·Ä• vacchedakasikkhÄ• padaá¹ƒ

<45> na kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

avagaá¹‡á¸• akÄ• rakasikkhÄ• padaá¹ƒ

<46> na avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

hatthaniddhunakasikkhÄ• padaá¹ƒ

<47> na hatthaniddhunakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sitthÄ• vakÄ• rakasikkhÄ• padaá¹ƒ

<48> na sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

jivhÄ• nicchÄ• rakasikkhÄ• padaá¹ƒ

<49> na jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

capucapukÄ• rakasikkhÄ• padaá¹ƒ

<50> na capucapukÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kabaá¸·avaggo paÃ±camo.

surusurukÄ• rakasikkhÄ• padaá¹ƒ

<51> na surusurukÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

hatthanillehakasikkhÄ• padaá¹ƒ

<52> na hatthanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pattanillehakasikkhÄ• padaá¹ƒ

<53> na \Be 33/ \Ne 36/ pattanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

oá¹-á¹-hanillehakasikkhÄ• padaá¹ƒ

<54> na oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sÄ• misasikkhÄ• padaá¹ƒ

<55> na sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• kara

sasitthakasikkhÄ• padaá¹ƒ

<56> na sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• essÄ• mÄ«ti sikkhÄ• karaá

chattapÄ• á¹‡isikkhÄ• padaá¹ƒ

<57> na chattapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

daá¹‡á¸• apÄ• á¹‡isikkhÄ• padaá¹ƒ

<58> na daá¹‡á¸• apÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡

satthapÄ• á¹‡isikkhÄ• padaá¹ƒ

<59> na satthapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

Ä• vudhapÄ• á¹‡isikkhÄ• padaá¹ƒ

<60> na Ä• vudhapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

surusuruvaggo chaá¹-á¹-ho.

pÄ• dukasikkhÄ• padaá¹ƒ

<61> na \Be 34/ pÄ• dukÄ• ruá¸·hassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• l

upÄ• hanasikkhÄ• padaá¹ƒ

<62> na \Ne 37/ upÄ• hanÄ• ruá¸·hassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ•

yÄ• nasikkhÄ• padaá¹ƒ

<63> na yÄ• nagatassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sayanasikkhÄ• padaá¹ƒ

<64> na sayanagatassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

pallatthikasikkhÄ• padaá¹ƒ

<65> na pallatthikÄ• ya nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• kara

veá¹-hitasikkhÄ• padaá¹ƒ

<66> na veá¹-hitasÄ«sassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«y

oguá¹‡á¹-hitasikkhÄ• padaá¹ƒ

<67> na oguá¹‡á¹-hitasÄ«sassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡

chamÄ• sikkhÄ• padaá¹ƒ

<68> na chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ

nÄ«cÄ• sanasikkhÄ• padaá¹ƒ

<69> na nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ de
karaá¹‡Ä«yÄ• .

á¹-hitasikkhÄ• padaá¹ƒ

<70> na á¹-hito nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

pacchatogamanasikkhÄ• padaá¹ƒ

<71> na \Be 35/ \Ne 38/ pacchato gacchanto purato gacchantassa agilÄ• nassa dhammaá¹
karaá¹‡Ä«yÄ• .

uppathenagamanasikkhÄ• padaá¹ƒ

<72> na uppathena gacchanto pathena gacchantassa agilÄ• nassa dhammaá¹ƒ desessÄ• n

á¹-hitouccÄ• rasikkhÄ• padaá¹ƒ

<73> na á¹-hito agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karissÄ• mÄ«ti sikkhÄ• kara

hariteuccÄ• rasikkhÄ• padaá¹ƒ

<74> na harite agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• mÄ«

udakeuccÄ• rasikkhÄ• padaá¹ƒ

<75> na udake agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• mÄ«

pÄ• dukavaggo sattamo.

uddiá¹-á¹-hÄ• kho Ä• yasmanto sekhiyÄ• dhammÄ• . tatthÄ• yasmante pucchÄ• mi, kaccit
pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha parisuddhÄ• , parisudd
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

sekhiyÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡asamathÄ•

ime kho panÄ• yasmanto satta adhikaraá¹‡asamathÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

uppannuppannÄ• naá¹ƒ \Ne 39/ adhikaraá¹‡Ä• naá¹ƒ samathÄ• ya vÅ«pasamÄ• ya sammu

sativinayo dÄ• tabbo.

amÅ«á¸·havinayo dÄ• tabbo.

paá¹-iÃ±Ã±Ä• ya \Be 36/ kÄ• retabbaá¹ƒ.

yebhuyyasikÄ• .

tassapÄ• piyasikÄ• .

tiá¹‡avatthÄ• rakoti.

uddiá¹-á¹-hÄ• kho Ä• yasmanto satta adhikaraá¹‡asamathÄ• dhammÄ• . tatthÄ• yasmante
kaccitthaparisuddhÄ• , dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi
parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

adhikaraá¹‡asamathÄ• niá¹-á¹-hitÄ• .

uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ,

uddiá¹-á¹-hÄ• cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• terasa saá¹…ghÄ• disesÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• dve aniyatÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• dvenavuti pÄ• cittiyÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• cattÄ• ro pÄ• á¹-idesanÄ«yÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• sekhiyÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• satta adhikaraá¹‡asamathÄ• dhammÄ• , ettakaá¹ƒ tassa bhagavato suttÄ• g
suttapariyÄ• pannaá¹ƒanvaddhamÄ• saá¹ƒ \Ne 40/ uddesaá¹ƒ Ä• gacchati, tattha sabbehev
avivadamÄ• nehisikkhitabbanti.

vitthÄ• ruddeso paÃ±camo.

bhikkhupÄ• timokkhaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«pÄ• timokkhapÄ• á¸·i

pubbakaraá¹‡aá¹ƒ-4

sammajjanÄ« \Be 37/ \Ne 41/ padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, __ ``pubbakaraá¹‡aâ€™â€™ _nti vuccati ||

pubbakiccaá¹ƒ-5

chanda, pÄ• risuddhi, utukkhÄ• naá¹ƒ, bhikkhunigaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, __ ``pubbakiccaâ€™â€™ _nti vuccati ||

pattakallaaá¹…gÄ• -4

uposatho, yÄ• vatikÄ• ca bhikkhunÄ« kammappattÄ• .

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti, __ ``pattakallaâ€™â€™ _nti vuccati ||

pubbakaraá¹‡apubbakiccÄ• ni samÄ• petvÄ• desitÄ• pattikassa samaggassa bhikkhunisaá
anumatiyÄ• pÄ• timokkhaá¹ƒ uddisituá¹ƒ Ä• rÄ• dhanaá¹ƒ karoma.

nidÄ• nuddeso

suá¹‡Ä• tu \Ne 42/ me ayye saá¹…gho, ajjuposatho pannaraso, yadi saá¹…ghassa pattakal
uposathaá¹ƒkareyya, pÄ• timokkhaá¹ƒ uddiseyya.

kiá¹ƒ saá¹…ghassa pubbakiccaá¹ƒ? pÄ• risuddhiá¹ƒ ayyÄ• yo Ä• rocetha, pÄ• timokkhaá¹ƒ
santÄ• sÄ• dhukaá¹ƒ suá¹‡oma manasi karoma. yassÄ• siyÄ• Ä• patti, sÄ• Ä• vikareyya
tuá¹‡hÄ« bhavitabbaá¹ƒ, tuá¹‡hÄ«bhÄ• vena kho panÄ• yyÄ• yo, ``parisuddhÄ• â€™â€™ t
paccekapuá¹-á¹-hassÄ• veyyÄ• karaá¹‡aá¹ƒ hoti, evamevaá¹ƒ evarÅ«pÄ• yaparisÄ• ya yÄ
hoti. yÄ• pana bhikkhunÄ« yÄ• vatatiyaá¹ƒ anusÄ• viyamÄ• nesaramÄ• nÄ• santiá¹ƒ Ä• p
sampajÄ• namusÄ• vÄ• dassÄ• hoti. sampajÄ• namusÄ• vÄ• dokho panÄ• yyÄ• yo, antar
bhagavatÄ• , tasmÄ• saramÄ• nÄ• ya bhikkhuniyÄ• Ä• pannÄ• ya visuddhÄ• pekkhÄ• ya s
Ä• vikatÄ• hissÄ• phÄ• suhoti.

uddiá¹-á¹-haá¹ƒ kho, ayyÄ• yo, nidÄ• naá¹ƒ. tatthÄ• yyÄ• yo pucchÄ• mi, kaccittha parisudd
kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha parisuddhÄ• , parisuddhetthÄ• yyÄ
evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

nidÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

pÄ• rÄ• jikuddeso

tatrime aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• uddesaá¹ƒ Ä• gacchanti.

methunadhammasikkhÄ• padaá¹ƒ

<1> yÄ• pana bhikkhunÄ« chandaso methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, antamaso tira
hoti asaá¹ƒvÄ• sÄ• .

adinnÄ• dÄ• nasikkhÄ• padaá¹ƒ

<2> yÄ• \Ne 43/ pana bhikkhunÄ« gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• adinnaá¹ƒ theyyasaá¹…
yathÄ• rÅ«peadinnÄ• dÄ• ne rÄ• jÄ• no coraá¹ƒ gahetvÄ• haneyyuá¹ƒ vÄ• bandheyyuá¹ƒ
bÄ• lÄ• si mÅ«á¸·hÄ• si thenÄ• sÄ«ti, tathÄ• rÅ«paá¹ƒ bhikkhunÄ« adinnaá¹ƒ Ä• diyamÄ• n
asaá¹ƒvÄ• sÄ• .

manussaviggahasikkhÄ• padaá¹ƒ

<3> yÄ• pana bhikkhunÄ« saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeyya, satthahÄ• n
maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• samÄ• dapeyya ``amb
pÄ• pakena dujjÄ«vitena, mataá¹ƒ te jÄ«vitÄ• seyyoâ€™â€™ ti, iti cittamanÄ• cittasaá¹…ka
maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• samÄ• dapeyya, ayam
asaá¹ƒvÄ• sÄ• .

uttarimanussadhammasikkhÄ• padaá¹ƒ

<4> yÄ• pana bhikkhunÄ« anabhijÄ• naá¹ƒ uttarimanussadhammaá¹ƒ attupanÄ• yikaá¹ƒ
alamariyaÃ±Ä• á¹‡adassanaá¹ƒsamudÄ• careyya ``iti jÄ• nÄ• mi, iti passÄ• mÄ«â€™â€™ t
samayenasamanuggÄ• hÄ«yamÄ• nÄ• vÄ• asamanuggÄ• hÄ«yamÄ• nÄ• vÄ• Ä• pannÄ
``ajÄ• namevaá¹ƒ, ayye, avacaá¹ƒ jÄ• nÄ• mi, apassaá¹ƒ passÄ• mi, tucchaá¹ƒ musÄ• vila
adhimÄ• nÄ• , ayampi pÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• sÄ• .

ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• sikkhÄ• padaá¹ƒ

<5> yÄ• pana bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa, adhakkhakaá¹ƒ
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒÄ• masanaá¹ƒ vÄ• parÄ• masanaá¹ƒ vÄ• gahaá¹‡aá¹ƒ vÄ•
vÄ• sÄ• diyeyya, ayampipÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• sÄ• ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ•

vajjappaá¹-icchÄ• dikÄ• sikkhÄ• padaá¹ƒ

<6> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhun
na gaá¹‡assa Ä• roceyya, yadÄ• ca sÄ• á¹-hitÄ• vÄ• assa cutÄ• vÄ• nÄ• sitÄ• vÄ• ava
evaá¹ƒ vadeyya ``pubbevÄ• haá¹ƒ, ayye, aÃ±Ã±Ä• siá¹ƒ etaá¹ƒ bhikkhuniá¹ƒ `evarÅ«pÄ• c
bhaginÄ«â€™ ti, no ca kho attanÄ• paá¹-icodessaá¹ƒ, na gaá¹‡assa Ä• rocessaâ€™â€™ n
asaá¹ƒvÄ• sÄ• vajjappaá¹-icchÄ• dikÄ• .

ukkhittÄ• nuvattikÄ• sikkhÄ• padaá¹ƒ

<7> yÄ• pana bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuá¹ƒ dhammena vin
satthusÄ• sanenaanÄ• daraá¹ƒ appaá¹-ikÄ• raá¹ƒ akatasahÄ• yaá¹ƒ tamanuvatteyya, sÄ•
evamassa vacanÄ«yÄ• ``eso kho, ayye, bhikkhu samaggena saá¹…ghena ukkhitto, dhamm
satthusÄ• sanenaanÄ• daro appaá¹-ikÄ• ro akatasahÄ• yo, mÄ• yye, etaá¹ƒ bhikkhuá¹ƒ anu
sÄ• bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bh
yÄ• vatatiyaá¹ƒsamanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya, yÄ• vatatiyaá¹ƒ ce samanu
paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjeyya, ayampi pÄ• rÄ• jikÄ• hoti as
ukkhittÄ• nuvattikÄ• .

aá¹-á¹-havatthukÄ• sikkhÄ• padaá¹ƒ

<8> yÄ• \Be 40/ pana bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa hatthaggahaa
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒ vÄ• sÄ• diyeyya, santiá¹-á¹-heyya vÄ• , sallapeyya
gaccheyya, purisassa vÄ• abbhÄ• gamanaá¹ƒ sÄ• diyeyya, channaá¹ƒ vÄ• anupaviseyya,
upasaá¹ƒhareyya etassa asaddhammassa paá¹-isevanatthÄ• ya, ayampi pÄ• rÄ• jikÄ• hoti
asaá¹ƒvÄ• sÄ• aá¹-á¹-havatthukÄ• .

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• . yesaá¹ƒ bhikkhunÄ« aÃ±
aÃ±Ã±ataraá¹ƒvÄ• Ä• pajjitvÄ• na labhati bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ yathÄ•
pÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• sÄ• . tatthÄ• yyÄ• yo, pucchÄ• mi, kaccittha parisuddhÄ• , dut
parisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha parisuddhÄ• , parisuddhetthÄ• yyÄ• yo, tasm
dhÄ• rayÄ• mÄ«ti.

pÄ• rÄ• jikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

saá¹…ghÄ• disesuddeso

ime kho panÄ• yyÄ• yo sattarasa saá¹…ghÄ• disesÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

ussayavÄ• dikÄ• sikkhÄ• padaá¹ƒ

<1> yÄ• \Ne 45/ pana bhikkhunÄ« ussayavÄ• dikÄ• vihareyya gahapatinÄ• vÄ• gahapati
kammakÄ• rena vÄ• antamaso samaá¹‡aparibbÄ• jakenÄ• pi, ayampi bhikkhunÄ« paá¹-ha
nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

corÄ«vuá¹-á¹-hÄ• pikÄ• sikkhÄ• padaá¹ƒ

<2> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ coriá¹ƒ vajjhaá¹ƒ viditaá¹ƒ anapaloketvÄ• rÄ• jÄ• naá
gaá¹‡aá¹ƒ vÄ• pÅ«gaá¹ƒ vÄ• seá¹‡iá¹ƒ vÄ• , aÃ±Ã±atra kappÄ• vuá¹-á¹-hÄ• peyya, ayam
paá¹-hamÄ• pattikaá¹ƒdhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

ekagÄ• mantaragamanasikkhÄ• padaá¹ƒ

<3> yÄ• \Be 41/ pana bhikkhunÄ« ekÄ• vÄ• gÄ• mantaraá¹ƒ gaccheyya, ekÄ• vÄ• nadÄ
rattiá¹ƒ vippavaseyya, ekÄ• vÄ• gaá¹‡amhÄ• ohiyeyya, ayampi bhikkhunÄ«paá¹-hamÄ• p
nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

ukkhittakaosÄ• raá¹‡asikkhÄ• padaá¹ƒ

<4> yÄ• pana bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena v
satthusÄ• sanenaanapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ, anaÃ±Ã±Ä• ya gaá¹‡assa chanda
paá¹-hamÄ• pattikaá¹ƒdhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

bhojanapaá¹-iggahaá¹‡apaá¹-hamasikkhÄ• padaá¹ƒ

<5> yÄ• pana bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa hatthato khÄ• danÄ«
sahatthÄ• paá¹-iggahetvÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , ayampi bhikkhunÄ« paá¹-ha
Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

bhojanapaá¹-iggahaá¹‡adutiyasikkhÄ• padaá¹ƒ

<6> yÄ• \Ne 46/ pana bhikkhunÄ« evaá¹ƒ vadeyya ``kiá¹ƒ te, ayye, eso purisapuggalo karis
anavassuto vÄ• , yato tvaá¹ƒ anavassutÄ• , iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalodeti
bhojanÄ«yaá¹ƒ vÄ• , taá¹ƒ tvaá¹ƒ sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ

saÃ±carittasikkhÄ• padaá¹ƒ

<7> yÄ• pana bhikkhunÄ« saÃ±carittaá¹ƒ samÄ• pajjeyya itthiyÄ• vÄ• purisamatiá¹ƒ, puri
jÄ• yattane vÄ• jÄ• rattane vÄ• antamaso taá¹…khaá¹‡ikÄ• yapi, ayampi bhikkhunÄ«paá¹-
Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

duá¹-á¹-hadosasikkhÄ• padaá¹ƒ

<8> yÄ• pana bhikkhunÄ« bhikkhuniá¹ƒ duá¹-á¹-hÄ• dosÄ• appatÄ«tÄ• amÅ«lakena pÄ•
dhammenaanuddhaá¹ƒseyya ``appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyyaâ
samanuggÄ• hÄ«yamÄ• nÄ• vÄ• asa manuggÄ• hÄ«yamÄ• nÄ• vÄ• amÅ«lakaÃ±ceva ta
dosaá¹ƒ \Be 42/ patiá¹-á¹-hÄ• ti, ayampi bhikkhunÄ« paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒÄ•
saá¹…ghÄ• disesaá¹ƒ.

aÃ±Ã±abhÄ• giyasikkhÄ• padaá¹ƒ

<9> yÄ• pana bhikkhunÄ« bhikkhuniá¹ƒ duá¹-á¹-hÄ• dosÄ• appatÄ«tÄ• aÃ±Ã±abhÄ• giya
kiÃ±cidesaá¹ƒlesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒseyya ``app
brahmacariyÄ• cÄ• veyyaâ€™â€™ nti, tato aparena samayena samanuggÄ• hÄ«yamÄ• nÄ
vÄ• aÃ±Ã±abhÄ• giyaÃ±ceva taá¹ƒ adhikaraá¹‡aá¹ƒ hoti. kocideso lesamatto upÄ• dinno, b
patiá¹-á¹-hÄ• ti, ayampi bhikkhunÄ« paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ•
nissÄ• raá¹‡Ä«yaá¹ƒsaá¹…ghÄ• disesaá¹ƒ.

sikkhaá¹ƒpaccÄ• cikkhaá¹‡asikkhÄ• padaá¹ƒ

<10> yÄ• pana bhikkhunÄ« kupitÄ• anattamanÄ• evaá¹ƒ vadeyya ``buddhaá¹ƒ paccÄ• cik
dhammaá¹ƒpaccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ paccÄ• cikkhÄ• mi, sikkhaá¹ƒ paccÄ• cikkhÄ•
samaá¹‡iyo sakyadhÄ«taro, santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ•
santike brahmacariyaá¹ƒ carissÄ• mÄ«â€™â€™ ti. sÄ• bhikkhunÄ« bhikkhunÄ«hi evamass
anattamanÄ• evaá¹ƒ avaca `buddhaá¹ƒ paccÄ• cikkhÄ• mi, dhammaá¹ƒ paccÄ• cikkhÄ• m
sikkhaá¹ƒ paccÄ• cikkhÄ• mi, kinnumÄ• va samaá¹‡iyo yÄ• samaá¹‡iyo sakyadhÄ«taro, sa
lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ• haá¹ƒ santikebrahmacariyaá¹ƒ carissÄ• mÄ
svÄ• kkhÄ• to dhammo, cara brahmacariyaá¹ƒ sammÄ• dukkhassaantakiriyÄ• yÄ• â€™â€
bhikkhunÄ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• v
tassa paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±cesamanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjey
ce paá¹-inissajjeyya, ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ•
saá¹…ghÄ• disesaá¹ƒ.

adhikaraá¹‡akupitasikkhÄ• padaá¹ƒ

<11> yÄ• pana bhikkhunÄ« kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• kupitÄ• anattaman
``chandagÄ• miniyo ca bhikkhuniyo, dosagÄ• miniyo ca bhikkhuniyo, mohagÄ• miniyoca bh
bhikkhuniyoâ€™â€™ ti, sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassavacanÄ«yÄ• ``mÄ• yye,
paccÄ• katÄ• kupitÄ• anattamanÄ• evaá¹ƒavaca `chandagÄ• miniyo \Be 43/ ca bhikkhuni
bhikkhuniyo, mohagÄ• miniyo ca bhikkhuniyo, bhayagÄ• miniyo ca bhikkhuniyoâ€™ ti, ayyÄ
dosÄ• pi gaccheyya, mohÄ• pi gaccheyya, bhayÄ• pi gaccheyyÄ• â€™â€™ ti. evaÃ±ca sÄ•

vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• vatatiyaá¹ƒsam
paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjeyya, ic
paá¹-inissajjeyya, ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ dhammaá¹ƒÄ• pannÄ• nissÄ• raá

pÄ• pasamÄ• cÄ• rapaá¹-hamasikkhÄ• padaá¹ƒ

<12> bhikkhuniyo paneva saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ•
bhikkhunisaá¹…ghassavihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• , tÄ• bhik
vacanÄ«yÄ• ``bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• p
bhikkhunisaá¹…ghassavihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• , viviccath
bhaginÄ«naá¹ƒsaá¹…gho vaá¹‡á¹‡etÄ«â€™â€™ ti, evaÃ±ca tÄ• bhikkhuniyo bhikkhunÄ«h
paggaá¹‡heyyuá¹ƒ, tÄ• bhikkhuniyo bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• t
yÄ• vatatiyaÃ±ce \Ne 48/ samanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjeyyuá¹ƒ, iccetaá¹ƒ k
paá¹-inissajjeyyuá¹ƒ, imÄ• pi bhikkhuniyo yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ•
saá¹…ghÄ• disesaá¹ƒ.

pÄ• pasamÄ• cÄ• radutiyasikkhÄ• padaá¹ƒ

<13> yÄ• pana bhikkhunÄ« evaá¹ƒ vadeyya ``saá¹ƒsaá¹-á¹-hÄ• va, ayye, tumhe viharatha,
viharittha, santi saá¹…ghe aÃ±Ã±Ä• pi bhikkhuniyo evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilo
bhikkhunisaá¹…ghassavihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• , tÄ• saá¹
tumhaÃ±Ã±evasaá¹…gho uÃ±Ã±Ä• ya paribhavena akkhantiyÄ• vebhassiyÄ• dubbalyÄ•
saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• bhikkhunisaá¹…
aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• , viviccathÄ• yye, vivekaÃ±Ã±eva bhaginÄ«n
vaá¹‡á¹‡etÄ«â€™â€™ â€™ ti, sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«yÄ• ``mÄ
saá¹ƒsaá¹-á¹-hÄ• va ayye tumheviharatha, mÄ• tumhe nÄ• nÄ• viharittha, santi saá¹…ghe
evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• bhikkhunisaá¹…ghassa vihesikÄ• aÃ±Ã±amaÃ
tÄ• \Be 44/saá¹…gho na kiÃ±ci Ä• ha, tumhaÃ±Ã±eva saá¹…gho uÃ±Ã±Ä• ya paribhavena
dubbalyÄ• evamÄ• ha --- `bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• p
bhikkhunisaá¹…ghassavihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• , viviccath
bhaginÄ«naá¹ƒsaá¹…gho vaá¹‡á¹‡etÄ«â€™â€™ â€™ ti, evaÃ±ca sÄ• bhikkhunÄ« bhikkhu
paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• tass
yÄ• vatatiyaÃ±cesamanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ, no
ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…

saá¹…ghabhedakasikkhÄ• padaá¹ƒ

<14> yÄ• pana bhikkhunÄ« samaggassa saá¹…ghassa bhedÄ• ya parakkameyya, bhedan
adhikaraá¹‡aá¹ƒ samÄ• dÄ• ya paggayha tiá¹-á¹-heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi eva
samaggassa saá¹…ghassa bhedÄ• ya parakkami, bhedanasaá¹ƒvattanikaá¹ƒ vÄ• adhikara
aá¹-á¹-hÄ• si, sametÄ• yyÄ• , saá¹…ghena, samaggo hi saá¹…gho sammodamÄ• no avivad
viharatÄ«â€™â€™ ti. evaÃ±ca sÄ• bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tathevapagg
bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya, yÄ• vatatiya
\Ne 49/ taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjeyya, ayampi bhikkhu
yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

bhedÄ• nuvattakasikkhÄ• padaá¹ƒ

<15> tassÄ• yeva kho pana bhikkhuniyÄ• bhikkhuniyo honti anuvattikÄ• vaggavÄ• dikÄ• e
tÄ• evaá¹ƒ vadeyyuá¹ƒ ``mÄ• yyÄ• yo, etaá¹ƒ bhikkhuniá¹ƒ kiÃ±ciavacuttha dhammavÄ• di
vinayavÄ• dinÄ« cesÄ• bhikkhunÄ«, amhÄ• kaÃ±cesÄ• bhikkhunÄ« chandaÃ±ca ruciÃ±ca
bhÄ• sati, amhÄ• kampetaá¹ƒkhamatÄ«â€™â€™ ti, tÄ• bhikkhuniyo bhikkhunÄ«hi evamas
evaá¹ƒ avacuttha, na cesÄ• bhikkhunÄ« dhammavÄ• dinÄ«, na cesÄ• bhikkhunÄ« vinayav
saá¹…ghabhedoruccittha, sametÄ• yyÄ• naá¹ƒ saá¹…ghena, samaggo hi saá¹…gho samm
ekuddesophÄ• su viharatÄ«â€™â€™ ti, evaÃ±ca tÄ• bhikkhuniyo bhikkhunÄ«hi vuccamÄ•
tÄ• bhikkhuniyo bhikkhunÄ«hi \Be 45/ yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• tassa paá¹-in
yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjeyyuá¹ƒ. iccetaá¹ƒ kusalaá¹
cepaá¹-inissajjeyyuá¹ƒ, imÄ• pi bhikkhuniyo yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• niss
saá¹…ghÄ• disesaá¹ƒ.

dubbacasikkhÄ• padaá¹ƒ

<16> bhikkhunÄ« paneva dubbacajÄ• tikÄ• hoti uddesapariyÄ• pannesu sikkhÄ• padesu b
vuccamÄ• nÄ• attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti ``mÄ• maá¹ƒ ayyÄ• yo kiÃ±ci avacutthak
vÄ• , ahampÄ• yyÄ• yo, na kiÃ±ci vakkhÄ• mi kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pakaá¹ƒvÄ• , virama
vacanÄ• yÄ• â€™â€™ ti, sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«yÄ• ``mÄ• yy
akÄ• si, vacanÄ«yameva, ayyÄ• , attÄ• naá¹ƒ karotu, ayyÄ• pibhikkhuniyo vadatu sahadhar
vakkhanti sahadhammena, evaá¹ƒ saá¹ƒvaddhÄ• hi tassa bhagavato parisÄ• yadidaá¹ƒ aÃ
aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panenÄ• â€™â€™ ti. evaÃ±casÄ• bhikkhunÄ« bhikkhunÄ«h
paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• vatatiyaá¹ƒsamanubhÄ• sitabbÄ• tass
yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ. n
ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ dhammaá¹ƒÄ• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…g

kuladÅ«sakasikkhÄ• padaá¹ƒ

<17> bhikkhunÄ« \Ne 50/ paneva aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ
pÄ• pasamÄ• cÄ• rÄ• , tassÄ• kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca, k
dissanti ceva suyyanti ca, sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«yÄ• ``ayyÄ• ,
pÄ• pasamÄ• cÄ• rÄ• , ayyÄ• ya kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanticeva suyyanti ca,
dissanti ceva suyyanti ca, pakkamatÄ• yyÄ• imamhÄ• Ä• vÄ• sÄ• , alaá¹ƒ te idha vÄ• senÄ
bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tÄ• bhikkhuniyo evaá¹ƒ vadeyya ``chandagÄ• mi
dosagÄ• miniyo cabhikkhuniyo, mohagÄ• miniyo ca bhikkhuniyo, bhayagÄ• miniyo ca bhikk
tÄ• disikÄ• yaÄ• pattiyÄ• ekaccaá¹ƒ pabbÄ• jenti ekaccaá¹ƒ na pabbÄ• jentÄ«â€™â€™ ti,
bhikkhunÄ«hievamassa vacanÄ«yÄ• ``mÄ• yyÄ• , evaá¹ƒ avaca, na ca bhikkhuniyo chand
bhikkhuniyodosagÄ• miniyo \Be 46/, na ca bhikkhuniyo mohagÄ• miniyo, na ca bhikkhuniyo
kuladÅ«sikÄ• pÄ• pasamÄ• cÄ• rÄ• , ayyÄ• ya kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ce
duá¹-á¹-hÄ• ni dissanti ceva suyyanti ca, pakkamatÄ• yyÄ• , imamhÄ• Ä• vÄ• sÄ• alaá¹ƒ te
evaÃ±ca sÄ• bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tathevapaggaá¹‡heyya, sÄ• bhikk
yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±ce samanu
paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjeyya, ayampi bhikkhunÄ« yÄ• vata
Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaá¹ƒ.

uddiá¹-á¹-hÄ• kho ayyÄ• yo sattarasa saá¹…ghÄ• disesÄ• dhammÄ• nava paá¹-hamÄ• pa
yÄ• vatatiyakÄ• ,

yesaá¹ƒ bhikkhunÄ« aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• Ä• pajjati, tÄ• ya bhikkhuniyÄ
pakkhamÄ• nattaá¹ƒcaritabbaá¹ƒ. ciá¹‡á¹‡amÄ• nattÄ• bhikkhunÄ« yattha siyÄ• vÄ«satiga
tatthasÄ• bhikkhunÄ« abbhetabbÄ• . ekÄ• yapi ce Å«no vÄ«satigaá¹‡o bhikkhunisaá¹…gh
abbheyya, sÄ• ca bhikkhunÄ« anabbhitÄ• , tÄ• ca bhikkhuniyo gÄ• rayhÄ• , ayaá¹ƒ tattha
tatthÄ• yyÄ• yopucchÄ• mi, kaccittha parisuddhÄ• , dutiyampi, pucchÄ• mi, kaccittha parisu
tatiyampipucchÄ• mi, kaccittha parisuddhÄ• , parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, e

saá¹…ghÄ• diseso niá¹-á¹-hito.

nissaggiya pÄ• cittiyÄ•

ime kho panÄ• yyÄ• yo tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

pattasannicayasikkhÄ• padaá¹ƒ

<1> yÄ• \Ne 51/ pana bhikkhunÄ« pattasannicayaá¹ƒ kareyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ

akÄ• lacÄ«varabhÄ• janasikkhÄ• padaá¹ƒ

<2> yÄ• pana bhikkhunÄ« akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-hahitv
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

cÄ«varaparivattanasikkhÄ• padaá¹ƒ

<3> yÄ• \Be 47/ pana bhikkhunÄ« bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ parivattetvÄ• sÄ•
``handÄ• yye, tuyhaá¹ƒ cÄ«varaá¹ƒ, Ä• hara metaá¹ƒ cÄ«varaá¹ƒ, yaá¹ƒ tuyhaá¹ƒ tuyhamev
mayhamevetaá¹ƒ, Ä• hara metaá¹ƒ cÄ«varaá¹ƒ, sakaá¹ƒ paccÄ• harÄ• â€™â€™ ti acchind
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±aviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<4> yÄ• pana bhikkhunÄ« aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peyya, niss

aÃ±Ã±acetÄ• pana sikkhÄ• padaá¹ƒ

<5> yÄ• pana bhikkhunÄ« aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• peyya, nissaggiyaá¹

paá¹-hamasaá¹…ghikacetÄ• panasikkhÄ• padaá¹ƒ

<6> yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghik
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

dutiyasaá¹…ghikacetÄ• panasikkhÄ• padaá¹ƒ

<7> yÄ• \Ne 52/ pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá
aÃ±Ã±aá¹ƒ cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

paá¹-hamagaá¹‡ikacetÄ• panasikkhÄ• padaá¹ƒ

<8> yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• jani
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

dutiyagaá¹‡ikacetÄ• panasikkhÄ• padaá¹ƒ

<9> yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• jani
cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

puggalikacetÄ• panasikkhÄ• padaá¹ƒ

<10> yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena puggalike
cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

pattavaggo paá¹-hamo.

garupÄ• vuraá¹‡asikkhÄ• padaá¹ƒ

<11> garupÄ• vuraá¹‡aá¹ƒ \Be 48/ pana bhikkhuniyÄ• cetÄ• pentiyÄ• catukkaá¹ƒsaparam
uttari cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

lahupÄ• vuraá¹‡asikkhÄ• padaá¹ƒ

<12> lahupÄ• vuraá¹‡aá¹ƒ pana bhikkhuniyÄ• cetÄ• pentiyÄ• aá¸• á¸• hateyyakaá¹ƒsapar
ce uttari cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

kathinasikkhÄ• padaá¹ƒ

<13> niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhuniyÄ• ubbhatasmiá¹ƒ kathine dasÄ• haparamaá¹ƒ
atirekacÄ«varaá¹ƒdhÄ• retabbaá¹ƒ. taá¹ƒ atikkÄ• mentiyÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

udositasikkhÄ• padaá¹ƒ

<14> niá¹-á¹-hitacÄ«varasmiá¹ƒ \Ne 53/ bhikkhuniyÄ• ubbhatasmiá¹ƒ kathine ekarattampi c
vippavaseyya, aÃ±Ã±atra bhikkhunisammutiyÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

akÄ• lacÄ«varasikkhÄ• padaá¹ƒ

<15> niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhuniyÄ• ubbhatasmiá¹ƒ kathine bhikkhuniyÄ• paneva
akÄ• lacÄ«varaá¹ƒuppajjeyya, Ä• kaá¹…khamÄ• nÄ• ya bhikkhuniyÄ• paá¹-iggahetabbaá¹
kÄ• retabbaá¹ƒ, no cassa pÄ• ripÅ«ri, mÄ• saparamaá¹ƒ tÄ• ya bhikkhuniyÄ• taá¹ƒ cÄ«var
Å«nassa pÄ• ripÅ«riyÄ• satiyÄ• paccÄ• sÄ• ya. tato ce uttari nikkhipeyya satiyÄ• pi paccÄ•
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<16> yÄ• pana bhikkhunÄ« aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«v
aÃ±Ã±atrasamayÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo acchinnacÄ«varÄ•
naá¹-á¹-hacÄ«varÄ• vÄ• , ayaá¹ƒ tattha samayo.

tatuttarisikkhÄ• padaá¹ƒ

<17> taÃ±ce aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• bahÅ«hi cÄ«varehi abhihaá¹
santaruttaraparamaá¹ƒ tÄ• ya bhikkhuniyÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaá¹ƒ. tato ce uttari s
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

paá¹-hamaupakkhaá¹-asikkhÄ• padaá¹ƒ

<18> bhikkhuniá¹ƒ \Be 49/ paneva uddissa aÃ±Ã±Ä• takassa gahapatissa vÄ• gahapatÄ• n
upakkhaá¹-aá¹ƒ hoti ``iminÄ• cÄ«varacetÄ• pannena cÄ«varaá¹ƒ cetÄ• petvÄ• itthannÄ• m
acchÄ• dessÄ• mÄ«â€™â€™ ti. tatra cesÄ• bhikkhunÄ« pubbe appavÄ• ritÄ• upasaá¹…ka
Ä• pajjeyya ``sÄ• dhu vata, maá¹ƒ Ä• yasmÄ• iminÄ• cÄ«varacetÄ• pannenaevarÅ«paá¹ƒ
cetÄ• petvÄ• acchÄ• dehÄ«â€™â€™ ti kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• ya, nissaggiyaá¹

dutiyaupakkhaá¹-asikkhÄ• padaá¹ƒ

<19> bhikkhuniá¹ƒ \Ne 54/ paneva uddissa ubhinnaá¹ƒ aÃ±Ã±Ä• takÄ• naá¹ƒ gahapatÄ«na
paccekacÄ«varacetÄ• pannÄ• ni upakkhaá¹-Ä• ni honti ``imehi mayaá¹ƒ paccekacÄ«varace
cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuniá¹ƒ cÄ«varehi acchÄ• dessÄ• mÄ• â€™â€™ ti. tatr
pubbeappavÄ• ritÄ• upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjeyya ``sÄ• dhu vata m
paccekacÄ«varacetÄ• pannehi evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• cÄ«varaá¹ƒ cetÄ• petv
ekenÄ• â€™â€™ ti kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• ya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

rÄ• jasikkhÄ• padaá¹ƒ

<20> bhikkhuniá¹ƒ paneva uddissa rÄ• jÄ• vÄ• rÄ• jabhoggo vÄ• brÄ• hmaá¹‡o vÄ• gaha
cÄ«varacetÄ• pannaá¹ƒ pahiá¹‡eyya ``iminÄ• cÄ«varacetÄ• pannena cÄ«varaá¹ƒ cetÄ• pe
itthannÄ• maá¹ƒbhikkhuniá¹ƒ cÄ«varena acchÄ• dehÄ«â€™â€™ ti. so ce dÅ«to taá¹ƒ bhikk
evaá¹ƒ vadeyya ``idaá¹ƒ kho, ayye, ayyaá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, p
cÄ«varacetÄ• pannaâ€™â€™ nti. tÄ• ya bhikkhuniyÄ• so dÅ«to evamassa vacanÄ«yo ``na
cÄ«varacetÄ• pannaá¹ƒpaá¹-iggaá¹‡hÄ• ma, cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ• n
ce dÅ«totaá¹ƒ bhikkhuniá¹ƒ evaá¹ƒ vadeyya ``atthi panÄ• yyÄ• ya, koci veyyÄ• vaccakaroâ

cÄ«varatthikÄ• ya, bhikkhave, bhikkhuniyÄ• veyyÄ• vaccakaro niddisitabbo Ä• rÄ• miko vÄ
Ä• vuso, bhikkhunÄ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti. so ce dÅ«to taá¹ƒ veyyÄ• vaccak
bhikkhuniá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya ``yaá¹ƒ kho, ayye, ayyÄ• veyyÄ• vaccak
mayÄ• , upasaá¹…kamatÄ• yyÄ• \Be 50/ kÄ• lena, cÄ«varena taá¹ƒ acchÄ• dessatÄ«â€™
bhikkhave, bhikkhuniyÄ• veyyÄ• vaccakaro upasaá¹…kamitvÄ• dvattikkhattuá¹ƒ codetabb
Ä• vuso, cÄ«varenÄ• â€™â€™ ti, dvattikkhattuá¹ƒ codayamÄ• nÄ• sÄ• rayamÄ• nÄ• taá¹ƒ
iccetaá¹ƒ kusalaá¹ƒ, no ce abhinipphÄ• deyya, catukkhattuá¹ƒpaÃ±cakkhattuá¹ƒ chakkhattu
tuá¹‡hÄ«bhÅ«tÄ• ya uddissa á¹-hÄ• tabbaá¹ƒ, catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒchakkhattu
uddissa tiá¹-á¹-hamÄ• nÄ• taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deyya, iccetaá¹ƒkusalaá¹ƒ. tato c
taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deyya, nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ. no ce abhinipphÄ• deyya
cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, tattha sÄ• maá¹ƒvÄ• gantabbaá¹ƒ, dÅ«to vÄ• pÄ• h
Ä• yasmanto bhikkhuniá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ \Ne 55/ pahiá¹‡ittha, na taá¹ƒ ta
atthaá¹ƒ anubhoti, yuÃ±jantÄ• yasmanto sakaá¹ƒ, mÄ• vo sakaá¹ƒ vinassÄ• â€™â€™ ti, a

cÄ«varavaggo dutiyo.

rÅ«piyasikkhÄ• padaá¹ƒ

<21> yÄ• pana bhikkhunÄ« jÄ• tarÅ«parajataá¹ƒ uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ
sÄ• diyeyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padaá¹ƒ

<22> yÄ• pana bhikkhunÄ« nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjey

kayavikkayasikkhÄ• padaá¹ƒ

<23> yÄ• pana bhikkhunÄ« nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjeyya, nissag

Å«napaÃ±cabandhanasikkhÄ• padaá¹ƒ

<24> yÄ• pana bhikkhunÄ« Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ. tÄ• ya bhikkhuniyÄ• so patto bhikkhuniparisÄ• ya nissajjitabbo
tassÄ• bhikkhuniparisÄ• ya pattapariyanto, so tassÄ• bhikkhuniyÄ• padÄ• tabbo ``ayaá¹ƒ
yÄ• vabhedanÄ• ya dhÄ• retabboâ€™â€™ ti, ayaá¹ƒ tattha sÄ• mÄ«ci.

bhesajjasikkhÄ• padaá¹ƒ

<25> yÄ• ni \Be 51/ kho pana tÄ• ni gilÄ• nÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ paá¹-isÄ• yanÄ«yÄ•
--- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, tÄ• ni paá¹-iggahetvÄ• sattÄ• hapara
paribhuÃ±jitabbÄ• ni. taá¹ƒ atikkÄ• mentiyÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

cÄ«varaacchindanasikkhÄ• padaá¹ƒ

<26> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupitÄ• anattam
acchindÄ• peyya vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

suttaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<27> yÄ• \Ne 56/ pana bhikkhunÄ« sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

mahÄ• pesakÄ• rasikkhÄ• padaá¹ƒ

<28> bhikkhuniá¹ƒ paneva uddissa aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• tantav
tatra cesÄ• bhikkhunÄ« pubbe appavÄ• ritÄ• tantavÄ• ye upasaá¹…kamitvÄ• cÄ«varevika
kho Ä• vuso cÄ«varaá¹ƒ maá¹ƒ uddissa viyyati, Ä• yataÃ±cakarotha, vitthataÃ±ca appitaÃ±c
suppavÄ• yitaÃ±ca suvilekhitaÃ±ca suvitacchitaÃ±cakarotha, appeva nÄ• ma mayampi Ä• y
anupadajjeyyÄ• mÄ• â€™â€™ ti, evaÃ±casÄ• bhikkhunÄ« vatvÄ• kiÃ±cimattaá¹ƒ anupad
piá¹‡á¸• apÄ• tamattampi, nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

accekacÄ«varasikkhÄ• padaá¹ƒ

<29> dasÄ• hÄ• nÄ• gataá¹ƒ kattikatemÄ• sikapuá¹‡á¹‡amaá¹ƒ bhikkhuniyÄ• paneva acce
accekaá¹ƒ maÃ±Ã±amÄ• nÄ• ya bhikkhuniyÄ• paá¹-iggahetabbaá¹ƒ, paá¹-iggahetvÄ• yÄ•
cÄ«varakÄ• lasamayaá¹ƒnikkhipitabbaá¹ƒ. tato ce uttari nikkhipeyya, nissaggiyaá¹ƒ pÄ• citti

pariá¹‡atasikkhÄ• padaá¹ƒ

<30> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pari
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ.

pattavaggo tatiyo.

uddiá¹-á¹-hÄ• \Be 52/ kho, ayyÄ• yo, tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• . tatthÄ• y
kaccittha parisuddhÄ• , dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampipucchÄ• mi

parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

nissaggiyapÄ• cittiyÄ• niá¹-á¹-hitÄ• .

suddhapÄ• cittiyÄ•

ime kho panÄ• yyÄ• yo, chasaá¹-á¹-hisatÄ• pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

lasuá¹‡asikkhÄ• padaá¹ƒ

<1> yÄ• \Ne 57/ pana bhikkhunÄ« lasuá¹‡aá¹ƒ khÄ• deyya pÄ• cittiyaá¹ƒ.

sambÄ• dhalomasikkhÄ• padaá¹ƒ

<2> yÄ• pana bhikkhunÄ« sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• peyya, pÄ• cittiyaá¹ƒ.

talaghÄ• takasikkhÄ• padaá¹ƒ

<3> talaghÄ• take pÄ• cittiyaá¹ƒ.

jatumaá¹-á¹-hakasikkhÄ• padaá¹ƒ

<4> jatumaá¹-á¹-hake pÄ• cittiyaá¹ƒ.

udakasuddhikasikkhÄ• padaá¹ƒ

<5> udakasuddhikaá¹ƒ pana bhikkhuniyÄ• Ä• diyamÄ• nÄ• ya dvaá¹…gulapabbaparamaá¹
taá¹ƒatikkÄ• mentiyÄ• pÄ• cittiyaá¹ƒ.

upatiá¹-á¹-hanasikkhÄ• padaá¹ƒ

<6> yÄ• pana bhikkhunÄ« bhikkhussa bhuÃ±jantassa pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ
pÄ• cittiyaá¹ƒ.

Ä• makadhaÃ±Ã±asikkhÄ• padaá¹ƒ

<7> yÄ• pana bhikkhunÄ« Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±atvÄ• vÄ• viÃ±Ã±Ä• petvÄ• vÄ•
koá¹-á¹-etvÄ• vÄ• koá¹-á¹-Ä• petvÄ• vÄ• pacitvÄ• vÄ• pacÄ• petvÄ• vÄ• bhuÃ±jeyya,

paá¹-hamauccÄ• rachaá¸• á¸• anasikkhÄ• padaá¹ƒ

<8> yÄ• \Be 53/ \Ne 58/ pana bhikkhunÄ« uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• r
vÄ• tirokuá¹-á¹-e vÄ• tiropÄ• kÄ• re vÄ• chaá¸• á¸• eyya vÄ• chaá¸• á¸• Ä• peyya vÄ• , pÄ

dutiyauccÄ• rachaá¸• á¸• anasikkhÄ• padaá¹ƒ

<9> yÄ• pana bhikkhunÄ« uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ
chaá¸• á¸• eyyavÄ• chaá¸• á¸• Ä• peyya vÄ• , pÄ• cittiyaá¹ƒ.

naccagÄ«tasikkhÄ• padaá¹ƒ

<10> yÄ• pana bhikkhunÄ« naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya ga

lasuá¹‡avaggo paá¹-hamo.

rattandhakÄ• rasikkhÄ• padaá¹ƒ

<11> yÄ• pana bhikkhunÄ« rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ekenekÄ• sar
vÄ• , pÄ• cittiyaá¹ƒ.

paá¹-icchannokÄ• sasikkhÄ• padaá¹ƒ

<12> yÄ• pana bhikkhunÄ« paá¹-icchanne okÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á
pÄ• cittiyaá¹ƒ.

ajjhokÄ• sasallapanasikkhÄ• padaá¹ƒ

<13> yÄ• pana bhikkhunÄ« ajjhokÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-heyya vÄ
pÄ• cittiyaá¹ƒ.

dutiyikauyyojanasikkhÄ• padaá¹ƒ

<14> yÄ• pana bhikkhunÄ« rathikÄ• ya vÄ• byÅ«he vÄ• siá¹…ghÄ• á¹-ake vÄ• purisena
ekenekÄ• santiá¹-á¹-heyya vÄ• sallapeyya vÄ• nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappeyya dutiyikaá¹ƒ

bhikkhuniá¹ƒuyyojeyya, pÄ• cittiyaá¹ƒ.

anÄ• pucchÄ• pakkamanasikkhÄ• padaá¹ƒ

<15> yÄ• \Ne 59/ pana bhikkhunÄ« purebhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• Ä• sane nis
pakkameyya, pÄ• cittiyaá¹ƒ.

anÄ• pucchÄ• abhinisÄ«danasikkhÄ• padaá¹ƒ

<16> yÄ• \Be 54/ pana bhikkhunÄ« pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• sÄ• m
abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• cittiyaá¹ƒ.

anÄ• pucchÄ• santharaá¹‡asikkhÄ• padaá¹ƒ

<17> yÄ• pana bhikkhunÄ« vikÄ• le kulÄ• ni upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ•
santharÄ• petvÄ• vÄ• abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• cittiyaá¹ƒ.

paraujjhÄ• panakasikkhÄ• padaá¹ƒ

<18> yÄ• pana bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• peyya, pÄ• cittiy

paraabhisapanasikkhÄ• padaá¹ƒ

<19> yÄ• pana bhikkhunÄ« attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• nirayena vÄ• brahmacariyena v
pÄ• cittiyaá¹ƒ.

rodanasikkhÄ• padaá¹ƒ

<20> yÄ• pana bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodeyya, pÄ• cittiyaá¹ƒ.

rattandhakÄ• ravaggo dutiyo.

naggasikkhÄ• padaá¹ƒ

<21> yÄ• pana bhikkhunÄ« naggÄ• nahÄ• yeyya, pÄ• cittiyaá¹ƒ.

udakasÄ• á¹-ikasikkhÄ• padaá¹ƒ

<22> udakasÄ• á¹-ikaá¹ƒ pana bhikkhuniyÄ• kÄ• rayamÄ• nÄ• ya pamÄ• á¹‡ikÄ• kÄ• reta
60/, dÄ«ghaso catasso vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ dve vidatthiyo. taá¹ƒatikkÄ• m
chedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

cÄ«varasibbanasikkhÄ• padaá¹ƒ

<23> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• petvÄ• v
anantarÄ• yikinÄ« neva sibbeyya, na sibbÄ• panÄ• ya ussukkaá¹ƒ kareyya aÃ±Ã±atra catÅ
pÄ• cittiyaá¹ƒ.

saá¹…ghÄ• á¹-icÄ• rasikkhÄ• padaá¹ƒ

<24> yÄ• \Be 55/ pana bhikkhunÄ« paÃ±cÄ• hikaá¹ƒ saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkÄ• mey

cÄ«varasaá¹…kamanÄ«yasikkhÄ• padaá¹ƒ

<25> yÄ• pana bhikkhunÄ« cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• reyya, pÄ• cittiyaá¹ƒ.

gaá¹‡acÄ«varasikkhÄ• padaá¹ƒ

<26> yÄ• pana bhikkhunÄ« gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ kareyya, pÄ• citti

paá¹-ibÄ• hanasikkhÄ• padaá¹ƒ

<27> yÄ• pana bhikkhunÄ« dhammikaá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• heyya, pÄ• cit

cÄ«varadÄ• nasikkhÄ• padaá¹ƒ

<28> yÄ• pana bhikkhunÄ« agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ•
pÄ• cittiyaá¹ƒ.

kÄ• laatikkamanasikkhÄ• padaá¹ƒ

<29> yÄ• pana bhikkhunÄ« dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹ƒ atikk

kathinuddhÄ• rasikkhÄ• padaá¹ƒ

<30> yÄ• \Ne 61/ pana bhikkhunÄ« dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• heyya, pÄ

naggavaggo tatiyo.

ekamaÃ±catuvaá¹-á¹-anasikkhÄ• padaá¹ƒ

<31> yÄ• pana bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-eyyuá¹ƒ, pÄ• cittiyaá¹ƒ.

ekattharaá¹‡atuvaá¹-á¹-anasikkhÄ• padaá¹ƒ

<32> yÄ• pana bhikkhuniyo dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-eyyuá¹ƒ, pÄ• cittiya

aphÄ• sukaraá¹‡asikkhÄ• padaá¹ƒ

<33> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ kareyya, pÄ• cittiyaá¹ƒ.

naupaá¹-á¹-hÄ• panasikkhÄ• padaá¹ƒ

<34> yÄ• \Be 56/ pana bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹-haheyya, na
upaá¹-á¹-hÄ• panÄ• yaussukkaá¹ƒ kareyya, pÄ• cittiyaá¹ƒ.

nikkaá¸• á¸• hanasikkhÄ• padaá¹ƒ

<35> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ• nikk
nikkaá¸• á¸• hÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ.

saá¹ƒsaá¹-á¹-hasikkhÄ• padaá¹ƒ

<36> yÄ• pana bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• vihareyya gahapatinÄ• vÄ• gahapatiputten
bhikkhunÄ«bhikkhunÄ«hi evamassa vacanÄ«yÄ• ``mÄ• yye, saá¹ƒsaá¹-á¹-hÄ• vihari gaha
viviccÄ• yye, vivekaÃ±Ã±eva bhaginiyÄ• saá¹…gho vaá¹‡á¹‡etÄ«â€™â€™ ti. evaÃ±ca sÄ•
bhikkhunÄ«hivuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• v
samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya, yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• n
iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjeyya, pÄ• cittiyaá¹ƒ.

antoraá¹-á¹-hasikkhÄ• padaá¹ƒ

<37> yÄ• \Ne 62/ pana bhikkhunÄ« antoraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye
careyya, pÄ• cittiyaá¹ƒ.

tiroraá¹-á¹-hasikkhÄ• padaá¹ƒ

<38> yÄ• pana bhikkhunÄ« tiroraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ
pÄ• cittiyaá¹ƒ.

antovassasikkhÄ• padaá¹ƒ

<39> yÄ• pana bhikkhunÄ« antovassaá¹ƒ cÄ• rikaá¹ƒ careyya, pÄ• cittiyaá¹ƒ.

cÄ• rikanapakkamanasikkhÄ• padaá¹ƒ

<40> yÄ• pana bhikkhunÄ« vassaá¹ƒvuá¹-á¹-hÄ• cÄ• rikaá¹ƒ na pakkameyya antamaso ch
pÄ• cittiyaá¹ƒ.

tuvaá¹-á¹-avaggo catuttho.

rÄ• jÄ• gÄ• rasikkhÄ• padaá¹ƒ

<41> yÄ• \Be 57/ pana bhikkhunÄ« rÄ• jÄ• gÄ• raá¹ƒ vÄ• cittÄ• gÄ• raá¹ƒ vÄ• Ä• rÄ• ma
pokkharaá¹‡iá¹ƒ vÄ• dassanÄ• ya gaccheyya, pÄ• cittiyaá¹ƒ.

Ä• sandiparibhuÃ±janasikkhÄ• padaá¹ƒ

<42> yÄ• pana bhikkhunÄ« Ä• sandiá¹ƒ vÄ• pallaá¹…kaá¹ƒ vÄ• paribhuÃ±jeyya, pÄ• citti

suttakantanasikkhÄ• padaá¹ƒ

<43> yÄ• pana bhikkhunÄ« suttaá¹ƒ kanteyya, pÄ• cittiyaá¹ƒ.

gihiveyyÄ• vaccasikkhÄ• padaá¹ƒ

<44> yÄ• pana bhikkhunÄ« gihiveyyÄ• vaccaá¹ƒ kareyya, pÄ• cittiyaá¹ƒ.

adhikaraá¹‡asikkhÄ• padaá¹ƒ

<45> yÄ• \Ne 63/ pana bhikkhunÄ« bhikkhuniyÄ• ``ehÄ• yye, imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«
vuccamÄ• nÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• sÄ• pacchÄ• anantarÄ• yikinÄ«

vÅ«pasamÄ• yaussukkaá¹ƒ kareyya, pÄ• cittiyaá¹ƒ.

bhojanadÄ• nasikkhÄ• padaá¹ƒ

<46> yÄ• pana bhikkhunÄ« agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• bhojanÄ«yaá¹ƒ vÄ• dadeyya, pÄ• cittiyaá¹ƒ.

Ä• vasathacÄ«varasikkhÄ• padaá¹ƒ

<47> yÄ• pana bhikkhunÄ« Ä• vasathacÄ«varaá¹ƒ anissajjetvÄ• paribhuÃ±jeyya, pÄ• citti

Ä• vasathavihÄ• rasikkhÄ• padaá¹ƒ

<48> yÄ• pana bhikkhunÄ« Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkameyya, pÄ• citti

tiracchÄ• navijjÄ• pariyÄ• puá¹‡anasikkhÄ• padaá¹ƒ

<49> yÄ• pana bhikkhunÄ« tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡eyya, pÄ• cittiyaá¹ƒ.

tiracchÄ• navijjÄ• vÄ• canasikkhÄ• padaá¹ƒ

<50> yÄ• pana bhikkhunÄ« tiracchÄ• navijjaá¹ƒ vÄ• ceyya, pÄ• cittiyaá¹ƒ.

cittÄ• gÄ• ravaggo paÃ±camo.

Ä• rÄ• mapavisanasikkhÄ• padaá¹ƒ

<51> yÄ• \Be 58/ pana bhikkhunÄ« jÄ• naá¹ƒ sabhikkhukaá¹ƒ Ä• rÄ• maá¹ƒ anÄ• pucchÄ•

bhikkhuakkosanasikkhÄ• padaá¹ƒ

<52> yÄ• pana bhikkhunÄ« bhikkhuá¹ƒ akkoseyya vÄ• paribhÄ• seyya vÄ• , pÄ• cittiyaá¹ƒ

gaá¹‡aparibhÄ• sanasikkhÄ• padaá¹ƒ

<53> yÄ• \Ne 64/ pana bhikkhunÄ« caá¹‡á¸• Ä«katÄ• gaá¹‡aá¹ƒ paribhÄ• seyya, pÄ• citti

pavÄ• ritasikkhÄ• padaá¹ƒ

<54> yÄ• pana bhikkhunÄ« nimantitÄ• vÄ• pavÄ• ritÄ• vÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhoja
bhuÃ±jeyya vÄ• , pÄ• cittiyaá¹ƒ.

kulamaccharinÄ«sikkhÄ• padaá¹ƒ

<55> yÄ• pana bhikkhunÄ« kulamaccharinÄ« assa, pÄ• cittiyaá¹ƒ.

abhikkhukÄ• vÄ• sasikkhÄ• padaá¹ƒ

<56> yÄ• pana bhikkhunÄ« abhikkhuke Ä• vÄ• se vassaá¹ƒ vaseyya, pÄ• cittiyaá¹ƒ.

apavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ

<57> yÄ• pana bhikkhunÄ« vassaá¹ƒvuá¹-á¹-hÄ• ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi na pa
vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , pÄ• cittiyaá¹ƒ.

ovÄ• dasikkhÄ• padaá¹ƒ

<58> yÄ• pana bhikkhunÄ« ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• na gaccheyya, pÄ• citt

ovÄ• dÅ«pasaá¹…kamanasikkhÄ• padaá¹ƒ

<59> anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ«si
uposathapucchakaÃ±caovÄ• dÅ«pasaá¹…kamanaÃ±ca. taá¹ƒ atikkÄ• mentiyÄ• pÄ• cittiya

pasÄ• khejÄ• tasikkhÄ• padaá¹ƒ

<60> yÄ• pana bhikkhunÄ« pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• rudhitaá¹ƒ vÄ• anapal
vÄ• gaá¹‡aá¹ƒ vÄ• purisena saddhiá¹ƒ ekenekÄ• bhedÄ• peyya vÄ• \Be 59/ phÄ• lÄ• pey
Ä• limpÄ• peyya vÄ• bandhÄ• peyya vÄ• mocÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ.

Ä• rÄ• mavaggo chaá¹-á¹-ho.

gabbhinÄ«sikkhÄ• padaá¹ƒ

<61> yÄ• \Ne 65/ pana bhikkhunÄ« gabbhiniá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

pÄ• yantÄ«sikkhÄ• padaá¹ƒ

<62> yÄ• pana bhikkhunÄ« pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

paá¹-hamasikkhamÄ• nasikkhÄ• padaá¹ƒ

<63> yÄ• pana bhikkhunÄ« dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ•
pÄ• cittiyaá¹ƒ.

dutiyasikkhamÄ• nasikkhÄ• padaá¹ƒ

<64> yÄ• pana bhikkhunÄ« dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• n
vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

paá¹-hamagihigatasikkhÄ• padaá¹ƒ

<65> yÄ• pana bhikkhunÄ« Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• c

dutiyagihigatasikkhÄ• padaá¹ƒ

<66> yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni ch
asikkhitasikkhaá¹ƒvuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

tatiyagihigatasikkhÄ• padaá¹ƒ

<67> yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni ch
sikkhitasikkhaá¹ƒsaá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

paá¹-hamasahajÄ«vinÄ«sikkhÄ• padaá¹ƒ

<68> yÄ• pana bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva anugga
anuggaá¹‡hÄ• peyya, pÄ• cittiyaá¹ƒ.

pavattinÄ«nÄ• nubandhanasikkhÄ• padaá¹ƒ

<69> yÄ• pana bhikkhunÄ« vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ dve vassÄ• ni nÄ• nubandhey

dutiyasahajÄ«vinÄ«sikkhÄ• padaá¹ƒ

<70> yÄ• \Be 60/ \Ne 66/ pana bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pa
vÅ«pakÄ• sÄ• peyyaantamaso chappaÃ±cayojanÄ• nipi, pÄ• cittiyaá¹ƒ.

gabbhinivaggo sattamo.

paá¹-hamakumÄ• ribhÅ«tasikkhÄ• padaá¹ƒ

<71> yÄ• pana bhikkhunÄ« Å«navÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ vuá¹-á¹-hÄ• peyya, p

dutiyakumÄ• ribhÅ«tasikkhÄ• padaá¹ƒ

<72> yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ•
dhammesuasikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

tatiyakumÄ• ribhÅ«tasikkhÄ• padaá¹ƒ

<73> yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ•
dhammesusikkhitasikkhaá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

Å«nadvÄ• dasavassasikkhÄ• padaá¹ƒ

<74> yÄ• pana bhikkhunÄ« Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

paripuá¹‡á¹‡advÄ• dasavassasikkhÄ• padaá¹ƒ

<75> yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá

khiyyanadhammasikkhÄ• padaá¹ƒ

<76> yÄ• pana bhikkhunÄ« ``alaá¹ƒ tÄ• va te, ayye, vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti vucca
tipaá¹-issuá¹‡itvÄ• sÄ• pacchÄ• khiyyanadhammaá¹ƒ Ä• pajjeyya, pÄ• cittiyaá¹ƒ.

paá¹-hamasikkhamÄ• nanavuá¹-á¹-hÄ• panasikkhÄ• padaá¹ƒ

<77> yÄ• pana bhikkhunÄ« sikkhamÄ• naá¹ƒ ``sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi,
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• sÄ• pacchÄ• anantarÄ• yikinÄ« neva vuá¹-á¹-
vuá¹-á¹-hÄ• panÄ• yaussukkaá¹ƒ kareyya, pÄ• cittiyaá¹ƒ.

dutiyasikkhamÄ• nanavuá¹-á¹-hÄ• panasikkhÄ• padaá¹ƒ

<78> yÄ• \Be 61/ pana bhikkhunÄ« sikkhamÄ• naá¹ƒ ``sace maá¹ƒ tvaá¹ƒ, ayye, dve vassÄ
evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• sÄ• pacchÄ• anantarÄ• yiki
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kareyya, pÄ• cittiyaá¹ƒ.

sokÄ• vÄ• sasikkhÄ• padaá¹ƒ

<79> yÄ• pana bhikkhunÄ« purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ caá¹
sikkhamÄ• naá¹ƒvuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

ananuÃ±Ã±Ä• tasikkhÄ• padaá¹ƒ

<80> yÄ• pana bhikkhunÄ« mÄ• tÄ• pitÅ«hi vÄ• sÄ• mikena vÄ• ananuÃ±Ã±Ä• taá¹ƒ sikk
pÄ• cittiyaá¹ƒ.

pÄ• rivÄ• sikasikkhÄ• padaá¹ƒ

<81> yÄ• pana bhikkhunÄ« pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• p

anuvassasikkhÄ• padaá¹ƒ

<82> yÄ• pana bhikkhunÄ« anuvassaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

ekavassasikkhÄ• padaá¹ƒ

<83> yÄ• pana bhikkhunÄ« ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒ.

kumÄ• ribhÅ«tavaggo aá¹-á¹-hamo.

chattupÄ• hanasikkhÄ• padaá¹ƒ

<84> yÄ• pana bhikkhunÄ« agilÄ• nÄ• chattupÄ• hanaá¹ƒ dhÄ• reyya, pÄ• cittiyaá¹ƒ.

yÄ• nasikkhÄ• padaá¹ƒ

<85> yÄ• \Ne 68/ pana bhikkhunÄ« agilÄ• nÄ• yÄ• nena yÄ• yeyya, pÄ• cittiyaá¹ƒ.

saá¹…ghÄ• á¹‡isikkhÄ• padaá¹ƒ

<86> yÄ• pana bhikkhunÄ« saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• reyya, pÄ• cittiyaá¹ƒ.

itthÄ• laá¹…kÄ• rasikkhÄ• padaá¹ƒ

<87> yÄ• pana bhikkhunÄ« itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• reyya, pÄ• cittiyaá¹ƒ.

gandhavaá¹‡á¹‡akasikkhÄ• padaá¹ƒ

<88> yÄ• \Be 62/ pana bhikkhunÄ« gandhavaá¹‡á¹‡akena nahÄ• yeyya, pÄ• cittiyaá¹ƒ.

vÄ• sitakasikkhÄ• padaá¹ƒ

<89> yÄ• pana bhikkhunÄ« vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yeyya, pÄ• cittiyaá¹ƒ.

bhikkhuniummaddÄ• panasikkhÄ• padaá¹ƒ

<90> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• ummaddÄ• peyya vÄ• parimaddÄ• peyya vÄ• ,

sikkhamÄ• naummaddÄ• panasikkhÄ• padaá¹ƒ

<91> yÄ• pana bhikkhunÄ« sikkhamÄ• nÄ• ya ummaddÄ• peyya vÄ• parimaddÄ• peyya v

sÄ• maá¹‡erÄ«ummaddÄ• panasikkhÄ• padaá¹ƒ

<92> yÄ• pana bhikkhunÄ« sÄ• maá¹‡eriyÄ• ummaddÄ• peyya vÄ• parimaddÄ• peyya vÄ

gihiniummaddÄ• panasikkhÄ• padaá¹ƒ

<93> yÄ• pana bhikkhunÄ« gihiniyÄ• ummaddÄ• peyya vÄ• parimaddÄ• peyya vÄ• , pÄ•

anÄ• pucchÄ• sikkhÄ• padaá¹ƒ

<94> yÄ• pana bhikkhunÄ« bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«deyya, pÄ• cit

paÃ±hÄ• pucchanasikkhÄ• padaá¹ƒ

<95> yÄ• \Ne 69/ pana bhikkhunÄ« anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ puccheyya, p

asaá¹ƒkaccikasikkhÄ• padaá¹ƒ

<96> yÄ• pana bhikkhunÄ« asaá¹ƒkaccikÄ• gÄ• maá¹ƒ paviseyya, pÄ• cittiyaá¹ƒ.

chattupÄ• hanavaggo navamo.

musÄ• vÄ• dasikkhÄ• padaá¹ƒ

<97> sampajÄ• namusÄ• vÄ• de \Be 63/ pÄ• cittiyaá¹ƒ.

omasavÄ• dasikkhÄ• padaá¹ƒ

<98> omasavÄ• de pÄ• cittiyaá¹ƒ.

pesuÃ±Ã±asikkhÄ• padaá¹ƒ

<99> bhikkhunipesuÃ±Ã±e pÄ• cittiyaá¹ƒ.

padasodhammasikkhÄ• padaá¹ƒ

<100> yÄ• pana bhikkhunÄ« anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• ceyya, pÄ• citti

paá¹-hamasahaseyyasikkhÄ• padaá¹ƒ

<101> yÄ• pana bhikkhunÄ« anupasampannÄ• ya uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kapp

dutiyasahaseyyasikkhÄ• padaá¹ƒ

<102> yÄ• pana bhikkhunÄ« purisena sahaseyyaá¹ƒ kappeyya, pÄ• cittiyaá¹ƒ.

dhammadesanÄ• sikkhÄ• padaá¹ƒ

<103> yÄ• pana bhikkhunÄ« purisassa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ deseyya a
viÃ±Ã±unÄ• itthiviggahena, pÄ• cittiyaá¹ƒ.

bhÅ«tÄ• rocanasikkhÄ• padaá¹ƒ

<104> yÄ• \Ne 70/ pana bhikkhunÄ« anupasampannÄ• ya uttarimanussadhammaá¹ƒ Ä• ro
pÄ• cittiyaá¹ƒ.

duá¹-á¹-hullÄ• rocanasikkhÄ• padaá¹ƒ

<105> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anupasampannÄ•
aÃ±Ã±atrabhikkhunisammutiyÄ• , pÄ• cittiyaá¹ƒ.

pathavÄ«khaá¹‡anasikkhÄ• padaá¹ƒ

<106> yÄ• pana bhikkhunÄ« pathaviá¹ƒ khaá¹‡eyya vÄ• khaá¹‡Ä• peyya vÄ• , pÄ• cittiyaá

musÄ• vÄ• davaggo dasamo.

bhÅ«tagÄ• masikkhÄ• padaá¹ƒ

<107> bhÅ«tagÄ• mapÄ• tabyatÄ• ya \Be 64/ pÄ• cittiyaá¹ƒ.

aÃ±Ã±avÄ• dakasikkhÄ• padaá¹ƒ

<108> aÃ±Ã±avÄ• dake, vihesake pÄ• cittiyaá¹ƒ.

ujjhÄ• panakasikkhÄ• padaá¹ƒ

<109> ujjhÄ• panake, khiyyanake pÄ• cittiyaá¹ƒ.

paá¹-hamasenÄ• sanasikkhÄ• padaá¹ƒ

<110> yÄ• pana bhikkhunÄ« saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• bhisiá¹ƒ vÄ
ajjhokÄ• sesantharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá¹ƒ pakkamantÄ« neva uddhareyya
anÄ• pucchaá¹ƒvÄ• gaccheyya, pÄ• cittiyaá¹ƒ.

dutiyasenÄ• sanasikkhÄ• padaá¹ƒ

<111> yÄ• pana bhikkhunÄ« saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• p
neva uddhareyya, na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaá¹ƒ.

anupakhajjasikkhÄ• padaá¹ƒ

<112> yÄ• \Ne 71/ pana bhikkhunÄ« saá¹…ghike vihÄ• re jÄ• naá¹ƒ pubbupagataá¹ƒ bhikk
seyyaá¹ƒkappeyya ``yassÄ• sambÄ• dho bhavissati, sÄ• pakkamissatÄ«â€™â€™ ti etade
karitvÄ• anaÃ±Ã±aá¹ƒ, pÄ• cittiyaá¹ƒ.

nikkaá¸• á¸• hanasikkhÄ• padaá¹ƒ

<113> yÄ• pana bhikkhunÄ« bhikkhuniá¹ƒ kupitÄ• anattamanÄ• saá¹…ghikÄ• vihÄ• rÄ•
vÄ• nikkaá¸• á¸• hÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ.

vehÄ• sakuá¹-isikkhÄ• padaá¹ƒ

<114> yÄ• pana bhikkhunÄ« saá¹…ghike vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• da
vÄ• abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• cittiyaá¹ƒ.

mahallakavihÄ• rasikkhÄ• padaá¹ƒ

<115> mahallakaá¹ƒ pana bhikkhuniyÄ• vihÄ• raá¹ƒ kÄ• rayamÄ• nÄ• ya yÄ• va dvÄ• rako
Ä• lokasandhiparikammÄ• ya dvatticchadanassa pariyÄ• yaá¹ƒ appaharite á¹-hitÄ• ya adhiá
uttari appaharitepi á¹-hitÄ• adhiá¹-á¹-haheyya, pÄ• cittiyaá¹ƒ.

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ

<116> yÄ• \Be 65/ pana bhikkhunÄ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒ vÄ•
siÃ±cÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ.

bhÅ«tagÄ• mavaggo ekÄ• dasamo.

Ä• vasathapiá¹‡á¸• asikkhÄ• padaá¹ƒ

<117> agilÄ• nÄ• ya bhikkhuniyÄ• eko Ä• vasathapiá¹‡á¸• o bhuÃ±jitabbo. tato ce uttari bh

gaá¹‡abhojanasikkhÄ• padaá¹ƒ

<118> gaá¹‡abhojane aÃ±Ã±atra samayÄ• pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo, gilÄ• nas
\Ne 72/, cÄ«varakÄ• rasamayo, addhÄ• nagamanasamayo, nÄ• vÄ• bhiruhanasamayo, ma

ayaá¹ƒ tattha samayo.

kÄ• á¹‡amÄ• tusikkhÄ• padaá¹ƒ

<119> bhikkhuniá¹ƒ paneva kulaá¹ƒ upagataá¹ƒ pÅ«vehi vÄ• manthehi vÄ• abhihaá¹-á¹-hu
Ä• kaá¹…khamÄ• nÄ• ya bhikkhuniyÄ• dvattipattapÅ«rÄ• paá¹-iggahetabbÄ• . tato ce utta
pÄ• cittiyaá¹ƒ. dvattipattapÅ«re paá¹-iggahetvÄ• tato nÄ«haritvÄ• bhikkhunÄ«hi saddhiá¹ƒ
ayaá¹ƒ tattha sÄ• mÄ«ci.

vikÄ• labhojanasikkhÄ• padaá¹ƒ

<120> yÄ• pana bhikkhunÄ« vikÄ• le khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dey
pÄ• cittiyaá¹ƒ.

sannidhikÄ• rakasikkhÄ• padaá¹ƒ

<121> yÄ• pana bhikkhunÄ« sannidhikÄ• rakaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ v
pÄ• cittiyaá¹ƒ.

dantaponasikkhÄ• padaá¹ƒ

<122> yÄ• pana bhikkhunÄ« adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hareyya aÃ±Ã±
pÄ• cittiyaá¹ƒ.

uyyojanasikkhÄ• padaá¹ƒ

<123> yÄ• \Be 66/ pana bhikkhunÄ« bhikkhuniá¹ƒ ``ehÄ• yye, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ v
piá¹‡á¸• Ä• yapavisissÄ• mÄ• â€™â€™ ti tassÄ• dÄ• petvÄ• vÄ• adÄ• petvÄ• vÄ• uyyo
saddhiá¹ƒ kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hoti, ekikÄ• ya me kathÄ• vÄ• nisajjÄ• vÄ•
etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±aá¹ƒ, pÄ• cittiyaá¹ƒ.

sabhojanasikkhÄ• padaá¹ƒ

<124> yÄ• pana bhikkhunÄ« sabhojane kule anupakhajja nisajjaá¹ƒ kappeyya, pÄ• cittiyaá

rahopaá¹-icchannasikkhÄ• padaá¹ƒ

<125> yÄ• \Ne 73/ pana bhikkhunÄ« purisena saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisaj

pÄ• cittiyaá¹ƒ.

rahonisajjasikkhÄ• padaá¹ƒ

<126> yÄ• pana bhikkhunÄ« purisena saddhiá¹ƒ ekenekÄ• raho nisajjaá¹ƒ kappeyya, pÄ•

bhojanavaggo dvÄ• dasamo.

cÄ• rittasikkhÄ• padaá¹ƒ

<127> yÄ• pana bhikkhunÄ« nimantitÄ• sabhattÄ• samÄ• nÄ• santiá¹ƒ bhikkhuniá¹ƒ anÄ
pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjeyya aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ
cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo, ayaá¹ƒ tattha samayo.

mahÄ• nÄ• masikkhÄ• padaá¹ƒ

<128> agilÄ• nÄ• ya bhikkhuniyÄ• catumÄ• sappaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• aÃ±
aÃ±Ã±atra niccapavÄ• raá¹‡Ä• ya. tato ce uttari sÄ• diyeyya, pÄ• cittiyaá¹ƒ.

uyyuttasenÄ• sikkhÄ• padaá¹ƒ

<129> yÄ• pana bhikkhunÄ« uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gaccheyya aÃ±Ã±atra tathÄ
pÄ• cittiyaá¹ƒ.

senÄ• vÄ• sasikkhÄ• padaá¹ƒ

<130> siyÄ• \Be 67/ ca tassÄ• bhikkhuniyÄ• kocideva paccayo senaá¹ƒ gamanÄ• ya, dira
bhikkhuniyÄ• senÄ• ya vasitabbaá¹ƒ. tato ce uttari vaseyya, pÄ• cittiyaá¹ƒ.

uyyodhikasikkhÄ• padaá¹ƒ

<131> dirattatirattaá¹ƒ ce bhikkhunÄ« senÄ• ya vasamÄ• nÄ• uyyodhikaá¹ƒ vÄ• balaggaá
anÄ«kadassanaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaá¹ƒ.

surÄ• pÄ• nasikkhÄ• padaá¹ƒ

<132> surÄ• merayapÄ• ne \Ne 74/ pÄ• cittiyaá¹ƒ.

aá¹…gulipatodakasikkhÄ• padaá¹ƒ

<133> aá¹…gulipatodake pÄ• cittiyaá¹ƒ.

hasadhammasikkhÄ• padaá¹ƒ

<134> udake hasadhamme pÄ• cittiyaá¹ƒ.

anÄ• dariyasikkhÄ• padaá¹ƒ

<135> anÄ• dariye pÄ• cittiyaá¹ƒ.

bhiá¹ƒsÄ• panasikkhÄ• padaá¹ƒ

<136> yÄ• pana bhikkhunÄ« bhikkhuniá¹ƒ bhiá¹ƒsÄ• peyya, pÄ• cittiyaá¹ƒ.

cÄ• rittavaggo terasamo.

jotisikkhÄ• padaá¹ƒ

<137> yÄ• pana bhikkhunÄ« agilÄ• nÄ• visibbanÄ• pekkhÄ• jotiá¹ƒ samÄ• daheyya vÄ• tathÄ• rÅ«pappaccayÄ• , pÄ• cittiyaá¹ƒ.

nahÄ• nasikkhÄ• padaá¹ƒ

<138> yÄ• pana bhikkhunÄ« orenaddhamÄ• saá¹ƒ nahÄ• yeyya aÃ±Ã±atra samayÄ• , pÄ• ``diyaá¸• á¸• ho mÄ• so seso gimhÄ• naâ€™â€™ nti ``vassÄ• nassa paá¹-hamo mÄ• soâ€™ uá¹‡hasamayo, pariá¸·Ä• hasamayo, gilÄ• nasamayo, kammasamayo, addhÄ• nagamanasa ayaá¹ƒ tattha samayo.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padaá¹ƒ

<139> navaá¹ƒ \Be 68/ pana bhikkhuniyÄ• cÄ«varalÄ• bhÄ• ya tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡a aÃ±Ã±ataraá¹ƒdubbaá¹‡á¹‡akaraá¹‡aá¹ƒ \Ne 75/ Ä• dÄ• tabbaá¹ƒ nÄ«laá¹ƒ vÄ• kaddamaa anÄ• dÄ• ce bhikkhunÄ«tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ dubba cÄ«varaá¹ƒ paribhuÃ±jeyya, pÄ• cittiyaá¹ƒ.

vikappanasikkhÄ• padaá¹ƒ

<140> yÄ• pana bhikkhunÄ« bhikkhussa vÄ• bhikkhuniyÄ• vÄ• sikkhamÄ• nÄ• ya vÄ• s
vÄ• sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• apaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jeyya, pÄ• citti

apanidhÄ• panasikkhÄ• padaá¹ƒ

<141> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«danaá¹ƒ v
kÄ• yabandhanaá¹ƒ vÄ• apanidheyya vÄ• apanidhÄ• peyya vÄ• antamaso hasÄ• pekkhÄ

saÃ±ciccasikkhÄ• padaá¹ƒ

<142> yÄ• pana bhikkhunÄ« saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyya, pÄ• cittiyaá¹ƒ.

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ

<143> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jeyya, pÄ• c

ukkoá¹-anasikkhÄ• padaá¹ƒ

<144> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ punaka
pÄ• cittiyaá¹ƒ.

theyyasatthasikkhÄ• padaá¹ƒ

<145> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ
paá¹-ipajjeyyaantamaso gÄ• mantarampi, pÄ• cittiyaá¹ƒ.

ariá¹-á¹-hasikkhÄ• padaá¹ƒ

<146> yÄ• pana bhikkhunÄ« evaá¹ƒ vadeyya ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desi
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â
bhikkhunÄ«hi evamassa vacanÄ«yÄ• ``mÄ• yye evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abbhÄ
bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya, anekapariyÄ• yenÄ• yyear
antarÄ• yikÄ• vuttÄ• bhagavatÄ• , alaÃ±ca pana te paá¹-isevato \Be 69/antarÄ• yÄ• yÄ• â
bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhu
samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±cesamanubhÄ• siyamÄ• n
iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjeyya, pÄ• cittiyaá¹ƒ.

jotivaggo cuddasamo.

ukkhittasambhogasikkhÄ• padaá¹ƒ

<147> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ tathÄ• vÄ• diniyÄ• bhikkhuniyÄ• akaá¹-Ä• nudham
diá¹-á¹-hiá¹ƒappaá¹-inissaá¹-á¹-hÄ• ya saddhiá¹ƒ sambhuÃ±jeyya vÄ• , saá¹ƒvaseyya vÄ• ,
kappeyya, pÄ• cittiyaá¹ƒ.

kaá¹‡á¹-akasikkhÄ• padaá¹ƒ

<148> samaá¹‡uddesÄ• pi ce evaá¹ƒ vadeyya ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ des
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â
bhikkhunÄ«hi evamassa vacanÄ«yÄ• ``mÄ• yye, samaá¹‡uddese evaá¹ƒ avaca, mÄ• bhag
sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya, anekapariyÄ• yen
antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• , alaÃ±ca pana te paá¹-isevato
evaÃ±ca sÄ• samaá¹‡uddesÄ• bhikkhunÄ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ•
evamassa vacanÄ«yÄ• ``ajjatagge te, ayye, samaá¹‡uddese na ceva so bhagavÄ• satthÄ•
caÃ±Ã±Ä• samaá¹‡uddesÄ• labhanti bhikkhunÄ«hisaddhiá¹ƒ dirattatirattaá¹ƒ sahaseyyaá¹
pire, vinassÄ• â€™â€™ ti. yÄ• panabhikkhunÄ« jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ samaá¹‡udde
upaá¹-á¹-hÄ• peyya vÄ• , sambhuÃ±jeyyavÄ• , saha vÄ• seyyaá¹ƒ kappeyya, pÄ• cittiyaá¹ƒ

sahadhammikasikkhÄ• padaá¹ƒ

<149> yÄ• pana bhikkhunÄ« bhikkhunÄ«hi sahadhammikaá¹ƒ vuccamÄ• nÄ• evaá¹ƒ vade
etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi, yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuniá¹ƒ byattaá¹ƒ
vinayadharaá¹ƒparipucchÄ• mÄ«â€™â€™ ti, pÄ• cittiyaá¹ƒ. sikkhamÄ• nÄ• ya, bhikkhave,
paripucchitabbaá¹ƒparipaÃ±hitabbaá¹ƒ, ayaá¹ƒ tattha sÄ• mÄ«ci.

vilekhanasikkhÄ• padaá¹ƒ

<150> yÄ• \Be 70/ \Ne 77/ pana bhikkhunÄ« pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadeyya
panimehikhuddÄ• nukhuddakehi sikkhÄ• padehi uddiá¹-á¹-hehi, yÄ• vadeva kukkuccÄ• ya v
vilekhÄ• yasaá¹ƒvattantÄ«â€™â€™ ti, sikkhÄ• padavivaá¹‡á¹‡ake pÄ• cittiyaá¹ƒ.

mohanasikkhÄ• padaá¹ƒ

<151> yÄ• pana bhikkhunÄ« anvaddhamÄ• saá¹ƒ pÄ• timokkhe uddissamÄ• ne evaá¹ƒ va
jÄ• nÄ• mi ayampi kira dhammo suttÄ• gato suttapariyÄ• panno anvaddhamÄ• saá¹ƒuddes

taÃ±ce bhikkhuniá¹ƒ aÃ±Ã±Ä• bhikkhuniyo jÄ• neyyuá¹ƒ nisinnapubbaá¹ƒimÄ• ya bhikkhun
pÄ• timokkhe uddissamÄ• ne, ko pana vÄ• do bhiyyo, naca tassÄ• bhikkhuniyÄ• aÃ±Ã±Ä•
tattha Ä• pattiá¹ƒ Ä• pannÄ• , taÃ±cayathÄ• dhammo kÄ• retabbo, uttari cassÄ• moho Ä• n
alÄ• bhÄ• , tassÄ• te dulladdhaá¹ƒ, yaá¹ƒ tvaá¹ƒ pÄ• timokkhe uddissamÄ• ne na sÄ• dhul
katvÄ• manasi karosÄ«â€™â€™ ti, idaá¹ƒ tasmiá¹ƒ mohanake pÄ• cittiyaá¹ƒ.

pahÄ• rasikkhÄ• padaá¹ƒ

<152> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• kupitÄ• anattamanÄ• pahÄ• raá¹ƒ dadeyya, p

talasattikasikkhÄ• padaá¹ƒ

<153> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• kupitÄ• anattamanÄ• talasattikaá¹ƒ uggireyya

amÅ«lakasikkhÄ• padaá¹ƒ

<154> yÄ• pana bhikkhunÄ« bhikkhuniá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒs

saÃ±ciccasikkhÄ• padaá¹ƒ

<155> yÄ• pana bhikkhunÄ« bhikkhuniyÄ• saÃ±cicca kukkuccaá¹ƒ upadaheyya ``itissÄ• n
bhavissatÄ«â€™â€™ ti etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±aá¹ƒ, pÄ• cittiyaá¹ƒ.

upassuti sikkhÄ• padaá¹ƒ

<156> yÄ• \Be 71/ \Ne 78/ pana bhikkhunÄ« bhikkhunÄ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ
vivÄ• dÄ• pannÄ• naá¹ƒupassutiá¹ƒ tiá¹-á¹-heyya ``yaá¹ƒ imÄ• bhaá¹‡issanti, taá¹ƒ sossÄ•
paccayaá¹ƒ karitvÄ• anaÃ±Ã±aá¹ƒ, pÄ• cittiyaá¹ƒ.

diá¹-á¹-hivaggo pannarasamo.

kammappaá¹-ibÄ• hanasikkhÄ• padaá¹ƒ

<157> yÄ• pana bhikkhunÄ« dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ
pÄ• cittiyaá¹ƒ.

chandaá¹ƒadatvÄ• gamanasikkhÄ• padaá¹ƒ

<158> yÄ• pana bhikkhunÄ« saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ a
pakkameyya, pÄ• cittiyaá¹ƒ.

dubbalasikkhÄ• padaá¹ƒ

<159> yÄ• pana bhikkhunÄ« samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«
``yathÄ• santhutaá¹ƒ bhikkhuniyo saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡Ä• mentÄ«â€™â€™ ti,

pariá¹‡Ä• manasikkhÄ• padaá¹ƒ

<160> yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalass
pÄ• cittiyaá¹ƒ.

ratanasikkhÄ• padaá¹ƒ

<161> yÄ• pana bhikkhunÄ« ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• aÃ±Ã±atra ajjhÄ• rÄ•
vÄ• uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ. ratanaá¹ƒ vÄ• pana bhikkh
ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• nikkhipitabb
harissatÄ«â€™â€™ ti, ayaá¹ƒ tattha sÄ• mÄ«ci.

sÅ«cigharasikkhÄ• padaá¹ƒ

<162> yÄ• \Be 72/ \Ne 79/ pana bhikkhunÄ« aá¹-á¹-himayaá¹ƒ vÄ• dantamayaá¹ƒ vÄ• vis
sÅ«cigharaá¹ƒkÄ• rÄ• peyya, bhedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

maÃ±capÄ«á¹-hasikkhÄ• padaá¹ƒ

<163> navaá¹ƒ pana bhikkhuniyÄ• maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• kÄ• rayamÄ• nÄ• ya
kÄ• retabbaá¹ƒsugataá¹…gulena aÃ±Ã±atra heá¹-á¹-himÄ• ya aá¹-aniyÄ• . taá¹ƒ atikkÄ• me
pÄ• cittiyaá¹ƒ.

tÅ«lonaddhasikkhÄ• padaá¹ƒ

<164> yÄ• pana bhikkhunÄ« maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• tÅ«lonaddhaá¹ƒ kÄ• rÄ• p
pÄ• cittiyaá¹ƒ.

kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padaá¹ƒ

<165> kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ pana bhikkhuniyÄ• kÄ• rayamÄ• nÄ• ya pamÄ• á¹‡ikÄ
tatridaá¹ƒpamÄ• á¹‡aá¹ƒ, dÄ«ghaso catasso vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ dve vida
taá¹ƒatikkÄ• mentiyÄ• chedanakaá¹ƒ pÄ• cittiyaá¹ƒ.

nandasikkhÄ• padaá¹ƒ

<166> yÄ• pana bhikkhunÄ« sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ kÄ• rÄ• peyya, a
chedanakaá¹ƒpÄ• cittiyaá¹ƒ. tatridaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡aá¹ƒ, dÄ«ghas
sugatavidatthiyÄ• , tiriyaá¹ƒ cha vidatthiyo, idaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡ant

dhammikavaggo soá¸·asamo.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, chasaá¹-á¹-hisatÄ• pÄ• cittiyÄ• dhammÄ• . tatthÄ• yyÄ• yo,
kaccitthaparisuddhÄ• , dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi
parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yÄ•

ime kho panÄ• yyÄ• yo aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

sappiviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<1> yÄ• \Be 73/ \Ne 80/ pana bhikkhunÄ« agilÄ• nÄ• sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jey
bhikkhuniyÄ• ``gÄ• rayhaá¹ƒ, ayye, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ
taá¹ƒpaá¹-idesemÄ«â€™â€™ ti.

telaviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<2> yÄ• pana bhikkhunÄ« agilÄ• nÄ• telaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya ... pe ... taá¹ƒ

madhuviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<3> yÄ• pana bhikkhunÄ« agilÄ• nÄ• madhuá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya ... pe ... taá

phÄ• á¹‡itaviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<4> yÄ• pana bhikkhunÄ« agilÄ• nÄ• phÄ• á¹‡itaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya ... pe .

macchaviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<5> yÄ• pana bhikkhunÄ« agilÄ• nÄ• macchaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya ... pe ... ta

maá¹ƒsaviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<6> yÄ• pana bhikkhunÄ« agilÄ• nÄ• maá¹ƒsaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya ... pe ... t

khÄ«raviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<7> yÄ• \Ne 81/ pana bhikkhunÄ« agilÄ• nÄ• khÄ«raá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya ...
paá¹-idesemÄ«ti.

dadhiviÃ±Ã±Ä• panasikkhÄ• padaá¹ƒ

<8> yÄ• pana bhikkhunÄ« agilÄ• nÄ• dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, paá¹-ideset
``gÄ• rayhaá¹ƒ, ayye, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ p

uddiá¹-á¹-hÄ• \Be 74/ kho, ayyÄ• yo, aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• dhammÄ• . tatthÄ• yy
parisuddhÄ• , dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccitth
parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

pÄ• á¹-idesanÄ«yÄ• niá¹-á¹-hitÄ• .

sekhiyÄ•

ime kho panÄ• yyÄ• yo, sekhiyÄ• dhammÄ• uddesaá¹ƒ Ä• gacchanti.

parimaá¹‡á¸• alasikkhÄ• padaá¹ƒ

<1> parimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<2> parimaá¹‡á¸• alaá¹ƒ pÄ• rupissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

suppaá¹-icchannasikkhÄ• padaá¹ƒ

<3> suppaá¹-icchannÄ• antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<4> suppaá¹-icchannÄ• antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

susaá¹ƒvutasikkhÄ• padaá¹ƒ

<5> susaá¹ƒvutÄ• \Ne 82/ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<6> susaá¹ƒvutÄ• antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

okkhittacakkhusikkhÄ• padaá¹ƒ

<7> okkhittacakkhunÄ« antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<8> okkhittacakkhunÄ« antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

ukkhittakasikkhÄ• padaá¹ƒ

<9> na ukkhittakÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<10> na ukkhittakÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

parimaá¹‡á¸• alavaggo paá¹-hamo.

ujjagghikasikkhÄ• padaá¹ƒ

<11> na \Be 75/ ujjagghikÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<12> na ujjagghikÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

uccasaddasikkhÄ• padaá¹ƒ

<13> appasaddÄ• antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<14> appasaddÄ• antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kÄ• yappacÄ• lakasikkhÄ• padaá¹ƒ

<15> na kÄ• yappacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<16> na \Ne 83/ kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«y

bÄ• huppacÄ• lakasikkhÄ• padaá¹ƒ

<17> na bÄ• huppacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<18> na bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sÄ«sappacÄ• lakasikkhÄ• padaá¹ƒ

<19> na sÄ«sappacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<20> na sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

ujjagghikavaggo dutiyo.

khambhakatasikkhÄ• padaá¹ƒ

<21> na khambhakatÄ• antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<22> na khambhakatÄ• antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

oguá¹‡á¹-hitasikkhÄ• padaá¹ƒ

<23> na oguá¹‡á¹-hitÄ• antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

<24> na oguá¹‡á¹-hitÄ• antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

ukkuá¹-ikasikkhÄ• padaá¹ƒ

<25> na ukkuá¹-ikÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pallatthikasikkhÄ• padaá¹ƒ

<26> na \Be 76/ pallatthikÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sakkaccapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<27> sakkaccaá¹ƒ \Ne 84/ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«y

pattasaÃ±Ã±inÄ«paá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<28> pattasaÃ±Ã±inÄ« piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

samasÅ«pakapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<29> samasÅ«pakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

samatittikasikkhÄ• padaá¹ƒ

<30> samatittikaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

khambhakatavaggo tatiyo.

sakkaccabhuÃ±janasikkhÄ• padaá¹ƒ

<31> sakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pattasaÃ±Ã±inÄ«bhuÃ±janasikkhÄ• padaá¹ƒ

<32> pattasaÃ±Ã±inÄ« piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sapadÄ• nasikkhÄ• padaá¹ƒ

<33> sapadÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

samasÅ«pakasikkhÄ• padaá¹ƒ

<34> samasÅ«pakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

na thÅ«pakatasikkhÄ• padaá¹ƒ

<35> na thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

odanappaá¹-icchÄ• danasikkhÄ• padaá¹ƒ

<36> na sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• dessÄ• mi bhiyyokamyata
karaá¹‡Ä«yÄ• .

sÅ«podanaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<37> na \Be 77/ \Ne 85/ sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• nÄ• attano atthÄ• ya viÃ±Ã±Ä
sikkhÄ• karaá¹‡Ä«yÄ• .

ujjhÄ• nasaÃ±Ã±inÄ«sikkhÄ• padaá¹ƒ

<38> na ujjhÄ• nasaÃ±Ã±inÄ« paresaá¹ƒ pattaá¹ƒ olokessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

kabaá¸·asikkhÄ• padaá¹ƒ

<39> nÄ• timahantaá¹ƒ kabaá¸·aá¹ƒ karissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

Ä• lopasikkhÄ• padaá¹ƒ

<40> parimaá¹‡á¸• alaá¹ƒ Ä• lopaá¹ƒ karissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sakkaccavaggo catuttho.

anÄ• haá¹-asikkhÄ• padaá¹ƒ

<41> na anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivarissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

bhuÃ±jamÄ• nasikkhÄ• padaá¹ƒ

<42> na bhuÃ±jamÄ• nÄ• sabbahatthaá¹ƒ mukhe pakkhipissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«y

sakabaá¸·asikkhÄ• padaá¹ƒ

<43> na sakabaá¸·ena mukhena byÄ• harissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

piá¹‡á¸• ukkhepakasikkhÄ• padaá¹ƒ

<44> na piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kabaá¸·Ä• vacchedakasikkhÄ• padaá¹ƒ

<45> na kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

avagaá¹‡á¸• akÄ• rakasikkhÄ• padaá¹ƒ

<46> na \Ne 86/ avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

hatthaniddhunakasikkhÄ• padaá¹ƒ

<47> na hatthaniddhunakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sitthÄ• vakÄ• rakasikkhÄ• padaá¹ƒ

<48> na sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

jivhÄ• nicchÄ• rakasikkhÄ• padaá¹ƒ

<49> na \Be 78/ jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

capucapukÄ• rakasikkhÄ• padaá¹ƒ

<50> na capucapukÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

kabaá¸·avaggo paÃ±camo.

surusurukÄ• rakasikkhÄ• padaá¹ƒ

<51> na surusurukÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

hatthanillehakasikkhÄ• padaá¹ƒ

<52> na hatthanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

pattanillehakasikkhÄ• padaá¹ƒ

<53> na pattanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

oá¹-á¹-hanillehakasikkhÄ• padaá¹ƒ

<54> na oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sÄ• misasikkhÄ• padaá¹ƒ

<55> na \Ne 87/ sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkh

sasitthakasikkhÄ• padaá¹ƒ

<56> na sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• essÄ• mÄ«ti sikkhÄ• karaá

chattapÄ• á¹‡isikkhÄ• padaá¹ƒ

<57> na chattapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

daá¹‡á¸• apÄ• á¹‡isikkhÄ• padaá¹ƒ

<58> na daá¹‡á¸• apÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡

satthapÄ• á¹‡isikkhÄ• padaá¹ƒ

<59> na \Be 79/ satthapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• kara

Ä• vudhapÄ• á¹‡isikkhÄ• padaá¹ƒ

<60> na Ä• vudhapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

surusuruvaggo chaá¹-á¹-ho.

pÄ• dukasikkhÄ• padaá¹ƒ

<61> na pÄ• dukÄ• ruá¸·hassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡

upÄ• hanasikkhÄ• padaá¹ƒ

<62> na upÄ• hanÄ• ruá¸·hassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹

yÄ• nasikkhÄ• padaá¹ƒ

<63> na yÄ• nagatassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• .

sayanasikkhÄ• padaá¹ƒ

<64> na sayanagatassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

pallatthikasikkhÄ• padaá¹ƒ

<65> na pallatthikÄ• ya nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• kara

veá¹-hitasikkhÄ• padaá¹ƒ

<66> na \Ne 88/ veá¹-hitasÄ«sassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• kara

oguá¹‡á¹-hitasikkhÄ• padaá¹ƒ

<67> na oguá¹‡á¹-hitasÄ«sassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹

chamÄ• sikkhÄ• padaá¹ƒ

<68> na \Be 80/ chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ d
karaá¹‡Ä«yÄ• .

nÄ«cÄ• sanasikkhÄ• padaá¹ƒ

<69> na nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ de
karaá¹‡Ä«yÄ• .

á¹-hitÄ• sikkhÄ• padaá¹ƒ

<70> na á¹-hitÄ• nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«

pacchatogacchantÄ«sikkhÄ• padaá¹ƒ

<71> na pacchato gacchantÄ« purato gacchantassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ

uppathenagacchantÄ«sikkhÄ• padaá¹ƒ

<72> na uppathena gacchantÄ« pathena gacchantassa agilÄ• nassa dhammaá¹ƒ desessÄ•

á¹-hitÄ• uccÄ• rasikkhÄ• padaá¹ƒ

<73> na á¹-hitÄ• agilÄ• nÄ• uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karissÄ• mÄ«ti sikkhÄ• k

hariteuccÄ• rasikkhÄ• padaá¹ƒ

<74> na \Ne 89/ harite agilÄ• nÄ• uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• kar
sikkhÄ• karaá¹‡Ä«yÄ• .

udakeuccÄ• rasikkhÄ• padaá¹ƒ

<75> na udake agilÄ• nÄ• uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• m

pÄ• dukavaggo sattamo.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, sekhiyÄ• dhammÄ• . tatthÄ• yyÄ• yo, pucchÄ• mi, kaccittha
pucchÄ• mi, kaccittha parisuddhÄ• , tatiyampi pucchÄ• mi, kaccittha parisuddhÄ• , parisudd
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

sekhiyÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡asamathÄ•

ime \Be 81/ kho panÄ• yyÄ• yo, satta adhikaraá¹‡asamathÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

uppannuppannÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ samathÄ• ya vÅ«pasamÄ• ya sammukhÄ• vi

sativinayo dÄ• tabbo.

amÅ«á¸·havinayo dÄ• tabbo.

paá¹-iÃ±Ã±Ä• ya kÄ• retabbaá¹ƒ.

yebhuyyasikÄ• .

tassapÄ• piyasikÄ• .

tiá¹‡avatthÄ• rakoti.

uddiá¹-á¹-hÄ• kho ayyÄ• yo satta adhikaraá¹‡asamathÄ• dhammÄ• . tatthÄ• yyÄ• yo pucc
dutiyampi pucchÄ• mi, kaccittha parisuddhÄ• \Ne 90/, tatiyampi pucchÄ• mi, kaccitthaparis
parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

adhikaraá¹‡asamathÄ• niá¹-á¹-hitÄ• .

uddiá¹-á¹-haá¹ƒ kho ayyÄ• yo nidÄ• naá¹ƒ,

uddiá¹-á¹-hÄ• aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• sattarasa saá¹…ghÄ• disesÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• chasaá¹-á¹-hi satÄ• pÄ• cittiyÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• sekhiyÄ• dhammÄ• ,

uddiá¹-á¹-hÄ• satta adhikaraá¹‡asamathÄ• dhammÄ• , ettakaá¹ƒ tassa bhagavato suttÄ• g
suttapariyÄ• pannaá¹ƒanvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchati, tattha sabbÄ• heva sam
avivadamÄ• nÄ• hisikkhitabbanti.

vitthÄ• ruddeso catuttho.

bhikkhunipÄ• timokkhaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

kaá¹…khÄ• vitaraá¹‡Ä«-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

buddhaá¹ƒ \Ee 1/ \Be 83/ \Ne 91/ dhammaÃ±ca saá¹…ghaÃ±ca, vippasannena cetasÄ• .

vanditvÄ• vandanÄ• mÄ• na, pÅ«jÄ• sakkÄ• rabhÄ• janaá¹ƒ ||

theravaá¹ƒsappadÄ«pÄ• naá¹ƒ, thirÄ• naá¹ƒ vinayakkame.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, namo katvÄ• kataÃ±jalÄ« ||

pÄ• mokkhaá¹ƒ anavajjÄ• naá¹ƒ, dhammÄ• naá¹ƒ yaá¹ƒ mahesinÄ• .

mukhaá¹ƒ mokkhappavesÄ• ya, pÄ• timokkhaá¹ƒ pakÄ• sitaá¹ƒ ||

sÅ«ratena \Ne 92/ nivÄ• tena, sucisallekhavuttinÄ• .

vinayÄ• cÄ• rayuttena, __soá¹‡attherena_ yÄ• cito ||

tattha saÃ±jÄ• takaá¹…khÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ tassa vaá¹‡á¹‡anaá¹ƒ.

kaá¹…khÄ• vitaraá¹‡atthÄ• ya, paripuá¹‡á¹‡avinicchayaá¹ƒ ||

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ.

vattayissÄ• mi nÄ• mena, __kaá¹…khÄ• vitaraá¹‡iá¹ƒ_ subhanti ||

nidÄ• navaá¹‡á¹‡anÄ•

tattha \Be 84/ __pÄ• timokkha_nti paatimokkhaá¹ƒ atipamokkhaá¹ƒ atiseá¹-á¹-haá¹ƒ atiuttan
vacanatthena ekavidhampi sÄ«laganthabhedato duvidhaá¹ƒ hoti. tathÄ• hi ``pÄ• timokkhasa
viharatÄ«â€™â€™ ti (MN I 69; III 75; Vibh 508) ca ``Ä• dimetaá¹ƒmukhametaá¹ƒ pamukhan
dhammÄ• naá¹ƒ, tena vuccati pÄ• timokkhaâ€™â€™ nti (Vin I 135) ca Ä• dÄ«su sÄ«laá¹ƒ p
``ubhayÄ• ni kho panassa pÄ• timokkhÄ• nivitthÄ• rena svÄ• gatÄ• ni hontÄ«â€™â€™ tiÄ•

10.33) gantho pÄ• timokkhanti vuccati. tattha __sÄ«laá¹ƒ_ yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ m
Ä• pÄ• yikÄ• dÄ«hi dukkhehi, attÄ• nuvÄ• dÄ• dÄ«hi vÄ• bhayehÄ«ti pÄ• timokkhaá¹ƒ. __
pÄ• timokkhassa jotakattÄ• pÄ• timokkhanti vuccati. Ä• dimhi panavutto vacanattho ubhinn

tatthÄ• yaá¹ƒ vaá¹‡á¹‡anÄ• sÄ«lapÄ• timokkhassÄ• pi yujjati ganthapÄ• timokkhassÄ• pi,
attho vaá¹‡á¹‡itova hoti. taá¹ƒ panetaá¹ƒ ganthapÄ• timokkhaá¹ƒ bhikkhupÄ• timokkhaá¹ƒ
bhikkhunipÄ• timokkhantiduvidhaá¹ƒ hoti \Ee 2/. tattha ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ
I 134) paÃ±cahi uddesaparicchedehi vavatthitaá¹ƒ __bhikkhupÄ• timokkhaá¹ƒ, _ ``suá¹‡Ä•
saá¹…ghoâ€™â€™ tiÄ• dikaá¹ƒ catÅ«hi uddesaparicchedehi vavatthitaá¹ƒ __bhikkhunipÄ•
tatthabhikkhupÄ• timokkhe paÃ±ca uddesÄ• nÄ• ma nidÄ• nuddeso, pÄ• rÄ• jikuddeso, sa
aniyatuddeso \Ne 93/, vitthÄ• ruddesoti. tattha nidÄ• nuddeso tÄ• va ``suá¹‡Ä• tu me, bhan
Ä• vikatÄ• hissa phÄ• su hoti, tatthÄ• yasmante pucchÄ• mi, kaccitthaparisuddhÄ• , dutiya
parisuddhÄ• , tatiyampi pucchÄ• mi, kaccitthaparisuddhÄ• , parisuddhetthÄ• yasmanto, tas
dhÄ• rayÄ• mÄ«â€™â€™ ti vatvÄ• ``uddiá¹-á¹-haá¹ƒkho Ä• yasmanto nidÄ• naâ€™â€™ n
sÄ• vite uddiá¹-á¹-ho hoti. pÄ• rÄ• jikuddesÄ• dÄ«naá¹ƒparicchedÄ• nidÄ• nassa Ä• dito pa
pÄ• rÄ• jikÄ• dÄ«ni osÄ• petvÄ• yojetabbÄ• . vitthÄ• rovitthÄ• royeva \Be 85/. ``avasesaá¹
nti (Vin I 150; Vin V 325) vacanato pana pÄ• rÄ• jikuddesÄ• dÄ«su yasmiá¹ƒ vippakate anta
tenasaddhiá¹ƒ avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ. nidÄ• nuddese pana aniá¹-á¹-hite sutena
nÄ• manatthi. bhikkhunipÄ• timokkhe pana aniyatuddeso parihÄ• yati, sesaá¹ƒ vuttanayame
ceva catÅ«hi ca uddesaparicchedehi vavatthitÄ• naá¹ƒ dvinnampi pÄ• timokkhÄ• naá¹ƒ aya
yasmÄ• panettha bhikkhupÄ• timokkhaá¹ƒ paá¹-hamaá¹ƒ, tasmÄ• tassa tÄ• va vaá¹‡á¹‡an

``suá¹‡Ä• tu meâ€™â€™ tiÄ• dÄ«naá¹ƒ, padÄ• naá¹ƒ atthanicchayaá¹ƒ.

bhikkhavo sÄ«lasampannÄ• , sikkhÄ• kÄ• mÄ• suá¹‡antu meti ||

ettha hi __suá¹‡Ä• tÅ«_tiidaá¹ƒ savanÄ• á¹‡attivacanaá¹ƒ. __me_ti yo sÄ• veti, tassa attani
__bhante_ti sagÄ• ravasappatissavacanaá¹ƒ. __saá¹…gho_ti puggalasamÅ«havacanaá¹ƒ.
pÄ• timokkhuddesakenapaá¹-hamaá¹ƒ vattabbavacanaá¹ƒ. bhagavatÄ• hi pÄ• timokkhudd
vuttaá¹ƒ, tasmÄ• yo pÄ• timokkhaá¹ƒ uddisati, tena sace saá¹…ghatthero hoti, ``Ä• vusoâ€
sace navakataro hoti, pÄ• á¸·iyaá¹ƒ (Vin I 134) Ä• gatanayeneva ``bhanteâ€™â€™ ti vattab
hi pÄ• timokkhaá¹ƒ uddiseyya ``therÄ• dhikaá¹ƒ pÄ• timokkhaâ€™â€™ ntivacanato (Vin I 1
``anujÄ• nÄ• mi, bhikkhave, yo tattha bhikkhu byatto paá¹-ibalo, tassÄ• dheyyaá¹ƒpÄ• timok
(Vin I 155).

``saá¹…ghoâ€™â€™ tiiminÄ• pana padena kiÃ±cÄ• pi avisesato puggalasamÅ«ho vutto,
dakkhiá¹‡eyyasaá¹…gho, sammutisaá¹…gho cÄ• ti duvidho hoti. tattha __dakkhiá¹‡eyyasa
ariyapuggalasamÅ«hovuccati. __sammutisaá¹…gho_ti avisesena bhikkhusamÅ«ho, so idha

kammavasena paÃ±cavidho (Vin I 388) hoti --- catuvaggo paÃ±cavaggo dasavaggovÄ«sativ
atirekavÄ«sativaggoti. tattha __catuvaggena_ á¹-hapetvÄ• upasampadapavÄ• raá¹‡aabbhÄ
saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. __paÃ±cavaggena_ á¹-hapetvÄ• majjhimesu jan
upasampadaÃ±caabbhÄ• nakammaÃ±ca sabbaá¹ƒ saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ \Be 86/
abbhÄ• nakammamattaá¹ƒá¹-hapetvÄ• sabbaá¹ƒ saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-a
saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒna vaá¹-á¹-ati, tathÄ• __atirekavÄ«sativaggena. _so pana ca
kattabbaá¹ƒ kammaá¹ƒÅ«nakatarena kÄ• tuá¹ƒ na vaá¹-á¹-ati, atirekena pana vaá¹-á¹-atÄ«t
imasmiá¹ƒpanatthe catuvaggaá¹ƒ upÄ• dÄ• ya sabbopi sammutisaá¹…gho adhippeto.

__ajjuposatho_ti ajja uposathadivaso, etena anuposathadivasaá¹ƒ paá¹-ikkhipati. __pannara
uposathadivasaá¹ƒ paá¹-ikkhipati. divasavasena hi tayo uposathÄ• cÄ• tuddasikopannaras
evaá¹ƒ tayo uposathÄ• vuttÄ• . tattha hemantagimhavassÄ• nÄ• naá¹ƒtiá¹‡á¹‡aá¹ƒ utÅ«na
dve dve katvÄ• cha __cÄ• tuddasikÄ• , _ avasesÄ• aá¹-á¹-hÄ• rasa__pannarasikÄ• _ti eva
catuvÄ«sati uposathÄ• , idaá¹ƒ tÄ• va pakaticÄ• rittaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sakiá¹
vÄ• pannarase vÄ• pÄ• timokkhaá¹ƒ uddisituâ€™â€™ nti (Vin I 136) vacanato pana ``Ä• g
anuvattitabbaâ€™â€™ ntiÄ• divacanato (Vin I 178) ca tathÄ• rÅ«papaccaye sati aÃ±Ã±asm
kÄ• tuá¹ƒ vaá¹-á¹-ati. purimavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ pana pubbakattikapuá¹‡á¹‡amÄ• v
bhaá¹‡á¸• anakÄ• rakehiupaddutÄ• pavÄ• raá¹‡aá¹ƒ paccukkaá¸• á¸• hanti, atha pubbakat
kÄ• á¸·apakkhacÄ• tuddaso vÄ• , pacchimakattikapuá¹‡á¹‡amÄ• vÄ• , pacchimavassaá¹ƒv
pacchimakattikapuá¹‡á¹‡amÄ• evÄ• tiime tayo pavÄ• raá¹‡Ä• divasÄ• pi honti, idampi pak
tathÄ• rÅ«papaccaye pana satidvinnaá¹ƒ kattikapuá¹‡á¹‡amÄ• naá¹ƒ purimesu cÄ• tuddase
vaá¹-á¹-ati. yadÄ• pana kosambakakkhandhake (Vin I 451) Ä• gatanayena bhinne saá¹…gh
bhikkhusmiá¹ƒsaá¹…gho tassa vatthussa vÅ«pasamÄ• ya saá¹…ghassa sÄ• maggiá¹ƒ karo
uposathokÄ• tabbo, pÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ nti (Vin I 475) vacanato á¹-hapet
aÃ±Ã±opi yo koci divaso __sÄ• maggiuposathadivaso_ nÄ• ma hoti, purimavassaá¹ƒvuá¹-á
panakattikamÄ• sabbhantare ayameva sÄ• maggipavÄ• raá¹‡Ä• divaso nÄ• ma hoti. iti ime
``pannarasoâ€™â€™ tiiminÄ• aÃ±Ã±aá¹ƒ uposathadivasaá¹ƒ paá¹-ikkhipati. tasmÄ• yvÄ•
tivacanena \Ee 4/ anuposathadivaso \Be 87/ paá¹-ikkhitto, tasmiá¹ƒ uposatho na kÄ• tabboy
aÃ±Ã±o uposathadivaso, tasmiá¹ƒ uposatho kÄ• tabbo. karontena pana sace cÄ• tuddasiko
cÄ• tuddasoâ€™â€™ ti vattabbaá¹ƒ. sace pannarasiko hoti, ``ajjuposathopannarasoâ€™â€
sÄ• maggiuposatho hoti, ``ajjuposatho sÄ• maggÄ«â€™â€™ tivattabbaá¹ƒ.

__yadi_ \Ne 95/ __saá¹…ghassa pattakalla_nti ettha patto kÄ• lo imassa kammassÄ• ti patt
pattakÄ• lameva pattakallaá¹ƒ. tadetaá¹ƒ idha catÅ«hi aá¹…gehi saá¹…gahitaá¹ƒ. yathÄ• hu
---

``uposatho yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

`pattakallaâ€™ nti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168).

tattha __uposatho_ti tÄ«su uposathadivasesu aÃ±Ã±atarauposathadivaso. tasmiÃ±hi sati id
uposathakammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati. yathÄ• ha ``na ca, bhikkhave, anup
yo kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 183).

__yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• _ti yattakÄ• bhikkhÅ« tassa uposathakammass
sabbantimena paricchedena cattÄ• ro pakatattÄ• , te ca kho hatthapÄ• saá¹ƒ avijahitvÄ• ek

sÄ«mÄ• ca nÄ• mesÄ• baddhasÄ«mÄ• abaddhasÄ«mÄ• ti duvidhÄ• hoti. tattha ekÄ• da
tividhasampattiyuttÄ• nimittena nimittaá¹ƒ sambandhitvÄ• sammatÄ• sÄ«mÄ• __baddhas
atimahatÄ«, khaá¹‡á¸• animittÄ• , chÄ• yÄ• nimittÄ• , animittÄ• , bahisÄ«me á¹-hitÄ• samm
samudde sammatÄ• , jÄ• tassare sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantena sam
ajjhottharantena sammatÄ• â€™â€™ tiimÄ• hi ``ekÄ• dasahi Ä• kÄ• rehi sÄ«mato kammÄ
486) vacanato ekÄ• dasa vipattisÄ«mÄ• yo nÄ• ma. tattha __atikhuddakÄ• _ nÄ• ma yattha
bhikkhÅ«nisÄ«dituá¹ƒ na sakkonti \Be 88/. __atimahatÄ«_ nÄ• ma yÄ• antamaso kesaggar
atikkamitvÄ• sammatÄ• . __khaá¹‡á¸• animittÄ• _ nÄ• ma aghaá¹-itanimittÄ• vuccati, pura
nimittaá¹ƒ kittetvÄ• anukkameneva dakkhiá¹‡Ä• ya pacchimÄ• ya uttarÄ• yadisÄ• ya kittetv
disÄ• ya pubbakittitaá¹ƒ \Ee 5/ paá¹-ikittetvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati, evaá¹ƒ akkhaá¹‡á¸•
pana anukkamena Ä• haritvÄ• uttarÄ• yadisÄ• ya nimittaá¹ƒ kittetvÄ• tattheva á¹-hapeti, kl
hoti. aparÄ• pi__khaá¹‡á¸• animittÄ• _ nÄ• ma yÄ• animittupagaá¹ƒ tacasÄ• rarukkhaá¹ƒ v
paá¹ƒsupuÃ±javÄ• lukapuÃ±jÄ• naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ antarÄ• ekaá¹ƒ nimittaá¹ƒ katvÄ
__chÄ• yÄ• nimittÄ• _ nÄ• ma \Ne 96/ pabbatacchÄ• yÄ• dÄ«naá¹ƒyaá¹ƒ kiÃ±ci chÄ• yaá¹ƒ
__animittÄ• _ nÄ• ma sabbena sabbaá¹ƒnimittÄ• ni akittetvÄ• sammatÄ• . __bahisÄ«me á¹
nimittÄ• ni kittetvÄ• nimittÄ• naá¹ƒ bahiá¹-hitena sammatÄ• . __nadiyÄ• samudde jÄ• tassa
etesunadiÄ• dÄ«su sammatÄ• . sÄ• hi evaá¹ƒ sammatÄ• pi ``sabbÄ• , bhikkhave, nadÄ« a
sabbo jÄ• tassaro asÄ«moâ€™â€™ ti (Vin I 147) vacanato asammatÄ• va hoti. __sÄ«mÄ•
sammatÄ• _ nÄ• ma attano sÄ«mÄ• ya paresaá¹ƒ sÄ«maá¹ƒ sambhindantenasammatÄ• . s
puratthimÄ• ya disÄ• ya ambo ceva jambÅ« cÄ• tidve rukkhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒ
ambassa pacchimadisÄ• bhÄ• ge jambÅ«, vihÄ• rasÄ«mÄ• ca jambuá¹ƒ anto katvÄ• amba
pacchÄ• tassa vihÄ• rassa puratthimÄ• yadisÄ• ya vihÄ• re kate sÄ«maá¹ƒ bandhantÄ• bl
katvÄ• jambuá¹ƒ kittetvÄ• bandhanti, sÄ«mÄ• ya sÄ«maá¹ƒ sambhinnÄ• hoti. __sÄ«mÄ• y
sammatÄ• _nÄ• ma attano sÄ«mÄ• ya paresaá¹ƒ sÄ«maá¹ƒ ajjhottharantena sammatÄ• . s
baddhasÄ«maá¹ƒsakalaá¹ƒ vÄ• tassÄ• padesaá¹ƒ vÄ• anto katvÄ• attano sÄ«maá¹ƒ sam

sÄ«maá¹ƒajjhottharitÄ• nÄ• ma hoti. iti imÄ• ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• sa

__tividhasampattiyuttÄ• _ti nimittasampattiyÄ• parisÄ• sampattiyÄ• kammavÄ• cÄ• sampa
__nimittasampattiyÄ• yuttÄ• _ nÄ• ma pabbatanimittaá¹ƒ, pÄ• sÄ• á¹‡animittaá¹ƒ, vananim
magganimittaá¹ƒ, vammikanimittaá¹ƒ, nadinimittaá¹ƒ, udakanimittanti evaá¹ƒvuttesu aá¹-á¹-
tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge yathÄ• laddhÄ• ni \Be 89/ nimittupagÄ• ninimittÄ• ni ``pura
nimittaá¹ƒ, pabbato, bhante, eso pabbato nimittaâ€™â€™ ntiÄ• dinÄ• nayena sammÄ• kitt
saá¹…khepato nimittupagatÄ• veditabbÄ• --- suddhapaá¹ƒsusuddhapÄ• sÄ• á¹‡aubhayam
__pabbato_ hatthippamÄ• á¹‡ato paá¹-á¹-hÄ• ya uddhaá¹ƒ nimittupago, tato omakatarona v
__pÄ• sÄ• á¹‡animitte_ ayoguá¸·ampi pÄ• sÄ• á¹‡asaá¹…khameva gacchati, tasmÄ• yo k
hatthippamÄ• á¹‡ato omakataraá¹ƒ Ä• diá¹ƒ katvÄ• heá¹-á¹-himapariccheda \Ee
6/dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• aparimÄ• á¹‡o nimittupago, na tato khuddakataro. piá¹-á¹-h
atimahantopivaá¹-á¹-ati. __vananimitte_ antosÄ• rehi vÄ• antosÄ• ramissakehi vÄ• rukkhe
catupaÃ±carukkhamattampivanaá¹ƒ nimittupagaá¹ƒ, tato Å«nakataraá¹ƒ na vaá¹-á¹-ati. __ru
antosÄ• ro bhÅ«miyaá¹ƒpatiá¹-á¹-hito, antamaso ubbedhato aá¹-á¹-haá¹…gulo, pariá¹‡Ä• ha
sÅ«cidaá¹‡á¸• akappamÄ• á¹‡opi nimittupago, tato omakataro na vaá¹-á¹-ati. __maggo_ jaá
sakaá¹-amaggo vÄ• , yo vinivijjhitvÄ• dve tÄ«á¹‡i gÄ• makhettÄ• ni gacchati, tÄ• diso
jaá¹…ghasatthasakaá¹-asatthehi valaÃ±jiyamÄ• noyeva nimittupago, avalaÃ±jito \Ne 97/ na
pana heá¹-á¹-himapariccheda taá¹ƒdivasaá¹ƒjÄ• to aá¹-á¹-haá¹…gulubbedhogovisÄ• á¹‡a
nimittupago, tato omakataro na vaá¹-á¹-ati. yaá¹ƒ pana abaddhasÄ«mÄ• lakkhaá¹‡e__nadiâ
nimittupagÄ• , aÃ±Ã±Ä• na vaá¹-á¹-ati. __udakaá¹ƒ_ yaá¹ƒ asandamÄ• naá¹ƒ
Ä• vÄ• á¹-apokkharaá¹‡Ä«taá¸·Ä• kajÄ• tassaraloá¹‡isamuddÄ• dÄ«suá¹-hitaá¹ƒ, taá¹ƒ Ä•
taá¹…khaá¹‡eyeva pathaviyaá¹ƒ khaá¹‡ite Ä• vÄ• á¹-ake ghaá¹-ehi Ä• haritvÄ• pÅ«ritampi
kammavÄ• cÄ• pariyosÄ• nÄ• saá¹‡á¹-hamÄ• nakaá¹ƒ nimittupagaá¹ƒ, itaraá¹ƒ sandamÄ•
atiá¹-á¹-hantaá¹ƒ vÄ• bhÄ• janagataá¹ƒ vÄ• na vaá¹-á¹-atÄ«ti.

__parisÄ• sampattiyÄ• yuttÄ• _ nÄ• ma sabbantimena paricchedena catÅ«hi bhikkhÅ«hi sa
tasmiá¹ƒ gÄ• makhette baddhasÄ«maá¹ƒ vÄ• nadisamuddajÄ• tassare vÄ• anokkamitvÄ•
hatthapÄ• se vÄ• katvÄ• chandaá¹ƒ vÄ• Ä• haritvÄ• sammatÄ• .

__kammavÄ• cÄ• sampattiyÄ• _ \Be 90/ __yuttÄ• _ nÄ• ma ``suá¹‡Ä• tu me, bhante, saá¹…
kittitÄ• â€™â€™ tiÄ• dinÄ• (Vin I 139) nayena vuttÄ• ya parisuddhÄ• yaÃ±attidutiyakamma
ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• tividhasampattiyuttÄ• nimittena nimittaá¹ƒ samba
``baddhasÄ«mÄ• â€™â€™ ti veditabbÄ• . __khaá¹‡á¸• asÄ«mÄ• samÄ• nasaá¹ƒvÄ• sasÄ«
pabhedo.

__abaddhasÄ«mÄ• _ pana gÄ• masÄ«mÄ• , sattabbhantarasÄ«mÄ• , udakukkhepasÄ«mÄ•
gÄ• makkhettaá¹ƒ, ayaá¹ƒ __gÄ• masÄ«mÄ• _ nÄ• ma. agÄ• make araÃ±Ã±e samantÄ•

sattabbhantarÄ• __sattabbhantarasÄ«mÄ• _ nÄ• ma. tattha __agÄ• makaá¹ƒ nÄ• ma araÃ±
vÄ• samuddamajjhe vÄ• macchabandhÄ• naá¹ƒ agamanapathesu dÄ«pakesu labbhati. __
á¹-hitÄ• naá¹ƒ sabbadisÄ• su \Ee 7/ sattabbhantarÄ• vinibbedhena cuddasa honti. tattha e
aá¹-á¹-havÄ«satihatthappamÄ• á¹‡aá¹ƒ hoti, ayaÃ±ca sÄ«mÄ• parisÄ• vasena vaá¸• á¸• h
parisÄ• pariyantato paá¹-á¹-hÄ• ya abbhantaraparicchedo kÄ• tabbo. sace pana dvesaá¹…
karonti, dvinnaá¹ƒ sattabbhantarÄ• naá¹ƒ antare aÃ±Ã±amekaá¹ƒ sattabbhantaraá¹ƒupacÄ
yÄ• panesÄ• ``sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• â€™â€™ tiÄ• dinÄ• (Vin I 147) naye
sÄ«mabhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• puna ``nadiyÄ• vÄ• , bhikkhave, samuddevÄ• jÄ• tass
purisassa samantÄ• udakukkhepÄ• , ayaá¹ƒ tatthasamÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ•
__udakukkhepasÄ«mÄ• _ nÄ• ma. tattha yassÄ• dhammikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ kÄ• le an
anupaÃ±cÄ• haá¹ƒ \Ne 98/ anatikkamitvÄ• devevassante valÄ• hakesu vigatamattesu sota
nadisaá¹…khyaá¹ƒ na gacchati. yassÄ• pana Ä«dise suvuá¹-á¹-hikÄ• le vassÄ• nassa catu
pacchijjati, yattha titthena vÄ• atitthena vÄ• sikkhÄ• karaá¹‡Ä«ye Ä• gatalakkhaá¹‡ena tim
paá¹-icchÄ• detvÄ• antaravÄ• sakaá¹ƒ anukkhipitvÄ• uttarantiyÄ• bhikkhuniyÄ• ekadvaá¹
temiyati, ayaá¹ƒ samuddaá¹ƒ vÄ• pavisatutaá¸·Ä• kaá¹ƒ vÄ• , pabhavato paá¹-á¹-hÄ• ya __
pÄ• kaá¹-oyeva. yo pana kenacikhaá¹‡itvÄ• akato sayaá¹ƒjÄ• to sobbho samantato Ä• gate
tiá¹-á¹-hati, yattha nadiyaá¹ƒ vuttappakÄ• re vassakÄ• le udakaá¹ƒ santiá¹-á¹-hati, ayaá¹ƒ __
yopi nadiá¹ƒ vÄ• samuddaá¹ƒ vÄ• bhinditvÄ• nikkhantaudakena khato sobbho etaá¹ƒ lakk
ayampi __jÄ• tassaro_yeva.

__yaá¹ƒ majjhimassa purisassa samantÄ• udakukkhepÄ• _ti yaá¹ƒ á¹-hÄ• naá¹ƒ thÄ• mam
udakukkhepena paricchinnaá¹ƒ, tattha yathÄ• akkhadhuttÄ• dÄ• ruguá¸·aá¹ƒkhipanti, evaá
vÄ• lukaá¹ƒ vÄ• hatthena gahetvÄ• majjhimena purisena sabbathÄ• menakhipitabbaá¹ƒ, t
khittaá¹ƒ udakaá¹ƒ vÄ• vÄ• lukaá¹ƒ vÄ• patati, ayaá¹ƒ __udakukkhepo_nÄ• ma.

__ayaá¹ƒ tattha samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• _ti ayaá¹ƒ tesu nadiÄ• dÄ«su udak
samÄ• nasaá¹ƒvÄ• sÄ• ceva ekÅ«posathÄ• ca, ayaá¹ƒ pana etesaá¹ƒ nadiÄ• dÄ«naá¹ƒ a
tasmÄ• nadiyÄ• vÄ• jÄ• tassare vÄ• yattakaá¹ƒ padesaá¹ƒ pakativassakÄ• le catÅ«sumÄ
samudde yasmiá¹ƒ padese pakativÄ«ciyo ottharitvÄ• saá¹‡á¹-hahanti, tato paá¹-á¹-hÄ• ya
á¹-hatvÄ• uposathÄ• dikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati \Ee 8/. dubbuá¹-á¹-hikÄ• le vÄ• gim
sukkhesupi sÄ• eva kappiyabhÅ«mi, sacepana sukkhe jÄ• tassare vÄ• piá¹ƒ vÄ• khaá¹‡an
taá¹ƒ á¹-hÄ• naá¹ƒ gÄ• makkhettaá¹ƒhoti. yÄ• panesÄ• ``kappiyabhÅ«mÄ«â€™â€™ ti vut
udakukkhepasÄ«mÄ• na gacchati, antoyeva gacchati, tasmÄ• tesaá¹ƒ anto parisÄ• pariya
samantÄ• udakukkhepaparicchedokÄ• tabbo. sace pana dve saá¹…ghÄ• visuá¹ƒ visuá¹ƒ u
dvinnaá¹ƒ udakukkhepÄ• naá¹ƒantare aÃ±Ã±o eko udakukkhepo upacÄ• ratthÄ• ya á¹-hape
sattabbhantarasÄ«mÄ• caudakukkhepasÄ«mÄ• ca bhikkhÅ«naá¹ƒ á¹-hitokÄ• sato paá¹-á¹
paricchedabbhantare hatthapÄ• saá¹ƒvijahitvÄ• á¹-hitopi paricchedato bahi aÃ±Ã±aá¹ƒ tatt
paricchedaá¹ƒ anatikkamitvÄ• á¹-hitopi kammaá¹ƒ kopeti, idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su (

sanniá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ__abaddhasÄ«mÄ• _ veditabbÄ• . iti imaá¹ƒ baddhasÄ«mÄ• b
sÄ«maá¹ƒ sandhÄ• yetaá¹ƒvuttaá¹ƒ ``te ca kho hatthapÄ• saá¹ƒ avijahitvÄ• ekasÄ«mÄ• ya
ti. tesu hi catÅ«subhikkhÅ«su ekasÄ«mÄ• yaá¹ƒ hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hitesveta
uposathakammaá¹ƒpattakallaá¹ƒ nÄ• ma hoti, na itarathÄ• . yathÄ• ha ``anujÄ• nÄ• mi, bhi
pÄ• timokkhaá¹ƒuddisituâ€™â€™ nti (Vin I 168).

__sabhÄ• gÄ• pattiyo ca na vijjantÄ«_ti ettha yaá¹ƒ sabbo saá¹…gho vikÄ• labhojanÄ• dinÄ
sabhÄ• gavatthunÄ• lahukÄ• pattiá¹ƒ Ä• pajjati, evarÅ«pÄ• vatthusabhÄ• gÄ• ``sabhÄ• gÄ
vikÄ• labhojanapaccayÄ• Ä• pannaá¹ƒ pana Ä• pattisabhÄ• gaá¹ƒ anatirittabhojanapaccayÄ
desetuá¹ƒ vaá¹-á¹-ati. sabhÄ• gÄ• pattiyÄ• pana sati tehi bhikkhÅ«hi eko bhikkhu sÄ• mant
sajjukaá¹ƒpÄ• hetabbo ``gacchÄ• vuso, taá¹ƒ Ä• pattiá¹ƒ paá¹-ikaritvÄ• Ä• gaccha, mayaá¹
Ä• pattiá¹ƒpaá¹-ikarissÄ• mÄ• â€™â€™ ti, evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ, no
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ``suá¹‡Ä• tu me, bhante, saá¹…gho, aya
sabhÄ• gaá¹ƒÄ• pattiá¹ƒ Ä• panno, yadÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá
santiketaá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissatÄ«â€™â€™ ti (Vin I 171) vatvÄ• uposatho kÄ• tabbo
hoti, ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ sabbo saá¹…gho sabhÄ• gÄ• ya Ä• pattiy
nibbematiko bhavissati, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissatÄ«â€™â€™ ti vatvÄ• uposath
panettha koci taá¹ƒ sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ desetuá¹ƒ vaá¹-á¹-atÄ«ti maÃ±Ã±amÄ• noeka
sudesitÄ• va. aÃ±Ã±aá¹ƒ pana desanÄ• paccayÄ• desako, paá¹-iggahaá¹‡apaccayÄ• paá
dukkaá¹-aá¹ƒ Ä• pajjanti, taá¹ƒ nÄ• nÄ• vatthukaá¹ƒ hoti, tasmÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ des
te dve nirÄ• pattikÄ• honti, tesaá¹ƒsantike sesehi sabhÄ• gÄ• pattiyo desetabbÄ• vÄ• Ä•
evaá¹ƒakatvÄ• uposathaá¹ƒ karonti, ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™â€™
sÄ• pattikassa uposathakaraá¹‡e paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ Ä• pajjanti. sace sabbosaá¹
sati vuttavidhiá¹ƒ akatvÄ• uposathaá¹ƒ karoti, vuttanayeneva sabbosaá¹…gho Ä• pattiá¹ƒ Ä
sabhÄ• gÄ• pattiyÄ• sati saá¹…ghassa pattakallaá¹ƒ \Be 93/nÄ• ma na hoti, tena vuttaá¹ƒ
vijjantÄ«â€™â€™ ti. etÄ• su hi sabhÄ• gÄ• pattÄ«suavijjamÄ• nÄ• su visabhÄ• gÄ• pattÄ«
pattakallaá¹ƒ hotiyeva.

__vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na hontÄ«_ti ``na, bhikkhave, sagahaá¹-á¹-hÄ• ya pa
pÄ• timokkhaá¹ƒuddisitabbaá¹ƒ, yo uddiseyya Ä• patti dukkaá¹-assÄ• â€™â€™ ti \Ne 100/
gahaá¹-á¹-ho, ``na, bhikkhave, bhikkhuniyÄ• nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabb
I 183) nayena vuttÄ• bhikkhunÄ«, sikkhamÄ• nÄ• , sÄ• maá¹‡ero, sÄ• maá¹‡erÄ«, sikkhÄ•
antimavatthuajjhÄ• pannako, Ä• pattiyÄ• adassane ukkhittako, Ä• pattiyÄ• appaá¹-ikamme
diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittako, paá¹‡á¸• ako, theyyasaá¹ƒvÄ• sako, titthiyapakk
tiracchÄ• nagato, mÄ• tughÄ• tako, pitughÄ• tako arahantaghÄ• tako, bhikkhunidÅ«sako, s
lohituppÄ• dako, ubhatobyaÃ±janakoti ime vÄ«saticÄ• ti ekavÄ«sati puggalÄ• vajjanÄ«yÄ•
bahikaraá¹‡avasena vajjetabbÄ• . etesu hi tividhe ukkhittake sati uposathaá¹ƒ karonto saá¹
Ä• pajjati, sesesu dukkaá¹-aá¹ƒ. ettha ca __tiracchÄ• nagato_ti yassa upasampadÄ• paá¹-i

titthiyÄ• gahaá¹-á¹-heneva saá¹…gahitÄ• . etepi hi vajjanÄ«yÄ• nÄ• ma. evaá¹ƒ pattakallaá
saá¹…gahitanti veditabbaá¹ƒ.

__saá¹…gho uposathaá¹ƒ kareyyÄ• _tiiminÄ• ye te aparepi tayo uposathÄ• saá¹…ghe upo
puggale uposathoti, evaá¹ƒ kÄ• rakavasena tayo uposathÄ• vuttÄ• , tesu itaredve paá¹-ikkh
uposathameva dÄ«peti. __pÄ• timokkhaá¹ƒ uddiseyyÄ• _tiiminÄ• yete aparepi tayo uposat
pÄ• risuddhiuposatho, adhiá¹-á¹-hÄ• nauposathoti, evaá¹ƒkattabbÄ• kÄ• ravasena tayo upo
dve paá¹-ikkhipitvÄ• suttuddesamevadÄ«peti. __suttuddeso_ nÄ• ma pÄ• timokkhuddeso v
ovÄ• dapÄ• timokkhuddesoca Ä• á¹‡Ä• pÄ• timokkhuddeso ca. tattha

``khantÄ« \Be 94/ paramaá¹ƒ tapo titikkhÄ• ... pe ... ||

``sabbapÄ• passa akaraá¹‡aá¹ƒ ... pe ... ||

``anÅ«pavÄ• do anÅ«paghÄ• toâ€™â€™ ti || (DN II 90; Dhp 184, 183, 185)

Ä• dinÄ• nayena vuttÄ• tisso gÄ• thÄ• yo __ovÄ• dapÄ• timokkhaá¹ƒ_ nÄ• ma, taá¹ƒ budd
``suá¹‡Ä• tu \Ee 10/ me, bhante, saá¹…ghoâ€™â€™ tiÄ• dinÄ• (Vin I 134) nayena vuttaá¹ƒ
nÄ• ma, taá¹ƒ sÄ• vakÄ• eva uddisanti, na buddhÄ• . idamevaca imasmiá¹ƒ atthe ``pÄ• tim
adhippetaá¹ƒ.

ye \Ne 101/ pana itare dve uposathÄ• , tesu __pÄ• risuddhiuposatho_ tÄ• va aÃ±Ã±esaÃ±c
aÃ±Ã±amaÃ±Ã±aÃ±caÄ• rocanavasena duvidho. tattha yvÄ• yaá¹ƒ aÃ±Ã±esaá¹ƒ santike k
pavÄ• ritÄ• naÃ±caappavÄ• ritÄ• naÃ±ca santike karaá¹‡avasena duvidho. tattha mahÄ• pa
santikepacchimikÄ• ya upagatena vÄ• anupagatena vÄ• chinnavassena vÄ• cÄ• tumÄ• s
pavÄ• ritÄ• naá¹ƒsantike purimikÄ• ya upagatena vÄ• anupagatena vÄ• chinnavassena vÄ
``parisuddho ahaá¹ƒ, bhante, `parisuddhoâ€™ ti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti tikkhattuá¹ƒ
á¹-hapetvÄ• ca pana pavÄ• raá¹‡Ä• divasaá¹ƒ aÃ±Ã±asmiá¹ƒ kÄ• le Ä• vÄ• sikehi uddiá¹-á
pÄ• timokkheavuá¹-á¹-hitÄ• ya vÄ• ekaccÄ• ya vuá¹-á¹-hitÄ• ya vÄ• sabbÄ• ya vÄ• vuá¹-á
samasamÄ• vÄ• thokatarÄ• vÄ• Ä• gacchanti, tehi tesaá¹ƒ santike vuttanayeneva pÄ• ris
panÄ• yaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rocanavasena karÄ«yati, so Ã±attiá¹ƒ á¹-hapetvÄ• ca
karaá¹‡avasenaduvidho. tattha yasmiá¹ƒ Ä• vÄ• se tayo bhikkhÅ« viharanti, tesu uposathac
bhikkhunÄ• ``suá¹‡antu me Ä• yasmantÄ• ajjuposatho cÄ• tuddasoâ€™â€™ ti vÄ• ``pann
``yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposath
tiÃ±attiyÄ• á¹-hapitÄ• ya therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• u
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``parisuddho ahaá¹ƒ, Ä• vuso, `parisuddhoâ€™ ti maá
(Vin I 168) tikkhattuá¹ƒ vattabbaá¹ƒ. itarehi ``bhanteâ€™â€™ ti vatvÄ• evameva vattabbaá
Ã±attiá¹ƒá¹-hapetvÄ• kÄ• tabbo. yattha pana dve bhikkhÅ« viharanti, tatra \Be 95/ Ã±attiá¹ƒ

aá¹-á¹-hapetvÄ• vuttanayeneva pÄ• risuddhi Ä• rocetabbÄ• ti ayaá¹ƒ __pÄ• risuddhiuposat

sace pana ekova bhikkhu hoti, sabbaá¹ƒ pubbakaraá¹‡Ä«yaá¹ƒ katvÄ• aÃ±Ã±esaá¹ƒ anÄ• uposatho cÄ• tuddasoâ€™â€™ ti vÄ• ``pannarasoâ€™â€™ ti vÄ• vatvÄ• ``adhiá¹-á¹-hÄ• ayaá¹ƒ __adhiá¹-á¹-hÄ• nuposatho_ti evaá¹ƒ kattabbÄ• kÄ• ravasena tayo uposathÄ• ti ved uposathÄ• _ dÄ«pitÄ• honti. tesu divasavasena pannarasiko, kÄ• rakavasenasaá¹…ghupo suttuddesoti evaá¹ƒ tilakkhaá¹‡asampanno uposatho idhaniddiá¹-á¹-hoti veditabbo. tasmiá¹ƒ uposathaá¹ƒ akatvÄ• tadahuposathe aÃ±Ã±aá¹ƒ abhikkhukaá¹ƒnÄ• nÄ• saá¹ƒvÄ• sakehi v vÄ• anÄ• vÄ• saá¹ƒ vÄ• vÄ• satthÄ• ya aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ•

__kiá¹ƒ saá¹…ghassa pubbakicca_nti ``saá¹…gho uposathaá¹ƒ kareyyÄ• â€™â€™ ti evaá¹ 11/uposathakaraá¹‡asambandheneva vuttassa \Ne 102/ saá¹…ghassa uposathe kattabbe y bhikkhave, uposathÄ• gÄ• raá¹ƒ sammajjituâ€™â€™ ntiÄ• dinÄ• (Vin I 159) nayena pÄ• á aá¹-á¹-hakathÄ• suca ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, `pubbakaraá¹‡aâ€™ nti vuccati ||

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, `pubbakiccaâ€™ nti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168).

evaá¹ƒ dvÄ«hi nÄ• mehi navavidhaá¹ƒ pubbakiccaá¹ƒ dassitaá¹ƒ, kiá¹ƒ taá¹ƒ katanti puccha uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• therena Ä• á¹‡attena agilÄ• nena bhikkhunÄ• up sammajjitabbaá¹ƒ, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ, Ä• sanaá¹ƒ kÄ• tabbo, akaronto dukkaá¹-aá¹ƒ Ä• pajjati, therenÄ• pi patirÅ«paá¹ƒ Ã±atvÄ• Ä• á¹‡Ä• pe

__chandapÄ• risuddhÄ«_ti ettha uposathakaraá¹‡atthaá¹ƒ sannipatite saá¹…ghe bahi upos Ä• gatenasannipatitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• kÄ• yasÄ• maggiá¹ƒ adentena \Be 96/ chand hoti kiccappasuto vÄ• , tenÄ• pi pÄ• risuddhiá¹ƒ dentena chandopi dÄ• tabbo. kathaá¹ƒ dÄ• santike ``chandaá¹ƒ dammi, chandaá¹ƒ me hara, chandaá¹ƒme Ä• rocehÄ«â€™â€™ ti (Vin vÄ• vÄ• cÄ• ya vÄ• ubhayena vÄ• viÃ±Ã±Ä• petabbo, evaá¹ƒ dinno hoti chando. akatÅ«pa kiccappasutenavÄ• pÄ• risuddhi dÄ• tabbÄ• . kathaá¹ƒ dÄ• tabbÄ• ? ekassa bhikkhuno sa pÄ• risuddhiá¹ƒ me hara, pÄ• risuddhiá¹ƒ me Ä• rocehÄ«â€™â€™ ti (Vin I 164) ayaá¹ƒatth ubhayena vÄ• viÃ±Ã±Ä• petabbo, evaá¹ƒ dinnÄ• hoti pÄ• risuddhi, taá¹ƒ pana dentena ch vuttaÃ±hetaá¹ƒ bhagavatÄ• ``anujÄ• nÄ• mi, bhikkhave, tadahuposathepÄ• risuddhiá¹ƒ de santi saá¹…ghassa karaá¹‡Ä«yaâ€™â€™ nti (Vin I 165). tattha pÄ• risuddhidÄ• naá¹ƒ saá¹

uposathakaraá¹‡aá¹ƒ sampÄ• deti, na avasesaá¹ƒ saá¹…ghakiccaá¹ƒ. chandadÄ• naá¹ƒ sa
uposathakaraá¹‡aÃ±ca sesakiccaÃ±ca sampÄ• deti, attano pana uposatho akatoyevahoti. t
dentena chandopi dÄ• tabbo. pubbe vuttaá¹ƒ pana suddhikacchandaá¹ƒvÄ• imaá¹ƒ vÄ• ch
bahÅ«nampi Ä• harituá¹ƒ vaá¹-á¹-ati. sace pana so antarÄ• maggeaÃ±Ã±aá¹ƒ bhikkhuá¹ƒ p
chando vÄ• pÄ• risuddhi \Ne 103/ vÄ• gahitÄ• , tesaÃ±ca attanoca chandapÄ• risuddhiá¹ƒ
Ä• gacchati, itarÄ• pana __biá¸·Ä• lasaá¹…khalikÄ• chandapÄ• risuddhi_nÄ• ma hoti, sÄ•
sayameva sannipatitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• rocetabbaá¹ƒ. sacepana saÃ±cicca nÄ• n
Ä• pajjati. chandapÄ• risuddhi pana tasmiá¹ƒ hatthapÄ• saá¹ƒupagatamatteyeva Ä• gatÄ•

__utukkhÄ• na_nti \Ee 12/ ``hemantÄ• dÄ«naá¹ƒ utÅ«naá¹ƒ ettakaá¹ƒ atikkantaá¹ƒ, ettakaá
evaá¹ƒ utÅ«naá¹ƒ Ä• cikkhanaá¹ƒ. __bhikkhugaá¹‡anÄ• _ti ``ettakÄ• bhikkhÅ« uposathagg
bhikkhÅ«naá¹ƒ gaá¹‡anÄ• . idampi hi ubhayaá¹ƒ katvÄ• va uposatho kÄ• tabbo. __ovÄ• do
bhikkhunÄ«hi yÄ• citaá¹ƒ ovÄ• daá¹ƒ anÄ• rocetvÄ• uposathaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati. bhik
uposathoâ€™â€™ ti Ä• gantvÄ• ``ayaá¹ƒ uposatho cÄ• tuddasopannarasoâ€™â€™ ti puc
Ä• gantvÄ• ``bhikkhunisaá¹…gho, ayya, bhikkhusaá¹…ghassa \Be 97/ pÄ• de vandati, ovÄ
yÄ• cati, labhatu kira, ayya, bhikkhunisaá¹…ghoovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti (Vin
yÄ• canti. taá¹ƒ á¹-hapetvÄ• bÄ• lagilÄ• nagamiyeaÃ±Ã±o sacepi Ä• raÃ±Ã±iko hoti, apaá¹
tasmÄ• yena so paá¹-iggahito, tena bhikkhunÄ• uposathagge pÄ• timokkhuddesako bhikk
``bhikkhunisaá¹…gho, bhante, bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kan
bhante, bhikkhunisaá¹…ghoovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. pÄ• timokkhuddesaken
bhikkhunovÄ• dakosammatoâ€™â€™ ti. sace hoti koci bhikkhu bhikkhunovÄ• dako samma
``itthannÄ• mo bhikkhu bhikkhunovÄ• dako sammato, taá¹ƒ bhikkhunisaá¹…gho upasaá¹…
sace natthi, tato tena pucchitabbaá¹ƒ ``ko Ä• yasmÄ• ussahati bhikkhuniyoovadituâ€™â€™
sopi ca aá¹-á¹-hahi aá¹…gehi samannÄ• gato, taá¹ƒ tatthevasammannitvÄ• ovÄ• dapaá¹-ig
``itthannÄ• mo bhikkhu bhikkhunovÄ• dako sammato, taá¹ƒ bhikkhunisaá¹…gho upasaá¹…
sace pana koci na ussahati, pÄ• timokkhuddesakenavattabbaá¹ƒ ``natthi koci bhikkhu bhikk
pÄ• sÄ• dikena bhikkhunisaá¹…ghosampÄ• detÅ«â€™â€™ ti. ettÄ• vatÄ• hi sikkhattayasa
sÄ• sanaá¹ƒ Ä• rocitaá¹ƒ hoti. tena bhikkhunÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• p
bhikkhunÄ«naá¹ƒ Ä• rocetabbaá¹ƒ.

bhikkhunisaá¹…ghenÄ• pi tÄ• bhikkhuniyo pesetabbÄ• , gacchatha, ayyÄ• , pucchatha ``ki
bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti, tÄ• hi ``sÄ• dhu, ayyeâ€™â€™
bhikkhuá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vattabbaá¹ƒ ``kiá¹ƒ, ayya, labhati bhikkhunisaá¹…gh
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. tena vattabbaá¹ƒ \Ne 104/ ``natthi koci bhikkhu bhik
pÄ• sÄ• dikena bhikkhunisaá¹…ghosampÄ• detÅ«â€™â€™ ti, tÄ• hi ``sÄ• dhu ayyÄ• â€™â
idaÃ±ca ekato Ä• gatÄ• naá¹ƒdvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• vasena vuttaá¹ƒ. tÄ• su pana ekÄ
vattabbaÃ±ceva sampaá¹-icchitabbaÃ±ca, itarÄ• tassÄ• sahÄ• yikÄ• . sace pana bhikkhus
bhikkhunisaá¹…gho vÄ• na pÅ«rati \Ee 13/, ubhayatopi vÄ• gaá¹‡amattameva puggalama

tatrÄ• yaá¹ƒ \Be 98/ vacanakkamo --- ``bhikkhuniyo, ayya, bhikkhusaá¹…ghassa pÄ• devan
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• canti, labhantu kira, ayya, bhikkhuniyo ovÄ• dÅ«pasaá
ayya, bhikkhusaá¹…ghassa pÄ• de vandÄ• mi, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cÄ• mi
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti, ``bhikkhunisaá¹…gho, ayyÄ• , ayyÄ• naá¹ƒ pÄ• de
ovÄ• dÅ«pasaá¹…kamanaÃ±cayÄ• cati, labhatu kira, ayyÄ• , bhikkhunisaá¹…gho ovÄ• dÅ«
``bhikkhuniyo, ayyÄ• , ayyÄ• naá¹ƒ pÄ• de vandanti, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• ca
bhikkhuniyoovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti, ``ahaá¹ƒ, ayyÄ• , ayyÄ• naá¹ƒ pÄ• de v
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cÄ• mi, labhÄ• mahaá¹ƒ, ayyÄ• , ovÄ• dÅ«pasaá¹…ka
ayya, ayyassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati, labhatu kira, ayya,
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. ``bhikkhuniyo, ayya, ayyassa pÄ• de vandanti, ovÄ
yÄ• canti, labhantu kira, ayya, bhikkhuniyo ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti, ``ahaá¹ƒ
vandÄ• mi, ovÄ• dÅ«pasaá¹…kamanaÃ±cayÄ• cÄ• mi, labhÄ• mahaá¹ƒ, ayya, ovÄ• dÅ«pa
bhikkhunÄ• uposathakÄ• leevaá¹ƒ vattabbaá¹ƒ ``bhikkhuniyo, bhante, bhikkhusaá¹…ghass
ovÄ• dÅ«pasaá¹…kamanaÃ±cayÄ• canti, labhantu kira, bhante, bhikkhuniyo ovÄ• dÅ«pasa
``bhikkhunÄ«, bhante, bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±c
bhante, bhikkhunÄ«ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. ``bhikkhunisaá¹…gho, bhante,
bhanteÄ• yasmantÄ• naá¹ƒ pÄ• de vandati, vandanti, vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±
labhatu kira, bhante, bhikkhunisaá¹…gho, labhantu kira, bhante, bhikkhuniyo, labhatu kira, b
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. uposathaggepi pÄ• timokkhuddesakena vÄ• Ã±att
bhikkhunÄ• sace sammato bhikkhu atthi, purimanayeneva ``taá¹ƒ bhikkhunisaá¹…gho, taá
bhikkhunÄ« upasaá¹…kamatu, upasaá¹…kamantu, upasaá¹…kamatÅ«â€™â€™ ti vattabba
bhikkhunisaá¹…gho, bhikkhuniyo, bhikkhunÄ« sampÄ• detu, sampÄ• dentu, sampÄ• detÅ«
ovÄ• dappaá¹-iggÄ• hakena pÄ• á¹-ipade taá¹ƒ paccÄ• haritvÄ• tathevavattabbaá¹ƒ, ayam
evaá¹ƒ bhikkhunÄ«hi yÄ• citaá¹ƒ ovÄ• daá¹ƒ Ä• rocetvÄ• vauposatho kÄ• tabbo. tena vutta

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ \Ee 14/ \Be 99/ \Ne 105/, bhikkhugaá¹‡anÄ• ca ovÄ•

uposathassa etÄ• ni, `pubbakiccaâ€™ nti vuccatÄ«â€™â€™ ti ||

__pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• _ti attano parisuddhabhÄ• vaá¹ƒ Ä• rocetha,
``pÄ• timokkhaá¹ƒuddisissÄ• mÄ«â€™â€™ tiidaá¹ƒ pÄ• risuddhiÄ• rocanassa kÄ• raá¹‡ava
sÄ• pattikenapÄ• timokkhaá¹ƒ sotabbaá¹ƒ, yo suá¹‡eyya Ä• patti dukkaá¹-assÄ• â€™â€™ t
aparisuddhehi pÄ• timokkhaá¹ƒ sotuá¹ƒ na vaá¹-á¹-ati. tena vuttaá¹ƒ --- pÄ• risuddhiá¹ƒ Ä• y
pÄ• timokkhaá¹ƒ uddisissÄ• mÄ«ti. ettha siyÄ• ``saá¹…gho uposathaá¹ƒ kareyya, pÄ• timo
(Vin I 134) vuttattÄ• idhÄ• pi ``pÄ• timokkhaá¹ƒ uddisissatÄ«â€™â€™ tivattabbaá¹ƒ, evaÃ±
sandhiyatÄ«ti. vuccate, vacanamattamevetaá¹ƒ na sandhiyati, lakkhaá¹‡ato pana sameti, sa
gaá¹‡assa sÄ• maggiyÄ• , puggalassa uddesÄ• saá¹…ghassauddiá¹-á¹-haá¹ƒ hoti pÄ• tim

lakkhaá¹‡aá¹ƒ, tasmÄ• ``pÄ• timokkhaá¹ƒ uddisissÄ• mÄ«â€™â€™ tiidamevettha vattabba

__taá¹ƒ sabbeva santÄ• sÄ• dhukaá¹ƒ suá¹‡oma manasi karomÄ• _ti nti pÄ• timokkhaá¹ƒ.
yÄ• vatikÄ• tassÄ• parisÄ• ya therÄ• ca navÄ• ca majjhimÄ• ca. __sÄ• dhukaá¹ƒsuá¹‡o
manasi karitvÄ• sotadvÄ• ravasena sabbacetasÄ• samannÄ• harÄ• ma. __manasi karom
á¹-hapeyyÄ• ma. ettha ca kiÃ±cÄ• pi ``pÄ• timokkhaá¹ƒuddisissÄ• mÄ«â€™â€™ ti vuttattÄ
karothÄ• â€™â€™ ti vattuá¹ƒ yuttaá¹ƒ viya dissati, ``saá¹…gho uposathaá¹ƒ kareyyÄ• â€™
sameti. samaggassa hi saá¹…ghassetaá¹ƒ uposathakaraá¹‡aá¹ƒ, pÄ• timokkhuddesako ca
iccassa saá¹…ghapariyÄ• pannattÄ• ``suá¹‡oma manasikaromÄ• â€™â€™ ti idameva vatt

idÄ• ni yaá¹ƒ vuttaá¹ƒ ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™â€™ ti, tattha yathÄ
pÄ• risuddhiÄ• rocanaá¹ƒhoti, taá¹ƒ dassetuá¹ƒ __yassa siyÄ• Ä• patti, so Ä• vikareyyÄ• _
siyÄ• _ti yassa channaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarena Ä• pannÄ• patti bhaveyya. Ä• p
alajjitÄ• , aÃ±Ã±Ä• á¹‡atÄ• , kukkuccappakatatÄ• , akappiyekappiyasaÃ±Ã±itÄ• , kappiye a
satisammosÄ• ti imehi chahÄ• kÄ• rehi (Vin V 295) Ä• pajjati.

kathaá¹ƒ __alajjitÄ• ya_ Ä• pajjati? akappiyabhÄ• vaá¹ƒ jÄ• nantoyeva madditvÄ• vÄ«tikka

vuttampi \Ne 106/ cetaá¹ƒ ---

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati, Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati, ediso vuccati alajjipuggaloâ€™â€™ ti || (Vin V 359).

kathaá¹ƒ __aÃ±Ã±Ä• á¹‡atÄ• ya_ Ä• pajjati? aÃ±Ã±Ä• á¹‡apuggalo hi mando momÅ«ho ka
ajÄ• nantoakattabbaá¹ƒ karoti, kattabbaá¹ƒ virÄ• dheti, evaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya Ä• pajja

kathaá¹ƒ __kukkuccappakatatÄ• ya_ Ä• pajjati? kappiyÄ• kappiyaá¹ƒ \Ee 15/ nissÄ• yakukk
pucchitvÄ• kappiyaá¹ƒ ce, kattabbaá¹ƒ siyÄ• , akappiyaá¹ƒce, na kattabbaá¹ƒ, ayaá¹ƒ pana
ti madditvÄ• vÄ«tikkamatiyeva, evaá¹ƒ kukkuccappakatatÄ• yaÄ• pajjati.

kathaá¹ƒ __akappiye kappiyasaÃ±Ã±itÄ• ya_ Ä• pajjati? acchamaá¹ƒsaá¹ƒ ``sÅ«karamaá¹ƒ
vikÄ• le kÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati, evaá¹ƒ akappiye kappiyasaÃ±Ã±itÄ• ya Ä• pajjati.

kathaá¹ƒ __kappiye akappiyasaÃ±Ã±itÄ• ya_ Ä• pajjati? sÅ«karamaá¹ƒsaá¹ƒ ``acchamaá¹ƒ
vikÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati, evaá¹ƒ kappiye akappiyasaÃ±Ã±itÄ• ya Ä• pajjati.

kathaá¹ƒ __satisammosÄ• _ Ä• pajjati? sahaseyyacÄ«varavippavÄ• sÄ• dÄ«ni satisammos

channaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarena Ä• kÄ• rena Ä• pannÄ• yassa siyÄ• sattannaá
Ä• pattikkhandhÄ• naá¹ƒaÃ±Ã±atarÄ• Ä• patti therassa vÄ• navassa vÄ• majjhimassa vÄ

__so Ä• vikareyyÄ• _ti so taá¹ƒ Ä• pattiá¹ƒ desetu vÄ• pakÄ• setu vÄ• ti vuttaá¹ƒ hoti. __as
yassa pana evaá¹ƒ anÄ• pannÄ• vÄ• Ä• pattiá¹ƒ \Be 101/ Ä• pajjitvÄ• ca pana vuá¹-á¹-hitÄ
Ä• rocitÄ• vÄ• Ä• patti, tassa sÄ• Ä• patti asantÄ«nÄ• ma hoti, evaá¹ƒ asantiyÄ• Ä• patti
bhavitabbaá¹ƒ. __tuá¹‡hÄ«bhÄ• vena kho panÄ• yasmante ``parisuddhÄ• â€™â€™ ti vedis
hi kÄ• raá¹‡ena ahaá¹ƒ Ä• yasmante ``parisuddhÄ• â€™â€™ icceva jÄ• nissÄ• mÄ«ti. __ya
paccekapuá¹-á¹-hassa veyyÄ• karaá¹‡aá¹ƒhotÄ«_ti yathÄ• ekeneko puá¹-á¹-ho byÄ• karey
paccekapuá¹-á¹-ho ``maá¹ƒesa pucchatÄ«â€™â€™ ti Ã±atvÄ• byÄ• kareyyÄ• ti vuttaá¹ƒ ho

__evamevaá¹ƒ_ \Ne 107/ __evarÅ«pÄ• ya parisÄ• ya yÄ• vatatiyaá¹ƒ anusÄ• vitaá¹ƒ hotÄ«
Ä• cariyÄ• evaá¹ƒ vadanti ``evamevaá¹ƒ imissÄ• ya bhikkhuparisÄ• ya yadetaá¹ƒ `yassa si
Ä• vikareyya, asantiyÄ• Ä• pattiyÄ• tuá¹‡hÄ« bhavitabbaá¹ƒ, tuá¹‡hÄ«bhÄ• vena kho panÄ
vedissÄ• mÄ«â€™ ti tikkhattuá¹ƒ anusÄ• vitaá¹ƒ, taá¹ƒ ekamekena `maá¹ƒ esa pucchatÄ«â
hotÄ«ti atthoâ€™â€™ ti. taá¹ƒ na yujjati, kasmÄ• ? atthabyaÃ±janabhedato. anussÄ• vanaÃ
byaÃ±janato ca abhinnaá¹ƒ hoti ``dutiyampi etamatthaá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ• dÄ«su (
``yassa siyÄ• â€™â€™ tiÄ• divacanattayaá¹ƒ pana atthatopi byaÃ±janatopibhinnaá¹ƒ, tenas
yujjati. yadi cetaá¹ƒ yÄ• vatatiyÄ• nussÄ• vanaá¹ƒ siyÄ• , nidÄ• nuddese aniá¹-á¹-hitepi Ä• p
yuttaá¹ƒ anÄ• pattikkhette Ä• pattiá¹ƒÄ• pajjituá¹ƒ.

apare ``anusÄ• vitaâ€™â€™ ntipadassa anusÄ• vetabbanti atthaá¹ƒ vikappetvÄ• ``yÄ• vat
uddesÄ• vasÄ• ne ``kaccittha parisuddhÄ• ... pe ... tatiyampi pucchÄ• mÄ«â€™â€™ ti etaá
tampi na yujjati, kasmÄ• ? atthayuttÄ«naá¹ƒ abhÄ• vato. idaÃ±hipadaá¹ƒ keci ``anusÄ• veta
keci ``anusÄ• vetaâ€™â€™ nti, taá¹ƒ ubhayaá¹ƒvÄ• pi atÄ«takÄ• lameva dÄ«peti, na anÄ•
attho siyÄ• , ``anusÄ• vitaá¹ƒhessatÄ«â€™â€™ ti vadeyya \Ee 16/, evaá¹ƒ tÄ• va atthÄ• bh
cetaá¹ƒuddesÄ• vasÄ• ne vacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ siyÄ• , ``na Ä• vikarissÄ• mÄ«â€
uppÄ• dentassanidÄ• ne samattepi vuttamusÄ• vÄ• do na siyÄ• , kasmÄ• ? ``yÄ• vatatiyaá
tivacanato (Vin I 134) ``yÄ• vatatiyaâ€™â€™ nti idaá¹ƒ vacanameva \Be 102/ niratthakaá¹ƒ
nidÄ• nuddese yÄ• vatatiyÄ• nussÄ• vanassa abhÄ• vatoti evaá¹ƒ yuttiabhÄ• vato tampi na
anusÄ• vitaá¹ƒ hotÄ«â€™â€™ ti idaá¹ƒ pana lakkhaá¹‡avacanamattaá¹ƒ, tena imamatthaá
pÄ• timokkhaá¹ƒ nÄ• ma yÄ• vatatiyaá¹ƒ anussÄ• viyati, tasmiá¹ƒ yÄ• vatatiyaá¹ƒ anussÄ•
santiá¹ƒ Ä• pattiá¹ƒ nÄ• vikaroti, tassa yÄ• vatatiyÄ• nussÄ• vanÄ• vasÄ• ne sampajÄ• nan

tadetaá¹ƒ yathÄ• anusÄ• vitaá¹ƒ yÄ• vatatiyaá¹ƒ anusÄ• vitaá¹ƒ nÄ• ma hoti, taá¹ƒ dassetu
__tatthÄ• yasmantepucchÄ• mÄ«_tiÄ• di vuttaá¹ƒ. taá¹ƒ panetaá¹ƒ pÄ• rÄ• jikÄ• dÄ«naá¹ƒ
nidÄ• nÄ• vasÄ• ne. kiÃ±cÄ• pi na dissati, atha kho uddesakÄ• le ``Ä• vikatÄ• hissa phÄ• s
``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ, tatthÄ• yasmante pucchÄ• mÄ«â€™â€™ t

evaÃ±hi nidÄ• naá¹ƒ suuddiá¹-á¹-haá¹ƒ hoti, aÃ±Ã±athÄ• duuddiá¹-á¹-haá¹ƒ. imameva ca a
uposathakkhandhakevuttaá¹ƒ ``yÄ• vatatiyaá¹ƒ anusÄ• vitaá¹ƒ \Ne 108/ hotÄ«ti sakimpi anu
dutiyampianusÄ• vitaá¹ƒ hoti, tatiyampi anusÄ• vitaá¹ƒ hotÄ«â€™â€™ ti (Vin I 134). ayame
Ä• cariyaparamparÄ• bhatovinicchayo.

__yo pana bhikkhu ... pe ... sampajÄ• namusÄ• vÄ• dassa hotÄ«_ti sampajÄ• namusÄ• vÄ
dukkaá¹-Ä• patti hoti, sÄ• ca kho pana na musÄ• vÄ• dalakkhaá¹‡ena, ``sampajÄ• namusÄ
dukkaá¹-aá¹ƒ hotÄ«â€™â€™ ti (Vin I 135) iminÄ• pana bhagavato vacanena vacÄ«dvÄ• re
hotÄ«ti veditabbÄ• .

vuttampi cetaá¹ƒ ---

``anÄ• lapanto manujena kenaci,

vÄ• cÄ• giraá¹ƒ no ca pare bhaá¹‡eyya.

Ä• pajjeyya vÄ• casikaá¹ƒ, na kÄ• yikaá¹ƒ,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

__antarÄ• yiko_ti \Be 103/ vippaá¹-isÄ• ravatthutÄ• ya pÄ• mojjÄ• disambhavaá¹ƒ
nivÄ• retvÄ• paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ adhigamÄ• ya antarÄ• yaá¹ƒ karoti. __tasmÄ• _
anÄ• vikaraá¹‡asaá¹…khÄ• tosampajÄ• namusÄ• vÄ• do antarÄ• yiko hoti, tasmÄ• . __sara
Ä• pattiá¹ƒjÄ• nantena. __visuddhÄ• pekkhenÄ• _ti vuá¹-á¹-hÄ• tukÄ• mena visujjhitukÄ• m
Ä• pattÄ«_tiÄ• pajjitvÄ• avuá¹-á¹-hitÄ• Ä• patti. __Ä• vikÄ• tabbÄ• _ti saá¹…ghamajjhe vÄ
ekapuggalevÄ• pakÄ• setabbÄ• , antamaso anantarassÄ• pi bhikkhuno ``ahaá¹ƒ, Ä• vuso,
Ä• pattiá¹ƒÄ• panno, ito vuá¹-á¹-hahitvÄ• \Ee 17/ taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™
vattabbaá¹ƒ. sacepi vematiko hoti, ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä• pattiyÄ• vematik
bhavissÄ• mi, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti (Vin I 169) vattabbaá¹
phÄ• su hotÄ«_tiettha __Ä• vikatÄ• _tiÄ• vikatÄ• ya, pakÄ• sitÄ• yÄ• ti attho. alajjitÄ• tiÄ• c
idampikaraá¹‡atthe paccattavacanaá¹ƒ. __hÄ«_ti nipÄ• tamattaá¹ƒ. __assÄ• _ti etassa bhik
paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ adhigamÄ• ya phÄ• su hoti, avippaá¹-isÄ• ramÅ«lakÄ• naá¹
sukhappaá¹-ipadÄ• sampajjatÄ«ti attho.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

nidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• o

idÄ• ni \Be 104/ \Ne 109/ yadetaá¹ƒ nidÄ• nÄ• nantaraá¹ƒ __tatrime cattÄ• ro_tiÄ• di pÄ• rÄ
__tatrÄ• _ti tasmiá¹ƒ ``pÄ• timokkhaá¹ƒ uddisissÄ• mÄ«â€™â€™ ti evaá¹ƒ vutte pÄ• timokk
vattabbÄ• naá¹ƒ abhimukhÄ«karaá¹‡aá¹ƒ. __cattÄ• ro_ti gaá¹‡anapariccheda. __pÄ• rÄ• jil
__dhammÄ• _ti Ä• pattiyo. __uddesaá¹ƒ Ä• gacchantÄ«_ti sarÅ«pena uddisitabbataá¹ƒ Ä•
``yassa siyÄ• Ä• pattÄ«â€™â€™ ti sÄ• dhÄ• raá¹‡avacanamattena.

1. paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

__yo panÄ• _ti rassadÄ«ghÄ• dinÄ• liá¹…gÄ• dibhedena yo koci. __bhikkhÅ«_ti ehibhikkhu
saraá¹‡agamanÅ«pasampadÄ• , ovÄ• dappaá¹-iggahaá¹‡Å«pasampadÄ• , paÃ±hÄ• byÄ•
aá¹-á¹-hagarudhammappaá¹-iggahaá¹‡Å«pasampadÄ• , dÅ«tenÅ«pasampadÄ• , aá¹-á¹-hav
Ã±atticatutthakammÅ«pasampadÄ• ti imÄ• su aá¹-á¹-hasu upasampadÄ• su Ã±atticatuttherr
á¹-hÄ• nÄ• rahena upasampanno. tassa pana kammassa vatthuÃ±attianussÄ• vana sÄ«mÄ
akuppatÄ• veditabbÄ• .

tattha __vatthÅ«_ti upasampadÄ• pekkho puggalo, so á¹-hapetvÄ• Å«navÄ«sativassaá¹ƒ
antimavatthuajjhÄ• pannapubbaá¹ƒ, paá¹‡á¸• akÄ• dayo ca ekÄ• dasa abhabbapuggale ve
__Å«navÄ«sativasso_ nÄ• ma paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya aparipuá¹‡á¹‡avÄ«
__antimavatthuajjhÄ• pannapubbo_ nÄ• ma catunnaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ
__paá¹‡á¸• akÄ• _dayo vajjanÄ«yapuggalakathÄ• yaá¹ƒ vuttÄ• . tesu Ä• sittapaá¹‡á¸• akaÃ
á¹-hapetvÄ• opakkamikapaá¹‡á¸• ako napuá¹ƒsakapaá¹‡á¸• ako paá¹‡á¸• akabhÄ• vapakk
idha adhippeto.

__theyyasaá¹ƒvÄ• sako_ pana tividho liá¹…gatthenako saá¹ƒvÄ• satthenako ubhayatthenak
pabbajitvÄ• \Ne 110/ na bhikkhuvassÄ• ni gaá¹‡eti, na yathÄ• vuá¸• á¸• haá¹ƒ bhikkhÅ«naa
\Ee 18/ vÄ• vandanaá¹ƒ sÄ• diyati, na Ä• sanena paá¹-ibÄ• hati, na uposathÄ• dÄ«su sanc
asuddhacittatÄ• ya liá¹…gamattasseva thenitattÄ• __liá¹…gatthenako_ nÄ• ma. yo pana bh
sÄ• maá¹‡ero samÄ• no kÄ• sÄ• yÄ• ni apanetvÄ• tesu saussÄ• hova \Be 105/ methunaá¹
nivÄ• setvÄ• sÄ• maá¹‡erabhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, ayaá¹ƒ bhikkhÅ«hi dinnaliá¹…gassa
liá¹…gatthenako, na liá¹…gÄ• nurÅ«passa saá¹ƒvÄ• sassa sÄ• ditattÄ• nÄ• pi saá¹ƒvÄ• sa
antimavatthuajjhÄ• pannakepi eseva nayo. yo ca kho sÄ• maá¹‡ero samÄ• no videsaá¹ƒ ga
gaá¹‡eti, yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diyati, Ä• sanena paá¹-ibÄ• hati, uposathÄ
saá¹ƒvÄ• samattasseva thenitattÄ• __saá¹ƒvÄ• satthenako_ nÄ• ma. bhikkhuvassagaá¹‡a
imasmiá¹ƒ atthe ``saá¹ƒvÄ• soâ€™â€™ ti veditabbo. sikkhaá¹ƒ paccakkhÄ• ya ``na maá¹ƒ
puna evaá¹ƒ paá¹-ipajjantepi eseva nayo. yo pana sayaá¹ƒ pabbajitvÄ• vihÄ• raá¹ƒ gantvÄ
vandanaá¹ƒ sÄ• diyati, Ä• sanena paá¹-ibÄ• hati, bhikkhuvassÄ• ni gaá¹‡eti, uposathÄ• dÄ

liá¹…gassa ceva saá¹ƒvÄ• sassa ca thenitattÄ• __ubhayatthenako_ nÄ• ma. dhuranikkhep
apanetvÄ• antimavatthuá¹ƒ ajjhÄ• pajjitvÄ• puna tÄ• ni acchÄ• detvÄ• evaá¹ƒ paá¹-ipajjan
tividhopi theyyasaá¹ƒvÄ• sako idha adhippeto. á¹-hapetvÄ• pana imaá¹ƒ tividhaá¹ƒ.

``rÄ• ja dubbhikkha kantÄ• ra-roga verÄ« bhayena vÄ• .

cÄ«varÄ• haraá¹‡atthaá¹ƒ vÄ• , liá¹…gaá¹ƒ Ä• diyatÄ«dha yo ||

``saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, yÄ• va so suddhamÄ• naso.

__theyyasaá¹ƒvÄ• sako_ nÄ• ma, tÄ• va esa na vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 110).

yo pana upasampanno titthiyabhÄ• vaá¹ƒ patthayamÄ• no sayaá¹ƒ vÄ• kusacÄ«rÄ• dikaá¹
tesaá¹ƒ vÄ• santike pabbajati, naggo vÄ• hutvÄ• Ä• jÄ«vakÄ• naá¹ƒ santikaá¹ƒ gantvÄ• t
ayaá¹ƒ __titthiyapakkantako_ nÄ• ma. á¹-hapetvÄ• pana manussajÄ• tikaá¹ƒ avaseso sabb
nÄ• ma. yena manussajÄ• tikÄ• janetti sayampi manussabhÅ«teneva saÃ±cicca jÄ«vitÄ• v
__mÄ• tughÄ• tako_ nÄ• ma. __pitughÄ• take_pi eseva nayo. yena antamaso gihiliá¹…ge á
khÄ«á¹‡Ä• savo saÃ±cicca jÄ«vitÄ• voropito, ayaá¹ƒ __arahantaghÄ• tako_ nÄ• ma. yo pa
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ \Be 106/ magge dÅ«seti \Ne 111/, ayaá¹ƒ __
yo devadatto viya sÄ• sanaá¹ƒ uddhammaá¹ƒ ubbinayaá¹ƒ katvÄ• catunnaá¹ƒ kammÄ• na
saá¹…ghaá¹ƒ bhindati, ayaá¹ƒ __saá¹…ghabhedako_ nÄ• ma. yo devadatto viya duá¹-á¹-ha
tathÄ• gatassa jÄ«vamÄ• nakasarÄ«re khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ up
__lohituppÄ• dako_ nÄ• ma. yassa \Ee 19/ itthinimittuppÄ• danakammato ca purisanimittup
duvidhampi byaÃ±janaá¹ƒ atthi, ayaá¹ƒ __ubhatobyaÃ±janako_ nÄ• ma. iti ime terasa pugg
avatthÅ«, ime pana á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ upasampadÄ• pekkhe sati upasampadÄ• k
akuppaá¹ƒ hoti.

kathaá¹ƒ __Ã±attisampattivasena_ akuppaá¹ƒ hoti? vatthusaá¹…ghapuggalaÃ±attÄ«naá¹ƒ a
Ã±attiá¹-á¹-hapanaÃ±cÄ• ti ime tÄ• va paÃ±ca Ã±attidosÄ• . tattha ``ayaá¹ƒ itthannÄ• moâ€
upasampadÄ• pekkhassa akittanaá¹ƒ __vatthuaparÄ• masanaá¹ƒ_ nÄ• ma. ``suá¹‡Ä• tu m
tiettha ``suá¹‡Ä• tu me, bhanteâ€™â€™ ti vatvÄ• ``saá¹…ghoâ€™â€™ ti abhaá¹‡anaá¹ƒ _
nÄ• ma. ``itthannÄ• massa upasampadÄ• pekkhoâ€™â€™ ti upajjhÄ• yassa akittanaá¹ƒ __
sabbena sabbaá¹ƒ Ã±attiyÄ• anuccÄ• raá¹‡aá¹ƒ __Ã±attiaparÄ• masanaá¹ƒ_ nÄ• ma. paá
niá¹-á¹-hÄ• petvÄ• ``esÄ• Ã±attÄ«â€™â€™ ti vatvÄ• ``khamati saá¹…ghassÄ• â€™â€™
__pacchÄ• Ã±attiá¹-á¹-hapanaá¹ƒ_ nÄ• ma. iti imehi dosehi vimuttÄ• ya Ã±attiyÄ• sampan
akuppaá¹ƒ hoti.

__anussÄ• vanavasena_ akuppatÄ• yapi vatthusaá¹…ghapuggalÄ• naá¹ƒ aparÄ• masanÄ•

sÄ• vananti ime paÃ±ca anussÄ• vanadosÄ• . tattha vatthÄ• dÄ«naá¹ƒ aparÄ• masanÄ• ni
tÄ«su pana anussÄ• vanÄ• su yattha katthaci etesaá¹ƒ aparÄ• masanaá¹ƒ aparÄ• masana
kammavÄ• caá¹ƒ avatvÄ• catukkhattuá¹ƒ Ã±attikittanameva, atha vÄ• pana kammavÄ• cÄ
padassa vÄ• anuccÄ• raá¹‡aá¹ƒ vÄ• duruccÄ• raá¹‡aá¹ƒ vÄ• __sÄ• vanÄ• ya hÄ• panaá
paá¹-hamaá¹ƒ Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• anussÄ• vanakaraá¹‡aá¹ƒ __akÄ• le sÄ• vanaá¹ƒ
vimuttÄ• ya anussÄ• vanÄ• ya sampannaá¹ƒ anussÄ• vanasampattivasena akuppaá¹ƒ hoti.

pubbe vuttaá¹ƒ vipattisÄ«mÄ• lakkhaá¹‡aá¹ƒ samatikkantÄ• ya pana sÄ«mÄ• ya kataá¹ƒ __
akuppaá¹ƒ hoti. yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , tesaá¹ƒ \Be 107/ anÄ• gamanaá¹ƒ,
anÄ• haraá¹‡aá¹ƒ, sammukhÄ«bhÅ«tÄ• naá¹ƒ paá¹-ikkosananti ime pana tayo parisÄ• dos
kataá¹ƒ __parisÄ• sampattivasena_ akuppaá¹ƒ hoti. kÄ• raá¹‡Ä• rahattÄ• pana satthu sÄ•
__á¹-hÄ• nÄ• rahaá¹ƒ_ nÄ• ma hoti. iti yo iminÄ• evaá¹ƒ akuppena á¹-hÄ• nÄ• rahena Ã±a
upasampadÄ• kammena \Ne 112/ upasampanno, ayaá¹ƒ idha ``bhikkhÅ«â€™â€™ ti adhipp
aÃ±Ã±epi saá¹…gahaá¹ƒ gacchanti.

__bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno_ti yÄ• bhikkhÅ«naá¹ƒ adhisÄ«lasaá¹…k
cete saha jÄ«vanti, ekajÄ«vikÄ• sabhÄ• gavuttino \Ee 20/ honti, taá¹ƒ bhagavatÄ• paÃ±Ã±
sikkhÄ• padasaá¹…khÄ• taá¹ƒ sÄ• jÄ«vaÃ±ca, tattha sikkhanabhÄ• vena samÄ• pannoti bh
sikkhÄ• sÄ• jÄ«vasamaÄ• panno. __samÄ• panno_ti sikkhaÃ±ca paripÅ«rento sÄ• jÄ«vaÃ±
tadubhayaá¹ƒ upagatoti attho. __sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• _ti
samÄ• panno, taá¹ƒ apaá¹-ikkhipitvÄ• , yaÃ±ca sÄ• jÄ«vaá¹ƒ samÄ• panno, tasmiá¹ƒ dubba
tattha cittakhettakÄ• lapayogapuggalavijÄ• nanavasena sikkhÄ• ya paccakkhÄ• naá¹ƒ Ã±at
apaccakkhÄ• naá¹ƒ veditabbaá¹ƒ. kathaá¹ƒ? upasampannabhÄ• vato cavitukÄ• matÄ• citte
hoti, na davÄ• vÄ• ravÄ• vÄ• bhaá¹‡antassa. evaá¹ƒ __cittavasena_ sikkhÄ• paccakkhÄ
tadabhÄ• vena. tathÄ• ``buddhaá¹ƒ paccakkhÄ• mi, dhammaá¹ƒ paccakkhÄ• mi, saá¹…gh
vinayaá¹ƒ, pÄ• timokkhaá¹ƒ, uddesaá¹ƒ, upajjhÄ• yaá¹ƒ, Ä• cariyaá¹ƒ, saddhivihÄ• rikaá¹ƒ,
samÄ• nupajjhÄ• yakaá¹ƒ, samÄ• nÄ• cariyakaá¹ƒ, sabrahmacÄ• riá¹ƒ paccakkhÄ• mÄ«â€
buddhÄ• dÄ«naá¹ƒ cuddasannaá¹ƒ, ``gihÄ«ti maá¹ƒ dhÄ• rehi, upÄ• sako, Ä• rÄ• miko, sÄ
titthiyasÄ• vako, asamaá¹‡o, `asakyaputtiyoâ€™ ti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ vu
aá¹-á¹-hannaÃ±cÄ• ti imesaá¹ƒ dvÄ• vÄ«satiyÄ• khettapadÄ• naá¹ƒ yassa kassaci savevac
yaá¹ƒkiÃ±ci vattukÄ• massa yaá¹ƒkiÃ±ci vadato sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na rukkhÄ
nÄ• maá¹ƒ gahetvÄ• paccÄ• cikkhantassa. evaá¹ƒ __khettavasena_ paccakkhÄ• naá¹ƒ ho

tattha yadetaá¹ƒ ``paccakkhÄ• mÄ«â€™â€™ ti ca, ``maá¹ƒ dhÄ• rehÄ«â€™â€™ ti (Vin III 5
vattamÄ• nakÄ• lavacanaá¹ƒ, yÄ• ni ca ``alaá¹ƒ me buddhena, kiá¹ƒ nu me buddhena, na m
sumuttÄ• haá¹ƒ buddhenÄ• â€™â€™ tiÄ• dinÄ• (Vin III 52) nayena Ä• khyÄ• tavasena kÄ
cuddasahi padehi saddhiá¹ƒ yojetvÄ• vuttÄ• ni ``alaá¹ƒ meâ€™â€™ tiÄ• dÄ«ni cattÄ• ri pa
savevacanÄ• naá¹ƒ vasena paccakkhÄ• naá¹ƒ hoti, na ``paccakkhÄ• siâ€™â€™ nti vÄ• ``p

``maá¹ƒ dhÄ• resÄ«â€™â€™ ti vÄ• ``maá¹ƒ dhÄ• ressatÄ«â€™â€™ ti vÄ• ``yaá¹ƒnÅ«nÄ•
(Vin III 45) vÄ• tiÄ• dÄ«ni atÄ«tÄ• nÄ• gataparikappavacanÄ• ni bhaá¹‡antassa. evaá¹ƒ vat
ceva anÄ• maá¹-á¹-ha__kÄ• lavasena_ ca paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

__payogo_ \Ne 113/ pana duvidho kÄ• yiko ca vÄ• casiko ca. tattha ``buddhaá¹ƒ paccakkhÄ
III 51) nayena yÄ• ya kÄ• yaci bhÄ• sÄ• ya vacÄ«bhedaá¹ƒ katvÄ• vÄ• casikappayogeneva
akkharalikhanaá¹ƒ vÄ• hatthamuddÄ• didassanaá¹ƒ vÄ• kÄ• yappayogaá¹ƒ karontassa. ev
paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

__puggalo_ pana duvidho --- yo ca paccakkhÄ• ti, yassa ca paccakkhÄ• ti. tattha yo paccak
ummattakakhittacittavedanÄ• á¹-á¹-Ä• naá¹ƒ aÃ±Ã±ataro na hoti. yassa pana \Ee 21/ pacca
manussajÄ• tiko hoti, na ca ummattakÄ• dÄ«naá¹ƒ aÃ±Ã±ataro, sammukhÄ«bhÅ«to ca sikk
hi asammukhÄ«bhÅ«tassa dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• Ä• rocanaá¹ƒ ruhati. evaá¹ƒ yat
paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

__vijÄ• nana_mpi niyamitÄ• niyamitavasena duvidhaá¹ƒ. tattha yassa yesaá¹ƒ vÄ• niyamet
Ä• rocemÄ«â€™â€™ ti vadati, sace te yathÄ• pakatiyÄ• loke manussÄ• vacanaá¹ƒ sutvÄ
evaá¹ƒ tassa vacanÄ• nantarameva tassa ``ayaá¹ƒ ukkaá¹‡á¹-hitoâ€™â€™ ti vÄ• ``gihibhÄ
ti vÄ• yena kenaci Ä• kÄ• rena sikkhÄ• paccakkhÄ• nabhÄ• vaá¹ƒ jÄ• nanti, paccakkhÄ• tÄ
aparabhÄ• ge ``kiá¹ƒ iminÄ• vuttaâ€™â€™ nti cintetvÄ• jÄ• nanti, aÃ±Ã±e vÄ• jÄ• nanti,
sikkhÄ• . aniyametvÄ• Ä• rocentassa pana sace vuttanayena yo koci manussajÄ• tiko vaca
paccakkhÄ• tÄ• va hoti sikkhÄ• . evaá¹ƒ vijÄ• nanavasena paccakkhÄ• naá¹ƒ hoti, na tadab
davÄ• yapi paccakkhÄ• ti, tena apaccakkhÄ• tÄ• va hoti sikkhÄ• . iti imesaá¹ƒ vuttappakÄ•
cittÄ• dÄ«naá¹ƒ vÄ• vasena, sabbaso vÄ• pana apaccakkhÄ• nena sikkhaá¹ƒ apaccakkhÄ
ca atthabhÅ«taá¹ƒ ekaccaá¹ƒ dubbalyaá¹ƒ anÄ• vikatvÄ• .

__methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• _ti ettha __methunaá¹ƒ dhamma_nti rÄ• gapariy
ubhinnaá¹ƒ dhammaá¹ƒ. __paá¹-iseveyyÄ• _ti paá¹-iseveyya ajjhÄ• pajjeyya. __antamaso_
paricchedena. __tiracchÄ• nagatÄ• yapÄ«_ti paá¹-isandhivasena tiracchÄ• nesu gatÄ• yapi
__pÄ• rÄ• jiko hotÄ«_ti parÄ• jito hoti, parÄ• jayaá¹ƒ Ä• panno. __asaá¹ƒvÄ• so_ti pakatatt
etthÄ• ti ekakammÄ• dikova tividhopi vidhi saá¹ƒvÄ• so nÄ• ma, so tena saddhiá¹ƒ natthÄ«
saá¹…ghakammesu hi esa gaá¹‡apÅ«rakopi na hoti, ayaá¹ƒ tÄ• va padavaá¹‡á¹‡anÄ• .

ayaá¹ƒ \Ne 114/ panettha vinicchayo --- manussÄ• manussatiracchÄ• nagatavasena hi tisso
vaccamaggapassÄ• vamaggamukhamaggavasena tayo tayo katvÄ• nava maggÄ• , tathÄ•
purisÄ• naá¹ƒ pana vaccamaggamukhamaggavasena dve dve katvÄ• cha maggÄ• , tathÄ•
tiá¹ƒsa maggÄ• . tesu attano vÄ• paresaá¹ƒ vÄ• yassa kassaci maggassa santhatassa vÄ•
paresaá¹ƒ pana matÄ• nampi akkhÄ• yitassa vÄ• yebhuyyena akkhÄ• yitassa vÄ• pakativ

allokÄ• se yo bhikkhu ekatilabÄ«jamattampi attano aá¹…gajÄ• taá¹ƒ santhataá¹ƒ vÄ• asan
paveseti, parena vÄ• pavesiyamÄ• ne pavesanapaviá¹-á¹-haá¹-á¹-hitauddharaá¹‡esu yaá¹ƒ
pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• panno nÄ• ma hoti, ayaá¹ƒ tÄ• vettha asÄ• dhÄ• raá¹‡avinicchayo
sÄ• dhÄ• raá¹‡avinicchayatthaá¹ƒ ayaá¹ƒ mÄ• tikÄ• ---

nidÄ• naá¹ƒ \Ee 22/ puggalaá¹ƒ vatthuá¹ƒ, paÃ±Ã±attividhimeva ca.

Ä• á¹‡attÄ• pattinÄ• patti-vipattiá¹ƒ aá¹…gameva ca ||

samuá¹-á¹-hÄ• navidhiá¹ƒ kiriyÄ• -saÃ±Ã±Ä• cittehi nÄ• nattaá¹ƒ.

vajjakammappabhedaÃ±ca, tikadvayavidhiá¹ƒ tathÄ• ||

lakkhaá¹‡aá¹ƒ __sattarasadhÄ• , _ á¹-hitaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ idaá¹ƒ.

Ã±atvÄ• yojeyya medhÄ• vÄ«, tattha tattha yathÄ• rahanti ||

tattha \Be 110/ __nidÄ• naá¹ƒ_ nÄ• ma vesÄ• li-rÄ• jagaha-sÄ• vatthi-Ä• á¸·avi-kosambi-sa
sattavidhaá¹ƒ paÃ±Ã±attiá¹-á¹-hÄ• naá¹ƒ, idaÃ±hi sabbasikkhÄ• padÄ• naá¹ƒ nidÄ• naá¹ƒ.
yaá¹ƒ Ä• rabbha taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. __vatthu_ nÄ• ma tassa tassa
vuccati. __paÃ±Ã±attividhi_nti
paÃ±Ã±attianupaÃ±Ã±attianuppannapaÃ±Ã±attisabbatthapaÃ±Ã±attipadesapaÃ±Ã±attisÄ•
asÄ• dhÄ• raá¹‡apaÃ±Ã±attiekatopaÃ±Ã±attiubhatopaÃ±Ã±attivasena navavidhÄ• paÃ±Ã±
__anuppannapaÃ±Ã±atti_ nÄ• ma anuppanne dose paÃ±Ã±attÄ• , sÄ• aá¹-á¹-hagarudham
403) bhikkhunÄ«naá¹ƒyeva Ä• gatÄ• , aÃ±Ã±atra natthi. vinayadharapaÃ±camena (Vin I 25
gaá¹‡aá¹…gaá¹‡Å«pÄ• hanÄ• (Vin I 259) dhuvanhÄ• naá¹ƒ cammattharaá¹‡anti etesaá¹ƒ
__padesapaÃ±Ã±atti_ nÄ• ma. majjhimadeseyeva hi etehi Ä• patti hoti, tesupi dhuvanhÄ• n
pÄ• timokkhe Ä• gataá¹ƒ, tato aÃ±Ã±Ä• padesapaÃ±Ã±atti nÄ• ma natthi. sabbÄ• ni __sab
__sÄ• dhÄ• raá¹‡apaÃ±Ã±atti_dukaÃ±ca __ekatopaÃ±Ã±atti_dukaÃ±ca atthato ekaá¹ƒ, tas
\Ne 115/ sabbatthapaÃ±Ã±attidukaÃ±ca ekatopaÃ±Ã±attidukaÃ±ca á¹-hapetvÄ• sesÄ• naá
paÃ±Ã±attÄ«naá¹ƒ vasena sabbattha vinicchayo veditabbo. __Ä• á¹‡attÄ• pattinÄ• pattivipa
__Ä• á¹‡attÄ«_tiÄ• á¹‡Ä• panÄ• vuccati. __Ä• pattÄ«_ti pubbappayogÄ• divasena Ä• patti
ajÄ• nanÄ• divasena anÄ• patti. __vipattÄ«_ti sÄ«laÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattÄ«naá
imÄ• saá¹ƒ Ä• á¹‡attÄ• dÄ«nampi vasena sabbattha vinicchayo veditabbo. __aá¹…ga_nti s
Ä• pattÄ«naá¹ƒ aá¹…gaá¹ƒ veditabbaá¹ƒ.

__samuá¹-á¹-hÄ• navidhi_nti sabbÄ• pattÄ«naá¹ƒ kÄ• yo vÄ• cÄ• kÄ• yavÄ• cÄ• kÄ• yaci
kÄ• yavÄ• cÄ• cittanti imÄ• ni ekaá¹…gikadvaá¹…gikativaá¹…gikÄ• ni. cha samuá¹-á¹-hÄ•

``sikkhÄ• padasamauá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ tipi vuccanti. tattha purimÄ• ni tÄ«á¹‡i aci
sacittakÄ• ni. tesu ekena vÄ• dvÄ«hi vÄ• tÄ«hi vÄ• catÅ«hi vÄ• chahi vÄ• samuá¹-á¹-hÄ
samuá¹-á¹-hahanti, paÃ±casamuá¹-á¹-hÄ• nÄ• nÄ• ma natthi. tattha __ekasamuá¹-á¹-hÄ• n
paÃ±camena ca chaá¹-á¹-hena ca samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti, na aÃ±Ã±ena. __
nÄ• ma paá¹-hamacatutthehi ca dutiyapaÃ±camehi ca tatiyachaá¹-á¹-hehi ca catutthachaá¹-
paÃ±camachaá¹-á¹-hehi ca samuá¹-á¹-hÄ• nehi, samuá¹-á¹-hÄ• ti, na aÃ±Ã±ehi. __tisamuá
paá¹-hamehi \Be 111/ ca tÄ«hi, pacchimehi ca tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, n
__catusamuá¹-á¹-hÄ• nÄ• _ nÄ• ma paá¹-hamatatiyacatutthachaá¹-á¹-hehi ca dutiyatatiyapa
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, na aÃ±Ã±ehi. __cha samuá¹-á¹-hÄ• nÄ• _ nÄ• ma ch

evaá¹ƒ ---

tidhÄ• __ekasamuá¹-á¹-hÄ• nÄ• , _ paÃ±cadhÄ• __dvisamuá¹-á¹-hitÄ• _.

dvidhÄ• __ticaturo á¹-hÄ• nÄ• , _ ekadhÄ• __chasamuá¹-á¹-hitÄ• _ti ||

samuá¹-á¹-hÄ• navasena sabbÄ• va terasa Ä• pattiyo honti (Vin II 165 Ä• dayo), tÄ•
paá¹-hamapaÃ±Ã±attisikkhÄ• padavasena samuá¹-á¹-hÄ• nato terasa nÄ• mÄ• ni labhanti
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• ,
adinnÄ• dÄ• na-saÃ±caritta-samanubhÄ• sana-kathina-eá¸·akaloma-padasodhamma-addh
Å«tÄ• rocana-corivuá¹-á¹-hÄ• pana-ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• nÄ• ti. tattha yÄ• kÄ• y
ayaá¹ƒ __paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• sacittakehi tÄ«hi samua
ayaá¹ƒ __adinnÄ• dÄ• nasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• chahipi samuá¹-á¹-hÄ• ti, ayaá
__saÃ±carittasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• chaá¹-á¹-heneva samuá¹-á¹-hÄ• ti, ayaá¹ƒ
__samanubhÄ• sanasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• tatiyachaá¹-á¹-hehi samuá¹-á¹-hÄ•
__kathinasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• paá¹-hamacatutthehi samuá¹-á¹-hÄ• ti, ayaá¹ƒ
__eá¸·akalomasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• dutiyapaÃ±camehi samuá¹-á¹-hÄ• ti \Ne
__padasodhammasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• paá¹-hamatatiyacatutthachaá¹-á¹-heh
__addhÄ• nasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• catutthachaá¹-á¹-hehi samuá¹-á¹-hÄ• ti, aya
__theyyasatthasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• paÃ±cameneva samuá¹-á¹-hÄ• ti, ayaá¹ƒ
__dhammadesanÄ• samuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• acittakehi tÄ«hi samuá¹-á¹-hÄ• neh
__bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• paÃ±camachaá¹-á¹-hehi samuá¹-á¹-h
__corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. yÄ• dutiyatatiyapaÃ±camachaá¹-á¹-h
__ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• nÄ• _ nÄ• mÄ• ti. iti imassa samuá¹-á¹-hÄ• navidhinopi v
veditabbo.

__kiriyÄ• saÃ±Ã±Ä• cittehi nÄ• natta_nti etehi kiriyÄ• dÄ«hi sabbÄ• pattÄ«naá¹ƒ nÄ• nÄ• b
vinicchayo veditabbo. sabbÄ• pattiyo hi kiriyÄ• vasena paÃ±cavidhÄ• honti, seyyathidaá¹ƒ

kiriyato samuá¹-á¹-hÄ• ti \Be 112/, atthi akiriyato, atthi kiriyÄ• kiriyato, atthi siyÄ• kiriyato siy
akiriyato, atthi siyÄ• kiriyato siyÄ• kiriyÄ• kiriyatoti. tattha yÄ• kÄ• yena vÄ• vÄ• cÄ• ya vA
pathavikhaá¹‡anÄ• dÄ«su (paci0 84) viya vÄ«tikkamaá¹ƒ karontassa hoti, ayaá¹ƒ __kiriyato
nÄ• ma. yÄ• kÄ• yavÄ• cÄ• hi kattabbaá¹ƒ akarontassa hoti paá¹-hamakathinÄ• patti (Vin I
__akiriyato samuá¹-á¹-hÄ• ti_ nÄ• ma. yÄ• karontassa ca akarontassa ca hoti aÃ±Ã±Ä• tikA
cÄ«varappaá¹-iggahaá¹‡Ä• patti (Vin III 508-511) viya, ayaá¹ƒ __kiriyÄ• kiriyato_ \Ee 24/ __
nÄ• ma. yÄ• siyÄ• karontassa ca, siyÄ• akarontassa ca hoti rÅ«piyappaá¹-iggahaá¹‡Ä• pa
ayaá¹ƒ __siyÄ• kiriyato siyÄ• akiriyato samuá¹-á¹-hÄ• ti_ nÄ• ma. yÄ• siyÄ• karontassa c
karontÄ• karontassa ca hoti kuá¹-ikÄ• rÄ• patti (Vin III 342 Ä• dayo) viya, ayaá¹ƒ __siyÄ• ki
kiriyÄ• kiriyato samuá¹-á¹-hÄ• ti_ nÄ• ma.

sabbÄ• pattiyo ca saÃ±Ã±Ä• vasena duvidhÄ• honti saÃ±Ã±Ä• vimokkhÄ• nosaÃ±Ã±Ä• vi
vÄ«tikkamasaÃ±Ã±Ä• ya abhÄ• vena muccati, ayaá¹ƒ __saÃ±Ã±Ä• vimokkhÄ• , _ itarÄ• __
sabbÄ• pi cittavasena duvidhÄ• honti sacittakÄ• acittakÄ• cÄ• ti. tattha yÄ• sacittakasam
samuá¹-á¹-hÄ• ti ayaá¹ƒ __sacittakÄ• _. yÄ• acittakena vÄ• sacittakamissakena vÄ• samu
__acittakÄ• _.

__vajjakammappabheda_nti ettha sabbÄ• pattiyo vajjavasena duvidhÄ• honti lokavajjÄ• pa
tattha yassÄ• sacittakapakkhe cittaá¹ƒ akusalameva hoti, ayaá¹ƒ __lokavajjÄ• , _ sesÄ• __
sabbÄ• ca kÄ• yakammavacÄ«kammatadubhayavasena tividhÄ• honti. tattha \Ne 117/ kÄ•
__kÄ• yakamma_nti vuccati, vacÄ«dvÄ• re Ä• pajjitabbÄ• __vacÄ«kamma_nti vuccati, ubh
__kÄ• yakammaá¹ƒ vacÄ«kammaÃ±cÄ• _ti, manodvÄ• re Ä• patti nÄ• ma natthi. iti iminÄ•
sabbattha vinicchayo veditabbo.

__tikadvayavidhi_nti kusalattikavedanÄ• ttikavidhiá¹ƒ. Ä• pattiá¹ƒ Ä• pajjamÄ• no hi akusala
kusalÄ• byÄ• katacitto vÄ• , tathÄ• dukkhavedanÄ• samaá¹…gÄ« \Be 113/ vÄ• itaravedan
santepi sabbasikkhÄ• padesu akusalacittavasena ekaá¹ƒ cittaá¹ƒ, kusalÄ• byÄ• katacittava
sabbesaá¹ƒ vasena tÄ«á¹‡i cittÄ• ni. dukkhavedanÄ• vasena ekÄ• vedanÄ• , sukhaupekkh
vasena tisso vedanÄ• ti. ayameva pabhedo labbhati, na aÃ±Ã±o.

__lakkhaá¹‡aá¹ƒ sattarasadhÄ• , á¹-hitaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ idaá¹ƒ, Ã±atvÄ• _ti idaá¹ƒ
nidÄ• nÄ• divedanÄ• ttikapariyosÄ• naá¹ƒ sattarasappakÄ• raá¹ƒ lakkhaá¹‡aá¹ƒ jÄ• nitvÄ•
tattha yathÄ• raha_nti paá¹‡á¸• ito bhikkhu tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pade idaá¹ƒ lakkhaá¹
yojeyyÄ• ti attho. taá¹ƒ pana ayojitaá¹ƒ dubbijÄ• naá¹ƒ hoti, tasmÄ• naá¹ƒ sabbasikkhÄ• pa
asÄ• dhÄ• raá¹‡avinicchayapariyosÄ• ne imaá¹ƒ mÄ• tikaá¹ƒ anuddharitvÄ• va yojetvÄ• da

idha panassa ayaá¹ƒ yojanÄ• --- idaá¹ƒ vesÄ• liyaá¹ƒ sudinnattheraá¹ƒ Ä• rabbha methuna
paÃ±Ã±attaá¹ƒ. ``methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti ayamettha paÃ±Ã±a

apaccakkhÄ• yÄ• â€™â€™ ti ca ``antamaso tiracchÄ• nagatÄ• yapÄ«â€™â€™ ti ca dve ar
ca nÄ• mesÄ• Ä• pattikarÄ• ca hoti aÃ±Ã±avÄ• dakasikkhÄ• padÄ• dÄ«su (Vin IV 95 Ä• c
aÃ±Ã±atra supinantÄ• tiÄ• dÄ«su (Vin III 236-237) viya, Ä• pattiupatthambhakarÄ• ca adin
91) viya \Ee 25/, idha pana upatthambhakarÄ• ti veditabbÄ• . ito paraá¹ƒ pana yattha anupa
``ayaá¹ƒ anupaÃ±Ã±attÄ«â€™â€™ ti ettakameva dassayissÄ• ma. á¹-hapetvÄ• pana anup
paÃ±Ã±attiyevÄ• ti sabbattha vinicchayo veditabbo. bhikkhuá¹ƒ Ä• rabbha uppannavatthusm
bhikkhunÄ« chandaso methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti evaá¹ƒ bhikkhu
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti. Ä• á¹‡attiyÄ• anÄ• pajjanato anÄ• á¹‡attikaá¹ƒ. bhikkhuá¹ƒ pa
akappiyasamÄ• dÄ• nÄ• pattito na muccati, methunarÄ• gena kÄ• yasaá¹ƒsagge dukkaá¹-a
vuttappakÄ• re magge sacepi tacÄ• dÄ«ni anavasesetvÄ• sabbaso chinne nimittasaá¹‡á¹-h
tattha antamaso aá¹…gajÄ• te uá¹-á¹-hitaá¹ƒ anaá¹-á¹-hakÄ• yappasÄ• daá¹ƒ pÄ«á¸·akaá¹ƒ
pavesentassÄ• pi sevanacitte sati pÄ• rÄ• jikaá¹ƒ, naá¹-á¹-hakÄ• yappasÄ• daá¹ƒ \Ne 118/
matacammaá¹ƒ vÄ• lomaá¹ƒ vÄ• pavesentassa dukkaá¹-aá¹ƒ, sace nimittasaá¹‡á¹-hÄ• na
sabbaso maggo uppÄ• á¹-ito, tattha upakkamato vaá¹‡asaá¹…khepavasena \Be 114/ thulla
manussÄ• naá¹ƒ akkhinÄ• sÄ• kaá¹‡á¹‡acchiddavatthikosesu satthakena katavaá¹‡e vÄ• ,
tiracchÄ• nÄ• naá¹ƒ vatthikosanÄ• sÄ• puá¹-esu thullaccayaá¹ƒ. tiracchÄ• nÄ• naá¹ƒ pana
ahimacchÄ• dÄ«naá¹ƒ pavesanappamÄ• á¹‡avirahite aá¹‡unimitte sabbesaÃ±ca upakacch
dukkaá¹-aá¹ƒ. matasarÄ«re nimitte upaá¸• á¸• hakkhÄ• yitato paá¹-á¹-hÄ• ya yÄ• va na kuth
thullaccayaá¹ƒ. kuthite dukkaá¹-aá¹ƒ, tathÄ• vaá¹-á¹-akate mukhe acchupantaá¹ƒ aá¹…gajÄ
dukkaá¹-aá¹ƒ. oá¹-á¹-hato bahi nikkhantajivhÄ• ya vÄ• dantesu vÄ• thullaccayaá¹ƒ. nimitta
patitamaá¹ƒsapesiyaá¹ƒ dukkaá¹-anti ayamettha Ä• pattibhedo.

ajÄ• nantassa asÄ• diyantassa ummattakassa khittacittassa vedanÄ• á¹-á¹-assa Ä• dikamm
pana yo niddaá¹ƒ okkantattÄ• parena katampi upakkamaá¹ƒ na jÄ• nÄ• ti, so ajÄ• nanto. y
sÄ• diyati, so asÄ• diyanto. yo pittavasena atekicchaá¹ƒ ummÄ• daá¹ƒ patto, so ummattako
katacittavikkhepo khittacitto. dvinnampi ca etesaá¹ƒ aggisuvaá¹‡á¹‡agÅ«thacandanÄ• dÄ«s
ajÄ• nanabhÄ• vova pamÄ• á¹‡aá¹ƒ. yo adhimattavedanÄ• ya Ä• turattÄ• kiÃ±ci na jÄ• nÄ
tasmiá¹ƒ tasmiá¹ƒ vatthusmiá¹ƒ Ä• dibhÅ«to, so Ä• dikammiko. ayaá¹ƒ pana anÄ• patti. cat
sÄ«lavipatti. tassÄ• dve aá¹…gÄ• ni sevanacittaÃ±ca maggena maggapaá¹-ipÄ• danaÃ±cÄ
idaá¹ƒ sikkhÄ• padaá¹ƒ paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, saÃ±Ã±Ä• v
lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti, imÄ• ni ca samuá¹-á¹-hÄ• nÄ
honti, na sikkhÄ• padassa. vohÄ• rasukhatthaá¹ƒ \Ee 26/ pana sabbaá¹-á¹-hakathÄ• su sikk
Ä• gatÄ• , tasmÄ• aÃ±Ã±esupi evarÅ«pesu á¹-hÄ• nesu byaÃ±jane Ä• daraá¹ƒ akatvÄ• a

atthaÃ±hi nÄ• tho saraá¹‡aá¹ƒ avoca.

na byaÃ±janaá¹ƒ lokahito mahesÄ« ||

tasmÄ• akatvÄ• ratimakkharesu.

atthe niveseyya matiá¹ƒ mutÄ«mÄ• ti ||

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

dutiye \Be 115/ \Ne 119/ __gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• _ti ettha sabbopi ekakuá¹-ikÄ• di
aparikkhitto vÄ• samanusso vÄ• amanusso vÄ• antamaso atirekacÄ• tumÄ• saniviá¹-á¹-h
``gÄ• moâ€™â€™ ti veditabbo. á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá
asammohatthaá¹ƒ gharaá¹ƒ gharÅ«pacÄ• ro gÄ• mo gÄ• mÅ«pacÄ• roti ayaá¹ƒ vibhÄ• go
udakapatanaá¹-á¹-hÄ• nabbhantaraá¹ƒ __gharaá¹ƒ_ nÄ• ma. yaá¹ƒ pana dvÄ• re á¹-hito mÅ
bhÄ• janadhovanaudakaá¹ƒ chaá¸• á¸• eti, tassa patanaá¹-á¹-hÄ• naÃ±ca mÄ• tugÄ• mene
bahi khittassa suppassa vÄ• saá¹ƒmuÃ±janiyÄ• vÄ• patanaá¹-á¹-hÄ• naÃ±ca gharassa pu
sambandhitvÄ• majjhe rukkhasÅ«cidvÄ• raá¹ƒ á¹-hapetvÄ• gorÅ«pÄ• naá¹ƒ pavesananivÄ
ca ayaá¹ƒ sabbopi __gharÅ«pacÄ• ro_ nÄ• ma. yaá¹ƒ pana sabbantimaá¹ƒ gharaá¹ƒ hoti, ta
gharÅ«pacÄ• re á¹-hitassa thÄ• mamajjhimassa purisassa yathÄ• taruá¹‡amanussÄ• attan
pasÄ• retvÄ• leá¸• á¸• uá¹ƒ khipanti, evaá¹ƒ khittassa leá¸• á¸• ussa patanaá¹-á¹-hÄ• nabb
tato aÃ±Ã±assa leá¸• á¸• upÄ• tassa abbhantaraá¹ƒ __gÄ• mÅ«pacÄ• ro_ nÄ• ma. patitass
gataá¹-á¹-hÄ• naá¹ƒ na gahetabbaá¹ƒ. parikkhittassa pana gÄ• massa parikkhepoyeva gÄ•
sace dve indakhilÄ• honti abbhantarime indakhile á¹-hitassa leá¸• á¸• upÄ• tabbhantaraá¹ƒ
padabhÄ• janepi (Vin III 92) hi iminÄ• va nayena attho veditabbo. tattha yvÄ• yaá¹ƒ aparikk
upacÄ• ro dassito, tassa vasena vikÄ• le gÄ• mappavesanÄ• dÄ«su Ä• patti paricchinditab
gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ imasmiá¹ƒ sikkhÄ• pade araÃ±Ã±aá¹ƒ nÄ•
``gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• â€™â€™ ti. ye pana imesaá¹ƒ paricchedadassanatthaá¹ƒ
vuttÄ• , tatopi pÄ• rÄ• jikavatthuá¹ƒ avaharantassa pÄ• rÄ• jikaá¹ƒ hotiyeva.

__adinna_nti aÃ±Ã±assa manussajÄ• tikassa santakaá¹ƒ. __theyyasaá¹…khÄ• ta_nti ettha
thenassa bhÄ• vo theyyaá¹ƒ, avaharaá¹‡acittassetaá¹ƒ nÄ• maá¹ƒ. saá¹…khÄ• saá¹…khÄ
koá¹-á¹-hÄ• sassetaá¹ƒ nÄ• maá¹ƒ ``saÃ±Ã±Ä• nidÄ• nÄ• \Be 116/ hi papaÃ±casaá¹…khÄ
I 109) viya. theyyaÃ±ca taá¹ƒ saá¹…khÄ• taÃ±cÄ• ti theyyasaá¹…khÄ• taá¹ƒ, theyyacittasa
cittakoá¹-á¹-hÄ• soti attho. karaá¹‡atthe cetaá¹ƒ paccattavacanaá¹ƒ, tasmÄ• theyyasaá¹…k
daá¹-á¹-habbaá¹ƒ. yo ca theyyasaá¹…khÄ• tena Ä• diyati, so yasmÄ• theyyacitto hoti, tasm
anÄ• diyitvÄ• atthameva dassetuá¹ƒ ``theyyacitto avaharaá¹‡acittoâ€™â€™ ti (Vin III 92) e
padabhÄ• janaá¹ƒ vuttanti veditabbaá¹ƒ.

__Ä• diyeyyÄ• _ti \Ne 120/ paÃ±cavÄ«satiyÄ• avahÄ• rÄ• naá¹ƒ aÃ±Ã±ataravasena harey

paÃ±cakÄ• ni samodhÄ• netvÄ• sÄ• dhukaá¹ƒ sallakkhetabbÄ• . paÃ±ca paÃ±cakÄ• ni nÄ
ekabhaá¹‡á¸• apaÃ±cakaá¹ƒ sÄ• hatthikapaÃ±cakaá¹ƒ pubbapayogapaÃ±cakaá¹ƒ theyyÄ•
purimÄ• ni dve paÃ±cakÄ• ni etasseva padassa padabhÄ• jane vuttÄ• naá¹ƒ ``Ä• diyeyya h
iriyÄ• pathaá¹ƒ vikopeyya á¹-hÄ• nÄ• cÄ• veyyÄ• â€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ vaser
nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akavasena daá¹-á¹-ha
saviÃ±Ã±Ä• á¹‡akavaseneva. kathaá¹ƒ? __Ä• diyeyyÄ• _ti Ä• rÄ• maá¹ƒ abhiyuÃ±jati, Ä• p
vimatiá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. sÄ• miko ``na mayhaá¹ƒ bhavissatÄ«â€™â€™
Ä• patti pÄ• rÄ• jikassa. __hareyyÄ• _ti aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto sÄ«se bhÄ• raa
dukkaá¹-aá¹ƒ. phandÄ• peti, thullaccayaá¹ƒ. khandhaá¹ƒ oropeti, pÄ• rÄ• jikaá¹ƒ. __avahar
bhaá¹‡á¸• aá¹ƒ ``dehi me bhaá¹‡á¸• aâ€™â€™ nti vuccamÄ• no ``nÄ• haá¹ƒ gaá¹‡hÄ• mÄ
dukkaá¹-aá¹ƒ. sÄ• mikassa vimatiá¹ƒ uppÄ• deti, thullaccayaá¹ƒ. sÄ• miko ``na mayhaá¹ƒ b
dhuraá¹ƒ nikkhipati, pÄ• rÄ• jikaá¹ƒ. __iriyÄ• pathaá¹ƒ vikopeyyÄ• _ti ``saha bhaá¹‡á¸• ahÄ
ti paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, thullaccayaá¹ƒ. dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, p
__á¹-hÄ• nÄ• cÄ• veyyÄ• _ti thalaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ theyyacitto Ä• masati, dukkaa
thullaccayaá¹ƒ. á¹-hÄ• nÄ• cÄ• veti, pÄ• rÄ• jikaá¹ƒ. evaá¹ƒ tÄ• va __nÄ• nÄ• bhaá¹‡á¸• a
sasÄ• mikassa pana dÄ• sassa vÄ• tiracchÄ• nagatassa vÄ• yathÄ• vuttena abhiyogÄ• di
Ä• diyanaharaá¹‡aavaharaá¹‡airiyÄ• pathavikopanaá¹-hÄ• nÄ• cÄ• vanavasena __ekabhaa

katamaá¹ƒ __sÄ• hatthikapaÃ±cakaá¹ƒ_? sÄ• hatthiko Ä• á¹‡attiko nissaggiyo atthasÄ• dha
__sÄ• hatthiko_ nÄ• ma parassa bhaá¹‡á¸• aá¹ƒ \Be 117/ sahatthÄ• avaharati. __Ä• á¹‡att
bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti. __nissaggiyo_ nÄ• ma
suá¹…kaghÄ• takaparikappitokÄ• sÄ• naá¹ƒ anto á¹-hatvÄ• bahi pÄ• tanaá¹ƒ. __atthasÄ• d
bhaá¹‡á¸• aá¹ƒ yadÄ• sakkoti, tadÄ• taá¹ƒ avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti
anantarÄ• yiko hutvÄ• taá¹ƒ avaharati, Ä• á¹‡Ä• pakassa Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• j
28/ telakumbhiyÄ• pÄ• dagghanakatelaá¹ƒ avassaá¹ƒ pivanakÄ• ni upÄ• hanÄ• dÄ«ni pakl
muttamatteyeva pÄ• rÄ• jikaá¹ƒ. __dhuranikkhepo_ pana Ä• rÄ• mÄ• bhiyogaupanikkhittabl
tÄ• vakÄ• likabhaá¹‡á¸• adeyyÄ• ni adentassÄ• pi esevanayoti idaá¹ƒ sÄ• hatthikapaÃ±cak

katamaá¹ƒ __pubbapayogapaÃ±cakaá¹ƒ_? pubbapayogo sahapayogo saá¹ƒvidhÄ• vahÄ• n
nimittakammanti \Ne 121/. tattha Ä• á¹‡attivasena __pubbapayogo_ veditabbo. á¹-hÄ• nÄ•
khilÄ• dÄ«ni saá¹…kÄ• metvÄ• khettÄ• diggahaá¹‡avasena ca __sahapayogo_ veditabbo.
``asukaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ• â€™â€™ ti saá¹ƒvidahitvÄ• saá¹ƒma
saá¹ƒvidahitvÄ• gatesu hi ekenÄ• pi tasmiá¹ƒ bhaá¹‡á¸• e á¹-hÄ• nÄ• cÄ• vite sabbesaá¹ƒ
__saá¹…ketakammaá¹ƒ_ nÄ• ma saÃ±jÄ• nanakammaá¹ƒ. sace hi purebhattÄ• dÄ«su yaá¹
``asukasmiá¹ƒ kÄ• le itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti vutto saá¹…ket
avaharati, saá¹…ketakÄ• rakassa saá¹…ketakaraá¹‡akkhaá¹‡eyeva avahÄ• ro. __nimittaka
saÃ±Ã±uppÄ• danatthaá¹ƒ akkhinikkhaá¹‡Ä• dinimittakaraá¹‡aá¹ƒ. sace hi evaá¹ƒ katanimi

``yaá¹ƒ avaharÄ• â€™â€™ ti vutto, taá¹ƒ avaharati, nimittakÄ• rakassa nimittakaraá¹‡akkha
idaá¹ƒ pubbapayogapaÃ±cakaá¹ƒ.

katamaá¹ƒ __theyyÄ• vahÄ• rapaÃ±cakaá¹ƒ_? theyyÄ• vahÄ• ro pasayhÄ• vahÄ• ro parika
kusÄ• vahÄ• roti. tattha yo sandhicchedÄ• dÄ«ni katvÄ• adissamÄ• no avaharati,
kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hi vÄ• vaÃ±cetvÄ• gaá¹‡hÄ• ti, tassevaá¹ƒ gaá
__theyyÄ• vahÄ• ro_ti veditabbo. yo pana pasayha balakkÄ• rena paresaá¹ƒ santakaá¹ƒ ga
viya, attano pattabalito vÄ• vuttanayeneva adhikaá¹ƒ gaá¹‡hÄ• ti rÄ• jabhaá¹-Ä• dayo viya,
avahÄ• ro \Be 118/ __pasayhÄ• vahÄ• ro_ti veditabbo. parikappetvÄ• gahaá¹‡aá¹ƒ pana _
so bhaá¹‡á¸• okÄ• savasena duvidho. tatrÄ• yaá¹ƒ __bhaá¹‡á¸• aparikappo_ --- sÄ• á¹-aka
pavisitvÄ• ``sace sÄ• á¹-ako bhavissati, gaá¹‡hissÄ• mi, sace suttaá¹ƒ, na gaá¹‡hissÄ• mÄ
andhakÄ• re pasibbakaá¹ƒ gaá¹‡hÄ• ti, tatra ce sÄ• á¹-ako hoti, uddhÄ• reyeva pÄ• rÄ• jika
rakkhati. bahi nÄ«haritvÄ• muÃ±citvÄ• ``suttaâ€™â€™ nti Ã±atvÄ• puna Ä• haritvÄ• á¹-h
``suttaâ€™â€™ nti Ã±atvÄ• pi ``yaá¹ƒ laddhaá¹ƒ, taá¹ƒ gahetabbaâ€™â€™ nti gacchati, pa
bhÅ«miyaá¹ƒ á¹-hapetvÄ• gaá¹‡hÄ• ti, uddhÄ• re pÄ• rÄ• jikaá¹ƒ. ``coro coroâ€™â€™ ti a
palÄ• yati, rakkhati. sÄ• mikÄ• disvÄ• gaá¹‡hanti, rakkhati yeva. aÃ±Ã±o ce koci gaá¹‡hÄ•
sÄ• mikesu nivattesu sayaá¹ƒ disvÄ• paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya ``pagevetaá¹ƒ mayÄ• ga
santakaâ€™â€™ nti gaá¹‡hantassÄ• pi bhaá¹‡á¸• adeyyameva. tattha yvÄ• yaá¹ƒ ``sace s
gaá¹‡hissÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena pavatto parikappo, ayaá¹ƒ bhaá¹‡á¸• aparika

__okÄ• saparikappo_ pana evaá¹ƒ veditabbo --- ekacco pana parapariveá¹‡Ä• dÄ«ni \Ee 2
lobhaneyyaá¹ƒ bhaá¹‡á¸• aá¹ƒ disvÄ•
gabbhadvÄ• rapamukhaheá¹-á¹-hÄ• pÄ• sÄ• dadvÄ• rakoá¹-á¹-hakarukkhamÅ«lÄ• divasen
etthantare passissanti, daá¹-á¹-hukÄ• matÄ• ya gahetvÄ• vicaranto viya dassÄ• mi, no ce \
harissÄ• mÄ«â€™â€™ ti parikappeti, tassa taá¹ƒ Ä• dÄ• ya parikappitaparicchedaá¹ƒ atikk
iti yvÄ• yaá¹ƒ vuttanayeneva pavatto parikappo, ayaá¹ƒ okÄ• saparikappo nÄ• ma. evamim
parikappÄ• naá¹ƒ vasena parikappetvÄ• gaá¹‡hato avahÄ• ro ``parikappÄ• vahÄ• roâ€™â

paá¹-icchÄ• detvÄ• pana avaharaá¹‡aá¹ƒ __paá¹-icchannÄ• vahÄ• ro_ nÄ• ma. so evaá¹ƒ
uyyÄ• nÄ• dÄ«su paresaá¹ƒ omuÃ±citvÄ• á¹-hapitaaá¹…gulimuddikÄ• dÄ«ni disvÄ• ``pac
paá¹ƒsunÄ• vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• deti, tassa ettÄ• vatÄ• uddhÄ• ro natthÄ«
119/. yadÄ• pana sÄ• mikÄ• vicinantÄ• apassitvÄ• ``sve jÄ• nissÄ• mÄ• â€™â€™ ti sÄ•
taá¹ƒ uddharato uddhÄ• re avahÄ• ro. paá¹-icchannakÄ• leyeva ``etaá¹ƒ mama santakaâ€™
``gatÄ• dÄ• ni te, chaá¹-á¹-itabhaá¹‡á¸• aá¹ƒ idaâ€™â€™ nti paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya v
bhaá¹‡á¸• adeyyaá¹ƒ. tesu dutiyatatiyadivase Ä• gantvÄ• vicinitvÄ• adisvÄ• dhuranikkhep
gahitaá¹ƒ bhaá¹‡á¸• adeyyameva. pacchÄ• Ã±atvÄ• codiyamÄ• nassa adadato sÄ• mikÄ•
hoti. kasmÄ• ? yasmÄ• tassa payogena tehi na diá¹-á¹-haá¹ƒ. yo pana tathÄ• rÅ«paá¹ƒ bha
á¹-hitaá¹ƒyeva appaá¹-icchÄ• detvÄ• theyyacitto pÄ• dena akkamitvÄ• kaddame vÄ• vÄ•

pavesitamatteyeva avahÄ• ro.

kusaá¹ƒ saá¹…kÄ• metvÄ• pana avaharaá¹‡aá¹ƒ __kusÄ• vahÄ• ro_ nÄ• ma. sopi evaá¹ƒ
vilÄ«vamayaá¹ƒ vÄ• tÄ• lapaá¹‡á¹‡amayaá¹ƒ vÄ• katasaÃ±Ã±Ä• á¹‡aá¹ƒ yaá¹ƒkiÃ±ci kus
bhÄ• jÄ«yamÄ• ne attano koá¹-á¹-hÄ• sassa samÄ«pe á¹-hitaá¹ƒ appagghataraá¹ƒ vÄ• ma
vÄ• agghena parassa koá¹-á¹-hÄ• saá¹ƒ haritukÄ• mo attano koá¹-á¹-hÄ• se patitaá¹ƒ kusa
pÄ• tetukÄ• matÄ• ya uddharati, rakkhati tÄ• va. parassa koá¹-á¹-hÄ• se pÄ• tite rakkhateva
patite parassa koá¹-á¹-hÄ• sato parassa kusaá¹ƒ uddharati, uddhatamatte avahÄ• ro. sace
parakoá¹-á¹-hÄ• sato parassa kusaá¹ƒ uddharati, attano koá¹-á¹-hÄ• se pÄ• tetukÄ• matÄ•
pÄ• tanepi rakkhati, attano koá¹-á¹-hÄ• sato pana attano kusaá¹ƒ uddharato uddhÄ• reyeva
uddharitvÄ• parakoá¹-á¹-hÄ• se pÄ• tentassa hatthato muttamatte avahÄ• ro. ayaá¹ƒ kusÄ
vuttaá¹ƒ ``Ä• diyeyyÄ• ti paÃ±cavÄ«satiyÄ• avahÄ• rÄ• naá¹ƒ aÃ±Ã±ataravasena hareyyÄ
pakÄ• sito hoti.

__yathÄ• rÅ«pe_ti yÄ• dise. __adinnÄ• dÄ• ne_ti adinnassa parasantakassa gahaá¹‡e. __r
bimbisÄ• raá¹ƒyeva sandhÄ• ya vuttaá¹ƒ, aÃ±Ã±e \Ee 30/ pana tathÄ• kareyyuá¹ƒ vÄ• na
nappamÄ• á¹‡aá¹ƒ. __haneyyuá¹ƒ_ \Ne 123/ __vÄ• _ti hatthÄ• dÄ«hi vÄ• potheyyuá¹ƒ, sat
__bandheyyuá¹ƒ vÄ• _ti rajjubandhanÄ• dÄ«hi \Be 120/ bandheyyuá¹ƒ vÄ• . __pabbÄ• jeyy
vÄ• . __corosi bÄ• losi mÅ«á¸·hosi thenosÄ«_ti imehi vacanehi paribhÄ• seyyuá¹ƒ. kÄ«disa
Ä• dÄ• ne rÄ• jÄ• no evaá¹ƒ karonti? pÄ• dassa vÄ• pÄ• dÄ• rahassa vÄ• . __tathÄ• rÅ«pa
Ä• diyamÄ• no_ti tÄ• disaá¹ƒ bhikkhu porÄ• á¹‡akassa kahÄ• paá¹‡assa pÄ• daá¹ƒ vÄ• pÄ
adinnaá¹ƒ bhÅ«miÄ• dÄ«su yattha katthaci á¹-hitaá¹ƒ yaá¹ƒkiÃ±ci sajÄ«vanijjÄ«vaá¹ƒ vuttap
avahÄ• rÄ• naá¹ƒ yena kenaci avahÄ• rena avaharanto pÄ• rÄ• jiko hoti, ko pana vÄ• do ta

rÄ• jagahe dhaniyattheraá¹ƒ Ä• rabbha raÃ±Ã±o dÄ• rÅ«ni adinnaá¹ƒ Ä• diyanavatthusmiá¹
vÄ• araÃ±Ã±Ä• vÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ
gamanÄ• dike pubbappayoge dukkaá¹-aá¹ƒ, Ä• masane dukkaá¹-aá¹ƒ, pÄ• rÄ• jikavatthunc
Ä• diyantassa mÄ• sake vÄ• Å«namÄ• sake vÄ• dukkaá¹-aá¹ƒ, atirekamÄ• sake vÄ• Å«n
thullaccayaá¹ƒ, paÃ±camÄ• sake vÄ• atirekapaÃ±camÄ• sake vÄ• pÄ• rÄ• jikaá¹ƒ. sabbat
gahaá¹‡adesavasena ca paribhogabhÄ• janaparivattanÄ• dÄ«hi ca parihÄ«nÄ• parihÄ«nav
sakasaÃ±Ã±issa, vissÄ• saggÄ• he, tÄ• vakÄ• like, petapariggahe, tiracchÄ• nagatapariggah
ummattakÄ• dÄ«naÃ±ca anÄ• patti. sÄ«lavipatti, aÃ±Ã±assa manussajÄ• tikassa vasena pa
parapariggahitasaÃ±Ã±itÄ• , garuparikkhÄ• ro, theyyacittaá¹ƒ, vuttappakÄ• rÄ• naá¹ƒ avahÄ
avaharaá¹‡aÃ±cÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• ni. adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

tatiye __saÃ±ciccÄ• _ti saá¹ƒcetetvÄ• saddhiá¹ƒ cetetvÄ• . ``pÄ• á¹‡oâ€™â€™ tisaÃ±Ã±Ä
naâ€™â€™ nti vadhakacetanÄ• ya cetetvÄ• pakappetvÄ• . __manussaviggaha_nti kalalat
jÄ«vamÄ• nakamanussajÄ• tikasarÄ«raá¹ƒ. __jÄ«vitÄ• _ \Be 121/ __voropeyyÄ• _ti kalalak
bhesajjasampadÄ• nena vÄ• tato vÄ• uddhampi tadanurÅ«pena upakkamena jÄ«vitÄ• viy
Ä• vibhÄ• vatthaá¹ƒ pÄ• á¹‡o veditabbo, pÄ• á¹‡Ä• tipÄ• to veditabbo, pÄ• á¹‡Ä• tipÄ• tÄ«
payogo veditabbo. tattha __pÄ• á¹‡o_ti vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. __p
124/ yÄ• ya cetanÄ• ya jÄ«vitindriyupacchedakapayogaá¹ƒ samuá¹-á¹-hÄ• peti, sÄ• cetanÄ
vuttacetanÄ• ya samaá¹…gipuggalo. __pÄ• á¹‡Ä• tipÄ• tassa payogo_ti pÄ• á¹‡Ä• tipÄ• ta
nissaggiyo Ä• á¹‡attiko thÄ• varo vijjÄ• mayo iddhimayoti \Ee 31/. tattha __sÄ• hatthiko_ti s
kÄ• yena vÄ• kÄ• yappaá¹-ibaddhena vÄ• paharaá¹‡aá¹ƒ. __nissaggiyo_ti dÅ«re á¹-hitaá¹
vÄ• kÄ• yappaá¹-ibaddhena vÄ• ususattiyantapÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ nissajjanaá¹ƒ. tatth
uddissÄ• nuddissabhedato duvidho. tattha uddissake yaá¹ƒ uddissa paharati, tasseva mara
koci maratÅ«â€™â€™ ti evaá¹ƒ anuddissake pahÄ• rappaccayÄ• yassa kassaci maraá¹‡e
ca paharitamatte vÄ• maratu, pacchÄ• vÄ• teneva rogena, paharitakkhaá¹‡eyeva kamma
``asukaá¹ƒ nÄ• ma mÄ• rehÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pentassa Ä• á¹‡Ä• panaá¹ƒ

tattha ---

vatthu kÄ• lo ca okÄ• so, Ä• vudhaá¹ƒ iriyÄ• patho.

kriyÄ• visesoti ime, cha Ä• á¹‡atti niyÄ• makÄ• ||

tattha __vatthÅ«_ti puggalo. yaÃ±hi puggalaá¹ƒ ``mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto sace tar
Ä• á¹‡Ä• pakassa Ä• patti. atha aÃ±Ã±aá¹ƒ mÄ• reti, taá¹ƒmaÃ±Ã±amÄ• no vÄ• aÃ±Ã±aá¹
``imaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atte pana Ä• á¹‡Ä• pakassa dukkaá¹-aá¹ƒ. __kÄ• lo_
``purebhattaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto purebhattameva mÄ• reti, Ä• á¹‡Ä• pakas
purebhattaá¹ƒ niyÄ• mitaá¹ƒ, tato pacchÄ• vÄ• pure vÄ• mÄ• reti, Ä• á¹‡Ä• pako muccati
vinicchayo veditabbo. __thÄ• varo_ti asaá¹ƒhÄ• rimena upakaraá¹‡ena mÄ• retukÄ• massa
apassenasaá¹ƒvidhÄ• naá¹ƒ asiÄ• dÄ«naá¹ƒ upanikkhipanaá¹ƒ taá¸·Ä• kÄ• dÄ«su visasam
rÅ«pÅ«pahÄ• rotievamÄ• di. vuttanayeneva cetthÄ• pi uddissÄ• nuddissabhedo veditabbo.
mÄ• raá¹‡atthaá¹ƒ vijjÄ• parijappanaá¹ƒ. __iddhimayo_ti kammavipÄ• kajÄ• ya iddhiyÄ• pa

__satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ• _ti ettha haratÄ«ti hÄ• rakaá¹ƒ, kiá¹ƒ harati? jÄ«
haritabbanti hÄ• rakaá¹ƒ, upanikkhipitabbanti attho. satthaÃ±ca taá¹ƒ hÄ• rakaÃ±cÄ• ti satth
__assÄ• _ti manussaviggahassa. __pariyeseyyÄ• _ti yathÄ• labhati, tathÄ• kareyya, upan
thÄ• varapayogaá¹ƒ dasseti. itarathÄ• hi pariyiá¹-á¹-himatteyeva pÄ• rÄ• jiko bhaveyya, na

padabhÄ• jane panassa byaÃ±janaá¹ƒ anÄ• diyitvÄ• yaá¹ƒ ettha thÄ• varapayogasaá¹…ga
125/ dassetuá¹ƒ ``asiá¹ƒ vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹
vÄ• tÄ• lapaá¹‡á¹‡Ä• dÄ«su likhitvÄ• vÄ• ``yo evaá¹ƒ marati, so dhanaá¹ƒ vÄ• labhatÄ«â
maraá¹‡e guá¹‡aá¹ƒ pakÄ• seyya. etena yathÄ• ``adinnÄ• dÄ• ne Ä• diyeyyÄ• â€™â€™ ti
muccati, nayidha, evaá¹ƒ ``saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti vacanato pana idha pariyÄ• yal
ayamattho veditabbo. __maraá¹‡Ä• ya vÄ• samÄ• dapeyyÄ• _ti ``satthaá¹ƒ vÄ• Ä• harÄ•
nayena maraá¹‡atthÄ• ya \Ee 32/ upÄ• yaá¹ƒ gÄ• hÄ• peyya. etena Ä• á¹‡attikappayogaá¹
Ä• lapanametaá¹ƒ. __kiá¹ƒ tuyhiminÄ• _tiÄ• di saá¹ƒvaá¹‡á¹‡anÄ• kÄ• ranidassanaá¹ƒ. __i
iti mano. ``mataá¹ƒ te jÄ«vitÄ• seyyoâ€™â€™ tiettha vuttamaraá¹‡acitto maraá¹‡amanoti a
``manoâ€™â€™ tiidaá¹ƒ cittassa atthadÄ«panatthaá¹ƒ vuttaá¹ƒ. tenevassa padabhÄ• jane
manoâ€™â€™ ti (Vin III 172) Ä• ha. __cittasaá¹…kappo_ti vicittasaá¹…kappo. etthÄ• pi iti-s
``saá¹…kappoâ€™â€™ ti ca saá¹ƒvidahanamattassetaá¹ƒ nÄ• maá¹ƒ, na vitakkasseva. taÃ
imasmiá¹ƒ atthe saÃ±Ã±Ä• cetanÄ• dhippÄ• yehi saá¹…gahaá¹ƒ gacchati, tasmÄ• ``iti citta
``mataá¹ƒ te jÄ«vitÄ• seyyoâ€™â€™ tiettha vuttamaraá¹‡asaÃ±Ã±Ä« maraá¹‡acetano mar
attho daá¹-á¹-habbo. padabhÄ• janepi hi ayameva nayo dassito \Be 123/. etena maraá¹‡aci
``ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, vÄ«riyamÄ• rabhato daá¸·haâ€™â€™ ntiÄ• dinÄ• (Dhp 112
bhÄ• santassa saá¹ƒvaá¹‡á¹‡anÄ• nÄ• ma na hotÄ«ti dasseti. __anekapariyÄ• yenÄ• _ti n
kÄ• raá¹‡ena. puna __maraá¹‡avaá¹‡á¹‡a_ntiÄ• di nigamanavacanaá¹ƒ. __pÄ• rÄ• jiko hot
manussaviggahaá¹ƒ vuttanayena jÄ«vitÄ• voropento pÄ• rÄ• jiko hotÄ«ti.

vesÄ• liyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ«vitÄ• voropanavatth
``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã
mÄ• raá¹‡atthÄ• ya opÄ• takkhaá¹‡anÄ• dÄ«su dukkaá¹-aá¹ƒ, anodissa khate opÄ• te yass
dukkaá¹-aá¹ƒ, yakkhapetatiracchÄ• nagatamanussaviggahÄ• naá¹ƒ tiracchÄ• nagatassa ca
dukkaá¹-ameva, manussajÄ• tikassa dukkhuppattiyaá¹ƒ thullaccayaá¹ƒ, tathÄ• yakkhÄ• dÄ
tiracchÄ• nagatamaraá¹‡e pana pÄ• cittiyaá¹ƒ, manussamaraá¹‡e pÄ• rÄ• jikanti. iminÄ• n
payogabhedavasena Ä• pattibhedo veditabbo. asaÃ±cicca mÄ• rentassa ajÄ• nantassa nar
ummattakÄ• dÄ«naÃ±ca anÄ• patti. tattha __asaÃ±ciccÄ• _ti ``iminÄ• upakkamena imaá¹ƒ
katena upakkamena musalussÄ• panavatthusmiá¹ƒ (Vin III 180 Ä• dayo) viya pare matepi a
__ajÄ• nantassÄ• _ti ``iminÄ• ayaá¹ƒ marissatÄ«â€™â€™ ti ajÄ• nantassa upakkamena
visagatapiá¹‡á¸• apÄ• tavatthusmiá¹ƒ (Vin III 181) viya pare matepi anÄ• patti. __namaraá¹
maraá¹‡aá¹ƒ anicchantassa \Ne 126/ upakkamena bhesajjavatthusmiá¹ƒ (Vin III 187) viya p
evaá¹ƒ asaÃ±ciccÄ• tiÄ• dÄ«su vinicchayo veditabbo. sÄ«lavipatti, manussajÄ• tikapÄ• á¹‡
vadhakacittaá¹ƒ, upakkamo, tena maraá¹‡anti imÄ• nettha paÃ±ca aá¹…gÄ• ni. adinnÄ• dÄ
kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
dukkhavedananti.

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ•

catutthe \Ee 33/ \Be 124/ __anabhijÄ• na_nti sakasantÄ• ne anuppannattÄ• attani atthibhÄ
__uttarimanussadhamma_nti uttarimanussÄ• naá¹ƒ jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±ca dhar
attani taá¹ƒ upaneti ``mayi atthÄ«â€™â€™ ti samudÄ• caranto, attÄ• naá¹ƒ vÄ• tattha upa
sandissÄ• mÄ«â€™â€™ ti samudÄ• carantoti attupanÄ• yiko, taá¹ƒ attupanÄ• yikaá¹ƒ. eva
sambandho. __alamariyaÃ±Ä• á¹‡adassana_ntiettha mahaggatalokuttarapaÃ±Ã±Ä• jÄ• na
cakkhunÄ• ca diá¹-á¹-hamiva dhammaá¹ƒ paccakkhakaraá¹‡ato dassanatthena dassananti
ariyaá¹ƒ visuddhaá¹ƒ uttamaá¹ƒ Ã±Ä• á¹‡adassananti ariyaÃ±Ä• á¹‡adassanaá¹ƒ, alaá¹ƒ pa
kilesaviddhaá¹ƒsanasamatthaá¹ƒ ariyaÃ±Ä• á¹‡adassanamettha jhÄ• nÄ• dibhede uttarima
ariyaÃ±Ä• á¹‡adassanamassÄ• ti alamariyaÃ±Ä• á¹‡adassano, taá¹ƒ alamariyaÃ±Ä• á¹‡ad
vuttappakÄ• rametaá¹ƒ uttarimanussadhammaá¹ƒ attupanÄ• yikaá¹ƒ katvÄ• kÄ• yena vÄ•
viÃ±Ã±ussa manussajÄ• tikassa Ä• roceyya. __iti jÄ• nÄ• mi iti passÄ• mÄ«_ti samudÄ• ca
attupanÄ• yikaÃ±hi katvÄ• vinÄ• aÃ±Ã±Ä• padesena samudÄ• caranto evaá¹ƒ samudÄ• c
padabhÄ• jane (Vin III 209) ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, sa
vutto, so sabbo idheva saá¹…gahaá¹ƒ gacchatÄ«ti veditabbo. ``iti jÄ• nÄ• mi iti passÄ• mÄ«
yidaá¹ƒ vacanamattameva vadati, atha kho ``iminÄ• ca iminÄ• ca kÄ• raá¹‡ena ayaá¹ƒ dha
dÄ«peti, ``samÄ• pajjiâ€™â€™ ntiÄ• dÄ«ni ca vadantena hi samÄ• pajjanÄ• dÄ«hi kÄ• raá
tena vuttaá¹ƒ ``yvÄ• yaá¹ƒ padabhÄ• jane paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, samÄ•
samÄ• pannotiÄ• dibhedo vutto, so sabbo idheva saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ ti. __
Ä• rocitakÄ• lato aÃ±Ã±atarasmiá¹ƒ kÄ• le. iti Ä• pattipaá¹-ijÄ• nanakÄ• ladassanametaá¹ƒ,
Ä• rocitakkhaá¹‡eva Ä• pattiá¹ƒ Ä• pajjati. Ä• pattiá¹ƒ pana \Ne 127/ Ä• panno yasmÄ• par
paá¹-ijÄ• nÄ• ti, tasmÄ• ``samanuggÄ• hÄ«yamÄ• no vÄ• asamanuggÄ• hÄ«yamÄ• no vÄ
Ä• rocitakkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ Ä• panno. __visuddhÄ• pekkho_ti \Be 125/ attano gi
visuddhiá¹ƒ apekkhamÄ• no icchamÄ• no. ayaÃ±hi yasmÄ• pÄ• rÄ• jikaá¹ƒ Ä• panno, tasm
abhabbo jhÄ• nÄ• dÄ«ni adhigantuá¹ƒ, iccassa bhikkhubhÄ• vo visuddhi nÄ• ma na hoti. ya
upÄ• sakÄ• rÄ• mikasÄ• maá¹‡erÄ• naá¹ƒ vÄ• aÃ±Ã±ataro hutvÄ• dÄ• nÄ• dÄ«hi saggan
mokkhamaggaá¹ƒ vÄ• Ä• rÄ• dhetuá¹ƒ bhabbo hoti, tasmÄ• ssa gihiÄ• dibhÄ• vo visuddhi
``gihibhÄ• vÄ• dikaá¹ƒ visuddhiá¹ƒ apekkhamÄ• noâ€™â€™ ti. __evaá¹ƒ vadeyyÄ• _ti evaa
``ajÄ• namevaá¹ƒ, Ä• vusoâ€™â€™ tiÄ• diá¹ƒ. tattha __ajÄ• na_nti ajÄ• nanto. __apassa_
musÄ• vilapi_nti ahaá¹ƒ \Ee 34/ vacanatthavirahato tucchaá¹ƒ, vaÃ±canÄ• dhippÄ• yato m
vuttaá¹ƒ hoti. __aÃ±Ã±atra adhimÄ• nÄ• _ti yvÄ• yaá¹ƒ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…
Ä• raddhavipassakassa apatte pattasaÃ±Ã±itÄ• saá¹…khÄ• to adhimÄ• no uppajjati, taá¹ƒ
kevalaá¹ƒ pÄ• picchatÄ• ya yo samudÄ• careyya, ayampi pÄ• rÄ• jiko hotÄ«ti attho.

vesÄ• liyaá¹ƒ vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbha tesaá¹ƒ uttarimanussadhammÄ• ro
``aÃ±Ã±atra adhimÄ• nÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±a

``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ ntiÄ• dinÄ• nayena vuttappakÄ• raá¹ƒ asa
Ä• rocentassa sace yassa kassaci Ä• roceti, so manussajÄ• tiko hoti, anantarameva ``ayaá
vÄ• ``ariyoâ€™â€™ ti vÄ• yena kenaci Ä• kÄ• rena tamatthaá¹ƒ jÄ• nÄ• ti, pÄ• rÄ• jikaá¹ƒ
thullaccayaá¹ƒ. sace pana ``yo te vihÄ• re vasi, so bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ•
(Vin III 220) nayena aÃ±Ã±Ä• padesena Ä• rocentassa jÄ• nÄ• ti, thullaccayaá¹ƒ. sace na jÄ
adhimÄ• nena Ä• rocentassa, anullapanÄ• dhippÄ• yassa, ummattakÄ• dÄ«naÃ±ca anÄ• p
uttarimanussadhammassa attani asantatÄ• , pÄ• picchatÄ• ya tassa Ä• rocanaá¹ƒ, anaÃ±Ã
tassa manussajÄ• tikatÄ• , taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…gÄ• ni. sa
adinnÄ• dÄ• ne vuttasadisÄ• nevÄ• ti.

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__uddiá¹-á¹-hÄ• _ \Be 126/ __kho Ä• yasmanto cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• _tiidaá¹ƒ
uddiá¹-á¹-hapÄ• rÄ• jikaparidÄ«panameva. samodhÄ• netvÄ• pana sabbÄ• neva catuvÄ«s
\Ne 128/. katamÄ• ni catuvÄ«sati? pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni tÄ• va bhikkhÅ«naá¹ƒ cattÄ• ri
asÄ• dhÄ• raá¹‡Ä• ni cattÄ• rÄ«ti aá¹-á¹-ha, tÄ• ni ekÄ• dasannaá¹ƒ paá¹‡á¸• akÄ• dÄ«naá
ekÄ• dasahi pÄ• rÄ• jikehi saddhiá¹ƒ ekÅ«navÄ«sati, gihibhÄ• vaá¹ƒ patthayamÄ• nÄ• ya b
vibbhantabhÄ• vapÄ• rÄ• jikena saddhiá¹ƒ vÄ«sati, aparÄ• nipi lambÄ«, mudupiá¹-á¹-hiko, p
mukhena gaá¹‡hÄ• ti, parassa aá¹…gajÄ• te abhinisÄ«datÄ«ti imesaá¹ƒ catunnaá¹ƒ vasena
anulomapÄ• rÄ• jikÄ• nÄ«â€™â€™ ti vadanti, iti imÄ• ni ca cattÄ• ri, purimÄ• ni ca vÄ«satÄ
sabbÄ• neva catuvÄ«sati pÄ• rÄ• jikÄ• ni veditabbÄ• ni. __na labhati bhikkhÅ«hi saddhiá¹ƒ
uposathÄ• dibhedaá¹ƒ saá¹ƒvÄ• saá¹ƒ bhikkhÅ«hi saddhiá¹ƒ na labhati. __yathÄ• pure, tat
pubbe gihikÄ• le anupasampannakÄ• le ca, pacchÄ• pÄ• rÄ• jikaá¹ƒ Ä• pannopi tatheva as
bhikkhÅ«hi saddhiá¹ƒ uposathÄ• dibhedo saá¹ƒvÄ• soti. __tatthÄ• yasmante pucchÄ• mÄ«
Ä• yasmante ``kaccittha parisuddhÄ• â€™â€™ ti pucchÄ• mi. __kaccitthÄ• _ti kacci ettha, e
pÄ• rÄ• jikesu kacci parisuddhÄ• ti attho. atha vÄ• __kaccittha parisuddhÄ• _ti kacci parisu
bhavathÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

pÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• o

__ime_ \Be 127/ \Ne 129/ __kho panÄ• _ti idÄ• ni vattabbÄ• naá¹ƒ abhimukhÄ«karaá¹‡aá¹ƒ
sannipatitÄ• naá¹ƒ piyavacanena Ä• lapanaá¹ƒ. __terasÄ• _ti gaá¹‡anapariccheda. __saá¹…
evaá¹ƒnÄ• makÄ• . __dhammÄ• _ti Ä• pattiyo. __uddesaá¹ƒ Ä• gacchantÄ«_ti sarÅ«pena u
nidÄ• ne viya ``yassa siyÄ• Ä• pattÄ«â€™â€™ ti sÄ• dhÄ• raá¹‡avacanamattena.

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

saá¹ƒvijjati cetanÄ• assÄ• ti saÃ±cetanÄ• , saÃ±cetanÄ• va saÃ±cetanikÄ• , saÃ±cetanÄ• saÃ±cetanikÄ• . __sukkavissaá¹-á¹-hÄ«_ti sukkassa vissaá¹-á¹-hi, rÄ• gÅ«patthambhÄ• dÄ« kammaÃ±Ã±ataá¹ƒ patte Ä• rogyÄ• dÄ«su yaá¹ƒkiÃ±ci apadisitvÄ• ajjhattarÅ«pÄ• dÄ«su y mocanassÄ• dacetanÄ• ya nimitte upakkamantassa Ä• sayadhÄ• tunÄ• nattato nÄ«lÄ• diva dasavidhesu sukkesu yassa kassaci sukkassa á¹-hÄ• nÄ• cÄ• vanÄ• ti attho. __aÃ±Ã±atra sukkavissaá¹-á¹-hi hoti, taá¹ƒ á¹-hapetvÄ• . __saá¹…ghÄ• diseso_ti yÄ• aÃ±Ã±atra supinan sukkavissaá¹-á¹-hi, ayaá¹ƒ saá¹…ghÄ• diseso nÄ• ma Ä• pattinikÄ• yoti attho. vacanattho p ceva sese ca icchitabbo assÄ• ti saá¹…ghÄ• diseso. kiá¹ƒ vuttaá¹ƒ hoti --- imaá¹ƒ Ä• pattiá¹ vuá¹-á¹-hÄ• tukÄ• massa yaá¹ƒ taá¹ƒ Ä• pattivuá¹-á¹-hÄ• naá¹ƒ, tassa Ä• dimhi ceva parivÄ sese majjhe mÄ• nattadÄ• natthÄ• ya mÅ«lÄ• ya paá¹-ikassanena vÄ• saha mÄ• nattadÄ• abbhÄ• natthÄ• ya ca saá¹…gho icchitabbo, na hettha ekampi kammaá¹ƒ vinÄ• saá¹…ghe saá¹…gho Ä• dimhi ceva sese ca icchitabbo assÄ• ti saá¹…ghÄ• disesoti.

sÄ• vatthiyaá¹ƒ seyyasakaá¹ƒ Ä• rabbha upakkamitvÄ• asucimocanavatthusmiá¹ƒ paÃ±Ã± supinantÄ• â€™â€™ ti \Ne 130/ ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, a parena attano aá¹…gajÄ• te upakkamaá¹ƒ kÄ• retvÄ• mocÄ• peti, Ä• pajjatiyeva. cetetvÄ• kaá¹-ikampanenapi nimitte upakkamantassa sace na muccati, thullaccayaá¹ƒ. sace pana an ekÄ• khuddakamakkhikÄ• piveyya, tattakampi á¹-hÄ• nato muccati, dakasotaá¹ƒ anotiá¹‡á á¹-hÄ• nato pana cutaá¹ƒ avassameva dakasotaá¹ƒ otarati, tasmÄ• ``dakasotaá¹ƒ otiá¹‡á¹‡ vÄ• anikkhante vÄ• saá¹…ghÄ• disesoâ€™â€™ ti (Sp (to Vin III) II 237) aá¹-á¹-hakathÄ• s anupakkamantassa ca, amocanÄ• dhippÄ• yassa ca, supinaá¹ƒ passantassa ca, ummattak sÄ«lavipatti, cetanÄ• , upakkamo \Ee 36/, muccananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. sam paá¹-hamapÄ• rÄ• jike vuttasadisÄ• nevÄ• ti.

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __otiá¹‡á¹‡o_ti yakkhÄ• dÄ«hi viya sattÄ• anto uppajjantena rÄ• gena vÄ• otiá¹‡á¹‡ sattÄ• asamapekkhitvÄ• rajjanÄ«ye á¹-hÄ• ne rajjanto sayaá¹ƒ vÄ• rÄ• gaá¹ƒ otiá¹‡á¹‡o, kÄ• yasaá¹ƒsaggarÄ• gasamaá¹…gissetaá¹ƒ adhivacanaá¹ƒ. __vipariá¹‡atena cittenÄ• _ti parisuddhabhavaá¹…gasantatisaá¹…khÄ• taá¹ƒ pakatiá¹ƒ vijahitvÄ• aÃ±Ã±athÄ• pavatten pariá¹‡atena yathÄ• parivattamÄ• naá¹ƒ virÅ«paá¹ƒ hoti, evaá¹ƒ vuttarÄ• gavasena parivat cittenÄ• ti attho. __mÄ• tugÄ• mena saddhi_nti tadahujÄ• tÄ• yapi jÄ«vamÄ• nakamanussit __kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• _ti hatthaggahaá¹‡Ä• dikaÄ• yasampayogaá¹ƒ kÄ

samÄ• pajjeyya. __hatthaggÄ• haá¹ƒ vÄ• _tiÄ• di panassa vitthÄ• rena atthadassanaá¹ƒ. ta
kapparato paá¹-á¹-hÄ• ya yÄ• va agganakhÄ• . __veá¹‡Ä«_ nÄ• ma vinandhitvÄ• vÄ• avir
nÄ«lÄ• divaá¹‡á¹‡asuttakusumakahÄ• paá¹‡amÄ• lÄ• suvaá¹‡á¹‡acÄ«rakamuttÄ• vaá¸·iÄ•
katakesakalÄ• passetaá¹ƒ adhivacanaá¹ƒ. veá¹‡iggahaá¹‡ena cettha kesÄ• pi gahitÄ• yeva
vuttalakkhaá¹‡assa hatthassa gahaá¹‡aá¹ƒ hatthaggÄ• ho, veá¹‡iyÄ• gahaá¹‡aá¹ƒ veá¹‡ig
sarÄ«rassa parÄ• masanaá¹ƒ __aÃ±Ã±atarassa vÄ• aÃ±Ã±atarassa vÄ• aá¹…gassa parÄ
hatthaggÄ• haá¹ƒ vÄ• veá¹‡iggÄ• haá¹ƒ vÄ• aÃ±Ã±atarassa vÄ• aÃ±Ã±atarassa vÄ• aá¹
samÄ• pajjeyya, tassa saá¹…ghÄ• diseso nÄ• ma Ä• pattinikÄ• yo hotÄ«ti.

sÄ• vatthiyaá¹ƒ \Be 129/ udÄ• yittheraá¹ƒ Ä• rabbha kÄ• yasaá¹ƒsaggasamÄ• pajjanavatthu
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti \Ne 131/, anÄ• á¹‡attikaá¹ƒ, itthiyÄ• itthisaÃ±Ã±ino antamaso
phusantassÄ• pi, itthiyÄ• vÄ• phusiyamÄ• nassa sevanÄ• dhippÄ• yena vÄ• yamitvÄ• ph
saá¹…ghÄ• diseso. ekena pana hatthena gahetvÄ• dutiyena hatthena divasampi tattha tatt
Ä• patti, aggahetvÄ• phusanto pana sace sÄ«sato yÄ• va pÄ• dÄ• , tÄ• va kÄ• yato hattha
ekÄ• va Ä• patti, paÃ±cannaá¹ƒ aá¹…gulÄ«naá¹ƒ ekato gahaá¹‡epi ekÄ• yeva. sace pana n
paÃ±caá¹…guliyo ekato gaá¹‡hÄ• ti, paÃ±ca Ä• pattiyo. itthiyÄ• vematikassa,
paá¹‡á¸• akapurisatiracchÄ• nagatasaÃ±Ã±issa ca thullaccayaá¹ƒ, tathÄ• kÄ• yena kÄ• ya
amanussitthipaá¹‡á¸• akehi ca saddhiá¹ƒ kÄ• yasaá¹ƒsaggepi. manussitthiyÄ• pana kÄ• ya
kÄ• yappaá¹-ibaddhÄ• dÄ«su, purisakÄ• yaphusanÄ• dÄ«su ca dukkaá¹-aá¹ƒ. itthiyÄ• phus
sevanÄ• dhippÄ• yassÄ• pi kÄ• yena avÄ• yamitvÄ• \Ee 37/ phassaá¹ƒ paá¹-ijÄ• nantassa
phusantassa, asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, asÄ• diyantassa, ummattakÄ• dÄ«naÃ
manussitthÄ«, itthisaÃ±Ã±itÄ• , kÄ• yasaá¹ƒsaggarÄ• go, tena rÄ• gena vÄ• yÄ• mo, hattha
imÄ• nettha paÃ±ca aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jike vuttasad

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye otiá¹‡á¹‡atÄ• ca vipariá¹‡atacittatÄ• ca duá¹-á¹-hullavÄ• cassÄ• darÄ• gavasena ve
__mÄ• tugÄ• ma_nti duá¹-á¹-hullÄ• duá¹-á¹-hullasaá¹ƒlakkhaá¹‡asamatthaá¹ƒ manussitthiá
__duá¹-á¹-hullÄ• hivÄ• cÄ• hÄ«_ti vaccamaggapassÄ• vamaggemethunadhammappaá¹-isa
__obhÄ• seyyÄ• _ti avabhÄ• seyya,
vaá¹‡á¹‡Ä• vaá¹‡á¹‡ayÄ• canaÄ• yÄ• canapucchanapaá¹-ipucchanaÄ• cikkhaá¹‡Ä• nusÄ•
asaddhammavacanaá¹ƒ vadeyya. __yathÄ• ta_nti ettha nti nipÄ• tamattaá¹ƒ, yathÄ• yuvÄ
obhÄ• sane nirÄ• saá¹…kabhÄ• vaá¹ƒ dasseti. __methunupasaá¹ƒhitÄ• hÄ«_tiidaá¹ƒ \Be 1
sikhÄ• pattalakkhaá¹‡adassanaá¹ƒ. __saá¹…ghÄ• diseso_ti dvinnaá¹ƒ maggÄ• naá¹ƒ vase
methunayÄ• canÄ• dÄ«hi vÄ• ``sikharaá¹‡Ä«si, saá¹ƒbhinnÄ• si, ubhatobyaÃ±janakÄ• sÄ«
aÃ±Ã±atarena akkosavacanena vÄ• mÄ• tugÄ• maá¹ƒ obhÄ• santassa saá¹…ghÄ• diseso

sÄ• vatthiyaá¹ƒ udÄ• yittheraá¹ƒ Ä• rabbha duá¹-á¹-hullavÄ• cÄ• hi obhÄ• sanavatthusmiá¹
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, itthiyÄ• itthisaÃ±Ã±ino antamaso hatthamu
obhÄ• santassa \Ne 132/ sace sÄ• tamatthaá¹ƒ tasmiá¹ƒyeva khaá¹‡e jÄ• nÄ• ti, saá¹…gh
thullaccayaá¹ƒ. tasmiá¹ƒyeva itthisaÃ±Ã±ino dukkaá¹-aá¹ƒ. punappunaá¹ƒ obhÄ• santassa,
ekavÄ• cÄ• ya obhÄ• santassa vÄ• cÄ• gaá¹‡anÄ• ya ceva itthigaá¹‡anÄ• ya ca Ä• pattiyo
sÄ• na jÄ• nÄ• ti, thullaccayaá¹ƒ. adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa
thullaccayaá¹ƒ. paá¹‡á¸• ake dukkaá¹-aá¹ƒ, ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ
Ä• dissa vaá¹‡á¹‡Ä• dibhaá¹‡ane sabbattha dukkaá¹-aá¹ƒ. atthadhammaanusÄ• sanipurek
ummattakÄ• dÄ«naÃ±ca anÄ• patti. sÄ«lavipatti, manussitthÄ«, itthisaÃ±Ã±itÄ• , duá¹-á¹-hu
tena rÄ• gena obhÄ• sanaá¹ƒ, taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…gÄ• ni
adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokav
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe otiá¹‡á¹‡atÄ• ca vipariá¹‡atacittatÄ• ca attakÄ• mapÄ• ricariyÄ• vasena veditabb
santike_ti duá¹-á¹-hullobhÄ• sane vuttappakÄ• rÄ• ya itthiyÄ• samÄ«pe. __attakÄ• mapÄ•
methunadhammasaá¹…khÄ• tena kÄ• mena pÄ• ricariyÄ• kÄ• mapÄ• ricariyÄ• , attano att
attakÄ• mapÄ• ricariyÄ• , attanÄ• vÄ• kÄ• mitÄ• icchitÄ• ti attakÄ• mÄ• , sayaá¹ƒ methun
attho, attakÄ• mÄ• ca sÄ• pÄ• ricariyÄ• \Be 131/ cÄ• ti attakÄ• mapÄ• ricariyÄ• , tassÄ•
__vaá¹‡á¹‡aá¹ƒ bhÄ• seyyÄ• _ti guá¹‡aá¹ƒ Ä• nisaá¹ƒsaá¹ƒ pakÄ• seyya. __etadagga_ntiÄ
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡abhÄ• sanÄ• kÄ• ranidassanaá¹ƒ. tatrÄ• yaá¹ƒ padasa
--- yÄ• mÄ• disaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi virahitattÄ• __sÄ«lavantaá¹ƒ_ methunadha
__brahmacÄ• riá¹ƒ_ tadubhayenÄ• pi __kalyÄ• á¹‡adhammaá¹ƒ etena dhammena paricare
mÄ• disaá¹ƒ paricarantiyÄ• yÄ• ayaá¹ƒ pÄ• ricariyÄ• nÄ• ma, etadaggaá¹ƒ pÄ• ricariyÄ•
saá¹…ghÄ• diseso_ti evaá¹ƒ attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• santo ca ``arah
methunadhammaá¹ƒ dÄ• tuâ€™â€™ ntiÄ• dinÄ• methunappaá¹-isaá¹ƒyutteneva vacanena
saá¹…ghÄ• diseso.

sÄ• vatthiyaá¹ƒ udÄ• yittheraá¹ƒ Ä• rabbha attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡abhÄ• san
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, itthiyÄ• itthisaÃ±Ã±ino antamaso hatthamu
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• santassa sace sÄ• tamatthaá¹ƒ tasmiá¹ƒye
saá¹…ghÄ• diseso \Ne 133/. no ce jÄ• nÄ• ti, thullaccayaá¹ƒ. paá¹‡á¸• ake paá¹‡á¸• akasa
tasmiá¹ƒyeva itthisaÃ±Ã±ino dukkaá¹-aá¹ƒ. cÄ«varÄ• dÄ«hi vatthukÄ• mehi pÄ• ricariyÄ• ya
ummattakÄ• dÄ«naÃ±ca anÄ• patti. sÄ«lavipatti, manussitthÄ«, itthisaÃ±Ã±itÄ• , attakÄ• m

tena rÄ• gena vaá¹‡á¹‡abhaá¹‡anaá¹ƒ, taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹
samuá¹-á¹-hÄ• nÄ• dÄ«ni duá¹-á¹-hullobhÄ• sane vuttasadisÄ• nevÄ• ti.

attakÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __saÃ±caritta_nti itthipurisÄ• naá¹ƒ antare saá¹ƒcaraá¹‡abhÄ• vaá¹ƒ. __samÄ•
paá¹-iggaá¹‡hanavÄ«maá¹ƒsanapaccÄ• haraá¹‡Ä• ni karonto Ä• pajjeyya. __itthiyÄ• vÄ• _
samÄ• pajjanÄ• kÄ• radassanaá¹ƒ. tattha __itthiyÄ• vÄ• purisamati_nti purisena vÄ• tass
pesito purisassa matiá¹ƒ adhippÄ• yaá¹ƒ itthiyÄ• Ä• roceyyÄ• ti attho. __purisassa vÄ• itth
tassÄ• mÄ• tÄ• pitÄ• dÄ«hi vÄ• pesito itthiyÄ• matiá¹ƒ adhippÄ• yaá¹ƒ purisassa \Be 132
__jÄ• yattane vÄ• jÄ• rattane vÄ• _ti jÄ• yabhÄ• ve vÄ• jÄ• rabhÄ• ve vÄ• . purisassa hi m
jÄ• yattane Ä• roceti, itthiyÄ• matiá¹ƒ purisassa Ä• rocento jÄ• rattane Ä• roceti. apica puris
itthiyÄ• Ä• rocento jÄ• yattane vÄ• Ä• roceti nibaddhabhariyabhÄ• ve, jÄ• rattane vÄ• mic
padabhÄ• jane (Vin III 302) ``jÄ• yattane vÄ• ti jÄ• yÄ• bhavissasi, jÄ• rattane vÄ• ti jÄ• rÄ
vuttaá¹ƒ. eteneva upÄ• yena itthiyÄ• matiá¹ƒ purisassa Ä• rocanepi ``pati bhavissasi, jÄ• ro
\Ee 39/ vattabbatÄ• veditabbÄ• . __antamaso taá¹…khaá¹‡ikÄ• yapÄ«_ti sabbantimena pa
taá¹…khaá¹‡e muhuttamatte saá¹ƒvasitabbato ``taá¹…khaá¹‡ikÄ• â€™â€™ ti vuccati, muhu
``muhuttikÄ• bhavissasÄ«â€™â€™ ti evaá¹ƒ purisassa matiá¹ƒ Ä• rocentassa saá¹…ghÄ•
``muhuttiko bhavissasÄ«â€™â€™ ti evaá¹ƒ purisassa itthimatiá¹ƒ Ä• rocentopi saá¹…ghÄ•
veditabbo.

sÄ• vatthiyaá¹ƒ udÄ• yittheraá¹ƒ Ä• rabbha saÃ±carittasamÄ• pajjanavatthusmiá¹ƒ paÃ±Ã±
taá¹…khaá¹‡ikÄ• yapÄ«â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti,
vÄ«maá¹ƒsati, antevÄ• siá¹ƒ paccÄ• harÄ• petÄ«â€™â€™ tiiminÄ• (Vin III 338) nayena sÄ
nÄ• laá¹ƒvacanÄ«yÄ• ya \Ne 134/ yÄ• ya kÄ• yaci itthiyÄ• antamaso mÄ• tuyÄ• pi purisam
bhariyÄ• dhanakkÄ«tÄ• â€™â€™ ti vattukÄ• mo sacepi chandavÄ• sinÄ«Ä• dÄ«su aÃ±Ã±
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitepi asampaá¹-icchitepi puna Ä• gantvÄ• yena pahito,
Ä• roceti, saá¹…ghÄ• disesaá¹ƒ Ä• pajjati. sÄ• pana tassa bhariyÄ• hotu vÄ• , mÄ• vÄ• ,
yassÄ• santikaá¹ƒ pesito, taá¹ƒ adisvÄ• aÃ±Ã±atarassa avassÄ• rocanakassa ``Ä• rocehÄ
paccÄ• harati, Ä• pajjatiyeva. ``mÄ• turakkhitaá¹ƒ brÅ«hÄ«â€™â€™ ti pesitassa pana gantv
piturakkhitÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vadantassa visaá¹…ketaá¹ƒ hoti, purisassa vÄ• itthiyÄ
``sÄ• dhÅ«â€™â€™ ti kÄ• yena vÄ• vÄ• cÄ• ya vÄ• ubhayena vÄ• paá¹-iggaá¹‡hitvÄ• ta
Ä• rocetvÄ• vÄ• Ä• rocÄ• petvÄ• vÄ• puna yena pesito, tassa taá¹ƒ pavattiá¹ƒ sayaá¹ƒ Ä
Ä• rocÄ• pentassa vÄ• saá¹…ghÄ• diseso \Be 133/. ettÄ• vatÄ• hi ``paá¹-iggaá¹‡hÄ• ti, vÄ
paccÄ• haratÄ«â€™â€™ tiidaá¹ƒ aá¹…gattayaá¹ƒ sampÄ• ditameva hoti, ito pana yehi keh
paá¹‡á¸• ake ca aá¹…gattayenÄ• pi thullaccayaá¹ƒ. ekena dukkaá¹-aá¹ƒ. saá¹…ghassa vÄ•

vÄ• kiccena gacchantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti.

sÄ«lavipatti, yesu saÃ±carittaá¹ƒ samÄ• pajjati, tesaá¹ƒ manussajÄ• tikatÄ• , na nÄ• laá¹ƒv

paá¹-iggaá¹‡hanavÄ«maá¹ƒsanapaccÄ• haraá¹‡Ä• nÄ«ti imÄ• nettha paÃ±ca aá¹…gÄ• ni.
paá¹‡á¹‡attiá¹ƒ vÄ• alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ vÄ• ajÄ• nantassa kÄ• yavikÄ• rena sÄ•
vÄ«maá¹ƒsitvÄ• tatheva paccÄ• harantassa kÄ• yato samuá¹-á¹-hÄ• ti. ``itthannÄ• mÄ• Ä•
jÄ• neyyÄ• thÄ• â€™â€™ ti kenaci vutte ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• taá¹ƒ Ä•
purise Ä• gate Ä• rocentassa kÄ• yena kiÃ±ci akatattÄ• vÄ• cato samuá¹-á¹-hÄ• ti. vÄ• cÄ•
sÄ• sanaá¹ƒ gahetvÄ• aÃ±Ã±ena karaá¹‡Ä«yena tassÄ• gharaá¹ƒ gantvÄ• aÃ±Ã±attha v
vacÄ«bhedena vÄ«maá¹ƒsitvÄ• punapi aÃ±Ã±eneva kÄ• raá¹‡ena tato apakkamma kadÄ•
Ä• rocentassÄ• pi vÄ• cato samuá¹-á¹-hÄ• ti. paá¹‡á¹‡attiá¹ƒ ajÄ• nantassa pana khÄ«á¹‡Ä
gantvÄ• alaá¹ƒvacanÄ«yaá¹ƒ mÄ• tarampi ``ehi me pitaraá¹ƒ upaá¹-á¹-hÄ• hÄ«â€™â€™ ti
kÄ• yavÄ• cato samuá¹-á¹-hÄ• ti. imÄ• ni tÄ«á¹‡i acittakasamuá¹-á¹-hÄ• nÄ• ni. tadubhayaá
eteheva tÄ«hi nayehi samÄ• pajjantassa tÄ• neva tÄ«á¹‡i tadubhayajÄ• nanacittena sacitta
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tÄ«á¹‡i cittÄ• ni, sukhÄ• divasena tisso vedanÄ• ti.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Ne 135/ __saÃ±Ã±Ä• cikÄ• ya panÄ• _ti ettha __saÃ±Ã±Ä• cikÄ• _ nÄ• ma sa
vuccati, tasmÄ• saÃ±Ã±Ä• cikÄ• yÄ• ti attano yÄ• canÄ• yÄ• ti vuttaá¹ƒ hoti, sayaá¹ƒ yÄ• c
attho. ettha ca yaá¹ƒkiÃ±ci parapariggahitakaá¹ƒ \Be 134/ mÅ«lacchedavasena yÄ• cituá¹ƒ
tÄ• vakÄ• likaá¹ƒ pana vaá¹-á¹-ati. sahÄ• yatthÄ• ya kammakaraá¹‡atthÄ• ya ``purisaá¹ƒ de
vaá¹-á¹-ati, purisattakarampi yÄ• cituá¹ƒ vaá¹-á¹-ati, __purisattakaro_ nÄ• ma vaá¸• á¸• haki
kÄ• tabbaá¹ƒ hatthakammaá¹ƒ. taá¹ƒ ``purisattakaraá¹ƒ dehÄ«â€™â€™ ti vÄ• ``hatthakam
vatvÄ• yÄ• cituá¹ƒ vaá¹-á¹-ati. hatthakammaá¹ƒ nÄ• ma kiÃ±ci vatthu na hoti, tasmÄ• ``kiá
Ä• gatatthÄ• â€™â€™ ti pucchite vÄ• apucchite vÄ• yÄ• cituá¹ƒ vaá¹-á¹-ati, viÃ±Ã±attipac
migaluddakÄ• dayo pana sakakammaá¹ƒ na yÄ• citabbÄ• . __kuá¹-i_nti ullittÄ• dÄ«su aÃ±Ã
__ullittÄ• _ nÄ• ma á¹-hapetvÄ• thambhatulÄ• piá¹-á¹-hasaá¹…ghÄ• á¹-avÄ• tapÄ• nadhÅ«
alepokÄ• saá¹ƒ avasese lepokÄ• se kuá¹-á¹-ehi saddhiá¹ƒ ghaá¹-etvÄ• chadanassa anto su
littÄ• . __avalittÄ• _ nÄ• ma tatheva vuttanayeneva chadanassa bahi littÄ• . __ullittÄ• valittÄ
chadanassa anto ca bahi ca littÄ• . __kÄ• rayamÄ• nenÄ• _ti sayaá¹ƒ vÄ• karontena, Ä• á¹
__asÄ• mika_nti kÄ• retÄ• dÄ• yakena virahitaá¹ƒ. __attuddesa_nti ``mayhaá¹ƒ vÄ• sÄ• gÄ
attÄ• uddeso etissÄ• ti attuddesÄ• , taá¹ƒ attuddesaá¹ƒ. __pamÄ• á¹‡ikÄ• kÄ• retabbÄ• _
kÄ• retabbÄ• . __tatridaá¹ƒ pamÄ• á¹‡a_nti tassÄ• kuá¹-iyÄ• idaá¹ƒ pamÄ• á¹‡aá¹ƒ. __dÄ

__dvÄ• dasa vidatthiyo sugatavidatthiyÄ• _tiettha __sugatavidatthi_ nÄ• ma idÄ• ni majjhim
vidatthiyo, vaá¸• á¸• hakihatthena diyaá¸• á¸• ho hattho hoti. minantena pana kuá¹-iyÄ• bah
dinnaá¹ƒ mahÄ• mattikapariyantaá¹ƒ aggahetvÄ• thusapiá¹‡á¸• apariyantena dvÄ• dasa vi
thusapiá¹‡á¸• akena anatthiko hoti, mahÄ• mattikalepeneva niá¹-á¹-hÄ• peti, sveva paricche
vitthÄ• rato. __sattantarÄ• _ti kuá¹-á¹-assa bahiantaá¹ƒ aggahetvÄ• abbhantarimena anten
pamÄ• á¹‡anti vuttaá¹ƒ hoti. ettha ca kesaggamattampi dÄ«ghato hÄ• petvÄ• tiriyaá¹ƒ, tiriy
dÄ«ghaá¹ƒ vaá¸• á¸• hetuá¹ƒ na vaá¹-á¹-ati, ko pana vÄ• do ubhatovaá¸• á¸• hane. yÄ• par
saá¹-á¹-hihatthÄ• pi hoti, tiriyato tihatthÄ• vÄ• Å«nakacatuhatthÄ• vÄ• , yattha \Ee 41/ par
ito cito ca na parivaá¹-á¹-ati, pacchimakoá¹-iyÄ• catuhatthavitthÄ• rÄ• na hoti, ayaá¹ƒ kuá¹
gacchati, tasmÄ• vaá¹-á¹-ati. __bhikkhÅ«_ \Be 135/ __abhinetabbÄ• vatthudesanÄ• yÄ• _t
kuá¹-iá¹ƒ kÄ• retukÄ• mo hoti, taá¹ƒ sodhetvÄ• padabhÄ• jane (Vin III 349) vuttanayena sa
yÄ• citvÄ• sabbe vÄ• saá¹…ghapariyÄ• pannÄ• saá¹…ghena vÄ• sammatÄ• dve tayo b
netabbÄ• . __tehi bhikkhÅ«hi vatthu desetabbaá¹ƒ anÄ• rambhaá¹ƒ saparikkamana_nti tehi
kipillikÄ• dÄ«naá¹ƒ Ä• sayÄ• dÄ«hi terasahi, pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡anissitÄ• dÄ«hi soá
virahitattÄ• anÄ• rambhaá¹ƒ, dvÄ«hi vÄ• catÅ«hi vÄ• balibaddhehi yuttena sakaá¹-ena ek
nibbodakapatanaá¹-á¹-hÄ• ne ekaá¹ƒ bahi katvÄ• Ä• vijjhituá¹ƒ sakkuá¹‡eyyatÄ• ya saparil
sace saá¹…ghapahonakÄ• honti, tattheva, no ce, saá¹…ghamajjhaá¹ƒ gantvÄ• tena bhikkh
Ã±attidutiyena kammena vatthu desetabbaá¹ƒ. __sÄ• rambhe ce_tiÄ• di paá¹-ipakkhanayen

Ä• á¸·aviyaá¹ƒ Ä• á¸·avike bhikkhÅ« Ä• rabbha saÃ±Ã±Ä• cikÄ• ya kuá¹-ikaraá¹‡avatthusm
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, ``adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá
kÄ• ressÄ• mÄ«â€™â€™ ti upakaraá¹‡atthaá¹ƒ araÃ±Ã±aá¹ƒ gamanato paá¹-á¹-hÄ• ya sal
``idÄ• ni dvÄ«hi piá¹‡á¸• ehi niá¹-á¹-hÄ• naá¹ƒ gamissatÄ«â€™â€™ ti tesu paá¹-hamapiá¹‡
dutiyadÄ• nena lepe ghaá¹-ite sace adesitavatthukÄ• eva vÄ• pamÄ• á¹‡Ä• tikkantÄ• eva
saá¹…ghÄ• diseso, dve ca dukkaá¹-Ä• ni. ubhayavippannÄ• , dve saá¹…ghÄ• disesÄ• , dve
dvÄ• rabandhaá¹ƒ vÄ• vÄ• tapÄ• naá¹ƒ vÄ• aá¹-á¹-hapetvÄ• va mattikÄ• ya limpati, á¹-hap
ghaá¹-iyati, rakkhati tÄ• va. puna limpantassa pana ghaá¹-itamatte saá¹…ghÄ• diseso. sace
á¹-hapiyamÄ• naá¹ƒ paá¹-hamadinnalepena saddhiá¹ƒ nirantarameva hutvÄ• tiá¹-á¹-hati, pa
saá¹…ghÄ• diseso. kevalaá¹ƒ sÄ• rambhÄ• ya dukkaá¹-aá¹ƒ, tathÄ• aparikkamanÄ• ya. vip
dadato ca, bhÅ«miá¹ƒ samaá¹ƒ katvÄ• bhindantassa ca, leá¹‡aguhÄ• tiá¹‡akuá¹-ipaá¹‡á¹‡
aÃ±Ã±ataraá¹ƒ kÄ• rentassa, kuá¹-impi aÃ±Ã±assa vÄ• satthÄ• ya, vÄ• sÄ• gÄ• raá¹ƒ á¹-ha
aÃ±Ã±ataratthÄ• ya kÄ• rentassa ca ummattakÄ• dÄ«naÃ±ca anÄ• patti. sÄ«lavipatti, ullittÄ
heá¹-á¹-himapamÄ• á¹‡asambhavo, adesitavatthukatÄ• , pamÄ• á¹‡Ä• tikkantatÄ• , attudde
136/, lepaghaá¹-anÄ• ti imÄ• nettha cha vÄ• satta vÄ• aá¹…gÄ• ni. chasamuá¹-á¹-hÄ• naá
kiriyÄ• kiriyaÃ±ca. idaÃ±hi vatthuá¹ƒ desÄ• petvÄ• pamÄ• á¹‡Ä• tikkantaá¹ƒ vÄ• karoto kir
adesÄ• petvÄ• karoto kiriyÄ• kiriyato samuá¹-á¹-hÄ• ti. sesamettha saÃ±caritte vuttasadisa

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ee 42/ __mahallaka_nti sasÄ• mikabhÄ• vena saÃ±Ã±Ä• citakuá¹-ito mahantabhÄ
mahallako, yasmÄ• vÄ• vatthuá¹ƒ desÄ• petvÄ• pamÄ• á¹‡Ä• tikkamenÄ• pi kÄ• tuá¹ƒ va
pamÄ• á¹‡amahantatÄ• yapi \Ne 137/ mahallako, taá¹ƒ mahallakaá¹ƒ. yasmÄ• panassa taá
sasÄ• mikattÄ• va labbhati, tasmÄ• tadatthadassanatthaá¹ƒ ``mahallako nÄ• ma vihÄ• ro s
evamassa padabhÄ• jane (Vin III 367) vuttaá¹ƒ. sesaá¹ƒ sabbaá¹ƒ kuá¹-ikÄ• rasikkhÄ• pade
sasÄ• mikabhÄ• vamattameva hi viseso.

kosambiyaá¹ƒ channattheraá¹ƒ Ä• rabbha cetiyarukkhaá¹ƒ chedÄ• panavatthusmiá¹ƒ paÃ±
samuá¹-á¹-hÄ• nabhÄ• vo, ekasaá¹…ghÄ• disesatÄ• ca ettha viseso.

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __duá¹-á¹-ho doso_ti dÅ«sito ceva dÅ«sako ca. uppanne hi dose puggalo tena
pakatibhÄ• vaá¹ƒ jahÄ• pito, tasmÄ• ``duá¹-á¹-hoâ€™â€™ ti vuccati. paraÃ±ca dÅ«seti vin
``dosoâ€™â€™ ti vuccati. iti ``duá¹-á¹-ho dosoâ€™â€™ ti ekassevetaá¹ƒ puggalassa Ä• kÄ
nidassanaá¹ƒ. __appatÄ«to_ti nappatÄ«to, pÄ«tisukhÄ• dÄ«hi vivajjito, na abhisaá¹-oti atthc
yaá¹ƒ codakena cuditakamhi \Be 137/ puggale adiá¹-á¹-haá¹ƒ assutaá¹ƒ aparisaá¹…kitaá¹ƒ,
dassanasavanaparisaá¹…kÄ• saá¹…khÄ• tÄ• naá¹ƒ mÅ«lÄ• naá¹ƒ abhÄ• vato amÅ«lakaá¹
hotu, anÄ• panno vÄ• , etaá¹ƒ idha appamÄ• á¹‡aá¹ƒ. ettha ca __adiá¹-á¹-haá¹ƒ_ nÄ• ma a
dibbacakkhunÄ• vÄ• adiá¹-á¹-haá¹ƒ, __assutaá¹ƒ_ nÄ• ma tatheva kenaci vuccamÄ• naá¹
__aparisaá¹…kitaá¹ƒ_ nÄ• ma attano vÄ• parassa vÄ• diá¹-á¹-hasutamutavasena cetasÄ•
evarÅ«pena amÅ«lakena. __pÄ• rÄ• jikenÄ• _ti bhikkhuno anurÅ«pesu ekÅ«navÄ«satiyÄ•
(Vin III 386) pana pÄ• rÄ• jikuddese Ä• gatÄ• neva gahetvÄ• ``catunnaá¹ƒ aÃ±Ã±atarenÄ•
__anuddhaá¹ƒseyyÄ• _ti dhaá¹ƒseyya viddhaá¹ƒseyya padhaá¹ƒseyya abhibhaveyya. taá¹ƒ
yasmÄ• attanÄ• codentopi parena codÄ• pentopi karoti, tasmÄ• ssa padabhÄ• jane ``code
ti vuttaá¹ƒ. tattha vatthusandassanÄ• Ä• pattisandassanÄ• saá¹ƒvÄ• sappaá¹-ikkhepo sÄ•
saá¹…khepato catasso codanÄ• . tÄ• su __vatthusandassanÄ• _ nÄ• ma ``tvaá¹ƒ methunaá
tiÄ• dinÄ• nayena pavattÄ• . __Ä• pattisandassanÄ• _ nÄ• ma ``tvaá¹ƒ methunadhammÄ•
nayena pavattÄ• . __saá¹ƒvÄ• sappaá¹-ikkhepo_ nÄ• ma ``natthi tayÄ• saddhiá¹ƒ uposatho
saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ pavatto. ettÄ• vatÄ• pana sÄ«saá¹ƒ na eti, ``a
vacanehi saddhiá¹ƒ ghaá¹-iteyeva sÄ«saá¹ƒ \Ne 138/ eti. __sÄ• mÄ«cippaá¹-ikkhepo_ nÄ•
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammabÄ«janikammÄ• dÄ«naá¹ƒ
vandanÄ• dÄ«ni karoto ekassa akatvÄ• sesÄ• naá¹ƒ karaá¹‡akÄ• le veditabbaá¹ƒ. ettÄ• va

Ä• patti pana \Ee 43/ sÄ«saá¹ƒ na eti. ``kasmÄ• mama vandanÄ• dÄ«ni na karosÄ«â€™â€
``assamaá¹‡osÄ«â€™â€™ tiÄ• divacanehi saddhiá¹ƒ ghaá¹-iteyeva sÄ«saá¹ƒ eti, tasmÄ• y
samÄ«pe á¹-hatvÄ• ``tvaá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ«â€™â€™ ti vÄ• ``assam
vacanehi hatthamuddÄ• ya eva vÄ• etamatthaá¹ƒ dÄ«pento sayaá¹ƒ vÄ• codeti, gahaá¹-á
aÃ±Ã±atarena codÄ• peti, ayaá¹ƒ anuddhaá¹ƒseti nÄ• ma. __appeva nÄ• ma naá¹ƒ imamh
api eva nÄ• ma naá¹ƒ puggalaá¹ƒ imamhÄ• seá¹-á¹-hacariyÄ• apaneyyaá¹ƒ. ``sÄ• dhu vat
puggalaá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyyaâ€™â€™ nti iminÄ• adhippÄ• yena anudd
etena \Be 138/ ekaá¹ƒ cÄ• vanÄ• dhippÄ• yaá¹ƒ gahetvÄ• avasesÄ• akkosÄ• dhippÄ• yo
vuá¹-á¹-hÄ• nÄ• dhippÄ• yo uposathaá¹-á¹-hapanÄ• dhippÄ• yo pavÄ• raá¹‡aá¹-á¹-hapanÄ
dhammakathÄ• dhippÄ• yoti satta adhippÄ• yÄ• paá¹-ikkhittÄ• honti. __tato aparena sama
anuddhaá¹ƒsito hoti, tato aÃ±Ã±asmiá¹ƒ samaye. __samanuggÄ• hÄ«yamÄ• no vÄ• _ti anu
diá¹-á¹-hantiÄ• dinÄ• nayena anuvijjiyamÄ• no upaparikkhiyamÄ• no. __asamanuggÄ• hÄ«
diá¹-á¹-hÄ• dÄ«su kenaci vatthunÄ• vÄ• anuvijjakÄ• dÄ«su yena kenaci puggalena vÄ• av
padÄ• naá¹ƒ parato ``bhikkhu ca dosaá¹ƒ patiá¹-á¹-hÄ• tÄ«â€™â€™ ti iminÄ• sambandho.
evaá¹ƒ samanuggÄ• hÄ«yamÄ• no vÄ• asamanuggÄ• hÄ«yamÄ• no vÄ• bhikkhu ca dosa
tiá¹-á¹-hati paá¹-ijÄ• nÄ• ti, saá¹…ghÄ• disesoti. idaÃ±ca amÅ«lakabhÄ• vassa pÄ• kaá¹-ak
vuttaá¹ƒ. Ä• pattiá¹ƒ pana anuddhaá¹ƒsitakkhaá¹‡eyeva Ä• pajjati. __amÅ«lakaÃ±ceva taá¹
hotÄ«_ti ettha pana diá¹-á¹-hamÅ«lÄ• dÄ«naá¹ƒ abhÄ• vena amÅ«lakaá¹ƒ, samathehi adhi
adhikaraá¹‡aá¹ƒ. yaÃ±hi adhikicca Ä• rabbha paá¹-icca sandhÄ• ya samathÄ• pavattanti, t
idha pana pÄ• rÄ• jikasaá¹…khÄ• taá¹ƒ Ä• pattÄ• dhikaraá¹‡ameva adhippetaá¹ƒ. yadi hi ta
diá¹-á¹-hÄ• dÄ«hi mÅ«lehi amÅ«lakaÃ±ceva hoti, ayaá¹ƒ codetuá¹ƒ Ä• gato bhikkhu ca dos
paá¹-icca tiá¹-á¹-hati, ``tucchakaá¹ƒ mayÄ• bhaá¹‡itaâ€™â€™ ntiÄ• dÄ«ni (Vin III 386) vad
tassa bhikkhuno anuddhaá¹ƒsitakkhaá¹‡eyeva saá¹…ghÄ• disesoti, ayaá¹ƒ sikkhÄ• padass

rÄ• jagahe mettiyabhÅ«majake bhikkhÅ« Ä• rabbha amÅ«lakena pÄ• rÄ• jikena anuddhaá¹
paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, katÅ«pasampadaá¹ƒ suddha
puggalaá¹ƒ yena pÄ• rÄ• jikena codeti, taá¹ƒ ``ayaá¹ƒ anajjhÄ• pannoâ€™â€™ ti Ã±atvÄ•
``karotu me Ä• yasmÄ• \Ne 139/ okÄ• saá¹ƒ, ahaá¹ƒ taá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹ƒ
codentassa sace so taá¹…khaá¹‡eyeva jÄ• nÄ• ti ``maá¹ƒ codetÄ«â€™â€™ ti, vÄ• cÄ• ya
dukkaá¹-aÃ±ca. okÄ• saá¹ƒ kÄ• retvÄ• codentassa saá¹…ghÄ• disesoyeva. hatthamuddÄ•
eseva nayo. parammukhÄ• codentassa pana sÄ«saá¹ƒ na eti \Ee 44/. attanÄ• samÄ«pe á
bhikkhuá¹ƒ Ä• á¹‡Ä• peti \Be 139/, so tassa vacanena taá¹ƒ codeti, codÄ• pakasseva vuttan
sopi ``mayÄ• diá¹-á¹-haá¹ƒ sutaá¹ƒ atthÄ«â€™â€™ ti codeti, dvinnampi jÄ• nÄ• naá¹ƒ tath
akkosÄ• dhippÄ• yena pana okÄ• saá¹ƒ akÄ• retvÄ• vadantassa vuttanayeneva pÄ• cittiya
okÄ• saá¹ƒ kÄ• retvÄ• vadantassa pÄ• cittiyameva. kammÄ• dhippÄ• yena asammukhÄ•
dukkaá¹-ameva. vuá¹-á¹-hÄ• nÄ• dhippÄ• yena ``tvaá¹ƒ itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pan
ti vadantassa, uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapentassa ca okÄ• sakammaá¹ƒ
pana jÄ• nitabbaá¹ƒ, anuvijjakassÄ• pi osaá¹-e vatthusmiá¹ƒ ``atthetaá¹ƒ tavÄ• â€™â€™ ti

vadantassa okÄ• sakammaá¹ƒ natthi, dhammakathikassÄ• pi ``yo idaÃ±ca idaÃ±ca karoti, a
tiÄ• dinÄ• nayena anodisakaá¹ƒ dhammaá¹ƒ kathentassa okÄ• sakammaá¹ƒ natthi. sace p
ca asuko ca assamaá¹‡o anupÄ• sakoâ€™â€™ ti katheti, Ä• sanato oruyha Ä• pattiá¹ƒ des
ummattakÄ• dÄ«naÃ±ca anÄ• patti, sÄ«lavipatti, yaá¹ƒ codeti vÄ• codÄ• peti vÄ• , tassa ``
saá¹…khyupagamanaá¹ƒ, tasmiá¹ƒ suddhasaÃ±Ã±itÄ• , yena pÄ• rÄ• jikena codeti, tassa d
amÅ«lakatÄ• , cÄ• vanÄ• dhippÄ• yena sammukhÄ• codanÄ• , tassa taá¹…khaá¹‡avijÄ• na
samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni. vedanÄ• panettha dukkhÄ• yevÄ• ti.

duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aÃ±Ã±abhÄ• giyasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __aÃ±Ã±abhÄ• giyassÄ• _tiÄ• dÄ«su aÃ±Ã±abhÄ• gassa idaá¹ƒ, aÃ±Ã±abhÄ• go
aÃ±Ã±abhÄ• giyaá¹ƒ. __adhikaraá¹‡a_nti Ä• dhÄ• ro veditabbo, vatthu adhiá¹-á¹-hÄ• nanti
aá¹-á¹-huppattiyaá¹ƒ ``dabbo mallaputto nÄ• mÄ• â€™â€™ ti chagalako vutto. so yvÄ• yaá
mallaputtassa bhÄ• go koá¹-á¹-hÄ• so pakkho manussajÄ• ti ceva bhikkhubhÄ• vo ca, tato
koá¹-á¹-hÄ• sassa pakkhassa hoti tiracchÄ• najÄ• tiyÄ• \Be 140/ ceva chagalakabhÄ• vass
assa atthi, tasmÄ• aÃ±Ã±abhÄ• giyasaá¹…khyaá¹ƒ labhati. yasmÄ• ca tesaá¹ƒ ``imaá¹ƒ m
mallaputtaá¹ƒ nÄ• ma karomÄ• â€™â€™ ti vadantÄ• naá¹ƒ tassa nÄ• makaraá¹‡asaÃ±Ã±Ä
adhiá¹-á¹-hÄ• naá¹ƒ, tasmÄ• ``adhikaraá¹‡aâ€™â€™ nti veditabbo. taÃ±hi sandhÄ• ya ``sa
bhikkhave, dabbaá¹ƒ mallaputtaá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assÄ• â€™â€™ tiÄ• d
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«su aÃ±Ã±ataraá¹ƒ, kasmÄ• ? asambhavato. na hi mettiyabhÅ«
adhikaraá¹‡Ä• naá¹ƒ kassaci aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±cidesaá¹ƒ lesamat
catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ leso nÄ• ma atthi. jÄ• tilesÄ• dayo hi puggalÄ• naá¹ƒyeva
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«naá¹ƒ. taÃ±ca ``dabbo mallaputtoâ€™â€™ ti nÄ• maá¹ƒ tassa
aÃ±Ã±abhÄ• giyÄ• dhikaraá¹‡abhÄ• ve á¹-hitassa chagalakassa \Ee 45/ koci deso hoti ther
anuddhaá¹ƒsetuá¹ƒ lesamatto, ettha ca dissati apadissati ``assa ayaâ€™â€™ nti voharÄ«ya
jÄ• tiÄ• dÄ«su aÃ±Ã±atarakoá¹-á¹-hÄ• sassetaá¹ƒ adhivacanaá¹ƒ. aÃ±Ã±ampi vatthuá¹ƒ lis
vohÄ• ramatteneva Ä«sakaá¹ƒ allÄ«yatÄ«ti __leso, _ jÄ• tiÄ• dÄ«naá¹ƒyeva aÃ±Ã±atarako
adhivacanaá¹ƒ. padabhÄ• jane (Vin III 393) pana yassa aÃ±Ã±abhÄ• giyassa adhikaraá¹‡a
lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒseyya, taá¹ƒ yasmÄ• aá¹
Ä• vibhÅ«taá¹ƒ, tasmÄ• taá¹ƒ avibhajitvÄ• yÄ• ni ``adhikaraá¹‡aâ€™â€™ nti vacanasÄ• n
pavattÄ• ni cattÄ• ri adhikaraá¹‡Ä• ni, tesaá¹ƒ aÃ±Ã±abhÄ• giyatÄ• ca tabbhÄ• giyatÄ• ca
jÄ• nitabbÄ• ca vinayadharehi, tasmÄ• taÃ±ca avasÄ• ne Ä• pattaÃ±Ã±abhÄ• giyena coda
``aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assÄ• ti Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ vÄ• hoti adhikaraá
tiÄ• di vuttaá¹ƒ, sesÄ• vinicchayakathÄ• aá¹-á¹-hame vuttasadisÄ• yeva. ayaá¹ƒ pana vise
aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jik
anuddhaá¹ƒsanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, idha ca Ä• pattaÃ±Ã±abhÄ• giyacodanÄ• ya

aá¹…gesu ca aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• diya

aÃ±Ã±abhÄ• giyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Be 141/ __samaggassa saá¹…ghassÄ• _ti sahitassa bhikkhusaá¹…ghassa, cittena
aviyuttassÄ• ti attho. tenevassa padabhÄ• jane (Vin III 412) ``samaggo nÄ• ma saá¹…gho s
samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitoâ€™â€™ ti vuttaá¹ƒ. samÄ• nasaá¹ƒvÄ• sako hi samacittat
samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito kÄ• yasÄ• maggidÄ• nato sarÄ«rena aviyutto. __bhedÄ• ya
``kathaá¹ƒ nÄ• mÄ• yaá¹ƒ bhijjeyyÄ• â€™â€™ ti bhedanatthÄ• ya vÄ• yÄ• meyya. __bheda
adhikaraá¹‡a_nti bhedanassa saá¹…ghabhedassa atthÄ• ya saá¹ƒvattanikaá¹ƒ kÄ• raá¹‡aá
``kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aâ€™â€™ nti Ä• dÄ«su (MN I 168, 1
``adhikaraá¹‡aâ€™â€™ nti adhippetaá¹ƒ. taá¹ƒ bhedakaravatthuvasena aá¹-á¹-hÄ• rasavid
gahetvÄ• . __paggayha tiá¹-á¹-heyyÄ• _ti taá¹ƒ saá¹…ghabhedassa atthÄ• ya saá¹ƒvattanik
saá¹…ghabhedanibbattisamatthaá¹ƒ kÄ• raá¹‡aá¹ƒ gahetvÄ• dÄ«peyya ceva nappaá¹-iniss
evamassa vacanÄ«yo_ti ye taá¹ƒ paggayha tiá¹-á¹-hantaá¹ƒ sammukhÄ• passanti, ye vÄ•
vihÄ• reâ€™â€™ ti suá¹‡anti, tehi sabbantimena paricchedena aá¸• á¸• hayojanamattaá¹ƒ
anantare ``mÄ• yasmÄ• â€™â€™ tiÄ• divacanakkamo vutto, evamassa vacanÄ«yo. disvÄ•
dukkaá¹-aá¹ƒ. ettha ca mÄ• iti padaá¹ƒ \Ee 46/ ``parakkamÄ«â€™â€™ tipadena ``aá¹-á¹-hÄ
saddhiá¹ƒ ``mÄ• parakkami, mÄ• aá¹-á¹-hÄ• sÄ«â€™â€™ ti yojetabbaá¹ƒ. __sametÄ• yas
saá¹…ghena saddhiá¹ƒ sametu samÄ• gacchatu, ekaladdhiko hotÅ«ti attho. kiá¹ƒ kÄ• raá¹‡
... pe ... viharatÄ«ti. tattha __sammodamÄ• no_ti aÃ±Ã±amaÃ±Ã±asampattiyÄ• suá¹-á¹-hu
__avivadamÄ• no_ti ``ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammoâ€™â€™ ti evaá¹ƒ na vivadamÄ
__ekuddeso, _ ekato pavattapÄ• timokkhuddesoti attho. __phÄ• su viharatÄ«_ti sukhaá¹ƒ v
saá¹…ghamajjhepi tikkhattuá¹ƒ vuccamÄ• nassa appaá¹-inissajjato dukkaá¹-aá¹ƒ. __evaÃ±
__samanubhÄ• sitabbo_ti samanubhÄ• sanakammaá¹ƒ kÄ• tabbaá¹ƒ. __iccetaá¹ƒ kusala_
paá¹-inissajjanaá¹ƒ kusalaá¹ƒ khemaá¹ƒ sotthibhÄ• vo tassa bhikkhuno. __no ce_ \Be 142/
saá¹…ghÄ• diseso_ti ettha samanubhÄ• sanakammapariyosÄ• ne appaá¹-inissajjantassa s
uttÄ• napadatthameva.

rÄ• jagahe devadattaá¹ƒ Ä• rabbha saá¹…ghabhedÄ• ya parakkamanavatthusmiá¹ƒ paÃ±Ã
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, samanubhÄ• sanakamme kariyamÄ• ne app
Ã±attipariyosÄ• ne dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi dve thullaccayÄ• , ``yassa nakk
ti evaá¹ƒ __yya_-kÄ• rapattÄ• ya tatiyakammavÄ• cÄ• ya taÃ±ca dukkaá¹-aá¹ƒ te ca thullac
saá¹…ghÄ• disesoyeva tiá¹-á¹-hati. asamanubhÄ• siyamÄ• nassa ca paá¹-inissajjantassa c
anÄ• patti. sÄ«lavipatti, bhedÄ• ya parakkamanaá¹ƒ, dhammakammena samanubhÄ• sana
appaá¹-inissajjananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samanubhÄ• sanasamuá¹-á¹-hÄ• na

saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

saá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. bhedÄ• nuvattakasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame \Ne 142/ __tasseva kho panÄ• _ti yo saá¹…ghabhedÄ• ya parakkamati, tasse
diá¹-á¹-hiá¹ƒ khantiá¹ƒ ruciá¹ƒ gahaá¹‡ena anupaá¹-ipajjanakÄ• . vaggaá¹ƒ asÄ• maggipakk
__vaggavÄ• dakÄ• _. yasmÄ• pana tiá¹‡á¹‡aá¹ƒ uddhaá¹ƒ kammÄ• rahÄ• na honti. na hi
karoti, tasmÄ• ``eko vÄ• dve vÄ• tayo vÄ• â€™â€™ ti vuttaá¹ƒ. __jÄ• nÄ• ti no_ti amhÄ•
jÄ• nÄ• ti. __bhÄ• satÄ«_ti ``evaá¹ƒ karomÄ• â€™â€™ ti amhehi saddhiá¹ƒ bhÄ• sati. __an
yaá¹ƒ so karoti, etaá¹ƒ amhÄ• kampi ruccati. __sametÄ• yasmantÄ• naá¹ƒ saá¹…ghenÄ• _
saá¹…ghena saddhiá¹ƒ sametu samÄ• gacchatu, ekÄ«bhÄ• vaá¹ƒ gacchatÅ«ti vuttaá¹ƒ hot
uttÄ• nameva. vinicchayakathÄ• pettha dasame vuttasadisÄ• yeva.

ayaá¹ƒ pana viseso --- idaá¹ƒ rÄ• jagahe sambahule bhikkhÅ« Ä• rabbha devadattassa \Ee
parakkamantassa anuvattanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, aá¹…gesu ca yathÄ• tattha para
anuvattanaá¹ƒ daá¹-á¹-habbanti.

bhedÄ• nuvattakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame \Be 143/ __dubbacajÄ• tiko_ti dubbacasabhÄ• vo, vattuá¹ƒ asakkuá¹‡eyyoti a
__uddesapariyÄ• pannesÅ«_ti uddese pariyÄ• pannesu antogadhesu, ``yassa siyÄ• Ä• pa
evaá¹ƒ saá¹…gahitattÄ• anto pÄ• timokkhassa vattamÄ• nesÅ«ti attho. __sahadhammikaá
sahadhammikena vuccamÄ• no, kÄ• raá¹‡atthe cetaá¹ƒ upayogavacanaá¹ƒ. paÃ±cahi saha
tesaá¹ƒ vÄ• santakattÄ• ``sahadhammikaâ€™â€™ nti laddhanÄ• mena buddhapaÃ±Ã±att
attho. __viramathÄ• yasmanto mama vacanÄ• yÄ• _ti yena vacanena maá¹ƒ vadatha, tato
maá¹ƒ taá¹ƒ vacanaá¹ƒ vadathÄ• ti vuttaá¹ƒ hoti. __vadatu saha dhammenÄ• _ti sahadham
sahadhammena vÄ• aÃ±Ã±enapi pÄ• sÄ• dikabhÄ• vasaá¹ƒvattanikena vacanena vadetu.
vuddhikÄ• raá¹‡adassanatthe nipÄ• to, tena yaá¹ƒ idaá¹ƒ aÃ±Ã±amaÃ±Ã±assa hitavacanaá
vuá¹-á¹-hÄ• panaá¹ƒ, tena __aÃ±Ã±amaÃ±Ã±avacanena aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• pan
bhagavato parisÄ• _ti evaá¹ƒ parisÄ• ya \Ne 143/ vuddhikÄ• raá¹‡aá¹ƒ dassitaá¹ƒ hoti. sesa
vinicchayakathÄ• pi dasame vuttasadisÄ• yeva.

ayaá¹ƒ pana viseso --- idaá¹ƒ kosambiyaá¹ƒ channattheraá¹ƒ Ä• rabbha attÄ• naá¹ƒ avacan

paÃ±Ã±attaá¹ƒ, aá¹…gesu ca yathÄ• tattha parakkamanaá¹ƒ, evaá¹ƒ idha avacanÄ«yakara

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ•

terasame __gÄ• maá¹ƒ vÄ• nigamaá¹ƒvÄ• _ti ettha nagarampi gÄ• me antogadhameva. __
paá¹-ibaddhacÄ«varÄ• dipaccayatÄ• ya taá¹ƒ nissÄ• ya vasati. pupphadÄ• nÄ• dÄ«hi manu
kulÄ• ni dÅ«setÄ«ti __kuladÅ«sako_. mÄ• lÄ• vaccharopanÄ• dayo pÄ• pakÄ• samÄ• cÄ•
bhikkhÅ«_ti so kuladÅ«sako bhikkhu. __Ä• yasmÄ• kho_ \Be 144/ __kuladÅ«sako ... pe ...
vÄ• senÄ• _ti iminÄ• ssa pabbÄ• janÄ«yakammÄ• rahataá¹ƒ dasseti. pabbÄ• janÄ«yakamm
nigame vÄ• kuladÅ«sakakammaá¹ƒ kataá¹ƒ, yasmiÃ±ca vihÄ• re vasati, neva tasmiá¹ƒ gÄ•
labhati, na vihÄ• re vasituá¹ƒ. __evaÃ±ca so bhikkhÅ«_tiettha __so_ti pabbÄ• janÄ«yakamm
chandena gacchantÄ«ti __chandagÄ• mino, _ esa nayo sesesu. __so bhikkhÅ«_ti so ``chan
\Ee 48/ vadamÄ• no. tassa vacanassa paá¹-inissaggÄ• ya evaá¹ƒ vacanÄ«yo, na kuladÅ«sa
kuladÅ«sanakammena hi so Ä• pajjitabbÄ• Ä• pattiyo pubbeva Ä• panno, evaá¹ƒ panassa
vuccamÄ• nassa appaá¹-inissajjato aparaá¹ƒ dukkaá¹-aá¹ƒ. __evaÃ±ca so_tiÄ• di ito pubbe
sabbaá¹ƒ uttÄ• natthameva. vinicchayakathÄ• pi dasame vuttasadisÄ• yeva.

ayaá¹ƒ pana viseso --- idaá¹ƒ sÄ• vatthiyaá¹ƒ assajipunabbasuke bhikkhÅ« Ä• rabbha chan
pÄ• panavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, aá¹…gesu ca yathÄ• tattha parakkamanaá¹ƒ, evaá¹
pÄ• panaá¹ƒ daá¹-á¹-habbanti.

kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

__uddiá¹-á¹-hÄ• _ \Ne 144/ __kho ... pe ... evametaá¹ƒ dhÄ• rayÄ• mÄ«_tiettha paá¹-hamaá
__paá¹-hamÄ• pattikÄ• , _ paá¹-hamaá¹ƒ vÄ«tikkamanakkhaá¹‡eyeva Ä• pajjitabbÄ• ti atth
ca catutthe ca divase hotÄ«ti ettha ``tatiyako, catutthakoâ€™â€™ ti vuccati, evaá¹ƒ yÄ• vata
samanubhÄ• sanakamme hontÄ«ti __yÄ• vatatiyakÄ• _ti veditabbÄ• . __yÄ• vatÄ«ha_nti ya
paá¹-icchÄ• detÄ«_ti jÄ• nanto paá¹-icchÄ• deti. tatthÄ• yaá¹ƒ paá¹-icchÄ• danalakkhaá¹‡as
ca hoti, Ä• pattisaÃ±Ã±Ä« ca, pakatatto ca hoti, pakatattasaÃ±Ã±Ä« ca, anantarÄ• yiko ca h
anantarÄ• yikasaÃ±Ã±Ä« ca, pahu ca hoti, pahusaÃ±Ã±Ä« ca, chÄ• detukÄ• mo ca hoti, ch
__Ä• patti ca hoti, Ä• pattisaÃ±Ã±Ä« cÄ• _ti yaá¹ƒ Ä• pattiá¹ƒ Ä• panno, sÄ• terasannaá¹ƒ
tattha vatthuvasena vÄ• ``idaá¹ƒ bhikkhÅ«naá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti \Be 145/ nÄ• n
itthannÄ• mÄ• Ä• pattÄ«â€™â€™ ti Ä• pattisaÃ±Ã±Ä«yeva hutvÄ• ``na dÄ• ni naá¹ƒ kass
evaá¹ƒ chÄ• detukÄ• mova dhuraá¹ƒ nikkhipitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• peti, channÄ• hot

anÄ• pattisaÃ±Ã±Ä« vÄ• hoti, aÃ±Ã±Ä• pattikkhandhasaÃ±Ã±Ä« vÄ• , vematiko vÄ• , acch
anukkhitto samÄ• nasaá¹ƒvÄ• sako. so ce pakatattasaÃ±Ã±Ä« hutvÄ• vuttanayeneva chÄ•
__anantarÄ• yiko_ti yassa dasasu rÄ• jacoraaggiudakamanussaamanussavÄ• á¸·asarÄ«sa
ekopi natthi, so ce anantarÄ• yikasaÃ±Ã±Ä« chÄ• deti, channÄ• hoti. __pahÅ«_ti yo sakko
gantuÃ±ceva Ä• rocetuÃ±ca, so ce pahusaÃ±Ã±Ä« hutvÄ• chÄ• deti, channÄ• hoti. __chÄ
cÄ• _tiidaá¹ƒ uttÄ• nameva. sacepi hi so sabhÄ• gaá¹ƒ disvÄ• ``ayaá¹ƒ me upajjhÄ• yo vÄ•
lajjÄ• ya nÄ• roceti, channÄ• va hoti. upajjhÄ• yÄ• dibhÄ• vo hi idha appamÄ• á¹‡aá¹ƒ, sab
pamÄ• á¹‡aá¹ƒ. ayaá¹ƒ ``jÄ• naá¹ƒ paá¹-icchÄ• detÄ«â€™â€™ tipadassa saá¹…khepato a

__tÄ• vatÄ«ha_nti \Ee 49/ tattakÄ• ni ahÄ• ni, paá¹-icchÄ• ditadivasato paá¹-á¹-hÄ• ya yÄ•
divasapakkhamÄ• sasaá¹ƒvaccharavasena yattako kÄ• lo atikkanto, tattakaá¹ƒ kÄ• lanti att
parivatthabba_nti na kÄ• mena na vasena, atha kho akÄ• mena avasena parivÄ• saá¹ƒ san
paá¹-icchannaparivÄ• so suddhantaparivÄ• so samodhÄ• naparivÄ• so cÄ• ti tividho parivÄ
__paá¹-icchannaparivÄ• so_ tÄ• va yathÄ• paá¹-icchannÄ• ya Ä• pattiyÄ• dÄ• tabbo. kassa
Ä• patti hoti, kassaci dvÄ«hÄ• dippaá¹-icchannÄ• . kassaci ekÄ• Ä• patti hoti, kassaci \Ne 1
taduttari vÄ• . tasmÄ• paá¹-icchannaparivÄ• saá¹ƒ dentena paá¹-hamameva vuttanayena p
Ã±atvÄ• tato paá¹-icchannadivase ca Ä• pattiyo ca sallakkhetvÄ• sace ekÄ• ekÄ• happaá
bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹
evaá¹ƒ parivÄ• saá¹ƒ yÄ• cÄ• petvÄ• khandhake (Vin II 98) Ä• gatanayena kammavÄ• caá
atha dvÄ«hatÄ«hÄ• dippaá¹-icchannÄ• hoti \Be 146/, dvÄ«happaá¹-icchannaá¹ƒ tÄ«happa
catÅ«happaá¹-icchannaá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... cuddasÄ• happaá¹-iccha
cuddasadivasÄ• ni divasavasena yojanÄ• kÄ• tabbÄ• , paÃ±cadasadivasappaá¹-icchannÄ•
``pakkhappaá¹-icchannaâ€™â€™ nti yojanÄ• kÄ• tabbÄ• . tato yÄ• va ekÅ«natiá¹ƒsatimo c
``atirekapakkhappaá¹-icchannaâ€™â€™ nti, tato mÄ• sappaá¹-icchannaá¹ƒ atirekamÄ• sap
dvemÄ• sappaá¹-icchannaá¹ƒ atirekadvemÄ• sappaá¹-icchannaá¹ƒ temÄ• sappaá¹-icchann
atirekaekÄ• dasamÄ• sappaá¹-icchannanti evaá¹ƒ yojanÄ• kÄ• tabbÄ• . saá¹ƒvacchare pu
``ekasaá¹ƒvaccharappaá¹-icchannaâ€™â€™ nti, tato paraá¹ƒ atirekasaá¹ƒvaccharaá¹ƒ dves
yÄ• va saá¹-á¹-hisaá¹ƒvaccharaatirekasaá¹-á¹-hisaá¹ƒvaccharappaá¹-icchannanti, tato vÄ•
kÄ• tabbÄ• .

sace pana dve tisso taduttari vÄ• Ä• pattiyo honti, yathÄ• ``ekaá¹ƒ Ä• pattiâ€™â€™ nti vu
Ä• pattiyo, tisso Ä• pattiyoâ€™â€™ ti vattabbaá¹ƒ. tato paraá¹ƒ pana sataá¹ƒ vÄ• hotu, sa
``sambahulÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. nÄ• nÄ• vatthukÄ• supi ``ahaá¹ƒ, bhante, sa
Ä• pattiyo Ä• pajjiá¹ƒ ekaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekaá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ ekaá¹ƒ du
ekaá¹ƒ attakÄ• maá¹ƒ ekaá¹ƒ saÃ±carittaá¹ƒ ekÄ• happaá¹-icchannÄ• yoâ€™â€™ ti evaá¹
``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ nÄ• nÄ• vatthukÄ
ekÄ• happaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ vatthukittanavasena vÄ• , ``ahaá¹ƒ, bhante,
Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ nÄ• mamattavasena v

__nÄ• maá¹ƒ_ duvidhaá¹ƒ sajÄ• tisÄ• dhÄ• raá¹‡aá¹ƒ sabbasÄ• dhÄ• raá¹‡aÃ±ca, tattha s
__sajÄ• tisÄ• dhÄ• raá¹‡aá¹ƒ, _ Ä• pattÄ«ti __sabbasÄ• dhÄ• raá¹‡aá¹ƒ, _ tasmÄ• ``samb
ekÄ• happaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ sabbasÄ• dhÄ• raá¹‡anÄ• mavasenÄ• pi \E
parivÄ• sÄ• divinayakammaá¹ƒ vatthuvasena gottavasena nÄ• mavasena Ä• pattivasena ca
tattha sukkavissaá¹-á¹-hÄ«ti __vatthu_ ceva __gotta_Ã±ca, saá¹…ghÄ• disesoti __nÄ• ma_
tattha ``sukkavissaá¹-á¹-hiá¹ƒ kÄ• yasaá¹ƒsaggaâ€™â€™ ntiÄ• divacanenÄ• pi ``nÄ• nÄ• v
tivacanenÄ• pi vatthu ceva gottaÃ±ca gahitaá¹ƒ hoti, ``saá¹…ghÄ• disesoâ€™â€™ tivacane
tivacanenÄ• pi nÄ• maÃ±ceva Ä• patti ca gahitÄ• hoti, tasmÄ• etesu yassa kassaci vasen

kammavÄ• cÄ• pariyosÄ• ne \Be 147/ \Ne 146/ ca sace appabhikkhuko Ä• vÄ• so hoti, sakk
anÄ• pajjantena vasituá¹ƒ, tattheva ``parivÄ• saá¹ƒ samÄ• diyÄ• mi, vattaá¹ƒ samÄ• diyÄ• m
vattaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, samÄ• diyitvÄ• tattheva saá¹…ghassa Ä• rocetvÄ• puna Ä•
Ä• rocentena vattabhedaÃ±ca ratticchedaÃ±ca akatvÄ• parivasitabbaá¹ƒ. sace na sakkÄ•
sodhetuá¹ƒ, nikkhittavattena vasitukÄ• mo hoti, tattheva saá¹…ghamajjhe, ekapuggalassa v
``parivÄ• saá¹ƒ nikkhipÄ• mi, vattaá¹ƒ nikkhipÄ• mÄ«â€™â€™ ti parivÄ• so nikkhipitabbo, e
nikkhitto hoti parivÄ• so, dvÄ«hi pana sunikkhittoyeva, samÄ• dÄ• nepi eseva nayo. nikkhitt
pakatattaá¹-á¹-hÄ• ne tiá¹-á¹-hati, athÄ• nena paccÅ«sasamaye ekena bhikkhunÄ• saddhiá
vihÄ• rassa parikkhepato, aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ
mahÄ• maggato okkamma gumbena vÄ• vatiyÄ• vÄ• paá¹-icchannaá¹-á¹-hÄ• ne nisÄ«dit
samÄ• diyitvÄ• Ä• rocetabbaá¹ƒ. yampi aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ passati, tassÄ• pi Ä• roceta
uá¹-á¹-hite tassa santike vattaá¹ƒ nikkhipitvÄ• vihÄ• raá¹ƒ gantabbaá¹ƒ. sace so pure aruá¹
karaá¹‡Ä«yena gato, vihÄ• raá¹ƒ gantvÄ• yaá¹ƒ sabbapaá¹-hamaá¹ƒ bhikkhuá¹ƒ passati, ta
nikkhipitabbaá¹ƒ. evaá¹ƒ sallakkhetvÄ• yÄ• va rattiyo pÅ«renti, tÄ• va parivatthabbaá¹ƒ, ay
paá¹-icchannaparivÄ• savinicchayo, vitthÄ• ro pana samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒ v
II) 97) vuttanayeneva veditabbo.

itaresu pana dvÄ«su ``Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• tÄ«â€™
imasmiá¹ƒ vatthusmiá¹ƒ khandhake anuÃ±Ã±Ä• to __suddhantaparivÄ• so_ nÄ• ma, so duv
mahÄ• suddhanto_ti, duvidhopi cesa rattiparicchedaá¹ƒ sakalaá¹ƒ vÄ• ekaccaá¹ƒ vÄ• ajÄ•
ca tattha vematikassa ca dÄ• tabbo. Ä• pattipariyantaá¹ƒ pana ``ettikÄ• ahaá¹ƒ Ä• pattiyo Ä
jÄ• nÄ• tu vÄ• , mÄ• vÄ• , akÄ• raá¹‡ametaá¹ƒ. tassa dÄ• navidhi khandhake Ä• gato, vini
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 102) vuttÄ• . itaro pana __samodhÄ• naparivÄ•
odhÄ• nasamodhÄ• no \Be 148/ agghasamodhÄ• no missakasamodhÄ• noti. tattha __odhÄ
antarÄ• pattiá¹ƒ Ä• pajjitvÄ• paá¹-icchÄ• dentassa parivutthadivase odhunitvÄ• \Ee 51/ ma
Ä• pattiyÄ• mÅ«ladivasaparicchede pacchÄ• Ä• pannaá¹ƒ Ä• pattiá¹ƒ samodahitvÄ• dÄ•
__agghasamodhÄ• no_ nÄ• ma sambahulÄ• su Ä• pattÄ«su yÄ• ekÄ• vÄ• dve vÄ• tisso
sabbacirappaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• ya tÄ• saá¹ƒ rattiparicchedava
Å«natarappaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ dÄ• tabbaparivÄ• so vuccati. __missakasa

nÄ• nÄ• vatthukÄ• yo Ä• pattiyo ekato katvÄ• dÄ• tabbaparivÄ• so \Ne 147/ vuccati, ayaá¹
samodhÄ• naparivÄ• se saá¹…khepakathÄ• , vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ
idaá¹ƒ ``parivatthabbaâ€™â€™ nti padassa vinicchayakathÄ• mukhaá¹ƒ.

__uttari chÄ• ratta_nti parivÄ• sato uttari cha rattiyo. __bhikkhumÄ• nattÄ• yÄ• _ti bhikkhÅ«
Ä• rÄ• dhanatthÄ• yÄ• ti vuttaá¹ƒ hoti. __paá¹-ipajjitabba_nti vattitabbaá¹ƒ. bhikkhumÄ• nat
paá¹-icchannÄ• paá¹-icchannavasena duvidhaá¹ƒ. tattha yassa appaá¹-icchannÄ• patti hoti,
adatvÄ• mÄ• nattameva dÄ• tabbaá¹ƒ, idaá¹ƒ __appaá¹-icchannamÄ• nattaá¹ƒ_. yassa pa
parivÄ• sapariyosÄ• ne dÄ• tabbaá¹ƒ mÄ• nattaá¹ƒ __paá¹-icchannamÄ• natta_nti vuccati,
ubhinnampi panetesaá¹ƒ dÄ• navidhi vinicchayakathÄ• ca samantapÄ• sÄ• dikÄ• yaá¹ƒ (S
veditabbÄ• , ayaá¹ƒ panettha saá¹…khepo. sace ayaá¹ƒ vattaá¹ƒ nikkhipitvÄ• paccÅ«sasa
gacchati, sabbantimena paricchedena catÅ«hi bhikkhÅ«hi saddhiá¹ƒ parivÄ• se vuttappakÄ
``mÄ• nattaá¹ƒ samÄ• diyÄ• mi, vattaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti samÄ• diyitvÄ• nes
vÄ• agatesu vÄ• purimanayena paá¹-ipajjitabbaá¹ƒ. __yattha siyÄ• vÄ«satigaá¹‡o_ti ettha
assÄ• ti vÄ«satigaá¹‡o. __tatrÄ• _ti yatra sabbantimena paricchedena vÄ«satigaá¹‡o bhikk
tattha. __abbhetabbo_ti abhietabbo, sampaá¹-icchitabbo, abbhÄ• nakammavasena osÄ• re
avhÄ• tabboti vÄ• attho. abbhÄ• nakammaá¹ƒ pana pÄ• á¸·ivasena khandhake (Vin II 100
samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttaá¹ƒ. __anabbhito_ti na abbhito asampaá¹-icchito, akatab
hoti. anavhÄ• toti vÄ• attho. __te ca bhikkhÅ« gÄ• rayhÄ• _ti ye Å«nabhÄ• vaá¹ƒ Ã±atvÄ•
bhikkhÅ« ca garahitabbÄ• , sÄ• tisÄ• rÄ• sadosÄ• dukkaá¹-aá¹ƒ Ä• pajjantÄ«ti attho. __a
ayaá¹ƒ tattha anudhammatÄ• lokuttaradhammaá¹ƒ anugatÄ• ovÄ• dÄ• nusÄ• sanÄ« sÄ•
vuttanayamevÄ• ti.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniyatakaá¹‡á¸• o

1. paá¹-hamÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ•

aniyatuddese \Ee 52/ \Be 150/ \Ne 148/ __ime kho panÄ• _tiÄ• di vuttanayameva. __mÄ• tu
tadahujÄ• tÄ• yapi jÄ«vamÄ• nakamanussitthiyÄ• . __eko ekÄ• yÄ• _ti eko bhikkhu mÄ• tu
itthiyÄ• saddhiá¹ƒ. __raho_ti cakkhussa raho. kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ (Vin III 445) sotassa
cakkhusseva pana raho ``rahoâ€™â€™ ti idha adhippeto. sacepi hi pihitakavÄ• á¹-assa gab
viÃ±Ã±Å« puriso hoti, neva anÄ• pattiá¹ƒ karoti. yattha pana sakkÄ• daá¹-á¹-huá¹ƒ, tÄ• dis
okÄ• se nisinno sacakkhuko vikkhittacittopi niddÄ• yantopi anÄ• pattiá¹ƒ karoti, samÄ«pe á¹
karoti, cakkhumÄ• pi nipajjitvÄ• niddÄ• yantopi na karoti, itthÄ«naá¹ƒ pana satampi na karo

``rahoti cakkhussa rahoâ€™â€™ ti. __paá¹-icchanne Ä• sane_ti kuá¹-á¹-Ä• dÄ«hi paá¹-icch
__alaá¹ƒkammaniye_ti kammakkhamaá¹ƒ kammayogganti kammaniyaá¹ƒ, alaá¹ƒ pariyattaá
alaá¹ƒkammaniyaá¹ƒ, tasmiá¹ƒ alaá¹ƒkammaniye. yattha ajjhÄ• cÄ• raá¹ƒ karontÄ• sakkon
tÄ• diseti attho. __nisajjaá¹ƒ kappeyyÄ• _ti nisajjaá¹ƒ kareyya, nisÄ«deyyÄ• ti attho. ettha c
nisajjÄ• ya eva saá¹…gahitaá¹ƒ. __saddheyyavacasÄ• _ti saddhÄ• tabbavacanÄ• , ariyasÄ
bhikkhu paá¹-ijÄ• namÄ• no_ti kiÃ±cÄ• pi evarÅ«pÄ• upÄ• sikÄ• disvÄ• vadati, atha kho b
paá¹-ijÄ• namÄ• nova tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo, na appaá¹-
vÄ• sÄ• _ti nisajjÄ• dÄ«su Ä• kÄ• resu yena vÄ• Ä• kÄ• rena saddhiá¹ƒ methunÄ• dÄ«ni
vadeyya, paá¹-ijÄ• namÄ• nova tena so bhikkhu kÄ• retabbo, evarÅ«pÄ• yapi hi upÄ• sikÄ•
na kÄ• retabboti attho. kasmÄ• ? yasmÄ• diá¹-á¹-haá¹ƒ nÄ• ma tathÄ• pi hoti, aÃ±Ã±athÄ•
aniyato_ti tiá¹‡á¹‡aá¹ƒ Ä• pattÄ«naá¹ƒ yaá¹ƒ Ä• pattiá¹ƒ vÄ• vatthuá¹ƒ vÄ• paá¹-ijÄ• nÄ• t
kÄ• retabbatÄ• ya aniyato.

sÄ• vatthiyaá¹ƒ \Be 151/ \Ne 149/ udÄ• yittheraá¹ƒ Ä• rabbha mÄ• tugÄ• mena saddhiá¹ƒ v
nisajjakappanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹
methunadhammasannissitakilesasaá¹…khÄ• tena rahassÄ• dena mÄ• tugÄ• massa santika
akkhiaÃ±janÄ• dito paá¹-á¹-hÄ• ya sabbapayogesu dukkaá¹-aá¹ƒ. gantvÄ• tasmiá¹ƒ vÄ• ni
tassÄ• vÄ• nisinnÄ• ya so nisÄ«datu, apacchÄ• apurimaá¹ƒyeva ubho vÄ• nisÄ«dantu, u
pÄ• cittiyaá¹ƒ. sace pana kÄ• yasaá¹ƒsaggaá¹ƒ vÄ• methunaá¹ƒ vÄ• samÄ• pajjati, tesaá¹
nipajjanepi eseva nayo. vuttappakÄ• re purise nipajjitvÄ• aniddÄ• yante anandhe viÃ±Ã±up
á¹-hitassa, arahopekkhassa, aÃ±Ã±avihitassa ca nisajjanapaccayÄ• anÄ• patti. ummattakÄ
Ä• pattÄ«hi anÄ• patti. siyÄ• sÄ«lavipatti, siyÄ• Ä• cÄ• ravipatti. yaá¹ƒ pana \Ee 53/ Ä• pa
tassÄ• vasena aá¹…gabhedo Ã±Ä• tabbo. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jik

paá¹-hamÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye itthÄ«pi purisopi yo koci viÃ±Ã±Å« anandho abadhiro antodvÄ• dasahatthe okÄ• se á
vikkhittopi niddÄ• yantopi anÄ• pattiá¹ƒ karoti. badhiro pana cakkhumÄ• pi, andho vÄ• aba
pÄ• rÄ• jikÄ• pattiÃ±ca parihÄ• petvÄ• duá¹-á¹-hullavÄ• cÄ• patti vuttÄ• ti ayaá¹ƒ viseso. s
veditabbaá¹ƒ. samuá¹-á¹-hÄ• nÄ• dÄ«ni panettha adinnÄ• dÄ• nasadisÄ• nevÄ• ti.

dutiyÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__uddiá¹-á¹-hÄ• kho_tiÄ• di sabbattha vuttanayeneva veditabbaá¹ƒ.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

aniyatavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• o

ito paraá¹ƒ pana __ime kho panÄ• _tiÄ• di sabbattha vuttanayeneva veditabbaá¹ƒ.

1. cÄ«varavaggo

1. kathinasikkhÄ• padavaá¹‡á¹‡anÄ•

nissaggiyesu \Be 152/ \Ne 150/ pana cÄ«varavaggassa tÄ• va paá¹-hamasikkhÄ• pade __n
sÅ«cikammapariyosÄ• nena vÄ• , ``naá¹-á¹-haá¹ƒ vÄ• vinaá¹-á¹-haá¹ƒ vÄ• daá¸• á¸• haá¹
upacchinnÄ• â€™â€™ ti (Vin III 463) imesu vÄ• yena kenaci Ä• kÄ• rena niá¹-á¹-hite cÄ«va
karaá¹‡apalibodhe upacchinneti attho. atthatakathinassa hi bhikkhuno yÄ• va imehÄ• kÄ• re
chijjati, tÄ• va kathinÄ• nisaá¹ƒsaá¹ƒ labhati. __ubbhatasmiá¹ƒ kathine_ti yaá¹ƒ saá¹…ghas
atthataá¹ƒ, tasmiÃ±ca ubbhate. tatrevaá¹ƒ saá¹…khepato kathinatthÄ• ro ca ubbhÄ• ro ca v
kathinatthÄ• ro nÄ• ma bhagavatÄ• purimavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ anuÃ±Ã±Ä• to, so s
paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-ati, tasmÄ• yattha cattÄ• ro vÄ• tayo vÄ• dve vÄ• eko
upagato, tattha pacchimavassÅ«pagate gaá¹‡apÅ«rake katvÄ• attharitabbaá¹ƒ, te ca gaá¹‡
Ä• nisaá¹ƒse na labhanti, tasmÄ• sace purimavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ gahaá¹-á¹-hapab
samena cÄ«varaá¹ƒ deti ``iminÄ• kathinaá¹ƒ attharathÄ• â€™â€™ ti (Vin I 306-309), taá¹ƒ
Ã±attidutiyakammavÄ• cÄ• ya kathinatthÄ• rÄ• rahassa bhikkhuno dÄ• tabbaá¹ƒ. tena tada
vÄ• khaá¹‡á¸• Ä• ni chinditvÄ• saá¹…ghÄ• á¹-i vÄ• uttarÄ• saá¹…go vÄ• antaravÄ• sako
tassa sahÄ• yehi bhavitabbaá¹ƒ, sace katacÄ«varameva uppajjati, sundarameva. acchinnÄ•
vaá¹-á¹-ati. tena bhikkhunÄ• sace saá¹…ghÄ• á¹-iyÄ• attharitukÄ• mo hoti, porÄ• á¹‡ikaá¹
saá¹…ghÄ• á¹-iá¹ƒ paccuddharitvÄ• \Ee 54/ navaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hahitvÄ•
kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti attharitabbaá¹ƒ. uttarÄ• saá¹…gaantaravÄ• sakesupi e
purimavassaá¹ƒvuá¹-á¹-he antosÄ«mÄ• gate bhikkhÅ« upasaá¹…kamitvÄ• ``atthataá¹ƒ, bh
kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodathÄ• â€™â€™ ti (Vin V 413) vattabbaá¹ƒ, t
bahÅ«naÃ±ca ekassa ca anurÅ«paá¹ƒ sallakkhetvÄ• \Be 153/ vattabbaá¹ƒ. tehipi ``atthataá
kathinaâ€™â€™ nti vÄ• ``atthataá¹ƒ, Ä• vuso, saá¹…ghassa kathinaâ€™â€™ nti vÄ• vatv
kathinatthÄ• ro, anumodÄ• mÄ• â€™â€™ ti vÄ• ``anumodÄ• mÄ«â€™â€™ ti vÄ• vattabb
ye anumodanti, tesaá¹ƒyeva atthataá¹ƒ hoti kathinaá¹ƒ. te tato paá¹-á¹-hÄ• ya yÄ• va kathin
anÄ• mantacÄ• ro, asamÄ• dÄ• nacÄ• ro, yÄ• vadatthacÄ«varaá¹ƒ, gaá¹‡abhojanaá¹ƒ, yo
tasmiá¹ƒ Ä• vÄ• se saá¹…ghassa uppannacÄ«varaÃ±cÄ• ti ime paÃ±cÄ• nisaá¹ƒse labhant
taá¹ƒ panetaá¹ƒ kathinaá¹ƒ ``aá¹-á¹-himÄ• , bhikkhave, mÄ• tikÄ• kathinassubbhÄ• rÄ• ya
niá¹-á¹-hÄ• nantikÄ• sanniá¹-á¹-hÄ• nantikÄ• nÄ• sanantikÄ• savanantikÄ• Ä• sÄ• vacch

sahubbhÄ• rÄ• â€™â€™ ti (Vin I 310) evaá¹ƒ vuttÄ• su aá¹-á¹-hasu mÄ• tikÄ• su aÃ±Ã±ata
vitthÄ• ravinicchayo samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin I) 310) vuttanayena veditabbo
kathineâ€™â€™ tiiminÄ• sesapalibodhÄ• bhÄ• vaá¹ƒ dasseti.

__dasÄ• haparama_nti dasa ahÄ• ni paramo paricchedo assÄ• ti __dasÄ• haparamo, _ taá
dhÄ• retabbanti attho. adhiá¹-á¹-hitavikappitesu apariyÄ• pannattÄ• atirekaá¹ƒ cÄ«varanti _
cÄ«varaá¹ƒ nÄ• ma khomaá¹ƒ kappÄ• sikaá¹ƒ koseyyaá¹ƒ kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…
tadanulomÄ• naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ ayamassa jÄ• ti, pamÄ• á¹‡ato pana taá¹ƒ vikappa
adhippetaá¹ƒ. vuttaÃ±hetaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, Ä• yÄ• mato aá¹-á¹-haá¹…gulaá
caturaá¹…gulavitthataá¹ƒ pacchimaá¹ƒ cÄ«varaá¹ƒ vikappetuâ€™â€™ nti (Vin I 358). yaá¹ƒ
``adhiá¹-á¹-hitavikappitesu apariyÄ• pannattÄ• â€™â€™ ti, ettha ``anujÄ• nÄ• mi, bhikkhave
adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ catumÄ• saá¹ƒ adh
paraá¹ƒ vikappetuá¹ƒ, nisÄ«danaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ paccattharaá¹‡aá
vikappetuá¹ƒ, kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ yÄ• va Ä• bÄ• dhÄ• adhiá¹-á¹-hÄ• tuá¹ƒ tato pa
mukhapuÃ±chanacoá¸·akaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ, parikkhÄ• racoá¸·aá¹ƒ a
vikappetuâ€™â€™ nti (Vin I 358) iminÄ• nayena adhiá¹-á¹-hÄ• tabbavikappetabbatÄ• jÄ•
__ticÄ«varaá¹ƒ_ adhiá¹-á¹-hahantena rajitvÄ• kappabinduá¹ƒ datvÄ• pamÄ• á¹‡ayuttamev
tassa pamÄ• á¹‡aá¹ƒ ukkaá¹-á¹-haparicchedena sugatacÄ«varato Å«nakaá¹ƒ vaá¹-á¹-ati, lÄ
saá¹…ghÄ• á¹-iyÄ• \Be 154/ tÄ• va uttarÄ• saá¹…gassa \Ee 55/ ca dÄ«ghato muá¹-á¹-hipa
muá¹-á¹-hittikaá¹ƒ, antaravÄ• sako dÄ«ghato muá¹-á¹-hipaÃ±cako \Ne 152/, tiriyaá¹ƒ dvihatt
vuttappamÄ• á¹‡ato pana atirekaÃ±ca Å«nakaÃ±ca ``parikkhÄ• racoá¸·aâ€™â€™ nti adhiá
yasmÄ• ``dve cÄ«varassa adhiá¹-á¹-hÄ• nÄ• ni kÄ• yena vÄ• adhiá¹-á¹-heti, vÄ• cÄ• ya vÄ
vuttaá¹ƒ, tasmÄ• purÄ• á¹‡asaá¹…ghÄ• á¹-iá¹ƒ ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ•
navaá¹ƒ hatthena gahetvÄ• ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti citte
kÄ• yavikÄ• raá¹ƒ karontena kÄ• yena vÄ• adhiá¹-á¹-hÄ• tabbÄ• , vacÄ«bhedaá¹ƒ katvÄ•
adhiá¹-á¹-hÄ• tabbÄ• . tatra duvidhaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ --- sace hatthapÄ• se hoti, ``im
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• . atha antogabbhÄ• dÄ«su sÄ• manta
á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• ``etaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™
esa nayo uttarÄ• saá¹…ge ca antaravÄ• sake ca. nÄ• mamattameva hi viseso. tasmÄ• sab
uttarÄ• saá¹…gaá¹ƒ antaravÄ• sakanti evaá¹ƒ attano attano nÄ• meneva adhiá¹-á¹-hÄ• tabb
adhiá¹-á¹-hahitvÄ• á¹-hapitavatthehi saá¹…ghÄ• á¹-iÄ• dÄ«ni karoti, niá¹-á¹-hite rajane ca k
paccuddharÄ• mÄ«â€™â€™ ti paccuddharitvÄ• puna adhiá¹-á¹-hÄ• tabbÄ• ni. idaÃ±ca pa
sukhaparibhogatthaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tumpi vaá¹-á¹-ati.

__vassikasÄ• á¹-ikÄ• _ anatirittapamÄ• á¹‡Ä• nÄ• maá¹ƒ gahetvÄ• vuttanayeneva cattÄ•
adhiá¹-á¹-hÄ• tabbÄ• , tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• , vaá¹‡á¹‡abhedamatta
vaá¹-á¹-ati, dve pana na vaá¹-á¹-anti. __nisÄ«danaá¹ƒ_ vuttanayena adhiá¹-á¹-hÄ• tabbame
pamÄ• á¹‡ayuttaá¹ƒ ekameva, dve na vaá¹-á¹-anti. __paccattharaá¹‡ampi_ adhiá¹-á¹-hÄ• ta

mahantampi ekampi bahÅ«nipi vaá¹-á¹-anti, nÄ«lampi pÄ«takampi sadasampi pupphadasan
vaá¹-á¹-ati. __kaá¹‡á¸• uppaá¹-icchÄ• di_ yÄ• va Ä• bÄ• dho atthi, tÄ• va pamÄ• á¹‡ikÄ• a
vÅ«pasante paccuddharitvÄ• vikappetabbÄ• , sÄ• ekÄ• va vaá¹-á¹-ati. __mukhapuÃ±chan
adhiá¹-á¹-hÄ• tabbameva, taá¹ƒ pana ekampi bahÅ«nipi mahantampi vaá¹-á¹-atiyeva. __pan
natthi, yattakaá¹ƒ icchati, tattakaá¹ƒ adhiá¹-á¹-hÄ• tabbameva. __thavikÄ• pi parissÄ• vanan
pacchimapamÄ• á¹‡aá¹ƒ ``parikkhÄ• racoá¸·aâ€™â€™ nti adhiá¹-á¹-hÄ• tabbameva, bahÅ«
cÄ«varÄ• ni parikkhÄ• racoá¸·Ä• ni adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena adhiá¹-á
maÃ±cabhisi pÄ«á¹-habhisi bibbohanaá¹ƒ \Be 155/ pÄ• vÄ• ro kojavoti etesu pana senÄ• sa
dinnapaccattharaá¹‡e ca adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthiyeva. sabbaÃ±ca panetaá¹ƒ vuttap
adhiá¹-á¹-hitacÄ«varaá¹ƒ aÃ±Ã±assa dÄ• nena, acchinditvÄ• gahaá¹‡ena, vissÄ• saggÄ• h
sikkhÄ• paccakkhÄ• nena, kÄ• laá¹…kiriyÄ• ya, liá¹…gaparivattanena, paccuddharaá¹‡enÄ
kÄ• raá¹‡ehi adhiá¹-á¹-hÄ• naá¹ƒ vijahati. ticÄ«varaá¹ƒ pana kaniá¹-á¹-haá¹…gulinakhapiá¹-
chiddenÄ• pi vijahati, taÃ±ca \Ee 56/ kho vinibbedheneva. sace hi chiddassa abbhantare ek
hoti, rakkhatiyeva. tattha saá¹…ghÄ• á¹-iyÄ• ca uttarÄ• saá¹…gassa ca dÄ«ghantato vidatt
tiriyantato \Ne 153/ aá¹-á¹-haá¹…gulappamÄ• á¹‡assa padesassa orato chiddaá¹ƒ adhiá¹-á
antaravÄ• sakepi dÄ«ghantato etadeva pamÄ• á¹‡aá¹ƒ, tiriyantena pana caturaá¹…gulatÄ•
tiá¹‡á¹‡annampi vuttokÄ• sassa parato na bhindati, tasmÄ• chidde jÄ• te ticÄ«varaá¹ƒ atire
tiá¹-á¹-hati, sÅ«cikammaá¹ƒ katvÄ• puna adhiá¹-á¹-hÄ• tabbaá¹ƒ. vassikasÄ• á¹-ikÄ• vass
kaá¹‡á¸• uppaá¹-icchÄ• di Ä• bÄ• dhavÅ«pasamenÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ vijahati. tasmÄ
vikappetabbÄ• . vikappanalakkhaá¹‡aá¹ƒ pana sabbacÄ«varÄ• naá¹ƒ vikappanasikkhÄ• pa
kevalaÃ±hi imasmiá¹ƒ okÄ• se yaá¹ƒ evaá¹ƒ anadhiá¹-á¹-hitaá¹ƒ avikappitaÃ±ca, taá¹ƒ ``atir
veditabbaá¹ƒ.

__taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiya_nti taá¹ƒ yathÄ• vuttajÄ• tippamÄ• á¹‡aá¹
cÄ«varaá¹ƒdasÄ• haparamaá¹ƒ kÄ• laá¹ƒ atikkÄ• mayato etthantare yathÄ• atirekacÄ«vara
akrubbato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, taÃ±ca cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti, pÄ• cittiyaá¹
hotÄ«ti attho. atha vÄ• nissajjanaá¹ƒ nissaggiyaá¹ƒ, pubbabhÄ• ge kattabbassa vinayakam
nissaggiyamassa atthÄ«ti nissaggiyamicceva. kiá¹ƒ taá¹ƒ? pÄ• cittiyaá¹ƒ. taá¹ƒ atikkÄ• may
nissaggiyavinayakammaá¹ƒ pÄ• cittiyaá¹ƒ hotÄ«ti ayamettha attho. taÃ±ca panetaá¹ƒ cÄ«va
uppannaá¹ƒ, tassa yo aruá¹‡o, so uppannadivasanissito, tasmÄ• cÄ«varuppÄ• dadivasena
aruá¹‡uggamane dasÄ• hÄ• tikkamitaá¹ƒ hoti, taá¹ƒ gahetvÄ• saá¹…ghassa vÄ• gaá¹‡ass
nissajjitabbaá¹ƒ, tatrÄ• yaá¹ƒ nayo --- saá¹…ghassa tÄ• va evaá¹ƒ nissajjitabbaá¹ƒ ``idaá¹ƒ
cÄ«varaá¹ƒ dasahÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€
``ahaá¹ƒ, bhante, ekaá¹ƒ nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ Ä• panno, taá¹ƒ \Be 156/ paá¹-idesem
Ä• patti desetabbÄ• . sace dve honti, ``dveâ€™â€™ ti vattabbaá¹ƒ, sace taduttari, ``sambah
vattabbaá¹ƒ. nissajjanepi sace dve vÄ• bahÅ«ni vÄ• honti, ``imÄ• ni me, bhante, cÄ«varÄ•
nissaggiyÄ• ni, imÄ• nÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ, pÄ• á
aÃ±Ã±athÄ• pi vattabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ``

saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati vivarati uttÄ• niá¹ƒ karoti deseti,
pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá¹-iggaá¹‡heyyaâ€™â€™ n
lakkhaá¹‡ena Ä• pattiá¹ƒ paá¹-iggaá¹‡hitvÄ• vattabbo ``passasÄ«â€™â€™ ti, ``Ä• ma pass
``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€™â€™ ti, ``sÄ• dhu suá¹-á¹-hu saá¹ƒvarissÄ• mÄ«â€™â€
vÄ• purimanayeneva vacanabhedo kÄ• tabbo. desitÄ• ya \Ee 57/ Ä• pattiyÄ• ``suá¹‡Ä• tu
cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno nissaggiyaá¹ƒ saá¹…ghassa nissaá¹-á¹-haá¹ƒ, yadi
\Ne 154/, saá¹…gho imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno dadeyyÄ• â€™â€™ ti (
nissaá¹-á¹-hacÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, dvÄ«su bahÅ«su vÄ• vacanabhedo kÄ• tabbo.

gaá¹‡assa pana nissajjantena ``imÄ• haâ€™â€™ nti vÄ• ``imÄ• ni ahaâ€™â€™ nti vÄ• va
nissajjÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ, Ä• pattippaá¹-iggÄ• hakenÄ• pi ``suá¹‡antu me Ä• y
bhikkhu Ä• pattiá¹ƒ sarati ... pe ... deseti, yadÄ• yasmantÄ• naá¹ƒ pattakallaâ€™â€™ nti va
cÄ«varadÄ• nepi ``suá¹‡antu me Ä• yasmantÄ• , idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikk
Ä• yasmantÄ• naá¹ƒ nissaá¹-á¹-haá¹ƒ, yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, Ä• yasmantÄ
itthannÄ• massa bhikkhuno dadeyyuâ€™â€™ nti (Vin III 466) vattabbaá¹ƒ, sesaá¹ƒ purimas
pana nissajjantena ``imÄ• haâ€™â€™ nti vÄ• ``imÄ• ni ahaâ€™â€™ nti vÄ• vatvÄ• ``Ä• y
vattabbaá¹ƒ, nissajjitvÄ• ``ahaá¹ƒ, bhante, ekaá¹ƒ nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ Ä• panno, ta
paá¹-idesemÄ«â€™â€™ ti evaá¹ƒ Ä• patti desetabbÄ• . sace pana navakataro hoti, ``Ä• vu
tenÄ• pi ``passasÄ«â€™â€™ ti vÄ• ``passathÄ• â€™â€™ ti vÄ• vutte ``Ä• ma, bhanteâ€™
ti vÄ• vatvÄ• ``passÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ, tato ``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€
``saá¹ƒvareyyÄ• thÄ• â€™â€™ ti vÄ• vutte ``sÄ• dhu suá¹-á¹-hu saá¹ƒvarissÄ• mÄ«â€™â€
desitÄ• ya Ä• pattiyÄ• ``imaá¹ƒ cÄ«varaá¹ƒ Ä• yasmato dammÄ«â€™â€™ ti dÄ• tabbaá¹ƒ
pubbe vuttÄ• nusÄ• reneva nayo veditabbo. dvinnaá¹ƒ pana yathÄ• gaá¹‡assa, evaá¹ƒ niss
Ä• pattippaá¹-iggahaá¹‡aÃ±ca nissaá¹-á¹-hacÄ«varadÄ• naÃ±ca tesaá¹ƒ aÃ±Ã±atarena yat
kÄ• tabbaá¹ƒ, idaá¹ƒ pana sabbanissaggiyesu vidhÄ• naá¹ƒ. cÄ«varaá¹ƒ patto nisÄ«danant
nÄ• naá¹ƒ, parammukhaá¹ƒ pana vatthu ``etaâ€™â€™ nti nissajjitabbaá¹ƒ. sace bahÅ«ni h
vattabbaá¹ƒ. nissaá¹-á¹-hadÄ• nepi eseva nayo. nissaá¹-á¹-havatthuá¹ƒ ``dinnamidaá¹ƒ imin
saÃ±Ã±Ä• ya na paá¹-identassa dukkaá¹-aá¹ƒ, tassa santakabhÄ• vaá¹ƒ Ã±atvÄ• lesena a
dhuranikkhepena bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabboti.

vesÄ• liyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha atirekacÄ«varadhÄ• raá¹‡avatthusmiá¹ƒ pa
``dasÄ• haparamaâ€™â€™ nti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ
paribhuÃ±jantassa dukkaá¹-aá¹ƒ, yathÄ• ca idha, evaá¹ƒ sabbattha, tasmÄ• naá¹ƒ parato
anatikkantepi atikkantasaÃ±Ã±ino vematikassa ca dukkaá¹-aá¹ƒ. atikkante anatikkantasaÃ±
nissaggiyaá¹ƒ pÄ• cittiyameva, tathÄ•
anadhiá¹-á¹-hitÄ• vikappitaaassajjitaanaá¹-á¹-hÄ• vinaá¹-á¹-haadaá¸• á¸• hÄ• viluttesu adhiá
antodasÄ• haá¹ƒ adhiá¹-á¹-hite vikappite \Ne 155/ vissajjite naá¹-á¹-he vinaá¹-á¹-he daá¸• á¸
vissÄ• sena gÄ• hite ummattakÄ• dÄ«naÃ±ca anÄ• patti. Ä• cÄ• ravipatti, yathÄ• ca idaá¹ƒ

ubhatopÄ• timokkhesupi hi pÄ• rÄ• jikÄ• ni ca saá¹…ghÄ• disesÄ• ca sÄ«lavipatti, sesÄ• p
Ä• jÄ«vavipatti vÄ• diá¹-á¹-hivipatti vÄ• kÄ• ci Ä• patti nÄ• ma natthi. Ä• jÄ«vavipattipaccay
á¹-hapetvÄ• dubbhÄ• sitaá¹ƒ cha Ä• pattikkhandhÄ• paÃ±Ã±attÄ• , diá¹-á¹-hivipattipaccay
pÄ• cittiyadukkaá¹-avasena dve Ä• pattikkhandhÄ• paÃ±Ã±attÄ• ti, idamettha lakkhaá¹‡aá
idheva niá¹-á¹-hitÄ• ti, na naá¹ƒ ito paraá¹ƒ vicÄ• rayissÄ• ma. jÄ• tippamÄ• á¹‡asampanna
santakatÄ• , gaá¹‡anupagatÄ• , chinnapalibodhabhÄ• vo, atirekacÄ«varatÄ• , dasÄ• hÄ• tik
aá¹…gÄ• ni. kathinasamuá¹-á¹-hÄ• naá¹ƒ, akiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

kathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Be 158/ __niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• _tiettha purimasikkhÄ• pade viya a
niá¹-á¹-hite cÄ«varasmiá¹ƒ bhikkhunoti evaá¹ƒ sÄ• mivasena karaá¹‡avacanassa attho vedi
bhikkhunÄ• idaá¹ƒ nÄ• ma kammaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ natthi, sÄ• mivasena pana bhikk
niá¹-á¹-hite kathine ca ubbhate evaá¹ƒ imehi cÄ«varaniá¹-á¹-hÄ• nakathinubbhÄ• rehi chinn
ce bhikkhu ticÄ«varena vippavaseyyÄ• ti evaá¹ƒ attho yujjati. tattha __ticÄ«varenÄ• _ti
ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayena adhiá¹-á¹-hitesu saá¹…ghÄ• á¹-iÄ• dÄ«su yenakenaci. __
vaseyya, ``gÄ• mo ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• roâ€™â€™ tiÄ• dinÄ• (Vin III 477) nayena
gÄ• manigamananivesanaudositaaá¹-á¹-amÄ• á¸·apÄ• sÄ• dahammiyanÄ• vÄ• satthakhetta
hamÅ«laajjhokÄ• sappabhedÄ• naá¹ƒ pannarasÄ• naá¹ƒ nikkhepaá¹-á¹-hÄ• nÄ• naá¹ƒ yatt
gÄ• mÄ• dÄ«naá¹ƒ bahi hatthapÄ• sÄ• tikkamena aruá¹‡aá¹ƒ uá¹-á¹-hÄ• peyyÄ• ti ayamett
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) II 473-477-8) vutto. __aÃ±Ã±atra bhikkhusamm
gilÄ• nassa bhikkhuno ticÄ«varena avippavÄ• sasammutiá¹ƒ deti, taá¹ƒ á¹-hapetvÄ• aladdh
ekarattampi vippavÄ• sato vuttanayeneva nissaggiyaá¹ƒ pÄ• cittiyanti veditabbaá¹ƒ, kevalaa
bhante, cÄ«varaá¹ƒ rattivippavutthaá¹ƒ aÃ±Ã±atra bhikkhusammutiyÄ• nissaggiyaâ€™â€™
vacanabhedo hoti, ayaá¹ƒ pana viseso.

sÄ• vatthiyaá¹ƒ \Ne 156/ sambahule bhikkhÅ« Ä• rabbha santaruttarena janapadacÄ• rikaá

paÃ±Ã±attaá¹ƒ, ``aÃ±Ã±atra bhikkhusammutiyÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ
anÄ• á¹‡attikaá¹ƒ, avippavutthe vippavutthasaÃ±Ã±ino ceva vematikassa ca dukkaá¹-aá¹ƒ.
vippavutthasaÃ±Ã±inopi avippavutthasaÃ±Ã±inopi vematikassÄ• pi nissaggiyaá¹ƒ pÄ• cittiy
apaccuddhaá¹-aavissajjitÄ• dÄ«su ca paccuddhaá¹-avissajjitÄ• disaÃ±Ã±ino. antoaruá¹‡e p
paá¹-hamakathine vuttavissajjitÄ• dibhede ca anÄ• patti, tathÄ• laddhasammutikassa \Ee 5
pana vÅ«pasante paccÄ• gantabbaá¹ƒ, tattheva vÄ• á¹-hitena paccuddharitabbaá¹ƒ, athÄ•
vÄ• Ä• bÄ• dho kuppati, laddhakappiyameva. adhiá¹-á¹-hitacÄ«varatÄ• \Be 159/, anatthata

aladdhasammutikatÄ• , rattivippavÄ• soti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ•
vuttappakÄ• rÄ• neva. kevalaÃ±hi tattha anadhiá¹-á¹-hÄ• naá¹ƒ avikappanaÃ±ca akiriyÄ• , i
ayaá¹ƒ visesoti.

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• _ti sÄ• mivaseneva karaá¹‡attho veditabbo.
nÄ• ma yvÄ• yaá¹ƒ ``anatthate kathine vassÄ• nassa pacchimo mÄ• so, atthate kathine paÁ
649) cÄ«varakÄ• lo vutto, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±adÄ• uppannaá¹ƒ, yaÃ±ca kÄ• lepi saá
akÄ• lacÄ«varaâ€™â€™ nti, puggalassa vÄ• ``idaá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ tiÄ• dinÁ
akÄ• lacÄ«varaá¹ƒ nÄ• ma. __uppajjeyyÄ• _ti evarÅ«paá¹ƒ cÄ«varaá¹ƒ attano bhÄ• gapaá¹
suttantikÄ• digaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ• paá¹ƒsukÅ«laá¹ƒ vÄ• attano vÄ• dh
vÄ• pana ``aá¹-á¹-himÄ• , bhikkhave, mÄ• tikÄ• cÄ«varassa uppÄ• dÄ• ya sÄ«mÄ• ya det
bhikkhÄ• paÃ±Ã±attikÄ• ya deti, saá¹…ghassa deti, ubhatosaá¹…ghassa deti, vassaá¹ƒvuá
Ä• dissa deti, puggalassa detÄ«â€™â€™ ti (Vin I 379) imÄ• saá¹ƒ aá¹-á¹-hannaá¹ƒ mÄ• tikÁ
uppajjeyya. ettha ca ``sÄ«mÄ• ya dammÄ«â€™â€™ ti evaá¹ƒ sÄ«maá¹ƒ parÄ• masitvÄ• d
esa nayo sabbattha. ettha ca __sÄ«mÄ• _ti khaá¹‡á¸• asÄ«mÄ• upacÄ• rasÄ«mÄ• samÄ•
avippavÄ• sasÄ«mÄ• lÄ• bhasÄ«mÄ• gÄ• masÄ«mÄ• nigamasÄ«mÄ• nagarasÄ«mÄ• a
janapadasÄ«mÄ• raá¹-á¹-hasÄ«mÄ• rajjasÄ«mÄ• dÄ«pasÄ«mÄ• cakkavÄ• á¸·asÄ«mÄ•
__upacÄ• rasÄ«mÄ• _ nÄ• ma parikkhittassa vihÄ• rassa parikkhepena, aparikkhittassa pa
paricchinnÄ• . api ca bhikkhÅ«naá¹ƒ dhuvasannipÄ• taá¹-á¹-hÄ• nato vÄ• pariyante \Ne 15
vÄ• nibaddhavasanakaÄ• vÄ• sato vÄ• thÄ• mamajjhimassa purisassa dvinnaá¹ƒ leá¸• á¸•
``upacÄ• rasÄ«mÄ• â€™â€™ ti veditabbÄ• . sÄ• pana Ä• vÄ• se vaá¸• á¸• hante vaá¸• á¸•
yojanasatampi upacÄ• rasÄ«mÄ• va hoti. tattha dinnalÄ• bho sabbesaá¹ƒ antosÄ«magatÄ•
bhikkhunÄ«naá¹ƒ Ä• rÄ• mapavesanasenÄ• sanÄ• pucchanÄ• ni parivÄ• samÄ• nattÄ• roc
vassacchedanissayasenÄ• sanaggÄ• hÄ• dividhÄ• nanti idampi sabbaá¹ƒ imissÄ• va sÄ«m
__lÄ• bhasÄ«mÄ• _ti yaá¹ƒ rÄ• jarÄ• jamahÄ• mattÄ• dayo vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• gÄ
yojanaá¹ƒ vÄ• samantÄ• paricchinditvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ vihÄ• rassa lÄ• bhasÄ«m
uppajjati, taá¹ƒ sabbaá¹ƒ amhÄ• kaá¹ƒ vihÄ• rassa demÄ• â€™â€™ ti á¹-hapenti, ayaá¹ƒ lÄ
kÄ• sikosalÄ• dÄ«naá¹ƒ pana raá¹-á¹-hÄ• naá¹ƒ anto bahÅ« janapadÄ• honti, tattha eko ja
__janapadasÄ«mÄ• , _ kÄ• sikosalÄ• diraá¹-á¹-haparicchedo __raá¹-á¹-hasÄ«mÄ• , _ ekass
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ __rajjasÄ«mÄ• , _ samuddantena paricchinno mahÄ• dÄ«p
__dÄ«pasÄ«mÄ• , _ ekacakkavÄ• á¸·apabbataparikkhepabbhantaraá¹ƒ __cakkavÄ• á¸·asÄ
vuttanayÄ• eva. tattha ``khaá¹‡á¸• asÄ«mÄ• ya demÄ• â€™â€™ ti dinnaá¹ƒ khaá¹‡á¸• asÁ
pÄ• puá¹‡Ä• ti, tato bahisÄ«mÄ• ya sÄ«mantarikaá¹-á¹-hÄ• nampi na pÄ• puá¹‡Ä• ti. ``upa
dinnaá¹ƒ pana antoparicchede khaá¹‡á¸• asÄ«mÄ• sÄ«mantarikÄ• su á¹-hitÄ• nampi pÄ• p

samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• ya dinnaá¹ƒ khaá¹‡á¸• asÄ«mÄ• sÄ«mantarikaá¹-á¹-hÄ• naá
avippavÄ• sasÄ«mÄ• lÄ• bhasÄ«mÄ• su dinnaá¹ƒ tÄ• saá¹ƒ antogadhÄ• naá¹ƒyeva pÄ• pu
tÄ• saá¹ƒ sÄ«mÄ• naá¹ƒ abbhantare baddhasÄ«maá¹-á¹-hÄ• nampi pÄ• puá¹‡Ä• ti, abbhan
dinnaá¹ƒ tattha antogadhÄ• naá¹ƒyeva pÄ• puá¹‡Ä• ti, janapadasÄ«mÄ• dÄ«su dinnampi tÄ
baddhasÄ«maá¹-á¹-hÄ• nampi pÄ• puá¹‡Ä• ti, tasmÄ• yaá¹ƒ jambudÄ«pe á¹-hatvÄ• ``tam
demÄ• â€™â€™ ti dÄ«yati, taá¹ƒ tambapaá¹‡á¹‡idÄ«pato ekopi gantvÄ• sabbesaá¹ƒ saá¹
tattheva eko sabhÄ• go bhikkhu sabhÄ• gÄ• naá¹ƒ bhÄ• gaá¹ƒ gaá¹‡hÄ• ti, na vÄ• retabbo
pavisitvÄ• ``asukasÄ«mÄ• yÄ• â€™â€™ ti avatvÄ• va kevalaá¹ƒ ``sÄ«mÄ• ya dammÄ«â€
``sÄ«mÄ• nÄ• ma bahuvidhÄ• , kataraá¹ƒ sandhÄ• ya vadasÄ«â€™â€™ ti, sace vadati ``a
jÄ• nÄ• mi, sÄ«maá¹-á¹-hakasaá¹…gho gaá¹‡hatÅ«â€™â€™ ti, upacÄ• rasÄ«maá¹-á¹-hehi

__katikÄ• yÄ• _tiettha katikÄ• nÄ• ma samÄ• nalÄ• bhakatikÄ• . sÄ• pana evaá¹ƒ kÄ• tab
sannipatitehi bhikkhÅ«hi yaá¹ƒ vihÄ• raá¹ƒ saá¹…gaá¹‡hitukÄ• mÄ• samÄ• nalÄ• bhaá¹ƒ k
nÄ• maá¹ƒ gahetvÄ• ``asuko nÄ• ma vihÄ• ro porÄ• á¹‡ako appalÄ• bhoâ€™â€™ ti yaá¹ƒ
vatvÄ• ``taá¹ƒ vihÄ• raá¹ƒ iminÄ• vihÄ• rena saddhiá¹ƒ ekalÄ• bhaá¹ƒ kÄ• tuá¹ƒ saá¹…gha
tikkhattuá¹ƒ sÄ• vetabbaá¹ƒ, ettÄ• vatÄ• tasmiá¹ƒ vihÄ• re nisinnopi idha nisinnova hoti, tas
evameva \Ne 158/ kÄ• tabbaá¹ƒ, ettÄ• vatÄ• idha nisinnopi tasmiá¹ƒ nisinnova hoti. ekasm
bhÄ• jiyamÄ• ne itarasmiá¹ƒ á¹-hitassa bhÄ• gaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati.

__bhikkhÄ• paÃ±Ã±attiyÄ• _ti ettha bhikkhÄ• paÃ±Ã±atti nÄ• ma dÄ• yakassa pariccÄ• gap
tasmÄ• ``yattha mayhaá¹ƒ dhuvakÄ• rÄ• karÄ«yanti, tattha dammÄ«â€™â€™ ti vÄ• ``tatt
yattha tassa pÄ• kavattaá¹ƒ vÄ• vattati, yato vÄ• bhikkhÅ« niccaá¹ƒ bhojeti, yattha vÄ• ter
senÄ• sanaá¹ƒ kataá¹ƒ, sabbattha dinnameva hoti. sace pana ekasmiá¹ƒ \Ee 61/ dhuvakÄ•
bhikkhÅ« honti, ekameva vÄ• vatthaá¹ƒ hoti, mÄ• tikaá¹ƒ Ä• ropetvÄ• yathÄ• so vadati, ta

__saá¹…ghassa detÄ«_ti ettha vihÄ• raá¹ƒ pavisitvÄ• ``saá¹…ghassa dammÄ«â€™â€™ ti
upacÄ• rasÄ«mÄ• gatÄ• naÃ±ca tato bahiddhÄ• pi tehi saddhiá¹ƒ ekÄ• baddhÄ• naÃ±ca pA
gÄ• hake sati asampattÄ• nampi bhÄ• go dÄ• tabbo. yaá¹ƒ pana bahi upacÄ• rasÄ«mÄ• ya
``saá¹…ghassÄ• â€™â€™ ti dÄ«yati, taá¹ƒ ekÄ• baddhaparisÄ• ya pÄ• puá¹‡Ä• ti. ye pana
asampattÄ• , tesaá¹ƒ na pÄ• puá¹‡Ä• ti.

__ubhatosaá¹…ghassÄ• _ti ettha pana yaá¹ƒ ubhatosaá¹…ghassa dinnaá¹ƒ, tato upaá¸• á¸
upaá¸• á¸• haá¹ƒ bhikkhunÄ«naá¹ƒ dÄ• tabbaá¹ƒ. sacepi eko bhikkhu hoti, ekÄ• vÄ• bhikk
anupasampannassÄ• pi upaá¸• á¸• hameva dÄ• tabbaá¹ƒ. ``ubhatosaá¹…ghassa ca tuyhaÃ
dasa bhikkhÅ« ca dasa bhikkhuniyo ca honti, ekavÄ«sati paá¹-ivÄ«se katvÄ• eko puggalas
bhikkhusaá¹…ghassa, dasa bhikkhunisaá¹…ghassa ca, yena puggaliko laddho, so saá¹…gh
gahetuá¹ƒ labhati, kasmÄ• ? ubhatosaá¹…ghaggahaá¹‡ena gahitattÄ• , ``ubhatosaá¹…ghas
vuttepi eseva nayo. idha pana cetiyassa saá¹…ghato pÄ• puá¹‡akoá¹-á¹-hÄ• so nÄ• ma nat

pattakoá¹-á¹-hÄ• sasamo eko koá¹-á¹-hÄ• so hoti. ``bhikkhusaá¹…ghassa ca bhikkhunÄ«na
na majjhe bhinditvÄ• dÄ• tabbaá¹ƒ, bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• dÄ• tabbaá¹ƒ.
bhikkhunÄ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vutte puggalo visuá¹ƒ na labhati, pÄ• puá¹‡ako
labhati \Be 162/. ``cetiyassa cÄ• â€™â€™ ti vutte pana cetiyassa eko puggalapaá¹-ivÄ«so l
``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±cÄ• â€™â€™ ti vuttepi na majjhe bhinditvÄ• dÄ• tabba
vibhajitabbaá¹ƒ, tehi saddhiá¹ƒ puggalacetiyaparÄ• masanaá¹ƒ anantaranayasadisameva, y
bhikkhusaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• nayo nÄ«to, evaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ Ä• diá¹ƒ
``bhikkhusaá¹…ghassa ca tuyhaÃ±cÄ• â€™â€™ ti vuttepi puggalassa visuá¹ƒ na labbhati \B
labbhati. ``bhikkhÅ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vuttepi visuá¹ƒ na labbhati, cetiyassa p

__vassaá¹ƒvuá¹-á¹-hasaá¹…ghassÄ• _ti ettha sace vihÄ• raá¹ƒ pavisitvÄ• ``vassaá¹ƒvuá¹-á
dammÄ«â€™â€™ ti vadati, ye tattha vassacchedaá¹ƒ akatvÄ• purimavassaá¹ƒvuá¹-á¹-hÄ•
sÄ«maá¹-á¹-hÄ• nampi pÄ• puá¹‡Ä• ti, na aÃ±Ã±esaá¹ƒ. sace pana bahiupacÄ• rasÄ«mÄ•
``vassaá¹ƒvuá¹-á¹-hasaá¹…ghassÄ• â€™â€™ ti vadati, yatthakatthaci vuá¹-á¹-havassÄ• na
sampattÄ• naá¹ƒ pÄ• puá¹‡Ä• ti. atha ``asukavihÄ• re vassaá¹ƒvuá¹-á¹-hassÄ• â€™â€™ ti
vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒyeva yÄ• va kathinassubbhÄ• rÄ• pÄ• puá¹‡Ä• ti. gimhÄ• naá¹ƒ
paá¹-á¹-hÄ• ya evaá¹ƒ vadati, tatra sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti,

__Ä• dissa detÄ«_ti Ä• disitvÄ• paricchinditvÄ• deti, kathaá¹ƒ? bhikkhÅ« ajjatanÄ• ya \Ee
yÄ• guyÄ• nimantetvÄ• te ghare yÄ• guá¹ƒ pÄ• yetvÄ• ``imÄ• ni cÄ«varÄ• ni yehi mayhaa
dammÄ«â€™â€™ ti vadati, yehi nimantitehi yÄ• gu pÄ«tÄ• , tesaá¹ƒyeva pÄ• puá¹‡Ä• ti, bh
nimantitesupi eseva nayo.

__puggalassa detÄ«_ti ``idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti evaá¹ƒ pa
á¹-hapetvÄ• ``idaá¹ƒ tumhÄ• kaâ€™â€™ nti evaá¹ƒ sammukhÄ• vÄ• detÄ«ti ayamettha s
pana samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto. iti imÄ• saá¹ƒ aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• padÄ• n
akÄ• lacÄ«varalakkhaá¹‡ena paá¹-iladdhaá¹ƒ, taá¹ƒ sandhÄ• ya ``akÄ• lacÄ«varaá¹ƒ uppaj

__Ä• kaá¹…khamÄ• nenÄ• _ti icchamÄ• nena. __khippameva kÄ• retabba_nti sÄ«ghaá¹ƒ a
__no cassa pÄ• ripÅ«rÄ«_ti no ce pÄ• ripÅ«rÄ« bhaveyya, yattakena kariyamÄ• naá¹ƒ adhi
pahoti, taá¹ƒ cÄ«varaá¹ƒ tattakaá¹ƒ na bhaveyya, Å«nakaá¹ƒ bhaveyyÄ• ti attho. __satiyÄ•
``asukadivasaá¹ƒ nÄ• ma saá¹…gho cÄ«varÄ• ni labhissati, tato me cÄ«varaá¹ƒ uppajjissat
163/ nayena saá¹…ghagaá¹‡aÃ±Ä• timittesu vÄ• aÃ±Ã±ataraá¹-á¹-hÄ• nato, ``paá¹ƒsukÅ«
ti, ``iminÄ• vÄ• kappiyabhaá¹‡á¸• ena cÄ«varaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti evaá¹ƒ vijj
__tato ce uttarÄ«_ti mÄ• saparamato ce uttari nikkhipeyya, nissaggiyanti attho. yadi panass
saá¹‡haá¹ƒ hoti, paccÄ• sÄ• cÄ«varaá¹ƒ thÅ«laá¹ƒ hoti, na sakkÄ• yojetuá¹ƒ, rattiyo ca ses
mÄ• so pÅ«rati, na akÄ• mÄ• cÄ«varaá¹ƒ kÄ• retabbaá¹ƒ, aÃ±Ã±aá¹ƒ paccÄ• sÄ• cÄ«vara
kÄ• retabbaá¹ƒ. sace na labhati, paccÄ• sÄ• cÄ«varampi parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-h

mÅ«lacÄ«varaá¹ƒ \Ne 160/ thÅ«laá¹ƒ hoti, paccÄ• sÄ• cÄ«varaá¹ƒ saá¹‡haá¹ƒ, mÅ«lacÄ«v
adhiá¹-á¹-hahitvÄ• paccÄ• sÄ• cÄ«varameva mÅ«lacÄ«varaá¹ƒ katvÄ• á¹-hapetabbaá¹ƒ, t
labhati, etenupÄ• yena yÄ• va na lacchati, tÄ• va aÃ±Ã±aá¹ƒ mÅ«lacÄ«varaá¹ƒ katvÄ• á¹-h
``idaá¹ƒ me, bhante, akÄ• lacÄ«varaá¹ƒ mÄ• sÄ• tikkantaá¹ƒ nissaggiyaâ€™â€™ nti (Vin II
nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ• mÄ• s

paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, ito paraá¹ƒ sabbaá¹ƒ paá¹-
vuttasadisameva. kevalaÃ±hi tattha dasÄ• hÄ• tikkamo, idha mÄ• sÄ• tikkamoti ayaá¹ƒ vise
tÄ• disamevÄ• ti.

akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __aÃ±Ã±Ä• tikÄ• yÄ• _ti na Ã±Ä• tikÄ• ya, mÄ• tito vÄ• pitito vÄ• yÄ• va sattama
Ä• kÄ• rena asambaddhÄ• yÄ• ti attho. __bhikkhuniyÄ• _ti \Ee 63/ sÄ• kiyÄ• niyo viya sudd
ubhatosaá¹…ghe vÄ• upasampannÄ• ya. __purÄ• á¹‡acÄ«vara_nti rajitvÄ• kappaá¹ƒ katv
pÄ• rutaá¹ƒ vÄ• , yaá¹ƒ antamaso paribhogasÄ«sena aá¹ƒse vÄ• matthake vÄ• katvÄ• m
ussÄ«sakaá¹ƒ vÄ• katvÄ• nipanno, etampi purÄ• á¹‡acÄ«varameva. __dhovÄ• peyya vÄ•
tivÄ• cÄ• ya vadati, kÄ• yavikÄ• raá¹ƒ vÄ• karoti, hatthena vÄ• hatthe deti, pÄ• damÅ«le v
antodvÄ• dasahatthe okÄ• se á¹-hatvÄ• upari vÄ• khipati, aÃ±Ã±assa vÄ• \Be 164/ hatthe
dhovÄ• pitameva hoti, rajÄ• panÄ• koá¹-Ä• panesupi eseva nayo. sikkhamÄ• nÄ• ya vÄ• s
vÄ• hatthe dhovanatthÄ• ya deti, sÄ• sace upasampajjitvÄ• dhovati, evampi nissaggiyaá¹
upÄ• sakassa vÄ• sÄ• maá¹‡erassa vÄ• hatthe dinnaá¹ƒ hoti, so ce liá¹…ge parivatte upa
daharassa bhikkhussa vÄ• dinnaá¹ƒ hoti, sopi liá¹…ge parivatte dhovati, nissaggiyaá¹ƒ pÄ•
rajÄ• panÄ• koá¹-Ä• panesupi eseva nayo. ``idaá¹ƒ me, bhante, purÄ• á¹‡acÄ«varaá¹ƒ aÃ±
dhovÄ• pitaá¹ƒ nissaggiyaâ€™â€™ nti (Vin III 505) iminÄ• panettha nayena nissajjanavidh

sÄ• vatthiyaá¹ƒ udÄ• yittheraá¹ƒ Ä• rabbha purÄ• á¹‡acÄ«varadhovÄ• panavatthusmiá¹ƒ pa
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ \Ne 161/ ``dhovÄ• â€™â€™ tiÄ• dikÄ• ya Ä•
Ä• á¹‡attÄ• ya ca bhikkhuniyÄ• uddhanasajjanÄ• dÄ«su sabbappayogesu bhikkhuno dukka
ukkhittamattaá¹ƒ pana rattamattaá¹ƒ Ä• koá¹-itamattaÃ±ca nissaggiyaá¹ƒ hoti, dhovanÄ• dÄ
kÄ• rÄ• pentassa ekena vatthunÄ• nissaggiyaá¹ƒ, itarehi dukkaá¹-aá¹ƒ. sace pana ``dhovÄ
sabbÄ• nipi karoti, dhovanapaccayÄ• va Ä• patti. ``imasmiá¹ƒ cÄ«vare yaá¹ƒ kattabbaá¹ƒ, t
vadato pana ekavÄ• cÄ• ya pÄ• cittiyena saddhiá¹ƒ dve dukkaá¹-Ä• ni, bhikkhunisaá¹…gha
dhovÄ• pentassa anissajjitvÄ• paribhuÃ±jantassa, aÃ±Ã±assa vÄ• santakaá¹ƒ nisÄ«danap

dhovÄ• pentassa, Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±ino ceva, vematikassa ca dukkaá¹-aá
Ã±Ä• tikasaÃ±Ã±inopi vematikassÄ• pi nissaggiyaá¹ƒ pÄ• cittiyameva. ito paraá¹ƒ pana eva
``tikapÄ• cittiyaâ€™â€™ nti vakkhÄ• ma, sace Ã±Ä• tikÄ• ya sahÄ• yÄ• aÃ±Ã±Ä• tikÄ• ``d
dhovati, aparibhuttaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ dhovati, sikkhamÄ• nasÄ• ma
anÄ• patti, ummattakÄ• dÄ«naá¹ƒ anÄ• pattiyeva. purÄ• á¹‡acÄ«varatÄ• , upacÄ• re á¹-hat
bhikkhuniyÄ• Ä• á¹‡Ä• panaá¹ƒ, tassÄ• dhovanÄ• dÄ«ni cÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…g
saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Be 165/ __aÃ±Ã±Ä• tikÄ• yÄ• _tiidaá¹ƒ vuttanayameva, tasmÄ• ito paraá¹ƒ kat
__cÄ«vara_nti channaá¹ƒ aÃ±Ã±ataraá¹ƒ \Ee 64/ vikappanupagaá¹ƒ, esa nayo sabbesu
cÄ«varappaá¹-isaá¹ƒyuttasikkhÄ• padesu. yattha pana viseso bhavissati, tattha vakkhÄ• ma
__paá¹-iggaá¹‡heyyÄ• _tiettha hatthena vÄ• hatthe detu, pÄ• damÅ«le vÄ• á¹-hapetu, dha
vatthesu khipiyamÄ• nesu upacÄ• raá¹ƒ muÃ±citvÄ• pi upari vÄ• khipatu, sace sÄ• diyati, p
yassa kassaci pana anupasampannassa hatthe pesitaá¹ƒ gaá¹‡hituá¹ƒ vaá¹-á¹-ati, ``paá¹ƒs
gaá¹‡hissatÄ«â€™â€™ ti saá¹…kÄ• rakÅ«á¹-Ä• dÄ«su á¹-hapitampi paá¹ƒsukÅ«laá¹ƒ adhi
vaá¹-á¹-atiyeva. __aÃ±Ã±atra pÄ• rivattakÄ• _ti yaá¹ƒ ``antamaso harÄ«á¹-akakkhaá¹‡á¸• a
dassÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• vÄ• pÄ• rivattakaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ á¹-ha
vikappanupagaá¹ƒ paá¹-aparissÄ• vanampi gaá¹‡hantassa nissaggiyaá¹ƒ hoti. tatra ``idaá¹ƒ
aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato paá¹-iggahitaá¹ƒ \Ne 162/ aÃ±Ã±atra pÄ• rivattakÄ
(Vin III 512) iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

rÄ• jagahe udÄ• yittheraá¹ƒ Ä• rabbha cÄ«varappaá¹-iggahaá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá
pÄ• rivattakÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹
hatthappasÄ• raá¹‡Ä• dippayoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti, nissajjit
tikapÄ• cittiyaá¹ƒ, ekatoupasampannÄ• ya Ã±Ä• tikÄ• ya ca aÃ±Ã±Ä• tikasaÃ±Ã±issa vema
vissÄ• saggÄ• he, tÄ• vakÄ• like, pattatthavikÄ• dimhi ca anadhiá¹-á¹-hÄ• tabbaparikkhÄ• n
sikkhamÄ• nasÄ• maá¹‡erÄ«naá¹ƒ hatthato gahaá¹‡e, ummattakÄ• dÄ«naÃ±ca anÄ• patti.
pÄ• rivattakÄ• bhÄ• vo, aÃ±Ã±Ä• tikÄ• ya hatthato gahaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gA
saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, sesaá¹ƒ catutthasadisamevÄ• ti.

cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __gahapati_nti bhikkhÅ«su apabbajitamanussaá¹ƒ. __gahapatÄ• ni_nti bhikkhu
esa nayo sabbesu gahapatippaá¹-isaá¹ƒyuttesu sikkhÄ• padesu. __viÃ±Ã±Ä• peyyÄ• _ti \B
yÄ• cÄ• peyya vÄ• . __aÃ±Ã±atra samayÄ• _ti yo acchinnacÄ«varo vÄ• hoti naá¹-á¹-hacÄ«
samayaá¹ƒ á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ viÃ±Ã±Ä• panappayoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bh
``idaá¹ƒ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ aÃ±Ã±atra samayÄ• viÃ±
nissaggiyaâ€™â€™ nti (Vin III 524) iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ.

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha cÄ«varaviÃ±Ã±Ä• panavatthusmiá¹ƒ paÃ±Ã±attaá¹
ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá
aÃ±Ã±Ä• takasaÃ±Ã±ino vematikassa ca dukkaá¹-aá¹ƒ. samaye vÄ• Ã±Ä• takappavÄ• rite
aÃ±Ã±assa vÄ• Ã±Ä• takappavÄ• rite tassevatthÄ• ya viÃ±Ã±Ä• pentassa, attano \Ee 65/ d
ummattakÄ• dÄ«naÃ±ca anÄ• patti. vikappanupagacÄ«varatÄ• , samayÄ• bhÄ• vo, aÃ±Ã±
paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni catutthasadisÄ•

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ne 163/ __taÃ±ce_ti taá¹ƒ acchinnacÄ«varaá¹ƒ vÄ• naá¹-á¹-hacÄ«varaá¹ƒ vÄ• . _
__abhÄ«_ti upasaggo, haritunti attho, gaá¹‡hitunti vuttaá¹ƒ hoti. __pavÄ• reyyÄ• _ti icchÄ•
ruciá¹ƒ uppÄ• deyya, ``yÄ• vattakaá¹ƒ icchasi, tÄ• vattakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti eva
yathÄ• vÄ• ``nekkhammaá¹ƒ daá¹-á¹-hu khematoâ€™â€™ ti (Sn 426, 1104; Nidd II
jatukaá¹‡á¹‡Ä«mÄ• á¹‡avapucchÄ• niddesa 67) ettha disvÄ• ti attho, evamidhÄ• pi ``abhiha
pavÄ• reyyÄ• â€™â€™ ti upanetvÄ• purato á¹-hapento kÄ• yena vÄ• , ``amhÄ• kaá¹ƒ duss
icchatha, tattakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanto vÄ• cÄ• ya vÄ• abhiharitvÄ• nimant
__santaruttaraparama_nti saantaraá¹ƒ uttaraá¹ƒ paramaá¹ƒ assa cÄ«varassÄ• ti santarutta
saddhiá¹ƒ pÄ• rupanaá¹ƒ ukkaá¹-á¹-haparicchedo assÄ• ti vuttaá¹ƒ hoti. __tato cÄ«varaá¹ƒ
abhihaá¹-acÄ«varato ettakaá¹ƒ cÄ«varaá¹ƒ gahetabbaá¹ƒ, na tato paraá¹ƒ.

tatrÄ• yaá¹ƒ \Be 167/ vinicchayo --- yassa adhiá¹-á¹-hitacÄ«varassa tÄ«á¹‡i naá¹-á¹-hÄ• ni,
sÄ• ditabbÄ• ni, ekaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• aÃ±Ã±aá¹ƒ sabhÄ• gaá¹-á¹-hÄ•
dve naá¹-á¹-hÄ• ni, tena ekaá¹ƒ sÄ• ditabbaá¹ƒ. sace pana pakatiyÄ• va santaruttarena car
evaá¹ƒ ekaá¹ƒ sÄ• diyanteneva samo bhavissati. yassa tÄ«su ekaá¹ƒ naá¹-á¹-haá¹ƒ, kiÃ±ci
pana dvÄ«su ekaá¹ƒ naá¹-á¹-haá¹ƒ, ekaá¹ƒ sÄ• ditabbaá¹ƒ. yassa ekaá¹ƒyeva hoti, taÃ±ca
sÄ• ditabbÄ• ni. bhikkhuniyÄ• pana paÃ±casu naá¹-á¹-hesu dve sÄ• ditabbÄ• ni, catÅ«su n
sÄ• ditabbaá¹ƒ, tÄ«su naá¹-á¹-hesu na kiÃ±ci sÄ• ditabbaá¹ƒ, ko pana vÄ• do dvÄ«su vÄ•
hi santaruttaraparamatÄ• ya á¹-hÄ• tabbaá¹ƒ, tato uttari viÃ±Ã±Ä• panappayoge dukkaá¹-aá

nissaggiyaá¹ƒ hoti. tattha ``idaá¹ƒ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ
viÃ±Ã±Ä• pitaá¹ƒ nissaggiyaâ€™â€™ nti (Vin III 524) iminÄ• nayena nissajjanavidhÄ• naá

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha bahucÄ«varaviÃ±Ã±Ä• panavatthusmiá¹ƒ
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Ã±Ä• take aÃ±Ã±Ä• takas
dukkaá¹-aá¹ƒ. dve cÄ«varÄ• ni katvÄ• ``sesakaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti vatvÄ• ga
tuyhaá¹ƒyeva hotÅ«â€™â€™ ti vuttassa, na acchinnanaá¹-á¹-hakÄ• raá¹‡Ä• dinnaá¹ƒ gaá¹
Ã±Ä• takappavÄ• rite viÃ±Ã±Ä• pentassa, attano dhanena gaá¹‡hantassa, ummattakÄ• dÄ«
\Ne 164/, acchinnÄ• dikÄ• raá¹‡atÄ• \Ee 66/, aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ•
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni catutthasadisÄ• nevÄ• ti.

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __bhikkhuá¹ƒ paneva uddissÄ• _ti ``itthannÄ• massa bhikkhuno dassÄ• mÄ«â
__cÄ«varacetÄ• panna_nti hiraÃ±Ã±Ä• dikaá¹ƒ cÄ«varamÅ«laá¹ƒ. __upakkhaá¹-aá¹ƒ hotÄ«
saá¹ƒharitvÄ• á¹-hapitaá¹ƒ. __cetÄ• petvÄ• _ti parivattetvÄ• , kÄ• retvÄ• vÄ• kiá¹‡itvÄ• v
acchÄ• dessÄ• mÄ«_ti vohÄ• ravacanametaá¹ƒ, itthannÄ• massa bhikkhuno dassÄ• mÄ«ti
__tatra ce so_ti yatra so gahapati vÄ• gahapatÄ• nÄ« vÄ• , tatra so bhikkhu pubbe appavÄ
cÄ«vare vikappaá¹ƒ Ä• pajjeyya ceti ayamettha padasambandho. __vikappaá¹ƒ Ä• pajjeyyÄ
adhikavidhÄ• naá¹ƒ Ä• pajjeyya. yathÄ• pana tamÄ• pajjati, taá¹ƒ dassetuá¹ƒ __sÄ• dhu va
__sÄ• dhÅ«_ti Ä• yÄ• cane nipÄ• to. __vatÄ• _ti parivitakke. __ma_nti attÄ• naá¹ƒ niddisati
Ä• lapati. __evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• _ti Ä• yatÄ• dÄ«su aÃ±Ã±ataraá¹ƒ. __kalyÄ
upÄ• dÄ• yÄ• _ti sundarakÄ• mataá¹ƒ visiá¹-á¹-hakÄ• mataá¹ƒ cittena gahetvÄ• , tassa ``Ä
sambandho, sace pana evarÅ«paá¹ƒ Ä• pajjantassa tassa vacanena yo paá¹-hamaá¹ƒ adhi
vaá¸• á¸• hetvÄ• sundarataraá¹ƒ cetÄ• peti, tassa payoge bhikkhuno dukkaá¹-aá¹ƒ, paá¹-ilÄ
hoti. tattha ``idaá¹ƒ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• ritaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahap
upasaá¹…kamitvÄ• vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiyaâ€™â€™ nti (Vin III 529) iminÄ• na
veditabbaá¹ƒ.

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha cÄ«vare vikappaá¹ƒ Ä• pajjanavatthusmiá¹ƒ paÃ±Ã
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Ã±Ä• take aÃ±Ã±Ä• takas
dukkaá¹-aá¹ƒ. mahagghaá¹ƒ cetÄ• petukÄ• maá¹ƒ appagghaá¹ƒ vÄ• , eteneva mÅ«lena ``a
dehÄ«â€™â€™ ti vadantassa, vuttanayena Ã±Ä• takappavÄ• rite viÃ±Ã±Ä• pentassa, attan
ummattakÄ• dÄ«naÃ±ca anÄ• patti. cÄ«vare bhiyyokamyatÄ• , aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ
imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni catutthasadisÄ• nevÄ• ti.

upakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Ne 165/ iminÄ• va nayena attho veditabbo. idaÃ±hi purimassa anupaÃ±Ã±attisadis
ekassa pÄ«á¸·Ä• katÄ• , idha dvinnaá¹ƒ, ayamettha viseso, sesaá¹ƒ sabbaá¹ƒ purimasadis
dvinnaá¹ƒ, evaá¹ƒ bahÅ«naá¹ƒ pÄ«á¸·aá¹ƒ katvÄ• gaá¹‡hatopi Ä• patti veditabbÄ• . nissajj
me, bhante \Be 169/, cÄ«varaá¹ƒ pubbe appavÄ• rite \Ee 67/ aÃ±Ã±Ä• take gahapatike upa
Ä• pannaá¹ƒ nissaggiyaâ€™â€™ nti (Vin III 534) iminÄ• nayena vacanabhedo Ã±Ä• tabbo

dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __rÄ• jabhoggo_ti rÄ• jato bhoggaá¹ƒ bhuÃ±jitabbaá¹ƒ assa atthÄ«ti rÄ• jabhoggo,
pÄ• á¹-ho, rÄ• jato bhogo assa atthÄ«ti attho. __cÄ«varacetÄ• panna_nti hiraÃ±Ã±Ä• dikaá
__pahiá¹‡eyyÄ• _ti peseyya. __iminÄ• _tiÄ• di Ä• gamanasuddhiá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. s
itthannÄ• massa bhikkhuno dehÄ«â€™â€™ ti peseyya, Ä• gamanassa asuddhattÄ• akapp
kappiyakÄ• rakopi niddisitabbo na bhaveyya. __Ä• bhata_nti Ä• nÄ«taá¹ƒ. __na kho maya_
kappiyavasena Ä• bhatampi cÄ«varamÅ«laá¹ƒ Ä«disena dÅ«tavacanena akappiyaá¹ƒ hoti,
paá¹-ikkhipitabbanti dassetuá¹ƒ vuttaá¹ƒ. suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ kahÄ• paá¹‡o mÄ• sako
nissaggiyavatthÅ«ni, muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ lohitaá¹…ko
dhaÃ±Ã±Ä• ni dÄ• sidÄ• sakhettavatthupupphÄ• rÄ• maphalÄ• rÄ• mÄ• dayoti imÄ• ni duk
cetiyasaá¹…ghagaá¹‡apuggalÄ• naá¹ƒ vÄ• atthÄ• ya sampaá¹-icchituá¹ƒ na vaá¹-á¹-anti, ta
vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ ``na kho mayaâ€™â€™ ntiÄ• di vuttaá¹ƒ.

__cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• _ti idaá¹ƒ pana attÄ• naá¹ƒ uddissa Ä•
vaá¹-á¹-ati, tasmÄ• vuttaá¹ƒ. __kÄ• lenÄ• _ti yuttapattakÄ• lena, yadÄ• no attho hoti, tadÄ
cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• ti attho. __veyyÄ• vaccakaro_ti kappiyakÄ• rako. __niddis
panÄ• yasmato koci veyyÄ• vaccakaroâ€™â€™ ti kappiyavacanena vuttattÄ• anuÃ±Ã±Ä•
imaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti vÄ• ``kassa demÄ«â€™â€™ ti vÄ• vadati, na niddisitabb
vÄ• _tiidaá¹ƒ sÄ• ruppatÄ• ya vuttaá¹ƒ, á¹-hapetvÄ• pana paÃ±ca sahadhammike yo koci k
vaá¹-á¹-ati. __eso kho, Ä• vuso_tiidaá¹ƒ bhikkhussa kappiyavacanadassanatthaá¹ƒ vuttaá¹ƒ
vattabbaá¹ƒ, ``etassa dehÄ«â€™â€™ tiÄ• di na vattabbaá¹ƒ. __saÃ±Ã±atto so mayÄ• _ti Ä
tumhÄ• kaá¹ƒ cÄ«varena atthe sati cÄ«varaá¹ƒ dassati, evaá¹ƒ vuttoti attho. dÅ«tena hi eva
taá¹ƒ codetuá¹ƒ vaá¹-á¹-ati, neva tassa hatthe datvÄ• gatamattakÄ• raá¹‡ena. sace pana ``
veyyÄ• vaccakaroâ€™â€™ ti sammukhÄ• niddiá¹-á¹-ho hoti, dÅ«to ca sammukhÄ• eva ta
datvÄ• ``therassa cÄ«varaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™â€™ ti gacchati, evaá¹ƒ ``saÃ±Ã±atto

avuttepi codetuá¹ƒ vaá¹-á¹-ati. sace pana dÅ«to gacchantova ``ahaá¹ƒ tassa hatthe dassÄ•
gaá¹‡heyyÄ• thÄ• â€™â€™ ti bhikkhuno vatvÄ• vÄ• gacchati, aÃ±Ã±aá¹ƒ vÄ• pesetvÄ•
itarampi codetuá¹ƒ vaá¹-á¹-atiyeva. desanÄ• mattameva \Ee 68/ cetaá¹ƒ ``dÅ«tenÄ• â€™â€
Ä• haritvÄ• evaá¹ƒ paá¹-ipajjati, tasmimpi idameva lakkhaá¹‡aá¹ƒ. __attho me, Ä• vuso, cÄ
codanÄ• lakkhaá¹‡anidassanametaá¹ƒ. sace hi vÄ• cÄ• ya codeti, idaá¹ƒ vÄ• vacanaá¹ƒ y
etassa attho vÄ• vattabbo, ``dehi me, Ä• hara meâ€™â€™ tiÄ• dinÄ• nayena pana vattuá
__abhinipphÄ• deyyÄ• _ti evaá¹ƒ vacÄ«bhedaá¹ƒ katvÄ• tikkhattuá¹ƒ codayamÄ• no paá¹-
__iccetaá¹ƒ kusala_nti etaá¹ƒ sundaraá¹ƒ.

__chakkhattuparama_nti bhÄ• vanapuá¹ƒsakavacanametaá¹ƒ. chakkhattuparamaÃ±hi tena
tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ, na nisÄ«ditabbaá¹ƒ, na Ä• misaá¹ƒ paá¹-iggahetabbaá
``kiá¹ƒkÄ• raá¹‡Ä• Ä• gatosÄ«â€™â€™ ti vutte pana ``jÄ• nÄ• hi, Ä• vusoâ€™â€™ ti ettak
nisajjÄ• dÄ«ni karoti, á¹-hÄ• naá¹ƒ bhaÃ±jati, Ä• gatakÄ• raá¹‡aá¹ƒ vinÄ• seti, idaá¹ƒ kÄ• y
lakkhaá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. ettha ca ukkaá¹-á¹-haparicchedena tissannaá¹ƒ codanÄ
á¹-hÄ• nÄ• naá¹ƒ anuÃ±Ã±Ä• tattÄ• codanÄ• ya diguá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ anuÃ±Ã±Ä• taá
na tiá¹-á¹-hati, cha codanÄ• yo labbhanti. sace tiá¹-á¹-hatiyeva, na codeti, dvÄ• dasa á¹-hÄ•
sace ubhayaá¹ƒ karoti, ekÄ• ya codanÄ• ya dve á¹-hÄ• nÄ• ni hÄ• petabbÄ• ni. tattha yo ek
gantvÄ• chakkhattuá¹ƒ codeti, sakiá¹ƒyeva vÄ• gantvÄ• ``attho me, Ä• vuso, cÄ«varenÄ•
vadati, tathÄ• ekadivasameva punappunaá¹ƒ gantvÄ• dvÄ• dasakkhattuá¹ƒ tiá¹-á¹-hati, sa
tatra tatra á¹-hÄ• ne tiá¹-á¹-hati, sopi sabbacodanÄ• yo sabbaá¹-á¹-hÄ• nÄ• ni ca bhaÃ±jati,
171/ nÄ• nÄ• divasesu evaá¹ƒ karontassÄ• ti ayamettha vinicchayo. ye pana kappiyakÄ• ra
nisÄ«dati te satakkhattumpi codetuá¹ƒ vaá¹-á¹-ati. yo pana ubhohi pi aniddiá¹-á¹-ho
mukhavevaá¹-ikakappiyakÄ• rako ca parammukhakappiyakÄ• rako ca, so na kiÃ±ci vattabb
kappiyakÄ• rakÄ• dassitÄ• honti.

__tato_ \Ne 167/ __ce uttarÄ«_ti vuttacodanÄ• á¹-hÄ• naparimÄ• á¹‡ato uttari. __nissaggiya
vÄ• yÄ• mamÄ• nassa sabbappayogesu dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti.
cÄ«varaá¹ƒ atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• nena abhinipphÄ• c
nti (Vin III 539) iminÄ• nayena nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ. __yatassa cÄ«varacet
yato rÄ• jato vÄ• rÄ• jabhoggato vÄ• assa bhikkhuno cÄ«varacetÄ• pannaá¹ƒ Ä• nÄ«taá¹
pÄ• á¹-ho, ayameva attho. __tatthÄ• _ti tassa raÃ±Ã±o vÄ• rÄ• jabhoggassa vÄ• santikaá
bhummavacanaá¹ƒ. __na taá¹ƒ tassa bhikkhuno kiÃ±ci atthaá¹ƒ anubhotÄ«_ti taá¹ƒ cetÄ• p
appamattakampi kammaá¹ƒ na nipphÄ• deti. __yuÃ±jantÄ• yasmanto saka_nti Ä• yasmanto
pÄ• puá¹‡antu. __mÄ• vo sakaá¹ƒ_ \Ee 69/ __vinassÄ• _ti tumhÄ• kaá¹ƒ santakaá¹ƒ mÄ•
sÄ• mÄ«cÄ«_ti ayaá¹ƒ tattha anudhammatÄ• lokuttaradhammaá¹ƒ anugatÄ• , vattadhamm
akaronto vattabhede dukkaá¹-aá¹ƒ Ä• pajjati.

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha ``ajjuá¹‡ho, bhante, Ä• gamehÄ«â€™â€™ ti (Vin II

nÄ• gamesi, tasmiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡at
Å«nakesu codanÄ• á¹-hÄ• nesu atirekasaÃ±Ã±ino vematikassa vÄ• dukkaá¹-aá¹ƒ. acodanÄ
codetvÄ• dinne, ummattakÄ• dÄ«naÃ±ca anÄ• patti. kappiyakÄ• rakassa bhikkhuno niddiá
appitatÄ• , tatuttarivÄ• yÄ• mo, tena vÄ• yÄ• mena paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹
samuá¹-á¹-hÄ• nÄ• dÄ«ni catutthasadisÄ• nevÄ• ti.

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«varavaggo paá¹-hamo.

2. eá¸·akalomavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

eá¸·akalomavaggassa \Be 172/ paá¹-hame __kosiyamissaka_nti ekenÄ• pi kosiyaá¹ƒsunÄ•
karaá¹‡aá¹-á¹-hÄ• ne \Ne 168/ vÄ• tavegena nipÄ• titenÄ• pi missÄ«kataá¹ƒ. __santhata_n
kosiyaá¹ƒsÅ«ni uparÅ«pari santharitvÄ• kaÃ±jiyÄ• dÄ«hi siÃ±citvÄ• kattabbatÄ• lakkhaá¹‡
nissaggiya_nti karaá¹‡akÄ• rÄ• panappayogesu dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá
me, bhante, kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• pitaá¹ƒ nissaggiyaâ€™â€™ nti (Vin III 5
nissajjanavidhÄ• naá¹ƒ veditabbaá¹ƒ, imasseva vacanassa anusÄ• rena ito paraá¹ƒ sabbas
sakkÄ• hi ettÄ• vatÄ• jÄ• nitunti na taá¹ƒ ito paraá¹ƒ dassayissÄ• ma.

Ä• á¸·aviyaá¹ƒ chabbaggiye Ä• rabbha kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• panavatthusm
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, attano atthÄ• ya kÄ• rÄ• panavasena sÄ• á¹‡attikaá¹ƒ, attanÄ
vippakatapaayosÄ• pananayena catukkapÄ• cittiyaá¹ƒ, aÃ±Ã±assatthÄ• ya karaá¹‡akÄ• rÄ
paá¹-ilabhitvÄ• paribhuÃ±jane ca dukkaá¹-aá¹ƒ. vitÄ• nÄ• dikaraá¹‡e, ummattakÄ• dÄ«naÃ
kosiyamissakabhÄ• vo, attano atthÄ• ya santhatassa karaá¹‡akÄ• rÄ• panaá¹ƒ, paá¹-ilÄ• bh
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni dhovÄ• panasikkhÄ• pade vuttanayenevÄ• ti.

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __suddhakÄ• á¸·akÄ• na_nti suddhÄ• naá¹ƒ kÄ• á¸·akÄ• naá¹ƒ aÃ±Ã±ehi amissÄ«ka
chabbaggiye Ä• rabbha tÄ• disaá¹ƒ santhataá¹ƒ karaá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sesa
paá¹-hamasadisamevÄ• ti.

suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Ee 70/ \Be 173/ __dve bhÄ• gÄ• _ti dve koá¹-á¹-hÄ• sÄ• . __Ä• dÄ• tabbÄ• _ti gahet
kapilavaá¹‡á¹‡Ä• naá¹ƒ. ayaá¹ƒ panettha vinicchayo --- yattakehi kattukÄ• mo hoti, tesu tula
koá¹-á¹-hÄ• sÄ• kÄ• á¸·akÄ• naá¹ƒ gahetabbÄ• , eko odÄ• tÄ• naá¹ƒ, eko gocariyÄ• naá¹ƒ
atirekabhÄ• ve nissaggiyaá¹ƒ hoti, Å«nakaá¹ƒ vaá¹-á¹-ati.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha tÄ• disaá¹ƒ santhataá¹ƒ karaá¹‡avatthusmiá¹ƒ paÃ±
kiriyÄ• kiriyaá¹ƒ, sesaá¹ƒ paá¹-hamasadisamevÄ• ti. imÄ• ni pana tÄ«á¹‡i nissajjitvÄ• paá¹
paribhuÃ±jituá¹ƒ na vaá¹-á¹-anti.

dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __orena ce channaá¹ƒ vassÄ• na_nti channaá¹ƒ vassÄ• naá¹ƒ orimabhÄ• ge, anto
bhikkhusammutiyÄ• _ti yaá¹ƒ saá¹…gho gilÄ• nassa bhikkhuno santhatasammutiá¹ƒ deti, ta
aladdhasammutikassa chabbassabbhantare aÃ±Ã±aá¹ƒ santhataá¹ƒ karontassa nissaggiya

sÄ• vatthiyaá¹ƒ \Ne 169/ sambahule bhikkhÅ« Ä• rabbha anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ•
paÃ±Ã±attaá¹ƒ, ``aÃ±Ã±atra bhikkhusammutiyÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ
yÄ• va rogo na vÅ«pasammati, vÅ«pasanto vÄ• puna kuppati, tÄ• va gatagataá¹-á¹-hÄ• ne
vaá¹-á¹-ati, aÃ±Ã±assatthÄ• ya kÄ• retuá¹ƒ, kataÃ±ca paá¹-ilabhitvÄ• paribhuÃ±jitumpi vaá
paá¹-hamasadisamevÄ• ti.

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __purÄ• á¹‡asanthataá¹ƒ_ nÄ• ma yattha sakimpi nisinno vÄ• hoti nipanno vÄ•
vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• chinditvÄ• gahitaá¹-á¹-hÄ• naá¹ƒ yathÄ• \Be 174/ vida
evaá¹ƒ gahetabbaá¹ƒ. santharantena pana ekadese vÄ• santharitabbaá¹ƒ, vijaá¹-etvÄ• vÄ
santharitabbaá¹ƒ, evaá¹ƒ thirataraá¹ƒ hoti. __anÄ• dÄ• ce_ti sati purÄ• á¹‡asanthate aggah
aggahetvÄ• pi vaá¹-á¹-ati, aÃ±Ã±assatthÄ• ya kÄ• retuá¹ƒ, kataÃ±ca paá¹-ilabhitvÄ• paribh

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha santhatavissajjanavatthusmiá¹ƒ paÃ±Ã±atta
tatiyasadisamevÄ• ti.

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Ne 170/ __addhÄ• namaggappaá¹-ipannassÄ• _ti addhÄ• nasaá¹…khÄ• taá¹ƒ sabbaÃ±cetaá¹ƒ vatthumattadÄ«panameva, yattha katthaci pana dhammena labhitvÄ• gaá __tiyojanaparama_nti gahitaá¹-á¹-hÄ• nato tiyojanappamÄ• á¹‡aá¹ƒ desaá¹ƒ. __sahatthÄ• _ haritabbÄ• nÄ«ti attho. __asante hÄ• rake_ti \Ee 71/ asanteyeva aÃ±Ã±asmimpi hÄ• rake. s gÄ• hetuá¹ƒ vaá¹-á¹-ati. attanÄ• pana antamaso vÄ• tÄ• bÄ• dhappaá¹-ikÄ• ratthaá¹ƒ sutta kaá¹‡á¹‡acchidde pakkhittÄ• nipi Ä• dÄ• ya tiyojanaá¹ƒ ekaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentassa dutiyapÄ• dÄ• tikkame nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha tiyojanÄ• tikkamanavatthusmiá¹ƒ paÃ asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Å«nakatiyojane atirekasa dukkaá¹-aá¹ƒ. tiyojanaá¹ƒ haraá¹‡apaccÄ• haraá¹‡e, vÄ• sÄ• dhippÄ• yena gantvÄ• tato p vÄ• nissaá¹-á¹-haá¹ƒ vÄ• paá¹-ilabhitvÄ• haraá¹‡e, aÃ±Ã±aá¹ƒ harÄ• pane, antamaso sut baddhakatabhaá¹‡á¸• aharaá¹‡e, ummattakÄ• dÄ«naÃ±ca anÄ• patti. eá¸·akalomÄ• naá¹ƒ paá¹-hamappaá¹-ilÄ• bho, attanÄ• Ä• dÄ• ya vÄ• aÃ±Ã±assa ajÄ• nantassa yÄ• ne pakkh tiyojanÄ• tikkamanaá¹ƒ, Ä• haraá¹‡apaccÄ• haraá¹‡aá¹ƒ, avÄ• sÄ• dhippÄ• yatÄ• ti imÄ• n eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ \Be 175/, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame sakkesu chabbaggiye Ä• rabbha eá¸·akalomadhovÄ• panavatthusmiá¹ƒ paÃ±Ã±att purÄ• á¹‡acÄ«varadhovÄ• pane vuttanayeneva sabbopi vinicchayo veditabbo.

eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jÄ• tarÅ«pasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Ne 171/ __jÄ• tarÅ«parajata_nti suvaá¹‡á¹‡aÃ±ceva rÅ«piyaÃ±ca, apica kahÄ lohamÄ• sakadÄ• rumÄ• sakajatumÄ• sakÄ• dayopi ye vohÄ• raá¹ƒ gacchanti, sabbe te idh __uggaá¹‡heyya vÄ• _ti attano atthÄ• ya diyyamÄ• naá¹ƒ vÄ• yatthakatthaci á¹-hitaá¹ƒ vÄ• sayaá¹ƒ gaá¹‡heyya vÄ• . __uggaá¹‡hÄ• peyya vÄ• _ti tadeva aÃ±Ã±ena gÄ• hÄ• peyya vÄ

sÄ• diyeyyÄ• _ti ``idaá¹ƒ ayyassa hotÅ«â€™â€™ ti evaá¹ƒ sammukhÄ• vÄ• , ``asukasmiá¹
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ, taá¹ƒ tuyhaá¹ƒ hotÅ«â€™â€™ ti evaá¹ƒ parammukhÄ• á¹-hitaá
vÄ• hatthamuddÄ• ya vÄ• ``tuyhaâ€™â€™ nti vatvÄ• pariccattaá¹ƒ yo kÄ• yavÄ• cÄ• hi a
adhivÄ• seyya, ayaá¹ƒ ``sÄ• diyeyyÄ• â€™â€™ ti vuccati. sace pana cittena sÄ• diyati, gaá
vÄ• vÄ• cÄ• ya vÄ• ``nayidaá¹ƒ kappatÄ«â€™â€™ ti paá¹-ikkhipati, kÄ• yavÄ• cÄ• hi app
hutvÄ• ``nayidaá¹ƒ amhÄ• kaá¹ƒ kappatÄ«â€™â€™ ti na sÄ• diyati, vaá¹-á¹-ati. __nissaggi
yaá¹ƒkiÃ±ci karontassa \Ee 72/ aghanabaddhesu vatthÅ«su vatthugaá¹‡anÄ• ya nissaggiya
nissajjantena ``ahaá¹ƒ, bhante, rÅ«piyaá¹ƒ paá¹-iggahesiá¹ƒ, idaá¹ƒ me, bhante, nissaggiya
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti (Vin III 584) evaá¹ƒ saá¹…ghamajjheyeva nissajjita
gahaá¹-á¹-ho Ä• gacchati \Be 176/, ``idaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti vattabbo. ``iminÄ• kiá¹
bhaá¹‡ante pana ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti avatvÄ• ``sappiÄ• dÄ«ni bhikkhÅ«naá¹ƒ ka
kappiyaá¹ƒ Ä• cikkhitabbaá¹ƒ. sace so Ä• harati, rÅ«piyappaá¹-iggÄ• hakaá¹ƒ á¹-hapetvÄ•
paribhuÃ±jitabbaá¹ƒ. rÅ«piyappaá¹-iggÄ• hakassa pana yaá¹ƒ tappaccayÄ• uppannaá¹ƒ, ta
diyyamÄ• nampi antamaso tato nibbattarukkhacchÄ• yÄ• pi paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati.
Ä• harituá¹ƒ na icchati, ``imaá¹ƒ chaá¹-á¹-ehÄ«â€™â€™ ti vattabbo. sace yattha katthaci ni
vÄ• gacchati, na vÄ• retabbo. no ce chaá¹-á¹-eti, paÃ±caá¹…gasamannÄ• gato bhikkhu rÅ
sammannitabbo. tena animittaá¹ƒ katvÄ• va gÅ«thaá¹ƒ viya chaá¹-á¹-etabbaá¹ƒ. sace nimitt
dukkaá¹-aá¹ƒ Ä• pajjati.

rÄ• jagahe upanandaá¹ƒ Ä• rabbha rÅ«piyappaá¹-iggahaá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ,
sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, arÅ«piye rÅ«piyasaÃ±Ã±ino vematikassa vÄ• , saá¹…g
atthÄ• ya gaá¹‡hantassa, muttÄ• maá¹‡iÄ• dippaá¹-iggahaá¹‡e ca dukkaá¹-aá¹ƒ. ratanasikk
nikkhipantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. jÄ• tarÅ«parajatabhÄ• vo, attuddesikat
aÃ±Ã±atarabhÄ• voti \Ne 172/ imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«su
Ä• pajjanato, siyÄ• akiriyaá¹ƒ paá¹-ikkhepassa akaraá¹‡ato, sesaá¹ƒ saÃ±caritte vuttanaya

jÄ• tarÅ«pasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __nÄ• nappakÄ• raka_nti katÄ• divasena anekavidhaá¹ƒ. __rÅ«piyasaá¹ƒvohÄ• ra
jÄ• tarÅ«parajataparivattanaá¹ƒ. purimasikkhÄ• padena hi nissaggiyavatthudukkaá¹-avatthÅ
paá¹-iggahaá¹‡aá¹ƒ vÄ• ritaá¹ƒ, iminÄ• parivattanaá¹ƒ. tasmÄ• dukkaá¹-avatthunÄ•
dukkaá¹-avatthukappiyavatthÅ«ni, kappiyavatthunÄ• ca dukkaá¹-avatthuá¹ƒ parivattentassa
nissaggiyavatthunÄ• pana nissaggiyavatthuá¹ƒ vÄ• dukkaá¹-avatthuá¹ƒ vÄ• kappiyavatthu
dukkaá¹-avatthukappiyavatthÅ«hi ca nissaggiyavatthuá¹ƒ parivattentassa nissaggiyaá¹ƒ hot
purimanayÄ• nusÄ• reneva saá¹…ghamajjhe nissajjitabbaá¹ƒ, nissaá¹-á¹-havatthusmiÃ±ca
paá¹-ipajjitabbaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Be 177/ chabbaggiye Ä• rabbha rÅ«piyasaá¹ƒvohÄ• ravatthusmiá¹ƒ paÃ±Ã
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, yaá¹ƒ attano dhanena parivatteti, tassa vÄ•
rÅ«piyabhÄ• vo ceva, parivattanaÃ±cÄ• ti imÄ• nettha \Ee 73/ dve aá¹…gÄ• ni. kiriyaá¹ƒ, se
anantarasikkhÄ• pade vuttanayamevÄ• ti.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __nÄ• nappakÄ• raka_nti cÄ«varÄ• dÄ«naá¹ƒ kappiyabhaá¹‡á¸• Ä• naá¹ƒ vasena
kayaÃ±ceva vikkayaÃ±ca. ``iminÄ• imaá¹ƒ dehi, imaá¹ƒ Ä• hara, parivattehi, cetÄ• pehÄ«â
parassa kappiyabhaá¹‡á¸• aá¹ƒ gaá¹‡hanto kayaá¹ƒ samÄ• pajjati, attano kappiyabhaá¹‡á¸
samÄ• pajjati. tasmÄ• á¹-hapetvÄ• paÃ±ca sahadhammike yaá¹ƒ evaá¹ƒ attano kappiyabh
santakampi kappiyabhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ nissaggiyaá¹ƒ hoti. vuttalakkhaá¹‡ava
saá¹…ghagaá¹‡apuggalesu yassa kassaci nissajjitabbaá¹ƒ, ``imaá¹ƒ bhuÃ±jitvÄ• vÄ• gahe
Ä• hara \Ne 173/ vÄ• karohi vÄ• â€™â€™ ti rajanÄ• diá¹ƒ Ä• harÄ• petvÄ• vÄ• dhamaka
bhÅ«misodhanÄ• diÃ±ca navakammaá¹ƒ kÄ• retvÄ• vÄ• santaá¹ƒ vatthu nissajjitabbaá¹ƒ,
desetabbameva.

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha kayavikkayavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, ``idaá¹ƒ
evaá¹ƒ agghaá¹ƒ pucchantassa, yassa hatthato bhaá¹‡á¸• aá¹ƒ gaá¹‡hitukÄ• mo hoti, taá¹ƒ
antamaso tasseva puttabhÄ• tukampi kappiyakÄ• rakaá¹ƒ katvÄ• ``iminÄ• idaá¹ƒ nÄ• ma
Ä• cikkhantassa, ``idaá¹ƒ amhÄ• kaá¹ƒ atthi, amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca atthoâ€™
dhanena laddhaá¹ƒ gaá¹‡hantassa, sahadhammikehi saddhiá¹ƒ kayavikkayaá¹ƒ karontassa
anÄ• patti. yaá¹ƒ attano dhanena parivatteti, yena ca parivatteti, tesaá¹ƒ kappiyavatthutÄ• ,
kayavikkayÄ• pajjanaÃ±cÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. sesaá¹ƒ rÅ«piyasaá¹ƒvohÄ•

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

eá¸·akalomavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

pattavaggassa \Be 178/ paá¹-hame __atirekapatto_ti anadhiá¹-á¹-hito ca avikappito ca, so c
ukkaá¹-á¹-hamajjhimomakÄ• naá¹ƒ aÃ±Ã±ataro pamÄ• á¹‡ayuttova, tassa pamÄ• á¹‡aá¹ƒ `

gaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dinÄ• (pÄ• rÄ• 602) nayena pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. tatrÄ• yaá
anupahatapurÄ• á¹‡asÄ• litaá¹‡á¸• ulÄ• naá¹ƒ sukoá¹-á¹-itaparisuddhÄ• naá¹ƒ dve magadh
taá¹‡á¸• ulehi anuttaá¹‡á¸• ulamakilinnamapiá¹‡á¸• ikaá¹ƒ suvisadaá¹ƒ kundamakuá¸·arÄ• s
avassÄ• vitodanaá¹ƒ pacitvÄ• niravasesaá¹ƒ patte pakkhipitvÄ• tassa odanassa catutthab
nÄ• tighano nÄ• titanuko hatthahÄ• riyo sabbasambhÄ• rasaá¹…khato muggasÅ«po pakkh
anurÅ«paá¹ƒ yÄ• vacarimÄ• lopappahonakaá¹ƒ macchamaá¹ƒsÄ• dibyaÃ±janaá¹ƒ pakkhipi
sappitelatakkarasakaÃ±jiyÄ• dÄ«ni \Ee 74/ pana \Ne 174/ gaá¹‡anÅ«pagÄ• ni na honti. tÄ•
neva hÄ• petuá¹ƒ, na vaá¸• á¸• hetuá¹ƒ sakkonti, evametaá¹ƒ sabbampi pakkhittaá¹ƒ sace p
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, suttena vÄ• hÄ«rena vÄ• chindantassa suttassa vÄ
heá¹-á¹-himantaá¹ƒ phusati, ayaá¹ƒ __ukkaá¹-á¹-ho_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atik
tiá¹-á¹-hati, ayaá¹ƒ __ukkaá¹-á¹-homako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na sampÄ• puá
hoti, ayaá¹ƒ __ukkaá¹-á¹-hukkaá¹-á¹-ho_ nÄ• ma patto. ukkaá¹-á¹-hato upaá¸• á¸• happamÄ
majjhimapattato upaá¸• á¸• happamÄ• á¹‡o __omako_. tesampi vuttanayeneva bhedo vedit
ukkaá¹-á¹-hukkaá¹-á¹-ho ca omakomako cÄ• ti dve apattÄ• , sesÄ• satta pattÄ• pamÄ• á¹‡
ayametthasaá¹…khepo, vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) II 598 Ä
evaá¹ƒ pamÄ• á¹‡ayuttaá¹ƒ samaá¹‡asÄ• ruppena pakkaá¹ƒ ayopattaá¹ƒ vÄ• mattikÄ• pat
purÄ• á¹‡apattaá¹ƒ paccuddharitvÄ• antodasÄ• he adhiá¹-á¹-hÄ• tabbo. sace panassa mÅ«
dÄ• tabbaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti, adhiá¹-á¹-hÄ• nupago na hoti, appaccuddharantena vika
paccuddharaá¹‡Ä• dhiá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ cÄ«varavagge vuttanayeneva veditabbaá
parato vakkhÄ• ma. sace pana koci apattako bhikkhu dasa patte labhitvÄ• sabbe attanÄ• v
hoti, ekaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• ya puna divase taá¹ƒ paccuddharitvÄ• aÃ±Ã±o adhiá¹-á
etenupÄ• yena vassasatampi \Be 179/ parihariuá¹ƒ sakkÄ• . yo panassa patto mukhavaá¹-
dvaá¹…gulamattokÄ• sato paá¹-á¹-hÄ• ya yatthakatthaci kaá¹…gusitthanikkhamanamattena
adhiá¹-á¹-hÄ• nupago na hoti. puna chidde pÄ• katike kate adhiá¹-á¹-hÄ• tabbo, sesaá¹ƒ ad
ticÄ«vare vuttanayameva.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha atirekapattadhÄ• raá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sesavaá¹‡á¹‡anÄ• kkamo cÄ«varavaggassa paá¹-hamasikkh
veditabboti.

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye Å«nÄ• ni paÃ±ca bandhanÄ• ni assÄ• ti __Å«napaÃ±cabandhano, _ nÄ• ssa paÃ±ca
tena Å«napaÃ±cabandhanena, itthambhÅ«tassa lakkhaá¹‡e karaá¹‡avacanaá¹ƒ. tattha yas
bandhanÄ• ni na pÅ«renti sabbaso natthitÄ• ya, tenassa padabhÄ• jane ``Å«napaÃ±caban
vÄ• ekabandhano vÄ• â€™â€™ tiÄ• di (Vin III 613) vuttaá¹ƒ. ``Å«napaÃ±cabandhanenÄ• â

vuttattÄ• yassa paÃ±cabandhano patto hoti paÃ±cabandhanokÄ• so vÄ• , tassa so apatto,
viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-ati. yasmiá¹ƒ pana patte mukhavaá¹-á¹-ito heá¹-á¹-hÄ• bhaá¹-á¹-
dvaá¹…gulappamÄ• á¹‡Ä• ekÄ• pi rÄ• ji hoti, taá¹ƒ \Ee 75/ tassÄ• rÄ• jiyÄ• heá¹-á¹-himap
vijjhitvÄ• pacitvÄ• suttarajjukamakacirajjukÄ• dÄ«hi vÄ• tipusuttakena vÄ• bandhitvÄ• ta
Ä• misassa alagganatthaá¹ƒ tipupaá¹-á¹-akena vÄ• kenaci baddhasilesÄ• dinÄ• vÄ• paá¹-
patto adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbo, sukhumaá¹ƒ vÄ• chiddaá¹ƒ katvÄ• bandhitabb
jhÄ• petvÄ• pÄ• sÄ• á¹‡acuá¹‡á¹‡ena bandhitumpi vaá¹-á¹-ati. yassa pana dve rÄ• jiyo vÄ•
caturaá¹…gulÄ• , tassa dve bandhanÄ• ni dÄ• tabbÄ• ni. yassa tisso vÄ• ekÄ• yeva vÄ• c
tÄ«á¹‡i. yassa catasso vÄ• ekÄ• yeva vÄ• aá¹-á¹-haá¹…gulÄ• , tassa cattÄ• ri. yassa paÃ±
dasaá¹…gulÄ• , so baddhopi abaddhopi apattoyeva, aÃ±Ã±o viÃ±Ã±Ä• petabbo, esa tÄ• va

ayopatte \Be 180/ pana sacepi paÃ±ca vÄ• atirekÄ• ni vÄ• chiddÄ• ni honti, tÄ• ni ce ayac
vÄ• lohamaá¹‡á¸• alena vÄ• baddhÄ• ni maá¹-á¹-hÄ• ni honti, sveva paribhuÃ±jitabbo, aÃ
atha pana ekampi chiddaá¹ƒ mahantaá¹ƒ hoti, lohamaá¹‡á¸• alena baddhampi maá¹-á¹-haá
laggati, akappiyo hoti ayaá¹ƒ patto, aÃ±Ã±o viÃ±Ã±Ä• petabbo. yo pana evaá¹ƒ pattasaá¹…
Å«napaÃ±cabandhane vÄ• mattikÄ• patte sati aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peti, payoge dukkaá¹-
nissaggiyo hoti, nissajjitabbo. nissajjantena saá¹…ghamajjhe eva nissajjitabbo, tena vuttaá¹
``bhikkhuparisÄ• ya nissajjitabboâ€™â€™ ti. __yo ca tassÄ• bhikkhuparisÄ• yÄ• _tiettha te
eva attano attano adhiá¹-á¹-hitaá¹ƒ pattaá¹ƒ gahetvÄ• sannipatitabbaá¹ƒ, tato sammatena p
pattassa vijjamÄ• naguá¹‡aá¹ƒ vatvÄ• ``bhante, imaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti thero vatt
patto na ruccati, appicchatÄ• ya vÄ• na gaá¹‡hÄ• ti, vaá¹-á¹-ati. tasmiá¹ƒ pana anukampÄ•
dukkaá¹-aá¹ƒ. sace pana gaá¹‡hÄ• ti, therassa pattaá¹ƒ dutiyattheraá¹ƒ gÄ• hÄ• petvÄ• ete
saá¹…ghanavakÄ• gÄ• hÄ• petabbo, tena pariccattapatto pana __pattapariyanto_ nÄ• ma,
padÄ• tabbo_. tenÄ• pi so yathÄ• viÃ±Ã±Ä• petvÄ• gahitapatto, evameva sakkaccaá¹ƒ pa
taá¹ƒ jigucchanto adese vÄ• nikkhipati, aparibhogena vÄ• paribhuÃ±jati, vissajjeti vÄ• , du
Ä• pajjati.

sakkesu chabbaggiye Ä• rabbha bahÅ« patte viÃ±Ã±Ä• panavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, s
anÄ• á¹‡attikaá¹ƒ \Ne 176/, abandhanena abandhanaá¹ƒ, ekabandhanaá¹ƒ, dubandhanaá¹
catubbandhanaá¹ƒ, abandhanokÄ• saá¹ƒ, ekadviticatubbandhanokÄ• saá¹ƒ cetÄ• peti, eva
dasavidhaá¹ƒ pattaá¹ƒ. cetÄ• panavasena pana ekaá¹ƒ nissaggiyapÄ• cittiyasataá¹ƒ hoti. n
bhinnapattassa, attano Ã±Ä• takappavÄ• rite, aÃ±Ã±assa ca Ã±Ä• takappavÄ• rite, tasseva
attano dhanena gaá¹‡hato, ummattakÄ• dÄ«naÃ±ca anÄ• patti. adhiá¹-á¹-hÄ• nupagapatta
attuddesikatÄ• , akataviÃ±Ã±atti \Ee 76/, tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹.
samuá¹-á¹-hÄ• nÄ• dÄ«ni dhovÄ• panasikkhÄ• pade vuttanayÄ• nevÄ• ti.

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 181/ __paá¹-isÄ• yanÄ«yÄ• nÄ«_ti paá¹-isÄ• yitabbÄ• ni, paribhuÃ±jitabbÄ• nÄ«ti
uggahetvÄ• nikkhittÄ• naá¹ƒ sattÄ• hÄ• tikkamepi anÄ• pattiá¹ƒ dasseti, tÄ• ni hi paá¹-isÄ•
__bhesajjÄ• nÄ«_ti bhesajjakiccaá¹ƒ karontu vÄ• , mÄ• vÄ• , evaá¹ƒ laddhavohÄ• rÄ• ni. _
sappi, yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappi. tathÄ• __navanÄ«taá¹ƒ. telaá¹ƒ_ nÄ• m
tilasÄ• sapamadhÅ«kaeraá¹‡á¸• akavasÄ• dÄ«hi nibbattitaá¹ƒ. __madhu_ nÄ• ma makkhik
nÄ• ma ucchurasaá¹ƒ upÄ• dÄ• ya pana apakkÄ• vÄ• avatthukapakkÄ• vÄ• sabbÄ• pi u
veditabbaá¹ƒ. __tÄ• ni paá¹-iggahetvÄ• _ti tÄ• ni bhesajjÄ• ni paá¹-iggahetvÄ• , na tesaá¹ƒ
á¹-hapetvÄ• vasÄ• telaá¹ƒ yÄ• nettha yÄ• vakÄ• likavatthukÄ• ni, tesaá¹ƒ vatthÅ«ni paá¹-ig
sappiÄ• dÄ«ni sattÄ• haá¹ƒ atikkÄ• mayatopi anÄ• pattiá¹ƒ dasseti. vasÄ• telaá¹ƒ pana kÄ•
nipakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, t
manussavasaá¹ƒ aÃ±Ã±aá¹ƒ yaá¹ƒkaÃ±ci vasaá¹ƒ purebhattaá¹ƒ paá¹-iggahetvÄ• sÄ• ma
sattÄ• haá¹ƒ nirÄ• misaparibhogena vaá¹-á¹-ati. anupasampannena pacitvÄ• dinnaá¹ƒ pan
sÄ• misampi vaá¹-á¹-ati, aÃ±Ã±esaá¹ƒ yÄ• vakÄ• likavatthÅ«naá¹ƒ vatthuá¹ƒ pacituá¹ƒ na v
nibbattitasappi vÄ• navanÄ«taá¹ƒ vÄ• pacituá¹ƒ vaá¹-á¹-ati, taá¹ƒ pana tadahupurebhattam
paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati. purebhattaá¹ƒ paá¹-iggahitakhÄ«rÄ• dito anupasampannena
katasappiÄ• dÄ«ni pana tadahupurebhattaá¹ƒ sÄ• misÄ• nipi vaá¹-á¹-anti, pacchÄ• bhattato
anajjhoharaá¹‡Ä«yÄ• ni, sattÄ• hÄ• tikkamepi anÄ• patti. __sannidhikÄ• rakaá¹ƒ paribhuÃ±
katvÄ• nidahitvÄ• purebhattaá¹ƒ paá¹-iggahitÄ• ni tadahupurebhattaá¹ƒ sÄ• misaparibhog
pacchÄ• bhattato \Ne 177/ paá¹-á¹-hÄ• ya pana tÄ• ni ca, pacchÄ• bhattaá¹ƒ paá¹-iggahitÄ•
nirÄ• misaparibhogena paribhuÃ±jitabbÄ• nÄ«ti attho. ``paribhuÃ±jitabbÄ• nÄ«â€™â€™ ti c
abbhaÃ±janÄ• dÄ«naá¹ƒ atthÄ• ya adhiá¹-á¹-hahitvÄ• á¹-hapitesu anÄ• patti, yÄ• vajÄ«vik
sÄ• sapamadhÅ«kaeraá¹‡á¸• akaaá¹-á¹-hÄ«ni telakaraá¹‡atthaá¹ƒ paá¹-iggahetvÄ• tadahe
sattÄ• hakÄ• likaá¹ƒ, dutiyadivase kataá¹ƒ chÄ• haá¹ƒ vaá¹-á¹-ati, tatiyadivase kataá¹ƒ paÃ±
catutthapaÃ±camachaá¹-á¹-hasattamadivase kataá¹ƒ tadaheva vaá¹-á¹-ati. sace yÄ• va aru
182/ tiá¹-á¹-hati, nissaggiyaá¹ƒ hoti, aá¹-á¹-hamadivase kataá¹ƒ anajjhoharaá¹‡Ä«yaá¹ƒ, ani
bÄ• hiraparibhogena vaá¹-á¹-ati. sacepi na karoti, telatthÄ• ya paá¹-iggahitasÄ• sapÄ• dÄ«n
anÄ• gatasappiÄ• dÄ«naÃ±ca \Ee 77/ sattÄ• hÄ• tikkame dukkaá¹-aá¹ƒ Ä• pajjati. sÄ«tudak
katamadhÅ«kapupphaphÄ• á¹‡itaá¹ƒ pana phÄ• á¹‡itagatikameva, ambaphÄ• á¹‡itÄ• dÄ«n
panettha sattÄ• hakÄ• likaá¹ƒ, taá¹ƒ nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• pi aruÄ• dÄ«ni vÄ• m
ajjhohariituá¹ƒ vÄ• na vaá¹-á¹-ati. padÄ«pe kÄ• á¸·avaá¹‡á¹‡e vÄ• upanetabbaá¹ƒ, aÃ±Ã±a
kÄ• yikaparibhogaá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana nirapekkho pariccajitvÄ• puna labhati, taá¹ƒ a
vaá¹-á¹-ati. visuá¹ƒ á¹-hapitasappiÄ• dÄ«su, ekabhÄ• jane vÄ• amissitesu vatthugaá¹‡anÄ•

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha sattÄ• haá¹ƒ atikkamanavatthusmiá¹ƒ paÃ±
cÄ«varavaggassa paá¹-hamasikkhÄ• pade vuttanayeneva veditabbanti.

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __mÄ• so seso gimhÄ• na_nti catunnaá¹ƒ gimhamÄ• sÄ• naá¹ƒ eko pacchimamÄ•
gimhÄ• naá¹ƒ pacchimamÄ• sassa paá¹-hamadivasato paá¹-á¹-hÄ• ya yÄ• va kattikamÄ• s
``kÄ• lo vassikasÄ• á¹-ikÄ• yÄ• â€™â€™ tiÄ• dinÄ• satuppÄ• dakaraá¹‡ena, saá¹…ghass
Ã±Ä• takappavÄ• ritaá¹-á¹-hÄ• nato pana ``detha me vassikasÄ• á¹-ikacÄ«varaâ€™â€™ nt
pariyesitabbaá¹ƒ. aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• ne satuppÄ• daá¹ƒ karontassa vattab
vÄ• tathÄ• vÄ• ``detha meâ€™â€™ tiÄ• divacanena viÃ±Ã±Ä• pentassa aÃ±Ã±Ä• takavi
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. __katvÄ• nivÄ• setabba_nti gimhÄ• naá¹ƒ pacchimaddhamÄ•
paá¹-á¹-hÄ• ya yÄ• va kattikamÄ• sassa pacchimadivaso, tÄ• va sÅ«cikammaniá¹-á¹-hÄ• n
vaá¹‡á¹‡abhedamattarajanena kappabindukaraá¹‡ena ca katvÄ• paridahitabbÄ• . ettÄ• va
mÄ• so pariyesanakkhettaá¹ƒ \Be 183/, pacchimo addhamÄ• so karaá¹‡anivÄ• sanakkhetta
mÄ• sesu sabbampi taá¹ƒ vaá¹-á¹-atÄ«ti ayamattho dassito hoti. yo cÄ• yaá¹ƒ gimhÄ• naá¹
anuÃ±Ã±Ä• to, ettha katapariyesitampi vassikasÄ• á¹-ikaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vaá¹-á¹
mÄ• se atikkante vassaá¹ƒ ukkaá¸• á¸• hiyati, puna mÄ• saparihÄ• raá¹ƒ labhati, dhovitvÄ•
vassÅ«panÄ• yikadivase adhiá¹-á¹-hÄ• tabbÄ• . sace satisammosena vÄ• appahonakabhÄ
dve mÄ• se vassÄ• nassa catumÄ• santi cha mÄ• se parihÄ• raá¹ƒ labhati. sace pana katti
atthariyati, aparepi cattÄ• ro mÄ• se labhati, evaá¹ƒ dasa mÄ• sÄ• honti. tato parampi sati
mÅ«lacÄ«varaá¹ƒ katvÄ• á¹-hapentassa ekamÄ• santi evaá¹ƒ ekÄ• dasa mÄ• se parihÄ• r
ekÄ• hampi na labhati.

__orena ce mÄ• so_ \Ee 78/ __seso gimhÄ• na_nti gimhÄ• naá¹ƒ pacchimamÄ• sassa orim
paá¹-hamadivaso, tÄ• vÄ• ti attho. __pariyeseyyÄ• _ti etesu sattasu piá¹-á¹-hisamayamÄ• s
aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato satuppÄ• dakaraá¹‡ena pariyesantassa nissaggiy
viÃ±Ã±Ä• pentassa aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, Ã
viÃ±Ã±Ä• pentassa tena sikkhÄ• padena anÄ• patti, satuppÄ• daá¹ƒ karontassa iminÄ• sik
__orenaddhamÄ• so seso gimhÄ• na_nti gimhÄ• nassa pacchimaddhamÄ• sato orimabhÄ•
nivÄ• seyyÄ• _ti etthantare dhammena uppannampi katvÄ• nivÄ• sentassa nissaggiyaá¹ƒ

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha vassikasÄ• á¹-ikapariyesanavatthusmiá¹ƒ
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Å«nakamÄ• saddhamÄ•
vematikassa vÄ• dukkaá¹-aá¹ƒ, tathÄ• satiyÄ• vassikasÄ• á¹-ikÄ• ya naggassa kÄ• yaá¹ƒ
pokkharaá¹‡iyÄ• dÄ«su pana nhÄ• yantassa vÄ• acchinnacÄ«varassa vÄ• naá¹-á¹-hacÄ«
corÄ• harantÄ«â€™â€™ ti evaá¹ƒ Ä• padÄ• su vÄ• nivÄ• sayato ummattakÄ• dÄ«naÃ±ca
vassikasÄ• á¹-ikÄ• ya attuddesikatÄ• , asamaye pariyesanatÄ• , tÄ• ya ca paá¹-ilÄ• bhoti im
pariyesanÄ• pattiyÄ• tÄ«á¹‡i aá¹…gÄ• ni \Be 184/. sacÄ«varatÄ• , Ä• padÄ• bhÄ• vo, vass

asamaye nivÄ• sananti imÄ• ni nivÄ• sanÄ• pattiyÄ• cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• n
vuttanayÄ• nevÄ• ti.

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Ne 179/ __sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• _ti veyyÄ• vaccÄ• dÄ«ni paccÄ• sisan
__acchindeyyÄ• _ti veyyÄ• vaccÄ• dÄ«ni akarontaá¹ƒ disvÄ• sakasaÃ±Ã±Ä• ya acchindan
Ä• pattiyo. __acchindÄ• peyyÄ• _tiettha pana ``acchindÄ• â€™â€™ ti Ä• á¹‡attiyÄ• dukkaá
yattakÄ• ni Ä• á¹‡attÄ• ni, tesaá¹ƒ gaá¹‡anÄ• ya Ä• pattiyo.

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha cÄ«varaacchindanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, s
sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ. anupasampanne upasampannasaÃ±Ã±ino, vematikassa
vÄ• , upasampannassÄ• pi vikappanupagapacchimacÄ«varaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ p
ca yaá¹ƒkiÃ±ci acchindato vÄ• dukkaá¹-aá¹ƒ. tena tuá¹-á¹-hena vÄ• kupitena vÄ• dinnaá¹ƒ
vÄ• gaá¹‡hantassa ummattakÄ• dÄ«naÃ±ca anÄ• patti. vikappanupagapacchimacÄ«varat
sakasaÃ±Ã±itÄ• , upasampannatÄ• , kodhavasena acchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni aÃ±Ã±atra vedanÄ• ya. v
dukkhavedanÄ• yevÄ• ti.

cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Ee 79/ __sutta_nti chabbidhaá¹ƒ khomasuttÄ• diá¹ƒ vÄ• tesaá¹ƒ anulomaá¹ƒ v
cÄ«varatthÄ• ya yÄ• citvÄ• . __vÄ• yÄ• peyyÄ• _ti ``cÄ«varaá¹ƒ me, Ä• vuso, vÄ• yathÄ• â
viÃ±Ã±attiyÄ• vÄ• yÄ• peyya. __nissaggiya_nti evaá¹ƒ \Be 185/ vÄ• yÄ• pentassa yo tanta
turivemasajjanÄ• dike payoge karoti, tassa sabbappayogesu dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena

rÄ• jagahe chabbaggiye bhikkhÅ« Ä• rabbha cÄ«varavÄ• yÄ• panavatthusmiá¹ƒ paÃ±Ã±att
anÄ• á¹‡attikaá¹ƒ, viÃ±Ã±Ä• pitasuttaá¹ƒ viÃ±Ã±Ä• pitatantavÄ• yena vÄ• yÄ• pentassa dÄ
tiriyaÃ±ca hatthamatte vÄ«te nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. iti yÄ• va cÄ«varaá¹ƒ vaá¸• á¸• h
pamÄ• á¹‡ena Ä• pattiyo vaá¸• á¸• hanti. teneva pana aviÃ±Ã±attiyÄ• laddhasuttaá¹ƒ vÄ• y
nissaggiyaá¹ƒ \Ne 180/, evaá¹ƒ idha dukkaá¹-aá¹ƒ. teneva viÃ±Ã±attaÃ±ca aviÃ±Ã±attaÃ±c
vuttappamÄ• á¹‡ena kedÄ• rabaddhaá¹ƒ viya cÄ«varaá¹ƒ hoti, akappiyasuttamaye paricche
itarasmiá¹ƒ tatheva dukkaá¹-aá¹ƒ. tato ce Å«natarÄ• paricchedÄ• , sabbaparicchedesu duk
ekantarikena vÄ• suttena dÄ«ghato vÄ• kappiyaá¹ƒ tiriyaá¹ƒ akappiyaá¹ƒ katvÄ• vÄ«taá¹ƒ

vuttappamÄ• á¹‡agaá¹‡anÄ• ya dukkaá¹-Ä• ni. eteneva upÄ• yena kappiyatantavÄ• yena a
tantavÄ• yehi suttepi kappiye akappiye kappiyÄ• kappiye ca Ä• pattibhedo veditabbo. tikapÄ
avÄ• yÄ• pite vÄ• yÄ• pitasaÃ±Ã±ino vematikassa vÄ• dukkaá¹-aá¹ƒ.
cÄ«varasibbanaÄ• yogakÄ• yabandhanaaá¹ƒsabaddhakapattatthavikaparissÄ• vanÄ• naá¹
viÃ±Ã±Ä• pentassa, Ã±Ä• takappavÄ• ritehi kappiyasuttaá¹ƒ vÄ• yÄ• pentassa, aÃ±Ã±assa
ummattakÄ• dÄ«naÃ±ca anÄ• patti, cÄ«varatthÄ• ya viÃ±Ã±Ä• pitasuttaá¹ƒ, attuddesikatÄ•
akappiyaviÃ±Ã±attiyÄ• vÄ• yÄ• pananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ
vuttanayÄ• nevÄ• ti.

suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __tatra ce so bhikkhÅ«_ti yatra gÄ• me vÄ• nigame vÄ• tantavÄ• yÄ• , tatra. __pu
cÄ«varasÄ• mikehi appavÄ• rito hutvÄ• \Be 186/. __vikappaá¹ƒ Ä• pajjeyyÄ• _ti visiá¹-á¹-h
adhikavidhÄ• naá¹ƒ Ä• pajjeyya. idÄ• ni yenÄ• kÄ• rena vikappaá¹ƒ Ä• panno hoti, taá¹ƒ da
Ä• vuso_tiÄ• di vuttaá¹ƒ. tattha __Ä• yata_nti dÄ«ghaá¹ƒ. __vitthata_nti puthulaá¹ƒ. __appit
__suvÄ«ta_nti suá¹-á¹-hu vÄ«taá¹ƒ, sabbaá¹-á¹-hÄ• nesu samaá¹ƒ katvÄ• vÄ«taá¹ƒ. __sup
pavÄ• yitaá¹ƒ, sabbaá¹-á¹-hÄ• nesu samaá¹ƒ katvÄ• tante pasÄ• ritaá¹ƒ. __suvilekhita_nti
vilekhitaá¹ƒ. __suvitacchita_nti kocchena \Ee 80/ suá¹-á¹-hu vitacchitaá¹ƒ, suá¹-á¹-hu niddho
__piá¹‡á¸• apÄ• tamattampÄ«_ti ettha ca na bhikkhuno piá¹‡á¸• apÄ• tadÄ• namattena taá
pana te tassa vacanena cÄ«varasÄ• mikÄ• naá¹ƒ hatthato suttaá¹ƒ gahetvÄ• Ä«sakampi Ä
appitaá¹ƒ vÄ• karonti, atha tesaá¹ƒ payoge bhikkhuno dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissa

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha cÄ«vare vikappaá¹ƒ Ä• pajjanavatthusmiá¹ƒ paÃ±Ã
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Ã±Ä• take aÃ±Ã±Ä• takas
dukkaá¹-aá¹ƒ. Ã±Ä• takappavÄ• ritÄ• naá¹ƒ tantavÄ• yehi, aÃ±Ã±assa vÄ• atthÄ• ya, attan
vÄ• yÄ• petukÄ• maá¹ƒ \Ne 181/ appagghaá¹ƒ vÄ• yÄ• pentassa, ummattakÄ• dÄ«naÃ±ca
aÃ±Ã±Ä• takaappavÄ• ritÄ• naá¹ƒ tantavÄ• ye upasaá¹…kamitvÄ• vikappamÄ• pajjanatÄ•
tassa vacanena suttavaá¸• á¸• hanaá¹ƒ, cÄ«varappaá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…
samuá¹-á¹-hÄ• nÄ• dÄ«ni dhovÄ• panasikkhÄ• pade vuttanayÄ• nevÄ• ti.

mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __dasÄ• hÄ• nÄ• gata_nti dasa ahÄ• ni dasÄ• haá¹ƒ, tena dasÄ• hena anÄ• g
asampattÄ• ti attho, taá¹ƒ dasÄ• hÄ• nÄ• gataá¹ƒ, accantasaá¹ƒyogavasena bhummatthe u

__kattikatemÄ• sikapuá¹‡á¹‡ama_nti paá¹-hamakattikapuá¹‡á¹‡amaá¹ƒ, idhÄ• pi paá¹-ham
purimanayeneva bhummatthe upayogavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yato paá¹-á¹-hÄ• y
``dasÄ• hÄ• nÄ• gatÄ• â€™â€™ ti vuccati, sacepi tÄ• ni divasÄ• ni accantameva bhikkhun
``accekaá¹ƒ idaâ€™â€™ nti jÄ• namÄ• nena bhikkhunÄ• \Be 187/ sabbampi paá¹-iggaheta
pavÄ• raá¹‡Ä• mÄ• sassa juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• ya uppannassa cÄ«varas
kÄ• maÃ±cesa ``dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™â€™ ntiiminÄ• v
pana apubbaá¹ƒ viya atthaá¹ƒ dassetvÄ• sikkhÄ• padaá¹ƒ á¹-hapitaá¹ƒ. __accekacÄ«vara_
gamikagilÄ• nagabbhiniabhinavuppannasaddhÄ• naá¹ƒ puggalÄ• naá¹ƒ aÃ±Ã±atarena ``va
ti evaá¹ƒ Ä• rocetvÄ• dinnaá¹ƒ. sace taá¹ƒ pure pavÄ• raá¹‡Ä• ya vibhajitaá¹ƒ, yena gahita
na kÄ• tabbo, karoti ce, taá¹ƒ cÄ«varaá¹ƒ saá¹…ghikaá¹ƒ hoti. __yÄ• va cÄ«varakÄ• lasam
yÄ• va vassÄ• nassa pacchimo mÄ• so, atthate kathine yÄ• va paÃ±ca mÄ• sÄ• , tÄ• va nil

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha accekacÄ«varassa cÄ«varakÄ• lasamayaá
paÃ±Ã±attaá¹ƒ, sesamettha cÄ«varavaggassa paá¹-hamasikkhÄ• pade vuttanayeneva vedi

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Ee 81/ __upavassaá¹ƒ kho panÄ• _ti ettha __upavassa_nti upavassa, upavasitvÄ•
upasampajjantiÄ• dÄ«su \Ne 182/ (Vibh 570) viya hettha anunÄ• siko daá¹-á¹-habbo, vassa
cÄ• ti attho. imassa ca padassa ``tathÄ• rÅ«pesu bhikkhu senÄ• sanesu viharantoâ€™â€™
vuttaá¹ƒ hoti --- vassaá¹ƒ upagantvÄ• vasitvÄ• ca tato paraá¹ƒ pacchimakattikapuá¹‡á¹‡an
yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni ... pe ... antaraghare nikkhipeyyÄ• ti. tattha __Ä• r
sabbapacchimÄ• ni Ä• ropitena Ä• cariyadhanunÄ• gÄ• massa indakhÄ«lato paá¹-á¹-hÄ• y
padese katasenÄ• sanÄ• ni. sace pana aparikkhitto gÄ• mo hoti, parikkhepÄ• rahaá¹-á¹-hÄ•
minetabbaá¹ƒ. sace vihÄ• rassa parikkhepo vÄ• aparikkhittassa yaá¹ƒ gÄ• mato sabbapaá¹
cetiyaá¹ƒ vÄ• bodhi vÄ• dhuvasannipÄ• taá¹-á¹-hÄ• naá¹ƒ vÄ• yÄ• va \Be 188/, taá¹ƒ tÄ•
minetabbaá¹ƒ, aÃ±Ã±aá¹ƒ maggaá¹ƒ kÄ• tuá¹ƒ, amaggena vÄ• minetuá¹ƒ na vaá¹-á¹-ati. _
corÄ• dÄ«naá¹ƒ niviá¹-á¹-hokÄ• sÄ• didassanena ``sÄ• saá¹…kÄ• nÄ«â€™â€™ ti sammat
attho. saha paá¹-ibhayena __sappaá¹-ibhayÄ• ni, _ corehi manussÄ• naá¹ƒ hataviluttÄ• koá
sannihitabalavabhayÄ• nÄ«ti attho.

__antaraghare nikkhipeyyÄ• _ti Ä• raÃ±Ã±akassa senÄ• sanassa samantÄ• sabbadisÄ• bl
gocaragÄ• me nikkhipeyya. taÃ±ca kho satiyÄ• aá¹…gasampattiyÄ• , tatrÄ• yaá¹ƒ aá¹…ga
upagantvÄ• mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• rito hoti, idamekaá¹ƒ aá¹…gaá¹ƒ. kattikamÄ• s
aá¹…gaá¹ƒ. paÃ±cadhanusatikapacchimappamÄ• á¹‡ayuttaá¹ƒ senÄ• sanaá¹ƒ hoti, idaá¹ƒ
Å«nappamÄ• á¹‡e vÄ• gÄ• vutato atirekappamÄ• á¹‡e vÄ• na labhati, yatra hi piá¹‡á¸• Ä•

bhuttavelÄ• yameva puna vihÄ• raá¹ƒ sakkÄ• Ä• gantuá¹ƒ, tadeva idhÄ• dhippetaá¹ƒ. sÄ•
hoti, idaá¹ƒ catutthaá¹ƒ aá¹…gaá¹ƒ hotÄ«ti. __kocideva paccayo_ti kiÃ±cideva kÄ• raá¹‡aá
cÄ«varenÄ• _ti tena antaraghare nikkhittacÄ«varena. __vippavÄ• sÄ• yÄ• _ti viyogavÄ• sÄ
vippavaseyyÄ• _ti chÄ• rattato uttari tasmiá¹ƒ senÄ• sane sattamaá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hÄ
asakkontena pana gÄ• masÄ«maá¹ƒ okkamitvÄ• sabhÄ• yaá¹ƒ vÄ• yattha katthaci vÄ• va
Ã±atvÄ• pakkamituá¹ƒ vaá¹-á¹-ati. __aÃ±Ã±atra bhikkhusammutiyÄ• _ti yaá¹ƒ saá¹…gho g
cÄ«varena vippavÄ• sasammutiá¹ƒ deti, taá¹ƒ á¹-hapetvÄ• aladdhasammutikassa atirekach
nissaggiyaá¹ƒ hoti.

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha cÄ«varavippavÄ• savatthusmiá¹ƒ paÃ±Ã±a
cÄ«varavaggassa dutiyasikkhÄ• pade vuttanayeneva veditabbanti.

sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ee 82/ \Ne 183/ __saá¹…ghika_nti saá¹…ghassa santakaá¹ƒ. so hi saá¹…ghassa
anÄ• ruá¸·hopi ekena pariyÄ• yena saá¹…ghasantako hoti. __lÄ• bha_nti labhitabbaá¹ƒ cÄ«
__pariá¹‡ata_nti ``dassÄ• ma karissÄ• mÄ• â€™â€™ ti vacÄ«bhedena vÄ• \Be 189/ hattha
ninnaá¹ƒ hutvÄ• á¹-hitaá¹ƒ. __attano pariá¹‡Ä• meyyÄ• _ti ``idaá¹ƒ mayhaá¹ƒ dethÄ• â€™â
attaninnaá¹ƒ kareyya. sace pana saá¹…ghassa dinnaá¹ƒ hoti, taá¹ƒ gahetuá¹ƒ na vaá¹-á¹-at
dÄ• tabbaá¹ƒ. pariá¹‡ataá¹ƒ pana sahadhammikÄ• naá¹ƒ vÄ• gihÄ«naá¹ƒ vÄ• antamaso n
pariá¹‡Ä• mentassa payoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha pariá¹‡Ä• manavatthusmiá¹ƒ paÃ±Ã±atta
anÄ• á¹‡attikaá¹ƒ, pariá¹‡ate vematikassa, apariá¹‡ate pariá¹‡atasaÃ±Ã±ino ceva vematika
saá¹…ghacetiyapuggalesu yassa kassaci pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghÄ• dÄ«naá¹ƒ pariá
apariá¹‡atasaÃ±Ã±ino, ``kattha demÄ• â€™â€™ ti pucchite ``yattha tumhÄ• kaá¹ƒ cittaá¹ƒ
tumhÄ• kaá¹ƒ deyyadhammo paribhogaá¹ƒ vÄ• labheyyÄ• â€™â€™ tiÄ• dÄ«ni vadantassa
saá¹…ghe pariá¹‡atabhÄ• vo, taá¹ƒ Ã±atvÄ• attano pariá¹‡Ä• manaá¹ƒ, paá¹-ilÄ• bhoti imÄ
samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• nÄ«ti.

pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pattavaggo tatiyo.

iti kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

nissaggiyapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• o

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

pÄ• cittiyesu \Be 190/ \Ne 184/ musÄ• vÄ• davaggassa paá¹-hame __sampajÄ• namusÄ• v
vacanakkhaá¹‡epi jÄ• nantasseva musÄ• vÄ• dabhaá¹‡ane. bhaá¹‡anaÃ±ca nÄ• ma idha a
bhÅ«tassa vÄ• abhÅ«tataá¹ƒ katvÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• viÃ±Ã±Ä• panappayo
bhummavacanaá¹ƒ. tasmÄ• yo sampajÄ• namusÄ• vÄ• daá¹ƒ vadati, tassa taá¹ƒnimittaá¹ƒ
pÄ• cittiyaá¹ƒ hotÄ«ti evamettha aÃ±Ã±esu ca Ä«disesu attho veditabbo.

sÄ• vatthiyaá¹ƒ hatthakaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha avajÄ• nitvÄ• paá¹-ijÄ• nanÄ• divatth
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, uttarimanussadhammÄ• rocanatthaá¹ƒ mus
pÄ• rÄ• jikaá¹ƒ, amÅ«lakena pÄ• rÄ• jikena anuddhaá¹ƒsanatthaá¹ƒ saá¹…ghÄ• diseso, sa
anuddhaá¹ƒsanatthaá¹ƒ pÄ• cittiyaá¹ƒ, Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒsanatthaá¹ƒ dukkaá
vasÄ«â€™â€™ tiÄ• dinÄ• (Vin III 220) pariyÄ• yena uttarimanussadhammÄ• rocanatthaá¹
bhaá¹‡ite thullaccayaá¹ƒ, appaá¹-ivijÄ• nantassa dukkaá¹-aá¹ƒ, kevalaá¹ƒ musÄ• bhaá¹‡an
pÄ• cittiyaá¹ƒ. anupadhÄ• retvÄ• sahasÄ• bhaá¹‡antassa, ``aÃ±Ã±aá¹ƒ \Ee 83/ bhaá¹‡iss
bhaá¹‡antassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. visaá¹ƒvÄ• danapurekkhÄ• ratÄ• , visa
vattukÄ• mo, tassa puggalassa viÃ±Ã±Ä• panapayogo cÄ• ti imÄ• nettha dve aá¹…gÄ• ni. s
adinnÄ• dÄ• nasadisÄ• nÄ«ti.

musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ne 185/ __omasavÄ• de_ti ovijjhanavacane, jÄ• tinÄ• magottakammasippaÄ• bÄ• d
bhÅ«tena vÄ• abhÅ«tena vÄ• yena kenaci pÄ• rÄ• jikaá¹ƒ Ä• pannaá¹ƒ vÄ• anÄ• pannaá
yÄ• ya kÄ• yaci \Be 191/ vÄ• cÄ• ya vÄ• hatthamuddÄ• ya vÄ• anaÃ±Ã±Ä• padesena akk

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha omasanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ
anÄ• á¹‡attikaá¹ƒ, tehiyeva dasahi akkosavatthÅ«hi ``santi idhekacce caá¹‡á¸• Ä• lÄ• â€™â
nayena aÃ±Ã±Ä• padesaá¹ƒ katvÄ• akkosantassa, ``corosi gaá¹‡á¹-hibhedakosÄ«â€™â€™
pÄ• á¸·imuttakapadehi akkosantassa, yathÄ• tathÄ• vÄ• anupasampannaá¹ƒ akkosantass
bhikkhunÄ«pi anupasampannasaá¹…khyaá¹ƒ gacchati. anakkositukÄ• massa kevalaá¹ƒ da

dubbhÄ• sitaá¹ƒ. atthadhammaanusÄ• sanipurekkhÄ• rÄ• naá¹ƒ, ummattakÄ• dÄ«naÃ±ca a
upasampannatÄ• , anaÃ±Ã±Ä• padesena jÄ• tiÄ• dÄ«hi akkosanaá¹ƒ, ``maá¹ƒ akkosatÄ«â
atthapurekkhÄ• ratÄ• dÄ«naá¹ƒ abhÄ• voti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ
adinnÄ• dÄ• nasadisÄ• ni, vedanÄ• pana idha dukkhÄ• ti.

omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __bhikkhupesuÃ±Ã±e_ti bhikkhussa pesuÃ±Ã±e, jÄ• tiÄ• dÄ«hi akkosavatthÅ«hi bhik
bhikkhuno sutvÄ• vacanaá¹ƒ bhikkhuno piyakamyatÄ• ya vÄ• bhedÄ• dhippÄ• yena vÄ• y
kÄ• yena vÄ• vÄ• cÄ• ya vÄ• upasaá¹ƒhaá¹-e tasmiá¹ƒ pesuÃ±Ã±akaraá¹‡avacane pÄ• c

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha pesuÃ±Ã±aupasaá¹ƒharaá¹‡avatthusmiá
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, vuttanayeneva aÃ±Ã±Ä• padesena akkosan
pÄ• á¸·imuttakaakkosÅ«pasaá¹ƒhÄ• re vÄ• anupasampannassa ca upasaá¹ƒhÄ• re dukkaa
anupasampannaá¹-á¹-hÄ• ne \Ne 186/ á¹-hitÄ• . na piyakamyatÄ• ya, na bhedÄ• dhippÄ• y
vadantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. jÄ• tiÄ• dÄ«hi anaÃ±Ã±Ä• padesena akko
vacanaá¹ƒ bhikkhussa upasaá¹ƒharaá¹‡aá¹ƒ, piyakamyatÄ• bhedÄ• dhippÄ• yesu \Be 192/
vijÄ• nanÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasa

pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __padaso dhammaá¹ƒ vÄ• ceyyÄ• _ti saá¹…gÄ«tittayaá¹ƒ anÄ• ruá¸·hampi
rÄ• jovÄ• datikkhindriyacatuparivattananandopanandakulumpasuttamaggakathÄ• didhamm
saá¹…gÄ«tittayamÄ• ruá¸·haá¹ƒ tipiá¹-akadhammaÃ±ca padaá¹ƒ padaá¹ƒ vÄ• ceyya,
padÄ• nupadaanvakkharaanubyaÃ±janesu ekekaá¹ƒ koá¹-á¹-hÄ• santi attho. __pÄ• cittiya_
bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• yaá¹ƒkaÃ±ci koá¹-á¹-hÄ• saá¹ƒ avasesapuggaleh
bhaá¹‡antassa padÄ• digaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha padaso dhammavÄ• canavatthusmiá¹ƒ pa
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ. upasampanne anupasam
vÄ• dukkaá¹-aá¹ƒ. anupasampannena saddhiá¹ƒ ekato uddesaggahaá¹‡e, sajjhÄ• yakaraá
uddesaggahaá¹‡e, yebhuyyena paguá¹‡aganthaá¹ƒ bhaá¹‡antassa, osÄ• rentassa ca khali
bhaá¹‡Ä• hÄ«â€™â€™ ti vacane ca ekato bhaá¹‡antassÄ• pi, ummattakÄ• dÄ«naÃ±ca an
vuttalakkhaá¹‡aá¹ƒ dhammaá¹ƒ padaso vÄ• canatÄ• , ekato osÄ• panaÃ±cÄ• ti imÄ• netth

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __anupasampannenÄ• _ti bhikkhuá¹ƒ á¹-hapetvÄ• antamaso pÄ• rÄ• jikavatthu
__uttaridirattatiratta_nti dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• rattÄ«naá¹ƒ upari. __sahaseyya_n
sabbacchannaparicchanne yebhuyyena channaparicchanne vÄ• senÄ• sane pubbÄ• pariyo
\Ne 187/ nipajjanaá¹ƒ. __kappeyyÄ• _ti \Be 193/ vidaheyya sampÄ• deyya. tattha chadanaá
diyaá¸• á¸• hahatthubbedhena pÄ• kÄ• rÄ• dinÄ• paricchinnampi sabbaparicchannamiccev
lakkhaá¹‡ena samannÄ• gato sacepi sattabhÅ«miko pÄ• sÄ• do ekÅ«pacÄ• ro hoti, sataga
tattha vÄ• aÃ±Ã±attha vÄ• tÄ• dise tena vÄ• aÃ±Ã±ena vÄ• anupasampannena saha tiss
catutthadivase atthaá¹…gate sÅ«riye anupasampanne nipanne gabbhadvÄ• raá¹ƒ pidhÄ• y
nipajjati, paá¹-hamanipanno vÄ• tasmiá¹ƒ nipajjante na vuá¹-á¹-hÄ• ti, tassa ubhinnaá¹ƒ uá
nipajjanappayogagaá¹‡anÄ• ya anupasampannagaá¹‡anÄ• ya ca pÄ• cittiyaá¹ƒ. ayamettha
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin IV) 51) sabbappakÄ• rato vutto.

Ä• á¸·aviyaá¹ƒ \Ee 85/ sambahule bhikkhÅ« Ä• rabbha anupasampannena sahaseyyavatthu
``uttaridirattatirattaâ€™â€™ nti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ
tikapÄ• cittiyaá¹ƒ, upasampanne anupasampannasaÃ±Ã±ino vematikassa vÄ• upaddhacch
dukkaá¹-aá¹ƒ. Å«nakadirattatirattaá¹ƒ vasantassa, tatiyÄ• ya rattiyÄ• purÄ• ruá¹‡Ä• nikkha
vasantassa, sabbacchannasabbÄ• paricchannÄ• dÄ«su vasantassa, itarasmiá¹ƒ nisinne nip
nisÄ«dantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. pÄ• cittiyavatthukasenÄ• sanaá¹ƒ, tatth
nipajjanaá¹ƒ, catutthadivase sÅ«riyatthaá¹…gamananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. sa
eá¸·akalomasadisÄ• nevÄ• ti.

paá¹-hamasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __mÄ• tugÄ• menÄ• _ti antamaso tadahujÄ• tÄ• yapi manussitthiyÄ• . dissamÄ
paá¹‡á¸• ako methunavatthubhÅ«tÄ• ca tiracchÄ• nitthiyo idha dukkaá¹-avatthukÄ• honti.

sÄ• vatthiyaá¹ƒ Ä• yasmantaá¹ƒ anuruddhattheraá¹ƒ Ä• rabbha mÄ• tugÄ• mena sahaseyy
sesaá¹ƒ anantarasikkhÄ• pade vuttanayeneva veditabbaá¹ƒ aÃ±Ã±atra \Be 194/ rattiparicch
catutthadivase Ä• patti, idha pana paá¹-hamadivasepÄ«ti.

dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ne 188/ __uttarichappaÃ±cavÄ• cÄ• hÄ«_tiettha eko gÄ• thÄ• pÄ• do ekÄ• vÄ• c
vÄ• cÄ• pamÄ• á¹‡aá¹ƒ veditabbaá¹ƒ. __dhammaá¹ƒ deseyyÄ• _ti padasodhammasikkhÄ•
vÄ• aá¹-á¹-hakathÄ• dhammaá¹ƒ vÄ• bhÄ• seyya. __aÃ±Ã±atra viÃ±Ã±unÄ• purisaviggah
purisena. manussaviggahaá¹ƒ gahetvÄ• á¹-hitena pana yakkhena vÄ• petena vÄ• tiracch
á¹-hitÄ• yapi dhammaá¹ƒ desetuá¹ƒ na vaá¹-á¹-ati. __pÄ• cittiya_nti dutiyÄ• niyate vuttalakk
vinÄ• viÃ±Ã±umanussitthiyÄ• channaá¹ƒ vÄ• cÄ• naá¹ƒ upari padÄ• divasena dhammaá¹
bahÅ«naá¹ƒ desayato mÄ• tugÄ• magaá¹‡anÄ• ya ca pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ udÄ• yittheraá¹ƒ Ä• rabbha mÄ• tugÄ• massa dhammadesanÄ• vatthusmiá
viÃ±Ã±unÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡at
amÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±ino vematikassa vÄ• yakkhipetipaá¹‡á¸• akamanuss
desentassa ca dukkaá¹-aá¹ƒ. chahi vÄ• cÄ• hi, tato vÄ• oraá¹ƒ desentassa, vuttalakkhaá¹‡
sayaá¹ƒ vÄ• uá¹-á¹-hÄ• ya, puna nisÄ«ditvÄ• mÄ• tugÄ• massa vÄ• uá¹-á¹-hahitvÄ• puna
mÄ• tugÄ• massa desayato, ``dÄ«ghanikÄ• yo nÄ• ma bhante kimatthiyoâ€™â€™ ti \Ee 86
sabbampi dÄ«ghanikÄ• yaá¹ƒ desentassa, aÃ±Ã±assatthÄ• ya vuccamÄ• naá¹ƒ mÄ• tugÄ•
anÄ• patti. vuttalakkhaá¹‡assa dhammassa channaá¹ƒ vÄ• cÄ• naá¹ƒ upari desanÄ• , vutta
iriyÄ• pathaparivattÄ• bhÄ• vo, kappiyakÄ• rakassÄ• bhÄ• vo, apaÃ±hÄ• vissajjanÄ• ti imÄ
samuá¹-á¹-hÄ• nÄ• dÄ«ni padasodhammasadisÄ• neva, kevalaá¹ƒ idha kiriyÄ• kiriyaá¹ƒ ho

dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 195/ __uttarimanussadhamma_nti catutthapÄ• rÄ• jike vuttalakkhaá¹‡aá¹ƒ
jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±ca dhammaá¹ƒ. __bhÅ«tasmiá¹ƒ pÄ• cittiya_nti attani jhÄ• n
bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• aÃ±Ã±assa Ä• rocayato pÄ• cittiyaá¹ƒ.

vesÄ• liyaá¹ƒ vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbha tesaá¹ƒ bhÅ«tÄ• rocanavatthusmiá
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti \Ne 189/, anÄ• á¹‡attikaá¹ƒ, nippariyÄ• yena attani vijjamÄ• naá
Ä• rocentassa sace yassa Ä• roceti, so anantarameva ``ayaá¹ƒ jhÄ• nalÄ• bhÄ«â€™â€™ ti
yena kenaci Ä• kÄ• rena tamatthaá¹ƒ jÄ• nÄ• ti, pÄ• cittiyaá¹ƒ. no ce jÄ• nÄ• ti, dukkaá¹-aá
Ä• rocitaá¹ƒ pana jÄ• nÄ• tu vÄ• , mÄ• vÄ• , dukkaá¹-ameva. tathÄ• rÅ«pe kÄ• raá¹‡e sati
Ä• dikammikassa ca anÄ• patti. yasmÄ• pana ariyÄ• naá¹ƒ ummattakÄ• dibhÄ• vo natthi, j

sati jhÄ• nÄ• parihÄ• yanti, tasmÄ• te idha na gahitÄ• . uttarimanussadhammassa bhÅ«ta
Ä• rocanaá¹ƒ, taá¹…khaá¹‡avijÄ• nanÄ• , anaÃ±Ã±Ä• padesoti imÄ• nettha cattÄ• ri aá¹…g
bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, kusalÄ• byÄ• katacittehi dvicittaá¹ƒ, sukhamajjhattaved

bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __bhikkhussÄ• _ti pÄ• rÄ• jikaá¹ƒ anajjhÄ• pannassa. __duá¹-á¹-hulla_nti kiÃ±cÄ•
Ä• pattikkhandhÄ• nametaá¹ƒ adhivacanaá¹ƒ, idha pana saá¹…ghÄ• disesameva adhippeta
bhikkhusammutiyÄ• _ti yaá¹ƒ saá¹…gho abhiá¹‡hÄ• pattikassa bhikkhuno Ä• yatiá¹ƒ saá¹ƒv
kulÄ• naÃ±ca pariyantaá¹ƒ katvÄ• vÄ• akatvÄ• vÄ• tikkhattuá¹ƒ apaloketvÄ• katikaá¹ƒ k
ayathÄ• katikÄ• ya ``ayaá¹ƒ asuciá¹ƒ mocetvÄ• saá¹…ghÄ• disesaá¹ƒ Ä• pannoâ€™â€™ t
saddhiá¹ƒ Ä• pattiá¹ƒ ghaá¹-etvÄ• Ä• rocentassa pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Be 196/ chabbaggiye bhikkhÅ« Ä• rabbha duá¹-á¹-hullÄ• pattiÄ• rocanavat
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ \Ee 87/, aduá¹-á¹-hullÄ• ya
vematikassa vÄ• dukkaá¹-aá¹ƒ, avasese cha Ä• pattikkhandhe, anupasampannassa
purimapaÃ±casikkhÄ• padavÄ«tikkamasaá¹…khÄ• taá¹ƒ duá¹-á¹-hullaá¹ƒ vÄ• itaraá¹ƒ adu
ajjhÄ• cÄ• raá¹ƒ Ä• rocentassÄ• pi dukkaá¹-ameva. vatthumattaá¹ƒ vÄ• Ä• pattimattaá¹ƒ vA
bhikkhusammutiparicchedaá¹ƒ anatikkamitvÄ• Ä• rocentassa, ummattakÄ• dÄ«naÃ±ca anA
bhikkhuno savatthuko saá¹…ghÄ• diseso, anupasampannassa Ä• rocanaá¹ƒ, bhikkhusamm
tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, vedanÄ• pana id

duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ne 190/ __pathavi_nti duvidhÄ• pathavÄ« jÄ• tapathavÄ« ajÄ• tapathavÄ«ti. tatth
suddhamissapuÃ±javasena tividhÄ• , tattha __suddhapathavÄ«_ nÄ• ma pakatiyÄ• suddha
vÄ• . __missapathavÄ«_ nÄ• ma yattha paá¹ƒsuto vÄ• mattikÄ• to vÄ• pÄ• sÄ• á¹‡asakkh
aÃ±Ã±atarassa tatiyabhÄ• go hoti. __puÃ±japathavÄ«_ nÄ• ma ``atirekacÄ• tumÄ• saá¹ƒ o
mattikÄ• puÃ±jo vÄ• â€™â€™ ti (Vin IV 86) vuttaá¹ƒ, vuttalakkhaá¹‡ena pana missakapuÃ±
á¹-hitasukhumarajampi ca deve phusÄ• yante sakiá¹ƒ tintaá¹ƒ catumÄ• saccayena tintokÄ•
puÃ±japathavisaá¹…khameva gacchati. tividhÄ• pi cesÄ• pathavÄ« uddhanapattapacanÄ•
vÄ• adaá¸• á¸• hÄ• `jÄ• tapathavÄ«â€™ ti vuccati, daá¸• á¸• hÄ• pana vuttappamÄ• á¹‡a
adhikatarapÄ• sÄ• á¹‡Ä• dimissÄ• vÄ• __ajÄ• tapathavÄ«_ nÄ• ma hoti, ko pana vÄ• do s

tattha yÄ• `jÄ• tapathavÄ«â€™ ti vuttÄ• , ayaá¹ƒ akappiyapathavÄ«. yo bhikkhu taá¹ƒ evar
sayaá¹ƒ khaá¹‡ati, khaá¹‡anabhedanavilekhanapacanÄ• dÄ«hi vikopeti, tassa payogagaá¹‡
pana khaá¹‡Ä• peti, vuttanayeneva vikopÄ• peti, tassa ``imaá¹ƒ padesaâ€™â€™ nti vÄ• ``
vÄ• evaá¹ƒ niyametvÄ• ``khaá¹‡a, bhindÄ• â€™â€™ tiÄ• dinÄ• nayena Ä• á¹‡Ä• pentass
dukkaá¹-aá¹ƒ, sakiá¹ƒ Ä• á¹‡atte divasampi khaá¹‡ante Ä• á¹‡Ä• pakassa ekameva pÄ• cit
punappunaá¹ƒ Ä• á¹‡Ä• peti, vÄ• cÄ• ya vÄ• cÄ• ya pÄ• cittiyaá¹ƒ.

Ä• á¸·aviyaá¹ƒ Ä• á¸·avake bhikkhÅ« Ä• rabbha pathavikhaá¹‡anavatthusmiá¹ƒ paÃ±Ã±atta
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, pathaviyÄ• vematikassa, apathaviyÄ• patha
vematikassa ca dukkaá¹-aá¹ƒ. okÄ• saá¹ƒ aniyametvÄ• ``pokkharaá¹‡iá¹ƒ khaá¹‡a, Ä• vÄ•
khaá¹‡Ä• â€™â€™ tiÄ• dÄ«ni bhaá¹‡antassa, Ä• tapena sussitvÄ• phalitakaddamaá¹ƒ vÄ•
heá¹-á¹-hÄ• pathaviyÄ• asambaddhaá¹ƒ bhijjitvÄ• patitanaditaá¹-aá¹ƒ vÄ• mahantampi
naá¹…galacchinnamattikÄ• piá¹‡á¸• antievamÄ• dÄ«ni sabbaÃ±ca ajÄ• tapathaviá¹ƒ vikope
Ä• vÄ• á¹-aá¹ƒ jÄ• na \Ee 88/, mattikaá¹ƒ dehi, mattikaá¹ƒ Ä• hara, paá¹ƒsunÄ• me attho, n
karohÄ«â€™â€™ ti bhaá¹‡antassa, asaÃ±cicca rukkhÄ• dipavaá¹-á¹-anena bhindantassa, a
pÄ• daá¹…guá¹-á¹-hakÄ• dÄ«hi vilekhantassa, jÄ• tapathavibhÄ• vaá¹ƒ vÄ• , ``khaá¹‡Ä• m
ajÄ• nantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. jÄ• tapathavÄ«, pathavisaÃ±Ã±itÄ• , kh
aÃ±Ã±ataranti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nas
paá¹‡á¹‡attivajjaá¹ƒ, ticittaá¹ƒ, tivedananti.

pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

bhÅ«tagÄ• mavaggassa \Ne 191/ paá¹-hame __bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• _ti ettha bh
jÄ• yanti vaá¸• á¸• hanti jÄ• tÄ• vaá¸• á¸• hitÄ• cÄ• ti attho. __gÄ• mo_ti rÄ• si, bhÅ«tÄ• na
gÄ• moti bhÅ«tagÄ• mo, patiá¹-á¹-hitaharitatiá¹‡arukkhÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. pÄ
pÄ• tabyatÄ• , chedanabhedanÄ• dÄ«hi yathÄ• ruci paribhuÃ±jitabbatÄ• ti attho, tassaá¹ƒ b
nimittatthe cetaá¹ƒ bhummavacanaá¹ƒ, bhÅ«tagÄ• mapÄ• tabyatÄ• hetu bhÅ«tagÄ• massa
pÄ• cittiyanti attho. tasmÄ• yo bhikkhu \Be 198/ pathaviudakapÄ• kÄ• rÄ• dÄ«su yatthakatt
antamaso atisukhumatiá¹‡ampi sÄ• sapabÄ«jakasevÄ• lampi uddharaá¹‡acchedanavijjhan
pathavikhaá¹‡ane vuttanayena vikopÄ• peti vÄ• pÄ• cittiyaá¹ƒ Ä• pajjati.

Ä• á¸·aviyaá¹ƒ Ä• á¸·avake bhikkhÅ« Ä• rabbha rukkhachindanavatthusmiá¹ƒ paÃ±Ã±attaá¹

sÄ• á¹‡attikaá¹ƒ, bhÅ«tagÄ• mato viyojitamÅ«labÄ«jakhandhabÄ«japhalubÄ«jaaggabÄ«jab
bhÄ• janagataá¹ƒ vÄ• rÄ• sikataá¹ƒ vÄ• bhÅ«miyaá¹ƒ ropitampi nikkhantamÅ«lamattaá¹ƒ
nikkhantaaá¹…kuramattaá¹ƒ vÄ• sacepissa vidatthimattÄ• pattavaá¹-á¹-i niggacchati, anikk
nikkhante vÄ• mÅ«le yÄ• va aá¹…kuro harito na hoti, tÄ• va taá¹ƒ vikopentassa dukkaá¹-aá
bhÅ«tagÄ• mabÄ«jagÄ• me vematikassa, abhÅ«tagÄ• mabÄ«jagÄ• me bhÅ«tagÄ• mabÄ«j
ubhayattha pana atathÄ• saÃ±Ã±issa, ummattakÄ• dÄ«naÃ±ca anÄ• patti, asaÃ±cicca asat
vikopentassa, `imaá¹ƒ rukkhaâ€™ nti evaá¹ƒ aniyametvÄ• ``rukkhaá¹ƒ chinda, valliá¹ƒ chin
bhaá¹‡antassa, ``imaá¹ƒ pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• jÄ• na, imaá¹ƒ dehi, imaá¹ƒ Ä• hara
kappiyaá¹ƒ karohÄ«â€™â€™ ti bhaá¹‡antassa ca anÄ• patti. evaá¹ƒ kappiyavacanena bhÅ
bÄ«jajÄ• taá¹ƒ puna pi ``kappiyaá¹ƒ karohÄ«â€™â€™ ti kÄ• retvÄ• va paribhuÃ±jitabbaá¹ƒ
bÄ«jagÄ• maparimocanampi kataá¹ƒ hoti.

kappiyaá¹ƒ karontena pana agginÄ• vÄ• nakhena vÄ• satthena vÄ• kattabbaá¹ƒ, agginÄ•
agginÄ• ekadese phusantena `kappiyaâ€™ nti \Ee 89/ vatvÄ• va kÄ• tabbaá¹ƒ. satthena \N
kassaci tikhiá¹‡asatthassa antamaso sÅ«cinakhacchedanÄ• dÄ«nampi tuá¹‡á¸• ena vÄ• dh
chedaá¹ƒ vÄ• dassentena tatheva kÄ• tabbaá¹ƒ. nakhena karontena á¹-hapetvÄ• gomahiá
kenaci apÅ«tinÄ• manussÄ• naá¹ƒ vÄ• tiracchÄ• nÄ• naá¹ƒ vÄ• nakhena antamaso chind
vuttanayeneva kÄ• tabbaá¹ƒ. tattha sacepi bÄ«jÄ• naá¹ƒ pabbatamatto rÄ• si, rukkhasahas
ekÄ• baddhaá¹ƒ, ucchÅ«naá¹ƒ vÄ• mahÄ• bhÄ• ro bandhitvÄ• á¹-hapito hoti, ekasmiá¹ƒ b
ucchumhi vÄ• kappiye kate sabbaá¹ƒ kataá¹ƒ hoti. ucchuá¹ƒ ``kappiyaá¹ƒ karissÄ• mÄ«â€™
baddhaá¹ƒ dÄ• rukaá¹ƒ vijjhati, vaá¹-á¹-atiyeva. sace pana yÄ• ya valliyÄ• bhÄ• ro baddho,
vaá¹-á¹-ati. maricapakkÄ• dÄ«hi missetvÄ• \Be 199/ bhattaá¹ƒ Ä• haranti, ``kappiyaá¹ƒ karo
sacepi bhattasitthe vijjhati, vaá¹-á¹-atiyeva, tilataá¹‡á¸• ulesupi eseva nayo. yÄ• guyÄ• pakk
ekÄ• baddhÄ• ni hutvÄ• na santiá¹-á¹-hanti, tattha ekekaá¹ƒ vijjhitvÄ• va kÄ• tabbaá¹ƒ. kap
anto miÃ±jaá¹ƒ kaá¹-Ä• haá¹ƒ muÃ±citvÄ• saÃ±carati, bhindÄ• petvÄ• kappiyaá¹ƒ kÄ• reta
kaá¹-Ä• hepi kÄ• tuá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana phalaá¹ƒ taruá¹‡aá¹ƒ hoti abÄ«jaá¹ƒ yaÃ±ca
bÄ«jaá¹ƒ apanetvÄ• paribhuÃ±jitabbaá¹ƒ, tattha kappiyakaraá¹‡akiccaá¹ƒ natthi. bhÅ«tagÄ
bhÅ«tagÄ• masaÃ±Ã±itÄ• , vikopanaá¹ƒ vÄ• vikopÄ• panaá¹ƒ vÄ• ti imÄ• nettha tÄ«á¹‡i aá
samuá¹-á¹-hÄ• nÄ• dÄ«ni pathavikhaá¹‡anasadisÄ• nevÄ• ti.

bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye yamatthaá¹ƒ saá¹…ghamajjhe vinayadharo pucchati, tato aÃ±Ã±aá¹ƒ vadatÄ«ti __aÃ
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡assetaá¹ƒ nÄ• maá¹ƒ. vihesatÄ«ti __vihesako, _ tuá¹‡hÄ
tasmiá¹ƒ aÃ±Ã±avÄ• dake vihesake. __pÄ• cittiya_nti vatthudvaye pÄ• cittiyadvayaá¹ƒ vutta
sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ Ä• panno saá¹…ghamajjhe anuyuÃ±jiyamÄ• no taá¹ƒ na kathetu

aÃ±Ã±aá¹ƒ chÄ• dento tathÄ• tathÄ• vikkhipati, yo ca tuá¹‡hÄ«bhÄ• vena viheseti, tesaá¹
aÃ±Ã±avÄ• dakakammaÃ±ceva vihesakakammaÃ±ca anuÃ±Ã±Ä• taá¹ƒ, tasmiá¹ƒ saá¹…gh
pÄ• cittiyaá¹ƒ.

kosambiyaá¹ƒ channattheraá¹ƒ Ä• rabbha aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡avatthusmiá¹ƒ
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, dhammakamme tikapÄ• cittiyaá¹ƒ, adhamm
anÄ• ropite pana aÃ±Ã±avÄ• dake \Ne 193/ vÄ• vihesake vÄ• tathÄ• karontassa dukkaá¹
Ä• pannabhÄ• vaá¹ƒ vÄ• ajÄ• nantassa ``kiá¹ƒ tumhe bhaá¹‡athÄ• â€™â€™ ti pucchato, g
bhaá¹‡á¸• anÄ• dÄ«ni vÄ• bhavissanti, adhammena vÄ• vaggena vÄ• nakammÄ• rahass
ti \Ee 90/ iminÄ• adhippÄ• yena na kathentassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. dham
Ä• pattiyÄ• vÄ• vatthunÄ• vÄ• anuyuÃ±jiyamÄ• natÄ• , chÄ• detukÄ• matÄ• ya \Be 200/
paá¹-icaraá¹‡aá¹ƒ vÄ• tuá¹‡hÄ«bhÄ• vo vÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana siyÄ• kiriyaá¹ƒ, siyÄ• akiriyaá¹ƒ, dukkhavedanaÃ±

aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye yena vacanena ujjhÄ• penti ``chandÄ• ya itthannÄ• mo idaá¹ƒ nÄ• ma karotÄ«â€™â€
upasampannaá¹ƒ saá¹…ghena sammataá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakÄ• dibhedaá¹ƒ tassa
avajÄ• nÄ• penti, avaÃ±Ã±Ä• ya olokÄ• penti, lÄ• makato vÄ• cintÄ• penti, taá¹ƒ vacanaá¹
ca tatheva vadantÄ• khiyyanti, sabbattha tassa avaá¹‡á¹‡aá¹ƒ pakÄ• senti, taá¹ƒ __khiyyan
ujjhÄ• panake khiyyanake. __pÄ• cittiya_nti vatthudvaye pÄ• cittiyadvayaá¹ƒ vuttaá¹ƒ. tasm
bhikkhuno ayasakÄ• matÄ• ya upasampannassa vadanto ujjhÄ• peti vÄ• khiyyati vÄ• , tass

rÄ• jagahe mettiyabhÅ«majake bhikkhÅ« Ä• rabbha ujjhÄ• panakhiyyanavatthusmiá¹ƒ paÃ±
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, yaá¹ƒ tassa upasampannassa sammutikam
dhammakamme tikapÄ• cittiyaá¹ƒ, adhammakamme tikadukkaá¹-aá¹ƒ, anupasampannassa
bhaá¹‡antassa, asammatassa ca avaá¹‡á¹‡aá¹ƒ yassa kassaci santike bhaá¹‡antassa, anu
sammatassa vÄ• asammatassa vÄ• avaá¹‡á¹‡aá¹ƒ yassa kassacideva santike bhaá¹‡anta
pakatiyÄ• va chandÄ• divasena karontaá¹ƒ ujjhÄ• pentassa vÄ• khiyyantassa vÄ• , ummat
dhammakammena sammatatÄ• , upasampannatÄ• , agatigamanÄ• bhÄ• vo, tassa avaá¹‡á
tassa upasampannatÄ• , ujjhÄ• panaá¹ƒ vÄ• khiyyanaá¹ƒ vÄ• ti imÄ• nettha cha aá¹…gÄ•
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedanamevÄ• ti.

ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Be 201/ \Ne 194/ __saá¹…ghika_nti saá¹…ghassa santakaá¹ƒ. maÃ±cÄ• dÄ«su yo
kato sabbopi __maÃ±co_yeva, __pÄ«á¹-he_pi eseva nayo. yena kenaci pana coá¸·ena vÄ•
chaviá¹ƒ katvÄ• á¹-hapetvÄ• manussalomaá¹ƒ tÄ• lÄ«sapattaÃ±ca yehi kehici lomapaá¹‡á
pÅ«retvÄ• katasenÄ• sanaá¹ƒ __bhisÄ«_ti vuccati. tattha nisÄ«ditumpi nipajjitumpi vaá¹-á¹-
pamÄ• á¹‡aparicchedopi cettha natthi. __kocchaá¹ƒ_ pana vÄ• kausÄ«ramuÃ±japabbajÄ• c
anto saá¹ƒvellitvÄ• baddhaá¹ƒ heá¹-á¹-hÄ• ca upari ca vitthataá¹ƒ paá¹‡avasaá¹‡á¹-hÄ• na
sÄ«hacammÄ• diparikkhittaá¹ƒ hoti, akappiyacammaá¹ƒ nÄ• mettha natthi. senÄ• sanaÃ±h
vaá¹-á¹-ati. __ajjhokÄ• se_ti \Ee 91/ ettha ye avassikasaá¹…ketÄ• vassÄ• namÄ• sÄ• ti eva
mÄ• sÄ• , te á¹-hapetvÄ• itaresu catÅ«su mÄ• sesu sacepi devo na vassati. tathÄ• pi paka
ovassakamaá¹‡á¸• ape ca santharituá¹ƒ na vaá¹-á¹-ati. yattha pana hemante vassati, tattha
mÄ• se na vaá¹-á¹-ati. gimhe pana sabbattha vigatavalÄ• hakaá¹ƒ visuddhaá¹ƒ nabhaá¹ƒ ho
kenacideva karaá¹‡Ä«yena gacchati, vaá¹-á¹-ati. kÄ• kÄ• dÄ«naá¹ƒ nibaddhavÄ• sarukkhan
vaá¹-á¹-ati. iti yattha ca yadÄ• ca santharituá¹ƒ na vaá¹-á¹-ati, taá¹ƒ sabbamidha ajjhokÄ• s
gatanti veditabbaá¹ƒ.

__santharitvÄ• _ti tathÄ• rÅ«pe á¹-hÄ• ne attano vÄ• parassa vÄ• atthÄ• ya santharitvÄ• .
santhatampi hi yÄ• va so tattha na nisÄ«dati, `gaccha tvaâ€™ nti vÄ• na bhaá¹‡ati, tÄ• va s
bhÄ• ro. __santharÄ• petvÄ• _ti anupasampannena santharÄ• petvÄ• . etadeva hi tassa pa
santhataá¹ƒ santhÄ• rakasseva bhÄ• ro, taÃ±ca kho yÄ• va Ä• á¹‡Ä• pako tattha na nisÄ«d
na bhaá¹‡ati. yasmiÃ±hi attanÄ• santharÄ• pite vÄ• pakatisanthate vÄ• upasampanno nis
nisinnasseva bhÄ• ro, tasmÄ• santharÄ• pitantveva saá¹…khaá¹ƒ gacchati. __taá¹ƒ pakkan
uddharÄ• peyyÄ• _ti attanÄ• vÄ• uddharitvÄ• patirÅ«pe á¹-hÄ• ne na á¹-hapeyya, parena
__anÄ• pucchaá¹ƒ vÄ• gaccheyyÄ• _ti yo bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ•
palibodhaá¹ƒ viya maÃ±Ã±ati, tathÄ• rÅ«paá¹ƒ anÄ• pucchitvÄ• taá¹ƒ senÄ• sanaá¹ƒ tassa
gacchati, thÄ• mamajjhimassa purisassa leá¸• á¸• upÄ• taá¹ƒ atikkameyya, tassa ekena pÄ•
leá¸• á¸• upÄ• tÄ• tikkame dukkaá¹-aá¹ƒ, dutiyapÄ• dÄ• tikkame pÄ• cittiyaá¹ƒ. bhojanasÄ•
``asukasmiá¹ƒ nÄ• ma divÄ• vihÄ• raá¹-á¹-hÄ• ne paÃ±Ã±apetvÄ• gacchÄ• hÄ«â€™â€™ t
aÃ±Ã±attha gacchanto pÄ• duddhÄ• rena kÄ• retabbo.

sÄ• vatthiyaá¹ƒ \Ne 195/ sambahule bhikkhÅ« Ä• rabbha santhataá¹ƒ anuddharitvÄ• anÄ•
pakkamanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tik
tikadukkaá¹-aá¹ƒ, cimilikaá¹ƒ vÄ• uttarattharaá¹‡aá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• taá¹-
cammakkhaá¹‡á¸• aá¹ƒ vÄ• pÄ• dapuÃ±chanaá¹ƒ vÄ• phalakapÄ«á¹-haá¹ƒ vÄ• yaá¹ƒ vÄ
dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ antamaso pattÄ• dhÄ• rakampi vuttalakkhaá
gacchantassa dukkaá¹-ameva. Ä• raÃ±Ã±akena pana asati anovassake sabbaá¹ƒ rukkhe la
upacikÄ• hi na khajjati, evaá¹ƒ katvÄ• pi gantuá¹ƒ vaá¹-á¹-ati. abbhokÄ• sikena pana cÄ«va
rakkhitabbaá¹ƒ. attano santake, vissÄ• sikapuggalike, uddharaá¹‡Ä• dÄ«ni katvÄ• gamane

``Ä• gantvÄ• uddharissÄ• mÄ«â€™â€™ ti gacchato, vuá¸• á¸• hatarÄ• uá¹-á¹-hÄ• penti, a
issaro gaá¹‡hÄ• ti, sÄ«hÄ• dayo taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• tiá¹-á¹-hanti, evaá¹ƒ senÄ•
hoti, tathÄ• palibuddhe vÄ• senÄ• sane, jÄ«vitabrahmacariyantarÄ• yakarÄ• su \Ee 92/ Ä•
ummattakÄ• dÄ«naÃ±ca anÄ• patti. maÃ±cÄ• dÄ«naá¹ƒ saá¹…ghikatÄ• , vuttalakkhaá¹‡e
santharÄ• panaá¹ƒ vÄ• , apalibuddhatÄ• , Ä• padÄ• ya abhÄ• vo, nirapekkhatÄ• , leá¸• á¸•
cha aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• neva, idaá¹ƒ pana kir

paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __vihÄ• re_ti gabbhe vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• sabbaparicchanne vuttasenÄ
nÄ• ma bhisÄ« cimilikÄ• uttarattharaá¹‡aá¹ƒ bhÅ«mattharaá¹‡aá¹ƒ taá¹-á¹-ikÄ• \Be 203/ c
nisÄ«danaá¹ƒ paccattharaá¹‡aá¹ƒ tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• roti vuttaá¹ƒ. tattha _
parikammakatÄ• ya bhÅ«miyÄ• vaá¹‡á¹‡Ä• nurakkhaá¹‡atthaá¹ƒ katÄ• . __uttarattharaá¹‡
maÃ±capÄ«á¹-hÄ• dÄ«naá¹ƒ upari attharitabbayuttakaá¹ƒ paccattharaá¹‡aá¹ƒ. __bhÅ«matt
cimilikÄ• ya sati tassÄ• upari, asati suddhabhÅ«miyaá¹ƒ attharitabbÄ• kaá¹-asÄ• rakÄ• di
nÄ• ma tÄ• lapaá¹‡á¹‡Ä• dÄ«hi katataá¹-á¹-ikÄ• . __cammakkhaá¹‡á¸• o_ nÄ• ma yaá¹ƒkiÃ
sÄ«hacammÄ• dÄ«naÃ±hi pariharaá¹‡eyeva parikkhepo, senÄ• sanaparibhoge pana akapp
__paccattharaá¹‡aá¹ƒ_ nÄ• ma pÄ• vÄ• ro kojavoti ettakameva, sesaá¹ƒ pÄ• kaá¹-ameva. i
ekampi seyyaá¹ƒ attano vassaggena gahetvÄ• vuttalakkhaá¹‡e vihÄ• re santharitvÄ• vÄ•
bhikkhu disaá¹ƒgamiko yathÄ• á¹-hapitaá¹ƒ upacikÄ• hi na khajjati, tathÄ• á¹-hapanavaser
uddharÄ• peyya, purimasikkhÄ• pade vuttanayena anÄ• pucchaá¹ƒ \Ne 196/ vÄ• gaccheyy
Ä• rÄ• massa parikkhepaá¹ƒ, aparikkhittassa upacÄ• raá¹ƒ atikkamantassa paá¹-hamapÄ•
pÄ• cittiyaá¹ƒ. yattha pana upacikÄ• saá¹…kÄ• natthi, tato anÄ• pucchÄ• pi gantuá¹ƒ vaá¹-
pana vattaá¹ƒ.

sÄ• vatthiyaá¹ƒ sattarasavaggiye bhikkhÅ« Ä• rabbha saá¹…ghike vihÄ• re seyyaá¹ƒ santha
anÄ• pucchÄ• pakkamanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ•
puggalike tikadukkaá¹-aá¹ƒ, vuttalakkhaá¹‡assa pana vihÄ• rassa upacÄ• re bahi Ä• sanne
vÄ• aparicchannamaá¹‡á¸• ape vÄ• paricchanne vÄ• pi bahÅ«naá¹ƒ sannipÄ• tabhÅ«te ru
santharÄ• petvÄ• vÄ• , maÃ±capÄ«á¹-haÃ±ca vihÄ• re vÄ• vuttappakÄ• re vihÄ• rÅ«pacÄ
santharÄ• petvÄ• vÄ• uddharaá¹‡Ä• dÄ«ni akatvÄ• gacchantassa dukkaá¹-ameva. attanc
uddharaá¹‡Ä• dÄ«ni katvÄ• , purimanayeneva palibuddhaá¹ƒ chaá¸• á¸• etvÄ• gamane, yo
paá¹-ijaggissÄ• mÄ«â€™â€™ ti evaá¹ƒ sÄ• pekkho nadipÄ• raá¹ƒ vÄ• gÄ• mantaraá¹ƒ vÄ
gamanacittaá¹ƒ uppannaá¹ƒ, tattheva á¹-hito kaÃ±ci pesetvÄ• vÄ• Ä• pucchati, nadipÅ«ra
kenaci palibuddho na sakkoti paccÄ• gantuá¹ƒ, tassa ca, Ä• padÄ• su ca, ummattakÄ• dÄ«
vuttalakkhaá¹‡aseyyÄ• \Ee 93/, tassÄ• saá¹…ghikatÄ• , vuttalakkhaá¹‡e vihÄ• re santhara

santharÄ• panaá¹ƒ vÄ• , apalibuddhatÄ• , Ä• padÄ• ya abhÄ• vo, anapekkhassa disÄ• pak
upacÄ• rasÄ«mÄ• tikkamoti imÄ• nettha satta aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni anant
vuttanayÄ• nevÄ• ti.

dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __jÄ• na_nti ``anuá¹-á¹-hÄ• panÄ«yo ayaâ€™â€™ nti jÄ• nanto, tenevassa pad
ti jÄ• nÄ• ti, `gilÄ• noâ€™ ti jÄ• nÄ• ti, `saá¹…ghena dinnoâ€™ ti jÄ• nÄ• tÄ«â€™â€™ ti (V
vuá¸• á¸• ho hi attano vuá¸• á¸• hatÄ• ya anuá¹-á¹-hÄ• panÄ«yo, gilÄ• no gilÄ• natÄ• ya, sa
bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• dhammakathikavinayadharagaá¹‡avÄ• cakÄ• cariyÄ• naá¹ƒ
guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhetvÄ• dhuvavÄ• satthÄ• ya vihÄ• raá¹ƒ sallakkhetvÄ• sa
yassa saá¹…ghena dinno, sopi anuá¹-á¹-hÄ• panÄ«yo. __pubbupagata_nti pubbaá¹ƒ upaga
maÃ±capÄ«á¹-hÄ• naá¹ƒ vÄ• tassa vÄ• bhikkhuno pavisantassa vÄ• nikkhamantassa vÄ•
tattha maÃ±capÄ«á¹-hÄ• naá¹ƒ tÄ• va mahallake vihÄ• re samantÄ• diyaá¸• á¸• ho hattho
pahoti, tato diyaá¸• á¸• ho hattho \Ne 197/, tassa pana pavisantassa pÄ• dadhovanapÄ• sÄ
maÃ±capÄ«á¹-haá¹ƒ, nikkhamantassa maÃ±capÄ«á¹-hato yÄ• va passÄ• vaá¹-á¹-hÄ• naá¹
kappeyyÄ• _ti tassa sambÄ• dhaá¹ƒ kattukÄ• matÄ• ya tasmiá¹ƒ upacÄ• re dasasu seyyÄ•
santharÄ• pentassa vÄ• dukkaá¹-aá¹ƒ, tattha nisÄ«dantassa vÄ• nipajjantassa vÄ• pÄ• ci
dve pÄ• cittiyÄ• ni, punappunaá¹ƒ karontassa payogagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha anupakhajja seyyakappanavatthusmiá¹ƒ
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, puggalike tikadukkaá¹-aá¹
bahi, upaá¹-á¹-hÄ• nasÄ• lÄ• dike vÄ• , vihÄ• rassa upacÄ• re vÄ• , santharaá¹‡asantharÄ•
dukkaá¹-ameva. attano vÄ• , vissÄ• sikassa vÄ• santake pana vihÄ• re santharantassa, yo
sÄ«tuá¹‡hapÄ«á¸·ito vÄ• pavisati, tassa ca, Ä• padÄ• su ca, ummattakÄ• dÄ«naÃ±ca anÄ•
anuá¹-á¹-hÄ• panÄ«yabhÄ• vajÄ• nanaá¹ƒ, sambÄ• dhetukÄ• matÄ• , upacÄ• re nisÄ«dana
imÄ• nettha \Be 205/ cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jika
dukkhavedanamevÄ• ti.

anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __kupito_ti kuddho. __anattamano_ti atuá¹-á¹-hacitto. __nikkaá¸• á¸• heyya vÄ• ni
pÄ• cittiya_nti ettha ye anekabhÅ«makÄ• \Ee 94/ pÄ• sÄ• dÄ• , anekakoá¹-á¹-hakÄ• ni vÄ•
senÄ• sanesu gahetvÄ• antarÄ• aá¹-á¹-hapetvÄ• ekeneva payogena atikkÄ• mentassa ek

á¹-hapetvÄ• á¹-hapetvÄ• nÄ• nÄ• payogehi atikkÄ• mentassa dvÄ• ragaá¹‡anÄ• ya pÄ• c
`nikkhamÄ• â€™ ti vatvÄ• vÄ• cÄ• ya nikkaá¸• á¸• hantassÄ• pi eseva nayo. nikkaá¸• á¸• h
`nikkaá¸• á¸• hÄ• â€™ ti Ä• á¹‡attamatte dukkaá¹-aá¹ƒ, sakiá¹ƒ Ä• á¹‡atte pana tasmiá¹ƒ ba
itarassa ekameva pÄ• cittiyaá¹ƒ. sace pana ``ettakÄ• ni dvÄ• rÄ• ni nikkaá¸• á¸• hÄ• hÄ«â€
mahÄ• dvÄ• raá¹ƒ, tÄ• va nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti vÄ• evaá¹ƒ niyametvÄ• Ä• á¹‡
pÄ• cittiyÄ• ni.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha bhikkhuá¹ƒ saá¹…ghikÄ• vihÄ• rÄ• nikk

paÃ±Ã±attaá¹ƒ \Ne 198/, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, p
tikadukkaá¹-aá¹ƒ, tassa parikkhÄ• ranikkaá¸• á¸• hane, upaá¹-á¹-hÄ• nasÄ• lÄ• dikÄ• vihÄ•
parikkhÄ• rassa vÄ• nikkaá¸• á¸• hane, anupasampannassa pana anupasampannaparikkh
vihÄ• rÅ«pacÄ• rÄ• vÄ• nikkaá¸• á¸• hane nikkaá¸• á¸• hÄ• pane ca dukkaá¹-ameva. taÃ±
parikkhÄ• resu parikkhÄ• ragaá¹‡anÄ• ya veditabbaá¹ƒ. attano vÄ• , vissÄ• sikassa vÄ• sa
nikkaá¸• á¸• hane, sakalasaá¹…ghÄ• rÄ• matopi bhaá¹‡á¸• anakÄ• rakassa vÄ• tassa pari
nikkaá¸• á¸• hÄ• pane vÄ• , attano vasanaá¹-á¹-hÄ• nato alajjissa, ummattakassa, na samm
antevÄ• sikasaavihÄ• rikÄ• naá¹ƒ, tesaá¹ƒ parikkhÄ• rassa vÄ• nikkaá¸• á¸• hane ca, saya
anÄ• patti. saá¹…ghikavihÄ• ro \Be 206/, upasampannassa bhaá¹‡á¸• anakÄ• rakabhÄ• vÄ
nikkaá¸• á¸• hanaá¹ƒ vÄ• nikkaá¸• á¸• hÄ• panaá¹ƒ vÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __uparivehÄ• sakuá¹-iyÄ• _ti upari acchannatalÄ• ya dvibhÅ«mikakuá¹-iyÄ• v
padabhÄ• jane pana idha adhippetaá¹ƒ kuá¹-iá¹ƒ dassetuá¹ƒ ``majjhimassa purisassa asÄ«
(Vin IV 131) vuttaá¹ƒ. __Ä• haccapÄ• daka_nti aá¹…ge vijjhitvÄ• pavesitapÄ• dakaá¹ƒ. __a
abhibhavitvÄ• ajjhottharitvÄ• nisÄ«deyya, bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ, ma
nisÄ«deyya vÄ• nipajjeyya vÄ• ti attho. __abhÄ«_ti idaá¹ƒ pana padasobhaá¹‡atthe upasa
bhikkhu vuttalakkhaá¹‡Ä• ya vehÄ• sakuá¹-iyÄ• sabbantimena paricchedena yÄ• va pamÄ
sabbaso heá¹-á¹-himÄ• hi tulÄ• hi sÄ«saá¹ƒ na ghaá¹-á¹-eti, ettakaá¹ƒ uccÄ• ya tulÄ• naá¹ƒ
Ä• haccapÄ• dake maÃ±ce vÄ• pÄ«á¹-he vÄ• nisÄ«dati vÄ• nipajjati vÄ• , tassa anupakh
payogagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Ee 95/ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha uparivehÄ• sakuá¹-iyÄ• Ä• h
pÄ«á¹-haá¹ƒ sahasÄ• abhinisÄ«danaabhinipajjanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• n
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, puggalike tikadukkaá¹-aá¹ƒ, attano vÄ• , vissÄ• sikass

vihÄ• re, avehÄ• sakuá¹-iyÄ• , sÄ«saghaá¹-á¹-Ä• ya, yassa vÄ• heá¹-á¹-hÄ• dabbasambh
aparibhogaá¹ƒ hoti, uparitalaá¹ƒ vÄ• padarasaÃ±citaá¹ƒ sudhÄ• diparikammakataá¹ƒ vÄ• ,
nisÄ«dantassa, yo \Ne 199/ ce tasmiá¹ƒ vehÄ• saá¹-á¹-hepi Ä• haccapÄ• dake á¹-hito kiÃ±c
vÄ• , yassa ca paá¹-Ä• á¹‡Ä« dinnÄ• hoti, pÄ• dasÄ«sÄ• naá¹ƒ upari Ä• á¹‡Ä« pavesitÄ• ,
ummattakÄ• dÄ«naÃ±ca anÄ• patti. saá¹…ghiko vihÄ• ro, asÄ«saghaá¹-á¹-Ä• vehÄ• sakuá
\Be 207/, apaá¹-Ä• á¹‡idinne Ä• haccapÄ• dake nisÄ«danaá¹ƒ vÄ• nipajjanaá¹ƒ vÄ• ti imÄ•
samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nÄ«ti.

vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __mahallaka_nti sassÄ• mikaá¹ƒ. __vihÄ• ra_nti ullittÄ• vallittaá¹ƒ. __yÄ• va dvÄ•
dvÄ• rakoso nÄ• ma ukkaá¹-á¹-hapariccheda piá¹-á¹-hasaá¹…ghÄ• á¹-assa sÄ• mantÄ•
__aggaá¸·aá¹-á¹-hapanÄ• yÄ• _ti sakavÄ• á¹-akassa dvÄ• rabandhassa niccalabhÄ• vatthÄ
lahuparivattakaá¹ƒ vivaraá¹‡akÄ• le bhittiá¹ƒ Ä• hanati, pidahanakÄ• le dvÄ• rabandhaá¹ƒ.
kampati, tato mattikÄ• calati, calitvÄ• sithilÄ• vÄ• hoti patati vÄ• , tenÄ• ha bhagavÄ• ``y
aggaá¸·aá¹-á¹-hapanÄ• yÄ• â€™â€™ ti. tattha kiÃ±cÄ• pi ``idaá¹ƒ nÄ• ma kattabbaâ€™â€™
padabhÄ• jane vuttaá¹ƒ, aá¹-á¹-huppattiyaá¹ƒ pana ``punappunaá¹ƒ chÄ• dÄ• pesi, punapp
(Vin IV 134) adhikÄ• rato yÄ• va dvÄ• rakosÄ• aggaá¸·aá¹-á¹-hapanÄ• ya punappunaá¹ƒ li
vÄ• ti evamattho daá¹-á¹-habbo. __Ä• lokasandhiparikammÄ• yÄ• _tiettha __Ä• lokasandhÄ
vuccanti. te vivaraá¹‡akÄ• le vidatthimattampi atirekampi bhittippadesaá¹ƒ paharanti, upacÄ
sabbadisÄ• su labbhati, tasmÄ• sabbadisÄ• su kavÄ• á¹-avitthÄ• rappamÄ• á¹‡o okÄ• so
limpitabbo vÄ• lepÄ• petabbo vÄ• ti ayamettha adhippÄ• yo.

evaá¹ƒ lepakamme yaá¹ƒ kattabbaá¹ƒ, taá¹ƒ dassetvÄ• idÄ• ni chadane kattabbaá¹ƒ dasse
__dvatticchadanassÄ• _tiÄ• dimÄ• ha. tattha __dvatticchadanassa pariyÄ• ya_nti chadanas
__pariyÄ• yaá¹ƒ_ vuccati parikkhepo, parikkhepadvayaá¹ƒ vÄ• parikkhepattayaá¹ƒ vÄ• ad
__appaharite á¹-hitenÄ• _ti aharite á¹-hitena. __harita_nti cettha sattadhaÃ±Ã±Ä• dibhedaá
pubbaá¹‡á¹‡aá¹ƒ, muggamÄ• satilakulatthaalÄ• bukumbhaá¹‡á¸• Ä• dibhedaÃ±ca aparaá¹
tasmiá¹ƒ khette vuttaá¹ƒ \Be 208/ na tÄ• va sampajjati, vasse pana patite sampajjissati, tam
haritasaá¹…khameva gacchati. tasmÄ• tasmiá¹ƒ á¹-hatvÄ• adhiá¹-á¹-hahanto dukkaá¹-aá¹
á¹-hatvÄ• adhiá¹-á¹-hahantassÄ• pi ayaá¹ƒ paricchedo, piá¹-á¹-hivaá¹ƒsassa \Ne 200/ vÄ•
kÅ«á¹-Ä• gÄ• rathÅ«pikÄ• ya vÄ• passe nisinno puriso chadanamukhavaá¹-á¹-iantena olok
á¹-hitaá¹ƒ bhikkhuá¹ƒ passati, yasmiÃ±ca á¹-hito taá¹ƒ upari nisinnakaá¹ƒ tatheva ullokento
á¹-hÄ• tabbaá¹ƒ, tassa anto aharitepi á¹-hÄ• tuá¹ƒ na labhati. __tato ce uttarÄ«_ti maggena
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ, pariyÄ• yena chÄ• diyamÄ• ne tiá¹‡á¹‡aá¹ƒ pariyÄ• yÄ• naá¹ƒ
iá¹-á¹-hakasilÄ• sudhÄ• hi chÄ• diyamÄ• ne iá¹-á¹-hakasilÄ• sudhÄ• piá¹‡á¸• agaá¹‡anÄ• y

chÄ• diyamÄ• ne paá¹‡á¹‡agaá¹‡anÄ• ya ceva tiá¹‡amuá¹-á¹-higaá¹‡anÄ• ya ca pÄ• cittiya

kosambiyaá¹ƒ channattheraá¹ƒ Ä• rabbha punappunaá¹ƒ chÄ• dÄ• panalepÄ• panavatthus
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Å«nadvattipariyÄ• ye atire
vÄ• dukkaá¹-aá¹ƒ. setavaá¹‡á¹‡Ä• dikaraá¹‡e, dvattipariyÄ• ye vÄ• Å«nakadvattipariyÄ• y
leá¹‡aguhÄ• tiá¹‡akuá¹-ikÄ• dÄ«su, aÃ±Ã±assatthÄ• ya, attano dhanena kÄ• rentassa, vÄ•
sesÄ• ni adhiá¹-á¹-hahantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. mahallakavihÄ• ratÄ• ,
uttari adhiá¹-á¹-hÄ• nanti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±c

mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __jÄ• naá¹ƒ sappÄ• á¹‡aka_nti ``sappÄ• á¹‡akaá¹ƒ etaâ€™â€™ nti disvÄ• vÄ• s
jÄ• nanto. __siÃ±ceyya vÄ• siÃ±cÄ• peyya vÄ• _ti tena udakena sayaá¹ƒ vÄ• siÃ±ceyya, a
siÃ±cÄ• peyya. tattha dhÄ• raá¹ƒ avicchinditvÄ• siÃ±cantassa ekasmiá¹ƒ ghaá¹-e ekÄ• va
payogagaá¹‡anÄ• ya Ä• pattiyo. mÄ• tikaá¹ƒ pamukhaá¹ƒ karoti, divasampi sandatu, ekÄ• v
bandhitvÄ• aÃ±Ã±ato nentassa payogagaá¹‡anÄ• ya Ä• pattiyo. bahukampi tiá¹‡apaá¹‡á¹‡
\Be 209/ udake pakkhipantassa ekÄ• va Ä• patti, ekekaá¹ƒ pakkhipantassa payogagaá¹‡an
yaá¹ƒ evaá¹ƒ pakkhipiyamÄ• ne pariyÄ• dÄ• naá¹ƒ gacchati, Ä• vilaá¹ƒ vÄ• hoti, yathÄ• pA
tÄ• disaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na mahÄ• udakaá¹ƒ. siÃ±cÄ• pane Ä• á¹‡attiyÄ• dukkaá¹
bahukampi siÃ±catu, Ä• á¹‡Ä• pakassa ekameva pÄ• cittiyaá¹ƒ.

Ä• á¸·aviyaá¹ƒ Ä• á¸·avake bhikkhÅ« Ä• rabbha siÃ±canavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ•
sÄ• á¹‡attikaá¹ƒ \Ne 201/, appÄ• á¹‡ake sappÄ• á¹‡akasaÃ±Ã±ino, ubhosu \Ee 97/ vematik
appÄ• á¹‡akasaÃ±Ã±ino, asaÃ±cicca assatiyÄ• vÄ• siÃ±cantassa, ajÄ• nantassa, ummatt
udakassa sappÄ• á¹‡akatÄ• , ``siÃ±canena pÄ• á¹‡akÄ• marissantÄ«â€™â€™ ti jÄ• nana
tÄ• disameva, vinÄ• vadhakacetanÄ• ya yena kenaci karaá¹‡Ä«yena tiá¹‡Ä• dÄ«naá¹ƒ siÃ
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana paá¹‡á¹‡atti
tivedananti.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÅ«tagÄ• mavaggo dutiyo.

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

ovÄ• davaggassa paá¹-hame __asammato_ti yÄ• aá¹-á¹-haá¹…gasamannÄ• gatassa bhikk
kammena (Vin IV 146) bhikkhunovÄ• dakasammuti anuÃ±Ã±Ä• tÄ• , tÄ• ya asammato. __o
vÄ• sambahulÄ• vÄ• ekaá¹ƒ bhikkhuniá¹ƒ vÄ• ``vassasatÅ«pasampannÄ• ya bhikkhuniy
bhikkhuno abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ k
II 403) aá¹-á¹-ha garudhamme ovÄ• davasena osÄ• rento ovadeyya. __pÄ• cittiya_nti ovÄ•
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha ovadanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, as
anÄ• á¹‡attikaá¹ƒ, aÃ±Ã±ena vÄ• dhammena bhikkhunÄ«su upasampannamattaá¹ƒ vÄ• c
sammatassÄ• pi taÃ±ce sammutikammaá¹ƒ adhammakammaá¹ƒ hoti, tasmiá¹ƒ adhammak
bhikkhunisaá¹…ghe ovadato \Be 210/ tikapÄ• cittiyaá¹ƒ, tathÄ• vematikassa dhammakamm
pÄ• cittiyÄ• ni, samaggepi bhikkhunisaá¹…ghena vÄ• ti adhammakammavasena aá¹-á¹-hÄ•
dhammakammaá¹ƒ hoti, ``dhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhu
ovadatÄ«â€™â€™ ti (Vin IV 151) idaá¹ƒ avasÄ• napadaá¹ƒ á¹-hapetvÄ• teneva nayena sa
``samaggamhÄ• yyÄ• â€™â€™ ti \Ne 202/ ca vutte aÃ±Ã±aá¹ƒ dhammaá¹ƒ, ``vaggamhÄ•
garudhamme bhaá¹‡antassa, ovÄ• daÃ±ca aniyyÄ• tetvÄ• aÃ±Ã±aá¹ƒ dhammaá¹ƒ bhaá¹‡
dhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ samaggas
uddesaá¹ƒ deti, paripucchaá¹ƒ deti, ``osÄ• rehi ayyÄ• â€™â€™ ti vuccamÄ• no osÄ• reti, p
katheti, bhikkhunÄ«naá¹ƒ suá¹‡amÄ• nÄ• naá¹ƒ aÃ±Ã±assatthÄ• ya bhaá¹‡ati, sikkhamÄ•
bhaá¹‡ati, tassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. asammatatÄ• , bhikkhuniyÄ• paripuá
ovÄ• davasena aá¹-á¹-hagarudhammabhaá¹‡ananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samua
padasodhammasadisÄ• nevÄ• ti.

ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ee 98/ __ovadeyyÄ• _ti aá¹-á¹-hagarudhammehi vÄ• aÃ±Ã±ena vÄ• dhammena ov
pÄ• cittiyameva.

sÄ• vatthiyaá¹ƒ Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ Ä• rabbha atthaá¹…gate sÅ«riye ovad
paÃ±Ã±attaá¹ƒ, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, sÅ«riye
atthaá¹…gatasaÃ±Ã±ino vematikassa vÄ• , ekatoupasampannaá¹ƒ ovadantassa ca dukkaá
uddesÄ• dinayena anÄ• patti. atthaá¹…gatasÅ«riyatÄ• , paripuá¹‡á¹‡Å«pasampannatÄ• , o
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni padasodhammasadisÄ• nevÄ• ti.

atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 211/ __bhikkhunupassaya_nti bhikkhuniyÄ• ekarattaá¹ƒ vasanaá¹-á¹-hÄ• nampi.
garudhammehi ovadantasseva pÄ• cittiyaá¹ƒ. sace pana asammato hoti, dve pÄ• cittiyÄ• ni
atthaá¹…gate ovadati, tÄ«á¹‡i honti. sammatassa pana rattiá¹ƒ ovadantassapi dve eva hont
bhikkhussa garudhammovÄ• damÅ«lakaá¹ƒ pÄ• cittiyaá¹ƒ natthi. __gilÄ• nÄ• _ti na sakkoti
saá¹ƒvÄ• sÄ• ya vÄ• gantuá¹ƒ.

sakkesu \Ne 203/ chabbaggiye bhikkhÅ« Ä• rabbha bhikkhunupassayaá¹ƒ upasaá¹…kamitv
paÃ±Ã±attaá¹ƒ, ``aÃ±Ã±atra samayÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• ra
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampannÄ• ya upasampannasaÃ±Ã±ino vemati
ekatoupasampannaá¹ƒ yena kenaci, itaraá¹ƒ aÃ±Ã±ena dhammena ovadantassa ca dukkaá
anupasampannÄ• ya, purimasikkhÄ• pade viya uddesÄ• dinayena ca anÄ• patti. upassayÅ«
paripuá¹‡á¹‡Å«pasampannatÄ• , samayÄ• bhÄ• vo, garudhammehi ovadananti imÄ• netth
samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• ni, idaá¹ƒ pana kiriyaá¹ƒ hotÄ«ti.

bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __Ä• misahetÅ«_ti cÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±atarahetu. __bhikkhÅ«_ti sammatÄ•
__pÄ• cittiya_nti evarÅ«pe bhikkhÅ« avaá¹‡á¹‡akÄ• matÄ• ya evaá¹ƒ bhaá¹‡antassa pÄ• c

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha ``Ä• misahetu ovadantÄ«â€™â€™ ti bha
paÃ±Ã±attaá¹ƒ, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, dhammakamme tikapÄ• c
tikadukkaá¹-aá¹ƒ, asammataá¹ƒ upasampannaÃ±ca, anupasampannaÃ±ca sammataá¹ƒ vÄ
bhaá¹‡antassa dukkaá¹-ameva. tattha yo bhikkhu kÄ• le sammutiá¹ƒ labhitvÄ• sÄ• maá¹‡e
ayaá¹ƒ sammato nÄ• ma anupasampanno. pakatiyÄ• cÄ«varÄ• dihetu ovadantaá¹ƒ pana e
212/, ummattakÄ• dÄ«naÃ±ca anÄ• patti. upasampannatÄ• , dhammena laddhasammutitÄ•
avaá¹‡á¹‡akÄ• matÄ• ya evaá¹ƒ bhaá¹‡ananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedanamevÄ• ti.

Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha cÄ«varadÄ• navatthusmiâ

sesakathÄ• maggo panettha \Ne 204/ cÄ«varappaá¹-iggahaá¹‡asikkhÄ• pade vuttanayenev
paá¹-iggÄ• hako, idha bhikkhunÄ«, ayaá¹ƒ viseso, sesaá¹ƒ tÄ• disamevÄ• ti.

cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __cÄ«vara_nti nivÄ• sanapÄ• rupanupagaá¹ƒ. __sibbeyya vÄ• sibbÄ• peyyÄ•
sibbantassa sÅ«ciá¹ƒ pavesetvÄ• pavesetvÄ• nÄ«haraá¹‡e pÄ• cittiyaá¹ƒ, satakkhattumpi
nÄ«harantassa ekameva pÄ• cittiyaá¹ƒ. `sibbÄ• â€™ ti vutto pana sacepi sabbaá¹ƒ sÅ«cika
Ä• á¹‡Ä• pakassa ekameva pÄ• cittiyaá¹ƒ. atha ``yaá¹ƒ ettha cÄ«vare kattabbaá¹ƒ, sabbaá
ti vutto niá¹-á¹-hÄ• peti, tassa Ä• rÄ• pathe Ä• rÄ• pathe pÄ• cittiyaá¹ƒ. Ä• á¹‡Ä• pakassa e
sambahulÄ• nipi, punappunaá¹ƒ Ä• á¹‡attiyaá¹ƒ pana vattabbameva natthi.

sÄ• vatthiyaá¹ƒ udÄ• yittheraá¹ƒ Ä• rabbha cÄ«varasibbanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, as
sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±ino vÄ• vematikass
sibbantassa ca dukkaá¹-aá¹ƒ. aÃ±Ã±aá¹ƒ thavikÄ• diparikkhÄ• raá¹ƒ sibbantassa, Ã±Ä• tikÄ
sikkhamÄ• nasÄ• maá¹‡erÄ«naÃ±ca cÄ«varampi sibbantassa, ummattakÄ• dÄ«naÃ±ca an
bhikkhuniyÄ• santakatÄ• \Be 213/, nivÄ• sanapÄ• rupanupagatÄ• , vuttalakkhaá¹‡aá¹ƒ sib
vÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±carittasadisÄ• nevÄ•

cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __saá¹ƒvidhÄ• yÄ• _ti saá¹ƒvidahitvÄ• , gamanakÄ• le saá¹…ketaá¹ƒ katvÄ• ti atth
ekaá¹ƒ addhÄ• nasaá¹…khÄ• taá¹ƒ maggaá¹ƒ, ekato vÄ• addhÄ• namaggaá¹ƒ. __satthaga
gantabbo, sesaá¹ƒ uttÄ• napadatthameva. ayaá¹ƒ panettha vinicchayo --- akappiyabhÅ«miy
saá¹ƒvidahanapaccayÄ• tÄ• va dukkaá¹-aá¹ƒ. tattha á¹-hapetvÄ• bhikkhunupassayaá¹ƒ an
Ä• sanasÄ• laá¹ƒ titthiyaseyyaÃ±ca sesÄ• akappiyabhÅ«mi, tattha á¹-hatvÄ• saá¹ƒvidahan
saá¹ƒvidahitvÄ• pana ``ajja vÄ• sve vÄ• â€™â€™ ti niyamitaá¹ƒ kÄ• laá¹ƒ visaá¹…ketaá¹ƒ
dvÄ• ravisaá¹…ketaá¹ƒ pana maggavisaá¹…ketaá¹ƒ vÄ• katvÄ• pi bhikkhuniyÄ• \Ne 205/
\Ee 100/ Ä• sannassÄ• pi aÃ±Ã±assa gÄ• massa ``ayaá¹ƒ imassa upacÄ• roâ€™â€™ ti ma
na okkamati, tÄ• va anÄ• patti. taá¹ƒ okkamantassa pana paá¹-hamapÄ• de dukkaá¹-aá¹ƒ,
iti gÄ• mÅ«pacÄ• rokkamanagaá¹‡anÄ• ya pÄ• cittiyÄ• ni. addhayojanÄ• tikkame pana gÄ•
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha ekaddhÄ• namaggappaá¹-ipajjanavatthus

``aÃ±Ã±atra samayÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti,
tikapÄ• cittiyaá¹ƒ, asaá¹ƒvidahite saá¹ƒvidahitasaÃ±Ã±ino vematikassa vÄ• , yo ca bhikkhu
asaá¹ƒvidahantiyÄ• kevalaá¹ƒ attanÄ• va saá¹ƒvidahati, tassa dukkaá¹-aá¹ƒ. samaye saá¹ƒ
gacchantassa, attanÄ• asaá¹ƒvidahantassa, visaá¹…ketena vÄ• , Ä• padÄ• su gacchantas
anÄ• patti. dvinnampi saá¹ƒvidahitvÄ• maggappaá¹-ipatti, avisaá¹…ketatÄ• , samayÄ• bhÄ
gÄ• mantarokkamanaá¹ƒ vÄ• addhayojanÄ• tikkamo vÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• n
saddhiá¹ƒ mÄ• tugÄ• masikkhÄ• padena Ä• patti, addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 214/ __saá¹ƒvidhÄ• yÄ• _ti kÄ«á¸·Ä• purekkhÄ• ro saá¹ƒvidahitvÄ• , abhir
katvÄ• ti attho. __uddhaá¹ƒgÄ• mini_nti kÄ«á¸·Ä• vasena uddhaá¹ƒ nadiyÄ• paá¹-isotaá¹ƒ
__adhogÄ• mini_nti tatheva adho anusotaá¹ƒ gacchantiá¹ƒ. yaá¹ƒ pana titthappaá¹-ipÄ• dan
adho vÄ• haranti, ettha anÄ• patti. __aÃ±Ã±atra tiriyaá¹ƒ taraá¹‡Ä• yÄ• _ti upayogatthe nis
tiriyaá¹ƒ taraá¹‡Ä• , taá¹ƒ á¹-hapetvÄ• ti attho. __pÄ• cittiya_nti sagÄ• makatÄ«rapassena g
gÄ• mantaragaá¹‡anÄ• ya, agÄ• makatÄ«rapassena vÄ• yojanavitthatÄ• ya nadiyÄ• majjh
addhayojanagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ, samudde pana yathÄ• sukhaá¹ƒ gantuá¹ƒ vaá¹-á¹

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha nÄ• vÄ• bhiruhanavatthusmiá¹ƒ paÃ±Ã±a
taraá¹‡Ä• yÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sesaá¹ƒ anantarasikkhÄ• pade vuttan

nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Ne 206/ __bhikkhuniparipÄ• cita_nti bhikkhuniyÄ• paripÄ• citaá¹ƒ, neva tassa nÄ•
Ã±Ä• takappavÄ• ritÄ• naá¹ƒ gihÄ«naá¹ƒ santike bhikkhussa guá¹‡aá¹ƒ pakÄ• setvÄ• ``de
ayyassÄ• â€™â€™ ti evaá¹ƒ nipphÄ• ditaá¹ƒ laddhabbaá¹ƒ katanti attho. __pubbe gihisam
__samÄ• rambho_ti samÄ• raddhaá¹ƒ, paá¹-iyÄ• ditassetaá¹ƒ nÄ• maá¹ƒ. gihÄ«naá¹ƒ sam
gihisamÄ• rambho, bhikkhuniyÄ• paripÄ• canato pubbe paá¹-hamataraá¹ƒyeva yaá¹ƒ bhikk
paá¹-iyÄ• ditabhattaá¹ƒ, Ã±Ä• takappavÄ• ritÄ• naá¹ƒ vÄ• santakaá¹ƒ, taá¹ƒ á¹-hapetvÄ• a
bhuÃ±jantassa pÄ• cittiyanti attho. taÃ±ca kho ajjhoharaá¹‡agaá¹‡anÄ• ya, paá¹-iggahaá¹‡

rÄ• jagahe devadattaá¹ƒ Ä• rabbha bhikkhuniparipÄ• citapiá¹‡á¸• apÄ• tabhuÃ±janavatthus
``aÃ±Ã±atra pubbe gihisamÄ• rambhÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• r

anÄ• á¹‡attikaá¹ƒ, ekatoupasampannÄ• ya paripÄ• citaá¹ƒ bhuÃ±jantassa \Be 215/, aparipÄ
paripÄ• citasaÃ±Ã±ino, ubhayattha vematikassa ca dukkaá¹-aá¹ƒ. ubhayattha aparipÄ• citas
gihisamÄ• rambhe, sikkhamÄ• nasÄ• maá¹‡erÄ• dÄ«hi paripÄ• cite, paÃ±ca bhojanÄ• ni á¹
ummattakÄ• dÄ«naÃ±ca anÄ• patti. bhikkhuniyÄ• paripÄ• citatÄ• , paripÄ• citabhÄ• vajÄ•
gihisamÄ• rambhÄ• bhÄ• vo, odanÄ• dÄ«naá¹ƒ aÃ±Ã±ataratÄ• , tassa ajjhoharaá¹‡anti imÄ
samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasaasÄ• ni, idaá¹ƒ pana paá¹‡á¹‡attivajjaá¹

paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame sabbopi kathÄ• maggo dutiyaaniyate vuttanayeneva veditabbo. idaÃ±hi sikkhÄ• pa
upari upanandassa catutthasikkhÄ• padena ca ekapariccheda á¹ƒ, aá¹-á¹-huppattivasena pa

rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ovÄ• davaggo tatiyo.

4. bhojanavaggo

1. Ä• vasathasikkhÄ• padavaá¹‡á¹‡anÄ•

bhojanavaggassa \Ne 207/ paá¹-hame __agilÄ• nenÄ• _ti addhayojanampi gantuá¹ƒ samatt
__Ä• vasathapiá¹‡á¸• o_ti ``imesaá¹ƒ vÄ• ettakÄ• naá¹ƒ vÄ• â€™â€™ ti ekaá¹ƒ pÄ• saá¹‡
``ettakamevÄ• â€™â€™ ti evaá¹ƒ bhattaá¹ƒ vÄ• anodissa sÄ• lÄ• dÄ«su yattha katthaci pu
bhojanaá¹ƒ. __bhuÃ±jitabbo_ti ekakulena vÄ• nÄ• nÄ• kulehi vÄ• ekato hutvÄ• ekasmiá¹
nÄ• nÄ• á¹-hÄ• nesu vÄ• ``ajja ekasmiá¹ƒ, sve ekasmiâ€™â€™ nti evaá¹ƒ aniyataá¹-á¹-hÄ
á¹-hÄ• ne ekadivasameva bhuÃ±jitabbo. __tato ce uttarÄ«_ti dutiyadivasato paá¹-á¹-hÄ• ya
aÃ±Ã±asmiá¹ƒ vÄ• á¹-hÄ• ne tesaá¹ƒ santakassa paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ•
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Be 216/ chabbaggiye bhikkhÅ« Ä• rabbha anuvasitvÄ• Ä• vasathapiá¹‡á¸•
paÃ±Ã±attaá¹ƒ, ``agilÄ• nenÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±
tikapÄ• cittiyaá¹ƒ, gilÄ• nassa agilÄ• nasaÃ±Ã±ino vematikassa vÄ• dukkaá¹-aá¹ƒ. gilÄ• na
ca sakiá¹ƒ bhuÃ±jati, gacchanto vÄ• antarÄ• magge ekadivasaá¹ƒ \Ee 102/, gataá¹-á¹-hÄ•
paccÄ• gantopi antarÄ• magge ekadivasaá¹ƒ, Ä• gataá¹-á¹-hÄ• ne ekadivasaá¹ƒ, gamissÄ•
nikkhanto kenaci upaddavena nivattitvÄ• khemabhÄ• vaá¹ƒ Ã±atvÄ• gacchanto puna ekad

vÄ• sÄ• mikÄ• nimantetvÄ• denti, yo vÄ• bhikkhÅ«naá¹ƒyeva uddissa paÃ±Ã±attaá¹ƒ, na
paÃ±Ã±attaá¹ƒ, á¹-hapetvÄ• vÄ• paÃ±ca bhojanÄ• ni aÃ±Ã±aá¹ƒ bhuÃ±jati, tassa ca, umm
Ä• vasathapiá¹‡á¸• atÄ• , agilÄ• natÄ• , anuvasitvÄ• paribhojananti imÄ• nettha tÄ«á¹‡i aá
samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasikkhÄ• padasadisÄ• nÄ«ti.

Ä• vasathasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __gaá¹‡abhojane_ti gaá¹‡assa bhojane. idha ca __gaá¹‡o_ti cattÄ• ro vÄ• tatuttari v
tesaá¹ƒ nimantanato vÄ• viÃ±Ã±attito vÄ• laddhe odanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ bhojan
attho. tatthÄ• yaá¹ƒ vinicchayo --- sace hi koci cattÄ• ro bhikkhÅ« upasaá¹…kamitvÄ• yena
bhÄ• santarena vÄ• paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ nÄ• maá¹ƒ gahetvÄ• ``odanena niman
gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• nayena nimanteti, te ce evaá¹ƒ ekato vÄ• nÄ• nÄ• to vÄ
nÄ• nÄ• to vÄ• gantvÄ• ekato gaá¹‡hanti, pacchÄ• ekato vÄ• nÄ• nÄ• to vÄ• bhuÃ±janti
paá¹-iggahaá¹‡ameva hettha pamÄ• á¹‡aá¹ƒ. sace odanÄ• dÄ«naá¹ƒ nÄ• maá¹ƒ gahetvÄ•
viÃ±Ã±Ä• petvÄ• ca gantvÄ• ca ekato gaá¹‡hanti, evampi gaá¹‡abhojanameva. tassa duvi
paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• cittiyaá¹ƒ. gilÄ• nasamayÄ• dÄ«
phalitattÄ• na sakkÄ• piá¹‡á¸• Ä• ya carituá¹ƒ, ayaá¹ƒ \Be 217/ __gilÄ• nasamayo_. atthat
mÄ• sÄ• , itaresaá¹ƒ kattikamÄ• soti ayaá¹ƒ __cÄ«varadÄ• nasamayo_. yadÄ• yo cÄ«vare
cÄ«vare kattabbaá¹ƒ kammaá¹ƒ karoti, ayaá¹ƒ __cÄ«varakÄ• rasamayo_. yadÄ• addhayoj
gacchati vÄ• gato vÄ• , ayaá¹ƒ __addhÄ• nagamanasamayo. nÄ• vÄ• bhiruhanasamaye_p
cattÄ• ro bhikkhÅ« piá¹‡á¸• Ä• ya caritvÄ• na yÄ• penti, ayaá¹ƒ __mahÄ• samayo_. yadÄ•
nimanteti, ayaá¹ƒ __samaá¹‡abhattasamayo, _ etesu samayesu bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

rÄ• jagahe devadattaá¹ƒ Ä• rabbha viÃ±Ã±Ä• petvÄ• bhuÃ±janavatthusmiá¹ƒ paÃ±Ã±attaá
ti ayamettha sattavidhÄ• anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tik
nagaá¹‡abhojane gaá¹‡abhojanasaÃ±Ã±issa vematikassa vÄ• dukkaá¹-aá¹ƒ. nagaá¹‡abho
dve tayo ekato gaá¹‡hanti, bahÅ«naá¹ƒ piá¹‡á¸• Ä• ya \Ee 103/ caritvÄ• ekato bhuÃ±jantÄ
niccabhattikÄ• dÄ«su, paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha, ummattakÄ• dÄ«naÃ±c
samayÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ

gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __paramparabhojane_ti gaá¹‡abhojane vuttanayeneva paÃ±cahi bhojanehi nimantitas

paá¹-hamaá¹ƒ nimantito, tassa tassa bhojanato uppaá¹-ipÄ• á¹-iyÄ• vÄ• avikappetvÄ• vÄ•
tasmÄ• yo bhikkhu paÃ±casu sahadhammikesu aÃ±Ã±atarassa ``mayhaá¹ƒ bhattapaccÄ•
dammÄ«â€™â€™ ti vÄ• ``vikappemÄ«â€™â€™ ti vÄ• evaá¹ƒ sammukhÄ• vÄ• ``itthann
226) vÄ• ``vikappemÄ«â€™â€™ ti vÄ• evaá¹ƒ parammukhÄ• vÄ• paá¹-hamanimantanaá
nimantitakule laddhabhikkhato ekasitthampi ajjhoharati, pÄ• cittiyaá¹ƒ. samayÄ• vuttanayÄ•

vesÄ• liyaá¹ƒ \Be 218/ sambahule bhikkhÅ« Ä• rabbha aÃ±Ã±atra nimantitabhojanavatthus
``aÃ±Ã±atra samayÄ• â€™â€™ ti ayamettha tividhÄ• anupaÃ±Ã±atti, parivÄ• re pana vika
anupaÃ±Ã±attiyoâ€™â€™ ti (Vin V 86) vuttaá¹ƒ, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡atti
naparamparabhojane paramparabhojanasaÃ±Ã±ino vematikassa vÄ• dukkaá¹-aá¹ƒ. napara
yo ca samaye vÄ• vikappetvÄ• vÄ• ekasaá¹ƒsaá¹-á¹-hÄ• ni vÄ• dve tÄ«á¹‡i nimantanÄ•
bhuÃ±jati, nimantanappaá¹-ipÄ• á¹-iyÄ• bhuÃ±jati, sakalena gÄ• mena vÄ• pÅ«gena vÄ•
yatthakatthaci bhuÃ±jati, nimantiyamÄ• no vÄ• ``bhikkhaá¹ƒ gahessÄ• mÄ«â€™â€™ ti vac
niccabhattikÄ• dÄ«su, paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha, ummattakÄ• dÄ«naÃ±c
paramparabhojanatÄ• , samayÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• n
paá¹-hamakathinasadisÄ• neva, idaá¹ƒ pana kiriyÄ• kiriyanti.

paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __pÅ«vehÄ«_ti paheá¹‡akatthÄ• ya paá¹-iyattehi atirasakamodakasakkhalikÄ• dÄ«
__manthehÄ«_ti pÄ• theyyatthÄ• ya paá¹-iyattehi yehi kehici sattutilataá¹‡á¸• ulÄ• dÄ«hi. __
mukhavaá¹-á¹-iyÄ• heá¹-á¹-himalekhaá¹ƒ anatikkantÄ• dve vÄ• tayo vÄ• pattapÅ«rÄ• . __
tatiyaá¹ƒ pattaá¹ƒ thÅ«pÄ«kataá¹ƒ gaá¹‡hÄ• ti, mukhavaá¹-á¹-iyÄ• heá¹-á¹-himalekhato
upariá¹-á¹-hitapÅ«vagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ. __dvattipattapÅ«re paá¹-iggahetvÄ• _ti et
honti, tena bahi bhikkhuá¹ƒ disvÄ• ``ettha mayÄ• dve pattapÅ«rÄ• gahitÄ• , tvaá¹ƒ ekaá¹ƒ
ti vattabbaá¹ƒ, tenÄ• pi aÃ±Ã±aá¹ƒ passitvÄ• ``paá¹-hamaá¹ƒ Ä• gatena dve pattapÅ«rÄ•
tvaá¹ƒ mÄ• gaá¹‡hÄ«â€™â€™ ti vattabbaá¹ƒ. yena paá¹-hamaá¹ƒ eko gahito \Ee 104/, tas
eseva nayo. yena pana sayameva tayo gahitÄ• , tena aÃ±Ã±aá¹ƒ disvÄ• ``mÄ• kho tvaá¹ƒ
vattabbaá¹ƒ, avadantassa dukkaá¹-aá¹ƒ, taá¹ƒ sutvÄ• gaá¹‡hantassÄ• pi dukkaá¹-ameva. _
bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvibhajitabba_nti \Be 219/ laddhaá¹-á¹-hÄ• nato sabbÄ• sannaá¹
vihÄ• raá¹ƒ vÄ• yattha vÄ• pana nibaddhaá¹ƒ \Ne 210/ paá¹-ikkamati, tattha gantvÄ• ekaá
á¹-hapetvÄ• sesaá¹ƒ bhikkhusaá¹…ghassa dÄ• tabbaá¹ƒ. yathÄ• mittaá¹ƒ pana dÄ• tuá¹ƒ
na tena kiÃ±ci akÄ• mÄ• dÄ• tabbaá¹ƒ, yathÄ• ruci kÄ• tabbaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha na mattaá¹ƒ jÄ• nitvÄ• paá¹-iggahaá¹‡avat
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Å«nakadvattipattapÅ«re a

vematikassa vÄ• dukkaá¹-aá¹ƒ. Å«nakasaÃ±Ã±issa pana, na paheá¹‡akatthÄ• ya na pÄ• th
paá¹-iyattaá¹ƒ, tadatthÄ• ya paá¹-iyattasesakaá¹ƒ vÄ• , gamane vÄ• paá¹-ippassaddhe, Ã±
vÄ• dentÄ• naá¹ƒ, attano dhanena gaá¹‡hantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. vut
asesakatÄ• , appaá¹-ippassaddhagamanatÄ• , anaÃ±Ã±Ä• takÄ• ditÄ• , atirekappaá¹-iggah
aá¹…gÄ• ni, samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±carittasadisÄ• nevÄ• ti.

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __bhuttÄ• vÄ«_ti bhuttavÄ• , yena paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ sÄ• sapamatt
vuccati. __pavÄ• rito_ti ``asanaá¹ƒ paÃ±Ã±Ä• yati, bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• se
paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«â€™â€™ ti (Vin IV 239) evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttapaÃ±caá¹
katappaá¹-ikkhepoti attho. tattha yasmÄ• ``asanaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti iminÄ• v
`pavÄ• ritoâ€™ ti vutto. yo ca vippakatabhojano, tena kiÃ±ci bhuttaá¹ƒ, kiÃ±ci abhuttaá¹ƒ, ya
taá¹ƒ sandhÄ• ya `bhuttÄ• vÄ«â€™ tipi saá¹…khaá¹ƒ gacchati. tasmÄ•  `bhuttÄ• vÄ«â€™ t
atthasiddhiá¹ƒ na passÄ• ma, ``dirattatirattaâ€™â€™ ntiÄ• dÄ«su (Vin IV 52) pana dirattÄ•
pavÄ• ritapadassa parivÄ• rabhÄ• vena byaÃ±janasiliá¹-á¹-hatÄ• ya cetaá¹ƒ vuttanti veditab

pavÄ• raá¹‡aá¹…gesu pana __asanaá¹ƒ paÃ±Ã±Ä• yatÄ«_ti vippakatabhojanaá¹ƒ dissati, ta
puggalo hotÄ«ti attho. __bhojanaá¹ƒ paÃ±Ã±Ä• yatÄ«_ti pavÄ• raá¹‡appahonakaá¹ƒ \Be 22
odanÄ• dÄ«naá¹ƒ ce aÃ±Ã±ataraá¹ƒ paá¹-ikkhipitabbaá¹ƒ bhojanaá¹ƒ hotÄ«ti attho. __hatth
pavÄ• raá¹‡appahonakaá¹ƒ ce bhojanaá¹ƒ gaá¹‡hitvÄ• dÄ• yako aá¸• á¸• hateyyahatthapp
hotÄ«ti attho \Ne 211/. __abhiharatÄ«_ti \Ee 105/ so ce dÄ• yako tassa taá¹ƒ bhojanaá¹ƒ kÄ
abhisaá¹ƒharatÄ«ti attho. __paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«_ti paá¹-ikkhepo dissati, taá¹ƒ ce
bhikkhu kÄ• yena vÄ• vÄ• cÄ• ya vÄ• paá¹-ikkhipatÄ«ti attho. evaá¹ƒ paÃ±cannaá¹ƒ aá¹…
hoti.

tatrÄ• yaá¹ƒ vinicchayo --- `asanaâ€™ ntiÄ• dÄ«su tÄ• va yaÃ±ca asnÄ• ti, yaÃ±ca bhojana
abhihaá¹-aá¹ƒ paá¹-ikkhipati, taá¹ƒ odano kummÄ• so sattu maccho maá¹ƒsanti imesaá¹ƒ a
veditabbaá¹ƒ. tattha __odano_ nÄ• ma sÄ• li vÄ«hi yavo godhumo kaá¹…gu varako kudrÅ«
dhaÃ±Ã±Ä• naá¹ƒ taá¹‡á¸• ule gahetvÄ• ``bhattaá¹ƒ pacÄ• mÄ• â€™â€™ ti vÄ•  ``yÄ• guá
yaá¹ƒkiÃ±ci sandhÄ• ya pacantu, sace uá¹‡haá¹ƒ vÄ• sÄ«talaá¹ƒ vÄ• bhuÃ±jantÄ• naá¹ƒ
gahitagahitaá¹-á¹-hÄ• ne odhi paÃ±Ã±Ä• yati, odano hoti, pavÄ• raá¹‡aá¹ƒ janeti. yo pana p
vÄ• uddhanato otÄ• ritamattÄ• abbhuá¹‡hÄ• sakkÄ• hoti Ä• vijjhitvÄ• pivituá¹ƒ, sÄ• yas
odhi na paÃ±Ã±Ä• yati, pavÄ• raá¹‡aá¹ƒ na janeti. sace pana usumÄ• ya vigatÄ• ya ghanab
dasseti, puna pavÄ• raá¹‡aá¹ƒ janeti, pubbe tanukabhÄ• vo na rakkhati. sacepi bahÅ« paá¹
pakkhipitvÄ• muá¹-á¹-himattÄ• pi taá¹‡á¸• ulÄ• pakkhittÄ• honti, bhojanakÄ• le ce odhi pa

pavÄ• raá¹‡aá¹ƒ janeti. ayÄ• guke nimantane ``yÄ• guá¹ƒ dassÄ• mÄ• â€™â€™ ti bhatte u
Ä• kiritvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti denti, kiÃ±cÄ• pi tanukÄ• hoti, pavÄ• raá¹
pakkuthitesu udakÄ• dÄ«su pakkhipitvÄ• pacitvÄ• denti, yÄ• gusaá¹…gahameva gacchati
sÄ• sapamattampi macchamaá¹ƒsakkhaá¹‡á¸• aá¹ƒ vÄ• nhÄ• ru vÄ• pakkhittaá¹ƒ hoti, pa
á¹-hapetvÄ• sÄ• nulomÄ• naá¹ƒ vuttadhaÃ±Ã±Ä• naá¹ƒ taá¹‡á¸• ule aÃ±Ã±ehi veá¸·utaá¹‡
kandamÅ«laphalehi vÄ• yehi kehici katabhattaá¹ƒ pavÄ• raá¹‡aá¹ƒ na janeti. __kummÄ• so
aÃ±Ã±ehi pana muggÄ• dÄ«hi katakummÄ• so pavÄ• raá¹‡aá¹ƒ na janeti. __sattu_ nÄ• ma
kato. antamaso kharapÄ• kabhajjitÄ• naá¹ƒ vÄ«hÄ«naá¹ƒ taá¹‡á¸• ule \Be 221/ koá¹-á¹-etvÄ
kuá¹‡á¸• akampi sattusaá¹…gahameva gacchati. samapÄ• kabhajjitÄ• naá¹ƒ pana Ä• tapas
vÄ• , ye keci taá¹‡á¸• ulÄ• vÄ• lÄ• jÄ• vÄ• , lÄ• jehi katabhattasattuÄ• dÄ«ni vÄ• na pavÄ
sace yÄ• guá¹ƒ pivantassa yÄ• gusitthamattÄ• neva dve macchakkhaá¹‡á¸• Ä• ni vÄ• maá
ekabhÄ• jane vÄ• nÄ• nÄ• bhÄ• jane vÄ• denti, tÄ• ni ce akhÄ• danto aÃ±Ã±aá¹ƒ pavÄ• n
paá¹-ikkhipati, na pavÄ• reti. tato ekaá¹ƒ khÄ• ditaá¹ƒ, ekaá¹ƒ hatthe vÄ• patte vÄ• hoti, sa
paá¹-ikkhipati pavÄ• reti. dvepi khÄ• ditÄ• ni honti, mukhe sÄ• sapamattampi avasiá¹-á¹-haá
aÃ±Ã±aá¹ƒ paá¹-ikkhipati, na pavÄ• reti. yo pana akappiyamaá¹ƒsaá¹ƒ
kuladÅ«sanavejjakammauttarimanussadhammÄ• rocanasÄ• ditarÅ«piyÄ• dÄ«hi \Ee 106/ \N
akappiyabhojanaÃ±ca aÃ±Ã±aá¹ƒ kappiyaá¹ƒ vÄ• akappiyaá¹ƒ vÄ• khÄ• danto paá¹-ikkhip

evaá¹ƒ yaÃ±ca asnÄ• ti, yaÃ±ca bhojanaá¹ƒ hatthapÄ• se á¹-hitena abhihaá¹-aá¹ƒ paá¹-ikkh
janeti, taá¹ƒ Ã±atvÄ• idÄ• ni yathÄ• Ä• pajjati, tassa jÄ• nanatthaá¹ƒ ayaá¹ƒ vinicchayo ve
bhojanaâ€™â€™ nti ettha tÄ• va yena ekasitthampi ajjhohaá¹-aá¹ƒ hoti, so sace pattamukh
bhojane sati sÄ• pekkhova aÃ±Ã±aá¹ƒ vuttalakkhaá¹‡aá¹ƒ bhojanaá¹ƒ paá¹-ikkhipati, pavÄ•
nirapekkho hoti, yaá¹ƒ pattÄ• dÄ«su avasiá¹-á¹-haá¹ƒ, taá¹ƒ na ca ajjhoharitukÄ• mo, aÃ±Ã±
aÃ±Ã±atra vÄ• gantvÄ• bhuÃ±jitukÄ• mo, so paá¹-ikkhipantopi na pavÄ• reti. ``hatthapÄ• s
pana sace bhikkhu nisinno hoti, Ä• nisadassa pacchimantato paá¹-á¹-hÄ• ya, sace á¹-hito, p
paá¹-á¹-hÄ• ya, sace nipanno, yena passena nipanno, tassa pÄ• rimantato paá¹-á¹-hÄ• ya o
á¹-hitassa vÄ• nipannassa vÄ• á¹-hapetvÄ• pasÄ• ritahatthaá¹ƒ yaá¹ƒ Ä• sannataraá¹ƒ aá
paricchinditvÄ• aá¸• á¸• hateyyahattho `hatthapÄ• soâ€™ ti veditabbo. tasmiá¹ƒ á¹-hatvÄ•
paá¹-ikkhipantasseva pavÄ• raá¹‡Ä• hoti, na tato paraá¹ƒ. `abhiharatÄ«â€™ ti hatthapÄ• s
gahaá¹‡atthaá¹ƒ upanÄ• meti. sace pana anantaranisinnopi bhikkhu hatthe vÄ• Ä• dhÄ• ra
anabhiharitvÄ• va ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, taá¹ƒ paá¹-ikkhipato pavÄ• ra
bhattapacchiá¹ƒ Ä• netvÄ• purato bhÅ«miyaá¹ƒ á¹-hapetvÄ• evaá¹ƒ vuttepi eseva nayo. Ä
vÄ• apanÄ• metvÄ• vÄ• `gaá¹‡hathÄ• â€™ ti vutte taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• \E
gahetvÄ• parivisantassa aÃ±Ã±o ``ahaá¹ƒ dhÄ• ressÄ• mÄ«â€™â€™ ti gahitamattameva
taá¹ƒ dhÄ• reti, tasmÄ• sÄ• abhihaá¹-Ä• va hoti, tato dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ p
pavÄ• raá¹‡Ä• hoti. sace pana parivesakena phuá¹-á¹-hamattÄ• va hoti, itarova naá¹ƒ dhÄ•
dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ paá¹-ikkhipantassa pavÄ• raá¹‡Ä• na hoti. kaá¹-acchur
dvinnaá¹ƒ samabhÄ• repi paá¹-ikkhipanto pavÄ• retiyeva. anantarassa diyyamÄ• ne itaro pa

aÃ±Ã±assa abhihaá¹-aá¹ƒ nÄ• ma paá¹-ikkhittaá¹ƒ hoti, tasmÄ• pavÄ• raá¹‡Ä• natthi. `paá
vÄ• cÄ• ya abhihaá¹-e paá¹-ikkhepo na ruhati, kÄ• yena abhihaá¹-aá¹ƒ pana aá¹…gulicalan
``alaá¹ƒ, mÄ• dehÄ«â€™â€™ tiÄ• dinÄ• vacÄ«vikÄ• rena vÄ• paá¹-ikkhipato pavÄ• raá¹‡

eko samaá¹ƒsakaá¹ƒ rasaá¹ƒ abhiharati, ``rasaá¹ƒ paá¹-iggaá¹‡hathÄ• â€™â€™ ti vadati, t
paá¹-ikkhipato pavÄ• raá¹‡Ä• natthi. `maá¹ƒsarasaâ€™ nti vutte pana paá¹-ikkhipato pavÄ•
gaá¹‡hathÄ• â€™â€™ ti \Ne 213/ vuttepi hotiyeva. maá¹ƒsaá¹ƒ visuá¹ƒ katvÄ• `maá¹ƒsara
sÄ• sapamattampi khaá¹‡á¸• aá¹ƒ \Ee 107/ atthi, paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti. sace n
kaá¸·Ä«rapanasÄ• dÄ«hi missetvÄ• macchamaá¹ƒsaá¹ƒ pacanti, taá¹ƒ gahetvÄ• ``kaá¸·Ä«
panasabyaÃ±janaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, evampi na pavÄ• reti. kasmÄ• ? apav
vuttattÄ• . ``macchamaá¹ƒsaá¹ƒ byaÃ±janaâ€™â€™ nti vÄ• ``imaá¹ƒ gaá¹‡hathÄ• â€™â€™
ayamettha saá¹…khepo, vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto. gamanÄ• dÄ«s
pavÄ• reti, taá¹ƒ avikopenteneva bhuÃ±jitabbaá¹ƒ.

__anatiritta_nti na atirittaá¹ƒ, na adhikanti attho. taá¹ƒ pana kappiyakatÄ• dÄ«hi sattahi vina
akataá¹ƒ vÄ• gilÄ• nassa anadhikaá¹ƒ vÄ• hoti. tasmÄ• padabhÄ• jane (Vin IV 239) `akap
vuttaá¹ƒ, tattha yaá¹ƒ phalaá¹ƒ vÄ• kandamÅ«lÄ• di vÄ• paÃ±cahi samaá¹‡akappiyehi kap
akappiyamaá¹ƒsaá¹ƒ vÄ• akappiyabhojanaá¹ƒ vÄ• , etaá¹ƒ akappiyaá¹ƒ nÄ• ma, taá¹ƒ aka
sabbaâ€™â€™ nti evaá¹ƒ atirittaá¹ƒ kataá¹ƒ __akappiyakata_nti veditabbaá¹ƒ. __appaá¹-ig
bhikkhunÄ• appaá¹-iggahitaá¹ƒyeva purimanayena atirittaá¹ƒ kataá¹ƒ. __anuccÄ• ritakata_
kÄ• retuá¹ƒ Ä• gatena bhikkhunÄ• Ä«sakampi anukkhittaá¹ƒ \Be 223/ vÄ• anapanÄ• mitaá
__ahatthapÄ• se kata_nti kappiyaá¹ƒ kÄ• retuá¹ƒ Ä• gatassa hatthapÄ• sato bahi á¹-hitena
kata_nti yo atirittaá¹ƒ karoti, tena pavÄ• raá¹‡appahonakaá¹ƒ bhojanaá¹ƒ abhuttena kataá¹ƒ
pavÄ• ritena Ä• sanÄ• vuá¹-á¹-hitena kata_nti idaá¹ƒ uttÄ• nameva. __ ``alametaá¹ƒ sabba
vacÄ«bhedaá¹ƒ katvÄ• evaá¹ƒ avuttaá¹ƒ hoti. iti imehi sattahi vinayakammÄ• kÄ• rehi yaá¹
akataá¹ƒ, yaÃ±ca pana na gilÄ• nÄ• tirittaá¹ƒ, tadubhayampi anatirittaá¹ƒ. atirittaá¹ƒ pana ta
paá¹-ipakkhanayena veditabbaá¹ƒ.

apicettha __bhuttÄ• vinÄ• kataá¹ƒ hotÄ«_ti (Vin IV 239) antamaso anantaranisinnassa patt
vÄ• maá¹ƒsahÄ«raá¹ƒ vÄ• khÄ• ditvÄ• katampi bhuttÄ• vinÄ• kataá¹ƒ hoti, yo pÄ• tova e
nisÄ«datiyeva, so upakaá¹-á¹-hepi kÄ• le abhihaá¹-aá¹ƒ piá¹‡á¸• aá¹ƒ bhikkhunÄ• upanÄ«t
labhati. sace pana tasmiá¹ƒ kappiye kate bhuÃ±jantassa aÃ±Ã±aá¹ƒ Ä• misaá¹ƒ Ä• kiranti,
na labhati. yaÃ±hi akataá¹ƒ, taá¹ƒ kÄ• tabbaá¹ƒ. yena ca akataá¹ƒ, tena ca kÄ• tabbanti (Sp
vuttaá¹ƒ, tasmÄ• tasmiá¹ƒ bhÄ• jane kariyamÄ• ne paá¹-hamakatena saddhiá¹ƒ kataá¹ƒ ho
vaá¹-á¹-ati. aÃ±Ã±asmiá¹ƒ pana bhÄ• jane tena vÄ• aÃ±Ã±ena vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. e
paá¹-hamakatena missetvÄ• pi bhuÃ±jituá¹ƒ vaá¹-á¹-ati, na kevalaÃ±ca tassa \Ne 214/ yena
á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ pavÄ• ritÄ• nampi bhuÃ±jituá¹ƒ vaá¹-á¹-ati. yathÄ• pana akaten
mukhaÃ±ca hatthaÃ±ca suddhaá¹ƒ katvÄ• bhuÃ±jitabbaá¹ƒ. __gilÄ• nÄ• tirittaá¹ƒ_ pana na

bhuttÄ• vasesameva, atha kho yaá¹ƒkiÃ±ci gilÄ• naá¹ƒ uddissa ``ajja vÄ• sve \Ee 108/ vÄ•
tadÄ• khÄ• dissatÄ«â€™â€™ ti Ä• haá¹-aá¹ƒ, taá¹ƒ sabbaá¹ƒ `gilÄ• nÄ• tirittaâ€™ nti vedi
vÄ• bhojanÄ«yaá¹ƒ vÄ• _ti yaá¹ƒkiÃ±ci yÄ• vakÄ• likaá¹ƒ. __khÄ• deyya vÄ• bhuÃ±jeyya
vuttanayena pavÄ• ritassa anatirittaá¹ƒ yaá¹ƒkiÃ±ci Ä• misaá¹ƒ ajjhoharaá¹‡atthÄ• ya paá¹-
dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha aÃ±Ã±atra bhuÃ±janavatthusmiá¹ƒ paÃ±Ã±
nti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiy
Ä• hÄ• ratthÄ• ya gaá¹‡hato, nirÄ• misÄ• ni ajjhoharato ca dukkaá¹-aá¹ƒ, tathÄ• atiritte ana
vematikassa \Be 224/ ca. atirittasaÃ±Ã±ino pana, ``atirittaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jissÄ• n
gaá¹‡hantassa, aÃ±Ã±assatthÄ• ya gaá¹‡hantassa, yÄ• makÄ• likÄ• dÄ«ni tesaá¹ƒ anuÃ±Ã
nirÄ• misÄ• ni paribhuÃ±jantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. pavÄ• ritabhÄ• vo, Ä
kÄ• lena ajjhoharaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-h
idaá¹ƒ pana kiriyÄ• kiriyanti.

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti abhiharitvÄ• ``handa, bhikkhu khÄ• da v
evaá¹ƒ pavÄ• reyya. __jÄ• na_nti sutvÄ• vÄ• disvÄ• vÄ• tassa pavÄ• ritabhÄ• vaá¹ƒ jÄ•
Ä• sÄ• danaá¹ƒ codanaá¹ƒ maá¹…kukaraá¹‡abhÄ• vaá¹ƒ apekkhamÄ• no. __bhuttasmiá¹ƒ
tÄ• va dukkaá¹-aá¹ƒ, sace so taá¹ƒ gaá¹‡hÄ• ti, puna abhihÄ• rakassa dukkaá¹-aá¹ƒ, tasmi
abhihÄ• rakassa tassa ajjhohÄ• re ajjhohÄ• re dukkaá¹-aá¹ƒ, bhojanapariyosÄ• ne pÄ• citti

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha anatirittena bhojanena abhihaá¹-á¹-hu
pavÄ• raá¹‡Ä• vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹
pavÄ• ritasaÃ±Ã±ino pÄ• cittiyaá¹ƒ. vematikassa, yÄ• makÄ• likÄ• dÄ«ni Ä• hÄ• ratthÄ• ya
paá¹-iggahaá¹‡aajjhohÄ• resu, appavÄ• rite \Ne 215/ ca pavÄ• ritasaÃ±Ã±ino, vematikassa
appavÄ• ritasaÃ±Ã±issa pana, yo ca atirittaá¹ƒ kÄ• rÄ• petvÄ• deti, ``kÄ• rÄ• petvÄ• vÄ•
yo vÄ• ``aÃ±Ã±assatthÄ• ya haranto gacchÄ• hÄ«â€™â€™ ti deti, yo ca yÄ• makÄ• likÄ• d
paribhuÃ±jÄ• hÄ«â€™â€™ ti deti, tassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. pavÄ• ritatÄ•
Ä• sÄ• danÄ• pekkhatÄ• , anatirittena abhihaá¹-á¹-huá¹ƒ pavÄ• raá¹‡atÄ• , bhojanapariyos
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhaveda

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ee 109/ \Be 225/ __vikÄ• le_ti vigate kÄ• le, majjhanhikÄ• tikkamanato yÄ• va aru
adhippÄ• yo. tasmÄ• yo bhikkhu etasmiá¹ƒ antare yaá¹ƒkiÃ±ci vanamÅ«laphalaá¹ƒ upÄ• d
vÄ• Ä• misasaá¹…khepagataá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• ajjhoharaá¹‡a
paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• cittiyaá¹ƒ.

rÄ• jagahe sattarasavaggiye bhikkhÅ« Ä• rabbha vikÄ• le bhojanavatthusmiá¹ƒ paÃ±Ã±atta
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, yÄ• makÄ• likÄ• dÄ«ni Ä•
paá¹-iggahaá¹‡aajjhohÄ• resu, kÄ• le vikÄ• lasaÃ±Ã±issa, vematikassa ca dukkaá¹-aá¹ƒ, k
yÄ• makÄ• likÄ• dÄ«ni sati paccaye paribhuÃ±jantassa ummattakÄ• dÄ«naÃ±ca anÄ• patti
romaá¹-á¹-hakassa romaá¹-á¹-haá¹ƒ, na ca bhikkhave bahimukhadvÄ• rÄ• nÄ«haritvÄ• ajj
II 273) anuÃ±Ã±Ä• tanayena romaá¹-á¹-hakassÄ• pi anÄ• patti. vikÄ• latÄ• , yÄ• vakÄ• lika
imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nÄ«ti.

vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __sannidhikÄ• raka_nti kÄ• ro karaá¹‡aá¹ƒ kiriyÄ• ti atthato ekaá¹ƒ, sannidhi k
sannidhikÄ• raá¹ƒ \Ne 216/, sannidhikÄ• rameva sannidhikÄ• rakaá¹ƒ, paá¹-iggahetvÄ• eka
vÄ«tinÄ• mitassetaá¹ƒ nÄ• maá¹ƒ. tasmÄ• evaá¹ƒ sannidhikataá¹ƒ yaá¹ƒkiÃ±ci yÄ• vakÄ•
vÄ• `ajjhoharissÄ• mÄ«â€™ ti gaá¹‡hantassa paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• re a
sacepi patto duddhoto hoti, yaá¹ƒ aá¹…guliyÄ• ghaá¹ƒsantassa lekhÄ• paÃ±Ã±Ä• yati, ga
gaá¹‡á¹-hikantare sneho paviá¹-á¹-ho hoti, yo uá¹‡he otÄ• pentassa paggharati, uá¹‡hayÄ•
sandissati, tÄ• dise pattepi punadivase bhuÃ±jantassa pÄ• cittiyaá¹ƒ. yaá¹ƒ pana bhikkhu n
sÄ• maá¹‡erÄ• naá¹ƒ pariccajitvÄ• tehi nihitaá¹ƒ labhitvÄ• bhuÃ±jati, taá¹ƒ vaá¹-á¹-ati \Be
paá¹-iggahetvÄ• apariccattameva hi dutiyadivase kappiyabhojanaá¹ƒ bhuÃ±jantassa pÄ• c
manussamaá¹ƒse thullaccayena saddhiá¹ƒ pÄ• cittiyaá¹ƒ, sesesu pana dukkaá¹-ena saddhi
paccaye ajjhoharato pÄ• cittiyaá¹ƒ, Ä• hÄ• ratthÄ• ya ajjhoharato dukkaá¹-ena saddhiá¹ƒ. y
anatirittakataá¹ƒ ajjhoharati, tassa sabbavikappesu aparampi pÄ• cittiyaá¹ƒ vaá¸• á¸• hati. s
ajjhoharati, anatirittapaccayÄ• sabbavikappesu anÄ• patti, sati paccaye vikÄ• lapaccayÄ•
anÄ• patti. avasesesu vikÄ• lapaccayÄ• pÄ• cittiyaá¹ƒ vaá¸• á¸• hatiyeva. bhikkhussa pana
vaá¹-á¹-ati, bhikkhuniyÄ• ca sannidhi bhikkhussa vaá¹-á¹-ati, bhikkhunikkhandhake (Vin II 4
anuÃ±Ã±Ä• tattÄ• vaá¹-á¹-atÄ«ti.

sÄ• vatthiyaá¹ƒ Ä• yasmantaá¹ƒ belaá¹-á¹-hasÄ«saá¹ƒ Ä• rabbha sannidhikÄ• rakabhojana
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ \Ee 110/, sattÄ• hakÄ• lika
Ä• hÄ• ratthÄ• ya paá¹-iggahaá¹‡e ajjhohÄ• re ca dukkaá¹-aá¹ƒ. yathÄ• cetÄ• ni Ä• hÄ• ra

yÄ• vakÄ• likÄ• dÄ«hi saá¹ƒsaá¹-á¹-hÄ• nipi, vuttaÃ±hetaá¹ƒ ``yÄ• vakÄ• likena, bhikkhave
tadahupaá¹-iggahitaá¹ƒ kÄ• le kappati, vikÄ• le na kappatÄ«â€™â€™ tiÄ• di (Vin I 305). tas
tena tena saddhiá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ labhati, sace asambhinnarasaá¹ƒ vÄ• hoti sudhota
saá¹ƒsaggo na paÃ±Ã±Ä• yati, attano kÄ• lÄ• nurÅ«pena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

sace pana sambhinnarasaá¹ƒ vÄ• hoti duddhotaá¹ƒ vÄ• , na vaá¹-á¹-ati. yÄ• vakÄ• likaÃ±h
sambhinnarasÄ• ni tÄ«á¹‡ipi yÄ• makÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti, yÄ• mak
sattÄ• hakÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti, sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikam
upaneti. tasmÄ• tena tadahupaá¹-iggahitena saddhiá¹ƒ tadahupaá¹-iggahitaá¹ƒ vÄ• pure p
yÄ• vajÄ«vikaá¹ƒ sattÄ• haá¹ƒ kappati, dvÄ«happaá¹-iggahitena chÄ• haá¹ƒ, tÄ«happaá¹-ig
pe ... sattÄ• happaá¹-iggahitena tadaheva kappatÄ«ti veditabbaá¹ƒ. tasmÄ• yeva hi ``sattÄ•
\Ne 217/, yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitaâ€™â€™ nti avatvÄ• ``paá¹-iggahitaá¹ƒ sat
ti vuttaá¹ƒ. kÄ• layÄ• masattÄ• hÄ• tikkamesu cettha vikÄ• labhojana sannidhibhesajjasikkh
Ä• pattiyo veditabbÄ• , imesu pana catÅ«su kÄ• likesu \Be 227/ yÄ• vakÄ• likaá¹ƒ yÄ• mak
antovuá¹-á¹-haÃ±ceva sannidhikÄ• rakaÃ±ca, sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaÃ±ca akap
nikkhipitumpi vaá¹-á¹-ati, sannidhimpi na janeti. akappiyakuá¹-iyaá¹ƒ antovuá¹-á¹-hena pana
itaradvayaá¹ƒ tadahupaá¹-iggahitampi na vaá¹-á¹-ati, mukhasannidhi nÄ• ma hoti, mahÄ• pa
antovuá¹-á¹-haá¹ƒ hotÄ«ti vuttaá¹ƒ. tattha nÄ• mamattameva nÄ• nÄ• karaá¹‡aá¹ƒ, Ä• patti
tattha __akappiyakuá¹-i_ nÄ• ma saá¹…ghassa vÄ• upasampannapuggalassa vÄ• santak
tattha sahaseyyappahonake padese vuá¹-á¹-haá¹ƒ yÄ• vakÄ• likaÃ±ca yÄ• makÄ• likaÃ±ca
upasampannapuggalassa vÄ• santakaá¹ƒ __antovuá¹-á¹-haá¹ƒ_ nÄ• ma hoti, tattha pakkaa
yattha katthaci pana sayaá¹ƒ pakkaá¹ƒ __sÄ• maá¹ƒ pakkaá¹ƒ_ nÄ• ma, taá¹ƒ sabbaá¹ƒ an
tena saddhiá¹ƒ saá¹ƒsaá¹-á¹-hampi taá¹ƒgatikameva, sabbaá¹ƒ ajjhoharantassa dukkaá¹-aá
antovuá¹-á¹-haantopakkamocanatthaá¹ƒ bhagavatÄ• catasso kappiyabhÅ«miyo (Vin I 295)
vinicchayo samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin I) 295) vutto. yattha panetÄ• na santi, t
santakaá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sÄ• maá¹ƒ pÄ• kampi punapÄ• kaá¹ƒ vaá¹-
sannidhikÄ• rakasaÃ±Ã±ino, vematikassa vÄ• dukkaá¹-aá¹ƒ. asannidhikÄ• rakasaÃ±Ã±ino
nidahitvÄ• \Ee 111/ sakaá¹ƒ sakaá¹ƒ kÄ• laá¹ƒ anatikkamitvÄ• , yÄ• vajÄ«vikaá¹ƒ sadÄ• pi
paribhuÃ±jantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. Ä• misaá¹ƒ, sannidhibhÄ• vo, tassa
tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nevÄ• ti.

sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __paá¹‡Ä«tabhojanÄ• nÄ«_ti paá¹‡Ä«tasaá¹ƒsaá¹-á¹-hÄ• ni sattadhaÃ±Ã±anibbatt
Ä• jaÃ±Ã±ayutto ratho `Ä• jaÃ±Ã±arathoâ€™ ti vuccati, evamidhÄ• pi paá¹‡Ä«tasaá¹ƒsaá¹-
paá¹‡Ä«tabhojanÄ• nÄ«ti. yehi pana paá¹‡Ä«tehi saá¹ƒsaá¹-á¹-hÄ• ni, tÄ• ni `paá¹‡Ä«tabho

tesaá¹ƒ pabhedadassanatthaá¹ƒ __seyyathidaá¹ƒ sappi navanÄ«ta_ntiÄ• dimÄ• ha, tattha _
bhesajjasikkhÄ• pade \Be 228/ (Kkh bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttalakkhaá¹‡en
macchÄ• dÄ«su pana sabbopi `odakoâ€™ ti (Vin IV 260) vuttalakkhaá¹‡o maccho __macch
218/ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ __maá¹ƒsa_Ã±ca __khÄ«radadhÄ«ni_ ca idhÄ• dhippetÄ
paá¹‡Ä«tabhojanÄ• nÄ«_ti yÄ• ni etehi sappiÄ• dÄ«hi saá¹ƒsaá¹-á¹-hattÄ• `paá¹‡Ä«tabhoj
tathÄ• rÅ«pÄ• ni paá¹‡Ä«tabhojanÄ• ni. __agilÄ• no_ti yassa tehi vinÄ• pi phÄ• su hoti. __a
viÃ±Ã±Ä• petvÄ• _ti ettha pana yo agilÄ• no suddhÄ• ni sappiÄ• dÄ«ni bhesajjatthÄ• ya viÃ
mahÄ• nÄ• masikkhÄ• padena (Vin IV 303) kÄ• retabbo, macchÄ• dÄ«ni cattÄ• ri viÃ±Ã±Ä
(Vin IV 612-613) kÄ• retabbo, sappiÄ• dÄ«hi saá¹ƒsaá¹-á¹-habhojanÄ• ni viÃ±Ã±Ä• pento in
tatrÄ• yaá¹ƒ vinicchayo --- ``sappinÄ• bhattaá¹ƒ dehi, sappiá¹ƒ Ä• kiritvÄ• dehi, sappimissa
saha sappinÄ• dehi, sappiÃ±ca bhattaÃ±ca dehÄ«â€™â€™ ti evaá¹ƒ viÃ±Ã±Ä• pentassa t
dukkaá¹-aá¹ƒ, paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhoharaá¹‡e ajjhoharaá¹‡e pÄ• cittiyaá¹ƒ. ``
dehÄ«â€™â€™ ti vutte pana yasmÄ• sÄ• libhattaá¹ƒ viya sappibhattaá¹ƒ nÄ• ma natthi, ta
sÅ«podanaviÃ±Ã±attiyÄ• dukkaá¹-ameva hoti. sace pana ``sappinÄ• bhattaá¹ƒ dehÄ«â€™
datvÄ• ``sappiá¹ƒ katvÄ• bhuÃ±jÄ• hÄ«â€™â€™ ti navanÄ«takhÄ«rÄ• dÄ«ni vÄ• kappiya
sappiá¹ƒ gahetvÄ• bhuÃ±jÄ• hÄ«â€™â€™ ti, yathÄ• vatthukameva. ``gosappinÄ• bhattaá
gosappiá¹ƒ vÄ• detu, tasmiá¹ƒ asati purimanayena navanÄ«tÄ• dÄ«ni vÄ• , gÄ• viá¹ƒyeva
bhuÃ±jÄ• hÄ«â€™â€™ ti, yathÄ• vatthukameva. sace pana ``gosappinÄ• dehÄ«â€™â€™
deti, visaá¹…ketaá¹ƒ. evaÃ±hi sati aÃ±Ã±aá¹ƒ yÄ• citena aÃ±Ã±aá¹ƒ dinnaá¹ƒ nÄ• ma hoti,
nayo ``ajikÄ• sappinÄ• dehÄ«â€™â€™ tiÄ• dÄ«supi. ``kappiyasappinÄ• dehÄ«â€™â€™ t
visaá¹…ketameva. ``akappiyasappinÄ• dehÄ«â€™â€™ ti vutte akappiyasappinÄ• va deti, p
paribhogepi dukkaá¹-ameva. iminÄ• nayena sabbapadesu vinicchayo veditabbo. sace pana
ekaá¹-á¹-hÄ• ne vÄ• nÄ• nÄ• á¹-á¹-hÄ• ne vÄ• viÃ±Ã±Ä• petvÄ• paá¹-iladdhaá¹ƒ ekato sa
kusaggena ekabindumpi ajjhoharati, nava pÄ• cittiyÄ• ni.

sÄ• vatthiyaá¹ƒ \Ee 112/ \Be 229/ chabbaggiye bhikkhÅ« Ä• rabbha paá¹‡Ä«tabhojanaviÃ±
paÃ±Ã±attaá¹ƒ, ``agilÄ• noâ€™â€™ ti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±
tikapÄ• cittiyaá¹ƒ, gilÄ• nassa agilÄ• nasaÃ±Ã±ino, vematikassa vÄ• dukkaá¹-aá¹ƒ. gilÄ• na
viÃ±Ã±Ä• petvÄ• agilÄ• nassa bhuÃ±jato, gilÄ• nassa sesake, Ã±Ä• takappavÄ• ritaá¹-á¹-h
viÃ±Ã±atte, attano dhanena gahite, ummattakÄ• dÄ«naÃ±ca anÄ• patti. paá¹‡Ä«tabhojanat
kataviÃ±Ã±attiyÄ• paá¹-ilÄ• bho, ajjhoharaá¹‡anti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. addhÄ
kiriyaá¹ƒ \Ne 219/, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakam
ticittaá¹ƒ, tivedananti.

paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __adinna_nti kÄ• yena vÄ• kÄ• yappaá¹-ibaddhena vÄ• gaá¹‡hantassa hatthapÄ•
kÄ• yakÄ• yappaá¹-ibaddhanissaggiyÄ• naá¹ƒ aÃ±Ã±atarena na dinnaá¹ƒ, appaá¹-iggahitak
appaá¹-iggahitakaÃ±hi bhikkhuno attano santakampi ajjhohariduá¹ƒ na vaá¹-á¹-ati. paá¹-igga
vissÄ• sikasantakampi vaá¹-á¹-ati, tassa lakkhaá¹‡aá¹ƒ vuttavipallÄ• sena veditabbaá¹ƒ. sa
anupasampanno antamaso tiracchÄ• nopi bhikkhussa vÄ• bhikkhuniyÄ• vÄ• hatthapÄ• se
aÃ±Ã±atarena deti, taÃ±ce bhikkhunÄ• yena kenaci sarÄ«rÄ• vayavena vÄ• , tappaá¹-ibad
ca antamaso maÃ±cenÄ• pi, dhÄ• retuá¹ƒ samatthena ca antamaso atatthajÄ• takarukkhap
parÄ• maá¹-á¹-hamattenÄ• pi paá¹-iggahitaá¹ƒ, paá¹-iggahitameva hoti. paá¹-ibaddhappaá¹-
natthi, yampi natthukaraá¹‡iyÄ• diyyamÄ• naá¹ƒ nÄ• sikÄ• ya, akallako vÄ• mukhena paá¹
vaá¹-á¹-ati, Ä• bhogamattameva hettha pamÄ• á¹‡aá¹ƒ. pubbÄ• bhoge ca sati pacchÄ• nid
hatthapÄ• se sati paá¹-iggahitameva hoti. yampi ``pattena paá¹-iggaá¹‡hissÄ• mÄ«â€™â€™
patati, taá¹ƒ vaá¹-á¹-atiyeva. abhihaá¹-abhÄ• janato \Be 230/ patitarajampi vaá¹-á¹-ati, tattha
á¹-hitanisinnanipannÄ• naá¹ƒ pavÄ• raá¹‡Ä• sikkhÄ• pade vuttanayeneva hatthapÄ• so ved

sace pana dÄ• yakappaá¹-iggÄ• hakesu eko Ä• kÄ• se hoti, eko bhÅ«miyaá¹ƒ, bhÅ«maá¹-á
Ä• kÄ• saá¹-á¹-hassa ca á¹-hapetvÄ• dÄ• tuá¹ƒ vÄ• gahetuá¹ƒ vÄ• pasÄ• ritahatthaá¹ƒ ya
aá¹…gaá¹ƒ, tassa orimantena hatthapÄ• sappamÄ• á¹‡aá¹ƒ paricchinditabbaá¹ƒ. sacepi ek
kÅ«pataá¹-e, eko vÄ• rukkhe, eko pathaviyaá¹ƒ, vuttanayeneva hatthapÄ• sappamÄ• á¹‡aá
tasmiá¹ƒ á¹-hatvÄ• sacepi dve tayo vÄ• sÄ• maá¹‡erÄ• yaá¹ƒ majjhimo puriso ukkhipituá¹
bhÄ• raá¹ƒ pavaá¹-á¹-entÄ• bhikkhuno bhÅ«miyaá¹ƒ á¹-hapitahatthaá¹ƒ \Ee 113/ Ä• ropent
bhikkhuno pasÄ• ritahatthe ekadesenÄ• pi á¹-hapenti, taá¹ƒ paá¹-iggahitameva hoti. yaá¹ƒ p
carantassa patte rajaá¹ƒ patati, taá¹ƒ appaá¹-iggahitameva hoti, tasmÄ• paá¹-iggahetvÄ• va
gaá¹‡hitabbÄ• . appaá¹-iggahetvÄ• gaá¹‡hantassa vinayadukkaá¹-aá¹ƒ, taá¹ƒ pana puna p
bhuÃ±jantassa anÄ• patti. sace \Ne 220/ ``paá¹-iggahetvÄ• dethÄ• â€™â€™ ti vutte vacan
anÄ• diyitvÄ• vÄ• bhikkhaá¹ƒ dentiyeva, vinayadukkaá¹-Ä• muccati, puna paá¹-iggahetvÄ
paá¹-iggahetabbÄ• . sace mahÄ• vÄ• to tato tato rajaá¹ƒ pÄ• teti, na sakkÄ• hoti bhikkhaá¹
``anupasampannassa dassÄ• mÄ«â€™â€™ ti suddhacittena Ä• bhogaá¹ƒ katvÄ• gaá¹‡hitu
anupasampannassa datvÄ• puna tena dinnaá¹ƒ vÄ• tassa vissÄ• sena vÄ• paá¹-iggahetv
assukheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«su yaá¹ƒ á¹-hÄ• nato cavitvÄ• hatthe vÄ• patte vÄ• pa
paá¹-iggahetabbaá¹ƒ, aá¹…galaggaá¹ƒ paá¹-iggahitameva. patantampi vocchinnaÃ±ce anta
uggahitakaá¹ƒ nÄ• ma hoti, taá¹ƒ pacchÄ• paá¹-iggahitampi na vaá¹-á¹-ati. yaá¹ƒ pana bhe
mÅ«laphalaá¹ƒ vÄ• mÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya gahetvÄ• chÄ• yatthÄ• ya vÄ• phalinisÄ
tato yaá¹ƒ icchati, taá¹ƒ puna paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. yo pana tattha
jÄ• takaphalinisÄ• khÄ• ya vÄ• valliyÄ• vÄ• gahetvÄ• cÄ• leti. tassa tato laddhaá¹ƒ phala
durupaciá¹‡á¹‡adukkaá¹-aÃ±ca Ä• pajjati, aÃ±Ã±assa taá¹ƒ vaá¹-á¹-ati, phalirukkhaá¹ƒ pana
Ä• lambituá¹ƒ vÄ• vaá¹-á¹-ati, paá¹-iggahetvÄ• á¹-hapite yaá¹ƒ aÃ±Ã±aá¹ƒ aá¹…kurÄ• di u
paá¹-iggahitameva taá¹ƒ. yÄ• va hi hatthato mutte nirapekkho na hoti, nirapekkhatÄ• ya vÄ•
muccati, tÄ• va na paá¹-iggahaá¹‡aá¹ƒ vijahati, ayamettha saá¹…khepo, vitthÄ• ro pana sa

vutto.

__mukhadvÄ• ra_nti galanÄ• á¸·ikaá¹ƒ. mukhena vÄ• hi paviá¹-á¹-haá¹ƒ hotu, nÄ• sikÄ• ya
ajjhoharaá¹‡Ä«yatÄ• ya sabbampi taá¹ƒ mukhadvÄ• raá¹ƒ pavesitameva hoti. __Ä• hÄ• ra_
yÄ• vakÄ• likaá¹ƒ vÄ• yÄ• makÄ• likaá¹ƒ vÄ• sattÄ• hakÄ• likaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ
ajjhoharaá¹‡Ä«yattÄ• `Ä• hÄ• roâ€™ ti vuccati, tattha sabbampi dhaÃ±Ã±aá¹ƒ vÄ• dhaÃ±
tÄ• lanÄ• á¸·ikerapanasalabujaalÄ• bukumbhaá¹‡á¸• apussaphalatipusaphalaeá¸·Ä• lukasa
mahÄ• phalaÃ±ceva aparaá¹‡á¹‡aÃ±ca, yaÃ±caÃ±Ã±aá¹ƒ vanamÅ«lapattapupphaphalÄ• c
sabbaá¹ƒ yÄ• va majjhanhikakÄ• lo, tÄ• va paribhuÃ±jitabbato __yÄ• vakÄ• likaá¹ƒ_ nÄ• m
cocapÄ• naá¹ƒ mocapÄ• naá¹ƒ madhukapÄ• naá¹ƒ muddikapÄ• naá¹ƒ sÄ• lÅ«kapÄ• naá¹ƒ
pÄ• nÄ• ni, yÄ• ni ca tesaá¹ƒ anulomÄ• ni
vettatintiá¹‡ikamÄ• tuluá¹…gakapiá¹-á¹-hakosambakaramandÄ• dikhuddakaphalapÄ• nÄ• n
anupasampannehi \Ee 114/ sÄ«todakena madditvÄ• katÄ• ni Ä• diccapÄ• kÄ• ni vÄ• yÄ•
nidahitvÄ• paribhuÃ±jitabbato __yÄ• makÄ• likÄ• ni_ nÄ• ma. avasesesu anuÃ±Ã±Ä• taph
nayo. sappiÄ• dÄ«ni paÃ±ca bhesajjÄ• ni sattÄ• haá¹ƒ nidahitvÄ• paribhuÃ±jitabbato __sa
idaá¹ƒ pana yÄ• vakÄ• likÄ• dittayaá¹ƒ kÄ• lavimuttaÃ±ca udakaá¹ƒ á¹-hapetvÄ• avasesan
neva khÄ• danÄ«yatthaá¹ƒ na bhojanÄ«yatthaá¹ƒ pharati \Ne 221/, taá¹ƒ yÄ• vajÄ«vaá¹ƒ ni
paribhuÃ±jitabbato __yÄ• vajÄ«vikaá¹ƒ_ nÄ• ma. __Ä• hareyyÄ• _ti paveseyya. __aÃ±Ã±at
anÄ• hÄ• repi udake Ä• hÄ• rasaÃ±Ã±Ä• ya, dantapone ca ``mukhadvÄ• raá¹ƒ Ä• haá¹-aá¹
kukkuccÄ• yantÄ• naá¹ƒ kukkuccavinodanatthaá¹ƒ vuttaá¹ƒ. udakaÃ±hi yathÄ• sukhaá¹ƒ pÄ
dantaponaparibhogena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. á¹-hapetvÄ• pana idaá¹ƒ dvayaá¹ƒ ava
ajjhoharaá¹‡atthÄ• ya gaá¹‡hato gahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• cittiya
dantakaá¹-á¹-haraso ajÄ• nantassa anto pavisati, pÄ• cittiyameva.

vesÄ• liyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha adinnaá¹ƒ Ä• hÄ• raá¹ƒ Ä• haraá¹‡avat
``aÃ±Ã±atra udakadantaponÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, paá¹-iggahitake appaá¹-iggahitasaÃ±Ã±ino, vematikas
paá¹-iggahitasaÃ±Ã±issa, udakadantapone, cattÄ• ri mahÄ• vikaá¹-Ä• ni sati paccaye asati
gahetvÄ• paribhuÃ±jantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. ettha dubbacopi asamat
asantapakkheyeva tiá¹-á¹-hati, chÄ• rikÄ• ya asati sukkhadÄ• ruá¹ƒ jhÄ• petvÄ• , tasmiÃ±ca
rukkhato chinditvÄ• pi kÄ• tuá¹ƒ, mattikatthÄ• ya ca pathaviá¹ƒ khaá¹‡itumpi vaá¹-á¹-ati, ida
catubbidhampi mahÄ• vikaá¹-aá¹ƒ kÄ• lodissaá¹ƒ nÄ• ma sappadaá¹-á¹-hakkhaá¹‡eyeva sÄ
aÃ±Ã±adÄ• paá¹-iggÄ• hÄ• petvÄ• paribhuÃ±jitabbaá¹ƒ. appaá¹-iggahitakatÄ• , ananuÃ±Ã
dhÅ«mÄ• diabbohÄ• rikÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. sam
eá¸·akalomasadisÄ• nÄ«ti.

dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

acelakavaggassa paá¹-hame etesaá¹ƒ acelakÄ• dÄ«naá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ yaá¹ƒkiÃ±
\Ne 222/ dentassa ekaá¹ƒ pÄ• cittiyaá¹ƒ, avacchinditvÄ• avacchinditvÄ• dentassa payoge

vesÄ• liyaá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha paribbÄ• jikÄ• ya dve pÅ«ve dÄ• na
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, udakadantaponaá¹ƒ den
titthiyasaÃ±Ã±issa, vematikassa ca dukkaá¹-aá¹ƒ. atitthiye atitthiyasaÃ±Ã±issa, anupasamp
tesaá¹ƒ santike bhÄ• janaá¹ƒ nikkhipitvÄ• ``idaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti bhaá¹‡antassa
nikkhittabhÄ• jane dentassa, bÄ• hiralepaá¹ƒ \Ee 115/ dentassa, ummattakÄ• dÄ«naÃ±ca a
aÃ±Ã±atitthiyatÄ• , ananuÃ±Ã±Ä• tatÄ• , ajjhoharaá¹‡Ä«yaá¹ƒ ajjhoharaá¹‡atthÄ• ya sahatt
dÄ• nanti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• n

acelakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Be 233/ __dÄ• petvÄ• vÄ• adÄ• petvÄ• vÄ• _ti yaá¹ƒkiÃ±ci Ä• misaá¹ƒ dÄ• petvÄ
__uyyojeyyÄ• _ti mÄ• tugÄ• mena saddhiá¹ƒ hasanakÄ«á¸·anarahonisajjÄ• dÄ«ni kattukÄ•
vatvÄ• uyyojeyya. __etadevÄ• _ti etaá¹ƒ anÄ• cÄ• rameva paccayaá¹ƒ karitvÄ• , na aÃ±Ã±
kÄ• raá¹‡aá¹ƒ. __pÄ• cittiya_nti uyyojanamatte tÄ• va dukkaá¹-aá¹ƒ, yadÄ• panassa so das
savanÅ«pacÄ• raá¹ƒ vÄ• ekena pÄ• dena vijahati, aparaá¹ƒ dukkaá¹-aá¹ƒ, dutiyena vijahite
dassanÅ«pacÄ• rassa ajjhokÄ• se á¹-hatvÄ• dvÄ• dasahatthappamÄ• á¹‡aá¹ƒ, tathÄ• sav
antarÄ• kuá¹-á¹-advÄ• rapÄ• kÄ• rÄ• dayo honti, tehi antaritabhÄ• voyeva upacÄ• rÄ• tikka

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha uyyojanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• ra
uyyojanÄ• á¹‡attikÄ• ya sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-a
kalisÄ• sanÄ• ropane dukkaá¹-ameva, ``ubho ekato na yÄ• pessÄ• mÄ• â€™â€™ ti evamÄ
uyyojentassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. anÄ• cÄ• raá¹ƒ Ä• caritukÄ• matÄ• , tad
uyyojanaá¹ƒ, evaá¹ƒ uyyojitassa upacÄ• rÄ• tikkamoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. sam
adinnÄ• dÄ• nasadisÄ• nÄ«ti.

uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Ne 223/ saha ubhohi janehÄ«ti __sabhojanaá¹ƒ, _ tasmiá¹ƒ sabhojane. atha vÄ• __s
rÄ• gapariyuá¹-á¹-hitapurisassa hi itthÄ« bhogo, itthiyÄ• ca puriso, tenevassa padabhÄ• jan
puriso cÄ• â€™â€™ tiÄ• di (Vin IV 281) vuttaá¹ƒ. __anupakhajja nisajjaá¹ƒ kappeyyÄ• _ti a
yaá¹ƒ tasmiá¹ƒ kule sayanigharaá¹ƒ, tassa mahÄ• catussÄ• lÄ• dÄ«su katassa mahallakass
hatthapÄ• saá¹ƒ vijahitvÄ• antosayanassa Ä• sanne á¹-hÄ• ne, khuddakassa vÄ• vemajjha
nisÄ«deyyÄ• ti attho, evaá¹ƒ nisinnassa pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Be 234/ upanandaá¹ƒ Ä• rabbha anupakhajja nisajjanavatthusmiá¹ƒ paÃ±Ã
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, asayanighare sayanighara
vÄ• dukkaá¹-aá¹ƒ. nasayanigharasaÃ±Ã±issa, vuttalakkhaá¹‡aá¹ƒ padesaá¹ƒ anatikkamitvÄ
bhikkhusmiá¹ƒ dutiyake sati, ubhosu nikkhantesu vÄ• , vÄ«tarÄ• gesu vÄ• nisÄ«dantassa,
anÄ• patti. avÄ«tarÄ• gajÄ• yampatikÄ• naá¹ƒ \Ee 116/ sannihitatÄ• , sayanigharatÄ• , dutiy
anupakhajja nisÄ«dananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹

sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-5. rahopaá¹-icchanna-rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthapaÃ±camÄ• ni sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha paá¹-icchannÄ• sane ca, ra
paÃ±Ã±attÄ• ni, sÄ• dhÄ• raá¹‡apaÃ±Ã±attiyo, etesampi samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-ha
kathÄ• nayo aniyatadvaye vuttanayeneva veditabbo.

rahopaá¹-icchanna-rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __nimantito_ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena nimantito. __sabh
nimantanabhattena sabhatto samÄ• no. __santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• _ti antoupac
bhikkhuá¹ƒ \Ne 224/ disvÄ• yaá¹ƒ sakkÄ• hoti pakativacanena Ä• pucchituá¹ƒ, tÄ• disaá¹ƒ
gharaá¹ƒ gacchÄ• mÄ«â€™â€™ ti vÄ• ``cÄ• rittaá¹ƒ Ä• pajjÄ• mÄ«â€™â€™ ti vÄ• Ä«dise
__purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ vÄ• _ti yena bhattena nimantito, tasmiá¹ƒ bhutte v
cÄ• rittaá¹ƒ Ä• pajjeyyÄ• _ti yasmiá¹ƒ kule nimantito, tato aÃ±Ã±Ä• ni kulÄ• ni paviseyya. __
pÄ• cittiya_nti sace so bhikkhu vuttalakkhaá¹‡aá¹ƒ duvidhampi samayaá¹ƒ á¹-hapetvÄ• avÄ
majjhanhike aÃ±Ã±aá¹ƒ kulaá¹ƒ pavisati, athassa gharÅ«pacÄ• rokkamane dukkaá¹-aá¹ƒ, p
atikkamantassa aparampi dukkaá¹-aá¹ƒ, dutiyapÄ• dena atikkame pÄ• cittiyaá¹ƒ.

rÄ• jagahe upanandaá¹ƒ Ä• rabbha cÄ• rittÄ• pajjanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, ``santaá
purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ, aÃ±Ã±atra samayÄ• â€™â€™ ti ayamettha catubbidhÄ•
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, animantite nimantitasaÃ±
dukkaá¹-aá¹ƒ. tasmiá¹ƒ animantitasaÃ±Ã±issa, samaye santaá¹ƒ bhikkhuá¹ƒ Ä• pucchitvÄ•
anÄ• pucchitvÄ• pavisato, aÃ±Ã±assa gharena vÄ• gharÅ«pacÄ• rena vÄ• maggo hoti, te
antarÄ• rÄ• mabhikkhunupassayatitthiyaseyyapaá¹-ikkamanabhattiyagharÄ• ni gacchato, Ä
ummattakÄ• dÄ«naÃ±ca anÄ• patti. paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena nimanta
bhikkhuá¹ƒ anÄ• pucchanÄ• , bhattiyagharato aÃ±Ã±agharappavisanaá¹ƒ, majjhanhikÄ• na
Ä• padÄ• naá¹ƒ vÄ• abhÄ• voti imÄ• nettha paÃ±ca aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«n
idaá¹ƒ pana kiriyÄ• kiriyanti.

cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ee 117/ __catumÄ• sappaccayapavÄ• raá¹‡Ä• _ti cattÄ• ro mÄ• se gilÄ• nappacc
vatthuvasena vuttaá¹ƒ. ayaá¹ƒ panettha attho --- catumÄ• sapavÄ• raá¹‡Ä• vÄ• hotu, puna
niccapavÄ• raá¹‡Ä• vÄ• , sabbÄ• pi sÄ• ditabbÄ• , ``idÄ• ni mama rogo natthÄ«â€™â€™ t
pana sati viÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti adhivÄ• setabbÄ• ti. __tato ce uttari sÄ• diyeyy
rattÄ«hi vÄ• bhesajjehi vÄ• paricchedo kato hoti ``ettakÄ• yeva rattiyo, ettakÄ• ni vÄ• bhe
viÃ±Ã±Ä• petabbÄ• nÄ«â€™â€™ ti, atha tato rattipariyantato vÄ• bhesajjapariyantato vÄ•
bhesajjakaraá¹‡Ä«yena vÄ• bhesajjaá¹ƒ, aÃ±Ã±abhesajjakaraá¹‡Ä«yena vÄ• aÃ±Ã±aá¹ƒ
pÄ• cittiyaá¹ƒ.

sakkesu \Be 236/ \Ne 225/ chabbaggiye Ä• rabbha bhesajjaviÃ±Ã±Ä• panavatthusmiá¹ƒ pa
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, natatuttari tatuttarisaÃ±Ã±
dukkaá¹-aá¹ƒ. natatuttari natatuttarisaÃ±Ã±issa, yehi bhesajjehi pavÄ• rito, tato aÃ±Ã±ehi v
atthe sati, yÄ• su ca rattÄ«su pavÄ• rito, tÄ• atikkamitvÄ• pi atthe sati yathÄ• bhÅ«taá¹ƒ Ä•
viÃ±Ã±Ä• pentassa, ye ca Ã±Ä• take vÄ• puggalikappavÄ• raá¹‡Ä• ya pavÄ• rite vÄ• apa
pavÄ• rite, aÃ±Ã±assa vÄ• atthÄ• ya, attano vÄ• dhanena viÃ±Ã±Ä• penti, tesaá¹ƒ, umma
saá¹…ghapavÄ• raá¹‡atÄ• , tato bhesajjaviÃ±Ã±atti, agilÄ• natÄ• , pariyantÄ• tikkamoti imÄ
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±carittasadisÄ• nÄ«ti.

mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __uyyutta_nti katauyyogaá¹ƒ, gÄ• mato nikkhantanti attho. __sena_nti caturaá
tathÄ• rÅ«pappaccayÄ• _ti tathÄ• rÅ«pe kÄ• raá¹‡e asati kevalaá¹ƒ senaá¹ƒ dassanatthÄ•
dukkaá¹-aá¹ƒ, dassanÅ«pacÄ• re á¹-hatvÄ• passato pÄ• cittiyaá¹ƒ. __dassanÅ«pacÄ• ro_
passati, taá¹ƒ pana vijahitvÄ• punappunaá¹ƒ passato payoge payoge pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha senÄ• dassanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, ``aÃ±
tathÄ• rÅ«pappaccayÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti
tikapÄ• cittiyaá¹ƒ, hatthiÄ• dÄ«su ekamekaá¹ƒ dassanÄ• ya gamane vuttanayeneva dukkaá
uyyuttasaÃ±Ã±ino, vematikassa ca dukkaá¹-aá¹ƒ. anuyyuttasaÃ±Ã±ino pana, Ä• rÄ• me á¹-
á¹-hitokÄ• saá¹ƒ Ä• gataá¹ƒ, paá¹-ipathaá¹ƒ Ä• gacchantaÃ±ca passato, tathÄ• rÅ«pappacc
ummattakÄ• dÄ«naÃ±ca anÄ• patti. uyyuttasenaá¹ƒ dassanatthÄ• ya gamanaá¹ƒ, anuÃ±Ã±
dassanaá¹ƒ, tathÄ• rÅ«pappaccayassa Ä• padÄ• ya vÄ• abhÄ• voti \Ee 118/ imÄ• nettha c
samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• ni, idaá¹ƒ pana lokavajjaá¹ƒ, akusalacittaá¹ƒ

uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Be 237/ \Ne 226/ __tato ce uttarÄ«_ti tirattato uttari catutthadivase atthaá¹…gate s
tiá¹-á¹-hatu vÄ• nisÄ«datu vÄ• sayatu vÄ• , sacepi Ä• kÄ• se iddhiyÄ• kaÃ±ci iriyÄ• patha
pÄ• cittiyameva.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha atirekatirattaá¹ƒ senÄ• ya vasanavatthusmiá¹ƒ paÃ±
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Å«nakatiratte atirekasaÃ±
dukkaá¹-aá¹ƒ. Å«nakasaÃ±Ã±issa, tatiyÄ• ya rattiyÄ• purÄ• ruá¹‡Ä• nikkhamitvÄ• puna va
gilÄ• nakaraá¹‡Ä«yena vÄ• vasato, paá¹-isenÄ• ruddhÄ• ya senÄ• ya, kenaci palibuddhass
ummattakÄ• dÄ«naÃ±ca anÄ• patti. tirattÄ• tikkamo, senÄ• ya sÅ«riyassa atthaá¹…gamo, g
imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nevÄ• ti.

senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame uggantvÄ• uggantvÄ• ettha yujjhantÄ«ti __uyyodhikaá¹ƒ, _ sampahÄ• raá¹-á¹-hÄ•
balassa aggaá¹ƒ jÄ• nanti etthÄ• ti __balaggaá¹ƒ, _ balagaá¹‡anaá¹-á¹-hÄ• nanti attho. sen
__senÄ• byÅ«haá¹ƒ, _ senÄ• nivesassetaá¹ƒ nÄ• maá¹ƒ. anÄ«kassa dassanaá¹ƒ __anÄ«k
``dvÄ• dasapuriso hatthÄ«, tipuriso asso, catuppuriso rathoâ€™â€™ tiiminÄ• (Vin IV 314) I
hatthÄ« pacchimakaá¹ƒ hatthÄ• nÄ«kaá¹ƒ, assÄ• nÄ«karathÄ• nÄ«kesupi eseva nayo. catt

purisÄ• pacchimakaá¹ƒ pattÄ• nÄ«kaá¹ƒ. etesu yaá¹ƒkiÃ±ci dassanÄ• ya gacchato pade pa
dassanÅ«pacÄ• re á¹-hatvÄ• passato pÄ• cittiyaá¹ƒ, upacÄ• raá¹ƒ pana vijahitvÄ• punapp
payoge pÄ• cittiyaá¹ƒ. sesaá¹ƒ uyyuttasenÄ• sikkhÄ• pade vuttanayeneva veditabbaá¹ƒ, Ä•
natthevÄ• ti.

uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

surÄ• pÄ• navaggassa \Be 238/ \Ne 227/ paá¹-hame __surÄ• merayapÄ• ne_ti ettha piá¹-á
surÄ• , pupphÄ• dÄ«hi kato Ä• savo merayaá¹ƒ, tadubhayampi bÄ«jato paá¹-á¹-hÄ• ya kusa
payoge pÄ• cittiyaá¹ƒ.

kosambiyaá¹ƒ sÄ• gatattheraá¹ƒ Ä• rabbha majjapivanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• d
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, amajje majjasaÃ±Ã±issa, vematikassa vÄ• dukkaá¹-aa
amajjaá¹ƒ majjavaá¹‡á¹‡agandharasaá¹ƒ loá¹‡asovÄ«rakaá¹ƒ vÄ• suttaá¹ƒ vÄ• pivato, vÄ
Ä«sakaá¹ƒ majjaá¹ƒ pakkhipitvÄ• sÅ«pÄ• dÄ«ni pacanti, tesu sÅ«pasampÄ• kÄ• dÄ«su \E
amajjaá¹ƒ majjasadisaá¹ƒ ariá¹-á¹-haá¹ƒ karonti, taá¹ƒ pivato, ummattakÄ• dÄ«naÃ±ca anÄ
tassa pÄ• naÃ±cÄ• ti imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomas
lokavajjaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __aá¹…gulipatodake_ti aá¹…gulÄ«hi upakacchakÄ• dighaá¹-á¹-anaá¹ƒ vuccati, apica
sarÄ«rÄ• vayavena hasÄ• dhippÄ• yassa upasampannaá¹ƒ phusato pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha aá¹…gulipatodakena hasanavatthusmiá¹ƒ paÃ±Ã±a
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukk
bhikkhunÄ«pi bhikkhussa, bhikkhu ca bhikkhuniyÄ• anupasampanno eva, kÄ• yappaá¹-iba
dukkaá¹-ameva. na hasanÄ• dhippÄ• yassa, sati karaá¹‡Ä«ye Ä• masato, ummattakÄ• dÄ«
hasÄ• dhippÄ• yatÄ• , upasampannassa \Ne 228/ kÄ• yena kÄ• yÄ• masananti imÄ• nettha
samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• nevÄ• ti.

aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 239/ __udake hasadhamme_ti udakakÄ«á¸·Ä• vuccati. tasmÄ• yo bhikkhu upari
gacchanto hasÄ• dhippÄ• yo nimujjati vÄ• ummujjati vÄ• , tassa nimujjanÄ• dÄ«naá¹ƒ atth
hatthavÄ• re padavÄ• re dukkaá¹-aá¹ƒ, nimujjanummujjanesu payoge payoge pÄ• cittiyaá¹ƒ
gacchantassa hatthavÄ• rapadavÄ• resu, tarantassa vÄ• yena yena aá¹…gena tarati, tass
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sattarasavaggiye bhikkhÅ« Ä• rabbha udake kÄ«á¸·anavatthusmiá¹ƒ paÃ±Ã
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, udake ahasadhamme has
vematikassa vÄ• dukkaá¹-aá¹ƒ, tathÄ• nÄ• vÄ• ya kÄ«á¸·ato hatthena vÄ• pÄ• dena vÄ•
vÄ• udakaá¹ƒ paharato, bhÄ• janagataá¹ƒ udakaá¹ƒ vÄ• kaÃ±jikÄ• dÄ«ni vÄ• cikkhallaá¹
kÄ«á¸·ato dukkaá¹-aá¹ƒ. atthajotakaá¹ƒ pana akkharaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. na hasÄ• d
karaá¹‡Ä«ye otaritvÄ• nimujjanÄ• dÄ«ni karontassa, pÄ• raá¹ƒ gacchato, Ä• padÄ• su, um
uparigopphakatÄ• , hasÄ• dhippÄ• yena kÄ«á¸·ananti imÄ• nettha dve aá¹…gÄ• ni. samuá¹
paá¹-hamapÄ• rÄ• jikasadisÄ• nÄ«ti.

hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Ee 120/ __anÄ• dariye_ti puggalassa vÄ• dhammassa vÄ• anÄ• darakaraá¹‡e. t
upasampannena paÃ±Ã±attena vuccamÄ• no tassa vÄ• vacanaá¹ƒ akattukÄ• matÄ• ya, ta
asikkhitukÄ• matÄ• ya anÄ• dariyaá¹ƒ karoti, tassa tasmiá¹ƒ anÄ• dariye pÄ• cittiyaá¹ƒ.

kosambiyaá¹ƒ \Ne 229/ channattheraá¹ƒ Ä• rabbha anÄ• dariyakaraá¹‡avatthusmiá¹ƒ paÃ±
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukk
vÄ• anupasampannena vÄ• ``idaá¹ƒ na sallekhÄ• ya saá¹ƒvattatÄ«â€™â€™ tiÄ• dinÄ• \E
vuccamÄ• nassa anÄ• dariyepi dukkaá¹-ameva. paveá¹‡iÄ• gataá¹ƒ pana uggahaá¹ƒ gahet
Ä• cariyÄ• naá¹ƒ uggaho paripucchÄ• â€™â€™ ti (Vin IV 344) bhaá¹‡antassa, ummattakÄ•
upasampannassa paÃ±Ã±attena vacanaá¹ƒ, anÄ• dariyakaraá¹‡anti imÄ• nettha dve aá¹…
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __bhiá¹ƒsÄ• peyyÄ• _ti bhiá¹ƒsÄ• panatthaá¹ƒ rÅ«pÄ• dÄ«ni upasaá¹ƒhareyya,
katheyya. so pana bhÄ• yatu vÄ• , mÄ• vÄ• , itarassa pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha bhiá¹ƒsÄ• panavatthusmiá¹ƒ paÃ±Ã±attaá
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ. anupasampanne tikadukkaá¹-aá¹ƒ, na bhiá¹ƒsÄ• petuk
ummattakÄ• dÄ«naÃ±ca anÄ• patti. upasampannatÄ• , tassa dassanasavanavisaye bhiá¹ƒs
imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni anantarasikkhÄ• padasadisÄ• nevÄ

bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __visibbanÄ• pekkho_ti tappitukÄ• mo. __samÄ• daheyyÄ• _ti jÄ• leyya, __aÃ±
tathÄ• rÅ«pappaccayÄ• _ti padÄ«pujjÄ• lanaá¹ƒ vÄ• pattapacanÄ• dÄ«su jotikaraá¹‡aá¹ƒ v
vinÄ• . tatrÄ• yaá¹ƒ vinicchayo --- sayaá¹ƒ samÄ• dahantassa araá¹‡isaá¹‡á¹-hÄ• panato pa
na uá¹-á¹-hahati, tÄ• va sabbappayogesu dukkaá¹-aá¹ƒ, jÄ• luá¹-á¹-hÄ• ne pÄ• cittiyaá¹ƒ. sa
Ä• á¹‡attiyÄ• dukkaá¹-aá¹ƒ, sakiá¹ƒ Ä• á¹‡attena bahumpi samÄ• dahite ekameva pÄ• citti

bhaggesu \Be 241/ \Ne 230/ sambahule bhikkhÅ« Ä• rabbha jotiá¹ƒ samÄ• dahitvÄ• visibba
paÃ±Ã±attaá¹ƒ, ``agilÄ• no, aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ• â€™â€™ ti imÄ• nettha dve
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, gilÄ• nassa agilÄ• nasaÃ±Ã
dukkaá¹-aá¹ƒ, tathÄ• paá¹-ilÄ• taá¹ƒ ukkhipantassa, taÃ±ca avijjhÄ• taá¹ƒ ukkhipitvÄ• yath
á¹-hapentassa. vijjhÄ• taá¹ƒ pana jÄ• layato pÄ• cittiyameva. gilÄ• nassa gilÄ• nasaÃ±Ã±iss
kataá¹ƒ vÄ• vÄ«taccitaá¹…gÄ• raá¹ƒ vÄ• visibbentassa, padÄ«pajotikajantÄ• gharÄ• dike
Ä• padÄ• su, ummattakÄ• dÄ«naÃ±ca anÄ• patti. agilÄ• natÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä•
samÄ• dahananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±caritte v

jotisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __nahÄ• yeyyÄ• _ti yo bhikkhu majjhimadese nahÄ• nadivasato paá¹-á¹-hÄ• ya ad
samayÄ• ``nahÄ• yissÄ• mÄ«â€™â€™ ti cuá¹‡á¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• abhisaá¹…kha
sabbappayogesu dukkaá¹-aá¹ƒ, nahÄ• napariyosÄ• ne pÄ• cittiyaá¹ƒ. samayesu pariveá¹‡a
__kammasamayo, _ addhayojanaá¹ƒ gantukÄ• massa, gacchato, gatassa vÄ• __addhÄ• n

vÄ• tena okiá¹‡á¹‡assa dvÄ«su vÄ• tÄ«su vÄ• udakaphusitesu kÄ• ye patitesu __vÄ• tavu
sesaá¹ƒ uttÄ• nameva.

rÄ• jagahe sambahule bhikkhÅ« Ä• rabbha na mattaá¹ƒ jÄ• nitvÄ• nahÄ• yanavatthusmiá¹ƒ
samayÄ• â€™â€™ ti ayamettha chabbidhÄ• anupaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, a
tikapÄ• cittiyaá¹ƒ, atirekaddhamÄ• se Å«nakasaÃ±Ã±ino, vematikassa vÄ• dukkaá¹-aá¹ƒ. a
vÄ• nahÄ• yantassa, yo vÄ• nadÄ«pÄ• raá¹ƒ gacchanto vÄ• lukaá¹ƒ ukkiritvÄ• kataÄ• vÄ
paccantime janapade sabbesaá¹ƒ, Ä• padÄ• su, ummattakÄ• dÄ«naÃ±ca anÄ• patti. majjhi
nahÄ• naá¹ƒ, samayÄ• naá¹ƒ vÄ• nadÄ«pÄ• ragamanassa vÄ• \Be 242/ Ä• padÄ• naá¹ƒ v
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nevÄ• ti.

nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Ne 231/ alabhÄ«ti labho, labho eva lÄ• bho, kiá¹ƒ alabhi? cÄ«varaá¹ƒ, kÄ«dis
``navacÄ«varalÄ• bhenÄ• â€™â€™ ti vattabbe anunÄ• sikalopaá¹ƒ akatvÄ• __navaá¹ƒcÄ«
paá¹-iladdhanavacÄ«varenÄ• ti attho. majjhe á¹-hitapadadvaye __panÄ• _ti nipÄ• tamattaá¹
laddhaá¹ƒ, tassa nidassanaá¹ƒ, sesaá¹ƒ padatthato uttÄ• nameva. ayaá¹ƒ panettha viniccha
nivÄ• sanapÄ• rupanupagaá¹ƒ cÄ«varaá¹ƒ labhitvÄ• tassa niá¹-á¹-hitarajanassa yasmiá¹ƒ v
kaá¹ƒsanÄ«lena vÄ• pattanÄ«lena vÄ• kaddamena vÄ• yena kenaci kÄ• á¸·akena vÄ•
morakkhimaá¹‡á¸• alamaá¹…gulapiá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarappamÄ• á¹‡aá¹ƒ kappabindu
paribhuÃ±jitabbaá¹ƒ, anÄ• diyitvÄ• paribhuÃ±jantassa pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha attano cÄ«varaajÄ• nanavatthusmiá¹ƒ paÃ±
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Ä• dinne anÄ• dinnasaÃ±
dukkaá¹-aá¹ƒ. Ä• dinnasaÃ±Ã±issa \Ee 122/, kappe naá¹-á¹-he, kappakatokÄ• se jiá¹‡á¹‡e,
saá¹ƒsibbite, pacchÄ• Ä• ropitesu aggaá¸·aanuvÄ• taparibhaá¹‡á¸• esu taá¹ƒ paribhuÃ±jan
anÄ• patti. vuttappakÄ• rassa cÄ«varassa akatakappakatÄ• , na naá¹-á¹-hacÄ«varÄ• ditÄ•
pÄ• rupanaá¹ƒ vÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalom
kiriyÄ• kiriyanti.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __vikappetvÄ• _ti ettha dve vikappanÄ• sammukhÄ• vikappanÄ• parammukhÄ• v
__sammukhÄ• vikappanÄ• _ hoti? cÄ«varÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihita

`imaá¹ƒ cÄ«varaâ€™ nti vÄ• `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• `etaá¹ƒ cÄ«varaâ€™ nti vÄ
vÄ• vatvÄ• `tuyhaá¹ƒ vikappemÄ«â€™ ti vattabbaá¹ƒ, ayamekÄ• sammukhÄ• vikappanÄ•
vaá¹-á¹-ati, paribhuÃ±jituá¹ƒ pana vissajjetuá¹ƒ vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vÄ• na vaá¹-á¹-ati.
santakaá¹ƒ, mayhaá¹ƒ santakÄ• ni paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ karo
evaá¹ƒ pana vutte paccuddhÄ• ro nÄ• ma hoti, tato pabhuti paribhogÄ• dayopi vaá¹-á¹-anti.
cÄ«varÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ \Ne 232/ sannihitÄ• sannihitabhÄ• vaÃ±ca Ã±atvÄ• ta
`imaá¹ƒ cÄ«varaâ€™ nti vÄ• `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• `etaá¹ƒ cÄ«varaâ€™ nti vÄ
vÄ• vatvÄ• paÃ±casu sahadhammikesu aÃ±Ã±atarassa attanÄ• abhirucitassa yassa kass
``tissassa bhikkhuno vikappemÄ«â€™â€™ ti vÄ• ``tissÄ• ya bhikkhuniyÄ• , sikkhamÄ• nÄ•
sÄ• maá¹‡eriyÄ• vikappemÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ, ayaá¹ƒ aparÄ• pi sammukhÄ•
vaá¹-á¹-ati, paribhogÄ• dÄ«su ekampi na vaá¹-á¹-ati. tena pana bhikkhunÄ• ``tissassa bhikk
pe ... tissÄ• ya sÄ• maá¹‡eriyÄ• santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccay
vutte paccuddhÄ• ro nÄ• ma hoti, tato pabhuti paribhogÄ• dayopi vaá¹-á¹-anti.

kathaá¹ƒ __parammukhÄ• vikappanÄ• _ hoti? cÄ«varÄ• naá¹ƒ tatheva ekabahubhÄ• vaá¹ƒ
Ã±atvÄ• `imaá¹ƒ cÄ«varaâ€™ nti vÄ• `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• `etaá¹ƒ cÄ«varaâ
cÄ«varÄ• nÄ«â€™ ti vÄ• vatvÄ• ``tuyhaá¹ƒ vikappanatthÄ• ya dammÄ«â€™â€™ ti vattab
mitto vÄ• sandiá¹-á¹-ho vÄ• â€™â€™ ti. tato itarena purimanayeneva `tisso bhikkhÅ«â€™
sÄ• maá¹‡erÄ«â€™ ti vÄ• vattabbaá¹ƒ. puna tena bhikkhunÄ• ``ahaá¹ƒ tissassa bhikkhun
pe ... ``tissÄ• ya sÄ• maá¹‡eriyÄ• dammÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ \Ee 123/, ayaá¹ƒ p
ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«su ekampi na vaá¹-á¹-ati. tena pana bhik
dutiyasammukhÄ• vikappanÄ• yaá¹ƒ vuttanayeneva ``itthannÄ• massa santakaá¹ƒ paribhuÃ
yathÄ• paccayaá¹ƒ karohÄ«â€™â€™ ti vutte paccuddhÄ• ro nÄ• ma hoti, tato pabhuti parib
vaá¹-á¹-antÄ«ti. pattavikappanÄ• yampi eseva nayo. iti imÄ• su dvÄ«su vikappanÄ• su yÄ•
paÃ±casu sahadhammikesu yassa kassaci cÄ«varaá¹ƒ vikappetvÄ• vuttanayena \Be 244/ a
yena vinayakammaá¹ƒ kataá¹ƒ, tassa vÄ• vissÄ• sena aggahetvÄ• paribhuÃ±jantassa pÄ•

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±janavatthusmiâ
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, taá¹ƒ pana adhiá¹-á¹-haha
vissajjentassa vÄ• dukkaá¹-aá¹ƒ, tathÄ• paccuddhÄ• raá¹‡e appaccuddhÄ• raá¹‡asaÃ±Ã±
paccuddhÄ• raá¹‡asaÃ±Ã±issa pana vissÄ• sena paribhuÃ±jantassa, ummattakÄ• dÄ«naÃ
vikappitassa appaccuddhÄ• ro, vikappanupagacÄ«varatÄ• , paribhogoti imÄ• nettha tÄ«á¹‡
samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• neva, idaá¹ƒ pana kiriyÄ• kiriyanti.

vikappanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. apanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ne 233/ __patta_nti adhiá¹-á¹-hÄ• nupagaá¹ƒ. __cÄ«vara_nti vikappanupagaá¹ƒ. _
sadasaá¹ƒ vuccati. __sÅ«cigharaá¹ƒ_ nÄ• ma sasÅ«cikaá¹ƒ vÄ• asÅ«cikaá¹ƒ vÄ• . __kÄ• y
paá¹-á¹-ikÄ• vÄ• sÅ«karantakaá¹ƒ vÄ• . __apanidheyyÄ• _ti apanetvÄ• nidaheyya. __has
__pÄ• cittiya_nti sayaá¹ƒ apanidhentassa pÄ• cittiyaá¹ƒ, aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pentassa Ä•
tena apanihite itarassa pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha apanidhÄ• navatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ
sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ, vuttappakÄ• rÄ• ni p
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ upasampannassa vÄ• anupasampannassa vÄ• s
dukkaá¹-ameva. dunnikkhittaá¹ƒ paá¹-isÄ• mentassa, ``dhammakathaá¹ƒ katvÄ• dassÄ• m
paá¹-isÄ• mentassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. upasampannassa santakÄ• naá¹ƒ
vihesetukÄ• matÄ• vÄ• hasÄ• dhippÄ• yatÄ• vÄ• ti imÄ• nettha dve aá¹…gÄ• ni. samuá¹-
adinnÄ• dÄ• nasadisÄ• nÄ«ti.

apanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

sappÄ• á¹‡akavaggassa \Be 245/ paá¹-hame __pÄ• á¹‡o_ti tiracchÄ• nagatapÄ• á¹‡o adhip
mahantampi mÄ• rentassa pÄ• cittiyameva, mahante pana upakkamamahantatÄ• ya akusa

sÄ• vatthiyaá¹ƒ \Ee 124/ udÄ• yittheraá¹ƒ Ä• rabbha pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropanavatthus
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, pÄ• á¹‡e vematikassa, apÄ• á¹‡e pÄ• á¹‡asa
dukkaá¹-aá¹ƒ \Ne 234/. apÄ• á¹‡asaÃ±Ã±issa, asaÃ±cicca, ajÄ• nantassa, namaraá¹‡Ä• dh
ummattakÄ• dÄ«naÃ±ca anÄ• patti. sesaá¹ƒ manussaviggahe vuttanayamevÄ• ti.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __sappÄ• á¹‡aka_nti ye pÄ• á¹‡akÄ• paribhogena maranti, tehi sappÄ• á¹‡akaá¹ƒ, t
paribhuÃ±jantassa payoge payoge pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±ja

sesamettha siÃ±canasikkhÄ• pade vuttanayeneva veditabbanti.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __yathÄ• dhamma_nti yo yassa adhikaraá¹‡assa vÅ«pasamÄ• ya dhammo vutto, ten
__nihatÄ• dhikaraá¹‡a_nti nihataá¹ƒ adhikaraá¹‡aá¹ƒ, samathakkhandhake (Vin II 185 Ä• d
vuttadhammeneva vÅ«pasamitanti attho, vÅ«pasamananayaá¹ƒ panassa adhikaraá¹‡asam
__punakammÄ• ya ukkoá¹-eyyÄ• _ti tassa tassa bhikkhuno santikaá¹ƒ gantvÄ• ``akataá¹ƒ
IV 394) vadanto punakaraá¹‡atthÄ• ya uccÄ• leyya. yathÄ• á¹-hitabhÄ• vena patiá¹-á¹-hÄ• t
tassevaá¹ƒ karontassa pÄ• cittiyaá¹ƒ. yaá¹ƒ pana dhammena adhikaraá¹‡aá¹ƒ nihataá¹ƒ \B
sunihatameva. sace vippakate kamme paá¹-ikkosati, taá¹ƒ saÃ±Ã±Ä• petvÄ• kÄ• tabbaá¹ƒ
kuppati, kÄ• rakÄ• naÃ±ca Ä• patti.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha ukkoá¹-anavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ,
anÄ• á¹‡attikaá¹ƒ, dhammakamme vematikassa, adhammakamme dhammakammasaÃ±Ã±
ubhayesu adhammakammasaÃ±Ã±issa, ``adhammena vÄ• vaggena vÄ• akammÄ• rahass
jÄ• nantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. yathÄ• dhammaá¹ƒ nihatabhÄ• vo, jÄ• n
imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹

ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __duá¹-á¹-hulla_nti saá¹…ghÄ• disesaá¹ƒ adhippetaá¹ƒ, taá¹ƒ yena kenaci upÄ• ye
paá¹-icchÄ• dentassa pÄ• cittiyaá¹ƒ. sacepi ``na dÄ• ni naá¹ƒ \Ee 125/ kassaci bhikkhuno Ä
dhuraá¹ƒ nikkhipitvÄ• pacchÄ• Ä• roceti, pÄ• cittiyaá¹ƒ, Ä• pajjitvÄ• va Ä• rocessati. sace
nikkhipitvÄ• paá¹-icchÄ• danatthameva aÃ±Ã±assa Ä• roceti, sopi aÃ±Ã±assÄ• ti etenupÄ•
Ä• pajjatiyeva tÄ• va, yÄ• va koá¹-i na chijjati. kathaá¹ƒ pana koá¹-i chijjati? sace hi Ä• pann
sopi aÃ±Ã±assa Ä• roceti, so nivattitvÄ• yenassa Ä• rocitaá¹ƒ, tasseva Ä• roceti, evaá¹ƒ ta
dutiyassa Ä• rocite koá¹-i chinnÄ• hoti.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha duá¹-á¹-hullÄ• pattipaá¹-icchÄ• danav
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, duá¹-á¹-hullÄ• ya Ä• pattiyÄ• Ä• dipade pA
dukkaá¹-aá¹ƒ, aduá¹-á¹-hullÄ• ya tikadukkaá¹-aá¹ƒ, anupasampannassa duá¹-á¹-hulle vÄ• a
ajjhÄ• cÄ• re dukkaá¹-ameva. ``saá¹…ghassa bhaá¹‡á¸• anÄ• dÄ«ni bhavissantÄ«â€™â€™
kakkhaá¸·o pharuso jÄ«vitantarÄ• yaá¹ƒ vÄ• brahmacariyantarÄ• yaá¹ƒ vÄ• karissatÄ«â€™

patirÅ«paá¹ƒ bhikkhuá¹ƒ apassato \Be 247/, na chÄ• detukÄ• massa, ``paÃ±Ã±Ä• yissati sa
anÄ• rocentassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. upasampannassa duá¹-á¹-hullÄ• patt
``paá¹-icchÄ• detukÄ• matÄ• ya nÄ• rocessÄ• mÄ«â€™â€™ ti dhuranikkhepoti imÄ• nettha
samuá¹-á¹-hÄ• nÄ• dÄ«ni samanubhÄ• sanasaasÄ• nevÄ• ti.

duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __Å«navÄ«sativassa_nti paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya aparipuá¹‡á¹‡
__upasampÄ• deyyÄ• _ti upajjhÄ• yo hutvÄ• upasampÄ• deyya. __so ca puggalo anupasa
ajÄ• nantenÄ• pi \Ne 236/ upasampÄ• dito anupasampannova. sace pana so dasavassacca
taÃ±ce muÃ±citvÄ• gaá¹‡o pÅ«rati, sÅ«pasampanno. sopi yÄ• va na jÄ• nÄ• ti, tÄ• va tass
mokkhantarÄ• yo, Ã±atvÄ• pana puna upasampajjitabbaá¹ƒ. __te ca bhikkhÅ« gÄ• rayhÄ•
avasesÄ• gÄ• rayhÄ• honti, sabbe dukkaá¹-aá¹ƒ Ä• pajjanti. __idaá¹ƒ tasmiá¹ƒ pÄ• cittiya_
hutvÄ• upasampÄ• deti, tasmiá¹ƒyeva puggale idaá¹ƒ pÄ• cittiyaá¹ƒ veditabbaá¹ƒ. tasmÄ•
upasampÄ• dessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariyaá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«var
sammannati (Vin IV 404), udakukkhepaá¹ƒ vÄ• paricchindati, so etesu sabbakiccesu Ã±atti
kammavÄ• cÄ• su dukkaá¹-Ä• ni Ä• pajjitvÄ• kammavÄ• cÄ• pariyosÄ• ne pÄ• cittiyaá¹ƒ Ä

rÄ• jagahe sambahule bhikkhÅ« Ä• rabbha Å«navÄ«sativassaá¹ƒ upasampÄ• danavatthusm
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, Å«navÄ«sativasse vematikassa, paripuá¹‡
Å«nakasaÃ±Ã±ino, vematikassa ca dukkaá¹-aá¹ƒ. ubhayattha paripuá¹‡á¹‡asaÃ±Ã±issa, un
anÄ• patti. Å«navÄ«sativassatÄ• , Å«nakasaÃ±Ã±itÄ• , upasampÄ• dananti \Ee 126/ imÄ• n
samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana paá¹‡á¹‡attivajjaá¹ƒ, ticitta

Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Be 248/ ye rÄ• jÄ• naá¹ƒ vÄ• vaÃ±cetvÄ• suá¹…kaá¹ƒ vÄ• pariharitukÄ• mÄ
akatakammÄ• ca maggappaá¹-ipannÄ• , tesu idha __theyyasattha_saÃ±Ã±ino tassa theyya
saddhiá¹ƒ saá¹ƒvidhÄ• ya gacchantassa saá¹ƒvidhÄ• ne ca gamane ca ovÄ• davagge vutta
veditabbo.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ
paá¹-ipajjanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, n
asaá¹ƒvidahantesu sayameva saá¹ƒvidahitvÄ• gacchantassa, theyyasatthe vematikassa, a

theyyasatthasaÃ±Ã±ino, vematikassa ca dukkaá¹-aá¹ƒ. atheyyasatthasaÃ±Ã±issa, asaá¹ƒvi
kÄ• lavisaá¹…ketena vÄ• , Ä• padÄ• su vÄ• , gacchantassa, ummattakÄ• dÄ«naÃ±ca anÄ•
jÄ• nanaá¹ƒ, saá¹ƒvidhÄ• naá¹ƒ, avisaá¹…ketena gamananti \Ne 237/ imÄ• nettha cattÄ• ri
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha mÄ• tugÄ• mena saddhiá¹ƒ
paá¹-ipajjanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sesamettha bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ
vuttanayeneva veditabbanti.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame saggamokkhÄ• naá¹ƒ antarÄ• yaá¹ƒ karontÄ«ti __antarÄ• yikÄ• , _ te
kammakilesavipÄ• kaupavÄ• dapaÃ±Ã±attivÄ«tikkamanavasena paÃ±cavidhÄ• . tesu mudu
attharaá¹‡Ä• dÄ«naá¹ƒ phasso viya itthisamphassopi vaá¹-á¹-atÄ«ti methunavÄ«tikkamane
paÃ±Ã±attivÄ«tikkamantarÄ• yike sandhÄ• ya ``yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bha
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. __anekapariyÄ• yenÄ• _ti ``aá¹-á¹-hikaá¹…
tiÄ• dÄ«hi (MN II 42; Vin IV 417; Nidd II khaggavisÄ• á¹‡asuttaniddesa 147) nekehi kÄ• raá
bhikkhÅ«hÄ«_ti ye passanti vÄ• suá¹‡anti vÄ• , tehi tikkhattuá¹ƒ evaá¹ƒ vattabbo ``mÄ• Ä•
... pe ... alaÃ±ca pana te paá¹-isevato antarÄ• yÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte appaá¹-inis
dukkaá¹-aá¹ƒ, sutvÄ• avadantÄ• nampi \Ee 127/ dukkaá¹-aá¹ƒ. puna saá¹…ghamajjhampi
vattabbo, tatrÄ• pi tassa appaá¹-inissajjane, itaresaÃ±ca avacane dukkaá¹-ameva. evampi a
puna Ã±atticatutthena kammena yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbo, athassa appaá¹-inis
dvÄ«hi ca kammavÄ• cÄ• hi dukkaá¹-aá¹ƒ, kammavÄ• cÄ• pariyosÄ• ne pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ ariá¹-á¹-haá¹ƒ Ä• rabbha pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissajjanavatth
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, adhammakamme tikaduk
asamanubhÄ• siyamÄ• nassa \Ne 238/, paá¹-inissajjantassa, ummattakÄ• dÄ«naÃ±ca anÄ•
samanubhÄ• sanÄ• , appaá¹-inissajjananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ•
samanubhÄ• sanasadisÄ• nevÄ• ti.

ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __tathÄ• vÄ• dinÄ• _ti ``tathÄ• haá¹ƒ bhagavatÄ• dhammaâ€™â€™ ntiÄ• divÄ• d
anudhammo vuccati Ä• pattiyÄ• adassane vÄ• appaá¹-ikamme vÄ• pÄ• pikÄ• ya diá¹-á¹-h
dhammena vinayena ukkhittakassa anulomavattaá¹ƒ disvÄ• kataosÄ• raá¹‡Ä• , so osÄ• ra
yassa na kato, ayaá¹ƒ akatÄ• nudhammo nÄ• ma, tÄ• disena saddhinti attho. __sambhuÃ±j
Ä• misasambhogaá¹ƒ vÄ• dhammasambhogaá¹ƒ vÄ• kareyya. __saá¹ƒvaseyya vÄ• _ti up
kareyya \Be 250/. __saha vÄ• seyyaá¹ƒ kappeyyÄ• _ti nÄ• nÅ«pacÄ• repi ekacchanne nipa
Ä• misaparibhoge ekappayogena bahÅ«pi dadato vÄ• gaá¹‡hato vÄ• ekaá¹ƒ pÄ• cittiyaá¹ƒ
payoge pÄ• cittiyaá¹ƒ. dhammasambhoge padÄ• dÄ«hi uddisantassa vÄ• uddisÄ• pentass
saá¹ƒvÄ• se kammapariyosÄ• navasena, sahaseyyÄ• ya ekasmiá¹ƒ nipanne itarassa nipajja
Ä• pattiparicchedo veditabbo.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha ariá¹-á¹-hena bhikkhunÄ• saddhiá¹ƒ sambhuÃ±jana
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, ukkhittake vematikassa, anukkhittake ukkhit
vematikassa ca dukkaá¹-aá¹ƒ. ubhosu anukkhittakasaÃ±Ã±issa, ``osÄ• ritoâ€™â€™ ti vÄ•
paá¹-inissaá¹-á¹-hoâ€™â€™ ti vÄ• jÄ• nantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. akatÄ
sambhogÄ• dikaraá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinn
paá¹‡á¹‡attivajjaá¹ƒ, ticittaá¹ƒ, tivedananti.

ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __samaá¹‡uddeso_ti sÄ• maá¹‡ero. __carÄ• _ti gaccha. __pire_ti para amÄ• maka
239/, yattha taá¹ƒ na passÄ• ma, tattha gacchÄ• ti vuttaá¹ƒ hoti. __tathÄ• nÄ• sita_ntiettha
\Ee 128/ liá¹…ganÄ• sanÄ• daá¹‡á¸• akammanÄ• sanÄ• ti tisso nÄ• sanÄ• . tattha Ä• patti
__saá¹ƒvÄ• sanÄ• sanÄ• _ nÄ• ma. dÅ«sako nÄ• setabbo (Vin III 66), mettiyaá¹ƒ bhikkhun
Vin III 384) ayaá¹ƒ __liá¹…ganÄ• sanÄ• _ nÄ• ma. ``ajjatagge te, Ä• vuso samaá¹‡uddesa,
satthÄ• apadisitabboâ€™â€™ ti (Vin IV 429) ayaá¹ƒ __daá¹‡á¸• akammanÄ• sanÄ• _ nÄ•
vuttaá¹ƒ ``tathÄ• nÄ• sitaâ€™â€™ nti. __upalÄ• peyyÄ• _ti ``pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ•
paripucchaá¹ƒ vÄ• dassÄ• mÄ«â€™â€™ ti saá¹…gaá¹‡heyya. __upaá¹-á¹-hÄ• peyyÄ• _ti
sÄ• diyanto tena \Be 251/ attano upaá¹-á¹-hÄ• naá¹ƒ kÄ• rÄ• peyya. sambhogasahaseyyÄ•
vuttanayÄ• eva, tasmÄ• Ä• pattiparicchedopettha tasmiá¹ƒ vuttanayeneva veditabbo.

sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha kaá¹‡á¹-akasamaá¹‡uddesaupalÄ• panav
sesaá¹ƒ ariá¹-á¹-hasikkhÄ• pade vuttasadisamevÄ• ti.

kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ•

sahadhammikavaggassa paá¹-hame __sahadhammikaá¹ƒ vuccamÄ• no_ti imassattho dubb
__etasmiá¹ƒ sikkhÄ• pade_ti etasmiá¹ƒ sikkhÄ• pade yaá¹ƒ vuttaá¹ƒ, taá¹ƒ na tÄ• va sikkhis
__pÄ• cittiya_nti ettha pana anÄ• dariyabhayÄ• lesena evaá¹ƒ vadantassa vÄ• cÄ• ya vÄ•
veditabbaá¹ƒ. __sikkhamÄ• nenÄ• _ti ovÄ• daá¹ƒ sirasÄ• sampaá¹-icchitvÄ• sikkhitukÄ• m
__aÃ±Ã±Ä• tabba_nti Ä• jÄ• nitabbaá¹ƒ. __paripucchitabba_nti ``imassa ko atthoâ€™â€™
__paripaÃ±hitabba_nti cintetabbaá¹ƒ tulayitabbaá¹ƒ.

kosambiyaá¹ƒ channattheraá¹ƒ Ä• rabbha evaá¹ƒ bhaá¹‡anavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, s
anÄ• á¹‡attikaá¹ƒ \Ne 240/, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ, ubhohipi `
sallekhÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Vin IV 436) nayeneva appaÃ±Ã±attena vuccamÄ• nass
dukkaá¹-ameva. ``jÄ• nissÄ• mi sikkhissÄ• mÄ«â€™â€™ ti bhaá¹‡antassa, ummattakÄ• dÄ
upasampannassa paÃ±Ã±attena vacanaá¹ƒ, asikkhitukÄ• matÄ• ya evaá¹ƒ vacananti imÄ•
samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Be 252/ __uddissamÄ• ne_ti Ä• cariyena antevÄ• sikassa vuccamÄ• ne vÄ• sajjhÄ•
vÄ• . __khuddÄ• nukhuddakehÄ«_ti khuddakehi ca anukhuddakehi ca. __yÄ• vadevÄ• _ti t
saá¹ƒvattanamariyÄ• dapariccheda vacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- etÄ• ni hi ye uddisant
sajjhÄ• yanti vÄ• , tesaá¹ƒ tÄ• va saá¹ƒvattanti, yÄ• va ``kappati nu \Ee 129/ kho, na kappat
kukkuccavippaá¹-isÄ• ro, vihesÄ• , vicikicchÄ• manovilekhÄ• ca uppajjantiyeva. atha vÄ•
atisayavavatthÄ• panaá¹ƒ. tassa `saá¹ƒvattantÄ«â€™ tiiminÄ• sambandho, kukkuccÄ• ya
saá¹ƒvattantiyevÄ• ti vuttaá¹ƒ hoti. __sikkhÄ• padavivaá¹‡á¹‡ake_ti evaá¹ƒ sikkhÄ• padÄ• n
garahaá¹‡e pÄ• cittiyaá¹ƒ hotÄ«ti attho.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha vinayavivaá¹‡á¹‡anavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, s
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampannassa vivaá¹‡á¹‡ane tikadukkaá¹-aá¹ƒ, u

aÃ±Ã±adhammavivaá¹‡á¹‡ane dukkaá¹-ameva. na vivaá¹‡á¹‡etukÄ• massa, ``iá¹…gha tÄ•
abhidhammaá¹ƒ vÄ• pariyÄ• puá¹‡assu, pacchÄ• pi vinayaá¹ƒ pariyÄ• puá¹‡issasÄ«â€™â
ummattakÄ• dÄ«naÃ±ca anÄ• patti. garahitukÄ• matÄ• ca, upasampannassa santike sikkh
imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ p

vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mohanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __anvaá¸• á¸• hamÄ• sa_nti anupaá¹-ipÄ• á¹-iyÄ• addhamÄ• se addhamÄ• se. __ud
241/ uddisiyamÄ• ne. __yaÃ±ca tattha Ä• pattiá¹ƒ Ä• panno_ti yaá¹ƒ so anÄ• cÄ• raá¹ƒ Ä•
Ä• pannabhÄ• vaá¹ƒ jÄ• nÄ• petukÄ• mo evamÄ• ha, tasmiá¹ƒ anÄ• cÄ• re yaá¹ƒ Ä• pattiá
kÄ• retabbo_ti aÃ±Ã±Ä• á¹‡akena Ä• pannattÄ• mokkho natthi, yathÄ• pana dhammo ca
Ä• pattiá¹ƒ kÄ• retabbo, desanÄ• gÄ• miniyÄ• desÄ• petabbo, vuá¹-á¹-hÄ• nagÄ• miniyÄ•
attho. __uttari cassa moho Ä• ropetabbo_ti yathÄ• dhammakaraá¹‡ato ca uttari ``tassa te, Ä
tiÄ• divacanehi ninditvÄ• tassa puggalassa Ã±attidutiyakammena moho Ä• ropetabbo. __id
pÄ• cittiya_nti yo evaá¹ƒ Ä• ropite mohe puna moheti, tasmiá¹ƒ mohanake puggale idaá¹ƒ p
veditabbaá¹ƒ, na anÄ• ropite moheti attho.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha mohanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, adhammakamme tikadukkaá¹-aá¹ƒ, anÄ• ropite mohe
vitthÄ• rena sutaá¹ƒ, Å«nakadvattikkhattuá¹ƒ vÄ• vitthÄ• rena sutaá¹ƒ, ye ca na mohetukÄ•
ummattakÄ• dÄ«naÃ±ca anÄ• patti. mohÄ• ropanaá¹ƒ, mohetukÄ• matÄ• , vuttanayena sut
cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana duk

mohanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __pahÄ• raá¹ƒ dadeyyÄ• _ti ettha paharitukÄ• matÄ• ya pahÄ• re dinne sacepi ma

sÄ• vatthiyaá¹ƒ \Ee 130/ chabbaggiye Ä• rabbha pahÄ• radÄ• navatthusmiá¹ƒ paÃ±Ã±attaá
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ, virÅ«pakaraá¹‡Ä•
upasampannassapi kaá¹‡á¹‡Ä• dicchedane dukkaá¹-ameva. kenaci viheá¹-hiyamÄ• nassa
ummattakÄ• dÄ«naÃ±ca anÄ• patti. kupitatÄ• , na mokkhÄ• dhippÄ• yatÄ• , upasampanna
tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• ni, idaá¹ƒ par

pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Ne 242/ __talasattikaá¹ƒ uggireyyÄ• _ti pahÄ• radÄ• nÄ• kÄ• raá¹ƒ dassento kÄ
kÄ• yappaá¹-ibaddhaá¹ƒ vÄ• uccÄ• reyya. ettha ca uggiraá¹‡apaccayÄ• pÄ• cittiyaá¹ƒ. sa
viraddho pahÄ• raá¹ƒ deti, na paharitukÄ• matÄ• ya dinnattÄ• dukkaá¹-ameva, tena pahÄ•
yaá¹ƒkiÃ±ci bhijjati, dukkaá¹-ameva. sesamettha sabbaá¹ƒ purimasikkhÄ• pade vuttanayene

talasattikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __amÅ«lakenÄ• _ti diá¹-á¹-hÄ• dimÅ«lavirahitena. __anuddhaá¹ƒseyyÄ• _ti co
__pÄ• cittiya_nti sace cuditako taá¹…khaá¹‡aÃ±Ã±eva ``codeti maâ€™â€™ nti jÄ• nÄ• ti, c

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒsan
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Ä• cÄ• ravipattiyÄ• vÄ• d
anuddhaá¹ƒsane dukkaá¹-aá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ. tathÄ• saÃ±Ã±issa, um
upasampannatÄ• , saá¹…ghÄ• disesassa amÅ«lakatÄ• , anuddhaá¹ƒsanÄ• , taá¹…khaá¹‡a
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhaveda

amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __kukkuccaá¹ƒ upadaheyyÄ• _ti ``Å«navÄ«sativasso tvaá¹ƒ maÃ±Ã±eâ€™â€™ tiÄ
uppÄ• deyya. evaá¹ƒ aÃ±Ã±asmiá¹ƒ uppÄ• danapaccaye asati saÃ±cicca uppÄ• dentassa
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha kukkuccauppÄ• danavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ,
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ. nauppÄ• detukÄ• n
hitesitÄ• ya \Ne 243/ tathÄ• vadantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. upasampann
131/, kukkuccuppÄ• dananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni ana

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 255/ __vivÄ• dÄ• pannÄ• na_nti bhaá¹‡á¸• anakalahehi vivaá¸• á¸• hitaá¹ƒ
Ä• pannÄ• naá¹ƒ. __upassuti_nti sutisamÄ«paá¹ƒ, yattha á¹-hatvÄ• sakkÄ• hoti tesaá¹ƒ va
tiá¹-á¹-heyyÄ• ti attho. ``tattha sossÄ• mÄ«â€™â€™ ti codetukÄ• matÄ• ya gacchato pade
turitagamanepi ohÄ«yamÄ• nepi eseva nayo. yattha pana á¹-hito suá¹‡Ä• ti, tattha á¹-hitass
attano á¹-hitokÄ• saá¹ƒ Ä• gantvÄ• tesu mantayamÄ• nesupi ukkÄ• sitvÄ• , ``ahaá¹ƒ etthÄ
jÄ• nÄ• petabbaá¹ƒ, evaá¹ƒ akarontassÄ• pi savane pÄ• cittiyameva.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha upassutiá¹-á¹-hÄ• navatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, s
anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ, ``imesaá¹ƒ sutvÄ•
viramissÄ• mi vÅ«pasamissÄ• mi attÄ• naá¹ƒ parimocessÄ• mÄ«â€™â€™ ti (Vin IV 473) g
anÄ• patti. upasampannatÄ• , codanÄ• dhippÄ• yo, savananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ idaá¹ƒ pana siyÄ• kiriyaá¹ƒ, siyÄ• akiriyaá¹ƒ, saÃ±Ã±Ä•
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda

upassutisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kammappaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __dhammikÄ• naá¹ƒ kammÄ• na_nti dhammena vinayena satthusÄ• sanena katÄ•
Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutthakammanti imesaá¹ƒ catunnaá¹ƒ kamn
saá¹…khepato kammavinicchayo --- tatra __apalokanakammaá¹ƒ_ nÄ• ma samaggassa sa
taá¹ƒ vatthuá¹ƒ kittetvÄ• ``ruccati saá¹…ghassÄ• â€™â€™ ti tikkhattuá¹ƒ sÄ• vetvÄ• katta
samaggasseva pana saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• kattabbaá¹ƒ kammaá¹ƒ
Ã±attiyÄ• ceva anussÄ• vanÄ• ya \Ne 244/ ca kattabbaá¹ƒ kammaá¹ƒ __Ã±attidutiyakamm
pana Ã±attiyÄ• tÄ«hi ca anussÄ• vanÄ• hi kattabbaá¹ƒ kammaá¹ƒ __Ã±atticatutthakammaa

tesu apalokanakammaá¹ƒ (Vin V 496; Sp (to Vin V) 495-496) paÃ±ca á¹-hÄ• nÄ• ni gacchat
nissÄ• raá¹‡aá¹ƒ bhaá¹‡á¸• ukammaá¹ƒ brahmadaá¹‡á¸• aá¹ƒ kammalakkhaá¹‡anti. tattha
nÄ• sanÄ• viya __nissÄ• raá¹‡Ä• , _ tÄ• disaá¹ƒyeva sammÄ• vattantaá¹ƒ disvÄ• pavesan
veditabbÄ• . pabbajjÄ• pekkhassa kesacchedanÄ• pucchanaá¹ƒ __bhaá¹‡á¸• ukammaá¹ƒ_
bhikkhuno bhikkhÅ« duruttavacanehi ghaá¹-á¹-entassa ``itthannÄ• mo bhikkhu mukharo bhi
ghaá¹-á¹-ento viharati, so bhikkhu yaá¹ƒ iccheyya, taá¹ƒ vadeyya, bhikkhÅ«hi itthannÄ• mo
vattabbo, na ovÄ• dÄ• nusÄ• saniá¹ƒ kattabbo, na ovaditabboâ€™â€™ ti ``saá¹…ghaá¹ƒ, b
`itthannÄ• massa bhikkhuno brahmadaá¹‡á¸• assa dÄ• naá¹ƒ ruccati saá¹…ghassÄ• â€™ t
tatiyampi pucchÄ• mi `itthannÄ• massa, bhante, bhikkhuno brahmadaá¹‡á¸• assa dÄ• naá¹
â€™ ti evaá¹ƒ kattabbaá¹ƒ kammaá¹ƒ __brahmadaá¹‡á¸• aá¹ƒ_ (Vin II 445) nÄ• ma. yaá¹ƒ
bhikkhunÄ«naá¹ƒ Å«ruá¹ƒ vivaritvÄ• dassanÄ• divatthÅ«su ``avandiyo so, bhikkhave, bhikk
kÄ• tabboâ€™â€™ ti (Vin II 411) evaá¹ƒ avandiyakammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, yaá¹ƒ bhikk

ayyo bhikkhunÄ«naá¹ƒ appasÄ• danÄ«yaá¹ƒ dasseti, etassa ayyassa avandiyakaraá¹‡aá¹ƒ
bhikkhunisaá¹…ghassÄ• â€™â€™ â€™ ti evaá¹ƒ upassaye nisinnÄ• heva bhikkhunÄ«hi ka
yasmÄ• tassa kammaá¹ƒyeva lakkhaá¹‡aá¹ƒ na osÄ• raá¹‡Ä• dÄ«ni, tasmÄ• __kammalak
kammalakkhaá¹‡aá¹ƒ nÄ• ma bhikkhunimÅ«lakaá¹ƒ paÃ±Ã±attaá¹ƒ, apica bhikkhÅ«nampi
acchinnacÄ«varakÄ• dÄ«naá¹ƒ cÄ«varÄ• dÄ«ni vÄ• dentehi, paribhuÃ±jitabbÄ• ni apaneta
paribhuÃ±jantehi vÄ• , apanentehi vÄ• , tathÄ• rÅ«paá¹ƒ vÄ• dhammikaá¹ƒ katikaá¹ƒ karon
sÄ• vetvÄ• apalokanakammaá¹ƒ kÄ• tabbaá¹ƒ, sabbaÃ±hetaá¹ƒ kammalakkhaá¹‡ameva p
paÃ±ca á¹-hÄ• nÄ• ni gacchati.

Ã±attikammaá¹ƒ pana nava á¹-hÄ• nÄ• ni gacchati osÄ• raá¹‡aá¹ƒ nissÄ• raá¹‡aá¹ƒ uposat
sammutiá¹ƒ dÄ• naá¹ƒ paá¹-iggahaá¹ƒ paccukkaá¸• á¸• hanaá¹ƒ kammalakkhaá¹‡anti. tatth
saá¹…gho, itthannÄ• mo itthannÄ• massa Ä• yasmato upasampadÄ• pekkho, anusiá¹-á¹-ho
pattakallaá¹ƒ, itthannÄ• mo Ä• gaccheyya \Be 257/, `Ä• gacchÄ• hÄ«â€™ ti vattabboâ€™â
upasampadÄ• pekkhassa osÄ• raá¹‡Ä• __osÄ• raá¹‡Ä• _ nÄ• ma. ``suá¹‡antu me Ä• yasm
dhammakathiko, imassa neva suttaá¹ƒ Ä• gacchati, no suttavibhaá¹…go, so atthaá¹ƒ asalla
byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hati, yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ittha
vuá¹-á¹-hÄ• petvÄ• avasesÄ• imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasameyyÄ• mÄ• â€™â€™ ti e
II 233) dhammakathikassa bhikkhuno nissÄ• raá¹‡Ä• __nissÄ• raá¹‡Ä• _ nÄ• ma. ``suá¹‡Ä
ajjuposatho ... pe ... uposathaá¹ƒ kareyyÄ• â€™â€™ ti evaá¹ƒ uposathakammavasena á¹-h
nÄ• ma. ``suá¹‡Ä• tu me, bhante, saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ«, yadi saá¹…g
saá¹…gho pavÄ• reyyÄ• â€™â€™ ti (Vin I 210) evaá¹ƒ pavÄ• raá¹‡Ä• kammavasena á¹-ha
nÄ• ma. ``suá¹‡Ä• tu me, bhante, saá¹…gho, itthannÄ• mo itthannÄ• massa upasampadÄ•
pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ anusÄ• seyyaâ€™â€™ nti, ``yadi saá¹…ghassa patta
itthannÄ• maá¹ƒ anusÄ• seyyÄ• â€™â€™ ti (Vin I 126) evaá¹ƒ attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ
Ã±atti __sammuti_ nÄ• ma. ``suá¹‡Ä• tu me, bhante, saá¹…gho, imaá¹ƒ cÄ«varaá¹ƒ itthann
nissaggiyaá¹ƒ \Ee 133/ saá¹…ghassa nissaá¹-á¹-haá¹ƒ, yadi saá¹…ghassa pattakallaá¹ƒ, sa
cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno dadeyyÄ• â€™â€™ ti (Vin III 464) evaá¹ƒ nissaá¹-á
dÄ• naá¹ƒ __dÄ• naá¹ƒ_ nÄ• ma. ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo
vivarati uttÄ• niá¹ƒ karoti deseti, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa b
paá¹-iggaá¹‡heyyaâ€™â€™ nti, tena vattabbo `passasÄ«â€™ ti, `Ä• ma, passÄ• mÄ«â€™
saá¹ƒvareyyÄ• sÄ«â€™â€™ ti (Vin II 239) evaá¹ƒ Ä• pattippaá¹-iggaho __paá¹-iggaho_ nÄ•
Ä• yasmantÄ• Ä• vÄ• sikÄ• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• ni uposathaá¹ƒ ka
uddiseyyÄ• ma, Ä• game kÄ• le pavÄ• reyyÄ• mÄ• â€™â€™ ti (Vin I 240) evaá¹ƒ katappav
__paccukkaá¸• á¸• hanÄ• _ nÄ• ma. tiá¹‡avattÄ• rakasamathe (Vin II 212) sabbasaá¹…gÄ•
ekekÄ• Ã±atti cÄ• ti tissopi Ã±attiyo __kammalakkhaá¹‡aá¹ƒ_ nÄ• ma. iti Ã±attikammaá¹ƒ
gacchati.

Ã±attidutiyakammaá¹ƒ \Be 258/ satta á¹-hÄ• nÄ• ni gacchati osÄ• raá¹‡aá¹ƒ nissÄ• raá¹‡aá

uddhÄ• raá¹ƒ desanaá¹ƒ kammalakkhaá¹‡anti. tattha bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya parisakk
aá¹…gehi samannÄ• gatassa upÄ• sakassa saá¹…ghena asambhogakaraá¹‡atthaá¹ƒ patta
__nissÄ• raá¹‡Ä• _ nÄ• ma. tasseva sammÄ• vattantassa pattukkujjanavasena __osÄ• raá
khuddakakkhandhake vaá¸• á¸• halicchavivatthusmiá¹ƒ (Vin II 265-266) vuttÄ• . sÄ«mÄ• sa
avippavÄ• sasammutisanthatasammutibhattuddesakasenÄ• sanaggÄ• hÄ• pakabhaá¹‡á¸•
ubhÄ• jakaphalabhÄ• jakakhajjabhÄ• jakaappamattakavissajjakasÄ• á¹-iyaggÄ• hapakapat
maá¹‡erapesakasammutÄ«ti etÄ• saá¹ƒ sammutÄ«naá¹ƒ vasena __sammuti_ veditabbÄ• .
kathinacÄ«varamatakacÄ«varadÄ• navasena __dÄ• naá¹ƒ_ veditabbaá¹ƒ. kathinuddhÄ• ra
kuá¹-ivatthuvihÄ• ravatthudesanÄ• vasena \Ne 246/ __desanÄ• _ veditabbÄ• . yÄ• pana tiá
II 212 Ä• dayo) ekasmiá¹ƒ pakkhe ekÄ• , ekasmiá¹ƒ pakkhe ekÄ• ti dve Ã±attidutiyakamma
mohÄ• ropanÄ• dÄ«su kammavÄ• cÄ• (Vin IV 446) vuttÄ• , tÄ• saá¹ƒ vasena __kammalak
Ã±attidutiyakammaá¹ƒ satta á¹-hÄ• nÄ• ni gacchati.

Ã±atticatutthakammampi satteva á¹-hÄ• nÄ• ni gacchati osÄ• raá¹‡aá¹ƒ nissÄ• raá¹‡aá¹ƒ s
niggahaá¹ƒ samanubhÄ• sanaá¹ƒ kammalakkhaá¹‡anti. tattha tajjanÄ«yakammÄ• dÄ«naá¹
kammÄ• naá¹ƒ vasena __nissÄ• raá¹‡Ä• , _ tesaá¹ƒyeva kammÄ• naá¹ƒ paá¹-ippassambha
veditabbÄ• , bhikkhunovÄ• dakasammutivasena (Vin IV 146-147) __sammuti, _ parivÄ• sac
mÄ• nattadÄ• navasena (Vin II 105) __dÄ• naá¹ƒ, _ mÅ«lÄ• yapaá¹-ikassanavasena (Vin II
ukkhittÄ• nuvattikÄ• \Ee 134/, aá¹-á¹-ha yÄ• vatatiyakÄ• , ariá¹-á¹-ho (Vin IV 417), caá¹‡á¸•
709) cÄ• ti ime te yÄ• vatatiyakÄ• ti imÄ• saá¹ƒ ekÄ• dasannaá¹ƒ samanubhÄ• sanÄ• naá¹
upasampadÄ• kammaabbhÄ• nakammavasena __kammalakkhaá¹‡aá¹ƒ_ veditabbaá¹ƒ. iti
á¹-hÄ• nÄ• ni gacchati.

imesu pana catÅ«su kammesu apalokanakammaá¹ƒ apaloketvÄ• va kÄ• tabbaá¹ƒ, Ã±attika
Ã±attikammampi ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• va kÄ• tabbaá¹ƒ, apalokanakammÄ• divase
Ã±attidutiyakammaá¹ƒ pana apaloketvÄ• \Be 259/ kÄ• tabbampi atthi akÄ• tabbampi, tattha
sÄ«mÄ• samÅ«hananaá¹ƒ (Vin I 139-140, 144 Ä• dayo) kathinacÄ«varadÄ• naá¹ƒ kathinud
vihÄ• ravatthudesanÄ• ti imÄ• ni cha kammÄ• ni garukÄ• ni apaloketvÄ• kÄ• tuá¹ƒ na vaá¹
Ã±attidutiyakammavÄ• caá¹ƒ sÄ• vetvÄ• va kÄ• tabbÄ• ni. avasesÄ• terasa sammutiyo
senÄ• sanaggÄ• hÄ• pakamatakacÄ«varadÄ• nasammutiyo cÄ• ti etÄ• ni lahukammÄ• ni a
Ã±attikammÄ• divasena pana na kÄ• tabbÄ• neva. Ã±atticatutthakammampi sakalakkhaá¹‡
sesakammavasena. evaá¹ƒ attano attano lakkhaá¹‡eneva vatthuÃ±attianussÄ• vanÄ• sÄ«n
etÄ• ni kammÄ• ni dhammena vinayena satthusÄ• sanena katattÄ• dhammo etesu atthÄ«t
iti etesaá¹ƒ dhammikÄ• naá¹ƒ __kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadha
vÄ• cÄ• ya pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha khÄ«yanadhammÄ• pajjanavatthusmiá¹ƒ paÃ±Ã±at
anÄ• á¹‡attikaá¹ƒ, dhammakamme vematikassa, adhammakamme dhammakammasaÃ±Ã±

adhammakammasaÃ±Ã±issa \Ne 247/, ``adhammena vÄ• vaggena vÄ• nakammÄ• rahass
Ã±atvÄ• khÄ«yantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. dhammakammatÄ• , dhamma
khÄ«yananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasad
dukkhavedananti.

kammappaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __vinicchayakathÄ• yÄ• _ti yÄ• va Ä• rocitaá¹ƒ vatthu avinicchikaá¹ƒ, Ã±attiá¹ƒ vÄ•
aniá¹-á¹-hÄ• pitÄ• , tÄ• va vinicchayakathÄ• __vattamÄ• nÄ• _ nÄ• ma hoti. yo bhikkhu eta
kopetukÄ• matÄ• ya parisÄ• ya hatthapÄ• saá¹ƒ vijahati, tassa vijahane dukkaá¹-aá¹ƒ, vijah

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha chandaá¹ƒ adatvÄ• pakkamanavatth
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, dhammakamme vematikassa, adhammakam
dhammakammasaÃ±Ã±ino, vematikassa ca dukkaá¹-aá¹ƒ. adhammakammasaÃ±Ã±issa pa
bhaá¹‡á¸• anÄ• dÄ«ni vÄ• bhavissanti, adhammena \Ee 135/ vÄ• vaggena vÄ• nakammÄ
karissantÄ«â€™â€™ ti (Vin IV 483) Ã±atvÄ• , gilÄ• no vÄ• hutvÄ• , gilÄ• nassa vÄ• karaá
pÄ«á¸·ito, na ca kammaá¹ƒ kopetukÄ• mo ``puna paccÄ• gamissÄ• mÄ«â€™â€™ ti gaccha
anÄ• patti. vinicchayakathÄ• ya vattamÄ• natÄ• , dhammakammatÄ• , dhammakammasaÃ±
á¹-hitatÄ• , samÄ• nasaá¹ƒvÄ• sakatÄ• , kopetukÄ• matÄ• ya hatthapÄ• savijahananti imÄ•
samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame __samaggena saá¹…ghenÄ• _ti samÄ• nasaá¹ƒvÄ• sakena samÄ• nasÄ«mÄ
cÄ«varaá¹ƒ datvÄ• . __yathÄ• santhuta_nti yo yo mittasandiá¹-á¹-hasambhattavasena santh
attho. __pÄ• cittiya_nti \Ne 248/ evaá¹ƒ saá¹…ghena saddhiá¹ƒ sayameva senÄ• sanapaÃ±
sammatassa bhikkhuno cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yantassa vÄ• cÄ• ya vÄ• cÄ• ya

rÄ• jagahe chabbaggiye Ä• rabbha cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yanavatthusmiá¹ƒ pa
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, dhammakamme tikapÄ• cittiyaá¹ƒ, cÄ«varaá
vissajjiyavebhaá¹…giyaá¹ƒ parikkhÄ• raá¹ƒ datvÄ• pacchÄ• khÄ«yantassa dukkaá¹-aá¹ƒ, _
nÄ• ma á¹-hapetvÄ• paÃ±ca garubhaá¹‡á¸• Ä• ni avaseso. rÄ• sivasena hi paÃ±ca garubh
Ä• rÄ• mo Ä• rÄ• mavatthÅ«ti ekaá¹ƒ, vihÄ• ro vihÄ• ravatthÅ«ti dutiyaá¹ƒ, maÃ±co pÄ«á¹-

tatiyaá¹ƒ, lohakumbhÄ« lohabhÄ• á¹‡akaá¹ƒ lohavÄ• rako lohakaá¹-Ä• haá¹ƒ vÄ• si parasu
nikhÄ• dananti catutthaá¹ƒ, valli veá¸·u muÃ±jaá¹ƒ pabbajaá¹ƒ tiá¹‡aá¹ƒ mattikÄ• \Be 261/
mattikÄ• bhaá¹‡á¸• anti paÃ±camaá¹ƒ. etÄ• ni hi paÃ±ca saá¹…ghasantakÄ• ni neva saá¹…
gaá¹‡apuggalÄ• naá¹ƒ vissajjetuá¹ƒ vÄ• vibhajituá¹ƒ vÄ• vaá¹-á¹-anti, vissajjitavibhattÄ• ni
honti. thÄ• varena pana thÄ• varaá¹ƒ, itarena ca akappiyena mahagghakappiyena vÄ• itara
upakÄ• raá¹ƒ sallakkhetvÄ• kappiyaparivattanena parivattetuá¹ƒ vaá¹-á¹-ati, varasenÄ• sar
saá¹ƒrakkhaá¹‡atthaá¹ƒ lÄ• makÄ• ni vissajjetuá¹ƒ vissajjetvÄ• paribhuÃ±jituÃ±ca vaá¹-á¹-
tÄ«su rÄ• sÄ«su agarubhaá¹‡á¸• aá¹ƒ nÄ• ma kiÃ±ci natthi, catutthe lohakumbhÄ« araÃ±ja
lohabhÄ• á¹‡akaá¹ƒ lohakaá¹-Ä• hanti imÄ• ni tÄ«á¹‡i antamaso pasatamattaudakaggaá¹‡h
garubhaá¹‡á¸• Ä• ni. lohavÄ• rako pana kÄ• á¸·alohatambalohakaá¹ƒsalohavaá¹-á¹-alohÄ•
sÄ«haá¸·adÄ«pe pÄ• daggaá¹‡hanako bhÄ• jetabbo, __pÄ• do_ ca nÄ• ma magadhanÄ• á
136/ gaá¹‡hÄ• ti, tato atirekaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, imÄ• ni tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatÄ•

pÄ• á¸·iyaá¹ƒ pana anÄ• gatÄ• nipi bhiá¹…gÄ• rapaá¹-iggahauá¸·uá¹…kadabbikaá¹-acchup
taá¹-á¹-akasarakasamuggaaá¹…gÄ• rakapalladhÅ«makaá¹-acchuÄ• dÄ«ni khuddakÄ• nipi
ayathÄ• lakaá¹ƒ tambalohathÄ• lakanti imÄ• ni pana bhÄ• janÄ«yÄ• ni, kaá¹ƒsalohavaá¹-á¹
saá¹…ghikaparibhogena vÄ• gihivikaá¹-Ä• vÄ• vaá¹-á¹-ati, puggalikaparibhogena na vaá¹-
taá¹ƒ bhÄ• janavikatiá¹ƒ aÃ±Ã±asmimpi kappiyalohabhaá¹‡á¸• e aÃ±janÄ« aÃ±janisalÄ• kÄ
kaá¹‡á¹‡amalaharaá¹‡Ä« sÅ«ci khuddako pipphaliko khuddakaá¹ƒ Ä• rakaá¹‡á¹-akaá¹ƒ kuÃ
kattarayaá¹-á¹-hi vedhako bhindivÄ• lako yathÄ• tathÄ• ghanakatalohaá¹ƒvippakatalohabha
bhÄ• janÄ«yaá¹ƒ. dhÅ«manettaphÄ• ladÄ«parukkhadÄ«pakapallikaolambakadÄ«paitthipuri
aÃ±Ã±Ä• ni vÄ• bhitticchadanakavÄ• á¹-Ä• dÄ«su upanetabbÄ• ni, antamaso lohakhilakaá
lohabhaá¹‡á¸• Ä• ni \Ne 249/ garubhaá¹‡á¸• Ä• niyeva, attanÄ• laddhÄ• ni pariharitvÄ• pi p
paribhuÃ±jitabbÄ• ni, saá¹…ghikaparibhogena vÄ• gihivikaá¹-Ä• ni vÄ• vaá¹-á¹-anti, tipubh
khÄ«rapÄ• sÄ• á¹‡amayÄ• ni taá¹-á¹-akasarakÄ• dÄ«ni garubhaá¹‡á¸• Ä• niyeva.

ghaá¹-ako \Be 262/ pana telabhÄ• janaá¹ƒ vÄ• pÄ• daggaá¹‡hanakato atirekameva garubh
suvaá¹‡á¹‡arajataÄ• rakÅ«á¹-ajÄ• tiphalikabhÄ• janÄ• ni gihivikaá¹-Ä• nipi na vaá¹-á¹-anti.
Ä• mÄ• sampi anÄ• mÄ• sampi sabbaá¹ƒ vaá¹-á¹-ati.

vÄ• siyÄ• dÄ«su pana yÄ• ya vÄ• siyÄ• dantakaá¹-á¹-hacchedanaucchutacchanamattato a
na sakkÄ• , ayaá¹ƒ bhÄ• janÄ«yÄ• . sesÄ• yena kenaci Ä• kÄ• rena katÄ• garubhaá¹‡á¸•
vejjÄ• naá¹ƒ sirÄ• vedhakopi garubhaá¹‡á¸• ameva, tathÄ• kuá¹-hÄ• rÄ«. yÄ• pana Ä• vuc
anÄ• mÄ• sÄ• , kudÄ• lo daá¹‡á¸• abandhanikhÄ• danaá¹ƒ vÄ• agarubhaá¹‡á¸• aá¹ƒ nÄ• n
sammuÃ±janidaá¹‡á¸• akhaá¹‡anakaá¹ƒ pana adaá¹‡á¸• akaá¹ƒ phalamattakameva, yaá¹ƒ
pakkhipitvÄ• parihariituá¹ƒ, taá¹ƒ bhÄ• janÄ«yaá¹ƒ. sikharampi nikhÄ• daneneva saá¹…gah
vihÄ• re vÄ• siÄ• dÄ«ni dinnÄ• ni honti, te ce ghare daá¸• á¸• he vÄ• vilutte vÄ• ``detha no
puna Ä• harissÄ• mÄ• â€™â€™ ti vadanti, dÄ• tabbÄ• . sace haranti, na vÄ• retabbÄ• , an

kammÄ• rataá¹-á¹-akÄ• racundakÄ• ranaá¸·akÄ• ramaá¹‡ikÄ• rapattabandhakÄ• naá¹ƒ
adhikaraá¹‡imuá¹-á¹-hisaá¹‡á¸• Ä• satulÄ• dÄ«ni sabbÄ• ni lohamayÄ• ni upakaraá¹‡Ä• ni
paá¹-á¹-hÄ• ya garubhaá¹‡á¸• Ä• ni. tipukoá¹-á¹-akasuvaá¹‡á¹‡akÄ• racammakÄ• raupakar
pana viseso, tipukoá¹-á¹-akaupakaraá¹‡esu tipucchedanakasatthakaá¹ƒ, suvaá¹‡á¹‡akÄ• ra
suvaá¹‡á¹‡acchedanakasatthakaá¹ƒ, cammakÄ• raupakaraá¹‡esu kataparikammacammac
bhÄ• janÄ«yÄ• ni. nhÄ• pitatunnakÄ• raupakaraá¹‡esupi á¹-hapetvÄ• mahÄ• kattariá¹ƒ \Ee
mahÄ• pipphalikaÃ±ca sabbaá¹ƒ vaá¹-á¹-ati, itarÄ• ni garubhaá¹‡á¸• Ä• ni.

valliÄ• dÄ«su vettavalliÄ• dikÄ• yÄ• kÄ• ci aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• valli saá¹…gh
vÄ• rakkhitagopitÄ• va garubhaá¹‡á¸• aá¹ƒ, sÄ• saá¹…ghakamme ca cetiyakamme ca kat
puggalikakammepi upanetuá¹ƒ vaá¹-á¹-ati, suttamakacivÄ• kanÄ• á¸·ikerahÄ«racammamay
vÄ• ke ca nÄ• á¸·ikerahÄ«re ca vaá¹-á¹-etvÄ• katÄ• ekavaá¹-á¹-Ä• vÄ• dvivaá¹-á¹-Ä• vÄ
garubhaá¹‡á¸• aá¹ƒ. suttaá¹ƒ pana avaá¹-á¹-etvÄ• dinnaá¹ƒ makacivÄ• kanÄ• á¸·ikerahÄ«r
250/. yehi panetÄ• ni \Be 263/ rajjukÄ• dÄ«ni dinnÄ• ni honti, te attano karaá¹‡Ä«yena hara

yo koci aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• akamattopi veá¸·u saá¹…ghassa dinno vÄ• tatthaj
garubhaá¹‡á¸• aá¹ƒ, sopi saá¹…ghassa kamme ca cetiyakamme ca kate atireko puggalikak
pÄ• daggaá¹‡hanakatelanÄ• á¸·i pana kattarayaá¹-á¹-hi upÄ• hanadaá¹‡á¸• ako chattadaá¹
idamettha bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ, daá¸• á¸• hagehamanussÄ• gaá¹‡hitvÄ• gacchan

muÃ±jaÃ±ca pabbajaÃ±ca avasesaÃ±ca chadanatiá¹‡aá¹ƒ muá¹-á¹-hippamÄ• á¹‡ampi cha
tÄ• lapaá¹‡á¹‡Ä• dÄ«su yaá¹ƒkiÃ±ci ekapaá¹‡á¹‡ampi saá¹…ghassa dinnaá¹ƒ vÄ• tatthajÄ
saá¹…ghike tiá¹‡avatthusmiá¹ƒ jÄ• takaá¹ƒ vÄ• rakkhitagopitaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, tam
cetiyakamme ca kate atirekaá¹ƒ puggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-ati. daá¸• á¸• hagehama
na vÄ• retabbÄ• , aá¹-á¹-haá¹…gulappamÄ• á¹‡opi rittakapotthako garubhaá¹‡á¸• ameva.

mattikÄ• pakatimattikÄ• vÄ• hotu paÃ±cavaá¹‡á¹‡Ä• vÄ• sudhÄ• vÄ• sajjurasakaá¹…g
yaá¹ƒkiÃ±ci dullabhaá¹-á¹-hÄ• ne Ä• netvÄ• vÄ• dinnaá¹ƒ tatthajÄ• takaá¹ƒ vÄ• rakkhitag
tÄ• lapakkamattaá¹ƒ garubhaá¹‡á¸• aá¹ƒ hoti, tampi saá¹…ghakamme ca cetiyakamme ca k
puggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-ati. hiá¹…guhiá¹…gulakaharitÄ• lamanosilaÃ±janÄ• dÄ«

dÄ• rubhaá¹‡á¸• e yo koci veá¸·umhi vuttappamÄ• á¹‡o dÄ• rubhaá¹‡á¸• ako saá¹…ghassa
rakkhitagopito garubhaá¹‡á¸• aá¹ƒ, api ca sabbÄ• pi dÄ• ruveá¸·ucammapÄ• sÄ• á¹‡Ä• divi
saá¹…gahitÄ• , tattha maÃ±capÄ«á¹-hehi asaá¹…gahitÄ• ni Ä• sandikÄ• dÄ«ni antamaso c
paá¹‡á¹‡ehi vÄ• katapÄ«á¹-haá¹ƒ upÄ• dÄ• ya sabbÄ• ni Ä• sanÄ• ni.

vaá¹…kaphalakaá¹ƒ dÄ«ghaphalakaá¹ƒ cÄ«varadhovanaphalakaá¹ƒ ghaá¹-á¹-anaphalakaá

dantakaá¹-á¹-hacchedanagaá¹‡á¹-hikÄ• daá¹‡á¸• amuggaro nÄ• vÄ• ambaá¹‡aá¹ƒ rajana
dÄ• rumayo vÄ• dantamayo vÄ• veá¸·umayo vÄ• sapÄ• dakopi apÄ• dakopi samuggo ma
atirekappamÄ• á¹‡o karaá¹‡á¸• o udakadoá¹‡i udakakaá¹-Ä• haá¹ƒ uá¸·uá¹…ko kaá¹-acchu
pÄ• nÄ«yasaá¹…khoti \Be 264/ etesu yaá¹ƒkiÃ±ci saá¹…ghe dinnaá¹ƒ garubhaá¹‡á¸• aá¹ƒ.
bhÄ• janÄ«yaá¹ƒ, tathÄ• \Ee 138/ dÄ• rumayo udakatumbo.

pÄ• dakathalikamaá¹‡á¸• alaá¹ƒ \Ne 251/ dÄ• rumayaá¹ƒ vÄ• hotu coá¸·apaá¹‡á¹‡Ä• dima
garubhaá¹‡á¸• aá¹ƒ. Ä• dhÄ• rako pattapidhÄ• naá¹ƒ tÄ• lavaá¹‡á¹-aá¹ƒ bÄ«janÄ« caá¹…k
yaá¹-á¹-hisammuÃ±janÄ« muá¹-á¹-hisammuÃ±janÄ«ti etesupi yaá¹ƒkiÃ±ci khuddakaá¹ƒ vÄ•
dÄ• ruveá¸·upaá¹‡á¹‡acammÄ• dÄ«su yena kenaci kataá¹ƒ garubhaá¹‡á¸• ameva.

thambhatulÄ• sopÄ• naphalakÄ• dÄ«su yaá¹ƒkiÃ±ci dÄ• rumayaá¹ƒ vÄ• pÄ• sÄ• á¹‡amaya
koci kaá¹-asÄ• rako yaá¹ƒkiÃ±ci bhÅ«mattharaá¹‡aá¹ƒ yaá¹ƒkiÃ±ci akappiyacammaá¹ƒ, sab
garubhaá¹‡á¸• aá¹ƒ, bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. eá¸·akacammaá¹ƒ pana pa
hoti, tampi garubhaá¹‡á¸• ameva, kappiyacammÄ• ni bhÄ• janÄ«yÄ• ni, __kurundiyaá¹ƒ_ p
maÃ±cappamÄ• á¹‡aá¹ƒ cammaá¹ƒ garubhaá¹‡á¸• anti vuttaá¹ƒ.

udukkhalaá¹ƒ musalaá¹ƒ suppaá¹ƒ nisadaá¹ƒ nisadapoto pÄ• sÄ• á¹‡adoá¹‡i pÄ• sÄ• á¹‡al
kasibhaá¹‡á¸• ampi garubhaá¹‡á¸• aá¹ƒ, sabbaá¹ƒ cakkayuttayÄ• naá¹ƒ garubhaá¹‡á¸• am
pÄ• dÄ• ca aá¹-aniyo ca vÄ• siparasuÄ• dÄ«naá¹ƒ daá¹‡á¸• Ä• cÄ• ti etesu yaá¹ƒkiÃ±ci a
bhÄ• janÄ«yaá¹ƒ, tacchitamaá¹-á¹-haá¹ƒ pana garubhaá¹‡á¸• aá¹ƒ hoti, anuÃ±Ã±Ä• tavÄ• s
muá¹-á¹-hipaá¹‡á¹‡aá¹ƒ kattarayaá¹-á¹-hi upÄ• hanÄ• araá¹‡isahitaá¹ƒ dhammakaraá¹‡o p
anatirittaá¹ƒ Ä• malakatumbaá¹ƒ Ä• malakaghaá¹-o lÄ• bukatumbaá¹ƒ lÄ• bukaghaá¹-o visÄ
bhÄ• janÄ«yaá¹ƒ, tato paraá¹ƒ garubhaá¹‡á¸• aá¹ƒ.

hatthidanto vÄ• yaá¹ƒkiÃ±ci visÄ• á¹‡aá¹ƒ vÄ• atacchitaá¹ƒ yathÄ• gatameva bhÄ• janÄ«y
katamaÃ±capÄ«á¹-hapÄ• dÄ• dÄ«su purimasadisova vinicchayo. tacchitaniá¹-á¹-hitopi hiá¹.
aÃ±janikaraá¹‡á¸• ako gaá¹‡á¹-hikÄ• vidho aÃ±janÄ« aÃ±janisalÄ• kÄ• udakapuÃ±chanÄ«
bhÄ• janÄ«yameva.

mattikÄ• bhaá¹‡á¸• e sabbaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ ghaá¹-apiá¹-harÄ•
pattakaá¹-Ä• haá¹ƒ aá¹…gÄ• rakaá¹-Ä• haá¹ƒ dhÅ«madÄ• nakaá¹ƒ dÄ«parukkhako dÄ«pak
chadaniá¹-á¹-hakÄ• thupikÄ• ti sabbaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, etesu pana vuttanayesu garu
veá¸·uÄ• diá¹ƒ attano atthÄ• ya gaá¹‡hantena samakaá¹ƒ vÄ• atirekaá¹ƒ vÄ• phÄ• tikamm
pÄ• daggaá¹‡hanakato \Be 265/ anatirittappamÄ• á¹‡o pana ghaá¹-ako patto thÄ• lakaá¹ƒ k
idamettha bhÄ• janÄ«yaá¹ƒ, yathÄ• ca mattikÄ• bhaá¹‡á¸• e evaá¹ƒ lohabhaá¹‡á¸• epi kuá
bhÄ• janÄ«yakoá¹-á¹-hÄ• sameva bhajati. iti yaá¹ƒ bhÄ• janÄ«yaá¹ƒ vissajjanÄ«yampi taá¹ƒ
vissajjiyavebhaá¹…giyasaá¹…khÄ• taá¹ƒ aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ datvÄ• khÄ«yantassa

dÄ• tumeva na vaá¹-á¹-ati. issaravatÄ• ya dento thullaccayaá¹ƒ Ä• pajjati, theyyacittena \Ne
bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabbo. yathÄ• ca aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ datvÄ•
tathÄ• saá¹…ghena asammatassa cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ datvÄ
anupasampanne sabbattha tikadukkaá¹-aá¹ƒ. pakatiyÄ• pana chandÄ• divasena (Vin IV 48
\Ee 139/ attho tassa dinnena, laddhÄ• pi vinipÄ• tessati, na sammÄ• upanessatÄ«â€™â€™
ummattakÄ• dÄ«naÃ±ca anÄ• patti. upasampannatÄ• , dhammena laddhasammutitÄ• , saá
vikappanupagacÄ«varadÄ• naá¹ƒ, pacchÄ• khÄ«yitukÄ• matÄ• ya khÄ«yanÄ• ti imÄ• netth
samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

dubbalasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame sabbaá¹ƒ tiá¹ƒsakakaá¹‡á¸• e pariá¹‡Ä• manasikkhÄ• pade vuttanayameva. a
attano pariá¹‡Ä• mitattÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, idha puggalassa pariá¹‡Ä• mitattÄ•

pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sahadhammikavaggo aá¹-á¹-hamo.

9. ratanavaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

ratanavaggassa paá¹-hame __khattiyassÄ• _ti khattiyajÄ• tikassa, __muddhÄ• bhisittassÄ•
muddhani abhisittassa. anikkhanto rÄ• jÄ• itoti \Be 266/ anikkhantarÄ• jakaá¹ƒ, tasmiá¹ƒ __
sayanighareti attho. __ratanaá¹ƒ_ vuccati mahesÄ«, __niggata_nti nikkhantaá¹ƒ, aniggataá
aniggataratanakaá¹ƒ, tasmiá¹ƒ __aniggataratanake, _ sayanighareti attho. __indakhÄ«laá¹ƒ
__atikkameyyÄ• _ti ettha attano Ä• gatabhÄ• vaá¹ƒ ajÄ• nÄ• petvÄ• sayanigharassa umm
atikkÄ• mentassa dukkaá¹-aá¹ƒ, dutiyaá¹ƒ pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha raÃ±Ã±o antepurappavisanavatthu
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, paá¹-isaá¹ƒvidite appaá
vematikassa ca dukkaá¹-aá¹ƒ. paá¹-isaá¹ƒviditasaÃ±Ã±issa, na khattiyassa vÄ• , na khattiy
abhisittassa vÄ• , ubhosu vÄ• , ubhinnaá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ nikkhante sayanigharaá
asayanighare, ummattakÄ• dÄ«naÃ±ca anÄ• patti. khattiyatÄ• , abhisittatÄ• , ubhinnampi s
anikkhantatÄ• , appaá¹-isaá¹ƒviditatÄ• , indakhÄ«lÄ• tikkamoti imÄ• nettha paÃ±ca aá¹…gÄ

paá¹-hamakathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyanti.

antepurasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __ratana_nti muttÄ• didasavidhaá¹ƒ. __ratanasammata_nti yaá¹ƒkiÃ±ci manussÄ• na
__ajjhÄ• rÄ• me vÄ• _ti parikkhittassa antopaá¹-ikkhepe aparikkhittassa dvinnaá¹ƒ leá¸• á¸•
__ajjhÄ• vasathe_ti parikkhittassa antopaá¹-ikkhepe, aparikkhittassa musalapÄ• tabbhantar
vinicchayo --- jÄ• tarÅ«parajataá¹ƒ attano atthÄ• ya uggaá¹‡hantassa vÄ• uggaá¹‡hÄ• pen
pÄ• cittiyaá¹ƒ \Ee 140/. saá¹…ghagaá¹‡apuggalacetiyanavakammÄ• naá¹ƒ atthÄ• ya dukka
muttÄ• diratane sabbesampi atthÄ• ya dukkaá¹-ameva. kappiyavatthuá¹ƒ vÄ• akappiyavatt
mÄ• tusantakampi bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena paá¹-isÄ• mentassa pÄ• cittiyaá¹ƒ, tÄ• di
katvÄ• paá¹-isÄ• metuá¹ƒ vaá¹-á¹-ati. ``idaá¹ƒ paá¹-isÄ• methÄ• â€™â€™ ti vutte pana ``na
vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitabbaá¹ƒ. sace kupitÄ• pÄ• tetvÄ• gacchanti, palibodh
paá¹-isÄ• metabbaá¹ƒ. vihÄ• re kammaá¹ƒ karontÄ• vaá¸• á¸• hakÄ«Ä• dayo vÄ• rÄ• java
upakaraá¹‡aá¹ƒ vÄ• sayanabhaá¹‡á¸• aá¹ƒ vÄ• paá¹-isÄ• metvÄ• dethÄ• â€™â€™ ti vad
kÄ• tabbameva, guttaá¹-á¹-hÄ• naá¹ƒ pana dassetuá¹ƒ vaá¹-á¹-ati.

ajjhÄ• rÄ• maajjhÄ• vasathesupi yÄ• dise á¹-hÄ• ne ``bhikkhÅ«hi vÄ• sÄ• maá¹‡erehi vÄ•
ti Ä• saá¹…kÄ• uppajjati, tÄ• diseyeva á¹-hÄ• ne uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• s
nikkhipitabbaá¹ƒ, ``yassa bhaá¹‡á¸• aá¹ƒ naá¹-á¹-haá¹ƒ, so Ä• gacchatÅ«â€™â€™ ti ca Ä•
Ä• gacchati, so ``kÄ«disaá¹ƒ te bhaá¹‡á¸• aá¹ƒ naá¹-á¹-haâ€™â€™ nti pucchitabbo, sace s
dÄ• tabbaá¹ƒ. no ce, `vicinÄ• hÄ«â€™ ti vattabbo. tamhÄ• Ä• vÄ• sÄ• pakkamantena pati
hatthe, tesu asati patirÅ«pÄ• naá¹ƒ gahapatikÄ• naá¹ƒ hatthe nikkhipitvÄ• pakkamitabbaá¹
pakkamati, na sÄ• mikaá¹ƒ passati, tena thÄ• varaá¹ƒ senÄ• sanaá¹ƒ vÄ• cetiyaá¹ƒ vÄ• p
kÄ• retabbo. sace dÄ«ghassa addhuno accayena sÄ• miko Ä• gacchati, taá¹ƒ dassetvÄ• `a
sace nÄ• numodati, ``dehi me dhanaâ€™â€™ nti codeti, samÄ• dapetvÄ• dÄ• tabbaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha ratanauggaá¹‡hanavatthusmiá¹ƒ paÃ
ajjhÄ• rÄ• mÄ• vÄ• , ajjhÄ• vasathÄ• vÄ• â€™â€™ ti ayamettha duvidhÄ• anupaÃ±Ã±att
sÄ• á¹‡attikaá¹ƒ, anuÃ±Ã±Ä• taá¹-á¹-hÄ• ne anÄ• dariyena uggahetvÄ• anikkhipantassa du
anuÃ±Ã±Ä• taá¹-á¹-hÄ• ne gahetvÄ• nikkhipantassa, yaá¹ƒ hoti Ä• mÄ• saá¹ƒ ratanasamm
tÄ• vakÄ• likaá¹ƒ vÄ• uggaá¹‡hantassa, paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya gaá¹‡hato, ummattakÄ
ananuÃ±Ã±Ä• takaraá¹‡aá¹ƒ, parasantakatÄ• , vissÄ• saggÄ• hapaá¹ƒsukÅ«lasaÃ±Ã±Ä• n
uggahÄ• panaá¹ƒ vÄ• ti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±ca

ratanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 268/ __santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• _ti idaá¹ƒ cÄ• ritte vuttanayameva. __
majjhanhikÄ• tikkamato paá¹-á¹-hÄ• ya antoaruá¹‡e, etasmiá¹ƒ antare ``vikÄ• le gÄ• mappa
Ä• pucchÄ• mÄ«â€™â€™ ti vÄ• , ``gÄ• maá¹ƒ pavisissÄ• mÄ«â€™â€™ ti vÄ• anÄ• pucch
karaá¹‡Ä«ye parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa, aparikkhittassa upa
141/ paá¹-hamapÄ• de dukkaá¹-aá¹ƒ, dutiyapÄ• de pÄ• cittiyaá¹ƒ. sacepi sambahulÄ• kena
pavisanti, sabbehi aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• pucchitabbaá¹ƒ. ``tasmiá¹ƒ gÄ• me taá¹ƒ kamm
aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gacchantÄ• naá¹ƒ puna Ä• pucchanakiccaá¹ƒ natthi. sace pana uss
vihÄ• raá¹ƒ gacchantÄ• antarÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ pavisitukÄ• mÄ• honti, Ä• pucchit
Ä• sanasÄ• lÄ• yaá¹ƒ vÄ• bhattakiccaá¹ƒ katvÄ• telabhikkhÄ• ya vÄ• sappibhikkhÄ• ya \N
passe bhikkhu atthi, Ä• pucchitabbo, asante `natthÄ«â€™ ti gantabbaá¹ƒ. vÄ«thiá¹ƒ otaritvÄ
disvÄ• pi Ä• pucchanakiccaá¹ƒ natthi. yo pana gÄ• mamajjhena maggo hoti, sace tena gacc
atthÄ• ya carissÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajjati, passe bhikkhuá¹ƒ disvÄ• Ä• pucchital
carantassa pana Ä• pucchanakiccaá¹ƒ natthi, okkamantassa vuttanayeneva pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha vikÄ• le gÄ• mappavesanavatthusmiá¹ƒ paÃ±Ã±att
nti ca ``anÄ• pucchÄ• â€™â€™ ti ca ``aÃ±Ã±atra tathÄ• rÅ«pÄ• accÄ• yikÄ• karaá¹‡Ä«yÄ
tisso anupaÃ±Ã±attiyo, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, anÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, k
vematikassa ca dukkaá¹-aá¹ƒ. kÄ• lasaÃ±Ã±ino pana, yo ca accÄ• yike vÄ• karaá¹‡Ä«ye, s
asantaá¹ƒ vÄ• anÄ• pucchitvÄ• pavisati, antarÄ• rÄ• mabhikkhunupassayatitthiyaseyyapa
aÃ±Ã±ataraá¹ƒ gacchati, tassa, gÄ• mena maggo hoti, tena gacchato, Ä• padÄ• su, ummat
santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchatÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, vikÄ• le gÄ• ma
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• neva, idaá¹ƒ pana kiriyÄ• kiriyanti.

vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Be 269/ bhedanameva bhedanakaá¹ƒ, taá¹ƒ assa atthÄ«ti __bhedanakaá¹ƒ_. tasm
karaá¹‡akÄ• rÄ• panesu dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena pana taá¹ƒ bhinditvÄ• pÄ• cittiyaá¹

sakkesu sambahule bhikkhÅ« Ä• rabbha bahusÅ«cigharaviÃ±Ã±Ä• panavatthusmiá¹ƒ paÃ±
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sÄ• á¹‡attikaá¹ƒ, attanÄ• vippakataá¹ƒ attanÄ• vÄ• , parehi vÄ
attanÄ• vÄ• , parehi vÄ• pariyosÄ• petvÄ• labhantassa catukkapÄ• cittiyaá¹ƒ. aÃ±Ã±assa
karaá¹‡akÄ• rÄ• panesu, aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jane dukkaá¹-aá¹ƒ. g
vidhe aÃ±janiyÄ• aÃ±janisalÄ• kÄ• ya vÄ• sijaá¹-e udakapuÃ±chaniyÄ• ti etesu yaá¹ƒkiÃ±c

karontassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. sÅ«cigharatÄ• , aá¹-á¹-himayÄ• ditÄ• , atta
\Ne 256/ kÄ• rÄ• petvÄ• vÄ• paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-h
saÃ±carittasadisÄ• nÄ«ti.

sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Ee 142/ __maÃ±ca_nti masÄ• rakÄ• dÄ«su aÃ±Ã±ataraá¹ƒ. __pÄ«á¹-ha_mpi tÄ
viya atidÄ«ghaá¹ƒ, Ä• sandiko viya ca samaá¹ƒ caturassaá¹ƒ na hoti. __chedanakaá¹ƒ_ bhe

sÄ• vatthiyaá¹ƒ upanandaá¹ƒ Ä• rabbha ucce maÃ±ce sayanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ,
pamÄ• á¹‡Ä• tikkantaá¹ƒ labhitvÄ• chinditvÄ• yathÄ• pamÄ• á¹‡ameva upari dissati, evaá
uttÄ• naá¹ƒ vÄ• katvÄ• , aá¹-á¹-akaá¹ƒ vÄ• bandhitvÄ• paribhuÃ±jantassa, ummattakÄ• d
pamÄ• á¹‡Ä• tikkantamaÃ±capÄ«á¹-hatÄ• , attano atthÄ• ya karaá¹‡aá¹ƒ vÄ• kÄ• rÄ• petv
imÄ• nettha dve aá¹…gÄ• ni. sesaá¹ƒ sabbaá¹ƒ sÅ«cigharasikkhÄ• padasadisamevÄ• ti.

maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Be 270/ tÅ«laá¹ƒ onaddhamettha Ä• ti __tÅ«lonaddhaá¹ƒ, _ cimilikaá¹ƒ pattharitv
pakkhipitvÄ• upari cimilikÄ• ya onaddhanti vuttaá¹ƒ hoti. __uddÄ• lanakaá¹ƒ_ bhedanakasa

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha tÅ«lonaddhakÄ• rÄ• panavatthusmiá¹ƒ paÃ±Ã±atta
aá¹ƒsabaddhake pattatthavikÄ• ya parissÄ• vane bimbohane, aÃ±Ã±ena kataá¹ƒ tÅ«lonadd
uddÄ• letvÄ• paribhuÃ±jantassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. __bimbohana_Ã±cet
vaá¹-á¹-ati, sÄ«sappamÄ• á¹‡aá¹ƒ nÄ• ma yassa vitthÄ• rato tÄ«su koá¹‡esu dvinnaá¹ƒ ant
vidatthicaturaá¹…gulaá¹ƒ hoti, majjhe muá¹-á¹-hiratanaá¹ƒ, dÄ«ghato diyaá¸• á¸• haratanaá
vÄ• . tÅ«lonaddhamaÃ±capÄ«á¹-hatÄ• , attano atthÄ• ya karaá¹‡aá¹ƒ vÄ• kÄ• rÄ• petvÄ•
dve aá¹…gÄ• ni. sesaá¹ƒ vuttanayeneva veditabbanti.

tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ne 257/ __nisÄ«dana_nti santhatasadisaá¹ƒ santharitvÄ• ekasmiá¹ƒ ante sugatav
dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• katÄ• hi tÄ«hi dasÄ• hi yuttassa parikkhÄ• rassetaá¹ƒ nÄ•

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha appamÄ• á¹‡ikÄ• ni nisÄ«danÄ• ni dhÄ• raá¹‡avatt
``dasÄ• vidatthÄ«â€™â€™ ti ayamettha anupaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti, pam
karontassa, aÃ±Ã±ena kataá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ paá¹-ilabhitvÄ• chinditvÄ• paribhu
yaá¹ƒkiÃ±ci karontassa, ummattakÄ• dÄ«naÃ±ca anÄ• patti. nisÄ«danassa pamÄ• á¹‡Ä• ti
karaá¹‡aá¹ƒ vÄ• kÄ• rÄ• petvÄ• vÄ• paá¹-ilÄ• bhoti imÄ• nettha dve aá¹…gÄ• ni. sesaá¹ƒ

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Ee 143/ \Be 271/ __kaá¹‡á¸• uppaá¹-icchÄ• di_nti adhonÄ• bhiubbhajÄ• á¹‡un
kaá¹‡á¸• upÄ«á¸·akaassÄ• vathullakacchÄ• bÄ• dhÄ• naá¹ƒ paá¹-icchÄ• danatthaá¹ƒ anuÃ

sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha appamÄ• á¹‡ikÄ• yo kaá¹‡á¸• uppaá¹-icchÄ• dikÄ•
paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sesaá¹ƒ nisÄ«dane vuttanayeneva veditabban

kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

navame sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbha appamÄ• á¹‡ikÄ• yo vassikasÄ• á¹-ikÄ• yo
paÃ±Ã±attaá¹ƒ, sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ nisÄ«dane vuttanayamevÄ• ti.

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nandasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ne 258/ sÄ• vatthiyaá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ Ä• rabbha sugatacÄ«varappan
dhÄ• raá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, sesaá¹ƒ nisÄ«dane v

nandasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ratanavaggo navamo.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

suddhapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• o

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

pÄ• á¹-idesanÄ«yesu \Be 272/ \Ne 259/ paá¹-hame __antaragharaá¹ƒ paviá¹-á¹-hÄ• yÄ• _ti
tassÄ• antarÄ• rÄ• mÄ• dÄ«su á¹-hatvÄ• pi dadamÄ• nÄ• ya hatthato sayaá¹ƒ rathiyÄ• byÅ
aÃ±Ã±atarasmiá¹ƒá¹-hitopi gaá¹‡hÄ• ti, doso natthi. tassÄ• pana rathiyÄ• dÄ«su á¹-hatvÄ•
rathiyÄ• dÄ«suvÄ• , antarÄ• rÄ• mÄ• dÄ«su vÄ• á¹-hatvÄ• pi yaá¹ƒkiÃ±ci Ä• misaá¹ƒ ajjho
paá¹-iggahaá¹‡edukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• á¹-idesanÄ«yaá¹ƒ. tassa desetal
Ä• vuso_tiÄ• dinÄ• nayena sikkhÄ• pade dassitoyeva.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• anta
paviá¹-á¹-hÄ• yahatthato Ä• misaá¹ƒ paá¹-iggahaá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, asÄ• dh
anÄ• á¹‡attikaá¹ƒ, yathÄ• cetaá¹ƒ, tathÄ• sesÄ• nipi, tikapÄ• á¹-idesanÄ«yaá¹ƒ, yÄ• makÄ
paá¹-iggahaá¹‡epi ajjhoharaá¹‡epidukkaá¹-aá¹ƒ, ekatoupasampannÄ• ya yÄ• vakÄ• likepi t
aÃ±Ã±Ä• tikasaÃ±Ã±ivematikÄ• nampieseva nayo. Ã±Ä• tikasaÃ±Ã±ino pana, Ã±Ä• tikÄ• y
upanikkhipitvÄ• vÄ• dadamÄ• nÄ• ya, yÄ• ca antarÄ• rÄ• mabhikkhunupassayatitthiyasey
gÄ• mato bahinÄ«haritvÄ• , yÄ• makÄ• likÄ• dÄ«ni vÄ• ``sati paccaye paribhuÃ±jÄ• â€™â
sikkhamÄ• nasÄ• maá¹‡erÄ«naÃ±ca hatthato gahetvÄ• paribhuÃ±jantassa, ummattakÄ• d
paripuá¹‡á¹‡Å«pasampannatÄ• , aÃ±Ã±Ä• tikatÄ• , antaraghare á¹-hitÄ• ya hatthato sahatt
yÄ• vakÄ• likatÄ• , ajjhoharaá¹‡anti imÄ• nettha paÃ±ca aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• d

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ne 260/ __idha sÅ«pa_ntiÄ• di vosÄ• sanÄ• kÄ• radassanaá¹ƒ. __apasakka tÄ• va
apasÄ• detabbÄ• kÄ• radassanaá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo --- ekenÄ• pi \Be 273/ bhikkhu
ajjhoharaá¹‡atthÄ• yaÄ• misaá¹ƒ gaá¹‡hantÄ• naá¹ƒ paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhoh
pÄ• á¹-idesanÄ«yanti.

rÄ• jagahe chabbaggiye Ä• rabbha bhikkhuniyÄ• vosÄ• santiyÄ• nanivÄ• raá¹‡avatthusmi
tikapÄ• á¹-idesanÄ«yaá¹ƒ, ekatoupasampannÄ• ya vosÄ• santiyÄ• nanivÄ• rentassa dukka
anupasampannÄ• ya upasampannasaÃ±Ã±inovematikassa ca. anupasampannasaÃ±Ã±ino
dÄ• pentiyÄ• , aÃ±Ã±esaá¹ƒvÄ• bhattaá¹ƒ dentiyÄ• , yaá¹ƒ vÄ• na dinnaá¹ƒ, taá¹ƒ dÄ• pe
dinnaá¹ƒ, tattha, sabbesaá¹ƒ vÄ• samakaá¹ƒ dÄ• pentiyÄ• , sikkhamÄ• nÄ• ya vÄ• sÄ• ma
paá¹-iggahetvÄ• bhuÃ±jati, tassa, paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha, ummattakÄ•

paripuá¹‡á¹‡Å«pasampannatÄ• , paÃ±cabhojanatÄ• , antaraghare anuÃ±Ã±Ä• tapakÄ• rat
anivÄ• raá¹‡Ä• , ajjhoharaá¹‡antiimÄ• nettha paÃ±ca aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«

dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __sekkhasammatÄ• nÄ«_ti laddhasekkhasammutikÄ• ni. __pubbe animantito_ti
gharÅ«pacÄ• rokkamanatopaá¹-hamataraá¹ƒ upacÄ• raá¹ƒ anokkamanteyeva pubbe anima
sakkotipiá¹‡á¸• Ä• ya carituá¹ƒ. __pÄ• á¹-idesanÄ«ya_nti gharÅ«pacÄ• raá¹ƒ okkamitvÄ• Ä
gaá¹‡hantassapaá¹-iggahaá¹‡e tÄ• va dukkaá¹-aá¹ƒ, taá¹ƒ gahetvÄ• yatthakatthaci bhuÃ±j
ajjhohÄ• repÄ• á¹-idesanÄ«yanti.

sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha na mattaá¹ƒ jÄ• nitvÄ• paá¹-iggahaá¹‡avat
``pubbe \Ne 261/ animantito, agilÄ• noâ€™â€™ ti imÄ• panettha dve anupaÃ±Ã±attiyo, tika
yÄ• makÄ• likÄ• dÄ«su paá¹-iggahaá¹‡epi ajjhohÄ• repi dukkaá¹-aá¹ƒ, tathÄ• asekkhasam
sekkhasammatasaÃ±Ã±inovematikassa ca. asekkhasammatasaÃ±Ã±ino, pana yo ca pubbe
vÄ• aÃ±Ã±assa vÄ• tesaá¹ƒ ghare paÃ±Ã±attaá¹ƒ bhikkhaá¹ƒ gaá¹‡hÄ• ti, yassa ca ghara
Ä• sanasÄ• lÄ• dÄ«su vÄ• bhikkhuá¹ƒ adisvÄ• paá¹-hamaá¹ƒyeva nÄ«haritvÄ• , dvÄ• ram
tassa taá¹ƒ bhuÃ±jantassa, niccabhattake, salÄ• kabhatte, pakkhike \Ee 145/, uposathike, p
yÄ• makÄ• likÄ• diá¹ƒ ``sati paccaye paribhuÃ±jÄ• â€™â€™ ti dinnaá¹ƒ paribhuÃ±jantassa
anÄ• patti. sekkhasammatatÄ• , pubbe animantitatÄ• , agilÄ• natÄ• , gharÅ«pacÄ• rokkama
niccabhattakÄ• dÄ«ni aÃ±Ã±aá¹ƒ Ä• misaá¹ƒ gahetvÄ• bhuÃ±janantiimÄ• nettha paÃ±ca a
samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nÄ«ti.

tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• nÄ«_tiÄ• di cÄ«varavippavÄ• sasikkhÄ• p
__pubbe appaá¹-isaá¹ƒvidita_nti ettha yaá¹ƒ itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-hena vÄ•
Ä• rÄ• maá¹ƒ vÄ• Ä• rÄ• mÅ«pacÄ• raá¹ƒ vÄ• pavisitvÄ• ``itthannÄ• massa, bhante, kula
bhojanÄ«yaá¹ƒ vÄ• Ä• hariyissatÄ«â€™â€™ ti (Vin IV 573) Ä• rocitaá¹ƒ, taá¹ƒ pacchÄ• ya
Ä• hariyatu, tassa parivÄ• raá¹ƒ katvÄ• aÃ±Ã±aá¹ƒ vÄ• tenasaddhiá¹ƒ bahukampi, ``ittha
paá¹-isaá¹ƒviditaá¹ƒ katvÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒvÄ• gahetvÄ• gacchatÄ
vÄ• kulÄ• ni tehi saddhiá¹ƒ Ä• harantu, taá¹ƒsabbaá¹ƒ __paá¹-isaá¹ƒviditaá¹ƒ_ nÄ• ma. yaa
anÄ• rocitaá¹ƒ anÄ• haá¹-aÃ±ca, taá¹ƒ __appaá¹-isaá¹ƒviditaá¹ƒ_nÄ• ma. __agilÄ• no_ nÄ•
gantuá¹ƒ. __pÄ• á¹-idesanÄ«ya_nti evarÅ«paá¹ƒantamaso Ä• rÄ• mamajjhena gacchantehi

vÄ• Ä• rÄ• mÅ«pacÄ• re vÄ• paá¹-iggahetvÄ• ajjhoharantassa paá¹-iggahaá¹‡e dukkaá¹-a
pÄ• á¹-idesanÄ«yanti.

sakkesu sambahule bhikkhÅ« Ä• rabbha Ä• rÄ• me core paá¹-ivasante anÄ• rocanavatthus
``agilÄ• noâ€™â€™ ti ayamettha ekÄ• anupaÃ±Ã±atti, tikapÄ• á¹-idesanÄ«yaá¹ƒ \Be 275/,
Ä• hÄ• ratthÄ• ya paá¹-iggahaá¹‡epi ajjhohÄ• repi dukkaá¹-ameva, tathÄ•
paá¹-isaá¹ƒviditeappaá¹-isaá¹ƒviditasaÃ±Ã±ino \Ne 262/ vematikassa ca, paá¹-isaá¹ƒviditas
gilÄ• nassa, yo capaá¹-isaá¹ƒviditaá¹ƒ katvÄ• Ä• haá¹-aá¹ƒ vÄ• gilÄ• nÄ• vasesakaá¹ƒ vÄ
paá¹-iggahitaá¹ƒ, tatthajÄ• takameva vÄ• mÅ«laphalÄ• diá¹ƒ, yÄ• makÄ• likÄ• dÄ«su vÄ•
paccayeparibhuÃ±jÄ• â€™â€™ ti laddhaá¹ƒ paribhuÃ±jantassa, ummattakÄ• dÄ«naÃ±ca a
yathÄ• vuttaÄ• raÃ±Ã±akasenÄ• sanatÄ• , yÄ• vakÄ• likassa atatthajÄ• takatÄ• , agilÄ• na
appaá¹-isaá¹ƒviditatÄ• , ajjhÄ• rÄ• me paá¹-iggahaá¹‡aá¹ƒ, ajjhoharaá¹‡anti imÄ• nettha sa
samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• neva, idaá¹ƒ pana kiriyÄ• kiriyanti.

catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyakaá¹‡á¸• o

1. parimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ•

sekhiyesu \Be 276/ \Ne 263/ paá¹-hame __parimaá¹‡á¸• ala_nti samantato maá¹‡á¸• alaá¹ƒ
karaá¹‡Ä«yÄ• _ti ``evaá¹ƒ nivÄ• sessÄ• mÄ«â€™â€™ ti Ä• rÄ• mepi antaragharepi sabbat
ettha ca yasmÄ• vattakkhandhake vuttavattÄ• nipi sikkhitabbattÄ• sekhiyÄ• neva honti, tas
viya paricchedo na kato. cÄ• rittavinayadassanatthaÃ±ca ``yo panabhikkhu olambento nivÄ
nti evaá¹ƒ Ä• pattinÄ• mena avatvÄ• ``sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ ti evaá¹ƒ sabbasikk
padabhÄ• jane (Vin IV 576) pana ``Ä• patti dukkaá¹-assÄ• â€™â€™ ti vuttattÄ• sabbattha
dukkaá¹-aá¹ƒ veditabbaá¹ƒ.

idÄ• ni __parimaá¹‡á¸• ala_nti ettha nÄ• bhimaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• detvÄ• jÄ• á¹‡um
jaá¹…ghaá¹-á¹-hikatopaá¹-á¹-hÄ• ya aá¹-á¹-haá¹…gulamattaá¹ƒ nivÄ• sanaá¹ƒ otÄ• retvÄ•
parimaá¹‡á¸• alaá¹ƒ nivatthaá¹ƒ nÄ• ma hoti, evaá¹ƒ anivÄ• setvÄ• anÄ• dariyena purato v
nivÄ• sentassa dukkaá¹-aá¹ƒ. na kevalaÃ±ca tasseva, ye caÃ±Ã±e ``tena kho pana samaye
gihinivatthaá¹ƒnivÄ• senti, hatthisoá¹‡á¸• akaá¹ƒ macchavÄ• lakaá¹ƒ catukkaá¹‡á¹‡akaá¹ƒ
satavalikaá¹ƒ nivÄ• senti, saá¹ƒvalliyaá¹ƒ nivÄ• sentÄ«â€™â€™ ti khandhake (Vin II 280) n

tathÄ• nivÄ• sentassapidukkaá¹-ameva.

tattha __hatthisoá¹‡á¸• akaá¹ƒ_ nÄ• ma nÄ• bhimÅ«lato hatthisoá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ
nivatthaá¹ƒcoá¸·ikaitthÄ«naá¹ƒ nivÄ• sanaá¹ƒ viya. __macchavÄ• lakaá¹ƒ_ nÄ• ma ekatoda
pÄ• santaá¹ƒolambetvÄ• nivatthaá¹ƒ. __catukkaá¹‡á¹‡akaá¹ƒ_ nÄ• ma upari dve, heá¹-á¹-
cattÄ• rokaá¹‡á¹‡e dassetvÄ• nivatthaá¹ƒ. __tÄ• lavaá¹‡á¹-akaá¹ƒ_ nÄ• ma tÄ• lavaá¹‡á¹-
olambetvÄ• nivatthaá¹ƒ. __satavalikaá¹ƒ_ nÄ• ma dÄ«ghasÄ• á¹-akaá¹ƒ anekakkhattuá¹ƒ \
ovaá¹-á¹-ikaá¹ƒ karontenanivatthaá¹ƒ, vÄ• madakkhiá¹‡apassesu vÄ• nirantaraá¹ƒ valiyo d
sace pana jÄ• á¹‡utopaá¹-á¹-hÄ• ya ekÄ• vÄ• dve vÄ• valiyo paÃ±Ã±Ä• yanti, vaá¹-á¹-ati.
277/ mallakammakÄ• rÄ• dÄ«hiviya kacchaá¹ƒ bandhitvÄ• nivatthaá¹ƒ. evaá¹ƒ nivÄ• setuá
maggappaá¹-ipannassÄ• pina vaá¹-á¹-ati. yampi maggaá¹ƒ gacchantÄ• ekaá¹ƒ vÄ• dve vÄ
antaravÄ• sakassaupari lagganti, anto vÄ• ekaá¹ƒ kÄ• sÄ• vaá¹ƒ tathÄ• nivÄ• setvÄ• bah
sabbaá¹ƒ na vaá¹-á¹-ati.

gilÄ• no pana antokÄ• sÄ• vassa ovaá¹-á¹-ikaá¹ƒ dassetvÄ• aparaá¹ƒ upari nivÄ• setuá¹ƒ
nivÄ• sentena saguá¹‡aá¹ƒ katvÄ• nivÄ• setabbÄ• ni. iti imaá¹ƒ khandhake paá¹-ikkhittaÃ±
vivajjetvÄ• vuttalakkhaá¹‡asampannaá¹ƒ nibbikÄ• raá¹ƒ parimaá¹‡á¸• alaá¹ƒ nivÄ• setabba
yaá¹ƒkiÃ±ci vikÄ• raá¹ƒ karontassa dukkaá¹-aá¹ƒ.

``nidÄ• naá¹ƒ puggalaá¹ƒ vatthuâ€™â€™ ntiÄ• dike (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡a
vinicchayesurusurukÄ• rakaá¹ƒ kosambiyaá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ• misena hatthena
pÄ• nÄ«yathÄ• lakasasitthakapattadhovanapaá¹-isaá¹ƒyuttadvayaá¹ƒbhaggesu sambahule
sabbÄ• neva sÄ• vatthiyaá¹ƒ chabbaggiye Ä• rabbhaolambetvÄ• nivÄ• sanÄ• divatthusmiá
sÅ«podanaviÃ±Ã±attiyaá¹ƒ dhammadesanÄ• dÄ«su cagilÄ• navasena ekÄ• anupaÃ±Ã±att
sÄ• dhÄ• raá¹‡apaÃ±Ã±attiyo, anÄ• á¹‡attikÄ• ni, sabbesudukkaá¹-ameva, aÃ±Ã±o \Ee 147
vipattivicÄ• raá¹‡Ä• vuttÄ• yeva, samuá¹-á¹-hÄ• nÄ• dÄ«ni sabbesaá¹ƒ avasÄ• ne dassayi
pana aá¹…gaÃ±ca sabbattha vattabbaá¹ƒ, tayidaá¹ƒ vuccati. imasmiá¹ƒ tÄ• va sikkhÄ• pad
ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakÄ• dÄ«naÃ±ca anÄ• patti.

tattha __asaÃ±ciccÄ• _ti ``aparimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«â€™â€™ ti evaá¹ƒ asaÃ
``parimaá¹‡á¸• alaá¹ƒyeva nivÄ• sessÄ• mÄ«â€™â€™ ti virajjhitvÄ• aparimaá¹‡á¸• alaá¹ƒ
__assatiyÄ• _ti aÃ±Ã±Ä• vihitassÄ• pi tathÄ• nivÄ• sentassa anÄ• patti. __ajÄ• nantassÄ•
nivÄ• setuá¹ƒ ajÄ• nantassa anÄ• patti, apica nivÄ• sanavattaá¹ƒ uggahetabbaá¹ƒ. yopana
mahÄ• piá¹‡á¸• ikamaá¹ƒso vÄ• , tassa sÄ• ruppatthÄ• ya aá¹-á¹-haá¹…gulÄ• dhikampi otÄ
vaá¹-á¹-ati. __gilÄ• nassÄ• _ti yassa jaá¹…ghÄ• ya vÄ• pÄ• de vÄ• vaá¹‡o hoti, tassa ukk
nivÄ• setuá¹ƒ vaá¹-á¹-ati. __Ä• padÄ• sÅ«_ti vÄ• á¸·Ä• vÄ• corÄ• vÄ• anubandhanti, eva
\Be 278/. __ummattakÄ• _dayo vuttanayÄ• eva. anÄ• dariyaá¹ƒ, anÄ• pattikÄ• raá¹‡Ä• bhÄ
aparimaá¹‡á¸• alanivÄ• sananti \Ne 265/ imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. yathÄ• cettha, e

dve tattha tattha vuttappaá¹-ipakkhakaraá¹‡aÃ±cÄ• ti tÄ«á¹‡iyeva honti, tasmÄ• ito paraá¹ƒ
anÄ• pattimattameva vakkhÄ• mÄ• ti.

2. dutiyaparimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye ``na, bhikkhave, gihipÄ• rutaá¹ƒ pÄ• rupitabbaâ€™â€™ nti (Vin II 280) evaá¹ƒ
paá¹-ikkhittaá¹ƒgihipÄ• rutaá¹ƒ apÄ• rupitvÄ• ubho kaá¹‡á¹‡e samaá¹ƒ katvÄ• pÄ• rupana
__parimaá¹‡á¸• alapÄ• rupanaá¹ƒ_nÄ• ma, tattha yaá¹ƒkiÃ±ci setapaá¹-apÄ• rutaá¹ƒ paribb
ekasÄ• á¹-akapÄ• rutaá¹ƒ surÄ• soá¹‡á¸• apÄ• rutaá¹ƒantepurikapÄ• rutaá¹ƒ mahÄ• jeá¹-á
kuá¹-ippavesakapÄ• rutaá¹ƒ brÄ• hmaá¹‡apÄ• rutaá¹ƒ pÄ• á¸·ikÄ• rakapÄ• rutantievamÄ• c
aÃ±Ã±athÄ• pÄ• rutaá¹ƒ, sabbametaá¹ƒ __gihipÄ• rutaá¹ƒ_ nÄ• ma. tasmÄ• yathÄ• setap
aá¸• á¸• hapÄ• lakanigaá¹‡á¹-hÄ• pÄ• rupanti, yathÄ• ca ekacce paribbÄ• jakÄ• uraá¹ƒ vi
aá¹ƒsakÅ«á¹-esu pÄ• vuraá¹‡aá¹ƒ á¹-hapenti, yathÄ• ca ekasÄ• á¹-akÄ• manussÄ• nivatt
piá¹-á¹-hiá¹ƒ pÄ• rupitvÄ• ubho kaá¹‡á¹‡e ubhosu aá¹ƒsakÅ«á¹-esu á¹-hapenti, yathÄ• cas
sÄ• á¹-akena gÄ«vaá¹ƒ parikkhipitvÄ• ubho ante ure vÄ• olambenti, piá¹-á¹-hiyaá¹ƒvÄ• kh
antepurikÄ• yo akkhitÄ• rakamattaá¹ƒ dassetvÄ• oguá¹‡á¹-hitaá¹ƒ pÄ• rupanti, yathÄ• ca r
dÄ«ghasÄ• á¹-akaá¹ƒ nivÄ• setvÄ• tasseva ekenantena sakalasarÄ«raá¹ƒ pÄ• rupanti, yat
khettakuá¹-iá¹ƒ pavisantÄ• sÄ• á¹-akaá¹ƒ paliveá¹-hetvÄ• upakacchake pakkhipitvÄ• tasse
pÄ• rupanti, yathÄ• ca brÄ• hmaá¹‡Ä• ubhinnaá¹ƒ upakacchakÄ• naá¹ƒ antaresÄ• á¹-akaá
pakkhipanti, yathÄ• ca pÄ• á¸·ikÄ• rako bhikkhu ekaá¹ƒsapÄ• rupanenapÄ• rutaá¹ƒ vÄ• ma
cÄ«varaá¹ƒ aá¹ƒsakÅ«á¹-e Ä• ropeti, evaá¹ƒ apÄ• rupitvÄ• \Ee 148/ sabbepi ete, aÃ±Ã±e c
vajjetvÄ• nibbikÄ• raá¹ƒparimaá¹‡á¸• alaá¹ƒ pÄ• rupitabbaá¹ƒ. tathÄ• apÄ• rupitvÄ• Ä• rÄ
anÄ• darenayaá¹ƒkiÃ±ci vikÄ• raá¹ƒ karontassa dukkaá¹-aá¹ƒ, anÄ• patti purimasadisÄ• ye
sabbattha. yattha pana viseso bhavissati, tattha vakkhÄ• mÄ• ti.

3-4. suppaá¹-icchannasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 279/ __suppaá¹-icchanno_ti suá¹-á¹-hu paá¹-icchanno, gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ
gÄ«vaá¹ƒ paá¹-icchÄ• detvÄ• ubho kaá¹‡á¹‡e samaá¹ƒ katvÄ• paá¹-isaá¹…gharitvÄ• yÄ•
maá¹‡ibandhaá¹ƒpaá¹-icchÄ• detvÄ• antaraghare gamissÄ• mÄ«ti attho, tathÄ• akatvÄ• p
vivaritvÄ• gacchantassa dukkaá¹-aá¹ƒ.

catutthe \Ne 266/ galavÄ• á¹-akato paá¹-á¹-hÄ• ya sÄ«saá¹ƒ, maá¹‡ibandhato paá¹-á¹-hÄ• y
piá¹‡á¸• ikamaá¹ƒsato paá¹-á¹-hÄ• ya pÄ• devivaritvÄ• sesaá¹ƒ chÄ• detvÄ• nisinno __su
ettha pana vÄ• sÅ«pagatassaanÄ• patti.

5-6. susaá¹ƒvutasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __susaá¹ƒvuto_ti hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• akÄ«á¸·Ä• pento suvinÄ«toti att
nayo.

7-8. okkhittacakkhusikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __okkhittacakkhÅ«_ti heá¹-á¹-hÄ• khittacakkhu hutvÄ• purato yugamattaá¹ƒ bhÅ«
ekasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• hatthiassÄ• diparissayÄ• bhÄ• vaá¹ƒ oloketuá¹ƒ vaá¹-
nayo.

9-10. ukkhittakasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __ukkhittakÄ• yÄ• _ti ukkhepena, itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ, eka
ukkhittacÄ«varo hutvÄ• ti attho, anto indakhÄ«lato paá¹-á¹-hÄ• ya evaá¹ƒ na gantabbaá¹ƒ.

dasame nisinnakÄ• le dhamakaraá¹‡aá¹ƒ nÄ«harantenÄ• pi cÄ«varaá¹ƒ anukkhipitvÄ• va n
vÄ• sÅ«pagatassa pana anÄ• patti.

11-12. ujjagghikasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame __ujjagghikÄ• yÄ• _ti mahÄ• hasitaá¹ƒ hasantoti attho. idhÄ• pi hi
itthambhÅ«talakkhaá¹‡eyevakaraá¹‡avacanaá¹ƒ.

dvÄ• dasamepi eseva nayo. ubhayattha hasanÄ«yasmiá¹ƒ vatthusmiá¹ƒ mihitamattaá¹ƒ kar

13-14. uccasaddasikkhÄ• padavaá¹‡á¹‡anÄ•

terasame \Be 280/ \Ne 267/ __appasaddo_ti na uccÄ• saddamahÄ• saddo hutvÄ• . cuddas
panettha appasaddatÄ• paricchedo --- sace dvÄ• dasahatthe gehe Ä• dimhi saá¹…ghatther
149/, ante tatiyattheroti evaá¹ƒ nisinnesu yaá¹ƒ saá¹…ghattherodutiyattherena saddhiá¹ƒ ma
ca tassa saddaá¹ƒ suá¹‡Ä• ti, kathaÃ±ca vavatthapeti. tatiyatthero pana saddameva suá¹‡Ä
vavatthapeti, ettÄ• vatÄ• __appasaddo_ hoti. sace pana tatiyatthero kathaÃ±ca vavatthape
hoti.

15 ... pe ... 20. kÄ• yappacÄ• lakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

ito paresu chasu __kÄ• yappacÄ• laka_nti kÄ• yaá¹ƒ cÄ• letvÄ• cÄ• letvÄ• , esa nayo sabb
paggahetvÄ• niccalÄ• ni ujukÄ• ni á¹-hapetvÄ• gantabbaÃ±ceva nisÄ«ditabbaÃ±ca, nisÄ«
tÄ«su vÄ• sÅ«pagatassa anÄ• patti.

21-22. khambhakatasikkhÄ• padavaá¹‡á¹‡anÄ•

ekavÄ«sadvÄ• vÄ«sesu __khambhakato_ti kaá¹-iyaá¹ƒ hatthaá¹ƒ á¹-hapetvÄ• katakhambh

23-24. oguá¹‡á¹-hitasikkhÄ• padavaá¹‡á¹‡anÄ•

tevÄ«sacatuvÄ«sesu __oguá¹‡á¹-hito_ti sasÄ«saá¹ƒ pÄ• ruto.

25. ukkuá¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±cavÄ«se __ukkuá¹-ikÄ• _ vuccati paá¹‡hiyo ukkhipitvÄ• aggapÄ• deheva, aggapÄ• de
paá¹‡hÄ«hiyeva bhÅ«miyaá¹ƒ phusantassa gamanaá¹ƒ, karaá¹‡avacanaá¹ƒ panettha vutta

26. pallatthikasikkhÄ• padavaá¹‡á¹‡anÄ•

chabbÄ«se \Be 281/ \Ne 268/ __na pallatthikÄ• yÄ• _ti hatthapallatthikÄ• ya vÄ• dussapalla
nisÄ«ditabbaá¹ƒ. anÄ• darena nisÄ«dantassa dukkaá¹-aá¹ƒ, vÄ• sÅ«pagatassa pana idhÄ•
dvÄ• vÄ«sacatuvÄ«sesu anÄ• patti.

chabbÄ«satisÄ• ruppasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

27. sakkaccapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

bhojanappaá¹-isaá¹ƒyuttesu paá¹-hame __sakkacca_nti satiá¹ƒ upaá¹-á¹-hÄ• petvÄ• .

28. pattasaÃ±Ã±Ä«paá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye patte saÃ±Ã±Ä• pattasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti __pattasaÃ±Ã±Ä«, _ attano bhÄ
upanibaddhasaÃ±Ã±Ä«hutvÄ• ti attho.

29. samasÅ«pakapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __samasÅ«pako_ nÄ• ma yattha muggamÄ• sehi vÄ• kulatthÄ• dÄ«hi vÄ• kato hatt
catutthabhÄ• gappamÄ• á¹‡o hoti, tato hi adhikaá¹ƒ gaá¹‡hantassa dukkaá¹-aá¹ƒ. á¹-hapetv
sabbÄ• pi sÅ«peyyabyaÃ±janavikati __rasaraso_ nÄ• ma hoti, tasmiá¹ƒ rasarase, Ã±Ä• tak
vÄ• aÃ±Ã±assatthÄ• ya vÄ• attano dhanena vÄ• idha anÄ• patti.

30 ... pe ... 32. samatittikasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __samatittika_nti samapuá¹‡á¹‡aá¹ƒ samabharitaá¹ƒ adhiá¹-á¹-hÄ• nupagapattass
antomukhavaá¹-á¹-ilekhaá¹ƒanatikkamitvÄ• racitaá¹ƒ. __piá¹‡á¸• apÄ• ta_nti yaá¹ƒkiÃ±ci y
anadhiá¹-á¹-hÄ• nupagepana yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likÄ• dÄ«ni ca yatthakatthaci th
yaá¹ƒ panadvÄ«su pattesu gahetvÄ• ekaá¹ƒ pÅ«retvÄ• vihÄ• raá¹ƒ harati, yaá¹ƒ vÄ• pak
pÅ«vaucchukkhaá¹‡á¸• aphalÄ• phalÄ• diheá¹-á¹-hÄ• orohati \Ne 269/, takkolavaá¹-aá¹ƒsa
á¹-hapetvÄ• diyyanti, yaÃ±ca paá¹‡á¹‡e vÄ• thÄ• lakevÄ• pakkhipitvÄ• pattamatthake á¹
thÅ«pÄ«kataá¹ƒ nÄ• ma, tasmÄ• taá¹ƒ sabbaá¹ƒvaá¹-á¹-ati. idha pana gilÄ• nassÄ• pi anÄ
tenapi samatittikoyeva \Be 282/gahetabbo. sabbattha pana paá¹-iggahetumeva \Ee 150/ na
paá¹-iggahitaá¹ƒ pana suppaá¹-iggahitaá¹ƒparibhuÃ±jituá¹ƒ vaá¹-á¹-ati. paÃ±camachaá¹-á¹-

33-34. sapadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __sapadÄ• na_nti tattha tattha odhiá¹ƒ akatvÄ• anupaá¹-ipÄ• á¹-iyÄ• . yo pana aÃ
aÃ±Ã±abhÄ• jane vÄ• Ä• kiranto tato tato omasati, tassa, uttaribhaá¹…gaÃ±ca uppaá¹-ipÄ
idha anÄ• patti. aá¹-á¹-hamaá¹ƒ vuttanayameva.

35. thÅ«pakatasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __thÅ«pakato_ti matthakato vemajjhatoti attho. yo pana parittake seseekato saá¹…
omadditvÄ• bhuÃ±jati, tassÄ• pi anÄ• patti.

36. odanappaá¹-icchÄ• danasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame yassa bhattasÄ• mikÄ• mÄ• ghÄ• tasamayÄ• dÄ«su byaÃ±janaá¹ƒ paá¹-icchÄ• de
bhiyyokamyatÄ• yapaá¹-icchÄ• deti, tesaá¹ƒ anÄ• patti, gilÄ• nassa pana anÄ• gatattÄ• Ä•

37. sÅ«podanaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame Ã±Ä• takÄ• naá¹ƒ vÄ• pavÄ• ritÄ• naá¹ƒ vÄ• aÃ±Ã±assatthÄ• ya attano dha
anÄ• pattiyaá¹ƒadhikaá¹ƒ.

38. ujjhÄ• nasaÃ±Ã±Ä«sikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame ujjhÄ• ne saÃ±Ã±Ä• ujjhÄ• nasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti __ujjhÄ• nasaÃ
na muccati, ``dassÄ• mÄ«â€™â€™ ti vÄ• , ``dÄ• pessÄ• mÄ«â€™â€™ ti vÄ• olokentassa
anÄ• patti.

39. kabaá¸·asikkhÄ• padavaá¹‡á¹‡anÄ•

terasame __nÄ• timahanta_nti mayÅ«raá¹‡á¸• aá¹ƒ atimahantaá¹ƒ, kukkuá¹-aá¹‡á¸• aá¹ƒ a
tesaá¹ƒvemajjhappamÄ• á¹‡aá¹ƒ. mÅ«lakhÄ• danÄ«yÄ• dibhede pana sabbakhajjake phalÄ

40. Ä• lopasikkhÄ• padavaá¹‡á¹‡anÄ•

cuddasame \Be 283/ __parimaá¹‡á¸• ala_nti adÄ«ghaá¹ƒ. idha pana khajjakaphalÄ• phaleh
anÄ• patti.

41-42. anÄ• haá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

pannarasame __anÄ• haá¹-e_ti anÄ• harite, mukhadvÄ• raá¹ƒ asampatteti attho. soá¸·asan
__sabbahattha_ntisakalaá¹ƒ hatthaá¹ƒ.

43. sakabaá¸·asikkhÄ• padavaá¹‡á¹‡anÄ•

sattarasame __sakabaá¸·enÄ• _ti ettha yattakena vacanaá¹ƒ aparipuá¹‡á¹‡aá¹ƒ hoti, tattak
kathentassaÄ• patti. yo pana dhammaá¹ƒ kathento hariá¹-akÄ• dÄ«ni mukhe pakkhipitvÄ•
aparipuá¹‡á¹‡aá¹ƒ na hoti, tattake mukhamhi sati vaá¹-á¹-ati.

44. piá¹‡á¸• ukkhepakasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hÄ• rasame __piá¹‡á¸• ukkhepaka_nti piá¹‡á¸• aá¹ƒ ukkhipitvÄ• ukkhipitvÄ• , idhÄ•
khajjakaphalÄ• phalesuanÄ• patti.

45. kabaá¸·Ä• vacchedakasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÅ«navÄ«satime __kabaá¸·Ä• vacchedaka_nti kabaá¸·aá¹ƒ avacchinditvÄ• avacchinditvÄ
khajjakaphalÄ• phalehisaddhiá¹ƒ uttaribhaá¹…gepi anÄ• patti.

46. avagaá¹‡á¸• akÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

vÄ«satime \Ne 271/ __avagaá¹‡á¸• akÄ• raka_nti makkaá¹-o viya gaá¹‡á¸• e katvÄ• katvÄ
phalÄ• phalamattakeanÄ• patti.

47. hatthaniddhunakasikkhÄ• padavaá¹‡á¹‡anÄ•

ekavÄ«satime __hatthaniddhunaka_nti hatthaá¹ƒ niddhunitvÄ• niddhunitvÄ• , anÄ• pattiyaá
chaá¸• á¸• ento hatthaá¹ƒ niddhunÄ• tÄ«â€™â€™ ti (Vin IV 623) idaá¹ƒ adhikaá¹ƒ.

48. sitthÄ• vakÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• vÄ«satime \Be 284/ __sitthÄ• vakÄ• raka_nti sitthÄ• ni avakiritvÄ• avakiritvÄ• , idhÄ•
chaá¸• á¸• ento sitthaá¹ƒ chaá¸• á¸• ayatÄ«â€™â€™ ti (Vin IV 623) idaá¹ƒ anÄ• pattiyaá¹ƒ a

49. jivhÄ• nicchÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

tevÄ«satime __jivhÄ• nicchÄ• raka_nti jivhaá¹ƒ nicchÄ• retvÄ• nicchÄ• retvÄ• .

50-51. capucapukÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

catuvÄ«satime __capucapukÄ• raka_nti capu capÅ«ti evaá¹ƒ saddaá¹ƒ katvÄ• katvÄ• . paÁ

52 ... pe ... 54. hatthanillehakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

chabbÄ«satime __hatthanillehaka_nti hatthaá¹ƒ nillehitvÄ• nillehitvÄ• . bhuÃ±jantena \Ee 1
aá¹…gulimattampi nillehituá¹ƒ na vaá¹-á¹-ati. ghanayÄ• guphÄ• á¹‡itapÄ• yÄ• sÄ• dike pana
aá¹…guliyo mukhe pavesetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati, sattavÄ«satimaaá¹-á¹-havÄ«satime
ekaá¹…guliyÄ• pi patto na nillehitabbo, ekaoá¹-á¹-hopi ca jivhÄ• ya na nillehitabbo, oá¹-á¹-h
gahetvÄ• anto pavesetuá¹ƒ vaá¹-á¹-ati.

55. sÄ• misasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÅ«natiá¹ƒsatime \Ne 272/ __na sÄ• misenÄ• _ti etaá¹ƒ paá¹-ikÅ«lavasena paá¹-ikkhittaá¹
saá¹…ghikampipuggalikampi gihisantakampi attano santakampi saá¹…khopi sarÄ• vakampi
nagahetabbameva, gaá¹‡hantassa dukkaá¹-aá¹ƒ. sace pana hatthassa ekadeso Ä• misama
gahetuá¹ƒ vaá¹-á¹-ati, idha ``dhovissÄ• mÄ«ti vÄ• , dhovÄ• pessÄ• mÄ«ti vÄ• paá¹-iggaá¹‡
631) idaá¹ƒ anÄ• pattiyaá¹ƒ adhikaá¹ƒ.

56. sasitthakasikkhÄ• padavaá¹‡á¹‡anÄ•

tiá¹ƒsatime ``uddharitvÄ• vÄ• bhinditvÄ• vÄ• paá¹-iggahe vÄ• nÄ«haritvÄ• vÄ• chaá¸• á
idaá¹ƒanÄ• pattiyaá¹ƒ adhikaá¹ƒ. tattha __uddharitvÄ• vÄ• _ti sitthÄ• ni udakato \Be 285/ u
á¹-hÄ• ne rÄ• siá¹ƒ katvÄ• udakaá¹ƒ chaá¸• á¸• eti. __bhinditvÄ• vÄ• _ti sitthÄ• ni bhinditv

chaá¸• á¸• eti. __paá¹-iggahe vÄ• _ti paá¹-iggahena paá¹-icchantÄ• naá¹ƒ paá¹-iggahechaá
bahi nÄ«haritvÄ• chaá¸• á¸• eti, evaá¹ƒ chaá¸• á¸• entassa anÄ• patti.

tiá¹ƒsabhojanappaá¹-isaá¹ƒyuttasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

57. chattapÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ•

dhammadesanÄ• paá¹-isaá¹ƒyuttesu paá¹-hame yaá¹ƒkiÃ±ci chattaá¹ƒ pÄ• á¹‡imhi assÄ• ti
chattaá¹ƒ yatthakatthaci sarÄ«rÄ• vayave á¹-hapetvÄ• pi yÄ• va hatthena na muÃ±cati, tÄ•
na vaá¹-á¹-ati. sace panassa aÃ±Ã±o chattaá¹ƒ dhÄ• reti, passe vÄ• á¹-hitaá¹ƒ hoti, hatthat
chattapÄ• á¹‡i nÄ• ma na hoti, tassa desetuá¹ƒ vaá¹-á¹-ati. dhammaparicchedocettha padas
veditabbo.

58-59. daá¹‡á¸• apÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __daá¹‡á¸• o_ nÄ• ma majjhimassa purisassa catuhatthappamÄ• á¹‡o, daá¹‡á¸• apÄ
panassachattapÄ• á¹‡imhi vuttanayeneva veditabbo. tatiyepi eseva nayo. asiá¹ƒ sannahitvÄ
satthapÄ• á¹‡isaá¹…khyaá¹ƒ na gacchati.

60. Ä• vudhapÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Ne 273/ sabbÄ• pi dhanuvikati saddhiá¹ƒ saravikatiyÄ• __Ä• vudha_nti veditabbÄ
sarena dhanuá¹ƒ gahetvÄ• , suddhadhanuá¹ƒ vÄ• suddhasaraá¹ƒ vÄ• sajiyadhanuá¹ƒ vÄ•
á¹-hitassa vÄ• nisinnassa vÄ• dhammaá¹ƒ desetuá¹ƒ na vaá¹-á¹-ati. sace panassa dhanu
hoti, yÄ• va na gaá¹‡hÄ• ti, tÄ• va vaá¹-á¹-ati.

61-62. pÄ• dukasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __pÄ• dukÄ• ruá¸·hassÄ• _ti chattadaá¹‡á¸• ake aá¹…gulantarikaá¹ƒ appaveset
pavesetvÄ• á¹-hÄ• navasena paá¹-imukkassa vÄ• . chaá¹-á¹-hepi eseva \Be 286/ nayo. idh
paá¹‡hikabandhaá¹ƒ omuÃ±citvÄ• á¹-hÄ• navasena ``omukkoâ€™â€™ ti vuccati, tassÄ• p

63. yÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ee 152/ sacepi dvÄ«hi janehi hatthasaá¹…ghÄ• á¹-ena gahito, sÄ• á¹-ake vÄ• á¹-
vayhati, ayutte vÄ• vayhÄ• dike yÄ• ne visaá¹…kharitvÄ• vÄ• á¹-hapite cakkamattepinisin
__yÄ• nagato_tveva saá¹…khaá¹ƒ gacchati. sace pana dvepi ekayÄ• ne nisinnÄ• honti, va
nisinnesupi ucce yÄ• ne nisinnena nÄ«ce nisinnassa desetuá¹ƒ vaá¹-á¹-ati, samappamÄ• á

purime nisinnena pacchime nisinnassa. pacchime pana uccatarepinisinnena desetuá¹ƒ na v

64. sayanasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __sayanagatassÄ• _ti antamaso kaá¹-asÄ• rakepi pakatibhÅ«miyampi nipanna
pÄ«á¹-he vÄ• bhÅ«mippadese vÄ• á¹-hitena nisinnena vÄ• desetuá¹ƒ na vaá¹-á¹-ati. saya
sayanagatassa uccatare vÄ• samappamÄ• á¹‡e vÄ• nipannena desetuá¹ƒ vaá¹-á¹-ati. nipa
nisinnassa vÄ• nipannassa vÄ• , nisinnena ca á¹-hitassa vÄ• nisinnassa vÄ• , á¹-hitena á¹

65. pallatthikasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Ne 274/ hatthapallatthikÄ• dÄ«su yÄ• ya kÄ• yaci nisinnassa desetuá¹ƒ na vaá¹-á¹

66. veá¹-hitasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __veá¹-hitasÄ«sassÄ• _ti dussaveá¹-hena vÄ• moá¸·iÄ• dÄ«hi vÄ• yathÄ• kesan
veá¹-hitasÄ«sassa, tenevassa anÄ• pattiyaá¹ƒ ``kesantaá¹ƒ vivarÄ• petvÄ• desetÄ«â€™â€

67. oguá¹‡á¹-hitasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame __oguá¹‡á¹-hitasÄ«sassÄ• _ti sasÄ«saá¹ƒ pÄ• rutassa, anÄ• pattiyaá¹ƒ pane
vivarÄ• petvÄ• desetÄ«â€™â€™ ti (Vin IV 644) adhikaá¹ƒ.

68. chamÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame \Be 287/ __chamÄ• yaá¹ƒ nisÄ«ditvÄ• _ti bhÅ«miyaá¹ƒ nisÄ«ditvÄ• . __Ä• sa
tiá¹‡Ä• nipi santharitvÄ• nisinnassa.

69. nÄ«cÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

terasame __ucce Ä• sane_ti antamaso bhÅ«mippadesepi unnatappadese nisinnassa.

70. á¹-hitasikkhÄ• padavaá¹‡á¹‡anÄ•

cuddasame __na á¹-hito nisinnassÄ• _ti sace therassa upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• á¹-hita
Ä• sanenisinno mahÄ• thero paÃ±haá¹ƒ pucchati, na kathetabbaá¹ƒ. gÄ• ravena pana thera
``uá¹-á¹-hahitvÄ• pucchÄ• â€™â€™ ti vattuá¹ƒ na sakkÄ• , tasmÄ• ``passe á¹-hitassa bhik

tikathetuá¹ƒ vaá¹-á¹-ati.

71. pacchatogamanasikkhÄ• padavaá¹‡á¹‡anÄ•

pannarasame \Ne 275/ sace purato gacchanto paÃ±haá¹ƒ pucchati, tassa taá¹ƒ akathetvÄ• kathessÄ• mÄ«â€™â€™ ti kathetabbaá¹ƒ. saddhiá¹ƒ uggahitadhammaá¹ƒ pana sajjhÄ• yitu gacchantassakathetuá¹ƒ vaá¹-á¹-ati.

72. uppathenagamanasikkhÄ• padavaá¹‡á¹‡anÄ•

soá¸·asame __na uppathenÄ• _ti ettha sace dvepi sakaá¹-amaggasmiá¹ƒ ekekacakkapathe samadhuraá¹ƒ gacchanti, vaá¹-á¹-ati.

73. á¹-hitouccÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

sattarasame ``asaÃ±ciccÄ• â€™â€™ ti anÄ• pattiyaá¹ƒ sace paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ uccÄ• rovÄ• passÄ• vo vÄ• nikkhamati, asaÃ±cicca kato nÄ• ma hoti.

74. hariteuccÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hÄ• rasame yampi jÄ«vamÄ• narukkhassa mÅ«laá¹ƒ pathaviyaá¹ƒ dissamÄ• naá¹ƒ g bhÅ«milaggÄ• gacchati, sabbaá¹ƒ haritasaá¹…khÄ• tameva. khandhe nisÄ«ditvÄ• pana ap 288/pÄ• tetuá¹ƒ vaá¹-á¹-ati. sace appaharitaá¹-á¹-hÄ• naá¹ƒ olokentasseva sahasÄ• nikkha gilÄ• naá¹-á¹-hÄ• ne\Ee 153/ á¹-hito hoti, ``appaharite kato haritaá¹ƒ ottharatÄ«â€™â€™ ti (idamettha anÄ• pattiyaá¹ƒ adhikaá¹ƒ. tattha sacepi appaharitaá¹ƒ alabhantena tiá¹‡aá¹‡á¸• vÄ• palalaá¹‡á¸• upakaá¹ƒ vÄ• á¹-hapetvÄ• kato pacchÄ• haritaá¹ƒ ottharati, vaá¹-á¹-atiye siá¹…ghÄ• á¹‡ikÄ• pisaá¹…gahitÄ• .

75. udakeuccÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÅ«navÄ«satime __na udake_ti etaá¹ƒ paribhogaudakameva sandhÄ• ya vuttaá¹ƒ, vaccak aparibhogesu anÄ• patti. deve vassante samantato udakoghe jÄ• te \Ne 276/ anudakaá¹-á¹ kÄ• tuá¹ƒ vaá¹-á¹-ati, idhÄ• pi ``thale kato udakaá¹ƒ ottharatÄ«â€™â€™ ti (Vin IV 654) idaá adhikaá¹ƒ, sesaá¹ƒ sabbasikkhÄ• padesu uttÄ• nameva.

samuá¹-á¹-hÄ• nÄ• didÄ«panatthÄ• ya panettha idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ --- ujjagghikauccÄ cattÄ• ri, sakabaá¸·ena mukhena byÄ• haraá¹‡aá¹ƒ ekaá¹ƒ, chamÄ• nÄ«cÄ• sananisinnaá¹-hitapacchatogamanauppathagamanappaá¹-isaá¹ƒyuttÄ• nip

sikkhÄ• padÄ• ni samanubhÄ• sanasamuá¹-á¹-hÄ• nÄ• ni, ekekamettha kiriyaá¹ƒ, saÃ±Ã±Ä
lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedanaá¹ƒ.
sÅ«podanaviÃ±Ã±attisikkhÄ• padaá¹ƒ theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, saÃ±Ã±
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda
chattapÄ• á¹‡idaá¹‡á¸• apÄ• á¹‡isatthapÄ• á¹‡iÄ• vudhapÄ• á¹‡ipÄ• dukÄ• upÄ• hanayÄ•
¹-hitanÄ• makÄ• niekÄ• dasa dhammadesanÄ• samuá¹-á¹-hÄ• nÄ• ni, kiriyÄ• kiriyÄ• ni, saÃ
lokavajjÄ• ni, vacÄ«kammÄ• ni, akusalacittÄ• ni, dukkhavedanÄ• ni. sesÄ• ni
tepaá¹‡á¹‡Ä• sapaá¹-hamapÄ• rÄ• jikasamauá¹-á¹-hÄ• nÄ• dibhedÄ• nÄ«ti.

ekÅ«navÄ«satidhammadesanÄ• paá¹-isaá¹ƒyuttasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

sekhiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡asamathavaá¹‡á¹‡anÄ•

adhikaraá¹‡asamathesu \Be 289/ __sattÄ• _ti tesaá¹ƒ gaá¹‡anapariccheda. adhikaraá¹‡Ä•
__adhikaraá¹‡asamathÄ• . uddesaá¹ƒ Ä• gacchantÄ«_ti Ä• pattÄ• dhikaraá¹‡asaá¹…khÄ•
avasesÄ• dhikaraá¹‡attayapaccayÄ• su ca Ä• pattÄ«su parisuddhabhÄ• vaá¹ƒ pucchanatth
uddisitabbataá¹ƒÄ• gacchanti. __uppannuppannÄ• na_nti uppannÄ• naá¹ƒ uppannÄ• naá¹ƒ
vivÄ• dÄ• dhikaraá¹‡aá¹ƒanuvÄ• dÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhika
__samathÄ• yavÅ«pasamÄ• yÄ• _ti samanatthaÃ±ceva vÅ«pasamanatthaÃ±ca sammukhÄ
tiá¹‡avatthÄ• rakotiime satta samathÄ• dÄ• tabbÄ• . tatrÄ• yaá¹ƒ vinicchayo --- adhikaraá¹
``dhammoâ€™â€™ ti vÄ• , ``adhammoâ€™â€™ ti vÄ• aá¹-á¹-hÄ• rasahi vatthÅ«hi vivadan
vivÄ• do, idaá¹ƒ __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_nÄ• ma. sÄ«lavipattiyÄ• vÄ• Ä• cÄ• radiá¹-á
anuvadantÄ• naá¹ƒ yo anuvÄ• doupavadanÄ• ceva codanÄ• ca, idaá¹ƒ __anuvÄ• dÄ• dhi
Ä• gatÄ• paÃ±ca, vibhaá¹…gedveti sattapi \Ne 277/ Ä• pattikkhandhÄ• __Ä• pattÄ• dhikar
yaá¹ƒ saá¹…ghassa apalokanÄ• dÄ«naá¹ƒ catunnaá¹ƒ kammÄ• naá¹ƒ karaá¹‡aá¹ƒ, idaá¹ƒ

tattha __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ (Vin II 228) dvÄ«hi samathehi sammati sammukhÄ• vin
sammukhÄ• vinayeneva sammamÄ• naá¹ƒ yasmiá¹ƒ vihÄ• re uppannaá¹ƒ, tasmiá¹ƒyeva vÄ
vÅ«pasametuá¹ƒgacchantÄ• naá¹ƒ antarÄ• magge vÄ• , yattha gantvÄ• saá¹…ghassa niyy
vÄ• vÅ«pasametuá¹ƒasakkonte tattheva ubbÄ• hikÄ• ya sammatapuggalehi vÄ• vinicchita
sammamÄ• neca pana tasmiá¹ƒ yÄ• saá¹…ghasammukhatÄ• dhammasammukhatÄ• vina
ayaá¹ƒ __sammukhÄ• vinayo_nÄ• ma. tattha ca kÄ• rakasaá¹…ghassa saá¹…ghasÄ• mag
__saá¹…ghasammukhatÄ• , _ sametabbassavatthuno bhÅ«tatÄ• __dhammasammukhatÄ•

tathevassa samanaá¹ƒ __vinayasammukhatÄ• , _yo ca vivadati, yena ca vivadati, tesaá¹ƒ u
atthapaccatthikÄ• naá¹ƒ sammukhÄ«bhÄ• vo __puggalasammukhatÄ• _. ubbÄ• hikÄ• ya vÅ
saá¹…ghasammukhatÄ• parihÄ• yati, evaá¹ƒ tÄ• va sammukhÄ• vinayenevasammati.

sace \Be 290/ panevampi na sammati, atha naá¹ƒ ubbÄ• hikÄ• ya sammatÄ• bhikkhÅ« ``na
vÅ«pasametuâ€™â€™ nti saá¹…ghasseva niyyÄ• tenti, tato saá¹…gho paÃ±caá¹…gasama
bhikkhuá¹ƒsalÄ• kaggÄ• hÄ• pakaá¹ƒ sammannitvÄ• tena guá¸·hakavivaá¹-á¹-akasakaá¹‡á
salÄ• kaggÄ• hesuaÃ±Ã±ataravasena salÄ• kaá¹ƒ gÄ• hetvÄ• sannipatitaparisÄ• ya dham
yathÄ• tedhammavÄ• dino vadanti, evaá¹ƒ vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ sammukhÄ• vi
vÅ«pasantaá¹ƒ hoti. tattha sammukhÄ• vinayo vuttanayo eva, yaá¹ƒ pana yebhuyyasikakan
__yebhuyyasikÄ• _ nÄ• ma, evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sammati.

__anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ_ (Vin II 236) catÅ«hi samathehi sammati sammukhÄ• vinaye
amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca. sammukhÄ• vinayeneva sammamÄ• naá
anuvadati, tesaá¹ƒ vacanaá¹ƒ sutvÄ• sace kÄ• ci Ä• patti natthi, ubho khamÄ• petvÄ• , sac
nÄ• mettha Ä• pattÄ«â€™â€™ ti evaá¹ƒ vinicchitaá¹ƒ vÅ«pasammati, tattha
sammukhÄ• vinayalakkhaá¹‡aá¹ƒvuttanayameva. yadÄ• pana khÄ«á¹‡Ä• savassa bhikkhu
anuddhaá¹ƒsitassasativinayaá¹ƒ yÄ• camÄ• nassa saá¹…gho Ã±atticatutthena kammena sa
sammukhÄ• vinayenaca sativinayena ca vÅ«pasantaá¹ƒ hoti, dinne pana sativinaye puna ta
kassacianuvÄ• do na ruhati. yadÄ• ummattako bhikkhu ummÄ• davasena gate assÄ• maá
``saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiâ€™â€™ nti bhikkhÅ«hi codiyamÄ• no ``ummattake
nÄ• haá¹ƒ taá¹ƒ sarÄ• mÄ«â€™â€™ ti bhaá¹‡antopi bhikkhÅ«hi codiyamÄ• nova puna aco
\Ee 155/ yÄ• cati, saá¹…gho cassa Ã±atticatutthena kammena amÅ«á¸·havinayaá¹ƒdeti. tad
amÅ«á¸·havinayena ca vÅ«pasantaá¹ƒ hoti, dinne pana amÅ«á¸·havinayepuna tasmiá¹ƒ pu
anuvÄ• do na ruhati.

yadÄ• pana pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena vÄ• codiyamÄ• nassa aÃ±Ã±ena
pÄ• pussannatÄ• yapÄ• piyassa puggalassa ``sacÄ• yaá¹ƒ acchinnamÅ«lo bhavissati, sam
osÄ• raá¹‡aá¹ƒlabhissati, sace chinnamÅ«lo, sayamevassa nÄ• sanÄ• bhavissatÄ«â€™â€
Ã±atticatutthena\Be 291/ kammena tassapÄ• piyasikaá¹ƒ kammaá¹ƒ karoti, tadÄ• sammuk
tassapÄ• piyasikÄ• yaca vÅ«pasantaá¹ƒ hoti, evaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi sa

__Ä• pattÄ• dhikaraá¹‡aá¹ƒ_ (Vin II 239) tÄ«hi samathehi sammati sammukhÄ• vinayena ca
tiá¹‡avatthÄ• rakena ca. tassa sammukhÄ• vinayeneva vÅ«pasamo natthi, yadÄ• pana eka
nissaggiyavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena saá¹…ghagaá¹‡amajjhesu vÄ• bhikkhu lahuka
Ä• pattÄ• dhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca vÅ«pasa
tÄ• va yo ca deseti, yassa ca deseti, tesaá¹ƒ sammukhÄ«bhÄ• vo puggalasammukhatÄ• , s
puggalassa ca gaá¹‡assa ca desanÄ• kÄ• le saá¹…ghasammukhatÄ• parihÄ• yati.

yÄ• panettha ``ahaá¹ƒ, bhante, itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti ca, ``pass
``Ä• mapassÄ• mÄ«â€™â€™ ti ca paá¹-iÃ±Ã±Ä• , tÄ• ya ``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒnÄ• ma. saá¹…ghÄ• disese parivÄ• sÄ• diyÄ• canÄ• paá¹-iÃ±
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒnÄ• ma. dvepakkhajÄ• tÄ• pana bhaá¹‡á¸• anakÄ• rakÄ• bhik
ajjhÄ• cÄ• raá¹ƒ caritvÄ• puna lajjidhamme uppanne ``sace mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÁ
siyÄ• pitaá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·atthÄ• ya vÄ• á¸·atthÄ• ya saá¹ƒvatteyyÄ• â€™â€™
Ä• pattiyÄ• kÄ• rÄ• panedosaá¹ƒ disvÄ• yadÄ• tiá¹‡avatthÄ• rakakammaá¹ƒ karonti, tadÄ
sammukhÄ• vinayenaca tiá¹‡avatthÄ• rakena ca sammati. tatra hi yattakÄ• hatthapÄ• sÅ«p
khamatÄ«â€™â€™ tievaá¹ƒ diá¹-á¹-hÄ• vikammaá¹ƒ \Ne 279/ akatvÄ• niddampi okkamant
á¹-hapetvÄ• thullavajjaÃ±cagihippaá¹-isaá¹ƒyuttaÃ±ca sabbÄ• pattiyo vuá¹-á¹-hahanti, evaa
Ä• pattÄ• dhikaraá¹‡aá¹ƒ tÄ«hi samathehisammati.

__kiccÄ• dhikaraá¹‡aá¹ƒ_ (Vin II 242) ekena samathena sammati sammukhÄ• vinayeneva.
adhikaraá¹‡Ä• ni yathÄ• nurÅ«paá¹ƒ imehi sattahi samathehi sammanti, tena vuttaá¹ƒ
``uppannuppannÄ• naá¹ƒadhikaraá¹‡Ä• naá¹ƒ samathÄ• ya vÅ«pasamÄ• ya sammukhÄ• v
tiá¹‡avatthÄ• rakoâ€™â€™ ti. ayamettha vinicchayanayo, vitthÄ• ro pana samathakkhandh
vinicchayopissa samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto.

__tatthÄ• yasmante pucchÄ• mi, kaccittha parisuddhÄ• _ti \Ee 156/ tesu sattasu adhikaraá¹
parisuddhÄ• , natthi vo kiÃ±ci samathehi vÅ«pasametabbanti pucchÄ• mi, etenasabbÄ• pat
pucchito hoti.

__uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• na_ntiÄ• di nigamanavacanaá¹ƒ. tattha __ettaka_
ettakaá¹ƒsikkhÄ• padaá¹ƒ. __suttÄ• gata_nti sutte pÄ• timokkhe Ä• gataá¹ƒ. __suttapariyÄ•
antogadhaá¹ƒ. __anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchatÄ«_ti addhamÄ• se addhamÄ•
Ä• gacchati. __samaggehÄ«_ti kÄ• yasÄ• maggivasena samaggehi. __sammodamÄ• nehÄ
ekajjhÄ• sayatÄ• ya suá¹-á¹-hu modamÄ• nehi. __avivadamÄ• nehÄ«_ti aá¹-á¹-hÄ• rasasuv
aÃ±Ã±ataravasenÄ• pi avivadamÄ• nehi. __sikkhitabba_nti taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒavÄ
adhisÄ«lasikkhÄ• sampÄ• detabbÄ• . antarantarÄ• pana yaá¹ƒ na vuttaá¹ƒ, taá¹ƒ sabbaá¹
vuttattÄ• ceva uttÄ• natthattÄ• cÄ• ti.

adhikaraá¹‡asamathavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammasambuddhassa ||

bhikkhunÄ«pÄ• timokkhavaá¹‡á¹‡anÄ•

pÄ• rÄ• jikakaá¹‡á¸• o

bhikkhunÄ«naá¹ƒ \Ee 157/ hitatthÄ• ya, pÄ• timokkhaá¹ƒ pakÄ• sayi.

yaá¹ƒ nÄ• tho, tassa dÄ• neso, sampatto vaá¹‡á¹‡anÄ• kkamo ||

sÄ• dhÄ• raá¹‡apÄ• rÄ• jikaá¹ƒ

1 ... pe ... 4. methunadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

tattha \Be 293/ \Ne 280/ __suá¹‡Ä• tu me_tiÄ• dÄ«naá¹ƒ bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ
veditabbo. kevalaÃ±hi, bhante, ayyetiÄ• divasena tasmiÃ±ca idha ca abhilÄ• pamattameval
viseso \Ne 281/. yasmÄ• ca bhikkhuniyÄ• sikkhÄ• paccakkhÄ• naá¹ƒ nÄ• ma natthi, tasmÄ
``sikkhÄ• sÄ• jÄ«vasamÄ• pannÄ• sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• a
bhikkhunÄ« chandaso methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• _ti vuttaá¹ƒ. tattha __chand
methunarÄ• gappaá¹-isaá¹ƒyuttena chandena ceva ruciyÄ• ca. chande pana asatibalakkÄ•
anÄ• patti, tasmÄ• yÄ• paripuá¹‡á¹‡Å«pasampadÄ• bhikkhunÄ«
manussÄ• manussatiracchÄ• najÄ• tÄ«supurisaubhatobyaÃ±janakapaá¹‡á¸• akÄ• naá¹ƒ ya
nijjÄ«vassa vÄ• santhatassa vÄ• asanthatassa vÄ• akkhÄ• yitassa vÄ• yebhuyyena akkh
attano vaccamaggapassÄ• vamaggamukhesutÄ«su yatthakatthaci santhate vÄ• asanthate
asaá¹ƒphuá¹-á¹-he allokÄ• se antamasotilaphalamattampi padesaá¹ƒ chandaso paveseti, pa
pavesanapaviá¹-á¹-haá¹-á¹-hitauddharaá¹‡esuyaá¹ƒkiÃ±ci sÄ• diyati, ayaá¹ƒ pÄ• rÄ• jikÄ•
paresu ca sÄ• dhÄ• raá¹‡asikkhÄ• padesuvuttanayÄ• nusÄ• reneva veditabbaá¹ƒ.

asÄ• dhÄ• raá¹‡apÄ• rÄ• jikaá¹ƒ

5. ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

asÄ• dhÄ• raá¹‡esu \Be 294/ pana catunnaá¹ƒ tÄ• va pÄ• rÄ• jikÄ• naá¹ƒ paá¹-hame
__avassutÄ• _tikÄ• yasaá¹ƒsaggarÄ• gena tintÄ• , kilinnÄ• ti attho. dutiyapadepi eseva nay
__purisapuggalassÄ• _tikÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjituá¹ƒ viÃ±Ã±ussa manussajÄ• tik
puggalassa. __adhakkhaka_nti attano akkhakÄ• naá¹ƒ adho. __ubbhajÄ• á¹‡umaá¹‡á¸• ala
upari, ettha ca ubbhakapparampi ubbhajÄ• á¹‡umaá¹‡á¸• aleneva saá¹…gahitaá¹ƒ. __Ä• m
phuá¹-á¹-hokÄ• saá¹ƒanatikkamitvÄ• tattheva saá¹…ghaá¹-á¹-anaá¹ƒ. __parÄ• masana_nti

saÃ±caraá¹‡aá¹ƒ. __gahaá¹‡a_ntigahitamattaá¹ƒ. __chupana_nti asaá¹…ghaá¹-á¹-etvÄ• p
__paá¹-ipÄ«á¸·ana_nti aá¹…ge gahetvÄ• nippÄ«á¸·anaá¹ƒ. __sÄ• diyeyyÄ• _ti yÄ• bhikkh
yathÄ• paricchinne kÄ• ye purisassa etaá¹ƒ Ä• masanÄ• diá¹ƒsÄ• diyati, sayaá¹ƒ vÄ• pana
purisassa yaá¹ƒkiÃ±ci kÄ• yappadesaá¹ƒsÄ• dayamÄ• nÄ• chupati, ayaá¹ƒ ubbhajÄ• á¹‡u
pÄ• rÄ• jikÄ• ti ayamettha saá¹…khepo.

``nidÄ• naá¹ƒ puggalaá¹ƒ vatthuâ€™â€™ ntiÄ• dike (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡a
\Ne 282/ yasmÄ• sabbÄ• neva asÄ• dhÄ• raá¹‡apaÃ±Ã±attiyo honti, tasmÄ• ito paá¹-á¹-hÄ
anupaÃ±Ã±attiá¹ƒ vatvÄ• sÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti vÄ• asÄ• dhÄ• raá¹‡apaÃ±Ã±att
Ä• á¹‡attiyaá¹ƒ yatthaÄ• á¹‡atti natthi, tattha kiÃ±ci avatvÄ• yattha atthi, tattheva vakkhÄ• n
vipattivicÄ• raá¹‡Ä• vuttÄ• yeva.

avasesaá¹ƒ pana sabbattha vattabbaá¹ƒ, tayidaá¹ƒ vuccati, idaá¹ƒ tÄ• va sikkhÄ• padaá¹ƒ s
sundarÄ«nandaá¹ƒÄ• rabbha kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjanavatthusmiá¹ƒ paÃ±Ã±atta
yathÄ• paricchinnenakÄ• yena purisassa kÄ• yaá¹ƒ, ubhatoavassutepi kÄ• yena kÄ• yappa
yathÄ• paricchinnakÄ• yappaá¹-ibaddhenavÄ• avasesakÄ• yena vÄ• tassa kÄ• yaá¹ƒ Ä• n
yakkhapetapaá¹‡á¸• akatiracchÄ• nagatamanussaviggahÄ• naá¹ƒubhatoavassute yathÄ• p
Ä• masantiyÄ• pi thullaccayaá¹ƒ, sace panapurisassa kÄ• yasaá¹ƒsaggarÄ• go natthi, pÄ• n
thullaccayameva. avasese panakÄ• yappaá¹-ibaddhena kÄ• yappaá¹-ibaddhÄ• dibhede, me
sabbattha dukkaá¹-aá¹ƒ. asaÃ±cicca, assatiyÄ• , ajÄ• nantiyÄ• , asÄ• diyantiyÄ• \Be 295/,
ummattikÄ• dÄ«naÃ±caanÄ• patti. aá¹…gÄ• ni samuá¹-á¹-hÄ• nÄ• dÄ«ni ca bhikkhupÄ• tim
vuttanayenevaveditabbÄ• nÄ«ti.

ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vajjappaá¹-icchÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __gaá¹‡assÄ• _ti aÃ±Ã±Ä• saá¹ƒ bhikkhunÄ«naá¹ƒ. __á¹-hitÄ• _ti saliá¹…ge á¹-hitÄ•
__cutÄ• _tikÄ• laá¹…katÄ• . __nÄ• sitÄ• _ti liá¹…ganÄ• sanÄ• ya sayaá¹ƒ vÄ• naá¹-á¹-hÄ•
__avassaá¹-Ä• _tititthÄ• yatanaá¹ƒ saá¹…kantÄ• . __pubbevÄ• haá¹ƒ ayye aÃ±Ã±Ä• si_nti
vacanakÄ• ladassanaá¹ƒ, saliá¹…ge á¹-hitÄ• ya pana pÄ• rÄ• jikabhÄ• vaá¹ƒ Ã±atvÄ• ``na
Ä• rocessÄ• mÄ«â€™â€™ tidhure nikkhittamatteyeva ayaá¹ƒ vajjappaá¹-icchÄ• dikÄ• nÄ•

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha nevaattanÄ• paá¹-icodanÄ• nagaá¹‡assa Ä• roc
paÃ±Ã±attaá¹ƒ, sesamettha sappÄ• á¹‡akavaggamhi duá¹-á¹-hullÄ• pattippaá¹-icchÄ• dana
veditabbaá¹ƒ. tatra hi pÄ• cittiyaá¹ƒ, idha pÄ• rÄ• jikanti ayameva viseso, sesaá¹ƒ tÄ• disam

vajjappaá¹-icchÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ukkhittÄ• nuvattikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Ee 159/ \Ne 283/ __ukkhitta_nti Ä• pattiyÄ• adassanÄ• dÄ«su ukkhittaá¹ƒ. __dhamn
vatthunÄ• . __vinayenÄ• _ti codetvÄ• sÄ• retvÄ• . __satthusÄ• sanenÄ• _ti idhÄ• picodetv
satthusÄ• sanaá¹ƒ nÄ• ma. __anÄ• dara_nti yena saá¹…ghena ukkhepaniyakammaá¹ƒkata
pariyÄ• pannagaá¹‡e vÄ• ekapuggale vÄ• tasmiá¹ƒ vÄ• kamme Ä• daravirahitaá¹ƒ, samm
attho. __appaá¹-ikÄ• ra_nti paá¹-ikÄ• rarahitaá¹ƒ, anosÄ• ritantiattho. __akatasahÄ• ya_nti
saá¹ƒvÄ• se saha ayanabhÄ• vena samÄ• nasaá¹ƒvÄ• sakÄ• bhikkhÅ« sahÄ• yÄ• nÄ• ma
saddhiá¹ƒ natthi na tena te sahÄ• yÄ• katÄ• honti \Be 296/, iti so akatasahÄ• yo nÄ• ma, ta
samÄ• nasaá¹ƒvÄ• sakabhÄ• vaá¹ƒanupagatanti attho. __tamanuvatteyyÄ• _ti taá¹ƒ ukkhitt
á¹-hitaá¹ƒbhikkhuá¹ƒ yÄ• bhikkhunÄ« yaá¹ƒdiá¹-á¹-hiko so hoti, tÄ• ya diá¹-á¹-hiyÄ• gahaá
anuvatteyya. sÄ• bhikkhunÄ« bhikkhunÄ«hi saá¹…ghabhedasikkhÄ• padÄ• dÄ«su vuttana
vuccamÄ• nÄ• taá¹ƒ vatthuá¹ƒ appaá¹-inissajjantÄ« samanubhÄ• sanakammapariyosÄ• ne
nÄ• mapÄ• rÄ• jikÄ• hotÄ«ti.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha ukkhittÄ• nuvattanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ,
dvÄ«hi kammavÄ• cÄ• hi dve thullaccayÄ• , ``yassÄ• nakkhamati, sÄ• bhÄ• seyyÄ• â€™â
__yya_-kÄ• rappattÄ• yatatiyakammavÄ• cÄ• ya pÄ• rÄ• jikaá¹ƒ, adhammakamme tikadukk
saá¹…ghabhedasikkhÄ• padÄ• dÄ«suvuttanayeneva veditabbaá¹ƒ.

ukkhittÄ• nuvattikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-havatthukÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __avassutÄ• _ti lokassÄ• damittasanthavavasena kÄ• yasaá¹ƒsaggarÄ• gena tintÄ
sÄ«haá¸·amÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ vutto, samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin IV
katÄ• , dutiyapadepi eseva nayo. __purisapuggalassa hatthaggahaá¹‡aá¹ƒ vÄ• _tiÄ• dÄ«su
hatthe gahaá¹‡aá¹ƒ kataá¹ƒ, taá¹ƒ ``purisapuggalassa hatthaggahaá¹‡aâ€™â€™ ntivuttaá¹
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡epi. __hatthaggahaá¹‡a_nti ettha ca yassa kassaciapÄ•
aá¹…gassa gahaá¹‡aá¹ƒ hatthaggahaá¹‡aá¹ƒ, yassa kassaci nivatthassa vÄ• pÄ• rutassav
__saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒ. santiá¹-á¹-heyya vÄ• _tiÄ• dÄ«su
kÄ• yasaá¹ƒsaggasaá¹…khÄ• tassaasaddhammassa paá¹-isevanatthÄ• ya purisassa hattha
tattha á¹-hitÄ• sallapeyyavÄ• , purisena vÄ• \Ee 160/ ``itthannÄ• maá¹ƒ á¹-hÄ• naá¹ƒ Ä• g
vuttÄ• taá¹ƒ saá¹…ketaá¹ƒgaccheyya, tassa vÄ• purisassa abbhÄ• gamanaá¹ƒ sÄ• diyeyy
paá¹-icchannaá¹ƒ okÄ• saá¹ƒ \Be 297/ paviseyya, purisassa hatthapÄ• se á¹-hatvÄ• kÄ• ya
evamatthodaá¹-á¹-habbo. __ayampi pÄ• rÄ• jikÄ• _ti yathÄ• purimÄ• yo, evaá¹ƒ ayampi bh
etassakÄ• yasaá¹ƒsaggasaá¹…khÄ• tassa asaddhammassa paá¹-isevanatthÄ• ya etÄ• ni a

paá¹-ipÄ• á¹-iyÄ• vÄ• uppaá¹-ipÄ• á¹-iyÄ• vÄ• pÅ«retvÄ• aá¹-á¹-havatthukÄ• nÄ• ma pÄ

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«raá
paÃ±Ã±attaá¹ƒ, saá¹…ketagamane pade pade dukkaá¹-aá¹ƒ, purisassa hatthapÄ• saá¹ƒ ok
purisassaabbhÄ• gamanasÄ• dayamÄ• nepi dukkaá¹-aá¹ƒ. hatthapÄ• sokkamane thullacca
ekekasmiá¹ƒthullaccayameva, aá¹-á¹-hame paripuá¹‡á¹‡e pÄ• rÄ• jikaá¹ƒ. ekekasmiá¹ƒ par
satakkhattumpivÄ«tikkante tÄ• Ä• pattiyo desetvÄ• muccati, apicettha __gaá¹‡anÅ«pikÄ•
``idÄ• ni nÄ• pajjissÄ• mÄ«â€™â€™ ti hi dhuranikkhepaá¹ƒ katvÄ• desitÄ• gaá¹‡anÅ«pikÄ
pÄ• rÄ• jikassa aá¹…gaá¹ƒ na hoti. tasmÄ• yÄ• ekaá¹ƒ Ä• pannÄ• dhuranikkhepaá¹ƒ katv
Ä• pajjati, punapi deseti, evaá¹ƒ aá¹-á¹-hamaá¹ƒ paripÅ«rentÄ«pipÄ• rÄ• jikÄ• na hoti. yÄ•
``punapi aÃ±Ã±aá¹ƒ vatthuá¹ƒ Ä• pajjissÄ• mÄ«â€™â€™ tisaussÄ• hÄ• va deseti, tassÄ•
desitÄ• pi adesitÄ• hoti, pÄ• rÄ• jikassa aá¹…gaá¹ƒ hoti. asaÃ±cicca, assatiyÄ• , ajÄ• nant
ummattikÄ• dÄ«naÃ±caanÄ• patti. kÄ• yasaá¹ƒsaggarÄ• go, saussÄ• hatÄ• , aá¹-á¹-hamas
imÄ• nettha tÄ«á¹‡iaá¹…gÄ• ni. samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, s
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dvivedanan

aá¹-á¹-havatthukÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__uddiá¹-á¹-hÄ• kho ayyÄ• yo aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• _ti bhikkhÅ« Ä• rabbha p
sÄ• dhÄ• raá¹‡Ä• cattÄ• ro, ime cattÄ• roti evaá¹ƒ pÄ• timokkhuddesamaggena aá¹-á¹-ha p
uddiá¹-á¹-hÄ• tievamettha attho veditabbo, sesaá¹ƒ bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• yaá

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

bhikkhunipÄ• timokkhe

pÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• o

1. ussayavÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

saá¹…ghÄ• disesesu \Be 298/ \Ne 285/ paá¹-hame __ussayavÄ• dikÄ• _ti mÄ• nussayavas
aá¸• á¸• akaraá¹‡atthÄ• ya vinicchayamahÄ• mattÄ• naá¹ƒ santike vivadamÄ• nÄ• . __gaha
á¹-hapetvÄ• paÃ±ca sahadhammike avasesÄ• gahaá¹-á¹-hapabbajitÄ• saá¹…gahitÄ• . __
bhikkhunÄ«paá¹-hamÄ• pattika_nti Ä• dimhi paá¹-hamaá¹ƒ Ä• patti etassÄ• ti paá¹-hamÄ• p
vÄ«tikkamakkhaá¹‡eyevaÄ• pajjitabboti attho, taá¹ƒ paá¹-hamÄ• pattikaá¹ƒ. __Ä• pannÄ• _
Ä• pannÄ• . bhikkhuniá¹ƒ saá¹…ghato nissÄ• retÄ«ti __nissÄ• raá¹‡Ä«yo, _ taá¹ƒ nissÄ• ra

__saá¹…ghÄ• disesa_ntievaá¹ƒnÄ• makaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha ussayavÄ• dikavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sÄ•
``aá¸• á¸• aá¹ƒkarissÄ• mÄ«â€™â€™ ti yaá¹ƒkiÃ±ci dutiyikaá¹ƒ vÄ• sakkhiá¹ƒ vÄ• sahÄ•
pariyesanedukkaá¹-aá¹ƒ, yattha á¹-hitÄ• ya ``aá¸• á¸• aá¹ƒ kÄ• tuá¹ƒ gacchÄ• mÄ«â€™â€™
paá¹-á¹-hÄ• ya gacchantiyÄ• pade pade dukkaá¹-aá¹ƒ, yatthakatthaci antamaso bhikkhunup
vohÄ• rike disvÄ• attano kathaá¹ƒ Ä• rocentiyÄ• dukkaá¹-aá¹ƒ. itarena attano kathÄ• ya Ä•
bhikkhuniyÄ• thullaccayaá¹ƒ, paá¹-hamaá¹ƒ itarena pacchÄ• bhikkhuniyÄ• Ä• rocanepi es
bhikkhunÄ«taá¹ƒ vadati ``mama ca tava ca kathaá¹ƒ tvaá¹ƒyeva Ä• rocehÄ«â€™â€™ ti, so
paá¹-hamaá¹ƒÄ• rocetu, tassÄ• vÄ• , paá¹-hamÄ• rocane bhikkhuniyÄ• dukkaá¹-aá¹ƒ, duti
tenaevaá¹ƒ vuttÄ• ya bhikkhuniyÄ• Ä• rocanepi eseva nayo. sace pana bhikkhunÄ« aÃ±Ã±
eseva nayo. yathÄ• vÄ• tathÄ• vÄ• hi Ä• rociyamÄ• ne paá¹-hamÄ• rocane bhikkhuniyÄ•
thullaccayaá¹ƒ. ubhinnaá¹ƒ pana kathaá¹ƒ sutvÄ• vohÄ• rikehi vinicchayekate aá¸• á¸• apa
tasmiá¹ƒ aá¸• á¸• apariyosÄ• ne bhikkhuniyÄ• jayepi parÄ• jayepisaá¹…ghÄ• diseso.

yÄ• \Ne 286/ pana paccatthikamanussehi dÅ«taá¹ƒ vÄ• pahiá¹‡itvÄ• , sayaá¹ƒ vÄ• Ä• ga
tiÄ• kaá¸• á¸• hiyamÄ• nÄ• gacchati, yÄ• vÄ• upassaye aÃ±Ã±ehi kataá¹ƒ anÄ• cÄ• raá¹
yÄ• cati, yÄ• ya ca kiÃ±ci avuttÄ• \Be 299/ vohÄ• rikÄ• aÃ±Ã±ato sutvÄ• sayamevaaá¸• á
tassÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. aÃ±Ã±ehi anÄ• kaá¸• á¸• hitÄ• yaaá¸• á¸• akar
imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• ni, idaá¹

ussayavÄ• dikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. corivuá¹-á¹-hÄ• pikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye yÄ• ya paÃ±camÄ• sagghanakato paá¹-á¹-hÄ• ya yaá¹ƒkiÃ±ci parasantakaá¹ƒ avaha
__corÄ«_nÄ• ma, taá¹ƒ coriá¹ƒ. __vajjhaá¹ƒ vidita_nti tena \Ee 162/ kammena ``vadhÄ• rah
viditaá¹ƒ. __anapaloketvÄ• _ti anÄ• pucchÄ• . __gaá¹‡a_nti mallagaá¹‡abhaá¹-iputtagaá¹‡
dhammagaá¹‡aá¹ƒ. __seá¹‡i_nti gandhikaseá¹‡idussikaseá¹‡iÄ• dikaá¹ƒ. yattha yatthahi rÄ
gÄ• manigame niyyÄ• tenti ``tumheva ettha anusÄ• sathÄ• â€™â€™ ti, tatthatattha teyeva
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ. ettha ca rÄ• jÄ• naá¹ƒ vÄ• gaá¹‡Ä• dikevÄ• apaloketvÄ• pi bh
apaloketabbova. __aÃ±Ã±atra kappÄ• _ti titthiyesuvÄ• aÃ±Ã±abhikkhunÄ«su vÄ• pabbajit
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ upasampÄ• dentiyÄ• gaá¹‡aÄ• carinÄ« pattacÄ«varapariyesanesu
dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hithullaccayaá¹ƒ, kammavÄ• cÄ• pariyosÄ• ne saá¹…

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha coriá¹ƒ vuá¹-á¹-hÄ• panavatthusmiá¹ƒ paÃ±Ã±att
vematikÄ• yadukkaá¹-aá¹ƒ, tathÄ• acoriyÄ• corisaÃ±Ã±Ä• ya ceva vematikÄ• ya ca. acoris
apaloketvÄ• vuá¹-á¹-hÄ• pentiyÄ• , kappaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• , ummattikÄ• dÄ«naÃ±c

corisaÃ±Ã±itÄ• , aÃ±Ã±atra anuÃ±Ã±Ä• takÄ• raá¹‡Ä• vuá¹-á¹-hÄ• pananti, imÄ• nettha tÄ
corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacitta
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

corivuá¹-á¹-hÄ• pikÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ekagÄ• mantaragamanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 300/ \Ne 287/ __gÄ• mantara_ntiÄ• dÄ«su sakagÄ• mato tÄ• va nikkhamantiyÄ•
aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gacchantiyÄ• pade pade dukkaá¹-aá¹ƒ, ekena pÄ• dena itarassagÄ
vÄ• atikkante thullaccayaá¹ƒ, dutiyena atikkantamatte saá¹…ghÄ• diseso, tato nikkhamitvÄ
pavisantiyÄ• pi eseva nayo. sace pana khaá¹‡á¸• apÄ• kÄ• renavÄ• vaticchiddena vÄ• bh
sakkÄ• hoti pavisituá¹ƒ, evaá¹ƒ pavisamÄ• nÄ• yakappiyabhÅ«miyÄ• paviá¹-á¹-hÄ• nÄ• n
bahigÄ• me á¹-hatvÄ• yaá¹ƒkiÃ±ci sakagÄ• maá¹ƒvÄ• paragÄ• maá¹ƒ vÄ• akappiyabhÅ«
Ä• pattÄ«ti ayamettha saá¹…khepo.

nadipÄ• ragamane vuttalakkhaá¹‡Ä• ya nadiyÄ• dutiyikaá¹ƒ vinÄ• paratÄ«raá¹ƒ gacchanti
antarÄ• nadiyaá¹ƒdutiyikÄ• ya saddhiá¹ƒ bhaá¹‡á¸• itvÄ• puna \Ee 163/ orimatÄ«rameva p
vÄ• paá¹-hamapÄ• daá¹ƒ uddharitvÄ• tÄ«re á¹-hapitakkhaá¹‡e thullaccayaá¹ƒ, dutiyapÄ• d
iddhisetuyÄ• nanÄ• vÄ• hipana paratÄ«raá¹ƒ otarituá¹ƒ, nahÄ• nÄ• dikÄ• raá¹‡ena ca otiá¹
padasÄ• pi paccuttarituá¹ƒvaá¹-á¹-ati.

rattivippavÄ• se ``purearuá¹‡eyeva dutiyikÄ• ya hatthapÄ• saá¹ƒ okkamissÄ• mÄ«â€™â€™
ekagabbhepi dutiyikÄ• ya hatthapÄ• sÄ• tikkame á¹-hatvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pentiyÄ•

__ekÄ• vÄ• gaá¹‡amhÄ• _ti ettha pana ekÄ• bhikkhunÄ«pi gaá¹‡oyeva. __ohÄ«yeyyÄ• _
dassanÅ«pacÄ• raá¹ƒ vÄ• savanÅ«pacÄ• raá¹ƒ vÄ• vijaheyyÄ• ti attho. tasmÄ• indakhÄ«
bahigÄ• me rukkhathambhasÄ• á¹‡ipÄ• kÄ• rÄ• diantaritabhÄ• venÄ• pi dutiyikÄ• ya dassa
savanÅ«pacÄ• ro atthi, Ä• pattiyeva. ajjhokÄ• se pana dÅ«repi dassanÅ«pacÄ• rohoti, tatth
viya dhammassavanÄ• rocanasaddena viya ca `ayyeâ€™ ti saddÄ• yantiyÄ• saddassavanÄ
maggaá¹ƒ gacchantÄ« ohÄ«yitvÄ• ``idÄ• ni pÄ• puá¹‡issÄ• mÄ«â€™â€™ tisaussÄ• hÄ• a

sÄ• vatthiyaá¹ƒ \Be 301/ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha gÄ• mantaragamanavatthu
vÄ• nadipÄ• raâ€™â€™ ntiÄ• dikÄ• ettha tividhÄ• anupaÃ±Ã±atti, pure aruá¹‡e sakagÄ•
aruá¹‡uggamanakÄ• le \Ne 288/ gÄ• mantarapariyÄ• pannaá¹ƒ nadipÄ• raá¹ƒ okkamananti
ekakkhaá¹‡eyeva honti. vuttampi cetaá¹ƒ ---

``sikkhÄ• padÄ• buddhavarena vaá¹‡á¹‡itÄ• .

saá¹…ghÄ• disesÄ• caturo bhaveyyuá¹ƒ.

Ä• pajjeyya ekapayogena sabbÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

etenupÄ• yena tiá¹‡á¹‡aá¹ƒ, dvinnaÃ±ca ekatobhÄ• vo veditabbo. dutiyikÄ• ya pana pakkan
kÄ• laá¹…katÄ• ya vÄ• pakkhasaá¹…kantÄ• ya vÄ• Ä• padÄ• su vÄ• gÄ• mantaragaman
anÄ• patti. antarÄ• yena ekatobhÄ• vo, gÄ• mantaragamanÄ• dÄ«su aÃ±Ã±ataratÄ• pajjan
imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• n
paá¹‡á¹‡attivajjaá¹ƒ, ticittaá¹ƒ, tivedananti.

ekagÄ• mantaragamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ukkhittakaosÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __ukkhitta_nti Ä• pattiyÄ• adassanÄ• dÄ«su ukkhittaá¹ƒ. __anaÃ±Ã±Ä• ya gaá¹‡a
tasseva kÄ• rakasaá¹…ghassa chandaá¹ƒ ajÄ• nitvÄ• . __osÄ• reyyÄ• _tiosÄ• raá¹‡akamm
karontiyÄ• , gaá¹‡apariyesane sÄ«mÄ• sammutiyÄ• Ã±attiyÄ• ca dukkaá¹-aá¹ƒ, dvÄ«hi kar
kammavÄ• cÄ• pariyosÄ• ne saá¹…ghÄ• diseso.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha evaá¹ƒ osÄ• raá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ,
adhammakamme tikadukkaá¹-aá¹ƒ, kÄ• rakasaá¹…ghaá¹ƒ vÄ• Ä• pucchitvÄ• , gaá¹‡assa v
vÄ• vattantiá¹ƒ, asante kÄ• rakasaá¹…ghe osÄ• rentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• pa
ukkhittatÄ• , aÃ±Ã±atra anuÃ±Ã±Ä• takÄ• raá¹‡Ä• \Be 302/ osÄ• raá¹‡anti imÄ• netthadve
samuá¹-á¹-hÄ• nÄ• dÄ«ni saá¹…ghabhedasikkhÄ• pade vuttanayÄ• neva, idaá¹ƒ pana kiriy

ukkhittakaosÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhojanappaá¹-iggahaá¹‡apaá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Ne 289/ __avassutÄ• _ti chandarÄ• gena tintÄ• . __avassutassÄ• _ti tÄ• disass
bhuÃ±jeyya vÄ• _ti ettha paá¹-iggahaá¹‡e thullaccayaá¹ƒ, ajjhohÄ• re ajjhohÄ• re saá¹…gh

sÄ• vatthiyaá¹ƒ sundarÄ«nandaá¹ƒ Ä• rabbha avassutÄ• ya avassutassa hatthato
Ä• misappaá¹-iggahaá¹‡avatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, ekatoavassute paá¹-iggahaá¹‡e dukk
ajjhohÄ• re thullaccayaá¹ƒ, yakkhapetapaá¹‡á¸• akatiracchÄ• nagatamanussaviggahÄ• naá

sati eseva nayo. tattha pana ekatoavassute sati dukkaá¹-aá¹ƒ, sabbattha udakadantaponag
dukkaá¹-ameva. ubhosu anavassutesu, ``anavassutoâ€™â€™ tivÄ• Ã±atvÄ• gaá¹‡hantiyÄ
anÄ• patti. udakadantaponato aÃ±Ã±aá¹ƒ ajjhoharaá¹‡Ä«yaá¹ƒ, ubhatoavassutatÄ• , sahatt
ajjhoharaá¹‡anti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«nipaá¹-hamapÄ•

bhojanappaá¹-iggahaá¹‡apaá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhojanappaá¹-iggahaá¹‡adutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __yato tva_nti yasmÄ• tvaá¹ƒ. __iá¹…ghÄ• _ti uyyojanatthe nipÄ• to. __ayamp
sÄ• evaá¹ƒ uyyojanena ca tena vacanena itarissÄ• paá¹-iggahaá¹‡ena ca dukkaá¹-Ä• ni, a
thullaccayÄ• ni ca Ä• pajjitvÄ• bhojanapariyosÄ• ne saá¹…ghÄ• disesaá¹ƒ Ä• pajjati.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha evaá¹ƒ uyyojanavatthusmiá¹ƒ paÃ±
sÄ• á¹‡attikameva, purisassa vÄ• yakkhÄ• dÄ«naá¹ƒ vÄ• hatthato udakadantaponappaá¹-
paribhogeca dukkaá¹-aá¹ƒ, esa nayo yakkhÄ• dÄ«naá¹ƒ hatthato avasesaggahaá¹‡atthaá¹ƒ
gahaá¹‡e, ajjhohÄ• reca. bhojanapariyosÄ• ne pana thullaccayaá¹ƒ. ``anavassutoâ€™â€™
``kupitÄ• na paá¹-iggaá¹‡hatÄ«â€™â€™ ti \Ee 165/ vÄ• , ``kulÄ• nuddayatÄ• ya na paá¹-ig
uyyojentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. manussapurisatÄ• , aÃ±Ã±atra anuÃ±Ã±
``khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ gahetvÄ• bhuÃ±jÄ• â€™â€™ ti uyyojanÄ• , tena vacan
itarissÄ• bhojanapariyosÄ• nanti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«n

bhojanappaá¹-iggahaá¹‡adutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8-9. saÃ±carittÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

sattamaaá¹-á¹-hamanavamasikkhÄ• padÄ• naá¹ƒ \Ne 290/ saÃ±carittÄ• dittaye vuttanayene

saÃ±carittÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sikkhaá¹ƒpaccÄ• cikkhaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __kiá¹ƒnumÄ• va samaá¹‡iyo_ti kiá¹ƒnu imÄ• eva samaá¹‡iyo. __tÄ• sÄ• ha_nti tÄ
__yÄ• vatatiyaka_padattho bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• yaá¹ƒ (Kkh nigamanavaá¹‡á
tattheva saá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbo, idaá¹ƒ
caá¹‡á¸• akÄ• á¸·ibhikkhuniá¹ƒ (Vin IV 709) Ä• rabbha ``buddhaá¹ƒ paccÄ• cikkhÄ• mÄ«â€
paÃ±Ã±attaá¹ƒ, evaá¹ƒvacanameva cettha catÅ«su aá¹…gesu paá¹-hamaá¹ƒ aá¹…ganti ay
tÄ• disamevÄ• ti.

sikkhaá¹ƒpaccÄ• cikkhaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. adhikaraá¹‡akupitasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame __kismiÃ±cideva adhikaraá¹‡e_ti catunnaá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __paccÄ• k
sÄ• vatthiyaá¹ƒ caá¹‡á¸• akÄ• á¸·iá¹ƒ Ä• rabbha ``chandagÄ• miniyo ca bhikkhuniyoâ€™â€
tiÄ• divacanavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, sesaá¹ƒ dasame vuttanayeneva veditabbanti.

adhikaraá¹‡akupitasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pÄ• pasamÄ• cÄ• rapaá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame \Be 304/ __saá¹ƒsaá¹-á¹-hÄ• _ti pabbajitÄ• naá¹ƒ ananulomena gihÄ«naá¹ƒ
koá¹-á¹-anapacanasÄ• sanaharaá¹‡Ä• dinÄ• kÄ• yikavÄ• casikena missÄ«bhÅ«tÄ• . pÄ• p
etÄ• santi __pÄ• pÄ• cÄ• rÄ• _. pÄ• po kittisaddo etÄ• santi __pÄ• pasaddÄ• _. pÄ• po Ä•
etÄ• santi__pÄ• pasilokÄ• _ \Ne 291/. __bhikkhunisaá¹…ghassa vihesikÄ• _ti aÃ±Ã±amaÃ±
kariyamÄ• nepaá¹-ikkosanena vihesikÄ• . __vajjappaá¹-icchÄ• dikÄ• _ti khuddÄ• nukhudda
paá¹-icchÄ• dikÄ• .

sÄ• vatthiyaá¹ƒ \Ee 166/ sambahulÄ• bhikkhuniyo Ä• rabbha saá¹ƒsaá¹-á¹-havihÄ• ravatth
sesametthÄ• pi dasame vuttanayeneva veditabbaá¹ƒ, samanubhÄ• sanakammakÄ• le pana
ekatosamanubhÄ• sitabbÄ• ti.

pÄ• pasamÄ• cÄ• rapaá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. pÄ• pasamÄ• cÄ• radutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

terasame __evaá¹ƒ vadeyyÄ• _ti tÄ• samanubhaá¹-á¹-hÄ• bhikkhuniyo evaá¹ƒ vadeyya.
__evÄ• cÄ• rÄ• _tievaá¹ƒÄ• cÄ• rÄ• , yÄ• diso tumhÄ• kaá¹ƒ Ä• cÄ• ro, tÄ• diso Ä• cÄ• rot
__uÃ±Ã±Ä• yÄ• _ti avaÃ±Ã±Ä• ya nÄ«caá¹ƒ katvÄ• jÄ• nanÄ• ya. __paribhavenÄ• _ti ``kiá
tievaá¹ƒ paribhavitvÄ• jÄ• nanena. __akkhantiyÄ• _ti asahanatÄ• ya, kodhenÄ• ti attho.
__vebhassiyÄ• _tibalavantassa bhÄ• vena, attano balappakÄ• sanena samutrÄ• senÄ• ti a
__dubbalyÄ• _titumhÄ• kaá¹ƒ dubbalabhÄ• vena, sabbattha uÃ±Ã±Ä• ya ca paribhavena c
daá¹-á¹-habbo. __viviccathÄ• _ti nÄ• nÄ• hotha, ananulomikaá¹ƒ kÄ• yikavÄ• casikasaá¹ƒs

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha ``saá¹ƒsaá¹-á¹-hÄ• va, ayye, tumhe viharatha, m

nÄ• nÄ• viharitthÄ• â€™â€™ ti uyyojanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sesametthÄ• pi dasa
veditabbanti.

pÄ• pasamÄ• cÄ• radutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. saá¹…ghabhedakÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

saá¹…ghabhedÄ• dÄ«su \Be 305/ catÅ«su vuttanayeneva vinicchayo veditabbo. kevalaÃ±h
bhindati, bhedÄ• ya pana parakkamati ceva anuvattati ca. __uddiá¹-á¹-hÄ• khoayyÄ• yo sa
dhammÄ• _ti bhikkhÅ« Ä• rabbha paÃ±Ã±attÄ• sÄ• dhÄ• raá¹‡Ä• satta, asÄ• dhÄ• raá¹‡Ä
__ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ caritabba_nti bhikkhuniyÄ• hiÄ• pattiá¹ƒ chÄ• der
natthi, chÄ• danapaccayÄ• pi na dukkaá¹-aá¹ƒ Ä• pajjati, tasmÄ• chÄ• detvÄ• pi achÄ• det
pakkhamÄ• nattameva caritabbaá¹ƒ. taá¹ƒ bhikkhunÄ«hi attanosÄ«maá¹ƒ sodhetvÄ• vihÄ•
asakkontÄ«hi khaá¹‡á¸• asÄ«mÄ• ya vÄ• sabbantimenaparicchedena catuvaggaá¹ƒ gaá¹‡
dÄ• tabbaá¹ƒ. sace ekÄ• Ä• patti hoti, ekissÄ• vasena, sace dve vÄ• tisso vÄ• sambahul
nÄ• nÄ• vatthukÄ• vÄ• , tÄ• saá¹ƒ tÄ• saá¹ƒ vasena \Ee 167/ bhikkhupÄ• timokkhavaá¹‡á¹
vuttavatthugottanÄ• maÄ• pattibhedesuyaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ Ä• dÄ• ya yojanÄ•

tatridaá¹ƒ paá¹-hamÄ• pattivasena mukhamattanidassanaá¹ƒ --- tÄ• ya Ä• pannÄ• ya bhikkh
bhikkhunisaá¹…ghaá¹ƒupasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸
pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒnisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassavacanÄ«yo
Ä• pattiá¹ƒ Ä• pajjiá¹ƒussayavÄ• daá¹ƒ, sÄ• haá¹ƒ, ayye, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ•
pakkhamÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti, evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• byattÄ•
saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, ayye, saá¹…gho, ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä
sÄ• saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• ussayavÄ• dÄ• ya pakkhamÄ• nattaá¹ƒ yÄ• cati, ya
saá¹…gho itthannÄ• mÄ• ya bhikkhuniyÄ• ekissÄ• Ä• pattiyÄ• ussayavÄ• dÄ• ya pakkhan

``suá¹‡Ä• tu me, ayye, saá¹…gho, ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« ... pe ... dutiyampi ...
etamatthaá¹ƒ vadÄ• mi, suá¹‡Ä• tu me, ayye, saá¹…gho ... pe ... sÄ• bhÄ• seyya. dinnaá¹ƒ
bhikkhuniyÄ• ekissÄ• Ä• pattiyÄ• \Be 306/ ussayavÄ• dÄ• ya pakkhamÄ• nattaá¹ƒ. kham
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

kammavÄ• cÄ• pariyosÄ• ne ``vattaá¹ƒ samÄ• diyÄ• mi, mÄ• nattaá¹ƒ samÄ• diyÄ• mÄ«â€
saá¹…ghassaÄ• rocetvÄ• nikkhittavattena tÄ• va vasitukÄ• mÄ• ya tattheva saá¹…ghamaj
bhikkhunÄ«suekabhikkhuniyÄ• vÄ• dutiyikÄ• ya vÄ• santike ``vattaá¹ƒ nikkhipÄ• mi, mÄ•
tinikkhipitabbaá¹ƒ. aÃ±Ã±issÄ• pana Ä• gantukÄ• ya santike Ä• rocetvÄ• nikkhipitabbaá¹ƒ

nikkhittakÄ• latopaá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• ne tiá¹-á¹-hati, tato purearuá¹‡eyeva catÅ
taá¹ƒ bhikkhuniá¹ƒ gahetvÄ• gÄ• mÅ«pacÄ• rato ca bhikkhÅ«naá¹ƒ vihÄ• rÅ«pacÄ• rato ca
atikkamitvÄ• mahÄ• maggÄ• okkammagumbavatiÄ• dÄ«hi paá¹-icchanne okÄ• se nisÄ«di
bhikkhÅ«hipi tattha gantabbaá¹ƒ, gantvÄ• bhikkhunÄ«naá¹ƒ avidÅ«re visuá¹ƒ nisÄ«ditabba
bhikkhuniyÄ• vuttanayenevavattaá¹ƒ samÄ• diyitvÄ• bhikkhunisaá¹…ghassa tÄ• va evaá¹ƒ

``ahaá¹ƒ, ayye, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ ussayavÄ• daá¹ƒ, sÄ• haá¹ƒ saá¹…ghaá¹ƒ el
Ä• pattiyÄ• ussayavÄ• dÄ• ya pakkhamÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassÄ• me saá¹…gho ekissÄ
ussayavÄ• dÄ• yapakkhamÄ• nattaá¹ƒ adÄ• si, sÄ• haá¹ƒ mÄ• nattaá¹ƒ carÄ• mi, vedayÄ•
maá¹ƒsaá¹…gho dhÄ• retÅ«â€™â€™ ti.

tato bhikkhusaá¹…ghassa santikaá¹ƒ gantvÄ• evaá¹ƒ Ä• rocetabbaá¹ƒ ``ahaá¹ƒ, ayyÄ• , ek
... pe ... vedayÄ• mahaá¹ƒ, ayyÄ• , `vedayatÄ«â€™ ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™
bhikkhunisaá¹…ghasseva \Ee 168/ santike nisÄ«ditabbaá¹ƒ, tato paá¹-á¹-hÄ• yabhikkhÅ«su
á¹-hapetvÄ• bhikkhunÄ«su vÄ• pakkantÄ• supi ubhatosaá¹…ghe mÄ• nattaá¹ƒciá¹‡á¹‡am
uá¹-á¹-hahati, tÄ• va yaá¹ƒ paá¹-hamaá¹ƒ passati bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒvÄ• , tassÄ•
uá¹-á¹-hite aruá¹‡e vattaá¹ƒ nikkhipitvÄ• upassayaá¹ƒ gantabbaá¹ƒ, evaá¹ƒ paÃ±cadasa ar

anikkhittavattÄ• ya pana Ä• gantukesu asati catunnaá¹ƒ bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±
Ä• gantukesu sati sabbesampi Ä• gantukÄ• naá¹ƒ Ä• rocentiyÄ• \Be 307/paÃ±cadasa diva
(Vin II 75 Ä• dayo) vuttanayeneva sammÄ• vattitabbantiayamettha saá¹…khepo, vitthÄ• ro
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 75 Ä• dayo) vutto, __ciá¹‡á¹‡amÄ• nattÄ• ya bh
ciá¹‡á¹‡amÄ• nattÄ• bhikkhunÄ« hoti, athassÄ• __yattha siyÄ• vÄ«satigaá¹‡o bhikkhunisa
abbhÄ• nakammaá¹ƒ kÄ• tabbaá¹ƒ, sesaá¹ƒ uttÄ• namevÄ• ti.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

bhikkhunipÄ• timokkhe

saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• o

1. pattasannicayasikkhÄ• padavaá¹‡á¹‡anÄ•

nissaggiyesu \Be 308/ \Ne 294/ Ä• divaggassa tÄ• va paá¹-hame __pattasannicayaá¹ƒ kare
kareyya, ekÄ• haá¹ƒ anadhiá¹-á¹-hahitvÄ• vÄ• avikappetvÄ• vÄ• adhiá¹-á¹-hÄ• nupagaá¹
á¹-hapeyyÄ• tiattho.

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha pattasannicayavatthusmiá¹ƒ paÃ±Ã±
sesakathÄ• maggobhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbo, tatra
idha ekÄ• hÄ• tikkameti ettakameva tassa ca imassa ca nÄ• nÄ• karaá¹‡aá¹ƒ, sesaá¹ƒ tÄ•

pattasannicayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __akÄ• lacÄ«vara_nti atthate kathine kathinamÄ• sehi, anatthate cÄ«varamÄ• sato a
uppannaá¹ƒ, yaá¹ƒ vÄ• pana kÄ• lepi Ä• dissa dinnaá¹ƒ. __Ä• dissa dinnaá¹ƒ_ nÄ• ma ``sa
vatvÄ• vÄ• , ``idaá¹ƒ gaá¹‡assa, idaá¹ƒ tumhÄ• kaá¹ƒ dammÄ«â€™â€™ ti vatvÄ• vÄ• , dÄ
á¹-hapetvÄ• vÄ• dinnaá¹ƒ. iccetaá¹ƒ akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™â€™ ntiadhiá
bhÄ• jÄ• pentiyÄ• payoge dukkaá¹-aá¹ƒ, yaá¹ƒ attanÄ• laddhaá¹ƒ, taá¹ƒ nissaggiyaá¹ƒ hot
paá¹-ilabhitvÄ• pi yathÄ• dÄ• neyeva upanetabbaá¹ƒ, aÃ±Ã±asmimpi evarÅ«pe sikkhÄ• pa

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™â€™ nti \
adhiá¹-á¹-hahitvÄ• bhÄ• janavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, akÄ• lacÄ«vare vematikÄ• ya, kÄ
akÄ• lacÄ«varasaÃ±Ã±Ä• ya cevavematikÄ• ya \Ne 295/ ca dukkaá¹-aá¹ƒ. ubhosu kÄ• lacÄ
ummattikÄ• dÄ«naÃ±ca anÄ• patti. akÄ• lacÄ«varatÄ• , tathÄ• saÃ±Ã±itÄ• , ``kÄ• lacÄ«var
lesena bhÄ• jÄ• panaá¹ƒ, paá¹-ilÄ• bhotiimÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• n
adinnÄ• dÄ• nasadisÄ• nÄ«ti.

akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ«varaparivattanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 309/ __handÄ• _ti gaá¹‡ha. __acchindeyyÄ• _ti sayaá¹ƒ acchindantiyÄ• bandhitv
ekÄ• patti, itaresu vatthugaá¹‡anÄ• ya Ä• pattiyo. acchindÄ• pane panaekÄ• ya Ä• á¹‡attiyÄ
ekÄ• vÄ• patti.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha cÄ«varaá¹ƒ parivattetvÄ• acchindanavatthusmiá
sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, aÃ±Ã±asmiá¹ƒ parikkhÄ• re tikadukkaá¹-aá¹ƒ, anupasan
tikadukkaá¹-ameva. yÄ• pana tÄ• ya vÄ• diyyamÄ• naá¹ƒ, tassÄ• vÄ• vissÄ• saá¹ƒ gaá¹‡
ummattikÄ• dÄ«naÃ±ca anÄ• patti. upasampannatÄ• , parivattitacÄ«varassa vikappanupag
acchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ vÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.
samuá¹-á¹-hÄ• nÄ• dÄ«niadinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

cÄ«varaparivattanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aÃ±Ã±aviÃ±Ã±Ä• panasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __viÃ±Ã±Ä• petvÄ• _ti jÄ• nÄ• petvÄ• , ``idaá¹ƒ nÄ• ma Ä• harÄ• â€™â€™ ti yÄ• viÃ±Ã±Ä• peyyÄ• _ti yaá¹ƒ pubbe ``kinte, ayye, aphÄ• su, kiá¹ƒ Ä• hariyatÅ«â€™â€™ tivutt taá¹ƒ paá¹-ikkhipitvÄ• taÃ±ceva aÃ±Ã±aÃ±ca gahetukÄ• mÄ• tato aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• p dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã± paÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anaÃ±Ã±e dvikadukkaá¹-aá¹ƒ. anaÃ±Ã±e anaÃ±Ã±asaÃ± appahontepuna taÃ±Ã±eva, aÃ±Ã±enapi atthe sati tena saddhiá¹ƒ aÃ±Ã±aÃ±ca, yaÃ±ca vi ceaÃ±Ã±aá¹ƒ samagghataraá¹ƒ \Ne 296/ hoti, imaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• suddhaá caviÃ±Ã±Ä• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. lesena gahetukÄ• matÄ• , aÃ±Ã paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni saÃ±carittasadis

aÃ±Ã±aviÃ±Ã±Ä• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±Ã±acetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Be 310/ __aÃ±Ã±aá¹ƒ cetÄ• petvÄ• _ti attano kappiyabhaá¹‡á¸• ena ``idaá¹ƒnÄ aÃ±Ã±aá¹ƒ parivattÄ• petvÄ• . __aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti ``evaá¹ƒ me idaá¹ƒdatvÄ• a ti maÃ±Ã±amÄ• nÄ• ``na me iminÄ• attho, idaá¹ƒ nÄ• ma me Ä• harÄ• â€™â€™ titato aÃ cetÄ• panappayoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena tena vÄ• aÃ±Ã±ena vÄ• mÅ«lena Ä• ha sesaá¹ƒ catutthasadisamevÄ• ti.

aÃ±Ã±acetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-hamasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __aÃ±Ã±adatthikenÄ• _ti aÃ±Ã±assatthÄ• ya dinnena. __aÃ±Ã±uddisikenÄ• _t uddisitvÄ• dinnena. __saá¹…ghikenÄ• _ti saá¹…ghassa pariccattena. __parikkhÄ• renÄ• _t __aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti ``idaá¹ƒ nÄ• ma paribhuÃ±jeyyÄ• thÄ• â€™â€™ ti yaá¹ƒ ud parikkhÄ• ro dinno, tato aÃ±Ã±aá¹ƒ parivattÄ• peyya, tassÄ• payoge dukkaá¹-aá¹ƒ, paá¹-il

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha tÄ• disena parikkhÄ• rena aÃ±Ã±aá¹ƒ cetÄ• panavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anaÃ±Ã±adatthike dvikadukkaá¹- anaÃ±Ã±adatthikasaÃ±Ã±Ä• ya, sesakaá¹ƒ upanentiyÄ• , ``tumhehi etadatthÄ• ya dinno, a

atthoâ€™â€™ tisÄ• mike apaloketvÄ• upanentiyÄ• , yadÄ• bhikkhuniyo vihÄ• rampi chaá¸
evarÅ«pÄ• su Ä• padÄ• su upanentÄ«naá¹ƒ, ummattikÄ• dÄ«naÃ±ca anÄ• patti. sesaá¹ƒ c

paá¹-hamasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ne 297/ __saÃ±Ã±Ä• cikenÄ• _ti sayaá¹ƒ yÄ• citakenÄ• pi. etadevettha nÄ• nÄ• k
sesaá¹ƒchaá¹-á¹-hasadisamevÄ• ti.

dutiyasaá¹…ghikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamagaá¹‡ikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 311/ __mahÄ• janikenÄ• _ti gaá¹‡assa pariccattena, idamettha chaá¹-á¹-ha

paá¹-hamagaá¹‡ikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyagaá¹‡ikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Ee 171/ __saÃ±Ã±Ä• cikenÄ• _ti idaá¹ƒ aá¹-á¹-hamato atirittaá¹ƒ, sesaá¹ƒ dvÄ«su
chaá¹-á¹-hasikkhÄ• padasadisamevÄ• ti.

dutiyagaá¹‡ikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. puggalikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __puggalikenÄ• _ti ekabhikkhuniyÄ• pariccattena. __saÃ±Ã±Ä• cikenÄ• _ti sayaá¹
cetÄ• peyyÄ• _ti yaá¹ƒ uddisitvÄ• dinnaá¹ƒ, tato aÃ±Ã±aá¹ƒ cetÄ• pentiyÄ• payoge dukkaá¸
nissaggiyaá¹ƒ hoti.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha tÄ• disena parikkhÄ• rena aÃ±Ã±aá¹ƒ cetÄ• pana
sesaá¹ƒ chaá¹-á¹-hasadisamevÄ• ti.

puggalikacetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pattavaggo paá¹-hamo.

11. garupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

dutiyassa \Ne 298/ paá¹-hame __garupÄ• vuraá¹‡a_nti sÄ«takÄ• le pÄ• vuraá¹‡aá¹ƒ. __cat
__kaá¹ƒso_ nÄ• ma catukkahÄ• paá¹‡iko hoti, tasmÄ• soá¸·asakahÄ• paá¹‡agghanakaá¹ƒ
á¹-hapetvÄ• sahadhammike ca Ã±Ä• takappavÄ• rite ca aÃ±Ã±ena kismiÃ±cideva guá¹‡e p
yenatthoâ€™â€™ ti vuttÄ• ya viÃ±Ã±Ä• petabbaá¹ƒ. __tato ce uttarÄ«_ti tatuttari viÃ±Ã±Ä•
paá¹-iladdhaá¹ƒ nissaggiyaá¹ƒ hoti.

sÄ• vatthiyaá¹ƒ \Be 312/ thullanandaá¹ƒ Ä• rabbha rÄ• jÄ• naá¹ƒ kambalaá¹ƒ viÃ±Ã±Ä• par
tikapÄ• cittiyaá¹ƒ, Å«nakacatukkaá¹ƒse dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ pana Å«nakasaÃ±Ã±Ä
cetÄ• pentiyÄ• , Ã±Ä• takappavÄ• rite vÄ• , aÃ±Ã±assa vÄ• atthÄ• ya, attanovÄ• dhanena
appagghaá¹ƒ cetÄ• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. garupÄ• vuraá¹‡atÄ• , at
ananuÃ±Ã±Ä• taá¹-á¹-hÄ• ne viÃ±Ã±atti, paá¹-ilÄ• bhoti imÄ• netthacattÄ• ri aá¹…gÄ• ni. sa
saÃ±carittasadisÄ• nÄ«ti.

garupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. lahupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __lahupÄ• vuraá¹‡a_nti uá¹‡hakÄ• le pÄ• vuraá¹‡aá¹ƒ. __aá¸• á¸• hateyyakaá¹ƒsapa
dasakahÄ• paá¹‡agghanakaá¹ƒ, sesaá¹ƒ paá¹-hamasadisamevÄ• ti.

lahupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ito parÄ• ni imasmiá¹ƒ vagge aá¹-á¹-ha, tatiyavagge dasÄ• ti imÄ• ni aá¹-á¹-hÄ• rasa \Ee 17
sikkhÄ• padÄ• nibhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbÄ• nÄ«ti

jÄ• tarÅ«pavaggo tatiyo.

__uddiá¹-á¹-hÄ• kho ayyÄ• yo tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• _ti bhikkhÅ« Ä•
paÃ±Ã±attÄ• sÄ• dhÄ• raá¹‡Ä• aá¹-á¹-hÄ• rasa, asÄ• dhÄ• raá¹‡Ä• dvÄ• dasÄ• ti evaá¹ƒ
uttÄ• namevÄ• ti.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya bhikkhunipÄ• timokkhe

nissaggiyapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• o

1. lasuá¹‡avaggo

1. lasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

pÄ• cittiyesu \Be 313/ \Ne 299/ lasuá¹‡avaggassa tÄ• va paá¹-hame __lasuá¹‡a_nti magadh
jÄ• taá¹ƒÄ• makaá¹ƒ bhaá¹‡á¸• ikalasuá¹‡ameva, na ekadvitimiÃ±jakaá¹ƒ. taÃ±hi ``khÄ• dis
paá¹-iggaá¹‡hantiyÄ• dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha lasuá¹‡aá¹ƒ harÄ• panavatthusmiá¹ƒ paÃ±Ã±atta
alasuá¹‡e dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ pana alasuá¹‡asaÃ±Ã±Ä• ya, palaá¹‡á¸• uke, bhaÃ±
cÄ• palasuá¹‡e, sÅ«pasampÄ• ke, maá¹ƒsasampÄ• ke, telasampÄ• ke, sÄ• á¸·ave, uttaribh
ummattikÄ• dÄ«naÃ±caanÄ• patti. Ä• makalasuá¹‡aÃ±ceva, ajjhoharaá¹‡aÃ±cÄ• ti imÄ• ne
samuá¹-á¹-hÄ• nÄ• dÄ«nieá¸·akalomasadisÄ• nÄ«ti.

lasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sambÄ• dhalomasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __sambÄ• dhe_ti paá¹-icchannokÄ• se, upakacchakesu ca muttakaraá¹‡e cÄ• ti atth
ettha khurasaá¹‡á¸• Ä• sakattariÄ• dÄ«su yena kenaci saá¹ƒharÄ• pentiyÄ• payogagaá¹‡a
lomagaá¹‡anÄ• ya.

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• pa
attano \Ne 300/ atthÄ• ya aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pentiyÄ• sÄ• á¹‡attikaá¹ƒ, Ä• pattibhedonat
ummattikÄ• dÄ«naÃ±ca anÄ• patti. Ä• bÄ• dhÄ• bhÄ• vo, sambÄ• dhe lomasaá¹ƒharaá¹‡a
samuá¹-á¹-hÄ• nÄ• dÄ«ni bhikkhuniyÄ• saddhiá¹ƒ ekaddhÄ• namaggagamanasikkhÄ• pad

sambÄ• dhalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. talaghÄ• takasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 314/ __talaghÄ• take_ti antamaso uppalakesarenÄ• pi muttakaraá¹‡assa talaghÄ
pahÄ• radÄ• ne pÄ• cittiyanti attho.

sÄ• vatthiyaá¹ƒ \Ee 173/ dve bhikkhuniyo Ä• rabbha talaghÄ• takaraá¹‡avatthusmiá¹ƒ paÃ±
sÄ• á¹‡attikaá¹ƒ, Ä• pattibhedo natthi. ito paraá¹ƒ pana yattha natthi, tatthaavatvÄ• va gami
Ä• bÄ• dhapaccayÄ• gaá¹‡á¸• aá¹ƒ vÄ• vaá¹‡aá¹ƒ vÄ• paharantiyÄ• , ummattikÄ• dÄ«na

muttakaraá¹‡e pahÄ• radÄ• naá¹ƒ, phassasÄ• diyananti imÄ• nettha tÄ«á¹‡iaá¹…gÄ• ni. sa
paá¹-hamapÄ• rÄ• jikasadisÄ• nÄ«ti.

talaghÄ• takasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jatumaá¹-á¹-hakasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __jatumaá¹-á¹-hake_ti jatunÄ• kate maá¹-á¹-hadaá¹‡á¸• ake. vatthuvasenetaá¹ƒ vu
kÄ• marÄ• genapana uppalakesarampi pavesentiyÄ• Ä• patti.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha jatumaá¹-á¹-hakasÄ• diyanavatthus
sesaá¹ƒtatiyasadisamevÄ• ti.

jatumaá¹-á¹-hakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. udakasuddhikasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __udakasuddhika_nti muttakaraá¹‡assa dhovanaá¹ƒ. __Ä• diyamÄ• nÄ• yÄ• _ti
__dvaá¹…gulapabbaparamaá¹ƒ_ \Ne 301/ __Ä• dÄ• tabba_nti dvÄ«su aá¹…gulÄ«su ekeka
dvaá¹…gulapabbaparamaá¹ƒÄ• dÄ• tabbaá¹ƒ. __taá¹ƒ atikkÄ• mentiyÄ• _ti sace dhovanak
vitthÄ• ratotatiyÄ• ya aá¹…guliyÄ• aggapabbaá¹ƒ, gambhÄ«rato ekissÄ• va aá¹…guliyÄ• t
pavesetipÄ• cittiyaá¹ƒ.

sakkesu aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha atigambhÄ«raá¹ƒ udakasuddhikaá¹ƒ Ä• diy
paÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, Å«nakadvaá¹…gulapabbe dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ p
Å«nakasaÃ±Ã±Ä• ya, dvaá¹…gulapabbaparamaá¹ƒ Ä• diyantiyÄ• , Ä• bÄ• dhapaccayÄ• a
anÄ• patti, sesaá¹ƒ tatiyasadisamevÄ• ti.

udakasuddhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upatiá¹-á¹-hanasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __bhuÃ±jantassÄ• _ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhuÃ±jato
suddhenavÄ• udakena, takkÄ• dÄ«su vÄ• aÃ±Ã±atarena. __vidhÅ«panenÄ• _ti yÄ• ya kÄ
__upatiá¹-á¹-heyyÄ• _ti yÄ• etesu dvÄ«su aÃ±Ã±ataraá¹ƒ gahetvÄ• hatthapÄ• se tiá¹-á¹-ha

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha bhuÃ±jantassa evaá¹ƒ tiá¹-á¹-hanav

paÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, hatthapÄ• saá¹ƒ vijahitvÄ• khÄ• danÄ«yaá¹ƒ khÄ• danta
dukkaá¹-aá¹ƒ, anupasampanne \Ee 174/tikadukkaá¹-aá¹ƒ. ``imaá¹ƒ pivatha, iminÄ• bÄ«jath
dentiyÄ• vÄ• , dÄ• pentiyÄ• vÄ• , anupasampannaá¹ƒ vÄ• upatiá¹-á¹-hÄ• panatthaá¹ƒ Ä• a
ummattikÄ• dÄ«naÃ±ca anÄ• patti. bhuÃ±jantassa bhikkhuno hatthapÄ• se á¹-hÄ• naá¹ƒ, p
vÄ• gahaá¹‡anti imÄ• netthadve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ

upatiá¹-á¹-hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• makadhaÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __viÃ±Ã±atvÄ• _ti antamaso mÄ• tarampi yÄ• citvÄ• . __bhuÃ±jeyyÄ• _ti ajjhohare
ceva bhojanaÃ±ca pamÄ• á¹‡aá¹ƒ, tasmÄ• sayaá¹ƒ viÃ±Ã±atvÄ• aÃ±Ã±Ä• ya bhajjanÄ• d
aÃ±Ã±Ä• ya viÃ±Ã±Ä• petvÄ• sayaá¹ƒ bhajjanÄ• dÄ«ni katvÄ• vÄ• paá¹-iggahaá¹‡ato pa
dantehisaá¹ƒkhÄ• danaá¹ƒ, tÄ• va pubbappayogesu dukkaá¹-Ä• ni, ajjhohÄ• re ajjhohÄ• re

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pana
sayaá¹ƒvÄ• aÃ±Ã±Ä• ya vÄ• aviÃ±Ã±attiyÄ• laddhaá¹ƒ bhajjanÄ• dÄ«ni katvÄ• \Be 316/
vÄ• bhuÃ±jantiyÄ• dukkaá¹-aá¹ƒ, aÃ±Ã±Ä• ya viÃ±Ã±attiyÄ• laddhaá¹ƒ pana sayaá¹ƒ bhaj
kÄ• retvÄ• pibhuÃ±jantiyÄ• dukkaá¹-ameva. Ä• bÄ• dhe sati sedakammÄ• dÄ«naá¹ƒ atthÄ
aviÃ±Ã±attiyÄ• labbhamÄ• naá¹ƒ navakammatthÄ• ya sampaá¹-icchantiyÄ• , Ã±Ä• takappa
muggamÄ• sÄ• diaparaá¹‡á¹‡aá¹ƒviÃ±Ã±Ä• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti.
aÃ±Ã±atarassa viÃ±Ã±Ä• panaá¹ƒvÄ• viÃ±Ã±Ä• pÄ• panaá¹ƒ vÄ• , paá¹-ilÄ• bho, bhajjanÄ
ajjhoharaá¹‡antiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni addhÄ• namagg

Ä• makadhaÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __saá¹…kÄ• ra_nti kacavaraá¹ƒ. __vighÄ• sa_nti yaá¹ƒkiÃ±ci paribhuttÄ• vase
ucchiá¹-á¹-hodakampidantakaá¹-á¹-hampi, aá¹-á¹-hikacalakesu pana vattabbameva natthi. _
tiropÄ• kÄ• revÄ• _ti yassakassaci kuá¹-á¹-assa vÄ• pÄ• kÄ• rassa vÄ• parato. __chaá¸• a
chaá¸• á¸• Ä• peyyavÄ• _ti sabbÄ• nipetÄ• ni ekato chaá¸• á¸• entiyÄ• ekappayoge ekÄ• p
Ä• á¹‡attiyÄ• bahukepi chaá¸• á¸• ite ekÄ• va.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha uccÄ• raá¹ƒ tirokuá¹-á¹-e chaá¸• á¸•
paÃ±Ã±attaá¹ƒ, sÄ• á¹‡attikaá¹ƒ, bhikkhussa dukkaá¹-aá¹ƒ \Ee 175/, oloketvÄ• vÄ• avalaÃ
ummattikÄ• dÄ«naÃ±ca anÄ• patti. uccÄ• rÄ• dibhÄ• vo, anolokanaá¹ƒ, valaÃ±janaá¹-á¹-hÄ
tirokuá¹-á¹-atiropÄ• kÄ• ratÄ• , chaá¸• á¸• anaá¹ƒ vÄ• chaá¸• á¸• Ä• panaá¹ƒ vÄ• ti imÄ• ne

samuá¹-á¹-hÄ• nÄ• dÄ«nisaÃ±carittasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyanti.

paá¹-hamauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Ne 303/ __harite_ti khette vÄ• nÄ• á¸·ikerÄ• diÄ• rÄ• me vÄ• yatthakatthaci ropir
vatthÅ«ni chaá¸• á¸• entiyÄ• vÄ• chaá¸• á¸• Ä• pentiyÄ• vÄ• purimanayeneva \Be 317/ Ä
nisÄ«ditvÄ• antamaso udakaá¹ƒ pivitvÄ• matthakacchinnaá¹ƒ nÄ• á¸·ikerampi chaá¸• á¸• e

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha uccÄ• rÄ• dÄ«ni harite chaá¸• á¸• anav
sÄ• á¹‡attikaá¹ƒ, tikapÄ• cittiyaá¹ƒ, bhikkhuno dukkaá¹-aá¹ƒ, bhikkhuniyÄ• pi nikkhittabÄ«je
na uá¹-á¹-hahati, tÄ• va dukkaá¹-aá¹ƒ, aharite dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ panaaharitasaÃ±
chaá¸• á¸• itakhette vÄ• , sÄ• mike apaloketvÄ• vÄ• chaá¸• á¸• entiyÄ• , ummattikÄ• dÄ«n
aá¹-á¹-hamasadisamevÄ• ti.

dutiyauccÄ• rachaá¸• á¸• anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. naccagÄ«tasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __nacca_nti antamaso moranaccampi. __gÄ«ta_nti antamaso dhammabhÄ• á¹‡ak
udakabherivÄ• ditampi. __dassanÄ• yÄ• _ti etesu yaá¹ƒkiÃ±ci dassanÄ• ya gacchantiyÄ• p
á¹-hitÄ• passati vÄ• suá¹‡Ä• ti vÄ• , ekappayoge ekÄ• patti, taá¹ƒtaá¹ƒ disaá¹ƒ olokentiyÄ
Ä• patti.

rÄ• jagahe chabbaggiyÄ• bhikkhuniyo Ä• rabbha naccÄ• dÄ«ni dassanÄ• ya gamanavatthu
tÄ• ni vatthÅ«ni karontiyÄ• , aÃ±Ã±aá¹ƒ vÄ• Ä• á¹‡Ä• pentiyÄ• , ``cetiyassa upahÄ• raá¹ƒc
pariyÄ• yena vÄ• bhaá¹‡antiyÄ• , ``cetiyassa upahÄ• raá¹ƒ karomÄ• â€™â€™ ti vÄ• vutte
sampaá¹-icchantiyÄ• ca pÄ• cittiyamevÄ• ti sabbaaá¹-á¹-hakathÄ• su (Sp (to Vin IV) 835-83
sabbattha dukkaá¹-aá¹ƒ. ``tumhÄ• kaá¹ƒ cetiyassa upaá¹-á¹-hÄ• naá¹ƒ karomÄ• â€™â€™ t
``upaá¹-á¹-hÄ• nakaraá¹‡aá¹ƒ nÄ• ma sundaraâ€™â€™ nti Ä«disaá¹ƒ pariyÄ• yaá¹ƒ bhaá¹-
passantiyÄ• vÄ• suá¹‡antiyÄ• vÄ• , tathÄ• attano á¹-hitokÄ• saá¹ƒ Ä• gantvÄ• payojitaá¹
gacchantiyÄ• sammukhÄ«bhÅ«taá¹ƒ salÄ• kabhattÄ• dike sati karaá¹‡Ä«ye \Ee 176/gantv
samajjaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• pi passantiyÄ• vÄ• suá¹‡antiyÄ• vÄ• , ummattikÄ• dÄ«
naccÄ• dÄ«naá¹ƒ aÃ±Ã±ataratÄ• , aÃ±Ã±atra anuÃ±Ã±Ä• takÄ• raá¹‡Ä• \Ne 304/ gamana
318/ vÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ•
akusalacittaá¹ƒ, tivedananti.

naccagÄ«tasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lasuá¹‡avaggo paá¹-hamo.

2. rattandhakÄ• ravaggo

1. rattandhakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

andhakÄ• ravaggassa paá¹-hame __rattandhakÄ• re_ti rattiandhakÄ• re. __appadÄ«pe_ti pajjotacandasÅ«riyaaggÄ«suekekenÄ• pi anobhÄ• site. __purisenÄ• _ti santiá¹-á¹-hituá¹ƒ s manussapurisenasaddhiá¹ƒ. __santiá¹-á¹-heyya vÄ• _ti hatthapÄ• se á¹-hitamattÄ• ya pÄ• c __sallapeyyÄ• _titattha á¹-hatvÄ• gehasitakathaá¹ƒ kathentiyÄ• pi pÄ• cittiyameva.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha evaá¹ƒ santiá¹-á¹-hanavatthusmiá¹ƒ purisassahatthapÄ• saá¹ƒ vijahitvÄ• , yakkhÄ• dÄ«naá¹ƒ hatthapÄ• saá¹ƒ avijahitvÄ• pi sar sallapentiyÄ• vÄ• dukkaá¹-aá¹ƒ, yaá¹ƒkiÃ±ci viÃ±Ã±uá¹ƒ dutiyaá¹ƒ gahetvÄ• evaá¹ƒ karon aÃ±Ã±avihitÄ• ya, ummattikÄ• dÄ«naÃ±ca anÄ• patti. rattandhakÄ• ratÄ• , purisassa hattha sallapanaá¹ƒ vÄ• , sahÄ• yÄ• bhÄ• vo, rahopekkhatÄ• ti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajj vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

rattandhakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-icchannokÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __paá¹-icchanne okÄ• se_ti kuá¹-á¹-Ä• dÄ«su yena kenaci paá¹-icchanne, idamevett

paá¹-icchannokÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ajjhokÄ• sasallapanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye \Be 319/ \Ne 305/ __ajjhokÄ• se_ti nÄ• naá¹ƒ, sesaá¹ƒ ubhayatthÄ• pi paá¹-hamasad

ajjhokÄ• sasallapanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyikauyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __rathikÄ• yÄ• _ti racchÄ• yaá¹ƒ. __byÅ«he_ti anividdharacchÄ• yaá¹ƒ \Ee 177/. _

caccare. __nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappeyyÄ• _ti kaá¹‡á¹‡amÅ«le kiÃ±ci jappeyya. __uyyoje
caritukÄ• matÄ• ya ``gaccha tvaâ€™â€™ nti dutiyikaá¹ƒ uyyojeyya. __pÄ• cittiya_nti purima
santiá¹-á¹-hanÄ• dÄ«su tÄ«á¹‡i pÄ• cittiyÄ• ni, uyyojentiyÄ• pana uyyojane ca hatthapÄ• sa
vijahite pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha evaá¹ƒ santiá¹-á¹-hanavatthusmiá¹ƒ paÃ±Ã±attaá
purimattayasadisameva. anÄ• pattiyaá¹ƒ pana ``na anÄ• cÄ• raá¹ƒ Ä• caritukÄ• mÄ• , sati
bhikkhuniá¹ƒuyyojetÄ«â€™â€™ ti (Vin IV 852) ettakaá¹ƒ adhikanti.

dutiyikauyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anÄ• pucchÄ• pakkamanasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __purebhatta_nti aruá¹‡uggamanaá¹ƒ upÄ• dÄ• ya yÄ• va majjhanhikaá¹ƒ. __Ä
pallaá¹…kassokÄ• sabhÅ«te. __sÄ• mike anÄ• pucchÄ• _ti tasmiá¹ƒ kule yaá¹ƒkiÃ±ci viÃ±
anÄ• pucchÄ• . __pakkameyyÄ• _ti ettha channassa anto nisÄ«ditvÄ• anovassakaá¹ƒ ajjh
atikkÄ• mentiyÄ• paá¹-hamapÄ• de dukkaá¹-aá¹ƒ, dutiye pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha anÄ• pucchÄ• pakkamanavatthusm
tikapÄ• cittiyaá¹ƒ, pallaá¹…kassa anokÄ• se dukkaá¹-aá¹ƒ, tathÄ• Ä• pucchite \Be 320/ anÄ
cevavematikÄ• ya ca. Ä• pucchitasaÃ±Ã±Ä• ya pana, asaá¹ƒhÄ• rime, gilÄ• nÄ• ya, Ä• pac
306/ anÄ• patti. purebhattatÄ• , antaraghare nisajjÄ• , Ä• sanassa pallaá¹…kokÄ• satÄ• , a
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• anÄ• pucchanaá¹ƒ, vuttapariccheddÄ• tikkamoti imÄ• nettha paÃ±
samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyanti.

anÄ• pucchÄ• pakkamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anÄ• pucchÄ• abhinisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __pacchÄ• bhatta_nti majjhanhike vÄ«tivatte yÄ• va sÅ«riyassa atthaá¹…gamÄ
Ä• dimhi nisÄ«ditvÄ• gacchantiyÄ• ekÄ• Ä• patti, anisÄ«ditvÄ• nipajjitvÄ• vagacchantiyÄ
nipajjantiyÄ• dve.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha Ä• sane abhinisÄ«danavatthusmiá¹ƒ paÃ±Ã±atta
paÃ±camasadisameva. yathÄ• pana tattha asaá¹ƒhÄ• rime, evamidha dhuvapaÃ±Ã±atte a

anÄ• pucchÄ• abhinisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anÄ• pucchÄ• santharaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __vikÄ• le_ti atthaá¹…gate sÅ«riye. __seyya_nti antamaso paá¹‡á¹‡asanthÄ• ramp
sesaá¹ƒchaá¹-á¹-hasadisameva.

idaá¹ƒ pana sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha vikÄ• le kulÄ• ni upasaá¹.
sÄ• mikeanÄ• pucchitvÄ• seyyaá¹ƒ santharitvÄ• abhinisÄ«danavatthusmiá¹ƒ paÃ±Ã±attaá
anÄ• pattiyaÃ±cetthadhuvapaÃ±Ã±attaá¹ƒ nÄ• ma natthÄ«ti.

anÄ• pucchÄ• santharaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paraujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 321/ \Ne 307/ __duggahitena dÅ«padhÄ• ritenÄ• _ti yaá¹ƒ vuttaá¹ƒ, tato aÅ
upadhÄ• ritena ca. __para_nti ``ahaá¹ƒ kirayye ayyaá¹ƒ na sakkaccaá¹ƒ upaá¹-á¹-hahÄ• mÅ
869) nayena upasampannaá¹ƒ ujjhÄ• pentiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha evaá¹ƒ paraá¹ƒ ujjhÄ• panavatthusm
tikapÄ• cittiyaá¹ƒ, anupasampannÄ• ya tikadukkaá¹-aá¹ƒ, ummattikÄ• dÄ«naá¹ƒyeva anÄ•
ujjhÄ• panaá¹ƒ, yaá¹ƒ ujjhÄ• peti, tassÄ• upasampannatÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ•
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

paraujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paraabhisapanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __abhisapeyyÄ• _ti sapathaá¹ƒ kareyya. tattha ``niraye upapajjÄ• mi, niraye upapa
tievamÄ• dÄ«nivadamÄ• nÄ• __nirayena abhisapati_ nÄ• ma, akkosatÄ«ti attho. ``gihinÄ«
tievamÄ• dÄ«ni vadamÄ• nÄ• __brahmacariyena_. tassÄ• vÄ• cÄ• ya vÄ• cÄ• ya pÄ• citti

sÄ• vatthiyaá¹ƒ caá¹‡á¸• akÄ• á¸·iá¹ƒ Ä• rabbha evaá¹ƒ abhisapanavatthusmiá¹ƒ paÃ±Ã±at
anupasampannÄ• ya tikadukkaá¹-aá¹ƒ, tiracchÄ• nayoniyÄ• vÄ• pettivisayena vÄ• manus
dukkaá¹-aá¹ƒ. atthadhammÄ• nusÄ• sanipurekkhÄ• rÄ• naá¹ƒ ummattikÄ• dÄ«naÃ±ca anÄ
brahmacariyena vÄ• abhisapanaá¹ƒ \Ee 179/, upasampannatÄ• , atthadhammapurekkhÄ•
tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni aá¹-á¹-hamasadisÄ• nevÄ• ti.

paraabhisapanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rodanasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ne 308/ __vadhitvÄ• _ti hatthÄ• dÄ«hi paharitvÄ• , ubhayaá¹ƒ karontiyÄ• va pÄ• c

sÄ• vatthiyaá¹ƒ \Be 322/ caá¹‡á¸• akÄ• á¸·iá¹ƒ Ä• rabbha attÄ• naá¹ƒ vadhitvÄ• rodanavatt
kevalaá¹ƒvadhantiyÄ• vÄ• rodantiyÄ• vÄ• dukkaá¹-ameva. Ã±Ä• tirogabhogabyasanehi p
kevalaá¹ƒrodantiyÄ• eva na vadhantiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. attÄ• naá¹ƒ v
rodanaÃ±cÄ• tiimÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni samanubhÄ• sanasa
kiriyamevÄ• ti.

rodanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rattandhakÄ• ravaggo dutiyo.

3. naggavaggo

1. naggasikkhÄ• padavaá¹‡á¹‡anÄ•

naggavaggassa paá¹-hame __naggÄ• _ti anivatthÄ• vÄ• apÄ• rutÄ• vÄ• . evaÃ±hi nahÄ•
sabbappayogesudukkaá¹-aá¹ƒ, nahÄ• napariyosÄ• ne pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha evaá¹ƒ nahÄ• navatthusmiá¹ƒ paÃ±Ã±
udakasÄ• á¹-ikacÄ«vareacchinne vÄ• naá¹-á¹-he vÄ• , ``mahagghaá¹ƒ idaá¹ƒ disvÄ• corÄ
evarÅ«pÄ• su Ä• padÄ• suvÄ• nahÄ• yantiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. nagga
nahÄ• napariyosÄ• nantiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·aka

naggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udakasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ne 309/ sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha appamÄ• á¹‡ikÄ• yo
udakasÄ• á¹-ikÄ• yodhÄ• raá¹‡avatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sesamettha sabbaá¹ƒ ratana
vuttanayenevaveditabbanti.

udakasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __visibbetvÄ• _ti dussibbitaá¹ƒ punasibbanatthÄ• ya visibbetvÄ• . __anantarÄ• yikinÄ
ekekasmimpi asati. __aÃ±Ã±atra catÅ«hapaÃ±cÄ• hÄ• _ti \Be 323/visibbitadivasato paÃ±ca
``neva sibbissÄ• mi \Ee 180/, na sibbÄ• panÄ• ya ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhu
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha cÄ«varaá¹ƒ visibbetvÄ• na sibbanavatthusmiá¹ƒ
tikapÄ• cittiyaá¹ƒ, anupasampannÄ• ya tikadukkaá¹-aá¹ƒ, tathÄ• ubhinnampi aÃ±Ã±asmiá¹
antarÄ• yikinÄ« vÄ• hoti, pariyesitvÄ• vÄ• kiÃ±ci na labhati, karontÄ« vÄ• paÃ±cÄ• haá¹ƒ
gilÄ• nÄ• ya ca, Ä• padÄ• su ca, ummattikÄ• dÄ«naÃ±ca anÄ• patti. nivÄ• sanapÄ• rupanu
santakatÄ• , sibbanatthÄ• ya visibbanaá¹ƒ vÄ• visibbÄ• panaá¹ƒvÄ• , aÃ±Ã±atra anuÃ±Ã±
paÃ±cÄ• hÄ• tikkamo, dhuranikkhepoti imÄ• nettha paÃ±ca aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ
samanubhÄ• sanasadisÄ• nÄ«ti.

cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¹…ghÄ• á¹-icÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe paÃ±ca ahÄ• ni paÃ±cÄ• haá¹ƒ, paÃ±cÄ• hameva __paÃ±cÄ• hikaá¹ƒ_. saá¹…ghÄ
__saá¹…ghÄ• á¹-icÄ• ro, _paribhogavasena vÄ• otÄ• panavasena vÄ• saá¹…ghaá¹-itaá¹-
laddhanÄ• maá¹ƒ ticÄ«varaá¹ƒ, udakasÄ• á¹-ikÄ• , saá¹ƒkaccikÄ• ti imesaá¹ƒ paÃ±cannaá¹
parivattananti attho. __atikkÄ• meyya pÄ• cittiya_nti \Ne 310/ chaá¹-á¹-he aruá¹‡uggamane
vuttanayena aparivattite ekÄ• Ä• patti, paÃ±casupaÃ±ca.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha cÄ«varaá¹ƒ nikkhipitvÄ• santaruttaren
janapadacÄ• rikaá¹ƒpakkamanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, paÃ±cÄ• hÄ
dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒpana anatikkantasaÃ±Ã±Ä• ya, paÃ±camaá¹ƒ divasaá¹ƒ paÃ±c
vÄ• pÄ• rupantiyÄ• vÄ• otÄ• pentiyÄ• vÄ• , gilÄ• nÄ• ya, ``idaá¹ƒ me cÄ«varaá¹ƒ mahagg
sakkÄ• dhÄ• retuâ€™â€™ nti evarÅ«pÄ• su Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca anÄ• pa
cÄ«varÄ• naá¹ƒaÃ±Ã±ataratÄ• , paÃ±cÄ• hÄ• tikkamo, anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo
cattÄ• riaá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• nÄ«ti.

saá¹…ghÄ• á¹-icÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varasaá¹…kamanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Ee 181/ \Be 324/ __cÄ«varasaá¹…kamanÄ«ya_nti saá¹…kametabbaá¹ƒ cÄ«var
anÄ• pucchÄ• gahitaá¹ƒ puna paá¹-idÄ• tabbaá¹ƒ paÃ±cannaá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varan
taá¹ƒ nivÄ• seti vÄ• pÄ• rupati vÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha bhikkhuniyÄ• cÄ«varaá¹ƒ Ä• dÄ• y
pÄ• rupanavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampannÄ• ya tikadukkaá
dinnaá¹ƒ, taá¹ƒ vÄ• Ä• pucchÄ• , acchinnanaá¹-á¹-hacÄ«varikÄ• vÄ• hutvÄ• , ``idaá¹ƒ me
Ä«disecorabhaye na sakkÄ• dhÄ• retuâ€™â€™ nti evarÅ«pÄ• su Ä• padÄ• su vÄ• dhÄ• r
ummattikÄ• dÄ«naÃ±caanÄ• patti. cÄ«varasaá¹…kamanÄ«yatÄ• , upasampannÄ• ya santa
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, dhÄ• raá¹‡antiimÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá
paá¹-hamakathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyanti.

cÄ«varasaá¹…kamanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. gaá¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Ne 311/ __gaá¹‡assÄ• _ti bhikkhunisaá¹…ghassa. __cÄ«varalÄ• bha_nti vikap
labhitabbaá¹ƒ cÄ«varaá¹ƒ. __antarÄ• yaá¹ƒ kareyyÄ• _ti yathÄ• te dÄ• tukÄ• mÄ• na dent
__pÄ• cittiya_nti sace tassÄ• vacanena te na denti, bhikkhuniyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha gaá¹‡assa cÄ«varalÄ• bhantarÄ• yakaraá¹‡avatt
aÃ±Ã±asmiá¹ƒparikkhÄ• re dukkaá¹-aá¹ƒ, sambahulÄ• naá¹ƒ pana ekabhikkhuniyÄ• vÄ• c
``samagghakÄ• le dassathÄ• â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• nivÄ• rentiyÄ•
ummattikÄ• dÄ«naÃ±caanÄ• patti. vikappanupagapacchimatÄ• , saá¹…ghassa pariá¹‡atabl
Ä• nisaá¹ƒsadassanena antarÄ• yakaraá¹‡antiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-h
adinnÄ• dÄ• nasadisÄ• nÄ«ti.

gaá¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Be 325/ __dhammikaá¹ƒ cÄ«varavibhaá¹…ga_nti samaggena saá¹…ghena sannip
cÄ«varavibhaá¹…ga. __paá¹-ibÄ• heyyÄ• _ti paá¹-isedheyya, evaá¹ƒ paá¹-isedhentiyÄ• pÄ

sÄ• vatthiyaá¹ƒ \Ee 182/ thullanandaá¹ƒ Ä• rabbha dhammikaá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ
paá¹-ibÄ• hanavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, dhammike vematikÄ• ya, adhammike dhammik
dukkaá¹-aá¹ƒ. ubhayattha adhammikasaÃ±Ã±Ä• ya, Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ•
anÄ• patti. cÄ«varavibhaá¹…gassa dhammikatÄ• , dhammikasaÃ±Ã±itÄ• , vinÄ• Ä• nisaá¹
imÄ• netthatÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• nevÄ• ti.

paá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __samaá¹‡acÄ«vara_nti kappakataá¹ƒ nivÄ• sanapÄ• rupanupagaá¹ƒ, evarÅ«
sahadhammikemÄ• tÄ• pitaro \Ne 312/ ca yassa kassaci gahaá¹-á¹-hassa vÄ• pabbajitassa
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha agÄ• rikassa samaá¹‡acÄ«varadÄ• navatthusmiá
bhikkhunodukkaá¹-aá¹ƒ. mÄ• tÄ• pitÅ«naá¹ƒ pariccajitvÄ• pi, aÃ±Ã±esaá¹ƒ tÄ• vakÄ• likam
ummattikÄ• dÄ«naÃ±caanÄ• patti. samaá¹‡acÄ«varatÄ• , á¹-hapetvÄ• sahadhammike ca n
dÄ• naá¹ƒ, atÄ• vakÄ• likatÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni

cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kÄ• laatikkamanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __dubbalacÄ«varapaccÄ• sÄ• yÄ• _ti dubbalÄ• ya cÄ«varapaccÄ• sÄ• ya, ``sace s
tiettakamattaá¹ƒ sutvÄ• uppÄ• ditÄ• ya Ä• sÄ• yÄ• ti attho \Be 326/. __cÄ«varakÄ• lasama
vassaá¹ƒvuá¹-á¹-habhikkhunÄ«hi kÄ• lacÄ«vare bhÄ• jiyamÄ• ne ``Ä• gameyyÄ• tha, ayye,
cÄ«varapaccÄ• sÄ• â€™â€™ ti vatvÄ• taá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ cÄ«varakÄ• laá¹ƒ atil
kathine vassÄ• nassa pacchimamÄ• saá¹ƒ, atthate kathine kathinubbhÄ• radivasaá¹ƒatikkÄ

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasam
atikkamanavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, dubbalacÄ«vare \Ee 183/ vematikÄ• ya, adubbalac
dubbalacÄ«varasaÃ±Ã±Ä• ya cevavematikÄ• ya ca dukkaá¹-aá¹ƒ. ubhayattha adubbalacÄ«
sakkomÄ• â€™ ti vadanti, ``idÄ• ni pana tesaá¹ƒ kappÄ• so vÄ• uppajjissati, saddho vÄ• p
tasmiá¹ƒÄ• gate addhÄ• dassantÄ«â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• nivÄ• r
ummattikÄ• dÄ«naÃ±caanÄ• patti. dubbalacÄ«varatÄ• , dubbalasaÃ±Ã±itÄ• , vinÄ• Ä• nisa
imÄ• netthatÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• nasadisÄ• nÄ«ti.

kÄ• laatikkamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kathinuddhÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ne 313/ __dhammikaá¹ƒ kathinuddhÄ• ra_nti sabbÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ akÄ
dÄ• tukÄ• menaupÄ• sakena yattako atthÄ• ramÅ«liko Ä• nisaá¹ƒso, tato adhikaá¹ƒ vÄ• sa
samaggena bhikkhunisaá¹…ghena yaá¹ƒ kathinaá¹ƒ Ã±attidutiyakammena antarÄ• uddhar
`dhammikoâ€™ ti vuccati, evarÅ«paá¹ƒ kathinuddhÄ• ranti attho. __paá¹-ibÄ• heyyÄ• _tiniv

evarÅ«paá¹ƒ kathinuddhÄ• raá¹ƒ nivÄ• rentiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hanavatthusmiá¹ƒ sesaá¹ƒsattame vuttanayeneva veditabbanti.

kathinuddhÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

naggavaggo tatiyo.

4. tuvaá¹-á¹-avaggo

1. ekamaÃ±catuvaá¹-á¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

tuvaá¹-á¹-avaggassa \Be 327/ paá¹-hame __tuvaá¹-á¹-eyyu_nti nipajjeyyuá¹ƒ. tÄ• su pana e aparÄ• nipajjatu, dvepi vÄ• saheva nipajjantu, dvinnampi pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha dvinnaá¹ƒ ekamaÃ±ce tuvaá¹-á¹-anava sace pana ekÄ• ya nipannÄ• ya ekÄ• nisÄ«dati, ubho vÄ• nisÄ«danti, tÄ• saá¹ƒ, ummattik ekamaÃ±catÄ• , dvinnaá¹ƒ tuvaá¹-á¹-ananti imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«nieá¸·akalomasadisÄ• nÄ«ti.

ekamaÃ±catuvaá¹-á¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ekattharaá¹‡atuvaá¹-á¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ee 184/ \Ne 314/ ekaá¹ƒ attharaá¹‡aÃ±ceva pÄ• vuraá¹‡aÃ±ca etÄ• santi __ekattha _saá¹ƒhÄ• rimÄ• naá¹ƒ pÄ• vÄ• rattharaá¹‡akaá¹-asÄ• rakÄ• dÄ«naá¹ƒ ekaá¹ƒ antaá¹ƒ att pÄ• rupitvÄ• tuvaá¹-á¹-entÄ«nametaá¹ƒ adhivacanaá¹ƒ. __pÄ• cittiya_nti taá¹ƒyeva attharitv nipajjantÄ«naá¹ƒpÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha evaá¹ƒ tuvaá¹-á¹-anavatthusmiá¹ƒ paÃ tikapÄ• cittiyaá¹ƒ, attharaá¹‡e vÄ• pÄ• vuraá¹‡e vÄ• ekasmiá¹ƒ dukkaá¹-aá¹ƒ, nÄ• natthar dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒpana nÄ• nattharaá¹‡apÄ• vuraá¹‡asaÃ±Ã±Ä• ya, vavatthÄ• n ummattikÄ• dÄ«naÃ±ca anÄ• patti. sesaá¹ƒ paá¹-hamasadisamevÄ• ti.

ekattharaá¹‡atuvaá¹-á¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aphÄ• sukaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __aphÄ• su_nti ``iminÄ• imissÄ• aphÄ• su bhavissatÄ«â€™â€™ ti anÄ• pucchÄ• puratocaá¹…kamanaá¹-á¹-hÄ• nanissajjÄ• dayo vÄ• uddisauddisÄ• panaparipucchanasajjh caá¹…kamane nivattanagaá¹‡anÄ• ya, á¹-hÄ• nÄ• dÄ«su payogagaá¹‡anÄ• ya, uddesÄ• d pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Be 328/ thullanandaá¹ƒ Ä• rabbha saÃ±cicca aphÄ• sukaraá¹‡avatthusmiá tikapÄ• cittiyaá¹ƒ, anupasampannÄ• ya tikadukkaá¹-aá¹ƒ, na aphÄ• sukÄ• matÄ• ya, Ä• pu karontiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. upasampannatÄ• , aphÄ• sukÄ• matÄ• , ap anÄ• pucchananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ• kiriyÄ• kiriyaá¹ƒ, dukkhavedananti.

aphÄ• sukaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. naupaá¹-á¹-hÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Ne 315/ __dukkhita_nti gilÄ• naá¹ƒ. __sahajÄ«vini_nti saddhivihÄ• riniá¹ƒ. __neva tassÄ• upaá¹-á¹-hÄ• naá¹ƒ sayaá¹ƒ vÄ• akarontiyÄ• , parehi vÄ• akÄ• rentiyÄ• dhuraá¹ƒ pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Ee 185/ thullanandaá¹ƒ Ä• rabbha dukkhitaá¹ƒ sahajÄ«viniá¹ƒ anupaá¹-á¹-hÄ• navatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, antevÄ• siniyÄ• vÄ• anupasampannÄ• ya aÃ±Ã±atarantarÄ• ye satipariyesitvÄ• alabhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ gilÄ• natÄ• , saddhivihÄ• ritÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, upaá¹-á¹-hÄ• ne dhura cattÄ• riaá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni samanubhÄ• sanasadisÄ• nÄ«ti.

naupaá¹-á¹-hÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __upassayaá¹ƒ datvÄ• _ti sakavÄ• á¹-abaddhaá¹ƒ attano puggalikavihÄ• raá¹ƒ __nikkaá¸• á¸• heyyÄ• _tibahÅ«nipi dvÄ• rÄ• ni ekappayogena nikkaá¸• á¸• hentiyÄ• ekÄ• payogagaá¹‡anÄ• yaÄ• pattiyo, Ä• á¹‡attiyampi eseva nayo. sace pana ``imaÃ±cimaÃ±ca tiÄ• á¹‡Ä• peti, ekÄ• ya Ä• á¹‡attiyÄ• eva dvÄ• ragaá¹‡anÄ• ya Ä• pattiyo.

sÄ• vatthiyaá¹ƒ \Be 329/ thullanandaá¹ƒ Ä• rabbha etÄ• dise vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, akavÄ• á¹-abaddhato dukkaá¹-aá¹ƒ, anupasampannÄ• ya tikadukkaá¹-aá¹ƒ, sakavÄ• á¹-aba akavÄ• á¹-abaddhatovÄ• ubhinnampi parikkhÄ• ranikkaá¸• á¸• hane dukkaá¹-ameva, sesa

saá¹…ghikavihÄ• ranikkaá¸• á¸• hanasikkhÄ• padevuttanayamevÄ• ti.

nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. saá¹ƒsaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-haá¹ƒ \Ne 316/ uttÄ• napadatthameva. sÄ• vatthiyaá¹ƒ caá¹‡á¸• akÄ• á¸·iá¹ƒ Ä• ra
saá¹ƒsaá¹-á¹-havihÄ• ravatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sesamettha paá¹-hamaariá¹-á¹-hasikk
vuttavinicchayasadisamevÄ• ti.

saá¹ƒsaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. antoraá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __antoraá¹-á¹-he_ti yassa vijite viharati, tassa raá¹-á¹-he. __asatthikÄ• cÄ• rika_nt
gacchantiyÄ• , gÄ• mantaragaá¹‡anÄ• ya, agÄ• make araÃ±Ã±e addhayojanagaá¹‡anÄ• y

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha vuttanayeneva desacÄ• rikaá¹ƒ \Ee 18
paÃ±Ã±attaá¹ƒ. satthena saha gacchantiyÄ• , kheme appaá¹-ibhaye, Ä• padÄ• su, ummatti
antoraá¹-á¹-hatÄ• , akhematÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, cÄ• rikaá¹ƒpakkamana
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nÄ«ti.

antoraá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. tiroraá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __tiroraá¹-á¹-he_ti yassa vijite viharati, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa raá¹-á¹-h
sattamevuttanayeneva veditabbaá¹ƒ, nagaraá¹ƒ panettha rÄ• jagahanti.

tiroraá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. antovassasikkhÄ• padavaá¹‡á¹‡anÄ•

navame \Be 330/ __antovassa_nti purimaá¹ƒ vÄ• temÄ• saá¹ƒ, pacchimaá¹ƒ vÄ• temÄ• sa
\Ne 317/ antoyeva. idha sattÄ• hakaraá¹‡Ä«yena vÄ• kenaci ubbaá¸·hÄ• ya vÄ• Ä• padÄ•
ummattikÄ• dÄ«naÃ±ca anÄ• patti. sesaá¹ƒ aá¹-á¹-hamasadisamevÄ• ti.

antovassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÄ• rikanapakkamanasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __vassaá¹ƒvuá¹-á¹-hÄ• _ti purimaá¹ƒ vÄ• temÄ• saá¹ƒ, pacchimaá¹ƒ vÄ• temÄ• s
__chappaÃ±cayojanÄ• nÄ«_tiettha pavÄ• retvÄ• paÃ±ca yojanÄ• ni gantumpi vaá¹-á¹-ati, c
sace panatÄ«á¹‡i gantvÄ• teneva maggena paccÄ• gacchati, na vaá¹-á¹-ati, aÃ±Ã±ena Ä•
``vuttappamÄ• á¹‡aá¹ƒaddhÄ• naá¹ƒ na gacchissÄ• mÄ«â€™â€™ ti dhure nikkhittamatte p

rÄ• jagahe sambahulÄ• bhikkhuniyo Ä• rabbha vassaá¹ƒ vasitvÄ• cÄ• rikaá¹ƒ apakkaman
antarÄ• ye sati, pariyesitvÄ• dutiyikaá¹ƒ bhikkhuniá¹ƒ alabhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ
anÄ• patti. vassaá¹ƒvuá¹-á¹-hatÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, paÃ±cayojanÄ• nat
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• ni, idaá¹ƒ pana akiriy

cÄ• rikanapakkamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

1. rÄ• jÄ• gÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

cittÄ• gÄ• ravaggassa paá¹-hame __rÄ• jÄ• gÄ• ra_nti raÃ±Ã±o kÄ«á¸·anagharaá¹ƒ. __cittÄ
kÄ«á¸·anacittasÄ• laá¹ƒ. __Ä• rÄ• ma_nti kÄ«á¸·anaupavanaá¹ƒ. __uyyÄ• na_nti \Ee 187/ k
__pokkharaá¹‡i_ntikÄ«á¸·anapokkharaá¹‡iá¹ƒ. __dassanÄ• yÄ• _ti \Ne 318/ ``etesu yaá¹ƒki
ti \Be 331/gacchantiyÄ• pade pade dukkaá¹-aá¹ƒ, yattha á¹-hatvÄ• passati, tattha padaá¹ƒ
paÃ±cÄ• pipassantiyÄ• ekÄ• va Ä• patti. sace pana taá¹ƒ taá¹ƒ viloketvÄ• passati, gÄ«vaá
parivattanappayogagaá¹‡anÄ• yaÄ• pattiyo, na ummÄ«lanagaá¹‡anÄ• ya.

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha cittÄ• gÄ• raá¹ƒ dassanÄ• ya gaman
bhikkhussa sabbattha dukkaá¹-aá¹ƒ, avaseso vinicchayo naccadassanasikkhÄ• pade vuttan

rÄ• jÄ• gÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• sandiparibhuÃ±janasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __Ä• sandÄ«_ nÄ• ma atikkantappamÄ• á¹‡Ä• vuccati. __pallaá¹…ko_ nÄ• ma saá¹
vutto. __paribhuÃ±jeyyÄ• _ti ettha pana nisÄ«dananipajjanappayogagaá¹‡anÄ• ya pÄ• citti

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha Ä• sandipallaá¹…kaparibhogavatthusm
Ä• sandiyÄ• pÄ• de chinditvÄ• , pallaá¹…kassa vÄ• á¸·e bhinditvÄ• paribhuÃ±jantiyÄ• , um
Ä• sandipallaá¹…katÄ• , nisÄ«danaá¹ƒ nipajjanaá¹ƒ vÄ• ti imÄ• nettha dve aá¹…gÄ• ni. sam
eá¸·akalomasadisÄ• nÄ«ti.

Ä• sandiparibhuÃ±janasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. suttakantanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __sutta_nti channaá¹ƒ aÃ±Ã±ataraá¹ƒ. __kanteyyÄ• _ti ettha yattakaá¹ƒ hatthena aÃ±
takkamhi veá¹-hite ekÄ• Ä• patti. idaÃ±hi sandhÄ• ya padabhÄ• janÄ«ye (Vin IV 988) ``ujja
vuttaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha suttaá¹ƒ kantanavatthusmiá¹ƒ paÃ±Ã
\Ne 319/ kappÄ• savicinanaá¹ƒ Ä• diá¹ƒ katvÄ• sabbappayogesu hatthavÄ• ragaá¹‡anÄ• y
kantitasuttaá¹ƒ kantantiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. akantitatÄ• , kantananti im
samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nÄ«ti.

suttakantanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. gihiveyyÄ• vaccasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Ee 188/ __gihiveyyÄ• vacca_nti gihÄ«naá¹ƒ veyyÄ• vaccaá¹ƒ. sacepi hi mÄ• tÄ• p
kammaá¹ƒ akÄ• rÄ• petvÄ• tesaá¹ƒ yÄ• gupacanÄ• dÄ«ni karonti, pubbappayogesupayoga
Ä• pajjitvÄ• yÄ• guÄ• dÄ«su bhÄ• janagaá¹‡anÄ• ya, khÄ• danÄ«yÄ• dÄ«su pÅ«vagaá¹‡a

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha gihÄ«naá¹ƒ veyyÄ• vaccakaraá¹‡avatt
manussehi saá¹…ghassa yÄ• gupÄ• ne vÄ• bhatte vÄ• cetiyapÅ«jÄ• ya vÄ• karÄ«yamÄ•
sahÄ• yabhÄ• venayÄ• gupacanÄ• dÄ«ni, attano veyyÄ• vaccakarassa ca tÄ• niyeva karon
ummattikÄ• dÄ«naÃ±caanÄ• patti. gihiveyyÄ• vaccakaraá¹‡aá¹ƒ, anuÃ±Ã±Ä• takÄ• raá¹‡Ä
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akalomasadisÄ• nevÄ• ti.

gihiveyyÄ• vaccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. adhikaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __adhikaraá¹‡a_nti catunnaá¹ƒ aÃ±Ã±ataraá¹ƒ. __pÄ• cittiya_nti idha cÄ«varasi
nikkhittamatte pÄ• cittiyaá¹ƒ, ekÄ• hampi parihÄ• ro natthi.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha adhikaraá¹‡aá¹ƒ navÅ«pasamanavatthusmiá¹ƒ pa
sesametthacÄ«varasibbanasikkhÄ• pade vuttanayeneva veditabbanti.

adhikaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhojanadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Be 333/ \Ne 320/ __sahatthÄ• _ti kÄ• yena vÄ• kÄ• yappaá¹-ibaddhena vÄ• n
paÃ±casahadhammike avasesÄ• naá¹ƒ aÃ±Ã±atra udakadantaponÄ• yaá¹ƒkiÃ±ci ajjhohara
dadantiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha agÄ• rikassa khÄ• danÄ«yabhojanÄ«yadÄ• nava
udakadantapone dukkaá¹-aá¹ƒ. yÄ• pana dÄ• peti na deti, upanikkhipitvÄ• deti, bÄ• hirale
ummattikÄ• dÄ«naÃ±ca anÄ• patti. aÃ±Ã±atra udakadantaponÄ• ajjhoharaá¹‡iyaá¹ƒ, á¹-ha
aÃ±Ã±assa sahatthÄ• dÄ• nanti imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«nieá

bhojanadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• vasathacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame \Ee 189/ __Ä• vasathacÄ«vara_nti ``utuniyo bhikkhuniyo paribhuÃ±jantÅ«â€™â€™
__anissajjitvÄ• _ti catutthe divase dhovitvÄ• aÃ±Ã±issÄ• antamaso sÄ• maá¹‡eriyÄ• piutu
__pÄ• cittiya_nti evaá¹ƒ anissajjitvÄ• paribhuÃ±jantiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±ja
paÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, nissajjite dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ pana nissajjitasaÃ±
pariyÄ• yenavÄ• , aÃ±Ã±Ä• saá¹ƒ utunÄ«naá¹ƒ abhÄ• vena vÄ• , acchinnanaá¹-á¹-hacÄ«va
paribhuÃ±jantiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. Ä• vasathacÄ«varatÄ• , catutthadiva
anissajjanaá¹ƒ, anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samu
kathinasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyanti.

Ä• vasathacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. Ä• vasathavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 334/ \Ne 321/ __Ä• vasatha_nti kavÄ• á¹-abaddhavihÄ• raá¹ƒ. __anissajjit
adatvÄ• , ``idaá¹ƒ jaggeyyÄ• sÄ«â€™â€™ ti evaá¹ƒ anÄ• pucchitvÄ• ti attho. __cÄ• rikaá¹ƒ

ettha sakagÄ• mato aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ ekarattivÄ• satthÄ• yapi pakkamantiyÄ• parikkh
parikkhepaá¹ƒ, aparikkhittassa upacÄ• raá¹ƒ paá¹-hamapÄ• dena atikkantamattedukkaá¹-aa
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ
pakkamanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, akavÄ• á¹-abaddhe dukkaá¹-aá¹
dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ pana nissajjitasaÃ±Ã±Ä• ya, sati antarÄ• ye, paá¹-ijaggikaá¹ƒ p
alabhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca anÄ• patti. sakavÄ• á¹-al
pakkamanaá¹ƒ, anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• votiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samu
kathinasadisÄ• nÄ«ti, idaá¹ƒ pana kiriyÄ• kiriyanti.

Ä• vasathavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tiracchÄ• navijjÄ• pariyÄ• puá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __tiracchÄ• navijja_nti yaá¹ƒ kiÃ±ci bÄ• hirakaá¹ƒ anatthasaá¹ƒ hitaá¹ƒ
hatthiassarathadhanutharusippaÄ• thabbaá¹‡akhilanavasÄ«karaá¹‡asosÄ• panamantÄ• ga
parÅ«paghÄ• takaraá¹ƒ vijjaá¹ƒ. __pariyÄ• puá¹‡eyyÄ• _ti ettha yassa kassaci santiketaá¹ƒ
pariyÄ• puá¹‡antiyÄ• padagaá¹‡anÄ• ya ceva akkharagaá¹‡anÄ• ya ca pÄ• cittiyanti.

tiracchÄ• navijjÄ• pariyÄ• puá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. tiracchÄ• navijjÄ• vÄ• canasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __vÄ• ceyyÄ• _ti padaá¹ƒ viseso. ubhayampi sÄ• vatthiyaá¹ƒ chabbaggiyÄ• ceva
Ä• rabbha tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡anavÄ• canavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ. lekh
ca, guttatthÄ• ya ca yakkhaparittanÄ• gamaá¹‡á¸• alÄ• dike \Be 335/ sabbaparitte, ummatti
tiracchÄ• navijjatÄ• , pariyÄ• puá¹‡anavÄ• canÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti imÄ
aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni padasodhammasadisÄ• nÄ«ti.

tiracchÄ• navijjÄ• vÄ• canasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• gÄ• ravaggo paÃ±camo.

6. Ä• rÄ• mavaggo

1. Ä• rÄ• mapavisanasikkhÄ• padavaá¹‡á¹‡anÄ•

Ä• rÄ• mavaggassa paá¹-hame __sabhikkhukaá¹ƒ Ä• rÄ• ma_nti yattha bhikkhÅ« rukkham
__anÄ• pucchÄ• _ti ettha bhikkhusÄ• maá¹‡eraÄ• rÄ• mikesu yaá¹ƒkiÃ±ci anÄ• pucchÄ• ,
parikkhepaá¹ƒ atikkamantiyÄ• , aparikkhittassa upacÄ• raá¹ƒ okkamantiyÄ• paá¹-hamapÄ•
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha anÄ• pucchÄ• Ä• rÄ• maá¹ƒ pavisana
``santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• â€™â€™ ti ca ``jÄ• naá¹ƒ sabhikkhukaâ€™â€™ nti ca
anupaÃ±Ã±attiyo, sabhikkhuke vematikÄ• ya, abhikkhuke sabhikkhukasaÃ±Ã±Ä• ya ceva v
tasmiá¹ƒ pana duvidhepi abhikkhukasaÃ±Ã±Ä• ya, santaá¹ƒ bhikkhuá¹ƒ Ä• pucchÄ• pavisa
paá¹-hamappaviá¹-á¹-hÄ• naá¹ƒvÄ• bhikkhunÄ«naá¹ƒ sÄ«saá¹ƒnulokikÄ• ya, yattha vÄ• b
tattha ``tÄ• saá¹ƒsantikaá¹ƒ gacchÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya, Ä• rÄ• mena vÄ• mag
Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca anÄ• patti. sabhikkhukÄ• rÄ• matÄ• \Ee 191/, sabhik
vuttaparicchedÄ• tikkamo, anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti imÄ• nettha cattÄ• ri aá¹…g
samanubhÄ• sanasamauá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittak
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

Ä• rÄ• mapavisanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bhikkhuakkosanasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ne 323/ __akkoseyyÄ• _ti dasannaá¹ƒ akkosavatthÅ«naá¹ƒ aÃ±Ã±atarena sammuk
vÄ• akkoseyya. __paribhÄ• seyyÄ• _ti bhayamassa upadaá¹ƒseyya. __pÄ• cittiya_nti tassÄ
pÄ• cittiyaá¹ƒ.

vesÄ• liyaá¹ƒ \Be 336/ chabbaggiyÄ• bhikkhuniyo Ä• rabbha Ä• yasmantaá¹ƒ upÄ• liá¹ƒ
akkosanavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, tikapÄ• cittiyaá¹ƒ, anupasampanne tikadukkaá¹-aá¹ƒ
atthadhammaanusÄ• sanipurekkhÄ• rÄ• ya, ummattikÄ• dÄ«naÃ±ca anÄ• patti. upasampa
atthapurekkhÄ• ratÄ• dÄ«naá¹ƒabhÄ• voti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ•
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ panadukkhavedananti.

bhikkhuakkosanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. gaá¹‡aparibhÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __caá¹‡á¸• ikatÄ• _ti kuddhÄ• . __gaá¹‡a_nti bhikkhunisaá¹…ghaá¹ƒ. __paribhÄ• sey
abyattÄ• etÄ• , netÄ• jÄ• nanti kammaá¹ƒ vÄ• kammadosaá¹ƒ vÄ• kammasampattiá¹ƒ vÄ
evaá¹ƒ yattha katthaci paribhÄ• santiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha gaá¹‡aá¹ƒ paribhÄ• sanavatthusmiá¹ƒ paÃ±Ã±att
ekaá¹ƒvÄ• anupasampannaá¹ƒ vÄ• paribhÄ• santiyÄ• dukkaá¹-aá¹ƒ. sesaá¹ƒ dutiyasadis

gaá¹‡aparibhÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pavÄ• ritasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe gaá¹‡abhojane vuttanayena __nimantitÄ• , _ pavÄ• raá¹‡Ä• sikkhÄ• pade vuttanay
__pavÄ• ritÄ• _veditabbÄ• . __pÄ• cittiya_nti tassÄ• purebhattaá¹ƒ á¹-hapetvÄ• yÄ• guÃ±
kÄ• likÄ• ni aÃ±Ã±aá¹ƒ yaá¹ƒkiÃ±ci Ä• misaá¹ƒ ajjhoharaá¹‡atthÄ• ya paá¹-iggaá¹‡hantiyÄ•
ajjhohÄ• re ajjhohÄ• re pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Ne 324/ sambahulÄ• bhikkhuniyo Ä• rabbha aÃ±Ã±atra bhuÃ±janavatthus
tÄ«á¹‡ikÄ• likÄ• ni Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hantiyÄ• pi \Ee 192/ ajjhoharantiyÄ• pi du
nimantitÄ• appavÄ• ritÄ• yÄ• guá¹ƒ pivati, sÄ• mike apaloketvÄ• \Be 337/bhuÃ±jati, tÄ«á¹
paccaye paribhuÃ±jati, tassÄ• , ummattikÄ• dÄ«naÃ±caanÄ• patti. nimantitÄ• vÄ• pavÄ• r
vÄ• , purebhattaá¹ƒ vuttalakkhaá¹‡assaÄ• misassa ajjhohÄ• ro, sÄ• mikÄ• naá¹ƒ anÄ• pucc
aá¹…gÄ• ni. addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ, nimantitÄ• ya anÄ• pucchÄ• bhuÃ±jantiyÄ•
kiriyÄ• kiriyaá¹ƒ, pavÄ• ritÄ• yakappiyaá¹ƒ kÄ• retvÄ• pi akÄ• retvÄ• pi paribhuÃ±jantiyÄ• Ä
kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ kÄ• yakammaá¹ƒ, va
tivedananti.

pavÄ• ritasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kulamaccharinÄ«sikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came kule maccharo kulamaccharo, kulamaccharo etissÄ• atthi, kulaá¹ƒ vÄ•
maccharÄ• yatÄ«ti__kulamaccharinÄ«. assÄ• _ti yÄ• Ä«disÄ« bhaveyya. __pÄ• cittiya_nti
bhikkhunÄ«naá¹ƒ paccaye dÄ• tukÄ• maá¹ƒ, kathaá¹ƒ nÄ• ma tattha bhikkhuniyo na gacch
vÄ• santike kulassa, ``kathaá¹ƒ nÄ• ma ime tÄ• saá¹ƒ kiÃ±ci na dajjeyyuâ€™â€™ ntikulass
bhikkhunÄ«naá¹ƒ avaá¹‡á¹‡aá¹ƒ bhÄ• santiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha kulamaccharÄ• yanavatthusmiá¹ƒ p
amaccharÄ• yitvÄ• santaá¹ƒyeva Ä• dÄ«navaá¹ƒ Ä• cikkhantiyÄ• , ummattikÄ• dÄ«naÃ±ca
alÄ• bhakÄ• matÄ• , kulassa vÄ• santike bhikkhunÄ«naá¹ƒ bhikkhunÄ«naá¹ƒ vÄ• santike
avaá¹‡á¹‡abhaá¹‡anantiimÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ
dukkhavedananti.

kulamaccharinÄ«sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. abhikkhukÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he sace bhikkhunupassayato addhayojanabbhantare ovÄ• dadÄ• yakÄ• bhikkhÅ«
vÄ• akhemo hoti na sakkÄ• anantarÄ• yena gantuá¹ƒ \Be 338/, ayaá¹ƒ __abhikkhuko_nÄ•
``vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti senÄ• sanapaÃ±Ã±Ä• panapÄ• nÄ«yaupaá¹-á¹-hÄ• pa
193/, saha aruá¹‡uggamanÄ• pÄ• cittiyaá¹ƒ. ayamettha saá¹…khepo, vitthÄ• ro pana sama
Vin IV) 144 Ä• dayo) vutto.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha abhikkhuke Ä• vÄ• se vassaá¹ƒ vasan
yattha pana vassÅ«pagatÄ• bhikkhÅ« pakkantÄ• vÄ• honti vibbhantÄ• vÄ• kÄ• laá¹…ka
tattha vasantiyÄ• , Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca anÄ• patti. abhikkhukÄ• vÄ• satÄ•
aruá¹‡uggamananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni eá¸·akaloma

abhikkhukÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. apavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __vassaá¹ƒvuá¹-á¹-hÄ• _ti purimaá¹ƒ vÄ• pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ vuá¹-á¹-h
__ubhatosaá¹…ghe_tibhikkhunisaá¹…ghe ceva bhikkhusaá¹…ghe ca. ayaá¹ƒ panettha vinic
bhikkhunÄ«hi cÄ• tuddaseyevasannipatitvÄ• ``suá¹‡Ä• tu me, ayye, saá¹…gho, ajja pavÄ•
saá¹…ghassapattakallaá¹ƒ, saá¹…gho pavÄ• reyyÄ• â€™â€™ ti evaá¹ƒ sabbasaá¹…gÄ• h
pavÄ• reyyÄ• â€™â€™ tievaá¹ƒ tevÄ• cikaÃ±attiá¹ƒ vÄ• , sati antarÄ• ye ``dvevÄ• cikaá¹ƒ,
samÄ• navassikaá¹ƒpavÄ• reyyÄ• â€™â€™ ti evaá¹ƒ dvevÄ• cikÄ• diÃ±attiá¹ƒ vÄ• á¹-hap
á¹-hapitÄ• , ``saá¹…ghaá¹ƒ, ayye, pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ•
ayyÄ• yoanukampaá¹ƒ upÄ• dÄ• ya, passantÄ« paá¹-ikarissÄ• mÄ«â€™â€™ ti (Vin II 427)
``dutiyampi, ayye, saá¹…ghaá¹ƒ ... pe ... tatiyampi, ayye, saá¹…ghaá¹ƒ ... pe ... paá¹-ikariss
evaá¹ƒdvattikkhattuá¹ƒ vÄ• vatvÄ• paá¹-ipÄ• á¹-iyÄ• pavÄ• retabbaá¹ƒ. tevÄ• cikÄ• ya Ã±
hÄ• petabbaá¹ƒ, dvevÄ• cikÄ• dÄ«su vaá¸• á¸• hetuá¹ƒ vaá¹-á¹-ati, hÄ• petuá¹ƒ na vaá¹-á¹-
bhikkhunisaá¹…ghe pavÄ• retvÄ• tattheva ekÄ• bhikkhunÄ« bhikkhunikkhandhake (Vin II 4
Ã±attidutiyakammenabhikkhunisaá¹…ghassatthÄ• ya bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ s
sammatÄ• ya bhikkhuniyÄ• pannarase \Be 339/ bhikkhunisaá¹…ghaá¹ƒ Ä• dÄ• ya bhikkhus
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒkaritvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa \Ee 194/ vaca
ayya bhikkhusaá¹…ghaá¹ƒpavÄ• reti diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , v
bhikkhunisaá¹…ghaá¹ƒ \Ne 326/ anukampaá¹ƒupÄ• dÄ• ya, passanto paá¹-ikarissati, dutiya
tatiyampi ayya ... pe ... passanto paá¹-ikarissatÄ«â€™â€™ ti evaá¹ƒ pavÄ• retabbaá¹ƒ.

sace paÃ±cavaggo bhikkhunisaá¹…gho na pÅ«rati, catÅ«hi vÄ• tÄ«hi vÄ• gaá¹‡aÃ±attiá¹ƒ
Ã±attiyÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retabbaá¹ƒ. ekÄ• ya ``ajja me pavÄ• raá¹‡Ä• â€™â€

vihÄ• raá¹ƒ pana gantvÄ• ``bhikkhuniyo, ayya, bhikkhusaá¹…ghaá¹ƒ pavÄ• renti diá¹-á¹-he
vÄ• parisaá¹…kÄ• ya vÄ• , vadatÄ• yya bhikkhusaá¹…gho bhikkhuniyo anukampaá¹ƒ upÄ•
paá¹-ikarissantÄ«â€™â€™ tica, ``ahaá¹ƒ, ayya, bhikkhusaá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-he
parisaá¹…kÄ• ya vÄ• , vadatumaá¹ƒ, ayya, bhikkhusaá¹…gho anukampaá¹ƒ upÄ• dÄ• ya, p
paá¹-ikarissÄ• mÄ«â€™â€™ ti ca evaá¹ƒtikkhattuá¹ƒ vattabbaá¹ƒ.

sace bhikkhusaá¹…gho na pÅ«rati, ``bhikkhunisaá¹…gho, ayya, ayye pavÄ• reti diá¹-á¹-hen
parisaá¹…kÄ• ya vÄ• , vadantu ayyÄ• bhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya,
tica, ``bhikkhunisaá¹…gho, ayya, ayyaá¹ƒ pavÄ• reti diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹
vadatÄ• yyobhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissatÄ«â
tikkhattuá¹ƒ vattabbaá¹ƒ.

ubhinnaá¹ƒ aparipÅ«riyÄ• ``bhikkhuniyo, ayyÄ• , ayye pavÄ• renti diá¹-á¹-hena vÄ• sutena
vadantÄ• yyÄ• bhikkhuniyo anukampaá¹ƒ upÄ• dÄ• ya, passantiyo paá¹-ikarissantÄ«â€™â
ayyaá¹ƒ pavÄ• renti diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatÄ• yyobhikk
upÄ• dÄ• ya, passantiyo paá¹-ikarissantÄ«â€™â€™ ti ca, ``ahaá¹ƒ, ayyÄ• , ayye pavÄ• rem
vÄ• ... pe ... vadantu maá¹ƒ, ayyÄ• , anukampaá¹ƒ upÄ• dÄ• ya, passantÄ« paá¹-ikarissÄ•
ayya, ayyaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutenavÄ• ... pe ... vadatu maá¹ƒ, ayyo, anuka
passantÄ« paá¹-ikarissÄ• mÄ«â€™â€™ tica evaá¹ƒ tikkhattuá¹ƒ vattabbaá¹ƒ. sabbÄ• heva
ubhatosaá¹…ghe \Be 340/ pavÄ• ritÄ• hoti, yÄ• pana vassaá¹ƒvuá¹-á¹-hÄ• ``ubhatosaá¹…
pavÄ• ressÄ• mÄ«â€™â€™ tidhuraá¹ƒ nikkhipati, tassÄ• saha dhuranikkhepena pÄ• cittiya

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha vassaá¹ƒ vasitvÄ• na pavÄ• raá¹‡Ä• v
antarÄ• ye \Ne 327/ pana sati, pariyesitvÄ• bhikkhÅ« alabhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ•
ummattikÄ• dÄ«naÃ±caanÄ• patti. vassaá¹ƒvuá¹-á¹-hatÄ• , na ubhatosaá¹…ghe pavÄ• raá¹
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti imÄ• netthatÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ

apavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame __ovÄ• dÄ• yÄ• _ti garudhammassavanatthÄ• ya. __saá¹ƒvÄ• sÄ• yÄ• _ti upo
cevapavÄ• raá¹‡atthÄ• ya ca. __pÄ• cittiya_nti ``etesaá¹ƒ atthÄ• ya na gacchÄ• mÄ«â€™â
nikkhittamattepÄ• cittiyaá¹ƒ.

sakkesu chabbaggiyÄ• bhikkhuniyo Ä• rabbha ovÄ• dÄ• ya agamanavatthusmiá¹ƒ paÃ±Ã±
pariyesitvÄ• dutiyikaá¹ƒ alabhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• dÄ«naÃ±caa
ovÄ• dasaá¹ƒvÄ• sÄ• naá¹ƒ atthÄ• ya agamanaá¹ƒ, anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti im
samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• ni, idaá¹ƒ pana akiriyaá¹ƒ, dukkha

ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ovÄ• dÅ«pasaá¹…kamanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __anvaddhamÄ• sa_nti addhamÄ• se addhamÄ• se. __uposathapucchaka_nti upo
__ovÄ• dÅ«pasaá¹…kamana_nti ovÄ• datthÄ• ya upasaá¹…kamanaá¹ƒ. __taá¹ƒ atikkÄ• m
terase vÄ• cÄ• tuddase vÄ• Ä• rÄ• maá¹ƒ gantvÄ• ``ayaá¹ƒ uposatho cÄ• tuddaso panna
uposathadivase \Be 341/ nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena ovÄ• dÅ«pasaá¹…kama
bhikkhunÄ« vuttappakÄ• re kÄ• le tadubhayaá¹ƒ na karoti, sÄ• taá¹ƒ atikkÄ• metinÄ• ma, t
``uposathampi na pucchissÄ• mi, ovÄ• dampi na yÄ• cissÄ• mÄ«â€™â€™ tidhuraá¹ƒ nikkh

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha uposathaovÄ• dÄ• naá¹ƒ apucchanaay
paÃ±Ã±attaá¹ƒ \Ne 328/, anÄ• patti aá¹-á¹-hamasadisÄ• yeva. uposathovÄ• dÄ• naá¹ƒ apu
dhuranikkhepo, anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti imÄ• nettha dve aá¹…gÄ• ni. samuá¹-á
samanubhÄ• sanasadisÄ• nÄ«ti.

ovÄ• dÅ«pasaá¹…kamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pasÄ• khejÄ• tasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __pasÄ• khe_ti nÄ• bhiyÄ• heá¹-á¹-hÄ• jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ uparipadese
rukkhassasÄ• khÄ• viya ubho Å«rÅ« pabhijjitvÄ• gatÄ• , tasmÄ• so ``pasÄ• khoâ€™â€™
__gaá¹‡á¸• a_nti yaá¹ƒkiÃ±ci gaá¹‡á¸• aá¹ƒ. __rudhita_nti vaá¹‡aá¹ƒ. __bhedÄ• peyya vÄ•
phÄ• lehÄ«â€™â€™ ti sabbÄ• ni Ä• á¹‡Ä• peti, so ca tatheva karoti, cha dukkaá¹-Ä• nicha
``yaá¹ƒkiÃ±ci ettha kattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ karohÄ«â€™â€™ tievaá¹ƒ Ä• á¹‡Ä• peti, s
bhedanÄ• dÄ«ni karoti, ekavÄ• cÄ• ya cha dukkaá¹-Ä• ni chaca pÄ• cittiyÄ• ni. sace pana b
``idaá¹ƒ nÄ• ma karohÄ«â€™â€™ ti Ä• á¹‡Ä• peti, so ca sabbÄ• ni karoti. yaá¹ƒ Ä• á¹‡atta
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ
bhedÄ• panavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, apaloketvÄ• vÄ• viÃ±Ã±uá¹ƒ vÄ• yaá¹ƒkaÃ±ci
karontiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. pasÄ• khe jÄ• tatÄ• , anapalokanaá¹ƒ, duti
purisenabhedÄ• dÄ«naá¹ƒ kÄ• rÄ• pananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ

idaá¹ƒ pana kiriyÄ• kiriyanti.

pasÄ• khejÄ• tasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• rÄ• mavaggo chaá¹-á¹-ho.

7. gabbhinÄ«vaggo

1. gabbhinÄ«sikkhÄ• padavaá¹‡á¹‡anÄ•

gabbhinivaggassa \Be 342/ \Ne 329/ paá¹-hame __ ``gabbhinÄ«â€™â€™ _ti jÄ• nitvÄ• upa
vuá¹-á¹-hÄ• pentiyÄ• gaá¹‡apariyesanÄ• dÄ«su ca Ã±attikammavÄ• cÄ• dvaye ca dukkaá¹
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Ee 197/ sambahulÄ• bhikkhuniyo Ä• rabbha gabbhiniá¹ƒ vuá¹-á¹-hÄ• pana
gabbhiniyÄ• vematikÄ• ya agabbhiniyÄ• gabbhinisaÃ±Ã±Ä• ya ceva vematikÄ• ya ca dukk
agabbhinisaÃ±Ã±Ä• ya, ummattikÄ• dÄ«naÃ±ca anÄ• patti. gabbhinitÄ• , `gabbhinÄ«â€™ t
vuá¹-á¹-hÄ• pananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni adinnÄ• dÄ
paá¹‡á¹‡attivajjaá¹ƒ, ticittaá¹ƒ, tivedananti.

gabbhinÄ«sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pÄ• yantÄ«sikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye __pÄ• yanti_nti thaÃ±Ã±aá¹ƒ pÄ• yamÄ• naá¹ƒ, yaá¹ƒ pÄ• yeti, tassa mÄ• tÄ• vÄ• ,
idaá¹ƒvatthumattamevettha viseso, sesaá¹ƒ paá¹-hamasikkhÄ• padasadisamevÄ• ti.

pÄ• yantÄ«sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamasikkhamÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __dve vassÄ• nÄ«_ti pavÄ• raá¹‡Ä• vasena dve saá¹ƒvaccharÄ• ni. __chasu dhamm
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«suvikÄ• labhojanÄ• veramaá¹‡ipariyosÄ• nesu chasu
__asikkhitasikkha_nti padabhÄ• jane (Vin IV 1077) vuttanayeneva adinnasikkhaá¹ƒ vÄ• ku
__sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyyÄ• _titesu chasu dhammesu sikkhanato, te vÄ• sikkh
mÄ• nanato evaá¹ƒladdhanÄ• maá¹ƒ anupasampannaá¹ƒupasampÄ• deyya. __pÄ• cittiya_
vuttanayeneva kammavÄ• cÄ• pariyosÄ• nepÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Be 343/ sambahulÄ• bhikkhuniyo Ä• rabbha evarÅ«paá¹ƒ sikkhamÄ• naá¹
vuá¹-á¹-hÄ• panavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, dhammakamme tikapÄ• cittiyaá¹ƒ, adhamma
vassÄ• ni chasudhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• , umm
vuttanayena asikkhitasikkhatÄ• , dhammakammatÄ• , kammavÄ• cÄ• pariyosÄ• nanti imÄ•
samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hame vuttanayÄ• nevÄ• ti.

paá¹-hamasikkhamÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyasikkhamÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Ee 198/ __saá¹…ghena asammata_nti yassÄ• saá¹…ghena antamaso upasampa
IV 1086) vuttÄ• upasampadÄ• sammuti na dinnÄ• hoti, taá¹ƒ imÄ• dvepi__mahÄ• sikkhar
sammataá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. sesaá¹ƒ tatiye vutta
kiriyÄ• kiriyaá¹ƒ hotÄ«ti.

dutiyasikkhamÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamagihigatasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came __gihigata_nti purisantaragataá¹ƒ, idhÄ• pi idaá¹ƒ vatthumattameva viseso.
Å«nadvÄ• dasavassaÃ±caparipuá¹‡á¹‡asaÃ±Ã±Ä• ya vuá¹-á¹-hÄ• pentiyÄ• kiÃ±cÄ• pi anÄ
anupasampannÄ• va hoti. sesaá¹ƒ paá¹-hamasikkhÄ• padasadisamevÄ• ti.

paá¹-hamagihigatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. dutiyatatiyagihigatasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Ne 331/ sabbaá¹ƒ tatiye vuttanayena. sattamepi sabbaá¹ƒ catutthe vuttanayen

dutiyatatiyagihigatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamasahajÄ«vinisikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hame \Be 344/ __sahajÄ«vini_nti saddhivihÄ• riniá¹ƒ. __neva anuggaá¹‡heyyÄ• _tisa
nÄ• nuggaá¹‡heyya. __na anuggaá¹‡hÄ• peyyÄ• _ti ``imissÄ• , ayye, uddesÄ• dÄ«ni dehÄ
anuggaá¹‡hÄ• peyya. __pÄ• cittiya_nti dhurenikkhittamatte pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha evarÅ«pe vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, sesamett

dukkhitasahajÄ«vinisikkhÄ• padevuttasadisamevÄ• ti.

paá¹-hamasahajÄ«vinisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nÄ• nubandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __vuá¹-á¹-hÄ• pitaá¹ƒ pavattini_nti vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ yÄ• ya upasam
taá¹ƒupajjhÄ• yininti attho. __nÄ• nubandheyyÄ• _ti cuá¹‡á¹‡ena mattikÄ• ya dantakaá¹-á¹-
tena tena karaá¹‡Ä«yena na upaá¹-á¹-haheyya. __pÄ• cittiya_nti nÄ• nubandhissanti dhure
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ \Ee 199/ sambahulÄ• bhikkhuniyo Ä• rabbha nÄ• nubandhanavatthusmiá¹ƒ
alajjiniá¹ƒ vÄ• ananubandhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca an
vuá¹-á¹-hÄ• pitappavattinitÄ• , dve vassÄ• ni ananubandhane dhuranikkhepo,
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• votiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ
idaá¹ƒ pana akiriyaá¹ƒ, dukkhavedananti.

nÄ• nubandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyasahajÄ«vinisikkhÄ• padavaá¹‡á¹‡anÄ•

dasame \Ne 332/ __neva vÅ«pakÄ• seyyÄ• _ti na gahetvÄ• gaccheyya. __na vÅ«pakÄ• sÄ
gahetvÄ• gacchÄ• hÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ na Ä• á¹‡Ä• peyya. __pÄ• cittiya_nti dhuren

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha sahajÄ«viniyÄ• avÅ«pakÄ• sanavatthusmiá¹ƒ pa
antarÄ• ye, pariyesitvÄ• dutiyikaá¹ƒ alabhantiyÄ• , gilÄ• nÄ• ya \Be 345/, Ä• padÄ• su, um
anÄ• patti. sahajÄ«vinitÄ• , vÅ«pakÄ• savÅ«pakÄ• sÄ• pane dhuranikkhepo, anuÃ±Ã±Ä• ta
tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni samanubhÄ• sanasadisÄ• nÄ«ti.

dutiyasahajÄ«vinisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gabbhinÄ«vaggo sattamo.

8. kumÄ• ribhÅ«tavaggo

1-2-3. paá¹-hamakumÄ• ribhÅ«tÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

kumÄ• ribhÅ«tavaggassa paá¹-hamadutiyatatiyÄ• ni tÄ«hi gihigatasikkhÄ• padehi sadisÄ• n

sabbapaá¹-hamÄ• dve mahÄ• sikkhamÄ• nÄ• , tÄ• atikkantavÄ«sativassÄ• ti veditabbÄ• .
agihigatÄ• vÄ• , sammutikammÄ• dÄ«su ``sikkhamÄ• nÄ• â€™â€™ icceva vattabbÄ• , ``g
``kumÄ• ribhÅ«tÄ• â€™â€™ ti vÄ• na vattabbÄ• . gihigatÄ• ya dasavassakÄ• lesikkhÄ• sa
dvÄ• dasavassakÄ• le upasampadÄ• kÄ• tabbÄ• , ekÄ• dasavassakÄ• le datvÄ• terasava
dvÄ• dasaterasacuddasapannarasasoá¸·asasattarasaaá¹-á¹-hÄ• rasavassakÄ• le sikkhÄ• s
vÄ«sativassakÄ• le upasampadÄ• kÄ• tabbÄ• . aá¹-á¹-hÄ• rasavassakÄ• lato paá¹-á¹-hÄ•
``gihigatÄ• â€™â€™ tipi ``kumÄ• ribhÅ«tÄ• â€™â€™ tipi vattuá¹ƒ vaá¹-á¹-ati. yÄ• panÄ• y
ti vuttÄ• sÄ• maá¹‡erÄ« \Ne 333/, sÄ• ``gihigatÄ• â€™â€™ ti na vattabbÄ• , ``kumÄ• ribh
vattabbÄ• . sikkhÄ• sammutidÄ• navasena pana sabbÄ• pi ``sikkhamÄ• nÄ• â€™â€™ ti va

paá¹-hamakumÄ• ribhÅ«tÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Å«nadvÄ• dasavassasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe __Å«nadvÄ• dasavassÄ• _ti upasampadÄ• vasena aparipuá¹‡á¹‡advÄ• dasavass
hutvÄ• vuá¹-á¹-hÄ• pentiyÄ• vuttanayeneva dukkaá¹-Ä• ni antarÄ• , kammavÄ• cÄ• pariyo

Å«nadvÄ• dasavassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paripuá¹‡á¹‡advÄ• dasavassasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Be 346/ __saá¹…ghena asammatÄ• _ti yassÄ• saá¹…ghena padabhÄ• jane (V
vuttÄ• vuá¹-á¹-hÄ• panasammuti na dinnÄ• . sesaá¹ƒ ubhayatthÄ• pi mahÄ• sikkhamÄ• nÄ

paripuá¹‡á¹‡advÄ• dasavassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. khÄ«yanadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he __alaá¹ƒ tÄ• va te ayye vuá¹-á¹-hÄ• pitenÄ• ti vuccamÄ• nÄ• _ti vuá¹-á¹-hÄ• pa
yÄ• citÄ• yasaá¹…ghena upaparikkhipitvÄ• ``yasmÄ• bÄ• lÄ• abyattÄ• ca alajjinÄ« ca ho
tÄ• vatuyhaá¹ƒ upasampÄ• ditenÄ• â€™â€™ ti evaá¹ƒ nivÄ• rÄ«yamÄ• nÄ• . __pacchÄ• k
pacchÄ• aÃ±Ã±Ä• saá¹ƒ byattÄ• naá¹ƒ lajjinÄ«naá¹ƒ vuá¹-á¹-hÄ• panasammutiá¹ƒ diyyamÄ
bÄ• lÄ• â€™â€™ tiÄ• dÄ«nibhaá¹‡amÄ• nÄ• yattha katthaci khÄ«yeyya. __pÄ• cittiya_nti
Ä• pajjantiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ caá¹‡á¸• akÄ• á¸·iá¹ƒ Ä• rabbha evaá¹ƒ khÄ«yanadhammaá¹ƒ Ä• pajjanava
pakatiyÄ• chandÄ• dÄ«naá¹ƒ vasena karontÄ«naá¹ƒ khÄ«yantiyÄ• , ummattikÄ• dÄ«naÃ±c
vuá¹-á¹-hÄ• panasammutiyÄ• yÄ• canaá¹ƒ, upaparikkhitvÄ• na chandÄ• divasena paá¹-ikk

paá¹-issavo, pacchÄ• khÄ«yananti \Ne 334/ imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ
adinnÄ• dÄ• nasadisÄ• ni, idaá¹ƒ pana dukkhavedananti.

khÄ«yanadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. sikkhamÄ• nanavuá¹-á¹-hÄ• panapaá¹-hamadutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __sÄ• pacchÄ• _ti sikkhamÄ• nÄ• ya upasampadÄ• ya yÄ• ciyamÄ• nÄ• ya sÄ• l
cÄ«vare pacchÄ• asati antarÄ• ye ``neva vuá¹-á¹-hÄ• pessÄ• mi \Ee 201/, na vuá¹-á¹-hÄ• p
karissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipeyya, tassÄ• saha dhuranikkhepena pÄ• cittiyan
nayo.

ubhayampi sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha etesu vatthÅ«su paÃ±Ã±attaá¹ƒ, dvÄ«
pariyesitvÄ• alabhantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca \Be 347/ an
``evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• , Ä• kaá¹…khitanipph
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• voti imÄ• nettha cattÄ• ri aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• d

sikkhamÄ• nanavuá¹-á¹-hÄ• panapaá¹-hamadutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ•

9. sokÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

navame __sokÄ• vÄ• sa_nti saá¹…ketaá¹ƒ katvÄ• Ä• gacchamÄ• nÄ• purisÄ• naá¹ƒ antos
taá¹ƒ sokÄ• vÄ• saá¹ƒ. atha vÄ• gharaá¹ƒ viya gharasÄ• mikÄ• ayampi purisasamÄ• gam
Ä• visati, iti yaá¹ƒ Ä• visati, svÄ• ssÄ• Ä• vÄ• so hotÄ«ti sokÄ• vÄ• sÄ• . tenevassa padab
``sokÄ• vÄ• sÄ• nÄ• ma paresaá¹ƒ dukkhaá¹ƒ uppÄ• deti, sokaá¹ƒ Ä• visatÄ«â€™â€™ ti d
__pÄ• cittiya_nti evarÅ«paá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• vuttanayeneva kammavÄ• cÄ• pariyosÄ
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ thullanandaá¹ƒ Ä• rabbha evarÅ«paá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• panav
ajÄ• nantiyÄ• \Ne 335/, ummattikÄ• dÄ«naÃ±ca anÄ• patti. sokÄ• vÄ• satÄ• , jÄ• nanaá¹ƒ,
imÄ• netthatÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni gabbhinivuá¹-á¹-hÄ• panasadisÄ

sokÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. ananuÃ±Ã±Ä• tasikkhÄ• padavaá¹‡á¹‡anÄ•

dasame __mÄ• tÄ• pitÅ«hÄ«_ti vijÄ• tamÄ• tarÄ• ca janakapitarÄ• ca. __sÄ• mikenÄ• _ti

__ananuÃ±Ã±Ä• ta_nti upasampadatthÄ• ya ananuÃ±Ã±Ä• taá¹ƒ. dvikkhattuÃ±hi bhikkhun
pabbajjÄ• kÄ• le ca upasampadÄ• kÄ• le ca, bhikkhÅ«naá¹ƒ pana sakiá¹ƒ Ä• pucchitepi va
yÄ• upasampadÄ• kÄ• le anÄ• pucchÄ• upasampÄ• deti, tassÄ• vuttanayeneva pÄ• citti

sÄ• vatthiyaá¹ƒ \Be 348/ thullanandaá¹ƒ Ä• rabbha ananuÃ±Ã±Ä• tavuá¹-á¹-hÄ• panavatth
apaloketvÄ• vuá¹-á¹-hÄ• pentiyÄ• , tesaá¹ƒ atthibhÄ• vaá¹ƒ ajÄ• nantiyÄ• , ummattikÄ• dÄ
anapalokanaá¹ƒ, atthibhÄ• vajÄ• nanaá¹ƒ, vuá¹-á¹-hÄ• pananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ
ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittaka
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

ananuÃ±Ã±Ä• tasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. pÄ• rivÄ• sikasikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame __pÄ• rivÄ• sikachandadÄ• nenÄ• _ti pÄ• rivÄ• siyena chandadÄ• nena. tatt
parisapÄ• rivÄ• siyaá¹ƒ rattipÄ• rivÄ• siyaá¹ƒ chandapÄ• rivÄ• siyaá¹ƒ ajjhÄ• sayapÄ• rivÄ

tattha parisapÄ• rivÄ• siyaá¹ƒ nÄ• ma bhikkhÅ« kenacideva karaá¹‡Ä«yena sannipatitÄ• h
uá¹-á¹-hahati, ussÄ• raá¹‡Ä• vÄ• karÄ«yati, manussÄ• vÄ• ajjhottharantÄ• Ä• gacchanti
mayaá¹ƒ, aÃ±Ã±atra gacchÄ• mÄ• â€™â€™ ti chandaá¹ƒ avissajjitvÄ• va uá¹-á¹-hahanti, i
__parisapÄ• rivÄ• siyaá¹ƒ_nÄ• ma, kiÃ±cÄ• pi parisapÄ• rivÄ• siyaá¹ƒ, chandassa pana av
kÄ• tuá¹ƒ vaá¹-á¹-ati.

puna \Ne 336/ bhikkhÅ« ``uposathÄ• dÄ«ni karissÄ• mÄ• â€™â€™ ti rattiá¹ƒ sannipatitvÄ•
sannipatanti, tÄ• va dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti ekaá¹ƒ ajjhesanti, tasmiá¹ƒ dh
aruá¹‡ouggacchati. sace ``cÄ• tuddasikaá¹ƒ uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti nisinnÄ
tikÄ• tuá¹ƒ vaá¹-á¹-ati. sace pannarasikaá¹ƒ kÄ• tuá¹ƒ nisinnÄ• , pÄ• á¹-ipade anuposathe u
vaá¹-á¹-ati. aÃ±Ã±aá¹ƒ pana saá¹…ghakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ __rattipÄ• rivÄ

puna bhikkhÅ« ``kiÃ±cideva abbhÄ• nÄ• disaá¹…ghakammaá¹ƒ karissÄ• mÄ• â€™â€™ ti s
nakkhattapÄ• á¹-hako bhikkhu evaá¹ƒ vadati ``ajja nakkhattaá¹ƒ dÄ• ruá¹‡aá¹ƒ, mÄ• idaá¹ƒ
ti. te tassa vacanena chandaá¹ƒ vissajjetvÄ• tattheva nisinnÄ• honti, athaÃ±Ã±o Ä• gantvÄ
patimÄ• nentaá¹ƒ, attho \Be 349/ bÄ• laá¹ƒ upajjhagÄ• (jÄ• 0I 1.49), kiá¹ƒ nakkhattena kar
vadati, idaá¹ƒ __chandapÄ• rivÄ• siya_Ã±ceva__ajjhÄ• sayapÄ• rivÄ• siya_Ã±ca. etasmiá¹
chandapÄ• risuddhiá¹ƒ anÄ• haritvÄ• kammaá¹ƒkÄ• tuá¹ƒ na vaá¹-á¹-ati, idaá¹ƒ sandhÄ• y
``pÄ• rivÄ• sikachandadÄ• nenÄ• â€™â€™ ti. __pÄ• cittiya_ntievaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ•
kammavÄ• cÄ• pariyosÄ• ne pÄ• cittiyaá¹ƒ.

rÄ• jagahe thullanandaá¹ƒ Ä• rabbha evaá¹ƒ vuá¹-á¹-hÄ• panavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ
avissajjetvÄ• vaavuá¹-á¹-hitÄ• ya parisÄ• ya vuá¹-á¹-hÄ• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca
pÄ• rivÄ• sikachandadÄ• natÄ• , vuá¹-á¹-hÄ• pananti imÄ• nettha dve aá¹…gÄ• ni. samuá¹-
gambhinisikkhÄ• padasadisÄ• nevÄ• ti.

pÄ• rivÄ• sikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. anuvassasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame __anuvassa_nti anusaá¹ƒvaccharaá¹ƒ. evaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pi vuttan

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha anuvassaá¹ƒ vuá¹-á¹-hÄ• panavatthus
ekantarikaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. anuvassatÄ• , vuá
dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni ekÄ• dasame vuttanayÄ• nevÄ• ti.

anuvassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. ekavassasikkhÄ• padavaá¹‡á¹‡anÄ•

terasame \Ne 337/ ekantarikaá¹ƒ ekaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• , ummattikÄ• dÄ«naÃ±ca an
dvÄ• dasamenasadisamevÄ• ti.

ekavassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kumÄ• ribhÅ«tavaggo aá¹-á¹-hamo.

9. chattupÄ• hanavaggo

1. chattupÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

chattavaggassa \Be 350/ paá¹-hame __chattupÄ• hana_nti padabhÄ• jane (Vin IV 1178-118
vuttalakkhaá¹‡aá¹ƒchattaÃ±ca upÄ• hanÄ• yo ca. __dhÄ• reyyÄ• _ti paribhogavasena mag
divasampidhÄ• rentiyÄ• ekÄ• Ä• patti. sace pana tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• chattan
upÄ• hanÄ• piomuÃ±citvÄ• punappunaá¹ƒ dhÄ• reti, payogagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha chattupÄ• hanadhÄ• raá¹‡avatthusm
``agilÄ• nÄ• â€™â€™ tiayamettha anupaÃ±Ã±atti \Ee 204/, chattasseva upÄ• hanÄ• naá¹ƒ
dukkaá¹-aá¹ƒ, agilÄ• nÄ• ya tikapÄ• cittiyaá¹ƒ, gilÄ• nÄ• ya dvikadukkaá¹-aá¹ƒ. gilÄ• nasaÃ

Ä• rÄ• mÅ«pacÄ• redhÄ• rentiyÄ• , Ä• padÄ• su, ummattikÄ• dÄ«naÃ±ca anÄ• patti. ubhin
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• votiimÄ• nettha dve aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«n

chattupÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. yÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

dutiye \Ne 338/ __yÄ• nenÄ• _ti vayhÄ• dinÄ• . etthÄ• pi orohitvÄ• punappunaá¹ƒ abhiruha
pÄ• cittiyaá¹ƒ. anÄ• pattiyaá¹ƒ ``Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• reâ€™â€™ ti natthi, sesaá¹ƒ
vuttanayenevaveditabbanti.

yÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saá¹…ghÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ•

tatiye __saá¹…ghÄ• á¹‡i_nti yaá¹ƒkiÃ±ci kaá¹-Å«pagaá¹ƒ. __dhÄ• reyyÄ• _ti kaá¹-iyaá¹ƒ pa
omuÃ±citvÄ• omuÃ±citvÄ• dhÄ• rentiyÄ• payogagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• raá¹‡avat
Ä• bÄ• dhapaccayÄ• kaá¹-isuttaá¹ƒ dhÄ• rentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. ses
veditabbaá¹ƒ, idaá¹ƒ pana akusalacittanti.

saá¹…ghÄ• á¹‡isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. itthÄ• laá¹…kÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

catutthe \Be 351/ __itthÄ• laá¹…kÄ• ra_nti sÄ«sÅ«pagÄ• dÄ«su aÃ±Ã±ataraá¹ƒ yaá¹ƒkiÃ±c
tassa tassa vasena vatthugaá¹‡anÄ• ya Ä• patti veditabbÄ• .

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• raá¹‡ava
Ä• bÄ• dhapaccayÄ• kiÃ±cideva dhÄ• rentiyÄ• , ummattikÄ• dÄ«naÃ±ca anÄ• patti. sesaá

itthÄ• laá¹…kÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. gandhavaá¹‡á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

paÃ±came \Ne 339/ __gandhavaá¹‡á¹‡akenÄ• _ti yenakenaci gandhena ca vaá¹‡á¹‡akena
gandhÄ• diyojanatopaá¹-á¹-hÄ• ya pubbapayoge dukkaá¹-aá¹ƒ, nahÄ• napariyosÄ• ne pÄ•

ummattikÄ• dÄ«naÃ±caanÄ• patti. sesaá¹ƒ catutthasadisamevÄ• ti.

gandhavaá¹‡á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vÄ• sitakasikkhÄ• padavaá¹‡á¹‡anÄ•

chaá¹-á¹-he \Ee 205/ __vÄ• sitakenÄ• _ti gandhavÄ• sitakena. __piÃ±Ã±Ä• kenÄ• _ti tilapiá
paÃ±camasadisamevÄ• ti.

vÄ• sitakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. bhikkhuniummaddÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

sattame __ummaddÄ• peyyÄ• _ti ubbaá¹-á¹-Ä• peyya. __parimaddÄ• peyyÄ• _ti sambÄ• h
amuÃ±citvÄ• ubbaá¹-á¹-ane ekÄ• va Ä• patti, mocetvÄ• mocetvÄ• ubbaá¹-á¹-ane payoga
sambÄ• hanepi eseva nayo.

sÄ• vatthiyaá¹ƒ \Be 352/ sambahulÄ• bhikkhuniyo Ä• rabbha bhikkhuniyÄ•
ummaddÄ• panaparimaddÄ• panavatthusmiá¹ƒpaÃ±Ã±attaá¹ƒ, gilÄ• nÄ• ya, Ä• padÄ• su,
idha maggagamanaparissamopigelaÃ±Ã±aá¹ƒ, corabhayÄ• dÄ«hi sarÄ«rakampanÄ• dayo
vuttanayenevaveditabbanti.

bhikkhuniummaddÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9-10. sikkhamÄ• naummaddÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

aá¹-á¹-hamanavamadasamesupi \Ne 340/ sikkhamÄ• nÄ• ya sÄ• maá¹‡eriyÄ• gihiniyÄ• ti
sattamasadisamevÄ• ti.

sikkhamÄ• naummaddÄ• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. anÄ• pucchÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

ekÄ• dasame __bhikkhussa purato_ti na abhimukhamevÄ• ti attho, idaá¹ƒ pana upacÄ• raá
veditabbaá¹ƒ. tasmÄ• bhikkhussa upacÄ• re antamaso chamÄ• yapi ``nisÄ«dÄ• mi, ayyÄ•
nisÄ«dantiyÄ• pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ sambahulÄ• bhikkhuniyo Ä• rabbha anÄ• pucchÄ• nisÄ«danavatthusmiá¹

tikapÄ• cittiyaá¹ƒ, Ä• pucchite dvikadukkaá¹-aá¹ƒ. tasmiá¹ƒ Ä• pucchitasaÃ±Ã±Ä• ya, gilÄ•
ummattikÄ• dÄ«naÃ±caanÄ• patti. bhikkhussa anÄ• pucchÄ• , upacÄ• re nisajjÄ• , anuÃ±Ã
imÄ• netthatÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ«ni kathinasadisÄ• ni, idaá¹ƒ pana k

anÄ• pucchÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. paÃ±hÄ• pucchanasikkhÄ• padavaá¹‡á¹‡anÄ•

dvÄ• dasame __anokÄ• sakata_nti ``asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne pucchÄ• mÄ«â€™â€™
tasmÄ• suttante okÄ• saá¹ƒ kÄ• rÄ• petvÄ• vinayaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ• pucchant
eseva nayo, sabbaso akÄ• rite pana vattabbamevanatthi.

sÄ• vatthiyaá¹ƒ \Be 353/ sambahulÄ• bhikkhuniyo Ä• rabbha anokÄ• sakataá¹ƒ bhikkhuá¹ƒ
paÃ±haá¹ƒpucchanavatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ. tattha tattha okÄ• saá¹ƒ kÄ• rÄ• petvÄ•
anodissaokÄ• saá¹ƒ kÄ• rÄ• petvÄ• yattha katthaci pucchantiyÄ• , ummattikÄ• dÄ«naÃ±ca
anokÄ• sakÄ• rÄ• panaá¹ƒ, paÃ±haá¹ƒ pucchananti \Ne 341/ imÄ• nettha dve aá¹…gÄ• ni.
samuá¹-á¹-hÄ• nÄ• dÄ«nipadasodhammasadisÄ• ni, idaá¹ƒ pana kiriyÄ• kiriyanti.

paÃ±hÄ• pucchanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. asaá¹ƒkaccikasikkhÄ• padavaá¹‡á¹‡anÄ•

terasame __asaá¹ƒkaccikÄ• _ti adhakkhakaubbhanÄ• bhimaá¹‡á¸• alasaá¹…khÄ• tassa sa
anuÃ±Ã±Ä• tasaá¹ƒkaccikavirahitÄ• . __gÄ• maá¹ƒ paviseyyÄ• _ti ettha parikkhittassa gÄ•
aparikkhittassa upacÄ• raá¹ƒatikkamantiyÄ• vÄ• okkamantiyÄ• vÄ• paá¹-hamapÄ• de du
pÄ• cittiyaá¹ƒ.

sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha asaá¹ƒkaccikÄ• ya gÄ• maá¹ƒ pavis
paÃ±Ã±attaá¹ƒ. yassÄ• pana saá¹ƒkaccikacÄ«varaá¹ƒ acchinnaá¹ƒ vÄ• naá¹-á¹-haá¹ƒ vÄ•
Ä• padÄ• su, ummattikÄ• dÄ«naÃ±caanÄ• patti. asaá¹ƒkaccikatÄ• , vuttaparicchedÄ• tikka
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• votiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. samuá¹-á¹-hÄ• nÄ• dÄ

asaá¹ƒkaccikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chattupÄ• hanavaggo navamo.

10 ... pe ... 16. musÄ• vÄ• dÄ• divaggo

musÄ• vÄ• dÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

ito paresu musÄ• vÄ• davaggÄ• dÄ«su sattasu vaggesu bhikkhupÄ• timokkhavaá¹‡á¹‡anÄ
veditabboti.

soá¸·asamavaggo.

__uddiá¹-á¹-hÄ• _ \Be 354/ \Ne 342/ __kho ayyÄ• yo chasaá¹-á¹-hisatÄ• pÄ• cittiyÄ• dham
paÃ±Ã±attÄ• sÄ• dhÄ• raá¹‡Ä• sattati, asÄ• dhÄ• raá¹‡Ä• channavutÄ«ti evaá¹ƒ chasaá¹
sabbatthauttÄ• namevÄ• ti.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

bhikkhunipÄ• timokkhe

suddhapÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatrÄ• yaá¹ƒ \Ee 207/ saá¹…khepato asÄ• dhÄ• raá¹‡asikkhÄ• padesu samuá¹-á¹-hÄ• navin
giraggasamajjÄ• cittÄ• gÄ• rasikkhÄ• padaá¹ƒ saá¹…ghÄ• á¹‡Ä« itthÄ• laá¹…kÄ• ro gandh
bhikkhuniÄ• dÄ«hiummaddanaparimaddanÄ• ti imÄ• ni dasa sikkhÄ• padÄ• ni acittakÄ• ni
ayaá¹ƒ panettha adhippÄ• yo, vinÄ• pi cittena Ä• pajjitabbattÄ• acittakÄ• ni, citte panasati a
Ä• pajjitabbattÄ• lokavajjÄ• ni ceva akusalacittÄ• ni cÄ• ti. avasesÄ• nisacittakÄ• ni paá¹‡á
corivuá¹-á¹-hÄ• panaá¹ƒ gÄ• mantaraá¹ƒ Ä• rÄ• masikkhÄ• padaá¹ƒ gabbhinivaggeÄ• dito
kumÄ• ribhÅ«tavagge Ä• dito paá¹-á¹-hÄ• ya paÃ±ca purisÄ• disaá¹ƒsaá¹-á¹-haá¹ƒ
pÄ• rivÄ• sikachandadÄ• naá¹ƒanuvassavuá¹-á¹-hÄ• panaá¹ƒ ekantarikavuá¹-á¹-hÄ• panan
sikkhÄ• padÄ• ni sacittakÄ• nipaá¹‡á¹‡attivajjÄ• ni. avasesÄ• ni sacittakÄ• ni lokavajjÄ• nev

pÄ• á¹-idesanÄ«yakaá¹‡á¸• o

1. sappiviÃ±Ã±Ä• panasikkhÄ• padavaá¹‡á¹‡anÄ•

pÄ• á¹-idesanÄ«yesu \Be 355/ \Ne 343/ paá¹-hame __sappi_nti pubbe vuttavinicchayaá¹ƒ p
1230) gosappiÄ• dimeva. __viÃ±Ã±Ä• petvÄ• bhuÃ±jeyyÄ• _ti ettha ``viÃ±Ã±attiyÄ• paá¹-il
bhuÃ±jissÄ• mÄ«â€™â€™ ti gahaá¹‡e dukkaá¹-aá¹ƒ, gahitassa ajjhohÄ• re ajjhohÄ• re pÄ•

sÄ• vatthiyaá¹ƒ chabbaggiyÄ• bhikkhuniyo Ä• rabbha sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jan
``agilÄ• nÄ• â€™â€™ ti ayamettha anupaÃ±Ã±atti, tikapÄ• á¹-idesanÄ«yaá¹ƒ, gilÄ• nÄ• yad
gilÄ• nÄ• gilÄ• nasaÃ±Ã±Ä• , gilÄ• nakÄ• le vÄ• viÃ±Ã±Ä• petvÄ• pacchÄ• agilÄ• nÄ• hu

sesakaá¹ƒ, Ã±Ä• takappavÄ• ritaá¹-á¹-hÄ• nato vÄ• viÃ±Ã±attaá¹ƒ, aÃ±Ã±assa vÄ• atthÄ• gahitaá¹ƒ bhuÃ±jati, tassÄ• , ummattikÄ• dÄ«naÃ±caanÄ• patti. vuttalakkhaá¹‡asappitÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, viÃ±Ã±atti, ajjhohÄ• rotiimÄ• nettha cattÄ• ri aá¹…gÄ• addhÄ• nasadisÄ• nÄ«ti.

sappiviÃ±Ã±Ä• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. telaviÃ±Ã±Ä• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

dutiyÄ• dÄ«supi \Ne 344/ __telÄ• _dÄ«ni pubbe vuttavinicchayÄ• ni pÄ• á¸·iyaá¹ƒ (Vin IV 12
pÄ• á¸·iyaá¹ƒ anÄ• gatesu pana aá¹-á¹-hasupi dukkaá¹-ameva. sesaá¹ƒ sabbattha paá¹-han

telaviÃ±Ã±Ä• panÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

bhikkhunipÄ• timokkhe

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. parimaá¹‡á¸• alÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

ito \Ee 208/ \Be 356/ paraá¹ƒ pana sekhiyÄ• ni ceva adhikaraá¹‡asamathÄ• ca sabbapakÄ• ratobhikkhupÄ• timokkhavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbÄ• ti.

kaá¹…khÄ• vitaraá¹‡iyÄ• pÄ• timokkhavaá¹‡á¹‡anÄ• ya

bhikkhunipÄ• timokkhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

__ettÄ• vatÄ• ca_ ---

vaá¹‡á¹‡anaá¹ƒ pÄ• timokkhassa, __soá¹‡attherena_ yÄ• cito.

vinaye jÄ• takaá¹…khÄ• naá¹ƒ, kaá¹…khÄ• vitaraá¹‡atthiko ||

Ä• rabhiá¹ƒ yamahaá¹ƒ sabbaá¹ƒ, sÄ«haá¸·aá¹-á¹-hakathÄ• nayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ ||

nissÄ• ya sÄ• ayaá¹ƒ niá¹-á¹-haá¹ƒ, gatÄ• Ä• dÄ• ya sabbaso.

sabbaá¹ƒ aá¹-á¹-hakathÄ• sÄ• raá¹ƒ, pÄ• á¸·iyatthaÃ±ca kevalaá¹ƒ ||

na hettha taá¹ƒ padaá¹ƒ atthi, yaá¹ƒ virujjheyya pÄ• á¸·iyÄ• .

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• hi vÄ• ||

yasmÄ• tasmÄ• akatvÄ• va, ettha kaá¹…khaá¹ƒ hitesinÄ• .

sikkhitabbÄ• va sakkaccaá¹ƒ, __kaá¹…khÄ• vitaraá¹‡Ä«_ ayaá¹ƒ ||

yathÄ• \Ne 345/ ca niá¹-á¹-haá¹ƒ sampattÄ• , kaá¹…khÄ• vitaraá¹‡Ä« ayaá¹ƒ.

dvÄ• vÄ«sati bhÄ• á¹‡avÄ• rapaamÄ• á¹‡Ä• ya pÄ• á¸·iyÄ• ||

evaá¹ƒ anantarÄ• yena, niá¹-á¹-haá¹ƒ kalyÄ• á¹‡anissitÄ• .

aciraá¹ƒ sabbasattÄ• naá¹ƒ, yantu sabbe manorathÄ• ti ||

paramavisuddhasaddhÄ• buddhivÄ«riyappaá¹-imaá¹‡á¸• itena \Be 357/
sÄ«lÄ• cÄ• rajjavamaddavÄ• diguá¹‡asamudayasamuditenasakasamayasamayantaragaha
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattippabhedesÄ• á¹-á¹-hakathe satthu
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• karaá¹‡ena
karaá¹‡asampattijanitasuviniggatamadhaurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttenayuttamuttav
mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re
chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡appaá¹-imaá¹‡á¸• iteuttarimanussadhamme suppatiá¹-
theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒvaá¹ƒsÄ• laá¹…k
vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahitanÄ• madheyyena therenakatÄ•
__kaá¹…khÄ• vitaraá¹‡Ä«_ nÄ• ma pÄ• timokkhavaá¹‡á¹‡anÄ• ---

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ sÄ«lavisuddhiyÄ• ||

yÄ• va ``buddhoâ€™â€™ ti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

kaá¹…khÄ• vitaraá¹‡Ä«-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

kathÄ• vatthupÄ• á¸·i

1. puggalakathÄ•

1. suddhasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kaá¹ƒ

<1> {iminÄ• lakkhaá¹‡ena sakavÄ• dÄ«pucchÄ• dassitÄ• } puggalo \Be 1/ \Ee 1/ \Ne 1/ \S
saccikaá¹-á¹-haparamatthenÄ• ti {saccikaá¹-á¹-haparamaá¹-á¹-henÄ• ti (Se Ee Katthaci Ce)
saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti?

Ä• jÄ• nÄ• hi \Ne 2/ niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena
--- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthe
tattha vadesi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™
`yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ•

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re {no vata re (Se Ee) } vattabbe --- `
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kh
upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho para
puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

anulomapaÃ±cakaá¹ƒ.

<2> {iminÄ• lakkhaá¹‡ena paravÄ• dÄ«pucchÄ• dassitÄ• } puggalo \Se 2/ nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo \Ee 2/ saccikaá¹-á¹-ho paramattho, tato s
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena
``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthen
tattha vadesi --- ``vattabbe kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™
`yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ

micchÄ• .

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo nupalabbha saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

paá¹-ikammacatukkaá¹ƒ.

<3> tvaá¹ƒ ce pana maÃ±Ã±asi --- ``vattabbe kho --- `puggalo nupalabbhati saccikaá¹-á¹-ha \Ne 3/ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™ ti, tena tava {tvaá¹ƒ (Se) á¹-Ä«kÄ• oloketabbÄ• } tattha hevaá¹ƒ paá¹-ijÄ• nantaá¹ƒ {á¹-Ä«kÄ• oloketabbÄ• } hevaá¹ƒ niggahetabbe. atha taá¹ƒ nigg ca {suniggahitova (Se) } hosi.

haÃ±ci \Be 3/ puggalo nupalabbhati saccikaá¹-á¹-haparamatthena \Se 3/, tena vata re vatta saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â vadesi --- ``vattabbe kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™ no c saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â

no \Ee 3/ ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbha saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo nupalabbha saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti idaá¹ƒ te micchÄ• .

niggahacatukkaá¹ƒ.

<4> ese ce dunniggahite hevamevaá¹ƒ {hevameva (Se) } tattha dakkha. vattabbe kho --- `` saccikaá¹-á¹-haparamatthena, â€™â€™ no ca vattabbe --- ``yo saccikaá¹-á¹-ho paramattho upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. no ca mayaá¹ƒ tayÄ• tattha hetÄ• paá¹-ijÄ• nantÄ• hevaá¹ƒ niggahetabbÄ• . atha maá¹ƒ niggaá¹‡hÄ• si. dunniggahitÄ• ca {c homa.

haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``yo sa paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe

saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho \Se 4/, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti \Ne 4/. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho \Be 4/ paramattho upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti idaá¹ƒ te micchÄ• .

upanayanacatukkaá¹ƒ.

<5> na \Ee 4/ hevaá¹ƒ niggahetabbe. tena hi yaá¹ƒ niggaá¹‡hÄ• si --- ``haÃ±ci puggalo upa saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- upalabbhati saccikaá¹-á¹-haparamatthena, no ca vattabbe --- yo saccikaá¹-á¹-ho paramattho upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti idaá¹ƒ te micchÄ• . tena hi ye \Se 5/ dukkaá¹-e. sukate paá¹-ikamme. sukatÄ• paá¹-ipÄ• danÄ• ti.

niggamanacatukkaá¹ƒ.

paá¹-hamo niggaho.

1. suddhasaccikaá¹-á¹-ho

2. paccanÄ«kÄ• nulomaá¹ƒ

<6> puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo saccikaá¹-á¹-h puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ne 5/ niggahaá¹ƒ. haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthen --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatth tattha vadesi --- ``vattabbe kho --- `puggalo \Be 5/ nupalabbhati saccikaá¹-á¹-haparamatthen vattabbe --- `yo saccikaá¹-á¹-ho \Ee 5/ paramattho, tato so puggalo nupalabbhati

saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo nupalabbha saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

paccanÄ«kapaÃ±cakaá¹ƒ.

<7> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo saccikaá¹-á¹-ho puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti \Se 6/? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ tattha vadesi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ `yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ•

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

paá¹-ikammacatukkaá¹ƒ.

<8> tvaá¹ƒ \Ee 6/ ce pana maÃ±Ã±asi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™ \Ne 6/, no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho 6/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, tena tava tattha hetÄ• ya pa paá¹-ijÄ• nantaá¹ƒ hevaá¹ƒ niggahetabbe. atha taá¹ƒ niggaá¹‡hÄ• ma. suniggahito ca hosi.

haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``yo sa paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati

saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti idaá¹ƒ te micchÄ• .

<9> ese ce dunniggahite hevamevaá¹ƒ tattha dakkha. vattabbe kho --- ``puggalo nupalabb
saccikaá¹-á¹-haparamatthena, â€™â€™ no ca vattabbe --- ``yo saccikaá¹-á¹-ho paramattho
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. no ca mayaá¹ƒ tayÄ• tattha hetÄ•
paá¹-ijÄ• nantÄ• hevaá¹ƒ niggahetabbÄ• . atha maá¹ƒ niggaá¹‡hÄ• si. dunniggahitÄ• ca h

haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``yo s
paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
``vattabbe kho --- `puggalo nupalabbhati \Ee 7/ saccikaá¹-á¹-haparamatthena, â€™ no ca va
saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata \Se 8/ re vattabbe --- ``puggalo nupa
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, â€™ \Ne 7/ no ca vattabbe --- `yo saccikaá¹-á¹-ho \Be 7/ para
puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti idaá¹ƒ te micchÄ• .

upanayanacatukkaá¹ƒ.

<10> na hevaá¹ƒ niggahetabbe. tena hi yaá¹ƒ niggaá¹‡hÄ• si --- ``haÃ±ci puggalo nupalab
saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™ ti. yaá¹ƒ tattha vadesi --- `vattabbe kho ---
nupalabbhati saccikaá¹-á¹-haparamatthena, no ca vattabbe --- yo saccikaá¹-á¹-ho paramatth
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe --- ``puggalo nupalabbha
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `yo saccikaá¹-á¹-ho paramattho, tato
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti idaá¹ƒ te micchÄ• . tena hi ye
dukkaá¹-e. sukate paá¹-ikamme. sukatÄ• paá¹-ipÄ• danÄ• ti.

niggamanacatukkaá¹ƒ.

dutiyo niggaho.

2. (ka) okÄ• sasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kaá¹ƒ

<11> puggalo \Se 9/ \Ee 8/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabb
upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ne 8/ niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena
--- ``sabbattha puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabbatt
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no \Be 8/ ce pana vattabbe --- ``sabbattha puggalo upalabbhati saccikaá¹-á¹-haparamatthen
vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• ... pe ....

tatiyo niggaho.

3. (ka) kÄ• lasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kaá¹ƒ

<12> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbadÄ• pugga
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena
``sabbadÄ• puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha v
--- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabbadÄ• p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``sabbadÄ• \Se 10/ puggalo upalabbhati saccikaá¹-á¹-haparamatth
vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
``vattabbe kho \Ne 9/ --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vat
\Ee 9/ puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• ... pe

catuttho niggaho.

4. (ka) avayavasaccikaá¹-á¹-ho

1. anulomapaccanÄ«kaá¹ƒ

<13> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbesu puggalo
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Be 9/ niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena
--- ``sabbesu puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabbes
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``sabbesu puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabbes
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• ... pe ....

paÃ±camo niggaho.

2. (kha) okÄ• sasaccikaá¹-á¹-ho

2. paccanÄ«kÄ• nulomaá¹ƒ

<14> puggalo \Ne 10/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbatth
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena \Se 1
--- ``sabbattha puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tatth
kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabba
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no \Ee 10/ ce pana vattabbe --- ``sabbattha puggalo nupalabbhati saccikaá¹-á¹-haparamatth
vata re vattabbe --- ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹
``vattabbe kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe
puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• ... pe ....

chaá¹-á¹-ho niggaho.

3. (kha) kÄ• lasaccikaá¹-á¹-ho

2. paccanÄ«kÄ• nulomaá¹ƒ

<15> puggalo \Be 10/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbadÄ
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ne 11/ niggahaá¹ƒ. haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthe
--- ``sabbadÄ• puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tatt
kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabba
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``sabbadÄ• puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â
vattabbe --- ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabba
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• ... pe ....

sattamo niggaho.

4. (kha) avayavasaccikaá¹-á¹-ho

2. paccanÄ«kÄ• nulomaá¹ƒ

<16> puggalo \Se 12/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbesu
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ee 11/ niggahaá¹ƒ. haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthe
--- ``sabbesu puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
kho --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `sabbe
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``sabbesu puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€
vattabbe --- ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
kho \Ne 12/ --- `puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™ \Be 11/, no ca vatta
puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• ... pe ....

aá¹-á¹-hakaniggaho.

5. suddhikasaá¹ƒsandanaá¹ƒ

<17> puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhati saccikaá¹
Ä• mantÄ• . aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«pa
saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o pugg
tattha vadesi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«p
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o pugga
micchÄ• .

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti, no ca vata re v
upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatt
tattha vadesi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«p
saccikaá¹-á¹-haparamatthenaâ€™ \Ee 12/, no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o
micchÄ• ... pe ....

<18> puggalo upalabbhati saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá
pe ... saÃ±Ã±Ä• ca upalabbhati ... pe ... saá¹…khÄ• rÄ• ca upalabbhanti ... pe ... viÃ±Ã±Ä•
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o pugg

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, viÃ±Ã
\Ne 13/ saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡a
puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá
viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±
aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• .

no \Be 12/ ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™
--- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatthen
vattabbe --- `aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• ... pe

<19> puggalo upalabbhati saccikaá¹-á¹-haparamatthena, cakkhÄ• yatanaÃ±ca upalabbhati
saccikaá¹-á¹-haparamatthena ... pe ... sotÄ• yatanaÃ±ca upalabbhati ... ghÄ• nÄ• yatanaÃ±
jivhÄ• yatanaÃ±ca upalabbhati ... kÄ• yÄ• yatanaÃ±ca upalabbhati ... rÅ«pÄ• yatanaÃ±ca u

saddÄ• yatanaÃ±ca upalabbhati ... gandhÄ• yatanaÃ±ca upalabbhati ... rasÄ• yatanaÃ±ca u
phoá¹-á¹-habbÄ• yatanaÃ±ca upalabbhati ... manÄ• yatanaÃ±ca upalabbhati ... dhammÄ• y
saccikaá¹-á¹-haparamatthena ... pe ....

<20> cakkhudhÄ• tu ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotadhÄ• tu ca u
ghÄ• nadhÄ• tu ca upalabbhati ... jivhÄ• dhÄ• tu ca upalabbhati ... kÄ• yadhÄ• tu ca upalab
upalabbhati ... saddadhÄ• tu ca upalabbhati ... gandhadhÄ• tu ca upalabbhati ... rasadhÄ• t
phoá¹-á¹-habbadhÄ• tu ca upalabbhati ... cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ca upalabbhati ... so
upalabbhati ... ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu ca upalabbhati ... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• t
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu ca upalabbhati ... manodhÄ• tu ca upalabbhati ... manoviÃ±Ã±
... dhammadhÄ• tu ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ....

<21> cakkhundriyaÃ±ca \Ee 13/ \Se 15/ upalabbhati saccikaá¹-á¹-haparamatthena ... pe ...
upalabbhati ... ghÄ• nindriyaÃ±ca upalabbhati ... jivhindriyaÃ±ca upalabbhati ... kÄ• yindriya
\Ne 14/ ... manindriyaÃ±ca upalabbhati ... jÄ«vitindriyaÃ±ca upalabbhati ... itthindriyaÃ±ca u
purisindriyaÃ±ca upalabbhati ... sukhindriyaÃ±ca upalabbhati ... dukkhindriyaÃ±ca upalabbh
somanassindriyaÃ±ca upalabbhati ... domanassindriyaÃ±ca upalabbhati ... upekkhindriyaÃ±
saddhindriyaÃ±ca upalabbhati ... vÄ«riyindriyaÃ±ca upalabbhati ... satindriyaÃ±ca upalabbh
samÄ• dhindriyaÃ±ca upalabbhati ... paÃ±Ã±indriyaÃ±ca upalabbhati ... anaÃ±Ã±Ä• taÃ±Ã
upalabbhati ... aÃ±Ã±indriyaÃ±ca upalabbhati ... aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±
vattabbe.

Ä• jÄ• nÄ• hi \Be 13/ niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthen
upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• t
puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `puggalo upalabbhati saccikaá
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ \Se 16/ aÃ±Ã±o puggaloâ€™
vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparam
vattabbe --- `aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ

<22> {Pp mÄ• tikÄ• IV 24; AN a IV 95-96} puggalo nupalabbhati saccikaá¹-á¹-haparamatth
vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya paá¹-ipanno, â€™â€™ rÅ«paÃ±ca upal
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloti? na

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya
rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``aÃ±Ã±aá¹
puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `vuttaá¹ƒ bhagavatÄ• --- atthi
attahitÄ• ya \Ne 15/ paá¹-ipanno, rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, â€™
`aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• .

no \Ee 14/ ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti, no ca
``vuttaá¹ƒ bhagavatÄ• --- `atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ rÅ«paÃ±ca upalabb
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `vuttaá
atthi puggalo attahitÄ• ya paá¹-ipanno, rÅ«paÃ±ca upalabbhati \Se 17/ saccikaá¹-á¹-hapara
vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• ... pe ....

<23> puggalo \Be 14/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ
puggalo attahitÄ• ya paá¹-ipanno, â€™â€™ vedanÄ• ca upalabbhati ... pe ... saÃ±Ã±Ä• ca
saá¹…khÄ• rÄ• ca upalabbhanti ... pe ... viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-hap
aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya
viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe --- ``a
viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `vu
atthi puggalo attahitÄ• ya paá¹-ipanno, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-hapara
vattabbe --- `aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti, no ca
``vuttaá¹ƒ bhagavatÄ• --- `atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ viÃ±Ã±Ä• á¹‡aÃ±ca
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `vuttaá
atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-h
vattabbe --- `aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• ... pe

<24> puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ bhagav
\Ne 16/ attahitÄ• ya paá¹-ipanno, â€™â€™ cakkhÄ• yatanaÃ±ca upalabbhati \Se 18/ saccik
pe ... sotÄ• yatanaÃ±ca upalabbhati ... pe ... dhammÄ• yatanaÃ±ca upalabbhati saccikaá¹-á
....

<25> cakkhudhÄ• tu ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... kÄ• yadhÄ• tu c
rÅ«padhÄ• tu ca upalabbhati ... pe ... phoá¹-á¹-habbadhÄ• tu ca upalabbhati ... pe ... cakkhu
ca upalabbhati ... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca upalabbhati ... pe ... dhammadhÄ• tu

saccikaá¹-á¹-haparamatthena ... pe ....

<26> cakkhundriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotindriyaÃ±ca
saccikaá¹-á¹-haparamatthena ... pe ... aÃ±Ã±indriyaÃ±ca {aÃ±Ã±Ä• tÄ• vindriyaÃ±ca (bahÅ
saccikaá¹-á¹-haparamatthena ... pe ....

<27> puggalo \Be 15/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ
puggalo attahitÄ• ya paá¹-ipanno, â€™â€™ aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccika
Ä• mantÄ• . aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho
--- atthi puggalo attahitÄ• ya paá¹-ipanno, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-
no ca vattabbe --- `aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti n

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o \Se 19/ puggaloâ€™
vattabbe --- ``vuttaá¹ƒ bhagavatÄ• --- `atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ aÃ±Ã±Ä
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kh
bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbh
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ
ti micchÄ• ... pe ....

suddhikasaá¹ƒsandanÄ• .

6. opammasaá¹ƒsandanaá¹ƒ

<28> rÅ«paá¹ƒ \Ne 17/ upalabbhati saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhat
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• ti? Ä• mantÄ• . pug
saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä•
rÅ«paá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, veda
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• , puggalo upalabbh
saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena; tena v
``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --
saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã
vedanÄ• , puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca \Be 16/ upalabbha

saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o pugga

no \Ee 15/ ce pana vattabbe \Se 20/ --- ``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti
--- ``rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• , puggalo upalabbhati saccikaá¹-á¹-haparamatther
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `rÅ«pa
saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã
vedanÄ• , puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhati sacci
â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• ..

<29> rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, saÃ±Ã±Ä• ca upalabbhati ... pe
upalabbhanti ... pe ... viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±
viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloti? na

Ä• jÄ• nÄ• hi \Ne 18/ niggahaá¹ƒ. haÃ±ci rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthe
upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡a
saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena; tena v
``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --
saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatther
rÅ«paá¹ƒ aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, puggalo upalabbhati saccikaá¹-á¹-haparamatthena
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o pugga

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti, no ca vata re v
upalabbhati saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-ha
rÅ«paá¹ƒ aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, puggalo upalabbhati saccikaá¹-á¹-haparamatthena
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `rÅ«pa
saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatther
aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o pugga
... pe ....

<30> vedanÄ• upalabbhati saccikaá¹-á¹-haparamatthena, saÃ±Ã±Ä• ca upalabbhati ... pe
upalabbhanti ... pe ... viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati ... pe ... rÅ«paÃ±ca upalabbhati
saccikaá¹-á¹-haparamatthena ... pe ....

<31> saÃ±Ã±Ä• upalabbhati saccikaá¹-á¹-haparamatthena, saá¹…khÄ• rÄ• ca upalabbha
viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati ... pe ... rÅ«paÃ±ca upalabbhati ... pe ... vedanÄ• ca upala

saccikaá¹-á¹-haparamatthena ... pe ....

<32> saá¹…khÄ• rÄ• upalabbhanti saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upa
upalabbhati ... pe ... vedanÄ• ca upalabbhati ... pe ... saÃ±Ã±Ä• \Se 22/ ca upalabbhati
saccikaá¹-á¹-haparamatthena ... pe ....

<33> viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 19/ upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upa
vedanÄ• ca upalabbhati ... pe ... saÃ±Ã±Ä• ca upalabbhati ... pe ... saá¹…khÄ• rÄ• ca upa
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±e saá¹…khÄ• rÄ• ti? Ä•
saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatther
viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ee 16/ niggahaá¹ƒ. haÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ upalabbhati saccikaá¹-á¹-hapa
ca upalabbhanti saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±e saá¹.
upalabbhati saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-ha
re vattabbe --- ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹ƒ tattha va
--- `viÃ±Ã±Ä• á¹‡aá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, saá¹…khÄ• rÄ• ca upalab
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±e saá¹…khÄ• rÄ• , pug
saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatther
`aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti, no ca
``viÃ±Ã±Ä• á¹‡aá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, saá¹…khÄ• rÄ• ca upalabb
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±e saá¹…khÄ• rÄ• , pug
saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca \Se 23/ upalabbhati saccikaá¹-á¹-hapara
tattha vadesi \Be 18/ --- ``vattabbe kho --- `viÃ±Ã±Ä• á¹‡aá¹ƒ upalabbhati saccikaá¹-á¹-hapa
saá¹…khÄ• rÄ• ca upalabbhanti saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá
puggalo upalabbhati saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccika
no ca vattabbe --- `aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ•

<34> cakkhÄ• yatanaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, sotÄ• yatanaÃ±ca upa
dhammÄ• yatanaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotÄ• yatanaá¹ƒ u
dhammÄ• yatanaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, cakkhÄ• yatanaÃ±ca upala
manÄ• yatanaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ....

<35> cakkhudhÄ• tu \Ne 20/ upalabbhati saccikaá¹-á¹-haparamatthena, sotadhÄ• tu ca upa
dhammadhÄ• tu ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotadhÄ• tu upalabb
dhammadhÄ• tu upalabbhati saccikaá¹-á¹-haparamatthena, cakkhudhÄ• tu ca upalabbhati .

manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ....

<36> cakkhundriyaá¹ƒ \Ee 17/ upalabbhati saccikaá¹-á¹-haparamatthena, sotindriyaÃ±ca up
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotindriyaá¹ƒ
... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... cakkhu
upalabbhati ... pe ... aÃ±Ã±indriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ aÃ±Ã±indriyanti? Ä• mantÄ• . puggalo upalabbhati sac
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . aÃ±Ã
aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-hapara
upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ
upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá
vata re vattabbe --- ``aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá
``vattabbe kho --- `aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±
upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ
upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá
no ca vattabbe --- `aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti n

no \Be 19/ ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™
vattabbe --- ``aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±ind
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ aÃ±Ã±indri
saccikaá¹-á¹-haparamatthena, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Se 25/ upalabbhati saccikaá¹-á¹-
yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹
aÃ±Ã±indriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vind
aÃ±Ã±indriyaá¹ƒ, puggalo upalabbhati \Ne 21/ saccikaá¹-á¹-haparamatthena, aÃ±Ã±Ä• tÄ•
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ
ti micchÄ• ... pe ....

<37> rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccika
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• ti? Ä• mantÄ• . vuttaá¹ƒ \Ee 18/ bhagavatÄ• --- ``
paá¹-ipanno, â€™â€™ rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ
puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• , vuttaá¹ƒ bhagavat
attahitÄ• ya paá¹-ipanno, â€™â€™ rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena; t
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `rÅ«paá¹ƒ

saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã
vedanÄ• , vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, rÅ«paÃ±ca upala
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o pugga

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti, no ca vata re v
``rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá¹-á
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• , vuttaá¹ƒ bhagavatÄ• --- `atthi puggalo attahitÄ•
rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- `
`rÅ«paá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, vedanÄ• ca upalabbhati saccikaá¹-á
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±Ä• vedanÄ• , vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• y
upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ
ti micchÄ• ... pe ....

<38> rÅ«paá¹ƒ \Be 20/ upalabbhati saccikaá¹-á¹-haparamatthena, saÃ±Ã±Ä• ca upalabbha
upalabbhanti ... viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ....

<39> vedanÄ• \Ne 22/ upalabbhati saccikaá¹-á¹-haparamatthena, saÃ±Ã±Ä• ca upalabbh
upalabbhanti ... viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati ... rÅ«paÃ±ca upalabbhati saccikaá¹-á¹-hap
....

<40> saÃ±Ã±Ä• upalabbhati saccikaá¹-á¹-haparamatthena, saá¹…khÄ• rÄ• ca \Ee 19/ up
viÃ±Ã±Ä• á¹‡aÃ±ca upalabbhati ... rÅ«paÃ±ca upalabbhati ... vedanÄ• ca upalabbhati sacc
... pe ....

<41> saá¹…khÄ• rÄ• upalabbhanti saccikaá¹-á¹-haparamatthena, viÃ±Ã±Ä• á¹‡aÃ±ca upa
upalabbhati ... vedanÄ• ca upalabbhati ... saÃ±Ã±Ä• ca upalabbhati saccikaá¹-á¹-haparam

<42> viÃ±Ã±Ä• á¹‡aá¹ƒ \Se 27/ upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upa
upalabbhati ... saÃ±Ã±Ä• ca upalabbhati ... saá¹…khÄ• rÄ• ca upalabbhanti saccikaá¹-á¹-h
....

<43> cakkhÄ• yatanaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, sotÄ• yatanaÃ±ca upa
dhammÄ• yatanaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotÄ• yatanaá¹ƒ u
dhammÄ• yatanaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena cakkhÄ• yatanaÃ±ca upalab
manÄ• yatanaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ....

<44> cakkhudhÄ• tu upalabbhati saccikaá¹-á¹-haparamatthena, sotadhÄ• tu ca upalabbhat
ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotadhÄ• tu upalabbhati saccikaá¹-á¹-

pe ... dhammadhÄ• tu upalabbhati saccikaá¹-á¹-haparamatthena, cakkhudhÄ• tu ca upalabb
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ....

<45> cakkhundriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, sotindriyaÃ±ca upalabbh
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena ... pe ... sotindriyaá¹ƒ
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, cakkhundriyaÃ±ca upa
aÃ±Ã±indriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena; aÃ±Ã±aá¹ƒ \Se 28/ aÃ±Ã±Ä•
aÃ±Ã±aá¹ƒ aÃ±Ã±indriyanti? Ä• mantÄ• . vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ•
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Ne 23/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ee 20/ paá¹-ikammaá¹ƒ. haÃ±ci aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccik
aÃ±Ã±indriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vinc
aÃ±Ã±indriyaá¹ƒ, vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya paá¹-ipanno, â€™â€™
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena; tena vata re vattabbe
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho
`aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±indriyaÃ±ca upa
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ aÃ±Ã±indriy
--- atthi puggalo attahitÄ• ya paá¹-ipanno, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-
no ca vattabbe --- `aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti m

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ ti
``aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±indriyaÃ±ca up
saccikaá¹-á¹-haparamatthena, aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ aÃ±Ã±indriy
--- `atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `aÃ±Ã±
upalabbhati saccikaá¹-á¹-haparamatthena, aÃ±Ã±indriyaÃ±ca upalabbhati \Se 29/ saccikaá¹
aÃ±Ã±aá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±aá¹ƒ aÃ±Ã±indriyaá¹ƒ, vuttaá¹ƒ bhagavatÄ• ---
paá¹-ipanno, aÃ±Ã±Ä• tÄ• vindriyaÃ±ca upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• ... pe ....

opammasaá¹ƒsandanaá¹ƒ.

7. catukkanayasaá¹ƒsandanaá¹ƒ

<46> puggalo \Ne 24/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . rÅ«paá¹ƒ
vattabbe.

Ä• jÄ• nÄ• hi \Be 22/ niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthen
--- ``rÅ«paá¹ƒ puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `puggalo upalab
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `rÅ«paá¹ƒ puggaloâ€™â€™ â€™ ti n

no ce pana vattabbe --- ``rÅ«paá¹ƒ puggaloâ€™â€™ ti, no ca vata re vattabbe --- ``puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `rÅ«paá¹ƒ puggaloâ€™â€™ â€™ ti n

<47> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . rÅ«pasmiá¹ƒ pug
rÅ«pÄ• puggalo ... pe ... puggalasmiá¹ƒ rÅ«panti? na \Ee 21/ hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena
``puggalasmiá¹ƒ rÅ«paâ€™â€™ nti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `puggalo upala
saccikaá¹-á¹-haparamatthena \Se 30/, â€™ no ca vattabbe --- `puggalasmiá¹ƒ rÅ«paâ€™â€

no ce pana vattabbe --- ``puggalasmiá¹ƒ rÅ«paâ€™â€™ nti, no ca vata re vattabbe --- ``pu
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `pugga
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `puggalasmiá¹ƒ rÅ«paâ€™â€™ â€™

<48> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vedanÄ• puggal
puggalo ... pe ... aÃ±Ã±atra vedanÄ• ya puggalo ... pe ... puggalasmiá¹ƒ vedanÄ• ... pe ....

saÃ±Ã±Ä• \Ne 25/ puggalo ... pe ... saÃ±Ã±Ä• ya puggalo ... pe ... aÃ±Ã±atra saÃ±Ã±Ä• y
puggalasmiá¹ƒ saÃ±Ã±Ä• ... pe ....

saá¹…khÄ• rÄ• puggalo ... pe ... saá¹…khÄ• resu puggalo ... pe ... aÃ±Ã±atra saá¹…khÄ•
puggalasmiá¹ƒ saá¹…khÄ• rÄ• ... pe ....

viÃ±Ã±Ä• á¹‡aá¹ƒ puggalo ... pe ... viÃ±Ã±Ä• á¹‡asmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra viÃ±Ã
pe ... puggalasmiá¹ƒ viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena
``puggalasmiá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti. yaá¹ƒ tattha vadesi --- ``vattabbe kho \Be 23/ -
upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `puggalasmiá¹ƒ viÃ±Ã±Ä
micchÄ• .

no ce pana vattabbe --- ``puggalasmiá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti, no ca vata re vattabb
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kh

upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `puggalasmiá¹ƒ \Se 31/ v
nti micchÄ• ... pe ....

<49> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . cakkhÄ• yatanaá
cakkhÄ• yatanasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra cakkhÄ• yatanÄ• puggalo ... pe ... pugg
cakkhÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ puggalo ... pe ... dhammÄ• yatanasmiá¹ƒ p
aÃ±Ã±atra dhammÄ• yatanÄ• puggalo ... pe ... puggalasmiá¹ƒ dhammÄ• yatanaá¹ƒ ... pe .

cakkhudhÄ• tu puggalo ... pe ... cakkhudhÄ• tuyÄ• puggalo ... pe ... aÃ±Ã±atra cakkhudhÄ
... puggalasmiá¹ƒ cakkhudhÄ• tu ... pe ... dhammadhÄ• tu puggalo ... pe ... dhammadhÄ• tu
aÃ±Ã±atra dhammadhÄ• tuyÄ• puggalo ... pe ... puggalasmiá¹ƒ dhammadhÄ• tu ... pe ....

cakkhundriyaá¹ƒ puggalo ... pe ... cakkhundriyasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra cakkhun
26/ ... pe ... puggalasmiá¹ƒ cakkhundriyaá¹ƒ ... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ \Ee 22/ pugga
aÃ±Ã±Ä• tÄ• vindriyasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra aÃ±Ã±Ä• tÄ• vindriyÄ• puggalo ...
aÃ±Ã±Ä• tÄ• vindriyanti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena v
``puggalasmiá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --
saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `puggalasmiá¹ƒ aÃ±Ã±Ä• tÄ• vindriya

no ce pana vattabbe --- ``puggalasmiá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti, no ca vata re v
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti \Se 32/. yaá¹ƒ tattha vadesi --- ``vatt
upalabbhati saccikaá¹-á¹-haparamatthena, â€™ no ca vattabbe --- `puggalasmiá¹ƒ aÃ±Ã±Ä•
nti micchÄ• ... pe ....

<50> puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ bhagav
attahitÄ• ya paá¹-ipannoâ€™â€™ ti? Ä• mantÄ• . rÅ«paá¹ƒ puggaloti? na hevaá¹ƒ vattabbe

Ä• jÄ• nÄ• hi \Be 24/ paá¹-ikammaá¹ƒ. haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attah
â€™â€™ tena vata re vattabbe --- ``rÅ«paá¹ƒ puggaloâ€™â€™ ti. yaá¹ƒ tattha vadesi --- ``v
`vuttaá¹ƒ bhagavatÄ•  --- atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ no ca vattabbe --- `rÅ
puggalotiâ€™â€™ â€™ micchÄ• .

no ce pana vattabbe --- ``rÅ«paá¹ƒ puggaloâ€™â€™ ti, no ca vata re vattabbe --- ``vuttaá¹ƒ
`atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kh
bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ no ca vattabbe --- `rÅ«paá¹ƒ pu
micchÄ• ... pe ....

<51> puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ bhagav
attahitÄ• ya paá¹-ipannoâ€™â€™ ti? Ä• mantÄ• . rÅ«pasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra
puggalasmiá¹ƒ rÅ«paá¹ƒ ... pe ....

vedanÄ• \Ne 27/ puggalo ... pe ... vedanÄ• ya puggalo ... pe ... aÃ±Ã±atra vedanÄ• ya pug
puggalasmiá¹ƒ vedanÄ• ... pe ....

saÃ±Ã±Ä• puggalo ... pe ... saÃ±Ã±Ä• ya puggalo ... pe ... aÃ±Ã±atra saÃ±Ã±Ä• ya pugga
puggalasmiá¹ƒ \Se 33/ saÃ±Ã±Ä• ... pe ....

saá¹…khÄ• rÄ• puggalo ... pe ... saá¹…khÄ• resu puggalo ... pe ... aÃ±Ã±atra saá¹…khÄ•
puggalasmiá¹ƒ saá¹…khÄ• rÄ• ... pe ....

viÃ±Ã±Ä• á¹‡aá¹ƒ puggalo ... pe ... viÃ±Ã±Ä• á¹‡asmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra viÃ±Ã
pe ... puggalasmiá¹ƒ viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya
tena vata re vattabbe --- ``puggalasmiá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti. yaá¹ƒ tattha vadesi --
`vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ no ca vattabbe --- `pu
viÃ±Ã±Ä• á¹‡aâ€™â€™ â€™ nti micchÄ• .

no \Ee 23/ ce pana vattabbe --- ``puggalasmiá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti, no ca vata re
bhagavatÄ• --- `atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ â€™ ti. yaá¹ƒ tattha vadesi
`vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ no ca vattabbe --- `pu
viÃ±Ã±Ä• á¹‡aâ€™â€™ â€™ nti micchÄ• ... pe ....

<52> puggalo \Be 25/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ
puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ puggalo ... pe
puggalo ... pe ... aÃ±Ã±atra cakkhÄ• yatanÄ• puggalo ... pe ... puggalasmiá¹ƒ cakkhÄ• yata
dhammÄ• yatanaá¹ƒ puggalo ... pe ... dhammÄ• yatanasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra
... pe ... puggalasmiá¹ƒ dhammÄ• yatanaá¹ƒ ... pe ....

cakkhudhÄ• tu \Ne 28/ puggalo ... pe ... cakkhudhÄ• tuyÄ• puggalo ... pe ... aÃ±Ã±atra \Se
puggalo ... pe ... puggalasmiá¹ƒ cakkhudhÄ• tu ... pe ... dhammadhÄ• tu puggalo ... pe ... dh
puggalo ... pe ... aÃ±Ã±atra dhammadhÄ• tuyÄ• puggalo ... pe ... puggalasmiá¹ƒ dhammad

cakkhundriyaá¹ƒ puggalo ... pe ... cakkhundriyasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra cakkhun

pe ... puggalasmiá¹ƒ cakkhundriyaá¹ƒ ... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ puggalo ... pe ... aÃ±Ã±Ä• tÄ• vindriyasmiá¹ƒ puggalo ... pe ... aÃ±Ã±atra aÃ±Ã±Ä• tÄ• vindriyÄ• puggalo ... aÃ±Ã±Ä• tÄ• vindriyanti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ• ya tena vata re vattabbe --- ``puggalasmiá¹ƒ \Ee 24/ aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti. yaá¹ƒ t ``vattabbe kho --- `vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ no c `puggalasmiá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ â€™ nti micchÄ• .

no ce pana vattabbe --- ``puggalasmiá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti, no ca vata re v bhagavatÄ• --- `atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ â€™ ti. yaá¹ƒ tattha vadesi `vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• ya paá¹-ipanno, â€™ no ca vattabbe --- `pu aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ â€™ nti micchÄ• ... pe ....

catukkanayasaá¹ƒsandanaá¹ƒ.

8. lakkhaá¹‡ayuttikathÄ•

<53> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . puggalo sappacc appaccayo ... puggalo saá¹…khato \Se 35/ ... puggalo asaá¹…khato ... puggalo sassato \Ne asassato ... puggalo sanimitto ... puggalo animittoti? na hevaá¹ƒ vattabbe. (saá¹ƒkhittaá¹ƒ)

<54> puggalo \Be 26/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . vuttaá¹ƒ puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ ti? Ä• mantÄ• . puggalo sappaccayo ... pe ... pug puggalo saá¹…khato ... puggalo asaá¹…khato ... puggalo sassato ... puggalo asassato ... pu puggalo animittoti? na hevaá¹ƒ vattabbe. (saá¹ƒkhittaá¹ƒ)

lakkhaá¹‡ayuttikathÄ• .

9. vacanasodhanaá¹ƒ

<55> puggalo upalabbhati, upalabbhati puggaloti? puggalo upalabbhati, upalabbhati kehici puggaloti. puggalo kehici upalabbhati kehici na upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe .

<56> puggalo saccikaá¹-á¹-ho, saccikaá¹-á¹-ho puggaloti? puggalo saccikaá¹-á¹-ho, saccika puggalo kehici na puggaloti. puggalo \Ee 25/ kehici saccikaá¹-á¹-ho kehici na saccikaá¹-á¹-h vattabbe ... pe ....

<57> puggalo vijjamÄ• no, vijjamÄ• no puggaloti? puggalo vijjamÄ• no, vijjamÄ• no kehici p
puggaloti. puggalo kehici vijjamÄ• no kehici na vijjamÄ• noti? na hevaá¹ƒ vattabbe ... pe ....

<58> puggalo \Se 36/ saá¹ƒvijjamÄ• no, saá¹ƒvijjamÄ• no puggaloti? puggalo saá¹ƒvijjamÄ
30/ kehici puggalo kehici na puggaloti. puggalo kehici saá¹ƒvijjamÄ• no kehici na saá¹ƒvijjam
vattabbe ... pe ....

<59> puggalo atthi, atthi puggaloti? puggalo atthi, atthi kehici puggalo kehici na puggaloti. p
atthi kehici natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<60> puggalo atthi, atthi na sabbo puggaloti? Ä• mantÄ• ... pe ... puggalo natthi, natthi na
na hevaá¹ƒ vattabbe. (saá¹ƒkhittaá¹ƒ)

vacanasodhanaá¹ƒ.

10. paÃ±Ã±attÄ• nuyogo

<61> rÅ«padhÄ• tuyÄ• \Be 27/ rÅ«pÄ« puggaloti? Ä• mantÄ• . kÄ• madhÄ• tuyÄ• kÄ• mÄ
... pe ....

<62> rÅ«padhÄ• tuyÄ• rÅ«pino sattÄ• ti? Ä• mantÄ• . kÄ• madhÄ• tuyÄ• kÄ• mino sattÄ•
....

<63> arÅ«padhÄ• tuyÄ• arÅ«pÄ« puggaloti? Ä• mantÄ• . kÄ• madhÄ• tuyÄ• \Ee 26/ kÄ•
vattabbe ... pe ....

<64> arÅ«padhÄ• tuyÄ• arÅ«pino sattÄ• ti? Ä• mantÄ• . kÄ• madhÄ• tuyÄ• kÄ• mino sat
....

<65> rÅ«padhÄ• tuyÄ• rÅ«pÄ« puggalo arÅ«padhÄ• tuyÄ• arÅ«pÄ« puggalo, atthi \Se 37
31/ cuto arÅ«padhÄ• tuá¹ƒ upapajjatÄ«ti? Ä• mantÄ• . rÅ«pÄ« puggalo upacchinno, arÅ«pÄ
hevaá¹ƒ vattabbe ... pe ....

<66> rÅ«padhÄ• tuyÄ• rÅ«pino sattÄ• arÅ«padhÄ• tuyÄ• arÅ«pino sattÄ• , atthi ca koci n
arÅ«padhÄ• tuá¹ƒ upapajjatÄ«ti? Ä• mantÄ• . rÅ«pÄ« satto upacchinno, arÅ«pÄ« satto jÄ•
... pe ....

<67> kÄ• yoti vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ appiyaá¹ƒ karit

same samabhÄ• ge tajjÄ• teti? Ä• mantÄ• . puggaloti vÄ• jÄ«voti vÄ• , jÄ«voti vÄ• puggalo
appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? Ä• mantÄ• . aÃ±Ã±o
Ä• mantÄ• . aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ, aÃ±Ã±aá¹ƒ sarÄ«ranti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci kÄ• yoti vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ
karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, puggaloti vÄ• jÄ«voti vÄ• , jÄ«vo
puggalaá¹ƒ appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he \Ee 27/ same samabhÄ• ge tajjÄ• te, aÃ±
tena vata re vattabbe --- ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti. yaá¹ƒ tatth
kho --- `kÄ• yoti \Be 28/ vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ appiy
38/ ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, puggaloti vÄ• jÄ«voti vÄ• , jÄ«voti vÄ• pugga
appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, aÃ±Ã±o kÄ• yo aÃ±Ã±o
--- `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ â€™ nti micchÄ• .

no ce pana vattabbe --- ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti, no ca vata
``kÄ• yoti vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ appiyaá¹ƒ karitvÄ•
samabhÄ• ge tajjÄ• te, puggaloti vÄ• jÄ«voti vÄ• , jÄ«voti vÄ• puggaloti vÄ• , puggalaá¹ƒ a
ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, aÃ±Ã±o kÄ• yo aÃ±Ã±o puggaloâ€™â€™ ti. yaá¹
kho --- `kÄ• yoti \Ne 32/ vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ appiy
ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, puggaloti vÄ• jÄ«voti vÄ• , jÄ«voti vÄ• puggaloti
appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, aÃ±Ã±o kÄ• yo aÃ±Ã±o
--- `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ â€™ nti micchÄ• ... pe ....

<68> kÄ• yoti vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ appiyaá¹ƒ karit
same samabhÄ• ge tajjÄ• teti? Ä• mantÄ• . vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo attahitÄ
ti? Ä• mantÄ• . aÃ±Ã±o kÄ• yo aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi paá¹-ikammaá¹ƒ. haÃ±ci kÄ• yoti vÄ• sarÄ«ranti \Se 39/ vÄ• , sarÄ«ranti vÄ•
appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, vuttaá¹ƒ bhagavatÄ• --
attahitÄ• ya paá¹-ipanno, â€™â€™ tena vata re vattabbe --- ``aÃ±Ã±o kÄ• yo aÃ±Ã±o pugg
vadesi --- ``vattabbe kho --- `kÄ• yoti vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ
karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, vuttaá¹ƒ bhagavatÄ• --- atthi \Ee
paá¹-ipanno, â€™ no ca vattabbe --- `aÃ±Ã±o kÄ• yo aÃ±Ã±o puggaloâ€™â€™ â€™ ti mic

no \Be 29/ ce pana vattabbe --- ``aÃ±Ã±o kÄ• yo aÃ±Ã±o puggaloâ€™â€™ ti, no ca vata re
vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ appiyaá¹ƒ karitvÄ• esese eka
tajjÄ• te, vuttaá¹ƒ bhagavatÄ• --- `atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ â€™ ti. y
``vattabbe kho --- `kÄ• yoti vÄ• sarÄ«ranti vÄ• , sarÄ«ranti vÄ• kÄ• yoti vÄ• , kÄ• yaá¹ƒ ap
ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te, vuttaá¹ƒ bhagavatÄ• --- atthi puggalo attahitÄ• ya

vattabbe --- `aÃ±Ã±o kÄ• yo aÃ±Ã±o puggaloâ€™â€™ â€™ ti micchÄ• . (saá¹ƒkhittaá¹ƒ)

paÃ±Ã±attÄ• nuyogo.

11. gatianuyogo

<69> puggalo \Ne 33/ sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá
puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokanti? na
... pe ....

<70> puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokan
sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokanti? na hevaá¹ƒ

<71> puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokan
ca sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokanti? na hevaá

<72> puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokan
sandhÄ• vati, na aÃ±Ã±o sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• im
hevaá¹ƒ vattabbe ... pe ....

<73> puggalo \Be 30/ sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá
puggalo sandhÄ• vati, aÃ±Ã±o puggalo sandhÄ• vati, so ca aÃ±Ã±o ca sandhÄ• vati, neva
sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokanti? na hevaá¹ƒ

<74> na vattabbaá¹ƒ --- ``puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ•
nti? Ä• mantÄ• . nanu vuttaá¹ƒ \Se 41/ bhagavatÄ• ---

``sa sattakkhattuparamaá¹ƒ, sandhÄ• vitvÄ• na puggalo.

dukkhassantakaro hoti, sabbasaá¹ƒyojanakkhayÄ• â€™â€™ ti {SN a II 133; It 24 itivuttakep

attheva \Ne 34/ suttantoti? Ä• mantÄ• . tena hi puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹
imaá¹ƒ lokanti.

<75> na vattabbaá¹ƒ --- ``puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ•
nti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``anamataggoyaá¹ƒ {anamataggÄ• yaá¹ƒ (K
saá¹ƒsÄ• ro. pubbakoá¹-i na paÃ±Ã±Ä• yati, avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡
sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti {SN a II 124}! attheva suttantoti? Ä• mantÄ• . ten

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokanti.

<76> puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokan
sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ lokanti? na hevaá¹ƒ

<77> sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ
koci manusso hutvÄ• devo hotÄ«ti? Ä• mantÄ• . sveva manusso so devoti? na \Ee 30/ hev

<78> sveva manusso so devoti? Ä• mantÄ• . manusso hutvÄ• devo hoti, devo hutvÄ• ma
manussabhÅ«to aÃ±Ã±o, devo aÃ±Ã±o, manussabhÅ«to svevÄ• yaá¹ƒ sandhÄ• vatÄ«ti mi

sace \Be 31/ hi sandhÄ• vati sveva puggalo ito cuto paraá¹ƒ lokaá¹ƒ anaÃ±Ã±o, hevaá¹ƒ m
pÄ• á¹‡Ä• tipÄ• topi nupalabbhati. kammaá¹ƒ atthi, kammavipÄ• ko atthi, katÄ• naá¹ƒ kamm
kusalÄ• kusale vipaccamÄ• ne svevÄ• yaá¹ƒ sandhÄ• vatÄ«ti micchÄ• .

<79> sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ
koci manusso hutvÄ• yakkho hoti, peto hoti, nerayiko hoti \Ne 35/, tiracchÄ• nagato hoti, oá
goá¹‡o hoti, gadrabho hoti, sÅ«karo hoti, mahiá¹ƒso {mahiso (Ce Se Ke Ee) } hotÄ«ti? Ä• m
so mahiá¹ƒsoti? na hevaá¹ƒ vattabbe ... pe ....

<80> sveva manusso so mahiá¹ƒsoti? Ä• mantÄ• . manusso hutvÄ• mahiá¹ƒso hoti, mahiá
manussabhÅ«to aÃ±Ã±o, mahiá¹ƒso aÃ±Ã±o, manussabhÅ«to svevÄ• yaá¹ƒ sandhÄ• vatÄ

sace hi sandhÄ• vati sveva puggalo ito cuto paraá¹ƒ lokaá¹ƒ anaÃ±Ã±o, hevaá¹ƒ maraá¹‡a
pÄ• á¹‡Ä• tipÄ• topi nupalabbhati. kammaá¹ƒ atthi, kammavipÄ• ko atthi, katÄ• naá¹ƒ kamm
kusalÄ• kusale vipaccamÄ• ne svevÄ• yaá¹ƒ sandhÄ• vatÄ«ti micchÄ• .

<81> sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ
atthi koci khattiyo hutvÄ• brÄ• hmaá¹‡o hotÄ«ti? Ä• mantÄ• . sveva khattiyo so brÄ• hmaá
vattabbe ... pe ....

<82> atthi koci khattiyo hutvÄ• vesso hoti, suddo hotÄ«ti? Ä• mantÄ• . sveva khattiyo so s
vattabbe ... pe ....

<83> atthi koci brÄ• hmaá¹‡o hutvÄ• vesso hoti, suddo hoti, khattiyo hotÄ«ti? Ä• mantÄ• .
khattiyoti? na hevaá¹ƒ vattabbe ... pe ....

<84> atthi \Be 32/ koci vesso hutvÄ• suddo hoti, khattiyo hoti, brÄ• hmaá¹‡o hotÄ«ti? Ä• m

brÄ• hmaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

<85> atthi koci suddo hutvÄ• khattiyo hoti, brÄ• hmaá¹‡o hoti, vesso hotÄ«ti? Ä• mantÄ• . vessoti? na hevaá¹ƒ vattabbe ... pe ....

<86> sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ hatthacchinno hatthacchinnova hoti, pÄ• dacchinno pÄ• dacchinnova hoti, hatthapÄ• dacch hoti, kaá¹‡á¹‡acchinno ... nÄ• sacchinno ... kaá¹‡á¹‡anÄ• sacchinno ... aá¹…gulicchinno ... kaá¹‡á¸• aracchinno ... kuá¹‡ihatthako ... phaá¹‡ahatthako ... kuá¹-á¹-hiyo ... gaá¹‡á¸• iyo ... sosiyo ... apamÄ• riyo ... oá¹-á¹-ho ... goá¹‡o ... gadrabho ... sÅ«karo ... mahiá¹ƒso mahiá¹ƒ hevaá¹ƒ vattabbe ... pe ....

<87> na vattabbaá¹ƒ --- ``sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, para lokaâ€™â€™ nti? Ä• mantÄ• . nanu \Ee 32/ sotÄ• panno puggalo manussalokÄ• cuto deva sotÄ• pannova \Se 44/ hotÄ«ti? Ä• mantÄ• .

haÃ±ci sotÄ• panno puggalo manussalokÄ• cuto devalokaá¹ƒ upapanno tatthapi sotÄ• pa vattabbe --- ``sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ•

<88> sotÄ• panno puggalo manussalokÄ• cuto devalokaá¹ƒ upapanno tatthapi sotÄ• pann kÄ• raá¹‡ena sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• sotÄ• panno puggalo manussalokÄ• cuto devalokaá¹ƒ upapanno tatthapi manusso hotÄ«ti ... pe ....

<89> sveva \Be 33/ puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• anaÃ±Ã±o avigato sandhÄ• vatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<90> anaÃ±Ã±o avigato sandhÄ• vatÄ«ti? Ä• mantÄ• . hatthacchinno hatthacchinnova hoti pÄ• dacchinnova hoti, hatthapÄ• dacchinno hatthapÄ• dacchinnova hoti, kaá¹‡á¹‡acchinno kaá¹‡á¹‡anÄ• sacchinno ... aá¹…gulicchinno ... aá¸·acchinno ... kaá¹‡á¸• aracchinno ... kuá phaá¹‡ahatthako ... kuá¹-á¹-hiyo ... gaá¹‡á¸• iyo ... kilÄ• siyo ... sosiyo ... apamÄ• riyo ... oá¹ goá¹‡o ... gadrabho ... sÅ«karo ... mahiá¹ƒso mahiá¹ƒsova hotÄ«ti? na hevaá¹ƒ vattabbe ...

<91> sveva \Ne 37/ puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• \Se 4 Ä• mantÄ• . sarÅ«po sandhÄ• vatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sarÅ«po sandhÄ• vatÄ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti? na hevaá¹ƒ vattabbe ... pe ....

savedano ... pe ... sasaÃ±Ã±o ... pe ... sasaá¹…khÄ• ro ... pe ... saviÃ±Ã±Ä• á¹‡o sandhÄ•

vattabbe ... pe ... saviÃ±Ã±Ä• á¹‡o sandhÄ• vatÄ«ti? Ä• mantÄ• \Ee 33/. taá¹ƒ jÄ«vaá¹ƒ taá
hevaá¹ƒ vattabbe ... pe ....

<92> sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ
sandhÄ• vatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... arÅ«po sandhÄ• vatÄ«ti? Ä• mantÄ• . aÃ±Ã
sarÄ«ranti? na hevaá¹ƒ vattabbe ... pe ....

avedano ... pe ... asaÃ±Ã±o ... pe ... asaá¹…khÄ• ro ... pe ... aviÃ±Ã±Ä• á¹‡o sandhÄ• vatÄ
vattabbe ... pe ... aviÃ±Ã±Ä• á¹‡o sandhÄ• vatÄ«ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã
hevaá¹ƒ vattabbe ... pe ....

<93> sveva puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ• imaá¹ƒ
sandhÄ• vatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«paá¹ƒ sandhÄ• vatÄ«ti? Ä• mantÄ• . taá
sarÄ«ranti? na hevaá¹ƒ vattabbe ... pe ....

vedanÄ• \Be 34/ ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ sa
hevaá¹ƒ vattabbe ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vatÄ«ti? Ä• mantÄ• . taá¹ƒ jÄ«vaá¹ƒ t
hevaá¹ƒ vattabbe ... pe ....

<94> sveva \Se 46/ puggalo sandhÄ• vati asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, parasmÄ• lokÄ•
rÅ«paá¹ƒ na sandhÄ• vatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«paá¹ƒ na sandhÄ• vatÄ«ti?
34/ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti? na hevaá¹ƒ vattabbe ... pe ....

vedanÄ• \Ne 38/ ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ n
hevaá¹ƒ vattabbe ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ na sandhÄ• vatÄ«ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ j
sarÄ«ranti? na hevaá¹ƒ vattabbe. (saá¹ƒkhittaá¹ƒ).

khandhesu bhijjamÄ• nesu, so ce bhijjati puggalo.

ucchedÄ• bhavati diá¹-á¹-hi, yÄ• buddhena vivajjitÄ• ||

khandhesu bhijjamÄ• nesu, no ce bhijjati puggalo.

puggalo sassato hoti, nibbÄ• nena samasamoti ||

gatianuyogo.

12. upÄ• dÄ• paÃ±Ã±attÄ• nuyogo

<95> rÅ«paá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ aniccaá¹ƒ s
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad
Ä• mantÄ• ? puggalopi anicco saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhan
vipariá¹‡Ä• madhammoti? na hevaá¹ƒ vattabbe ... pe ....

<96> vedanaá¹ƒ upÄ• dÄ• ya ... saÃ±Ã±aá¹ƒ upÄ• dÄ• ya ... saá¹…khÄ• re upÄ• dÄ• ya ..
puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . viÃ±Ã±Ä• á¹‡aá¹ƒ \Se 47/ aniccaá¹ƒ saá¹…khataá
khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammaá¹ƒ vipariá¹‡Ä• ma
anicco saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo ni
vipariá¹‡Ä• madhammoti? na hevaá¹ƒ vattabbe ... pe ....

<97> rÅ«paá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . nÄ«laá¹ƒ rÅ«paá¹ƒ u
puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... pÄ«taá¹ƒ \Ee 35/ rÅ«paá¹ƒ upÄ• d
35/ rÅ«paá¹ƒ upÄ• dÄ• ya ... odÄ• taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya ... sanidassanaá¹ƒ rÅ«paá¹
anidassanaá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya ... sappaá¹-ighaá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya ... appaá¹-
appaá¹-ighassa puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<98> vedanaá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . kusalaá¹ƒ vedanaá
puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kusalaá¹ƒ vedanaá¹ƒ upÄ• dÄ• ya
paÃ±Ã±attÄ«ti? Ä• mantÄ• . kusalÄ• vedanÄ• saphalÄ• savipÄ• kÄ• iá¹-á¹-haphalÄ• kan
asecanakaphalÄ• sukhudrayÄ• sukhavipÄ• kÄ• ti? Ä• mantÄ• . kusalopi puggalo saphalo
kantaphalo manuÃ±Ã±aphalo asecanakaphalo sukhudrayo sukhavipÄ• koti? na hevaá¹ƒ va

<99> vedanaá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . akusalaá¹ƒ \Se 48/
akusalassa puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... akusalaá¹ƒ vedanaá¹
puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . akusalÄ• vedanÄ• saphalÄ• savipÄ• kÄ• aniá¹-
36/ amanuÃ±Ã±aphalÄ• secanakaphalÄ• dukkhudrayÄ• dukkhavipÄ• kÄ• ti? Ä• mantÄ• .
savipÄ• ko aniá¹-á¹-haphalo akantaphalo amanuÃ±Ã±aphalo secanakaphalo dukkhudrayo d
vattabbe ... pe ....

<100> vedanaá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . abyÄ• kataá¹ƒ ved
puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... abyÄ• kataá¹ƒ vedanaá¹ƒ upÄ• dÄ
puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . abyÄ• katÄ• vedanÄ• aniccÄ• saá¹…khatÄ• paá
vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• vipariá¹‡Ä• madhammÄ• ti? Ä• mant
saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo nirodhad
hevaá¹ƒ vattabbe ... pe ....

<101> saÃ±Ã±aá¹ƒ upÄ• dÄ• ya ... saá¹…khÄ• re upÄ• dÄ• ya ... viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ•
Ä• mantÄ• . kusalaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya kusalassa puggalassa paÃ±Ã±attÄ«t
... pe ... kusalaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya kusalassa puggalassa paÃ±Ã±attÄ«ti? Ä•
viÃ±Ã±Ä• á¹‡aá¹ƒ saphalaá¹ƒ savipÄ• kaá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphalaá¹ƒ manuÃ±Ã±ap
\Se 49/ sukhudrayaá¹ƒ sukhavipÄ• kanti \Be 36/? Ä• mantÄ• . kusalopi puggalo saphalo sav
kantaphalo manuÃ±Ã±aphalo asecanakaphalo sukhudrayo sukhavipÄ• koti? na hevaá¹ƒ va

<102> viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . akusalaá¹ƒ
upÄ• dÄ• ya akusalassa puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... akusalaá
upÄ• dÄ• ya akusalassa puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . akusalaá¹ƒ viÃ±Ã±Ä• á¹‡
aniá¹-á¹-haphalaá¹ƒ akantaphalaá¹ƒ amanuÃ±Ã±aphalaá¹ƒ secanakaphalaá¹ƒ dukkhudraya
Ä• mantÄ• . akusalopi puggalo saphalo savipÄ• ko aniá¹-á¹-haphalo akantaphalo amanuÃ±
dukkhudrayo dukkhavipÄ• koti? na hevaá¹ƒ vattabbe ... pe ....

<103> viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . abyÄ• kata
abyÄ• katassa puggalassa paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... abyÄ• kataá¹ƒ viÃ
abyÄ• katassa puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . abyÄ• kataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ a
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad
Ä• mantÄ• . abyÄ• katopi puggalo anicco saá¹…khato paá¹-iccasamuppanno khayadhamm
nirodhadhammo vipariá¹‡Ä• madhammoti? na hevaá¹ƒ vattabbe ... pe ....

<104> cakkhuá¹ƒ upÄ• dÄ• ya ``cakkhumÄ• puggaloâ€™â€™ ti vattabboti? Ä• mantÄ• \S
``cakkhumÄ• puggalo niruddhoâ€™â€™ ti vattabboti? na hevaá¹ƒ vattabbe ... pe ... sotaá¹ƒ
ghÄ• naá¹ƒ upÄ• dÄ• ya ... jivhaá¹ƒ upÄ• dÄ• ya ... kÄ• yaá¹ƒ \Ee 38/ upÄ• dÄ• ya ... mana
puggaloâ€™â€™ ti vattabboti? Ä• mantÄ• . manamhi niruddhe ``manavÄ• puggalo niruddh
hevaá¹ƒ vattabbe.

<105> micchÄ• diá¹-á¹-hiá¹ƒ upÄ• dÄ• ya ``micchÄ• diá¹-á¹-hiyo puggaloâ€™â€™ ti vattab
micchÄ• diá¹-á¹-hiyÄ• niruddhÄ• ya ``micchÄ• diá¹-á¹-hiyo puggalo niruddhoâ€™â€™ ti vat
vattabbe. micchÄ• saá¹…kappaá¹ƒ upÄ• dÄ• ya ... micchÄ• vÄ• caá¹ƒ upÄ• dÄ• ya ... micc
micchÄ• Ä• jÄ«vaá¹ƒ upÄ• dÄ• ya \Ne 41/ ... micchÄ• vÄ• yÄ• maá¹ƒ upÄ• dÄ• ya ... micch
micchÄ• samÄ• dhiá¹ƒ upÄ• dÄ• ya ``micchÄ• samÄ• dhiyo puggaloâ€™â€™ ti vattabboti?
niruddhe ``micchÄ• samÄ• dhiyo puggalo niruddhoâ€™â€™ ti vattabboti? na hevaá¹ƒ vatta

<106> sammÄ• diá¹-á¹-hiá¹ƒ \Be 37/ upÄ• dÄ• ya ``sammÄ• diá¹-á¹-hiyo puggaloâ€™â€™
sammÄ• diá¹-á¹-hiyÄ• niruddhÄ• ya ``sammÄ• diá¹-á¹-hiyo puggalo niruddhoâ€™â€™ ti va
... pe ... sammÄ• saá¹…kappaá¹ƒ upÄ• dÄ• ya ... sammÄ• vÄ• caá¹ƒ upÄ• dÄ• ya ... samm
sammÄ• Ä• jÄ«vaá¹ƒ upÄ• dÄ• ya ... sammÄ• vÄ• yÄ• maá¹ƒ upÄ• dÄ• ya ... sammÄ• sati

\Se 51/ upÄ• dÄ• ya ``sammÄ• samÄ• dhiyo puggaloâ€™â€™ ti vattabboti? Ä• mantÄ• . sa
``sammÄ• samÄ• dhiyo puggalo niruddhoâ€™â€™ ti vattabboti? na hevaá¹ƒ vattabbe ... pe

<107> rÅ«paá¹ƒ upÄ• dÄ• ya, vedanaá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±attÄ«ti? Ä• man
upÄ• dÄ• ya dvinnaá¹ƒ puggalÄ• naá¹ƒ paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«pa
upÄ• dÄ• ya, saÃ±Ã±aá¹ƒ upÄ• dÄ• ya, saá¹…khÄ• re upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ
Ä• mantÄ• . paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• ya paÃ±cannaá¹ƒ puggalÄ• naá¹ƒ pa
... pe ....

<108> cakkhÄ• yatanaá¹ƒ upÄ• dÄ• ya, sotÄ• yatanaá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±
Ä• yatanÄ• naá¹ƒ upÄ• dÄ• ya dvinnaá¹ƒ puggalÄ• naá¹ƒ paÃ±Ã±attÄ«ti? na hevaá¹ƒ vatta
cakkhÄ• yatanaá¹ƒ upÄ• dÄ• ya, sotÄ• yatanaá¹ƒ upÄ• dÄ• ya ... pe ... dhammÄ• yatanaá¹
paÃ±Ã±attÄ«ti? Ä• mantÄ• . dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ upÄ• dÄ• ya dvÄ• dasann
na hevaá¹ƒ vattabbe ... pe ....

<109> cakkhudhÄ• tuá¹ƒ upÄ• dÄ• ya, sotadhÄ• tuá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±att
dhÄ• tÅ«naá¹ƒ upÄ• dÄ• ya dvinnaá¹ƒ puggalÄ• naá¹ƒ paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabb
upÄ• dÄ• ya, sotadhÄ• tuá¹ƒ upÄ• dÄ• ya ... pe ... dhammadhÄ• tuá¹ƒ upÄ• dÄ• ya \Se 52/
Ä• mantÄ• \Ee 40/. aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ upÄ• dÄ• ya aá¹-á¹-hÄ• rasanna
paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<110> cakkhundriyaá¹ƒ \Ne 42/ upÄ• dÄ• ya, sotindriyaá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã
dvinnaá¹ƒ indriyÄ• naá¹ƒ upÄ• dÄ• ya dvinnaá¹ƒ puggalÄ• naá¹ƒ paÃ±Ã±attÄ«ti? na hevaá¹
cakkhundriyaá¹ƒ upÄ• dÄ• ya, sotindriyaá¹ƒ upÄ• dÄ• ya ... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ
paÃ±Ã±attÄ«ti? Ä• mantÄ• . bÄ• vÄ«satÄ«naá¹ƒ {bÄ• vÄ«satiyÄ• (?) } indriyÄ• naá¹ƒ upÄ
puggalÄ• naá¹ƒ paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<111> ekavokÄ• rabhavaá¹ƒ \Be 38/ upÄ• dÄ• ya ekassa puggalassa paÃ±Ã±attÄ«ti? Ä• m
upÄ• dÄ• ya catunnaá¹ƒ puggalÄ• naá¹ƒ paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... ekav
ekassa puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . paÃ±cavokÄ• rabhavaá¹ƒ upÄ• dÄ• ya paÃ
paÃ±Ã±attÄ«ti? na hevaá¹ƒ vattabbe ... pe ... ekavokÄ• rabhave ekova puggaloti? Ä• mantÄ
cattÄ• rova {cattÄ• ro (?) } puggalÄ• ti? na hevaá¹ƒ vattabbe ... pe ... ekavokÄ• rabhave ek
Ä• mantÄ• . paÃ±cavokÄ• rabhave paÃ±ceva puggalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<112> yathÄ• \Ee 41/ rukkhaá¹ƒ upÄ• dÄ• ya chÄ• yÄ• ya paÃ±Ã±atti, evamevaá¹ƒ rÅ«pa
puggalassa paÃ±Ã±attÄ«ti? ( ) { (Ä• mantÄ•) (?) evaá¹ƒ anantaravÄ• rattayepi} yathÄ• ruk
chÄ• yÄ• ya paÃ±Ã±atti, rukkhopi anicco chÄ• yÄ• pi aniccÄ• , evamevaá¹ƒ rÅ«paá¹ƒ upÄ•
rÅ«pampi aniccaá¹ƒ puggalopi aniccoti? na hevaá¹ƒ vattabbe ... pe ... yathÄ• rukkhaá¹ƒ upÄ

paÃ±Ã±atti, aÃ±Ã±o rukkho aÃ±Ã±Ä• chÄ• yÄ• , evamevaá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya pugga
rÅ«paá¹ƒ aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe ... pe ....

<113> yathÄ• gÄ• maá¹ƒ upÄ• dÄ• ya gÄ• mikassa paÃ±Ã±atti, evamevaá¹ƒ rÅ«paá¹ƒ up
paÃ±Ã±attÄ«ti? yathÄ• gÄ• maá¹ƒ upÄ• dÄ• ya gÄ• mikassa paÃ±Ã±atti, aÃ±Ã±o gÄ• mo
rÅ«paá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±atti, aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ aÃ±Ã±o puggaloti? na

<114> yathÄ• raá¹-á¹-haá¹ƒ upÄ• dÄ• ya raÃ±Ã±o paÃ±Ã±atti, evamevaá¹ƒ rÅ«paá¹ƒ upÄ
paÃ±Ã±attÄ«ti \Ne 43/? yathÄ• raá¹-á¹-haá¹ƒ upÄ• dÄ• ya raÃ±Ã±o paÃ±Ã±atti, aÃ±Ã±aá¹
rÄ• jÄ• , evamevaá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• ya puggalassa paÃ±Ã±atti, aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ
vattabbe ... pe ....

<115> yathÄ• na nigaá¸·o negaá¸·iko, yassa nigaá¸·o so negaá¸·iko, evamevaá¹ƒ na rÅ«pa
rÅ«paá¹ƒ so rÅ«pavÄ• ti? yathÄ• na nigaá¸·o negaá¸·iko, yassa nigaá¸·o so negaá¸·iko, aÃ
negaá¸·iko, evamevaá¹ƒ na rÅ«paá¹ƒ rÅ«pavÄ• , yassa rÅ«paá¹ƒ so rÅ«pavÄ• , aÃ±Ã±aá¹ƒ
na hevaá¹ƒ vattabbe ... pe ....

<116> citte \Be 39/ citte puggalassa paÃ±Ã±attÄ«ti? Ä• mantÄ• . citte \Se 54/ citte puggalo
mÄ«yati cavati upapajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dutiye citte uppanne na vattabba
aÃ±Ã±oti vÄ• ti? Ä• mantÄ• \Ee 42/. dutiye citte uppanne na vattabbaá¹ƒ kumÄ• rakoti vÄ•
vattabbaá¹ƒ.

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci dutiye citte uppanne na vattabbaá¹ƒ --- ``soti vÄ• aÃ±Ã±
vata re vattabbe --- ``dutiye citte uppanne na vattabbaá¹ƒ --- `kumÄ• rakoti vÄ• kumÄ• rikÄ
yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `dutiye citte uppanne na vattabbaá¹ƒ --- soti vÄ• a
dutiye citte uppanne vattabbaá¹ƒ --- kumÄ• rakoti vÄ• kumÄ• rikÄ• ti vÄ• â€™â€™ â€™ ti

haÃ±ci vÄ• pana dutiye citte uppanne vattabbaá¹ƒ --- ``kumÄ• rakoti vÄ• kumÄ• rikÄ• â€™
vattabbe --- ``dutiye citte uppanne vattabbaá¹ƒ --- `soti vÄ• aÃ±Ã±oti vÄ• â€™â€™ â€™ ti.
--- ``vattabbe kho --- `dutiye citte uppanne na vattabbaá¹ƒ --- soti vÄ• aÃ±Ã±oti vÄ• , dutiye
vattabbaá¹ƒ --- kumÄ• rakoti vÄ• kumÄ• rikÄ• ti vÄ• â€™â€™ â€™ ti micchÄ• .

<117> dutiye citte uppanne na vattabbaá¹ƒ --- ``soti vÄ• aÃ±Ã±oti vÄ• â€™â€™ ti? Ä• ma
uppanne na vattabbaá¹ƒ --- ``itthÄ«ti vÄ• purisoti vÄ• gahaá¹-á¹-hoti vÄ• pabbajitoti vÄ• d
vÄ• â€™â€™ ti? vattabbaá¹ƒ.

Ä• jÄ• nÄ• hi \Ne 44/ niggahaá¹ƒ. haÃ±ci dutiye citte uppanne na vattabbaá¹ƒ --- ``soti vÄ•

tena vata re vattabbe --- ``dutiye citte \Se 55/ uppanne na vattabbaá¹ƒ --- `devoti vÄ• manu
â€™ ti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `dutiye citte uppanne na vattabbaá¹ƒ --- sot
vÄ• , dutiye citte uppanne vattabbaá¹ƒ --- devoti vÄ• manussoti vÄ• â€™â€™ â€™ ti micch

haÃ±ci vÄ• pana dutiye citte uppanne vattabbaá¹ƒ --- ``devoti vÄ• manussoti vÄ• , â€™â€
--- ``dutiye citte uppanne vattabbaá¹ƒ --- `soti vÄ• aÃ±Ã±oti vÄ• â€™â€™ â€™ ti. yaá¹ƒ tat
``vattabbe kho --- `dutiye citte uppanne na vattabbaá¹ƒ --- soti vÄ• aÃ±Ã±oti vÄ• , dutiye cit
vattabbaá¹ƒ --- devoti vÄ• manussoti vÄ• â€™â€™ â€™ ti micchÄ• ... pe ....

<118> na \Be 40/ vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
\Ee 43/ yo passati yaá¹ƒ passati yena passati, so passati taá¹ƒ passati tena passatÄ«ti? Ä•
passati yaá¹ƒ passati yena passati, so passati taá¹ƒ passati tena passati; tena vata re vattab
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<119> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
suá¹‡Ä• ti ... pe ... yo ghÄ• yati ... yo sÄ• yati ... yo phusati ... yo vijÄ• nÄ• ti yaá¹ƒ vijÄ• nÄ•
vijÄ• nÄ• ti, so vijÄ• nÄ• ti taá¹ƒ vijÄ• nÄ• ti tena vijÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci yo vijÄ
yena vijÄ• nÄ• ti, so vijÄ• nÄ• ti taá¹ƒ vijÄ• nÄ• ti tena vijÄ• nÄ• ti; tena vata re vattabbe ---
upalabbhati \Se 56/ saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<120> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu yo na pass
na passati, so na passati taá¹ƒ na passati tena na passatÄ«ti? Ä• mantÄ• . haÃ±ci yo na pa
yena na passati, so na passati taá¹ƒ na passati tena na passati; no ca vata re vattabbe --- ``
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu yo na suá¹‡Ä• ti .
ghÄ• yati ... yo na sÄ• yati ... yo na phusati ... yo na vijÄ• nÄ• ti yaá¹ƒ na vijÄ• nÄ• ti yena n
na vijÄ• nÄ• ti taá¹ƒ na vijÄ• nÄ• ti tena na vijÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci yo na vijÄ• n
yena na vijÄ• nÄ• ti, so na vijÄ• nÄ• ti taá¹ƒ na vijÄ• nÄ• ti tena na vijÄ• nÄ• ti; no ca vata re
--- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<121> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
bhagavatÄ• --- ``passÄ• mahaá¹ƒ, bhikkhave, dibbena cakkhunÄ• visuddhena atikkantam
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam
pajÄ• nÄ• mÄ«â€™â€™ ti {MN I 213 thokaá¹ƒ visadisaá¹ƒ}! attheva suttantoti? Ä• mantÄ• .
upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti.

<122> vuttaá¹ƒ \Be 41/ bhagavatÄ• --- ``passÄ• mahaá¹ƒ, bhikkhave, dibbena cakkhunÄ•

atikkantamÄ• nusakena satte cavamÄ• ne upapajjamÄ• ne \Se 57/ hÄ«ne paá¹‡Ä«te suvaá
duggate yathÄ• kammÅ«page satte pajÄ• nÄ• mÄ«â€™â€™ ti katvÄ• teneva kÄ• raá¹‡ena
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . bhagavÄ• dibbena cakkhunÄ• visuddhena
passati puggalaá¹ƒ passatÄ«ti? rÅ«paá¹ƒ passati. rÅ«paá¹ƒ puggalo, rÅ«paá¹ƒ cavati, rÅ«p
rÅ«paá¹ƒ yathÄ• kammÅ«paganti? na hevaá¹ƒ vattabbe.

bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena rÅ«paá¹ƒ passati pugg
passati. puggalo rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹
cakkhuviÃ±Ã±eyyaá¹ƒ cakkhusmiá¹ƒ paá¹-ihaÃ±Ã±ati, cakkhussa Ä• pÄ• thaá¹ƒ Ä• gaccha

bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena rÅ«paá¹ƒ passati pugg
passati. ubho rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu, ubho nÄ«lÄ• , ubho pÄ«takÄ• , ub
ubho cakkhuviÃ±Ã±eyyÄ• , ubho \Ee 45/ cakkhusmiá¹ƒ paá¹-ihaÃ±Ã±anti, ubho \Ne 46/ cak
Ä• gacchanti, ubho cavanti, ubho upapajjanti, ubho yathÄ• kammÅ«pagÄ• ti? na hevaá¹ƒ va

upÄ• dÄ• paÃ±Ã±attÄ• nuyogo.

13. purisakÄ• rÄ• nuyogo

<123> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti? Ä• mantÄ• . kalyÄ• á¹‡apÄ•
kÄ• retÄ• upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<124> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ
kÄ• retÄ• upalabbhatÄ«ti? Ä• mantÄ• . tassa kattÄ• kÄ• retÄ• upalabbhatÄ«ti? na hevaá¹

<125> tassa kattÄ• kÄ• retÄ• upalabbhatÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhass
vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<126> kalyÄ• á¹‡apÄ• pakÄ• ni \Be 42/ kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ
kÄ• retÄ• upalabbhatÄ«ti? Ä• mantÄ• . puggalo upalabbhatÄ«ti, puggalassa kattÄ• kÄ• re
hevaá¹ƒ vattabbe ... pe ....

<127> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ
upalabbhatÄ«ti? Ä• mantÄ• . nibbÄ• naá¹ƒ upalabbhatÄ«ti, nibbÄ• nassa kattÄ• kÄ• retÄ•
hevaá¹ƒ vattabbe ... pe ....

<128> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ
47/ upalabbhatÄ«ti? Ä• mantÄ• . mahÄ• pathavÄ« upalabbhatÄ«ti, mahÄ• pathaviyÄ• katt

hevaá¹ƒ vattabbe ... pe ....

<129> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . mahÄ• samuddo upalabbhatÄ«ti, mahÄ• samuddassa kattÄ• 59/ hevaá¹ƒ vattabbe ... pe ....

<130> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . sinerupabbatarÄ• jÄ• upalabbhatÄ«ti, sinerussa pabbatarÄ• j upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<131> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . Ä• po upalabbhatÄ«ti, Ä• passa kattÄ• kÄ• retÄ• upalabbhat pe ....

<132> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . tejo upalabbhatÄ«ti, tejassa kattÄ• kÄ• retÄ• upalabbhatÄ«ti pe ....

<133> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . vÄ• yo upalabbhatÄ«ti, vÄ• yassa kattÄ• kÄ• retÄ• upalabbh ... pe ....

<134> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . tiá¹‡akaá¹-á¹-havanappatayo upalabbhantÄ«ti \Be 43/, tiá¹‡ak kattÄ• kÄ• retÄ• \Se 60/ upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<135> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ 48/ upalabbhatÄ«ti? Ä• mantÄ• . aÃ±Ã±Ä• ni kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni aÃ±Ã±o kammÄ• naá¹ƒ kattÄ• kÄ• retÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<136> kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ \Ee 47/ kammÄ• naá¹ƒ vipÄ• ko upalabbhatÄ«ti? Ä• m kammÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<137> kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• ko upalabbhatÄ«ti, kalyÄ• á¹‡ap vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . tassa paá¹-isaá¹ƒvedÄ« upalabbha ... pe ....

<138> tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhass

vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<139> kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• ko upalabbhatÄ«ti, kalyÄ• á¹‡ap
vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . puggalo upalabbhatÄ«ti, puggalass
upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<140> kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• ko upalabbhatÄ«ti, kalyÄ• á¹‡ap
vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . nibbÄ• naá¹ƒ upalabbhatÄ«ti, nibb
upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<141> kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• ko upalabbhatÄ«ti, kalyÄ• á¹‡ap
vipÄ• kapaá¹-isaá¹ƒvedÄ« \Se 61/ upalabbhatÄ«ti? Ä• mantÄ• . mahÄ• pathavÄ« upalabbh
upalabbhatÄ«ti ... sinerupabbatarÄ• jÄ• upalabbhatÄ«ti ... Ä• po upalabbhatÄ«ti ... tejo \Ee
... vÄ• yo upalabbhatÄ«ti ... pe ... tiá¹‡akaá¹-á¹-havanappatayo upalabbhantÄ«ti,
tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabbe

<142> kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ \Be 44/ kammÄ• naá¹ƒ vipÄ• ko upalabbhatÄ«ti, kalyÄ
vipÄ• kapaá¹-isaá¹ƒvedÄ« \Ne 49/ upalabbhatÄ«ti? Ä• mantÄ• . aÃ±Ã±o kalyÄ• á¹‡apÄ• pa
aÃ±Ã±o kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ«ti? na heva

<143> dibbaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . dibbassa sukhassa paá¹-isaá¹ƒved
hevaá¹ƒ vattabbe ... pe ....

<144> dibbaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, dibbassa sukhassa paá¹-isaá¹ƒvedÄ« upalabbha
paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<145> tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhass
vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<146> dibbaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, dibbassa sukhassa paá¹-isaá¹ƒvedÄ« upalabbha
puggalo upalabbhatÄ«ti, puggalassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabb

<147> dibbaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, dibbassa sukhassa paá¹-isaá¹ƒvedÄ« upalabbha
nibbÄ• naá¹ƒ upalabbhatÄ«ti, nibbÄ• nassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ

<148> dibbaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, dibbassa sukhassa paá¹-isaá¹ƒvedÄ« upalabbha
mahÄ• pathavÄ« upalabbhatÄ«ti ... mahÄ• samuddo upalabbhatÄ«ti ... sinerupabbatarÄ• jÄ
upalabbhatÄ«ti ... tejo upalabbhatÄ«ti ... vÄ• yo upalabbhatÄ«ti ... pe ... tiá¹‡akaá¹-á¹-havan

upalabbhantÄ«ti, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na h
....

<149> dibbaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, dibbassa sukhassa paá¹-isaá¹ƒvedÄ« upalabbha
aÃ±Ã±aá¹ƒ dibbaá¹ƒ sukhaá¹ƒ, aÃ±Ã±o dibbassa sukhassa paá¹-isaá¹ƒvedÄ«ti? na hevaá¹

<150> mÄ• nusakaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . mÄ• nusakassa sukhassa p
na hevaá¹ƒ vattabbe ... pe ....

<151> mÄ• nusakaá¹ƒ \Be 45/ sukhaá¹ƒ upalabbhatÄ«ti, mÄ• nusakassa sukhassa paá¹-is
Ä• mantÄ• . tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<152> tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhass
vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<153> mÄ• nusakaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, mÄ• nusakassa sukhassa paá¹-isaá¹ƒved
puggalo upalabbhatÄ«ti, puggalassa \Se 63/ paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ

<154> mÄ• nusakaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, mÄ• nusakassa sukhassa paá¹-isaá¹ƒved
nibbÄ• naá¹ƒ upalabbhatÄ«ti, nibbÄ• nassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ

<155> mÄ• nusakaá¹ƒ \Ee 50/ sukhaá¹ƒ upalabbhatÄ«ti, mÄ• nusakassa sukhassa paá¹-is
Ä• mantÄ• . mahÄ• pathavÄ« upalabbhatÄ«ti ... pe ... mahÄ• samuddo upalabbhatÄ«ti ... si
upalabbhatÄ«ti ... Ä• po upalabbhatÄ«ti ... tejo upalabbhatÄ«ti ... vÄ• yo upalabbhatÄ«ti ...
tiá¹‡akaá¹-á¹-havanappatayo upalabbhantÄ«ti, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ paá¹-isaá
na hevaá¹ƒ vattabbe ... pe ....

<156> mÄ• nusakaá¹ƒ sukhaá¹ƒ upalabbhatÄ«ti, mÄ• nusakassa sukhassa paá¹-isaá¹ƒved
Ä• mantÄ• . aÃ±Ã±aá¹ƒ mÄ• nusakaá¹ƒ sukhaá¹ƒ aÃ±Ã±o mÄ• nusakassa sukhassa paá¹-
... pe ....

<157> Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . Ä• pÄ• yikassa dukkhassa
upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<158> Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, Ä• pÄ• yikassa dukkhassa paá¹-isaá¹ƒve
Ä• mantÄ• . tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<159> tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhass

vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<160> Ä• pÄ• yikaá¹ƒ \Se 64/ \Be 46/ dukkhaá¹ƒ upalabbhatÄ«ti, Ä• pÄ• yikassa dukkhass
upalabbhatÄ«ti? Ä• mantÄ• . puggalo upalabbhatÄ«ti, puggalassa paá¹-isaá¹ƒvedÄ« upalab
vattabbe ... pe ....

<161> Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, Ä• pÄ• yikassa dukkhassa paá¹-isaá¹ƒve
Ä• mantÄ• . nibbÄ• naá¹ƒ upalabbhatÄ«ti, nibbÄ• nassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti?
... pe ....

<162> Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, Ä• pÄ• yikassa dukkhassa paá¹-isaá¹ƒve
Ä• mantÄ• . mahÄ• pathavÄ« upalabbhatÄ«ti ... pe ... mahÄ• samuddo upalabbhatÄ«ti ... si
upalabbhatÄ«ti ... Ä• po upalabbhatÄ«ti ... tejo upalabbhatÄ«ti ... vÄ• yo upalabbhatÄ«ti ...
tiá¹‡akaá¹-á¹-havanappatayo upalabbhantÄ«ti, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ paá¹-isaá
na hevaá¹ƒ vattabbe ... pe ....

<163> Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, Ä• pÄ• yikassa dukkhassa paá¹-isaá¹ƒve
Ä• mantÄ• . aÃ±Ã±aá¹ƒ Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ, aÃ±Ã±o Ä• pÄ• yikassa dukkhassa paá
vattabbe ... pe ....

<164> nerayikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti? Ä• mantÄ• . nerayikassa dukkhassa paá¹-is
na hevaá¹ƒ vattabbe.

nerayikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, nerayikassa dukkhassa paá¹-isaá¹ƒvedÄ« upalabbl
paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<165> tassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . tassa \Se 65/ tasseva natthi d
natthi vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ..

<166> nerayikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, nerayikassa dukkhassa paá¹-isaá¹ƒvedÄ« u
puggalo upalabbhatÄ«ti, puggalassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na hevaá¹ƒ vattabb

<167> nerayikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, nerayikassa dukkhassa paá¹-isaá¹ƒvedÄ« u
nibbÄ• naá¹ƒ \Ee 52/ upalabbhatÄ«ti, nibbÄ• nassa paá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? na h
....

<168> nerayikaá¹ƒ \Be 47/ dukkhaá¹ƒ upalabbhatÄ«ti, nerayikassa dukkhassa paá¹-isaá¹ƒv
Ä• mantÄ• . mahÄ• pathavÄ« upalabbhatÄ«ti ... pe ... mahÄ• samuddo upalabbhatÄ«ti ... si

upalabbhatÄ«ti ... Ä• po upalabbhatÄ«ti ... tejo upalabbhatÄ«ti ... vÄ• yo upalabbhatÄ«ti ... tiá¹‡akaá¹-á¹-havanappatayo upalabbhantÄ«ti, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ paá¹-isaá¹ na hevaá¹ƒ vattabbe ... pe ....

<169> nerayikaá¹ƒ dukkhaá¹ƒ upalabbhatÄ«ti, nerayikassa dukkhassa paá¹-isaá¹ƒvedÄ« u Ä• mantÄ• . aÃ±Ã±aá¹ƒ nerayikaá¹ƒ dukkhaá¹ƒ, aÃ±Ã±o nerayikassa dukkhassa paá¹-isaá¹ vattabbe ... pe ....

<170> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . so karoti so paá¹-isaá¹ƒvedetÄ«ti? pe ....

<171> so \Se 66/ karoti so paá¹-isaá¹ƒvedetÄ«ti? Ä• mantÄ• . sayaá¹…kataá¹ƒ sukhadukkh ... pe ....

<172> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒ vattabbe ... pe ....

<173> aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? Ä• mantÄ• . paraá¹…kataá¹ƒ sukhadu ... pe ....

<174> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• \Ee 53/. so ca aÃ±Ã±o ca karonti so paá¹-isaá¹ƒvedentÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<175> so ca aÃ±Ã±o ca karonti, so ca aÃ±Ã±o ca paá¹-isaá¹ƒvedentÄ«ti? Ä• mantÄ• . say paraá¹…kataÃ±ca sukhadukkhanti? na hevaá¹ƒ vattabbe ... pe ....

<176> kalyÄ• á¹‡apÄ• pakÄ• ni kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . neva so \Be 48/ karoti na so paá¹-is karoti na aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<177> neva \Ne 54/ so karoti na so paá¹-isaá¹ƒvedeti, na aÃ±Ã±o karoti na aÃ±Ã±o paá¹-is Ä• mantÄ• . asayaá¹…kÄ• raá¹ƒ aparaá¹…kÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkha ....

<178> kalyÄ• á¹‡apÄ• pakÄ• ni \Se 67/ kammÄ• ni upalabbhantÄ«ti, kalyÄ• á¹‡apÄ• pakÄ

kÄ• retÄ• vipÄ• kapaá¹-isaá¹ƒvedÄ« upalabbhatÄ«ti? Ä• mantÄ• . so karoti so paá¹-isaá¹ƒv
aÃ±Ã±o paá¹-isaá¹ƒvedeti, so ca aÃ±Ã±o ca karonti so ca aÃ±Ã±o ca paá¹-isaá¹ƒvedenti, n
paá¹-isaá¹ƒvedeti, na aÃ±Ã±o karoti na aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe

<179> so karoti so paá¹-isaá¹ƒvedeti, aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒvedeti, so ca aÃ±Ã
aÃ±Ã±o ca paá¹-isaá¹ƒvedenti, neva so karoti na so paá¹-isaá¹ƒvedeti, na aÃ±Ã±o karoti na
paá¹-isaá¹ƒvedetÄ«ti? Ä• mantÄ• . sayaá¹…kataá¹ƒ sukhadukkhaá¹ƒ, paraá¹…kataá¹ƒ sukh
paraá¹…kataÃ±ca sukhadukkhaá¹ƒ, asayaá¹…kÄ• raá¹ƒ aparaá¹…kÄ• raá¹ƒ adhiccasamup
hevaá¹ƒ vattabbe ... pe ....

<180> kammaá¹ƒ atthÄ«ti? Ä• mantÄ• \Ee 54/. kammakÄ• rako atthÄ«ti? na hevaá¹ƒ vatta

<181> kammaá¹ƒ atthÄ«ti, kammakÄ• rako atthÄ«ti? Ä• mantÄ• . tassa kÄ• rako atthÄ«ti?
....

<182> tassa kÄ• rako atthÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhassa antakiriyÄ• , n
natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<183> kammaá¹ƒ atthÄ«ti, kammakÄ• rako atthÄ«ti? Ä• mantÄ• . puggalo atthÄ«ti, puggala
hevaá¹ƒ vattabbe ... pe ....

<184> kammaá¹ƒ \Be 49/ \Ne 55/ atthÄ«ti, kammakÄ• rako atthÄ«ti? Ä• mantÄ• . nibbÄ• na
nibbÄ• nassa kÄ• rako atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<185> kammaá¹ƒ atthÄ«ti, kammakÄ• rako atthÄ«ti? Ä• mantÄ• . mahÄ• pathavÄ« atthÄ«t
atthÄ«ti ... sinerupabbatarÄ• jÄ• atthÄ«ti ... Ä• po atthÄ«ti ... tejo atthÄ«ti ... vÄ• yo atthÄ«ti
tiá¹‡akaá¹-á¹-havanappatayo atthÄ«ti, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ kÄ• rako atthÄ«ti?
... pe ....

<186> kammaá¹ƒ atthÄ«ti, kammakÄ• rako atthÄ«ti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ kammaá¹ƒ, a
hevaá¹ƒ vattabbe ... pe ....

<187> vipÄ• ko atthÄ«ti? Ä• mantÄ• . vipÄ• kapaá¹-isaá¹ƒvedÄ« atthÄ«ti? na hevaá¹ƒ vatta

<188> vipÄ• ko atthÄ«ti, vipÄ• kapaá¹-isaá¹ƒvedÄ« atthÄ«ti? Ä• mantÄ• . tassa paá¹-isaá¹ƒ
55/ hevaá¹ƒ vattabbe ... pe ....

<189> tassa paá¹-isaá¹ƒvedÄ« atthÄ«ti? Ä• mantÄ• . tassa tasseva natthi dukkhassa antak

vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... vipÄ•
vipÄ• kapaá¹-isaá¹ƒvedÄ« atthÄ«ti? Ä• mantÄ• . puggalo atthÄ«ti, puggalassa paá¹-isaá¹ƒv
vattabbe ... pe ....

<190> vipÄ• ko atthÄ«ti, vipÄ• kapaá¹-isaá¹ƒvedÄ« atthÄ«ti? Ä• mantÄ• . nibbÄ• naá¹ƒ att
paá¹-isaá¹ƒvedÄ« atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<191> vipÄ• ko atthÄ«ti, vipÄ• kapaá¹-isaá¹ƒvedÄ« atthÄ«ti? Ä• mantÄ• . mahÄ• pathavÄ«
mahÄ• samuddo atthÄ«ti ... sinerupabbatarÄ• jÄ• atthÄ«ti ... Ä• po atthÄ«ti ... tejo \Ne 56/ a
atthÄ«ti ... tiá¹‡akaá¹-á¹-havanappatayo \Se 69/ atthÄ«ti, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ
atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<192> vipÄ• ko atthÄ«ti, vipÄ• kapaá¹-isaá¹ƒvedÄ« atthÄ«ti? Ä• mantÄ• . aÃ±Ã±o vipÄ• ko
vipÄ• kapaá¹-isaá¹ƒvedÄ«ti? na hevaá¹ƒ vattabbe. (saá¹ƒkhittaá¹ƒ)

purisakÄ• rÄ• nuyogo.

kalyÄ• á¹‡avaggo paá¹-hamo.

14. abhiÃ±Ã±Ä• nuyogo

<193> na \Be 50/ vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
atthi koci iddhiá¹ƒ vikubbatÄ«ti? Ä• mantÄ• . haÃ±ci atthi koci iddhiá¹ƒ vikubbati, tena vata r
``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<194> na \Ee 56/ vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
atthi koci dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti ... pe ... paracittaá¹ƒ vijÄ• nÄ• ti ...
anussarati ... dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... Ä• savÄ• naá¹ƒ khayaá¹ƒ sacchikaro
atthi koci Ä• savÄ• naá¹ƒ khayaá¹ƒ sacchikaroti, tena vata re vattabbe --- ``puggalo upalabb
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<195> atthi koci iddhiá¹ƒ vikubbatÄ«ti katvÄ• tena ca kÄ• raá¹‡ena puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo iddhiá¹ƒ vikubbati, sveva puggalo? yo idd
so puggaloti? na hevaá¹ƒ vattabbe ... pe ....

<196> yo dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti ... pe ... yo paracittaá¹ƒ vijÄ• nÄ•
pubbenivÄ• saá¹ƒ anussarati ... yo dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... yo Ä• savÄ• na
sacchikaroti, sveva puggalo? yo Ä• savÄ• naá¹ƒ khayaá¹ƒ na sacchikaroti, na so puggaloti?

... pe ....

abhiÃ±Ã±Ä• nuyogo.

15-18. Ã±Ä• takÄ• nuyogÄ• di

<197> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti atthÄ«ti? Ä• mantÄ• . haÃ±ci mÄ• tÄ• atthi, tena vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<198> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti pitÄ• atthi ... pe ... bhÄ• tÄ• atthi ... bhaginÄ« atthi ... khattiyo atthi \Be 51/ ... brÄ• hmaá¹‡o vesso atthi ... suddo atthi ... gahaá¹-á¹-ho atthi ... pabbajito atthi ... devo atthi ... manusso att Ä• mantÄ• . haÃ±ci manusso atthi, tena vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<199> mÄ• tÄ• atthÄ«ti katvÄ• tena ca kÄ• raá¹‡ena puggalo upalabbhati saccikaá¹-á¹-ha Ä• mantÄ• . atthi koci na mÄ• tÄ• hutvÄ• mÄ• tÄ• hotÄ«ti? Ä• mantÄ• . atthi koci na pugg na hevaá¹ƒ vattabbe ... pe ... atthi koci na pitÄ• hutvÄ• ... pe ... na bhÄ• tÄ• hutvÄ• ... na ... na khattiyo hutvÄ• ... na brÄ• hmaá¹‡o hutvÄ• ... na vesso hutvÄ• ... na suddo hutvÄ• hutvÄ• ... na pabbajito hutvÄ• ... na devo hutvÄ• ... na manusso hutvÄ• manusso hotÄ«ti 71/ koci na puggalo hutvÄ• puggalo hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<200> mÄ• tÄ• atthÄ«ti katvÄ• tena ca kÄ• raá¹‡ena puggalo upalabbhati saccikaá¹-á¹-ha Ä• mantÄ• . atthi koci mÄ• tÄ• hutvÄ• na mÄ• tÄ• hotÄ«ti? Ä• mantÄ• . atthi koci puggalo na hevaá¹ƒ vattabbe ... pe ....

atthi koci pitÄ• hutvÄ• ... bhÄ• tÄ• hutvÄ• ... bhaginÄ« hutvÄ• ... khattiyo hutvÄ• ... brÄ• vesso hutvÄ• ... suddo hutvÄ• ... gahaá¹-á¹-ho hutvÄ• ... pabbajito hutvÄ• ... devo hutvÄ• na manusso hotÄ«ti? Ä• mantÄ• . atthi koci puggalo hutvÄ• na puggalo hotÄ«ti? na hevaá¹

19. paá¹-ivedhÄ• nuyogo

<201> na \Ee 58/ vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™ sotÄ• panno atthÄ«ti? Ä• mantÄ• . haÃ±ci sotÄ• panno atthi, tena vata re vattabbe --- ``pug saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<202> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti

sakadÄ• gÄ• mÄ« atthi ... pe ... anÄ• gÄ• mÄ« atthi ... arahÄ• atthi ... ubhatobhÄ• gavimutt
paÃ±Ã±Ä• vimutto atthi ... kÄ• yasakkhi {kÄ• yasakkhÄ« (Se) } atthi ... diá¹-á¹-hippatto \Be 5
saddhÄ• vimutto atthi ... dhammÄ• nusÄ• rÄ« atthi ... saddhÄ• nusÄ• rÄ« atthÄ«ti? Ä• mant

haÃ±ci saddhÄ• nusÄ• rÄ« atthi, tena vata re vattabbe \Se 72/ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<203> sotÄ• panno atthÄ«ti katvÄ• tena ca kÄ• raá¹‡ena puggalo upalabbhati saccikaá¹-á
Ä• mantÄ• . atthi koci na sotÄ• panno hutvÄ• sotÄ• panno hotÄ«ti? Ä• mantÄ• . atthi koci n
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<204> atthi koci na sakadÄ• gÄ• mÄ« hutvÄ• ... na anÄ• gÄ• mÄ« hutvÄ• ... na arahÄ• h
ubhatobhÄ• gavimutto hutvÄ• ... na paÃ±Ã±Ä• vimutto hutvÄ• ... na kÄ• yasakkhi hutvÄ•
diá¹-á¹-hippatto hutvÄ• ... na saddhÄ• vimutto hutvÄ• ... na dhammÄ• nusÄ• rÄ« hutvÄ• ..
hutvÄ• saddhÄ• nusÄ• rÄ« hotÄ«ti? Ä• mantÄ• . atthi koci na puggalo hutvÄ• puggalo hot
... pe ....

<205> sotÄ• panno atthÄ«ti katvÄ• tena ca kÄ• raá¹‡ena puggalo upalabbhati saccikaá¹-á
Ä• mantÄ• . atthi koci sotÄ• panno hutvÄ• na sotÄ• panno hotÄ«ti? Ä• mantÄ• . atthi koci p
hotÄ«ti? na \Ee 59/ hevaá¹ƒ vattabbe ... pe ....

atthi koci sakadÄ• gÄ• mÄ« hutvÄ• ... anÄ• gÄ• mÄ« hutvÄ• na anÄ• gÄ• mÄ« hotÄ«ti? Ä
hutvÄ• na puggalo hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paá¹-ivedhÄ• nuyogo.

20. saá¹…ghÄ• nuyogo

<206> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
purisayugÄ• aá¹-á¹-ha purisapuggalÄ• atthÄ«ti? Ä• mantÄ• \Se 73/. haÃ±ci cattÄ• ro puris
purisapuggalÄ• atthi, tena vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparam

<207> cattÄ• ro purisayugÄ• aá¹-á¹-ha purisapuggalÄ• atthÄ«ti katvÄ• tena ca kÄ• raá¹‡
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . cattÄ• ro \Be 53/ purisayugÄ• aá¹-á¹-ha puri
buddhapÄ• tubhÄ• vÄ• pÄ• tubhavantÄ«ti? Ä• mantÄ• . puggalo buddhapÄ• tubhÄ• vÄ• p
... pe ....

puggalo buddhapÄ• tubhÄ• vÄ• pÄ• tubhavatÄ«ti? Ä• mantÄ• . buddhassa bhagavato pari

puggaloti? na hevaá¹ƒ vattabbe ... pe ....

saá¹…ghÄ• nuyogo.

21. saccikaá¹-á¹-hasabhÄ• gÄ• nuyogo

<208> puggalo \Ne 60/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . puggalo
vattabbe ... pe ... puggalo asaá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ... puggalo neva saá¹.
nÄ• saá¹…khatoti? na hevaá¹ƒ vattabbe.

<209> puggalo neva saá¹…khato nÄ• saá¹…khatoti? Ä• mantÄ• \Ee 60/. saá¹…khataÃ±ca
atthaÃ±Ã±Ä• tatiyÄ• koá¹-Ä«ti? na hevaá¹ƒ vattabbe ... pe ....

<210> saá¹…khataÃ±ca asaá¹…khataÃ±ca á¹-hapetvÄ• atthaÃ±Ã±Ä• tatiyÄ• koá¹-Ä«ti?
bhagavatÄ• --- ``dvemÄ• , bhikkhave, dhÄ• tuyo. katamÄ• dve? saá¹…khatÄ• ca dhÄ• tu
kho, bhikkhave, dve dhÄ• tuyoâ€™â€™ ti {MN I 125, Ä• lapanamattameva nÄ• naá¹ƒ}! atth
tena hi na vattabbaá¹ƒ --- ``saá¹…khataÃ±ca asaá¹…khataÃ±ca á¹-hapetvÄ• atthaÃ±Ã±Ä•

<211> puggalo neva saá¹…khato nÄ• saá¹…khatoti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ \Se 74/ saá¹.
asaá¹…khataá¹ƒ, aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe ... pe ....

<212> khandhÄ• saá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹…khataá¹ƒ, puggalo neva saá¹…khat
aÃ±Ã±e khandhÄ• , aÃ±Ã±aá¹ƒ nibbÄ• naá¹ƒ, aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe ... p

<213> rÅ«paá¹ƒ saá¹…khataá¹ƒ, nibbÄ• naá¹ƒ asaá¹…khataá¹ƒ, puggalo neva saá¹…khat
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ, aÃ±Ã±aá¹ƒ nibbÄ• naá¹ƒ, aÃ±Ã±o puggaloti? na hevaá¹ƒ vattabbe. v
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khataá¹ƒ, nibbÄ• naá¹ƒ asaá¹…khataá¹ƒ, pugg
nÄ• saá¹…khatoti? Ä• mantÄ• . aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ nibbÄ• naá¹ƒ, a
vattabbe ... pe ....

<214> puggalassa \Be 54/ uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±
Ä• mantÄ• . puggalo saá¹…khatoti? na \Ee 61/ hevaá¹ƒ vattabbe ... pe ... vuttaá¹ƒ bhagavat
bhikkhave, saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• ni. saá¹…khatÄ• naá¹ƒ, bhikkhave, dha
(AN a III 47) } uppÄ• do paÃ±Ã±Ä• yati \Ne 61/, vayo paÃ±Ã±Ä• yati, á¹-hitÄ• naá¹ƒ aÃ±Ã±a
paÃ±Ã±Ä• yatÄ«â€™â€™ ti {AN a III 47}. puggalassa uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati; tena hi puggalo saá¹…khatoti.

<215> puggalassa na uppÄ• do paÃ±Ã±Ä• yati, na vayo paÃ±Ã±Ä• yati, na á¹-hitassa aÃ±

paÃ±Ã±Ä• yatÄ«ti? Ä• mantÄ• . puggalo asaá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ... vutta
--- ``tÄ«á¹‡imÄ• ni, bhikkhave, asaá¹…khatassa asaá¹…khatalakkhaá¹‡Ä• ni. asaá¹…khatÄ
dhammÄ• naá¹ƒ na uppÄ• do paÃ±Ã±Ä• yati, na vayo paÃ±Ã±Ä• yati, na á¹-hitÄ• naá¹ƒ aÃ
paÃ±Ã±Ä• yatÄ«â€™â€™ ti {AN a III 48}. puggalassa na uppÄ• do paÃ±Ã±Ä• yati, na vayo
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati; tena hi puggalo asaá¹…khatoti.

<216> parinibbuto puggalo atthatthamhi, natthatthamhÄ«ti? atthatthamhÄ«ti. parinibbuto pu
hevaá¹ƒ vattabbe ... pe ... natthatthamhÄ«ti. parinibbuto puggalo ucchinnoti? na hevaá¹ƒ va

<217> puggalo kiá¹ƒ nissÄ• ya tiá¹-á¹-hatÄ«ti? bhavaá¹ƒ nissÄ• ya tiá¹-á¹-hatÄ«ti. bhavo an
paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo nirodhadhammo vipan
puggalopi anicco saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gad
vipariá¹‡Ä• madhammoti? na hevaá¹ƒ vattabbe ... pe ....

<218> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
koci sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti paj
haÃ±ci atthi koci sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€
vata re vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<219> na \Be 55/ vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
atthi koci dukkhaá¹ƒ \Se 76/ vedanaá¹ƒ vediyamÄ• no ... pe ... adukkhamasukhaá¹ƒ vedana
``adukkhamasukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti pajÄ• nÄ• tÄ«ti? Ä• mantÄ• . ha
\Ne 62/ vedanaá¹ƒ vediyamÄ• no ``adukkhamasukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™
vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<220> atthi koci sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€
tena ca kÄ• raá¹‡ena puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . y
vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, sveva puggalo;
vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti na pajÄ• nÄ• ti, na so puggal
pe ....

yo dukkhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ... pe ... yo adukkhamasukhaá¹ƒ vedanaá¹ƒ vediya
vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, sveva puggalo; yo adukkhamasukhaá¹ƒ ve
``adukkhamasukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti na pajÄ• nÄ• ti, na so puggaloti?
....

<221> atthi koci sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€
tena ca kÄ• raá¹‡ena puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . a

aÃ±Ã±o sukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vediyÄ• mÄ«â€™â€™ ti
vattabbe ... pe ... aÃ±Ã±Ä• \Ee 63/ dukkhÄ• vedanÄ• ... pe ... aÃ±Ã±Ä• adukkhamasukhÄ
adukkhamasukhaá¹ƒ vedanaá¹ƒ vediyamÄ• no ``adukkhamasukhaá¹ƒ vedanaá¹ƒ vediyÄ• n
hevaá¹ƒ vattabbe \Se 77/ ... pe ....

<222> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
koci kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«ti? Ä• mantÄ• . haÃ±ci atthi koci kÄ• ye kÄ• yÄ• nu
vattabbe --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<223> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
koci vedanÄ• su ... pe ... citte ... dhammesu dhammÄ• nupassÄ« viharatÄ«ti \Be 56/? Ä• ma
63/ koci dhammesu dhammÄ• nupassÄ« viharati, tena vata re vattabbe --- ``puggalo upalab
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<224> atthi koci kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«ti katvÄ• tena ca kÄ• raá¹‡ena pugga
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo kÄ• ye kÄ• yÄ• nupassÄ« viharati, sveva
kÄ• yÄ• nupassÄ« viharati, na so puggaloti? na hevaá¹ƒ vattabbe ... pe ....

yo vedanÄ• su ... pe ... citte ... dhammesu dhammÄ• nupassÄ« viharati, sveva puggalo; yo
dhammÄ• nupassÄ« viharati, na so puggaloti? na hevaá¹ƒ vattabbe ... pe ....

<225> atthi koci kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«ti katvÄ• tena ca kÄ• raá¹‡ena pugga
saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . aÃ±Ã±o kÄ• yo, aÃ±Ã±o kÄ• ye kÄ• yÄ• nup
vattabbe ... pe ... aÃ±Ã±Ä• \Ee 64/ vedanÄ• ... aÃ±Ã±aá¹ƒ cittaá¹ƒ ... aÃ±Ã±e dhammÄ• ,
dhammÄ• nupassÄ« viharatÄ«ti? na \Se 78/ hevaá¹ƒ vattabbe ... pe ....

<226> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ b

``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca {ohacca (Se), uhacca (Katthaci) }, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti {Sn 1125; Nidd II 88
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<227> puggalo avekkhatÄ«ti? Ä• mantÄ• . saha rÅ«pena avekkhati, vinÄ• rÅ«pena avekkh
avekkhatÄ«ti. taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti? na hevaá¹ƒ vattabbe ... pe ... vinÄ• rÅ«pena
aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti? na hevaá¹ƒ vattabbe ... pe ....

<228> puggalo \Be 57/ \Ne 64/ avekkhatÄ«ti? Ä• mantÄ• . abbhantaragato avekkhati, bahid
avekkhatÄ«ti? abbhantaragato avekkhatÄ«ti. taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti? na hevaá¹ƒ v
bahiddhÄ• nikkhamitvÄ• avekkhatÄ«ti, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti? na he

<229> na \Ee 65/ vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
bhagavÄ• saccavÄ• dÄ« kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« ana
vuttaá¹ƒ bhagavatÄ• --- ``atthi puggalo \Se 79/ attahitÄ• ya paá¹-ipannoâ€™â€™ ti. attheva
Ä• mantÄ• . tena hi puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti.

<230> na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti
saccavÄ• dÄ« kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athav
bhagavatÄ• --- ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati bahujanahitÄ• ya ba
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti {AN a I 16
Ä• mantÄ• . tena hi puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti.

<231> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu bhagavÄ•
bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athavÄ• dÄ«ti? Ä• mantÄ• . vuttaá¹
anattÄ• â€™â€™ ti {MN I 356; Dhp 279 dhammapade}. attheva suttantoti? Ä• mantÄ• . tena
``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<232> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu \Ee 66/ bh
kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athavÄ• dÄ«ti? Ä• m
``dukkhameva uppajjamÄ• naá¹ƒ uppajjati, dukkhameva {dukkhaá¹ƒ (SN a II 15) } nirujjham
kaá¹…khati na vicikicchati, aparappaccayaÃ±Ã±Ä• á¹‡amevassa ettha hoti. ettÄ• vatÄ• kho
sammÄ• diá¹-á¹-hi hotÄ«â€™â€™ ti {SN a II 15}. attheva suttantoti? Ä• mantÄ• . tena hi na
``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<233> puggalo \Be 58/ \Ne 65/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• .
mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavoca ---

``kinnu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhati ||

``yathÄ• hi {yathÄ• pi (bahÅ«su) } aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti {sammati (Se Ke) } ||

``dukkhameva hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhatÄ«â€™â€™ ti {SN a I 1

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<234> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu Ä• yasmÄ etadavoca --- `` `suÃ±Ã±o \Ee 67/ loko suÃ±Ã±o lokoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• n `suÃ±Ã±o lokoâ€™ ti vuccatÄ«â€™â€™ ti? ``yasmÄ• kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena v `suÃ±Ã±o lokoâ€™ ti vuccati. kiÃ±cÄ• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• ? cak suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• , rÅ«pÄ• suÃ±Ã±Ä• ... pe ... cakkhuviÃ±Ã±Ä• á¹‡a cakkhusamphasso suÃ±Ã±o ... yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• , s saddÄ• suÃ±Ã±Ä• ... ghÄ• naá¹ƒ suÃ±Ã±aá¹ƒ ... gandhÄ• suÃ±Ã±Ä• ... jivhÄ• suÃ±Ã±Ä suÃ±Ã±o ... phoá¹-á¹-habbÄ• suÃ±Ã±Ä• ... mano suÃ±Ã±o ... dhammÄ• suÃ±Ã±Ä• ... ma ... manosamphasso suÃ±Ã±o ... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• . yasmÄ• kh vÄ• attaniyena vÄ• , tasmÄ• \Ne 66/ `suÃ±Ã±o lokoâ€™ ti vuccatÄ«â€™â€™ ti {SN b IV 8 Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ•

<235> puggalo \Be 59/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu bh kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athavÄ• dÄ«ti? Ä• m ``attani vÄ• , bhikkhave, sati `attaniyaá¹ƒ meâ€™ ti assÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™ bhikkhave, sati `attÄ• meâ€™ ti assÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``attani ca, saccato thetato anupalabbhiyamÄ• ne {anupalabbhamÄ• ne (MN I 244) } yampidaá¹ƒ {yami 244) } diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ so loko so attÄ• so pecca bhavissÄ• mi nicco dhuvo sassat aviparia¹‡Ä• madhammo, sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«ti --- `nanvÄ• yaá¹ƒ, bhikk bÄ• ladhammoâ€™â€™ â€™ ti? ``kiÃ±hi no siyÄ• , bhante, kevalo hi, bhante, paripÅ«ro bÄ {MN I 244}. attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<236> puggalo \Ee 68/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu bh kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athavÄ• dÄ«ti? Ä• m

``tayo me, seniya, satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame tayo? idha, seniy
diá¹-á¹-heva dhamme attÄ• naá¹ƒ saccato thetato paÃ±Ã±Ä• peti, abhisamparÄ• yaÃ±ca at
paÃ±Ã±Ä• peti.

``idha pana, seniya, ekacco satthÄ• diá¹-á¹-heva hi kho dhamme attÄ• naá¹ƒ saccato theta
kho abhisamparÄ• yaá¹ƒ attÄ• naá¹ƒ saccato thetato paÃ±Ã±Ä• peti.

``idha pana, seniya, ekacco satthÄ• diá¹-á¹-he ceva dhamme attÄ• naá¹ƒ saccato thetato n
abhisamparÄ• yaÃ±ca attÄ• naá¹ƒ saccato thetato na paÃ±Ã±Ä• peti.

``tatra, seniya, yvÄ• yaá¹ƒ satthÄ• diá¹-á¹-he ceva dhamme attÄ• naá¹ƒ saccato thetato pa
abhisamparÄ• yaÃ±ca attÄ• naá¹ƒ saccato thetato paÃ±Ã±Ä• peti --- ayaá¹ƒ vuccati, seniya

``tatra \Be 60/ \Ne 67/, seniya, yvÄ• yaá¹ƒ satthÄ• diá¹-á¹-heva hi kho dhamme attÄ• naá¹ƒ
paÃ±Ã±Ä• peti, no ca kho abhisamparÄ• yaá¹ƒ attÄ• naá¹ƒ saccato thetato paÃ±Ã±Ä• peti
satthÄ• ucchedavÄ• do.

``tatra, seniya, yvÄ• yaá¹ƒ satthÄ• diá¹-á¹-he ceva dhamme attÄ• naá¹ƒ saccato thetato \S
abhisamparÄ• yaÃ±ca attÄ• naá¹ƒ saccato thetato na paÃ±Ã±Ä• peti --- ayaá¹ƒ vuccati, sen
sammÄ• sambuddho. ime kho, seniya, tayo satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiâ€™
puggalapaÃ±Ã±attiyaá¹ƒ, atthato ekaá¹ƒ}. attheva suttantoti? Ä• mantÄ• . tena hi na vattabb
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti.

<237> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu bhagavÄ•
bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athavÄ• dÄ«ti? Ä• mantÄ• . vuttaá¹
``sappikumbhoâ€™â€™ ti? Ä• mantÄ• \Ee 69/. atthi koci sappissa kumbhaá¹ƒ karotÄ«ti? n
... tena hi na vattabbaá¹ƒ --- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™

<238> puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . nanu bhagavÄ•
bhÅ«tavÄ• dÄ« tathavÄ• dÄ« avitathavÄ• dÄ« anaÃ±Ã±athavÄ• dÄ«ti? Ä• mantÄ• . vuttaá¹
... madhukumbho ... phÄ• á¹‡itakumbho ... khÄ«rakumbho ... udakakumbho ... pÄ• nÄ«yath
pÄ• nÄ«yakosakaá¹ƒ ... pÄ• nÄ«yasarÄ• vakaá¹ƒ ... niccabhattaá¹ƒ ... dhuvayÄ• gÅ«â€™â
yÄ• gu niccÄ• dhuvÄ• sassatÄ• aviparia¹‡Ä• madhammÄ• ti? na hevaá¹ƒ vattabbe. ... pe
--- ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. (saá¹ƒkhittaá¹ƒ)

aá¹-á¹-hakaniggahapeyyÄ• lÄ• , sandhÄ• vaniyÄ• upÄ• dÄ• ya.

cittena paÃ±camaá¹ƒ kalyÄ• á¹‡aá¹ƒ, iddhisuttÄ• haraá¹‡ena aá¹-á¹-hamaá¹ƒ ||

saccikaá¹-á¹-hasabhÄ• gÄ• nuyogo.

puggalakathÄ• niá¹-á¹-hitÄ• .

2. parihÄ• nikathÄ•

1. vÄ• dayuttiparihÄ• ni

<239> parihÄ• yati \Se 84/ \Be 61/ \Ne 68/ arahÄ• arahattÄ• ti? Ä• mantÄ• . sabbattha ara
parihÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sabbattha arahÄ• arahattÄ• parihÄ• yatÄ«ti
arahato parihÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• \Ee 70/. sabbadÄ• arahÄ• arahattÄ• parihÄ
vattabbe ... pe ... sabbadÄ• arahÄ• arahattÄ• parihÄ• yatÄ«ti? Ä• mantÄ• . sabbadÄ• ara
hevaá¹ƒ vattabbe ... pe ....

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sabbeva arahanto arahattÄ• parihÄ• yantÄ«
pe ... sabbeva arahanto arahattÄ• parihÄ• yantÄ«ti? Ä• mantÄ• . sabbesaá¹ƒyeva arahantÄ
hevaá¹ƒ vattabbe ... pe ....

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . arahÄ• arahattÄ• parihÄ• yamÄ• no catÅ«h
hevaá¹ƒ vattabbe ... pe ....

catÅ«hi satasahassehi seá¹-á¹-hÄ« seá¹-á¹-hittaá¹ƒ kÄ• rento satasahasse parihÄ«ne seá¹-
hotÄ«ti? Ä• mantÄ• . sabbasÄ• pateyyÄ• parihÄ«no hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

catÅ«hi \Ne 69/ satasahassehi seá¹-á¹-hÄ« seá¹-á¹-hittaá¹ƒ kÄ• rento satasahasse parihÄ«
sabbasÄ• pateyyÄ• parihÄ• yitunti? Ä• mantÄ• . arahÄ• arahattÄ• parihÄ• yamÄ• no \Se
parihÄ• yitunti? na hevaá¹ƒ vattabbe ... pe ....

2. ariyapuggalasaá¹ƒsandanaparihÄ• ni

<240> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• panno sotÄ• pattip
vattabbe ... pe ....

parihÄ• yati \Be 62/ arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati sakadÄ• gÄ• mÄ« sakad
vattabbe ... pe ....

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• mipha
pe ....

parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• panno so
vattabbe ... pe ....

parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati sakadÄ• gÄ• m
hevaá¹ƒ vattabbe ... pe ....

parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• pa
hevaá¹ƒ vattabbe ... pe ....

na \Se 86/ parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? Ä• mantÄ• . na parihÄ• yati arahÄ
vattabbe ... pe ....

na \Ne 70/ parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . na parihÄ
hevaá¹ƒ vattabbe ... pe ....

na parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . na parihÄ• yati arahÄ• a
... pe ....

na parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? Ä• mantÄ• . na parihÄ• yati anÄ• gÄ• mÄ
hevaá¹ƒ vattabbe ... pe ....

na parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• \Ee 72/. na parihÄ
anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

na parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? Ä• mantÄ• . na parihÄ• yati sakadÄ• gÄ•
hevaá¹ƒ vattabbe ... pe ....

<241> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . arahÄ• arahattÄ• parihÄ• yamÄ• no
anÄ• gÄ• miphaleti. anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• parihÄ• yamÄ• no kattha saá¹‡á¹-h
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• parihÄ• yamÄ• no kattha saá¹‡á¹-hÄ• tÄ«ti? sotÄ
sotÄ• pattiphalÄ• parihÄ• yamÄ• no puthujjanabhÅ«miyaá¹ƒ saá¹‡á¹-hÄ• tÄ«ti? na hevaá¹ƒ

Ä• jÄ• nÄ• hi \Be 63/ niggahaá¹ƒ. haÃ±ci arahÄ• arahattÄ• parihÄ• yamÄ• no anÄ• gÄ• m
anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• parihÄ• yamÄ• no sakadÄ• gÄ• miphale saá¹‡á¹-hÄ• ti,

parihÄ• yamÄ• no sotÄ• pattiphale saá¹‡á¹-hÄ• ti; tena vata re vattabbe --- ``sotÄ• panno so
parihÄ• yamÄ• no puthujjanabhÅ«miyaá¹ƒ saá¹‡á¹-hÄ• tÄ«â€™â€™ ti.

arahÄ• arahattÄ• parihÄ• yamÄ• no sotÄ• pattiphale saá¹‡á¹-hÄ• tÄ«ti? Ä• mantÄ• . sotÄ
arahattaá¹ƒyeva sacchikarotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<242> parihÄ• yati \Ne 71/ arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati \Se 87/ sotÄ• pan
hevaá¹ƒ vattabbe ... pe ... kassa \Ee 73/ bahutarÄ• kilesÄ• pahÄ«nÄ• arahato vÄ• sotÄ•
haÃ±ci arahato bahutarÄ• kilesÄ• pahÄ«nÄ• , parihÄ• yati arahÄ• arahattÄ• ; tena vata re
``parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ•
... pe ... kassa bahutarÄ• kilesÄ• pahÄ«nÄ• arahato vÄ• sakadÄ• gÄ• missa vÄ• ti? arah
bahutarÄ• kilesÄ• pahÄ«nÄ• , parihÄ• yati arahÄ• arahattÄ• ; tena vata re vattabbe --- ``p
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• mipha
pe ... kassa bahutarÄ• kilesÄ• pahÄ«nÄ• arahato vÄ• anÄ• gÄ• missa vÄ• ti? arahato. ha
kilesÄ• pahÄ«nÄ• , parihÄ• yati arahÄ• arahattÄ• ; tena vata re vattabbe --- ``parihÄ• yati
anÄ• gÄ• miphalÄ• â€™â€™ ti.

parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• panno so
vattabbe ... pe ... kassa bahutarÄ• kilesÄ• pahÄ«nÄ• anÄ• gÄ• missa vÄ• sotÄ• pannass
haÃ±ci anÄ• gÄ• missa bahutarÄ• kilesÄ• pahÄ«nÄ• , parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ
--- ``parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• â€™â€™ ti.

<243> parihÄ• yati \Se 88/ \Be 64/ anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parih
sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ... kassa bahutarÄ• kilesÄ• pahÄ«nÄ
sakadÄ• gÄ• missa vÄ• ti? anÄ• gÄ• missa. haÃ±ci anÄ• gÄ• missa bahutarÄ• kilesÄ• pa
anÄ• gÄ• miphalÄ• ; tena vata re vattabbe --- ``parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ•

parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• pa
na hevaá¹ƒ vattabbe ... pe ... kassa bahutarÄ• kilesÄ• pahÄ«nÄ• sakadÄ• gÄ• missa vÄ•
sakadÄ• gÄ• missa. haÃ±ci sakadÄ• gÄ• missa bahutarÄ• kilesÄ• pahÄ«nÄ• , parihÄ• yat
sakadÄ• gÄ• miphalÄ• ; tena vata re vattabbe --- ``parihÄ• yati sotÄ• panno sotÄ• pattiphal

<244> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• panno sotÄ• pattip
vattabbe ... pe ... kassa adhimattÄ• maggabhÄ• vanÄ• arahato vÄ• sotÄ• pannassa vÄ• t

adhimattÄ• maggabhÄ• vanÄ• , parihÄ• yati arahÄ• arahattÄ• ; tena vata re vattabbe --- ``
sotÄ• pattiphalÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• t
pe ... kassa adhimattÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ... pe ... sammappadhÄ• nabhÄ• va
... indriyabhÄ• vanÄ• \Se 89/ ... balabhÄ• vanÄ• ... bojjhaá¹…gabhÄ• vanÄ• arahato vÄ•
arahato. haÃ±ci arahato adhimattÄ• bojjhaá¹…gabhÄ• vanÄ• , parihÄ• yati arahÄ• arahatt
--- ``parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• â€™â€™ ti.

parihÄ• yati \Ee 75/ arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati sakadÄ• gÄ• mÄ« sakad
vattabbe ... pe ... kassa adhimattÄ• maggabhÄ• vanÄ• ... pe ... bojjhaá¹…gabhÄ• vanÄ• a
sakadÄ• gÄ• missa vÄ• ti? arahato. haÃ±ci arahato adhimattÄ• bojjhaá¹…gabhÄ• vanÄ• ,
tena vata re vattabbe --- ``parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• â€™â€™ t

parihÄ• yati \Be 65/ arahÄ• arahattÄ• ti? Ä• mantÄ• . parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ
vattabbe ... pe ... kassa adhimattÄ• maggabhÄ• vanÄ• ... pe ... bojjhaá¹…gabhÄ• vanÄ• a
vÄ• ti? arahato. haÃ±ci arahato adhimattÄ• bojjhaá¹…gabhÄ• vanÄ• , parihÄ• yati arahÄ•
vattabbe --- ``parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• â€™â€™ ti.

<245> parihÄ• yati \Ne 73/ anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati
na hevaá¹ƒ vattabbe ... pe ... kassa adhimattÄ• maggabhÄ• vanÄ• ... pe ... bojjhaá¹…gabh
vÄ• sotÄ• pannassa vÄ• ti? anÄ• gÄ• missa. haÃ±ci anÄ• gÄ• missa adhimattÄ• \Se 90/ b
parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ; tena vata re vattabbe --- ``parihÄ• yati sotÄ
sotÄ• pattiphalÄ• â€™â€™ ti.

parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati sakadÄ• gÄ• m
hevaá¹ƒ vattabbe ... pe ... kassa adhimattÄ• maggabhÄ• vanÄ• ... pe ... bojjhaá¹…gabhÄ•
sakadÄ• gÄ• missa vÄ• ti? anÄ• gÄ• missa. haÃ±ci anÄ• gÄ• missa adhimattÄ• bojjhaá¹…
anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ; tena vata re vattabbe --- ``parihÄ• yati sakadÄ• gÄ• mÄ

<246> parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . parihÄ• yati s
hevaá¹ƒ vattabbe ... pe ... kassa adhimattÄ• maggabhÄ• vanÄ• ... pe ... bojjhaá¹…gabhÄ•
vÄ• sotÄ• pannassa vÄ• ti? sakadÄ• gÄ• missa. haÃ±ci sakadÄ• gÄ• missa adhimattÄ• b
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ; tena vata re vattabbe --- ``parihÄ• yati sotÄ• par
... pe ....

<247> arahatÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . so

diá¹-á¹-haá¹ƒ, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahatÄ• samudayo diá¹-á¹-ho, parihÄ• yati arahÄ• arahattÄ• ti \Se 91/? Ä• mantÄ• . sotÄ
diá¹-á¹-ho, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahatÄ• \Be 66/ nirodho diá¹-á¹-ho, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sotÄ• p
diá¹-á¹-ho, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahatÄ• \Ne 74/ maggo diá¹-á¹-ho, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sotÄ• p
parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahatÄ• cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . s
saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na \Ee 77/ hevaá¹ƒ v

arahatÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sakadÄ•
diá¹-á¹-haá¹ƒ, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabb

arahatÄ• samudayo diá¹-á¹-ho ... pe ... nirodho diá¹-á¹-ho ... pe ... maggo diá¹-á¹-ho ... pe .
saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sakadÄ• gÄ• minÄ•
diá¹-á¹-hÄ• ni, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabb

arahatÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . anÄ• gÄ
diá¹-á¹-haá¹ƒ, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe

arahatÄ• samudayo diá¹-á¹-ho ... pe ... nirodho diá¹-á¹-ho ... pe ... maggo diá¹-á¹-ho ... pe .
saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . anÄ• gÄ• minÄ• ca
diá¹-á¹-hÄ• ni, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe

<248> anÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• mip
dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabb

anÄ• gÄ• minÄ• samudayo diá¹-á¹-ho ... pe ... nirodho diá¹-á¹-ho ... pe ... maggo diá¹-á¹-ho
cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• man
75/ cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na heva
....

anÄ• gÄ• minÄ• \Ee 78/ dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• m
sakadÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ•

... pe ....

anÄ• gÄ• minÄ• samudayo diá¹-á¹-ho ... pe ... nirodho diá¹-á¹-ho ... pe ... maggo diá¹-á¹-ho
cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? Ä• mar
saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá

<249> sakadÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati sakadÄ• gÄ• mÄ« sakad
sotÄ• pannena dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na h
....

sakadÄ• gÄ• minÄ• samudayo diá¹-á¹-ho ... pe ... nirodho diá¹-á¹-ho ... pe ... maggo diá¹-á
cattÄ• ri \Se 93/ saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miph
sotÄ• pannena cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ•
... pe ....

<250> sotÄ• pannena dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, na parihÄ• yati sotÄ• panno sotÄ• pattipha
dukkhaá¹ƒ diá¹-á¹-haá¹ƒ, na parihÄ• yati arahÄ• arahattÄ• ti? na hevaá¹ƒ vattabbe ... pe ...

sotÄ• pannena samudayo diá¹-á¹-ho ... pe ... nirodho diá¹-á¹-ho ... pe ... maggo diá¹-á¹-ho ..
cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, na parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? Ä• mant
saccÄ• ni diá¹-á¹-hÄ• ni, na parihÄ• yati arahÄ• arahattÄ• ti? na \Ee 79/ hevaá¹ƒ vattabbe .

sakadÄ• gÄ• minÄ• \Ne 76/ dukkhaá¹ƒ diá¹-á¹-haá¹ƒ ... pe ... cattÄ• ri saccÄ• ni diá¹-á¹-hÄ
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . arahatÄ• cattÄ• ri saccÄ• ni diá¹-
arahattÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ ... pe ... cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, na par
anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . arahatÄ• cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, na parihÄ• y
hevaá¹ƒ vattabbe ... pe ....

sotÄ• pannena \Be 68/ dukkhaá¹ƒ diá¹-á¹-haá¹ƒ ... pe ... cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, r
sotÄ• panno sotÄ• pattiphalÄ• ti? Ä• mantÄ• .

anÄ• gÄ• minÄ• dukkhaá¹ƒ \Se 94/ diá¹-á¹-haá¹ƒ ... pe ... cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni
anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ ... pe ... cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, na
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . anÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-

saccÄ• ni diá¹-á¹-hÄ• ni, na parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ v

sotÄ• pannena dukkhaá¹ƒ diá¹-á¹-haá¹ƒ ... pe ... cattÄ• ri saccÄ• ni diá¹-á¹-hÄ• ni, na parih
sotÄ• pattiphalÄ• ti? Ä• mantÄ• . sakadÄ• gÄ• minÄ• dukkhaá¹ƒ diá¹-á¹-haá¹ƒ ... pe ... catt
diá¹-á¹-hÄ• ni, na parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vatt

<251> arahato rÄ• go pahÄ«no, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sotÄ• panna
pahÄ«nÄ• , parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahato \Ee 80/ rÄ• go pahÄ«no, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sotÄ• pann
... pe ... sÄ«labbataparÄ• mÄ• so pahÄ«no ... pe ... apÄ• yagamanÄ«yo rÄ• go pahÄ«no \N
apÄ• yagamanÄ«yo doso pahÄ«no ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, parihÄ• ya
sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahato doso pahÄ«no ... pe ... moho pahÄ«no ... mÄ• no pahÄ«no ... diá¹-á¹-hi pahÄ«nÄ•
pahÄ«nÄ• ... thinaá¹ƒ {thÄ«naá¹ƒ (Ce Se Ke Ee) } pahÄ«naá¹ƒ ... uddhaccaá¹ƒ pahÄ«naá¹
pahÄ«naá¹ƒ ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, parihÄ• yati arahÄ• arahattÄ• ti \Se 95/? Ä
sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ v

arahato anottappaá¹ƒ pahÄ«naá¹ƒ, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sotÄ• pa
... pe ... sÄ«labbataparÄ• mÄ• so pahÄ«no ... pe ... apÄ• yagamanÄ«yo rÄ• go pahÄ«no ...
doso \Be 69/ pahÄ«no ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, parihÄ• yati sotÄ• pann
hevaá¹ƒ vattabbe ... pe ....

arahato rÄ• go pahÄ«no, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sakadÄ• gÄ• miss
parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

arahato rÄ• go pahÄ«no, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sakadÄ• gÄ• miss
... sÄ«labbataparÄ• mÄ• so pahÄ«no ... pe ... oá¸·Ä• riko kÄ• marÄ• go pahÄ«no ... oá¸·Ä•
parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahato \Ee 81/ doso pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, parihÄ• yati arahÄ• ara
sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe ... oá¸·Ä• riko byÄ• pÄ• do pahÄ«n
sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

arahato rÄ• go pahÄ«no, parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . anÄ• gÄ• missa sa
parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahato \Ne 78/ rÄ• go pahÄ«no, parihÄ• yati \Se 96/ arahÄ• arahattÄ• ti? Ä• mantÄ• . anA
pahÄ«nÄ• ... pe ... sÄ«labbataparÄ• mÄ• so pahÄ«no ... aá¹‡usahagato kÄ• marÄ• go pah
byÄ• pÄ• do pahÄ«no, parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattal

arahato doso pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, parihÄ• yati arahÄ• arahattÄ• t
anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe ... aá¹‡usahagato byÄ• pÄ• do pahÄ«
anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

<252> anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati anÄ• gÄ• mÄ« anÄ• gA
sotÄ• pannassa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ•

anÄ• gÄ• missa \Be 70/ sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati anÄ• gÄ• mÄ« anÄ• g
sotÄ• pannassa vicikicchÄ• pahÄ«nÄ• ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, parihA
sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe.

anÄ• gÄ• missa vicikicchÄ• pahÄ«nÄ• ... pe ... aá¹‡usahagato byÄ• pÄ• do pahÄ«no, par
anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• \Ee 82/. sotÄ• pannassa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ•
pahÄ«no, parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe.

anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miph
sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati \Se 97/ sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphal

anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miph
vicikicchÄ• pahÄ«nÄ• ... pe ... sÄ«labbataparÄ• mÄ• so pahÄ«no ... oá¸·Ä• riko kÄ• marÄ
byÄ• pÄ• do pahÄ«no, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹

anÄ• gÄ• missa \Ne 79/ vicikicchÄ• pahÄ«nÄ• ... pe ... aá¹‡usahagato byÄ• pÄ• do pahÄ
anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe
pahÄ«no, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

<253> sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati sakadÄ• gÄ• mÄ« s
sotÄ• pannassa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati sotÄ• panno sotÄ• pattiphalÄ•

sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ
sotÄ• pannassa vicikicchÄ• pahÄ«nÄ• ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, parihA
sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe.

sakadÄ• gÄ• missa vicikicchÄ• pahÄ«nÄ• ... pe ... oá¸·Ä• riko kÄ• marÄ• go pahÄ«no ... o

pahÄ«no, parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti \Be 71/? Ä• mantÄ• \Ee
sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, parihÄ• yati so
sotÄ• pattiphalÄ• ti? na hevaá¹ƒ vattabbe.

<254> sotÄ• pannassa \Se 98/ sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati sotÄ• panno
Ä• mantÄ• . arahato rÄ• go pahÄ«no, na parihÄ• yati arahÄ• arahattÄ• ti? na hevaá¹ƒ vatta

sotÄ• pannassa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati sotÄ• panno sotÄ• pattipha
doso pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, na parihÄ• yati arahÄ• arahattÄ• ti? na h

sotÄ• pannassa vicikicchÄ• pahÄ«nÄ• ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, na pa
sotÄ• pattiphalÄ• ti? Ä• mantÄ• . arahato rÄ• go pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹
arahattÄ• ti? na hevaá¹ƒ vattabbe.

<255> sakadÄ• gÄ• missa \Ne 80/ sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati sakadÄ•
Ä• mantÄ• . arahato rÄ• go pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, na parihÄ• yati ara
hevaá¹ƒ vattabbe.

sakadÄ• gÄ• missa vicikicchÄ• pahÄ«nÄ• ... pe ... oá¸·Ä• riko byÄ• pÄ• do pahÄ«no, na p
sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . arahato rÄ• go pahÄ«no ... pe ... anottappaá¹ƒ pahÄ
arahÄ• arahattÄ• ti? na hevaá¹ƒ vattabbe.

<256> anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati anÄ• gÄ• mÄ« anÄ
arahato rÄ• go pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, na parihÄ• yati arahÄ• arahatt
hevaá¹ƒ vattabbe \Se 99/.

anÄ• gÄ• missa vicikicchÄ• pahÄ«nÄ• ... pe ... aá¹‡usahagato byÄ• pÄ• do pahÄ«no, na
anÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . arahato rÄ• go pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«na
arahattÄ• ti? na hevaá¹ƒ vattabbe.

<257> sotÄ• pannassa \Be 72/ sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati sotÄ• panno
Ä• mantÄ• . anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... aá¹‡usahagato byÄ• pÄ• do
anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

sotÄ• pannassa vicikicchÄ• pahÄ«nÄ• ... pe ... apÄ• yagamanÄ«yo moho pahÄ«no, na pa
sotÄ• pattiphalÄ• ti? Ä• mantÄ• . anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe ... a
pahÄ«no, na parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

<258> sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati sakadÄ• gÄ• mÄ
Ä• mantÄ• . anÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe ... aá¹‡usahagato byÄ• p
anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

sakadÄ• gÄ• missa \Ne 81/ vicikicchÄ• pahÄ«nÄ• ... pe ... oá¸·Ä• riko byÄ• pÄ• do pahÄ«
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? Ä• mantÄ• . anÄ• gÄ• missa sakkÄ• yadiá¹-á¹
aá¹‡usahagato byÄ• pÄ• do pahÄ«no, na parihÄ• yati anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• ti

<259> sotÄ• pannassa \Se 100/ sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• , na parihÄ• yati sotÄ• pann
Ä• mantÄ• . sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe ... oá¸·Ä• riko byÄ• pÄ
sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe.

sotÄ• pannassa vicikicchÄ• pahÄ«nÄ• ... pe ... apÄ• yagamanÄ«yo moho \Ee 85/ pahÄ«n
sotÄ• pattiphalÄ• ti? Ä• mantÄ• . sakadÄ• gÄ• missa sakkÄ• yadiá¹-á¹-hi pahÄ«nÄ• ... pe .
pahÄ«no, na parihÄ• yati sakadÄ• gÄ• mÄ« sakadÄ• gÄ• miphalÄ• ti? na hevaá¹ƒ vattabbe

<260> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu arahato rÄ• go pahÄ«no ucchin
anabhÄ• vaá¹…kato {anabhÄ• vakato (Ce) } Ä• yatiá¹ƒ anuppÄ• dadhammoti? Ä• mantÄ• .
ucchinnamÅ«lo \Be 73/ tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadham
(Se Ee) evamuparipi} vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu arahato doso pahÄ«no ... pe ... moho p
... diá¹-á¹-hi pahÄ«nÄ• ... vicikicchÄ• pahÄ«nÄ• ... thinaá¹ƒ pahÄ«naá¹ƒ ... uddhaccaá¹ƒ p
ahirikaá¹ƒ pahÄ«naá¹ƒ ... anottappaá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá
Ä• yatiá¹ƒ anuppÄ• dadhammanti? Ä• mantÄ• . haÃ±ci arahato anottappaá¹ƒ pahÄ«naá¹ƒ u
tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ, no ca vata
arahÄ• arahattÄ• â€™â€™ ti.

parihÄ• yati \Se 101/ arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu arahato rÄ• gappahÄ• nÄ• ya
Ä• mantÄ• . haÃ±ci arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito, no ca vata re vattabbe
arahattÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu arahato rÄ• gappahÄ• nÄ• ya satipaá¹
... sammappadhÄ• nÄ• bhÄ• vitÄ• ... iddhipÄ• dÄ• bhÄ• vitÄ• ... indriyÄ• bhÄ• vitÄ• ... b
bojjhaá¹…gÄ• bhÄ• vitÄ• ti? Ä• mantÄ• . haÃ±ci \Ee 86/ arahato rÄ• gappahÄ• nÄ• ya bojj
re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu arahato dosappahÄ• nÄ• ya ... pe ... a

bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ti? Ä• mantÄ• . haÃ±ci arahato anottappapahÄ
bhÄ• vitÄ• , no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

<261> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu arahÄ• vÄ«tarÄ• go vÄ«tadosc
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto
saá¹…kiá¹‡á¹‡aparikho abbÅ«á¸·hesiko niraggaá¸·o ariyo pannaddhajo pannabhÄ• ro visaÃ
dukkhaá¹ƒ tassa pariÃ±Ã±Ä• taá¹ƒ, samudayo pahÄ«no, nirodho sacchikato, maggo bhÄ• v
102/ abhiÃ±Ã±Ä• taá¹ƒ \Be 74/, pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«
bhÄ• vitaá¹ƒ, sacchikÄ• tabbaá¹ƒ sacchikatanti? Ä• mantÄ• . haÃ±ci arahÄ• vÄ«tarÄ• go v
... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, no ca vata re vattabbe --- ``parihÄ• yati arahÄ• araha

<262> parihÄ• yati arahÄ• arahattÄ• ti? ( ) { (Ä• mantÄ•) (Katthaci) } samayavimutto arah
parihÄ• yati, asamayavimutto arahÄ• arahattÄ• na parihÄ• yatÄ«ti. samayavimutto arahÄ•
Ä• mantÄ• . asamayavimutto arahÄ• arahattÄ• parihÄ• yatÄ«ti {na parihÄ• yatÄ«ti (Kattha

asamayavimutto arahÄ• arahattÄ• na parihÄ• yatÄ«ti? Ä• mantÄ• . samayavimutto arahÄ
parihÄ• yatÄ«ti? na hevaá¹ƒ vattabbe.

samayavimuttassa \Ee 87/ \Ne 83/ arahato rÄ• go pahÄ«no, parihÄ• yati samayavimutto ar
Ä• mantÄ• . asamayavimuttassa arahato rÄ• go pahÄ«no, parihÄ• yati asamayavimutto ara
vattabbe.

samayavimuttassa arahato doso pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, parihÄ• yati
arahattÄ• ti? Ä• mantÄ• . asamayavimuttassa arahato anottappaá¹ƒ pahÄ«naá¹ƒ, parihÄ• y
arahattÄ• ti? na hevaá¹ƒ vattabbe.

samayavimuttassa arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito, parihÄ• yati samayavim
Ä• mantÄ• . asamayavimuttassa arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito, parihÄ• ya
103/ arahattÄ• ti? na hevaá¹ƒ vattabbe.

samayavimuttassa arahato rÄ• gappahÄ• nÄ• ya satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• ... pe ...
... iddhipÄ• dÄ• bhÄ• vitÄ• ... indriyÄ• bhÄ• vitÄ• ... balÄ• bhÄ• vitÄ• ... bojjhaá¹…gÄ• b
samayavimutto arahÄ• arahattÄ• ti? Ä• mantÄ• . asamayavimuttassa arahato rÄ• gappahÄ
75/ bhÄ• vitÄ• ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• , parihÄ• yati asamayavimutto arahÄ• ara
vattabbe.

samayavimuttassa arahato dosappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo bh

bojjhaá¹…gÄ• bhÄ• vitÄ• , parihÄ• yati samayavimutto arahÄ• arahattÄ• ti? Ä• mantÄ• . a
anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• , parihÄ• yati a
arahattÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

samayavimutto arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho katakaraá¹‡Ä«yo ohitabhÄ• ro
parikkhÄ«á¹‡abhavasaá¹ƒyojano \Ee 88/ sammadaÃ±Ã±Ä• vimutto ukkhittapaligho saá¹…k
abbÅ«á¸·hesiko niraggaá¸·o ariyo pannaddhajo pannabhÄ• ro visaÃ±Ã±utto suvijitavijayo, d
pariÃ±Ã±Ä• taá¹ƒ, samudayo pahÄ«no, nirodho sacchikato, maggo bhÄ• vito, abhiÃ±Ã±eyy
pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• v
sacchikataá¹ƒ \Ne 84/, parihÄ• yati samayavimutto arahÄ• arahattÄ• ti? Ä• mantÄ• . asama
vÄ«tarÄ• go vÄ«tadoso \Se 104/ vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, pa
arahÄ• arahattÄ• ti? na hevaá¹ƒ vattabbe.

<263> asamayavimuttassa arahato rÄ• go pahÄ«no, na parihÄ• yati asamayavimutto arahÄ
samayavimuttassa arahato rÄ• go pahÄ«no, na parihÄ• yati samayavimutto arahÄ• arahatt

asamayavimuttassa arahato doso pahÄ«no ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ, na parihÄ•
arahÄ• arahattÄ• ti? Ä• mantÄ• . samayavimuttassa arahato anottappaá¹ƒ pahÄ«naá¹ƒ, na
arahÄ• arahattÄ• ti? na hevaá¹ƒ vattabbe.

asamayavimuttassa arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ•
asamayavimutto arahÄ• arahattÄ• ti? Ä• mantÄ• . samayavimuttassa arahato rÄ• gappahÄ
... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• , na parihÄ• yati samayavimutto arahÄ• arahattÄ• ti? na

asamayavimuttassa arahato dosappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo b
bojjhaá¹…gÄ• bhÄ• vitÄ• , na parihÄ• yati asamayavimutto arahÄ• arahattÄ• ti? Ä• mantÄ
arahato anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• , na pa
arahÄ• arahattÄ• ti? na hevaá¹ƒ vattabbe.

asamayavimutto arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ s
parihÄ• yati asamayavimutto \Se 105/ arahÄ• arahattÄ• ti? Ä• mantÄ• . samayavimutto ara
vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, na parihÄ• yati samayavimutto arah
hevaá¹ƒ vattabbe ... pe ....

<264> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . sÄ• riputto thero parihÄ• yittha araha
hevaá¹ƒ vattabbe. mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katthaci) } thero ... mahÄ• k
mahÄ• kaccÄ• yano {mahÄ• kaccÄ• no (MN I 202 Ä• dayo) } thero ... mahÄ• koá¹-á¹-hiko {
Ee) } thero ... mahÄ• panthako thero parihÄ• yittha arahattÄ• ti? na hevaá¹ƒ vattabbe.

sÄ• riputto thero na parihÄ• yittha arahattÄ• ti? Ä• mantÄ• . haÃ±ci sÄ• riputto thero na par
no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

mahÄ• moggallÄ• no thero ... mahÄ• kassapo thero ... mahÄ• kaccÄ• yano thero ... mahÄ•
mahÄ• panthako thero na parihÄ• yittha arahattÄ• ti? Ä• mantÄ• . haÃ±ci mahÄ• panthako
arahattÄ• , no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

ariyapuggalasaá¹ƒsandanaá¹ƒ.

3. suttasÄ• dhanaparihÄ• ni

<265> parihÄ• yati \Be 77/ arahÄ• arahattÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``uccÄ• vacÄ• hi paá¹-ipadÄ• {paá¹-ipÄ• dÄ• (-a) }, samaá¹‡ena pakÄ• sitÄ• .

na pÄ• raá¹ƒ diguá¹‡aá¹ƒ yanti, nayidaá¹ƒ ekaguá¹‡aá¹ƒ mutaâ€™â€™ nti {Sn 719 suttanip

attheva \Ee 90/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``parihÄ• yati arahÄ• \Se
arahattÄ• â€™â€™ ti.

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . atthi chinnassa chediyanti? na hevaá¹ƒ vatta

atthi chinnassa chediyanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``vÄ«tataá¹‡ho \Ne 86/ anÄ• dÄ• no, kiccaá¹ƒ yassa na vijjati.

chinnassa chediyaá¹ƒ natthi, oghapÄ• so samÅ«hatoâ€™â€™ ti ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi chinnassa chediyaâ€™â€™

<266> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . atthi katassa paticayoti? na hevaá¹ƒ v

atthi katassa paticayoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``tassa sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paticayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjati ||

``selo yathÄ• ekagghano, vÄ• tena na samÄ«rati.

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

``iá¹-á¹-hÄ• dhammÄ• aniá¹-á¹-hÄ• ca, nappavedhenti tÄ• dino.

á¹-hitaá¹ƒ cittaá¹ƒ vippamuttaá¹ƒ, vayaá¹ƒ cassÄ• nupassatÄ«â€™â€™ ti {Vin I 244; AN b V

attheva suttantoti? Ä• mantÄ• . tena \Ee 91/ hi na vattabbaá¹ƒ --- ``atthi katassa paticayoâ€

<267> na \Se 107/ \Be 78/ vattabbaá¹ƒ --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti? Ä• bhagavatÄ• --- ``paÃ±cime, bhikkhave, dhammÄ• samayavimuttassa bhikkhuno parihÄ• n paÃ±ca? kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• , saá¹…gaá¹‡ikÄ• rÄ paccavekkhati. ime kho, bhikkhave, paÃ±ca dhammÄ• samayavimuttassa bhikkhuno parih ti {AN b V 149}. attheva suttantoti? Ä• mantÄ• . tena hi parihÄ• yati arahÄ• arahattÄ• ti.

atthi arahato kammÄ• rÄ• matÄ• ti? na hevaá¹ƒ vattabbe.

atthi \Ne 87/ arahato kammÄ• rÄ• matÄ• ti? Ä• mantÄ• . atthi arahato rÄ• go kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo hevaá¹ƒ vattabbe.

atthi arahato bhassÄ• rÄ• matÄ• , atthi arahato niddÄ• rÄ• matÄ• , atthi arahato saá¹…gaá hevaá¹ƒ vattabbe.

atthi arahato saá¹…gaá¹‡ikÄ• rÄ• matÄ• ti? Ä• mantÄ• . atthi arahato rÄ• go kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo hevaá¹ƒ vattabbe.

<268> parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . arahÄ• arahattÄ• parihÄ• yamÄ• no parihÄ• yatÄ«ti? rÄ• gapariyuá¹-á¹-hito parihÄ• yatÄ«ti. pariyuá¹-á¹-hÄ• naá¹ƒ kiá¹ƒ paá¹-icc anusayaá¹ƒ paá¹-icca uppajjatÄ«ti. atthi arahato anusayÄ• ti? na hevaá¹ƒ vattabbe.

atthi \Se 108/ \Ee 92/ arahato anusayÄ• ti? Ä• mantÄ• . atthi arahato kÄ• marÄ• gÄ• nusay mÄ• nÄ• nusayo diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo bhavarÄ• gÄ• nusayo avijjÄ• nusay

dosapariyuá¹-á¹-hito parihÄ• yatÄ«ti ... pe ... mohapariyuá¹-á¹-hito parihÄ• yatÄ«ti .... pariyu

kiá¹ƒ paá¹-icca uppajjatÄ«ti? anusayaá¹ƒ paá¹-icca uppajjatÄ«ti. atthi arahato anusayÄ• ti? r
... pe ....

atthi arahato anusayÄ• ti? Ä• mantÄ• . atthi arahato kÄ• marÄ• gÄ• nusayo ... pe ... avijjÄ•
vattabbe.

parihÄ• yati \Be 79/ arahÄ• arahattÄ• ti? Ä• mantÄ• . arahato arahattÄ• parihÄ• yamÄ• na
88/ gacchatÄ«ti? rÄ• go upacayaá¹ƒ gacchatÄ«ti. sakkÄ• yadiá¹-á¹-hi upacayaá¹ƒ gacchatÄ
upacayaá¹ƒ gacchatÄ«ti, sÄ«labbataparÄ• mÄ• so upacayaá¹ƒ gacchatÄ«ti? na hevaá¹ƒ va
gacchatÄ«ti ... pe ... moho upacayaá¹ƒ gacchatÄ«ti, sakkÄ• yadiá¹-á¹-hi upacayaá¹ƒ gaccha
upacayaá¹ƒ gacchatÄ«ti, sÄ«labbataparÄ• mÄ• so upacayaá¹ƒ gacchatÄ«ti? na hevaá¹ƒ va

parihÄ• yati arahÄ• arahattÄ• ti? Ä• mantÄ• . arahÄ• Ä• cinatÄ«ti? na hevaá¹ƒ vattabbe. a
hevaá¹ƒ vattabbe. arahÄ• pajahatÄ«ti? na hevaá¹ƒ vattabbe. arahÄ• upÄ• diyatÄ«ti? na \E
arahÄ• visinetÄ«ti? na hevaá¹ƒ vattabbe. arahÄ• ussinetÄ«ti? na hevaá¹ƒ vattabbe. arahÄ
vidhÅ«petÄ«ti? na hevaá¹ƒ vattabbe. arahÄ• sandhÅ«petÄ«ti? na hevaá¹ƒ vattabbe.

nanu arahÄ• nevÄ• cinati na apacinati apacinitvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ• n
apacinitvÄ• á¹-hito, no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

nanu arahÄ• neva pajahati na upÄ• diyati pajahitvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ•
upÄ• diyati pajahitvÄ• á¹-hito, no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€

nanu arahÄ• neva visineti na ussineti visinitvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ• neva
visinitvÄ• á¹-hito, no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ ti.

nanu arahÄ• neva vidhÅ«peti na sandhÅ«peti vidhÅ«petvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci
sandhÅ«peti vidhÅ«petvÄ• á¹-hito, no ca vata re vattabbe --- ``parihÄ• yati arahÄ• arahattÄ

parihÄ• nikathÄ• niá¹-á¹-hitÄ• .

3. brahmacariyakathÄ•

1. suddhabrahmacariyakathÄ•

<269> natthi \Be 80/ \Ne 89/ devesu brahmacariyavÄ• soti? Ä• mantÄ• . sabbe \Ee 94/ dev
{eá¸·amÅ«gÄ• (Se) } aviÃ±Ã±Å« hatthasaá¹ƒvÄ• cikÄ• nappaá¹-ibalÄ• subhÄ• sitadubbhÄ
atthamaÃ±Ã±Ä• tuá¹ƒ, sabbe devÄ• na buddhe pasannÄ• na dhamme \Se 110/ pasannÄ•

buddhaá¹ƒ bhagavantaá¹ƒ payirupÄ• santi, na buddhaá¹ƒ bhagavantaá¹ƒ paÃ±haá¹ƒ pucch
paÃ±he vissajjite attamanÄ• , sabbe devÄ• kammÄ• varaá¹‡ena samannÄ• gatÄ• kilesÄ•
vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• assaddhÄ• acchandikÄ• duppaÃ±Ã±Ä• abhabbÄ
dhammesu sammattaá¹ƒ, sabbe devÄ• mÄ• tughÄ• takÄ• pitughÄ• takÄ• arahantaghÄ• t
saá¹…ghabhedakÄ• , sabbe devÄ• pÄ• á¹‡Ä• tipÄ• tino adinnÄ• dÄ• yino kÄ• mesumicchÄ
pisuá¹‡avÄ• cÄ• pharusÄ• vÄ• cÄ• samphappalÄ• pino abhijjhÄ• luno byÄ• pannacittÄ• n
hevaá¹ƒ vattabbe ... pe ....

nanu atthi devÄ• ajaá¸·Ä• anelamÅ«gÄ• viÃ±Ã±Å« na hatthasaá¹ƒvÄ• cikÄ• paá¹-ibalÄ•
atthamaÃ±Ã±Ä• tuá¹ƒ, atthi devÄ• buddhe pasannÄ• dhamme pasannÄ• saá¹…ghe pasa
payirupÄ• santi, buddhaá¹ƒ bhagavantaá¹ƒ paÃ±haá¹ƒ pucchanti, buddhena bhagavatÄ• p
honti, atthi devÄ• na kammÄ• varaá¹‡ena samannÄ• gatÄ• na kilesÄ• varaá¹‡ena samann
samannÄ• gatÄ• saddhÄ• chandikÄ• paÃ±Ã±avanto bhabbÄ• niyÄ• maá¹ƒ okkamituá¹ƒ
atthi devÄ• na mÄ• tughÄ• takÄ• na pitughÄ• takÄ• na arahantaghÄ• takÄ• na ruhiruppÄ
atthi devÄ• na pÄ• á¹‡Ä• tipÄ• tino na adinnÄ• dÄ• yino na kÄ• mesumicchÄ• cÄ• rino \Ne
pisuá¹‡Ä• vÄ• cÄ• na pharusÄ• vÄ• cÄ• na samphappalÄ• pino na abhijjhÄ• luno \Se 111
sammÄ• diá¹-á¹-hikÄ• ti? Ä• mantÄ• .

haÃ±ci atthi devÄ• ajaá¸·Ä• anelamÅ«gÄ• viÃ±Ã±Å« na hatthasaá¹ƒvÄ• cikÄ• \Ee 95/ pa
subhÄ• sitadubbhÄ• sitÄ• naá¹ƒ atthamaÃ±Ã±Ä• tuá¹ƒ ... pe ... atthi devÄ• buddhe pasann
sammÄ• diá¹-á¹-hikÄ• , no ca vata re vattabbe --- ``natthi devesu brahmacariyavÄ• soâ€™â

<270> atthi \Be 81/ devesu brahmacariyavÄ• soti? Ä• mantÄ• . atthi tattha pabbajjÄ• muá¹
kÄ• sÄ• vadhÄ• raá¹‡Ä• pattadhÄ• raá¹‡Ä• , devesu sammÄ• sambuddhÄ• uppajjanti, pa
sÄ• vakayugaá¹ƒ uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

devesu pabbajjÄ• natthÄ«ti, natthi devesu brahmacariyavÄ• soti? Ä• mantÄ• . yattha atthi
brahmacariyavÄ• so, yattha natthi pabbajjÄ• natthi tattha brahmacariyavÄ• soti? na hevaá¹
yattha atthi pabbajjÄ• tattheva brahmacariyavÄ• so, yattha natthi pabbajjÄ• natthi tattha br
Ä• mantÄ• . yo pabbajati tasseva brahmacariyavÄ• so, yo na pabbajati natthi tassa brahma
vattabbe ... pe ....

devesu muá¹‡á¸• iyaá¹ƒ natthÄ«ti, natthi devesu brahmacariyavÄ• soti? Ä• mantÄ• . yattha
tattheva brahmacariyavÄ• so, yattha natthi muá¹‡á¸• iyaá¹ƒ natthi tattha brahmacariyavÄ• s
vattabbe ... pe ... yattha atthi muá¹‡á¸• iyaá¹ƒ tattheva brahmacariyavÄ• so, yattha \Se 112/
muá¹‡á¸• iyaá¹ƒ natthi tattha brahmacariyavÄ• soti? Ä• mantÄ• . yo muá¹‡á¸• o hoti tasseva
muá¹‡á¸• o na hoti natthi tassa brahmacariyavÄ• soti? na \Ee 96/ hevaá¹ƒ vattabbe ... pe ...

devesu kÄ• sÄ• vadhÄ• raá¹‡Ä• natthÄ«ti, natthi devesu brahmacariyavÄ• soti? Ä• mantÄ
kÄ• sÄ• vadhÄ• raá¹‡Ä• tattheva brahmacariyavÄ• so, yattha natthi kÄ• sÄ• vadhÄ• raá¹‡Ä
brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe ... pe ... yattha atthi kÄ• sÄ• vadhÄ• raá¹‡Ä• ta
brahmacariyavÄ• so, yattha natthi kÄ• sÄ• vadhÄ• raá¹‡Ä• natthi tattha brahmacariyavÄ• s
kÄ• sÄ• vaá¹ƒ \Ne 91/ dhÄ• reti tasseva brahmacariyavÄ• so, yo kÄ• sÄ• vaá¹ƒ na dhÄ• ret
brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe ... pe ....

devesu pattadhÄ• raá¹‡Ä• natthÄ«ti, natthi devesu brahmacariyavÄ• soti? Ä• mantÄ• . yat
tattheva brahmacariyavÄ• so, yattha natthi pattadhÄ• raá¹‡Ä• natthi tattha brahmacariyavÄ
vattabbe ... pe ... yattha atthi pattadhÄ• raá¹‡Ä• tattheva brahmacariyavÄ• so, yattha natthi
natthi tattha brahmacariyavÄ• soti? Ä• mantÄ• ? yo pattaá¹ƒ dhÄ• reti tasseva brahmacariy
dhÄ• reti natthi tassa brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe ... pe ....

devesu \Be 82/ sammÄ• sambuddhÄ• nuppajjantÄ«ti, natthi devesu brahmacariyavÄ• soti
sammÄ• sambuddhÄ• uppajjanti tattheva brahmacariyavÄ• so, yattha sammÄ• sambuddhÄ
brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe ... pe ... yattha sammÄ• sambuddhÄ• uppajjan
brahmacariyavÄ• so, yattha sammÄ• sambuddhÄ• nuppajjanti natthi tattha brahmacariyavÄ
lumbiniyÄ• bhagavÄ• jÄ• to, bodhiyÄ• mÅ«le abhisambuddho, bÄ• rÄ• á¹‡asiyaá¹ƒ bhaga
pavattitaá¹ƒ; tattheva brahmacariyavÄ• so, natthaÃ±Ã±atra brahmacariyavÄ• soti? na hevaá

devesu paccekasambuddhÄ• nuppajjantÄ«ti, natthi devesu brahmacariyavÄ• soti? Ä• man
paccekasambuddhÄ• uppajjanti tattheva brahmacariyavÄ• so, yattha paccekasambuddhÄ•
brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe ... pe ... yattha paccekasambuddhÄ• uppajjant
brahmacariyavÄ• so, yattha paccekasambuddhÄ• nuppajjanti natthi tattha brahmacariyavÄ
majjhimesu janapadesu paccekasambuddhÄ• uppajjanti, tattheva brahmacariyavÄ• so, nat
brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe ... pe ....

devesu sÄ• vakayugaá¹ƒ nuppajjatÄ«ti, natthi devesu brahmacariyavÄ• soti? Ä• mantÄ• . y
uppajjati tattheva brahmacariyavÄ• so, yattha sÄ• vakayugaá¹ƒ nuppajjati natthi tattha brah
hevaá¹ƒ vattabbe ... pe ... yattha sÄ• vakayugaá¹ƒ uppajjati tattheva \Se 114/ brahmacariya
sÄ• vakayugaá¹ƒ nuppajjati natthi tattha brahmacariyavÄ• soti? Ä• mantÄ• . magadhesu \N
uppannaá¹ƒ, tattheva brahmacariyavÄ• so, natthaÃ±Ã±atra brahmacariyavÄ• soti? na heva

<271> atthi devesu brahmacariyavÄ• soti? Ä• mantÄ• \Ee 98/. sabbadevesu atthi brahmac
vattabbe ... pe ....

atthi manussesu brahmacariyavÄ• soti? Ä• mantÄ• . sabbamanussesu atthi brahmacariyav
... pe ....

atthi devesu brahmacariyavÄ• soti? Ä• mantÄ• . asaÃ±Ã±asattesu devesu atthi brahmacar
vattabbe ... pe ....

atthi \Be 83/ manussesu brahmacariyavÄ• soti? Ä• mantÄ• . paccantimesu janapadesu atth
milakkhesu {milakkhÅ«su (Se Katthaci) } aviÃ±Ã±Ä• tÄ• resu yattha natthi gati bhikkhÅ«naá
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• nanti? na hevaá¹ƒ vattabbe.

atthi devesu brahmacariyavÄ• soti? atthi yattha atthi, atthi yattha natthÄ«ti. asaÃ±Ã±asattes
yattha atthi, atthi yattha natthi brahmacariyavÄ• so, saÃ±Ã±asattesu {asaÃ±Ã±asattesu (Ka
yattha atthi, atthi yattha natthi brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe.

devesu atthi yattha atthi, atthi yattha natthi brahmacariyavÄ• soti? Ä• mantÄ• . kattha atthi,
asaÃ±Ã±asattesu \Se 115/ devesu natthi brahmacariyavÄ• so, saÃ±Ã±asattesu {asaÃ±Ã±as
atthi brahmacariyavÄ• soti. asaÃ±Ã±asattesu devesu natthi brahmacariyavÄ• soti? Ä• mant
{asaÃ±Ã±asattesu (Katthaci) } devesu natthi brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe.

saÃ±Ã±asattesu devesu atthi brahmacariyavÄ• soti? Ä• mantÄ• . asaÃ±Ã±asattesu \Ee 99
brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe.

atthi \Ne 93/ manussesu brahmacariyavÄ• soti? atthi yattha atthi, atthi yattha natthÄ«ti. pac
janapadesu atthi yattha atthi, atthi yattha natthi brahmacariyavÄ• so milakkhesu aviÃ±Ã±Ä•
gati bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, majjhimesu jana
atthi yattha natthi brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe.

manussesu atthi yattha atthi, atthi yattha natthi brahmacariyavÄ• soti? Ä• mantÄ• . kattha a
natthÄ«ti? paccantimesu janapadesu natthi brahmacariyavÄ• so milakkhesu aviÃ±Ã±Ä• tÄ•
bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, majjhimesu janapad
paccantimesu janapadesu natthi brahmacariyavÄ• so milakkhesu aviÃ±Ã±Ä• tÄ• resu yatth
bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• nanti? Ä• mantÄ• . majjhimesu janapadesu
hevaá¹ƒ vattabbe.

majjhimesu \Be 84/ janapadesu \Se 116/ atthi brahmacariyavÄ• soti? Ä• mantÄ• . paccanti
brahmacariyavÄ• so milakkhesu aviÃ±Ã±Ä• tÄ• resu yattha natthi gati bhikkhÅ«naá¹ƒ bhikk
upÄ• sikÄ• nanti? na hevaá¹ƒ vattabbe.

atthi devesu brahmacariyavÄ• soti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``tÄ«hi, bhik
jambudÄ«pakÄ• manussÄ• uttarakuruke ca manusse adhiggaá¹‡hanti deve ca tÄ• vatiá¹ƒ

satimanto, idha brahmacariyavÄ• soâ€™â€™ ti {AN c 9.21}. attheva suttantoti? Ä• mantÄ• devesu brahmacariyavÄ• soti.

sÄ• vatthiyaá¹ƒ vuttaá¹ƒ bhagavatÄ• --- ``idha brahmacariyavÄ• soâ€™â€™ ti? Ä• mantÄ• brahmacariyavÄ• so, natthi aÃ±Ã±atra brahmacariyavÄ• soti? na hevaá¹ƒ vattabbe.

<272> anÄ• gÄ• missa puggalassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, ito cutassa tattha upapannassa kuhiá¹ƒ phaluppattÄ«ti? ta anÄ• gÄ• missa puggalassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni \Ne 94/ saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, ito cutassa tattha upapannassa tahiá¹ƒ phaluppatti; no ca v ``natthi devesu brahmacariyavÄ• soâ€™â€™ ti.

anÄ• gÄ• missa puggalassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, paÃ±c appahÄ«nÄ• ni \Se 117/, ito cutassa tattha upapannassa kuhiá¹ƒ bhÄ• roharaá¹‡aá¹ƒ, kuhiá dukkhapariÃ±Ã±Ä• taá¹ƒ, kuhiá¹ƒ kilesappahÄ• naá¹ƒ, kuhiá¹ƒ nirodhasacchikiriyÄ• , kuhiá¹ tattheva. haÃ±ci anÄ• gÄ• missa puggalassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pah paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni, ito cutassa tattha upapannass no ca vata re vattabbe --- ``natthi devesu brahmacariyavÄ• soâ€™â€™ ti.

anÄ• gÄ• missa puggalassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, paÃ±c appahÄ«nÄ• ni, ito cutassa tattha upapannassa tahiá¹ƒ \Be 85/ phaluppatti, tahiá¹ƒ bhÄ• ro dukkhapariÃ±Ã±Ä• taá¹ƒ, tahiá¹ƒ kilesappahÄ• naá¹ƒ, tahiá¹ƒ nirodhasacchikiriyÄ• , tahiá¹ƒ kenaá¹-á¹-hena vadesi --- ``natthi devesu brahmacariyavÄ• soâ€™â€™ ti? handa hi anÄ• g bhÄ• vitena maggena tattha phalaá¹ƒ sacchikarotÄ«ti {sacchikaroti (bahÅ«su) }.

2. saá¹ƒsandanabrahmacariyakathÄ•

<273> anÄ• gÄ• mÄ« \Ee 101/ puggalo idha bhÄ• vitena maggena tattha phalaá¹ƒ sacchik sotÄ• panno puggalo tattha bhÄ• vitena maggena idha phalaá¹ƒ sacchikarotÄ«ti? na hevaá

anÄ• gÄ• mÄ« puggalo idha bhÄ• vitena maggena tattha phalaá¹ƒ sacchikarotÄ«ti? Ä• ma idha parinibbÄ• yipuggalo {idhaparinibbÄ• yÄ« (?) } tattha bhÄ• vitena maggena idha phala hevaá¹ƒ vattabbe.

sotÄ• panno puggalo idha bhÄ• vitena maggena idha phalaá¹ƒ sacchikarotÄ«ti? Ä• mantÄ• bhÄ• vitena maggena tattha phalaá¹ƒ sacchikarotÄ«ti? na \Se 118/ hevaá¹ƒ vattabbe.

sakadÄ• gÄ• mÄ« \Ne 95/ puggalo idha parinibbÄ• yipuggalo idha bhÄ• vitena maggena id

Ä• mantÄ• . anÄ• gÄ• mÄ« puggalo tattha bhÄ• vitena maggena tattha phalaá¹ƒ sacchikaro
... pe ....

idha vihÄ• ya niá¹-á¹-hassa puggalassa maggo ca bhÄ• vÄ«yati, na ca kilesÄ• pahÄ«yantÄ
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa maggo ca bhÄ• vÄ«yati, na ca
hevaá¹ƒ vattabbe ... pe ....

idha vihÄ• ya niá¹-á¹-hassa puggalassa maggo ca bhÄ• vÄ«yati, na ca kilesÄ• pahÄ«yantÄ
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa ... pe ... arahattasacchikir
puggalassa maggo ca bhÄ• vÄ«yati, na ca kilesÄ• pahÄ«yantÄ«ti? na \Ee 102/ hevaá¹ƒ va

sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa apubbaá¹ƒ acarimaá¹ƒ maggo
ca pahÄ«yantÄ«ti? Ä• mantÄ• . idha vihÄ• ya niá¹-á¹-hassa \Be 86/ puggalassa apubbaá¹ƒ
bhÄ• vÄ«yati, kilesÄ• ca pahÄ«yantÄ«ti? na hevaá¹ƒ vattabbe.

sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa ... pe ... arahattasacchiki
puggalassa apubbaá¹ƒ acarimaá¹ƒ maggo ca bhÄ• vÄ«yati, kilesÄ• ca pahÄ«yantÄ«ti? Ä•
niá¹-á¹-hassa puggalassa apubbaá¹ƒ acarimaá¹ƒ maggo ca bhÄ• vÄ«yati, kilesÄ• ca pahÄ«
vattabbe \Se 119/.

anÄ• gÄ• mÄ« puggalo katakaraá¹‡Ä«yo bhÄ• vitabhÄ• vano tattha upapajjatÄ«ti? Ä• man
hevaá¹ƒ vattabbe.

arahÄ• upapajjatÄ«ti? Ä• mantÄ• . atthi arahato punabbhavoti? na hevaá¹ƒ vattabbe.

atthi \Ne 96/ arahato punabbhavoti? Ä• mantÄ• . arahÄ• bhavena bhavaá¹ƒ gacchati, gatiy
saá¹ƒsÄ• rena saá¹ƒsÄ• raá¹ƒ gacchati, upapattiyÄ• upapattiá¹ƒ gacchatÄ«ti? na hevaá¹ƒ v

anÄ• gÄ• mÄ« puggalo katakaraá¹‡Ä«yo bhÄ• vitabhÄ• vano anohaá¹-abhÄ• ro tattha upa
bhÄ• roharaá¹‡Ä• ya puna maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe.

anÄ• gÄ• mÄ« \Ee 103/ puggalo katakaraá¹‡Ä«yo bhÄ• vitabhÄ• vano apariÃ±Ã±Ä• tadukl
asacchikatanirodho appaá¹-ividdhÄ• kuppo tattha upapajjatÄ«ti? Ä• mantÄ• . akuppapaá¹-iv
bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe.

anÄ• gÄ• mÄ« puggalo katakaraá¹‡Ä«yo bhÄ• vitabhÄ• vano anohaá¹-abhÄ• ro tattha upa
bhÄ• roharaá¹‡Ä• ya puna maggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . anohaá¹-abhÄ• ro ca tatth
vattabbe.

anÄ• gÄ• mÄ« puggalo katakaraá¹‡Ä«yo bhÄ• vitabhÄ• vano apariÃ±Ã±Ä• tadukkho appa
appaá¹-ividdhÄ• kuppo tattha upapajjati, na ca akuppapaá¹-ivedhÄ• ya puna maggaá¹ƒ bhÄ
Ä• mantÄ• . appaá¹-ividdhÄ• kuppo ca tattha parinibbÄ• yatÄ«ti? na hevaá¹ƒ vattabbe. yath
dÅ«rampi gantvÄ• kÄ• laá¹ƒ karoti, evamevaá¹ƒ anÄ• gÄ• mÄ« puggalo idha bhÄ• vitena m
sacchikarotÄ«ti.

yathÄ• \Be 87/ migo sallena viddho dÅ«rampi gantvÄ• sasallova kÄ• laá¹ƒ karoti, evamev
idha bhÄ• vitena maggena tattha sasallova parinibbÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ..

brahmacariyakathÄ• niá¹-á¹-hitÄ• .

3. odhisokathÄ•

<274> odhisodhiso \Ne 97/ kilese jahatÄ«ti? Ä• mantÄ• . sotÄ• pattiphalasacchikiriyÄ• ya p
dukkhadassanena kiá¹ƒ jahatÄ«ti? sakkÄ• yadiá¹-á¹-hiá¹ƒ \Ee 104/ vicikicchaá¹ƒ sÄ«labbata
tadekaá¹-á¹-he ca kilese ekadese jahatÄ«ti. ekadesaá¹ƒ sotÄ• panno, ekadesaá¹ƒ na sotÄ•
sotÄ• pattiphalappatto {sotÄ• pattiphalaá¹ƒ patto (?) } paá¹-iladdho adhigato sacchikato upa
kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ satta
kolaá¹…kolo, ekabÄ«jÄ«, buddhe aveccappasÄ• dena samannÄ• gato, dhamme ... pe ... sa
ariyakantehi sÄ«lehi samannÄ• gato ekadesaá¹ƒ ariyakantehi sÄ«lehi na samannÄ• gatoti?
vattabbe ... pe ....

samudayadassanena kiá¹ƒ jahatÄ«ti? sakkÄ• yadiá¹-á¹-hiá¹ƒ jahati, vicikicchaá¹ƒ sÄ«labba
tadekaá¹-á¹-he ca kilese ekadese jahatÄ«ti. ekadesaá¹ƒ sotÄ• panno, ekadesaá¹ƒ na sotÄ•
ekadesaá¹ƒ ariyakantehi sÄ«lehi samannÄ• gato, ekadesaá¹ƒ ariyakantehi sÄ«lehi na sama
vattabbe ... pe ....

nirodhadassanena kiá¹ƒ jahatÄ«ti? vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ tadekaá¹-á¹-h
jahatÄ«ti. ekadesaá¹ƒ sotÄ• panno, ekadesaá¹ƒ na sotÄ• panno ... pe ... ekadesaá¹ƒ ariyak
samannÄ• gato, ekadesaá¹ƒ ariyakantehi sÄ«lehi na samannÄ• gatoti? na hevaá¹ƒ vattabb

maggadassanena kiá¹ƒ jahatÄ«ti? sÄ«labbataparÄ• mÄ• saá¹ƒ tadekaá¹-á¹-he ca kilese ja
sotÄ• panno, ekadesaá¹ƒ na sotÄ• panno, ekadesaá¹ƒ \Be 88/ sotÄ• pattiphalappatto paá¹-
sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phu
ekadesaá¹ƒ sattakkhattuparamo, kolaá¹…kolo, ekabÄ«jÄ«, buddhe aveccappasÄ• dena sa
saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato, ekadesaá¹ƒ ariyakantehi sÄ«lehi n
hevaá¹ƒ vattabbe ... pe ....

<275> sakadÄ• gÄ• miphalasacchikiriyÄ• ya \Ne 98/ paá¹-ipanno puggalo dukkhadassanen
oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ jahati, oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ tadekaá¹-á¹-he ca kile
ekadesaá¹ƒ sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ na sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ \Se 122/ sak
{sakadÄ• gÄ• miphalaá¹ƒ patto (?) } paá¹-iladdho adhigato sacchikato upasampajja viharati
viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharatÄ«ti? na \Ee 105/ hevaá¹ƒ vattabbe ... p

samudayadassanena kiá¹ƒ jahatÄ«ti? oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ jahati, oá¸·Ä• rikaá¹ƒ
tadekaá¹-á¹-he ca kilese ekadese jahatÄ«ti. ekadesaá¹ƒ sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ na
sakadÄ• gÄ• miphalappatto paá¹-iladdho adhigato sacchikato upasampajja viharati, kÄ• yen
ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

nirodhadassanena kiá¹ƒ jahatÄ«ti? oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahati, tadekaá¹-á¹-he ca
jahatÄ«ti. ekadesaá¹ƒ sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ na sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ sa
paá¹-iladdho adhigato sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, ekades
phusitvÄ• viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

maggadassanena kiá¹ƒ jahatÄ«ti? oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahati, tadekaá¹-á¹-he ca
ekadesaá¹ƒ sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ na sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ sakadÄ• gÄ
adhigato sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ na kÄ•
viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<276> anÄ• gÄ• miphalasacchikiriyÄ• ya \Be 89/ paá¹-ipanno puggalo dukkhadassanena k
aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ jahati, aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ tadekaá¹-á¹-
jahatÄ«ti. ekadesaá¹ƒ anÄ• gÄ• mÄ«, ekadesaá¹ƒ na anÄ• gÄ• mÄ« \Se 123/, ekadesaá¹ƒ
{anÄ• gÄ• miphalaá¹ƒ patto (?) } paá¹-iladdho adhigato sacchikato upasampajja viharati, kÄ
viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ antarÄ• parinibbÄ• yÄ«, u
asaá¹…khÄ• raparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒsoto akaniá¹-á¹-h
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

samudayadassanena \Ne 99/ kiá¹ƒ jahatÄ«ti? aá¹‡usahagataá¹ƒ \Ee 106/ kÄ• marÄ• gaá¹ƒ
byÄ• pÄ• daá¹ƒ tadekaá¹-á¹-he ca kilese ekadese jahatÄ«ti. ekadesaá¹ƒ anÄ• gÄ• mÄ«, ek
pe ... ekadesaá¹ƒ uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«, ekadesaá¹ƒ na uddhaá¹ƒsoto akani
hevaá¹ƒ vattabbe ... pe ....

nirodhadassanena kiá¹ƒ jahatÄ«ti? aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ jahati, tadekaá¹-á¹-h
jahatÄ«ti. ekadesaá¹ƒ anÄ• gÄ• mÄ«, ekadesaá¹ƒ na anÄ• gÄ• mÄ« ... pe ... ekadesaá¹ƒ u
akaniá¹-á¹-hagÄ• mÄ«, ekadesaá¹ƒ na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ

maggadassanena kiá¹ƒ jahatÄ«ti? tadekaá¹-á¹-he ca kilese jahatÄ«ti. ekadesaá¹ƒ anÄ• gÄ•
anÄ• gÄ• mÄ«, ekadesaá¹ƒ anÄ• gÄ• miphalappatto paá¹-iladdho adhigato sacchikato upas
phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ antarÄ• parinib
upahaccaparinibbÄ• yÄ«, asaá¹…khÄ• raparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, u
akaniá¹-á¹-hagÄ• mÄ«, ekadesaá¹ƒ na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ

<277> arahattasacchikiriyÄ• ya \Se 124/ paá¹-ipanno puggalo dukkhadassanena kiá¹ƒ jaha
arÅ«parÄ• gaá¹ƒ mÄ• naá¹ƒ uddhaccaá¹ƒ avijjaá¹ƒ tadekaá¹-á¹-he ca kilese ekadese jahatÄ
ekadesaá¹ƒ na arahÄ• , ekadesaá¹ƒ arahattappatto \Be 90/ {arahattaá¹ƒ patto (?) } paá¹-ila
sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phu
viharati, ekadesaá¹ƒ vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho katakaraá¹‡Ä«yo ohitabhÄ• ro anu
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto ukkhittapaligho saá¹…kiá¹‡á¹‡a
niraggaá¸·o ariyo pannaddhajo pannabhÄ• ro visaÃ±Ã±utto suvijitavijayo, dukkhaá¹ƒ tassa p
samudayo pahÄ«no, nirodho sacchikato, maggo bhÄ• vito, abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• t
pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ, sacchikÄ• t
(ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ,) { ( ) (?) } ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ
hevaá¹ƒ vattabbe ... pe ....

samudayadassanena \Ne 100/ kiá¹ƒ jahatÄ«ti? rÅ«parÄ• gaá¹ƒ arÅ«parÄ• gaá¹ƒ jahati, mÄ
avijjaá¹ƒ tadekaá¹-á¹-he ca kilese ekadese jahatÄ«ti. ekadesaá¹ƒ arahÄ• , ekadesaá¹ƒ na a
ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ na sacchik
... pe ....

nirodhadassanena kiá¹ƒ jahatÄ«ti? mÄ• naá¹ƒ jahati, uddhaccaá¹ƒ avijjaá¹ƒ tadekaá¹-á¹-he
jahatÄ«ti. ekadesaá¹ƒ arahÄ• , ekadesaá¹ƒ na arahÄ• \Ee 108/ ... pe ... ekadesaá¹ƒ sacchi
sacchikataá¹ƒ, ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ na sacchikatanti? na \Se 125/ hevaá¹ƒ vatta

maggadassanena kiá¹ƒ jahatÄ«ti? uddhaccaá¹ƒ avijjaá¹ƒ tadekaá¹-á¹-he ca kilese jahatÄ«ti
ekadesaá¹ƒ na arahÄ• , ekadesaá¹ƒ arahattappatto paá¹-iladdho adhigato sacchikato upasa
phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ vÄ«tarÄ• go vÄ
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano samma
ukkhittapaligho saá¹…kiá¹‡á¹‡aparikho abbÅ«á¸·hesiko niraggaá¸·o ariyo pannaddhajo pan
suvijitavijayo, dukkhaá¹ƒ tassa pariÃ±Ã±Ä• taá¹ƒ, samudayo pahÄ«no, nirodho sacchikato,
abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ p
bhÄ• vitaá¹ƒ \Be 91/, sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ sa
sacchikÄ• tabbaá¹ƒ na sacchikatanti? na hevaá¹ƒ vattabbe ... pe ....

<278> na vattabbaá¹ƒ --- ``odhisodhiso kilese jahatÄ«â€™â€™ ti? Ä• mantÄ• . nanu vuttaá

``anupubbena medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva, niddhame malamattanoâ€™â€™ ti {Dhp 239 dhammapade} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``odhisodhiso kilese jahatÄ«â€™

odhisodhiso \Se 126/ \Ee 109/ \Ne 101/ kilese jahatÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagav

``sahÄ• vassa dassanasampadÄ• ya,

tayassu dhammÄ• jahitÄ• bhavanti.

sakkÄ• yadiá¹-á¹-hÄ« vicikicchitaÃ±ca,

sÄ«labbataá¹ƒ vÄ• pi yadatthi kiÃ±ci.

catÅ«hapÄ• yehi ca vippamutto,

chaccÄ• bhiá¹-hÄ• nÄ• ni abhabba {abhabbo (Ce Se) } kÄ• tuâ€™â€™ nti {Khp 6.10; Sn 23

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``odhisodhiso kilese jahatÄ«â€™

odhisodhiso kilese jahatÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``yasmiá¹ƒ, bhikkh
ariyasÄ• vakassa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±ci sa
taá¹ƒ nirodhadhammaâ€™ nti, saha dassanuppÄ• dÄ• , bhikkhave, ariyasÄ• vakassa tÄ«á¹
--- sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbataparÄ• mÄ• soâ€™â€™ ti {aá¹…guttaranikÄ•
Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``odhisodhiso kilese jahatÄ«â€™â€™ ti.

odhisokathÄ• niá¹-á¹-hitÄ• .

4. jahatikathÄ•

1. nasuttÄ• haraá¹‡akathÄ•

<279> jahati \Se 127/ \Be 92/ puthujjano kÄ• marÄ• gabyÄ• pÄ• danti? Ä• mantÄ• . accant
jahati, appaá¹-isandhiyaá¹ƒ jahati, samÅ«laá¹ƒ jahati, sataá¹‡haá¹ƒ jahati, sÄ• nusayaá¹ƒ ja

102/ Ã±Ä• á¹‡ena jahati, ariyena maggena jahati, akuppaá¹ƒ \Ee 110/ paá¹-ivijjhanto jahati,
sacchikaronto jahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

vikkhambheti puthujjano kÄ• marÄ• gabyÄ• pÄ• danti? Ä• mantÄ• . accantaá¹ƒ vikkhambh
appaá¹-isandhiyaá¹ƒ vikkhambheti, samÅ«laá¹ƒ vikkhambheti, sataá¹‡haá¹ƒ vikkhambheti, s
vikkhambheti, ariyena Ã±Ä• á¹‡ena vikkhambheti, ariyena maggena vikkhambheti, akuppaá
vikkhambheti, anÄ• gÄ• miphalaá¹ƒ sacchikaronto vikkhambhetÄ«ti? na hevaá¹ƒ vattabbe ..

jahati anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo kÄ• marÄ• gabyÄ• pÄ• daá¹
anavasesaá¹ƒ jahati ... pe ... anÄ• gÄ• miphalaá¹ƒ sacchikaronto jahatÄ«ti? Ä• mantÄ• . jah
kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca accantaá¹ƒ jahati, anavasesaá¹ƒ jahati ... pe ... anÄ• g
sacchikaronto jahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

vikkhambheti anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo kÄ• marÄ• gabyÄ• p
vikkhambheti, anavasesaá¹ƒ vikkhambheti ... pe ... anÄ• gÄ• miphalaá¹ƒ sacchikaronto vikk
vikkhambheti \Se 128/ puthujjano kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca accantaá¹ƒ \Ne 103/
vikkhambheti \Ee 111/ ... pe ... anÄ• gÄ• miphalaá¹ƒ sacchikaronto vikkhambhetÄ«ti? na he
....

jahati puthujjano kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca na accantaá¹ƒ jahati, na anavasesaá
anÄ• gÄ• miphalaá¹ƒ sacchikaronto jahatÄ«ti? Ä• mantÄ• . jahati anÄ• gÄ• miphalasacchik
kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca na accantaá¹ƒ jahati ... pe ... na anÄ• gÄ• miphalaá¹ƒ s
hevaá¹ƒ vattabbe ... pe ....

vikkhambheti \Be 93/ puthujjano kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca na accantaá¹ƒ vikkha
vikkhambheti ... pe ... na anÄ• gÄ• miphalaá¹ƒ sacchikaronto vikkhambhetÄ«ti? Ä• mantÄ•
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca
anavasesaá¹ƒ vikkhambheti ... pe ... na anÄ• gÄ• miphalaá¹ƒ sacchikaronto vikkhambhetÄ«
... pe ....

jahati puthujjano kÄ• marÄ• gabyÄ• pÄ• danti? Ä• mantÄ• . katamena maggenÄ• ti? rÅ«pÄ
rÅ«pÄ• vacaro maggo niyyÄ• niko khayagÄ• mÄ« bodhagÄ• mÄ« apacayagÄ• mÄ« anÄ• s
129/ anoghaniyo ayoganiyo anÄ«varaá¹‡iyo aparÄ• maá¹-á¹-ho anupÄ• dÄ• niyo asaá¹ƒkile
nanu rÅ«pÄ• vacaro maggo aniyyÄ• niko na khayagÄ• mÄ« na bodhagÄ• mÄ« na apacaya
pe ... saá¹ƒkilesiyoti? Ä• mantÄ• . haÃ±ci rÅ«pÄ• vacaro maggo aniyyÄ• niko na khayagÄ•
saá¹ƒkilesiyo, no ca vata re vattabbe --- ``jahati puthujjano rÅ«pÄ• vacarena maggena kÄ• n
nti.

jahati \Ee 112/ anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• mimagge
ca maggo niyyÄ• niko khayagÄ• mÄ« bodhagÄ• mÄ« apacayagÄ• mÄ« anÄ• savo ... pe ...
jahati puthujjano rÅ«pÄ• vacarena maggena kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca maggo ni
bodhagÄ• mÄ« apacayagÄ• mÄ« anÄ• savo ... pe ... asaá¹ƒkilesiyoti? na hevaá¹ƒ vattabbe

jahati puthujjano rÅ«pÄ• vacarena maggena kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ, so ca maggo a
bodhagÄ• mÄ« na apacayagÄ• mÄ« sÄ• savo ... pe ... saá¹ƒkilesiyoti? Ä• mantÄ• . jahati
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• mimaggena kÄ• marÄ• g
aniyyÄ• niko na khayagÄ• mÄ« na bodhagÄ• mÄ« na apacayagÄ• mÄ« sÄ• savo ... pe ... s
vattabbe ... pe ....

<280> puthujjano \Se 130/ kÄ• mesu vÄ«tarÄ• go saha dhammÄ• bhisamayÄ• anÄ• gÄ• m
Ä• mantÄ• . arahatte saá¹‡á¹-hÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

puthujjano \Be 94/ kÄ• mesu vÄ«tarÄ• go saha dhammÄ• bhisamayÄ• anÄ• gÄ• miphale s
apubbaá¹ƒ acarimaá¹ƒ tayo magge bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

apubbaá¹ƒ \Ne 104/ acarimaá¹ƒ tayo magge bhÄ• vetÄ«ti? Ä• mantÄ• . apubbaá¹ƒ acarima
sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

apubbaá¹ƒ acarimaá¹ƒ tÄ«á¹‡i sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti? Ä• mantÄ• . tiá¹‡á
tissannaá¹ƒ vedanÄ• naá¹ƒ tissannaá¹ƒ saÃ±Ã±Ä• naá¹ƒ tissannaá¹ƒ cetanÄ• naá¹ƒ tiá¹‡á
tissannaá¹ƒ saddhÄ• naá¹ƒ \Ee 113/ tiá¹‡á¹‡aá¹ƒ vÄ«riyÄ• naá¹ƒ tissannaá¹ƒ satÄ«naá¹ƒ ti
samÄ• dhÄ«naá¹ƒ tissannaá¹ƒ paÃ±Ã±Ä• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vatta

puthujjano kÄ• mesu vÄ«tarÄ• go saha dhammÄ• bhisamayÄ• anÄ• gÄ• miphale saá¹‡á¹-
sotÄ• pattimaggenÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• mimaggenÄ• ti? na hevaá¹ƒ vattabbe. katamena maggenÄ• ti? anÄ• gÄ• mim
sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ jahatÄ«ti? na hevaá¹ƒ vat

2. suttÄ• haraá¹‡akathÄ•

<281> anÄ• gÄ• mimaggena sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• sa
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• sotÄ• pattiphalaá¹ƒ \Se 131/ vuttaá¹ƒ bhagava
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• sotÄ• pattiphalaá¹ƒ vuttaá¹ƒ bhagavatÄ• , no
``anÄ• gÄ• mimaggena sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ ja
anÄ• gÄ• mimaggena oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahat

....

anÄ• gÄ• mimaggena oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahat
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• sakadÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ bhagav
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• sakadÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ bhagav
``anÄ• gÄ• mimaggena \Ee 114/ oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• d

puthujjano \Ne 105/ kÄ• mesu vÄ«tarÄ• go saha dhammÄ• bhisamayÄ• anÄ• gÄ• miphale
keci dhammaá¹ƒ abhisamenti, sabbe te saha dhammÄ• bhisamayÄ• anÄ• gÄ• miphale saá
vattabbe ... pe ....

na \Be 95/ vattabbaá¹ƒ --- ``jahati puthujjano kÄ• marÄ• gabyÄ• pÄ• daâ€™â€™ nti? Ä• m
bhagavatÄ• ---

``ahesuá¹ƒ te {ahiá¹ƒsakÄ• (AN b VI 54) } atÄ«taá¹ƒse, cha satthÄ• ro yasassino.

nirÄ• magandhÄ• karuá¹‡edhimuttÄ• {karuá¹‡Ä• dhimuttÄ• (Ce Katthaci) }, kÄ• masaá¹ƒy

``kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pagÄ• ahu.

ahesuá¹ƒ sÄ• vakÄ• tesaá¹ƒ, anekÄ• ni satÄ• nipi ||

``nirÄ• magandhÄ• karuá¹‡edhimuttÄ• , kÄ• masaá¹ƒyojanÄ• tigÄ• .

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pagÄ• ahÅ«â€™â€™ ti {AN b VI 54} ||

attheva \Se 132/ suttantoti? Ä• mantÄ• . tena hi jahati puthujjano kÄ• marÄ• gabyÄ• pÄ• da

jahati puthujjano kÄ• marÄ• gabyÄ• pÄ• danti? Ä• mantÄ• . nanu \Ee 115/ vuttaá¹ƒ bhagav
bhikkhave, sunetto satthÄ• evaá¹ƒ dÄ«ghÄ• yuko samÄ• no evaá¹ƒ ciraá¹-á¹-hitiko aparimu
jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi aparimutto du
kissa hetu? catunnaá¹ƒ dhammÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• . katamesaá¹ƒ catu
ananubodhÄ• appaá¹-ivedhÄ• , ariyassa samÄ• dhissa, ariyÄ• ya paÃ±Ã±Ä• ya, ariyÄ• ya
appaá¹-ivedhÄ• . tayidaá¹ƒ, bhikkhave, ariyaá¹ƒ sÄ«laá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, a
paá¹-ividdho, ariyÄ• paÃ±Ã±Ä• anubuddhÄ• paá¹-ividdhÄ• , ariyÄ• vimutti anubuddhÄ• p
bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bhavanetti, natthi dÄ• ni punabbhavoti.

``sÄ«laá¹ƒ \Ne 106/ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ• .

anubuddhÄ• ime dhammÄ• , gotamena yasassinÄ• ||

``iti buddho abhiÃ±Ã±Ä• ya, dhammamakkhÄ• si bhikkhunaá¹ƒ.

dukkhassantakaro satthÄ• , cakkhumÄ• parinibbutoâ€™â€™ ti {AN b 7.66} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``jahati puthujjano kÄ• marÄ• gab

jahatikathÄ• niá¹-á¹-hitÄ• .

5. sabbamatthÄ«tikathÄ•

1. vÄ• dayutti

<282> sabbamatthÄ«ti \Se 133/ \Be 96/? Ä• mantÄ• . sabbattha sabbamatthÄ«ti? na hevaá
sabbamatthÄ«ti? Ä• mantÄ• . sabbadÄ• sabbamatthÄ«ti? na \Ee 116/ hevaá¹ƒ vattabbe. sa
sabbena sabbaá¹ƒ sabbamatthÄ«ti? na hevaá¹ƒ vattabbe. sabbamatthÄ«ti? Ä• mantÄ• . sa
hevaá¹ƒ vattabbe. sabbamatthÄ«ti? Ä• mantÄ• . ayoganti katvÄ• sabbamatthÄ«ti? na heva
sabbamatthÄ«ti? Ä• mantÄ• . yampi natthi, tampatthÄ«ti? na hevaá¹ƒ vattabbe. sabbamatth
sabbamatthÄ«ti yÄ• diá¹-á¹-hi sÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hÄ«ti, yÄ• diá¹-á¹-hi sÄ• diá
sammÄ• diá¹-á¹-hÄ«ti, hevamatthÄ«ti? na hevaá¹ƒ vattabbe. (saá¹ƒkhittaá¹ƒ). vÄ• dayutti.

2. kÄ• lasaá¹ƒsandanÄ•

<283> atÄ«taá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu atÄ«taá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá
abbhatthaá¹…gatanti? Ä• mantÄ• . haÃ±ci atÄ«taá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ
abbhatthaá¹…gataá¹ƒ, no ca vata re vattabbe --- ``atÄ«taá¹ƒ atthÄ«â€™â€™ ti.

anÄ• gataá¹ƒ \Ne 107/ atthÄ«ti? Ä• mantÄ• . nanu anÄ• gataá¹ƒ ajÄ• taá¹ƒ abhÅ«taá¹ƒ asa
117/ anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? Ä• mantÄ• . haÃ±ci anÄ• gataá¹ƒ ajÄ• taá¹ƒ abh
anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«taá¹ƒ, no ca vata re vattabbe --- ``anÄ• gataá¹ƒ

paccuppannaá¹ƒ atthi paccuppannaá¹ƒ aniruddhaá¹ƒ avigataá¹ƒ avipariá¹‡ataá¹ƒ na atthaá
abbhatthaá¹…gatanti? Ä• mantÄ• . atÄ«taá¹ƒ atthi atÄ«taá¹ƒ aniruddhaá¹ƒ \Se 134/ avigata
atthaá¹…gataá¹ƒ na abbhatthaá¹…gatanti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ a
jÄ• taá¹ƒ bhÅ«taá¹ƒ saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«tanti? Ä• mantÄ•
anÄ• gataá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«tan

... pe ....

atÄ«taá¹ƒ atthi atÄ«taá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ atthaá¹…gataá¹ƒ abbhattha
Ä• mantÄ• . paccuppannaá¹ƒ atthi paccuppannaá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ a
abbhatthaá¹…gatanti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ atthi anÄ• gataá¹ƒ ajÄ• ta
asaÃ±jÄ• taá¹ƒ anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? Ä• mantÄ• . paccuppann
ajÄ• taá¹ƒ abhÅ«taá¹ƒ asaÃ±jÄ• taá¹ƒ anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? na

<284> atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu atÄ«taá¹ƒ rÅ«paá¹ƒ niruddhaá¹ƒ vig
atthaá¹…gataá¹ƒ abbhatthaá¹…gatanti? Ä• mantÄ• . haÃ±ci atÄ«taá¹ƒ rÅ«paá¹ƒ niruddhaá
abbhatthaá¹…gataá¹ƒ, no ca vata re vattabbe --- ``atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«â€™â€™ ti.

anÄ• gataá¹ƒ rÅ«paá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu \Ee 118/ anÄ• gataá¹ƒ rÅ«paá¹ƒ ajÄ• ta
asaÃ±jÄ• taá¹ƒ anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? Ä• mantÄ• . haÃ±ci anÄ•
... pe ... apÄ• tubhÅ«taá¹ƒ, no ca vata \Se 135/ re vattabbe --- ``anÄ• gataá¹ƒ rÅ«paá¹ƒ atth

paccuppannaá¹ƒ rÅ«paá¹ƒ atthi paccuppannaá¹ƒ rÅ«paá¹ƒ aniruddhaá¹ƒ avigataá¹ƒ avipar
atthaá¹…gataá¹ƒ na abbhatthaá¹…gatanti? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ
avigataá¹ƒ avipariá¹‡ataá¹ƒ na atthaá¹…gataá¹ƒ na abbhatthaá¹…gatanti? na hevaá¹ƒ vatta

paccuppannaá¹ƒ \Ne 108/ rÅ«paá¹ƒ atthi paccuppannaá¹ƒ rÅ«paá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ sa
abhinibbattaá¹ƒ pÄ• tubhÅ«tanti? Ä• mantÄ• . anÄ• gataá¹ƒ rÅ«paá¹ƒ atthi anÄ• gataá¹ƒ rÅ
saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«tanti? na hevaá¹ƒ vattabbe.

atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ atthaá¹
abbhatthaá¹…gatanti? Ä• mantÄ• . paccuppannaá¹ƒ rÅ«paá¹ƒ atthi paccuppannaá¹ƒ rÅ«pa
vipariá¹‡ataá¹ƒ atthaá¹…gataá¹ƒ abbhatthaá¹…gatanti? na hevaá¹ƒ vattabbe.

anÄ• gataá¹ƒ rÅ«paá¹ƒ atthi anÄ• gataá¹ƒ rÅ«paá¹ƒ ajÄ• taá¹ƒ abhÅ«taá¹ƒ asaÃ±jÄ• taá¹ƒ
anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? Ä• mantÄ• . paccuppannaá¹ƒ rÅ«paá¹ƒ atthi paccuppa
abhÅ«taá¹ƒ asaÃ±jÄ• taá¹ƒ anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? na hevaá¹ƒ v

atÄ«tÄ• vedanÄ• atthi ... pe ... saÃ±Ã±Ä• atthi, saá¹…khÄ• rÄ• atthi, viÃ±Ã±Ä• á¹‡aá¹ƒ a
atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ atthaá¹…gataá¹ƒ abbha
\Ee 119/. haÃ±ci \Se 136/ atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niruddhaá¹ƒ ... pe ... abbhatthaá¹…g
vattabbe --- ``atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti.

anÄ• gataá¹ƒ \Be 98/ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu anÄ• gataá¹ƒ viÃ±Ã±Ä

asaÃ±jÄ• taá¹ƒ anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? Ä• mantÄ• . haÃ±ci anÄ•
ajÄ• taá¹ƒ ... pe ... apÄ• tubhÅ«taá¹ƒ, no ca vata re vattabbe --- ``anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹
ti.

paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniruddhaá¹ƒ
abbhatthaá¹…gatanti? Ä• mantÄ• . atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á
... na abbhatthaá¹…gatanti? na hevaá¹ƒ vattabbe.

paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• taá¹ƒ ... pe
Ä• mantÄ• . anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• taá¹ƒ
hevaá¹ƒ vattabbe.

atÄ«taá¹ƒ \Ne 109/ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niruddhaá¹ƒ ... pe
abbhatthaá¹…gatanti? Ä• mantÄ• . paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi paccuppannaá
... pe ... abbhatthaá¹…gatanti? na hevaá¹ƒ vattabbe. anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi a
viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ• taá¹ƒ ... pe ... apÄ• tubhÅ«tanti? Ä• mantÄ• .

paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi paccuppannaá¹ƒ \Se 137/ viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ•
apÄ• tubhÅ«tanti? na hevaá¹ƒ vattabbe.

<285> ``paccuppannanti vÄ• rÅ«paâ€™â€™ nti vÄ• , ``rÅ«panti vÄ• paccuppannaâ€™â€
rÅ«paá¹ƒ appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? Ä• mantÄ•
rÅ«paá¹ƒ nirujjhamÄ• naá¹ƒ paccuppannabhÄ• vaá¹ƒ jahatÄ«ti? Ä• mantÄ• . rÅ«pabhÄ• va
vattabbe ... pe ....

``paccuppannanti vÄ• rÅ«paâ€™â€™ nti vÄ• , ``rÅ«panti vÄ• paccuppannaâ€™â€™ nti v
appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? Ä• mantÄ• . paccupp
nirujjhamÄ• naá¹ƒ rÅ«pabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• . paccuppannabhÄ• vaá¹ƒ na
... pe ....

``odÄ• tanti vÄ• vatthaâ€™â€™ nti vÄ• , ``vatthanti vÄ• odÄ• taâ€™â€™ nti vÄ• odÄ• ta
karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? Ä• mantÄ• . odÄ• taá¹ƒ vatthaá
odÄ• tabhÄ• vaá¹ƒ jahatÄ«ti? Ä• mantÄ• . vatthabhÄ• vaá¹ƒ jahatÄ«ti? na hevaá¹ƒ vattabbe

``odÄ• tanti \Be 99/ vÄ• vatthaâ€™â€™ nti vÄ• , ``vatthanti vÄ• odÄ• taâ€™â€™ nti vÄ•
appiyaá¹ƒ karitvÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? Ä• mantÄ• . odÄ• taá
vatthabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• . odÄ• tabhÄ• vaá¹ƒ na jahatÄ«ti? na hevaá¹ƒ va

<286> rÅ«paá¹ƒ rÅ«pabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ s
avipariá¹‡Ä• madhammanti \Ne 110/? na hevaá¹ƒ vattabbe. nanu rÅ«paá¹ƒ rÅ«pabhÄ• vaá
aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? Ä• mantÄ• . haÃ±ci \Ee 121/
asassataá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, no ca vata re vattabbe --- ``rÅ«paá¹ƒ rÅ«pabhÄ• v

nibbÄ• naá¹ƒ nibbÄ• nabhÄ• vaá¹ƒ na jahatÄ«ti nibbÄ• naá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá
Ä• mantÄ• . rÅ«paá¹ƒ rÅ«pabhÄ• vaá¹ƒ na jahatÄ«ti {na jahati (Ce Katthaci) } rÅ«paá¹ƒ nic
sassataá¹ƒ avipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe ... pe ... rÅ«paá¹ƒ rÅ«pabhÄ•
aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? Ä• mantÄ• . nibbÄ• naá¹ƒ ni
nibbÄ• naá¹ƒ aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? na hevaá¹ƒ vat

atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• . anÄ• gataá¹ƒ atthi a
anÄ• gatabhÄ• vaá¹ƒ na jahatÄ«ti? na hevaá¹ƒ vattabbe. atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tab
Ä• mantÄ• . paccuppannaá¹ƒ atthi paccuppannaá¹ƒ paccuppannabhÄ• vaá¹ƒ na jahatÄ«ti?
....

anÄ• gataá¹ƒ atthi anÄ• gataá¹ƒ anÄ• gatabhÄ• vaá¹ƒ jahatÄ«ti {na jahatÄ«ti (bahÅ«su) aá
oloketabbÄ• }? Ä• mantÄ• . atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tabhÄ• vaá¹ƒ jahatÄ«ti {na jahat
aá¹-á¹-hakathÄ• oloketabbÄ• }? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ atthi paccuppannaá¹ƒ paccuppannabhÄ• vaá¹ƒ jahatÄ«ti {na jahatÄ«ti (ba
oloketabbÄ• }? Ä• mantÄ• . atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tabhÄ• vaá¹ƒ jahatÄ«ti {na jahat
aá¹-á¹-hakathÄ• oloketabbÄ• }? na hevaá¹ƒ \Se 139/ vattabbe.

atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• . atÄ«taá¹ƒ niccaá¹ƒ d
avipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe ... pe ... nanu \Ee 122/ atÄ«taá¹ƒ aniccaá
asassataá¹ƒ vipariá¹‡Ä• madhammanti? Ä• mantÄ• . haÃ±ci atÄ«taá¹ƒ aniccaá¹ƒ adhuvaá
vipariá¹‡Ä• madhammaá¹ƒ, no ca vata re vattabbe --- ``atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tabhÄ
jahatÄ«â€™â€™ ti.

nibbÄ• naá¹ƒ \Be 100/ atthi nibbÄ• naá¹ƒ nibbÄ• nabhÄ• vaá¹ƒ na jahatÄ«ti nibbÄ• naá¹ƒ n
sassataá¹ƒ avipariá¹‡Ä• madhammanti \Ne 111/? Ä• mantÄ• . atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ
atÄ«taá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe

atÄ«taá¹ƒ atthi atÄ«taá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahati atÄ«taá¹ƒ aniccaá¹ƒ adhuvaá¹ƒ asass
vipariá¹‡Ä• madhammanti? Ä• mantÄ• . nibbÄ• naá¹ƒ atthi nibbÄ• naá¹ƒ nibbÄ• nabhÄ• va
aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe ... pe ...

<287> atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• ma
rÅ«paá¹ƒ atthi anÄ• gataá¹ƒ rÅ«paá¹ƒ anÄ• gatabhÄ• vaá¹ƒ na jahatÄ«ti? na hevaá¹ƒ vatta
rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• . paccuppan
paccuppannaá¹ƒ rÅ«paá¹ƒ paccuppannabhÄ• vaá¹ƒ na jahatÄ«ti? na hevaá¹ƒ vattabbe ... p

anÄ• gataá¹ƒ rÅ«paá¹ƒ atthi anÄ• gataá¹ƒ rÅ«paá¹ƒ anÄ• gatabhÄ• vaá¹ƒ jahatÄ«ti {na jah
anulomapaÃ±hoyeva} \Se 140/? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ
{na jahatÄ«ti (bahÅ«su) anulomapaÃ±hoyeva}? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ \Ee 123/ rÅ«paá¹ƒ atthi paccuppannaá¹ƒ rÅ«paá¹ƒ paccuppannabhÄ• va
(bahÅ«su) anulomapaÃ±hoyeva}? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹
{na jahatÄ«ti (bahÅ«su) anulomapaÃ±hoyeva}? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• mantÄ• .
niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe ... pe ... na
aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? Ä• mantÄ• . haÃ±ci atÄ«taá¹
... vipariá¹‡Ä• madhammaá¹ƒ, no ca vata re vattabbe --- ``atÄ«taá¹ƒ rÅ«paá¹ƒ atthi atÄ«taá
atÄ«tabhÄ• vaá¹ƒ na jahatÄ«â€™â€™ ti.

nibbÄ• naá¹ƒ atthi nibbÄ• naá¹ƒ nibbÄ• nabhÄ• vaá¹ƒ na jahati {na jahatÄ«ti (?) purimapa
saá¹ƒsandetabbaá¹ƒ} nibbÄ• naá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhamma
rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahati {na jahatÄ«ti (?) purimaÃ±he
saá¹ƒsandetabbaá¹ƒ} atÄ«taá¹ƒ rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madh
vattabbe ... pe ....

atÄ«taá¹ƒ \Be 101/ \Ne 112/ rÅ«paá¹ƒ atthi atÄ«taá¹ƒ rÅ«paá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahati
aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? Ä• mantÄ• . nibbÄ• naá¹ƒ att
nibbÄ• nabhÄ• vaá¹ƒ na jahati nibbÄ• naá¹ƒ aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä•
vattabbe ... pe ....

atÄ«tÄ• vedanÄ• atthi ... atÄ«tÄ• saÃ±Ã±Ä• atthi ... atÄ«tÄ• \Se 141/ saá¹…khÄ• rÄ• a
viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«ti? Ä• ma
viÃ±Ã±Ä• á¹‡aá¹ƒ atthi anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• gatabhÄ• vaá¹ƒ na jahatÄ«ti?
... atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jaha
paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paccuppannab
hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• gatabhÄ• vaá¹

atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ jahatÄ«ti?
pe ....

paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paccuppanna
jahatÄ«ti (bahÅ«su) anulomapaÃ±hoyeva}? Ä• mantÄ• . atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi a
atÄ«tabhÄ• vaá¹ƒ jahatÄ«ti {na jahatÄ«ti (bahÅ«su) anulomapaÃ±hoyeva}? na hevaá¹ƒ vatt

atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammanti? na hevaá¹ƒ v
atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti?
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, no ca vata
viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahatÄ«â€™â€™

nibbÄ• naá¹ƒ \Se 142/ atthi nibbÄ• naá¹ƒ nibbÄ• nabhÄ• vaá¹ƒ na jahati {na jahatÄ«ti (?) p
saá¹ƒsandetabbaá¹ƒ} nibbÄ• naá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhamma
viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ \Ee 125/ na jahati {n
purimapaÃ±hehi saá¹ƒsandetabbaá¹ƒ} atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sass
avipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhÄ• vaá¹ƒ na jahati
aniccaá¹ƒ \Ne 113/ adhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti? Ä• mantÄ• . nibbÄ•
102/ nibbÄ• nabhÄ• vaá¹ƒ na jahati nibbÄ• naá¹ƒ aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ vipariá
hevaá¹ƒ vattabbe ... pe ....

vacanasodhanÄ•

<288> atÄ«taá¹ƒ nvatthÄ«ti? Ä• mantÄ• . haÃ±ci atÄ«taá¹ƒ nvatthi, atÄ«taá¹ƒ atthÄ«ti micc
atthi nvÄ• tÄ«taá¹ƒ, atthi atÄ«tanti micchÄ• . anÄ• gataá¹ƒ nvatthÄ«ti? Ä• mantÄ• . haÃ±ci a
anÄ• gataá¹ƒ atthÄ«ti micchÄ• . haÃ±ci vÄ• pana atthi nvÄ• nÄ• gataá¹ƒ, atthi anÄ• gatant

anÄ• gataá¹ƒ hutvÄ• paccuppannaá¹ƒ hotÄ«ti? Ä• mantÄ• . taÃ±Ã±eva anÄ• gataá¹ƒ taá¹
vattabbe ... pe ... taÃ±Ã±eva anÄ• gataá¹ƒ taá¹ƒ paccuppannanti? Ä• mantÄ• . hutvÄ• hoti
hevaá¹ƒ vattabbe ... pe ... hutvÄ• hoti hutvÄ• hotÄ«ti? Ä• mantÄ• . na hutvÄ• na hoti na h
hevaá¹ƒ \Se 143/ vattabbe ... pe ....

paccuppannaá¹ƒ hutvÄ• atÄ«taá¹ƒ hotÄ«ti? Ä• mantÄ• . taÃ±Ã±eva paccuppannaá¹ƒ taá¹
vattabbe ... pe ... taÃ±Ã±eva paccuppannaá¹ƒ taá¹ƒ atÄ«tanti? Ä• mantÄ• \Ee 126/. hutvÄ•
na hevaá¹ƒ vattabbe ... pe ... hutvÄ• hoti hutvÄ• hotÄ«ti? Ä• mantÄ• . na hutvÄ• na hoti n

na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ hutvÄ• paccuppannaá¹ƒ hoti, paccuppannaá¹ƒ hutvÄ• atÄ«taá¹ƒ hotÄ«ti? Ä
anÄ• gataá¹ƒ taá¹ƒ paccuppannaá¹ƒ taá¹ƒ atÄ«tanti? na hevaá¹ƒ vattabbe ... pe ... taÃ±Ã±e
paccuppannaá¹ƒ taá¹ƒ atÄ«tanti? Ä• mantÄ• . hutvÄ• hoti hutvÄ• hotÄ«ti? na hevaá¹ƒ vatt
hoti hutvÄ• hotÄ«ti? Ä• mantÄ• . na hutvÄ• na hoti na hutvÄ• na hotÄ«ti? na hevaá¹ƒ vatt

atÄ«tacakkhurÅ«pÄ• dikathÄ•

<289> atÄ«taá¹ƒ \Ne 114/ cakkhuá¹ƒ atthi rÅ«pÄ• atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• l
atthÄ«ti? Ä• mantÄ• . atÄ«tena cakkhunÄ• atÄ«taá¹ƒ rÅ«paá¹ƒ passatÄ«ti? na hevaá¹ƒ vat
sotaá¹ƒ atthi saddÄ• atthi sotaviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• kÄ• so atthi manasikÄ• ro atthÄ«t
\Be 103/ sotena atÄ«taá¹ƒ saddaá¹ƒ suá¹‡Ä• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ
gandhÄ• atthi ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ \Se 144/ atthi vÄ• yo atthi manasikÄ• ro atthÄ«ti?
ghÄ• nena atÄ«taá¹ƒ gandhaá¹ƒ ghÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• jivhÄ
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• po atthi manasikÄ• ro atthÄ«ti? Ä• mantÄ• \Ee 127/. atÄ«
rasaá¹ƒ sÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«to kÄ• yo atthi phoá¹-á¹-habbÄ• att
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ atthi pathavÄ« atthi manasikÄ• ro atthÄ«ti? Ä• mantÄ• . atÄ«tena
phoá¹-á¹-habbaá¹ƒ phusatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«to mano atthi dhammÄ• a
manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi manasikÄ• ro atthÄ«ti? Ä• mantÄ• . atÄ«tena m
vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ cakkhuá¹ƒ atthi rÅ«pÄ• atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi mar
Ä• mantÄ• . anÄ• gatena cakkhunÄ• anÄ• gataá¹ƒ rÅ«paá¹ƒ passatÄ«ti? na hevaá¹ƒ vatta
sotaá¹ƒ atthi ... ghÄ• naá¹ƒ atthi ... jivhÄ• atthi ... kÄ• yo atthi \Ee 128/ ... mano atthi dhamm
manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi manasikÄ• ro atthÄ«ti? Ä• mantÄ• . anÄ• gater
dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ cakkhuá¹ƒ atthi rÅ«pÄ• atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi
paccuppannena cakkhunÄ• paccuppannaá¹ƒ rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . atÄ«taá¹ƒ
145/ atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi manasikÄ• ro atthi, atÄ«tena cakkhun
passatÄ«ti? na hevaá¹ƒ vattabbe ... pe .... paccuppannaá¹ƒ sotaá¹ƒ atthi ... ghÄ• naá¹ƒ atth
... kÄ• yo atthi ... mano atthi dhammÄ• atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi ma
paccuppannena manena paccuppannaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? Ä• mantÄ• . atÄ«to
atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi manasikÄ• ro atthi, atÄ«tena manena atÄ«
vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ cakkhuá¹ƒ atthi rÅ«pÄ• atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi

paccuppannena cakkhunÄ• paccuppannaá¹ƒ rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . anÄ• gata
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi manasikÄ• ro \Be 104/ atthi, anÄ• gatena cakkh
passatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ sotaá¹ƒ atthi ... ghÄ• naá¹ƒ atthi
... kÄ• yo atthi ... mano atthi dhammÄ• atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi ma
paccuppannena manena paccuppannaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? Ä• mantÄ• . anÄ• g
manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi manasikÄ• ro atthi, anÄ• gatena manena anÄ•
vijÄ• nÄ• tÄ«ti? na \Ee 129/ hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ \Se 146/ cakkhuá¹ƒ atthi rÅ«pÄ• atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atth
na ca atÄ«tena cakkhunÄ• atÄ«taá¹ƒ rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ c
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi manasikÄ• ro atthi, na ca paccuppannena cakkh
rÅ«paá¹ƒ passatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ sotaá¹ƒ atthi ... ghÄ• naá¹ƒ at
atthi ... kÄ• yo atthi ... mano atthi dhammÄ• atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ att
atthi, na ca atÄ«tena manena atÄ«taá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? Ä• mantÄ• . paccuppa
manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi manasikÄ• ro atthi, na ca paccuppannena man
dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ cakkhuá¹ƒ atthi rÅ«pÄ• atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi man
anÄ• gatena cakkhunÄ• anÄ• gataá¹ƒ rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atthi Ä• loko atthi manasikÄ• ro atthi, na ca paccuppannena cakkh
rÅ«paá¹ƒ passatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ sotaá¹ƒ atthi ... ghÄ• naá¹
atthi ... kÄ• yo atthi ... mano atthi dhammÄ• atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ att
atthi, na \Se 147/ ca anÄ• gatena manena anÄ• gataá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti \Ne 116
mano atthi dhammÄ• atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ atthi vatthuá¹ƒ atthi manasikÄ• ro atthi,
manena paccuppannaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taÃ±Ä• á¹‡Ä• dikathÄ•

<290> atÄ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡
hevaá¹ƒ vattabbe ... pe ... tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«ti \Be 105/?
Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• ti, samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, mag
hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«y
vattabbe ... pe ... tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«ti? Ä• mantÄ• . tena
parijÄ• nÄ• ti, samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti \Se 148/, maggaá¹ƒ bhÄ• vetÄ
vattabbe ... pe ....

paccuppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«
Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na hevaá¹ƒ vat
paccuppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• ti, samudaya
sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . atÄ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä•
parijÄ• nÄ• ti, samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? na h
... paccuppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ
Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na hevaá¹ƒ vat
paccuppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, tena Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• ti, samudaya
sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• \Ee 131/. anÄ• gataá¹ƒ Ã±Ä• á¹‡aá¹ƒ att
dukkhaá¹ƒ parijÄ• nÄ• ti, samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• v
vattabbe ... pe ....

atÄ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«t
Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na hevaá
atÄ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• ti, samudayaá
sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, na
dukkhaá¹ƒ parijÄ• nÄ• ti, samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• v
vattabbe ... pe ....

anÄ• gataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«yaá¹ƒ karot
paccuppannaá¹ƒ \Ne 117/ Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡akaraá¹‡Ä«
vattabbe ... pe .... anÄ• gataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena dukkhaá¹ƒ pari
pajahati \Se 149/, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• \Be 106/. pa
Ã±Ä• á¹‡aá¹ƒ atthi, na ca tena Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• ti, samudayaá¹ƒ pajahat
sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

arahantÄ• dikathÄ•

<291> arahato atÄ«to rÄ• go atthÄ«ti? Ä• mantÄ• . arahÄ• tena rÄ• gena sarÄ• goti? na h
arahato atÄ«to doso atthÄ«ti? Ä• mantÄ• \Ee 132/. arahÄ• tena dosena sadosoti? na heva
arahato atÄ«to moho atthÄ«ti? Ä• mantÄ• . arahÄ• tena mohena samohoti? na hevaá¹ƒ va
atÄ«to mÄ• no atthÄ«ti? Ä• mantÄ• . arahÄ• tena mÄ• nena samÄ• noti? na hevaá¹ƒ vatta
diá¹-á¹-hi atthÄ«ti? Ä• mantÄ• . arahÄ• tÄ• ya diá¹-á¹-hiyÄ• sadiá¹-á¹-hikoti? na hevaá¹ƒ va
arahato atÄ«tÄ• vicikicchÄ• atthÄ«ti? Ä• mantÄ• . arahÄ• tÄ• ya vicikicchÄ• ya savicikicc
... pe ... arahato atÄ«taá¹ƒ thinaá¹ƒ atthÄ«ti? Ä• mantÄ• . arahÄ• tena thinena sathinoti? na
... pe ... arahato atÄ«taá¹ƒ uddhaccaá¹ƒ atthÄ«ti? Ä• mantÄ• . arahÄ• tena uddhaccena sa
vattabbe ... pe ... arahato atÄ«taá¹ƒ ahirikaá¹ƒ atthÄ«ti? Ä• mantÄ• . arahÄ• tena ahirikena
hevaá¹ƒ vattabbe ... pe ... arahato atÄ«taá¹ƒ anottappaá¹ƒ atthÄ«ti? Ä• mantÄ• . arahÄ• te

150/ saanottappÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• missa \Ne 118/ atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthÄ«ti? Ä• mantÄ• \Ee 133/. anÄ•
sadiá¹-á¹-hikoti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gÄ• missa atÄ«tÄ• vicikicchÄ• atthi ...
sÄ«labbataparÄ• mÄ• so atthi ... atÄ«to aá¹‡usahagato kÄ• marÄ• go atthi ... atÄ«to aá¹‡us
atthÄ«ti? Ä• mantÄ• . anÄ• gÄ• mÄ« tena byÄ• pÄ• dena byÄ• pannacittoti? na hevaá¹ƒ va

sakadÄ• gÄ• missa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthÄ«ti? Ä• mantÄ• . sakadÄ• gÄ• mÄ« t
sadiá¹-á¹-hikoti? na hevaá¹ƒ vattabbe ... pe ... sakadÄ• gÄ• missa atÄ«tÄ• vicikicchÄ• atth
sÄ«labbataparÄ• mÄ• so atthi ... atÄ«to \Be 107/ oá¸·Ä• riko kÄ• marÄ• go atthi ... atÄ«to o
atthÄ«ti? Ä• mantÄ• . sakadÄ• gÄ• mÄ« tena byÄ• pÄ• dena byÄ• pannacittoti? na hevaá¹ƒ

sotÄ• pannassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthÄ«ti? Ä• mantÄ• . sotÄ• panno tÄ• ya diá
na hevaá¹ƒ vattabbe ... pe ... sotÄ• pannassa atÄ«tÄ• vicikicchÄ• atthi ... atÄ«to sÄ«labba
... atÄ«to apÄ• yagamanÄ«yo rÄ• go atthi ... atÄ«to apÄ• yagamanÄ«yo doso atthi ... atÄ«to
atthÄ«ti? Ä• mantÄ• . sotÄ• panno tena mohena samohoti? na hevaá¹ƒ vattabbe ... pe ....

<292> puthujjanassa \Se 151/ atÄ«to rÄ• go atthi, puthujjano tena rÄ• gena sarÄ• goti? Ä•
rÄ• go atthi, arahÄ• tena rÄ• gena sarÄ• goti? na hevaá¹ƒ vattabbe ... pe ... puthujjanassa
pe ... atÄ«taá¹ƒ anottappaá¹ƒ atthi puthujjano tena anottappena anottappÄ«ti? Ä• mantÄ• .
anottappaá¹ƒ atthi, arahÄ• tena anottappena anottappÄ«ti? na \Ee 134/ hevaá¹ƒ vattabbe .

puthujjanassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, puthujjano tÄ• ya diá¹-á¹-hiyÄ• sadiá¹-á¹-
anÄ• gÄ• missa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, anÄ• gÄ• mÄ« tÄ• ya diá¹-á¹-hiyÄ• sadi
vattabbe ... pe ... puthujjanassa atÄ«tÄ• vicikicchÄ• atthi ... pe ... atÄ«to aá¹‡usahagato by
puthujjano tena byÄ• pÄ• dena byÄ• pannacittoti? Ä• mantÄ• . anÄ• gÄ• missa \Ne 119/ at
atthi, anÄ• gÄ• mÄ« tena byÄ• pÄ• dena byÄ• pannacittoti? na hevaá¹ƒ vattabbe ... pe ....

puthujjanassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, puthujjano tÄ• ya diá¹-á¹-hiyÄ• sadiá¹-á¹-
sakadÄ• gÄ• missa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, sakadÄ• gÄ• mÄ« tÄ• ya diá¹-á¹-hiy
hevaá¹ƒ vattabbe ... pe ... puthujjanassa atÄ«tÄ• vicikicchÄ• atthi ... atÄ«to oá¸·Ä• riko by
puthujjano tena byÄ• pÄ• dena byÄ• pannacittoti \Se 152/? Ä• mantÄ• . sakadÄ• gÄ• missa
atthi, sakadÄ• gÄ• mÄ« tena byÄ• pÄ• dena byÄ• pannacittoti? na hevaá¹ƒ vattabbe ... pe .

puthujjanassa \Be 108/ atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, puthujjano tÄ• ya diá¹-á¹-hiyÄ• s
Ä• mantÄ• . sotÄ• pannassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, sotÄ• panno tÄ• ya diá¹-á¹-
hevaá¹ƒ vattabbe ... pe ... puthujjanassa atÄ«tÄ• vicikicchÄ• atthi ... pe ... atÄ«to apÄ• yag
atthi, puthujjano tena mohena samohoti? Ä• mantÄ• . sotÄ• pannassa atÄ«to apÄ• yagama

tena mohena samohoti? na \Ee 135/ hevaá¹ƒ vattabbe ... pe ....

arahato atÄ«to rÄ• go atthi, na ca arahÄ• tena rÄ• gena sarÄ• goti? Ä• mantÄ• . puthujjan
na ca puthujjano tena rÄ• gena sarÄ• goti? na hevaá¹ƒ vattabbe ... pe ... arahato atÄ«to dos
atÄ«taá¹ƒ anottappaá¹ƒ atthi, na ca arahÄ• tena anottappena anottappÄ«ti? Ä• mantÄ• . pu
anottappaá¹ƒ atthi, na ca puthujjano tena anottappena anottappÄ«ti? na hevaá¹ƒ vattabbe .

anÄ• gÄ• missa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, na ca anÄ• gÄ• mÄ« tÄ• ya diá¹-á¹-hiyÄ
Ä• mantÄ• . puthujjanassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi \Se 153/ atthi, na ca puthujjano tÄ•
sadiá¹-á¹-hikoti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gÄ• missa atÄ«tÄ• vicikicchÄ• atthi ...
aá¹‡usahagato byÄ• pÄ• do atthi, na ca anÄ• gÄ• mÄ« tena byÄ• pÄ• dena byÄ• pannacitt
puthujjanassa atÄ«to aá¹‡usahagato byÄ• pÄ• do atthi, na ca puthujjano tena byÄ• pÄ• den
hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• missa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, na ca sakadÄ• gÄ• mÄ« tÄ• ya diá¹-
Ä• mantÄ• . puthujjanassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, na ca puthujjano tÄ• ya diá¹-á
sadiá¹-á¹-hikoti? na hevaá¹ƒ vattabbe ... pe ... sakadÄ• gÄ• missa atÄ«tÄ• vicikicchÄ• atth
oá¸·Ä• riko byÄ• pÄ• do atthi, na ca sakadÄ• gÄ• mÄ« tena byÄ• pÄ• dena byÄ• pannacitto
atÄ«to oá¸·Ä• riko byÄ• pÄ• do atthi, na ca puthujjano tena byÄ• pÄ• dena byÄ• pannacitto
vattabbe ... pe ....

sotÄ• pannassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi atthi, na ca sotÄ• panno tÄ• ya diá¹-á¹-hiyÄ•
Ä• mantÄ• . puthujjanassa atÄ«tÄ• sakkÄ• yadiá¹-á¹-hi \Be 109/ atthi, na ca puthujjano tÄ•
sadiá¹-á¹-hikoti? na hevaá¹ƒ vattabbe ... pe ... sotÄ• pannassa atÄ«tÄ• vicikicchÄ• atthi ...
apÄ• yagamanÄ«yo moho atthi, na ca sotÄ• panno tena mohena samohoti? Ä• mantÄ• . pu
apÄ• yagamanÄ«yo \Se 154/ moho atthi, na ca puthujjano tena mohena samohoti? na heva

atÄ«tahatthÄ• dikathÄ•

<293> atÄ«tÄ• hatthÄ• atthÄ«ti? Ä• mantÄ• . atÄ«tesu hatthesu sati Ä• dÄ• nanikkhepan
hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• pÄ• dÄ• atthÄ«ti? Ä• mantÄ• . atÄ«tesu pÄ• desu sati a
paÃ±Ã±Ä• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• pabbÄ• atthÄ«ti? Ä• mantÄ• . at
samiÃ±janapasÄ• raá¹‡aá¹ƒ paÃ±Ã±Ä• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«to kucch
atÄ«tasmiá¹ƒ kucchismiá¹ƒ sati jighacchÄ• pipÄ• sÄ• paÃ±Ã±Ä• yatÄ«ti? na hevaá¹ƒ vatta

atÄ«to kÄ• yo atthÄ«ti? Ä• mantÄ• . atÄ«to kÄ• yo paggahaniggahupago chedanabhedanu
sÄ• dhÄ• raá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... atÄ«te \Ee 137/ kÄ• ye visaá¹ƒ kameyya \N
kameyya, aggi kameyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... labbhÄ• atÄ«to kÄ• yo adduban

rajjubandhanena bandhituá¹ƒ, saá¹…khalikabandhanena bandhituá¹ƒ, gÄ• mabandhanena
bandhituá¹ƒ, nagarabandhanena bandhituá¹ƒ, janapadabandhanena bandhituá¹ƒ, kaá¹‡á¹-h
bandhitunti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«to Ä• po atthÄ«ti? Ä• mantÄ• . tena Ä• pena Ä• pakaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na heva
atÄ«to tejo atthÄ«ti? Ä• mantÄ• . tena tejena tejakaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na \Se 155/ hev
... atÄ«to vÄ• yo atthÄ«ti? Ä• mantÄ• . tena vÄ• yena vÄ• yakaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na
....

atÄ«takkhandhÄ• disamodhÄ• nakathÄ•

<294> atÄ«to rÅ«pakkhandho atthi, anÄ• gato rÅ«pakkhandho atthi, paccuppanno rÅ«pakk
tayo rÅ«pakkhandhÄ• ti? na hevaá¹ƒ vattabbe \Be 110/ ... pe ... atÄ«tÄ• paÃ±cakkhandhÄ•
paÃ±cakkhandhÄ• atthi, paccuppannÄ• paÃ±cakkhandhÄ• atthÄ«ti? Ä• mantÄ• . pannara
vattabbe ... pe ....

atÄ«taá¹ƒ cakkhÄ• yatanaá¹ƒ atthi, anÄ• gataá¹ƒ cakkhÄ• yatanaá¹ƒ atthi, paccuppannaá¹
atthÄ«ti? Ä• mantÄ• . tÄ«á¹‡i cakkhÄ• yatanÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ•
dvÄ• dasÄ• yatanÄ• ni atthi, anÄ• gatÄ• ni dvÄ• dasÄ• yatanÄ• ni atthi, paccuppannÄ• ni d
Ä• mantÄ• . chattiá¹ƒsÄ• yatanÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«tÄ• cakkhudhÄ• tu atthi, anÄ• gatÄ• cakkhudhÄ• tu atthi, paccuppannÄ• cakkhudhÄ
cakkhudhÄ• tuyoti? na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo atthi, a
aá¹-á¹-hÄ• rasa dhÄ• tuyo atthi, paccuppannÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo atthÄ«ti? Ä• man
dhÄ• tuyoti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ cakkhundriyaá¹ƒ atthi, anÄ• gataá¹ƒ cakkhundriyaá¹ƒ atthi, paccuppannaá¹ƒ cak
\Ne 122/? Ä• mantÄ• . tÄ«á¹‡i cakkhundriyÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• n
atthi, anÄ• gatÄ• ni bÄ• vÄ«satindriyÄ• ni \Se 156/ atthi, paccuppannÄ• ni bÄ• vÄ«satindriy
chasaá¹-á¹-hindriyÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«to rÄ• jÄ• cakkavattÄ« atthi, anÄ• gato rÄ• jÄ• cakkavattÄ« atthi, paccuppanno rÄ• jÄ
Ä• mantÄ• . tiá¹‡á¹‡annaá¹ƒ rÄ• jÅ«naá¹ƒ cakkavattÄ«naá¹ƒ sammukhÄ«bhÄ• vo hotÄ«ti?
....

atÄ«to sammÄ• sammuddho atthi, anÄ• gato sammÄ• sambuddho atthi, paccuppanno sam
tiá¹‡á¹‡annaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ sammukhÄ«bhÄ• vo hotÄ«ti? na hevaá¹ƒ vatt

padasodhanakathÄ•

<295> atÄ«taá¹ƒ atthÄ«ti? Ä• mantÄ• \Ee 139/. atthi atÄ«tanti? atthi siyÄ• atÄ«taá¹ƒ, siyÄ

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci atÄ«taá¹ƒ atthi, atthi siyÄ• atÄ«taá¹ƒ, siyÄ• nvÄ• tÄ«taá
nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taá¹ƒ atÄ«tanti. yaá¹ƒ tattha vadesi \Be 111/ --- ``vattabbe kho --- `a
atthi siyÄ• atÄ«taá¹ƒ, siyÄ• nvÄ• tÄ«taá¹ƒ, tenÄ• tÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taá¹ƒ a
micchÄ• .

no ce pana atÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ atÄ«tanti, no ca vata re vattabbe --- ``at
siyÄ• atÄ«taá¹ƒ, siyÄ• nvÄ• tÄ«taâ€™â€™ nti. yaá¹ƒ tattha vadesi --- ``vattabbe kho --- `a
siyÄ• atÄ«taá¹ƒ, siyÄ• nvÄ• tÄ«taá¹ƒ, tenÄ• tÄ«taá¹ƒ nvÄ• tÄ«taá¹ƒ, nvÄ• tÄ«taá¹ƒ atÄ«ta

anÄ• gataá¹ƒ atthÄ«ti? Ä• mantÄ• . atthi anÄ• gatanti? atthi siyÄ• anÄ• gataá¹ƒ, siyÄ• nv

Ä• jÄ• nÄ• hi \Ne 123/ niggahaá¹ƒ. haÃ±ci anÄ• gataá¹ƒ atthi atthi siyÄ• anÄ• gataá¹ƒ siyÄ
tenÄ• nÄ• gataá¹ƒ \Se 157/ nvÄ• nÄ• gataá¹ƒ, nvÄ• nÄ• gataá¹ƒ anÄ• gatanti. yaá¹ƒ tattha
--- `anÄ• gataá¹ƒ atthi atthi siyÄ• anÄ• gataá¹ƒ, siyÄ• nvÄ• nÄ• gataá¹ƒ, tenÄ• nÄ• gataá¹
nvÄ• nÄ• gataá¹ƒ anÄ• gataâ€™â€™ â€™ nti micchÄ• .

no ce panÄ• nÄ• gataá¹ƒ nvÄ• nÄ• gataá¹ƒ nvÄ• nÄ• gataá¹ƒ anÄ• gatanti, no ca vata re v
atthi atthi siyÄ• anÄ• gataá¹ƒ, siyÄ• nvÄ• nÄ• gataâ€™â€™ nti. yaá¹ƒ tattha vadesi --- ``va
`anÄ• gataá¹ƒ atthi atthi siyÄ• anÄ• gataá¹ƒ, siyÄ• nvÄ• nÄ• gataá¹ƒ, tenÄ• nÄ• gataá¹ƒ n
nvÄ• nÄ• gataá¹ƒ anÄ• gataâ€™â€™ â€™ nti micchÄ• .

paccuppannaá¹ƒ atthÄ«ti, Ä• mantÄ• . atthi paccuppannanti? atthi siyÄ• paccuppannaá¹ƒ,

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci paccuppannaá¹ƒ atthi atthi siyÄ• paccuppannaá¹ƒ, siyÄ•
paccuppannaá¹ƒ, no paccuppannaá¹ƒ, no paccuppannaá¹ƒ paccuppannanti. yaá¹ƒ tattha va
--- `paccuppannaá¹ƒ atthi atthi siyÄ• paccuppannaá¹ƒ, siyÄ• no paccuppannaá¹ƒ, tena pac
paccuppannaá¹ƒ, no paccuppannaá¹ƒ paccuppannaâ€™â€™ â€™ nti micchÄ• .

no ce pana paccuppannaá¹ƒ \Ee 140/ no paccuppannaá¹ƒ, no paccuppannaá¹ƒ paccuppan
vattabbe --- ``paccuppannaá¹ƒ atthi atthi siyÄ• paccuppannaá¹ƒ, siyÄ• no paccuppannaâ€
vadesi --- ``vattabbe kho --- `paccuppannaá¹ƒ atthi atthi siyÄ• \Be 112/ paccuppannaá¹ƒ, si
paccuppannaá¹ƒ, tena paccuppannaá¹ƒ no paccuppannaá¹ƒ, no paccuppannaá¹ƒ paccuppa

nibbÄ• naá¹ƒ atthÄ«ti? Ä• mantÄ• . atthi nibbÄ• nanti? atthi \Se 158/ siyÄ• nibbÄ• naá¹ƒ s

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci nibbÄ• naá¹ƒ atthi atthi siyÄ• nibbÄ• naá¹ƒ, siyÄ• no nib
nibbÄ• naá¹ƒ no nibbÄ• naá¹ƒ, no nibbÄ• naá¹ƒ nibbÄ• nanti. yaá¹ƒ tattha vadesi --- ``vattal
`nibbÄ• naá¹ƒ atthi atthi siyÄ• nibbÄ• naá¹ƒ, siyÄ• no nibbÄ• naá¹ƒ, tena nibbÄ• naá¹ƒ no
nibbÄ• naá¹ƒ nibbÄ• naâ€™â€™ â€™ nti micchÄ• .

no ce pana nibbÄ• naá¹ƒ no nibbÄ• naá¹ƒ, no nibbÄ• naá¹ƒ nibbÄ• nanti, no ca vata re vat
atthi atthi siyÄ• nibbÄ• naá¹ƒ, siyÄ• no nibbÄ• naâ€™â€™ nti. yaá¹ƒ tattha vadesi --- ``vat
`nibbÄ• naá¹ƒ atthi atthi siyÄ• nibbÄ• naá¹ƒ, siyÄ• no nibbÄ• naá¹ƒ, tena nibbÄ• naá¹ƒ no
nibbÄ• naá¹ƒ nibbÄ• naâ€™â€™ â€™ nti micchÄ• .

suttasÄ• dhanaá¹ƒ

<296> na vattabbaá¹ƒ --- ``atÄ«taá¹ƒ atthi, anÄ• gataá¹ƒ atthÄ«â€™â€™ ti? Ä• mantÄ• . n
--- ``yaá¹ƒ kiÃ±ci, bhikkhave, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• b
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
rÅ«pakkhandho. yÄ• kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä
hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• --- ayaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡
III 48}. attheva suttantoti? Ä• mantÄ• . tena hi atÄ«taá¹ƒ atthi, anÄ• gataá¹ƒ atthÄ«ti.

atÄ«taá¹ƒ atthi, anÄ• gataá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• \Se 159/ ---
niruttipathÄ• \Ee 141/ adhivacanapathÄ• paÃ±Ã±attipathÄ• asaá¹…kiá¹‡á¹‡Ä• asaá¹…ki
saá¹…kiyanti na saá¹…kiyissanti appaá¹-ikuá¹-á¹-hÄ• samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Ä
bhikkhave, rÅ«paá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ `ahosÄ«â€™ ti tassa
ti tassa samaÃ±Ã±Ä• , `ahosÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `atthÄ«â€™
`bhavissatÄ«â€™ ti. yÄ• vedanÄ• ... pe ... yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• ... yaá¹ƒ
atÄ«taá¹ƒ niruddhaá¹ƒ vigataá¹ƒ vipariá¹‡ataá¹ƒ `ahosÄ«â€™ ti tassa saá¹…khÄ• , `ahosÄ«
`ahosÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `atthÄ«â€™ ti, na tassa saá¹…khÄ•

``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ `bhavissatÄ«â€™ ti tassa saá¹…
tassa \Ne 125/ samaÃ±Ã±Ä• , `bhavissatÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `
saá¹…khÄ• `ahosÄ«â€™ ti. yÄ• vedanÄ• ... pe ... yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• .
ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ `bhavissatÄ«â€™ ti tassa saá¹…khÄ• , `bhavissatÄ«â€™ ti ta
`bhavissatÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `atthÄ«â€™ ti, na tassa saá¹…

``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ `atthÄ«â€™ ti tassa saá¹…khÄ• , `

samaÃ±Ã±Ä• , `atthÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `ahosÄ«â€™ ti, na ta
`bhavissatÄ«â€™ ti. yÄ• vedanÄ• ... pe ... yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• ... yaá¹ƒ
pÄ• tubhÅ«taá¹ƒ `atthÄ«â€™ ti tassa saá¹…khÄ• , `atthÄ«â€™ ti tassa samaÃ±Ã±Ä• , `atth
na tassa saá¹…khÄ• `ahosÄ«â€™ ti, na \Se 160/ tassa saá¹…khÄ• `bhavissatÄ«â€™ ti. in
niruttipathÄ• adhivacanapathÄ• paÃ±Ã±attipathÄ• asaá¹…kiá¹‡á¹‡Ä• asaá¹…kiá¹‡á¹‡apu
saá¹…kiyissanti appaá¹-ikuá¹-á¹-hÄ• samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi.

``yepi te, bhikkhave, ahesuá¹ƒ ukkalÄ• vassabhaÃ±Ã±Ä• ahetukavÄ• dÄ• akiriyavÄ• dÄ•
niruttipathe adhivacanapathe paÃ±Ã±attipathe na garahitabbaá¹ƒ na paá¹-ikkositabbaá¹ƒ an
kissa hetu? nindÄ• byÄ• rosaupÄ• rambhabhayÄ• â€™â€™ ti {saá¹ƒyuttanikÄ• ye}. attheva
na vattabbaá¹ƒ --- ``atÄ«taá¹ƒ atthi, anÄ• gataá¹ƒ atthÄ«â€™â€™ ti.

atÄ«taá¹ƒ \Ee 142/ atthÄ«ti? Ä• mantÄ• . nanu Ä• yasmÄ• phagguno bhagavantaá¹ƒ etada
taá¹ƒ, bhante, cakkhuá¹ƒ yena cakkhunÄ• atÄ«te buddhe parinibbute chinnapapaÃ±ce chin
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyyÄ• t
jivhÄ• ... pe ... atthi nu kho so, bhante, mano yena manena atÄ«te buddhe parinibbute chin
chinnavaá¹-ume pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte paÃ±Ã±Ä• payamÄ• no paÃ

``natthi \Be 114/ kho taá¹ƒ, phagguna, cakkhuá¹ƒ yena cakkhunÄ• atÄ«te buddhe parinibb
chinnavaá¹-ume pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte paÃ±Ã±Ä• payamÄ• no paÃ
phagguna, jivhÄ• ... pe ... natthi nu kho so, phagguna, mano yena manena atÄ«te buddhe p
chinnapapaÃ±ce chinnavaá¹-ume \Se 161/ pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte p
paÃ±Ã±Ä• peyyÄ• â€™â€™ ti \Ne 126/ {SN b IV 83}. attheva suttantoti? Ä• mantÄ• . tena h
``atÄ«taá¹ƒ atthÄ«â€™â€™ ti.

atÄ«taá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu Ä• yasmÄ• nandako etadavoca --- ``ahu pubbe lobh
etarahi natthi, iccetaá¹ƒ kusalaá¹ƒ. ahu pubbe doso ... ahu pubbe moho, tadahu akusalaá¹ƒ
iccetaá¹ƒ kusalaâ€™â€™ nti {aá¹…guttaranikÄ• ye}. attheva suttantoti? Ä• mantÄ• . tena h
``atÄ«taá¹ƒ atthÄ«â€™â€™ ti.

na vattabbaá¹ƒ --- ``anÄ• gataá¹ƒ atthÄ«â€™â€™ ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ
bhikkhave, Ä• hÄ• re atthi rÄ• go, atthi nandÄ«, atthi taá¹‡hÄ• ; patiá¹-á¹-hitaá¹ƒ tattha viÃ±
virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, atthi tattha nÄ• mar
yattha atthi nÄ• marÅ«passa \Ee 143/ avakkanti, atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. y
saá¹…khÄ• rÄ• naá¹ƒ vuddhi, atthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha atthi Ä
punabbhavÄ• bhinibbatti, atthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá
jÄ• tijarÄ• maraá¹‡aá¹ƒ, sasokaá¹ƒ taá¹ƒ, bhikkhave, sarajaá¹ƒ {sadaraá¹ƒ (SN a II 64) tade
saupÄ• yÄ• santi vadÄ• mi.

``phasse ce, bhikkhave, Ä• hÄ• re ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re ... viÃ
Ä• hÄ• re atthi rÄ• go, atthi nandÄ« ... pe ... sarajaá¹ƒ saupÄ• yÄ• santi vadÄ• mÄ«â€™â€
suttantoti? Ä• mantÄ• \Se 162/. tena hi anÄ• gataá¹ƒ atthÄ«ti.

anÄ• gataá¹ƒ atthÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``kabaá¸·Ä«kÄ• re ce, bh
rÄ• go, natthi nandÄ«, natthi taá¹‡hÄ• ; appatiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á
viÃ±Ã±Ä• á¹‡aá¹ƒ appatiá¹-á¹-hitaá¹ƒ avirÅ«á¸·haá¹ƒ, natthi tattha nÄ• marÅ«passa avakka
nÄ• marÅ«passa avakkanti, natthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha natthi saá¹…k
natthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha \Be 115/ natthi Ä• yatiá¹ƒ punabbha
natthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha natthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡a
bhikkhave, arajaá¹ƒ anupÄ• yÄ• santi vadÄ• mi.

``phasse \Ne 127/ ce, bhikkhave, Ä• hÄ• re ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ•
bhikkhave, Ä• hÄ• re natthi rÄ• go, natthi nandÄ« ... pe ... arajaá¹ƒ anupÄ• yÄ• santi vadÄ•
64}. attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``anÄ• gataá¹ƒ atthÄ«â€™â€

sabbamatthÄ«tikathÄ• niá¹-á¹-hitÄ• .

6. atÄ«takkhandhÄ• dikathÄ•

1. nasuttasÄ• dhanaá¹ƒ

<297> atÄ«taá¹ƒ khandhÄ• ti? Ä• mantÄ• . atÄ«taá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe
Ä• yatananti? Ä• mantÄ• . atÄ«taá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ dhÄ•
atÄ«taá¹ƒ atthÄ«ti \Se 163/? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ khandhÄ• dhÄ• tu Ä•
{khandhadhÄ• tuÄ• yatananti (Se) }? Ä• mantÄ• . atÄ«taá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe

anÄ• gataá¹ƒ khandhÄ• ti? Ä• mantÄ• . anÄ• gataá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe
Ä• yatananti? Ä• mantÄ• . anÄ• gataá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá
anÄ• gataá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ khandhÄ• dhÄ• tu Ä• ya
anÄ• gataá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ khandhÄ• paccuppannaá¹ƒ atthÄ«ti? Ä• mantÄ• . atÄ«taá¹ƒ khandhÄ• a
vattabbe ... pe ... paccuppannaá¹ƒ Ä• yatanaá¹ƒ paccuppannaá¹ƒ atthÄ«ti? Ä• mantÄ• . atÄ
atÄ«taá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ dhÄ• tu paccuppannaá¹ƒ
atÄ«taá¹ƒ \Ee 145/ dhÄ• tu atÄ«taá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá
Ä• yatanaá¹ƒ paccuppannaá¹ƒ atthÄ«ti? Ä• mantÄ• . atÄ«taá¹ƒ khandhÄ• dhÄ• tu Ä• yatan

hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ \Be 116/ \Ne 128/ khandhÄ• paccuppannaá¹ƒ atthÄ«ti? Ä• mantÄ• . anÄ•
atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ Ä• yatanaá¹ƒ paccuppannaá¹ƒ atth
anÄ• gataá¹ƒ Ä• yatanaá¹ƒ anÄ• gataá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppan
paccuppannaá¹ƒ atthÄ«ti? Ä• mantÄ• . anÄ• gataá¹ƒ dhÄ• tu anÄ• gataá¹ƒ atthÄ«ti \Se 164
pe ... paccuppannaá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccuppannaá¹ƒ atthÄ«ti? Ä• mant
dhÄ• tu Ä• yatanaá¹ƒ anÄ• gataá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ khandhÄ• atÄ«taá¹ƒ natthÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ khandhÄ• paccup
hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ Ä• yatanaá¹ƒ atÄ«taá¹ƒ natthÄ«ti? Ä• mantÄ• . paccup
paccuppannaá¹ƒ natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ dhÄ• tu atÄ«taá¹ƒ natth
paccuppannaá¹ƒ dhÄ• tu paccuppannaá¹ƒ natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá
Ä• yatanaá¹ƒ atÄ«taá¹ƒ natthÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ \Ee 146/ khandhÄ• dhÄ• t
natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ khandhÄ• anÄ• gataá¹ƒ natthÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ khandhÄ•
hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ Ä• yatanaá¹ƒ ... pe ... anÄ• gataá¹ƒ dhÄ• tu ... pe ..
khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ anÄ• gataá¹ƒ natthÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ kha
paccuppannaá¹ƒ natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ rÅ«paá¹ƒ khandhoti? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vatta
rÅ«paá¹ƒ Ä• yatananti? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... p
dhÄ• tÅ«ti? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá
dhÄ• tu Ä• yatananti \Se 165/? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vattab

anÄ• gataá¹ƒ rÅ«paá¹ƒ khandhoti? Ä• mantÄ• . anÄ• gataá¹ƒ \Ee 147/ rÅ«paá¹ƒ atthÄ«ti?
... anÄ• gataá¹ƒ rÅ«paá¹ƒ Ä• yatanaá¹ƒ ... pe ... anÄ• gataá¹ƒ rÅ«paá¹ƒ dhÄ• tu ... pe ... an
khandhÄ• dhÄ• tu Ä• yatananti? Ä• mantÄ• . anÄ• gataá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ

paccuppannaá¹ƒ \Ne 129/ rÅ«paá¹ƒ khandho paccuppannaá¹ƒ rÅ«paá¹ƒ atthÄ«ti? Ä• mant
khandho atÄ«taá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ rÅ«pa
... paccuppannaá¹ƒ rÅ«paá¹ƒ dhÄ• tu ... pe ... paccuppannaá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• t
paccuppannaá¹ƒ rÅ«paá¹ƒ atthÄ«ti? Ä• mantÄ• . atÄ«taá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• tu Ä•
atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ \Be 117/ rÅ«paá¹ƒ khandho paccuppannaá¹ƒ rÅ«paá¹ƒ atthÄ«ti? Ä• mant
khandho anÄ• gataá¹ƒ rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ rÅ

pe ... paccuppannaá¹ƒ rÅ«paá¹ƒ dhÄ• tu ... pe ... paccuppannaá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ
paccuppannaá¹ƒ rÅ«paá¹ƒ atthÄ«ti? Ä• mantÄ• . anÄ• gataá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• tu
rÅ«paá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ \Ee 148/ rÅ«paá¹ƒ khandho atÄ«taá¹ƒ rÅ«paá¹ƒ natthÄ«ti? Ä• mantÄ• . paccupp
paccuppannaá¹ƒ rÅ«paá¹ƒ natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ \Se 166/ rÅ«p
pe ... atÄ«taá¹ƒ rÅ«paá¹ƒ dhÄ• tu ... pe ... atÄ«taá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• tu Ä• yatana
natthÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccup
hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ rÅ«paá¹ƒ khandho anÄ• gataá¹ƒ rÅ«paá¹ƒ natthÄ«ti? Ä• mantÄ• . paccuppan
paccuppannaá¹ƒ rÅ«paá¹ƒ natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ rÅ«paá¹ƒ
anÄ• gataá¹ƒ rÅ«paá¹ƒ dhÄ• tu ... pe ... anÄ• gataá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• tu Ä• yata
natthÄ«ti? Ä• mantÄ• . paccuppannaá¹ƒ rÅ«paá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccup
hevaá¹ƒ vattabbe ... pe ....

atÄ«tÄ• vedanÄ• ... atÄ«tÄ• saÃ±Ã±Ä• ... atÄ«tÄ• saá¹…khÄ• rÄ• ... atÄ«taá¹ƒ viÃ±Ã±
Ä• mantÄ• . atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ
Ä• yatanaá¹ƒ \Ne 130/ ... pe ... atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu ... pe ... atÄ«taá¹ƒ viÃ±
dhÄ• tu Ä• yatananti? Ä• mantÄ• . atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattab

anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandhoti? Ä• mantÄ• . anÄ• gataá¹ƒ \Ee 149/ viÃ±Ã±Ä•
vattabbe ... pe ... anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• yatanaá¹ƒ ... pe ... anÄ• gataá¹ƒ viÃ±Ã
pe ... anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatananti? Ä• mantÄ• . anÄ• g
atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ \Se 167/ viÃ±Ã±Ä• á¹‡aá¹ƒ khandho paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ khandho atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... p
viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• yatanaá¹ƒ ... pe ... paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu ... pe .
viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ att
viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? n
....

paccuppannaá¹ƒ \Be 118/ viÃ±Ã±Ä• á¹‡aá¹ƒ khandho paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ
anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandho anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na heva
paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• yatanaá¹ƒ ... pe ... paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá
paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccuppannaá¹ƒ viÃ±
anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ anÄ• gataá¹ƒ viÃ±Ã±Ä• á

vattabbe ... pe ....

atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandho atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ natthÄ«ti? Ä• mantÄ• .
viÃ±Ã±Ä• á¹‡aá¹ƒ khandho paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ natthÄ«ti? na \Ee 150/ heva
atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• yatanaá¹ƒ ... pe ... atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu ... p
viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ natthÄ«ti?
viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nat
pe ... anÄ• gataá¹ƒ \Se 168/ viÃ±Ã±Ä• á¹‡aá¹ƒ khandho anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ na
paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandho paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ natthÄ«ti?
... anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• yatanaá¹ƒ ... pe ... anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ d
anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ anÄ• gataá¹ƒ viÃ±Ã±Ä• á
paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ paccuppannaá¹ƒ viÃ±
hevaá¹ƒ vattabbe ... pe ....

2. suttasÄ• dhanaá¹ƒ

<298> na vattabbaá¹ƒ --- ``atÄ«tÄ• nÄ• gatÄ• khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ natthi cete
131/. nanu vuttaá¹ƒ bhagavatÄ• --- ``tayome, bhikkhave, niruttipathÄ• adhivacanapathÄ• p
viÃ±Ã±Å«hÄ«ti ... pe ... â€™â€™. attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ ---
khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ natthi ceteâ€™â€™ ti.

atÄ«tÄ• nÄ• gatÄ• khandhÄ• dhÄ• tu Ä• yatanaá¹ƒ natthi ceteti? Ä• mantÄ• . nanu vuttaá
kiÃ±ci, bhikkhave, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ•
vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , ayaá¹ƒ
kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... ayaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™
Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atÄ«tÄ• nÄ• gatÄ• khandhÄ• dhÄ• tu Ä• yatanaá¹

atÄ«takkhandhÄ• dikathÄ• niá¹-á¹-hitÄ• .

7. ekaccaá¹ƒ atthÄ«tikathÄ•

1. atÄ«tÄ• diekaccakathÄ•

<299> atÄ«taá¹ƒ \Se 169/ \Be 119/ atthÄ«ti? ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ«ti. ekaccaá
ekaccaá¹ƒ na niruddhaá¹ƒ; ekaccaá¹ƒ vigataá¹ƒ, ekaccaá¹ƒ avigataá¹ƒ; ekaccaá¹ƒ atthaá¹…
atthaá¹…gataá¹ƒ; ekaccaá¹ƒ abbhatthaá¹…gataá¹ƒ, ekaccaá¹ƒ na abbhatthaá¹…gatanti? na
....

atÄ«taá¹ƒ ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ«ti? Ä• mantÄ• . atÄ«tÄ• avipakkavipÄ• kÄ• d
ekacce natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ
atÄ«tÄ• vipakkavipÄ• kÄ• dhammÄ• ekacce atthi, ekacce natthÄ«ti? na hevaá¹ƒ vattabbe
ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ«ti? Ä• mantÄ• . atÄ«tÄ• avipÄ• kÄ• dhammÄ• ekacce
hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ \Ne 132/ ekaccaá¹ƒ atthi ekaccaá¹ƒ natthÄ«ti? Ä• mantÄ• . kiá¹ƒ atthi kiá¹ƒ natth
avipakkavipÄ• kÄ• dhammÄ• --- te atthi; atÄ«tÄ• vipakkavipÄ• kÄ• dhammÄ• --- te natth
avipakkavipÄ• kÄ• dhammÄ• --- te atthÄ«ti? Ä• mantÄ• \Ee 152/. atÄ«tÄ• vipakkavipÄ• k
na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• --- te atthÄ«ti? Ä• man
dhammÄ• --- te atthÄ«ti {atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• te natthÄ«ti (Katthaci) }? n
pe ....

atÄ«tÄ• vipakkavipÄ• kÄ• dhammÄ• --- te natthÄ«ti? Ä• mantÄ• . atÄ«tÄ• avipakkavipÄ•
natthÄ«ti? na hevaá¹ƒ vattabbe \Se 170/ ... pe ....

atÄ«tÄ• avipÄ• kÄ• {vipakkavipÄ• kÄ• (Se), avipakkavipÄ• kÄ• (Katthaci) } dhammÄ• --
atÄ«tÄ• avipakkavipÄ• kÄ• {avipÄ• kÄ• (Se) } dhammÄ• --- te natthÄ«ti? na hevaá¹ƒ vatt

atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• --- te atthÄ«ti? Ä• mantÄ• . nanu atÄ«tÄ• avipakka
niruddhÄ• ti? Ä• mantÄ• . haÃ±ci atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• niruddhÄ• , no ca
avipakkavipÄ• kÄ• dhammÄ• --- te {dhammÄ• niruddhÄ• te (Se Katthaci) } atthÄ«â€™â€

atÄ«tÄ• \Be 120/ avipakkavipÄ• kÄ• dhammÄ• niruddhÄ• --- te atthÄ«ti? Ä• mantÄ• . atÄ
dhammÄ• niruddhÄ• --- te atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atÄ«tÄ• avipakkavipÄ• k
--- te atthÄ«ti? Ä• mantÄ• . atÄ«tÄ• avipÄ• kÄ• {avipakkavipÄ• kÄ• (Ce Katthaci) } dhamm
atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«tÄ• vipakkavipÄ• kÄ• dhammÄ• niruddhÄ• --- te natthÄ«ti? Ä• mantÄ• . atÄ«tÄ• av
niruddhÄ• --- te natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«tÄ• avipÄ• kÄ• {vipakkavipÄ• kÄ• (Se), avipakkavipÄ• kÄ• (Katthaci) } dhammÄ• ni
Ä• mantÄ• . atÄ«tÄ• avipakkavipÄ• kÄ• \Se 171/ {avipÄ• kÄ• (Se) } dhammÄ• niruddhÄ•
vattabbe ... pe ....

atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• niruddhÄ• --- te atthÄ«ti? Ä• mantÄ• \Ee 153/. atÄ
133/ dhammÄ• niruddhÄ• --- te natthÄ«ti? Ä• mantÄ• . atÄ«tÄ• ekadesaá¹ƒ vipakkavipÄ•

avipakkavipÄ• kÄ• dhammÄ• niruddhÄ• --- te ekacce atthi ekacce natthÄ«ti? na hevaá¹ƒ

na vattabbaá¹ƒ --- ``atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• --- te atthÄ«â€™â€™ ti? Ä• m
avipakkavipÄ• kÄ• dhammÄ• vipaccissantÄ«ti? Ä• mantÄ• . haÃ±ci atÄ«tÄ• avipakkavipÄ
tena vata re vattabbe --- ``atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• --- te atthÄ«â€™â€™ ti.

atÄ«tÄ• avipakkavipÄ• kÄ• dhammÄ• vipaccissantÄ«ti katvÄ• te atthÄ«ti? Ä• mantÄ• . v
paccuppannÄ• ti? na hevaá¹ƒ vattabbe ... pe ... vipaccissantÄ«ti katvÄ• paccuppannÄ• ti? A
dhammÄ• nirujjhissantÄ«ti katvÄ• te natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

2. anÄ• gatÄ• diekaccakathÄ•

<300> anÄ• gataá¹ƒ atthÄ«ti? ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ«ti. ekaccaá¹ƒ jÄ• taá¹ƒ, e
ekaccaá¹ƒ saÃ±jÄ• taá¹ƒ, ekaccaá¹ƒ asaÃ±jÄ• taá¹ƒ; ekaccaá¹ƒ nibbattaá¹ƒ, ekaccaá¹ƒ ani
pÄ• tubhÅ«taá¹ƒ, ekaccaá¹ƒ apÄ• tubhÅ«tanti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ«ti? Ä• mantÄ• . anÄ• gatÄ• \Se 172/ uppA
atthi, ekacce natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ \Be 121/ ekaccaá¹ƒ atth
natthÄ«ti? Ä• mantÄ• . anÄ• gatÄ• anuppÄ• dino dhammÄ• ekacce atthi, ekacce natthÄ«t
vattabbe ... pe ....

anÄ• gataá¹ƒ ekaccaá¹ƒ atthi, ekaccaá¹ƒ natthÄ«ti? Ä• mantÄ• . kiá¹ƒ atthi, kiá¹ƒ natthÄ«ti
dhammÄ• --- te atthi; anÄ• gatÄ• anuppÄ• dino dhammÄ• --- te natthÄ«ti. anÄ• gatÄ• up
atthÄ«ti? Ä• mantÄ• . anÄ• gatÄ• anuppÄ• dino dhammÄ• --- te atthÄ«ti \Ne 134/? na hev
anÄ• gatÄ• anuppÄ• dino dhammÄ• --- te natthÄ«ti? Ä• mantÄ• . anÄ• gatÄ• uppÄ• dino
hevaá¹ƒ vattabbe ... pe ....

anÄ• gatÄ• uppÄ• dino dhammÄ• --- te atthÄ«ti? Ä• mantÄ• . nanu anÄ• gatÄ• uppÄ• di
haÃ±ci anÄ• gatÄ• uppÄ• dino dhammÄ• ajÄ• tÄ• , no ca vata re vattabbe --- ``anÄ• gatÄ
atthÄ«â€™â€™ ti.

anÄ• gatÄ• uppÄ• dino dhammÄ• ajÄ• tÄ• --- te atthÄ«ti? Ä• mantÄ• . anÄ• gatÄ• anup
atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gatÄ• anuppÄ• dino dhammÄ• ajÄ• tÄ• --- te
anÄ• gatÄ• uppÄ• dino dhammÄ• ajÄ• tÄ• --- te natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ --- ``anÄ• gatÄ• uppÄ• dino dhammÄ• --- te atthÄ«â€™â€™ ti? Ä• mantÄ
dhammÄ• uppajjissantÄ«ti? Ä• mantÄ• \Se 173/. haÃ±ci anÄ• gatÄ• uppÄ• dino dhammÄ
vattabbe --- ``anÄ• gatÄ• uppÄ• dino dhammÄ• --- te atthÄ«â€™â€™ ti.

anÄ• gatÄ• uppÄ• dino dhammÄ• uppajjissantÄ«ti katvÄ• te atthÄ«ti? Ä• mantÄ• . uppajji
paccuppannÄ• ti? na hevaá¹ƒ vattabbe ... pe ... uppajjissantÄ«ti katvÄ• paccuppannÄ• ti? Ä
dhammÄ• nirujjhissantÄ«ti katvÄ• te natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

ekaccaá¹ƒ atthÄ«tikathÄ• niá¹-á¹-hitÄ• .

8. satipaá¹-á¹-hÄ• nakathÄ•

<301> sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . sabbe dhammÄ• sati satindri
satisambojjhaá¹…go ekÄ• yanamaggo khayagÄ• mÄ« bodhagÄ• mÄ« \Be 122/ apacayagÄ
135/ aganthaniyÄ• anoghaniyÄ• ayoganiyÄ• anÄ«varaá¹‡iyÄ• aparÄ• maá¹-á¹-hÄ• anup
sabbe dhammÄ• buddhÄ• nussati dhammÄ• nussati saá¹…ghÄ• nussati sÄ«lÄ• nussati cÄ
Ä• nÄ• pÄ• nassati maraá¹‡Ä• nussati kÄ• yagatÄ• sati upasamÄ• nussatÄ«ti? na hevaá¹ƒ

sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ satipaá¹-á¹-hÄ• n
pe ... cakkhÄ• yatanaá¹ƒ satipaá¹-á¹-hÄ• nanti \Se 174/? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ sa
satibalaá¹ƒ sammÄ• sati satisambojjhaá¹…go ekÄ• yanamaggo khayagÄ• mÄ« bodhagÄ• n
asaá¹ƒyojaniyaá¹ƒ ... pe ... asaá¹ƒkilesikaá¹ƒ, cakkhÄ• yatanaá¹ƒ buddhÄ• nussati dhammÄ
saá¹…ghÄ• nussati sÄ«lÄ• nussati cÄ• gÄ• nussati devatÄ• nussati Ä• nÄ• pÄ• nassati ma
upasamÄ• nussatÄ«ti? na \Ee 156/ hevaá¹ƒ vattabbe ... pe ... sotÄ• yatanaá¹ƒ ... ghÄ• nÄ•
jivhÄ• yatanaá¹ƒ ... kÄ• yÄ• yatanaá¹ƒ ... rÅ«pÄ• yatanaá¹ƒ ... saddÄ• yatanaá¹ƒ ... gandhÄ
rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... rÄ• go ... doso ... moho ... mÄ• no ... diá¹-
vicikicchÄ• ... thinaá¹ƒ ... uddhaccaá¹ƒ ... ahirikaá¹ƒ ... anottappaá¹ƒ satipaá¹-á¹-hÄ• nanti?
vattabbe ... pe ... anottappaá¹ƒ satipaá¹-á¹-hÄ• nanti? Ä• mantÄ• . anottappaá¹ƒ sati satindr
sammÄ• sati ... pe ... kÄ• yagatÄ• sati upasamÄ• nussatÄ«ti? na hevaá¹ƒ vattabbe ... pe ...

sati satipaá¹-á¹-hÄ• nÄ• , sÄ• ca satÄ«ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ satipaá¹-á¹-hÄ•
hevaá¹ƒ vattabbe ... pe ... sati satipaá¹-á¹-hÄ• nÄ• , sÄ• ca satÄ«ti? Ä• mantÄ• . sotÄ• yata
kÄ• yÄ• yatanaá¹ƒ ... rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... rÄ• go ... do
anottappaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, taÃ±ca satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

cakkhÄ• yatanaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, taÃ±ca na satÄ«ti? Ä• mantÄ• . sati satipaá¹-á¹-
satÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sotÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... rÅ«pÄ
... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... rÄ• go \Se 175/ ... doso ... moho ... pe ... anottappaá¹ƒ
satipaá¹-á¹-hÄ• naá¹ƒ, taÃ±ca na satÄ«ti? Ä• mantÄ• \Ee 157/. sati satipaá¹-á¹-hÄ• nÄ• , s
hevaá¹ƒ vattabbe ... pe ....

<302> na \Be 123/ vattabbaá¹ƒ --- ``sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti? Ä•
Ä• rabbha \Ne 136/ sati santiá¹-á¹-hatÄ«ti? Ä• mantÄ• . haÃ±ci sabbe dhamme Ä• rabbha s
tena vata re vattabbe --- ``sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti.

sabbaá¹ƒ dhammaá¹ƒ Ä• rabbha sati santiá¹-á¹-hatÄ«ti sabbe dhammÄ• satipaá¹-á¹-hÄ• n
dhammaá¹ƒ Ä• rabbha phasso santiá¹-á¹-hatÄ«ti sabbe dhammÄ• phassapaá¹-á¹-hÄ• nÄ•
....

sabbaá¹ƒ dhammaá¹ƒ Ä• rabbha sati santiá¹-á¹-hatÄ«ti sabbe dhammÄ• satipaá¹-á¹-hÄ• n
dhammaá¹ƒ Ä• rabbha vedanÄ• santiá¹-á¹-hati ... saÃ±Ã±Ä• santiá¹-á¹-hati ... cetanÄ• sa
cittaá¹ƒ santiá¹-á¹-hatÄ«ti sabbe dhammÄ• cittapaá¹-á¹-hÄ• nÄ• ti? na hevaá¹ƒ vattabbe ...

sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . sabbe sattÄ• upaá¹-á¹-hitasatino sat
samohitÄ• ; sabbesaá¹ƒ sattÄ• naá¹ƒ sati paccupaá¹-á¹-hitÄ• ti? na hevaá¹ƒ vattabbe ... pe

<303> sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---
paribhuÃ±janti ye kÄ• yagatÄ• satiá¹ƒ na paribhuÃ±janti. amataá¹ƒ te, bhikkhave, paribhuÃ±
kÄ• yagatÄ• satiá¹ƒ paribhuÃ±jantÄ«â€™â€™ ti \Se 176/ {AN a I 600}. attheva suttantoti? Ä
kÄ• yagatÄ• satiá¹ƒ paribhuÃ±janti paá¹-ilabhanti Ä• sevanti bhÄ• venti bahulÄ«karontÄ«ti?
vattabbe ... pe ....

sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``ekÄ•
maggo sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhadomanass
Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ
MN I 106; SN c V 367}! attheva suttantoti? Ä• mantÄ• ? sabbe dhammÄ• ekÄ• yanamaggo
....

sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``raÃ±
cakkavattissa pÄ• tubhÄ• vÄ• sattannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• vo hoti. katamesaá¹ƒ
pÄ• tubhÄ• vo hoti, hatthiratanassa pÄ• tubhÄ• vo hoti, assaratanassa ... maá¹‡iratanassa
137/ ... gahapatiratanassa ... pariá¹‡Ä• yakaratanassa pÄ• tubhÄ• vo hoti \Be 124/. raÃ±Ã±
cakkavattissa pÄ• tubhÄ• vÄ• imesaá¹ƒ sattannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• vo hoti.

``tathÄ• gatassa, bhikkhave, pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassa sattannaá¹ƒ
pÄ• tubhÄ• vo hoti. katamesaá¹ƒ sattannaá¹ƒ? satisambojjhaá¹…garatanassa pÄ• tubhÄ• v
dhammavicayasambojjhaá¹…garatanassa \Se 177/ pÄ• tubhÄ• vo hoti, vÄ«riyasambojjhaá¹
hoti, pÄ«tisambojjhaá¹…garatanassa pÄ• tubhÄ• vo hoti, passaddhisambojjhaá¹…garatana
samÄ• dhisambojjhaá¹…garatanassa pÄ• tubhÄ• vo hoti, upekkhÄ• sambojjhaá¹…garatana

tathÄ• gatassa, bhikkhave, pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassa imesaá¹ƒ satt
pÄ• tubhÄ• vo hotÄ«â€™â€™ ti {SN c V 223}. attheva suttantoti? Ä• mantÄ• . tathÄ• gatas
sammÄ• sambuddhassa sabbe dhammÄ• satisambojjhaá¹…garatanÄ• va hontÄ«ti? na hev
\Ee 159/ dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti? Ä• mantÄ• . sabbe dhammÄ• sammappadhÄ•
... balÄ• ... bojjhaá¹…gÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

satipaá¹-á¹-hÄ• nakathÄ• niá¹-á¹-hitÄ• .

9. hevatthikathÄ•

<304> atÄ«taá¹ƒ atthÄ«ti? hevatthi, heva natthÄ«ti. sevatthi, seva natthÄ«ti? na hevaá¹ƒ va
sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho natthaá¹-á¹-ho, natthaá¹-á¹-ho atthaá¹-á
natthibhÄ• vo, natthibhÄ• vo atthibhÄ• vo, atthÄ«ti vÄ• natthÄ«ti vÄ• , natthÄ«ti vÄ• \Se 17
ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ atthÄ«ti? hevatthi, heva natthÄ«ti. sevatthi, seva natthÄ«ti? na hevaá¹ƒ vattab
sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho natthaá¹-á¹-ho, natthaá¹-á¹-ho atthaá¹-á
\Ne 138/ natthibhÄ• vo, natthibhÄ• vo atthibhÄ• vo, atthÄ«ti vÄ• natthÄ«ti vÄ• , natthÄ«ti v
ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ \Be 125/ atthÄ«ti? hevatthi, heva natthÄ«ti. sevatthi, seva natthÄ«ti? na h
pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• \Ee 160/. atthaá¹-á¹-ho natthaá¹-á¹-ho ... pe ... sa
tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ....

<305> atÄ«taá¹ƒ hevatthi, heva natthÄ«ti? Ä• mantÄ• . kintatthi, kinti natthÄ«ti? atÄ«taá¹ƒ
atÄ«taá¹ƒ anÄ• gatanti heva natthi, atÄ«taá¹ƒ paccuppannanti heva natthÄ«ti. sevatthi, seva
hevaá¹ƒ vattabbe ... pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho natthaá¹-á¹-ho
atthaá¹-á¹-ho, atthibhÄ• vo natthibhÄ• vo, natthibhÄ• vo atthibhÄ• vo, atthÄ«ti vÄ• natthÄ«
atthÄ«ti vÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ..

anÄ• gataá¹ƒ \Se 179/ hevatthi, heva natthÄ«ti? Ä• mantÄ• . kintatthi, kinti natthÄ«ti? anÄ•
hevatthi, anÄ• gataá¹ƒ atÄ«tanti heva natthi, anÄ• gataá¹ƒ paccuppannanti heva natthÄ«ti.
natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho
natthaá¹-á¹-ho atthaá¹-á¹-ho ... pe ... same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ...

paccuppannaá¹ƒ hevatthi, heva natthÄ«ti? Ä• mantÄ• . kintatthi, kinti natthÄ«ti? paccuppan
hevatthi, paccuppannaá¹ƒ \Ee 161/ atÄ«tanti heva natthi, paccuppannaá¹ƒ anÄ• gatanti hev
seva natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-

natthaá¹-á¹-ho ... pe ... same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ --- ``atÄ«taá¹ƒ hevatthi, heva natthi; anÄ• gataá¹ƒ hevatthi, heva natthi; pac
hevatthi, heva natthÄ«â€™â€™ ti? Ä• mantÄ• . atÄ«taá¹ƒ anÄ• gatanti hevatthi, atÄ«taá¹ƒ
anÄ• gataá¹ƒ atÄ«tanti hevatthi, anÄ• gataá¹ƒ paccuppannanti hevatthi, paccuppannaá¹ƒ at
139/, paccuppannaá¹ƒ anÄ• gatanti hevatthÄ«ti? na hevaá¹ƒ vattabbe. ... pe .... tena hi atÄ«
natthi, anÄ• gataá¹ƒ hevatthi heva natthi, paccuppannaá¹ƒ hevatthi, heva natthÄ«ti.

<306> rÅ«paá¹ƒ atthÄ«ti? hevatthi, heva natthÄ«ti. sevatthi, seva natthÄ«ti \Se 180/? na he
pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho natthaá¹-á¹-ho, natthaá¹-á¹-ho \Be
atthaá¹-á¹-ho, atthibhÄ• vo natthibhÄ• vo, natthibhÄ• vo atthibhÄ• vo, atthÄ«ti vÄ• natthÄ«t
atthÄ«ti vÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ..

vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? hevatthi, heva na
162/, seva natthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• . att
natthaá¹-á¹-ho ... pe ... same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ hevatthi, heva natthÄ«ti? Ä• mantÄ• . kintatthi, kinti natthÄ«ti? rÅ«paá¹ƒ rÅ«panti
vedanÄ• ti hevaá¹ƒ natthi ... pe ... rÅ«paá¹ƒ saÃ±Ã±Ä• ti heva natthi ... pe ... rÅ«paá¹ƒ saá¹
natthi ... pe ... rÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡anti heva natthÄ«ti. sevatthi, seva natthÄ«ti? na hevaá
pe ... sevatthi, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho natthaá¹-á¹-ho ... pe ... same sama
na hevaá¹ƒ vattabbe ... pe ....

vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ hevatthi, heva natthÄ«ti? Ä
kinti natthÄ«ti? viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡anti hevatthi. viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«panti he
viÃ±Ã±Ä• á¹‡aá¹ƒ vedanÄ• ti heva natthi ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ saÃ±Ã±Ä• ti heva natth
viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rÄ• ti heva natthÄ«ti. sevatthi, seva natthÄ«ti? na hevaá¹ƒ va
sevatthi \Se 181/, seva natthÄ«ti? Ä• mantÄ• . atthaá¹-á¹-ho natthaá¹-á¹-ho ... pe ... same sa
tajjÄ• teti? na \Ee 163/ hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ hevatthi, heva natthÄ«ti; vedanÄ• ... saÃ±Ã±Ä• ... saá¹…kh
viÃ±Ã±Ä• á¹‡aá¹ƒ hevatthi, heva natthÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ vedanÄ• ti hevatthi ... pe
hevatthi ... pe ... rÅ«paá¹ƒ saá¹…khÄ• rÄ• ti hevatthi ... pe ... rÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡anti he
... saÃ±Ã±Ä• \Ne 140/ ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«panti hevatthi ... viÃ±Ã±
hevatthi ... viÃ±Ã±Ä• á¹‡aá¹ƒ saÃ±Ã±Ä• ti hevatthi ... viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rÄ• ti h
vattabbe ... pe ... tena hi rÅ«paá¹ƒ hevatthi, heva natthi; vedanÄ• ... saÃ±Ã±Ä• ... saá¹…kh
viÃ±Ã±Ä• á¹‡aá¹ƒ hevatthi, heva natthÄ«ti.

hevatthikathÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

upalabbho \Be 127/ parihÄ• ni, brahmacariyavÄ• so odhiso.

pariÃ±Ã±Ä• kÄ• marÄ• gappahÄ• naá¹ƒ, sabbatthivÄ• do Ä• yatanaá¹ƒ.

atÄ«tÄ• nÄ• gato subhaá¹…go {atÄ«tÄ• nÄ• gatesu bhÄ• go (Se) }, sabbe dhammÄ• satip

hevatthi heva natthÄ«ti.

paá¹-hamavaggo

mahÄ• vaggo.

2. dutiyavaggo

(10) 1. parÅ«pahÄ• rakathÄ•

<307> atthi \Se 182/ arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . atthi \Ee 164/ araha
kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo
hevaá¹ƒ vattabbe ... pe ....

natthi \Ne 141/ arahato rÄ• go kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ kÄ• marÄ
kÄ• mayogo kÄ• macchandanÄ«varaá¹‡anti? Ä• mantÄ• . haÃ±ci natthi arahato rÄ• go kÄ•
kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo
vata re vattabbe --- ``atthi arahato asuci sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

atthi puthujjanassa asuci sukkavissaá¹-á¹-hi, atthi tassa rÄ• go kÄ• marÄ• go kÄ• marÄ• ga
kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo kÄ• macchandanÄ«varaá¹‡anti? Ä•
sukkavissaá¹-á¹-hi, atthi tassa rÄ• go kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ ... p
kÄ• macchandanÄ«varaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

atthi arahato asuci sukkavissaá¹-á¹-hi, natthi tassa rÄ• go kÄ• marÄ• go kÄ• marÄ• gapariy
... kÄ• macchandanÄ«varaá¹‡anti? Ä• mantÄ• . atthi puthujjanassa asuci sukkavissaá¹-á¹-h
kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ ... pe ... kÄ• macchandanÄ«varaá¹‡anti?
....

atthi \Se 183/ \Be 128/ arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . kenaá¹-á¹-henÄ•
mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ«ti.

mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ«ti? Ä•
mÄ• rakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ asuci sukkavissaá¹-á¹-hÄ«ti? na \Ee 165/ hevaá¹ƒ va

natthi mÄ• rakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . haÃ
mÄ• rakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ asuci sukkavissaá¹-á¹-hi, no ca vata re vattabbe --- ``
arahato asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ«â€™â€™ ti.

mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ«ti? Ä•
devatÄ• attano asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharanti, aÃ±Ã±esaá¹ƒ asuciá¹ƒ suk
142/ upasaá¹ƒharanti, tassa asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ«ti? na hevaá¹

mÄ• rakÄ• yikÄ• devatÄ• neva attano na aÃ±Ã±esaá¹ƒ na tassa asuciá¹ƒ sukkavissaá¹-á
Ä• mantÄ• . haÃ±ci mÄ• rakÄ• yikÄ• devatÄ• neva attano na aÃ±Ã±esaá¹ƒ na tassa asuci
upasaá¹ƒharanti, no ca vata re vattabbe --- ``mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ su
upasaá¹ƒharantÄ«â€™â€™ ti.

mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ«ti \Se
lomakÅ«pehi upasaá¹ƒharantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<308> mÄ• rakÄ• yikÄ• devatÄ• arahato asuciá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ upasaá¹ƒharantÄ
kÄ• raá¹‡Ä• ti? handa hi vimatiá¹ƒ gÄ• hayissÄ• mÄ• ti. atthi arahato vimatÄ«ti? na hevaá¹ƒ

atthi arahato vimatÄ«ti? Ä• mantÄ• . atthi arahato satthari vimati, dhamme vimati, saá¹…gh
vimati, pubbante vimati, aparante vimati, pubbantÄ• parante vimati, idappaccayatÄ• paá¹-ic
dhammesu vimatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

natthi \Be 129/ arahato satthari vimati, dhamme vimati, saá¹…ghe vimati, sikkhÄ• ya vimati
aparante vimati \Ee 166/, pubbantÄ• parante vimati, idappaccayatÄ• paá¹-iccasamuppanne
Ä• mantÄ• . haÃ±ci natthi arahato satthari vimati ... pe ... idappaccayatÄ• paá¹-iccasamuppa
vimati, no ca vata re vattabbe --- ``atthi arahato vimatÄ«â€™â€™ ti.

atthi puthujjanassa vimati, atthi tassa satthari vimati ... pe ... idappaccayatÄ• paá¹-iccasamu
dhammesu vimatÄ«ti? Ä• mantÄ• . atthi arahato vimati, atthi tassa \Ne 143/ satthari vimati ..

idappaccayatÄ• paá¹-iccasamuppannesu dhammesu vimatÄ«ti? na hevaá¹ƒ vattabbe ... pe

atthi arahato vimati, natthi tassa satthari vimati ... pe ... idappaccayatÄ• paá¹-iccasamuppan
dhammesu vimatÄ«ti? Ä• mantÄ• . atthi puthujjanassa vimati, natthi tassa satthari vimati ...
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu vimatÄ«ti? na hevaá¹ƒ vattabbe ... pe

atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . arahato asuci sukkavissaá¹-á¹-hi kis
asitapÄ«takhÄ• yitasÄ• yitassa nissandoti. arahato asuci sukkavissaá¹-á¹-hi asitapÄ«takhÄ•
nissandoti? Ä• mantÄ• . ye keci asanti pivanti khÄ• danti sÄ• yanti, sabbesaá¹ƒyeva atthi as
sukkavissaá¹-á¹-hÄ«ti? na \Ee 167/ hevaá¹ƒ vattabbe ... pe ....

ye keci asanti pivanti khÄ• danti sÄ• yanti, sabbesaá¹ƒyeva atthi asuci sukkavissaá¹-á¹-hÄ«
dÄ• rakÄ• asanti pivanti khÄ• danti sÄ• yanti, atthi dÄ• rakÄ• naá¹ƒ asuci sukkavissaá¹-á¹-
vattabbe.

paá¹‡á¸• akÄ• asanti pivanti khÄ• danti sÄ• yanti, atthi paá¹‡á¸• akÄ• naá¹ƒ asuci sukkavi
hevaá¹ƒ vattabbe ... pe ....

devÄ• asanti pivanti khÄ• danti sÄ• yanti, atthi devatÄ• naá¹ƒ asuci sukkavissaá¹-á¹-hÄ«ti
... pe ....

<309> arahato asuci sukkavissaá¹-á¹-hi asitapÄ«takhÄ• yitasÄ• yitassa nissandoti? Ä• mar
Ä• sayoti? na hevaá¹ƒ vattabbe ... pe ....

arahato \Be 130/ uccÄ• rapassÄ• vo asitapÄ«takhÄ• yitasÄ• yitassa nissando, atthi tassa Ä
Ä• mantÄ• . arahato asuci sukkavissaá¹-á¹-hi asitapÄ«takhÄ• yitasÄ• yitassa \Se 186/ nissa
Ä• sayoti? na hevaá¹ƒ vattabbe ... pe ....

arahato asuci sukkavissaá¹-á¹-hi asitapÄ«takhÄ• yitasÄ• yitassa nissando, natthi tassa Ä• s
arahato uccÄ• rapassÄ• vo asitapÄ«takhÄ• yitasÄ• yitassa nissando, natthi tassa Ä• sayoti
pe ....

<310> atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . arahÄ• methunaá¹ƒ dhamm
methunaá¹ƒ uppÄ• deyya {methunaá¹ƒ dhammaá¹ƒ uppÄ• deyya (Ce Se) }, puttasambÄ• d
kÄ• sikacandanaá¹ƒ paccanubhaveyya, mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• reyya, jÄ• tarÅ«p
\Ee 168/ hevaá¹ƒ vattabbe.

atthi puthujjanassa asuci sukkavissaá¹-á¹-hi, puthujjano methunaá¹ƒ dhammaá¹ƒ paá¹-isev

uppÄ• deyya, puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vaseyya, kÄ• sikacandanaá¹ƒ paccanubha
dhÄ• reyya, jÄ• tarÅ«parajataá¹ƒ sÄ• diyeyyÄ• ti? Ä• mantÄ• . atthi arahato asuci sukkaviss
methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, methunaá¹ƒ uppÄ• deyya, puttasambÄ• dhasayana
kÄ• sikacandanaá¹ƒ paccanubhaveyya, mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• reyya, jÄ• tarÅ«p
hevaá¹ƒ vattabbe ... pe ....

atthi arahato asuci sukkavissaá¹-á¹-hi, na ca arahÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyy
uppÄ• deyya, puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vaseyya, kÄ• sikacandanaá¹ƒ paccanubha
dhÄ• reyya, jÄ• tarÅ«parajataá¹ƒ sÄ• diyeyyÄ• ti? Ä• mantÄ• . atthi puthujjanassa asuci suk
puthujjano methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, methunaá¹ƒ uppÄ• deyya \Se 187/, putt
ajjhÄ• vaseyya, kÄ• sikacandanaá¹ƒ paccanubhaveyya, mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• r
sÄ• diyeyyÄ• ti? na hevaá¹ƒ vattabbe.

atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu arahato rÄ• go pahÄ«no ucch
tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ \Be 131/ anuppÄ• dadhammoti? Ä• mant
rÄ• go pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ•
vattabbe --- ``atthi arahato asuci sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu arahato doso pahÄ«no ... pe .
mÄ• no pahÄ«no ... diá¹-á¹-hi pahÄ«nÄ• ... vicikicchÄ• pahÄ«nÄ• ... thinaá¹ƒ pahÄ«naá¹ƒ
pahÄ«naá¹ƒ ... ahirikaá¹ƒ pahÄ«naá¹ƒ ... pe ... anottappaá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«laá¹
anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammanti? Ä• mantÄ• . haÃ±ci arahato anc
ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadha
--- ``atthi arahato asuci sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

<311> atthi \Ee 169/ arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu arahato rÄ• ga
bhÄ• vitoti? Ä• mantÄ• . haÃ±ci arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito, no ca vata
arahato asuci sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

atthi \Se 188/ arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu arahato rÄ• gappahÄ
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• ... pe ... sammappadhÄ• nÄ• bhÄ• vitÄ• ... iddhipÄ• dÄ•
bhÄ• vitÄ• ... balÄ• bhÄ• vitÄ• ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ti? Ä• mantÄ• . haÃ±ci a
bojjhaá¹…gÄ• bhÄ• vitÄ• , no ca vata re vattabbe --- ``atthi arahato asuci sukkavissaá¹-á¹-h

atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu arahato dosappahÄ• nÄ• ya ...
... pe ... anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ti? Ä• r
anottappapahÄ• nÄ• ya bojjhaá¹…gÄ• bhÄ• vitÄ• , no ca vata re vattabbe --- ``atthi arahato
sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu arahÄ• vÄ«tarÄ• go vÄ«tados
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano samma
ukkhittapaligho saá¹…kiá¹‡á¹‡aparikho abbÅ«á¸·hesiko niraggaá¸·o ariyo pannaddhajo \Be
pannabhÄ• ro visaÃ±Ã±utto suvijitavijayo, dukkhaá¹ƒ tassa pariÃ±Ã±Ä• taá¹ƒ, samudayo pa
sacchikato, maggo bhÄ• vito, abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, pariÃ±Ã±eyyaá¹ƒ pariÃ±
\Ee 170/ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ, sacchikÄ• tabbaá¹ƒ sacchikatanti? Ä•
vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho katakaraá¹‡Ä«yo ... pe ... sacchikÄ• tabbaá¹ƒ sacchikat
re vattabbe --- ``atthi arahato asuci sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

<312> atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? sadhammakusalassa arahato atthi asuci
paradhammakusalassa arahato natthi asuci sukkavissaá¹-á¹-hÄ«ti. sadhammakusalassa ara
sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . paradhammakusalassa arahato atthi asuci sukkavissaá
vattabbe ... pe ....

paradhammakusalassa arahato natthi asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . sadhamma
asuci sukkavissaá¹-á¹-hÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato rÄ• go pahÄ«no, atthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä•
paradhammakusalassa arahato rÄ• go pahÄ«no, atthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? n
....

sadhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá¹ƒ
tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . paradhammakusalassa arahato anottappaá
asuci sukkavissaá¹-á¹-hÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ
dosappahÄ• nÄ• ya ... pe ... mohappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo b
bojjhaá¹…gÄ• bhÄ• vitÄ• , atthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• \Ee 171/. pa
190/ arahato anottappapahÄ• nÄ• ya bojjhaá¹…gÄ• bhÄ• vitÄ• , atthi tassa asuci sukkaviss
vattabbe ... pe ....

sadhammakusalo \Ne 147/ arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ•
atthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . paradhammakusalo \Be 133/ arahÄ• v
vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, atthi tassa asuci sukkavissaá¹-á¹-hÄ
vattabbe ... pe ....

paradhammakusalassa arahato rÄ• go pahÄ«no, natthi tassa asuci sukkavissaá¹-á¹-hÄ«ti?

sadhammakusalassa arahato rÄ• go pahÄ«no, natthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? na
....

paradhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá
tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . sadhammakusalassa arahato anottappaá¹ƒ
asuci sukkavissaá¹-á¹-hÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…g
dosappahÄ• nÄ• ya ... pe ... mohappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo b
bojjhaá¹…gÄ• bhÄ• vitÄ• , natthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . sadhamm
anottappapahÄ• nÄ• ya bojjhaá¹…gÄ• bhÄ• vitÄ• , natthi tassa asuci sukkavissaá¹-á¹-hÄ«t
pe ....

paradhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá
natthi tassa asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . sadhammakusalo \Ee 172/ arahÄ• v
vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, natthi tassa asuci sukkavissaá¹-á¹-h
vattabbe ... pe ....

<313> atthi arahato asuci sukkavissaá¹-á¹-hÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• -
}, bhikkhave, bhikkhÅ« puthujjanÄ• sÄ«lasampannÄ• satÄ• sampajÄ• nÄ• niddaá¹ƒ okka
muccati. yepi te, bhikkhave, bÄ• hirakÄ• isayo kÄ• mesu vÄ«tarÄ• gÄ• , tesampi asuci na n
aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ arahato asuci mucceyyÄ• â€™â€™ t
samÄ• naá¹ƒ; AN b V 210 passitabbaá¹ƒ}. attheva \Ne 148/ suttantoti? Ä• mantÄ• . tena hi n
``atthi arahato asuci sukkavissaá¹-á¹-hÄ«â€™â€™ ti.

na \Be 134/ vattabbaá¹ƒ --- ``atthi arahato parÅ«pahÄ• roâ€™â€™ ti? Ä• mantÄ• . nanu ar
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ pare upasaá¹ƒ
arahato cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ pare u
re vattabbe --- ``atthi arahato parÅ«pahÄ• roâ€™â€™ ti.

arahato cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ pare
arahato parÅ«pahÄ• roti? Ä• mantÄ• . arahato sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• mipha
vÄ• arahattaá¹ƒ vÄ• pare upasaá¹ƒhareyyunti? na hevaá¹ƒ vattabbe ... pe ....

parÅ«pahÄ• rakathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(11) 2. aÃ±Ã±Ä• á¹‡akathÄ•

<314> atthi \Se 192/ \Ee 173/ arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . atthi arahato avijjÄ• a
avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡anti?
natthi arahato avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avi
avijjÄ• nÄ«varaá¹‡anti? Ä• mantÄ• . haÃ±ci natthi arahato avijjÄ• avijjogho avijjÄ• yogo avi
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ, no ca vata re v
arahato aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

atthi \Ne 149/ puthujjanassa aÃ±Ã±Ä• á¹‡aá¹ƒ, atthi tassa avijjÄ• avijjogho avijjÄ• yogo av
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡anti? Ä• mantÄ• . at
aÃ±Ã±Ä• á¹‡aá¹ƒ, atthi tassa avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo avijjÄ• pariyuá¹-á
avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡anti? na hevaá¹ƒ vattabbe.

atthi arahato aÃ±Ã±Ä• á¹‡aá¹ƒ, natthi tassa avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡anti \Be 135/? Ä• ma
puthujjanassa aÃ±Ã±Ä• á¹‡aá¹ƒ \Se 193/, natthi tassa avijjÄ• avijjogho avijjÄ• yogo avijjÄ•
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡anti? na hevaá¹ƒ va

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . arahÄ• aÃ±Ã±Ä• á¹‡apakato pÄ• á¹‡aá¹ƒ har
musÄ• bhaá¹‡eyya, pisuá¹‡aá¹ƒ bhaá¹‡eyya, pharusaá¹ƒ bhaá¹‡eyya, samphaá¹ƒ palapey
nillopaá¹ƒ hareyya, ekÄ• gÄ• riyaá¹ƒ kareyya, paripanthe tiá¹-á¹-heyya, paradÄ• raá¹ƒ gacc
kareyya, nigamaghÄ• taá¹ƒ kareyyÄ• ti? na hevaá¹ƒ vattabbe.

atthi puthujjanassa aÃ±Ã±Ä• á¹‡aá¹ƒ, puthujjano aÃ±Ã±Ä• á¹‡apakato pÄ• á¹‡aá¹ƒ \Ee 17
Ä• diyeyya, musÄ• bhaá¹‡eyya ... pe ... gÄ• maghÄ• taá¹ƒ kareyya, nigamaghÄ• taá¹ƒ kare
arahato aÃ±Ã±Ä• á¹‡aá¹ƒ, arahÄ• aÃ±Ã±Ä• á¹‡apakato pÄ• á¹‡aá¹ƒ haneyya, adinnaá¹ƒ Ä
gÄ• maghÄ• taá¹ƒ kareyya, nigamaghÄ• taá¹ƒ kareyyÄ• ti? na hevaá¹ƒ vattabbe.

atthi arahato aÃ±Ã±Ä• á¹‡aá¹ƒ, na ca arahÄ• aÃ±Ã±Ä• á¹‡apakato pÄ• á¹‡aá¹ƒ haneyya,
... gÄ• maghÄ• taá¹ƒ kareyya, nigamaghÄ• taá¹ƒ kareyyÄ• ti? Ä• mantÄ• . atthi puthujjanas
puthujjano aÃ±Ã±Ä• á¹‡apakato pÄ• á¹‡aá¹ƒ haneyya, adinnaá¹ƒ Ä• diyeyya ... pe ... gÄ• m
nigamaghÄ• taá¹ƒ kareyyÄ• ti? na hevaá¹ƒ vattabbe.

atthi \Se 194/ arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . atthi arahato satthari aÃ±Ã±Ä• á¹‡aá
aÃ±Ã±Ä• á¹‡aá¹ƒ, saá¹…ghe aÃ±Ã±Ä• á¹‡aá¹ƒ, sikkhÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamupp
na hevaá¹ƒ vattabbe.

natthi \Ne 150/ arahato satthari aÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme aÃ±Ã±Ä• á¹‡aá¹ƒ, saá¹…ghe a
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ, aparante aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• para
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . haÃ±c
aÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme aÃ±Ã±Ä• á¹‡aá¹ƒ, saá¹…ghe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... idappa
dhammesu aÃ±Ã±Ä• á¹‡aá¹ƒ, no ca vata re vattabbe --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™â

atthi puthujjanassa aÃ±Ã±Ä• á¹‡aá¹ƒ, atthi tassa satthari aÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme aÃ±Ã
aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á
atthi arahato aÃ±Ã±Ä• á¹‡aá¹ƒ, atthi tassa satthari aÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme aÃ±Ã±Ä• á¹
aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á
vattabbe.

atthi arahato aÃ±Ã±Ä• á¹‡aá¹ƒ, natthi tassa satthari aÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme aÃ±Ã±Ä•
aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... idappaccayatÄ• paá¹-iccasamuppannesu \Se 195/ dhammesu aÃ
atthi puthujjanassa aÃ±Ã±Ä• á¹‡aá¹ƒ, natthi tassa satthari aÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme aÃ±
aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á

<315> atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu arahato rÄ• go pahÄ«no ucchinna
anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammoti? Ä• mantÄ• . haÃ±ci arahato rÄ• go p
tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo, no ca vata re vattab
aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu arahato doso pahÄ«no ... pe ... moho pa
anottappaá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ
Ä• mantÄ• . haÃ±ci arahato anottappaá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukat
Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ, no ca vata re vattabbe --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu arahato rÄ• gappahÄ• nÄ• ya maggo bh
bhÄ• vitÄ• ti? Ä• mantÄ• . haÃ±ci arahato rÄ• gappahÄ• nÄ• ya bojjhaá¹…gÄ• bhÄ• vitÄ•
``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu arahato dosappahÄ• nÄ• ya ... pe ... mo
anottappapahÄ• nÄ• ya maggo bhÄ• vito \Ne 151/ ... pe ... bojjhaá¹…gÄ• \Se 196/ bhÄ• vit
haÃ±ci arahato anottappapahÄ• nÄ• ya bojjhaá¹…gÄ• bhÄ• vitÄ• , no ca vata re vattabbe
aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

atthi \Be 137/ arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu arahÄ• vÄ«tarÄ• go vÄ«tadoso

sacchikÄ• tabbaá¹ƒ sacchikatanti? Ä• mantÄ• . haÃ±ci arahÄ• vÄ«tarÄ• go ... pe ... sacchi
sacchikataá¹ƒ, no ca vata re vattabbe --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

<316> atthi arahato aÃ±Ã±Ä• á¹‡anti? sadhammakusalassa arahato atthi aÃ±Ã±Ä• á¹‡aá¹
arahato natthi aÃ±Ã±Ä• á¹‡anti. sadhammakusalassa arahato atthi aÃ±Ã±Ä• á¹‡anti? Ä• m
arahato atthi aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa arahato natthi aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . sadhammakusalassa
na hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato rÄ• go pahÄ«no, atthi tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . p
rÄ• go pahÄ«no, atthi tassa aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá¹ƒ
tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . paradhammakusalassa arahato anottappaá¹ƒ pahÄ«n
aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa \Se 197/ arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojj
\Ne 152/ tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . paradhammakusalassa arahato rÄ• gappahÄ
atthi tassa aÃ±Ã±Ä• á¹‡anti? na \Ee 177/ hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato dosappahÄ• nÄ• ya ... pe ... mohappahÄ• nÄ• ya ... pe ... an
bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• , atthi tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . par
anottappapahÄ• nÄ• ya bojjhaá¹…gÄ• bhÄ• vitÄ• , atthi tassa aÃ±Ã±Ä• á¹‡anti? na hevaá

sadhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ
aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . paradhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tam
sacchikataá¹ƒ, atthi tassa aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa \Be 138/ arahato rÄ• go pahÄ«no, natthi tassa aÃ±Ã±Ä• á¹‡anti? Ä
arahato rÄ• go pahÄ«no, natthi tassa aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá
tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . sadhammakusalassa arahato anottappaá¹ƒ pahÄ«naá
aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa arahato rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…g
... dosappahÄ• nÄ• ya mohappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo bhÄ• v

bhÄ• vitÄ• , natthi tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . sadhammakusalassa arahato anotta
bhÄ• vitÄ• , natthi tassa aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá
tassa aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• \Ee 178/. sadhammakusalo arahÄ• vÄ«tarÄ• go vÄ«ta
... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, natthi tassa aÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ..

<317> atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``jÄ• nato
(Ce), jÄ• natvÄ• haá¹ƒ (Se Ee Katthaci) }, bhikkhave, passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vad
apassato. kiÃ±ca, bhikkhave, jÄ• nato kiá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hoti? `iti rÅ«paá
samudayo, iti rÅ«passa atthaá¹…gamo, iti vedanÄ• ... pe ... iti saÃ±Ã±Ä• ... iti saá¹…khÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™
bhikkhave, jÄ• nato evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti {SN b III 101; I
attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``jÄ• natohaá¹ƒ,
Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• nato \Se 199/ no apassato. kiÃ±ca, bhikkhave,
Ä• savÄ• naá¹ƒ khayo \Be 139/ hoti? `idaá¹ƒ dukkhaâ€™ nti --- bhikkhave, jÄ• nato passato
hoti, `ayaá¹ƒ dukkhasamudayoâ€™ ti --- jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti, `ayaá
--- jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipad
passato Ä• savÄ• naá¹ƒ khayo hoti. evaá¹ƒ kho, bhikkhave, jÄ• nato evaá¹ƒ passato Ä• sav
ti {SN c V 1095}. attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato aÃ
nti.

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sabbaá¹ƒ, bhik
aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya, sabbaÃ±ca kho, bh
parijÄ• naá¹ƒ \Ee 179/ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti {SN
attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``sahÄ• vassa \Ne 154/ dassanasampadÄ• ya,

tayassu dhammÄ• jahitÄ• bhavanti.

sakkÄ• yadiá¹-á¹-hÄ« vicikicchitaÃ±ca,

sÄ«labbataá¹ƒ vÄ• pi yadatthi kiÃ±ci.

catÅ«hapÄ• yehi ca vippamutto,

chaccÄ• bhiá¹-hÄ• nÄ• ni abhabba kÄ• tuâ€™â€™ nti ||

attheva \Se 200/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato aÃ±Ã±Ä•

atthi arahato aÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``yasmiá¹ƒ, bhik
ariyasÄ• vakassa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±ci sa
taá¹ƒ nirodhadhammaâ€™ nti, saha dassanuppÄ• dÄ• , bhikkhave, ariyasÄ• vakassa tÄ«á¹
--- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• soâ€™â€™ ti. attheva suttantoti
vattabbaá¹ƒ --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

na \Be 140/ vattabbaá¹ƒ --- ``atthi arahato aÃ±Ã±Ä• á¹‡aâ€™â€™ nti? Ä• mantÄ• . nanu a
nÄ• magottaá¹ƒ na jÄ• neyya, maggÄ• maggaá¹ƒ na jÄ• neyya, tiá¹‡akaá¹-á¹-havanappatÄ«
jÄ• neyyÄ• ti? Ä• mantÄ• . haÃ±ci arahÄ• itthipurisÄ• naá¹ƒ nÄ• magottaá¹ƒ na jÄ• neyya,
jÄ• neyya, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ nÄ• maá¹ƒ na jÄ• neyya, tena vata re vattabbe
aÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

arahÄ• itthipurisÄ• naá¹ƒ nÄ• magottaá¹ƒ na jÄ• neyya, maggÄ• maggaá¹ƒ na jÄ• neyya,
tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ nÄ• maá¹ƒ na jÄ• neyyÄ• ti, atthi arahato aÃ±Ã±Ä• á¹‡ar
sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá
hevaá¹ƒ vattabbe ... pe ....

aÃ±Ã±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(12) 3. kaá¹…khÄ• kathÄ•

<318> atthi \Se 201/ \Ne 155/ arahato kaá¹…khÄ• ti? Ä• mantÄ• . atthi arahato vicikicchÄ•
vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«varaá¹‡anti? n
pe ....

natthi arahato vicikicchÄ• vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ
vicikicchÄ• nÄ«varaá¹‡anti? Ä• mantÄ• . haÃ±ci natthi arahato vicikicchÄ• vicikicchÄ• pariy
vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ, no ca vata re vattabbe --- ``atthi ara
kaá¹…khÄ• â€™â€™ ti.

atthi puthujjanassa kaá¹…khÄ• , atthi tassa vicikicchÄ• vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«varaá¹‡anti? Ä• mantÄ• . atthi arahato kaá¹…kh vicikicchÄ• vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«va vattabbe ... pe ....

atthi arahato kaá¹…khÄ• , natthi tassa vicikicchÄ• vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikic vicikicchÄ• nÄ«varaá¹‡anti? Ä• mantÄ• \Ee 181/. atthi puthujjanassa kaá¹…khÄ• , natthi \B vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«varaá¹‡anti? n pe ....

atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . atthi arahato satthari kaá¹…khÄ• , dhamme kaá¹… sikkhÄ• ya kaá¹…khÄ• , pubbante kaá¹…khÄ• , aparante kaá¹…khÄ• , pubbantÄ• parante k idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe.

natthi \Se 202/ arahato satthari kaá¹…khÄ• , dhamme kaá¹…khÄ• ... pe ... idappaccayatÄ• dhammesu kaá¹…khÄ• ti \Ne 156/? Ä• mantÄ• . haÃ±ci natthi arahato satthari kaá¹…khÄ• , idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khÄ• , no ca vata re vattabbe -- kaá¹…khÄ• â€™â€™ ti.

atthi puthujjanassa kaá¹…khÄ• , atthi tassa satthari kaá¹…khÄ• , dhamme kaá¹…khÄ• ... p idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khÄ• ti? Ä• mantÄ• . atthi araha satthari kaá¹…khÄ• , dhamme kaá¹…khÄ• ... pe ... idappaccayatÄ• paá¹-iccasamuppannes hevaá¹ƒ vattabbe.

atthi arahato kaá¹…khÄ• , natthi tassa satthari kaá¹…khÄ• , dhamme kaá¹…khÄ• ... pe ... idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khÄ• ti? Ä• mantÄ• . atthi puthu tassa satthari kaá¹…khÄ• , dhamme kaá¹…khÄ• ... pe ... idappaccayatÄ• paá¹-iccasamupp kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe.

<319> atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• \Ee 182/. nanu arahato rÄ• go pahÄ«no ucc anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammoti? Ä• mantÄ• . haÃ±ci arahato rÄ• go p tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo, no ca vata re vattab kaá¹…khÄ• â€™â€™ ti.

atthi \Se 203/ arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu arahato doso pahÄ«no ... pe ... mo anottappaá¹ƒ pahÄ«naá¹ƒ ... pe ... rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹. ... dosappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…

arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikatanti? Ä• n
vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, no ca vata n
arahato kaá¹…khÄ• â€™â€™ ti.

<320> atthi \Be 142/ arahato kaá¹…khÄ• ti? sadhammakusalassa arahato \Ee 183/ atthi ka
paradhammakusalassa \Ne 157/ arahato natthi kaá¹…khÄ• ti. sadhammakusalassa arahato
Ä• mantÄ• . paradhammakusalassa arahato atthi kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe ... pe

paradhammakusalassa arahato natthi kaá¹…khÄ• ti? Ä• mantÄ• . sadhammakusalassa ara
hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato rÄ• go pahÄ«no, atthi tassa kaá¹…khÄ• ti? Ä• mantÄ• . para
pahÄ«no, atthi tassa kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sadhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá¹ƒ
rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ... pe ... dosappa
mohappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya \Se 204/ maggo bhÄ• vito ... pe ... boj
pe ... sadhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho \Ee 184/ ... pe ... sacch
sacchikataá¹ƒ, atthi tassa kaá¹…khÄ• ti? Ä• mantÄ• . paradhammakusalo arahÄ• vÄ«tarÄ•
pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, atthi tassa kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe ... p
paradhammakusalassa arahato rÄ• go pahÄ«no, natthi tassa kaá¹…khÄ• ti? Ä• mantÄ• . sa
pahÄ«no, natthi tassa kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá
... rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ... pe ... dosap
mohappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ
paradhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹
tassa kaá¹…khÄ• ti? Ä• mantÄ• . sadhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tam
sacchikataá¹ƒ, natthi tassa kaá¹…khÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<321> atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``jÄ• natohaá
Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• nato no \Be 143/ apassato! kiÃ±ca, bhikkhave
passato Ä• savÄ• naá¹ƒ khayo hoti \Ee 185/? `iti rÅ«paá¹ƒâ€™ ... pe ... `iti viÃ±Ã±Ä• á¹‡ass
--- evaá¹ƒ kho, bhikkhave, jÄ• nato evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti
Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato kaá¹…khÄ• â€™â€™ ti.

atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``jÄ• natohaá¹ƒ, bh
Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• nato no apassato! kiÃ±ca, bhikkhave, jÄ• nato

khayo hoti? `idaá¹ƒ dukkhaâ€™ nti, bhikkhave ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« pa
jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti. evaá¹ƒ kho \Se 205/, bhikkhave, jÄ• nato evaá
khayo hotÄ«â€™â€™ ti. attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi ara
ti.

atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sabbaá¹ƒ, bhikkha
aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya; sabbaÃ±ca kho, bh
parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti! attheva sutta
vattabbaá¹ƒ --- ``atthi arahato kaá¹…khÄ• â€™â€™ ti.

atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sahÄ• vassa dass
pe ... chaccÄ• bhiá¹-hÄ• nÄ• ni abhabba kÄ• tuâ€™â€™ nti. attheva suttantoti? Ä• mantÄ•
``atthi arahato kaá¹…khÄ• â€™â€™ ti.

atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``yasmiá¹ƒ, bhikkha
ariyasÄ• vakassa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di \Se 206/ --- `yaá¹ƒ
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™ nti, saha dassanuppÄ• dÄ• , bhikkhave, ariyasÄ• vaka
pahÄ«yanti --- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• soâ€™â€™ ti! atthev
tena hi na vattabbaá¹ƒ --- ``atthi arahato kaá¹…khÄ• â€™â€™ ti.

atthi arahato kaá¹…khÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``yadÄ• \Ne 159/ have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato pajÄ• nÄ• ti sahetudhammanti ||

``yadÄ• \Be 144/ have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«ti ||

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ,

sÅ«riyova {suriyova (Ce Se Ke Ee) } obhÄ• sayamantalikkhanti {Vin I 3; Ud 3} ||

``yÄ• kÄ• ci kaá¹…khÄ• idha vÄ• huraá¹ƒ vÄ• ,

sakavediyÄ• vÄ• paravediyÄ• vÄ• .

jhÄ• yino \Se 207/ {ye jhÄ• yino (udÄ• ne) } tÄ• pajahanti sabbÄ• ,

Ä• tÄ• pino \Ee 187/ brahmacariyaá¹ƒ carantÄ• ti {Ud 47 udÄ• nepi} ||

``ye kaá¹…khÄ• samatikkantÄ• , kaá¹…khÄ• bhÅ«tesu pÄ• á¹‡isu.

asaá¹ƒsayÄ• visaá¹ƒyuttÄ• , tesu dinnaá¹ƒ mahapphalanti ||

``etÄ• disÄ« dhammapakÄ• sanettha,

na tattha kiá¹ƒ kaá¹…khati koci sÄ• vako.

nitthiá¹‡á¹‡aoghaá¹ƒ {nitiá¹‡á¹‡aoghaá¹ƒ (Ce Katthaci), nittiá¹‡á¹‡aoghaá¹ƒ (Se Ke) } vicikic

buddhaá¹ƒ namassÄ• ma jinaá¹ƒ janindÄ• â€™â€™ ti {DN II 354} ||

attheva \Ne 160/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato kaá¹…kh

na vattabbaá¹ƒ --- ``atthi arahato kaá¹…khÄ• â€™â€™ ti? Ä• mantÄ• . nanu arahÄ• itthipu
kaá¹…kheyya, maggÄ• magge kaá¹…kheyya, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ nÄ• me ka
haÃ±ci arahÄ• itthipurisÄ• naá¹ƒ nÄ• magotte kaá¹…kheyya, maggÄ• magge kaá¹…kheyya
tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ nÄ• me kaá¹…kheyya; tena vata re vattabbe --- ``atthi ara
ti.

arahÄ• \Be 145/ itthipurisÄ• naá¹ƒ nÄ• magotte kaá¹…kheyya, maggÄ• magge kaá¹…khey
tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ nÄ• me kaá¹…kheyyÄ• ti, atthi arahato kaá¹…khÄ• ti? Ä•

sotÄ• pattiphale vÄ• sakadÄ• gÄ• miphale vÄ• anÄ• gÄ• miphale vÄ• arahatte vÄ• kaá¹.
... pe ....

kaá¹…khÄ• kathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(13) 4. paravitÄ• raá¹‡akathÄ•

<322> atthi \Se 208/ arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• \Ee 188/. arahÄ• paraneyyo
parapaá¹-ibaddhabhÅ«, na jÄ• nÄ• ti na passati sammÅ«á¸·ho asampajÄ• noti? na hevaá¹ƒ

nanu arahÄ• na paraneyyo na parapattiyo na parapaccayo na parapaá¹-ibaddhabhÅ« jÄ• n
sampajÄ• noti? Ä• mantÄ• . haÃ±ci arahÄ• na paraneyyo na parapattiyo na parapaccayo n
jÄ• nÄ• ti passati asammÅ«á¸·ho sampajÄ• no, no ca vata re vattabbe --- ``atthi arahato par
ti.

atthi \Ne 161/ puthujjanassa paravitÄ• raá¹‡Ä• , so ca paraneyyo parapattiyo parapaccayo
na jÄ• nÄ• ti na passati sammÅ«á¸·ho asampajÄ• noti? Ä• mantÄ• . atthi arahato paravitÄ•
parapattiyo parapaccayo parapaá¹-ibaddhabhÅ«, na jÄ• nÄ• ti na passati sammÅ«á¸·ho asa
vattabbe ... pe ....

atthi arahato paravitÄ• raá¹‡Ä• , so ca na paraneyyo na parapattiyo na parapaccayo na par
jÄ• nÄ• ti passati asammÅ«á¸·ho sampajÄ• noti? Ä• mantÄ• . atthi puthujjanassa paravitÄ•
na parapattiyo na parapaccayo na parapaá¹-ibaddhabhÅ«, jÄ• nÄ• ti passati asammÅ«á¸·ho
vattabbe ... pe ....

atthi \Se 209/ arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . atthi arahato satthari paravitÄ• raá
paravitÄ• raá¹‡Ä• , saá¹…ghe paravitÄ• raá¹‡Ä• , sikkhÄ• ya \Be 146/ paravitÄ• raá¹‡Ä• , p
aparante paravitÄ• raá¹‡Ä• , pubbantÄ• parante paravitÄ• raá¹‡Ä• , idappaccayatÄ• paá¹-ic
paravitÄ• raá¹‡Ä• ti? na \Ee 189/ hevaá¹ƒ vattabbe ... pe ....

natthi arahato satthari paravitÄ• raá¹‡Ä• , dhamme paravitÄ• raá¹‡Ä• ... pe ...
idapaccayatÄ• paá¹-iccasamuppannesu dhammesu paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . haÃ±
paravitÄ• raá¹‡Ä• , dhamme paravitÄ• raá¹‡Ä• ... pe ... idappaccayatÄ• paá¹-iccasamuppa
paravitÄ• raá¹‡Ä• , no ca vata re vattabbe --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi puthujjanassa paravitÄ• raá¹‡Ä• , atthi tassa satthari paravitÄ• raá¹‡Ä• , dhamme para

... idappaccayatÄ• paá¹-iccasamuppannesu dhammesu paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . a
atthi tassa satthari paravitÄ• raá¹‡Ä• , dhamme paravitÄ• raá¹‡Ä• ... pe ... idappaccayatÄ•
dhammesu paravitÄ• raá¹‡Ä• ti? na hevaá¹ƒ vattabbe ... pe ....

atthi arahato paravitÄ• raá¹‡Ä• , natthi tassa satthari paravitÄ• raá¹‡Ä• , dhamme paravitÄ•
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . atth
paravitÄ• raá¹‡Ä• , natthi tassa satthari paravitÄ• raá¹‡Ä• , dhamme paravitÄ• raá¹‡Ä• ... p
idappaccayatÄ• paá¹-iccasamuppannesu \Se 210/ dhammesu paravitÄ• raá¹‡Ä• ti? na heva

<323> atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu arahato rÄ• go pahÄ«no ucchin
anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammoti? Ä• mantÄ• . haÃ±ci arahato rÄ• go p
tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo, no ca vata re vattab
paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu \Ee 190/ arahato doso pahÄ«no ... pe
... anottappaá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá
anuppÄ• dadhammaá¹ƒ ... pe ... rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…g
dosappahÄ• nÄ• ya ... pe ... anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ
nanu \Be 147/ arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sac
haÃ±ci arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, no c
``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

<324> atthi arahato paravitÄ• raá¹‡Ä• ti? sadhammakusalassa arahato atthi paravitÄ• raá¹
arahato natthi paravitÄ• raá¹‡Ä• ti. sadhammakusalassa arahato atthi paravitÄ• raá¹‡Ä• ti?
paradhammakusalassa arahato atthi paravitÄ• raá¹‡Ä• ti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa arahato natthi paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• \Ee 191/. sadhamm
paravitÄ• raá¹‡Ä• ti? na hevaá¹ƒ \Se 211/ vattabbe ... pe ....

sadhammakusalassa arahato rÄ• go pahÄ«no, atthi tassa paravitÄ• raá¹‡Ä• ti? Ä• mantÄ•
arahato rÄ• go pahÄ«no, atthi tassa paravitÄ• raá¹‡Ä• ti? na hevaá¹ƒ vattabbe.

sadhammakusalassa arahato doso pahÄ«no ... pe ... moho pahÄ«no ... pe ... anottappaá¹ƒ
... pe ... rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ... pe ... c
... anottappapahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ... pe ... sad
vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, atthi tassa p
Ä• mantÄ• . paradhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... sacch
atthi tassa paravitÄ• raá¹‡Ä• ti? na hevaá¹ƒ vattabbe ... pe ....

paradhammakusalassa \Ee 192/ arahato rÄ• go pahÄ«no, natthi tassa paravitÄ• raá¹‡Ä• ti? sadhammakusalassa arahato rÄ• go pahÄ«no, natthi tassa paravitÄ• raá¹‡Ä• ti? na hevaá¹

paradhammakusalassa arahato doso pahÄ«no, moho pahÄ«no ... pe ... anottappaá¹ƒ pahÄ rÄ• gappahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ... pe ... dosappa anottappapahÄ• nÄ• ya \Se 212/ maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ... pe arahÄ• vÄ«tarÄ• go \Be 148/ vÄ«tadoso vÄ«tamoho ... pe ... sacchikÄ• tabbaá¹ƒ sacchikat paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . sadhammakusalo arahÄ• vÄ«tarÄ• go vÄ«tadoso vÄ«tar sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, natthi tassa paravitÄ• raá¹‡Ä• ti? na hevaá¹ƒ vattabbe ..

<325> atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``jÄ• n passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• nato no apassato! kiÃ±ca, bhikkhave, j Ä• savÄ• naá¹ƒ khayo hoti? `iti rÅ«paá¹ƒâ€™ ... pe ... `iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamo bhikkhave, jÄ• nato evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti. attheva suttan tena hi na vattabbaá¹ƒ --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``jÄ• natohaá Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• nato no apassato! kiÃ±ca, bhikkhave, jÄ• nato khayo hoti? `idaá¹ƒ dukkhaâ€™ nti --- bhikkhave, jÄ• nato passato Ä• savÄ• naá¹ƒ khayo \N dukkhasamudayoâ€™ ti ... pe ... `ayaá¹ƒ dukkhanirodhoâ€™ ti ... pe ... `ayaá¹ƒ dukkhaniro paá¹-ipadÄ• â€™ ti --- jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti. evaá¹ƒ kho, bhikkhave, Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti. attheva suttantoti? Ä• mantÄ• . tena hi na vattabb arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sabbaá¹ƒ, b anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya; sa abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sahÄ• vass pe ... chaccÄ• bhiá¹-hÄ• nÄ• ni abhabba kÄ• tuâ€™â€™ nti. attheva suttantoti? Ä• mantÄ• vattabbaá¹ƒ --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi \Be 149/ arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``ya samaye ariyasÄ• vakassa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ k sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™ nti, saha dassanuppÄ• dÄ• , bhikkhave, ariyasÄ• vaka pahÄ«yanti --- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• soâ€™â€™ ti! athev

tena hi na vattabbaá¹ƒ --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

atthi arahato paravitÄ• raá¹‡Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``nÄ• haá¹ƒ sahissÄ• mi {gamissÄ• mi (Ce Se Katthaci), samÄ«hÄ• mi (Ee) } pamocanÄ• y

kathaá¹…kathiá¹ƒ dhotaka kaÃ±ci {kiÃ±ci (Katthaci) } loke.

dhammaÃ±ca \Se 214/ seá¹-á¹-haá¹ƒ abhijÄ• namÄ• no,

evaá¹ƒ tuvaá¹ƒ oghamimaá¹ƒ taresÄ«â€™â€™ ti {Sn 1070 suttanipÄ• te; Nidd II 33 dhotaka
||

attheva \Ne 165/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``atthi arahato paravitÄ•

na vattabbaá¹ƒ --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti? Ä• mantÄ• . nanu arahato
nÄ• magottaá¹ƒ pare vitÄ• reyyuá¹ƒ, maggÄ• maggaá¹ƒ pare vitÄ• reyyuá¹ƒ, tiá¹‡akaá¹-á¹-h
pare vitÄ• reyyunti? Ä• mantÄ• . haÃ±ci arahato itthipurisÄ• naá¹ƒ nÄ• magottaá¹ƒ pare vitÄ
maggÄ• maggaá¹ƒ pare vitÄ• reyyuá¹ƒ, tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ \Ee 195/ nÄ• ma
vata re vattabbe --- ``atthi arahato paravitÄ• raá¹‡Ä• â€™â€™ ti.

arahato itthipurisÄ• naá¹ƒ nÄ• magottaá¹ƒ pare vitÄ• reyyuá¹ƒ, maggÄ• maggaá¹ƒ pare vitÄ
tiá¹‡akaá¹-á¹-havanappatÄ«naá¹ƒ nÄ• maá¹ƒ pare vitÄ• reyyunti, atthi arahato paravitÄ• raá
arahato sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• a
vitÄ• reyyunti? na hevaá¹ƒ vattabbe ... pe ....

paravitÄ• raá¹‡akathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(14) 5. vacÄ«bhedakathÄ•

<326> samÄ• pannassa \Se 215/ \Be 150/ atthi vacÄ«bhedoti? Ä• mantÄ• . sabbattha sam
vacÄ«bhedoti? na hevaá¹ƒ vattabbe ... pe ....

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . sabbadÄ• samÄ• pannÄ• naá¹ƒ atthi va
... pe ....

samÄ• pannassa \Ne 166/ atthi vacÄ«bhedoti? Ä• mantÄ• . sabbesaá¹ƒ samÄ• pannÄ• na
hevaá¹ƒ vattabbe ... pe ....

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . sabbasamÄ• pattÄ«su atthi vacÄ«bhedo
....

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . samÄ• pannassa atthi kÄ• yabhedoti? n

samÄ• pannassa \Ee 196/ natthi kÄ• yabhedoti? Ä• mantÄ• . samÄ• pannassa natthi vacÄ
... pe ....

samÄ• pannassa atthi vÄ• cÄ• , atthi vacÄ«bhedoti? Ä• mantÄ• . samÄ• pannassa atthi kÄ
hevaá¹ƒ vattabbe ... pe ....

samÄ• pannassa atthi kÄ• yo, natthi kÄ• yabhedoti? Ä• mantÄ• . samÄ• pannassa atthi vÄ
hevaá¹ƒ vattabbe ... pe ....

<327> dukkhanti \Se 216/ jÄ• nanto dukkhanti vÄ• caá¹ƒ bhÄ• satÄ«ti? Ä• mantÄ• . samudo
vÄ• caá¹ƒ bhÄ• satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

dukkhanti jÄ• nanto dukkhanti vÄ• caá¹ƒ bhÄ• satÄ«ti? Ä• mantÄ• . nirodhoti jÄ• nanto niro
bhÄ• satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

dukkhanti jÄ• nanto dukkhanti vÄ• caá¹ƒ bhÄ• satÄ«ti? Ä• mantÄ• . maggoti jÄ• nanto mag
na hevaá¹ƒ vattabbe ... pe ....

samudayoti \Be 151/ \Ne 167/ jÄ• nanto na ca samudayoti vÄ• caá¹ƒ bhÄ• satÄ«ti? Ä• man
ca dukkhanti vÄ• caá¹ƒ bhÄ• satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

nirodhoti jÄ• nanto na ca nirodhoti vÄ• caá¹ƒ bhÄ• satÄ«ti? Ä• mantÄ• . dukkhanti jÄ• nant
vÄ• caá¹ƒ bhÄ• satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

maggoti jÄ• nanto na ca maggoti vÄ• caá¹ƒ bhÄ• satÄ«ti? Ä• mantÄ• . dukkhanti jÄ• nanto
bhÄ• satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<328> samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• \Ee 197/. Ã±Ä• á¹‡aá¹ƒ kiá¹ƒgoca
saccagocaranti. sotaá¹ƒ saccagocaranti? na hevaá¹ƒ vattabbe ... pe ....

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . sotaá¹ƒ kiá¹ƒ gocaranti? sotaá¹ƒ saddag
saddagocaranti? na hevaá¹ƒ \Se 217/ vattabbe.

samÄ• pannassa atthi vacÄ«bhedo Ã±Ä• á¹‡aá¹ƒ saccagocaraá¹ƒ, sotaá¹ƒ saddagocarant
Ã±Ä• á¹‡aá¹ƒ saccagocaraá¹ƒ, sotaá¹ƒ saddagocaraá¹ƒ, no ca vata re vattabbe --- ``samÄ•
vacÄ«bhedoâ€™â€™ ti.

samÄ• pannassa atthi vacÄ«bhedo Ã±Ä• á¹‡aá¹ƒ saccagocaraá¹ƒ, sotaá¹ƒ saddagocarant
phassÄ• naá¹ƒ, dvinnaá¹ƒ vedanÄ• naá¹ƒ, dvinnaá¹ƒ saÃ±Ã±Ä• naá¹ƒ, dvinnaá¹ƒ cetanÄ• n
samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe.

<329> samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . pathavÄ«kasiá¹‡aá¹ƒ samÄ• patt
vacÄ«bhedoti? na hevaá¹ƒ vattabbe.

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . Ä• pokasiá¹‡aá¹ƒ ... pe ... tejokasiá¹‡aá
... nÄ«lakasiá¹‡aá¹ƒ ... pÄ«takasiá¹‡aá¹ƒ ... lohitakasiá¹‡aá¹ƒ ... odÄ• takasiá¹‡aá¹ƒ ...
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Ne 168/ ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... Ä• kiÃ±caÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? na hevaá¹ƒ

pathavÄ«kasiá¹‡aá¹ƒ \Ee 198/ samÄ• pattiá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? Ä• m
pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa natthi vacÄ«bhedo, no ca vata re va
atthi vacÄ«bhedoâ€™â€™ ti.

Ä• pokasiá¹‡aá¹ƒ \Be 152/ ... tejokasiá¹‡aá¹ƒ ... vÄ• yokasiá¹‡aá¹ƒ ... nÄ«lakasiá¹‡aá¹ƒ ... p
... lohitakasiá¹‡aá¹ƒ ... odÄ• takasiá¹‡aá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Se 218/ ...
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±
natthi vacÄ«bhedoti? Ä• mantÄ• . haÃ±ci nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ•
vata re vattabbe --- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti.

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . lokiyasamÄ• pattiá¹ƒ samÄ• pannassa a
vattabbe ... pe ....

samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . lokiyaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sam
vacÄ«bhedoti? na hevaá¹ƒ vattabbe ... pe .... samÄ• pannassa atthi vacÄ«bhedoti? Ä• man
jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bh
vattabbe ... pe ....

lokiyaá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? Ä• mantÄ• . haÃ±ci lokiya
samÄ• pannassa natthi vacÄ«bhedo, no ca vata re vattabbe --- ``samÄ• pannassa atthi vac

lokiyaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? Ä• mantÄ• \Ee
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi vacÄ«bhedo, no ca vata re vattabbe --- ``
vacÄ«bhedoâ€™â€™ ti.

lokiyaá¹ƒ \Ne 169/ dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ sa
vacÄ«bhedoti? Ä• mantÄ• . haÃ±ci lokiyaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natth
vattabbe --- ``samÄ• pannassa \Se 219/ atthi vacÄ«bhedoâ€™â€™ ti.

<330> lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? Ä• mar
jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? na hevaá¹ƒ vattabbe ... pe ....

lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . lo
... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? na h
....

lokiyaá¹ƒ \Be 153/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? Ä• ma
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? na hevaá¹ƒ vattabbe ... pe

lokiyaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pan
vacÄ«bhedoti? Ä• mantÄ• . lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi v
vattabbe ... pe ....

<331> lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? Ä• mar
jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? na \Ee 200/ hevaá¹ƒ vattabbe ... pe ....

lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . lo
jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vacÄ«bhedoti? na hevaá¹ƒ vatta

lokuttaraá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? Ä• mantÄ• \Se 2
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa natthi vacÄ«bhedoti? na hevaá¹ƒ vattabbe ... pe

lokuttaraá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• p
vacÄ«bhedoti \Ne 170/? Ä• mantÄ• . lokuttaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannass
hevaá¹ƒ vattabbe ... pe ....

<332> na vattabbaá¹ƒ --- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti? Ä• mantÄ• . na
vacÄ«saá¹…khÄ• rÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa
Ä• mantÄ• . haÃ±ci vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• rÄ• vuttÄ• bhagavatÄ• --- ``paá¹-h
samÄ• pannassa atthi vitakkavicÄ• rÄ• , â€™â€™ tena vata re vattabbe --- ``samÄ• pannas
ti.

vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• rÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
vitakkavicÄ• rÄ• â€™â€™ ti {atthi vitakkavicÄ• rÄ• (Se) evamuparipi}, atthi tassa vacÄ«bhe
pathavÄ«kasiá¹‡aá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vitakkavicÄ• rÄ• , att
hevaá¹ƒ vattabbe ... pe ....

vitakkavicÄ• rÄ• \Be 154/ vacÄ«saá¹…khÄ• rÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jh
vitakkavicÄ• rÄ• â€™â€™ ti, atthi tassa vacÄ«bhedoti? Ä• mantÄ• \Ee 201/. Ä• pokasiá¹‡a
vÄ• yokasiá¹‡aá¹ƒ ... nÄ«lakasiá¹‡aá¹ƒ ... pÄ«takasiá¹‡aá¹ƒ ... lohitakasiá¹‡aá¹ƒ ... odÄ• tal
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vitakkavicÄ• rÄ• , atthi tassa vacÄ«bhedoti
pe ....

na \Se 221/ vattabbaá¹ƒ --- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti? Ä• mantÄ• . n
vÄ• cÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi vitakkav
haÃ±ci vitakkasamuá¹-á¹-hÄ• nÄ• vÄ• cÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jhÄ• na
vitakkavicÄ• rÄ• , â€™â€™ tena vata re vattabbe --- ``samÄ• pannassa atthi vacÄ«bhedoâ

vitakkasamuá¹-á¹-hÄ• nÄ• vÄ• cÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sam
vitakkavicÄ• rÄ• â€™â€™ ti, atthi tassa vacÄ«bhedoti? Ä• mantÄ• . saÃ±Ã±Ä• samuá¹-á¹-h
bhagavatÄ• --- ``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa atthi saÃ±Ã±Ä• , atthi tassa vitakka
hevaá¹ƒ vattabbe ... pe ....

vitakkasamuá¹-á¹-hÄ• nÄ• \Ne 171/ vÄ• cÄ• vuttÄ• bhagavatÄ• --- ``paá¹-hamaá¹ƒ jhÄ•
vitakkavicÄ• rÄ• â€™â€™ ti, atthi tassa vacÄ«bhedoti? Ä• mantÄ• . saÃ±Ã±Ä• samuá¹-á¹-h
bhagavatÄ• --- tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa atthi saÃ±
vitakkavicÄ• rÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<333> samÄ• pannassa atthi vacÄ«bhedoti? Ä• mantÄ• . nanu ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
niruddhÄ• hotÄ«â€™â€™ ti {SN b IV 259, 263}! attheva suttantoti? Ä• mantÄ• \Ee 202/. ha
jhÄ• naá¹ƒ samÄ• pannassa vÄ• cÄ• niruddhÄ• hotÄ«â€™â€™ ti, attheva \Se 222/ suttan
--- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti.

``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vÄ• cÄ• niruddhÄ• hotÄ«â€™â€™ ti {SN b I
suttantoti, atthi tassa vacÄ«bhedoti? Ä• mantÄ• . ``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa v
hontÄ«â€™â€™ ti {SN b IV 259, 263}, attheva suttantoti, atthi tassa vitakkavicÄ• rÄ• ti? na
pe ....

``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vÄ• cÄ• niruddhÄ• hotÄ«â€™â€™ ti {SN b I
suttantoti, atthi tassa vacÄ«bhedoti? Ä• mantÄ• . ``tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa \B
hoti, catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa assÄ• sapassÄ• sÄ• niruddhÄ• honti, Ä• kÄ
samÄ• pannassa rÅ«pasaÃ±Ã±Ä• niruddhÄ• hoti, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• niruddhÄ• hoti, saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ•
niruddhÄ• hontÄ«â€™â€™ ti {SN b IV 259, 263; AN c 9.31; DN III 344}, attheva suttantoti,
ca vedanÄ• cÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ --- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti? Ä• mantÄ• . nanu paá
kaá¹‡á¹-ako {ká¹‡á¹-ako (Se) AN c 10.72} vutto bhagavatÄ• ti {AN c 10.72 kaá¹‡á¹-akasutta
pucchati}? Ä• mantÄ• . haÃ±ci \Se 223/ paá¹-hamassa jhÄ• nassa saddo kaá¹‡á¹-ako vutto
vattabbe --- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti.

paá¹-hamassa \Ne 172/ jhÄ• nassa saddo kaá¹‡á¹-ako vutto bhagavatÄ• ti, samÄ• pannas
Ä• mantÄ• . dutiyassa \Ee 203/ jhÄ• nassa vitakkavicÄ• rÄ• kaá¹‡á¹-ako vutto bhagavatÄ•
pÄ«ti kaá¹‡á¹-ako vutto bhagavatÄ• ... catutthassa jhÄ• nassa assÄ• sapassÄ• sÄ• kaá¹‡
c 10.72} ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• kaá¹‡á¹-ako
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• k
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• kaá
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca vedanÄ• ca kaá¹‡á¹-ako vu
atthi tassa saÃ±Ã±Ä• ca vedanÄ• cÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ --- ``samÄ• pannassa atthi vacÄ«bhedoâ€™â€™ ti? Ä• mantÄ• . nanu vutt
``sikhissa, Ä• nanda, bhagavato arahato sammÄ• sambuddhassa abhibhÅ« nÄ• ma sÄ• va
dasasahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pesi ---

`Ä• rabbhatha \Be 156/ nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

`yo \Se 224/ imasmiá¹ƒ dhammavinaye, appamatto vihassati {vihessati (Ce Se Ke) viharissa

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ â€™ ti {AN 1 tikanipÄ

 attheva suttantoti? Ä• mantÄ• . tena hi samÄ• pannassa atthi vacÄ«bhedoti.

vacÄ«bhedakathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(15) 6. dukkhÄ• hÄ• rakathÄ•

 <334> dukkhÄ• hÄ• ro \Ne 173/ maggaá¹…gaá¹ƒ maggapariyÄ• pannanti? Ä• mantÄ• \Ee
bhÄ• santi, sabbe te maggaá¹ƒ bhÄ• ventÄ«ti? na hevaá¹ƒ vattabbe.

 ye keci dukkhanti vÄ• caá¹ƒ bhÄ• santi, sabbe te maggaá¹ƒ bhÄ• ventÄ«ti? Ä• mantÄ• . bÄ
vÄ• caá¹ƒ bhÄ• santi, bÄ• laputhujjanÄ• maggaá¹ƒ bhÄ• ventÄ«ti? na hevaá¹ƒ vattabbe. m
pitughÄ• tako ... arahantaghÄ• tako ... ruhiruppÄ• dako {lohituppÄ• dako (Ce Katthaci) aÃ±Â
ruhiruppÄ• dakotveva dissati} ... saá¹…ghabhedako dukkhanti vÄ• caá¹ƒ bhÄ• sati, saá¹…g
bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

dukkhÄ• hÄ• rakathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(16) 7. cittaá¹-á¹-hitikathÄ•

 <335> ekaá¹ƒ \Se 225/ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . upaá¸• á¸• hadivaso
upaá¸• á¸• hadivaso vayakkhaá¹‡oti? na hevaá¹ƒ vattabbe.

 ekaá¹ƒ \Be 157/ cittaá¹ƒ dve divase tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . divaso uppÄ• dakkhaá¹‡o,
na hevaá¹ƒ vattabbe.

 ekaá¹ƒ cittaá¹ƒ cattÄ• ro divase tiá¹-á¹-hati ... aá¹-á¹-ha divase tiá¹-á¹-hati ... dasa divase tiá
... vÄ«sati divase tiá¹-á¹-hati ... mÄ• saá¹ƒ tiá¹-á¹-hati ... dve mÄ• se tiá¹-á¹-hati ... cattÄ• ro
tiá¹-á¹-hati ... aá¹-á¹-ha mÄ• se \Ne 174/ tiá¹-á¹-hati ... dasa mÄ• se tiá¹-á¹-hati ... saá¹ƒvacc
tiá¹-á¹-hati ... dve vassÄ• ni tiá¹-á¹-hati ... cattÄ• ri vassÄ• ni tiá¹-á¹-hati ... aá¹-á¹-ha vassÄ•
tiá¹-á¹-hati ... dasa vassÄ• ni tiá¹-á¹-hati ... vÄ«sati vassÄ• ni tiá¹-á¹-hati ... tiá¹ƒsa vassÄ• ni

tiá¹-á¹-hati ... cattÄ• rÄ«sa vassÄ• ni tiá¹-á¹-hati ... paÃ±Ã±Ä• sa vassÄ• ni tiá¹-á¹-hati ... vas
tiá¹-á¹-hati ... dve vassasatÄ• ni \Ee 205/ tiá¹-á¹-hati ... cattÄ• ri vassasatÄ• ni tiá¹-á¹-hati ...
vassasatÄ• ni tiá¹-á¹-hati ... vassasahassaá¹ƒ tiá¹-á¹-hati ... dve vassasahassÄ• ni tiá¹-á¹-ha
vassasahassÄ• ni tiá¹-á¹-hati ... aá¹-á¹-ha vassasahassÄ• ni tiá¹-á¹-hati ... soá¸·asa vassasa
tiá¹-á¹-hati ... kappaá¹ƒ tiá¹-á¹-hati ... dve kappe tiá¹-á¹-hati ... cattÄ• ro kappe tiá¹-á¹-hati ...
aá¹-á¹-ha kappe tiá¹-á¹-hati ... soá¸·asa kappe tiá¹-á¹-hati ... bÄ• ttiá¹ƒsa kappe tiá¹-á¹-hati ...
catusaá¹-á¹-hi kappe tiá¹-á¹-hati ... paÃ±ca kappasatÄ• ni tiá¹-á¹-hati ... kappasahassÄ• ni ti
dve kappasahassÄ• ni tiá¹-á¹-hati ... cattÄ• ri kappasahassÄ• ni \Se 226/ tiá¹-á¹-hati ... aá¹-á
kappasahassÄ• ni tiá¹-á¹-hati ... soá¸·asa kappasahassÄ• ni tiá¹-á¹-hati ... vÄ«sati kappasah
tiá¹-á¹-hati ... cattÄ• rÄ«sa kappasahassÄ• ni tiá¹-á¹-hati ... saá¹-á¹-hi kappasahassÄ• ni tiá¹
caturÄ• sÄ«ti kappasahassÄ• ni tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . dvecattÄ• rÄ«sa kappasahass
dvecattÄ• rÄ«sa kappasahassÄ• ni vayakkhaá¹‡oti? na hevaá¹ƒ vattabbe.

ekaá¹ƒ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . atthaÃ±Ã±e dhammÄ• ekÄ• haá¹ƒ b
nirujjhantÄ«ti? Ä• mantÄ• . te dhammÄ• cittena lahuparivattÄ• ti? na hevaá¹ƒ vattabbe.

te dhammÄ• cittena lahuparivattÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``nÄ• haá
ekadhammampi samanupassÄ• mi evaá¹ƒ lahuparivattaá¹ƒ yathayidaá¹ƒ cittaá¹ƒ. yÄ• vaÃ±
na sukarÄ• yÄ• va lahuparivattaá¹ƒ cittaâ€™â€™ nti {AN a I 48}. attheva suttantoti? Ä• ma
vattabbaá¹ƒ --- ``te dhammÄ• cittena lahuparivattÄ• â€™â€™ ti.

te \Be 158/ dhammÄ• cittena lahuparivattÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---
bhikkhave, makkaá¹-o \Ee 206/ araÃ±Ã±e pavane caramÄ• no sÄ• khaá¹ƒ gaá¹‡hati, taá¹ƒ
gaá¹‡hati, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hati; evameva kho, bhikkhave, yamidaá¹ƒ {y
vuccati cittaá¹ƒ itipi mano itipi viÃ±Ã±Ä• á¹‡aá¹ƒ itipi taá¹ƒ rattiyÄ• ca divasassa ca aÃ±Ã±a
\Se 227/ aÃ±Ã±aá¹ƒ nirujjhatÄ«â€™â€™ ti {SN a II 61}. attheva suttantoti? Ä• mantÄ• . tena
``te dhammÄ• cittena lahuparivattÄ• â€™â€™ ti.

<336> ekaá¹ƒ \Ne 175/ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡
tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ vattabbe. sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡a
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... akusalaá¹ƒ cittaá¹ƒ ... rÄ• gasahaga
dosasahagataá¹ƒ ... mohasahagataá¹ƒ ... mÄ• nasahagataá¹ƒ ... diá¹-á¹-hisahagataá¹ƒ ... vi
... thinasahagataá¹ƒ ... uddhaccasahagataá¹ƒ ... ahirikasahagataá¹ƒ ... anottappasahagataá
divasaá¹ƒ tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

ekaá¹ƒ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . yeneva cittena cakkhunÄ• rÅ«paá¹ƒ
cittena sotena saddaá¹ƒ suá¹‡Ä• ti ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yati ... jivhÄ• ya ras
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusati ... manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti ... pe ... yeneva c

vijÄ• nÄ• ti, teneva cittena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... sotena saddaá¹ƒ suá¹‡Ä• t
gandhaá¹ƒ ghÄ• yati ... jivhÄ• ya rasaá¹ƒ sÄ• yati ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
vattabbe ... pe ....

ekaá¹ƒ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . yeneva cittena abhikkamati, teneva c
paá¹-ikkamati; yeneva cittena paá¹-ikkamati, teneva cittena abhikkamati; yeneva cittena Ä• l
cittena viloketi; yeneva \Ee 207/ cittena viloketi, teneva cittena Ä• loketi; yeneva cittena sam
cittena pasÄ• reti \Se 228/; yeneva cittena pasÄ• reti, teneva cittena samiÃ±jetÄ«ti? na heva
....

<337> Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ \Be 159/ devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ yÄ•
Ä• mantÄ• . manussÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ

Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ yÄ• vatÄ• yukaá¹ƒ
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ ... yÄ•
tusitÄ• naá¹ƒ devÄ• naá¹ƒ ... nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ ... paranimmitavasavattÄ«
brahmapÄ• risajjÄ• naá¹ƒ devÄ• naá¹ƒ ... brahmapurohitÄ• naá¹ƒ devÄ• naá¹ƒ ... mahÄ• br
parittÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ ... appamÄ• á¹‡Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ ... Ä• bhassar
parittasubhÄ• naá¹ƒ devÄ• naá¹ƒ ... appamÄ• á¹‡asubhÄ• naá¹ƒ devÄ• naá¹ƒ ... subhakiá¹
... vehapphalÄ• naá¹ƒ devÄ• naá¹ƒ ... avihÄ• naá¹ƒ devÄ• naá¹ƒ ... atappÄ• naá¹ƒ devÄ• na
devÄ• naá¹ƒ ... sudassÄ«naá¹ƒ devÄ• naá¹ƒ ... akaniá¹-á¹-hÄ• naá¹ƒ devÄ• naá¹ƒ ekaá¹ƒ c
tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ vattabbe.

Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ vÄ«sati kappasahassÄ• ni Ä• yupp
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ vÄ«sati kappasahas
manussÄ• naá¹ƒ vassasataá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, manussÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ vas
hevaá¹ƒ vattabbe.

Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ \Se 229/ devÄ• naá¹ƒ vÄ«sati kappasahassÄ• n
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ vÄ«sati kappasahas
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ \Ee 208/ devÄ• naá¹ƒ paÃ±ca vassasatÄ• ni Ä• yuppamÄ• á¹‡
devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ paÃ±ca vassasatÄ• ni tiá¹-á¹-hati ... vassasahassaá¹ƒ tiá¹-á¹-ha
vassasahassÄ• ni tiá¹-á¹-hati ... cattÄ• ri vassasahassÄ• ni tiá¹-á¹-hati ... aá¹-á¹-ha vassasah
tiá¹-á¹-hati ... soá¸·asa vassasahassÄ• ni tiá¹-á¹-hati ... kappassa tatiyabhÄ• gaá¹ƒ tiá¹-á¹-ha
upaá¸• á¸• hakappaá¹ƒ tiá¹-á¹-hati ... ekaá¹ƒ kappaá¹ƒ tiá¹-á¹-hati ... dve kappe tiá¹-á¹-hati ...
kappe tiá¹-á¹-hati ... aá¹-á¹-ha kappe tiá¹-á¹-hati ... soá¸·asa kappe tiá¹-á¹-hati ... bÄ• ttiá¹ƒsa
tiá¹-á¹-hati ... catusaá¹-á¹-hi kappe tiá¹-á¹-hati ... paÃ±ca kappasatÄ• ni tiá¹-á¹-hati ... kappas
tiá¹-á¹-hati ... dve kappasahassÄ• ni tiá¹-á¹-hati ... cattÄ• ri kappasahassÄ• ni tiá¹-á¹-hati ... a

kappasahassÄ• ni tiá¹-á¹-hati ... akaniá¹-á¹-hÄ• naá¹ƒ devÄ• naá¹ƒ soá¸·asa kappasahassÄ
akaniá¹-á¹-hÄ• naá¹ƒ devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ soá¸·asa kappasahassÄ• ni tiá¹-á¹-hatÄ«

Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ \Be 160/ devÄ• naá¹ƒ cittaá¹ƒ muhuttaá¹ƒ muhu
muhuttaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• devÄ• muhutta
muhuttaá¹ƒ uppajjantÄ«ti? na hevaá¹ƒ vattabbe.

Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ekaá¹ƒ cittaá¹ƒ yÄ• vatÄ• yukaá¹ƒ
Ä• mantÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• devÄ• yeneva cittena uppajjanti, teneva c
vattabbe ... pe ....

cittaá¹-á¹-hitikathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(17) 8. kukkuá¸·akathÄ•

<338> sabbe \Ne 177/ saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• ti? Ä• mantÄ• . nanu
kÄ• yikaá¹ƒ sukhaá¹ƒ, cetasikaá¹ƒ sukhaá¹ƒ \Ee 209/, dibbaá¹ƒ sukhaá¹ƒ, mÄ• nusakaá¹ƒ s
sakkÄ• rasukhaá¹ƒ, yÄ• nasukhaá¹ƒ, sayanasukhaá¹ƒ, issariyasukhaá¹ƒ, Ä• dhipaccasukha
sÄ• maÃ±Ã±asukhaá¹ƒ, sÄ• savaá¹ƒ sukhaá¹ƒ, anÄ• savaá¹ƒ sukhaá¹ƒ, upadhisukhaá¹ƒ, n
sukhaá¹ƒ, nirÄ• misaá¹ƒ sukhaá¹ƒ, sappÄ«tikaá¹ƒ sukhaá¹ƒ, nippÄ«tikaá¹ƒ sukhaá¹ƒ, jhÄ• n
vimuttisukhaá¹ƒ, kÄ• masukhaá¹ƒ, nekkhammasukhaá¹ƒ, vivekasukhaá¹ƒ, upasamasukhaá
Ä• mantÄ• . haÃ±ci atthi sukhÄ• vedanÄ• ... pe ... sambodhasukhaá¹ƒ, no ca vata re vatta
saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti.

sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• ti? Ä• mantÄ• . sabbe saá¹…khÄ• rÄ
dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ sokaparidevadukkhadomanassaupÄ• yÄ• sÄ• ti? na heva

na vattabbaá¹ƒ --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti? Ä• n
bhagavatÄ• --- ``sabbaá¹ƒ, bhikkhave, Ä• dittaá¹ƒ! kiÃ±ca, bhikkhave, sabbaá¹ƒ Ä• dittaá¹ƒ
bhikkhave, Ä• dittaá¹ƒ, rÅ«pÄ• Ä• dittÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Se 231/ Ä• dittaá¹ƒ, ca
yamidaá¹ƒ {yampidaá¹ƒ (SN b IV 28) } cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ su
adukkhamasukhaá¹ƒ vÄ• , tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? `rÄ• gagginÄ• dosagginÄ•
jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi \Be 161/ domanassehi upÄ• yÄ•
vadÄ• mi. sotaá¹ƒ Ä• dittaá¹ƒ, saddÄ• Ä• dittÄ• ... pe ... ghÄ• naá¹ƒ Ä• dittaá¹ƒ, gandhÄ•
jivhÄ• Ä• dittÄ• , rasÄ• Ä• dittÄ• ... pe ... kÄ• yo Ä• ditto, phoá¹-á¹-habbÄ• Ä• dittÄ• ... pe
dhammÄ• Ä• dittÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ, manosamphasso Ä• ditto; yamida

uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi Ä• ditt
`rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokeh
domanassehi upÄ• yÄ• sehi Ä• dittaâ€™ nti vadÄ• mÄ«â€™â€™ ti {Vin I 54; SN b IV 28}. a
Ä• mantÄ• . tena \Ee 210/ hi vattabbaá¹ƒ {tena hi (Ce Se), tena hi na vattabbaá¹ƒ (Katthaci)
saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti.

sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagav
bhikkhave, kÄ• maguá¹‡Ä• ! katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kan
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyy
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• \S
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• â€™â€™
attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹
kukkuá¸·Ä• â€™â€™ ti.

na vattabbaá¹ƒ --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti? Ä• m
bhagavatÄ• --- ``lÄ• bhÄ• vo, bhikkhave, suladdhaá¹ƒ vo, bhikkhave, khaá¹‡o vo paá¹-ilad
(bahÅ«su) } brahmacariyavÄ• sÄ• ya! diá¹-á¹-hÄ• mayÄ• , bhikkhave, cha phassÄ• yatanik
yaá¹ƒ kiÃ±ci cakkhunÄ• rÅ«paá¹ƒ passati, aniá¹-á¹-harÅ«paÃ±Ã±eva passati no iá¹-á¹-harÅ
akantarÅ«paÃ±Ã±eva passati no kantarÅ«paá¹ƒ, amanÄ• parÅ«paÃ±Ã±eva passati no man
sotena saddaá¹ƒ suá¹‡Ä• ti ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yati ... jivhÄ• ya rasaá¹ƒ sÄ
phoá¹-á¹-habbaá¹ƒ phusati ... manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti, aniá¹-á¹-harÅ«paÃ±Ã±eva
iá¹-á¹-harÅ«paá¹ƒ, akantarÅ«paÃ±Ã±eva vijÄ• nÄ• ti no kantarÅ«paá¹ƒ, amanÄ• parÅ«paÃ
manÄ• parÅ«paâ€™â€™ nti {SN b IV 135}. attheva suttantoti? Ä• mantÄ• . tena hi vattabba
vattabbaá¹ƒ (Se Katthaci) } --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â

sabbe \Be 162/ saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• ti? Ä• mantÄ• . nanu vuttaá
vo, bhikkhave, suladdhaá¹ƒ vo, bhikkhave, khaá¹‡o vo paá¹-iladdho brahmacariyavÄ• sÄ• y
bhikkhave, cha phassÄ• yatanikÄ• \Ee 211/ nÄ• ma saggÄ• . tattha yaá¹ƒ kiÃ±ci cakkhunÄ
iá¹-á¹-harÅ«paÃ±Ã±eva \Se 233/ passati no aniá¹-á¹-harÅ«paá¹ƒ, kantarÅ«paÃ±Ã±eva pass
manÄ• parÅ«paÃ±Ã±eva passati no amanÄ• parÅ«paá¹ƒ. yaá¹ƒ kiÃ±ci sotena saddaá¹ƒ su
gandhaá¹ƒ ghÄ• yati ... jivhÄ• ya rasaá¹ƒ sÄ• yati ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusati ...
vijÄ• nÄ• ti, iá¹-á¹-harÅ«paÃ±Ã±eva vijÄ• nÄ• ti no aniá¹-á¹-harÅ«paá¹ƒ, kantarÅ«paÃ±Ã±ev
akantarÅ«paá¹ƒ, manÄ• parÅ«paÃ±Ã±eva vijÄ• nÄ• ti no amanÄ• parÅ«paâ€™â€™ nti {SN
Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·

na vattabbaá¹ƒ --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti? Ä• m
taá¹ƒ dukkhaá¹ƒ {SN b III 15}, â€™â€™ vuttaá¹ƒ bhagavatÄ• , ``sabbe saá¹…khÄ• rÄ• ani
I 356}? Ä• mantÄ• . haÃ±ci ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, â€™â€™ vuttaá¹ƒ bhagavatÄ•

aniccÄ• , â€™â€™ tena vata re vattabbe --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kuk

sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• ti? Ä• mantÄ• . dÄ• naá¹ƒ aniá¹-á¹-ha
amanuÃ±Ã±aphalaá¹ƒ secanakaphalaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kanti? na hevaá¹ƒ v

sÄ«laá¹ƒ ... pe ... uposatho ... pe ... bhÄ• vanÄ• ... pe ... brahmacariyaá¹ƒ aniá¹-á¹-haphala
akantaphalaá¹ƒ amanuÃ±Ã±aphalaá¹ƒ secanakaphalaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kan

nanu dÄ• naá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphalaá¹ƒ manuÃ±Ã±aphalaá¹ƒ asecanakaphalaá¹ƒ
sukhavipÄ• kanti \Se 234/? Ä• mantÄ• . haÃ±ci dÄ• naá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphalaá¹ƒ
asecanakaphalaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kaá¹ƒ, no \Ee 212/ ca vata re vattabbe --- ``
anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti.

nanu sÄ«laá¹ƒ ... uposatho ... bhÄ• vanÄ• ... brahmacariyaá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphal
manuÃ±Ã±aphalaá¹ƒ asecanakaphalaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kanti? Ä• mantÄ• . ha
iá¹-á¹-haphalaá¹ƒ kantaphalaá¹ƒ manuÃ±Ã±aphalaá¹ƒ asecanakaphalaá¹ƒ sukhudrayaá¹ƒ s
re vattabbe --- ``sabbe saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• â€™â€™ ti.

sabbe \Be 163/ saá¹…khÄ• rÄ• anodhiá¹ƒ katvÄ• kukkuá¸·Ä• ti? Ä• mantÄ• . nanu vuttaá

``sukho viveko tuá¹-á¹-hassa, sutadhammassa passato.

abyÄ• pajjaá¹ƒ sukhaá¹ƒ loke, pÄ• á¹‡abhÅ«tesu saá¹ƒyamo ||

``sukhÄ• \Ne 180/ virÄ• gatÄ• loke, kÄ• mÄ• naá¹ƒ samatikkamo.

asmimÄ• nassa yo vinayo, etaá¹ƒ ve paramaá¹ƒ sukhaá¹ƒ {Vin I 5; Ud 11 udÄ• ne ca} ||

``taá¹ƒ sukhena sukhaá¹ƒ pattaá¹ƒ, accantasukhameva taá¹ƒ.

tisso vijjÄ• anuppattÄ• , etaá¹ƒ ve paramaá¹ƒ sukhaâ€™â€™ nti ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``sabbe saá¹…khÄ• rÄ• anodhiá
kukkuá¸·Ä• â€™â€™ ti.

kukkuá¸·akathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(18) 9. anupubbÄ• bhisamayakathÄ•

<339> anupubbÄ• bhisamayoti \Se 235/? Ä• mantÄ• . anupubbena \Ee 213/ sotÄ• pattima
vattabbe. anupubbena sotÄ• pattimaggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . anupubbena sotÄ• p
na hevaá¹ƒ vattabbe.

anupubbÄ• bhisamayoti? Ä• mantÄ• . anupubbena sakadÄ• gÄ• mimaggaá¹ƒ bhÄ• vetÄ«t
sakadÄ• gÄ• mimaggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . anupubbena sakadÄ• gÄ• miphalaá¹ƒ
vattabbe.

anupubbÄ• bhisamayoti? Ä• mantÄ• . anupubbena anÄ• gÄ• mimaggaá¹ƒ bhÄ• vetÄ«ti? n
anÄ• gÄ• mimaggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . anupubbena anÄ• gÄ• miphalaá¹ƒ sacch

anupubbÄ• bhisamayoti \Ne 181/? Ä• mantÄ• . anupubbena arahattamaggaá¹ƒ bhÄ• vetÄ«
anupubbena arahattamaggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . anupubbena arahattaphalaá¹ƒ s
vattabbe.

<340> sotÄ• pattiphalasacchikiriyÄ• ya \Be 164/ paá¹-ipanno puggalo dukkhadassanena ki
sakkÄ• yadiá¹-á¹-hiá¹ƒ, vicikicchaá¹ƒ, sÄ«labbataparÄ• mÄ• saá¹ƒ, tadekaá¹-á¹-he ca kilese
jahatÄ«ti. catubhÄ• gaá¹ƒ sotÄ• panno, catubhÄ• gaá¹ƒ na sotÄ• panno, catubhÄ• gaá¹ƒ so
paá¹-iladdho adhigato sacchikato \Ee 214/ upasampajja viharati, kÄ• yena phusitvÄ• vihara
kÄ• yena phusitvÄ• viharati, catubhÄ• gaá¹ƒ sattakkhattuparamo kolaá¹…kolo ekabÄ«jÄ« b
samannÄ• gato, dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato o
ariyakantehi sÄ«lehi samannÄ• gatoti? na hevaá¹ƒ vattabbe.

samudayadassanena ... pe ... nirodhadassanena ... pe ... maggadassanena kiá¹ƒ jahatÄ«ti
sakkÄ• yadiá¹-á¹-hiá¹ƒ, vicikicchaá¹ƒ, sÄ«labbataparÄ• mÄ• saá¹ƒ, tadekaá¹-á¹-he ca kilese
jahatÄ«ti. catubhÄ• gaá¹ƒ sotÄ• panno, catubhÄ• gaá¹ƒ na sotÄ• panno, catubhÄ• gaá¹ƒ so
paá¹-iladdho adhigato sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, catubh
phusitvÄ• viharati, catubhÄ• gaá¹ƒ sattakkhattuparamo kolaá¹…kolo ekabÄ«jÄ« buddhe av
samannÄ• gato, dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato,
ariyakantehi sÄ«lehi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

<341> sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo dukkhadassanena kiá¹ƒ
kÄ• marÄ• gaá¹ƒ, oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ, tadekaá¹-á¹-he ca kilese catubhÄ• gaá¹ƒ
sakadÄ• gÄ• mÄ«, catubhÄ• gaá¹ƒ na sakadÄ• gÄ• mÄ«, catubhÄ• gaá¹ƒ sakadÄ• gÄ• mi
sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, catubhÄ• gaá¹ƒ na kÄ• yena

viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... samudayadassanena ... pe ... nirodhadassanena
maggadassanena kiá¹ƒ jahatÄ«ti? oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ, oá¸·Ä• rikaá¹ƒ byÄ• pÄ•
kilese catubhÄ• gaá¹ƒ jahatÄ«ti. catubhÄ• gaá¹ƒ sakadÄ• gÄ• mÄ«, catubhÄ• gaá¹ƒ na sak
sakadÄ• gÄ• miphalappatto paá¹-iladdho adhigato sacchikato \Ee 215/ upasampajja viharat
phusitvÄ• viharati, catubhÄ• gaá¹ƒ na kÄ• yena phusitvÄ• viharatÄ«ti? na hevaá¹ƒ vattabb

<342> anÄ• gÄ• miphalasacchikiriyÄ• ya \Be 165/ paá¹-ipanno puggalo dukkhadassanena
aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ, aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ, tadekaá¹-á¹-he ca
jahatÄ«ti. catubhÄ• gaá¹ƒ anÄ• gÄ• mÄ«, catubhÄ• gaá¹ƒ na anÄ• gÄ• mÄ«, catubhÄ• gaá
paá¹-iladdho adhigato sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, catubh
phusitvÄ• viharati, catubhÄ• gaá¹ƒ antarÄ• parinibbÄ• yÄ« ... pe ... upahaccaparinibbÄ• yÄ
asaá¹…khÄ• raparinibbÄ• yÄ« ... sasaá¹…khÄ• raparinibbÄ• yÄ« ... uddhaá¹ƒsoto akaniá¹-
na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

samudayadassanena ... pe ... nirodhadassanena ... pe ... maggadassanena kiá¹ƒ jahatÄ«ti
kÄ• marÄ• gaá¹ƒ, aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ, tadekaá¹-á¹-he ca kilese catubhÄ• ga
anÄ• gÄ• mÄ«, catubhÄ• gaá¹ƒ na anÄ• gÄ• mÄ«, catubhÄ• gaá¹ƒ anÄ• gÄ• miphalappatto
upasampajja viharati, kÄ• yena \Se 238/ phusitvÄ• viharati, catubhÄ• gaá¹ƒ na kÄ• yena ph
catubhÄ• gaá¹ƒ antarÄ• parinibbÄ• yÄ« ... pe ... upahaccaparinibbÄ• yÄ« ... asaá¹…khÄ• ra
sasaá¹…khÄ• raparinibbÄ• yÄ« ... uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«, catubhÄ• gaá¹ƒ na
akaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<343> arahattasacchikiriyÄ• ya paá¹-ipanno puggalo dukkhadassanena kiá¹ƒ jahatÄ«ti? rÅ
arÅ«parÄ• gaá¹ƒ, mÄ• naá¹ƒ, uddhaccaá¹ƒ, avijjaá¹ƒ, tadekaá¹-á¹-he ca kilese catubhÄ• ga
catubhÄ• gaá¹ƒ arahÄ• , catubhÄ• gaá¹ƒ na arahÄ• , catubhÄ• gaá¹ƒ arahattappatto paá¹-i
upasampajja viharati, kÄ• yena phusitvÄ• viharati, catubhÄ• gaá¹ƒ na kÄ• yena \Ee 216/ ph
catubhÄ• gaá¹ƒ vÄ«tarÄ• go ... pe ... vÄ«tadoso ... vÄ«tamoho ... pe ... katakaraá¹‡Ä«yo oh
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto ukkhittapalig
abbÅ«á¸·hesiko niraggaá¸·o ariyo pannaddhajo pannabhÄ• ro visaÃ±Ã±utto suvijitavijayo, d
pariÃ±Ã±Ä• taá¹ƒ, samudayo pahÄ«no, nirodho sacchikato, maggo bhÄ• vito, abhiÃ±Ã±eyy
pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• v
sacchikÄ• tabbaá¹ƒ \Ne 183/ sacchikataá¹ƒ, catubhÄ• gaá¹ƒ sacchikÄ• tabbaá¹ƒ na sacchik
vattabbe ... pe ....

samudayadassanena \Be 166/ ... nirodhadassanena ... maggadassanena kiá¹ƒ jahatÄ«ti? r
arÅ«parÄ• gaá¹ƒ, mÄ• naá¹ƒ, uddhaccaá¹ƒ, avijjaá¹ƒ, tadekaá¹-á¹-he ca kilese catubhÄ• ga
catubhÄ• gaá¹ƒ arahÄ• , catubhÄ• gaá¹ƒ na arahÄ• , catubhÄ• gaá¹ƒ arahattappatto \Se 23
sacchikato upasampajja viharati, kÄ• yena phusitvÄ• viharati, catubhÄ• gaá¹ƒ na kÄ• yena

catubhÄ• gaá¹ƒ vÄ«tarÄ• go ... vÄ«tadoso ... vÄ«tamoho ... katakaraá¹‡Ä«yo ohitabhÄ• ro a
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto ukkhittapaligho saá¹…kiá¹‡á¹‡a
niraggaá¸·o ariyo pannaddhajo pannabhÄ• ro visaÃ±Ã±utto suvijitavijayo, dukkhaá¹ƒ tassa p
samudayo pahÄ«no, nirodho sacchikato, maggo bhÄ• vito, abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• t
pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ ... pe ... sac
sacchikataá¹ƒ, catubhÄ• gaá¹ƒ sacchikÄ• tabbaá¹ƒ na sacchikatanti? na hevaá¹ƒ vattabbe .

<344> sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo dukkhaá¹ƒ dakkhanto paá¹-ipa
Ä• mantÄ• . dukkhe diá¹-á¹-he phale á¹-hitoti vattabboti? na hevaá¹ƒ vattabbe. samudayaá¹
nirodhaá¹ƒ dakkhanto paá¹-ipannakoti vattabboti? Ä• mantÄ• \Ee 217/. nirodhe diá¹-á¹-he p
vattabboti? na hevaá¹ƒ vattabbe.

sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo maggaá¹ƒ dakkhanto paá¹-ipannakot
diá¹-á¹-he phale á¹-hitoti vattabboti? Ä• mantÄ• . dukkhaá¹ƒ dakkhanto paá¹-ipannakoti vatta
diá¹-á¹-he phale á¹-hitoti vattabboti? na hevaá¹ƒ vattabbe ... pe ... maggaá¹ƒ \Se 240/ dakkh
paá¹-ipannakoti vattabbo, magge diá¹-á¹-he phale á¹-hitoti vattabboti? Ä• mantÄ• . samuday
... nirodhaá¹ƒ dakkhanto paá¹-ipannakoti vattabbo, nirodhe diá¹-á¹-he phale á¹-hitoti vattabb
vattabbe ... pe ....

sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo dukkhaá¹ƒ dakkhanto paá¹-ipannakot
diá¹-á¹-he na vattabbaá¹ƒ --- ``phale á¹-hitoti vattabboâ€™â€™ ti? Ä• mantÄ• . maggaá¹ƒ d
paá¹-ipannakoti vattabbo, magge diá¹-á¹-he na vattabbaá¹ƒ --- ``phale á¹-hitoti vattabboâ€™
vattabbe ... pe ... samudayaá¹ƒ dakkhanto ... nirodhaá¹ƒ dakkhanto paá¹-ipannakoti \Ne 184
diá¹-á¹-he na vattabbaá¹ƒ --- ``phale á¹-hitoti vattabboâ€™â€™ ti? Ä• mantÄ• . maggaá¹ƒ d
``paá¹-ipannakoâ€™â€™ ti \Be 167/ vattabbo, magge diá¹-á¹-he na vattabbaá¹ƒ --- ``phale a
vattabboâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

{sakavÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggal
paá¹-ipannakoti vattabbo, dukkhe diá¹-á¹-he na vattabbaá¹ƒ --- ``phale á¹-hitoti vattabboâ€™
niratthiyaá¹ƒ dukkhadassananti? na \Ee 218/ hevaá¹ƒ vattabbe ... pe ... samudayaá¹ƒ dakkh
nirodhaá¹ƒ dakkhanto paá¹-ipannakoti vattabbo, nirodhe diá¹-á¹-he na vattabbaá¹ƒ --- ``phal
vattabboâ€™â€™ ti? Ä• mantÄ• . niratthiyaá¹ƒ nirodhadassananti? na hevaá¹ƒ vattabbe ...

<345> {paravÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} dukkhe \Se 241/ diá¹-á¹-he cattÄ• ri saccÄ• n
Ä• mantÄ• . dukkhasaccaá¹ƒ cattÄ• ri saccÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

{sakavÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} rÅ«pakkhandhe aniccato diá¹-á¹-he paÃ±cakkhandh
hontÄ«ti? Ä• mantÄ• . rÅ«pakkhandho paÃ±cakkhandhÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

{sakavÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} cakkhÄ• yatane aniccato diá¹-á¹-he dvÄ• dasÄ• yata
hontÄ«ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ dvÄ• dasÄ• yatanÄ• nÄ«ti? na hevaá¹ƒ vattabbe

{sakavÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} cakkhudhÄ• tuyÄ• aniccato diá¹-á¹-hÄ• ya aá¹-á¹-hÄ
diá¹-á¹-hÄ• hontÄ«ti? Ä• mantÄ• . cakkhudhÄ• tu aá¹-á¹-hÄ• rasa dhÄ• tuyoti? na hevaá¹ƒ

{sakavÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} cakkhundriye aniccato diá¹-á¹-he bÄ• vÄ«satindriyÄ•
hontÄ«ti? Ä• mantÄ• . cakkhundriyaá¹ƒ bÄ• vÄ«satindriyÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... p

{sakavÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ} catÅ«hi Ã±Ä• á¹‡ehi sotÄ• pattiphalaá¹ƒ sacchikarot
sotÄ• pattiphalÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hahi Ã±Ä• á¹‡ehi sotÄ• pattiph
sacchikarotÄ«ti? Ä• mantÄ• \Ne 185/ \Ee 219/. aá¹-á¹-ha sotÄ• pattiphalÄ• nÄ«ti? na hevaá
dvÄ• dasahi Ã±Ä• á¹‡ehi sotÄ• pattiphalaá¹ƒ sacchikarotÄ«ti? Ä• mantÄ• . dvÄ• dasa sotÄ•
vattabbe ... pe ... catucattÄ• rÄ«sÄ• ya Ã±Ä• á¹‡ehi sotÄ• pattiphalaá¹ƒ sacchikarotÄ«ti \Se
catucattÄ• rÄ«saá¹ƒ sotÄ• pattiphalÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sattasattatiyÄ• A
sotÄ• pattiphalaá¹ƒ sacchikarotÄ«ti? Ä• mantÄ• . sattasattati sotÄ• pattiphalÄ• nÄ«ti? na he
....

<346> na \Be 168/ vattabbaá¹ƒ --- ``anupubbÄ• bhisamayoâ€™â€™ ti? Ä• mantÄ• . nanu v
``seyyathÄ• pi, bhikkhave, mahÄ• samuddo anupubbaninno anupubbapoá¹‡o anupubbapab
papÄ• to; evameva kho, bhikkhave, imasmiá¹ƒ dhammavinaye anupubbasikkhÄ• anupubba
na Ä• yatakeneva aÃ±Ã±Ä• paá¹-ivedhoâ€™â€™ ti {Vin II 385; AN c 8.20; Ud 45 udÄ• ne c
Ä• mantÄ• . tena hi anupubbÄ• bhisamayoti.

na vattabbaá¹ƒ --- ``anupubbÄ• bhisamayoâ€™â€™ ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagava

``anupubbena medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva, niddhame malamattanoâ€™â€™ ti {Dhp 239 dhammapade} ||

attheva suttantoti? Ä• mantÄ• . tena hi anupubbÄ• bhisamayoti.

anupubbÄ• bhisamayoti \Ee 220/? Ä• mantÄ• . nanvÄ• yasmÄ• gavampati thero bhikkhÅ«
metaá¹ƒ, Ä• vuso, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `yo, bhikkhave, dukk
dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagÄ• miniá¹ƒ \Se
passati; yo dukkhasamudayaá¹ƒ passati dukkhampi so passati, dukkhanirodhampi passati,
paá¹-ipadampi passati; yo dukkhanirodhaá¹ƒ passati dukkhampi so passati, dukkhasamuday

dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadampi passati; yo dukkhanirodhagÄ• miniá¹ƒ paá¹-ipada
passati, dukkhasamudayampi passati, dukkhanirodhampi passatÄ«â€™â€™ â€™ ti {SN c V
Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``anupubbÄ• bhisamayoâ€™â€™ ti.

anupubbÄ• bhisamayoti \Ne 186/? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``sahÄ• vassa dassanasampadÄ• ya,

tayassu dhammÄ• jahitÄ• bhavanti.

sakkÄ• yadiá¹-á¹-hÄ« vicikicchitaÃ±ca,

sÄ«labbataá¹ƒ vÄ• pi yadatthi kiÃ±ci.

catÅ«hapÄ• yehi ca vippamutto,

chaccÄ• bhiá¹-hÄ• nÄ• ni abhabba kÄ• tuâ€™â€™ nti ||

attheva \Be 169/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``anupubbÄ• bhisamayo

anupubbÄ• bhisamayoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``yasmiá¹ƒ, bhikkhave
virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±ci samudayadhammaá
nirodhadhammaâ€™ nti, saha dassanuppÄ• dÄ• , bhikkhave, ariyasÄ• vakassa tÄ«á¹‡i saá
sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• soâ€™â€™ ti! attheva suttantoti? Ä
vattabbaá¹ƒ --- ``anupubbÄ• bhisamayoâ€™â€™ ti.

anupubbÄ• bhisamayakathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(19) 10. vohÄ• rakathÄ•

<347> buddhassa \Se 244/ \Ee 221/ bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . lokuttare
lokiye, lokuttarena viÃ±Ã±Ä• á¹‡ena paá¹-ivijÄ• nanti no lokiyena, sÄ• vakÄ• paá¹-ivijÄ• na
na hevaá¹ƒ vattabbe ... pe ....

nanu \Ne 187/ buddhassa bhagavato vohÄ• ro lokiye sote paá¹-ihaÃ±Ã±atÄ«ti? Ä• mantÄ•
bhagavato vohÄ• ro lokiye sote paá¹-ihaÃ±Ã±ati, no ca vata re vattabbe --- ``buddhassa bha

lokuttaroâ€™â€™ ti.

nanu buddhassa bhagavato vohÄ• raá¹ƒ lokiyena viÃ±Ã±Ä• á¹‡ena paá¹-ivijÄ• nantÄ«ti? Ä
bhagavato vohÄ• raá¹ƒ lokiyena viÃ±Ã±Ä• á¹‡ena paá¹-ivijÄ• nanti, no ca vata re vattabbe -
bhagavato vohÄ• ro lokuttaroâ€™â€™ ti.

nanu buddhassa bhagavato vohÄ• raá¹ƒ puthujjanÄ• paá¹-ivijÄ• nantÄ«ti? Ä• mantÄ• . ha
vohÄ• raá¹ƒ puthujjanÄ• paá¹-ivijÄ• nanti, no ca vata re vattabbe --- ``buddhassa bhagavat
lokuttaroâ€™â€™ ti.

<348> buddhassa \Be 170/ bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . maggo phalaá¹ƒ n
sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• mimaggo sakadÄ• gÄ• miphalaá¹ƒ, anÄ• gÄ• mimaggo a
arahattaphalaá¹ƒ, satipaá¹-á¹-hÄ• naá¹ƒ \Se 245/ sammappadhÄ• naá¹ƒ iddhipÄ• do indriya
na hevaá¹ƒ vattabbe ... pe ....

buddhassa bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . atthi keci buddhassa bhagavato vo
Ä• mantÄ• . lokuttaro \Ee 222/ dhammo sotaviÃ±Ã±eyyo, sotasmiá¹ƒ paá¹-ihaÃ±Ã±ati, sota
Ä• gacchatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

nanu lokuttaro dhammo na sotaviÃ±Ã±eyyo, na sotasmiá¹ƒ paá¹-ihaÃ±Ã±ati, na sotassa Ä•
Ä• mantÄ• . haÃ±ci lokuttaro dhammo na sotaviÃ±Ã±eyyo, na sotasmiá¹ƒ paá¹-ihaÃ±Ã±ati,
Ä• gacchati, no ca vata re vattabbe --- ``buddhassa bhagavato vohÄ• ro lokuttaroâ€™â€™

<349> buddhassa bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . atthi keci buddhassa bhaga
rajjeyyunti? Ä• mantÄ• . lokuttaro dhammo rÄ• gaá¹-á¹-hÄ• niyo rajanÄ«yo kamanÄ«yo ma
mucchanÄ«yoti? na hevaá¹ƒ vattabbe ... pe ....

nanu lokuttaro dhammo na rÄ• gaá¹-á¹-hÄ• niyo na rajanÄ«yo na kamanÄ«yo na madanÄ«
mucchanÄ«yoti? Ä• mantÄ• . haÃ±ci lokuttaro dhammo na rÄ• gaá¹-á¹-hÄ• niyo na rajanÄ«
na bandhanÄ«yo na mucchanÄ«yo, no ca vata re vattabbe --- ``buddhassa bhagavato vohÄ

buddhassa \Se 246/ bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . atthi keci buddhassa bha
dusseyyunti? Ä• mantÄ• . lokuttaro dhammo dosaá¹-á¹-hÄ• niyo kopaá¹-á¹-hÄ• niyo paá¹-ig
hevaá¹ƒ vattabbe ... pe ....

nanu lokuttaro dhammo na dosaá¹-á¹-hÄ• niyo na kopaá¹-á¹-hÄ• niyo na paá¹-ighaá¹-á¹-hÄ
lokuttaro dhammo na dosaá¹-á¹-hÄ• niyo na \Ee 223/ kopaá¹-á¹-hÄ• niyo \Be 171/ na paá¹-i
vata re vattabbe --- ``buddhassa bhagavato vohÄ• ro lokuttaroâ€™â€™ ti.

buddhassa bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . atthi keci buddhassa bhagavato vo
Ä• mantÄ• . lokuttaro dhammo mohaá¹-á¹-hÄ• niyo aÃ±Ã±Ä• á¹‡akaraá¹‡o acakkhukaraá¹‡
vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattanikoti? na hevaá¹ƒ vattabbe ... pe ....

nanu lokuttaro dhammo na mohaá¹-á¹-hÄ• niyo na aÃ±Ã±Ä• á¹‡akaraá¹‡o na acakkhukara
avighÄ• tapakkhiko nibbÄ• nasaá¹ƒvattanikoti? Ä• mantÄ• . haÃ±ci lokuttaro dhammo na m
aÃ±Ã±Ä• á¹‡akaraá¹‡o na acakkhukaraá¹‡o paÃ±Ã±Ä• vuddhiko avighÄ• tapakkhiko nibbÄ
re vattabbe --- ``buddhassa bhagavato vohÄ• ro lokuttaroâ€™â€™ ti.

<350> buddhassa bhagavato vohÄ• ro lokuttaroti? Ä• mantÄ• . ye \Se 247/ keci buddhassa
suá¹‡anti, sabbe te maggaá¹ƒ bhÄ• ventÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

ye \Ne 189/ keci buddhassa bhagavato vohÄ• raá¹ƒ suá¹‡anti, sabbe te maggaá¹ƒ bhÄ• ve
bÄ• laputhujjanÄ• buddhassa bhagavato vohÄ• raá¹ƒ suá¹‡anti, bÄ• laputhujjanÄ• magga
vattabbe ... pe ... mÄ• tughÄ• tako maggaá¹ƒ bhÄ• veti ... pe ... pitughÄ• tako ... arahantagh
ruhiruppÄ• dako ... saá¹…ghabhedako buddhassa bhagavato vohÄ• raá¹ƒ suá¹‡Ä• ti, saá¹.
bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<351> labbhÄ• \Ee 224/ sovaá¹‡á¹‡amayÄ• ya laá¹-á¹-hiyÄ• dhaÃ±Ã±apuÃ±jopi suvaá¹‡a
Ä• mantÄ• . evamevaá¹ƒ bhagavÄ• lokuttarena vohÄ• rena lokiyampi lokuttarampi dhamma

labbhÄ• elaá¹‡á¸• iyÄ• ya laá¹-á¹-hiyÄ• dhaÃ±Ã±apuÃ±jopi suvaá¹‡á¹‡apuÃ±jopi Ä• cikkh
evamevaá¹ƒ bhagavÄ• lokiyena vohÄ• rena lokiyampi lokuttarampi dhammaá¹ƒ voharatÄ«t

<352> buddhassa \Be 172/ bhagavato vohÄ• ro lokiyaá¹ƒ voharantassa lokiyo hoti, lokuttar
lokuttaro hotÄ«ti? Ä• mantÄ• . lokiyaá¹ƒ voharantassa lokiye sote paá¹-ihaÃ±Ã±ati, lokuttara
lokuttare sote paá¹-ihaÃ±Ã±ati; lokiyaá¹ƒ voharantassa lokiyena viÃ±Ã±Ä• á¹‡ena paá¹-ivijÄ
voharantassa lokuttarena viÃ±Ã±Ä• á¹‡ena paá¹-ivijÄ• nanti; lokiyaá¹ƒ voharantassa puthujj
\Se 248/, lokuttaraá¹ƒ voharantassa sÄ• vakÄ• paá¹-ivijÄ• nantÄ«ti? na hevaá¹ƒ vattabbe ..

na vattabbaá¹ƒ --- ``buddhassa bhagavato vohÄ• ro lokiyaá¹ƒ voharantassa lokiyo hoti, loku
voharantassa lokuttaro hotÄ«ti? Ä• mantÄ• . nanu bhagavÄ• lokiyampi lokuttarampi dhamm
Ä• mantÄ• . haÃ±ci bhagavÄ• lokiyampi lokuttarampi dhammaá¹ƒ voharati, tena vata re va
bhagavato vohÄ• ro lokiyaá¹ƒ voharantassa lokiyo hoti, lokuttaraá¹ƒ voharantassa lokuttaro

buddhassa bhagavato vohÄ• ro lokiyaá¹ƒ voharantassa lokiyo hoti, lokuttaraá¹ƒ voharantas
Ä• mantÄ• . maggaá¹ƒ voharantassa maggo hoti, amaggaá¹ƒ voharantassa \Ee 225/ amagg

voharantassa phalaá¹ƒ hoti, aphalaá¹ƒ voharantassa aphalaá¹ƒ hoti, nibbÄ• naá¹ƒ voharant
anibbÄ• naá¹ƒ voharantassa anibbÄ• naá¹ƒ hoti, saá¹…khataá¹ƒ voharantassa saá¹…khata
voharantassa asaá¹…khataá¹ƒ hoti, rÅ«paá¹ƒ voharantassa rÅ«paá¹ƒ hoti, arÅ«paá¹ƒ voha
vedanaá¹ƒ voharantassa vedanÄ• hoti, avedanaá¹ƒ voharantassa avedanÄ• hoti, saÃ±Ã±a
hoti, asaÃ±Ã±aá¹ƒ voharantassa asaÃ±Ã±Ä• hoti, saá¹…khÄ• re voharantassa saá¹…khÄ•
voharantassa asaá¹…khÄ• rÄ• honti, viÃ±Ã±Ä• á¹‡aá¹ƒ voharantassa viÃ±Ã±Ä• á¹‡aá¹ƒ h
voharantassa aviÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«ti \Se 249/? na hevaá¹ƒ vattabbe ... pe ....

vohÄ• rakathÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

(20) 11. nirodhakathÄ•

<353> dve \Be 173/ nirodhÄ• ti? Ä• mantÄ• . dve dukkhanirodhÄ• ti? na hevaá¹ƒ vattabbe
dukkhanirodhÄ• ti? Ä• mantÄ• . dve nirodhasaccÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve
Ä• mantÄ• . dve dukkhasaccÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve nirodhasaccÄ• nÄ«
samudayasaccÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve nirodhasaccÄ• nÄ«ti? Ä• mantÄ•
maggasaccÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

dve nirodhasaccÄ• nÄ«ti? Ä• mantÄ• . dve tÄ• á¹‡Ä• ni ... pe ... dve leá¹‡Ä• ni ... dve saraa
parÄ• yaá¹‡Ä• ni ... dve accutÄ• ni ... dve amatÄ• ni ... dve nibbÄ• nÄ• nÄ«ti? na hevaá¹ƒ v

dve nibbÄ• nÄ• nÄ«ti? Ä• mantÄ• . atthi dvinnaá¹ƒ nibbÄ• nÄ• naá¹ƒ uccanÄ«catÄ• hÄ«na
ukkaá¹ƒsÄ• vakaá¹ƒso sÄ«mÄ• vÄ• bhedo vÄ• rÄ• ji vÄ• antarikÄ• vÄ• ti? na hevaá¹ƒ v

dve nirodhÄ• ti? Ä• mantÄ• . nanu appaá¹-isaá¹…khÄ• niruddhe saá¹…khÄ• re paá¹-isaá¹.
haÃ±ci appaá¹-isaá¹…khÄ• niruddhe saá¹…khÄ• re \Se 250/ paá¹-isaá¹…khÄ• nirodhenti,
``dve nirodhÄ• â€™â€™ ti.

na vattabbaá¹ƒ --- ``dve nirodhÄ• â€™â€™ ti? Ä• mantÄ• . nanu appaá¹-isaá¹…khÄ• nirud
accantabhaggÄ• , paá¹-isaá¹…khÄ• niruddhÄ• pi saá¹…khÄ• rÄ• accantabhaggÄ• ti? Ä• m
appaá¹-isaá¹…khÄ• niruddhÄ• pi saá¹…khÄ• rÄ• accantabhaggÄ• , paá¹-isaá¹…khÄ• niruc
accantabhaggÄ• , tena vata re vattabbe --- ``dve nirodhÄ• â€™â€™ ti.

dve \Ne 191/ nirodhÄ• ti? Ä• mantÄ• . paá¹-isaá¹…khÄ• niruddhÄ• pi {paá¹-isaá¹…khÄ• nir
ariyamaggaá¹ƒ Ä• gamma niruddhÄ• ti? Ä• mantÄ• . appaá¹-isaá¹…khÄ• niruddhÄ• \Ee 22
Ä• gamma niruddhÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

dve \Be 174/ nirodhÄ• ti? Ä• mantÄ• . paá¹-isaá¹…khÄ• niruddhÄ• saá¹…khÄ• rÄ• na pun
appaá¹-isaá¹…khÄ• niruddhÄ• saá¹…khÄ• rÄ• na puna uppajjantÄ«ti? na hevaá¹ƒ vattabb
vattabbaá¹ƒ --- ``dve nirodhÄ• â€™â€™ ti.

nirodhakathÄ• niá¹-á¹-hitÄ• .

dutiyavaggo.

tassuddÄ• naá¹ƒ ---

parÅ«pahÄ• ro aÃ±Ã±Ä• á¹‡aá¹ƒ, kaá¹…khÄ• paravitÄ• raá¹‡Ä• .

vacÄ«bhedo dukkhÄ• hÄ• ro, cittaá¹-á¹-hiti ca kukkuá¸·Ä• .

anupubbÄ• bhisamayo, vohÄ• ro ca nirodhakoti ||

á¹• 11 3. tatiyavaggo

(21) 1. balakathÄ•

<354> tathÄ• gatabalaá¹ƒ \Se 251/ \Ee 228/ \Ne 192/ sÄ• vakasÄ• dhÄ• raá¹‡anti? Ä• man
sÄ• vakabalaá¹ƒ, sÄ• vakabalaá¹ƒ tathÄ• gatabalanti? na hevaá¹ƒ vattabbe ... pe ....

tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡anti? Ä• mantÄ• . taÃ±Ã±eva tathÄ• gatabalaá
taÃ±Ã±eva sÄ• vakabalaá¹ƒ taá¹ƒ tathÄ• gatabalanti? na hevaá¹ƒ vattabbe ... pe ....

tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡anti? Ä• mantÄ• . yÄ• disaá¹ƒ tathÄ• gatabalaá
yÄ• disaá¹ƒ sÄ• vakabalaá¹ƒ tÄ• disaá¹ƒ tathÄ• gatabalanti? na hevaá¹ƒ vattabbe ... pe ....

tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡anti? Ä• mantÄ• . yÄ• diso tathÄ• gatassa publ
dhammakkhÄ• naá¹ƒ dhammadesanÄ• tÄ• diso sÄ• vakassa pubbayogo pubbacariyÄ• dh
hevaá¹ƒ vattabbe ... pe ....

tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡anti? Ä• mantÄ• . tathÄ• gato jino satthÄ• sam
sabbadassÄ• vÄ« dhammassÄ• mÄ« dhammappaá¹-isaraá¹‡oti? Ä• mantÄ• \Be 175/. sÄ•
sabbaÃ±Ã±Å« sabbadassÄ• vÄ« dhammassÄ• mÄ« dhammappaá¹-isaraá¹‡oti? na hevaá¹ƒ

tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡anti? Ä• mantÄ• . tathÄ• gato anuppannassa \S
asaÃ±jÄ• tassa maggassa \Ee 229/ saÃ±janetÄ• anakkhÄ• tassa maggassa akkhÄ• tÄ• m
maggakovidoti? Ä• mantÄ• . sÄ• vako anuppannassa maggassa uppÄ• detÄ• asaÃ±jÄ• tas
anakkhÄ• tassa maggassa akkhÄ• tÄ• maggaÃ±Ã±Å« maggavidÅ« maggakovidoti? na hev

indriyaparopariyattaá¹ƒ \Ne 193/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• v
Ä• mantÄ• . sÄ• vako sabbaÃ±Ã±Å« sabbadassÄ• vÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<355> sÄ• vako á¹-hÄ• nÄ• á¹-hÄ• naá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci sÄ• vako á¹-hÄ
vata re vattabbe --- ``á¹-hÄ• nÄ• á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatab
sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

sÄ• vako atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• nasc
Ä• mantÄ• . haÃ±ci sÄ• vako atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ
jÄ• nÄ• ti, tena vata re vattabbe --- ``atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• d
vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ

sÄ• vako sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci sÄ• vako
paá¹-ipadaá¹ƒ jÄ• nÄ• ti, tena vata re vattabbe --- ``sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yat
Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

sÄ• vako \Se 253/ anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ lokaá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ•
nÄ• nÄ• dhÄ• tuá¹ƒ lokaá¹ƒ jÄ• nÄ• ti, tena vata re vattabbe --- ``anekadhÄ• tuá¹ƒ nÄ• nÄ•
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

sÄ• vako \Ee 230/ sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci
nÄ• nÄ• dhimuttikataá¹ƒ jÄ• nÄ• ti, tena vata re vattabbe --- ``sattÄ• naá¹ƒ \Be 176/ nÄ• nÄ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

sÄ• vako jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹
Ä• mantÄ• . haÃ±ci sÄ• vako jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹
jÄ• nÄ• ti, tena vata re vattabbe --- ``jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒk
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• ra

sÄ• vako \Ne 194/ pubbenivÄ• sÄ• nussatiá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci sÄ• vako
jÄ• nÄ• ti, tena vata re vattabbe --- ``pubbenivÄ• sÄ• nussati yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá
sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

sÄ• vako sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci sÄ• vako sattÄ
jÄ• nÄ• ti, tena vata re vattabbe --- ``sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä
tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

nanu tathÄ• gatassÄ• pi Ä• savÄ• khÄ«á¹‡Ä• sÄ• vakassÄ• pi Ä• savÄ• khÄ«á¹‡Ä• ti \S
nÄ• nÄ• karaá¹‡aá¹ƒ tathÄ• gatassa vÄ• sÄ• vakassa vÄ• Ä• savakkhayena vÄ• Ä• sava
vimuttÄ«ti? natthi. haÃ±ci natthi kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ tathÄ• gatassa vÄ• sÄ• vakas
Ä• savakkhayaá¹ƒ vimuttiyÄ• vÄ• vimutti, tena vata re vattabbe --- ``Ä• savÄ• naá¹ƒ khaye
Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡aâ€™â€™ nti.

<356> Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vaka
231/. á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ
vattabbe ... pe ....

Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dh
sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakas
vattabbe ... pe ....

á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakaasÄ• dh
Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakaasÄ• d
... pe ....

sattÄ• naá¹ƒ \Be 177/ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ s
Ä• mantÄ• . Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ•
hevaá¹ƒ vattabbe ... pe ....

indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakaasÄ•
á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakaasÄ• dh
vattabbe {ayamettha sÄ• dhÄ• raá¹‡apakkhaá¹ƒ sandhÄ• ya paá¹-ikkhepo (á¹-Ä«kÄ• oloke

indriyaparopariyattaá¹ƒ \Ne 195/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• v
Ä• mantÄ• ... pe .... Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabala
sÄ• vakaasÄ• dhÄ• raá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dh
hevaá¹ƒ vattabbe ... pe ....

Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dh
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dh
vattabbe ... pe ....

balakathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(22) 2. ariyantikathÄ•

<357> á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? A
nibbÄ• naá¹ƒ, sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• mimaggo sakadÄ• gÄ• m
anÄ• gÄ• miphalaá¹ƒ, arahattamaggo arahattaphalaá¹ƒ, satipaá¹-á¹-hÄ• naá¹ƒ sammappad
indriyaá¹ƒ balaá¹ƒ bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? Ä• man
suÃ±Ã±atÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe .... suÃ±Ã±atÄ• rammaá¹‡anti? Ä• m
á¹-hÄ• nÄ• á¹-hÄ• naÃ±ca \Be 178/ manasi karoti, suÃ±Ã±ataÃ±ca manasi karotÄ«ti? na he

á¹-hÄ• nÄ• á¹-hÄ• naÃ±ca \Ne 196/ manasi karoti, suÃ±Ã±ataÃ±ca manasi karotÄ«ti? Ä• m
phassÄ• naá¹ƒ dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na \Ee 233/ hevaá¹ƒ vattab
á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? Ä• mant
pe ... appaá¹‡ihitÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ... appaá¹‡ihitÄ• rammaá¹‡an
á¹-hÄ• nÄ• á¹-hÄ• naÃ±ca manasi karoti, appaá¹‡ihitaÃ±ca manasi karotÄ«ti? na hevaá¹ƒ v

á¹-hÄ• nÄ• á¹-hÄ• naÃ±ca manasi karoti, appaá¹‡ihitaÃ±ca manasi karotÄ«ti? Ä• mantÄ• .
dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<358> satipaá¹-á¹-hÄ• nÄ• ariyÄ• suÃ±Ã±atÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . á¹-hÄ• nÄ• á
Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ suÃ±Ã±atÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe

satipaá¹-á¹-hÄ• nÄ• ariyÄ• animittÄ• rammaá¹‡Ä• ... pe ... appaá¹‡ihitÄ• rammaá¹‡Ä• ti?
á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ appaá¹‡
vattabbe ... pe ....

sammappadhÄ• nÄ• , iddhipÄ• dÄ• , indriyÄ• , balÄ• , bojjhaá¹…gÄ• ariyÄ• suÃ±Ã±atÄ• r
á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ \Se 257/ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ
hevaá¹ƒ vattabbe ... pe ....

bojjhaá¹…gÄ• ariyÄ• animittÄ• rammaá¹‡Ä• ... appaá¹‡ihitÄ• rammaá¹‡Ä• ti? Ä• mantÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ appaá¹‡ihitÄ• rammaá¹‡anti? ....

<359> á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ n ``suÃ±Ã±atÄ• rammaá¹‡aâ€™â€™ nti? Ä• mantÄ• . satipaá¹-á¹-hÄ• nÄ• ariyÄ• na vattabb ``suÃ±Ã±atÄ• rammaá¹‡Ä• â€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ na vatta animittÄ• rammaá¹‡aá¹ƒ ... pe ... appaá¹‡ihitÄ• rammaá¹‡anti \Ne 197/? Ä• mantÄ• . satipa vattabbÄ• --- ``appaá¹‡ihitÄ• rammaá¹‡Ä• â€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

á¹-hÄ• nÄ• á¹-hÄ• ne \Be 179/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ suÃ±Ã±atÄ• rammaá¹‡aá¹ƒ ... pe ... animittÄ• rammaá¹‡aá¹ƒ ... pe ... appaá¹‡ihitÄ• ramma sammappadhÄ• naá¹ƒ ... pe ... bojjhaá¹…gÄ• ariyÄ• na vattabbÄ• --- ``appaá¹‡ihitÄ• ram hevaá¹ƒ vattabbe ... pe ....

<360> sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariy phalaá¹ƒ nibbÄ• naá¹ƒ, sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ ... pe ... bojjhaá¹…goti? na he ....

sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? Ä suÃ±Ã±atÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ... suÃ±Ã±Ä• tÄ• rammaá¹‡anti \Ee cutÅ«papÄ• taÃ±ca manasi karoti \Se 258/, suÃ±Ã±ataÃ±ca manasi karotÄ«ti? na hevaá¹ƒ

sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±ca manasi karoti, suÃ±Ã±ataÃ±ca manasi karotÄ«ti? Ä• mar dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? Ä animittÄ• rammaá¹‡aá¹ƒ appaá¹‡ihitÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ... appaá¹ Ä• mantÄ• . sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±ca manasi karoti, appaá¹‡ihitaÃ±ca manasi karo ... pe ....

sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±ca manasi karoti, appaá¹‡ihitaÃ±ca manasi karotÄ«ti? Ä• ma phassÄ• naá¹ƒ dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe

<361> satipaá¹-á¹-hÄ• nÄ• ariyÄ• suÃ±Ã±atÄ• rammaá¹‡Ä• ... pe ... animittÄ• rammaá¹‡

appaá¹‡ihitÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã
ariyaá¹ƒ appaá¹‡ihitÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

sammappadhÄ• naá¹ƒ \Ee 236/ \Ne 198/ ... pe ... bojjhaá¹…gÄ• ariyÄ• suÃ±Ã±atÄ• ramm
animittÄ• rammaá¹‡Ä• ... pe ... appaá¹‡ihitÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . sattÄ• naá¹ƒ cu
Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ appaá¹‡ihitÄ• rammaá¹‡anti? na hevaá¹ƒ vattab

sattÄ• naá¹ƒ \Be 180/ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ a
suÃ±Ã±atÄ• rammaá¹‡aá¹ƒ ... pe ... animittÄ• rammaá¹‡aá¹ƒ ... pe ... appaá¹‡ihitÄ• ramma
satipaá¹-á¹-hÄ• nÄ• ariyÄ• na vattabbÄ• --- ``appapaá¹‡ihitÄ• rammaá¹‡Ä• â€™â€™ ti \S
... pe ....

<362> sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ari
suÃ±Ã±atÄ• rammaá¹‡aá¹ƒ ... pe ... animittÄ• rammaá¹‡aá¹ƒ ... pe ... appaá¹‡ihitÄ• ramma
sammappadhÄ• nÄ• ... pe ... bojjhaá¹…gÄ• ariyÄ• na vattabbÄ• --- ``appaá¹‡ihitÄ• ramm
vattabbe ... pe ....

Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? Ä• ma
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? na hevaá¹ƒ vattabbe ... pe ....

Ä• savÄ• naá¹ƒ \Ee 237/ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyant
cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyanti? na hevaá¹ƒ vat

á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ na vattabbaá¹ƒ -
Ä• mantÄ• . Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ na
nti? na hevaá¹ƒ vattabbe ... pe ....

sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ na vattab
Ä• mantÄ• . Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ na
nti? na hevaá¹ƒ vattabbe ... pe ....

Ä• savÄ• naá¹ƒ \Ne 199/ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá
Ä• mantÄ• . á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariya
hevaá¹ƒ vattabbe ... pe ....

Ä• savÄ• naá¹ƒ khaye \Se 260/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá
appaá¹‡ihitÄ• rammaá¹‡anti? Ä• mantÄ• . á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹
appaá¹‡ihitÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ suÃ±Ã
animittÄ• rammaá¹‡aá¹ƒ ... pe ... appaá¹‡ihitÄ• rammaá¹‡anti? Ä• mantÄ• ... pe .... sattÄ•
181/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ appaá¹‡ihitÄ• rammaá¹‡a
pe ....

á¹-hÄ• nÄ• á¹-hÄ• ne \Ee 238/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ
``suÃ±Ã±atÄ• rammaá¹‡aâ€™â€™ nti? Ä• mantÄ• . Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá
ariyaá¹ƒ na vattabbaá¹ƒ --- ``suÃ±Ã±atÄ• rammaá¹‡aâ€™â€™ nti? na hevaá¹ƒ vattabbe ...

á¹-hÄ• nÄ• á¹-hÄ• ne yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ na vatta
animittÄ• rammaá¹‡aá¹ƒ ... appaá¹‡ihitÄ• rammaá¹‡anti? Ä• mantÄ• . Ä• savÄ• naá¹ƒ khay
tathÄ• gatabalaá¹ƒ ariyaá¹ƒ na vattabbaá¹ƒ --- ``appaá¹‡ihitÄ• rammaá¹‡aâ€™â€™ nti? na
....

sattÄ• naá¹ƒ cutÅ«papÄ• te yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ n
suÃ±Ã±atÄ• rammaá¹‡aá¹ƒ ... pe ... animittÄ• rammaá¹‡aá¹ƒ ... pe ... appaá¹‡ihitÄ• ramma
Ä• savÄ• naá¹ƒ khaye yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathÄ• gatabalaá¹ƒ ariyaá¹ƒ na vatta
``appaá¹‡ihitÄ• rammaá¹‡aâ€™â€™ nti? na hevaá¹ƒ vattabbe ... pe ....

ariyantikathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(23) 3. vimuttikathÄ•

<363> sarÄ• gaá¹ƒ \Se 261/ \Ne 200/ cittaá¹ƒ vimuccatÄ«ti? Ä• mantÄ• . rÄ• gasahagataá¹
rÄ• gasaá¹ƒsaá¹-á¹-haá¹ƒ rÄ• gasampayuttaá¹ƒ rÄ• gasahabhu rÄ• gÄ• nuparivatti akusala
saá¹ƒyojaniyaá¹ƒ ganthaniyaá¹ƒ oghaniyaá¹ƒ yoganiyaá¹ƒ nÄ«varaá¹‡iyaá¹ƒ parÄ• maá¹-á¹
saá¹ƒkilesiyaá¹ƒ cittaá¹ƒ vimuccatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saphassaá¹ƒ cittaá¹ƒ vimuccati, phasso ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• . sar
cittaá¹ƒ vimuccati, rÄ• go ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

savedanaá¹ƒ ... pe ... sasaÃ±Ã±aá¹ƒ ... pe ... sacetanaá¹ƒ ... pe ... sapaÃ±Ã±aá¹ƒ {sasaÃ±
Katthaci) } cittaá¹ƒ vimuccati, paÃ±Ã±Ä• ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• . sar
vimuccati, rÄ• go ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saphassaá¹ƒ \Be 182/ sarÄ• gaá¹ƒ cittaá¹ƒ vimuccati, phasso ca cittaÃ±ca ubho vimuccant
ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

savedanaá¹ƒ sarÄ• gaá¹ƒ ... pe ... sasaÃ±Ã±aá¹ƒ sarÄ• gaá¹ƒ ... pe ... sacetanaá¹ƒ sarÄ• g
sapaÃ±Ã±aá¹ƒ sarÄ• gaá¹ƒ cittaá¹ƒ vimuccati, paÃ±Ã±Ä• ca cittaÃ±ca ubho vimuccantÄ«ti
cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<364> sadosaá¹ƒ \Se 262/ cittaá¹ƒ vimuccatÄ«ti? Ä• mantÄ• . dosasahagataá¹ƒ dosasahaj
dosasaá¹ƒsaá¹-á¹-haá¹ƒ dosasampayuttaá¹ƒ dosasahabhu dosÄ• nuparivatti akusalaá¹ƒ lok
... saá¹ƒkilesiyaá¹ƒ cittaá¹ƒ vimuccatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saphassaá¹ƒ \Ne 201/ cittaá¹ƒ vimuccati, phasso ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• man
vimuccati, doso ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

savedanaá¹ƒ ... pe ... sasaÃ±Ã±aá¹ƒ ... pe ... sacetanaá¹ƒ ... pe ... sapaÃ±Ã±aá¹ƒ cittaá¹ƒ v
paÃ±Ã±Ä• ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• \Ee 240/. sadosaá¹ƒ cittaá¹ƒ vimu
ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saphassaá¹ƒ sadosaá¹ƒ cittaá¹ƒ vimuccati, phasso ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• m
cittaá¹ƒ vimuccati, doso ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

savedanaá¹ƒ sadosaá¹ƒ ... sasaÃ±Ã±aá¹ƒ sadosaá¹ƒ ... sacetanaá¹ƒ sadosaá¹ƒ ... sapaÃ±
cittaá¹ƒ vimuccati, paÃ±Ã±Ä• ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• . doso ca cittaÃ
na hevaá¹ƒ vattabbe ... pe ....

<365> samohaá¹ƒ cittaá¹ƒ vimuccatÄ«ti? Ä• mantÄ• . mohasahagataá¹ƒ mohasahajÄ• taá
mohasampayuttaá¹ƒ mohasahabhu mohÄ• nuparivatti akusalaá¹ƒ \Se 263/ lokiyaá¹ƒ sÄ• sa
saá¹ƒkilesiyaá¹ƒ cittaá¹ƒ vimuccatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saphassaá¹ƒ cittaá¹ƒ vimuccati, phasso ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• . sam
vimuccati, moho ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

savedanaá¹ƒ \Be 183/ ... sasaÃ±Ã±aá¹ƒ ... sacetanaá¹ƒ ... sapaÃ±Ã±aá¹ƒ cittaá¹ƒ vimuccat
cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• . samohaá¹ƒ cittaá¹ƒ vimuccati, moho ca cittaÃ±c
hevaá¹ƒ vattabbe ... pe ....

saphassaá¹ƒ \Ne 202/ samohaá¹ƒ cittaá¹ƒ vimuccati, phasso ca cittaÃ±ca ubho vimuccantÄ
moho ca cittaÃ±ca ubho vimuccantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

savedanaá¹ƒ samohaá¹ƒ ... sasaÃ±Ã±aá¹ƒ samohaá¹ƒ ... sacetanaá¹ƒ samohaá¹ƒ ... pe ... cittaá¹ƒ vimuccati, paÃ±Ã±Ä• ca cittaÃ±ca ubho vimuccantÄ«ti? Ä• mantÄ• . moho ca citta/ na hevaá¹ƒ vattabbe ... pe ....

sarÄ• gaá¹ƒ sadosaá¹ƒ samohaá¹ƒ cittaá¹ƒ vimuccatÄ«ti? Ä• mantÄ• . vÄ«tarÄ• gaá¹ƒ vÄ« nikkilesaá¹ƒ cittaá¹ƒ vimuccatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... tena hi na vattabbaá¹ƒ --- ` sadosaá¹ƒ samohaá¹ƒ cittaá¹ƒ vimuccatÄ«â€™â€™ ti.

vimuttikathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(24) 4. vimuccamÄ• nakathÄ•

<366> vimuttaá¹ƒ \Se 264/ vimuccamÄ• nanti? Ä• mantÄ• . ekadesaá¹ƒ vimuttaá¹ƒ, ekades hevaá¹ƒ vattabbe ... pe ....

ekadesaá¹ƒ vimuttaá¹ƒ, ekadesaá¹ƒ avimuttanti? Ä• mantÄ• . ekadesaá¹ƒ sotÄ• panno, ek ekadesaá¹ƒ sotÄ• pattiphalappatto paá¹-iladdho adhigato sacchikato upasampajja viharati, k viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ sattakkhattuparamo kolaá aveccappasÄ• dena samannÄ• gato dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«le ekadesaá¹ƒ ariyakantehi sÄ«lehi na samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

ekadesaá¹ƒ \Ne 203/ vimuttaá¹ƒ, ekadesaá¹ƒ avimuttanti? Ä• mantÄ• \Ee 242/. ekadesaá¹ ekadesaá¹ƒ na sakadÄ• gÄ• mÄ«, ekadesaá¹ƒ sakadÄ• gÄ• miphalappatto paá¹-iladdho ad viharati, kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharatÄ«ti? na h ....

ekadesaá¹ƒ \Be 184/ vimuttaá¹ƒ, ekadesaá¹ƒ avimuttanti? Ä• mantÄ• . ekadesaá¹ƒ anÄ• gA anÄ• gÄ• mÄ«, ekadesaá¹ƒ anÄ• gÄ• miphalappatto paá¹-iladdho adhigato sacchikato upas phusitvÄ• viharati, ekadesaá¹ƒ na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ antarÄ• parinib upahaccaparinibbÄ• yÄ«, asaá¹…khÄ• raparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, u ekadesaá¹ƒ na uddhaá¹ƒsotoakaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

ekadesaá¹ƒ vimuttaá¹ƒ, ekadesaá¹ƒ avimuttanti? Ä• mantÄ• . ekadesaá¹ƒ arahÄ• ekadesa arahattappatto paá¹-iladdho adhigato sacchikato upasampajja viharati, kÄ• yena phusitvÄ• na kÄ• yena phusitvÄ• viharati, ekadesaá¹ƒ vÄ«tarÄ• go vÄ«tadoso vÄ«tamoho ... pe ... ek

sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, ekadesaá¹ƒ sacchikÄ• tabbaá¹ƒ na sacchikatanti? na he
....

vimuttaá¹ƒ vimuccamÄ• nanti? Ä• mantÄ• . uppÄ• dakkhaá¹‡e vimuttaá¹ƒ, bhaá¹…gakkhaá
hevaá¹ƒ vattabbe ... pe ....

<367> na vattabbaá¹ƒ --- ``vimuttaá¹ƒ vimuccamÄ• naâ€™â€™ nti? Ä• mantÄ• . nanu vutta
evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá
avijjÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«â€™â€™ ti {DN I 248 Ä• dayo}! attheva suttantoti? Ä• m
vattabbaá¹ƒ {tena hi (Ce Se Ke), tena hi na vattabbaá¹ƒ (Katthaci) } --- ``vimuttaá¹ƒ vimucca

vimuttaá¹ƒ vimuccamÄ• nanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``so evaá¹ƒ sam
pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±japp
khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• metÄ«â€™â€™ ti! attheva suttantoti? Ä• mantÄ• .
vattabbaá¹ƒ --- ``vimuttaá¹ƒ vimuccamÄ• naâ€™â€™ nti.

atthi cittaá¹ƒ vimuccamÄ• nanti? Ä• mantÄ• . atthi cittaá¹ƒ rajjamÄ• naá¹ƒ dussamÄ• naá¹ƒ
kilissamÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... nanu rattaÃ±ceva arattaÃ±ca, duá¹-á¹-haÃ±c
mÅ«á¸·haÃ±ceva amÅ«á¸·haÃ±ca, chinnaÃ±ceva achinnaÃ±ca, bhinnaÃ±ceva abhinnaÃ±c
185/? Ä• mantÄ• . haÃ±ci rattaÃ±ceva arattaÃ±ca, duá¹-á¹-haÃ±ceva aduá¹-á¹-haÃ±ca, mÅ
chinnaÃ±ceva achinnaÃ±ca, bhinnaÃ±ceva abhinnaÃ±ca, kataÃ±ceva akataÃ±ca, no ca va
cittaá¹ƒ vimuccamÄ• naâ€™â€™ nti.

vimuccamÄ• nakathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(25) 5. aá¹-á¹-hamakakathÄ•

<368> aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• mant
sotÄ• panno sotÄ• pattiphalappatto paá¹-iladdho adhigato sacchikato upasampajja viharati,
viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• mantÄ• .
puggalo sotÄ• panno sotÄ• pattiphalappatto ... pe ... kÄ• yena phusitvÄ• viharatÄ«ti? na he
....

aá¹-á¹-hamakassa \Se 267/ puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• ma

puggalassa diá¹-á¹-hÄ• nusayo pahÄ«noti? na hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamakassa
diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti \Ne 205/? Ä• mantÄ• . aá¹-á¹-hamakassa pugga
... sÄ«labbataparÄ• mÄ• so pahÄ«noti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• mantÄ• .
vicikicchÄ• nusayo pahÄ«noti? na hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa
vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa
sÄ«labbataparÄ• mÄ• so pahÄ«noti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa diá¹-á¹-hÄ• nusayo appahÄ«noti? Ä• mantÄ• . aá¹-á¹-hamak
diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ appahÄ«nanti? na hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamaka
diá¹-á¹-hÄ• nusayo appahÄ«noti? Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa vicikicchÄ• pa
appahÄ«nanti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa \Be 186/ puggalassa vicikicchÄ• nusayo ... sÄ«labbataparÄ• mÄ• so app
aá¹-á¹-hamakassa \Ee 245/ puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ appahÄ«nanti? na h
... aá¹-á¹-hamakassa puggalassa sÄ«labbataparÄ• mÄ• so appahÄ«noti? Ä• mantÄ• . aá¹-á
vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ appahÄ«nanti? na hevaá¹ƒ vattabbe ... pe ....

<369> aá¹-á¹-hamakassa \Se 268/ puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti?
aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• napahÄ• nÄ• ya maggo bhÄ• vitoti
... aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• mantÄ• . a
puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• napahÄ• nÄ• ya satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• ... pe
pe ... bojjhaá¹…gÄ• bhÄ• vitÄ• ti? na hevaá¹ƒ vattabbe.

aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«nanti? Ä• mantÄ• .
vicikicchÄ• pariyuá¹-á¹-hÄ• napahÄ• nÄ• ya maggo bhÄ• vito ... pe ... bojjhaá¹…gÄ• bhÄ•
... pe ....

aá¹-á¹-hamakassa \Ne 206/ puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• napahÄ• nÄ• ya maggo a
amaggena pahÄ«naá¹ƒ lokiyena sÄ• savena ... pe ... saá¹ƒkilesiyenÄ• ti? na hevaá¹ƒ vattab
aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• napahÄ• nÄ• ya satipaá¹-á¹-hÄ• nÄ
abhÄ• vitÄ• ti? Ä• mantÄ• . amaggena pahÄ«naá¹ƒ lokiyena sÄ• savena ... pe ... saá¹ƒkiles
hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• napahÄ• nÄ• ya maggo abhÄ• v
satipaá¹-á¹-hÄ• nÄ• ... pe ... bojjhaá¹…gÄ• abhÄ• vitÄ• ti? Ä• mantÄ• . amaggena pahÄ«n
pe ... saá¹ƒkilesiyenÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<370> na \Se 269/ vattabbaá¹ƒ --- ``aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ
nti? Ä• mantÄ• . uppajjissatÄ«ti? nuppajjissati. haÃ±ci nuppajjissati, tena vata re vattabbe --
``aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«naâ€™â€™ nti.

na vattabbaá¹ƒ --- ``aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ pahÄ
uppajjissatÄ«ti? nuppajjissati. haÃ±ci nuppajjissati, tena vata re vattabbe --- ``aá¹-á¹-hamaka
vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«naâ€™â€™ nti.

aá¹-á¹-hamakassa \Be 187/ puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ nuppajjissatÄ«ti kat
Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa diá¹-á¹-hÄ• nusayo nuppajjissatÄ«ti katvÄ• pah
... pe ....

aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ nuppajjissatÄ«ti katvÄ• pah
aá¹-á¹-hamakassa puggalassa vicikicchÄ• nusayo ... sÄ«labbataparÄ• mÄ• so nuppajjissat
hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ nuppajjissatÄ«ti katvÄ• p
207/. aá¹-á¹-hamakassa puggalassa vicikicchÄ• nusayo ... sÄ«labbataparÄ• mÄ• so nuppaj
pahÄ«noti? na \Ee 247/ hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ nuppajjissatÄ«ti katvÄ• \Se
Ä• mantÄ• . gotrabhuno puggalassa diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ nuppajjissatÄ«ti katvÄ•
vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ nuppajjis
pahÄ«nanti? Ä• mantÄ• . gotrabhuno puggalassa vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ nuppaj
pahÄ«nanti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakakathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(26) 6. aá¹-á¹-hamakassaindriyakathÄ•

<371> aá¹-á¹-hamakassa puggalassa natthi saddhindriyanti? Ä• mantÄ• . aá¹-á¹-hamakass
saddhÄ• ti? na hevaá¹ƒ vattabbe. aá¹-á¹-hamakassa puggalassa natthi vÄ«riyindriyaá¹ƒ ... p
satindriyaá¹ƒ ... pe ... natthi samÄ• dhindriyaá¹ƒ ... pe ... natthi paÃ±Ã±indriyanti? Ä• mantÄ
aá¹-á¹-hamakassa puggalassa natthi paÃ±Ã±Ä• ti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa atthi saddhÄ• ti? Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa
hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa atthi vÄ«riyaá¹ƒ ... pe ... atthi sati .
samÄ• dhi ... atthi paÃ±Ã±Ä• ti? Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa \Se 271/ atthi p
248/ hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa atthi mano, atthi manindriyanti? Ä• mantÄ• . aá¹-á¹-hamakas
atthi saddhÄ• , atthi saddhindriyanti? na hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamakassa \Be 18
atthi mano, atthi manindriyanti? Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa atthi paÃ±Ã±Ä•
na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa atthi somanassaá¹ƒ, atthi somanassindriyaá¹ƒ, atthi jÄ«vitaá
jÄ«vitindriyanti? Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , atthi saddhindriy
vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa atthi jÄ«vitaá¹ƒ, atthi jÄ«vitindriyanti? Ä• ma
aá¹-á¹-hamakassa puggalassa ... pe ... atthi paÃ±Ã±Ä• , atthi paÃ±Ã±indriyanti? na hevaá¹ƒ

aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , natthi saddhindriyanti? Ä• mantÄ• . aá¹-á¹-ha
atthi mano, natthi manindriyanti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , natthi saddhindriyanti? Ä• mantÄ• . aá¹-á¹-ha
atthi somanassaá¹ƒ, natthi somanassindriyanti ... pe ... atthi jÄ«vitaá¹ƒ, natthi jÄ«vitindriyant
249/ hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamakassa \Se 272/ puggalassa atthi paÃ±Ã±Ä• , nat
Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa atthi mano, natthi manindriyanti? atthi somanass
somanassindriyanti? atthi jÄ«vitaá¹ƒ, natthi jÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa natthi saddhindriyanti? Ä• mantÄ• . aá¹-á¹-hamako puggalo
vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa natthi vÄ«riyindriyanti? Ä• mantÄ• . aá¹-á¹-
kusÄ«to hÄ«navÄ«riyoti? na hevaá¹ƒ vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa natth
Ä• mantÄ• . aá¹-á¹-hamako puggalo muá¹-á¹-hassati asampajÄ• noti? na hevaá¹ƒ vattabbe
puggalassa natthi samÄ• dhindriyanti? Ä• mantÄ• . aá¹-á¹-hamako puggalo asamÄ• hito vib
vattabbe ... pe ... aá¹-á¹-hamakassa puggalassa natthi paÃ±Ã±indriyanti? Ä• mantÄ• . aá¹-á
duppaÃ±Ã±o elamÅ«goti? na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa \Ne 209/ puggalassa atthi saddhÄ• , sÄ• ca saddhÄ• niyyÄ• nikÄ• ti? Ä
aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , sÄ• ca saddhÄ• niyyÄ• nikÄ• , no ca vata re
``aá¹-á¹-hamakassa puggalassa natthi saddhindriyaâ€™â€™ nti. aá¹-á¹-hamakassa puggala
taÃ±ca vÄ«riyaá¹ƒ niyyÄ• nikaá¹ƒ; atthi sati, sÄ• ca sati niyyÄ• nikÄ• ; atthi \Se 273/ samÄ•
niyyÄ• niko; atthi paÃ±Ã±Ä• , sÄ• ca paÃ±Ã±Ä• niyyÄ• nikÄ• ti? Ä• mantÄ• \Ee 250/. haÃ

puggalassa \Be 189/ atthi paÃ±Ã±Ä• , sÄ• ca paÃ±Ã±Ä• niyyÄ• nikÄ• , no ca vata re vatta
puggalassa natthi paÃ±Ã±indriyaâ€™â€™ nti.

<372> sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa atthi saddhÄ• , at
Ä• mantÄ• . aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , atthi saddhindriyanti? na hevaá¹
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa atthi paÃ±Ã±Ä• , atthi pa
aá¹-á¹-hamakassa puggalassa atthi paÃ±Ã±Ä• , atthi paÃ±Ã±indriyanti? na hevaá¹ƒ vattabb

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa ... arahattasacchikiriyÄ• ya
atthi saddhÄ• , atthi saddhindriyaá¹ƒ ... pe ... atthi paÃ±Ã±Ä• , atthi paÃ±Ã±indriyanti? Ä• m
aá¹-á¹-hamakassa puggalassa atthi paÃ±Ã±Ä• , atthi paÃ±Ã±indriyanti? na hevaá¹ƒ vattabb

aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , natthi saddhindriyanti? Ä• mantÄ• . sakadÄ•
paá¹-ipannassa puggalassa atthi saddhÄ• , natthi saddhindriyanti? na hevaá¹ƒ vattabbe ... p
aá¹-á¹-hamakassa puggalassa atthi paÃ±Ã±Ä• , natthi paÃ±Ã±indriyanti? Ä• mantÄ• .
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa \Se 274/ atthi paÃ±Ã±Ä•
na hevaá¹ƒ vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa atthi saddhÄ• , natthi saddhindriyanti ... pe ... atthi paÃ±Ã±Ä
paÃ±Ã±indriyanti? Ä• mantÄ• \Ee 251/. anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa
arahattasacchikiriyÄ• ya \Ne 210/ paá¹-ipannassa puggalassa atthi paÃ±Ã±Ä• , natthi paÃ±
vattabbe ... pe ....

aá¹-á¹-hamakassa puggalassa natthi paÃ±cindriyÄ• nÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhag
bhikkhave, indriyÄ• ni! katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ
paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, pa
indriyÄ• naá¹ƒ samattÄ• paripÅ«rattÄ• arahÄ• hoti. tato mudutarehi arahattasacchikiriyÄ•
tato mudutarehi anÄ• gÄ• mÄ« hoti, tato mudutarehi anÄ• gÄ• miphalasacchikiriyÄ• ya paá
mudutarehi sakadÄ• gÄ• mÄ« hoti, tato mudutarehi sakadÄ• gÄ• miphalasacchikiriyÄ• ya p
mudutarehi sotÄ• panno hoti, tato mudutarehi sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno
bhikkhave, imÄ• ni \Be 190/ paÃ±cindriyÄ• ni sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ natth
puthujjanapakkhe á¹-hitoâ€™ ti vadÄ• mÄ«â€™â€™ ti {SN c V 488}. attheva suttantoti? Ä•
275/ puggalo bÄ• hiro puthujjanapakkhe á¹-hitoti? na hevaá¹ƒ vattabbe ... pe ... tena hi aá¹-á
puggalassa atthi paÃ±cindriyÄ• nÄ«ti.

aá¹-á¹-hamakassa indriyakathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(27) 7. dibbacakkhukathÄ•

<373> maá¹ƒsacakkhuá¹ƒ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• . m
dibbacakkhuá¹ƒ maá¹ƒsacakkhunti? na \Ee 252/ hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsacakkhuá¹ƒ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• . yÄ• disa
dibbacakkhuá¹ƒ, yÄ• disaá¹ƒ dibbacakkhuá¹ƒ tÄ• disaá¹ƒ maá¹ƒsacakkhunti? na hevaá¹ƒ v

maá¹ƒsacakkhuá¹ƒ \Ne 211/ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• .
taá¹ƒ dibbacakkhuá¹ƒ, taá¹ƒ dibbacakkhuá¹ƒ taá¹ƒ maá¹ƒsacakkhunti? na hevaá¹ƒ vattabbe

maá¹ƒsacakkhuá¹ƒ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• . yÄ• diso
Ä• nubhÄ• vo gocaro tÄ• diso dibbassa cakkhussa visayo Ä• nubhÄ• vo gocaroti? na heva

maá¹ƒsacakkhuá¹ƒ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• . upÄ• diá
} hutvÄ• anupÄ• diá¹‡á¹‡aá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

upÄ• diá¹‡á¹‡aá¹ƒ hutvÄ• anupÄ• diá¹‡á¹‡aá¹ƒ hotÄ«ti? Ä• mantÄ• . kÄ• mÄ• vacaraá¹ƒ
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• mÄ• vacaraá¹ƒ hutvÄ• rÅ«pÄ• vacaraá¹ƒ hotÄ«ti? Ä• mantÄ• . rÅ«pÄ• vacaraá¹ƒ hut
hevaá¹ƒ vattabbe ... pe ....

rÅ«pÄ• vacaraá¹ƒ hutvÄ• arÅ«pÄ• vacaraá¹ƒ hotÄ«ti? Ä• mantÄ• . pariyÄ• pannaá¹ƒ hut
na hevaá¹ƒ vattabbe ... pe ....

<374> maá¹ƒsacakkhuá¹ƒ \Be 191/ \Ee 253/ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«
dhammupatthaddhaá¹ƒ maá¹ƒsacakkhuá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsacakkhuá¹ƒ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• . dibbacak
paÃ±Ã±Ä• cakkhuá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsacakkhuá¹ƒ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• . dibbacak
maá¹ƒsacakkhuá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsacakkhuá¹ƒ \Ne 212/ dhammupatthaddhaá¹ƒ dibbacakkhuá¹ƒ hotÄ«ti? Ä• mantÄ• .
hevaá¹ƒ vattabbe ... pe ... dveva cakkhÅ«nÄ«ti? Ä• mantÄ• . nanu tÄ«á¹‡i cakkhÅ«ni vuttÄ•

maá¹ƒsacakkhuá¹ƒ, dibbacakkhuá¹ƒ, paÃ±Ã±Ä• cakkhunti? Ä• mantÄ• . haÃ±ci tÄ«á¹‡i cak
--- maá¹ƒsacakkhuá¹ƒ, dibbacakkhuá¹ƒ, paÃ±Ã±Ä• cakkhuá¹ƒ, no ca vata re vattabbe --- ``d
ti.

dveva cakkhÅ«nÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``tÄ«á¹‡imÄ• ni, bhikkhav
tÄ«á¹‡i? maá¹ƒsacakkhuá¹ƒ, dibbacakkhuá¹ƒ, paÃ±Ã±Ä• cakkhunti --- imÄ• ni kho, bhikkha
cakkhÅ«nÄ«â€™â€™ ti.

``maá¹ƒsacakkhuá¹ƒ \Se 277/ \Ee 254/ dibbacakkhuá¹ƒ, paÃ±Ã±Ä• cakkhuá¹ƒ anuttaraá¹ƒ.

etÄ• ni tÄ«á¹‡i cakkhÅ«ni, akkhÄ• si purisuttamo ||

``maá¹ƒsacakkhussa uppÄ• do, maggo dibbassa cakkhuno.

yadÄ• ca Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• cakkhuá¹ƒ anuttaraá¹ƒ.

tassa cakkhussa paá¹-ilÄ• bhÄ• , sabbadukkhÄ• pamuccatÄ«â€™â€™ ti {It 61 itivuttake} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``dveva cakkhÅ«nÄ«â€™â€™ ti.

dibbacakkhukathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(28) 8. dibbasotakathÄ•

<375> maá¹ƒsasotaá¹ƒ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ• . maá¹ƒs
dibbasotaá¹ƒ maá¹ƒsasotanti? na hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsasotaá¹ƒ \Be 192/ \Ne 213/ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ
maá¹ƒsasotaá¹ƒ tÄ• disaá¹ƒ dibbasotaá¹ƒ, yÄ• disaá¹ƒ dibbasotaá¹ƒ tÄ• disaá¹ƒ maá¹ƒsaso
... pe ....

maá¹ƒsasotaá¹ƒ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ• . taÃ±Ã±eva ma
dibbasotaá¹ƒ, taá¹ƒ dibbasotaá¹ƒ taá¹ƒ maá¹ƒsasotanti? na hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsasotaá¹ƒ \Se 278/ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ• . yÄ• d
Ä• nubhÄ• vo gocaro tÄ• diso dibbassa sotassa visayo Ä• nubhÄ• vo gocaroti? na \Ee 255/

....

maá¹ƒsasotaá¹ƒ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ• . upÄ• diá¹‡á¹‡a
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

upÄ• diá¹‡á¹‡aá¹ƒ hutvÄ• anupÄ• diá¹‡á¹‡aá¹ƒ hotÄ«ti? Ä• mantÄ• . kÄ• mÄ• vacaraá¹ƒ
na hevaá¹ƒ vattabbe ... pe ....

kÄ• mÄ• vacaraá¹ƒ hutvÄ• rÅ«pÄ• vacaraá¹ƒ hotÄ«ti? Ä• mantÄ• . rÅ«pÄ• vacaraá¹ƒ hutv
hevaá¹ƒ vattabbe ... pe ....

rÅ«pÄ• vacaraá¹ƒ hutvÄ• arÅ«pÄ• vacaraá¹ƒ hotÄ«ti? Ä• mantÄ• . pariyÄ• pannaá¹ƒ hutv
na hevaá¹ƒ vattabbe ... pe ....

<376> maá¹ƒsasotaá¹ƒ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ• . dibbaso
maá¹ƒsasotaá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

maá¹ƒsasotaá¹ƒ dhammupatthaddhaá¹ƒ dibbasotaá¹ƒ hotÄ«ti? Ä• mantÄ• . ekaá¹ƒyeva so
... pe ....

ekaá¹ƒyeva \Ne 214/ sotanti? Ä• mantÄ• . nanu dve sotÄ• ni vuttÄ• ni bhagavatÄ• --- ``ma
dibbasotaâ€™â€™ nti? Ä• mantÄ• . haÃ±ci dve sotÄ• ni vuttÄ• ni bhagavatÄ• --- maá¹ƒsa
vata re vattabbe --- ``ekaÃ±Ã±eva sotaâ€™â€™ nti.

dibbasotakathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(29) 9. yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ•

<377> yathÄ• kammÅ«pagataá¹ƒ \Se 279/ \Be 193/ \Ee 256/ Ã±Ä• á¹‡aá¹ƒ {yathÄ• kammÅ
dibbacakkhunti? Ä• mantÄ• . yathÄ• kammÅ«pagataÃ±ca manasi karoti, dibbena cakkhunÄ
hevaá¹ƒ vattabbe ... pe ....

yathÄ• kammÅ«pagataÃ±ca manasi karoti, dibbena cakkhunÄ• rÅ«paá¹ƒ passatÄ«ti? Ä• n
dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbacakkhunti? Ä• mantÄ• . ``ime vata bhonto sa

karoti, ``kÄ• yaduccaritena samannÄ• gatÄ• â€™â€™ ti ca manasi karoti, ``vacÄ«duccarite
ca manasi karoti, ``manoduccaritena samannÄ• gatÄ• â€™â€™ ti ca manasi karoti, ``ariyÄ•
ti ca manasi karoti, ``micchÄ• diá¹-á¹-hikÄ• â€™â€™ ti ca manasi karoti,
``micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• â€™â€™ ti ca manasi karoti, ``te kÄ• yassa bhe
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• â€™â€™ ti ca manasi karoti, ``in
sattÄ• â€™â€™ ti ca manasi karoti, ``kÄ• yasucaritena samannÄ• gatÄ• â€™â€™ ti ca ma
samannÄ• gatÄ• â€™â€™ ti ca manasi karoti, ``manosucaritena samannÄ• gatÄ• â€™â€™
``ariyÄ• naá¹ƒ anupavÄ• dakÄ• â€™â€™ ti ca manasi karoti, ``sammÄ• diá¹-á¹-hikÄ• â€™â
``sammÄ• diá¹-á¹-hikammasammÄ• dÄ• nÄ• â€™â€™ ti ca manasi karoti, ``te kÄ• yassa \E
sugatiá¹ƒ \Se 280/ saggaá¹ƒ \Ne 215/ lokaá¹ƒ upapannÄ• â€™â€™ ti ca manasi karoti, dibb
passatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

``te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€
dibbena cakkhunÄ• rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ dvinnaá¹ƒ
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<378> yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbacakkhunti? Ä• mantÄ• . atthi koci adi
appaá¹-iladdho anadhigato asacchikato yathÄ• kammÅ«pagataá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ
adibbacakkhuko dibbacakkhuá¹ƒ \Be 194/ appaá¹-iladdho anadhigato asacchikato yathÄ• k
no ca vata re vattabbe --- ``yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbacakkhuâ€™â€™

yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbacakkhunti? Ä• mantÄ• . Ä• yasmÄ• sÄ• ripu
Ã±Ä• á¹‡aá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci Ä• yasmÄ• sÄ• riputto yathÄ• kammÅ«pa
ca vata re vattabbe --- ``yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbacakkhuâ€™â€™ nti.

yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dibbacakkhunti? Ä• mantÄ• . Ä• yasmÄ• sÄ• ripu
Ã±Ä• á¹‡aá¹ƒ jÄ• nÄ• tÄ«ti? Ä• mantÄ• . atthÄ• yasmato sÄ• riputtassa dibbacakkhunti? na

atthÄ• yasmato sÄ• riputtassa dibbacakkhunti? Ä• mantÄ• . nanu Ä• yasmÄ• sÄ• riputto e

``neva \Se 281/ pubbenivÄ• sÄ• ya, napi dibbassa cakkhuno.

cetopariyÄ• ya iddhiyÄ• , sotadhÄ• tuvisuddhiyÄ• .

cutiyÄ• upapattiyÄ• , paá¹‡idhi me na vijjatÄ«â€™â€™ ti {Th 996 theragÄ• thÄ• yaá¹ƒ} ||

attheva \Ee 258/ \Ne 216/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``yathÄ• kamm

dibbacakkhuâ€™â€™ nti.

yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(30) 10. saá¹ƒvarakathÄ•

<379> atthi devesu saá¹ƒvaroti? Ä• mantÄ• . atthi devesu asaá¹ƒvaroti? na hevaá¹ƒ vattab

natthi devesu asaá¹ƒvaroti? Ä• mantÄ• . natthi devesu saá¹ƒvaroti? na hevaá¹ƒ vattabbe ..

nanu \Be 195/ asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laá¹ƒ, atthi devesu saá¹ƒvaroti? Ä• mantÄ• . att
yamhÄ• asaá¹ƒvarÄ• saá¹ƒvaro sÄ«lanti? na hevaá¹ƒ vattabbe ... pe ....

Ä• jÄ• nÄ• hi niggahaá¹ƒ. haÃ±ci asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laá¹ƒ, atthi devesu saá¹ƒvaro
--- ``atthi devesu asaá¹ƒvaro, yamhÄ• asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laâ€™â€™ nti. yaá¹ƒ tat
``vattabbe kho --- `asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laá¹ƒ, atthi devesu saá¹ƒvaro, â€™ no ca va
devesu asaá¹ƒvaro, yamhÄ• asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laâ€™â€™ â€™ nti micchÄ• .

no \Se 282/ ce pana vattabbe --- ``atthi devesu asaá¹ƒvaro, yamhÄ• asaá¹ƒvarÄ• saá¹ƒva
ca vata re vattabbe --- ``asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laá¹ƒ, atthi devesu saá¹ƒvaroâ€™â€™
--- ``vattabbe kho `asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laá¹ƒ, atthi devesu saá¹ƒvaro, â€™ no ca va
devesu asaá¹ƒvaro, yamhÄ• asaá¹ƒvarÄ• saá¹ƒvaro sÄ«laâ€™â€™ â€™ nti micchÄ• .

atthi \Ee 259/ \Ne 217/ manussesu saá¹ƒvaro, atthi tattha asaá¹ƒvaroti? Ä• mantÄ• . atthi d
atthi tattha asaá¹ƒvaroti? na hevaá¹ƒ vattabbe ... pe ....

atthi devesu saá¹ƒvaro, natthi tattha asaá¹ƒvaroti? Ä• mantÄ• . atthi manussesu saá¹ƒvaro
asaá¹ƒvaroti? na hevaá¹ƒ vattabbe ... pe ....

<380> atthi devesu pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«ti? Ä• mantÄ• . atthi devesu pÄ• á¹‡
vattabbe ... pe ....

atthi devesu surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä«ti? Ä• mantÄ• . atthi
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

natthi devesu pÄ• á¹‡Ä• tipÄ• toti? Ä• mantÄ• . natthi devesu pÄ• á¹‡Ä• tipÄ• tÄ• verama

... pe ....

natthi devesu surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? Ä• mantÄ• . natthi devesu surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä«ti? na hevaá¹ƒ vattabbe ... pe ....

atthi manussesu pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, atthi tattha pÄ• á¹‡Ä• tipÄ• toti \Se 283/
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, atthi tattha pÄ• á¹‡Ä• tipÄ• toti? na hevaá¹ƒ vattabbe ... pe

atthi \Be 196/ manussesu surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡i, atthi tatt
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? Ä• mantÄ• . atthi devesu surÄ• merayamajjap
atthi tattha surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

atthi \Ee 260/ devesu pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, natthi tattha pÄ• á¹‡Ä• tipÄ• toti? Ä
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, natthi tattha pÄ• á¹‡Ä• tipÄ• toti? na hevaá¹ƒ vattabbe ... p

atthi \Ne 218/ devesu surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡i, natthi tattha
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? Ä• mantÄ• . atthi manussesu surÄ• merayam
veramaá¹‡i, natthi tattha surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe

natthi devesu saá¹ƒvaroti? Ä• mantÄ• . sabbe devÄ• pÄ• á¹‡Ä• tipÄ• tino adinnÄ• dÄ• yino
musÄ• vÄ• dino surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yinoti? na hevaá¹ƒ vattabbe ... pe ..
saá¹ƒvaroti.

saá¹ƒvarakathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(31) 11. asaÃ±Ã±akathÄ•

<381> asaÃ±Ã±asattesu \Se 284/ saÃ±Ã±Ä• atthÄ«ti? Ä• mantÄ• . saÃ±Ã±Ä• bhavo saÃ±
saÃ±Ã±Ä• saá¹ƒsÄ• ro saÃ±Ã±Ä• yoni saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vatta

nanu asaÃ±Ã±abhavo asaÃ±Ã±agati asaÃ±Ã±asattÄ• vÄ• so asaÃ±Ã±asaá¹ƒsÄ• ro asaÃ±
asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . haÃ±ci asaÃ±Ã±abhavo asaÃ±Ã±agati as
asaÃ±Ã±asaá¹ƒsÄ• ro asaÃ±Ã±ayoni asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bho, no ca vata re vatta
saÃ±Ã±Ä• atthÄ«â€™â€™ ti.

asaÃ±Ã±asattesu \Be 197/ saÃ±Ã±Ä• atthÄ«ti? Ä• mantÄ• \Ee 261/. paÃ±cavokÄ• rabhav

yoni attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

nanu ekavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá¹-ilÄ• bhoti? Ä•
ekavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá¹-ilÄ• bho, no ca vata
``asaÃ±Ã±asattesu saÃ±Ã±Ä• atthÄ«â€™â€™ ti.

asaÃ±Ã±asattesu saÃ±Ã±Ä• atthÄ«ti? Ä• mantÄ• . tÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• karaá¹
vattabbe ... pe ....

<382> manussesu saÃ±Ã±Ä• atthi, so ca saÃ±Ã±Ä• bhavo saÃ±Ã±Ä• gati saÃ±Ã±Ä• sattÄ
saÃ±Ã±Ä• saá¹ƒsÄ• ro saÃ±Ã±Ä• yoni saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . asa
ca saÃ±Ã±Ä• bhavo saÃ±Ã±Ä• gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá¹-ilÄ• bh
....

manussesu saÃ±Ã±Ä• atthi, so ca paÃ±cavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro y
Ä• mantÄ• . asaÃ±Ã±asattesu saÃ±Ã±Ä• atthi, so ca paÃ±cavokÄ• rabhavo gati sattÄ• vÄ•
attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

manussesu saÃ±Ã±Ä• atthi, tÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• karaá¹‡Ä«yaá¹ƒ karotÄ«ti? Ä•
saÃ±Ã±Ä• atthi, tÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• karaá¹‡Ä«yaá¹ƒ karotÄ«ti? na hevaá¹ƒ vat

asaÃ±Ã±asattesu saÃ±Ã±Ä• atthi, so ca asaÃ±Ã±abhavo asaÃ±Ã±agati asaÃ±Ã±asattÄ•
asaÃ±Ã±ayoni asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . manussesu \Ee 262/ saÃ±
asaÃ±Ã±agati ... pe ... asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

asaÃ±Ã±asattesu saÃ±Ã±Ä• atthi, so ca ekavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro
attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . manussesu saÃ±Ã±Ä• atthi, so ca ekavokÄ• rabha
attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

asaÃ±Ã±asattesu \Be 198/ saÃ±Ã±Ä• atthi, na ca tÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• karaá¹‡Ä
manussesu saÃ±Ã±Ä• atthi, na ca tÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• karaá¹‡Ä«yaá¹ƒ karotÄ«
....

<383> na vattabbaá¹ƒ --- ``asaÃ±Ã±asattesu saÃ±Ã±Ä• atthÄ«â€™â€™ ti? Ä• mantÄ• . n
``santi, bhikkhave, asaÃ±Ã±asattÄ• nÄ• ma devÄ• ; saÃ±Ã±uppÄ• dÄ• ca pana te devÄ•
ti {DN I 68}! attheva suttantoti? Ä• mantÄ• . tena hi asaÃ±Ã±asattesu saÃ±Ã±Ä• atthÄ«ti.

asaÃ±Ã±asattesu \Se 286/ \Ne 220/ saÃ±Ã±Ä• atthÄ«ti? kiÃ±ci {kaÃ±ci (Se) } kÄ• le atthi,

natthÄ«ti. kiÃ±ci kÄ• le saÃ±Ã±asattÄ• kiÃ±ci kÄ• le asaÃ±Ã±asattÄ• , kiÃ±ci kÄ• le saÃ±Ã
asaÃ±Ã±abhavo, kiÃ±ci kÄ• le paÃ±cavokÄ• rabhavo kiÃ±ci kÄ• le ekavokÄ• rabhavoti? na

asaÃ±Ã±asattesu saÃ±Ã±Ä• kiÃ±ci kÄ• le atthi, kiÃ±ci kÄ• le natthÄ«ti? Ä• mantÄ• . kaá¹ƒ
kÄ• laá¹ƒ natthÄ«ti? cutikÄ• le upapattikÄ• le atthi, á¹-hitikÄ• le natthÄ«ti. cutikÄ• le upapatt
saÃ±Ã±asattÄ• , á¹-hitikÄ• le asaÃ±Ã±asattÄ• ; cutikÄ• le upapattikÄ• le saÃ±Ã±abhavo, á¹
cutikÄ• le upapattikÄ• le paÃ±cavokÄ• rabhavo, á¹-hitikÄ• le ekavokÄ• rabhavoti? na \Ee 26
pe ....

asaÃ±Ã±akathÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

(32) 12. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ•

<384> nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane \Se 287/ na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atth
asaÃ±Ã±abhavo \Ne 221/ asaÃ±Ã±agati asaÃ±Ã±asattÄ• vÄ• so asaÃ±Ã±asaá¹ƒsÄ• ro asa
asaÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

nanu \Be 199/ saÃ±Ã±Ä• bhavo saÃ±Ã±Ä• gati saÃ±Ã±Ä• sattÄ• vÄ• so saÃ±Ã±Ä• saá¹ƒs
saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . haÃ±ci saÃ±Ã±Ä• bhavo saÃ±Ã±Ä• gati ...
saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bho, no ca vata re vattabbe --- ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
`saÃ±Ã±Ä• atthÄ«â€™â€™ â€™ ti.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthÄ«â€™â€™ ti? A
... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

nanu catuvokÄ• rabhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . haÃ±ci catuv
... attabhÄ• vapaá¹-ilÄ• bho, no ca vata re vattabbe --- ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
`saÃ±Ã±Ä• atthÄ«â€™â€™ â€™ ti.

<385> asaÃ±Ã±asattesu na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthiâ€™â€™, so ca asaÃ±Ã±abh
asaÃ±Ã±asattÄ• vÄ• so asaÃ±Ã±asaá¹ƒsÄ• ro asaÃ±Ã±ayoni asaÃ±Ã±attabhÄ• vapaá¹-ilÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthi, â€™â€™ so ca
asaÃ±Ã±asattÄ• vÄ• so asaÃ±Ã±asaá¹ƒsÄ• ro asaÃ±Ã±ayoni asaÃ±Ã±attabhÄ• vapaá¹-ilÄ
vattabbe ... pe ....

asaÃ±Ã±asattesu na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthi, â€™â€™ so ca ekavokÄ• rabhavo attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane \Ee 264/ na atthi, â€™â€™ so ca ekavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni attabhÄ• vapaá vattabbe ... pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthi, â€™â€™ so ca ... pe ... saÃ±Ã±attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . asaÃ±Ã±asattesu na vattabbaá¹ƒ - atthi, â€™â€™ so ca saÃ±Ã±Ä• bhavo saÃ±Ã±Ä• gati ... pe ... saÃ±Ã±attabhÄ• vapaá¹-ilÄ• ... pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na vattabbaá¹ƒ --- ``saÃ±Ã±Ä•  atthi, â€™â€™ so ca ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . asaÃ±Ã±asattesu na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• catuvokÄ• rabhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane \Be 200/ na vattabbaá¹ƒ --- ``saÃ±Ã±Ä•  atthÄ«â€™ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavoti? Ä• mantÄ• . haÃ±ci nevasa catuvokÄ• rabhavo, no ca vata re vattabbe --- ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na va atthÄ«â€™â€™ â€™ ti.

<386> nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo nevasaÃ±Ã±Ä• nÄ• sa --- ``saÃ±Ã±Ä•  atthÄ«â€™â€™ ti? Ä• mantÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ catuvokÄ• vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthÄ«â€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã± ``saÃ±Ã±Ä•  atthÄ«â€™â€™ ti? Ä• mantÄ• . viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• ki catuvokÄ• rabhavo, Ä• kiÃ±caÃ±Ã±Ä• yatane na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• atthÄ«â€™â€ pe ....

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Ee 265/ catuvokÄ• rabhavo, atthi tattha saÃ±Ã±Ä• ti? Ä• n nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, atthi tattha saÃ±Ã±Ä• ti? na h

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, a Ä• mantÄ• . nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, atthi tattha saÃ± pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane \Ne 223/ na vattabbaá¹ƒ --- ``saÃ±Ã±Ä•  atthÄ«â€™ vÄ• ti? Ä• mantÄ•  \Se 290/. nanu nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabh nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, no ca vata re vattabbe --- ``n

na vattabbaá¹ƒ --- `saÃ±Ã±Ä•  atthÄ«â€™ ti vÄ•  `natthÄ«â€™ ti vÄ• â€™â€™ ti.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
``saÃ±Ã±Ä•  atthÄ«â€™â€™ ti vÄ•  ``natthÄ«â€™â€™ ti vÄ• ti? Ä• mantÄ• . Ä• kÄ• sÄ• na
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, Ä
vattabbaá¹ƒ --- ``saÃ±Ã±Ä•  atthÄ«â€™â€™ ti vÄ•  ``natthÄ«â€™â€™ ti vÄ• ti? na hevaá¹ƒ

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Be 201/ catuvokÄ• rabhavo, atthi tattha saÃ±Ã±Ä• ti? Ä• n
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, atthi tattha saÃ±Ã±Ä• ti? na h

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, a
Ä• mantÄ• . nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ catuvokÄ• rabhavo, atthi tattha saÃ±
vattabbe ... pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na vattabbaá¹ƒ {nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
atthÄ«â€™â€™ ti vÄ• ``natthÄ«â€™â€™ ti vÄ• ti? Ä• mantÄ• . nanu nevasaÃ±Ã±Ä• nÄ• s
haÃ±ci nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, tena vata re vattabbe --- ``nevasaÃ±Ã±Ä•
vattabbaá¹ƒ --- `saÃ±Ã±Ä•  atthÄ«â€™ ti vÄ•  `natthÄ«â€™ ti vÄ• â€™â€™ ti.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti katvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane na
atthÄ«â€™â€™ ti vÄ• ``natthÄ«â€™â€™ ti vÄ• ti? Ä• mantÄ• . adukkhamasukhÄ• vedan
vedanÄ• ya {adukkhamasukhÄ• vedanÄ• (Ce Katthaci) } na vattabbaá¹ƒ --- ``vedanÄ• â€™
ti vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ• niá¹-á¹-hitÄ• .

tatiyavaggo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ \Se 291/ \Ne 224/ sÄ• dhÄ• raá¹‡aá¹ƒ ariyaá¹ƒ, sarÄ• gaá¹ƒ cittaá¹ƒ vimuccati.

vimuttaá¹ƒ vimuccamÄ• naá¹ƒ, atthi cittaá¹ƒ vimuccamÄ• naá¹ƒ ||

aá¹-á¹-hamakassa puggalassa, diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ pahÄ«naá¹ƒ.

aá¹-á¹-hamakassa puggalassa, natthi paÃ±cindriyÄ• ni cakkhuá¹ƒ ||

sotaá¹ƒ dhammupatthaddhaá¹ƒ, yathÄ• kammÅ«pagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

devesu saá¹ƒvaro asaÃ±Ã±a-sattesu saÃ±Ã±Ä• evameva bhavagganti ||

4. catutthavaggo

(33) 1. gihissa arahÄ• tikathÄ•

<387> gihissa \Be 202/ \Ee 267/ arahÄ• ti? Ä• mantÄ• . atthi arahato gihisaá¹ƒyojananti? n
pe ... natthi arahato gihisaá¹ƒyojananti? Ä• mantÄ• . haÃ±ci natthi arahato gihisaá¹ƒyojanaá
vattabbe --- ``gihissa arahÄ• â€™â€™ ti.

gihissa arahÄ• ti? Ä• mantÄ• . nanu arahato gihisaá¹ƒyojanaá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«
anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammanti? Ä• mantÄ• . haÃ±ci arahato gih
ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadha
--- ``gihissa arahÄ• â€™â€™ ti.

gihissa arahÄ• ti? Ä• mantÄ• . atthi koci gihÄ« gihisaá¹ƒyojanaá¹ƒ \Se 292/ appahÄ• ya diá
225/ dukkhassantakaroti {MN II 186}? natthi. haÃ±ci natthi koci gihÄ« gihisaá¹ƒyojanaá¹ƒ ap
diá¹-á¹-heva dhamme dukkhassantakaro, no ca vata re vattabbe --- ``gihissa arahÄ• â€™â€

gihissa arahÄ• ti? Ä• mantÄ• . nanu vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca
gotama, koci gihÄ« gihisaá¹ƒyojanaá¹ƒ appahÄ• ya kÄ• yassa bhedÄ• dukkhassantakaroâ
vaccha, koci gihÄ« gihisaá¹ƒyojanaá¹ƒ appahÄ• ya kÄ• yassa bhedÄ• dukkhassantakaroâ€
Ä• mantÄ• \Ee 268/. tena hi na vattabbaá¹ƒ --- ``gihissa arahÄ• â€™â€™ ti.

gihissa arahÄ• ti? Ä• mantÄ• . arahÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, methunaá¹
puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vaseyya, kÄ• sikacandanaá¹ƒ paccanubhaveyya, mÄ• lÄ
jÄ• tarÅ«parajataá¹ƒ sÄ• diyeyya, ajeá¸·akaá¹ƒ paá¹-iggaá¹‡heyya, kukkuá¹-asÅ«karaá¹ƒ pa
hatthigavassavaá¸·avaá¹ƒ paá¹-iggaá¹‡heyya, tittiravaá¹-á¹-akamorakapiÃ±jaraá¹ƒ { ... kapiÃ
} paá¹-iggaá¹‡heyya, cittavaá¹‡á¸• avÄ• lamoá¸·iá¹ƒ {pÄ«tavaá¹‡á¹-avÄ• lamoá¸·ikaá¹ƒ (Se
odÄ• tÄ• ni vatthÄ• ni dÄ«ghadasÄ• ni dhÄ• reyya, yÄ• vajÄ«vaá¹ƒ agÄ• riyabhÅ«to assÄ•
....

na \Be 203/ vattabbaá¹ƒ --- ``gihissa arahÄ• â€™â€™ ti? Ä• mantÄ• . nanu yaso kulaputto,
mÄ• á¹‡avo, gihibyaÃ±janena arahattaá¹ƒ pattoti? Ä• mantÄ• . haÃ±ci yaso kulaputto, uttiyo
mÄ• á¹‡avo, gihibyaÃ±janena arahattaá¹ƒ \Se 293/ patto, tena vata re vattabbe --- ``gihissa

gihissa arahÄ• tikathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(34) 2. upapattikathÄ•

<388> saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . saha upapattiyÄ• sotÄ• panno hotÄ«ti? n
....

saha \Ne 226/ upapattiyÄ• arahÄ• ti? Ä• mantÄ• \Ee 269/. saha upapattiyÄ• sakadÄ• gÄ
vattabbe ... pe ....

saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . saha upapattiyÄ• anÄ• gÄ• mÄ« hotÄ«ti? na hev

saha upapattiyÄ• sotÄ• panno na hotÄ«ti? Ä• mantÄ• . haÃ±ci saha upapattiyÄ• sotÄ• pa
vattabbe --- ``saha upapattiyÄ• arahÄ• â€™â€™ ti.

saha upapattiyÄ• sakadÄ• gÄ• mÄ« na hotÄ«ti? Ä• mantÄ• . haÃ±ci saha upapattiyÄ• sa
vata re vattabbe --- ``saha upapattiyÄ• arahÄ• â€™â€™ ti.

saha upapattiyÄ• anÄ• gÄ• mÄ« na hotÄ«ti? Ä• mantÄ• . haÃ±ci \Se 294/ saha upapattiyÄ
vata re vattabbe --- ``saha upapattiyÄ• arahÄ• â€™â€™ ti.

<389> saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . sÄ• riputto thero saha upapattiyÄ• arahÄ
mahÄ• moggallÄ• no thero \Be 204/ ... pe ... mahÄ• kassapo thero ... pe ... mahÄ• kaccÄ• n
mahÄ• koá¹-á¹-hiko thero ... pe ... mahÄ• panthako thero saha upapattiyÄ• arahÄ• ti? na he
....

sÄ• riputto thero na saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . haÃ±ci sÄ• riputto thero na s
no ca vata re vattabbe --- ``saha upapattiyÄ• arahÄ• â€™â€™ ti.

mahÄ• moggallÄ• no thero ... pe ... mahÄ• kassapo thero ... pe ... mahÄ• kaccÄ• no thero
mahÄ• koá¹-á¹-hiko thero ... pe ... mahÄ• panthako thero na saha upapattiyÄ• arahÄ• ti? Ä
mahÄ• panthako thero na saha upapattiyÄ• arahÄ• , no ca vata re vattabbe --- ``saha upap

<390> saha \Ne 227/ upapattiyÄ• arahÄ• ti? Ä• mantÄ• . upapattesiyena cittena arahattaá
sÄ• savena ... pe ... saá¹ƒkilesiyenÄ• ti \Se 295/? na hevaá¹ƒ vattabbe ... pe ....

saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . upapattesiyaá¹ƒ cittaá¹ƒ niyyÄ• nikaá¹ƒ khayagÄ
apacayagÄ• mÄ« anÄ• savaá¹ƒ ... pe ... asaá¹ƒkilesiyanti? na hevaá¹ƒ vattabbe ... pe ....

nanu upapattesiyaá¹ƒ cittaá¹ƒ aniyyÄ• nikaá¹ƒ na khayagÄ• mi na bodhagÄ• mi na apacay
... saá¹ƒkilesiyanti? Ä• mantÄ• . haÃ±ci upapattesiyaá¹ƒ cittaá¹ƒ aniyyÄ• nikaá¹ƒ na khayag
apacayagÄ• mi sÄ• savaá¹ƒ ... pe ... saá¹ƒkilesiyaá¹ƒ, no ca vata re vattabbe --- ``saha upa
arahÄ• â€™â€™ ti.

saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . upapattesiyena cittena rÄ• gaá¹ƒ pajahati, dosaá
pajahati, anottappaá¹ƒ pajahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . upapattesiyaá¹ƒ cittaá¹ƒ maggo ... satipaá¹-á¹-hÄ
sammappadhÄ• naá¹ƒ ... iddhipÄ• do ... indriyaá¹ƒ ... balaá¹ƒ ... bojjhaá¹…goti? na hevaá¹ƒ

saha upapattiyÄ• arahÄ• ti? Ä• mantÄ• . upapattesiyena cittena dukkhaá¹ƒ parijÄ• nÄ• ti,
nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? na \Be 205/ hevaá¹ƒ vattabbe ... pe ... sah
arahÄ• ti? Ä• mantÄ• . cuticittaá¹ƒ \Ee 271/ maggacittaá¹ƒ upapattesiyaá¹ƒ cittaá¹ƒ phalacit
vattabbe ... pe ....

upapattikathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(35) 3. anÄ• savakathÄ•

<391> arahato \Se 296/ \Ne 228/ sabbe dhammÄ• anÄ• savÄ• ti? Ä• mantÄ• . maggo pha
sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• mimaggo sakadÄ• gÄ• miphalaá¹ƒ, anÄ
arahattamaggo arahattaphalaá¹ƒ, satipaá¹-á¹-hÄ• naá¹ƒ sammappadhÄ• naá¹ƒ iddhipÄ• do
bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

arahato sabbe dhammÄ• anÄ• savÄ• ti? Ä• mantÄ• . arahato cakkhuá¹ƒ anÄ• savanti? na
arahato cakkhuá¹ƒ anÄ• savanti? Ä• mantÄ• . maggo phalaá¹ƒ nibbÄ• naá¹ƒ, sotÄ• pattima
... bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

arahato sotaá¹ƒ ... pe ... arahato ghÄ• naá¹ƒ ... arahato jivhÄ• ... arahato kÄ• yo anÄ• savo
vattabbe ... pe ... arahato kÄ• yo anÄ• savoti? Ä• mantÄ• . maggo phalaá¹ƒ nibbÄ• naá¹ƒ, s

sotÄ• pattiphalaá¹ƒ ... pe ... bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

arahato kÄ• yo anÄ• savoti? Ä• mantÄ• . arahato kÄ• yo paggahaniggahupago chedanabh
kulalehi sÄ• dhÄ• raá¹‡oti? Ä• mantÄ• . anÄ• savo \Ee 272/ dhammo paggahaniggahupago
gijjhehi kulalehi sÄ• dhÄ• raá¹‡oti? na hevaá¹ƒ vattabbe \Se 297/ ... pe ....

arahato kÄ• ye visaá¹ƒ kameyya, satthaá¹ƒ kameyya, aggi kameyyÄ• ti? Ä• mantÄ• . anÄ•
satthaá¹ƒ kameyya, aggi kameyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

labbhÄ• \Be 206/ arahato kÄ• yo addubandhanena bandhituá¹ƒ, rajjubandhanena bandhitu
saá¹…khalikabandhanena bandhituá¹ƒ, gÄ• mabandhanena bandhituá¹ƒ, nigamabandhane
nagarabandhanena bandhituá¹ƒ, janapadabandhanena bandhituá¹ƒ \Ne 229/, kaá¹‡á¹-hapa
bandhitunti? Ä• mantÄ• . labbhÄ• anÄ• savo dhammo addubandhanena bandhituá¹ƒ, rajjul
saá¹…khalikabandhanena bandhituá¹ƒ, gÄ• manigamanagarajanapadabandhanena bandhi
bandhanehi bandhitunti? na hevaá¹ƒ vattabbe ... pe ....

<392> yadi arahÄ• puthujjanassa cÄ«varaá¹ƒ deti, anÄ• savaá¹ƒ hutvÄ• sÄ• savaá¹ƒ hot
... pe ... anÄ• savaá¹ƒ hutvÄ• sÄ• savaá¹ƒ hotÄ«ti? Ä• mantÄ• . taÃ±Ã±eva anÄ• savaá¹ƒ t
vattabbe ... pe ... taÃ±Ã±eva anÄ• savaá¹ƒ taá¹ƒ sÄ• savanti? Ä• mantÄ• . maggo anÄ• sav
na hevaá¹ƒ vattabbe ... pe ... phalaá¹ƒ ... satipaá¹-á¹-hÄ• naá¹ƒ ... sammappadhÄ• naá¹ƒ ...
indriyaá¹ƒ ... balaá¹ƒ ... bojjhaá¹…go anÄ• savo hutvÄ• sÄ• savo hotÄ«ti? na \Ee 273/ heva
....

yadi arahÄ• puthujjanassa piá¹‡á¸• apÄ• taá¹ƒ deti, senÄ• sanaá¹ƒ deti \Se 298/,
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ deti, anÄ• savo hutvÄ• sÄ• savo hotÄ«ti? na heva
anÄ• savo hutvÄ• sÄ• savo hotÄ«ti? Ä• mantÄ• . taÃ±Ã±eva anÄ• savaá¹ƒ taá¹ƒ sÄ• sava
... taÃ±Ã±eva anÄ• savaá¹ƒ taá¹ƒ sÄ• savanti? Ä• mantÄ• . maggo anÄ• savo hutvÄ• sÄ•
vattabbe ... pe ... phalaá¹ƒ ... satipaá¹-á¹-hÄ• naá¹ƒ ... sammappadhÄ• naá¹ƒ ... iddhipÄ• do
balaá¹ƒ ... bojjhaá¹…go anÄ• savo hutvÄ• sÄ• savo hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

yadi puthujjano arahato cÄ«varaá¹ƒ deti, sÄ• savaá¹ƒ hutvÄ• anÄ• savaá¹ƒ hotÄ«ti? na he
... sÄ• savaá¹ƒ hutvÄ• anÄ• savaá¹ƒ hotÄ«ti? Ä• mantÄ• . taÃ±Ã±eva sÄ• savaá¹ƒ taá¹ƒ a
vattabbe ... pe ... taÃ±Ã±eva sÄ• savaá¹ƒ taá¹ƒ anÄ• savanti? Ä• mantÄ• . rÄ• go sÄ• savo
na hevaá¹ƒ vattabbe ... pe ... doso ... pe ... moho ... pe ... anottappaá¹ƒ sÄ• savaá¹ƒ hutvÄ•
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

yadi puthujjano arahato piá¹‡á¸• apÄ• taá¹ƒ deti, senÄ• sanaá¹ƒ deti, gilÄ• napaccayabhes
sÄ• savo hutvÄ• anÄ• savo hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sÄ• savo hutvÄ• anÄ• s

taÃ±Ã±eva \Ee 274/ sÄ• savaá¹ƒ taá¹ƒ anÄ• savanti? na hevaá¹ƒ vattabbe ... pe ... taÃ±Ã±e
taá¹ƒ anÄ• savanti? Ä• mantÄ• . rÄ• go sÄ• savo hutvÄ• anÄ• savo \Ne 230/ hotÄ«ti \Se 2
pe ... doso ... pe ... moho ... pe ... anottappaá¹ƒ sÄ• savaá¹ƒ hutvÄ• anÄ• savaá¹ƒ hotÄ«ti?
... pe ....

na vattabbaá¹ƒ --- ``arahato sabbe dhammÄ• anÄ• savÄ• â€™â€™ ti? Ä• mantÄ• . nanu a
haÃ±ci arahÄ• anÄ• savo, tena vata re vattabbe --- ``arahato sabbe dhammÄ• anÄ• savÄ•

anÄ• savakathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(36) 4. samannÄ• gatakathÄ•

<393> arahÄ• catÅ«hi phalehi samannÄ• gatoti? Ä• mantÄ• . arahÄ• catÅ«hi phassehi ca
saÃ±Ã±Ä• hi catÅ«hi cetanÄ• hi catÅ«hi cittehi catÅ«hi saddhÄ• hi catÅ«hi vÄ«riyehi catÅ«
samÄ• dhÄ«hi catÅ«hi paÃ±Ã±Ä• hi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• mÄ« tÄ«hi phalehi samannÄ• gatoti? Ä• mantÄ• . anÄ• gÄ• mÄ« tÄ«hi phassehi
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• mÄ« dvÄ«hi phalehi samannÄ• gatoti? Ä• mantÄ• . sakadÄ• gÄ• mÄ« dvÄ«h
paÃ±Ã±Ä• hi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

arahÄ• \Ee 275/ sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . arahÄ• \Se 300/ sotÄ•
kolaá¹…kolo, ekabÄ«jÄ«ti? na hevaá¹ƒ vattabbe ... pe ... arahÄ• sakadÄ• gÄ• miphalena s
arahÄ• sakadÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe \Ne 231/ ... pe ... arahÄ• anÄ• gÄ• miph
Ä• mantÄ• . arahÄ• anÄ• gÄ• mÄ«, antarÄ• parinibbÄ• yÄ«, upahaccaparinibbÄ• yÄ«, asa
sasaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti? na hevaá¹ƒ vattabb

anÄ• gÄ• mÄ« sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . anÄ• gÄ• mÄ« sotÄ• par
ekabÄ«jÄ«ti? na hevaá¹ƒ vattabbe \Be 208/ ... pe ... anÄ• gÄ• mÄ« sakadÄ• gÄ• miphalena
anÄ• gÄ• mÄ« sakadÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• mÄ« sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . sakadÄ• gÄ• mÄ« so
kolaá¹…kolo, ekabÄ«jÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<394> sotÄ• pattiphalena samannÄ• gato ``sotÄ• pannoâ€™â€™ ti vattabboti? Ä• mantÄ•

samannÄ• gatoti? Ä• mantÄ• . sveva arahÄ• , so sotÄ• pannoti? na hevaá¹ƒ vattabbe ... pe

sakadÄ• gÄ• miphalena samannÄ• gato ``sakadÄ• gÄ• mÄ«â€™â€™ ti vattabboti? Ä• ma
sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . sveva arahÄ• , so sakadÄ• gÄ• mÄ
....

anÄ• gÄ• miphalena samannÄ• gato ``anÄ• gÄ• mÄ«â€™â€™ ti vattabboti? Ä• mantÄ• \S
samannÄ• gatoti? Ä• mantÄ• . sveva arahÄ• , so anÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe ...

sotÄ• pattiphalena samannÄ• gato ``sotÄ• pannoâ€™â€™ ti vattabboti? Ä• mantÄ• . anÄ•
samannÄ• gatoti? Ä• mantÄ• . sveva anÄ• gÄ• mÄ«, so sotÄ• pannoti? na hevaá¹ƒ vattabb

sakadÄ• gÄ• miphalena \Ne 232/ samannÄ• gato ``sakadÄ• gÄ• mÄ«â€™â€™ ti vattabbot
sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . sveva anÄ• gÄ• mÄ«, so sakadÄ• g
....

sotÄ• pattiphalena samannÄ• gato ``sotÄ• pannoâ€™â€™ ti vattabboti? Ä• mantÄ• . sakad
samannÄ• gatoti? Ä• mantÄ• . sveva sakadÄ• gÄ• mÄ«, so sotÄ• pannoti? na hevaá¹ƒ vatt

<395> arahÄ• sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . nanu arahÄ• sotÄ• pattip
Ä• mantÄ• . haÃ±ci arahÄ• sotÄ• pattiphalaá¹ƒ vÄ«tivatto, no ca vata re vattabbe --- ``arah
samannÄ• gatoâ€™â€™ ti.

arahÄ• \Be 209/ sotÄ• pattiphalaá¹ƒ vÄ«tivatto tena samannÄ• gatoti? Ä• mantÄ• . arahÄ•
sotÄ• pattimaggaá¹ƒ vÄ«tivatto, sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ•
rÄ• gaá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ dosaá¹ƒ, apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ vÄ«tivatto ten
vattabbe ... pe ....

arahÄ• sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . nanu \Se 302/ arahÄ• sak
Ä• mantÄ• . haÃ±ci arahÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto, no ca vata re vattabbe --- `
sakadÄ• gÄ• miphalena samannÄ• gatoâ€™â€™ ti.

arahÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto tena samannÄ• gatoti? Ä• mantÄ• . arahÄ• sa
oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ, oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ vÄ«tivatto tena samannÄ• g
... pe ....

arahÄ• anÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . nanu arahÄ• anÄ• gÄ• mipha
haÃ±ci arahÄ• anÄ• gÄ• miphalaá¹ƒ vÄ«tivatto, no ca vata re vattabbe --- ``arahÄ• anÄ• g

samannÄ• gatoâ€™â€™ ti.

arahÄ• \Ne 233/ anÄ• gÄ• miphalaá¹ƒ vÄ«tivatto tena samannÄ• gatoti? Ä• mantÄ• . arah
vÄ«tivatto, aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ, aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ vÄ«tiva
hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• mÄ« sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . nanu anÄ• gÄ• mÄ« sotÄ
Ä• mantÄ• . haÃ±ci anÄ• gÄ• mÄ« sotÄ• pattiphalaá¹ƒ vÄ«tivatto, no ca vata re vattabbe ---
sotÄ• pattiphalena samannÄ• gatoâ€™â€™ ti.

anÄ• gÄ• mÄ« sotÄ• pattiphalaá¹ƒ vÄ«tivatto tena samannÄ• gatoti? Ä• mantÄ• \Se 303/
sotÄ• pattimaggaá¹ƒ vÄ«tivatto, sakkÄ• yadiá¹-á¹-hiá¹ƒ ... pe ... apÄ• yagamanÄ«yaá¹ƒ moh
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• mÄ« sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . nanu anÄ• gÄ• mÄ
Ä• mantÄ• . haÃ±ci anÄ• gÄ• mÄ« sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto, no ca vata re vattab
sakadÄ• gÄ• miphalena samannÄ• gatoâ€™â€™ ti.

anÄ• gÄ• mÄ« \Be 210/ sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto tena samannÄ• gatoti? Ä• mar
sakadÄ• gÄ• mimaggaá¹ƒ vÄ«tivatto, oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ, oá¸·Ä• rikaá¹ƒ byÄ•
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• mÄ« sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . nanu sakadÄ• gÄ• mÄ
Ä• mantÄ• . haÃ±ci sakadÄ• gÄ• mÄ« sotÄ• pattiphalaá¹ƒ vÄ«tivatto, no ca vata re vattabb
sotÄ• pattiphalena samannÄ• gatoâ€™â€™ ti.

sakadÄ• gÄ• mÄ« sotÄ• pattiphalaá¹ƒ vÄ«tivatto tena samannÄ• gatoti? Ä• mantÄ• . sakad
vÄ«tivatto, sakkÄ• yadiá¹-á¹-hiá¹ƒ ... pe ... apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ vÄ«tivatto tena
hevaá¹ƒ vattabbe ... pe ....

<396> na \Ne 234/ vattabbaá¹ƒ --- ``arahÄ• catÅ«hi phalehi samannÄ• gatoâ€™â€™ ti? Ä
arahatÄ• cattÄ• ri phalÄ• ni paá¹-iladdhÄ• ni, tehi ca aparihÄ«noti? Ä• mantÄ• \Ee 279/. ha
phalÄ• ni paá¹-iladdhÄ• ni tehi ca aparihÄ«no, tena vata re vattabbe --- ``arahÄ• catÅ«hi ph
samannÄ• gatoâ€™â€™ ti.

na vattabbaá¹ƒ --- ``anÄ• gÄ• mÄ« tÄ«hi phalehi samannÄ• gatoâ€™â€™ ti? Ä• mantÄ• .
phalÄ• ni paá¹-iladdhÄ• ni, tehi ca aparihÄ«noti? Ä• mantÄ• . haÃ±ci anÄ• gÄ• minÄ• tÄ«á
tehi ca aparihÄ«no, tena vata re vattabbe --- ``anÄ• gÄ• mÄ« tÄ«hi phalehi samannÄ• gatoâ

na vattabbaá¹ƒ --- ``sakadÄ• gÄ• mÄ« dvÄ«hi phalehi samannÄ• gatoâ€™â€™ ti? Ä• man
phalÄ• ni paá¹-iladdhÄ• ni, tehi ca aparihÄ«noti? Ä• mantÄ• . haÃ±ci sakadÄ• gÄ• minÄ• d
tehi ca aparihÄ«no, tena vata re vattabbe --- ``sakadÄ• gÄ• mÄ« dvÄ«hi phalehi samannÄ•

arahatÄ• cattÄ• ri phalÄ• ni paá¹-iladdhÄ• ni tehi ca aparihÄ«noti, arahÄ• catÅ«hi phalehi
Ä• mantÄ• . arahatÄ• cattÄ• ro maggÄ• paá¹-iladdhÄ• tehi ca aparihÄ«noti, arahÄ• catÅ«
na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• minÄ• tÄ«á¹‡i phalÄ• ni paá¹-iladdhÄ• ni tehi ca aparihÄ«noti, anÄ• gÄ• mÄ« tÄ
Ä• mantÄ• . anÄ• gÄ• minÄ• \Se 305/ tayo \Be 211/ maggÄ• paá¹-iladdhÄ• tehi ca aparih
maggehi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• minÄ• dve phalÄ• ni paá¹-iladdhÄ• ni tehi ca aparihÄ«noti, sakadÄ• gÄ• mÄ«
samannÄ• gatoti? Ä• mantÄ• . sakadÄ• gÄ• minÄ• \Ee 280/ dve maggÄ• paá¹-iladdhÄ• , t
sakadÄ• gÄ• mÄ« dvÄ«hi maggehi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

samannÄ• gatakathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(37) 5. upekkhÄ• samannÄ• gatakathÄ•

<397> arahÄ• \Ne 235/ chahi upekkhÄ• hi samannÄ• gatoti? Ä• mantÄ• . arahÄ• chahi ph
chahi saÃ±Ã±Ä• hi ... pe ... chahi paÃ±Ã±Ä• hi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe

arahÄ• chahi upekkhÄ• hi samannÄ• gatoti? Ä• mantÄ• . arahÄ• cakkhunÄ• rÅ«paá¹ƒ pa
suá¹‡Ä• ti, ghÄ• nena gandhaá¹ƒ ghÄ• yati, jivhÄ• ya rasaá¹ƒ sÄ• yati, kÄ• yena phoá¹-á¹-h
dhammaá¹ƒ vijÄ• nÄ• ti ... pe ... manasÄ• dhammaá¹ƒ vijÄ• nanto cakkhunÄ• rÅ«paá¹ƒ pa
suá¹‡Ä• ti, ghÄ• nena gandhaá¹ƒ ghÄ• yati, jivhÄ• ya rasaá¹ƒ sÄ• yati, kÄ• yena phoá¹-á¹-h
hevaá¹ƒ vattabbe ... pe ....

arahÄ• chahi upekkhÄ• hi samannÄ• gatoti? Ä• mantÄ• . satataá¹ƒ \Se 306/ samitaá¹ƒ ab
upekkhÄ• hi samannÄ• gato samohito {samÄ• hito (Se) }, cha upekkhÄ• yo paccupaá¹-á¹-h
... pe ....

na vattabbaá¹ƒ --- ``arahÄ• chahi upekkhÄ• hi samannÄ• gatoâ€™â€™ ti? Ä• mantÄ• . na
chaá¸·aá¹…gupekkhoti? Ä• mantÄ• . haÃ±ci arahÄ• chaá¸·aá¹…gupekkho, tena vata re vat

upekkhÄ• hi samannÄ• gatoâ€™â€™ ti ... pe ....

upekkhÄ• samannÄ• gatakathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(38) 6. bodhiyÄ• buddhotikathÄ•

<398> bodhiyÄ• \Be 212/ \Ee 281/ buddhoti? Ä• mantÄ• . bodhiyÄ• niruddhÄ• ya vigatÄ• abuddho hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

bodhiyÄ• \Ne 236/ buddhoti? Ä• mantÄ• . atÄ«tÄ• ya bodhiyÄ• buddhoti? na hevaá¹ƒ vatt bodhiyÄ• buddhoti? Ä• mantÄ• . tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na heva

tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? Ä• mantÄ• . tÄ• ya bodhiyÄ• dukkhaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

bodhiyÄ• buddhoti? Ä• mantÄ• . anÄ• gatÄ• ya bodhiyÄ• buddhoti \Se 307/? na hevaá¹ƒ

anÄ• gatÄ• ya bodhiyÄ• buddhoti? Ä• mantÄ• . tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ ka ... pe ....

tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? Ä• mantÄ• . tÄ• ya bodhiyÄ• dukkhaá¹ƒ maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannÄ• ya bodhiyÄ• buddho, tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? Ä• buddho, tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na \Ee 282/ hevaá¹ƒ vattabbe ...

paccuppannÄ• ya bodhiyÄ• buddho, tÄ• ya bodhiyÄ• dukkhaá¹ƒ parijÄ• nÄ• ti, samudaya sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• . atÄ«tÄ• ya bodhiyÄ• buddho, tÄ• ya bo ... pe ... maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannÄ• ya bodhiyÄ• buddho, tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? Ä• buddho, tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannÄ• ya \Be 213/ bodhiyÄ• buddho, tÄ• ya bodhiyÄ• dukkhaá¹ƒ parijÄ• nÄ• ti ... bhÄ• vetÄ«ti \Ne 237/? Ä• mantÄ• . anÄ• gatÄ• ya bodhiyÄ• buddho, tÄ• ya bodhiyÄ• duk maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«tÄ• ya \Se 308/ bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karot
paccuppannÄ• ya bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«
....

atÄ«tÄ• ya bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• dukkhaá¹ƒ parijÄ• nÄ• ti ... pe ... mag
Ä• mantÄ• . paccuppannÄ• ya bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• dukkhaá¹ƒ parijÄ•
bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gatÄ• ya bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti?
bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• bodhikaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na \Ee 283/ hev

anÄ• gatÄ• ya bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• dukkhaá¹ƒ parijÄ• nÄ• ti ... pe ...
Ä• mantÄ• . paccuppannÄ• ya bodhiyÄ• buddho, na ca tÄ• ya bodhiyÄ• dukkhaá¹ƒ parijÄ•
bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<399> atÄ«tÄ• ya bodhiyÄ• buddho, anÄ• gatÄ• ya bodhiyÄ• buddho, paccuppannÄ• ya
tÄ«hi bodhÄ«hi buddhoti? na hevaá¹ƒ vattabbe ... pe ....

tÄ«hi bodhÄ«hi buddhoti? Ä• mantÄ• . satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ tÄ«hi bodhÄ«
tisso bodhiyo paccupaá¹-á¹-hitÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

na \Se 309/ vattabbaá¹ƒ --- ``bodhiyÄ• buddhoâ€™â€™ ti? Ä• mantÄ• . nanu bodhipaá¹-il
haÃ±ci bodhipaá¹-ilÄ• bhÄ• buddho, tena vata re vattabbe --- ``bodhiyÄ• buddhoâ€™â€™

bodhipaá¹-ilÄ• bhÄ• \Ne 238/ buddhoti, bodhiyÄ• buddhoti? Ä• mantÄ• . bodhipaá¹-ilÄ• bh
vattabbe ... pe ....

bodhiyÄ• buddhotikathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(39) 7. lakkhaá¹‡akathÄ•

<400> lakkhaá¹‡asamannÄ• gato \Be 214/ bodhisattoti? Ä• mantÄ• . padesalakkhaá¹‡ehi s
padesabodhisattoti? na hevaá¹ƒ vattabbe ... pe ....

lakkhaá¹‡asamannÄ• gato bodhisattoti? Ä• mantÄ• \Ee 284/. tibhÄ• galakkhaá¹‡ehi sama

tibhÄ• gabodhisattoti? na hevaá¹ƒ vattabbe ... pe ....

lakkhaá¹‡asamannÄ• gato bodhisattoti? Ä• mantÄ• . upaá¸• á¸• halakkhaá¹‡ehi samannÄ•
na hevaá¹ƒ vattabbe ... pe ....

lakkhaá¹‡asamannÄ• gato bodhisattoti? Ä• mantÄ• . cakkavattisatto lakkhaá¹‡asamannÄ•
bodhisattoti? na hevaá¹ƒ vattabbe ... pe ....

cakkavattisatto lakkhaá¹‡asamannÄ• gato, cakkavattisatto bodhisattoti? Ä• mantÄ• . yÄ• d
pubbayogo pubbacariyÄ• dhammakkhÄ• naá¹ƒ \Se 310/ dhammadesanÄ• , tÄ• diso cakka
pubbacariyÄ• dhammakkhÄ• naá¹ƒ dhammadesanÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<401> yathÄ• bodhisattassa jÄ• yamÄ• nassa devÄ• paá¹-hamaá¹ƒ paá¹-iggaá¹‡hanti pa
III 205 vuttaá¹ƒ dissÄ• ya pucchati}, evamevaá¹ƒ \Ne 239/ cakkavattisattassa jÄ• yamÄ• na
paá¹-iggaá¹‡hanti pacchÄ• manussÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• bodhisattassa jÄ• yamÄ• nassa cattÄ• ro naá¹ƒ devaputtÄ• paá¹-iggahetvÄ• mÄ•
``attamanÄ• , devi, hohi! mahesakkho te putto uppannoâ€™â€™ ti, evamevaá¹ƒ cakkavattis
cattÄ• ro naá¹ƒ devaputtÄ• paá¹-iggahetvÄ• mÄ• tu purato á¹-hapenti --- ``attamanÄ• , dev
putto uppannoâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• bodhisattassa jÄ• yamÄ• nassa dve udakassa dhÄ• rÄ• antalikkhÄ• pÄ• tubhavan
uá¹‡hassa --- yena bodhisattassa udakakiccaá¹ƒ karonti mÄ• tu ca, evamevaá¹ƒ cakkavattis
jÄ• yamÄ• nassa dve udakassa dhÄ• rÄ• antalikkhÄ• pÄ• tubhavanti --- ekÄ• sÄ«tassa, e
215/ cakkavattisattassa udakakiccaá¹ƒ karonti mÄ• tu cÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• sampatijÄ• to bodhisatto samehi pÄ• dehi patiá¹-á¹-hahitvÄ• uttarena abhimukho s
gacchati setamhi chatte anudhÄ• riyamÄ• ne, sabbÄ• ca disÄ• viloketi, Ä• sabhiÃ±ca vÄ•
``aggohamasmi \Se 311/ lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassa,
natthi dÄ• ni punabbhavoâ€™â€™ ti, evamevaá¹ƒ sampatijÄ• to cakkavattisatto samehi pÄ
uttarena abhimukho sattapadavÄ«tihÄ• rena gacchati setamhi chatte anudhÄ• riyamÄ• ne,
Ä• sabhiÃ±ca vÄ• caá¹ƒ bhÄ• sati --- ``aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa,
ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• bodhisattassa jÄ• yamÄ• nassa mahato Ä• lokassa mahato obhÄ• sassa mahato b
evamevaá¹ƒ cakkavattisattassa jÄ• yamÄ• nassa mahato Ä• lokassa mahato obhÄ• sassa
pÄ• tubhÄ• vo hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• \Ne 240/ bodhisattassa pakatikÄ• yo samantÄ• byÄ• maá¹ƒ obhÄ• sati, evamevaá
pakatikÄ• yo samantÄ• byÄ• maá¹ƒ obhÄ• satÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

yathÄ• bodhisatto mahÄ• supinaá¹ƒ passati, evamevaá¹ƒ cakkavattisatto mahÄ• supinaá¹
vattabbe ... pe ....

<402> na vattabbaá¹ƒ --- ``lakkhaá¹‡asamannÄ• gato bodhisattoâ€™â€™ ti? Ä• mantÄ• .
``dvattiá¹ƒsimÄ• ni, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá¹‡Ä• ni, yehi samann
mahÄ• purisassa dveva gatiyo bhavanti anaÃ±Ã±Ä• {na aÃ±Ã±Ä• (Katthaci) }! sace agÄ•
hoti cakkavattÄ« dhammiko dhammarÄ• jÄ• \Se 312/ cÄ• turanto vijitÄ• vÄ« janapadatthÄ•
sattaratanasamannÄ• gato. tassimÄ• ni satta ratanÄ• ni bhavanti, seyyathidaá¹ƒ --- cakkara
hatthiratanaá¹ƒ, assaratanaá¹ƒ \Be 216/, maá¹‡iratanaá¹ƒ, itthiratanaá¹ƒ, gahapatiratanaá¹ƒ
pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kho panassa puttÄ• bhavanti sÅ«r
parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asatthe
ajjhÄ• vasati. sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ hoti sammÄ
vivaá¹-á¹-acchadoâ€™â€™ ti {DN III 200}. attheva suttantoti? Ä• mantÄ• . tena hi lakkhaá¹‡
bodhisattoti.

lakkhaá¹‡akathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(40) 8. niyÄ• mokkantikathÄ•

<403> bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyo
ghaá¹-ikÄ• rasuttaá¹ƒ nissÄ• ya pucchati}? Ä• mantÄ• . bodhisatto kassapassa bhagavato s
vattabbe ... pe ....

bodhisatto \Ne 241/ kassapassa bhagavato sÄ• vakoti? Ä• mantÄ• . sÄ• vako hutvÄ• budd
vattabbe ... pe ....

sÄ• vako hutvÄ• buddho hotÄ«ti? Ä• mantÄ• . anussaviyoti? na \Se 313/ hevaá¹ƒ vattabbe

anussaviyoti \Ee 287/? Ä• mantÄ• . nanu bhagavÄ• sayambhÅ«ti? Ä• mantÄ• . haÃ±ci bha
re vattabbe --- ``anussaviyoâ€™â€™ ti.

bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyoti? Ä• n
mÅ«le tÄ«á¹‡eva sÄ• maÃ±Ã±aphalÄ• ni abhisambuddhÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... p

nanu bhagavatÄ• bodhiyÄ• mÅ«le cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni abhisambuddhÄ• nÄ«
bodhiyÄ• mÅ«le cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni abhisambuddhÄ• ni, no ca vata re vattabl
kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyoâ€™â€™ ti.

<404> bodhisatto \Be 217/ kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrah
bodhisatto dukkarakÄ• riyaá¹ƒ akÄ• sÄ«ti? Ä• mantÄ• . dassanasampanno puggalo dukkara
hevaá¹ƒ vattabbe ... pe ....

bodhisatto aparantapaá¹ƒ {amaraá¹ƒ tapaá¹ƒ (SN a I 137) } akÄ• si, aÃ±Ã±aá¹ƒ satthÄ• raá
dassanasampanno puggalo aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyyÄ• ti? na hevaá¹ƒ vattabbe ..

Ä• yasmÄ• Ä• nando bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyo, Ä• yas
Ä• mantÄ• . bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmac
kassapassa bhagavato sÄ• vakoti? na \Ee 288/ hevaá¹ƒ vattabbe ... pe ....

citto \Ne 242/ gahapati hatthako Ä• á¸·avako bhagavato pÄ• vacane okkantaniyÄ• mo carit
gahapati hatthako Ä• á¸·avako bhagavato sÄ• vakoti? Ä• mantÄ• . bodhisatto kassapassa b
okkantaniyÄ• mo caritabrahmacariyo, bodhisatto kassapassa bhagavato sÄ• vakoti? na hev

bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyo, na ca
sÄ• vakoti? Ä• mantÄ• . Ä• yasmÄ• Ä• nando bhagavato pÄ• vacane okkantaniyÄ• mo car
sÄ• vakoti? na hevaá¹ƒ vattabbe ... pe ....

bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyo, na ca
sÄ• vakoti? Ä• mantÄ• . citto gahapati hatthako Ä• á¸·avako bhagavato pÄ• vacane okkanta
na ca bhagavato sÄ• vakoti? na hevaá¹ƒ vattabbe ... pe ....

bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyo, na ca
sÄ• vakoti? Ä• mantÄ• . sÄ• vako jÄ• tiá¹ƒ vÄ«tivatto asÄ• vako hotÄ«ti? na hevaá¹ƒ vattab

<405> na \Be 218/ vattabbaá¹ƒ --- ``bodhisatto kassapassa bhagavato pÄ• vacane okkanta
caritabrahmacariyoâ€™â€™ ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• \Se 315/ --- ``kassa
bhagavati brahmacariyaá¹ƒ acariá¹ƒ Ä• yatiá¹ƒ sambodhÄ• yÄ• â€™â€™ ti! attheva suttant
tena hi na vattabbaá¹ƒ --- ``bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo
ti.

bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyoti? Ä• n

bhagavatÄ• ---

``sabbÄ• bhibhÅ« sabbavidÅ«hamasmi,

sabbesu dhammesu anupalitto.

sabbaÃ±jaho \Ne 243/ taá¹‡hakkhaye vimutto,

sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ ||

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggalo ||

``ahaÃ±hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tosmi nibbuto ||

``dhammacakkaá¹ƒ pavattetuá¹ƒ, gacchÄ• mi kÄ• sinaá¹ƒ puraá¹ƒ.

andhÄ«bhÅ«tasmiá¹ƒ {andhabhÅ«tasmiá¹ƒ (Ce Se Ke Ee) } lokasmiá¹ƒ, Ä• haÃ±chaá¹ƒ {Ä•
amatadundubhiâ€™â€™ nti {dudrabhinti (Katthaci) } ||

 ``yathÄ• kho tvaá¹ƒ, Ä• vuso, paá¹-ijÄ• nÄ• si, arahasi anantajinoâ€™â€™ ti?

``mÄ• disÄ• ve jinÄ• honti, ye pattÄ• Ä• savakkhayaá¹ƒ.

jitÄ• me pÄ• pakÄ• dhammÄ• , tasmÄ• haá¹ƒ upaka jinoâ€™â€™ ti {Vin I 11; MN I 285; II

 attheva suttantoti? Ä• mantÄ• . tena \Ee 290/ hi na vattabbaá¹ƒ --- ``bodhisatto kassapassa
pÄ• vacane okkantaniyÄ• mo caritabrahmacariyoâ€™â€™ ti.

 bodhisatto kassapassa bhagavato pÄ• vacane okkantaniyÄ• mo caritabrahmacariyoti? Ä• n
bhagavatÄ• --- `` `idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananussutes
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• \Be 219/ udapÄ• di, vijjÄ• udapÄ• di, Ä• lo
panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti me, bhikkhave ... pe ... pariÃ±Ã±
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. `idaá¹ƒ d
ariyasaccaâ€™ nti me, bhikkhave ... pe ... `taá¹ƒ kho panidaá¹ƒ dukkhasamudayaá¹ƒ {dukkh

ariyasaccaá¹ƒ pahÄ• tabbaâ€™ nti me, bhikkhave ... pe ... pahÄ«nanti me, bhikkhave ... pe
dukkhanirodhaá¹ƒ {dukkhanirodho (Se Ke) } ariyasaccaâ€™ nti me, bhikkhave ... pe ... `taá
dukkhanirodhaá¹ƒ \Ne 244/ ariyasaccaá¹ƒ sacchikÄ• tabbaâ€™ nti me, bhikkhave ... pe ... s
bhikkhave ... pe ... `idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™ nti me, bh
`taá¹ƒ kho panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ• vetabbaâ€
... bhÄ• vitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä•
udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• dÄ«â€™â€™ ti {Vin I 15; SN c V 1081; Paá¹-is
suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``bodhisatto kassapassa bhagavato pÄ• v
caritabrahmacariyoâ€™â€™ ti.

niyÄ• mokkantikathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(41) 9. aparÄ• pi samannÄ• gatakathÄ•

<406> arahattasacchikiriyÄ• ya \Se 317/ paá¹-ipanno puggalo tÄ«hi phalehi samannÄ• gato
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo catÅ«hi phassehi \Ee 291/ catÅ«hi vedanÄ• h
catÅ«hi cetanÄ• hi catÅ«hi cittehi catÅ«hi saddhÄ• hi catÅ«hi vÄ«riyehi catÅ«hi satÄ«hi cat
catÅ«hi paÃ±Ã±Ä• hi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo dvÄ«hi phalehi samannÄ• gatoti? Ä
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo tÄ«hi phassehi tÄ«hi vedanÄ• hi ...
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• miphalasacchikiriyÄ• ya \Be 220/ paá¹-ipanno puggalo sotÄ• pattiphalena sam
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo dvÄ«hi phassehi dvÄ«hi vedanÄ
paÃ±Ã±Ä• hi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

arahattasacchikiriyÄ• ya \Ne 245/ paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ• gatot
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• panno sattakkhattuparamo, kolaá¹…kol
hevaá¹ƒ vattabbe ... pe ....

arahattasacchikiriyÄ• ya \Se 318/ paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ•
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe ...

arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• miphalena samannÄ• gatoti? Ä• m
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• mÄ« antarÄ• parinibbÄ• yÄ«, upah

asaá¹…khÄ• raparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒsoto akaniá¹-á¹-h
... pe ....

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ• gato
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• panno sattakkhattuparamo, k
hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ•
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• mÄ«ti? na hevaá¹ƒ va

sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ• g
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• panno sattakkhattuparam
na hevaá¹ƒ vattabbe ... pe ....

<407> sotÄ• pattiphalena samannÄ• gato sotÄ• pannoti vattabboti? Ä• mantÄ• \Se 319/. a
paá¹-ipanno puggalo sotÄ• pattiphalena \Be 221/ samannÄ• gatoti? Ä• mantÄ• . sveva arah
paá¹-ipanno puggalo, so sotÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• miphalena \Ne 246/ samannÄ• gato sakadÄ• gÄ• mÄ«ti vattabboti? Ä• mantÄ
paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . sveva arahatta
puggalo, so sakadÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• miphalena samannÄ• gato anÄ• gÄ• mÄ«ti vattabboti? Ä• mantÄ• . arahattasacc
anÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• \Ee 293/. sveva arahattasacchikiriyÄ• y
anÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sotÄ• pattiphalena samannÄ• gato sotÄ• pannoti vattabboti? Ä• mantÄ• . anÄ• gÄ• miphal
puggalo sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . sveva anÄ• gÄ• miphalasacchiki
so sotÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• miphalena samannÄ• gato sakadÄ• gÄ• mÄ«ti vattabboti? Ä• mantÄ• . anÄ•
paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä• mantÄ• . sveva anÄ• gÄ
paá¹-ipanno puggalo, so sakadÄ• gÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sotÄ• pattiphalena samannÄ• gato sotÄ• pannoti vattabboti? Ä• mantÄ• \Se 320/. sakadÄ
paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ• gatoti? Ä• mantÄ• . sveva sakadÄ• gÄ•
paá¹-ipanno puggalo, so sotÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ....

<408> arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ• gatoti?
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«tivattoti? Ä• mantÄ• .
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«tivatto, no ca vata re
``arahattasacchikiriyÄ• ya \Ee 294/ paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ• gato

arahattasacchikiriyÄ• ya \Be 222/ \Ne 247/ paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«tiva
samannÄ• gatoti? Ä• mantÄ• . arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattima
sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ apÄ• yagamanÄ«yaá¹ƒ rÄ
dosaá¹ƒ apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ vÄ«tivatto, tena samannÄ• gatoti? na hevaá¹ƒ va

arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ• gatoti? Ä
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivattoti? Ä• man
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto, no ca va
``arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ• gatoâ€™

arahattasacchikiriyÄ• ya \Se 321/ paá¹-ipanno puggalo sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto
Ä• mantÄ• . arahattasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• mimaggaá¹ƒ vÄ«tiv
kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ vÄ«tivatto, tena samannÄ• gatoti? na heva

arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• miphalena samannÄ• gatoti? Ä• m
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• miphalaá¹ƒ vÄ«tivattoti? Ä• mantÄ•
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• miphalaá¹ƒ vÄ«tivatto, no ca vata re
``arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• miphalena samannÄ• gatoâ€™â€

arahattasacchikiriyÄ• ya \Ee 295/ paá¹-ipanno puggalo anÄ• gÄ• miphalaá¹ƒ vÄ«tivatto, ten
Ä• mantÄ• . arahattasacchikiriyÄ• ya paá¹-ipanno puggalo anÄ• gÄ• mimaggaá¹ƒ vÄ«tivatto
kÄ• marÄ• gaá¹ƒ aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ vÄ«tivatto, tena samannÄ• gatoti? na

<409> anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«tivattoti? Ä•
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ \Ne 248/ vÄ«tiva
re vattabbe --- ``anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena

anÄ• gÄ• miphalasacchikiriyÄ• ya \Be 223/ paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«tiv
samannÄ• gatoti? Ä• mantÄ• . anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ
sakkÄ• yadiá¹-á¹-hiá¹ƒ ... pe ... apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ vÄ«tivatto, tena samannÄ•
vattabbe ... pe ....

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ•
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto
``anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalena samannÄ

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ• miphalaá¹ƒ vÄ«tivatto
Ä• mantÄ• \Ee 296/. anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ•
oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ vÄ«tivatto, tena samannÄ•
... pe ....

<410> sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena sama
sakadÄ• gÄ• miphalasacchikiriyÄ• ya \Se 323/ paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«
haÃ±ci sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«t
vattabbe --- ``sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena

sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalaá¹ƒ vÄ«tivatto,
Ä• mantÄ• . sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattimaggaá¹
sakkÄ• yadiá¹-á¹-hiá¹ƒ ... pe ... apÄ• yagamanÄ«yaá¹ƒ mohaá¹ƒ vÄ«tivatto, tena samannÄ•
vattabbe ... pe ....

<411> na vattabbaá¹ƒ --- ``arahattasacchikiriyÄ• ya paá¹-ipanno puggalo tÄ«hi phalehi sam
Ä• mantÄ• . nanu arahattasacchikiriyÄ• ya paá¹-ipannena puggalena tÄ«á¹‡i phalÄ• ni paá¹
aparihÄ«noti? Ä• mantÄ• . haÃ±ci arahattasacchikiriyÄ• ya paá¹-ipannena puggalena tÄ«á¹
paá¹-iladdhÄ• ni tehi \Be 224/ ca aparihÄ«no, tena vata re vattabbe --- ``arahattasacchikiriyÄ
puggalo tÄ«hi phalehi samannÄ• gatoâ€™â€™ ti.

na vattabbaá¹ƒ --- ``anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo dvÄ«hi phalehi
Ä• mantÄ• . nanu anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena puggalena \Ee 297/ dve
tehi ca aparihÄ«noti? Ä• mantÄ• . haÃ±ci anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena
paá¹-iladdhÄ• ni tehi ca aparihÄ«no, tena vata \Se 324/ re vattabbe --- ``anÄ• gÄ• miphalas
paá¹-ipanno puggalo dvÄ«hi phalehi samannÄ• gatoâ€™â€™ ti.

na vattabbaá¹ƒ --- ``sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattip
samannÄ• gatoâ€™â€™ ti? Ä• mantÄ• . nanu sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ip
sotÄ• pattiphalaá¹ƒ paá¹-iladdhaá¹ƒ, tena ca aparihÄ«noti? Ä• mantÄ• . haÃ±ci sakadÄ• gÄ
paá¹-ipannena puggalena sotÄ• pattiphalaá¹ƒ paá¹-iladdhaá¹ƒ tena ca aparihÄ«no, tena vat
``sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalena samannÄ•

<412> arahattasacchikiriyÄ• ya paá¹-ipannena puggalena tÄ«á¹‡i phalÄ• ni paá¹-iladdhÄ• n
arahattasacchikiriyÄ• ya paá¹-ipanno puggalo tÄ«hi phalehi samannÄ• gatoti? Ä• mantÄ• . a
paá¹-ipannena puggalena cattÄ• ro maggÄ• paá¹-iladdhÄ• tehi ca aparihÄ«noti, arahattasa
paá¹-ipanno puggalo catÅ«hi maggehi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena puggalena dve phalÄ• ni paá¹-iladdhÄ• n
250/, anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo dvÄ«hi phalehi samannÄ• gat
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena puggalena tayo maggÄ• paá¹-iladdhÄ• te
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo tÄ«hi \Se 325/ maggehi samannÄ• g
... pe ....

sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena puggalena sotÄ• pattiphalaá¹ƒ paá¹-il
aparihÄ«noti, sakadÄ• gÄ• miphalasacchikiriyÄ• ya \Ee 298/ paá¹-ipanno puggalo \Be 225/
samannÄ• gatoti? Ä• mantÄ• . sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena puggal
tehi ca aparihÄ«noti, sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno puggalo dvÄ«hi ma
hevaá¹ƒ vattabbe ... pe ....

aparÄ• pi samannÄ• gatakathÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

(42) 10. sabbasaá¹ƒyojanappahÄ• nakathÄ•

<413> sabbasaá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ arahattanti? Ä• mantÄ• . arahattamaggena
pahÄ«yantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

arahattamaggena sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«ti? Ä• mantÄ• . arahattamaggena sak
vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ pajahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

arahattamaggena sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ pajaha
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ sotÄ• pattiphalaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti? Ä
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ sotÄ• pattiphalaá¹ƒ vuttaá¹ƒ bhagavatÄ• , no
``arahattamaggena sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«â€™â€™ ti.

<414> arahattamaggena \Se 326/ \Ne 251/ sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«ti? Ä• mantÄ
oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ pajahatÄ«ti? na hevaá¹ƒ vat

<415> arahattamaggena \Ee 299/ oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ•

nanu kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vaá¹ƒ sakadÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vaá¹ƒ sakadÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ bhaga
``arahattamaggena sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«â€™â€™ ti.

arahattamaggena \Be 226/ sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«ti? Ä• mantÄ• . arahattamag
kÄ• marÄ• gaá¹ƒ aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ pajahatÄ«ti? na hevaá¹ƒ vattabbe ... p

<416> arahattamaggena aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ aá¹‡usahagataá¹ƒ byÄ• pÄ•
nanu kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ anÄ• gÄ• miphalaá¹ƒ vutt
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ anÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ
--- ``arahattamaggena sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«â€™â€™ ti.

arahattamaggena sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«ti? Ä• mantÄ• . nanu rÅ«parÄ• gaarÅ
anavasesappahÄ• naá¹ƒ \Se 327/ arahattaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• ya anavasesappahÄ• naá¹ƒ arahattaá¹ƒ
re vattabbe --- ``arahattamaggena sabbe saá¹ƒyojanÄ• pahÄ«yantÄ«â€™â€™ ti.

<417> na vattabbaá¹ƒ --- ``sabbasaá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ arahattaâ€™â€™ nti? Ä
saá¹ƒyojanÄ• pahÄ«nÄ• ti? Ä• mantÄ• \Ee 300/. haÃ±ci arahato sabbe saá¹ƒyojanÄ• pah
--- ``sabbasaá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ arahattaâ€™â€™ nti.

sabbasaá¹ƒyojanappahÄ• nakathÄ• niá¹-á¹-hitÄ• .

catutthavaggo.

tassuddÄ• naá¹ƒ ---

gihissa \Ne 252/ arahÄ• , saha upapattiyÄ• arahÄ• , arahato sabbe dhammÄ• anÄ• savÄ
samannÄ• gato, evamevaá¹ƒ chahi upekkhÄ• hi, bodhiyÄ• buddho, salakkhaá¹‡asamannÄ
okkantaniyÄ• mo caritabrahmacariyo, paá¹-ipannako phalena samannÄ• gato, sabbasaá¹ƒy
arahattanti.

5. paÃ±camavaggo

(43) 1. vimuttikathÄ•

<418> vimuttiÃ±Ä• á¹‡aá¹ƒ \Se 328/ \Be 227/ \Ee 301/ vimuttanti? Ä• mantÄ• . yaá¹ƒ kiÃ±c
sabbaá¹ƒ taá¹ƒ vimuttanti? na hevaá¹ƒ vattabbe ... pe .... vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? Ä

paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vimuttanti? na hevaá¹ƒ vattabbe ... pe ....

vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? Ä• mantÄ• . gotrabhuno puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ v
vattabbe ... pe ... sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á
Ä• mantÄ• . sotÄ• pannassa Ã±Ä• á¹‡aá¹ƒ, sotÄ• pattiphalaá¹ƒ pattassa paá¹-iladdhassa a
Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipan
vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? Ä• mantÄ• . sakadÄ• gÄ• missa Ã±Ä• á¹‡aá¹ƒ, sakadÄ• gÄ
paá¹-iladdhassa adhigatassa sacchikatassa Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ...
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttan
Ã±Ä• á¹‡aá¹ƒ, anÄ• gÄ• miphalaá¹ƒ pattassa paá¹-iladdhassa adhigatassa sacchikatassa Ã
vattabbe ... pe ... arahattasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ
arahato \Ee 302/ Ã±Ä• á¹‡aá¹ƒ, arahattaá¹ƒ pattassa paá¹-iladdhassa adhigatassa sacchika
hevaá¹ƒ vattabbe ... pe ....

<419> sotÄ• pattiphalasamaá¹…gissa \Se 329/ \Ne 253/ puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ v
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti
... pe ... sakadÄ• gÄ• miphalasamaá¹…gissa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? Ä
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimu
... pe ... anÄ• gÄ• miphalasamaá¹…gissa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? Ä• m
anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttan
pe ... arahattaphalasamaá¹…gissa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? Ä• mantÄ• .
paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttanti? na hevaá¹ƒ vattabbe ... pe ....

<420> sotÄ• pattiphalasamaá¹…gissa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttaá¹ƒ taÃ±ca p
Ã±Ä• á¹‡anti? Ä• mantÄ• . sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa \Be
vimuttaá¹ƒ taÃ±ca phalaá¹ƒ pattassa Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... sakadÄ• g
puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttaá¹ƒ taÃ±ca phalaá¹ƒ pattassa Ã±Ä• á¹‡anti? Ä• ma
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimu
pattassa Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gÄ• miphalasamaá¹…gissa pugg
vimuttaá¹ƒ taÃ±ca phalaá¹ƒ pattassa Ã±Ä• á¹‡anti? Ä• mantÄ• . anÄ• gÄ• miphalasacchikir
330/ puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttaá¹ƒ taÃ±ca phalaá¹ƒ pattassa Ã±Ä• á¹‡anti? n
... arahattaphalasamaá¹…gissa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttaá¹ƒ taÃ±ca phalaá¹
Ä• mantÄ• . arahattasacchikiriyÄ• ya paá¹-ipannassa puggalassa vimuttiÃ±Ä• á¹‡aá¹ƒ vimu
pattassa Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

vimuttikathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(44) 2. asekhaÃ±Ä• á¹‡akathÄ•

<421> sekhassa \Ne 254/ asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . sekho asekhaá¹ƒ diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ upasampajja viharati, kÄ• yena phusitvÄ• viharatÄ«ti? ... pe ... nanu sekho asekhaá¹ƒ dhammaá¹ƒ na jÄ• nÄ• ti na passati, adiá¹-á¹-haá¹ƒ aviditaá upasampajja viharati, na kÄ• yena phusitvÄ• viharatÄ«ti? Ä• mantÄ• . haÃ±ci sekho asekh na passati, adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ na upasampajja viharati, na kÄ• yena p no ca vata re vattabbe --- ``sekhassa asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti.

asekhassa \Ee 304/ asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, asekho asekhaá¹ƒ dhammaá¹ƒ jÄ• nÄ• viditaá¹ƒ sacchikataá¹ƒ upasampajja viharati, kÄ• yena phusitvÄ• viharatÄ«ti? Ä• mantÄ• . Ã±Ä• á¹‡aá¹ƒ atthi \Se 331/, sekho asekhaá¹ƒ dhammaá¹ƒ jÄ• nÄ• ti passati, diá¹-á¹-haá¹ƒ upasampajja viharati, kÄ• yena phusitvÄ• viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<422> sekhassa \Be 229/ asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, sekho asekhaá¹ƒ dhammaá¹ƒ na adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ na upasampajja viharati, na kÄ• yena phusitvÄ• v asekhassa asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthi, asekho asekhaá¹ƒ dhammaá¹ƒ na jÄ• nÄ• ti na p aviditaá¹ƒ asacchikataá¹ƒ na upasampajja viharati, na kÄ• yena phusitvÄ• viharatÄ«ti? na h pe ....

sekhassa asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . gotrabhuno puggalassa sotÄ• pa atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa pug sotÄ• pattiphale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sakadÄ• gÄ• miphala arahattasacchikiriyÄ• ya paá¹-ipannassa puggalassa arahatte Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na he ....

<423> na \Ne 255/ vattabbaá¹ƒ --- ``sekhassa asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti? Ä• nando sekho --- ``bhagavÄ• uá¸·Ä• roâ€™â€™ ti jÄ• nÄ• ti, ``sÄ• riputto thero, mahÄ• r uá¸·Ä• roâ€™â€™ ti jÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci Ä• yasmÄ• Ä• nando sekho --- ``bh 332/ jÄ• nÄ• ti, ``sÄ• riputto \Ee 305/ thero, mahÄ• moggallÄ• no thero uá¸·Ä• roâ€™â€™ t vattabbe --- ``sekhassa asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti.

asekhaÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(45) 3. viparÄ«takathÄ•

<424> pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ {pathavÄ«kasiá¹‡asamÄ• pattiá¹ƒ (Ce Katthac
viparÄ«te Ã±Ä• á¹‡anti? Ä• mantÄ• . anicce niccanti vipariyesoti? na hevaá¹ƒ vattabbe ... pe
... pe ... anattani attÄ• ti ... pe ... asubhe subhanti vipariyesoti? na hevaá¹ƒ vattabbe ... pe ...

pathavÄ«kasiá¹‡aá¹ƒ \Be 230/ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡anti? Ä
hevaá¹ƒ vattabbe ... pe ... nanu kusalanti? Ä• mantÄ• . haÃ±ci kusalaá¹ƒ, no ca vata re vatta
``pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡aâ€™â€™ nti.

anicce niccanti vipariyeso, so ca akusaloti? Ä• mantÄ• . pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá
viparÄ«te Ã±Ä• á¹‡aá¹ƒ, taÃ±ca akusalanti? na hevaá¹ƒ vattabbe ... pe ... dukkhe sukhanti
attÄ• ti ... pe ... asubhe subhanti vipariyeso, so ca akusaloti? Ä• mantÄ• . pathavÄ«kasiá¹‡a
samÄ• pannassa viparÄ«te Ã±Ä• á¹‡aá¹ƒ, taÃ±ca akusalanti? na hevaá¹ƒ vattabbe ... pe ...

<425> pathavÄ«kasiá¹‡aá¹ƒ \Se 333/ \Ee 306/ \Ne 256/ samÄ• pattiá¹ƒ samÄ• pannassa v
taÃ±ca akusalanti? Ä• mantÄ• . anicce niccanti vipariyeso, so ca kusaloti? na hevaá¹ƒ vatta
pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡aá¹ƒ, taÃ±ca aku
sukhanti ... pe ... anattani attÄ• ti ... pe ... asubhe subhanti vipariyeso, so ca kusaloti? na hev
vattabbe ... pe ....

<426> pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡anti? Ä•
pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjeyyÄ• ti? Ä• mantÄ• . haÃ±ci arahÄ• patha
samÄ• pajjeyya, no ca vata re vattabbe --- ``pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pa
Ã±Ä• á¹‡aâ€™â€™ nti.

pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡aá¹ƒ, arahÄ• pa
samÄ• pattiá¹ƒ samÄ• pajjeyyÄ• ti? Ä• mantÄ• . atthi arahato vipariyesoti? na hevaá¹ƒ vatta

atthi arahato vipariyesoti? Ä• mantÄ• . atthi arahato saÃ±Ã±Ä• vipariyeso cittavipariyeso
diá¹-á¹-hivipariyesoti? na hevaá¹ƒ vattabbe ... pe ....

natthi arahato saÃ±Ã±Ä• vipariyeso cittavipariyeso diá¹-á¹-hivipariyesoti? Ä• mantÄ• . haÃ±
saÃ±Ã±Ä• vipariyeso cittavipariyeso \Be 231/ diá¹-á¹-hivipariyeso, no ca vata re vattabbe ---
vipariyesoâ€™â€™ ti.

<427> na \Se 334/ vattabbaá¹ƒ --- pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa v
Ä• mantÄ• . pathavÄ«kasiá¹‡aá¹ƒ \Ee 307/ samÄ• pattiá¹ƒ samÄ• pajjantassa sabbeva pat
tena hi pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡anti.

pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡anti? Ä• mantÄ•
ca koci pathaviá¹ƒ pathavito samÄ• pajjatÄ«ti? Ä• mantÄ• . haÃ±ci pathavÄ« atthi, atthi ca \
pathaviá¹ƒ pathavito samÄ• pajjati, no ca vata re vattabbe --- ``pathavÄ«kasiá¹‡aá¹ƒ samÄ•
samÄ• pannassa viparÄ«te Ã±Ä• á¹‡aâ€™â€™ nti.

pathavÄ« atthi, pathaviá¹ƒ pathavito samÄ• pajjantassa viparÄ«taá¹ƒ hotÄ«ti? Ä• mantÄ• .
nibbÄ• naá¹ƒ nibbÄ• nato samÄ• pajjantassa viparÄ«taá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ...
vattabbaá¹ƒ --- ``pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa viparÄ«te Ã±Ä• á¹‡

viparÄ«takathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(46) 4. niyÄ• makathÄ•

<428> aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡anti? Ä• mantÄ• . niyatassa aniyÄ•
na hevaá¹ƒ vattabbe ... pe ....

niyatassa aniyÄ• magamanÄ• ya natthi Ã±Ä• á¹‡anti? Ä• mantÄ• . aniyatassa \Se 335/ niy
Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡anti? Ä• mantÄ• \Ee 308/. niyatassa niyÄ•
Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

niyatassa niyÄ• magamanÄ• ya natthi Ã±Ä• á¹‡anti? Ä• mantÄ• . aniyatassa niyÄ• magam
hevaá¹ƒ vattabbe ... pe ....

aniyatassa \Be 232/ \Ne 258/ niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡anti? Ä• mantÄ• . aniyata
Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

aniyatassa aniyÄ• magamanÄ• ya natthi Ã±Ä• á¹‡anti? Ä• mantÄ• . aniyatassa niyÄ• maga
hevaá¹ƒ vattabbe ... pe ....

<429> aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡anti? Ä• mantÄ• . aniyatassa niyÄ•
na hevaá¹ƒ vattabbe ... pe ....

aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡anti? Ä• mantÄ• . aniyatassa niyÄ• magam

... sammappadhÄ• nÄ• ... iddhipÄ• dÄ• ... indriyÄ• ... balÄ• ... bojjhaá¹…gÄ• ti? na hevaá

aniyatassa niyÄ• magamanÄ• ya natthi niyÄ• moti? Ä• mantÄ• . haÃ±ci aniyatassa niyÄ• m
vata re vattabbe --- ``aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡aâ€™â€™ nti.

aniyatassa niyÄ• magamanÄ• ya natthi satipaá¹-á¹-hÄ• nÄ• ... pe ... bojjhaá¹…gÄ• ti? Ä• m
niyÄ• magamanÄ• ya natthi bojjhaá¹…gÄ• , no vata re vattabbe --- ``aniyatassa niyÄ• maga
Ã±Ä• á¹‡aâ€™â€™ nti.

<430> aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡anti? Ä• mantÄ• . gotrabhuno \Ee 30
Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sotÄ• pattiphalasacchikiriyÄ• ya paá¹-i
sotÄ• pattiphale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... arahattasacchikiriyÄ•
puggalassa arahatte Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<431> na vattabbaá¹ƒ --- ``aniyatassa niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡aâ€™â€™ nti?
bhagavÄ• jÄ• nÄ• ti --- ``ayaá¹ƒ puggalo sammattaniyÄ• maá¹ƒ okkamissati, bhabbo ayaá¹
abhisametuâ€™â€™ nti? Ä• mantÄ• . haÃ±ci bhagavÄ• jÄ• nÄ• ti --- ``ayaá¹ƒ puggalo sam
bhabbo ayaá¹ƒ puggalo dhammaá¹ƒ abhisametuá¹ƒ, â€™â€™ tena vata re vattabbe --- ``ar
atthi Ã±Ä• á¹‡aâ€™â€™ nti.

niyÄ• makathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(47) 5. paá¹-isambhidÄ• kathÄ•

<432> sabbaá¹ƒ \Be 233/ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti? Ä• mantÄ• . sammutiÃ±Ä• á¹‡
337/? na hevaá¹ƒ vattabbe ... pe ... sammutiÃ±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti? Ä• mantÄ• .
jÄ• nanti, sabbe te paá¹-isambhidÄ• pattÄ• ti? na hevaá¹ƒ vattabbe ... pe ... sabbaá¹ƒ Ã±Ä•
paá¹-isambhidÄ• ti? Ä• mantÄ• . cetopariyÄ• ye \Ee 310/ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti?
... cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti? Ä• mantÄ• . ye keci paracittaá¹ƒ jÄ• na
paá¹-isambhidÄ• pattÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti? Ä• mantÄ• . sabbÄ• paÃ±Ã±Ä• paá¹-isambh
pe ... sabbÄ• paÃ±Ã±Ä• paá¹-isambhidÄ• ti? Ä• mantÄ• . pathavÄ«kasiá¹‡aá¹ƒ samÄ• pa
paÃ±Ã±Ä• , sÄ• paÃ±Ã±Ä• paá¹-isambhidÄ• ti? na hevaá¹ƒ vattabbe ... pe ... Ä• pokasiá¹‡
tejokasiá¹‡aá¹ƒ ... pe ... vÄ• yokasiá¹‡aá¹ƒ ... pe ... nÄ«lakasiá¹‡aá¹ƒ ... pe ... pÄ«takasiá¹‡

lohitakasiá¹‡aá¹ƒ ... pe ... odÄ• takasiá¹‡aá¹ƒ ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... pe ... nevasaÃ±Ã±
samÄ• pannassa ... pe ... dÄ• naá¹ƒ dadantassa ... pe ... cÄ«varaá¹ƒ dadantassa ... pe ... pi
dadantassa ... pe ... senÄ• sanaá¹ƒ dadantassa ... pe ... gilÄ• napaccayabhesajjaparikkhÄ•
dadantassa atthi paÃ±Ã±Ä• , sÄ• paÃ±Ã±Ä• paá¹-isambhidÄ• ti? na hevaá¹ƒ vattabbe ... p

<433> na vattabbaá¹ƒ --- ``sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• â€™â€™ ti? Ä• mant
paÃ±Ã±Ä• , sÄ• paÃ±Ã±Ä• na paá¹-isambhidÄ• ti? na hevaá¹ƒ vattabbe ... pe ... tena hi sa
paá¹-isambhidÄ• ti.

paá¹-isambhidÄ• kathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(48) 6. sammutiÃ±Ä• á¹‡akathÄ•

<434> na vattabbaá¹ƒ --- ``sammutiÃ±Ä• á¹‡aá¹ƒ saccÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä
nanu \Ee 311/ pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pannassa atthi Ã±Ä• á¹‡aá¹ƒ, p
sammutisaccamhÄ«ti? Ä• mantÄ• . haÃ±ci pathavÄ«kasiá¹‡aá¹ƒ samÄ• pattiá¹ƒ samÄ• pa
pathavÄ«kasiá¹‡aÃ±ca sammutisaccamhi, tena vata re vattabbe --- ``sammutiÃ±Ä• á¹‡aá¹ƒ
aÃ±Ã±Ä• rammaá¹‡aâ€™â€™ nti.

na vattabbaá¹ƒ --- ``sammutiÃ±Ä• á¹‡aá¹ƒ saccÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• ramm
... nanu Ä• pokasiá¹‡aá¹ƒ ... pe ... tejokasiá¹‡aá¹ƒ ... pe ... gilÄ• napaccayabhesajjaparikkhÄ
atthi Ã±Ä• á¹‡aá¹ƒ, gilÄ• napaccayabhesajjaparikkhÄ• ro ca sammutisaccamhÄ«ti? Ä• man
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ dadantassa atthi Ã±Ä• á¹‡aá¹ƒ, gilÄ• napaccayabh
sammutisaccamhi, tena vata re vattabbe --- ``sammutiÃ±Ä• á¹‡aá¹ƒ saccÄ• rammaá¹‡aÃ±Ã
aÃ±Ã±Ä• rammaá¹‡aâ€™â€™ nti.

<435> sammutiÃ±Ä• á¹‡aá¹ƒ \Ne 261/ saccÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡
Ã±Ä• á¹‡ena dukkhaá¹ƒ parijÄ• nÄ• ti, samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, mag
hevaá¹ƒ vattabbe ... pe ....

sammutiÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(49) 7. cittÄ• rammaá¹‡akathÄ•

<436> cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ cittÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡anti
``sarÄ• gaá¹ƒ cittaá¹ƒ sarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci at
cittaá¹ƒ sarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, no ca vata re vattabbe --- ``cetopariyÄ• y
cittÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡aâ€™â€™ nti.

nanu \Ee 312/ atthi koci vÄ«tarÄ• gaá¹ƒ cittaá¹ƒ ... pe ... sadosaá¹ƒ cittaá¹ƒ ... vÄ«tadosaá¹
samohaá¹ƒ cittaá¹ƒ ... vÄ«tamohaá¹ƒ cittaá¹ƒ ... saá¹ƒkhittaá¹ƒ cittaá¹ƒ ... vikkhittaá¹ƒ cittaá
mahaggataá¹ƒ cittaá¹ƒ ... amahaggataá¹ƒ cittaá¹ƒ ... sauttaraá¹ƒ cittaá¹ƒ ... anuttaraá¹ƒ citta
samÄ• hitaá¹ƒ cittaá¹ƒ ... asamÄ• hitaá¹ƒ cittaá¹ƒ ... vimuttaá¹ƒ cittaá¹ƒ ... pe ... avimuttaá¹ƒ
``avimuttaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• tÄ«ti? Ä• mantÄ• . haÃ±ci atthi koci ``avimuttaá¹ƒ
cittaâ€™â€™ nti pajÄ• nÄ• ti, no ca vata re vattabbe --- ``cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ cittÄ
aÃ±Ã±Ä• rammaá¹‡aâ€™â€™ nti.

<437> phassÄ• rammaá¹‡e \Be 235/ Ã±Ä• á¹‡aá¹ƒ vattabbaá¹ƒ --- ``cetopariyÄ• ye Ã±Ä• á
340/. haÃ±ci phassÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ vattabbaá¹ƒ cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ,
``cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ cittÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡aâ€™â€™
... pe ... saÃ±Ã±Ä• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... cetanÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... cittÄ•
saddhÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... vÄ«riyÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... satÄ• rammaá
samÄ• dhÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... paÃ±Ã±Ä• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... rÄ• gÄ• r
dosÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... mohÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... pe ... anottappÄ• ra
vattabbaá¹ƒ --- ``cetopariyÄ• ye Ã±Ä• á¹‡aâ€™â€™ nti? Ä• mantÄ• . haÃ±ci anottappÄ• ra
vattabbaá¹ƒ cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ, no ca vata re vattabbe --- ``cetopariyÄ• ye Ã±Ä•
cittÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡aâ€™â€™ nti.

phassÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ na vattabbaá¹ƒ --- ``cetopariyÄ• ye Ã±Ä• á¹‡aâ€™â€™
Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ ... pe ... saÃ
Ã±Ä• á¹‡aá¹ƒ ... pe ... anottappÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ na vattabbaá¹ƒ --- ``cetopariyÄ
Ä• mantÄ• . anottappapariyÄ• ye Ã±Ä• á¹‡anti? na \Ee 313/ hevaá¹ƒ vattabbe ... pe ....

<438> na vattabbaá¹ƒ --- ``cetopariyÄ• ye Ã±Ä• á¹‡aá¹ƒ cittÄ• rammaá¹‡aÃ±Ã±eva na aÃ±
Ä• mantÄ• . nanu cetopariyÄ• ye Ã±Ä• á¹‡anti? Ä• mantÄ• . haÃ±ci cetopariyÄ• ye Ã±Ä• á
--- ``cetopariyÄ• ye \Se 341/ Ã±Ä• á¹‡aá¹ƒ cittÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá

cittÄ• rammaá¹‡akathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(50) 8. anÄ• gataÃ±Ä• á¹‡akathÄ•

<439> anÄ• gate Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . anÄ• gataá¹ƒ mÅ«lato jÄ• nÄ• ti, het
jÄ• nÄ• ti, sambhavato jÄ• nÄ• ti, pabhavato jÄ• nÄ• ti, samuá¹-á¹-hÄ• nato jÄ• nÄ• ti, Ä• h
Ä• rammaá¹‡ato jÄ• nÄ• ti, paccayato jÄ• nÄ• ti, samudayato jÄ• nÄ• tÄ«ti? na hevaá¹ƒ vat

anÄ• gate Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . anÄ• gataá¹ƒ hetupaccayataá¹ƒ jÄ• nÄ• ti,
jÄ• nÄ• ti, adhipatipaccayataá¹ƒ \Ne 263/ jÄ• nÄ• ti, anantarapaccayataá¹ƒ jÄ• nÄ• ti, sama
jÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gate Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . gotrabhuno puggalassa sotÄ• pattimagge Ã
hevaá¹ƒ vattabbe ... pe .... sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa puggalassa sot
Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sakadÄ• gÄ• mi ... pe ... anÄ• gÄ• mi \Ee 314/ ... pe ... arahattasacchikiriyÄ• ya paá¹-ipann
arahatte Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<440> na \Se 342/ vattabbaá¹ƒ --- ``anÄ• gate Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti? Ä• mantÄ
--- ``pÄ• á¹-aliputtassa kho, Ä• nanda, tayo antarÄ• yÄ• bhavissanti --- aggito vÄ• udakato
vÄ• â€™â€™ ti {Vin I 286; DN II 152; Ud 76}! attheva suttantoti? Ä• mantÄ• . tena hi anÄ• g
atthÄ«ti.

anÄ• gataÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(51) 9. paá¹-uppannakathÄ•

<441> paá¹-uppanne {paccuppanne (Ce Se) } Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . tena Ã±
jÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ... tena Ã±Ä• á¹‡ena taá¹ƒ Ã±Ä• á¹‡aá¹ƒ jÄ• nÄ• t
Ã±Ä• á¹‡ena taá¹ƒ Ã±Ä• á¹‡aá¹ƒ ``Ã±Ä• á¹‡aâ€™â€™ nti jÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattab
taá¹ƒ Ã±Ä• á¹‡aá¹ƒ ``Ã±Ä• á¹‡aâ€™â€™ nti jÄ• nÄ• tÄ«ti? Ä• mantÄ• . taá¹ƒ Ã±Ä• á¹‡aá¹ƒ
Ä• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

taá¹ƒ \Be 237/ Ã±Ä• á¹‡aá¹ƒ tassa Ã±Ä• á¹‡assa Ä• rammaá¹‡anti? Ä• mantÄ• . tena phas
tÄ• ya \Ne 264/ vedanÄ• ya taá¹ƒ vedanaá¹ƒ vedeti, tÄ• ya saÃ±Ã±Ä• ya taá¹ƒ saÃ±Ã±aá¹ƒ
cetanÄ• ya taá¹ƒ cetanaá¹ƒ ceteti, tena cittena taá¹ƒ cittaá¹ƒ cinteti, tena vitakkena taá¹ƒ vit
vitakketi, tena vicÄ• rena taá¹ƒ vicÄ• raá¹ƒ vicÄ• reti, tÄ• ya pÄ«tiyÄ• taá¹ƒ pÄ«tiá¹ƒ piyÄ•

taá¹ƒ satiá¹ƒ sarati, tÄ• ya paÃ±Ã±Ä• ya \Se 343/ taá¹ƒ paÃ±Ã±aá¹ƒ pajÄ• nÄ• ti, tena khag
chindati, tena pharasunÄ• \Ee 315/ taá¹ƒ pharasuá¹ƒ tacchati, tÄ• ya kudhÄ• riyÄ• taá¹ƒ k
tÄ• ya vÄ• siyÄ• taá¹ƒ vÄ• siá¹ƒ tacchati, tÄ• ya sÅ«ciyÄ• taá¹ƒ sÅ«ciá¹ƒ sibbeti, tena aá¹.
aá¹…gulaggaá¹ƒ parÄ• masati, tena nÄ• sikaggena taá¹ƒ nÄ• sikaggaá¹ƒ parÄ• masati, ten
matthakaá¹ƒ parÄ• masati, tena gÅ«thena taá¹ƒ gÅ«thaá¹ƒ dhovati, tena muttena taá¹ƒ mut
kheá¸·ena taá¹ƒ kheá¸·aá¹ƒ dhovati, tena pubbena taá¹ƒ pubbaá¹ƒ dhovati, tena lohitena taa
dhovatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<442> na vattabbaá¹ƒ --- ``paá¹-uppanne Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti? Ä• mantÄ• . na
diá¹-á¹-he tampi Ã±Ä• á¹‡aá¹ƒ aniccato diá¹-á¹-haá¹ƒ hotÄ«ti? Ä• mantÄ• . haÃ±ci sabbasa
diá¹-á¹-he tampi Ã±Ä• á¹‡aá¹ƒ aniccato diá¹-á¹-haá¹ƒ hoti, tena vata re vattabbe --- ``paá¹-u
atthÄ«â€™â€™ ti.

paá¹-uppannaÃ±Ä• á¹‡akathÄ• {paccuppannakathÄ• (Ce) } niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

(52) 10. phalaÃ±Ä• á¹‡akathÄ•

<443> sÄ• vakassa phale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . sÄ• vako phalassa kataá¹ƒ
vattabba ... pe ....

sÄ• vakassa phale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . atthi sÄ• vakassa phalaparopariyat
344/ puggalaparopariyattÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sÄ• vakassa \Be 238/ \Ne 265/ phale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . atthi sÄ• vakassa
Ä• yatanapaÃ±Ã±atti dhÄ• tupaÃ±Ã±atti \Ee 316/ saccapaÃ±Ã±atti indriyapaÃ±Ã±atti pugga
hevaá¹ƒ vattabbe ... pe ....

sÄ• vakassa phale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . sÄ• vako jino satthÄ• sammÄ• sar
sabbadassÄ• vÄ« dhammassÄ• mÄ« dhammappaá¹-isaraá¹‡oti? na hevaá¹ƒ vattabbe ... pe

sÄ• vakassa phale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti? Ä• mantÄ• . sÄ• vako anuppannassa maggassa
maggassa saÃ±janetÄ• anakkhÄ• tassa maggassa akkhÄ• tÄ• maggaÃ±Ã±Å« maggavidÅ
vattabbe ... pe ....

<444> na vattabbaá¹ƒ --- ``sÄ• vakassa phale Ã±Ä• á¹‡aá¹ƒ atthÄ«â€™â€™ ti? Ä• mantÄ•
hevaá¹ƒ vattabbe ... pe ... tena hi sÄ• vakassa phale Ã±Ä• á¹‡aá¹ƒ atthÄ«ti ... pe ....

phalaÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggo.

tassuddÄ• naá¹ƒ ---

vimuttiÃ±Ä• á¹‡aá¹ƒ vimuttaá¹ƒ, sekhassa asekhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, viparÄ«te Ã±Ä• á¹‡aá
niyÄ• magamanÄ• ya atthi Ã±Ä• á¹‡aá¹ƒ, sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti, samm
Ã±Ä• á¹‡aá¹ƒ, anÄ• gate Ã±Ä• á¹‡aá¹ƒ, paá¹-uppanne \Se 345/ Ã±Ä• á¹‡aá¹ƒ, sÄ• vakassa

mahÄ• paá¹‡á¹‡Ä• sako.

tassÄ• pi uddÄ• naá¹ƒ ---

sattupaladdhiá¹ƒ, upaharato, balaá¹ƒ, gihissa arahÄ• ca, vimuttipaÃ±camanti.

á¹• 11 6. chaá¹-á¹-havaggo

(53) 1. niyÄ• makathÄ•

<445> niyÄ• mo \Be 239/ \Ee 317/ \Ne 266/ asaá¹…khatoti? Ä• mantÄ• . nibbÄ• naá¹ƒ tÄ•
saraá¹‡aá¹ƒ parÄ• yanaá¹ƒ accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ....

niyÄ• mo asaá¹…khato, nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• nÄ
....

dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . dve tÄ• á¹‡Ä• ni dve leá¹‡Ä• ni dve saraá¹‡Ä• ni dv
dve amatÄ• ni dve nibbÄ• nÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

dve nibbÄ• nÄ• nÄ«ti? Ä• mantÄ• . atthi dvinnaá¹ƒ nibbÄ• nÄ• naá¹ƒ uccanÄ«catÄ• hÄ«na
ukkaá¹ƒsÄ• vakaá¹ƒso sÄ«mÄ• vÄ• bhedo vÄ• rÄ• ji vÄ• antarikÄ• vÄ• ti? na hevaá¹ƒ v

niyÄ• mo asaá¹…khatoti? Ä• mantÄ• . atthi keci niyÄ• maá¹ƒ okkamanti paá¹-ilabhanti uppÄ
uá¹-á¹-hÄ• penti samuá¹-á¹-hÄ• penti nibbattenti abhinibbattenti janenti saÃ±janentÄ«ti? Ä•
asaá¹…khataá¹ƒ okkamanti paá¹-ilabhanti uppÄ• denti samuppÄ• denti uá¹-á¹-hÄ• penti sam
nibbattenti abhinibbattenti janenti \Se 346/ saÃ±janentÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<446> niyÄ• mo asaá¹…khatoti? Ä• mantÄ• . maggo asaá¹…khatoti? na \Ee 318/ hevaá¹ƒ

maggo saá¹…khatoti? Ä• mantÄ• . niyÄ• mo saá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ....

sotÄ• pattiniyÄ• mo \Ne 267/ asaá¹…khatoti? Ä• mantÄ• . sotÄ• pattimaggo asaá¹…khatoti
....

sotÄ• pattimaggo saá¹…khatoti? Ä• mantÄ• . sotÄ• pattiniyÄ• mo saá¹…khatoti? na hevaá

sakadÄ• gÄ• miniyÄ• mo ... pe ... anÄ• gÄ• miniyÄ• mo ... pe ... arahattaniyÄ• mo asaá¹…
arahattamaggo asaá¹…khatoti? na hevaá¹ƒ vattabbe \Be 240/ ... pe ... arahattamaggo saá¹…
arahattaniyÄ• mo saá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ....

sotÄ• pattiniyÄ• mo asaá¹…khato ... pe ... arahattaniyÄ• mo asaá¹…khato, nibbÄ• naá¹ƒ as
paÃ±ca asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paÃ±ca asaá¹…khatÄ• nÄ«ti? Ä
... pe ... antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

niyÄ• mo asaá¹…khatoti? Ä• mantÄ• . micchattaniyÄ• mo asaá¹…khatoti? na hevaá¹ƒ vatta
micchattaniyÄ• mo saá¹…khatoti? Ä• mantÄ• . sammattaniyÄ• mo saá¹…khatoti? na \Ee 31
....

<447> na vattabbaá¹ƒ --- ``niyÄ• mo asaá¹…khatoâ€™â€™ ti? Ä• mantÄ• . niyÄ• me uppa
na hevaá¹ƒ vattabbe ... pe .... tena \Se 347/ hi niyÄ• mo asaá¹…khatoti. micchattaniyÄ• me
aniyato hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... tena hi micchattaniyÄ• mo asaá¹…khatoti.

niyÄ• makathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(54) 2. paá¹-iccasamuppÄ• dakathÄ•

<448> paá¹-iccasamuppÄ• do \Ne 268/ asaá¹…khatoti? Ä• mantÄ• . nibbÄ• naá¹ƒ tÄ• á¹‡a
parÄ• yanaá¹ƒ accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ... paá¹-iccasamuppÄ• do as
asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve a
Ä• mantÄ• . dve tÄ• á¹‡Ä• ni dve leá¹‡Ä• ni dve saraá¹‡Ä• ni dve parÄ• yanÄ• ni dve accut
nibbÄ• nÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve nibbÄ• nÄ• nÄ«ti? Ä• mantÄ• . atthi dv
uccanÄ«catÄ• hÄ«napaá¹‡Ä«tatÄ• ukkaá¹ƒsÄ• vakaá¹ƒso sÄ«mÄ• vÄ• bhedo vÄ• rÄ• j
vattabbe ... pe ....

<449> paá¹-iccasamuppÄ• do \Ee 320/ asaá¹…khatoti? Ä• mantÄ• . avijjÄ• asaá¹…khatÄ•
pe ... avijjÄ• saá¹…khatÄ• ti? Ä• mantÄ• . paá¹-iccasamuppÄ• do saá¹…khatoti \Be 241/? n
... paá¹-iccasamuppÄ• do \Se 348/ asaá¹…khatoti? Ä• mantÄ• . avijjÄ• paccayÄ• saá¹…kh
hevaá¹ƒ vattabbe ... pe ... avijjÄ• paccayÄ• saá¹…khÄ• rÄ• saá¹…khatÄ• ti? Ä• mantÄ• . p
saá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ... paá¹-iccasamuppÄ• do asaá¹…khatoti? Ä• man
viÃ±Ã±Ä• á¹‡aá¹ƒ asaá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... saá¹…khÄ• rapaccayÄ• v
saá¹…khatanti? Ä• mantÄ• . paá¹-iccasamuppÄ• do saá¹…khatoti? na hevaá¹ƒ vattabbe ...
asaá¹…khatoti? Ä• mantÄ• . viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ asaá¹…khatanti? n
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ saá¹…khatanti? Ä• mantÄ• . paá¹-iccasamuppÄ•
vattabbe ... pe ... paá¹-iccasamuppÄ• do asaá¹…khatoti? Ä• mantÄ• . jÄ• tipaccayÄ• jarÄ•
asaá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ saá¹…kha
paá¹-iccasamuppÄ• do \Ee 321/ saá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ....

<450> na vattabbaá¹ƒ --- ``paá¹-iccasamuppÄ• do asaá¹…khatoâ€™â€™ ti? Ä• mantÄ• . n
``jÄ• tipaccayÄ• , bhikkhave, jarÄ• maraá¹‡aá¹ƒ. uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ anupp
á¹-hitÄ• va sÄ• dhÄ• tu dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• idappaccayatÄ• . taá¹ƒ
\Ne 269/ abhisameti. abhisambujjhitvÄ• abhisametvÄ• Ä• cikkhati deseti paÃ±Ã±Ä• peti pa
vibhajati uttÄ• niá¹ƒ karoti. `passathÄ• â€™ ti cÄ• ha --- jÄ• tipaccayÄ• , bhikkhave, jarÄ• m
bhavapaccayÄ• , bhikkhave, jÄ• ti ... pe ... avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ• rÄ• . u
tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ• dhÄ• tu ... pe ...
avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ• rÄ• . iti kho, bhikkhave, yÄ• tatra tathatÄ• avitat
idappaccayatÄ• --- ayaá¹ƒ vuccati, bhikkhave, paá¹-iccasamuppÄ• doâ€™â€™ ti {SN a II 2
Ä• mantÄ• . tena hi paá¹-iccasamuppÄ• do asaá¹…khatoti.

<451> avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti yÄ• tattha dhammaá¹-á¹-hitatÄ• dhammaniyÄ•
nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe
asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . dve tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na hevaá¹ƒ va

avijjÄ• paccayÄ• \Be 242/ saá¹…khÄ• rÄ• ti yÄ• tattha dhammaá¹-á¹-hitatÄ• dhammaniyÄ
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti yÄ• tattha dhammaá¹-á¹-hitatÄ• dhammaniyÄ•
asaá¹…khatanti? Ä• mantÄ• . tÄ«á¹‡i asaá¹…khatÄ• nÄ«ti? na \Ee 322/ hevaá¹ƒ vattabbe .
asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . tÄ«á¹‡i tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na hevaá¹

avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti yÄ• tattha dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ•
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti yÄ• tattha dhammaá¹-á¹-hitatÄ• dhammaniyÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡anti yÄ• \Se 350/ tattha dhammaá¹-á¹-hitatÄ• dhammaniyÄ•
nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . dvÄ• dasa asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ va

asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . dvÄ• dasa tÄ• á¹‡Ä• ni dvÄ• dasa leá¹‡Ä• ni ... pe ... ant
vattabbe ... pe ....

paá¹-iccasamuppÄ• dakathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(55) 3. saccakathÄ•

<452> cattÄ• ri \Ne 270/ saccÄ• ni asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . cattÄ• ri tÄ• á¹‡Ä• ni
saraá¹‡Ä• ni cattÄ• ri parÄ• yanÄ• ni cattÄ• ri accutÄ• ni cattÄ• ri amatÄ• ni cattÄ• ri nibbÄ•
vattabbe ... pe ... cattÄ• ri nibbÄ• nÄ• nÄ«ti? Ä• mantÄ• . atthi catunnaá¹ƒ nibbÄ• nÄ• naá¹ƒ
hÄ«napaá¹‡Ä«tatÄ• ukkaá¹ƒsÄ• vakaá¹ƒso sÄ«mÄ• vÄ• bhedo vÄ• rÄ• ji vÄ• antarikÄ•
pe ....

dukkhasaccaá¹ƒ asaá¹…khatanti? Ä• mantÄ• \Ee 323/. dukkhaá¹ƒ asaá¹…khatanti? na he
dukkhasaccaá¹ƒ asaá¹…khatanti? Ä• mantÄ• . kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá
sokaparidevadukkhadomanassaupÄ• yÄ• sÄ• asaá¹…khatÄ• ti? na hevaá¹ƒ vattabbe ... pe
asaá¹…khatanti? Ä• mantÄ• . samudayo asaá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ... sam
asaá¹…khatanti? Ä• mantÄ• . kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• \Se 351/
vattabbe ... pe ... maggasaccaá¹ƒ asaá¹…khatanti? Ä• mantÄ• . maggo asaá¹…khatoti? na
... maggasaccaá¹ƒ asaá¹…khatanti? Ä• mantÄ• . sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ
hevaá¹ƒ vattabbe ... pe ....

dukkhaá¹ƒ \Be 243/ saá¹…khatanti? Ä• mantÄ• . dukkhasaccaá¹ƒ saá¹…khatanti? na heva
kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ sokaparidevadukkhadomanassaupÄ• yÄ• sÄ
dukkhasaccaá¹ƒ saá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... samudayo saá¹…khatoti? Ä•
saá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹
Ä• mantÄ• \Ee 324/. samudayasaccaá¹ƒ saá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... mag
Ä• mantÄ• . maggasaccaá¹ƒ saá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... sammÄ• diá¹-á¹-
sammÄ• samÄ• dhi saá¹…khatoti? Ä• mantÄ• . maggasaccaá¹ƒ saá¹…khatanti? na hevaá¹

<453> nirodhasaccaá¹ƒ asaá¹…khataá¹ƒ, nirodho asaá¹…khatoti? Ä• mantÄ• . dukkhasacc
dukkhaá¹ƒ \Ne 271/ asaá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ... nirodhasaccaá¹ƒ asaá¹…
asaá¹…khatoti? Ä• mantÄ• . samudayasaccaá¹ƒ asaá¹…khataá¹ƒ, samudayo asaá¹…khato
... nirodhasaccaá¹ƒ asaá¹…khataá¹ƒ, nirodho asaá¹…khatoti? Ä• mantÄ• . maggasaccaá¹ƒ
asaá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ....

dukkhasaccaá¹ƒ \Se 352/ asaá¹…khataá¹ƒ, dukkhaá¹ƒ saá¹…khatanti? Ä• mantÄ• . nirodh
nirodho saá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ... samudayasaccaá¹ƒ asaá¹…khataá¹ƒ, s
Ä• mantÄ• . nirodhasaccaá¹ƒ asaá¹…khataá¹ƒ, nirodho saá¹…khatoti? na hevaá¹ƒ vattabbe
asaá¹…khataá¹ƒ, maggo saá¹…khatoti? Ä• mantÄ• . nirodhasaccaá¹ƒ asaá¹…khataá¹ƒ, nir
vattabbe ... pe ....

<454> na vattabbaá¹ƒ --- ``cattÄ• ri saccÄ• ni asaá¹…khatÄ• nÄ«â€™â€™ ti? Ä• mantÄ•
bhagavatÄ• --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni! katam
dukkhaâ€™ nti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaá¹ƒ ... pe ... `a
ti ... pe ... `ayaá¹ƒ dukkhanirodhoâ€™ ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipa
tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaá¹ƒ. imÄ• ni kho, bhikkhave, cattÄ• ri tath
anaÃ±Ã±athÄ• nÄ«â€™â€™ ti {SN c V 1090}. attheva suttantoti? Ä• mantÄ• . tena hi cattÄ
asaá¹…khatÄ• nÄ«ti.

saccakathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(56) 4. Ä• ruppakathÄ•

<455> Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Be 244/ asaá¹…khatanti? Ä• mantÄ• . nibbÄ• naá¹
saraá¹‡aá¹ƒ parÄ• yanaá¹ƒ accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ... Ä• kÄ• sÄ• n
asaá¹…khataá¹ƒ, nibbÄ• naá¹ƒ \Ne 272/ asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• n
pe ... dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . dve tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na
....

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ asaá¹…khatanti? Ä• mantÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatana
yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . asaá¹…khataá¹ƒ \Ee 3
saá¹ƒsÄ• ro yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ..

atthi Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagaá¹ƒ kammanti? Ä• mantÄ• . atthi asaá¹…khatÅ«pag
vattabbe ... pe ... atthi Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• sattÄ• ti? Ä• mantÄ• . atthi asaá
hevaá¹ƒ vattabbe ... pe ....

Ä• kÄ• sÄ• naÃ±cÄ• yatane sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä•
jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... Ä• kÄ• sÄ
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . asaá¹…khate atthi ve
viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ catuvokÄ•

asaá¹…khataá¹ƒ catuvokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

<456> na \Se 354/ vattabbaá¹ƒ --- ``cattÄ• ro Ä• ruppÄ• asaá¹…khatÄ• â€™â€™ ti? Ä• m
anejÄ• vuttÄ• bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci cattÄ• ro Ä• ruppÄ• anejÄ• vuttÄ• bha
``cattÄ• ro Ä• ruppÄ• asaá¹…khatÄ• â€™â€™ ti.

Ä• ruppakathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(57) 5. nirodhasamÄ• pattikathÄ•

<457> nirodhasamÄ• patti \Be 245/ \Ee 327/ \Ne 273/ asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ
saraá¹‡aá¹ƒ parÄ• yanaá¹ƒ accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ... nirodhasamÄ
nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe
asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . dve tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na hevaá¹ƒ va

nirodhasamÄ• patti asaá¹…khatÄ• ti? Ä• mantÄ• . atthi keci nirodhaá¹ƒ samÄ• pajjanti paá
samuppÄ• denti uá¹-á¹-hapenti samuá¹-á¹-hapenti nibbattenti abhinibbattenti janenti saÃ±jan
atthi keci asaá¹…khataá¹ƒ samÄ• pajjanti paá¹-ilabhanti uppÄ• denti samuppÄ• denti uá¹-á¹
samuá¹-á¹-hapenti nibbattenti abhinibbattenti janenti saÃ±janentÄ«ti? na hevaá¹ƒ vattabbe .

<458> nirodhÄ• vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yatÄ«ti? Ä• mantÄ• . asaá¹…k
vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yatÄ«ti \Se 355/? na hevaá¹ƒ vattabbe ... pe ... nirodhaá¹ƒ sam
paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato cittasaá¹…khÄ
asaá¹…khataá¹ƒ samÄ• pajjantassa paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro, tato kÄ• y
cittasaá¹…khÄ• roti? na hevaá¹ƒ vattabbe ... pe ... nirodhÄ• vuá¹-á¹-hahantassa paá¹-hama
cittasaá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato vacÄ«saá¹…khÄ• roti? Ä• mantÄ• \Ee 3
vuá¹-á¹-hahantassa paá¹-hamaá¹ƒ uppajjati cittasaá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, ta
hevaá¹ƒ vattabbe ... pe ....

nirodhÄ• vuá¹-á¹-hitaá¹ƒ tayo phassÄ• phusanti --- suÃ±Ã±ato phasso, animitto phasso, a
Ä• mantÄ• . asaá¹…khatÄ• vuá¹-á¹-hitaá¹ƒ tayo phassÄ• phusanti --- suÃ±Ã±ato phasso, a
appaá¹‡ihito phassoti? na hevaá¹ƒ vattabbe ... pe ....

nirodhÄ• vuá¹-á¹-hitassa vivekaninnaá¹ƒ cittaá¹ƒ hoti vivekapoá¹‡aá¹ƒ vivekapabbhÄ• rant
asaá¹…khatÄ• \Ne 274/ vuá¹-á¹-hitassa vivekaninnaá¹ƒ cittaá¹ƒ hoti vivekapoá¹‡aá¹ƒ vivek
hevaá¹ƒ vattabbe ... pe ....

<459> na \Be 246/ vattabbaá¹ƒ --- ``nirodhasamÄ• patti asaá¹…khatÄ• â€™â€™ ti? Ä• ma
hevaá¹ƒ vattabbe ... pe ... tena hi nirodhasamÄ• patti asaá¹…khatÄ• ti.

nirodhasamÄ• pattikathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(58) 6. Ä• kÄ• sakathÄ•

<460> Ä• kÄ• so \Se 356/ asaá¹…khatoti? Ä• mantÄ• . nibbÄ• naá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ
accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ... Ä• kÄ• so asaá¹…khato, nibbÄ• naá¹ƒ as
dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe .... dve asaá¹…khatÄ• nÄ«ti? Ä• mant
tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

Ä• kÄ• so asaá¹…khatoti? Ä• mantÄ• . atthi keci anÄ• kÄ• saá¹ƒ Ä• kÄ• saá¹ƒ karontÄ«ti?
saá¹…khataá¹ƒ asaá¹…khataá¹ƒ karontÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atthi keci Ä• kÄ•
karontÄ«ti? Ä• mantÄ• . atthi keci asaá¹…khataá¹ƒ saá¹…khataá¹ƒ karontÄ«ti? na hevaá¹ƒ

Ä• kÄ• se pakkhino gacchanti, candimasÅ«riyÄ• gacchanti, tÄ• rakarÅ«pÄ• ni gacchanti, i
bÄ• huá¹ƒ cÄ• lenti, pÄ• á¹‡iá¹ƒ cÄ• lenti, leá¸• á¸• uá¹ƒ khipanti, laguá¸·aá¹ƒ khipanti, iddhi
khipanti, usuá¹ƒ khipantÄ«ti? Ä• mantÄ• . asaá¹…khate pakkhino gacchanti, candimasÅ«riy
tÄ• rakarÅ«pÄ• ni \Ne 275/ gacchanti, iddhiá¹ƒ vikubbanti, bÄ• huá¹ƒ cÄ• lenti, pÄ• á¹‡iá¹ƒ
khipanti, laguá¸·aá¹ƒ khipanti, iddhiá¹ƒ khipanti, usuá¹ƒ khipantÄ«ti? na hevaá¹ƒ vattabbe ...

<461> Ä• kÄ• saá¹ƒ \Se 357/ parivÄ• retvÄ• gharÄ• ni karonti koá¹-á¹-hÄ• ni karontÄ«ti? Ä
parivÄ• retvÄ• gharÄ• ni karonti koá¹-á¹-hÄ• ni karontÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

udapÄ• ne \Be 247/ khaÃ±Ã±amÄ• ne anÄ• kÄ• so Ä• kÄ• so hotÄ«ti? Ä• mantÄ• . saá¹…
hevaá¹ƒ vattabbe ... pe ....

tucchaudapÄ• ne pÅ«riyamÄ• ne, tucchakoá¹-á¹-he pÅ«riyamÄ• ne, tucchakumbhiyÄ• pÅ«
antaradhÄ• yatÄ«ti? Ä• mantÄ• . asaá¹…khataá¹ƒ \Ee 330/ antaradhÄ• yatÄ«ti? na hevaá¹ƒ

<462> na vattabbaá¹ƒ --- ``Ä• kÄ• so asaá¹…khatoâ€™â€™ ti? Ä• mantÄ• . Ä• kÄ• so saá
... pe ... tena hi Ä• kÄ• so asaá¹…khatoti.

Ä• kÄ• sakathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(59) 7. Ä• kÄ• so sanidassanotikathÄ•

<463> Ä• kÄ• so sanidassanoti? Ä• mantÄ• . rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu nÄ
odÄ• taá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ cakkhusmiá¹ƒ paá¹-ihaÃ±Ã±ati cakkhussa Ä• pÄ• thaá¹ƒ
vattabbe ... pe ....

Ä• kÄ• so \Ne 276/ sanidassanoti? Ä• mantÄ• . cakkhuÃ±ca paá¹-icca Ä• kÄ• saÃ±ca uppa
na hevaá¹ƒ vattabbe \Se 358/ ... pe ....

cakkhuÃ±ca paá¹-icca Ä• kÄ• saÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . ``cak
Ä• kÄ• saÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva {atthi (?) } suttantoti?
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti {MN I 400; III 421; SN b IV 6
suttantoti? Ä• mantÄ• . haÃ±ci ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä•
attheva suttanto, no ca vata re vattabbe --- ``cakkhuÃ±ca \Ee 331/ paá¹-icca Ä• kÄ• saÃ±ca
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

<464> na vattabbaá¹ƒ --- ``Ä• kÄ• so sanidassanoâ€™â€™ ti? Ä• mantÄ• . nanu passati d
antaraá¹ƒ, dvinnaá¹ƒ thambhÄ• naá¹ƒ antaraá¹ƒ, tÄ• á¸·acchiddaá¹ƒ vÄ• tapÄ• nacchiddant
haÃ±ci passati dvinnaá¹ƒ rukkhÄ• naá¹ƒ antaraá¹ƒ, dvinnaá¹ƒ thambhÄ• naá¹ƒ antaraá¹ƒ, tÄ
vÄ• tapÄ• nacchiddaá¹ƒ, tena vata re vattabbe --- ``Ä• kÄ• so sanidassanoâ€™â€™ ti.

Ä• kÄ• so sanidassanotikathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(60) 8. pathavÄ«dhÄ• tu sanidassanÄ• tiÄ• dikathÄ•

<465> pathavÄ«dhÄ• tu sanidassanÄ• ti? Ä• mantÄ• . rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«pad
lohitakaá¹ƒ odÄ• taá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ cakkhusmiá¹ƒ paá¹-ihaÃ±Ã±ati cakkhussa \Se
Ä• gacchatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

pathavÄ«dhÄ• tu sanidassanÄ• ti? Ä• mantÄ• . cakkhuÃ±ca paá¹-icca pathavÄ«dhÄ• tuÃ±
cakkhuviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

cakkhuÃ±ca \Ne 277/ paá¹-icca pathavÄ«dhÄ• tuÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä

paá¹-icca pathavÄ«dhÄ• tuÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva sutt
``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva su
haÃ±ci \Ee 332/ ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™
no ca vata re vattabbe --- ``cakkhuÃ±ca paá¹-icca pathavÄ«dhÄ• tuÃ±ca uppajjati cakkhuvi

<466> na vattabbaá¹ƒ --- ``pathavÄ«dhÄ• tu sanidassanÄ• â€™â€™ ti? Ä• mantÄ• . nanu
pÄ• sÄ• á¹‡aá¹ƒ pabbatanti? Ä• mantÄ• . haÃ±ci passati {passasi (Ce Se Katthaci) evamup
pÄ• sÄ• á¹‡aá¹ƒ pabbataá¹ƒ, tena vata re vattabbe --- ``pathavÄ«dhÄ• tu sanidassanÄ• â€

na vattabbaá¹ƒ --- ``Ä• podhÄ• tu sanidassanÄ• â€™â€™ ti? Ä• mantÄ• . nanu passati uda
passati udakaá¹ƒ, tena vata re vattabbe --- ``Ä• podhÄ• tu sanidassanÄ• ti ... pe ....

na vattabbaá¹ƒ --- tejodhÄ• tu sanidassanÄ• ti? Ä• mantÄ• . nanu passati aggiá¹ƒ jalantant
passati aggiá¹ƒ jalantaá¹ƒ, tena vata re vattabbe --- ``tejodhÄ• tu sanidassanÄ• â€™â€™ ti

na \Be 249/ vattabbaá¹ƒ --- ``vÄ• yodhÄ• tu \Se 360/ sanidassanÄ• â€™â€™ ti? Ä• mantÄ
rukkhe saÃ±cÄ• liyamÄ• neti? Ä• mantÄ• . haÃ±ci passati vÄ• tena rukkhe saÃ±cÄ• liyamÄ
``vÄ• yodhÄ• tu sanidassanÄ• â€™â€™ ti ... pe ....

pathavÄ«dhÄ• tu sanidassanÄ• tiÄ• dikathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(61) 9. cakkhundriyaá¹ƒ sanidassanantiÄ• dikathÄ•

<467> cakkhundriyaá¹ƒ \Ne 278/ sanidassananti? Ä• mantÄ• . rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ
cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

cakkhundriyaá¹ƒ sanidassananti? Ä• mantÄ• . cakkhuÃ±ca paá¹-icca cakkhundriyaÃ±ca up
cakkhuviÃ±Ã±Ä• á¹‡anti? na \Ee 333/ hevaá¹ƒ vattabbe ... pe ....

cakkhuÃ±ca paá¹-icca cakkhundriyaÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . ``
cakkhundriyaÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? natthi.
rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? Ä• mantÄ• . haÃ
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttanto, no ca va
``cakkhuÃ±ca paá¹-icca cakkhundriyaÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

<468> na \Se 361/ vattabbaá¹ƒ --- ``paÃ±cindriyÄ• ni sanidassanÄ• nÄ«â€™â€™ ti? Ä• ma

cakkhuá¹ƒ sotaá¹ƒ ghÄ• naá¹ƒ jivhaá¹ƒ kÄ• yanti? Ä• mantÄ• . haÃ±ci passati cakkhuá¹ƒ so
kÄ• yaá¹ƒ, tena vata re vattabbe --- ``paÃ±cindriyÄ• ni sanidassanÄ• nÄ«â€™â€™ ti ... pe .

cakkhundriyaá¹ƒ sanidassanantiÄ• dikathÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

(62) 10. kÄ• yakammaá¹ƒ sanidassanantikathÄ•

<469> kÄ• yakammaá¹ƒ sanidassananti? Ä• mantÄ• . rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padl
lohitakaá¹ƒ \Ne 279/ odÄ• taá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ cakkhusmiá¹ƒ paá¹-ihaÃ±Ã±ati cakk
Ä• gacchatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• yakammaá¹ƒ \Be 250/ sanidassananti? Ä• mantÄ• . cakkhuÃ±ca paá¹-icca kÄ• yakam
cakkhuviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

cakkhuÃ±ca paá¹-icca kÄ• yakammaÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .
kÄ• yakammaÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? natthi
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? Ä• ma
``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva su
vattabbe --- ``cakkhuÃ±ca paá¹-icca kÄ• yakammaÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™

<470> na \Se 362/ vattabbaá¹ƒ --- ``kÄ• yakammaá¹ƒ sanidassanaâ€™â€™ nti? Ä• mantÄ
abhikkamantaá¹ƒ paá¹-ikkamantaá¹ƒ Ä• lokentaá¹ƒ vilokentaá¹ƒ samiÃ±jentaá¹ƒ pasÄ• rent
passati abhikkamantaá¹ƒ paá¹-ikkamantaá¹ƒ Ä• lokentaá¹ƒ vilokentaá¹ƒ samiÃ±jentaá¹ƒ pas
vattabbe --- ``kÄ• yakammaá¹ƒ sanidassanaâ€™â€™ nti.

kÄ• yakammaá¹ƒ sanidassanantikathÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-havaggo.

tassuddÄ• naá¹ƒ ---

niyamo asaá¹…khato, paá¹-iccasamuppÄ• do asaá¹…khato, cattÄ• ri saccÄ• ni asaá¹…kha
asaá¹…khatÄ• , nirodhasamÄ• patti asaá¹…khatÄ• , Ä• kÄ• so asaá¹…khato, Ä• kÄ• so sa
paÃ±cindriyÄ• ni, tatheva kÄ• yakammanti.

7. sattamavaggo

(63) 1. saá¹…gahitakathÄ•

<471> natthi \Se 363/ \Ee 335/ \Ne 280/ keci dhammÄ• kehici dhammehi saá¹…gahitÄ• ti {
Ä• mantÄ• . nanu atthi keci dhammÄ• kehici dhammehi gaá¹‡anaá¹ƒ gacchanti uddesaá¹ƒ
Ä• mantÄ• . haÃ±ci atthi keci dhammÄ• kehici dhammehi gaá¹‡anaá¹ƒ gacchanti \Be 251/
pariyÄ• pannÄ• , no ca vata re vattabbe --- ``natthi keci dhammÄ• kehici dhammehi saá¹…

cakkhÄ• yatanaá¹ƒ katamakkhandhagaá¹‡anaá¹ƒ {katamaá¹ƒ khandhagaá¹‡anaá¹ƒ (Ce Ee
rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti. haÃ±ci cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡a
vattabbe --- ``cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitaâ€™â€™ nti. sotÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ katamakkhandhag
rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti. haÃ±ci kÄ• yÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡a
vattabbe --- ``kÄ• yÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitaâ€™â€™ nti.

rÅ«pÄ• yatanaá¹ƒ ... pe ... saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... pe ... rasÄ• ya
phoá¹-á¹-habbÄ• yatanaá¹ƒ katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti? rÅ«pakkhandhagaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchati, tena vata re vattabbe ---
``phoá¹-á¹-habbÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitaâ€™â€™ nti.

sukhÄ• \Se 364/ vedanÄ• katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti? vedanÄ• kkhandha
sukhÄ• vedanÄ• vedanÄ• kkhandhagaá¹‡anaá¹ƒ gacchati, tena vata re vattabbe --- ``sukh
vedanÄ• kkhandhena saá¹…gahitÄ• â€™â€™ ti. dukkhÄ• vedanÄ• ... pe ... adukkhamasu
katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti? vedanÄ• kkhandhagaá¹‡anaá¹ƒ \Ee 336/ gacch
vedanÄ• vedanÄ• kkhandhagaá¹‡anaá¹ƒ gacchati, tena vata re vattabbe --- ``adukkhamasu
vedanÄ• kkhandhena saá¹…gahitÄ• â€™â€™ ti.

cakkhusamphassajÄ• saÃ±Ã±Ä• katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti? saÃ±Ã±Ä• k
haÃ±ci cakkhusamphassajÄ• saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhagaá¹‡anaá¹ƒ gacchati, tena v
``cakkhusamphassajÄ• saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhena saá¹…gahitÄ• â€™â€™ ti. sota
manosamphassajÄ• saÃ±Ã±Ä• katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti? saÃ±Ã±Ä• kkh
haÃ±ci manosamphassajÄ• \Ne 281/ saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhagaá¹‡anaá¹ƒ gaccha
``manosamphassajÄ• saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhena saá¹…gahitÄ• â€™â€™ ti.

cakkhusamphassajÄ• cetanÄ• ... pe ... manosamphassajÄ• cetanÄ• katamakkhandhaga
saá¹…khÄ• rakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti. haÃ±ci manosamphassajÄ• cetanÄ• sa
gacchati, tena vata re vattabbe --- ``manosamphassajÄ• cetanÄ• saá¹…khÄ• rakkhandhen

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 252/ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ katamakkhandhagaá¹‡a
viÃ±Ã±Ä• á¹‡akkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti. haÃ±ci manoviÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä
gacchati, tena vata re vattabbe --- ``manoviÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhena saá

<472> yathÄ• dÄ• mena vÄ• yottena vÄ• dve balibaddÄ• saá¹…gahitÄ• , sikkÄ• ya piá¹
gaddulena saá¹…gahito; evameva te dhammÄ• tehi dhammehi saá¹…gahitÄ• ti {sakavÄ• d
passitabbÄ•) }? haÃ±ci dÄ• mena vÄ• yottena vÄ• dve balÄ«baddÄ• saá¹…gahitÄ• , sikk
saá¹…gahito, sÄ• gaddulena saá¹…gahito, tena vata re vattabbe --- ``atthi keci dhammÄ•
saá¹…gahitÄ• â€™â€™ ti {sakavÄ• divacanaá¹ƒ (aá¹-á¹-hakathÄ• passitabbÄ•) }.

saá¹…gahitakathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(64) 2. sampayuttakathÄ•

<473> natthi keci dhammÄ• kehici dhammehi sampayuttÄ• ti? Ä• mantÄ• . nanu atthi keci
sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• ekuppÄ• dÄ• ekanirodhÄ• ekavatthukÄ• ekÄ•
atthi keci dhammÄ• kehici dhammehi sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• \Ne 282/ d
ekavatthukÄ• ekÄ• rammaá¹‡Ä• , no ca vata re vattabbe --- ``natthi keci dhammÄ• kehici d
sampayuttÄ• â€™â€™ ti.

vedanÄ• kkhandho saÃ±Ã±Ä• kkhandhena sahajÄ• toti? Ä• mantÄ• . haÃ±ci vedanÄ• kkha
sahajÄ• to, tena vata re vattabbe --- ``vedanÄ• kkhandho saÃ±Ã±Ä• kkhandhena sampayut

vedanÄ• kkhandho saá¹…khÄ• rakkhandhena ... viÃ±Ã±Ä• á¹‡akkhandhena sahajÄ• toti? Ä
vedanÄ• kkhandho viÃ±Ã±Ä• á¹‡akkhandhena sahajÄ• to, tena vata re vattabbe --- ``vedan
viÃ±Ã±Ä• á¹‡akkhandhena sampayuttoâ€™â€™ ti.

saÃ±Ã±Ä• kkhandho \Be 253/ ... saá¹…khÄ• rakkhandho ... viÃ±Ã±Ä• á¹‡akkhandho vedan
saÃ±Ã±Ä• kkhandhena ... saá¹…khÄ• rakkhandhena sahajÄ• toti? Ä• mantÄ• . haÃ±ci viÃ±
saá¹…khÄ• rakkhandhena sahajÄ• to \Ee 338/, tena vata re vattabbe --- ``viÃ±Ã±Ä• á¹‡akk
saá¹…khÄ• rakkhandhena sampayuttoâ€™â€™ ti.

<474> yathÄ• tilamhi telaá¹ƒ anugataá¹ƒ anupaviá¹-á¹-haá¹ƒ, ucchumhi raso anugato anup
dhammÄ• tehi dhammehi anugatÄ• anupaviá¹-á¹-hÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sampayuttakathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(65) 3. cetasikakathÄ•

<475> natthi cetasiko dhammoti? Ä• mantÄ• . nanu atthi keci dhammÄ• cittena sahagatÄ• saá¹ƒsaá¹-á¹-hÄ• sampayuttÄ• ekuppÄ• dÄ• ekanirodhÄ• ekavatthukÄ• ekÄ• rammaá¹‡ dhammÄ• cittena sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• sampayuttÄ• \Se 367/ ekupp ekÄ• rammaá¹‡Ä• , no ca vata re vattabbe --- ``natthi cetasiko dhammoâ€™â€™ ti.

phasso \Ne 283/ cittena sahajÄ• toti? Ä• mantÄ• . haÃ±ci phasso cittena sahajÄ• to, tena v ``phasso cetasikoâ€™â€™ ti. vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• ... saddhÄ• ... vÄ«r samÄ• dhi ... paÃ±Ã±Ä• ... rÄ• go ... doso ... moho ... pe ... anottappaá¹ƒ cittena sahajÄ• ta haÃ±ci anottappaá¹ƒ cittena sahajÄ• taá¹ƒ, tena vata re vattabbe --- ``anottappaá¹ƒ cetasika

<476> cittena sahajÄ• tÄ• ti katvÄ• cetasikÄ• ti? Ä• mantÄ• . phassena sahajÄ• tÄ• ti \Be {phassikÄ• ti (Ee-a) }? Ä• mantÄ• . cittena sahajÄ• tÄ• ti katvÄ• cetasikÄ• ti? Ä• mantÄ• \ saÃ±Ã±Ä• ya ... cetanÄ• ya ... saddhÄ• ya ... vÄ«riyena ... satiyÄ• ... samÄ• dhinÄ• ... paÃ ... dosena ... mohena ... pe ... anottappena sahajÄ• tÄ• ti katvÄ• anottappÄ• sikÄ• ti {anotta Ä• mantÄ• .

<477> natthi cetasiko dhammoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``cittaÃ±hidaá¹ƒ cetasikÄ• ca dhammÄ• ,

anattato saá¹ƒviditassa honti.

hÄ«nappaá¹‡Ä«taá¹ƒ tadubhaye viditvÄ• ,

sammaddaso vedi palokadhammaâ€™â€™ nti ||

attheva suttantoti? Ä• mantÄ• . tena hi atthi cetasiko dhammoti.

natthi cetasiko dhammoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• \Se 368/ --- ``idha, keva parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cittampi Ä• disati cetasikampi Ä• disati vitakkitampi Ä Ä• disati --- `evampi te mano, itthampi te mano, itipi te cittaâ€™â€™ â€™ nti {DN I 485}. att Ä• mantÄ• . tena hi atthi cetasiko dhammoti.

cetasikakathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(66) 4. dÄ• nakathÄ•

<478> cetasiko \Ne 284/ dhammo dÄ• nanti? Ä• mantÄ• . labbhÄ• \Ee 340/ cetasiko dham
hevaá¹ƒ vattabbe ... pe ... labbhÄ• cetasiko dhammo paresaá¹ƒ dÄ• tunti? Ä• mantÄ• . labb
dÄ• tunti? na hevaá¹ƒ vattabbe ... pe ... labbhÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• .
vÄ«riyaá¹ƒ ... sati ... samÄ• dhi ... paÃ±Ã±Ä• paresaá¹ƒ dÄ• tunti? na hevaá¹ƒ vattabbe ... p

<479> na \Be 255/ vattabbaá¹ƒ --- cetasiko dhammo dÄ• nanti? Ä• mantÄ• . dÄ• naá¹ƒ ani
akantaphalaá¹ƒ amanuÃ±Ã±aphalaá¹ƒ secanakaphalaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kan
... nanu dÄ• naá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphalaá¹ƒ manuÃ±Ã±aphalaá¹ƒ asecanakaphalaá
sukhavipÄ• kanti? Ä• mantÄ• . haÃ±ci dÄ• naá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphalaá¹ƒ manuÃ±Ã
sukhudrayaá¹ƒ sukhavipÄ• kaá¹ƒ \Se 369/, tena vata re vattabbe --- ``cetasiko dhammo dÄ•

dÄ• naá¹ƒ iá¹-á¹-haphalaá¹ƒ vuttaá¹ƒ bhagavatÄ• , cÄ«varaá¹ƒ dÄ• nanti {upari vuccamÄ•
sadisÄ• , aá¹-á¹-hakathÄ• oloketabbÄ• }? Ä• mantÄ• . cÄ«varaá¹ƒ iá¹-á¹-haphalaá¹ƒ kantap
asecanakaphalaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kanti? na hevaá¹ƒ vattabbe ... pe ... dÄ• naa
vuttaá¹ƒ bhagavatÄ• , piá¹‡á¸• apÄ• to senÄ• sanaá¹ƒ gilÄ• napaccayabhesajjaparikkhÄ• ro
gilÄ• napaccayabhesajjaparikkhÄ• ro iá¹-á¹-haphalo kantaphalo manuÃ±Ã±aphalo asecana
sukhavipÄ• koti? na hevaá¹ƒ vattabbe ... pe ....

<480> na vattabbaá¹ƒ --- ``cetasiko dhammo dÄ• naâ€™â€™ nti? Ä• mantÄ• . nanu vuttaá

``saddhÄ• \Ee 341/ hiriyaá¹ƒ kusalaÃ±ca dÄ• naá¹ƒ,

dhammÄ• ete sappurisÄ• nuyÄ• tÄ• .

etaÃ±hi maggaá¹ƒ diviyaá¹ƒ vadanti,

etena hi gacchati devalokaâ€™â€™ nti {AN c 8.32} ||

attheva \Ne 285/ suttantoti? Ä• mantÄ• . tena hi cetasiko dhammo dÄ• nanti.

na vattabbaá¹ƒ --- ``cetasiko dhammo dÄ• naâ€™â€™ nti? Ä• mantÄ• . nanu vuttaá¹ƒ bha
bhikkhave, dÄ• nÄ• ni mahÄ• dÄ• nÄ• ni aggaÃ±Ã±Ä• ni rattaÃ±Ã±Ä• ni vaá¹ƒsaÃ±Ã±Ä• ni

asaá¹…kiá¹‡á¹‡apubbÄ• ni, na saá¹…kiyanti na saá¹…kiyissanti, appaá¹-ikuá¹-á¹-hÄ• ni sar
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi! katamÄ• ni paÃ±ca? idha, bhikkhave, ariyasÄ• vako pÄ• á¹‡Ä
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti. pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, bhikkhave, ariyasÄ•
sattÄ• naá¹ƒ abhayaá¹ƒ deti averaá¹ƒ deti abyÄ• bajjhaá¹ƒ {abyÄ• pajjhaá¹ƒ (Se Katthaci) }
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• averaá¹ƒ datvÄ• abyÄ• bajjhaá¹ƒ da
abhayassa averassa abyÄ• bajjhassa bhÄ• gÄ« hoti. idaá¹ƒ, bhikkhave \Be 256/, paá¹-hama
mahÄ• dÄ• naá¹ƒ aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒsaÃ±Ã±aá¹ƒ porÄ• á¹‡aá¹ƒ asaá¹…k
asaá¹…kiá¹‡á¹‡apubbaá¹ƒ, na saá¹…kiyati na saá¹…kiyissati, appaá¹-ikuá¹-á¹-haá¹ƒ samaá
viÃ±Ã±Å«hi. puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako adinnÄ• dÄ• naá¹ƒ pahÄ• ya ... pe
pahÄ• ya ... pe ... musÄ• vÄ• daá¹ƒ pahÄ• ya ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. surÄ• merayamajjapamÄ• daá
bhikkhave, ariyasÄ• vako aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ deti averaá¹ƒ deti
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ abhayaá¹ƒ datvÄ• averaá¹ƒ datvÄ• abyÄ• bajjhaá¹ƒ da
abhayassa averassa abyÄ• bajjhassa bhÄ• gÄ« hoti. idaá¹ƒ, bhikkhave \Ee 342/, paÃ±cama
aggaÃ±Ã±aá¹ƒ rattaÃ±Ã±aá¹ƒ vaá¹ƒsaÃ±Ã±aá¹ƒ porÄ• á¹‡aá¹ƒ asaá¹…kiá¹‡á¹‡aá¹ƒ asaá¹
saá¹…kiyati na saá¹…kiyissati, appaá¹-ikuá¹-á¹-haá¹ƒ samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å
bhikkhave, paÃ±ca dÄ• nÄ• ni mahÄ• dÄ• nÄ• ni aggaÃ±Ã±Ä• ni rattaÃ±Ã±Ä• ni vaá¹ƒsaÃ±
asaá¹…kiá¹‡á¹‡Ä• ni asaá¹…kiá¹‡á¹‡apubbÄ• ni, na \Se 371/ saá¹…kiyanti na saá¹…kiyiss
samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti {AN c 8.39}. attheva suttantoti? Ä• m
dhammo dÄ• nanti.

<481> na vattabbaá¹ƒ --- ``deyyadhammo dÄ• naâ€™â€™ nti? Ä• mantÄ• . nanu vuttaá¹ƒ
annaá¹ƒ deti, pÄ• naá¹ƒ deti, vatthaá¹ƒ deti, yÄ• naá¹ƒ deti, mÄ• laá¹ƒ deti, gandhaá¹ƒ deti,
seyyaá¹ƒ deti, Ä• vasathaá¹ƒ deti, padÄ«peyyaá¹ƒ detÄ«â€™â€™ ti {SN b III 362-391 thoka
attheva suttantoti? Ä• mantÄ• . tena hi deyyadhammo dÄ• nanti.

<482> deyyadhammo \Ne 286/ dÄ• nanti? Ä• mantÄ• . deyyadhammo iá¹-á¹-haphalo kanta
asecanakaphalo sukhudrayo sukhavipÄ• koti? na hevaá¹ƒ vattabbe ... pe ... dÄ• naá¹ƒ iá¹-á
bhagavatÄ• , cÄ«varaá¹ƒ dÄ• nanti? Ä• mantÄ• . cÄ«varaá¹ƒ iá¹-á¹-haphalaá¹ƒ kantaphalaa
asecanakaphalaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kanti? na hevaá¹ƒ vattabbe ... pe ... dÄ• naa
vuttaá¹ƒ bhagavatÄ• , piá¹‡á¸• apÄ• to dÄ• naá¹ƒ ... senÄ• sanaá¹ƒ dÄ• naá¹ƒ ... gilÄ• napa
dÄ• nanti? Ä• mantÄ• . gilÄ• napaccayabhesajjaparikkhÄ• ro iá¹-á¹-haphalo kantaphalo ma
\Be 257/ sukhudrayo sukhavipÄ• koti? na \Ee 343/ hevaá¹ƒ vattabbe ... pe ... tena hi na vatt
``deyyadhammo dÄ• naâ€™â€™ nti.

dÄ• nakathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(67) 5. paribhogamayapuÃ±Ã±akathÄ•

<483> paribhogamayaá¹ƒ \Se 372/ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . paribhogar
vedanÄ• vaá¸• á¸• hati, saÃ±Ã±Ä• vaá¸• á¸• hati, cetanÄ• vaá¸• á¸• hati, cittaá¹ƒ vaá¸• á¸
vaá¸• á¸• hati, vÄ«riyaá¹ƒ vaá¸• á¸• hati, sati vaá¸• á¸• hati, samÄ• dhi vaá¸• á¸• hati, paÃ±Ã
hevaá¹ƒ vattabbe ... pe ....

paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . latÄ• viya vaá¸• á¸• hati, m
rukkho viya vaá¸• á¸• hati, tiá¹‡aá¹ƒ viya vaá¸• á¸• hati, muÃ±japuÃ±jo viya vaá¸• á¸• hatÄ«
... pe ....

<484> paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . dÄ• yako dÄ• naá¹ƒ
puÃ±Ã±anti? Ä• mantÄ• . anÄ• vaá¹-á¹-entassa {anÄ• vaá¹-á¹-antassa (Ce Ee Katthaci), an
... anÄ• bhogassa hoti ... asamannÄ• harantassa hoti ... amanasikarontassa hoti ... acetaya
apatthayantassa hoti ... appaá¹‡idahantassa hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu Ä•
hoti ... Ä• bhogassa \Ne 287/ hoti ... samannÄ• harantassa hoti ... manasikarontassa hoti ...
... patthayantassa hoti ... paá¹‡idahantassa hotÄ«ti? Ä• mantÄ• . haÃ±ci \Ee 344/ Ä• vaá¹-á
Ä• bhogassa hoti ... samannÄ• harantassa hoti ... manasikarontassa hoti ... cetayantassa h
hoti ... paá¹‡idahantassa hoti, no ca vata re vattabbe --- ``paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ v
ti.

<485> paribhogamayaá¹ƒ \Se 373/ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . dÄ• yako d
vitakketi, byÄ• pÄ• davitakkaá¹ƒ vitakketi, vihiá¹ƒsÄ• vitakkaá¹ƒ vitakketi \Be 258/, hoti puÃ±
dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na heva
dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? Ä• man
sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• samm
hevaá¹ƒ vattabbe ... pe ... kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡ha
dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ
suvidÅ«ravidÅ«rÄ• ni! katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikkhave, pathavÄ« ca --- idaá¹ƒ
suvidÅ«ravidÅ«raá¹ƒ. orimaÃ±ca, bhikkhave, tÄ«raá¹ƒ samuddassa pÄ• rimaÃ±ca tÄ«raá¹ƒ
suvidÅ«ravidÅ«raá¹ƒ. yato ca, bhikkhave, verocano abbhudeti yattha ca atthameti --- idaá¹ƒ
suvidÅ«ravidÅ«raá¹ƒ. sataÃ±ca, bhikkhave, dhammo asataÃ±ca dhammo --- idaá¹ƒ catuttha
imÄ• ni kho, bhikkhave, cattÄ• ri suvidÅ«ravidÅ«rÄ• nÄ«ti.

``nabhaÃ±ca dÅ«re pathavÄ« ca dÅ«re,

pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

yato \Ee 345/ ca verocano abbhudeti,

pabhaá¹…karo yattha ca atthameti ||

``tato \Se 374/ have dÅ«rataraá¹ƒ vadanti,

sataÃ±ca dhammaá¹ƒ asataÃ±ca dhammaá¹ƒ.

abyÄ• yiko hoti sataá¹ƒ samÄ• gamo,

yÄ• vampi tiá¹-á¹-heyya tatheva hoti ||

``khippaÃ±hi \Ne 288/ veti {khippaá¹ƒ haveti (bahÅ«su) } asataá¹ƒ samÄ• gamo.

tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti {AN a IV 47} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``kusalÄ• kusalÄ• sÄ• vajjÄ• nav
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«â€™â

<486> na vattabbaá¹ƒ --- ``paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«â€™â€™ ti? Ä•
bhagavatÄ• ---

``Ä• rÄ• maropÄ• vanaropÄ• , ye janÄ• setukÄ• rakÄ• .

papaÃ±ca udapÄ• naÃ±ca, ye dadanti upassayaá¹ƒ ||

``tesaá¹ƒ \Be 259/ divÄ• ca ratto ca, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

dhammaá¹-á¹-hÄ• sÄ«lasampannÄ• , te janÄ• saggagÄ• minoâ€™â€™ ti {SN a I 47} ||

attheva suttantoti? Ä• mantÄ• . tena hi paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti.

na vattabbaá¹ƒ --- ``paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«â€™â€™ ti? Ä• mantÄ
--- ``cattÄ• rome, bhikkhave, puÃ±Ã±Ä• bhisandÄ• \Ee 346/ kusalÄ• bhisandÄ• \Se 375/ s
sukhavipÄ• kÄ• saggasaá¹ƒ vattanikÄ• iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya suk
cattÄ• ro? yassa, bhikkhave, bhikkhu cÄ«varaá¹ƒ paribhuÃ±jamÄ• no appamÄ• á¹‡aá¹ƒ cet
viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sova

saggasaá¹ƒvattaniko iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jamÄ• no ... pe ... senÄ• sanaá¹ƒ paribhuÃ±jamÄ• no ... pe ..
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jamÄ• no appamÄ• á¹‡aá¹ƒ cetosamÄ•
appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro sovaggiko su
iá¹-á¹-hÄ• ya kantÄ• ya manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati. ime kho, bhikkhave,
kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• sovaggikÄ• sukhavipÄ• kÄ• saggasaá¹ƒvattanikÄ
manÄ• pÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti {AN a IV 51}. attheva suttanto
paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti.

<487> paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . dÄ• yako dÄ• naá¹ƒ
paá¹-iggahetvÄ• na paribhuÃ±jati chaá¸• á¸• eti vissajjeti, hoti puÃ±Ã±anti? Ä• mantÄ• . ha
deti, paá¹-iggÄ• hako paá¹-iggahetvÄ• na paribhuÃ±jati chaá¸• á¸• eti vissajjeti, hoti \Se 37
vata re vattabbe --- ``paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«â€™â€™ ti.

paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . dÄ• yako dÄ• naá¹ƒ deti, pa
rÄ• jÄ• no vÄ• haranti, corÄ• vÄ• haranti, aggi vÄ• dahati, udakaá¹ƒ vÄ• vahati, appiyÄ•
hoti puÃ±Ã±anti? Ä• mantÄ• \Be 260/. haÃ±ci dÄ• yako dÄ• naá¹ƒ deti, paá¹-iggÄ• hake pa
haranti, corÄ• vÄ• haranti, aggi vÄ• dahati, udakaá¹ƒ vÄ• vahati, appiyÄ• vÄ• dÄ• yÄ• d
puÃ±Ã±aá¹ƒ; no ca vata \Ee 347/ re vattabbe --- ``paribhogamayaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸•

paribhogamayapuÃ±Ã±akathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(68) 6. itodinnakathÄ•

<488> ito dinnena tattha yÄ• pentÄ«ti? Ä• mantÄ• . ito cÄ«varaá¹ƒ denti taá¹ƒ cÄ«varaá¹ƒ
paribhuÃ±jantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... ito piá¹‡á¸• apÄ• taá¹ƒ denti, ito senÄ• san
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ denti, ito khÄ• danÄ«yaá¹ƒ denti, ito bhojanÄ«yaá¹
denti; taá¹ƒ pÄ• nÄ«yaá¹ƒ tattha paribhuÃ±jantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

ito \Ne 290/ dinnena tattha yÄ• pentÄ«ti? Ä• mantÄ• . aÃ±Ã±o aÃ±Ã±assa \Se 377/ kÄ• rak
sukhadukkhaá¹ƒ aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe ... pe .

<489> na vattabbaá¹ƒ --- ``ito dinnena tattha yÄ• pentÄ«â€™â€™ ti? Ä• mantÄ• . nanu pet
dÄ• naá¹ƒ dentaá¹ƒ anumodenti, cittaá¹ƒ pasÄ• denti, pÄ«tiá¹ƒ uppÄ• denti, somanassaá¹ƒ
Ä• mantÄ• . haÃ±ci petÄ• attano atthÄ• ya dÄ• naá¹ƒ dentaá¹ƒ anumodenti, cittaá¹ƒ pasÄ•
somanassaá¹ƒ paá¹-ilabhanti; tena vata re vattabbe --- ``ito dinnena tattha yÄ• pentÄ«â€™â

<490> na vattabbaá¹ƒ --- ``ito dinnena tattha yÄ• pentÄ«â€™â€™ ti? Ä• mantÄ• . nanu vut

``unname udakaá¹ƒ vuá¹-á¹-haá¹ƒ, yathÄ• ninnaá¹ƒ pavattati.

evameva \Ee 348/ ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappati ||

``yathÄ• \Be 261/ vÄ• rivahÄ• pÅ«rÄ• , paripÅ«renti sÄ• garaá¹ƒ.

evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappati ||

``na hi tattha kasÄ« atthi, gorakkhettha na vijjati.

vaá¹‡ijjÄ• tÄ• disÄ« natthi, hiraÃ±Ã±ena kayÄ• kayaá¹ƒ {kayakkayaá¹ƒ (Ce Ee) }.

ito dinnena yÄ• penti, petÄ• kÄ• laá¹…katÄ• tahiâ€™â€™ nti {Khp 7.6; Pv 19} ||

attheva suttantoti? Ä• mantÄ• . tena hi ito dinnena tattha yÄ• pentÄ«ti.

<491> na \Se 378/ vattabbaá¹ƒ --- ``ito dinnena tattha yÄ• pentÄ«â€™â€™ ti? Ä• mantÄ• .
--- ``paÃ±cimÄ• ni, bhikkhave, á¹-hÄ• nÄ• ni sampassantÄ• mÄ• tÄ• pitaro puttaá¹ƒ icchan
katamÄ• ni paÃ±ca? bhaá¹-o vÄ• no bharissati, kiccaá¹ƒ vÄ• no karissati, kulavaá¹ƒso cira
dÄ• yajjaá¹ƒ paá¹-ipajjissati, atha vÄ• pana petÄ• naá¹ƒ kÄ• laá¹…katÄ• naá¹ƒ dakkhiá¹‡aá
--- imÄ• ni kho, bhikkhave, paÃ±ca á¹-hÄ• nÄ• ni sampassantÄ• mÄ• tÄ• pitaro puttaá¹ƒ ic
jÄ• yamÄ• naâ€™â€™ nti.

``paÃ±ca á¹-hÄ• nÄ• ni sampassaá¹ƒ, puttaá¹ƒ icchanti paá¹‡á¸• itÄ• .

bhaá¹-o vÄ• no bharissati, kiccaá¹ƒ vÄ• no karissati ||

``kulavaá¹ƒso ciraá¹ƒ tiá¹-á¹-he, dÄ• yajjaá¹ƒ paá¹-ipajjati.

atha \Ee 349/ vÄ• pana petÄ• naá¹ƒ, dakkhiá¹‡aá¹ƒ anuppadassati ||

``á¹-hÄ• nÄ• netÄ• ni sampassaá¹ƒ, puttaá¹ƒ icchanti paá¹‡á¸• itÄ• .

tasmÄ• santo sappurisÄ• , kataÃ±Ã±Å« katavedino ||

``bharanti mÄ• tÄ• pitaro, pubbe katamanussaraá¹ƒ.

karonti tesaá¹ƒ kiccÄ• ni, yathÄ• taá¹ƒ pubbakÄ• rinaá¹ƒ ||

``ovÄ• dakÄ• rÄ« bhaá¹-aposÄ«, kulavaá¹ƒsaá¹ƒ ahÄ• payaá¹ƒ.

saddho sÄ«lena sampanno, putto hoti pasaá¹ƒsiyoâ€™â€™ ti {AN b V 31} ||

attheva suttantoti? Ä• mantÄ• . tena hi ito dinnena tattha yÄ• pentÄ«ti.

ito dinnakathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(69) 7. pathavÄ« kammavipÄ• kotikathÄ•

<492> pathavÄ« \Se 379/ \Be 262/ kammavipÄ• koti? Ä• mantÄ• . sukhavedaniyÄ• dukkha
adukkhamasukhavedaniyÄ• , sukhÄ• ya vedanÄ• ya sampayuttÄ• , dukkhÄ• ya vedanÄ• ya
\Ne 292/ vedanÄ• ya sampayuttÄ• , phassena sampayuttÄ• , vedanÄ• ya sampayuttÄ• , sa
sampayuttÄ• , cittena sampayuttÄ• , sÄ• rammaá¹‡Ä• ; atthi tÄ• ya Ä• vaá¹-á¹-anÄ• {Ä• va
samannÄ• hÄ• ro manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhÄ«ti? na \Ee 350/ hevaá¹ƒ vat
sukhavedaniyÄ• na dukkhavedaniyÄ• na adukkhamasukhavedaniyÄ• , na sukhÄ• ya veda
vedanÄ• ya sampayuttÄ• , na adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• , na phasser
sampayuttÄ• , na saÃ±Ã±Ä• ya sampayuttÄ• , na cetanÄ• ya sampayuttÄ• , na cittena sam
natthi tÄ• ya Ä• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro cetanÄ• patthanÄ
na sukhavedaniyÄ• na dukkhavedaniyÄ• ... pe ... anÄ• rammaá¹‡Ä• ; natthi tÄ• ya Ä• vaá
paá¹‡idhi, no ca vata re vattabbe --- ``pathavÄ« kammavipÄ• koâ€™â€™ ti.

phasso kammavipÄ• ko, phasso sukhavedaniyo dukkhavedaniyo adukkhamasukhavedaniy
dukkhÄ• ya ... pe ... adukkhamasukhÄ• ya vedanÄ• ya sampayutto phassena sampayutto v
saÃ±Ã±Ä• ya sampayutto cetanÄ• ya sampayutto cittena sampayutto sÄ• rammaá¹‡o; atthi
... paá¹‡idhÄ«ti? Ä• mantÄ• . pathavÄ« kammavipÄ• ko, pathavÄ« sukhavedaniyÄ• dukkha
adukkhamasukhavedaniyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• dukkhÄ• ya ... pe ... aduk
sampayuttÄ• phassena sampayuttÄ• vedanÄ• ya sampayuttÄ• saÃ±Ã±Ä• ya sampayuttÄ
sampayuttÄ• sÄ• rammaá¹‡Ä• ; atthi tÄ• ya Ä• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro r
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... pathavÄ« kammavipÄ• ko, pathavÄ« na sukhav
dukkhavedaniyÄ• ... pe ... anÄ• rammaá¹‡Ä• ; natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡
phasso kammavipÄ• ko, phasso na sukhavedaniyo na dukkhavedaniyo \Be 263/ ... pe ... an

Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

pathavÄ« kammavipÄ• koti? Ä• mantÄ• . pathavÄ« paggahaniggahupagÄ• chedanabheda
kammavipÄ• ko paggahaniggahupago chedanabhedanupagoti? na hevaá¹ƒ vattabbe ... pe

labbhÄ• \Ne 293/ pathavÄ« ketuá¹ƒ vikketuá¹ƒ Ä• á¹-hapetuá¹ƒ ocinituá¹ƒ vicinitunti? Ä• m
kammavipÄ• ko ketuá¹ƒ vikketuá¹ƒ Ä• á¹-hapetuá¹ƒ ocinituá¹ƒ vicinitunti? na hevaá¹ƒ vattab

<493> pathavÄ« \Se 381/ paresaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ti? Ä• mantÄ• . kammavipÄ• ko par
hevaá¹ƒ vattabbe ... pe ....

kammavipÄ• ko paresaá¹ƒ sÄ• dhÄ• raá¹‡oti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``asÄ• dhÄ• raá¹‡amaÃ±Ã±esaá¹ƒ, acoraharaá¹‡o nidhi.

kayirÄ• tha macco puÃ±Ã±Ä• ni, sace sucaritaá¹ƒ careâ€™â€™ ti {Khp 8.9 khuddakapÄ• á
||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``kammavipÄ• ko paresaá¹ƒ sÄ•

pathavÄ« kammavipÄ• koti? Ä• mantÄ• . paá¹-hamaá¹ƒ pathavÄ« saá¹‡á¹-hÄ• ti, pacchÄ•
Ä• mantÄ• . paá¹-hamaá¹ƒ vipÄ• ko uppajjati, pacchÄ• vipÄ• kapaá¹-ilÄ• bhÄ• ya kammaá
vattabbe ... pe ....

pathavÄ« sabbasattÄ• naá¹ƒ kammavipÄ• koti? Ä• mantÄ• \Ee 352/. sabbe sattÄ• pathav
hevaá¹ƒ vattabbe ... pe ... sabbe sattÄ• pathaviá¹ƒ paribhuÃ±jantÄ«ti? Ä• mantÄ• . atthi ke
aparibhuÃ±jitvÄ• parinibbÄ• yantÄ«ti? Ä• mantÄ• . atthi keci kammavipÄ• kaá¹ƒ akhepetvÄ
hevaá¹ƒ vattabbe ... pe ....

pathavÄ« cakkavattisattassa kammavipÄ• koti? Ä• mantÄ• . aÃ±Ã±e sattÄ• pathaviá¹ƒ par
cakkavattisattassa kammavipÄ• kaá¹ƒ aÃ±Ã±e sattÄ• paribhuÃ±jantÄ«ti? na hevaá¹ƒ vatta
cakkavattisattassa kammavipÄ• kaá¹ƒ aÃ±Ã±e sattÄ• paribhuÃ±jantÄ«ti? Ä• mantÄ• \Se 3
phassaá¹ƒ vedanaá¹ƒ saÃ±Ã±aá¹ƒ cetanaá¹ƒ \Be 264/ cittaá¹ƒ saddhaá¹ƒ vÄ«riyaá¹ƒ satiá¹
aÃ±Ã±e sattÄ• paribhuÃ±jantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<494> na \Ne 294/ vattabbaá¹ƒ --- ``pathavÄ« kammavipÄ• koâ€™â€™ ti? Ä• mantÄ• . na
issariyasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ adhipaccasaá¹ƒvattaniyaá¹ƒ kammanti? Ä• mantÄ• . h
issariyasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ adhipaccasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ, tena vata re v

kammavipÄ• koâ€™â€™ ti.

pathavÄ« kammavipÄ• kotikathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(70) 8. jarÄ• maraá¹‡aá¹ƒ vipÄ• kotikathÄ•

<495> jarÄ• maraá¹‡aá¹ƒ \Ee 353/ vipÄ• koti? Ä• mantÄ• . sukhavedaniyaá¹ƒ dukkhaveda
adukkhamasukhavedaniyaá¹ƒ, sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, dukkhÄ• ya vedanÄ•
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, phassena sampayuttaá¹ƒ, vedanÄ• ya s
sampayuttaá¹ƒ, cetanÄ• ya sampayuttaá¹ƒ, cittena sampayuttaá¹ƒ, sÄ• rammaá¹‡aá¹ƒ; atth
Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhÄ«ti? na hevaá¹ƒ va
sukhavedaniyaá¹ƒ na dukkhavedaniyaá¹ƒ ... pe ... anÄ• rammaá¹‡aá¹ƒ; natthi tassa Ä• vaá
paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci na sukhavedaniyaá¹ƒ na dukkhavedaniyaá¹ƒ ... pe ... anÄ
tassa Ä• vaá¹-á¹-anÄ• \Se 383/ ... pe ... paá¹‡idhi, no ca vata re vattabbe --- ``jarÄ• maraá¹
vipÄ• koâ€™â€™ ti.

phasso vipÄ• ko, phasso sukhavedaniyo dukkhavedaniyo ... pe ... sÄ• rammaá¹‡o; atthi tas
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . jarÄ• maraá¹‡aá¹ƒ vipÄ• ko, jarÄ• maraá¹‡aá¹ƒ sukhaveda
... pe ... sÄ• rammaá¹‡aá¹ƒ; atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ
....

jarÄ• maraá¹‡aá¹ƒ vipÄ• ko, jarÄ• maraá¹‡aá¹ƒ na sukhavedaniyaá¹ƒ na dukkhavedaniyaá
anÄ• rammaá¹‡aá¹ƒ; natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . phas
sukhavedaniyo \Ne 295/ na dukkhavedaniyo ... pe ... anÄ• rammaá¹‡o; natthi tassa Ä• vaá
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<496> akusalÄ• naá¹ƒ \Be 265/ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, akusalÄ• naá¹ƒ dham
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• k
... pe ....

kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, na vattabbaá¹ƒ --- ``kusalÄ• naá¹ƒ dha
Ä• mantÄ• . akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, na vattabbaá¹ƒ --- ``akusa
vipÄ• koâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

kusalÄ• naá¹ƒ \Se 384/ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, akusalÄ• naá¹ƒ dhammÄ• naá
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ•

....

akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, na vattabbaá¹ƒ --- ``kusalÄ• naá¹ƒ dha
Ä• mantÄ• . kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, na vattabbaá¹ƒ --- ``akusal
vipÄ• koâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

kusalÄ• naÃ±ca akusalÄ• naÃ±ca dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, akusalÄ• naá¹ƒ dha
kusalÄ• naÃ±ca akusalÄ• naÃ±ca dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, kusalÄ• naá¹ƒ dham
vattabbe ... pe ....

kusalÄ• naÃ±ca akusalÄ• naÃ±ca dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ, na vattabbaá¹ƒ --- `
vipÄ• koâ€™â€™ ti? Ä• mantÄ• . kusalÄ• naÃ±ca akusalÄ• naÃ±ca dhammÄ• naá¹ƒ jarÄ•
``akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• koâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

<497> na vattabbaá¹ƒ --- ``jarÄ• maraá¹‡aá¹ƒ vipÄ• koâ€™â€™ ti? Ä• mantÄ• . nanu atthi
dubbaá¹‡á¹‡asaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ appÄ• yukasaá¹ƒvattaniyaá¹ƒ kammanti? Ä• ma
dubbaá¹‡á¹‡asaá¹ƒvattaniyaá¹ƒ \Ne 296/ kammaá¹ƒ appÄ• yukasaá¹ƒvattaniyaá¹ƒ \Ee 355/
vattabbe --- ``jarÄ• maraá¹‡aá¹ƒ vipÄ• koâ€™â€™ ti.

jarÄ• maraá¹‡aá¹ƒ vipÄ• kotikathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(71) 9. ariyadhammavipÄ• kakathÄ•

<498> natthi \Be 266/ ariyadhammavipÄ• koti? Ä• mantÄ• . nanu mahapphalaá¹ƒ sÄ• maÃ
brahmaÃ±Ã±anti? Ä• mantÄ• . haÃ±ci mahapphalaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ \Se 385/ mahapph
re vattabbe --- ``natthi ariyadhammavipÄ• koâ€™â€™ ti.

natthi ariyadhammavipÄ• koti? Ä• mantÄ• . nanu atthi sotÄ• pattiphalanti? Ä• mantÄ• . haÃ
sotÄ• pattiphalaá¹ƒ, no ca vata re vattabbe --- ``natthi ariyadhammavipÄ• koâ€™â€™ ti. na
sakadÄ• gÄ• miphalaá¹ƒ ... pe ... anÄ• gÄ• miphalaá¹ƒ ... pe ... arahattaphalanti? Ä• mantÄ
arahattaphalaá¹ƒ, no ca vata re vattabbe --- ``natthi ariyadhammavipÄ• koâ€™â€™ ti.

sotÄ• pattiphalaá¹ƒ na vipÄ• koti? Ä• mantÄ• . dÄ• naphalaá¹ƒ na vipÄ• koti? na hevaá¹ƒ v
sotÄ• pattiphalaá¹ƒ na vipÄ• koti? Ä• mantÄ• . sÄ«laphalaá¹ƒ ... pe ... bhÄ• vanÄ• phalaá¹ƒ
vattabbe ... pe ....

sakadÄ• gÄ• miphalaá¹ƒ ... pe ... anÄ• gÄ• miphalaá¹ƒ ... pe ... arahattaphalaá¹ƒ na vipÄ•
dÄ• naphalaá¹ƒ \Ee 356/ na vipÄ• koti? na hevaá¹ƒ vattabbe ... pe ... arahattaphalaá¹ƒ na v
sÄ«laphalaá¹ƒ ... pe ... bhÄ• vanÄ• phalaá¹ƒ na vipÄ• koti? na hevaá¹ƒ vattabbe ... pe ... dÄ
vipÄ• koti? Ä• mantÄ• . sotÄ• pattiphalaá¹ƒ vipÄ• koti? na hevaá¹ƒ vattabbe ... pe ....

dÄ• naphalaá¹ƒ \Ne 297/ vipÄ• koti? Ä• mantÄ• . sakadÄ• gÄ• miphalaá¹ƒ ... pe ... anÄ• gÄ
arahattaphalaá¹ƒ vipÄ• koti? na hevaá¹ƒ vattabbe ... pe ... sÄ«laphalaá¹ƒ ... pe ... bhÄ• vanÄ
vipÄ• koti? Ä• mantÄ• . sotÄ• pattiphalaá¹ƒ vipÄ• koti? na hevaá¹ƒ vattabbe ... pe ... bhÄ• v
Ä• mantÄ• . sakadÄ• gÄ• miphalaá¹ƒ ... pe ... anÄ• gÄ• miphalaá¹ƒ \Se 386/ ... pe ... arahat
hevaá¹ƒ vattabbe ... pe ....

<499> kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ savipÄ• kanti? Ä• mantÄ• . lokuttaraá¹ƒ kusalaá¹ƒ sav
vattabbe ... pe ... rÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ ... pe ... arÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ savipÄ
lokuttaraá¹ƒ kusalaá¹ƒ savipÄ• kanti? na hevaá¹ƒ vattabbe ... pe ....

lokuttaraá¹ƒ \Be 267/ kusalaá¹ƒ avipÄ• kanti? Ä• mantÄ• . kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ av
vattabbe ... pe ... lokuttaraá¹ƒ kusalaá¹ƒ avipÄ• kanti? Ä• mantÄ• \Ee 357/. rÅ«pÄ• vacaraá
arÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ avipÄ• kanti? na hevaá¹ƒ vattabbe ... pe ....

<500> kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ savipÄ• kaá¹ƒ Ä• cayagÄ• mÄ«ti? Ä• mantÄ• . lokutta
Ä• cayagÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«pÄ• vacaraá¹ƒ ... pe ... arÅ«pÄ• vacara
savipÄ• kaá¹ƒ Ä• cayagÄ• mÄ«ti? Ä• mantÄ• . lokuttaraá¹ƒ kusalaá¹ƒ savipÄ• kaá¹ƒ Ä• cay
... pe ....

lokuttaraá¹ƒ kusalaá¹ƒ savipÄ• kaá¹ƒ apacayagÄ• mÄ«ti? Ä• mantÄ• . kÄ• mÄ• vacaraá¹ƒ
apacayagÄ• mÄ«ti? na hevaá¹ƒ vattabbe ... pe .... lokuttaraá¹ƒ kusalaá¹ƒ savipÄ• kaá¹ƒ apa
Ä• mantÄ• . rÅ«pÄ• vacaraá¹ƒ ... pe ... arÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ savipÄ• kaá¹ƒ apacay
vattabbe ... pe ....

ariyadhammavipÄ• kakathÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

(72) 10. vipÄ• ko vipÄ• kadhammadhammotikathÄ•

<501> vipÄ• ko \Se 387/ \Ne 298/ vipÄ• kadhammadhammoti? Ä• mantÄ• . tassa vipÄ• ko
hevaá¹ƒ vattabbe ... pe ... tassa vipÄ• ko vipÄ• kadhammadhammoti? Ä• mantÄ• . tassa tas
antakiriyÄ• natthi vaá¹-á¹-upacchedo natthi anupÄ• dÄ• parinibbÄ• nanti? na \Ee 358/ heva

vipÄ• ko vipÄ• kadhammadhammoti? Ä• mantÄ• . vipÄ• koti vÄ• vipÄ• kadhammadhamm
vipÄ• koti vÄ• esese ekaá¹-á¹-he same samabhÄ• ge tajjÄ• teti? na hevaá¹ƒ vattabbe ... pe

vipÄ• ko vipÄ• kadhammadhammoti? Ä• mantÄ• . vipÄ• ko ca vipÄ• kadhammadhammo c
sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• sampayuttÄ• ekuppÄ• dÄ• ekanirodhÄ• ekava
hevaá¹ƒ vattabbe ... pe ....

vipÄ• ko \Be 268/ vipÄ• kadhammadhammoti? Ä• mantÄ• . taÃ±Ã±eva akusalaá¹ƒ so akus
kusalaá¹ƒ so kusalassa vipÄ• koti? na hevaá¹ƒ vattabbe ... pe ....

vipÄ• ko vipÄ• kadhammadhammoti? Ä• mantÄ• . yeneva cittena pÄ• á¹‡aá¹ƒ hanati tenev
yeneva cittena dÄ• naá¹ƒ deti teneva cittena sagge modatÄ«ti? na hevaá¹ƒ vattabbe ... pe .

<502> na \Se 388/ vattabbaá¹ƒ --- ``vipÄ• ko vipÄ• kadhammadhammoâ€™â€™ ti? Ä• ma
\Ne 299/ khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±apaccayÄ• ti? Ä• mantÄ• . haÃ±ci vipÄ• kÄ•
aÃ±Ã±amaÃ±Ã±apaccayÄ• , tena vata re vattabbe --- ``vipÄ• ko vipÄ• kadhammadhammoâ

vipÄ• ko vipÄ• kadhammadhammotikathÄ• niá¹-á¹-hitÄ• .

sattamavaggo.

tassuddÄ• naá¹ƒ ---

saá¹…gaho \Ee 359/, sampayutto, cetasiko dhammo, cetasikaá¹ƒ dÄ• naá¹ƒ, paribhogama
vaá¸• á¸• hati, ito dinnena tattha yÄ• penti, pathavÄ« kammavipÄ• ko, jarÄ• maraá¹‡aá¹ƒ vi
ariyadhammavipÄ• ko, vipÄ• ko vipÄ• kadhammadhammoti.

8. aá¹-á¹-hamavaggo

(73) 1. chagatikathÄ•

<503> cha \Ee 360/ gatiyoti? Ä• mantÄ• . nanu paÃ±ca gatiyo vuttÄ• bhagavatÄ• --- niray
pettivisayo, manussÄ• , devÄ• ti {MN I 153}? Ä• mantÄ• . haÃ±ci paÃ±ca gatiyo vuttÄ• bha
tiracchÄ• nayoni, pettivisayo, manussÄ• , devÄ• ; no ca vata re vattabbe --- ``cha gatiyoâ€™

cha \Be 269/ gatiyoti? Ä• mantÄ• . nanu kÄ• lakaÃ±cikÄ• {kÄ• lakaÃ±jikÄ• (Ce Se Ke), kÄ

surÄ• petÄ• naá¹ƒ samÄ• navaá¹‡á¹‡Ä• samÄ• nabhogÄ• samÄ• nÄ• hÄ• rÄ• samÄ• nÄ
Ä• vÄ• havivÄ• haá¹ƒ gacchantÄ«ti? Ä• mantÄ• . haÃ±ci kÄ• lakaÃ±cikÄ• asurÄ• petÄ• na
samÄ• nabhogÄ• samÄ• nÄ• hÄ• rÄ• samÄ• nÄ• yukÄ• petehi saha Ä• vÄ• havivÄ• haá¹
``cha gatiyoâ€™â€™ ti.

cha gatiyoti? Ä• mantÄ• . nanu vepacittiparisÄ• devÄ• naá¹ƒ samÄ• navaá¹‡á¹‡Ä• samÄ•
samÄ• nÄ• yukÄ• devehi saha Ä• vÄ• havivÄ• haá¹ƒ gacchantÄ«ti? Ä• mantÄ• . haÃ±ci ve
devÄ• naá¹ƒ samÄ• navaá¹‡á¹‡Ä• samÄ• nabhogÄ• samÄ• nÄ• hÄ• rÄ• samÄ• nÄ• yuk
gacchanti, no ca vata re vattabbe --- ``cha gatiyoâ€™â€™ ti.

cha gatiyoti? Ä• mantÄ• . nanu vepacittiparisÄ• pubbadevÄ• ti? Ä• mantÄ• . haÃ±ci vepac
ca vata re vattabbe --- ``cha gatiyoâ€™â€™ ti.

<504> na vattabbaá¹ƒ --- ``cha gatiyoâ€™â€™ ti? Ä• mantÄ• . nanu \Ee 361/ atthi asurakÄ
atthi asurakÄ• yo, tena vata re vattabbe --- ``cha gatiyoâ€™â€™ ti.

chagatikathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(74) 2. antarÄ• bhavakathÄ•

<505> atthi antarÄ• bhavoti? Ä• mantÄ• . kÄ• mabhavoti? na hevaá¹ƒ vattabbe ... pe ... att
Ä• mantÄ• . rÅ«pabhavoti \Se 390/? na hevaá¹ƒ vattabbe ... pe ... atthi antarÄ• bhavoti? Ä•
na hevaá¹ƒ vattabbe ... pe ... atthi antarÄ• bhavoti? Ä• mantÄ• . kÄ• mabhavassa ca rÅ«pa
antarÄ• bhavoti? na hevaá¹ƒ vattabbe ... pe ... atthi antarÄ• bhavoti? Ä• mantÄ• . rÅ«pabha
ca antare atthi antarÄ• bhavoti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• mabhavassa \Be 270/ ca rÅ«pabhavassa ca antare natthi antarÄ• bhavoti? Ä• mantÄ•
rÅ«pabhavassa ca antare natthi antarÄ• bhavo, no ca vata re vattabbe --- ``atthi antarÄ• bh
rÅ«pabhavassa ca arÅ«pabhavassa ca antare natthi antarÄ• bhavoti? Ä• mantÄ• \Ee 362/.
rÅ«pabhavassa ca arÅ«pabhavassa ca antare natthi antarÄ• bhavo, no ca vata re vattabbe
antarÄ• bhavoâ€™â€™ ti.

<506> atthi antarÄ• bhavoti? Ä• mantÄ• . paÃ±camÄ« sÄ• yoni, chaá¹-á¹-hamÄ« sÄ• gati
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, dasamo so sattÄ• vÄ• soti? na hevaá¹ƒ vattabbe ... pe ... atthi anta
Ä• mantÄ• . antarÄ• bhavo bhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-h
na hevaá¹ƒ vattabbe ... pe ... atthi antarÄ• bhavÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe

antarÄ• bhavÅ«pagÄ• sattÄ• ti? na hevaá¹ƒ vattabbe ... pe ... antarÄ• bhave sattÄ• jÄ• ya
cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... antarÄ• bhave \Se 391/ atthi rÅ«paá¹ƒ
saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... antarÄ• bhavo paÃ±cavok
vattabbe ... pe ....

<507> atthi kÄ• mabhavo, kÄ• mabhavo bhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni viÃ±Ã±
attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . atthi antarÄ• bhavo, antarÄ• bhavo bhavo gati satt
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... atthi kÄ• m
kammanti? Ä• mantÄ• . atthi antarÄ• bhavÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe ... pe
sattÄ• ti? Ä• mantÄ• . atthi \Ee 363/ antarÄ• bhavÅ«pagÄ• sattÄ• ti? na hevaá¹ƒ vattabbe .
sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä• mantÄ• . antarÄ• bhave sattÄ
mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kÄ• mabhave atthi rÅ«paá¹ƒ
saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . antarÄ• bhave atthi rÅ«paá¹ƒ vedanÄ• saÃ
viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... kÄ• mabhavo paÃ±cavokÄ• rabhavoti? Ä•
paÃ±cavokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

atthi rÅ«pabhavo, rÅ«pabhavo bhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni viÃ±Ã±Ä• á¹‡aá¹-
attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . atthi antarÄ• bhavo, antarÄ• bhavo bhavo gati satt
\Se 392/ viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti \Be 271/ attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe
rÅ«pabhavÅ«pagaá¹ƒ kammanti? Ä• mantÄ• . atthi antarÄ• bhavÅ«pagaá¹ƒ kammanti? na
atthi \Ne 302/ rÅ«pabhavÅ«pagÄ• sattÄ• ti? Ä• mantÄ• . atthi antarÄ• bhavÅ«pagÄ• sattÄ
pe ... rÅ«pabhave sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä• mantÄ• . a
jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«pabhav
rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . antarÄ• bha
saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... rÅ«pabhavo paÃ±cavokÄ•
antarÄ• bhavo paÃ±cavokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

atthi arÅ«pabhavo, arÅ«pabhavo bhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni viÃ±Ã±Ä• á¹‡a
attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . atthi antarÄ• bhavo, antarÄ• bhavo bhavo gati satt
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... atthi arÅ«
kammanti? Ä• mantÄ• . atthi antarÄ• bhavÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe ... pe
arÅ«pabhavÅ«pagÄ• sattÄ• ti? Ä• mantÄ• . atthi antarÄ• bhavÅ«pagÄ• sattÄ• ti? na heva
arÅ«pabhave sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä• mantÄ• . antar
jÄ«yanti mÄ«yanti cavanti \Se 393/ upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... arÅ«pabha
saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . antarÄ• bhave atthi vedanÄ• s
viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... arÅ«pabhavo catuvokÄ• rabhavoti? Ä• man
365/ catuvokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

<508> atthi antarÄ• bhavoti? Ä• mantÄ• . sabbesaÃ±Ã±eva sattÄ• naá¹ƒ atthi antarÄ• bhav
... pe ... sabbesaÃ±Ã±eva sattÄ• naá¹ƒ natthi antarÄ• bhavoti? Ä• mantÄ• . haÃ±ci sabbesa
natthi antarÄ• bhavo, no ca vata re vattabbe --- ``atthi antarÄ• bhavoâ€™â€™ ti.

atthi antarÄ• bhavoti? Ä• mantÄ• . Ä• nantariyassa puggalassa atthi antarÄ• bhavoti? na h
... Ä• nantariyassa puggalassa natthi antarÄ• bhavoti? Ä• mantÄ• . haÃ±ci Ä• nantariyassa
antarÄ• bhavo, no ca vata re vattabbe --- ``atthi antarÄ• bhavoâ€™â€™ ti.

na \Be 272/ \Ne 303/ Ä• nantariyassa puggalassa atthi antarÄ• bhavoti? Ä• mantÄ• . Ä• na
atthi antarÄ• bhavoti? na hevaá¹ƒ vattabbe ... pe ... Ä• nantariyassa puggalassa natthi antar
Ä• mantÄ• . na Ä• nantariyassa puggalassa natthi antarÄ• bhavoti? na hevaá¹ƒ vattabbe ...
puggalassa ... pe ... asaÃ±Ã±asattÅ«pagassa puggalassa \Se 394/ ... pe ... arÅ«pÅ«pagass
antarÄ• bhavoti? na hevaá¹ƒ vattabbe ... pe ... arÅ«pÅ«pagassa puggalassa natthi antarÄ•
haÃ±ci arÅ«pÅ«pagassa puggalassa natthi antarÄ• bhavo, no ca vata re vattabbe --- ``atthi
ti.

na arÅ«pÅ«pagassa puggalassa atthi antarÄ• bhavoti? Ä• mantÄ• . arÅ«pÅ«pagassa \Ee 3
antarÄ• bhavoti? na hevaá¹ƒ vattabbe ... pe ... arÅ«pÅ«pagassa puggalassa natthi antarÄ•
arÅ«pÅ«pagassa puggalassa natthi antarÄ• bhavoti? na hevaá¹ƒ vattabbe ... pe ....

<509> na vattabbaá¹ƒ atthi antarÄ• bhavoti? Ä• mantÄ• . nanu antarÄ• parinibbÄ• yÄ« pug
haÃ±ci antarÄ• parinibbÄ• yÄ« puggalo atthi, tena vata re {no ca vata re (Ce Katthaci), no v
vattabbe --- ``atthi antarÄ• bhavoâ€™â€™ ti.

antarÄ• parinibbÄ• yÄ« puggalo atthÄ«ti katvÄ• atthi antarÄ• bhavoti? Ä• mantÄ• . upahac
atthÄ«ti katvÄ• atthi upahaccabhavoti? na hevaá¹ƒ vattabbe ... pe ... antarÄ• parinibbÄ• yÄ
katvÄ• atthi antarÄ• bhavoti? Ä• mantÄ• . asaá¹…khÄ• raparinibbÄ• yÄ« puggalo ... pe ... s
puggalo atthÄ«ti katvÄ• atthi sasaá¹…khÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

antarÄ• bhavakathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(75) 3. kÄ• maguá¹‡akathÄ•

<510> paÃ±ceva \Se 395/ \Ne 304/ kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«ti? Ä• mantÄ• . nanu
chandoti? Ä• mantÄ• . haÃ±ci atthi tappaá¹-isaÃ±Ã±utto chando, no ca \Be 273/ vata re vatt
kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«â€™â€™ ti. nanu atthi tappaá¹-isaÃ±Ã±utto rÄ• go tappaá

tappaá¹-isaÃ±Ã±utto chandarÄ• go \Ee 367/ tappaá¹-isaÃ±Ã±utto saá¹…kappo tappaá¹-isaÃ
tappaá¹-isaÃ±Ã±utto saá¹…kapparÄ• go tappaá¹-isaÃ±Ã±uttÄ• pÄ«ti tappaá¹-isaÃ±Ã±uttaá
tappaá¹-isaÃ±Ã±uttaá¹ƒ pÄ«tisomanassanti? Ä• mantÄ• . haÃ±ci atthi tappaá¹-isaÃ±Ã±uttaá
ca vata re vattabbe --- ``paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«â€™â€™ ti.

paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«ti? Ä• mantÄ• . manussÄ• naá¹ƒ cakkhu na kÄ
... pe ... manussÄ• naá¹ƒ sotaá¹ƒ ... pe ... manussÄ• naá¹ƒ ghÄ• naá¹ƒ ... pe ... manussÄ• n
manussÄ• naá¹ƒ kÄ• yo ... pe ... manussÄ• naá¹ƒ mano na kÄ• madhÄ• tÅ«ti? na hevaá¹ƒ

manussÄ• naá¹ƒ mano na kÄ• madhÄ• tÅ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``paÃ±ca kÄ• maguá¹‡Ä• loke, manocchaá¹-á¹-hÄ• paveditÄ• .

ettha chandaá¹ƒ virÄ• jetvÄ• , evaá¹ƒ dukkhÄ• pamuccatÄ«â€™â€™ ti {Sn 173; SN a I 30}

attheva \Se 396/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``manussÄ• naá¹ƒ manc
ti.

<511> paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«ti? Ä• mantÄ• . kÄ• maguá¹‡Ä• bhavo
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... atthi kÄ• m
kammanti? na hevaá¹ƒ vattabbe ... pe ... atthi kÄ• maguá¹‡Å«pagÄ• sattÄ• ti? na hevaá¹ƒ
... kÄ• maguá¹‡e sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na \Ee 368/ he
... kÄ• maguá¹‡e atthi rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? n
kÄ• maguá¹‡Ä• paÃ±cavokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ... kÄ• maguá¹‡e sam
paccekasambuddhÄ• uppajjanti, sÄ• vakayugaá¹ƒ uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe

kÄ• madhÄ• tu bhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ•
kÄ• maguá¹‡Ä• bhavo gati sattÄ• vÄ• so saá¹ƒsÄ• ro yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ
hevaá¹ƒ vattabbe ... pe ... atthi kÄ• madhÄ• tÅ«pagaá¹ƒ kammanti? Ä• mantÄ• . atthi kÄ• m
\Be 274/? na hevaá¹ƒ vattabbe ... pe ... atthi kÄ• madhÄ• tÅ«pagÄ• sattÄ• ti? Ä• mantÄ• .
sattÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• madhÄ• tuyÄ• sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä• mantÄ•
397/ jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kÄ• m
rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . kÄ• maguá
saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... kÄ• madhÄ• tu paÃ±cavok
kÄ• maguá¹‡Ä• paÃ±cavokÄ• rabhavoti? na \Ee 369/ hevaá¹ƒ vattabbe ... pe ... kÄ• madhÄ
uppajjanti, paccekasabuddhÄ• uppajjanti, sÄ• vakayugaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . kÄ•

uppajjanti, paccekasambuddhÄ• uppajjanti, sÄ• vakayugaá¹ƒ uppajjatÄ«ti? na hevaá¹ƒ vatt

<512> na vattabbaá¹ƒ --- ``paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«â€™â€™ ti? Ä• ma
--- ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• ! katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ•
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• r
... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• ka
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• â€™â€
Ä• mantÄ• . tena hi paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tÅ«ti.

kÄ• maguá¹‡akathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(76) 4. kÄ• makathÄ•

<513> paÃ±cevÄ• yatanÄ• \Se 398/ \Ne 306/ kÄ• mÄ• ti? Ä• mantÄ• . nanu atthi tappaá¹-i
Ä• mantÄ• . haÃ±ci atthi tappaá¹-isaá¹ƒyutto chando, no ca vata re vattabbe --- ``paÃ±cevÄ
ti. nanu atthi tappaá¹-isaá¹ƒyutto rÄ• go tappaá¹-isaá¹ƒyutto chando tappaá¹-isaá¹ƒyutto cha
tappaá¹-isaá¹ƒyutto saá¹…kappo tappaá¹-isaá¹ƒyutto rÄ• go tappaá¹-isaá¹ƒyutto saá¹…kapp
tappaá¹-isaá¹ƒyuttÄ• pÄ«ti tappaá¹-isaá¹ƒyuttaá¹ƒ somanassaá¹ƒ tappaá¹-isaá¹ƒyuttaá¹ƒ pÄ
Ä• mantÄ• \Be 275/. haÃ±ci atthi tappaá¹-isaá¹ƒyuttaá¹ƒ pÄ«tisomanassaá¹ƒ, no ca vata re
``paÃ±cevÄ• yatanÄ• kÄ• mÄ• â€™â€™ ti.

<514> na \Ee 370/ vattabbaá¹ƒ --- ``paÃ±cevÄ• yatanÄ• kÄ• mÄ• â€™â€™ ti? Ä• mantÄ•
``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• ! katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• ...
phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ
paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ ti. attheva suttantoti? Ä• mantÄ• . tena hi paÃ±cevÄ• yat

paÃ±cevÄ• yatanÄ• kÄ• mÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``paÃ±cime, b
paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, bhikkhave, paÃ±ca kÄ• maguá
bhikkhave, nete kÄ• mÄ• kÄ• maguá¹‡Ä• nÄ• mete ariyassa vinaye vuccaâ€™â€™ nti ---

``saá¹…kapparÄ• go purisassa kÄ• mo,

na te kÄ• mÄ• yÄ• ni citrÄ• ni loke.

saá¹…kapparÄ• go purisassa kÄ• mo,

tiá¹-á¹-hanti citrÄ• ni tatheva loke.

athettha dhÄ«rÄ• vinayanti chandaâ€™â€™ nti {AN b VI 63 nibbedhikasutte} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``paÃ±cevÄ• yatanÄ• kÄ• mÄ• â

kÄ• makathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(77) 5. rÅ«padhÄ• tukathÄ•

<515> rÅ«pino \Ne 307/ dhammÄ• rÅ«padhÄ• tÅ«ti? Ä• mantÄ• . rÅ«paá¹ƒ \Ee 371/ bhav
yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ \Be 276/ vattabbe ... pe
rÅ«pÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe ... pe ... atthi rÅ«pÅ«pagÄ• sattÄ• ti? na h
... rÅ«pe sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ...
rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• \Se 400/ viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vat
paÃ±cavokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«padhÄ• tu bhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . rÅ«paá¹ƒ bhavo
attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... atthi rÅ«padhÄ• tÅ«pagaá¹ƒ kam
rÅ«pÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe ... pe ... atthi rÅ«padhÄ• tÅ«pagÄ• sattÄ•
rÅ«pÅ«pagÄ• sattÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«padhÄ• tuyÄ• sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä• mantÄ• . n
jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«padhÄ• tuyÄ• a
saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . rÅ«pe atthi rÅ«paá¹ƒ vedanÄ•
viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... rÅ«padhÄ• tu \Ee 372/ paÃ±cavokÄ• rabha
paÃ±cavokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

<516> rÅ«pino dhammÄ• rÅ«padhÄ• tu, kÄ• madhÄ• tuyÄ• atthi rÅ«panti? Ä• mantÄ• . s
rÅ«padhÄ• tÅ«ti? na hevaá¹ƒ vattabbe ... pe ... sÄ• va kÄ• madhÄ• tu, sÄ• rÅ«padhÄ• tÅ«
samannÄ• gato puggalo dvÄ«hi bhavehi samannÄ• gato hoti --- kÄ• mabhavena ca rÅ«pab
vattabbe.

rÅ«padhÄ• tukathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(78) 6. arÅ«padhÄ• tukathÄ•

<517> arÅ«pino \Se 401/ \Ne 308/ dhammÄ• arÅ«padhÄ• tÅ«ti? Ä• mantÄ• . vedanÄ• bh
yoni viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na \Be 277/ hevaá¹ƒ vattabbe ... pe
vedanÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe ... pe ... atthi vedanÅ«pagÄ• sattÄ• ti? n
pe ... vedanÄ• ya sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ va
vedanÄ• ya atthi vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vatta
catuvokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

arÅ«padhÄ• tu bhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . vedanÄ• \Ee 3
attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... atthi arÅ«padhÄ• tÅ«pagaá¹ƒ kam
vedanÅ«pagaá¹ƒ kammanti? na hevaá¹ƒ vattabbe ... pe ... atthi arÅ«padhÄ• tÅ«pagÄ• satt
vedanÅ«pagÄ• sattÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arÅ«padhÄ• tuyÄ• sattÄ• jÄ• yanti jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? Ä• mantÄ• .
jÄ«yanti mÄ«yanti cavanti upapajjantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... arÅ«padhÄ• tuyÄ•
saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . vedanÄ• ya atthi vedanÄ• saÃ
viÃ±Ã±Ä• á¹‡anti? na \Se 402/ hevaá¹ƒ vattabbe ... pe ... arÅ«padhÄ• tu catuvokÄ• rabhavo
catuvokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

<518> arÅ«pino dhammÄ• arÅ«padhÄ• tu, kÄ• madhÄ• tuyÄ• atthi vedanÄ• saÃ±Ã±Ä•
Ä• mantÄ• . sÄ• va kÄ• madhÄ• tu, sÄ• arÅ«padhÄ• tÅ«ti? na hevaá¹ƒ vattabbe ... pe ... s
arÅ«padhÄ• tÅ«ti? Ä• mantÄ• . kÄ• mabhavena samannÄ• gato puggalo dvÄ«hi bhavehi sa
ca arÅ«pabhavena cÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«pino dhammÄ• rÅ«padhÄ• tu, arÅ«pino dhammÄ• arÅ«padhÄ• tu, kÄ• madhÄ• tuyÄ•
\Ne 309/ saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• \Ee 374/. sÄ• va kÄ• madhÄ• tu, s
arÅ«padhÄ• tÅ«ti? na hevaá¹ƒ vattabbe ... pe ... sÄ• va kÄ• madhÄ• tu, sÄ• rÅ«padhÄ• tu,
Ä• mantÄ• . kÄ• mabhavena samannÄ• gato puggalo tÄ«hi bhavehi samannÄ• gato hoti ---
ca arÅ«pabhavena cÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arÅ«padhÄ• tukathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(79) 7. rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ•

<519> atthi \Be 278/ saá¸·Ä• yataniko attabhÄ• vo rÅ«padhÄ• tuyÄ• ti? Ä• mantÄ• . atthi ta
Ä• mantÄ• . atthi tattha gandhÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha jivhÄ•
\Se 403/. atthi tattha rasÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha kÄ• yÄ• yata
atthi tattha phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ....

natthi tattha gandhÄ• yatananti? Ä• mantÄ• . natthi tattha ghÄ• nÄ• yatananti? na hevaá¹ƒ
natthi tattha rasÄ• yatananti? Ä• mantÄ• . natthi tattha jivhÄ• yatananti? na hevaá¹ƒ vattabb
tattha phoá¹-á¹-habbÄ• yatananti? Ä• mantÄ• \Ee 375/. natthi tattha kÄ• yÄ• yatananti? na
....

<520> atthi tattha cakkhÄ• yatanaá¹ƒ, atthi rÅ«pÄ• yatananti? Ä• mantÄ• . atthi tattha ghÄ•
gandhÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha cakkhÄ• yatanaá¹ƒ, atthi rÅ«pÄ
Ä• mantÄ• . atthi tattha jivhÄ• yatanaá¹ƒ, atthi rasÄ• yatanaá¹ƒ ... pe ... atthi tattha kÄ• yÄ•
phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha sotÄ• yatanaá¹ƒ, atthi
... pe ... atthi tattha manÄ• yatanaá¹ƒ, atthi dhammÄ• yatananti? Ä• mantÄ• . atthi tattha gh
gandhÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha manÄ• yatanaá¹ƒ, atthi dhamm
Ä• mantÄ• . atthi tattha jivhÄ• yatanaá¹ƒ, atthi rasÄ• yatananti ... pe ... atthi tattha kÄ• yÄ• y
phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ....

atthi tattha ghÄ• nÄ• yatanaá¹ƒ, natthi gandhÄ• yatananti? Ä• mantÄ• \Se 404/. atthi tattha
natthi rÅ«pÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha ghÄ• nÄ• yatanaá¹ƒ, natth
Ä• mantÄ• . atthi tattha sotÄ• yatanaá¹ƒ, natthi saddÄ• yatanaá¹ƒ ... pe ... atthi tattha manÄ
dhammÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi tattha jivhÄ• yatanaá¹ƒ, natthi rasÄ•
... atthi tattha kÄ• yÄ• yatanaá¹ƒ, natthi phoá¹-á¹-habbÄ• yatananti? Ä• mantÄ• . atthi tattha
natthi rÅ«pÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... atthi \Ee 376/ tattha kÄ• yÄ• yatanaá
phoá¹-á¹-habbÄ• yatananti? Ä• mantÄ• . atthi tattha sotÄ• yatanaá¹ƒ, natthi saddÄ• yatanaá
atthi tattha manÄ• yatanaá¹ƒ, natthi dhammÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ....

<521> atthi tattha cakkhÄ• yatanaá¹ƒ atthi rÅ«pÄ• yatanaá¹ƒ, tena cakkhunÄ• taá¹ƒ rÅ«pa
Ä• mantÄ• . atthi tattha ghÄ• nÄ• yatanaá¹ƒ atthi gandhÄ• yatanaá¹ƒ, tena ghÄ• nena taá¹ƒ
hevaá¹ƒ vattabbe ... pe ... atthi tattha cakkhÄ• yatanaá¹ƒ atthi rÅ«pÄ• yatanaá¹ƒ, tena cakkh
passatÄ«ti? Ä• mantÄ• . atthi tattha jivhÄ• yatanaá¹ƒ atthi rasÄ• yatanaá¹ƒ, tÄ• ya jivhÄ• ya
... pe ... atthi tattha kÄ• yÄ• yatanaá¹ƒ atthi phoá¹-á¹-habbÄ• yatanaá¹ƒ, tena kÄ• yena taá¹ƒ
phusatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atthi tattha sotÄ• yatanaá¹ƒ atthi saddÄ• yatanaá¹ƒ ... pe ... atthi \Se 405/ tattha manÄ• yata
dhammÄ• yatanaá¹ƒ, tena manena taá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? Ä• mantÄ• . atthi tatt

gandhÄ• yatanaá¹ƒ, tena ghÄ• nena taá¹ƒ gandhaá¹ƒ ghÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ..
manÄ• yatanaá¹ƒ atthi dhammÄ• yatanaá¹ƒ, tena manena taá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti
jivhÄ• yatanaá¹ƒ atthi rasÄ• yatanaá¹ƒ ... pe ... atthi tattha kÄ• yÄ• yatanaá¹ƒ atthi phoá¹-á¹
tena kÄ• yena taá¹ƒ phoá¹-á¹-habbaá¹ƒ phusatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atthi \Ne 311/ tattha ghÄ• nÄ• yatanaá¹ƒ atthi gandhÄ• yatanaá¹ƒ, na ca tena ghÄ• nena ta
ghÄ• yatÄ«ti? Ä• mantÄ• . atthi tattha cakkhÄ• yatanaá¹ƒ atthi rÅ«pÄ• yatanaá¹ƒ, na ca ten
rÅ«paá¹ƒ passatÄ«ti? na \Ee 377/ hevaá¹ƒ vattabbe ... pe ... atthi tattha ghÄ• nÄ• yatanaá¹ƒ
gandhÄ• yatanaá¹ƒ, na ca tena ghÄ• nena taá¹ƒ gandhaá¹ƒ ghÄ• yatÄ«ti? Ä• mantÄ• . atth
saddÄ• yatanaá¹ƒ ... pe ... atthi tattha manÄ• yatanaá¹ƒ atthi dhammÄ• yatanaá¹ƒ, na ca te
dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atthi tattha jivhÄ• yatanaá¹ƒ atthi rasÄ• yatanaá¹ƒ ... pe ... atthi tattha kÄ• yÄ• yatanaá¹ƒ at
phoá¹-á¹-habbÄ• yatanaá¹ƒ, na ca tena kÄ• yena taá¹ƒ phoá¹-á¹-habbaá¹ƒ phusatÄ«ti? Ä• n
tattha sotÄ• yatanaá¹ƒ atthi saddÄ• yatanaá¹ƒ ... pe ... atthi tattha manÄ• yatanaá¹ƒ atthi dh
ca tena manena taá¹ƒ dhammaá¹ƒ vijÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<522> atthi \Be 280/ tattha ghÄ• nÄ• yatanaá¹ƒ atthi gandhÄ• yatanaá¹ƒ, tena ghÄ• nena t
ghÄ• yatÄ«ti? Ä• mantÄ• . atthi tattha mÅ«lagandho sÄ• ragandho tacagandho pattagandh
Ä• magandho vissagandho sugandho duggandhoti? na hevaá¹ƒ vattabbe ... pe ....

atthi tattha jivhÄ• yatanaá¹ƒ atthi rasÄ• yatanaá¹ƒ, tÄ• ya jivhÄ• ya taá¹ƒ rasaá¹ƒ sÄ• yatÄ«
tattha mÅ«laraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaá¹ƒ madhu
kaá¹-ukaá¹ƒ loá¹‡iyaá¹ƒ khÄ• riyaá¹ƒ lambilaá¹ƒ kasÄ• vo sÄ• du asÄ• dÅ«ti? na \Ee 378/ h
....

atthi tattha kÄ• yÄ• yatanaá¹ƒ atthi phoá¹-á¹-habbÄ• yatanaá¹ƒ, tena kÄ• yena taá¹ƒ phoá¹
Ä• mantÄ• . atthi tattha kakkhaá¸·aá¹ƒ mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ sukhasamphass
garukaá¹ƒ lahukanti? na hevaá¹ƒ vattabbe ... pe ....

<523> na vattabbaá¹ƒ --- ``saá¸·Ä• yataniko attabhÄ• vo rÅ«padhÄ• tuyÄ• â€™â€™ ti? Ä•
ghÄ• nanimittaá¹ƒ jivhÄ• nimittaá¹ƒ kÄ• yanimittanti? Ä• mantÄ• . haÃ±ci atthi tattha ghÄ• n
jivhÄ• nimittaá¹ƒ kÄ• yanimittaá¹ƒ, tena \Se 407/ vata re vattabbe --- ``saá¸·Ä• yataniko atta
rÅ«padhÄ• tuyÄ• â€™â€™ ti.

rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(80) 8. arÅ«pe rÅ«pakathÄ•

<524> atthi rÅ«paá¹ƒ arÅ«pesÅ«ti? Ä• mantÄ• . rÅ«pabhavo rÅ«pagati rÅ«pasattÄ• vÄ• so
rÅ«pattabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... nanu arÅ«pabhavo arÅ«paga
arÅ«pasaá¹ƒsÄ• ro arÅ«payoni arÅ«pattabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . haÃ±ci arÅ«p
arÅ«pattabhÄ• vapaá¹-ilÄ• bho, no ca vata re vattabbe --- ``atthi rÅ«paá¹ƒ arÅ«pesÅ«â€™â

atthi rÅ«paá¹ƒ arÅ«pesÅ«ti? Ä• mantÄ• . paÃ±cavokÄ• rabhavo gati sattÄ• vÄ• so saá¹ƒsÄ
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti attabhÄ• vapaá¹-ilÄ• bhoti? na \Ee 379/ hevaá¹ƒ \Be 281/ vattabbe
catuvokÄ• rabhavo ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . haÃ±ci catuvokÄ• rabh
attabhÄ• vapaá¹-ilÄ• bho, no ca vata re vattabbe --- ``atthi rÅ«paá¹ƒ arÅ«pesÅ«â€™â€™ ti.

<525> atthi rÅ«paá¹ƒ rÅ«padhÄ• tuyÄ• , so ca rÅ«pabhavo rÅ«pagati rÅ«pasattÄ• vÄ• so r
rÅ«pattabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . atthi rÅ«paá¹ƒ arÅ«pesu, so ca rÅ«pabhavo r
rÅ«pattabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ... atthi rÅ«paá¹ƒ rÅ«padhÄ• tuy
paÃ±cavokÄ• rabhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• \Se 408/. atthi r
paÃ±cavokÄ• rabhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ..
arÅ«pesu, so ca \Ne 313/ arÅ«pabhavo arÅ«pagati arÅ«pasattÄ• vÄ• so arÅ«pasaá¹ƒsÄ• r
arÅ«pattabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . atthi rÅ«paá¹ƒ rÅ«padhÄ• tuyÄ• {arÅ«padhÄ
arÅ«pabhavo arÅ«pagati ... pe ... arÅ«pattabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ...
arÅ«pesu, so ca catuvokÄ• rabhavo gati ... pe ... attabhÄ• vapaá¹-ilÄ• bhoti? Ä• mantÄ• . at
rÅ«padhÄ• tuyÄ• {arÅ«padhÄ• tuyÄ• (sabbattha) }, so ca catuvokÄ• rabhavo gati ... pe ...
attabhÄ• vapaá¹-ilÄ• bhoti? na hevaá¹ƒ vattabbe ... pe ....

<526> atthi rÅ«paá¹ƒ arÅ«pesÅ«ti? Ä• mantÄ• . nanu rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ arÅ«pa
III 321} vuttaá¹ƒ bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ arÅ«paá¹
III 321} vuttaá¹ƒ bhagavatÄ• , no ca vata re vattabbe --- ``atthi rÅ«paá¹ƒ arÅ«pesÅ«â€™â€™

rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ arÅ«paá¹ƒ vuttaá¹ƒ bhagavatÄ• , atthi rÅ«paá¹ƒ arÅ«pesÅ«ti
kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ nekkhammaá¹ƒ vuttaá¹ƒ bhagavatÄ• , atthi nekkhammesu k
Ä• savÄ• , atthi apariyÄ• pannesu pariyÄ• pannÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arÅ«pe rÅ«pakathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(81) 9. rÅ«paá¹ƒ kammantikathÄ•

<527> kusalena \Se 409/ \Be 282/ cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ ku
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro
na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• Ä• bh
manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹ƒ,
pe ... paá¹‡idhÄ«ti, no ca vata re vattabbe --- ``kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yaka
kusalaâ€™â€™ nti.

kusalena \Ne 314/ cittena samuá¹-á¹-hito phasso kusalo sÄ• rammaá¹‡o, atthi tassa Ä• vaá
paá¹‡idhÄ«ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ k
atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kusalena ci
samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• ... saddhÄ• ... vÄ«riyaá¹ƒ ... sati
pe ... paÃ±Ã±Ä• kusalÄ• sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idh
\Ee 381/ cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ kusalaá¹ƒ sÄ• rammaá¹‡aá¹
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ kusalaá¹ƒ anÄ• rammaá¹‡a
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . kusalena \Se 410/ cittena samuá¹-á¹-hi
anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe
cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ kusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±Ã
saddhÄ• ... vÄ«riyaá¹ƒ ... sati ... samÄ• dhi ... pe ... paÃ±Ã±Ä• kusalÄ• anÄ• rammaá¹‡Ä•
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<528> kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ kusalanti? Ä• mantÄ
cittena samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ sabbaá¹ƒ taá¹ƒ kusalanti? na hevaá¹ƒ vattabbe ... pe ....

kusalena \Be 283/ cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ kusalanti? Ä• man
samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ kusalanti? na hevaá¹ƒ vattabbe ... pe ... kusalena citte
kÄ• yakammaá¹ƒ rÅ«paá¹ƒ kusalanti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹ƒ sadd
gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ
Ä• podhÄ• tu ... tejodhÄ• tu ... pe ... vÄ• yodhÄ• tu kusalÄ• ti? na hevaá¹ƒ vattabbe ... pe ...

kusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ abyÄ• katanti? Ä• mantÄ• . kusalena
kÄ• yakammaá¹ƒ rÅ«paá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... kusalena cittena sa
saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatan
pathavÄ«dhÄ• tu ... Ä• podhÄ• tu \Ne 315/ ... tejodhÄ• tu \Se 411/ ... pe ... vÄ• yodhÄ• tu al
kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ abyÄ• katanti? na hevaá¹ƒ v

<529> kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ
kusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ• rammaá¹‡aá¹ƒ kusalanti? na he
kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ kusalan
cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ..
anÄ• rammaá¹‡Ä• kusalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

kusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ• rammaá¹‡aá¹ƒ abyÄ• katanti? A
samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ abyÄ• katanti? na hevaa
kusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ \Ee 383/
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ..
anÄ• rammaá¹‡Ä• abyÄ• katÄ• ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yak
anÄ• rammaá¹‡aá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ....

<530> kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ phassavippayuttaá¹ƒ
kusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ phassavippayuttaá¹ƒ kusalanti? na he
... kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ phassavippayuttaá¹ƒ \Be
Ä• mantÄ• . kusalena \Se 412/ cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ
rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ..
vÄ• yodhÄ• tu phassavippayuttÄ• kusalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

kusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ phassavippayuttaá¹ƒ abyÄ• katanti?
cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ phassavippayuttaá¹ƒ abyÄ• katanti? n
... kusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ..
phassavippayuttÄ• abyÄ• katÄ• ti \Ne 316/? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹
phassavippayuttaá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ....

<531> kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ
kusalanti? Ä• mantÄ• . kusalena \Ee 384/ cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ•
phassavippayuttaá¹ƒ kusalanti? na hevaá¹ƒ vattabbe ... pe ... kusalena cittena samuá¹-á¹-hi
rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ phassavippayuttaá¹ƒ kusalanti? Ä• mantÄ• . kusalena citten
saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatan
pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ... vÄ• yodhÄ• tu anÄ• rammaá¹‡Ä•
kusalÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

kusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ• rammaá¹‡aá¹ƒ phassavippayut

Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ \Se 413/ rÅ«paá¹ƒ anÄ• r
phassavippayuttaá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... kusalena cittena samuá¹-
saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatan
pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ... vÄ• yodhÄ• tu anÄ• rammaá¹‡Ä•
abyÄ• katÄ• ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ
phassavippayuttaá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ....

<532> kusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ kusalanti? Ä• mantÄ•
tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• ramm
natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi; no ca vata re vattabbe --- ``kusalena cittena samuá¹-á¹-
vacÄ«kammaá¹ƒ rÅ«paá¹ƒ kusalaâ€™â€™ nti.

kusalena \Ee 385/ cittena samuá¹-á¹-hito phasso kusalo sÄ• rammaá¹‡o, atthi tassa Ä• vaá
paá¹‡idhÄ«ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ k
atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kusalena ci
samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• ... saddhÄ• ... vÄ«riyaá¹ƒ ... sati
pe ... paÃ±Ã±Ä• kusalÄ• sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idh
cittena samuá¹-á¹-hitaá¹ƒ \Ne 317/ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ kusalaá¹ƒ sÄ• rammaá¹‡aá¹
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kusalena \Se 414/ cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ kusalaá¹ƒ anÄ• ran
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hito phasso
natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kusalena
samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ kusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä
paá¹‡idhÄ«ti? Ä• mantÄ• . kusalena cittena samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±Ã±Ä•
... vÄ«riyaá¹ƒ ... sati ... samÄ• dhi ... pe ... paÃ±Ã±Ä• kusalÄ• anÄ• rammaá¹‡Ä• , natthi tÄ
... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ kusalanti? Ä• mantÄ• . yaá¹
samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ sabbaá¹ƒ taá¹ƒ kusalanti? na hevaá¹ƒ vattabbe ... pe ... yathÄ•
tathÄ• vacÄ«kammanti.

<533> akusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ akusalanti? Ä• man
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro
na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• Ä• bh
manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹ƒ,
Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhi; no ca vata re vatta

samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ akusalaâ€™â€™ nti.

akusalena \Se 415/ \Be 286/ cittena samuá¹-á¹-hito phasso akusalo sÄ• rammaá¹‡o, atthi ta
... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe
cittena samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• ... rÄ• go ... doso ... moho
diá¹-á¹-hi ... vicikicchÄ• ... thinaá¹ƒ ... uddhaccaá¹ƒ ... ahirikaá¹ƒ ... pe ... anottappaá¹ƒ akus
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusale
samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ \Ne 318/ rÅ«paá¹ƒ akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atth
pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ akusalaá¹ƒ anÄ• rammaá¹
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hito phass
anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe
cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natth
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusalena \Ee 387/ cittena samuá¹-á¹-hitÄ• vedanÄ• ... pe
cetanÄ• ... rÄ• go ... doso ... moho ... mÄ• no ... diá¹-á¹-hi ... vicikicchÄ• ... thinaá¹ƒ ... uddh
ahirikaá¹ƒ ... pe ... anottappaá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-an
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ kÄ• yakammaá¹ƒ rÅ«paá¹ƒ akusalanti? Ä• mantÄ• \S
akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ sabbaá¹ƒ taá¹ƒ akusalanti? na hevaá¹ƒ vatta

<534> akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ akusalanti? Ä• man
tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• ramm
tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹ƒ, natt
... pe ... paá¹‡idhi; no ca vata re vattabbe --- ``akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«ka
akusalaâ€™â€™ nti.

akusalena cittena samuá¹-á¹-hito phasso akusalo sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-an
paá¹‡idhÄ«ti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ
atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... akusalena
samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±Ã±Ä• \Be 287/ ... cetanÄ• ... rÄ• go ... doso ... mo
diá¹-á¹-hi ... vicikicchÄ• ... thinaá¹ƒ ... uddhaccaá¹ƒ ... ahirikaá¹ƒ ... pe ... anottappaá¹ƒ akus
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusale
samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ \Ne 319/ rÅ«paá¹ƒ akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi
pe ... paá¹‡idhÄ«ti? na \Ee 388/ hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ akusalaá¹ƒ anÄ• rammaá¹
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusalena \Se 417/ cittena samuá¹-á¹-h
anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe
cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natth
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitÄ• vedanÄ• ... pe ... saÃ±
rÄ• go ... doso ... moho ... mÄ• no ... diá¹-á¹-hi ... vicikicchÄ• ... thinaá¹ƒ ... uddhaccaá¹ƒ ...
... pe ... anottappaá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe .
hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ akusalanti? Ä• mantÄ• . ya
cittena samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ sabbaá¹ƒ taá¹ƒ akusalanti? na hevaá¹ƒ vattabbe ... pe ..

<535> akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ akusalanti? Ä• man
samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ akusalanti? na hevaá¹ƒ vattabbe ... pe ... akusalena cit
samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ akusalanti? Ä• mantÄ• . akusalena cittena sa
saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatan
pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ... vÄ• yodhÄ• tu asuci assu lohitaá¹ƒ
hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ abyÄ• katanti? Ä• mantÄ• \Ee 389/
samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ abyÄ• katanti \Se 418/? na hevaá¹ƒ vattabbe
cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ..
assu lohitaá¹ƒ sedo abyÄ• katoti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«ka
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ....

<536> akusalena \Be 288/ \Ne 320/ cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ a
akusalanti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ• ramm
hevaá¹ƒ vattabbe ... pe ... akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ a
akusalanti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gan
... rasÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu
... vÄ• yodhÄ• tu asuci assu lohitaá¹ƒ sedo anÄ• rammaá¹‡o akusaloti? na hevaá¹ƒ vattabb

akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ• rammaá¹‡aá¹ƒ abyÄ• katanti?
cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ abyÄ• katanti? na
akusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ..
assu lohitaá¹ƒ sedo anÄ• rammaá¹‡o abyÄ• katoti? Ä• mantÄ• . akusalena cittena samuá¹-

rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ abyÄ• katanti? na \Ee 390/ hevaá¹ƒ \Se 419/ vattabbe ... pe

<537> akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ phassavippayuttaá¹
akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ phassavippayuttaá¹ƒ akusalanti? na
... akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ phassavippayuttaá¹ƒ aku
akusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ... vÄ•
lohitaá¹ƒ sedo phassavippayutto akusaloti? na hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ phassavippayuttaá¹ƒ abyÄ• katanti
cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ phassavippayutta
vattabbe ... pe ... akusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• y
rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejod
vÄ• yodhÄ• tu asuci assu lohitaá¹ƒ sedo anÄ• rammaá¹‡o phassavippayutto abyÄ• katoti?
samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ phassavippayuttaá¹ƒ aby
vattabbe ... pe ....

akusalena \Be 289/ \Ne 321/ cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• ran
phassavippayuttaá¹ƒ akusalanti? Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• y
phassavippayuttaá¹ƒ akusalanti? na hevaá¹ƒ vattabbe ... pe ... akusalena \Se 420/ cittena s
vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ phassavippayuttaá¹ƒ akusalanti? Ä• mantÄ
samuá¹-á¹-hitaá¹ƒ saddÄ• yatanaá¹ƒ ... pe ... gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... pho
... pathavÄ«dhÄ• tu ... Ä• podhÄ• tu ... tejodhÄ• tu ... pe ... vÄ• yodhÄ• tu asuci assu lohitaá
anÄ• rammaá¹‡o phassavippayutto akusaloti? na hevaá¹ƒ vattabbe ... pe ....

akusalena cittena samuá¹-á¹-hitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ anÄ• rammaá¹‡aá¹ƒ phassavippayu
Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... akusalena cittena samuá¹-á¹-hitaá¹ƒ saddÄ• ya
gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pathavÄ«dhÄ• tu
tejodhÄ• tu ... pe ... vÄ• yodhÄ• tu asuci assu lohitaá¹ƒ sedo anÄ• rammaá¹‡o phassavippa
Ä• mantÄ• . akusalena cittena samuá¹-á¹-hitaá¹ƒ vacÄ«kammaá¹ƒ rÅ«paá¹ƒ anÄ• rammaá
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ....

<538> na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ kusalampi akusalampÄ«â€™â€™ ti? Ä• mantÄ• . nan
vacÄ«kammaá¹ƒ kusalampi akusalampÄ«ti? Ä• mantÄ• . haÃ±ci kÄ• yakammaá¹ƒ vacÄ«ka
vata re vattabbe --- ``rÅ«paá¹ƒ kusalampi akusalampÄ«â€™â€™ ti.

rÅ«paá¹ƒ kusalampi akusalampÄ«ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ kusalampi \Se 421/ a

vattabbe ... pe ... rÅ«paá¹ƒ kusalampi akusalampÄ«ti? Ä• mantÄ• . sotÄ• yatanaá¹ƒ ... pe ..
jivhÄ• yatanaá¹ƒ ... kÄ• yÄ• yatanaá¹ƒ ... rÅ«pÄ• yatanaá¹ƒ ... saddÄ• yatanaá¹ƒ ... gandhÄ
rasÄ• yatanaá¹ƒ \Ee 392/ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pathavÄ«dhÄ• tu ... Ä• podhÄ• t
... vÄ• yodhÄ• tu asuci assu lohitaá¹ƒ sedo kusalopi akusalopÄ«ti? na hevaá¹ƒ vattabbe ... p

kÄ• yo rÅ«paá¹ƒ, kÄ• yakammaá¹ƒ rÅ«panti? Ä• mantÄ• . mano rÅ«paá¹ƒ, manokammaá¹
\Ne 322/ ... pe ... mano arÅ«paá¹ƒ, manokammaá¹ƒ arÅ«panti? Ä• mantÄ• . kÄ• yo arÅ«paá
arÅ«panti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• yo \Be 290/ rÅ«panti, kÄ• yakammaá¹ƒ rÅ«panti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ rÅ«p
rÅ«panti? na hevaá¹ƒ vattabbe ... pe ... kÄ• yo rÅ«panti, kÄ• yakammaá¹ƒ rÅ«panti? Ä• ma
rÅ«panti, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«panti? na hevaá¹ƒ vattabbe ... pe ... kÄ• yo rÅ«panti, kÄ
Ä• mantÄ• . ghÄ• nÄ• yatanaá¹ƒ rÅ«panti, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«panti? na hevaá¹ƒ
rÅ«panti, kÄ• yakammaá¹ƒ rÅ«panti? Ä• mantÄ• . jivhÄ• yatanaá¹ƒ rÅ«panti, jivhÄ• viÃ±Ã±
na hevaá¹ƒ vattabbe ... pe ... kÄ• yo rÅ«panti, kÄ• yakammaá¹ƒ rÅ«panti? Ä• mantÄ• . kÄ•
rÅ«panti, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«panti? na hevaá¹ƒ vattabbe ... pe ....

<539> rÅ«paá¹ƒ kammanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``cetanÄ• haá¹ƒ, bh
cetayitvÄ• kammaá¹ƒ karoti kÄ• yena vÄ• cÄ• ya manasÄ• â€™â€™ ti {AN b VI 63 nibbed
Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ kammaâ€™â€™ nti.

rÅ«paá¹ƒ kammanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``kÄ• ye vÄ• , Ä• nanda {h
kÄ• yasaÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ; vÄ• cÄ• ya vÄ• , Ä• nanda {
sati vacÄ«saÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ; mane vÄ• , Ä• nanda {h
sati manosaÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaâ€™â€™ nti {SN a II 25; AN a
suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ kammaâ€™â€™ nti.

rÅ«paá¹ƒ kammanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``tividhÄ• , bhikkhave, kÄ•
kÄ• yakammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ; catubbidhÄ• , bhikkhave, vacÄ«saÃ±
vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ; tividhÄ• , bhikkhave, manosaÃ±cetan
dukkhudrayaá¹ƒ dukkhavipÄ• kaá¹ƒ; tividhÄ• , bhikkhave, kÄ• yasaÃ±cetanÄ• kusalaá¹ƒ kÄ
sukhavipÄ• kaá¹ƒ; catubbidhÄ• , bhikkhave, vacÄ«saÃ±cetanÄ• kusalaá¹ƒ vacÄ«kammaá¹
sukhavipÄ• kaá¹ƒ; tividhÄ• \Se 423/, bhikkhave, manosaÃ±cetanÄ• kusalaá¹ƒ manokamm
sukhavipÄ• kaâ€™â€™ nti {AN c 10.217 thokaá¹ƒ pana visadisaá¹ƒ}! attheva suttantoti? Ä•
na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ kammaâ€™â€™ nti.

rÅ«paá¹ƒ \Ne 323/ kammanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sacÄ• yaá¹ƒ, Ä•
moghapuriso pÄ• á¹-aliputtassa {potaliputtassa (MN III 300) } paribbÄ• jakassa evaá¹ƒ puá¹

byÄ• kareyya --- `saÃ±cetaniyaá¹ƒ \Be 291/, Ä• vuso pÄ• á¹-aliputta, kammaá¹ƒ katvÄ• kÄ•
sukhavedaniyaá¹ƒ sukhaá¹ƒ so vedayati; saÃ±cetaniyaá¹ƒ, Ä• vuso pÄ• á¹-aliputta, kamma
vÄ• cÄ• ya manasÄ• dukkhavedaniyaá¹ƒ dukkhaá¹ƒ so vedayati; saÃ±cetaniyaá¹ƒ, Ä• vuso
katvÄ• kÄ• yena vÄ• cÄ• ya manasÄ• adukkhamasukhavedaniyaá¹ƒ adukkhamasukhaá¹ƒ
byÄ• karamÄ• no kho, Ä• nanda, samiddhi moghapuriso pÄ• á¹-aliputtassa paribbÄ• jakass
byÄ• kareyyÄ• â€™â€™ ti {MN III 300}! attheva suttantoti? Ä• mantÄ• . tena hi na vattabba
kammaâ€™â€™ nti.

rÅ«paá¹ƒ kammantikathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(82) 10. jÄ«vitindriyakathÄ•

<540> natthi rÅ«pajÄ«vitindriyanti? Ä• mantÄ• . natthi rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu
iriyanÄ• vattanÄ• pÄ• lanÄ• ti? na hevaá¹ƒ vattabbe ... pe ... atthi rÅ«pÄ«naá¹ƒ dhammÄ•
yapanÄ• yÄ• panÄ• \Se 424/ iriyanÄ• vattanÄ• pÄ• lanÄ• ti? Ä• mantÄ• . haÃ±ci atthi rÅ
á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• , no ca vata re vattabbe --- ``natth
rÅ«pajÄ«vitindriyaâ€™â€™ nti.

atthi \Ee 395/ arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• v
arÅ«pajÄ«vitindriyanti? Ä• mantÄ• . atthi rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á¹-hiti yapanÄ
vattanÄ• pÄ• lanÄ• , atthi rÅ«pajÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ... atthi rÅ«pÄ«n
Ä• yu á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• , natthi rÅ«pajÄ«vitindriyant
atthi arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• p
arÅ«pajÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ....

arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu arÅ«pajÄ«vitindriyanti? Ä• mantÄ• . rÅ«pÄ«naá¹ƒ dh
rÅ«pajÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ... rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu na
``rÅ«pajÄ«vitindriyaâ€™â€™ nti? Ä• mantÄ• . arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu na vat
``arÅ«pajÄ«vitindriyaâ€™â€™ nti? na hevaá¹ƒ vattabbe ... pe ....

<541> rÅ«pÄ«naá¹ƒ \Be 292/ dhammÄ• naá¹ƒ Ä• yu arÅ«pajÄ«vitindriyanti? Ä• mantÄ• . a
rÅ«pajÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ....

arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu na vattabbaá¹ƒ --- ``rÅ«pajÄ«vitindriyaâ€™â€™ nti?
dhammÄ• naá¹ƒ Ä• yu na vattabbaá¹ƒ --- ``arÅ«pajÄ«vitindriyaâ€™â€™ nti? na \Se 425/ he

rÅ«pÄ«naÃ±ca arÅ«pÄ«naÃ±ca dhammÄ• naá¹ƒ Ä• yu arÅ«pajÄ«vitindriyanti? Ä• mantÄ• dhammÄ• naá¹ƒ Ä• yu rÅ«pajÄ«vitindriyanti? na \Ee 396/ hevaá¹ƒ vattabbe ... pe ....

rÅ«pÄ«naÃ±ca arÅ«pÄ«naÃ±ca dhammÄ• naá¹ƒ Ä• yu na vattabbaá¹ƒ --- ``rÅ«pajÄ«vitind rÅ«pÄ«naÃ±ca arÅ«pÄ«naÃ±ca dhammÄ• naá¹ƒ Ä• yu na vattabbaá¹ƒ --- ``arÅ«pajÄ«vitinc vattabbe ... pe ... natthi rÅ«pajÄ«vitindriyanti? Ä• mantÄ• . nirodhaá¹ƒ samÄ• pannassa natt na hevaá¹ƒ vattabbe ... pe ....

<542> nirodhaá¹ƒ samÄ• pannassa atthi jÄ«vitindriyanti? Ä• mantÄ• . haÃ±ci nirodhaá¹ƒ sa jÄ«vitindriyaá¹ƒ, no ca vata re vattabbe --- ``natthi rÅ«pajÄ«vitindriyaâ€™â€™ nti.

nirodhaá¹ƒ samÄ• pannassa atthi jÄ«vitindriyanti? Ä• mantÄ• . katamakkhandhapariyÄ• pa saá¹…khÄ• rakkhandhapariyÄ• pannanti. nirodhaá¹ƒ samÄ• pannassa atthi saá¹…khÄ• rak ... pe ....

nirodhaá¹ƒ \Ne 325/ samÄ• pannassa atthi saá¹…khÄ• rakkhandhoti? Ä• mantÄ• . nirodha vedanÄ• kkhandho ... pe ... saÃ±Ã±Ä• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoti? na hev

nirodhaá¹ƒ samÄ• pannassa atthi vedanÄ• kkhandho ... pe ... saÃ±Ã±Ä• kkhandho ... pe ... Ä• mantÄ• . na nirodhaá¹ƒ \Se 426/ samÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ....

<543> natthi rÅ«pajÄ«vitindriyanti? Ä• mantÄ• . asaÃ±Ã±asattÄ• naá¹ƒ natthi jÄ«vitindriyan vattabbe ... pe ....

asaÃ±Ã±asattÄ• naá¹ƒ atthi jÄ«vitindriyanti? Ä• mantÄ• . haÃ±ci \Ee 397/ asaÃ±Ã±asattÄ• jÄ«vitindriyaá¹ƒ, no ca vata re vattabbe --- ``natthi rÅ«pajÄ«vitindriyaâ€™â€™ nti. asaÃ±Ã± jÄ«vitindriyanti? Ä• mantÄ• . katamakkhandhapariyÄ• pannanti? saá¹…khÄ• rakkhandhapa asaÃ±Ã±asattÄ• naá¹ƒ atthi saá¹…khÄ• rakkhandhoti? na hevaá¹ƒ vattabbe ... pe ....

asaÃ±Ã±asattÄ• naá¹ƒ \Be 293/ atthi saá¹…khÄ• rakkhandhoti? Ä• mantÄ• . asaÃ±Ã±asat ... pe ... saÃ±Ã±Ä• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoti? na hevaá¹ƒ vattabbe ... pe

asaÃ±Ã±asattÄ• naá¹ƒ atthi vedanÄ• kkhandho ... pe ... saÃ±Ã±Ä• kkhandho ... pe ... viÃ± Ä• mantÄ• . paÃ±cavokÄ• rabhavoti? na hevaá¹ƒ vattabbe ... pe ....

<544> upapattesiyena cittena samuá¹-á¹-hitaá¹ƒ jÄ«vitindriyaá¹ƒ upapattesiye citte bhijjamÄ

bhijjatÄ«ti? Ä• mantÄ• . upapattesiyena cittena samuá¹-á¹-hito phasso upapattesiye citte bh
bhijjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

upapattesiyena cittena samuá¹-á¹-hito phasso upapattesiye citte bhijjamÄ• ne anavaseso b
upapattesiyena cittena samuá¹-á¹-hitaá¹ƒ jÄ«vitindriyaá¹ƒ upapattesiye citte bhijjamÄ• ne ar
bhijjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<545> dve \Ne 326/ jÄ«vitindriyÄ• nÄ«ti? Ä• mantÄ• . dvÄ«hi jÄ«vitehi jÄ«vati, dvÄ«hi mara
Ä• mantÄ• {na hevaá¹ƒ vattabbe (Se Ke Ee) }.

jÄ«vitindriyakathÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

(83) 11. kammahetukathÄ•

<546> kammahetu \Ee 398/ arahÄ• arahattÄ• parihÄ• yatÄ«ti? Ä• mantÄ• . kammahetu s
parihÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kammahetu arahÄ• arahattÄ• parihÄ• yatÄ«
sakadÄ• gÄ• mÄ« ... pe ... anÄ• gÄ• mÄ« anÄ• gÄ• miphalÄ• parihÄ• yatÄ«ti? na hevaá¹ƒ

kammahetu sotÄ• panno sotÄ• pattiphalÄ• na parihÄ• yatÄ«ti? Ä• mantÄ• . kammahetu ar
parihÄ• yatÄ«ti? na hevaá¹ƒ vattabbe \Be 294/ ... pe ... kammahetu sakadÄ• gÄ• mÄ« ... pe
anÄ• gÄ• miphalÄ• na parihÄ• yatÄ«ti? Ä• mantÄ• . kammahetu arahÄ• arahattÄ• na par
... pe ....

kammahetu arahÄ• arahattÄ• parihÄ• yatÄ«ti? Ä• mantÄ• . pÄ• á¹‡Ä• tipÄ• takammassa
pe ... adinnÄ• dÄ• nakammassa hetu ... pe ... kÄ• mesumicchÄ• cÄ• rakammassa hetu ... m
hetu ... pisuá¹‡avÄ• cÄ• kammassa hetu ... pharusavÄ• cÄ• kammassa hetu ... samphappa
mÄ• tughÄ• takammassa {mÄ• tughÄ• takakammassa (Se), mÄ• tughÄ• tikammassa (Katth
pitughÄ• taarahantaghÄ• takammassÄ• tipadesu} hetu ... pitughÄ• takammassa hetu ... ara
... ruhiruppÄ• dakammassa hetu ... pe ... saá¹…ghabhedakammassa hetÅ«ti? na hevaá¹ƒ v

katamassa \Ne 327/ kammassa hetÅ«ti? handa hi arahantÄ• naá¹ƒ abbhÄ• cikkhatÄ«ti. ara
abbhÄ• cikkhanakammassa hetu arahÄ• arahattÄ• parihÄ• yatÄ«ti? Ä• mantÄ• . ye keci a
sabbe te arahattaá¹ƒ sacchikarontÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kammahetukathÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamavaggo.

tassuddÄ• naá¹ƒ ---

cha gatiyo, antarÄ• bhavo, paÃ±ceva kÄ• maguá¹‡Ä• kÄ• madhÄ• tu, paÃ±ceva Ä• yatan
rÅ«padhÄ• tu, arÅ«pino dhammÄ• arÅ«padhÄ• tu, saá¸·Ä• yataniko attabhÄ• vo rÅ«padhÄ
arÅ«pesu, rÅ«paá¹ƒ kammaá¹ƒ, rÅ«paá¹ƒ jÄ«vitaá¹ƒ, kammahetukÄ• parihÄ• yatÄ«ti.

9. navamavaggo

(84) 1. Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ•

<547> Ä• nisaá¹ƒsadassÄ• vissa \Se 429/ \Ee 400/ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nanti? Ä• m
aniccato manasikaroto saá¹ƒyojanÄ• pahÄ«yantÄ«ti? Ä• mantÄ• . haÃ±ci \Be 295/ saá¹…k
saá¹ƒyojanÄ• pahÄ«yanti, no ca vata re vattabbe --- ``Ä• nisaá¹ƒsadassÄ• vissa saá¹ƒyoja
nti.

nanu saá¹…khÄ• re dukkhato ... pe ... rogato ... gaá¹‡á¸• ato ... sallato ... aghato ... Ä• bÄ•
... palokato ... Ä«tito ... upaddavato ... bhayato ... upasaggato ... calato ... pabhaá¹…guto ...
... atÄ• á¹‡ato ... aleá¹‡ato ... asaraá¹‡ato ... asaraá¹‡Ä«bhÅ«tato ... rittato ... tucchato ... su
anattato ... Ä• dÄ«navato ... pe ... vipariá¹‡Ä• madhammato manasikaroto saá¹ƒyojanÄ• pa
haÃ±ci saá¹…khÄ• re vipariá¹‡Ä• madhammato manasikaroto saá¹ƒyojanÄ• pahÄ«yanti, n
``Ä• nisaá¹ƒsadassÄ• vissa saá¹ƒyojanÄ• naá¹ƒ pahÄ• naâ€™â€™ nti.

saá¹…khÄ• re \Ne 328/ ca aniccato manasi karoti nibbÄ• ne ca Ä• nisaá¹ƒsadassÄ• vÄ« ho
... pe ... saá¹…khÄ• re ca aniccato manasi karoti nibbÄ• ne ca Ä• nisaá¹ƒsadassÄ• vÄ« hot
phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattab
saá¹…khÄ• re ca dukkhato ... pe ... vipariá¹‡Ä• madhammato manasi karoti nibbÄ• ne ca Ä
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... saá¹…khÄ• re ca \Se 430/ vipariá¹‡Ä• madhammato
ca Ä• nisaá¹ƒsadassÄ• vÄ« hotÄ«ti? Ä• mantÄ• \Ee 401/. dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe .
samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<548> na vattabbaá¹ƒ --- ``Ä• nisaá¹ƒsadassÄ• vissa saá¹ƒyojanÄ• naá¹ƒ pahÄ• naâ€™â€
vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, bhikkhu nibbÄ• ne sukhÄ• nupassÄ« viharati su
sukhapaá¹-isaá¹ƒvedÄ«, satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ cetasÄ• adhimuccamÄ• no
pariyogÄ• hamÄ• noâ€™â€™ ti {AN b 7.19}! attheva suttantoti? Ä• mantÄ• . tena hi Ä• nisa
saá¹ƒyojanÄ• naá¹ƒ pahÄ• nanti.

Ä• nisaá¹ƒsadassÄ• vÄ«kathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(85) 2. amatÄ• rammaá¹‡akathÄ•

<549> amatÄ• rammaá¹‡aá¹ƒ saá¹ƒyojananti? Ä• mantÄ• . amataá¹ƒ saá¹ƒyojaniyaá¹ƒ gar
yoganiyaá¹ƒ nÄ«varaá¹‡iyaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ upÄ• dÄ• niyaá¹ƒ saá¹ƒkilesiyanti? na
... pe ... nanu amataá¹ƒ asaá¹ƒyojaniyaá¹ƒ aganthaniyaá¹ƒ ... pe ... asaá¹ƒkilesiyanti? Ä• ma
amataá¹ƒ asaá¹ƒyojaniyaá¹ƒ ... pe ... asaá¹ƒkilesiyaá¹ƒ, no ca vata re vattabbe --- ``amatÄ•
saá¹ƒyojanaâ€™â€™ nti.

amataá¹ƒ Ä• rabbha rÄ• go uppajjatÄ«ti? Ä• mantÄ• . amataá¹ƒ rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ ra
madaniyaá¹ƒ bandhaniyaá¹ƒ mucchaniyanti? na \Ee 402/ hevaá¹ƒ \Se 431/ vattabbe ... pe ..
rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ na rajaniyaá¹ƒ na kamaniyaá¹ƒ na madaniyaá¹ƒ na bandhaniyaá¹ƒ
Ä• mantÄ• . haÃ±ci amataá¹ƒ na rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ na rajaniyaá¹ƒ na kamaniyaá¹ƒ na
bandhaniyaá¹ƒ na mucchaniyaá¹ƒ, no ca vata re vattabbe --- ``amataá¹ƒ Ä• rabbha rÄ• go u

amataá¹ƒ Ä• rabbha doso uppajjatÄ«ti? Ä• mantÄ• . amataá¹ƒ dosaá¹-á¹-hÄ• niyaá¹ƒ kopa
paá¹-ighaá¹-á¹-hÄ• niyanti? na hevaá¹ƒ vattabbe ... pe ... nanu amataá¹ƒ na dosaá¹-á¹-hÄ• n
kopaá¹-á¹-hÄ• niyaá¹ƒ na paá¹-ighaá¹-á¹-hÄ• niyanti? Ä• mantÄ• . haÃ±ci amataá¹ƒ na dosa
kopaá¹-á¹-hÄ• niyaá¹ƒ na paá¹-ighaá¹-á¹-hÄ• niyaá¹ƒ, no ca vata re vattabbe --- ``amataá¹ƒ
uppajjatÄ«â€™â€™ ti.

amataá¹ƒ Ä• rabbha moho uppajjatÄ«ti? Ä• mantÄ• . amataá¹ƒ mohaá¹-á¹-hÄ• niyaá¹ƒ aÃ±
acakkhukaraá¹‡aá¹ƒ paÃ±Ã±Ä• nirodhiyaá¹ƒ vighÄ• tapakkhiyaá¹ƒ anibbÄ• nasaá¹ƒvattaniy
... pe ... nanu amataá¹ƒ na mohaá¹-á¹-hÄ• niyaá¹ƒ na aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ na acakkh
paÃ±Ã±Ä• buddhiyaá¹ƒ avighÄ• tapakkhiyaá¹ƒ nibbÄ• nasaá¹ƒvattaniyanti? Ä• mantÄ• . ha
mohaá¹-á¹-hÄ• niyaá¹ƒ na aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ ... pe ... nibbÄ• nasaá¹ƒvattaniyaá¹ƒ,
--- ``amataá¹ƒ Ä• rabbha moho uppajjatÄ«â€™â€™ ti.

<550> rÅ«paá¹ƒ \Ne 330/ Ä• rabbha saá¹ƒyojanÄ• uppajjanti, rÅ«paá¹ƒ saá¹ƒyojaniyaá¹ƒ g
saá¹ƒkilesiyanti? Ä• mantÄ• \Ee 403/. amataá¹ƒ Ä• rabbha saá¹ƒyojanÄ• uppajjanti, amata
pe ... saá¹ƒkilesiyanti \Se 432/? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ Ä• rabbha rÄ• go uppajjati, rÅ«paá¹ƒ rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ rajaniyaá¹ƒ kamani
bandhaniyaá¹ƒ mucchaniyanti? Ä• mantÄ• . amataá¹ƒ Ä• rabbha rÄ• go uppajjati, amataá¹ƒ
pe ... mucchaniyanti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ Ä• rabbha doso uppajjati, rÅ«paá¹ƒ dosaá¹-á¹-hÄ• niyaá¹ƒ kopaá¹-á¹-hÄ• niyaá¹ƒ paá¹-ighaá¹-á¹-hÄ• niyanti? Ä• mantÄ• . amataá¹ƒ Ä• rabbha doso uppajjati, amataá¹ƒ dosa kopaá¹-á¹-hÄ• niyaá¹ƒ paá¹-ighaá¹-á¹-hÄ• niyanti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ \Be 297/ Ä• rabbha moho uppajjati, rÅ«paá¹ƒ mohaá¹-á¹-hÄ• niyaá¹ƒ aÃ±Ã±Ä• á anibbÄ• nasaá¹ƒvattaniyanti? Ä• mantÄ• . amataá¹ƒ Ä• rabbha moho uppajjati, amataá¹ƒ m aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ ... pe ... anibbÄ• nasaá¹ƒvattaniyanti? na hevaá¹ƒ vattabbe ... pe

amataá¹ƒ Ä• rabbha saá¹ƒyojanÄ• uppajjanti, amataá¹ƒ asaá¹ƒyojaniyaá¹ƒ aganthaniyaá¹ƒ ayoganiyaá¹ƒ anÄ«varaá¹‡iyaá¹ƒ aparÄ• maá¹-á¹-haá¹ƒ anupÄ• dÄ• niyaá¹ƒ asaá¹ƒkilesiya Ä• rabbha saá¹ƒyojanÄ• uppajjanti, rÅ«paá¹ƒ asaá¹ƒyojaniyaá¹ƒ aganthaniyaá¹ƒ ... pe ... as hevaá¹ƒ vattabbe ... pe ....

amataá¹ƒ Ä• rabbha rÄ• go uppajjati, amataá¹ƒ na rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ na rajaniyaá¹ƒ madaniyaá¹ƒ na bandhaniyaá¹ƒ na mucchaniyanti? Ä• mantÄ• \Se 433/. rÅ«paá¹ƒ Ä• rabb na rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ ... pe ... na mucchaniyanti? na hevaá¹ƒ vattabbe ... pe ....

amataá¹ƒ \Ee 404/ Ä• rabbha doso uppajjati, amataá¹ƒ na dosaá¹-á¹-hÄ• niyaá¹ƒ na kopaá paá¹-ighaá¹-á¹-hÄ• niyanti? Ä• mantÄ• . rÅ«paá¹ƒ Ä• rabbha doso uppajjati, rÅ«paá¹ƒ na do kopaá¹-á¹-hÄ• niyaá¹ƒ na paá¹-ighaá¹-á¹-hÄ• niyanti? na hevaá¹ƒ vattabbe ... pe ....

amataá¹ƒ Ä• rabbha moho uppajjati, amataá¹ƒ na mohaá¹-á¹-hÄ• niyaá¹ƒ na aÃ±Ã±Ä• á¹‡a nibbÄ• nasaá¹ƒvattaniyanti? Ä• mantÄ• . rÅ«paá¹ƒ Ä• rabbha moho uppajjati, rÅ«paá¹ƒ na aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ ... pe ... nibbÄ• nasaá¹ƒvattaniyanti? na hevaá¹ƒ vattabbe ... pe

<551> na vattabbaá¹ƒ --- ``amatÄ• rammaá¹‡aá¹ƒ saá¹ƒyojanaâ€™â€™ nti? Ä• mantÄ• . n ``nibbÄ• naá¹ƒ nibbÄ• nato saÃ±jÄ• nÄ• ti, nibbÄ• naá¹ƒ nibbÄ• nato saÃ±jÄ• nitvÄ• nibbÄ nibbÄ• nasmiá¹ƒ maÃ±Ã±ati, nibbÄ• nato maÃ±Ã±ati, nibbÄ• naá¹ƒ meti maÃ±Ã±ati, nibbÄ• {MN I 6}! attheva suttantoti? Ä• mantÄ• . tena hi amatÄ• rammaá¹‡aá¹ƒ saá¹ƒyojananti.

amatÄ• rammaá¹‡akathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(86) 3. rÅ«paá¹ƒ sÄ• rammaá¹‡antikathÄ•

<552> rÅ«paá¹ƒ \Se 434/ \Be 298/ \Ne 331/ sÄ• rammaá¹‡anti? Ä• mantÄ• . atthi tassa Ä•

samannÄ• hÄ• ro manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ...
Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci natthi tassa Ä• vaá¹-
... paá¹‡idhi, no ca vata re vattabbe --- ``rÅ«paá¹ƒ sÄ• rammaá¹‡aâ€™â€™ nti.

phasso sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá¹‡idhÄ«ti? Ä• m
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá¹‡idhÄ«ti? na hevaá¹

vedanÄ• ... pe ... saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ saddhÄ• vÄ«riyaá¹ƒ sati samÄ• dhi paÃ±Ã
diá¹-á¹-hi vicikicchÄ• thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ ... pe ... anottappaá¹ƒ sÄ• rammaá¹‡
Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ sÄ• rammaá¹‡aá¹ƒ
Ä• bhogo ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ sÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá¹‡idhÄ«ti
sÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ

rÅ«paá¹ƒ \Se 435/ sÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo ... pe ... paá
vedanÄ• ... pe ... anottappaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo
na hevaá¹ƒ vattabbe ... pe ....

<553> na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ sÄ• rammaá¹‡aâ€™â€™ nti? Ä• mantÄ• . nanu rÅ«pa
haÃ±ci rÅ«paá¹ƒ sappaccayaá¹ƒ, tena vata re vattabbe --- ``rÅ«paá¹ƒ sÄ• rammaá¹‡aâ€™â

rÅ«paá¹ƒ sÄ• rammaá¹‡antikathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(87) 4. anusayÄ• anÄ• rammaá¹‡akathÄ•

<554> anusayÄ• \Be 299/ \Ne 332/ anÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . rÅ«paá¹ƒ \Ee 406/ r
... pe ... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo anÄ• rammaá¹‡oti? Ä• mantÄ• . kÄ• marÄ• go kÄ• marÄ• gapariyu
kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo kÄ• macchandanÄ«varaá¹‡aá¹ƒ anÄ
... pe ... kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ
kÄ• macchandanÄ«varaá¹‡aá¹ƒ sÄ• rammaá¹‡anti? Ä• mantÄ• . kÄ• marÄ• gÄ• nusayo sÄ
... pe ....

kÄ• marÄ• gÄ• nusayo anÄ• rammaá¹‡oti? Ä• mantÄ• . katamakkhandhapariyÄ• pannoti \

saá¹…khÄ• rakkhandhapariyÄ• pannoti. saá¹…khÄ• rakkhandho anÄ• rammaá¹‡oti? na he
saá¹…khÄ• rakkhandho anÄ• rammaá¹‡oti? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkh
anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo saá¹…khÄ• rakkhandhapariyÄ• panno anÄ• rammaá¹‡oti? Ä• man
saá¹…khÄ• rakkhandhapariyÄ• panno anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... kÄ
saá¹…khÄ• rakkhandhapariyÄ• panno sÄ• rammaá¹‡oti? Ä• mantÄ• . kÄ• marÄ• gÄ• nusa
sÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo \Ee 407/ saá¹…khÄ• rakkhandhapariyÄ• panno anÄ• rammaá¹‡o, k
saá¹…khÄ• rakkhandhapariyÄ• panno sÄ• rammaá¹‡oti? Ä• mantÄ• . saá¹…khÄ• rakkhand
anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... saá¹…khÄ• rakkhandho ekadeso sÄ• ram
anÄ• rammaá¹‡oti? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho viÃ±Ã±Ä• á¹‡akk
anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

<555> paá¹-ighÄ• nusayo \Ne 333/ mÄ• nÄ• nusayo diá¹-á¹-hÄ• nusayo vicikicchÄ• nusay
avijjÄ• nusayo anÄ• rammaá¹‡oti? Ä• mantÄ• . avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusay
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ \Be 300/ avijjÄ• nÄ«varaá¹‡aá¹ƒ anÄ•
vattabbe ... pe ... avijjÄ• \Se 437/ avijjogho ... pe ... avijjÄ• nÄ«varaá¹‡aá¹ƒ sÄ• rammaá¹‡a
avijjÄ• nusayo sÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

avijjÄ• nusayo anÄ• rammaá¹‡oti? Ä• mantÄ• . katamakkhandhapariyÄ• pannoti? saá¹…kh
saá¹…khÄ• rakkhandho anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... saá¹…khÄ• rakkh
Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho viÃ±Ã±Ä• á¹‡akkhandho anÄ• ramma
....

avijjÄ• nusayo saá¹…khÄ• rakkhandhapariyÄ• panno anÄ• rammaá¹‡oti? Ä• mantÄ• . avij
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• anÄ• rammaá¹‡Ä• ti? na hevaá¹ƒ vattabbe ... pe ..
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• sÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . avijjÄ• nusayo sa
sÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

avijjÄ• nusayo saá¹…khÄ• rakkhandhapariyÄ• panno anÄ• rammaá¹‡o, avijjÄ• saá¹…khÄ
sÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . saá¹…khÄ• rakkhandho ekadeso sÄ• rammaá¹‡o ekadeso
vattabbe ... pe ... saá¹…khÄ• rakkhandho ekadeso sÄ• rammaá¹‡o ekadeso anÄ• rammaá¹
vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho viÃ±Ã±Ä• á¹‡akkhandho ekadeso sÄ• rammaá¹‡o
vattabbe ... pe ....

<556> na \Se 438/ vattabbaá¹ƒ --- ``anusayÄ• anÄ• rammaá¹‡Ä• â€™â€™ ti? Ä• mantÄ•

citte vattamÄ• ne sÄ• nusayoti vattabboti? Ä• mantÄ• . atthi tesaá¹ƒ anusayÄ• naá¹ƒ Ä• ran
vattabbe ... pe ... tena hi anusayÄ• anÄ• rammaá¹‡Ä• ti. puthujjano kusalÄ• byÄ• kate citte
vattabboti? Ä• mantÄ• . atthi tassa rÄ• gassa Ä• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe
anÄ• rammaá¹‡oti.

anusayÄ• anÄ• rammaá¹‡Ä• tikathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(88) 5. Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡antikathÄ•

<557> Ã±Ä• á¹‡aá¹ƒ \Ee 409/ \Ne 334/ anÄ• rammaá¹‡anti? Ä• mantÄ• . rÅ«paá¹ƒ nibbÄ•
... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡a
\Be 301/ paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ sammÄ• diá¹-á¹-hi dhammavicayasambojjha
hevaá¹ƒ vattabbe ... pe ... paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ sammÄ• diá¹-á
dhammavicayasambojjhaá¹…go sÄ• rammaá¹‡oti? Ä• mantÄ• . Ã±Ä• á¹‡aá¹ƒ sÄ• rammaá
....

Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡anti? Ä• mantÄ• . katamakkhandhapariyÄ• pannanti? saá¹…
saá¹…khÄ• rakkhandho anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... saá¹…khÄ• rakkh
439/? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho viÃ±Ã±Ä• á¹‡akkhandho anÄ•
pe ... Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rakkhandhapariyÄ• pannaá¹ƒ anÄ• rammaá¹‡anti? Ä• man
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• anÄ• rammaá¹‡Ä• ti? na hevaá¹ƒ vattabbe ... pe ..
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• sÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . Ã±Ä• á¹‡aá¹ƒ sa
sÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

Ã±Ä• á¹‡aá¹ƒ \Ee 410/ saá¹…khÄ• rakkhandhapariyÄ• pannaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, paÃ
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• sÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . saá¹…khÄ• rakkh
anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... saá¹…khÄ• rakkhandho ekadeso sÄ• ram
anÄ• rammaá¹‡oti? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho viÃ±Ã±Ä• á¹‡akk
anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

<558> na vattabbaá¹ƒ --- ``Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡aâ€™â€™ nti? Ä• mantÄ• . arahÄ
Ã±Ä• á¹‡Ä«ti vattabboti? Ä• mantÄ• . atthi tassa Ã±Ä• á¹‡assa Ä• rammaá¹‡anti? na hevaá
hi Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡anti. arahÄ• cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« paÃ±Ã±a
Ä• mantÄ• . atthi tÄ• ya paÃ±Ã±Ä• ya Ä• rammaá¹‡anti? na \Se 440/ hevaá¹ƒ vattabbe ... p
anÄ• rammaá¹‡Ä• ti.

Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡antikathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(89) 6. atÄ«tÄ• nÄ• gatÄ• rammaá¹‡akathÄ•

<559> atÄ«tÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡anti? Ä• mantÄ• . nanu atÄ«tÄ• ram
atÄ«tÄ• rammaá¹‡aá¹ƒ, no ca vata re vattabbe --- ``atÄ«tÄ• rammaá¹‡aá¹ƒ \Be 302/ cittaá¹ƒ
nti. atÄ«tÄ• rammaá¹‡aá¹ƒ \Ee 411/ cittaá¹ƒ anÄ• rammaá¹‡anti micchÄ• . haÃ±ci vÄ• pan
vata re vattabbe --- ``atÄ«tÄ• rammaá¹‡aâ€™â€™ nti. anÄ• rammaá¹‡aá¹ƒ atÄ«tÄ• ramma

atÄ«tÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡anti? Ä• mantÄ• . nanu atÄ«taá¹ƒ Ä• rabbh
... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci atÄ«taá¹ƒ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ... pa
vattabbe --- ``atÄ«tÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡aâ€™â€™ nti.

<560> anÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡anti? Ä• mantÄ• . nanu anÄ• gat
anÄ• gatÄ• rammaá¹‡aá¹ƒ, no \Se 441/ ca vata re vattabbe --- ``anÄ• gatÄ• rammaá¹‡aá¹ƒ
anÄ• rammaá¹‡aâ€™â€™ nti. anÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡anti micc
anÄ• rammaá¹‡aá¹ƒ, no ca vata re vattabbe --- ``anÄ• gatÄ• rammaá¹‡aâ€™â€™ nti. anÄ•
anÄ• gatÄ• rammaá¹‡anti micchÄ• .

anÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡anti? Ä• mantÄ• . nanu anÄ• gataá¹ƒ Ä
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci anÄ• gataá¹ƒ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... p
vata re vattabbe --- ``anÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡aâ€™â€™ nti.

paccuppannaá¹ƒ \Ne 336/ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, paccuppann
sÄ• rammaá¹‡anti? Ä• mantÄ• . atÄ«taá¹ƒ \Ee 412/ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe .
atÄ«tÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ sÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ... paccuppa
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, paccuppannÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ sÄ• rammaá¹‡an
Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, anÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ sÄ•
vattabbe ... pe ....

atÄ«taá¹ƒ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, atÄ«tÄ• rammaá¹‡aá¹ƒ cittaá
Ä• mantÄ• . paccuppannaá¹ƒ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, paccuppa
anÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ \Se 442/ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, anÄ• gatÄ• ram
anÄ• rammaá¹‡anti? Ä• mantÄ• . paccuppannaá¹ƒ Ä• rabbha atthi Ä• vaá¹-á¹-anÄ• ... pe ..

paccuppannÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

<561> na \Be 303/ vattabbaá¹ƒ --- ``atÄ«tÄ• nÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• ramma
nanu atÄ«tÄ• nÄ• gataá¹ƒ natthÄ«ti? Ä• mantÄ• . haÃ±ci atÄ«tÄ• nÄ• gataá¹ƒ natthi, tena v
``atÄ«tÄ• nÄ• gatÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ anÄ• rammaá¹‡aâ€™â€™ nti ... pe ....

atÄ«tÄ• nÄ• gatÄ• rammaá¹‡akathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(90) 7. vitakkÄ• nupatitakathÄ•

<562> sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitanti? Ä• mantÄ• . sabbaá¹ƒ cittaá¹ƒ vicÄ• rÄ• nup
pÄ«tÄ• nupatitaá¹ƒ sukhÄ• nupatitaá¹ƒ dukkhÄ• nupatitaá¹ƒ somanassÄ• nupatitaá¹ƒ doma
upekkhÄ• nupatitaá¹ƒ \Ne 337/ saddhÄ• nupatitaá¹ƒ vÄ«riyÄ• nupatitaá¹ƒ satÄ• nupatitaá¹ƒ
paÃ±Ã±Ä• nupatitaá¹ƒ rÄ• gÄ• nupatitaá¹ƒ dosÄ• nupatitaá¹ƒ ... pe ... anottappÄ• nupatitan
... pe ....

sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitanti? Ä• mantÄ• . nanu atthi avitakko vicÄ• ramatto samÄ
haÃ±ci atthi avitakko vicÄ• ramatto samÄ• dhi, no ca vata re vattabbe --- ``sabbaá¹ƒ cittaá¹ƒ
vitakkÄ• nupatitaâ€™â€™ nti \Se 443/.

sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitanti? Ä• mantÄ• . nanu atthi avitakko avicÄ• ro samÄ• dh
atthi avitakko avicÄ• ro samÄ• dhi, no ca vata re vattabbe --- ``sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nu
sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitanti? Ä• mantÄ• . nanu tayo samÄ• dhÄ« vuttÄ• bhagava
samÄ• dhi, avitakko vicÄ• ramatto samÄ• dhi, avitakko avicÄ• ro samÄ• dhÄ«ti {DN III 305,
tayo samÄ• dhÄ« vuttÄ• bhagavatÄ• --- savitakko savicÄ• ro samÄ• dhi, avitakko vicÄ• ra
avicÄ• ro samÄ• dhi, no ca vata re vattabbe --- ``sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitaâ€™â€

vitakkÄ• nupatitakathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(91) 8. vitakkavipphÄ• rasaddakathÄ•

<563> sabbaso \Be 304/ vitakkayato vicÄ• rayato vitakkavipphÄ• ro saddoti? Ä• mantÄ• . s
phassavipphÄ• ro saddo, sabbaso vedayato \Ee 414/ vedanÄ• vipphÄ• ro saddo, sabbaso s
saddo, sabbaso cetayato cetanÄ• vipphÄ• ro saddo, sabbaso cintayato cittavipphÄ• ro \Ne

sarato sativipphÄ• ro saddo, sabbaso pajÄ• nato \Se 444/ paÃ±Ã±Ä• vipphÄ• ro saddoti? n
....

sabbaso vitakkayato vicÄ• rayato vitakkavipphÄ• ro saddoti? Ä• mantÄ• . vitakkavipphÄ• r
sotasmiá¹ƒ paá¹-ihaÃ±Ã±ati sotassa Ä• pÄ• thaá¹ƒ Ä• gacchatÄ«ti? na hevaá¹ƒ vattabbe ...
vitakkavipphÄ• ro saddo na sotaviÃ±Ã±eyyo na sotasmiá¹ƒ paá¹-ihaÃ±Ã±ati na sotassa Ä•
Ä• mantÄ• . haÃ±ci vitakkavipphÄ• ro saddo na sotaviÃ±Ã±eyyo na sotasmiá¹ƒ paá¹-ihaÃ±
Ä• gacchati, no ca vata re vattabbe --- ``sabbaso vitakkayato vicÄ• rayato vitakkavipphÄ• r

vitakkavipphÄ• rasaddakathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(92) 9. na yathÄ• cittassa vÄ• cÄ• tikathÄ•

<564> na yathÄ• cittassa vÄ• cÄ• ti? Ä• mantÄ• . aphassakassa vÄ• cÄ• avedanakassa v
acetanakassa vÄ• cÄ• acittakassa vÄ• cÄ• ti? na hevaá¹ƒ vattabbe ... pe ... nanu saphass
savedanakassa vÄ• cÄ• sasaÃ±Ã±akassa vÄ• cÄ• sacetanakassa vÄ• cÄ• sacittakassa
saphassakassa vÄ• cÄ• ... pe ... sacittakassa vÄ• cÄ• , no ca vata re vattabbe --- ``na yath
vÄ• cÄ• â€™â€™ ti.

na \Be 305/ \Se 445/ \Ee 415/ yathÄ• cittassa vÄ• cÄ• ti? Ä• mantÄ• . anÄ• vaá¹-á¹-entass
(Ee), anÄ• vajjantassa (Ce Se Katthaci) Kv 484 passitabbaá¹ƒ} vÄ• cÄ• ... pe ... anÄ• bhog
appaá¹‡idahantassa vÄ• cÄ• ti? na hevaá¹ƒ vattabbe ... pe ... nanu Ä• vaá¹-á¹-entassa vÄ•
... pe ... paá¹‡idahantassa vÄ• cÄ• ti? Ä• mantÄ• . haÃ±ci Ä• vaá¹-á¹-entassa vÄ• cÄ• Ä• b
paá¹‡idahantassa vÄ• cÄ• , no ca vata re vattabbe --- ``na yathÄ• cittassa vÄ• cÄ• â€™â€™

na \Ne 339/ yathÄ• cittassa vÄ• cÄ• ti? Ä• mantÄ• . nanu vÄ• cÄ• cittasamuá¹-á¹-hÄ• nÄ•
saha ekuppÄ• dÄ• ti? Ä• mantÄ• . haÃ±ci vÄ• cÄ• cittasamuá¹-á¹-hÄ• nÄ• cittena sahajÄ•
no ca vata re vattabbe --- ``na yathÄ• cittassa vÄ• cÄ• â€™â€™ ti.

na yathÄ• cittassa vÄ• cÄ• ti? Ä• mantÄ• . na bhaá¹‡itukÄ• mo bhaá¹‡ati, na kathetukÄ• m
Ä• lapati, na voharitukÄ• mo voharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu bhaá¹‡itukÄ•
kathetukÄ• mo katheti, Ä• lapitukÄ• mo Ä• lapati, voharitukÄ• mo voharatÄ«ti? Ä• mantÄ• .
bhaá¹‡ati, kathetukÄ• mo katheti, Ä• lapitukÄ• mo Ä• lapati, voharitukÄ• mo voharati, no ca
``na yathÄ• cittassa vÄ• cÄ• â€™â€™ ti.

<565> na vattabbaá¹ƒ --- ``na yathÄ• cittassa vÄ• cÄ• â€™â€™ ti? Ä• mantÄ• . nanu atthi

bhaá¹‡issÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ bhaá¹‡ati, ``aÃ±Ã±aá¹ƒ kathessÄ• mÄ«â€™â€™ t
Ä• lapissÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• lapati, ``aÃ±Ã±aá¹ƒ voharissÄ• mÄ«â€™â€™ ti
Ä• mantÄ• . haÃ±ci atthi koci ``aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ bhaá¹‡
``aÃ±Ã±aá¹ƒ voharissÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ voharati, tena vata re vattabbe --- ``na
vÄ• cÄ• â€™â€™ ti.

na yathÄ• cittassa vÄ• cÄ• tikathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(93) 10. na yathÄ• cittassa kÄ• yakammantikathÄ•

<566> na \Be 306/ yathÄ• cittassa kÄ• yakammanti? Ä• mantÄ• . aphassakassa kÄ• yakam
kÄ• yakammanti? na hevaá¹ƒ vattabbe ... pe ... nanu saphassakassa kÄ• yakammaá¹ƒ ... p
kÄ• yakammanti? Ä• mantÄ• . haÃ±ci saphassakassa kÄ• yakammaá¹ƒ ... pe ... sacittakass
re vattabbe --- ``na yathÄ• cittassa kÄ• yakammaâ€™â€™ nti.

na \Ne 340/ yathÄ• cittassa kÄ• yakammanti? Ä• mantÄ• . anÄ• vaá¹-á¹-entassa kÄ• yakam
appaá¹‡idahantassa kÄ• yakammanti? na hevaá¹ƒ vattabbe ... pe ... nanu Ä• vaá¹-á¹-entass
... paá¹‡idahantassa kÄ• yakammanti? Ä• mantÄ• . haÃ±ci Ä• vaá¹-á¹-entassa kÄ• yakamm
paá¹‡idahantassa kÄ• yakammaá¹ƒ, no ca vata re vattabbe --- ``na yathÄ• cittassa kÄ• yak

na yathÄ• cittassa kÄ• yakammanti? Ä• mantÄ• . nanu kÄ• yakammaá¹ƒ cittasamuá¹-á¹-hÄ
cittena saha ekuppÄ• danti? Ä• mantÄ• \Se 447/. haÃ±ci \Ee 417/ kÄ• yakammaá¹ƒ cittasa
sahajÄ• taá¹ƒ cittena saha ekuppÄ• daá¹ƒ, no ca vata re vattabbe --- ``na yathÄ• cittassa kÄ

na yathÄ• cittassa kÄ• yakammanti? Ä• mantÄ• . na abhikkamitukÄ• mo abhikkamati, na p
paá¹-ikkamati, na Ä• loketukÄ• mo Ä• loketi, na viloketukÄ• mo viloketi, na samiÃ±jitukÄ• m
pasÄ• retukÄ• mo pasÄ• retÄ«ti? na hevaá¹ƒ vattabbe ... pe .... nanu abhikkamitukÄ• mo ab
paá¹-ikkamitukÄ• mo paá¹-ikkamati, Ä• loketukÄ• mo Ä• loketi, viloketukÄ• mo viloketi, sam
pasÄ• retukÄ• mo pasÄ• retÄ«ti? Ä• mantÄ• . haÃ±ci abhikkamitukÄ• mo abhikkamati ... pe
pasÄ• reti, no ca vata re vattabbe --- ``na yathÄ• cittassa kÄ• yakammaâ€™â€™ nti.

<567> na vattabbaá¹ƒ --- ``na yathÄ• cittassa kÄ• yakammaâ€™â€™ nti? Ä• mantÄ• . nan
gacchissÄ• mÄ«â€™â€™ ti aÃ±Ã±atra gacchati ... pe ... ``aÃ±Ã±aá¹ƒ pasÄ• ressÄ• mÄ«â€
pasÄ• retÄ«ti? Ä• mantÄ• . haÃ±ci atthi koci ``aÃ±Ã±atra \Be 307/ gacchissÄ• mÄ«â€™â€™
pe ... ``aÃ±Ã±aá¹ƒ pasÄ• ressÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ pasÄ• reti, tena vata re vattab
kÄ• yakammaâ€™â€™ nti.

na yathÄ• cittassa kÄ• yakammantikathÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

(94) 11. atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ•

<568> atÄ«tena \Se 448/ \Ne 341/ samannÄ• gatoti? Ä• mantÄ• . nanu atÄ«taá¹ƒ niruddha
vipariá¹‡ataá¹ƒ atthaá¹…gataá¹ƒ abbhatthaá¹…gatanti? Ä• mantÄ• . haÃ±ci \Ee 418/ atÄ«ta
vipariá¹‡ataá¹ƒ atthaá¹…gataá¹ƒ abbhatthaá¹…gataá¹ƒ, no ca vata re vattabbe --- ``atÄ«ten
ti.

anÄ• gatena samannÄ• gatoti? Ä• mantÄ• . nanu anÄ• gataá¹ƒ ajÄ• taá¹ƒ abhÅ«taá¹ƒ asa
anabhinibbattaá¹ƒ apÄ• tubhÅ«tanti? Ä• mantÄ• . haÃ±ci anÄ• gataá¹ƒ ajÄ• taá¹ƒ abhÅ«taá
anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«taá¹ƒ, no ca vata re vattabbe --- ``anÄ• gatena

<569> atÄ«tena rÅ«pakkhandhena samannÄ• gato, anÄ• gatena rÅ«pakkhandhena saman
rÅ«pakkhandhena samannÄ• gatoti? Ä• mantÄ• . tÄ«hi rÅ«pakkhandhehi samannÄ• gatoti?
atÄ«tehi paÃ±cahi khandhehi samannÄ• gato, anÄ• gatehi paÃ±cahi khandhehi samannÄ•
khandhehi samannÄ• gatoti? Ä• mantÄ• . pannarasahi khandhehi samannÄ• gatoti? na hev

atÄ«tena cakkhÄ• yatanena samannÄ• gato, anÄ• gatena cakkhÄ• yatanena samannÄ• ga
samannÄ• gatoti? Ä• mantÄ• . tÄ«hi cakkhÄ• yatanehi samannÄ• gatoti? na hevaá¹ƒ vattab
449/ dvÄ• dasahi Ä• yatanehi samannÄ• gato, anÄ• gatehi dvÄ• dasahi Ä• yatanehi saman
dvÄ• dasahi Ä• yatanehi samannÄ• gatoti? Ä• mantÄ• . chattiá¹ƒsÄ• yatanehi samannÄ• ga
pe ....

atÄ«tÄ• ya cakkhudhÄ• tuyÄ• samannÄ• gato, anÄ• gatÄ• ya cakkhudhÄ• tuyÄ• samann
cakkhudhÄ• tuyÄ• samannÄ• gatoti? Ä• mantÄ• \Be 308/ \Ee 419/. tÄ«hi cakkhudhÄ• tÅ«h
vattabbe ... pe ... atÄ«tÄ• hi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi samannÄ• gato, anÄ• gatÄ• hi aá
samannÄ• gato \Ne 342/, paccuppannÄ• hi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi samannÄ• gatoti?
catupaÃ±Ã±Ä• sadhÄ• tÅ«hi samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«tena cakkhundriyena samannÄ• gato, anÄ• gatena cakkhundriyena samannÄ• gato, p
samannÄ• gatoti? Ä• mantÄ• . tÄ«hi cakkhundriyehi samannÄ• gatoti? na hevaá¹ƒ vattabbe
bÄ• vÄ«satindriyehi samannÄ• gato, anÄ• gatehi bÄ• vÄ«satindriyehi samannÄ• gato, pacc
samannÄ• gatoti? Ä• mantÄ• . chasaá¹-á¹-hindriyehi samannÄ• gatoti? na hevaá¹ƒ vattabbe

<570> na vattabbaá¹ƒ --- ``atÄ«tÄ• nÄ• gatehi samannÄ• gatoâ€™â€™ ti? Ä• mantÄ• . na
aá¹-á¹-havimokkhajhÄ• yÄ« catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ nikÄ• malÄ• bhÄ« navannaá¹ƒ anu
450/ lÄ• bhÄ«ti? Ä• mantÄ• . haÃ±ci atthi aá¹-á¹-havimokkhajhÄ• yÄ« catunnaá¹ƒ jhÄ• nÄ•
navannaá¹ƒ anupubbavihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«, tena vata re vattabbe --- ``atÄ«
samannÄ• gatoâ€™â€™ ti.

atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• niá¹-á¹-hitÄ• .

navamavaggo.

tassuddÄ• naá¹ƒ ---

Ä• nisaá¹ƒsadassÄ• vissa saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ, amatÄ• rammaá¹‡aá¹ƒ saá¹ƒ
sÄ• rammaá¹‡aá¹ƒ, anusayÄ• anÄ• rammaá¹‡Ä• , evamevaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, atÄ«tÄ• nÄ
sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitaá¹ƒ, sabbaso vitakkayato vicÄ• rayato vitakkavipphÄ• ro
yathÄ• cittassa vÄ• cÄ• , tatheva kÄ• yakammaá¹ƒ atÄ«tÄ• nÄ• gatehi samannÄ• gatoti.

á¹• 11 10. dasamavaggo

(95) 1. nirodhakathÄ•

<571> upapattesiye \Ee 421/ \Ne 343/ paÃ±cakkhandhe aniruddhe kiriyÄ• paÃ±cakkhandh
Ä• mantÄ• . dasannaá¹ƒ khandhÄ• naá¹ƒ samodhÄ• naá¹ƒ hoti, dasa khandhÄ• sammukh
451/ \Be 309/? na hevaá¹ƒ vattabbe ... pe ... dasannaá¹ƒ khandhÄ• naá¹ƒ samodhÄ• naá¹ƒ
sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dv
samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

upapattesiye paÃ±cakkhandhe aniruddhe kiriyÄ• cattÄ• ro khandhÄ• uppajjantÄ«ti? Ä• m
khandhÄ• naá¹ƒ samodhÄ• naá¹ƒ hoti, nava khandhÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gaccha
... navannaá¹ƒ khandhÄ• naá¹ƒ samodhÄ• naá¹ƒ hoti, nava khandhÄ• sammukhÄ«bhÄ• va
dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na heva

upapattesiye paÃ±cakkhandhe aniruddhe kiriyÄ• Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . c
samodhÄ• naá¹ƒ hoti, cha khandhÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? na hevaá¹ƒ
khandhÄ• naá¹ƒ samodhÄ• naá¹ƒ hoti, cha khandhÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchan
phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattab

<572> upapattesiye \Ee 422/ paÃ±cakkhandhe niruddhe maggo uppajjatÄ«ti? Ä• mantÄ• . kÄ• laá¹…kato maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

nirodhakathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(96) 2. rÅ«paá¹ƒ maggotikathÄ•

<573> maggasamaá¹…gissa \Se 452/ \Ne 344/ rÅ«paá¹ƒ maggoti? Ä• mantÄ• . sÄ• ramma
Ä• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro manasikÄ• ro cetanÄ• patthanÄ• paá¹‡idhÄ«
... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ
anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi; no ca vata re vattabbe
``maggasamaá¹…gissa rÅ«paá¹ƒ maggoâ€™â€™ ti.

sammÄ• vÄ• cÄ• maggoti? Ä• mantÄ• . sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ..
vattabbe ... pe ... nanu anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ
anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi; no ca vata re vattabbe
maggoâ€™â€™ ti.

sammÄ• kammanto \Be 310/ ... pe ... sammÄ• Ä• jÄ«vo maggoti? Ä• mantÄ• . sÄ• rammaá
... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡o, natthi tassa Ä•
... paá¹‡idhÄ«ti? Ä• mantÄ• \Ee 423/. haÃ±ci anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ
no ca vata re vattabbe --- ``sammÄ• Ä• jÄ«vo maggoâ€™â€™ ti.

<574> sammÄ• diá¹-á¹-hi maggo, sÄ• ca sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• .
Ä• mantÄ• . sammÄ• vÄ• cÄ• maggo, sÄ• ca sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-an
453/ hevaá¹ƒ vattabbe ... pe ... sammÄ• diá¹-á¹-hi maggo, sÄ• ca sÄ• rammaá¹‡Ä• , atthi tÄ
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo maggo, so
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sammÄ• saá¹…kappo
sammÄ• vÄ• yÄ• mo ... pe ... sammÄ• sati ... pe ....

sammÄ• samÄ• dhi maggo, so ca sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... pa
sammÄ• vÄ• cÄ• maggo, sÄ• ca sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... p
hevaá¹ƒ vattabbe ... pe ... sammÄ• samÄ• dhi maggo, so ca sÄ• rammaá¹‡o, atthi tassa Ä•
paá¹‡idhÄ«ti? Ä• mantÄ• . sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo maggo, so ca sÄ
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sammÄ• vÄ• cÄ• maggo, sÄ• ca anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe
sammÄ• diá¹-á¹-hi maggo, sÄ• ca anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe
vattabbe ... pe ... sammÄ• vÄ• cÄ• maggo, sÄ• ca anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• va
paá¹‡idhÄ«ti? Ä• mantÄ• . sammÄ• saá¹…kappo ... pe ... sammÄ• vÄ• yÄ• mo ... sammÄ•
maggo, so ca anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hev
....

sammÄ• kammanto \Se 454/ ... pe ... sammÄ• Ä• jÄ«vo maggo, so ca anÄ• rammaá¹‡o, na
pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . sammÄ• diá¹-á¹-hi ... sammÄ• saá¹…kappo ... sammÄ• vÄ
... sammÄ• samÄ• dhi maggo, so ca anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe .
vattabbe ... pe ....

<575> na \Be 311/ vattabbaá¹ƒ --- ``maggasamaá¹…gissa rÅ«paá¹ƒ maggoâ€™â€™ ti? Ä•
sammÄ• kammanto sammÄ• Ä• jÄ«vo maggoti? Ä• mantÄ• . haÃ±ci sammÄ• vÄ• cÄ• san
vata re vattabbe --- ``maggasamaá¹…gissa rÅ«paá¹ƒ maggoâ€™â€™ ti.

rÅ«paá¹ƒ maggotikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(97) 3. paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa maggakathÄ•

<576> paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa \Ne 346/ atthi maggabhÄ• vanÄ• ti? Ä• mantÄ
uppannavatthukÄ• uppannÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . haÃ±ci paÃ±caviÃ±Ã±Ä• á¹‡Ä•
uppannÄ• rammaá¹‡Ä• , no ca vata re vattabbe --- ``paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa a

nanu paÃ±caviÃ±Ã±Ä• á¹‡Ä• purejÄ• tavatthukÄ• purejÄ• tÄ• rammaá¹‡Ä• ajjhattikavatth
asambhinnavatthukÄ• asambhinnÄ• rammaá¹‡Ä• nÄ• nÄ• vatthukÄ• nÄ• nÄ• rammaá¹‡Ä
gocaravisayaá¹ƒ \Se 455/ paccanubhonti, na asamannÄ• hÄ• rÄ• uppajjanti, na amanasikÄ
abbokiá¹‡á¹‡Ä• uppajjanti, na apubbaá¹ƒ acarimaá¹ƒ uppajjanti, na aÃ±Ã±amaÃ±Ã±assa s
nanu paÃ±caviÃ±Ã±Ä• á¹‡Ä• anÄ• bhogÄ• ti? Ä• mantÄ• . haÃ±ci paÃ±caviÃ±Ã±Ä• á¹‡Ä•
--- ``paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• â€™â€™ ti.

<577> cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• ti? Ä• mantÄ• . cakkhu
Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ataá
uppajjatÄ«ti? Ä• mantÄ• . cakkhuÃ±ca paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä•

vattabbe ... pe ... cakkhuÃ±ca paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti?
paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti?
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? Ä• ma
``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva su
vattabbe --- ``cakkhuÃ±ca paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€

<578> cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gissa \Be 312/ atthi maggabhÄ• vanÄ• ti? Ä• mantÄ
atÄ«tÄ• nÄ• gataá¹ƒ Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... cakkhuviÃ±Ã±Ä•
maggabhÄ• vanÄ• ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 426/ \Se 456/ phassaá¹ƒ Ä
Ä• rabbha ... saÃ±Ã±aá¹ƒ Ä• rabbha \Ne 347/ ... cetanaá¹ƒ Ä• rabbha ... cittaá¹ƒ Ä• rabbha
... kÄ• yaá¹ƒ Ä• rabbha ... pe ... saddaá¹ƒ Ä• rabbha ... pe ... phoá¹-á¹-habbaá¹ƒ Ä• rabbha
hevaá¹ƒ vattabbe ... pe ....

manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±
Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• , cakkhuviÃ±Ã±Ä
uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggab
manoviÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ Ä• rabbha uppajjatÄ«ti? Ä• mantÄ• . cakkhuvi
maggabhÄ• vanÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ Ä• rabbha uppajjatÄ«ti?
manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ phass
Ä• rabbha ... pe ... phoá¹-á¹-habbaá¹ƒ Ä• rabbha uppajjatÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä
maggabhÄ• vanÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ phassaá¹ƒ Ä• rabbha ... vedanaá¹ƒ Ä• rabbh
Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<579> na vattabbaá¹ƒ --- ``paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• â
vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimitta
nÄ• nubyaÃ±janaggÄ• hÄ« ... pe ... sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ
jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• na nimittaggÄ
nÄ• nubyaÃ±janaggÄ• hÄ«â€™â€™ ti! {MN I 349; AN a IV 37} attheva suttantoti? Ä• mantÄ
paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• ti.

paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa maggakathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(98) 4. paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pi akusalÄ• pÄ«tikathÄ•

<580> paÃ±caviÃ±Ã±Ä• á¹‡Ä• \Ee 427/ kusalÄ• pi akusalÄ• pÄ«ti? Ä• mantÄ• . nanu paÃ
uppannavatthukÄ• uppannÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . haÃ±ci paÃ±caviÃ±Ã±Ä• á¹‡Ä•

uppannÄ• rammaá¹‡Ä• , no ca vata re vattabbe --- ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pi aku
paÃ±caviÃ±Ã±Ä• á¹‡Ä• \Ne 348/ purejÄ• tavatthukÄ• purejÄ• tÄ• rammaá¹‡Ä• ajjhattikav
asambhinnavatthukÄ• asambhinnÄ• rammaá¹‡Ä• nÄ• nÄ• vatthukÄ• nÄ• nÄ• rammaá¹‡Ä
paccanubhonti, na asamannÄ• hÄ• rÄ• uppajjanti, na amanasikÄ• rÄ• uppajjanti, na abbol
apubbaá¹ƒ acarimaá¹ƒ uppajjanti, na aÃ±Ã±amaÃ±Ã±assa samanantarÄ• uppajjanti, nanu
anÄ• bhogÄ• ti? Ä• mantÄ• . haÃ±ci paÃ±caviÃ±Ã±Ä• á¹‡Ä• anÄ• bhogÄ• , no ca vata re v
``paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pi akusalÄ• pÄ«â€™â€™ ti.

<581> cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalanti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±a
hevaá¹ƒ vattabbe ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ataá¹ƒ Ä• rabbha uppajjatÄ«ti?
paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe. cakkhuÃ
suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . cakkhuÃ±ca paá¹-icca \Se
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? natthi. ``cakkhuÃ±ca paá¹-icca rÅ«
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? Ä• mantÄ• \Ee 428/. haÃ±ci ``cak
uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttanto, no ca vata re vattabbe --- ``
suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

<582> cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi akusalampÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á
Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe .... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi á
Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ phassaá¹ƒ Ä• rabbha ... pe ... cittaá¹ƒ Ä• rabbha ... ca
... kÄ• yaá¹ƒ Ä• rabbha ... saddaá¹ƒ Ä• rabbha ... pe ... phoá¹-á¹-habbaá¹ƒ Ä• rabbha uppaj
vattabbe ... pe ....

manoviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi akusalampi, manoviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ataá¹ƒ Ä• r
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi akusalampi, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ataá¹ƒ Ä
459/ hevaá¹ƒ vattabbe ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi akusalampi, manoviÃ±Ã±
atÄ«tÄ• nÄ• gataá¹ƒ Ä• rabbha uppajjatÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalam
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe
manoviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi akusalampi, manoviÃ±Ã±Ä• á¹‡aá¹ƒ phassaá¹ƒ Ä• rabbl
... pe ... kÄ• yaá¹ƒ Ä• rabbha \Ne 349/ ... saddaá¹ƒ Ä• rabbha \Be 314/ ... pe ... phoá¹-á¹-hal
uppajjatÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalampi akusalampi, cakkhuviÃ±Ã±Ä
... pe ... phoá¹-á¹-habbaá¹ƒ Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<583> na vattabbaá¹ƒ --- ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pi akusalÄ• pÄ«â€™â€™ ti? Ä
bhagavatÄ• --- ``idha, bhikkhave, bhikkhu cakkhunÄ• \Ee 429/ rÅ«paá¹ƒ disvÄ• nimittagg
nimittaggÄ• hÄ« hoti ... pe ... sotena saddaá¹ƒ sutvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ
nimittaggÄ• hÄ« hoti ... pe ... na nimittaggÄ• hÄ« hotÄ«â€™â€™ ti! attheva suttantoti? Ä• m
paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pi akusalÄ• pÄ«ti.

paÃ±caviÃ±Ã±Ä• á¹‡Ä• kusalÄ• pi akusalÄ• pÄ«tikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(99) 5. sÄ• bhogÄ• tikathÄ•

<584> paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• ti? Ä• mantÄ• . nanu paÃ±caviÃ±Ã±Ä• á¹‡Ä• uppannÄ• rammaá¹‡Ä• ti? Ä• mantÄ• . haÃ±ci paÃ±caviÃ±Ã±Ä• á¹‡Ä• uppannavatthukÄ• vattabbe --- ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• â€™â€™ ti. nanu paÃ±caviÃ±Ã±Ä• á¹‡Ä purejÄ• tÄ• rammaá¹‡Ä• ajjhattikavatthukÄ• bÄ• hirÄ• rammaá¹‡Ä• asambhinnavatthukÄ nÄ• nÄ• vatthukÄ• nÄ• nÄ• rammaá¹‡Ä• na aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ pacca uppajjanti, na amanasikÄ• rÄ• uppajjanti, na abbokiá¹‡á¹‡Ä• uppajjanti, na apubbaá¹ƒ aca nanu paÃ±caviÃ±Ã±Ä• á¹‡Ä• na aÃ±Ã±amaÃ±Ã±assa samanantarÄ• uppajjantÄ«ti? Ä• m na aÃ±Ã±amaÃ±Ã±assa samanantarÄ• uppajjanti, no ca vata re vattabbe --- ``paÃ±caviÃ± ti.

<585> cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 350/ sÄ• bhoganti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡a uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ataá¹ƒ Ä• rabb Ä• mantÄ• . cakkhuÃ±ca \Ee 430/ paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡a pe ... cakkhuÃ±ca paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva su haÃ±ci ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attl re vattabbe --- ``cakkhuÃ±ca paá¹-icca suÃ±Ã±ataÃ±ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• bhoganti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Se 461/ atÄ uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• bhoganti? Ä• man cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ phassaá¹ƒ Ä• rabbha ... pe ... phoá¹-á¹-habbaá¹ƒ Ä• rabbha uppa vattabbe ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• bhogaá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ata Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• bhogaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±ataá hevaá¹ƒ vattabbe ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 431/ sÄ• bhogaá¹ƒ, manoviÃ±Ã±Ä• á Ä• rabbha uppajjatÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• bhogaá¹ƒ, cakkhuviÃ±Ã Ä• rabbha uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• bhogaá¹ƒ phassaá¹ƒ Ä• rabbha ... pe ... phoá¹-á¹-habbaá¹ƒ Ä• rabbha uppajjatÄ«ti? Ä• mantÄ• . cakk sÄ• bhogaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ phassaá¹ƒ Ä• rabbha ... pe ... phoá¹-á¹-habbaá¹ƒ Ä hevaá¹ƒ vattabbe ... pe ....

<586> na vattabbaá¹ƒ --- ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• â€™â€™ ti? Ä• mantÄ• . n
``idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti ... pe ... na nim
pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• nimittaggÄ• hÄ« hoti ... pe ... na nimittaggÄ• h
attheva suttantoti? Ä• mantÄ• . tena hi paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• ti ... pe ....

sÄ• bhogÄ• tikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(100) 6. dvÄ«hisÄ«lehikathÄ•

<587> maggasamaá¹…gÄ« \Se 462/ \Ne 351/ dvÄ«hi sÄ«lehi samannÄ• gatoti? Ä• mantÄ•
phassehi dvÄ«hi vedanÄ• hi dvÄ«hi saÃ±Ã±Ä• hi dvÄ«hi cetanÄ• hi dvÄ«hi cittehi \Be 316/
vÄ«riyehi dvÄ«hi satÄ«hi dvÄ«hi samÄ• dhÄ«hi dvÄ«hi paÃ±Ã±Ä• hi samannÄ• gatoti? na h

maggasamaá¹…gÄ« lokiyena sÄ«lena samannÄ• gatoti? Ä• mantÄ• . maggasamaá¹…gÄ«
vedanÄ• ya lokiyÄ• ya paÃ±Ã±Ä• ya lokiyÄ• ya cetanÄ• ya lokiyena cittena lokiyÄ• ya sadd
lokiyÄ• ya satiyÄ• lokiyena samÄ• dhinÄ• lokiyÄ• ya paÃ±Ã±Ä• ya samannÄ• gatoti? na h

maggasamaá¹…gÄ« lokiyena ca lokuttarena ca sÄ«lena samannÄ• gatoti? Ä• mantÄ• . ma
lokiyena ca lokuttarena ca phassena samannÄ• gato ... pe ... lokiyÄ• ya ca lokuttarÄ• ya ca
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ... maggasamaá¹…gÄ« lokiyena sÄ«lena sam
maggasamaá¹…gÄ« puthujjanoti? na hevaá¹ƒ vattabbe ... pe ....

<588> maggasamaá¹…gÄ« lokiyÄ• ya sammÄ• vÄ• cÄ• ya samannÄ• gatoti? Ä• mantÄ• .
sammÄ• diá¹-á¹-hiyÄ• samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ... maggasamaá¹…gÄ«
samannÄ• gatoti \Se 463/? Ä• mantÄ• . maggasamaá¹…gÄ« lokiyena sammÄ• saá¹…kapp
sammÄ• vÄ• yÄ• mena ... pe ... lokiyÄ• ya sammÄ• satiyÄ• ... pe ... lokiyena sammÄ• sam
hevaá¹ƒ vattabbe ... pe ... maggasamaá¹…gÄ« lokiyena sammÄ• kammantena ... pe ... loki
samannÄ• gatoti? Ä• mantÄ• . maggasamaá¹…gÄ« lokiyÄ• ya sammÄ• diá¹-á¹-hiyÄ• ... pe
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

maggasamaá¹…gÄ« lokiyÄ• ya ca lokuttarÄ• ya ca sammÄ• vÄ• cÄ• ya samannÄ• gatoti?
352/ lokiyÄ• ya ca lokuttarÄ• ya ca sammÄ• diá¹-á¹-hiyÄ• samannÄ• gatoti? na hevaá¹ƒ va
maggasamaá¹…gÄ« lokiyÄ• ya ca lokuttarÄ• ya ca sammÄ• vÄ• cÄ• ya samannÄ• gatoti?
ca lokuttarena ca sammÄ• saá¹…kappena ... pe ... lokiyena ca lokuttarena ca sammÄ• vÄ•
... lokiyÄ• ya ca lokuttarÄ• ya ca sammÄ• satiyÄ• ... pe ... lokiyena ca lokuttarena ca samm
samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

maggasamaá¹…gÄ« \Be 317/ lokiyena ca lokuttarena ca sammÄ• kammantena ... pe ... sa
samannÄ• gatoti? Ä• mantÄ• . maggasamaá¹…gÄ« lokiyÄ• ya ca lokuttarÄ• ya ca sammÄ•
hevaá¹ƒ vattabbe ... pe ... maggasamaá¹…gÄ« lokiyena ca lokuttarena ca sammÄ• Ä• jÄ«v
Ä• mantÄ• \Se 464/. maggasamaá¹…gÄ« lokiyena ca lokuttarena ca sammÄ• saá¹…kappe
lokuttarena ca sammÄ• samÄ• dhinÄ• samannÄ• gatoti? na hevaá¹ƒ vattabbe ... pe ....

<589> na vattabbaá¹ƒ --- ``maggasamaá¹…gÄ« dvÄ«hi sÄ«lehi samannÄ• gatoâ€™â€™ ti
niruddhe maggo uppajjatÄ«ti? Ä• mantÄ• . dussÄ«lo khaá¹‡á¸• asÄ«lo chinnasÄ«lo maggaá
vattabbe ... pe ... tena hi maggasamaá¹…gÄ« dvÄ«hi sÄ«lehi samannÄ• gatoti.

dvÄ«hisÄ«lehikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(101) 7. sÄ«laá¹ƒ acetasikantikathÄ•

<590> sÄ«laá¹ƒ acetasikanti? Ä• mantÄ• . rÅ«paá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... cakkhÄ•
... pe ... kÄ• yÄ• yatanaá¹ƒ ... rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatananti? na hev
... sÄ«laá¹ƒ acetasikanti? Ä• mantÄ• . phasso acetasikoti? na hevaá¹ƒ vattabbe \Ne 353/ ...
acetasikanti? Ä• mantÄ• . vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... cetanÄ• ... pe ... saddhÄ•
vÄ«riyaá¹ƒ ... pe ... sati ... pe ... samÄ• dhi ... pe ... paÃ±Ã±Ä• acetasikÄ• ti? na hevaá¹ƒ va
....

phasso cetasikoti? Ä• mantÄ• . sÄ«laá¹ƒ cetasikanti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ
... pe ... cetanÄ• ... pe ... saddhÄ• ... pe ... vÄ«riyaá¹ƒ ... pe ... sati ... pe ... samÄ• dhi ... pe
paÃ±Ã±Ä• cetasikÄ• ti? Ä• mantÄ• . sÄ«laá¹ƒ cetasikanti? na hevaá¹ƒ vattabbe ... pe ....

<591> sÄ«laá¹ƒ acetasikanti? Ä• mantÄ• . aniá¹-á¹-haphalanti? na hevaá¹ƒ vattabbe ... pe
iá¹-á¹-haphalanti? Ä• mantÄ• . haÃ±ci iá¹-á¹-haphalaá¹ƒ, no ca vata re vattabbe --- ``sÄ«laá
nti.

saddhÄ• \Be 318/ iá¹-á¹-haphalÄ• , saddhÄ• cetasikÄ• ti? Ä• mantÄ• . sÄ«laá¹ƒ iá¹-á¹-hap
cetasikanti? na hevaá¹ƒ vattabbe ... pe ... vÄ«riyaá¹ƒ ... pe ... sati ... pe ... samÄ• dhi ... pe ...
iá¹-á¹-haphalÄ• , paÃ±Ã±Ä• cetasikÄ• ti? Ä• mantÄ• . sÄ«laá¹ƒ iá¹-á¹-haphalaá¹ƒ, sÄ«laá¹ƒ
vattabbe ... pe ....

sÄ«laá¹ƒ iá¹-á¹-haphalaá¹ƒ, sÄ«laá¹ƒ acetasikanti? Ä• mantÄ• \Ee 435/. saddhÄ• iá¹-á¹-ha

acetasikÄ• ti? na hevaá¹ƒ vattabbe ... pe ... sÄ«laá¹ƒ iá¹-á¹-haphalaá¹ƒ, sÄ«laá¹ƒ acetasikan
vÄ«riyaá¹ƒ ... pe ... sati ... pe ... samÄ• dhi ... pe ... paÃ±Ã±Ä• iá¹-á¹-haphalÄ• , paÃ±Ã±Ä•
hevaá¹ƒ vattabbe ... pe ....

<592> sÄ«laá¹ƒ acetasikanti? Ä• mantÄ• . aphalaá¹ƒ avipÄ• kanti? na hevaá¹ƒ vattabbe ...
savipÄ• kanti? Ä• mantÄ• . haÃ±ci saphalaá¹ƒ savipÄ• kaá¹ƒ, no ca vata re vattabbe --- ``sÄ
nti ... pe ....

cakkhÄ• yatanaá¹ƒ acetasikaá¹ƒ avipÄ• kanti? Ä• mantÄ• . sÄ«laá¹ƒ acetasikaá¹ƒ avipÄ• k
vattabbe ... pe ... sotÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se 466/ ... pe ... rÅ«pÄ• yatan
phoá¹-á¹-habbÄ• yatanaá¹ƒ acetasikaá¹ƒ avipÄ• kanti? Ä• mantÄ• . sÄ«laá¹ƒ acetasikaá¹ƒ a
vattabbe ... pe ....

sÄ«laá¹ƒ acetasikaá¹ƒ savipÄ• kanti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ acetasikaá¹ƒ savipÄ
... pe ... sÄ«laá¹ƒ acetasikaá¹ƒ savipÄ• kanti? Ä• mantÄ• . sotÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ•
rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ acetasikaá¹ƒ savipÄ• kanti? na heva

<593> sammÄ• vÄ• cÄ• acetasikÄ• ti? Ä• mantÄ• . sammÄ• diá¹-á¹-hi acetasikÄ• ti? na h
sammÄ• vÄ• cÄ• \Ee 436/ acetasikÄ• ti? Ä• mantÄ• . sammÄ• saá¹…kappo ... pe ... samm
... pe ... sammÄ• samÄ• dhi acetasikoti? na hevaá¹ƒ vattabbe ... pe ... sammÄ• kammanto .
acetasikoti? Ä• mantÄ• . sammÄ• diá¹-á¹-hi acetasikÄ• ti? na hevaá¹ƒ vattabbe ... pe ... sam
acetasikoti? Ä• mantÄ• . sammÄ• saá¹…kappo ... sammÄ• vÄ• yÄ• mo ... sammÄ• sati ... s
hevaá¹ƒ vattabbe ... pe ....

sammÄ• diá¹-á¹-hi cetasikÄ• ti? Ä• mantÄ• . sammÄ• vÄ• cÄ• cetasikÄ• ti? na hevaá¹ƒ va
sammÄ• diá¹-á¹-hi cetasikÄ• ti? Ä• mantÄ• . sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo
467/ hevaá¹ƒ vattabbe ... pe ... sammÄ• saá¹…kappo ... pe ... sammÄ• vÄ• yÄ• mo ... pe ...
sammÄ• samÄ• dhi cetasikoti? Ä• mantÄ• . sammÄ• vÄ• cÄ• cetasikÄ• ti? na hevaá¹ƒ vatt
cetasikoti? Ä• mantÄ• . sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo cetasikoti? na hevaá

<594> na vattabbaá¹ƒ --- ``sÄ«laá¹ƒ acetasikaâ€™â€™ nti? Ä• mantÄ• . sÄ«le uppajjitvÄ•
hotÄ«ti? na hevaá¹ƒ vattabbe. tena hi sÄ«laá¹ƒ acetasikanti.

sÄ«laá¹ƒ acetasikantikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(102) 8. sÄ«laá¹ƒ na cittÄ• nuparivattÄ«tikathÄ•

<595> sÄ«laá¹ƒ \Ee 437/ \Ne 355/ na cittÄ• nuparivattÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ ... nibbÄ
cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... sÄ«la
cittÄ• nuparivattÄ«ti? Ä• mantÄ• . phasso na cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... p
cittÄ• nuparivattÄ«ti? Ä• mantÄ• . vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• ... saddhÄ• ...
... samÄ• dhi ... pe ... paÃ±Ã±Ä• na cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

phasso cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sÄ«laá¹ƒ cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattal
... pe ... saÃ±Ã±Ä• ... cetanÄ• \Se 468/ ... saddhÄ• ... vÄ«riyaá¹ƒ ... sati ... samÄ• dhi ... pe
cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sÄ«laá¹ƒ cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... pe

<596> sammÄ• vÄ• cÄ• na cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sammÄ• diá¹-á¹-hi na cittÄ•
vattabbe ... pe ... sammÄ• vÄ• cÄ• na cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sammÄ• saá¹…ka
sammÄ• sati ... pe ... sammÄ• samÄ• dhi na cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... p

sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo na cittÄ• nuparivattÄ«ti? Ä• mantÄ• \Ee 43
cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sammÄ• Ä• jÄ«vo na cittÄ• nuparivattÄ«
sammÄ• saá¹…kappo ... sammÄ• vÄ• yÄ• mo ... sammÄ• sati ... pe ... sammÄ• samÄ• dhi
hevaá¹ƒ vattabbe ... pe ....

sammÄ• diá¹-á¹-hi cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sammÄ• vÄ• cÄ• cittÄ• nuparivattÄ«
pe ... sammÄ• diá¹-á¹-hi cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sammÄ• kammanto ... pe ... sam
cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

sammÄ• saá¹…kappo \Ne 356/ ... sammÄ• vÄ• yÄ• mo ... sammÄ• sati ... pe ... sammÄ• s
Ä• mantÄ• . sammÄ• vÄ• cÄ• cittÄ• nuparivattÄ«ti? na hevaá¹ƒ vattabbe ... pe ... sammÄ•
cittÄ• nuparivattÄ«ti? Ä• mantÄ• . sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo cittÄ• nup
hevaá¹ƒ vattabbe ... pe ....

<597> na vattabbaá¹ƒ --- ``sÄ«laá¹ƒ na cittÄ• nuparivattÄ«â€™â€™ ti? Ä• mantÄ• . sÄ«le
dussÄ«lo hotÄ«ti? na hevaá¹ƒ vattabbe. tena hi sÄ«laá¹ƒ na cittÄ• nuparivattÄ«ti.

sÄ«laá¹ƒ na cittÄ• nuparivattÄ«tikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(103) 9. samÄ• dÄ• nahetukathÄ•

<598> samÄ• dÄ• nahetukaá¹ƒ \Ee 439/ sÄ«laá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . samÄ• d
vedanÄ• vaá¸• á¸• hati, saÃ±Ã±Ä• vaá¸• á¸• hati, cetanÄ• vaá¸• á¸• hati, cittaá¹ƒ vaá¸• á¸
vaá¸• á¸• hati, vÄ«riyaá¹ƒ vaá¸• á¸• hati, sati vaá¸• á¸• hati, samÄ• dhi vaá¸• á¸• hati, paÃ±Ã
hevaá¹ƒ vattabbe ... pe ....

samÄ• dÄ• nahetukaá¹ƒ sÄ«laá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . latÄ• viya vaá¸• á¸• hati,
rukkho viya vaá¸• á¸• hati, tiá¹‡aá¹ƒ viya vaá¸• á¸• hati, muÃ±japuÃ±jo viya vaá¸• á¸• hatÄ«
... pe ....

<599> samÄ• dÄ• nahetukaá¹ƒ sÄ«laá¹ƒ vaá¸• á¸• hatÄ«ti? Ä• mantÄ• . sÄ«laá¹ƒ samÄ• d
vitakkentassa byÄ• pÄ• davitakkaá¹ƒ vitakkentassa vihiá¹ƒsÄ• vitakkaá¹ƒ vitakkentassa sÄ«
Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ \Be
vattabbe ... pe ... dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ
Ä• mantÄ• . kusalÄ• kusalÄ• \Ne 357/ sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukk
sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ•
Ä• gacchantÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``cattÄ• rimÄ• ni, bhikkhave, s
katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikkhave, pathavÄ« ca --- idaá¹ƒ paá¹-hamaá¹ƒ suvidÅ«
tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti. attheva suttantoti? Ä• mantÄ• \Ee
--- ``kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ•
Ä• gacchantÄ«â€™â€™ ti.

<600> na vattabbaá¹ƒ --- ``samÄ• dÄ• nahetukaá¹ƒ sÄ«laá¹ƒ vaá¸• á¸• hatÄ«â€™â€™ ti?
bhagavatÄ• --- ``Ä• rÄ• maropÄ• vanaropÄ• ... pe ... dhammaá¹-á¹-hÄ• sÄ«lasampannÄ•
ti. attheva suttantoti? Ä• mantÄ• . tena hi samÄ• dÄ• nahetukaá¹ƒ sÄ«laá¹ƒ vaá¸• á¸• hatÄ«

samÄ• dÄ• nahetukathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(104) 10. viÃ±Ã±atti sÄ«lantikathÄ•

<601> viÃ±Ã±atti sÄ«lanti? Ä• mantÄ• . pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«ti? na hevaá¹ƒ v
adinnÄ• dÄ• nÄ• veramaá¹‡Ä«ti? na hevaá¹ƒ vattabbe ... pe ... kÄ• mesumicchÄ• cÄ• rÄ•
vattabbe \Se 471/ ... pe ... musÄ• vÄ• dÄ• veramaá¹‡Ä«ti? na hevaá¹ƒ vattabbe ... pe ...
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä«ti? na hevaá¹ƒ vattabbe ... pe ....

abhivÄ• danaá¹ƒ sÄ«laá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ, aÃ±jalikammaá¹ƒ sÄ«laá¹ƒ, sÄ
Ä• sanÄ• bhihÄ• ro \Ne 358/ sÄ«laá¹ƒ, seyyÄ• bhihÄ• ro sÄ«laá¹ƒ, pÄ• dodakÄ• bhihÄ• ro
pÄ• dakathalikÄ• bhihÄ• ro sÄ«laá¹ƒ, nhÄ• ne piá¹-á¹-hiparikammaá¹ƒ sÄ«lanti? Ä• mantÄ•
veramaá¹‡Ä«ti? na hevaá¹ƒ vattabbe ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• v
vattabbe ... pe ....

<602> na \Be 322/ vattabbaá¹ƒ --- ``viÃ±Ã±atti sÄ«laâ€™â€™ nti? Ä• mantÄ• . dussilyanti?
... pe ... tena hi viÃ±Ã±atti sÄ«lanti.

viÃ±Ã±atti sÄ«lantikathÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

(105) 11. aviÃ±Ã±atti dussilyantikathÄ•

<603> aviÃ±Ã±atti dussilyanti? Ä• mantÄ• . pÄ• á¹‡Ä• tipÄ• toti? na hevaá¹ƒ vattabbe ... pe
na hevaá¹ƒ vattabbe ... pe ... kÄ• mesumicchÄ• cÄ• roti? na hevaá¹ƒ vattabbe ... pe ... mus
vattabbe ... pe ... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ..

pÄ• pakammaá¹ƒ samÄ• diyitvÄ• dÄ• naá¹ƒ dadantassa puÃ±Ã±aÃ±ca apuÃ±Ã±aÃ±ca ub
vattabbe ... pe ... puÃ±Ã±aÃ±ca apuÃ±Ã±aÃ±ca ubho vaá¸• á¸• hantÄ«ti? Ä• mantÄ• \Se 4
... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dvin
... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? Ä• mantÄ• . kusalÄ• kusalÄ• \Ee
hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä
... pe ....

kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ•
Ä• gacchantÄ«ti? Ä• mantÄ• . nanu \Ee 443/ vuttaá¹ƒ bhagavatÄ• --- ``cattÄ• rimÄ• ni, bhik
suvidÅ«ravidÅ«rÄ• ni \Ne 359/! katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikkhave, pathavÄ« ca -
suvidÅ«ravidÅ«raá¹ƒ ... pe ... tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti. atthe
tena hi na vattabbaá¹ƒ --- ``kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡h
dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«â€™â€™ ti.

<604> na vattabbaá¹ƒ --- ``aviÃ±Ã±atti dussilyaâ€™â€™ nti? Ä• mantÄ• . nanu pÄ• pakam
Ä• mantÄ• . haÃ±ci pÄ• pakammaá¹ƒ samÄ• dinno Ä• si, tena vata re vattabbe --- ``aviÃ±Ã

aviÃ±Ã±atti dussilyantikathÄ• niá¹-á¹-hitÄ• .

dasamavaggo.

tassuddÄ• naá¹ƒ ---

upapattesiye \Be 323/ paÃ±cakkhandhe aniruddhe kiriyÄ• paÃ±cakkhandhÄ• uppajjanti, n
maggo, paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissa atthi maggabhÄ• vanÄ• , paÃ±caviÃ±Ã±Ä• á¹
paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• , maggasamaá¹…gÄ« dvÄ«hi sÄ«lehi samannÄ• gato
cittÄ• nuparivatti, samÄ• dÄ• nahetukaá¹ƒ sÄ«laá¹ƒ \Se 474/ vaá¸• á¸• hatÄ«ti, viÃ±Ã±attisÄ
dussilyanti.

dutiyo paá¹‡á¹‡Ä• sako.

tassuddÄ• naá¹ƒ ---

niyÄ• masaá¹…gahagatÄ• nisaá¹ƒsatÄ• ca nirodhoti {niyÄ• ma saá¹…gahagatÄ• nisaá¹ƒs
nirodho maggasamaá¹…gissa paÃ±cavokÄ• rabhavoti (Ce Se Katthaci), niyÄ• ma saá¹…ga
paÃ±cavokÄ• rabhavo maggasamaá¹…gissa no paÃ±cavokÄ• rabhavo (Ee) }.

11. ekÄ• dasamavaggo

(106-108) 1-3. tissopi anusayakathÄ•

<605> anusayÄ• \Ee 444/ \Ne 360/ abyÄ• katÄ• ti? Ä• mantÄ• . vipÄ• kÄ• byÄ• katÄ• kiri
nibbÄ• naá¹ƒ cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe

kÄ• marÄ• gÄ• nusayo abyÄ• katoti? Ä• mantÄ• . kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-
kÄ• mogho kÄ• mayogo kÄ• macchandanÄ«varaá¹‡aá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabb
kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ ... pe ... kÄ• macchandanÄ«varaá¹‡aá¹ƒ akusalanti? Ä•
akusaloti? na hevaá¹ƒ vattabbe ... pe ....

paá¹-ighÄ• nusayo abyÄ• katoti? Ä• mantÄ• . paá¹-ighaá¹ƒ paá¹-ighapariyuá¹-á¹-hÄ• naá¹ƒ
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... paá¹-ighaá¹ƒ paá¹-ighapariyuá¹-á¹-hÄ• naá¹ƒ
paá¹-ighasaá¹ƒyojanaá¹ƒ akusalanti? Ä• mantÄ• . paá¹-ighÄ• nusayo akusaloti? na hevaá¹ƒ

mÄ• nÄ• nusayo \Be 324/ abyÄ• katoti? Ä• mantÄ• . mÄ• no mÄ• napariyuá¹-á¹-hÄ• naá¹ƒ
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... mÄ• no mÄ• napariyuá¹-á¹-hÄ• naá¹ƒ mÄ• nas
Ä• mantÄ• . mÄ• nÄ• nusayo akusaloti? na hevaá¹ƒ vattabbe ... pe ....

diá¹-á¹-hÄ• nusayo \Ee 445/ abyÄ• katoti? Ä• mantÄ• . diá¹-á¹-hi diá¹-á¹-hogho diá¹-á¹-hiyo
diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabb
diá¹-á¹-hi diá¹-á¹-hogho diá¹-á¹-hiyogo diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hisaá¹ƒyojana
Ä• mantÄ• . diá¹-á¹-hÄ• nusayo akusaloti? na hevaá¹ƒ vattabbe ... pe ....

vicikicchÄ• nusayo abyÄ• katoti? Ä• mantÄ• . vicikicchÄ• vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹
vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe
\Ne 361/ vicikicchÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vicikicchÄ• saá¹ƒyojanaá¹ƒ vicikicchÄ• nÄ«varaá
Ä• mantÄ• . vicikicchÄ• nusayo akusaloti? na hevaá¹ƒ vattabbe ... pe ....

bhavarÄ• gÄ• nusayo abyÄ• katoti? Ä• mantÄ• . bhavarÄ• go bhavarÄ• gapariyuá¹-á¹-hÄ•
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... bhavarÄ• go bhavarÄ• gapariyuá¹-á¹-hÄ• naá¹
bhavarÄ• gasaá¹ƒyojanaá¹ƒ akusalanti? Ä• mantÄ• . bhavarÄ• gÄ• nusayo akusaloti? na h

avijjÄ• nusayo abyÄ• katoti? Ä• mantÄ• . avijjÄ• avijjogho avijjÄ• yogo avijjÄ• pariyuá¹-á¹-h
avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ...
avijjÄ• yogo \Se 476/ avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá
Ä• mantÄ• . avijjÄ• nusayo \Ee 446/ akusaloti? na hevaá¹ƒ vattabbe ... pe ....

<606> na vattabbaá¹ƒ --- ``anusayÄ• abyÄ• katÄ• â€™â€™ ti? Ä• mantÄ• . puthujjano ku
vattamÄ• ne ``sÄ• nusayoâ€™â€™ ti vattabboti? Ä• mantÄ• . kusalÄ• kusalÄ• dhammÄ•
Ä• gacchantÄ«ti? na hevaá¹ƒ vattabbe ... pe ... tena hi anusayÄ• abyÄ• katÄ• ti. puthujjano
vattamÄ• ne ``sarÄ• goâ€™â€™ ti vattabboti? Ä• mantÄ• . kusalÄ• kusalÄ• dhammÄ• sa
na hevaá¹ƒ vattabbe ... pe ... tena hi rÄ• go abyÄ• katoti.

<607> anusayÄ• \Be 325/ ahetukÄ• ti? Ä• mantÄ• . rÅ«paá¹ƒ nibbÄ• naá¹ƒ cakkhÄ• yatan
phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo ahetukoti? Ä• mantÄ• . kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ•
kÄ• macchandanÄ«varaá¹‡aá¹ƒ ahetukanti? na hevaá¹ƒ vattabbe ... pe ... kÄ• marÄ• go
kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ ... pe ... kÄ• macchandanÄ«varaá¹‡aá¹ƒ sahetukanti? Ä
sahetukoti? na hevaá¹ƒ vattabbe ... pe ... paá¹-ighÄ• nusayo ... pe ... mÄ• nÄ• nusayo ... diá
vicikicchÄ• nusayo ... bhavarÄ• gÄ• nusayo ... avijjÄ• nusayo ahetukoti? Ä• mantÄ• . avijjÄ•
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• saá¹ƒyojanaá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ ahetukanti \Ne
vattabbe \Se 477/ ... pe ... avijjÄ• \Ee 447/ avijjogho ... pe ... avijjÄ• nÄ«varaá¹‡aá¹ƒ sahetu
Ä• mantÄ• . avijjÄ• nusayo sahetukoti? na hevaá¹ƒ vattabbe ... pe ....

<608> na vattabbaá¹ƒ --- ``anusayÄ• ahetukÄ• â€™â€™ ti? Ä• mantÄ• . puthujjano kusalÄ
``sÄ• nusayoâ€™â€™ ti vattabboti? Ä• mantÄ• . anusayÄ• tena hetunÄ• sahetukÄ• ti? na
tena hi anusayÄ• ahetukÄ• ti. puthujjano kusalÄ• byÄ• kate citte vattamÄ• ne ``sarÄ• goâ€
Ä• mantÄ• . rÄ• go tena hetunÄ• sahetukoti? na hevaá¹ƒ vattabbe ... pe ... tena hi rÄ• go a

<609> anusayÄ• cittavippayuttÄ• ti? Ä• mantÄ• . rÅ«paá¹ƒ nibbÄ• naá¹ƒ cakkhÄ• yatanaá
phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo cittavippayuttoti? Ä• mantÄ• . kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-
kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ kÄ• mogho kÄ• mayogo kÄ• macchandanÄ«varaá¹‡aá¹ƒ citta
... pe ... kÄ• marÄ• go kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ ... pe ... kÄ• macchandanÄ«vara
Ä• mantÄ• . kÄ• marÄ• gÄ• nusayo cittasampayuttoti? na hevaá¹ƒ vattabbe ... pe ....

<610> kÄ• marÄ• gÄ• nusayo cittavippayuttoti? Ä• mantÄ• . katamakkhandhapariyÄ• pann
saá¹…khÄ• rakkhandhapariyÄ• pannoti. saá¹…khÄ• rakkhandho \Ee 448/ cittavippayuttoti?
vattabbe. saá¹…khÄ• rakkhandho cittavippayuttoti? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±
na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo \Se 478/ saá¹…khÄ• rakkhandhapariyÄ• panno cittavippayuttoti? Ä
saá¹…khÄ• rakkhandhapariyÄ• panno cittavippayuttoti? na hevaá¹ƒ vattabbe ... pe ... kÄ• m
saá¹…khÄ• rakkhandhapariyÄ• panno cittasampayuttoti? Ä• mantÄ• . kÄ• marÄ• gÄ• nusa
cittasampayuttoti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• marÄ• gÄ• nusayo saá¹…khÄ• rakkhandhapariyÄ• panno cittavippayutto, kÄ• marÄ• g
\Ne 363/ cittasampayuttoti? Ä• mantÄ• . saá¹…khÄ• rakkhandho ekadeso cittasampayutto e
na hevaá¹ƒ vattabbe ... pe ....

saá¹…khÄ• rakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Ä• mantÄ• . v
saÃ±Ã±Ä• kkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? na hevaá¹ƒ vattab

<611> paá¹-ighÄ• nusayo mÄ• nÄ• nusayo diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo bhavarÄ
cittavippayuttoti? Ä• mantÄ• . avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nÄ«varaá¹‡aá¹ƒ cittavipp
hevaá¹ƒ vattabbe ... pe ... avijjÄ• \Ee 449/ avijjogho avijjÄ• yogo avijjÄ• nÄ«varaá¹‡aá¹ƒ cit
Ä• mantÄ• . avijjÄ• nusayo cittasampayuttoti? na hevaá¹ƒ vattabbe ... pe ....

<612> avijjÄ• nusayo cittavippayuttoti? Ä• mantÄ• . katamakkhandhapariyÄ• pannoti?
saá¹…khÄ• rakkhandhapariyÄ• pannoti. saá¹…khÄ• rakkhandho cittavippayuttoti? na hevaá
saá¹…khÄ• rakkhandho cittavippayuttoti? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkhan

hevaá¹ƒ vattabbe ... pe ....

avijjÄ• nusayo saá¹…khÄ• rakkhandhapariyÄ• panno cittavippayuttoti? Ä• mantÄ• . avijjÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• cittavippayuttÄ• ti? na hevaá¹ƒ vattabbe ... pe ... av
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• cittasampayuttÄ• ti? Ä• mantÄ• . avijjÄ• nusayo sa
cittasampayuttoti? na hevaá¹ƒ vattabbe ... pe ....

avijjÄ• nusayo \Be 327/ saá¹…khÄ• rakkhandhapariyÄ• panno cittavippayutto,
avijjÄ• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• cittasampayuttÄ• ti? Ä• mantÄ• . saá¹…khÄ
cittasampayutto ekadeso cittavippayuttoti? na hevaá¹ƒ vattabbe.

saá¹…khÄ• rakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Ä• mantÄ• . v
saÃ±Ã±Ä• kkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? na \Ee 450/ hevaá

<613> na vattabbaá¹ƒ --- ``anusayÄ• cittavippayuttÄ• â€™â€™ ti? Ä• mantÄ• . puthujjano
vattamÄ• ne ``sÄ• nusayoâ€™â€™ ti vattabboti? Ä• mantÄ• . anusayÄ• tena cittena samp
vattabbe. tena hi anusayÄ• cittavippayuttÄ• ti. puthujjano kusalÄ• byÄ• kate citte vattamÄ•
vattabboti? Ä• mantÄ• . rÄ• go tena cittena sampayuttoti? na hevaá¹ƒ vattabbe. tena hi rÄ•

tissopi anusayakathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(109) 4. Ã±Ä• á¹‡akathÄ•

<614> aÃ±Ã±Ä• á¹‡e \Se 480/ vigate Ã±Ä• á¹‡avippayutte citte vattamÄ• ne na vattabbaá¹
ti? Ä• mantÄ• . rÄ• ge vigate na vattabbaá¹ƒ --- ``vÄ«tarÄ• goâ€™â€™ ti? na hevaá¹ƒ vatta
aÃ±Ã±Ä• á¹‡e vigate Ã±Ä• á¹‡avippayutte citte vattamÄ• ne na vattabbaá¹ƒ --- ``Ã±Ä• á¹‡Ä
vigate ... mohe vigate ... kilese vigate na vattabbaá¹ƒ --- ``nikkilesoâ€™â€™ ti? na hevaá¹ƒ
....

rÄ• ge vigate vattabbaá¹ƒ --- ``vÄ«tarÄ• goâ€™â€™ ti? Ä• mantÄ• . aÃ±Ã±Ä• á¹‡e vigate
vattamÄ• ne vattabbaá¹ƒ --- ``Ã±Ä• á¹‡Ä«â€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ... dose \B
vigate ... kilese vigate vattabbaá¹ƒ --- ``nikkilesoâ€™â€™ ti? Ä• mantÄ• . aÃ±Ã±Ä• á¹‡e vig
citte vattamÄ• ne vattabbaá¹ƒ --- ``Ã±Ä• á¹‡Ä«â€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

<615> aÃ±Ã±Ä• á¹‡e \Be 328/ vigate Ã±Ä• á¹‡avippayutte citte vattamÄ• ne vattabbaá¹ƒ --
Ä• mantÄ• \Ne 365/. atÄ«tena Ã±Ä• á¹‡ena Ã±Ä• á¹‡Ä« niruddhena vigatena paá¹-ipassac

na hevaá¹ƒ vattabbe ... pe ....

Ã±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(110) 5. Ã±Ä• á¹‡aá¹ƒ cittavippayuttantikathÄ•

<616> Ã±Ä• á¹‡aá¹ƒ \Se 481/ cittavippayuttanti? Ä• mantÄ• . rÅ«paá¹ƒ nibbÄ• naá¹ƒ cakkh
phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... Ã±Ä• á¹‡aá¹ƒ cittavippayuttanti? Ä
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go ci
vattabbe ... pe ... paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ sammÄ• diá¹-á¹-hi dham
cittasampayuttoti? Ä• mantÄ• . Ã±Ä• á¹‡aá¹ƒ cittasampayuttanti? na hevaá¹ƒ vattabbe ... pe

Ã±Ä• á¹‡aá¹ƒ cittavippayuttanti? Ä• mantÄ• . katamakkhandhapariyÄ• pannanti \Ee 452/?
saá¹…khÄ• rakkhandhapariyÄ• pannanti. saá¹…khÄ• rakkhandho cittavippayuttoti? na heva
saá¹…khÄ• rakkhandho cittavippayuttoti? Ä• mantÄ• . vedanÄ• kkhandho saÃ±Ã±Ä• kkhan
hevaá¹ƒ vattabbe ... pe ... Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rakkhandhapariyÄ• pannaá¹ƒ cittavipp
paÃ±Ã±Ä• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• cittavippayuttÄ• ti? na hevaá¹ƒ vattabb
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• cittasampayuttÄ• ti? Ä• mantÄ• . Ã±Ä• á¹‡aá¹ƒ saá
cittasampayuttanti? na hevaá¹ƒ vattabbe ... pe ... Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rakkhandhapari
cittavippayuttaá¹ƒ, paÃ±Ã±Ä• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• \Se 482/ cittasampa
saá¹…khÄ• rakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? na hevaá¹ƒ vat
saá¹…khÄ• rakkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? Ä• mantÄ• . ve
saÃ±Ã±Ä• kkhandho ekadeso cittasampayutto ekadeso cittavippayuttoti? na hevaá¹ƒ vattab

<617> na \Ne 366/ vattabbaá¹ƒ --- ``Ã±Ä• á¹‡aá¹ƒ cittavippayuttaâ€™â€™ nti? Ä• mantÄ•
cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« ``Ã±Ä• á¹‡Ä«â€™â€™ ti vattabboti? Ä• mantÄ• . Ã±Ä•
sampayuttanti? na \Ee 453/ hevaá¹ƒ vattabbe. tena hi Ã±Ä• á¹‡aá¹ƒ cittavippayuttanti.

arahÄ• \Be 329/ cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« ``paÃ±Ã±avÄ• â€™â€™ ti vattabboti
dissati}? Ä• mantÄ• . paÃ±Ã±Ä• tena cittena sampayuttÄ• ti? na hevaá¹ƒ vattabbe. tena hi
cittavippayuttÄ• ti.

Ã±Ä• á¹‡aá¹ƒ cittavippayuttantikathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(111) 6. idaá¹ƒ dukkhantikathÄ•

<618> ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``idaá¹ƒ dukkhaâ€™â€™ nti Ã±Ä•
Ä• mantÄ• . ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti vÄ• caá¹ƒ bhÄ• sato ``ayaá¹ƒ dukkhasa
pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sat
nti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? Ä• mantÄ• . ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti vÄ• caá¹ƒ b
dukkhanirodhoâ€™â€™ ti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na \Se 483/ hevaá¹ƒ vattabbe ... pe .
nti vÄ• caá¹ƒ bhÄ• sato ``idaá¹ƒ dukkhaâ€™â€™ nti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? Ä• mantÄ•
vÄ• caá¹ƒ bhÄ• sato ``ayaá¹ƒ maggoâ€™â€™ ti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na hevaá¹ƒ va

``ayaá¹ƒ samudayoâ€™â€™ ti vÄ• caá¹ƒ bhÄ• sato na ca ``ayaá¹ƒ samudayoâ€™â€™ ti Ã
Ä• mantÄ• . ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``idaá¹ƒ dukkhaâ€™â€
pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... ``ayaá¹ƒ \Ee 454/ nirodhoâ€™â€™ ti ... ``ayaá¹ƒ
vÄ• caá¹ƒ bhÄ• sato na ca ``ayaá¹ƒ maggoâ€™â€™ ti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? Ä• mant
vÄ• caá¹ƒ bhÄ• sato na ca ``idaá¹ƒ dukkhaâ€™â€™ nti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na heva

<619> ``idaá¹ƒ \Ne 367/ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``idaá¹ƒ dukkhaâ€™â€™
pavattatÄ«ti? Ä• mantÄ• . ``rÅ«paá¹ƒ aniccaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``rÅ«paá¹ƒ a
pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sat
nti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? Ä• mantÄ• . vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... ``
aniccaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti Ã±Ä• á¹‡a
vattabbe ... pe ....

``idaá¹ƒ \Be 330/ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``idaá¹ƒ dukkhaâ€™â€™ nti Ã±
Ä• mantÄ• . ``rÅ«paá¹ƒ anattÄ• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sato ``rÅ«paá¹ƒ anattÄ• â€™â
na hevaá¹ƒ vattabbe ... pe ... ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``idaá¹ƒ duk
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? Ä• mantÄ• . vedanÄ• \Se 484/ ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ
anattÄ• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sato ``viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ ti Ã±Ä• á¹‡a
vattabbe ... pe ....

``rÅ«paá¹ƒ \Ee 455/ aniccaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``rÅ«paá¹ƒ aniccaâ€™â
pavattatÄ«ti? Ä• mantÄ• . ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``idaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…k
``viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``viÃ±Ã±Ä• á¹‡aá¹ƒ anic
pavattatÄ«ti? Ä• mantÄ• . ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``idaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

``rÅ«paá¹ƒ anattÄ• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sato na ca ``rÅ«paá¹ƒ anattÄ• â€™â€™ ti

Ä• mantÄ• . ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``idaá¹ƒ dukkhaâ€™â€
pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... ``v
anattÄ• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sato na ca ``viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ ti Ã±Ä
Ä• mantÄ• . ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato na ca ``dukkhaâ€™â€™ nti Ã
hevaá¹ƒ vattabbe ... pe ....

<620> ``idaá¹ƒ dukkhaâ€™â€™ nti vÄ• caá¹ƒ bhÄ• sato ``idaá¹ƒ dukkhaâ€™â€™ nti Ã±Ä•
Ä• mantÄ• . ``iâ€™â€™ ti {Ä«ti (Se Ee) } ca ``daâ€™â€™ nti ca ``duâ€™â€™ ti {dÅ«ti (Se
ca Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

idaá¹ƒ dukkhantikathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(112) 7. iddhibalakathÄ•

<621> iddhibalena \Se 485/ \Ee 456/ \Ne 368/ samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä
Ä• yu, iddhimayikÄ• sÄ• gati, iddhimayiko so attabhÄ• vappaá¹-ilÄ• bhoti? na hevaá¹ƒ vatt

iddhibalena \Be 331/ samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . atÄ«taá¹ƒ kap
anÄ• gataá¹ƒ kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... iddhibalena samann
tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . dve kappe tiá¹-á¹-heyya, tayo kappe tiá¹-á¹-heyya, cattÄ• ro k
tiá¹-á¹-heyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹
sati jÄ«vite jÄ«vitÄ• vasese tiá¹-á¹-heyya, asati jÄ«vite jÄ«vitÄ• vasese tiá¹-á¹-heyyÄ• ti? sa
jÄ«vitÄ• vasese tiá¹-á¹-heyyÄ• ti. haÃ±ci sati jÄ«vite jÄ«vitÄ• vasese tiá¹-á¹-heyya, no ca va
``iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti. asati jÄ«vite jÄ«vitÄ• vas
mato tiá¹-á¹-heyya, kÄ• laá¹…kato tiá¹-á¹-heyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<622> iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . uppanno phass
iddhiyÄ• paggahetunti? na hevaá¹ƒ vattabbe ... pe ... uppannÄ• vedanÄ• ... pe ... uppann
... pe ... uppannÄ• cetanÄ• ... pe ... uppannaá¹ƒ cittaá¹ƒ ... uppannÄ• saddhÄ• ... uppann
uppannÄ• sati ... uppanno samÄ• dhi \Ee 457/ ... pe ... uppannÄ• paÃ±Ã±Ä• mÄ• nirujjhÄ
paggahetunti? na hevaá¹ƒ vattabbe ... pe ....

iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . rÅ«paá¹ƒ niccaá¹ƒ hot
paggahetunti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ
niccaá¹ƒ hotÅ«ti labbhÄ• iddhiyÄ• paggahetunti? na hevaá¹ƒ vattabbe ... pe ....

iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . jÄ• tidhammÄ• sattÄ•
\Ne 369/ iddhiyÄ• paggahetunti? na hevaá¹ƒ vattabbe ... pe ... jarÄ• dhammÄ• sattÄ• mÄ•
... byÄ• dhidhammÄ• sattÄ• mÄ• byÄ• dhiyiá¹ƒsÅ«ti ... pe ... maraá¹‡adhammÄ• sattÄ•
iddhiyÄ• paggahetunti? na hevaá¹ƒ vattabbe ... pe ....

<623> na vattabbaá¹ƒ --- ``iddhibalena samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ t
bhagavatÄ• --- ``yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ
anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹-á¹-
vÄ• â€™â€™ ti {DN II 166; SN c V 822; Ud 51}! attheva \Be 332/ suttantoti? Ä• mantÄ• . ten
samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti.

<624> iddhibalena \Se 487/ samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . nanu
``catunnaá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ natthi koci pÄ• á¹-ibhogo samaá¹‡o vÄ• brÄ• hm
brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ! katamesaá¹ƒ catunnaá¹ƒ? jarÄ• dhammo ``mÄ• jÄ«rÄ
pÄ• á¹-ibhogo \Ee 458/ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ•
byÄ• dhidhammo ``mÄ• byÄ• dhiyÄ«â€™â€™ ti ... pe ... maraá¹‡adhammo ``mÄ• mÄ«yÄ
pana tÄ• ni pubbe katÄ• ni pÄ• pakÄ• ni kammÄ• ni saá¹ƒkilesikÄ• ni ponobbhavikÄ• ni {po
sadarÄ• ni {nissÄ• rÄ• ni (Ce Ee Katthaci), dukkhudrayÄ• ni (Se) } dukkhavipÄ• kÄ• ni Ä• y
jÄ• tijarÄ• maraá¹‡iyÄ• ni tesaá¹ƒ vipÄ• ko ``mÄ• nibbattÄ«â€™â€™ ti natthi koci pÄ• á¹-ib
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ. imesaá¹ƒ kh
dhammÄ• naá¹ƒ natthi koci pÄ• á¹-ibhogo samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ
lokasmiâ€™â€™ nti {AN a IV 182}. attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ -
samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti.

iddhibalakathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(113) 8. samÄ• dhikathÄ•

<625> cittasantati \Se 488/ samÄ• dhÄ«ti? Ä• mantÄ• . atÄ«tÄ• cittasantati samÄ• dhÄ«ti?
370/ ... pe ... cittasantati samÄ• dhÄ«ti? Ä• mantÄ• . anÄ• gatÄ• cittasantati samÄ• dhÄ«ti?
... pe ... cittasantati samÄ• dhÄ«ti? Ä• mantÄ• . nanu atÄ«taá¹ƒ niruddhaá¹ƒ anÄ• gataá¹ƒ a
haÃ±ci atÄ«taá¹ƒ niruddhaá¹ƒ anÄ• gataá¹ƒ ajÄ• taá¹ƒ, no ca vata re vattabbe --- ``cittasant
ti.

<626> ekacittakkhaá¹‡iko \Be 333/ samÄ• dhÄ«ti? Ä• mantÄ• . cakkhuviÃ±Ã±Ä• á¹‡asama
hevaá¹ƒ vattabbe ... pe ... sotaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡as

jivhÄ• viÃ±Ã±Ä• á¹‡asamaá¹…gÄ« ... kÄ• yaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« ... pe ... akusalac
... rÄ• gasahagatacittasamaá¹…gÄ« ... pe ... dosasahagatacittasamaá¹…gÄ« ... pe ... moha
... pe ... anottappasahagatacittasamaá¹…gÄ« samÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ...

cittasantati samÄ• dhÄ«ti? Ä• mantÄ• . akusalacittasantati samÄ• dhÄ«ti? na hevaá¹ƒ vatta
rÄ• gasahagatÄ• ... pe ... dosasahagatÄ• ... pe ... mohasahagatÄ• ... pe ... anottappasaha
samÄ• dhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ --- ``cittasantati samÄ• dhÄ«â€™â€™ ti? Ä• mantÄ• . nanu vuttaá¹ƒ \Se 489
kho, Ä• vuso nigaá¹‡á¹-hÄ• , pahomi aniÃ±jamÄ• no kÄ• yena, abhÄ• samÄ• no vÄ• caá¹ƒ
{rattidivÄ• ni (Katthaci) } ekantasukhaá¹ƒ paá¹-isaá¹ƒvedÄ« viharituâ€™â€™ nti {MN I 180}!
Ä• mantÄ• . tena hi cittasantati samÄ• dhÄ«ti.

samÄ• dhikathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(114) 9. dhammaá¹-á¹-hitatÄ• kathÄ•

<627> dhammaá¹-á¹-hitatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya á¹-hitatÄ• parinipphan
... pe ... tÄ• ya á¹-hitatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya tÄ• yeva natthi dukkhassan
natthi vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ..

rÅ«passa \Ee 460/ á¹-hitatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya á¹-hitatÄ• parinipphan
vattabbe ... pe ... tÄ• ya á¹-hitatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya tÄ• yeva natthi du
natthi vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ..

vedanÄ• ya \Be 334/ á¹-hitatÄ• ... pe ... saÃ±Ã±Ä• ya á¹-hitatÄ• ... pe ... saá¹…khÄ• rÄ• na
... viÃ±Ã±Ä• á¹‡assa á¹-hitatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya á¹-hitatÄ• parinippha
vattabbe ... pe ... tÄ• ya á¹-hitatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya \Se 490/ tÄ• yeva
dukkhassantakiriyÄ• , natthi vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hev
....

dhammaá¹-á¹-hitatÄ• kathÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

(115) 10. aniccatÄ• kathÄ•

<628> aniccatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya aniccatÄ• ya aniccatÄ• parinippha
... pe ... tÄ• ya aniccatÄ• ya aniccatÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya tÄ• yeva natth
natthi vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe.

jarÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya jarÄ• ya jarÄ• parinipphannÄ• ti? na \Ee 461/
... tÄ• ya jarÄ• ya jarÄ• parinipphannÄ• ti? Ä• mantÄ• . tÄ• ya tÄ• yeva natthi dukkhassant
vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

maraá¹‡aá¹ƒ parinipphannanti? Ä• mantÄ• . tassa maraá¹‡assa maraá¹‡aá¹ƒ parinipphann
tassa maraá¹‡assa maraá¹‡aá¹ƒ parinipphannanti? Ä• mantÄ• . tassa tasseva natthi dukkh
vaá¹-á¹-upacchedo, natthi anupÄ• dÄ• parinibbÄ• nanti? na \Se 491/ hevaá¹ƒ vattabbe ... pe

<629> rÅ«paá¹ƒ parinipphannaá¹ƒ, rÅ«passa aniccatÄ• atthÄ«ti? Ä• mantÄ• . aniccatÄ• p
aniccatÄ• atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÅ«paá¹ƒ parinipphannaá¹ƒ, rÅ«passa jar
Ä• mantÄ• . jarÄ• parinipphannÄ• , jarÄ• ya jarÄ• atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ parinipphannaá¹ƒ, rÅ«passa bhedo atthi, antaradhÄ• naá¹ƒ atthÄ«ti? Ä• mantÄ•
parinipphannaá¹ƒ, maraá¹‡assa bhedo atthi, antaradhÄ• naá¹ƒ atthÄ«ti? na hevaá¹ƒ vattabl

vedanÄ• \Be 335/ ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ parini
viÃ±Ã±Ä• á¹‡assa aniccatÄ• atthÄ«ti? Ä• mantÄ• . aniccatÄ• parinipphannÄ• , aniccatÄ• y
hevaá¹ƒ vattabbe ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ parinipphannaá¹ƒ, viÃ±Ã±Ä• á¹‡assa jarÄ• att
parinipphannÄ• , jarÄ• ya jarÄ• atthÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 462/ parinipphannaá¹ƒ, viÃ±Ã±Ä• á¹‡assa bhedo atthi, antaradhÄ• n
maraá¹‡aá¹ƒ parinipphannaá¹ƒ, maraá¹‡assa bhedo atthi, antaradhÄ• naá¹ƒ atthÄ«ti? na he
....

aniccatÄ• kathÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamavaggo.

tassuddÄ• naá¹ƒ ---

anusayÄ• \Ne 373/ abyÄ• katÄ• , ahetukÄ• , cittavippayuttÄ• , aÃ±Ã±Ä• á¹‡e \Se 492/ viga
cittavippayuttaá¹ƒ, yattha sadde {yattha saddo (Ce), yathÄ• saddaá¹ƒ (?) } Ã±Ä• á¹‡aá¹ƒ pa
samannÄ• gato kappaá¹ƒ tiá¹-á¹-heyya, cittasantati samÄ• dhi, dhammaá¹-á¹-hitatÄ• , anicc

12. dvÄ• dasamavaggo

(116) 1. saá¹ƒvaro kammantikathÄ•

<630> saá¹ƒvaro \Ee 463/ kammanti? Ä• mantÄ• . cakkhundriyasaá¹ƒvaro cakkhukamman
... sotindriyasaá¹ƒvaro ... pe ... ghÄ• nindriyasaá¹ƒvaro ... pe ... jivhindriyasaá¹ƒvaro ... pe ...
kÄ• yindriyasaá¹ƒvaro kÄ• yakammanti? na hevaá¹ƒ vattabbe ... pe ....

kÄ• yindriyasaá¹ƒvaro kÄ• yakammanti? Ä• mantÄ• . cakkhundriyasaá¹ƒvaro cakkhukamm
pe ... kÄ• yindriyasaá¹ƒvaro kÄ• yakammanti? Ä• mantÄ• . sotindriyasaá¹ƒvaro ... pe ... ghÄ
pe ... jivhindriyasaá¹ƒvaro jivhÄ• kammanti? na hevaá¹ƒ vattabbe ... pe ... manindriyasaá¹ƒv
na hevaá¹ƒ vattabbe ... pe ....

manindriyasaá¹ƒvaro manokammanti? Ä• mantÄ• . cakkhundriyasaá¹ƒvaro cakkhukammar
... manindriyasaá¹ƒvaro manokammanti? Ä• mantÄ• . sotindriyasaá¹ƒvaro \Be 336/ ... pe ...
... jivhindriyasaá¹ƒvaro ... pe ... kÄ• yindriyasaá¹ƒvaro kÄ• yakammanti? na hevaá¹ƒ vattabb

<631> asaá¹ƒvaro kammanti? Ä• mantÄ• . cakkhundriyaasaá¹ƒvaro cakkhukammanti \Se 4
pe ... sotindriyaasaá¹ƒvaro ... pe ... ghÄ• nindriyaasaá¹ƒvaro ... pe ... jivhindriyaasaá¹ƒvaro .
kÄ• yindriyaasaá¹ƒvaro kÄ• yakammanti? na \Ee 464/ hevaá¹ƒ vattabbe ... pe ....

kÄ• yindriyaasaá¹ƒvaro \Ne 374/ kÄ• yakammanti? Ä• mantÄ• . cakkhundriyaasaá¹ƒvaro ca
vattabbe ... pe ... kÄ• yindriyaasaá¹ƒvaro kÄ• yakammanti? Ä• mantÄ• . sotindriyaasaá¹ƒva
ghÄ• nindriyaasaá¹ƒvaro ... pe ... jivhindriyaasaá¹ƒvaro jivhÄ• kammanti? na hevaá¹ƒ vattab
manindriyaasaá¹ƒvaro manokammanti? na hevaá¹ƒ vattabbe ... pe ....

manindriyaasaá¹ƒvaro manokammanti? Ä• mantÄ• . cakkhundriyaasaá¹ƒvaro cakkhukamm
pe ... manindriyaasaá¹ƒvaro manokammanti? Ä• mantÄ• . sotindriyaasaá¹ƒvaro ... pe ... ghÄ
pe ... jivhindriyaasaá¹ƒvaro ... pe ... kÄ• yindriyaasaá¹ƒvaro kÄ• yakammanti? na hevaá¹ƒ va

<632> na vattabbaá¹ƒ --- ``saá¹ƒvaropi asaá¹ƒvaropi kammaâ€™â€™ nti? Ä• mantÄ• . nan
``idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti ... pe ... na nim
sotena saddaá¹ƒ sutvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nimittaggÄ• hÄ« hoti
nimittaggÄ• hÄ« hotÄ«â€™â€™ ti! attheva suttantoti? Ä• mantÄ• . tena hi saá¹ƒvaropi asaá

saá¹ƒvaro kammantikathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(117) 2. kammakathÄ•

<633> sabbaá¹ƒ \Se 494/ kammaá¹ƒ savipÄ• kanti? Ä• mantÄ• . sabbÄ• \Ee 465/ cetanÄ•
vattabbe ... pe ... sabbÄ• cetanÄ• savipÄ• kÄ• ti? Ä• mantÄ• . vipÄ• kÄ• byÄ• katÄ• cetan
vattabbe ... pe ... sabbÄ• cetanÄ• savipÄ• kÄ• ti \Be 337/? Ä• mantÄ• . kiriyÄ• byÄ• katÄ•
hevaá¹ƒ vattabbe ... pe ....

sabbÄ• \Ne 375/ cetanÄ• savipÄ• kÄ• ti? Ä• mantÄ• . kÄ• mÄ• vacarÄ• vipÄ• kÄ• byÄ• k
hevaá¹ƒ vattabbe ... pe ... sabbÄ• cetanÄ• savipÄ• kÄ• ti? Ä• mantÄ• . rÅ«pÄ• vacarÄ• a
vipÄ• kÄ• byÄ• katÄ• cetanÄ• savipÄ• kÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sabbÄ• cetanÄ• savipÄ• kÄ• ti? Ä• mantÄ• . kÄ• mÄ• vacarÄ• kiriyÄ• byÄ• katÄ• cetanÄ
vattabbe ... pe ... sabbÄ• cetanÄ• savipÄ• kÄ• ti? Ä• mantÄ• . rÅ«pÄ• vacarÄ• arÅ«pÄ• v
cetanÄ• savipÄ• kÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<634> vipÄ• kÄ• byÄ• katÄ• cetanÄ• avipÄ• kÄ• ti? Ä• mantÄ• . haÃ±ci vipÄ• kÄ• byÄ• k
re vattabbe --- ``sabbÄ• cetanÄ• savipÄ• kÄ• â€™â€™ ti.

kiriyÄ• byÄ• katÄ• cetanÄ• avipÄ• kÄ• ti? Ä• mantÄ• . haÃ±ci kiriyÄ• byÄ• katÄ• cetanÄ
vattabbe --- ``sabbÄ• \Se 495/ cetanÄ• savipÄ• kÄ• â€™â€™ ti.

kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• apariyÄ• pannÄ• vipÄ• kÄ• byÄ• ka
466/. haÃ±ci apariyÄ• pannÄ• vipÄ• kÄ• byÄ• katÄ• cetanÄ• avipÄ• kÄ• , no ca vata re va
savipÄ• kÄ• â€™â€™ ti.

kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• kiriyÄ• byÄ• katÄ• cetanÄ• avipÄ•
arÅ«pÄ• vacarÄ• kiriyÄ• byÄ• katÄ• cetanÄ• avipÄ• kÄ• , no ca vata re vattabbe --- ``sab
savipÄ• kÄ• â€™â€™ ti.

<635> na vattabbaá¹ƒ --- ``sabbaá¹ƒ kammaá¹ƒ savipÄ• kaâ€™â€™ nti? Ä• mantÄ• . nanu
``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ a
byantibhÄ• vaá¹ƒ vadÄ• mi, taÃ±ca kho diá¹-á¹-heva dhamme upapajje {upapajjaá¹ƒ (AN c
pariyÄ• yeâ€™â€™ ti {AN c 10.217}! attheva suttantoti? Ä• mantÄ• . tena hi sabbaá¹ƒ kam

kammakathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(118) 3. saddo vipÄ• kotikathÄ•

<636> saddo \Be 338/ \Ne 376/ vipÄ• koti? Ä• mantÄ• . sukhavedaniyo dukkhavedaniyo ad
sukhÄ• ya vedanÄ• ya sampayutto, dukkhÄ• ya vedanÄ• ya sampayutto \Se 496/, adukkha
sampayutto, phassena sampayutto, vedanÄ• ya sampayutto, saÃ±Ã±Ä• ya sampayutto, cet
sampayutto, sÄ• rammaá¹‡o; atthi tassa Ä• vaá¹-á¹-anÄ• Ä• bhogo samannÄ• hÄ• ro mana
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu na sukhavedaniyo na dukkhavedaniyo ... p
natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci \Ee 467/ na sukhav
anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, no ca vata re vattabbe ---
vipÄ• koâ€™â€™ ti.

phasso vipÄ• ko, phasso sukhavedaniyo ... pe ... sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-an
paá¹‡idhÄ«ti? Ä• mantÄ• . saddo vipÄ• ko, saddo sukhavedaniyo ... pe ... sÄ• rammaá¹‡o,
... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

saddo vipÄ• ko, saddo na sukhavedaniyo ... pe ... anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á
paá¹‡idhÄ«ti? Ä• mantÄ• . phasso vipÄ• ko, phasso na sukhavedaniyo, na dukkhavedaniyo
natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<637> na vattabbaá¹ƒ --- ``saddo vipÄ• koâ€™â€™ ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagava
katattÄ• upacitattÄ• ussannattÄ• vipulattÄ• brahmassaro hoti karavikabhÄ• á¹‡Ä«â€™â€
attheva suttantoti? Ä• mantÄ• \Se 497/. tena hi saddo vipÄ• koti.

saddo vipÄ• kotikathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(119) 4. saá¸·Ä• yatanakathÄ•

<638> cakkhÄ• yatanaá¹ƒ \Be 339/ \Ne 377/ vipÄ• koti? Ä• mantÄ• . sukhavedaniyaá¹ƒ du
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe
sukhavedaniyaá¹ƒ ... pe ... anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹
haÃ±ci \Ee 468/ na sukhavedaniyaá¹ƒ ... pe ... anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹
paá¹‡idhi, no ca vata re vattabbe --- ``cakkhÄ• yatanaá¹ƒ vipÄ• koâ€™â€™ ti ... pe ....

phasso vipÄ• ko, phasso sukhavedaniyo ... pe ... sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-an

paá¹‡idhÄ«ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ vipÄ• ko, cakkhÄ• yatanaá¹ƒ sukhavedaniya
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe

cakkhÄ• yatanaá¹ƒ vipÄ• ko, cakkhÄ• yatanaá¹ƒ na sukhavedaniyaá¹ƒ ... pe ... anÄ• ramm
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . phasso vipÄ• ko, phasso na sukhaveda
anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe

<639> sotÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivhÄ• yatanaá¹ƒ ... pe ... kÄ•
498/ vipÄ• koti? Ä• mantÄ• . sukhavedaniyaá¹ƒ ... pe ... sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• v
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu na sukhavedaniyaá¹ƒ ... pe ... anÄ• ramm
tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci na sukhavedaniyaá¹ƒ ... p
anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, no ca vata re vattabb
``kÄ• yÄ• yatanaá¹ƒ vipÄ• koâ€™â€™ ti.

phasso vipÄ• ko, phasso sukhavedaniyo ... pe ... sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-an
paá¹‡idhÄ«ti? Ä• mantÄ• . kÄ• yÄ• yatanaá¹ƒ vipÄ• ko, kÄ• yÄ• yatanaá¹ƒ sukhavedaniyaá
atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe \Ne 378/ ... pe ... kÄ
vipÄ• ko, kÄ• yÄ• yatanaá¹ƒ na sukhavedaniyaá¹ƒ ... pe ... anÄ• rammaá¹‡aá¹ƒ, natthi tass
... paá¹‡idhÄ«ti? Ä• mantÄ• \Ee 469/. phasso vipÄ• ko, phasso na sukhavedaniyo ... pe ...
tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<640> na \Be 340/ vattabbaá¹ƒ --- ``saá¸·Ä• yatanaá¹ƒ vipÄ• koâ€™â€™ ti? Ä• mantÄ• . n
kammassa katattÄ• uppannanti? Ä• mantÄ• . haÃ±ci saá¸·Ä• yatanaá¹ƒ kammassa katattÄ
vattabbe --- ``saá¸·Ä• yatanaá¹ƒ vipÄ• koâ€™â€™ ti.

saá¸·Ä• yatanakathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(120) 5. sattakkhattuparamakathÄ•

<641> sattakkhattuparamo \Se 499/ puggalo sattakkhattuparamatÄ• niyatoti? Ä• mantÄ• . n
... pitÄ• jÄ«vitÄ• voropito ... arahÄ• jÄ«vitÄ• voropito ... duá¹-á¹-hena cittena tathÄ• gatas
uppÄ• ditaá¹ƒ ... saá¹…gho bhinnoti? na hevaá¹ƒ vattabbe ... pe ....

sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoti? Ä• mantÄ• . abhabbo antarÄ•
na hevaá¹ƒ vattabbe ... pe .... abhabbo antarÄ• dhammaá¹ƒ abhisametunti? Ä• mantÄ• . m
... pitÄ• jÄ«vitÄ• voropito ... arahÄ• jÄ«vitÄ• voropito ... duá¹-á¹-hena cittena tathÄ• gatas

uppÄ• ditaá¹ƒ ... saá¹…gho bhinnoti? na hevaá¹ƒ vattabbe ... pe ....

<642> sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoti? Ä• mantÄ• . atthi so n
niyamena sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoti? na hevaá¹ƒ vattabb
470/ te satipaá¹-á¹-hÄ• nÄ• ... pe ... sammappadhÄ• nÄ• ... iddhipÄ• dÄ• ... indriyÄ• ... ba
yehi bojjhaá¹…gehi sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoti? na hevaá¹

<643> natthi so niyamo yena niyamena sattakkhattuparamo puggalo sattakkhattuparamatÄ
haÃ±ci natthi so \Se 500/ niyamo yena niyamena sattakkhattuparamo puggalo sattakkhattup
vata re vattabbe --- ``sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoâ€™â€™ ti

natthi \Be 341/ te satipaá¹-á¹-hÄ• nÄ• ... bojjhaá¹…gÄ• yehi bojjhaá¹…gehi sattakkhattupa
sattakkhattuparamatÄ• niyatoti? Ä• mantÄ• . haÃ±ci natthi te bojjhaá¹…gÄ• yehi bojjhaá¹…
puggalo sattakkhattuparamatÄ• niyato, no ca vata re vattabbe --- ``sattakkhattuparamo pugg
sattakkhattuparamatÄ• niyatoâ€™â€™ ti.

<644> sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoti? Ä• mantÄ• . sakadÄ•
vattabbe ... pe ... anÄ• gÄ• miniyamenÄ• ti? na hevaá¹ƒ vattabbe ... pe ... arahattaniyamen
vattabbe ... pe ....

katamena niyamenÄ• ti? sotÄ• pattiniyamenÄ• ti. sattakkhattuparamo puggalo sattakkhattu
Ä• mantÄ• . ye keci sotÄ• pattiniyÄ• maá¹ƒ okkamanti, sabbe te sattakkhattuparamatÄ• niy
... pe ....

<645> na vattabbaá¹ƒ --- ``sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoâ€™
471/. nanu so sattakkhattuparamoti? Ä• mantÄ• . haÃ±ci so sattakkhattuparamo, tena vata
``sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyatoâ€™â€™ ti.

sattakkhattuparamakathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(121) 6. kolaá¹…kolakathÄ•

<646> na \Se 501/ \Ne 380/ vattabbaá¹ƒ --- ``kolaá¹…kolo puggalo kolaá¹…kolatÄ• niyatoâ
nanu so kolaá¹…koloti? Ä• mantÄ• . haÃ±ci so kolaá¹…kolo, tena vata re vattabbe --- ``kola
kolaá¹…kolatÄ• niyatoâ€™â€™ ti.

kolaá¹…kolakathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(122) 7. ekabÄ«jÄ«kathÄ•

<647> na \Be 342/ vattabbaá¹ƒ --- ``ekabÄ«jÄ« puggalo ekabÄ«jitÄ• niyatoâ€™â€™ ti? Ä• ekabÄ«jÄ«ti? Ä• mantÄ• . haÃ±ci so ekabÄ«jÄ«, tena vata re vattabbe --- ``ekabÄ«jÄ« pugg ekabÄ«jitÄ• niyatoâ€™â€™ ti.

ekabÄ«jÄ«kathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(123) 8. jÄ«vitÄ• voropanakathÄ•

<648> diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? Ä• ma puggalo saÃ±cicca mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya ... pe ... pitaraá¹ƒ jÄ«vitÄ• voropeyya \ arahantaá¹ƒ jÄ«vitÄ• voropeyya ... pe ... duá¹-á¹-hena cittena tathÄ• gatassa lohitaá¹ƒ uppÄ saá¹…ghaá¹ƒ bhindeyyÄ• ti? na \Ee 472/ hevaá¹ƒ vattabbe ... pe ....

diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? Ä• mantÄ• . c satthari agÄ• ravoti? na hevaá¹ƒ vattabbe ... pe ... dhamme ... pe ... saá¹…ghe ... pe ... sikk agÄ• ravoti? na hevaá¹ƒ vattabbe ... pe ....

nanu diá¹-á¹-hisampanno puggalo satthari sagÄ• ravoti? Ä• mantÄ• . haÃ±ci diá¹-á¹-hisamp sagÄ• ravo, no ca vata re vattabbe --- ``diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ voropeyyÄ• â€™â€™ ti. nanu diá¹-á¹-hisampanno puggalo dhamme ... pe ... saá¹…ghe ... p sagÄ• ravoti? Ä• mantÄ• . haÃ±ci diá¹-á¹-hisampanno puggalo sikkhÄ• ya sagÄ• ravo, no c ``diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• â€™â€™ ti.

<649> diá¹-á¹-hisampanno puggalo satthari agÄ• ravoti? Ä• mantÄ• . diá¹-á¹-hisampanno p ohadeyya omutteyya niá¹-á¹-hubheyya buddhathÅ«pe apabyÄ• mato {asabyÄ• kato (Ce Ka hevaá¹ƒ vattabbe ... pe ....

diá¹-á¹-hisampanno \Be 343/ puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? Ä• m bhagavatÄ• --- ``seyyathÄ• pi, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tiva bhikkhave, yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ taá¹ƒ mama sÄ

nÄ• tikkamantÄ«â€™â€™ ti {Vin II 385; AN c 8.20; Ud 45}! attheva suttantoti? Ä• mantÄ• \
vattabbaá¹ƒ --- ``diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• a

jÄ«vitÄ• voropanakathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(124) 9. duggatikathÄ•

<650> diá¹-á¹-hisampannassa \Se 503/ \Ne 382/ puggalassa pahÄ«nÄ• duggatÄ«ti? Ä• ma
puggalo Ä• pÄ• yike rÅ«pe rajjeyyÄ• ti? Ä• mantÄ• . haÃ±ci diá¹-á¹-hisampanno puggalo Ä•
ca vata re vattabbe --- ``diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggatÄ«â€™â€™

diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggatÄ«ti? Ä• mantÄ• . diá¹-á¹-hisampann
... pe ... gandhe ... rase ... phoá¹-á¹-habbe ... pe ... amanussitthiyÄ• tiracchÄ• nagatitthiyÄ•
nÄ• gakaÃ±Ã±Ä• ya methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, ajeá¸·akaá¹ƒ paá¹-iggaá¹‡hey
paá¹-iggaá¹‡heyya, hatthigavassavaá¸·avaá¹ƒ paá¹-iggaá¹‡heyya ... tittiravaá¹-á¹-akamorak
kapiÃ±jalaá¹ƒ (Se Ke Ee) } paá¹-iggaá¹‡heyyÄ• ti? Ä• mantÄ• . haÃ±ci diá¹-á¹-hisampanno
tittiravaá¹-á¹-akamorakapiÃ±jaraá¹ƒ paá¹-iggaá¹‡heyya, no ca vata re vattabbe --- ``diá¹-á¹-h
puggalassa pahÄ«nÄ• duggatÄ«â€™â€™ ti.

<651> diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggati, diá¹-á¹-hisampanno puggalo
rajjeyyÄ• ti? Ä• mantÄ• . arahato pahÄ«nÄ• duggati, arahÄ• Ä• pÄ• yike rÅ«pe rajjeyyÄ• t
pe ... diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggati, diá¹-á¹-hisampanno puggalo Ä
gandhe ... rase ... phoá¹-á¹-habbe ... pe ... tittiravaá¹-á¹-akamorakapiÃ±jaraá¹ƒ paá¹-iggaá¹‡
Ä• mantÄ• \Se 504/ \Ee 474/. arahato \Be 344/ pahÄ«nÄ• duggati, arahÄ• tittiravaá¹-á¹-ak
paá¹-iggaá¹‡heyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

arahato pahÄ«nÄ• duggati, na ca arahÄ• Ä• pÄ• yike rÅ«pe rajjeyyÄ• ti? Ä• mantÄ• . diá¹
puggalassa pahÄ«nÄ• duggati, na ca diá¹-á¹-hisampanno puggalo Ä• pÄ• yike rÅ«pe rajjey
... pe ... arahato pahÄ«nÄ• duggati, na ca arahÄ• Ä• pÄ• yike sadde ... pe ... gandhe ... pe
phoá¹-á¹-habbe ... pe ... amanussitthiyÄ• tiracchÄ• nagatitthiyÄ• nÄ• gakaÃ±Ã±Ä• ya meth
paá¹-iseveyya, ajeá¸·akaá¹ƒ paá¹-iggaá¹‡heyya, kukkuá¹-asÅ«karaá¹ƒ paá¹-iggaá¹‡heyya, h
paá¹-iggaá¹‡heyya ... pe ... tittiravaá¹-á¹-akamorakapiÃ±jaraá¹ƒ paá¹-iggaá¹‡heyyÄ• ti? Ä• n
diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggati, na ca diá¹-á¹-hisampanno puggalo
tittiravaá¹-á¹-akamorakapiÃ±jaraá¹ƒ paá¹-iggaá¹‡heyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<652> {aá¹-á¹-hakathÄ• nulomaá¹ƒ paravÄ• dÄ«pucchÄ• lakkhaá¹‡aá¹ƒ. tathÄ• pÄ• yaá¹ƒ

purimÄ• yo ca imissaá¹ƒ duggatikathÄ• yaá¹ƒ paravÄ• dissÄ• ti gahetabbÄ• viya dissanti} n
``diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggatÄ«â€™â€™ ti? Ä• mantÄ• . diá¹-á¹-
upapajjeyya ... pe ... tiracchÄ• nayoniá¹ƒ upapajjeyya ... pettivisayaá¹ƒ upapajjeyyÄ• ti? na h
tena hi diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggatÄ«ti.

duggatikathÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

(125) 10. sattamabhavikakathÄ•

<653> na \Se 505/ \Ee 475/ vattabbaá¹ƒ ``sattamabhavikassa puggalassa pahÄ«nÄ• dugg
sattamabhaviko puggalo nirayaá¹ƒ upapajjeyya, tiracchÄ• nayoniá¹ƒ upapajjeyya, pettivisay
na hevaá¹ƒ vattabbe. tena hi sattamabhavikassa puggalassa pahÄ«nÄ• duggatÄ«ti.

sattamabhavikakathÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamavaggo.

tassuddÄ• naá¹ƒ ---

saá¹ƒvaro \Be 345/ kammaá¹ƒ tatheva asaá¹ƒvaro, sabbakammaá¹ƒ savipÄ• kaá¹ƒ, saddo
vipÄ• ko, sattakkhattuparamo puggalo sattakkhattuparamatÄ• niyato, kolaá¹…kolapuggalo k
ekabÄ«jÄ« puggalo ekabÄ«jitÄ• niyato, diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ
diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• duggati, tatheva sattamabhavikassÄ• ti.

13. terasamavaggo

(126) 1. kappaá¹-á¹-hakathÄ•

<654> kappaá¹-á¹-ho \Ee 476/ \Ne 384/ kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . kappo ca s
loke uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe .... kappaá¹-á¹-ho \Se 506/ kappaá¹ƒ tiá¹-á¹-he
kappo ca saá¹‡á¹-hÄ• ti saá¹…gho ca bhijjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... kappaá¹-á¹-h
tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . kappo ca saá¹‡á¹-hÄ• ti kappaá¹-á¹-ho ca kappaá¹-á¹-hiyaá¹ƒ
hevaá¹ƒ vattabbe ... pe ... kappaá¹-á¹-ho kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . kappo ca s
kappaá¹-á¹-ho ca puggalo kÄ• laá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<655> kappaá¹-á¹-ho kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . atÄ«taá¹ƒ kappaá¹ƒ tiá¹-á¹-he

kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... kappaá¹-á¹-ho kappaá¹ƒ tiá¹-á¹-hey
dve kappe tiá¹-á¹-heyya ... tayo kappe tiá¹-á¹-heyya ... cattÄ• ro kappe tiá¹-á¹-heyyÄ• ti? na
... pe ....

<656> kappaá¹-á¹-ho kappaá¹ƒ tiá¹-á¹-heyyÄ• ti? Ä• mantÄ• . kappaá¹-á¹-ho kappe á¸• ayh
aÃ±Ã±aá¹ƒ lokadhÄ• tuá¹ƒ gacchatÄ«ti. mato gacchati, vehÄ• saá¹ƒ gacchatÄ«ti? mato gac
kappaá¹-á¹-hiyaá¹ƒ kammaá¹ƒ aparÄ• pariyavepakkanti? na \Ee 477/ hevaá¹ƒ vattabbe ... p
gacchatÄ«ti (?) ayaá¹ƒ hi paravÄ• dissa paá¹-iÃ±Ã±Ä• yeva, Kv 621-623 navamapantiyaá¹
gacchatÄ«ti? Ä• mantÄ• {vehÄ• saá¹ƒ gacchatÄ«ti (?) ayaá¹ƒ hi paravÄ• dissa paá¹-iÃ±Ã±
navamapantiyaá¹ƒ viya}. kappaá¹-á¹-ho iddhimÄ• ti? na hevaá¹ƒ vattabbe ... pe ... kappaá¹-
Ä• mantÄ• . kappaá¹-á¹-hena \Be 346/ chandiddhipÄ• do bhÄ• vito vÄ«riyiddhipÄ• do bhÄ•
vÄ«maá¹ƒsiddhipÄ• do bhÄ• vitoti? na hevaá¹ƒ vattabbe ... pe ....

<657> na vattabbaá¹ƒ --- ``kappaá¹-á¹-ho kappaá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti? Ä• mantÄ•

``Ä• pÄ• yiko \Se 507/ nerayiko, kappaá¹-á¹-ho saá¹…ghabhedako.

vaggarato adhammaá¹-á¹-ho, yogakkhemÄ• padhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ bhetvÄ• na {bhinditvÄ• (Ce Katthaci) }, kappaá¹ƒ nirayamhi pac
354; AN c 10.39; It 18} ||

attheva \Ne 385/ suttantoti? Ä• mantÄ• . tena hi kappaá¹-á¹-ho kappaá¹ƒ tiá¹-á¹-heyyÄ• ti.

kappaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(127) 2. kusalapaá¹-ilÄ• bhakathÄ•

<658> kappaá¹-á¹-ho kusalaá¹ƒ cittaá¹ƒ na paá¹-ilabheyyÄ• ti? Ä• mantÄ• . kappaá¹-á¹-ho
Ä• mantÄ• . haÃ±ci kappaá¹-á¹-ho dÄ• naá¹ƒ dadeyya, no ca vata re vattabbe --- ``kappaá¹
na paá¹-ilabheyyÄ• â€™â€™ ti.

kappaá¹-á¹-ho kusalaá¹ƒ cittaá¹ƒ na paá¹-ilabheyyÄ• ti? Ä• mantÄ• . kappaá¹-á¹-ho cÄ«var
piá¹‡á¸• apÄ• taá¹ƒ dadeyya ... pe ... senÄ• sanaá¹ƒ dadeyya ... pe ... gilÄ• napaccayabhes
dadeyya \Ee 478/ ... khÄ• danÄ«yaá¹ƒ dadeyya ... bhojanÄ«yaá¹ƒ dadeyya ... pÄ• nÄ«yaá¹

vandeyya ... cetiye mÄ• laá¹ƒ Ä• ropeyya ... gandhaá¹ƒ Ä• ropeyya ... vilepanaá¹ƒ Ä• ropey
abhidakkhiá¹‡aá¹ƒ {padakkhiá¹‡aá¹ƒ (Ee) } kareyyÄ• ti? Ä• mantÄ• . haÃ±ci kappaá¹-á¹-ho
abhidakkhiá¹‡aá¹ƒ kareyya, no ca vata re vattabbe --- ``kappaá¹-á¹-ho kusalaá¹ƒ cittaá¹ƒ na
paá¹-ilabheyyÄ• â€™â€™ ti ... pe ....

<659> kappaá¹-á¹-ho \Se 508/ \Be 347/ kusalaá¹ƒ cittaá¹ƒ paá¹-ilabheyyÄ• ti? Ä• mantÄ• .
kusalaá¹ƒ cittaá¹ƒ paá¹-ilabheyyÄ• ti? Ä• mantÄ• . rÅ«pÄ• vacaraá¹ƒ ... pe ... arÅ«pÄ• vaca
lokuttaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ paá¹-ilabheyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

kusalapaá¹-ilÄ• bhakathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(128) 3. anantarÄ• payuttakathÄ•

<660> anantarÄ• payutto \Ne 386/ puggalo sammattaniyÄ• maá¹ƒ okkameyyÄ• ti? Ä• man
sammattaniyÄ• maÃ±ca ubho okkameyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... anantarÄ• payu
sammattaniyÄ• maá¹ƒ okkameyyÄ• ti? Ä• mantÄ• . nanu taá¹ƒ kammaá¹ƒ payuttaá¹ƒ kukku
vippaá¹-isÄ• riyaá¹ƒ janitanti? Ä• mantÄ• . haÃ±ci taá¹ƒ kammaá¹ƒ payuttaá¹ƒ kukkuccaá¹ƒ
vippaá¹-isÄ• riyaá¹ƒ janitaá¹ƒ, no ca vata re vattabbe --- ``anantarÄ• payutto puggalo samm
okkameyyÄ• â€™â€™ ti.

<661> anantarÄ• payutto \Ee 479/ puggalo abhabbo sammattaniyÄ• maá¹ƒ okkamitunti? Ä
voropitÄ• ... pitÄ• jÄ«vitÄ• voropito ... arahÄ• jÄ«vitÄ• voropito ... duá¹-á¹-hena cittena ta
lohitaá¹ƒ uppÄ• ditaá¹ƒ ... saá¹…gho bhinnoti? na hevaá¹ƒ vattabbe ... pe ....

anantarÄ• payutto puggalo taá¹ƒ kammaá¹ƒ paá¹-isaá¹ƒharitvÄ• kukkuccaá¹ƒ paá¹-ivinode
\Se 509/ paá¹-ivinetvÄ• {paá¹-ivinodetvÄ• (Ce Ee Katthaci) } abhabbo sammattaniyÄ• maá
mÄ• tÄ• jÄ«vitÄ• voropitÄ• ... pitÄ• jÄ«vitÄ• voropito ... pe ... saá¹…gho bhinnoti? na hev
....

anantarÄ• payutto puggalo taá¹ƒ kammaá¹ƒ paá¹-isaá¹ƒharitvÄ• kukkuccaá¹ƒ paá¹-ivinode
paá¹-ivinetvÄ• abhabbo sammattaniyÄ• maá¹ƒ okkamitunti? Ä• mantÄ• . nanu taá¹ƒ kamm
kukkuccaá¹ƒ paá¹-ivinoditaá¹ƒ vippaá¹-isÄ• riyaá¹ƒ paá¹-ivinÄ«tanti? Ä• mantÄ• . haÃ±ci taá
paá¹-isaá¹ƒhaá¹-aá¹ƒ kukkuccaá¹ƒ paá¹-ivinoditaá¹ƒ vippaá¹-isÄ• riyaá¹ƒ \Be 348/ paá¹-ivinÄ
re vattabbe --- ``anantarÄ• payutto puggalo taá¹ƒ kammaá¹ƒ paá¹-isaá¹ƒharitvÄ• kukkuccaá
vippaá¹-isÄ• riyaá¹ƒ paá¹-ivinetvÄ• abhabbo sammattaniyÄ• maá¹ƒ okkamituâ€™â€™ nti.

<662> anantarÄ• payutto puggalo sammattaniyÄ• maá¹ƒ okkameyyÄ• ti? Ä• mantÄ• . nanu
payutto Ä• sÄ«ti? Ä• mantÄ• . haÃ±ci taá¹ƒ kammaá¹ƒ payutto Ä• si, no ca vata re vattabbe
puggalo sammattaniyÄ• maá¹ƒ okkameyyÄ• â€™â€™ ti.

anantarÄ• payuttakathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(129) 4. niyatassa niyÄ• makathÄ•

<663> niyato \Ee 480/ niyÄ• maá¹ƒ okkamatÄ«ti? Ä• mantÄ• . micchattaniyato sammattani
sammattaniyato micchattaniyÄ• maá¹ƒ okkamatÄ«ti? na \Se 510/ hevaá¹ƒ vattabbe ... pe ...

niyato niyÄ• maá¹ƒ okkamatÄ«ti? Ä• mantÄ• . pubbe maggaá¹ƒ bhÄ• vetvÄ• pacchÄ• niy
vattabbe ... pe ... pubbe sotÄ• pattimaggaá¹ƒ bhÄ• vetvÄ• pacchÄ• sotÄ• pattiniyÄ• maá¹ƒ
vattabbe ... pe ... pubbe sakadÄ• gÄ• mi ... pe ... anÄ• gÄ• mi ... pe ... arahattamaggaá¹ƒ bh
arahattaniyÄ• maá¹ƒ okkamatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

pubbe satipaá¹-á¹-hÄ• naá¹ƒ ... pe ... sammappadhÄ• naá¹ƒ ... iddhipÄ• daá¹ƒ ... indriyaá¹ƒ
bojjhaá¹…gaá¹ƒ bhÄ• vetvÄ• pacchÄ• niyÄ• maá¹ƒ okkamatÄ«ti? na hevaá¹ƒ vattabbe ...

<664> na vattabbaá¹ƒ --- ``niyato niyÄ• maá¹ƒ okkamatÄ«â€™â€™ ti? Ä• mantÄ• . bhabbo
dhammaá¹ƒ nÄ• bhisametunti? na hevaá¹ƒ vattabbe. tena hi niyato niyÄ• maá¹ƒ okkamatÄ«

niyatassa niyÄ• makathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(130) 5. nivutakathÄ•

<665> nivuto \Be 349/ \Ne 388/ nÄ«varaá¹‡aá¹ƒ jahatÄ«ti? Ä• mantÄ• . ratto rÄ• gaá¹ƒ jaha
jahati, mÅ«á¸·ho mohaá¹ƒ jahati, kiliá¹-á¹-ho kilese jahatÄ«ti? na \Ee 481/ hevaá¹ƒ vattabbe
rÄ• gena rÄ• gaá¹ƒ jahati, dosena dosaá¹ƒ jahati, mohena mohaá¹ƒ jahati, kilesehi kilese ja
hevaá¹ƒ vattabbe ... pe ....

rÄ• go cittasampayutto, maggo cittasampayuttoti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ...
cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÄ• go akusalo, maggo
kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ•

Ä• gacchantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<666> kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibh
sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``catt
suvidÅ«ravidÅ«rÄ• ni! katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikkhave, pathavÄ« ca --- idaá¹ƒ
suvidÅ«ravidÅ«raá¹ƒ ... pe ... tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti. atthe
tena hi na vattabbaá¹ƒ --- ``kusalÄ• kusalÄ• ... pe ... sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ

nivuto nÄ«varaá¹‡aá¹ƒ jahatÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``so evaá¹ƒ sa
parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä
khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• metÄ«â€™â€™ ti! attheva suttantoti? Ä• mantÄ• .
``nivuto nÄ«varaá¹‡aá¹ƒ jahatÄ«â€™â€™ ti ... pe ....

<667> na vattabbaá¹ƒ --- ``nivuto nÄ«varaá¹‡aá¹ƒ jahatÄ«â€™â€™ ti? Ä• mantÄ• . nanu v
``tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato \Ee 482/ kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati ... pe .
389/ cittaá¹ƒ vimuccatÄ«â€™â€™ ti! attheva suttantoti \Se 512/? Ä• mantÄ• . tena hi nivuto
jahatÄ«ti.

nivutakathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(131) 6. sammukhÄ«bhÅ«takathÄ•

<668> sammukhÄ«bhÅ«to \Be 350/ saá¹ƒyojanaá¹ƒ jahatÄ«ti? Ä• mantÄ• . ratto rÄ• gaá¹ƒ
jahati, mÅ«á¸·ho mohaá¹ƒ jahati, kiliá¹-á¹-ho kilese jahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... r
rÄ• gaá¹ƒ jahati, dosena dosaá¹ƒ jahati, mohena mohaá¹ƒ jahati, kilesehi kilese jahatÄ«ti? r
... pe ....

rÄ• go cittasampayutto, maggo cittasampayuttoti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ...
cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÄ• go akusalo, maggo
kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ•
Ä• gacchantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<669> kusalÄ• kusalÄ• ... pe ... sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? Ä• mantÄ• . na
``cattÄ• rimÄ• ni, bhikkhave, suvidÅ«ravidÅ«rÄ• ni! katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikk
idaá¹ƒ paá¹-hamaá¹ƒ suvidÅ«ravidÅ«raá¹ƒ ... pe ... tasmÄ• sataá¹ƒ dhammo asabbhi Ä• ra
suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``kusalÄ• kusalÄ• ... pe ... sammukhÄ«bh

Ä• gacchantÄ«â€™â€™ ti.

sammukhÄ«bhÅ«to \Ee 483/ saá¹ƒyojanaá¹ƒ jahatÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagav
samÄ• hite \Ne 390/ citte ... pe ... Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ•
suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``sammukhÄ«bhÅ«to saá¹ƒyojanaá¹ƒ jaha

<670> na vattabbaá¹ƒ --- ``sammukhÄ«bhÅ«to saá¹ƒyojanaá¹ƒ jahatÄ«â€™â€™ ti? Ä• ma
bhagavatÄ• --- ``tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati
avijjÄ• savÄ• pi cittaá¹ƒ vimuccatÄ«â€™â€™ ti! attheva suttantoti? Ä• mantÄ• . tena hi sam
saá¹ƒyojanaá¹ƒ jahatÄ«ti.

sammukhÄ«bhÅ«takathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(132) 7. samÄ• panno assÄ• detikathÄ•

<671> samÄ• panno \Be 351/ assÄ• deti, jhÄ• nanikanti jhÄ• nÄ• rammaá¹‡Ä• ti? Ä• mant
jhÄ• nassa Ä• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ... taá¹ƒ jhÄ• naá¹ƒ tassa jhÄ• nas
Ä• mantÄ• . tena phassena taá¹ƒ phassaá¹ƒ phusati, tÄ• ya vedanÄ• ya taá¹ƒ vedanaá¹ƒ ve
taá¹ƒ saÃ±Ã±aá¹ƒ saÃ±jÄ• nÄ• ti, tÄ• ya cetanÄ• ya taá¹ƒ cetanaá¹ƒ ceteti, tena cittena taá
tena vitakkena taá¹ƒ vitakkaá¹ƒ vitakketi, tena vicÄ• rena taá¹ƒ vicÄ• raá¹ƒ vicÄ• reti \Se 51
taá¹ƒ pÄ«ti piyÄ• yati, tÄ• ya satiyÄ• taá¹ƒ satiá¹ƒ sarati, tÄ• ya paÃ±Ã±Ä• ya taá¹ƒ paÃ±Ã
hevaá¹ƒ vattabbe ... pe ....

jhÄ• nanikanti \Ee 484/ cittasampayuttÄ• , jhÄ• naá¹ƒ cittasampayuttanti? Ä• mantÄ• . dvin
pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

jhÄ• nanikanti akusalaá¹ƒ, jhÄ• naá¹ƒ kusalanti? Ä• mantÄ• . kusalÄ• kusalÄ• sÄ• vajjÄ• n
391/ kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti

<672> kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ibh
sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``cattÄ
suvidÅ«ravidÅ«rÄ• ni! katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikkhave, pathavÄ« ca --- idaá¹ƒ
suvidÅ«ravidÅ«raá¹ƒ ... pe ... tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti. atthe
tena hi na vattabbaá¹ƒ --- ``kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡h
dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«â€™â€™ ti.

<673> na vattabbaá¹ƒ --- ``samÄ• panno assÄ• deti, jhÄ• nanikanti jhÄ• nÄ• rammaá¹‡Ä• a
vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dh
jhÄ• naá¹ƒ upasampajja viharati, so taá¹ƒ assÄ• deti taá¹ƒ nikÄ• meti tena ca vittiá¹ƒ Ä• paj
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• na
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Be 352/, so taá¹ƒ assÄ• deti taá¹ƒ nikÄ• meti \
vittiá¹ƒ Ä• pajjatÄ«â€™â€™ ti {AN a IV 123}! attheva suttantoti? Ä• mantÄ• . tena hi samÄ•
jhÄ• nanikanti jhÄ• nÄ• rammaá¹‡Ä• ti.

samÄ• panno assÄ• detikathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(133) 8. asÄ• tarÄ• gakathÄ•

<674> atthi \Ee 485/ asÄ• tarÄ• goti? Ä• mantÄ• . dukkhÄ• bhinandino sattÄ• , atthi keci du
pihenti esanti gavesanti pariyesanti, dukkhaá¹ƒ ajjhosÄ• ya tiá¹-á¹-hantÄ«ti? na hevaá¹ƒ \Ne
pe ... nanu sukhÄ• bhinandino sattÄ• , atthi keci sukhaá¹ƒ patthenti pihenti esanti gavesanti
sukhaá¹ƒ ajjhosÄ• ya tiá¹-á¹-hantÄ«ti? Ä• mantÄ• . haÃ±ci sukhÄ• bhinandino sattÄ• , atthi
pihenti esanti gavesanti pariyesanti, sukhaá¹ƒ ajjhosÄ• ya tiá¹-á¹-hanti, no ca vata re vattabb
asÄ• tarÄ• goâ€™â€™ ti.

atthi asÄ• tarÄ• goti? Ä• mantÄ• . dukkhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anuseti, sukhÄ•
anusetÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anus
paá¹-ighÄ• nusayo anusetÄ«ti? Ä• mantÄ• . haÃ±ci sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo
paá¹-ighÄ• nusayo anuseti, no ca vata re vattabbe --- ``atthi asÄ• tarÄ• goâ€™â€™ ti.

<675> na \Se 516/ vattabbaá¹ƒ --- ``atthi asÄ• tarÄ• goâ€™â€™ ti? Ä• mantÄ• . nanu vutta
evaá¹ƒ anurodhavirodhaá¹ƒ samÄ• panno yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedayati sukhaá¹ƒ vÄ• d
adukkhamasukhaá¹ƒ vÄ• , so taá¹ƒ vedanaá¹ƒ abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-ha
mahÄ• taá¹‡hÄ• saá¹…khaye}! attheva suttantoti? Ä• mantÄ• . tena hi atthi asÄ• tarÄ• goti.

asÄ• tarÄ• gakathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(134) 9. dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ•

<676> dhammataá¹‡hÄ• \Be 353/ \Ee 486/ abyÄ• katÄ• ti? Ä• mantÄ• . vipÄ• kÄ• byÄ• ka

nibbÄ• naá¹ƒ cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe

dhammataá¹‡hÄ• abyÄ• katÄ• ti? Ä• mantÄ• . rÅ«pataá¹‡hÄ• abyÄ• katÄ• ti? na hevaá¹ƒ
dhammataá¹‡hÄ• abyÄ• katÄ• ti? Ä• mantÄ• . saddataá¹‡hÄ• ... pe ... gandhataá¹‡hÄ• ..
... phoá¹-á¹-habbataá¹‡hÄ• abyÄ• katÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«pataá¹‡hÄ• akusalÄ• ti? Ä• mantÄ• . dhammataá¹‡hÄ• akusalÄ• ti? na hevaá¹ƒ vattab
... pe ... phoá¹-á¹-habbataá¹‡hÄ• akusalÄ• ti? Ä• mantÄ• . dhammataá¹‡hÄ• akusalÄ• ti?
vattabbe ... pe ....

<677> dhammataá¹‡hÄ• abyÄ• katÄ• ti? Ä• mantÄ• . nanu taá¹‡hÄ• akusalÄ• vuttÄ• bh
taá¹‡hÄ• akusalÄ• vuttÄ• bhagavatÄ• , no ca vata re vattabbe --- ``dhammataá¹‡hÄ• aby

dhammataá¹‡hÄ• abyÄ• katÄ• ti? Ä• mantÄ• . nanu lobho akusalo vutto bhagavatÄ• , dha
haÃ±ci lobho akusalo vutto bhagavatÄ• , dhammataá¹‡hÄ• lobho, no ca vata re vattabbe --
abyÄ• katÄ• â€™â€™ ti.

<678> dhammataá¹‡hÄ• lobho abyÄ• katoti? Ä• mantÄ• \Ee 487/. rÅ«pataá¹‡hÄ• lobho a
vattabbe ... pe ... dhammataá¹‡hÄ• lobho abyÄ• katoti? Ä• mantÄ• . saddataá¹‡hÄ• ... pe
phoá¹-á¹-habbataá¹‡hÄ• lobho abyÄ• katoti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«pataá¹‡hÄ• lobho akusaloti? Ä• mantÄ• . dhammataá¹‡hÄ• lobho akusaloti? na hevaá
saddataá¹‡hÄ• ... pe ... phoá¹-á¹-habbataá¹‡hÄ• lobho akusaloti? Ä• mantÄ• . dhammataá
hevaá¹ƒ vattabbe ... pe ....

<679> dhammataá¹‡hÄ• \Be 354/ abyÄ• katÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ•
ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• m
vibhavataá¹‡hÄ• â€™â€™ ti {Vin I 14; DN II 400}! attheva suttantoti \Se 518/? Ä• mantÄ• .
--- ``dhammataá¹‡hÄ• abyÄ• katÄ• â€™â€™ ti.

<680> na \Ne 394/ vattabbaá¹ƒ --- ``dhammataá¹‡hÄ• abyÄ• katÄ• â€™â€™ ti? Ä• mantÄ
Ä• mantÄ• . haÃ±ci sÄ• dhammataá¹‡hÄ• , tena vata re vattabbe --- ``dhammataá¹‡hÄ• a

dhammataá¹‡hÄ• abyÄ• katÄ• tikathÄ• niá¹-á¹-hitÄ• .

13. terasamavaggo

(135) 10. dhammataá¹‡hÄ• na dukkhasamudayotikathÄ•

<681> dhammataá¹‡hÄ• \Ee 488/ na dukkhasamudayoti? Ä• mantÄ• . rÅ«pataá¹‡hÄ• na
vattabbe ... pe ... dhammataá¹‡hÄ• na dukkhasamudayoti? Ä• mantÄ• . saddataá¹‡hÄ• ...
pe ... rasataá¹‡hÄ• ... pe ... phoá¹-á¹-habbataá¹‡hÄ• na dukkhasamudayoti? na hevaá¹ƒ va

rÅ«pataá¹‡hÄ• dukkhasamudayoti? Ä• mantÄ• . dhammataá¹‡hÄ• dukkhasamudayoti? na
saddataá¹‡hÄ• ... pe ... gandhataá¹‡hÄ• ... pe ... rasataá¹‡hÄ• ... pe ... phoá¹-á¹-habbataá
dukkhasamudayoti? Ä• mantÄ• . dhammataá¹‡hÄ• dukkhasamudayoti? na hevaá¹ƒ vattabl

<682> dhammataá¹‡hÄ• na dukkhasamudayoti? Ä• mantÄ• . nanu taá¹‡hÄ• dukkhasamu
Ä• mantÄ• . haÃ±ci taá¹‡hÄ• dukkhasamudayo \Se 519/ vutto bhagavatÄ• , no ca vata re v
``dhammataá¹‡hÄ• na dukkhasamudayoâ€™â€™ ti. dhammataá¹‡hÄ• na dukkhasamuda
dukkhasamudayo \Be 355/ vutto bhagavatÄ• , dhammataá¹‡hÄ• lobhoti? Ä• mantÄ• . haÃ±
bhagavatÄ• , dhammataá¹‡hÄ• lobho, no ca vata re vattabbe --- ``dhammataá¹‡hÄ• na du

<683> dhammataá¹‡hÄ• lobho, na dukkhasamudayoti? Ä• mantÄ• . rÅ«pataá¹‡hÄ• lobho
na hevaá¹ƒ vattabbe ... pe ... dhammataá¹‡hÄ• \Ee 489/ lobho, na dukkhasamudayoti? Ä• m
pe ... gandhataá¹‡hÄ• ... pe ... rasataá¹‡hÄ• ... pe ... phoá¹-á¹-habbataá¹‡hÄ• lobho, na d
hevaá¹ƒ vattabbe ... pe ....

rÅ«pataá¹‡hÄ• lobho dukkhasamudayoti? Ä• mantÄ• . dhammataá¹‡hÄ• lobho dukkhasam
... pe ... saddataá¹‡hÄ• ... pe ... phoá¹-á¹-habbataá¹‡hÄ• lobho dukkhasamudayoti? Ä• ma
lobho dukkhasamudayoti? na hevaá¹ƒ vattabbe ... pe ....

<684> dhammataá¹‡hÄ• na dukkhasamudayoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• -
ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• m
vibhavataá¹‡hÄ• â€™â€™ ti! attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``dh
dukkhasamudayoâ€™â€™ ti.

<685> na \Se 520/ vattabbaá¹ƒ --- ``dhammataá¹‡hÄ• na dukkhasamudayoâ€™â€™ ti? Ä
dhammataá¹‡hÄ• ti? Ä• mantÄ• . haÃ±ci sÄ• dhammataá¹‡hÄ• , tena vata re vattabbe --- `
dukkhasamudayoâ€™â€™ ti.

dhammataá¹‡hÄ• na dukkhasamudayotikathÄ• niá¹-á¹-hitÄ• .

terasamavaggo.

tassuddÄ• naá¹ƒ ---

kappaá¹-á¹-ho \Ee 490/ kappaá¹ƒ tiá¹-á¹-heyya, kappaá¹-á¹-ho kusalaá¹ƒ cittaá¹ƒ na paá¹-il
anantarÄ• payutto puggalo sammattaniyÄ• maá¹ƒ okkameyya, niyato niyÄ• maá¹ƒ okkamat
jahati, sammukhÄ«bhÅ«to saá¹ƒyojanaá¹ƒ jahati, jhÄ• nanikanti, asÄ• tarÄ• go, dhammataá
dhammataá¹‡hÄ• na dukkhasamudayoti.

14. cuddasamavaggo

(136) 1. kusalÄ• kusalapaá¹-isandahanakathÄ•

<686> akusalamÅ«laá¹ƒ \Be 356/ \Ee 491/ \Ne 396/ paá¹-isandahati kusalamÅ«lanti? Ä• m
uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va kusalassa uppÄ• dÄ• ya Ä• vaá¹-
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

akusalamÅ«laá¹ƒ paá¹-isandahati kusalamÅ«laá¹ƒ, na vattabbaá¹ƒ --- ``yÄ• akusalassa up
... pe ... paá¹‡idhi, sÄ• va kusalassa uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«â€™
kusalaá¹ƒ anÄ• vaá¹-á¹-entassa {anÄ• vaá¹-á¹-antassa (Ce Ee Katthaci), anÄ• vajjantassa (
521/ ... pe ... appaá¹‡idahantassa uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu kusalaá¹
Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa uppajjatÄ«ti? Ä• mantÄ• . haÃ±ci ku
Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa uppajjati, no ca vata re vattabbe ---
``akusalamÅ«laá¹ƒ paá¹-isandahati kusalamÅ«laâ€™â€™ nti.

<687> akusalamÅ«laá¹ƒ paá¹-isandahati kusalamÅ«lanti? Ä• mantÄ• . akusalamÅ«laá¹ƒ a
uppajjatÄ«ti? Ä• mantÄ• . kusalaá¹ƒ ayoniso manasikaroto uppajjatÄ«ti? na hevaá¹ƒ vattabl
kusalaá¹ƒ yoniso manasikaroto uppajjatÄ«ti? Ä• mantÄ• . haÃ±ci kusalaá¹ƒ yoniso manasik
vata re vattabbe --- ``akusalamÅ«laá¹ƒ paá¹-isandahati kusalamÅ«laâ€™â€™ nti.

akusalamÅ«laá¹ƒ paá¹-isandahati kusalamÅ«lanti? Ä• mantÄ• . kÄ• masaÃ±Ã±Ä• ya anan
uppajjati, byÄ• pÄ• dasaÃ±Ã±Ä• ya anantarÄ• abyÄ• pÄ• dasaÃ±Ã±Ä• uppajjati, vihiá¹ƒsÄ
avihiá¹ƒsÄ• saÃ±Ã±Ä• uppajjati, byÄ• pÄ• dassa \Ee 492/ anantarÄ• mettÄ• uppajjati, vih
karuá¹‡Ä• uppajjati, aratiyÄ• anantarÄ• muditÄ• uppajjati, paá¹-ighassa anantarÄ• upekh
hevaá¹ƒ vattabbe ... pe ....

<688> kusalamÅ«laá¹ƒ \Ne 397/ paá¹-isandahati akusalamÅ«lanti? Ä• mantÄ• . yÄ• kusala
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va akusalassa uppÄ• dÄ• ya \Se 522/ Ä• vaá¹-á¹-an
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

kusalamÅ«laá¹ƒ \Be 357/ paá¹-isandahati akusalamÅ«laá¹ƒ, na vattabbaá¹ƒ --- ``yÄ• kusal

Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va akusalassa uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe
ti? Ä• mantÄ• . akusalaá¹ƒ anÄ• vaá¹-á¹-entassa uppajjati ... pe ... appaá¹‡idahantassa upp
vattabbe ... pe ... nanu akusalaá¹ƒ Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa u
Ä• mantÄ• . haÃ±ci akusalaá¹ƒ Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa uppa
vattabbe --- ``kusalamÅ«laá¹ƒ paá¹-isandahati akusalamÅ«laâ€™â€™ nti.

<689> kusalamÅ«laá¹ƒ paá¹-isandahati akusalamÅ«lanti? Ä• mantÄ• . kusalaá¹ƒ yoniso ma
Ä• mantÄ• . akusalaá¹ƒ yoniso manasikaroto uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... na
manasikaroto uppajjatÄ«ti? Ä• mantÄ• . haÃ±ci akusalaá¹ƒ ayoniso manasikaroto uppajjati,
--- ``kusalamÅ«laá¹ƒ paá¹-isandahati akusalamÅ«laâ€™â€™ nti.

kusalamÅ«laá¹ƒ paá¹-isandahati akusalamÅ«lanti? Ä• mantÄ• . nekkhammasaÃ±Ã±Ä• ya a
uppajjati, abyÄ• pÄ• dasaÃ±Ã±Ä• ya \Ee 493/ anantarÄ• byÄ• pÄ• dasaÃ±Ã±Ä• uppajjati,
anantarÄ• vihiá¹ƒsÄ• saÃ±Ã±Ä• uppajjati, mettÄ• ya anantarÄ• byÄ• pÄ• do uppajjati, kar
vihiá¹ƒsÄ• uppajjati, muditÄ• ya anantarÄ• arati \Se 523/ uppajjati, upekkhÄ• ya anantarÄ•
uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<690> na vattabbaá¹ƒ --- ``akusalamÅ«laá¹ƒ paá¹-isandahati kusalamÅ«laá¹ƒ, kusalamÅ«la
akusalamÅ«laâ€™â€™ nti? Ä• mantÄ• . nanu yasmiá¹ƒyeva vatthusmiá¹ƒ rajjati tasmiÃ±Ã±
yasmiá¹ƒyeva vatthusmiá¹ƒ virajjati tasmiÃ±Ã±eva vatthusmiá¹ƒ rajjatÄ«ti? Ä• mantÄ• . haÃ
vatthusmiá¹ƒ rajjati tasmiÃ±Ã±eva vatthusmiá¹ƒ virajjati, yasmiÃ±Ã±eva vatthusmiá¹ƒ virajja
398/ vatthusmiá¹ƒ rajjati, tena vata re vattabbe --- ``akusalamÅ«laá¹ƒ paá¹-isandahati kusala
kusalamÅ«laá¹ƒ paá¹-isandahati akusalamÅ«laâ€™â€™ nti.

kusalÄ• kusalapaá¹-isandahanakathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(137) 2. saá¸·Ä• yatanuppattikathÄ•

<691> saá¸·Ä• yatanaá¹ƒ \Be 358/ apubbaá¹ƒ acarimaá¹ƒ mÄ• tukucchismiá¹ƒ saá¹‡á¹-hÄ•
sabbaá¹…gapaccaá¹…gÄ« ahÄ«nindriyo mÄ• tukucchismiá¹ƒ okkamatÄ«ti? na hevaá¹ƒ vat

upapattesiyena cittena cakkhÄ• yatanaá¹ƒ saá¹‡á¹-hÄ• tÄ«ti? Ä• mantÄ• . upapattesiyena
saá¹‡á¹-hanti, pÄ• dÄ• saá¹‡á¹-hanti, sÄ«saá¹ƒ saá¹‡á¹-hÄ• ti, kaá¹‡á¹‡o saá¹‡á¹-hÄ• ti, n
mukhaá¹ƒ saá¹‡á¹-hÄ• ti, dantÄ• saá¹‡á¹-hantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

upapattesiyena \Se 524/ \Ee 494/ cittena sotÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... p

jivhÄ• yatanaá¹ƒ saá¹‡á¹-hÄ• tÄ«ti? Ä• mantÄ• . upapattesiyena cittena hatthÄ• saá¹‡á¹-ha
saá¹‡á¹-hanti, sÄ«saá¹ƒ saá¹‡á¹-hÄ• ti, kaá¹‡á¹‡o saá¹‡á¹-hÄ• ti, nÄ• sikÄ• saá¹‡á¹-hÄ• ti,
saá¹‡á¹-hÄ• ti, dantÄ• saá¹‡á¹-hantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<692> mÄ• tukucchigatassa pacchÄ• cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . mÄ• tu
cakkhupaá¹-ilÄ• bhÄ• ya kammaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... mÄ• tukucchig
sotÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivhÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• ma
mÄ• tukucchismiá¹ƒ jivhÄ• paá¹-ilÄ• bhÄ• ya kammaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ...

mÄ• tukucchigatassa \Ne 399/ pacchÄ• kesÄ• lomÄ• nakhÄ• dantÄ• aá¹-á¹-hÄ« uppajja
mÄ• tukucchismiá¹ƒ aá¹-á¹-hipaá¹-ilÄ• bhÄ• ya kammaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe .

na vattabbaá¹ƒ --- ``mÄ• tukucchigatassa pacchÄ• kesÄ• lomÄ• nakhÄ• dantÄ• aá¹-á¹-h
Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaá¹ƒ.

abbudÄ• jÄ• yate pesi {pesÄ« (Se Ke Ee) }, pesi nibbattate {nibbattatÄ« (Ce Se, SN a I 235
Katthaci) } ghano.

ghanÄ• pasÄ• khÄ• jÄ• yanti, kesÄ• lomÄ• nakhÄ• pi ca ||

``yaÃ±cassa \Be 359/ bhuÃ±jati mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroâ€™â€™ ti {SN a I 235} ||

attheva \Se 525/ suttantoti? Ä• mantÄ• . tena hi mÄ• tukucchigatassa pacchÄ• kesÄ• lom
aá¹-á¹-hÄ« uppajjantÄ«ti.

saá¸·Ä• yatanuppattikathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(138) 3. anantarapaccayakathÄ•

<693> cakkhuviÃ±Ã±Ä• á¹‡assa \Ee 495/ anantarÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti? A
cakkhuviÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va sotaviÃ
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

cakkhuviÃ±Ã±Ä• á¹‡assa \Ne 400/ anantarÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, na vattabba
cakkhuviÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va sotaviÃ
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . sotaviÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• vaá¹-á¹-en
appaá¹‡idahantassa uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe .... nanu sotaviÃ±Ã±Ä• á¹‡aá¹
uppajjati ... pe ... paá¹‡idahantassa uppajjatÄ«ti, Ä• mantÄ• . haÃ±ci sotaviÃ±Ã±Ä• á¹‡aá¹ƒ
uppajjati ... pe ... paá¹‡idahantassa uppajjati, no ca vata re vattabbe --- ``cakkhuviÃ±Ã±Ä• á
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«â€™â€™ ti.

<694> cakkhuviÃ±Ã±Ä• á¹‡assa anantarÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti? Ä• mantÄ
rÅ«panimittaá¹ƒ manasikaroto uppajjatÄ«ti \Se 526/? Ä• mantÄ• . sotaviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ
uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡anti? Ä• mar
rÅ«pÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . cakkhuÃ±c
ca uppajjati sotaviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

cakkhuÃ±ca \Be 360/ paá¹-icca rÅ«pe ca uppajjati sotaviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . ``cak
ca uppajjati sotaviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? natthi. ``cakkhuÃ±ca paá
uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? Ä• mantÄ• . haÃ±ci ``cak
ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttanto, no ca vata re vattabbe --
paá¹-icca rÅ«pe ca uppajjati sotaviÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

cakkhuviÃ±Ã±Ä• á¹‡assa anantarÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . taÃ±
taá¹ƒ sotaviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

<695> sotaviÃ±Ã±Ä• á¹‡assa anantarÄ• ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati ... pe ... ghÄ•
anantarÄ• \Ne 401/ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡assa ana
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . yÄ• jivhÄ• viÃ±Ã±Ä• á¹‡assa uppÄ• dÄ
paá¹‡idhi, sÄ• va kÄ• yaviÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idh
vattabbe ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡assa anantarÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, na
jivhÄ• viÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va kÄ• yav
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«â€™â€™ ti? Ä• mantÄ• . kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ anÄ
... pe ... appaá¹‡idahantassa uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu kÄ• yaviÃ±Ã±
Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa uppajjatÄ«ti? Ä• mantÄ• . haÃ±ci kÄ
Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa uppajjati, no ca vata re vattabbe ---

``jivhÄ• viÃ±Ã±Ä• á¹‡assa anantarÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«â€™â€™ ti.

<696> jivhÄ• viÃ±Ã±Ä• á¹‡assa \Ee 497/ anantarÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ rasanimittaá¹ƒ manasikaroto uppajjatÄ«ti? Ä• mantÄ• . kÄ• yaviÃ±
manasikaroto uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ rasÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡anti? Ä• mantÄ
rasÄ• rammaá¹‡aÃ±Ã±eva na aÃ±Ã±Ä• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

jivhaÃ±ca paá¹-icca rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . jivhaÃ±ca paá¹
kÄ• yaviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

jivhaÃ±ca paá¹-icca rase ca uppajjati kÄ• yaviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• . ``jivhaÃ±ca paá
kÄ• yaviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva \Se 528/ suttantoti? natthi. ``jivhaÃ±ca \Be 361
uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti? Ä• mantÄ• . haÃ±ci ``jivha
uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- attheva suttantoti, no ca vata re vattabbe --- `
paá¹-icca rase ca uppajjati kÄ• yaviÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

jivhÄ• viÃ±Ã±Ä• á¹‡assa \Ne 402/ anantarÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti? Ä• ma
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

<697> na vattabbaá¹ƒ --- ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• aÃ±Ã±amaÃ±Ã±assa samanantarÄ• u
nanu atthi koci naccati gÄ• yati vÄ• deti, rÅ«paÃ±ca passati, saddaÃ±ca \Ee 498/ suá¹‡Ä• t
rasaÃ±ca sÄ• yati, phoá¹-á¹-habbaÃ±ca phusatÄ«ti? Ä• mantÄ• . haÃ±ci atthi koci naccati g
rÅ«paÃ±ca passati, saddaÃ±ca suá¹‡Ä• ti, gandhaÃ±ca ghÄ• yati, rasaÃ±ca sÄ• yati, phoá
tena vata re vattabbe --- ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• aÃ±Ã±amaÃ±Ã±assa samanantarÄ• up

anantarapaccayakathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(139) 4. ariyarÅ«pakathÄ•

<698> ariyarÅ«paá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti? Ä• mantÄ• . ariyarÅ«paá¹ƒ k
kusalÄ• ti? na hevaá¹ƒ vattabbe \Se 529/ ... pe ... mahÄ• bhÅ«tÄ• abyÄ• katÄ• ti? Ä• mant
abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ... ariyarÅ«paá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ
ariyarÅ«paá¹ƒ anÄ• savaá¹ƒ asaá¹ƒyojaniyaá¹ƒ aganthaniyaá¹ƒ anoghaniyaá¹ƒ ayoganiyaá
aparÄ• maá¹-á¹-haá¹ƒ anupÄ• dÄ• niyaá¹ƒ asaá¹ƒkilesiyanti? Ä• mantÄ• . mahÄ• bhÅ«tÄ•

asaá¹ƒkilesiyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... mahÄ• bhÅ«tÄ• sÄ• savÄ• saá¹ƒyojaniyÄ
saá¹ƒkilesiyÄ• ti? Ä• mantÄ• . ariyarÅ«paá¹ƒ sÄ• savaá¹ƒ saá¹ƒyojaniyaá¹ƒ ... pe ... saá¹ƒki
vattabbe ... pe ....

<699> na vattabbaá¹ƒ --- ``ariyarÅ«paá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti
vuttaá¹ƒ bhagavatÄ• --- ``yaá¹ƒ kiÃ±ci, bhikkhave, rÅ«paá¹ƒ cattÄ• ri mahÄ• bhÅ«tÄ• ni ca
mahÄ• bhÅ«tÄ• naá¹ƒ \Be 362/ upÄ• dÄ• yarÅ«paâ€™â€™ nti \Ne 403/ {MN I 347; AN c 1
Ä• mantÄ• . tena hi ariyarÅ«paá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti.

ariyarÅ«pakathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(140) 5. aÃ±Ã±o anusayotikathÄ•

<700> aÃ±Ã±o kÄ• marÄ• gÄ• nusayo aÃ±Ã±aá¹ƒ kÄ• marÄ• gapariyuá¹-á¹-hÄ• nanti? Ä•
aÃ±Ã±aá¹ƒ kÄ• marÄ• gapariyuá¹-á¹-hÄ• nanti \Se 530/? na hevaá¹ƒ vattabbe ... pe ... svev
kÄ• marÄ• gapariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . sveva kÄ• marÄ• gÄ• nusayo taá¹ƒ kÄ• m
hevaá¹ƒ vattabbe ... pe ....

aÃ±Ã±o paá¹-ighÄ• nusayo aÃ±Ã±aá¹ƒ paá¹-ighapariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . aÃ±Ã±
paá¹-ighapariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... taÃ±Ã±eva paá¹-ighaá¹ƒ taá¹ƒ
paá¹-ighapariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . sveva paá¹-ighÄ• nusayo taá¹ƒ paá¹-ighapariyu
hevaá¹ƒ vattabbe ... pe ....

aÃ±Ã±o mÄ• nÄ• nusayo aÃ±Ã±aá¹ƒ mÄ• napariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . aÃ±Ã±o m
mÄ• napariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... sveva mÄ• no taá¹ƒ mÄ• napari
Ä• mantÄ• . sveva mÄ• nÄ• nusayo taá¹ƒ mÄ• napariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabb

aÃ±Ã±o \Ee 500/ diá¹-á¹-hÄ• nusayo aÃ±Ã±aá¹ƒ diá¹-á¹-hipariyuá¹-á¹-hÄ• nanti? Ä• mantÄ
aÃ±Ã±aá¹ƒ diá¹-á¹-hipariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... sÄ• va diá¹-á¹-hi ta
diá¹-á¹-hipariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . sveva diá¹-á¹-hÄ• nusayo taá¹ƒ diá¹-á¹-hipariyu
hevaá¹ƒ vattabbe ... pe ....

aÃ±Ã±o vicikicchÄ• nusayo aÃ±Ã±aá¹ƒ vicikicchÄ• pariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . aÃ±
aÃ±Ã±aá¹ƒ vicikicchÄ• pariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... sÄ• va vicikicch
vicikicchÄ• pariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . sveva vicikicchÄ• nusayo taá¹ƒ vicikicchÄ• p
hevaá¹ƒ vattabbe ... pe ....

aÃ±Ã±o \Be 363/ \Se 531/ bhavarÄ• gÄ• nusayo aÃ±Ã±aá¹ƒ bhavarÄ• gapariyuá¹-á¹-hÄ• n
bhavarÄ• go aÃ±Ã±aá¹ƒ bhavarÄ• gapariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... sv
bhavarÄ• gapariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . sveva bhavarÄ• gÄ• nusayo taá¹ƒ bhavarÄ
hevaá¹ƒ vattabbe ... pe ....

aÃ±Ã±o avijjÄ• nusayo aÃ±Ã±aá¹ƒ avijjÄ• pariyuá¹-á¹-hÄ• nanti? Ä• mantÄ• . aÃ±Ã±Ä• av
avijjÄ• pariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe ... pe ... sÄ• va avijjÄ• taá¹ƒ avijjÄ• pariy
Ä• mantÄ• . sveva avijjÄ• nusayo taá¹ƒ avijjÄ• pariyuá¹-á¹-hÄ• nanti? na hevaá¹ƒ vattabbe .

<701> na vattabbaá¹ƒ --- ``aÃ±Ã±o anusayo aÃ±Ã±aá¹ƒ pariyuá¹-á¹-hÄ• naâ€™â€™ nti? Ä
puthujjano kusalÄ• byÄ• kate citte vattamÄ• ne ``sÄ• nusayoâ€™â€™ ti vattabboti? Ä• mar
``pariyuá¹-á¹-hitoâ€™â€™ ti vattabboti? na hevaá¹ƒ vattabbe. tena hi aÃ±Ã±o anusayo aÃ±
pariyuá¹-á¹-hÄ• nanti. puthujjano kusalÄ• byÄ• kate citte vattamÄ• ne ``sarÄ• goâ€™â€™ t
``pariyuá¹-á¹-hitoâ€™â€™ ti vattabboti? na hevaá¹ƒ vattabbe. tena hi aÃ±Ã±o rÄ• go aÃ±Ã
pariyuá¹-á¹-hÄ• nanti.

aÃ±Ã±o anusayotikathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(141) 6. pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttantikathÄ•

<702> pariyuá¹-á¹-hÄ• naá¹ƒ \Se 532/ cittavippayuttanti? Ä• mantÄ• . rÅ«paá¹ƒ nibbÄ• naá
pe ... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... pariyuá¹-á¹-hÄ• naá¹ƒ cittav
Ä• mantÄ• . natthi sarÄ• gaá¹ƒ cittaá¹ƒ sadosaá¹ƒ cittaá¹ƒ samohaá¹ƒ \Ne 405/ cittaá¹ƒ ... p
cittaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ cittanti? na hevaá¹ƒ vattabbe ... pe ... nanu atthi sarÄ• gaá¹ƒ cit
sadosaá¹ƒ cittaá¹ƒ samohaá¹ƒ cittaá¹ƒ ... pe ... akusalaá¹ƒ cittaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ citta
haÃ±ci atthi sarÄ• gaá¹ƒ cittaá¹ƒ sadosaá¹ƒ cittaá¹ƒ samohaá¹ƒ cittaá¹ƒ ... pe ... akusalaá¹ƒ
saá¹ƒkiliá¹-á¹-haá¹ƒ cittaá¹ƒ, no ca vata re vattabbe --- ``pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayut

pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttantikathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(142) 7. pariyÄ• pannakathÄ•

<703> rÅ«parÄ• go \Be 364/ \Ee 502/ rÅ«padhÄ• tuá¹ƒ anuseti, rÅ«padhÄ• tupariyÄ• pann

samÄ• pattesiyo upapattesiyo diá¹-á¹-hadhammasukhavihÄ• ro, samÄ• pattesiyena cittena
diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagato sahajÄ• to saá¹ƒsaá¹-á¹-ho sampayutt
ekavatthuko ekÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... nanu \Se 533/ na samÄ• patt
diá¹-á¹-hadhammasukhavihÄ• ro, na samÄ• pattesiyena cittena na upapattesiyena cittena n
diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagato sahajÄ• to saá¹ƒsaá¹-á¹-ho sampayutt
ekavatthuko ekÄ• rammaá¹‡oti? Ä• mantÄ• . haÃ±ci na samÄ• pattesiyo na upapattesiyo n
diá¹-á¹-hadhammasukhavihÄ• ro ... pe ... ekÄ• rammaá¹‡o, no ca vata re vattabbe --- ``rÅ«p
anuseti, rÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti ... pe ....

rÅ«parÄ• go rÅ«padhÄ• tuá¹ƒ anuseti, rÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . saddarÄ
saddadhÄ• tupariyÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ... rÅ«parÄ• go rÅ«padhÄ• tuá¹ƒ a
rÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . gandharÄ• go ... pe ... rasarÄ• go ... pe ... phoá¹
phoá¹-á¹-habbadhÄ• tuá¹ƒ anuseti, phoá¹-á¹-habbadhÄ• tupariyÄ• pannoti? na hevaá¹ƒ vatt

saddarÄ• go \Ne 406/ saddadhÄ• tuá¹ƒ anuseti, na vattabbaá¹ƒ --- ``saddadhÄ• tupariyÄ• p
rÅ«parÄ• go rÅ«padhÄ• tuá¹ƒ anuseti, na vattabbaá¹ƒ --- ``rÅ«padhÄ• tupariyÄ• pannoâ€™
... pe ... gandharÄ• go ... pe ... rasarÄ• go ... pe ... phoá¹-á¹-habbarÄ• go \Ee 503/ phoá¹-á¹-
anuseti, na vattabbaá¹ƒ --- ``phoá¹-á¹-habbadhÄ• tupariyÄ• pannoâ€™â€™ ti? Ä• mantÄ• .
anuseti, na vattabbaá¹ƒ --- ``rÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? na hevaá¹ƒ vattabbe .

<704> arÅ«parÄ• go arÅ«padhÄ• tuá¹ƒ anuseti, arÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ
upapattesiyo diá¹-á¹-hadhammasukhavihÄ• ro, samÄ• pattesiyena cittena upapattesiyena c
diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagato sahajÄ• to saá¹ƒsaá¹-á¹-ho sampayutt
ekavatthuko \Be 365/ ekÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe .... nanu na samÄ• pat
na diá¹-á¹-hadhammasukhavihÄ• ro, na samÄ• pattesiyena cittena ... pe ... ekÄ• rammaá¹‡
samÄ• pattesiyo na upapattesiyo ... pe ... ekÄ• rammaá¹‡o, no ca vata re vattabbe --- ``arÅ«
arÅ«padhÄ• tuá¹ƒ anuseti, arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti.

arÅ«parÄ• go arÅ«padhÄ• tuá¹ƒ anuseti, arÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . sadd
saddadhÄ• tupariyÄ• pannoti? na hevaá¹ƒ vattabbe ... pe ... arÅ«parÄ• go arÅ«padhÄ• tuá¹
arÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . gandharÄ• go ... pe ... rasarÄ• go ... pe ... phoá
phoá¹-á¹-habbadhÄ• tuá¹ƒ anuseti, phoá¹-á¹-habbadhÄ• tupariyÄ• pannoti? na hevaá¹ƒ vatt

saddarÄ• go saddadhÄ• tuá¹ƒ anuseti, na vattabbaá¹ƒ --- ``saddadhÄ• tupariyÄ• pannoâ€™
arÅ«parÄ• go arÅ«padhÄ• tuá¹ƒ anuseti, na vattabbaá¹ƒ --- ``arÅ«padhÄ• tupariyÄ• pannoâ
vattabbe ... pe ... gandharÄ• go ... pe ... rasarÄ• go ... pe ... phoá¹-á¹-habbarÄ• go phoá¹-á¹-
anuseti, na vattabbaá¹ƒ --- ``phoá¹-á¹-habbadhÄ• tupariyÄ• pannoâ€™â€™ ti? Ä• mantÄ• .
arÅ«padhÄ• tuá¹ƒ anuseti, na vattabbaá¹ƒ --- ``arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? na

....

<705> na vattabbaá¹ƒ --- ``rÅ«parÄ• go rÅ«padhÄ• tuá¹ƒ anuseti rÅ«padhÄ• tupariyÄ• pan
arÅ«padhÄ• tuá¹ƒ anuseti arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? Ä• mantÄ• . nanu kÄ•
kÄ• madhÄ• tupariyÄ• pannoti? Ä• mantÄ• . haÃ±ci kÄ• marÄ• go kÄ• madhÄ• tuá¹ƒ anuse
407/, tena vata re vattabbe --- ``rÅ«parÄ• go rÅ«padhÄ• tuá¹ƒ anuseti rÅ«padhÄ• tupariyÄ•
arÅ«padhÄ• tuá¹ƒ anuseti arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti.

pariyÄ• pannakathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(143) 8. abyÄ• katakathÄ•

<706> diá¹-á¹-higataá¹ƒ abyÄ• katanti? Ä• mantÄ• . vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• ka
cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatananti? na hevaá¹ƒ vattabbe ... pe ... diá¹-á
366/ abyÄ• katanti? Ä• mantÄ• . diá¹-á¹-higatasampayutto phasso abyÄ• katoti? na hevaá¹ƒ
diá¹-á¹-higataá¹ƒ abyÄ• katanti? Ä• mantÄ• . diá¹-á¹-higatasampayuttÄ• \Ee 505/ vedanÄ•
pe ... cetanÄ• ... pe ... cittaá¹ƒ abyÄ• katanti? na hevaá¹ƒ vattabbe ... pe ....

diá¹-á¹-higatasampayutto \Se 536/ phasso akusaloti? Ä• mantÄ• . diá¹-á¹-higataá¹ƒ akusala
vattabbe ... pe ... diá¹-á¹-higatasampayuttÄ• vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ akusala
diá¹-á¹-higataá¹ƒ akusalanti? na hevaá¹ƒ vattabbe ... pe ....

<707> diá¹-á¹-higataá¹ƒ abyÄ• katanti? Ä• mantÄ• . aphalaá¹ƒ avipÄ• kanti? na hevaá¹ƒ va
saphalaá¹ƒ savipÄ• kanti? Ä• mantÄ• . haÃ±ci saphalaá¹ƒ savipÄ• kaá¹ƒ, no ca vata re vatt
``diá¹-á¹-higataá¹ƒ abyÄ• kataâ€™â€™ nti.

diá¹-á¹-higataá¹ƒ abyÄ• katanti? Ä• mantÄ• . nanu micchÄ• diá¹-á¹-hiparamÄ• ni vajjÄ• ni {
vuttÄ• ni bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci micchÄ• diá¹-á¹-hiparamÄ• ni vajjÄ• ni vuttÄ• n
vattabbe --- ``diá¹-á¹-higataá¹ƒ abyÄ• kataâ€™â€™ nti.

diá¹-á¹-higataá¹ƒ \Ne 408/ abyÄ• katanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``micc
vaccha, akusalÄ• {akusalaá¹ƒ (MN II 194) }, sammÄ• diá¹-á¹-hi kusalÄ• â€™â€™ {kusalaá
194}! attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``diá¹-á¹-higataá¹ƒ abyÄ• ka

diá¹-á¹-higataá¹ƒ abyÄ• katanti? Ä• mantÄ• . nanu \Ee 506/ vuttaá¹ƒ bhagavatÄ• --- ``micc
ahaá¹ƒ, puá¹‡á¹‡a, dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ vadÄ• mi --- nirayaá¹ƒ vÄ

vÄ• â€™â€™ ti {MN II 79}! attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``diá¹-
abyÄ• kataâ€™â€™ nti.

<708> na \Se 537/ vattabbaá¹ƒ --- ``diá¹-á¹-higataá¹ƒ abyÄ• kataâ€™â€™ nti? Ä• mantÄ• .
--- `` `sassato lokoâ€™ ti kho, vaccha, abyÄ• katametaá¹ƒ, `asassato lokoâ€™ ti kho, vacch
`antavÄ• lokoâ€™ ti kho, vaccha, abyÄ• katametaá¹ƒ, `anantavÄ• lokoâ€™ ti kho, vaccha
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti kho, vaccha ... pe ... `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ
367/, vaccha ... pe ... `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, vaccha ... pe ... `na h
paraá¹ƒ maraá¹‡Ä• â€™ ti kho, vaccha ... pe ... `hoti ca na ca hoti tathÄ• gato paraá¹ƒ mara
vaccha ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, vaccha, ab
nti {SN b IV 416, thokaá¹ƒ pana visadisaá¹ƒ}! attheva suttantoti? Ä• mantÄ• . tena hi diá¹-á¹
abyÄ• katanti.

diá¹-á¹-higataá¹ƒ abyÄ• katanti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``micchÄ• diá¹-
purisapuggalassa yaÃ±ceva kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hisamattaá¹ƒ samÄ• dinnaá¹ƒ
... yaÃ±ca manokammaá¹ƒ, yÄ• ca cetanÄ• , yÄ• ca patthanÄ• , yo ca paá¹‡idhi, ye ca saá
dhammÄ• aniá¹-á¹-hÄ• ya akantÄ• ya amanÄ• pÄ• ya ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ
suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``diá¹-á¹-higataá¹ƒ abyÄ• kataâ€™â€™ nt

abyÄ• katakathÄ• niá¹-á¹-hitÄ• .

14. cuddasamavaggo

(144) 9. apariyÄ• pannakathÄ•

<709> diá¹-á¹-higataá¹ƒ \Ee 507/ \Ne 409/ \Se 538/ apariyÄ• pannanti? Ä• mantÄ• . maggo
sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• mimaggo sakadÄ• gÄ• miphalaá¹ƒ, anÄ
arahattamaggo arahattaphalaá¹ƒ, satipaá¹-á¹-hÄ• naá¹ƒ sammappadhÄ• naá¹ƒ iddhipÄ• do
bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

<710> na vattabbaá¹ƒ --- ``diá¹-á¹-higataá¹ƒ apariyÄ• pannaâ€™â€™ nti? Ä• mantÄ• . puth
vÄ«tarÄ• goâ€™â€™ ti vattabboti? Ä• mantÄ• . ``vigatadiá¹-á¹-hiyoâ€™â€™ ti vattabboti? n
hi diá¹-á¹-higataá¹ƒ apariyÄ• pannanti.

apariyÄ• pannakathÄ• niá¹-á¹-hitÄ• .

cuddasamavaggo.

tassuddÄ• naá¹ƒ ---

akusalamÅ«laá¹ƒ \Be 368/ paá¹-isandahati kusalamÅ«laá¹ƒ, kusalamÅ«laá¹ƒ paá¹-isandah
saá¸·Ä• yatanaá¹ƒ chaviÃ±Ã±Ä• á¹‡akÄ• yÄ• , ariyarÅ«paá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• c
pariyuá¹-á¹-hÄ• naá¹ƒ, pariyuá¹-á¹-hÄ• naá¹ƒ cittavippayuttaá¹ƒ, yathÄ• dhÄ• tu taÃ±Ã±eva
diá¹-á¹-higataá¹ƒ abyÄ• kataá¹ƒ, diá¹-á¹-higataá¹ƒ apariyÄ• pannanti.

15. pannarasamavaggo

(145) 1. paccayatÄ• kathÄ•

<711> paccayatÄ• \Se 539/ \Ee 508/ vavatthitÄ• ti? Ä• mantÄ• . nanu vÄ«maá¹ƒsÄ• hetu,
Ä• mantÄ• \Ne 410/. haÃ±ci vÄ«maá¹ƒsÄ• hetu, so ca adhipati, tena vata re vattabbe --- ``
adhipatipaccayena paccayoâ€™â€™ ti.

nanu chandÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipatÄ«ti? Ä• mantÄ• . haÃ±ci
dhammÄ• naá¹ƒ adhipati, tena vata re vattabbe --- ``adhipatipaccayena paccayo, sahajÄ• ta
ti.

<712> nanu vÄ«riyÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipatÄ«ti? Ä• mantÄ• .
sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, tena vata re vattabbe --- ``adhipatipaccayena p
sahajÄ• tapaccayena paccayoâ€™â€™ ti.

nanu vÄ«riyÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca indriyanti? Ä• m
vÄ«riyÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca indriyaá¹ƒ, tena vata r
``adhipatipaccayena paccayo, indriyapaccayena paccayoâ€™â€™ ti.

nanu vÄ«riyÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca maggaá¹…gant
vÄ«riyÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca maggaá¹…gaá¹ƒ, tena
``adhipatipaccayena paccayo, maggapaccayena paccayoâ€™â€™ ti.

<713> nanu \Be 369/ \Se 540/ cittÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipatÄ«t
haÃ±ci cittÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, tena vata re vattabbe --- `
paccayo, sahajÄ• tapaccayena paccayoâ€™â€™ ti.

nanu cittÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, so ca Ä• hÄ• roti? Ä• mant
sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, so ca Ä• hÄ• ro, tena vata re vattabbe --- ``adh
Ä• hÄ• rapaccayena paccayoâ€™â€™ ti.

nanu cittÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca indriyanti? Ä• mant
\Ne 411/ sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca indriyaá¹ƒ, tena vata re vattab
``adhipatipaccayena paccayo, indriyapaccayena paccayoâ€™â€™ ti.

<714> nanu vÄ«maá¹ƒsÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipatÄ«ti? Ä• mar
sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, tena vata re vattabbe --- ``adhipatipaccayena p
sahajÄ• tapaccayena paccayoâ€™â€™ ti.

nanu vÄ«maá¹ƒsÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca indriyanti?
vÄ«maá¹ƒsÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca indriyaá¹ƒ, tena v
``adhipatipaccayena paccayo, indriyapaccayena paccayoâ€™â€™ ti.

nanu vÄ«maá¹ƒsÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati, taÃ±ca maggaá¹…
vÄ«maá¹ƒsÄ• dhipati sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ adhipati \Se 541/, taÃ±ca maggaá
--- ``adhipatipaccayena paccayo, maggapaccayena paccayoâ€™â€™ ti.

<715> nanu ariyaá¹ƒ dhammaá¹ƒ garuá¹ƒ katvÄ• uppajjati paccavekkhaá¹‡Ä• , taÃ±cÄ• ra
haÃ±ci ariyaá¹ƒ dhammaá¹ƒ garuá¹ƒ katvÄ• uppajjati paccavekkhaá¹‡Ä• , taÃ±cÄ• ramma
vattabbe --- ``adhipatipaccayena paccayo, Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti.

<716> nanu purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kus
anantarapaccayena paccayo, sÄ• ca Ä• sevanÄ• ti? Ä• mantÄ• . haÃ±ci \Be 370/ \Ee 510/
dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anantarapac
tena vata re vattabbe --- ``anantarapaccayena paccayo, Ä• sevanapaccayena paccayoâ€™

nanu purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ•
anantarapaccayena paccayo, sÄ• ca Ä• sevanÄ• ti? Ä• mantÄ• . haÃ±ci purimÄ• purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anantarapaccayena pa
vata re vattabbe --- ``anantarapaccayena paccayo, Ä• sevanapaccayena paccayoâ€™â€™

nanu \Ne 412/ purimÄ• purimÄ• kiriyÄ• byÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchim
dhammÄ• naá¹ƒ anantarapaccayena paccayo, sÄ• ca \Se 542/ Ä• sevanÄ• ti? Ä• mantÄ• .
kiriyÄ• byÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ
paccayo, sÄ• ca Ä• sevanÄ• , tena vata re vattabbe --- ``anantarapaccayena paccayo, Ä• s
paccayoâ€™â€™ ti.

<717> na vattabbaá¹ƒ --- ``paccayatÄ• vavatthitÄ• â€™â€™ ti? Ä• mantÄ• . hetupaccayen

Ä• rammaá¹‡apaccayena paccayo hoti, anantarapaccayena paccayo hoti, samanantarapac
hevaá¹ƒ vattabbe. tena hi paccayatÄ• vavatthitÄ• ti.

paccayatÄ• kathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(146) 2. aÃ±Ã±amaÃ±Ã±apaccayakathÄ•

<718> avijjÄ• paccayÄ• va saá¹…khÄ• rÄ• , na vattabbaá¹ƒ --- ``saá¹…khÄ• rapaccayÄ• p
nanu avijjÄ• saá¹…khÄ• rena sahajÄ• tÄ• ti? Ä• mantÄ• \Ee 511/. haÃ±ci avijjÄ• saá¹…kh
re vattabbe --- ``avijjÄ• paccayÄ• pi saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• pi avijjÄ• â€™

taá¹‡hÄ• paccayÄ• va upÄ• dÄ• naá¹ƒ, na vattabbaá¹ƒ --- ``upÄ• dÄ• napaccayÄ• pi taá¹‡
taá¹‡hÄ• upÄ• dÄ• nena sahajÄ• tÄ• ti? Ä• mantÄ• . haÃ±ci taá¹‡hÄ• upÄ• dÄ• nena \Be
vattabbe --- ``taá¹‡hÄ• paccayÄ• pi upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• â€™

<719> ``jarÄ• maraá¹‡apaccayÄ• \Se 543/, bhikkhave, jÄ• ti, jÄ• tipaccayÄ• bhavoâ€™â€
\Ne 413/? natthi. tena hi avijjÄ• paccayÄ• va saá¹…khÄ• rÄ• , na vattabbaá¹ƒ --- ``saá¹…kh
avijjÄ• â€™â€™ ti. taá¹‡hÄ• paccayÄ• va upÄ• dÄ• naá¹ƒ, na vattabbaá¹ƒ --- ``upÄ• dÄ• n

``viÃ±Ã±Ä• á¹‡apaccayÄ• , bhikkhave, nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• pi viÃ±Ã±
thokaá¹ƒ pana visadisaá¹ƒ} --- attheva suttantoti? Ä• mantÄ• . tena hi avijjÄ• paccayÄ• pi sa
saá¹…khÄ• rapaccayÄ• pi avijjÄ• ; taá¹‡hÄ• paccayÄ• pi upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napac

aÃ±Ã±amaÃ±Ã±apaccayakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(147) 3. addhÄ• kathÄ•

<720> addhÄ• parinipphannoti? Ä• mantÄ• . rÅ«panti? na hevaá¹ƒ vattabbe ... pe ... vedan
... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... atÄ«to ad
parinipphannoti? Ä• mantÄ• . rÅ«panti \Ee 512/? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ...
pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gato a
parinipphannoti? Ä• mantÄ• . rÅ«panti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... pe ... saÃ
saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... paccuppanno \Se

parinipphannoti? Ä• mantÄ• . rÅ«panti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... pe ... saÃ
saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«to addhÄ
paÃ±caddhÄ• ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• gato addhÄ• ti? Ä• mantÄ• . anÄ• gatÄ• paÃ±caddhÄ• ti? na heva
paccuppannaá¹ƒ rÅ«paá¹ƒ \Ne 414/ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹
paccuppannÄ• paÃ±caddhÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

atÄ«tÄ• paÃ±cakkhandhÄ• \Be 372/ atÄ«to addhÄ• , anÄ• gatÄ• paÃ±cakkhandhÄ• anÄ
paÃ±cakkhandhÄ• paccuppanno addhÄ• ti? Ä• mantÄ• . pannarasaddhÄ• ti \Ee 513/? na h

atÄ«tÄ• ni dvÄ• dasÄ• yatanÄ• ni atÄ«to addhÄ• , anÄ• gatÄ• ni dvÄ• dasÄ• yatanÄ• ni an
dvÄ• dasÄ• yatanÄ• ni paccuppanno addhÄ• ti? Ä• mantÄ• . chattiá¹ƒsa addhÄ• ti? na heva

atÄ«tÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo atÄ«to addhÄ• , anÄ• gatÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo
paccuppannÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo paccuppanno addhÄ• ti? Ä• mantÄ• . catupaÃ±Ã
vattabbe ... pe ....

atÄ«tÄ• ni bÄ• vÄ«satindriyÄ• ni atÄ«to addhÄ• , anÄ• gatÄ• ni bÄ• vÄ«satindriyÄ• ni anÄ
bÄ• vÄ«satindriyÄ• ni paccuppanno \Se 545/ addhÄ• ti? Ä• mantÄ• . chasaá¹-á¹-hi addhÄ•
pe ....

<721> na vattabbaá¹ƒ --- ``addhÄ• parinipphannoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ
bhikkhave, kathÄ• vatthÅ«ni! katamÄ• ni tÄ«á¹‡i? atÄ«taá¹ƒ vÄ• , bhikkhave, addhÄ• naá¹ƒ
katheyya --- `evaá¹ƒ ahosi atÄ«tamaddhÄ• naâ€™ nti; anÄ• gataá¹ƒ vÄ• , bhikkhave, addhÄ
katheyya --- `evaá¹ƒ bhavissati anÄ• gatamaddhÄ• naâ€™ nti; etarahi vÄ• , bhikkhave, pac
Ä• rabbha kathaá¹ƒ katheyya --- `evaá¹ƒ hoti etarahi paccuppannaâ€™ nti. imÄ• ni kho, bhi
kathÄ• vatthÅ«nÄ«â€™â€™ ti {AN a III 68; DN III 305}. attheva suttantoti? Ä• mantÄ• . tena
parinipphannoti.

addhÄ• kathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(148) 4. khaá¹‡alayamuhuttakathÄ•

<722> khaá¹‡o \Ee 514/ \Ne 415/ parinipphanno, layo parinipphanno, muhuttaá¹ƒ parinipph

rÅ«panti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã
vattabbe ... pe ....

<723> na \Be 373/ vattabbaá¹ƒ --- ``muhuttaá¹ƒ parinipphannanti? Ä• mantÄ• . nanu vuttaá
``tÄ«á¹‡imÄ• ni, bhikkhave, kathÄ• vatthÅ«ni! katamÄ• ni tÄ«á¹‡i? atÄ«taá¹ƒ vÄ• , bhikkhav
kathaá¹ƒ katheyya --- `evaá¹ƒ ahosi atÄ«tamaddhÄ• naâ€™ nti; anÄ• gataá¹ƒ \Se 546/ vÄ•
Ä• rabbha kathaá¹ƒ katheyya --- `evaá¹ƒ bhavissati anÄ• gatamaddhÄ• naâ€™ nti; etarahi v
paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒ katheyya --- `evaá¹ƒ hoti etarahi paccup
bhikkhave, tÄ«á¹‡i kathÄ• vatthÅ«nÄ«â€™â€™ ti. attheva suttantoti? Ä• mantÄ• . tena hi m
parinipphannanti.

khaá¹‡alayamuhuttakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(149) 5. Ä• savakathÄ•

<724> cattÄ• ro Ä• savÄ• anÄ• savÄ• ti? Ä• mantÄ• . maggo phalaá¹ƒ nibbÄ• naá¹ƒ, sotÄ
... pe ... bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

<725> na vattabbaá¹ƒ --- ``cattÄ• ro Ä• savÄ• anÄ• savÄ• ti? Ä• mantÄ• . atthaÃ±Ã±eva Ä
Ä• savehi te Ä• savÄ• sÄ• savÄ• hontÄ«ti? na \Ee 515/ hevaá¹ƒ vattabbe. tena hi cattÄ• r

Ä• savakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(150) 6. jarÄ• maraá¹‡akathÄ•

<726> lokuttarÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ lokuttaranti? Ä• mantÄ• . magg
sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ ... pe ... bojjhaá¹…goti \Se 547/? na hevaá¹ƒ vattabbe
sotÄ• pattimaggassa jarÄ• maraá¹‡aá¹ƒ sotÄ• pattimaggoti? na hevaá¹ƒ vattabbe ... pe ... s
jarÄ• maraá¹‡aá¹ƒ sotÄ• pattimaggoti? Ä• mantÄ• . sotÄ• pattiphalassa jarÄ• maraá¹‡aá¹ƒ
hevaá¹ƒ vattabbe \Be 374/ ... pe ... sakadÄ• gÄ• mimaggassa ... pe ... sakadÄ• gÄ• miphala
anÄ• gÄ• mimaggassa ... pe ... anÄ• gÄ• miphalassa ... pe ... arahattamaggassa jarÄ• mara
na hevaá¹ƒ vattabbe ... pe ... arahattamaggassa jarÄ• maraá¹‡aá¹ƒ arahattamaggoti? Ä• m
jarÄ• maraá¹‡aá¹ƒ arahattaphalanti? na hevaá¹ƒ vattabbe ... pe ... satipaá¹-á¹-hÄ• nÄ• naá¹
sammappadhÄ• nÄ• naá¹ƒ ... iddhipÄ• dÄ• naá¹ƒ ... indriyÄ• naá¹ƒ ... balÄ• naá¹ƒ ... bojjha

jarÄ• maraá¹‡aá¹ƒ bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

<727> na vattabbaá¹ƒ --- ``lokuttarÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ lokuttarant
na hevaá¹ƒ vattabbe. tena hi lokuttaranti.

jarÄ• maraá¹‡akathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(151) 7. saÃ±Ã±Ä• vedayitakathÄ•

<728> saÃ±Ã±Ä• vedayitanirodhasamÄ• patti \Ee 516/ \Ne 417/ lokuttarÄ• ti? Ä• mantÄ• .
sotÄ• pattimaggo sotÄ• pattiphalaá¹ƒ ... pe ... bojjhaá¹…goti? na hevaá¹ƒ vattabbe ... pe ....

<729> na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• patti \Se 548/ lokuttarÄ• ti? Ä
hevaá¹ƒ vattabbe. tena hi lokuttarÄ• ti.

saÃ±Ã±Ä• vedayitakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(152) 8. dutiyasaÃ±Ã±Ä• vedayitakathÄ•

<730> saÃ±Ã±Ä• vedayitanirodhasamÄ• patti lokiyÄ• ti? Ä• mantÄ• . rÅ«panti? na hevaá¹ƒ
... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe ... pe ... kÄ• mÄ
vattabbe ... pe ... rÅ«pÄ• vacarÄ• ti? na hevaá¹ƒ vattabbe ... pe ... arÅ«pÄ• vacarÄ• ti? na h
pe ....

<731> na \Be 375/ vattabbaá¹ƒ --- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• patti lokiyÄ• ti? Ä• m
hevaá¹ƒ vattabbe. tena hi lokiyÄ• ti.

dutiyasaÃ±Ã±Ä• vedayitakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(153) 9. tatiyasaÃ±Ã±Ä• vedayitakathÄ•

<732> saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Ee 517/ \Ne 418/ samÄ• panno kÄ• laá¹ƒ kareyyÄ• t

saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa mÄ• raá¹‡antiyo phasso, mÄ• raá¹‡antiyÄ•
saÃ±Ã±Ä• , mÄ• raá¹‡antiyÄ• cetanÄ• \Se 549/, mÄ• raá¹‡antiyaá¹ƒ cittanti? na hevaá¹ƒ v
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa mÄ• raá¹‡antiyo phasso, mÄ• raá¹‡antiyÄ•
saÃ±Ã±Ä• , mÄ• raá¹‡antiyÄ• cetanÄ• , mÄ• raá¹‡antiyaá¹ƒ cittanti? Ä• mantÄ• . haÃ±ci n
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa mÄ• raá¹‡antiyo phasso, mÄ• raá¹‡antiyÄ•
saÃ±Ã±Ä• , mÄ• raá¹‡antiyÄ• cetanÄ• , mÄ• raá¹‡antiyaá¹ƒ cittaá¹ƒ, no ca vata re vattabb
``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno kÄ• laá¹ƒ kareyyÄ• â€™â€™ ti.

saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno kÄ• laá¹ƒ kareyyÄ• ti? Ä• mantÄ• . atthi saÃ±
samÄ• pannassa phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittanti? na hevaá¹ƒ vattabbe ... pe
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• citta
kÄ• laá¹ƒ kiriyÄ• , avedanakassa kÄ• laá¹ƒ kiriyÄ• ... pe ... acittakassa kÄ• laá¹ƒ kiriyÄ• ti?
... pe ... nanu saphassakassa kÄ• laá¹ƒ kiriyÄ• ... pe ... sacittakassa kÄ• laá¹ƒ kiriyÄ• ti? Ä•
saphassakassa kÄ• laá¹ƒ kiriyÄ• ... pe ... sacittakassa kÄ• laá¹ƒ kiriyÄ• , no ca vata re vatta
``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno kÄ• laá¹ƒ kareyyÄ• â€™â€™ ti.

saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno kÄ• laá¹ƒ kareyyÄ• ti? Ä• mantÄ• . saÃ±Ã±Ä•
kÄ• ye visaá¹ƒ kameyya, satthaá¹ƒ kameyya, aggi kameyyÄ• ti? na hevaá¹ƒ vattabbe ... pe
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Ee 518/ samÄ• pannassa kÄ• ye visaá¹ƒ na kameyya, satth
aggi na kameyyÄ• ti? Ä• mantÄ• . haÃ±ci \Be 376/ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pa
kameyya, satthaá¹ƒ na kameyya, aggi na kameyya, no ca vata re vattabbe --- ``saÃ±Ã±Ä• v
samÄ• panno kÄ• laá¹ƒ kareyyÄ• â€™â€™ ti.

saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Ne 419/ samÄ• panno kÄ• laá¹ƒ kareyyÄ• ti? Ä• mantÄ• . s
samÄ• pannassa kÄ• ye visaá¹ƒ kameyya, satthaá¹ƒ kameyya, aggi kameyyÄ• ti? Ä• mantÄ
na hevaá¹ƒ vattabbe ... pe ....

<733> saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno na kÄ• laá¹ƒ kareyyÄ• ti? Ä• mantÄ• .
niyato saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno na kÄ• laá¹ƒ kareyyÄ• ti? natthi. haÃ±ci
niyÄ• mena niyato saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno na kÄ• laá¹ƒ kareyya, no ca
``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno na kÄ• laá¹ƒ kareyyÄ• ti.

<734> cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« na kÄ• laá¹ƒ kareyyÄ• ti? Ä• mantÄ• . atthi so n
cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« na kÄ• laá¹ƒ kareyyÄ• ti? natthi. haÃ±ci natthi so niyÄ•
cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« na kÄ• laá¹ƒ kareyya, no ca vata re vattabbe --- ``cakkh
kÄ• laá¹ƒ kareyyÄ• â€™â€™ ti.

tatiyasaÃ±Ã±Ä• vedayitakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(154) 10. asaÃ±Ã±asattupikakathÄ•

<735> saÃ±Ã±Ä• vedayitanirodhasamÄ• patti \Se 551/ asaÃ±Ã±asattupikÄ• ti? Ä• mantÄ•
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa alobho kusalamÅ«laá¹ƒ \Ee 519/, adoso ku
kusalamÅ«laá¹ƒ, saddhÄ• vÄ«riyaá¹ƒ sati samÄ• dhi paÃ±Ã±Ä• ti? na hevaá¹ƒ vattabbe ...
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa alobho kusalamÅ«laá¹ƒ \Be 377/, adoso ku
paÃ±Ã±Ä• ti? Ä• mantÄ• . haÃ±ci natthi saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa al
420/ kusalamÅ«laá¹ƒ, amoho kusalamÅ«laá¹ƒ, saddhÄ• vÄ«riyaá¹ƒ sati samÄ• dhi paÃ±Ã±
--- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• patti asaÃ±Ã±asattupikÄ• â€™â€™ ti.

saÃ±Ã±Ä• vedayitanirodhasamÄ• patti asaÃ±Ã±asattupikÄ• ti? Ä• mantÄ• . atthi saÃ±Ã±Ä
samÄ• pannassa phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittanti? na hevaá¹ƒ vattabbe ... pe
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• citta
maggabhÄ• vanÄ• ... pe ... acittakassa maggabhÄ• vanÄ• ti? na hevaá¹ƒ vattabbe ... pe ...
maggabhÄ• vanÄ• ... pe ... sacittakassa maggabhÄ• vanÄ• ti? Ä• mantÄ• . haÃ±ci saphass
... sacittakassa maggabhÄ• vanÄ• , no ca vata re vattabbe --- ``saÃ±Ã±Ä• vedayitanirodhas
asaÃ±Ã±asattupikÄ• â€™â€™ ti.

saÃ±Ã±Ä• vedayitanirodhasamÄ• patti \Se 552/ asaÃ±Ã±asattupikÄ• ti? Ä• mantÄ• . ye ke
samÄ• pajjanti, sabbe te asaÃ±Ã±asattupikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<736> na vattabbaá¹ƒ --- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• patti asaÃ±Ã±asattupikÄ• â€™
idhÄ• pi asaÃ±Ã±Ä« tatrÄ• pi asaÃ±Ã±Ä«ti? Ä• mantÄ• . haÃ±ci idhÄ• pi asaÃ±Ã±Ä« tatrÄ•
vattabbe --- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• patti asaÃ±Ã±asattupikÄ• â€™â€™ ti.

asaÃ±Ã±asattupikakathÄ• niá¹-á¹-hitÄ• .

15. pannarasamavaggo

(155) 11. kammÅ«pacayakathÄ•

<737> aÃ±Ã±aá¹ƒ \Ee 520/ kammaá¹ƒ aÃ±Ã±o kammÅ«pacayoti? Ä• mantÄ• . aÃ±Ã±o ph
aÃ±Ã±Ä• vedanÄ• , aÃ±Ã±o vedanÅ«pacayo; aÃ±Ã±Ä• saÃ±Ã±Ä• , aÃ±Ã±o saÃ±Ã±Å«pa
aÃ±Ã±o cetanÅ«pacayo; aÃ±Ã±aá¹ƒ cittaá¹ƒ, aÃ±Ã±o cittÅ«pacayo; aÃ±Ã±Ä• saddhÄ• , a
aÃ±Ã±aá¹ƒ vÄ«riyaá¹ƒ, aÃ±Ã±o vÄ«riyÅ«pacayo; aÃ±Ã±Ä• sati, aÃ±Ã±o satÅ«pacayo \Be

aÃ±Ã±o samÄ• dhÅ«pacayo; aÃ±Ã±Ä• paÃ±Ã±Ä• , aÃ±Ã±o paÃ±Ã±Å«pacayo; aÃ±Ã±o rÄ
aÃ±Ã±aá¹ƒ anottappaá¹ƒ, aÃ±Ã±o anottappÅ«pacayoti? na hevaá¹ƒ vattabbe ... pe ....

<738> aÃ±Ã±aá¹ƒ \Se 553/ kammaá¹ƒ, aÃ±Ã±o kammÅ«pacayoti? Ä• mantÄ• . kammÅ«pa
hevaá¹ƒ vattabbe ... pe ....

kammÅ«pacayo kammena sahajÄ• toti, Ä• mantÄ• . kusalena kammena sahajÄ• to kamm
vattabbe ... pe ....

kusalena kammena sahajÄ• to kammÅ«pacayo kusaloti? Ä• mantÄ• . sukhÄ• ya vedanÄ• y
kammÅ«pacayo sukhÄ• ya vedanÄ• ya sampayuttoti? na hevaá¹ƒ vattabbe ... pe ... dukkhÄ
adukkhamasukhÄ• ya vedanÄ• ya sampayuttena kammena sahajÄ• to kammÅ«pacayo adu
sampayuttoti? na hevaá¹ƒ vattabbe ... pe ....

<739> kammÅ«pacayo kammena sahajÄ• toti? Ä• mantÄ• . akusalena kammena sahajÄ• t
hevaá¹ƒ vattabbe ... pe ....

akusalena kammena sahajÄ• to kammÅ«pacayo akusaloti? Ä• mantÄ• . sukhÄ• ya \Ee 521
kammena sahajÄ• to kammÅ«pacayo sukhÄ• ya vedanÄ• ya sampayuttoti? na hevaá¹ƒ vat
vedanÄ• ya ... pe ... adukkhamasukhÄ• ya vedanÄ• ya sampayuttena kammena sahajÄ• to
vedanÄ• ya sampayuttoti? na hevaá¹ƒ vattabbe ... pe ....

<740> kammaá¹ƒ cittena sahajÄ• taá¹ƒ, kammaá¹ƒ sÄ• rammaá¹‡anti? Ä• mantÄ• . kamm
kammÅ«pacayo sÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... kammÅ«pacayo cittena sa
kammÅ«pacayo anÄ• rammaá¹‡oti \Se 554/? Ä• mantÄ• . kammaá¹ƒ cittena sahajÄ• taá¹ƒ,
hevaá¹ƒ vattabbe ... pe ....

kammaá¹ƒ \Be 379/ cittena sahajÄ• taá¹ƒ, cittaá¹ƒ bhijjamÄ• naá¹ƒ kammaá¹ƒ bhijjatÄ«ti? Ä
cittena sahajÄ• to, cittaá¹ƒ bhijjamÄ• naá¹ƒ kammÅ«pacayo bhijjatÄ«ti? na hevaá¹ƒ vattabb

kammÅ«pacayo cittena sahajÄ• to, cittaá¹ƒ bhijjamÄ• naá¹ƒ kammÅ«pacayo na bhijjatÄ«ti?
cittena sahajÄ• taá¹ƒ, cittaá¹ƒ bhijjamÄ• naá¹ƒ kammaá¹ƒ na bhijjatÄ«ti? na hevaá¹ƒ vattabl

<741> kammamhi kammÅ«pacayoti? Ä• mantÄ• . taÃ±Ã±eva kammaá¹ƒ so kammÅ«pacay
....

kammamhi kammÅ«pacayo, kammÅ«pacayato vipÄ• ko nibbattatÄ«ti? Ä• mantÄ• . taÃ±Ã±
kammÅ«pacayo, so kammavipÄ• koti? na hevaá¹ƒ vattabbe ... pe ....

kammamhi kammÅ«pacayo, kammÅ«pacayato vipÄ• ko nibbattati, vipÄ• ko sÄ• rammaá¹‡
sÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... kammÅ«pacayo anÄ• rammaá¹‡oti? Ä• ma
anÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

<742> aÃ±Ã±aá¹ƒ kammaá¹ƒ aÃ±Ã±o kammÅ«pacayoti, Ä• mantÄ• . nanu vuttaá¹ƒ bhaga
ekacco sabyÄ• bajjhampi abyÄ• bajjhampi {sabyÄ• pajjhampi abyÄ• pajjhampi (Katthaci) M
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhampi abyÄ• bajjhampi vacÄ«saá¹…
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, so sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá
sabyÄ• bajjhampi \Se 555/ abyÄ• bajjhampi vacÄ«saá¹…khÄ• raá¹ƒ ... pe ... manosaá¹…kh
sabyÄ• bajjhampi abyÄ• bajjhampi lokaá¹ƒ upapajjati. tamenaá¹ƒ sabyÄ• bajjhampi abyÄ• b
upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• bajjhÄ• pi abyÄ• bajjhÄ• pi phassÄ• phusanti. so sabyÄ
phassehi phuá¹-á¹-ho samÄ• no sabyÄ• bajjhampi abyÄ• bajjhampi vedanaá¹ƒ vedeti vokiá
seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce \Ne 423/ ca vinipÄ• tikÄ• . iti kho, puá¹‡á
upapatti hoti, yaá¹ƒ karoti tena upapajjati, upapannametaá¹ƒ phassÄ• phusanti. evampÄ• h
`kammadÄ• yÄ• dÄ• \Be 380/ sattÄ• â€™ ti vadÄ• mÄ«â€™â€™ ti {MN II 81}. attheva sutt
vattabbaá¹ƒ --- ``aÃ±Ã±aá¹ƒ kammaá¹ƒ, aÃ±Ã±o kammÅ«pacayoâ€™â€™ ti.

kammÅ«pacayakathÄ• niá¹-á¹-hitÄ• .

pannarasamavaggo.

tassuddÄ• naá¹ƒ ---

paccayatÄ• \Ee 523/ vavatthitÄ• , paá¹-iccasamuppÄ• do, addhÄ• , khaá¹‡o layo muhuttaá
anÄ• savÄ• , lokuttarÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ lokuttarÄ• , saÃ±Ã±Ä• v
lokuttarÄ• , saÃ±Ã±Ä• vedayitanirodhasamÄ• patti lokiyÄ• , saÃ±Ã±Ä• vedayitanirodhaá¹ƒ s
sveva maggo asaÃ±Ã±asattupapattiyÄ• \Se 556/, aÃ±Ã±aá¹ƒ kammaá¹ƒ aÃ±Ã±o kammÅ«

tatiyo paá¹‡á¹‡Ä• sako.

tassuddÄ• naá¹ƒ ---

anusayÄ• , saá¹ƒvaro, kappo, mÅ«laÃ±ca vavatthitÄ• ti.

16. soá¸·asamavaggo

(156) 1. niggahakathÄ•

<743> paro \Ee 524/ parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa cittaá¹ƒ
``mÄ• dussiâ€™â€™, ``mÄ• muyhiâ€™â€™, ``mÄ• kilissÄ«â€™â€™ ti niggaá¹‡hÄ• tÄ«t
paro parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa uppanno phasso ``mÄ•
niggaá¹‡hÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paro parassa uppannÄ• vedanÄ• ... pe ...
... uppannÄ• cetanÄ• ... uppannaá¹ƒ cittaá¹ƒ ... uppannÄ• saddhÄ• ... uppannaá¹ƒ vÄ«riy
uppannÄ• sati ... uppanno samÄ• dhi ... pe ... uppannÄ• paÃ±Ã±Ä• ``mÄ• nirujjhÄ«â€™â
hevaá¹ƒ vattabbe ... pe ....

paro \Be 381/ parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa atthÄ• ya rÄ•
dosaá¹ƒ pajahati ... pe ... anottappaá¹ƒ pajahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paro parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa atthÄ• ya maggaá¹ƒ bh
satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti ... pe ... bojjhaá¹…gaá¹ƒ bhÄ• vetÄ«ti \Se 557/? na hevaá¹ƒ

paro parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa atthÄ• ya dukkhaá¹ƒ pa
pajahati, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paro parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . aÃ±Ã±o \Ee 525/ aÃ±Ã±assa kÄ• rak
dukkhaá¹ƒ aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paro parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``attanÄ• va kataá¹ƒ pÄ• paá¹ƒ, attanÄ• saá¹ƒkilissati.

attanÄ• akataá¹ƒ pÄ• paá¹ƒ, attanÄ• va visujjhati.

suddhi asuddhi paccattaá¹ƒ, nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ visodhayeâ€™â€™ ti {Dhp 165} ||

attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``paro parassa cittaá¹ƒ niggaá¹‡h

<744> na vattabbaá¹ƒ --- ``paro parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«â€™â€™ ti? Ä• mantÄ• .
atthi vasÄ«bhÅ«tÄ• ti? Ä• mantÄ• . haÃ±ci atthi balappattÄ• , atthi vasÄ«bhÅ«tÄ• , tena vat
parassa cittaá¹ƒ niggaá¹‡hÄ• tÄ«â€™â€™ ti.

niggahakathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(157) 2. paggahakathÄ•

<745> paro \Se 558/ \Ne 425/ parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro paras
â€™â€™ ``mÄ• dussi, â€™â€™ ``mÄ• muyhi, â€™â€™ ``mÄ• kilissÄ«â€™â€™ ti pagga
... pe ... paro \Be 382/ parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa alobh
janeti ... adosaá¹ƒ kusalamÅ«laá¹ƒ \Ee 526/ janeti ... amohaá¹ƒ kusalamÅ«laá¹ƒ janeti ... sa
vÄ«riyaá¹ƒ janeti ... satiá¹ƒ janeti ... samÄ• dhiá¹ƒ janeti ... paÃ±Ã±aá¹ƒ janetÄ«ti? na hevaá
pe ... paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa uppanno phasso
paggaá¹‡hÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paro parassa uppannÄ• vedanÄ• ... pe ..
``mÄ• nirujjhÄ«â€™â€™ ti paggaá¹‡hÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa atthÄ• ya rÄ• gaá¹ƒ pa
pajahati ... mohaá¹ƒ pajahati ... pe ... anottappaá¹ƒ pajahatÄ«ti? na hevaá¹ƒ vattabbe ... pe

paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa atthÄ• ya maggaá¹ƒ b
satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti ... pe ... bojjhaá¹…gaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe

paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . paro parassa atthÄ• ya dukkhaá¹ƒ p
maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paro \Se 559/ parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . aÃ±Ã±o aÃ±Ã±assa kÄ• ra
dukkhaá¹ƒ aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``atta
pÄ• paá¹ƒ ... pe ... nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ visodhayeâ€™â€™ ti. attheva suttantoti? Ä• mar
vattabbaá¹ƒ --- ``paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«â€™â€™ ti.

<746> na \Ne 426/ vattabbaá¹ƒ --- ``paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«â€™â€™ ti? Ä•
balappattÄ• , atthi vasÄ«bhÅ«tÄ• ti? Ä• mantÄ• . haÃ±ci atthi balappattÄ• , atthi vasÄ«bhÅ«
vattabbe --- ``paro parassa cittaá¹ƒ paggaá¹‡hÄ• tÄ«â€™â€™ ti.

paggahakathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(158) 3. sukhÄ• nuppadÄ• nakathÄ•

<747> paro \Be 383/ parassa sukhaá¹ƒ anuppadetÄ«ti? Ä• mantÄ• . paro parassa dukkhaá
hevaá¹ƒ vattabbe ... pe ... paro parassa dukkhaá¹ƒ na anuppadetÄ«ti? Ä• mantÄ• . paro par
560/ anuppadetÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paro parassa sukhaá¹ƒ anuppadetÄ«ti? Ä
attano sukhaá¹ƒ anuppadeti, aÃ±Ã±esaá¹ƒ sukhaá¹ƒ anuppadeti, tassa sukhaá¹ƒ anuppade
... pe ... paro parassa nevattano, na aÃ±Ã±esaá¹ƒ, na tassa sukhaá¹ƒ anuppadetÄ«ti? Ä• m
parassa nevattano, na aÃ±Ã±esaá¹ƒ, na tassa sukhaá¹ƒ \Ee 528/ anuppadeti, no ca vata re
parassa sukhaá¹ƒ anuppadetÄ«â€™â€™ ti.

paro parassa sukhaá¹ƒ anuppadetÄ«ti? Ä• mantÄ• . aÃ±Ã±o aÃ±Ã±assa kÄ• rako, paraá¹.
aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<748> na vattabbaá¹ƒ --- ``paro parassa sukhaá¹ƒ anuppadetÄ«â€™â€™ ti? Ä• mantÄ• . n
etadavoca --- ``bahÅ«naá¹ƒ vata no bhagavÄ• dukkhadhammÄ• naá¹ƒ apahattÄ• , bahÅ«n
sukhadhammÄ• naá¹ƒ upahattÄ• , bahÅ«naá¹ƒ vata no bhagavÄ• akusalÄ• naá¹ƒ dhammÄ
no bhagavÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upahattÄ• â€™â€™ ti {MN II 148 laá¹-ukikopa
Ä• mantÄ• . tena hi paro parassa sukhaá¹ƒ anuppadetÄ«ti.

sukhÄ• nuppadÄ• nakathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(159) 4. adhigayhamanasikÄ• rakathÄ•

<749> adhigayha \Se 561/ \Ne 427/ manasi karotÄ«ti? Ä• mantÄ• . tena cittena taá¹ƒ cittaá
hevaá¹ƒ vattabbe ... pe ... tena cittena taá¹ƒ cittaá¹ƒ pajÄ• nÄ• tÄ«ti? Ä• mantÄ• \Be 384/. t
cittaá¹ƒ ``cittaâ€™â€™ nti pajÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ... tena cittena taá¹ƒ
``cittaâ€™â€™ nti pajÄ• nÄ• tÄ«ti? Ä• mantÄ• . taá¹ƒ cittaá¹ƒ tassa cittassa Ä• rammaá¹‡a
vattabbe ... pe ....

taá¹ƒ cittaá¹ƒ tassa cittassa Ä• rammaá¹‡anti? Ä• mantÄ• . tena phassena taá¹ƒ phassaá¹ƒ
vedanÄ• ya ... pe ... tÄ• ya saÃ±Ã±Ä• ya ... tÄ• ya cetanÄ• ya ... tena cittena ... tena vitakke
vicÄ• rena ... tÄ• ya pÄ«tiyÄ• ... tÄ• ya satiyÄ• ... tÄ• ya paÃ±Ã±Ä• ya taá¹ƒ paÃ±Ã±aá¹ƒ p
vattabbe ... pe ....

<750> atÄ«taá¹ƒ ``atÄ«taâ€™â€™ nti manasikaronto, anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ n
hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ ``atÄ«taâ€™â€™ nti manasikaronto, anÄ• gataá¹ƒ ``an
manasi karotÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ sa
hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ ``atÄ«taâ€™â€™ nti manasikaronto, paccuppannaá¹ƒ ``paccuppannaâ€™â€™ n
hevaá¹ƒ vattabbe ... pe ... atÄ«taá¹ƒ ``atÄ«taâ€™â€™ nti manasikaronto, paccuppannaá¹ƒ
manasi karotÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ sa
hevaá¹ƒ vattabbe ... pe ....

atÄ«taá¹ƒ \Se 562/ ``atÄ«taâ€™â€™ nti manasikaronto, anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™
paccuppannaá¹ƒ ``paccuppannaâ€™â€™ nti manasi karotÄ«ti? na hevaá¹ƒ vattabbe ... pe
``atÄ«taâ€™â€™ nti manasikaronto, anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ nti \Ne 428/ manas
``paccuppannaâ€™â€™ nti manasi karotÄ«ti? Ä• mantÄ• . tiá¹‡á¹‡aá¹ƒ phassÄ• naá¹ƒ ... p
cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<751> anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ nti manasikaronto, atÄ«taá¹ƒ ``atÄ«taâ€™â€™ n
530/ hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ nti manasikaronto, atÄ«t
manasi karotÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ sa
hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ nti manasikaronto, paccuppannaá¹ƒ ``paccuppannaâ€™
hevaá¹ƒ vattabbe ... pe ... anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ nti manasikaronto, paccuppan
nti manasi karotÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinnaá¹ƒ cittÄ• naá¹ƒ
na hevaá¹ƒ vattabbe ... pe ....

anÄ• gataá¹ƒ \Be 385/ ``anÄ• gataâ€™â€™ nti manasikaronto, atÄ«taá¹ƒ ``atÄ«taâ€™â€™
paccuppannaá¹ƒ ``paccuppannaâ€™â€™ nti manasi karotÄ«ti? na hevaá¹ƒ vattabbe ... pe
``anÄ• gataâ€™â€™ nti manasikaronto, atÄ«taá¹ƒ ``atÄ«taâ€™â€™ nti manasi karoti, pacc
``paccuppannaâ€™â€™ nti manasi karotÄ«ti? Ä• mantÄ• . tiá¹‡á¹‡aá¹ƒ phassÄ• naá¹ƒ ... p
cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<752> paccuppannaá¹ƒ ``paccuppannaâ€™â€™ nti manasikaronto \Se 563/, atÄ«taá¹ƒ ``a
karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ ``paccuppannaâ€™â€™ nti mana
``atÄ«taâ€™â€™ nti manasi karotÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... dvinn
samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ ``paccuppannaâ€™â€™ nti manasikaronto, anÄ• gataá¹ƒ ``anÄ• gataâ€™
\Ee 531/ hevaá¹ƒ vattabbe ... pe ... paccuppannaá¹ƒ ``paccuppannaâ€™â€™ nti manasikar
``anÄ• gataâ€™â€™ nti manasi karotÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ• naá¹ƒ ... pe ... d
samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paccuppannaá¹ƒ \Ne 429/ ``paccuppannaâ€™â€™ nti manasikaronto, atÄ«taá¹ƒ ``atÄ«taâ
anÄ• gataá¹ƒ ``anÄ• gataâ€™â€™ nti manasi karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... pacc
``paccuppannaâ€™â€™ nti manasikaronto, atÄ«taá¹ƒ ``atÄ«taâ€™â€™ nti manasi karoti, a
``anÄ• gataâ€™â€™ nti manasi karotÄ«ti? Ä• mantÄ• . tiá¹‡á¹‡aá¹ƒ phassÄ• naá¹ƒ ... pe ..
samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<753> na vattabbaá¹ƒ --- ``adhigayha manasi karotÄ«â€™â€™ ti? Ä• mantÄ• . nanu vuttaá

``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

``sabbe saá¹…khÄ• rÄ• dukkhÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

``sabbe \Se 564/ dhammÄ• anattÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti {Dhp 277-279} ||

attheva suttantoti? Ä• mantÄ• . tena hi adhigayha manasi karotÄ«ti.

adhigayhamanasikÄ• rakathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(160) 5. rÅ«paá¹ƒ hetÅ«tikathÄ•

<754> rÅ«paá¹ƒ \Be 386/ \Ee 532/ hetÅ«ti? Ä• mantÄ• . alobho hetÅ«ti? na hevaá¹ƒ vattab
... pe ... amoho hetu ... lobho hetu ... doso hetu ... moho hetÅ«ti? na hevaá¹ƒ vattabbe ... pe

rÅ«paá¹ƒ \Ne 430/ hetÅ«ti? Ä• mantÄ• . sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ..
hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ...
Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, n
--- ``rÅ«paá¹ƒ hetÅ«â€™â€™ ti.

<755> alobho hetu sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä•
sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe

... amoho hetu ... lobho hetu ... doso hetu ... moho hetu sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-
paá¹‡idhÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ \Se 565/ hetu sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ hetu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä•
anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe
hetu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• \
amoho hetu ... lobho hetu ... doso hetu ... moho hetu anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<756> na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ hetÅ«â€™â€™ ti? Ä• mantÄ• . nanu mahÄ• bhÅ«tÄ•
{upÄ• dÄ• rÅ«pÄ• naá¹ƒ (Ce Ee Katthaci) } upÄ• dÄ• yahetÅ«ti? Ä• mantÄ• . haÃ±ci mahÄ
upÄ• dÄ• yahetu, tena vata re vattabbe --- ``rÅ«paá¹ƒ hetÅ«â€™â€™ ti.

rÅ«paá¹ƒ hetÅ«tikathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(161) 6. rÅ«paá¹ƒ sahetukantikathÄ•

<757> rÅ«paá¹ƒ \Be 387/ sahetukanti? Ä• mantÄ• . alobhahetunÄ• ti? na hevaá¹ƒ vattabbe
\Ne 431/ ... pe ... amohahetunÄ• ti ... pe ... lobhahetunÄ• ... pe ... dosahetunÄ• ... pe ... mo
hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ \Se 566/ sahetukanti? Ä• mantÄ• . sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ
na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe
Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, n
--- ``rÅ«paá¹ƒ sahetukaâ€™â€™ nti.

<758> alobho sahetuko sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti
sahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na heva
... adoso \Ee 534/ sahetuko ... pe ... amoho ... saddhÄ• ... vÄ«riyaá¹ƒ ... sati ... samÄ• dhi ...
lobho ... doso ... moho ... mÄ• no ... diá¹-á¹-hi ... vicikicchÄ• ... thinaá¹ƒ ... uddhaccaá¹ƒ ... a
... anottappaá¹ƒ sahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡
rÅ«paá¹ƒ sahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«
... pe ....

rÅ«paá¹ƒ sahetukaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idh

sahetuko anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ
rÅ«paá¹ƒ sahetukaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idh
sahetuko ... pe ... anottappaá¹ƒ sahetukaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-a
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<759> na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ sahetukaâ€™â€™ nti? Ä• mantÄ• . nanu rÅ«paá¹ƒ sa
Ä• mantÄ• . haÃ±ci rÅ«paá¹ƒ sappaccayaá¹ƒ, tena vata re vattabbe --- ``rÅ«paá¹ƒ sahetuka

rÅ«paá¹ƒ sahetukantikathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(162) 7. rÅ«paá¹ƒ kusalÄ• kusalantikathÄ•

<760> rÅ«paá¹ƒ \Be 388/ \Ne 432/ kusalanti? Ä• mantÄ• . sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-
paá¹‡idhÄ«ti? Ä• mantÄ• . haÃ±ci \Ee 535/ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-an
ca vata re vattabbe --- ``rÅ«paá¹ƒ kusalaâ€™â€™ nti.

<761> alobho kusalo sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä
kusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹

adoso kusalo ... pe ... amoho kusalo ... pe ... saddhÄ• ... vÄ«riyaá¹ƒ ... sati ... samÄ• dhi ...
paÃ±Ã±Ä• kusalÄ• sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti?
kusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹

rÅ«paá¹ƒ kusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«
kusalo anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• \Se 568/ ... pe ... paá¹‡idhÄ«ti? na h
....

rÅ«paá¹ƒ kusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«
kusalo ... pe ... paÃ±Ã±Ä• kusalÄ• anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe
hevaá¹ƒ vattabbe ... pe ....

<762> rÅ«paá¹ƒ akusalanti? Ä• mantÄ• . sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• .
hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ...

433/? Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡
vattabbe --- ``rÅ«paá¹ƒ akusalaâ€™â€™ nti ... pe ....

<763> lobho akusalo sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä
rÅ«paá¹ƒ akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti
... pe ... doso ... moho ... mÄ• no ... pe ... anottappaá¹ƒ akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ, atthi
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti \Be 389/? Ä• mantÄ• . rÅ«paá¹ƒ akusalaá¹ƒ sÄ• ram
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

rÅ«paá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ
akusalo anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ
rÅ«paá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ
moho ... pe ... anottappaá¹ƒ akusalaá¹ƒ anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ•
na hevaá¹ƒ vattabbe ... pe ....

<764> na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ kusalampi akusalampÄ«â€™â€™ ti? Ä• mantÄ• . nan
vacÄ«kammaá¹ƒ kusalampi akusalampÄ«ti? Ä• mantÄ• . haÃ±ci kÄ• yakammaá¹ƒ vacÄ«ka
vata re vattabbe --- ``rÅ«paá¹ƒ kusalampi akusalampÄ«â€™â€™ ti.

rÅ«paá¹ƒ kusalÄ• kusalantikathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(163) 8. rÅ«paá¹ƒ vipÄ• kotikathÄ•

<765> rÅ«paá¹ƒ vipÄ• koti? Ä• mantÄ• . rÅ«paá¹ƒ sukhavedaniyaá¹ƒ dukkhavedaniyaá¹ƒ a
537/, sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, adukk
vedanÄ• ya sampayuttaá¹ƒ, phassena sampayuttaá¹ƒ ... pe ... cittena sampayuttaá¹ƒ, sÄ• r
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu na sukhavedaniy
dukkhavedaniyaá¹ƒ ... pe ... anÄ• rammaá¹‡aá¹ƒ, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá
haÃ±ci na sukhavedaniyaá¹ƒ na dukkhavedaniyaá¹ƒ ... pe ... anÄ• rammaá¹‡aá¹ƒ, natthi tas
pe ... paá¹‡idhi, no ca vata re vattabbe --- ``rÅ«paá¹ƒ vipÄ• koâ€™â€™ ti.

<766> phasso vipÄ• ko, phasso sukhavedaniyo dukkhavedaniyo ... pe ... sÄ• rammaá¹‡o \
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ vipÄ• ko, rÅ«paá¹ƒ sukhaved
dukkhavedaniyaá¹ƒ ... pe ... sÄ• rammaá¹‡aá¹ƒ, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡i
vattabbe ... pe ....

rÅ«paá¹ƒ vipÄ• ko \Be 390/, rÅ«paá¹ƒ na sukhavedaniyaá¹ƒ na dukkhavedaniyaá¹ƒ ... pe ...
natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä• mantÄ• . phasso vipÄ• ko, phasso n
dukkhavedaniyo ... pe ... anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ
vattabbe ... pe ....

<767> na vattabbaá¹ƒ --- ``rÅ«paá¹ƒ vipÄ• koâ€™â€™ ti? Ä• mantÄ• . nanu kammassa ka
cittacetasikÄ• dhammÄ• vipÄ• koti? Ä• mantÄ• . haÃ±ci kammassa katattÄ• uppannÄ• c
tena vata re vattabbe --- ``kammassa katattÄ• uppannaá¹ƒ rÅ«paá¹ƒ vipÄ• koâ€™â€™ ti.

rÅ«paá¹ƒ vipÄ• kotikathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(164) 9. rÅ«paá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ•

<768> atthi \Ee 538/ rÅ«paá¹ƒ rÅ«pÄ• vacaranti? Ä• mantÄ• . samÄ• pattesiyaá¹ƒ upapatte
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ, samÄ• pattesiyena cittena upapattesiyena cittena
diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagataá¹ƒ \Ne 435/ sahajÄ• taá¹ƒ saá¹ƒsaá¹-á
571/ ekuppÄ• daá¹ƒ ekanirodhaá¹ƒ ekavatthukaá¹ƒ ekÄ• rammaá¹‡anti? na hevaá¹ƒ vattab
samÄ• pattesiyaá¹ƒ na upapattesiyaá¹ƒ na diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ, na samÄ• p
upapattesiyena cittena na diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagataá¹ƒ sahajÄ• t
sampayuttaá¹ƒ ekuppÄ• daá¹ƒ ekanirodhaá¹ƒ ekavatthukaá¹ƒ ekÄ• rammaá¹‡anti? Ä• man
samÄ• pattesiyaá¹ƒ na upapattesiyaá¹ƒ na diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ, na samÄ• p
... ekÄ• rammaá¹‡aá¹ƒ, no ca vata re vattabbe --- ``atthi rÅ«paá¹ƒ rÅ«pÄ• vacaraâ€™â€™ n

<769> atthi rÅ«paá¹ƒ arÅ«pÄ• vacaranti? Ä• mantÄ• . samÄ• pattesiyaá¹ƒ upapattesiyaá¹ƒ
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ, samÄ• pattesiyena cittena upapattesiyena cittena
diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagataá¹ƒ sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ s
ekanirodhaá¹ƒ ekavatthukaá¹ƒ ekÄ• rammaá¹‡anti? na hevaá¹ƒ vattabbe ... pe ... nanu na s
upapattesiyaá¹ƒ na diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ, na samÄ• pattesiyena cittena \Be 3
ekÄ• rammaá¹‡anti? Ä• mantÄ• . haÃ±ci na samÄ• pattesiyaá¹ƒ na upapattesiyaá¹ƒ ... pe ...
ekÄ• rammaá¹‡aá¹ƒ, no ca vata re vattabbe --- ``atthi rÅ«paá¹ƒ arÅ«pÄ• vacaraâ€™â€™ nt

<770> na vattabbaá¹ƒ --- ``atthi rÅ«paá¹ƒ rÅ«pÄ• vacaraá¹ƒ, atthi rÅ«paá¹ƒ arÅ«pÄ• vacar
nanu kÄ• mÄ• vacarakammassa katattÄ• rÅ«paá¹ƒ kÄ• mÄ• vacaranti? Ä• mantÄ• . haÃ±c
rÅ«paá¹ƒ kÄ• mÄ• vacaraá¹ƒ \Se 572/ \Ee 539/, tena vata re vattabbe --- ``rÅ«pÄ• vacaraka
rÅ«pÄ• vacaraá¹ƒ, arÅ«pÄ• vacarakammassa katattÄ• rÅ«paá¹ƒ arÅ«pÄ• vacaraâ€™â€™

rÅ«paá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• niá¹-á¹-hitÄ• .

16. soá¸·asamavaggo

(165) 10. rÅ«pÄ• rÅ«padhÄ• tupariyÄ• pannakathÄ•

<771> rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . samÄ• pattesiyo upapattes
diá¹-á¹-hadhammasukhavihÄ• ro, samÄ• pattesiyena cittena upapattesiyena cittena diá¹-á¹-
cittena \Ne 436/ sahagato sahajÄ• to saá¹ƒsaá¹-á¹-ho sampayutto ekuppÄ• do ekanirodho e
ekÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... nanu na samÄ• pattesiyo na upapattesiyo
diá¹-á¹-hadhammasukhavihÄ• ro, na samÄ• pattesiyena cittena ... pe ... ekavatthuko ekÄ• r
haÃ±ci na samÄ• pattesiyo na upapattesiyo na diá¹-á¹-hadhammasukhavihÄ• ro, na samÄ•
... ekavatthuko ekÄ• rammaá¹‡o, no ca vata re vattabbe --- ``rÅ«parÄ• go rÅ«padhÄ• tupari

<772> rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . saddarÄ• go saddadhÄ• tu
vattabbe ... pe ... rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . gandharÄ• go ...
... phoá¹-á¹-habbarÄ• go phoá¹-á¹-habbadhÄ• tupariyÄ• pannoti? na hevaá¹ƒ vattabbe ... pe

saddarÄ• go \Se 573/ \Be 392/ na vattabbaá¹ƒ --- ``saddadhÄ• tupariyÄ• pannoâ€™â€™ ti
vattabbaá¹ƒ --- ``rÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ... gan
rasarÄ• go ... pe ... phoá¹-á¹-habbarÄ• go na vattabbaá¹ƒ --- ``phoá¹-á¹-habbadhÄ• tupariyÄ
Ä• mantÄ• \Ee 540/. rÅ«parÄ• go na vattabbaá¹ƒ --- ``rÅ«padhÄ• tupariyÄ• pannoâ€™â€™
pe ....

<773> arÅ«parÄ• go arÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . arÅ«parÄ• go na vattabb
``arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ... arÅ«parÄ• go arÅ
Ä• mantÄ• . samÄ• pattesiyo upapattesiyo diá¹-á¹-hadhammasukhavihÄ• ro, samÄ• pattesi
cittena diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagato sahajÄ• to saá¹ƒsaá¹-á¹-ho sam
ekanirodho ekavatthuko ekÄ• rammaá¹‡oti? na hevaá¹ƒ vattabbe ... pe ... nanu na samÄ• p
na diá¹-á¹-hadhammasukhavihÄ• ro, na samÄ• pattesiyena cittena ... pe ... ekavatthuko ekÄ
haÃ±ci na samÄ• pattesiyo na upapattesiyo na diá¹-á¹-hadhammasukhavihÄ• ro, na samÄ•
upapattesiyena cittena na diá¹-á¹-hadhammasukhavihÄ• rena cittena sahagato sahajÄ• to s
ekuppÄ• do ekanirodho ekavatthuko ekÄ• rammaá¹‡o, no ca vata re vattabbe --- ``arÅ«parÄ
arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti.

<774> arÅ«parÄ• go arÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . saddarÄ• go saddadhÄ•
hevaá¹ƒ vattabbe ... pe ... arÅ«parÄ• go arÅ«padhÄ• tupariyÄ• pannoti? Ä• mantÄ• . gandh
... pe ... phoá¹-á¹-habbarÄ• go phoá¹-á¹-habbadhÄ• tupariyÄ• pannoti? na hevaá¹ƒ vattabbe

saddarÄ• go na vattabbaá¹ƒ --- ``saddadhÄ• tupariyÄ• pannoâ€™â€™ ti? Ä• mantÄ• . arÅ
``arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ... gandharÄ• go ... p
... phoá¹-á¹-habbarÄ• go na vattabbaá¹ƒ --- ``phoá¹-á¹-habbadhÄ• tupariyÄ• pannoâ€™â€™
na vattabbaá¹ƒ --- ``arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti? na \Ee 541/ hevaá¹ƒ vattabbe

<775> na vattabbaá¹ƒ --- ``rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• panno, arÅ«parÄ• go arÅ«pa
Ä• mantÄ• . nanu kÄ• marÄ• go kÄ• madhÄ• tupariyÄ• pannoti \Be 393/? Ä• mantÄ• . haÃ±
kÄ• madhÄ• tupariyÄ• panno, tena vata re vattabbe --- ``rÅ«parÄ• go rÅ«padhÄ• tupariyÄ•
arÅ«padhÄ• tupariyÄ• pannoâ€™â€™ ti.

rÅ«parÄ• go rÅ«padhÄ• tupariyÄ• panno arÅ«parÄ• go arÅ«padhÄ• tupariyÄ• pannotikath

rÅ«pÄ• rÅ«padhÄ• tupariyÄ• pannakathÄ• niá¹-á¹-hitÄ• .

soá¸·asamavaggo.

tassuddÄ• naá¹ƒ ---

cittaniggaho, cittapaggaho, sukhÄ• nuppadÄ• naá¹ƒ, adhigayha manasikÄ• ro, rÅ«paá¹ƒ he
rÅ«paá¹ƒ kusalampi akusalampi, rÅ«paá¹ƒ vipÄ• ko, atthi rÅ«paá¹ƒ rÅ«pÄ• vacaraá¹ƒ atthi
arÅ«pÄ• vacaraá¹ƒ, sabbe kilesÄ• kÄ• madhÄ• tupariyÄ• pannÄ• ti.

á¹• 11 17. sattarasamavaggo

(166) 1. arahato puÃ±Ã±Å«pacayakathÄ•

<776> atthi \Ee 542/ \Ne 438/ arahato puÃ±Ã±Å«pacayoti? Ä• mantÄ• . atthi arahato apuÃ±
vattabbe ... pe ... natthi arahato apuÃ±Ã±Å«pacayoti? Ä• mantÄ• . natthi arahato puÃ±Ã±Å«
vattabbe ... pe ....

<777> atthi arahato puÃ±Ã±Å«pacayoti? Ä• mantÄ• . arahÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ra
Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, gatisaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karoti
kammaá¹ƒ karoti, issariyasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karoti, adhipaccasaá¹ƒvattaniyaá¹ƒ
{Ä• dhipaccasaá¹ƒvattanikaá¹ƒ (?) } kammaá¹ƒ karoti, mahÄ• bhogasaá¹ƒvattaniyaá¹ƒ kam
mahÄ• parivÄ• rasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karoti, devasobhagyasaá¹ƒvattaniyaá¹ƒ kam
manussasobhagyasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<778> atthi arahato puÃ±Ã±Å«pacayoti? Ä• mantÄ• . arahÄ• Ä• cinÄ• tÄ«ti? na hevaá¹ƒ v
apacinÄ• tÄ«ti? na hevaá¹ƒ vattabbe \Be 394/ ... pe ... arahÄ• pajahatÄ«ti ... pe ... arahÄ•
pe ... arahÄ• visinetÄ«ti ... pe ... arahÄ• ussinetÄ«ti ... pe ... arahÄ• vidhÅ«petÄ«ti \Se 576
arahÄ• sandhÅ«petÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu \Ee 543/ arahÄ• nevÄ• cinÄ•
apacinitvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ• nevÄ• cinÄ• ti nÄ• pacinÄ• ti apacinitvÄ•
vattabbe --- ``atthi arahato puÃ±Ã±Å«pacayoâ€™â€™ ti.

nanu arahÄ• neva pajahati na upÄ• diyati pajahitvÄ• á¹-hito, neva visineti na ussineti visin
neva vidhÅ«peti na sandhÅ«peti vidhÅ«petvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ• neva
vidhÅ«petvÄ• á¹-hito, no ca vata re vattabbe --- ``atthi arahato puÃ±Ã±Å«pacayoâ€™â€™

<779> natthi arahato puÃ±Ã±Å«pacayoti? Ä• mantÄ• . arahÄ• dÄ• naá¹ƒ dadeyyÄ• ti? Ä•
dÄ• naá¹ƒ dadeyya, no ca vata re vattabbe --- ``natthi arahato puÃ±Ã±Å«pacayoâ€™â€™ t

arahÄ• cÄ«varaá¹ƒ dadeyya ... pe ... piá¹‡á¸• apÄ• taá¹ƒ dadeyya ... senÄ• sanaá¹ƒ dadey
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ dadeyya ... khÄ• danÄ«yaá¹ƒ dadeyya ... bhojanÄ
pÄ• nÄ«yaá¹ƒ dadeyya ... cetiyaá¹ƒ vandeyya ... cetiye mÄ• laá¹ƒ Ä• ropeyya ... gandhaá¹ƒ
vilepanaá¹ƒ Ä• ropeyya ... pe ... cetiyaá¹ƒ abhidakkhiá¹‡aá¹ƒ {padakkhiá¹‡aá¹ƒ (?) } kareyy
haÃ±ci arahÄ• cetiyaá¹ƒ abhidakkhiá¹‡aá¹ƒ kareyya, no ca vata re vattabbe --- ``natthi arah
puÃ±Ã±Å«pacayoâ€™â€™ ti.

atthi arahato puÃ±Ã±Å«pacayotikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(167) 2. natthi arahato akÄ• lamaccÅ«tikathÄ•

<780> natthi \Se 577/ arahato akÄ• lamaccÅ«ti? Ä• mantÄ• . natthi arahantaghÄ• takoti? n
... atthi arahantaghÄ• takoti? Ä• mantÄ• . atthi \Be 395/ \Ee 544/ arahato akÄ• lamaccÅ«ti?
... pe ... natthi arahato akÄ• lamaccÅ«ti? Ä• mantÄ• . yo arahantaá¹ƒ jÄ«vitÄ• voropeti, sati
jÄ«vitÄ• vasese jÄ«vitÄ• voropeti, asati jÄ«vite jÄ«vitÄ• vasese jÄ«vitÄ• voropetÄ«ti? sati j
jÄ«vitÄ• vasese jÄ«vitÄ• voropetÄ«ti. haÃ±ci sati jÄ«vite jÄ«vitÄ• vasese jÄ«vitÄ• voropeti
vattabbe --- ``natthi arahato akÄ• lamaccÅ«â€™â€™ ti. asati jÄ«vite jÄ«vitÄ• vasese jÄ«vit
arahantaghÄ• takoti? na hevaá¹ƒ vattabbe ... pe ....

<781> natthi arahato akÄ• lamaccÅ«ti? Ä• mantÄ• . arahato kÄ• ye visaá¹ƒ na kameyya, s
na kameyyÄ• ti? na hevaá¹ƒ vattabbe ... pe ... nanu arahato kÄ• ye visaá¹ƒ kameyya \Ne 44
aggi kameyyÄ• ti? Ä• mantÄ• . haÃ±ci arahato kÄ• ye visaá¹ƒ kameyya, satthaá¹ƒ kameyya

re vattabbe --- ``natthi arahato akÄ• lamaccÅ«â€™â€™ ti.

arahato kÄ• ye visaá¹ƒ na kameyya, satthaá¹ƒ na kameyya, aggi na kameyyÄ• ti? Ä• mant
arahantaghÄ• takoti? na hevaá¹ƒ vattabbe ... pe ....

<782> atthi \Se 578/ arahato akÄ• lamaccÅ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---
saÃ±cetanikÄ• naá¹ƒ kammÄ• naá¹ƒ katÄ• naá¹ƒ upacitÄ• naá¹ƒ appaá¹-isaá¹ƒveditvÄ• by
kho diá¹-á¹-heva dhamme upapajjaá¹ƒ vÄ• apare vÄ• pariyÄ• yeâ€™â€™ ti. attheva sutta
tena hi natthi arahato akÄ• lamaccÅ«ti.

natthi arahato akÄ• lamaccÅ«tikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(168) 3. sabbamidaá¹ƒ kammatotikathÄ•

<783> sabbamidaá¹ƒ kammatoti? Ä• mantÄ• . kammampi kammatoti? na hevaá¹ƒ vattabbe
kammatoti? Ä• mantÄ• . sabbamidaá¹ƒ pubbekatahetÅ«ti? na hevaá¹ƒ \Be 396/ vattabbe ...
kammatoti? Ä• mantÄ• . sabbamidaá¹ƒ kammavipÄ• katoti? na hevaá¹ƒ vattabbe ... pe ....

<784> sabbamidaá¹ƒ kammavipÄ• katoti? Ä• mantÄ• . kammavipÄ• kena pÄ• á¹‡aá¹ƒ han
pÄ• á¹‡Ä• tipÄ• to saphaloti? Ä• mantÄ• . kammavipÄ• ko saphaloti? na hevaá¹ƒ vattabbe
aphaloti? Ä• mantÄ• . pÄ• á¹‡Ä• tipÄ• to aphaloti? na hevaá¹ƒ vattabbe ... pe ....

kammavipÄ• kena \Ne 441/ adinnaá¹ƒ Ä• diyeyya ... pe ... musÄ• bhaá¹‡eyya ... pisuá¹‡aá
pharusaá¹ƒ bhaá¹‡eyya ... samphaá¹ƒ palapeyya ... sandhiá¹ƒ chindeyya ... nillopaá¹ƒ harey
ekÄ• gÄ• rikaá¹ƒ kareyya ... paripanthe tiá¹-á¹-heyya ... paradÄ• raá¹ƒ gaccheyya ... gÄ• ma
kareyya ... nigamaghÄ• takaá¹ƒ kareyya ... kammavipÄ• kena dÄ• naá¹ƒ dadeyya ... cÄ«var
piá¹‡á¸• apÄ• taá¹ƒ dadeyya ... senÄ• sanaá¹ƒ dadeyya ... gilÄ• napaccayabhesajjaparikkhÄ
Ä• mantÄ• . gilÄ• napaccayabhesajjaparikkhÄ• ro saphaloti? Ä• mantÄ• . kammavipÄ• ko s
... pe ... kammavipÄ• ko aphaloti? Ä• mantÄ• . gilÄ• napaccayabhesajjaparikkhÄ• ro aphalo
... pe ....

<785> na vattabbaá¹ƒ --- ``sabbamidaá¹ƒ kammatoâ€™â€™ ti? Ä• mantÄ• . nanu vuttaá¹ƒ

``kammunÄ• vattatÄ« {vattati (Ee Katthaci, MN II 460), vattate (?) } loko, kammunÄ• vatta
Katthaci, MN II 460), vattate (?) } pajÄ• .

kammanibandhanÄ• sattÄ• , rathassÄ• á¹‡Ä«va yÄ• yato {MN II 460; Sn 659} ||

``kammena kittiá¹ƒ labhate pasaá¹ƒsaá¹ƒ,

kammena jÄ• niÃ±ca vadhaÃ±ca bandhaá¹ƒ.

taá¹ƒ kammaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ viditvÄ• ,

kasmÄ• vade natthi kammanti lokeâ€™â€™ ti ||

attheva suttantoti? Ä• mantÄ• . tena hi ``sabbamidaá¹ƒ kammatoâ€™â€™ ti.

sabbamidaá¹ƒ kammatotikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(169) 4. indriyabaddhakathÄ•

<786> indriyabaddhaÃ±Ã±eva \Be 397/ dukkhanti? Ä• mantÄ• . indriyabaddhaÃ±Ã±eva \Se
saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ \Ee 547/ \Ne 442/ khayadhammaá¹ƒ vayadhamm
nirodhadhammaá¹ƒ vipariá¹‡Ä• madhammanti? na hevaá¹ƒ vattabbe ... pe ... nanu anindriya
saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadham
vipariá¹‡Ä• madhammanti? Ä• mantÄ• . haÃ±ci anindriyabaddhaá¹ƒ aniccaá¹ƒ saá¹…khata
khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammaá¹ƒ vipariá¹‡Ä• ma
--- ``indriyabaddhaÃ±Ã±eva dukkhaâ€™â€™ nti.

anindriyabaddhaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ ... pe ... vipariá¹‡Ä
na dukkhanti? Ä• mantÄ• . indriyabaddhaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ ... pe ... vipariá¹‡Ä•
dukkhanti? na hevaá¹ƒ vattabbe ... pe ....

indriyabaddhaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ ... pe ... vipariá¹‡Ä• madhammaá¹ƒ, taÃ±ca du
{idaá¹ƒ-pucchÄ• dvayena purimapucchÄ• dvayassa purato bhavitabbaá¹ƒ}? Ä• mantÄ• . an
saá¹…khataá¹ƒ ... pe ... vipariá¹‡Ä• madhammaá¹ƒ, taÃ±ca dukkhanti {idaá¹ƒ-pucchÄ• dvay
purato bhavitabbaá¹ƒ}? na hevaá¹ƒ vattabbe ... pe ....

<787> indriyabaddhaÃ±Ã±eva dukkhanti? Ä• mantÄ• . nanu yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ
bhagavatÄ• --- ``anindriyabaddhaá¹ƒ aniccaâ€™â€™ nti? Ä• mantÄ• . haÃ±ci yadaniccaá¹
15} vuttaá¹ƒ bhagavatÄ• --- anindriyabaddhaá¹ƒ aniccaá¹ƒ, no ca vata re vattabbe --- ``indr

dukkhaâ€™â€™ nti.

<788> na vattabbaá¹ƒ --- ``indriyabaddhaÃ±Ã±eva dukkhaâ€™â€™ nti? Ä• mantÄ• . yathÄ
pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati, evamevaá¹ƒ anindriyabaddhassa dukkh
brahmacariyaá¹ƒ vussatÄ«ti \Se 581/? na hevaá¹ƒ vattabbe ... pe ... yathÄ• indriyabaddhaá
pariÃ±Ã±Ä• taá¹ƒ na puna uppajjati \Ee 548/, evamevaá¹ƒ anindriyabaddhaá¹ƒ dukkhaá¹ƒ p
uppajjatÄ«ti? na hevaá¹ƒ vattabbe. tena hi indriyabaddhaÃ±Ã±eva dukkhanti.

indriyabaddhakathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(170) 5. á¹-hapetvÄ• ariyamaggantikathÄ•

<789> á¹-hapetvÄ• \Be 398/ \Ne 443/ ariyamaggaá¹ƒ avasesÄ• saá¹…khÄ• rÄ• dukkhÄ•
dukkhoti? na hevaá¹ƒ vattabbe ... pe ... dukkhasamudayopi dukkhoti? Ä• mantÄ• . tÄ«á¹‡ev
hevaá¹ƒ vattabbe ... pe ... tÄ«á¹‡eva ariyasaccÄ• nÄ«ti? Ä• mantÄ• . nanu cattÄ• ri ariyasa
bhagavatÄ• --- dukkhaá¹ƒ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagÄ• minÄ« pa
cattÄ• ri ariyasaccÄ• ni vuttÄ• ni bhagavatÄ• --- dukkhaá¹ƒ, dukkhasamudayo, dukkhanirod
paá¹-ipadÄ• ; no ca vata re vattabbe --- ``tÄ«á¹‡eva ariyasaccÄ• nÄ«â€™â€™ ti.

dukkhasamudayopi dukkhoti? Ä• mantÄ• . kenaá¹-á¹-henÄ• ti? aniccaá¹-á¹-hena. ariyamag
ariyamaggo dukkhoti? na \Ee 549/ hevaá¹ƒ vattabbe ... pe ....

ariyamaggo anicco, so ca na dukkhoti? Ä• mantÄ• . dukkhasamudayo anicco, so ca na duk
vattabbe ... pe ... dukkhasamudayo anicco, so ca dukkhoti? Ä• mantÄ• . ariyamaggo anicco
hevaá¹ƒ vattabbe ... pe ....

<790> na vattabbaá¹ƒ --- ``á¹-hapetvÄ• ariyamaggaá¹ƒ avasesÄ• saá¹…khÄ• rÄ• dukkhÄ
sÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti? Ä• mantÄ• . haÃ±ci sÄ• dukkhanirodhagÄ•
vattabbe --- ``á¹-hapetvÄ• ariyamaggaá¹ƒ avasesÄ• saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti.

á¹-hapetvÄ• ariyamaggantikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(171) 6. na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tikathÄ•

<791> na \Ne 444/ vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™
saá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã
Ä• mantÄ• . haÃ±ci saá¹…gho Ä• huneyyo pÄ• huneyyo \Be 399/ dakkhiá¹‡eyyo aÃ±jalikar
puÃ±Ã±akkhettaá¹ƒ lokassa, tena vata re vattabbe --- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá

na vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti? Ä• mantÄ•
aá¹-á¹-hapurisapuggalÄ• dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci cattÄ
purisapuggalÄ• dakkhiá¹‡eyyÄ• \Se 583/ \Ee 550/ vuttÄ• bhagavatÄ• , tena vata re vattab
dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti.

na vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti? Ä• mantÄ•
saá¹…ghassa dÄ• naá¹ƒ dentÄ«ti? Ä• mantÄ• . haÃ±ci atthi keci saá¹…ghassa dÄ• naá¹ƒ d
--- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti. nanu atthi keci saá¹…ghass
... piá¹‡á¸• apÄ• taá¹ƒ denti ... senÄ• sanaá¹ƒ denti ... gilÄ• napaccayabhesajjaparikkhÄ• ra
khÄ• danÄ«yaá¹ƒ denti ... bhojanÄ«yaá¹ƒ denti ... pe ... pÄ• nÄ«yaá¹ƒ dentÄ«ti? Ä• mantÄ•
saá¹…ghassa pÄ• nÄ«yaá¹ƒ denti, tena vata re vattabbe --- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá

na vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti? Ä• mantÄ•

``Ä• hutiá¹ƒ jÄ• tavedova, mahÄ• meghaá¹ƒva medanÄ«.

saá¹…gho samÄ• dhisampanno, paá¹-iggaá¹‡hÄ• ti dakkhiá¹‡aâ€™â€™ nti ||

attheva suttantoti? Ä• mantÄ• . tena hi saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«ti.

<792> saá¹…gho \Ne 445/ dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«ti? Ä• mantÄ• . maggo paá¹
paá¹-iggaá¹‡hÄ• tÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«tikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(172) 7. na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«tikathÄ•

<793> na \Ee 551/ \Se 584/ vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«â€™â€™
saá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã

Ä• mantÄ• . haÃ±ci saá¹…gho Ä• huneyyo ... pe ... anuttaraá¹ƒ \Be 400/ puÃ±Ã±akkhettaá¹
vattabbe --- ``saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«â€™â€™ ti.

na vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«â€™â€™ ti? Ä• mantÄ• . nanu ca
aá¹-á¹-ha purisapuggalÄ• dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci cattÄ
purisapuggalÄ• dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• , tena vata re vattabbe --- ``saá¹…gho
visodhetÄ«â€™â€™ ti.

na vattabbaá¹ƒ --- ``saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«â€™â€™ ti? Ä• mantÄ• . nanu att
dÄ• naá¹ƒ datvÄ• dakkhiá¹‡aá¹ƒ Ä• rÄ• dhentÄ«ti? Ä• mantÄ• . haÃ±ci atthi keci saá¹…gh
dakkhiá¹‡aá¹ƒ Ä• rÄ• dhenti, tena vata re vattabbe --- ``saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ

nanu atthi keci saá¹…ghassa cÄ«varaá¹ƒ datvÄ• ... pe ... piá¹‡á¸• apÄ• taá¹ƒ datvÄ• ... pe
datvÄ• ... gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ datvÄ• ... khÄ• danÄ«yaá¹ƒ datvÄ• ...
pe ... pÄ• nÄ«yaá¹ƒ \Ne 446/ datvÄ• dakkhiá¹‡aá¹ƒ Ä• rÄ• dhentÄ«ti? Ä• mantÄ• . haÃ±ci
saá¹…ghassa pÄ• nÄ«yaá¹ƒ datvÄ• dakkhiá¹‡aá¹ƒ Ä• rÄ• dhenti, tena vata re vattabbe ---
visodhetÄ«â€™â€™ ti.

<794> saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«ti? Ä• mantÄ• . maggo \Ee 552/ visodheti, phal
hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«tikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(173) 8. na vattabbaá¹ƒ saá¹…gho bhuÃ±jatÄ«tikathÄ•

<795> na vattabbaá¹ƒ --- ``saá¹…gho bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«â€™â€™ ti? Ä• m
saá¹…ghabhattÄ• ni karonti, uddesabhattÄ• ni karonti, yÄ• gupÄ• nÄ• ni karontÄ«ti? Ä• ma
saá¹…ghabhattÄ• ni karonti, uddesabhattÄ• ni karonti, yÄ• gupÄ• nÄ• ni karonti, tena vata r
``saá¹…gho bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«â€™â€™ ti.

na \Be 401/ vattabbaá¹ƒ --- ``saá¹…gho bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«â€™â€™ ti? Ä
bhagavatÄ• --- ``gaá¹‡abhojanaá¹ƒ paramparabhojanaá¹ƒ atirittabhojanaá¹ƒ anatirittabhoja
Ä• mantÄ• . haÃ±ci vuttaá¹ƒ bhagavatÄ• --- ``gaá¹‡abhojanaá¹ƒ paramparabhojanaá¹ƒ atir
anatirittabhojanaá¹ƒâ€™â€™, tena vata re vattabbe --- ``saá¹…gho bhuÃ±jati pivati khÄ• da

na vattabbaá¹ƒ --- ``saá¹…gho bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«â€™â€™ ti? Ä• mantÄ•

vuttÄ• ni bhagavatÄ• --- ambapÄ• naá¹ƒ, jambupÄ• naá¹ƒ \Se 586/, cocapÄ• naá¹ƒ, mocap
{madhupÄ• naá¹ƒ (Ce Se Ke Ee) Vin I 300 pana passitabbaá¹ƒ} muddikapÄ• naá¹ƒ, sÄ• luk
phÄ• rusakapÄ• nanti? Ä• mantÄ• . haÃ±ci aá¹-á¹-ha pÄ• nÄ• ni vuttÄ• ni bhagavatÄ• --- a
cocapÄ• naá¹ƒ, mocapÄ• naá¹ƒ, madhukapÄ• naá¹ƒ, muddikapÄ• naá¹ƒ \Ee 553/, sÄ• luka
tena vata re vattabbe --- ``saá¹…gho bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«â€™â€™ ti.

<796> saá¹…gho bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«ti? Ä• mantÄ• . maggo bhuÃ±jati piva
phalaá¹ƒ bhuÃ±jati pivati khÄ• dati sÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

na vattabbaá¹ƒ saá¹…gho bhuÃ±jatÄ«tikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(174) 9. na vattabbaá¹ƒ saá¹…ghassadinnaá¹ƒ mahapphalantikathÄ•

<797> na vattabbaá¹ƒ --- ``saá¹…ghassa dinnaá¹ƒ mahapphalaâ€™â€™ nti? Ä• mantÄ• .
pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• t
saá¹…gho Ä• huneyyo ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa, tena vata re vattab
dinnaá¹ƒ mahapphalaâ€™â€™ nti.

na vattabbaá¹ƒ --- ``saá¹…ghassa dinnaá¹ƒ mahapphalaâ€™â€™ nti? Ä• mantÄ• . nanu ca
purisapuggalÄ• dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci cattÄ• ro puris
purisapuggalÄ• \Se 587/ dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• , tena vata re vattabbe --- ``s
mahapphalaâ€™â€™ nti.

<798> na \Be 402/ vattabbaá¹ƒ --- ``saá¹…ghassa dinnaá¹ƒ mahapphalaâ€™â€™ nti? Ä• n
bhagavatÄ• --- ``saá¹…ghe, gotami, dehi, saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ•
{MN III 376}. attheva \Ee 554/ suttantoti? Ä• mantÄ• . tena hi saá¹…ghassa dinnaá¹ƒ mahap

na \Ne 448/ vattabbaá¹ƒ --- ``saá¹…ghassa dinnaá¹ƒ mahapphalaâ€™â€™ nti? Ä• mantÄ•
bhagavantaá¹ƒ etadavoca ---

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, kattha dinnaá¹ƒ mahapphalanti ||

``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaâ€™â€™ nti {SN a I 2

``eso hi saá¹…gho vipulo mahaggato,

esappameyyo udadhÄ«va sÄ• garo.

ete hi seá¹-á¹-hÄ• naravÄ«rasÄ• vakÄ• {narasÄ«hasÄ• vakÄ• (Katthaci) },

pabhaá¹…karÄ• dhammamudÄ«rayanti ||

``tesaá¹ƒ sudinnaá¹ƒ suhutaá¹ƒ suyiá¹-á¹-haá¹ƒ,

ye saá¹…ghamuddissa dadanti dÄ• naá¹ƒ.

sÄ• \Se 588/ dakkhiá¹‡Ä• saá¹…ghagatÄ• patiá¹-á¹-hitÄ• ,

mahapphalÄ• lokavidÅ«na vaá¹‡á¹‡itÄ• ||

``etÄ• disaá¹ƒ yaÃ±Ã±amanussarantÄ• ,

ye vedajÄ• tÄ• vicaranti {viharanti (Ce Katthaci) } loke.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ,

aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti {Vv 645, 754} ||

attheva \Ee 555/ suttantoti? Ä• mantÄ• . tena hi saá¹…ghassa dinnaá¹ƒ mahapphalanti.

na vattabbaá¹ƒ saá¹…ghassa dinnaá¹ƒ mahapphalantikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(175) 10. na vattabbaá¹ƒ buddhassadinnaá¹ƒ mahapphalantikathÄ•

<799> na \Be 403/ \Ne 449/ vattabbaá¹ƒ --- ``buddhassa dinnaá¹ƒ mahapphalaâ€™â€™ nt
dvipadÄ• naá¹ƒ aggo, dvipadÄ• naá¹ƒ seá¹-á¹-ho, dvipadÄ• naá¹ƒ pamokkho, dvipadÄ• naá
pavaro asamo asamasamo appaá¹-isamo appaá¹-ibhÄ• go appaá¹-ipuggaloti? Ä• mantÄ• .
aggo, dvipadÄ• naá¹ƒ seá¹-á¹-ho, dvipadÄ• naá¹ƒ pamokkho, dvipadÄ• naá¹ƒ uttamo, dvipa
asamasamo appaá¹-isamo appaá¹-ibhÄ• go appaá¹-ipuggalo, tena vata re vattabbe --- ``buc
mahapphalaâ€™â€™ nti.

na vattabbaá¹ƒ --- ``buddhassa dinnaá¹ƒ mahapphalaâ€™â€™ nti? Ä• mantÄ• . atthi koci b
sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• yÄ• ti? natthi \Se 589/. haÃ±ci natthi koci buddhena sam
samÄ• dhinÄ• paÃ±Ã±Ä• ya, tena vata re vattabbe --- ``buddhassa dinnaá¹ƒ mahapphalaâ

na vattabbaá¹ƒ --- ``buddhassa dinnaá¹ƒ mahapphalaâ€™â€™ nti? Ä• mantÄ• . nanu vutta

``nayimasmiá¹ƒ vÄ• loke parasmiá¹ƒ \Ee 556/ vÄ• pana,

buddhena seá¹-á¹-ho ca samo ca vijjati.

yamÄ• huneyyÄ• naá¹ƒ aggataá¹ƒ gato,

puÃ±Ã±atthikÄ• naá¹ƒ vipulapphalesinaâ€™â€™ nti {Vv 1047} ||

attheva suttantoti? Ä• mantÄ• . tena hi buddhassa dinnaá¹ƒ mahapphalanti.

na vattabbaá¹ƒ buddhassa dinnaá¹ƒ mahapphalantikathÄ• niá¹-á¹-hitÄ• .

17. sattarasamavaggo

(176) 11. dakkhiá¹‡Ä• visuddhikathÄ•

<800> dÄ• yakatova \Ne 450/ dÄ• naá¹ƒ visujjhati, no paá¹-iggÄ• hakatoti? Ä• mantÄ• . na
paá¹-iggÄ• hakÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡eyyÄ• aÃ±jalikaraá¹‡Ä«yÄ• anu
lokassÄ• ti? Ä• mantÄ• \Be 404/. haÃ±ci atthi keci paá¹-iggÄ• hakÄ• Ä• huneyyÄ• pÄ• hu
aÃ±jalikaraá¹‡Ä«yÄ• anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa, no ca vata re vattabbe --- ``d
visujjhati, no paá¹-iggÄ• hakatoâ€™â€™ ti.

dÄ• yakatova dÄ• naá¹ƒ visujjhati, no paá¹-iggÄ• hakatoti? Ä• mantÄ• \Se 590/. nanu cattÄ
aá¹-á¹-ha purisapuggalÄ• dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci cattÄ
purisapuggalÄ• dakkhiá¹‡eyyÄ• vuttÄ• bhagavatÄ• , no ca vata re vattabbe --- ``dÄ• yaka

no paá¹-iggÄ• hakatoâ€™â€™ ti.

dÄ• yakatova dÄ• naá¹ƒ visujjhati, no paá¹-iggÄ• hakatoti? Ä• mantÄ• . nanu \Ee 557/ atthi
dÄ• naá¹ƒ datvÄ• dakkhiá¹‡aá¹ƒ Ä• rÄ• dhentÄ«ti? Ä• mantÄ• . haÃ±ci atthi keci sotÄ• par
dakkhiá¹‡aá¹ƒ Ä• rÄ• dhenti, no ca vata re vattabbe --- ``dÄ• yakatova dÄ• naá¹ƒ visujjhati,
paá¹-iggÄ• hakatoâ€™â€™ ti.

nanu atthi keci sakadÄ• gÄ• missa ... pe ... anÄ• gÄ• missa ... pe ... arahato dÄ• naá¹ƒ dat
Ä• rÄ• dhentÄ«ti? Ä• mantÄ• . haÃ±ci atthi keci arahato dÄ• naá¹ƒ datvÄ• dakkhiá¹‡aá¹ƒ Ä
vattabbe --- ``dÄ• yakatova dÄ• naá¹ƒ visujjhati, no paá¹-iggÄ• hakatoâ€™â€™ ti.

<801> paá¹-iggÄ• hakato dÄ• naá¹ƒ visujjhatÄ«ti? Ä• mantÄ• . aÃ±Ã±o aÃ±Ã±assa kÄ• ral
sukhadukkhaá¹ƒ, aÃ±Ã±o karoti aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«ti? na hevaá¹ƒ vattabbe ... pe .

dÄ• yakatova dÄ• naá¹ƒ visujjhati, no paá¹-iggÄ• hakatoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhag
451/ kho imÄ• , Ä• nanda, dakkhiá¹‡Ä• visuddhiyo! katamÄ• catasso? atthÄ• nanda, dakk
visujjhati, no paá¹-iggÄ• hakato; atthÄ• nanda, dakkhiá¹‡Ä• paá¹-iggÄ• hakato visujjhati, no
atthÄ• nanda, dakkhiá¹‡Ä• dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato ca; atthÄ• nanda,
dÄ• yakato visujjhati, no paá¹-iggÄ• hakato. imÄ• kho, Ä• nanda, catasso dakkhiá¹‡Ä• visu
381}. attheva \Be 405/ suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``dÄ• yakatova dÄ•
paá¹-iggÄ• hakatoâ€™â€™ ti.

dakkhiá¹‡Ä• visuddhikathÄ• niá¹-á¹-hitÄ• .

sattarasamavaggo.

tassuddÄ• naá¹ƒ ---

atthi \Se 592/ \Ee 558/ arahato puÃ±Ã±Å«pacayo, natthi arahato akÄ• lamaccu, sabbamida
indriyabaddhaÃ±Ã±eva dukkhaá¹ƒ, á¹-hapetvÄ• ariyamaggaá¹ƒ avasesÄ• saá¹…khÄ• rÄ•
dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ• ti, saá¹…gho dakkhiá¹‡aá¹ƒ visodheti, saá¹…gho bhuÃ±jati
saá¹…ghassa dinnaá¹ƒ mahapphalaá¹ƒ, atthi dÄ• naá¹ƒ visuddhiyÄ• ti {visujjhatÄ«ti (Se) }.

18. aá¹-á¹-hÄ• rasamavaggo

(177) 1. manussalokakathÄ•

<802> na \Ee 559/ vattabbaá¹ƒ --- ``buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«â€™â

buddhavutthÄ• ni cetiyÄ• ni Ä• rÄ• mavihÄ• ragÄ• manigamanagarÄ• ni raá¹-á¹-hÄ• ni jana
atthi buddhavutthÄ• ni cetiyÄ• ni Ä• rÄ• mavihÄ• ragÄ• manigamanagarÄ• ni raá¹-á¹-hÄ• ni
vattabbe --- ``buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

na vattabbaá¹ƒ --- ``buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«â€™â€™ ti? Ä• mantÄ
jÄ• to, bodhiyÄ• mÅ«le abhisambuddho, bÄ• rÄ• á¹‡asiyaá¹ƒ bhagavatÄ• dhammacakkaá
452/ cetiye Ä• yusaá¹…khÄ• ro ossaá¹-á¹-ho, kusinÄ• rÄ• yaá¹ƒ bhagavÄ• parinibbutoti? Ä
bhagavÄ• lumbiniyÄ• jÄ• to ... pe ... kusinÄ• rÄ• yaá¹ƒ bhagavÄ• parinibbuto, tena vata re
bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

na vattabbaá¹ƒ --- ``buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«â€™â€™ ti? Ä• mantÄ
--- ``ekamidÄ• haá¹ƒ, bhikkhave, samayaá¹ƒ ukkaá¹-á¹-hÄ• yaá¹ƒ viharÄ• mi subhagavane
\Be 406/ {DN II 91}; ``ekamidÄ• haá¹ƒ, bhikkhave, samayaá¹ƒ uruvelÄ• yaá¹ƒ viharÄ• mi aja
paá¹-hamÄ• bhisambuddhoâ€™â€™ ti {AN a IV 21}; ``ekamidÄ• haá¹ƒ, bhikkhave, samaya
veá¸·uvane kaá¸·andakanivÄ• peâ€™â€™ ti {DN II 180}; ``ekamidÄ• haá¹ƒ, bhikkhave, sam
viharÄ• mi jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™â€™ ti \Ee 560/; ``ekamidÄ• ha
vesÄ• liyaá¹ƒ viharÄ• mi mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaâ€™â€™ nti {DN III 11}! at
tena hi buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«ti.

<803> buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• sÄ«ti? Ä• mantÄ• . nanu bhagavÄ• lok
lokaá¹ƒ abhibhuyya viharati anupalitto lokenÄ• ti {AN a IV 36}? Ä• mantÄ• . haÃ±ci bhagavÄ
saá¹ƒvaá¸• á¸• ho, lokaá¹ƒ abhibhuyya viharati anupalitto lokena, no ca vata re vattabbe ---
manussaloke aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

manussalokakathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(178) 2. dhammadesanÄ• kathÄ•

<804> na vattabbaá¹ƒ --- ``buddhena bhagavatÄ• dhammo desitoâ€™â€™ ti? Ä• mantÄ•
desitoti. abhinimmito jino satthÄ• sammÄ• sambuddho sabbaÃ±Ã±Å« sabbadassÄ• vÄ« dh
dhammappaá¹-isaraá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

na \Ne 453/ vattabbaá¹ƒ --- ``buddhena bhagavatÄ• dhammo desitoâ€™â€™ ti? Ä• mantÄ
Ä• nandena desitoti. Ä• yasmÄ• Ä• nando jino satthÄ• sammÄ• sambuddho sabbaÃ±Ã±Å
dhammappaá¹-isaraá¹‡oti? na hevaá¹ƒ vattabbe ... pe ....

<805> na vattabbaá¹ƒ --- ``buddhena bhagavatÄ• dhammo desitoâ€™â€™ ti? Ä• mantÄ•
bhagavatÄ• --- ``saá¹ƒkhittenapi kho ahaá¹ƒ, sÄ• riputta, dhammaá¹ƒ deseyyaá¹ƒ; vitthÄ• r
ahaá¹ƒ, sÄ• riputta, dhammaá¹ƒ deseyyaá¹ƒ; saá¹ƒkhittavitthÄ• renapi kho ahaá¹ƒ, sÄ• ripu
deseyyaá¹ƒ; aÃ±Ã±Ä• tÄ• ro ca dullabhÄ• â€™â€™ ti {AN a III 33 sÄ• riputtasutte}! attheva
tena hi buddhena bhagavatÄ• dhammo desitoti.

<806> na vattabbaá¹ƒ --- ``buddhena bhagavatÄ• dhammo desitoâ€™â€™ ti? Ä• mantÄ•
`` `abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi, no anabhiÃ±Ã±Ä• ya; sanidÄ• r
desemi, no anidÄ• naá¹ƒ \Se 595/; sappÄ• á¹-ihÄ• riyÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ des
tassa {yaÃ±cassa (Ce Ee Katthaci) } mayhaá¹ƒ, bhikkhave, abhiÃ±Ã±Ä• ya dhammaá¹ƒ des
sanidÄ• naá¹ƒ dhammaá¹ƒ desayato no anidÄ• naá¹ƒ, sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ d
karaá¹‡Ä«yo ovÄ• do karaá¹‡Ä«yÄ• anusÄ• sanÄ«; alaÃ±ca pana vo, bhikkhave, tuá¹-á¹-h
alaá¹ƒ somanassÄ• ya --- sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá
imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne dasasahassilokadhÄ• tu akam
attheva suttantoti? Ä• mantÄ• . tena hi buddhena bhagavatÄ• dhammo desitoti.

dhammadesanÄ• kathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(179) 3. karuá¹‡Ä• kathÄ•

<807> natthi buddhassa bhagavato karuá¹‡Ä• ti? Ä• mantÄ• . natthi buddhassa bhagavato
562/ hevaá¹ƒ vattabbe ... pe ... natthi buddhassa bhagavato karuá¹‡Ä• ti? Ä• mantÄ• . natth
muditÄ• ... pe ... upekkhÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

atthi buddhassa bhagavato mettÄ• ti? Ä• mantÄ• . atthi buddhassa bhagavato karuá¹‡Ä• ti
pe ... atthi buddhassa \Se 596/ bhagavato muditÄ• ... pe ... upekkhÄ• ti? Ä• mantÄ• . atthi b
karuá¹‡Ä• ti? na hevaá¹ƒ vattabbe ... pe ....

natthi \Be 408/ buddhassa bhagavato karuá¹‡Ä• ti? Ä• mantÄ• . bhagavÄ• akÄ• ruá¹‡ikoti
pe ... nanu bhagavÄ• kÄ• ruá¹‡iko lokahito lokÄ• nukampako lokatthacaroti? Ä• mantÄ• . h
lokahito lokÄ• nukampako lokatthacaro, no ca vata re vattabbe --- ``natthi buddhassa bhaga
ti ... pe ....

natthi buddhassa bhagavato karuá¹‡Ä• ti? Ä• mantÄ• . nanu bhagavÄ• mahÄ• karuá¹‡Ä•
Ä• mantÄ• . haÃ±ci bhagavÄ• mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajji, no ca vata re
buddhassa bhagavato karuá¹‡Ä• â€™â€™ ti.

<808> atthi buddhassa bhagavato karuá¹‡Ä• ti? Ä• mantÄ• . bhagavÄ• sarÄ• goti? na hev
natthi buddhassa bhagavato karuá¹‡Ä• ti.

karuá¹‡Ä• kathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(180) 4. gandhajÄ• tikathÄ•

<809> buddhassa \Ee 563/ bhagavato uccÄ• rapassÄ• vo ativiya aÃ±Ã±e gandhajÄ• te adh
Ä• mantÄ• . bhagavÄ• gandhabhojÄ«ti? na \Se 597/ hevaá¹ƒ vattabbe ... pe ... nanu bhaga
bhuÃ±jatÄ«ti? Ä• mantÄ• . haÃ±ci bhagavÄ• odanakummÄ• saá¹ƒ bhuÃ±jati, no ca vata re
bhagavato uccÄ• rapassÄ• vo ativiya aÃ±Ã±e gandhajÄ• te adhiggaá¹‡hÄ• tÄ«â€™â€™ ti.

buddhassa bhagavato uccÄ• rapassÄ• vo ativiya aÃ±Ã±e gandhajÄ• te adhiggaá¹‡hÄ• tÄ«
buddhassa bhagavato uccÄ• rapassÄ• vaá¹ƒ nhÄ• yanti vilimpanti ucchÄ• denti {uccÄ• rent
peá¸·Ä• ya paá¹-isÄ• menti karaá¹‡á¸• Ä• ya nikkhipanti Ä• paá¹‡e pasÄ• renti, tena ca gan
karontÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

gandhajÄ• tikathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(181) 5. ekamaggakathÄ•

<810> ekena \Be 409/ ariyamaggena cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti? Ä•
phassÄ• naá¹ƒ ... pe ... catunnaá¹ƒ saÃ±Ã±Ä• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ
ariyamaggena cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti? Ä• mantÄ• . sotÄ• pattima
vattabbe ... pe ... sakadÄ• gÄ• mi ... pe ... anÄ• gÄ• mimaggenÄ• ti? na hevaá¹ƒ vattabbe ..

katamena maggenÄ• ti? arahattamaggenÄ• ti. arahattamaggena sakkÄ• yadiá¹-á¹-hiá¹ƒ vic
sÄ«labbataparÄ• mÄ• saá¹ƒ \Se 598/ jahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... arahattamagg
sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ jahatÄ«ti? Ä• mantÄ• . na
saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ sotÄ• pattiphalaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti? Ä• mantÄ• . h
saá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ sotÄ• pattiphalaá¹ƒ vuttaá¹ƒ \Ne 456/ bhagavatÄ• , no ca
``arahattamaggena sakkÄ• yadiá¹-á¹-hiá¹ƒ vicikicchaá¹ƒ sÄ«labbataparÄ• mÄ• saá¹ƒ jahatÄ

arahattamaggena oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahatÄ«ti
... arahattamaggena oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahatÄ«
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vaá¹ƒ sakadÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ bhaga
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vaá¹ƒ sakadÄ• gÄ• miphalaá¹ƒ vuttaá¹ƒ bhaga
``arahattamaggena oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gaá¹ƒ oá¸·Ä• rikaá¹ƒ byÄ• pÄ• daá¹ƒ jahatÄ«

arahattamaggena aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ aá¹‡usahagataá¹ƒ byÄ• pÄ• daá¹ƒ j
... pe ... arahattamaggena aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ aá¹‡usahagataá¹ƒ byÄ• pÄ•
\Ee 565/. nanu kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ anÄ• gÄ• mipha
Ä• mantÄ• . haÃ±ci kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ anÄ• gÄ• m
vata re vattabbe --- ``arahattamaggena aá¹‡usahagataá¹ƒ kÄ• marÄ• gaá¹ƒ aá¹‡usahagata
jahatÄ«â€™â€™ ti.

<811> na vattabbaá¹ƒ --- ``ekena ariyamaggena cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sacchikar
bhagavatÄ• sotÄ• pattimaggo bhÄ• vitoti? Ä• mantÄ• \Se 599/ \Be 410/. bhagavÄ• sotÄ•
... pe ... bhagavatÄ• sakadÄ• gÄ• mi ... pe ... anÄ• gÄ• mimaggo bhÄ• vitoti? Ä• mantÄ• . I
hevaá¹ƒ vattabbe ... pe ....

<812> bhagavÄ• ekena ariyamaggena cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sacchikaroti, sÄ• v
cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sacchikarontÄ«ti? Ä• mantÄ• . sÄ• vakÄ• buddhassa bhag
anadhigataá¹ƒ adhigacchanti asacchikataá¹ƒ sacchikarontÄ«ti? na hevaá¹ƒ vattabbe ... pe .

ekamaggakathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(182) 6. jhÄ• nasaá¹…kantikathÄ•

<813> jhÄ• nÄ• \Ne 457/ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . paá¹-hamÄ• \Ee 566/
saá¹…kamatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... jhÄ• nÄ• jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• n
catutthaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paá¹-hamÄ• jhÄ• nÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . yÄ• paá¹-ham
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va dutiyassa jhÄ• nassa uppÄ• dÄ• ya Ä• vaá¹-á¹-a
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

paá¹-hamÄ• jhÄ• nÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamati, na vattabbaá¹ƒ \Se 600/ --- ``yÄ
uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va dutiyassa jhÄ• nassa uppÄ• dÄ• y

paá¹‡idhÄ«â€™â€™ ti? Ä• mantÄ• . dutiyaá¹ƒ jhÄ• naá¹ƒ anÄ• vaá¹-á¹-entassa uppajjati ...
uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu dutiyaá¹ƒ jhÄ• naá¹ƒ Ä• vaá¹-á¹-entassa up
paá¹‡idahantassa uppajjatÄ«ti? Ä• mantÄ• . haÃ±ci dutiyaá¹ƒ jhÄ• naá¹ƒ Ä• vaá¹-á¹-entass
paá¹‡idahantassa uppajjati, no ca vata re vattabbe --- ``paá¹-hamÄ• jhÄ• nÄ• dutiyaá¹ƒ jhÄ
saá¹…kamatÄ«â€™â€™ ti ... pe ....

paá¹-hamÄ• jhÄ• nÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . paá¹-hamaá¹ƒ
manasikaroto uppajjatÄ«ti? Ä• mantÄ• . dutiyaá¹ƒ jhÄ• naá¹ƒ kÄ• me Ä• dÄ«navato manasi
hevaá¹ƒ vattabbe ... pe ....

paá¹-hamaá¹ƒ \Ee 567/ jhÄ• naá¹ƒ savitakkaá¹ƒ savicÄ• ranti? Ä• mantÄ• \Be 411/. dutiya
savitakkaá¹ƒ savicÄ• ranti? na hevaá¹ƒ vattabbe ... pe ... paá¹-hamÄ• jhÄ• nÄ• dutiyaá¹ƒ jh
saá¹…kamatÄ«ti? Ä• mantÄ• . taÃ±Ã±eva paá¹-hamaá¹ƒ jhÄ• naá¹ƒ taá¹ƒ dutiyaá¹ƒ jhÄ• na
pe ....

<814> dutiyÄ• \Ne 458/ jhÄ• nÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . yÄ•
uppÄ• dÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va tatiyassa jhÄ• nassa uppÄ• dÄ• y
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

dutiyÄ• jhÄ• nÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamati, na vattabbaá¹ƒ --- ``yÄ• dutiyassa jh
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va tatiyassa jhÄ• nassa uppÄ• dÄ• ya Ä• vaá¹-á¹-a
paá¹‡idhÄ«â€™â€™ ti? Ä• mantÄ• \Se 601/. tatiyaá¹ƒ jhÄ• naá¹ƒ anÄ• vaá¹-á¹-entassa up
appaá¹‡idahantassa uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu tatiyaá¹ƒ jhÄ• naá¹ƒ Ä
uppajjati ... pe ... paá¹‡idahantassa uppajjatÄ«ti? Ä• mantÄ• . haÃ±ci tatiyaá¹ƒ jhÄ• naá¹ƒ Ä
uppajjati ... pe ... paá¹‡idahantassa uppajjati, no ca vata re vattabbe --- ``dutiyÄ• jhÄ• nÄ•
jhÄ• naá¹ƒ saá¹…kamatÄ«â€™â€™ ti.

dutiyÄ• jhÄ• nÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . dutiyaá¹ƒ jhÄ• naá¹ƒ
manasikaroto uppajjatÄ«ti? Ä• mantÄ• . tatiyaá¹ƒ jhÄ• naá¹ƒ vitakkavicÄ• re Ä• dÄ«navato
na hevaá¹ƒ vattabbe ... pe ....

dutiyaá¹ƒ jhÄ• naá¹ƒ sappÄ«tikanti? Ä• mantÄ• . tatiyaá¹ƒ jhÄ• naá¹ƒ sappÄ«tikanti? na \E
... pe ... dutiyÄ• jhÄ• nÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . taÃ±Ã±eva d
tatiyaá¹ƒ jhÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<815> tatiyÄ• jhÄ• nÄ• catutthaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . yÄ• tatiyas
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va catutthassa jhÄ• nassa uppÄ• dÄ• ya Ä• vaá¹-á
paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

tatiyÄ• jhÄ• nÄ• catutthaá¹ƒ jhÄ• naá¹ƒ saá¹…kamati, na vattabbaá¹ƒ --- ``yÄ• tatiyassa j
Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, sÄ• va catutthassa jhÄ• nassa uppÄ• dÄ• ya Ä• vaá¹-á
paá¹‡idhÄ«â€™â€™ ti? Ä• mantÄ• . catutthaá¹ƒ jhÄ• naá¹ƒ anÄ• vaá¹-á¹-entassa uppajjati
appaá¹‡idahantassa \Se 602/ uppajjatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu catutthaá¹ƒ j
Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa \Ne 459/ uppajjatÄ«ti? Ä• mantÄ• . h
catutthaá¹ƒ jhÄ• naá¹ƒ Ä• vaá¹-á¹-entassa uppajjati ... pe ... paá¹‡idahantassa uppajjati, no
vattabbe --- ``tatiyÄ• jhÄ• nÄ• catutthaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«â€™â€™ ti.

tatiyÄ• jhÄ• nÄ• catutthaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . tatiyaá¹ƒ jhÄ• naá
manasikaroto uppajjatÄ«ti? Ä• mantÄ• . catutthaá¹ƒ jhÄ• naá¹ƒ pÄ«tiá¹ƒ Ä• dÄ«navato man
hevaá¹ƒ vattabbe ... pe ....

tatiyaá¹ƒ jhÄ• naá¹ƒ sukhasahagatanti? Ä• mantÄ• . catutthaá¹ƒ jhÄ• naá¹ƒ sukhasahagata
vattabbe ... pe ... tatiyÄ• jhÄ• nÄ• catutthaá¹ƒ jhÄ• naá¹ƒ saá¹…kamatÄ«ti? Ä• mantÄ• . ta
jhÄ• naá¹ƒ taá¹ƒ catutthaá¹ƒ jhÄ• nanti? na hevaá¹ƒ vattabbe ... pe ....

<816> na vattabbaá¹ƒ --- ``jhÄ• nÄ• jhÄ• naá¹ƒ saá¹…kamatÄ«â€™â€™ ti? Ä• mantÄ• . n
``idha, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja
{AN a II 13; a IV 163}! attheva suttantoti? Ä• mantÄ• . tena hi jhÄ• nÄ• jhÄ• naá¹ƒ saá¹…ka

jhÄ• nasaá¹…kantikathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(183) 7. jhÄ• nantarikakathÄ•

<817> atthi \Se 603/ jhÄ• nantarikÄ• ti? Ä• mantÄ• . atthi phassantarikÄ• ... pe ... atthi saÃ
hevaá¹ƒ vattabbe ... pe ....

atthi jhÄ• nantarikÄ• ti? Ä• mantÄ• . dutiyassa ca jhÄ• nassa tatiyassa ca jhÄ• nassa antar
jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

atthi \Ne 460/ jhÄ• nantarikÄ• ti? Ä• mantÄ• . tatiyassa ca jhÄ• nassa catutthassa ca jhÄ• n
jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

dutiyassa ca jhÄ• nassa tatiyassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• ti? Ä• mantÄ
jhÄ• nassa tatiyassa ca jhÄ• nassa antare natthi \Ee 570/ jhÄ• nantarikÄ• , no ca vata re va

jhÄ• nantarikÄ• â€™â€™ ti.

tatiyassa \Be 413/ ca jhÄ• nassa catutthassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• ti
tatiyassa ca jhÄ• nassa catutthassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• , no ca vata
``atthi jhÄ• nantarikÄ• â€™â€™ ti.

<818> paá¹-hamassa ca jhÄ• nassa dutiyassa ca jhÄ• nassa antare atthi jhÄ• nantarikÄ• ti
jhÄ• nassa tatiyassa ca jhÄ• nassa antare atthi jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ... p

paá¹-hamassa ca jhÄ• nassa dutiyassa ca jhÄ• nassa antare atthi jhÄ• nantarikÄ• ti? Ä• m
jhÄ• nassa catutthassa ca jhÄ• nassa antare \Se 604/ atthi jhÄ• nantarikÄ• ti? na hevaá¹ƒ v

dutiyassa ca jhÄ• nassa tatiyassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• ti? Ä• mantÄ
jhÄ• nassa dutiyassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ..

tatiyassa ca jhÄ• nassa catutthassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• ti? Ä• man
jhÄ• nassa dutiyassa ca jhÄ• nassa antare natthi jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ..

<819> avitakko \Ne 461/ vicÄ• ramatto samÄ• dhi jhÄ• nantarikÄ• ti? Ä• mantÄ• . savitakk
jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

avitakko vicÄ• ramatto samÄ• dhi jhÄ• nantarikÄ• ti? Ä• mantÄ• . avitakko \Ee 571/ avicÄ•
jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

savitakko savicÄ• ro samÄ• dhi na jhÄ• nantarikÄ• ti? Ä• mantÄ• . avitakko vicÄ• ramatto s
jhÄ• nantarikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

avitakko avicÄ• ro samÄ• dhi na jhÄ• nantarikÄ• ti? Ä• mantÄ• . avitakko vicÄ• ramatto sa
na hevaá¹ƒ vattabbe ... pe ....

<820> dvinnaá¹ƒ jhÄ• nÄ• naá¹ƒ paá¹-uppannÄ• namantare avitakko vicÄ• ramatto samÄ•
avitakke vicÄ• ramatte samÄ• dhimhi vattamÄ• ne paá¹-hamaá¹ƒ jhÄ• naá¹ƒ niruddhaá¹ƒ d
paá¹-uppannanti? Ä• mantÄ• . haÃ±ci avitakke vicÄ• ramatte \Be 414/ samÄ• dhimhi vattam
jhÄ• naá¹ƒ niruddhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ paá¹-uppannaá¹ƒ, no ca vata re vattabbe --- ``
paá¹-uppannÄ• namantare avitakko vicÄ• ramatto samÄ• dhi jhÄ• nantarikÄ• ti.

<821> avitakko vicÄ• ramatto samÄ• dhi na jhÄ• nantarikÄ• ti? Ä• mantÄ• . avitakko vicÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ..

jhÄ• nanti? na hevaá¹ƒ vattabbe. tena hi avitakko vicÄ• ramatto samÄ• dhi jhÄ• nantarikÄ•

<822> avitakko vicÄ• ramatto samÄ• dhi jhÄ• nantarikÄ• ti? Ä• mantÄ• . nanu tayo samÄ•
savitakko savicÄ• ro samÄ• dhi, avitakko vicÄ• ramatto samÄ• dhi, avitakko avicÄ• ro samÄ
Ä• mantÄ• . haÃ±ci tayo samÄ• dhÄ« vuttÄ• bhagavatÄ• --- savitakko ... pe ... avicÄ• ro sa
vattabbe \Ee 572/ --- ``avitakko vicÄ• ramatto samÄ• dhi jhÄ• nantarikÄ• â€™â€™ ti.

jhÄ• nantarikakathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(184) 8. saddaá¹ƒ suá¹‡Ä• tÄ«tikathÄ•

<823> samÄ• panno \Ne 462/ saddaá¹ƒ suá¹‡Ä• tÄ«ti? Ä• mantÄ• . samÄ• panno cakkhun
sotena ... pe ... ghÄ• nena ... pe ... jivhÄ• ya ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusatÄ«
vattabbe ... pe ....

samÄ• panno \Se 606/ saddaá¹ƒ suá¹‡Ä• tÄ«ti? Ä• mantÄ• . sotaviÃ±Ã±Ä• á¹‡asamaá¹…g
vattabbe. nanu samÄ• dhi manoviÃ±Ã±Ä• á¹‡asamaá¹…gissÄ• ti? Ä• mantÄ• . haÃ±ci sam
manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa, no ca vata re vattabbe --- ``samÄ• panno saddaá¹ƒ sua

samÄ• dhi manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa, sotaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« saddaá¹ƒ
samÄ• dhi manoviÃ±Ã±Ä• á¹‡asamaá¹…gissa, sotaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« saddaá¹ƒ
--- ``samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«â€™â€™ ti \Be 415/. samÄ• dhi manoviÃ±Ã±Ä• á¹
sotaviÃ±Ã±Ä• á¹‡asamaá¹…gÄ« saddaá¹ƒ suá¹‡Ä• tÄ«ti? Ä• mantÄ• . dvinnaá¹ƒ phassÄ•
cittÄ• naá¹ƒ samodhÄ• naá¹ƒ hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<824> na vattabbaá¹ƒ --- ``samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«â€™â€™ ti? Ä• mantÄ• . n
saddo kaá¹‡á¹-ako vutto bhagavatÄ• ti? Ä• mantÄ• \Ee 573/. haÃ±ci paá¹-hamassa jhÄ• na
bhagavatÄ• , tena vata re vattabbe --- ``samÄ• panno saddaá¹ƒ suá¹‡Ä• tÄ«â€™â€™ ti.

<825> paá¹-hamassa jhÄ• nassa saddo kaá¹‡á¹-ako vutto bhagavatÄ• ti, samÄ• panno sad
Ä• mantÄ• . dutiyassa jhÄ• nassa vitakko vicÄ• ro kaá¹‡á¹-ako vutto bhagavatÄ• , atthi tass
hevaá¹ƒ vattabbe ... pe ....

paá¹-hamassa jhÄ• nassa saddo kaá¹‡á¹-ako vutto bhagavatÄ• ti, samÄ• panno saddaá¹ƒ
tatiyassa jhÄ• nassa pÄ«ti kaá¹‡á¹-ako ... pe ... catutthassa jhÄ• nassa assÄ• sapassÄ• so
... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa \Se 607/ rÅ«pasaÃ±Ã±Ä• kaá¹‡á¹-ako

samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• kaá¹‡á¹-ako ... Ä• kiÃ±caÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• kaá¹‡á¹-ako ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• kaá¹‡á¹-ako ... saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• p kaá¹‡á¹-ako vutto bhagavatÄ• , atthi tassa saÃ±Ã±Ä• ca vedanÄ• cÄ• ti? na hevaá¹ƒ vatta

saddaá¹ƒ suá¹‡Ä• tÄ«tikathÄ• niá¹-á¹-hitÄ• .

18. aá¹-á¹-hÄ• rasamavaggo

(185) 9. cakkhunÄ• rÅ«paá¹ƒ passatÄ«tikathÄ•

<826> cakkhunÄ• rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . rÅ«pena rÅ«paá¹ƒ passatÄ«ti? na he rÅ«pena rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . rÅ«pena rÅ«paá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti? na \Ee pe ... rÅ«pena rÅ«paá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡ant vattabbe ... pe ... cakkhunÄ• rÅ«paá¹ƒ passatÄ«ti? Ä• mantÄ• . atthi cakkhussa Ä• vaá¹-á¹ paá¹‡idhÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu natthi cakkhussa Ä• vaá¹-á¹-anÄ• ... pe .. Ä• mantÄ• . haÃ±ci natthi cakkhussa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, no ca vata re vatta rÅ«paá¹ƒ passatÄ«â€™â€™ ti.

sotena saddaá¹ƒ suá¹‡Ä• tÄ«ti ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yatÄ«ti ... pe ... jivhÄ• y ... pe ... kÄ• yena \Se 608/ phoá¹-á¹-habbaá¹ƒ phusatÄ«ti? Ä• mantÄ• . rÅ«pena rÅ«paá¹ƒ p vattabbe ... pe ....

rÅ«pena rÅ«paá¹ƒ phusatÄ«ti? Ä• mantÄ• . rÅ«pena rÅ«paá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti? na he rÅ«pena rÅ«paá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti? Ä• mantÄ• . rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡anti? na pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusatÄ«ti? Ä• mantÄ• . atthi kÄ• yassa Ä• vaá¹-á¹-anÄ• na hevaá¹ƒ vattabbe ... pe ... nanu natthi kÄ• yassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? natthi kÄ• yassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhi, no ca vata re vattabbe --- ``kÄ• yena p phusatÄ«â€™â€™ ti ... pe ....

<827> na vattabbaá¹ƒ --- ``cakkhunÄ• rÅ«paá¹ƒ passatÄ«â€™â€™ ti ... pe ... ``kÄ• yena p phusatÄ«â€™â€™ ti? Ä• mantÄ• . nanu \Ee 575/ vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave rÅ«paá¹ƒ passati ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusatÄ«â€™â€™ ti {MN I 349; AN passitabbÄ•) }! attheva suttantoti? Ä• mantÄ• . tena hi cakkhunÄ• rÅ«paá¹ƒ passati ... pe . phoá¹-á¹-habbaá¹ƒ phusatÄ«ti.

cakkhunÄ• rÅ«paá¹ƒ passatÄ«tikathÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasamavaggo.

tassuddÄ• naá¹ƒ ---

buddho bhagavÄ• manussaloke aá¹-á¹-hÄ• si, buddhena bhagavatÄ• dhammo desito, nat
karuá¹‡Ä• , buddhassa bhagavato uccÄ• rapassÄ• vo ativiya \Se 609/ aÃ±Ã±e gandhajÄ• t
ariyamaggena cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sacchikaroti, jhÄ• nÄ• jhÄ• naá¹ƒ saá¹…ka
samÄ• panno saddaá¹ƒ suá¹‡Ä• ti, cakkhunÄ• rÅ«paá¹ƒ passati kÄ• yena phoá¹-á¹-habbaa

19. ekÅ«navÄ«satimavaggo

(186) 1. kilesajahanakathÄ•

<828> atÄ«te \Be 417/ \Ee 576/ kilese jahatÄ«ti? Ä• mantÄ• . niruddhaá¹ƒ nirodheti, vigata
khÄ«á¹‡aá¹ƒ khepeti, atthaá¹…gataá¹ƒ atthaá¹…gameti, abbhatthaá¹…gataá¹ƒ abbhatthaá¹
vattabbe ... pe ... atÄ«te kilese jahatÄ«ti? Ä• mantÄ• . nanu atÄ«taá¹ƒ niruddhanti? Ä• mant
niruddhaá¹ƒ \Ne 465/, no ca vata re vattabbe --- ``atÄ«te kilese jahatÄ«â€™â€™ ti. atÄ«te k
Ä• mantÄ• . nanu atÄ«taá¹ƒ natthÄ«ti? Ä• mantÄ• . haÃ±ci atÄ«taá¹ƒ natthi, no ca vata re v
kilese jahatÄ«â€™â€™ ti.

<829> anÄ• gate kilese jahatÄ«ti? Ä• mantÄ• . ajÄ• taá¹ƒ ajaneti, asaÃ±jÄ• taá¹ƒ asaÃ±jan
anibbatteti, apÄ• tubhÅ«taá¹ƒ apÄ• tubhÄ• vetÄ«ti? na hevaá¹ƒ vattabbe ... pe ... anÄ• gate
Ä• mantÄ• . nanu anÄ• gataá¹ƒ ajÄ• tanti? Ä• mantÄ• . haÃ±ci anÄ• gataá¹ƒ ajÄ• taá¹ƒ, no
``anÄ• gate kilese jahatÄ«â€™â€™ ti \Se 610/. anÄ• gate kilese jahatÄ«ti? Ä• mantÄ• . nan
Ä• mantÄ• . haÃ±ci anÄ• gataá¹ƒ natthi, no ca vata re vattabbe --- ``anÄ• gate kilese jahatÄ

<830> paccuppanne \Ee 577/ kilese jahatÄ«ti? Ä• mantÄ• . ratto rÄ• gaá¹ƒ jahati, duá¹-á¹-h
mÅ«á¸·ho mohaá¹ƒ jahati, kiliá¹-á¹-ho kilese jahatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... rÄ• ger
jahati, dosena dosaá¹ƒ jahati, mohena mohaá¹ƒ jahati, kilesehi kilese jahatÄ«ti? na hevaá¹ƒ
....

rÄ• go cittasampayutto, maggo cittasampayuttoti? Ä• mantÄ• . dvinnaá¹ƒ cittÄ• naá¹ƒ samo
hevaá¹ƒ vattabbe ... pe ....

rÄ• go akusalo, maggo kusaloti? Ä• mantÄ• . kusalÄ• kusalÄ• sÄ• vajjÄ• navajjÄ• hÄ«nap
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? na

kusalÄ• kusalÄ• \Be 418/ sÄ• vajjÄ• navajjÄ• hÄ«napaá¹‡Ä«tÄ• kaá¹‡hasukkasappaá¹-ib

sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``cattÄ
suvidÅ«ravidÅ«rÄ• ni! katamÄ• ni cattÄ• ri? nabhaÃ±ca, bhikkhave, pathavÄ« ca --- idaá¹ƒ
suvidÅ«ravidÅ«raá¹ƒ ... pe ... tasmÄ• sataá¹ƒ dhammo asabbhi Ä• rakÄ• â€™â€™ ti. atthe
tena hi na vattabbaá¹ƒ --- ``kusalÄ• kusalÄ• ... pe ... sammukhÄ«bhÄ• vaá¹ƒ Ä• gacchantÄ

<831> na \Ne 466/ vattabbaá¹ƒ --- ``atÄ«te kilese jahati, anÄ• gate kilese jahati, paccuppan
jahatÄ«â€™â€™ ti? Ä• mantÄ• . natthi kilese jahatÄ«ti \Se 611/? na hevaá¹ƒ vattabbe ... pe
kilese jahati, anÄ• gate kilese jahati, paccuppanne kilese jahatÄ«ti.

kilesajahanakathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(187) 2. suÃ±Ã±atÄ• kathÄ•

<832> suÃ±Ã±atÄ• \Ee 578/ saá¹…khÄ• rakkhandhapariyÄ• pannÄ• ti? Ä• mantÄ• . animi
saá¹…khÄ• rakkhandhapariyÄ• pannanti? na hevaá¹ƒ vattabbe ... pe ... suÃ±Ã±atÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• ti? Ä• mantÄ• . appaá¹‡ihito saá¹…khÄ• rakkhandh
vattabbe ... pe ... animittaá¹ƒ na vattabbaá¹ƒ --- ``saá¹…khÄ• rakkhandhapariyÄ• pannaâ€™
suÃ±Ã±atÄ• na vattabbÄ• --- ``saá¹…khÄ• rakkhandhapariyÄ• pannÄ• â€™â€™ ti? na he
appaá¹‡ihito na vattabbo --- ``saá¹…khÄ• rakkhandhapariyÄ• pannoâ€™â€™ ti? Ä• mantÄ•
``saá¹…khÄ• rakkhandhapariyÄ• pannÄ• â€™â€™ ti? na hevaá¹ƒ vattabbe ... pe ....

suÃ±Ã±atÄ• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• ti? Ä• mantÄ• . saá¹…khÄ• rakkhand
paá¹-iccasamuppanno na khayadhammo na vayadhammo na virÄ• gadhammo na nirodhad
na hevaá¹ƒ vattabbe ... pe ... nanu saá¹…khÄ• rakkhandho anicco saá¹…khato paá¹-iccasa
vayadhammo virÄ• gadhammo nirodhadhammo vipariá¹‡Ä• madhammoti? Ä• mantÄ• . haÃ
pe ... vipariá¹‡Ä• madhammo \Se 612/, no ca vata re vattabbe --- ``suÃ±Ã±atÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• â€™â€™ ti.

<833> rÅ«pakkhandhassa \Be 419/ suÃ±Ã±atÄ• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• ti
saá¹…khÄ• rakkhandhassa \Ee 579/ suÃ±Ã±atÄ• \Ne 467/ rÅ«pakkhandhapariyÄ• pannÄ•
... vedanÄ• kkhandhassa ... pe ... saÃ±Ã±Ä• kkhandhassa ... viÃ±Ã±Ä• á¹‡akkhandhassa s
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• ti? Ä• mantÄ• . saá¹…khÄ• rakkhandhassa suÃ±Ã±
viÃ±Ã±Ä• á¹‡akkhandhapariyÄ• pannÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

saá¹…khÄ• rakkhandhassa suÃ±Ã±atÄ• na vattabbÄ• --- ``rÅ«pakkhandhapariyÄ• pannÄ
rÅ«pakkhandhassa suÃ±Ã±atÄ• na vattabbÄ• --- ``saá¹…khÄ• rakkhandhapariyÄ• pannÄ•

... pe ... saá¹…khÄ• rakkhandhassa suÃ±Ã±atÄ• na vattabbÄ• --- ``vedanÄ• kkhandhapari
saÃ±Ã±Ä• kkhandhapariyÄ• pannÄ• ... viÃ±Ã±Ä• á¹‡akkhandhapariyÄ• pannÄ• â€™â€™
viÃ±Ã±Ä• á¹‡akkhandhassa suÃ±Ã±atÄ• na vattabbÄ• --- ``saá¹…khÄ• rakkhandhapariyÄ
vattabbe ... pe ....

<834> na vattabbaá¹ƒ --- suÃ±Ã±atÄ• saá¹…khÄ• rakkhandhapariyÄ• pannÄ• â€™â€™ ti
bhagavatÄ• --- ``suÃ±Ã±amidaá¹ƒ, bhikkhave, saá¹…khÄ• rÄ• attena vÄ• attaniyena vÄ•
Ä• neÃ±jasappÄ• ye}! attheva suttantoti? Ä• mantÄ• . tena hi suÃ±Ã±atÄ• saá¹…khÄ• rakk

suÃ±Ã±atÄ• kathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(188) 3 sÄ• maÃ±Ã±aphalakathÄ•

<835> sÄ• maÃ±Ã±aphalaá¹ƒ \Se 613/ asaá¹…khatanti? Ä• mantÄ• . nibbÄ• naá¹ƒ \Ee 580
saraá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ... sÄ• maÃ±Ã
asaá¹…khataá¹ƒ, nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• nÄ«ti? na
dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . dve tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na hevaá

<836> sÄ• maÃ±Ã±aphalaá¹ƒ asaá¹…khatanti? Ä• mantÄ• . sÄ• maÃ±Ã±aá¹ƒ asaá¹…khat
... pe ... sÄ• maÃ±Ã±aá¹ƒ saá¹…khatanti? Ä• mantÄ• . sÄ• maÃ±Ã±aphalaá¹ƒ saá¹…khatan
....

sotÄ• pattiphalaá¹ƒ \Be 420/ asaá¹…khatanti? Ä• mantÄ• . sotÄ• pattimaggo asaá¹…khato
pe ... sotÄ• pattimaggo saá¹…khatoti? Ä• mantÄ• . sotÄ• pattiphalaá¹ƒ saá¹…khatanti? na h
....

sakadÄ• gÄ• miphalaá¹ƒ ... pe ... anÄ• gÄ• miphalaá¹ƒ ... pe ... arahattaphalaá¹ƒ asaá¹…kh
arahattamaggo asaá¹…khatoti? na hevaá¹ƒ vattabbe ... pe ... arahattamaggo saá¹…khatoti?
arahattaphalaá¹ƒ saá¹…khatanti? na hevaá¹ƒ vattabbe ... pe ....

sotÄ• pattiphalaá¹ƒ asaá¹…khataá¹ƒ, sakadÄ• gÄ• miphalaá¹ƒ ... pe ... anÄ• gÄ• miphalaá
arahattaphalaá¹ƒ asaá¹…khataá¹ƒ, nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . paÃ±ca asa
vattabbe ... pe ... paÃ±ca asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . paÃ±ca tÄ• á¹‡Ä• ni ... pe ... an
hevaá¹ƒ vattabbe ... pe ....

sÄ• maÃ±Ã±aphalakathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(189) 4. pattikathÄ•

<837> patti \Se 614/ asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ sa
accutaá¹ƒ amatanti? na hevaá¹ƒ vattabbe ... pe ... patti asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹
dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ
... antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<838> cÄ«varassa \Ne 469/ patti asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ ... pe ... ama
vattabbe ... pe ... cÄ«varassa patti asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ
asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• .
antarikÄ• vÄ• ti? na \Ee 582/ hevaá¹ƒ vattabbe ... pe ... piá¹‡á¸• apÄ• tassa ... pe ... senÄ•
gilÄ• napaccayabhesajjaparikkhÄ• rassa patti asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ
amatanti? na hevaá¹ƒ vattabbe ... pe ... gilÄ• napaccayabhesajjaparikkhÄ• rassa patti asaá¹
asaá¹…khatanti? Ä• mantÄ• . dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve a
Ä• mantÄ• . dve tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

cÄ«varassa \Be 421/ patti asaá¹…khatÄ• ... pe ... piá¹‡á¸• apÄ• tassa ... pe ... senÄ• sana
gilÄ• napaccayabhesajjaparikkhÄ• rassa \Se 615/ patti asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹
asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... paÃ±ca asaá¹…khatÄ• nÄ«ti? Ä• mantÄ
... antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<839> paá¹-hamassa jhÄ• nassa patti asaá¹…khatÄ• (evaá¹ƒ sabbaá¹ƒ vitthÄ• retabbaá¹ƒ
tatiyassa jhÄ• nassa ... catutthassa jhÄ• nassa ... Ä• kÄ• sÄ• naÃ±cÄ• yatanassa ... viÃ±Ã±
Ä• kiÃ±caÃ±Ã±Ä• yatanassa ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... sotÄ• pattimag
sakadÄ• gÄ• mimaggassa ... sakadÄ• gÄ• miphalassa ... anÄ• gÄ• mimaggassa ... anÄ• gÄ
... arahattaphalassa patti asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ ... pe ... accutaá¹ƒ am
vattabbe ... pe ... arahattaphalassa patti asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹…khatanti? Ä•
asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• .
antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

sotÄ• pattimaggassa patti asaá¹…khatÄ• ... sotÄ• pattiphalassa patti asaá¹…khatÄ• ... ara
asaá¹…khatÄ• ... arahattaphalassa patti asaá¹…khatÄ• ... nibbÄ• naá¹ƒ asaá¹…khatanti?
asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nava asaá¹…khatÄ• nÄ«ti? Ä• mantÄ•
antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<840> na \Ne 470/ vattabbaá¹ƒ --- patti asaá¹…khatÄ• ti? Ä• mantÄ• . patti rÅ«paá¹ƒ \Se 6
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡anti? na hevaá¹ƒ vattabbe. tena hi patti asaá

pattikathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(190) 5. tathatÄ• kathÄ•

<841> sabbadhammÄ• naá¹ƒ tathatÄ• asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ ... pe .
vattabbe ... pe ... sabbadhammÄ• naá¹ƒ tathatÄ• asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹…kha
dve asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve \Ee 584/ asaá¹…khatÄ• nÄ«ti?
... pe ... antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<842> rÅ«passa rÅ«patÄ• , nanu rÅ«patÄ• asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ ..
vattabbe ... pe ... rÅ«passa rÅ«patÄ• , nanu rÅ«patÄ• asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹.
asaá¹…khatÄ• nÄ«ti? na hevaá¹ƒ vattabbe ... pe ... dve asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . c
antarikÄ• vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

vedanÄ• ya vedanatÄ• , nanu vedanatÄ• ... pe ... saÃ±Ã±Ä• ya saÃ±Ã±atÄ• , nanu saÃ±Ã
saá¹…khÄ• rÄ• naá¹ƒ saá¹…khÄ• ratÄ• , nanu saá¹…khÄ• ratÄ• ... pe ... viÃ±Ã±Ä• á¹‡ass
viÃ±Ã±Ä• á¹‡atÄ• asaá¹…khatÄ• ti? Ä• mantÄ• . nibbÄ• naá¹ƒ ... pe ... amatanti? na hevaá
....

rÅ«passa rÅ«patÄ• , nanu rÅ«patÄ• ... pe ... viÃ±Ã±Ä• á¹‡assa viÃ±Ã±Ä• á¹‡atÄ• , nanu v
asaá¹…khatÄ• , nibbÄ• naá¹ƒ asaá¹…khatanti? Ä• mantÄ• . cha asaá¹…khatÄ• nÄ«ti? na h
\Ne 471/ asaá¹…khatÄ• nÄ«ti? Ä• mantÄ• . cha tÄ• á¹‡Ä• ni ... pe ... antarikÄ• vÄ• ti? na h
....

<843> na vattabbaá¹ƒ --- ``sabbadhammÄ• naá¹ƒ tathatÄ• asaá¹…khatÄ• â€™â€™ ti? Ä•
tathatÄ• rÅ«paá¹ƒ ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡anti? na h
tena hi sabbadhammÄ• naá¹ƒ tathatÄ• asaá¹…khatÄ• ti.

tathatÄ• kathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(191) 6. kusalakathÄ•

<844> nibbÄ• nadhÄ• tu kusalÄ• ti? Ä• mantÄ• . sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-
na hevaá¹ƒ vattabbe ... pe ... nanu anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe
Ä• mantÄ• . haÃ±ci anÄ• rammaá¹‡Ä• , natthi tÄ• ya \Be 423/ Ä• vaá¹-á¹-anÄ• ... pe ... paá
vattabbe --- ``nibbÄ• nadhÄ• tu kusalÄ• â€™â€™ ti.

<845> alobho kusalo sÄ• rammaá¹‡o, atthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? Ä
nibbÄ• nadhÄ• tu kusalÄ• sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idh
... pe ... adoso \Se 618/ kusalo ... pe ... amoho kusalo ... pe ... saddhÄ• ... vÄ«riyaá¹ƒ ... sat
samÄ• dhi ... pe ... paÃ±Ã±Ä• kusalÄ• sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... p
Ä• mantÄ• . nibbÄ• nadhÄ• tu kusalÄ• sÄ• rammaá¹‡Ä• , atthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... p
vattabbe ... pe ....

nibbÄ• nadhÄ• tu kusalÄ• anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe ... paá¹
472/. alobho kusalo anÄ• rammaá¹‡o, natthi tassa Ä• vaá¹-á¹-anÄ• ... pe ... paá¹‡idhÄ«ti? n
... pe ... nibbÄ• nadhÄ• tu kusalÄ• anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• ... pe
Ä• mantÄ• \Ee 586/. adoso kusalo ... pe ... amoho kusalo ... pe ... saddhÄ• ... vÄ«riyaá¹ƒ ..
samÄ• dhi ... pe ... paÃ±Ã±Ä• kusalÄ• anÄ• rammaá¹‡Ä• , natthi tÄ• ya Ä• vaá¹-á¹-anÄ• .
hevaá¹ƒ vattabbe ... pe ....

<846> na vattabbaá¹ƒ --- ``nibbÄ• nadhÄ• tu kusalÄ• â€™â€™ ti? Ä• mantÄ• . nanu nibbÄ
Ä• mantÄ• . haÃ±ci nibbÄ• nadhÄ• tu anavajjÄ• , tena vata re vattabbe --- ``nibbÄ• nadhÄ•

kusalakathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(192) 7. accantaniyÄ• makathÄ•

<847> atthi puthujjanassa accantaniyÄ• matÄ• ti? Ä• mantÄ• . mÄ• tughÄ• tako accantaniy
arahantaghÄ• tako ... pe ... ruhiruppÄ• dako \Se 619/ ... pe ... saá¹…ghabhedako accantaniy
vattabbe ... pe ....

<848> atthi \Be 424/ puthujjanassa accantaniyÄ• matÄ• ti? Ä• mantÄ• . accantaniyatassa p
uppajjeyyÄ• ti? Ä• mantÄ• . haÃ±ci accantaniyatassa puggalassa vicikicchÄ• uppajjeyya, n
``atthi puthujjanassa accantaniyÄ• matÄ• â€™â€™ ti.

accantaniyatassa puggalassa vicikicchÄ• nuppajjeyyÄ• ti? Ä• mantÄ• . pahÄ«nÄ• ti? na h

pahÄ«nÄ• ti? Ä• mantÄ• . sotÄ• pattimaggenÄ• ti? na \Ee 587/ hevaá¹ƒ vattabbe ... pe ... sa
473/ ... pe ... anÄ• gÄ• mimaggena ... pe ... arahattamaggenÄ• ti? na hevaá¹ƒ vattabbe ... p

katamena maggenÄ• ti? akusalena maggenÄ• ti. akusalo maggo niyyÄ• niko khayagÄ• mÄ
... asaá¹ƒkilesikoti? na hevaá¹ƒ vattabbe ... pe ... nanu akusalo maggo aniyyÄ• niko ... pe ...
saá¹ƒkilesikoti? Ä• mantÄ• . haÃ±ci akusalo maggo aniyyÄ• niko ... pe ... saá¹ƒkilesiko, no c
--- ``accantaniyatassa puggalassa vicikicchÄ• akusalena maggena pahÄ«nÄ• â€™â€™ ti.

<849> sassatadiá¹-á¹-hiyÄ• niyatassa puggalassa ucchedadiá¹-á¹-hi uppajjeyyÄ• ti? Ä• ma
sassatadiá¹-á¹-hiyÄ• niyatassa puggalassa ucchedadiá¹-á¹-hi uppajjeyya, no ca vata re vatt
puthujjanassa accantaniyÄ• matÄ• â€™â€™ ti.

sassatadiá¹-á¹-hiyÄ• niyatassa puggalassa ucchedadiá¹-á¹-hi nuppajjeyyÄ• ti \Se 620/? Ä•
hevaá¹ƒ vattabbe ... pe ... pahÄ«nÄ• ti? Ä• mantÄ• . sotÄ• pattimaggenÄ• ti? na hevaá¹ƒ va
sakadÄ• gÄ• mimaggena ... pe ... anÄ• gÄ• mimaggena ... pe ... arahattamaggenÄ• ti? na h

katamena maggenÄ• ti? akusalena maggena. akusalo maggo ... pe ... no ca vata re \Ee 58
``sassatadiá¹-á¹-hiyÄ• niyatassa puggalassa ucchedadiá¹-á¹-hi akusalena maggena pahÄ«

<850> ucchedadiá¹-á¹-hiyÄ• niyatassa puggalassa sassatadiá¹-á¹-hi uppajjeyyÄ• ti? Ä• ma
ucchedadiá¹-á¹-hiyÄ• niyatassa puggalassa sassatadiá¹-á¹-hi uppajjeyya, no ca vata re vatt
puthujjanassa accantaniyÄ• matÄ• â€™â€™ ti.

ucchedadiá¹-á¹-hiyÄ• niyatassa puggalassa sassatadiá¹-á¹-hi nuppajjeyyÄ• ti? Ä• mantÄ•
vattabbe ... pe ... pahÄ«nÄ• ti? Ä• mantÄ• . sotÄ• pattimaggenÄ• ti \Be 425/? na hevaá¹ƒ va
... sakadÄ• gÄ• mimaggena ... pe ... anÄ• gÄ• mimaggena ... pe ... arahattamaggenÄ• ti? n
....

katamena maggenÄ• ti? akusalena maggenÄ• ti. akusalo maggo ... pe ... no ca vata re vatt
``ucchedadiá¹-á¹-hiyÄ• niyatassa puggalassa sassatadiá¹-á¹-hi akusalena maggena pahÄ«

<851> na vattabbaá¹ƒ --- ``atthi puthujjanassa accantaniyÄ• matÄ• â€™â€™ ti? Ä• mantÄ•
--- ``idha, bhikkhave, ekacco puggalo samannÄ• gato hoti ekantakÄ• á¸·akehi akusalehi dha
bhikkhave puggalo (AN b 7.15) } sakiá¹ƒ nimuggo \Se 621/ nimuggova hotÄ«â€™â€™ ti {AN
suttantoti? Ä• mantÄ• . tena \Ee 589/ hi atthi puthujjanassa accantaniyÄ• matÄ• ti.

<852> vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, ekacco puggalo samannÄ• gato hoti eka

dhammehi, so sakiá¹ƒ nimuggo nimuggova hotÄ«â€™â€™ ti katvÄ• tena ca kÄ• raá¹‡ena
accantaniyÄ• matÄ• ti? Ä• mantÄ• . vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, ekacco pug
nimujjatÄ«â€™â€™ ti {AN b 7.15}! attheva suttantoti? Ä• mantÄ• . sabbakÄ• laá¹ƒ ummujjit
hevaá¹ƒ vattabbe ... pe ....

vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, ekacco puggalo samannÄ• gato hoti ekantakÄ•
dhammehi, so sakiá¹ƒ nimuggo nimuggova hotÄ«â€™â€™ ti --- katvÄ• tena ca kÄ• raá¹‡e
accantaniyÄ• matÄ• ti? Ä• mantÄ• . vuttaá¹ƒ bhagavatÄ• --- ``idha, bhikkhave, ekacco pug
hoti, ummujjitvÄ• vipassati viloketi, ummujjitvÄ• patarati, ummujjitvÄ• patigÄ• dhappatto h
7.15}! attheva suttantoti? Ä• mantÄ• . sabbakÄ• laá¹ƒ ummujjitvÄ• patigÄ• dhappatto hotÄ«
... pe ....

accantaniyÄ• makathÄ• niá¹-á¹-hitÄ• .

19. ekÅ«navÄ«satimavaggo

(193) 8. indriyakathÄ•

<853> natthi \Se 622/ \Be 426/ \Ne 475/ lokiyaá¹ƒ saddhindriyanti? Ä• mantÄ• . natthi lokiy
hevaá¹ƒ vattabbe ... pe ... natthi lokiyaá¹ƒ vÄ«riyindriyaá¹ƒ ... pe ... satindriyaá¹ƒ ... pe ...
samÄ• dhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyanti? Ä• mantÄ• \Ee 590/. natthi lokiyÄ• paÃ±Ã±
vattabbe ... pe ....

atthi lokiyÄ• saddhÄ• ti? Ä• mantÄ• . atthi lokiyaá¹ƒ saddhindriyanti? na hevaá¹ƒ vattabbe
lokiyaá¹ƒ vÄ«riyaá¹ƒ ... pe ... sati ... pe ... samÄ• dhi ... pe ... paÃ±Ã±Ä• ti? Ä• mantÄ• . atth
paÃ±Ã±indriyanti? na hevaá¹ƒ vattabbe ... pe ....

atthi lokiyo mano, atthi lokiyaá¹ƒ manindriyanti? Ä• mantÄ• . atthi lokiyÄ• saddhÄ• , atthi lo
saddhindriyanti? na hevaá¹ƒ vattabbe ... pe ... atthi lokiyo mano, atthi lokiyaá¹ƒ manindriyan
atthi lokiyÄ• paÃ±Ã±Ä• , atthi lokiyaá¹ƒ paÃ±Ã±indriyanti? na hevaá¹ƒ vattabbe ... pe ....

atthi lokiyaá¹ƒ somanassaá¹ƒ, atthi lokiyaá¹ƒ somanassindriyaá¹ƒ ... pe ... atthi lokiyaá¹ƒ jÄ
lokiyaá¹ƒ jÄ«vitindriyanti? Ä• mantÄ• . atthi lokiyÄ• saddhÄ• , atthi lokiyaá¹ƒ saddhindriyant
vattabbe ... pe ... atthi lokiyaá¹ƒ jÄ«vitaá¹ƒ, atthi lokiyaá¹ƒ jÄ«vitindriyanti? Ä• mantÄ• . atthi
paÃ±Ã±Ä• , atthi lokiyaá¹ƒ \Se 623/ paÃ±Ã±indriyanti? na hevaá¹ƒ vattabbe ... pe ....

<854> atthi lokiyÄ• saddhÄ• , natthi lokiyaá¹ƒ saddhindriyanti? Ä• mantÄ• . atthi lokiyo ma
manindriyanti? na hevaá¹ƒ vattabbe ... pe ... atthi lokiyÄ• paÃ±Ã±Ä• , natthi lokiyaá¹ƒ paÃ±

Ä• mantÄ• . atthi lokiyo mano, natthi lokiyaá¹ƒ manindriyanti? na hevaá¹ƒ vattabbe ... pe ....

atthi \Ne 476/ lokiyÄ• saddhÄ• , natthi lokiyaá¹ƒ saddhindriyanti? Ä• mantÄ• \Ee 591/. atth
somanassaá¹ƒ, natthi lokiyaá¹ƒ somanassindriyanti ... atthi lokiyaá¹ƒ jÄ«vitaá¹ƒ, natthi lokiya
jÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ... atthi lokiyÄ• paÃ±Ã±Ä• , natthi lokiyaá¹ƒ paÃ
Ä• mantÄ• . atthi lokiyo mano, natthi lokiyaá¹ƒ manindriyanti ... pe ... atthi lokiyaá¹ƒ jÄ«vitaá
lokiyaá¹ƒ jÄ«vitindriyanti? na hevaá¹ƒ vattabbe ... pe ....

<855> atthi \Be 427/ lokuttarÄ• saddhÄ• , atthi lokuttaraá¹ƒ saddhindriyanti? Ä• mantÄ• . a
atthi lokiyaá¹ƒ saddhindriyanti? na hevaá¹ƒ vattabbe ... pe ... atthi lokuttaraá¹ƒ vÄ«riyaá¹ƒ ...
lokuttarÄ• paÃ±Ã±Ä• , atthi lokuttaraá¹ƒ paÃ±Ã±indriyanti? Ä• mantÄ• . atthi lokiyÄ• paÃ±
paÃ±Ã±indriyanti? na hevaá¹ƒ vattabbe ... pe ....

atthi lokiyÄ• saddhÄ• , natthi lokiyaá¹ƒ saddhindriyanti? Ä• mantÄ• . atthi lokuttarÄ• saddh
lokuttaraá¹ƒ saddhindriyanti? na hevaá¹ƒ vattabbe ... pe ... atthi lokiyaá¹ƒ vÄ«riyaá¹ƒ ... pe .
624/ lokiyÄ• paÃ±Ã±Ä• , natthi lokiyaá¹ƒ paÃ±Ã±indriyanti? Ä• mantÄ• . atthi lokuttarÄ• pa
lokuttaraá¹ƒ paÃ±Ã±indriyanti? na hevaá¹ƒ vattabbe ... pe ....

<856> natthi lokiyÄ• ni paÃ±cindriyÄ• nÄ«ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``a
bhikkhave, buddhacakkhunÄ• lokaá¹ƒ volokento satte apparajakkhe mahÄ• rajakkhe, tikkhi
svÄ• kÄ• re, suviÃ±Ã±Ä• paye \Ee 592/, appekacce paralokavajjabhayadassÄ• vino viharan
``dvÄ• kÄ• re duviÃ±Ã±Ä• payeâ€™â€™ iccÄ• dÄ«nipi padÄ• ni dissanti}! attheva suttantot
lokiyÄ• ni paÃ±cindriyÄ• nÄ«ti.

indriyakathÄ• niá¹-á¹-hitÄ• .

ekÅ«navÄ«satimavaggo.

tassuddÄ• naá¹ƒ ---

atÄ«te kilese jahati anÄ• gate kilese jahati paccuppanne kilese jahati, suÃ±Ã±atÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• , sÄ• maÃ±Ã±aphalaá¹ƒ asaá¹…khataá¹ƒ, patti asa
tathatÄ• asaá¹…khatÄ• , nibbÄ• nadhÄ• tu \Ne 477/ kusalÄ• , atthi puthujjanassa accantan
lokiyÄ• ni paÃ±cindriyÄ• nÄ«ti.

20. vÄ«satimavaggo

(194) 1. asaÃ±ciccakathÄ•

<857> asaÃ±cicca \Se 625/ \Ee 593/ mÄ• taraá¹ƒ jÄ«vitÄ• voropetvÄ• Ä• nantariko hotÄ«
pÄ• á¹‡aá¹ƒ hantvÄ• pÄ• á¹‡Ä• tipÄ• tÄ« hotÄ«ti? na hevaá¹ƒ \Be 428/ vattabbe ... pe ... a
jÄ«vitÄ• voropetvÄ• Ä• nantariko hotÄ«ti? Ä• mantÄ• . asaÃ±cicca adinnaá¹ƒ Ä• diyitvÄ•
bhaá¹‡itvÄ• musÄ• vÄ• dÄ« hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

asaÃ±cicca pÄ• á¹‡aá¹ƒ hantvÄ• pÄ• á¹‡Ä• tipÄ• tÄ« na hotÄ«ti? Ä• mantÄ• . asaÃ±cicca
voropetvÄ• Ä• nantariko na hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... asaÃ±cicca adinnaá¹ƒ Ä
musÄ• bhaá¹‡itvÄ• musÄ• vÄ• dÄ« na hotÄ«ti? Ä• mantÄ• . asaÃ±cicca mÄ• taraá¹ƒ jÄ«v
hotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

<858> asaÃ±cicca mÄ• taraá¹ƒ jÄ«vitÄ• voropetvÄ• Ä• nantariko hotÄ«ti? Ä• mantÄ• . ``a
jÄ«vitÄ• voropetvÄ• Ä• nantariko hotÄ«â€™â€™ ti --- attheva suttantoti? natthi. ``saÃ±cicc
voropetvÄ• Ä• nantariko hotÄ«â€™â€™ ti --- attheva suttantoti? Ä• mantÄ• . haÃ±ci ``saÃ±
voropetvÄ• Ä• nantariko hotÄ«â€™â€™ ti --- attheva suttanto, no ca vata re vattabbe --- ``a
\Se 626/ jÄ«vitÄ• voropetvÄ• Ä• nantariko hotÄ«â€™â€™ ti.

<859> na vattabbaá¹ƒ --- ``mÄ• tughÄ• tako Ä• nantarikoâ€™â€™ ti? Ä• mantÄ• . nanu mA
Ä• mantÄ• . haÃ±ci mÄ• tÄ• jÄ«vitÄ• voropitÄ• , tena vata re vattabbe --- ``mÄ• tughÄ• tak

na \Ne 478/ vattabbaá¹ƒ --- ``pitughÄ• tako Ä• nantarikoâ€™â€™ ti? Ä• mantÄ• \Ee 594/.
voropitoti? Ä• mantÄ• . haÃ±ci pitÄ• jÄ«vitÄ• voropito, tena vata re vattabbe --- ``pitughÄ•
Ä• nantarikoâ€™â€™ ti.

na vattabbaá¹ƒ --- ``arahantaghÄ• tako Ä• nantarikoâ€™â€™ ti? Ä• mantÄ• . nanu arahÄ•
Ä• mantÄ• . haÃ±ci arahÄ• jÄ«vitÄ• voropito, tena vata re vattabbe --- ``arahantaghÄ• tak

na vattabbaá¹ƒ --- ``ruhiruppÄ• dako Ä• nantarikoâ€™â€™ ti? Ä• mantÄ• . nanu tathÄ• gat
uppÄ• ditanti? Ä• mantÄ• . haÃ±ci tathÄ• gatassa lohitaá¹ƒ uppÄ• ditaá¹ƒ, tena vata re vatt
``ruhiruppÄ• dako Ä• nantarikoâ€™â€™ ti.

<860> saá¹…ghabhedako \Be 429/ Ä• nantarikoti? Ä• mantÄ• . sabbe saá¹…ghabhedakÄ•
vattabbe ... pe ... sabbe saá¹…ghabhedakÄ• Ä• nantarikÄ• ti? Ä• mantÄ• . dhammasaÃ±Ã
Ä• nantarikoti? na hevaá¹ƒ vattabbe ... pe ....

<861> dhammasaÃ±Ã±Ä« saá¹…ghabhedako Ä• nantarikoti? Ä• mantÄ• . nanu vuttaá¹ƒ b
saá¹…ghabhedako Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho; atthupÄ• li, saá¹…ghabh
nerayiko na kappaá¹-á¹-ho na atekicchoâ€™â€™ ti! attheva suttantoti? Ä• mantÄ• \Se 627

--- ``dhammasaÃ±Ã±Ä« saá¹…ghabhedako Ä• nantarikoâ€™â€™ ti.

<862> na vattabbaá¹ƒ --- ``dhammasaÃ±Ã±Ä« saá¹…ghabhedako Ä• nantarikoâ€™â€™ ti
vuttaá¹ƒ bhagavatÄ• ---

``Ä• pÄ• yiko nerayiko, kappaá¹-á¹-ho saá¹…ghabhedako.

vaggarato adhammaá¹-á¹-ho, yogakkhemÄ• padhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ bhetvÄ• na, kappaá¹ƒ nirayamhi paccatÄ«â€™â€™ ti {Vin II 354

attheva \Ne 479/ suttantoti? Ä• mantÄ• . tena hi saá¹…ghabhedako Ä• nantarikoti.

asaÃ±ciccakathÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

(195) 2. Ã±Ä• á¹‡akathÄ•

<863> natthi puthujjanassa Ã±Ä• á¹‡anti? Ä• mantÄ• . natthi puthujjanassa paÃ±Ã±Ä• paj
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• ti? na hevaá¹ƒ vattab
puthujjanassa paÃ±Ã±Ä• pajÄ• nanÄ• vicayo ... pe ... paccupalakkhaá¹‡Ä• ti? Ä• mantÄ•
paÃ±Ã±Ä• pajÄ• nanÄ• vicayo ... pe ... paccupalakkhaá¹‡Ä• , no ca vata re vattabbe --- ``n
Ã±Ä• á¹‡aâ€™â€™ nti.

<864> natthi \Be 430/ puthujjanassa Ã±Ä• á¹‡anti? Ä• mantÄ• . puthujjano paá¹-hamaá¹ƒ jh
samÄ• pajjeyyÄ• ti? Ä• mantÄ• . haÃ±ci puthujjano paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjey
``natthi puthujjanassa Ã±Ä• á¹‡aâ€™â€™ nti.

puthujjano \Se 628/ dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ j
pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pajjeyya, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ Ä• k
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjeyya, puthujjano dÄ• naá¹ƒ dadeyya \B
dadeyya, piá¹‡á¸• apÄ• taá¹ƒ dadeyya, senÄ• sanaá¹ƒ dadeyya, gilÄ• napaccayabhesajjapa
Ä• mantÄ• . haÃ±ci puthujjano gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ dadeyya, no ca vat
puthujjanassa Ã±Ä• á¹‡aâ€™â€™ nti.

<865> atthi puthujjanassa Ã±Ä• á¹‡anti? Ä• mantÄ• . puthujjano tena Ã±Ä• á¹‡ena dukkha
samudayaá¹ƒ pajahati, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ bhÄ• vetÄ«ti? na hevaá¹ƒ vattab

Ã±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

(196) 3. nirayapÄ• lakathÄ•

<866> natthi nirayesu nirayapÄ• lÄ• ti? Ä• mantÄ• . natthi nirayesu kammakÄ• raá¹‡Ä• ti?
... atthi nirayesu kammakÄ• raá¹‡Ä• ti? Ä• mantÄ• . atthi nirayesu nirayapÄ• lÄ• ti? na heva

atthi manussesu kammakÄ• raá¹‡Ä• , atthi ca kÄ• raá¹‡ikÄ• ti? Ä• mantÄ• . atthi nirayesu l
kÄ• raá¹‡ikÄ• ti? na \Se 629/ hevaá¹ƒ vattabbe ... pe ... atthi nirayesu kammakÄ• raá¹‡Ä• ,
kÄ• raá¹‡ikÄ• ti? Ä• mantÄ• . atthi manussesu kammakÄ• raá¹‡Ä• , natthi ca kÄ• raá¹‡ikÄ•
pe ....

<867> atthi nirayesu nirayapÄ• lÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``na \Be 431/ \Ee 597/ vessabhÅ« nopi ca pettirÄ• jÄ• ,

somo yamo vessavaá¹‡o ca rÄ• jÄ• .

sakÄ• ni kammÄ• ni hananti tattha, ito paá¹‡unnaá¹ƒ {paá¹‡uá¹‡á¹‡aá¹ƒ (Se Katthaci), panu
paralokapattaâ€™â€™ nti ||

attheva suttantoti? Ä• mantÄ• . tena hi natthi nirayesu nirayapÄ• lÄ• ti.

<868> natthi nirayesu nirayapÄ• lÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``tamena
nirayapÄ• lÄ• paÃ±cavidhabandhanaá¹ƒ nÄ• ma kÄ• raá¹‡aá¹ƒ kÄ• renti {karonti (MN III 25
tattaá¹ƒ ayokhÄ«laá¹ƒ hatthe gamenti, tattaá¹ƒ ayokhÄ«laá¹ƒ dutiye hatthe gamenti, tattaá¹ƒ
gamenti, tattaá¹ƒ ayokhÄ«laá¹ƒ dutiye pÄ• de gamenti, tattaá¹ƒ ayokhÄ«laá¹ƒ majjheurasmi
dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedeti; na ca tÄ• va kÄ• laá¹ƒ karoti yÄ• va na taá¹ƒ
byantÄ«hotÄ«â€™â€™ ti {MN III 250; AN a III 36}! attheva suttantoti? Ä• mantÄ• . tena hi a
nirayapÄ• lÄ• ti.

natthi nirayesu nirayapÄ• lÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``tamenaá¹ƒ, bh
saá¹ƒvesetvÄ• kuá¹-hÄ• rÄ«hi {kudhÄ• rÄ«hi (sabbattha) } tacchanti ... pe ... tamenaá¹ƒ, bh
uddhampÄ• daá¹ƒ adhosiraá¹ƒ á¹-hapetvÄ• vÄ• sÄ«hi tacchanti ... pe ... tamenaá¹ƒ \Se 63

nirayapÄ• lÄ• rathe yojetvÄ• Ä• dittÄ• ya pathaviyÄ• sampajjalitÄ• ya sajotibhÅ«tÄ• ya {sa
sÄ• rentipi paccÄ• sÄ• rentipi ... pe ... tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• mahantaá¹ƒ aá
Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ \Ee 598/ Ä• ropentipi oropentipi ... pe ... tamenaá
nirayapÄ• lÄ• uddhampÄ• daá¹ƒ adhosiraá¹ƒ gahetvÄ• tattÄ• ya lohakumbhiyÄ• pakkhipa
sajotibhÅ«tÄ• ya. so tattha pheá¹‡uddehakaá¹ƒ paccati, so tattha pheá¹‡uddehakaá¹ƒ pacc
gacchati, sakimpi adho gacchati, sakimpi tiriyaá¹ƒ gacchati. so tattha dukkhÄ• tibbÄ• kaá¹-
vedayati, na ca tÄ• va kÄ• laá¹ƒ karoti yÄ• va na \Be 432/ taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«h
nirayapÄ• lÄ• mahÄ• niraye pakkhipanti! so kho pana, bhikkhave, mahÄ• nirayo ---

``catukkaá¹‡á¹‡o catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• â€™â€™ ti {MN III 250; AN a III

attheva suttantoti? Ä• mantÄ• . tena hi atthi nirayesu nirayapÄ• lÄ• ti.

nirayapÄ• lakathÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

(197) 4. tiracchÄ• nakathÄ•

<869> atthi \Se 631/ \Ne 482/ devesu tiracchÄ• nagatÄ• ti? Ä• mantÄ• . atthi tiracchÄ• nag
hevaá¹ƒ vattabbe ... pe ... atthi devesu tiracchÄ• nagatÄ• ti? Ä• mantÄ• \Ee 599/. devaloko
na hevaá¹ƒ vattabbe ... pe ... atthi devesu tiracchÄ• nagatÄ• ti? Ä• mantÄ• . atthi tattha kÄ«
makasÄ• makkhikÄ• ahÄ« vicchikÄ• satapadÄ« gaá¹‡á¸• uppÄ• dÄ• ti {gaá¹‡á¸• upÄ• dÄ
vattabbe ... pe ....

<870> natthi devesu tiracchÄ• nagatÄ• ti? Ä• mantÄ• . nanu atthi tattha erÄ• vaá¹‡o nÄ• m
sahassayuttaá¹ƒ dibbaá¹ƒ yÄ• nanti? Ä• mantÄ• . haÃ±ci atthi tattha erÄ• vaá¹‡o nÄ• ma ha
dibbaá¹ƒ yÄ• naá¹ƒ, tena vata re vattabbe --- ``atthi devesu tiracchÄ• nagatÄ• â€™â€™ ti.

<871> atthi devesu tiracchÄ• nagatÄ• ti? Ä• mantÄ• . atthi tattha hatthibandhÄ• assaband
assabhaá¹‡á¸• Ä• (?) } yÄ• vasikÄ• kÄ• raá¹‡ikÄ• bhattakÄ• rakÄ• ti? na hevaá¹ƒ vattabl
tiracchÄ• nagatÄ• ti.

tiracchÄ• nakathÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

(198) 5. maggakathÄ•

<872> paÃ±caá¹…giko \Se 632/ \Be 433/ maggoti? Ä• mantÄ• . nanu aá¹-á¹-haá¹…giko ma
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«ti? Ä• mantÄ• . haÃ±ci a
bhagavatÄ• \Ne 483/, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi \Ee 600/ ... pe ... sammÄ• samÄ
vattabbe --- ``paÃ±caá¹…giko maggoâ€™â€™ ti.

paÃ±caá¹…giko maggoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• ---

``maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• â€™â€™ ti {Dhp 273 dh

attheva suttantoti? Ä• mantÄ• . tena hi aá¹-á¹-haá¹…giko maggoti.

<873> sammÄ• vÄ• cÄ• maggaá¹…gaá¹ƒ, sÄ• ca na maggoti? Ä• mantÄ• . sammÄ• diá¹
maggoti? na hevaá¹ƒ vattabbe ... pe ... sammÄ• vÄ• cÄ• maggaá¹…gaá¹ƒ, sÄ• ca na mag
sammÄ• saá¹…kappo ... pe ... sammÄ• vÄ• yÄ• mo ... pe ... sammÄ• sati ... pe ... sammÄ•
ca na maggoti? na hevaá¹ƒ vattabbe ... pe ....

sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo maggaá¹…gaá¹ƒ, so ca na maggoti? Ä• ma
... sammÄ• samÄ• dhi maggaá¹…gaá¹ƒ, so ca na maggoti? na hevaá¹ƒ vattabbe ... pe ....

sammÄ• diá¹-á¹-hi maggaá¹…gaá¹ƒ, sÄ• ca maggoti? Ä• mantÄ• . sammÄ• vÄ• cÄ• \Se 6
maggoti? na hevaá¹ƒ vattabbe ... pe ... sammÄ• diá¹-á¹-hi maggaá¹…gaá¹ƒ, sÄ• ca maggo
sammÄ• kammanto ... pe ... sammÄ• Ä• jÄ«vo maggaá¹…gaá¹ƒ, so ca maggoti? na \Ee 60

sammÄ• saá¹…kappo ... pe ... sammÄ• vÄ• yÄ• mo ... pe ... sammÄ• sati ... pe ... sammÄ•
ca maggoti? Ä• mantÄ• . sammÄ• vÄ• cÄ• ... pe ... sammÄ• kammanto ... pe ... sammÄ• Ä
maggoti? na hevaá¹ƒ vattabbe ... pe ....

<874> ariyo aá¹-á¹-haá¹…giko maggoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``pubbe

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho hoti; evamassÄ• yaá¹ƒ \Be 434/
\Ne 484/ bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti {MN III 431}! attheva suttantoti?
paÃ±caá¹…giko maggoti.

<875> paÃ±caá¹…giko maggoti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``yasmiá¹ƒ kho
ariyo aá¹-á¹-haá¹…giko maggo na upalabbhati, samaá¹‡opi tattha na upalabbhati, dutiyopi t
upalabbhati, tatiyopi tattha samaá¹‡o na upalabbhati, catutthopi tattha samaá¹‡o na upalabb
kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo upalabbhati, samaá¹‡opi tat
... pe ... tatiyopi ... pe ... catutthopi tattha samaá¹‡o upalabbhati. imasmiá¹ƒ kho, subhadda,
ariyo aá¹-á¹-haá¹…giko maggo upalabbhati. idheva, subhadda \Se 634/, samaá¹‡o, idha dut
tatiyo samaá¹‡o, idha catuttho samaá¹‡o. suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±
attheva suttantoti? Ä• mantÄ• . tena hi aá¹-á¹-haá¹…giko maggoti.

maggakathÄ• niá¹-á¹-hitÄ• .

20. vÄ«satimavaggo

(199) 6. Ã±Ä• á¹‡akathÄ•

<876> dvÄ• dasavatthukaá¹ƒ \Ee 602/ Ã±Ä• á¹‡aá¹ƒ lokuttaranti? Ä• mantÄ• . dvÄ• dasa l
hevaá¹ƒ vattabbe ... pe ... dvÄ• dasa lokuttaraÃ±Ä• á¹‡Ä• nÄ«ti? Ä• mantÄ• . dvÄ• dasa so
hevaá¹ƒ vattabbe ... pe ... dvÄ• dasa sotÄ• pattimaggÄ• ti? Ä• mantÄ• . dvÄ• dasa sotÄ• pa
vattabbe ... pe ... dvÄ• dasa sakadÄ• gÄ• mimaggÄ• ... pe ... anÄ• gÄ• mimaggÄ• ... pe ...
hevaá¹ƒ vattabbe ... pe ... dvÄ• dasa arahattamaggÄ• ti? Ä• mantÄ• . dvÄ• dasa arahattaph
vattabbe ... pe ....

<877> na vattabbaá¹ƒ --- ``dvÄ• dasavatthukaá¹ƒ Ã±Ä• á¹‡aá¹ƒ lokuttaraâ€™â€™ nti? Ä•
bhagavatÄ• \Ne 485/ --- ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™â€™ nti me, bhikkhave, pubbe
435/ cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• d
panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti me, bhikkhave ... pe ... pariÃ±Ã±
bhikkhave ... pe ... `idaá¹ƒ dukkhasamudayaá¹ƒ {dukkhasamudayo (Se Ke Ee) } ariyasaccaâ
... pe ... `taá¹ƒ kho panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ• tabbaâ€™ nti me,
pahÄ«nanti me, bhikkhave ... pe ... `idaá¹ƒ dukkhanirodhaá¹ƒ {dukkhanirodhÄ• (Se Ke Ee)
me, bhikkhave ... pe ... `taá¹ƒ kho panidaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikÄ• tab
bhikkhave ... pe ... sacchikatanti me, bhikkhave ... pe ... `idaá¹ƒ dukkhanirodhagÄ• minÄ« pa
ariyasaccaâ€™ nti me, bhikkhave ... pe ... `taá¹ƒ kho panidaá¹ƒ dukkhanirodhagÄ• minÄ« p
ariyasaccaá¹ƒ bhÄ• vetabbaâ€™ nti \Ee 603/ me, bhikkhave ... pe ... bhÄ• vitanti me, bhikkh
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• dÄ«â€™â€™ ti {Vi

II 30}! attheva suttantoti? Ä• mantÄ• . tena hi dvÄ• dasavatthukaá¹ƒ Ã±Ä• á¹‡aá¹ƒ lokuttara

Ã±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

vÄ«satimavaggo.

tassuddÄ• naá¹ƒ ---

mÄ• tughÄ• tako Ä• nantariko pitughÄ• tako Ä• nantariko arahantaghÄ• tako Ä• nantariko
saá¹…ghabhedako Ä• nantariko, natthi puthujjanassa Ã±Ä• á¹‡aá¹ƒ, natthi nirayesu nirayap
tiracchÄ• nagatÄ• , paÃ±caá¹…giko maggo, dvÄ• dasavatthukaá¹ƒ Ã±Ä• á¹‡aá¹ƒ lokuttaran

catuttho paá¹‡á¹‡Ä• sako.

tassuddÄ• naá¹ƒ ---

niggaho, puÃ±Ã±asaÃ±cayo, aá¹-á¹-hÄ• si, atÄ«tena ca mÄ• tughÄ• tako.

21. ekavÄ«satimavaggo

(200) 1. sÄ• sanakathÄ•

<878> sÄ• sanaá¹ƒ \Se 636/ \Be 436/ \Ee 604/ \Ne 486/ navaá¹ƒ katanti? Ä• mantÄ• . satip
katÄ• ti? na hevaá¹ƒ vattabbe ... pe ... sÄ• sanaá¹ƒ navaá¹ƒ katanti? Ä• mantÄ• . sammapp
iddhipÄ• dÄ• ... pe ... indriyÄ• ... pe ... balÄ• ... pe ... bojjhaá¹…gÄ• navaá¹ƒ katÄ• ti? na
... pe ... pubbe akusalaá¹ƒ pacchÄ• kusalaá¹ƒ katanti? na hevaá¹ƒ vattabbe ... pe ... pubbe
... saá¹ƒyojaniyaá¹ƒ ganthaniyaá¹ƒ oghaniyaá¹ƒ yoganiyaá¹ƒ nÄ«varaá¹‡iyaá¹ƒ parÄ• maá¹
... pe ... saá¹ƒkilesikaá¹ƒ pacchÄ• asaá¹ƒkilesikaá¹ƒ katanti? na hevaá¹ƒ vattabbe ... pe ....

atthi koci tathÄ• gatassa sÄ• sanaá¹ƒ navaá¹ƒ karotÄ«ti? Ä• mantÄ• . atthi koci satipaá¹-á¹
karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atthi koci sammappadhÄ• ne ... pe ... iddhipÄ• de ..
... pe ... bale ... pe ... bojjhaá¹…ge navaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atthi koc
akusalaá¹ƒ pacchÄ• kusalaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ... atthi koci pubbe sÄ•
saá¹ƒkilesikaá¹ƒ pacchÄ• asaá¹ƒkilesiyaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

labbhÄ• tathÄ• gatassa sÄ• sanaá¹ƒ puna navaá¹ƒ kÄ• tunti? Ä• mantÄ• . labbhÄ• satipa
kÄ• tunti? na hevaá¹ƒ vattabbe ... pe ... labbhÄ• sammappadhÄ• nÄ• ... pe ... iddhipÄ• dÄ•
... pe ... balÄ• ... pe ... bojjhaá¹…gÄ• \Se 637/ puna navaá¹ƒ kÄ• tunti? na \Ee 605/ hevaá¹

... labbhÄ• pubbe akusalaá¹ƒ pacchÄ• kusalaá¹ƒ kÄ• tunti? na hevaá¹ƒ vattabbe ... pe ... la
sÄ• savaá¹ƒ ... pe ... saá¹ƒkilesiyaá¹ƒ pacchÄ• asaá¹ƒkilesiyaá¹ƒ kÄ• tunti? na hevaá¹ƒ vat

sÄ• sanakathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(201) 2. avivittakathÄ•

<879> puthujjano \Ne 487/ tedhÄ• tukehi dhammehi avivittoti? Ä• mantÄ• . puthujjano tedh
... tedhÄ• tukÄ• hi vedanÄ• hi ... saÃ±Ã±Ä• hi \Be 437/ ... cetanÄ• hi ... cittehi ... saddhÄ• hi
satÄ«hi ... samÄ• dhÄ«hi ... pe ... tedhÄ• tukÄ• hi paÃ±Ã±Ä• hi avivittoti? na hevaá¹ƒ vattab

puthujjano tedhÄ• tukehi kammehi avivittoti? Ä• mantÄ• . yasmiá¹ƒ khaá¹‡e puthujjano cÄ«
khaá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatan
viharatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... yasmiá¹ƒ khaá¹‡e puthujjano piá¹‡á¸• apÄ• taá¹ƒ
senÄ• sanaá¹ƒ deti ... pe ... gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ deti, tasmiá¹ƒ khaá¹‡e
upasampajja viharati ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharatÄ«ti?
....

<880> na vattabbaá¹ƒ --- ``puthujjano tedhÄ• tukehi kammehi avivittoâ€™â€™ ti? Ä• mant
puthujjanassa rÅ«padhÄ• tuarÅ«padhÄ• tÅ«pagaá¹ƒ kammaá¹ƒ pariÃ±Ã±Ä• tanti? na heva
puthujjano tedhÄ• tukehi kammehi avivittoti ... pe ....

avivittakathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(202) 3. saá¹ƒyojanakathÄ•

<881> atthi \Ee 606/ kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya arahattappattÄ«ti? Ä• mantÄ• . att
sakkÄ• yadiá¹-á¹-hiá¹ƒ appahÄ• ya ... pe ... vicikicchaá¹ƒ appahÄ• ya ... pe ... sÄ«labbatapa
appahÄ• ya ... rÄ• gaá¹ƒ appahÄ• ya ... dosaá¹ƒ appahÄ• ya ... mohaá¹ƒ appahÄ• ya ... an
arahattappattÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

atthi \Ne 488/ kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya arahattappattÄ«ti? Ä• mantÄ• . arahÄ• s
samÄ• no samakkho sapaá¸·Ä• so saupÄ• yÄ• so sakilesoti? na hevaá¹ƒ vattabbe ... pe ...
niddoso nimmoho nimmÄ• no nimmakkho nippaá¸·Ä• so nirupÄ• yÄ• so nikkilesoti? Ä• man

pe ... nikkileso, no ca vata re vattabbe --- ``atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya arahatta

<882> na \Be 438/ vattabbaá¹ƒ --- ``atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya arahattappattÄ
Ä• mantÄ• . arahÄ• sabbaá¹ƒ buddhavisayaá¹ƒ jÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe. tena h
saá¹ƒyojanaá¹ƒ appahÄ• ya arahattappattÄ«ti.

saá¹ƒyojanakathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(203) 4. iddhikathÄ•

<883> atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti? Ä• mantÄ• . ``n
rukkhÄ• hontÅ«â€™â€™ ti --- atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ
... pe ... niccapupphÄ• rukkhÄ• hontu ... pe ... niccaphalikÄ• rukkhÄ• hontu ... niccaá¹ƒ ju
niccaá¹ƒ khemaá¹ƒ hotu ... niccaá¹ƒ subhikkhaá¹ƒ hotu ... ``niccaá¹ƒ suvatthi {suvuá¹-á¹-hika
hotÅ«â€™â€™ ti --- atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti? na

atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti? Ä• mantÄ• \Se 640/. `
nirujjhÄ«â€™â€™ ti --- atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti?
....

uppannÄ• \Ne 489/ vedanÄ• ... pe ... saÃ±Ã±Ä• ... cetanÄ• ... cittaá¹ƒ ... saddhÄ• ... vÄ«
... samÄ• dhi ... pe ... paÃ±Ã±Ä• mÄ• nirujjhÄ«ti --- atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ
vÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti? Ä• mantÄ• . ``rÅ«paá¹
atthi adhippÄ• yaiddhi ... vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ• rÄ• ... pe ... ``vi
niccaá¹ƒ hotÅ«â€™â€™ ti --- atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ
... pe ....

atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti? Ä• mantÄ• . ``jÄ• tidha
jÄ• yiá¹ƒsÅ«â€™â€™ ti atthi ... pe ... ``jarÄ• dhammÄ• sattÄ• mÄ• jÄ«riá¹ƒsÅ«â€™â€™ t
``byÄ• dhidhammÄ• sattÄ• mÄ• byÄ• dhiyiá¹ƒsÅ«â€™â€™ ti ... pe ... ``maraá¹‡adhammÄ
ti --- atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ• ti? na hevaá¹ƒ vattabb

<884> na \Be 439/ vattabbaá¹ƒ --- ``atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ•
Ä• mantÄ• \Ee 608/. nanu Ä• yasmÄ• pilindavaccho raÃ±Ã±o mÄ• gadhassa seniyassa bi
``suvaá¹‡á¹‡aâ€™â€™ ntveva adhimucci, suvaá¹‡á¹‡o ca pana Ä• sÄ«ti {Vin III 621; Vin I 2
Ä• yasmÄ• pilindavaccho raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa pÄ• sÄ• daá¹
suvaá¹‡á¹‡o ca pana Ä• si, tena vata re vattabbe --- ``atthi adhippÄ• yaiddhi buddhÄ• naá¹ƒ
vÄ• â€™â€™ ti.

iddhikathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(204) 5. buddhakathÄ•

<885> atthi \Se 641/ buddhÄ• naá¹ƒ buddhehi hÄ«nÄ• tirekatÄ• ti? Ä• mantÄ• . satipaá¹-á¹
vattabbe \Ne 490/ ... pe ... sammappadhÄ• nato ... pe ... iddhipÄ• dato ... indriyato ... balato
bojjhaá¹…gato ... vasibhÄ• vato ... pe ... sabbaÃ±Ã±utaÃ±Ä• á¹‡adassanatoti? na hevaá¹ƒ

buddhakathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(205) 6. sabbadisÄ• kathÄ•

<886> sabbÄ• disÄ• buddhÄ• tiá¹-á¹-hantÄ«ti? Ä• mantÄ• . puratthimÄ• ya disÄ• ya bud
hevaá¹ƒ vattabbe ... pe ... puratthimÄ• ya disÄ• ya buddho tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . kinn
kiá¹ƒjacco, kiá¹ƒgotto, kinnÄ• mÄ• tassa \Ee 609/ bhagavato mÄ• tÄ• pitaro, kinnÄ• maá¹ƒ
sÄ• vakayugaá¹ƒ, konÄ• mo tassa bhagavato upaá¹-á¹-hÄ• ko, kÄ«disaá¹ƒ cÄ«varaá¹ƒ dhÄ
dhÄ• reti, katarasmiá¹ƒ gÄ• me vÄ• nigame vÄ• nagare vÄ• raá¹-á¹-he vÄ• janapade vÄ•
pe ....

dakkhiá¹‡Ä• ya disÄ• ya ... pe ... pacchimÄ• ya disÄ• ya ... pe ... uttarÄ• ya disÄ• ya ... pe
disÄ• ya buddho tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... heá¹-á¹-himÄ• ya disÄ• ya \B
tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . kinnÄ• mo so \Se 642/ bhagavÄ• ... pe ... janapade vÄ• ti? na
....

uparimÄ• ya disÄ• ya buddho tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ vattabbe ... pe .... uparimÄ• ya dis
tiá¹-á¹-hatÄ«ti? Ä• mantÄ• . cÄ• tumahÄ• rÄ• jike tiá¹-á¹-hati ... pe ... tÄ• vatiá¹ƒse tiá¹-á¹-ha
yÄ• me tiá¹-á¹-hati ... pe ... tusite tiá¹-á¹-hati ... pe ... nimmÄ• naratiyÄ• tiá¹-á¹-hati ... pe ...

paranimmitavasavattiyÄ• tiá¹-á¹-hati ... pe ... brahmaloke tiá¹-á¹-hatÄ«ti? na hevaá¹ƒ vattab

sabbadisÄ• kathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(206) 7. dhammakathÄ•

<887> sabbe \Ne 491/ dhammÄ• niyatÄ• ti? Ä• mantÄ• . micchattaniyatÄ• ti? na hevaá¹ƒ v
sammattaniyatÄ• ti? na hevaá¹ƒ vattabbe ... pe ... natthi aniyato rÄ• sÄ«ti? na hevaá¹ƒ vatta
atthi aniyato rÄ• sÄ«ti? Ä• mantÄ• \Ee 610/. haÃ±ci atthi aniyato rÄ• si, no ca vata re vattab
dhammÄ• niyatÄ• â€™â€™ ti.

sabbe dhammÄ• niyatÄ• ti? Ä• mantÄ• . nanu tayo rÄ• sÄ« vuttÄ• bhagavatÄ• --- miccha
sammattaniyato rÄ• si, aniyato rÄ• sÄ«ti {Dhs tikamÄ• tikÄ• 15}? Ä• mantÄ• . haÃ±ci tayo r
--- micchattaniyato rÄ• si, sammattaniyato rÄ• si, aniyato rÄ• si, no ca vata re vattabbe --- ``
niyatÄ• â€™â€™ ti.

rÅ«paá¹ƒ \Se 643/ rÅ«paá¹-á¹-hena niyatanti? Ä• mantÄ• . micchattaniyatanti? na hevaá¹ƒ
sammattaniyatanti? na hevaá¹ƒ vattabbe ... pe ... vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... saá
... viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hena niyatanti? Ä• mantÄ• . micchattaniyatanti? n
... sammattaniyatanti? na hevaá¹ƒ vattabbe ... pe ....

<888> na vattabbaá¹ƒ --- rÅ«paá¹ƒ rÅ«paá¹-á¹-hena niyataá¹ƒ ... pe ... vedanÄ• ... pe ... sa
saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hena niyatanti? Ä• mantÄ•
pe ... \Be 441/ saÃ±Ã±Ä• hoti ... saá¹…khÄ• rÄ• honti ... viÃ±Ã±Ä• á¹‡aá¹ƒ hoti ... vedanÄ•
... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«paá¹ƒ hoti ... pe ... vedanÄ• hoti ... s
saá¹…khÄ• rÄ• hontÄ«ti? na hevaá¹ƒ vattabbe. tena hi rÅ«paá¹ƒ rÅ«paá¹-á¹-hena niyataá¹
saÃ±Ã±Ä• ... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hena ni

dhammakathÄ• niá¹-á¹-hitÄ• .

21. ekavÄ«satimavaggo

(207) 8. kammakathÄ•

<889> sabbe \Ee 611/ \Ne 492/ kammÄ• niyatÄ• ti? Ä• mantÄ• . micchattaniyatÄ• ti? na h
sammattaniyatÄ• ti? na hevaá¹ƒ vattabbe ... pe ... natthi aniyato rÄ• sÄ«ti? na hevaá¹ƒ vatta

atthi aniyato rÄ• sÄ«ti? Ä• mantÄ• . haÃ±ci \Se 644/ atthi aniyato rÄ• si, no ca vata re vattal
kammÄ• niyatÄ• â€™â€™ ti.

sabbe kammÄ• niyatÄ• ti? Ä• mantÄ• . nanu tayo rÄ• sÄ« vuttÄ• bhagavatÄ• --- micchat
sammattaniyato rÄ• si, aniyato rÄ• sÄ«ti? Ä• mantÄ• . haÃ±ci tayo rÄ• sÄ« vuttÄ• bhagava
rÄ• si, sammattaniyato rÄ• si, aniyato rÄ• si, no ca vata re vattabbe --- ``sabbe kammÄ• niy

<890> diá¹-á¹-hadhammavedanÄ«yaá¹ƒ kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹-á¹-her
micchattaniyatanti? na hevaá¹ƒ vattabbe ... pe ... sammattaniyatanti? na hevaá¹ƒ vattabbe .
upapajjavedanÄ«yaá¹ƒ kammaá¹ƒ ... pe ... aparÄ• pariyavedanÄ«yaá¹ƒ kammaá¹ƒ aparÄ• p
niyatanti? Ä• mantÄ• . micchattaniyatanti? na hevaá¹ƒ vattabbe ... pe ... sammattaniyatanti?
... pe ....

<891> na vattabbaá¹ƒ --- diá¹-á¹-hadhammavedanÄ«yaá¹ƒ kammaá¹ƒ diá¹-á¹-hadhammave
niyataá¹ƒ, upapajjavedanÄ«yaá¹ƒ kammaá¹ƒ ... pe ... aparÄ• pariyavedanÄ«yaá¹ƒ kammaá
aparÄ• pariyavedanÄ«yaá¹-á¹-hena niyatanti? Ä• mantÄ• . diá¹-á¹-hadhammavedanÄ«yaá¹
upapajjavedanÄ«yaá¹ƒ hoti, aparÄ• pariyavedanÄ«yaá¹ƒ hoti ... pe ... upapajjavedanÄ«yaá
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, aparÄ• pariyavedanÄ«yaá¹ƒ \Be 442/ hoti ... pe ... ap
kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, upapajjavedanÄ«yaá¹ƒ hotÄ«ti? na hevaá
hi diá¹-á¹-hadhammavedanÄ«yaá¹ƒ kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹-á¹-hena niy
kammaá¹ƒ ... pe ... aparÄ• pariyavedanÄ«yaá¹ƒ \Se 645/ kammaá¹ƒ aparÄ• pariyavedanÄ«

kammakathÄ• niá¹-á¹-hitÄ• .

ekavÄ«satimavaggo.

tassuddÄ• naá¹ƒ ---

sÄ• sanaá¹ƒ navaá¹ƒ kataá¹ƒ atthi koci tathÄ• gatassa sÄ• sanaá¹ƒ navaá¹ƒ karoti labbhÄ•
sÄ• sanaá¹ƒ puna navaá¹ƒ kÄ• tuá¹ƒ, puthujjano tedhÄ• tukehi dhammehi avivitto, atthi kiÃ±
appahÄ• ya arahattappatti, atthi adhippÄ• yiddhi buddhÄ• naá¹ƒ vÄ• sÄ• vakÄ• naá¹ƒ vÄ•
hÄ«nÄ• tirekatÄ• , sabbÄ• disÄ• buddhÄ• tiá¹-á¹-hanti, sabbe dhammÄ• niyatÄ• , sabbe

22. bÄ• vÄ«satimavaggo

(208) 1. parinibbÄ• nakathÄ•

<892> atthi \Ee 613/ kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya parinibbÄ• nanti? Ä• mantÄ• . atth

sakkÄ• yadiá¹-á¹-hiá¹ƒ appahÄ• ya ... pe ... anottappaá¹ƒ appahÄ• ya parinibbÄ• nanti? na
....

atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya parinibbÄ• nanti? Ä• mantÄ• . arahÄ• sarÄ• go ...
hevaá¹ƒ vattabbe ... pe ... nanu arahÄ• nirÄ• go ... pe ... nikkilesoti? Ä• mantÄ• . haÃ±ci \S
nirÄ• go ... pe ... nikkileso, no ca vata re vattabbe --- ``atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ•
parinibbÄ• naâ€™â€™ nti.

<893> na vattabbaá¹ƒ --- ``atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya parinibbÄ• naâ€™â€™
arahÄ• sabbaá¹ƒ buddhavisayaá¹ƒ jÄ• nÄ• tÄ«ti? na hevaá¹ƒ vattabbe. tena hi atthi kiÃ±ci
appahÄ• ya parinibbÄ• nanti.

parinibbÄ• nakathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(209) 2. kusalacittakathÄ•

<894> arahÄ• \Be 443/ kusalacitto parinibbÄ• yatÄ«ti? Ä• mantÄ• . arahÄ• puÃ±Ã±Ä• bhi
abhisaá¹…kharonto ... Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharonto ... gatisaá¹ƒvat
karonto ... bhavasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karonto ... issariyasaá¹ƒvattaniyaá¹ƒ kammaa
adhipaccasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karonto ... mahÄ• bhogasaá¹ƒvattaniyaá¹ƒ kammaá
mahÄ• parivÄ• rasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karonto ... devasobhagyasaá¹ƒvattaniyaá¹ƒ
manussasobhagyasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ karonto parinibbÄ• yatÄ«ti? na hevaá¹ƒ va

arahÄ• kusalacitto parinibbÄ• yatÄ«ti? Ä• mantÄ• . arahÄ• Ä• cinanto apacinanto pajahan
ussinento vidhÅ«pento sandhÅ«pento parinibbÄ• yatÄ«ti? na hevaá¹ƒ vattabbe \Se 647/ ...
nevÄ• cinÄ• ti na apacinÄ• ti apacinitvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ• nevÄ• cinÄ
apacinitvÄ• á¹-hito, no ca vata re vattabbe --- ``arahÄ• kusalacitto parinibbÄ• yatÄ«â€™â€
neva pajahati na upÄ• diyati pajahitvÄ• á¹-hito, neva visineti na ussineti visinetvÄ• á¹-hito;
vidhÅ«peti na sandhÅ«peti vidhÅ«petvÄ• á¹-hitoti? Ä• mantÄ• . haÃ±ci arahÄ• neva vidhÅ
vidhÅ«petvÄ• á¹-hito, no ca vata re vattabbe --- ``arahÄ• kusalacitto parinibbÄ• yatÄ«â€™

<895> na vattabbaá¹ƒ --- ``arahÄ• kusalacitto parinibbÄ• yatÄ«â€™â€™ ti? Ä• mantÄ• . n
upaá¹-á¹-hitassati sato sampajÄ• no parinibbÄ• yatÄ«ti? Ä• mantÄ• . haÃ±ci arahÄ• upaá¹-
sampajÄ• no parinibbÄ• yati, tena vata re vattabbe --- ``arahÄ• kusalacitto parinibbÄ• yatÄ

kusalacittakathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(210) 3. Ä• neÃ±jakathÄ•

<896> arahÄ• \Be 444/ \Ee 615/ Ä• neÃ±je á¹-hito parinibbÄ• yatÄ«ti? Ä• mantÄ• . nanu a
parinibbÄ• yatÄ«ti? Ä• mantÄ• . haÃ±ci arahÄ• pakaticitte á¹-hito parinibbÄ• yati, no ca vat
``arahÄ• Ä• neÃ±je á¹-hito parinibbÄ• yatÄ«â€™â€™ ti.

arahÄ• \Se 648/ Ä• neÃ±je á¹-hito parinibbÄ• yatÄ«ti? Ä• mantÄ• . arahÄ• kiriyamaye citt
parinibbÄ• yatÄ«ti? na hevaá¹ƒ vattabbe ... pe ... nanu arahÄ• vipÄ• kacitte á¹-hito parinibb
Ä• mantÄ• . haÃ±ci arahÄ• vipÄ• kacitte á¹-hito parinibbÄ• yati, no ca vata re vattabbe --- `
á¹-hito parinibbÄ• yatÄ«â€™â€™ ti.

arahÄ• Ä• neÃ±je á¹-hito parinibbÄ• yatÄ«ti? Ä• mantÄ• . arahÄ• kiriyÄ• byÄ• kate citte á
na hevaá¹ƒ vattabbe ... pe ... nanu arahÄ• vipÄ• kÄ• byÄ• kate citte á¹-hito parinibbÄ• yatÄ
arahÄ• vipÄ• kÄ• byÄ• kate citte á¹-hito parinibbÄ• yati, no ca vata re vattabbe --- ``arahÄ•
parinibbÄ• yatÄ«â€™â€™ ti.

arahÄ• Ä• neÃ±je á¹-hito parinibbÄ• yatÄ«ti? Ä• mantÄ• . nanu bhagavÄ• catutthajjhÄ• n
samanantarÄ• parinibbutoti {DN II 219}? Ä• mantÄ• . haÃ±ci bhagavÄ• catutthajjhÄ• nÄ•
samanantarÄ• parinibbuto, no ca vata re vattabbe --- ``arahÄ• Ä• neÃ±je á¹-hito parinibbÄ

Ä• neÃ±jakathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(211) 4. dhammÄ• bhisamayakathÄ•

<897> atthi \Ee 616/ gabbhaseyyÄ• ya dhammÄ• bhisamayoti? Ä• mantÄ• . atthi gabbhase
dhammassavanaá¹ƒ, dhammasÄ• kacchÄ• , paripucchÄ• , sÄ«lasamÄ• dÄ• naá¹ƒ \Se 649/
bhojane mattaÃ±Ã±utÄ• , pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogoti \Be 445/? na hevaá
natthi gabbhaseyyÄ• ya dhammadesanÄ• , dhammassavanaá¹ƒ ... pe ... pubbarattÄ• parara
Ä• mantÄ• . haÃ±ci natthi gabbhaseyyÄ• ya dhammadesanÄ• , dhammassavanaá¹ƒ ... pe .
jÄ• gariyÄ• nuyogo, no ca vata re vattabbe --- ``atthi gabbhaseyyÄ• ya dhammÄ• bhisamay

atthi gabbhaseyyÄ• ya dhammÄ• bhisamayoti? Ä• mantÄ• . nanu dve paccayÄ• sammÄ•
parato ca ghoso, yoniso ca manasikÄ• roti? Ä• mantÄ• . haÃ±ci dve paccayÄ• sammÄ• diâ

parato ca ghoso, yoniso ca manasikÄ• ro, no ca vata re vattabbe --- ``atthi gabbhaseyyÄ• ya
dhammÄ• bhisamayoâ€™â€™ ti.

atthi gabbhaseyyÄ• ya dhammÄ• bhisamayoti? Ä• mantÄ• . suttassa pamattassa muá¹-á¹-
dhammÄ• bhisamayoti? na hevaá¹ƒ vattabbe ... pe ....

dhammÄ• bhisamayakathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(212-4) 5-7. tissopikathÄ•

<898> atthi \Ne 497/ gabbhaseyyÄ• ya arahattappattÄ«ti? Ä• mantÄ• . suttassa \Ee 617/ pa
muá¹-á¹-hassatissa asampajÄ• nassa arahattappattÄ«ti? na \Se 650/ hevaá¹ƒ vattabbe ... p

<899> atthi supinagatassa dhammÄ• bhisamayoti? Ä• mantÄ• . suttassa pamattassa muá¹
dhammÄ• bhisamayoti? na hevaá¹ƒ vattabbe ... pe ....

<900> atthi supinagatassa arahattappattÄ«ti? Ä• mantÄ• . suttassa pamattassa muá¹-á¹-ha
arahattappattÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

tissopikathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(215) 8. abyÄ• katakathÄ•

<901> sabbaá¹ƒ \Be 446/ supinagatassa cittaá¹ƒ abyÄ• katanti? Ä• mantÄ• . supinantena p
Ä• mantÄ• . haÃ±ci supinantena pÄ• á¹‡aá¹ƒ haneyya, no ca vata re vattabbe --- ``sabbaá¹
abyÄ• kataâ€™â€™ nti.

supinantena adinnaá¹ƒ Ä• diyeyya ... pe ... musÄ• bhaá¹‡eyya, pisuá¹‡aá¹ƒ bhaá¹‡eyya, p
samphaá¹ƒ palapeyya, sandhiá¹ƒ chindeyya, nillopaá¹ƒ hareyya, ekÄ• gÄ• rikaá¹ƒ kareyya,
tiá¹-á¹-heyya, paradÄ• raá¹ƒ gaccheyya, gÄ• maghÄ• takaá¹ƒ kareyya, nigamaghÄ• takaá¹ƒ
methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya \Ne 498/, supinagatassa asuci mucceyya, supinante
cÄ«varaá¹ƒ dadeyya, piá¹‡á¸• apÄ• taá¹ƒ dadeyya, senÄ• sanaá¹ƒ dadeyya, gilÄ• napaccat
dadeyya, khÄ• danÄ«yaá¹ƒ dadeyya, bhojanÄ«yaá¹ƒ dadeyya, pÄ• nÄ«yaá¹ƒ dadeyya, ceti
mÄ• laá¹ƒ Ä• ropeyya, gandhaá¹ƒ Ä• ropeyya \Se 651/, vilepanaá¹ƒ Ä• ropeyya ... pe ... cet

kareyyÄ• ti? Ä• mantÄ• \Ee 618/. haÃ±ci supinantena cetiyaá¹ƒ abhidakkhiá¹‡aá¹ƒ kareyya
--- ``sabbaá¹ƒ supinagatassa cittaá¹ƒ abyÄ• kataâ€™â€™ nti.

<902> na vattabbaá¹ƒ --- ``sabbaá¹ƒ supinagatassa cittaá¹ƒ abyÄ• kataâ€™â€™ nti? Ä• m
cittaá¹ƒ abbohÄ• riyaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti? Ä• mantÄ• . haÃ±ci supinagatassa cittaá¹ƒ
bhagavatÄ• , tena vata re vattabbe --- ``sabbaá¹ƒ supinagatassa cittaá¹ƒ abyÄ• kataâ€™â€

abyÄ• katakathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(216) 9. Ä• sevanapaccayakathÄ•

<903> natthi kÄ• ci Ä• sevanapaccayatÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``p
Ä• sevito bhÄ• vito bahulÄ«kato \Be 447/ nirayasaá¹ƒvattaniko tiracchÄ• nayonisaá¹ƒvattan
pettivisayasaá¹ƒvattaniko, yo sabbalahuso pÄ• á¹‡Ä• tipÄ• tassa vipÄ• ko manussabhÅ«tas
hotÄ«â€™â€™ ti {AN c 8.40}. attheva suttantoti? Ä• mantÄ• . tena hi atthi kÄ• ci Ä• sevana

natthi kÄ• ci Ä• sevanapaccayatÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``adinnÄ•
Ä• sevitaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ nirayasaá¹ƒvattanikaá¹ƒ \Se 652/ tiracchÄ• nayon
pettivisayasaá¹ƒvattanikaá¹ƒ, yo sabbalahuso adinnÄ• dÄ• nassa vipÄ• ko manussabhÅ«ta
bhogabyasanasaá¹ƒvattaniko \Ne 499/ hoti ... pe ... yo sabbalahuso kÄ• mesumicchÄ• cÄ•
manussabhÅ«tassa sapattaverasaá¹ƒvattaniko hoti ... pe ... yo sabbalahuso musÄ• vÄ• das
manussabhÅ«tassa abbhÅ«tabbhakkhÄ• nasaá¹ƒvattaniko hoti ... pe ... yo sabbalahuso pis
manussabhÅ«tassa mittehi bhedanasaá¹ƒvattaniko hoti ... pe ... yo sabbalahuso pharusÄ• y
manussabhÅ«tassa amanÄ• pasaddasaá¹ƒvattaniko hoti ... pe ... yo sabbalahuso samphap
manussabhÅ«tassa anÄ• deyyavÄ• cÄ• saá¹ƒvattaniko hoti, surÄ• merayapÄ• naá¹ƒ, bhikk
sabbalahuso surÄ• merayapÄ• nassa vipÄ• ko manussabhÅ«tassa ummattakasaá¹ƒvattani
attheva suttantoti? Ä• mantÄ• . tena hi atthi kÄ• ci Ä• sevanapaccayatÄ• ti.

<904> natthi kÄ• ci Ä• sevanapaccayatÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``n
bhikkhave, Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• nirayasaá¹ƒvattanikÄ• tiracchÄ• nayonisa
pettivisayasaá¹ƒvattanikÄ• â€™â€™ ti. attheva suttantoti? Ä• mantÄ• . tena hi atthi kÄ• ci Ä

natthi kÄ• ci Ä• sevanapaccayatÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``micchÄ•
micchÄ• samÄ• dhi, bhikkhave, Ä• sevito bhÄ• vito ... pe ... pettivisayasaá¹ƒvattanikoâ€™â€
suttantoti \Se 653/? Ä• mantÄ• . tena hi atthi kÄ• ci Ä• sevanapaccayatÄ• ti.

<905> natthi \Be 448/ kÄ• ci Ä• sevanapaccayatÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavat
bhikkhave, Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• amatogadhÄ• hoti amataparÄ• yanÄ• an
attheva suttantoti? Ä• mantÄ• . tena hi atthi kÄ• ci Ä• sevanapaccayatÄ• ti.

natthi kÄ• ci Ä• sevanapaccayatÄ• ti? Ä• mantÄ• . nanu vuttaá¹ƒ bhagavatÄ• --- ``sammÄ
Ä• sevito bhÄ• vito bahulÄ«kato ... pe ... sammÄ• samÄ• dhi, bhikkhave, Ä• sevito bhÄ• vito
amatogadho \Ee 620/ hoti amataparÄ• yano amatapariyosÄ• noâ€™â€™ ti attheva suttanto
kÄ• ci Ä• sevanapaccayatÄ• ti.

Ä• sevanapaccayakathÄ• niá¹-á¹-hitÄ• .

22. bÄ• vÄ«satimavaggo

(217) 10. khaá¹‡ikakathÄ•

<906> ekacittakkhaá¹‡ikÄ• sabbe dhammÄ• ti? Ä• mantÄ• . citte mahÄ• pathavÄ« saá¹‡á
saá¹‡á¹-hÄ• ti, sinerupabbatarÄ• jÄ• saá¹‡á¹-hÄ• ti, Ä• po saá¹‡á¹-hÄ• ti, tejo saá¹‡á¹-hÄ•
tiá¹‡akaá¹-á¹-havanappatayo saá¹‡á¹-hahantÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

ekacittakkhaá¹‡ikÄ• sabbe dhammÄ• ti? Ä• mantÄ• . cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä•
vattabbe ... pe ... cakkhÄ• yatanaá¹ƒ \Se 654/ cakkhuviÃ±Ã±Ä• á¹‡ena sahajÄ• tanti? Ä• ma
sÄ• riputto etadavoca --- ``ajjhattikaÃ±ceva, Ä• vuso, cakkhuá¹ƒ aparibhinnaá¹ƒ hoti, bÄ• hi
Ä• pÄ• thaá¹ƒ Ä• gacchanti, no ca tajjo samannÄ• hÄ• ro hoti, neva tÄ• va tajjassa viÃ±Ã±Ä
{viÃ±Ã±Ä• á¹‡abhÄ• vassa (bahÅ«su) } pÄ• tubhÄ• vo hoti. ajjhattikaÃ±ceva, Ä• vuso, cakk
bÄ• hirÄ• ca rÅ«pÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanti, no ca tajjo samannÄ• hÄ• ro hoti, neva t
viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. yato ca kho, Ä• vuso, ajjhattikaÃ±ceva cakkh
\Be 449/, bÄ• hirÄ• ca rÅ«pÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanti, tajjo ca samannÄ• hÄ• ro hoti,
viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hotÄ«â€™â€™ ti {MN I 306}! attheva suttantoti? A
vattabbaá¹ƒ --- ``cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ena sahajÄ• taâ€™â€™ nti.

sotÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... pe ... jivhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yat
kÄ• yaviÃ±Ã±Ä• á¹‡ena sahajÄ• tanti? na \Ee 621/ hevaá¹ƒ vattabbe ... pe ... kÄ• yÄ• yatan
\Ne 501/ sahajÄ• tanti? Ä• mantÄ• . nanu Ä• yasmÄ• sÄ• riputto etadavoca --- ``ajjhattiko c
aparibhinno hoti, bÄ• hirÄ• ca phoá¹-á¹-habbÄ• na Ä• pÄ• thaá¹ƒ Ä• gacchanti, no ca ... pe
Ä• vuso, kÄ• yo aparibhinno hoti, bÄ• hirÄ• ca phoá¹-á¹-habbÄ• Ä• pÄ• thaá¹ƒ Ä• gacchan
kho, Ä• vuso, ajjhattiko \Se 655/ ceva kÄ• yo aparibhinno hoti, bÄ• hirÄ• ca phoá¹-á¹-habbÄ
Ä• gacchanti, tajjo ca samannÄ• hÄ• ro hoti, evaá¹ƒ tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ•
I 306}! attheva suttantoti? Ä• mantÄ• . tena hi na vattabbaá¹ƒ --- ``kÄ• yÄ• yatanaá¹ƒ kÄ• ya

sahajÄ• taâ€™â€™ nti.

<907> na vattabbaá¹ƒ --- ``ekacittakkhaá¹‡ikÄ• sabbe dhammÄ• â€™â€™ ti? Ä• mantÄ• .
sassatÄ• aviparià¹‡Ä• madhammÄ• ti? na hevaá¹ƒ vattabbe. tena hi ekacittakkhaá¹‡ikÄ• s

khaá¹‡ikakathÄ• niá¹-á¹-hitÄ• .

bÄ• vÄ«satimavaggo.

tassuddÄ• naá¹ƒ ---

atthi kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya parinibbÄ• naá¹ƒ, arahÄ• kusalacitto parinibbÄ• ya
á¹-hito parinibbÄ• yati, atthi gabbhaseyyÄ• ya dhammÄ• bhisamayo, atthi gabbhaseyyÄ• ya
supinagatassa dhammÄ• bhisamayo, atthi supinagatassa arahattappatti, sabbaá¹ƒ supinaga
abyÄ• kataá¹ƒ, natthi kÄ• ci Ä• sevanapaccayatÄ• , ekacittakkhaá¹‡ikÄ• sabbe dhammÄ• t

23. tevÄ«satimavaggo

(218) 1. ekÄ• dhippÄ• yakathÄ•

<908> ekÄ• dhippÄ• yena \Be 450/ \Ee 622/ methuno dhammo paá¹-isevitabboti? Ä• mant
assamaá¹‡ena \Ne 502/ hotabbaá¹ƒ, abhikkhunÄ• hotabbaá¹ƒ, chinnamÅ«lena hotabbaá¹ƒ
hevaá¹ƒ vattabbe ... pe ... ekÄ• dhippÄ• yena methuno dhammo paá¹-isevitabboti? Ä• mant
pÄ• á¹‡o hantabbo, adinnaá¹ƒ Ä• diyitabbaá¹ƒ, musÄ• bhaá¹‡itabbÄ• , pisuá¹‡aá¹ƒ bhaá¹‡
bhaá¹‡itabbaá¹ƒ, samphaá¹ƒ palapitabbaá¹ƒ, sandhi cheditabbo, nillopaá¹ƒ hÄ• tabbaá¹ƒ, e
kÄ• tabbaá¹ƒ, paripanthe á¹-hÄ• tabbaá¹ƒ, paradÄ• ro gantabbo, gÄ• maghÄ• tako kÄ• tabl
na hevaá¹ƒ vattabbe ... pe ....

ekÄ• dhippÄ• yakathÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimavaggo

(219) 2. arahantavaá¹‡á¹‡akathÄ•

<909> arahantÄ• naá¹ƒ vaá¹‡á¹‡ena amanussÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevantÄ«
vaá¹‡á¹‡ena amanussÄ• pÄ• á¹‡aá¹ƒ hananti ... pe ... adinnaá¹ƒ Ä• diyanti, musÄ• bhaá¹‡
bhaá¹‡anti, pharusaá¹ƒ bhaá¹‡anti, samphaá¹ƒ palapanti, sandhiá¹ƒ chindanti, nillopaá¹ƒ ha
ekÄ• gÄ• rikaá¹ƒ \Se 657/ karonti, paripanthe tiá¹-á¹-hanti, paradÄ• raá¹ƒ gacchanti, gÄ• ma

... pe ... nigamaghÄ• takaá¹ƒ karontÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

arahantavaá¹‡á¹‡akathÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimavaggo

(220-4) 3-7. issariyakÄ• makÄ• rikÄ• dikathÄ•

<910> bodhisatto \Ee 623/ issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ gacchatÄ«ti? Ä• ma
issariyakÄ• makÄ• rikÄ• hetu nirayaá¹ƒ gacchati \Be 451/, saÃ±jÄ«vaá¹ƒ gacchati, kÄ• lasu
tÄ• panaá¹ƒ gacchati, mahÄ• tÄ• panaá¹ƒ {patÄ• panaá¹ƒ (Ce Se Ke Ee) } gacchati, saá¹…
roruvaá¹ƒ gacchati ... pe ... avÄ«ciá¹ƒ gacchatÄ«ti? na hevaá¹ƒ vattabbe ... pe ....

bodhisatto \Ne 503/ issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ gacchatÄ«ti? Ä• mantÄ• . `
issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ gacchatÄ«â€™â€™ ti --- attheva suttantoti? nat
issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ gacchatÄ«â€™â€™ ti --- nattheva suttanto, no c
``bodhisatto issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ gacchatÄ«â€™â€™ ti.

<911> bodhisatto issariyakÄ• makÄ• rikÄ• hetu gabbhaseyyaá¹ƒ okkamatÄ«ti? Ä• mantÄ•
issariyakÄ• makÄ• rikÄ• hetu nirayaá¹ƒ upapajjeyya, tiracchÄ• nayoniá¹ƒ upapajjeyyÄ• ti? n
....

bodhisatto issariyakÄ• makÄ• rikÄ• hetu gabbhaseyyaá¹ƒ okkamatÄ«ti \Se 658/? Ä• mantÄ
hevaá¹ƒ vattabbe ... pe ... bodhisatto iddhimÄ• ti? Ä• mantÄ• . bodhisattena chandiddhipÄ•
vÄ«riyiddhipÄ• do ... pe ... cittiddhipÄ• do ... pe ... vÄ«maá¹ƒsiddhipÄ• do bhÄ• vitoti? na he
pe ....

bodhisatto \Ee 624/ issariyakÄ• makÄ• rikÄ• hetu gabbhaseyyaá¹ƒ okkamatÄ«ti? Ä• mantÄ
issariyakÄ• makÄ• rikÄ• hetu gabbhaseyyaá¹ƒ okkamatÄ«â€™â€™ ti --- attheva suttantoti?
``bodhisatto issariyakÄ• makÄ• rikÄ• hetu gabbhaseyyaá¹ƒ okkamatÄ«â€™â€™ ti --- natthe
vattabbe --- ``bodhisatto issariyakÄ• makÄ• rikÄ• hetu gabbhaseyyaá¹ƒ okkamatÄ«â€™â€™

<912> bodhisatto issariyakÄ• makÄ• rikÄ• hetu dukkarakÄ• rikaá¹ƒ akÄ• sÄ«ti? Ä• mantÄ•
issariyakÄ• makÄ• rikÄ• hetu ``sassato lokoâ€™â€™ ti paccÄ• gacchi, ``asassato lokoâ€™
lokoâ€™â€™ ti ... pe ... ``anantavÄ• lokoâ€™â€™ ti ... ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™
``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti ... ``hoti tathÄ• gato paraá¹ƒ maraá¹
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ... ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ m
pe ... ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti paccÄ• gacchÄ«ti? n

pe ....

bodhisatto issariyakÄ• makÄ• rikÄ• hetu dukkarakÄ• rikaá¹ƒ akÄ• sÄ«ti? Ä• mantÄ• . ``bod
issariyakÄ• makÄ• rikÄ• hetu dukkarakÄ• rikaá¹ƒ akÄ• sÄ«â€™â€™ ti --- attheva suttantoti
``bodhisatto \Ne 504/ issariyakÄ• makÄ• rikÄ• hetu \Se 659/ dukkarakÄ• rikaá¹ƒ akÄ• sÄ«â
suttanto, no ca vata re vattabbe --- ``bodhisatto issariyakÄ• makÄ• rikÄ• hetu dukkarakÄ• ri
ti.

<913> bodhisatto issariyakÄ• makÄ• rikÄ• hetu aparantapaá¹ƒ {amaraá¹ƒ tapaá¹ƒ (SN a I 1
satthÄ• raá¹ƒ uddisÄ«ti? Ä• mantÄ• . bodhisatto issariyakÄ• makÄ• rikÄ• hetu ``sassato lok
... pe ... \Ee 625/ ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti paccÄ• g
vattabbe ... pe ....

<914> bodhisatto issariyakÄ• makÄ• rikÄ• hetu aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddisÄ«ti? Ä• ma
issariyakÄ• makÄ• rikÄ• hetu aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddisÄ«â€™â€™ ti --- attheva sutta
``bodhisatto issariyakÄ• makÄ• rikÄ• hetu aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddisÄ«â€™â€™ ti ---
vata re vattabbe --- ``bodhisatto issariyakÄ• makÄ• rikÄ• hetu aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ udd

issariyakÄ• makÄ• rikÄ• kathÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimavaggo

(225) 8. patirÅ«pakathÄ•

<915> atthi na rÄ• go rÄ• gapatirÅ«pakoti? Ä• mantÄ• . atthi na phasso phassapatirÅ«pako
vedanÄ• patirÅ«pikÄ• , atthi na saÃ±Ã±Ä• saÃ±Ã±Ä• patirÅ«pikÄ• \Be 453/, atthi na cetan
atthi na cittaá¹ƒ cittapatirÅ«pakaá¹ƒ, atthi na saddhÄ• saddhÄ• patirÅ«pikÄ• , atthi na vÄ«r
vÄ«riyapatirÅ«pakaá¹ƒ, atthi na sati satipatirÅ«pikÄ• , atthi na samÄ• dhi samÄ• dhipatirÅ«p
na paÃ±Ã±Ä• paÃ±Ã±Ä• patirÅ«pikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

<916> atthi na doso dosapatirÅ«pako, atthi na moho mohapatirÅ«pako, atthi na kileso \Ne 5
kilesapatirÅ«pakoti? Ä• mantÄ• . atthi \Ee 626/ na phasso phassapatirÅ«pako ... pe ... atthi
paÃ±Ã±Ä• patirÅ«pikÄ• ti? na hevaá¹ƒ vattabbe ... pe ....

patirÅ«pakathÄ• niá¹-á¹-hitÄ• .

23. tevÄ«satimavaggo

(226) 9. aparinipphannakathÄ•

<917> rÅ«paá¹ƒ aparinipphannanti? Ä• mantÄ• . rÅ«paá¹ƒ na aniccaá¹ƒ na saá¹…khataá¹ƒ
na khayadhammaá¹ƒ na vayadhammaá¹ƒ na virÄ• gadhammaá¹ƒ na nirodhadhammaá¹ƒ na
hevaá¹ƒ vattabbe ... pe ... nanu rÅ«paá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammaá¹ƒ vipariá¹‡Ä• madhammanti? Ä• m
saá¹…khataá¹ƒ ... pe ... vipariá¹‡Ä• madhammaá¹ƒ, no ca vata re vattabbe --- ``rÅ«paá¹ƒ ap
nti.

dukkhaÃ±Ã±eva parinipphannanti? Ä• mantÄ• . nanu yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ {SN b
--- ``rÅ«paá¹ƒ aniccaâ€™â€™ nti? Ä• mantÄ• . haÃ±ci yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ vutta
``rÅ«paá¹ƒ aniccaá¹ƒâ€™â€™, no ca vata re vattabbe --- ``dukkhaÃ±Ã±eva parinipphannaâ

<918> vedanÄ• \Se 661/ ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... ca
... dhammÄ• yatanaá¹ƒ ... cakkhudhÄ• tu ... dhammadhÄ• tu ... cakkhundriyaá¹ƒ ... pe ... aÃ
aparinipphannanti? Ä• mantÄ• . aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ \Ee 627/ na aniccaá¹ƒ ... pe ... na
na hevaá¹ƒ vattabbe ... pe ... nanu aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ ... pe
vipariá¹‡Ä• madhammanti? Ä• mantÄ• . haÃ±ci aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aniccaá¹ƒ saá¹…k
khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammaá¹ƒ vipariá¹‡Ä• ma
--- ``aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aparinipphannaâ€™â€™ nti.

dukkhaÃ±Ã±eva \Be 454/ \Ne 506/ parinipphannanti? Ä• mantÄ• . nanu yadaniccaá¹ƒ taá¹ƒ
bhagavatÄ• --- ``aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aniccaâ€™â€™ nti? Ä• mantÄ• . haÃ±ci yadanic
vuttaá¹ƒ bhagavatÄ• --- ``aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aniccaá¹ƒâ€™â€™, no ca vata re vattab
parinipphannaâ€™â€™ nti.

aparinipphannakathÄ• niá¹-á¹-hitÄ• .

tevÄ«satimavaggo.

tassuddÄ• naá¹ƒ ---

ekÄ• dhippÄ• yena methuno dhammo paá¹-isevitabbo, arahantÄ• naá¹ƒ vaá¹‡á¹‡ena aman
paá¹-isevanti, bodhisatto issariyakÄ• makÄ• rikÄ• hetu vinipÄ• taá¹ƒ gacchati, gabbhaseyya
dukkarakÄ• rikaá¹ƒ akÄ• si \Se 662/, aparantapaá¹ƒ akÄ• si, aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddis
rÄ• gapatirÅ«pako atthi na doso dosapatirÅ«pako atthi na moho mohapatirÅ«pako atthi na k
kilesapatirÅ«pako, rÅ«paá¹ƒ aparinipphannaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aparinipphannant

khuddako aá¸• á¸• hapaá¹‡á¹‡Ä• sako.

tassuddÄ• naá¹ƒ ---

navaá¹ƒ, nibbuti, ekÄ• dhippÄ• yoti.

paá¹‡á¹‡Ä• sakuddÄ• naá¹ƒ ---

mahÄ• niyÄ• mo \Ee 628/, anusayÄ• , niggaho, khuddakapaÃ±camo.

parappavÄ• damaddanÄ• , suttamÅ«lasamÄ• hitÄ• .

ujjotanÄ• satthusamaye, kathÄ• vatthupakaraá¹‡eti ||

paÃ±cattiá¹ƒsabhÄ• á¹‡avÄ• raá¹ƒ

kathÄ• vatthupakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

É Í Í Í

just as one would look upon a mirage -
if a person thus looks upon the world,
the King of Death sees him not.

Dhammapada 170

** **

LOVING AND DYING

by Ven. Visuddhacara

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** **

PREFACE

I have written this book to share some thoughts on death with anybody who may care to read it. Thoughts about how we can go about facing death - with courage and equanimity. With dignity. And if you like with a smile. Thoughts about how to cope with suffering, to live with wisdom and compassion, or with as much of it as we can muster, until we die.

But people generally do not like to talk about death. Whenever the

subject is broached, they might start to feel uncomfortable. It is especially considered taboo on auspicious occasions such as a birthday or a New Year to talk about death. It is as if mentioning the word, //death//, on an auspicious occasion would mar that occasion and bring about bad luck or an earlier death! Of course, I do not agree with such notions. To me, it is just a superstition. I can understand, though, if people were to consider it bad taste to talk about death on auspicious occasions. But I think it is good and wise to reflect often on death and even on occasions such as a birthday or New Year, perhaps even more so on such occasions. Why? Because we can consider that we are not growing any younger but older, that each year brings us but one year closer to the grave. During such reflections we can take stock of our life, reassess our position and see whether we are going in the right direction - the direction of wisdom and compassion.

As a monk, I constantly meditate on death. It reminds me to lead a more meaningful life, not to waste my days away, though I must confess I still fritter away precious time from time to time; for the mind, as you know, can be very stubborn and lazy at times. Nevertheless by frequent contemplation on death, I am reminded that I must find more time to practise insight meditation so I can clean my mind of the defilements of greed, hatred and delusion.

The Buddha advised us to contemplate often on death, as often as daily or every now and then. It will arouse in us //samvega// - the sense of urgency to strive harder to eradicate the suffering that comes from a defiled mind and deluded mind. I like to talk about death. It's my favourite subject. (Am I morbid? It's all right. Go ahead. You can say I'm morbid and whatever you like. It's fine with me. I don't mind. People i.e. not only me but also you, must be allowed their basic human right to express their views and feelings as long as they do so in a legitimate, sensitive, non-imposing and non-violent way. No one should get angry with a person on account of his expressing his views in such manner, though unfortunately, sometimes we forget and get all heated up.) But coming back to the subject, I have always

pondered, I have always wondered and am still wondering: "Why do we live? Why do we die? What is it all about? What is it all for? To what purpose? For what end?"

Many answers have been proffered, no doubt. And I'm sure there are many people who would be happy to offer me answers to these questions that have been asked ever since man began to think and ponder. But I cannot say I have been satisfied with all the answers that have been given. I am still seeking. These days I have become a Buddhist monk and taken up meditation. I subscribe to the Buddha's five precepts of not killing or harming, not stealing or cheating, not committing sexual misconduct such as adultery, not lying, and not taking alcohol and drugs. As a monk though I observe, in addition, celibacy and other rules for monks.

I cannot say I have as yet found all the answers to my questions, but I have found some solace, some comfort in the Buddha's dispensation. I can relate to the Buddha's teaching of mindfulness and loving-kindness. And I'm still meditating. Perhaps I might find all the answers one day. It will be nice if I can. But if I could not, it also doesn't matter. What matters is that I have tried. I will be glad even if I were to die trying. For at least I have tried. That way my life would still be meaningful, at least to a certain extent. And along the way, of course, I will try to spread as much good cheer and happiness according to my disposition and ability.

I have tried in this book to share my limited understanding of life and death. I feel that we need to discuss the question of death frankly. We should not be afraid to bring up the subject. Otherwise, how can we discuss and learn? When we can openly discuss and learn and understand, then it is good; for we can come to terms with death. We can know better how to deal with it. This is important; for the simple reason that all of us must die. There is no escape. And if we cannot relate to death now, how can we relate to it when we are lying on our deathbed, about to breathe our last? Might we not be overcome with fear and confusion then? So it's better to learn all about death now. It will surely stand

us in good stead. Then we need not fear anymore. We'll have confidence, and when death comes we can go with a smile. We can say: "Death, do your worst. I know you and I can smile."

I have written this book in a forthright and engaging a manner as possible. I have tried not to be too academic or stilted. I wanted you to enjoy reading this book, to chuckle over those parts that might elicit a chuckle, and to pick up a thing or two which you might find helpful in living, loving and dying. Also I have written not so much as from a monk to a layperson but as from one human being to another human being. So I have written quite freely with the purpose of communicating, of reaching out to the heart. Though I cannot say how far I have succeeded or flopped! Only you will be the best judge of that.

As I'm a Buddhist monk, readers will find that the contents contain a lot of Buddhist values and concepts. Of course, some values, such as that of love and compassion, are universal. They belong to no one religion but to all. All religions teach love and compassion. They are all good religions. But it's we, the followers, who do not follow. So we kill and maim and hurt in the name of religion. Who's to be blamed but ourselves! Not the religions or their founders who always preached love, wisdom, mercy, forgiveness and compassion. If we can awaken to our ignorance, then we can love truly. We can live as brothers and sisters with tolerance, patience and understanding, with love and compassion.

I wrote this book mainly for Buddhists. But non-Buddhists too might read and find some benefit, some common areas of agreement, appreciation and understanding. At the very least, they would know the Buddhist point of view, the Buddhist approach and understanding. It's good to know each other's viewpoints; it leads to more tolerance, understanding and appreciation of each other's approaches and beliefs. There is no desire on my part at all to convert anybody. That should be very clear. Let everybody practise their own religion and let them do so well; for as has been well put by Nobel peace laureate, the Dalai Lama, compassion is, after

all, the essence of all religions.

I have tried to share my understanding to the best of my ability. But I have no doubt that there will be some shortcomings here and there. Or some areas where there may be differences of interpretation or understanding. You may not like or agree with certain things I say. Or you may not like the way I put it. You might think it is improper, flippant, insensitive, sentimental, abrasive, distorted, absurd, or whatever. It is all right. This is natural. As long as there are even two persons, there will be some disagreements. You can just reject those things you do not agree with, throw them out, so to speak. You need not have to accept everything I say. Why should you? Of course you have a good mind of your own, and you can (and must) think and decide for yourself. We can agree to disagree, without getting upset or angry. We can agree to disagree and still remain good friends. Can we not? That is the most wonderful thing, the quintessence of mental maturity. It is for each of us to decide sincerely and honestly for ourselves what we can relate to and what we cannot. We need not believe everything or anything.

The Buddha himself said it's better that we carefully consider, investigate and verify for ourselves before accepting anything. Even the Buddha's own words too should come under the same intensity of scrutiny. After all, the Buddha made no exception whatsoever. He never believed in blind faith. He never told us to simply believe what he said and to simply reject what others said. But he told us to investigate, practise and verify for ourselves. If we find that a certain teaching is good, that it is wholesome and leads to the eradication of greed, hatred and delusion, then we can accept it. If not, we should reject it. It's excellent advice. And, therefore, taking a cue from the Buddha, I always like to say: Believe nothing. But I think, practise and verify for yourself. That's to me the best and safest approach. But as for any mistakes on my part in the writing of this book, I do apologise and ask for forgiveness.

May all beings be happy. May we all find the wisdom and happiness

that we seek, each in our own way. And happy reading!

** **

HELLO DEATH GOODBYE LIFE

One day when I die, as I must, I'd like to die with a smile on my lips. I'd like to go peacefully, to greet death like a friend, to be able to say quite cheerfully: "Hello Death, Goodbye Life."

I can imagine myself having a conversation with death. Perhaps it might go this way: "Hello Death! How are you? I have been waiting for you a long time. All my life I have been anticipating you. Are you coming for me at long last? Is it time for me to go already?

"Yes, yes, Death I am coming. Be patient. I'm ready. Can't you see I am smiling? Since a long time ago I have been planning to welcome you with a smile. Yes, Death, I understand. You don't have to apologise. I know you've got a job to do. I hold nothing against you. No hard feelings. It's nothing personal, I understand.

"As I have said, Death, all my life I have been waiting for this moment. To see whether I can meet you with a smile. To see whether I could, at least, inspire in death, if not in life. You are now giving me this opportunity and I thank you for it.

"Yes, I have heard a lot about you. That you wait for no man. That you come like a thief in the night. That you'll bargain with nobody. That you'll not take no for an answer.

"Death, it's all right. I'll come with you gladly. I'm tired. This body is like a broken shell. It had seen better days. It has outlived its use and time. As you can see I'm already almost dead. And I have been enduring all this pain, trying to smile at all these many visitors calling on me. Death, to tell you the truth,

you should have come earlier. After all the pain, you are a welcome respite, like a godsend. But enough of this talk. Death, let's not dally. Let's go. Come, hold my hand."

And I'd go, as I have always dreamt, with a smile on my lips. What a beautiful way to die! All the people who have gathered around me need not cry. They can be happy because they can see I'm smiling. They'll know that I'm all right. Death is nothing to be afraid of. Treat death like a friend. Be ever ready to say hello to death and goodbye to life.

** **

Of course no one is spared from death. All of us have to die. As the Buddha said: "Life is uncertain but death is certain". While we live we suffer the separation that comes with the death of a loved one. Both my grandparents have died. I do not remember my grandfather. He died when I was very young. But I do remember my grandmother. She was very kind to me. She was also very poor. She preferred to live in the countryside while my parents resided in town. I remember once when she visited us, I asked her for five cents. She immediately took out her purse, dug out five cents and gave it to me. In those days, there was purchasing power even in five cents: you could get an ice-ball or a glass of iced drink with five cents. If you drink the coconut water served by the Indian man you could even have two glasses for five cents! And for five cents too you could get five sweets.

My father died when I was 10. I remember visiting him for the last time one night at the General Hospital as he lay there dying from tuberculosis and other complications. I remember my mother telling him: "Ah Beh, this is your son Johnny come to see you." My father couldn't speak. He had an oxygen tube inserted in his nose. He seemed to look at me weakly. I was young. I didn't know what death was about then, though I know better now. My poor mother suffered the most. She had seen so many deaths and had a most difficult life from young. Definitely, life was no bed of roses for her.

One of my brothers died while still a baby. Another died at 23 together with his fiancee. It was tragic. They drowned. I can still remember seeing their bodies in the mortuary. My mother was wailing her heart out. It was very painful for her to lose a beloved son in such a tragic way. I was quite stunned and just didn't know what to make out of it all. I was 16 then. I tried to appear nonchalant, casual. I kept away the tears. I spoke and behaved as if nothing had happened, as if death was to me an everyday affair, and there was no need to grieve. I made light of it, trying to put on a cool exterior.

But in private I cried. I cried bitterly. And after the funeral I went back to the cemetery. I cycled there with a cangkul. I dug the ground and planted flowers around the grave of my brother and his beloved's. I carved on his wooden cross the words: "Greater love than this no man hath that he should lay down his life for his friend", as he had died while trying to save his fiancee. And I spoke to God. I asked Him: "Lord, why do you do this to me? Why do you take away my brother? Is it your will, your desire? Then if it is, let your will be done. I accept it." For you see, I was a good Christian then. And God's will must precede all others. It must not be questioned. Though as a Buddhist now, I believe I understand a little better. Yes, no God took away my brother. If we accept life we must accept death. Death is part and parcel of life. As the Buddha said, it is ignorance that makes the world of suffering go round, and we fare on from life to life according to our deeds. Good begets good and bad begets bad. I must confess I can relate better to the Buddha's way of looking at things.

Later in life I saw more deaths. As a journalist, I had seen bodies - people who died from accidents, gang-fights, suicides, samsu poisoning, etc. I wrote dramatic, touching or tragic stories about how people died. There was the man who kissed his little daughter goodbye and then shot himself in the head. Then there was a young couple who was found in a suicide pact on a hotel bed. The girl died from the poison they took; her boyfriend survived. And there was the notorious robber gunned down by police on a New Year's day. He was a marked man, who could not live to see the end

of the first day of a new year. But for me it was just another story. I never thought very deeply about death then. I was quite numbed by it all. All I wanted was to get the best story for the front page of the newspaper. There was little feeling or compassion in me for the poor victims. I was quite a hard-hearted and selfish person then, just interested in my own well-being.

Still much later on, as a monk, I encountered deaths - this time with more feeling and compassion. When I visited the sick, I could feel sympathy for them. I tried as best as I could to console. To the Buddhists, I recited the suttas, the Buddhist scriptures. I told them what the Buddha said: "The body may be sick but let not the mind be sick." We may not be able to do much for the body but we can do something about the mind. We can keep it steady even when we are sick. We can be mindful. We can watch the rise and fall of the pain, how it comes and goes in waves. We can understand the nature of suffering. We can meet it and learn from it. It is there as a test - of how well we have understood the nature of life, how well we have understood that there is no permanent self here but only constant change of arising and passing away, like the ceaseless flowing of a river; how well we have understood that it is our ignorance, craving, attachment, anger, fear, etc, that are the cause of our suffering.

In that understanding, we can rise up to meet the pain. We can take it in our stride. We can remain calm and cool. Without even the slightest bit of depression. Yes, we can smile, even at our pain. We can say: "Hey pain, you are really trying to do me in. Are you not? Another person might succumb to you but not me. I have been training and steeling myself for you. The Buddha teaches that I should respond without anger or aversion. So I'm trying to respond to you now without anger or aversion. I understand that with mindfulness and peace in my heart, I can rise above you. I can smile at you. You teach me that life is suffering. But you also teach me that I can rise above you." And you can smile at the pain. You will feel immediately better.

** **

Life is mostly froth and bubble,
Two things stand like stone,
Kindness in another's trouble,
Courage in your own.

Adam Gordon

** **

TWO RESOLUTIONS

As I'm writing now, I recall that just yesterday a fellow monk died. He had been suffering from terminal cancer for eight months. When I was by his side at the hospital a few days before his death, he was in pain. I tried to feed him some broth but he could not eat. He looked quite gaunt and grim. He could hardly speak. The cancer had ravaged his body and it was no easy task for his mind to bear up. I urged him to note or observe the pain as he would do in normal meditation, to remain as calm and equanimous as possible. He was a staunch meditator and I am sure he meditated to the very end.

I remember another occasion when I visited a kind old man who had leukemia. He too was in pain. It showed on his face. There were beads of sweat on his forehead and face. I took a towel and gently wiped away his sweat. I whispered into his ear and tried to soothe him. This man too was a meditator and again I reminded him to maintain mindfulness, to observe the pain as calmly as possible. I was happy when the look of pain disappeared from his face. Shortly after, his relatives came and I left him. A few hours later he died. I was glad I was able to help him a little before he expired.

Although there is happiness in life, there is also suffering. The

happiness seems so fleeting - gone in no time only to be replaced by sorrow and discontent. Life itself, because it ends in death, is a tragedy. Someone once said life is like an onion: you peel it crying. The Buddha says birth is suffering because it leads inevitably to decay and death. We should understand this well. If we accept life we must accept death. If we want to cry when somebody dies, then we should also cry at his birth. For the moment a baby is born the seed of death is in him. But we are happy when a child is born. We laugh and we congratulate the parents. If we understand birth - that it must lead to death - then when death comes we should be able to face it with a smile.

Seeing how people die in pain, their body wracked by disease, and seeing how all life must end in death (a fact that is driven home to me every time I went for funeral chanting), two resolutions arose in my mind: First, when the time comes for me to die, I want to die with a smile on my lips. I want to be able to be very mindful and serene. In other words I want to keep my wits about me. I want to be able to smile at my pain no matter how excruciating it may be. I want to be able to smile at all the visitors that may call on me. I want to be able to smile at all the kind doctors and nurses who attend upon me. I want to be able to smile at my fellow patients and to help in whatever way I can in the hospital, whether to inspire or to console.

Instead of the doctors and nurses asking me how I am, I want to ask them: "How are you doc? How are you Sister? How is your day today? You know, you are doing a great job. We are very lucky to have you. Please keep up the good work. Thank you very much!" And to my Buddhist visitors, I will speak Dhamma(*1). I'll say: Look at me. I'm half-dead. Finished! You know, it's not easy to meditate when you are half-dead. So while you are still healthy, make the most of it. Meditate! Practise the Dhamma! Have no regrets later. Don't wait until you become fatally ill. It will be too late then. But if you have been doing your meditation practice now, then when you fall sick it won't be so difficult to face the pain. You can observe and even transcend it.

You know, the Buddha tells us that everything is impermanent. If we meditate hard enough, we can understand the fact of impermanence more deeply, such that we will not be so attached to this mind and body. We will know for certain that this body is not ours; this mind too is not ours. Understanding, we will be able to let go. We will not be so attached to the gross sensual pleasures of life. We can live more wisely. We can grow old gracefully. And we need not fear death.

The Buddha says suffering is inherent in life. And we must learn how to live with it and to transcend it. Only by applying mindfulness in our daily life and by meditating can we penetrate the truth of suffering. When we have understood suffering deeply, we will strive to remove the cause of it, which is our craving, our attachment to life, to the sensual lure of pleasant sights, pleasant sounds, pleasant smell, pleasant tastes and pleasant touch. We will try to purify our mind and heart of all defilements.

According to the Buddha, when our mind is purified of greed, hatred and delusion, we will overcome all suffering. We will never again respond with attachment or aversion to anything. Instead there will be only wisdom and compassion in us. Just this is the end of suffering. Clinging no more we can never suffer. Even physical pain brings no mental suffering as the mind does not respond with aversion or anger. The mind can be calm and peaceful. There is acceptance and understanding. And when we die with this kind of wisdom and peace, the Buddha says that will be the end of suffering. No more rebirth, no more coming back to this cycle of birth and death. If we do not take on any new birth, there will be no decay and death together with its attendant suffering. Finished! The curtain falls! This mass of suffering is extinguished. And we can then say, just as the saints of old had said, "Done is what is to be done. Lived is the holy life."

Of course, right now we may still be far from the goal. But as they say, a journey of a thousand miles begins with a single step. So I'm an optimist. Yes, I'm a Buddhist and an optimist. (Who says

a Buddhist is a pessimist?) And I believe that every step we take on the path of mindfulness shall bring us one step closer to the goal - the goal of Nibbana, the end of all suffering. And being an optimist, I like to think that we will reach it sooner rather than later.

Saying it with flowers too

And so as I'm lying on my hospital bed, I'd like to speak Dhamma to all those who call on me, or to anybody who cares to listen. And furthermore, I can send flowers to all my friends out there. I might include a card with a message that can go something like this: "Hello there! How are you? Do you like these flowers? Are they not beautiful? Do you have time to pause and appreciate the beauty of a flower and breathe in its fragrance? And when you look at a flower, do you also see the shining eyes of your loved one or your child? And do you feel and understand their hopes and their fears? Or are you too busy, too preoccupied with your own worldly plans and ambitions, your pursuit of fame and wealth?

"Have you considered well the nature of impermanence, my friend - how all must fade and die? And how, while we are alive, we ought to live meaningfully so as to have no regrets later. By the way, like the flower that is fading, I too am dying. But I'm sending you good wishes. May you be well and happy! I hope you do find time for your loved ones and for the practice of meditation. You know, making money, acquiring luxuries, enjoying sensual pleasures is not everything. They may feel good for a while, but actually being kind and loving is more important: it will give you more satisfaction and happiness. Forgive me for preaching such platitudes but do give some heed to the words of a dying person. Allow him to say his piece. Yes, while you are alive, you should try to spread as much good cheer and happiness as possible. Forgive everybody. Do not harbour any grudges or consider anybody your enemies. Always remember, life is short and soon we will all be dead. And love is giving, not taking. Love gives without attaching any conditions. Love expects no return. Try to cultivate

this beautiful kind of love. Be happy!" And I'll end with a PS - "Take good care. You need not visit me. But you can be happy for me. For I'm smiling and I'm happy that I can die with a smile on my lips. Cheerio and good luck!"

And if I could not speak because I was too ill, then still I could smile to show that everything was fine, that the disease was only getting my body and not my mind. In that way one can inspire even when one is ill. People might then appreciate the Dhamma more and practise even harder. Of course, if I am addressing my non-Buddhist friends, I must not impose my religious views upon them. I can express my views but in no way must I impose it upon them. Just as I would not want them to impose their views on me, so too must I not impose my views on them. We must give due respect to each other's religious views and have loving-kindness for each other. In this way, there will be peaceful co-existence.

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COPING WITH DISEASE - THE RIGHT ATTITUDE

We should not look on disease and suffering as something which will destroy us completely, and thereby giving in to despair and despondency. On the contrary, we (i.e. in the case of Buddhists) can look upon it as a test of how well we have understood the Buddha's teachings, how well we can apply the understanding we have supposedly learnt. If we cannot cope mentally, if we break down, it shows our understanding of the Dhamma, our practice, is still weak. So, in this way, it is a test and an opportunity for us to see how well we have mastered our practice.

Then also, disease is an opportunity for us to further enhance our practice of patience and tolerance. How can we practise and develop paramis(*2) (perfections) such as patience if we are not tested, if we are not put under difficult and severe conditions? So, in this way, we can look at the disease as an opportunity for us to cultivate more patience.

We can also look at health as not just the mere absence of disease but the capacity to experience a disease, and to learn and grow from it. Yes, such a novel definition of health comes from certain medical experts, such as Dr Paul Pearsall, of the Sinai Hospital, Detroit, USA. Seeing how disease can never be completely eradicated and how we have eventually to succumb in one way or another, these doctors have come up with a definition of health that can help us to adjust to disease when it comes. It is true, isn't it? - that no matter how many sophisticated machines, procedures and drugs we may come up with, people still succumb to cancer, AIDS, heart disease and a host of other ailments. Ultimately there is no escape. We have to understand and accept the fact, so that when it comes and we have to go down, we can go down gracefully. No doubt, we will treat the disease as best we can, but when despite our best efforts, we fail and the disease continues to progress, we have to accept and reconcile with the inevitable.

In the final analysis, it is not how long we live but how well we live that counts, and that includes how well we can accept our disease, and finally how well we can die. In this regard, Dr Bernie S. Siegel, in his book, Peace, Love & Healing, wrote:

"Exceptional patients don't try not to die. They try to live until they die. Then they are successes, no matter what the outcome of their disease, because they have healed their lives, even if they have not cured their diseases."

And he also said:

"A successful life is not about dying. It is about living well. I have known two-year-olds and nine-year-olds who have changed people and even entire communities by their ability to love, and their lives were successful though short. On the other hand, I have known many who lived much longer and left behind nothing but emptiness."

So it can be quite wonderful after all that our life can be healed

even though our diseases may not be cured. How? Because suffering is a teacher and if we learn our lesson well, we can become surprisingly better persons. Have we not heard accounts of how people after having gone through great suffering, emerged changed and better persons? If they had been impatient, selfish, arrogant and thoughtless before, they might become more patient, kind, gentle and humble. Sometimes they remarked that the disease was a good thing for them - it gave them an opportunity to reconsider their lifestyle and the more important values in life. They come to appreciate their family and friends more, and they now value the time they spend with their loved ones. And if they were to recover, they would find more time for their loved ones, and to do the things that are really more important and meaningful.

But even if we were to succumb to the disease we can still learn and grow from it. We could understand the precariousness of life and how true the Buddha's teaching was - that there is an essential flaw in life. We could become kinder and more appreciative of the kindness we have received from people. We could forgive those who had hurt us. We could love more richly, more deeply. And when death comes, we can die with acceptance and peace. In this way, we can say that our life is healed because we are reconciled with the world and we are at peace.

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We can meditate

When we are sick and bedridden, we need not despair. We can meditate even when we are in bed. We can observe our mind and body. We can obtain calmness and strength by doing breathing meditation. We can observe our in-breath and out-breath, knowing as we breathe in and out. This can give us a calming effect. Or we can observe the rising and falling of the abdomen as we breath in and out. Our mind can follow the rising and falling, and become, as it were, one with it. This too can give us calmness. And from such calmness, understanding can arise. We might see the transient and dissolutary nature of all phenomena, and be able to reconcile

with the fact of impermanence, unsatisfactori-ness and no-self. If we have learnt mindfulness or Vipassana(*3) meditation, we can pass our time quite easily. There are many objects we can observe in any posture, whether lying down, sitting, walking or standing. We can know our posture as it is, and feel the sensations that arise in our body. We can observe them with a steady and calm mind. And, of course, the mind is also a subject for observation. So we can also observe the states of our mind. All can be observed - sadness, depression, restlessness, worry, thoughts - and they would all pass, giving way to equanimity, peace and wisdom. Wholesome and unwholesome states will come and go. We will be able to watch them all with understanding and equanimity.

Sometimes we can radiate //metta// (loving-kindness). Again and again we can wish for all beings:

> May all beings be well and happy.
> May they be free from harm and danger.
> May they be free from mental suffering.
> May they be free from physical suffering.
> May they take care of themselves happily.(*4)

In this way too, we can pass our time quite happily even if we are bedridden. We can radiate metta to the doctors, nurses and fellow-patients. We can also send our metta to our loved ones, relatives and friends. Moreover, we can reflect on the Dhamma from time to time, recollect what we have read, heard or understood. Reflecting thus, we can respond to our suffering with wisdom and equanimity.

The instruction of the Buddha was to cultivate the mind, to meditate, and to do so even when we are sick. In fact, it is at such times that we need to make even more effort to summon up our mindfulness. Who knows, //Nibbana// or the highest wisdom, may be attained even as we breathe our last! In the scriptures, the Buddha cited the case of a person who was sick - afflicted with painful bodily feelings, grievous, sharp, racking, distracting, discomforting that drained the life away. But that person was not

disheartened. He felt //samvega// - a sense of urgency to strive even in his last hours. "He makes effort accordingly," the Buddha said. "His mind being intent on Nibbana, he realizes with his own person the supreme truth, he sees it by penetrating it with wisdom."

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True it is, true it is, householder, that you are sick; your body is weak and cumbered. For one carrying this body about, householder, to claim but a moment's health would be sheer foolishness. Wherefore, householder, thus you should train yourself: "Though my body is sick, my mind shall not be sick." Thus householder, must you train yourself.

Buddha

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TRIBUTE TO KUAI CHAN

I'd like to tell you about a brave yogi who died peacefully from lung cancer with the word, Nibbana, on her lips. Her name is Kuai Chan and she passed away on December 18, 1992 at her home in Kuala Lumpur. She was 43. Her husband, Billy, told me how she coped with the disease. Finding the account most inspiring, especially for yogis (meditators), I asked him for permission to relate it in this book, and I thank him for agreeing to it.

Kuai Chan was first diagnosed with breast cancer in April 1989. At that time she had already practised Vipassana meditation for about a year. She took the diagnosis calmly. "My wife accepted that it was her kamma(*5)," said Billy. "She did not blame anybody or anything. She was not bitter nor did she fall into any depression. She was remarkably steady and remained quite so till her death." Kuai Chan underwent an operation to remove the affected breast. Then after three months she had to be operated upon again when the cancer cells were found to be still growing in the area. After

that she underwent radio- and chemo-therapy with minimal side-effects. Throughout her treatment for her breast cancer, and in the last six months of her life after she was diagnosed with terminal lung cancer, she declined to take any pain medication. "She didn't want any painkillers," said Billy. "Even when the pain was excruciating, she refused to take any paindrugs, not even a panadol. She was a very determined person, very strong and admirable."

Her decision to go without the pain medication was because she wanted to keep her mind as clear and alert as possible. She was a yogi, and all yogis value their mindfulness. They wouldn't want any drugs that can dull their mind and impair their meditation. So if they can take on the pain they would do so. Kuai Chan was prepared to face the pain, so she declined the painkillers. She only agreed to the radio- and chemo-therapy for her breast cancer because they might have led to a cure. But later when she had lung cancer and was told that it was terminal, she declined the radio- and chemo-therapy recommended by a hospital for alleviating her suffocation. And when a doctor offered to administer pain medication, such as morphine, she rejected it too.

Billy said that in her first bout with the breast cancer, Kuai Chan had little problem with the pain she felt after the operation. As a yogi, she was able to note the pain quite well and it would disappear. But the lung cancer was a real ordeal for her. The pain was terribly acute at times but still she refused drugs. There were times she just collapsed and lay prostrate on the floor when the pain struck. But still she held on. She also had a wracking cough which persisted for many days and nights. Billy was by her side and when she could not sleep night after night, he tried to soothe her pain and cough by rubbing ointment, massaging and other traditional remedies. He took her to see Chinese physicians and obtained many kinds of herbs and brewed them for her to drink.

Billy said it was Kuai Chan's faith and meditation that enabled her to face her suffering with a remarkable degree of serenity and

composure. Both of them had meditated with Venerable Sujiva at a Retreat in Taiping in 1988. Subsequently Kuai Chan continued to attend regular Retreats at the Venerable's Santisukharama hermitage at Kota Tinggi, Johor.

When she was diagnosed with lung cancer after a coughing spell in July 1992, the doctor gave her one month to live. Showing Kuai Chan and Billy the x-ray, he pointed out how the cancer had spread all over the lungs. He even expressed surprise that Kuai Chan could still be walking around and looking quite healthy, given the condition of her cancer-ravaged lungs. But the doctor didn't know that Kuai Chan had a mind of steel. She survived for six months. For her then it was not so much a battle to stay alive as to die with dignity. When she and Billy saw me at the Wisdom Centre in Petaling Jaya where I was visiting in July, they asked what could they do. I told them: What could a yogi do but meditate! If I were her I would meditate to the very end, I said. They were encouraged and Kuai Chai was determined then to spend the rest of her days meditating in her home. Billy said he would support her all the way.

But she didn't reckon the pain could be so terrible. She told Billy she never knew there could be such pain. It was especially severe in her lower back, burning and cutting into her. She summoned all her mental strength to note the pain but still she would lose out. It was too much. There were times when she could only lay there helpless without being able to note the pain anymore. She was sheerly enduring. But she would not take any paindrugs. She consulted her meditation teacher Ven Sujiva who advised her to do metta (loving-kindness) and in-breath out-breath meditation to soothe the pain when she could not tolerate it anymore. This gave her some relief. Coming out from such relief, she could continue her vipassana meditation. One day after three weeks of battling with persistent pain, she had a unique experience. She told Billy that while noting the sharp pain, she observed it becoming finer and finer until it vividly disappeared. She said she felt as if all her senses were cut off, as if there was no nama-rupa (mind and body) at that moment, that her mind and

body had disappeared together with the pain. She told Billy she felt that this was like a Nibbanic experience, and she felt a great joy came over her. After that experience, she never encountered that kind of excruciating pain anymore.

Ten days before her end, Billy admitted her to a private hospital as she was having difficulty breathing. The doctors put her on oxygen. X-rays showed that the cancer cells had spread further, aggravating the suffocation. That was when radio- and chemo-therapy was suggested, not as a possible cure but merely to alleviate the condition. But Kuai Chan didn't want her mind to lose its clarity, and so rejected the suggestion. After five days she asked Billy to take her home as she felt there was no longer any reason for her to stay in the hospital. Billy installed an oxygen tank in their home, took her back and put her on the oxygen to alleviate her breathing difficulty. For the next five days from December 13 to her death on Dec. 18, she seemed to be in some kind of sleep, waking up only now and then. Two days before her death, she could still remember her daughter's 17th birthday which fell on Dec. 17. She reminded Billy to boil two eggs for their daughter and to give her a red packet, which he did.

On Dec. 18 she woke up at about 9am with a smile. She asked: "Have I been sleeping?" Billy replied: "Yes, it's been five days already. Don't you know?" She was surprised. She appeared happy and was smiling. She said she didn't need to take herbal medicines anymore. She again remembered her daughter's birthday, and although Billy told her he had already given their daughter a red packet as instructed, she told him again: "Give her another ang-pow on my behalf."

At about 2pm, Billy said, Kuai Chan tried to say something to him but was too weak to speak. Billy reminded her to maintain a detached frame of mind, not to worry about him and the children, and to feel free to go peacefully. He said they had discussed this many times before, that if she should be cured it is good; but if that is not possible, it is all right also: she should be able to go gracefully, understanding the law of kamma, that all of us must

separate one day.

At 3pm when her son, aged 15, returned from school and announced to her: "Mother, I am back," she understood although she could not speak. She nodded her head to indicate that she knew.

At about 3.30pm, Billy said, Kuai Chan managed with some effort to say very distinctly in Cantonese, "Woh yap niphoon", which literally means "I have entered Nibbana," which means to say she believed she had realized or experienced Nibbana. And she pointed to her abdomen. That was her last words, and she passed away peacefully about 45 minutes later. Billy said Kuai Chan, in her meditation, usually observed the rising and falling motion of the abdomen that occurred with every in- and out-breath. She found the abdominal rising and falling a good object to place her mind upon, and she used to encourage other yogis to stick to that object too. Whatever phenomena in the body or mind one applies one's mindfulness and concentration upon, one would eventually see the arising and dissolution of the phenomena and come to understand their impermanence, unsatisfactory and no-self nature. Such understanding can climax in the attainment of Nibbana, a state of cessation of sufferng. Defilements of greed, hatred and delusion are totally eradicated when Nibbana is experienced at the arahant level.(*6)

Billy said that as her end approached, Kuai Chan's face took on a kind of radiance, and when she spoke, her eyes were bright and clear. At about 4.15pm, Billy noticed that she had stopped breathing. "She looked very peaceful, very serene. She passed away very peacefully," said Billy.

At about 4pm that day, a Dhamma friend, Lily, who was staying about 25 km away in Petaling Jaya, had a sudden desire to radiate metta (loving-kindness) to Kuai Chan. Lily sat down to meditate, sending out thoughts of metta to Kuai Chan. And she said she had a "crystal-clear" vision of Kuai Chan, who looked serene. When she stopped her meditation, she looked at the clock. It was 4.15pm, at about the same time Kuai Chan had passed away.

Dying the way she did, it is clear that Kuai Chan had a good death. What better way to go than this - with her mind intent on Nibbana. Who can say what unique experience she might have undergone? Only she can know. But one thing is certain, her mind was even, to the last, inclined to Nibbana. I would like to think that she had attained her Nibbana. If she had not done so in this life, I would think that with her mind, being so firm and resolute, she would have undergone a good rebirth as a human being or deva (a celestial being) and would attain her cherished goal in that life.

As a Buddhist, she had instructed Billy to give her a very simple funeral, devoid of superfluous rites and rituals. According to her desire, Billy arranged for her cremation the following day. Several Buddhist monks, yogis and friends recited Buddhist suttas. It was all very simple, as she had requested. Billy collected her ashes and had them strewn at the bodhi tree at their teacher's meditation hermitage in Johor.

Recollecting their life together, Billy said Kuai Chan was the best wife he could ask for: "We were married for 22 years and she stood by me through thick and thin, through my many trials and tribulations. She had a cheerful and bright disposition. She was always loving and caring. Even when she was ill she was marvellous. She never complained. She was not depressed. There was no anger or bitterness in her. She remained calm and steady. She could still smile and laugh. She accepted all her suffering with grace. She would say that it was only her body that was sick but not her mind. Her mind was still fine and healthy. Her concern too was not for herself but for others. She said that if she could live ten years longer, she would do more Dhamma work. She was concerned too about me and the children.

"In fact, she took her suffering better than I did. I could not bear to see her in so much pain. I tried to get her all the best herbs in the hope of a cure or some respite. Sometimes I asked why all this should happen to her. And I thought: Let her live 10

years more and I 10 years less. Let me give her 10 years of my life. But of course that's not for us to say. It's kamma that has the last say.

"She used to tell me: "It's my kamma, Billy. It's all right. I do not know what I might have done in my past lives. I must accept my kamma." Sometimes she would say: "I'm so sorry I give you all this trouble, Billy, all this suffering. You know, Billy, I owe you a lot in this life." I would tell her not to say like that. She doesn't owe me anything, I said. We are husband and wife, are we not? - and she has been a great wife to me. We have gone through thick and thin together, and now in her hour of need, I shall be by her side. We shall sink or swim together, I told her, I assured her.

"At other times she would tell me: 'Billy, this is the true teaching, the true path, I am very convinced of that,' and she reminded me not to neglect my practice of meditation, not to be complacent but to practise hard. We had been searching for some time for a teaching that we could relate to. And when we came across Buddhism and Vipassana meditation in 1988, we took to it. You know, we used to discuss the Dhamma together every night over a cup of tea. We had a great relationship."

Kuai Chan's cousin, Sati, once asked her whether she had any fear of the cancer, and she said no, she was not afraid of the disease. She was prepared to take on the pain without drugs. She was truly a heroic yogi, one who in the face of great odds, still persevered in her practice of the Dhamma. She made me wonder if I, as a monk, were to be in her condition, to have cancer, would I be able to bear up that much, to have that much courage and endurance? She is truly an inspiring example, a teacher by example to us all. I must thank Billy for foregoing his privacy to share with us this inspiring account so that we too can be encouraged in our practice and be more determined to strive harder.

Billy asked me to put on record his gratitude to Ven Sujiva and other monks and yogis for all the kind assistance they have given

him and Kuai Chan. Fellow yogis from the Buddhist Wisdom Centre, PJ, had especially given much moral support and encouragement to Kuai Chan throughout her sickness. "I do not know how to express my gratitude to all the people who had helped us. Please tell them I wish to thank them all, to say: "Thank you. Thank you very much for everything you all have done for Kuai Chan."

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That best portion of a good man's life,
His little nameless, unremembered acts
of kindness and of love.

Wordsworth

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WE MUST DO OUR BIT

Earlier I said that when I saw the sick, the dying and the dead, two resolutions arose in my mind. One is to be able to take pain and death with a smile, to be able to remain mindful and composed to the very end. Now I wish to touch on my second resolution. Yes, seeing how we human beings and in fact all living things, are subject to so much suffering, I feel that the least we can do while we are alive is to contribute to the alleviation of the suffering around us.

Many people are serving humanity in wondrous ways. Mother Theresa, for example, has devoted her whole life to the caring of the needy and destitute. Many people and organisations are involved in providing social services to the sick, the handicapped, the starving, the old folks, the dying and others. All great religious teachers exhort their disciples to be charitable. Jesus Christ said: "Love your neighbour as yourself." And he praised those who fed the hungry, gave drink to the thirsty, clothed the naked, gave shelter to the destitute, visited the sick and the imprisoned, saying that "Inasmuch as you have done it unto one of the least of

these my brothers, you have done it unto me." There is a similar saying in the Koran where Prophet Muhammad said God might say to a person on Judgment Day: "I was hungry but you did not feed me. I was sick and you did not visit me." And when asked by the bewildered person how could that be, God would reply: "Such a one asked for bread and you did not give it to him. Such a one was sick and you did not visit him."

In Buddhism although we do not believe in a Creator God, we believe in goodness and we are exhorted not to harm or kill even an animal or an insect. We believe in the law of kamma - that good begets good and bad begets bad. And so we are enjoined to always adhere to the good: to abstain from killing, stealing, cheating, sexual misconduct, lying and taking alcohol and drugs. We are to train ourselves to reach a stage where we will do good just for the sake of doing good, and not because of the fear of hell or the anticipation of rewards. We will then do good because we delight in doing good and are naturally inclined to good. In other words, we can't help but be good. Goodness and us are one.

The Buddha enjoined on his followers to be charitable and caring. In giving, he said every little effort counts. Even throwing some crumbs into the water to feed fishes is praised by the Buddha. Once, when some monks failed to attend on a sick monk, the Buddha personally bathed the sick monk and admonished the others, saying: "Whoever attends on the sick attends on me." The Buddha urged kings to rule with compassion. He advised them to weed out poverty which is one of the contributory factors to theft and other crimes. A man of peace, the Buddha once intervened when two countries wanted to go to war over a stretch of river water. The Buddha asked them: Which is more important - the water or the blood of human beings that will flow as a result of a war. The warring parties saw the folly of their quarrel and withdrew without a fight.

One of the most benevolent of kings who came under the influence of the Buddha's teachings was Asoka, who reigned in India during the 3rd century B.C., about 200 years after the death of the

Buddha. Renowned for his humanitarianism, Asoka's generosity and kindness extended even to animals. He was reputed to have provided doctors for the treatment of both man and beast. He built public parks, resthouses for travellers and hospices for the poor and sick. Although a staunch Buddhist, Asoka gave his people full freedom of worship and even supported other religious sects. In one of his famous edicts engraved on rocks, he said he "wishes members of all faiths to live everywhere in his kingdom...(He) honours men of all faiths, members of religious orders and laymen alike, with gifts and various marks of esteem." He desired all faiths to be honoured because "by honouring them, one exalts one's own faith and at the same time performs a service to the faith of others...Therefore concord alone is desirable...(and he, Asoka) desires men of all faiths to know each other's doctrines and to acquire sound doctrines..."

Asoka saw his role as a benevolent father and he regarded his people like his children, saying that he desired for them "every kind of prosperity and happiness." The Buddha, could he have witnessed Asoka's reign, would have been filled with joy at seeing his teachings being adhered to so diligently by the great king. H.G. Wells, in his Outline of History, said that among all the kings that had come and gone in the world, "the name of Asoka shines, and shines almost alone, a star." Surely, all governments will do well to study and apply Asoka's humane approach in governing.

And if we too are to follow the Buddha's teachings, then we would, like Asoka, work in our own way to alleviate suffering and spread peace and happiness. The Buddha himself had set us the finest example, having dedicated his whole life to showing people the way out of suffering. Yes, the Buddha was concerned not only with alleviating suffering but also with eradicating it completely. And so after attaining enlightenment he spent the whole of his 45 remaining years teaching people the way to the complete eradication of suffering. He taught the path of mindfulness.

The Buddha saw that only through a radical approach can one

eliminate suffering. Although taking care of the sick, healing diseases, providing food and material aid to the needy are part and parcel of the treatment of suffering, the Buddha wanted to attend to more than just the symptoms: he sought for a total cure from the disease of suffering. So he meditated on the whole question of life and death. And he saw that to solve the problem at the very root level, we need to do a complete overhaul of the mind. Suffering is essentially mental. When there is physical pain, a person normally reacts to it with grief, fear and depression. But a meditator, the Buddha said, can tolerate the physical pain in such a way that there is no mental suffering. In other words he does not react to the pain with grief, worry, depression, aversion, anger and so on. Instead, he can respond with calmness and equanimity. He can be cheerful, and even comfort and encourage others!

So the Buddha saw the problem as essentially mental. If we can rid our mind of greed, anger and ignorance (of the nature of life), the Buddha said we can totally overcome and eradicate mental suffering, such as worry and anxiety, sorrow and lamentation. As for physical suffering, we have to concede that it is unavoidable as long as we have this body. All of us know as a fact that nobody can escape from old age, disease and death. But the Buddha said once the mind is purified of all defilements of greed, anger and so on, then physical suffering does not frighten us anymore. One becomes unshakable. Nothing can upset one anymore, not even the most excruciating pain that diseases such as cancer can bring. One's mind can remain cool throughout. Thus, when the Buddha's disciple Anuruddha, was once asked how he could remain cool when he was grievously ill, he replied that it was because he had well mastered his mind through his practice of mindfulness as taught by the Buddha.

Finally too, the Buddha taught that for such an accomplished person who had eliminated greed, anger and ignorance, there is no more rebirth. When he dies that is his last life. He has attained the state of Nibbana - perfect peace. Not undergoing rebirth he can never undergo old age, disease and death. Just that, the

Buddha said, is the end of suffering.

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Alleviating suffering

While we are striving to make a complete end of suffering, we should, along the way, help to alleviate suffering in whatever way we can. Yes, it is obvious that there is no shortage of suffering in the world. Many people are suffering in various ways. If we read the newspapers we can find suffering all over the place. People quarrel, fight, kill, rob, lie, cheat, and inflict pain in various ways on each other. Out of ignorance we hurt each other. Furthermore, calamities, accidents, mishaps, starvation, disease abound. And always disease, old age, and death are dogging our every step.

Yes, the world is laden with suffering. Why should we add to it? Shouldn't we instead try to alleviate the suffering? Even if we cannot do much we can do a little. Every little effort counts. As somebody puts it: Nobody made a greater mistake than to do nothing because he could do only a little. Each one of us can do something, according to our inclination and ability. For a start we could start being nicer. For instance, we can check our anger. Everytime we are angry we cause pain to ourselves and others. But if we can just check our anger and cultivate tolerance and patience, love and compassion we can be nicer people, and that can go quite a long way to help spread good cheer and happiness.

In other words, we must start by cleaning up our own minds of unwholesome and negative contents of greed, hatred and delusion. Corresponding to our ability to check these unwholesome states, love and compassion will develop in us. We can be kinder in our relationship with the people close to us and around us. We can try to speak more lovingly and gently, and avoid all harsh and rough speech. We can become more considerate and caring. If we are only concerned with our own well-being, then we will not be able to love very well. To love well we have to consider not so much our

own well-being but that of others. So we have to ask ourselves. Do we love enough? Do we care enough? If we do not, then we cannot act to alleviate suffering. For it is out of real love and compassion that we can act.

A Meditation Master once said if you want to know whether you have loved well, you should approach your loved one one day and gently take her hand in yours. Look deeply into her eyes and ask her: "My dear, have I been loving you properly? Do I love you enough? Am I making you happy? If I am not, can you please tell me what is lacking so that I can change and love you better?" If you ask her gently with true love and care, then she might cry. And that, the Master said, is a good sign. For it meant you have touched a chord in her heart. And there can be communication between you.

And so she might tell you between sobs how thoughtless you had been at times. For example, she might say: "You don't open the car door for me anymore. You used to do that when you first courted me and even during the first year of our marriage. You would see to it that I was properly seated and then you would very gently close the door for me. Nowadays you don't do that anymore. You just get into the car first and start the engine. I have to open the door myself and get in quickly. Otherwise you would start moving off even before I had closed the door! I felt like crying when you behaved this way. What had happened to the gentle and thoughtful person that I married?"

And she might continue: "You don't hold my hand anymore when we cross the road. You just walk ahead and expect me to follow you. So too when you walk into the restaurant. You don't open the door and invite me to go in first. You don't pull out the chair for me to sit on. You don't ask me what I'd like to eat but you just order what you like to eat. You don't buy me any more pretty dresses. You don't buy any presents for my parents, not even on festive occasions. And although you may remember to give me presents on my birthday, you don't include one of those lovely birthday cards with beautiful and heartfelt messages. In short, you don't do all the nice little things you used to do when you

first courted and married me. If I knew you were going to change like this, I would have second thoughts about marrying you. I have been wondering whether you really love or care for me anymore!" And she may go on in this vein, citing a list of her unhappiness. She might even sob louder and you may be taken aback, for you hadn't known she was taking all these things to heart, that she was missing all the nice little things you used to do for her, that she missed your little but important demonstrations of care and affection.

Of course, it is also possible that you too might have some legitimate grievances. So this might be a good time to have it out, but in a very gentle way. You might say: "Oh, I am so sorry for the heartless and thoughtless way that I have behaved, my dearest. Believe me, I truly am. Please forgive me. I will make it up to you from now on. I promise I will not be so careless in future. I will take good care of you. I will resume to do all the little things which I have neglected to do for you. I didn't realise you miss them so much.

"But dear, please do not get angry at what I'm about to say. As much as I am at fault, you should also know that there were some things you used to do for me that you never do now. For example, you know that I love the kangkung fried in sambal belacan that you used to cook for me. But nowadays you never cook that anymore, not to mention the spicy tomyam soup and several other dishes. You know, the old saying about the way to a man's heart is through his stomach is still quite pertinent.

"In the old days you used to wake me up with a smile and a gentle peck on the cheek but you never do that anymore. Sometimes you wake up rather late and I have to prepare my own breakfast or eat at the office. You used to be waiting at the door for me when I returned from work and asked me how my day was. You were really interested to know then and you were very sympathetic and comforting whenever I had a bad day. But nowadays, you don't seem to care about how I am faring anymore, whether I have been having a good day or a hard time. You would be watching the TV, yelling

at the kids, or be at the beauty parlour or doing something or other. When I called out: "Hello dear, I'm back," you sometimes snapped at me and said things which are not very endearing." And so on and so forth.

And so both of you can have a heart-to-heart exchange. Communication is very important in a relationship. Is it not? Relationships break down when there is no communication, and both parties keep their grievances to themselves, privately nursing them in their heart. But when there is communication there can be understanding. A pouring out of the heart between two parties can lead to understanding and love. If two persons care enough and value their relationship, then they can communicate and take corrective measures whenever necessary. In that way, the relationship can become more strong and beautiful with each passing day.

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Each one of us needs to contribute in our own way, in whatever way we know how. In my case, for example, I, as a monk, can contribute by sharing what little Dhamma knowledge I know, what little understanding I may have. I can encourage people to practise meditation and guide them a little along the way. I can urge people to be loving and caring, considerate and patient, and so on. Of course we are not perfect and there are times when we ourselves fail to deliver. The saying that it is easy to preach but most difficult to practise what one preaches is very true. So I should be the first to acknowledge my own shortcomings and to accept corrections. I ask though that people, in judging me or others, would consider mitigating factors such as good intention. We mean well and we do not mean to hurt. But because of our own defects, unskilfulness, impatience, intolerance, conceit, etc, we may hurt others even as we mean well. But if a person is magnanimous, he or she can understand and be forgiving. The ability to forgive is a very wonderful quality, which is why the saying To err is human; to forgive divine has been coined.

Avail yourself to giving and you yourself will know best how you can contribute. All of us have different skills, talents and aptitudes. Our conditions and circumstances may differ. So each of us can only contribute in our own way, according to our conditions and inclinations. The important thing is that we try; we do something according to our ability. As we have said, every little bit counts and as time goes on, we may find that actually we have done quite a fair bit. And that is cause for us to rejoice. Of course it doesn't mean that we should rest on our laurels. There is still more work to be done. So we keep trying; we keep forging ahead.

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He dwells having suffused the first quarter with a mind of loving-kindness, likewise the second, likewise the third, likewise the fourth; just so above, below, around he dwells having suffused the whole world everywhere, in every way, with a mind of loving-kindness that is far-reaching, widespread, immeasurable, without enmity, without illwill.

Buddha

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To understand everything is to forgive everything.
And then too there can be love.

Anonymous

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LOVE IS UNDERSTANDING

To die well we must live well. If we have lived well we can die well. There will be no regrets. We can go peacefully, content that

we have done what we could, that along the way we have spread understanding and happiness, that we have lived according to our principles and commitment to the ideals of love and compassion.

Love is understanding. Love does not judge or condemn. Love listens and understands. Love cares and sympathises. Love accepts and forgives. Love knows no barriers. It does not segregate and say: I am a Theravadin and you are a Mahayanese or Tibetan. It does not say: I am a Buddhist and you are a Christian, a Muslim, a Hindu. Or I am a Chinese; you're a Malay, an Indian, a Eurasian. Or I'm an Easterner and you are a Westerner; or I'm Malaysian, you're Japanese, an American, a Burmese, a Thai and so on.

Love transcends all barriers. Love sees and feels that we are all of one race, the human race. Our tears are all the same; they are salty, and our blood is all red. When there is this kind of love and compassion, we can empathise with another human being. We can see that we are all travelling in the same boat upon the stormy sea of life. We are fellow-sufferers in samsara, the endless faring-on in the round of birth and death. We are brothers and sisters.

When we can see and feel this, then all barriers of race, religion, ideology and so on will fall away. We can reach out with a heart of pure love. We can understand and feel another's suffering. Compassion will swell and fill our breast. And in whatever we say or do, this love and compassion will come across. It will soothe and heal. It will contribute to peace and understanding.

The man and the scorpion

Love goes hand-in-hand with compassion. When we have a loving heart, compassion arises easily in us. Whenever we see somebody suffering, we feel an urge to reach out to ease that person's suffering. Compassion has this quality of desiring to eliminate suffering. It can be especially felt when we act spontaneously to

remove or ease another's suffering. A story here will help to clarify the point: A man saw a scorpion drowning in a puddle of water. A spontaneous desire to save arose in his heart, and without hesitating he stretched out his hand, lifted out the scorpion from the puddle, and put it on dry ground. The scorpion stung him. And wanting to cross the road, the scorpion resumed its walk and headed straight again into the puddle! Seeing it floundering and drowning again, the man picked it up a second time and was again stung. Someone who came along and saw all that had happened, said to the man: "Why are you so stupid? Now you see you have been stung not once but twice! It's a silly thing to do to try to save a scorpion." The man replied: "Sir, I can't help it. You see, it is the nature of the scorpion to sting. But it is my nature to save. I can't help but try to save that scorpion."

True, the man could have exercised some wisdom and used a stick or something to lift out the scorpion. But then he might have thought that he could have lifted the scorpion with his hand in such a way as not to be stung. Or he might have thought that a scorpion in such a dire strait would not sting him. Whatever it may be, the moral of the story is in the spontaneous response of the man in wanting to save another living being, even though it may be an insect. It also shows that the compassionate man is such that even though he may receive ingratitude from a person he had helped, it does not matter. It is just his nature to help, and if he could help again, he would. He doesn't know how to harbour any bitterness or grudges!

Compassion then is the language of the heart. At the time when we are motivated by love and compassion, we reach out to help without discrimination as to the race, creed or nationality of another. In the light of compassion, identification to race, creed, etc becomes secondary; they become insignificant. Further, such compassion is not confined to human beings but is also extended to all living things including animals and insects. In line with the above theme of compassion as the language of the heart, I will like to offer you a poem:

THE LANGUAGE OF COMPASSION

Mahayana Theravada Vajrayana
Christian Buddhist Muslim Hindu
Malay Chinese Indian Eurasian
Malaysian Japanese American African
White man Black man Yellow man Brown man
and so on and so forth
as you like.

What does it matter?
The language of compassion
is the language of the heart!

When the heart speaks
A thousand flowers bloom
And love flows
like the morning sun
streaming through the window.

No words are needed
a look, a touch,
will suffice
to say
what a thousand words could not.

And Compassion glows
like the radiant star
in the night sky.

Barriers crumble
prejudices flounder
Supremacy regained
Love & Compassion
vanquishing all fears & misgivings
healing wounds
reign.

I feel that if we have tried to cultivate this kind of love and compassion, then when the time comes for us to die, we will go peacefully. Even if we have not succeeded 100 per cent in loving perfectly, we can still be happy and content that we have tried. And surely we would have succeeded to a certain extent.

The Five Precepts

If we have been trying to cultivate this kind of love, then keeping the five basic precepts will not be that difficult. The first precept, as we know, is not to kill, not to take any life, even that of an animal or insect. This is a beautiful precept. It means that we respect life. Nay, not only do we respect life, we also cherish it. Life is precious to all. When we give life, we are giving a most precious gift. When we keep this precept we become kinder. Not only do we refrain from killing, we also refrain from harming any living being.

True, in this imperfect world where the strong prey on the weak, killing is rampant. We can see this in the animal world, how a tiger would feed on a deer, a snake on a frog, a frog on a fly, a bird on a worm, and a big fish on a small fish. And we humans too kill the animals and fish and even each other. But we are not here to judge or condemn. We understand our human imperfections and the imperfect nature of existence. The Buddha understood too. He says that when we can purify our mind and attain Nibbana, then we can opt out of this imperfect existence, this cycle of birth and death. It is for us to verify whether this can be done. When we have cleansed our minds of all greed, hatred and ignorance, we will know with the certainty of direct experience whether the Buddha spoke true or not. Until then, I have faith that I can do no better than to follow the path of the Buddha, the path of purifying the mind.

Each of us has to follow our path of development. Let each one of us try to keep the first precept to the best of our ability: We should not kill; we should spare life, give life.

The second precept is not to steal or cheat, not to take anything with dishonest intent. We are honest and we shall earn our living the honest way. There are some people who say that an honest man cannot succeed or become rich. I do not agree with this. I'm sure there are many honest men who stuck to their principles and succeed. And furthermore they enjoy the happiness of a clear conscience and peaceful mind. On the other hand those who cheated are often exposed and punished in the end. Even if they do manage to escape detection, they still suffer from fear of detection and the pangs of a guilty conscience; and when they die, the suffering of a woeful rebirth awaits them. As such, honesty has always been and will always be the best policy. Do not listen to those who say otherwise. The honest can be more successful. Even if we should face greater obstacles, we would not cheat to succeed. We would rather be honest and poor, than to be rich but crooked. There is nothing so blissful as a clear conscience, especially at the time when we face death.

The third precept is to be responsible in sexual matters. If two partners take their relationship seriously, are considerate, loving and faithful to each other, then their love is sealed. No third party can come in between them. Sexual responsibility is very important. Because of irresponsibility, victimisation occurs. Pimps destroy the lives of young girls; and men who succumb to their lust are abettors to the ill-deed. But we are not here to judge but to plead for true love and compassion. Truly, if we can purify our mind and check our lust, there will be less suffering and exploitation in this world. And the dreaded AIDS disease which has become a world-wide scourge can also be contained.

The fourth precept is not to lie but to speak the truth. Again do not listen to those who say that one cannot succeed without lying or making false representations. Truth is one of the ten paramis (perfections) held fast to by a bodhisatta (a person aspiring for Buddhahood). All Buddhists have to develop their paramis to a considerable extent too if they want to attain arahathood - liberation from the round of birth and death. The Buddha wanted us to be so perfectly truthful that he exhorted us not to lie even in

jest. So we should try our best to uphold this noble precept of non-lying. Furthermore, though we may not seek it, the reputation of an honest man will nevertheless spread far and wide. Even his detractors will have to concede and give him due respect.

The fifth precept is not to take alcohol and drugs because they befuddle the mind. And they are also bad for the body. Some people think that this precept may allow a little social drinking but I do not think so. The Buddha would not want us to compromise our mindfulness which could in turn cause us to compromise our other precepts. Besides, alcohol is harmful to our health. As for drugs we are all agreed that hard drugs such as heroin are out. But cigarette smoking may be thought by some people to be not included in this precept. (During the Buddha's time, tobacco had apparently not been discovered.) However, in the light of present day overwhelming medical evidence on the harmfulness of tobacco and the efforts of governments all over the world to ban or curtail its usage, we can confidently say that if the Buddha were here today, he too would strongly discourage us from smoking; for he would not want us to compromise our physical health nor would he want us to be addicted to a mild but proven hazardous drug.

More could be said on the great damage alcohol and tobacco had wreaked and are still wreaking on society, but it is not within the scope of this work to go into a long discussion of the subject. Suffice to say that it is our view that even a little so-called social drinking and smoking too would infringe somewhat on the spirit of the fifth precept. It is better to abstain completely, especially in the case of alcohol, having given due consideration to these very words of the Buddha: "Monks, taking of intoxicants when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of hungry ghosts; the very least result is that even should one be reborn as a human being one will be inflicted with insanity."

When we keep these five precepts, we give happiness and security to others. How? Why, nobody need to worry about us. They need not

fear us. They can feel very secure and comfortable with us. For they can be assured that we will not harm them, steal from them or cheat them. We will not have any affair with their spouses. We will not lie to them. And what more, if we do not drink or smoke, they do not have to worry about their children aping our drinking or smoking habit, or the hazard they face by breathing in our side-stream smoke. They will feel they can trust us, for we don't even drink. We are religious and keeping to the straight and narrow path. We are harmless. Those who strongly crave for sensual pleasures may think that we are living a very dull life and that we are foolish. But it doesn't matter. We are happy for what we are. We are happy as we are. And truth to say, we will be praised by the wise.

So it is good when we can keep the basic five precepts. Furthermore we practise generosity and kindness. We care and we share whatever we can afford. We also cultivate mindfulness as advised by the Buddha. We try to live a mindful life. We meditate to gain more understanding of the nature of our existence, its characteristics of impermanence, suffering and no-self. Thus when we have done all these, when we have lived a good life, what do we have to fear when we die? What regrets can we have?

That is why we say that to die well we must live well. And that when we have lived well, we can die well. We can go peacefully, content that we have done all that we could. True, we may make some mistakes along the way. But then who hasn't? Jesus Christ once said: "Let him who has not sinned cast the first stone." So before we had learnt and mellowed, we may have done some bad deeds. That is understandable, because we are all not perfect. But the thing is that once we realise our mistakes, we begin to cultivate love and compassion, we begin to keep the precepts and purify our mind. We can be happy because we had time to change to the right track. As they say it is better late than never. We may arrive a little late after the others, but at least we still arrive.

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WE ARE OUR OWN SAVIOURS

Sometimes as a monk I'm asked to go for funeral chanting. I do feel sorry for the bereaved ones but sometimes I also feel quite helpless because there is so much confusion as regards the role of a monk in funeral chanting.

The other day a young lady approached me. Her father had died that morning. He was only 42. She pleaded with me in Hokkien: "Tolong lai liam keng, khuih lor hor wah-eh-pah." It means: "Please come and chant prayers. Please open the way for my father." I look at her with as much compassion as I can muster. I can feel her confusion and suffering. She must be about 20 I thought, and she is a filial daughter. In my heart I told myself: "O dear, how on earth am I going to open the way for anybody. What imaginary path am I going to draw in the air for his equally imaginary spirit to tread upon? How can I tell this poor young lady in her present state of grief and confusion that there is no such way as she may have conceived it to be."

The Buddha was put in such a position once and how did he respond to it? Well, one day a young man approached and asked the Buddha: "O lord, my father has died. Please come and say some prayers for him. Raise up his soul so that he can go to heaven. The Brahmins perform such rites but you Buddha are so much more powerful than them. If you were to do it, my father's soul is sure to fly straight to heaven."

The Buddha replied: "Very well. Please go to the market and fetch me two earthen pots and some butter." The young man was happy that the Buddha had condescended to perform some powerful magic to save his father's soul. He hurried to town and got what was required. Then the Buddha instructed him: "Put the butter in one pot and stones in the other pot. Then throw both pots into the pond." The man did so, and both pots sank to the bottom of the pond. Then the Buddha continued: "Now take a staff and strike the pots at the bottom of the pond." The man did so. The pots broke and the

butter, being light, floated up while the stones, being heavy, remained where they were at the bottom.

Then the Buddha said: "Now quick, go and summon all the priests. Tell them to come and chant so that the butter can go down and the stones can come up." The young man looked at the Buddha, flabbergasted. "Lord," he said, "You can't be serious. Surely you can't expect the butter being light to sink and the stones being heavy to rise up. That would be against the law of nature."

The Buddha smiled and said: "Even so, my son, don't you see that if your father had led a good life, then his deeds would be as light as the butter, so that no matter what he will rise up to heaven. Nobody can prevent that, not even me. For nobody can go against the natural law of kamma. But if your father had led a bad life, then just like the stones that are heavy, he would sink to hell. No amount of prayers by all the powerful priests in the world can cause it to happen otherwise."

The young man understood. He corrected his wrong concept and stopped going around asking for the impossible. The Buddha's simile had driven home the point: Nobody can save us, least of all after we are dead. According to the law of kamma, we are owners of our deeds, heirs of our deeds. Our deeds are our true property. They are our true refuge, our true relatives. They are the womb from which we spring. When we die we cannot take even one cent with us or any of our personal belongings. Neither can even one of our loved ones accompany us. Just as we came alone according to our kamma, we must go alone. If we have understood the law of kamma well, then we will appreciate how important it is to lead a good life while we are alive. For to wait until we are dead will be too late. There is little that can be done then.

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Rebirth is instantaneous

Nevertheless, there is a role which a monk can play in funeral

chanting. And that is the Buddhist way of sharing merits. How is the sharing or transference of merits effected? Before we can explain this we must first understand what happens at death. According to the Buddha, rebirth takes place instantaneously after death, consciousness having the nature of arising and passing away unceasingly. There is no interval between death and the next birth(*7). One moment we are dead and the next moment rebirth takes place, either in the human plane, the animal plane, the suffering spirit or ghost (peta) plane, the demon (asura) plane, the hell plane, or the celestial (deva) plane.

One takes rebirth according to one's kamma. If one has led a good life one will generally get a good rebirth. The mind is likely to be in a wholesome state at the death moment enabling a good rebirth to come about. One may be reborn as a human being or as a god in one of the many heavenly realms. The Buddha was able to see with his psychic powers the various realms of existence, and also how beings died and were reborn immediately according to their deeds. The Buddha and many of the monks during his time too were able to recollect their innumerable past lives.

If one has led a generally evil life, then a bad rebirth is more than likely to come about - in one of the four woeful states as a hell-being, a hungry ghost (peta), an animal or a demon (asura). But wherever one may be reborn, one will not be there forever. On the expiry of one's lifespan, one dies and undergoes new rebirth. So existence as a hell-being or a ghost too is not forever. There is hope: one has a chance to come up again, though it might take an incalculably long time to do so. So it is better not to drop into the woeful states at all, for once there you'll never know how long you'll have to stay there. It might seem like an eternity!

Similarly, existence in the heavenly realms is not permanent. On expiry of one's lifespan there, one is liable to drop down to a lower plane. Only an arahant who has given up all desire for rebirth, having eradicated the mental defilements of greed, hatred and delusion, will undergo no new rebirth. On dying he arises no

more in any of the 31 planes of existence. He is subject no more to samsara, the round of birth and death. He attains parinibbana which is the extinction (nirodha) of mind and body, the extinguishing of the whole mass of suffering. But until one becomes an arahant one will still be subject to rebirth.

How sharing of merits is effected

Now, for transference of merits to be effected, it is essential for the being who is to receive the merits to know what is going on. He must be present and be able to approve of the good deeds done in his name or on his behalf. If he approves, then that approving or rejoicing state of mind is a wholesome state of mind. In other words he made his own merits by rejoicing over the good deed which had been done on account of him. Thus it is not that we transfer our merits to him. That is not literally possible. What happens is that he rejoices and that rejoicing is a meritorious deed by which his suffering may be alleviated and his happiness increased.

If after death, rebirth takes place in the human or animal plane, the being will be in no position to know what is going on, - for instance he may still be a foetus in the womb of his mother. Under such circumstances, he would not be able to rejoice and partake in the merit-making.

If a person has been reborn as a hell-being, he too cannot know what is going on in this world because he would be suffering in hell, which is another plane of existence in which he would have no knowledge of what is transpiring here on earth. If he is reborn as a deva (heavenly being), it is unlikely that he would keep in touch with this world. It is said that he would be too happy and busy exploring the wonders of his new existence to be immediately concerned about what is happening on earth. Time is relative and a day, say in the Tavatimsa heaven, is said to be the equivalent of 100 years on earth! So by the time a deva should, so to speak, take a look down here, we'll all be dead and gone! Moreover, we

cannot say for certain that a deva will automatically have the psychic powers to recollect his previous life, though the scriptures do record instances of devas remembering what they had done in their previous life to earn them a celestial rebirth.

So in the Tirokutta sutta, the Buddha told a brahmin that only a peta (an unfortunate spirit) would be able to partake in the sharing of merits. These spirits, though in their own realm, are able to perceive with their own eyes the human plane. If they are aware of the meritorious deeds done on account of them, and rejoice thereupon, then they would gain merits as a result of their rejoicing. Of course no-one would like their loved one to be reborn as a peta. One would like to think that he (or she) has undergone rebirth as a human being or a deva.

So the brahmin asked the Buddha what would happen if the deceased had already obtained a good rebirth. The Buddha replied that it was still good to share merits, for in our beginningless wandering in samsara, it was certain that some of our relatives in previous lives have had unfortunate rebirths as petas. And as the lifespan of a peta can be very very long, they are liable to be still around. So we share the merits with departed relatives and also with all sentient beings. Besides, the Buddha pointed out, the person who did the good deed on account of the departed will himself get the merits too.

Sharing of merits is a Buddhist tradition. The Buddhist does good deeds such as offering almsfood and requisites to monks, sponsoring the printing of Dhamma books and donating to charitable causes, such as homes for the aged, charity hospitals and institutions for the handicapped. Then he invites the departed and all sentient beings to rejoice and share in the merits. This itself is a good deed, the doer of which does not "lose" any merits but gains even more by sharing, as the act of sharing is another meritorious deed. So the living make double merits - first by doing a good deed and second by sharing the merits.

The presence of monks to recite Buddhist suttas and to give Dhamma

talks to the bereaved relatives at the time of their grief is also a great moral support. The monks can remind the living relatives of the Buddha's teaching of impermanence, suffering and no-self. They can urge the relatives to accept the suffering with wisdom, and to strive more diligently to attain Nibbana, the cessation of all suffering.

If we understand and accept the Buddhist concept of rebirth as being instantaneous, then we will understand that what is important is that we must do good deeds while we are alive. By doing good deeds, we gain good kamma. Kamma is our true inheritance, for only those good deeds or kamma can follow us. After death, the burning of paper money, houses, cars, etc. cannot benefit the deceased. It would be against the logic of kamma. Moreover, we can think for ourselves - how can something that is burnt here materialise in another world or anywhere for that matter. What is burnt is just burnt; it stays burnt. In the context of the law of kamma too, offering of food to the deceased is also pointless. On being reborn, the new being will survive on the kind of food that is appropriate for its plane of existence. Thus we find that the Buddha did not at all ask us to offer food to the deceased or burn paper money, etc.

Apparently, these funeral rites and rituals have been handed down from generation to generation without any thought as to their basis and significance. What the Buddha taught is, as explained earlier, to do some good deeds on account or in memory of the deceased and then share the merits, by reciting the Pali or stating in the language we can understand: "May these merits go to the departed. May the departed rejoice and share in the merits done."

A Buddhist funeral is a simple funeral

The Buddhist way is meaningful and simple. If we can understand and appreciate the Buddhist way, then a Buddhist funeral can be a very simple one devoid of superstitious rites and rituals, devoid

of fear, anxiety or confusion. One need not burn this or that, perform all kinds of strange rites and observe all kinds of taboos, all of which are quite meaningless and confusing to the living who usually go along with it more out of fear, social pressure or ignorance than anything else. One need not invite professionals to chant and perform rituals for a hefty fee amounting to thousands of dollars! or engage a band to strike up music, even though it may well be solemn music.

As a Buddhist, one need only to invite Buddhist monks to recite Buddhist suttas which need not be lengthy. It would be good if the suttas can be translated into English or Chinese so that all present can understand, appreciate and reflect on what had been recited, on what the Buddha had taught us about the nature of life and death. Of special importance is the upholding of the five precepts by the lay-people - done by reciting the Pali, preferably with translation, after the monk. The taking and observance of five precepts is basic practice for lay Buddhists. After the taking of precepts, the monk can give a dhamma talk aimed at providing consolation, comfort and strength to the bereaved.

In the Theravadin tradition, monks do not levy any fee at all for their service. The service is done by them out of compassion, to give moral support to the lay-devotees in their hour of need. Thus, the monks would not seek monetary compensation as that would be at odds with the spirit of the Dhamma. Nevertheless, lay-devotees sometimes offer a red packet as a donation to the monks for the purchase of allowable requisites, such as robes or medicines. This sum, if offered, need only be a token. In fact, the monks are not to expect a red packet, and if it should be offered, then it is something which is offered solely on the initiative of the offerer. This packet being a token sum is not a fee but a donation. A fee, in the case of a funeral, is usually a substantial (or exorbitant) sum that would be fixed by the undertaker before he would agree to conduct elaborate services. And that, as we have said, is not the practice for a monk.

The relatives, of course, can offer food (dana) to the monks at

the temple. Those who are more affluent can make donations for the printing of Dhamma books for free distribution. They can also make donations to charitable institutions, to the poor and needy, and other worthy causes. In lieu of wreaths, relatives and friends can be encouraged to donate towards specified charities. All the merits thus gained can then be shared with the deceased. All these will make the funeral meaningful - minus the unskillful practices which involve much confusion and waste of funds.

We can learn from others

The deceased can be cremated or buried promptly - on the same day or the following day. In this regard I think Chinese families can learn something from a Muslim funeral, which I'm told, is simple, practical and inexpensive. A Muslim friend of mine says that the Muslim way is to bury the deceased on the very day of death or, at the latest, the following day. So if a Muslim dies at 2pm, he can be buried before sunset on the same day. If he dies in the late evening or at night, he is buried the following day.

The funeral is an inexpensive, easily affordable one because, as my friend says, Islam discourages extravagance and encourages simplicity and frugality. A Muslim funeral, inclusive of the casket, he tells me, can cost as little as $500 - a far cry from a Chinese funeral which can cost up to $30,000 or even more! The funeral procedures for the Muslim too are, in the Muslim context, relatively simple and meaningful. A Christian funeral too is simple, inexpensive and meaningful for the Christian, and burial is carried out within 48 hours.

I believe that in life we can never stop learning. There are always better and more meaningful ways of doing things. If we keep an open and unbiased mind we can learn from others. The Buddha advised us in the Kalama sutta that we should always think and investigate for ourselves. If we find that a practice is good and meaningful then we should follow it; if we find that it is bad or unskillful, then we should not follow it, or if we had already

been following it, we should be bold and wise enough to discard it. Nothing, the Buddha said, should be followed blindly without understanding or question. The Buddha encouraged us to question and investigate. Even his words are to be investigated and only when found true to be followed. The Buddha does not want us to have blind faith but faith that is based on direct experiential knowledge.

Therefore, if we find simple and good practices in other religions and traditions, we can adapt and follow them as long as they are not in conflict with our religious beliefs. In this regard, we can learn from others in the way they hold a prompt and inexpensive funeral. We should also discard the superstitious and un-Buddhistic practices of ours. As for superstitions, I understand there are many in a traditional Chinese funeral, and I have seen some of these practices for myself while chanting at funerals. I feel quite helpless as I can only witness these practices in silence. There is little one can do. Traditions are most difficult to change; and any effort to make changes will usually meet with strong resistance and even condemnation.

There were times when I hesitated to go for funeral chanting because I wondered what purpose would my presence there serve. But more often than not, I responded and tried to do what I could by giving a Dhamma talk and clarifying as skillfully as possible the Buddhist position. I think it is high time that Chinese Buddhists re-examine the traditional Chinese funeral practices and make simplifications in line with Buddhist wisdom. I may be criticised for my views but I feel that if we do not speak up, we will be doing a disservice to the Buddhist community.

If I may suggest a simple Buddhist funeral, I will propose that cremation be done on the same day if possible, and if not, the following day. However, some people may wish to keep the body for a few days to enable faraway relatives and friends to come and pay their last respects, or for various other personal reasons. So the decision would be a personal one to be made by the family concerned. I have proposed cremation rather than burial because of

various practical considerations, such as the shortage of land, increase in human population, and savings in funeral costs which can then be channeled towards more meaningful needs such as charity.

The deceased should be bathed, cleaned and dressed by the family members, rather than by strangers. This would be meaningful because the body is that of our loved one, and the very least we can do is to handle it gently with love and respect. The body can be dressed in clothes which need not be grand or formal, but which the deceased had liked to wear when he was alive. A male body can be bathed and dressed by male family members, and a female body by female members. We should not feel any fear for a dead body, especially as it is the body of our loved one.

There is also no point in putting any jewellery on the body. Once, while on funeral chanting, I noticed undertakers adorning the deceased's body with special made-for-the-dead rings and earrings. This is even more ironical and meaningless, considering that in whatever rebirth the deceased may take, he (or she) is not going to take anything at all along with him except the sum of his good and bad deeds.

When handling the body, such as removing it from the bed and arranging it in the casket, it can again be done by family members. And as always the body should be respectfully and gently handled. The practice of turning one's back towards the deceased as he is lowered into the casket, or as his casket is taken into the hearse, is to me an odd thing. The deceased is our loved one and we ourselves should, in the first place, be placing his body gently into the casket, or to look on with respect as it is being done so by others. To turn away and show one's back to the deceased is to me a mark of disrespect! I can't help thinking that if I were the deceased I would be offended to be treated in such a manner.

This practice of turning away is just another superstition. Why should we fear any ill-luck befalling us if we do not conform to

such taboos? As Buddhists we should have confidence in kamma which is our true refuge and support. Good begets good and bad begets bad. We should fear bad deeds, such as breaking of our precepts, as such bad deeds will bring about suffering. The last thing we need to fear are superstitions and unfounded taboos.

The casket too need not be an expensive one. It should be placed in the hall of the house with some flowers nicely arranged around it and a photograph of the deceased. Some meaningful Dhamma words, passage or saying can be put up for reflection. No wreaths need be sent. Instead, in lieu of wreaths, donations should be sent to charities which can be specified by the family members of the deceased. Whatever expense that is saved by holding a simple and meaningful funeral can also be channeled to charity.

Food need not be offered before the deceased's casket, for as we have explained, the deceased will not be able to partake of it. Burning of paper money, joss paper, etc, is also meaningless and should not be done at all. Lighting of candles and joss-sticks are also unnecessary. In fact, the very many superstitious practices and taboos that normally accompany a traditional Chinese ceremony should all be discarded, bearing in mind the Buddha's words that a true lay-follower of his has five qualities: "He has faith; he is morally disciplined; he does not believe in superstitious omens; he relies on kamma, not on omens; he does not seek spiritually worthy persons outside of here (ie. outside of the Buddha's dispensation) and he shows honour here first (ie. he has respect for the Buddha's dispensation and should not subject himself to un-Buddhistic practices)."

Wearing of mourning clothes is unnecessary. The Buddha does not want us to mourn or grieve but to accept the fact of separation and death with wisdom and equanimity. Soka or grief is an unwholesome state of mind and it is to be overcome through mindfulness and wise reflection. Thus, the anagami and arahant (who have attained the third and fourth stages of sainthood respectively) are incapable of mourning and grieving. When the Buddha died, the monks who had attained anagamihood or arahathood,

shed not a tear. Understanding the nature of impermanence, they did not grieve even though the Buddha was passing away before their eyes.

Neither did the Buddha grieve when his two chief disciples, Sariputta and Moggallana, died within two weeks of each other, about six months before him. The Buddha himself remarked: "Marvellous it is, most wonderful it is, monks, concerning the Perfect Ones that when such a pair of disciples have passed away there is no grief, no lamentation on the part of the Perfect One." And the Buddha added: "For of that which is born, come to being, put together, and so is subject to dissolution, how should it be said that it should not depart? That, indeed, is not possible. Therefore, monks, be ye an island unto yourselves, a refuge unto yourselves seeking no external refuge; with the Teaching as your island, the Teaching your refuge, seeking no other refuge."

//Grief is not suppressed, but acknowledged and dispersed through mindfulness and understanding//.

So if we can bear in mind the Buddha's teaching, we can remain calm in the face of grief. Here we should emphasize that we are not saying that you should suppress your grief by force, ignore or deny its existence. No, that too would be an unskillful approach.

Our approach then is to acknowledge and observe our sorrowful state of mind. Through mindfulness and wise reflection, we can contain our grief and become calm. Mindfulness and understanding is the middle and best way - it involves neither suppression nor giving vent to negative and destructive emotions. Mindfulness is acknowledgment and observation, out of which understanding, acceptance, reconciliation and wisdom can arise. We do not deny or suppress our emotions. We acknowledge and observe them.

In that acknowledgment and observation, we can better cope with the turmoil and conflict that may be going on in our mind. We can exercise wise reflection on the nature of impermanence, suffering

and no-self. We can draw from the wisdom of the ancients, and thereby come to terms with our grief. In other words, wisdom can arise. We can understand and accept our sorrow. And it will not take control over our mind or overwhelm us. This is what we mean when we say the gentle application of mindfulness leads to understanding and self-composure.

In this way, we will not be wailing our heart out. We can observe the emotion of grief in us, and it can be contained quite naturally, without us having to give gross outward expression to it. There will be calmness, acceptance and understanding. Even if we should lose our control and cry, we can do so in a somewhat restrained manner. We will eventually regain our control and calm down. Mindfulness will come to our aid, and help us to reconcile with our grief. We will understand the fact of suffering, the truth of what the Buddha and other wise teachers had taught, and we can smile again.

Coming back to the subject of mourning, we can see that in the context of wisdom and non-grieving, the wearing of mourning clothes is unnecessary. It doesn't mean that we are not filial, or that we love our loved ones less, if we do not wear mourning clothes. No, we still have great respect for our loved ones but we do not see any merits in making a public and superfluous show of our grief. Respect and grief are here a very private matter. They are felt in our hearts and we are not bound to make a public show of them.

Rather than emphasizing on outward and superfluous forms of mourning, filial piety should be associated with actions towards elders while they are alive. Deeds speak for themselves. It would be most unfortunate if some people think that elaborate funeral rites and rituals and the wearing of mourning clothes, can serve as a redemption for deeds of love and care not showered upon the deceased when he or she was living.

Nevertheless, in line with the decorum for a solemn occasion, "solemn" clothes can be worn. One can select some appropriate

dark, white or plain-coloured clothing from one's wardrobe. That to my mind should suffice, though the deceased person, if he had been a joyful and understanding Buddhist, might not even want us to wear "mournful" clothings but to rejoice that he had led a good life and had gone on to a better rebirth. So a person could, before his death, stipulate that he does not want any mourning and superstitious practices but just a simple funeral. He can delegate a responsible person to see that all his wishes are carried out. He can have it all written down on paper and signed in the presence of witnesses so that all concerned would know and abide by his wishes.

The general atmosphere in the house and throughout the funeral should be one of serenity and understanding. Unbecoming activities such as drinking and gambling should definitely not be allowed. All should be respectful and conduct themselves with due decorum. Meaningful passages from the Buddhist scriptures can be read from time to time and reflected upon by the family members and all those present. One person can lead in the reflection. If all concerned have a good understanding of the Dhamma, they would be able to contain their grief. The more stoical can comfort those who are grieving. In this way a peaceful and understanding atmosphere can come about during the whole proceedings. And those present can also feel further resolved and motivated to strive harder in their spiritual quest, and to live with more love and compassion.

A service for the deceased can be conducted in the house. Senior family members can lead in the service, during which the life and good deeds of the deceased can be recounted. Children can recount the great kindness and love of their parents(*8) and resolve to lead an exemplary life in their memory.

A monk too can be invited to give a pertinent Dhamma talk. Meditation sessions can also be held in the hall. It would be both a meritorious deed and a mark of respect for the deceased. The deceased, if he had been a staunch meditator, would surely be very happy if he could know that everybody was sitting around his

casket, meditating. If he has been reborn in heaven and could see what was going on, I am sure he would be delighted. I, for one, will be very delighted if I were to look down and see people all meditating around my casket. I will be pleased to no end. And if possible I will come down and sit happily in meditation with everybody but, of course, you must pardon me: I know I'm giving free rein to my imagination.

On the day of the cremation, all the merits that have been made can again be shared. A list of the charities that have benefited from the donations received can also be read out. A meaningful service can be conducted at the crematorium just before the casket is pushed into the incinerator. Meaningful passages can be recited from the scriptures. They can be about the impermanence of life, the inevitability of death and the need to live a good life, to meditate and to serve our fellowmen. It might be even more edifying if the service be specially composed and read out for the occasion. It would be good if a monk can lead the whole service but if that is not possible, then a senior member of the family, relative or friend can take the initiative.

After the cremation, what should we do with the ashes? In Buddhist Burma I am told that usually a body is cremated to ashes, which is then left to be disposed of by the crematorium attendants. The relatives do not collect the ashes as it is believed that the deceased had immediately on death taken a new rebirth, and the body left behind is just an empty shell. The Chinese practice in Malaysia, however, is to keep urns containing the ashes in temples or columbariums at substantial cost. My personal feeling is that there is no point to keep the ashes as it doesn't serve much purpose, there being no need at all to make any offerings or perform any services before the ashes. For, as we know from the Dhamma, the ashes is merely elements of inanimate matter while the consciousness has taken on a new rebirth, a new body in some new existence. So I would concur with the Burmese Buddhist way of leaving the ashes behind. If we want to remember and honour the deceased, we should live a good life and do good deeds in his memory. On anniversary of his death too, we can offer dana (food

and gifts) at the temples, or make donations to charities.

All the proposals with regard to funerals that I have made above are, I believe, more meaningful and significant than present practices. But of course it is up to the reader to decide for himself or herself. These are just my feelings, the way I look at it. I understand that others may feel differently. They may disagree with me and they have every right to do so. For it has always been my firm belief that no-one should impose his or her views on another. We all have a mind of our own and must be allowed to think and decide for ourselves.

Therefore I must make it very clear here that I am not imposing my views on anybody. Instead I am just expressing and sharing them. And I leave it to each person to decide for himself or herself what he or she would like to believe or follow. Each person must feel free to do as he or she deems fit. Furthermore, in deciding on a funeral after a person has died, there should be discussion and concensus among the family members. It is best therefore that a person, before he dies, makes clear the type of funeral he desires. And it should preferably be done in writing, signed and witnessed. Then there would be no quibble after his death. Family members should respect and follow his wishes.

Of course, the suggestions I have given are not all-comprehensive. They have not covered all the details and aspects of a funeral. They are just a rough framework, just some food for thought. There can be other variations too. It will therefore be good if a team of like-minded and respected Buddhists can sit down and formulate a simple Buddhist funeral covering all aspects and details, and answering all the questions that may be raised. Firstly, what should be looked at are our present practices. What are they? What are their significance? Do we know and understand what we are doing? Why do we practise them? Do they make sense? Are they in line with the Dhamma? Or are they superstitious practices or practices which cannot be reconciled with our understanding of the Dhamma as preached by the Buddha?

From what I can see, many of the present practices in a Chinese family, which professes the Buddhist way of life, cannot be reconciled with the Dhamma. It would appear that many people just follow funeral rites without any idea of what they are all about. They just follow instructions without question or understanding. They are, at the time of the funeral, really quite confused and distraught. They just follow what they are told to do because it is the tradition and they can't possibly go against it without being criticised and accused of being unfilial and so on. So there is really no meaningful participation. To me, it all seems quite pathetic. Ignorance and resignation to whatever is being conducted seems to be the order of the day.

So a team of respected Buddhists looking into all these practices can come up with meaningful alternatives in line with the Buddha Dhamma. Details of the proposed funeral service with various options can be drawn up after having conducted a thorough study of the local situation. A comprehensive book providing all the various funeral options and necessary information can then be compiled and published. Such a project will be a great service to the Buddhist community who are often confused as to what constitutes a proper Buddhist funeral.

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As for me

As for my own funeral, I have given due thought as to how I would like my own body to be disposed after death. The body is actually nothing more than a corpse after death. It will just return to the earth. So I might as well do one last good deed with it - ie. donate it to the hospital. Doctors can remove the cornea from my eyes and give the wonderful gift of sight to a blind person. Imagine what joy it is for one who is blind to be able to see again, and how precious such a gift would be to him. And imagine how happy I would be too, to know that I have given him this gift of sight. This gift too is no sacrifice on my part at all, as the body is of no more use to me after death. So I might as well do

one last good deed with it before it decomposed.

If possible, the doctors should also remove my heart, kidneys, lungs, liver and whatever organs that could after my death be transplanted to others. And whatever is left may be of benefit to medical students in their studies. They could do dissection practice on it. Later, they could dispose what remains of the body as they wish. Perhaps it could become fertilizer for the soil and some plant can grow into a strong tree that provides shade and pretty flowers. In this way too, nobody need to worry about giving me a so-called proper funeral. Everybody can just leave it to the hospital to dispose of everything as they deem fit. It will make it so much easier for everybody. It will, so to speak, take a load off their mind. No-one need to be unnecessarily inconvenienced on my account.

And if anybody speaks about a proper funeral for me and the paying of last respects, I will say: Please do not bother about all that. A funeral is not for me. But if you really wish to remember me, then do a good deed. Do any good deed you like in my memory. Live a good life. Be caring and sharing. Be forgiving and loving. Be generous and big-hearted. Be kind and gentle. That is all that I ask. That will make me very happy - to know that I have been able to spread some good message and be of some good influence.

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Monks, a monk should meet his end
mindful and clearly comprehending.
That is our instruction to you.

Buddha

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OUR DEATH SHOULD BE SERENE

All of us have to die one day. Our death should be serene and peaceful. Therefore when someone is about to die we should make it as serene and beautiful for him or her as possible. Yes, are you surprised that death can be beautiful? If you are, it is because we normally have dosa or aversion towards death. There is fear of pain and the uncertainty of what is to come after death. Then there is attachment to our loved ones which gives rise to much pain in our heart in having to part with them.

We should however realize that our wrong understanding and attitude is the cause of our suffering. We have not understood the Dhamma deeply enough. We have not understood and penetrated the nature of mind and body as impermanence, suffering and no-self. We have not learned how to let go gracefully, how to submit to the inevitable.

When the Buddha's stepmother Maha Pajapati Gotami was about to die at the ripe old age of 120, Ananda and the nuns cried. Maha Pajapati Gotami gently reproached them: "But why should you cry, my son and daughters. Don't you see this body of mine has become old and decrepit? It is like a haunt of snakes, a seat of diseases, a resort of old age and death, a house of suffering. Weary have I grown with this corpse of a body. It has been nothing but a great burden to me. Long have I aspired for the liberation of Nibbana. And today my wish is about to be realized. Truly my death is a happy thing. It is the time for me to beat the drum of satisfaction and joy. Why then should you cry?"

The Buddha, as he was dying amidst natural surroundings under two sal trees in the forest, also told Ananda not to cry at his death. He said one must with wisdom and equanimity accept the fact that death and separation from all that we love is inevitable. The Buddha reminded that we must practise mindfulness meditation to attain the wisdom that can enable us to face death with serenity. He told the monks: "Thus must you train yourselves: We must meet our death mindful and composed." And the Buddha's last words were:

"All conditioned things are subject to dissolution. You should strive on with diligence."

People who have lived beautiful lives can die beautifully. The other day I came across a very touching In Memoriam in the newspaper: "As she breathed her last and entered into eternal life, her face lit up and her lips broke into a lovely smile. Sister F., on seeing this, exclaimed: "Look, she's seeing God..." It so happened I know this lady, a Christian, who had died such a beautiful death. She had a very gentle and kind nature and was always concerned for the welfare of others. I was told that as a school teacher she used to seek out the especially weak students and gave them special coaching and encouragement. She was deeply loved and cherished by her family and by all those whose lives had been touched by hers. I am told that she had always been such a gentle and loving person to everybody that verily her life was just like that of a saint.

Having lived such a beautiful life, it is no wonder that she died a beautiful death. Our religions may vary but as the Dalai Lama, winner of the Nobel Peace Prize, puts it: "Compassion is the essence of all religions." It is my firm belief that if we have lived a good life, then when we die we will die a beautiful death whether we are Buddhists, Christians, Hindus, Muslims or of whatever views or beliefs. As the Buddha says, it is deeds that maketh a person. In this context I used to tell Buddhists that it is better to be a good Christian or good Muslim than to be a bad Buddhist. Thus, good Christians when they die may see their God or the light. Buddhists too may see mental images of the Buddha, arahants, devas or heavenly realms and radiant light.

Jack Kornfield, the American Vipassana meditation teacher, once related in the Inquiring Mind journal how he visited Howard Nudleman, a very kind surgeon and meditator a day before the latter died of cancer. He recollected how walking into Howard's room was like walking into a temple. And when he looked at Howard, Howard gave him a smile, a smile of such incredible sweetness, that he (Kornfield) would never be able to forget it for the rest

of his life.

Yes, I am sure touching stories about beautiful deaths of beautiful people abound. Therefore, death too can be a beautiful experience. When we have lived a good life and this body has become frail and broken down, we can face death gracefully, knowing that we have lived a good life and that it is time for us to move on.

So when a loved one is about to die, we should understand and allow him (or her) to go peacefully. We should make it as serene and beautiful for him as possible. Obviously, we shouldn't be crying or wailing. That would only make it more difficult for the dying person. Of course if he is an understanding Buddhist and there is still strength in him to speak, he might, just like the Buddha, gently chide you: "But my dear why should you cry? Has not the Buddha taught us in many a way that separation is inevitable in life? How can it be that what is subject to dissolution should not dissolve? That is not possible. Therefore we should contemplate deeply on the Dhamma. This body, my dear, is not ours. This mind too is not ours. They arise and pass away according to conditions. We must practise mindfulness deeply to see this, so that, clinging no more, we can be liberated from birth and death. My dear, be strong. Even as I take my leave of you I will like to remind you of the Buddha's last words to us all: "All conditioned phenomena are subject to dissolution. Therefore, I exhort you, strive on with diligence."

Yes, all Buddhists should remember that the Buddha's last reminder to us was to strive on untiringly to attain the wisdom that can liberate us from birth and death. A meditator should meditate to the very end. He can observe his in-breath or out-breath or the rising and falling of the abdomen as he breathes in and out. If he experiences any difficulties he can be aware of them, noting them as they are, without any fear or anxiety, but with calmness and steadiness of mind. He can observe painful sensations and bear them even if they are intense. He can remind himself that they are merely sensations, albeit difficult ones. He can see too that they

are impermanent, that they continually arise and pass away. He can understand and not cling or be attached to the body. He knows that both the body and mind arise and pass away according to conditions. He can reflect: "This mind and body are not mine. They have never belonged to me. They arise because of conditions and, according to conditions, they will pass away. Accordingly, this eye is not mine, this ear is not mine, this nose is not mine.....This body is made up of the four elements of earth, fire, water and air which represent the qualities of matter, the qualities of hardness, softness, pressure, tension, heat, cold and so on. As long as there is kammic energy to sustain my lifespan for this life, this body will survive. When the kammic energy for this life expires, then this body dies, and a new mind conditioned by the old mind at the moment of death, arises in a new body. If I had attained arahatship, there is no need for anymore rebirth. If I have not but have, nevertheless, lived a good life, I am not afraid of a new rebirth. I can take on a new existence as a well-endowed and intelligent human or a heavenly being and from there continue my path of development until I attain the ultimate Nibbana, the end of birth and death." Reflecting in this way, a meditator can become very calm and steady. He can become very peaceful. He can even smile at his pain and at the people that may be gathered around him. With his mind being so peaceful, painful bodily sensations too can cease. He can die in serenity and peace, gently breathing his last.

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Tears of joy

When Anathapindika, the philanthropist and great benefactor of the Sangha, was dying, Sariputta, the Buddha's chief disciple, preached a discourse on non-attachment to him. Sariputta reminded Anathapindika that life was merely a process dependent on conditions, and that in this transient mind and body there is nothing which is worth clinging to. Sariputta went through a whole list of what life constitutes, showing that they are all ephemeral conditions which cannot be clung to. Therefore Anathapindika

should not grasp after visual forms and the eye, sound and the ear, scent and the nose, taste and the tongue, touch and the body, and the consciousness that is dependent on all of these. Anathapindika should not grasp after seeing consciousness, hearing consciousness, smelling consciousness, tasting consciousness, touching consciousness and thinking consciousness. He should understand their impermanent nature and observe their arising and passing away, without clinging to or being averse to them.

Similarly Anathapindika should not grasp after the contact dependent on eye and form, ear and sound and so on. He should not grasp after the feeling, whether pleasant or unpleasant, that arose dependent on the contact. He was to treat them all with equanimity, understanding their true nature of impermanence, unsatisfactoriness and no-self. The body is made up of the four elements of extension, oscillation, cohesion and temperature. The mind is made of feeling, perception, mental activities and consciousness. They are all impermanent and changing all the time. Anathapindika, Sariputta exhorted, should not be attached to any of these. There is nothing in the world which can be called a permanent self. There is, in the ultimate sense, no self in this mind and body. And therefore there is nothing for Anathapindika to cling to.

On hearing this profound Dhamma, a great peace and joy came over Anathapindika. And he cried. The Buddha's attendant monk, Ananda, who was present was taken aback and asked Anathapindika why he cried. "Was it because he was not able to bear up with his pain?" "No," Anathapindika replied. It was not that. But rather it was because the discourse was so beautiful that it had touched him very deeply. "I have never felt so touched in my life. That is why I cried," he told Ananda and Sariputta. His tears were not tears of sorrow, but tears of joy - joy at hearing and understanding such profound Dhamma.

Anathapindika asked why such Dhamma was not often preached to the lay-people. Sariputta replied it was because the lay-people normally found it difficult to appreciate such deep Dhamma, being

attached, as they were, to the very many sensual pleasures available in life. Anathapindika protested that there were those who would understand and appreciate the deep Dhamma and who, for not hearing it, would be lost. He urged Sariputta to preach often to others the discourse on non-attachment which Sariputta had just preached to him.

Shortly after Anathapindika died. As his end was peaceful and he had lived a good life, he was said by the Buddha to have been reborn in the Tusita heaven. As one who has attained the first stage of sainthood (sotapatti) it is believed that Anathapindika would, within seven lives, attain full enlightenment and thereby be liberated from rebirth.

There are stories too of how monks in the old days attained arahatship (full enlightenment) on their deathbed. So too yogis of today can meditate to the very end, so that for all they know they might realize insight knowledges, deepening their understanding of impermanence, suffering and no-self, and even attaining sainthood at the moment of death.

A yogi too can radiate metta, loving-kindness. Even as he is dying, he can radiate thoughts of loving-kindness to all beings. "May all beings be happy. May they be free from harm and danger. May they be free from mental suffering ..... physical suffering ..... may they take care of themselves happily." Dying with such noble thoughts of love for all beings is a noble way of dying. In the Visuddhimagga, a classic Buddhist meditation manual, it is stated that a person who is in the habit of radiating metta, will die very peacefully, as if falling into a pleasant sleep. And if he has not attained arahatship and has thus to be reborn, he may be reborn in a heavenly realm.

Yes, a yogi need not fear death. He can gracefully give up the body and mind knowing that life and death are just two sides of the same coin, understanding that while we are alive we are already dying from moment to moment, dying to each passing moment and being reborn into each new moment. Mental and physical

phenomena are constantly arising and passing away. Nothing stays the same even for a second. This has been proven too in quantum physics where it was found that subatomic particles vanish at a rate of 10 to the power of 22 times in just one second. The Buddha too said that mental and physical phenomena are constantly arising and dissolving. As long as we have not eliminated the kammic-rebirth energy by uprooting the mental defilements of greed, anger and delusion, so long will we continue to take new birth. Dying in this life just means the end of the lifespan for the body and mind in this life. But immediately on expiry of the death-moment mind, without any interval, a new mind arises taking on a new body according to the kamma or deeds of the being in his previous life. So a yogi understanding that the death-moment mind is basically no different from that of any other mind-moment would have no fear. He can meet his end mindful and composed in line with the instruction of the Buddha.

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Making the atmosphere serene

In making the atmosphere serene for a dying person, we should know his preferences, his likes and dislikes. For example, he may like flowers. Then we should have flowers in the room by his bedside. He would probably like to pass away in his own cosy room, in surroundings that are familiar and peaceful to him. So if it is possible, he should have his end at home rather than in a hospital. But if that is not possible and hospital care is required, we should try to make his surroundings in the hospital as private and peaceful as possible. A private room is best but not all people may be able to afford it. Whatever the place may be, we should try to make the atmosphere as peaceful as possible.

He might have a small Buddha image which he likes to gaze at. If so we can place the image beside the flowers at his bedside. The serene countenance of a Buddha image can be very reassuring. By looking at the image, one is reminded of the Buddha's wisdom and teaching. And that can give much comfort and peace, especially in

times of need. The room too should be clean and cosy. The dying person might like his bed to be placed facing the window so he can see trees and plants which can be soothing to the heart. (The Buddha, for example, chose to pass away in natural surroundings, under two sal trees which were in bloom in Kusinara forest.)

If perchance the dying person should lose his steadiness and show signs of fear, anxiety or pain, relatives should reassure him. For example, a loved one can hold his hand or gently stroke his forehead, speaking in soothing and reassuring terms. She can remind him gently of the Dhamma, the need to keep the mind calm and to meditate. She can assure him not to worry about her or the children, that she has the teachings of the Buddha and that she will live by the teachings. She will know how to take care of herself and the children. She can remind him that property, loved ones and mind-and-body are ultimately not ours. Only our deeds are our true property that will follow us. She can remind him of the good life he had led, of the good care he had taken of the family, and of the many good deeds he had done. Recollecting thus, and understanding the Dhamma, he can become strong. He can smile and be at peace. Death is no more frightening to him.

Of course, what we have stated is just an example of one possible scenario. When the time comes there can be no prepared script. But if one understands the Dhamma one can respond intuitively and, according to the prevailing conditions, say and do just the right thing to help a loved one die peacefully.

During the Buddha's time, Nakulamata, the wife of Nakulapita, did just that: she reassured her husband when he was at one time close to dying. She told him: "My dear, do not die with any regret or attachment to anything. Our Lord, the Buddha, had said that it is unwise to die in such manner." Understanding her husband's nature, she continued: "My dear, you might think that when you are gone, I will not be able to support the children or keep the family together. But think not so; for I am deft at spinning cotton and carding wool. I can support the children and keep the family together. Therefore be at peace."

And she reassured her husband that she would remain virtuous and practise the Dhamma until she attained enlightenment. And if anyone should doubt this, let them go and ask the Buddha, who she was certain would express confidence in her. Hearing all these assurances, Nakulapita instead of dying felt very much better and recovered from his illness! Later, when the loving couple went to see the Buddha, the Lord told Nakulapita that he was very lucky to have a wife like Nakulamata. "You are very fortunate to have Nakulamata who had such love and compassion for you, who desire your happiness and who can counsel you in times of crisis."

Relatives too should give all the support they can to the dying. As has been said earlier, they should not cry as that would make it difficult for the dying person. But if they have difficulty in controlling themselves, then they too should contemplate on the Dhamma. They can contemplate that death is inseparable from life. When there is life there must be death. It is something we must accept gracefully. Besides when the body is decrepit or terminally ill, it is quite a relief to be "freed" from it. Taking on a new life, the person will be better off. Thinking in a wise way too, relatives can regain their composure and help give the dying person a dignified and serene departure.

The last thought-moment

The last thought-moment or the death moment is said to be very vital. If one dies with fear, anger, craving or any other unwholesome mental state, then a bad rebirth will come about. But if one dies with peace and understanding, with mindfulness and equanimity, a good rebirth will come about. Usually if one has led a good life the last thought-moment will quite naturally be a wholesome one. The good deeds one has done may appear to the mind's eye. Or one may have visions of the destiny one is going to, such as the seeing of breathtaking heavenly scenery and beautiful people. Conversely, if one has led an evil life, then the evil deeds one has done may appear before one's eye, or

visions of hell-fire and other bad omens may be seen. In life though, we are not all good or all bad; there is a mixture of bad and good in us. But if on the whole we have been good, then we can be confident of getting a good rebirth.

If we have a good understanding of life and death, we can meet death with steadiness and equanimity. We can, as we have said, meditate to the very end, maintaining our mindfulness and composure. Having lived a generally good life and furthermore, being able to maintain mindfulness in the face of death, we can certainly be assured of a good rebirth - as a good human being again or as a deva, a heavenly being. Hopefully too we can quickly, in whatever rebirth we have taken, make an end of samsara, the round of birth and death, so that subject no more to rebirth, we will attain the peace of Nibbana.

Sometimes the question may be asked: What if a person is unable to maintain mindfulness, especially if he has not undergone any meditation training? What if, let us say, he dies in a coma? Or what if he dies suddenly in an accident? From my understanding of the scriptures as taught by the Buddha, I would say that if one has led a good life, then chances are some good thought-moment will surface at the moment of death and a good rebirth can come about. Our kamma is our true refuge (kamma-patisarana), so accordingly the sum-weight of the good deeds we have done should lead us to a good rebirth. That is why we should lead a good life while we are alive, and not wait until we are near death, for it would be much too late then. But as in life we have done both some bad and good, there is the possibility that we might unskillfully recollect the bad deeds instead of the good ones at the moment of death. Therefore maintaining mindfulness is all important; it is very helpful. With mindfulness, unwholesome thoughts will not be able to enter our mind and we can pass away calmly, peacefully. Mindfulness being such a wonderful quality - being able to help us in both life and death - why then should we not cultivate and thoroughly develop it while we are alive?

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A monk devoted to mindfulness of death is constantly diligent. He acquires perception of disenchantment with all kinds of becoming (existence). He conquers attachment to life. He condemns evil. He avoids much storing. He has no stain of avarice about requisites. Perception of impermanence grows in him, following upon which there appear the perception of pain and not-self. But while beings who have not developed mindfulness of death fall victims to fear, horror and confusion at the time of death as though suddenly seized by wild beasts, spirits, snakes, robbers, or murderers, he dies undeluded and fearless without falling into any such state. And if he does not attain the deathless here and now, he is at least headed for a happy destiny on the break-up of the body.

The Path of Purification (Visuddhimagga)

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CONTEMPLATION ON DEATH

While we are alive it is good to contemplate on death now and then. In fact it is good to do it daily. The Buddha recommends frequent contemplation on death because there are many benefits to be gained from such contemplation. Let's look at how we can benefit in contemplating on death.

First we must make it clear that by contemplating on death, we do not mean that you must become morose, frightened, morbid or depressed, and feel like killing yourself. No, far from all these, we mean that you should, in contemplating wisely on death, be able to live even more wisely and compassionately.

For example, whenever I should get annoyed or frustrated I would (if I am not too unmindful) contemplate along these lines: Life is short, soon we will all be dead. So what's the use of quarrelling or arguing with anyone? What's the use of getting all heated up?

No point at all. It is better that I keep my peace. Arguing or getting heated up would not solve the problem. It causes only more animosity and vexation. Thinking in this way I can cool down, check myself from being carried away by strong feelings, and relate more gently and skillfully with others. Of course, it is not always easy and sometimes (perhaps many times) I do forget and get carried away with rhetorics and emotions, but whenever I remind myself about the brevity of life and the pointlessness of getting all fired up, I can cool down somewhat and speak with more gentleness and restraint.

Similarly, when I should be agitated or worried about something, I would think what's the use of all these worrying and anxiety. Life will take its natural course and death awaits each and everyone of us. No-one in the world can escape death. Death is the great equalizer, the great leveller. Therefore, while I am alive, it is better for me to live as best I could, and that means living in accordance with the Dhamma, living mindfully, from moment to moment, day to day, just doing the best I can, one day at a time. Thinking in such wise too, I can check worries and live more lightly and happily.

Furthermore, we can consider that with or without worries, all of us still have to grow old and die. So we might as well grow old without the worries! That will be the smarter thing to do. Nobody will disagree that we'll surely be better off without the worries. On the other hand, all the worrying might even shorten our life, cause us to develop a premature illness and die. Thinking in this way too, we can check our worries and live happier lives. Thus, thinking about death in a skilful way can cause us to be more tolerant and patient, kinder and gentler, both with ourselves and others.

Then we can also become less attached to our material possessions, less greedy. Yes, when we can perceive deeply the brevity of life, and how no matter how much we may have acquired we cannot take even one cent along with us when we die, we can become less tight-fisted. We can loosen a little and start to enjoy sharing

and giving, loving and caring. We will realize then that there is more to life than just accumulating and hoarding wealth. We will like to be more generous, to share and to bring joy and happiness into the lives of others. Bringing joy and happiness to others is what makes life meaningful and beautiful. That is what counts. Love and compassion can grow and flower in us like the beautiful blooms of a tree. We can become truly beautiful people that are steeped in compassion, responding from the heart without any discrimination of race, sect, religion, social status, etc. Our life will take on a new shine and we can then say we are truly happy and human. And when death comes we shall have no regrets. We can die happily and peacefully, with a smile.

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When four mountains come a-rolling

The Buddha once told a simile with regard to death to impress upon us the need to live a meaningful life. He posed this question to King Pasenadi: "What would you do, O King, if you are told that four huge mountains, one each from the north, south, east and west, are heading in the direction of your kingdom, crushing every living thing in sight, and there is no escape?"

King Pasenadi replied: "Lord, in such a mighty disaster, the destruction of human life so great, and rebirth as a human being so hard to obtain, what else can I do save to live a righteous life and do good deeds." The Buddha then drove home his point: "I tell you, O King, I make it known to you - old age and death are rolling in upon you. Since old age and death are rolling in upon you, what are you going to do?" The King replied that under such circumstances, it was all the more urgent for him to live a righteous life and do good deeds. He also acknowledged that all the power, prestige, wealth and sensual pleasures which he was enjoying as a king would, in the face of death, come to nought.

So when we reflect wisely on death we will realize that wealth, power, prestige and sensual pleasures are not everything. They

cannot guarantee us happiness. Many people have had them and still lived tempestuous and unhappy lives. Some regretted the way they had ill-treated, down-trodden or ruined others in the frenzied pursuit of their worldly ambitions. Having reached the top, they found that the achievement was, after all, not all that satisfying, even hollow and meaningless. Sometimes they wished they had spent more time with their loved ones and friends, that they had shown more care and tenderness. They regretted having neglected their loved ones. Some people having attained a good degree of success, changed their attitude in mid-course. They devoted more time to their loved ones, friends and society and are prepared, for the greater good, to forego their highest ambitions, to settle for less.

If we were to read about how some rich and successful people made a mess of their lives, we might learn a lesson from their mistakes. The other day I read a book entitled, "The World's Wealthiest Losers". I found it quite an educational book. It was quite aptly titled. They were losers in life despite their wealth. Yes, I learned quite a lot of Dhamma from it, about how money and success do not guarantee their owners happiness. Instead they were unhappy despite or because of their wealth and success. Reading about how the rich and famous, such as Howard Hughes, Mario Lanza, Elvis Presley, Marilyn Monroe and Aristotle Onassis, lived and died I do not envy them.

Glamorous personalities like Elvis and Monroe, died from an overdose of drugs, living out the old adage: "From rags to riches, and from riches to emptiness." All their wealth and success could not bring them the happiness they sought. Happiness still eluded them. They seemed quite pathetic, consumed by tantrums, grief, fear and emptiness. Take the case of one heiress, who inherited an astronomical fortune, married seven times but could not find happiness. She told her biographer: "I inherited everything but love. I've always been seeking for it, because I didn't know what it was." Her first six marriages ended in divorce and her last in separation. In the end, despite her massive wealth she was said to be "just a vulnerable sick woman riddled with loneliness." She

died at age 66 with some friends by her bedside, but no husband. Such tragic tales, I'm sure, can be found in the East too.

Of course, in making references to others, we do not mean to be disparaging in a self-righteous way. But we just wanted to emphasize the importance of having the proper values in life, to understand the nature of true love and compassion. We also do not mean to denounce riches and success, or to say that you should not strive for them. No, we are not saying that. We do understand that we have to be practical and realistic. We understand that if you are working in the world it is only natural you will try your best to acquire as much wealth as possible. After all, if you want to do good and help others, such as building charitable institutions, hospitals and meditation centres and offering almsfood to monks and the needy, you would need money. So we are not saying you should not try as laypeople to enrich yourselves. But of course in acquiring wealth, you should do so through honest means, without harming others.

In other words, what we are emphasizing is the moral balance. We need to have spiritual values, the appreciation that happiness is not in self-indulgence but in sharing and caring. When we have the right values we can live meaningfully and bring joy and happiness to all those who come within the ambience of our lives. When we have understood the Dhamma, especially the truths of impermanence, suffering and no-self, we will not cling to fame or gain. We can live with humility and compassion, share our wealth and success, and find joy in making others happy. But when we do not have a deep understanding of what constitutes happiness - that true happiness comes from a mind that is liberated from greed, anger and delusion - then because we do not understand we can do the wrong things, be sunk in a sensual mire and come to a miserable end. So it is important that we contemplate well on life and death, and steer in the right direction, the proper course.

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A sense of urgency

Contemplating on death can also bring about what is called //samvega// in Pali - a sense of urgency which can charge us with the energy to do all the good we can before we die and, in particular, to practise meditation to experience the deeper truths and understanding. The Buddha said most people are running up and down the nearer shore; they are not seeking to cross over to the other shore. The Buddha meant that we are all very much entangled in sensual pursuits, in the mundane pleasures of life. We are not seeking to go beyond to the supramundane - to go beyond life and death, to taste the ambrosial nectar of immortal bliss, immortal Nibbana.

What is this Nibbana? The Buddha said it cannot be described but must be experienced by each one for himself or herself. But the Buddha did try to give us some idea of what Nibbana is like. For example, he described it as the unborn, unoriginated, unformed, unconditioned, the deathless, the highest happiness, the greatest peace. Nibbana represents a state of no arising and passing away, no birth or death. It is also described as a blowing out of the fires of greed, hatred and delusion, the cessation of mind and matter, the extinction of suffering(*9).

A person who has attained the state of Nibbana, which can be realised in the course of meditation, is said to be enlightened. An enlightened person may be an arahant or a Buddha. The difference between an arahant and a Buddha is that the former gains enlightenment by listening to another enlightened person while a Buddha gains enlightenment by himself.

An enlightened being is a person who can face the vicissitudes of life with an even mind. Through the ups and downs, such as loss and gain, success and failure, praise and blame, pain or pleasure, fame or disrepute, he remains serene and unshakable. He remains this way not because he is deluded or unfeeling, but because he is enlightened and wise; he understands the true nature of existence, the nature of physical and mental phenomena, the nature of their impermanence, insecurity and absence of any core or essence that

can be called a self in the ultimate sense. If he does not crave for pleasure or is unaverse to pain, it is not that he does not feel them. He feels them but understanding their true nature he cannot be overwhelmed by them. He can take both pain and pleasure as they come along with wisdom and equanimity.

So too with the other worldly conditions such as praise and blame, and loss and gain. If he is praised he does not get swollen-headed or conceited. He is not elated. If he is blamed he is not upset or depressed. It doesn't matter to him. He is steady and unperturbed because he knows he has acted truly - without the subtlest taints of greed, anger and delusion. He is motivated only by loving-kindness and compassion. He has no desire even to harm an ant or a mosquito. His conscience is clear, his mind is light and free. An arahant lives out his last life on this earth and when he dies he undergoes no more rebirth. He goes out like a lamp. He attains nirodha - cessation. He has //parinibbana-ed// - ie. he has attained final Nibbana, the cessation of all existence, the attainment of the Nibbanic element of supreme peace. Thus arahants during the time of the Buddha had this saying:

> I delight not in life
> I delight not in death
> But I await my time
> mindful and composed.

Another verse goes like this:

> Impermanent are all conditioned things
> Of a nature to arise and pass away
> Having arisen they then pass away
> Their (complete) calming and cessation is true bliss.

Comtemplating on death can release us from the grip of the sensual lure. We will not be deluded by material wealth but will channel our resources towards a more fulfilling and rewarding life, with due regard for the development of wisdom and compassion. We can be spurred to take up meditation or, if we have already done so, to

double our efforts to attain the supreme goal of liberation from all suffering.

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Contemplation leads to understanding and acceptance

Frequent contemplation on death - on how it is inevitable and that our true property are our deeds - can spur us to live a good life such that when we die we will have no fear of death. Furthermore when somebody dear to us die, as inevitably all of us must, grief will not assail us as we have understanding and acceptance. This is not because we are unfeeling or have no heart. No, we have a heart, and a soft one too. We can feel deeply but we also understand the nature of existence, and can accept that death is very much woven into life.

Explaining how the wise can accept death, the Buddha said: "Seeing the nature of the world, the wise do not grieve. Weeping and wailing will only lead to more suffering and pain. It cannot bring back the dead. The mourner becomes pale and thin. He is doing violence to himself and his mourning is pointless." The Buddha said that the wise man who had truly comprehended the nature of existence has "pulled out the dart of grief and despair." "He has no clinging. Having obtained peace of mind, he has passed beyond all grief. He is freed."

So we should contemplate on the deeper aspects of the Buddha's teachings so that we can face death without grief but with understanding. The departed too would not want us to lose our self-control. They would not want us to suffer a broken heart but to accept their departure gracefully. Having taken a new rebirth, they are also no more present to see us weeping. Our weeping and sorrow cannot help them in any way. So it is futile. If we were to consider more deeply, we may see that our grief is because of our attachment. We cannot bear the parting. But if we can contemplate deeply and become wiser, we can accept the inevitable. Instead of grieving, we can be brave. We can respond meaningfully, say by

resolving to live a noble and exemplary life in honour or in memory of a loved one. A wise person would surely not want us to mourn for him. Instead he or she would say: "If you really want to do me honour or to remember me by, then live a good life, do good deeds, be kind to your fellowman.....That's all I ask."

When the Buddha was about to pass away, it was said that heavenly flowers and sandalwood powder fell from the sky and sprinkled all over his body in honour of him. And heavenly music too was heard. But the Buddha indicated that such kind of honour was not what he wanted. "It is not thus that the Tathagatha is honoured in the highest degree," he said. "But, Ananda, whoever abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that the Tathagatha is honoured in the highest degree. Therefore, Ananda, thus should you train yourselves: We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma." And though we have said it before, we would like to say it yet again: The Buddha's last admonition was: //Vayadhamma sankhara. Appamadena sampadetha//. All conditioned things are subject to dissolution. Strive on with diligence (for liberation).

No lamenting can touch the ashes of the dead

In his previous lives, the Buddha as a bodhisatta (a Buddha-to-be), also displayed no grief at the death of dear ones. The Buddha was able with his psychic powers to recollect his past lives, and it was said that in one life when he was a farmer, he did not grieve when he lost his only son. Instead, he contemplated: "What is subject to dissolution is dissolved and what is subject to death is dead. All life is transitory and subject to death." When he was asked by a Brahmin why he did not cry - was he a hard-hearted man, has he no feeling for his son? - the bodhisatta replied that his son was very dear to him, but grieving would not bring him back. "No lamenting can touch the ashes of the dead. Why should I grieve? He fares the way he had to tread."

In another life when he did not cry over his brother's death and was accused by people of being hard-hearted, he replied that they had not understood the eight worldly conditions that all beings faced, to wit, loss and gain, happiness and unhappiness, praise and blame, fame and disrepute. "Because you do not understand the eight worldly conditions you weep and cry. All existent things are transient and must eventually pass away. If you do not understand this, and because of your ignorance you cry and lament, why should I also join you and cry?"

In yet another life, the Bodhisatta shed no tear at the death of his young and beautiful wife. Instead he reflected: "That which has the nature of dissolution is dissolved. All existences are impermanent," and taking a seat nearby, he ate his food as usual, showing an exceptional ability to live mindfully from moment to moment. The people who gathered around him were amazed and asked how he could at such a time remain so calm. Did he not love his wife who was so beautiful that even those who did not know her could not help but brush away a tear? The Bodhisatta replied in verse:

> Why should I shed tears for thee
> Fair Sammillabhasini?
> Passed to death's majority
> You are henceforth lost to me.
>
> Why should frail man lament
> What to him is only lent?
> He too draws his mortal breath
> Forfeit every hour to death.
>
> Be he standing, sitting,
> moving, resting, what he will,
> In a twinkling of an eye
> In a moment death may come.
>
> Life I count a thing unstable,

Loss of friends inevitable
Cherish all that are alive
Sorrow not should you survive.

Such amazing accounts of the Bodhisatta's self-control is awe-inspiring. It teaches us too to contemplate well and deeply on the teachings, to understand the truth of impermanence and to accept the fact of death. Perhaps then when we suffer the loss of loved ones, we too can reflect as the Bodhisatta did and maintain our composure.

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Death is no stranger to us

Another way to contemplate on death so as to overcome fear of it, is to consider that it is no stranger to us. In this, our long wandering in samsara, the never-ending round of birth and death, the Buddha said we have died and been reborn innumerable times - so many are they that if we were to collect all our bones together and had the bones not rotted, each of the piles of our bones would rise up higher than the highest mountain! So too, the Buddha said, the tears we have shed in samsara over the loss of our loved ones was more than the waters in the four oceans.

Truly, the Buddha said, we have suffered enough to be utterly wearied of life, and to seriously seek the way out of this maze of suffering, the way to the deathless Nibbana. But unfortunately, we have short memories and cannot remember any of our many past lives. How could we when we sometimes could not even remember what we did yesterday! And so we continue to live complacently, without the sense of urgency to cultivate the wisdom that can liberate us from all suffering. However, during the Buddha's time, there were many monks, including of course the Buddha, who could recollect their past lives. In our present age too, there have been accounts of people who had an uncanny ability to recollect their past lives. Francis Story and Dr Ian Stevenson had written books, documenting quite a number of these cases.

When we contemplate on rebirth we can benefit in two ways:

1. We can consider that death is, after all, no stranger to us. We have met it many times before. So we need not face it with fear. We can consider it as just another transition, a change from one life to another.

2. We can be motivated to find a way out of samsara, the round of birth and death. We may study more deeply the teachings of the Buddha. And we may strive harder to put them into practice, to develop dana, sila and bhavana - generosity, morality and meditation.

Momentary death

In another way of looking at it, death is something we are experiencing from moment to moment. For in the absolute sense, we are dying every moment and being reborn the next. According to the Buddha, consciousness is arising and passing away all the time. On the dissolution of one consciousness, another immediately arises and this goes on and on, ad infinitum, until and unless we realize ultimate Nibbana. Bodily phenomena too are continuously arising and passing away. So what we have is just the continuous arising and dissolution of mental and physical phenomena. This is, in a way, a kind of death and rebirth which is occurring from moment to moment. In Pali, it is called //khanika-maranam// - momentary death. In the Path of Purification (Visuddhimagga), it is stated thus:

"In the absolute sense, beings have only a very short moment to live, life lasting as long as a single moment of consciousness lasts. Just as a cart-wheel, whether rolling or whether at a standstill, at all times only rests on a single point of its periphery: even so the life of a living being lasts only for the duration of a single moment of consciousness. As soon as that moment ceases, the being also ceases. For it is said: `The being of the past moment of consciousness has lived, but does not live

now, nor will it live in future. The being of the future moment has not yet lived, nor does it live now, but it will live in the future. The being of the present moment has not lived, it does live just now, but it will not live in the future." (Translated by Nyanatiloka in Buddhist Dictionary.)

In this context, a being is but a conventional term. In the ultimate analysis, it is just a series of consciousness arising and passing away. One consciousness dies, another arises - that's all. And we call this continuity or process a being. But in the ultimate sense, there is no being - no unchanging soul or mind, but just this series of consciousness arising and passing away, one consciousness conditioning the arising of another.

Furthermore, the conventional death that we experience at the end of one life-span is also not ultimate death. Another consciousness immediately arises but in a new body or realm according to the rebirth one has taken. Only when one has eliminated the mental taints of greed, hatred and delusion will no rebirth come about. Contemplating thus, we can also appreciate the nature of impermanence, suffering and no-self. And we can take life and death in our stride.

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Food for thought

Everytime you look at the newspapers and come across obituaries or death announcements, do you give a thought to death? Do you pause and contemplate the fact of your own mortality? Whenever death comes to others, we don't feel much about it. The deceased may be a stranger to us. The suffering is not ours and, besides, we have become quite numbed to stories of death - they are reported everyday in the newspapers. Reading about how people are killed, especially in a war, life seems so cheap. There seems to be no respect for life. But when death strikes those close to us, how do we take it? And when we face our very own death, are we petrified with fear? Yes, although we know that death and tragedies are

occurring all around us, yet we are thunderstruck and are unable to accept it when it actually happens to us.

When we read the in memoriams in the newspapers, we can see that though a person may have passed away for some years already, yet the pain of separation suffered by the living ones is still very much there, as if it had been inflicted only yesterday. Sometimes in their messages, spouses or relatives openly expressed the sorrow they still felt and the tears they still shed for their loved ones. We understand it is very human to feel this way. But the Buddha also teaches us that, as human beings, we can imbibe ourselves with the wisdom and strength to accept our loss and to bear it stoically. It is not that the Buddha wants us to be unfeeling but that he wants us to have the wisdom to accept the loss and to understand the futility of our grief. Definitely he doesn't want us to pine away with grief, to grow thin and frail, to lose all interest in life. Buddhists in particular should understand this and thereby accept their loss stoically.

If Buddhists need to put a message to go with an orbituary or in memoriam in the newspapers, why not Buddhistic ones such as: "Impermanent are all conditioned things. Strive untiringly for the unconditioned Nibbana"; or meaningful contemplation on death such as: "Just as the dew-drop at the point of the grass-blade at sunrise very soon vanishes and does not remain for long: just so is the dew-drop-like life of men very short and fleeting. One should wisely understand this, do good deeds and lead a virtuous life; for no mortal ever escapes death."

Or if one wishes to be more personal, how about a message that goes something like this: "My dear, if you could know, you will be pleased to know that the children are growing up beautifully. I have taught them the Dhamma well, to treasure the precious values of love and kindness, wisdom and understanding. I have taught them well not to ape the violence and greed that often come across in mediums such as the TV and movies. As a consequence, they are very gentle and loving to everybody. As for me, I have been keeping my precepts and meditating. I am practising mindfulness in everyday

life and I go for retreats once or twice a year. I am quite peaceful, and growing in the Dhamma. I try not to grieve for you; for you and I have understood somewhat the Buddha's teachings - that it is futile to grieve: it serves no purpose. And I know you wouldn't want me to grieve either, but to live a good and exemplary life.

"Nevertheless there were times, I must admit, when I felt the pain, when I missed you terribly, especially when I thought about the good times we had, the happiness we shared together, your sweet smile and bright eyes, the way you laughed and teased. Yes, when I got lost in such nostalgia, I must admit I do feel like bursting into tears. But dear, I can get a hold of myself. I can be mindful. I can watch the pain and accept it. I can watch my thoughts and mood. I can reflect on the Buddha's teachings and understand the futility of grieving. I can be happy and count my blessings - at least we have had happy times together and there are now the children to live for. I know my pain comes from my attachment and lack of deep understanding of the nature of all existence. Thank Buddha for teaching us mindfulness, for teaching us to live in the present, to be happy from moment to moment, to count our blessings, to bask in the happiness of a life well-lived.

"Well, I know this message is getting rather long. I realize too that you will not be around to read it. But it does make me feel good to express myself this way. I thank you for the happiness you have given me, and I dedicate all the good deeds that I have done, and the good life I now try to live, all that I dedicate to your sweet and loving memory. I wish that you too, in whatever good rebirth you may have taken, may continue to practise the Dhamma until you attain Nibbana, the cessation of all suffering," and so on and so forth.

Admittedly this is a rather long message and I have got somewhat carried away. But what I would like to underscore here is the theme of the message, one of understanding and acceptance. It is just to give an idea of a Buddhistic message or expression. It can

be shortened and put more simply. Or, except for its pedagogic (ie. its teaching) purpose, a message may not be needed at all. Such feelings are quite personal and can be kept private. When one has understood the Dhamma well, one can just carry on living a good life and be content.

** **

A WORLD OF ANOMALIES

Reading the newspapers and newsmagazines can give us much food for reflection. Besides the orbituaries, there are grim reminders of suffering all over the world, though we may have become quite numbed to it. There are murders, robberies, rapes and wars, religious, ethnic, social and political conflicts, pollution, diseases, starvation, poverty, tortures, oppression, terrorisms, accidents, suicides and natural calamities such as earthquakes, fires, floods and hurricanes. It is a long and depressing list which can go on and on.

At the same time, side by side with these news stories there are pictures and advertisements showing happy people enjoying themselves, as if without a care in the world. They are laughing and posing behind posh cars, grand mansions, luxury hotel suites, bottles of alcohol, cigarettes, perfumes, cosmetics, glamourous designer outfits and exquisite jewellery. They are gorging themselves at food fests, beauty contests and fashion shows with beautiful and sophisticated looking models parading on the catwalk. The contrast is especially ironic when, say, you happen to see a high fashion parade next to a heart-rending picture story of piteous African children all skin and bones dying from sheer starvation.

We are said to be a civilised people who abhor violence and the inflicting of senseless pain on one another. Yet we have boxing championships at which two brawny men would, for a sum of money, try their utmost to bash out each other's brains to the roars of

approval from the crowd, not unlike the barbarous days of the Romans when gladiators fought lions and each other for the entertainment of blood-thirsty spectators. We have matadors that would infuriate, torture and kill a bull just for the fun of it. And everybody, or at least the stadium-filled spectators, seems to think it is fun too.

Smoking and drinking have taken great tolls on the health of the people, yet cigarettes and alcohol companies still insist on purveying in every possible way, even through the sports arena, their products of death. Smoking is ludicrously described as "an encounter with tenderness"! and drinking is equated with success and prestige among many other things. So-called developed countries are dumping their cigarettes and other harmful products on Third World nations while curbing the consumption of those products among their own people. In their inordinate greed for wealth, companies would go to great lengths, not seeming to have any qualms at all about what they say or do in the purveyance of their products. The mass media such as newspapers and newsmagazines, which accept and publish these advertisements because of greed for the huge sums of money they bring in, cannot absolve themselves too from responsibility. They have a basic human right to exercise a social conscience by declining harmful advertisements but they choose not to do so.

Looking at a glossy airline magazine, the picture of an elderly brewery company chairman in Thailand caught my attention. Dressed in suit and tie and with greying hair, he was proudly displaying, in his posh conference room, a row of bottles of beer brewed by his factory. Just behind him was an altar on which sat a gleaming Buddha image. One can see that the altar was impressively and centrally located in the room. Now, the Buddha, as we all know, had taught abstinence, and the fifth precept to which all Buddhists subscribe, states: "I take the precept to abstain from alcohol and drugs which are a cause for heedlessness." It is hard, therefore, for an observer to reconcile the mass production and distribution of alcohol, which is considered a wrong kind of livelihood in Buddhism, with the image of a Buddha, displayed as

it were, so proudly in the room.

Sulak Sivaraksa, a Thai social critic and activist, wrote in his book, Seeds of Peace, "It is a sorry fact that Siam has about 250,000 monks and more than twice that many prostitutes. This speaks for a system that is dysfunctional and has to be reexamined from the ground up. If we can return to the beautiful roots of our Asian traditions, we will help create a sane and functional model for living." In citing the latter two examples, it is not our intention to pick on Thailand, but just to point out anomalies. In point of fact, anomalies exist everywhere. Just as in Thailand, they can be equally found in Buddhist Burma, Buddhist Sri Lanka, our own or any other country. Nobody has a monopoly.

Yes, we can go on and on with the list of contradictions that abound in the world we live, but this much, we believe, would suffice to make our point. Yes, are we not a kind of society with a split or schizophrenic mentality? - like a Dr Jekyll and Mr Hyde. We know what is unwholesome, yet we condone and even encourage its proliferation. Apparently, we are all willy-nilly caught in it, and we are hurled along with the tide. Programmed and conditioned by the moguls of the advertising media, we respond to their commands and messages. Buy this, buy that. Eat this, eat that. Wear this, wear that. Do this, don't do that. This is rugged and that is feminine. This is the in-thing and that is out. This is the great way to live; it is the jet-set high society, the world of great fun and entertainment.

Forgive me if I may sound like a critical person, a bad sport, or a mad monk standing on a soapbox declaring at the top of his voice that the end of the world is nigh and threatening a decadent society with hellfire and brimstones. But you might agree with me that it might not be a bad idea if, now and then, we were to step back a little and look at the state of the world and the state of our mind and the state of our life. Some wisdom may yet arise from such contemplation. We can re-assess our position and the direction we will like to go. Do we follow the crowd or do we break ranks? If I may "borrow" a verse from Robert Frost: "Two

roads diverged in a wood and I - I took the one less travelled by. And that has made all the difference." Yes, when two roads diverge in your journey of life, which one will you take? The one less travelled by - the path of mindfulness and wisdom, of love and compassion? Please do think about it, for it might well make all the difference.

** **

Where earth and water,
fire and wind no footing find,
There ebbs the flow,
there whirls no more the round,
there mind and matter,
cease without remainder.

Buddha

** **

THE SWEETEST SMILE YET

As we come to the end of our treatise on Loving and Dying, I should make it clear that I do not at all claim to be an authority on living, loving or dying. But I have tried to share some thoughts on the subject with you, thoughts about how to live and die with love and understanding all along the way. It is a subject which I have given, and shall continue to give, much thought to. It is a subject which, I believe, should be of interest to all of us - this question of life, love and death. Of course I am not claiming to be wise and I know I have many shortcomings too. Just like people who may mean well but still bungle along the way, I too am bungling and falling as I go along the way. But each time I do pick myself up, brush the dirt away, try not to lament or cry, set my sights once again on that mountain peak that rises up into the sky, and carry on with the journey of life.

I do hope though that some of the thoughts I have shared here may have been of some help to you, that they may have lighted up a little of your way. If they should have given you a little inspiration and determination to live and die with more love and understanding, I would be very very happy. And if perchance parts of my writing should have offended you in any way, I ask too for your forgiveness. As human beings we can only try - to serve and to share. We mean well, and what little we, despite our limitations, managed to contribute to a better society, it is a happy thing. Whenever I look back, it will give me some joy and solace to know that at least I have managed to do this much, even though it may only have been a little.

And when I die, perhaps I could say to Death: "O Death, you may do your worst now, for I have lived and loved, and I have done what little I could for my fellow-beings." And before I slip quietly into the night, perhaps you might yet see that faintest trace of a smile on my lips.

I will smile
the sweetest smile yet
you shall see
And I will go
very peacefully
into the night.

Can you smile
with me too?
And say -
Hello to death
Goodbye to life.

** **

Notes

*1 Dhamma is what is. It is seeing things as they are. It is the teaching of the Buddha. The Buddha, in effect, taught: "Life is suffering but I have found the way out of this suffering, and I will show it to you." And the Buddha exhorted the people to practise generosity, morality and meditation.

*2 The ten paramis are giving, morality, renunciation, wisdom, energy, patience, truthfulness, resolution, loving-kindness and equanimity. All bodhisattas (ie. those aspiring to be Buddhas) have to cultivate these paramis. All Buddhists have to cultivate these paramis to a certain degree too before they can gain enligtenment under the dispensation of a Buddha.

*3 Vipassana is Insight or Mindfulness meditation. In Vipassana, meditators employ mindfulness to observe the nature of mental and physical phenomena, perceiving eventually their characteristics of impermanence, unsatisfactoriness and no-self. For a simple introduction to Vipassana, and the practice of another kind of meditation, called metta or loving-kindness meditation, see Invitation to Vipassana and Curbing Anger Spreading Love both written by the same writer.

*4 Details on the practice of metta meditation can be found in the book, Curbing Anger Spreading Love.

*5 Kamma is the natural law of cause and effect, or action and result. It works on the principle that good begets good and bad begets bad. So if we have done something bad in a previous life, the result of the evil deed may take place in this life. For example, one who kills a lot, will, if reborn as a human, have a short life. For a good explanation of kamma see The Buddha and his Teachings by Narada, Buddhist Missionary Society (BMS), Malaysia; Pg 333ff.

*6 As an experience of the cessation of conditioned phenomena during meditation, Nibbana can be experienced at four stages of sainthood. Although the experience of Nibbana as cessation of

conditioned phenomena is the same at all four stages, Nibbana having only one "taste," that is the "taste" of peace, the results in terms of eradication of mental defilements are, however, different at each of the four stages.

At the first stage of a sotapanna (stream-winner), greed and hatred are dramatically weakened but not totally eliminated. These two defilements have been weakened to the extent that the sotapanna could no more break the five precepts of not killing (even an insect), not stealing or cheating, not committing sexual misconduct such as adultery, not lying, and not taking alcohol and drugs. At the second stage of a sakadagami (once-returner), the defilements are further weakened. At the third stage of an anagami (non-returner), sensual desire and hatred/anger are completely eliminated. But there is still a subtle trace of ignorance and desire of a non-sensual nature, ie. desire for rebirth in the non-sensual brahma heavenly realm. At the fourth stage of an arahant (a full saint), all desire/greed and ignorance are eliminated. The arahant lives his last life, there being no more rebirth for him.

*7 The Tibetan belief that there is an intermediate stage or an interval of up to 49 days between death and rebirth runs contrary to Theravada Buddhism, which states that rebirth takes place immediately after death. For more details on rebirth in the Theravadin Buddhist perspective, see Narada's The Buddha and His Teachings, chapter 28.

*8 In this regard, parents may well take to heart the reality that deeds outlive the physical life. A life well-lived will be the best legacy they can leave behind for their children. A legacy that will both inspire and provide dignity to their inheritors. The fragrance of their exemplary deeds and life will remain long after they are gone.

*9 For further reading on the subject of Nibbana, see On the nature of Nibbana by Mahasi Sayadaw, published by Buddha Sasana Nuggaha Organisation, Rangoon, Burma.

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by Bill La FLEUR,of the Zen Center of Los Angelesa flow of chamagneand of monks moving
with bowlsand silverware: a pileof shoes at the tresholdas the people inside getmore dense,
linquid,more ready to dance;the tall bride's family memberswera flowers and shoesand happ
even here wherein all ten directions thereis nothingbut
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addresses some of the most fundamental and delicate religious issues.Therefore, it should b
analysed in a mindful way.All copyrights to this document belong to Sister Annabel Laity, Plu
FranceEnquiries: The Editor, "Mind Moon Circle", Sydney Zen Centre, 251 Young St.,Annar
2038, Australia. Tel: + 61 2 660
2993----------BEGINNING ANEWSISTER ANN
LAITY In our tradition we say that the sound of the bell is the voice of the buddha.The buc
doesn't mean anything particularly historical - it doesn't meanShakyamuni Buddha. The buc
awakened one". Shakyamuni Buddhatold us that there had been many buddhas before and
buddhasafter him and there were also buddhas in the present moment with him. Soplease
to be a Buddhist to talk about buddha. It justmeans "awakened mind". Everyone has that a
is capable ofwaking up and we say that the sound of the bell, is that aspect of the awakenec
wake up. So for that reason we call it a Php Kh, which is theVietnamese pronunciation of th
means tool and Php means dharma.It is a dharma tool - one of those things you take with yo
aretreat in order to make the retreat possible.In Vietnamese history there are all sorts of mir
stories about bells,about people diving into rivers and finding bells in the bottom of the river,
digging foundations to make a monastery and finding bells. And peopledreaming about find
certain place and then going there andfinding a bell. So the bell is very significant for the V
people.Every temple has its own very big bell, hanging up. And when the bell rings outyou c
long way round the whole village and it used to be thetradition that everybody would stop wh
bell and they would saysomething like "Namo Amitabhaya Buddha". In our tradition when we
stop. We use the bell to help usclear our minds. We stop talking and we just enjoy our bre
awonderful way to renew yourself. We say that when we hear the bell, a new dawnarrives so
up from a good sleep. You feel refreshed and youfeel renewed when you hear the bell. And
have theopportunity of allowing the feeling of compassion to arise in you, because thefeeling
can be blocked by too much thinking. So if we stop ourthinking, it's easier for compassion to
arise.Everybody has compassion. We shouldn't say to anybody, "You don't have anycompa
never say about anybody, "She doesn't have anycompassion." It isn't true. Everybody has
compassion. Theproblem is they don't know how express it; they don't know how to bring it
plenty of blood but you have to cut yourself for the blood to comeout. Compassion is the sar
stop thinking we can look with compassion on all that lives. We onlyhave to look on the thin
I look with compassion on the rose, therose contains the whole universe. The rose contains
thatpollinates the flower, the sunshine, the rain So we only have to look withcompassion on
we're already in touch with many things. And I onlyhave to look with compassion on my frie
practice centre when I hearthe bell to appreciate their preciousness. How precious it is to ha

the practice and to keep them close to us. Obviously if they really don'twant to stay we don'
stay but we do our best. There was a monk in the Buddha's sangha who was not keeping th
Another monk said, "Lord Buddha, you should call him to you andinstruct him that he should
You should correct hisbehaviour." The Buddha said, "If you have a child who has lost one e
hasone eye left, wouldn't you do everything to look after that one eye?" And the disciples of
said, "Yes, Lord, we would." He said, "It's the same with this disciple who breaks the precep
very little self-confidence; he has very little faith; he has very littlecapacity to keep the precep
if I call him to me and tell him off, hewill lose what he has. I want to protect him, so that is w
sayinganything at the moment." So it's not the intention of the Buddha that we haveto keep
stay in the sangha.The Buddha also said, "The Dharma is like the ocean, and the ocean nev
body. It always washes the dead body up onto the shore. It'sthe same. Somebody who rea
with the practice will quitenaturally be washed up on the shore. They won't be able to stay in
ofthe practice. You monks don't have to do anything about it. It happens quitenaturally."So
best to keep our sangha intact. Everybody has something valuableto add to the sangha. So
going through a very hard time.Sometimes people have suffered so much in their life and the
busyand so their busy-ness has meant that their suffering is repressed. They don'trealise it'
because they keep their conscious mind so occupied all thetime. And then they begin to me
conscious mind no longer has somany things to occupy it and so all the suffering from the pa
tomanifest. They begin to touch it. And when they touch it they not only feelsuffering within
but they feel suffering all around them too. Sothey can be rather difficult to live with. So we
able to help thembe in touch with their suffering. We need above all to be able to listen toth
something we say every morning in our sangha. It's an invocation of thename of the Bodhis
Avalokitesvara because Avalokitesvara is not only onewho looks but one who listens. The C
Am, I think. "Kwan"means to look; "Am" means the sound. So it means to look at the sound
the sounds of the world, the sounds of pain.We invoke your name, Avalokitesvara. We aspir
practice oflistening In order to help relieve the suffering in the world. We shall sit andlisten w
judging and reacting. We shall sit and listen with all oursincerity and open-heartedness. We
listen so deeply That we canhear what the other person is saying And also what has been le
knowthat just by listening deeply We already relieve a great deal of the sufferingof the other
the practice of listening is a very deep one and it is very useful when youare building a sang
sangha means to make a community ofpractitioners and to build a sangha really is building
tomake a house you have to do it properly. But you don't have to get caught inthe idea of "T
house. I want it this way." Quite simply, I'm doingthe work of building a house so that other
come and practise in thathouse. Because when we have a beautiful sangha that's living in h
awonderful place for people who are overstressed, or overworked or over-anxiousto be able
refreshed. It's like a beautiful house they cancome to. So that is really why we build our sar
most helpful way to build a practice community is the work of listening andknowing how to e
To know how to listen, we have to know how tostop thinking. The best way for me is to follo

to make mybreathing unnatural, not to force my breathing but just to be aware of how itnatu
goes, like a circle - breathing in turns into breathing out- I feel the breath in my body and in t
find that my thinking isstopped.So when I listen to somebody talk, I meditate while they're ta
followmy breath. I really enjoy the feeling of my body but I'm listening with all myattention at
time. Because when I enjoy the feeling of my body, I'mreally there. I'm in the present mome
body is really here in thehere and now. And the other person talks.The wonderful thing abou
Beginning Anew is that you never reply.It helps us not to think, because if you think, "Oh, de
reply tothat person in a minute," you may be thinking, "What am I going to say?" Butwhen y
have to reply, you don't have to think about what youare going to say. Even if the other pers
"Oh you're a liar, you'rethis, you're that," you don't have to think, "Well, I have to tell this pers
not a liar." It's OK. You just listen to them.We need an atmosphere of lightness and calm.
allow the atmosphereto get heavy, if we can help it. For the Beginning Anew you have a sp
who invites the bell. This should be arranged maybe by consensus -somebody you feel is re
light, that is, not a very heavy person -because that person will influence the whole commun
have the belland the way that they invite the bell, the way in which they sit there andfollow th
is quite important. And you can have a differentchairperson every time.And so if somebody
you please be our chairperson at today'sBeginning Anew session?" and you feel agitated, o
toothache, orsomething like that, say, "Sorry, I don't feel very well today. I don't think Ican d
very honest, because you know that your own agitation, your ownlack of good health will infl
the community. So just say thatand they can find somebody else to do it.In our community
together once a week. We make a set time. Ifyou live in a family it's good to do that as well
the time flies; itpasses and you can't find it again. So it's important to make a time. Once av
recite the precepts and the day before we recite the precepts we doBeginning Anew. Usual
in the evening after supper. Somebodyhas chosen a flower and they put it in the centre of th
sitaround the flower, and one person sits with the bell. Now that person doesn'thave to say
if they don't want to. The way they are is what'simportant, not what they say. It may be just
there, just by theirdeep listening, they already do a lot to help. So the person who invites the
shouldn't feel, "Oh I have to direct everybody, make everybody go in aparticular direction."
feel you have to do anything like that.And they take the bell, if they want in their hand, and th
threetimes. And the sound is an invitation. There's a space for people to breatheat least thr
After the bell, it's open for the community to speak. The person who wishesto speak joins th
waits to be acknowledged by the rest of thecommunity who will join their palms in return. Th
will stand upand bring the flower before them. It's like saying, "I want to be as fresh as aflow
talk because if I talk in the wrong way it will cause somebody tosuffer in my community."Som
can't help but cause somebody to suffer. You shouldn't thinkalways "I have to speak in a wa
because when you say, "You made mevery angry, when you did something or you said som
sufferbut I have to accept it because if I cannot express my anger and I keep itinside me, it
health. Every time I see you, I will have thefeeling that you are going to make me angry aga

a wrongperception about you. So I need to clear it up with you. So I have to saysometimes
when you told me that the floor wasn't properly swept,I felt very angry because I spent over
sweeping the floor." I needto say that to you. Then you will think a little bit about that, "Oh
mygoodness, it wasn't very mindful of me to say that." So you will be morecareful in the futu
beneficial for us both and the person who hears itwill get more benefit than the person who
often.When we started having Beginning Anew in Plum Village about three years ago, weha
The first session of Beginning Anew started about half pastseven and went on until midnight
people talked? Two people!Problems had been building up over a long time. And they mad
knew they were suffering; we knew they were unhappy and that one of them atleast was ser
leaving the community. So we wanted to givethem a chance to express their suffering, why
suffering, what had madethem unhappy. But they didn't do it very skilfully.And we learnt les
which I would like to pass on to you. Peoplewould say something like, "What I dislike about
is that peoplealways talk about the Dharma but underneath they don't really practise at all."T
generalisations like "people do this; people do that". Andeverybody listening was thinking, "
the person they're talkingabout." And when they talked they were quite angry so a lot of us
"This person's very angry." But in fact, they never said outright,"Oh, when Sister Annabel do
makes me very unhappy," because if they'dsaid that, it would be much easier. I would know
that, I makethem unhappy. So I would think about it and try and do something about it. But
vague sort of statement about "people doing this", I only suspect itmight be me and I don't h
motivation to want to do something about it.So I suggest you never make general statement
because you're tooafraid to mention somebody's name, when you practice Beginning Anew.
mention that person's name they'll get mad at me so I'd rather justmake it general." But ab
seven people in the community will thinkyou're talking about them and they will get a bad fee
from that.And if you do talk to somebody you shouldn't say something like, "Your pride,your
general attitude towards life makes me very upset." Whensomebody hears something like th
where to begin. How can Ipossibly change my attitude towards life? It's too difficult, it's too
person's simply left feeling hopeless. We need to help people correct whatthey're doing by
specific. We have to say, "On Thursdaymorning, when you did, or when you said such and
veryupset." And then you can go on explaining a bit, "Maybe because I hadn't sleptthe nigh
because I've seen you do something like that to me oncebefore" You can go on explaining
take the general out of itand make it specific.For instance, one time in Beginning Anew, som
me, "On Sunday in teameditation when you passed me the biscuits you didn't even look at m
sitting there following my breath and I suddenly had a very clear image ofexactly what I look
outside - very serious, rather superior,passing the biscuits like that. And I saw myself exactl
other personsaw me and I understood, because she had given that specific occasion so it w
me. Of course I didn't feel I was hurting her at the time atall; I didn't have any intention at all
her, but I did. So I knew inthe future how not to hurt her. And after that our relationship cha
Justby mentioning a little thing like that, somehow some energy between us began toflow ag

relationship became much better.When we speak we try to do so with a very even voice. If
voicegetting agitated or high or louder, that is a sign that we feel agitated aboutwhat we're ta
and we should maybe stop and come back to ourbreathing. If we start to cry, we should sto
wrong withcrying but we need to come back to our breath and calm down before we go on.T
voice is a very good sign to us of how we are when we'respeaking and we should listen to o
voice.Before I take the flower and speak, I have to do it at the right time because ifI speak a
time, it will have the wrong effect. It's very subtle.The right time and the right place is very s
It's not my conscious mindthat tells me when the right time is; it's something that comes up f
myunconscious mind. And so I sit there.Last night we had Beginning Anew with the Vietnam
knew there wassomething I had to say. And I thought, "Oh maybe when we start to talk, Iwi
it wasn't the right time. I just knew it wasn't the righttime. So I just sat there and followed m
and I didn't have any plansfor the future at all. And then there was a big space of silence an
sort of emptiness - you feel some sort of emptiness - it's not particularlyyou who's taking the
at that time you just get up and you take theflower. And you talk. And you talk to help every
you, but tohelp everybody else too. And maybe you fail. Well, it isn't so awful. We allfail fro
time so it doesn't matter. And next time you can be better.It's not the end of the world.The m
after Beginning Anew you feel lighter, you feel you've learntsomething. You feel maybe a lit
but it isn't so serious. To feela little bit hurt is better than somebody having to repress some
feelingsabout you for many years . Because when you feel bad about somebody else, youf
yourself. You understand? If somebody else feels bad about you,they're feeling bad about
Because as soon as we have a bad feelingabout somebody else, we know that we're feel ba
we'redoing it for everybody; we're not just doing it for ourselves.We know so well that in our
consciousness are buriedall the wholesome seeds,seeds of love and understanding,all the s
peace and joy.But because we do not know how to water them and we always allow sorrow
them,how can they spring up fresh and green?When we begin Beginning Anew we want to
love andunderstanding. So from the deep part of my heart, with all my sincerity, I saysome
meaning to somebody in my community I know who needs wateringbecause their flower is a
And everybody can do that. Someof the people who are best, the most skilful at watering flo
usuallythe youngest people in the community. We know they're inclined to be sincere.When
person saying something nice about you, you know that theyprobably mean it. An older per
flattery we don't want to doflattery though.Sometimes you want to tell somebody how they'v
some unskilfulaction they've done. You may say, "Remember how we were both ordained
practice has always been linked? Therefore I want to clearsomething up with you which I fe
at the moment. On Thursdaywhen you did such and such I felt very hurt. You're always suc
person.You have such a lovely smile. I know that you didn't mean to hurt me but I wantyou
want you to know that you did hurt me, deeply, when yousaid such and such."Sometimes we
bit irritated with somebody. I think maybe weought to say that too. "I was irritated with you
that." It's goodto be able to say that too. Not just deeply hurt, but just irritated. Becausesm

irritation can build up into something big and it's best to nip it in thebud, to acknowledge that
irritated, and to be able to say to the otherperson, "You irritated me."Sometimes we don't wa
to the whole community. For instance, if yoususpect your dharma sister has stolen a lot of m
wouldn't want to sayin front of the whole community, "I was very hurt when I discovered you
of money." But you would want to say it just to them because youdon't want other people to
have to arrange a time to talk tothem just with one other very good dharma friend who's neu
thereand keep the atmosphere stable and serene. So there'll just be three of you, infact.Wh
problems which are specifically between two people, we usuallyinvite those two people to co
third impartial person who looksafter the bell, and we have several sessions. At one session
peoplecan talk and the other person just listens the whole session and we bow and goaway
session the other person talks. And so on, until it isresolved.And if we know somebody has
internal formation, that is a bundleinside, a sort of knot inside, made up of feelings and thoug
them tosuffer, but they can't express it, we should be able to encourage that person tospeak
get them to speak - and that's very difficult sometimes.Because they can't undo the knot and
them to talk. Andsometimes when they begin to talk, it's very difficult to listen to them becau
suffer so much and it sort of pours out and it's like a sort of poisoncoming out of a wound, lik
out of a wound, and it's not verypleasant. So we have to know ourselves, "How much can I
want tooverstretch ourselves. And so that when we hear this coming out, we sit andlisten an
long as we can. And when we feel that we've had enough,we can't take any more, we have
sorry. I'm very tired.Can we carry on another time please?" And you have to have another
it off. I had to do that in Vietnam. I had to listen to somebodyexpress their suffering from fiv
in the morning until ten o'clock. Atten o'clock I couldn't take any more. So I had to say, "I'm
have tostop. I can't take any more. We'll carry on another day."When some people express
a lot of violence comes out too. Whatis important then is the quality of our listening. We sup
other bylistening. But we have to know that this is helping this person to expresstheir hurt.
of our listening is what helps. If we don't listen,what will happen is that as they express their
it gets resown intheir subconscious because it is not being accepted and they might say, "I f
talking to myself." And talking to myself may not be helpful becauseit's getting resown. But
receptive and we really sit and listen, thenit's a chance that that suffering can be transforme
person. So weshould encourage them.Generally we have four things that we may talk abou
Thefirst is you may water flowers, as we talked about. If you see a flower in yourcommunity
bit droopy, you can water it.The second thing is you can talk about how you regret having do
somethingduring the past week. But it really must be a regret - not just to impresspeople by
something like that. That can happen, by the way. Youshould really feel deep regret and if
you feel better, you knowthat that was right. You feel relief.And the third thing we need to ex
how we've been hurt or how we areirritated and so on Those are usually the three things: w
flower,expressing our regret for something we have done and saying how we've been hurt.T
difficult. It takes the most humility. It takes morehumility than repenting something that you'

think. Because you needto admit that you are still an unenlightened being who gets hurt, ev
something very trifling like not getting a smile when you get the biscuitsin the tea meditation.
we allow a fourth thing as well, and that is an explanation to mycommunity of my past exper
know what I'm going throughpsychologically in the present moment. That gives my commun
tounderstand me better. So that if I look very grumpy, or I'm very short withpeople from time
seem to be completely locked up in myself, and Ican talk about my past, then my community
That's why you're likethat!" And they won't feel that you've got a personal grudge against th
understand the hurt and want to support you and help you.All wrong-doing arises in the mind
mind is pure,there is no wrong-doing there.The white flowers today,as always,float freely in
the sky.This traditional gatha recognises all the seeds we have in our ownconsciousness, in
consciousness. And our own consciousness isonly a part of the collective consciousness. W
don't sow seeds ofkilling, stealing and sexual misconduct. So I never break the five precept
the seeds of breaking the five precepts are there in all of usbecause they are there in the so
are part of the society. So whenwe do Beginning Anew, we're not just doing it for ourselves
forour whole society.We have all done things in the past that we regret and Buddhism is som
doesn't like guilt. It is just another obstacle to our practice. So itis not useful, really, to feel g
about what we've done in the past. Itdoesn't really help anybody. It uses up a lot of energy,
guilty, and wecould use that energy in a different way.So that is why we have that wonderful
wrong-doing arises in themind." If I'm going to kill somebody or steal something, I have to th
first. So the idea arises and then I go out and do it. "When the mind ispure, there is no wron
there." Well, I can make my mind pure at anymoment. All I have to do is maybe hear the be
my breath, makemy body and mind one. And my mind is pure. So the wrong-doing is not th
flowers today, as always, float freely in the sky." I am free. I amfree of concepts of me, my
and things like that. And I know thereis only one way to put right what went wrong in the pas
way is how Iam in the present moment.In Plum Village we sometimes have Vietnamese war
obviously,when they come to a Vietnamese community, it is very difficult for them. Theyreme
the war with Vietnam, they killed a lot of Vietnamesepeople and they feel a lot of guilt. So w
"Please, what is done isdone. There is no way you can undo it. There is only one thing you
is to begin anew in the present moment." So we say, "Look, we are sendingoff medicine to
don't you help us wrap up the parcels,because this medicine may save a child's life. So all y
to putright having taken a child's life in the past is to save a child's life now."So we see that t
we are now in the present is the most important thing,not what we have done in the past. Be
are in the present iswhat will influence our future. And Buddhism has always been very ope
thought that in our subconscious mind there is a store of unwholesomeseeds and a store of
the important thing is not how manyunwholesome seeds there are but the ratio of wholesom
unwholesome.The thing is how we are now, what we do now. The ability to be able to sit an
breaths and see that your mind has the capacity to be pure nowand then act out of that purit
matters. And we don't need prisonsand things like that if people know how to do that. So w

sorryfor something, that means I'm saying I'm sorry because I really want that personnot to l
Because when I say I'm sorry I'm meaning I'm going to do thingsin a different way now, do s
different. Nobody wants to go back to theVietnam War and kill children any more. It's much
send offmedicine, that is what I'm saying sorry is about - I won't do it again."There's a tender
to always want to reply to people, to respond. Onegood way not to react when somebody sa
rather than say,"Ooh! I didn't say that!" or, "Ooh! I didn't do that!" is to say somethinglike th
heart: "Thank you. I have heard what you said and I have madea note of it. So I'm not goin
I'm not going to say that you'reright, but I'm not going to say that you are wrong. I will take it
andover the week I will think about it. It's very good." So you go away and youthink, "Oh tha
partly true. It's not a hundred percent true, butthere is some truth in it." And you see that. B
react, you'reinclined to say it's completely right or completely wrong. But, "Thank you. Ihave
you said and I have made a note of it," is very open, not as aformality, but because you are
the person who has hurt you isn't there at the meeting? - which oftenhappens. It happened
Somebody asked the chairperson, "I have beenhurt by somebody who is not here - a memb
not here. CanI say so?" And the person inviting the bell said, "Yes. But on certainconditions
take complete responsibility for what you say, so that ifany of us goes to that person and say
way, Brother So-and-so saidhe was very angry when you did that, that, that," you take respo
forthat. Two: you speak with all your awareness and mindfulness as if that personwere here
speaking directly to them. And three: you do your bestto go to that person when you have th
opportunity and talk it out withthem. But we are very ready to listen to you now, to help you
Butit's like a preparation. You are preparing now to be able to go to that personwith a flower
them, "You hurt me." Or, "I felt very hurt when yousaid that." It's better to say it that way.So
if somebody is breaking too many rules the chairperson invites thebell, and says "I think this
against the principles," or if somebodykeeps interrupting, or hasn't taken the flower, "No it's
allowed."When people seem to be getting weary, the chairperson may want to say, "Noblec
you look a little tired, or uncomfortable, would you like toend this session in about fifteen min
and stretch your legs? or have abreath of fresh air?" And at the end of Beginning Anew, we
takeeach other's hands so we feel some connection with each other. And some peoplego up
each other.From Beginning Anew you learn how to listen. It's a wonderful gift. And you canl
anybody anywhere in the world. Sometimes it's the best thing you cando, to understand a p
like that, what they've gone through inthe past. It's quite enlightening when you see how a p
everybodyaround them suffer, how deeply they suffer themselves. Once you can touch thec
they're going through, it makes it much easier to love them. Ifyou can't touch that suffering,
difficult. Giving a person a bit ofspace to talk can create the conditions for their Buddha-natu
flower.It is also practice in itself, a practice of how to listen deeply, how to behumble. The qu
the listening is so important. It is important thatthere is a core group of people in the sangha
know how to listen andto speak, who commit to the practice of listening and speaking. I don
conflict or friction there is in your sangha, what irritations,annoyances, or anger crops up. Is

community as healthy as it could be?Very often the best way to ascertain the health of the s
"How amI myself? How am I when I come to my sangha? How do I feel? Do I feel wecoulc
And if we could, then how?"If there is a group who can practice Beginning Anew every mont
Board,they become a healthy core, because if the core is healthy, the rest is healthy.If the b
circulating properly in the Board then it circulates everywhereIf all those people have their ov
Beginning Anew session together, whenthey join the bigger group they may be able to really
sangha building is the very basis of our practice. A sangha needs to begrowing all the time.
tree. If the tree doesn't put out newbranches, we know it's not in good health. A sangha nee
developing,growing, changing the whole time, never the same one year to the next. And the
the enlightened aspect of everyone's mind in the sangha. Andin order to do that you have to
communication betweenyourselves so everybody feels they have something to contribute an
to. That way the sangha can grow.I can say without any doubt that my practice has been ab
because ofBeginning Anew more than any other thing in my community life. To be able tohe
people how I have upset them, to be able to see myself as otherpeople see me from the out
helped me to know myself better and tobecome a much happier person, a much easier pers
has helpedme tremendously. And so that is why when I go to teach people, I recommend th
it's been difficult sometimes to hear about my faults, it'snot always been pleasant, in the end
felt lighter. And though Isometimes go to bed after Beginning Anew feeling a little bit upset,
wakeup in the morning, I always feel wonderful. I feel, "How wonderful! I have achance to b
new person today."It is like the miracle of humility. Humility takes you right back to thebegin
back to beginner's mind. You see that you haven't made anyprogress at all. You're right whe
beginning. And it'swonderful. You can begin anew. Sister Annabel is the Director of I
Plum Village, France ----------end of file

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[Last updated: 5 October 1993]

"Beginning Anew".

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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BEGINNING ANEW

SISTER ANNABEL LAITY

In our tradition we say that the sound of the bell is the voice of the buddha. The buddha just doesn't mean anything particularly historical - it doesn't mean Shakyamuni Buddha. The buddha just means "the awakened one". Shakyamuni Buddha told us that there had been many buddhas before and there would be many buddhas after him and there were also buddhas in the present moment with him. So please don't think you have to be a Buddhist to talk about buddha. It just means "awakened mind". Everyone has that aspect of mind which is capable of waking up and we say that the sound of the bell, is that aspect of the awakened mind which can wake up. So for that reason we call it a Php Kh, which is the

Vietnamese pronunciation of the Chinese. Kh means tool and Php means dharma. It is a dharma tool - one of those things you take with you when you go on a retreat in order to make the retreat possible.

In Vietnamese history there are all sorts of miraculous stories about bells, about people diving into rivers and finding bells in the bottom of the river, or people digging foundations to make a monastery and finding bells. And people dreaming about finding a bell in a certain place and then going there and finding a bell. So the bell is very significant for the Vietnamese people. Every temple has its own very big bell, hanging up. And when the bell rings out you can hear it for a long way round the whole village and it used to be the tradition that everybody would stop when they heard the bell and they would say something like "Namo Amitabhaya Buddha". In our tradition when we hear the bell, we stop. We use the bell to help us clear our minds. We stop talking and we just enjoy our breathing. It's a wonderful way to renew yourself. We say that when we hear the bell, a new dawn arrives so it's like waking up from a good sleep. You feel refreshed and you feel renewed when you hear the bell. And when you stop, you have the opportunity of allowing the feeling of compassion to arise in you, because the feeling of compassion can be blocked by too much thinking. So if we stop our thinking, it's easier for compassion to arise.

Everybody has compassion. We shouldn't say to anybody, "You don't have any compassion." We should never say about anybody, "She doesn't have any compassion." It isn't true. Everybody has a big store of compassion. The problem is they don't know how express it; they don't know how to bring it out. Everybody has plenty of blood but you have to cut yourself for the blood to come out. Compassion is the same.

If we can stop thinking we can look with compassion on all that lives. We only have to look on the things near us. If I look with compassion on the rose, the rose contains the whole universe. The rose contains the little insect that pollinates the flower, the sunshine, the rain.
So we only have to look with compassion on the rose and we're already in touch with many things. And I only have to look with compassion on my friends in the practice centre when I hear the bell to appreciate their preciousness. How precious it is to have friends in the practice and to

keep them close to us. Obviously if they really don't want to stay we don't force them to stay but we do our best.

There was a monk in the Buddha's sangha who was not keeping the precepts. Another monk said, "Lord Buddha, you should call him to you and instruct him that he should keep the precepts. You should correct his behaviour."

The Buddha said, "If you have a child who has lost one eye and only has one eye left, wouldn't you do everything to look after that one eye?"

And the disciples of the Buddha said, "Yes, Lord, we would."

He said, "It's the same with this disciple who breaks the precepts. He has very little self-confidence; he has very little faith; he has very little capacity to keep the precepts. But if I call him to me and tell him off, he will lose what he has. I want to protect him, so that is why I'm not saying anything at the moment." So it's not the intention of the Buddha that we have to keep the precepts to stay in the sangha.

The Buddha also said, "The Dharma is like the ocean, and the ocean never receives a dead body. It always washes the dead body up onto the shore. It's the same. Somebody who really doesn't get on with the practice will quite naturally be washed up on the shore. They won't be able to stay in the ocean of the practice. You monks don't have to do anything about it. It happens quite naturally."

So we do our best to keep our sangha intact. Everybody has something valuable to add to the sangha. Sometimes people are going through a very hard time. Sometimes people have suffered so much in their life and they've been very busy and so their busy-ness has meant that their suffering is repressed. They don't realise it's there because they keep their conscious mind so occupied all the time. And then they begin to meditate and the conscious mind no longer has so many things to occupy it and so all the suffering from the past begins to manifest. They

begin to touch it. And when they touch it they not only feel suffering within themselves but they feel suffering all around them too. So they can be rather difficult to live with. So we need to be able to help them be in touch with their suffering. We need above all to be able to listen to them.

This is something we say every morning in our sangha. It's an invocation of the name of the Bodhisattva, Avalokitesvara because Avalokitesvara is not only one who looks but one who listens. The Chinese word is Kwan Am, I think. "Kwan" means to look; "Am" means the sound. So it means to look at the sounds, to be aware of the sounds of the world, the sounds of pain.

We invoke your name, Avalokitesvara. We aspire to learn your practice of listening In order to help relieve the suffering in the world. We shall sit and listen without judging and reacting. We shall sit and listen with all our sincerity and open-heartedness. We shall sit and listen so deeply That we can hear what the other person is saying And also what has been left unsaid. We know that just by listening deeply We already relieve a great deal of the suffering of the other person.

So the practice of listening is a very deep one and it is very useful when you are building a sangha. To build a sangha means to make a community of practitioners and to build a sangha really is building work. If you want to make a house you have to do it properly. But you don't have to get caught in the idea of "This is my house. I want it this way." Quite simply, I'm doing the work of building a house so that other people can come and practise in that house. Because when we have a beautiful sangha that's living in harmony, it's a wonderful place for people who are overstressed, or overworked or over-anxious to be able to come and feel refreshed. It's like a beautiful house they can come to. So that is really why we build our sangha.

The most helpful way to build a practice community is the work of listening and knowing how to express yourself. To know how to listen, we have to know how to stop thinking. The best way for me is to follow my breath, not to make my breathing unnatural, not to force my breathing but just to be aware of how it naturally comes and goes, like a circle -

breathing in turns into breathing out - I feel the breath in my body and in that way I find that my thinking is stopped.

So when I listen to somebody talk, I meditate while they're talking. I follow my breath. I really enjoy the feeling of my body but I'm listening with all my attention at the same time. Because when I enjoy the feeling of my body, I'm really there. I'm in the present moment because my body is really here in the here and now. And the other person talks.

The wonderful thing about a session of Beginning Anew is that you never reply. It helps us not to think, because if you think, "Oh, dear, I have to reply to that person in a minute," you may be thinking, "What am I going to say?" But when you know you don't have to reply, you don't have to think about what you are going to say. Even if the other person is saying, "Oh you're a liar, you're this, you're that," you don't have to think, "Well, I have to tell this person I'm not a liar." It's OK. You just listen to them.

We need an atmosphere of lightness and calm. We shouldn't allow the atmosphere to get heavy, if we can help it. For the Beginning Anew you have a special chairperson who invites the bell. This should be arranged maybe by consensus - somebody you feel is really stable and light, that is, not a very heavy person - because that person will influence the whole community. And they have the bell and the way that they invite the bell, the way in which they sit there and follow their breath, is quite important. And you can have a different chairperson every time.

And so if somebody asks you, "Will you please be our chairperson at today's Beginning Anew session?" and you feel agitated, or you have a toothache, or something like that, say, "Sorry, I don't feel very well today. I don't think I can do it." Be very honest, because you know that your own agitation, your own lack of good health will influence the rest of the community. So just say that and they can find somebody else to do it.

In our community we try to come together once a week. We make a set time. If you live in a family it's good to do that as well, otherwise

the time flies; it passes and you can't find it again. So it's important to make a time. Once a week we recite the precepts and the day before we recite the precepts we do Beginning Anew. Usually we come together in the evening after supper. Somebody has chosen a flower and they put it in the centre of the circle and we sit around the flower, and one person sits with the bell. Now that person doesn't have to say anything really if they don't want to. The way they are is what's important, not what they say. It may be just by sitting there, just by their deep listening, they already do a lot to help. So the person who invites the bell shouldn't feel, "Oh I have to direct everybody, make everybody go in a particular direction." You shouldn't feel you have to do anything like that. And they take the bell, if they want in their hand, and they invite it three times. And the sound is an invitation. There's a space for people to breathe at least three times.

After the bell, it's open for the community to speak. The person who wishes to speak joins their palms and waits to be acknowledged by the rest of the community who will join their palms in return. Then that person will stand up and bring the flower before them. It's like saying, "I want to be as fresh as a flower when I talk because if I talk in the wrong way it will cause somebody to suffer in my community."

Sometimes you can't help but cause somebody to suffer. You shouldn't think always "I have to speak in a way that won't, because when you say, "You made me very angry, when you did something or you said something," maybe you will suffer but I have to accept it because if I cannot express my anger and I keep it inside me, it will bring ill health. Every time I see you, I will have the feeling that you are going to make me angry again and so I get a wrong perception about you. So I need to clear it up with you. So I have to say sometimes, "On Thursday, when you told me that the floor wasn't properly swept, I felt very angry because I spent over three hours sweeping the floor." I need to say that to you. Then you will think a little bit about that, "Oh my goodness, it wasn't very mindful of me to say that." So you will be more careful in the future. "It's beneficial for us both and the person who hears it will get more benefit than the person who says it, very often.

When we started having Beginning Anew in Plum Village about three years ago, we had some problems. The first session of Beginning Anew started about half past seven and went on until midnight. And how many people talked? Two people! Problems had been building up over a long time. And they made some mistakes. We knew they were suffering; we knew they were unhappy and that one of them at least was seriously considering leaving the community. So we wanted to give them a chance to express their suffering, why they were suffering, what had made them unhappy. But they didn't do it very skilfully.

And we learnt lessons from that which I would like to pass on to you. People would say something like, "What I dislike about this community is that people always talk about the Dharma but underneath they don't really practise at all." They talked in generalisations like "people do this; people do that". And everybody listening was thinking, "Oh, I must be the person they're talking about." And when they talked they were quite angry so a lot of us had a feeling, "This person's very angry." But in fact, they never said outright, "Oh, when Sister Annabel does this it makes me very unhappy," because if they'd said that, it would be much easier. I would know that when I did that, I make them unhappy. So I would think about it and try and do something about it. But if I have a vague sort of statement about "people doing this", I only suspect it might be me and I don't have enough motivation to want to do something about it.

So I suggest you never make general statements about people because you're too afraid to mention somebody's name, when you practice Beginning Anew. Don't think, "If I mention that person's name they'll get mad at me so I'd rather just make it general." But about six or seven people in the community will think you're talking about them and they will get a bad feeling about you from that. And if you do talk to somebody you shouldn't say something like, "Your pride, your attitude, your general attitude towards life makes me very upset." When somebody hears something like that they don't know where to begin. How can I possibly change my attitude towards life? It's too difficult, it's too much. The person's simply left feeling hopeless. We need to help people correct what they're doing by being absolutely specific. We have to say, "On Thursday morning, when you did, or when you said such and such

a thing, I was very upset." And then you can go on explaining a bit, "Maybe because I hadn't slept the night before. Maybe because I've seen you do something like that to me once before" You can go on explaining after that. But take the general out of it and make it specific.

For instance, one time in Beginning Anew, somebody said to me, "On Sunday in tea meditation when you passed me the biscuits you didn't even look at me." I was just sitting there following my breath and I suddenly had a very clear image of exactly what I looked like from the outside - very serious, rather superior, passing the biscuits like that. And I saw myself exactly as that other person saw me and I understood, because she had given that specific occasion so it was very helpful to me. Of course I didn't feel I was hurting her at the time at all; I didn't have any intention at all to hurt her, but I did. So I knew in the future how not to hurt her. And after that our relationship changed. Just by mentioning a little thing like that, somehow some energy between us began to flow again and our relationship became much better.

When we speak we try to do so with a very even voice. If we feel our voice getting agitated or high or louder, that is a sign that we feel agitated about what we're talking about and we should maybe stop and come back to our breathing. If we start to cry, we should stop. There's nothing wrong with crying but we need to come back to our breath and calm down before we go on. The sound of our own voice is a very good sign to us of how we are when we're speaking and we should listen to our own voice.

Before I take the flower and speak, I have to do it at the right time because if I speak at the wrong time, it will have the wrong effect. It's very subtle. The right time and the right place is very subtle. It's not my conscious mind that tells me when the right time is; it's something that comes up from my unconscious mind. And so I sit there.

Last night we had Beginning Anew with the Vietnamese people and I knew there was something I had to say. And I thought, "Oh maybe when we start to talk, I will." But somehow, it wasn't the right time. I just knew it wasn't the right time. So I just sat there and followed my

breath and I didn't have any plans for the future at all. And then there was a big space of silence and somehow some sort of emptiness - you feel some sort of emptiness - it's not particularly you who's taking the flower - and at that time you just get up and you take the flower. And you talk. And you talk to help everybody - to help you, but to help everybody else too. And maybe you fail. Well, it isn't so awful. We all fail from time to time so it doesn't matter. And next time you can be better. It's not the end of the world.

The main thing is after Beginning Anew you feel lighter, you feel you've learnt something. You feel maybe a little bit hurt, but it isn't so serious. To feel a little bit hurt is better than somebody having to repress some bad feelings about you for many years . Because when you feel bad about somebody else, you feel bad about yourself. You understand? If somebody else feels bad about you, they're feeling bad about themselves. Because as soon as we have a bad feeling about somebody else, we know that we're feel bad about ourselves. So we're doing it for everybody; we're not just doing it for ourselves.

> We know so well that in our consciousness are buried
> all the wholesome seeds,
> seeds of love and understanding,
> all the seeds of peace and joy.
> But because we do not know how to water them
> and we always allow sorrow to overwhelm them,
> how can they spring up fresh and green?

When we begin Beginning Anew we want to water those seeds of love and understanding. So from the deep part of my heart, with all my sincerity, I say something with a meaning to somebody in my community I know who needs watering because their flower is a little bit droopy. And everybody can do that. Some of the people who are best, the most skilful at watering flowers, are usually the youngest people in the community. We know they're inclined to be sincere. When you hear a young person saying something nice about you, you know that they probably mean it. An older person gets better at flattery we don't want to do flattery though.

Sometimes you want to tell somebody how they've hurt you by some unskilful action they've done. You may say, "Remember how we were both ordained together and how our practice has always been linked? Therefore I want to clear something up with you which I feel is bothering me at the moment. On Thursday when you did such and such I felt very hurt. You're always such a sweet person. You have such a lovely smile. I know that you didn't mean to hurt me but I want you to know, I really want you to know that you did hurt me, deeply, when you said such and such."

Sometimes we're just a little bit irritated with somebody. I think maybe we ought to say that too. "I was irritated with you when you did that." It's good to be able to say that too. Not just deeply hurt, but just irritated. Because small irritation can build up into something big and it's best to nip it in the bud, to acknowledge that I am irritated, and to be able to say to the other person, "You irritated me."

Sometimes we don't want to say it to the whole community. For instance, if you suspect your dharma sister has stolen a lot of money, you wouldn't want to say in front of the whole community, "I was very hurt when I discovered you had stolen a lot of money." But you would want to say it just to them because you don't want other people to know. And so you have to arrange a time to talk to them just with one other very good dharma friend who's neutral and can sit there and keep the atmosphere stable and serene. So there'll just be three of you, in fact.

When we have problems which are specifically between two people, we usually invite those two people to come together with a third impartial person who looks after the bell, and we have several sessions. At one session one of the people can talk and the other person just listens the whole session and we bow and go away. And in the next session the other person talks. And so on, until it is resolved.

And if we know somebody has what we call an internal formation, that is a bundle inside, a sort of knot inside, made up of feelings and thoughts, causing them to suffer, but they can't express it, we should be able to encourage that person to speak - somehow to get them to speak

- and that's very difficult sometimes. Because they can't undo the knot and we want to help them to talk. And sometimes when they begin to talk, it's very difficult to listen to them because they suffer so much and it sort of pours out and it's like a sort of poison coming out of a wound, like pus coming out of a wound, and it's not very pleasant.

So we have to know ourselves, "How much can I take?" We don't want to overstretch ourselves. And so that when we hear this coming out, we sit and listen and breathe as long as we can. And when we feel that we've had enough, we can't take any more, we have to bow and say, "I'm sorry. I'm very tired. Can we carry on another time please?" And you have to have another session to finish it off. I had to do that in Vietnam. I had to listen to somebody express their suffering from five o'clock in the morning until ten o'clock. At ten o'clock I couldn't take any more. So I had to say, "I'm sorry, I have to stop. I can't take any more. We'll carry on another day."

When some people express their suffering a lot of violence comes out too. What is important then is the quality of our listening. We support each other by listening. But we have to know that this is helping this person to express their hurt. The quality of our listening is what helps. If we don't listen, what will happen is that as they express their suffering, it gets resown in their subconscious because it is not being accepted and they might say, "I feel like I'm talking to myself." And talking to myself may not be helpful because it's getting resown. But if we are receptive and we really sit and listen, then it's a chance that that suffering can be transformed for that person. So we should encourage them.

Generally we have four things that we may talk about in Beginning Anew. The first is you may water flowers, as we talked about. If you see a flower in your community is a little bit droopy, you can water it.

The second thing is you can talk about how you regret having done something during the past week. But it really must be a regret - not just to impress people by repenting or something like that. That can happen, by the way. You should really feel deep regret and if when you say it you feel better, you know that that was right. You feel relief.

And the third thing we need to express is how we've been hurt or how we are irritated and so on Those are usually the three things: watering the flower, expressing our regret for something we have done and saying how we've been hurt. The third is the most difficult. It takes the most humility. It takes more humility than repenting something that you've done, I think. Because you need to admit that you are still an unenlightened being who gets hurt, even if it's about something very trifling like not getting a smile when you get the biscuits in the tea meditation.

Sometimes we allow a fourth thing as well, and that is an explanation to my community of my past experiences so they know what I'm going through psychologically in the present moment. That gives my community a chance to understand me better. So that if I look very grumpy, or I'm very short with people from time to time or I seem to be completely locked up in myself, and I can talk about my past, then my community says, "Oh yes! That's why you're like that!" And they won't feel that you've got a personal grudge against them. They'll understand the hurt and want to support you and help you.

> All wrong-doing arises in the mind.
> When the mind is pure,
> there is no wrong-doing there.
> The white flowers today,
> as always,
> float freely in the sky.

This traditional gatha recognises all the seeds we have in our own consciousness, in the collective consciousness. And our own consciousness is only a part of the collective consciousness. We may say, "I don't sow seeds of killing, stealing and sexual misconduct. So I never break the five precepts." But in fact the seeds of breaking the five precepts are there in all of us because they are there in the society. And we are part of the society. So when we do Beginning Anew, we're not just doing it for ourselves. We're doing it for our whole society.

We have all done things in the past that we regret and Buddhism is something which doesn't like guilt. It is just another obstacle to our practice. So it is not useful, really, to feel guilty about what we've done in the past. It doesn't really help anybody. It uses up a lot of energy, feeling guilty, and we could use that energy in a different way.

So that is why we have that wonderful gatha. "All wrong-doing arises in the mind." If I'm going to kill somebody or steal something, I have to think about it first. So the idea arises and then I go out and do it. "When the mind is pure, there is no wrong-doing there." Well, I can make my mind pure at any moment. All I have to do is maybe hear the bell, sit and follow my breath, make my body and mind one. And my mind is pure. So the wrong-doing is not there. "The white flowers today, as always, float freely in the sky." I am free. I am free of concepts of me, my wrong-doing and things like that. And I know there is only one way to put right what went wrong in the past. And that way is how I am in the present moment.

In Plum Village we sometimes have Vietnamese war veterans coming, and obviously, when they come to a Vietnamese community, it is very difficult for them. They remember how, during the war with Vietnam, they killed a lot of Vietnamese people and they feel a lot of guilt. So we tell them, "Please, what is done is done. There is no way you can undo it. There is only one thing you can do and that is to begin anew in the present moment." So we say, "Look, we are sending off medicine to Vietnam today. Why don't you help us wrap up the parcels, because this medicine may save a child's life. So all you can do now to put right having taken a child's life in the past is to save a child's life now."
So we see that the way we are now in the present is the most important thing, not what we have done in the past. Because the way we are in the present is what will influence our future. And Buddhism has always been very open about this, the thought that in our subconscious mind there is a store of unwholesome seeds and a store of wholesome seeds and the important thing is not how many unwholesome seeds there are but the ratio of wholesome to unwholesome.

The thing is how we are now, what we do now. The ability to be able to sit and to take in a few breaths and see that your mind has the capacity

to be pure now and then act out of that purity is all that matters. And we don't need prisons and things like that if people know how to do that. So when we say we are sorry for something, that means I'm saying I'm sorry because I really want that person not to be hurt. Because when I say I'm sorry I'm meaning I'm going to do things in a different way now, do something different. Nobody wants to go back to the Vietnam War and kill children any more. It's much more happy to send off medicine, that is what I'm saying sorry is about - I won't do it again."

There's a tendency at first to always want to reply to people, to respond. One good way not to react when somebody says something to you, rather than say, "Ooh! I didn't say that!" or, "Ooh! I didn't do that!" is to say something like this in our heart: "Thank you. I have heard what you said and I have made a note of it. So I'm not going to react now. I'm not going to say that you're right, but I'm not going to say that you are wrong. I will take it away and over the week I will think about it. It's very good." So you go away and you think, "Oh that person is partly true. It's not a hundred percent true, but there is some truth in it." And you see that. But if you react, you're inclined to say it's completely right or completely wrong. But, "Thank you. I have heard what you said and I have made a note of it," is very open, not as a formality, but because you are open.

What if the person who has hurt you isn't there at the meeting? - which often happens. It happened last night. Somebody asked the chairperson, "I have been hurt by somebody who is not here - a member of our sangha who is not here. Can I say so?" And the person inviting the bell said, "Yes. But on certain conditions. One: you take complete responsibility for what you say, so that if any of us goes to that person and says, "Oh, by the way, Brother So-and-so said he was very angry when you did that, that, that," you take responsibility for that. Two: you speak with all your awareness and mindfulness as if that person were here and you were speaking directly to them. And three: you do your best to go to that person when you have the next opportunity and talk it out with them. But we are very ready to listen to you now, to help you feel better. But it's like a preparation. You are preparing now to be able to go to that person with a flower and say to them, "You hurt me." Or, "I felt very hurt when you said that." It's better to say it that way.

Sometimes if somebody is breaking too many rules the chairperson invites the bell, and says "I think this is going against the principles," or if somebody keeps interrupting, or hasn't taken the flower, "No it's not allowed."

When people seem to be getting weary, the chairperson may want to say, "Noble community, some of you look a little tired, or uncomfortable, would you like to end this session in about fifteen minutes or go and stretch your legs? or have a breath of fresh air?" And at the end of Beginning Anew, we all bow and take each other's hands so we feel some connection with each other. And some people go up and smile or hug each other.

From Beginning Anew you learn how to listen. It's a wonderful gift. And you can listen to anybody anywhere in the world. Sometimes it's the best thing you can do, to understand a person, why they're like that, what they've gone through in the past. It's quite enlightening when you see how a person who makes everybody around them suffer, how deeply they suffer themselves. Once you can touch the deep suffering they're going through, it makes it much easier to love them. If you can't touch that suffering, it's very difficult. Giving a person a bit of space to talk can create the conditions for their Buddha-nature to flower.

It is also practice in itself, a practice of how to listen deeply, how to be humble. The quality of the listening is so important. It is important that there is a core group of people in the sangha who really know how to listen and to speak, who commit to the practice of listening and speaking. I don't know how much conflict or friction there is in your sangha, what irritations, annoyances, or anger crops up. Is your community as healthy as it could be? Very often the best way to ascertain the health of the sangha is to ask, "How am I myself? How am I when I come to my sangha? How do I feel? Do I feel we could make things better? And if we could, then how?"

If there is a group who can practice Beginning Anew every month, like the Board, they become a healthy core, because if the core is healthy, the rest is healthy. If the blood is circulating properly in the Board

then it circulates everywhere. If all those people have their own regular Beginning Anew session together, when they join the bigger group they may be able to really help.

Because sangha building is the very basis of our practice. A sangha needs to be growing all the time. It's like a tree. If the tree doesn't put out new branches, we know it's not in good health. A sangha needs to be developing, growing, changing the whole time, never the same one year to the next. And the best way is to use the enlightened aspect of everyone's mind in the sangha. And in order to do that you have to have a very good communication between yourselves so everybody feels they have something to contribute and they can be listened to. That way the sangha can grow.

I can say without any doubt that my practice has been able to develop because of Beginning Anew more than any other thing in my community life. To be able to hear from other people how I have upset them, to be able to see myself as other people see me from the outside has really helped me to know myself better and to become a much happier person, a much easier person to live with. It has helped me tremendously. And so that is why when I go to teach people, I recommend the practice. Although it's been difficult sometimes to hear about my faults, it's not always been pleasant, in the end I've always felt lighter. And though I sometimes go to bed after Beginning Anew feeling a little bit upset, when I wake up in the morning, I always feel wonderful. I feel, "How wonderful! I have a chance to begin to be a new person today."

It is like the miracle of humility. Humility takes you right back to the beginning, right back to beginner's mind. You see that you haven't made any progress at all. You're right where you were in the beginning. And it's wonderful. You can begin anew.

[Sister Annabel is the Director of Practice at Plum Village, France]

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1993]----------This text addresses some
of the most fundamental and delicate religious issues.Therefore, it should be read, quoted a
mindful way.UNDERSTANDING THE SIGNIFICANCE OF A BUDDHIST SHRINEby Lama C
from the CLEAR MIND QUARTERLY NEWSLETTER No 6,Nov 1990-Jan 1991]Copyright 19
Sakya Losal Choe Dzong, CanberraIt is our human nature to keep precious things in a safe
havethem. We can tell ourselves what are the most important objects we own byexamining
them. For a practising Buddhist, an image or adrawing of the Buddha and other Buddhist sy
objects whichenhance his faith and remembrance of the teachings. The time and effortrequ
shrine clean and replenished with flowers and otherofferings is considered a skilful activity to
mind in the spiritualpractices. It will be more than interesting if we can realize the reason wh
and keep our things around the house reflect our state of minds. Itappears that things can
meanings as much as our minds can project uponthem. We are not going to tell our children
are not real andhave no significance. Your 15 year old Holden may seem unreal when you s
sports car. When you walk into a Buddhist shrine, you can tellthat your heart-felt devotion or
expressed through your bodylanguage. Just as all objects have some kind of power or influ
the serene Buddha image and nicely arranged flowers and aromatic incensecause our mind
ourselves in the deep meditativeconcentration. The positive impact of seeing a Buddha ima
cannotbe underestimated. The Buddha images are purposely consecrated and blessed tora
power and blessings so that whoever happen to see themexperiences the positive feeling th
the statue. As long asour minds are dependent upon sensory objects, it is important to have
objects conducive to our minds. A Buddhist would find it inspiringand motivating to see a Bu
which helps him to remember the qualitiesof a Buddha and his teachings. He or she shows
down, offerflowers and light a candle or two before taking a seat to meditate. Bowing downp
and cultivates humility. One cannot meditate properly if onecannot let go off such negativitie
enables us to remind ourselvesto surrender all the negativities in order to feel peace, sereni
tranquility,freedom and light. Keeping the shrine clean represents the sanctification ofour sp
and acknowledges the purity of an enlightened being. InTibetan Buddhist shrines, many wa
arranged on the altar tocultivate its manyfold qualities, fluidity, continuity, universality and pu
our practice and faith. Flowers, candles, fruits and incense are brought asofferings to the Bu
give us an opportunity to practise generosityand test our understanding of the Law of Karma
to attend asession, rearrange the offerings on the altar, clean the water bowls and fillthem w
water [start from left to right], remove withered flowers andold fruits and light a candle befor
seat. You will be surprized withthe difference it makes to your meditation. While you are doi
canpray your wishful thoughts in the following manner: Water: May I and otherscultivate pur
faith in our spiritual practices! Flower: May myheart blossom with the gift of love and compa

can share it toothers and grace them with happiness! Incense: May all the negative vibration
to my selfishness, ignorance, greed and hatred be purified bythe aroma of the practice of m
May the light of understanding,faith, awareness and wisdom illuminate the darkness of confu
andall defilements! Perfume: May the aroma of unshakable faith and confidence havethe ab
anybody who come in contact with me! Fruit: May I be ableto satisfy the needs of sentient be
sustaining the mind with the abundantfood of meditation and wisdom! Now, you can practic
to thecentre next time or visit a temple, or you can perhaps rearrange the Buddhaimage in y
enrich the spiritual vibration around your
house.----------end of file

The Very Brief Stages of the Path by Todd Fenner
Presented to America On-Line 12/8/95 - 12/30/95
Slightly Edited

Subj.: LamRim I
Date: 95-12-08 11:09:12 EST
From: Jamyang

First a little background: Literature on the Stages of the Path abound in Buddhism. It might b
Shakyamuni's formula of hearing, reflecting, and meditation represents such an outline as w
of discipline, meditation, and wisdom. the former are stages we should take regarding any te
first we hear, read etc. Then we examine it
with reason and experience. Shakyamuni said we should not simply take his teachings out o
rather test them as we would test the purchase of gold. Finally, we should meditate on them
is samadhi. What this means is that after generating a particular mind from hearing and refle
this an integral part of us through the power of concentration. For instance, we hear about co
attended many teachings on it. Then we reflect and mentally go through all the different
reasonings such as 'all beings were once our mothers' and/or the 'exchange of self and othe
dawns in us i.e. when we have generated the mind of compassion, we continually cultivate t
compassion is with us always, or at least more e often than not. We do the same with refuge
wisdom etc. There are varying degrees of concentration. But this is the general idea.

The latter formula is more broadly oriented, saying in essence, that without discipline, the co
meditation/concentration won't arise and that w/o concentration insight won't
develop. Here, insight is not intellectual speculation but realization. However, if you examine
will see that even intellectual speculation demands some degree of mental focus and that as
isn't so undisciplined that it can't do anything but flit from sense object to sense object, pass
passion. The Theravada master, Buddhaghosa outlines his Path of Purification along this la
elements of the two sets of three mentioned above are assumed to be functioning in all path
though they may not be mentioned explicitly they are there. Another outline taught by Shaky
outline of the 37 wings of enlightenment. These are the 4 foundations of mindfulness, the 4 r
bases of accomplishment, the 5 faculties, the 5 powers, the 7 limbs and the 8 fold path. Sha
these shortly before his passing when asked to give a final teaching on the path.

In addition, the Prajnaparamita speaks of the stages of a bodhisattva. Asanga's massive Yo
sections on the paths of both those seeking individual liberation and bodhisattvas. The point
outlines of stages of the path appear throughout the history of Buddhism.

Subj.: LamRim ii
Date: 95-12-10 01:02:26 EST
From: Jamyang

The lineage:
The lineage of the Lam Rim teachings I am going to post about comes largely from Atisha (9
born in Bengal and quite early showed signs of being a prodigy. By the age of 21 it is said th
many teachings including logic, received many empowerments and had visions of Hevajra a
studied with Avadhutipa, a direct disciple of Naropa, for 7 years. After that period he decided
monk at the age of 28. He traveled and studied extensively and spent a good deal of time in
Indonesia. He became very renowned.

Eventually a King in Tibet, Jangchub Od invited him to come to Tibet in hopes of restoring m
the monks of Tibet. Atisha did so, and in so doing founded the Kadam lineage of Tibetan Bu
influenced and is respected by all the lineages of Tibet. The work 'Lamp for the Path to Enlig
was written in order to answer some questions by the King became the basis for the Lam Ri
the key features of this tradition are

* That there is one final vehicle
* That meditation is necessary for wisdom
* That both wisdom and method are critical for success
* That moral discipline, i.e. any of the 7 pratimoksa vows established the basis for the Bodhi
* That the so-called lower trainings, rather than being replaced by the higher ones were the
higher ones and training in the Mahayana and Vajrayana required resting on a strong found

He delineated 3 classes of persons according to capacity and motivation.

* The initial motivation consisted of those who wished to improve their lot in future lives
* Those of middling motivation sought not mere improvement but actual liberation from sams
* Those of advanced motivation sought to liberate all other sentient beings as well and for th
pursue the goal of Buddhahood.

This Lam Rim lineage passed into the Kagyu lineage via Gampopa(1079-1153) who wedde
notably the vast lineage of Asanga and the profound lineage of Nagarjuna with the blessing
Milarepa. It is this flowing together that became the Dakpo Kagyu and its offshoots including
and Dukpa Kagyu. Lama Tsongkhapa (1357-1419), fused together many teachings of the lin
Kagyu, and Sakya plus a close lineage received directly from Manjusri. He received the tran
Rim from the Nyingma teacher Khenchen Namkha Gyaltsen.

Tsongkhapa wrote extensively on the Lam Rim including his great, middling and small expos
he wrote the sNgag rim chen mo, his extensive treatment of the stages of the Vajrayana pat

Subj.: LamRim iv
Date: 95-12-10 14:42:23 EST
From: Jamyang

What will and what will not be taught-

My intent is to present the teachings on karma, discipline (for lay people), the nature of sams
impermanence, the preciousness of human rebirth, to cover the first two motivations, then b
first five perfections for the last motivation. the topic of wisdom will only briefly be discussed
in part discussed in the previous section on view.

Of the three motivations, the initial motivation comes from the desire to improve ones lot in a
This can mean a better human life or a life among the devas in a heaven of which there are
concerned only with this life have been classically felt to not be included among those with c
motivation. Classically also, other religions which teach virtue and various acts in order to be
heaven are considered
as belonging to this class. It may be argued that by way of motivation there may be in other
belonging to the higher motivations and that such persons may in fact be sravakas, pratyeka
This appears to be so certainly for bodhisattvas and some texts speak of the possibility of ar
pratyekas achieving their final goal
while outwardly appearing to be a practitioner of other dharmas. However, this is beyond the
presentation. It is also beyond the scope to discuss humanists who practice virtue and who
dharmic techniques but who deny future lives and see buddhahood as essentially a metaph
peaceful one life.

Karma

The basic teaching in the initial motivation is about karma. Karma as a word means action b
any action. It has the connotation of intent. So it can be said that karma is willed action. How
primarily applies to beings who are not buddhas it is willed action tainted by the defilements.
can take place via body speech or mind. The will in willed action can be extremely subtle, so
is difficult to notice unless one has practiced mindfulness to an advanced degree. Likewise t
mainly the three: delusion, attachment and aversion can be subtle in the sense that they are

appearant to the unmindful. To the extremely mindful they are as noticeable as a hair in the
unmindful as noticeable as a hair in the palm of a callused hand.

Because intent is involved, we have free choice. But once karma ripens we must experience
result of karma is not technically considered karma although the word 'karma' in ordinary usa
result. Buddhism is not fatalistic then. There was a school of thought in India called the Ajivil
completely deterministic. But this is not a tenet of Buddhism. When something happens to o
result of karma, however one still has the ability to respond and with that ability creates a ca
future benefit or harm. Admittedly, because of the habit to let ourselves be carried away we
course of action that has negative results. The rules of virtue or discipline are intended to co
habit.

When we act, we create a cause that remains a potential until conditions for the ripening of t
arise. When it does, the result of karma occurs. The result may occur quickly or ages from th
have a big result or a little result depending on the conditions. For instance, a seed of a plan
the seed of that plant but conditions for growing may be non-existent, existent but poor etc.
that karma for winning the lotto will ripen without buying a lotto ticket.

It is said that there are five factors that should be present for a karmic
action to be complete and be assured of ripening. These are:

1. Tainted by the defilements
2. Intent
3. An object on which the intent is focused
4. Carrying out the intent on the object
5. A feeling of being happy about carrying out the intent.

an example: attachment to riches, an unguarded diamond, intent to take the
diamond, taking the diamond and joy once it is in your pocket. this is the
karma involving stealing. and it will have an effect.

Subj.: LamRim v
Date: 95-12-12 23:08:37 EST
From: Jamyang

Along the foregoing line of thought, Drikungpa Jigten Sumgon argued with regard to vows, it
that because one did not take the upasaka vows such as no killing, stealing, sexual miscond
intoxicants that did not make it ok to do such things. If that were the case, then it would be b

take any vows because then one could do anything with impunity. Vows, he said, are meant
we take
a vow we set up a dike if you will that inhibits us at the right times and so protect us. The full
considered as really a more tight and better dike against non-virtue than the upasaka vows.
a bunch of rules.

When Shakyamuni first taught, he ordained by just saying 'come with me'. The full vinaya de
incidents occurred and Shakyamuni had to guide persons along a better way. Similarly, the
protect against the loss of bodhicitta, the vajrayana vows against the degeneration of one's
blessings.

Karma is simple to explain in isolation but in actuality it gets complex because we are alway
causes. It can be mixed and usually is. An example given by the former Zong Rinpoche was
generous person being reborn as an American pet; a life of riley, but an animal nonetheless

In accumulating wholesome karma and minimizing the unwholesome one has to be very car
It is for this reason that some say the four restraints among the 37 wings to Bodhi which dea
accumulating virtue and minimizing and ridding non-virtue are placed after the four foundatio
mindfulness. With the practice of mindfulness one can recognize the wholesome and the un
accordingly. The lists given in various abhidharma treatises of mental states are used in pra
such states within one so that one can act accordingly. They are not meant as an excercise
tape!

Having said that, the question may arise: 'Is there a method for ridding causes already accu
latent?' The permanent solution is liberation and Buddhahood. until then however, and as a
on the path one applies the four antidotes.

1. Confession or recognition of the problem
2. Regret, sincere please!
3. Doing something virtuous such as taking refuge, renewing vows etc.
4. Wish not to do the trouble causing act again

These four act in concert to allay the full result and burn the seed or create unfavorable con
ripening. a birth in hell may only become a nightmare for instance. Specific actions also inclu
while reciting the confession sutra, a practice of Marpa as well as a Gelug ngon dro practice
and others as well, included in Vajrayana. However doing these without the mind being bas
antidotes won't have much power so the four antidotes are key.

This concludes the brief account of the teaching for one with initial motivation.

Subj.: LamRim vi
Date: 95-12-14 00:50:19 EST
From: Jamyang

Having learned about karma one should examine its implications. One's behavior affects on
speech and one's thought. For this reason, discipline and mindfulness are critical practices.
leads to long life, not stealing to not being ripped off, generosity to wealth, patience to beaut
concentration meditation and puja along with the other virtues to rebirth in the god realms.

The Mimamsaka school of Hinduism believed that this was the best one could hope for. The
rituals (as in rg veda etc. not saivism etc.) ensured a happy rebirth and so one continued in
in this way.

The intermediate motivation is generated by meditating on the implications of karma for the
all, in the long run, karma is a never ending losing game. One simply cannot avoid suffering
forever one is bound sooner or later to slip up and fall and fall bad. Even a birth in the god re
or goddess or where it is androgynous is not viewed as favorable because even there happi
worse, because in the god realms, one is blissed out so to speak, one never works to build u
and like living on one's savings account, though it starts out good, eventually it runs out. the
away like all sentient beings and are reborn in lower realms, often in hell.

An example: a person works hard, makes a lot of money, quits and just spends, no investme
lasts but when the money is out one is one the street worse than when one started.

A desire to escape the whole system begins to evolve. One comes to meditate on the nature
three parts:

1. suffering of suffering
2. suffering of change
3. pervasive suffering

The first refers to direct acute misery - death, illness, homelessness, war,
hell etc.

The second refers to misery that results from change -- winning a game,
gaining that job, starting a relationship etc. all have great promise of happiness and for a wh

ecstatic and feels on top of the world. But it is temporary. one acts as though winning etc. wi
permanence of joy as in 'if I only got that I would the happiest person in the world'. But winni
brings only temporary joy; that great job becomes just a job, and relationships, well, that first
last forever. even winning
the lotto or becoming a world conquering monarch has its pitfalls.

The third refers to the capacity for all things to end up this way because we are always seek
in the impermanent, the pure in the impure, the self in not self, the mine in not mine. this vie
held by realized practitioners. when it is said that everything is suffering, this is the view that
the realized practitioner is like a reformed addict who when seeing that drink or drug is remi
misery it led to rather than the joy its users take it for. In this case it is the addiction to samsa
must be broken. Taking pleasure in it is said to be like licking honey from the edge of a razo

Subj.: LamRim vii
Date: 95-12-16 02:17:53 EST
From: Jamyang

It is said that the sincere seeker of individual liberation desires to leave samsara with the sa
one whose hair is afire wishes to put it out. How this is done is on the basis of discipline, co
and wisdom. Discipline must be to a degree such that one has little distraction and good co
contemplation. although the outlines of the path vary in description in general it has been sa
sravaka principal practice consists of the development of the four foundations of mindfulnes
serially but then together in concert and contemplates the dharmas in terms of sixteen aspe
noble truths. The sixteen are:

* suffering : impermanence, suffering, empty and not self
* origin: arising, appearance, cause, and condition
* cessation: cessation, calm, excellent and definitive liberation
* path: path, truth, obtaining, and release

Contemplating such, one meditates on each truth in two stages consisting of the developme
facility regarding the object of meditation, this being called 'patience' and then the knowledg
defilements have been abandoned, called 'knowledge'. In turn, these two stages regarding e
contemplated in relation to objects of the desire realm and then objects of the higher realms
realm of pure form and the formless realm. Thus the 16 aspects are meditated on in 16 stag
sixteenth stage being generally considered entrance onto the path of seeing wherein the fou
seen directly.

To illustrate:
suffering -- patience stage re desire realm
knowledge stage re desire realm
subsequent patience stage re higher realm
subsequent knowledge stage re higher realm
origin etc. same as above

The attainment of the path of seeing eliminates certain of the defilements. Others must be e
path of cultivation. The principle defilements are: attachment, anger, pride ignorance, false v
These six can be divided into ten by subdividing false views into belief in a self, false view, h
extremes, esteeming of views, and esteeming of mere ritual and ascetic practices. the ten ca
divided by various
means including the realm in which they relate. The Abhidharmakosa thus counts 98 such d
discusses which are eliminated by the seeing and cultivation of the four truths in what realm
discussion is way beyond the scope here. My purpose in mentioning them is to illustrate tha
necessarily a simple slam dunk affair and to point out that it is considered important to cultiv
with absorption i.e. you need both.

To many Mahayanists, one of the differentiating points between Mahayana and Hinayana w
sunyata rather than the sixteen aspects of the four truths. However, to Chandrakirti and the
sravakas and bodhisattvas cultivate realization of sunyata and that it is only by such realizat
the Arhats can be liberated. The difference lay principally in the development of bodhicitta b
bodhisattva. Such
motivation attended by the practice of the perfections enabled a deeper cultivation of wisdom
obstructions to omniscience as well as liberation could be eliminated. I bring this up here to
important view that asserts that meditation on wisdom alone will cause one otherwise a mah
short and slip into the path of an arhat.

Thus ends the section on individual liberation

Subj.: LamRim viii
Date: 95-12-16 13:06:30 EST
From: Jamyang

The highest motivation grows out of the initial and the intermediate. That is, without the first
cannot be the highest. Why? As Jigten Sumgon said in his famous gong chik (the vajra vers
intent), the difference between the large and small vehicle is bodhicitta the mind intent on fu
enlightenment. One can and some do, argue against the gong chik saying that there are a lo

the vehicles, but what Jigten Sumgon said here really hits the nail on the head because all c
differences grow out of this very bodhicitta.

It is said that all beings want to be happy and no being wants to suffer. All the things we do a
beings seeking fame, gain, avoidance of loss and fear, feeding the self cherishing mind ever
down. Some, seeking more lasting benefit learn about karma and conduct themselves accor
benefit that is more lasting than before. Of those, some realize that simply doing this will not
permanent benefit and seek to be liberated forever from the round of samsara, the ocean of
They use the laws of karma, not as an end it itself but to bring about conditions useful for pra
difficult to practice as a god or demi-god(actually very akin to the greek titans) because gods
too comfortable and the titans are too obsessed with the gods for having beaten them in bat
large do not have the mental capacity to practice and are usually either enslaved or are caug
survival.
Ghosts are weighed down by misery and envy, never happy with what they have,
seeing pure water as pus and blood, trying to feed an enormous appetite that is never satisf
hell, experience the ripening of their actions of hate and out of control lust and greed, so the
practice much.

As an illustration, think of how well you practice when your mind is filled with anger, thoughts
even etc. then imagine multiplying that many fold and you can get an idea of how the flames
the flames of hell. Even in the human realm there are places without dharma, places in war
tyrants. There are humans who suffer extreme poverty, illness etc. However, some do come
dharma and have conditions conducive to practice. This last is termed a 'precious human
rebirth'. It is precious because conditions are ripe for practice. However, who knows how lon
Death could come at any point, the miracle being not that we breath out but that we breath b
here today could be gone tomorrow. Today's leisure could change into tomorrow's workload
uncertainties and chances not to practice, one with dharma motivation conduct themselves t
about and sustain good conditions for practice.

Beings seeking individual liberation, utilizing the merit they have accumulated then practice
meditate on the four truths to gain the wisdom that liberates.

A person of high motivation, likewise uses karma to accumulate merit for good conditions, lil
liberative wisdom, but the motivation in the high motivation changes from seeking liberation
and maybe a few others to seeking liberation for all beings. Having recognized the four truth
suffering and its cessation, one considers that all beings are in the same boat. Through out a
universes beings have sought happiness only to fail utterly in the end. Each of these beings
another have been your dearest loved one, your lover, friend, child, parent. You grew up wit

Now you see that their attempts at happiness are failing. What is more, these same beings y
of seeking happiness ignorantly may now be beings who are in hell, in the animal realm, be
on. Because of realization of the four truths and because of the recognition of the plight of b
grows to liberate them as well.

Subj.: LamRim ix
Date: 95-12-16 13:34:47 EST
From: Jamyang

But what to do? How does one liberate all other beings? It is very difficult and takes much sk
even arhats do not have. Arhats may benefit many beings while alive and succeed in liberat
However, on death, an Arhat passes into a state of cessation and cannot help. Further, as g
are, they do not have the depth of wisdom and the powers used by Buddhas to be of even m
desire to liberate all beings everywhere can really only be hoped to be fulfilled by having the
abilities of a Buddha, one then vows to work toward enlightenment for the benefit of beings.
bodhicitta.

It has been said 'the buddha causes beings to become liberated beings but bodhicitta cause
the only real cause of buddhahood is bodhicitta because the only purpose of buddhahood is
benefit beings. All the powers of the Buddhas their various forms, their pure lands, their retin
the result of the vast accumulation of merit combined with the deepening of wisdom that a b
with this deep and vast motivation which is pure selfless love seeking to benefit all others.

This is why, Atisha, in spite of high achievements in meditating on tantric dieties considered
important teacher to be the one who taught him bodhicitta. This is why, that without bodhicit
one can do in Vajrayana is be reborn as a powerful demon. This is why there is such an em
dharma on checking one's motivation.

Buddhahood is not achieved by the desire to have a body of light, have a retinue, emanate c
or otherwise be nifty. It is achieved through the constant cultivation of bodhicitta. With bodhi
will work to gain the necessary accumulations of merit and wisdom without it one won't.

Subj.: LamRim x
Date: 95-12-16 18:47:16 EST
From: Jamyang

There is said to be three grades of bodhisattva motivation.

1. Shepherd -- wherein like a shepherd who stays behind the flock until they get over the pa
bodhisattva is so motivated that he/she is perfectly willing to stay in samsara until every last
liberated no matter what hardship may result. This is the motivation exemplified by Chenresi
Kuan Yin).
2. Ferryperson -- like the captain of a ferry, the bodhisattva seeks to take all beings at the sa
'let's get liberated together'.
3. King -- like a king who leads, a bodhisattva first seeks skill by becoming a
4. Buddha and then leads. 'let me get liberated and get skill, then I can help'.

The strongest motivation is that of the shepherd, however eventually bodhisattvas must act
motivated simply because unless a bodhisattva has skill no one is going to be benefited.

The generation of the wish for enlightenment, aspiring bodhicitta, is the act which makes on
and begins the path of accumulation. The actual helping of beings, that is, the actual leading
liberation, not just aiding in a myriad of other ways which a bodhisattva also does, is called e
bodhicitta. Engaging bodhicitta is said by many to begin at the path of seeing, that is after th
has a direct non-conceptual
view of reality and so actually begins to rid defilements from the root and can also teach aut
from experience. Until the path of seeing, one meditates on reality via an image. This image
can be very precise and accurate however, it is still an image and it is not the actual experie
attaining the path of seeing, the bodhisattva actually begins the practice of the six perfection
called perfections because the conduct is done in conjunction with the knowledge of reality t
the path of seeing onwards. By doing thus, the obstructions to omniscience as well as the ol
liberation are eliminated.

This does not mean that the perfections should not be practiced beforehand, quite the contra
only that they cannot be 'perfected' prior to the path of seeing.

Subj.: LamRim xi
Date: 95-12-17 11:35:57 EST
From: Jamyang

Generosity -- the first perfection

When a bodhisattva enters the first bhumi a great joy enters along with. Seeing the true pos
liberation for the first time, no longer relying on just faith or inference, but on actual direct kn
that bodhisattva's grasping to objects including the self becomes as if mortally wounded.

The practice of generosity, which the first bhumi bodhisattva takes up as a principle practice of accumulating more of merit and wisdom. It is merit, because of the act of giving itself and during the act of giving, the propensity of ignorant grasping, seeing the gift, object of giving, subject giver as being fundamentally different and experiencing a loss when giving is weake the opposite of ignorant grasping is further developed.

The practice of giving is divided into three with reference to the gift:

1. Material goods
2. Dharma
3. Protection

The bodhisattva practices all three according to skill and means. It is important to note that t 'perfection' in practice of giving does not equate to the actual elimination of poverty, ignoran of all beings. As Shantideva points outs, if that were true, none of the Buddhas would have b since there is still poverty, ignorance and fear.
Rather it has to do with an attitude.

This attitude however, is not a mere lack of miserliness. Kamalashila argued for the point of Buddhism in saying that giving had to be more activistic; it had to consist
in actual acts of giving via body speech and mind. This is true even when the act is primarily visualized offerings during a puja or sadhana. In this regard, it is also important to note that bodhisattva's compassion is not a mere lack of intent to harm. The latter is something a Srav have. A bodhisattva does something.

An illustration is that of a person fallen into a pit filled with filth. Passers by look and
feel sorrow but a bodhisattva thinks nothing of jumping in an helping that person out.
The bodhisattva's acts of giving are also not acts of giving like a fool. Giving must be done s Bodhisattvabhumi of Asanga actually gets quite detailed about what is or what is not a prope from the view of the giver's attitude, the receiver of the gift and the gift itself. All these 'rules' can be distilled into one major criteria. That is, will the gift bring about true benefit for all invo yes, then it is suitable. If no, then it is not.

Subj.: LamRim xii
Date: 95-12-17 13:20:53 EST
From: Jamyang

So what are examples of suitable and non suitable giving? The most common nowadays wo

one intending to kill, a drug to an addict etc. are examples of non-suitable giving. The giving
benefiting ultimate happiness directly, such as giving food to the hungry, should not harm ul
If you have a dharma book that is
rare, which is benefiting you and helping your progress, it is ok not to give it to someone els
have gained mastery over the book. This is different than grasping to the pride of 'What a fi
have. People will be so impressed when they see what a dedicated dharma student I am.' A
asks for the dharma book or teaching, is not a suitable person, i.e. such a person is not sinc
examine only to cause trouble etc. then most definitely one should not give the book or teac
if such a person is sincere, but would be harmed by receiving a particular teaching such as
emptiness etc. one should not give.

Shakyamuni, who knew the dispositions of all persons who came to him, did not, like many
on everything he knew. Rather, the teaching was customized to the receiver so as to gain th
There were many persons who asked for all sorts of teachings that Shakyamuni just refuse
would not do them any good, and may actually harm them. Milarepa for instance, when he
student, was not a suitable vessel for Dzogchen teachings. Even though he received such
teachings no realization developed as a result. He had to go back to Marpa.

For Milarepa, even though Marpa seemed to be stingy with dharma and a cruel taskmaster,
dharma to Mila was suitable because it fitted what Mila needed. Many of us nowadays don't
the recipient of dharma teaching like we would the recipient of a material gift. We hear abou
teachings and blurt them out all over the place, even denigrating 'low' teachings without a cl
beneficial or not. The fact is, whether a teaching is superior or inferior does not depend on i
renown, category in the canon etc. It depends on whether it actually benefits and that depe
recipient more than the giver or the gift. Shakyamuni brought many to the path of seeing an
by the use of seemingly trivial phrases such as 'death happens to everybody'. In such case
'look into the nature of your own mind' allegedly a 'high' teaching, may have been useless a
person if as a result the
person thought, 'what kind of nonsense is this? I'll go elsewhere'.

Subj.: lam rim xiii
Date: 95-12-17 13:48:03 EST
From: Jamyang

The last post on the importance of the recipient of the gift might be construed by our wily se
mind as an excuse to be stingy. So it is even more important that we cultivate mindfulness a
motivations and limitations. Along the way, we will most definitely make mistakes big and s
should not stop us from trying. More on that in the section on the perfection of effort.

Now for the giver: first, giving is just that, giving. Giving, because one thinks 'this will get me points' is not giving, it is an investment. Aryadeva in chapter V of the Catuhsataka says :

When one thinks that by giving gifts now
There will be a great result,
Receiving and giving are like trade
for profit.

Such persons will gain prosperity but not liberation. The bodhisattva thus cultivates giving w of reward. Lama Tsongkhapa lists a number of points to judge whether the giver is practicin

Incorrect practice :
* with postponement,
* just after causing hardship,
* poorly after reneging on a pledge,
* with pointing out what a kind person you are for giving,
* in tiny installments when it is proper to give at once,
* only after a lengthy amassing of wealth etc.

Correct practice:
* with joy,
* sincerity,
* with respect to the recipient (not 'here it is you stupid lazy beggar') etc.

Granted, all this is difficult but we should start. The late Geshe Rabten suggested for some p start by taking a pebble and having the right hand give it to the left and vice versa.

Subj.: Lam Rim xiv
Date: 95-12-22 12:53:03 EST
From: Jamyang

Conduct/discipline/morality -- sila paramita.

rJe Tsongkhapa explains the perfection of conduct/morality and the cultivation of the attitude

As explained previously, the rules of discipline are intended as a guide on keeping oneself o

trouble. The avoidance of the ten non-virtues and the taking up of the lay vows clearly dema
behavior that seeks to avoid harming others. In the perfection of such conduct, this extends
offense.

In the conduct chapter of the Bodhicaryavatara, Shantideva criticizes those who use their to
improperly as well as other types of behavior considered rude in 7th century
India. The idea here is not to say that we should, as buddhists adopted ancient Indian etique
does say that we should be conscious of the rules in the environment we are in and work so
others.

Tsongkhapa points out that as with giving, the measure of success is not in the actual non-o
since that is impossible. A buddhist robe may offend a non-buddhist, Shakyamuni's conduct
cousin nuts. In the cultivation of the attitude however, behavior will ensue that does minimize
while serving to lessen self grasping and negative actions resulting in bad migrations.

Here, as with giving, there is a certain balance that needs to be maintained. The bodhisattva
instance demand that some vinaya rules be set aside when the greater good will result. How
demands mindfulness and wisdom. One should not simply take this clause in the bodhisattv
in the IRS Code. Shakyamuni in a previous life once took the life of a pirate in order to save
400 persons. It still resulted in a short time in hell. However, Shakyamuni was willing as a re
love
for beings to endure this.

Also, the rudeness and coarseness of the Siddhas are meant to help us and are not the resu
mindfulness that lets self-grasping run wild. It should not be an excuse for us to just act goof
Rinpoche, current head of the Drikung Kagyu advised buddhists to fit in to society as best th
models of conduct rather than objects of ridicule. He told certain westerners who liked to run
Tibetan shamans to be careful of scaring people and bringing about a negative view of dhar

It is my personal view that awareness of this perfection, the knowledge of vinaya, bodhisattv
vows etc. and how they all fit together in this perfection would go a long way to protecting bo
students from the scandals and abuses that have beset the sangha. Teachers who are not r
at least follow the lay vows and students should be aware that there are codes of conduct th

Subj.: LamRim xv
Date: 95-12-23 12:33:17 EST
From: Jamyang

Patience --

Shantideva said 'There is no sin like anger, no virtue like patience' . He also said that one m
can destroy eons of good merit. Often, in the west, we view anger in a neutral way as somet
sometimes bad. In dharma , anger, - dvesa -- hatred and its subsets is always bad. The emo
poison into our systems and creates the cause for a bad migration.

The chapter on patience in the Bodhicaryavatara is rather lengthy providing many meditatio
event anger arises. Since the book is in English, I encourage all who are interested in the M
and read it.

Anger, hatred must be recognized for the poisons they are. When someone insults you and
just who does it harm? Who is the person who can't eat, can't sleep, starts quarrels with love
enjoy an otherwise perfect situation? Is it the person who insulted you or you?

If you are being harmed and can do something about it, there is no need to let this poison ar
something can be done. If there is nothing that can be done, how is this poison going to help

If your enemy wants to destroy you what better way than to try and cause anger and hatred
arising of this poison does not arise of itself or solely because of your enemy. You have to c
Without your cooperation, the poison cannot arise.

When anger does arise, it is important to recognize it. All too often 'venting' only cultivates th
Meditations such as the above help to defuse it and re frame it. Many also think that anger is
accomplish things. Poison is never necessary. One can perform actions, even very assertive
without this emotion. Granted, this poison and
many actions have gone hand in hand for so many eons that we think that they are one. Not
in the world without any of the three poisons of lust, hate and ignorance is a key bodhisattva

The subject of anger and patience is one that often requires very extensive treatment and di
beyond the scope of this presentation. So I request again that one get this work mentioned a
translated by Stephan Batchelor as Entering the Bodhisattva's Way of Life. I spent three yea
study and meditation of this book so it is not something one reads and tosses.

Subj.: LamRim xvi
Date: 95-12-26 09:12:53 EST
From: Jamyang

Anger has, like many buddhist terms, a very precise meaning. These meanings can be foun
particular for our purposes, the Abhidharmasammuccaya of Asanga. Anger is defined as a r
reference to its object, agitates the mind through being unable to bear it, or through intendir
Patience, ksanti/zopa is the counter to this. It has become my experience that abhidharma, t
mere list of dry intellectual terms and categories is an invaluable tool in being able
to train the mind. Why? Because its precision helps delineate the mental states that one enc
one can more easily recognize them and work with them. In the west, anger is often seen as
instance, it is seen as an energizer to overcome obstacles whether to study, win a game, rig
is not the energy that overcomes obstacles that patience is directed against. It is directed ag
and being unable to bear, not against study etc. It is sometimes a fine distinction but it is
important in keeping one from going to extremes.

A bodhisattva must bear many things it seems. However, a regular being, reacting according
simply keeps the wheel of samsara going. A bodhisattva must break away from this habit. L
miserliness, reactive conduct, anger as enemies that keep us bound, the bodhisattva seeks
habits. The sravaka does as well, but the bodhisattva in seeking the welfare of others must t
because there
is more to do, more chances at encountering obstacles. So a bodhisattva, fearing result mor
being the opposite for ordinary beings), when confronted with something unpleasant thinks t
reactions of anger etc. is to be avoided.

Among the many meditations a bodhisattva does is the looking upon bad situations as an op
accumulate merit. After all, reacting with anger is something that only agitates and results is
karma. Reacting with forbearance accumulates merit and results in a calm to loving mind, lo
etc. Far from being an obstacle, a beggar offers the opportunity to practice giving and so acc
Far from being a suitable object for anger, it is a situation suitable for rejoicing. Also, if a bein
you to be angry, that being is pointing out the faults of your self-grasping mind and so is to b
a teacher.

The Master Atisha used to have an attendant who was particularly obnoxious. When asked
around, Atisha replied that the attendant was allowing him to practice patience. If you are in
where there are no ills, one has little chance to see if one's practice is making progress. As
said, 'a field may look calm and peaceful but no one knows how many misquitos there really
through it.'

Subj.: LamRim xvii
Date: 95-12-26 22:29:41 EST

From: Jamyang

Effort -

Here it is virtuous effort or striving in the accumulation of merit and wisdom. This perfection c
emphasized enough. In Buddhism, it is by your own effort that liberation and enlightenment
Buddha though skillful cannot help at all unless you put forth the effort.

There is a story about a Lama who gained the power to remember past lives. One day while
image of the Buddha he said he remembered long ago when the Buddha Shakyamuni and h
he was in fact much wealthier. The Lama went on to say that the big difference was that the
put forth effort and did not waste his time, while he just diddled around.

Drikungpa Jigten Sumgon said that effort was the most important perfection for with effort al
accomplished and without, nothing could. Speaking of sutra and tantra, he said that even the
be accomplished in one life if enough effort were put into it. Asanga said 'The striving perso
overcome by enjoyments nor by defilement nor by weariness nor by the size of a reward'.

Shantideva divides effort into four types:

1. Armor like
2. Non-discouragement
3. Application
4. Non-satisfaction

The first is the courage to stick to the path until enlightenment no matter what hardship come
not letting setbacks and disappointments cripple one. My teacher Geshe Lhundup Sopa onc
fail and fall along the path. The difference in success depends on the ability to pick oneself u
Application refers to practicing dharma with a mind of delight and joy. Lama Tsongkhapa co
children who play for hours on end without getting tired. Non-satisfaction means not being sa
accomplishments but continuing on to Buddhahood in full. For instance, a first bhumi bodhis
truth nakedly but not being satisfied continues along the
remaining bhumis.

Subj.: LamRim xviii
Date: 95-12-26 23:05:23 EST
From: Jamyang

The ways to sustain effort varies however it is said to be of four types of power:

1. aspiration/conviction/motivation
2. steadfastness
3. joy
4. rejection/suspension

The most powerful aspiration is that of bodhicitta. Even if you were to attain great accomplis
concentration etc. without bodhicitta the power would fade. If one has problems in practice, t
is to get back to the basics and this in turn means regenerating ones motivation for enlighter
if one needs to, all the steps from refuge to renunciation to striving for others, not in a rote w
genuine way.

It is also here that pride is used. One must think that if the Buddha did it so can I. In general
considered a virtue but modesty to the point of thinking 'I am such a wretch. The others are s
never make it' is considered a type of laziness.

Further, when practicing be steady. Forcing things may work in the short run but it is a bad s
long term. Build up your practice bit by bit. Shore up your foundations. I don't know how mar
that come to dharma, get all excited, think they can do anything and plunge on in to things li
retreats without any preparation. Then they either drop out in the middle of the retreat or afte
thinking it a bunch of
nonsense. Or persons of talent and good karma who experience visions and bliss very soon
have it and move elsewhere.

(Here I want to add that the foundations, preliminaries, or ngon dro are *not* doing a
bunch of prostrations and mantras, they are actually the generating of certain minds or cons
namely, renunciation, bodhicitta, regret for wrongs, developing generosity and selflessness a
When the attitude thereby generated is stabilized vis a vis a collection of merit and wisdom (
collection of numbers) then one has accomplished the foundations not before.)

The power of joy is as said before. Taking delight in virtue, in ones practice is one of the bes
can do. Renunciation is not an ascetic practice. It is the lifting of a great burden. Giving bring
receiver and the giver. A traffic jam on the Hollywood freeway no longer brings sorrow but a
opportunity to practice. Foolish? For eons we have reacted in the ordinary way, yet look whe
us. An ordinary person's foolishness is often the bodhisattva's wisdom.

Rejection/suspension means that one, knowing oneself through honest mindfulness, knows
to rest or suspend effort. That is one knows one's limits and although the limits are expandir
they are not pushed to the breaking point. Rest when part of this effort is practice and not la

Geshe Sopa advised me once ' you will have good days and bad days but not being overly e
then by constantly sowing the causes for enlightenment the effects will surely follow' .

Subj.: LamRim xix
Date: 95-12-27 23:38:35 EST
From: Jamyang

An important part of effort is also following the right path. By this, I mean a path that is right
This doesn't mean 'feels good' although that can happen. Right path means a path that brin

Finding the right teacher takes even more. Particularly in vajrayana, the teacher is so import
should not pick lightly but only after some testing. The Dalai Lama says a lot of testing. One'
not be famous or have a high title. Two things are necessary, a qualified teacher and a quali
suggestion is to do a bit of learning combined with practice of the basics: mindfulness, medit
four truths, and bodhicitta until one has matured a bit in dharma, before committing oneself
a way like that demanded in the Vajrayana.

A lot of people get burnt because of getting caught up in someone's charisma or fame and f
basics. Some things to keep in mind are that not every one in robes or with a title is infallible
good. Questioning is good and right. Buddhism has rules
of conduct that apply to teacher as well as student. Using common sense things like this will
avoid trouble.

Also, whether a path is quick or slow depends on the student more than the path. Many of th
'higher' teachings can result in abandonment of the path and dharma much less merely crea
a case the student may progress quicker if first introduced to the 4 truths rather than Maham
remember that Shakyamuni brought many to the path of seeing and even Arhantship by see
statements such as 'everybody dies' and that the Dzogchen teachings Milarepa got resulted
enlightenment. For this reason one should never disparage any of the Buddha's teachings a
'meant for the dummies'.

This doesn't mean to go to the extreme of not practicing the 'higher' practices either. If with
and honesty one has checked and found that one's foundations are stable one should defini

regard to traditions. Some persons are of a type that benefit from many perspectives and so
confused seeing all the seeming
differences as contradictions. Eventually, though, one must commit to a core practice. One c
race by constantly changing horses.

Subj.: LamRim xx
Date: 95-12-28 11:45:07 EST
From: Jamyang

Concentration

When Shakyamuni left the palace he went to various famous teachers seeking the key to lib
concentration meditation up to its most rarefied levels. It was not the key to liberation howev
fueled by concentration's power proved to be the key. Nonetheless, concentration was seen
tool, indeed, except for a few schools, nearly indispensable. The reason is simple. In order t
insight we have to generate concentration because our normal state, prone as it is to either
to object as the passions arise or to fall asleep if the passions do not arise is simply not stab
achieve even a deep conceptual view of insight much less the direct view. Thus concentrati
insight meditation need to go hand in hand. Asanga, defining meditation says it is the focusi
single area of thought that is mundane or
supramundane and preceded by hearing and examining. This is true whether the focus is in
concentration, insight or the two together. The achievement of concentration/calm abiding -
samadhi is done by striking a balance in the mind between scattering and sinking while focu
of thought, that is a mental object, until one can remain so concentrated for an indefinite tim
achieves a strong degree of mental suppleness so that it takes little or no effort. This last is
important as one should be able to have such control that one can go to another object of m
the state and do one's business without disruption. I have heard some who having practiced
become quite adept at it and claim to have achieved calm abiding. However, when asked to
a guru tree for breath, they can't do it. This is not considered calm abiding because they lack
of mental suppleness.

Briefly stated: scattering is the tendency of the mind to flit from object to object uncontrollabl
sinking is a dullness or lack of energy that eventually causes the loss of the object via sleep
scattering is a bigger problem in the beginning and sinking in the end. Sinking is particularly
because it mimics one pointedness and can generate a pleasant sensation. However it only
pointedness because it is dull
and *can't* move and its pleasant sensation is akin to resting.

Subj.: LamRim xxi
Date: 95-12-28 23:28:04 EST
From: Jamyang

A formal teaching on shamatha in Tibetan Buddhism often covers nine different stages of ab
directing the mind to an object, to bringing it back after distraction, to being able to countera
to being able to be one pointed indefinitely to calm abiding itself which is marked by incredib
bliss and clarity. In the teachings one is taught different characteristics for each stage and di
techniques used for
advancement

This may be needlessly complex for this post. The main point to remember is to relax when
distracted and scatters, using the power of memory to bring back the object and when sinkin
notices dullness and mental sluggishness to be more energetic. It is like tuning a stringed in
tight or too loose is no good.

Shantideva barely mentions these techniques at all in the Bodhicaryavatara. What he does t
need for a conducive environment and motivation. With enough motivation, it becomes doab
in rush hour. There is no magic trick to it. Drikungpa Jigten Sumgon used to say that medita
meditation but habit. So if you know how to cultivate a habit you know how to cultivate medit
why set times and places are recommended. Geshe Rabten used to say that in the beginnin
session short, quitting at its peak rather than when the mind declines. If one did the latter, or
oneself beginning to hate sessions because of association with great effort and strain. If the
would associate sessions with accomplishment and joy.

If one seeks to accomplish samadhi, one should get personal training. This is because every
different and not all techniques are applicable to everybody. Sometimes one needs to be for
one needs to relax. Recommending one to one who needs the opposite is a big mistake. Als
personalities are suited to different objects of meditation. Some need very simple objects, so
ones. As a result, even though a teacher might first tell you to count your breath and relax th
needs in fact to be in touch with this teacher and be honest with yourself and the teacher ab
happening so that the teacher can adjust the meditation. Without this interaction, you are ch
and fooling the teacher.

Subj.: LamRim xxii

Date: 95-12-28 23:46:35 EST
From: Jamyang

When calm abiding is achieved and the first dhyana is attained, one feels as through one co
the bliss is a flood of bliss.

* The first dhyana is characterized by: investigation, examination, joy, bliss, and one-pointed
of the presence of investigation and examination, Lama Tsongkhapa recommends this dhya
of insight through analysis.
* The second dhyana has joy, bliss, and one-pointedness.
* The third has bliss and one-pointedness
* The fourth has pure one-pointedness.

The difference between investigation and examination and between joy and
bliss is the difference between approach and being there. Like seeing an
oasis in the desert and enjoying it.

These four dhyanas belong to the realm of pure form. The sense realm has been
left behind.

* There are four formless dhyanas as well.
* The first is attained when the object is eliminated and one just meditates on the space it oc
* The second when one just meditates on the consciousness cognizing what had been the s
* The third when even that is gone and there is nothing at all
* The fourth when there is not even nothing but neither perception nor non-perception.

This last is called the pinnacle of the world. It is very important to remember that as rarefied
states are, they are most definitely not the goal and are generally to be avoided. Strong culti
states without accomplishing the path of seeing can
result in rebirth in a trance state lasting eons where nothing is accomplished whatsoever. Re
names and characteristics of these states helps to understand the trepidation many teacher
that emphasize 'nothingness', 'just consciousness' 'space' etc. Such terms when applied to e
meditation, Dzogchen, Mahamudra etc. mean altogether different things but it is easy to fall
trap and trap it is.

Subj.: LamRim xxiii
Date: 95-12-29 16:45:48 EST
From: Jamyang

How does one join the analytic meditation with the concentration? Essentially one analyzes concentration. Lama Tsongkhapa argues vigorously in his Lam Rim Chen Mo that one can u while in the first absorption. That is, absorption need not be a state wherein nothing happens while training, thoughts are discouraged. Sometimes one cuts them off. Sometimes, one lets away without cultivation. However, in the union of analysis and concentration one must anal analysis varies. In some methods one simply notices what is happening. In the Theravada m the arising and passing away of the dharmas and through that awareness discovers imperm on. In Mahamudra, having focused on the mind itself, one searches for the nature of the min color, what shape etc. One does something similar in the mind section of Dzogchen. Using Madhyamika techniques of reason one uses either syllogisms or consequences such as the reasoning of the one and the many.

The Gelug does the following:
* ascertainment of the way the ordinary self is conceived.
* stabilizing that idea
* using consequences to explore if that idea is something truly established.

The Gelug say if one is going to get rid of a mistaken notion, that is 'negate it', one must hav idea of what the mistaken notion is. This notion is the 'negatee'. So one purposely generates the mind where the 'self' arises clearly. This may include remembering someone insulting or where one is praised. To the Gelug, this notion after much analysis is the notion of inherent, existence. When the notion is successfully negated it is negated in such a way that nothing replaces it. This is affirming negation'. An affirming negation is one where another idea arises in place of the o For instance: fat devadatta does not eat in the day, implies devadatta eating at night. On the 'brahmans don't drink beer' does not imply anything other than what they don't drink. To the of negation is essential to avoid the reifying of emptiness. For instance, in negating defileme replace it with purity and think that pure mind is truly established. More worrisome however i think it is nothingness which is truly established and come to the conclusion that the practice taken literally is what is meant.

Such a method as the Gelug use is slightly different than a simple search for a self among th true nature of the mind in that the Gelug will be active in setting up the notion of self first. It b to method rather than view.

When the self is negated and one has generated a conceptual image of emptiness one then strength of focused concentration to burn away as it were this image and realize emptiness

method is based partly on the epistemological theories of Dignaga and Dharmakirti. Accordi
knows something via direct perception, inference or yogic direct perception. The first is what
first moment of a
sense consciousness perceiving something. The second is used to ascertain what is hidden
Inference does not have to be formal or even discursive, it is rather automatic. In the case o
perception everything is presented to the consciousness, including its true nature of being in
self etc. however this is not usually ascertained. In the second, the true nature may be ascer
indirectly via an image. This image is what is meant by concept. In is in the third category,
that of yogic direct perception, that one perceives and ascertains fully without benefit of an i
are all sorts of nuances here but basically this is it.

Subj.: LamRim xxiv
Date: 95-12-29 17:04:14 EST
From: Jamyang

A word about samadhi: it is essentially a state of concentration wherein the subject/object di
longer viable. It is described as being like water poured into water. The methods described a
the realization of emptiness and the gaining of the path of seeing. However, similar methods
along the entire path from taking refuge on up. For instance in the generation of bodhicitta, c
the mind using various reasons then stabilizes it using focused concentration and begins to
such a mind but expands it. When one speaks of entering the samadhi of bodhicitta it means
and compassion, the motivation to become a buddha for the benefit of all beings is such tha
that bodhicitta. One is that great love. This is true strength of resolve and is the last leg on th
path of hearing, examining and meditation. On the path of meditation/cultivation one expand
gained on first entering the path of seeing, not only by formal concentration sessions
but throughout all ones activities. The various perfections of giving, conduct etc. aid this exp
throughout ones entire being, ones entire stream, permeating wholly and completely. In this
the two accumulations and becomes a Buddha.

Subj: LamRim xxv
Date: 95-12-29 19:12:42 EST
From: Jamyang

The five paths are:
1. accumulation
2. preparation
3. seeing

4. meditation/cultivation
5. no more learning

In the Mahayana the path of accumulation begins with the generation of bodhicitta. One ther
accumulation of merit and wisdom, always striving in some way to do this. Opportunities for
generosity, conduct, patience, effort, concentration and wisdom are not to be passed up. Wi
necessarily conceptual.

The path of preparation begins when the accumulation has reached a point wherein one is v
above and has a good conceptual view of emptiness. As long as one does not have direct p
emptiness, one relies on the strength of faith and devotion. At this level one is still an ordina
but has gone beyond the spiritual poverty of those not on the path and possesses samadhis
from various obstructions, even supernormal abilities.

The following is from Kamalshila's first volume on the Stages of Meditation: The four approx
separation from defilements are 1) external objects having diminished, the light of understan
dimly. This is called 'heat' and the 'samadhi of obtaining the light'. 2)when this light of unders
come to shine brighter this is called 'summits' and is termed the 'samadhi of trimming the lar
shines very brightly
because one abides in the non apprehension of the object i.e. pure consciousness, this is th
real separate called 'patience' and is the 'samadhi of the one trend' 4) When understanding
gives way to non-dual understanding (if no object then no subject) this is the highest worldly
is the 'samadhi of the immediate' because from it one can enter into understanding of reality
Up to now
the level of practice is termed 'aspiring'.

The path of seeing and the first bhumi is reached with the initial full attainment of the faculty
the reality of emptiness of self and dharmas. The first level is called the 'joyous'.

Subj: LamRim xxvi
Date: 95-12-29 19:35:29 EST
From: Jamyang

1st level still -- Although the bodhisattva understands reality, as long as he/she cannot abide
mindfulness which prevent falling into small transgressions of conduct one remains on the fi

On the 2ne level, called the stainless, transgressions of conduct are not made. But as long a
enter into all the worldly samadhis and cannot retain the meaning of all ones studies one rem

level

The 3rd level , called the luminous is so called because of the brightness of wisdom. One re
of all one's studies and patiently endures all worldly pain. But as long as one cannot constar
the wings to enlightenment without rest one remains on that level.

The 4th level, is called the flaming, because the flames which burn defilement blaze, having
unstoppable practice. However, one does not yet in meditation hold the wings via method, th
has a tendency to incline toward nirvana.

The 5th level is called hard to purify because of the attainment of that hard to obtain quality.
cannot remain in the samadhi of the signless because of remnant uneasiness in the analysis

When one can so stay, one is in the 6th level called the facing. One meditates abiding in dep
However, although so abiding, one cannot do so without break.

When one can do so without break one attains the 7th level called 'that which has gone far'.
perfection practiced is the perfection of 'method'. Although constantly abiding in the signless
so without effort.

When it becomes effortless, one attains the 8th level called the 'unmoving' and cultivates the
the vow. Here some say, the bodhisattva catches up to the full Arhat and Pratyekabuddha in
though not of course in method. Although one abides constantly without effort in the signless
teach in all the various languages and modes of all sentient beings.

Subj: LamRim xxvii
Date: 95-12-29 19:52:11 EST
From: Jamyang

When one can teach in all languages and modes to all sentient beings one attains the 9th le
discrimination', practicing the perfection of power. However, one still cannot display the budd
retinues, apparitions, the qualities of a Buddhas resources etc. and bring all beings to matur

When one can one obtains the 10th level called the 'cloud of dharma' practicing the perfectio
(jnana, ye shes). However one cannot bring about the gnosis that is perfectly free of any res
to each and every possible dharma.
When one can so do, one attains the level of a Buddha. It is the total fulfillment of every exc
the limit of the levels as there are none beyond it. As even the Buddhas could not describe t

different aspects of the attributes of this level, what need is there to say that one like myself

There are many descriptions of the ten bhumis. These were described from the point of view of the faculties. The path of cultivation begins immediately after the path of seeing and of co of no more learning is Buddhahood itself.

So ends the brief discourse on the lam rim with the exception of a few words on vajrayana in the next post.

Subj.: lam rim xxviii
Date: 95-12-29 20:21:31 EST
From: Jamyang

The vajrayana path is considered a subset of the Mahayana. As such, the foundations of ren bodhicitta are key prerequisites. In addition, some knowledge of emptiness is also required. Sutrayana and Vajrayana is the same, but the methods differ. Vajrayana utilizes the method result onto the path. This has the practical effect of bringing in the practice of deity yoga. The question as to whether the first tantra set of kriya has deity yoga however in the general kriy Susiddhi Tantra, it says there is. There are numerous other little issues concerning exact de tantra and the divisions therein however, in brief tantra can be defined as above.

Many persons have the idea that offerings, visualizing dieties, saying mantras etc. are uniqu Not So. Those are all practiced in Sutrayana as well. In general, self generation as deity is u and requires empowerment. As for the divisions of the tantra sets, they are arranged accord of internalness of the practice and the subtlety of the consciousness utilized.

Although I cannot, because of vows, disclose specific practices or indeed go much beyond w said, I want to clarify a certain point. That is, many think that the Sutra should be dumped wh practices the Vajrayana. Not so. Too much in the Vajrayana assumes knowledge gained in t is additive, it doesn't replace. At the risk of disclosing too much I will also say that even the a categories, the 37 wing to enlightenment, the skandhas etc. play important parts in tantric m Consequently, if one wants to do the meditation and not simply recite a sadhana, one should to the sutras and shastras. Without it, far too much seems just arbitrary and mere poetics in practice. I personally believe that the current trend of not studying and just going to empowe blessings will bring about the degeneration of tantra into something like what happened to th eucharist/mass.

Sarva Mangalam.

Precious bodhicitta, where it hasn't arisen may it arise.
Where is has arisen, may it not decline but grow ever fuller.
By the virtue of writing, reading this teaching may all beings be brought to the state of Vajradhara,
may the dharma take solid root in the west and may no obstacles arise to its practice and flourishing.

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Richard LangloisThis is in reply to your request for information in Rev. Langlois.Should you
further information please e-mail to the aboveaddress.The following is the most complete do
have on KongoLanglois Roshi. Please feel free to edit it as you see fit for yourpurposes.Kon
Roshi is the current Abbot of the Zen Buddhist Templeof Chicago. He also serves as the Di
Instructor of theChinese Cultural Academy in Evanston, Illinois. Kongo Roshi, asan America
brings a deep and rich experience to bear intransmitting those most refined and precious art
theirbasis in oriental culture including Zen and Taoism. He has inherited,through direct trans
traditions and arts based on hisdecades of study with his Zen teacher, Rev. Soyu Matsuoka
Prof. Huo Chi-kwang, the founder and the former head of theChinese Cultural Academy.The
of Chicago is the oldest, practicing Zenmeditation center in the United States, having been f
byRev. Soyu Matsuoka, Roshi, (to whom we all refer as Sensei).Ultimately succeeding Sens
Roshi is heir to a sixhundred year tradition of Zen priesthood in Sensei's family. The ZenBu
of Chicago is in direct affiliation with the SotoSect of Zen Buddhism through Kongo Roshi's
SojijiTemple and Monastery, one of the two head temples of the Soto Sect inJapan.The Chi
Academy was founded by another of Kongo Roshi'steachers, Professor Huo Chi-kwang, in 1
master inthe 5 styles of Chinese calligraphy, painting and poetry; and ascholar of Chinese li
history and philosophy; as well as agreat boxing master, renowned wherever Chinese cultur
Huo is the 16th generation of calligraphers in his familywhich has produced noted scholars s
Dynasty. KongoLanglois, Roshi also succeeded Prof. Huo as the Director of theAcademy.G
significance of the above achievements, it is pertinent torecount the background that Roshi
teaching. Kongo Roshiwas born Richard Valentine Langlois in Chicago, Illinois. His`first lov
piano which he began studying at ten years of age.Although his training consisted entirely o
classical pianostudies, he nevertheless discovered an inherent talent for improvisa-tion. Su
worked professionally as a jazz musician whilevigorously pursuing the formal study of music
Richard entered his teens, he experienced a profoundintellectual and emotional cataclysm:
looked I couldsee only a condition of desperation, degeneration, and hypocrisy. Thedepth o
perspective was amplified, because at so young an age Iwas unprepared to resolve experie
magnitude: I'imploded'." Richard's friends in need at this time were primarilythe philosopher
Schopenhauer and Nietzsche. "I was especiallyattracted to Nietzsche and the Bhagavad Gi
Zarathustraand Krishna, helped maintain some semblance of sanity. Though,indeed, the re
several years, perhaps interminably,for Nietzsche remains alongside Dogen Zenji, at my bed
reach."Richard Langlois served two years in the Army from 1954 to 1956.Following military s

enrolled under the G.I. Bill in theAmerican Conservatory of Music, majoring in piano, where
studies in 1962. As his interest in philosophy grew,besides studying and playing piano, Rich
becameincreasingly interested in the study and practice of EasternPhilosophy. He began hi
in 1956 under the guidanceof Swami Vishwananda, of the Vedanta Society and continued th
practice of Yoga as a disciple of Sri Nerode. Although thistraining involved a great deal of in
study, the main workwith Sri Nerode was intense meditation practice. This included thestud
with emphasis on Kundalini Yoga, an esotericmeditation practice.Inevitably, Richard Langloi
tendencies led him to ZenBuddhism that satisfied an inner urge for a spiritual practice which
direct, less intellectual, more intuitive and directlyrelated to everyday life. He began studyin
Matsuoka Roshi in1960 and officially became his disciple in 1963. Richard Langlois wasgiv
name Kongo, meaning `Diamond'. This name signifiesmore than just a sparkling gem. Its s
that ofenduring brilliance, dignity and strength. But, more significantly,it signifies the Diamo
and its teaching of the Diamond Swordof Discriminating Wisdom, which cuts away all doubt
Langlois' training for the Zen priesthood. Richard Langlois'previous experience as a disciple
excellent foundation forhis relationship with Matsuoka Roshi. However, this turned out to be
of another kind entirely. Although discipleship isalways on a one-to-one basis, the training i
of a uniqueand peculiar kind; there is no room for esoteric philosophizing.One's every move
response is unremittingly scrutinizedand corrected. The feeling is somewhat like being unde
As a result of this smelting process, one's true natureis allowed to shine through spontaneou
process is much likea sculptor, not one who models clay, but one who chips awayat the sup
superficial so that only the truly essentialremains. Zen meditation (zazen) is the central prac
ZenBuddhism for cultivating the awakening of our true nature.From Matsuoka Roshi he obta
zazen practice and then inSoto Zen Buddhism, becoming the first American to be ordained a
In 1970 when Matsuoka Roshi left Chicago to foundanother Zen Center in Long Beach, Cal
Kongo Langloiswas appointed his Dharma Successor and became Abbot of the ZenBuddhis
also was the firstAmerican to receive the Roshi degree. In 1974, Matsuoka Roshibestowed
Reverend Langlois. The title Roshi is not,as many believe, synonymous with `priest'; it is be
Zenpriest by another who holds the Roshi degree, as an indication andacknowledgement of
understanding or realization.Hence all Roshis are priests, but not all priests are Roshis. Tho
remember Rev. Matsuoka when he taught in Chicago, know theextremely powerful impressi
Zen priest. Manywere impressed and astounded by one who could teach so much, so often
inflection. Certainly the student needed to bewilling to look, but if one did look, students can
handsfull to overflowing. All of us recognize this as a unique andpowerful characteristic of b
and Roshi. Although theirpersonalities are in many ways vastly different, they nevertheless
ability to mindfully, consistently, flexibly, andpowerfully project their teachings and indeed th
essencedirectly from the spiritual center.In 1987, Kongo Roshi was presented with the `Inka
oftransmission) from the line of Asahina Sogen, Primate of the Rinzaibranch of Zen Buddhis
Roshi is recognized as a masterby both the Soto and Rinzai schools of Zen Buddhism.Rosh

Professor Huo Chi-kwang began in 1966. He beganstudying privately with Prof. Huo, who w
came to knowfrom his attendance at the Temple, as well as directly through hisassociation w
Huo imparted a thorough grounding inthe internal connections and spirit of Confucianism, Ta
Buddhism,and the Chinese Ch'an and Taoist meditation traditions.During his 22 years of stu
Chi-kwang, Kongo Roshifirst mastered the Yang Family (Secret) Style of Tai Chi Chuan, the
art. The Yang Style is commonly taught in the socalled 'public' style, which originated when
Manchu(Ch'ing) dynasty compelled the Yang family to provide instruction forthose demandin
Yang family, while under this greatduress, was nevertheless unwilling to give away the esse
thetradition to 'outsiders', devised a considerably debased 'public'style in order to satisfy the
Prof. Huo was most fortunate inthat he learned the original and 'true' style directly from Yang
was the elder brother of and superior martial artist toYang Ch'eng-fu, developer of the 'public
is this original,undiluted Yang style which Roshi teaches.Also while studying under Prof. Huo
mastered the Chen Style ofTai Chi Chuan, which historically was antecedent to the Yang. S
spent in learning both script and cursive styles ofChinese calligraphy using traditional philos
Additionalmartial arts from Prof. Huo's large repertoire were similarly absorbedby Roshi duri
of study with Professor. These include theWu Style of Tai Chi Chuan, Tai Chi Push Hands,
andTai Chi Sword.Also transmitted were the Chinese Health Methods. The Chinese Healthl
approximately fifty exercises (only counting oncethose performed on both the right and left s
coursesuitable for all ages, but of especial value to the middle aged,elderly, or infirm due to
ease with which they areperformed. Involving gentle self massage that acts internally, every
function is engaged, from head to toe, including theinternal organs.Beyond all these many fa
also received a thorough groundingin the essence of Buddhist, Taoist, and Confucian philos
astudy of the classics in the original Chinese language.Kongo Roshi served as Assistant Ins
Chinese CulturalAcademy for 8 years. Then in May 1988, Kongo Roshi became Prof. Huo's
appointed Director of the Chinese CulturalAcademy where he continues to teach.During an
Chicago, Prof. Tao Zhang, Head ofOrthopedic Surgery at the China Academy of Traditional
Guang An Men Hospital, Beijing, taught Roshi the I Jin Jing.This is the most highly regardec
exercises and theyare attributed to Bodhidharma, founder of Ch'an (Zen) Buddhism inChina
Jin Jing demands great intensity ofconcentration. Prospective students must be made awar
of Tai Chi Chuan has definitely been made a prerequisite forthis particular course of study, c
profound and subtlenature of these exercises which require great awareness required forthe
In I Jin Jing the student learns bysimultaneously performing the exercise and by closely obs
theinstructor,with great awareness. The interaction is quite intense.Given Kongo Roshi's un
accomplishments, it is almostunfathomable that one individual could absorb and indeed emb
so many diverse and deeply spiritual teachings. However,we may perhaps begin to get a ta
of intensivepreparation it took to amass this impressive array of mastered arts.In this way Ko
resembled Prof. Huo, in that he wasalways engaged in study. Professor often remarked tha
all of his many students, displayed the assiduous applicationand possessed the tenacious s

distinguishes disciple fromstudent. In fact, as Roshi learned from a number of Prof. Huo'scl
friends, Professor considered Roshi to be his onlytrue disciple. It thus becomes easy to unc
Prof. Huo, thequintessential and imposing Chinese gentleman,artist, scholar, and philosoph
school', would onlyentrust the Academy to Roshi. Thus the fact of Roshi's Americanorigin b
outweighed by Roshi's intense application toall forms of study and practice grounded in mec
innow knowing or recalling these facts, we can all better appreciatesome of the incredible de
Roshi's time over the years. Onedares to say that there may well be no American, and prob
of Orientals who have sacrificed so much of themselves andtheir lives to preserve the treasu
Oriental, meditativelybased arts.Now we can begin to understand the excitement shared am
with Roshi, especially his old time students, given thathis schedule is expanding at both the
Academy. One maytruly say: "The reservoir has been filled and now we can all take adeepe
of the Zen Buddhist Temple of Chicago, Kongo Langlois, Roshidirects services, the instructi
practitioners, and thediscipleships of candidates for the Zen Buddhist priesthood. Inthis he i
a number of disciples, several of whom areordained priests. Private zazen instruction (doku
byappointment. Regular services are held at 10 A.M. on Sundays and7 P.M. on Wednesday
retreats for intensivemeditation are held monthly. Lectures and demonstrations are alsomad
any interested organizations. These have alreadybeen given at churches, Buddhist temples
groups,colleges, and universities.Under Academy auspices Roshi teaches Chen and Yang (
Chi Chuan, I Jin Jing, and Chinese Health Methods. Theseaccomplishments and classes th
most profoundindication of Roshi's dedication to the preservation and disseminationof the gr
treasures of Asia. They also concretelyexpress his hope that his students may find the time
determinationto master these arts and continue their transmission anddissemination. As we
classes offered and taught by Roshi,we may hope eventually to acquire what most, all too o
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files][Last updated: 28 March
1994]----------"THE FORTUNATE AND O
DISASTER OF LAY LIFE" a teisho by John Tarrant, RoshiOriginally published in: Mind Moo
1994, pp.1-3.This text addresses some of the most fundamental and delicate religious issue
should be read, quoted and analysed in a mindful way.All copyrights to this document belon
CaliforniaDiamond Sangha, Santa Rosa, Cal., USAEnquiries: The Editor, "Mind Moon Circle
Centre, 251Young St., Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2
6602993----------THE FORTUNATE AND
ONGOING DISASTEROF LAY LIFEJohn Tarrant, RoshiGood Buddhists know that the thing
world,attain enlightenment and lead other beings to safety. But if you are aZen person, you
easily. We find Buddha in the heartof delusion, we find stars in the deepest night. When Hak
very body is the Buddha," he didn't mean after we've gainedenlightenment or taken vows, h
in the chaos.I think of the old story of the warrior who did zazen with such energythat all the
house grew still until he had finished. Hiswife remarked on this and he said, "Well, this won't
totry harder." His zazen deepened and soon, as he sat, the mice came outand played all ov
unafraid.This story tells about inclusion. It implies that even mice have theircontribution and
that we don't want to shut too much oftheir world out. This means not only the outer world a
ofenlightenment but also the inner world - the disturbed zazen, theimmense proliferation of f
distractions. If lay life hasa virtue, it is in this inclusiveness.In the Indian world that Buddhism
from there seems to have been afairly clear distinction between lay and monastic lives. One
for the first part of life and then, when familyobligations were finished, one was free to seek
enlightenment. Butnothing is really this orderly and Shakyamuni fractured this way ofseeing
abandoning his obligations before they were completedand so making lay life somehow sec
Buddhismcertainly saw things this way. There was a split between the puremonastic world a
householder world.It was the advent of the Mahayana that clouded this view once more.Vim
became a hero, and the Bodhisattva ideal was ofone who had compassion, who saved othe
walkingunharmed through the fires of the world. Now this is quite a differentpath. The image
enlightenment has changed. The original idea ofnirvana was a cessation, extinction, a snuffi
lamp.Perhaps we should call it endarkment. It implies a stoic view ofthings. Life was seen a
contaminated that the end of it was thebest thing of all. The Mahayana, and the Zen image i
optimistic:to light a lamp and pass it on. Beings are worth saving, even stonesare beings, a
is a great project.The monastic life then becomes less a way station on the path out oflife a
matter of practical choice within life, a skilfulmeans. We put a fence around the training hall
containment, sothat the energy we pour in does not leak out. The training hall is akind of alc
vessel. Only if it is in some degree sealed off canwe get enough heat to change the lead int

the greatvirtue of monastic life. All transformation needs its guardians andmonastic life provi
its project enlightenment andcompassion - is no longer different from the lay project.Both lay
worlds have their pathologies. The pathologiesof the monastic life seem to be about clinging
Purity isnot a natural thing and needs to be guarded. Another way to say thisis that monaste
towards monotheism - a single and orthodoxview of reality. The monastic consciousness do
infantasies or in the arts because it doesn't like the confusion ofmultiple views. Monasteries
because when we make a rule wegain the illusion that we have dealt with the problem. This
to the inner life as well. Samadhi and concentration statesare often highly valued. This is wh
masters called thesword that kills - the koan that drives all thoughts away,annihilating every
in the mind. Then enlightenment willcome and there will be no more real problems.The statu
children always seems to suffer inmonasteries. This is because they always bring in more re
have a special role as distractions, human affections being theone thing most difficult to put
around. Women have beenexcluded, or they are included but asked to act like men, or they'
women, but to not have children, or they're asked tonot bring their children around the sessh
monasteriesseem to have a patriarchal air - rigid and hostile to the obligationsof the heart. W
temples are often given the archetypal task ofrepresenting the world and its weight, its mess
awoman will object because her real developmental task is somethingindependent of the wa
her.The pathologies of a lay life relate to a kind of getting lost, aforgetting of the quest, an
unconscious immersion in the world. Somuch time is spent changing diapers or watching the
that zazen never gets up enough steam to bring about a realchange. We are so close to the
the anger and theignorance that it's impossible not to get stained by them. We comehome fr
and can't stop thinking about the baby whodied. The world penetrates us.But this wounding
can be the essence of theBodhisattva life. The Bodhisattva legend is of one who puts off her
enlightenment in order to save others. On the face of it, this isan absurdity, but like many ab
contains a very deep story.An old koan goes like this: "Why is it that perfectly accomplished
are attached to the vermilion line?" The red line is theline of passion- of sorrow and the love
Our perfectioncannot connect with others. Only through our weaknesses do we grow. Itis the
failures and problems that is the place ofBodhisattva action and the development of charact
afterenlightenment. The Bodhistttva's enlightenment is not something thatmakes her invulne
but open to it. It is closelylinked to love. This weakness, this permeability, is the strength oft
life.The lay view asks itself unanswerable questions such as, "What doesenlightenment mea
link the experience of eternity to thesmell of the morning coffee. It assumes there will always
problemsand failures. It wonders what its dreams mean and always misinterpretsthem. It ge
and metaphor. The monastic view isuninterested in meaning and tends to think enlightened
don'tdream.Obviously there are people in monasteries who are immersed in theworld and p
monasteries who try to stay unsullied bythe world. Most of the Western monasteries today h
ofwhat I am calling lay consciousness,. And yet it is the monasticconsciousness that has pre
down through the ages andthis is a powerful argument in its favour.The virtue of the lay poin

that it brings a fertilizingmuddle into the serenity of the temple. Blackberry pie, sex, a newca
for the little girl, these distractions and frivolitiesare themselves the Buddha Way. A coheren
existence seems, atleast from the outside, to be difficult. Fortunately, a coherent layexistenc
impossible.----------end of file

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First published in the //Maha Bodhi//, Vol.92 nr. 7-9 (July-Sept. 1984),
and the //Light of the Dhamma//, Vol. III, nr. 4 (1984).
Also published in //Buddhism As a Way of Life and Other Essays//, 1993.
This DharmaNet edition published February 1995.
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LEADING VIRTUOUS LIVES AS LAYMEN

by Sayagyi U Chit Tin

Ashin Maha-Buddhaghosa discusses virtue (//sila//) in great detail in the first chapter of //The Path of Purification// (//Visuddhimagga//). He discusses in particular the virtue of the Sangha. The Sangha is of great importance as it will keep the Teachings of the Buddha alive. On one level, by Sangha is meant the Community of Bhikkhus that maintains the purity of the Dhamma in the sense of preserving the texts containing the Buddha's discourses (the Suttas), the rules for the bhikkhus (the Vinaya), and the analysis of mind and matter that is the highest expression of the Teachings in the most accurate language (the Abhidhamma); and in the sense of putting into practice those Teachings. On another level, the word "Sangha" refers to all those who have attained one of the four levels of enlightenment: Sotapanna, Sakadagami, Anagami, Arahat. In this sense, laymen are included.

Ashin Maha-Buddhaghosa refers specifically to the Bhikkhu-Sangha in most of his discussion. This is because on the human level the Bhikkhu-Sangha is very important in keeping the Buddha's Teachings alive. When he goes into detail on how the rules for the Community of Bhikkhus are to be respected, this does not concern laymen except in so far as they will be more helpful in supporting the Bhikkhu-Sangha if they know the rules. But when Ashin Buddhaghosa discusses how the bhikkhus are to develop in virtue, these instructions can be very beneficial to laymen also.

Ashin Buddhaghosa, for example, cites a discourse given by the

Buddha on the dangers of immoral actions. In the discourse the Buddha is addressing the bhikkhus but the same dangers exist for laymen as well.[1]

The Buddha described in seven vivid images the dangers of a bhikkhu breaking his virtue and, as an unvirtuous man accepting and using the requisites given by laymen. The unvirtuous man, he said, is evil-natured, of unclear or suspect habits, secretive about his actions, claims to be an ascetic but is not, claims to lead a life of purity but does not, is rotten within, lecherous and full of corruption.

(1) It would be better for a bhikkhu to embrace a burning fire that might burn him to death and cause great suffering but not lead to rebirth in a state of woe than to sit down or lie down with a woman, which results in the indulgence of the five cords of sense-desires.

(2) It would be better for an unvirtuous bhikkhu to have a strong horse-hair rope twisted so tightly around his legs that it cut through to the marrow of the bone than to consent to letting laymen pay homage to him.

(3) It would be better for an unvirtuous bhikkhu to be wounded in the breast by a sharp spear tempered in oil than to consent to the reverential salutation of laymen.

(4) It would be better for an unvirtuous bhikkhu to be wrapped in a red-hot iron sheet than to accept robes given in faith by laymen.

(5) It would be better for an unvirtuous bhikkhu to have his mouth prized open with red-hot iron tongs and that a red-hot ball be put in his mouth and burn through his lips, mouth, tongue, throat, belly and pass out below carrying with it his bowels and entrails than to use almsfood given in faith by laymen.

(6) It would be better for an unvirtuous bhikkhu to be seated or laid on a red-hot iron bed or iron chair than to use a bed or chair given in faith by laymen.

(7) It would be better for an unvirtuous bhikkhu to be plunged

upside down into a red-hot cauldron than to use a dwelling given in faith by laymen.

Ashin Buddhaghosa ends his chapter on virtue in //The Path of Purification// with a list of the advantages of maintaining virtue. The bhikkhu with immaculate virtue gives pleasure and inspires trust in wearing his robes and carrying his bowl. He need never fear self-reproach. He shines like the sun and moon. The colour of his body is pleasing to the Devas -- and even more so the perfume of his virtue, for the perfume of virtue is greater than all other perfumes as it spreads unchecked in all directions. Deeds, no matter how small, done for a virtuous man bear great fruit. None of the intoxicants can plague him here and now, and he digs out the root of suffering in future lives. If he wishes perfection among men or Devas, it is not difficult for him to attain it. But once his virtue is perfected, he seeks only the perfection of Nibbana.

"The mind of one who understands thus," Ashin Buddhaghosa says, "shudders at failure in virtue and reaches out towards the perfecting of virtue. So virtue should be cleansed with all care, seeing this danger of failure in virtue and this benefit of the perfection of virtue.[2]

We will see through first-hand experience that if we are not firm in our resolution to avoid situations that lead to breaking //sila//, then we will encounter situations that overpower us. As the English saying goes, "He who hesitates is lost." Even though, at times, we may be able to force ourselves to do the right thing, many times we could have avoided the situation entirely. If we associate with people who are going to tempt us, prod us to do things such as killing, stealing, lying, drinking, committing adultery, etc., we will be less likely to be able to avoid such actions. If we frequent places where such people are found, we are more likely to come under their influence. It is useless to pretend we can save such people or that we are there with them so that our good influence will guide them. There are already many difficult situations that cannot be avoided. As the results of actions done in past lives mature in this life, we will find ourselves unavoidably thrown into situations where there will be strong temptations. It is sufficient to confront these situations and use all our energy and determination to do the right thing then. We do not need to put ourselves in such situations on purpose.

This is why, on the one hand, the Buddha said associating with the Noble Friend is the whole of the life of the Dhamma, but, on the other hand, he laid much emphasis on the advantages of the life of solitude. A Noble Friend who will help us grow in the Dhamma is not always available. If we cannot be with such persons, we are better off alone. Even alone, if we practise the Buddha's teachings, we will not feel lonely, for at such times we are close to the Buddha, the best of all friends.

There are three levels of effort to make: effort with regard to physical actions, with regard to verbal actions, and with regard to mental actions.

Here are some examples of making an effort with regard to physical actions. Let us take //not killing// as an example. If our self-control is not very highly developed, we may not even notice our anger until we are on the point of killing. We may be sitting very still, meditating, when a mosquito lands on our hand and starts to bite. We feel the pain and our reaction is so fast, our level of awareness so dull, we do not notice we are about to do a wrong action till our hand is raised, ready to kill the insect. If we //do// become aware at that moment of what we are about to do, we can restrain ourselves.

But there are better ways of dealing with such situations. If we reflect before we begin to meditate and realise that there are mosquitoes around and that if we do not take precautions we will probably be bitten by one, then we can look for a place that is protected; inside a mosquito net, perhaps. Or we can look for something to protect us; we can cover up the exposed parts of our body. Or, if this is not possible, we can prepare ourselves for the moment the mosquito will come and resolve that we will not kill it. It can help to review what we have learned of the Buddha's Teachings; that we have gone through countless lives in which we have killed and have suffered for killing. If we are to escape from this vicious circle, we must put an end to killing. No amount of physical discomfort in this life can equal one moment of the suffering that will result in future lives if we do not stop killing now.

Once, during our teacher's time, the Venerable Abhidhaja Maharattha

Guru Masoyein Sayadaw, Senior Abbot of Burma and President of the Chattha Sangayana, the Sixth Buddhist Synod, visited the shrine room of the Accountant General's Office, Yangon, on the occasion of a //swoon-kway// (inviting for a meal) hosted by Sayagyi U Ba Khin and his disciples. The //swoon-kway// was, in fact, the //dana// from two Indian students, Messrs. Venkataraman and Natarajan, who became Buddhists after meditating under Sayagyi. On this occasion, the Venerable Sayadaw was accompanied by an attendant who happened to notice Mr. Venkataraman in a state of deep meditation with rigid body and tight limbs, and who asked whether the latter would move if someone were to prick his body with a pin. To which Sayagyi replied, "Sir, we wouldn't attempt it, being afraid of Ariyarupa-antaraya if he is an Ariya.[3] But one thing I'm very sure of, that he could sit without moving in this hall at night with no covers on the body, just as he sits during the day. He can enter into this state at will for a predetermined period of time. Here, at the back of this building, there is a Hindu hotel which is very filthy. Workers throw all the rubbish and dirty water out the back where thousands of mosquitoes thrive and come up at night when students are sitting in the hall. It is a real hardship for the students, but Mr. Venkataraman can enter into states at will and can remain in one posture for three hours without moving."[4]

In later years, Sayagyi liked to recount this event, and he added some other details to the story. He told us that Mr. Venkataraman's father-in-law died in India in the late 1950s and he and his wife had to travel by boat to Calcutta. As he suffered from high blood pressure, Mr. Venkataraman had to be careful of his health and he usually got seasick on such journeys. So Sayagyi explained to him how he could overcome sea-sickness by going into deep meditation for three hours. Three times in succession, after a full and hearty meal and with the knowledge of his wife, he did this and the method worked.

When Sayagyi met Venerable Webu Sayadaw in 1941, while visiting the Sayadaw at his centre in Kyaukse, he reported that the venerable monk came out of the door of his hut followed by a swarm of mosquitoes. Sayagyi's attendant, a railway assistant station manager, wondered how the Sayadaw could meditate inside his room with all the mosquitoes. At least meditation could help one to forbear such disturbances.[5]

Now let us look at an example of wrong speech. Perhaps out of ignorance, when talking to other people, we speak in favour of killing mosquitoes. We may say something like, "I can't stand being bitten by mosquitoes. Just the sound of them buzzing around is enough to drive me crazy." In speaking in this way we are admitting our lack of control, implying that we will not try to learn how to control ourselves, and we will be encouraging the taking of life. What we say may be used by the other person to feel justified in killing mosquitoes himself. And the more we speak in this manner, the less inclined we will be to make the right effort ourselves.

Right effort for thoughts is the hardest of all. We must have the highest level of concentration for this. But if we train ourselves to recognize as soon as possible the wrong thoughts that precede killing the better we will be able to avoid such actions. Whenever we begin to think of mosquitoes, we will tend to have negative thoughts if there is no control. But if we can recognize this as it happens, then we can begin to train ourselves to come back to the breath below the nostrils and the touch of the air coming in and out. Or, if this doesn't work, we can remind ourselves of the Buddha's Teachings, as we mentioned before.

The greatest aid in our daily lives will be learning to control the senses. This means exercising as much control as possible over the things we pay attention to. The more we control what we see, hear, smell, taste, touch, and think, the better we will be able to lead moral lives. This in turn will help us to concentrate better and appreciate //anicca// more fully. It will mean that our lives will be happier.

We should do our best to control our senses the way those who have attained at least the first stage of enlightenment do. In the Burmese commentary on the //paramis//, the importance of being mindful is pointed out.[6] Killing, stealing, sexual misconduct, taking intoxicants and lying are all actions which lead to the lower planes of existence. Those who are Ariyas, who have reached at least the state of Stream-winner, never do such acts. Even if their lives are threatened they will not do such acts for they have eliminated the root of the tendency (//anusaya//) to do immoral acts. Observing the five precepts, which means abstaining from such acts, is necessary for all those who become Buddhists.

A layperson such as Mother Visakha, who was a Stream-winner, may have lawful sexual relations, eat after noon, dance and sing, etc., and use high and lofty seats and beds. But we should not take this to mean it is possible to indulge in such behaviour indiscriminately. To do so would mean that we would do so more and more and cultivate wrong view (//miccha-ditthi//). Ariyas do not use material things soliciting sense desire (//vatthu-kama//) in the same way an ordinary person does. In the commentary to the //Anguttara-nikaya// (The Book of the Gradual Sayings), it is said that the Ariyan disciple approaches agreeable formations (//sankhara//) like a clean brahman who seeks safety in a dung heap from an elephant in rut. For the Ariya, the burning fever (of desire) is subdued, calmed. Ordinary people, on the other hand, generally enjoy sensual pleasures with wrong view.

The quicker we are able to turn away from things which provoke unwholesome reactions and actions, the better off we will be. In the world today, we are constantly surrounded by sights and sounds, etc., which encourage us to react in an unwholesome manner. Advertising can serve as a good example. On the most direct level, we may be encouraged by advertisements to kill. This would include ads which tell us to buy a certain insect spray in order to kill insects or a poison to put on plants in the garden. In more subtle ways, ads which romanticize hunting and fishing or being a soldier are an encouragement to killing higher forms of life, including human beings. Even when people think they are acting out of compassion for other people's suffering by advocating euthanasia, they are encouraging killing. The Buddha pointed out that trying to predict where a person who dies or is killed will be reborn is like trying to predict exactly where a stick that we throw up in the air will land. We cannot say that we have reduced anyone's suffering through ending his life.

The more we give attention to such advertisements the more our thoughts will be filled with the idea of killing. We will not be able to lead a normal life as laypeople and avoid all contact with such ads. But we can give them as little attention as possible. We can turn away from them whenever possible.

We are less likely to find encouragement to steal in advertisements in magazines, on the radio or on television. But more and more novels and movies today represent the heroes as being able to steal and get away with it. This may be justified in the film by depicting the hero as a sort of Robin Hood who steals from the rich and gives to the poor, but even that is not often the case. The hero steals to make himself rich. We can usually get a general idea in advance of the subject matter of a book or movie before we read it or go to see it. So, it should be easy to avoid exposure to such immoral propaganda.

One of the major themes of advertising is sexual indulgence. This powerful force is used by businesses to sell almost any product: cars, newspapers, cigarettes, alcohol, perfumes, jewelry, etc. Almost any product can be directly or indirectly associated with physical attractiveness. Our eyes will be constantly coming into contact with images which will arouse our sexual desires. The songs we hear will rarely have any other theme than sensual love with all the attachment, craving and suffering that it involves.

Advertisements will also set us a very bad example when it comes to right speech. Exaggeration is the rule rather than the exception. Implications which are not directly stated, and so can be excused as not being direct lies, get across the message the seller wants us to believe. If we use a certain product, we will be beautiful, stay young, etc.

Among the biggest advertisers are the makers of alcohol. Even though doctors tell us that alcoholism is one of the leading diseases of mankind, very little is done to combat this disease when compared with the efforts made to encourage taking intoxicants. Even if we think that we are immune to temptation, exposing ourselves unnecessarily to the attractive image presented of taking alcohol will subtly break down our resolve or at the very least create tensions in us.

All these examples appeal to the six senses. Even when we are not in contact with such advertisements, we will find our thoughts turning to them. The better our ability to be conscious of the fact that the mind is indulging in unwholesome thoughts, the better we will be able to detach ourselves from them. We will be able to dismiss such thoughts and come

back to the in-breath, the out-breath and the touch of the air below the nose.

We must make a conscious effort to minimize our exposure to all the encouragement around us to lead immoral lives. We can be more selective in the sorts of newspapers and magazines we read, in the books we read, the television programmes we watch and the movies we go to. We can avoid going to places where such temptations are found and we can avoid being with people who encourage us to break any of the precepts. This does not mean becoming sanctimonious or "holier than thou." We have friends and family for whom we are responsible. For them we can make every effort to be a good friend -- one who sets a good example and who encourages others to do good. But in situations where we are not responsible for other people, it is best to remember that in the ultimate sense each individual is responsible for his own actions. It is better to go our own way than to interfere and provoke ill will and agitation in ourselves and in others.
On the other hand, we may find ourselves confronted with a situation we cannot avoid when we would be compromising the Dhamma if we did not speak out clearly and firmly. In such cases, we must stand steadfast.

We will sometimes find ourselves in situations where it seems impossible to avoid breaking one of the precepts. Even a Bodhisatta may decide to do such actions as going to war to protect the citizens of his country. Such decisions are very difficult to make, and we must be very clear and able to think correctly if we are to make a wise decision.
Whatever we do we must never excuse ourselves, thinking that a good action can cancel out an immoral action. No matter how justified an immoral action may seem, it will result in future suffering. The Buddha said that even if we are being tortured to death, if we feel ill will towards those who are torturing us, we will suffer for it.

Studying the teachings of the Buddha can help us to avoid finding excuses for ourselves and help us to take responsibility for all our actions. The better we understand the Dhamma, the better we will be able to learn from our mistakes. We will stop blaming other people or circumstances for our wrong actions.

Bhikkhus, what is right effort? Bhikkhus, with regard to this the

bhikkhu makes a resolution and an effort, mobilizes energy, concentrates and vigorously applies his mind in order that evil and inappropriate mental processes that have not yet arisen may not be produced. He makes a resolution and an effort, mobilizes energy, concentrates and vigorously applies his mind in order to expel evil and inappropriate mental processes that have already arisen. He makes a resolution and an effort, mobilizes energy, concentrates and vigorously applies his mind in order that skilful mental processes that have not yet arisen may be produced. He makes a resolution and an effort, mobilizes energy, concentrates and vigorously applies his mind in order that skilful mental processes that have already arisen may be stabilized, gain clarity, reach full growth, development and completeness.

Digha-nikaya (II 3l2)[7]

Sayagyi U Chit Tin

FOOTNOTES:

[1] GS III 185f.

[2] This discussion is an extract from //The Perfection of Virtue//, Dhammadana Series 4 of the publications by the Sayagyi U Ba Khin Memorial Trust, U.K.

[3] //Ariyarupa-antaraya// can be translated "endangering or causing harm to an Ariya." See pp. 14ff. in the biography of U Ba Khin by U Ko Lay. Also see "Men Seeking God" by C.P. Mayhew, MP, Great Britain; his Buddhist programme was televised by the BBC on the night of March 5, 1954 for half an hour. The then Chief Accounting Officer, Myanmar (Burmese) Embassy, London, reported to Sayagyi, in his letter dated April 5, 1954: "As a film it was excellent. However the time allowed was only 30 minutes (as for other religions) and I must say he could touch only the barest outline of

Buddhism. The majority of Burmese residents in London saw the programme and were very impressed."

[4] Abhidhaja Maharattha Guru Masoyein Sayadaw took great interest in the work of Sayagyi's teaching meditation to Westerners and visited IMC-Yangon several times. When he visited in 1960, he saw the many letters of appreciation written by Western students regarding the practice of the Buddha-Dhamma and the fruits gained by coming to the centre, and he told Sayagyi that when these appreciations and experiences described by the students were published in the Maynmar language (Burmese) he would write an introduction, which he subsequently did.

[5] Webu Sayadaw was reputed to be an Arahat. He learned the scriptures under the above mentioned Sayadaw in Mandalay and then retired to the forest to practise meditation. He was given up for lost and his family was not able to trace him until he was seen in a forest near Kyaukse, forty miles south of Mandalay at a place popularly known as Webula Hill. He then took up residence at that place after the lay disciples in the vicinity built him meditation huts. Later on, they built him a meditation centre with many monasteries. He became known as Webu Sayadaw. Later his father came to visit him and asked him to return to his birth place, Ingyinbin village, where he afterwards founded another meditation centre.

In his earlier years, after he had learned the scriptures, he resided for a time in Shwebo, where another story of some interest occurred. The presiding monk in this place was older than Webu Sayadaw and for some time had been occupying himself with the question of who would be the best monk to take his place as the presiding abbot of his monastery. This monk, who also practised meditation, was impressed with Webu Sayadaw's behaviour and his scrupulous observance of the Vinaya rules. The old monk decided to hand over the monastery to Webu Sayadaw and retire into the forest to practise meditation more effectively. But the day after he made that decision the abbot was approached by Webu Sayadaw early in the morning and the latter requested permission to leave the monastery and retire into the forest himself. "Well, monk (//avuso//)," the abbot replied, "you are quicker than I to decide to retire into the forest. What can I say? Please help yourself. May you gain the Deathless."

After he founded the centres at Kyaukse and Ingyinbin-tawya, Webu Sayadaw was approached by the lay disciples of Shwebo, sixty miles north of Mandalay, who asked him to honour them by taking up residence in their city, as he had spent his early days there. The Sayadaw agreed and founded a third large meditation centre at Aung Mye Yeikthar in Shwebo. He customarily spent four months at each of the three places mentioned, but he always spent the rainy retreats at Kyaukse. After Mahapavarana, the full moon day of Thadingyut, his period of residence at Kyaukse ended and he would leave for Shwebo to reside and teach meditation there for the next four months. Then he would go to his birthplace, Ingyinbin-tawya village, another twenty-five miles north of Shwebo, where he spent the last quarter of the year teaching lay disciples and monks who came from all over the country.

In 1953, he was invited by Sayagyi U Ba Khin to give blessings and preach the Dhamma at IMC, 3la Inya Myaing Road, and he came with some monks and some of his relatives, both nuns and laymen to reside for seven days in June before the Buddhist lent. Beginning in 1954, the following year, he was invited annually by the lay disciples of Yangon and Lower Myanmar to visit the capital and many other cities of Lower Myanmar. He became very famous as he was already reputedly an Arahat. He was also well-known for the simplicity of his Dhamma teaching, which could be understood by ordinary laymen and laywomen and which, in fact, appealed to everyone who heard it. See pp. 213ff. in the biography of U Ba Khin by U Ko Lay.

[6] See //The Perfection of Virtue//, "Virtue as two kinds(a),"pp.11-14.

[7] DB II, p. 344. Our translation is based on Rune E.A. Johansson's //Pali Buddhist Texts// (Scandinavian Institute of Asian Studies, 2nd ed., 1977), pp. 84f. We prefer "vigorously applies" rather than "forces" for //pagganhati//.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

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TITLE OF WORK: Leading Virtuous Lives as Laymen
FILENAME: LAYMEN.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1984
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February 1995
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ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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This talk was given by Sayagyi U Chit Tin on October 12, 1985, to mark
the seventh anniversary of when Mother Sayamagyi and he came out of
Myanmar to teach the Buddha-Dhamma in the West.

It was printed in //The Maha Bodhi//, Vol. 94, nos. 1-3 (1986).
Also printed in //The Light of the Dhamma//, Vol. VII, no 3 (1987).
Also printed in //Buddhism As a Way of Life, and Other Essays//, 1993.
This DharmaNet edition was published 17 February 1995.
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PRACTISING THE BUDDHA-DHAMMA AS LAYMEN

by Sayagyi U Chit Tin

In //The Essentials of the Buddha-Dhamma in Meditation Practice//, Sayagyi U Ba Khin points out that during the Buddha's lifetime there were around ninety million people living in Savatthi and the neighbouring countryside.[1] Of these, approximately fifty million were Ariyas, having reached the first stage of Awakening. We can conclude from these figures that the number of laymen who took to Vipassana (insight meditation) must have been more than those who were in the Orders of Bhikkhus and Bhikkhunis. Laymen of today should therefore be encouraged in their effort to put into practice the Teachings of the Buddha in their everyday lives. It can be done.

In the collection of the Suttas, there are a number of discourses given by the Buddha to laypeople. Let us look at one given to the brahman householders of Sala and Veranja.[2] The circumstances of this talk are similar to several others given to laypeople. The people of Sala and Veranja had heard of the Buddha and of his reputation. They approached him with a question often asked by laypeople. They wished to know why some people were reborn in lower planes of existence and why others were reborn in the higher planes.

The Buddha answers this question -- but he also adds that it is possible to aspire to something far greater than heavenly worlds. The Buddha first gave a very concise reply to their question: some people go to lower worlds including the hells because they live unrighteously and live unbalanced lives; some people go to heavenly worlds through living righteously (Dhamma-cariya) and because they live balanced lives (sama-cariya).

The laymen of each town said that they did not understand the full meaning of what the Buddha had said and they requested that he give them a full explanation. The Buddha then explained that unrighteous living -- that is to say, not following the Dhamma -- involves wrong actions: unbalanced physical, verbal, and mental actions. On the other hand, righteous living, which follows the Dhamma and is balanced, means actions which are of the opposite kind. In summarizing the Buddha's discourse, we will emphasize the type of life which follows the Dhamma.

The Buddha mentions three kinds of actions of the body. Unrighteous and unbalanced living means killing, stealing, and indulging in sensual pleasures -- wrong sexual practices are mentioned in particular. Righteous and balanced living means refraining from killing -- a person will lay aside stick and sword, live scrupulously, and be merciful, kindly and compassionate to all living creatures. Such a person does not take what is not given and he restrains himself from indulging in wrong actions with regard to sensual pleasures. Here the Buddha specifies that a man does not have intercourse with women who are under the protection of others. We can infer from the list that all sexual relations outside of marriage are to be avoided.

There are four kinds of speech. Unrighteous and unbalanced speech includes lies, slander, harsh speech, and frivolous chatter. A person who follows the Dhamma will abandon lying. If he is called as a witness, he will tell what he knows and what he has seen, but if he does not know something, he will say so. He will not intentionally lie for his own sake, for someone else's sake, or in order to obtain material gain.

In avoiding slander, a person will not repeat what he has heard in order to set people against each other. He will work to reconcile those

who are disputing and to bring friends close together. He will take pleasure in concord rather than discord. He will delight in concord. It will be a joy to him and will motivate his speech.

In abandoning harsh speech, a person will say what is gentle, pleasing, affectionate, going to the heart, courteous, and pleasant to many people. This is in contrast to the wrong kind of speech which is rough, hard, severe on others, abusive of others, bordering on wrath and not conducive to concentration.

In contrast to indulging in frivolous chatter, a person will speak at the right time, in accordance with fact. He will speak about the goal, about the Dhamma, about discipline. What he says will be worth treasuring. His similes will be timely, with a purpose, and related to the goal.

In a discourse to the bhikkhus, the Buddha distinguished between two kinds of right speech. The first kind of right speech will lead to future lives. It will have taints and will involve clinging to future existence (but it will be on the side of merit). It involves abstaining from the four kinds of wrong speech: lying, slander, harsh speech and gossiping. The second kind of right speech is Noble (ariyan), free of taints, supramundane and part of the Path to Nibbana. In addition to abstaining from, refraining from, avoidance of and restraint from the four kinds of wrong speech, one should develop the Noble Path through Noble thoughts, thoughts free of the taints, and one should know the Path.[3]

The right actions of body and speech that the Buddha taught to the laymen of Sala and Veranja are included in the precepts for virtuous living followed by all true Buddhists. The minimum number of precepts, which must be respected at all times, are the five precepts. These include four righteous actions of the body: not killing, not stealing, and abstaining from indulging in sensual pleasures, including adultery and taking intoxicants. The fifth precept is to abstain from lying. So we can see that here, the Buddha gives a more detailed explanation of the control over verbal actions. A group of eight precepts (ajivatthamaka-sila) for laypeople includes these four types of right speech.[4]In addition, there are the three types of right kindly actions the Buddha gave the people of Sala and Veranja and the eighth precept is right livelihood.

Of particular interest in this discourse of the Buddha's is the fact that he speaks of mental actions as well as actions of body and speech. The three kinds of unrighteous and unbalanced thoughts include coveting other people's property, being malevolent and corrupt in thought and purpose, and being of wrong view. (These kinds of thoughts have the three roots of wrong action at their source: greed, hatred and delusion [lobha, dosa, moha].) The absence of these three roots will lead to the three kinds of righteous and balanced thoughts.

A person should not covet other people's property. He should not be malevolent in mind or corrupt in his thoughts and purpose. He should think to himself, "May others be friendly, peaceful, secure, happy, and protect themselves." He should have right view, which includes thinking correctly concerning worldly affairs. He should believe that for a person who gives there will be a future result, that sacrifice will give future results, that actions that are well done or badly done will give appropriate results. He should believe that this world exists, as does a world beyond, that fulfilling one's duty to one's mother and father gives good results, that there are beings who are spontaneously reborn, and that there are those in the world who live correctly and who teach about this world and the world beyond, having understood them with their own higher knowledge.

This development of right thoughts will prove to be useful in doing right actions. A person who is free of desire for other people's property will not steal. Those who are free of hatred will not kill, they will not wish to lie or slander or use harsh words. Those who correctly understand the results of actions will not indulge in these kinds of wrong actions, and they will realize that frivolous talk can only lead to suffering in the future.

The Buddha then told the laymen that through the righteous, balanced living he has just described, a person may be reborn as a rich man or in the Deva and Bramha worlds. Finally, he adds that it can also lead to the highest goal of all, Nibbana. In this way, a person can destroy the taints and enjoy the freedom of mind and freedom through wisdom by his own higher knowledge. So the Buddha, in addition to answering the laymen's question about what leads to future suffering and future happiness, also gave them

a hint that they should strive for freedom from any future world.

Anyone who has tried to control his thoughts, as recommended by the Buddha, will realize that it is very difficult. The most difficult thing in the world, in fact. This is why it is so important that we learn how to concentrate our thoughts. Through mindfulness of breathing (anapana-sati), laypeople today can bring their minds under their own control. The better the control the better they will be able to think the three types of thoughts given by the Buddha and perform good bodily and verbal actions.

Control of thoughts is especially important with regard to speech. At first, we may find that even though we do not exercise complete control we are able to recognize immediately afterwards when we use wrong speech. If we see ourselves more clearly and if we make progress in being honest with ourselves as well as others, we will not try to excuse ourselves and justify our wrong speech. We will face up to our lies. We will admit to ourselves when we are looking for some benefit for ourselves or others. We will also be able to see the effect of our words, and we will see the pain caused if we try to set people against each other. We will soon prefer to look for a way to use gentle speech rather than say something harsh. We will not have the mistaken view that shouting at others is for their own good.

There may be an occasion when a person will speak to another even though the other person will become angry, but such occasions will be very rare. This will only be when one is sure that through speaking to him the person will be easily convinced of what is said and will be persuaded o give up unskilful actions and do what is skilful.[5] The Buddha compared this with the compassion of a parent who will be rough with a baby to get a stick or stone out of its mouth. The important thing in this connection is that one truly knows it is the right time to speak.[6]

An illustration of how difficult it is to know when to speak or not is illustrated in the case of the novice Aricavata.[7] This novice was approached by Prince Jayasena who is described as always pacing up and down and always roaming about. He asked Aricavata if a bhikkhu who was diligent, ardent and self-resolute could attain one-pointedness of mind. Aricavata answered that this was possible. So Prince Jayasena requested

that the novice teach him the Dhamma. But the novice hesitated. "If I were to teach you the Dhamma as I have heard it, as I have mastered it," he said, "and if you could not understand the meaning of what I said, that would be wearisome to me, that would be vexing for me." The prince insisted, however, so Aciravata taught him. Then the prince declared that he did not think it was possible for a bhikkhu to attain one-pointedness of mind.

Aciravata went to the Buddha and explained what had happened. The Buddha told him that Prince Jayasena lived surrounded by sensual pleasures. He enjoyed them and was consumed by thoughts of sensual pleasures. He burned with the fever of sensual pleasures and eagerly sought sensual pleasures. Therefore, it was impossible for him to know, see, attain or realize what can be known, seen, attained or realized by renunciation.

The Buddha then pointed out to Aciravata that if he had used appropriate similes, Prince Jayasena would have been able to understand. He should have pointed out that while animals who receive no training will never be tamed, animals who do receive training will be tamed, or he could have used the illustration of two friends who go up to a mountain. One of them then climbs the mountain and describes the parks, woods, level ground and ponds that he can see. His companion does not believe him. So he has the companion climb up to see for himself. As long as the companion was hemmed in by the mountain slope, he could not see what was to be seen.

The novice Aciravata pointed out that since these two similes had only just then been given by the Buddha, he could not have known them and used them in his discussion with Prince Jayasena.

This incident can be a lesson to people who wish to tell others about the Buddha's Teachings. They should not over-estimate their ability to understand how best to explain the Dhamma to others. No one has the ability of the Buddha to know how best to teach others. We can also see the importance of being familiar with the Teachings. The more we understand, the better the chance we will be able to use an appropriate explanation.

The most important lesson to be learned from this discourse, however, is the importance of control over the senses. The restless prince was such a slave to the pleasures of the material world that he could not believe it is possible to control the mind.

The Buddha pointed out in a discourse to a group of bhikkhus the benefits to be derived from mindfulness of the body.[8] Mindfulness of the body, the Buddha explains, leads to a mind which is utterly pure and clean, inwardly settled, calmed, focused and concentrated. On the other hand, he warns, if mindfulness of the body is not developed, the leader of negative forces, Mara, will gain access.

It is therefore very important that laypeople be able to control their senses. This will make it possible to follow the precepts and work for happiness in this life and future lives. But more important, it is essential if we are to work for the true happiness of Nibbana.

The Buddha used very telling images to illustrate the sort of control we need in a discourse addressed to Venerable Ananda.[9] He tells Ananda that in the development of control over the senses in the discipline for the Noble, the six senses of the eye, ear, nose, tongue, body and mind will be stimulated by shapes, sounds, smells, tastes, touches and mental states which will be either liked, disliked or both liked and disliked. A person should be able to be aware that such sensations are present very quickly. For sights, it should be as quick as opening or closing the eyes. For sounds, it should be as quick as a finger snap; for smells, as quick as raindrops sliding off a lotus leaf that is slightly slanted; for tastes, as quick as spitting; for touches, as quick as a strong man bending or stretching out his arm; for mental states, as quick as a few drops of water drying up when they fall in a red-hot iron vessel. Whether the sensations arising are liked, disliked or both liked and disliked, it should be all the same to a person. In this way, they will be stopped and equanimity will be established.

This refers to those who are fully Awakened, Arahats. It is useful to know the goal to be reached, however, and to appreciate how much control over the mind is possible. For those who are still learners, the Buddha points out, sensations will cause them to be troubled and ashamed

and the sensations will be loathed.

So we can see how important it is for laypeople to lead righteous and balanced lives, and how essential it is to develop control over the mind and the senses if this is to be done. We can all aspire to the perfect equanimity of the Arahats.

The Buddha in his discourse to the people of Sala and Veranja answers their question about what leads to good or bad results in future lives. We do not need to wait until then to reap the benefits of leading righteous, balanced lives. Venerable Buddhaghosa in the Visuddhimagga quotes several texts from the Suttas in which the Buddha describes present benefits.[10]

The first quotation is from the Buddha's answer to Venerable Ananda's question, "What is the object of, what profit is there, in good conduct?"[11] The Buddha answers that being free of remorse is the object of and profit in good conduct. In other words, if we live moral lives, we will have a clear conscience. Ananda continued to question the Buddha and through his answers the Buddha showed that freedom from remorse leads to joy, which leads to rapture and so on -- through calm, happiness, concentration, seeing things as they really are, turning away, and fading of interest, one reaches the release through knowing and seeing. "So you see, Ananda," the Buddha concluded, "good conduct leads gradually up to the highest."

Shortly before his death, the Buddha taught the laymen of Pataligama that there are five bad results for the immoral person and five good results for the moral person. If a person is immoral: (1) he is poor through indolence, (2) he has a bad reputation, (3) he is confused and lacks confidence whenever he goes to a meeting, (4) he has anxiety when he dies, and (5) he is reborn in the lower worlds of suffering, including the lowest of the hells.

On the other hand, if a person is moral: (1) he becomes wealthy through being industrious, (2) he has a good reputation, (3) he is confident and self-possessed whenever he goes to a meeting, (4) he dies without anxiety, and (5) he is reborn in a heavenly world.

Even if a person does not feel ready to try for the final goal of Awakening, Nibbana, these benefits of leading moral lives are well worth the effort. If a person has wealth, a good reputation, self-confidence, and no fear of death and what comes after, he will certainly be much happier than the average person in this world.

If development of the mind and of insight into the true reality of existence is added to moral living, the benefits can be far greater. This is pointed out in Ashin Buddhaghosa's last quotation which is from a discourse given by the Buddha to a group of bhikkhus.[12] Certain aspects of what the Buddha says apply particularly to bhikkhus, but we can apply the basic ideas to the lives of laypeople.

First of all, the Buddha points out that the bhikkhus should respect the moral code, seeing the danger there is in the slightest fault. With this strong basis, they will be able to be intent on internal mental tranquillity with uninterrupted meditation, intent on attaining insight, and intent on seeking seclusion in order to work properly. Laypeople today can also work for mental calm through developing their concentration, even if they do not reach the highest stages of uninterrupted mindfulness that are possible for those who retire from everyday life or who make significant progress along the Path to Nibbana. They can acquire sufficient concentration to began developing insight. Even if laypeople of today do not retire from everyday life permanently, it is possible to do so for certain periods during the day, for a day or more during the month, and for longer periods from time to time to undergo training in developing their concentration and insight through following a meditation course.

The range of benefits that can be expected, as the Buddha explains, go from relatively minor advantages all the way to the highest goal. First of all, a person will be dear to his companions in the life of purity, loved by them, and held in respect and honoured by them. Bhikkhus will receive the four necessities of life, which correspond to the wealth to be expected for laypeople which we mentioned already. If we wish that others who give to us should acquire great merit, then this will be the case, for we will be of great merit ourselves. The more highly developed a person is, the greater the merit there is in giving to him. When others make in

giving to us they can share that merit. We will also be able to overcome aversion and craving, as well as fear and dread. The Buddha then enumerates the various stages of concentration, Awakening, and higher mental powers which the bhikkhus could strive to attain. All of these will not be appropriate for laypeople to aspire to, but the first three stages of Awakening are certainly within the grasp of all who have the necessary merits and who make the right kind of effort in this life.

Let us conclude with the Buddha's advice to Ananda:[13] "Whatever, Ananda, is to be done out of compassion by a teacher seeking the welfare of his disciples and compassionate for them, that has been done by me for you. ... Meditate, Ananda, do not be slothful, do not be remorseful later. This is our instruction to you."

Sayagyi U Chit Tin,
October 12, 1985
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FOOTNOTES:

[1] In Sn-a I 371, 18 crores (180 million) people are mentioned (see DPPN II 1127). Savatthi was the capital of Kosala and one of the six great cities of India during the lifetime of the Buddha (D II 147). Ashin Buddhaghosa says that Savatthi was the capital of two countries: Kasi-Kosala (Sp III 614), so the number of inhabitants mentioned in Sn-a may refer to both countries, and the number in Savatthi itself might have been half that number.

[2] M n 41, n 42 (MLS I 343-350).

[3] M III 73f. (MLS III 116f.).

[4] For more details about //ajivatthamaka-sila//, see Ledi Sayadaw,

//The Requisites of Enlightenment// (Wheel 171/174).

[5] See M n 103 (MLS III 27).

[6] See M n 58 (MLS II 62f.).

[7] See M n 125 (MLS III 175-183).

[8] See M n 119 (MLS III 129-138); for references to Mara, see MLS III pp. 134ff.

[9] See M n 152 (MLS III 346-350).

[10] See Path, Chapter I para23.

[11] See A V 1ff. (GS V 1-3).

[12] M n 1 (MLS I 41-45).

[13] MLS III 350.

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TITLE OF WORK: Practising the Buddha-Dhamma as Laymen
FILENAME: LAYPRACT.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House, Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1985
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 17 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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LAY BUDDHIST PRACTICE

The Shrine Room, Uposatha Day, Rains Residence

by
Bhikkhu Khantipalo

Wheel Publication No. 206/207
ISSN Cey. 0068-3345

First Edition 1974
Reprint 1982

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: David Savage
Proofreading & Formatting: John Bullitt

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via DharmaNet by arrangement with the publisher.

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PREFACE

In the following pages I have tried to write about those things that a lay Buddhist can do even though his home is far away from Buddhist lands, or even from Buddhist temples and societies. I have had to

consider the various daily and periodic events of the Buddhist calendar and retain here only those items which can be practiced by lay Buddhists without access to bhikkhus, monasteries, temples, stupas, and so on. Out of the rich traditions found in Buddhist countries, only three subjects have been dealt with: the daily service chanted in homage of the Three Treasures with some recollections and meditation; the Uposatha days with the Eight Precepts; and the Rains-residence of three months. Most has been here about the first of these as it is very important to have some regular daily Dhamma-practice.

Even where isolated Buddhists are fortunate enough to be near some Buddhist center, they will still benefit from these Buddhist practices, all of which are based on similar methods used in the East.

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INTRODUCTION

These days there are many books on Buddhism, some reliable and more speculative, so that a Buddhist living in a country where his religion is quite newly introduced is likely to have some difficulty in discerning what is really the teaching of the Buddha. However, this difficulty can be overcome by the study of the original sources, the Pali Canon, and need not be a great hindrance. Of course, if the student can gain the help of some well learned and practiced Buddhist he will understand Dhamma more quickly and thoroughly.

He will also be able to practice more easily. For it is a great difficulty, even if one has a good acquaintance with the Suttas (the Discourses of the Buddha), to know //how// to practice their teaching.

This is more a problem for Buddhists who have to acquire all their knowledge about the Dhamma from books. One hears people like this say, "I am a Buddhist but what should I practice?" It is not enough to answer this question with more or less abstract categories, saying for instance, "Well, practice the Eightfold Path!" After all, it is not so easy to practice the Dhamma in an alien environment where bhikkhus (Buddhist monks), viharas (temple-monasteries) and stupas (monuments containing relics, also called cetiyas, pagodas or dagobas) are not found. In Buddhist lands where these and other signs of the Dhamma are to be seen, the lay person has many aids to practice and is not without help when difficulties arise. But elsewhere the layman must rely upon books. Leaving aside those which are misleading (frequently written by western people who have never thoroughly trained themselves in any Buddhist tradition) and if even the most authentic sources alone are studied, still the mind tends to be selective of the materials available so that it is possible to get one-sided views. Now it can be a good corrective to stay in a Buddhist country for some time and get to know how things are done but not everyone has the opportunity to do this. Here then I should like to touch upon a few common ways of Buddhist practice. I shall try to be as general as possible in these matters so that my descriptions are not peculiar to the Buddhist country that I know best, Siam, but may be common to many Buddhist traditions.

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DAILY PRACTICE

The Shrine Room

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It is best to start with practices which are common to all Buddhist traditions for every-day observance. It is usual, among the more wealthy lay Buddhists, to have a small room set aside for their daily devotions, or at least a curtained-off recess. A few might even have a small separate building. Even poor people, with little space in their houses, have a special shelf high on the wall on which a Buddha-image
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or picture is placed together with the usual offerings (see below). Nowhere in the Buddhist world are Buddha-images treated as ornaments for a living room. And a Buddha image is always given the highest "seat" in the room, that is, the Buddha-image is displayed in the place of honor. In the shrine-room this will be on the highest part of a shrine. If on a special shelf (often carved and decorated with color and gold), then that shelf is usually high on the wall and has nothing above it. The fact that one places the symbol of one's Teacher in the highest place shows one's high regard for him. For this reason alone it is obvious that Buddha-images should not be placed on mantelpieces and miscellaneous furniture. Also, if the shrine occupies part of the room used for sleeping (this would be contrary to some Buddhist traditions), it should be near the head of the bed, not at its foot. This is because that part of the body which houses most of the organs of sense and is the physical base of much mental activity -- that is, the head -- the topmost part of a person, should be directed to what one esteems as the highest, in this case, the symbol of the Buddha. But feet, however useful, are easily dirtied and become ill-smelling quickly and should never be pointed at any person who is respected and certainly not at a shrine, whether Buddha-image or stupa.

Perhaps some may object to such matters. One may be able to hear some people growling, "Buddhism has nothing to do with such things!" But this attitude ignores the fact that the Dhamma is relevant to all circumstances, also that fine conduct was praised by the Buddha, not ignored by him. So such things do matter if one is going to have objects of reverence such as Buddha-images. Whenever we think that such matters are not worth troubling over then we are just careless and unmindful. A Buddha-image should be treated respectfully and it is a good way of training oneself to treat the Buddha-image as one would Gotama the Buddha himself. Reverence (apacayana) is a part of the Dhamma which should not be neglected for it helps in the overcoming of conceit. Buddhists of all traditions have shrines with images, paintings, stupas and so on, just because reverence is an essential part of Buddhist training. From practices based on reverence are born humility in oneself and harmonious relationships with others and the Buddha tells us that four qualities increase for those who are respectful and honor those who are senior to them: "Long life and

beauty, happiness and strength" (Dhp 109). Who does not want them?

To digress a little here on the objection raised above. This might be made by a person of rational temperament who had been able to read some translations from the Pali Canon but who had never met with Buddhist teachers or been to Buddhist countries. From his reading such a person might get the impression that Theravada is coolly logical, in fact a sort of eastern humanism. But this shows the selectiveness of the mind since all through the Suttas there are examples of reverence and devotion. It is true that the Buddha did not encourage his followers to give full reign to their emotions with unrestrained outbursts (in contrast to Hindu and other teachers who have emphasized that bhakti (devotion to a god) is all). However, He did lay down three forms of reverence for bhikkhus; wearing the robe with the right shoulder bared, kneeling down, and holding the palms of the hands together in the gesture of reverence. Prostration at the feet of the Buddha is also mentioned many times in the Suttas. Lay people are free to show their reverence in any suitable way and people of those times were recorded in the Suttas as expressing their reverence variously:

> So the Kalamas of Kesaputta approached the Lord. Having approached him, some prostrated towards the Lord and sat down at one side; some greeted the Lord politely, and having conversed in a friendly and courteous way, sat down to one side; some raising their hands in anjali to the Lord sat down to one side, some called out their names and those of their clans and sat down to one side; while others saying nothing sat down to one side.
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> [Kalama Sutta, Anguttara-nikaya iii 65 (PTS edition). See, "A Criterion of True Religion," Mahamakut Press, Bangkok, and "The Kalama Sutta," Wheel No. 8, BPS, Kandy, Sri Lanka]

No doubt these expressions depended upon their confidence and serenity (saddha-pasada). Down to the present time, Theravada tradition in any Buddhist country is rich in the various forms of reverence accorded to Buddha-images, stupas and to the Sangha. So a negative view

as the one mentioned is neither an advantage for practice nor in agreement with tradition.

But other people too might have such ideas, for instance some who have read about the iconoclastic attitude of some Zen masters, or of the siddhas who were the last partly Buddhist teachers in India before the extinction of Buddhism there. There are remarks and actions recorded of some of the former teachers which might lead one to expect that whatever else Zen is, surely reverence plays no part in it. Such people are bound to be a little startled by the emphasis on reverence and the large devotional element present in the daily training of anyone, monastic or lay, who stays in a Zen training temple. The siddhas too spoke against rituals but that was because they were faced with a great overgrowth of Buddhist ritualistic devotion gradually accumulated through centuries of Mahayana and Vajrayana. In matters of devotion, as in other things, one should remember that the Buddha himself taught "Dhamma in the middle", with the rejection of extremes, Confidence (saddha) should be balanced with wisdom (panna), but one-sided practice will not lead to great fruits.

Another sort of objection which has been raised is that the forms of respect in Buddhist tradition are specially Asiatic and not suitable for Buddhists in other countries. One hears of calls for a peculiarly British or American Buddhism divested of "Asiatic trimmings". Perhaps the various non-Indian peoples to whom Buddhism has spread also raised such objections when Buddhist tradition contrasted with their own established cultures. However that may have been, the Dhamma requires some time before it puts its roots down in any culture and before one can even begin to imagine western forms of Buddhism, westerners who have long trained in the Sangha, become learned and serene in their hearts are necessary. The priority in Buddhism is on properly trained people, not on arguments as to exterior forms.

Now, to return to the shrine room. Lay people will find it most useful in the morning and evening, and perhaps on some days when more time can be given to the cultivation of calm and insight. The usual course of practice taught for lay people in Buddhist countries is that they should practice giving (dana) according to their faith, and as far

as their circumstances allow make an effort to keep the precepts (sila) pure, and as far as they are able so develop the mind in meditation (bhavana). That is to say, those who are less interested in Dhamma practice should at least make an effort to be generous. If they give nothing, or very little when more could be given, they are making little or no effort to go against the worldly stream of craving. Some who cultivate generosity may not be very good at keeping some of the Precepts but they are practicing a valuable part of Dhamma. And it is reckoned much more practical to be open-handed and devoted to the Buddha than it is merely to have a lot of unpracticed book-learning. Next will come people who not only make an effort to give generously but also try to keep the precepts. They try to conform their actions to what agrees with the Five Precepts and perhaps on special occasions undertake Eight Precepts as well, a subject to be discussed below. Finally, there are those who are able to practice more than dana and sila and try to cultivate their minds every day through meditation. Now the shrine-room is the place where at least the last two of these Dhamma-practices may be undertaken.

It should be a quiet place and one which is screened or curtained off from the sight of people not interested in Dhamma. it is desirable to have some such place apart from ordinary living rooms, devoted only to Dhamma-practice and where the furnishings will remind one only of Dhamma. though these may be quite elaborate in Buddhist countries, really nothing is needed which is difficult to obtain. Probably the most difficult and perhaps expensive, is the Buddha-image. Failing to obtain that, an inspiring picture of the Buddha may be used. Or if one cannot be found then a good reproduction of some famous stupa could be one's focus. Whatever it is, with its beauty it should evoke harmony and peace. If there is an image then one requires a low table to place it on-so that the Buddha-image is just a little higher than one's head when kneeling down. So it will be an advantage if one can kneel down on a soft mat on the floor and dispense with chairs. Once kneeling, it is easy to seat oneself after offerings and recollections in meditation posture. The table upon which the Buddha-image is placed could be covered with a new cloth, perhaps something beautiful in color and texture, for beauty used with restraint, is an aid to devotion. In front of the Buddha-table another and lower one might be used for the

offerings, something like the sketch on the facing page.

The Offerings

Apart from the Buddha-image in the place of honor, one may have other Buddhist objects round or on the shrine, such as scroll-paintings, Buddhist symbols such as the lotus-bud, wheel of Dhamma or the Bodhi-leaf, or miniature stupas, and so on. But three things are certainly needed on the shrine for making the usual offerings: candlesticks (lamps for oil, etc. in some traditions), an incense burner and vases or trays for flowers.

In Asian countries one may see many other things offered: food, water, drinks, fruit, etc. The idea behind this kind of offering is gratitude to the Teacher, and the consideration that one should not partake of good things without first having offered something, symbolically, to Lord Buddha. The word "offering" rather suggests that one expects those things to be "accepted" but of course the Buddha having attained Nibbana is beyond acceptance and rejection. the Pali word for these things makes this matter clearer: //sakkara// is that which should be //done properly// and means firstly, //honor// and //hospitality// given to guests and so by extension, to a symbol of one's Teacher.

Regarding the incense-burner, though various patterns are used in the East, the cleanest method is to part fill an open- mouthed bowl with clean sand and to place this on a saucer or other flat vessel. This should collect most of the ash. Some Buddhist traditions do not use vases but as in Sri Lanka arrange the flowers in patterns on trays or platters. This method, of course, requires time, while the flowers quickly demonstrated their impermanence.

People quite often ask why these three things in particular are offered. The offering of flowers is a bridge to the contemplation of the body's impermanence. An ancient Sinhalese Pali composition may be translated like this:

These flowers, bright and beautiful, fragrant and good-smelling,
handsome and well-formed -- soon indeed discolored, ill-smelling
and ugly they become.
This very body, beautiful, fragrant and well-formed, soon indeed
discolored, ill-smelling and ugly it becomes.
This body of mine too is of the same nature,
will become like this,
and has not escaped from this.

Candles or lights are lit to symbolize the light of Dhamma which one should find in one's own heart, driving out the darkness of the defilements there. In the Dhammapada (verse 387) there is a suitable verse for recitation while making this offering:

The sun is bright by day,
the moon lights up the night,
armored shines the warrior,
contemplative, the brahmana,
but all the day and night-time too
resplendent does the Buddha shine.

Incense having a good smell is lighted to remind one that the Dhamma-light can only be found with the aid of good moral conduct (sila) which has been so many times praised by the Buddha, as in these Dhammapada verses (56, 54, 55):

Slight is this perfume
of tagara and sandalwood,
best the perfume of the virtuous
blowing even to the devas.
The perfume of flowers does not go against
the wind,
neither that of sandalwood, jasmine, or tagara:
but the perfume of the virtuous does go
against the wind.
The good man suffuses all directions,
Sandalwood or tagara,

lotus or the jasmine great --
of these perfumes various,
virtue's perfume is unexcelled.

If these offerings are made with mindfulness of their meaning then they are not without good results.[*] Also, they act as objects for focusing the mind, which in the morning may still be sleepy, or in the evening may be distracted by the events of the day. These offering lead one to concentrate the mind when reciting the Refuges and Precepts, the recollections and during meditation. So we can see that these actions agree with that quality of the Dhamma called "leading inward" (opanayiko). However, before we come to these aspects of practice a few words should be said on the traditional gestures of respect.

* [Perhaps at this point someone who has read the discourses of the Buddha might object, "But the Buddha before his Parinibbana said, 'Ananda, the twin sala trees are quite covered with blossoms though it is not the season. They scatter and sprinkle and strew themselves on the Perfect One's body out of veneration for him. And heavenly Mandarava flowers and heavenly sandalwood powder fall from the sky and are scattered and sprinkled and strewed over the Perfect One's body out of veneration for him. But this is not how a Perfect One is honored, respected, revered, venerated or reverenced: rather it is the bhikkhu or bhikkhuni, or the man or woman lay-follower, who lives according to Dhamma, who enters upon the proper way, who walks in the Dhamma that honors, respects, reveres and venerates a Perfect One with the highest veneration of all. Therefore, Ananda, train thus: "We will live in the way of the Dhamma, entering upon the proper way, and walking in the Dhamma."'" (Ven. Nanamoli's translation).

There is no doubt that the practice of giving (//dana//), moral conduct (//sila//), meditation (//samadhi//) and wisdom (//panna//) are the best way of honoring the Buddha -- they are called the //puja// of practice (//patipatti-puja//), but offerings and chanting are found useful by many people as it stimulates practice. It is only when //sakkara-puja//, the puja with material offerings, supplants patipatti-puja that there is the danger that peoples'

"Buddhism" becomes mere ceremonials. In time, these tend to become complex, like a strangling vine overgrowing the majestic tree of the Buddhasasana.]

Gestures of Respect

Dhamma is the way for training mind, speech and body. But the Buddha dhamma is sometimes regarded in way which is too intellectual and theoretical so that there is a danger that it is not practiced as a way of training. To help with the training of the body there are various gestures which are expressions of one's confidence in and reverence for the three Treasures. These actions when performed with due mindfulness are wholesome kamma made by way of the body. Repeated frequently they become habitual bodily kamma and it is good to have the habit of reverence as part of one's character. The Buddha, soon after his Enlightenment, thought that to live without reverence was not suitable, so he looked around with the divine eye to find some teacher under whom he could live, revering him and his teachings. But he found no teacher superior to himself, nor any teaching superior to the Dhamma which he had discovered. But out of reverence for that Dhamma he decided to make the Dhamma his Teacher and to live revering Dhamma. We who are his followers should follow in his footsteps and live with reverence for those three aspects of Enlightenment: Buddha, Dhamma and Sangha.

The gestures used for this are mainly two: respectful salutation with the hands (//anjalikamma//)[*], and the five-limb prostration (//panc'anga-vandana//)[**].

* [Anjali, in many Asiatic lands, is the common form of greeting, just as shaking hands is in the west. The latter custom is said to have been derived from the need to show that one had no kind of weapon in one's right hand, while anjali perhaps derives from a gentle attitude towards other people. This respect becomes reverence when anjali is made to religious teachers, and so by extension to the objects symbolizing the Teacher of gods and men (the Buddha), such as images and stupas. In the Buddhasasana it does not have the significance --

that of prayer -- given to it in western religion.]

** [This is not "surrender," as such an action might be in a "devotion-only" religion, nor of course is it an abject debasement of oneself, a sort of fawning of favors, since Buddhists do not approach their shrines with such ideas. And of course it is not "bowing down to idols." It is rather the bowing down of one's own idol -- self-pride - to Enlightenment.]

The first of these, which may be remembered as "anjali" as there is no satisfactory English equivalent, is made by bringing the palms of the hands together, and raising them to the region of the heart or higher, according to circumstances. For instance, in the shrine room after kneeling down in front of the Buddha image, one makes anjali before offering flowers, lights and incense. And as the Teacher was the highest in the world and one to go beyond the world, so one respects him by placing one's hands are held in anjali at heart level. This action and others described here, should be done with mindfulness and therefore gracefully. And one should be careful to see that exaggerated and impetuous movements are avoided. As we remarked before, the Dhamma does not encourage unrestrained expressions of emotion, rather with its aid one endeavors to calm one's heart.

After all these preliminary remarks, we have just got into our shrine room, knelt down, made anjali and offered the three offerings. Now there are flowers placed in their vases or upon some offering tray, candles or lamps burning brightly and a blue column of incense smoke rising to the ceiling. It is time to pay one's respects with the whole body to the Teacher. When afterwards one says "Namo tassa...." that word "namo" (homage) comes from the root //nam// meaning "to bend". So now one bends oneself, one's mind and body, down and acknowledges that the Buddha was indeed the Perfectly Enlightened One that one's own understanding of Dhamma is insignificant. In the kneeling position, one's hand in anjali are raised to the forehead and then lowered to the floor so that the whole forearm to the elbow is on the ground, the elbow touching the knee. The hands, palm down, are four to six inches apart with just enough room for the forehead to be brought to the

ground between them. Feet are still as for the kneeling position and the knees are about a foot apart. this is called the prostration with the five limbs, that is the forehead, the forearms, and the knees. This prostration is made three times, the first time to the Buddha, the second to the Dhamma, and the third to the Noble Sangha.

An ancient tradition from Thailand makes this more explicit as it adds a Pali formula to be chanted before each of the prostrations. Before the first one may chant:

> ARAHAM SAMMASAMBUDDHO BHAGAVA/
> BUDDHAM BHAGAVANTAM ABHIVADEMI.
>
> The Arahant, the Buddha perfected by himself, the Exalted One/
> I bow low before the Exalted Buddha.

Before the second prostration:

> SVAKKHATO BHAGAVATA DHAMMO/
> DHAMMAM NAMASSAMI.
>
> The Dhamma well-expounded by the Exalted One/
> I bow low before the Dhamma.

And before the last one:

> SUPATIPANNO BHAGAVATO SAVAKASANGHO
> SANGHAM NAMAMI.
>
> The Sangha of the Exalted One's disciples who have practiced well/
> I bow low before the Sangha.

Some people feel that this prostration is "foreign" and not at all important. They say that it may discourage people from the practice of Dhamma if their first sight of it is so alien a custom. As there are a few points to discuss here another digression must be made. Prostration in this way, or similar ways which may be more complicated (as in Chinese and Tibetan traditions) do not seem "foreign" at all when seen

in a Buddhist country. There they are just the traditional ways of paying respect and western people, even some non-Buddhists, seldom have any difficulties. In these days when there are so many Asian religious and cultural movements in western countries, a practice of this sort loses its strangeness. Certainly it is a practice which any able-bodied Buddhist may do in the seclusion of his shrine room and not feel embarrassed but at public meetings where non-Buddhists may be present it is better perhaps to restrict one's courtesies to the anjali and a simple bow. It is well to consider whatever one's beliefs about this practice, that it is a long established way of showing respect in every Buddhist tradition, both in the Sangha and among lay people. It is part of the common inheritance of all Buddhists in Asia, while practices of this sort may be expected to spread in time to new Buddhists in other parts of the world with the increase in the number of Buddhist temples, images, stupas, and above all, with the gradual establishment of the Sangha in those countries.

The preliminary formula for revering the Buddha [see Appendix A1 for Pali]
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"What do you think about this, Vacchayana? Has the Samana Gotama lucidity of wisdom? Do you think him wise?"

"But who am I, sir, that I should know whether the Samana Gotama has lucidity of wisdom? Surely only one like Him could know whether the Samana Gotama has lucidity of wisdom."

"Undoubtedly it is with lofty praise that the revered Vacchayana praises the Samana Gotama."

"But who am I, sir, that I should praise the Samana Gotama? Praised by the praised is the revered Gotama, chief among devas and men...."

When this had been said, Janussoni the brahmin got down from his all-white carriage (drawn by four white) mares, and having arranged his upper cloth over one (his left) shoulder, having bowed down to the Lord three times with his hands in anjali, he uttered these inspired words: "Namo tassa Bhagavato Arahato Samma-sambuddhassa! Namo tassa Bhagavato Arahato Samma-sambuddhassa! Namo tassa Bhagavato Arahato Samma-sambuddhassa!"

[translated by Dr. I.B. Horner in "Middle Length Sayings" (P.T.S.) Vol I, p 220, 222]

Evidently this sentence expressive of praise and devotion was quite widely known, as several lay people, some Buddhists and others not, some brahmins and at least one king, uttered these inspired words. So when today we chant these words, it is a sound that rings back through the ages to the Buddha-time. We may chant as the brahmin did:

NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA

three times in Pali while recollecting its meaning silently, or use may be made of a method of chanting which translates this formula, interspersing the Pali with English, like this:

NAMO TASSA BHAGAVATO [*]

I (we) wish to revere with body, speech and mind
that Lord apportioning Dhamma

ARAHATO
that One far from defilements/

SAMMA-SAMBUDDHASSA
that One Perfectly Enlightened by himself.

(Repeat the Pali and English three times. This is according to an old Thai method of chanting, frequently heard today in that country's schools.)

* [BHAGAVA: a very frequent term of respect for the Buddha (usually translated, "Lord," "Blessed One," "Exalted One") is hard to render in English. It means: "The compassionate Lord who by his skillful means apportions Dhamma which exactly corresponds to the needs of those who hear."]

These three epithets of Gotama the Buddha express the three great qualities of Enlightenment. BHAGAVATO shows the Great Compassion (mahakaruna) of the Buddha and this we should recollect first as loving-kindness and compassion is the necessary base for our own practice of Dhamma. ARAHATO represents the Purity (visuddhi) of the Buddha, a purity unforced and ever- present to be approached by us through the practice of the Precepts. SAMMA-SAMBUDDHASSA stands for the quality of Wisdom (panna), the Unsurpassed Perfect Enlightenment (anuttara samma-sambodhi) which distinguishes a Buddha from all other men. Here, "//Samma//" means "perfect," "//sam//" stands for "by himself," and "//Buddhassa//" is "to the Enlightened" or "to the Awakened".

The Three Refuges (//Tisarana//) [See Appendix A2 for Pali]
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who has accepted the Three Refuges" -- Buddha, Dhamma and Sangha, as his shelter and guiding ideal." [*] So now that we have paid our respects to the Teacher, it is usual for Buddhists to continue by affirming their Refuge in Enlightenment (bodhi) in three aspects: the Buddha, the rediscoverer of Enlightenment; the Dhamma, the way to that Enlightenment; and the Sangha, those who are practicing that way have discovered Enlightenment for themselves. That which has the nature of the Unsurpassed Perfect Enlightenment, unconfused and brilliant with the qualities of Great Compassion, Purity and Wisdom, that is a secure refuge. So we recite this sure refuge as a reminder every day: [**]

* [See "The Three Refuges," Wheel No. 75, B.P.S, Kandy]

** [The Pali of the Going-for-Refuge (etc.) is in the Appendix at the end of this book. Where "Buddha, Dhamma and Sangha" are felt to be more meaningful, they can be used in place of "The Enlightened One," "The Way to Enlightenment," and "The Enlightened Community."]

To the Enlightened One I go for refuge.
To the Way to Enlightenment I go for for refuge,
To the Enlightened Community I go for refuge.

For the second time to the Enlightened One I go for refuge.
For the second time to the Way to Enlightenment I go for refuge.
For the second time to the Enlightened Community I go for refuge.

For the third time to the Enlightened One I go for refuge.
For the third time to the Way to Enlightenment I go for refuge.
For the third tome to the Enlightened Community I go for refuge.

There is a reason for repeating each refuge three times. The mind is often distracted and if words are spoken or chanted at that time then it is as though they have not been spoken at all. There is no strong intention behind them and one's Going for Refuge will be like that of a parrot. Repeating words three times is common in many Buddhist

ceremonies (such as ordination) and ensures that the mind is concentrated during at least one repetition.

When one has gone for refuge and so affirmed that one is following the way taught by the Buddha, then it is time to remind oneself of the basic moral precepts for daily conduct.

The Five Precepts (//Pancasila//) [See Appendix A3 for Pali]
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day the Five Precepts while sitting with hands in anjali in front of the shrine. At that time one should resolve as strongly as possible to practice them and not to depart from them. They may be recited in translation as follows:

I undertake the rule of training to refrain
from killing living creatures.
I undertake the rule of training to refrain
from taking what is not given.
I undertake the rule of training to refrain
from wrong conduct in sexual pleasures.
I undertake the rule of training to refrain
from false speech.
I undertake the rule of training to refrain
from distilled and fermented intoxicants which are the
occasion for carelessness.

These precepts are the basic and minimal observance of moral conduct by a Buddhist. They are designed to restrain him from making bad kamma in speech and body and to serve as the basis for further growth in the Dhamma. If a Buddhist wishes to meditate, for instance, he must be trying to practice the Five Precepts. Meditation trains the mind away from unwholesome states but how could this be done if body and speech were uncontrolled? In connection with precepts and meditation, it may be said again that all kinds of drugs should be given up before trying meditation. They confuse the mind, or merely alter it temporarily -- and so fall under the fifth precept -- while meditation is the step by step purification of it.

Now that the Going-for-Refuge and the Five precepts have been recited, it is time to recollect the virtues of the three things most precious to a Buddhist in the world.

The Recollection of the Three Treasures [See Appendix A5 for Pali]
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The Treasures (ratana) of the Buddha, Dhamma, and Sangha are not excelled by any other sort of treasure, for these treasures have the nature of Enlightenment and are beyond the realm of arising and passing away. So that we appreciate well the value of these Three Treasures, this translation of the passages recollecting their virtues should be recited every day.

Recollection of the Virtues of the Buddha

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Indeed the Exalted One is thus: The accomplished destroyer of defilements, a Buddha perfected by himself, complete in clear knowledge and compassionate conduct, supremely good in presence and in destiny, the Knower of the worlds, incomparable Master of men to be tamed, the Teacher of celestials and men, the Awakened and Awakener, and the Lord by skill-in-means apportioning Dhamma.

Recollection of the Virtues of the Dhamma

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The Dhamma of the Exalted One is well-expounded, to be seen here and now, not delayed in time, inviting one to come and see, leading inwards, and to be known each wise man for himself.

Recollection of the Virtues of the Sangha

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The Sangha of the Exalted One's disciples who have practiced well, the Sangha of the Exalted One's disciples who have practiced straightly, the Sangha of the Exalted One's disciples who have practiced rightly, the Sangha of the Exalted One's disciples who have practiced properly -- that is to say, the four pairs of men, the eight types of persons -- //that// is the Sangha of the Exalted One's disciples, worthy of gifts, worthy of hospitality, worthy of offerings, who should be respected, the incomparable field of punna for the world.

The advantage in making these recollections, even in a brief form
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chanted once or twice a day, is a gradually increasing appreciation of the Three Treasures. It is like a precious balm contained in an unglazed vessel -- gradually the whole of the vessel is pervaded by the sweetness of its contents.

Affirmation of Refuge in the Three Treasures [See Appendix A6 for the Pali]
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The Five Subjects for Daily Recollection [See Appendix A7 for the Pali]
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The Development of Loving-Kindness [See appendix A8 for the Pali]

Another practice which is beneficial, as it counteracts states of mind rooted in aversion (dosa) is metta bhavana, widely practiced by people in Buddhist countries. The advantages are many, ranging from an increase in personal happiness, through such social benefits as having many good friends, to ease of meditation practice, dying unconfused and at least gaining a good rebirth. So as part of one's daily practice one should recite this traditional passage used in all the Buddhist countries of Southeast Asia.

May I have no enmity
may I have no hurtfulness
may I have no troubles of mind and body
may I be able to protect my own happiness
Whatever beings there are -- may they have no enmity
whatever beings there are -- may they have no hurtfulness
whatever beings there are -- may they have no troubles of mind and body
whatever beings there are -- may they be able to protect their own happiness.

While chanting both these recollections one should not be too hurried. Take time over them and pause for reflection after each phrase has been chanted. In this way one prepares the mind for the next part of one's practice.

Meditation

When the last reflection has been finished, one should change from kneeling seated on the heels to a cross-legged posture, whichever one is most suitable. Those who find it difficult to get their knees anywhere near the floor may find it useful to sit in the way illustrated, with a small hard cushion (or folded blanket) 3-6 inches thick under the buttocks. One should also sit on a reasonably soft surface, and a square of folded rug, soft carpet, etc., underneath one will make for the greater comfort of the knees.

When seated ready to meditate, one's body should be upright, and yet relaxed. Carefully notice any physical strain and try to correct it. Also one must ensure that the body is balanced and comfortable before meditating -- this can be done by moving the body around while seated -- for once started the body should not be moved. Clothes should be not moved. Clothes should be loose and not constricting in any way.

Of all the sitting positions, the lotus posture is the best and firmest. But not so many people are able to get their legs into this position without a good deal of practice; so the half- lotus posture may be tried as it also makes the body firm. Other people find the lion posture better, or where none of these can be done, just sit in the ordinary cross-legged way -- but the back must be straight. [*] If it is found difficult to keep the back straight (and drowsiness and sleep are the results of sitting hunched up), then put a cushion in the small-of the back and sit against a wall. This will help to straighten the back while it gives support to anyone who has a weak back. When all of these ways of sitting are impossible a chair may be used, although it is difficult to feel really firm on a chair.

> * [The lotus posture is made by placing the feet, soles up, on the opposite thighs. In the half-lotus one foot is on the opposite thigh, the other under the opposite upper leg. In the lion posture, one lower leg lies over the other, the foot on the knee, or slightly behind it.]

When the legs are stiff, it will be useful to try loosening the three joints of ankle, knee and thigh with these exercises: While standing, raise one leg keeping it straight, a foot off the floor. Support the body by grasping hold of something firm with the hand on the other side of the body. Revolve the foot from the ankle in the widest possible circle while keeping the rest of the leg still. Turn the foot a number of times both clockwise and anticlockwise. Then raise the top part of the leg until it is parallel with the ground and swing the lower leg in as wide a circle as possible from the knee. Do not move the upper leg. Reverse direction of swing and repeat several times. Then straighten

the leg and swing it, keeping it straight, from the thigh in the largest possible circle, in both directions. Repeat these three exercises from the other leg. The whole procedure may be done two or three times a day but do not overdo it to begin with -- the result will be a lot of aching joints! After a month or two, the joints will have become more flexible and the leg muscles more relaxed. It should then be quite easy to adopt one of these cross-legged postures for a long period of time. So much for the body.

Having quietened the body and resolved not to move it while meditating, what about the mind? Most people find that it moves much too fast for their mindfulness to catch. Usually, what is called "mind" means the //present time// consisting of:

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Eye-          Ear-      Nose-     Tongue-    Body (touch)-
consciousness  consc.    consc.    consc.     consc.

 |              |        |         |          |
 -------------------------------------------------------
                         |
Past(memory) --- Mind-consciousness-element -- (hopes,fears) Future
                         |
                     Mind - element
                         |
        Dhamma (mental-emotional experiences)-element
                         |
                         |
        ____________________________________________________
        |                |                |
  Wholesome mental states        |    Neutral mental states
                         |
                 Unwholesome mental states
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So a "mind" may be concerned with any one of the five sense consciousness, or it may be mind-consciousness-element having as object something from the past, present or the future, or again it can be the dhamma-element consisting of the three species of mental states. It

will not be mind-element, which is the passive state of mind operating in deep sleep. Now a mind, or rather a mind operating in deep sleep. Now a mind, or rather a succession of "minds," which is concerned with such highly differentiated data cannot become very concentrated. Even when "minds" are not concerned with outer sensual stimulation and only with inward reflection, they will still be discursive with words, concepts, pictures and feelings, etc. In the state of meditation we try to cut out even these inward disturbances by fixing the mind upon one subject which is not discursive. This will conduce to our "minds" being only wholesome states (kusaladhamma) which tend towards concentration and peacefulness. The mental stream of "minds" concerned with many unwholesome states (akusaladhamma -- often fed by sense-stimulation), defiled by being rooted in greed, aversion and delusion (lobha, dosa, moha), are unconcentrated. Defilements lead to mental troubles, among them distraction, dullness, boredom, drowsiness, lust, attachment and aversion. But the absence of defilements means the growth of strong wholesome states and hence of increases clarity and concentration.

So when one has sat down already and made one's body comfortable, then reflect a little: This is not the time to think about the past or the future. Even thoughts about the present must be put down now. This is the time to quieten and concentrate the mind. To follow the Way of Lord Buddha to make the mind firm and unshakable. Now I shall only observe my meditation subject ... Breathe in ... out ... in ...

Two subjects in particular are suitable for a Buddhist who has no direct contact with a meditation teacher. One is mindfulness of breathing, the other the development of loving- kindness. There are many other subjects but these two are the most widely used and can usually be employed (given due care) without a meditation teacher's guidance. Here, each one will be treated briefly, as there are other books in which they are dealt with in greater detail.

Mindfulness of breathing [*] was, by tradition, the subject used by Gotama in his efforts to attain Enlightenment. It is most suitable for promoting calm and concentrated states and so for quelling the distracted mind. It is taught in a number of different ways but in all of them the meditator must first find one point in the breathing

process where the breath can be watched. Concentration upon the breath entering and leaving the nostrils, or upon the upper lip, is good for encouraging clear and concentrated mental states, except for people who experience some tension in the head, of for those who find this subject too subtle. For both types of persons, or for people when affected in these ways, to concentrate upon the rising and falling of the diaphragm is beneficial. When one has sat down and begun meditation it is advisable not to change one's subject (except in case of fear or some other strong defilement, see below) but from time to time as the quality of meditation practice changes, for better or worse according to circumstances, the point of concentration or even the subject may be changed as it becomes necessary.

> * [For this in greater detail, see: "The Path of Purification," Ch. VIII, para 145ff, and "Mindfulness of Breathing," both translated by Venerable Nanamoli Thera (from BPS, Kandy).]

One should view the meditation subject as a medicine to cure the diseases of the mind (distraction, drowsiness, and so on), and as the symptoms of those diseases change, so the subject of one's meditation can be changed. For instance a person practicing with mindfulness of breathing may find that he is being disturbed by angry thoughts: it may become necessary then for the control of such thoughts to switch to the meditation on loving-kindness. However, before changing the subject of meditation, it is very helpful to get the advice of someone who is well-established in meditation practice.

Having fixed upon one point for watching the breath, keep the mind there. You can judge for yourself how successful you are by what happens after this. If the mind is continuously just fixed on "breathing-in-out" with no other sense-objects, not even of other parts of the body, and no discursive thought, then one is doing well, for meditation is fine and calm. If you do perceive other sense-objects, for instance, loud or soft noises from outside, but your mind is not shaken from the concentration, on breathing-in-out, merely having awareness of them which returns immediately to the breathing when they cease, without discursive thought, concentration is good. If the mind is mostly fixed on breathing-in-out but also strays to body (touch)

consciousness elsewhere round the body but still without discursive thoughts, then it is not so bad. But if one's breathing-in-out-mind is frequently disturbed by other mental states consisting of ideas, pictures, etc., then there is still a lot of work to do. Even if one's meditation is up to the first standard, there is no need for complacency as there is plenty more to do. The more advanced aspects of meditation do require guidance and one should make every effort to get in contact with a reliable source of teaching.

The time that one gives to meditation must depend upon the individual although less than 15-20 minutes is of little benefit unless the mind is very well concentrated. Also, it is a good discipline to resolve to practice //every day// and //at the same time// (in so far as outside circumstances like work allow). One should not practice on some days but not on others. This shows a wavering mind and cannot accomplish much. And when one has determined to meditate every day one should also resolve to practice for //the same length of time// each day, not one day twenty and next only five minutes. If one's practice is not regular then this shows weakness of the mind and such a mind is good at suggesting "Today it is too hot," "Today I am too tired..." and a thousand and one other excuses. The best time for meditation is early morning when everything is quiet and while the mind and body are rested. If one meditates once a day then this is the best time to do it. Some people like to meditate twice and do some practice also in the evening. However personal experience will soon make it clear that while hunger is not conducive to meditation, neither is a full stomach. Tiredness may also be a limiting factor in the evening.

The Development of Loving-kindness [*] is another very valuable practice. it aims at the dissolution of angry, averse states of mind and the increase of that kind of love which is cool, capable of extension to all and non-possessive. A word here about love. In English we have only this one word which has to describe a great range of emotions, whereas in Pali there are several words describing three levels.

* [For this in greater detail, see: "The Path of Purification," Ch. IX; "The Practice of Lovingkindness," Wheel No. 7; and "The

Four Sublime States," Wheel No. 6.]

The lowest is the one we share with the animals: lust, which is based on powerful desires for pleasant feelings and is completely selfish. This kind of love does not consider others at all and cares only for self-gratification. In Pali its name is //kama// (a word which has the wider, meaning also of the objective stimulants of the senses and the defiled sensual stimulation in the heart). When there is no kama, deliberate sexual intercourse is impossible (as for the Arahants). Kama causes sex to appear attractive and is strengthened when the senses are not guarded. Hence the Buddha's injunction for bhikkhus to restrain their senses, to some extent (for instance, limiting the amount of television that he watches, and other distracting amusements), and this will help to limit the arising kama making for greater peace of heart. Second is //sneha//, the viscous attachment which holds families together. This love is not totally selfish but rather regards the attachment as a bargain out of which oneself and others get something. For instance, the husband gets home cooking while the wife obtains security to rear a family. The terms of this bargain, of course, may differ quite widely. But //sneha// is only capable of being extended to a few people who are involved in this bargain. By contrast, //metta// or loving-kindness, is a love not hot with lust nor sticky with attachment: it is cool and does not consider personal benefits. The person who has metta is concerned with the happiness of others before he thinks about himself. No human relationship can last long and be of great benefit if it is not founded on metta, for only such love can be extended to other beings generally and without limitation to some group. Usually our relations with other people are made up of kama sometimes, sneha frequently, with a sprinkling of metta now and again. From the point of view of meditation practice, kama hinders it while metta helps it.

Metta must be practiced first towards oneself. That is to say, one cannot love others unless first one has established love in one's own heart. To try spreading metta to others before strengthening it in oneself is like a poor man who proposes to give out money for others" benefit. To have metta for oneself means a relative absence of conflicts in oneself, to be at peace with oneself. So the first thing

to do in sitting meditation is to repeat over and over again: "May I be at peace." When the mind becomes calm and one can feel about one's heart the brightness of metta then it is possible to start practicing it towards other people. Having cultured loving-kindness in one's heart, one may next picture any person whom one respects deeply and constantly wish for that person "May he (or she) be happy!" Having developed towards that person the same, or greater intensity of metta, then go on to see in the mind a person with whom one is just friendly, and after that a neutral person. Only then may one consider a person who is disliked or even one who is hated. In each case, the emotional tone accompanying the mental picture should be the same and only when it has reached the same intensity should one move on to the next person to be considered. It is useless to begin with those one dislikes as such practice is merely the extension of what is already there -- aversion -- rather than the development of something new -- metta. To begin with the disliked just wearies oneself and gets one nowhere. In this meditation, thoughts of loving-kindness must be backed up by the emotional feeling associated with loving-kindness, if they are to be really effective in ridding oneself of aversion.

This power of metta is used to break down the "walls" which we erect around ourselves, the walls of aversion and dislike, so that metta, properly practiced, becomes by deep meditation not only widespread but infinite in extent. One to whom each person and each living being are equally dear, who wishes happiness for all sentient beings, visible and invisible in every direction and state of existence, whose heart is "endued with loving-kindness, abundant, exalted, measureless, free from enmity and free from affliction" has truly succeeded with this practice.

But metta fails when it falls into either of two extremes. The first of these is called "the near enemy," that is, selfish physical desire or kama. so one should not attempt to practice metta in meditation towards a person for whom one has kama. The second is known as "the far enemy" and means the opposite of metta -- ill-will, anger and so on. So much for the practice of metta as a meditation.

Besides mind, a human being has two other channels of communication

-- speech and bodily action. Therefore, digressing again from what is done in the shrine-room, one should make efforts to express loving-kindness in these two ways as well. As far as speech is concerned, make an effort to cut out sharp or harsh words when they are spoken in anger, while trying to cultivate kindly speech. And as speech to be convincing has to be backed up by bodily action, one's body should express loving- kindness too. See that it performs acts of helpfulness and service. See that one is "clean-handed" -- that is, that things which could be given do not "stick" to one's hands, for generosity is a companion and supporter of loving-kindness. If one makes an effort like this with one's speech and body, it will be helpful to one's meditation on metta, while that in turn will ensure that one's good actions are not just an empty facade.

The subject of meditation is vast, as the mind with which it deals is intricate and there are many different methods suited to different minds with their defilements. In this brief section only two methods have been mentioned and their development has only been outlined upon the side of calm. The development of calm is very necessary before going on to the development of insight, in which impermanence, unsatisfactoriness and non-self are investigated, as the mind must be strong and undistracted for insight to penetrate towards enlightenment. The development of calm, cannot be dealt with here and no book, however extensive, can replace the advice of a meditation master.

It is possible that if the mind becomes deeply concentrated and states quite new to the meditator are suddenly experienced, that fear may arise. Fear can also be troublesome if an object of mind comes up, a mental picture, which is horrible to the meditator. If such fear should arise then the meditator should leave that object and turn to the Recollection of the Three Treasures, mentally repeating: "Indeed the Exalted One is thus: The Accomplished destroyer of defilement...." If the fear is banished by the first Recollection then one's meditation can be resumed, otherwise one should go on to recite "The Dhamma of the Exalted One is well-expounded..." and "The Sangha of the Exalted One's disciples who have practiced well..." until all fear is cured in the mind. This is sure to be dispelled as the Buddha has said, in the Dhajagga Sutta (The Discourse on the Foremost Banner), because one is

recollecting the qualities of Buddha, Dhamma and Sangha which are "free of greed, free of aversion and free of delusion" and are therefore free from fear. This is where strong and sure Refuge in the three Treasures is shown to be so valuable, for if strong confidence in them is present fear has no chance. But the mind in which there are many doubts is easily shaken and fear can get a hold there. Well-balanced Dhamma practice should dispel the causes giving rise to fears, but if these persist it is necessary to ask someone competent in meditation how they should be treated.

At the conclusion of meditation, one should gently bring the mind back to its usual state of engagement with the senses. During this time the limbs should not be moved quickly but gently rubbed if they are cool or have "gone to sleep". when one is quite ready, then it is time to chant the Anumodana.

Anumodana [See appendix A9 for the Pali]

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This is one of those words which it is very difficult to translate into English. It means literally "rejoicing with or after" but implies "asking beings to rejoice in the good kamma which one has made and so benefit themselves." It is often translated "blessing" but this gives the wrong picture, as one is inviting other beings to rejoice at what one has done; one is not invoking some blessing of another power upon them.

The person who is inviting others to rejoice does not actually "share his merits," although this expression is often seen. How can merits (a poor translation of punna which means all kinds of actions which cleanse and purify the mind of the doer) be shared indeed? As punna is good kamma, one should remember "I am the owner of my kamma, heir to my kamma..." so how can it be "shared" with others? Good kamma or punna is not like a cake which can be cut up into pieces and handed round! What one does is not "sharing" but dedicating one's punna to other beings (either to particular beings who are suffering, such as parents, relatives, friends, etc.; or generally to all beings (see below), "infinite, immeasurable"). And these beings to whom one dedicates kamma may be either living this life or else reborn in other states. In
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dedicating it to them one asks them to rejoice ("By rejoicing in this cause, this gift of punna given by me...") and when they do so they also make good kamma which is the direct cause of their happiness ("a happy life and free from hate... and their good wishes all succeed"). The "Path Secure" mentioned in the verses below is the attainment of Stream-entry when a person has seen Nibbana for the first time, known the Truth of Dhamma for himself and is no longer liable to fall into low, subhuman births.

These verses are part of a longer Pali composition by King Mahamongkut (Rama IV) of Siam, possibly written while he was still a prince and bhikkhu holding the position of Abbot of Wat Bovoranives in Bangkok.

May the punna made made by me,
now or at some other time,
be shared among all beings here --
infinite, immeasurable,
By rejoicing in this cause,
this gift of punna given by me,
may beings all forever live
a happy life and free from hate,
and may they find the Path Secure
and their good wishes all succeed!

Having finished this recitation one should stay quiet with a heart full of loving-kindness for all beings just for a short while. Then to conclude the service one again makes the prostration with five limbs three times.

Chanting
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In Theravada Buddhist countries, the traditional verses and passages, as well as the Discourses of the Buddha, whether used in services or for other occasions, are usually recited in Pali, the language spoken by the Buddha. In each country there are somewhat different traditions of chanting and pronunciation of Pali. [*] (In other Buddhist lands
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also, traditions exist for the chanting of Buddhist scriptures, usually in a special and now archaic form of the vernaculars). Besides the established traditions of Pali chanting, there are also, in countries like Thailand, ways of chanting in the language of the people. Few lay people understand the grammar of Pali though many may know a number of important phrases and terms in that language, so we find that lay people (and sometimes bhikkhus as well) chant in Pali following each phrase with a translation in the vernacular. This can often be heard in Thailand where school children also chant verses composed in Thai on the respect that should be given to the Buddha, Dhamma, Sangha, parents and teachers (the Five Treasures).

* [An LP record of Pali chanting in Sinhalese style may be had from the Buddhist Missionary Society, Brickfields Buddhist Temple, Jalan Berhala, Kuala Lumpur, Malaysia. Tapes of chanting (morning and evening services, paritta, etc.) can be had of the World Fellowship of Buddhists, 33 Sukhumvit Road, Bangkok 11, Thailand. These are in Thai styles of chanting.]

In countries where Buddhism is either newly introduced or again flourishing after a period of neglect, there may be very few who understand Pali, while, on the other hand, many may wish for some devotional and reflective practice for their daily lives. Hence the short number of texts suggested here are all in English. Then comes the question of how to chant in this language. Lay Buddhists can be guided by the Buddha's words when some bhikkhus began to sing the Dhamma: "Bhikkhus, there are these five dangers when Dhamma is chanted with a long, singing sound:

(1) He is pleased with himself regarding that sound, (= pride)
(2) others are pleases regarding that sound (they have regard for it but not for Dhamma)
(3) householders look down upon him (as music is for those who enjoy sense-pleasures)
(4) while trying for accuracy of sound his concentration is broken, (he neglects the meaning of what he is chanting)
(5) people coming after fall into views (by emulation) ("saying: Our teachers and preceptors sang it thus" [Commentary] -- a

source of both pride and quarreling among later generations of Buddhists).

(Vinaya Pitaka, ii. 108)

From these five disadvantages we understand that it is disrespectful for a bhikkhu to sing or intone the Dhamma in such a way that its meaning is lost. [*] This rule, of course, does not apply to lay people but in Buddhist lands the latter, perhaps guided by the conduct of bhikkhus, have made little or no use of music for religious purposes. After all what are we trying to achieve by chanting the words relating to the Buddha and his teaching? Is it not to gain calm through a mind concentrated on Dhamma? Then music has rather an exciting effect on many people and so is opposed to our aim. Again, compared with western religion, Buddhism has a different aim. There, the object of chanting and singing is to make sounds pleasing to the Creator's ear, out of love or fear of him. But Buddhists are not burdened with such an idea, for our aim and goal lies within, to be attained by our own efforts, not by propitiation of an external power. Lord Buddha was one who spoke in praise of silence and restraint, so in preparing ourselves to be silent, restraint should be used in our chanting.

* [In "The Entrance to the Vinaya II" (Mahamakut Press, Bangkok, BE 2516) we read: "It is prohibited for a bhikkhu to preach Dhamma with a long-drawn intonation. To preach Dhamma or recite Dhamma in an artificial long-drawn way of chanting until it brings about mispronunciation, should not be done.]

The various passages which have been recommended here for this purpose are embedded in much explanatory matter and people who wish to use them and any other reflections which they have found stirring, could copy them all out to form a chanting book. [*] Then only one thing remains to be done and that will come about through daily use: //learn these texts by heart//. Even if one is far from home one can then quietly repeat them to oneself and so not break one's regular practice.

* [See the author's "Buddhist Texts for Recitation" (Buddhist Publication Society, Kandy; Vesak 1974]

In the various Buddhist countries there is a great variety of chants and recollections and even neighboring monasteries may have their own traditions and not use all the same items. Those given here in English translation are among the most popular and common to most traditions. Others can be added according to individual preference and knowledge. There is no such thing as a standard morning and evening service in the Buddhist world and even between these two there may be differences of items used. So much for daily practice in the shrine room.

The Laity's Practice of Dhamma

Then what about Dhamma-practice outside the shrine-room? This is really a subject which goes beyond the scope of this book. All the important aspects of a layman's practice of the Dhamma have been written about in other books. However, mention may be made of these things:

Dana (Giving)

The giving of material things (amisa-dana), for instance, to support bhikkhus, to give to the poor, starving and so forth. There is no lack of opportunity to practice this in our over- populated world. And Buddhists who have enough of this world's wealth, enough of clothes, food, shelter and medicine which are the basic necessities for life should practice dana bearing in mind that what is given away is truly well preserved while what is kept is wasted. The practice, running counter to the worldly way of craving and attachment, is very important in the present materialistic civilization with its emphasis upon gain and accumulation of possessions. Nothing much can be done in Dhamma until one is prepared to open one's heart and one's hands to others.

The giving of Dhamma (Dhamma-dana) means the gift of some useful teaching and advice for others. It is necessary to know what will benefit them if one would give this gift in the right way. Dhamma is the supreme gift in the world, as said by the Buddha:

All gifts the gift of Dhamma does excel,

all tastes the taste of dhamma does excel,
all joys the joy of Dhamma does excel --
the craving-ender overcomes all dukkha.

(Dhp. 354)

All material things wear out with use but the Dhamma increases as we practice it. And material things give benefit only in this life, while the Dhamma benefits the practice now and in future lives as well.

The giving of non-fear (abhaya-dana). This means acting in such a way that other beings do not have any cause to fear oneself. This is another name for the practice of loving-kindness (metta) and is based upon good moral conduct (sila).

Sila (Moral Conduct, Precepts) [*]

The Five Sila have been mentioned above. The Eight Sila will be dealt with in connection with the Uposatha day (below). Besides these lists of precepts which are guides to good conduct, one should study those discourses of the Buddha, like the Singalovada (The Exhortation to Singala -- see "Everyman's Ethics", Wheel 14) in which he has given the principles which will conduce to a harmonious society. This must be founded upon wholesome mental states in the individual and for this the following practices are essential:

* [See Wheels: 14, Everyman's Ethics; 55, The Five Precepts; 50, Knowledge and Conduct; 104, Early Buddhism and the Taking of Life; 175/176, Ethics in Buddhist Perspective.]

Bhavana (Development or cultivation of the mind)

The four Divine Abidings: Loving-kindness, compassion, joy-with-others, and equanimity, bring two blessings: harmony within and peace with other people. Their importance in Buddhist practice cannot be over-emphasized. They are the educators of the heart or emotions and

from a Buddhist point of view it will be better to be gentle and non-aggressive though lacking intellectual knowledge of Dhamma. Such a person shows that he has been tamed by the Dhamma of non-harming, but mere knowledge of the Dhamma divorced from practice makes only for conceit and an increase of views (ditthi).

Reading the Suttas in translation, especially the //Anguttara-nikaya// (see the anthology in two parts with this title from BPS, Kandy, and "Gradual Sayings", the complete translation in 5 vols. from the Pali Text Society London), will bring to light many discourses containing valuable advice for lay Buddhist practice. It would be useful to collect these together and then read them through from time to time. A reading of such relevant suttas might be introduced into the evening service every day, or else read upon Uposatha days. This brings us to the subject of the second part of this book.

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UPOSATHA

The word means "entering to stay," in the Buddhist sense, in a vihara or monastery. But it has a long history before Buddhist times as it was the custom of the brahmins who performed the Vedic rites and sacrifices to go to the sacred place away from their homes and families and purify themselves by leading a secluded life for a day and night, returning after the rites were finished. The days when they kept this seclusion were determined by the phases of the moon, the most important being the Full Moon and the New Moon days. Two other days, the quarter-moon days, were also observed.

Here it may be helpful to say something about the lunar month. This is a month (originally this word is cognate with "moon") of 29 1/2 days. Two months have 59 days, that is, one of thirty and one of

twenty-nine. Each month is divided into fortnights: of the waxing moon and of the waning moon. Each half is therefore of 14 or 15 days and in each half the days are numbered from the first of the waxing moon (the day after new moon day) to the fourteenth (or fifteenth) of the waxing moon, and then from the first of the waning moon to the fourteenth of the waning moon. A new lunar month always begins (in Buddhist reckoning) with the waxing half-month. The eighth day (usually) of both bright and dark halves is the quartermoon day.

In the Buddha-time, various groups of ascetics and wanderers used the traditional Full and New moon days for expounding their theories and practices, while the Buddha allowed bhikkhus to assemble on these days to listen to the recitation of the Patimokkha (the fundamental rules of a bhikkhu) and to teach Dhamma to the lay people who came to their monastery.

From that time down to the present, the Uposatha days have been observed by Buddhists, both ordained and laity, in all Buddhist countries. The practice of Buddhists, as known to the writer from Siam -- and there are many local variations -- is along these lines: Early in the morning lay people give almsfood to the bhikkhus who may be walking on almsround [*], invited to a layman's house, or the lay people may take the food to the monastery. Usually lay people do not eat before serving their food to the bhikkhus and they may eat only once that day, specially where the bhikkhus practice eating a single meal. In any case, their food is finished before noon. Before the meal the laity request the Eight Precepts (see below), which they promise to undertake for a day and night. It is usual for lay people to go to the local monastery and to spend all day and night there. In different monasteries, of course, the way they spend their time will not be the same and much depends on which aspect of the Dhamma is stressed there: study or practice. Where there is more study, they will hear as many as three or four discourses on Dhamma delivered by senior bhikkhus and they will have books to read and perhaps classes on Abhidhamma to attend. But they are quite free to plan their own time with meditation, discussion of Dhamma with the bhikkhus and so on. In a meditation monastery lay people will get less instruction and that will be about the //Practice// of Dhamma, while most of their time will be spent

mindfully employed -- walking and seated meditation with some time given to helping the bhikkhus with their daily duties. So the whole of this day and night (and enthusiastic lay people restrict their sleep) is given over to Dhamma. The Bhikkhus on these days have to meet (if they are four or more in number) and listen to one bhikkhu recite by heart the 227 rules of training contained in the Patimokkha. This meeting may take an hour or more and lay people may, or may not, attend, according to the tradition of that monastery. Apart from this regular observance, some bhikkhus may undertake an extra austere practice, such as not lying down on the Uposatha night, which means the effort to try and meditate in the three postures of walking, standing, and sitting all night.

* [See Wheel 73, "The Blessings of Pindapata."]

This is the practice in brief, of "entering to stay at" (uposatha) a monastery in Asia. Obviously a Buddhist who has no facilities like these in a non-buddhist country must spend his Uposatha differently. Perhaps the first thing to consider is whether it is worth trying to keep the Uposatha days. Why are they kept on the phases of the moon? The origin of the Uposatha days in Buddhist teachings is found in the following story:

> The occasion was this: The Blessed One was living at Rajagaha on the Vulture-Peak Rock, and at that time Wanderers of other sects were in the habit of meeting together on the Half Moons of the Fourteenth and Fifteenth and the Quarter Moon of the Eighth and preaching about Dhamma. People went to hear about the Dhamma from them. They grew fond of the Wanderers of other sects and believed in them. So the Wanderers gained support.
>
> Now while Seniya Bimbisara, king of Magadha was alone in retreat he considered this, and he thought: "Why should the venerable ones not meet together too, on these days?"
>
> Then he went to the Blessed One and told him what he had thought, adding: "Lord, it would be good if the venerable ones met together too, on these days."

The Blessed One instructed the king with a talk on the Dhamma; after which the king departed. Then the Blessed One made this the occasion for a discourse on the Dhamma and he addressed the bhikkhus thus: "Bhikkhus, I allow meetings on the Half Moons of the Fourteenth and Fifteenth and the Quarter Moon of the Eighth."

So the bhikkhus met together on those days as allowed by the Blessed One, but they sat in silence. People went to hear the Dhamma. They were annoyed, and they murmured and protested: "How can the monks, the sons of the Sakyans, meet together on these days and sit in silence dumb as hogs? Ought not the Dhamma to be preached when they meet?"

Bhikkhus heard this. They went to the Blessed One and told him. He made this the occasion for a discourse on the Dhamma, and he addressed the bhikkhus thus: "Bhikkhus, when there is a meeting on the Half Moons of the Fourteenth and Fifteenth and the Quarter Moon of the Eighth, I allow preaching of the Dhamma.

(From: "The Life of the Buddha", trans. by the late Bhikkhu Nanamoli, p. 157).

We can see from this that the Uposatha day was already popular at that time; in fact India had already a lunar calendar. The Buddha sometimes allowed popular practices when he had investigated them to see whether they were profitable. In this case he saw that there were advantages for Dhamma-practice in the Uposatha days, so he allowed them. But we should understand clearly that Dhamma in its various aspects was not taught by him out of conformity with pre-Buddhist traditions. (How often one sees statements like "The Buddha accepted and taught the Hindu doctrine of karma and reincarnation"!) Dhamma was taught by him based on Enlightenment -- having seen everything as it truly is. So the teaching -- for instance, of kamma -- was because he had seen the truth of this for himself. Similarly with the Uposatha days, the importance of which are underlined by a number of discourses on the subject in the Anguttara-nikaya, the Book of the Eights (see the Appendix).

But if the timing of the Uposatha days in Buddhist tradition was fixed merely to coincide with the existing lunar calendar and the traditional observances connected with it, then today when most people work in countries which do not follow a lunar calendar it would seem sensible to have days for special Buddhist observance during the weekends. Is there any other significance to the Uposatha days falling on the phases of the moon? A fairly new branch of biology, called chronobiology, studies the rhythmicity in nature and appears to support the importance of the Uposatha days, particularly the full moon observance. Dr. W. Menaker of New York, writing in the American Journal of Obstetrics and Gynecology (77:905, 1959) has observed as the result of an analysis of data on birth and conception that the coincidences between the lunar month of 29.53 and the average duration of the menstrual cycle of 29 1/2 days "constitutes a combination of circumstances that points to the synodic lunar month as the time unit of the human sexual reproductive cycle." It seems as though the keeping of the Uposatha days by large numbers of the Buddhist laypeople until recent times will have helped to limit the growth of the population in Buddhist countries. Some people have also observed that sexual desire comes to a peak with the full moon. Those who understand that restraint in this and other sensual appetites is good, will see that there is a good cause for keeping at least the full moon as an Uposatha day. Chronobiologists are now working on the assumption that as the oceans are affected by the moon, so the water in the body is also affected -- "As our bodies are about two-thirds 'sea' and one- third 'land,' we must sustain 'tidal' effects." (Dr. Menaker, op. cit.) This seems reasonable looked at from the teaching given on the elements by the Buddha: " Whatever is internal liquid element and whatever is external liquid element, just these are the liquid element" (see Maharahulovada Sutta, M. 62) -- though the context for this quotation is the development of insight. At any rate, development in the Dhamma goes in the direction of becoming less affected by desires concerning the body, for to have such desires is to have a defiled mind.

The defilements and passions can best be controlled when they can be seen -- when they are strongest. It is impossible to restrain defilements in oneself when they are not apparent, though they may

operate underground. For instance, the person who is well-provided with wealth and comforts may not be able to see greed or aversion at work in himself; these defilements have not surfaced since the sea of satisfied desires, in which they swim, is deep enough. But place this person in a bare little hut with poor food only once a day and a strict discipline to control his actions and then see what happens! The monsters of the deep all rise to the surface and clamor for more extensive waters in which to sport. On the other hand, the attitude of good bhikkhus shows the right way to deal with defilements. Some of the strongest -- sensuality and sloth -- manifest themselves at night, so the night was recommended by the Buddha as the time when they could be tackled most effectively. An enemy that one has not seen and known cannot be defeated, but an enemy well known and attacked with the weapons of Right Effort, Right Mindfulness and Right Collectedness, has no hope to win.

It is the same on Uposatha days. The defilements that show themselves then can be restrained and limited with the aid of the Uposatha discipline, which includes the Eight Precepts.

Let us consider it from another point of view. Renunciation is a thread which runs through all Buddhist practice. If one practices Giving then one renounces the pleasures that could be bought with that wealth. When the Five Precepts are practiced then one renounces the actions covered by them which may be pleasurable or thrilling to some and are, in any case, unwholesome. And when effort is made to meditate, the earnest practicer will soon find that certain pleasures and distractions offered by this world just do not go with a calm and mindful mind, so he renounces them.

The Eight Precepts to be discussed below are part of the same way of practice, a discipline for a lay person's temporary renunciation. In the Sutta mentioned above the Buddha speaks of a noble disciple reflecting: By undertaking the Uposatha with its eight precepts for a day and a night I renounce the way of common men and live as the Arahants do for all their lives, compassionate, pure and wise. So the Right Precepts are really a test of how far one can discipline oneself. That means really, to what extent do wholesome states of mind consonant with Dhamma-practice predominate in one's character over unwholesome

desires built on greed, aversion and delusion? The practice of the Eight Precepts gives one a chance to find out about this. And this is an investigation which one can make four times a month if one wishes.

We have seen how lay people in Buddhist countries periodically withdraw for twenty-four hours to a monastery for the practice for some special Dhamma. But what is to be done where there is no monastery, no bhikkhus, and no possibility of taking time off from work?

First, on these days, or on some of them, one could be a bit more in the shrine room. This would include reciting the Eight Precepts instead of the five and if one knows any special discourse of the Buddha, in Pali or in English, they should be chanted or read through. A very appropriate sutta to chant or read is the Discourse on the Eight-part Uposatha (see Appendix) and to this could be added such popular suttas as the Discourse on Loving- kindness (Karaniya-metta Sutta) and the Discourse on the truly Auspicious (Mahamangala Sutta). Longer suttas such as the Discourse on Treasures (Ratana Sutta) and the Discourse on Setting in motion the Wheel of Dhamma (Dhammacakkappavattana Sutta) would be appropriate if one has time.

Apart from precepts and discourses, more time should be given to meditation on these days, so if one uses the shrine room only once on ordinary days, it should be used twice upon these days, while making the effort to sit rather longer. When the Eight Precepts are backed up by the calm strong mind produced in meditation then they become easy to keep.

The Dhamma that one can practice during the day at work must be decided by each person, taking account of his own personality and of the circumstances surrounding him. Of course, one tries to keep one's conduct within the bounds of the Eight Precepts and do only those things which are consonant with the spirit of the precepts. One may find it possible to practice Giving (dana) in some way on these days and some short periods devoted to some of the recollections might be possible -- it depends on each person to find his own ways and means.

This brings us to the Eight Precepts and some remarks upon them. The

precepts are as follows:

I undertake the rule of training to refrain from
killing living creatures.

I undertake the rule of training to refrain from
taking what is not given.

I undertake the rule of training to refrain from
unchaste conduct.

I undertake the rule of training to refrain from
false speech.

I undertake the rule of training to refrain from
distilled and fermented intoxicants which are the occasion for
carelessness.

I undertake the rule of training to refrain from
eating outside the time.

I undertake the rule of training to refrain from
dancing, singing, music, going to see entertainments, wearing
garlands, smartening with perfumes and beautifying with
cosmetics.

I undertake the rule of training to refrain from
a high or large sleeping-place.

It has always been understood by Buddhist lay people that if one undertakes these Eight Precepts then great efforts should be made not to break any of them. The Five Precepts represent a general measure for ordinary life and in practice people have a flexible attitude towards minor infringements of some of them. But the Eight Precepts are a more serious commitment and should not be undertaken lightly. If one does take them on, then one should feel reasonably certain, whatever one's interior and exterior circumstances, that none of the precepts will be broken.

In the case of the first one, not only should one not kill any living being but also one should not do the sort of work which might involve one in killing unintentionally, where one has no choice in the matter (work such as digging and cultivating). Even acts which are harmful in any way to others should be avoided on an Uposatha day. Few people have work which involves killing and fewer still of these people will be Buddhists, as such work must be repugnant to sincere Dhamma-practicers.

The second precept will need attention in such things as using for one's own purposes materials belonging to the firm (government, etc.) that one works for, or taking extra or surplus materials for oneself or others without permission to do so. Taking what is not given would also include such practices as adulteration of materials for sale and making others work without adequate remuneration.

The third precept is changed from the set of five. There "wrong conduct" means all kinds of sex which results in harm to others -- breaking up for others' marriages, rape and the seduction of minors, for instance. But under this precept "unchaste conduct" means that all kinds of sexual behavior are to be avoided whether they are wrong conduct or are allowable in normal lay life, whether they are wrong conduct or are allowable in normal lay life, whether with others or by self-stimulation. The Buddha has said:

> Do not engage in heedlessness!
> Do not come near to sexual joys!
> The heedful and contemplative
> attains abundant bliss.
>
> (Dhp. 27)

And when this abstinence is to be practiced only for one, two or four days a month there should be no great difficulty.

The fourth precept requires a special watch on the runaway tongue. This means the effort to practice Right Speech that is, speech which is

//true//, brings //harmony// between people, is //gentle// and has //meaning//. Dhamma has all these qualities and one's speech should be in accordance with it. One who has taken the Uposatha precepts should try not to become involved in worldly chatter or arguments. And similarly with words on paper: news-papers and magazines which just distract the mind should be avoided for this day. If one wants to read then it should be a book on Dhamma.

It should not be too hard to keep the fifth precept strictly on these days. Under this precept one must include any kind of intoxicant taken for pleasure and escape, so drugs soft and hard find a place here as well as alcohol. At all times a Buddhist is trying to increase in the quality of heedfulness --

> Heedfulness -- the path to Deathlessness,
> heedlessness -- the path to death:
> the heedful ones do not die,
> the heedless are like unto the dead.
>
> (Dhp. 21)

But intoxicants only increase unwholesome states of mind so that a person becomes more heedless (or //careless// as pamada has been translated in this precept).

The sixth precept also follows the practice of bhikkhus and aims at cutting down the sloth which is experienced after a day's work and a substantial evening meal, while it ensures that the body is light and fit for meditative practice. In the precept, the words "outside the time" mean after twelve noon until dawn the following day. During this time no food is eaten. However, some flexibility will be needed here with people going out to work. For them it would mean no food after their midday lunch until breakfast the next day. If one is troubled by tiredness after work on a day when these precepts are undertaken then tea or coffee are allowable as refreshing drinks. If hunger is the trouble then cocoa (or even plain chocolate) should cure it. None of these refreshments should contain milk, which is considered a food, though sugar, honey and butter are allowed (to bhikkhus, and therefore

to lay people keeping the Eight Precepts), presumably because one can take only a little of these things. Fruit juices which have been strained (without fruit pulp) are other possible drinks.

The seventh precept is really a compound of two in the Ten Precepts of a novice and therefore falls into two parts: the first on "dancing...entertainments," and the second concerned with "wearing garlands...cosmetics." The first half is aimed at keeping mind, speech and body away from all kinds of amusements. Not of course that they are "sinful," but that they turn the mind out through the senses, arouse defilements and cause conflicts where there might be peace. So these days, under this precept must be put radio, television, theatre, cinema and sporting events. These are all ways of escape from being quiet. The second half of the precept is directed against vanity and conceit arising by way of the body. The tradition in the East is for Buddhists who undertake these precepts to clothe themselves simply in white cloth with no adornments. This will not be possible for the lay Buddhist who goes out to work, but on such days jewelry could be left at home, scents and lotions not used on the body, nor cosmetics on the face.

The last precept concerns sleep. Just as all the other luxuries have been cut out, so the luxury of a large, soft bed should be dispensed with for this night. In warm Buddhist countries a mat on the floor is enough, but where the weather is colder a hard mattress or folded blankets on the floor could be used. On a hard surface the body actually relaxes more than on a soft one, also there is less desire to sleep long. On these nights an effort should be made to restrict sleep to the minimum. A "large bed" means one in which two people sleep. The Buddhist who practices these precepts for a day and a night always sleeps by himself.

This summarizes the practice of the Uposatha day. Some people may think these precepts too difficult to carry out in the midst of an alien society. Others may think them too easy to bother about. But before any judgment is passed on them try practicing them for a few Uposathas and then see what is the result. Effort made to practice Dhamma can never bear bad fruits.

According to tradition, one may practice the Eight Precepts on the Full Moon, New Moon and two Quarter-moon days. This is for someone who is really making an effort and whose circumstances allow him to do so. Others might undertake them on the two Uposatha days -- the Full and New Moon days. Or if they are to be undertaken one day a month this will usually be on the Full Moon.

Where this had been found by experience to be quite impossible, then the Uposatha could be kept on weekends. Better this than nothing at all! But then married lay people may find that this will conflict with their family responsibilities -- perhaps to others in the family who are not Buddhist. This is something for individual Buddhists to decide for themselves.

> This indeed is called the eight-part Uposatha
> taught by the Buddha, gone to dukkha's end.

(see the Discourse to Visakha, below)

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THE RAINS RESIDENCE [*]

> * [This should NOT be called "Buddhist Lent"! There is no basis for comparing Christian Len with Buddhist Rains-residence, as they do not spring from the same religious ideas, nor have the same purpose, nor apply to the same people.]

This is a period of three months when bhikkhus must reside in one place and cannot wander, though they may undertake all their usual duties provided that they do not take them away from their monasteries overnight. In special circumstances they may even be absent from the monastery or residence where they have

vowed to keep the Rains for as long as seven days. As bhikkhus do not withdraw more than usual at this time from involvement with lay people, unless they are devoting all their time to meditation, it is better to translate //vassavasa// literally as "rains-residence" rather than "rains-retreat."

The rains residence was instituted by the Buddha to prevent bhikkhus traveling during the Rainy Season of India and S.E. Asia, and so damaging the crops, and the living creatures which are abundant then. No doubt he considered their health as well when he laid down that bhikkhus must spend the rains with four walls round them and a roof over their heads.

From the beginning this was a time when a bhikkhu could live near a teacher, a senior bhikkhu who had specialized in meditation, in the Discipline, or in the Discourses. He had the chance then to make intensive efforts and learn whatever the teacher taught. After the Rains, especially in the early days when bhikkhus mostly wandered and had few monasteries, the teacher might receive an invitation to go elsewhere and the settled association with pupils would be broken. And then during the Rains there are fewer visitors to the quieter and more secluded monasteries so that more intensive efforts are possible at this time.

In Buddhist countries this is still the time for intensive activity: the meditator meditates more and undertakes more of the austere practices; the student of books makes more effort to master his studies; the teacher-monk is more active in teaching Dhamma and the writer in writing. In some countries this is the time when many laymen, mostly the young, get temporary ordination as "Rains-bhikkhus" (fewer women also become nuns for some time), usually for about four months, after which they disrobe and return to the layman's state. They are honored by others with the name "pandit" (a learned man) for the learning and good conduct that they have acquired in the monastery and benefit their families and society in general by bringing this knowledge back with them. This general intensification of activities in the Sangha leads lay people to consider what they can do during this period.

Usually a lay person on the day of entering the Rains makes a vow or vows to practice in a certain way during the three months of the Rains-residence. This vow may be told to a senior bhikkhu or it may be kept private but in any case it is made in front of a Buddhist shrine. This is something which could be done by any one who wanted to tighten up on practice for the duration of the Rains-residence. The content of the vows vary with one's character, country and circumstances. Below are a number of typical vows made by lay people on Rains-entry day, some of which could be practiced by isolated Buddhists:

During the Rains I shall give almsfood to bhikkhus every day.

I shall give up smoking while the Rains are on.

For the Rains, I shall chant morning and evening service every day.

I shall go to the monastery to hear Dhamma on every holy day. (i.e. 4 days a month).

While the Rains are on I shall not take any intoxicants, or see or hear any form of entertainment.

During the Rains I shall undertake the Uposatha precepts on each Full Moon day.

For the whole Rains I shall practice meditation twice a day.

Each holy day during the Rains I shall keep the Eight Precepts and meditate twice, each time for an hour.

The vows must be practicable. It is no good making vows, perhaps quite exalted ones, which are out of one's range and only another extension of one's ego. A person who practices the Dhamma for a while gets to know his strength and weaknesses and will know therefore what it possible for him to undertake. At the end of the Rains, having accomplished one's vows without a break, one feels that something worthwhile has been done. And sometimes these temporary practices have

a lasting effect -- the smoker does not go back to tobacco, or the meditator finds that his practice goes so much better that he continues to sit twice a day, and so on.

During the Rains residence, some lay people in Buddhist countries undertake one or two of the austere practices which were allowed by the Buddha for bhikkhus. [*] It is not possible for lay people to practice most of them but Acariya Buddhaghosa in his "Path of Purification" (Visuddhimagga) has written there (Ch. II para 92) that they can undertake the One-sessioner's practice and the bowl-food-eater's practice. For an isolated Buddhist who goes out to work, even these two could not be practiced.

* [See Wheel 83-84, "With Robes and Bowl."]

The One-sessioner's practice means eating one meal in one session a day. Practiced strictly a person does not even drink foods (such as milk and milk beverages) at other times but having sat down eats enough to last for twenty-four hours.

The Bowl-food-eater's practice is undertaken when a person does not have many plates and dishes but puts all the food to be eaten on one vessel -- the sweet with the main part of the meal, though without necessarily mixing them.

Both practices are good for limiting greed for food, for fine flavors and desires for fine textures, etc. Food is taken by such lay people as a medicine which is necessary to cure the disease of hunger. It is not used for the satisfaction of sensual desires. Particularly for greed characters (in which greed or desire is the strongest of the Roots of Evil) such restraint can be valuable.

And if during the Rains one cannot do anything else, at least one should at this time practice dana to the best of one's ability and in whatever personal ways it is possible to give. Impersonal giving, for instance, having amounts stopped out of one's wage packet, should be avoided as there is little or no good kamma made in such ways. It may be that giving time and sympathy with the effort to help others may be

more effective than giving money or goods. The Rains traditionally is the time when lay people have the chance to increase their practice of dana and even though one may not live near to the Sangha there are still plenty of opportunities for giving.

* * *

THE PURPOSE OF THESE PRACTICES

This is simply to generate some zeal for Dhamma in oneself. To bring the Dhamma to life in oneself. To get away from reading books on it and into doing it. Not just to take a mild intellectual interest in it but to make it the basis of one's life. Not only to go to an occasional lecture on the subject but to consider. "What can I DO?" Not to be content to play with the ideas of "Buddhism" -- making sure that these do not touch one's precious self, but to get into Dhamma so that what is rotten in oneself is changed. Not to haggle about the finer points of //atta// and //anatta// (self- and non-self) when one has not even got round to making effort with the Five Precepts. Not to talk of the Void while one harbors hatred in one's heart. Not to be way up there with subtle ideas but to get down to being loving and generous. Not to be swayed at every turn by the world but to have a discipline based on Dhamma for one's life.

A lay person in a non-Buddhist country is not only surrounded by a culture which is opposed to the practice of many aspects of Dhamma but he is often without the help which can be got from bhikkhus and experienced lay teachers. If then he does make the effort to practice along the lines suggested here, sooner or later he will be engulfed. His mild interest in Dhamma fades away or gets lost in the jungle of conflicting desires.

One cannot stand still in Dhamma. Either one makes effort and

cultivates oneself, or one slides away from Dhamma to deterioration. Everything suggested here is on the side of Dhamma and leads one to grow in Dhamma, so here is a chance to put into practice the Buddha's words:

Make haste towards the good
and check your mind from evil.
Whoso is slow in making punna
his mind delights in evil.

If a man should punna make
let him do it again and again;
he should make a wish for that:
happy is the piling up of punna.

(Dhp. 116, 118)

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THE DISCOURSE TO VISAKHA ON THE UPOSATHA WITH THE EIGHT PRACTICES

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Thus have I heard: At one time the Exalted One was staying near Savatthi at the Eastern monastery in the mansion (given by) Migara's mother. Then Visakha, [1] Migara's mother, approached the Exalted One; having approached and bowed down she sat down in a suitable place. When she was seated the Exalted One spoke thus to Visakha, Migara's Mother:

"Visakha, when the Uposatha undertaken with its eight component practices, [2] is entered on, it is of great fruit, of great advantage,
~~~~~~~~~~~~~~~~~~~~~~~~

of great splendor, of great range. And how, Visakha, is the Uposatha undertaken with its eight component practices, entered on, is of great fruit, great advantage, great splendor and great range?

"Here, [3] Visakha, a noble disciple considers thus:

" 'For all their lives the Arahants dwell having abandoned killing living beings, refrain from killing living beings, they have laid down their staffs, laid down their weapons, they are conscientious, [4] sympathetic, compassionate for the good of all living beings; so today I dwell, for this night and day, having abandoned killing living beings, refraining from killing living beings, I am one who has laid down my staff, laid down my weapon, I am conscientious, sympathetic, compassionate for the good of all living beings. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this first practice.

"(He considers:) 'For all their lives the Arahants dwell having abandoned taking what is not given, refrain from taking what is not given, they are takers of what is given, those who expect only what is given, themselves become clean without thieving; so today I dwell, for this night and day, having abandoned taking what is not given, refraining from taking what is not given. I am a taker of what is given, one who expects only what is given, by myself become clean without thieving. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this second practice.

"(He considers:) 'For all their lives the Arahants dwell having abandoned unchaste conduct, they are of chaste conduct, living aloof, refrain from sex which is way of common society; so today I dwell, for this night and day, having abandoned unchaste conduct, I am of chaste conduct, living aloof, refraining from sex which is the common way of society. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this third practice.

"(He considers:) 'For all their lives the Arahants dwell having abandoned false speech, refrain from false speech, they are speakers of truth, joiners of truth, [5] firm-in-truth, [6] grounded-on-truth, [7] not speakers of lies to the world; so today I dwell, for this night and day, having abandoned false speech, refraining from false speech, a speaker of truth, a joiner of truth, firm- in-truth, grounded-on-truth, not a speaker of lies to the world. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this fourth practice.

"(He considers:) 'For all their lives the Arahants dwell having abandoned distilled and fermented intoxicants which are the occasion for carelessness and refrain from them; so today I dwell, for this night and day, having abandoned distilled and fermented intoxicants which are the occasion for carelessness, refraining from them. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this fifth practice.

"(He considers:) 'For all their lives the Arahants are one-mealers, refrain from eating outside the time, desisting at night, [8] so today I am a one-mealer, refraining from eating outside the time, desisting at night. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this sixth practice.

"(He considers:) 'For all their lives the Arahants refrain from dancing, singing, music, going to see entertainments, wearing garments, smartening with perfumes and beautifying with cosmetics; so today I refrain from dancing, singing, music, going to see entertainments, wearing ornaments, smartening with perfumes and beautifying with cosmetics. By this practice, following after the Arahants, the Uposathas will be entered on by me.'

"It is undertaken by this seventh practice.

"(He considers:) 'For all their lives the Arahants having abandoned high beds [9] and large beds, [10] refraining from high beds and large beds, they make use of a low sleeping place, a (hard) bed or a strewing of grass; so today I have abandoned high beds and large beds, refraining from high beds and large beds, I make use of a low sleeping place, a (hard) bed or a strewing of grass. By this practice, following after the Arahants the Uposatha will be entered on by me.'

"It is undertaken by this eighth practice.

"Thus indeed, Visakha, is the Uposatha entered on and undertaken with its eight component practices, of great fruit, of great advantage, of great splendor, of great range.

"How great a fruit? How great an advantage? How great a splendor? How great a range?

"Just as though, Visakha, one might have power, dominion and kingship [11] over sixteen great countries abounding in the seven treasures [12] -- that is to say, Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vansa, Kure, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara and Kamboja, yet it is not worth a sixteenth part of the Uposatha undertaken with its eight practices. For what reason? //Miserable is kingship over men compared with heavenly bliss//.

"That which among men is fifty years, Visakha, is one night and day of the devas of the Four Great Kings, their month has thirty of those days, their year twelve of those months; the lifespan of the devas of the Four Great Kings is five hundred of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with its eight practices, at the break up of the body, after death, may arise to fellowship with the devas of the Four Great Kings -- such a thing indeed is known, Visakha. It was in connection with this that I have said: //Miserable is kingship over men compared with heavenly bliss//.

"That which among men is a hundred years, Visakha, is one night and day of the devas of the Thirty-three, their month has thirty of those days, their year twelve of those months; the lifespan of the devas of the Thirty-three is one thousand of those heavenly years. [13] Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death, may arise to fellowship with the devas of the Thirty-three -- such a thing indeed is known, Visakha. It was in connection with this that I have said: //Miserable is kingship over men compared with heavenly bliss.//

"That which among men is two hundred years, Visakha, is one night and day of the Yama devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Yama devas is two thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break-up of the body, after death, may arise to fellowship with the Yama devas -- such a thing indeed is known, Visakha. It was in connection with this that I have said: //Miserable is kingship over men compared with heavenly bliss.//

"That which among men is four hundred years, Visakha, is one night and day of the Tusita devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Tusita devas is four thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death, may arise to fellowship with the Tusita devas -- such a thing indeed is known, Visakha. It was in connection with this that I have said: //Miserable is kingship over men compared with heavenly bliss//.

"That which among men is eight hundred years, Visakha, is one night and day of the Nimmanarati devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Nimmanarati devas is eight thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death may arise to fellowship with the Nimmanarati devas -- such a thing indeed is known,

Visakha. It was in connection with this that I have said: //Miserable is kingship over men compared with heavenly bliss//.

"That which among men is sixteen hundred years, Visakha, is one night and day of the Paranimmitavasavatti devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Paranimmitavasavatti devas is sixteen thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death, may arise to fellowship with the Paranimmitavasavatti devas- such a thing indeed is known, Visakha. It was in connection with this that I have said: //Miserable is kingship over men compared with heavenly bliss.//

"Kill no life, nor take what is not given,
speak no lie, nor be an alcoholic,
refrain from sex and unchaste conduct,
at night do not eat out-of-time food,
neither bear garlands nor indulge with perfume,
and make your bed a mat upon the ground:
this indeed is called the eight-part uposatha
taught by the Buddha gone to dukkha's end.
The radiance of the sun and moon,
both beautiful to see, follow on from each other,
dispelling the darkness as they go through the heavens,
illumining the sky and brightening the quarters
and the treasure found between them:
pearls and crystals and auspicious turquoises,
gold nuggets and the gold called "ore,"
monetary gold with gold dust carried down --
compared with the eight-part uposatha,
though they are enjoyed, are not a sixteenth part --
as the shining of the moon in all the groups of stars.
Hence indeed the woman and the man who are virtuous
enter on uposatha having eight parts
and having made merits [14] bringing forth happiness
blameless they obtain heavenly abodes."

(Anguttara-nikaya, iv. 255-258)

* * *

(The upasaka Vasettha, when he heard this discourse, after the Buddha had finished speaking the above verses, exclaimed:)

"Lord, if my dear kin and relatives were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day. Lord, if all the warrior-nobles, brahmins, merchants and laborers were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day."

"So it is, Vasettha. If all the warrior-nobles, brahmins, merchants and laborers were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day. If this world with its devas, maras and brahmas, this generation with its samanas and brahmins, together with its rulers and mankind were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day. Vasettha, if these great sala trees were to enter on the uposatha undertaken with its eight practices it would be for their benefit and happiness for many a day, that is, if they were conscious, what to speak of mankind." (A.N. iv. 259)

Notes to Accompany the Sutta
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[1] Visakha: a very generous woman lay-disciple who, by listening frequently to Dhamma, became a Streamwinner and who was, perhaps, already a noble disciple (ariya) when this discourse was spoken.

[2] //anga//: lit. part, component, practice; here meaning practices composing the Uposatha.
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[3] "Here": meaning "in the Buddhasasana," the Buddha's instructions or religion.

[4] //lajji//: one who has shame (hiri) of doing evil, and fear of doing evil (ottappa), the two qualities which are called "the world guardians."

[5] //saccasandha//: "they join the truth" (Comm.)

[6] //theta//: lit. "firm, established," that is, in the experience of ultimate truth.

[7] //paccayika//: truth that has been seen by perceiving its conditional arising.

[8] Bhikkhus do not eat after midday until the following dawn.

[9] High beds means luxurious beds which are soft and well-sprung.

[10] Large beds means those in which two people can sleep.

[11] //rajjam//: lit., "kingship," but meaning generally great authority.

[12] The seven treasures: gold, silver, pearls, crystal, turquoise, diamond, coral.

[13] If calculated in human years, the devas of the Four Great Kings live 9,000,000 years; of the Thirty-three 36,000,000 years; of the Yama 144,000,000 years; of the Tusita 576,000,000 years; of the Nimmanarati 2,304,000,000 years; of the Paranimminitavasavatti devas the life is 9,216,000,000 years. Man can live at most one day in the life of the Thirty-three. It is worth reading the story in the Dhammapada Commentary (trans. "Buddhist Legends," Harvard Oriental Series Vol. 29, reissued by the Pali Text Society, London, 1969), called //Husband-honourer//, which brings to life this comparative time scale.

[14] merit (punna): good kamma which purifies and cleanses the mind of

the doer, such as the practice of the three ways of merit-making:
giving, moral conduct (or precepts), and meditation.

* * * * * * * *

The Precepts or Moral Conduct (sila) are:

"A great crossbar preventing entrance into the four woeful states,
a tree of the gods fulfilling all wishes,
an autumnal sun dispelling the miserable darkness,
a seedbed in which wholesome dhammas grow,
an adamantine casket full of various sorts of gems,
a ladder ascending to the palaces of the heavenly worlds.
a bubbling source from which the waters of loving-kindness flow,
a ship to cross over the great sea of all fears,
a great bridge to pass over the ocean of wandering-on,
a great cloud cooling the blaze of birth, decay and death,
the one vehicle for entering the City of Nibbana."

From "The Adornment of the Buddhist Laity" (Upasaka janalamkara)

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APPENDIX OF PALI PASSAGES
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Appendix A1 -- Preliminary formula (p. 17)
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NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA

NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA
NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA

Appendix A2 -- Three Refuges (p. 19)
~~~~~~~~~~~~

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

DUTIYAMPI
BUDDHAM SARANAM GACCHAMI
DUTIYAMPI
DHAMMAM SARANAM GACCHAMI
DUTIYAMPI
SANGHAM SARANAM GACCHAMI

TATIYAMPI
BUDDHAM SARANAM GACCHAMI
TATIYAMPI
DHAMMAM SARANAM GACCHAMI
TATIYAMPI
SANGHAM SARANAM GACCHAMI

Appendix A3 -- Five Precepts (p. 21)
~~~~~~~~~~~~

1. PANATIPATA
VERAMANI SIKKHAPADAM SAMADIYAMI
2. ADINNADANA
VERAMANI SIKKHAPADAM SAMADIYAMI
3. KAMESU MICCHACARA
VERAMANI SIKKHAPADAM SAMADIYAMI
4. MUSAVADA
VERAMANI SIKKHAPADAM SAMADIYAMI
5. SURA-MERAYA-MAJJA-PAMADATTHANA
VERAMANI SIKKHAPADAM SAMADIYAMI

Appendix A4 -- Eight Precepts (p. 54)
~~~~~~~~~~~

1,2,4,5, are the same as the Five Precepts. The others are:

3. ABRAHMACARIYA
    VERAMANI SIKKHAPADAM SAMADIYAMI
6. VIKALABHOJANA
    VERAMANI SIKKHAPADAM SAMADIYAMI
7. NACCA-GITA-VADITA-VISSUKA-DASSANA
    MALA GANDHA-VILEPANA DHARANA-
    MANDANA-VIBHUSANATTHANA
    VERAMANI SIKKHAPADAM SAMADIYAMI
8. UCCASYANA-MAHASAYANA
    VERAMANI SIKKHAPADAM SAMADIYAMI

Appendix A5 -- Recollection of the Three Treasures (p.23)
~~~~~~~~~~~

ITI PI SO BHAGAVA ARAHAM SAMMA-SAMBUDDHO
    VIJJA-CARANA-SAMPANNO
    SUGATO LOKAVIDU ANUTTARO PURISA-DHAMMA-SARATHI
    SATTHA-DEVA-MANUSSANAM BUDDHO BHAGAVA'TI

SVAKKHATO BHAGAVATA DHAMMO
    SANDITTHIKO AKALIKO EHIPASSIKO
    OPANAYIKO PACCATTAM VEDITABBO
    VINNUHI'TI

SUPATIPANNO BHAGAVATO SAVAKASANGHO,
    UJUPATIPANNO BHAGAVATO SAVAKASANGHO,
    NAYAPATIPANNO BHAGAVATO SAVAKASANGHO,
    SAMICIPATIPANNO BHAGAVATO SAVAKASANGHO
    YADIDAM CATTARI PURISAYUGANI ATTHA PURISAPUGGALA,
    ESA BHAGAVATO SAVAKASANGHO,
    AHUNEYYO PAHUNEYYO DAKKHINEYYO ANJALIKARANIYO,
    ANUTTARAM PUNNAKKHETTAM LOKASSA'TI.

Appendix A6 -- Affirmation of Refuge in the Three Treasures (p. 24)
~~~~~~~~~~~

NATTHI ME SARANAM ANNAM
BUDDHO ME SARANAM VARAM
ETENA SACCAVAJJENA
VADDHEYYAM SATTHUSASANE

NATTHI ME SARANAM ANNAM
DHAMMO ME SARANAM VARAM
ETENA SACCAVAJJENA
VADDHEYYAM SATTHUSASANE

NATTHI ME SARANAM ANNAM
SANGHO ME SARANAM VARAM
ETENA SACCAVAJJENA
VADDHEYYAM SATTHUSASANE.

Appendix A7 -- Five subjects for daily recollection (p. 25)
~~~~~~~~~~~

1. JARADHAMMOMHI, JARAM ANATITO
2. BYADHIDHAMMOMHI, BYADHIM ANATITO
3. MARANADHAMMOMHI MARANAM ANATITO
4. SABBEHI ME PIYEHI MANAPEHI NANABHAVO VINABHAVO
5. KAMMASAKKOMHI KAMMADAYADO KAMMAYONI KAMMABANDHU KAMMAPATISA
   YAM KAMMAM KARISSAMI KALYANAM VA PAPAKAM VA TASSA DAYADO
   BHAVISSAMI

Appendix A8 -- The Development of Loving-kindness (p. 26)
~~~~~~~~~~~

AHAM AVERO HOMI
AHAM ABYAPAJJHO HOMI
AHAM ANIGHO HOMI
AHAM SUKHI ATTANAM PARIHARAMI
~~~~~~~~~~~

SABBE SATTA AVERA HONTU
SABBE SATTA ABYAPAJJHA HONTU
SABBE SATTA ANIGHA HONTU
SABBE SATTA SUKHI ATTANAM PARIHARANTU.

Appendix A9 -- Anumodana (p. 38)
~~~~~~~~~~~

PUNNASSIDANI KATASSA
YANANNANI KATANI ME
TESANCA BHAGINO HONTU
SATTANANTAPAMANAKA....
MAYA DINNANA PUNNANAM
ANUMODANAHETUNA
SABBE SATTA SADA HONTU
AVERA SUKHAJIVINO
KHEMAPPADANCA PAPPONTU
TESASA SIJJHATAM SUBHA.

* * * * * * * *

For further reading
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Devotion in Buddhism (Wheel No. 18)
The Mirror of the Dhamma Buddhist Recitations and Devotional texts (Wh 54)
Buddhist Texts for Recitation, by Bhikkhu Khantipalo
The Five Precepts -- Essays (Wh 55)
The Threefold Refuge -- Nyanaponika Thera (Wh 76)
The Four sublime States -- Nyanaponika Thera (Wh 6)

Other writings by Bhikkhu Khantipalo
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

The Blessings of Pindapata (Wh 73)
With Robes and Bowl (Wh 83/84)
Practical Advice for Meditators (Wh 116)
The Buddhist Monk's Discipline (Wh 130/131)
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TITLE OF WORK: Lay Buddhist Practice (The Wheel Publication No. 206/207)
FILENAME: WHEEL206.ZIP
AUTHOR: Bhikkhu Khantipalo
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1982
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DATE OF DHARMANET DISTRIBUTION: January 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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LESSONS IN SAMADHI

* * *

Groundwork

July 30, 1956

If, when you're sitting, you aren't yet able to observe the breath, tell yourself, 'Now I'm going to breathe in. Now I'm going to breathe out.' In other words, at this stage you're the one doing the breathing. You're not letting the breath come in and out as it naturally would. If you can keep this in mind each time you breathe, you'll soon be able to catch hold of the breath.

* * *

In keeping your awareness inside your body, don't try to imprison it there. In other words, don't try to force the mind into a trance, don't try to force the breath or hold it to the point where you feel uncomfortable or confined. You have to let the mind have its freedom. Simply keep watch over it to make sure that it stays separate from its thoughts. If you try to force the breath and pin the mind down, your body is going to feel restricted and you won't feel at ease in your work. You'll start hurting here and aching there, and your legs may fall asleep. So just let the mind be its natural self, keeping watch to make sure that it doesn't slip out after external thoughts.

When we keep the mind from slipping out after its concepts, and concepts from slipping into the mind, it's like closing our windows and doors to keep dogs, cats, and thieves from slipping into our house. What this means is that we close off our sense doors and don't pay any attention to the sights that come in by way of the eyes, the sounds that come in by way of the ears, the smells that come in by way of the nose, the tastes that come in by way of the tongue, the tactile sensations that come in by way of the body, and the preoccupations

that come in by way of the mind. We have to cut off all the perceptions and concepts -- good or bad, old or new -- that come in by way of these doors.

Cutting off concepts like this doesn't mean that we stop thinking. It simply means that we bring our thinking inside to put it to good use by observing and evaluating the theme of our meditation. If we put our mind to work in this way, we won't be doing any harm to ourself or to our mind. Actually, our mind tends to be working all the time, but the work it gets involved in is usually a lot of fuss and bother without any real substance. So we have to find work of real value for it to do -- something that won't harm it, something really worth doing. This is why we're doing breath meditation, focusing on our breathing, focusing on our mind. Put aside all your other work and be intent on doing just this and nothing else. This is the sort of attitude you need when you meditate.

The Hindrances that come from our concepts of past and future are like weeds growing in our field. They steal all the nutrients from the soil so that our crops won't have anything to feed on and they make the place look like a mess. They're of no use at all except as food for the cows and other animals that come wandering through. If you let your field get filled with weeds this way, your crops won't be able to grow. In the same way, if you don't clear your mind of its preoccupation with concepts, you won't be able to make your heart pure. Concepts are food only for the ignorant people who think they're delicious, but sages don't eat them at all.

The five Hindrances -- sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty -- are like different kinds of weeds. Restlessness & anxiety is probably the most poisonous of the lot, because it makes us distracted, unsettled, and anxious all at the same time. It's the kind of weed with thorns and sharp-edged leaves. If you run into it, you're going to end up with a stinging rash all over your body. So if you come across it, destroy it. Don't let it grow in your field at all.

Breath meditation -- keeping the breath steadily in mind -- is the

best method the Buddha taught for wiping out these Hindrances. We use directed thought to focus on the breath, and evaluation to adjust it. Directed thought is like a plow; evaluation, like a harrow. If we keep plowing and harrowing our field, weeds won't have a chance to grow, and our crops are sure to prosper and bear fruit.

The field here is our body. If we put a lot of thought and evaluation into our breathing, the four properties of the body will be balanced and at peace. The body will be healthy and strong, the mind relaxed and wide open, free from Hindrances.

When you've got your field cleared and leveled like this, your crops are sure to prosper. As soon as you bring the mind to the breath, you'll feel a sense of rapture and refreshment. The four bases of attainment (iddhipada) -- the desire to practice, persistence in the practice, intentness, and circumspection in your practice -- will develop step by step. These four qualities are like the ingredients in a health tonic. Whoever takes this tonic will have a long life. If you want to die, you don't have to take it, but if you don't want to die, you have to take a lot. The more you take it, the faster the diseases in your mind will disappear.

* * *

The Art of Letting Go

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August 17, 1956

When you sit and meditate, even if you don't gain any intuitive insights, make sure at least that you know this much: When the breath comes in, you know. When it goes out, you know. When it's long, you know. When it's short, you know. Whether it's pleasant or unpleasant, you know. If you can know this much, you're doing fine. As for the various thoughts and concepts (sanna) that come into the mind, brush them away -- whether they're good or bad, whether they deal with the
~~~~~~~~~~~~~~~~~~~~~~

past or the future. Don't let them interfere with what you're doing -- and don't go chasing after them to straighten them out. When a thought of this sort comes passing in, simply let it go passing on. Keep your awareness, unperturbed, in the present.

When we say that the mind goes here or there, it's not really the mind that goes. Only concepts go. Concepts are like shadows of the mind. If the body is still, how will its shadow move? The movement of the body is what causes the shadow to move, and when the shadow moves, how will you catch hold of it? Shadows are hard to catch, hard to shake off, hard to set still. The awareness that forms the present: That's the true mind. The awareness that goes chasing after concepts is just a shadow. Real awareness -- 'knowing' -- stays in place. It doesn't stand, walk, come, or go. As for the mind -- the awareness that doesn't act in any way coming or going, forward or back -- it's quiet and unperturbed. And when the mind is thus its normal, even, undistracted self -- i.e., when it doesn't have any shadows -- we can rest peacefully. But if the mind is unstable and uncertain, it wavers: Concepts arise and go flashing out -- and we go chasing after them, hoping to drag them back in. The chasing after them is where we go wrong. This is what we have to correct. Tell yourself: Nothing is wrong with your mind. Just watch out for the shadows.

You can't improve your shadow. Say your shadow is black. You can scrub it with soap till your dying day, and it'll still be black -- because there's no substance to it. So it is with your concepts. You can't straighten them out, because they're just images, deceiving you.

The Buddha thus taught that whoever isn't acquainted with the self, the body, the mind, and its shadows, is suffering from avijja -- darkness, deluded knowledge. Whoever thinks the mind is the self, the self is the mind, the mind is its concepts -- whoever has things all mixed up like this -- is lost, like a person lost in the jungle. To be lost in the jungle brings countless hardships. There are wild beasts to worry about, problems in finding food to eat and a place to sleep. No matter which way you look, there's no way out. But if we're lost in the world, it's many times worse than being lost in the jungle, because we can't tell night from day. We have no chance to find any

brightness because our minds are dark with avijja.

The purpose of training the mind to be still is to simplify things. When things are simplified, we can see. The mind can settle down and rest. And when the mind has rested, it'll gradually become bright, in and of itself, and give rise to knowledge. But if we let things get complicated -- if we let the mind get mixed up with sights, sounds, smells, tastes, tactile sensations, and ideas -- that's darkness. Knowledge won't have a chance to arise.

When intuitive knowledge does arise, it can -- if you know how to use it -- lead to liberating insight. But if you let yourself get carried away by knowledge of the past or future, you won't get beyond the mundane level. In other words, if you dabble too much in knowledge of physical things, without gaining wisdom with regard to the workings of the mind, it can leave you spiritually immature.

Say, for example, that a vision arises and you get hooked: You gain knowledge of your past lives and get all excited. Things you never knew before, now you can know. Things you never saw before, now you see -- and they can make you overly pleased or upset. Why? Because you take them all too seriously. You may see a vision of yourself prospering as a lord or master, a great emperor or king, wealthy and influential. If you let yourself feel pleased, that's indulgence in pleasure. You've strayed from the Middle Path. Or you may see yourself as something you wouldn't care to be: a pig or a dog, a bird or a rat, crippled or deformed. If you let yourself get upset, that's indulgence in self-affliction -- and again, you've strayed from the path. Some people really let themselves get carried away: As soon as they start seeing things, they begin to think that they're special, somehow better than other people. They let themselves become proud and conceited -- and the true path has disappeared without their even knowing it. If you're not careful, this is where mundane knowledge can lead you.

But if you keep one principle firmly in mind, you can stay on the right path: Whatever appears, good or bad, true or false, don't let yourself feel pleased, don't let yourself get upset. Keep the mind

balanced and neutral, and discernment will arise. You'll see that the vision or sign displays the truth of stress: it arises (is born), fades (ages), and disappears (dies).

If you get hooked on your intuitions, you're asking for trouble. Knowledge that proves false can hurt you. Knowledge that proves true can really hurt you. If what you know is true, and you go telling other people, you're bragging. If it turns out to be false, it can backfire on you. This is why those who truly know say that knowledge is the essence of stress: It can hurt you. Knowledge is part of the flood of views and opinions (ditthi-ogha) over which we have to cross. If you hang onto knowledge, you've gone wrong. If you know, simply know, and let it go at that. You don't have to be excited or pleased. You don't have to go telling other people.

People who've studied abroad, when they come back to the rice fields, don't tell what they've learned to the folks at home. They talk about ordinary things in an ordinary way. They don't talk about the things they've studied because (1) no one would understand them; (2) it wouldn't serve any purpose. Even with people who would understand them, they don't display their learning. So it should be when you practice meditation. No matter how much you know, you have to act as if you know nothing, because this is the way people with good manners normally act. If you go bragging to other people, it's bad enough. If they don't believe you, it can get even worse.

So whatever you know, simply be aware of it and let it go. Don't let there be the assumption that 'I know.' When you can do this, your mind can attain the transcendent, free from attachment.

* * *

Everything in the world has its truth. Even things that aren't true are true -- i.e., their truth is that they're false. This is why we have to let go of both what's true and what's false. Once we know the truth and can let it go, we can be at our ease. We won't be poor,

because the truth -- the Dhamma -- will still be there with us. We won't be left empty-handed. It's like having a lot of money: Instead of lugging it around with us, we keep it piled up at home. We may not have anything in our pockets, but we're still not poor.

The same is true with people who really know. Even when they let go of their knowledge, it's still there. This is why the minds of the Noble Ones aren't left adrift. They let things go, but not in a wasteful or irresponsible way. They let go like rich people: Even though they let go, they've still got piles of wealth.

As for people who let things go like paupers, they don't know what's worthwhile and what's not, and so they let it all go, throw it all away. And when they do this, they're simply heading for disaster. For instance, they may see that there's no truth to anything -- no truth to the khandhas, no truth to the body, no truth to stress, its cause, its disbanding, or the path to its disbanding, no truth to Liberation. They don't use their brains at all. They're too lazy to do anything, so they let go of everything, throw it all away. This is called letting go like a pauper. Like a lot of modern-day sages: When they come back after they die, they're going to be poor all over again.

As for the Buddha, he let go only of the true and false things that appeared in his body and mind -- but he didn't abandon his body and mind, which is why he ended up rich, with plenty of wealth to hand down to his descendants. This is why his descendants never have to worry about being poor.

So we should look to the Buddha as our model. If we see that the khandhas are worthless -- inconstant, stressful, not-self, and all that -- and simply let go of them by neglecting them, we're sure to end up poor. Like a stupid person who feels so repulsed by a festering sore on his body that he won't touch it and so lets it go without taking care of it: There's no way the sore is going to heal. As for intelligent people, they know how to wash their sores, put medicine and bandages on them, so that eventually they're sure to recover.

In the same way, when people see only the drawbacks to the khandhas, without seeing their good side, and so let them go without putting them to any worthwhile use, nothing good will come of it. But if we're intelligent enough to see that the khandhas have their good side as well as their bad, and then put them to good use by meditating to gain discernment into physical and mental phenomena, we're going to be rich. Once we have the truth -- the Dhamma -- as our wealth, we won't suffer if we have money, and won't suffer if we don't, for our minds will be transcendent.

* * *

At the Tip of Your Nose

August 26, 1957

If feelings of pain or discomfort arise while you're sitting in meditation, examine them to see what they come from. Don't let yourself be pained or upset by them. If there are parts of the body that won't go as you'd like them to, don't worry about them. Let them be -- because your body is the same as every other body, human or animal, throughout the world: It's inconstant, stressful, and can't be forced. So stay with whatever part does go as you'd like it to, and keep it comfortable.

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The body is like a tree: No tree is entirely perfect. At any one time it'll have new leaves and old leaves, green leaves and yellow, fresh leaves and dry. The dry leaves will fall away first, while those that are fresh will slowly dry out and fall away later. Some of the branches are long, some thick, and some small. The fruits aren't evenly distributed. The human body isn't really much different from this. Pleasure and pain aren't evenly distributed. The parts that ache and those that are comfortable are randomly mixed. You can't rely on

it. So do your best to keep the comfortable parts comfortable. Don't worry about the parts that you can't make comfortable.

It's like going into a house where the floorboards are beginning to rot: If you want to sit down, don't choose a rotten spot. Choose a spot where the boards are still sound. In other words, the heart needn't concern itself with things that can't be controlled.

You can compare the body to a mango: If a mango has a rotten or a wormy spot, take a knife and cut it out. Eat just the good part remaining. If you're foolish enough to eat the wormy part, you're in for trouble. Your body is the same, and not just the body -- the mind, too, doesn't always go as you'd like it to. Sometimes it's in a good mood, sometimes it's not. This is where you have to use as much thought and evaluation as possible.

Directed thought and evaluation are like doing a job. The job here is concentration: centering the mind. Focus the mind on a single object and then, giving it your full attention, examine and reflect on it. If you use a meager amount of thought and evaluation, your concentration will give meager results. If you do a crude job, you'll get crude results. If you do a fine job, you'll get fine results. Crude results aren't worth much. Fine results are of high quality and are useful in all sorts of ways -- like atomic radiation, which is so fine that it can penetrate even mountains. Crude things are of low quality and hard to use. Sometimes you can soak them in water all day long and they still don't soften up. But as for fine things, all they need is a little dampness in the air and they dissolve.

So it is with the quality of your concentration. If your thinking and evaluation are subtle, thorough, and circumspect, your 'concentration work' will result in more and more stillness of mind. If your thinking and evaluation are slipshod, you won't get much stillness. Your body will ache, and you'll feel restless and irritable. Once the mind can become very still, though, the body will be comfortable and at ease. Your heart will feel open and clear. Pains will disappear. The elements of the body will feel normal: The warmth in your body will be just right, neither too hot nor too cold. As soon

as your work is finished, it'll result in the highest form of happiness and ease: nibbana -- Liberation. But as long as you still have work to do, your heart won't get its full measure of peace. Wherever you go, there will always be something nagging at the back of your mind. Once your work is done, though, you can be carefree wherever you go.

If you haven't finished your job, it's because (1) you haven't set your mind on it and (2) you haven't actually done the work. You've shirked your duties and played truant. But if you really set your mind on doing the job, there's no doubt but that you'll finish it.

Once you've realized that the body is inconstant, stressful, and can't be forced, you shouldn't let your mind get upset or excited by it. Keep your mind normal, on an even keel. 'Inconstant' means that it changes. 'Stressful' doesn't refer solely to aches and pains. It refers to pleasure as well -- because pleasure is inconstant and undependable. A little pleasure can turn into a lot of pleasure, or into pain. Pain can turn back into pleasure, and so on. (If we had nothing but pain we would die.) So we shouldn't be all that concerned about pleasure and pain. Think of the body as having two parts, like the mango. If you focus your attention on the comfortable part, your mind can be at peace. Let the pains be in the other part. Once you have an object of meditation, you have a comfortable place for your mind to stay. You don't have to dwell on your pains. You have a comfortable house to live in: Why go sleep in the dirt?

We all want nothing but goodness, but if you can't tell what's good from what's defiled, you can sit and meditate till your dying day and never find nibbana at all. But if you can set your mind and keep your mind on what you're doing, it's not all that hard. Nibbana is really a simple matter because it's always there. It never changes. The affairs of the world are what's hard because they're always changing and uncertain. Today they're one way, tomorrow another. Once you've done something, you have to keep looking after it. But you don't have to look after nibbana at all. Once you've realized it, you can let it go. Keep on realizing, keep on letting go -- like a person eating rice who, after he's put the rice in his mouth, keeps spitting it out.

What this means is that you keep on doing good but don't claim it as your own. Do good and then spit it out. This is viraga-dhamma: disengagement. For most people in the world, once they've done something, it's theirs -- and so they have to keep looking after it. If they're not careful, it'll either get stolen or else wear out on its own. They're headed for disappointment. Like a person who swallows his rice: After he's eaten, he'll have to defecate. After he's defecated he'll be hungry again, so he'll have to eat again and defecate again. The day will never come when he's had enough. But with nibbana you don't have to swallow. You can eat your rice and then spit it out. You can do good and let it go. It's like plowing a field: The dirt falls off the plow on its own. You don't need to scoop it up and put it in a bag tied to your water buffalo's leg. Whoever is stupid enough to scoop up the dirt as it falls off the plow and stick it in a bag will never get anywhere. Either his buffalo will get bogged down, or else he'll trip over the bag and fall flat on his face right there in the middle of the field. The field will never get plowed, the rice will never get sown, the crop will never get gathered. He'll have to go hungry.

Buddho, our meditation word, is the name of the Buddha after his Awakening. It means someone who has blossomed, who is awake, who has suddenly come to his senses. For six long years before his Awakening, the Buddha traveled about, searching for the truth from various teachers, all without success. So he went off on his own and on a full-moon evening in May sat down under the Bodhi tree, vowing not to get up until he had attained the truth. Finally, toward dawn, as he was meditating on his breath, he gained Awakening. He found what he was looking for -- right at the tip of his nose.

Nibbana doesn't lie far away. It's right at our lips, right at the tip of our nose. But we keep groping around and never find it. If you're really serious about finding purity, set your mind on meditation and nothing else. As for whatever else may come your way, you can say, 'No thanks.' Pleasure? 'No thanks.' Pain? 'No thanks.' Goodness? 'No thanks.' Evil? 'No thanks.' Attainment? 'No thanks.' Nibbana? 'No thanks.' If it's 'no thanks' to everything, what will you

have left? You won't need to have anything left. That's nibbana. Like a person without any money: How will thieves be able to rob him? If you get money and try to hold onto it, you're going to get killed. If this thief doesn't get you, that one will. Carry 'what's yours' around till you're completely weighed down. You'll never get away.

In this world we have to live with both good and evil. People who have developed disengagement are filled with goodness, and know evil fully, but don't hold onto either, don't claim either as their own. They put them aside, let them go, and so can travel light and easy. Nibbana isn't all that difficult a matter. In the Buddha's time, some people became arahants while going on their almsround, some while urinating, some while watching farmers plowing a field. What's difficult about the highest good lies in the beginning, in laying the groundwork -- being constantly mindful, examining and evaluating your breath at all times. But if you can keep at it, you're bound to succeed in the end.

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The Care & Feeding of the Mind

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May 7, 1959

The breath is a mirror for the mind. If the mirror is abnormal, it gives abnormal reflections. Say you look into a convex mirror: Your reflection will be taller than you are. If you look in a concave mirror, your reflection will be abnormally short. But if you look into a mirror that's flat, smooth, and normal, it'll give you a true reflection of yourself.

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Knowing how to adjust the breath, putting it in good order, is tantamount to putting the mind in good order as well and can give all kinds of benefits -- like a good cook who knows how to vary the foods she serves, sometimes changing the color, sometimes the flavor, sometimes the shape, so that her employer will never grow tired of her cooking. If she fixes the same thing all year around -- porridge today, porridge tomorrow, porridge the next day -- her employer is bound to go looking for a new cook. But if she knows how to vary her offerings so that her employer is always satisfied, she's sure to get a raise in her salary, or maybe a special bonus.

So it is with the breath. If you know how to adjust and vary the breath -- if you're always thinking about and evaluating the breath -- you'll become thoroughly mindful and expert in all matters dealing with the breath and the other elements of the body. You'll always know how things are going with the body. Rapture, ease, and singleness of preoccupation will come on their own. The body will be refreshed, the mind content. Both body and mind will be at peace. All the elements will be at peace, free from unrest and disturbances.

It's like knowing how to look after a small child. If the child starts crying, you know when to give it milk or candy, when to give it a bath, when to take it out for some air, when to put it in a playpen and give it a doll to play with. In no time at all, the child will stop crying, stop whining, and leave you free to finish whatever work you have to do. The mind is like a small, innocent child. If you're skilled at looking after it, it'll be obedient, happy, and contented, and will grow day by day.

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When the body and mind are full and content, they won't feel hungry. They won't have to go opening up the pots and pans on the stove or pace around looking out the windows and doors. They can sleep in peace without any disturbances. Ghosts and demons -- the pains of the khandhas -- won't come and possess them. This way we can be at our ease, because when we sit, we sit with people. When we lie down, we lie down with people. When we eat, we eat with people. When people

live with people, there's no problem; but when they live with ghosts and demons, they're sure to squabble and never find any peace. If we don't know how to evaluate and adjust our breathing, there's no way our meditation will give any results. Even if we sit till we die, we won't gain any knowledge or understanding at all.

There was once an old monk -- 70 years old, 30 years in the monkhood -- who had heard good things about how I teach meditation and so came to study with me. The first thing he asked was, 'What method do you teach?'

'Breath meditation,' I told him. 'You know -- bud-dho, bud-dho.'

As soon as he heard that, he said, 'I've been practicing that method ever since the time of Ajaan Mun -- buddho, buddho ever since I was young -- and I've never seen anything good come of it. All it does is buddho, buddho without ever getting anywhere at all. And now you're going to teach me to buddho some more. What for? You want me to buddho till I die?'

This is what happens when people have no sense of how to adjust and evaluate their breathing: They'll never find what they're looking for -- which is why adjusting and spreading the breath is a very important part of doing breath meditation.

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Getting to know yourself -- becoming acquainted with your body, your mind, the elements (earth, water, fire, wind, space, and consciousness), knowing what they come from, how they arise, how they disband, how they're inconstant, stressful, and not-self: All of this you have to find out by exploring on your own. If your knowledge simply follows what's in books or what other people tell you, it's knowledge that comes from labels and concepts, not from your own discernment. It's not really knowledge. If you know only what other people tell you, you're following them down a road -- and what could be good about that? They might lead you down the wrong road. And if the road is dusty, they might kick dust into your ears and eyes. So in

your search for the truth, don't simply believe what other people say. Don't believe labels. Practice centering the mind until you gain knowledge on your own. Only then will it be insight. Only then will it be trustworthy.

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'Just Right' Concentration

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October 4, 1960

When you meditate, you have to think. If you don't think, you can't meditate, because thinking forms a necessary part of meditation. Take jhana, for instance. Use your powers of directed thought to bring the mind to the object, and your powers of evaluation to be discriminating in your choice of an object. Examine the object of your meditation until you see that it's just right for you. You can choose slow breathing, fast breathing, short breathing, long breathing, narrow breathing, broad breathing; hot, cool, or warm breathing; a breath that goes only as far as the nose, a breath that goes only as far as the base of the throat, a breath that goes all the way down to the heart. When you've found an object that suits your taste, catch hold of it and make the mind one, focused on a single object. Once you've done this, evaluate your object. Direct your thoughts to making it stand out. Don't let the mind leave the object. Don't let the object leave the mind. Tell yourself that it's like eating: Put the food in line with your mouth, put your mouth in line with the food. Don't miss. If you miss and go sticking the food in your ear, under your chin, in your eye, or on your forehead, you'll never get anywhere in your eating.

So it is with your meditation. Sometimes the 'one' object of your mind takes a sudden sharp turn into the past, back hundreds of years. Sometimes it takes off into the future and comes back with all sorts
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of things to clutter your mind. This is like taking your food, sticking it up over your head, and letting it fall down behind you -- the dogs are sure to get it; or like bringing the food to your mouth and then tossing it out in front of you. When you find this happening, it's a sign that your mind hasn't been made snug with its object. Your powers of directed thought aren't firm enough. You have to bring the mind to the object and then keep after it to make sure it stays put. Like eating: Make sure the food is in line with the mouth and stick it right in. This is directed thought: The food is in line with the mouth, the mouth is in line with the food. You're sure it's food and you know what kind it is -- main course or dessert, coarse or refined.

Once you know what's what, and it's in your mouth, chew it right up. This is evaluation: examining, reviewing your meditation. Sometimes this comes under threshold concentration -- examining a coarse object to make it more and more refined. If you find that the breath is long, examine long breathing. If it's short, examine short breathing. If it's slow, examine slow breathing -- to see if the mind will stay with that kind of breathing, to see if that kind of breathing will stay with the mind, to see whether or not the breath is smooth and unhindered. This is evaluation.

When the mind gives rise to directed thought and evaluation, you have both concentration and discernment. Directed thought and singleness of preoccupation fall under the heading of concentration; evaluation, under the heading of discernment. When you have both concentration and discernment, the mind is still and knowledge can arise. But if there's too much evaluation, it can destroy your stillness of mind. If there's too much stillness, it can snuff out thought. You have to watch over the stillness of your mind to make sure you have things in the right proportions. If you don't have a sense of 'just right,' you're in for trouble. If the mind is too still, your progress will be slow. If you think too much, it'll run away with your concentration.

So observe things carefully. Again, it's like eating. If you go shoveling food into your mouth, you might end up choking to death. You have to ask yourself: Is it good for me? Can I handle it? Are my teeth

strong enough? Some people have nothing but empty gums and yet they want to eat sugar cane: It's not normal. Some people, even though their teeth are aching and falling out, still want to eat crunchy foods. So it is with the mind: As soon as it's just a little bit still, we want to see this, know that -- we want to take on more than we can handle. You first have to make sure that your concentration is solidly based, that your discernment and concentration are properly balanced. This point is very important. Your powers of evaluation have to be ripe, your directed thought firm.

Say you have a water buffalo and tie it to a stake. If your buffalo is strong, it just might walk away with the stake. You have to know your buffalo's strength. If it's really strong, pound the stake so that it's firmly in the ground and keep watch over it. In other words, if you find that your thinking is getting out of hand, going beyond the bounds of mental stillness, bring the mind back and make it extra still -- but not so still that you lose track of things. If the mind is too quiet, it's like being in a daze. You don't know what's going on at all. Everything is dark, blotted out. Or else you have good and bad spells, sinking out of sight and then popping up again. This is concentration without directed thought or evaluation, with no sense of judgment: Wrong Concentration.

So you have to be observant. Use your judgment -- but don't let the mind get carried away by its thoughts. Your thinking is something separate. The mind stays with the meditation object. Wherever your thoughts may go spinning, your mind is still firmly based -- like holding onto a post and spinning around and around. You can keep on spinning, and yet it doesn't wear you out. But if you let go of the post and spin around three times, you get dizzy and -- Bang! -- fall flat on your face. So it is with the mind: If it stays with its one object, it can keep thinking and not get tired, because your thinking and stillness are right there together. The more you think, the more solid your mind gets. The more you sit and meditate, the more you think. The mind becomes more and more firm until all the Hindrances (nivarana) fall away. The mind no longer goes looking for concepts. Now it can give rise to knowledge.

The knowledge here isn't ordinary knowledge. It washes away your old knowledge. You don't want the knowledge that comes from ordinary thinking and reasoning: Let go of it. You don't want the knowledge that comes from directed thought and evaluation: Stop. Make the mind quiet. Still. When the mind is still and unhindered, this is the essence of all that is good. When your mind is on this level, it isn't attached to any concepts at all. All the concepts you've known -- dealing with the world or the Dhamma, however many or few -- are washed away. Only when they're washed away can new knowledge arise.

This is why you should let go of concepts -- all the labels and names you have for things. You have to let yourself be poor. It's when people are poor that they become resourceful. If you don't let yourself be poor, you'll never gain discernment. In other words, you don't have to be afraid of being stupid or of missing out on things. You don't have to be afraid that you've hit a dead end. You don't want any of the insights you've gained from listening to others or from reading books, because they're concepts and therefore inconstant. You don't want any of the insights you've gained by reasoning and thinking, because they're concepts and therefore not-self. Let all these insights disappear, leaving just the mind, firmly intent, leaning neither to the left, toward being displeased; nor to the right, toward being pleased. Keep the mind still, quiet, neutral, impassive -- set tall. And there you are: Right Concentration.

When Right Concentration arises in the mind, it has a shadow. When you can catch sight of the shadow appearing, that's vipassana: liberating insight.

The knowledge you gain from Right Concentration doesn't come in the form of thoughts or ideas. It comes as Right Views. What looks wrong to you is really wrong. What looks right is really right. If what looks right is really wrong, that's Wrong View. If what looks wrong is really right, again -- Wrong View. With Right View, though, right looks right and wrong looks wrong.

To put it in terms of cause and effect, you see the four Noble Truths. You see stress, and it really is stressful. You see the

cause of stress arising, and that it's really causing stress. These are Noble Truths: absolutely, undeniably, indisputably true. You see that stress has a cause. Once the cause arises, there has to be stress. As for the way to the disbanding of stress, you see that the path you're following will, without a doubt, lead to Liberation. Whether or not you go all the way, what you see is correct. This is Right View. And as for the disbanding of stress, you see that there really is such a thing. You see that as long as you're on the path, stress does in fact fall away. When you come to realize the truth of these things in your heart, that's vipassana-nana.

To put it even more simply: You see that all things, inside as well as out, are undependable. The body is undependable, ageing is undependable, death is undependable. They're slippery characters, constantly changing on you. To see this is to see inconstancy. Don't let yourself be pleased by inconstancy. Don't let yourself be upset. Keep the mind neutral, on an even keel. That's what's meant by vipassana.

As for stress: Say we hear that an enemy is suffering. 'Glad to hear it,' we think. 'Hope they hurry up and die.' The heart has tilted. Say we hear that a friend has become wealthy, and we become happy; or a son or daughter is ill, and we become sad. Our mind has fallen in with suffering and stress. Why? Because we're unskilled. The mind isn't centered -- i.e., it's not in Right Concentration. We have to look after the mind. Don't let it fall in with stress. Whatever suffers, let it suffer, but don't let the mind suffer with it. The body may be in pain, but the mind isn't pained. Let the body go ahead and suffer, but the mind doesn't suffer. Keep the mind neutral. Don't be pleased by pleasure -- pleasure is a form of stress, you know. How so? It can change. It can rise and fall. It can be high and low. It can't last. That's stress. Pain is also stress: double stress. When you gain this sort of insight into stress -- when you really see stress -- vipassana has arisen in the mind.

As for anatta, not-self: Once we've examined things and seen them for what they really are, we don't make claims, we don't display influence, we don't try to show that we have the right or the power to

bring things that are not-self under our control. No matter how hard we try, we can't prevent birth, ageing, illness, and death. If the body is going to be old, let it be old. If it's going to hurt, let it hurt. If it's going to die, let it die. Don't be pleased by death, either your own or that of others. Don't be upset by death, your own or that of others. Keep the mind neutral. Unruffled. Unfazed. This is sankharupekkha-nana: letting sankharas -- all things fashioned, conditioned, and caused -- follow their own inherent nature.

This, briefly, is vipassana: You see that all things fashioned are inconstant, stressful, and not-self. You can disentangle them from your grasp. You can let go. This is where it gets good. How so? You don't have to wear yourself out, lugging sankharas around.

To be attached means to carry a load, and there are five heaps (khandhas) we carry: attachment to physical phenomena, to feelings, to concepts and labels, to to mental fashionings, and to sensory consciousness. We grab hold and hang onto these things, thinking that they're the self. Go ahead: Carry them around. Hang one load from your left leg and one from your right. Put one on your left shoulder and one on your right. Put the last load on your head. And now: Carry them wherever you go -- clumsy, encumbered, and comical.

bhara have pancakkhandha
Go ahead and carry them. The five khandhas are a heavy load,

bharaharo ca puggalo
and as individuals we burden ourselves with them.

bharadanam dukkham loke
Carry them everywhere you go, and you waste your time
suffering in the world.

The Buddha taught that whoever lacks discernment, whoever is unskilled, whoever doesn't practice concentration leading to liberating insight, will have to be burdened with stress, will always be loaded down. It's a pity. It's a shame. They'll never get away.

Their legs are burdened, their shoulders burdened -- and where are they going? Three steps forward and two steps back. Soon they'll get discouraged and then, after a while, they'll pick themselves up and get going again.

Now, when we see inconstancy -- that all things fashioned, whether within us or without, are undependable; when we see that they're stressful; when we see that they're not our self, that they simply whirl around in and of themselves: When we gain these insights, we can put down our burdens, i.e., let go of our attachments. We can put down the past -- i.e., stop dwelling in it. We can let go of the future -- i.e., stop yearning for it. We can let go of the present -- i.e., stop claiming it as the self. Once we've let our burdens fall, we can walk with a light step. We can even dance. We're beautiful. Wherever we go, people will be glad to know us. Why? Because we're not encumbered. Whatever we do, we can do with ease. We can walk, run, dance, and sing -- all with a light heart. We're Buddhism's beauty, a sight for sore eyes, graceful wherever we go. No longer burdened, no longer encumbered, we can be at our ease. This is vipassana-nana.

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1993]----------BUDDHIST ATTITUDE TO
LIFE*by Lama Choedak[reprinted from: SAKYA LOSAL CHOE DZONG CLEAR MIND QUA
extermely happy to be given the opportunity to come and share withyou the contribution Buc
better the well being ofhuman society. Tonight we have come together to discuss the benef
sharing of good things we value in our society in general andparticularly religion. Those of u
in one or anotherreligion have seen the benefits of religious practices if and when wepractise
ourselves. We have also seen the danger andsuffering which come out of direct misuse of
powerand religious fanaticism. The benefit or harm caused by religion ineveryday life is not
or demerit of the religions. It isentirely dependent on the behaviours of the people who profe
to be religious. Since the problems of the world are createdby human beings they can only
human beings, by properlyfollowing the fundamental principles of human values, taught and
men and women of the world. Let us not be in theillusion that there were only one or few su
who came assaviours of the world. We must credit ourselves and thank others forthe good
life and be responsible for the bad thingswe experience. According to Buddhism, Religion o
nomore than a raft or a path for people who wish to journey on it. If wehave an accident on
not the road's fault and if we travelwell, we do not thank the road. However if we stand in
ofthe road and tell other people that they do not know how to walk, thatis not just an acciden
arrogance and ignorance.I have come here to share with you the Buddhist perspective and
ideas and practices can benefit individuals and our societyat large. Buddhism and its teachi
other religions andin fact, in Buddhism, it is a transgression to speak ill of anybody or agroup
or their philosophical or religious ideas. Condemningother people or their religion is conside
non-religious conduct andis an idle-talk which is one of the ten non-virtues deeds one musta
is no devil outside other than one's own inability toaccept and respect other religions. There
external god other thanthe kindness and compassion that can flow through us to other living
dog who shows her kindness to her puppy is a muchbetter example of compassion foe one
propagatingteachings which discriminate against colour, race, religion or gender.If one religi
tolerate another how can it teach to tolerateanything in this world? Religious intolerance and
narrow-mindednessamong Church and religious leaders have let down many of their adhere
"free thinkers". These are not the benefits ofreligious practice but the failure to understand a
religion.Over the years I have met many people who wish to be identified as "freethinkers" ra
belonging to any religious denomination. Manyregard religion as that which narrows their th
limits theirfreedom to reason. Many modern thinkers, who have otherwise distancedthemse
religious dogma have become attracted to theBuddhist way of life and its powerful ideas, ha
Buddhism as away of life rather than a religion. Many Australians I have known, whoconsid
Buddhists have become interested in Buddhism andhave adopted its non-pressured approa

because they donot have to believe in things they have not examined and experiencedthem
taught to think for themselves rather than have ablind faith in something and are not even al
of itlogically. They are encouraged to find a safe way for themselves ratherthan accept the c
ready-made highway. There is no onehighway to enlightenment, but there are different foot
pastmasters we can follow if we wish. Learn from everbody and everycircumstance and tak
to you, but let us not beover-ambitious and try to make a highway to lead everyone. This is
religious fanaticism are planted.Several years ago there was a big inter-religious conference
Londonwhich was represented by all major religions. Buddhism was representedby a Sri La
conference was held in a beautiful Church andmost of those attending were Christians. All t
on thestage and the Sri Lankan monk who was the smallest in physical size wasasked to sp
first remark he made was nothing but a fewminutes of total silence and the people in the auc
wasnot going to say anything and the Master of the Ceremony acted ratheranxiously. Then
towards the Master of the ceremony andnodded as if he was going to say something after a
said:"I am sorry, Ladies and Gentlemen, there is no God".Well, I am not going to repeat it h
comments do raisequestions as to what Buddhism is all about and the role of Buddha forBu
frank Buddha was a great critic of the idea ofcreation of the world by some supreme God-He
theoriginal sin and eternal heaven and hell. To the Buddha, most importantthing was "now",
moment and how we go from here rather thanwhat happened in the past and what might or
future.Past is gone and future is not yet due except what we are creating now.He did this no
believing in some theory but examining it forhimself through analysis and rationality.Buddha
four fundamental principles which he thought wasuniveral to all human problems. Even to h
disciples,the Buddha after his enlightenment, warned of the danger of "blindfaith" and asked
believe everything what he said justbecause he taught them. He emphasised the importanc
totest and examine the authenticity of his teaching through personalexperience, not through
belief.These four principles are called the four Noble Tuths. The first iscalled the Truth of Su
(Dukkha Satya). When people face sufferingin their lives, the first thing they do is deny it, rej
worstof all they try to avoid it. This he said was the obvious reason why wesuffer in life, bec
to see the truth, the meaning and itspurpose of suffering. Although nobody desires suffering
alwaysget it, not because of the suffering itself, but because they fail toapply the correct anti
problem. He explained that peoplefail to apply the antidotes to their suffering, not because t
notwant to but because they do not know the causes of the suffering. Wethink that the caus
is something or someone outside usand this, he says "is barking up the wrong tree" as the s
Wemust remember that suffering is a mental phenomenon and it can only bechanged or elir
perception and transformation of ourmental attitude. For instance if a person called John lov
friendBarry, and Barry has become very fond of Chris, who John dislikes, Johnwill be upset.
of upset, John believes is due to thebehaviour of his friend Barry who has become fond of C
weexamine it carefully, the cause of upset is largely due to John's owndislike, resentment ar
towards Chris, rather than therelationship of Barry and Chris. If friendship is to be admired a

then one must be able to rejoice in other's friendship. Thatwhich is causing John to be upse
his feeling ofinsecurity and jealousy provoked by his own anger which he had not dealtwith e
the past.Let me elaborate this from the point of view of the importance ofsolving a problem a
than of the distant past. If a man isshot by an arrow into his eyes, what should he do? Mos
toremove the arrow struck in their eyes but instead waste time trying toapprehend and convi
They are more interested to find outwhat happened before the arrow struck in the eye than t
from the eyes. If the hurt is caused by the arrow in the eye,then obviously the arrow must b
first. But we don't. We wantto find out the beginning of the problem how it all started fromsc
"the creation". The spillover of this way of dealing withsuffering is so epidemic and extremel
overcome. We deny anddisapprove the hurt that we have already experienced but attempt
not heavier hurt upon someone else, whether provenguilty or innocent. Blaming the past an
treated in ourchildhood, by our parents does not address the problem at hand but makesthe
more resentful towards their past to the extent ofdeveloping self-hatred.This takes us to the
the truth of the origin of thesuffering. In Buddhism, the basic ignorance, greed and hatred in
called "the three poisons". The benefits of religiouspractice can only be appreciated if indivi
full responsibilityfor their own poisons of the mind. The events of the past are nothappening
by oneself playing it back in one's own mind. Wecan see how our mental problems are crea
factors. Toreduce or eliminate suffering caused by one's own poisons of the mind,one must
bad or eternally evil. People who do not knowanything about poison become its victims. Th
numbersof people who know the danger of the poisons of the mind but theysuppress them w
to detoxify them. Familiarity andundertsanding of this second truth is crucial to be able to do
somethingabout the upset which I referred to earlier. When we become aware thatall humar
of their own poisons of the mind, we haveno time to become angry at the other person, but i
empathyfor the other person. This feeling of empathy brings ourselves to thesame level as
and become more connected. By doing thiswe will not dwell in our own misery to deepen ar
itsharpens one's focus on the other person's needs. If the cause of thehurt is the event of th
has already gone and is not happeningnow except oneself playing it back in one's own mind
wasunforgettable. The moment we express our feelings and care for theother person, we w
is in a similar if not worsemental state than we were. There will be an instant cure of the hur
has been experiencing out of misunderstanding. This changesthe mental climate of anger in
one will feel powerfulto bring this change in one's mind without feeling powerless andhopele
Holiness the Dalai Lama has said that anger does not helpus to solve the problem at hand,
sleep, appetite andmake us unable to appreciate the good things we have in life.Compassio
religions but compassion without wisdom islikened in Buddhism to a bird with only one wing.
believein compassion and its virtues, we mustn't use anything to impose uponothers in the n
compassion. If someone does not want ourcompassion, we must have the wisdom to accep
ourcompassion but at the same time not to be discouraged by suchexperiences. This raises
need of balance andmoderation in whatever we do in our lives, be it religious,compassionate

If we go into extremes, religion can bringmore suffering than it can benefit the world, as we
Thereare certain things we should not be too certain about. So let the lawof cause and effe
course of reality. Some things we justhave to accept. They will change in their own time for
ispermanent in the world.No matter how hurtful it may have been, it will pass or it mustn't ha
at all. So do not dwell on the past whether good or bad for itmay obscure the good things w
you now. The ability tomaintain the mind in a free and accepting state is an art of happiness
 This is called the truth of the path, the third nobletruth. It is also the path known as "The Mid
(Madyam marga). Thiscomprises of eight fold paths:1. Right View: All things are in a state o
dissatisfaction, whetheryou are young or old, have a partner or do not have a partner, or you
do not have a job and so forth. Even if you obtainsomething you desire, it will never remain
things areimpermanent. If we wish things were permanent instead, you are askingfor more t
enjoying this meeting, that is because itwas not here before and it will soon be over. If we s
longerthan it is comfortable, we will be in heaps of trouble, so we must moveon. Reflection o
impermanence can resuscitate you when youare short of breath in certain problems of life a
cultivateright view.2. Right Thought: Through the correct attitude that things are not asreal,
satisfactory and durable as it appears or we want them to be, itwill enable us to let go of thin
become more flexible andless rigid and thus experience less stress. This helps us to sort ou
and to get rid of certain thoughts which are harmful todwell on. Certain thoughts such as kin
impermanence andcompassion towards other living beings can become a very powerful way
energy. Lots of the sufferings come from one'sselfishness and the unability to think of positi
Therefore itis important to choose the right things to think about. We see and hearwhat is in
Right Concentration: This way we will sort out the priorities in ourlives and we will not waste
trivial matters. There will be asense of focus and discipline in life which will inject much
neededmotivation to live and help others rather than cherish for one's ownwelfare. This requ
adoption of a practice of meditation whichone should learn from qualified teachers; not from
whohave not invested devotion and faith in teachers, and lineage in whichsuch teachings ar
from books without any experience andauthority. Like a camera, one's mind has to be caref
focussedthrough attentive concentrated meditation to see the clear picture ofreality as it is.
camera of mind is out of focus, then ourmental lens will project the incompetence of the car
inturn blame the object for being too close or far. His picture will beunclear if any.4. Right Ac
One will have the ability to restrain one's senses(particularly when things are going into extre
refrain frominflicting lots of unnecessary suffering by sheer carelessness andindulgence. By
the physical energy one will carefullyutilise them to benefit others but not to cause any injur
theirlife, health, property and relationship. A person practising rightaction, who is able to giv
to others enjoy good health andwill be full of energy. He will not feel worn out or exhausted
Speech: Excercising restaint over one's physical energy willenable one to conserve one's e
suffering in our lives arecreated by our mouth's Karma. So if we understand the meaning of
should watch out for our mouth. Go for a short retreat andsee how much peace there is in s

much garbage we talkevery day. Gain some power over your speech so that no hurtful wor
your mouth. Say what is good for the many and thatwhich is only truthful and helpful. Wher
will hearboth praise and blame as the echo of voidness and oneself will beunaffected by oth
abuse. Rather they will become objects ofcompassion.6. Right Livelihood: This world is for
not just for humanbeings and the powerful ones. We must give a fair go and act decentlytow
beings. It is not considered clever to takeadvantage of others who are weaker than ourselve
theability to treat others with respect as an individual just as oneselfdesires to be happy. Th
animals and their welfare if you cannotdeal too many unruly human beings. Focus on what
withoutcausing direct harm on others and share things you have with others whoneed them
needy and do not hoard wealth for it willonly become one's own prison and create many ene
takeanything with you when you die anyway.7. Right Mindfulness: We know we should be fa
withoutdeliberate mindfulness we are often very forgetful to do the very thingswe want to do
may become angry with ourselves justbecause we were not mindful enough to bring the key
tablebefore closing the door. You may become very cranky and may have a veryhard day a
create a very bad working environment foryour colleagues who will blame it on your temper
forth.Mindfulness practice requires consistent daily meditation practice onhow to integrate it
day life. In one Sutra it says: "Onewith mindfulness is happy and one without is unhappy".8
One must be diligent to change one's habitual patterns.Just as weight conscious people get
morning to jog anddo excerice, likewise one who is concious of the actual health of mind,or
right effort to break the negative habitual pattern ofone's attitude to life and its problems. Th
come heretonight can be regarded as right effort but we must implement what wehave learn
tonight. You do not learn these things inschool, college, univeristy, on the soccer field or in
Oneshould create an environment in the house to change one's habits, in thebed room, in th
wherever you are by yourself. Developstrong will inside you and this undying will and coura
forthe benefit of many will be of great benefit whether you regard yourselfas religious or not.
individuals who adopt this theory of the eight noble pathsthey will experience the fourth nobl
truth of the cessationof suffering. Whether you believe in god or you are an aethiest, orbelie
reincarnation or in an eternal heaven and hell, it does notmatter. You will only experience w
deserve. You will be a kindand sincere person, that is the purpose of religion. Who cares w
in? It largely depends on how we conduct our everyday lives.That is the essence of religio
eight noble paths I havespoken about tonight are one of the many ways to practise it.In brief
too happy when everything is fine with you for thereare many less fortunate beings who are
very moment. Donot forget the poor, sick, abandoned children, the lonely and agedpeople.
happiness by thinking of their welfare. Think ofthose caught in the war in former Yugoslavia
like Cambodiaand do something useful with compassion instead of indulging in your ownfort
be too sad when things are not going well withyou. You are one of the many fortunate peop
Appreciateand be grateful for the things you have, this will reduce yoursufferings. In order to
the cessation of suffering, thefourth noble Truth, learn to be durable like the earth, fluid like t

creative and light like the air and free and vast like the sky.Learn these qualities you yearn to from the mother nature, ifone fails to find any human being devoid of fault. Finally may thei humanity not defile the ever shining truth of the enlightenedones, like the lotus flower untain soil in which it grows.Accept what you can now, for this cannot be repeated again. What yo now, do not reject it straight away, for you might findit useful later on. Let there be awarenes and toleranceamong all living beings.*This was delivered at the Australian Parliament of Wo Religions,Pilgrim House, Canberra 26 June, 1993 and was subsequently published inBhakti magazine.----------end of file

The Life Of the Buddha

The Buddha was a human like any of us. However he was an extra-ordinary human being. As a lay person he was born a prince and named Siddhartha, son of King Suddodana the Sakyan monarch of Kapilawattu, in Northern India near the border of Nepal. His mother Queen Maha-Maya passed away when baby Siddhartha was just seven days old. The task of nursing little Siddhartha fell on the hands of Pajapati, Maha-Maya's younger Sister.

From very early days young Siddhartha showed signs of greatness. The father being the Ruler of a mighty Kingdom naturally wished to raise the son in a manner befitting a future King. According to the advisors to the King, the young Prince was to be shielded from the outside Palace activities and be raised in luxury, and every attempt was made to make the young Prince's life pleasent. From early childhood Siddhartha received a liberal education compatible with that of a future Ruler. He was very clever at what ever he was taught by the Royal Tutors and he excelled in all the studies, sports and other activities he did.
.PA

At a young age the King arranged a marriage for young Siddhartha with another youthful Royal bride princess Yasodara. Siddhartha's up-bringing was mainly within the Palace gates and as such he was well insulated from the real life activities beyond the Palace confines. As a result of this sheltered up-bringing Siddhartha did not see and experience any old-age, suffering, sickness or death until he was fairly advanced in age. However the moment he came in contact with the realities of life outside the Palace gates, Siddhartha began seriously to contemplate on life, suffering and allied human problems. He was unhappy that his father, the King and his advisors had kept him away from reality and learning the truth about life.
This state of affairs triggered his ardent search for the truth and he resolved that he will not rest until he found the ultimate truth regarding human existence and the suffering it caused.
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When Siddharta was in his 29th year, Yasodara gave birth to their one and only son who was later named Rahula. The day Rahula was born, Siddharta

decided to leave the palace in his quest for the search of truth. This act of a Husband leaving a young mother and an infant son would normally be considered as a grave offence if done by any ordinary person. However possesing the wisdom of a Buddha-to-be he knew exactly what he was doing, and how his loved ones would react. Naturally his father was very disappointed that his son deserted his responsibilities and has become even worse than a commoner.

Siddhartha, now wishing not to be treated as a prince, donned the robes of an ascetic and started living the life of a homeless recluse. No matter what happened to him in the process, his aim was to discover the truth pertaining to suffering mankind and other beings.

In his pursuit of the truth, he went and apprenticed himself under many well known Teachers at that time. He was quick to learn all the known techniques of meditation that the teachers could show. He tried them all in the hope of finding the ultimate truth and the answers to life's problems he was seeking.

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As was suggested by some of his teachers and fellow seekers he even tried extreme forms of self-mortification, without success. So here was a man who during his youth lived in extremes of Royal luxury, and failed to know of life's problems, and now trying the other extreme, also failing to realize any truth. At this stage he intuitively knew that these two extremes are not conducive to seeking the truth and then decided a middle course. Six years of strenuous wandering reached a climax one day when he resolved that he would not leave the bottom of the Fig tree under whose shade he started deep meditation. That night he worked harder than ever before and at long last reached the goal he was seeking. He discovered the four noble truths and the law of dependent origination, and he was able to clearly see what life was about and how and why beings pass through 'samsara' the way they did. From that moment of enlightenment he knew he had attained Buddhahood.

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What he discovered appeared simple but very complex to teach others. So he was wondering what to do with his newly acquired wisdom. After careful consideration he concluded that henceforth he will dedicate his life to diseminating the Dhamma he had discovered. His first audience was

five of his earlier colleagues he had associated with during his six years of struggle. He knew where they would be and decided to go and preach to them. After listening to the Buddha the five ascetics were convinced of the validity of the doctrine they heard, and were immediately converted to be true followers of the Buddha.

From the first sermon which was addressed to the five followers, there began the spread of the Dhamma both in India and its neighbouring lands, and even now it continues to do so.

The Buddha continued his mission of explaining the Dhamma, practicing compassion and relieving the suffering of every one he came accross. In a way he was a true revolutionary, for at that time in India, there was a lot of discrimination practiced by the Hindu Brahamins against depressed classes based on the cast system. The Buddha's teachings were against the established cast system, which of course did not please the vested interests at the time. The Buddha expressed his loving kindness to every one, be it a Ruler of a Kingdom or an unfortunate 'Un-touchable'.
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At the ripe old age of eighty, after a busy forty-five years of strenuous activity he quietly passed away finally, in a wooded park near Benares, and was cremated with the honours befitting a King of Kings.

HOUSEHOLDER SERIES

by
Jack Kornfield

5. The Eightfold Path: Right Livelihood

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Finally, the third of the steps of virtue is Right Livelihood. What's interesting is that virtue is so infrequently spoken of in our culture, in our modern California culture anyway, because it's Victorian and old and repressive; it needn't be any of those things.

Virtue is on one level a training. It's learning to speak, to act, in our sexual life, in our business life, in our family life -- to train to act more consciously, more mindfully, more compassionately. And it takes practice. It is also, quite wonderfully, an expression of our awakening, a foundation of our awakening. You can't awaken if you're involved in killing, lying or stealing. Even in the more subtle levels of it, it's hard to pay attention. Your mind is caught up, busy, and paranoid. So it's a foundation for a clear mind, and the training of it is a foundation for being more mindful. But even more beautifully, it's the expression of an awakened heart and an awakened mind.

What is Right Livelihood? I will say some things about it without defining it completely. I'll say a lot of things. They're traditional teachings and some contemporary associations, and then maybe we can take a little time for discussion, especially if I get through them in relatively reasonable time.

I remember going to a conference recently with the Reverend Cecil Williams. I don't know if any of you have watched him on TV but he's
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great. He's a black minister of the Glide Memorial Church in San Francisco, who has done all kinds of very wonderful projects in the community and in the state for years. He got up and he spoke. It didn't come from his head. He spoke the way many black ministers are able to do, partly through the culture that allows it or embodies it, but his voice came from a place really deep, and he said to people, "What you need to learn is you need to learn about love." He put it out in such a powerful way. He said, "What I'm talking about is not what love you get, but how much love you give." He said it over and over in his speech in that kind of repetitive way of a preacher, and it was so beautiful. He kept saying it in different ways. "It's not how much love you get; it's how much you give."

I could just end the talk right now. It's really quite beautiful.

What is Right Livelihood? Right Livelihood, like the rest of these aspects of the Eightfold Path, is a path to become happier in our lives and to become enlightened or awakened. There are five aspects.

The first is non-harming. The traditional non-harming means not to take a livelihood that involves weapons, or exploitation, or drugs, or things that hurt people. Not much more to say about it. You can look at it in your life and look at in the society you're around. If you don't do it, great; and if you see other people doing it, and there's a way that you can help it not to happen, do it. It's pretty simple. That's non-harming.

The second part of Right Livelihood is an appropriate happiness. There is a sutra from the Buddha that talked about appropriate happiness in Right Livelihood; First is the "having." It's essential to have a trade or a career. Even if you change it five times in your life, that doesn't matter. But to feel decent about yourself, it's really important or helpful -- I don't care how much money you have or what you have to do or don't have to do -- to have some way of contributing to society, because you're not happy if you don't contribute. So to find a trade or a livelihood or a career; maybe you use it for a while and then you change it. There's a happiness or a joy in having a career or having work that you can do. And if you

haven't found it, it's really a crucial part of spiritual practice to look for it. It doesn't mean it's going to be some big special thing.

There's a mythology in our country that is false. It tells you that you can have whatever job you want; anyone who grows up here can be president -- God spare you -- and that you will find just the right job and it will make you happy, the perfect job for you, the one where your creativity and all your talents are used, and so forth. That is the same American myth like the one of the perfect relationship. I don't know how many of you are still looking for that. Is there anyone who hasn't gotten that one yet? Okay, you got that one. It's true about jobs too; there is not the perfect job. I had the perfect job, traveling around the world to glamorous places, getting a lot of care and respect, relating to people on issues of Dharma and meditation, sitting together. It really was wonderful. I got tired sometimes. People came and they called me in the middle of the night. There were things I didn't like about it. Plus which I couldn't have a house and I didn't settle down until recently. So I gave it up to teach in a different way because it wasn't as perfect as I thought it would be. It seemed perfect. It was wonderful.

There is no perfect relationship and there is no perfect job. Find one, or something, and really give yourself to it; that's a happiness. Secondly, there's a happiness in producing from the job, which is basically to make money. It's both producing goods or services for other people, which we'll get to, but it's also in having things and using them. And as householders, money is necessary, and it's fine, and that's part of our dharma, of our way of being in the world. And to have a career or to find some way to work, even if it's your career for a year or several years, and then to use it to create a home or to create the financial things that are appropriate for you, is great; it's really wonderful.

Also, in terms of being happy, there is a wide range to "using". It can be using in a very simple way or it can be using in a more extravagant way. You're not so happy if it's based on a lot of indulgence. Not that you shouldn't do it, you're welcome to try it, but the people I know who have tried it for awhile found it not so

satisfying. So there's a a happiness in having a career and work, and in producing and using the things that come from it, including one's money.

The third happiness is to be free from debt. That's a good one for our country, isn't it? Funny, it was said 2,500 years ago. It seems to still be true because you worry and you're anxious, and you struggle, and it really has to do with contentment. See if you can learn fundamentally or basically to live within your means.

I'm just going to put this stuff out about Right Livelihood. You can do what you want with it. It's not commandments or anything like that; it's suggestions. It says, "Wake up to these different areas of your life; that you're happier if you live within your means, and that people who don't, find themselves unhappy.

Frankly, if you've ever lived in a Third World country or some simple situation for awhile, you discover you don't need one-quarter of what you think you do to be happy. You can live with a lot less than you think you can. And you can be as happy watching a sunset or taking a walk as having an extravagant night out on the town because you know how to relate to those things.

The third happiness is freedom from debt, "having and using," and the fourth is being free from blame or fault in your livelihood, from your work; that you do it not to please the world around you or because of what people will think, but you let it somehow come from inside; that what you choose, and where your actions come from, are not from how they look, because after a while you get caught by that, and you get into pain and sorrow, but that you start to reference inwardly to what matters and what you care about, and that affects your livelihood and your work.

The third aspect of Right Livelihood is growth and awareness; that you can use your livelihood to grow in consciousness.

You know, it's so interesting. We get very identified with our jobs in this country. We meet someone and one of the first things we ask

is: "Well, what do you do?" That is what we want to know about somebody. "Oh, I'm a psychologist, I'm a meditation teacher, I'm a nurse, I'm a librarian, I'm a waitress." You're all therapists, I know. "I'm a" -- whatever it happens to be -- "businessman." It's so interesting, when you go to India, nobody ever asks you what you do. It's a very different culture. As far as I can tell, in India nobody does anything. You meet someone, and there's this baba kind of person sitting at the tea stand, and he's been there for awhile, and you talk to him. They don't ask you what you do. They might ask you what form of God you worship; is it Krishna or Shiva or Kali or Durga or Buddha, or whoever it happens to be, but it's not a big thing in that culture to know what you do. It's much more about how many children you have or what form of God you worship.

It's a big thing for us, "What do you do?" It's what we choose in this particular drama. We picked to be born in America somehow. "Alright, I'll sign up for one there," and then in the script of living in America, it's what you do that is a big thing. Okay, do something decent, alright? But it's important to remember that it's part of the theater.

With growth and awareness, the first thing is you don't need to be too identified with what you do. We think what we do is who we are. When you die you aren't going to be who you are, you're going to be something else, or when you get sick, or when things change around, or when the earthquake comes, or whatever, what you do isn't going to matter a lot; it's something that you do. You can do it instead in a spirit of adventure or a dance or an exploration.

Don Juan was talking to Carlos Casteneda about the qualities of being a warrior. In this place he is training him to be a hunter in the wilds but also a hunter of knowledge. He said:

> I told you already, to be inaccessible as a hunter does not mean to hide or to be secretive. It doesn't mean that you cannot deal with people either. A hunter uses their world sparingly and with tenderness regardless of whether the world might be things or plants or animals or people or power. A hunter deals intimately

> with their world and yet they remain inaccessible to that same world.

Carlos as usual says, "I don't understand." There's a contradiction, it makes no sense. How can you be inaccessible if you're there in your world day after day?

> "You did not understand." says Don Juan patiently. "A hunter is inaccessible because they're not squeezing their world out of shape. They tap it lightly, stay for as long as they need to, and then move away leaving hardly a mark."

What a lovely way to think of it. It's to live lightly on the earth, to take what we do, and use it, and care for it, to be tender, to be careful with it, but not to get so identified or so caught up in it.

There are a lot of ways that one can begin to bring awareness to one's work. There are the simple ones of exercises. For example, Gurdjieff used to give awareness training exercises where he'd tell people to do things in a different way than they were used to. Tie your shoes and do the bow around the other direction, or open your car door with your left hand instead of your right hand, and let it be a signal for a little while, maybe for two minutes, that you're going to wake up and you'll go off automatic pilot and be conscious as the door opens and you sit down in the car and you begin to drive. It becomes a meditation.

Bring that kind of thing into your work. Do things a little differently; do them backwards. Use your meditative awareness or mindfulness to start to make the work that you do a meditation. Especially after these hours of training in monasteries, where you just walk back and forth doing walking meditation, and then you sit down, and then you walk some more, I've often thought, "Gee, I could be on an assembly line somewhere and get enlightened because it looks like the same thing, if I did it right." And I worked on an assembly line once at the Beacon Gauge Company, putting these screws into this

little part, into a gauger. It was not very different than what I did in the monastery, except that everyone there was resenting being there and waiting for their paycheck, or stoned on Quaaludes, or whatever got them through the day.

Growth and awareness means that we can begin to use our work, whatever it is, to wake up, to awaken. To do that requires some discipline. For many people it requires a lot of discipline and a lot of repetition.

Discipline and repetition in work. Most every kind of work that you do, whether it's as an artist, or as a therapist, or as a mechanic, or whatever kind of business thing that you do, will have repetition and boredom. One way to react is to put yourself on automatic pilot and go to sleep. Sometimes it's useful. I'm not saying that automatic pilot doesn't have its place in our life. But it's possible to begin to use it more as a discipline, to begin to awaken in some fashion, to be willing to take it as your meditation.

I ask you a question, to reflect: What could you do in your work more meditatively? How could you bring more mindfulness into the particular work that you do? You can start to look at that. It might be little ways of how you open the door, it might be in ways where you take a pause between people you see, and promise yourself that you'll just sit there at your desk or at your place for a minute or five between people that you deal with and get centered again on your breath. It might be in regard to this next thing or the next two things of Right Livelihood which I'll come to.

The first was non-harming, the second was appropriate happiness, the third is to begin to use it to wake up. You can do walking meditation, you can work with your breath, you can do meditation as a mechanic, you can do meditation as a doctor or a nurse, by paying attention to your body, to your posture, to your heart, to your mind states, to your moods. You can start to listen. Then maybe you can answer Cecil Williams' question as you go along through the day. It's not how much love you get but how much you give.

The fourth is simplicity. It's a little hard to talk about in Marin County. Maybe it is in our whole culture. I'll do my best, okay?

Ryokan, the old Zen poet, says:

> My hut lies in the middle of a dense forest.
> Every year the green ivy grows longer.
> Not much news of the affairs of men,
> only the occasional song of a woodcutter.
> The sun shines and I mend my robe
> when the moon comes out I read Buddhist poems.
> I have nothing to report, my friend.
> If you want to find the true meaning,
> stop chasing after so many things.

What a nice poem. That which we seek, which we long for most deeply in our hearts, doesn't come from so much complexity or chasing around. It really comes from being in touch with ourselves, with listening, with feeling, with awareness. Simplicity!

There's a beautiful and contemporary movement of Right Livelihood that has been sparked by Gandhi teaching people to spin and live more simply in India, and it's been picked up by people like Schumacher, who wrote the book on //Small is Beautiful and Buddhist Economics//. And there's a lovely foundation called The Friends of Right Livelihood Foundation who offer an alternative Nobel Prize each year in Stockholm the day before the Nobel Prize is offered, not quite as much money. But the people that they've had win it and for what reasons are just beautiful. Some of the winners in the past were Stephen Gaskin from the farm who started his own Peace Corps which now goes to about a half dozen countries in the Caribbean and Africa with medical services and agricultural things; or Mike Cooley, who's a person in charge of the Air Space Workers at Lucas Air Space Factory. He did a brilliant thing. He got a plan together that's very wonderful. He asked all the chief scientists to look at what the military/industrial factories and complexes could make to serve the world rather than destroy it. They couldn't think of anything. Not very much came out of them. So then he asked all the people who worked for them, all the workers in

the factories, and got some groups in different factories around England, and came out with a thousand wonderful suggestions of things that those skills and those factories could make that would be an alternative to building weapons. Or a man named Bill Mallison, who is a founder of Permaculture, which is a whole new much more sensitive agricultural system, particularly in Australia, and it is starting to be spread around the Third World. There's a whole list of people like that who started to make their livelihood and their relationship to work somehow connected with the sense of living lightly on the earth, of living with some care or some tenderness.

It's a very beautiful thing, this quality of simplicity, of seeing that we don't need as much as we thought we did to be happy, and really asking yourself the question: "What do I really, really want?" or "What would I want when I'm old and I look back, what will I have cared about?" or "What do I care about for this world that I live in?" Some sense of our connectedness with it.

And that leads to the last of these aspects of Right Livelihood which is Service, and in some ways the most beautiful of all -- seeing that what we do is totally interconnected with the rest of life, of discovering our connectedness, and seeing that the world is entrusted to us somehow. It's our planet and it's entrusted.

Ram Dass one time asked his teacher, Neem Karoli Baba Maharaji, what his teaching was, and he said that his whole teaching was, "Love people and feed them;" that was all.

It's so nice at intensive meditation retreats that I've taught so often to watch the people who come and volunteer to cook, because they're not cooking in a restaurant in order to get their paycheck and kind of get the stuff out and get home and do something more interesting. The people come there to cook because they want to, because they like to cook, and they want to support people's practice, and their sitting, and their retreat. And there's so much caring. A pan of food goes out and there's flowers on it, or there's some decoration, or there's something that's done to it, or just the way that it's cooked. Sometimes they'll just sing when they cook, as a

way to let that very simple act of cooking, which we all do, become an expression of caring, of service. We can do that in our work. There are fifty little ways that one can be mindful in service.

In a very nice book by Zen Master Thich Nhat Hanh called //The Miracle of Mindfulness// -- it's the best book that I know of on mindfulness in daily life -- he said that his teacher gave him a whole series of little exercises.

For example, when he washed his hands, he would recite this thing, "As I clean my hands, so too may I bring the cleanliness or purity of heart to all the people that I meet today." Or, "As I drive in the traffic, may I wish well on all the other people that I meet, that I pass by." It's a very different relationship. I've sat on buses. You sit in your cocoon. You're reading, or whatever, and everyone else has got their book or their paper, and they're in their little cocoon, and you don't want to be too connected. Then I sat there and I've looked up, and without being too obvious or hokey about it, I just started to do loving-kindness meditation, looking around, since I'm not doing anything but daydreaming anyway, or planning, which is worse, and I start to think, "May I be happy and peaceful," or whatever, and then I look around in an unobvious way, "May all these people be happy." I let myself be tuned into them. Some of them are bent over with suffering and sorrow, and some are teenagers who are just kind of booming with energy or with aggression, or whatever it happens to be. Some are happy and some are sad. I just send each one of them a little loving-kindness. It totally changes your relationship to the bus trip completely. You get off that bus and it's like you just took a trip to India to some wonderful ashram. It's true if you do it because you feel connected with the world and the people around you.

That's the spirit of service. It can be in giving what you actually do, because any kind of livelihood, as long as it's not harming, is a fine one. It really is. We need it all. We need farmers, we need plumbers. As I've said in retreats, "I'd much rather live in San Francisco with no doctors than with no plumbers." It's a very crucial thing. And we're all needed together and we all find something to do

for awhile. It's beautiful. You can see it as well, "I do it to get through the night or the day, and get my money" or "I'm going to do this thing and awaken and serve, even if I'm a plumber or I'm doing something that may seem at first mundane, I'm going to use it to serve."

You know how nice it is to have somebody who is your waiter or waitress, or at the checkout counter at the supermarket, or the person who comes to fix your refrigerator in your house, be a nice human being who cares when they do their work, both about their work and about you. It's like the Buddha walks in and says, "Hey, I'm going to fix your refrigerator today but really I'm the Buddha. I'm just here in the guise of a refrigerator repair person." They say a few nice things to you and remind you that you can love the world around you a little bit more, and you can awaken, and they fix the refrigerator and go off. What a fantastic thing! We each have that capacity to bring that kind of light to the work we choose.

Zen Master Soen-Sa-Nim -- who now has temples all around the country, ten or fifteen Zen centers -- when he first came to this county he knew no one, and he wanted to teach Zen. After talking at Brown University, he got a job in Providence to support himself. He was a Zen Master in Korea and quite famous and had many disciples, and he wanted to teach in America. He didn't speak English very well. The only job he could get was to work in a laundromat, mopping the floors and fixing the machines when they broke down. So there's this guy with a bald head, in a gray robe, down there cleaning up the laundromat. Students from the university who would come down to the laundromat got curious. "Who is this strange guy down there?" They talked to him. "I Zen teacher." He still doesn't speak such good English. And they said, "Yeah?" He said, "Yeah." After a while people started to come down and hang out in his laundromat. This is a true story. They would really get interested in who this guy was and what he taught. Then they started to come up to his apartment and he taught them how to sit Zen meditation. He would go to the laundromat and leave them sitting there, and so forth. .Gradually it switched around and over the last 12 years he has many Zen centers and many hundreds of students. That was a fine thing to do.

There's a beautiful whole chapter in the //Bhagavad Gita// on Karma Yoga.

> I've already told you, in this world -- says Krishna --
> aspirants may find enlightenment in two different paths.
> For the contemplative, there's the path of knowledge,
> and for the active there's the path of selfless action.
> Freedom from activity is never achieved by abstaining from
> action.
> Nobody can become perfect by merely ceasing to act.
> In fact, nobody can rest from their activity, even for a moment.
> All are helplessly forced to act by the movement of life.
>
> Do Your dharma, your work.
>
> Do your duty always, but without attachment
> This is how a person reaches the truth,
> by working without anxiety about results.
> The ignorant work for the fruit of their actions,
> the wise must work also but without desire or attachment,
> pointing their feet in the path of the Dharma,
> giving their heart to it,
> working without attachment.
> Let them show by example
> how work is true practice.

The whole chapter in the //Bhagavad Gita//, is about beginning to use our work through the path of selfless action. It's not how much you get that makes you happy; it's how much you give.

I want to end with a guided meditation. Don't move, stay where you are. It doesn't require sitting up or anything. Let your eyes close for a second. Actually, it will just be a minute or two. Let yourself picture the place where you work. See it, or sense it, or feel it, or if it's not where you work, then where you go to school, if that's what you do, or if not that, then the place where you live if you don't work right now. For most people it will be the place

where you work.

There are two questions we're going to ask: One is: How can I make this work more conscious?" And the other: How can I make it more of a loving service? In the place where you work, the Buddha or the Bodhisattva of Awareness, Manjushri, has left a gift for you. It's a box, and you'll discover it there at your place of work. Let yourself sense it, or see it, or know where it is, and go over to it. When you find this gift from the Buddha of how to make your work more conscious, inside the box will be a clear symbol of something that you can do, a very clear symbol of how to make your work more conscious for yourself.

Let yourself open the box and be aware of what that gift is, this symbol of how to make your work more conscious. Let yourself know it, or see it, or sense it. If it's not clear to you, then there's a light switch over on the wall. Turn it on. Bring a little more light into the box. You'll be able to see it. The Buddha leaves very good gifts for you. Just the right thing. If you need a little explanation of how to do it, in the bottom of the box you'll find a little note left by the Buddha. Pick it up and you'll hear, or see, or know. It will say two or three words, just what you need to learn, what the symbol stands for.

There is a second gift left for you. Stay at your work-place. This gift was left by the Bodhisattva of Compassion. It's left just at the place where you work. There's another wonderful package, and it's the answer to the questions: How can I make this work more of a loving service? What do I need to do or how can I do it? What must I remember? So let yourself find that gift, whatever way you need to, and open this package left by the Bodhisattva of Compassion. Let yourself see it clearly. If it's not clear, then take it over to the window and let the sunlight stream into it. You'll see it, a clear symbol of how to make your work a service of love.

If you need any more information, look in the bottom of the box, and there will be a note again with two or three words on it that will tell you, explain what it is or how to use it.

Then just stay inside for a moment. I'll ask you a few questions and you can just let the answers come out of your own heart. The questions are: How can I begin to discover or continue to discover peace and harmony where I am at work, just where I am? How can I begin to discover the Dharma or truth within this work, just where I am?

Let yourself finish up and gently let your eyes open and come back when you're ready. You know, you can work and treat each person you meet as somebody else to deal with in your work, or you could treat each person you meet as your brother or your sister, or you could do what Mother Teresa does in her work and treat each person you meet as Jesus, and care for them, and wash their feet, or love them, or do whatever you do in the same way you might love Jesus or the Buddha.

You can work on one day and just get through the day or the night. And you can work on another day and have each person that comes to you, and each person you meet, be a place where your heart really opens, and where you share a love and a caring and a tenderness.

I close with reading this last thing again from Don Juan. It's actually Don Genaro, who is the most playful of them. He says:

> Genaro's love is the world. He was just now embracing this enormous earth, but since he's so little, all he can do is swim on it. But the earth knows that Genaro loves it and it bestows on him its care and that's why Genaro's life is filled to the brim, and his state wherever he'll be will be plentiful.
>
> Only if one loves this earth, this life, with unbending passion can one release one's sadness. Warriors are always joyful because their love is unalterable and their beloved, the earth embraces them and bestows upon them inconceivable gifts.
>
> Only love of this splendrous life can give freedom to a warrior's spirit, and his freedom is joy, efficiency, and abandon in the face of any odds. That's the last lesson. It's

always left for the very last moment, for the moment of ultimate solitude.

When a person faces death and aloneness, only then does it make sense.

Only if one loves this earth and this life with unbending passion can one release one's sadness.

So those are some thoughts or reflections on Right Livelihood.

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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Letter From Lola (Lola & friends surprise boyfriend at hotel)
bylolastories©

Hi Baby,

So I have been thinking about this series of scenarios and want to share them with you. I am
will be glad to see me after over a month of celibacy. I know I will be very excited to see you
wear underwear to pick you up from the airport. I think I will wear something low cut so that y
a hint of cleavage. Maybe a skirt so that I am all the more accessible to you and your hands
car just outside so that I don't have to go to the parkade (really) and my darling Bunny will co
door with his crushing amount of luggage on a luggage cart so that his hands are free to giv
and luscious kiss.

After we have loaded it into the trunk and squeezed the lid shut we pile in and neck for a few
the privacy of the car. Your lips are so soft and I get this overwhelming feeling of pleasure. It
too much to be able to touch you after this long. I can feel my pussy flooding with the sheer
skin on mine. I want you so badly but the airport traffic official keeps waving that orange flas
us along and so we must depart.

Somehow we manage to make it to the hotel I have made reservations at with very few near
can't keep my hands away from you during the drive and kiss you at every opportunity. It is s
I run my hand down your chest and to your cock. It is thickening with my touch and keeps ge
rub it softly through your pants. I can feel the heat emanating from it as you moan a bit. You
freed my nipples from my top and they are jutting out in readiness for sucking. The cooler ai
hard as rocks.

They get even harder when you gently lick them and leave them wet and aching for more. I
as wide as possible given the fact that I am driving and am treated to the sensation of your f
moving up my thighs to touch my smoothly shaved pussy. I am dripping wet and catch my b
your fingers come in contact with my swollen lips. It is like an electric shock that anything co
good. It is like when you first touched me and I can barely keep my eyes open much less co
driving. There is no way that I want you to stop though. I just unconsciously hold your cock f
feel the front of your jeans dampen with pre-cum. I have to go in to get the key because you
too apparent for dealing with the public. Luckily we can drive the car very close to the door t
that takes us to the 9th floor. As I turn the key in the lock we are greeted with the sight of an
scantily clad bombshell holding a tray of drinks

She is very busty and has a corset on that doesn't quite cover her nipples. Her skirt is so sho

her bald pussy peeking out. She has fish net stockings on (which I forgot to draw) that are h
garter belt. Her hips are ample and her ass round and full. Her only purpose for the night is t
again and again. She is our fuck toy to do whatever we want to.

It helps that she is a nymphomaniac and enjoys sex in all its forms so much that she can't g
In fact her cunt is so wet that she is dripping down her leg already with anticipation of our se

Behind her, sitting on the edge of the hot tub is a man that is fully naked. He is a nondescrip
with a hard on. He seems to be of the snowboarder genre but doesn't talk much. At the mon
he fucks his hand with his very lubricated cock. It isn't as big as yours but is still thick and so

He is watching a tv intently and as our eyes go to the screen we see a young college girl in a
skirt (pulled up to her waist) and tube top (pulled down just below her aereolas) bent over a
man in a chair. The man is apparently a teacher. They are mostly hidden behind his desk as
students carry on with their work. The girl is at first being very subtle and almost surreptitiou
the man's pants to release a very hard mammoth cock. Her eyes widen as she sees the cha
but she bravely opens her mouth and tentatively licks the length of his penis with a wide flat
hardening her tongue she rubs the point of it all around the head and back down again. She
of his pants gently and starts to lather them softly with her tongue.

As you and I watch this very hot scene I notice that the bombshell has been keeping pace w
doing the same things to you as the girl in the movie does to her teacher. I start to finger my
your cock jutting out from your jeans getting sucked very lasciviously by this sexy woman on
front of you.

I look back at the movie, as do you, to see that the girl has been becoming less and less con
concealing her activities and is now moaning as she franticly bobs her head up and down on
member. The teacher has his head thrown back and is also moaning and saying "Yeah -mm
cocksucker you are. -mmmm- Fuck- yeah- suck it baby suck it all down -take it all. -mmm-yo
so wet --mmmm-"The class full of students is getting restless and we see a few shots of ther
undress or rub themselves.

One guy is so excited already that he has gotten on his knees behind the blowjob girl and ha
his tool into the girl's obviously very tight and very wet cunt. This makes her moan even mor
continues to lick and rub the cock and balls in her mouth. She briefly pulls out her huge brea
from the tube top to rub them and wrap them around her teacher's dick in order to tit fuck hi
sight of this and pinches her nipples until they are very pink and hard.He grabs her hair and
he pushes her head down on his cock like it was a pussy and starts to fuck her mouth hard.

The guy behind her responds in kind and they are both fucking her hard for all they're worth. class has also begun a mass orgy and they are all madly fucking and humping on their desk floor and against the wall. Back at the teacher's desk the action is very intense. The girl is cu and is moaning very vocally around the cock that is fucking her throat. Two other guys have masturbate while watching the slutty girl get fucked so hard by two cocks. The guy behind h out faster and faster until he pulls out to cum all over her little pink asshole.

The teacher grabs her head with both hands now and holds it down and his balls tighten as down her throat. big spurts come dribbling back up through her mouth. The other two mastu quickly serviced with this cum filled mouth. She takes them one by one- jerking one while sh As they finish they cum all over her tits in big globs.

All this on screen sexiness has been intensified by being able to watch our girl worshiping yo still touching you, rubbing your ass and licking and biting your nipples as you are getting this blowjob. She is suckling on it as though it were going to feed her (which it will) She has your now and is rubbing her tits against your legs. She plays with her pussy with one hand and st with the other. You are so excited and so close to cumming. I can tell by your tight breath an muscles. Its as though every part of your body is erect and all focussed on this central part o is your painfully hard throbbing fuck tool.

I am still rubbing your cheeks and now get on my knees too to help with my mouth. I take yo mouth one by one sucking them gently in and rolling them around inside then both at once. base of your shaft as the girl is busy with the head and then we both start licking up and dow also kiss and play with each others tongues but then resume fucking your cock with both of sight of two girls on your dick is enough to put you over the edge. Just before you cum you a loudly that I can feel the vibrations of your voice on my tongue. You start shooting right into t mouth-involuntarily jerking your cock down her throat which is wide open for you. Your cum and the girl and I lick it up.

The room is full of the smell of sex as the heat rises from our four bodies. I kiss you as the g undressing you. You are exhausted from your ejaculatory efforts and need to relax in the ho beckons you over and you go to sit in the hot swirling water facing me and the girl. The guy of the tub behind you and begins to massage your neck and shoulders.

I am still dressed but the girl is there to facilitate my nudity. She starts to kiss me and run he and down the sides of my body. I respond to her touch and am very turned on by now from a whole body is aching for an orgasm and I am already pushing my cunt against her, humping

fingers through my hair and then lifts it out of the way as she nibbles and sucks on my ear v
top is being unbuttoned at the same time and I feel my breasts being cupped and lifted halfv
bra. She works her way down my throat to my tits with her mouth and gently licks my nipples
lifts the whole of my tits in her hands- massaging them tenderly. She licks and suckles and I
down and join her with my mouth, sharing our tongues on my nipple.

This is making my nipples so wet and hard. They are burning with the need for more. My ba
my tits up as much as I can. With my shoulders back, I slip my top to the floor and at that sh
from my jutting bust to push my skirt down .It falls to my ankles. I grab her slutty ass and pul
me as I grind into her thigh with my slippery pussy. I am sucking madly on her protruding bre
her head flung back. I lift her skirt (such as it is) and feel her full creamy ass under my hands
cheeks, pour some lube on and and slide my hand up and down her crack pulling her closer
finger finds her ass bud and I push against it making her moan and hunch her own pelvis ag
as she comes forward to slide her cuntlips up and down me, she pushes her ass back to me
anal entrance. She lubes my ass and proceeds to do the same thing to me and soon we are
other's ass cheeks, spreading them wide for you and the guy to see as we massage each ot
while mashing our pussies together, rubbing clitoris on clitoris. The gushing slippery sounds
out by our urgent whimpers and panting The girl's breathing becomes very erratic and she is
movements with her hips and is pulling my clit into her pussy as she fucks hard against me.
for me to for me to "fuck...unnggh... my ass... unnggh.. now ..unngghh now!!"

I slide two fingers into her ass and she is taut with excitement. I can feel the contractions of
start though the membrane between her ass and her cunt. I have to feel it closer and shove
other hand into her cunt. She is abandoning any propriety she ever had with her wild thrashi
hard on my fingers fucking her two holes. She is grunting out "Fuck me...Fuck me...uunngh.
her orgasm subsides into whimpers I carefully extricate my hands and she leads me to a tow
spread out in front of you guys by the jacuzzi.

She gently lays me down for a serious lick session. I am overheated like crazy but manage t
to allow her to start slowly by again giving attention to my heaving cleavage. She takes as m
mouth as she can before turning to the other and doing the same. My tits are slick with her s
nipples are intensely sensitive and hard in the cool air. She doesn't think they are slick enou
pours lube all over them. I am moaning as she massages and slides her hands up and down
rubbing my nipples. Still slipping her hands all over me she moves her head to my mound. S
the upper v without going anywhere near my clitoris. She softly kisses the outer lips by hardl
but her hot breath is driving me mad. With her tongue relaxed and flat she slowly licks me w
meets my outer labia.

I am pushing my cunt up now as I get so hot I can barely stand it. She does not allow me mo
tongue but moves slightly away- teasing me further. She has thoroughly soaked one side of
moves to the other side. She takes the puffy lips wholly in her mouth one by one and runs h
down the exterior sides and then the interior sides. My cunt is so engorged at this point she
the lips in her mouth and my clit is so erect that it is increasingly difficult for her to avoid it pr
from the top of my snatch. after what seems an eternity she pulls her mouth away a little, sti
and again barely touching me at all runs her tongue up the middle of my slit. She does this a
and each time I get a heated shudder of frustration and anticipation. The fifth time, she takes
spreads my pussy as wide as she can.

My clitoris is on fire as she proceeds to run her tongue again from vag to clit very slowly and
touching with a semi hard tongue. Then when it is almost more than I can bear, she relaxes
flatly licks up again, this time pushing a bit. I moan loudly-from relief and tension and becaus
wants that tongue so badly I would beg for it. She repeats this action very slowly and each ti
down a bit more with her head until the pressure and rapidity are just right. I am really moan
spreading my legs as far as I can. It feels so fucking good to have this brazen whore licking

She allows me to hold my cuntlips open as she pulls my ass cheeks apart and returns one h
crack. There are several vibrators within arm's reach of her and she grabs a rather wide sho
other hand. Turning the vibrator on to a medium setting she places it at the mouth of my pus
thick and needs to be worked in slowly even though my cunt is dripping wet. Now there is at
to my entire genital region- it is the most amazing feeling. It is like the rest of my body doesn

I love having her finger rhythmically pushing ever so slightly into my ass-having her fuck my
broad vibrating dick (now turned on high) and licking my clitoris sooo softly at the same time
in my body is tensed and I am so ready. At this point she rolls her tongue into a tube and be
a tiny vagina to fuck my extremely erect clitoris. In and out. I want to entirely consume her in
push her head down into my pussy and beg her to "suck on my clitoris -suck it hard and fuck
of my holes. I need it - hard - fuck my tight ass - pound my cunt -hard- mmmm- sooo good-s
cuntlicker- keep sucking baby-suck! Yeah- drill that finger in - as far as you can- up my ass b
good -now faster-yeah- ram it uunngh, fuck- baby, I'm cumming I'm cumming I'm cumming s
uuuunnngghh fuck uuunnnghhh The pumping grinding licking and fucking of my whole cunt
much and I start uncontrollably exploding in waves of contractions that go on and on. I am je
spasming and can barely keep her attached to my cunt. It is sooo good and seems to last fo
finally subside and I am able to see again. I am greeted with the sight of the both of you guy
edge of the hot tub jerking your extremely stiff cocks.

To be continued...

(I have to get to my sociology class so I will lick you later.)

Love Lola

ACDSee 3.1 RETAIL

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How many med-it-a-tion teach-ers does it take to change a light bulb?

Fifty. One to actu-ally do the work, and forty-nine to offer reflec-tions on it.

How many joss-stick Buddhists does it take to change a light bulb?

Why bother? Kwan Yin will do it for us.

How many monks does it take to change a light bulb?

They can't. There's no light bulbs in the Vinaya.

How many vipas-sana med-it-at-ors does it take to change a light bulb?

No need. Just mind-fully note: 'dark-ness, dark-ness, darkness'.

How many tan-tric adepts does it take to change a light bulb?

Two; but they have to do it in full lotus posture.

How many Nagar-junas does it take to change a light bulb?

Since there's no Nagar-juna and no light bulb, how can there be any change?

How many Buddhist schol-ars does it take to change a light bulb?

An inter-na-tion-ally respec-ted com-mit-tee of aca-dem-ics, after delib-er-at-ing all night, co
failed to agree on the mean-ing of the word ‘light bulb’. Mean-while, the sun came up.

How many Zen mas-ters does it take to change a light bulb?

The peach blos-soms fall softly on the warty old frog.

How many Ajahn Brahms does it take to change a light bulb?

The light bulb just has to get into jhana, then it’ll glow by itself.

How many Abhid-hamma schol-ars does it take to change a light bulb?

There are 20W light bulbs, 40W light bulbs, 80W light bulbs, 100W …200W…

There are 6V light bulbs, 12V light bulbs, 120V light bulbs, 240V light bulbs…

There are incan-des-cent bulbs, fluor-es-cent bulbs…

There are clear light bulbs, pearled light bulbs, colored light bulbs…

There are screw-in light bulbs, bay-onet light bulbs…

There are 20W light bulbs that are 6V, there are 20W light bulbs that are 12V…120V…240V

There are 40W light bulbs that are 6V…240V…

80W…100W…200W…

There are 20W light bulbs that are 6V incandescent…

There are 200W light bulbs that are 240V, flor-es-cent, colored, and bayonet.

How many ara-hants does it take to change a light bulb?

One.

http://www.tipitaka.net/pali/palidd/#B

Lisa Tries a Strip Club (Couple meets hot slut at strip club)
bygreek goddess©

This is a quasi-true story based on the several different trips up north to visit the same club a
special dancer. I hope you enjoy it.

And don't forget to vote or send me a message if you like it.

* * * * *

We'd had a long lunch with plenty to drink before Lisa dropped me at the front door, and hea
bar a mile down the road. I'd told her to give me half an hour before she came back, and to w
parking lot. "Drive carefully" I said to her as I closed the door and entered the dimly lit strip c

I stepped inside and waited a second, letting my eyes adjust from the brilliant Canadian sun
interior of the strip club. It was two-thirty in the afternoon and predictably the place was virtu
with maybe twenty men sprinkled about the bar. Ten or so strippers casually sauntered arou
waitresses lounged at the bar, mostly killing time before the late afternoon rush. Once I coul
made my way to a far corner and took a seat beside the wall and noticed for the first time th
stage, gyrating to a slow song.

As I took my seat, I looked around the place. It was large, capable of holding 400 or 500 peo
tastefully decorated, with plush carpet and comfortable tables and chairs sprinkled around th
The black lighting coupled with the black walls and ceilings provided a very dim atmosphere
of a planetarium or dark movie theatre. The stage, however, was well lit and set against one
point of the bar. The dancers entered down a flight of marble stairs at the side, and performe
around the large spacious stage. As the three dances progressed, the woman would gradua
and become more suggestive. From dancing around the stage clothed in a tight skirt and top
she would eventually progress by the third song to being fully naked and rolling around on a
simulating torrid sex and masturbating herself for the audience.

As the girl on stage slowly rolled about, her legs spread and hips pumping at the air while he
at her cunt to gently masturbate herself, I quickly looked her over to see if she would be suit
long blonde hair, a pretty face, long toned legs and small firm breasts. As she slowly rolled o
her ass high in the air and aimed at the audience as she worked at her pussy, you could see
developed from the hours spent bending and arching for her lap-dancing clients.

"Hi there, honey. My name's Sue. What can I get you?" The question from the waitress snap

trance. As she smiled down on me and leaned into the table, I could see that they took as m
their waitresses as they did their dancers. She was a beauty, with reddish brown hair and a
large firm breasts jutted against her tight white halter-top, and her black stockings started at
heels and ran all the way up to her tight black shorts. "Hi" I replied. "Just a bottle of Blue, tha

She disappeared back to the bar, and I looked around at the dancers as they casually circul
seating area, looking for lap dances. By any standards, almost all were gorgeous, blondes a
dressed in sexy lingerie and high heels. There were all shapes and sizes represented from s
to taller, more voluptuous girls. But given that they make their living using their bodies, they
thing in common: they were all in great shape.

"Here you go, honey" the waitress smiled as she set the beer down. "That'll be $4.50."

As I fished my wallet out of my pocket, I seized my opportunity. "So what's the deal for danc
asked casually.

Sue sat down beside me. "Well, a table dance here is $20, and there's only limited touching.
the members lounge with one of the girls and enjoy a little more privacy. Personally, I think t
is well worth it. It's a $100 cover, but then the dances are the same price. But there's a minir
dances if you go back there with a girl."

"And what's it like inside the members area, Sue?" I asked, wanting to make sure it would be

"Well, you passed it right at the front entrance when you came in. There are about ten enclo
it," she explained "each with a small couch and candle light so you can get very comfortable
private and nobody can see what's going on. I think you'd like it" she smiled.

I pulled out a twenty-dollar bill and passed it to her, indicating that she should keep the chan
That's very generous" she smiled.

"No problem" I said, and then leaned closer and started to explain the situation. "Sue, my wi
wanted to try a strip club. Do any of the girls here do dances for women?"

Sue smiled. "Honey, they absolutely love doing dances for women. Most of them spend thei
surrounded by beautiful women, and almost all of them are bisexual. And you gotta rememb
some pretty ugly guys in here, so feeling a good looking woman up against them is a nice ch
at you, I know you're wife is beautiful."

"She is" I replied. "She's the most beautiful woman I've ever seen," I told her truthfully. "But i
or will she feel out of place?" I queried, wanting to make sure this would be a good experien

"Oh, it's pretty common" Sue reassured. "I'd say we get five or six couples in every day, so p
use to it. Most of them are content to watch the stage show and maybe have a lap dance ou
area, but probably two or three a night go back into the members area for more privacy. But
if I were her. It's so dark in here that nobody's going to see anything, and nobody will ever re

Feeling better, I took the next step. "Tell me, are there any girls here you'd recommend for h

"Well, there's a few who work during the day I'd recommend and there's a couple more who
What time did you and your wife want to come in?" Sue asked.

"Well, she'll be here in ten minutes" I informed her.

"Ah, right, well, we'd better get to it. Any particular look your wife likes?" Sue asked, clearly h
through this before.

"Well, she's quite partial to voluptuous but firm bodies. And if they're dark-haired and slightly
much the better."

Sue glanced around at the dancers milling about the crowd. "How about Jasmine over there
indicating a red-haired young-looking girl of about twenty dressed in knee-high boots and a l
The girl was certainly gorgeous, being about 5'10" tall with a tight firm body.

"Beautiful, but maybe too young" I replied. "Someone perhaps with a little more experience."

"Mmmm, OK. Let me think for a second." Her eyes cast around the bar, seeking someone s
said, and slightly slutty right?"

"Yeah, about a 36C but a firm body. And she has to be gorgeous." I said.

"And is this for a dance here, or in the members lounge?"

"Members lounge, definitely." I stated.

"Wait here for a second, honey. I've got a girl in mind. Let me go see if she's busy." Sue got
disappeared into the distance. I looked back to the stage and watched as a Californian blond

final song of her set and sat on her knees, her legs spread, while slowly caressing her nipple the audience. She pulled one breast to her mouth and began to delicately lick her nipple wit casually moving the other between her legs to stroke her clit. She let her breast fall, and ger so that she was sitting on her ass with her legs spread toward the audience and bent slightly her clit. Her head tilted back as she stroked her cunt, her blonde hair cascading down her ba breasts heaving as she simulated her orgasm. Her pussy glistened in the spotlight, and she herself a few final strokes at the end of her song before getting to her feet and disappearing

"Honey, this is Tera" I heard Sue say. I looked up to see a beauty standing in front of me. Sh 5'6", and was supported by four-inch spiked heels. Her legs were wrapped in hold-up black up to her toned thighs. A black leather g-string held her pussy snugly and her stomach was muscled, smoothly arcing up towards her breasts. Her tits were large and firm, and were cle and not enhanced. They were held by a black leather bra that matched her g-string.

"Hi, I understand you have a special request today." Tera smiled as she slowly turned aroun do," she purred over her shoulder as she let me see her back. Her ass, thighs and calves w toned from days spent dancing and bending. She tossed her long dark hair over her shoulde a smile that any bikini model would be proud of. "What do you think?" she asked smiling as beside me.

"Whew" I whistled. "You are stunning. You look remarkably like Tera Patrick, the porn star."

"Why do you think I use Tera as my dancing name?" the woman smiled as she turned back

"Good point." I replied catching on. "Listen, has Sue explained everything to you?" I asked.

"Yes, she has. There's no problem there."

The waitress leaned into us. "What do you think, honey?"

"She's perfect Sue. But I want this to be really good for my wife. Do you really like dancing f Tera?"

"I love it, babe. There's nothing that makes me hotter than having a hot couple get worked u tell me about her."

"Lisa's gorgeous." I started. "She's about as tall as you with brown hair and a similar body. A best breasts I've ever seen."

"Mmmm, she sounds nice. Tell me, has she ever done this before? Or been with a woman?"

"No, but she's really curious. And I really want this to be a good experience for her."

"That's no problem" the dancer assured. "I'll go as fast or slow as she wants, and make sure relaxed. I'll treat her like a queen for the day. Tell me, am I dancing for just her or for the two

"Let's start with just her, and see how it goes."

"Fair enough. When will she be here?"

I looked at my watch and noticed that Lisa should have arrived back five minutes ago. That i nerve. "She should be waiting outside." I told the two women.

"Why don't you go get her" Sue started, "and take her straight into the members area. You'll on your right just as you enter the bar. I'll go get some drinks and we'll see you in there."

The two women got up and moved off towards the bar, while I watched them go. Two gorge one encased in a tight spandex shorts, the other with a thin strip of leather running down her disappearing between her tanned thighs.

I quickly drained my beer, adjusted my stiff cock in my pants and made my way to the door. sunlight momentarily blinded me, but I looked around the lot and quickly spotted our rental c holding up a newspaper high around herself, making sure no one could see who was behind passenger window, and she let me in.

I moved over and put my arm around her and gave her a deep kiss. "Well, it's all set-up. The in there and we've got a totally private booth."

"Oh god, I don't know," Lisa hesitated. "What if someone sees us?"

"Lisa, there's only about twenty guys in there, and the place is the size of a hockey rink. Bes as we go in, we just duck into the private area that's right by the front door. No one will have see us."

"Did you arrange for a dancer?" Lisa asked shyly.

"I did. Her name's Tera, she loves dancing for women and couples, and she's gorgeous."

"Tell me about her" Lisa whispered, snuggling into me. Clearly she'd had a few more gin and while she'd been waiting and now I knew she'd go through with it. I let my hand wander up th shorts and started to caress her ass as I kissed my way up and down her neck and whispere

"She's about your height, with a toned body. She's got large natural breasts, and she's wear leather bikini. Her legs are gorgeous, she's got a great ass, long dark shiny hair, she's weari lipstick and she looks like a model. And..." I paused for effect " she loves the sound of you."

"Oh Christ, she sounds nice" Lisa moaned. "OK, let's do it. But you stay with me, OK?"

"Of course, babe. I wouldn't miss a second."

We entered the club, and I guided Lisa quickly into the private members area. It was deserte hostess. "Hi Lisa, I'm Sue. Come on this way."

We followed the waitress into one of the booths, and sank into the sofa. I wrapped an arm a shoulders and gave her a squeeze. Lisa took off her dark glasses and glanced around. The ten-by-ten, and its walls extended up to about eight feet high, over which the music from the drifted in. The entranceway to the booth didn't have a door due to city regulations, but it was the corner of the private lounge so that no-one could see in. Besides, the area was discretel candle burning in the corner of the booth, so nothing could be seen. The sofa was pushed a leaving an open area in front of us, and I stretched my legs out while Lisa smiled nervously.

"Here's a couple of gin and tonics," our hostess said. As she placed Lisa's drink on the table leaned into Lisa. "Lisa, you're going to love this. Try not to be nervous. Tera does this day in and she'll be totally comfortable with the situation. I've had her dance for me a lot of times, a best. Just relax and enjoy it. And if there's anything you need, just press the button here and round" she said, indicating the button on the side tables before she left.

Lisa reached over and took a large gulp of her drink before looking up at me. "God, this isn't imagined. This place is kinda nice, not seedy like I expected. But I'm still pretty nervous." Sh gulp and was just placing it down when Tera appeared at the door of the booth and stepped

"Hi, I'm Tera. You must be Lisa" the dancer smiled, crouching down in front of my wife and p Lisa's knee. Tera looked up at my wife and then down her body, drinking in Lisa's beauty. "Y beautiful as your husband said you are, Lisa."

"Thanks. So are you" my wife offered nervously.

"You're sweet, honey" the dancer replied smiling. "Before we get started, I just want you to k
get uncomfortable with anything, just let me know and we'll stop. Your man wants this to be
for you, and so do I. Alright?" My wife nodded hesitantly. As a new song started, Tera smile
shifted up and whispered into my wife's ear "God, you are a stunner. I've never danced for a
as you before. I think I'm really going to enjoy this."

With my arm around her, I could feel Lisa tremble as the woman nuzzled her neck then pulle
started to sway slowly in front of us, all the time looking directly into my wife's eyes. Her han
legs and over the straps of her g-string around her hips, till they finally cupped her leather-co
breasts. She smiled seductively at Lisa from beneath her dark hair, and then slowly turned a
looked over at me, and smiled quickly. "God, she's gorgeous" she whispered in my ear, and
kiss on my cheek before turning back to the stripper in front of us.

Tera had bundled her long dark hair in her hands on top of her head, and was looking back
Lisa's reaction as she swayed her ass in time to the music. "Do you like my ass Lisa?" she a
like to feel it later?" Her hips continued to slowly gyrate, rhythmically riding some imaginary
stripper slowly bent over, grasping her ankles and looking back at my wife as she exposed h
and pussy to her.

My wife quietly let the air whistle between her teeth as she watched the dancer tantalise us
hands leisurely over her smooth ass, gradually pulling her cheeks apart and then squeezing
again. Only the merest strip of leather covered her ass and the round pucker of her anus co
on either side of it.

The dancer turned back to us and knelt down to gently pried Lisa's legs apart. Lisa hesitated
but I nodded reassuringly and my wife let her knees separate. Tera gracefully turned away a
edge of the sofa between my wife's legs, her ass in contact with Lisa's spread crotch. Lisa s
and looked over at me as if to say 'Whew'.

The stripper gathered her hair in her hands again, looked over her shoulder at my wife who
surprise, shifted back and started to grind her ass against my wife's pussy as if Lisa were fu
behind. Lisa gasped and placed her hands on the woman's hips, pulling at her and letting he
woman sexually for the first time.

Tera was a pro, her dark hair cascading down her back as she shook her head and ground

wife's cunt. She alternated between insistent front-to-back motions, then switched to slow, s
grindings as she looked back to watch my wife's reaction. Lisa's eyes were almost shut now
was already close to cumming already as she imagined fucking this hot slut.

But Tera wanted to draw the experience out and make it memorable. The dancer slowed the
gradually leaned back into my wife and pressed her back into Lisa's firm tits. Her head reste
shoulder as she turned to look into my wife's eyes. "Do you like that Lisa? Would you like to
that?" she breathed as she circled her ass against Lisa's pussy. My wife could only nod in re
the woman's hips harder against her crotch as she tried to reach a climax.

Still lying back into my wife, Tera stopped her grinding and moved her hands up to her own
breasts, diverting Lisa's attention. She squeezed and cupped her tits as my wife, her chin re
dancer's shoulder, peered down into the cleavage of the woman's bikini top. Tera slowly sto
to face my wife again. As she continued to slowly gyrate back and forth to the music, she slo
from the waist just inches in front of us, so that her firm tits hung down, bulging against the s
top. "Do you like women with large breasts, Lisa?" Tera breathed, as she slowly massaged
the leather. "Would you like to suck on a pair of nice firm tits, baby?"

I felt my wife take a deep breath and slowly exhale as she nodded quickly. Tera cupped ther
seconds, then slowly knelt in front of Lisa, reached behind her own back and undid her leath
let it slowly fall away, exposing her 36C tits to my wife and I. "Do you like them Lisa?" she as
looking up at my wife while massaging her mounds together. Lisa nodded, this time venturin

Tera gently took Lisa's knees and moved them apart so she could move closer again. She r
pulled my wife's hips toward her so that Lisa was slumping down slightly against the back of
my wife's legs were wide apart, Tera took advantage of the fact that Lisa was wearing shorts
nuzzling Lisa's legs, starting at her inside knee and working her way north. She licked lightly
soft inner thigh, and then looked up mischievously at her. The dancer kept sliding up till her
at my wife's pussy, her face now level with Lisa's own large breasts. Tera reached forward t
hips, and then leaned her chest into Lisa's crotch so that her voluptuous tits pressed against
"What do you think so far, baby?" the stripper asked seductively, as she began to slowly ma
groin with her firm breasts. Lisa could only moan in response.

After a minute, Tera moved her hands away from my wife's hips and up to cup Lisa's breasts
"You've got great tits, baby" she breathed to my wife. "Your husband's a very lucky guy. Do
this?" she asked as she began to gently squeeze my wife's 36C's. Lisa shook her head as h
and she began to breathe heavier. The woman knew what she was doing as she gently but
chest, and at the same time continued to grind her tits into Lisa's aching cunt.

Lisa let out a quiet moan as Tera, looking intently into my wife's eyes, slowly licked her red l
this good" my wife breathed. Tera took that as an indication to go further. She reached dow
wife's cotton t-shirt, sliding her hands underneath. With one hand she reached up towards L
and with the other she reached around to undo my wife's cotton bra. Lisa froze momentarily
what was about to happen, but then smiled under the effects of the gin and let the dancer ha

With a technique that I was envious of, Tera quickly unhooked my wife's bra and Lisa's large
into her loose t-shirt. The voluptuous stripper moved her hands back to the front and, knowi
probably the first woman to caress my wife's chest, began to move lightly over Lisa's firm br
love chicks with big tits. Your man's a very lucky guy" Tera smiled, looking up at Lisa as she
palms over my wife's stiffening nipples. "I only wish I could really play with these. I'd love to
nipples right now, Lisa."

Lisa was in heaven, letting another woman massage her tits for the first time. "Oh Christ, I c
this is happening" my wife sighed in pleasure.

Tera gave one last squeeze, then slowly stood and placing her knees on either side of my w
straddled Lisa's legs. The stripper's crotch rested about three quarters of the way up my wife
as she faced my wife and started to slowly grind her leather-covered cunt against Lisa's legs
up wide-eyed at the woman, realising that the brunette was simulating how she'd like to get
After a moment, she gently took Lisa's head in her hands and pulled her face to hers, kissin
passionately, their large firm breasts pressing together for the first time, separated only by th
material of my wife's t-shirt. The dancer moved her lips down Lisa's cheek and breathed into
to be able to fuck you for real Lisa. Would you like that?" Lisa's head tilted back, her eyes cl
escaped her lips. Tera pressed into my wife to nuzzle into her neck, the two woman's breast
one another, the stripper's tits pushing against Lisa's cotton top.

As Tera moved back to kiss Lisa's mouth more insistently, my wife's hands instinctively wen
breasts and began to caress them. "Can I do this?" she shyly asked the dancer.

"Baby, you just do anything you want unless I tell you to stop" Tera smiled, then nuzzled her
more confidently savoured the feel of another woman's breasts for the first time. Sensing my
explore, Tera sat back watching, her chest jutting out as Lisa ran her hands around the danc
feeling them, stroking them, and squeezing the woman's nipples. "God, you have great tits,
sighed, revelling in the ability to at long last explore one of her strongest fantasies.

Tera slowly bent forward and pulled Lisa's mouth to her breasts, allowing my wife to lick and

tits. "Oh Christ" I heard Lisa exclaim, her voice muffled by the other woman's chest. The con
gin and her own passion caused Lisa to let go of her inhibitions, and she eagerly started to l
Tera's nipples, while the dancer continued to grind her cunt on my wife's thigh. I looked on in
my wife urgently take one of the woman's nipples in her mouth, sucking at it with a passion u
for my cock. Lisa's hands squeezed Tera's breasts from the side, pushing them forward and
she drank in the feel and aroma of the stripper's tits. Tera looked over at me and winked, as
lose herself in the brunette's chest. I sat transfixed as my wife let her tongue roll around the
nipple, lapping and sucking at it, biting it gently and rubbing her face around and between ea
strippers firm globes.

After a moment, Tera leaned back, and Lisa collapsed back into the couch, smiling a little er
at me. "God, this is hot. Why didn't we ever do this before?"

Still sitting astride my wife's thighs, Tera gently moved her feet forward onto the couch besid
her crotch splaying wide open as she used my wife's thighs as a seat. Reaching one hand b
herself on Lisa's knee, the woman used her other to start tentatively rubbing her own leather
front of my astonished wife. The dancer's knees were wide apart, her heaving breasts wet w
she aimed her leather covered crotch directly at my wife. "Want to see more?" the stripper c
began to slowly massage the leather pouch. "I want to show you my cunt, Lisa. Would you li
woman's cunt this close? Want to see me play with it? Want to feel it against your legs?"

Lisa's eyes were glazed over as she watched this display just inches in front of her. She unc
her lips and nodded her head, her gaze focused intently on the stripper's hand rubbing her g
the leather g-string. The dancer stroked at her cunt for another moment, then without breaki
my wife, reached slowly to untie her g-string at the side. One strap flopped open. Gracefully
other, and then slowly lowered the leather to reveal her moist, wet cunt. "See how wet you m
breathed as she leisurely massaged her clit in front of my wife. "See how wet my cunt gets w
women as beautiful as you?" The dancer's pussy lips were swollen and a clear liquid glisten
her cunt oozing with excitement.

The dancer slowly slid one finger into her pussy, letting it disappear up to the knuckle. She p
running it up over her clit, then over her breasts and finally into her mouth. She lewdly sucke
finger, showing us how she sucked cock, running her tongue around her digit. "Don't you wis
me, Lisa? Don't you wish you could suck my cunt right now?" the dancer moaned as she ret
her cunt with more intensity. After using one finger, Tera added a second, the two disappear
as she pumped at her tight wet cunt for several minutes, letting my wife drink in the sight of a
masturbating in front of her.

Lisa looked at me, slowly shaking her head as if this was too much to comprehend. But Tera
tricks up her sleeve. After one last deep thrust of her fingers into her pussy, Tera swivelled o
legs and stood up on the couch either leg astride Lisa's hips. With her crotch at Lisa's eye le
began to gyrate her cunt in Lisa's face, her inner thighs almost touching my wife's cheeks, a
just an inch away from Lisa's lips. Slowly, in time to the music, the woman pumped her hips
wife, her glistening finger working at her clit and moving as close as she could to my wife's f
actually making contact. Lisa stared intently, watching the woman's swollen lips move slowly
inch from her mouth. My wife had never seen a cunt this close, and she was amazed at the
the pink skin. She breathed in deeply, savouring the smell of another woman for the first tim
fix this image in her brain, the sight of a wet, excited pussy just an inch from her face. She s
extend her tongue to take her first taste when Tera pulled back.

The stripper bent down and kissed Lisa on her lips, and said "Sorry, babe, it's a little too high
me standing like that. Let's try something else."

The dancer moved onto the floor and got onto her knees facing my wife. Lisa instantly sprea
needing no encouragement now. Tera smiled to herself, knowing how far she had brought h
the last hour, and knowing how far she was about to take her. She bent down slowly, lookin
the eye and started licking along my wife's inner thigh towards the crotch of her shorts. With
contact, she moved her mouth directly over my wife's crotch, then slowly sank her mouth do
covering Lisa's swollen cunt. At the same time, she slipped her hand up one leg of my wife's
finding my wife was not wearing any panties, thrust two fingers directly into her wet pussy.

Lisa arched her back in ecstasy, pushing at the woman's mouth and squeezing her head wit
fingers plunged into Lisa's slippery cunt, then pulled back out and then thrust in again. After
Lisa started to moan. "Ohhhhhhh, fuuuuuuccckkkkk. You're such a hot fucking slut. Come o
your hot cunt-licking mouth."

Tera knew that in her heightened state, Lisa wouldn't last more than a minute. The dancer w
pro, pumping her cunt a few more times with her fingers, all the time her mouth working at th
wife's shorts. With expert timing, the dancer intensified her oral assault on Lisa's clit, and my
feverishly pumped her hips at the dancer's wet mouth. "Ohhhh, yeeeaaaaahhhh. Ohhhh, yo
You're going to make me cum. Ohhhhh yeeaaahhhh." Lisa went off like a rocket, her hips th
against Tera's face, her head buried in the arm of the sofa to muffle the noise as she ground
the woman's fingers and experienced her first orgasm at the hands of another woman.

"Oh fuck, that was soooo good" my wife slurred through the combined effects of the gin and
orgasm. I looked down at my wife, slumped against the couch, her hair a mess, her bra und

breasts moved freely under her loose t-shirt, the crotch of her shorts soaked with a mixture o
saliva and her own juices starting to soak through. She looked like a total slut, and I knew sh

"Can I try making you cum now, Tera?" my wife asked looking into the woman's face and ins
hands to squeeze the dancer's large breasts again.

"You're a hot little bitch aren't you Lisa?" Tera whispered, smiling at my wife's wanton sexua
playing with hot bitches who want to suck my cunt and make me cum." Then she rose and tu
wife once more, her ass at Lisa's crotch. "Here, give me your hand" Tera instructed, reachin
spread thighs to take Lisa's hand from behind and place it on her shaved cunt. Lisa's eyes w
hand disappear past the woman's toned, tanned ass so that her palm cupped the brunette's
were placed on her clit. The stripper sat back into Lisa, sitting on my wife's hand and pulling
arm across her tits, resting her head back onto her client's shoulder. As my wife began to ca
once more, the woman turned to Lisa, and licked briefly at her ear. "OK baby, want to finger
cunt now?" she whispered. "Go ahead, try it."

Lisa turned her head toward Tera and kissed her hard. At the same time, she pressed her h
dancer's cunt and began to tentatively explore it. "Oh God, she's so wet" my wife moaned as
two of her fingers began to explore the dancer's pussy. I watched as a smile began to sprea
face as it dawned on her that she had two of her fingers buried deep in another woman for th
"Christ, this is so hot" she sighed, her face perched on Tera's shoulder looking down at the d
breasts. "Can I make you cum?" she whispered to the dancer. "I want to make your cunt spa
and watch you cum all over my hand."

"Just do what comes natural baby, and you'll do fine" Tera answered back, looking intently in
while gyrating her pussy on my wife's fingers. "Can you feel this?" she asked, squeezing her

Lisa's eyes lit up and she smiled. "God, that's cool. Do that again."

The dancer repeated it and then smiled at my wife. "Can you reach my clit, Lisa? Play with m
moment." My wife leaned into the dancer, reaching further under the woman's ass to get bet
clit. "Oh, Lisa, that's it. Just keep rubbing it for a minute if you want to get your first woman o

Lisa looked over at me and smiled, the sweat forming on her brow as she concentrated on fi
swollen clit. "Cum for me baby. I want to get my dirty little slut off now," my wife breathed in t
ear, her fingers alternately plunging into the girl's pussy, then pulling out to rub at her swolle
was grinding her hips down against Lisa's hand, her eyes screwed shut as she tried to reach

My wife moved more and more intently while whispering into the dancer's ear. "Cum for me
you to be the first bitch I finger until she cums. You want to cum all over my hand you little s
to rub your clit until you explode? Cum on bitch, ride my fingers with your juicy little cunt. Co
on..."

Finally, the woman exploded over the edge. She leaned back hard against my wife, her hea
tits pointing upward heaving with excitement, her mouth open in a silent scream while Lisa's
their final magic. "Oh fuck" the brunette moaned, as Lisa thrust two fingers into her tight twa
feel the woman's spasms. "Fuck that's so good" Tera breathed, turning her head to lick lewo
Lisa remained transfixed on her fingers buried up to the knuckle in the dancer's cunt, feeling
squeeze her fingers as the stripper's orgasm swept out of her body.

"Fuck, baby, that was so good." Tera sighed, collapsing back into Lisa's chest. "We should c
often."

Lisa's eyes were closed as she savoured the last feelings of the stripper's cunt. Noticing tha
over at me and smiled, then reached between her legs to find Lisa's fingers still slowly pump
Lisa started to ease her hand out from under the dancer, but the dancer had other ideas and
hand.

"Here, try this" she whispered, placing her hand over top of Lisa's, moving it back slightly an
wife's fingers against her anus. Lisa's eyes lit up, and she looked at Tera and started to say
"Shhhh" Tera admonished. "Just try it. This is not something I do every day, but fuck, I really
you."

Lisa smiled to herself and accepted the compliment. At Tera's urging, she moved her hand f
some of the dancer's cunt juices, then dragged her hand back and began spreading them a
asshole, feeling round the brunette's soft smooth anus. Once her anus was sufficiently lube
insistently at Lisa's finger and forced her to apply some pressure. With a little effort, my wife
finger pop through the woman's ring and start to slide slowly up the dancer's ass.

"Oh fuck. I'm fingering this bitch's ass," my wife moaned up at me. "It feels so fucking smoot

"Keep going, Lisa" Tera sighed. "Your finger feels so good. I just wish it was your husband's
She looked over at me and licked her lips suggestively, and I nearly lost my load right then.
finger was buried completely inside the woman's tight asshole, the dancer looked at her and
try another finger, Lisa?" Lisa smiled and nodded quickly. My wife reached a spare finger fu
brunette to gather some of the woman's juices back to the woman's anus. Then, working the

alongside the first, my wife gently penetrated the stripper's tight pink ring again. I saw the da
briefly and could tell that Lisa had succeeded in sliding another finger into her asshole.

"Oh fuck, that feels good" Tera moaned as my wife started to slowly pump her fingers in and
dancer's ass. "I could really use a good assfuck. Any chance you guys want to take this offs

Our eyes flew open and Lisa and I glanced quickly at each other. Slowly, she started to smil
plunging her fingers in and out of a woman's ass that she had just met an hour earlier. I shru
shoulders as if to say it was up to her, and then she nodded her head.

I leaned closer to the stripper and whispered in her ear. "Uh, what's involved in offsite, Tera?

"Just a little party for the three of us. I finish my shift in ten minutes. There's no payment or a
just really like you guys, and I can't wait to get your wife naked and fuck her good and ahrd"
looking over her shoulder at Lisa and smiling. "Wanna fuck around with me, baby?" she ask

"Yeah, I'd love to, Tera" Lisa answered. "But would my husband be a spectator or a full parti
pleased to see that after her first lesbian experience, Lisa hadn't forgotten totally about me.

"Full participant, babe" the dancer answered. "Judging by the size of the bulge under that pa
there's more than enough for the two of us to handle."

"You're right about that" my wife replied, reaching over with her free hand to give my cock a
with the effects of witnessing the last hour, nearly made me cum right on the spot. "But I rea
him fuck your ass. Will you really do that?"

"I love it up my ass, can't you tell." Tera replied, giving Lisa's fingers a little squeeze with her
muscles. "I think I'd just love to suck your pussy while he slides his cock into that nice tight a
have your fingers in. Wanna go to my place, or somewhere else?"

"Why don't you come over to our resort?" I answered. "We've got a condo with a private terr
that looks out over the ocean. It's really nice."

"Sounds good" Tera answered, leaning forward and gently pulling my wife's fingers out of he
wait to get a little more personal with you guys."

Part II

The three of us entered the condo just after six, the early evening sunlight pouring through t
over the large apartment.

"Hey, this is nice" Tera said, the dancer now dressed in an almost obscenely short, tight pinl
that barely covered her ass and pussy. The faint outline of a g-string disappeared between h
the skirt, drawing eyes down to her long, toned legs encased in black leather thigh-high boo
t-shirt let her large breasts sway freely as she walked. Her dark hair fell loosely around her s
she wore deep red lipstick to complete the effect of a woman who wanted to get seriously fu

Tera moved into the living room and looked around. As she moved forward, Lisa grabbed m
against the hallway wall and kissed me hard, her hand reaching down to grab my aching co
insistently through my shorts.

"You sure you want to do this?" she asked me looking deeply into my eyes. I drank in the be
her dark hair tousled around her beautiful face, and her large firm breasts pressed hard aga
straining to escape her cotton shirt. I cupped her tight ass and ground my crotch back into h
can't wait for this" I replied. "You know how much I've always wanted to see you with anothe
think what happened back there at the strip club was just a warm-up."

"I know. Me too. She's really fucking hot, isn't she? I can't wait to have all three of us in bed.
going to let loose, OK?"

I kissed Lisa hard in reply and ground my throbbing cock into her. Fuck, my wife can get me

"Aren't you guys forgetting someone?" we heard Tera say from the end of the hallway, her h
squeezing and caressing her large firm breasts through her white t-shirt as she looked towa

"Mmmm, sorry Tera" Lisa said. "I just wanted to make sure everything's alright with my husb
she laughed, walking towards the dancer. I watched as my wife, her inhibitions completely g
Tera, wrapping her arms around the stripper to cup her firm ass cheeks through her lycra sk
close. Their breasts mashed together as Lisa moved her mouth over the lush lips of the dark
kissed her, her tongue snaking into the other woman's mouth.

"God, I'm looking forward to fucking you," my wife hissed. "I can't wait to feel your soft lips o

"Baby, I'll suck your cunt nice and slow all weekend if you want. I'll be the dirtiest slut you've
dreamed of" Tera smiled. "But first I want to take a quick shower and get cleaned off from a
work." She looked coyly at us both. "Do you guys want to join me?" she asked.

Lisa just smiled, grabbed the bottom of her shirt and pulled it over her head, releasing her m
to the open air. I watched Tera gaze down at them and then slowly move her hands over my
mounds. "Fuck, they're beautiful Lisa" she sighed, gently squeezing them together, then ber
nipple in turn. Lisa's eyes lit up and her head fell back, her dark hair cascading down her ba
woman sucked on her breasts for the first time.

"Oh fuck, that's nice. Your lips are so soft, Tera" she moaned, pulling the brunette's head int
"Mmmm, yeeaaahh. Suck my tits, you little bitch. You like chicks with nice big firm tits, don't
getting hot having this stripper make love to her breasts, and when she gets hot, she loves t
you want to rub your cunt on my tits, Tera? Do you want to make yourself cum on my tits, so
your juice off my nice firm breasts?"

Tera looked up and smiled. Standing up to kiss my wife on the lips, she said "Fuck, Lisa, I w
that, but let's go try the shower first." The dancer took my wife by the hand and started leadi
to the master bathroom.

"You coming baby?" Lisa asked, looking back over her shoulder at me.

"I'll be in in a minute" I replied as the women went up the stairs.

I moved over to the couch and collapsed back on it, my mind swirling under the effects of th
gin and tonics we'd consumed that afternoon, and from knowing that my wife was up in the b
another hot babe right now. My cock ached in my shorts, and I unbuttoned them and eased
stroke myself. 'What the fuck' I thought, and quickly threw off all my clothes and sat back na
to dream about the coming night, and to slowly massage my hard dick.

I looked around the condo and thought we had everything we'd need for a great night of pas
room had a large couch and several large luxurious chairs around the big-screen TV and vid
away from the entrance hall was the sliding door that led out to the spacious terrace and hot
bedroom and bathroom were located upstairs, and were designed so that the bedroom loft o
room where I now sat. I glanced up there now and wondered what the girls were getting up t

Rising quickly, I went upstairs and into the steamy bathroom to find that the women had skip
moved straight to the heart-shaped bath. They had just finished filling it, and the bubbles spi
over the side. Lisa was leaning forward against the marble sink and a now topless Tera was
last of my wife's clothes, affording me a good view of their tanned and toned bodies. I love c
women with nice large breasts and full hips, and these two babes were definitely of that mou

great shape, their smooth legs and stomachs and lean tight asses showing their commitmen
bodies in top condition. But their large firm breasts and round hips showed that they were w
invited the notion that they were built for fucking.

"We wondered how long it would take you" Tera smiled, bending down to help Lisa step out
face now level with my wife's gorgeous ass. She leaned forward and gave one of Lisa's ass-
sensuous lick. "Looks like someone's ready for action" the stripper smiled, looking at my ere
as I took in the sight of her suckling at my wife's smooth round ass-cheeks, her hands mass
the tanned mounds together as her mouth explored her new friend. "Do you like it when I lic
Want me to rim her asshole later so you can ease your cock deep into it?" Tera asked.

This babe knew how to get me hot, and my hand moved instinctively to my dick to stroke it.
from the afternoon's activities that I knew I couldn't hold back much longer, and Lisa knew it
from the counter and Tera's hot mouth, my wife stepped over to me, her breasts mashing ag
wrapped her hand over my cock and stopped me from shooting my load right there and ther
covered mine and she kissed me deeply while squeezing my dick to make sure I didn't cum.
got something else in mind" she smiled up at me.

Tera eased herself back to her feet, peeled down her skirt and g-string, exposing her shaver
ass, then kicked off her heels and slid slowly in to the giant tub. Lisa guided me over to the r
against the wall opposite the tub, sat me down and turned around to snuggle back into me. I
against my aching erection. "Mmmm, look at her honey," my wife moaned, leaning back into
allowing her to swivel her ass into me. "Isn't she fucking hot? I can't wait to fuck her all night
slumped back against the wall, reaching around to knead my wife's full breasts and positioni
lay nestled in the crack of her ass, the underside of my dick rubbing along her anus. I marve
I had in my hands.

"Are you coming in Lisa, or do you just want to watch for a while?" Tera smiled from the tub,
body covered in suds.

"I'm just going to watch for bit" Lisa replied. Then, hesitantly, she added, "You know, I'd reall
you make yourself cum, Tera. Would you do that for me?"

"Mmmm, you'd like that would you," murmured the woman smiling mischievously at my wife
the bubbles, her eyes dancing over my wife's form. "OK, Lisa. I'll play with myself for you. Bu
you make yourself cum too."

I felt a quick intake of breath by my wife as she considered the dancer's reply. "I've never do

of a woman before. But....I guess this seems to be a day of firsts" Lisa answered, her body l
mine as her hand moved down between her parting thighs. Tera moved back against the mi
and sat up on the ledge. She gently leaned back against the wall letting the water and suds
breasts as her legs spread and her fingers moved to explore her moist pussy.

"Oh fuck, look at her, honey," Lisa moaned, her body squirming against mine as she fingere
cunt. I continued to massage my wife's large breasts together, kneading her tits and pulling
help increase her arousal. The stripper mirrored my movements on her own body, one hand
her slippery tits while the other worked at her cunt. She gazed intently at my wife, watching l
movement and echoing them in time.

Lisa's smile broke slowly across her face as she realised that the dancer was copying her m
breaking her gaze, she circled one finger around her swollen clit and Tera matched her mov
let out a low moan, feeling her power over the other woman and plunging her fingers deep i

Tera did the same, her slim fingers sliding between her delicate labia and into her sopping h
back and used two fingers to sensuously massage her clit before guiding them back deep in
and I watched Tera slowly do the same, her hand rubbing her swollen bud before plunging b
cunt. Her fingers glistened as they were buried up to the last knuckle in her tight tunnel, slow
her sex while her eyes remained fixed on the gorgeous form of my wife.

"Do you like the taste of pussy, Tera?" my wife asked. "Will you suck your fingers for me?" V
pulled her hand away from her drenched vagina and moved her fingers up to her mouth. Lo
dancer, she slowly licked her fingers as if they were my cock, her soft red tongue moving lux
her digits before sliding them into her mouth and sucking them clean. I'd never seen her do
raunchy, and I knew she was as aroused as she gets.

As my wife continued sucking the juices from her fingers, Tera smiled and slipped her finger
dripping pussy. Looking into Lisa's eyes, she extended her long wet tongue and licked her fi
sensuously from the base to the top, her tongue wrapping around her fingers and savouring
own juices. Teasing us, the voluptuous beauty paused slightly before sliding them into her m
them clean.

"Think your man would like me to suck his cock like that after he's cum in your pussy, Lisa?"
asked, smiling mischievously. "Think I could get him hard again if I sucked him like that?"

"Oh yeah, we could both suck his cock and get him hard again" Lisa answered, her hand no
circling her hard bud and bringing her closer to a climax. My cock throbbed as it lay pressed

wife's firm butt cheeks.

Tera's hands were working at her body too, squeezing her wet breasts and moving back dov
legs. "Now you follow me, Lisa," she instructed, a devious smile spreading across her full re

My wife smiled back and started to match Tera's movements around her clit, her fingers slov
nub and slipping periodically between her wet lips. The dark haired woman moved one foot
the bath, and Lisa matched her, her leg now perched up on my knee. Without taking her eye
then slowly sank two fingers deep into her own snatch, rhythmically plunging them into her c
glistening on her hand. Lisa did the same and for a moment the two women moved in unison
shamelessly pleasuring themselves as they spread their sexes before each other.

Looking deep into Lisa's eyes, Tera removed her fingers from her cunt, but instead of pulling
swollen clit, she shifted her hips forward, lifted her legs slightly to expose her puckered assh
her dripping fingers down to her pink hole. Raising her eyebrows as if to dare my wife, the d
slippery fingers around her rosebud, massaging her own juices into her ring.

"Rub your juice into your asshole for me, Lisa" Tera breathed. "Let me see you play with you
implored, slipping a slender finger past her anus and up into her own asshole, methodically
out of her tight cavity.

Lisa's face broke into a wide smile, her eyes lighting up as she watched the woman shamele
own anus. Without hesitating, Lisa moved her finger down to her pink, exposed asshole. I kn
enjoys getting her tight ass fucked and I was sure she wouldn't back away from this challeng
she quickly positioned her slippery index finger at her anus, rubbed some of her juices arour
entrance, and then gently pushed her digit in, going deeper and deeper until her finger was
tight rectum. With my cock placed firmly along the length of her crack, I could feel her finger
underside of my dick as it made its way into her butthole.

"Oh this is so fucking hot" Lisa hissed at me as she ground back against my cock, her finger
forth along my cock as she began to pump at her own anus. "Look at her get her ass ready
want to fuck that tight hole? I want to guide your cock into her wet ass, honey. I want to see
into her asshole. Would you like that?" my wife moaned. Her squirming against my aching c
intense and I knew this time that I couldn't hold back. Grabbing Lisa forcefully by the hips, I
back hard against me.

Sensing my urge, my wife slipped her finger from her asshole and lifted her hips to pull my c
so that the top my dick was now positioned along the length of her slick pussy lips, my cock-

her swollen clit. This was one of her favourite tricks, and I loved the feeling too. With the top
rubbing along the entire length of her pussy, she could easily increase her own excitement b
and clit back and forth over the top of my dick. Lisa began to slowly pump her hips, holding r
against her pussy with her hand and being careful not to let it slip inside. My length glided be
sopping furrow of her labia and my cock-head pulsed back and forth over her excited clit, dri
frenzy as she gazed at the dark-haired dancer in front of us with a finger up her ass.

Still watching Tera ply her asshole with her fingers, Lisa pumped my cock between her swol
gliding it along the length of her glistening cunt and bringing me closer with every second. "T
come all over me. I want your sperm to spray all over my cunt so our little slut can lick it up"
moaned. "Do you want to lick my husband's cum off my cunt, bitch? Maybe I'll have you kee
asshole while you bury your face in my wet pussy." With every one of my wife's moans, we w
closer, watching our stripper blatantly finger her asshole for us as we stroked each other off.
both close.

"You could assfuck her baby, while she licks your sperm off my cunt" Lisa continued, her hip
my aching erection. "Would you like that bitch? You want my husband to ease his cock into

Lisa's climax hit her like a train as she pumped her hips along my cock. Her back arched off
head pressing back on my shoulder and her sweating breasts heaving in the air as wave aft
pulsed through her body. Watching my beautiful big-titted wife cum sent me over the edge to
exploded with an entire afternoon's worth of cum. The first blast hit Lisa's hand as she held r
along her pussy. She quickly shifted and aimed it up over her crotch and up onto her flat sto
blast arced up over my wife's body, landing in molten globs of white sticky cum that clung to

As we both slowly began to come down, Lisa turned her head and kissed me passionately o
that was good," she sighed. "I love it when you spray your cum all over me baby," she added
me and letting my cock slip from her hand. Our gaze turned back to Tera who was now mov
towards us with a glint in her eye. She climbed out of the tub and moved across the short sp
were sitting, about to demonstrate what a dirty slut she could be. Without a word, she knelt d
spread legs, leaned forward and began to slowly lick my cum off of Lisa's wet body. Her tong
my wife's labia, sucking off any sperm lying there, and then moved up and over Lisa's throbb
my wife jump from the sensation. The brunette buried her face deep back into Lisa's cunt, o
visible to us as her tongue snaked into Lisa's sex to softly savour the flavours of my wife's ju
with my sperm.

After a few minutes of gentle cunt licking, Tera turned her attention to Lisa's thighs, her soft
lips cleaning off the spunk from my wife's beautiful form. Moving down again, I felt her lips ci

of my cock and then slowly felt her warm mouth engulf my member as it slowly softened. He
down over my dick, her eyes level with my wife's gaping wet pussy and her dark hair glisten
she worked at sucking me dry.

Once satisfied, she began working north again, letting her soft tongue trail through Lisa's pu
across her tender clit. Up onto her stomach, Tera continued licking off my cum that had almo
Lisa's tits, splashing instead onto my wife's tanned skin. Gripping Lisa's breasts in her hands
the last of my fluid from my wife, her face shining with Lisa's juices and my sperm.

"That was fucking hot" Lisa sighed as Tera leaned into her, their sweaty breasts mashing tog
soft, wet tongues began to explore each other's mouths. "I've always wanted to have a slut s
we've come on each other" my wife whispered. "And you're a wonderful cunt licker, Tera. Th

"You'll just have to wait until I get to suck your cunt until you cum, Lisa. Then you'll be impre
stripper smiled.

Suddenly I felt the weight of the two women as I perched upon the marble bench and suppo
don't we try out that bath, you two?" I suggested and they readily agreed.

With one last lingering kiss, the two goddesses moved off of me and helped each other into
Sinking down into the white foam, they began to explore each other's bodies again, twisting
kissed and gently caressed each other. I sat slumped against the wall, my hand idly stroking
cock as I took in the scene. The large marble bathroom was completely steamed, and there
wife beginning to make love to another woman for the first time.

"Sit up on the edge, Tera" she said. "It's your turn now."

The dark haired slut perched herself up on the side of the tub, leaning back against the stea
letting her legs fall open to once again reveal her glistening vagina. Lisa got to her knees, tu
smiled, her eyes lighting up at the thought of eating another woman's cunt for the first time.

As Lisa's head moved forward between Tera's legs and made contact with her clit, the stripp
forward, revelling in the pleasure my wife's mouth was giving her. "Oh yeah, you slut. That's
wet cunt. Mmmmmm." Tera unconsciously grabbed Lisa's head and pulled her closer to her
hips at my wife's face. From the side, I could see Lisa's jaw moving rhythmically around the
cunt, first concentrating at her swollen lips then moving up over her engorged clit.

Tera's head snapped forward, staring down at Lisa's head between her legs. "Oh fuck, your

fucking good on my clit, you little cunt-licking bitch. You like licking my nice wet cunt, don't y

Lisa pulled her head back and looked up the dancer, her mouth and cheeks glistening with t juices. "Your pussy tastes so good, Tera. Want me to suck it till you cum all over my face? Is want, baby? You want to cum all over my nice wet face and then suck your own juice off it?"

Tera reached down, grabbing Lisa's hair and pulled her face to her own, kissing my wife rou her own juices on Lisa's lips. "You like licking cunt, don't you bitch?" Tera hissed. "You like s hot slut's cunt in front of your husband don't you? Well, I'm going to teach you how to be a g cunt-licker before this weekend's over." Tera slumped back against the wall and pulled my w roughly between her legs.

My cock was rock-hard again, and I stroked it as I watched my demure wife becoming a tota me. She knelt in the bath on all fours, her dark hair bobbing between Tera's legs as she exp sex with her mouth for the first time. Bubbles clung to her full, firm hips as her ass poked out water level, her own cunt wet and glistening in the light. Her toned ass-cheeks pointed direct parting slightly to reveal her puckered anus still wet from when she fingered it.

"Your wife's a hot little cunt licker," Tera said, watching me as I drank in Lisa's beauty and st rigid cock. "Why don't you come in and fuck her tight wet pussy while she sucks my cunt? W Would you like to fuck your dirty little slut wife while she sucks on another woman's cunt?"

I smiled at the thought and then eased myself into the bath and quickly moved over behind L her hips, I positioned my hard cock at the entrance to her sopping pussy. My wife paused fo her head to smile back at me, her face glazed with Tera's juices. "Yeah, honey, fuck me with cock. Slide your cock right up my tight pussy while I suck this babe's cunt."

I moved forward and slid my length up my wife with one long thrust, burying it balls deep in h tunnel. Grinding my hips against hers, I luxuriated in the feeling of her cunt engulfing my dick it and gripping it tightly as it moved slowly in and out. I looked up at Tera, her legs spread br gripped Lisa's head and mashed her cunt into my wife's face. The stripper's large firm breas face dripped with sweat as she smiled over at me, watching me start to slowly fuck my wife.

"Is she wet?" Tera moaned over at me. "Is her cunt nice and tight and wet now?"

I smiled back and slowly nodded, pumping my cock more insistently at Lisa's tight vagina. "D eating your cunt, Tera? Is my hot slut wife a good cunt licker?"

"Oh yeah, your wife gives great head. I bet she really knows how to suck your cock too."

The scene was getting too hot, and I had to slow down or I was going to blow my next load i
pussy. I slumped forward onto Lisa's back, my head at her shoulder as I rocked my cock ger
her vice-like snatch. I gathered my wife's dark auburn hair and flicked it over the other shoul
could get a direct view of Lisa's mouth working at the dancer's spread pussy. I nuzzled her e
turned her head, her lips and cheeks glazed with Tera's juices as she kissed me fully, letting
tongue snake into my mouth.

"Oh fuck, honey, she tastes so good" my wife moaned. "I never thought I'd like eating pussy

As I pumped slowly at her cunt, Lisa turned back to Tera's wet vagina and ran her tongue up
woman's swollen lips. Finishing her wet lick with a swirl around the stripper's throbbing clit, r
her head towards me and smiled. "I bet you like that honey. I bet you love seeing your little s
another woman's cunt, my face all wet with her juices, don't you babe?" My answer was to p
into my wife's sopping cunt, filling her with my meat.

Lisa grunted, pushing back at my dick. "Mmmm, that feels good. Does that mean the better
pussy, the better I get fucked?" she smiled back at me, a wicked gleam in her eye.

"Baby, you keep sucking Tera's cunt, and I'll fuck you all night long" I assured her. "I just wa
use your mouth on this slut till she creams all over your beautiful face."

"I think I'm getting better at giving her head" my wife stated. "Do you think I'm getting better,
asked, looking up at the sweating body of the dancer, the woman's legs spread obscenely in
wife's glistening face poised just inches from the slut's gaping pussy.

"Oh yeah" Tera breathed. "You've got such a beautiful face for a cunt-sucking bitch, Lisa. I ju
a nice little wife turn into a total slut and go down on me while her husband fucks her nice ar
hissed starting to grind her hips into my wife's face. "Pretty soon I'm going to have him fuck y
while you tongue my anus. Would you like that you little bitch? You want to lick my anus whi
fucks your tight little puckered ass with his big hard cock?"

Watching the spread dancer, I could see she was working herself towards her orgasm, one
dark luxurious hair and pulling her tighter to her cunt so she could use my wife's face to get
Her hips were pumping at Lisa's mouth, almost as if she was fucking it, her cunt lips riding fr
chin, up over her mouth, and then up again over her nose and face. Lisa's head remained st
brunette literally masturbate herself on my wife's now shining face.

"Just keep licking my pussy, baby," Tera breathed. "I just want to fuck your nice hot face till
it, you little slut. You like me fucking your face Lisa? You like a nice hot bitch grabbing your
fucking your face while your man fucks you deep with his hard cock? Ohhhh fuuuucccccck,
so fucking horny. Ohhhh yeeeeeaaaggggghhh, here I cum Lisa. Here I cum over your nice ho
one last thrust, the woman's sweating body tensed, her thighs now locked around my wife's
her cunt contracting over Lisa's tongue as she buried it into the dancer's heaving pussy. Loo
wife's shoulder, I could se her jaw muscles pumping at the woman's slot, trying to work her f
into Tera's throbbing cunt.

After a few moments, Tera's orgasm swept past and the voluptuous woman turned to jelly, h
against the mirrored wall, her large tanned breasts heaving to either side of her chest as cau

Lisa smiled, knowing she could make this hot slut explode again whenever she wanted. "Wa
smiled back at me, her face a slick mess of pussy juice and saliva. Lisa extended her tongue
lightly at Tera's clit. The dark haired woman immediately arched her back and moaned at the
feeling. Lisa backed off, and Tera slumped back against the steamed mirror, her hands pulli
glistening breasts.

Lisa's head moved forward again, this time lower, her tongue pushing tenderly between the
into her sopping cunt. Lisa kept pushing forward until her whole face seemed to be buried in
her jaw working rhythmically as she sucked at the other woman's sex.

Gently, Lisa pulled her face back, her lips and cheeks soaking with Tera's juices, and turned
deeply. I kissed my wife back, the dancer's juices mingling between our tongues as I licked a
revelling in the taste of another woman on my wife's previously innocent face.

"She tastes good, doesn't she babe?" Lisa asked me, her eyes dancing with excitement. I no
pushing my cock deep into my wife's cunt as I continued to savour the taste of pussy on Lisa

"Oh god, I'm so fucking horny. I wanna try something even dirtier now" Lisa said. She grabb
pulled them roughly forward so that the woman was half-lying, half-sitting against the mirror.
shoulders and used her hands to prop Tera's legs up stirrup-style, exposing the woman's cro
before. "Watch this," my wife whispered back at me. She moved her head back to the slut's
lightly, eliciting a few whimpers from the woman. She continued going lower, her tongue run
side of the dancer's sopping labia, up through the middle furrow, then back down the other s
dipped still lower, teasing the soft patch of skin between the woman's cunt and now exposed
slightly, she gently flicked at that soft skin, savouring the juices that had dripped down from

pussy.

Glancing back at me out of the corner of her eyes one last time, Lisa's head moved lower or
tongue extending out to tentatively touch Tera's pink asshole. She pulled back momentarily
courage then moved back towards the woman's rosebud. This time her broad tongue swabb
her saliva starting to mix with Tera's own pussy juice that had leaked down over her puckere

The voluptuous brunette started moaning again, her hands kneading her tits and pulling at h
mind lost in ecstasy as my wife licked at her asshole for the first time. I watched intently as L
became bolder, first rimming around the stripper's anus, and then flicking at its centre before
broad strokes over the pink ring. After swabbing the slut's asshole, my wife moved up throug
cunt and clit before moving back down to spend more time making love to her butthole. Gain
wife's mouth covered over the woman's anus, her jaw pumping as her tongue bathed the da
mixture of saliva and pussy juice.

After several minutes of enjoying the feeling of my wife's tongue, I could see that Tera was n
her orgasm and her excitement was starting to rise again. "Oh fuck, Lisa. You're going to ma
Tera moaned, her eyes half-lidded with lust. "Please, suck my clit again until I cum all over y
little cunt-licker."

My wife grinned back at me, grinding her pussy back on my cock as a satisfied smile spread
partly from knowing that she had the dancer in the palm of her hand and partly from knowing
becoming the ultimate slut. She looked back over her shoulder and kissed me again, sharing
with me.

"You want to cum now, slut?" Lisa teased, turning back to the brunette. "You want me to brin
nice red lips and my nice soft tongue? Is that what you want?"

Tera could only nod, begging my wife to make her cum again as she squirmed on the edge
sweating body half lying, half sitting up against the mirror, her large full breasts heaving as s
release.

"OK, get ready to cum bitch" my wife hissed, her face framed by the other woman's spread t
to cum again on my mouth while my husband pumps his cock into my tight, wet cunt. Come
again to get off while my man fills me with his hot sperm."

"Ohhh fuuuck, I'm going to cum on your face, Lisa" Tera moaned. "I want to come all over th
of yours again."

Lisa smiled again, then raised her hand to Tera's pussy and plunged two fingers into its dep
moaned, shaking her head as my wife pumped at her cunt. Pulling her hand away, Lisa repo
at the entrance to Tera's pink puckered asshole.

"Want me to finger your ass, bitch, while I suck on your clit?" my wife hissed at the moaning

"Mmmm, yeah, pump my ass Lisa. Pump my ass and suck my clit while your husband pump
cum."

With that my wife pushed back against my cock, filling herself completely with my rigid meat
she eased a finger into Tera's tightest hole, twisting it round until slowly knuckle after knuckl
into the woman's rectum.

"Oh Christ, her ass is so warm and tight honey," Lisa exclaimed. "She's clamping down and
asshole throbbing around my finger."

Lisa slowly started to pump her finger in and out of Tera's ass until she had developed a ste
then lowered her mouth once again to the dancer's swollen clit. I watched as the stripper's b
writhe in the pools of water gathered on the surface of the marble ledge, her head twisting fr
from the combination of my wife's finger pumping in her puckered ass and her tongue lashin
swollen clit.

With my beautiful wife sucking off another woman right in front of me, I knew I was getting cl
back up so that I could fuck my wife properly. With one leg propped up, I started to skewer m
of Lisa's delicious cunt. Her head bobbed at Tera's crotch while her finger pumped continuou
asshole. The scene was rapidly becoming too much for me and I increased my pace until I w
Lisa's cunt as it nestled neatly between her wet, curved ass cheeks.

"Oh yeah, fuck her hard while she sucks my cunt" Tera moaned at me as Lisa continued her
woman's holes. "Fill her with your big hard cock. I'm gonna suck your cum out from her agai
over my face. You want to see that, baby? You want to see my face coated with your cum a
juice?"

Tera's hips were pumping at my wife's mouth, as her hands gripped Lisa's hair holding her t
cunt. "Cum on you little cunt licker" she moaned. "Push your finger into my ass and suck my
bitch. Suck me off like the hot fucking slut you are." The woman's hips were thrusting frantic
wife's face as she approached her own orgasm. "Come on bitch, suck me, suck me, ohhh, c

UNNNGGGGGHHHHHH....."

With one final lunge, her second orgasm overwhelmed her, her hips arched upward towards my wife's finger stuck far up the stripper's clenched asshole as wave after wave of ecstasy f over the dark haired woman. After a few final involuntary thrusts of her hips, Tera slumped b mirror, almost lying along the marble ledge, her face covered in sweat and tangled hair, her limp as she savoured her second orgasm by the mouth of my transformed wife.

Lisa looked up at her, then back at me with a satisfied smile, amazed at her own power to se the edge. I continued pumping at my wife's sopping cunt, knowing that at any second I was sensing my impending ejaculation, smiled back mischievously and said simply "Look." I follo finger still planted in Tera's asshole, the entire digit wedged firmly up the woman's rectum.

"It's so tight" my wife breathed, knowing that this would send me over the edge. "It's so warm and I bet she wants you to fuck her up her ass later." Lisa started pumping her finger slowly asshole, letting me see the dancer's ring pull at her finger on the way out and accept it slowl in.

"Would you like me to help you fuck her ass later?" Lisa continued. "I'll lick her asshole agai nice and wet for you. And you can fuck my ass too. You wanna watch Tera lick my ass and can fuck my ass too. We'll get on our knees together on the bed and let you screw both our tonight? Would you like that baby? You can bury your cock deep in both our asses while we off..."

With that last image in my mind I erupted into my wife's cunt, my dick buried balls-deep in he vagina, my cum rocketing out and spilling into her tight cavity. I ground my dick hard into her mind filled with the bliss of my own orgasm with my cock buried deep inside this beautiful wo

Slowly, I came to, looking round to see that Tera had slipped back into the tub and was nuzz woman's soapy breasts rubbing together as they kissed.

"That was fucking excellent" Tera smiled over at me. "I love partying with couples, and you t

I slowly let my cock slip from Lisa's sopping pussy, and sank down into the suds against the The women snuggled into either side of me, their hands busy exploring my softening cock a breasts beneath the foam. Looking down at my wife, I smiled and raised my eyebrows as if t you think about that?"

My beautiful woman beamed back at me. "Fuck that was good. I feel like such a slut -- and I

Tera smiled too, satisfied with her role in turning my wife into an uninhibited slut. "I couldn't b
when you pushed your finger into my ass, Lisa. That was really hot".

"I know. I was a little surprised myself. But it sure was fun" my wife giggled.

Tera giggled back, her eyes lighting up at the memory of my wife as she sucked her off. "I gu
question now is 'How do we follow that?'"

A thought occurred to me and I jumped up. "I'll be back in a sec, girls" and disappeared arou
a moment I was back with a large bottle of champagne and three glasses. "No use going dry
our options, is there?" I said as I poured out three generous helpings.

Taking a large slug directly from the bottle, I leaned back against the side of the tub and dra
around the two women, letting my hands casually caress their full and soapy breasts. The gi
into me and sipped their champagne as their hands wandered about, gently massaging a br

"I guess the important thing is to get my guy's cock back in gear" Lisa said between large gu
champagne. "He's cum twice already tonight, but I bet we can coax one or two more out of h

"Mmmm, I think so" Tera replied, her glass already drained. "It might take a bit of effort from
sure it'll be worth it" she added as she gripped my semi-hard cock beneath the water and ga
squeeze.

"Let's see that big fucking cock of yours, honey," my wife whispered into my ear. "I want to s
Tera so we can both suck it hard before I let you fuck her with it." She motioned for me to sit
of the tub and I quickly took my spot, leaning back against the mirrors with my cock hanging
between my spread legs. I seriously doubted my ability to get it up again, but I was all for let

The two girls got up on their knees, the water coming up to their waists and leaving their drip
swaying freely. Lisa gently moved my legs wide apart and knelt between them, her hand grip
stroking it. Tera moved in too so that the two women knelt almost facing each other, only my
their beautiful faces.

"Do you like my husband's cock, Tera? Would you like to suck it hard, take him deep into yo
him shoot his cum into you?" Lisa was clearly on autopilot, her talk indicating how horny -- a
she was. "Want to see how he likes it sucked, Tera?" Lisa continued.

The stripper smiled and nodded. "I want to suck him hard with you Lisa. Then I want to mak
our faces and tits. Would you like that?" Lisa broke into a broad grin, leaned in and kissed T
breaking off and slowly lowering her head to take my swelling dick into her mouth. Inch by in
her mouth over my organ, taking it deep and sucking firmly at the semi-rigid flesh. Her hand
at its base and squeezed it firmly so that the veins and head popped out and rubbed on her

"Your hot little slut's a good cocksucker" Tera breathed up at me from between my legs, her
my chest while the other disappeared into the water behind Lisa's ass. "Do you like her suck
babe? Does she suck you off a lot, and drink your hot cum down her throat? I'm going to try
strong cock too, and suck you off with your hot little slut wife so we can share your cum. Wo
that? Do you want to fuck both of our mouths today?"

Her talk and the whole situation were getting me hot again, and Lisa's mouth continued to pu
my dick. I took in the scene of my wife giving cock-sucking lessons to another woman, and n
afternoon. 'Who would have thought I'd end the day in a bath with two goddesses doing thei
cock hard again so I could fuck them with it?' I thought to myself as I leaned back and enjoy
feelings of Lisa's wet mouth around my dick.

After a moment, Lisa let my cock pop from her lips and smiling at Tera, leaned over and kiss
bobbing under their chins as they explored each other's mouths. After a moment, they parte
took my cock in her hand and motioned it towards the stripper. "I think he's got a beautiful bi
you Tera?"

"Mmmm, it's so thick and long, Lisa. Can I try it now?"

With one hand grasped firmly around my stiffening shaft, Lisa moved my dick towards the br
few strands of dark hair back out of the way so she could feed it into the woman's mouth and
slut suck my cock for the first time. Tera's warm lips enveloped my aching member, and her
insistently down my shaft. Lisa watched intently, smiling as she shared her prize with this ho

"It's good isn't it, Tera?" The dancer looked over at my wife, her mouth extended with my thi
between her lips. I watched as inch after inch slowly disappeared into her wet mouth, her lip
the shaft towards the base. After pausing for a moment at the deepest point, the dancer slow
back, my dick re-emerging from her mouth, her red lips leaving a trail along my swelling mem
what she saw.

"Mmmm, I think my husband's going to like you" she exclaimed, watching the dancer suck w

wife leaned in to rejoin Tera, moving down to lap at my sagging balls, taking each into her m
sucking gently at them while Tera continued to concentrate on my shaft.

After a few moments, the two girls pulled back, smiling at each other as they shared my coc
Tera leaned over and kissed my wife hard, her tongue probing at Lisa's mouth as they revell
of the moment. Slowly they turned back to my dick, including it in their kiss as they both beg
swab at either side of its length, their tongues mixing together as they lapped at my rising co

"Mmmm, I love sucking your husband with you" Tera whispered to my wife. "It's so fucking d
with another woman, especially if it's her husband's nice big wet dick, don't you think Lisa?"

Lisa moaned softly, pumping my hard-on with her hand. "Mmm hmmm, I love sucking my ma
But I want to see his cum all over your face." With that she pulled my swelling erection over
plunged down upon it, the sensation shooting sparks through my crotch.

"You'd like to lick his cum off my lips, wouldn't you Lisa?" the stripper hissed at my wife, driv
into a higher gear. "You want to kiss me with a mouth full of his cum and twist it around my t
bitch?"

Lisa moaned again, pulled my cock out of her mouth and then shoved it over so it parted the
lips and eased down her throat. My wife watched for a moment, breathing deeply with excite
disappearing below the water to work at her own swollen clit. Deciding Tera had had enough
from the woman's mouth and quickly engulfed it back into her own. A few more bobs along r
repeated the process, sharing my length with the voluptuous brunette and helping another w
Back and forth my hard-on passed, each woman taking a few deep sucks before relinquishin
other. Periodically, the woman not sucking my dick would reach lower to gently take my balls
sucking and rolling them around her soft warm tongue.

Because I'd cum twice already that afternoon, I knew I could control my own response and w
cumming too soon. I leaned back enjoying the feeling of my erect cock being sucked back a
sluts, concentrating on the feeling of each of their mouths as they shared their prize between
mouth was soft and warm and she took me deep into her throat on every suck. Tera too tool
but she used more saliva in her mouth to make her blowjob much sloppier. Both of their tech
good, and I couldn't decide whose I approach I favoured as they took turns sucking at my di

Slumped back against the wall, my groin luxuriating in the feeling of the two slut's mouths tw
sucking at my cock and balls, I was suddenly aware that we'd spent the last hour in the bath
danger of getting waterlogged. Looking down on the two brunettes lapping hungrily together

chins to look at me, my dick popping out of Tera's mouth one last time. "Why don't we get ou
and carry on in the bedroom. We don't was to end up like prunes, do we?"

The women laughed, becoming aware that we'd played away most of the early evening in th
right, honey" Lisa said, rising slowly out of the water and pulling Tera up with her. "Let's go s
bedroom."

The women stepped out of the tub together, allowing me a good view of their tanned bodies
my seat on the side of the tub, I leisurely stroked my semi-hard cock and watched the girls t
dry. "Aren't you going to join us, honey? I think you'll like it" Lisa finally asked, teasing me by
into Tera's body and kissing her wetly, the women's breasts mashing together and pressing
up and stepped out of the tub, Lisa giving me a warm towel as she leaned close and kissed
this, babe. I really love getting dirty with another woman" she said, her eyes sparkling with th
discovery.

I smiled back, and at the same time felt a towel rubbing my legs and ass, followed by a warm
my cock. The mouth bobbed several times on my length, the feeling indescribable as my wif
"She's really a slut isn't she?" my wife whispered. "I think we can really get kinky with her, do
think?"

Before I could answer, I felt Tera's mouth slide off my cock, and the stripper moved around b
knees. I felt a pair of soft hands gently spreading my ass cheeks, followed by a warm tongue
lapping and kissing at my exposed asshole. "Ohhhh, jeez" I exclaimed as the pleasure of the
shot across my anus. "She's licking my ass, Lisa!" Her tongue greedily lapped at my rosebu
my hips close to her face and her warm soft cheeks nestled softly between my own buttchee

My wife kissed me hard, pressing her firm tits into my chest, then sinking quickly down to he
mouth level with my rapidly hardening cock. Lisa paused only for a second to peer through r
Tera's wet, pink tongue working at my asshole, and then she quickly engulfed my dick and s
deep into her wet mouth. The sensations of the stripper's tongue dancing across my sensitiv
feeling of my wife's warm throat pumping at my cock were indescribable.

Tera's tongue swirled around my anus, alternating between swabbing at my asshole and pu
ring. Her soft cheeks rubbed against my butt cheeks as her mouth lapped hungrily at my hol
her saliva, her soft tongue dancing around my rosebud. At the same time as the slut tongue
looked down to see my beautiful wife sucking hard at my throbbing cock, her cheeks suckin
another load of cum from my balls.

After a few minutes of revelling in the feeling of having two gorgeous women working at my
areas, I felt Tera detach her mouth from my asshole and get slowly to her feet behind me. P
into my back, she peered around my shoulder to watch Lisa work at my cock.

"You're wife's a great cocksucker, do you know that? I know a lot of guys who would kill to h
suck them off like that," she breathed into my ear. "Especially if they could have another hot
asshole at the same time. Did you like that, babe?" she asked. "Did you like me sucking at y
your hot slut wife sucks at your hard cock?"

I could only groan in response, as Lisa's mouth completely swallowed my cock.

"I bet we could make you cum right now" the stripper continued, her breath hot against my n
of us could suck you off all over our faces." With that, I felt her hand slip between my ass ch
my lubed asshole still soaking with her own saliva. "I bet if I pushed my finger up your ass, w
you cum all over your wife's beautiful face." I felt the slut press her index finger hard against
hole until it yielded to her pressure. Slowly, she started working it into my ass, pressing agai
prostate and sending bolts through my cock still warmly engulfed by my wife's mouth. My dic
and it was an effort not to cum, but I wanted to hold off for even more of this attention.

"Do you like me fingering your ass while your wife sucks your hard cock, babe? Does it feel
eyes closed and head tilted back, it was all I could do to nod my head as waves of ecstasy r
and into my cock.

"Perhaps you'd like us both to suck your dick while we play with your ass" Tera whispered, h
probing into my ear as her finger worked farther up my rectum. "Would you like that? Would
sluts sucking your big cock while we fuck your ass with our fingers?"

Quickly, the woman slipped her finger out of my ass and sank down to her knees beside my
the dancer, her mouth distended with my aching dick sliding between her lips. I felt Tera's ha
between my legs, run over my balls and move back between my crack, searching again for r
Quickly, her finger found it and sank deep into my ass again, just as Lisa went deep on my c
started pumping simultaneously, Tera's hand working at the same time as Lisa's mouth.

After a few moments, my wife slipped my cock from her mouth and pushed it towards Tera.
him off like a couple of whores" Lisa urged the other woman. "I know he loves two hot sluts s
cock, and I bet he's ready to blow a load right across our faces. Especially" and she paused
she slowly wet her slim index finger with her wet, red mouth "if they're both playing with his a
time." Lisa's hand joined Tera's, and I felt her delicate finger worm its way into my asshole, s

beside Tera's. Both fingers rubbed at my prostate, while I looked down to see both faces lap

"Oh fuuuuck" I moaned. I felt my wife go deep on my cock a few more times, then push it tov slut. "Quick, he's going to cum soon, Tera!" my wife implored. "Suck him off, bitch. Suck him over us." Lisa's used her free hand to grab Tera roughly by the hair and push her face down cock, the brunette's warm slippery mouth engulfing my dick Their fingers moved in unison in sliding easily in and out of my tight ring. Overcome with lust, I grabbed both women roughly pushing their heads together as I started pumping my hips at their faces and forcing my coc Tera's mouth

"Come on you whores, suck my cock," I moaned. "Pump your fingers in my ass and suck my load all over your beautiful fucking faces." Their slim fingers continued to work at my rectum was within seconds of blowing another load. I released my wife's hair with one hand and, pu Tera's red mouth, pumped it hard above their upturned faces. "Oh fuck, I'm gonna cum" I mo Tera's hair tightly in one hand as I jacked my cock in the other. Their fingers continued to pu butthole and I could feel my cum starting to rise.

"Oh fuuuuuck meeeee," I wailed. "I'm gonna blow a load across your hot fucking faces while With one last stroke, I felt my balls tighten and erupt, my ass constricting around the girls' fir after jet of sperm shot out of my dick and landed in streams across the women. "Ohhhhhh, f moaned, my hand pumping my rock hard dick as I emptied my nuts across the brunettes kn after stream of spunk landed across their cheeks, noses and hair until with one last final stro was empty.

Slowly, I regained awareness of where I was, and looked down to see my wife and her frien their faces streaked with my cum as they licked their lips to catch any drips sliding by their m to each other, they leaned in and kissed, their tongues pushing into each others mouths, sha their tongues while their fingers were stilled joined in my throbbing rectum. Breaking away fr their tongues gently explored the others lips and cheeks, licking up any remaining sperm an

"Fuck I love sharing your hot spunk with another bitch" my wife smiled up at me, white globs hanging on her cheeks and in her hair. Turning back to my cock, Lisa took my softening dick and sucked it into her mouth, letting it slowly roll around her warm tongue before she passed she did, she slowly slipped her finger out of my ass and I felt the dancer's finger follow. Lisa to her feet, wrapped her arms around me and kissed me deeply.

"How'd you like that, honey?" she smiled. "Bet ya didn't think when we went into the strip clu going to end the afternoon by spraying your cock across two beautiful sluts while they each

your ass, did you?"

"That's certainly a first" I replied, still enjoying the feeling of the stripper's mouth slowly clean
cock. "We should do that again some time."

Lisa smiled back at me. "Something tells me we will."

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

lokanÄ«ti

1. paá¹‡á¸• itakaá¹‡á¸• o

<1> á¹• 21 lokanÄ«tiá¹ƒ \Be 1/ pavakkhÄ• mi,

nÄ• nÄ• satthasamuddhaá¹-aá¹ƒ.

mÄ• gadheneva saá¹…khepaá¹ƒ,

vanditvÄ• ratanatthayaá¹ƒ ||

<2> á¹• 21 nÄ«tiloke purisassa sÄ• ro,

mÄ• tÄ• pitÄ• Ä• cariyoca mitto.

tasmÄ• hi nÄ«tiá¹ƒ puriso vijaÃ±Ã±Ä• ,

Ã±Ä• á¹‡Ä« mahÄ• hoti bahussutoca ||

<3> á¹• 21 alasassa kuto sippaá¹ƒ,

asippassa kuto dhanaá¹ƒ.

adhanassa kuto mittaá¹ƒ,

amittassa kuto sukhaá¹ƒ.

asukhassa \Be 2/ kuto puÃ±Ã±aá¹ƒ,

apuÃ±Ã±assa kuto varaá¹ƒ ||

<4> á¹• 21 sippÄ• samaá¹ƒ dhanaá¹ƒ natthi,

sippaá¹ƒ corÄ• nagaá¹‡hare.

idha loke sippaá¹ƒ mittaá¹ƒ,

paraloke sukhÄ• vahaá¹ƒ ||

<5> á¹• 21 appakaá¹ƒ nÄ• timaÃ±Ã±eyya,

citte sutaá¹ƒ nidhÄ• paye.

vammikodakabindÅ«va,

cirena paripÅ«rati ||

<6> á¹• 21 khuddoti nÄ• timaÃ±Ã±eyya,

vijjaá¹ƒ vÄ• sippameva vÄ• .

ekampi pariyodÄ• taá¹ƒ,

jÄ«vitakappakÄ• raá¹‡aá¹ƒ ||

<7> á¹• 21 sele sele na mÄ• á¹‡ikaá¹ƒ,

gaje gaje na muttikaá¹ƒ.

vane vane na candanaá¹ƒ,

á¹-hÄ• ne á¹-hÄ• ne na paá¹‡á¸• itaá¹ƒ ||

<8> á¹• 21 paá¹‡á¸• ito sutasampanno,

yattha atthÄ«ti ce suto.

mahussÄ• hena \Be 3/ taá¹ƒ á¹-hÄ• naá¹ƒ,

gantabbaá¹ƒva sutesinÄ• ||

<9> á¹• 21 sine sippaá¹ƒ sine dhanaá¹ƒ,

sine pabbatamÄ• ruhaá¹ƒ.

sine kÄ• massa kodhassa,

ime paÃ±ca sine sine ||

<10> á¹• 21 suti sammuti saá¹…khyÄ• ca,

yogÄ• nÄ«ti visesakÄ• .

gandhabbÄ• gaá¹‡ikÄ• ceva,

dhanu bedÄ• ca pÅ«raá¹‡Ä• ||

<11> á¹• 21 tikicchÄ• itihÄ• sÄ• ca,

joti mÄ• yÄ• ca chandati.

ketu mantÄ• ca saddÄ• ca,

sippÄ• á¹-á¹-hÄ• rasakÄ• ime ||

<12> á¹• 21 apuá¹-á¹-ho paá¹‡á¸• ito bherÄ«,

pajjunno me hoti pucchito.

bÄ• lo puá¹-á¹-ho apuá¹-á¹-hopi,

bahumpi bhaá¹‡ate sadÄ• ||

<13> á¹• 21 potthakesu ca yaá¹ƒ sippaá¹ƒ,

parahatthesu yaá¹ƒ dhanaá¹ƒ.

yathÄ• kicce \Be 4/ samuppanne,

na taá¹ƒ sippaá¹ƒ na taá¹ƒ dhanaá¹ƒ ||

<14> á¹• 21 jalappamÄ• á¹‡aá¹ƒ kumuddanÄ• laá¹ƒ,

kulappamÄ• á¹‡aá¹ƒ vinayo pamÄ• á¹‡aá¹ƒ.

byattippamÄ• á¹‡aá¹ƒ kathÄ«tavÄ• kyaá¹ƒ,

pathaviyÄ• pamÄ• á¹‡aá¹ƒ tiá¹‡a milÄ• taá¹ƒ ||

<15> á¹• 21 appassuto sutaá¹ƒ appaá¹ƒ,

bahuá¹ƒ maÃ±Ã±ati mÄ• navÄ• .

sindhÅ«dakaá¹ƒ apassanto,

kÅ«pe toyaá¹ƒva maá¹‡á¸• uko ||

<16> á¹• 21 pathamaá¹ƒ parÄ• jaye sippaá¹ƒ,

dutiyaá¹ƒ parÄ• jaye dhanaá¹ƒ.

tatiyaá¹ƒ parÄ• jaye dhammaá¹ƒ,

catutthaá¹ƒ kiá¹ƒ karissati ||

<17> á¹• 21 byatta putra kimalaso,

abyatto bhÄ• rahÄ• rako.

byattako pÅ«jito loke,

byatta putra dine dine ||

<18> á¹• 21 mÄ• tÄ• verÄ« pitÄ• satru,

kena bÄ• le na sikkhitÄ• .

sabhÄ• majjhe \Be 5/ na sobhanti,

haá¹ƒsamajjhe bakoyathÄ• ||

<19> á¹• 21 kaá¹‡á¹-akaá¹ƒ giri ko tikkhati,

ko aÃ±janaá¹ƒ migakkhikaá¹ƒ.

uppathaá¹ƒ pallale ko sugandhaá¹ƒ,

kula-putta-rÅ«po ko pavattati.

sÄ• maá¹ƒ-bhÄ• vo ||

<20> á¹• 21 na rasaá¹ƒ akotambulaá¹ƒ,

adhanassa, laá¹…katampi.

alonakantu byaÃ±janaá¹ƒ,

byÄ• karaá¹‡aá¹ƒ asippassa ||

<21> á¹• 21 sussusÄ• sutasampanno,

sutÄ• paÃ±Ã±Ä• ya pavaá¸• á¸• hati.

paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• ti,

Ã±Ä• to attho sukhÄ• vaho ||

<22> á¹• 21 bhojanaá¹ƒ methunaá¹ƒ niddÄ• ,

goá¹‡e posepi vijjati.

vijjÄ• viseso posassa,

taá¹ƒ hÄ«no gosamo bhave ||

<23> á¹• 21 natthi vijjÄ• samaá¹ƒmittaá¹ƒ,

naca byÄ• dhisamo ripu.

naca \Be 6/ attasamaá¹ƒ pemaá¹ƒ,

naca kammasamaá¹ƒ balaá¹ƒ ||

<24> á¹• 21 haá¹ƒso majjhe na kÄ• kÄ• naá¹ƒ,

sÄ«ho gunnaá¹ƒ na sobhate.

gadrabhamajjhe turaá¹…go,

bÄ• lamajjhe ca paá¹‡á¸• ito ||

<25> á¹• 21 yÄ• vajÄ«vampi ce bÄ• lo,

paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

na so dhammaá¹ƒ vijÄ• nÄ• ti,

dabbi sÅ«parasaá¹ƒ yathÄ• ||

<26> á¹• 21 muhuttamapi ce viÃ±Ã±Å«,

paá¹‡á¸• itaá¹ƒ payirupÄ• sati.

khippaá¹ƒ dhammaá¹ƒ vijÄ• nÄ• ti,

jivhÄ• sÅ«parasaá¹ƒ yathÄ• ||

<27> á¹• 21 vinÄ• satthaá¹ƒ na gaccheyya,

sÅ«ro saá¹…gÄ• mabhÅ«miyaá¹ƒ.

paá¹‡á¸• itvÄ• ddhagÅ« vÄ• á¹‡ijo,

videsagamano tathÄ• ||

<28> á¹• 21 dhananÄ• saá¹ƒ manotÄ• paá¹ƒ,

ghare duccaritÄ• ni ca.

vaÃ±canaÃ±ca \Be 7/ avamÄ• naá¹ƒ,

paá¹‡á¸• ito na pakÄ• saye ||

<29> á¹• 21 pattÄ• nurÅ«pakaá¹ƒ vÄ• kyaá¹ƒ,

sabhÄ• varÅ«pakaá¹ƒ piyaá¹ƒ.

attÄ• nurÅ«pakaá¹ƒ kodhaá¹ƒ,

yo jÄ• nÄ• ti sa paá¹‡á¸• ito ||

<30> á¹• 21 a-dhanassa rasaá¹ƒ khÄ• dÄ• ,

a-balassa hathÄ• narÄ• .

a-paÃ±Ã±assa vÄ• kya-kathÄ• ,

ummattaka-samÄ• ime ||

<31> á¹• 21 anavhÄ• yaá¹ƒ gamayanto,

a-pucchÄ• bahu-bhÄ• sako.

atta-guá¹‡aá¹ƒ pakÄ• sento,

ti-vidhaá¹ƒ hÄ«na-lakkhaá¹‡aá¹ƒ ||

<32> á¹• 21 appa-rÅ«po bahuá¹ƒ bhÄ• so,

appa-paÃ±Ã±o pakÄ• sito.

appa-pÅ«ro ghaá¹-o khobhe,

appa-khÄ«rÄ• gÄ• vÄ« cathe ||

<33> á¹• 21 maá¹‡á¸• Å«kepi ukre sÄ«he,

kÄ• kaggahe piye piye.

a-paá¹‡á¸• Ä«pi \Be 8/ paá¹‡á¸• Ä« hutvÄ• ,

dhÄ«rÄ• pucche vaye vaye ||

<34> á¹• 21 maá¹‡á¸• Å«kepi ukre sÄ«he,

sÅ«karepi uhe dÄ«pe.

biá¸·Ä• re sadise byagghe,

sabba dhÄ«re sippa-same ||

<35> á¹• 21 na titti rÄ• jÄ• dhanamhi,

paá¹‡á¸• itopi su-bhÄ• site.

cakkhuá¹ƒpi piya-dassane,

jale sÄ• garo na titti ||

<36> á¹• 21 rÅ«pa-yobbana-sampannÄ• ,

visÄ• tha-kutha-sambhavÄ• .

vijjÄ• -hÄ«nÄ• na sobhanti,

nigandhÄ• iva kiá¹ƒsukÄ• ||

<37> á¹• 21 hÄ«ne putto rÄ• jÄ• macco,

bÄ• la-putto ca paá¹‡á¸• ito.

a-dhanassa dhanaá¹ƒ bahu,

purisÄ• naá¹ƒ na maÃ±Ã±atha ||

<38> á¹• 21 yo sippa-lobhena,

bahuá¹ƒ gaá¹‡hÄ• ti taá¹ƒ sippaá¹ƒ.

mÅ«gova \Be 9/ supinaá¹ƒ passaá¹ƒ,

kathetumpi na ussahe ||

<39> á¹• 21 bhijjetuá¹ƒ kumbhakÄ• ro,

sobhetuá¹ƒ kumbha ghaá¹-á¹-ati.

na khipituá¹ƒ apÄ• yesu,

sissÄ• naá¹ƒ vuá¸• á¸• hi-kÄ• raá¹‡Ä• ||

<40> á¹• 21 taggaraÃ±ca palÄ• sena,

yo naro upanayhati.

pattÄ• pi surabhi vÄ• yanti,

evaá¹ƒ dhÄ«rÅ«pasevanÄ• ||

paá¹‡á¸• itakaá¹‡á¸• o niá¹-á¹-hito.

sujanakaá¹‡á¸• o

<41> á¹• 21 sabbhireva samÄ• setha,

sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya,

seyyo hoti na pÄ• piyo ||

<42> á¹• 21 caja dujjana saá¹ƒ saggaá¹ƒ,

bhaja sÄ• dhu samÄ• gamaá¹ƒ.

kara puÃ±Ã±amahorattiá¹ƒ,

sara niccamaniccataá¹ƒ ||

<43> á¹• 21 yathÄ• \Be 10/ udumbarapakkÄ• ,

bahirattakamevaca.

anto kimÄ«hi sampuá¹‡á¹‡Ä• ,

evaá¹ƒ dujjanahaddayÄ• ||

<44> á¹• 21 yathÄ• pi panasÄ• pakkÄ• ,

bahi kaá¹‡á¸• akameva ca.

anto amatasampannÄ• ,

evaá¹ƒ sujanahadayÄ• ||

<45> á¹• 21 sukkhopi candanataru na jahÄ• ti gandhaá¹ƒ,

nÄ• go gato naramukhe na jahÄ• ti lÄ«á¸·aá¹ƒ.

yantÄ• gato madhurasaá¹ƒ na jahÄ• ti ucchu,

dukkhopi paá¹‡á¸• itajano na jahÄ• ti dhammaá¹ƒ ||

<46> á¹• 21 sÄ«ho nÄ• ma jighacchÄ• pi,

paá¹‡á¹‡Ä• dÄ«ni na khÄ• dati.

sÄ«ho nÄ• ma kisocÄ• pi,

nÄ• gamaá¹ƒsaá¹ƒ na khÄ• dati ||

<47> á¹• 21 kula-jÄ• to kula-putto,

kula-vaá¹ƒsa-surakkhato.

attanÄ• dukkha-pattopi,

hÄ«na-kammaá¹ƒ na kÄ• raye ||

<48> á¹• 21 candanaá¹ƒ \Be 11/ sÄ«talaá¹ƒ loke,

tato candaá¹ƒva sÄ«talaá¹ƒ.

canda-candanasÄ«tamhÄ• ,

sÄ• dhu vÄ• kyaá¹ƒ subhÄ• sitaá¹ƒ ||

<49> á¹• 21 udeyya bhÄ• á¹‡u pacchime,

merurÄ• jÄ• nameyyapi.

sÄ«talÄ• narakaggipi,

pabbatagge ca uppalaá¹ƒ ||

vikase na viparÄ«taá¹ƒ,

sÄ• dhuvÄ• yyaá¹ƒ kudÄ• canaá¹ƒ ||

<50> á¹• 21 sukhÄ• rukkhassa chÄ• yÄ• va,

tato Ã±Ä• ti mÄ• tÄ• pitu.

tato Ä• cariyo raÃ±Ã±o,

tato buddhassanekadhÄ• ||

<51> á¹• 21 bhamarÄ• pupphamicchanti,

guá¹‡amicchanti sujanÄ• .

makkhikÄ• pÅ«timicchanti,

dosamicchanti dujjanÄ• ||

<52> á¹• 21 mÄ• tÄ• hÄ«nassa dubbhÄ• sÄ• ,

pitÄ• hÄ«nassa dukriyÄ• .

ubho \Be 12/ mÄ• tÄ• pitÄ• hÄ«nÄ• ,

dubbhasÄ• ca dukÄ«riyÄ• ||

<53> á¹• 21 mÄ• tÄ• seá¹-á¹-hassa subhÄ• sÄ• ,

pitÄ• seá¹-á¹-hassa sukriyÄ• .

ubho mÄ• tÄ• pitÄ• seá¹-á¹-hÄ• ,

subhÄ• sÄ• ca sukÄ«riyÄ• ||

<54> á¹• 21 saá¹…gÄ• me sÅ«ra-micchanti,

mantÄ«su akÅ«tÅ«halaá¹ƒ.

piyaÃ±ca annapÄ• nesu,

atthe jÄ• te ca paá¹‡á¸• itaá¹ƒ ||

<55> á¹• 21 sunakho sunakhaá¹ƒ disvÄ• ,

dantaá¹ƒ dasseti hiá¹ƒsituá¹ƒ.

dujjano sujanaá¹ƒ disvÄ• ,

rosayaá¹ƒ hiá¹ƒsamicchati ||

<56> á¹• 21 mÄ• ca vegena kiccÄ• ni,

karosi kÄ• rÄ• pesi vÄ• .

sahasÄ• kÄ• ritaá¹ƒ kammaá¹ƒ,

mando pacchÄ• nutappati ||

<57> á¹• 21 kodhaá¹ƒ vihitvÄ• na kadÄ• cinasoce,

makkhappahÄ• naá¹ƒ isayo avaá¹‡á¹‡ayuá¹ƒ.

sabbesa \Be 13/ phÄ• rusa-vacaá¹ƒ khametha,

etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santo ||

<58> á¹• 21 dukkho nivÄ• so sambÄ• dhe,

á¹-hÄ• ne asucisaá¹…kate.

tato arimhi appiye,

tatopi akataÃ±Ã±unÄ• ||

<59> á¹• 21 ovÄ• deyyÄ• nusÄ• seyya,

gÄ• pakÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti,

asataá¹ƒ hoti appiyo ||

<60> á¹• 21 uttamattanivÄ• tena,

sÅ«raá¹ƒ bhedena nijjaye.

nÄ«caá¹ƒ appaka dÄ• nena,

vÄ«riyena samaá¹ƒ jaye ||

<61> á¹• 21 na visaá¹ƒ visamiccÄ• hu,

dhanaá¹ƒ saá¹…ghassa uccate.

visaá¹ƒ ekaá¹ƒva hanati,

sabbaá¹ƒ saá¹…ghassa santakaá¹ƒ ||

<62> á¹• 21 javane bhadraá¹ƒ jÄ• nanti,

baliddaÃ±ca vÄ• henÄ• .

duhena \Be 14/ dhenuá¹ƒ jÄ• nanti,

bhÄ• samÄ• nena paá¹‡á¸• itaá¹ƒ ||

<63> á¹• 21 dhanamappampi sÄ• dhÅ«naá¹ƒ,

kÅ«pe vÄ• riva nissayo.

bahuá¹ƒ api asÄ• dhÅ«naá¹ƒ,

naca vÄ• rÄ«va aá¹‡á¹‡ave ||

<64> á¹• 21 najjo pivanti no Ä• paá¹ƒ,

rukkhÄ• khÄ• danti no phalaá¹ƒ.

vassanti kvaci no meghÄ• ,

paratthÄ• ya sataá¹ƒ dhanaá¹ƒ ||

<65> á¹• 21 apattheyyaá¹ƒ na pattheyya,

a cinteyyaá¹ƒ na cintaye.

dhammameva sucinteyya,

kÄ• laá¹ƒ moghaá¹ƒ na accaye ||

<66> á¹• 21 acintitampi bhavati,

cintitampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• ,

itthiyÄ• purisassavÄ• ||

<67> á¹• 21 asantassa piyo hoti,

sante na kurute piyaá¹ƒ.

asataá¹ƒ \Be 15/ dhammaá¹ƒ roceti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

sujanakaá¹‡á¸• o niá¹-á¹-hito.

4. bÄ• ladujjanakaá¹‡á¸• o

<68> á¹• 21 atippiyo na kÄ• tabbo,

khalo kotÅ«halaá¹ƒ karo.

sirasÄ• vahyamÄ• nopi,

aá¸• á¸• hapÅ«ro ghaá¹-o yathÄ• ||

<69> á¹• 21 sappo duá¹-á¹-ho khalo duá¹-á¹-ho,

sappo duá¹-á¹-hataro khalo.

mantosadhehi so sappo,

khalo kenupasammati ||

<70> á¹• 21 yo bÄ• lo maÃ±Ã±ati bÄ• lyaá¹ƒ,

paá¹‡á¸• ito vÄ• pi tena so.

bÄ• lova paá¹‡á¸• itamÄ• nÄ«,

so ve bÄ• loti vuccati ||

<71> á¹• 21 madhuá¹ƒva maÃ±Ã±atÄ« bÄ• lo,

yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca \Be 16/ paccatÄ« pÄ• paá¹ƒ,

atha dukkhaá¹ƒ nigacchati ||

<72> á¹• 21 na sÄ• dhu balavÄ• bÄ• lo,

sahasÄ• vindate dhanaá¹ƒ.

kÄ• yassa bhedÄ• duppaÃ±Ã±o,

nirayaá¹ƒ sopapajjati ||

<73> á¹• 21 ghare duá¹-á¹-ho ca mÅ«sÄ«ko ca,

vane duá¹-á¹-ho ca vÄ• naro.

sakuá¹‡e ca duá¹-á¹-ho kÄ• ko,

nare duá¹-á¹-hoca brÄ• hmaá¹‡o ||

<74> á¹• 21 dÄ«ghÄ• jÄ• garato ratti,

dÄ«ghaá¹ƒ santassa yojanaá¹ƒ.

dÄ«gho bÄ• lÄ• na saá¹ƒsÄ• ro,

saddhammaá¹ƒ a-vijÄ• nataá¹ƒ ||

<75> á¹• 21 tila mattaá¹ƒ paresaá¹ƒva,

appa dosaÃ±ca passati.

nÄ• á¸·ikerampi sadosaá¹ƒ,

khala-jÄ• to na passati ||

<76> á¹• 21 nattadosaá¹ƒ pare jaÃ±Ã±Ä• ,

jaÃ±Ã±Ä• dosaá¹ƒ parassatu.

guyhe \Be 17/ kummo aá¹…gÄ• ni,

para dosaÃ±ca lakkhaye ||

<77> á¹• 21 paá¹‡á¸• itassa pasaá¹ƒsÄ• ya,

daá¹‡á¸• o bÄ• lena dÄ«yate.

paá¹‡á¸• ito paá¹‡á¸• iteneva,

vaá¹‡á¹‡itova suvaá¹‡á¹‡ito ||

<78> á¹• 21 luddhaá¹ƒ atthena gaá¹‡heyya,

thaddhaá¹ƒ aÃ±jali kammunÄ• .

chandÄ• nuvattiyÄ• mÅ«á¸·haá¹ƒ,

yathÄ• bhÅ«tena paá¹‡á¸• itaá¹ƒ ||

bÄ• ladujjanakaá¹‡á¸• o niá¹-á¹-hito.

4. mittakaá¹‡á¸• o

<79> á¹• 21 hitakÄ• ro paro bandhu,

bandhÅ«pi ahito paro.

a hito dehajo byÄ• dhi,

hitaá¹ƒ araÃ±Ã±amosadhaá¹ƒ ||

<80> á¹• 21 parokkhe guá¹‡a-hantÄ• raá¹ƒ,

paccakkhe piyavÄ• dinaá¹ƒ.

vajjeyya \Be 18/ tÄ• disaá¹ƒ mittaá¹ƒ,

visakumbhe yathÄ• madhuá¹ƒ ||

<81> á¹• 21 dhanahÄ«ne caje mitto,

puttadÄ• rÄ• sahodarÄ• .

dhanavantaá¹ƒva sevanti,

dhanaá¹ƒ loke mahÄ• sakhÄ• ||

<82> á¹• 21 jÄ• neyya pesena bhaccaá¹ƒ,

bandhuá¹ƒ vÄ• pi bhayÄ• gate.

appakÄ• su tathÄ• mittaá¹ƒ,

dÄ• raÃ±ca vibhavakkhaye ||

<83> á¹• 21 so bandhu yo hite yutto,

pitaro honti posako.

taá¹ƒ mittaá¹ƒ yattha vissÄ• so,

sÄ• bhariyÄ• ca yassa nibbÅ«ti ||

<84> á¹• 21 na vissase a-vissattaá¹ƒ,

mittaÃ±cÄ• pi na vissase.

kadÄ• ci kupito mito,

sabbaá¹ƒ dosaá¹ƒ pakÄ• saye ||

<85> á¹• 21 sakiá¹ƒ duá¹-á¹-haÃ±ca yo mittaá¹ƒ,

puna sandhitumicchati.

so \Be 19/ maccuá¹ƒ upagaá¹‡hÄ• ti,

gabbhamassatarÄ« yathÄ• ||

<86> á¹• 21 vahe a-mittaá¹ƒ khandhena,

yÄ• va kÄ• lo anÄ• gato.

tameva Ä• gate kÄ• le,

sele bhinde ghaá¹-aá¹ƒ iva ||

<87> á¹• 21 iá¹‡aseso aggiseso,

satruseso tatheva ca.

punappunaá¹ƒ vivaá¸• á¸• hanti,

tasmÄ• sesaá¹ƒ na kÄ• raye ||

<88> á¹• 21 padumaá¹ƒva mukhaá¹ƒ yassa,

vÄ• cÄ• candana sÄ«talÄ• .

tÄ• disaá¹ƒ nopaseveyya,

hadayetu halÄ• halaá¹ƒ ||

<89> á¹• 21 na seve pharusaá¹ƒ sÄ• miá¹ƒ,

naca seveyya maccharia¹ƒ.

tato apaggaá¹‡haá¹ƒ sÄ• miá¹ƒ,

neva niggahitaá¹ƒ tato ||

<90> á¹• 21 siá¹…gÄ« paÃ±Ã±Ä• sa hatthena,

vajje satena vÄ• jinaá¹ƒ.

hatthiá¹ƒ \Be 20/ dantiá¹ƒ sahassena,

desa cÄ• gena dujjanaá¹ƒ ||

<91> á¹• 21 kudesaÃ±ca kumittaÃ±ca,

kukulaÃ±ca kubandhavaá¹ƒ.

kudÄ• raÃ±ca kudÄ• saÃ±ca,

dÅ«rato parivajjaye ||

<92> á¹• 21 rogÄ• ture ca dubbhikkhe,

byasane sattu viggahe.

rÄ• jadvÄ• re susÄ• ne ca,

ye tiá¹-á¹-hanti sumittakÄ• ||

<93> á¹• 21 sÄ«tavÄ• co bahumitto,

pharuso appamittako.

upamaá¹ƒ ettha Ã±Ä• tabbÄ• ,

canda-sÅ«riya-rÄ• jÅ«naá¹ƒ ||

mittakaá¹‡á¸• o niá¹-á¹-hito.

5. itthikaá¹‡á¸• o

<94> á¹• 21 kokilÄ• naá¹ƒ saddaá¹ƒ rÅ«paá¹ƒ,

nÄ• rÄ«rÅ«paá¹ƒ patibbatÄ• .

vijjÄ• \Be 21/ rÅ«paá¹ƒ a-rÅ«pÄ• naá¹ƒ,

khamÄ• rÅ«paá¹ƒ tapassinaá¹ƒ ||

<95> á¹• 21 itthÄ«naÃ±ca dhanaá¹ƒ rÅ«paá¹ƒ,

purisÄ• naá¹ƒ vijjÄ• dhanaá¹ƒ.

bhikkhÅ«naÃ±ca dhanaá¹ƒ sÄ«laá¹ƒ,

rÄ• jÄ• naÃ±ca dhanaá¹ƒ balaá¹ƒ ||

<96> á¹• 21 tapassino kisÄ• sobhÄ• ,

thÅ«lÄ• sobhÄ• catuppadÄ• .

purisÄ• vijjavÄ• sobhÄ• ,

itthÄ« sobhÄ• sa sÄ• mikÄ• ||

<97> á¹• 21 paÃ±ca ratyÄ• sugandhabbÄ• ,

satta ratyÄ• dhanuggahÄ• .

eka mÄ• sÄ• subhariyÄ• ,

aá¸• á¸• ha mÄ• sÄ• sissÄ• malÄ• ||

<98> á¹• 21 hiá¹ƒ ramati paá¹…a,

haá¹…a ramati poka ||

thÄ« ramati pu,

khu ramati dhaá¹ƒ ||

<99> á¹• 21 jiá¹‡á¹‡amannaá¹ƒ pasaá¹ƒseyya,

dÄ• raÃ±ca gatayobbanaá¹ƒ.

raá¹‡Ä• punÄ• gatÄ• sÅ«raá¹ƒ,

sassaÃ±ca gehamÄ• gataá¹ƒ ||

<100> á¹• 21 dvatti-patikÄ• \Be 22/ nÄ• rÄ« ca,

bhikkhu dvatti-vihÄ• riko.

dvatti-pÄ• sa-mutto pakkhÄ«,

kata-mÄ• yÄ• bahÅ«tharaá¹ƒ ||

<101> á¹• 21 dujjanaá¹ƒ pahÄ• rÄ• dame,

mittaá¹ƒ dame a-bhÄ• á¹‡ikÄ• .

itthiÃ±ca byasanÄ• dame,

rÄ• ginaá¹ƒ appa bhojanÄ• ||

<102> á¹• 21 na ratti vinÄ• candimÄ• ,

vÄ«ciá¹ƒ vinÄ• ca aá¹‡á¹‡avo.

haá¹ƒsaá¹ƒ vinÄ• pokkharaá¹‡Ä«,

patiá¹ƒ kaÃ±Ã±Ä• ca sobhate ||

<103> á¹• 21 patinÄ• janito bhogo,

itthiyÄ• va saá¹ƒgoppito.

purisova hi padhÄ• no,

itthÄ« suttaá¹ƒva sÅ«ciyÄ• ||

<104> á¹• 21 sabbÄ• nadÄ« vaá¹…kanadÄ«,

sabbe kaá¹-á¹-hamayÄ• vanÄ• .

sabbitthiyo kare pÄ• paá¹ƒ,

labhamÄ• ne nivÄ• take ||

<105> á¹• 21 vivÄ• dasÄ«liá¹ƒ \Be 23/ usÅ«yabhÄ• á¹‡iniá¹ƒ,

sampassataá¹‡hiá¹ƒ bahupÄ• kabhuttiniá¹ƒ.

aggantabhuttiá¹ƒ paragehavÄ• siniá¹ƒ,

nÄ• riá¹ƒ caje puttasatampi pÅ«mÄ• ||

<106> á¹• 21 bhuttesu maá¹‡á¸• esu janÄ«va kantinÄ«,

guyheca á¹-hÄ• ne bhaginÄ«va hiriá¹‡Ä«.

kammesu pattesu karoti dÄ• sÄ«va,

bhayesu mantÄ« sayanesu rÄ• maye.

rÅ«pÄ«su sikkhÄ« kupanesu khantinÄ«,

sÄ• nÄ• rÄ« seá¹-á¹-hÄ• ti vadanti paá¹‡á¸• itÄ• .

kÄ• yassa bhedÄ• ca divebhaveyya sÄ• ||

<107> á¹• 21 sÄ• mÄ• migakkhÄ« tanumajjhagattÄ• ,

sÅ«rÅ« sukesÄ« samadantapantÄ«.

gambhÄ«ranÄ• bhÄ« yuvatÄ« susÄ«lÄ«,

hÄ«ne kule jÄ• tÄ• pi vivÄ• hyÄ• ||

<108> á¹• 21 saradaá¹ƒratu-kÄ• lÄ• naá¹ƒ,

bhariyÄ• naá¹ƒ rÅ«pavatÄ«.

jeá¹-á¹-ho padhÄ• naá¹ƒ puttÄ• naá¹ƒ,

disÄ• naá¹ƒ uttarÄ• disÄ• ||

<109> á¹• 21 yÄ• icche puriso hotuá¹ƒ,

jÄ• ti jÄ• ti punappunaá¹ƒ.

sÄ• mikaá¹ƒ \Be 24/ apacÄ• yeyya,

indaá¹ƒva pÄ• ricÄ• rikÄ• ||

<110> á¹• 21 yo icche puriso hotuá¹ƒ,

jÄ• ti jÄ• ti punappunaá¹ƒ.

paradÄ• naá¹ƒ vivajjeyya,

dhotapÄ• dova kaddamaá¹ƒ ||

<111> á¹• 21 atikkanta vayo poso,

Ä• neti timbaruttaniá¹ƒ.

tassÄ• issÄ• asaddhÄ• ti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

itthikaá¹‡á¸• o niá¹-á¹-hito.

6. rÄ• jakaá¹‡á¸• o

<112> á¹• 21 ekayÄ• maá¹ƒ saye rÄ• jÄ• ,

dviyÄ• maÃ±Ã±eva paá¹‡á¸• ito.

gharÄ• vÄ• so tiyÄ• maá¹ƒva,

catuyÄ• maá¹ƒ tu yÄ• cako ||

<113> á¹• 21 dhanavÄ• sutavÄ• rÄ• jÄ• ,

nadÄ« vejjo cimepaÃ±ca.

yattha \Be 25/ dese na vijjanti,

na tattha divasaá¹ƒ vase ||

<114> á¹• 21 yasmiá¹ƒ padese na mÄ• no,

na pemaá¹ƒ naca bandhavÄ• .

naca vijjÄ• gamo koci,

na tattha divasaá¹ƒ vase ||

<115> á¹• 21 aputtakaá¹ƒ gharaá¹ƒ suÃ±Ã±aá¹ƒ,

raá¹-á¹-haá¹ƒ suÃ±Ã±aá¹ƒ arÄ• jakaá¹ƒ.

a sippassa mukhaá¹ƒ suÃ±Ã±aá¹ƒ,

sabba suÃ±Ã±aá¹ƒ daliddakÄ• ||

<116> á¹• 21 dhanamiccheyya vÄ• á¹‡ijjo,

vijjamicche bhajesutaá¹ƒ.

puttamicche taruá¹‡itthiá¹ƒ,

rÄ• jÄ• maccaá¹ƒ vasaá¹ƒ game ||

<117> á¹• 21 naá¹-á¹-hoyati asantuá¹-á¹-ho,

santuá¹-á¹-ho ca mahÄ«pati.

lajjÄ• ca gaá¹‡ikÄ• naá¹-á¹-hÄ• ,

nillajjÄ• kuladhÄ«tikÄ• ||

<118> á¹• 21 pakkhÄ«naá¹ƒ balamÄ• kÄ• so,

macchÄ• namudakaá¹ƒ balaá¹ƒ.

dubbalassa \Be 26/ balaá¹ƒ rÄ• jÄ• ,

kumÄ• rÄ• naá¹ƒ rudaá¹ƒ balaá¹ƒ ||

<119> á¹• 21 khamÄ• jÄ• gariyuá¹-á¹-hÄ• naá¹ƒ,

saá¹ƒvibhÄ• go dayikkhaá¹‡Ä• .

nÄ• yakassa guá¹‡Ä• ete,

icchitabbÄ• sataá¹ƒ guá¹‡Ä• ||

<120> á¹• 21 sakiá¹ƒ vadanti rÄ• jÄ• no,

sakiá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

sakiá¹ƒ sappurisÄ• loke,

esa dhammo sanantano ||

<121> á¹• 21 alaso gihÄ« kÄ• mabhogÄ« na sÄ• dhu,

asaÃ±Ã±ato pabbajito na sÄ• dhu.

rÄ• jÄ• anisammakÄ• rÄ« na sÄ• dhu,

paá¹‡á¸• ito kodhano taá¹ƒpi na sÄ• dhu ||

<122> á¹• 21 bahavo yattha nettÄ• ro,

sabbe paá¹‡á¸• itamÄ• nino.

sabbe mahattamicchanti,

tesaá¹ƒ kammaá¹ƒ vinassati ||

<123> á¹• 21 Ä• yaá¹ƒ khayaá¹ƒ sayaá¹ƒ jaÃ±Ã±Ä• ,

rÄ• jÄ• sayaá¹ƒ katÄ• kataá¹ƒ.

niggahe \Be 27/ niggahetabbaá¹ƒ,

paggahe paggahÄ• rahaá¹ƒ ||

<124> á¹• 21 piá¹-á¹-hitokkaá¹ƒ niseveyya,

kucchinÄ• va hutÄ• sanaá¹ƒ.

sÄ• mikaá¹ƒ sabbabhÄ• gena,

paralokaá¹ƒ amohavÄ• ||

<125> á¹• 21 aggi Ä• po itthimÅ«á¸·ho,

sappo rÄ• ja-kulÄ• nica.

apayantena gantabbÄ• ,

acceka-pÄ• á¹‡ahÄ• rakÄ• ||

<126> á¹• 21 paduá¹-á¹-ha-bhariya-saá¹ƒvÄ• so,

paduá¹-á¹-ha citta dÄ• sako.

sa-sappe ca ghare vÄ• so,

maccu eva na saá¹ƒsayo ||

<127> á¹• 21 mÅ«á¸·ha sisso padesena,

kunÄ• rÄ« bharaá¹‡ena ca.

asatÄ• sampayogena,

paá¹‡á¸• itoppavasÄ«dati ||

<128> á¹• 21 mÄ• tÄ• puttakaraá¹ƒ pÄ• paá¹ƒ,

sissapÄ• paá¹ƒ gurukatÄ• .

rÄ• jÄ• \Be 28/ raá¹-á¹-hakaraá¹ƒ pÄ• paá¹ƒ,

rÄ• japÄ• paá¹ƒ purohito ||

<129> á¹• 21 akodhena jine kodhaá¹ƒ,

asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine maccharią¹ƒ dÄ• nena,

saccenÄ• lÄ«kavÄ• dinaá¹ƒ.

<130> á¹• 21 adantaá¹ƒ damanaá¹ƒ dÄ• naá¹ƒ,

dÄ• naá¹ƒ sabbattha sÄ• dhakaá¹ƒ.

dÄ• nena piya vÄ• cÄ• ya,

unnamanti namanti ca.

<131> á¹• 21 dÄ• naá¹ƒ sinehabhesajjaá¹ƒ,

maccheraá¹ƒ dosanosadhaá¹ƒ.

dÄ• naá¹ƒ yasassÄ« bhesajjaá¹ƒ,

maccheraá¹ƒ kapaá¹‡osadhaá¹ƒ ||

<132> á¹• 21 bahÅ«namappasÄ• rÄ• naá¹ƒ,

sÄ• maggiyÄ• jayaá¹ƒ jaye.

tiá¹‡ehi vattate yottaá¹ƒ,

tena nÄ• gopi bajjhate ||

<133> á¹• 21 sahÄ• yo asamatthopi,

tejasÄ• kiá¹ƒkarissati.

nivÄ• te \Be 29/ jalito aggi,

sayame vÅ«pasampati ||

<134> á¹• 21 na raÃ±Ã±Ä• samakaá¹ƒ bhuÃ±je,

kÄ• mabhogaá¹ƒ kudÄ• canaá¹ƒ.

Ä• kappaá¹ƒ rasa bhuttiá¹ƒvÄ• ,

mÄ• lÄ• gandha vilepanaá¹ƒ.

vatthaá¹ƒ sabbaalaá¹…kÄ• raá¹ƒ,

na raÃ±Ã±Ä• sadisaá¹ƒ kare ||

<135> á¹• 21 na me rÄ• jÄ• sakhÄ• hoti,

na rÄ• jÄ• hoti methuno.

eso sÄ• miko mayhanti,

citte niá¹-á¹-haá¹ƒ suthÄ• paye ||

<136> á¹• 21 nÄ• tidÅ«re bhaje raÃ±Ã±o,

nÄ• ccÄ• sannopavÄ• take.

ujuke nÄ• tininne ca,

na bhaje uccamÄ• sane ||

chadose vajje sevako,

tiá¹-á¹-he aggiá¹ƒva saá¹ƒyato ||

<137> á¹• 21 guá¹‡Ä« sabbaÃ±Ã±u tulyopi,

nasobhati anissayo.

anagghamopi \Be 30/ maá¹‡iseá¹-á¹-ho,

hemaá¹ƒ nissÄ• ya sobhati ||

rÄ• jakaá¹‡á¸• o niá¹-á¹-hito.

7. pakiá¹‡á¹‡akakaá¹‡á¸• o

<138> á¹• 21 itthimisse kutosÄ«laá¹ƒ,

maá¹ƒsa bhakkhe kutodayÄ• .

surÄ• pÄ• ne kutosaccaá¹ƒ,

mahÄ• lobhe kutohirÄ«.

mahÄ• tande kutosippaá¹ƒ,

mahÄ• kodhe kutodhanaá¹ƒ ||

<139> á¹• 21 surÄ• yogo vikÄ• lo ca,

samajja caraá¹‡Ä• lasaá¹ƒ.

khiá¸• á¸• Ä• dhutto pÄ• pamitto,

bhoganÄ• samukhÄ• ime ||

<140> á¹• 21 divÄ• nÄ• dikkhÄ• vattabbaá¹ƒ,

ratto nÄ• vacanena ca.

saÃ±careyya bhayÄ• bhÄ«to,

vane vanacarÄ« yathÄ• ||

<141> á¹• 21 jÄ«vantÄ• pi matÄ• paÃ±ca,

byÄ• sena parikittitÄ• .

dukkhito \Be 31/ byÄ• dhitomÅ«á¸·ho,

iá¹‡avÄ• nityasevako ||

<142> á¹• 21 anÄ• gataá¹ƒ bhayaá¹ƒ disvÄ• ,

dÅ«rato parivajjaye.

Ä• gataÃ±ca bhayaá¹ƒ disvÄ• ,

a bhÄ«to hoti paá¹‡á¸• ito ||

<143> á¹• 21 niddÄ• luko pamattoca,

sukhatto rogavÄ• laso.

mahiccho kammÄ• rÄ• moca,

satte te satthavajjitÄ• ||

<144> á¹• 21 duggataá¹ƒ gaccha he lÄ• bha,

lÄ• bhÄ« lÄ• bhena pÅ«rati.

thale pavassa pajjunna,

sindhu Ä• pena pÅ«rati.

natthidaá¹ƒ kammappadhÄ• nakaá¹ƒ ||

<145> á¹• 21 na hi koci kate kicce,

kattÄ• raá¹ƒ samupekkhate.

tasmÄ• sabbÄ• ni kiccÄ• ni,

sÄ• va sesena kÄ• raye ||

<146> á¹• 21 tÅ«laá¹ƒ sallahukaá¹ƒ loke,

tato cÄ• palla-jÄ• tiko.

tato \Be 32/ vuá¸• á¸• ha manovÄ• do,

pamatto buddhasÄ• sane ||

<147> á¹• 21 pÄ• sÄ• á¹‡achattaá¹ƒ garukaá¹ƒ,

tato devÄ• nacikkhaá¹‡aá¹ƒ.

tato vuá¸• á¸• hÄ• namovÄ• do,

tato buddhassa sÄ• sanaá¹ƒ ||

<148> á¹• 21 kÄ• yassa dakkhiá¹‡a hattho,

doso ettha kaniá¹-á¹-hako.

kaá¹‡á¹‡a ghÄ• nÄ• na-makkhÄ«naá¹ƒ,

vÄ• mo tu pÄ• da-pÄ• sako ||

<149> á¹• 21 tambÅ«lassa majjha patte,

kuvero rakkhatÄ« sadÄ• .

mÅ«lamhi rakkhati yakkho,

aggamhi kÄ• lakaá¹‡á¹‡ikÄ• .

tÄ• ni bhuÃ±jeyya chinditvÄ• ,

sirÄ« evaá¹ƒ pavaá¸• á¸• hati ||

<150> á¹• 21 sampuá¹‡á¹‡arakkho brahmÄ• va,

accurakkho ca bissaá¹‡o.

tasmÄ• hi te pÅ«jayantu,

sadÄ• mÄ• nenti taá¹ƒ naraá¹ƒ ||

<151> á¹• 21 goá¹‡Ä• \Be 33/ hi sabbagihÄ«naá¹ƒ,

posakÄ• bhogadÄ• yakÄ• .

tasmÄ• hi mÄ• tÄ• pitÅ«va,

mÄ• naye sakkareyya ca ||

<152> á¹• 21 yeca khÄ• danti gomaá¹ƒsaá¹ƒ,

mÄ• tu maá¹ƒsaá¹ƒva khÄ• dare.

matesu tesu gijjhÄ• naá¹ƒ,

dade sote ca vÄ• haye ||

<153> á¹• 21 gurusiddho sippÄ• rambho,

ravi sokrÄ• ca majjhimo.

na sippo buddhacandaro,

sorÄ« aá¹…gÄ• ca maraá¹‡aá¹ƒ ||

<154> á¹• 21 aá¹-á¹-hamiyaá¹ƒ guruá¹ƒ hanti,

sissaá¹ƒ hanti catuddasiá¹ƒ.

sippaá¹ƒ hanti dasa sippaá¹ƒ,

mÄ• tÄ• pitÄ• ca puá¹‡á¹‡amiá¹ƒ ||

<155> á¹• 21 nÄ• á¸·ikaá¹ƒ satta nabhuÃ±je,

na lÄ• buá¹ƒ navamaá¹ƒ tathÄ• .

dvÄ• dasa prinnaá¹ƒ triminaá¹ƒ,

bhuÃ±je sippaá¹ƒ vinassati ||

<156> á¹• 21 ekaá¹ƒ \Be 34/ caje kulaatthaá¹ƒ,

gÄ• massatthaá¹ƒ kuvaá¹ƒ caje.

gÄ• ma caje janapadatthaá¹ƒ,

attatthaá¹ƒ pathaviá¹ƒ caje ||

<157> á¹• 21 desaá¹ƒ ossajja gacchanti,

sÄ«ho sappuriso gajo.

tattheva nidhanaá¹ƒ yanti,

kÄ• ko kÄ• puriso migo ||

<158> á¹• 21 yamhi padese na mÄ• no,

na pemaá¹ƒ na ca bandhavÄ• .

na ca vijjÄ• gÄ• ho koci,

na tattha vasanaá¹ƒ kare ||

<159> á¹• 21 caratyekena pÄ• dena,

tiá¹-á¹-hatyekena paá¹‡á¸• ito.

a nisamma paraá¹ƒ á¹-hÄ• naá¹ƒ,

na pubbamÄ• layaá¹ƒ jahe ||

<160> á¹• 21 dhana dhaÃ±Ã±a payogesu,

tathÄ• vijjÄ• gamesu ca.

dÅ«tesu apacÄ• resu,

cajjÄ• lajjÄ• tadÄ• bhave ||

<161> á¹• 21 dvi \Be 35/ guá¹‡o thÄ«namÄ• hÄ• ro,

buddhicÄ• pi catugguá¹‡o.

chagguá¹‡o hoti vÄ• yÄ• mo,

kÄ• motvaá¹-á¹-ha-guá¹‡o bhave ||

<162> á¹• 21 pabbe pabbe kamenucchu,

visesarasavÄ• ggato.

tathÄ• sumettiko sÄ• dhu,

viparÄ«tova dujjano ||

<163> á¹• 21 kassako vÄ• á¹‡ijo macco,

samaá¹‡o suta sÄ«lavÄ• .

tesu vipula jÄ• tesu,

raá¹-á¹-hampi vipulaá¹ƒ siyÄ• ||

<164> á¹• 21 asajjhÄ• ya malÄ• mantÄ• ,

anuá¹-á¹-hÄ• na malÄ• gharÄ• .

malaá¹ƒ vaá¹‡á¹‡assa kosajjaá¹ƒ,

pamÄ• do rakkhato malaá¹ƒ ||

<165> á¹• 21 hÄ«nÄ• naá¹ƒ gacchate vittaá¹ƒ,

vÄ«rÄ• naá¹ƒ santakattanaá¹ƒ.

vadanti ca hÄ«nÄ• janÄ• ,

pubba-kammappadhÄ• nakÄ• ||

<166> á¹• 21 na \Be 36/ vadanti cevaá¹ƒdhÄ«rÄ• ,

vÄ• yamiá¹ƒsu sabbakamme.

na ce sijjhati taá¹ƒ kammaá¹ƒ,

a-phalaá¹ƒ eva ko doso ||

<167> á¹• 21 nÄ«caá¹ƒ kulaá¹ƒ nipaÃ±Ã±aá¹ƒ vÄ• ,

nirÅ«paá¹ƒ nibalaá¹ƒ samaá¹ƒ.

imaá¹ƒ kÄ• laá¹ƒ chuttakÄ• laá¹ƒ,

dhanameva visesakaá¹ƒ ||

pakiá¹‡á¹‡akakaá¹‡á¸• o niá¹-á¹-hito.

paá¹‡á¸• ito sujano kaá¹‡á¸• o,

dujjano mitta-itthi ca.

rÄ• jÄ• pakiá¹‡á¹‡ako cÄ• ti,

satta-kaá¹‡á¸• a-vibhÅ«sitaá¹ƒ ||

visuddhÄ• cÄ• ra-therena,

visuddhÄ• rÄ• ma-vÄ• sinÄ• .

sabba-kulÄ• namatthÄ• ya,

visodhitaá¹ƒ pathakkhaye ||

Beyond Good and Evil? A Buddhist Critique of Nietzsche
by David R. Loy
Asian Philosophy
Volume 6
March 1996
pp.37-57

ABSTRACT In what ways was Nietzsche right, from a Buddhist perspective, and where did he go wrong? Nietzsche understood how the distinction we make between this world and a higher spiritual realm serves our need for security, and he saw the bad faith in religious values motivated by this need. He did not perceive how his alternative, more aristocratic values, also reflects the same anxiety. Nietzsche realized how the search for truth is motivated by a sublimated desire for symbolic security; philosophy's attempt to create the world reflects the tyrannical will-to-power, becoming the most "spiritualized" version of the need to impose our will. Insofar as truth is our intellectual effort to grasp being symbolically, however, Nietzsche overlooks a different reversal of perspective which could convert the "bad infinite" of heroic will into the good infinite of disseminating play. What he considered the crown of his system -- eternal recurrence -- is actually its denouement. Having seen through the delusion of Being, Nietzsche still sought a Being within Becoming. Nietzsche is able to affirm the value of this moment only by making it recur eternally. Rather than the way to vanquish nihilism, will-to-power turns out to be pure nihilism, for nihilism is not the debacle of all meaning but our dread of that debacle and what we do to avoid it.

> Buddhism already has -- and this distinguishes it profoundly from Christianity--the self-deception of moral concepts behind it--it stands, in my language, beyond good and evil. (The Anti-Christ)[1]

Although Nietzsche viewed Buddhism as superior to Christianity, and

went so far as to call eternal recurrence "the European form of Buddhism", he considered both religions nihilistic. Buddhism, which fights ressentiment, was a convenient whip for Christianity born out of ressentiment. Inasmuch as Buddhism attempts to view the world as it is, without the distortions of metaphysics, Nietzsche believed that it offers no moral interpretation of the suffering that necessarily attends the human condition: no one is responsible for that suffering. Yet this did not amount to a recommendation, for Buddhism is nonetheless a religion for the end and fatigue of a civilization, the consolation of weary spirits longing for a dreamless sleep.[2] Sakyamuni Buddha was not an Ubermensch.

Such a conclusion is not surprising for someone who learned his Buddhism largely through Schopenhauer. But we have learned much more about Buddhism since Nietzsche's day, enough to consider a Buddhist response: in what ways was Nietzsche right, from a Buddhist perspective, and where might he have gone wrong?

The answer is complex, of course, and there is much that Buddhists can learn from Nietzsche, the first postmodernist and still the most important one. In order to reach that answer, however, it will first be necessary to gain some understanding of anatman,

the "no self" doctrine central to Buddhism and to the still-widespread misunderstanding of Buddhism as nihilistic. Of the various ways for us to approach anatman, one of the most insightful is through modern psychology. Buddhism anticipated its reluctant conclusions: guilt and anxiety are not adventitious but intrinsic to the ego. That is because our dissatisfaction with life derives from a repression even more immediate than death-terror: the suspicion that "I" am not real. For Buddhism, the sense-of-self is not some self-existing consciousness but a mental construction which experiences its own groundlessness as a lack. On this account, our most problematic dualism is not so much life fearing death as a fragile sense-of-self dreading its own

no-thing- ness. By accepting and yielding to that groundlessness, however, I can discover that I have always been grounded, not as a self-present being but as one manifestation of a web of relationships which encompasses everything.

What does this understanding of self-as-lack imply about ethics, truth, and the meaning of life for us? That is the question which motivates this paper, for to raise these issues in the Western tradition is to find ourselves in a dialogue with Nietzsche, whose own texts resonate with many of the same insights: for example, his critiques of the subject ("The 'subject' is not something given, it is something added and invented and projected behind what there is." WP 481) and substance ("The properties of a thing are effects on other 'things'... there is no 'thing-in-itself.'" WP 557). From this critique, Nietzsche also drew some conclusions quite similar to those of Buddhism: in particular, that morality, knowledge and meaning are not discovered but constructed -- internalized games we learn from each other and play with ourselves. Perhaps the history of his own psyche reveals how momentous these discoveries were; and inevitably his insights were somewhat distorted.

Nietzsche understood how the distinction we make between this world and a higher spiritual realm serves our need for security, and he saw the bad faith in religious values motivated by this need. He did not understand how his alternative, more aristocratic values, also reflects the same anxiety. Nietzsche ends up celebrating an impossible ideal, the heroic-ego which overcomes its sense of lack, because he does not see that a heroic ego is our fantasy project for overcoming lack.

Nietzsche realized how the search for truth is motivated by a sublimated desire for symbolic security; his solution largely reverses our usual dualism by elevating ignorance and "untruth" into conditions of life. Philosophy's attempt to create the world reflects the tyrannical will- to-power, becoming the most "spiritualized" version of the need to impose our will. Insofar as truth is our intellectual effort to grasp being symbolically, however, those who no longer need

to ground themselves can play the truth-versus-error game with lighter feet. Nietzsche overlooks a different reversal of perspective which could convert the bad-infinite of the heroic will-as-truth into the good infinite of truth-as-play.

What he considered the crown of his system--eternal recurrence -- is actually its denouement. Having seen through the delusion of Being, Nietzsche could not let it go completely, for he still sought a Being within Becoming. "To impose upon becoming the character of being -- this is the supr eme will to power" (WP 617). Having exposed the bad faith of believing in eternity, Nietzsche is nonetheless able to affirm the value of this moment only by making it recur eternally. In place of the neurotic's attempt to rediscover the past in the future he tries to rediscover the present in the future, yet the eternal recurrence of the now can add something only if the now in itself lacks something.

Rather than the way to vanquish nihilism, Nietzsche's will-to-power turns out to be

pure nihilism, for nihilism is not the debacle of all meaning but our dread of that debacle and what we do to avoid it. This includes compulsively seizing on certain meanings as a bulwark against that form of lack. If so, the only solution to the dread of meaninglessness is meaninglessness itself: only by accepting meaninglessness, by letting it devour the meanings that we use to defend ourselves against our no-thing-ness, can we realize a meaning-free-ness open to the possibilities that arise in our world.

In sum, when the lack-driven bad infinite transforms into a lacking-nothing good infinite, the dualisms of good-versus-evil, truth-versus-error, and meaningfulness-versus- meaninglessness are realized to be games. Do I play them or do they play me? As long as we do not understand what is motivating us, we play with the seriousness of a life-versus-death struggle, for that is what the games symbolize

for a self preoccupied with its lack. We are trapped in games which cannot be escaped yet cannot be won, since playing well does not resolve one's sense-of-lack. When there is no need to get anything from the game or gain cloture on it, we can play with the seriousness of a child absorbed in its game.[3]

The Lack of Self

Existential psychologists such as Ernest Becker believe that our primary repression is not sexual wishes, as Freud thought, but the awareness that we are going to die.4 This is closer to Buddhism, yet the anatman doctrine implies a subtle although significant distinction between fear of death and dread of the void: our worst problem is not death, a fear which still keeps the feared thing at a distance by projecting it into the future, but the more immediate and terrifying (and quite valid) suspicion each of us has that "I" am not real right now.

Sakyamunimuni Buddha did not use psychoanalytic terms, yet in trying to understand the Buddhist denial of self we can benefit from the concept of repression and the return of the repressed in symbolic form. If something (a mental wish, according to Freud) makes me uncomfortable, I can ignore or "forget" it. This allows me to concentrate on something else, but what is not consciously admitted into awareness tends to irrupt in obsessive ways--as symptoms--that affect conscious ness with precisely those qualities it strives to exclude. What does this imply about anatman?

Buddhism analyzes the sense-of-self into sets of impersonal mental and physical phenomena, whose interaction creates the illusion of self-consciousness--i.e., that consciousness characterizes a self distinct from the world it is conscious of. The death-repression emphasized by existential psychology transforms Freud's Oedipal complex into what Norman Brown calls an Oedipal project: the attempt to become father of oneself, i.e., one's own origin. The child wants to conquer death by becoming the creator and sustainer of its own life.5 Buddhism shifts the emphasis: the Oedipal project is better

understood as the attempt of the developing sense-of-self to attain autonomy, like Descartes' supposedly self-sufficient consciousness. It is the quest to deny one's groundlessness by becoming one's own ground: the ground (socially conditioned and maintained yet nonetheless illusory) we know as being an independent, individual subject.

If so, the Oedipal project derives from our intuition that self-consciousness is not something "self-existing" but a mental construct. As with Nietzsche, consciousness is more like the surface of the sea: dependent on unknown depths that it cannot grasp because it is a manifestation of them. The problem arises when this conditioned consciousness wants to ground itself--i.e., to make itself real. If the sense-of-self is a

construct, it can real-ize itself only by objectifying itself in some way in the world. The ego-self is this never-ending project to objectify oneself, something consciousness can no more do than a hand can grasp itself or an eye see itself.

The consequence of this perpetual failure is that the sense-of-self has, as its inescapable shadow, a sense-of-lack, which it always tries to escape. In deconstructive terms, the ineluctable trace of nothingness in our non-self-present being is a feeling of lack. The return of the repressed in the distorted form of a symptom shows us how to link this basic yet hopeless project with the symbolic ways we try to make ourselves real in the world. We experience this deep sense of lack as the feeling that "there is something wrong with me," but of course that feeling manifests, and we respond to it, in many different ways. In its "purer" forms lack appears as an anxiety that gnaws on one's very core. For that reason such anxiety is eager to objectify into fear of something, because then we have ways to defend ourselves against feared things.

The problem with objectifications, however, is that no object can

ever satisfy if it's not really an object we want. When we do not understand what is actually motivating us -- because what we think we want is only a symptom of something else (our desire to become real, according to my interpretation of Buddhism) -- we end up compulsive. Then the neurotic's anguish and despair are less the result of symptoms than their source; those symptoms are necessary to shield him from the tragedies that "normal" people are better at repressing: death, meaninglessness, groundlessness.

> The ultimate problem is not guilt but the incapacity to live. The illusion of guilt is necessary for an animal that cannot enjoy life, in order to organize a life of nonenjoyment."[6]

Buddhism agrees yet shifts our focus from the terror of future annihilation to the anguish of a groundlessness experienced here and now. A Buddhist interpretation of self-as-lack accepts much of the psychotherapeutic understanding while offering a way to resolve our unhappiness. Buddhism traces human suffering back to desire and ignorance, and ultimately to our lack of self. Deconstructing the sense-of-self into interacting mental and physical processes leads to Nietzschean conclusions: the supposedly simple self is an economy of forces.[7] The Buddhist solution to its lack is simple although not easy. If it is no-thing-ness I am afraid of (i.e., the repressed intuition that, rather than being autonomous and self-existent, the "I" is a construct), the best way to resolve that fear is to face up to what has been denied: that is, to accept my no-thing-ness by becoming no-thing. The 12th century Japanese Zen master Dogen summarizes this process:

> To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by [or: perceive oneself as] myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.[8]

Forgetting" ourselves is how we lose our sense of separation and realize that we are manifestations of the world, not subjects

confronting it as an other. Meditation is learning how to become nothing by learning to forget one's self, which happens when I become absorbed into my meditation-exercise. If the sense-of-self is consciousness reflecting back upon itself in order to grasp itself, such meditation practice is an exercise in de-reflection. Consciousness unlearns trying to grasp itself, objectify itself, real-ize itself. Enlightenment occurs in Buddhism when that usually-automatized reflexivity ceases, which is experienced as a letting-go and falling into a void.

> Men are afraid to forget their minds, fearing to fall through the Void with nothing to stay their fall. They do not know that the Void is not really void, but the realm of the real Dharma." (Huang-po)[9]

When I no longer strive to make myself real through things, I find myself "actualized" by them, says Dogen.

This process implies that what we fear as nothingness is not really nothingness, for that is the perspective of a sense-of-self anxious about losing its grip on itself. According to Buddhism, letting- go of myself and merging with that no-thing-ness leads to something else: when consciousness stops trying to catch its own tail, I become no-thing, and discover that I am everything--or, more precisely, that I can be anything. The problem of desire is solved when, without the craving-for-being that compels me to take hold of something and try to settle down in it, I am free to experience my nonduality with it. Grasping at something merely reinforces a delusive sense of separation between that-which-is-grasped and that-which-grasps-at-it. The only way I can become a phenomenon is to realize I am it, according to Buddhism. A mind that real-izes this is ab-solute in the original sense of the term: unconditioned. Meditative techniques decondition the mind from its tendency to circle in safe, familiar ruts, thus

enabling its freedom to become anything. The most-quoted line from the best-known of all Mahayana scriptures, the Diamond Sutra, encapsulates all this in one phrase: "Let your mind come forth without fixing it anywhere."[10]

When anatman is understood this way, as a self-as-lack shadowing our illusory sense-of-self, Nietzsche and Buddhism have a lot to talk about.

Qualifying for Being

"There are no moral phenomena at all, only a moral interpretation of phenomena."[11] That brings the ethical issue back from the other "true" world to this one, as we inquire into the genealogy of our moral interpretations. Why do we make the interpretations that we do? As we become more conscious of our motivations, what other interpretations become possible?

Nietzsche distinguishes two basic types of morality. Master morality does not hesitate to affirm the exercise of power, whereas slave morality is based upon rejecting master morality as evil and valuing the opposite of that evil. Behind the piety of conventional Christian morals, Nietzsche detected the fear and ressentiment of the weak who use ethical codes to control the strong. When this fear is projected onto the universe, it becomes a God who tells us to love each other even as he loves us, who will take care of us if we do and punish us if we do not. We may cower before such a God, yet this scheme seems to afford us some grip on our ultimate fate -- and, as Nietzsche emphasizes, a pretty good grip on our fellow man. We know who we are, what we can do and where that is likely to get us. But this also destroys the innocence of our existence.

> That no one is any longer made accountable, that the kind of being manifested cannot be traced back to a causa prima, that the world is a unity neither as sensorium nor as "spirit,"--this alone is the great liberation--thus alone is the innocence of becoming restored... The concept "God" has hitherto been the greatest

> objection to existence... We deny God; in denying God, we deny accountability: only by doing that do we redeem the world. (TI 54)

We would be accountable to God because he would want to accomplish something through us. Nietzsche calls our bluff. We say we want to be free, yet we also want

somebody, somewhere, to be taking care of us. There seems to be a correspondence between monotheism (a consciousness unifying and controlling the external world) and the ego-self (a consciousness unifying and controlling the internal). Then the issue is not only accountability but ego-integrity: without a God to keep us straight, who is strong enough to determine one's own direction? If God expires all is permitted, and the century since Nietzsche's proclamation has certainly fulfilled his predictions of nihilism.

Perhaps a period of chaos is unavoidable.

> One interpretation has collapsed; but because it was considered the interpretation it now seems as if there were no meaning at all in existence, as if everything were in vain" (WP 55).

As with the adolescent forging an independent identity, some disorientation is inevitable before humankind matures enough to forego its projected parent and determine this-worldly criteria for moral interpretations. This would also explain the difficulty with Nietzsche's own solution, which understands the problem yet cannot quite escape it. Nietzsche saw that the dualism of good versus evil is an internalized game we learn to play with ourselves. "In every ascetic morality man worships a part of himself as God and for that he needs to diabolize the other part" (BGE 227). Since Christianity is the victory of pity over aristocratic values, his alternative is, in part, revaluing those aristocratic virtues. "The great epochs of our life are the occasions when we gain the courage to rebaptize our evil

qualities as our best qualities" (BGE 116). This includes embracing the fact that "life itself is essentially appropriation, injury, overpowering of the strange and weaker, suppression, severity, imposition of one's own forms, incorporation and, at the least and mildest, exploitation" (BGE 259).[12] However, this famous passage is easily misunderstood. Nietzsche idealizes the aristocrat, and especially the overman, insofar as they are masters of their own "inward chaos", self-overcome men: "You shall become master of yourself, master also over your virtues. Formerly they were your masters; but they must be only your instruments beside other instruments."[13] Yet from a Buddhist perspective the concept of self-mastery contains a problematic ambiguity: who is master of whom? If the ego-self is that which vainly tries to grasp itself, the project of self-mastery is not only questionable but impossible. That for the sake of which it is worthwhile to live on earth: does that happen when I master myself or when I let go of myself?

For Buddhism these questions reduce to how our sense-of-lack may be overcome, and for Nietzsche that involves our embodiment of will-to-power. Retracing the genealogy of this, his master concept if he has one, will help us relate his will-to-power to the Buddhist sense-of-lack.

The will-to-power cannot be separated from its sublimation (or "spiritualization"), for Nietzsche discovered them together. He was one of the first classicists to realize that the original Olympic games were a sublimated form of war. Nietzsche contended that Greek civilization was noble and sublime precisely because it had been so cruel and bloodthirsty; the "golden age" was created by bringing this original ferocity under control. "The thought seems to be: where there is 'the sublime' there must have been that which was made sublime -- sublimated -- after having been for a long time not sublime."[14] Having detected this phenomenon in ancient Greece, Nietzsche began to notice sublimated "base" impulses in many kinds of activity; for example, Wagner's ferocious will sublimated into the Bayreuth festival. This makes Nietzsche the first, as far as I know, to undertake a systematic study of repression.

Nietzsche sees the sublimity of Greek culture as the sublimation of its original ferocity, yet here perhaps the genealogist of morals does not trace his genealogy back far enough. What makes man so ferocious? Can even the will to power, irreducible for Nietzsche, be deconstructed? What, after all, does power mean to us?

> All power is in essence power to deny mortality. Either that or it is not real power at all, not ultimate power, not the power that mankind is really obsessed with. Power means power to increase oneself, to change one's natural situation from one of smallness, helplessness, finitude, to one of bigness, control, durability, importance. (Becker)[15]

We feel we are masters over life and death when we hold the fate of others in our hands, adds Becker; and we feel we are real when the reality of others is in our hands, adds Buddhism. From that perspective, however, desire for power is little different from the slave morality Nietzsche criticizes. Both become symptoms of our lack, equally frustrating inasmuch as we are motivated by something that cannot be satisfied in the way we try to satisfy it. No wonder Nietzsche's will-to-power can never rest, that it needs to expand its horizons, and that for most of us morality has been a matter of collecting religious brownie points. In both cases we think that we have found the way to get a grip on our eligibility for immortality -- or being.

> The whole basis of the urge to goodness is to be something that has value, that endures.... Man uses morality to try to get a place of special belongingness and perpetuation in the universe .... Do we wonder why one of man's chief characteristics is his tortured dissatisfaction with himself, his constant self-criticism? It is the only way he has to overcome the sense of hopeless limitation inherent in his real situation. (Becker)[16]

When I realize that I am not going to attain cloture on that diabolical part of myself, it is time to project it. "The Devil is the one who prevents the heroic victory of immortality in each culture--even the atheistic, scientific ones."[17] As long as lack keeps gnawing, we need to keep struggling with the Devil, and as we all know the best devil is one outside our own group. Evil is whatever we decide is keeping us from becoming real, and since no victory over any external devil can yield the sense of being we seek, we have become trapped in a paradox of our own making: evil is created by our urge to eliminate evil. Stalin's collectivization program was an attempt to build a more perfect socialist society. The Final Solution of the Nazis was an attempt to purify the earth of its vermin.

The Buddhist critique of such ressentiment includes understanding the self-deception involved in such dualistic thinking, when I identify with one pole and vainly try to eliminate its interdependent other.[18] Buddhism gets beyond good and evil not by rebaptizing our evil qualities as our best, but with an entirely different perspective. As long as we experience ourselves as alienated from the world and society as a set of separate selves, the world is devalued into a field-of-play wherein we compete to full-fill ourselves. That is the origin of the ethical problem we struggle with today: without some transcendental ground such as God, what will bind our atomized selves together? When my sense-of-self lets-go and disappears, however, I realize my interdependence with all other phenomena. It is more than being dependent on them: when I discover that I am you, the trace of your traces, the ethical problem of how to relate to you is transformed.[19]

Of course, this provides no simple yardstick to resolve knotty ethical dilemmas. Yet more important, I think, is that this absolves the sense of separation between us which

usually makes those dilemmas so difficult to resolve, including the conceit that I am the one who has privileged access to transcendental

principles, or who embodies more fully the will-to-power. Loss of self-preoccupation entails the ability to respond to others without an ulterior motive which needs to gain something from that encounter. Buddhist ethical principles approximate the way of relating to others that nondual experience reveals. As in Christianity, I should love my neighbor as myself--in this case because my neighbor is myself. In contrast to the "Thou shalt not--or else!" implied in Mosaic law, the Buddhist precepts are vows one makes not to some other being but to one's t o-be-realized-as-empty self: "I vow to undertake the course of training to perfect myself in non-killing," and so forth. If we have not developed to the degree that we spontaneously experience ourselves as one with others, by following the precepts we endeavor to act as if we did feel that way. Yet even these precepts are eventually realized not to rest on any transcendental, objectively-binding moral principle. There are, finally, no moral limitations on our freedom -- except the dualistic delusions which incline us to abuse that freedom in the first place.

Grasping the Symbols that Grasp Reality

> How much one needs a belief in order to flourish, how much that is "firm" and that one does not wish to be shaken because one clings to it, that is a measure of the degree of one's strength (or, to put the point more clearly, of one's weakness).[20]

If one's final delusion is the belief that one has lost all delusions, and if there is no greater delusion than the one that eliminates all others, mustn't that delusion be... the truth? "What really is it in us that wants 'the truth'?" begins Beyond Good and Evil, a question that echoes throughout Nietzsche's writings. The value of truth must be called into question. Perhaps no one yet has been sufficiently truthful about what truthfulness is -- in which case we should be careful, for that may be for good reason. Nietzsche warns that one might get hold of the truth about truth too soon, before humankind is strong enough to give up the need for truth.

> Look, isn't our need for knowledge precisely this need for the familiar, the will to uncover under everything strange, unusual,

> and questionable, something that no longer disturbs us? Is it not the instinct of fear that bids us to know? And is the jubilation of those who attain knowledge not the jubilation over the restoration of a sense of security?[21]

Then what might truth become for a person who no longer seeks to restore a feeling of security? Nietzsche saw the relationship between our will-to-truth and our need for being: "Man seeks 'the truth': a world that is not self-contradictory, not deceptive, does not change, a true world--a world in which one does not suffer; contradiction, deception, change--causes of suffering!" (WP 585) The will-to-truth manifests will-to-power; the problem with this form of will is when it thinks the world rather than creates it. "Actual philosophers, however, are commanders and law-givers... Their 'knowing' is creating, their creating is a law-giving, their will to truth is--will to power" (BGE 211). Even basic logical categories reflect our need to perceive things in a stable way. That some things are equal, that there is such a thing as matter, that things naturally fall into categories: these are fictions, even if more or less indispensable in daily life. Such instrumental truths work to preserve us and give us a grip on our situation. In his later writings, when Nietzsche saw through the illusion of a unitary ego-self, he realized that

these truths derive from the sense-of-self objectifying its own self-image. Then what would happen if we could cease believing in ego as a self- determining cause? If we cling to these "facts" for survival, can those who let-go of themselves let go of them?

Nietzsche does not consider this Buddhist possibility, yet he contemplates "the most extreme form of nihilism," which might also be called "a divine way of thinking": the view "that every belief, every considering-something-true, is necessarily false because there simply is no true world. Thus: a perspectival appearance whose origin lies in us (in so far as we continually need a narrower, abbreviated, simplified world)." Nietzsche describes this as another reversal: just as our rebaptized evil qualities trade places with our best qualities,

so truth becomes lie --

> Truths are illusions about which one has forgotten that this is what they are. Truth is the kind of error without which a certain species of life could not live. The value for life is ultimately decisive.[22]

--and lie becomes a kind of truth, for this makes the will to appearance, even the will to deception, "deeper, more metaphysical, than the will to truth" insofar as that will-to-truth is motivated by the need for security. Nietzsche accordingly calls his own philosophy "inverted Platonism: the further it is from actual reality, the purer, more beautiful, and better it becomes. Living in illusion as the ideal." There are no objective facts, no Immaculate Perception, no ultimate revelation of truth. Everything becomes a matter of perspective since "there is no solely beatifying interpretation."23 Like eternal recurrence, perspectivism is a test and an intensification of our will-to-power. Perspectives gain in power by competing with each other. Superior perspectives develop by refuting or refining lesser ones. In this way the will continually surmounts itself, as individuals develop according to their own ability.

Ernest Becker also believes that illusion is necessary. The Denial of Dea th starts with an insight of William James: "mankind's common instinct for reality... has always held the world to be essentially a theater for heroism." Why do we want to be heroes? Our narcissistic need for self-esteem mean that each of us yearns to feel of special value, Òf irst in the universe Ò. Heroism (in the broad sense: e.g., Nietzsche as an intellectual hero) is how we justify that need to count more than anyone or anything else. Human society can be understood as a codified hero system, a symbolic-action structure whose roles and rules function as a vehicle for heroism. That raises the essential question:

> If transference is a natural function of heroism, a necessary projection in order to stand life, death, and oneself, the question becomes: What is creative projection? What is

> life-enhancing illusion?... Man needs a "second" world, a world of humanly created meaning, a new reality that he can live, dramatize, nourish himself in. "Illusion" means creative play at its highest level. Cultural illusion is a necessary ideology of self-justification, a heroic dimension that is life itself to the symbolic animal.[24]

"The essence of normality is the refusal of reality", a refusal that Becker, like Nietzsche, justifies as psychologically necessary. Yet he too goes for what Nietzsche calls the bloody truths, peeling away repressions to arrive at "the potentially most liberating question of all, the main problem of human life: How empirically true is the cultural hero system that sustains and drives men?"[25] Thus Becker ends up with a double-tiered truth similar to Nietzsche's, between a life- enhancing illusion and the truth about this illusion, too painful for most of us to cope with. From the first perspective, the important truths for Becker too are the ones that defend my existence, all the more important if they are believed to help me qualify for eternal existence (or self-being,

according to Buddhism). From the second and deeper perspective, however, the question is how much truth we can bear.

Buddhism also has a two-truths doctrine which distinguishes the usual truth of the everyday world from a higher truth that is not only difficult to understand but dangerous to misunderstand. The paradigmatic formulation is in chapter 24 of the Mulamadhyamikakarikas[26] of Nagarjuna, the most important Buddhist philosopher:

> The teaching of the Buddhas is wholly based on there being two truths: that of a personal everyday world and a higher truth which surpasses it.
>
> Those who do not clearly know the true distinction between the two truths cannot clearly know the hidden depths of the Buddha's teaching.

Unless the transactional realm is accepted as a base, the surpassing sense cannot be pointed out; if the surpassing sense is not comprehended nirvana cannot be attained.

The feeble-minded are destroyed by the misunderstood doctrine of sunyata, as by a snake ineptly seized or some secret knowledge wrongly applied.

For this reason the mind of the enlightened one was averse to teaching the Truth, realizing how difficult it would be for those of feeble insight to fathom it. (MMK XXIV: 8-12)

In this version, the higher truth that is fatal to the feeble-minded is sunyata, a term usually translated as "emptiness" yet better understood as "lack of self-existence". In the West the two-truths have often been understood in a Kantian way, as distinguishing the higher Absolute from the relative phenomenal world. Yet they do not presuppose another Reality transcendent to this world. If the terms absolute and relative are used, it is better to reverse their meaning: the Òl ower truth Ó is our usual, commonsense but illusory world of apparently discrete, hence self-existing, un- conditioned (ab- solute) things, while the Òh igher truth Ó is that phenomena are empty of self-existence because they are relative to each other.

Candrakirti's commentary on this MMK passage explains that someone who misunderstands sunyata will reject the self-existence of things only to fall into the opposite extreme of believing that everything is merely illusion, and will get into trouble by ignoring the physical and moral laws of cause-and-effect. Yet the higher truth is bloodier than that. Buddhism is more than a philosophy that refutes self-existence: it is a practice which deconstructs our sense-of-self, and letting-go of ourselves in order to realize our own sunyata is seldom easy. If normality is the refusal of reality, it is because few of us are ready to face the truth about our lack of self-existence and the social games whereby we reassure ourselves. For many, the alternative to self- illusion is not Becker's creative play but a nihilism that no longer sees any reason to live. No wonder, then, that after his

enlightenment Sakyamuni Buddha hesitated to teach what he had realized, according to the traditional account. The problem is not only that we are unable to understand such a difficult doctrine "beyond the reach of reason"; we resist it, for it does not grant us the kind of salvation we want, a grounding being fo r the ego-self.

One form of that danger is that we will cling to sunyata, by accepting it as the correct description of the way things are. So Nagarjuna emphasizes that the concept of sunyata is relative to the self-existing things it refutes; having fulfilled that function, sunyata refutes itself. Sunyata is "the exhaustion of all theories and views" and those who make sunyata into a theory are "incurable." (MMK XIII: 8) While Nietzsche ends up with an infinity of possible perspectives, Nagarjuna seems to conclude with none, since

sunyata is merely a heuristic device. Are these really contradictory, or does the exhaustion of perspectives liberate us for the polyvalence of many perspectives?

> Ultimate serenity is the coming to rest of all ways of taking things, the repose of named things; no Truth has been taught by a Buddha for anyone, anywhere." (MMK XXV:24)

If truth is a matter of grasping the symbols that grasp reality, all truth is error on the Buddhist path. When nirvana is the end of all ways of taking things, the game of truth-and-delusion is turned upside-down. There is no truth to be taught because nothing needs to be attained; delusion is something to be unlearned. In the Diamond Sutra Subhuti asks the Buddha if his realization of supreme enlightenment means that he has not gained anything.

> Just so, Subhuti. I have not gained the least thing from supreme enlightenment, and that is called supreme enlightenment."[27]

Buddhism does not provide a metaphysical system to account for reality but shows how to deconstruct the socially-conditioned metaphysical

system we know as everyday reality. It does not give us truths but shows how to become aware of and let go of the automatized truths we are normally not aware of holding. Buddhism agrees with Nietzsche's and Becker's insight that our truth consists of illusions which we have forgotten are illusions, yet the Buddhist path is predicated on the possibility of deconstructing the ones that cause us to suffer: most of all, the ones that maintain our delusive sense-of-self.

The crucial issue is whether our search for truth is another attempt to ground ourselves by fixating on certain concepts that are believed to give us an effective fix on the world. When there is this compulsion, certain ideas become seductive: i.e., they become ideologies. The difference between samsara (this world of suffering) and nirvana is that samsara is this world experienced as a sticky web of attachments which seem to offer something we feel the lack of, a grounding for the groundless sense-of-self. Intellectually, that seductive quality manifests as a battleground of conflicting ideologies competing for our allegiance. Ideologies offer to ground the sense-of-self by providing the mind with a sure grasp on the world: now we know how the world is meaningful and what our role in that meaning is.

> Ideology is the assumption that since the beginning and end of history are known there is nothing more to say. History is therefore to be obediently lived out according to the ideology."[28]

If there is no specifiable difference between nirvana and the everyday world (MMK XXV:19), then very different ideologies such as religions, metaphysical systems, Marxism and psychoanalysis are in the same dimension insofar as they serve the same psychological function: trying to resolve the sense-of-self's intellectual sense-of-lack by identifying with a belief-system. The problem is that ideologies tend to become computer-viruses of the mind. When we assent to them -- let them in--ideologies take it over and fill it up.

> What, then, is truth? A mobile army of metaphors, metonyms, and anthropomorphisms--in short, a sum of human relations which have

> been enhanced, transposed, and embellished poetically and rhetorically, and which after long use seem firm, canonical, and obligatory to a people: truths are illusions about which one has forgotten that this is what they are: metaphors which are worn

> out and without sensuous power; coins which have lost their pictures and now matter only as metal, no longer as coins. (Nietzsche)[29]

As metaphors lose their sensuous power they gain another role, as emblems. The freshness of the original meaning decays into tokens. Once objectified and socially-validated, a truth enters the exchange market: it can be gained, possessed, and lost.

> Explanations succeed only by convincing resistant hearers of their error. If you will not hear my explanations until you are suspicious of your own truths, you will not accept my explanations until you are convinced of your error. Explanation is an antagonistic encounter that succeeds by defeating an opponent. It possesses the same dynamic of resentment found in other finite play. I will press my explanations on you because I need to show that I do not live in the error that I think others think that I do.
>
> Whoever wins this struggle is privileged with the claim to true knowledge. Knowledge has been arrived at, it is the outcome of this engagement. Its winners have the uncontested power to make certain statements of fact. They are to be listened to. In those areas appropriate to the contests now concluded, winners possess a knowledge that can no longer be challenged. (Carse)[30]

In this antagonistic encounter the will-to-truth is readily identifiable as will-to-power. When sense of lack evaporates because sense-of-self evaporates, however, the seductive web of samsara transforms into polyvalence, where each viewpoint is able to

appreciate others because it no longer identifies with a Truth-project that is threatened by those others. This is not Nietzsche's perspectivism, the competition among perspectives each trying to impress its own will-to-truth upon the world, but a non-abiding wisdom that can wander freely among truths since it does not need to fixate on any of them.

Is this relativism, the bugaboo of all value-theory? Even if all ideologies are competing in the same intellectual arena, there are some important internal differences. Many ideologies are difficult to escape once you are committed. An old-style Marxist who began criticizing Marxism would be told to purge himself of his bourgeois tendencies; a psychoanalyst will tell the analysand that she is resisting. On the other side are what might be called meta-ideologies because they are designed to self- negate: to free us from all ideologies including themselves. Derrida writes about the need to lodge oneself within traditional conceptuality in order to destroy it31, which nicely expresses one of the reasons Nagarjuna insists on two truths: the everyday transactional realm must be accepted in order to point to the higher truth that negates it. According to Nagarjuna's Madhyamika Buddhism, sunyata is like a poison-antidote that expels the poison from our bodies and then expels itself, for if the antidote stays inside to poison us we are no better off than before. The difference between ideologies and meta-ideologies rests on whether the sense-of-self's anxious groundlessness is to be resolved by providing something to identify with or by letting-go of itself. Then the important issue is the liberating function of any truth or practice. The same thought that is liberating in one situation may be binding in another. Even the most valuable insights can lose their freshness and become "sticky" because they are now understood as something to cling to rather than a pointer to freedom; or rather, clinging to them is now misunderstood as the path to freedom.[32]

If everything manifests the will to power in one way or another, why bother to sublimate? Nietzsche found his answer in eternal recurrence, which solves the problem ingeniously: not by grounding this life in some otherworldly eternity but by impressing the form of eternity on this life. Eternal recurrence has been celebrated as the capstone of his philosophy, yet I shall argue that, instead of vanquishing nihilism, it eternally defers it. That is because nihilism is not the always- impending debacle of all meaning, but our fear of that debacle and flight from it -- which perpetuates the debacle and gives it power over us. The dread of nihilism, which Nietzsche rightly saw as our collective shadow, the ghost that haunts Western civilization, is the true nihilism. From a Buddhist perspective the problem is not our nothingness but the ways we try to evade it.

This puts Nietzsche in the same camp as Plato. If the Platonic invention of another Reality is an attempt to escape the lack we experience now, so too is Nietzsche's attempt to fill in the lack of that now by making the now recur eternally. The basic problem is that eternal recurrence of the now can add nothing unless the now-as-now lacks something. Again we encounter sense-of-lack, here in its implications for meaning. This lack is not the meaninglessness of life but the threat of meaninglessness, and therefore it manifests as the devices we use to deny meaninglessness. In this way too the repressed returns, sublimated into symbols/symptoms. Tillich believed that the problem of meaninglessness is the form in which nonbeing poses itself in our time, and that all human life can be interpreted as a continuous attempt to avoid despair.33 He also gave the solution: the meaning of life must be reduced to despair about the meaning of life, in order to take more nonbeing of the world into ourselves. Yet one must despair in the right way.

How to overcome nihilism was the fundamental problem for Nietzsche, whose sensitive nose detected its stink almost everywhere. It is not a late development of Western civilization but man's normal condition, which is why the Overman is an overcoming of man. Then does nihilism have an essential connection with lack, also humankind's normal condition? Nietzsche defines nihilism as increasing gloom, then

terror at the exhaustion of all meaning, a grand disgust directed at oneself as well as at the world. Goals are missing, the desert grows. What Nietzsche the posthumous man predicted we postmodern men are now living, and no one can say yet when or how nihilism -- today becoming recognized as a global problem -- might be resolved.

At first, nihilism disguised itself by creating Platonic-type values. Nihilism shows its disgust at life by creating a "true world" having all the attributes that life does not: unity, stability, identity, goodness, happiness. This invention of another world is the nihilistic act par excellence because it devalues this world. The incomplete nihilism which constitutes the development of Western civilization is the slow decomposition of that true world, and when it finally disappears we are left with this one, the "apparent" world that can no longer be considered apparent if there is nothing to juxtapose it with, yet nonetheless remains devalued and therefore experienced as unsatisfactory.

Nietzsche's solution to this is eternal recurrence. As many have noticed, the key to what is otherwise a peculiar doctrine seems to be the ethical motivation behind it. "The question in each and every thing, ÔD o you desire this once more and innumerable times more?' would lie upon your actions as the greatest weight", because this thought would transform us in one way or the other: either crush us under its weight or prompt the supreme affirmation that Zarathustra makes: "Was that life? Well then! Once more!"[34] This would be the great liberation that restores the innocence of Becoming

because it makes one accountable only to oneself -- which from a Buddhist viewpoint, however, is still one too many.

Given Nietzsche's attitude towards truth ("Every philosophy also conceals a philosophy..."), this may have been his self-conscious attempt to promulgate a myth. By what myth do you live? asked Jung. Well, this one is better than most. Like Heidegger's analysis of death in Being and Time, it can inspire us to live the way we want to live

rather than let life pass by while we are making other plans. For Nietzsche and the early Heidegger, the future is necessary to focus us in the now, for otherwise we are diverted and scattered by chance possibilities. In lack terms, both try to resolve our sense-of-lack by making the sense-of-self more efficient. But do their solutions replace one type of evasion with another? Unamuno dismissed eternal recurrence as "a sorry counterfeit of immortality," yet that puts the shoe on the wrong foot: the problem is not that it is a poor immortality but that it is an immortality, which still reflects a felt need to "stamp the for m of eternity upon our lives." Eternal recurrence seems to exalt the now by refusing to evaluate it according to some other standard or to ground it in some other reality, yet here too the now is weighed and found wanting: its lack can be filled up only by repeating it. The now as now --just this!-- is still not enough. A Buddhist may agree with Nietzsche that "this life is your eternal life!", but the eternity of this life must be understood differently, as a not-falling-away eternal now that, when it lacks nothing, may be discovered to be all we need.

Nietzsche calls eternal recurrence the basic conception of Thus Spake Zarathustra, yet it becomes a dominant theme only near the end of part four. Zarathustra teaches the Higher Men how to overcome the Spirit of Gravity, and at the beginning of "The Intoxicated Song" one of them asserts: "For the sake of this day -- I am content for the first time to have lived my whole life.... 'Was that -- life?' I will say to death. 'Very well! Once more!'" At that moment Zarathustra hears the sound of the midnight bell and sings its song, "whose name is 'Once More', whose meaning is 'To all eternity!'":

O Man! Attend!
What does deep midnight's voice contend?
'I slept my sleep,
'And now awake at dreaming's end:
'The world is deep,
'Deeper than day can comprehend,
'Deep is its woe,
'Joy -- deeper than heart's agony:
'Woe says: Fade! Go!

'But all joy wants eternity,
'--wants deep, deep, deep eternity!'

This roundelay is so important that it appears at the end of both part three and part four; and the reason it is so important is that it reveals the origin of eternal recurrence to be joy. This joy wants to recur eternally, and because it is deeper than the heart's agony such joy can even will that suffering to recur again too, if necessary for its own recurrence.

> Did you ever say Yes to one joy? O my friends, then you said Yes to all woe as well. All things are chained and entwined together, all things are in love;
>
> If you ever wanted one moment twice, if you ever said: 'You please me, happiness, instant, moment!' then you wanted everything to return.[35]

Alas, for the failure of Nietzsche's moment of joy! However deep it was it was not deep enough, for he needed it again, and again...: "Joy, however, does not want heirs or children, joy wants itself,... wants everything eternally the same." (Z, p. 331) This reaction is natural yet nonetheless ruinous. Ironically, that very desire for its recurrence is the worm which burrows in to destroy it, as in those most-cherished musical moments that inspire us to think "this is so beautiful, I wish it would never stop" -- only to discover that the moment has ceased, destroyed by the self-consciousness which reflexively distinguishes itself from the music in order to enjoy enjoying it. Nietzsche yearns for that moment of joy again, because it absolves his sense of lack, yet his desire for its recurrence is itself part of the problem that the deepest joy resolves. For contrary to his roundelay the deepest joy does not even will to recur: it wills nothing because it lacks nothing, if it is the deepest joy. By wanting to retain that joy Nietzsche separates himself from it and thereby loses it into the past as a memory, then can only try to bring it back by willing the recurrence of everything -- not realizing that his

moment of pure joy was a temporary collapse of willing. Since the will-to-power always strives to overcome itself, it must project a future, which is why the only consummation it can attain is in the eternal recurrence of such moments. However, striving to find the past in the future is less a formula for joy than a psychoanalytic definition of neurosis.

What is attractive about eternal recurrence is that it foregoes the need for any other Reality to compensate for the defects of this one. It is an affirmation of this world, yet this world not as let-go but as grasped-at, fixated by being brought back again and again. "Very well: once more!" is his deep affirmation; yet deeper would be: "To all that has been: thanks! To all that will be: yes!" To say yes! to a single moment of joy, completely affirming it, is by definition an experience of no lack. At that instant one wants nothing else, no void needs to be filled in or evaded, which means (if, as Buddhism implies, sense-of-lack is the shadow of sense- of-self) that this must be a moment of egolessness. Then one cannot have such a joy, one can only be such a joy. Blessed are those who have had or rather been such a moment, for it transforms all other moments as well -- although not because of the entwined contingency that Nietzsche refers to. "An affirmation that is truly full and complete is also contagious: it bursts into a chain of affirmations that knows no limits." (Haar)[36] Yes, but this chain is not each contingent affirmation causing another. Just the opposite: a complete affirmation breaks all causal chains. The joy of just this! -- the Buddhist experience of tathata thusness -- needs nothing, desires nothing , and thus reveals that the causal chain is a succession of just this! in an eternal-now where there is nothing to gain or lose. Paradoxically, when the causal chain is such a succession, our experience is that there is no causal chain and no succession. As long as we experience the causal chain as a means to get somewhere else, we lose just this! and the eternal-now. In sum, life becomes joyous not when we get something from it but when we become it.

So a moment of deepest joy does not banish woe by discovering the interdependence of joy with everything else, past and future. Rather, it reveals that what we thought was the means for solving our lack is

what maintains the problem. End of lack is not an effect that can be experienced at the conclusion of some causal chain, but the shattering of all causal chains insofar as they are our means for trying to overcome lack. Eternity is found not in the recurrence of time but in the evaporation of that objectified time whereby and wherein we hope to end our lack. This realization is embodied in perhaps Nagarjuna's most important verse, which distinguishes between samsara and nirvana:

That which, taken as causal or dependent, is the process of being-born and passing on, is, taken non-causally and beyond all dependence, declared to be nirvana." (MMK XXV:9)[37]

Nirvana cannot be caused and therefore cannot be attained. We might think of it as some kind of substratum pervading all our experience but that is still too dualistic: it is simply the nature of our experience when there is not the delusive sense of a self-conscious yet ungrounded self that has the experience and therefore feels something to be lacking in it. The joy of that experience is deeper than the heart's agony.

On this account, happiness in the form we seek it -- "that too-hasty profit snatched from approaching loss"[38] -- cannot be gained. All we can do is realize that nondual "perspective" where nothing has ever been lacking. The amor fati Nietzsche celebrates is not accepting everything due to its interdependence with a moment of complete Yes! but the absence of any need to will that things be any different. The amor is not willing that everything be exactly the same, over and over again, but that everything be as it is; that, however, is not something which needs to be willed. Or, finally, which can be willed. In The Birth of Tragedy Nietzsche came close to this: only as an aesthetic phenomenon is existence justified, which amounts to saying that existence experienced aesthetically does not need to be justified. Are what we call "aesthetic experiences" tip-of-the-tongue tastes of something that we have always been immersed in?

Instead of yielding to this groundlessness, eternal recurrence is a last gasp at self-grounding being, for it attempts to fill up lack by discovering a being within becoming. "That everything recurs is the closest approximation of a world of becoming to a world of being" (WP 617). Nietzsche can find infinite value in the now only by having it recur an infinite number of times. Therefore he ends up not with the end of nihilism but with another, more will-ful reconstitution of it.

For Buddhism the problem of lack can be resolved only by ceasing to avoid it and instead becoming-one with it: letting-go of oneself and falling into the void, in order to realize that the void is not really void but the nondual realm of the Buddha- dharma, as Ch Õa n master Huang-po put it. What does this mean in terms of nihilism? To stop evading the debacle of all meaning and accept it, which requires experiencing the meaninglessness of one's life -- an anguish not to be recommended lightly. Such understanding of the solution also transforms our understanding of the problem, for this solution is usually understood as the problem. This implies that true nihilism is less the debacle of meaning than our terror of that debacle and the ways we flee it, which includes a compulsive need to find some meaning in life as a bulwark against that threat. If so, nihilism is not our lack but the fear and denial of that lack, experienced in this instance as impending loss of meaning. Insofar as Nietzsche's will-to-power is in flight from lack, then, the will- to-power is nihilism. Eternal Recurrence insures that flight will have no cloture, for it tries to fill up lack by flight itself, by repeated recurrence of the passing moment. Thus eternal recurrence would not be final victory over nihilism, but the final victory of nihilism: in grasping at the fleeting now by making it recur, it misses and loses the now that right now does-not-fall-away, and deflects us from the opposite solution of yielding to the nonbeing we most dread, which we might discover to be not so dreadful after all.

The "discovery" of objective meaning is one of our main ways of dealing with lack. As Zarathustra points out, man assigns values to things only to maintain himself. We can usually cope with anxiety and guilt as long as we know what the meaning of life is, for there is

security in that even if we don't a lways do what that meaning implies we

should do. However, such meaning-systems corrupt "the innocence of becoming" because in projecting and understanding them as objective we repress the fact that these meanings are our own creations, socially-constructed and - validated. Insofar as they originate in lack they are based on fear, so a test of our maturity is whether we are able to face that fear. "It is a measure of the degree of strength of will to what extent one can do without meaning in things, to what extent one can endure to live in a meaningless world because one organizes a small portion of it oneself" (WP 585A).

If the autonomy of ego-self is a delusion, we can see why that is difficult. Commonsense subject-object dualism presumes the sense-of-self to be the locus of awareness; subjectivism goes further to make the subject the only source of value and meaning, which devalues the world into a field-of-activity wherein the self labors to fulfill itself. Apparently objective meanings paper over the problem of lack because they provide some objective security. In order for the illusory self to feel secure, however, its meanings must be unconsciously projected. The sun that motivates me must not be realized to be my own creation, if I am to be inspired by it. When I am aware of constructing my own meaning, the absence of any external grounding for that meaning means I have nothing to lean upon. The natural response is a deepened sense of lack, experienced as anguish and ontological guilt: by what right do I create such meanings? Who am I to decide that this is the way to live?

Juxtaposing the possibilities in this way clarifies the Buddhist approach, which contra Nietzsche does not find any solution in strength of will. If the collapse of objective meaning exposes my sense of lack, that will be painful yet it is nonetheless desirable, since becoming aware of my lack is necessary in order to eventually solve it. Then realizing the subjectivity of meaning does not by itself resolve the matter, for it becomes a stage to be endured in

order to realize something else.

If despair is a stage, however, one must despair in the right way. Odd as it sounds, the danger with despair is that one will cling to it. In Kierkegaard's school of anxiety (recommended in The Concept of Anxiety) despair is the final exam: it dredges up our most cherished meanings and devours them, leaving us disconsolate. But we do not become completely empty unless despair devours us wholly and also itself. Despair (literally "no hope") is the reverse side of hope and both are relative to the sense-of-self, for the ego-self alternates between the hope it will finally fixate itself and the dread it never will. Then despair evaporates with the self, like the matter and anti-matter of particle physics which disappear by collapsing back into each other. Yet often this does not happen, because when despair finally occurs after a lifetime of avoiding it, it appears with a force that makes it seem more real than the meanings it roots out, which had been used to repress it. From the Buddhist standpoint, the recurring thoughts and feelings that constitute despair are no more real and no less impermanent than any other thoughts and feelings. When we despair, however, our usual psychological defenses fail and we identify with self-pitying thoughts and self-destructive inclinations. Then, instead of despair consuming the self, it reinforces the worthlessness of that self. We end up not becoming-nothing but with a sense-of-self nourishing itself on self-disgust. This is the "reactive" tendency that so disgusted Nietzsche and he saw what the problem is: "He who despises himself still nonetheless respects himself as one who despises." (BGE 78) Man would rather will nothingness than not will.[39] Yet the void Huang-po recommends is not something that can be willed.

When we despair in the right way, what happens? Abandoning the hope that we will eventually become something, we yield to our nothingness and discover how we have always been everything. As Dogen expressed it in Genjo-koan, to forget oneself is to be

actualized by myriad things, which is to perceive oneself as all things. What does such mutual interpenetration imply about the meaning of life? For Buddhism, meaning too is neither objective nor subjective. Life is neither meaningful nor meaningless but what might be called meaningfree. To forget oneself and become nothing is to wake up and find oneself in or, less dualistically, as a situation -- not confronted by it but one with it -- and if one is not self-preoccupied then meaning arises naturally within that situation. As Buber put it, you start with yourself in order to forget yourself and immerse yourself in the world; you understand yourself in order not to be preoccupied with yourself.

The existential psychotherapist Irvin Yalom has discussed the formidable problem posed by the "galactic" point of view, which seems to trivialize us into microscopic specks flickering in the vast expanse of cosmic time. He point s out that this renders life meaninglessness only from that perspective, a perspective that moreover is delusive from the Buddhist point of view: it abstracts me from my actual situation, yet there is no such "sub specie aeternitas " perspective outside our various perspectives. We are nondual with the whole only by virtue of our particular position within that whole. We are free to experience and appreciate different perspectives, but there is no perspectiveless-perspective. The therapist's goal, according to Yalom, is:

> not to create engagement nor to inspirit the patient with engagement -- these the therapist cannot do. But it is not necessary: the desire to engage life is always there within the patient, and the therapist's clinical activities should be directed toward removal of obstacles in the patient's way."[40]

Searching for the meaning of life is searching for something that enables us to stop searching. When lack comes to an end, so does the problem of meaninglessness. And life becomes... play.[41]

Conclusion

Mature manhood: that means to have rediscovered the seriousness

> one had as a child at play. (BGE 94)

For Nietzsche, like Derrida today, the death of God unleashes limitless play.[42] Yet whether our god has died or not, we are already playing. The question is not whether we play but how. Do we suffer our games as if they were life-or-death struggles, because they are the means whereby we hope to ground ourselves, or do we dance with the light feet that Nietzsche called the first attribute of divinity? His philosophizing exceeds any system that can be constructed out of it, for, the will to power notwithstanding, it demonstrates how thinking can be such play.

> I do not know what the spirit of a philosopher might wish more to be than a dancer. For the dance is his ideal, also his art, and finally also his only piety, his 'service of God.'" (GS 381)

A friend once complained to Samuel Johnson that he had tried to be a philosopher but cheerfulness kept breaking in; Nietzsche shows that the two need not be incompatible.

Zarathustra teaches three metamorphoses: from camel (a weight-bearing spirit) to lion (who captures freedom) to the child, who "is innocence and forgetfulness, a new beginning... a sacred Yes." Unless we become children, we shall not enter into the kingdom of heaven--which does not mean that children will enter therein, for they are already there, since without a matured sense-of-self they do not yet have a debilitating sense-of-lack.

> Of course, the normal child can soon distinguish easily and quickly between what adults call "real life" and "play." The more psychological way of stating the matter is to say that the child acts out his fantasies and seriously tries, through the play-situation, to resolve conflicts in which these fantasies play a part. But he normally recognizes reasonably well which of these selves and lives are defined as real by the adults around him; and he learns to go along with their game -- until finally he is quite

> unaware that it was their game, for it is now his, too.[43]

One grows up by learning the socially-acceptable ways to try to overcome lack.

Becker, like Nietzsche, concludes that "childlike foolishness" is the calling of mature men.44 But few of us are ready to hear it. "So the grand destiny of man is... to play?" Does our incredulity reflect the absurdity of the proposal, or how far we have trudged from the Garden of Eden? Perhaps the negative connotations of the word reveal less about play than about us: our self-importance, our need to stand out from the rest of creation (and from the rest of our fellows) by accomplishing great things -- the ones we hope will make us more real. We are to play not because there is nothing else to do, not because the lack of some higher meaning means we just while away our time, but because we realize the nature of meaning and time. This is not inconsistent with the selflessness of the bodhisattva, for loss of self- preoccupation is what makes true play possible, what enables the bodhisattva to manifest the liberation he or she teaches:

> To be playful is not to be trivial or frivolous, or to act as though nothing of consequence will happen. On the contrary, when we are playful with each other we relate as free persons, and the relationship is open to surprise; everything that happens is of consequence. It is, in fact, seriousness that closes itself to consequence, for seriousness is a dread of the unpredictable outcome of open possibility. To be serious is to press for a specified conclusion. To be playful is to allow for possibility whatever the cost to oneself.[45]

The problem, ultimately, is "not enjoying yourself", Nietzsche's definition of original sin which is as good a definition of lack. This fits nicely with an equally simple definition of Buddhism offered by the Vietnamese teacher Thich Nhat Hanh: a clever way to enjoy your life.

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NOTES

[1]NIETZSCHE, FRIEDRICH(1968)in: Twilight of the Idols [hereafter "TI" in the text, with section number] and The Anti-Christ, tran. R. J. Hollingdale (Trans and Ed.)(Harmondsworth:Penguin), No. 20, p.129.

[2]NIETZSCHE,FRIENDRICH(1968)in: WALTER KAUFMANN & R. J. HOLLINGDALE (Trans.) The Will to Power ["WP"] (New York: Random House, 1968), No. 55. See also, e.g., WP Nos. 179, 23, 64, 55.

[3] This paper does not address the important question about how much Nietzsche's texts constitute a system or whether "there is no such thing either as the truth of Nietzsche, or of Nietzsche's text" (Derrida, Spurs). I assume that it is valuable to discover/construct a consistent philosophy. My interpretation of eternal recurrence is more "literal" than is fashionable nowadays, yet there is abundant textual support for it. In my opinion the apparent absurdity of such an identical repetition, rather than any lack of textual evidence, has led to the vast literature denying its literality. But to argue for this would leave little space for the rest of the paper.

Some other comparative studies, with rather different approaches, are found in Freny Mistry's monograph Nietzsche and Buddhism (De Gruyter, 1981), Nishitani's Religion and Nothingness (University of California Press, 1882), and Graham Parkes, ed., Nietzsche and Asian Thought (University of Hawaii, 1990).

4.See, for example, Ernest Becker, The Denial of Death and Escape from Evil (New York: The Free Press, 1973, 1975) and Irvin D. Yalom, Existential Psychotherapy (New York: Basic Books, 1980).

5.See Norman O. Brown, Life Against Death: The Psychoanalytic Meaning of History (New York: Vintage, 1961), p. 118 and passim.

6.Life Against Death, p. 268.

7.See, e.g., WP nos. 489, 518, 561.

8.TANAHASHI, KAZUAKI(Ed.)(1985)Moon in a Dewdrop: Writings of Zen

Master Dogen (San Francisco: North Point Press), p.70.

9.The Zen Teaching of Huang Po, trans. John Blofeld (London: Buddhist Society, 1958), p. 41.

10.For more on the Buddhist approach to repression and the return of the repressed, see David Loy, Lack and Transcendence: the problem of death and life in psychotherapy, existentialism and buddhism (Atlantic Highlands, New Jersey: Humanities Press, 1995).

11.NIETZSCHE, FRIEDRICH(1973) in: R.J. HOLLINGDALE (Trans.) Beyond Good and Evil ["BGE"] (Harmondsworth: Penguin), No.108, p. 78.

12.See also WP 273.

13.NIETZSCHE, FRIEDRICH(1973) in: R. J. HOLLINGDALE (Trans.) Human, All Too Human (Cambridge: Cambridge University Press), p.9.

14.HOLLINGDALE, R. J. in a note to his ed. of Nietzsche's Twilight of the Idols and The Anti-Christ, p. 196.

15.Escape from Evil, pp. 81, 114.

16.The Denial of Death, p. 154.

17.Escape from Evil, p. 123.

18.BGE 2 also identifies the fundamental faith of metaphysicians as "faith in antithetical values", but the Buddhist solution is different than, e.g., WP 272, where Nietzsche is concerned to demonstrate "how everything praised as moral is identical in essence with everything immoral." Buddhism instead emphasizes how the meaning of each term in such dualisms is dependent upon the other, so that, e.g., concern to be "pure" involves a preoccupation with "impurity".

19.WP 786 dreams of the antithesis between egoism and altruism disappearing in the future, when finally "one grasps that altruistic actions are only a species of egoistic actions -- and that the degree to which one loves, spends oneself, proves the degree of individual power and personality." Buddhism implies the reverse, that egoistic actions are a subspecies of altruistic (i.e., nondual) ones, inverted by the delusion of a self/subject which believes itself to be other than the world.

20.KAUFMANN, WALTER(Trans.) (1974) The Gay Science "GS",(New York: Vintage), No. 347, p.287.

21. GS 355. Because Nehamas, in his Nietzsche: Life as Literature (Harvard University Press, 1985), does not

perceive how this desire for security motivates our search for truth (which becomes a sublimated, intellectualized form of being), his discussion of truth in ch. 2 is weakened.

22. "On Truth and Lie in the Extramoral Sense," in The Viking Portable Nietzsche, tran. and ed. Walter Kaufmann (New York: Viking, 1964), 47; WP 493. On the necessity of ignorance, see, e.g., WP 609.

23.Letter to Fuchs, 26 August 1888.

24.Escape from Evil, p. 124; The Denial of Death,pp. 1, 5, 189.

25.The Denial of Death, pp. 178, 6.

26.The translation ["MMK"] used here is Mervyn Sprung's in his edition of Lucid Exposition of the Middle Way (Boulder, CO: Prajna Press, 1979), Candrakirti's classic commentary on the MMK. The following verses, and Candrakirti's commentary on them, is on pp. 230-234.

27.The Diamond Sutra and the Sutra of Hui Neng,trans. A. F. Price and Wong Mou- lam (Boston: Shambhala, 1990), p. 43.

28.James P. Carse, Finite and Infinite Games (New York: Free Press, 1986), p. 145.

29."On Truth and Lie in the Extramoral Sense," pp.46-47.

30.Finite and Infinite Games, p. 106.

31.Jacques Derrida, Writing and Difference, trans. Alan Bass (Chicago: Univ. of Chicago Press, 197 8), p. 111.

32.The particular danger with Buddhist meta-ideology is the version of dualistic thinking that motivates it: the distinction between nirvana and samsara, enlightenment and delusion. Enlightenment includes realizing how the distinction we come to make between enlightenment and delusion is itself delusive, that enlightenment does not liberate us in the fashion we look to be saved. What makes the game of enlightenment-versus-delusion a meta-ideology is that this realization is essential to the game.

33.Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952), p. 57.

34.GS 341, p. 274; Friedrich Nietzsche, Thus Spoke Zarathustra ["Z"], tran.R. J. Hollingdale (Harmondsworth: Penguin, 1961), "The Intoxicated Song" dsworth: Penguin, 1961), "The Intoxicated Song" p. 326.

35.Z pp. 333, 331-2. The passage from GS that discusses ER says: "Or

have you once experienced a tremendous moment..." (no. 341) See also WP 1032.

36. Michel Haar, "Nietzsche and Metaphysical Language," in David B. Allinson, ed., The New Nietzsche [New York: Delta, 1979], p. 31.

37. In this way that Madhyamika dependent-origination refutes itself to become non-dependent non-origination. For more on the Buddhist understanding of time and causality, see David Loy, Nonduality: A Study in Comparative Philosophy (New Haven: Yale University Press, 1988), ch. 6.

38. Rainer Maria Rilke, Duino Elegy IX.

39. The last sentence of The Genealogy of Morals.

40. Irvin D. Yalom, Existential Psychotherapy (New York: Basic Books, 1980), p. 482.

41. The Buddhist concern to overcome the delusion of subject-object duality adds another dimension: to become enlightened is to forget one's own suffering only to wake up in (or one with) a world of suffering. Mahayana Buddhism found its ideal in the bodhisattva, who is devoted to helping others: not because one ought to, but because one is the situation and through oneself that situation draws forth a response to meet its needs.

42. Jacques Derrida, The Archaeology of the Frivolous, trans. J. P. Leavey (Pittsburg: Duquesne University Press, 1980), 118. In Derrida's terms, it is the difference between dreaming of deciphering a truth which will end play by restoring self-presence, and affirming the play which no longer seeks to ground itself.

43. James Hillman, Re-Visioning Psychology (New York: Harper and Row, 1975), p. 191.

44. The Denial of Death pp. 201, 202. The "need for legitimate foolishness" was Otto Rank's cure for neurosis.

45. Finite and Infinite Play, p. 15.

Lust For Mother In Law (Mother in a law is all he wants)
byLovely_Emma_21©

I've always loved my wife but she's a bit of a prude. I met her in high school and back then h
sweet. It was a turn on too because she was willing to be taught. Yeah, I taught Stacy every
move her hips when I was buried inside her to how to move her tongue when she gave me a
grew up and left for college, Stacy turned to religion. I think she was bored and needed som
her time.

So then, she found everything about sex dirty. Of course, she'd still do what she termed her
more blowjobs and definitely no other position but missionary. In fact, no matter what I tried,
get her to cum. She said women weren't meant to enjoy sex and she didn't want to go again
say, it wasn't really worth the effort anymore when she wasn't even wet enough to make it fe
the time, I came in my own hand instead of in my wife. She seemed grateful. I was miserabl

Every Christmas, our son, Jeff, comes home for college and Stacy's parents stay with us wh
month. Stacy's parents, Gwen and Dan, don't come up to New Jersey from Florida very ofte
house is full, it's great to have everyone around. I had no idea this particular Christmas woul
very good.

My son and my father in law enjoy golf, but I never really got into it. The spent a lot of time d
and going to indoor ranges while they were in New Jersey. Stacy went to church often, beca
festivities, and she would also shop often. I'd find myself alone with Stacy's mother, Gwen. S
shopping because she's a bit overweight and walking wears her out easily. She's a great wo
with humor and always smiling.

Gwen actually carries most of her weight in her tits, though her hips are pretty wide too. May
coldness in the bedroom was really making me horny as hell but when my mother in law car
morning in her nightgown, my dick got hard. I don't know why I found her saggy tits a turn on
huge and I wanted to bury my face and dick in them. I also wanted to grab onto her hips, esp
behind, and plunge my rock-hard, nine-inch dick all the way inside her. I was almost breathle
images as she moved around the kitchen.

Now, Gwen is not a prude about things like Stacy. In fact, when she tells some of her jokes,
crude and sometimes make me blush. No, Stacy does not get her obsession with pure thoug
Still, though, I doubt Gwen would be opened to getting fucked by her own son in law.

Oh, but I wanted her. She tried to make conversations with me – we've always gotten along

could concentrate on were those tits of hers. They were mammoth and amazing. I wanted to
to excuse myself anyway when my erection became too painful. I actually almost blew my lo
sweatpants when Gwen leaned over the table to reach for the salt. Shit, her tits ended near
Why did that make me want to grab them? I went to the bathroom and didn't last long but the

I knew the following days would be exactly the same from us being alone to her wearing her
kitchen and me restraining myself from fucking her brainless. I could have left the house to a
situation but I was horny enough to see only one solution. I had to have her.

"Don sure does love his golf," I said to her.

"Oh, he does. That's all he every does anymore."

And just like that, I had my advantage. "I hope he doesn't ignore you.

"Oh, I spend a lot of time alone but he does have fun so . . ."

"If I were Dan, I'd never want to leave your bed."

She looked up from her breakfast. "Mike, you don't have to say things like that to me."

"I know that," I said, my eyes locked on hers. "But it's true. You're an amazingly sexy woman

Now, she said, "You shouldn't say things like that to me, Mike."

I got up from my chair and stood right beside her. Her breathing was heavy and her eyes slo
I wanted them to focus. My dick, though covered in my sweatpants, was all but pointing at h
tell you I want to fuck you?"

She gasped, her eyes glued to my dick. "Mike…"

The phone rang before either one of us could make the next move. When I finally got the an
off the phone, Gwen was no longer in the kitchen. I jerked off right there and after I cleaned
figured I'd leave her alone. Tomorrow was a new day after all.

The next morning, Gwen said, "Mike, we need to talk about what you happened yesterday. Y
sorry for me. You don't need to say those things.

I sat across from her calmly. “You’re right, Gwen. What I need to do if fuck you.”

She stood and went to the sink, her breathing heavy. She was struggling with herself, I coul
her, pressed my erection into her ass and she moaned, leaning against me slightly. “I love m
said in a whisper. “I don’t want to hurt him or Stacy.”

I put my hands on her hips and squeezed. I was near heaven. “Me neither,” I told her. “But I
Now.”

“Oh, Mike.” She pushed back against me harder and I had to grit my teeth from the pleasure

Slowly, I gathered her nightgown until I could see her large ass, covered by her underwear.
over her ass cheeks and she leaned over further to put all of her ass into my hands. I pushe
further and told her to hold it. As she did, I pulled her underwear down even while I freed my
couldn’t wait. I pushed a hand onto her back so that her face all but rested on the counter. W
finger into her pussy, I was surprised first by how incredibly wet she was and then by how tig
was. Either Dan had a tiny dick or it had been a hell of a long time since she’d been fucked.

She cried out and came as I finger-fucked her. Then, I put my cock at her entrance and grab
just the way I imagined.

“Tell me you want it,” I told her.

“I want you to fuck me,” she said harshly. “I want you to bury that huge cock of yours deep in

“Yeah,” I said. “Me too.”

So I plunged into my mother in law and she screamed as I let out a shout of my own. She w
and I had been without just that for too long.

“Jesus! Fuck me, Mike! God, you’re huge! Fuck me hard!” She yelled things over and over a
She was so hot as she moved her hips to take me deep as I drove in and out, in and out, ov
came with a great groan and then she came too for probably the third of forth time.

We were both panting as I stepped away from her and she rested heavily against the counte
at the table but as I watched her, sweaty with her ass still hanging out and our mixed juices
legs, I started to get hard again.

“Let’s go upstairs,” I said to her.

She looked at me and since my cock still hung out of my pants, she knew damn well why I w
mother in law shook her head. “I can’t. Christ, I can’t even walk.”

I stood up. “The living room then. I want to see your tits this time.”

Her only reaction was to let her nightgown fall around her as she straightened and led the w
room.

I sat on the couch while she waited for instruction. It was such a turn on that she was willing
anything. It had been so long since Stacy had been willing. I pushed my sweatpants down a
Gwen’s eyes were glued to my rapidly growing cock once again.

“Jesus, you’re huge.”

I wanted to tell her it was all for her but I realized I’d rather show her. “Take it off,” I told her.

She stripped her nightgown off so that she stood in front of me naked. The sight of my moth
hanging on either side of her bellybutton had my dick at full attention. It was sick that saggy
want to shoot all over them.

“Come here,” I told her. “Sit on me.”

She hesitated. “I’m too heavy.”

“I said sit on me.”

Her nipples were responding so I know she liked me ordering her around. Slowly, she move
dripping pussy resting on my thighs.

I pulled her hips so that my cock rested right at the entrance to her snatch, my head against
moan pushed her tits towards me. It was the moment I had longed for. I took one of her giga
hands and brought it up to my lips, sucking her large and extended nipple into my mouth.

She continued to moan. I pushed forward slightly with my cock and she came, saying, “Fuck

But I wasn’t done yet. I moved to her other tit and gave it the same attention. Then, I made h

couldn’t stop touching her tits then and I tried to get as much of one in my mouth as possible much but I licked and bit at her nipples until she held my head between her hands, pulling m she couldn’t stand it and moved her hips forward quickly so that my cock drove deeply into h us lasted long this time since the tit action had us both so far gone.

After I came into my mother in law’s wet, hot pussy, I continued to chew on her tits until she stop. “I can’t take any more. If I come again, I’ll pass out.” The way she was panting, I believ her tits alone but kissed her, sucking her tongue into my mouth until she pulled away, this tir She grabbed her nightgown, got her underwear from the kitchen, and headed upstairs.

I watched her cunt drip my load while she moved. God, I wanted her again. I decided to leav though, because my cock actually was starting to wear and I wanted to save up for the next

That night at dinner, I couldn’t take my eyes off my mother in law. I even offered to clear the I could distract myself. My cock was pushing painfully against my jeans as I moved into the k her mother came in with more plates and I made sure the counter blocked my erection. They something, and then Stacy got the dessert out and went back to the dining room. She asked me get the ice cream.

When we were alone, I moved so Gwen could see my cock and she gasped. Standing close wrong with you?”

“You,” I told my mother in law, pulling her to me. I kissed her deeply, pulling her tongue into then diving my own into her mouth repeatedly in a fucking motion. I also grabbed her tit, fond her clothes. Her bra frustrated the hell out of me but not much could be done.

“Mike, stop. Everyone’s right out there.”

“Help me, then,” I told her, thrusting my painful erection towards her.

She glanced at the dining room doorway. We heard them all laughing about a story Dan told law opened my jeans and released my cock. I kept my hand on her tit, finding her nipple and between my thumb and forefinger. She swayed towards me as her hand wrapped around m and down, then, to my shock, she got down and took my cock in her mouth. I had to let go o was a small price to pay as my mother in law gave me an expert blowjob. She was amazing her urgent sucking. She also swallowed every drop that exploding from me, licking me clean

Stacy called for her mother then so she broke away from me but she smiled before she took

the dining room.

The next day, I was just getting ready to go downstairs when Gwen came into my room. Nak
at the sight of my mother in law.

Moving to the bed, she said, “I’ve been horny ever since I gave you that blowjob. I couldn’t i
damn thing last night. He was too busy snoring.” She lay down on her back and looked at m
puny little dick wouldn’t have satisfied me anyway. Come fuck me, Michael. I don’t know wh
me for but I know that cock of yours is all I want anymore.”

I took my sweatpants off and moved onto the bed. I was already hard from looking at my mo
naked on the bed I shared with her daughter. She opended her legs but I pushed them dow
waist, my cock already touching her breasts. Gwen grinned at me, knowing I wanted to fuck
in law pulled the sagging monsters up and pushed them into my cock. I jerked against them
She squeezed me tighter the faster I went and I told her I was going to cum.

She said, “Cum all over me, Michael. Blow your load all over my tits.”

I did as she told me and she opened her mouth too so I gave her some cum to eat.

“Now move aside,” my mother in law instructed me and I realized I liked being instructed too

I got off and sat beside her.

She shocked the hell out of me when she lifted her tits up to her mouth and licked them clea
It was the most erotic scene I ever witnessed and I had to wrap a hand around my hard coc
liked what I saw so my mother in law pulled one of her tits up all the way and began to suck
nipple. It was amazing and I almost came again, especially when she moved a hand down t
finger-fucking herself while she sucked her own tits.

“I want to see you cum,” I told her so she sped it all up, her eyes locked on mine as I stroke
watched my mother in law masturbate.

When she came, she started panting even while she smiled at me. “Come fuck me, Michael
law because she loves your huge cock inside her.”

I settled on top of her, but didn’t enter her because I wanted to hear her talk some more.

“Do you do any of this with my daughter?” she asked me. She gripped my ass cheeks and p
My cock rubbed against her dripping pussy. “Does my daughter let you titty fuck her? Does s
mouth and suck you dry? Christ,” she moaned. “I want to do it all again. Does she?”

“No,” I told her, starting to go inside her. “She doesn’t even get wet for me and she never tou

“Oh, baby. Let Mommy take care of you then.” She lifted her hips until I was all the way in he
both sighed. “That’s it. Put your huge cock in Mommy’s pussy and let her take care of you.”

We moved together slowly and I fondled her huge tits and gripped her wide hips. We kissed
other’s tongues and I could taste my own cum in her mouth - the cum she had licked off her
We fucked slowly for a long time and she would cum, moaning loudly, only to come down an
moans building in volume with each orgasm.

“Cum in Mommy,” she told me, over and over. “Jesus, Michael, come in Mommy.” When I di
shook, cumming harder than I maybe ever have. I never thought missionary position could h

Over the next few days, we fucked whenever we could, even in the middle of the night. We w
living room with the rest of the house asleep one floor up. It was even more exciting when w
caught was a possibility.

I didn’t know what would happen when it was time for my in laws to return to Florida but I kn
I was going to enjoy fucking my mother in law for as long as I could.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

suttantapiá¹-aka

majjhimanikÄ• ya

mÅ«lapaá¹‡á¹‡Ä• sapÄ• á¸·i

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

__pucchÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le \Be I 1/ Ä• vuso dhammasaá¹ƒgÄ• ha
mahÄ• theravarÄ• dÄ«ghanikÄ• yaá¹ƒ saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ kiá¹ƒ nÄ• ma pÄ•

__vissajjanÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le bhante dhammasaá¹ƒgÄ• hakÄ• m
mahÄ• theravarÄ• dÄ«ghanikÄ• yaá¹ƒ saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ majjhimaá¹ƒ nÄ• m

__pucchÄ• --- _ majjhimanikÄ• yo \Be I 2/ nÄ• ma Ä• vuso mÅ«lapaá¹‡á¹‡Ä• sako majjhim
uparipaá¹‡á¹‡Ä• sakoti paá¹‡á¹‡Ä• sakavasena tividho, tattha kataraá¹ƒ paá¹‡á¹‡Ä• sakaá
saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ tÄ«su bhante paá¹‡á¹‡Ä• sakesu mÅ«lapaá¹‡á¹‡Ä• sakaá¹ƒ nÄ• ma pA
dhammasaá¹ƒgÄ• hakÄ• mahÄ• theravarÄ• paá¹-hamaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__pucchÄ• --- _ mÅ«lapaá¹‡á¹‡Ä• sakepi \Be I 3/ Ä• vuso paÃ±cavaggÄ• paá¹‡á¹‡Ä• sa
vaggaá¹ƒ kataraÃ±ca suttaá¹ƒ paá¹-hamaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ mÅ«lapaá¹‡á¹‡Ä• sake bhante paÃ±casu vaggesu paá¹-hamaá¹ƒ mÅ«l
paá¹‡á¹‡Ä• sakesu ca suttesu paá¹-hamaá¹ƒ mÅ«lapariyÄ• yasuttaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

sÄ• dhu Ä• vuso mayampi dÄ• ni tatoyeva paá¹-á¹-hÄ• ya saá¹ƒgÄ«tipubbaá¹…gamÄ• ni p
kÄ• tuá¹ƒ samÄ• rabhÄ• ma.

mÅ«lapariyÄ• yasutta

__pucchÄ• --- _ tena Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambu
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ ukkaá¹-á¹-hÄ• yaá¹ƒ bhante paÃ±casate brÄ• hmaá¹‡akulÄ• pabbajite

paÃ±casatÄ• bhante brÄ• hmaá¹‡akulÄ• pabbajitÄ• \Be I 4/ bhikkhÅ« pariyattiá¹ƒ nissÄ• y
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ taá¹ƒ panÄ• vuso suttaá¹ƒ bhagavatÄ• katihi vÄ• rehi katihi ca antogadha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ taá¹ƒ \Be I 5/ pana bhante mÅ«lapariyÄ• yasuttaá¹ƒ bhagavatÄ• aá¹-á
catuvÄ«satiyÄ• ca antogadhapadehi vibhajitvÄ• desitaá¹ƒ.

sabbÄ• savasutta

__pucchÄ• --- _ dutiyaá¹ƒ panÄ• vuso sabbÄ• savasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• n

__vissajjanÄ• --- _ sabbÄ• savasuttaá¹ƒ pana bhante bhagavatÄ• sÄ• vatthiyaá¹ƒ sambal
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ tatthÄ• vuso \Be I 6/ bhagavatÄ• Ä• savÄ• katihi pakÄ• rehi vibhajitvÄ•

__vissajjanÄ• --- _ sattahi bhante pakÄ• rehi vibhajitvÄ• Ä• savÄ• bhagavatÄ• pakÄ• sit

dhammadÄ• yÄ• dasutta

__pucchÄ• --- _ dhammadÄ• yÄ• dasuttaá¹ƒ \Be I 7/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ, b
bhikkhusaá¹…ghassa ca tadÄ• mahÄ• lÄ• bhasakkÄ• ro udapÄ• di, tasmiá¹ƒ bhante vatthu

__pucchÄ• --- _ tatthÄ• vuso \Be I 9/ dve anusandhayo, tesu paá¹-hame anusandhimhi kat
bhikkhÅ«naá¹ƒ ovÄ• do dinno.

__vissajjanÄ• --- _ paá¹-hame bhante anusandhimhi dhammadÄ• yÄ• dÄ• me bhikkhave
atthi me tumhesu anukampÄ• , kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ no A
bhagavatÄ• bhikkhÅ«naá¹ƒ ovÄ• do dinno.

dhammadÄ• yÄ• dÄ• \Be I 11/ me bhikkhave bhavatha mÄ• Ä• misadÄ• yÄ• dÄ• , atthi m
sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• .

__pucchÄ• --- _ dutiye \Be I 12/ panÄ• vuso anusandhimhi Ä• yasmatÄ• sÄ• riputtatthere
kÄ«disÄ« dhammadesanÄ• vibhajitvÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ dutiye pana bhante anusandhimhi Ä• yasmatÄ• sÄ• riputtattherena dh
pavivittassa viharato sÄ• vakÄ• naá¹ƒ vivekaá¹ƒ ananusikkhataá¹ƒ tÄ«hi á¹-hÄ• nehi gÄ• ra
anusikkhantÄ• naÃ±ca tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒsataá¹ƒ, soá¸·asa ca pÄ• pake dhamme
paá¹-ipadÄ• vibhajitvÄ• pakÄ• sitÄ• .

bhayabheravasutta

__pucchÄ• --- _ bhayabheravasuttaá¹ƒ \Be I 13/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha
jÄ• á¹‡ussoá¹‡i bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``ye n
bhavantaá¹ƒ gotamaá¹ƒ uddissa saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , bhava
pubbaá¹…gamo, bhavaá¹ƒ

tesaá¹ƒ \Be I 14/ gotamo bahukÄ• ro, bhavaá¹ƒ tesaá¹ƒ gotamo samÄ• dapetÄ• , bhoto ca
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjatÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

anaá¹…gaá¹‡asutta

__pucchÄ• --- _ anaá¹…gaá¹‡asuttaá¹ƒ \Be I 15/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kena

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha Ä• yasmatÄ• s
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

Ä• kaá¹…kheyyasutta

__pucchÄ• --- _ Ä• kaá¹…kheyyasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

vatthasutta

__pucchÄ• --- _ vatthasuttaá¹ƒ \Be I 16/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

sallekhasutta

__pucchÄ• --- _ sallekhasuttaá¹ƒ \Be I 17/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ mahÄ• cundaá¹ƒ Ä• rabbha bh
mahÄ• cundo bhante bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``yÄ• imÄ• bhante ar
uppajjanti, attavÄ• dapaá¹-isaá¹ƒyuttÄ• vÄ• lokavÄ• dapaá¹-isaá¹ƒyuttÄ• vÄ• , Ä• dimeva
manasikaroto evametÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ hoti, evametÄ• saá¹ƒ diá¹-á¹-
hotÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ tattha \Be I 18/ ca Ä• vuso kati pariyÄ• yÄ• kati ca antogadhapadÄ• ni bh
pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ tattha bhante paÃ±ca pariyÄ• yÄ• catucattÄ• lÄ«sa ca antogadhapadÄ
vitthÄ• rena bhÄ• sitÄ• ni.

sammÄ• á¹-á¹-hisutta

__pucchÄ• --- _ sammÄ• diá¹-á¹-hisuttaá¹ƒ \Be I 19/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha k

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha Ä• yasmatÄ• s
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kassa Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

mahÄ• satipaá¹-á¹-hÄ• nasutta

__pucchÄ• --- _ mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ \Be I 20/ panÄ• vuso yogÄ• vacarÄ• na
dÄ«ghanikÄ• ye ca idha cÄ• ti dvÄ«su nikÄ• yesu porÄ• á¹‡akehi saá¹ƒgÄ«tikÄ• rehi dvikkh

vitthÄ• rena patiá¹-á¹-hÄ• pitaá¹ƒ, taá¹ƒ amhehi dÄ«ghanikÄ• ye yathÄ• nuppattavasena pu
tathÄ• pi yogÄ• vacarÄ• naá¹ƒ bahupakÄ• rattÄ• yeva taá¹ƒ \Be I 21/ idÄ• nipi yathÄ• nupp
pucchissÄ• mi, taá¹ƒ panetaá¹ƒ Ä• vuso mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ bhagavatÄ• kat
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kurÅ«su bhante kammÄ• sadhamme nÄ• ma kurÅ«naá¹ƒ nigame samb
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 22/ tattha Ä• nÄ• pÄ• nassati kÄ• yÄ• nupassanÄ•
pakÄ• sitÄ• .

__vissajjanÄ• --- _ idha bhikkhave bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ
nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹
satova assasati, satova passasati, dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™
vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, evamÄ• dinÄ• bhante tatth
kÄ• yÄ• nupassanÄ• bhagavatÄ• vibhajitvÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 23/ tattha iriyÄ• pathakÄ• yÄ• nupassanÄ• bhaga
pakÄ• sitÄ• .

__vissajjanÄ• --- _ puna caparaá¹ƒ bhikkhave bhikkhu gacchanto vÄ• gacchÄ• mÄ«ti pajÄ
á¹-hitomhÄ«ti pajÄ• nÄ• ti, nisinno vÄ• nisinnomhÄ«ti pajÄ• nÄ• ti, sayÄ• no vÄ• sayÄ• no
evamÄ• dinÄ• bhante bhagavatÄ• iriyÄ• pathakÄ• yÄ• nupassanÄ• bhÄ• vanÄ• vibhajitv

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 24/ tattha sampajaÃ±Ã±akÄ• yÄ• nupassanÄ• bha
pakÄ• sitÄ• .

__vissajjanÄ• --- _ puna caparaá¹ƒ bhikkhave bhikkhu abhikkante paá¹-ikkante sampajÄ• n
vilokite sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti,
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ
uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bhÄ
sampajÄ• nakÄ• rÄ« hoti, evamÄ• dinÄ• bhante bhagavatÄ• tattha sampajaÃ±Ã±akÄ• yÄ•
pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 26/ tattha paá¹-ikÅ«lamanasikÄ• rakÄ• yÄ• nupass
pakÄ• sitÄ• .

__vissajjanÄ• --- _ puna caparaá¹ƒ bhikkhave bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• d

tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati atthi imasmiá¹ƒ kÄ•
dantÄ• taco evamÄ• dinÄ• bhante tattha bhagavatÄ• paá¹-ikÅ«lamanasikÄ• rakÄ• yÄ• nu
pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 27/ tattha dhÄ• tumanasikÄ• rakÄ• yÄ• nupassanÄ
pakÄ• sitÄ• .

__vissajjanÄ• --- _ puna caparaá¹ƒ bhikkhave bhikkhu imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá
dhÄ• tuso paccavekkhati atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu
bhante bhagavatÄ• dhÄ• tumanasikÄ• rakÄ• yÄ• nupassanÄ• vibhajitvÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 28/ tattha nava sivathikakÄ• yÄ• nupassanÄ• bha
pakÄ• sitÄ• .

__vissajjanÄ• --- _ puna caparaá¹ƒ bhikkhave bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ
chaá¸• á¸• itaá¹ƒ ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• uddhumÄ•
vipubbakajÄ• taá¹ƒ so imameva kÄ• yaá¹ƒ upasaá¹ƒharati ``ayampi kho kÄ• yo evaá¹ƒdhan
evaá¹ƒanatÄ«toâ€™â€™ ti evamÄ• dinÄ• bhante tattha bhagavatÄ• nava sivathikakÄ• yÄ
vibhajitvÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 29/ tattha vedanÄ• nupassanÄ• bhagavatÄ• vibh

__vissajjanÄ• --- _ idha bhikkhave bhikkhu sukhaá¹ƒ vÄ• vedanaá¹ƒ vedayamÄ• no ``sukh
vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, dukkhaá¹ƒ vÄ• vedanaá¹ƒ vedayamÄ• no ``dukkha
pajÄ• nÄ• ti, adukkhamasukhaá¹ƒ vÄ• vedanaá¹ƒ vedayamÄ• no ``adukkhamasukhaá¹ƒ ve
pajÄ• nÄ• ti, evamÄ• dinÄ• bhante tattha bhagavatÄ• vedanÄ• nupassanÄ• vibhajitvÄ• p

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 30/ tattha cittÄ• nupassanÄ• bhagavatÄ• vibhajitv

__vissajjanÄ• --- _ idha bhikkhave bhikkhu sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``sarÄ• gaá¹ƒ cittaâ€™
vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, sadosaá¹ƒ vÄ•
samohaá¹ƒ vÄ• vÄ«tamohaá¹ƒ vÄ• saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ ``saá¹ƒkhittaá¹ƒ cittaâ€™â
vikkhittaá¹ƒ vÄ• cittaá¹ƒ ``vikkhittaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, evamÄ• dinÄ• tattha b
cittÄ• nupassanÄ• vibhajitvÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 31/ tattha dhammÄ• nupassanÄ• bhagavatÄ• vib
saá¹…khepamatteneva vissajjehi.

__vissajjanÄ• --- _ idha bhikkhave bhikkhu dhammesu dhammÄ• nupassÄ« viharati, paÃ±
evamÄ• dinÄ• bhante tattha bhagavatÄ• paÃ±cahi pabbehi dhammÄ• nupassanÄ• vibhaj

cÅ«á¸·asÄ«hanÄ• dasutta

__pucchÄ• --- _ cÅ«á¸·anasÄ«hanÄ• dasuttaá¹ƒ \Be I 32/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante parihÄ«nalÄ• bhasakkÄ• re nÄ• nÄ• titthiye Ä•
nÄ• nÄ• titthiyÄ• bhante parihÄ«nalÄ• bhasakkÄ• rÄ• tesu tesu á¹-hÄ• nesu parideviá¹ƒsu
bhagavato ekamatthaá¹ƒ Ä• rocesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• sÄ«hanÄ• dasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 34/ bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
mahÄ• sÄ«hanÄ• dasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante sunakkhattaá¹ƒ licchaviputtaá¹ƒ Ä• rabbha bhÄ• s
bhante licchaviputto acirapakkanto hoti imasmÄ• dhammavinayÄ• , so vesÄ• liyaá¹ƒ parisa
bhÄ• sati \Be I 35/ ``natthi samaá¹‡assa gotamassa uttarimanussadhammÄ• alamariyaÃ±Ä
takkapariyÄ• hataá¹ƒ samaá¹‡o gotamo dhammaá¹ƒ deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaa
khvÄ• ssa atthÄ• ya dhammo desito, so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ•
Ä• yasmÄ• sÄ• riputto bhagavato Ä• rocesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kati \Be I 36/ panÄ• vuso tattha bhagavatÄ• tathÄ• gatassa tathÄ• gataba
pakÄ• sitÄ• ni, yehi balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ•
sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

__vissajjanÄ• --- _ dasa bhante tathÄ• gatassa tathÄ• gatabalÄ• ni bhagavatÄ• vibhajitvÄ
balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ
brahmacakkaá¹ƒ pavatteti.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 39/ tattha bhagavatÄ• catuverajjaÃ±Ä• á¹‡Ä• ni vi
yehi vesÄ• rajjehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, pa
nadati, brahmacakkaá¹ƒ pavatteti.

__vissajjanÄ• --- _ khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato ime Ä• savÄ• aparikkhÄ«á¹‡Ä• ti
vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadh

nimittametaá¹ƒ sÄ• riputta na samanupassÄ• mi, etamahaá¹ƒ sÄ• riputta nimittaá¹ƒ asaman
abhayappatto vesÄ• rajjappatto viharÄ• mi. evamÄ• dinÄ• bhante tattha catuvesÄ• rajjaÃ±
vitthÄ• rena vibhajitvÄ• pakÄ• sitÄ• ni.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 41/ tattha bhagavatÄ• paÃ±cagatiparicchedaÃ±Ä•
pakÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ paÃ±ca kho imÄ• sÄ• riputta gatiyo, katamÄ• paÃ±ca, nirayo tiracchÄ
manussÄ• devÄ• , evamÄ• dinÄ• bhante bhagavatÄ• tattha paÃ±cagatiparicchedakaÃ±Ä
pakÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 43/ tattha tathÄ• gato attano paÃ±Ã±Ä• veyyattiyÄ
pakÄ• sesi.

__vissajjanÄ• --- _ santi kho pana sÄ• riputta eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dir
yÄ• vadevÄ• yaá¹ƒ bhavaá¹ƒ puriso daharo hoti, evamÄ• dinÄ• bhante tattha tathÄ• gato a
aparihÄ• niá¹ƒ pakÄ• sesi.

mahÄ• dukkhakkhandhasutta

__pucchÄ• --- _ mahÄ• dukkhakkhandhasuttaá¹ƒ \Be I 45/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±atitthiye Ä• rabbha bhÄ• sitaá¹ƒ, sambah
aÃ±Ã±atitthiyÄ• bhikkhÅ« etadavocuá¹ƒ ``samaá¹‡o Ä• vuso gotamo kÄ• mÄ• naá¹ƒ pariÃ
kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apema, samaá¹‡o Ä• vuso gotamo rÅ«pÄ• naá¹ƒ \Be
paÃ±Ã±apeti, mayampi rÅ«pÄ• naá¹ƒ vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apema, idha no
adhippayÄ• so, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ samaá¹‡assa vÄ• gotamassa amhÄ• kaá¹ƒ vÄ•
dhammadesanaá¹ƒ anusÄ• saniyÄ• vÄ• anusÄ• saniâ€™â€™ nti, etamatthaá¹ƒ bhikkhÅ«
bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

cÅ«á¸·adukkhakkhandhasutta

__pucchÄ• --- _ cÅ«á¸·adukkhakkhandhasuttaá¹ƒ \Be I 47/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ Ä• rab
bhante sakko bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``dÄ«gharattÄ• haá¹ƒ bhante

desitaá¹ƒ Ä• jÄ• nÄ• mi `lobho cittassa upakkileso, doso cittassa upakkileso, moho cittassa
evaÃ±cÄ• haá¹ƒ bhante bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi `lobho cittassa up
upakkileso, moho cittassa upakkilesoâ€™ ti. atha ca pana me ekadÄ• lobhadhammÄ• pi ci
tiá¹-á¹-hanti, dosadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, mohadhammÄ• pi cittaá
tiá¹-á¹-hanti, tassa mayhaá¹ƒ bhante evaá¹ƒ hoti `ko su nÄ• ma me dhammo ajjhattaá¹ƒ app
me ekadÄ• lobhadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, dosadhammÄ• pi cittaá¹
tiá¹-á¹-hanti, mohadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™ tiâ€™â€™, tasmi
bhÄ• sitaá¹ƒ.

anumÄ• nasutta

__pucchÄ• --- _ anumÄ• nasuttaá¹ƒ \Be I 49/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kena bh

__vissajjanÄ• --- _ bhaggesu bhante susumÄ• ragire bhesakaá¸·Ä• vane Ä• yasmatÄ• ma
sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

cetokhilasutta

__pucchÄ• --- _ cetokhilasuttaá¹ƒ \Be I 50/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

vanapatthasutta

__pucchÄ• --- _ vanapatthasuttaá¹ƒ \Be I 53/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rab

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

madhupiá¹‡á¸• ikasutta

__pucchÄ• --- _ madhupiá¹‡á¸• ikasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabb
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante daá¹‡á¸• apÄ• á¹‡iá¹ƒ sakkaá¹ƒ Ä• rabbha bhÄ• sitaá¹
sakko bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``kiá¹ƒ vÄ• dÄ« samaá¹‡o kimakkhÄ•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

dvedhÄ• vitakkasutta

__pucchÄ• --- _ dvedhÄ• vitakkasuttaá¹ƒ \Be I 56/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

vitakkasaá¹‡á¹-hÄ• nasutta

__pucchÄ• --- _ vitakkasaá¹‡á¹-hÄ• nasuttaá¹ƒ \Be I 57/ panÄ• vuso bhagavatÄ• kattha k
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

kakacÅ«pamasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 58/ bhagavatÄ• ... pe ... sammÄ• sambuddhena kakacÅ
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ moá¸·iyaphaggunaá¹ƒ Ä• rabb
bhante moá¸·iyaphagguno bhikkhunÄ«hi saddhiá¹ƒ \Be I 59/ ativelaá¹ƒ saá¹ƒsaá¹-á¹-ho viha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be I 61/ kho Ä• vuso Ä• yasmato moá¸·iyaphaggunassa taá¹ƒ bhaga
kathaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, kathaÃ±ja bhagavÄ• uttari bhikkhÅ«na ovÄ• damadÄ• si.

__vissajjanÄ• --- _ atha kho bhante moá¸·iyaphaggunassa bhagavato imaá¹ƒ ovÄ• daá¹ƒ s
bhikkhunisaá¹ƒsaggato oramissÄ• mi viramissÄ• mÄ«tipi cittaá¹ƒ na uppannaá¹ƒ, asaá¹ƒva
uppannaá¹ƒ, bhagavÄ• ca bhante Ä• rÄ• dhayiá¹ƒsu vata me bhikkhave bhikkhÅ« ekaá¹ƒ s
evamÄ• dinÄ• uttari bhikkhÅ«naá¹ƒ ovÄ• damadÄ• si.

ubhato \Be I 64/ daá¹‡á¸• akena cepi bhikkhave kakacena corÄ• ocarakÄ• aá¹…gamaá¹…

alagaddÅ«pamasutta

__pucchÄ• --- _ alagaddÅ«pamasuttaá¹ƒ \Be I 65/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubba
bhÄ• sitaá¹ƒ, ariá¹-á¹-hassa bhante bhikkhuno gaddhabÄ• dhipubbassa evarÅ«paá¹ƒ pÄ• p

uppannaá¹ƒ ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• dÄ• mi, yathÄ• yeme
bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthu

__pucchÄ• --- _ atha \Be I 68/ kho Ä• vuso Ä• yasmato ariá¹-á¹-hassa gaddhabÄ• dhipubb
parivitakko udapÄ• di, kathaÃ±ca bhagavÄ• uttari bhikkhunaá¹ƒ dhammadesanaá¹ƒ pavatte

__vissajjanÄ• --- _ atha kho bhante ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa ``ki
moghapurisavÄ• dena vadesi, na kho pana me maggaphalÄ• naá¹ƒ upanissayo na hoti, svÄ
ghaá¹-á¹-etvÄ• maggaphalÄ• ni nibbattessÄ• mÄ«â€™â€™ ti, evaá¹ƒ kho bhante cetaso p
ca bhante duppaÃ±Ã±assa alagaddÅ«pamaá¹ƒ dassetvÄ• alagaddÅ«pamaá¹ƒ pariyattiÃ±c
alagaddÅ«pamÄ• ya ca kullÅ«pamÄ• ya ca paÃ±Ã±avato nissaraá¹‡apariyattiá¹ƒ dassetvÄ
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni, tesaÃ±ca channaá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• nÄ• naá¹ƒ viniveá¹-hanÄ
pariyosÄ• ne ca khandhakammaá¹-á¹-hÄ• naá¹ƒ arahattanikÅ«á¹-ena dassetvÄ• uttari bhik
pavattesi.

vammikasutta

__pucchÄ• --- _ dhammikasuttaá¹ƒ \Be I 73/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabb
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ kumÄ• rakassapaá¹ƒ Ä• rabbh
bhante kumÄ• rakassapo bhagavantaá¹ƒ upasaá¹…kamitvÄ• vammikapaÃ±haá¹ƒ pucchi, t
bhÄ• sitaá¹ƒ.

rathavinÄ«tasutta

__pucchÄ• --- _ rathavinÄ«tasuttaá¹ƒ \Be I 74/ panÄ• vuso kattha kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmatÄ• ca sÄ• riputtattherena dhammase
puá¹‡á¹‡ena mantÄ• á¹‡iputtena aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchÄ• vissajjanavasena bhÄ• sita

nivÄ• pasutta

__pucchÄ• --- _ nivÄ• pasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha bhÄ• s

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ imasmiá¹ƒ \Be I 77/ Ä• vuso sutte ko nivÄ• po ko nevÄ• piko kÄ• nevÄ• p

kathaÃ±cetissÄ• upamÄ• ya attho daá¹-á¹-habbo.

__vissajjanÄ• --- _ imasmiá¹ƒ bhante sutte nivÄ• poti kho bhante paÃ±cannetaá¹ƒ kÄ• ma
adhivacanaá¹ƒ, nevÄ• pikoti kho bhante mÄ• rassetaá¹ƒ pÄ• pimato adhivacanaá¹ƒ, nevÄ•
mÄ• raparisÄ• yetaá¹ƒ adhivacanaá¹ƒ, migajÄ• tÄ• ti kho bhante samaá¹‡abrÄ• hmaá¹‡Ä•
imasmiá¹ƒ bhante sutte etassa attho evaá¹ƒ daá¹-á¹-habbo.

pÄ• sarÄ• sisutta

__pucchÄ• --- _ kenÄ• vuso \Be I 79/ bhagavatÄ• ... pe ... sammÄ• sambuddhena pÄ• sa
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ, s
rammakassa brÄ• hmaá¹‡assa assame bhagavantaá¹ƒ Ä• rabbha dhammiyÄ• kathÄ• ya s
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be I 81/ kho Ä• vuso tesaá¹ƒ sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dha
sannisinnÄ• naá¹ƒ kÄ«disaá¹ƒ dhammakathaá¹ƒ kathesi.

__vissajjanÄ• --- _ sÄ• dhu bhikkhave etaá¹ƒ kho bhikkhave tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ k
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• naá¹ƒ, yaá¹ƒ tumhe dhammiyÄ• kathÄ• ya sannis
vo bhikkhave dvayaá¹ƒ karaá¹‡Ä«yaá¹ƒ dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• vo
ariyÄ• ca pariyesanÄ• anariyÄ• ca pariyesanÄ• . evamÄ• dinÄ• bhante bhagavÄ• sannip
bhikkhÅ«naá¹ƒ ariyapariyesanaÃ±ca anariyapariyesanaÃ±ca vibhajitvÄ• desesi.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 83/ bhagavÄ• attanÄ• pi anariyapariyesanaá¹ƒ pa
pariyesitabhÄ• vaá¹ƒ pakÄ• sesi.

__vissajjanÄ• --- _ ahampi sudaá¹ƒ bhikkhave pubbeva sambodhÄ• anabhisambuddho bo
jÄ• tidhammo samÄ• no jÄ• tidhammaá¹ƒyeva pariyesÄ• mi, attanÄ• jarÄ• dhammo byÄ• d
sokadhammo saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhammaá¹ƒyeva pariyesÄ• mi. eva
attanÄ• pi anariyapariyesanaá¹ƒ pahÄ• ya ariyapariyesanÄ• ya pariyesitabhÄ• vaá¹ƒ pakÄ•

__pucchÄ• --- _ evaá¹ƒ \Be I 85/ paá¹-hamÄ• bhisambuddhassa Ä• vuso bhagavato ajapÄ
nisinnassa dhammadesanÄ• ya katasanniá¹-á¹-hÄ• nassa kÄ«diso

cetaso \Be I 86/ parivitakko udapÄ• di, kathaÃ±ca dhammadesanÄ• ya cÄ• rikÄ• ahosi, ka
dhammadesanÄ• ahosi.

__vissajjanÄ• --- _ ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ, ko imaá
Ä• jÄ• nissatÄ«â€™â€™ ti evaá¹ƒ kho bhante bhagavato paá¹-hamÄ• bhisambuddhassa aj
dhammadesanÄ• ya katasanniá¹-á¹-hÄ• nassa parivitakko udapÄ• di, atha bhante bhagavÄ
yathÄ• bhirantaá¹ƒ viharitvÄ• yena bÄ• rÄ• á¹‡asÄ«, tena padasÄ• yeva cÄ• rikaá¹ƒ pakkÄ
bhikkhave antÄ• pabbajitena na sevitabbÄ• , katame dve, yo cÄ• yaá¹ƒ kÄ• mesu kÄ• mas
pothujjaniko anariyo anattasaá¹ƒhito, evamÄ• dinÄ• bhante bhagavato paá¹-hamÄ• dhamm

sabbÄ• bhibhÅ« \Be I 89/ sabbavidÅ«hamasmi,

sabbadhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hÄ• kkhaye vimutto,

sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ ||

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 92/ bhagavÄ• pÄ• sarÄ• siupamÄ• ya taá¹ƒ desan

__vissajjanÄ• --- _ paÃ±cime bhikkhave kÄ• maguá¹‡Ä• , katame paÃ±ca, cakkhuviÃ±Ã±e
kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . sotaviÃ±Ã±eyyÄ• sa
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• . kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• man
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho bhikkhave paÃ±ca kÄ• maguá¹‡Ä• . ye hi keci
brÄ• hmaá¹‡Ä• vÄ• ime kÄ• maguá¹‡e gathitÄ• mucchitÄ• ajjhopannÄ• anÄ• dÄ«navad
paribhuÃ±janti, te evamassu veditabbÄ• ``anayamÄ• pannÄ• byÄ• sanamÄ• pannÄ• yath
pÄ• pimatoâ€™â€™, evamÄ• dinÄ• bhante bhagavÄ• pÄ• sarÄ• siupamÄ• ya dhammade

cÅ«á¸·ahatthipadopamasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 94/ jÄ• natÄ• ... pe ... sammÄ• sambuddhena cÅ«á¸·aha
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha
jÄ• á¹‡ussoá¹‡i bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• yÄ• vatako ahos
saddhiá¹ƒ kathÄ• sallÄ• po, taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 98/ bhagavÄ• hatthipadopamaá¹ƒ vitthÄ• rena pa

__vissajjanÄ• --- _ ``na kho brÄ• hmaá¹‡a ettÄ• vatÄ• hatthipadopamo vitthÄ• rena paripÅ

brÄ• hmaá¹‡a yathÄ• hatthipadopamo vitthÄ• rena paripÅ«ro hoti, taá¹ƒ suá¹‡Ä• hi sÄ• dh
bhÄ• sissÄ• mÄ«â€™â€™ ti, evamÄ• dinÄ• bhante bhagavÄ• hatthipadopamaá¹ƒ paripÅ«
jÄ• á¹‡ussoá¹‡issa desesi.

mahÄ• hatthipadopamasutta

__pucchÄ• --- _ mahÄ• hatthipadopamasuttaá¹ƒ \Be I 102/ panÄ• vuso kattha kaá¹ƒ Ä• ra

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha Ä• yasmatÄ• s
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

mahÄ• sÄ• ropamasutta

__pucchÄ• --- _ mahÄ• sÄ• ropamasuttaá¹ƒ \Be I 103/ panÄ• vuso bhagavatÄ• kattha kaá
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ, devadatto bha
bhinditvÄ• ruhiruppÄ• dakammaá¹ƒ katvÄ• acirapakkanto hoti, tasmiá¹ƒ bhante vatthusmiá

cÅ«á¸·asÄ• ropamasutta

__pucchÄ• --- _ cÅ«á¸·asÄ• ropamasuttaá¹ƒ \Be I 105/ panÄ• vuso bhagavatÄ• kattha ka
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante piá¹…galakocchaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbh
piá¹…galakoccho bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ puc
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

cÅ«á¸·agosiá¹…gasutta

__pucchÄ• --- _ cÅ«á¸·agosiá¹…gasuttaá¹ƒ \Be I 106/ panÄ• vuso bhagavatÄ• kattha ken

__vissajjanÄ• --- _ nÄ• bhike bhante gosiá¹…gasÄ• lavanadÄ• ye Ä• yasmatÄ• anuruddh
bhÄ• sitaá¹ƒ.

mahÄ• gosiá¹…gasutta

__pucchÄ• --- _ mahÄ• gosiá¹…gasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kena saddhiá¹

__vissajjanÄ• --- _ gosiá¹…gasÄ• lavanadÄ• ye bhante Ä• yasmatÄ• ca sÄ• riputtatthere
Ä• yasmatÄ• ca mahÄ• moggallÄ• nattherena saddhiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• gopÄ• lakasutta

__pucchÄ• --- _ mahÄ• gopÄ• lakasuttaá¹ƒ \Be I 107/ panÄ• vuso bhagavatÄ• kattha kaá

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

cÅ«á¸·agopÄ• lakasutta

__pucchÄ• --- _ cÅ«á¸·agopÄ• lakasuttaá¹ƒ \Be I 109/ panÄ• vuso bhagavatÄ• kattha kaá

__vissajjanÄ• --- _ vajjÄ«su bhante ukkacelÄ• yaá¹ƒ gaá¹…gÄ• ya nadiyÄ• tÄ«re sambah
bhÄ• sitaá¹ƒ.

cÅ«á¸·asaccakasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 110/ jÄ• natÄ• ... pe ... sammÄ• sambuddhena cÅ«á¸·as
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ Ä• rabbha bhÄ•
nigaá¹‡á¹-haputto mahatiyÄ• licchaviparisÄ• ya saddhiá¹ƒ yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ etadavoca ``kathaá¹ƒ pana bhavaá¹ƒ gotamo sÄ• vake vineti, kathaá¹ƒ bhÄ•
gotamassa sÄ• vakesu anusÄ• sanÄ« bahulÄ• pavattatÄ«â€™â€™ ti, atha bhante bhagav
ca pakÄ• site saccako nigaá¹‡á¹-haputto pathavÄ«upamaá¹ƒ dassetvÄ• attano attavÄ• daá
bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ evaá¹ƒ \Be I 114/ Ä• vuso saccakena nigaá¹‡á¹-haputtena mahÄ• pathavÄ
attavÄ• de pakÄ• site kathaá¹ƒ bhagavÄ• taá¹ƒ attavÄ• daá¹ƒ puna patiá¹-á¹-hÄ• petvÄ• s
samanubhÄ• si.

__vissajjanÄ• --- _ ``nanu tvaá¹ƒ aggivessana evaá¹ƒ vadesi, rÅ«paá¹ƒ me attÄ• , vedanÄ
attÄ• , saá¹…khÄ• rÄ• me attÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ me attÄ• â€™â€™ ti, evaá¹ƒ kho bhar
nigaá¹‡á¹-haputtaá¹ƒ taá¹ƒ attavÄ• daá¹ƒ patiá¹-á¹-hÄ• pesi. patiá¹-á¹-hÄ• petvÄ• ca pana
hi aggivessana taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya, tathÄ• taá¹ƒ byÄ
evamÄ• dinÄ• bhante bhagavÄ• saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ samanuyuÃ±ji samanu

__pucchÄ• --- _ evaá¹ƒ \Be I 119/ kho Ä• vuso saccake nigaá¹‡á¹-haputte tuá¹‡hÄ«bhÅ«te
appaá¹-ibhÄ• ne nisinne dummukho nÄ• ma licchaviputto bhagavantaá¹ƒ kiá¹ƒ vacanaá¹ƒ a

__vissajjanÄ• --- _ evaá¹ƒ bhante saccake nigaá¹‡á¹-haputte tuá¹‡hÄ«bhÅ«te maá¹…kubh
adhomukhe pajjhÄ• yante appaá¹-ibhÄ• ne dummukho licchaviputto \Be I 120/ bhagavantaá
bhagavÄ• paá¹-ibhÄ• tÄ«â€™â€™ ti.

__pucchÄ• --- _ atha \Be I 121/ kho Ä• vuso saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ kÄ
pucchi, kathaÃ±ca taá¹ƒ bhagavÄ• byÄ• kÄ• si.

__vissajjanÄ• --- _ atha kho bhante saccako nigaá¹‡á¹-haputto dummukhaá¹ƒ licchaviá¹ƒ a
bhagavantaá¹ƒ sekhaÃ±ca asekhaÃ±ca paÃ±haá¹ƒ pucchi, bhagavÄ• ca bhante ``idha agg
kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä•
hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• â€™â€™ evamÄ• dinÄ• sekha
vibhajitvÄ• byÄ• kÄ• si.

buddho \Be I 122/ so bhagavÄ• bodhÄ• ya dhammaá¹ƒ deseti.

danto so bhagavÄ• damathÄ• ya dhammaá¹ƒ deseti.

santo so bhagavÄ• samathÄ• ya dhammaá¹ƒ deseti.

tiá¹‡á¹‡o so bhagavÄ• taraá¹‡Ä• ya dhammaá¹ƒ deseti.

parinibbuto so bhagavÄ• parinibbÄ• nÄ• ya dhammaá¹ƒ deseti.

mahÄ• saccakasutta

__pucchÄ• --- _ mahÄ• saccakasuttaá¹ƒ \Be I 123/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante saccakaá¹ƒyeva nigaá¹‡á¹-haputtaá¹ƒ Ä• rabbha
bhante nigaá¹‡á¹-haputto aparadivase bhagavantaá¹ƒ upasaá¹…kamitvÄ• bhagavato sÄ• v
bhÄ• vanÄ• dvayapaá¹-isaá¹ƒyuttaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, tasmiá¹ƒ bhante vatthusmiá¹ƒ b

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 124/ bhagavÄ• saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ
bhÄ• vanÄ• dvayaá¹ƒ vibhajja kathesi.

__vissajjanÄ• --- _ atha kho bhante bhagavÄ• ``kinti pana te aggivessana kÄ• yabhÄ• var
evamÄ• dinÄ• saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ paá¹-ipucchitvÄ• , kathaÃ±ca aggivessana
abhÄ• vitacitto ca evamÄ• dinÄ• bhÄ• vanÄ• dvayaá¹ƒ vibhajitvÄ• byÄ• kÄ• si.

__pucchÄ• --- _ atha \Be I 127/ kho Ä• vuso saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ kiâ
kathaÃ±ca bhagavÄ• padhÄ• nakÄ• le attanÄ• anubhÅ«tapubbÄ• paramukkaá¹ƒsagatÄ•
yÄ• pi bhagavato cittaá¹ƒ na pariyÄ• dÄ• ya aá¹-á¹-haá¹ƒsu.

__vissajjanÄ• --- _ atha kho bhante saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ etadavoca
gotamassa uppajjati, tathÄ• rÅ«pÄ• sukhÄ• vedanÄ• , yathÄ• rÅ«pÄ• uppannÄ• sukhÄ•
tiá¹-á¹-heyya, na hi nÅ«na bhoto gotamassa uppajjati tathÄ• rÅ«pÄ• dukkhÄ• vedanÄ• , ya
dukkhÄ• vedanÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-heyyÄ• â€™â€™ ti atha kho bhagavÄ• ``
idha me \Be I 128/ aggivessena pubbeva sambodhÄ• anabhisambuddhassa bodhisattasse
evamÄ• dinÄ• bhante bhagavÄ• padhÄ• nakÄ• le attanÄ• nubhÅ«tapubbÄ• paramukkaá¹
vitthÄ• rena, yÄ• pi bhagavato cittaá¹ƒ na pariyÄ• dÄ• ya aá¹-á¹-haá¹ƒsu.

cÅ«á¸·ataá¹‡hÄ• saá¹…khayasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 132/ bhagavatÄ• jÄ• natÄ• ... pe ... sammÄ• sambuddh
cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• s

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• rabbha bhÄ• si
devÄ• namindo bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``kittÄ• vatÄ• nukho bhante
taá¹‡hÄ• saá¹…khayavimutto hoti accantaniá¹-á¹-ho accantayogakkhemi \Be I 133/ accanta
accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmi

kittÄ• vatÄ• \Be I 134/ nu kho bhante bhikkhu saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimutto
accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyÄ• sÄ• no seá¹-á¹-ho devamanu

mahÄ• taá¹‡hÄ• saá¹…khayasutta

__pucchÄ• --- _ mahÄ• taá¹‡hÄ• saá¹…khayasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaâ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ Ä• rab
sÄ• tissa bhante bhikkhuno kevaá¹-á¹-aputtassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ
``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• tadevidaá¹ƒ viÃ±Ã

135/ saá¹ƒsarati anaÃ±Ã±aâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be I 136/ kho Ä• vuso bhagavÄ• kathaá¹ƒ bhikkhÅ« Ä• mantetvÄ• anattabhÄ• vadÄ«pikaá¹ƒ dhammakathaá¹ƒ kathesi.

__vissajjanÄ• --- _ atha bhante bhagavÄ• bhikkhÅ« ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhave, bhikkhu kevaá¹-á¹-aputto usmÄ«katopi ismiá¹ƒ dhammavinayeâ€™â€™ ti Ä• mantetvÄ• , tu dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• thatyÄ• dinÄ• bhikkhÅ« paá¹-ipucchitvÄ• ca yaá¹ƒ yadev paá¹-icca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, tena teneva viÃ±Ã±Ä• á¹‡aá¹ƒ tveva saá¹…khyaá¹ƒ g paá¹-icca rÅ«pe \Be I 137/ ca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ tveva sa evamÄ• dinÄ• bhante anattatÄ• dÄ«pikaá¹ƒ dhammiá¹ƒ kathaá¹ƒ kathesi.

mahÄ• assapurasutta

__pucchÄ• --- _ mahÄ• assapurasuttaá¹ƒ \Be I 139/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ aá¹…gesu bhante assapure nÄ• ma aá¹…gÄ• naá¹ƒ nigame bahÅ« ma bhÄ• sitaá¹ƒ. bahÅ« bhante manussÄ• saddhÄ• pasannÄ• bhikkhusaá¹…ghaá¹ƒ sakkacc sabbakÄ• laÃ±ca ratanattayapaá¹-isaá¹ƒyuttaá¹ƒ vaá¹‡á¹‡akathaá¹ƒyeva kathayiá¹ƒsu. tasm bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ katame \Be I 140/ Ä• vuso tattha bhagavatÄ• dhammÄ• samaá¹‡akaraá¹ ca uttaruttari paá¹‡Ä«tapaá¹‡Ä«tÄ• desitÄ• .

__vissajjanÄ• --- _ hirottappÄ• \Be I 141/ parisuddhakÄ• yasamÄ• cÄ• ro parisuddhavacÄ parisuddhamanosamÄ• cÄ• ro parisuddhÄ• jÄ«vo indriyesu guttadvÄ• ratÄ• bhojanemattaÅ satisampajaÃ±Ã±aá¹ƒ nÄ«varaá¹‡appahÄ• naá¹ƒ cattÄ• ri ca jhÄ• nÄ• ni tisso ca vijjÄ• ime bhagavatÄ• samaá¹‡akaraá¹‡Ä• ca brÄ• hmaá¹‡akaraá¹‡Ä• ca uttaruttari paá¹‡Ä«tapaá¹

cÅ«á¸·aassapurasutta

__pucchÄ• --- _ cÅ«á¸·aassapurasuttaá¹ƒ \Be I 143/ panÄ• vuso bhagavatÄ• katta kaá¹ƒ

__vissajjanÄ• --- _ tasmiá¹ƒyeva bhante assapure nigame teyeva manusse saddhe pasann tasmiá¹ƒyeva bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 144/ tattha bhagavatÄ• samaá¹‡asÄ• mÄ«cippaá¹

assamaá¹‡asÄ• mÄ«cippaá¹-ipadÄ• ca vibhajitvÄ• desitÄ• .

__vissajjanÄ• --- _ ``kathaÃ±ca bhikkhave bhikkhu na samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ
kassaci bhikkhave bhikkhuno abhijjhÄ• lussa abhijjhÄ• appahÄ«nÄ• hoti, byÄ• pannacittas
hotÄ«â€™â€™ ti evamÄ• dinÄ• ca. kathaÃ±ca bhikkhave bhikkhu samaá¹‡asÄ• mÄ«cippa
yassa kassaci bhikkhave bhikkhuno abhijjhÄ• lussa abhijjhÄ• pahÄ«nÄ• hoti, byÄ• pannac
hoti evamÄ• dinÄ• ca bhante bhagavatÄ• tattha samaá¹‡asÄ• mÄ«cippaá¹-ipadÄ• ca ass
vitthÄ• rena vibhajitvÄ• desitÄ• .

sÄ• leyyakasutta

__pucchÄ• --- _ sÄ• leyyakasuttaá¹ƒ \Be I 146/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• r
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante sÄ• lÄ• yaá¹ƒ nÄ• ma brÄ• hmaá¹‡agÄ• me sÄ• leyya
Ä• rabbha bhÄ• sitaá¹ƒ. sÄ• leyyakÄ• bhante brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ u
``ko nu kho bho gotama hetu ko paccayo, yena midhekacce sattÄ• kÄ• yassa bhedÄ• para
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti, ko pana bho gotama hetu ko paccayo, yena
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

veraÃ±jakasutta

__pucchÄ• --- _ veraÃ±jakasuttaá¹ƒ \Be I 148/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• ra
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante veraÃ±jake brÄ• hmaá¹‡agahapatike Ä• rabbha
bhante brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavocuá¹ƒ ``ko n
paccayo, yena midhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dug
upapajjanti, ko pana bho gotama hetu ko paccayo, yena midhekacce sattÄ• kÄ• yassa bhe
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• si

mahÄ• vedallasutta

__pucchÄ• --- _ mahÄ• vedallasuttaá¹ƒ panÄ• vuso kattha kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmatÄ• mahÄ• koá¹-á¹-hikena puá¹-á¹-he
sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

cÅ«á¸·avedallasutta

__pucchÄ• --- _ cÅ«á¸·avedallasuttaá¹ƒ \Be I 149/ panÄ• vuso kattha kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante visÄ• khena upÄ• sakena puá¹-á¹-hÄ• ya dhammadi

cÅ«á¸·adhammasamÄ• dÄ• nasutta

__pucchÄ• --- _ cÅ«á¸·adhammasamÄ• dÄ• nasuttaá¹ƒ \Be I 150/ panÄ• vuso bhagavatÄ•
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

mahÄ• dhammasamÄ• dÄ• nasutta

__pucchÄ• --- _ mahÄ• dhammasamÄ• dÄ• nasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha ka

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

vÄ«maá¹ƒsakasutta

__pucchÄ• --- _ vÄ«maá¹ƒsakasuttaá¹ƒ \Be I 151/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

kosambiyasutta

__pucchÄ• --- _ kosambiyasuttaá¹ƒ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusm

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante kosambike bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ. kos
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• \Be I 152/ aÃ±Ã±amaÃ±Ã±aá¹ƒ mu
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

brahmanimantanikasutta

__pucchÄ• --- _ brahmanimantanikasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rab

bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

mÄ• ratajjaniyasutta

__pucchÄ• --- _ mÄ• ratajjanÄ«yasuttaá¹ƒ \Be I 153/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha k
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante susumÄ• ragire bhesakaá¸·Ä• vane migadÄ• ye Ä• yas
mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• Ä• yasmato
hoti koá¹-á¹-hamanupaviá¹-á¹-ho. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

majjhimapaá¹‡á¹‡Ä• sapÄ• á¸·i

kandarakasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 155/ jÄ• natÄ• ... pe ... sammÄ• sambuddhena kandarak
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ campÄ• yaá¹ƒ bhante gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re pessaÃ±ca
kandarakaÃ±ca paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ, kandarako bhante paribbÄ• jako
bhikkhusaá¹…ghassa ca vaá¹‡á¹‡aá¹ƒ abhÄ• si, pesso ca bhante hatthÄ• rohaputto bhagav
vaá¹‡á¹‡aá¹ƒ abhÄ• si. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ evaá¹ƒ \Be I 156/ kho Ä• vuso kandarakena paribbÄ• jakena bhagavato ca
abhippasannena vaá¹‡á¹‡e bhÄ• site kathaá¹ƒ bhagavÄ• taá¹ƒ samanujÄ• nitvÄ• dhamma
kathaÃ±ca pesso hatthÄ• rohaputto bhagavato ca dhammadesanÄ• ya ca vaá¹‡á¹‡aá¹ƒ abh
pessassa hatthÄ• rohaputtassa ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ desesi.

__vissajjanÄ• --- _ evaá¹ƒ kho bhante kandarakena paribbÄ• jakena bhagavato ca bhikkhu
abhippasannena vaá¹‡á¹‡e bhÄ• site ``evametaá¹ƒ kandaraka evametaá¹ƒ kandarakaâ€™â
samanujÄ• nitvÄ• ``santi hi kandaraka bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe arahanto kh
katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ•
ti evamÄ• dinÄ• dhammadesanaá¹ƒ samÄ• rabhi. atha kho bhante pesso hatthÄ• rohaputto
abbhutaá¹ƒ bhante yÄ• va supaÃ±Ã±attÄ• cime bhante bhagavatÄ• cattÄ• ro satipaá¹-á¹-h
visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…ga
nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• bhagavato ca dhammadesanÄ•

bhagavÄ• pi bhante ``gahanaÃ±hetaá¹ƒ pessa yadidaá¹ƒ manussÄ• , uttÄ• nakaÃ±hetaá¹ƒ
tiÄ• dinÄ• pessassa hatthÄ• rohaputtassa ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammakathaá¹ƒ dese

__pucchÄ• --- _ taá¹ƒ \Be I 162/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• pessassa hatthÄ•
Ä• nisaá¹ƒso adhigato, kathaÃ±ca bhagavÄ• taá¹ƒ puggalacatukkadesanaá¹ƒ saá¹ƒkhitten
bhikkhÅ«naá¹ƒ vitthÄ• rena vibhajitvÄ• desesi.

__vissajjanÄ• --- _ taá¹ƒ kho pana bhante dhammaá¹ƒ sutvÄ• pessassa hatthÄ• rohaputta
adhigatÄ• saá¹…ghe ca pasÄ• do satipaá¹-á¹-hÄ• napariggahaá¹‡Å«pÄ• yo \Be I 163/ ca a
taá¹ƒ puggalacatukkadesanaá¹ƒ bhikkhÅ«hi yÄ• cito ``katamo ca bhikkhave puggalo
attaparitÄ• panÄ• nuyogamanuyuttoâ€™â€™ tiÄ• dinÄ• saá¹ƒkhittena bhÄ• sitaá¹ƒ, vitthÄ
vitthÄ• rena vibhajitvÄ• desesi.

aá¹-á¹-hakanÄ• garasutta

__pucchÄ• --- _ aá¹-á¹-hakanÄ• garasuttaá¹ƒ \Be I 166/ panÄ• vuso kattha kaá¹ƒ Ä• rabbh
kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante veá¸·uvagÄ• make gahapatiá¹ƒ aá¹-á¹-hakanÄ• g
Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. dasamo bhante gahapati
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``atthi nu kho bhante Ä• nand
passatÄ• arahatÄ• sammÄ• sambuddhena ekadhammo akkhÄ• to, yattha bhikkhuno appa
viharato avimuttaÃ±ceva cittaá¹ƒ vimuccati, aparikkhiá¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ ga
anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ

sekhasutta

__pucchÄ• --- _ sekhasuttaá¹ƒ \Be I 168/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vat
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ santhÄ• gÄ• re Ä• yasmatÄ• Ä• na
dhammabhaá¹‡á¸• Ä• gÄ• rikena kÄ• pilavatthave sakye Ä• rabbha bhÄ• sitaá¹ƒ. bhagavÄ
bahudevarattiá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sa
Ä• nandaá¹ƒ Ä• mantesi ``paá¹-ibhÄ• tu taá¹ƒ Ä• nanda kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• na
piá¹-á¹-hi me Ä• gilÄ• yati, tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthu

potaliyasutta

__pucchÄ• --- _ potaliyasuttaá¹ƒ \Be I 170/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ aá¹…guttarÄ• pesu bhante Ä• paá¹‡e nÄ• ma aá¹…guttarÄ• pÄ• naá¹ƒ
gahapatiá¹ƒ paá¹-ikkhittasabbakammantaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. potaliyo bhante gahap
paá¹-ikkhittasabbakammanto yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamanto bhaga
samudÄ• cariyamÄ• no kupito anattamano bhagavantaá¹ƒ etadavoca ``tayidaá¹ƒ bho gotam
nappatirÅ«paá¹ƒ, yaá¹ƒ maá¹ƒ tvaá¹ƒ gahapativÄ• dena samudÄ• carasÄ«â€™â€™ ti. tasm
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 172/ bhagavÄ• kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ vit
vinaye vohÄ• rasamucchedaá¹ƒ dassesi.

__vissajjanÄ• --- _ atha bhante bhagavÄ• ariyassa vinaye vohÄ• rasamucchedÄ• ya aá¹-a
``seyyathÄ• pi gahapati kukkuro jighacchÄ• dubbalyapareto goghÄ• takasÅ«naá¹ƒ paccupa
evamÄ• dinÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ dassetvÄ• pariyosÄ• ne tÄ«hi vijjÄ• hi ariyassa v
sabbenasabbaá¹ƒ sabbathÄ• sabbaá¹ƒ vohÄ• rasamucchedaá¹ƒ vitthÄ• rena vibhajitvÄ• d

jÄ«vakasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 173/ bhagavatÄ• ... pe ... sammÄ• sambuddhena jÄ«vak
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be I 174/ bhante jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ Ä• rabbha
bhante komÄ• rabhacco bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``sutaá¹ƒ metaá¹ƒ b
uddissa pÄ• á¹‡aá¹ƒ Ä• rabhanti, taá¹ƒ samaá¹‡o gotamo jÄ• naá¹ƒ uddissa kataá¹ƒ maá¹ƒ
paá¹-icca kammanti. ye te bhante evamÄ• haá¹ƒsu `samaá¹‡aá¹ƒ gotamaá¹ƒ uddissa pÄ• á
samaá¹‡o gotamo jÄ• naá¹ƒ uddissa kataá¹ƒ maá¹ƒsaá¹ƒ paribhuÃ±jati paá¹-icca kammaâ€
bhagavato vuttavÄ• dino na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cA
ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™
bhÄ• sitaá¹ƒ.

upÄ• lisutta

__pucchÄ• --- _ upÄ• lisuttaá¹ƒ \Be I 177/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ nÄ• á¸·andÄ• yaá¹ƒ bhante upÄ• liá¹ƒ gahapatiá¹ƒ Ä• rabbha bhÄ• sita

gahapati bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``Ä• gamÄ• nukhvidha bhante dÄ«
ti, evamÄ• dinÄ• ca bhante upÄ• li gahapati bhagavato paá¹-isandhÄ• raá¹ƒ katvÄ• attano
nigaá¹‡á¹-hassa nÄ• á¹-aputtassa vÄ• daá¹ƒ pakÄ• sesi, vÄ• daá¹ƒ vaá¹‡á¹‡esi. tasmiá¹ƒ b
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be I 183/ kho Ä• vuso bhagavÄ• upÄ• liá¹ƒ gahapatiá¹ƒ tasmiá¹ƒ vÄ
samanuyuÃ±jÄ« samanugÄ• hÄ« samanubhÄ• sÄ«, kathaÃ±cassa upÄ• yaá¹ƒ dassetvÄ•

__vissajjanÄ• --- _ atha kho bhante bhagavÄ• upÄ• liá¹ƒ gahapatiá¹ƒ ``sace kho tvaá¹ƒ ga
patiá¹-á¹-hÄ• ya manteyyÄ• si, siyÄ• no ettha kathÄ• sallÄ• poâ€™â€™ ti upÄ• liá¹ƒ gahap
samuá¹-á¹-hÄ• petvÄ• ``taá¹ƒ \Be I 184/ kiá¹ƒmaÃ±Ã±asi gahapati, idhassa nigaá¹‡á¹-ho Ä
bÄ• Ã±hagilÄ• no sÄ«todakaparikkhitto uá¹‡hodakapaá¹-isevÄ«, so sÄ«todakaá¹ƒ alabham
ti evamÄ• dinÄ• bhante bhagavÄ• cattÄ• ro upÄ• ye dassetvÄ• upÄ• liá¹ƒ gahapatiá¹ƒ ya

__pucchÄ• --- _ evaá¹ƒ \Be I 190/ kho Ä• vuso upÄ• li gahapati bhagavatÄ• saÃ±Ã±Ä• pit
pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• raá¹ƒ akÄ• si, kathaÃ±ca bhagavÄ• taá¹ƒ puna anusÄ•

__vissajjanÄ• --- _ ``purimenevÄ• haá¹ƒ bhante opammena bhagavato attamano abhiradd
bhagavato vicitrÄ• ni paÃ±hapaá¹-ibhÄ• nÄ• ni sotukÄ• mo, evÄ• haá¹ƒ bhagavantaá¹ƒ pac
amaÃ±Ã±issaâ€™â€™ nti, evamÄ• dinÄ• bhante upÄ• li gahapati bhagavatÄ• viÃ±Ã±Ä• p
pasanno pasannÄ• kÄ• raá¹ƒ akÄ• si. tattha bhagavÄ• ca bhante ``anuviccakÄ• raá¹ƒ kho
anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ Ã±Ä• tamanussÄ• naá¹ƒ sÄ• dhu hotÄ«â€™â€™ ti eva
yÄ• va dhammacakkhupaá¹-ilÄ• bhÄ• vinesi.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 194/ nigaá¹‡á¹-hassa nÄ• á¹-aputtassa upÄ• lissa
gantvÄ• Ä• vÄ«maá¹ƒsanÄ• ca upÄ• lissa gahapatissa paccuttarÄ• kathÄ• ca ahosi.

__vissajjanÄ• --- _ ``ummattosi tvaá¹ƒ gahapati dattosi tvaá¹ƒ gahapatÄ«â€™â€™ ti evam
nigaá¹‡á¹-hassa nÄ• á¹-aputtassa upÄ• lissa gahapatissa nivesanaá¹ƒ gantvÄ• vÄ«maá¹ƒs
Ä• vaá¹-á¹-anÄ«mÄ• yÄ• kalyÄ• á¹‡Ä« bhante Ä• vaá¹-á¹-anÄ«mÄ• yÄ• tiâ€™â€™ evamÄ
paccuttarakathÄ• ca ahosi.

dhÄ«rassa \Be I 198/ vigatamohassa,

pabhinnakhÄ«lassa vijitavijayassa.

anÄ«ghassa susamacittassa,

vuddhasÄ«lassa sÄ• dhupaÃ±Ã±assa.

vesamantarassa vimalassa,

bhagavato tassa sÄ• vakohamasmiá¹ƒ ||

akathaá¹ƒ kathissa tusitassa,

vantalokÄ• misassa muditassa.

katasamaá¹‡assa manujassa,

antimasÄ• rÄ«rassa narassa ||

anopamassa \Be I 199/ virajassa,

bhagavato tassa sÄ• vako hamasmi ---

taá¹‡hacchidassa buddhassa,

vÄ«tadhÅ«massa anupalittassa ||

Ä• huneyyassa yakkhassa,

uttamapuggalassa atulassa.

mahato yasaggapattassa,

bhagavato tassa sÄ• vako hamasmi ---

kukkuravatikasutta

__pucchÄ• --- _ kukkuravatikasuttaá¹ƒ \Be I 200/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ koliyesu bhante haliddavasane nÄ• ma koliyÄ• naá¹ƒ nigame puá¹‡á¹‡a govatikaá¹ƒ acelaÃ±ca seniyaá¹ƒ kukkuravatikaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. puá¹‡á¹‡o bhan

bhagavantaá¹ƒ etadavoca ``ayaá¹ƒ bhante acelo seniyo kukkuravatiko dukkarakÄ• rako cha
bhojanaá¹ƒ bhuÃ±jati, tassa taá¹ƒ kukkuravataá¹ƒ dÄ«gharattaá¹ƒ samattaá¹ƒ samÄ• dinna
abhisamparÄ• yoâ€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

abhayarÄ• jakumÄ• rasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 201/ jÄ• natÄ• ... pe ... sammÄ• sambuddhena abhayar
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe me bhante abhayaá¹ƒ rÄ• jakumÄ• raá¹ƒ Ä• rabbha bhÄ• si
rÄ• jakumÄ• ro bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``bhÄ• seyya nu kho bhante
sÄ• vÄ• cÄ• paresaá¹ƒ appiyÄ• amanÄ• pÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ b

bahuvedanÄ«yasutta

__pucchÄ• --- _ bahuvedanÄ«yasuttaá¹ƒ \Be I 206/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaÃ±ca udÄ• yiá¹ƒ paÃ±cakaá¹…gaÃ
bhÄ• sitaá¹ƒ, paÃ±cakaá¹…go bhante thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ upasaá¹…kamitv
bhante udÄ• yÄ« paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ etadavoca ``tisso kho thapati vedanÄ• vut
vedanÄ• dukkhÄ• vedanÄ• adukkhamasukhÄ• vedanÄ• â€™â€™ ti. evaá¹ƒ vutte bhante
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca ``na kho bhante udÄ• yi tisso vedanÄ• vuttÄ• bhag
bhagavatÄ• sukhÄ• vedanÄ• dukkhÄ• vedanÄ• , yÄ• yaá¹ƒ bhante adukkhamasukhÄ• v
sukhe vuttÄ• bhagavatÄ• â€™â€™ ti. neva asakkhi kho bhante Ä• yasmÄ• udÄ• yÄ« paÃ
saÃ±Ã±Ä• petuá¹ƒ, na pana asakkhi paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ sa
Ä• yasmÄ• Ä• nando Ä• yasmato udÄ• yissa paÃ±cakaá¹…gena thapatinÄ• saddhiá¹ƒ ima
bhante Ä• yasmÄ• Ä• nando yÄ• vatako ahosi \Be I 207/ Ä• yasmato udÄ• yissa paÃ±caka
kathÄ• sallÄ• po, taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ•

apaá¹‡á¹‡akasutta

__pucchÄ• --- _ apaá¹‡á¹‡akasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha ki
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante sÄ• lÄ• yaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ
brÄ• hmaá¹‡agahapatike Ä• rabbha bhÄ• sitaá¹ƒ. sambahulÄ• bhante aÃ±Ã±atitthiyÄ• sÄ
brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ attano attano micchÄ• diá¹-á¹-hiyo paá¹-iggaá¹‡hÄ• pesuâ

pana bhante sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• ekadiá¹-á¹-hiyampi patiá¹-á¹-hÄ• tuá
bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ tatra \Be I 209/ Ä• vuso bhagavatÄ• paá¹-hamaá¹ƒ micchÄ• vÄ• do ca sa
vibhajitvÄ• pakÄ• sito.

__vissajjanÄ• --- _ tatra bhante bhagavatÄ• ``santi gahapatayo eke samaá¹‡abrÄ• hmaá¹
evaá¹ƒdiá¹-á¹-hino natthi dinnaá¹ƒ natthi yiá¹-á¹-haá¹ƒ natthi hutaá¹ƒ natthi sukatadukkaá¹-Ä
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti evamÄ• dinÄ• paá¹-hamaá¹ƒ micchÄ• vÄ• do
pakÄ• sito.

__pucchÄ• --- _ tattha \Be I 210/ Ä• vuso bhagavatÄ• micchÄ• vÄ• dÄ«naÃ±ca doso sam
kathaá¹ƒ vicÄ• retvÄ• pakÄ• sito.

__vissajjanÄ• --- _ tattha bhante bhagavatÄ• ``tatra gahapatayo yete samaá¹‡abrÄ• hmaá
evaá¹ƒdiá¹-á¹-hino natthi dinnaá¹ƒ natthi yiá¹-á¹-haá¹ƒ natthi hutaá¹ƒ natthi sukatadukkaá¹-Ä
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti evamÄ• dinÄ• bhante micchÄ• vÄ• dÄ«naÃ±
bhagavatÄ• vicÄ• retvÄ• pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 212/ tattha bhagavatÄ• viÃ±Ã±uno purisapuggalas
pakÄ• sitÄ• .

__vissajjanÄ• --- _ tatra \Be I 213/ gahapatayo viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhatÄ«ti e
tattha bhagavatÄ• viÃ±Ã±uno purisapuggalassa paá¹-isaÃ±cikkhaá¹‡Ä• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 215/ bhagavatÄ• aÃ±Ã±esupi micchÄ• vÄ• dasam
apaá¹‡á¹‡akapaá¹-ipadÄ• vicÄ• retvÄ• pakÄ• sitÄ• , taá¹ƒ saá¹…khepato kathesi.

__vissajjanÄ• --- _ yatheva bhante paá¹-hame vÄ• de, evameva kho bhante akiriyavÄ• dÄ
micchÄ• vÄ• desu dosaá¹ƒ kiriyavÄ• dÄ• dÄ«su ca catÅ«su sammÄ• vÄ• desu guá¹‡aá¹ƒ,
paá¹-isaÃ±cikkhaá¹‡Ä• kÄ• raá¹ƒ dassetvÄ• bhagavatÄ• apaá¹‡á¹‡akapaá¹-ipadÄ• pakÄ

ambalaá¹-á¹-hikarÄ• hulovÄ• dasutta

__pucchÄ• --- _ ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttaá¹ƒ \Be I 216/ panÄ• vuso bhagavatÄ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ

mahÄ• rÄ• hulovÄ• dasutta

__pucchÄ• --- _ mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ \Be I 217/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• rabbha bhÄ• sit
rÄ• hulo bhagavato ceva attano ca attabhÄ• vasampattiá¹ƒ nissÄ• ya gehassitaá¹ƒ chandar
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

cÅ«á¸·amÄ• lukyasutta

__pucchÄ• --- _ cÅ«á¸·amÄ• lukyasuttaá¹ƒ \Be I 218/ panÄ• vuso bhagavatÄ• kattha kaá¹
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ mÄ• lukyaputtaá¹ƒ Ä• rabbha b
bhante mÄ• lukyaputto attano pavivittassa rahogatassa paá¹-isallÄ«nassa cetaso parivitakk
Ä• rocesi. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• mÄ• lukyasutta

__pucchÄ• --- _ mahÄ• mÄ• lukyasuttaá¹ƒ \Be I 221/ panÄ• vuso bhagavatÄ• kattha kaá¹
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ tasmiá¹ƒyeva bhante sÄ• vatthiyaá¹ƒ Ä• yasmantaá¹ƒ mahÄ• mÄ• luky
bhÄ• sitaá¹ƒ.

bhaddÄ• lisutta

__pucchÄ• --- _ tenÄ• vuso \Be I 222/ bhagavatÄ• ... pe ... sammÄ• sambuddhena bhadd
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ bhaddÄ• liá¹ƒ Ä• rabbha bhÄ•
bhaddÄ• li bhagavatÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹…ghe sikkhaá¹ƒ s
pavedesi. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

accayo \Be I 223/ maá¹ƒ bhante accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ•
bhagavatÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹…ghe sikkhaá¹ƒ samÄ• diya

tassa me bhante bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ•

__pucchÄ• --- _ atha \Be I 225/ kho Ä• vuso Ä• yasmÄ• bhaddÄ• li bhagavantaá¹ƒ kÄ«dis
kathaÃ±cassa bhagavÄ• taá¹ƒ vibhajitvÄ• byÄ• kÄ• si.

__vissajjanÄ• --- _ atha kho bhante Ä• yasmÄ• bhaddÄ• li ``ko nu kho bhante hetu, ko pa
midhekaccaá¹ƒ bhikkhuá¹ƒ pasayu pasayu kÄ• raá¹‡aá¹ƒ karontÄ«â€™â€™ ti evamÄ• dinÄ
apucchi. bhagavÄ• ca bhante ``idha bhaddÄ• li ekacco bhikkhu abhiá¹‡hÄ• pattiko hoti, Ä•
evamÄ• dinÄ• Ä• yasmato bhaddÄ• lissa vibhajitvÄ• byÄ• kÄ• si.

__pucchÄ• --- _ tadÄ• pi \Be I 228/ kho Ä• vuso Ä• yasmÄ• bhaddÄ• li punapi bhagavanta
pucchi, kathaÃ±cassa bhagavÄ• tampi vibhajitvÄ• byÄ• kÄ• si.

__vissajjanÄ• --- _ tadÄ• pi bhante Ä• yasmÄ• bhaddÄ• li ``ko nu kho bhante hetu, ko pac
appatarÄ• ni ceva sikkhÄ• padÄ• ni ahesuá¹ƒ, bahutarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¸
hetu, ko paccayo yena etarahi bahutarÄ• ni ceva sikkhÄ• padÄ• ni honti appatarÄ• ca bhik
saá¹‡á¸• ahantÄ«â€™â€™ ti bhagavantaá¹ƒ punapi paÃ±haá¹ƒ apucchi. bhagavÄ• ca bha
hoti, sattesu hÄ• yamÄ• nesu saddhamme antaradhÄ• yamÄ• ne bahutarÄ• ni honti appata
saá¹‡á¸• ahantÄ«â€™â€™ ti, evamÄ• dinÄ• Ä• yasmato bhaddÄ• lissa vibhajitvÄ• vibhaji

laá¹-ukikopamasutta

__pucchÄ• --- _ laá¹-ukikopamasuttaá¹ƒ \Be II 1/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ aá¹…guttarÄ• pesu bhante Ä• paá¹‡e nÄ• ma aá¹…guttarÄ• pÄ• naá¹ƒ
udÄ• yiá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante udÄ• yÄ« bhagavantaá¹ƒ upasaá¹…
mayhaá¹ƒ bhante rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di ``bah
dukkhadhammÄ• naá¹ƒ apahattÄ• , bahÅ«naá¹ƒ vata no bhagavÄ• sukhadhammÄ• naá¹ƒ
bhagavÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ apahattÄ• , bahÅ«naá¹ƒ vata no bhagavÄ• kus
upahattÄ• â€™ tiâ€™â€™. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be II 4/ kho Ä• vuso bhagavÄ• kÄ«disÄ« upamÄ• yo dassetvÄ• bh
adÄ• si.

__vissajjanÄ• --- _ atha kho bhante bhagavÄ• laá¹-ukikopamaá¹ƒ hatthinÄ• gopamaá¹ƒ da
gahapatikopamanti catasso upamÄ• yo dassetvÄ• bhikkhÅ«naá¹ƒ ovÄ• damadÄ• si.

__pucchÄ• --- _ evaÃ±cÄ• vuso \Be II 8/ bhagavÄ• catÅ«hi upamÄ• hi bhikkhÅ«naá¹ƒ ovÄ
uttari dhammadesanaá¹ƒ pavaá¸• á¸• hesi.

__vissajjanÄ• --- _ evaá¹ƒ kho bhante bhagavÄ• catÅ«hi upamÄ• hi bhikkhÅ«naá¹ƒ ovÄ•
udÄ• yi puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒâ€™â€™ nti evamÄ• dinÄ• uttari bh
pavaá¸• á¸• hesi.

cÄ• tumasutta

__pucchÄ• --- _ cÄ• tumasuttaá¹ƒ \Be II 10/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabb
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ cÄ• tumÄ• yaá¹ƒ bhante Ä• yasmantÄ• naá¹ƒ sÄ• riputtamoggalÄ• natt
adhunÄ• pabbajite sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ. sÄ• riputtamoggallÄ• nap
paÃ±camattÄ• ni bhikkhusatÄ• ni cÄ• tumaá¹ƒ anuppattÄ• ni honti bhagavantaá¹ƒ dassanÄ
bhikkhÅ« nevÄ• sikehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodamÄ• nÄ• senÄ• sanÄ• ni paÃ±
paá¹-isÄ• mayamÄ• nÄ• uccÄ• saddÄ• mahÄ• saddÄ• ahesuá¹ƒ. tasmiá¹ƒ bhante vatthus

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 13/ tattha bhagavÄ• bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ a

__vissajjanÄ• --- _ cattÄ• rimÄ• ni bhikkhave bhayÄ• ni udakorohante pÄ• tikaá¹…khitabb
bhagavÄ• tattha bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ adÄ• si.

naá¸·akapÄ• nasutta

__pucchÄ• --- _ naá¸·akapÄ• nasuttaá¹ƒ \Be II 17/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä

__vissajjanÄ• --- _ naá¸·akapÄ• ne bhante anuruddhattherappamukhe sambahule abhiÃ±Ã
kulaputte Ä• rabbha bhÄ• sitaá¹ƒ.

goliyÄ• nisutta

__pucchÄ• --- _ goliyÄ• nisuttaá¹ƒ \Be II 18/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ goliyÄ• niá¹ƒ Ä• rabbha Ä• yasmat
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante goliyÄ• ni Ä• raÃ±Ã±iko padasam
hoti kenacideva karaá¹‡Ä«yena, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

kÄ«á¹-Ä• girisutta

__pucchÄ• --- _ tenÄ• vuso \Be II 19/ bhagavatÄ• ... pe ... sammÄ• sambuddhena kÄ«á¹-
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kÄ• sÄ«su bhante kÄ«á¹-Ä• girismiá¹ƒ kÄ• sÄ«naá¹ƒ nigame assajipun
bhÄ• sitaá¹ƒ. assajipunabbasukÄ• bhante bhikkhÅ« bhikkhÅ«hi sahadhammikaá¹ƒ vuccam
kho Ä• vuso sÄ• yaÃ±ceva bhuÃ±jÄ• ma pÄ• to ca divÄ• ca vikÄ• le, te mayaá¹ƒ sÄ• yaÃ±
divÄ• ca vikÄ• le appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nÄ• ma appÄ• taá¹…kataÃ±ca lahuá¹-á¹-h
phÄ• suvihÄ• raÃ±ca, te mayaá¹ƒ kiá¹ƒ sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• viss
bhuÃ±jissÄ• ma pÄ• to ca divÄ• ca vikÄ• leâ€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ•

tevijjavacchasutta

__pucchÄ• --- _ tevijjavacchasuttaá¹ƒ \Be II 21/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• r
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante vacchagottaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ•
bhante paribbÄ• jako bhagavantaá¹ƒ etadavoca ``sutaá¹ƒ me bhante samaá¹‡o gotamo sab
aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• ti, carato ca me tiá¹-á¹-hato ca suttassa c
satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™â€™ nti. ye te bhante eva
gotamo sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ•
suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€
bhagavato vuttavÄ• dino, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa c
na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

aggivacchasutta

__pucchÄ• --- _ aggivacchasuttaá¹ƒ \Be II 23/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante vacchagottaá¹ƒ paribbÄ• jakaá¹ƒ bhÄ• sitaá¹ƒ.
paribbÄ• jako bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``kiá¹ƒ nu kho bho gotama `sassato loko
moghamaÃ±Ã±aâ€™ nti evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti evamÄ• dikaá¹ƒ paÃ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

mahÄ• vacchasutta

__pucchÄ• --- _ mahÄ• vacchasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha k
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante vacchagottaá¹ƒyeva paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ
bhante paribbÄ• jako bhagavantaá¹ƒ upasaá¹…kamitvÄ• \Be II 24/ etadavoca ``dÄ«gharatt
sahakathÄ«, sÄ• dhu me bhavaá¹ƒ gotamo saá¹ƒkhittena kusalÄ• kusalaá¹ƒ desetÅ«â€™â€
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ evaá¹ƒ \Be II 25/ vutte kho Ä• vuso vacchagotto paribbÄ• jako imasmiá¹ƒ
hutvÄ• kÄ«disaá¹ƒ pasannÄ• kÄ• raá¹ƒ akÄ• si, kathaÃ±cassa dhammÄ• bhisamayo ahosi

__vissajjanÄ• --- _ evaá¹ƒ vutte bhante vacchagotto paribbÄ• jako ``sace hi bho gotama im
bhavaá¹ƒyeva gotamo Ä• rÄ• dhako abhavissa, no ca kho bhikkhÅ« Ä• rÄ• dhakÄ• abhavis
brahmacariyaá¹ƒ aparipÅ«raá¹ƒ abhavissa tenaá¹…genÄ• â€™â€™ ti evamÄ• dinÄ• imasm
pasannÄ• kÄ• ramakÄ• si. yÄ• va arahattaÃ±cassa dhammÄ• bhisamayo ahosi.

dÄ«ghanakhasutta

__pucchÄ• --- _ dÄ«ghanakhasuttaá¹ƒ \Be II 28/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante dÄ«ghanakhaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ• s
paribbÄ• jako bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``ahaÃ±hi bho gotama evaá¹ƒ
sabbaá¹ƒ me nakkhamatÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ imasmiá¹ƒ \Be II 31/ ca panÄ• vuso veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ
visesÄ• dhigamo ahosi.

__vissajjanÄ• --- _ imasmiÃ±ca pana bhante veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne Ä•
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucci, dÄ«ghanakhassa pana paribbÄ• jakassa tasmiá¹
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ t

mÄ• gaá¹‡á¸• iyasutta

__pucchÄ• --- _ mÄ• gaá¹‡á¸• iyasuttaá¹ƒ \Be II 33/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kurÅ«su bhante kammÄ• sadhamme nÄ• ma kurÅ«naá¹ƒ nigame bhÄ•
brÄ• hmaá¹‡assa agyÄ• gÄ• re tiá¹‡asanthÄ• rake mÄ• gaá¹‡á¸• iyaá¹ƒ paribbÄ• jakaá¹ƒ Ä
mÄ• gaá¹‡á¸• iyo bhante paribbÄ• jako bhagavantaá¹ƒ ``bhÅ«nahu samaá¹‡o gotamoâ€™â
vaá¹-á¹-husmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 36/ bhagavÄ• tattha mÄ• gaá¹‡á¸• iyassa paribbÄ
samanuyuÃ±jitvÄ• dhammaá¹ƒ desesi.

__vissajjanÄ• --- _ ``cakkhuá¹ƒ kho mÄ• gaá¹‡á¸• iya rÅ«pÄ• rataá¹ƒ rÅ«pasammuditaá¹ƒ
dantaá¹ƒ guttaá¹ƒ rakkhitaá¹ƒ saá¹ƒvutaá¹ƒ, tassa ca saá¹ƒvarÄ• ya dhammaá¹ƒ desetÄ«â€
bhante tattha bhagavÄ• mÄ• gaá¹‡á¸• iyassa paribbÄ• jakassa samanuyuÃ±jitvÄ• samanu

__pucchÄ• --- _ evaá¹ƒ \Be II 39/ kho Ä• vuso mÄ• gaá¹‡á¸• iyena paribbÄ• jakena ``nakiÃ
yathÄ• bhÅ«taá¹ƒ paá¹-issute kathaá¹ƒ bhagavÄ• attanopi na kiÃ±ci kenacipi vattabbataá¹ƒ

__vissajjanÄ• --- _ evaá¹ƒ kho bhante mÄ• gaá¹‡á¸• iyena paribbÄ• jakena nakiÃ±ci bhog
paá¹-issute ``ahaá¹ƒ kho pana mÄ• gaá¹‡á¸• iya pubbe agÄ• riyabhÅ«to samÄ• no paÃ±ca
samaá¹…gÄ«bhÅ«to paricÄ• resiá¹ƒ cakkhuviÃ±Ã±eyyahi rÅ«pehi iá¹-á¹-hehi manÄ• pehi p
kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehÄ«â€™â€™ ti evamÄ• dinÄ• bhagavÄ• attanopi na kiÃ±
pakÄ• sesi.

__pucchÄ• --- _ imasmiá¹ƒ \Be II 42/ sutte pariyosÄ• napucchaá¹ƒ pucchissÄ• mi imaÃ±ca
dhammadesanaá¹ƒ sutvÄ• mÄ• gaá¹‡á¸• iyo paribbÄ• jako imasmiá¹ƒ dhammavinaye pasa
pasannÄ• kÄ• ramakÄ• si.

__vissajjanÄ• --- _ imaá¹ƒ \Be II 43/ ca pana bhante dhammadesanaá¹ƒ sutvÄ• mÄ• gaá¹
`abhikkantaá¹ƒ bho gotama abhikkantaá¹ƒ bho gotamÄ• â€™â€™ ti evamÄ• dinÄ• imasmi
pasannÄ• kÄ• ramakÄ• si.

sandakasutta

__pucchÄ• --- _ sandakasuttaá¹ƒ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá

__vissajjanÄ• --- _ kosambiyaá¹ƒ \Be II 44/ bhante sandakaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha
Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. sandako bhante paribbÄ•
etadavoca ``sÄ• dhuvata bhavantaá¹ƒyeva Ä• nandaá¹ƒ paá¹-ibhÄ• tu sake Ä• cariya ke dh
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 45/ tattha cattÄ• ro abrahmacariyavÄ• sÄ• Ä• yas
dhammabhaá¹‡á¸• Ä• gÄ• rikena vicÄ• retvÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ idha sandaka ekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi natt
yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒvipÄ• k
natthi paroloko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• ti

evamÄ• dinÄ• \Be II 46/ bhante tattha Ä• yasmatÄ• Ä• nandattherena dhammabhaá¹‡á¸•
abrahmacariyavÄ• sÄ• vicÄ• retvÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 49/ tattha cattÄ• ri anassÄ• sikÄ• ni brahmacariyÄ
Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena vicÄ• retvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha \Be II 50/ sandaka ekacco satthÄ• sabbaÃ±Ã±Å« sabbadassÄ• vÄ
Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• ti ``carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™â€™ nti evamÄ• dinÄ• bhante tattha Ä• yasm
dhammabhaá¹‡á¸• Ä• gÄ• rikena cattÄ• ri anassÄ• sikÄ• ni brahmacariyÄ• ni vibhajitvÄ• p

__pucchÄ• --- _ atha

á¹• 0.0054 kho Ä• vuso sandako paribbÄ• jako Ä• yasmantaá¹ƒ Ä• nandattheraá¹ƒ kathaá¹
tathaÃ±cassÄ• yasmÄ• nandatthero byÄ• kÄ• si.

__vissajjanÄ• --- _ atha kho bhante sandako paribbÄ• jako ``so pana bho Ä• nanda satthÄ
akkhÄ• yÄ«â€™â€™ ti evamÄ• dinÄ• Ä• yasmantaá¹ƒ Ä• nandattheraá¹ƒ pucchi, Ä• yasm
sandaka tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno
sandakassa paribbÄ• jakassa vibhajitvÄ• vibhajitvÄ• byÄ• kÄ• si.

__pucchÄ• --- _ imaÃ±ca \Be II 56/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• sandako parib
dhammavinaye pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si.

__vissajjanÄ• --- _ imaÃ±ca \Be II 57/ bhante dhammadesanaá¹ƒ sutvÄ• sandako paribbÄ
Ä• nanda, abbhutaá¹ƒ bho Ä• nanda, na ca nÄ• ma sadhammokkaá¹ƒsanÄ• bhavissati, na
ca dhammadesanÄ• , tÄ• va bahukÄ• ca niyyÄ• tÄ• ro paÃ±Ã±Ä• yissantÄ«â€™â€™ ti eva
pasanno pasannÄ• kÄ• ramakÄ• si.

mahÄ• sakuludÄ• yÄ«sutta

__pucchÄ• --- _ mahÄ• sakuludÄ• yisuttaá¹ƒ \Be II 58/ panÄ• vuso bhagavatÄ• kattha kaá
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sakuludÄ• yiá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ• si
paribbÄ• jako purimÄ• ni divasÄ• ni purimatarÄ• ni kotÅ«halasÄ• lÄ• yaá¹ƒ nÄ• nÄ• titthiyÄ
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ yÄ• vatako ahosi bhagavantaÃ±ca cha ca satthÄ• ro Ä• rab
sabbaá¹ƒ bhagavato Ä• rocesi. tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

samaá¹‡amuá¹‡á¸• ikasutta

__pucchÄ• --- _ samaá¹‡amuá¹‡á¸• ikasuttaá¹ƒ \Be II 62/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante uggÄ• hamÄ• na paribbÄ• jakaá¹ƒ samaá¹‡amu
bhÄ• sitaá¹ƒ. uggÄ• hamÄ• no bhante paribbÄ• jako samaá¹‡amuá¹‡á¸• ikÄ• putto paÃ±ca
``catÅ«hi kho ahaá¹ƒ gahapati dhammehi samannÄ• gataá¹ƒ purisapuggalaá¹ƒ paÃ±Ã±ape
paramakusalaá¹ƒ uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaâ€™â€™ nti, tasmiá¹ƒ bhante va

cÅ«á¸·asakuludÄ• yÄ«sutta

__pucchÄ• --- _ cÅ«á¸·asakuludÄ• yÄ«suttaá¹ƒ \Be II 63/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be II 64/ bhante sakuludÄ• yiá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbh
sakuludÄ• yÄ« bhante paribbÄ• jako bhagavantaá¹ƒ etadavoca ``yadÄ• haá¹ƒ bhante imaá
homi, athÄ• yaá¹ƒ parisÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathenti nisinnÄ• hoti. yad
imaá¹ƒ parisaá¹ƒ upasaá¹…kamanto homi, athÄ• yaá¹ƒ parisÄ• mamaÃ±Ã±eva mukhaá¹ƒ
no samaá¹‡o udÄ• yÄ« dhammaá¹ƒ bhÄ• sissati, taá¹ƒ sossÄ• mÄ• â€™ ti, yadÄ• pana bh
upasaá¹…kanto hoti, athÄ• haÃ±ceva ayaÃ±ca parisÄ• bhagavato mukhaá¹ƒ ullokentÄ• ni
bhagavÄ• dhammaá¹ƒ bhÄ• sissati, taá¹ƒ sossÄ• mÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthu

vekhanasasutta

__pucchÄ• --- _ vekhanasasuttaá¹ƒ \Be II 65/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rab
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante vekhanasaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ•

paribbÄ• jako bhagavato santike udÄ• naá¹ƒ udÄ• nesi ``ayaá¹ƒ paramo vaá¹‡á¹‡o ayaá¹ƒ
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

ghaá¹-ikÄ• rasutta

__pucchÄ• --- _ ghaá¹-ikÄ• rasuttaá¹ƒ \Be II 66/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante ghaá¹-ikÄ• rassa kumbhakÄ• rassa gharavatthupades
Ä• rabbha bhÄ• sitaá¹ƒ. bhagavÄ• bhante tasmiá¹ƒ bhÅ«mipadese sitaá¹ƒ pÄ• tvÄ• kÄ• si,
bhagavantaá¹ƒ etadavoca ``ko nu kho bhante hetu ko paccayo bhagavato sitassa pÄ• tukar
tathÄ• gatÄ• sitaá¹ƒ pÄ• tukarontÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ

raá¹-á¹-hapÄ• lasutta

__pucchÄ• --- _ raá¹-á¹-hapÄ• lasuttaá¹ƒ \Be II 67/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kis
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kurÅ«su bhante rÄ• jÄ• naá¹ƒ korabyaá¹ƒ Ä• rabbha Ä• yasmatÄ• raá¹
bhÄ• sitaá¹ƒ. rÄ• jÄ• bhante korabyo Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ etadavoca ``catt
raá¹-á¹-hapÄ• la pÄ• rijuÃ±Ã±Ä• ni, yehi pÄ• rijuÃ±Ã±ehi samannÄ• gatÄ• idhekacce kesa
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anÄ• gÄ• riyaá¹ƒ pabbajantÄ«â€™
avoca, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be II 72/ kho Ä• vuso Ä• yasmÄ• raá¹-á¹-hapÄ• latthero raÃ±Ã±o ko
paá¹-hamaá¹ƒ dhammuddesaá¹ƒ vitthÄ• retvÄ• pakÄ• sesi.

__vissajjanÄ• --- _ atha kho bhante Ä• yasmÄ• raá¹-á¹-hapÄ• latthero ``taá¹ƒ kiá¹ƒ maÃ±Ã
vÄ«sativassuddesikopi paá¹‡á¹‡avÄ«sativassuddesikopi hatthismimpi katÄ• vÄ« assasmim
katÄ• vÄ« dhanusmimpi katÄ• vÄ« tharusmimpi katÄ• vÄ« Å«rubalÄ« bÄ• hubalÄ« alamatto
evamÄ• dinÄ• paá¹-hamaá¹ƒ dhammuddesaá¹ƒ vitthÄ• retvÄ• pakÄ• sesi.

__pucchÄ• --- _ kathaá¹ƒ \Be II 74/ panÄ• vuso Ä• yasmÄ• raá¹-á¹-hapÄ• latthero raÃ±Ã±
dhammuddesaá¹ƒ vitthÄ• retvÄ• pakÄ• sesi.

__vissajjanÄ• --- _ ``taá¹ƒ \Be II 75/ kiá¹ƒ maÃ±Ã±asi mahÄ• rÄ• ja, atthi te koci anusÄ• yi
evamÄ• dinÄ• bhante Ä• yasmÄ• raá¹-á¹-hapÄ• lo raÃ±Ã±o korabyassa dutiyaá¹ƒ dhamm
pakÄ• sesi.

__pucchÄ• --- _ kathaá¹ƒ \Be II 76/ panÄ• vuso Ä• yasmÄ• raá¹-á¹-hapÄ• latthero raÃ±Ã±
dhammuddesaá¹ƒ vitthÄ• retvÄ• pakÄ• sesi.

__vissajjanÄ• --- _ ``taá¹ƒ \Be II 77/ kiá¹ƒ maÃ±Ã±asi mahÄ• rÄ• ja, yathÄ• tvaá¹ƒ etarahi
kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• resi, lacchasi tvaá¹ƒ paratthÄ• pi e
paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• remÄ«â€™â€™ ti evam
raá¹-á¹-hapÄ• lo raÃ±Ã±o korabyassa tatiyaá¹ƒ dhammuddesaá¹ƒ vitthÄ• retvÄ• pakÄ• ses

__pucchÄ• --- _ catutthampi \Be II 78/ kho Ä• vuso dhammuddesaá¹ƒ Ä• yasmÄ• raá¹-á¹-
korabyassa kathaá¹ƒ vitthÄ• retvÄ• pakÄ• sesi.

__vissajjanÄ• --- _ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi mahÄ• rÄ• ja, phÄ«taá¹ƒ kuruá¹ƒ ajjhÄ• vasas
bhante Ä• yasmÄ• raá¹-á¹-hapÄ• latthero raÃ±Ã±o korabyassa catutthaá¹ƒ dhammuddesaa

maghadevasutta

__pucchÄ• --- _ maghadevasuttaá¹ƒ \Be II 80/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• ra
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ mithilÄ• yaá¹ƒ bhante maghadevaambavane Ä• yasmantaá¹ƒ Ä• nanda
bhagavÄ• bhante aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ pÄ• tvÄ• kÄ• si, Ä• yasmÄ• Ä• nando
kho bhante ko paccayo bhagavato sitassa pÄ• tukammÄ• ya, na akÄ• raá¹‡ena tathÄ• gatÄ
ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

madhurasutta

__pucchÄ• --- _ madhurasuttaá¹ƒ \Be II 81/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ v
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ madhurÄ• yaá¹ƒ bhante rÄ• jÄ• naá¹ƒ mÄ• dhuraá¹ƒ avantiputtaá¹ƒ Ä•
mahÄ• kaccÄ• nattherena bhÄ• sitaá¹ƒ, rÄ• jÄ• bhante mÄ• dhuro avantiputto Ä• yasmanta
``brahmaá¹‡Ä• bho kaccÄ• na evamÄ• haá¹ƒsu brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ
brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá¹‡ho aÃ±Ã±o vaá¹‡á¹‡o. brÄ• hmaá¹‡Ä• va sujjhanti
abrÄ• hmaá¹‡Ä• . brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ• brahmajÄ
brahmadÄ• yÄ• dÄ• ti. idha bhavaá¹ƒ kaccÄ• no kimakkhÄ• yÄ«â€™â€™ ti. tasmiá¹ƒ bhan

bodhirÄ• jakumÄ• rasutta

__pucchÄ• --- _ bodhirÄ• jakumÄ• rasuttaá¹ƒ \Be II 83/ panÄ• vuso bhagavatÄ• kattha ka
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ bhaggesu bhante susumÄ• ragire bodhiá¹ƒ rÄ• jakumÄ• raá¹ƒ Ä• rabbh
rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca ``mayaá¹ƒ kho bhante evaá¹ƒ hoti. na kho sukher
adhigantabbaá¹ƒ, dukkhena kho sukhaá¹ƒ adhigantabbaâ€™â€™ nti, tasmiá¹ƒ bhante vatth

__pucchÄ• --- _ evaá¹ƒ \Be II 84/ vutte kho Ä• vuso bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ k
kathaÃ±cassa bhagavÄ• byÄ• kÄ• si.

__vissajjanÄ• --- _ evaá¹ƒ vutte bhante bodhirÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca ``k
bhante bhikkhu tathÄ• gataá¹ƒ vinÄ• yakaá¹ƒ labhamÄ• no yassatthÄ• ya kulaputtÄ• samm
anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dham
sacchikatvÄ• upasampajja vihareyyÄ• â€™â€™ ti, bhagavÄ• ca bhante ``tena hi rÄ• jakum
paá¹-ipucchissÄ• mi, yathÄ• te khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• sÄ«â€™â€™ ti, ev
byÄ• kÄ• si.

__pucchÄ• --- _ imaÃ±ca \Be II 88/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• bodhirÄ• jakum
dhammadesanÄ• yaá¹ƒ pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si.

__vissajjanÄ• --- _ imaÃ±ca pana bhante dhammadesanaá¹ƒ sutvÄ• bodhirÄ• jakumÄ• ro
dhammassa svÄ• kkhÄ• tatÄ• , yatra hi nÄ• ma sÄ• yamanusiá¹-á¹-ho, pÄ• to visesaá¹ƒ ad
pÄ• tamanusiá¹-á¹-ho sÄ• yaá¹ƒ visesaá¹ƒ adhigamissatÄ«â€™â€™ ti evamÄ• dinÄ• imiss
pasanno pasannÄ• kÄ• ramakÄ• si.

aá¹…gulimÄ• lasutta

__pucchÄ• --- _ aá¹…gulimÄ• lasuttaá¹ƒ \Be II 91/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ aá¹…gulimÄ• lattheraá¹ƒ Ä• ra
bhante aá¹…gulimÄ• latthero bhagavantaá¹ƒ etadavoca ``idhÄ• haá¹ƒ bhante pubbaá¹‡has
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, addasaá¹ƒ kho ahaá¹ƒ bh
sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no aÃ±Ã±ataraá¹ƒ itthiá¹ƒ mÅ«á¸·hagabbhaá¹ƒ vigh
mayhaá¹ƒ etadahosi ``kilissanti vata bho sattÄ• , kilissanti vata bho sattÄ• â€™â€™ ti, tasm
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

piyajÄ• tikasutta

__pucchÄ• --- _ piyajÄ• tikasuttaá¹ƒ \Be II 92/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• ra
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ gahapatiá¹ƒ Ä• rabbha bhÄ• sita
bhante aÃ±Ã±atarassa gahapatissa ekaputtako piyo manÄ• po kÄ• laá¹…kato hoti, tassa kÄ
kammantÄ• paá¹-ibhanti, na bhattaá¹ƒ paá¹-ibhÄ• ti, so Ä• á¸·Ä• hanaá¹ƒ gantvÄ• kandati
kahaá¹ƒ ekaputtakÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

bÄ• hitikasutta

__pucchÄ• --- _ bÄ• hitika \Be II 93/ suttaá¹ƒ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ Ä• rabbha
Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. rÄ• jÄ• bhante pasenadi
etadavoca ``kiá¹ƒ nu kho bhante Ä• nanda sobhagavÄ• tathÄ• rÅ«paá¹ƒ kÄ• yasamÄ• cÄ•
kÄ• yasamÄ• cÄ• ro opÄ• rambho samaá¹‡ehi brÄ• hmaá¹‡ehÄ«â€™â€™ ti, tasmiá¹ƒ bha

dhammacetiyasutta

__pucchÄ• --- _ dhammacetiyasuttaá¹ƒ \Be II 94/ panÄ• vuso bhagavatÄ• kattha kena sa

__vissajjanÄ• --- _ sakkesu bhante medÄ• á¸·upe nÄ• ma sakyÄ• naá¹ƒ nigame raÃ±Ã±Ä
saddhiá¹ƒ bhÄ• sitaá¹ƒ.

kaá¹‡á¹‡akatthalasutta

__pucchÄ• --- _ kaá¹‡á¹‡akatthalasuttaá¹ƒ \Be II 95/ panÄ• vuso bhagavatÄ• kattha kena

__vissajjanÄ• --- _ uruÃ±Ã±Ä• yaá¹ƒ bhante kaá¹‡á¹‡akatthale migadÄ• ye raÃ±Ã±Ä• pa
bhÄ• sitaá¹ƒ.

brahmÄ• yusutta

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena brahmÄ• yusutta
kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ videhesu \Be II 96/ bhante mithilÄ• yaá¹ƒ maghadevaambavane brahm
Ä• rabbha bhÄ• sitaá¹ƒ. brahmÄ• yu bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamit
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ tattha \Be II 97/ Ä• vuso uttaro mÄ• á¹‡avo kathaá¹ƒ bhagavato
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gatataá¹ƒ attano Ä• cariyassa brahmÄ• yu
sampaá¹-ivedesi.

__vissajjanÄ• --- _ tattha bhante uttaro mÄ• á¹‡avo ``suppatiá¹-á¹-hitapÄ• do kho pana so
idampi tassa bhoto gotamassa mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá¹ƒ bhavatÄ«â€™
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gatataá¹ƒ attano Ä• cariyassa brahmÄ• yu
sampaá¹-ivedesi.

__pucchÄ• --- _ aparampi \Be II 101/ Ä• vuso uttaro mÄ• á¹‡avo bhagavato gamanakÄ• le
Ä• kÄ• raá¹ƒ disvÄ• ca sallakkhetvÄ• ca attano Ä• cariyassa brahmÄ• yussa brÄ• hmaá¹‡

__vissajjanÄ• --- _ aparampi bhante uttaro mÄ• á¹‡avo bhagavato gamanakÄ• le paá¹-har
pÄ• duddharaá¹‡Ä• dikaá¹ƒ Ä• kÄ• raá¹ƒ disvÄ• ca sallakkhetvÄ• ca attano Ä• cariyassa b
sampaá¹-ivedesi.

__pucchÄ• --- _ aparampi \Be II 103/ Ä• vuso uttaro mÄ• á¹‡avo bhagavato antaragharaá¹
kÄ«disaá¹ƒ pÄ• sÄ• dikaá¹ƒ Ä• kÄ• raá¹ƒ disvÄ• ca sallakkhetvÄ• ca attano Ä• cariyassa
sampaá¹-ivedesi.

__vissajjanÄ• --- _ aparampi bhante uttaro mÄ• á¹‡avo bhagavato antaragharaá¹ƒ pavisan
unnamanÄ• dikaá¹ƒ pÄ• sÄ• dikaá¹ƒ disvÄ• ca sallakkhetvÄ• ca attano Ä• cariyassa brahm
sampaá¹-ivedesi.

__pucchÄ• --- _ aparampi \Be II 104/ Ä• vuso uttaro mÄ• á¹‡avo bhagavato bhojanakÄ• le
Ä• kÄ• raá¹ƒ disvÄ• ca sallakkhetvÄ• ca attano Ä• cariyassa brahmÄ• yussa brÄ• hmaá¹‡

__vissajjanÄ• --- _ aparampi bhante uttaro mÄ• á¹‡avo bhagavato bhojanakÄ• le pattodak
paá¹-iggahaá¹‡Ä• dikÄ• le na pattassa unnamanÄ• dikaá¹ƒ bhagavato pÄ• sÄ• dikaá¹ƒ Ä• l
sallakkhetvÄ• ca attano Ä• cariyassa brahmÄ• yussa brÄ• hmaá¹‡assa sampaá¹-ivedesi.

__pucchÄ• --- _ aparampi \Be II 106/ Ä• vuso uttaro mÄ• á¹‡avo bhagavato bhuttÄ• vikÄ•
pÄ• sÄ• dikaá¹ƒ Ä• kÄ• raá¹ƒ disvÄ• ca sallakkhetvÄ• ca attano Ä• cariyassa brahmÄ• yu

sampaá¹-ivedesi.

__vissajjanÄ• --- _ aparampi bhante uttaro mÄ• á¹‡avo bhagavato bhuttÄ• vikÄ• le pattoda
paá¹-iggaá¹‡hÄ• dikÄ• le na pattassa unnamanÄ• dikaá¹ƒ pÄ• sÄ• dikaá¹ƒ Ä• kÄ• raá¹ƒ dis
Ä• cariyassa brahmÄ• yussa brÄ• hmaá¹‡assa sampaá¹-ivedesi.

__pucchÄ• --- _ aparampi \Be II 107/ Ä• vuso uttaro mÄ• á¹‡avo bhagavato cÄ«varadhÄ•
ca dhammadesanÄ• kÄ• le ca sabbairiyÄ• pathesu ca kÄ«disaá¹ƒ pÄ• sÄ• dikaá¹ƒ Ä• kÄ• r
attano Ä• cariyassa brahmÄ• yussa brÄ• hmaá¹‡assa sampaá¹-ivedesi.

__vissajjanÄ• --- _ aparampi \Be II 108/ bhante uttaro mÄ• á¹‡avo bhagavato cÄ«varadhÄ
Ä• rÄ• magatakÄ• le ca sabbesu ca iriyÄ• pathesu na accukkaá¹-á¹-hÄ• dikaá¹ƒ pÄ• sÄ• di
sallakkhetvÄ• ca attano Ä• cariyassa brahmÄ• yussa brÄ• hmaá¹‡assa sampaá¹-ivedesi.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 110/ brahmÄ• yu brahmaá¹‡o bhagavantaá¹ƒ puc
byÄ• kÄ• si.

__vissajjanÄ• --- _ ``kathaá¹ƒ kho brÄ• hmaá¹‡o hoti, kathaá¹ƒ bhavati vedagÅ«. tevijjo bh
sottiyo kinti vuccati. arahaá¹ƒ bho kathaá¹ƒ hoti, kathaá¹ƒ bhavati kevalÄ«. muni ca bho kat
kinti pavuccatÄ«â€™â€™ ti --- evaá¹ƒ kho bhante brahmÄ• yu brÄ• hmaá¹‡o bhagavantaá
bhagavÄ• bhante ---

``pubbenivÄ• saá¹ƒ yo vedi, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni.

cittaá¹ƒ visuddhaá¹ƒ jÄ• nÄ• ti, muttaá¹ƒ rÄ• gehi sabbaso.

pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ«.

pÄ• ragÅ« sabbadhammÄ• naá¹ƒ, buddho tÄ• dÄ« pavuccatÄ«â€™â€™ ti ---

evaá¹ƒ kho bhante bhagavÄ• brahmÄ• yussa brÄ• hmaá¹‡assa vibhajitvÄ• byÄ• kÄ• si.

__pucchÄ• --- _ imaÃ±ca \Be II 111/ panÄ• vuso bhagavato byÄ• karaá¹‡aá¹ƒ sutvÄ• bra
bhagavati kÄ«disaá¹ƒ nipaccakÄ• raá¹ƒ akÄ• si, kathaÃ±cassa bhagavÄ• punapi anupubbi

__vissajjanÄ• --- _ imaÃ±ca \Be II 112/ pana bhante bhagavato byÄ• karaá¹‡aá¹ƒ sutvÄ•

uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhbhagavato pÄ• desu si
pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati, nÄ• maÃ±ca sÄ• veti
brÄ• hmaá¹‡o, brahmÄ• yu ahaá¹ƒ bho gotama brÄ• hmaá¹‡oâ€™â€™ ti, evaá¹ƒ paramani
ca bhante dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ ok
nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi, evaá¹ƒ kho bhante brahmÄ• yussa brÄ• hmaá¹‡a
kathaá¹ƒ kathesi.

__pucchÄ• --- _ imaÃ±ca \Be II 113/ panÄ• vuso dammadesanaá¹ƒ sutvÄ• brahmÄ• yuss
dhammÄ• bhisamayo ahosi.

__vissajjanÄ• --- _ imaÃ±ca \Be II 114/ pana bhante dhammadesanaá¹ƒ sutvÄ• brahmÄ•
tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di ``yaá¹ƒkiÃ±ci s
taá¹ƒ nirodhadhammaâ€™â€™ nti.

selasutta

__pucchÄ• --- _ selasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ va

__vissajjanÄ• --- _ aá¹…guttarÄ• pesu bhante Ä• paá¹‡e nÄ• ma aá¹…guttarÄ• pÄ• naá¹ƒ
Ä• rabbha bhÄ• sitaá¹ƒ. selo bhante brÄ• hmaá¹‡o sapariso bhagavantaá¹ƒ upasaá¹…kami
sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthavi, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

paripuá¹‡á¹‡akÄ• yo \Be II 116/ suruci, sujÄ• to cÄ• rudassano.

suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• , susukkadÄ• á¹-hosi vÄ«riyavÄ• .

narassa hi sujÄ• tassa, ye bhavanti viyaÃ±canÄ• .

sabbe te tava kÄ• yasmiá¹ƒ, mahÄ• purisalakkhaá¹‡Ä• ||

assalÄ• yanasutta

__pucchÄ• --- _ assalÄ• yanasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kis
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante assalÄ• yanaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• rabbha bhÄ
bhante mÄ• á¹‡avo mahatÄ• brÄ• hmaá¹‡agaá¹‡ena saddhiá¹ƒ bhagavantaá¹ƒ upasaá¹…
bho gotama evamÄ• haá¹ƒsu `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡

vaá¹‡á¹‡o, kaá¹‡ho \Be II 117/ aÃ±Ã±o vaá¹‡á¹‡o. brÄ• hmaá¹‡Ä• va sujjhanti, no abrÄ• hr
brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ• brahmajÄ• brahmanimmitÄ• brahmadÄ• yÄ• c
kimÄ• hÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

ghoá¹-amukhasutta

__pucchÄ• --- _ ghoá¹-amukhasuttaá¹ƒ \Be II 119/ panÄ• vuso kattha kaá¹ƒ Ä• rabbhbha k
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante khemiyambavane ghoá¹-amukhaá¹ƒ brÄ• h
Ä• yasmatÄ• udenena bhÄ• sitaá¹ƒ. ghoá¹-amukho bhante brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ
anucaá¹…kamamÄ• no evamÄ• ha ``ambho samaá¹‡a natthi dhammiko paribbajo, evaá¹ƒ n
bhavantarÅ«pÄ• naá¹ƒ vÄ• adassanÄ• , yo vÄ• panettha dhammÄ• â€™â€™ ti, tasmiá¹ƒ

caá¹…kÄ«sutta

__pucchÄ• --- _ tenÄ• vuso \Be II 120/ bhagavatÄ• ... pe ... sammÄ• sambuddhena caá¹…
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante opÄ• sÄ• de nÄ• ma kosalÄ• naá¹ƒ nigame kÄ• paá¹-
bhÄ• sitaá¹ƒ, kÄ• paá¹-iko bhante mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca ``yadidaá¹ƒ bho g
porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ itihitihaparamparÄ• ya piá¹-akasampadÄ• ya, tattha ca brÄ• h
niá¹-á¹-haá¹ƒ gacchanti `idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti, idha bhavaá¹ƒ gotamo
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

esukÄ• rÄ«sutta

__pucchÄ• --- _ esukÄ• rÄ«suttaá¹ƒ \Be II 122/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• r
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante esukÄ• riá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ•
brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``brÄ• hmaá¹‡Ä• bho gotama
paÃ±Ã±apenti, brÄ• hmaá¹‡assa pÄ• ricariyaá¹ƒ paÃ±Ã±apenti, khattiyassa pÄ• ricariyaá¹ƒ
pÄ• ricariyaá¹ƒ paÃ±Ã±apenti, suddassa pÄ• ricariyaá¹ƒ paÃ±Ã±apentÄ«â€™â€™ ti, tasmi
bhÄ• sitaá¹ƒ.

dhanaÃ±jÄ• nisutta

__pucchÄ• --- _ dhanaÃ±jÄ• nisuttaá¹ƒ \Be II 125/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kisn
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha Ä• ya
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ, dhanaÃ±jÄ• ni bhante brÄ• hmaá¹‡o pamÄ• davihÄ•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ atha \Be II 126/ kho Ä• vuso Ä• yasmÄ• sÄ• riputtatthero dhammasenÄ•
dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ pucchi, kathaÃ±ca so Ä• yasmato sÄ• riputtattherassa

__vissajjanÄ• --- _ ``kaccÄ• si dhanaÃ±jÄ• ni appamattoâ€™â€™ ti, evaá¹ƒ kho bhante Ä•
dhammasenÄ• pati dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ pucchi, dhanaÃ±jÄ• ni ca bhante br
sÄ• riputta amhÄ• kaá¹ƒ appamÄ• do, yesaá¹ƒ no mÄ• tÄ• pitaro posetabbÄ• â€™â€™ ti, e
sÄ• riputtassa dhammasenÄ• patissa Ä• rocesi.

__pucchÄ• --- _ evaá¹ƒ \Be II 128/ vutte kho Ä• vuso Ä• yasmÄ• sÄ• riputtatthero dhamm
brÄ• hmaá¹‡assa kÄ«disaá¹ƒ dhammakathaá¹ƒ kathesi.

__vissajjanÄ• --- _ evaá¹ƒ vutte bhante Ä• yasmÄ• sÄ• riputtatthero dhammasenÄ• pati ``
dhanaÃ±jÄ• ni, idhekacco mÄ• tÄ• pitÅ«naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa,
visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á¸• heyyuâ€™â€™ nti, evamÄ• dinÄ
brÄ• hmaá¹‡assa dhammakathaá¹ƒ kathesi.

__pucchÄ• --- _ puna \Be II 130/pi Ä• vuso Ä• yasmÄ• sÄ• riputtatthero dhammasenÄ• pa
brÄ• hmaá¹‡assa aparenapi pariyÄ• yena anusÄ• saniá¹ƒ adÄ• si.

__vissajjanÄ• --- _ punapi bhante Ä• yasmÄ• sÄ• riputtatthero dhammasenÄ• pati ``taá¹ƒ
dhanaÃ±jÄ• ni, yo vÄ• mÄ• tÄ• pitÅ«naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, yo
dhammacÄ• rÄ« samacÄ• rÄ« assa, katamaá¹ƒ seyyoâ€™â€™ ti, evamÄ• dinÄ• dhanaÃ±
pariyÄ• yena ovÄ• damadÄ• si.

__pucchÄ• --- _ aparabhÄ• ge \Be II 132/pi Ä• vuso Ä• yasmÄ• sÄ• riputtatthero dhamma
dhanaÃ±jÄ• nissa brÄ• hmaá¹‡assa maraá¹‡asamaye dhammakathaá¹ƒ kathesi, kathaÃ±ca

__vissajjanÄ• --- _ aparabhÄ• ge \Be II 133/pi bhante Ä• yasmÄ• sÄ• riputtatthero dhamm
dhanaÃ±jÄ• nissa brÄ• hmaá¹‡assa maraá¹‡asamayepi cattÄ• ro brahmavihÄ• re desesi, d

brÄ• hmaá¹‡o kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahmalokÅ«pago ahosi.

vÄ• seá¹-á¹-hasutta

__pucchÄ• --- _ vÄ• seá¹-á¹-hasuttaá¹ƒ \Be II 135/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ icchÄ• naá¹…gale bhante vÄ• seá¹-á¹-haá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• rabbha
bhante mÄ• á¹‡avo bhagavantaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• tÄ• , tevijjÄ• mayamasmubho.

ahaá¹ƒ pokkharasÄ• tissa, tÄ• rukkhassÄ• yaá¹ƒ mÄ• á¹‡avo ||

tevijjÄ• naá¹ƒ yadakkhÄ• taá¹ƒ, tatra kevalinesmase.

padakasmÄ• veyyÄ• karaá¹‡Ä• , jappe Ä• cariyasÄ• disÄ• .

tesaá¹ƒ no jÄ• tivÄ• dasmiá¹ƒ, vivÄ• do atthi gotama ||

jÄ• tiyÄ• brÄ• hmaá¹‡o hoti, bhÄ• radvÄ• jo iti bhÄ• sati.

ahaÃ±ca kammunÄ• brÅ«mi, evaá¹ƒ jÄ• nÄ• hi cakkhuma ||

tena sakkoma Ã±Ä• petuá¹ƒ, aÃ±Ã±aá¹ƒmaÃ±Ã±aá¹ƒ mayaá¹ƒ ubho.

bhavantaá¹ƒ puá¹-á¹-humÄ• gamÄ• , sambuddhaá¹ƒ iti vissutaá¹ƒ ||

candaá¹ƒ yathÄ• khayÄ• tÄ«taá¹ƒ, pecca paÃ±jalikÄ• janÄ• .

vandanÄ• namassanti, evaá¹ƒ lokasmiá¹ƒ gotamaá¹ƒ ||

cakkhuá¹ƒ \Be II 136/ loke samuppannaá¹ƒ, mayaá¹ƒ pucchÄ• ma gotamaá¹ƒ.

jÄ• tiyÄ• brÄ• hmaá¹‡o hoti, udÄ• hu bhavati kammunÄ• .

ajÄ• nataá¹ƒ no pabrÅ«hi, yathÄ• jÄ• nemu brÄ• hmaá¹‡anti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

subhasutta

__pucchÄ• --- _ subhasuttaá¹ƒ \Be II 137/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante subhaá¹ƒ mÄ• á¹‡avaá¹ƒ todeyyaputtaá¹ƒ Ä• ra
bhbhante mÄ• á¹‡avo todeyyaputto bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``brÄ• h
evamÄ• haá¹ƒsuâ€™ gahaá¹-á¹-ho Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ, n
Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalanti, idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti, tasmiá¹ƒ b
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ puna \Be II 138/pi Ä• vuso subho mÄ• á¹‡avo todeyyaputto kathaá¹ƒ bhag
kathaÃ±ca bhagavÄ• vibhajja byÄ• kÄ• si.

__vissajjanÄ• --- _ ``brÄ• hmaá¹‡Ä• bho gotama evamÄ• haá¹ƒsu `mahaá¹-á¹-hamidaá¹ƒ
mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• samÄ• rambhaá¹ƒ, gharÄ• vÄ• sakammaá¹-á¹-hÄ• naá¹ƒ ma
appaá¹-á¹-hamidaá¹ƒ appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ, pabbajjÄ
appaphalaá¹ƒ hotÄ«â€™ ti. idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti. evaá¹ƒ kho bhan
todeyyaputto punapi bhagavantaá¹ƒ pucchi. bhagavÄ• ca bhante ``etthÄ• pi kho ahaá¹ƒ mÄ
nÄ• hamettha ekaá¹ƒsavÄ• dotiâ€™â€™ evamÄ• dinÄ• vibhajja byÄ• kÄ• si.

saá¹…gÄ• ravasutta

__pucchÄ• --- _ saá¹…gÄ• ravasuttaá¹ƒ \Be II 141/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante caÃ±calikappe nÄ• ma gÄ• me saá¹…gÄ• ravaá¹ƒ mÄ
bhÄ• sitaá¹ƒ, saá¹…gÄ• ravo bhante mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca ``santi kho bho
samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• Ä• dib
bho gotama ye te samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• r
paá¹-ijÄ• nanti, tesaá¹ƒ bhavaá¹ƒ gotamo katamoâ€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ

devadahasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 145/ bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• samm
devadahasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante devadahe nÄ• ma sakyÄ• naá¹ƒ nigame samma hule b
bhÄ• sitaá¹ƒ.

paÃ±cattayasutta

__pucchÄ• --- _ paÃ±cattayasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha bhÄ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

kintisutta

__pucchÄ• --- _ kintisuttaá¹ƒ \Be II 146/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha b

__vissajjanÄ• --- _ pisinÄ• rÄ• yaá¹ƒ bhante baliharaá¹‡e nÄ• ma vanasaá¹‡á¸• e sambah
bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ tattha \Be II 147/ Ä• vuso bhagavÄ• kathaá¹ƒ paá¹-hamaá¹ƒ bhikkhÅ« pa
ovÄ• damadÄ• si, yo bahujanassa atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati.

__vissajjanÄ• --- _ tattha bhante bhagavÄ• ``kinti vo bhikkhave mayi hoti, cÄ«varahetu vÄ
dhammaá¹ƒ deseti, piá¹‡á¸• apÄ• tahetu vÄ• , senÄ• sanahetu vÄ• , itibhavÄ• bhavahetu vÄ
desetÄ«â€™â€™ ti bhikkhÅ« pucchitvÄ• ``tasmÄ• tiha bhikkhave ye vo mayÄ• dhammÄ•
seyyathidaá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddhi
paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo. tattha sabbeheva sam
avivadamÄ• nehi sikkhitabbaá¹ƒâ€™â€™ evamÄ• dinÄ• bhante bhikkhÅ«naá¹ƒ ovÄ• dama

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 150/ bhagavÄ• tattha dutiyampi bhikkhÅ«naá¹ƒ o
bahujanassa atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati.

__vissajjanÄ• --- _ tattha bhante bhagavÄ• ``tesaÃ±ca vo bhikkhave samaggÄ• naá¹ƒ sam
avivadamÄ• nÄ• naá¹ƒ sikkhataá¹ƒ siyÄ• aÃ±Ã±atarassa bhikkhuno Ä• patti, siyÄ• vÄ«tikk
codanÄ• ya taritabbaá¹ƒ puggalo upaparikkhitabboâ€™â€™ ti evamÄ• dinÄ• bhikkhÅ«naá

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 152/ bhagavÄ• tattha tatiyampi bhikkhÅ«naá¹ƒ ov
bahujanassa atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati.

__vissajjanÄ• --- _ ``tesaÃ±ca vo bhikkhave samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ av

aÃ±Ã±amaÃ±Ã±assa vacÄ«saá¹ƒhÄ• ro uppajjeyya diá¹-á¹-hipaá¸·Ä• so cetaso Ä• ghÄ• to
ti evamÄ• dinÄ• bhante bhagavÄ• tattha tatiyampi bhikkhÅ«naá¹ƒ ovÄ• damadÄ• si.

__pucchÄ• --- _ tenÄ• vuso \Be II 154/ bhikkhunÄ• evaá¹ƒ satthu ovÄ• dÄ• nusÄ• sanikÄ
bhikkhu akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petÄ«ti parehi puá¹-á¹-hena kat
byÄ• karamÄ• nena byÄ• kÄ• tabbaá¹ƒ.

__vissajjanÄ• --- _ ``idhÄ• haá¹ƒ Ä• vuso yena bhagavÄ• tenupasaá¹…kamiá¹ƒ, tassa me
tÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• siá¹ƒ, taá¹ƒ te bhikkhÅ« dham
vuá¹-á¹-hahiá¹ƒsu kusale patiá¹-á¹-hahiá¹ƒsÅ«â€™â€™ ti. evaá¹ƒ kho bhante tena bhikkhu
ovÄ• dÄ• nusÄ• sanikÄ• rinÄ• parehi puá¹-á¹-hena sammÄ• byÄ• karamÄ• nena byÄ• kÄ

sÄ• magÄ• masutta

__pucchÄ• --- _ sÄ• magÄ• masuttaá¹ƒ \Be II 155/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante sÄ• magÄ• me nÄ• ma sakyÄ• naá¹ƒ nigame Ä• yasm
Ä• yasmantaÃ±ca cundaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ, Ä• yasmÄ• ca bhante Ä• nando Ä• ya
tenupasaá¹…kamisu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nis
kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ``ayaá¹ƒ bhante cundo samaá¹‡uddes
nÄ• á¹-aputto pÄ• vÄ• yaá¹ƒ adhunÄ• kÄ• laá¹…kato, tassa kÄ• laá¹…kiriyÄ• ya bhinnÄ• n
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«
\Be II 156/ bhinnathÅ«pe appaá¹-isaraá¹‡eâ€™ ti. tassa mayhaá¹ƒ bhante evaá¹ƒ hoti `mÄ•
saá¹…ghe vivÄ• do uppajji, svÄ• ssa vivÄ• do bahujanaahitÄ• ya bahujanaasukhÄ• ya bahu
ahitÄ• ya dukkhÄ• ya devamanussÄ• naâ€™ ntiâ€™â€™. tasmiá¹ƒ bhante vatthusmiá¹ƒ bh

sunakkhattasutta

__pucchÄ• --- _ sunakkhattasuttaá¹ƒ \Be II 158/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante sunakkhattaá¹ƒ licchaviputtaá¹ƒ Ä• rabbha bhÄ• s
bhante licchaviputto bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``sutaá¹ƒ metaá¹ƒ bhan
bhikkhÅ«hi bhagavato santike aÃ±Ã±Ä• byÄ• katÄ• khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmaca
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ• ti. kacci te bhante bhikkhÅ« sa
byÄ• kaá¹ƒsu, udÄ• hu santetthekacce bhikkhÅ« adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsÅ«
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

Ä• neÃ±jasappÄ• yasutta

__pucchÄ• --- _ Ä• neÃ±jasappÄ• yasuttaá¹ƒ \Be II 161/ panÄ• vuso bhagavatÄ• kattha k
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kurÅ«su bhante kammÄ• sadhamme nÄ• ma kurÅ«naá¹ƒ nigame samb
bhÄ• sitaá¹ƒ.

gaá¹‡akammoggallÄ• nasutta

__pucchÄ• --- _ gaá¹‡akamoggallÄ• nasuttaá¹ƒ \Be II 162/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante gaá¹‡akamoggallÄ• naá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä•
gaá¹‡akamoggallÄ• no bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoc
imassa migÄ• ramÄ• tupÄ• sÄ• dassa dissati anupubbasikkhÄ• anupubbakiriyÄ• anupubb
pacchimasopÄ• nakaá¸·evarÄ• ... pe ... sakkÄ• nukho bho gotama imasmimpi dhammavin
anupubbakiriyÄ• anupubbapaá¹-ipadÄ• paÃ±Ã±apetuâ€™â€™ nti, tasmiá¹ƒ bhante vatthu

__pucchÄ• --- _ evaá¹ƒ \Be II 165/ vutte kho Ä• vuso gaá¹‡akamoggallÄ• no brÄ• hmaá¹‡
avoca, kathaÃ±cassa bhagavÄ• byÄ• kÄ• si.

__vissajjanÄ• --- _ evaá¹ƒ vutte bhante gaá¹‡akamoggallÄ• no brÄ• hmaá¹‡o bhagavanta
kho bhoto gotamassa sÄ• vakÄ• bhotÄ• gotamena evaá¹ƒ ovadÄ«yamÄ• nÄ• evaá¹ƒ anu
niá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ Ä• rodhenti, udÄ• hu ekacce nÄ• rÄ• dhentÄ«â€™â€™ ti, bhaga
brÄ• hmaá¹‡a mama sÄ• vakÄ• mayÄ• evaá¹ƒ ovadÄ«yamÄ• nÄ• evaá¹ƒ anusÄ• sÄ«yan
nibbÄ• naá¹ƒ Ä• rÄ• dhenti, ekacce nÄ• rÄ• dhentÄ«â€™â€™ ti evamÄ• dinÄ• gaá¹‡akam
byÄ• kÄ• si.

__pucchÄ• --- _ imaÃ±ca \Be II 168/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• gaá¹‡ako mo
dhammavinaye pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si.

__vissajjanÄ• --- _ imaÃ±ca pana bhante dhammadesanaá¹ƒ sutvÄ• gaá¹‡akamoggallÄ•
gotama puggalÄ• asaddhÄ• jÄ«vikatthÄ• na saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb
imasmiá¹ƒ dhammavinaye pasanno pasannÄ• kÄ• ramakÄ• si.

gopakamoggallÄ• nasutta

__pucchÄ• --- _ gopakamoggallÄ• nasuttaá¹ƒ \Be II 170/ panÄ• vuso kattha kaá¹ƒ Ä• rabb
kena bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante gopakamoggallÄ• naá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha
dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ, gopakamoggallÄ• no bhante brÄ• hmaá¹‡o
etadavoca ``atthi nu kho bho Ä• nanda ekabhikkhupi tehi dhammehi sabbena sabbaá¹ƒ sab
samannÄ• gato, yehi dhammehi samannÄ• gato so bhavaá¹ƒ gotamo ahosi arahaá¹ƒ samm
bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 173/ tattha Ä• yasmatÄ• Ä• nandattherena dham
bhikkhuno pasÄ• danÄ«yÄ• dhammÄ• pakÄ• sitÄ• , ye tena bhagavatÄ• jÄ• natÄ• passa
akkhÄ• tÄ• . yehi ca samannÄ• gataá¹ƒ bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« sakkareyyuá¹ƒ garuá
pÅ«jeyyuá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ.

__vissajjanÄ• --- _ idha brÄ• hmaá¹‡a bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
sutadharo sutasannicayo, yeme dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyos
sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ
bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppa
bhante tattha Ä• yasmatÄ• Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena dasa pasÄ
tena bhagatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena akkhÄ• tÄ• , yehi sa
bhikkhÅ« sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ sakkatvÄ• garuá
vihareyyuá¹ƒ.

__pucchÄ• --- _ evaá¹ƒ \Be II 178/ vutte kho Ä• vuso vassakÄ• ro brÄ• hmaá¹‡o magadha
pasaá¹ƒsÄ• vacanaá¹ƒ kathesi, kathaÃ±cassa Ä• yasmÄ• Ä• nandatthero dhammabhaá¹‡a
paá¹-isodhetvÄ• pakÄ• sesi.

__vissajjanÄ• --- _ evaá¹ƒ \Be II 179/ vutte vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• ma
senÄ• patiá¹ƒ Ä• mantesi ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi bhavaá¹ƒ senÄ• pati, yadi me bhonto sa
garuá¹ƒ kÄ• tabbaá¹ƒ garuá¹ƒ karonti, mÄ• netabbaá¹ƒ mÄ• nenti, pÅ«jetabbaá¹ƒ pÅ«jentÄ
pasaá¹ƒsÄ• vacanaá¹ƒ kathesi, Ä• yasmÄ• ca bhante Ä• nando ``na ca kho brÄ• hmaá¹‡a
vaá¹‡á¹‡esi, napi so bhagavÄ• sabbaá¹ƒ jhÄ• naá¹ƒ na vaá¹‡á¹‡esÄ«â€™â€™ ti evamÄ•
paá¹-isodhetvÄ• pakÄ• sesi.

mahÄ• puá¹‡á¹‡amasutta

__pucchÄ• --- _ mahÄ• puá¹‡á¹‡amasuttaá¹ƒ \Be II 182/ panÄ• vuso bhagavatÄ• kattha k
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ saá¹-á¹-himattÄ• naá¹ƒ padhÄ•
saá¹…ghattheraá¹ƒ bhikkhuá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ, aÃ±Ã±ataro bhante

saá¹-á¹-himattÄ• naá¹ƒ \Be II 183/ padhÄ• nÄ«yabhikkhÅ«naá¹ƒ saá¹…ghatthero bhikkhu u
ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavan
``puccheyyÄ• haá¹ƒ bhante bhagavantaá¹ƒ kiÃ±cideva desaá¹ƒ, sace me bhagavÄ• okÄ• s
veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

cÅ«á¸·apuá¹‡á¹‡amasutta

__pucchÄ• --- _ cÅ«á¸·apuá¹‡á¹‡amasuttaá¹ƒ \Be II 184/ panÄ• vuso bhagavatÄ• kattha k
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 185/ tattha bhagavatÄ• asappurisaaá¹…gÄ• ni vi

__vissajjanÄ• --- _ asappuriso bhikkhave assaddhammasamannÄ• gato hoti, asappurisabh
asappurisacintÄ« hoti, asappurisamantÄ« hoti, asappurisavÄ• co hoti, asappurisakammanto
asappurisadiá¹-á¹-hi hoti, asappurisadÄ• naá¹ƒ detÄ«ti evamÄ• dinÄ• bhante tattha bhagav
asappurisaaá¹…gÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__pucchÄ• --- _ kathaá¹ƒ \Be II 186/ panÄ• vuso bhagavatÄ• tattha sappurisaaá¹…gÄ• ni

__vissajjanÄ• --- _ sappuriso bhikkhave saddhammasamannÄ• gato hoti, sappurisabhatti h
hoti, sappurisamantÄ« hoti, sappurisavÄ• co hoti, sappurisakammanto hoti, sappurisadiá¹-á
sappurisadÄ• naá¹ƒ detÄ«ti evamÄ• dinÄ• bhante bhagavatÄ• tattha aá¹-á¹-havidhÄ• ni sa
pakÄ• sitÄ• ni.

anupadasutta

__pucchÄ• --- _ anupadasuttaá¹ƒ \Be II 188/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabh
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ, sa
Ä• yasmato sÄ• riputtassa dhammasenÄ• patissa sabhÄ• gÄ• tasmiá¹ƒ samaye sannipatiá
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 189/ tattha bhagavatÄ• Ä• yasmato sÄ• riputtass
anupadadhammavipassanÄ• vitthÄ• rena vibhajitvÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ paá¹‡á¸• ito bhikkhave sÄ• riputto mahÄ• paÃ±Ã±o bhikkhave sÄ• riput
sÄ• riputto hÄ• sapaÃ±Ã±o \Be II 190/ bhikkhave sÄ• riputto tikkhapaÃ±Ã±o bhikkhave sÄ•
bhikkhave sÄ• riputto nibbedhikapaÃ±Ã±o bhikkhave sÄ• riputto sÄ• riputto bhikkhave aá¸•
anupadadhammavipassanaá¹ƒ vipassatÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• Ä• y
dhammasenÄ• patissa anupadadhammavipassanÄ• vitthÄ• rena pakÄ• sitÄ• .

chabbisodhanasutta

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be II 192/ sammÄ• sambuddhena chabbisodhanasutt
Ä• rabbha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

sappurisasutta

__pucchÄ• --- _ sappurisasuttaá¹ƒ \Be II 193/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rab

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

sevitabbÄ• sevitabbasutta

__pucchÄ• --- _ sevitabbÄ• sevitabbasuttaá¹ƒ \Be II 194/ panÄ• vuso bhagavatÄ• kattha k
saddhiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha Ä• yasmatÄ• s
dhammasenÄ• patinÄ• saddhiá¹ƒ bhÄ• sitaá¹ƒ.

bahudhÄ• tukasutta

__pucchÄ• --- _ bahudhÄ• tukasuttaá¹ƒ \Be II 195/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha bh

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

isigilisutta

__pucchÄ• --- _ isigilisuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha bhÄ• sitaá

__vissajjanÄ• --- _ rÄ• jagahe bhante isigilismiá¹ƒ pabbate sambahule bhikkhÅ« Ä• rabbha

mahÄ• cattÄ• rÄ«sakasutta

__pucchÄ• --- _ mahÄ• cattÄ• rÄ«sakasuttaá¹ƒ \Be II 196/ panÄ• vuso bhagavatÄ• kattha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

Ä• nÄ• pÄ• nassatisutta

__pucchÄ• --- _ Ä• nÄ• pÄ• nassatisuttaá¹ƒ \Be II 197/ panÄ• vuso bhagavatÄ• kattha ka
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ, th
nave bhikkhÅ« ovadanti anusÄ• santi, appekacce therÄ• bhikkhÅ« dasapi bhikkhÅ« ovada
therÄ• bhikkhÅ« vÄ«sampi bhikkhÅ« ovadanti anusÄ• santi, appekacce therÄ• bhikkhÅ« ti
anusÄ• santi, appekacce therÄ• bhikkhÅ« cattÄ• rÄ«sampi bhikkhÅ« ovadanti anusÄ• sant
bhikkhÅ« therehi bhikkhÅ«hi ovadiyamÄ• nÄ• anusÄ• siyamÄ• nÄ• uá¸·Ä• raá¹ƒ pubbenÄ
tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

kÄ• yagatÄ• satisutta

__pucchÄ• --- _ kÄ• yagatÄ• satisuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ, s
bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ upaá¹-á¹-hÄ• nasÄ
sannipatitÄ• naá¹ƒ ayamantarakathÄ• udapÄ• di ``acchariyaá¹ƒ Ä• vuso, abbhutaá¹ƒ Ä• vu
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena kÄ• yagatÄ• sati bhÄ•
vuttÄ• mahÄ• nisaá¹ƒsÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

saá¹…khÄ• rÅ«papattisutta

__pucchÄ• --- _ saá¹…khÄ• rÅ«papattisuttaá¹ƒ \Be II 200/ panÄ• vuso bhagavatÄ• kattha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso tattha bhagavatÄ• saá¹…khÄ• rÅ«papattiyo vibhajitvÄ•

__vissajjanÄ• --- _ idha bhikkhave bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena sama
samannÄ• gato hoti, cÄ• gena samannÄ• gato hoti, paÃ±Ã±Ä• ya samannÄ• gato hoti, tass
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ upapaj
bhante tattha bhagavatÄ• saá¹…khÄ• rÅ«papattiyo vibhajitvÄ• pakÄ• sitÄ• .

cÅ«á¸·asuÃ±Ã±atasutta

__pucchÄ• --- _ cÅ«á¸·asuÃ±Ã±atasuttaá¹ƒ \Be II 202/ panÄ• vuso bhagavatÄ• kattha kaá
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha bhÄ• s
Ä• nando sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito bhagavantaá¹ƒ etadavoca ``e
bhagavÄ• sakkesu viharati nagarakaá¹ƒ nÄ• ma sakyÄ• naá¹ƒ nigamo, tattha me bhante b
sammukhÄ• paá¹-iggahitaá¹ƒ, suÃ±Ã±atÄ• vihÄ• renÄ• haá¹ƒ Ä• nanda etarahi bahulaá¹ƒ
bhante sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«padhÄ• ritaâ€™â€™ nti, tasmiá¹ƒ bh
bhÄ• sitaá¹ƒ.

mahÄ• suÃ±Ã±atasutta

__pucchÄ• --- _ mahÄ• suÃ±Ã±atasuttaá¹ƒ \Be II 204/ panÄ• vuto bhagavatÄ• kattha kaá
vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• ra
bhante Ä• nando sambahulehi bhikkhÅ«hi saddhiá¹ƒ ghaá¹-Ä• ya sakkassa vihÄ• re cÄ«var
bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

acchariyaabbhutasutta

__pucchÄ• --- _ acchariyaabbhutasuttaá¹ƒ \Be II 205/ panÄ• vuso bhagavatÄ• kattha kaá

vatthusmiá¹ƒ kena saddhiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha Ä• yasmatÄ• Ä
dhammabhaá¹‡á¸• Ä• gÄ• rikena saddhiá¹ƒ bhÄ• sitaá¹ƒ. sambahulÄ• naá¹ƒ bhante bhikkh
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• naá¹ƒ sann
udapÄ• di ``acchariyaá¹ƒ Ä• vuso, abbhutaá¹ƒ Ä• vuso tathÄ• gatassa mahiddhikatÄ• mah
tathÄ• gato atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-ume pariyÄ• dinnavaá¹
jÄ• nissati. evaá¹ƒjaccÄ• te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• te bhagavanto ahe
te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒsÄ«lÄ• te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒdhammÄ•
itipi, evaá¹ƒpaÃ±Ã±Ä• \Be II 206/ te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒvihÄ• rÄ« te bhagava
evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ b

bÄ• kulasutta

__pucchÄ• --- _ bÄ• kulasuttaá¹ƒ \Be II 207/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kena bhÄ

__vissajjanÄ• --- _ rÄ• jagahe bhante acelaá¹ƒ kassapaá¹ƒ Ä• rabbha Ä• yasmatÄ• bÄ• k

dantabhÅ«misutta

__pucchÄ• --- _ dantabhÅ«misuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kis
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante jayasenaá¹ƒ rÄ• jakumÄ• raá¹ƒ Ä• rabbha bhÄ• sita
rÄ• jakumÄ• ro aciravataá¹ƒ samaá¹‡uddesaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``sutaá¹ƒ m
bhikkhu appamatto Ä• tÄ• pÄ« pahitatto viharanto phuseyya \Be II 208/ cittassa ekaggataâ€
bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 210/ tattha bhagavatÄ• aciravatassa samaá¹‡udd
dhammadesanÄ• nayo pakÄ• sito.

__vissajjanÄ• --- _ taá¹ƒ kutettha aggivessana labbhÄ• , yaá¹ƒ taá¹ƒ nekkhammena Ã±Ä•
daá¹-á¹-habbaá¹ƒ nekkhammena pattabbaá¹ƒ nekkhammena sacchikÄ• tabbaá¹ƒ, taá¹ƒ vat
kÄ• mamajjhe vasanto kÄ• me paribhuÃ±janto kÄ• mavitakkehi khajjamÄ• no kÄ• mapariá¸
kÄ• mapariyosanÄ• ya ussuko ussati vÄ• dakkhati vÄ• sacchi vÄ• karissatÄ«ti netaá¹ƒ á¹
evaá¹ƒ kho bhante bhagavato aciravatassa samaá¹‡uddesassa samassÄ• setvÄ• , seyyath
hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• sudantÄ• suvinÄ«tÄ• ti evamÄ• d
samaá¹‡uddesassa desanÄ• nayo pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 214/ tattha bhagavÄ• dve upamÄ• yo dassetvÄ• pavaá¸• á¸• heti.

__vissajjanÄ• --- _ seyyathÄ• pi aggivessana rÄ• jÄ• khattiyo muddhÄ• vasitto nÄ• gavani evamÄ• dinÄ• bhante bhagavÄ• uttaripi dhammadesanaá¹ƒ pavaá¸• á¸• hesi.

bhÅ«mijasutta

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be II 216/ sammÄ• sambuddhena bhÅ«mijasuttaá¹ƒ k kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante jayasenaá¹ƒ rÄ• jakumÄ• raá¹ƒ Ä• rabbha bhÄ• sita rÄ• jakumÄ• ro Ä• yasmantaá¹ƒ bhÅ«mijaá¹ƒ etadavoca ``santi bho bhÅ«mija eke samaá¹‡ evaá¹ƒdiá¹-á¹-hino `Ä• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa ad karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. Ä• saÃ±ca anÄ• saÃ brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya \Be II 217/. nevÄ• saá¹ƒ nÄ• r brahmacariyaá¹ƒ caranti, Ä• bhabbÄ• phalassa adhigamÄ• yÄ• â€™ ti. idha bhoto bhÅ«mij kimakkhÄ• yÄ«â€™â€™ ti tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 219/ tattha bhagavatÄ• Ä• yasmato bhÅ«mijatthe byÄ• karaá¹‡aá¹ƒ samanujÄ• nitvÄ• tatuttari dhammadesanÄ• nayo paripÅ«retvÄ• pakÄ•

__vissajjanÄ• --- _ taggha tvaá¹ƒ bhÅ«mija evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karamÄ• no vu na ca maá¹ƒ abhÅ«tena abbhÄ• cikkhasi, evamÄ• dinÄ• bhante bhagavatÄ• Ä• yasmato b samanujÄ• nitvÄ• ``yehi kehici bhÅ«mija samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• micchÄ• d micchÄ• vÄ• cÄ• micchÄ• kammantÄ• micchÄ• Ä• jÄ«vÄ• micchÄ• vÄ• yÄ• mÄ• micchÄ karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• yÄ• â€™â€™ ti evamÄ• Ä• yasmato bhÅ«mijassa uttari desanÄ• nayo paripÅ«retvÄ• pakÄ• sito.

anuruddhasutta

__pucchÄ• --- _ anuruddhasuttaá¹ƒ \Be II 224/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ Ä• rabbha Ä• ya bhÄ• sitaá¹ƒ, paÃ±cakaá¹…go bhante thapati Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca ``id bhikkhÅ« upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu `appamÄ• á¹‡aá¹ƒ gahapati cetovimuttiá¹ƒ

evamÄ• haá¹ƒsu `mahaggataá¹ƒ gahapati cetovimuttiá¹ƒ bhÄ• vehÄ«â€™â€™ ti, yÄ• cÄ• y
cetovimutti yÄ• ca mahaggatÄ• cetovimutti, ime dhammÄ• nÄ• natthÄ• ceva nÄ• nÄ• bya
byaÃ±janameva nÄ• nantiâ€™â€™ tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

upakkilesasutta

__pucchÄ• --- _ upakkilesasuttaá¹ƒ \Be II 225/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• ra

__vissajjanÄ• --- _ pÄ• cÄ«navaá¹ƒsadÄ• ye bhante Ä• yasmantaá¹ƒ anuruddhattheraá¹ƒ

bÄ• lapaá¹‡á¸• itasutta

__pucchÄ• --- _ bÄ• lapaá¹‡á¸• itasuttaá¹ƒ \Be II 226/ panÄ• vuso bhagavatÄ• kattha kaá

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso tattha bhagavatÄ• bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni ca b
dukkhadomanassappaá¹-isaá¹ƒvedanÄ• ca pakÄ• sitÄ• .

__vissajjanÄ• --- _ tÄ«á¹‡imÄ• ni bhikkhave bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ• lanimittÄ•
katamÄ• ni tÄ«á¹‡i. idha bhikkhave bÄ• lo duccintitacintÄ« \Be II 227/ ca hoti dubbhÄ• sitab
dukkaá¹-akammakÄ• rÄ« cÄ• ti evamÄ• dinÄ• bhante tattha bhagavatÄ• bÄ• lassa bÄ• lal
diá¹-á¹-heva dhamme dukkhadomanassappaá¹-isaá¹ƒvedanÄ• ca pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 230/ tattha bhagavatÄ• bÄ• lassa samparÄ• yo ca
dukkhadomanassapaá¹-isaá¹ƒvedanÄ• ca pakÄ• sitÄ• .

__vissajjanÄ• --- _ sa kho so bhikkhave bÄ• lo kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya
manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggat
upapajjatÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• bÄ• lassa samparÄ• yo ca tattha ca
dukkhadomanassappaá¹-isaá¹ƒvedanÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 234/ tattha bhagavatÄ• bÄ• lassa tiracchÄ• nayon
dukkhadomanassapaá¹-isaá¹ƒvedanÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ santi bhikkhave tiracchÄ• nagatÄ• pÄ• á¹‡Ä• tiá¹‡abhakkhÄ• te allÄ•
sukkhÄ• nipi tiá¹‡Ä• ni dantullehakaá¹ƒ khÄ• dantÄ«ti evamÄ• dinÄ• bhante tattha bhagava
tiracchÄ• nayoniyaá¹ƒ dukkhadomanassappaá¹-isaá¹ƒvedanÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 235/ tattha bhagavatÄ• bÄ• lena sakiá¹ƒ vinipÄ• t
manussattadullabhatÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ seyyathÄ• pi bhikkhave puriso ekacchiggalaá¹ƒ yugaá¹ƒ mahÄ• samud
puratthimo vÄ• to pacchimena saá¹ƒhareyyÄ• ti evamÄ• dinÄ• bhante tattha bhagavatÄ• b
vinipÄ• tagatena puna manussattassa dullabhatÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 237/ tattha bhagavatÄ• bÄ• lassa kadÄ• ci karaha
accayena manussattaá¹ƒ Ä• gatassapi dukkhabahulatÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ sa kho so bhikkhave bÄ• lo sace kadÄ• ci karahaci dÄ«ghassa addhun
Ä• gacchatÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• bÄ• lassa kadÄ• ci karahaci dÄ«g
manussattaá¹ƒ Ä• gatassapi dukkhabahulatÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 238/ tattha bhagavatÄ• paá¹‡á¸• itassa paá¹‡á¸•
paá¹‡á¸• itassa diá¹-á¹-heva dhamme sukhasomanassappaá¹-isaá¹ƒvedanÄ• ca pakÄ• sitÄ

__vissajjanÄ• --- _ tÄ«á¹‡imÄ• ni bhikkhave paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni pa
paá¹‡á¸• itÄ• padÄ• nÄ• ni. katamÄ• ni tÄ«á¹‡i. idha bhikkhave paá¹‡á¸• ito sucintitacintÄ«
subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« cÄ• ti evamÄ• dinÄ• bhante tattha bhagava

paá¹‡á¸• itassa \Be II 239/ paá¹‡á¸• italakkhaá¹‡Ä• ni ca diá¹-á¹-heva dhamme paá¹‡á¸• ita
sukhasomanassapaá¹-isaá¹ƒvedanÄ• ca pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 240/ tattha bhagavatÄ• paá¹‡á¸• itassa samparÄ
sukhasomanassappaá¹-isaá¹ƒvedanÄ• ca pakÄ• sitÄ• .

__vissajjanÄ• --- _ sa kho so bhikkhave paá¹‡á¸• ito kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ
caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«ti
bhagavatÄ• paá¹‡á¸• itassa samparÄ• yo ca sagge ca paá¹‡á¸• itassa sukhasomanassapp

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 242/ tattha bhagavatÄ• paá¹‡á¸• itassa kadÄ• ci
addhuno accayena manussattaá¹ƒ Ä• gatassapi sukhabahulatÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ sa kho so bhikkhave paá¹‡á¸• ito sace kadÄ• ci karahaci dÄ«ghassa ad
manussattaá¹ƒ Ä• gacchati, yÄ• ni tÄ• ni uccÄ• kulÄ• ni khattiyamahÄ• sÄ• lakulaá¹ƒ vÄ• b
vÄ• gahapatimahÄ• sÄ• lakulaá¹ƒ vÄ• tathÄ• rÅ«pe kule paccÄ• jÄ• yatÄ«ti evamÄ• dinÄ

paá¹‡á¸• itassa kadÄ• ci karahaci dÄ«ghassa addhuno accayena manussattaá¹ƒ Ä• gatass
pakÄ• sitÄ• .

cÅ«á¸·akammavibhaá¹…gasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 244/ jÄ• natÄ• passatÄ• ... pe ... sammÄ• sambuddhen
cÅ«á¸·akammavibhaá¹…gasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ bhÄ• sita

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante subhaá¹ƒ mÄ• á¹‡avaá¹ƒ todeyyaputtaá¹ƒ Ä• ra
bhante mÄ• á¹‡avo todeyyaputto bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``ko nu kho
yena manussÄ• naá¹ƒyeva sataá¹ƒ manussabhÅ«tÄ• naá¹ƒ dissanti hÄ«nappaá¹‡Ä«tatÄ• .
manussÄ• appÄ• yukÄ• , dissanti dÄ«ghÄ• yukÄ• . dissanti bavhÄ• bÄ• dhÄ• , dissanti app
dubbaá¹‡á¹‡Ä• , dissanti vaá¹‡á¹‡avanto. dissanti appesakkhÄ• , dissanti mahesakkhÄ• . d
dissanti mahÄ• bhogÄ• . dissanti nÄ«cakulÄ«nÄ• , dissanti uccÄ• kulÄ«nÄ• . dissanti duppa
paÃ±Ã±avanto. ko nu kho bho gotama hetu ko paccayo, yena manussÄ• naá¹ƒyeva sataá¹ƒ
dissanti hÄ«nappaá¹‡Ä«tatÄ• â€™â€™ ti tasmiá¹ƒ bhante vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 246/ tattha bhagavatÄ• sattÄ• naá¹ƒ
dÄ«ghÄ• yukaappÄ• yukasaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• pÄ• á¹‡Ä• tipÄ• tÄ« ho
hatapahate niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesÅ«ti evamÄ• dinÄ• bhante tattha b
appÄ• yukadÄ«ghÄ• yukasaá¹ƒvattanakÄ• ni kammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 247/ tattha bhagavatÄ• sattÄ• naá¹ƒ
appÄ• bÄ• dhabavhÄ• bÄ• dhasaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha \Be II 248/ mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• sattÄ• naá¹ƒ
hoti pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• enavÄ• satthena vÄ• ti evamÄ• dinÄ•
sattÄ• naá¹ƒ appÄ• bÄ• dhabavhÄ• bÄ• dhasaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• s

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 249/ tattha bhagavatÄ• sattÄ• naá¹ƒ
suvaá¹‡á¹‡adubbaá¹‡á¹‡asaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• kodhano hoti upÄ• yÄ•
samÄ• no abhisajjati kuppati byÄ• pajjati patiá¹-á¹-hiyati, kopaÃ±ca dosaÃ±ca appaccayaÃ±
evamÄ• dinÄ• bhante tattha bhagavatÄ• sattÄ• naá¹ƒ suvaá¹‡á¹‡adubbaá¹‡á¹‡asaá¹ƒvatt
pakÄ• sitÄ• ni.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 251/ tattha bhagavatÄ• sattÄ• naá¹ƒ mahesakkha appesakkhasaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• issÄ• manako hoti, par garukÄ• ra mÄ• nanavandana pÅ«jÄ• su issati upadussati issaá¹ƒ bandhatÄ«ti evamÄ• din sattÄ• naá¹ƒ appesakkhamahesakkhasaá¹ƒvattanakÄ• ni kammÄ• ni vibhajitvÄ• pakÄ• sit

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 253/ tattha bhagavatÄ• mahÄ• bhogaappabhoga vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• na dÄ• tÄ• hoti, sama brÄ• hmaá¹‡assa vÄ• annaá¹ƒ pÄ• naá¹ƒ vattaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandha vilepanaá¹ƒ evamÄ• dinÄ• bhante tattha bhagavatÄ• mahÄ• bhogaappabhogasaá¹ƒvattanakakammÄ•

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 255/ tattha bhagavatÄ• sattÄ• naá¹ƒ uccÄ• kulÄ« nÄ«cakulÄ«nasaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• thaddho hoti atimÄ• ni abhivÄ• deti, paccuá¹-á¹-hÄ• tabbaá¹ƒ na paccuá¹-á¹-heti, Ä• sanÄ• rahassa na Ä• sanaá¹ƒ maggaá¹ƒ deti, sakkÄ• tabbaá¹ƒ na sakkaroti, garukÄ• tabbaá¹ƒ na garukaroti, mÄ• netabb pÅ«jetabbaá¹ƒ na pÅ«jetÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• sattÄ• naá¹ƒ uccÄ• nÄ«cakulÄ«nasaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 257/ tattha bhagavatÄ• sattÄ• naá¹ƒ mahÄ• paÃ±Ã±aduppaÃ±Ã±asaá¹ƒvattanakakammÄ• ni vibhajitvÄ• pakÄ• sitÄ• ni.

__vissajjanÄ• --- _ idha mÄ• á¹‡ava ekacco itthÄ« vÄ• puriso vÄ• samaá¹‡aá¹ƒ vÄ• brÄ• upasaá¹…kamitvÄ• na paripucchitÄ• hoti ``kiá¹ƒ bhante kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ. kiá¹ƒ anavajjaá¹ƒ. kiá¹ƒ sevitabbaá¹ƒ, kiá¹ƒ na sevitabbaá¹ƒ. kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gha dukkhÄ• ya hoti, kiá¹ƒ vÄ• pana me karÄ«yamÄ• naá¹ƒ \Be II 258/ dÄ«gharattaá¹ƒ hitÄ• ya evamÄ• dinÄ• bhante tattha bhagavatÄ• sattÄ• naá¹ƒ mahÄ• paÃ±Ã±aduppaÃ±Ã±asaá¹ƒ pakÄ• sitÄ• ni.

indriyabhÄ• vanÄ• su

__pucchÄ• --- _ indriyabhÄ• vanÄ• suttaá¹ƒ \Be II 260/ panÄ• vuso bhagavatÄ• kattha ka vatthusmiá¹ƒ bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ gajaá¹…galÄ• yaá¹ƒ bhante uttaraá¹ƒ nÄ• ma mÄ• á¹‡avaá¹ƒ pÄ• rÄ• s
bhÄ• sitaá¹ƒ, uttaro bhante mÄ• á¹‡avo pÄ• rÄ• siviyantevÄ• sÄ« bhagavatÄ• puá¹-á¹-ho b
``idha bho gotama cakkhunÄ• rÅ«paá¹ƒ na passati, sotena saddaá¹ƒ na suá¹‡Ä• ti. evaá¹ƒ
pÄ• rÄ• siviyo brÄ• hmaá¹‡o sÄ• vakÄ• naá¹ƒ indriyabhÄ• vanaâ€™â€™ nti. tasmiá¹ƒ bhan

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REALIZING OUR TRUE NATURE - Questions and Answers
Taizan Maezumi Roshi

An un-dated lecture, most likely delivered in the mid- or late 1970s,
made available to Sydney Zen Center in a xeroxed form.

This text addresses some of the most fundamental and delicate religious
issues. Therefore, it should be read, quoted and analysed in a mindful
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90006

REALIZING OUR TRUE NATURE

Questions and Answers with Taizan Maezumi Roshi

Q: Roshi, what do we mean by one's "true nature?"

A: Let us think about what one's "true nature" means. In our case,

practicing together, we may say it is a synonym of "Buddha nature." And this "Buddha nature" or "true nature" of oneself is explained using such terms as: "original self," "original face" or "Mind;" sometimes as "Muji," "the cypress tree in the garden," "thusness" or "reality;" each according to the context of the doctrine or the teachings.

When we consider this true nature as the Buddha nature, it will clarify our understanding to observe the Buddha nature from three different standpoints: The first one is called 'Shoin Ryoin', the Buddha nature inherent in all beings, whether enlightened or not, The next one is 'Ryoin Bussho', the Buddha nature which is manifested when one begins to practice the Dharma. And the last one is 'Enin Bussho', the Buddha nature of one who has attained enlightenment.

Making a simple analogy, the 'Shoin Ryoin' is like gold which is in the ground. Regardless of whether or not people realize it, there is gold underground. The second one,'Ryoin Bussho', is the Buddha nature by virtue of which we are able to recognize where and how to extract the gold. The third one, 'Enin Bussho', is like whatever tools you use to take the gold out and get it into your hands.

Q: Can everyone realize this "true nature?"

A: In connection with this analogy, we may understand that all of us have the Buddha nature, or rather, we are nothing but the Buddha nature. Yet, if we don't become aware that we already have the gold in our hands, we cannot be satisfied until we do have it. In order to have it, we have to do something to get it. If anyone wants to have gold in his hands without making any effort to get it, he simply can't have it. In order to realize one's Buddha nature, if one doesn't do anything in order to realize it, it will be impossible to have it. On the contrary, if someone really wishes to do it, s/he will get it done sooner or later.

Q: How is it that some people won't realize it?

A: Using the analogy, everybody knows that gold is someplace in the ground; in some places there is gold, and in other places there is not. If we dig in the wrong place, it's in vain, regardless of how hard we try. So

in order to realize this Buddha nature, we have to have the right means and the right direction in which to pursue our efforts to find the gold.

Q: What would be the right direction?

A: Let's reflect upon the words of Dogen Zenji: "It is not a matter of being smart or dull, well-learned or foolish, but if one practices wholeheartedly to find out what the Way is, that is nothing but the accomplishment of the Way."

The point is this: straight-forward whole-heartedness in accord with one's practice. These famous words of Dogen Zenji, "Isshiki ino bendo", mean "To practice the Way with whole-heartedness," or "To become one with whatever you do." In other words, 'to become one is the key. When you really become one with whatever you do, that is the realization of the Way.'

So that whether everyone realizes his true nature or not is dependent on the individual. Even being lazy and not doing anything still is nothing but the Buddha nature. That is to say, one has gold and yet he does not think so. So he simply does not realize his own nature.

There is a famous analogy by the Buddha: A very poor man had a friend who was very rich. One time they met together, had a few drinks, and eventually the poor man fell asleep. Looking at this poor man, the rich man felt sorry for him, and, without letting him know, slipped a precious jewel into his garment. After parting from his rich friend, the poor man returned to his life as a beggar without knowing he had that precious jewel. After some time, they met again, and the rich man was surprised and asked him, "I gave you that jewel. Why did you not use it to make your life comfortable. And the poor man said, "No, you never gave me anything!" So the rich friend reached into the garment where he put the jewel, took it out, and showed it to him.

Q: Roshi, how can we strengthen our faith in order to practice better?

A: This is a very fundamental thing. Faith is a very fundamental, very important matter in life. To strengthen our faith is almost always a synonym for bettering our practice.

When we have faith, it is necessary to examine in what we put our faith. We have a proverb, "To believe in the head of a dried, dead sardine has power to chase away evil spirits." As a matter of fact, we believe in all sorts of different things: such as money, fame, ideas, thoughts, ideologies, emotions and feelings. In order to practice better, we must have our faith in the right way. What is the right way? It is to put our faith in whatever the Buddha and the Patriarchs say, to put ourselves wholeheartedly into it and practice diligently. So, regarding the right direction, have strong faith in yourself, in the fact that your life is itself nothing but Buddha nature. To have strong faith in this fact and to practice in accordance with what the Buddha and the Patriarchs say, leads us to better practice and strengthens our faith.

It is also important to renew our vows from time to time and to encourage ourselves to accomplish further. By doing so, we can strengthen our faith, and this faith, again, strengthens our practice.

It is like a circle. First, 'Hosshin', raise the Bodhi-mind or seek for realization; second, 'Shugyo', practice; third, 'Bodhi', attainment of realization; fourth, 'Nehan', Nirvana. In the state of Nirvana lies the Bodhi-mind, then again practice, then attainment, then Nirvana, spiraling ever upward. Dogen Zenji said that our practice is like a spiral comprising these four strands.

So let us practice well together and strengthen our faith.

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KI

Taizan Maezumi Roshi

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KI

Teisho by Taizan Maezumi Roshi

Generally, when we talk about sitting zazen, we divide it into three parts: disposition of the body, breathing, and controlling the mind.

And, regarding the disposition of the body, most of our postures could be improved. One way to do this is for you to sit in front of a mirror and check how you sit. Then try to sit better.

What I want to emphasize today is the breathing, and also what we call 'ki', a sort of spirit or energy which is very important. I want you to contemplate on this aspect and raise ki.

We say 'kikai', lower abdomen, ocean of 'ki'. Somehow, in the Orient, this ki, this flow of energy, was found a long time ago. Lao Tzu talked about it long before Buddhism went to China. In Taoism they talk about this ki. And they talk about 'Shi', aspiration. Mo Tzu, one of the earliest Taoists said, "Aspiration is the boss of the body. And the 'ki', or energy, is the thing to fill up the body." Your body should be filled with this ki.

Those who are working on the koan Muji can especially utilize this 'ki'. Work on Muji as if Mu itself were 'ki'. First, concentrate in the lower abdomen, then let that 'ki', Muji, permeate all your body gradually. Then let that 'ki' flow nicely throughout your body.

Harada Roshi (Yasutani Roshi's teacher) explained about sitting posture. Sit with this spirit, and even during severe cold in winter, after sitting a while your body will start getting warm. You can do that when you start letting 'ki' flow smoothly throughout your body and especially through the lower abdomen. Very soon you start feeling that warmth. And sit with such energy and strength that if anybody casually touches you, sparks fly. It is that kind of intensity... Yet it's not physical tension... Just let the body really sit well. With 'ki', you can have that strength. And in order to do so, we should have proper breathing. We can almost say breathing is the key.

It fascinates me that the etymological implication of spirit is 'to breathe'. Nowadays we have a different implication about spirit. But the original implication is 'to breathe.' There is an energy, or spirit, which flows along with the breathing. Even in China, over 2000 years ago, this was practiced.

And 'ki' is not only that which flows within ourselves, but also that which flows in the entire universe. Then, we match our 'ki' with that 'ki' of the universe, and we become as strong as the whole world.

Now Chang Tzu says an interesting thing about this 'ki'. He says that when 'ki' is disturbed and upset and scatters, it becomes scarce within the body. Literally he says 'kinan tatsu'. Tatsu means stand up, the opposite of sitting. So, let 'ki' sit, and don't let it scatter outside yourself.

This reminds me of the very primary aspects of sitting. I often talk of the analogy of spinning the top. When the top is really well spun, it stands straight. But even standing in one place, it wobbles if it's not well spun. It's not quite stable even though it's standing. When it spins well, it stands spinning. And when it really spins well, it becomes almost as if the top here just standing still; we can see the shape of the top as if it here motionless. And such a condition is called 'to sit.' It's kind of an interesting analogy.

In our sitting the same thing happens. When we sit, when we make ourselves sit, in a way it's sitting. But in most of our cases, it's almost as if... even though the top is standing... it's wobbling. Even though sitting, it's not really sitting. Mind is running around; sensations; emotions; feelings..... wobbling.

But when we really sit, even the inner organs are well settled down, and yet, very active.

(Nowadays, both in Japan and this country, this effect of sitting is being re-examined by scientists, especially the psychologists and biologists. And they're finding out all kinds of interesting results of sitting. So, just for the purpose of making ourselves healthy, sitting is highly recommended).

Chang Tzu says more about this. He says that when 'ki' is standing and exposed externally, then internally the 'ki' becomes scarce. And when 'ki' rises to the head, you become easily upset. It's an interesting observation. This was said over 2000 years ago by Chang Tzu and it's also true today: When we have tension most of the energy is up in the head. Then we become more sensitive and we're more easily upset. And when the 'ki' is down and stays there you become forgetful. In other words, the ki's not quite well circulated.

Now, when 'ki' gets stuck somewhere in the middle, not up and not down, then you get sick. And that fascinates me: We say sickness. And in Japanese we say 'byoki'. I think that word is derived from the original Chinese: byoki. 'Byo' means illness or sickness. So byoki means sickness of ki'. And I read someplace that over one third of our illness is caused by sickness of ki. Maybe it's more than that. That's very interesting. In this country, for instance, culture is so complex and so high pressure that 'ki' can't flow, and most of the time our 'ki' really stays up in the head. Then we get very easily frustrated and become upset. And being in that condition for a long time, we can easily see what happens: it becomes neurotic. Even further: it becomes psychotic. Then we lose the balance. So let that 'ki' flow.

Then how to let that 'ki' flow? Breathing is a very effective way to do it. There is a Taoist saying, that the true man, the most healthy man, breathes with heels, and that the common people breathe with the throat. In other words, ordinary breathing tends to be very shallow, but the most healthy people breathe with the heels. By breathing in that way, that 'ki', the spirit, the breath, circulates all over the body. As a matter of fact, they have two kinds of breathing. One way is to let the breath circulate from the top of your head to the bottom of your feet. You can do it even while standing, or while lying down. And how to do it is simple: Breathe in from the heels; then let that breath, that inhalation, go up along the back of your legs and spine, and then let it come up to the top of your head. Then when you exhale, let that breath go down along the front part of your body, into the toes. Then breathe into the heels again. Another method is to move the circulation in smaller circles. That is to say, go through the lower abdomen to the head and from the head to the lower abdomen. Actually, this is the kind of breathing that we do in sitting. But since, in sitting, the heels are very close to the lower abdomen, if you want, you can breathe through the heels.

We speak of 'joriki', the power of stability. This kind of energy is raised by 'ki'. So I want you to pay extra attention to how you can raise this 'ki' and make your sitting stronger.

From time to time I hear those who are in charge of the zendo encouraging you to sit strong. But that doesn't necessarily mean physically to tense

up. Sitting in a tense way, you can't really let the 'ki' flow in your body. Then it gets stuck someplace because you're straining yourself, even if you're concentrating. It's nice to let the 'ki' flow with the breath. But if you ignore it, the 'ki' tends to get stuck: in the head, in the chest, in the stomach, and so forth. That's not good. Then you physically get sick. I notice a number of people complain of pain around the stomach... definitely from strain...The 'ki' can't flow. Or, like a headache: Definitely if you concentrate just up in the head, blood circulation gets poor and you start getting headaches. So have good disposition of the body and let it balance by itself. Then breathe nicely, to circulate. Short breath is OK. Long breath is OK. Try to let it circulate nicely, and when you concentrate well you can lengthen your breathing. And then let it really settle down. Actually, when you really do that, mind, the conscious mind, is also very well controlled. That's why counting the breath is very highly recommended: It is effective. But it should be practiced properly, otherwise the result is less than it could be.

So, sit well, breathe well, and raise this 'ki'. It will make your sitting stronger, and make your practice better.

[end of file].

MAHA MUDRA AND TANTRA

John Wysocki

The mind and its inner space experiences truth, time, and emotion as an environment. With there is a unified field of appearance and emptiness. Appearance acultures change in exper occupies experience as so many trans-apparent object-subjects. The true nature of the mind realization of emptiness. All subject-objects are both whole and made up of parts, thus trans all object-subjects, hens forth referred to as DHARMA , have the potential of examination an the mind. This is called method. The mind which knows Dharma is wisdom.

Dharma is a Sanskrit word sometimes translated as meaning law. The translation subject-o interpretation of a Tibetan translation of Dharma as meaning things (Lama Migmar Tseten,1 using the word Dharma is its ability to refer to inner and outer space in one single gesture. T important when trying to arrive at an understanding and reconciliation of the true non-duality body.

In Tibet , the union of method and wisdom is depicted as two deity figures (a yogi and yogin union with each other (yab- yum). The power of the passion between method (male) and wis referred to as the union of compassion and emptiness. The best motivation or method is con realization is that of infinity or emptiness. These are high ideals.

With in the human realm of human relative truth these ideals are also reflected, even in eve Compassion when in union with wisdom realizes that all sentient beings want happiness, no Wisdom in union with compassion experiences complete knowledge of and infinite love for a This non dualistic view is known as Maha Mudra or the great gesture.

Conflict in the Real World

Conflict in the real world comes from ignorance greed and hatred as far as the mind is conc disasters that create suffering differ some what from the suffering that the mind creates. This ,the relative level of ÒtruthÓ where humans consider mind and nature (the earth and univers separate entities. This dualistic view is an intellectual formality leading to concepts such as s mine-yours, this-that. Informally each human also is aware of their dependence on Dharma other, such as food , love, and space. The idiosyncrasies that arise ,formally and informally for the common conceptions of the conscious vs. the sub-consciousness mind. Consciously designatable self existent entity, that we mark with various intellectual formalities the way a territory. Sub-consciously we and I exist interdependently, thus we respond to both physical transcendence. The reconciliation; of conscious and sub-consciousness is referred to as res Universal responsibility is thus the best possible motivation one can gesture.

The suffering that the mind creates augments suffering created by nature. The human mind proficient at the task of augmenting natural suffering. Today in 1994 the human population a could , if it wanted to , eradicate almost all suffering humans experience on this planet. This hypothetical of course but most worthy of consideration. This hypothetical realization of univ

can then lead to the ability to release other non-human sentient beings from suffering. This v
with the Buddhist realization of Bodi Chitta (enlightenment thought).

It is this hypothesis that I predicate as a primary focus for the union of method and wisdom.
what this means (wisdom) requires much meditation and contemplation. Undertaking the tas
much diligence and renunciation. All good psychological treaties, religious or otherwise , cor
hypothesis to some degree. This is the compassionate gesture of the minds wisdom, called

The Union Of Method and Wisdom

The metaphor of female and male as wisdom and method is a good one. To illustrate my vi
of human nature I will present a poem I wrote called A Balled of Sexual Misconduct;

One morning a young Zen monk Arose from his morning meditation
To contemplate simple wisdom
The flowing change of present suchness

As he sat upon a rock
A low gray stone covered with moss
A warm breeze shifted through the trees
A dancing banshee woman appeared

The monk sat firm in contemplation
His mind entertaining hope nor fear
Observed the dance of the banshee woman
As he watched, her dance came near

She said ÒI am a dancing banshee goddessÓ
ÒWhy do you sit in solitudeÓ
ÒWhy young monk is your mind so quietÓ
ÒWhile in the village celebration aboundsÓ

The monk his mind remaining peaceful
Said Òearth and water and sun and skyÓ
ÒThey are the only celebration of lifeÓ
ÒWhy not sit and observe their gestureÓ

And as he sat a thunderbolt struck
 and shook the earth , sea, and sky
And smote the rock where the young monk sat
The banshee woman dances closer

 Young monk asked "why did you do that"?
 Woman yelled "this will not suit me"!
 "You must not sit alone in peace Ò!
 "There is work to do , you must serve meÓ!

" I am the goddess of all dreams "
" Of all beauty and all great wealth "
" All men love me wish just to touch me "
" All woman live in my sensual shadow "

The young monk shivered at this prospect
The sky turned gray dark with smoke
The banshee woman striped her cloak off
Danced naked and caressed her body

She stroked her body like a skilled musician
Tuning and playing a glorious symphony
Moving her hands across her breasts
Caressing her thighs her vulva and navel

Now the monk shuddered
Fear and hope engulfing his mind
His body turned ridged sweaty and hot
Between his legs his genitals swelled

Now the woman with unbridled power
Said to the monk " your spirit is mine "!
From out of the monks genital organ
A painful explosion of pure white nectar

The banshee woman collected the nectar
disappeared in a blinding flash of red light
The monk lay there sick exhausted near death

The once peaceful wilderness screamed hateful tyranny

For many days and many nights
The monk wept bitter tears of sorrow
Dreamt violent dreams of pain and suffering
The woman's voice echoed " you must join the hunt"

The monk then fled for a cave in the mountains
But the woman followed in all of his dreams
His genital organ swelled and throbbed painfully
The white element nectar continued to leak

So the monk roamed the country in search of a maiden
A sweet geisha girl to help and console him
But when he looked into each womanÕs heart
The banshee woman he found there dancing her dance

" She has woven net " he thought to himself
" Using every woman as thread , or as junction "'
" And tying their minds with fickle confusion "
" Sealing the blindness with fear and with hope "

So the suffering monk gaining in age
Went into the village to see of the slaughter
 Saw all of the villagers preparing to hunt
      To kill all the sorrowful weak in the land

The monk looked in horror as the men in their lust
Took part in the rape and destruction of nature
while the women in their fashionable playing of love
Like a card game wrought hate and confusion through out

The monk sick with revulsion
Took leave of the city
To sit in the woods
And contemplate pity

Now as the monk crossed from the borders of town

He saw a young nun , robes tattered and crying
And as he approached her he asked with a frown
You know of the slaughter in the prosperous town

She said " alone I was sitting deep deep in the forest "
" Feeding all the small birds and smelling the flowers "
" When a huge demon god atop of a stallion "
" Approached me and told me to bear him his child "

" He took me and tore the cloths from my body "
" Violated my genital organ with his "
" Pushed into me nectar so hot and so white "
' Ripped from me a child and then he did vanish "

Then the monk and the nun turned away from each other
Each one standing alone, wept fierce tears of blood
The crowd then gathered round, in a blind angry circle
Prepared for the slaughter on that cold winters night...

This chilling poem is a reflection of my own inner retinue of personified wisdom. Each chara
the banshee, the nun , the demon , and even the general town population, are all parts of m
personality.
This vision occurred to me one night when I was feeling lonely and depressed , longing for
understanding , my mind filling with thoughts of suicide. This transcendental experience was
the union of method and wisdom ,Maha Mudra. The realization this poem brought gave me
With in the ballad , the god and goddess are the same being , appearing in different forms.
illusions , and as such took power from each of their victims so that they may become real.
defilementÕs of the human realm appeared to the monk and took his vital essence and use
nun. Then a child was born and taken away from the nun to serve the collective delusions o
These delusions are the ignorance that destroys the realization of the perfect harmony of m
gives rise to greed and hatred. It is this destructive process that is one of the greatest myste
encountered by human wisdom. The indistinguishable suffering caused by ignorant greed a
root of all human cruelty and warfare. It is a reality that cannot be fathomed by mere intellec
experienced by the heart.

The union of Men and Women

The following is a commentary on sexual assault. During my adolescence I was sexually ab
second wife and her mother. The pain I still feel from that motivated me to write this poem c

The mind is a real place as is the body
One is not more sacred than the other
Just as woman are not more important than men
Just as men are not more important than women
To rape the mind is
Equivalent
To raping the body
Mind rape is an act of violence
The affects of which are as painful and destructive
as any act of physical violence
That which is sexual is neither physical , spiritual , both , or neither
The drive to possess wealth is a burden
The drive to service sexual desire is torture
In America material is often put above spiritual
This is a mistake
It is the phenomenon of matriarchy
The chauvinistic vanity of women
Women who hate men
And the men who love them
Who have perpetuated this mistake
This oppression by women
Upon the emotions of men
The oppression by men
Of womenÕs bodies
Is argument non-justifiable in any way
The issue of spiritual and material corruption
Are as balanced as yin and yang
Look to the east for the solution
To useless competition comparison
Thoughts and feelings
The earth and its outer space
The mind and its inner wisdom
They are joined at the root
Bloom with the many unfolding
Infinite ripening flowers and fruit
Andrea Dworkin , a modern academic feminist, posits that all heterosexual intercourse is ra
women. Dworkin was quoted as saying Òsex and murder are fused in the male consciousne
without the imminent possibility of the other in unthinkable and impossible... the annihilation

the source of meaning and identity for menÓ (Dworkin, 1976).

When a man hates a woman it is labeled misogyny, what is the name for women like Dwork actively try to destroy them. Not all women are like Dworkin , just like not all men are like Ru It is this dilution of a battle of the sexes that gives rise to the most destructive forces in huma consciousness.

In fact it is the mis-taken necessity of any conflict that is the root of ignorance. Ignorance in is the view that war and vanity is necessary for survival and progress. Many feminists blame this ignorance. I have to agree with the added stipulation that matriarchy is equally responsi sexuality , the union of men and women.

Here patriarchy and matriarchy do not have traditional meanings. Patriarchy is the worship of the ivory tower, of the multi national corporation. It is the nihilistic view that all things belo some one and that might makes right. In short , patriarchy is a corruption of skillful means. M the worship of beauty , self importance and the earth cult. It is the chithonian nature of sexua and the obsession of inheritance. Camille Paglia describes matriarchy ÒWe are all born fro Erich Neumann calls the first stage of psychic development ÒmatriarchalÓ. Therefore ,every from nursery to society is an overthrow of matriarchy.Ó(Paglia,1991)

If one examines the inventory of defilementÕs assigned to men vs. women one can find ma closer examination one will find total co-respondence. Thus the battle of the sexes is a battl its own psycho-sexual nature.

S.T.D.ÕS

STD stands for socially transmitted disease. A STD is a virus like neurosis that attacks the thus manipulates knowledge from the sub-conscious or informal (rather than the information creates this emotional turmoil in order to convince the host to support a destructive social (o the collective scale) tendency. An example of a STD symptom is the international military in educational media complex (this is a real nasty one too).

A person is most susceptible to STD during periods of emotional arousal. Two of the greate the transmission of STD are sexual intercourse and war. Hate, competition , doubt (of valid knowledge), and depression are obvious signs of STD.

The obsessive association between genitalia and sex and the pre-occupation with the symb preoccupation comes close to the root of STD. When one contemplates the fear of genitalia culture, one cant help but be amazed. This fear is a direct manifestation of a STD that I will label Base Denial. Base denial is denial of the power of the of the psycho-organic root of em in universal Dharma.

In Buddhist culture, sexuality is considered to be the union of method and wisdom. Even in Òsub-cultureÓ sexuality takes the form of art and music.

It is important here to distinguish between sexuality and what is not sexuality, for there is no white definition that distinguishes one from the other. Sexuality is emotive response leading thought , and manifest as love in its ÒpurestÓexperiential forms. Non-sexuality is meditation

(samadhi) leading to calm abiding (shamutha) and special insight (vipasinah) into the nature
Maha Mudra is the non-duality of method and wisdom. Non-duality is enlightenment (Bodi)
thought (Bodi-Chitta). Buddhist psychology recognizes a seven fold process for achieving no
and wisdom:

1) Taking refuge in the ultimate
2) Un-locking denial
3) Rejoicing while contemplating the ultimate
4) Meditating on the ultimate refuge until enlightenment
5) Producing enlightenment thought
6) Invoking the wisdom of all living beings
7) Attaining enlightenment for the sake of all sentient beings.

SARVAMANGALAM

Refrence

¥ Lama Migmar Tseten - oral teaching , Sakya Institute , 1990
¥ Andrea Dworkin - WAVPM (women against porn in the media) lecture in New Yo
quote taken from ÒCaught LookingÓ by Caught looking inc.- Long River Books - 1992
¥ Camille Paglia - ÒSexual PersonaeÓ , Vintage Books , 1991

MAHA-MANGALA SUTTA

(Blessings)<1>

This famous text, cherished highly in all Buddhist lands, is a terse but comprehensive summary of Buddhist ethics, individual and social. The thirty-eight blessings enumerated in it, are an unfailing guide on life's journey. Rightly starting with "avoidance of bad company" which is basic to all moral and spiritual progress, the Blessings culminate in the achievement of a passion-free mind, unshakable in its serenity. To follow the ideals set forth in these verses, is the sure way to harmony and progress for the individual as well as for society, nation and mankind.

"The Maha-Mangala Sutta shows that the Buddha's instructions do not always take negative forms, that they are not always a series of classifications and analysis, or concerned exclusively with monastic morality. Here in this sutta we find family morality expressed in most elegant verses. We can imagine the happy blissful state household life attained as a result of following these injunctions." (From //The Ethics of Buddhism// by S. Tachibana, Colombo 1943, Bauddha Sahitya Sabha).

* * *

Thus have I heard. On one occasion the Exalted One was dwelling at Anathapindika's monastery, in Jeta's Grove,<2> near Savatthi.<3> Now when the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted him and stood at one side. Standing thus, he addressed the Exalted One in verse:

"Many deities and men, yearning after good, have pondered on

blessings.<4> Pray, tell me the greatest blessing!"

"Not to associate with the foolish,<5> but to associate with the wise; and to honour those who are worthy of honour -- this is the greatest blessing.

To reside in a suitable locality,<6> to have done meritorious actions in the past and to set oneself in the right course <7> -- this is the greatest blessing.

To have much learning, to be skillful in handicraft,<8> well-trained in discipline, <9> and to be of good speech <10> -- this is the greatest blessing.

To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation -- this is the greatest blessing.

To be generous in giving, to be righteous in conduct,<11> to help one's relatives, and to be blameless in action -- this is the greatest blessing.

To loathe more evil and abstain from it, to refrain from intoxicants,<12> and to be steadfast in virtue -- this is the greatest blessing.

To be respectful,<13> humble, contented and grateful; and to listen to the Dhamma on due occasions <14> -- this is the greatest blessing.

To be patient and obedient, to associate with monks and to have religious discussions on due occasions -- this is the greatest blessing.

Self-restraint,<15> a holy and chaste life, the perception of the Noble Truths and the realisation of Nibbana -- this is the greatest blessing.

A mind unruffled by the vagaries of fortune,<16> from sorrow

freed, from defilements cleansed, from fear liberated <17> -- this is the greatest blessing.

Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings."<18>

NOTES

(Derived mainly from the Commentaries)

<1> This Sutta appears in the Sutta-Nipata (v.258ff) and in the Khuddakapatha. See Maha-Mangala Jataka (No. 453). For a detailed explanation see //Life's Highest Blessing// by Dr. R.L. Soni, WHEEL No. 254/256.

<2> Anathapindika, lit., 'He who gives alms to the helpless'; his former name was Sudatta. After his conversion to Buddhism, he bought the grove belonging to the Prince Jeta, and established a monastery which was subsequently named Jetavana. It was in this monastery that the Buddha observed most of his //vassana// periods (rainy seasons -- the three months' retreat beginning with the full-moon of July). Many are the discourses delivered and many are the incidents connected with the Buddha's life that happened at Jetavana. It was here that the Buddha ministered to the sick monk neglected by his companions, advising them: "Whoever, monks, would wait upon me, let him wait upon the sick." It was here that the Buddha so poignantly taught the law of impermanence, by asking the bereaved young woman Kisagotami who brought her dead child, to fetch a grain of mustard seed from a home where there has been no bereavement.

<3> Identified with modern Sahet-Mahet, near Balrampur.

<4> According to the Commentary, //mangala// means that which is

conducive to happiness and prosperity.

<5> This refers not only to the stupid and uncultured, but also includes the wicked in thought, word and deed.

<6> Any place where monks, nuns and lay devotees continually reside; where pious folk are bent on the performance of the ten meritorious deeds, and where the Dhamma exists as a living principle.

<7> Making the right resolve for abandoning immorality for morality, faithlessness for faith and selfishness for generosity.

<8> The harmless crafts of the householder by which no living being is injured and nothing unrighteous done; and the crafts of the homeless monk, such as stitching the robes, etc.

<9> //Vinaya// means discipline in thought, word and deed. The commentary speaks of two kinds of discipline -- that of the householder, which is abstinence from the ten immoral actions (//akusala-kammapatha//), and that of the monk which is the non-transgression of the offences enumerated in the //Patimokkha// (the code of the monk's rules) or the 'fourfold moral purity' (//catu-parisuddhi-sila//).

<10> Good speech that is opportune, truthful, friendly, profitable and spoken with thoughts of loving-kindness.

<11> //Righteous conduct// is the observance of the ten good actions (//kusala-kammapatha//) in thought, word and deed: freeing the mind of greed, ill-will and wrong views; avoiding speech that is untruthful, slanderous, abusive and frivolous; and the non-committal acts of killing, stealing and sexual misconduct.

<12> Total abstinence from alcohol and intoxicating drugs.

<13> Towards monks (and of course also to the clergy of other religions), teachers, parents, elders, superiors, etc.

<14> For instance, when one is harassed by evil thoughts.

<15> Self-restraint (//tapo//): the suppression of lusts and hates by the control of the senses; and the suppression of indolence by the rousing of energy.

<16> //Loka-dhamma//, i.e. conditions which are necessarily connected with life in this world; there are primarily eight of them: gain and loss, honour and dishonour, praise and blame, pain and joy.

<17> Each of these three expressions refers to the mind of the arahant: //asoka//: sorrowless; //viraja//: stainless, i.e. free from lust, hatred and ignorance; //khema//: security from the bonds of sense desires (//kama//), repeated existence (//bhava//), false views (//ditthi//) and ignorance (//avijja//).

<18> The above-mentioned thirty-eight blessings.

[end of file]

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MALUKYAPUTTA SUTTA

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INTRODUCTION

Malukyaputta Sutta supplies us with the fundamental knowledge about the principles and practice of Vipassana, insight-meditation. It has been incorporated in the Pali Canon as Samyutta Nikaya, and the twenty-four stanzas given in it can also be found in Visati Nipata of Thera Gatha. It was preached by

Buddha at the request of bhikkhu Malukyaputta, the son of a female devotee by the name of Malukya, or Malunkya, if we go according to the Ceylonese texts. His request is in the following words.

"Sadhu me bhante bhagava samkhittena dhamman detesu. Yamaham bhagavato dhammam sutva e ko vnpakattho appamatto atapi pahitatto vihareyam."

"Reverend Sir! I stand to be benefited by your preaching of the Dhamma in brief. Having heard its essence I will abide in it in solitude, practising it with vigilance, right exertion and singleness of purpose."

In effect Malukyaputta was asking the Blessed One to prescribe for him succinctly any of the subjects of meditation, //kammatthana//, as he was bent on practising it in the right way in a quiet place. Solitude is very essential for meditation, for it rewards one with //samadhi//, power of concentration, which may be disturbed if one lives in the company with others. But when one can hardly hope to get it, one should mind one's own business while others theirs. Under such circumstances it will do well for one if one does not speak to them or even look at what others are doing, fixing the mind on the dhamma.

APPAMATTO

In the Text the word //appamatto// occurs. It means "vigilant". This is also very important. Yogis who meditate in this Yeiktha may be ordinarily held to be vigilant, never forgetting for a moment that they are striving after the realization of the dhamma. When they see an object they note it with vigilance. When they hear, when they smell, when they taste, when they touch or when they think, they are always mindful of hearing, smelling, tasting, touching or thinking. Their slightest behaviour or movement never goes unnoticed or unobserved. They keep their minds alert, never allowing forgetfulness to get the better of them.

ATAPI

The Text also mentions //atapi// the root meaning of which is to heat up. When one is fired with enthusiasm, //atapi// may be said to be at work feverishly. Heat causes the evaporation of water or moisture. Enthusiasm causes the evaporation of all //kilesas//, a collective term for all kinds of defilements. No flies can hover around a piece of hot iron. Defilements may be compared to flies and enthusiasm to red-hot iron. Where enthusiasm is wanting, defilements gain entry into the inner self via the six sense-doors and torment ordinary folks who fail to note the phenomena of arising and passing away of all conditioned things. Defilements have no place for a meditating yogi. In the scriptures wetness is attributed to //kilesa//. When meditational exertions take place with the utmost zeal and enthusiasm, it disappears leaving one's mind absolutely dry and clean.

FOUR RIGHT EXERTIONS

There are four categories of right exertion called //sammappadhana//.

(1) Firstly, there is exertion to prevent unwholesome actions that have not arisen from arising. Its application is for the purpose of preventive action comparable to that taken by medical and health personnel in their campaigns against contagious diseases. As you are wont to encounter evil in your everyday life, you must be wary of contact with it and take especial care to prevent yourself from being contaminated by it.

(2) Secondly, there is exertion to prevent unwholesome actions that have already arisen from arising again. This is to deter evil from recurring. Besides, we must exert ourselves to have nothing to do with //anusayas// or inclinations towards //kilesa//, for, even though you can avoid evil for the moment, if you still have predispositions to it, you may be overpowered by it in the long

run. The act of seeing or hearing prompts the arising of inclinations for sense-objects and such inclinations are known as //arammananusayas//, which are the root causes of //kilesa//. With the meditating yogi they are incompatible. When he treads the Path all prototypes of //kilesa// called //santananusaya// that infest the inner self cease altogether.

(3) Thirdly there is exertion for the accomplishment of wholesome actions which have not yet been taken up. If you have not done good as yet do it now. //Kusala dhammas//, good deeds, must be acquired through the practice of charitableness, morality and mental culture. I urge you especially to practise insight-meditation if you have not as yet done it. If you are doing it with a mind to vipassana nana, insight-knowledge, continue doing it till the Path is attained.

(4) Lastly there is exertion for the development of accumulated wholesome actions till the Path is trodden. Usually a yogi is accomplished in all these four kinds of exertions to safeguard himself from committing evil, avoiding the recurrence of it, acquiring merit where he has not yet acquired it and developing it when it has been acquired.

PAHITATTO

Old writers usually render the word, //pahitatto//, as "with a mind despatched to Nibbana." Taking it in its literal sense, some would like to put forward the proposition that there is no need for a yogi to practise the dhamma once he has despatched his mind to the concept of Nibbana. This is contrary to the tenets of Buddhist teaching expounded in the Texts. What the word connotes is exertion in the practice regardless of life and limb in the effort, fixing the mind on the Path, the Fruition and Nibbana. This agrees with the commentaries on Silakkhandha Sutta regarding the subject of mental culture.

BUDDHA'S ADMONITION

Buddha acceded to Malukyaputta's request saying:

"How now, Malukyaputta! What shall I say to other bhikkhus when you are thus making this request? You are old; you have gone far advanced in age; you have reached the last half of the span of human life. Even so you ask for a gist of the dhamma as my admonition!"

Buddha's words can both mean reproach and approbation. The old monk had not striven for the dhamma while young. Only when he was one foot in the grave he spoke of abiding in it. If Buddha's admonition were to be taken in that light, Malukyaputta may be held to have been censored.

But here is Malukyaputta to lead the life of a recluse in search of truth in spite of his senility. What would young Bhikkhus say to it? They would certainly emulate him. In this context it may be interpreted that Buddha was full of praise for him. Today if a young man encounters old men and women striving strenuously for the realization of the dhamma he should follow in their footsteps.

As Malukyaputta repeatedly made the request, the Blessed One preached him the fundamentals of the practice of insight meditation by posing a series of questions which, when answered, could reveal the method relating to vipassana.

VIPASSANA QUESTION 1

"Tam kim mannasi Malukyaputta. Ye te cakkhuvinneyya rupa adittha aditthapubba, na ca passati. Na ca te hoti passeyyant; atthi te tattha chando va rago va pemam va."

"How do you answer this, Malukyaputta? Answer me as best you can. There are certain visible objects which you have never previously seen either in the immediate or remote past, or even at the

present moment or in the future. Can such objects arouse desire, lust and affection in you?"

The //rupa//, form, which one can see with one's naked eyes are a reality or //paramattha//. But there may also be others which present a verisimilitude of reality to the mind without being real, for instance, objects that appear in one's imagination or dreams. They are all known as //pannatti//, conceptual image. In the Text reference is made of objects of the past existence which are remembered in the present. In Buddha's days there was a woman by the name of Patipujika, who could recall her past. In her previous existence, her husband was a deva called Malabari. She kept on remembering him in the present existence. It was with reference to persons like her that remote past is mentioned in the text.

That man can develop attachment to things dreamt of or imagined is understandable. But no attachment can arise in relation to objects which cannot be dreamt of or imagined. No love develops in man for a woman he has never thought of or met in his imagination; and the same applies to woman.

To Buddha's question Malukyaputta replied: "Surely, Reverend Sir, no desire, or lust, or affection can be developed in me for objects which I have never seen in the remote or immediate past, or in the present, or for objects which I can never hope to see in the future."

THE STORY OF ANITTHIGANDHA KUMARA

In the Dhammapada Commentary there is mentioned a story about Anitthigandha Kumara in whom love developed for the kind of feminine beauty which he worked up in his mind. This means that if one can visualize an image in one's dreams or thoughts, desire, lust and affection can arise in one's mind. The story goes as follows.

Anitthagandha Kumara was born in Savatthi. He was a Brahma in his previous existence. While in the plane of the Brahmas, he was free from the shackles of sensual desire and lust. Reborn a human being, he had no tendency to have anything to do with the opposite sex. When he came of age, his parents told him to marry. But the misogamist refused saying, "I do not want a wife." As the parents insisted him on his taking a wife, he devised a stratagem by which he hoped to evade marriage. He sought the services of sculptors to make a golden image for him of a beautiful girl and, that having been done, he told his parents that he would marry anyone who looked like his golden image. The parents, being rich and capable, hired the services of brahmins to go about the world and search for a bride whose beauty conformed to what their son had conceptualised in his sculpture done in gold.

When the brahmins got to Sagala City in Madda Kingdom they heard the people talk of the beauty of a sixteen-year-old girl kept in seclusion in a seven-tiered tower. Having traced her, they requested her parents to allow them to assess her beauty; and were amazed by the fact that her beauty far excelled that of the golden image.

The go-betweens then disclosed their true intentions to the parents and asked for the hand of the beauty-queen to be given in marriage to Anitthigandha Kumara. Gaining consent, the emissaries gave the information to the parents of the bridegroom, who, on hearing the news that the bride was more beautiful than the figurine he had caused to be sculptured, was all agog to have her brought to his native town as quickly as possible. This is an instance of the kind of attachment that arises out of one's pure imagination.

Sagala and Savatthi are more than five or six hundred miles apart; and in those days the system of transportation was very much antiquated. Perhaps she was brought in a horse-drawn carriage. She became utterly exhausted during the journey, and when, unfortunately, she fell ill, she died.

When Anitthigandha Kumara heard this news, he became sorely distressed for having missed the opportunity even just to see her renowned beauty. He could not eat or sleep. On knowing this Buddha took pity on him and so came to his house during the rounds for alms. The parents respectfully offered meals to Buddha and produced their son before the Enlightened One.

The root of sorrow and anxiety lies in //raga//, lust and the five constituents of sensual desires. Explaining this, Buddha said:

"Kamato jayate soko;
Kamato jayate bhayam;
Kamato vippamuttassa;
Natthi soko kuto bhayam."

"Because of sensual desires, grief arises and so does fear or anxiety. He who has been released from their dominance know neither grief nor fear."

Having heard this the young man attained to the stage of //sotapatti magga//, the path of a stream-winner. Previously he was against women, and thought that he would be able to hoodwink his parents with the impossible. Now that the impossible had been made possible with the discovery of a beauty who surpassed his own creation, attachment grew in him to torment his innocent mind.

MALUKYAPUTTA'S ANSWER

Malukyaputta answered Buddha's question to the effect that no desire, nor lust, nor affection can arise from sense-objects that one has never experienced before, or from those that one is not experiencing for the moment, or from those that one can never hope to experience in the future even in one's imagination. The meditating yogis here in this Yeiktha understand this; but this may be a puzzlement to those who have not had the experience in insight-meditation. In 1313 B.E. I preached Malukyaputta Sutta in Thaddhamma Thitagu Yeiktha in Bassein, when the Thaddhamma Thitagu

Sayadaw's sister was one among the audience. She confessed that she became confused when mention was made of //rupa// which one had not been seeing or which one had not been able to visualize in the mind. She wondered what sort of //rupa// that might be. She was an intelligent person but her mind was unreceptive before she had practised insight-meditation. After she had, she became convinced of the truth of the dhamma. She was so pleased with the discourse that she disseminated the knowledge she gained from what had been preached to other devotees.

But I thin every thoughtful person can accept the fact that unseen sense-objects cannot incite //raga//. Is it possible for you to conceive affection for an individual whom you have never met before? Not only affection, but also hatred cannot arise in such a case. Neither can delusion or wrong views. I have laid down the following aphorisms relating to this subject to aid your memory.

(1) Where visible objects remain unseen, there //kilesa// ceases by itself.

(2) Where visible objects are seen there //kilesa// lies in wait.

(3) Recollect with mindfulness whatever is seen and dispel //kilesa// that lurks in the mind.

(4) The question posed by the Buddha for Malukyaputta to answer formulates the work-programme for insight-meditation.

It may now be clear that objects which one has never before encountered cannot bring up desire, lust and affection that arouse //kilesa//. From this statement can be adduced the fact that objects previously seen or known excite //kilesa//. Buddha intended to draw Malukyaputta's attention to it by formulating the question. But this is not the end of the matter. He wanted him to know that //kilesa// continues to arise every time the sense-object is recalled. Having seen a picture of someone smiling or scowling, you may recall it to mind, and every time you do it, the smiling or scowling face reappears. At each reappearance your

mind reacts to it according to the impression that it creates. In the same way when you recall to mind the objects you have seen, they incite lust, and you become lustful. Anger and delusion may similarly be aroused. Failure to note each phenomenon of seeing tends to produce unmindfulness of impermanency and unsubstantiality of conditioned things, when //kilesa// gets stuck to your inner self. If you diligently note it, you will come to the realization that it arises just to get dissolved; and when the nature of //anicca//, impermanency, becomes known, it can no longer torment you.

So whenever you look at a thing note what you see, mindful of its impermanency, giving no chance for //kilesa// to assert. It does not usually reside in your body, but, characteristically, it lies in wait for the opportunity to possess you. If you are mindful of its nature by noting the phenomenon of seeing, you will realize its transience; and it will subside. And your mind will remain unperturbed as if it has never perceived the object.

And this understanding will enable you to formulate for yourself how best to perform the task of insight-meditation. That is why I say that Buddha's catechism reveals a working plan for vipassana. Anon you shall hear more about Buddha's questions in regard to ear-object and ear-basis. Meanwhile I shall give you a brief account of insight-meditation exercises as instructed by the Buddha.

A Brief Work-Programme

"Ettha ca te Malukyaputta dittha suta muta vinnatesu
dhammesu ditthe ditthamattam bhavissati;
sute sutamattam bhavissati.
mute mutamattam bhavissati;
vinnate vinnatamattam bhavissati."

"Malukyaputta! As dhammas are seen, heard, thought or known, just let them be as they are seen, heard, thought or known at the moment. When you see, you just see it; when you hear, you just

hear it; when you think, you just think it; and when you know, you just know it."

In the foregoing it has been shown that //kilesa// is denied the opportunity to arise when sense-objects cannot gain entry through the six sense-doors. The question now arises as to how to exert in repelling it when sense-objects do appear at the six sense-doors. Hence Buddha lays down the gist of the task of insight-meditation in relation to four modes of seeing, hearing, thinking and knowing. Here it may be noted that sense-fields of smell, taste and touch are included for brevity's sake in the category of //muta// or thought. Meditation on the Three Marks of impermanence, suffering and unsubstantiality centres on the four modes of seeing, hearing, thinking and knowing. These senses and the sense-objects are not "I", not "Mine", not "My ego-entity". The objects just appear for a moment at the sense-doors and the subject just see or hears them for that moment, and nothing more. This is the gist of the method of insight-meditation.

THE STREAM OF EYE-CONSCIOUSNESS

Seeing is the phenomenon of contact between the eye-object and the eye-basis which brings about //cakkhuvinnana//, visual consciousness or eye-consciousness which is usually rendered into plain Burmese as literally seeing-knowing suggesting perception by the eye. Let me begin with the sequences of a thought-process that operate as a visible object presents itself to the eye-basis through the eye-door. Several thought-moments occur in their psychic order in each thought-process. Firstly, when the eye-basis receives the image of the eye-objects, //bhavanga// consciousness, life continuum, wakes up and starts working the process of seeing in three thought-moments. This excites //cakkhudvaravajjana//, eye-door consciousness, that turns towards the eye-object. The image that is cast on the eye-basis by the eye-object in this manner is cognized by //cakkhuvinnana//, eye-consciousness, which, on its first arising, remains unperturbed by //kilesa//. It is immediately followed by //sampathiccha na// which receives or

accepts the image. After the acceptance, //santirana// takes over and investigates it so that //votthapana// can determine who is who and what is what. Till now, //kilesa//, which has been lying in wait for the opportunity to rear its head, is as yet unable to operate. But as soon as the determining consciousness has made the verdict that the object is agreeable or disagreeable to the senses, affinity or repulsion develops accordingly when //javana//, impulsion, is brought into play. Normally it runs its full course of seven thought-moments. At this stage action is judged according to the moral or immoral tendencies; and now //kilesa// makes its debut as greed, anger and ignorance and shows its true colour. Then the two thought-moments of //tadarammana// occur. This thought-process describes the working of the mind on seeing an object. It is called //vithi//, the path or course that consciousness takes in establishing itself.

THE STREAM OF EAR-CONSCIOUSNESS

(All repetitious statements are re-arranged for better understanding and translated, supplemented by Narada Thera's explanations on //vithi// and //bhavanga//).

The stream of consciousness that flows when hearing or tasting or smelling or touching or thinking is the same as that explained so far regarding that of eye consciousness. But I shall here review the whole process at the risk of repetition.

//Bhavanga// is a state of mind that works during sleep. (The closest English equivalent for it is life continuum, for, it is an essential condition for continued subjective existence). It does not turn itself towards sense-objects contacted in the present existence, but towards sense-objects to which the subject was attached at the time of death-consciousness in his previous existence. It is in contiguity with //patisandhi citta//, rebirth-linking consciousness, of the present existence, which is the first and foremost that arises at conception. It is assumed to be arising continuously, but, being passive, it subsides whenever

thought-moments of other varieties of consciousness emerge. For instance, when a sense-object enters the stream of consciousness through one of the six sense-doors, //bhavanga// is arrested to make room for //dvaravajjana//, sense-door consciousness, which at once takes up the function of reflection on the nature of the image cast by the sense-object that passes through the sense-doors. Then //cakkhuvinnana// or //sotavinnana// (ear-consciousness), as the case may be, occurs to be followed in its wake by //sampaticchana//, receiving consciousness, which hands over charge of the image to //santirana// that investigates into its nature. On the result of this investigation //votthapana//, determining consciousness, makes the decision as to who is who or what is what. At the end of the process, //javana//, impulsion, vibrates for seven thought-moments in an effort to deliver, as it were, the report of the decision to //tadarammana//, registering consciousness or retentive resultant, which vibrates for two thought-moments (when it is running its full cycle) and subsides into //bhavanga//; and this subsidence is compared to the state of falling asleep.

When //votthapana// determines that an object is worthy of affection and love, immoral actions like anger and greed are aroused at the instance of desire for that object. This is the working of the unwholesome //javanas//. But this may not always be the case. At times the object may be adjudged repugnant when the subject might become inclined to doing wholesome deeds in order to avoid the consequences of unpleasurable experiences. At other times a beautiful object may be viewed by the subject with compassion and benevolence when moral actions are brought into play. In such cases //javanas// lend themselves to morality. It may be noted that there are 14 thought-moments from //avajjana// to //tadarammana//. When sense-objects are weak and not impressionable, the thought-moments of //javana// may end up with only five or six impulsions although normally they run to seven.

When the phenomenon of seeing occurs you just see it; do nothing more. The Text says: "Ditthe ditthamattam bhavissti," (On seeing, let seeing be). The working of the thought-process on hearing or

tasting a sense-object is the same as that of seeing. So when the phenomenon of hearing occurs, you just hear it. On hearing, let hearing be; do nothing more. This agrees with the saying: "Sute sutamattam bhavissati". You shall hear more about it later, but now I shall deal with the abstract knowledge to be gained from noting eye-objects.

SEEING ABSTRACT REALITY

When all thought-moments of eye-consciousness, sense-door consciousness, determining consciousness, impulsions and registering consciousness have all done their part in the process of seeing, the abstract reality of the form and shape of the sense-object (or sense impressions) becomes manifest. Here the subject who is looking at the thing has not bent his mind on the concept of masculinity or femininity. At this juncture, //akusala javana//, impulsion towards immoral actions, may, perhaps, take place. But as it is weak it is unable to cause strong reactions. That is to say, the results of immoral actions may not be so prominent. If, therefore, at this initial stage, when action-results have not yet gathered momentum, you will be able to take note of the object just as you see it, or in other words, just as your eye-cognition occurs. You will then experience the abstract reality of both the subject that sees as well as the object that is seen. The subject is, of course, //nama// and the object //rupa//. You have now come face to face with //namarupa// in the //paramattha// (abstract) sense. Thus far you have not yet ruminated in your mind as to the masculinity or femininity of the object you are looking at. It means that you have not yet gone to the length of gaining conceptual knowledge or //pannatti// of what you see. So, at this stage, although it is true that you are seeing a thing, you can leave seeing alone as it is, as you have not started a-thinking. This agrees with the statement: "When you see, just see it".

FROM EYE-DOOR TO MIND-DOOR

It is no easy matter to stop short at seeing just as it happens. A beginner will not be able to catch up the thought-moments that make up the thought-process. Not being able to take in the phenomenon instantaneously as it arises, he has to think over the object that appears in his mind's eye if he really wants to know it. What passes through the mind-door needs normally to be identified, but the novice finds difficulty in adjusting his eye-consciousness to the object he is looking at in his efforts to identify it. So he has to fall back upon his mind-consciousness to do some thinking for him relating to what his eye-consciousness has encountered. This is how //vithi// relating to mind-consciousness arises which may be elaborated as follows. First, //avajjana// sets itself in motion prompting the seven impulsions or //javanas// that report the findings to two //tadarammanas//. Thus there are now altogether ten thought-moments in this part of the process. But if the sense-object is able to create only weak impressions, //javana// vibrates for less than seven moments. Mind-consciousness may be cut off only after five or six vibrations. When eye-consciousness has done its part, mind-consciousness takes over the former's job; but even then the latter is yet unable to distinguish the visible object into male and female. This stage is still in the realm of //paramattha// as before when eye-consciousness was working. But here note this one difference: whereas eye-consciousness cognizes the visible object of the present moment, mind-consciousness cognizes it as it recedes into the past. That is to say that mind-consciousness has to recall the past image as previously seen by eye-consciousness. Even now the image still remains //paramattha//. It is, therefore, extremely difficult for a beginner to be able to note the visible object as it passes through the first //vithi// of mind-consciousness.

THE BIRTH OF CONCEPTUAL KNOWLEDGE

Failure to note with mindfulness the object as it enters the avenue of sense at the first //vithi// of mind-consciousness

prompts the arising of the second //vithi//. At this stage, //pannatti//, conceptual knowledge regarding the shape and form of the visible object, begins to emerge, which, at the following third //vithi//, becomes firmly established. The subject is now able to distinguish it into male and female. This clear cognition relates to both form and name. So //rupa pannatti// and //nama pannatti// are conceived. This concept comes naturally in quick succession during the second and third //vithi//; but it is a concept gained through //avijja//, delusion, which covers up the true nature of things. The commentaries say that delusion has the tendency to hide. //Satipatthana//, basic exercise in mindfulness, exhorts a yogi to observe and note every time he sees an object, because such observation and noting enable him to come face to face with //paramattha// reality before delusion works him up with //pannatti// concept. In the beginning, however, he will find it difficult to grasp the reality as he has not mastered enough strength in mindfulness, concentration and understanding. But when these three qualities become firmly rooted in him, he will be quick to realize the true nature of things even at the moment of the lapse of the first //vithi// of eye-consciousness. When he is able to establish himself in //bhanga nana//, knowledge of dissolution, and //sankhaupekkha nana//, knowledge of equanimity towards conditioned things, he will find that it is not imperative for the stream of mind-consciousness to flow up to //javana//, and that after two or three //votthapanas// he can realize insight relating to //chalangupekkha vipassana nana//, six qualities of equanimity towards all the senses of seeing, hearing etc. Thus it has been shown in Mula Pannasa Commentary; for fuller details please refer to my discourse on Vipassana Practice.

POTTHILA THERA

At the time of Buddha there was an elder monk named Potthila who was learned in the Three Baskets of the Law. But as he neglected the practice of mind-culture, Buddha used to chide him calling him Tuccha Potthila -- vain and useless Potthila. Realizing his shortcomings in the field of mind-culture, the monk visited the

monastery of 30 Arahats in a forest and requested them to prescribe meditation exercises for him. A senior Arahat knew his pride of learning and refused to give him personally any advice, but directed him to approach other Arahats, who, likewise, told him to go to other juniors. So in the end he had only a seven-year old Arahat to rely on for the //kammatthana// he was seeking.

The young samanera told him that he was young and inexperienced; but Potthila would have none of it. So the former gave him this instruction.

"Reverend Thera! There are six openings in a mound which an iguana makes his home. If you want to catch the animal, close up the five exits of the mound, and wait for it to come out from the last exit. There are six mind-doors through which six sense-objects can enter. If you close five of them and keep the mind-door open, you task will be accomplished."

What the young Arahat suggested was for Potthila not to allow //javana// merely to hang on to the five sense-doors of eye, ear, nose, tongue, and touch, but to shut them up and note only the mind-door so that impulsion could lead him on to insight-meditation. This gave the learned monk a clue to the method of vipassana-practice. When one sees, one must stop at the thought-moment of //votthapana// and note all phenomena with mindfulness. It is the same as saying: When you see, you just see it. Having practised meditation as suggested, Potthila attained Arahatship.

SEIZE THE RIGHT MOMENT

Here one must seize the critical moment when sense-door consciousness first arises. If one fails to do so one stands to be deluded by conceptual knowledge. If you fail to note seeing as it happens, you shall live in the world of //pannatta//. For easy understanding, let me summarize the four stages of the process that I have explained.

1. First //avajjana// reflects as the object enters the avenue of mind-door consciousness.

2. That moment of reflection constitutes the first //vithi// which tries to gain cognition through consciousness.

3. Then concept is formed in the next //vithi//.

4. Finally the nature of the object is known by its name or //pannatti//.

//Nama// and //rupa// in the //paramattha// sense can be known through meditation on the nature of the phenomenon as soon as it arises. As one knows instantly what is actually happening, one gains conviction in the Three Marks of //anicca, dukkha and anatta//. The following four points should also be noted.

1. Seize the first moment in the act of seeing.

2. Arrest the flow of consciousness at the first //vithi// (to conform to the requirement of //ditthe ditthamattam bhavissati//).

3. Differentiate //nama//, mind, from //rupa//, matter. (This is knowing the reality that mind is distinct from matter.)

4. Recognize the Three Marks of //anicca, dukkha and anatta//.

As development of insight-knowledge sets the pace, //rupa paramattha//, form or matter in the abstract, will be rendered distinguishable from //nama paramattha//, name or mind in the abstract. At this stage dissolution becomes clearly manifest. Progressively, as //bhanga nana// gets sharpened, the mind is able to appreciate dissolution arising in a state of flux when both the seeing subject and the seen object pass away together at tremendous pace. A yogi contemplating dissolution may even have the feeling of actually seeing mind-consciousness a-fluttering as it resolves into nothingness. The image of dissolution thus

created is so hazy that he might have thought something is wrong with his eyesight. Now that he has gained the experience of seeing how dissolution works, he stands to be benefited by his first-hand knowledge about //anicca//. This knowledge will lead him on to the revelation that what is not permanent is unsatisfactory and unsubstantial as he has virtually no control over his //nama// and //rupa//. It is the nature of //namarupa// just to happen. This, indeed, is reality.

If we are mindful of the phenomena of seeing, hearing etc., according to Buddha's instructions, we may realize that they just occur and nothing more can be said about it. Things just happen. The meditating yogi need not go any further beyond seeing or hearing to examine whether what he has seen or heard is a male or a female. His mind does not dwell on //pannatti// or concepts.

ANSWERING A CRITIC

Among those not used to contemplation or meditation there are doubting Thomases who question the propriety of noting the phenomenon. Some of them even advance the proposition that the whole process of contemplation is wrong. While at Chauk a man approached me with the criticism that //cakkhuvinnana//, eye-consciousness, fails to recognize the genesis, //upada//, and dissolution, //bhanga//, on the arising and passing away of //nama// and //rupa//. It can recognize only the visible object that enters its avenue. It cannot appreciate how that visible object is behaving. His criticism runs on the following lines; "As //cakkhuvinnana// fails to see the visible object actually happening, how can observation and noting it contribute to the knowledge of genesis and dissolution of matter?"

According to the Commentaries and Abhidhamma, //rupa//, form, comes into being four or five instants of //citta// before the event of eye-consciousness, and dissolves twelve, or at least ten or nine, instants after its subsidence. It is, therefore, correct to say that the eye-consciousness fails to notice the genesis and

dissolution of the eye-object at the moment of seeing. But here //sati//, mindfulness or recollection, comes in. It has the ability to recall the genesis and dissolution of the actual phenomenon perceived by the eye-consciousness. According to //sutta desana//, if the phenomenon is made known by virtue of //sati//, the genesis and dissolution of the sense-object may be said to have been cognized by the eye-consciousness too.

Jhana Sutta in Anguttara Nikaya mentions the fact that, when a yogi arises from //jhanic// trance, he is able to recall the//jhanic citta//, mind, //cetasika//, its concomitant, and //nama//, aggregate of mind, which he meditated upon during the state of //jhana//. He was aware of them with perspicacity as if he were observing them actually with his own eye-consciousness. However, the genesis and dissolution of //rupa// could not be distinctly perceived for he had not concentrated his mind on it during the trance. But when //jhanic citta//, //cetasika//, and //nama// have been clearly understood, the nature of //rupa// that depends upon //jhana//, or that arises because of //jhana//, can be understood by inference.

So on the authority of the same Sutta it may be shown that, when one is noting the phenomenon of seeing, one is aware of the genesis and dissolution of //rupa// that forms the eye-object and that depends on the eye-consciousness. When a yogi meditates on //rupa//, he sees its arising and disappearance just as he sees lightning. So it has been said:

"Mental formations renew their appearance, and just as they are renewed they perish in much the same way as a flash of lightning appears and disappears."

Now consider that flash of lightning. Who can truly say that he can see its //upada// and //bhanga//, although it is a fact that he sees the whole phenomenon. Certainly he cannot see its beginning nor its end. But actually he sees it happen. To a yogi who possesses //bhanga// and //sankhaupekkha nanas//, the fact is clear that the eye-object makes its appearance to vanish at the

next instant in the same way lightning appears and disappears. This is all the more evident when sounds or tactile sensations form the subjects of meditation. When he realizes the Three Marks of //anicca, dukkha and anatta// through first-hand knowledge of the phenomenon of arising and passing away of //nama// and //rupa//, he may be certain that he has acquired vipassana-knowledge.

Furthermore, if he continues to meditate in the way now suggested, //nibbida nana//, knowledge of baneful things as disgusting, will be developed in him. When he gets bored with the aggregates, craving will be expelled; and in the absence of craving, the Noble Path can be reached, when he will become a //sotapanna//.

//Rupa// that is cognized by eye-consciousness arises simultaneously with //atita bhavanga//, passive consciousness inherited from the past. It also dissolves simultaneously with the second thought-moment of //tadarammana// during the formation of the thinking-process. It is not, however, possible for one to be directly aware of these two aspects of consciousness called //upada// and //bhanga//. They can only be understood through applied knowledge or //sutamaya//. Learning things at second hand, however, may not contribute to the awakening of insight-knowledge, and consequently to the realization of //nibbida nana//. Ordinarily no one can actually say precisely how or in what manner //rupa// arises whether along with the first, second, or third aspect of //atita bhavanga//, or dissolves, whether along with the second thought-moment of //tadarammana//, or with the seventh thought-moment of //javana//. If insight-knowledge were to mean strict accuracy in regard to these types of thought-process, a yogi can hardly hope to attain it. But what the Commentaries on Abhidhamma aim at is for the yogi to gain knowledge through applied methods if necessary. Such details do not matter in the practice of insight-meditation. Suffice it to say that it is essential for a meditating yogi to note the phenomenon as it arises in the same way as he notes the phenomenon of lightning. This agrees with the instruction: Note your going as you go.

MEDITATING ON HEARING, ETC.

Malukyaputta undertook to apply mindfulness to the activities of the six senses. If one is constantly mindful, one will just hear what appears on his ear-door, and no more. Now as I am delivering this discourse, you are hearing each sound or syllable of the words that I am uttering. If you concentrate your mind on each syllable that I am pronouncing, you will certainly miss the import and meaning of what I am trying to convey to you. If you just stop short at cognition of the sounds that I make, you will not be able to note them in the //pannatti// way. That is to say you will not be able to form any concept of what you hear. In like manner if you sniff a smell, you just end up with that smell. The stream of consciousness will not flow further than the sense of smell. When you receive tactile sensations and stop short at receiving them, you will just feel that you have touched something or something has touched you, and you will not go beyond that feeling.

In the phenomenon of ideation, too, you will just stop at the point where mind-consciousness arises without proceeding to arrive at formulating concepts. In that case //kilesa// will be denied the opportunity of rearing its head. You shall hear more about it later.

Now let me bring to your mind the passage cited earlier regarding the phenomena of seeing, hearing, etc. "When you see, you just see it; when you hear, you just hear it; when you think, you just think it; and when you know, you just know it." This is insight-meditation put succinctly and it means that when consciousness of sense-objects arises, note the arising so that it just stops there. You may not be able to do so without noting the phenomena with mindfulness. Even when you are trying to note them in this way, it may so happen that your mind deviates from its main objective to investigating whether the object observed is a male or a female, especially when you are just a beginner in meditation. Some would like to assert that, by merely making an introspection into the characteristics of the Three Marks of

//anicca, dukkha and anatta//, one can render consciousness remain as it is as it arises. Some go so far as to maintain that the mind should be kept as it is when it will automatically stop itself at cognition of things seen or heard. That amounts to saying that the mind should be allowed to go free without any agency to watch over it. This means that mindfulness will be discarded. To such dissenters let me ask this question: How would your mind react to harsh words that grind your ears, or to trash that inflames you, or to physical and mental pain that undermine your equanimity? Without noting the psyche with mindfulness, how can anyone keep it as it is? Let these people judge for themselves the true worth of their own asseverations.

When a yogi meditates constantly on the phenomena of seeing, hearing, etc., he will realize //bhanga nana// which will reveal to him the moment when dissolution occurs. If he abides in that moment, insight-knowledge will be established showering on him its benefits.

BENEFITS OF INSIGHT-KNOWLEDGE

Such benefits are shown thus:

"Yato kho te Malukyaputta ditthasutamuta vinnatabbesu dhammesu ditthe ditthamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, vinnate vinnatamattam bhavissati; tato tvam Malukyaputta na tena."

"Malukyaputta! If, when you see, you just see it, when you hear, you just hear it, when you think, you just think it, and when you know you just know it, then you will arrive at the understanding that the objects of sense that you perceive have nothing to do with you."

This means that you can in no way get involved with the sense-objects whenever you perceive them. You wash your hands of //raga//, lust, //dosa//, anger, and //moha//, delusion, that the

sense-objects generate. When you fail to stop short at seeing, hearing, etc., your mind will cling to those passions, and whenever you recall them they will lead you all over again to //raga, dosa and moha//. Those failing to note the phenomena of seeing, hearing, etc., get heavily involved in sights, sounds, etc., with which they come into contact. Those who have developed //bhanga// and //vipassana nana// with the practice of meditation realize the nature of the dissolution of both the objects of sense and the mind that takes note of them, and are able to grasp the mind that takes note of them, and are able to grasp the significance of the Three Marks. As sense-objects fail to generate attachment during meditation, no occasion arises for the meditator to recall them; and consequently //kilesa// becomes discarded. Inclination to //kilesa// caused by sense-object is known as //arrammananusaya//.

The Commentaries enjoin a meditator to give a wide berth to unwholesome //javanas//. In fact abandoning such kind of impulsions comes naturally to him, for he requires no special effort in shunning evil. When insight-knowledge becomes keen and sharp, //javanas// fail to arise as the stream of consciousness flows only up to //votthapana// and no more. In other words, subsidence of the flow of consciousness occurs at the determining stage of //votthapana//, before impulsions can start operating.

Buddha continued:

"Yato tvam Malukyaputta na tena,
Tato tvam Malukyaputta na tattha."

"Malukyaputta! When you have nothing to do with the sense-objects that you perceive, you will get no foothold on them."

INCLINATION TO NIBBANA

Commentaries on Udana Katha elaborate on the word, "foothold". When a yogi loses hold of craving and egoistic views, absolving

himself from the ideas of "I", or "Mine", or "My ego-entity", he cannot get rooted in sense-objects. About this Buddha has this to say:

"Yato tvam Malukyaputta na tattha, tato tvam Malukyaputta neviaha, na huram, na ubhayamantarena, esevanto dukkhassa."

"Malukyaputta! When you lose your foothold on the objects of sense, your //namarupa// (aggregates of mind and matter) will neither be here in this world, nor there in the other world. And this being not anywhere in both worlds means the end of suffering."

When ego-entity has no standing //namarupa// ceases to exist in all possible worlds either in this or the other world; and this cessation means the end of suffering. It becomes apparent when the yogi's mind gets inclined to Nibbana through the realization of the Noble Path. When an Arahat enters Nibbana no vestiges of //namarupa// remain. As soon as death consciousness occurs at the time of //parinibbana//, he achieves //anupadisesa nibbana//, all strata of existence not remaining. Regarding this the Commentaries say that when a yogi loses his foothold on //rupa//, he is neither here in the six organs of the senses, nor there in the six sense-doors nor anywhere in the six types of consciousness.

This agrees with the actual experience of the meditating yogi who has acquired //bhanga// and //sankhaupekkha nana//. No //kilesa// can arise in him on his realization of the truth of the nature of matter in a state of flux. He takes a highly impersonal and objective view of the sights and sounds that he sees and hears. After that the attainment of //anuloma nana//, knowledge of adaptation, will qualify him for the higher path. Then he enters the stream of //gotrabhu// consciousness that exalts him to a sublime stage, overcoming the Sense Sphere lineage. On the abandonment of the Sphere of the Senses, he actually realizes Nibbana.

Regarding this, Milinda Panha has this to say:

"Tassa tam cittam aparaparam manasikarota pavattam samatikkamitva appavattam okkamati, apavattamanuppatto maharaja sammapatipanna nibbanam sacchikarotiti vuccati."

"A yogi, developing mindfulness step by step reaches the stage of non-occurrence (of //namarupa//) having crossed over the stage of continual occurrence. O King! One who has entered the stage of non-occurrence with correct meditational practice may be said to have come face to face with Nibbana."

A SUMMARY OF THE SUTTA

The following is a summary of what Buddha taught Malukyaputta with regard to meditation.

1. When you note with mindfulness what you see, or hear, or think, or know, you remain just conscious of your seeing, hearing, thinking and knowing, and nothing more.

2. If thus, you just see or hear or think or know what you are seeing, hearing, thinking or knowing you shall not get yourself involved in those phenomena.

3. Since you have nothing whatever to do with them, you shall have no foothold on the sense-objects that you perceive.

4. As you have no foothold on them, you are neither here nor there, nor anywhere, and the very fact that you exist nowhere means that you have realized Nibbana where all sufferings end.

When Malukyaputta had had the benefit of Buddha's advice, he expressed his satisfaction in 24 stanzas. Saying "Well done, Malukyaputta!" Buddha elaborated on them himself stanza by stanza, and I shall now make an exposition on them part by part.

FAILURE TO MEDITATE ON RUPA WHILE SEEING

1. Rupam disva sati muttha,
Piyam nimittam manasi karoto.
Sarattacitto vedeti,
tanca ajjhosa titthati.

1. Having seen rupa, form, one loses mindfulness, and getting absorbed in the charms created by it, one feels the onset of desire that tries to imbibe it.

It is human nature to get attracted to objects that appeal to the senses. You look at a thing because you derive pleasure out of it. At the moment of looking at it you forget the practice of the dhamma. Even a meditating yogi may be moved by visible objects that give pleasurable sensations; and his attention may be diverted from his noble purpose. Those not used to meditational practice would easily give themselves away to alluring //rupa//. As soon as the concept of beauty and loveliness overpowers them, they will be forgetful of the dhamma. //Rupa//, therefore, makes one forgetful or unmindful.

A pleasing smile usually gets ingrained in the heart of the subject who sees it. It is always a pleasure to recall it. He, therefore, keeps remembering it for days, months and years. His mind is now taking in //rupa// as if trying to ingest or imbibe it.

I am speaking about this reaction to //rupa// in general terms. Of course there are occasions when a man feels repugnant towards the object that he sees. At times he may be indifferent to it. Whatever be the case, the crux of the matter is that //rupa// generates various kinds of feelings such as pain, pleasure, greed, anger and the like which bring about kamma-actions, action-results and eventually rounds of suffering.

Suffering brought about by //rupa// is shown hereunder:

2. Tassa vaddhunti vedana,
aneka rupasambhava;
Abhijjha ca vihesa ca,
cittamassupahannati.
Evam acinato dukkham,
ara nibbana vuccati.

2. A multitude of passions such as covetousness and rage, springing from //rupa//, torments him who takes a firm hold of it, with the consequence that his mind becomes burdened with vexation. Nibbana, therefore, remains far away from him who would carry the load of suffering rather than meditate.

All //rupas// give rise to //vedana//, feeling or passion. When an agreeable object is presented to an individual, he delights in it; but it is after all //sukha vedana//. When a repugnant object is presented to him, he feels miserable, and that is //dukkha vedana//. Such //vedanas// are the cause of vexation that torments him. If he sees a beautiful object, desire to possess it arises in him. He will get annoyed if he thinks that someone is thwarting his wishes to acquire it. Such dispositions of the mind are the results of the working of greed and anger. They worry him, and so he is forever busily engaged in malevolent activities against people whom he thinks are opposing him in the fulfilment of his desires. Prompted by greed and anger, he becomes almost worn out in his efforts to counter the opposition of his adversaries, real or imaginary.

Most people are not used to mindfulness throughout their lives. For them a change over from an unmindful to a mindful state will be difficult of achievement. One who cannot accept mindfulness will be accepting defilements which bring about the round of suffering. In that case Nibbana remains far removed from him.

Failure to meditate will deprive one of the knowledge about the Three Marks of //anicca//, etc., inviting //kilesa// to add miseries to suffering, in the same way as adding fuel to the fire.

I give below a summary of these points relating to //rupa//.

(A) //Rupa// engenders tender passions that send mindfulness into oblivion.

(B) The impassioned mind imbibes //rupa//.

(C) //Rupa// gives rise to feelings of pain and pleasure.

(D) Conditioned by greed, anger arises causing anxiety and worry.

(E) He who thus accepts conditions that create suffering will always have suffering as his companion.

(F) The round of suffering keeps Nibbana away.

MEDITATING ON RUPA BRINGS NIBBANA NEAR

The foregoing stanzas paint a darker side of the issue; but I shall also give you the brighter side of it.

3. Na so rajjati rupesu,
rupam disva patissato;
Virattacitto vedeti,
tanca najjhosa titthati.

3. Passion remains undeveloped in him who recollects with mindfulness the //rupa// that he has seen. Thus freed from lust, he refuses to imbibe it.

This stanza reveals the essence of the practice of insight-meditation. It enjoins the yogi to recollect with mindfulness the object he has seen and to meditate on it. From this it is clear that insight-meditation means noting the object that he has actually seen, and not the object that he has not. It can be accomplished only through practical wisdom and not through //sutamaya// or knowledge acquired from hearing what others say.

The Commentaries on Thera Gatha say that a meditator must try to recollect the eye-object that he perceives as it presents itself through his eye-door to his eye-consciousness being mindful of the four factors of enlightenment or //sampajannas//, namely, knowing what is beneficial, what is proper, what is objective and what is free from delusion.

Earlier I have told you about the //vithi// relating to eye-consciousness. What I am speaking about now is the same thing. If you miss noting the process of seeing just as it occurs, try to catch up with the thought-moment of the mind-consciousness. One who can seize that moment and recollect the absolute reality of form or //rupa paramattha//, may notice the dissolution of both the sense-object and the eye-consciousness at the moment of seeing. When one concentrates only on the act of seeing without thinking over what one has seen, visual perception will last only for an instant. This agrees with the saying: Ditthe ditthamattam bhavissati. In that case defilements will have no time to assert themselves. In the absence of defilements lust or craving subsides.

Desire works up //vedana//, sensations, or passions in this case, which begets craving, //tanha//, by means of which the individual embraces //rupa//. A non-meditator, although fully aware of seeing the object, fails to note it with mindfulness, and he permits craving to arise. But a meditator does not actually see what he sees; and so he gives no chance for desire or craving to arise, for he has always been mindful of the dissolution. In that state, delusion is eliminated and wisdom arises. In the absence of defilements such as craving, kamma-actions, action-results and new becoming cannot be formed. He will be emancipated from suffering. This fact is emphasised in the next stanza.

4. Yathassa passato rupam,
sevato capi vedanam;
Khiyati nopaciyati,
evam so caratissato.

Evam apacinato dukkham,
santike nibbana vuccati.

4. Looking at an eye-object, a yogi just sees it and just feels that he sees it, without assimilating //rupa//, form cast by it. With him suffering ceases. He should practise meditation in this way; and if he so practises it, he is said to be within sight of Nibbana.

As the yogi has not been assimilating //rupa// which he notes with mindfulness, he is not inviting //kilesa// which brings about kamma-actions and action-results.

Commentaries on Thera Gatha emphasise the fact that "seeing the form (//rupa//)" means seeing it with the strength of conviction that what one sees is //anicca//, impermanence. Eye-consciousness brings about sensations of seeing which mind-consciousness takes to heart. The mind collects them and stores them up in the same way as a greedy person amasses wealth. The result is the upsurgence of abhijjha, covetousness, one of the manifestations of //kilesa// on which kamma-actions and action-results depend. A meditating yogi refuses to accept eye-consciousness and its consequences in this way. In other words, he abstains from assimilating defilements that lead him to rounds of suffering. Each time he meditates on the phenomenon of seeing, insight-knowledge is developed. Each time insight-knowledge is developed, defilements are discarded. So he is said to be enjoying //tadanga nibbana// -- peaceful bliss attained at the instant when pollution of the mind is eliminated.

A meditator, who is living in the world of realities or //paramattha//, will gradually realize insight-knowledge stage by stage. He will proceed from //namarupa pariccheda nana//, knowledge of distinction between mind and matter, to //gotrabhu nana//, knowledge of higher lineage, through //anuloma nana//, knowledge of adaptation. According to the sayings of Patthana, this will ultimately lead one to the knowledge of the Path and its Fruition. It must be noted that //anuloma nana// is the highest of

the ten stages of insight-knowledge. Aspirants to Nibbana must therefore engage themselves in the practice of vipassana.

The following is a summary of the points discussed so far.

i. On recollecting //rupa// with mindfulness, //raga//, lust, is eliminated.

ii. In the absence of lust or desire, the mind refuses to imbibe //rupa//.

iii. Note as soon as one sees and be conscious of seeing.

iv. If one meditates in that way, the round of suffering will cease.

v. This is the way for a yogi to practise.

vi. On the cessation of suffering, Nibbana will come into view.

VIPASSANA QUESTION II

Now I shall deal with the second question posed by Buddha for Malukyaputta to answer.

"Ye te sotavinnaeyya sadda assuta assutapubba, na ca sunasi, na ca te hoti suneyyanti, atthi te tattha chando va rago va pemam va."

"How do you answer this, Malukyaputta? Answer me as best you can. There are certain audible objects which you have never heard previously, either in the immediate or remote past, or at the present moment. Neither can you hope to hear them in the future. Can such objects arouse desire, lust and affection in you?"

Malukyaputta replied that no desire or lust or affection could possibly arise out of sounds or voices that one had never heard before in the recent or remote past, or that one had not been

hearing at present, or that one could not hope to hear in the future. This answer is appropriate. On hearing a pleasant voice and cognizing the individual who makes it, the hearer develops affection or attachment for the owner of the voice. As attachment is developed //kilesa// is brought into play and the consequences mentioned before follow. If one meditates on hearing, //kilesa// will be kept away. Reference is invited to what I have previously spoken about the phenomenon of seeing.

PANNATTI AND PARAMATTHA

What has been discussed earlier about the //vithi// relating to eye-consciousness applies //mutatis mutandis// to the stream of consciousness that I am now talking about; and so I give below the gist of the //vithi// relating to ear-consciousness.

In the phenomenon of hearing an audible object enters the avenue of the ear-door; and we say that the sound is heard. This is the first //vithi// relating to ear-consciousness.

Then the ear-consciousness makes due investigation as to the nature of the sound it receives. This is the first //vithi// relating to mind-consciousness.

In the second //vithi// of mind-consciousness, //nama//, name, suggested by the sound is cognized.

In the last //vithi// of mind-consciousness, //pannatti//, concept conveyed by the name given to the sound, is apperceived.

As an object makes the sound, the ear just hears it. If you note this with mindfulness not going beyond it, you call a halt to the process of hearing. The stream of ear-consciousness stops flowing then and there. But if you are unmindful, your mental formations and activities will be brought into play when you may recall the sound you hear and think over it. That means the stream of mind-consciousness has taken over. Even then, this //vithi// of

mind-consciousness is only aware of the sound. //Pannatti//, concept, has not yet formed. If you can note this with mindfulness, your apperception ends here, stopping at the stage of the abstract (//paramattha//) idea of sound. If you fail to call a halt to further mental activities, the second //vithi// would apperceive the concept of the individual making the sound, and furthermore, the third //vithi// will proceed to distinguish the sex of the individual, and this will be followed by the development of affinity or repulsion that he instils in your mind. In this way //vithi// conjures up //kilesa//. It is, therefore, imperative that you meditate on hearing just as you hear. I have summarised these statements as follows:

If you fail to note the phenomenon with mindfulness, you end up with //pannatti// knowledge.

To obtain //paramattha// knowledge the following should be borne in mind.

Note with mindfulness the instant you hear. (Note as soon as the //vithi// of ear-consciousness occurs. Or, failing that, note as soon as the //vithi// of mind-consciousness occurs).

Stop the flow of the process of thought at hearing. (If you can do this, the second //vithi// of mind-consciousness cannot arise.

This is in accordance with the saying: Sute Sutamattam bhavissati.

Then you can distinguish //nama//, mind, from //rupa//, matter. (What you hear is matter at work. When you are noting, mind is at work. Mind and matter are thus distinguished. Both the hearing and the noting appear to dissolve at the next instant.)

In the end you will recognize the Three Marks of //anicca, dukkha and anatta//.

FAILURE TO MEDITATE ON SADDA ON HEARING

5. Saddam sutva sati muttha,
piyam nimittam manasi karoto.
Sarattacitto vedeti,
tanca ajjhosa titthati.

5. Having heard Sadda, sound, one loses mindfulness, and, getting absorbed in the charms created by it, one feels the onset of desire that tries to imbibe it.

When an audible object presents itself at the ear-door, the hearer tries to appreciate it, generally expecting it to be sweet and agreeable. But it usually tends to induce unwholesome thoughts, speech and actions. While he is paying attention to what he is hearing, he loses mindfulness. Desire arises in him if it is a pleasant sound. He takes in what he hears as if he is ingesting or imbibing it. Whenever he recalls it, desire re-appears and torments him again. The story of Prince Nanda illustrates this point.

NANDA THERA

Prince Siddhattha and Prince Nanda were half-brothers, the former being born of Maha Maya, and the latter of Maha Pajapati Gotami, both being sisters wedded to King Suddhodana. Prince Nanda is four or five days younger. When Maha Maya died seven days after the birth of her son, Maha Pajapati Gotami left her own son in the care of royal wet-nurses and brought up Siddhattha breast-feeding him herself.

Prince Siddhattha became Buddha after enlightenment, and came to Rajagaha to spend the first Retreat there. Three days after his arrival King Suddhodana arranged a wedding feast for his second son, Prince Nanda, betrothed to Princess Janapada Kalyani. As Buddha was invited, he came to the palace where he had his meals offered to him. When he was about to return to the monastery, he told Prince Nanda to take his (Buddha's) bowl and come with him.

The Prince, out of fear and awe for his elder brother, did as he was told, expecting that Buddha would take back his bowl and discharge him at any time. As he was about to leave the palace, Princess //Janapada Kalyani// called out to him requesting, "My Lord Prince, come back quickly!"

But, once at the monastery, Buddha asked his younger brother if he would become a monk. The Prince had no mind to don the yellow robe, but overwhelmed by awe he said, "Yes." So he was ordained. But he was never happy. So, one day, he complained, "I am not happy in the practice of this noble conduct. I can no longer abide in it. I shall revert to laymanship."

Now it came to the knowledge of Buddha that Nanda Thera was not happy in his monkhood. The Enlightened One, therefore, asked him why. The newly-ordained monk told him that Janapada Kalyani's words calling him to come back soon were ringing in his ears.

Buddha took his younger brother by the hand and led him to a desolate field, recently burnt out by forest fire, and showed him a maimed old hag of a monkey sitting by the side of a smouldering log. From there he went to Tavatimsa, the abode of the first Plane of Devas, and introduced the love-lorn Prince to a bevy of five hundred beauties, all deities. Then Buddha asked for Nanda Thera's opinion as to who was beautiful, Princess Janapada or any one of the deities. "Reverend Sir!" he replied, "Janapada Kalyani, when compared to the deities, is very much like that old monkey I saw previously."

"Nanda", said Buddha, "Remain happy as a bhikkhu! I promise you that you shall win one of the beauties you are seeing now." When the two came back from the abode of the Devas, Nanda Thera became diligent in the practice of priestly conduct in the fond hope that one day he would have his desire for a deity fulfilled.

Now words went round the monastery that Nanda Thera was practising the dhamma with an eye to getting a beautiful deity for a wife. He was likened by his associates to a daily wage earner, or even a

bonded slave, who worked for material benefits. He became greatly mortified. He secluded himself, bent his mind on the object of //kammatthana// and with the utmost effort and determination practised meditation till all //kilesas// dried up in his inner self. Ultimately he won the Path and its Fruition and became an Arahat.

The lesson to be gained from this story is that, before being able to note with mindfulness the sound that one hears, one tends to hear it again and again as one recalls it. Then it gets stuck to the mind. The mind takes in all //vedana//, sensations, conjured up by //tanha//, craving.

6. Tassa vaddhunti vedana,
aneka saddasambhava.
Abhijjha ca vihesa ca,
citta massupahannati.
Evam acinato dukkham,
Ara Nibbana vuccati.

6. A multitude of passions such as covetousness and rage, springing from //sadda//, sound, torments him who takes a firm hold of it, with the consequence that his mind becomes burdened with vexation. Nibbana, therefore, remains far away from him who would carry the load of suffering rather than meditate.

This needs no further elucidation as enough has been said about the attitude of mind on seeing, which, in the present context, may be substituted by hearing.

MEDITATING ON SADDA BRINGS NIBBANA NEAR

7. Na so rajjati saddesu,
sadda sutva patissato.
Virattacitto vedeti,
tanca najjhosa titthati.

7. Passion remains undeveloped in him who recollects with mindfulness the //sadda// that he has heard. Thus freed from lust, he refuses to imbibe it.

8. Yathassa sunato saddam,
sevato capivedanam.
Khiyati nopaciyati,
evam so caratissato.
Evam apacinato dukkham,
santike nibbana vuccati.

8. Listening to an ear-object, a yogi just hears it and just feels that he hears it, without assimilating //sadda//, created by it. With him suffering ceases. He should practise meditation in that way; and if he so practises it, he is said to be within sight of Nibbana.

All these stanzas need no further elucidation, What has been said about seeing applies //mulatis mutandis// to hearing, and this also applies to summaries given in the form of aphorisms.

VIPASSANA QUESTION III

Buddha posed the following third question for Malukyaputta to answer.

"Ye te ghanavinneyya gandha aghayita aghayitapubba, na ca ghayasi, na ca te hoti ghayeyyanti, atthi te tattha chando va rago va pemam va."

"How do you answer this, Malukyaputta? Answer me as best you can. There are certain odorous objects, //gandha//, which you have never smelled previously, either in the immediate or remote past, or even at the present moment. Neither can you hope to smell them in the future. Can such objects arouse desire, lust and affection in you?"

Malukyaputta replied that it was impossible for desire, or lust, or affection to arise out of //gandha// which had never been smelled or which one could never hope to smell in the future. As desire cannot be developed out of an unknown quality, it is not necessary for a yogi to meditate on it. But those failing to meditate on nose-object and nose-consciousness will remain removed from Nibbana.

FAILURE TO MEDITATE ON GANDHA ON SMELLING

Buddha, satisfied with Malukyaputta's answer, said, "Sadhu!" and uttered the four stanzas in the same manner as before.

9. Gandhim ghatva sati muttha,
Piyam nimittam manasi karoto.
Sarattacitto vedeti,
tanca ajjhosa titthati.

9. Having smelled //gandha//, odour, one loses mindfulness, and getting absorbed in the charms created by it, one feels the onset of desire that tries to imbibe it.

Meditating yogis can rarely enjoy fragrant smell. They are mainly concerned with disagreeable odour which they receive with repugnance. Therefore it is quite usual for them to have a longing for fragrance. This is attachment which makes one forgetful of the dhamma.

10. Tassa vaddhunti vedana,
aneka gandhasambhava;
Abhijjha ca vihesa ca,
cittamassupahannati.
Evam acinato dukkham,
ara nibbana vuccati.

10. A multitude of passions such as covetousness and rage, springing from //gandha//, odour, torments him who takes a firm

hold of it, with the consequence that his mind becomes burdened with vexation. Nibbana, therefore, remains far away from him who would carry the load of suffering rather than meditate.

Here, as previously, the emphasis is on the fact that failure to meditate keeps Nibbana away.

MEDITATING ON GANDHA BRINGS NIBBANA NEAR

11. Na so rajjati gandhesu,
gandham ghatva patissato;
Virattacitto vedeti,
tanca najjhosa titthati.

11. Passion remains undeveloped in him who recollects with mindfulness the //gandha// that he has smelled. Thus freed from lust, he refuses to imbibe it.

12. Yathassa ghayato gandham,
sevato capi vedanam;
Khiyati nopaciyati,
evam so caratissato.
Evam apacinato dukkham,
santike nibbana vuccati.

12. Smelling a nose-object, a yogi just gets the smell and just feels that he gets it, without assimilating //gandha// created by it. With him suffering ceases. He should practise meditation in this way; and if he so practises it, he is said to be within sight of Nibbana.

To wash your hands of //dukkha//, suffering, note with mindfulness everytime the sense of smell presents itself to your mind. Now I shall go onto the next subject relating to the sense of taste. It will show you how to practise Vipassana.

VIPASSANA QUESTION IV

Buddha posed the next question for Malukyaputta to answer.

"Ye te jivhavinneyya rasa asayita, asayitapubba, na ca sayasi, na ca te hoti sayeyyanti, atthi te tattha chando va rago va pemam va."

"How do you answer this, Malukyaputta? Answer me as best you can. There are certain gustatory objects which you have never tasted previously, either in the immediate or remote past, or even at the present moment. Neither can you hope to taste them in the future. Can such objects arouse desire, lust and affection in you?"

Here let me make a passing reference to human weakness for pleasures derived from the sense of taste. Those who have never tasted fruits and cakes imported from other countries have no desire to eat them since they do not have the experience of enjoying them. But people who know how tasteful they are develop a craving for them. In the scriptures there are many instances of people giving up their lives just to satisfy their palate. Defilements can be dispelled if one meditates on eating or tasting, noting the instant when taste just occurs.

FAILURE TO MEDITATE ON RASA ON TASTING

13. Rasam bhotva sati muttha,
Piyam nimittam manasi karoto.
Sarattacitto vedeti,
tanca ajjhosa titthati.

13. Having tasted rasa, flavour, one loses mindfulness, and getting absorbed in the charms created by it, one feels the onset of desire that tries to imbibe it.

Few ever meditate on eating and taste. Ordinary laymen are not aware of this practice of meditation. Even learned persons do not

pay heed to it with the assumption that as one gets the taste of food as it is taken, there is no need to note it with mindfulness. This amounts to being irreverential to the teachings of insight-meditation. Others go so far as to say that meditating on taste is a sheer waste of time. Eating, they say, should be done quickly so that more time can be devoted to meditation.

A majority of the meditating yogis also are guilty of this unmindfulness. Once they fail to note the sense of taste as they take food, they lose mindfulness and become attached to it. And that means they cherish the desire to enjoy pleasure out of eating.

All eatables, therefore, are prepared and cooked so that they are delicious to the taste. When laymen offer food to the monks they take especial care to make it appealing to the palate. This shows how much we give importance to the development of gustatory consciousness. I remember the observation made by the Sayadaw of Taungwaing Galay Taik Kyaung of Moulmein. Once he preached one of his devotees who offered food to him that it was usual for monks to partake of food offered to them with a sense of mindfulness which negates taste, as if what is delectable is repugnant. This drew a protest from the devotee who said, "Reverend Sir! It is most improper that you should view tasteful objects that I have prepared for your enjoyment as repugnant." It is quite logical for him to say so, because food for the monks is usually prepared by donors so that recipients could eat them with relish. Here the preparation of food to appeal to the sense of taste of those who are going to eat it is the responsibility of the //dayaka//, the donor. For us monks we abide by the principle to regard what is tasteful as repugnant so that defilements cannot take their hold on us.

Priestly conduct, therefore, requires that when monks eat they eat with introspection in accordance with the principles of //paccavekkhana//, self-examination. Unlike laymen monks take food not for enjoyment, not for indulgence, not for physical development, and not for opulence, but for maintenance of the

body, for supporting life, for quenching hunger and thirst and for pursuance of the practice of purity of mind. If one can practise //kammatthana// which prescribes concentration on the perception of the impurity of material food, //ahare patikulasanna//, it is all the more to be commended. Regarding this please see Visuddhi Magga. But for our purpose the best would be to go according to Satipatthana Sutta.

14. Tassa vaddhunti vedana,
aneka rasasambhava;
Abhijjha ca vihesa ca,
cittamassupahannati.
Evam acinato dukkham,
ara Nibbana vuccati.

14. A multitude of passions such as covetousness and rage, springing from //rasa//, taste, torments him who takes a firm hold of it, with the consequence that his mind becomes burdened with vexation. Nibbana, therefore, remains far away from him who would carry the load of suffering rather than meditate.

No elaboration is needed beyond the fact that smell here is substituted by taste.

There are three basic necessities in life - food, clothing and shelter. The whole world is teemed with hungry millions. The search for food is a great burden for them. People go hell for leather to get it. In the struggle for a living one tries to grab what one wants by all manner of means, fair or foul and one's anger is aroused when one encounters competitions or opposition from one's rivals. The result is a troubled mind for everyone. All these stem from the development of desire and attachment on the occasion of failure to meditate, in this case, on taste. When one is overpowered by defilements, one becomes tormented by kamma-actions and action-results that bring about the round of sufferings.

Most people do not care to meditate on food or on eating. It is

almost a habit with them to keep food out of his meditating mind. This habit usually hardens. In that case they would be accumulating suffering which burns continually like fire for times to come.

MEDITATING ON RASA BRINGS NIBBANA NEAR

15. Na so rajjati rasesu,
rasam bhotva patissato;
Virattacitto vedeti,
tanca najjhosa titthati.

15. Passion remains undeveloped in him who recollects with mindfulness the //rasa//, taste, that he has savoured. Thus freed from lust, he refuses to imbibe it.

This is a clear instruction to the yogi to apply insight-meditation to the phenomenon of tongue-consciousness as soon as food has been tasted. It does not say that taste that one has never experienced should be noted with mindfulness. I shall give you an example as to how to meditate on it.

When a monk sits before the table and sees the eatables laid on it, he notes the phenomenon of seeing. As he raises his hand to pick up food, he notes his raising of the hand. As he takes a morsel of food in his hand, he notes that he is taking it. As it is brought towards his mouth, he notes that he is bringing it. As it touches his mouth, he notes the touching. As he opens his mouth, puts the food in it, closes it, brings his hand down, touches the plate with his hands, and in the meanwhile, masticates the food, he notes each of all these proceedings. As his hands move and as he masticates food, he is conscious of the fact that //vayo//, element of motion, is operating. As his hands touch the hot food, he is aware of the working of //tejo//, element of heat. When he feels sweet or sour on the tongue, he notes the qualities of taste. As he is thus noting all the phenomena connected with eating or tasting, he dispels desire, and eventually, lust or

//raga//.

When his concentration gets strengthened, he knows taste only as taste and nothing more. It does not occur to him that a particular dish of chicken curry is delicious. It means that he has abandoned the pleasurable tongue-object; and in this manner he does away with defilements.

The experience of the yogis in this Thathana Yeiktha can bear it out. When a meditator eats, he becomes conscious of the fragrant smell and sweet taste that the food generates. But as soon as he feels that he has come to know of this phenomena, the smell, the taste, the nose and tongue-consciousness and the //citta//, mind that notes the consciousness, dissolve away. Under such circumstances //raga// has no opportunity to assert itself, for the yogi has cognized taste just as taste and nothing more. Some of the yogis used to say that as they had been noting the phenomena of tasting, they even failed to recognize the kind of flavour that the food gave. This is quite possible. For, in the absence of such defilements as desire and attachment, no pleasure can be derived out of the food that is taken. Where there is no attachment, one does not take a firm hold of //vedana//, feeling, as if one is going to devour it.

16. Yathassa sayato rasam,
sevato capi vedanam;
Khiyati nopaciyati,
evam so caratissato.
Evam apacinato dukkham,
santike nibbana vuccati.

16. Tasting a tongue-object, a yogi just gets the taste, and just feels that he gets it without assimilating it. With him suffering ceases. He should practise meditation in this way; and if he so practises it, he is said to be within sight of Nibbana.

A meditating yogi eats and feels the taste of food like any other individual; but as he denies himself the wherewithal to enjoy that

taste, he does not commit either wholesome or unwholesome deeds in relation to taste. It means that taste here cannot bring about formation of Kamma-actions and action-results. Without them no new becoming can arise. And that will be the end of the round of sufferings.

Paticcasamuppada says: //Vedana paccaya tanha// (Feeling begets craving). But as no craving arises when feeling has subsided, //upadana//, clinging, remains unformed. Hence defilements, kamma-actions and action-results become inoperative.

As such causes of suffering are eliminated, a yogi, steadfast in the practice of insight meditation, attains to the stage of //tadanga Nibbana// when peace is established for the duration of that elimination. This can eventually lead to the fulfilment of the Noble Path and its Fruition.

REALIZATION OF THE DHAMMA

Many examples are cited in the Commentaries regarding the attainment of Nibbana as one meditates on the phenomenon of eating. In Sri Lanka of the olden days, there were built many rest houses where monks on their daily rounds for alms could stop awhile to eat. It was usual for them to have their early morning gruel there, and set out for alms-food in the day, coming back again to the same place to have their full meal. Most of them practised insight-meditation while eating and became Arahats. In those days this was the general rule rather than the exception.

In the Commentaries on Puggalapannatti, the following occurs:

"Making strenuous efforts in insight-meditation with the strength of implicit faith in it, an individual can realize the knowledge of the Path and its Fruition while walking, standing, sitting, lying down, or taking light food or heavy meals. No instances exist where he fails to attain wisdom when he so practises it."

I would like to urge you to note in detail the entire process of eating while you eat. If you are having your meals alone, this can be easily done. For each mouthful of food that you take, you may have about sixty incidents worth noting, and if you go on noting them, it may take you about an hour to finish your meals. But when you happen to eat along with others, this may not be possible; but I urge you to try.

VIPASSANA QUESTION V

The fifth question put to Malukyaputta is as follows.

"Ye te kayavinneyya photthabba asamphuttha asamphutthapubba, na ca phusasi, na ca te hoti phuseyyanti, atthi te tattha chando va rago va pemam va."

"How do you answer this, Malukyaputta? Answer me as best you can. There are certain tangible objects which you have never touched previously, either in the immediate or remote past, or at the present moment. Neither can you hope to touch them in the future. Can such objects arouse desire, lust and affection in you?"

Malukyaputta replied this in the negative. This is as it should be. Here it may again be emphasised that no //kilesa// can arise for sense-objects with which one is not familiar. Indigenous peoples develop no taste for foreign-made dresses which they have never seen before. The same analogy applies to friendship -- one never makes friends with people whom one has never met or seen before.

For most of us seeing or hearing is generally infrequent. We are not seeing or hearing things all the time. Since we are not occupied with eating all the time, tasting is also less frequent. Tactile sensations however, occur every now and then. They are far more prominent than other sensations. They may be felt even when one is sitting or standing still, or when eating or drinking. So we are always involved with contact, day in and day out. When

yogis meditate, they usually meditate more on contact than on any other sense-objects.

The Text says: //Gacchanto va gacchamiti pajanati// -- Know that you are going when you go. When you note the act of walking -- extending legs, raising them up and putting them down, you are conscious of the entire movement connected with the process of walking. That means to say that the knowledge of walking has arisen, in which case let that knowledge remain as it is according to the instruction: //Mute mutamattam bhavissati// -- When you know, let that knowing be. Do not go any further than that. This meditation is on the activities of //vayo//, element of motion, although at times //tejo//, element of heat and //pathavi//, element of hardness, may get automatically involved. But what is to be concentrated upon is //vayo//.

The Text further goes on to say: //Thito va thitomhiti pajanati; nisinno va nisinnomhiti pajanati -- Know that you are standing when you stand. Know that you are sitting when you sit. Here, too, you are being instructed to note the nature of //vayo//.

If you are not satisfied with this method, note the activity of //vayo// by watching the rise and fall of the belly as you are standing, sitting or lying down.

WHY MINDFULNESS ON RESPIRATION IS NOT SUGGESTED

In the ten //anussatis// or recollections, //anapanasati//, concentration on respiration, is included. It is concentration on breathing in and breathing out. Breathing is an act of //vayo//.
It may now be asked why I do not make any suggestion to take up the exercise of breathing in and out. In my own opinion, I agree that //anapana// method could lead to the establishment of //vipassana nana//. But it must be noted that Visuddhi Magga puts it in the category of //samatha//, concentration, as distinct from //vipassana//, insight-meditation, when it enumerates the 14 //kayanupassanas//, mindfulness of the physical body as follows:

"The three chapters relating to the four postures, the four factors of knowledge and the four methods of fixing the mind on //dhatu//, primary elements, are said to fall under the category of //vipassana//, insight-meditation....Whereas the two chapters dealing with mindfulness on respiration and fixing the mind on loathsomeness of the physical body are said to fall under the category of //samatha//, concentration."

Thus it has been clearly and unequivocally stated that //anapana// belongs to //samadhi bhavana//, development of concentration, //samadhi kammatthana//, exercises in concentration. Therefore, if we advocate breathing exercises we would certainly be open to criticism that we are teaching not //vipassana// but //samatha kammatthana//, in which case we will be unable to make a rebuttal of the charge made without going against the teaching of Visuddhi Magga. But we allow those who would like to take up mindfulness on respiration to have their wish. We impose no restrictions on them.

Patisambhida Magga and Visuddhi Magga are explicit on the point that, when doing breathing exercises, one must concentrate his mind on the nose without letting the mind follow the course of the stream of air breathed in. The object is to enable the meditator to develop //upacara samadhi//, approximate concentration, and //appana samadhi//, ecstatic concentration, to become enrapt in //jhana//. In the practice of insight-meditation, there is no restriction that directs the meditator to note only one phenomenon at a stretch. But if we instruct the meditator to note all the phenomena of contact that take place in various parts of the body while breathing in and out, we will again be open to the criticism that we are going against the two authorities that I have cited. These are the reasons why we refrain from encouraging meditators to indulge in //anapana// for insight-meditation.

MEDITATION ON ABDOMINAL MOVEMENTS CONFORMS TO CANONICAL INSTRUCTIONS

It has been questioned if instructions to meditate on the rising and falling of the abdomen really conform to the requirements of the Pali Canon. It may be answered in the affirmative on the authority of Sallayatana Vagga Samyutta where it is stated that failure to note the arising and passing away of //nama// and //rupa// that come up at the six sense-doors results in the upsurgence of //kilesa//, while meditating on them brings Nibbana closer through the realization of the Path and its Fruition with the suppression of //kilesa//. The present Malukyaputta which I am discussing is also very clear on this point. I shall give reasons in support of the conformity.

When Satipatthana teaching prescribes observing the four //dhatus//, it is advocating the observance of the apparent phenomena created by the four primary elements. Abdominal movements indicate the working of //vayo// to note which one fixes one's mind on one of the //dhatus// conforming to the requirement of //dhatu manasikara//. I prefer using ordinary language to highly technical Pali terms; and so, instead of saying //vayo dhatu//, I say the rising and falling movements of the abdomen. My employment of the ordinary conversational language agrees with Buddha's preference to simple speech when he gave the advice: //Gacchamiti pajanati//. As the yogi's concentration gets strong with the continued practice of insight-meditation, he will come to realize the nature of the element of motion represented by movements of the abdomen.

On the authority of Satipatthana Sutta and other Suttas in Samyutta Nikaya, we also take it that a meditator should concentrate not only on the four postures usually mentioned in the scriptures but also on other postures or physical behaviour that can be met with in the ordinary course of nature.

If a yogi does not feel satisfied with noting the rising and falling of the abdomen, he can try with meditating on sitting as he sits, or on standing as he stands, or no lying down as he lies down. But we do not insist a yogi to practise //anapana// as we hold that it goes against statements in Visuddhi Magga and

Commentaries on Satipatthana Sutta, which speak of insight-meditation after the attainment to the state of //jhana// through noting breathing in and breathing out. But we do not deter anybody from practising //anapana//. Now I shall revert to my original theme.

FAILURE TO MEDITATE ON PHASSA ON TOUCHING

17. Phassam phussa sati muttha,
Piyam nimittam manasi karoto.
Sarattacitto vedeti,
tanca ajjhosa titthati.

17. Having touched //phassa//, tangible object, one loses mindfulness, and getting absorbed in the charms created by it, one feels the onset of desire that tries to imbibe it.

Tactile sensations arise everywhere in the physical body. When a living body touches an inanimate object, such sensations arise. When limbs of the body touch one another, the same thing happens. Those are external sensations of touch. Likewise there are internal sensations which usually pass our notice. For instance, we are unaware of the fact that blood comes into contact with muscular tissues imbedded in the body. Those not used to the practice of //satipatthana// cannot take full note of the external senses of touch, let alone the internal. So when you practise meditation loosely, you are liable to be forgetful of the dhamma although you will be remembering the beautiful when you see beauty. It is human nature to hanker after pleasurable sense-objects; and when they are discovered you forget to note the arising and passing away of the aggregates. At times you may feel repugnant to disagreeable sights you see or disturbing sounds you hear. This also makes you to be forgetful of the dhamma.

The five constituents of pleasure invite //kilesa// for all unmindful persons. Our way of living is one of enjoyment of pleasure. When we sleep on soft beds we are pleased with the

comfort it gives. Latest fashions in dress give us a feeling of luxury. Even when we are doing the daily constitutional for health we are prone to get delighted with the thought that it is contributing to our body beautiful. All these delights and pleasures are a product of our surroundings which almost worship the five constituents of the senses. They generate //kilesa//. Nibbana remains far removed from those with a mind of defilements. Hence the following stanza.

18. Tassa vaddhunti vedana,
aneka phassasambhava;
Abhijjha ca vihesa ca,
cittamassupahannati.
Evam acinato dukkham,
ara nibbana vuccati.

18. A multitude of passions such as covetousness and rage, springing from //phassa//, contact, torments him who takes a firm hold of it, with the consequence that his mind becomes burdened with vexation. Nibbana, therefore, remains far away from him who would carry the load of suffering rather than meditate.

All that have been said about seeing, hearing, etc. apply to touching. What may be emphasised as usual is the fact that bowing to the wishes of //kilesa// one accumulates the mass of suffering which keeps one away from the path to Nibbana.

MEDITATION ON PHASSA BRINGS NIBBANA NEAR

19. Na so rajjati phassesu,
phassam phussa patissato;
Virattacitto vedeti,
tanca najjhosa titthati.

19. Passion remains undeveloped in him who recollects with mindfulness //phassa//, contact, that he has experienced. Thus freed from lust, he refuses to imbibe it.

In the course of meditating on the phenomenon of standing a yogi may feel tired or stuffy or painful or itchy. These are unpleasant sensations called //dukkha vedanas//. When they appear you must concentrate on the source of uncomfortableness and note in your mind the nature of tiredness or pain etc. As this constitutes meditating on //dukkha vedana//, this method is called //vedananupassana//. When you note heat that is generated, you meditate on //tejo//; and when you feel that you are touching a hard and rough surface, you meditate on //pathavi//. At times you may feel that the element of motion gets merged with the element of heat. You note this also and meditate on it. You may note every physical behaviour that occurs. You may bend or stretch your arms and legs. You may throw your head backwards and forwards. You may shut or open your eyes. You may wink. You may indulge in various kinds of movements as you dress, or as you wash your face, or as you take a bath. Even when you are urinating or evacuating your bowels, you must not forget to note the manifestation of //vayo//. With practice you may be able to note even speaking as you speak.

Our injunction to note the rise and fall of the belly is for the benefit of beginners in meditation. If he likes he can take up noting the respiration. But in our experience we have come to know that some who began the practice of breathing in and out endedup with meditating on the rise and fall of the belly, and that they did realize the dhamma. We used to instruct the yogi whose powers of concentration have strengthened to extend his method of meditation to noting all that happens at his six sense-doors.

When //raga// is abandoned through the practice of mindfulness, you will have no desire to grab //photthapha//, tactile sensation, and swallow it up.

20. Yathassa phusato phassam,
sevato capi vedanam;
Khiyati nopaciyati,
evam so caratissato.
Evam apacinato dukkham,

santike nibbana vuccati.

20. On contact with a tangible object, a yogi just touches it and just gets the feeling of touch without assimilating //phassa//, created by the touch. With him suffering ceases. He should practise meditation in this way; and if he so practises it, he is said to be within sight of Nibbana.

What has been discussed in the foregoing relating to other senses applies in the present case.

NEGATION OF CORRECT METHOD

Among us there are some dissidents who neither practise the dhamma nor accommodate others practising it. They reject the methods relating to meditation saying that as everybody has been aware of his own physical behaviour, it is unnecessary for him to note with mindfulness.

The purpose of meditation is to prevent //kilesa// from arising from the time consciousness occurs in relation to sense-objects that actually come into contact with the sense-base. Meditation on things which have never been seen or heard is excluded. Dissidents, in their attempts to pass strictures on our method of teaching, maintain that noting the rise and fall of the belly is superfluous. This goes against what is prescribed in Malukyaputta Sutta or Maha Satipatthana Sutta. Everybody is aware that he breathes. It would be preposterous to say that he should be made to be unaware of his own breathing.

Those who put forward the proposition that one should not meditate on this physical body or parts of it such as head, limbs, abdomen are going dead against Buddha's teaching. Perhaps they do so because they have never experienced insight knowledge. When you see and note //rupa// reflected by your own body, it perfectly accords with the instruction: //Rupam disva patissato// -- Note //rupa// when you see it. In the same way you must meditate on

contact in accordance with the instruction: //Phassam phussa patissato// -- Note contact when you touch. There is nothing in the Pali Canon and their Commentaries to suggest that anyone is to be deterred from noting his physical behaviour. All sense-bases, sense-objects and sense-consciousness originate in the body, and if we are to be prevented from noting them, it will go against the teaching. Those who advocate such ideas are preaching adhamma.

I give below the method of insight-meditation in brief:

Note every time //rupa// and //nama// arise. This will lead you to gaining knowledge about their causes and effects. In the end you will recognize the Three Marks of //anicca//, impermanence, //dukkha//, suffering or unsatisfactoriness, and //anatta//, unsubstantiality. He who practises in this manner can enter Nibbana.

Now I shall give you the task laid down by Buddha regarding meditation on mind-objects that cause mind-consciousness to arise.

VIPASSANA QUESTION VI

"Ye te Manovinneyya dhamma avinnata avinnatapubba, na ca vijanasi, na ca ta hoti vijeneyyanti, atthi te tanha chando va rago va pemam va."

"How do you understand this, Malukyaputta? Answer me as best you can. There are certain mind-objects, //dhamma//, which you have never apperceived previously, either in the immediate or remote past, or even at the present moment. Neither can you hope to apperceive them in the future. Can such objects arouse desire, lust and affection in you?"

As before Malukyaputta answered this in the negative, and Buddha laid down the task for him to practise insight-meditation. For a summary of what Buddha taught him, please refer to the earlier section entitled "A Brief Work-Programme".

FAILURE TO MEDITATE ON MIND-OBJECT ON THINKING

21. Dhammam natva sati muttha,
Piyam nimittam manasi karoto.
Sarattacitto vedeti,
tanca ajjhosa titthati.

21. Having thought of //dhamma//, mind-object, one loses mindfulness, and getting absorbed in the charms created by it, one feels the onset of desire that tries to imbibe it.

Here the term //dhamma// meaning mind-object, is not used in the //paramattha// or abstract sense. It relates to the six bases of eye, ear, nose, tongue, body and heart. It creates the idea of male or female. It embraces the material qualities of life and nutrition. It includes all concepts of humanity or divinity and of animals like cattle, etc. and of things like pots and pans, and of places like houses. All sense-objects, whether real or imaginary, are //dhammas//. When ordinary individuals see things that exist in nature, they recognize them by concepts as trees, forests and mountains. Those accomplished in //sammasana nana//, investigating knowledge, and //udayabbaya nana//, knowledge of arising and dissolution of conditioned things, often see in their mind's eye visions of deities, Arahats and Buddhas, besides seeing real objects in flesh and blood. In whatever way they are seen, the individual who sees them develops attachment or repugnance in accordance with his feelings of agreeableness or disagreeableness. Once these //vedanas// arise, he becomes forgetful of the practice of meditation, virtually assimilating, or ingesting, or imbibing what he sees. Then //kilesa// arises. This is explained in the following stanza.

22. Tassa vaddhunti vedana,
aneka dhamma sambhava;
Abhijjha ca vihesa ca,
cittamassupahannati.

Evam acinato dukkham,
ara nibbana vuccati.

22. A multitude of passions such as covetousness and rage, springing from //dhamma//, mind-object, torments him who takes a firm hold of it, with the consequence that his mind becomes burdened with vexation. Nibbana, therefore, remains far away from him who would carry the load of suffering rather than meditate.

This shows the darker side of the life of a non-meditator. There is a brighter side for the meditating yogis, and this is given in the following stanza.

23. Na so rajjati dhammesu,
dhammam natva patissato;
Virattacitto vedeti,
tanca najjhosa titthati.

23. Passion remains undeveloped in him who recollects with mindfulness the //dhamma//, mind-object, that he has apperceived. Thus freed from lust, he refuses to imbibe it.

Here //dhammas//, or, in other words, //dhammarammanas//, mind-objects, are not //paramatthas// but //pannattis//. But mind-consciousness is //paramattha//. It comprises thoughts and ideas created by the mind-object. It appears, and disappears the next moment after its appearance. It is //anicca//, impermanence. When a yogi sees an object in his mind and notes it mindfully, it disappears as soon as it has been noted. What actually happens is the disappearance of mind-consciousness that constitutes //nama//. As the observer is intent upon the object, he loses sight of //citta// or //nama// created by it. As he notes it in this manner, no attachment arises in his mind. In other words, mindfulness dispels //raga//, lust or passion. In such circumstances consciousness just takes place. It does not go beyond that. This is in accordance with the statement: //Vinnatam vinnanamatta bhavissati// -- When you know, let knowing be. If one fails to meditate on the mind-object, //vedana//, feeling, arises

to incite //kilesa//.

24. Yathassa janato dhammam,
sevato capi vedanam;
Khiyati nopaciyatam,
evam so caratissato.
Evam apacinato dukkham,
santiko nibbana vuccati.

24. Thinking of a mind-object, a yogi just knows it and just feels that he knows it, without assimilating //dhamma// created by it. With him suffering ceases. He should practise meditation in this way; and if he so practises it, he is said to be within sight of Nibbana.

An idea must be noted as it is formed so that inclination to //kilesa// can have no opportunity to arise. When the round of //kilesa// ceases, other rounds of kamma-actions and action-results also cease; and that particular moment of cessation of all kinds of defilements rewards the meditator with peaceful bliss; and that moment is the moment of //tadanga nibbana//.

Be it noted that Nibbana is within easy reach of everyone who practises insight-meditation. Conversely, it remains aloof from a non-meditator.

EPILOGUE

Having uttered the 24 stanzas, Buddha concluded saying;

"Imassa kho Malukyaputta maya samkhittena
bhasitassa evam vittharena attho datthabbo."

"I have, Malukyaputta, given you a very succinct account of the method of noting the sense-objects, and you must try to understand the wider meaning of it according to the 24 gathas that have now been explained."

Rejoicing in what Buddha taught, Malukyaputta expressed his satisfaction, paid his homage to the Blessed One and departed. Then he retired to a place of solitude, applied himself with mindfulness, zeal and singleness of purpose to the practice of meditation, and, not long after, enjoyed the fruits of the sanctity of //Brahmacariya// (noble conduct), having gained insight on the spot. Now he had come face to face with Truth. For him no new becoming could arise. He had abided in the holiness of the Eightfold Noble Path, having done all there was to be done, leaving nothing undone. And all this he knew. Now our Malukyaputta had become an Arahat.

Once when Buddha was in Savatthi for his daily round for alms, he was approached by a monk by the name of Bahiya Daruciriya who insisted that the Enlightened One prescribe for him a brief religious instruction. Buddha, therefore, advised him to note seeing just as he saw, hearing just as he heard, knowing just as he knew, and thinking just as he thought in relation to sense-objects he encountered. These are his words:

"Ditthe ditthamattam bhavissati; sute sutamattam bhavissati; mute mutamattam bhavissati, vinnate vinnanamattam bhavissati."

In this Malukyaputta Sutta, the instructions are the same. And so this method of vipassana to note with mindfulness every time the phenomena of sight, sound, odour, taste, touch and consciousness occur is far-reaching although very brief. For nearly forty years since 1300 B.E. (c. 1938 A.D.) I have been preaching this sermon for the enlightenment of thousands of devotees relating to the subjects of the Noble Path and its Fruition and of //paccavekkhana nana//, knowledge on self-examination. I believe many among them have by now come to realize knowledge that can lead them to the Path and its Fruition.

Now I shall wind up this discourse with a wish and a prayer, sharing merits we have performed in relation to charity, morality and mental development to our parents, relatives and well-wishers

present here, to all humanity, to all devas and to all sentient beings in the whole universe. May they rejoice in these //kusala// wholesome actions, and gain happiness both in mind and in body!

Sadhu! Sadhu! Sadhu!

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(Prepared at BuddhaNet for free distribution)

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Importance Of The Doctrine

The doctrine of Paticcasamuppada or Dependent Origination is very important in Buddhism. The bodhisatta began with dependent origination when he reflected deeply on the nature of existence and attained Enlightenment. He first pondered old age and death as did every other bodhisatta when he was about to become the Buddha in his last existence. For it was only after seeing the old, the sick and the dead that the bodhisatta saw the ascetic (//samana//) and renounced the world in search of the ageless and the deathless Dhamma. He had seen the evils of life in old age, sickness and death.

Every living being wants to avoid these evils of life but there is no end to these evils which follow him in one existence after another. In view of this endless process of life, all living beings appear to be in bondage and subject to suffering. Life is in fact an infinite process of births and deaths. The fate of fowls and ducks is terrible indeed. Some are eaten up while still in the eggs. If they emerge from the eggs they do not live long but are killed when they grow up a little. They are born only to be killed for human consumption. If the fate of a living being is thus to be repeatedly killed it is gloomy and frightful indeed.

But the fowls and ducks appear to be well content with their lot in life. They apparently enjoy life, quacking, crowing, eating and fighting with one another. They may think that they have a lot of time to live although in

fact they have little time to be happy, their life being a matter of days or months, with each of them coming into existence and then dying after a short time.

The span of human life, too, is not very long for the man in his fifties or sixties the past seems in retrospect as recent as yesterday. Sixty or seventy years on earth is a day in the life of a deva which is, however, very short in the eyes of a Brahma who may live as long as the duration of the worlds (//kappa//). But even the Brahma who outlives hundreds of worlds is insignificant and his life is short in the context of samsaric eternity. Devas and Brahmas, too, have to age and die eventually. Although they are not subject to sickness and marked dotage, age tells on them invisibly in due course of time. So every living being has to face old age and death and nobody can escape from these evils of life.

Reflection Of The Bodhisatta

Reflecting on the origin of old age, the bodhisatta traced back the chain of dependent origination from the end to the beginning. Old age and death have their origin in rebirth which in turn is due to //kammabhava// (condition or kamma for renewed existence). Kammabhava stems from grasping or attachment (upadana) which is caused by craving (tanha). Craving arises from feeling (vedana) which is produced by sense-bases (ayatana) such as eye, visual form, etc. Sense-bases are the product of nama-rupa (consciousness and corporeality) which results from //vinnana// (consciousness) which is again caused by //nama-rupa//.

The full Pali texts about Paticcasamuppada attribute vinnana to sankhara (kamma-formations) and sankhara to avijja (ignorance). But the bodhisatta's reflection is

confined to the interdependence of //nama-rupa// and vinnana in the present life. In other words, he reflected on the correlation between vinnana and nama-rupa, leaving out of account the former's relation to past existence. We may assume, therefore, that for the yogis, reflection on the present life will suffice to ensure the successful practice of vipassana.

Anuloma Reasoning

The bodhisatta reasoned about the correlation between vinnana and nama-rupa thus: This vinnana has no cause other than nama-rupa. From nama-rupa there results vinnana; from vinnana there arises nama-rupa. Hence, from the correlation between vinnana and nama-rupa there arises birth, old age and death; there may be successive births or successive deaths.

Moreover vinnana causes nama-rupa; nama-rupa causes sense-bases (ayatana). From sense-bases there arises contact; contact leads to feeling; feeling gives rise to craving; craving to grasping; and grasping results in rebirth which in turn leads to old age, death, anxiety, grief and other kinds of mental and physical sufferings.

Then the bodhisatta reflected on dependent origination negatively. If there were no vinnana there could be no nama-rupa; if no nama-rupa, then no ayatana and so on. The negation of the first link in the chain of causation leads to the extinction of suffering that has beset us

ceaselessly in the infinite series of samsaric existences. After this reflection on dependent origination in its positive and negative aspects, the bodhisatta contemplated the nature of the aggregates of grasping. Then he attained the successive insights and fruitions (magga-phala) on the Ariyan holy path and

finally became the all-Enlightened Buddha. Every bodhisatta attained supreme Enlightenment after such contemplation. They did not learn what and how to contemplate from others but owing to cumulative potential (parami) that they had acquired through innumerable lifetimes, they contemplated as mentioned before and attained Enlightenment.

Beyond Reasoning And Speculation

Then when it was time to preach, the Buddha thought thus: This dhamma which I know is very profound. It is hard to understand; it is so sublime and so conducive to inner peace. It is not accessible to intellect and logic (atakkavacaro). It is subtle and it is to be realized only by the wise.

All over the world, philosophers have racked their brains about freedom from old age, sickness and death. But freedom from these evils means Nibbana and Nibbana is beyond the reach of reason and intellect. It is to be realized only through the practice of the middle way and vipassana. Most philosophers rely on intellect and logic, and there are various doctrines which they have conceived for the welfare of all living beings. But these doctrines are based on speculations that do not help anyone to attain vipassana insight, let alone the supreme goal of Nibbana. Even the lowest stage of vipassana insight, viz., insight into the distinction between nama and rupa does not admit any intellectual approach. The insight dawns on the yogi only when, with the development of concentration, and in accordance with Satipatthana method he watches the nama-rupa process and distinguishes between consciousness and corporeality, e.g. the desire to bend the hand and bent hand, the ear and the sound on the one hand and the consciousness of

hearing on the other and so forth. Such knowledge is not vague and speculative; it is vivid and empirical.

It is said on the authority of scriptures that nama-rupas are in a constant flux and that we should watch their arising and passing away. But for the beginner this is easier said than done. The beginner has to exert strenuous effort to overcome hindrances (nivarana). Even freedom from nivarana helps him only to distinguish between nama and rupa. It does not ensure insight into their arising and passing away. This insight is attained only after concentration has been developed and perception has become keen with the practice of mindfulness. Constant mindfulness of arising and vanishing leads to insight into anicca, dukkha and anatta of all phenomena. But as merely the beginning of lower vipassana, this insight is a far cry from the path and its fruition. Hence the description of the dhamma as something beyond logic and speculation.

Dhamma Is Only For The Wise

The dhamma is subtle (nipuno); it is to be realized only by the wise (panditavedaniyo). Here the wise means only those who have wisdom (panna) relating to vipassana and the path and its goal. The dhamma has nothing to do with the secular knowledge //per se// possessed by world philosophers, religious founders, writers or great scientists who can split atoms. But it can be realized by any one irrespective of sex, age or education; anyone who contemplates nama-rupa at the moment of their arising, passes through vipassana insights progressively and attains the Ariyan path and its goal.

Taking stock of the nature of all living beings, the Buddha found that most of them were mired in sensual pleasure. There were of course a few exceptions like the

five companions of Siddhattha in the forest retreat or the two brahmins who were later to become the two chief disciples of the Buddha. But the majority of mankind regard the enjoyment of pleasure as the summum bonum of life. They are like children who delight in playing with their toys the whole day. The child's toys and games make no sense to adults but grown-up people too derive pleasure from the toys of the sensual world, that is, from the company of their children and grand-children. Such sensual pleasure has no appeal for Buddhas and Arahats. It is highly esteemed by ordinary men and devas because they have no sense of higher values such as jhana, vipassana and Nibbana.

A person who is thus fond of sensual pleasure may be likened to a peasant living in out-of-the-way rural areas. To the urbanites those places are wholly devoid of the amenities of life, what with poor food, poor clothes, dirty dwellings, muddy footpaths and so forth. But the villagers are happy and they never think of leaving their native place. Likewise, common people and devas delight in their sensual objects. Whatever the teaching of the Buddha and the Arahats, they love pleasure and spend all their time indulging in it. They feel ill at ease in the absence of sensual objects. They are so much pleased with their families, attendants and possessions that they cannot think of anything higher than sensual pleasure. Because of their deep rooted love of pleasure, it is hard for them to understand or appreciate the subtle, profound Paticcasamuppada and Nibbana.

Difficulty Of Understanding

The Buddha-dhamma makes little appeal to the masses since it is diametrically opposed to their sensual desire. People do not like even an ordinary sermon, let

alone a discourse on Nibbana, if it has no sensual touch. They do not seem interested in our teaching and no wonder, since it is devoid of melodious recitation, sentimental stories, hilarious jokes and other attractions. It is acceptable only to those who have practised //vipassana// or who seek the dhamma on which they can rely for methods of meditation and extinction of defilements.

But it is a mistake to deprecate, as some do, the sermons containing stories, jokes, etc., as sutta sermons. Suttas differ basically from popular sermons in that they are profound, as witness Anattalakkhana sutta, Satipatthana sutta and so forth. The doctrine of Dependent Origination too belongs to Sutta Pitaka. It is to be labelled Abhidhamma only because it is preached in the fashion of Abhidhamma Pitaka.

Since our teaching is unadulterated dhamma, some people confuse it with Abhidhamma and cannot follow it, much less grasp the Path and Nibbana which it emphasizes. Paticcasamuppada is hard to understand because it concerns the correlations between causes and effects. There is no ego entity that exists independently of the law of causation. It was hard to accept this fact before the Buddha proclaimed the dhamma.

The commentaries also point out the abstruse character of the doctrine. According to them there are four dhammas which defy understanding, viz., the four noble truths, the nature of a living being, the nature of rebirth and dependent origination.

It is hard to understand and accept the truth of suffering, the truth about its cause, the truth about its cessation and the truth about the way to its extinction. It is hard to appreciate these truths, still harder to teach them to other people.

Secondly, it is hard to understand that a living being is a nama-rupa process without any separate self, that the nama-rupa complex is subject to the law of kamma that determines a man's future life according to his good or bad deeds.

In the third place, it is hard to see how rebirth takes place as a result of defilement and kamma without the transfer of nama-rupa from a previous life.

Lastly, it is equally hard to understand Paticcasamuppada. It involves the above three abstruse dhammas. Its negative aspect concerns the first two noble truths as well as the nature of a living being and rebirth while its positive aspect involves the other two truths. Hence, it is most difficult to grasp or teach the doctrine. It may be easy to explain it to one who has attained the path and Nibbana or one who has studied the Pitaka but it will mean little to one who has neither the illumination nor scriptural knowledge.

The writer of the commentary on the doctrine was qualified to explain it because he might have attained the lower stages of the path or he might have a thorough knowledge of the Pitaka. He refers to its difficulty probably in order that its exposition might be seriously studied by posterity. He likens the difficulty to the plight of a man who has jumped into the sea and cannot get to the bottom. He admits that he has written the exegesis on the basis of the Pitaka and the old commentaries handed down by oral tradition. The same may be said of our teaching. Since it is hard to explain the doctrine, the yogi should pay special attention to it. If he follows the teaching superficially, he will understand nothing and without a fair knowledge of the doctrine, he is bound to suffer in the wilderness of samsaric existence.

The substance of the Paticcasamuppada teaching is as follows.

From ignorance there arises sankhara (effort or kamma-formation). From kamma-formation there arises consciousness of the new existence. Consciousness gives rise to psycho-physical phenomena or nama-rupa. Nama-rupa leads to ayatana (six bases). From ayatana arises the phassa (impression). Phassa causes feeling; feeling leads to craving. From craving there results clinging (upadana). Because of clinging there is the process of becoming (kamma-bhava), from the process of becoming there arises rebirth (jati) and rebirth leads to old age, death, sorrow, grief and lamentation. Thus arises the whole mass of suffering.

What is Avijja (Ignorance)?

According to the Buddha, avijja is ignorance of the four Noble Truths, viz., the truths about suffering, its cause, its cessation and the way to its cessation. In a positive sense avijja implies misconception or illusion. It makes us mistake what is false and illusory for truth and reality. It leads us astray and so it is labelled //miccha-patipatti-avijja//.

Avijja, therefore, differs from ordinary ignorance. Ignorance of the name of a man or a village does not necessarily mean misinformation whereas the avijja of Paticcasamuppada means something more than ignorance. It is misleading like the ignorance of a man who has lost all sense of direction and who, therefore, thinks that the east is west or that the north is south. The man who does not know the truth of suffering has an optimistic view of life that is full of dukkha (pain and evil).

It is a mistake to seek the truth of dukkha in the book for it is to be found in one's own body. Seeing, hearing, in short, all nama-rupa arising from the six senses are dukkha. For this phenomenal existence is impermanent, undesirable and unpleasant. It may end at any time and so all is pain and suffering. But this dukkha is not realized by living beings who look upon their existence as blissful and good.

So they seek pleasant sense-objects, good sights, good sounds, good food, etc. Their effort to secure what they believe to be the good things of life is due to their illusion (avijja) about their existence. Avijja is here like the green eye-glass that makes a horse eat the dry grass which it mistakes for green grass. Living beings are mired in sensual pleasure because they see every thing through rose-coloured glasses. They harbour illusions about the nature of sense-objects and nama-rupa.

A blind man may be easily deceived by another man who offers him a worthless longyi, saying that it is an expensive, high quality longyi. The blind man will believe him and he will like the longyi very much. He will be disillusioned only when he recovers his sight and then he will throw it away at once. Likewise, as a victim of avijja, a man enjoys life, being blind to its anicca, dukkha and anatta. He becomes disenchanted when introspection of nama-rupa makes him aware of the unwholesome nature of his existence.

Introspection of nama-rupa or vipassana contemplation has nothing to do with bookish knowledge. It means thorough watching and ceaseless contemplation of all psycho-physical phenomena that comprise both the sense-objects and the corresponding consciousness. The practice leads to full awareness of their nature. As concentration develops, the yogi realizes their arising

and instant vanishing, thereby gaining an insight into their anicca, dukkha and anatta.

Avijja makes us blind to reality because we are unmindful. Unmindfulness give rise to the illusion of man, woman, hand, leg, etc., in the conventional sense of the terms. We do not know that seeing, for instance, is merely the nama-rupa or psycho-physical process, that the phenomenon arises and vanishes, that it is impermanent, unsatisfactory and unsubstantial.

Some people who never contemplate die without knowing anything about nama-rupa. The real nature of nama-rupa process is realized by the mindful person. But the insight does not occur in the beginning when concentration is not yet developed. Illusion or the natural way of consciousness precedes contemplation and so the beginner does not gain a clear insight into the nature of nama-rupa. It is only through steadfast practice that concentration and perception develop and lead to insight-knowledge.

If, for example, while practising mindfulness, the yogi feels itchy, he is barely aware of being itchy. He does not think of the hand, the leg, or any other part of the body that is itchy nor does the idea of self as the subject of itchiness, "I feel itchy" occur to him. There arises only the continuous sensation of itchiness. The sensation does not remain permanent but passes away as he notes it. The watching consciousness promptly notes every psycho-physical phenomenon, leaving no room for the illusion of hand, leg and so on.

Illusion dominates the unmindful person and makes him blind to the unsatisfactory nature (dukkha) of all sense-objects. It replaces dukkha with sukha. Indeed avijja means both ignorance of what is real and mis-conception that distorts reality.

Because he does not know the truth of dukkha, man seeks pleasant sense-objects. Thus ignorance leads to effort and activity (sankhara). According to the scriptures, because of avijja there arises sankhara but, there are two links, viz., tanha and upadana between them. Ignorance gives rise to craving (tanha) which later on develops into attachment (upadana). Craving and attachment stem from the desire for pleasure and are explicitly mentioned in the middle part of the doctrine of Paticcasamuppada. When the past is fully described, reference is made to avijja, tanha, upadana, kamma and sankhara.

Ignorance Of The Origin Of Dukkha

People do not know that craving is the origin (samudaya) of suffering. On the contrary they believe that it is attachment that makes them happy, that without attachment life would be dreary. So they ceaselessly seek pleasant sense-objects, food, clothing, companions and so forth. In the absence of these objects of attachment they usually feel ill at ease and find life monotonous.

For common people life without attachment would be indeed wholly devoid of pleasure. It is tanha that hides the unpleasantness of life and makes it pleasant. But for the Arahat who has done away with tanha, it is impossible to enjoy life. He is always bent on Nibbana, the cessation of conditioned suffering.

Tanha cannot exert much pressure even on the yogis (meditators) when they become absorbed in the practice of vipassana. So some yogis do not enjoy life as much as they did before. On their return from meditation retreat they get bored at home and feel ill at ease in the

company of their families. To other people the yogi may appear to be conceited but in fact his behaviour is a sign of loss of interest in the workaday world. But if he cannot as yet overcome the sensual desire, his boredom is temporary and he usually gets re-adjusted to his home life in due course. His family need not worry over his mood or behaviour for it is not easy for a man to become thoroughly sick of his home life. So the yogi should examine himself and see how much he is really disenchanted with life. If his desire for pleasure lingers, he must consider himself still in the grip of tanha.

Without tanha we would feel discomfited. In conjunction with avijja, tanha makes us blind to dukkha and creates the illusion of sukha. So we frantically seek sources of pleasure. Consider, for example, men's fondness for movies and dramatic performances. These entertainments cost time and money but tanha makes them irresistible although to the person who has no craving for them they are sources of suffering.

A more obvious example is smoking. The smoker delights in inhaling the tobacco smoke but to the non-smoker it is a kind of self-inflicted suffering. The non-smoker is free from all the troubles that beset the smoker. He leads a relatively care-free and happy life because he has no craving for tobacco. Tanha as the source of dukkha is also evident in the habit of betel-chewing. Many people enjoy it although in fact it is a troublesome habit.

Like the smoker and the betel-chewer, people seek to gratify their craving and this tanha-inspired effort is the mainspring of rebirth that leads to old age, sickness and death.

Suffering and desire as its cause are evident in

everyday life but it is hard to see these truths for they are profound and one can realize them not through reflection but only through the practice of vipassana.

Ignorance Of The Third And Fourth Noble Truths

Avijja also means ignorance of the cessation of dukkha and the way to it. These two truths are also profound and hard to understand for the truth about cessation of dukkha concerns Nibbana which is to be realized only on the Ariyan holy path, and the truth about the way is certainly known only to the yogi who has attained the path. No wonder that many people are ignorant of these truths.

Ignorance of the end of suffering is widespread and so world religions describe the supreme goal in many ways. Some say that suffering will come to an end automatically in due course of time. Some regard sensual pleasure as the highest good and reject the idea of a future life. This variety of beliefs is due to ignorance of the real Nibbana. Even among Buddhists some hold that Nibbana is an abode or a sort of paradise and there are many arguments about it. All these show how hard it is to understand Nibbana.

In reality Nibbana is the total extinction of the nama-rupa process that occurs ceaselessly on the basis of causal relationship. Thus according to the doctrine of Paticcasamuppada, avijja, sankhara etc., give rise to nama-rupa, etc., and this causal process involves old age, death and the other evils of life. If avijja, etc., becomes extinct on the Ariyan path, so do their effects and all kinds of dukkha and this complete end to dukkha is Nibbana.

For example, a lamp that is refuelled will keep on

burning, but if it is not refuelled there will be a complete extinction of flame. Likewise for the yogi on the Ariyan path who has attained Nibbana, all the causes such as avijja, etc., have become extinct and so do all the effects such as rebirth, etc. This means total extinction of suffering, that is, Nibbana which the yogi must understand and appreciate before he actually realizes it.

This concept of Nibbana does not appeal to those who have a strong craving for life. To them the cessation of nama-rupa process would mean nothing more than eternal death. Nevertheless, intellectual acceptance of Nibbana is necessary because on it depends the yogi's whole-hearted and persistent effort to attain the supreme goal.

Knowledge of the fourth truth, viz., truth about the way to the end of dukkha is also of vital importance. Only the Buddhas can proclaim the right path; it is impossible for anyone else, be he a deva, a Brahma or a human being, to do so. But there are various speculations and teachings about the path. Some advocate ordinary morality such as love, altruism, patience, alms-giving, etc., while others stress the practice of mundane jhana. All these practices are commendable. According to the Buddhist teaching, they lead to relative welfare in the deva-Brahma worlds but do not ensure freedom from samsaric dukkha such as old age, etc. So they do not form the right path to Nibbana although they are helpful in the effort to attain it.

Some resort to self-mortification such as fasting, living in a state of nature and so forth. Some worship devas or animals. Some live like animals. From the Buddhist point of view all these represent what is termed //silabbataparamasa// which means any practice that has nothing to do with the Eightfold Path.

The Noble Eightfold Path comprises right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right contemplation. The path is of three kinds, viz., the basic path, the preliminary path and the Ariyan path. Of these the most vital is the Ariyan path but this path should not be the primary objective of the yogi nor does it require him to spend much time and energy on it. For, as the vipassana practice on the preliminary path develops, the insight on the Ariyan level occurs for a thought-moment. For example, it requires much time and effort to produce fire by friction but ignition is a matter of a moment's duration. Similarly, the insight on the Ariyan path is instantaneous but it pre-supposes much practice of vipassana on the preliminary path.

Right View, Etc.

Vipassana insight is the insight that occurs at every moment of contemplation. The yogi who notes every psycho-physical phenomenon becomes aware of its real nature. Thus he focuses his attention on the bending of his arms or legs and he realizes the elements of rigidity and motion. This means right view in connection with //vayodhatu//. Without mindfulness there will arise illusion of "It is the hand", "It is a man", and so forth. Only the mindful yogi sees things as they really are.

The same may be said of right view in regard to sensation in the body, e.g. imagination, intention. When the mind becomes fixed and calm, the yogi finds the nama-rupa phenomena arising and vanishing and so he gains insight into their anicca, dukkha and anatta.

Right belief implies right intention and other

associative dhamma on the path. Insight on the path occurs at every moment of contemplation. With the attainment of perfect insight into the three characteristics of existence, the yogi sees Nibbana. Hence, if Nibbana is to be realized here and now, the practice of vipassana is essential. The yogi who cannot as yet practise vipassana should focus on the path that is the basis of vipassana practice. This basic path means doing good deeds motivated by the belief in Kamma. In other words, it is the practice of dana, sila etc., in the hope of attaining Nibbana.

All the paths (magga) - the basic, the preliminary and the Ariyan, form the three-fold path leading to Nibbana. In particular, the yogi must recognize the Ariyan path as the dhamma that is to be desired, cherished and adored. Such a recognition is essential to strenuous effort in the practice of vipassana. The yogi must also accept the vipassana magga as a noble dhamma and know how to practise it.

Some people are ignorant of the way to Nibbana. On top of that they belittle the Nibbana-oriented good deeds of other people. Some deprecate the teaching and practice of other people although they have never practised vipassana effectively. Some criticize the right method because they are attached to their wrong method. All these people have avijja which means ignorance of and misconception about the right path. It is avijja not to know that dana, sila and bhavana lead to Nibbana and it is avijja too to regard dana, etc. as harmful to one's interest. The more destructive avijja is ignorance of and illusion about the right method of contemplation.

Ignorance of the right path is the most terrible form of avijja. For it makes its victims blind to good deeds and creates illusions, thereby preventing them from attaining human happiness or divine bliss, let alone the

Ariyan path and Nibbana. Yet most people remain steeped in ignorance, unmindful of the need to devote themselves to dana, sila and bhavana.

Avijja Leads To Sankhara

To them sensual pleasure is the source of happiness, Nibbana as the extinction of nama-rupa is undesirable and the way to it is arduous and painful. So they seek to gratify their desire through three kinds of action (kamma) viz., bodily action, verbal action and mental action. Some of these actions may be ethically good and some may be ethically bad. Some people will practise dana, etc. for their welfare hereafter, while some will resort to deceit or robbery to become rich.

A Pali synonym for kamma (action) is sankhara. Sankhara is also of three kinds, viz., sankhara by thought, sankhara by speech and sankhara by body. Sankhara pre-supposes cetana (volition). The function of cetana is to conceive, to urge or to incite and as such it is the mainspring of all actions. It is involved in killing, alms-giving, etc. The yogi knows its nature empirically through contemplation.

In another sense there are three kinds of sankharas, viz., punnabhi (wholesome) sankhara, with its good kammic result, apunnabhi (unwholesome) sankhara, with its bad kammic result and anenjabhi-sankhara that leads to wholesome arupajhana which literally means immobile jhana. Rupajhana and all the good actions having the kammic results in the sensual world are to be classified as punnabhi-sankhara. Punna literally means something that cleanses or purifies. Just as a man washes the dirt off his body with soap, so also we have to rid ourselves of kammic impurities through dana, sila and bhavana. These good deeds are conducive to welfare and prosperity

in the present life and hereafter.

Another meaning of punna is the tendency to fulfil the desire of the doer of the good deed. Good deeds help to fulfil various human desires, e.g. the desire for health, longevity, wealth and so forth. If a good deed is motivated by the hope for Nibbana, it leads to a life that makes it possible to attain his goal or it may ensure his happiness and welfare till the end of his last existence. Abhisankhara is the effort to do something for one's own welfare. It tends to have good or evil kammic results. So punnabhi-sankhara is good deed with good kammic result. There are eight types of good deed in sensual sphere (kamavacarakusala) and five types in fine-material sphere (rupavacara). All these may be summed up as of three kinds, viz., dana, sila and bhavana.

Giving dana gladly means wholesome consciousness which is kammically very fruitful. So the donor should rejoice before, during and after the act of alms-giving. In the scriptures, this kind of dana is credited with great kammic productivity. The attitude of the donor may also be one of indifference (upekkha) but, if the mind is clear, his act of dana too has high kammic potential Any act of alms-giving that is based on the belief in kamma is rational and it may bear fruit in the form of rebirth with no predisposition to greed, ill-will and ignorance. An act of dana that has nothing to do with a sense of its moral value or the belief in kammic result is good but unintelligent and it will lead to rebirth with no great intelligence. It may bear such kammic fruit in everyday life but it does not make the donor intelligent enough to attain the path in his next life.

Again one may do a good deed spontaneously without being urged by others (asankharika-kusala); some do good deeds at the instigation of others (sasankharika-kusala). Of

these two kinds of good deeds, the former is kammically more fruitful than the latter. When we consider the four kinds of good deeds mentioned earlier in terms of these last two attributes, we have a total of eight types of wholesome consciousness in the sensual sphere. Whenever we do a good deed, we are prompted to do so by one of these kusala dhammas; when we practise concentration and meditation, we have to begin with these eight types of wholesome dhammas.

If it is bhavana that can lead to jhana, the yogi attains rupavacara jhana when his samadhi is well-developed. Jhana means total concentration of mind on an object of mental training. Samatha jhana is concentration for bare tranquillity. Jhana samadhi is like the flame burning in still air. According to the Suttas, the rupavacara jhana has four levels; in Abhidhamma it has five levels.

Unwholesome Kammas

Opposed to punnabhisankhara is apunnabhisankhara or unwholesome kamma formations. These immoral deeds lead to lower worlds and evils in human life such as ugliness, infirmities and so forth. They number twelve in terms of consciousness, viz., eight rooted in greed (lobha), two rooted in ill-will (dosa) and two rooted in ignorance (moha).

The lobha-based dhammas comprise four with wrong belief and four without it. Of the four dhammas with wrong belief, two are joyful, spontaneous (asankharika) dhamma and joyful but unspontaneous (sasankharika) dhamma. The neutral (upekkha) unwholesome dhammas may be classified in the same way. Likewise there are two joyful lobha-based dhammas without wrong belief and two lobha-based dhammas without joy or wrong belief. Every

kamma is characterized by one of these eight lobha-based dhammas. The dosa-based dhammas are of two kinds, viz., spontaneous kamma and unspontaneous kamma. This dosa-based consciousness is the mainspring of anger, dejection, fear and revulsion.

The two kinds of moha-based consciousness are doubt (vicikiccha) and restlessness (uddhacca). The former concerns doubts about the Buddha, Dhamma, Sangha, sila, samadhi, the idea of a future life and so forth. The latter refers to the person who is distracted and absent-minded. The mind is seldom calm and it usually goes wandering when it is not restrained through the practice of bhavana. It is said, however, that uddhacca does not lead to the lower worlds. The other eleven unwholesome dhammas do so under certain circumstances and even in case of a good rebirth, they usually have bad kammic effects such as sickliness. These twelve kinds of unwholesome volition (cetana) are called apunnabhisankhara.

All over the world people wish to be happy and so they strive for their material welfare in the present life and hereafter. But it is greed and ill-will that largely characterize their activities. Wholesome consciousness is confined to those who have good friends, who have heard their dhamma and who think rationally.

Some go morally astray, being misled by their selfish teacher. In the lifetime of the Buddha, a lay Buddhist abused good monks and so on his death he became a peta in the latrine of the monastery he had donated to the Sangha. He told the elder thera Moggallana about his misdeed when the latter saw him with his divine eye. What a terrible fate for a man who had materially supported the Sangha for his welfare in after-life, but was misguided to the lower world by his teacher. This shows that the person whose company we seek should

possess not only deep knowledge but also good character.

The mark of a good man is abstinence from any act, speech or thought that is harmful to other people. Those who keep company with good men or good bhikkhus have the opportunity to hear the good dhamma and if he thinks wisely, his thoughts will lead to wholesome kammas. On the other hand evil teachers or friends, false teachings and improper thoughts may lead to moral disaster. Some who bore unblemished character in the beginning were ruined by corrupt thoughts. They were convicted of theft, robbery or misappropriation and their long-standing reputation was damaged once and forever. All their suffering had its origin in the illusion of happiness. Contrary to their expectations, they found themselves in trouble when it was too late. Some misdeeds do not produce immediate kammic results but they come to light in due course and lead to suffering. If retribution does not follow the evil-doer here and now, it overtakes him in afterlife as in the case of the donor of the monastery who became a peta for his evil words.

His teacher who had misguided him fared worse after his death. For he occupied a place below his former pupil and had to live on his excreta. The kammic result of his misdeed was indeed frightful. He had committed it for his own end but it backfired and he had to suffer terribly for it.

Some jungle tribes make animal sacrifices to gods for good harvest, security, etc. These primitive beliefs still prevail among some urban people. Some worship the chief nat'as if he were the Buddha. Some kill animals to feed guests on the occasion of religious alms-giving. Even some ignorant Buddhists have misgivings about this practice. Whatever the object of the donor, killing has bad kammic result and it is not a good deed despite the

belief of the killer to the contrary.

A good deed bears the mark of moral purity. Killing or hurting a living being cannot be morally pure in any sense if you identify yourself with the victim. He faces death or endures ill-treatment only because he cannot avoid it. He will surely retaliate if he is in a position to do so. Some people pray for vengeance and so the killer is killed in his next existence or he has suffer in hell for his misdeed. The Pitaka abounds in many instances of the kammic consequences of killing.

Some long for human or deva life and devote themselves to dana, sila and bhavana. Their good deeds serve to fulfil their wishes and lead to welfare in afterlife, but every life is subject to old age and death, and human life is inextricably bound up with ill-health, and mental suffering. Some crave for the Brahma-world and practise jhana. They may live happily for many kappas (world-systems) as Brahmas. But when life has run its course, they will be reborn as human beings or devas and any evil deed that they do may bring them to the lower worlds. After all, the glorification of the Brahma-life is an illusion.

The illusion of happiness is not confined to common people. The illusion (vipallasa and avijja) that makes us regard dukkha as sukha lingers at the first two stages of the holy path, and even at the anagami stage the yogi still mistakes material life (rupa-bhava) and immaterial life (arupa-bhava) for a life of bliss. So the object of the Ariyas at the first three stages is to do good. As for the common people, they are mired in all the four illusions that make them regard the impermanent as permanent, the dukkha of nama-rupa as sukha, the impersonal as personality (atta) and the unpleasant as pleasant. Associated with these illusions are the four avijjas. Because of these misconceptions and ignorance,

every bodily, verbal or mental action gives rise to good or bad kamma. A good kamma arises only from volitional effort coupled with faith, mindfulness and so forth. If the mind is left to itself, it is likely to produce bad kamma.

Rejection Of Good Kamma Means Bad Kamma

Some people misinterpret the lack of good or bad kamma on the part of the Arahat and say that we should avoid doing good deeds. For an ordinary person the rejection of good kamma will mean the upsurge of bad kamma, just as the exodus of good people from a city leaves only fools and rogues, or the removal of useful trees is followed by the growth of useless grass and weeds. The man who rejects good deeds is bound to do bad deeds that will land him in the lower worlds. It will be hard for him to return to the human world.

In point of fact, the Arahat's dissociation from good kamma means only that because of the extinction of avijja, his action is kammically unproductive. Indeed the Arahats do good deeds such as revering the elder theras, preaching, giving alms, helping living beings who are in trouble and so forth. But, with their total realization of the four noble truths and the elimination of avijja, their good actions do not have any kammic effect. So it is said that the Arahat does not have good kamma, not that he avoids doing good deeds.

An ordinary person who does not care for good deeds because of his avijja and mistaken view, will build up only bad kamma that are bound to lead to the lower worlds. In fact the lack of the desire to do good is a sign of abysmal ignorance that makes the holy path. and Nibbana remote. The mind becomes inclined to good deeds in so far as avijja loses its hold on it. A sotapanna

yoga is more interested in doing good than when he was an ordinary man. The same may be said of those at the higher stages of the Ariyan path. The only difference is the increasing desire to give up doing things irrelevant to the path and devote more time to contemplation. So, good deeds should not be lumped together with bad deeds and purposely avoided. Every action that is bound up with avijja means either good kamma or bad kamma. In the absence of good kamma all will be bad kamma.

Ignorance and Illusion

Truth and falsehood are mutually exclusive. If you do not know the truth, you accept falsehood and vice versa. Those who do not know the Four Noble Truths have misconceptions about dukkha which, posing as sukha, deceive and oppress them.

Apart from tanha which, when gratified affords pleasure, everything in the sensual world is real dukkha. All sense-objects are subject to ceaseless flux and unreliable. Yet to the ignorant person they appear to be good and pleasant. They make him nostalgic about what they regard as their happy days in the past and optimistic about their future. Because of their misconception, they long for what they consider to be the good things in life. This is the cause of their dukkha but they do not realize it. On the contrary they think that their happiness depends on the fulfilment of their desires. So they see nothing wrong with their desire for sensual pleasure. In fact, the truths about the end of dukkha and the way to it are foreign to most people. Some who learn these truths from others or accept them intellectually do not appreciate them. They do not care for Nibbana or the way to it. They think that the way is beset with hardships and privations.

The hope for happiness is the mainspring of human action. Actions in deed, speech or thought are called kamma or sankhara. We have referred to three kinds of sankhara, the two kinds of good kamma comprising the first sankhara, viz., the eight good kammas in the sensual world and the good kammas in the material world; we have also mentioned two kinds of good kamma or consciousness, viz., one associated with intelligence and the other divorced from intelligence. In the practice of vipassana the yogi's mind is intelligent if it becomes aware of the real nature of nama-rupa (anicca, dukkha, anatta), through contemplation. It is not intelligent if it means little more than the recitation of Pali words and superficial observation. In ordinary morality a sense of moral values is intelligent if it is associated with the belief in the law of kamma.

Some people say that an intelligent act of dana must involve the contemplation of the anicca, dukkha and anatta of the donor, the recipient and the offering. This view is based on Atthasalini (a commentary on Abhidhammapitaka) which mentions the contemplation on the impermanence of everything after giving alms. But the reference is to contemplation after the act of dana, not before or while doing it. Moreover, the object is not to make the act intelligent but to create wholesome kamma in vipassana practice. If by intelligent dana is meant only the dana that pre-supposes such contemplation, all the other dana of non-Buddhists would have to be dubbed unintelligent acts and it is of course absurd to do so.

The accounts of alms-giving by bodhisattas make no mention of contemplation nor did the Buddha insist on it as a pre-requisite to an act of dana. The scriptures say only that the kammic potential of dana depends on the spiritual level of the recipient and this is the only teaching that we should consider in alms-giving. If the

donor and the recipient were to be regarded as mere nama-rupa subject to anicca, etc., they would be on equal footing. The act of dana would then lack inspiration and much kammic potential.

In fact the object of alms-giving is not vipassana contemplation but the benefits accruing to the donor. So the Buddha points out the would-be recipients who can make dana immensely beneficial and the importance of right reflection (belief in kamma).

On one occasion Visakha, the lay woman asked the Buddha for lifelong permission to make eight kinds of offering to the Sangha; these were (1) bathing garments for the bhikkhus, (2) food for guest-monks, (3) food for travelling monks, (4) food for sick monks, (5) food for the monk who attended on a sick monk, (6) medicine for the sick monk, (7) rice-gruel for the Sangha and (8) bathing garments for the bhikkhunis. The Buddha asked Visakha what benefits she hoped to have in offering such things and the substance of Visakha's reply is as follows.

"At the end of the lent, the bhikkhus from all parts of the country will come to see the Buddha. They will tell the Lord about the death of certain monks and ask him about their rebirth and stages on the holy path that they (the deceased monks) had attained. The Lord will reveal their spiritual attainments. I will then approach the visiting monks and ask them whether their late fellow-monks had ever visited Savatthi city. If they say yes, I will conclude that the Noble one who is now at the sotapanna or any other stage on the holy path must have certainly used one of my offerings. This remembrance of my good kamma will fill me with joy. It will be conducive to peace, tranquillity and self-development."

Here it is worthy of note that the reference is not to the contemplation on the impermanence of the namarupa of the deceased monks but to the spiritual attainments that distinguished them in afterlife. Importance is attached to the contemplation that leads to ecstasy and training in self-development. Hence, the most appropriate object of contemplation in doing dana is the noble attributes of the recipient such as the noble character of the Buddha when laying flowers at the shrine, the holy life of the bhikkhu when offering food and so forth.

Preaching or hearing the dhamma is a wholesome kamma and it is an intelligent act if the dhamma is understood. Every good deed based on the belief in kamma is an intelligent kamma. Without the belief, a good act is wholesome but unintelligent as are the good acts of some children who imitate the elders and worship the Buddha image and the good acts of some people who reject the belief in kamma but are helpful, polite and charitable.

The five material wholesome dhammas (rupakusala-dhamma) are those associated with five jhanas. They are accessible only through the practice of samatha that leads to jhana. The eight wholesome dhammas and the five material wholesome dhammas form the punnabhisankhara. Apunnabhisankhara or unwholesome kammas number twelve in terms of consciousness. Here sankhara means volition (cetana). Of the twelve unwholesome sankharas eight are based on greed, two on anger and two on ignorance.

The greed-based (lobha-mula) consciousness is of eight kinds viz., four with joy and attachment and four without joy, but with attachment (upekkha sahagutta). Of the first four kinds two are bound up with belief and, of the two with the belief or without the belief, one is non-spontaneous (sasankharika) and the other is spontaneous (asankharika). Belief is of three kinds, viz., belief in ego-entity, belief in immortality of

ego, and belief in annihilation of the ego without there being any kammic effect of good or bad deeds.

Few people are free from the belief in ego-entity. The belief dominates those who do not know that life is a nama-rupa process without a soul or a being. The belief is weak among those who have some knowledge of Buddhist scriptures but their bookish knowledge does not help them to overcome it completely. The yogis who have had a clear insight into the nature of nama-rupa through contemplation are usually free from the belief. Yet they may hark back to the belief if they stop contemplating before they attain the path. As for the common people, the ego-belief is deep-rooted, making them think that it is the self or the ego which is the agent of whatever they do or feel or think. Again those who believe in total extinction after death and reject the idea of future life and kamma have unwholesome consciousness that is bound up with nihilistic beliefs.

Hatred-based (dosa-mula) consciousness comprises doubt and restlessness. Doubts about the Buddha, Nibbana, anatta and so forth are labelled vicikiccha.

Hatred-based consciousness is of two kinds, viz., voluntary consciousness and involuntary consciousness. But there are many kinds of hatred such as anger, envy, anxiety, grief, fear and so forth. Ignorance-based (moha-mula) consciousness comprises doubt and restlessness. Doubts about the Buddha, Nibbana, anatta and so forth are labelled vicikiccha. The mind is subject to doubt (uddhacca) when it wanders here and there restlessly.

Thus apunnabhisankhara means the eight greed-based mental factors, two hatred-based mental factors and two ignorance-based mental factors. It is opposed to punnabhisankhara. It serves to purify nama-rupa, leads

to good rebirth with good kammic results whereas the other defiles the nama-rupa process and leads to bad rebirth with bad kammic results.

People do evil deeds for their welfare. They kill, steal, rob or give false evidence at court for their wellbeing. Even those who kill their parents do so to achieve their own ends. For example, prince Ajatasattu killed his father to become king. Misguided by his teacher Devadatta, he had concluded that he would be able to enjoy life as a king for a longer period if he could do away with his father and take his place. For his great evil of patricide and the murder of a sotapanna at that, he was seized with remorse and anxiety that caused him physical suffering as well. Later on, he was killed by his son and reborn in hell where he is now suffering terribly for his misdeed.

In the time of Kakusandha Buddha the Mara called Susi did his utmost to harm the Buddha and the Sangha. Failing to achieve his object, he possessed a man and stoned to death the chief disciple Arahat behind the Buddha. For this horrible crime he instantly landed in Avici hell, the lowest of the thirty-one worlds of living beings. As a Mara he had lorded it over others but in Avici he lay prostrate under the heels of the guardians of hell. He had hoped to rejoice over the fulfilment of his evil desire, but now he had to suffer for his evil kamma. This is true of evil-doers all over the world.

It is the hope for happiness also that forms the mainspring of other two types of action, viz., punnabhisankhara and anenjabhisankhara. Anenjabhisankhara means the four arupajhana-kusaladhammas. Anenja means equanimity or self-possession. A loud noise nearby may upset the equanimity (samapatti) of a yogi who is absorbed in rupa

jhana. But arupa jhana is invulnerable to such distractions. Arupa jhana is of four kinds according as it relates to (1) sphere of unbounded space (akasanancayatana jhana), sphere of nothingness (akincannayatana jhana) and (4) sphere of neither perception-nor-non-perception (nevasannanasannayatana jhana). These four jhanas are the sankharas that lead to the four arupa worlds. Apunnabhisankhara leads to the four lower worlds and punnabhisankhara leads to human, deva and rupa-Brahma worlds.

People do these three kinds of kammas or sankharas for their welfare and as a result there arises vinnana or consciousness. With vinnana there also come into being nama-rupa, salayatana, phassa, etc., of the new existence.

Sankhara Causes Vinnana

Because of avijja there is sankhara which in turn causes vinnana. As a result of good or bad kammas in the previous life there arises the stream of consciousness beginning with rebirth consciousness in the new life. Evil deeds may, for example, lead to the four lower worlds. After that there arises the stream of vinnana called bhavanga-citta which functions ceaselessly when the six kinds of vithi consciousness do not occur at the moment of seeing, hearing, smelling, eating, touching and thinking. In other words, bhavanga is the kind of subconsciousness that we have when we are asleep. We die with this subconsciousness and it is then called cuticitta. So the rebirth-consciousness, the subconsciousness and the cuti or death-consciousness represent the mind which results from the kamma of previous life.

The five kinds of consciousness associated with the five

unpleasant sense-objects such as unpleasant eye-consciousness, ear-consciousness, etc., are due to unwholesome kamma as are (1) the consciousness that is focused on these five sense-objects and (2) the inquiring (santirana) consciousness. There are altogether seven types of consciousness that stem from bad kamma (apunnabhisankhara). As for anenjabhisankhara, because of the four arupakusala-dhammas there arises the resulting arupa-consciousness in the four immaterial worlds in the form of rebirth-consciousness in the beginning, the bhavanga citta in the middle, and the cuticitta as the end of existence.

Similarly, because of the five rupakusala-dhamma there arise five rupa vipakacittas in rupa-brahma worlds. Then there are eight mahavipakacittas corresponding to eight good kammas in the sensual sphere. They form the rebirth, bhavanga and cuticittas in the human world and six deva-worlds. They also register pleasant sense-objects (tadarammana) after seven impulse-moments (javana) that occur on seeing, hearing, etc. Also due to good consciousness associated with five pleasant sense-objects, the registering consciousness, the joyful, inquiring consciousness and the nonchalant, inquiring consciousness. Hence, the resulting (vipaka) consciousness is of thirty-two kinds, viz., four arupavipaka, five rupavipaka, seven akusala vipaka and sixteen kusala vipaka in sensual sphere. All these thirty-two vipaka are resultants of sankhara.

How Sankhara Leads To New Vinnana

It is very important, but hard to understand how sankhara gives rise to rebirth-consciousness. Ledi Sayadaw points out that this part of the teaching on paticcasamuppada leaves much room for misunderstanding. It is necessary to understand the extinction of the last

consciousness (cuticitta) together with all nama-rupa as well as the immediate arising of the rebirth-consciousness together with the new nama-rupa as a result of good or bad kammas in the case of living beings who are not yet free from defilements. Lack of this understanding usually leads to the belief in transmigration of souls (sassataditthi) or the belief in annihilation after death (ucchedaditthi) which is held by modern materialists.

The belief in annihilation is due to ignorance of the relation between cause and effect after death. It is easy to see how avijja leads to sankhara and how the sense-bases (ayatana), contact, sensation, craving, etc., form links in the chain of causation for these are evident in the facts of life. But the emergence of new existence following death is not apparent and, hence, the belief that there is nothing after death.

Learned people who think on the basis of faith usually accept the teaching that sankhara gives rise to rebirth consciousness. But it does not lend itself to purely rational and empirical approach and today it is being challenged by the materialistic view of life. The way rebirth takes place is crystal clear to the yogi who has practised vipassana. He finds that the units of consciousness arise and pass away ceaselessly, that they appear and disappear one after another rapidly. This is what he discovers by experience, not what he learns from his teachers. Of course he does not know so much in the beginning. He discovers the fact only when he attains sammasana and udayabbaya insights. The general idea of death and rebirth mental units dawns on him with the development of paccayapariggaha insights but, it is sammasana and udayabbaya insights that leave no doubt about rebirth. On the basis of his insight, he realizes that death means the disappearance of the last unit of consciousness and that rebirth means the arising of the

first unit of consciousness in the manner of the vanishing and arising of consciousness-units that he notes in the practice of vipassana.

Those who do not have vipassana insight miss the point. They believe in a permanent ego and identify it with the mind. It is rejected by those who have a good knowledge of Abhidhamma but, it lingers in some people because of attachment to it in their previous lives. Even the contemplating yogi who is not yet intellectually mature sometimes feels tempted to accept it.

Sassata And Uccheda

To the ordinary people who are wedded to the ego-belief, death means the extinction of individual entity or its displacement to another abode or existence. This is a misconception called ucchedaditthi if it is the belief in annihilation, or sassataditthi if it is belief in the transfer of the soul to another body or abode. Some believe that consciousness develops spontaneously with the growth and maturation of the body (ahetukaditthi).

Some have misconceptions about samsara or nama-rupa process. They regard the body as the temporary abode of the life principle that passes on from one abode to another. The disintegration of the physical body is undeniable, but some people pin their faith to the resurrection of the body in due course of time and so they treat the dead body with respect. These views confirm the Ledi Sayadaw's statement that the causal links between sankhara and vinnana lends itself to misinterpretation.

Ordinary Buddhists are not wholly free from these misconceptions but, because of their belief in the Buddhist doctrine of anatta, they do not harbour the

illusions so blindly as to harm their vipassana practice. So even without a thorough knowledge about the nature of death, rebirth and nama-rupa, they can enlighten themselves through contemplation.

For example, shortly after the parinibbana of the Buddha, the thera Channa practised vipassana but made little progress because of his ego-belief. Then as he followed Ananda's discourse on Paticcasamuppada, he contemplated, overcame his illusion and attained Arahatship. Again, in the time of the Buddha, bhikkhu Yamaka believed that the Arahat was annihilated after his parinibbana. Sariputta summoned and preached to him. While following the sermon, Yamaka contemplated, and achieved liberation. So those who have faith in the Buddha need not be disheartened. If they practised vipassana zealously and whole-heartedly, they will become enlightened.

Because of their ignorance and doubts about the nature of death and conception or leaning to uccheda belief, some people ask whether there is a future life after death. The question by itself presupposes atta or soul or life-force in a living being. Materialism rejects the idea of soul but the ego-illusion is implicit in its differentiation of the living from the dead. The question of those who accept the ego explicitly or by implication are hard to answer from the Buddhist point of view. If we say that there is future life, they will conclude that we support the ego-belief. But Buddhism does not categorically deny the future life. Hence, the Buddha's refusal to answer this question. Moreover, it is hard to produce evidence for ordinary people. Psychic persons may be able to point out the hell or the deva-worlds but sceptics will dismiss such exhibition as black magic or chicanery. So the Buddha did not answer the question directly, but said that there is continuum of nama-rupa process in the wake of death without the

extinction of defilements.

The problem of future life does not admit any intellectual approach. It is to be settled only through certain Buddhist practices. These practices enable the yogi to acquire psychic powers by virtue of which he can see the dead, the good men who have attained the deva-worlds, as well as the evil persons who are suffering in the nether worlds. What he sees is as clear as what an observer who occupies a position directly opposite two houses sees - persons passing from one house to the other. Among the many devas, animals, etc., of the higher and lower realms, he (the yogi) can easily find the person whom he wants to see.

It is possible for the yogis to attain jhana and psychic powers. There is no teaching which rules out this possibility. Some practising yogis have in fact had paranormal contact with the other world (paraloka). But paranormal gifts are hard to come by. Their emergence depends on intense concentration and so the easier way is to practise vipassana. The problem of life becomes fairly clear when the development of paccaya-pariggaha insight makes the yogi well aware of the nature of death and conception. It becomes clearer when he attains sammasana, udayabbaya and bhanga insights for then he sees clearly how the consciousness units arise and pass away ceaselessly one after another and how death means the passing away of the last unit to be followed by conception or the arising of the first consciousness-unit in a new existence. But this insight is still vulnerable and it is only when the yogi attains at least the sotapatti stage that he becomes wholly free of all doubts about future life. The trouble is that people wish to inquire about it instead of practising vipassana. Some seek the verdict of Western scientists and philosophers while others accept the teaching of those who are reputed to be Arahats with psychic powers.

But, the best thing is to seek the answer through vipassana practice instead of relying on other people.

At the stage of udayabbaya insight the yogi can clearly see how in the wake of the consciousness-unit that has passed away, there follows a new unit attached to a sense-object. On the basis of this experience he realizes how the new existence begins with consciousness-unit that arises, conditioned by attachment to an object at the moment of dying in a previous life.

Before death the stream of consciousness depends on the physical body and is continuous with one unit following the other uninterruptedly. After death, the body disintegrates and the stream of consciousness shifts to the physical process in another abode. This may be likened to the continuous appearance of light in an electric bulb through the ceaseless generation of electricity. When the bulb is burnt up, the light goes out but the potential electric energy keeps on coming. Light reappears when the old bulb is replaced with a new one. Here, the bulb, energy and light are all changing physical processes and we should be mindful of their impermanent character.

The commentary cites the analogies of echo, flame, impression of a seal and reflection in the mirror. Echo is reflection or repetition of a sound produced by the impact of sound waves on walls, woods, etc. But it does not mean the transfer of the original sound to a distant place although we cannot deny the causal relation between the sound and the echo either. When you look at a mirror your face is reflected on it, but you must not confuse the reflection with your face although it is causally related to the latter. A lamp, which is burning, may be used to light up another lamp. The flame of the new lamp is obviously not the flame of. the old

lamp since the latter is still burning but, neither is it causally unrelated to the flame of the old lamp. Lastly, the seal leaves an impression that is like its face, but it is not the face and it cannot occur in the absence of the seal either.

These analogies help to throw some light on the nature of rebirth process. When a person is dying, his kamma, the signs and visions related to it and visions of the future life appear. After his death, there arises the rebirth consciousness conditioned by one of these visions at the last moment of the previous existence. So rebirth does not mean the passage of the last unit of consciousness to another life but, since it is conditioned by the visions on death-bed, it is rooted in avijja, sankhara, etc., that form the links in the chain of causation leading to the visions of the dying person.

Thus, rebirth consciousness is not the consciousness of the dying person but it is causally related to the previous life. Two consecutive units of consciousness are separate but, given the stream of consciousness, we speak of the same individual for the whole day, the whole year or the whole lifetime. Likewise, we speak of the last consciousness on death-bed together with rebirth consciousness as representing a single person. A man's attainment of deva or any other world is to be understood in the same sense. It does not mean the transfer of nama-rupa as a whole. We speak of a man or a person only because the rebirth concerns the stream of causally related mental units.

So it is ucchedaditthi to believe that a person has nothing to do with a previous life since every person is annihilated on death. Most Buddhists are free from this belief. As the two consecutive lives are causally related, we speak of one person in conventional terms.

But we must guard ourselves against the sassata view that rebirth means the transfer of the ego to a new abode.

The yogi who has mature vipassana insight does not harbour the two beliefs because he is fully aware of the rising and passing away of mental units in the present life and their causal relations. This awareness leaves no room for the illusions of personal immortality or annihilation. The nature of consciousness is evident even to those who think objectively. Joy may be followed by dejection and vice versa or, a serene mind may give way to irritation and vice versa. These changing states of consciousness clearly shows its heterogeneous nature. Moreover, mental states may be associated through similarity, as for example, the intention to do a certain thing at night may occur again in the morning. The mental states do not differ, but are causally related to one another. Those who understand this relation between two consecutive states of consciousness can see that the same relation holds between the two mental elements that are separated only by death.

Death-Bed Visions

Consciousness in the new existence is of two kinds, viz., rebirth consciousness and the consciousness that occurs during the whole life. There are altogether l9 kinds of rebirth consciousness, one in the lower worlds, nine in the sensual worlds of human beings and devas, five in rupa-brahma world and four in arupa-brahma worlds. As for the others that occur during the rest of life, they number thirty-two as resultant mental states (vipaka-vinnana). These enumerations will be intelligible only to those who have studied Abhidhamma.

To a dying person, there appears the flashbacks of what he has done in life (kamma), the surrounding conditions associated with his kammic acts (kammanimitta) and the visions of his future life (gatinimitta). Kamma may assume the form of a flashback about the past or the hallucination about the present. A fisherman on his death-bed may talk as if he were catching fish or a man who has given much alms may think in his last hours that he is doing dana. Many years ago, I led a group of pilgrims from Shwebo to visit pagodas in Mandalay and Rangoon. An old man in the group died shortly after our return to Shwebo. He died muttering the words that were reminiscent of his experience during the pilgrimage.

The dying man also has visions of the environment in which kammic deeds were done such as robes, monasteries, bhikkhus, Buddha images, etc., in connection with his acts of dana or weapons, places, victims in case of the murder he has committed.

Then he sees visions of what he will find in his afterlife. For example, he will see hell-fire, hell-guards, etc., if he is bound to land in hell; devas, mansions, etc., if he is to pass on to deva-worlds and so forth. Once a dying brahmin was told by his friends that the vision of the flames which he saw indicated the brahma-world. He believed them and died only to find himself in hell. False beliefs are indeed dangerous. It is said that some people tell their dying friends to visualize their acts of killing a cow for dana, believing that such acts are beneficial.

The Story Of Mahadhammika Upasaka

In the time of the Buddha, there were in Savatthi city five hundred upasakas each with 500 followers. They all practised the dhamma. The eldest of them, Mahadhammika,

the head of all upasakas had seven sons and seven daughters who also lived up to the teaching of the Buddha. As he grew old, he became sick and weak. He invited the bhikkhus to his house and while attending their recitation of the dhamma, he saw the celestial chariot arriving to take him to the deva-world. He said to the devas, "Please wait."

The bhikkhus stopped reciting as they thought that the dying man had told them to do so. His sons and daughters cried, believing that he was babbling for fear of death. After the bhikkhus' departure, he came round, told the people around him to throw a garland of flowers up into the air. They did as they were told and lo! the garland remained hanging in the air. The upasaka said that the garland indicated the position of the chariot from Susita heaven, and after advising his daughters and sons to do good deeds like him for rebirth in the deva-world, he died and landed in Susita. This is how the vision of deva-world appears to the good man on his death-bed. A layman in Moulmein said that just before he died he saw a very good pucca building. This, too, may be a vision of the deva-world. Some dying persons who are to be reborn as human beings have visions of their would-be parents, residence and so forth. A Sayadaw in Moulmein was killed by robbers. Three years later a child from Mergui came to Moulmein and identified by name the Sayadaws with whom he said he had lived together in his previous life. He said that the robbers stabbed him when they did not get the money, that he ran away to the jetty where he got into a boat, reached Mergui and dwelt in the home of his parents. The flight, journey by boat, etc., were perhaps visions of the Sayadaw's afterlife.

Flashbacks of kammic acts and visions of a future life occur even in cases of instant death. According to the commentary, they occur even when a fly on a bar of iron is crushed to pieces with a hammer. Today, there arc

nuclear weapons that can reduce a big city to ashes in a moment. From the Buddhist point of view, these weapons have appeared because of the evil kamma of their potential victims. Those who are killed by these bombs also see the flashbacks and visions. This may sound incredible to those who do not know the mechanism of the mind thoroughly but, it presents no difficulty to the yogi who contemplates the nama-rupa in action. For it is said in the scriptures that units of consciousness arise and pass away by the billions in the twinkling of an eye. The yogi who has attained udayabbaya insight knows empirically that hundreds of mental units arise and dissolve in a moment. So he has no doubt about the possibility of consciousness centering or flashbacks and visions in those who meet violent and instant death.

Consciousness is always focused on objects. We often recall what we have done and think of the deva-world or the human society. If a man who has done good deeds dies with these thoughts, he will be reborn as a deva or a human being. The objects of these thoughts on death-bed are called gatinimitta, visions of objects associated with kamma are called kammanimitta.

References to these death-bed phenomena are to be found not only in the commentaries, but also in the Pali pitaka. In the Balapandita and other suttas, the Buddha speaks of the death-bed memories of good or bad deeds and likens them to the shadows of a mountain dominating the plains in the evening. It is impossible to remove them. Once I saw a dying woman who showed great fear as if she were face to face with an enemy who was out to treat her cruelly. She was speechless and her relatives tried to comfort her but, it was in vain. Perhaps she was having a foretaste of her unhappy future as a result of evil kamma.

So it is necessary to do good kamma that will produce

mental images of objects and persons associated with it and visions of a good afterlife at the moment of dying. If the good deed is rational, strongly motivated and one of the eight kinds of good deeds in sensual sphere, the resultant consciousness is one of the four kinds of rational vinnana. Rebirth is then associated with amoha (non-ignorance) and as such it takes place with three root-conditions (hetu) viz., amoha, adosa (non-aggressiveness) and alobha (non-craving). A person reborn with these innate tendencies can attain jhana and psychic powers if he practises samatha and can attain the holy path and Nibbana if he devotes himself to vipassana. Good acts that are motivated by the desire for Nibbana lead to such good rebirth and finally to the path, and Nibbana through contemplation or hearing a sermon.

If the motivation is weak or if it is a good, but unenlightened deed, that is, a good deed divorced from the belief in kamma, the result is one of the four kinds of unenlightened (moha-vipaka) consciousness. The rebirth is then devoid of amoha (non-ignorance), there being only the other root-conditions, viz., alobha and adosa. It is termed //dvehetupatisandhika//. A man reborn in this way cannot attain jhanas or the Path as he lacks the innate intelligence for it. If the good deed is unenlightened and half-hearted, the result will be good rebirth consciousness without any good predispositions. The person concerned is likely to have defective eyes, ears, etc.

So when you do a good deed you should do it with zeal and with Nibbana as your objective. If you set your heart on Nibbana, the good deed will lead you to it and the zeal with which you do it will ensure rebirth with good predispositions. It is not necessary to pray for such noble rebirth because you are assured of it if you do good deeds intelligently and zealously. But, if you

lack zeal in doing good, yours will be a rebirth with only alobha and adosa.

Some people say that dana and sila mean good kamma-formations (punnabhisankhara) which, being rooted in ignorance, lead to rebirth and samsaric suffering. This is a mistaken view that stems from ignorance. If the practice of dana and sila is motivated by the desire for Nibbana, it will ensure the noblest rebirth and lead to the supreme goal. It was due to dana and sila that Sariputta and other disciples of the Buddha finally attained Nibbana. The same may be said of paccekabuddhas.

The bodhisatta, too, attained supreme enlightenment in the same way by praying that his good deeds contribute to the attainment of omniscience (sabbannutanana). Here rebirth with three good predispositions, viz., amoha, adosa and alobha involved in the genesis of Buddhahood is of two kinds, viz., consciousness associated with joy (somanassa) and consciousness associated with equanimity (upekkha). Again each of these two vinnanas is of two kinds, viz., asankharika (spontaneous) and sasankharika (non-spontaneous). The bodhisatta's rebirth consciousness was powerful, zealous asankharika.

According to ancient commentaries, it was somanassa consciousness. For the bodhisatta wanted very much to promote the welfare of all living beings, he had infinite metta (good-will or loving-kindness) for them. A strong-willed metta is usually coupled with somanassa and, hence, the bodhisatta's rebirth consciousness was tinged with joy.

But, Mahasiva thera suggested upekkha as its (bodhisatta's rebirth) concomitant. In his view, the bodhisatta's mind was firm and profound, thereby making equanimity rather than joy the characteristic of his

rebirth consciousness. In any event, this rebirth-vinnana had its origin in his good deed that was motivated by the desire for supreme enlightenment. Thus, although the enlightened good kamma-formations (sankhara) lead to rebirth, it does not prolong samsaric existence; on the contrary it contributes to liberation from the life-cycle.

Consciousness of any kind, whether it be rebirth consciousness or otherwise, is a matter of very short duration. It has only three points of time, viz., arising (//upada//), being (//thi//) and passing away (//bhanga//). According to the commentaries, these mental units arise and pass away by the millions in the twinkling of an eye. The moment of each unit is so short that it does not last even the millionth part of a second.

After the cessation of rebirth-consciousness there follows the stream of subconsciousness (bhavanga) which flows ceaselessly unless it is interrupted by a different kind of consciousness called vithi, that is the kind of mental activity involved in seeing, hearing, and so forth. The stream of bhavanga lasts as long as there is life, its mainspring being sankhara as in the case of rebirth consciousness. Its duration, too, depends mainly on sankhara or kamma. It may be like a stone thrown into the air. The stone will travel a long way if the hand which throws it is strong, but it will not go very far if the hand is weak. The force of kamma may also be compared to the initial velocity of the bullet, rocket, and so forth. Death means the dissolution of the consciousness that is born of the same kammic force. Hence the initial rebirth consciousness, the stream of subconsciousness and the last dying (cuti) consciousness of an existence comprise the mental life that is wholly rooted in past kamma.

Also due the kamma or sankhara are the five kinds of vithi consciousness, viz., those involved in seeing, hearing, smelling, eating and touching as well as the mental unit that focuses on the sense-objects, the consciousness that reflects (santirana-citta) and the consciousness that registers (tadarammana-citta) the objects of impulse-moments (javana). These have their roots in original kamma that leads to rebirth or other kinds of kamma.

The Abhidhamma pitaka attributes all kinds of consciousness, including wholesome, unwholesome and non-kammic or kiriya-citta to sankhara. This view is reasonable since the kiriya-cittas, too, evolve from the bhavanga-citta that is rooted in sankhara. But the doctrine of Paticcasamuppada specifically describes the three rounds (vatta) of defilements, kamma, kammic results and their cause-and-effect relationships. So it ascribes to sankhara only the 32 types of mundane resultant cittas that stem from kamma vatta. Of these 32 cittas we have described 19 cittas that comprise rebirth, subconscious state and death of the other cittas. Of the other cittas some are wholesome according to the sankhara.

In the doctrine of Paticcasamuppada, the first two factors i.e., avijja and sankhara are described as the causes in the past life, vinnana, nama-rupa, phassa and vedana as the consequences in the present life; tanha, upadana and bhava as the causes in the present life and jati and jaramarana (old age and death) as the consequences that will occur in the future life.

Vinnana And Nama-Rupa

The doctrine says that vinnana gives rise to nama-rupa. This means that with the arising of rebirth

consciousness there also arise mind and body. Rebirth consciousness is invariably coupled with feeling (vedana), perception (sanna), contact (phassa), volition (cetana), mental advertance (manasikara) and other elements of mind relating to the objects of death-bed visions of a person. Every citta is bound up with these mental elements. The high (tihetu) rebirth of some Brahmas, devas and human beings also, involve the three noble predispositions of alobha, adosa and amoha; some devas and human beings have only alobha and adosa while the earth-bound devas and human beings with defective organs are totally devoid of noble predispositions. Their rebirth is a good ahetu-birth as distinct from the evil ahetu-rebirth of the denizens of the lower worlds who are also devoid of good inborn tendencies.

Rebirth may assume one of the three forms: rebirth in the mother's womb, rebirth generated in putridity (samsedaja) and rebirth as sudden and spontaneous emergence of the full-fledged physical body (opapatika). Rebirth in the mother's womb is of two kinds, viz., viviparous as in the case of human beings and quadrupeds emerging from the wombs with umbilical cords and oviparous as in the case of birds coming out of eggs. These living beings may differ in origin as they do in size and gestation or incubation period. We will leave it at that and now go on with the human rebirth as described in the commentaries.

With the arising of rebirth consciousness there occur simultaneously three kammaja-rupakalapa or thirty rupas. These are rupas that have their origin in kamma, viz., ten kaya-rupas, ten bhava-rupas and ten vatthu-rupas. The nine rupas, to wit, the solid, fluid, heat, motion, colour, smell, taste, nutriment and life together with the kayapasada (body-essence), rupa form the ten kaya-rupas; bhava-rupa and the solid, etc., form the group of ten bhava-rupas. Bhava-rupa means two germinal

rupas, one of manhood and the other for womanhood. With the maturation of these rupas the mental and physical characteristics of man and woman become differentiated, as is evident in the case of those who have undergone sex changes.

In the time of the Buddha Soreyya, the son of a merchant, instantly turned into a woman for having wronged Mahakaccayana thera. All masculine features disappeared and gave way to those of the fair sex. He even gave birth to two children. It was only when he begged for forgiveness that he again became a man. Later on, he joined the holy order and died as an Arahat. It is somewhat like the case of a man who develops canine mentality after having been bitten by a rabid dog. The sex freak who is neither a male nor a female has no bhava-rupa. He has only ten kaya-rupas and ten vatthu-rupas. Vatthu-rupas are the physical bases of rebirth, subconscious, death and other cittas. So at the moment of conception there is already the physical basis for rebirth consciousness. The three kalapas or thirty rupas form the kalala which, according to ancient Buddhist books, mark the beginning of life.

This embryonic rupa has the size of a little drop of butter-oil scum on a fine woollen thread. It is so small that it is invisible to the naked eye. It does not exist by itself. We should assume that it arises from the fusion of the semen (sukka) and blood (sanita) of the parents. If we reject this view, it will be hard to explain the child's resemblance to his parents in physical appearance. It is also said in the suttas that the physical body is the product of the four primary elements and the parent's semen. Moreover, the pitaka specifies three conditions necessary for conception, viz., the parents' intercourse, the menstrual discharge of the mother and the presence of something qualified to become an embryo. Thus, it is clear that according to

the scriptures, the embryonic kalala has its origin in the fusion of parents' semen and blood.

The semen and blood dissociated from the parents are utuja (temperature-based) rupa but it is quite possible for utuja-rupa to assimilate kammaja (kamma-based) rupa. Modern doctors excise a lump of unhealthy tissue from the human body and replace it with healthy tissue. The graft is utuja-rupa when cut out from the body but, as it becomes one whole with the natural tissues there appears kayapasada or kammaja-rupa. There are also cases of transplanting a goat's intestine or a human eye in place of diseased organs. No doubt these transplants develop kammaja-rupas in the form of kayapasada and cakkhupasada. Likewise, we should assume that the three kammajakalapas are fused with utuja-rupas of semen and blood detached from parents.

According to Western biologists, it is the fusion of the mother's ovum and the father's spermatoza that gradually develops and becomes a child. The original embryo is so small that it cannot be seen with the naked eye. The findings of these scientists fairly agree with what the Buddhist books say about conception. Without the help of microscope or other instruments, but purely by means of his intellect, the Buddha knew how life begins with three kalapas or thirty rupas as kalala on the basis of parents' semen and blood. This was the Buddha's teaching 2500 years ago and it was only during the last 300 years that Western scientists discovered the facts about conception after long investigation with microscopes. Their discoveries bear testimony to the Buddha's infinite intelligence. However, they are as yet unable to reveal the genesis of thirty rupas probably because the extremely subtle kammaja-rupas defy microscopic investigation.

Thus, the cetasika and kammaja-rupa are the nama-rupas

born of rebirth consciousness. The kammaja-rupas are renewed at every thought-moment as are the utuja-rupas due to heat. From the arising of the first bhavanga-citta there also occur cittaja-rupa (consciousness-based) rupas at the moment of the arising of citta. But, cittas which make us barely aware of seeing, etc., cannot cause rupa. So cittaja-rupas do not arise at the moment of the arising of the bare cittas. Thus, with the arising of the rebirth citta, there develop in due course all other kinds of citta, that is, cetasikas, e.g., feeling, etc., as well as all kinds of rupa, to wit, kammaja, utuja and cittaja-rupas. After a week, the kalala becomes turbid froth (abbuda) which turns into a lump of flesh after a week. This hardens into //ghana// in another week and in the fifth week there develops //pasakha// with four knobs for hands and legs and one big knob for head.

The Buddhist books do not describe in detail the development after the fifth week, but say that after 77 days the four pasada-rupas for seeing, hearing, smelling, and tasting appear as do the ahara-rupas, the product of the nutriment in the mother's body. It is also said that the embryo has toe-nails, finger-nails, etc. The books do not go into further details as it is not necessary for the yogis to know them. Such knowledge is beneficial only to doctors.

//Upapata// Rebirth

For heavenly beings like catumaharaja and others, as soon as the rebirth-citta arises, there also arise 70 rupas or seven different kalapas, viz., cakkhu, sota, ghana, jiva, kayabhava and vatthudasaka. Kalapas of the same kind are innumerable according to the size of the deva's eyes, ears, etc. There are no dasaka-kalapas, that is, ghana, jiva, kaya and bhava in the three first

jhanic abodes, the three second jhanic abodes, the three third jhanic abodes, the vehapphala and suddhavasa abodes. The three dasakarupa-kalapas (cakkhu, sota and vatthu-dasaka) and one navaka-kalapa or a total of four different kalapas or 39 rupas arise simultaneously with rebirth-citta. Of these four kalapas, jivitanavaka-kalapa takes on the nature of kayadasaka. The body of the Brahma is pervaded by jivita and nine rupas as is the deva's body by kayadasaka-kalapa. Asannasatta Brahmas have no citta from the moment of rebirth. They have only jivitanavaka-kalapa which assume Brahmanic form. Being devoid of citta and cittaja-rupa, such a Brahma knows nothing and makes no movement. He is like a wooden statue. More wonderful than these Brahmas are arupa Brahmas who having no rupa live in arupa (immaterial) worlds for thousands of world-systems through the successive renewal of mind and its elements. These accounts do not admit of scientific investigation and they concern only the Buddha and holy men with psychic powers.

The denizens of hell and the petas who are forever burning and starving cannot be conceived in wombs nor can they arise from putrid matter. Because of their evil kamma they come into being by materialization. Like the aforementioned devas they develop seven kalapas or 70 rupas simultaneously. They usually do not have defective vision, hearing, etc., since they are doomed to suffering through sense-contact with evil objects.

Sansedaja Beings

As the sansedaja beings are said to have their origin in putrid matter, they are likely to develop gradually. But, the Buddhist books refer to their full-fledged materialization if they do not have defective visions, etc. We cannot say which is true, development or

materialization, as the kammaja-rupas cannot be subjected to scientific inquiry and so for the time being it is better to accept the view as stated in the scriptures. The development of kammaja and other rupas in sansedaja and upapata rebirths are generally like that in gabbhaseyyaka (womb) rebirth. The only difference is that in the case of the former beings, aharaja-rupas arise from the time they eat food or swallow their saliva.

Vithi-Cittas

Vithi-cittas differ in kind from bhavanga-cittas. Bhavanga-citta resembles rebirth-citta in respect of objects and process. It is the stream of consciousness that follows rebirth-citta, having its root in kamma. It is focused on one of the three objects viz., kamma, kammanimitta or gatinimitta of the previous existence. It is not concerned with the objects in present life. It is the kind of mental state that we have when sound asleep. But there occur certain changes when we see, hear, smell, eat, have bodily contact or think and these changes in mental phenomena are called six vithi-cittas.

Suppose the visual form is reflected on the sensitive rupa of the eye (cakkhupasada), these rupas, each lasting only 17 thought-moments, are renewed ceaselessly together with the visual objects and their mental images. A group of eye-rupas and a group of visual objects occur simultaneously. But, a rupa is not powerful at the moment of arising and so there is no contact between the eye and its object during the moment of bhavanga-citta. In other words, there is no reflection of the visual object on the eye. The bhavanga that passes away before such reflection is called atitabhavanga. Then another bhavanga-citta arises and reflection occurs. As a result, the bhavanga-citta is

disrupted. Its attentiveness to its accustomed object wanes and it begins to consider the visual object. This is termed bhavangacalana or bhavanga in motion. Then another bhavanga takes its place but, it is so weak that with its cessation, the bhavanga stream is cut off. The mind becomes curious about the visual form that the eye sees. This inquiring mind is called avajjana-citta and there are five kinds of such cittas corresponding to five sense-organs. There follows the eye consciousness, and after its cessation, there arises the citta which receives and attends to the visual object.

Bhavanga is the resultant citta that stems from sankhara, as are eye-citta and the receiving citta. They are called vipaka (resultant) cittas. There are two kinds of vipaka-cittas, viz., good and bad according to good and bad sankhara. On the other hand avajjana-citta (mental advertance) is ethically neither good nor bad; it is not a vipaka-citta either. It is termed kiriya-citta which means mere action without any kammic effect, the kind of citta that is usually attributed to Arahats.

After the mind has received the visual object, it inquires about its quality, whether it is good, bad, etc., (santirana-citta). Then, there follows decision (vutthocitta), that it is good, etc. This leads to javana which means seven impulse moments flashing seven times in succession. Javana occurs very quickly. It has speed and impetus that are absent in other factors of the consciousness process. It is associated with powerful mental factors which may be good or bad such as lobha or alobha. No wonder that evil minds rush towards their objects speedily. Thus, greed makes us inclined to scramble for the desired object and seize it by force, and anger arouses in us the desire to rush and destroy its object blindly. Doubt, restlessness and ignorance, too, speedily associate themselves with their respective

objects. The same may be said of good mental factors. Because of their frantic and impulsive nature, the sensual desires are also called kamajavana. After the seven impulse moments, there follow two tadarammana-citta moments. This citta is concerned with the object of javana and thus its function is to fulfil the lingering desire of its predecessor.

In the consciousness process the eye-vinnana is dependent on eye organ (cakkhu-pasada) that arises together with atitabhavanga. Other vinnanas are dependent on the heart (hadaya-vatthu) rupa that arises along with other cittas. The 14 cittas from avajjana to the second tadarammana are focused only on present objects. So these 14 cittas are vithi-cittas that differ in kind from bhavanga-cittas. In other words, they are active cittas. After the cessation of second tadarammana-citta that marks the end of the consciousness process, the mental life reverts to the subconsciousness (bhavanga) state that is something like sleep.

An analogy may throw some light on the process (vithi) of consciousness. A man is sleeping under a mango tree. A mango falls and he wakes up. Picking up the fruit, the man examines it. He smells it and knowing that it is ripe, he eats it. Then he thinks over its taste and falls asleep again. Here the bhavanga state with kamma, kamma-nimitta and gatinimitta as its objects is like the state of being asleep. Waking up with a start due to the fall of the mango may be like the rising and passing away of bhavanga-citta. Reflection after awaking is avajjana. Seeing the visual object is seeing the fruit. Santirana-citta is involved when the man examines the fruit. To conclude that it is ripe is vuttho-citta.
Javana is like eating the fruit and tadarammana is like thinking over its taste. Reverting to bhavanga state is like falling asleep again.

If the visible object is not very clear, it appears on the eye-organ after the arising of atitabhavanga twice or thrice. In case of such objects the vithi process does not last till the emergence of tadarammana but ends in javana and sinks into bhavanga state.

If the visible object is still weaker, it is reflected only after the arising of atitabhavanga from five to nine times. The vithi process does not reach javana, but ends after vuttho arises twice or thrice. The vithi that thus ends in vuttho is of great importance in the practice of vipassana. For the yogi who practises constant mindfulness does not seek or attend to defiling sense-objects. So reflection is slow, avajjana is weak, eye-consciousness is not clear, reception is not proper, inquiry is not effective and decision is indefinite. So after reflecting twice or thrice the mind relapses into bhavanga state. The object is not clear enough to defile the mind and the yogi becomes aware of anicca, dukkha and anatta of the phenomena. There is only bare awareness of seeing and the vithi process is wholly free from defilements.

The vithi process that we have outlined above for the eye equally applies to the ear, nose, tongue and body.

Manodvara Vithi

The mind vithi is of three kinds according to the javana involved, viz., kammajavana, jhanajavana and maggaphalajavana. Here, what matters is vithi with kammajavana. While the bhavanga stream is flowing, there appear mental images of the sense-objects that one has experienced or, sometimes, those which one has not experienced. Then bhavanga is disturbed and next time it is cut off. This is followed by reflection which is

somewhat like vuttho (decision) in the five sense-organs. Like vuttho, reflection (avajjana) leads to javana, giving rise to agreeable or disagreeable emotions such as fear, anger, confusion, devotion, awe, pity and so forth. The impulses arising at the five sense-organs are weak and they neither lead to good or bad rebirth nor produce much other effects. But the impulses in the mind are potent enough to determine the quality of rebirth and all other kammic results. So it is necessary to guard and control these impulses. After seven impulse-moments followed by two tadarammana-moments the mind sinks into bhavanga state.

Thus, the vithi process at manodvara involves one avajjana-moment, seven javana-moments and two tadarammana-moments. In the case of dim and indistinct objects, the mind skips tadarammana, passes through javana and reverts to bhavanga. If the object is very weak, the mind does not attain even javana but has two or three avajjana-moments. This is natural if we bear in mind the way we have to focus on mind-objects in vipassana practice. The only resultant citta in this mano-vithi is tadarammana, the other two being kiriya-citta, the citta that does not stem from sankhara.

Follow-Up Vithi

The mind vithi may involve the review of the sense-objects after rising from bhavanga state in the wake of the vithi rooted in the respective sense-organs. Up to this vithi the mind has, as its object, only rupa in its ultimate sense (paramattharupa). It is not concerned with the conventional modes of usage, e.g. man, woman, etc. So at this moment the yogi is not misled by appearances for he is aware of ultimate reality. He should try to contemplate immediately after

seeing, etc. We, therefore, stress the importance of immediate and present moment as the yogi's focus of attention.

If after this kind of manovithi the yogi is unmindful, there arises another manovithi in connection with the visual object, etc. Then the sense-object becomes a specific object of attention in terms of conventional shape and form. This vithi is open to strong but unwholesome impulses. It gives way to another manovithi where the attention is focused on conventional designations such as man, woman, etc., thereby making it more susceptible to stronger evil impulses.

In the face of a strange, unfamiliar object, the vithi-process involves three stages, viz., seeing, reflection and cognizance of the form and substance in conventional terms. The vithi stops short of cognizing the conventional names. In the case of vithi that arises in connection with a conventional term, it involves hearing, reflection and cognizance of the conventional term, and awareness of the relevant form and substance.

From Vinnana Arises Nama-Rupa

Because of rebirth consciousness there arise mental phenomena associated with it such as feeling, remembering, perception, reflection, etc., together with the three kalapas or thirty rupas. After the cessation of rebirth consciousness, cetasikas (mental factors) arise in the wake of every activity of vinnana and so do rupas conditioned by citta, kamma, utu (heat) and ahara (nutriment).

There is no doubt, about the close connection between citta and cetasika. When citta is active we feel, we remember, we think, there arise greed, anger, faith and

so forth. Equally obvious are the physical phenomena that stem from cittas. We stand, sit, go or do anything that we wish to do. According to the commentary, this obvious fact gives ground for our knowledge that the rebirth consciousness at the moment of conception leads to three kalapas or thirty rupas. In fact, the arising of rebirth consciousness and rupa at the moment of conception takes place in a split second and as such it is invisible even to the divine eye. The divine eye may see what happens shortly before death and after rebirth, but it is only the Buddha's omniscience that sees death-citta and rebirth-citta directly. But, from what we know about the cause of physical phenomena, we can infer the arising of rupa from the rebirth-citta at the moment of conception.

Some physical phenomena have their origin not in citta but in kamma, utu (heat) and material food, but without citta they will have no life. A corpse is lifeless although it is composed of utuja-rupas. It is because of the contribution of citta that the rupas based on kamma, utu and nutriment exist and form a continuous stream of life. Once death supervenes, cutting off the stream of consciousness, the cetasikas and living rupas cease to exist. Hence, the teaching that nama-rupa is conditioned of vinnana.

Because of sankhara (good or bad kamma) there is an uninterrupted flow of vinnana in the new existence. Coupled with every citta is nama-rupa which arises ceaselessly. The duration of nama-rupa depends on citta. If citta lasts an hour, so does nama-rupa. If the stream of citta, flows for 100 years, we say that the life of nama-rupa is 100 years. In short, we should understand that life is only the continuum of ceaseless causal relationships between nama-rupa and vinnana.

To sum up what we have said so far. Avijja causes

sankhara. Because of the ignorance of the four noble truths people exert effort (sankhara) to be happy. They think that they will be happy if they get what they want. But, the objects of their desire are impermanent and so they lead to suffering. Not knowing the truth about dukkha, they think, speak and do things for their welfare in the present life and hereafter. These kammic actions lead to rebirth consciousness in the lower or the higher worlds. Beginning with this rebirth consciousness, there is a stream of citta that flows continuously until death, and the nature of this mental life is determined by kamma. The physical body too is conditioned by kamma as well as by citta, utu (heat) and nutriment.

The physical phenomena as conditioned by citta are obvious for all our bodily and verbal actions such as moving, speaking, etc., are rooted in citta. The yogi has to practise mindfulness on the basis of these cittajarupas and it is important to know them empirically for himself. Hence, the Buddha's teaching in Mahasatipatthana sutta: "The bhikkhu knows that he walks when he walks and that he stands when he stands." According to the commentary, if we know experientially the dependence of cittajarupa on citta, we can know by inference the contribution of vinnana to kammajarupa, cittajarupa, utujarupa and aharajarupa. Hence, the teaching of Paticcasamuppada: Conditioned by vinnana, there arises nama-rupa.

The yogi cannot know empirically the rebirth-citta or for that matter any other citta in the past in its ultimate sense. All that he can know is the reality about consciousness as it is functioning at present and he can know this only if he is always mindful. If he focuses on present vinnana, he comes to know nama-rupa fairly well. For, if he notes "seeing, seeing" and knows the eye-consciousness, he also knows the nama-rupa that

is bound up with it. Here, by eye-consciousness we mean not only the eye-vinnana but the whole mental process of seeing (cakkhudvara-vithi). The yogi notes it as a whole and not by piecemeal. Moreover, the vithi appears to the yogi as a single unit of consciousness. This way of introspection is in accord with Patisambhidamagga which says: "The citta that focuses on rupa arises and passes away. The yogi then contemplates the dissolution of the citta that has watched the dissolution of the rupa."

In other words, when the rupa is manifest, the citta watches it; but since the citta has attained bhanga insight, it too sees impermanence in the rupa and dissolves away. The dissolving vipassana citta itself becomes the object of contemplation. This vipassana citta is not a simple citta; it is composed of at least avajjana and seven impulse moments. But, these eight cittas cannot be watched one by one; the whole vithi is to be the object of attention.

Here, the eye-consciousness means the whole mental process (vithi) of seeing and it includes good or bad kamma and impulses. So attentiveness to it leads to awareness of vedana (feeling), sanna (perception), phassa (contact), manasikara (reflection), cetana (volition) and so forth. But, cetana is more apparent in connection with thinking. Thus, it comes into full play when at night we think of what we have to do the next day. It urges and agitates us and its function is unmistakable. The yogi who constantly watches his nama-rupa is aware of cetana in action whenever he speaks or moves any part of his body. For example, if while practising mindfulness, you feel an itch you wish to get rid of, you note the desire and you feel as if you are being urged to remove the itch. It is cetana which urges you to do and so it is manifest in your everyday action, speech and thinking.

In short, if you know the eye-consciousness through contemplation, you know the nama (mental) khandhas that are born of it as well as the rupas of the whole body that form its basis. This is in accordance with the teaching: "From vinnana there arises nama-rupa."

The same may be said of the consciousness in connection with hearing, etc., awareness of vinnana means awareness of all the nama-rupa that are bound up with it. The awareness of contact is based on pleasant and unpleasant sensations when these sensations are manifest; it is based on contact when motion and rigidity are manifest; when you note the desire to bend the arm, you know the volition (cetana) behind it.

When you contemplate the vinnana which thinks, you know the nama-rupa that is coupled with it. When you find yourself committing something to memory, you know sanna; when you note your intention to do or speak something, you become aware of cetana; when you note your desire for something, you know that it is your lobha. When you note your irritation, you know that it is dosa; you know moha when you note your view of a being in terms of a permanent and happy individual. You know alobha when you know the lack of desire in you. Moreover, your intention to do or say something is followed by bodily behaviour or verbal expression and so through contemplation, you become aware of vinnana-citta as the cause of rupas in the body.

Vinnana and nama-rupa are interdependent. Just as vinnana gives rise to nama-rupa, so also nama-rupa leads to vinnana. Nama-rupa contributes to vinnana by way of simultaneous arising (sahajatapaccaya) foundation (nissayapaccaya) and so forth. It is only through the contribution of all cetasikas collectively or the body (rupa) as the physical basis, etc., that vinnana comes into being.

Mahapadana sutta tells us how the bodhisatta reflected on dependent origination just before he attained enlightenment. He found nama-rupa, six bases of mental activity, impression, feeling, craving, clinging and becoming (bhava) to be the links in the chain of causation leading to old age and death. Then it occurs to him that nama-rupa is conditioned by vinnana and vice-versa. The sutta ascribes this statement about the correlation between vinnana and nama-rupa to Vipassi bodhisatta, but we should understand that it is a fact discovered by all bodhisattas before they attained supreme enlightenment.

Although vinnana and nama-rupa are interdependent, the former is the determining factor and, hence, it is described as the cause of nama-rupa. In fact, when vinnana arises because of sankhara, its concomitant cetasikas as well as the rupas resulting from sankhara come into being at the same time. So vinnanas and nama-rupas arise together from the moment of rebirth. Moreover, vinnana and nama-rupa include the six ayatana (the six bases or sense-organs) as well as phassa (sense-contact) and vedana (feeling). But since vinnana is the cause of nama-rupa and nama-rupa the cause of salayatana and so forth, the Buddha says: Vinnana paccaya nama-rupa, etc., to distinguish between cause and effect. Likewise a verse in the Dhammapada describes the mind (mano or vinnana) as leading the cetasikas: manopubbangama dhamma; if a person acts or speaks with an evil mind, suffering follows him as a result, just as the wheels of a cart follow the ox which draws it.

In point of fact citta and cetasikas arise together but, because of its predominant role, citta is described as leading the latter. If a man's mind is evil, he does evil deeds, utters evil words and harbours evil thoughts. These three kinds of kammas are sankharas born

of ignorance. They become potential for evil kammic effect. Every deed, speech or thought is accompanied by seven impulse-moments that flash forth several times. If the first impulse-moments are favourable, the kamma is productive in the present life; otherwise it becomes sterile. If one of the seven impulse-moments is favourable, it gives rise to kammic images or visions of afterlife on death-bed and produces kammic effect in the next life. Otherwise, it is sterile. As for the other five impulse-moments, they produce kammic effect from the third existence till the last existence (the existence when Nibbana is to be attained) under favourable circumstances. It becomes sterile only after the attainment of Nibbana.

Before the attainment of Nibbana its potential remains intact for innumerable lifetimes, ready to bear fruit when circumstances permit. It bears fruit in terms of suffering, both mental and physical, in the lower worlds. If by virtue of good kamma the person is reborn in the human world, he will be dogged by evil kamma and suffer regardless of his station in life.

The Story Of Cakkhupala Thera

The Dhammapada verse that we have referred to was uttered by the Buddha in connection with the story of Cakkhupala thera. The thera was a physician in one of his previous lives. He cured a blind woman and restored her sight. The woman had promised to serve him as his slave should she recover her sight. But, she did not keep her promise and lied that she was worse off than before. Seeing her trick, the physician gave her an eye-lotion that destroyed her eyes completely. For his evil kamma the man suffered in many lives and in his last existence he became Cakkhupala thera. He practised meditation as instructed by the Buddha with 60 other

monks at a forest retreat. He never lay down while meditating and soon he had an eye-infection. He refused to lie down to apply the eye-lotion and so the doctor gave up the attempt to cure him. Reminding himself of certain death, the thera redoubled his effort and at midnight he became blind and attained Arahatship.

To an ordinary observer, the thera's blindness may appear to be the price that he had to pay for the over-exertion of his energy. But the main cause was the evil deed he had committed in his previous life as a doctor. Even if he had not practised meditation, he might have become blind somehow or other. But the attainment of Arahatship was an immense benefit that accrued to him from his overzealous and strenuous exertion.

There are two lessons that we can learn from the story of Cakkhupala thera. As an energetic monk, he continued to practise vipassana after he became an Arahat. As he paced on the ground while meditating, the insects that lay in his path were trampled to death. When the matter was brought to the notice of the Buddha, the Lord said that since the thera had no intention to kill the insects, he was free from any moral responsibility for their destruction.

So we should note that causing death without cetana or volition is not a kammic act and that the body of an Arahat has weight if he has no psychic power or, if despite his iddhi he walks without exercising it to control his weight. Some Buddhists have doubt about their moral purity when they cook vegetables or drink water that harbours microbes. They should, of course, remove living beings that they can see. But, they need not have qualms about the destruction of creatures that may be accidentally connected with their actions. Some Jains are said to feel guilty over the death of insects

that rush against a burning lamp. Theirs is an extreme view and cetana (volition) as the keystone of moral problems in the context of kammic law is borne out by Moggaliputtatissa thera's verdict in his reply to king Asoka.

The Thera's Verdict

When king Asoka supported the Buddhadhamma lavishly, some heretics joined the Buddhist sangha for material benefits. The true bhikkhus refused to have anything to do with the bogus monks and for seven years the uposatha service fell into abeyance at the Asokarama monastery in Pataliputta city. So king Asoka sent a minister to see to it that the bhikkhus perform the uposatha service. But the bhikkhus refused to comply with the king's wish. They said that the uposatha service was to be performed only by the assembly of true bhikkhus. If there happened to be a morally impure monk in the assembly, he had to be admonished and penalized for any infraction of Vinaya rules. The Sangha held the service only when there was reason to believe in the purity of every member; and they did not meet for the service together with non-bhikkhus. If they did so, they would be guilty of a serious offence.

The minister regarded this reply as defiance of the king's order and put the good monks to the sword. The king's younger brother, Tissa thera, escaped death because the minister recognized him just in time. On hearing the news the king was greatly shocked and he asked Moggaliputtatissa thera whether he was kammically responsible for the death of the bhikkhus. The thera asked him whether he had intended to have the monks killed. When the king replied that he had no such intention, the thera said that he was free from kammic responsibility. The thera gave this verdict on the basis

of the Buddha's saying, "Cetana (volitional act) is that which I call kamma." He also cited Titthira jataka in which the bodhisatta, who was then a rishi, emphasized the primacy of cetana in the operation of the kammic law.

The story of Cakkhupala thera also shows that an Arahat who has no psychic power has body-weight like ordinary people. This is evident in the death of insects that were trampled by the thera. During the last 15 years Burma has produced some holy men who are reputed to be Arahats. Some women have reportedly tested their holiness by having flowers on their hands trodden by the holy men's feet. It is said that the flowers were not crushed and the hands not hurt. But an Arahat who has no psychic power or who does not use it cannot avoid crushing a thing if he treads directly on it.

The reliable test of arahatship is to see whether or not a person who claims or is credited with it has craving, love of pleasure, attachment, anger, depression, fear, anxiety, restlessness, the tendency to speak ill of others, the habit of laughing loudly, irreverence to the memory of the Buddha and so forth. If he has these moral weaknesses, he is certainly not free from greed, anger and ignorance. If a thorough inquiry does not reveal any sign of these weaknesses, we may assume that he possesses the admirable attributes of an Arahat or at least the qualities of a holy man who is close to arahatship.

Pure Thought And Happiness

Just as an evil thought is followed by suffering, so also pure thought is followed by happiness. Those who think, speak and act with pure thought build up good kamma sankhara. Good kammas invariably lead to happiness

in the present life and hereafter. This was emphasized by the Buddha in the story of Matthakundali.

Matthakundali was the son of a brahmin who never gave alms. When he became severely ill, his father left him to his fate as he did not want to spend any money for his cure. He removed his dying son outside the house to prevent those who came to inquire after the patient from seeing his possessions.

On that very day at dawn the Buddha saw the dying boy with his divine eye. He knew how it would benefit many people spiritually if the boy saw him before his death. So, while going round for the collection of food with other bhikkhus, the Lord passed by the brahmin's house. At the sight of the Lord, the boy was filled with deep devotion and shortly after the Lord's departure he died and landed in Tavatimsa heaven.

Reviewing his past, he saw how devotion to the Buddha had led him to the deva-world and he saw too, his father mourning at the cemetery. As he wished to teach his father a lesson, he came to the cemetery and posing as a boy who resembled Matthakundali, he started crying. Questioned by the old brahmin, he said that he needed a pair of wheels for his golden chariot and that he wanted the wheels to be made of the sun and the moon. The brahmin pointed out the futility of his desire but the boy said that the objects of his desire were visible whereas the brahmin was mourning for his dead son who could be seen no longer. He asked who was more foolish, he or the brahmin. This brought the brahmin to his senses. The deva revealed his identity and told him how adoration of the Buddha on his death-bed had benefited him. He urged his father to seek refuge in the Buddha, the Dhamma and the Sangha and observe the five precepts.

The brahmin invited the Buddha and the bhikkhus to

morning meal at his house. There were present believers and non-believers alike at the feast. After the feast, the brahmin asked the Lord whether there was anybody who had never heard the Dhamma, never offered food to the bhikkhus and never kept sabbath and yet attained the deva-world through his devotion to the Buddha. The Lord replied that there were many such people. At that moment Matthakundali deva arrived with his mansion. He told the Lord how his devotion on his death-bed had landed him in heaven. All the people were much impressed by the power of faith in the Buddha that had so immensely benefited the young man who did not care much for deeds before his death. Then the Buddha uttered the verse: "Manopubbangama dhamma..." that we have explained before.

According to the Dhammapada commentary, the brahmin and the deva attained the first stage on the holy path after hearing the verse. It is worthy of note that it was just the mere thought about the Buddha that led to the young man's rebirth in the deva-world. He did not seem to have any hope or desire for Nibbana. His rebirth as a deva was indeed devoid of intelligence but hearing a verse made him a sotapanna. These two verses from Dhammapada echo the Paticcasamuppada teaching that vinnana is conditioned by sankhara. For the verses say that happiness or misery arises from kamma sankhara, and in fact sukha or dukkha occurs together with vinnana. Again, vinnana implies the associated mental factors and its physical basis viz., rupa. Hence, the teaching that vinnana conditions nama-rupa.

Nama-Rupa and Salayatana

Nama-rupa conditions salayatana. This is very profound and hard to understand. Here nama-rupa means the three cetasika khandhas while rupa refers to the four primary

elements, the six physical rupas, jivita (life), rupa and nutriment (ahara-rupa).

Nama-rupa leads to salayatana or five physical sense-organs, viz., eye, ear, nose, tongue, body and consciousness. These ayatanas are the doors (avara) that lead to vithi process. In the immaterial world every citta-unit throughout the whole life is born of associated cetasika, but for ordinary persons this will remain bookish knowledge as it is to be understood only by Ariyas in the immaterial world.

Further, in any existence like human life that has both nama and rupa, every vipaka-citta that arises from the time of conception is also due to associated cetasika. Vipaka-citta means the kind of citta that barely sees, barely hears, etc., the pleasant or unpleasant objects. Here, the seeing citta cannot arise by itself for it pre-supposes manasikara that considers the visual object, phassa that contacts the object and cetana that strives to see it. The seeing citta can arise only when these concomitant cetasikas arise, collectively at the same time. This is conascence condition called sahajata accaya in Pali. Thus, a load that can be raised only by four men working together will not move up if the team leader tries to move it alone. Likewise, although vinnana is the mainspring of mental life it counts for little by itself. It can function only together with other mental factors.

Moreover, these associate cetasikas contribute to the five physical ayatanas, viz., eye, ear, etc., by conascence at the moment of rebirth. Of course at the time of conception there is only kaya or rupa. But in other kinds of rebirth that do not involve the mother's womb, there may be all the five ayatanas at the beginning. The conditioning of the ayatanas by vinnana and cetasikas at the moment of conception is hard to

understand but we have to accept on the authority of the Buddha. At other times, vipaka as well as the non-vipaka cittas help to maintain the ayatanas. This is understandable since it is impossible for matter to exist without mind.

Rupa And Ayatana

The rebirth consciousness arises on the basis of the heart (hadaya-vatthu). The mind ayatana has its basis in the eye, ear, etc. Thought and consciousness too have heart as their physical basis. All the secondary physical phenomena such as the eye, visual object, etc., depend on the four primary elements, viz., pathavi, apo (solidity, motion), etc. The five pasada-rupa, i.e. eye, ear, etc., are rooted in the primary elements and their kamma-based rupas in jivita (life-force) rupa. The five ayatana-rupas too depend on nutriment (ahara-rupa).

To sum up, citta-vinnana is conditioned by at least three mental factors, viz., manasikara, phassa and cetana. Sometimes there arise repeatedly greed, craving, anger, illusion, pride, doubt, restlessness, worry, envy, ill-will, anxiety, fear and so forth. All these mental states arise because of unwholesome cetasikas. Similarly, there often occur faith, piety, moral sense, non-attachment, compassion, sympathetic joy (mudita), appreciation of the law of kamma, reflection on anicca, dukkha, anatta, and so forth. These mental states arise from wholesome cetasikas. Thus, the yogi realizes the dependence of vinnana on wholesome or unwholesome cetasikas, the eye-consciousness on the eye. So it is clear that the manayatana is dependent on nama-rupa.

The mind is also vital to the existence of living matter. So the five ayatanas that produce sense-organs are dependent on the mind. The sensitive sense-organs

(pasada) cannot exist without their gross physical bases just as the reflecting mirror cannot exist without the gross matter of glass. So the eye presupposes the gross matter of solidity (pathavi), cohesion (apo), heat (tejo) and tenseness (vayo); in short, the ability to see depends on the gross physical body of the eye. The same may be said of the ability to hear, the ability to smell, etc. Further, we can maintain life uninterrupted only because of life-force (jivita-rupa) and nutriment. All these facts show how the five ayatana-rupas originate with nama-rupa.

The sixth ayatana viz., manayatana comprising thought, reflection, intention, etc., depends on wholesome or unwholesome mental states such as greed, faith and mental factors such as phassa (contact) as well as on its physical bases. It arises from its root viz., bhavanga which in turn forms the basis for the mind-process (manodvara-vithi).

SUMMARY

To recapitulate: Seeing involves sensitive eye-organ and consciousness. The eye-organ depends on consciousness, life-force, nutriment and physical base. The eye-consciousness depends on the eye-organ and the three mental factors of reflection, striving and contact. In short, the eye as well as the eye-consciousness depend on nama-rupa and the same may be said of other five ayatanas.

A thorough knowledge of the origin of the six ayatanas on the basis of nama-rupa is possible only for bodhisattas. Among the Buddha's disciples, even Sariputta and Moggallana did not seem to understand it comprehensively before they attained sotapanna. For, it is said that the ascetic Upatissa who was later to

become Sariputta thera attained the first stage on the holy path on hearing the verse uttered by Assaji thera.

The verse, ascribed to the Buddha, says that all phenomena (dhammas) are the effects of certain other phenomena which are the causes. The Buddha points out these causes and there is the cessation of the effects together with the causes. Upatissa and his friend Kolita are said to have attained sotapanna after hearing this verse, but they could not have reflected deeply on the dependent origination in such a short space of time. One may fairly understand the Buddha's teaching on the doctrine according to one's intellectual capacity but, it is impossible to grasp all of it fully.

The commentary explains the verse in the context of the four noble truths, "All the dhammas is the effect" refers to the truth of suffering as having its origin in craving. The cause in the gatha means craving as the cause of dukkha. So the gatha epitomises the truth about suffering and its cause.

In those days there were many views about the soul (atta) viz., that the soul was immortal and passed onto another abode after death, that it was annihilated after the final dissolution of the body, that it was created by God, that it was infinite and so forth. The gatha recognizes only the existence of the cause and effect and denied the immortality or annihilation of the soul and this teaching afforded the two ascetics a special insight into the nature of life.

Visuddhimagga Mahatika identifies this gatha with the teaching on Paticcasamuppada. It refers to a sutta in Samyuttanikaya which says, "If this cause arises, then that effect follows. If this cause ceases, then that effect is also ended. So avijja causes sankhara, etc., so there is suffering. With the cessation of avijja

there follows the cessation of sankhara and so on until suffering becomes extinct." According to the Mahatika, the substance of this teaching is implicit in the aforementioned gatha, in regard to both the arising (anuloma) and cessation (patiloma) of dukkha.

Mahayana pitaka describes this gatha as a sutta that sums up the doctrine of Paticcasamuppada. Any writing of the gatha is said to be beneficial if it is enshrined in a cetiya (pagoda). No wonder that many of these writings are found in very ancient pagodas.

Both views in the commentary and Mahatika are plausible. For the first two noble truths imply Paticcasamuppada in respect of the arising of dukkha and its cause while the other two noble truths imply the doctrine in respect of the cessation of dukkha.

To sum up the causes and effects in the chain of causation: In the past life of a person, ignorance leads to acts, speech and thoughts and these sankharas give rise to vinnana. Then there are five effects in the present life, viz., vinnana, nama-rupa, ayatana, phassa and vedana These effects in turn become causes or in other words, they sow the seeds for future life, viz., craving, clinging and becoming (tanha, upadana and jati). As a result there are old age, death, grief and suffering in store for the future life.

Paticcasamuppada is profound and this is borne out by the Buddha's saying to Ananda. Ananda reflected on the doctrine from the beginning to the end and vice versa. To him it was very clear and it presented no difficulty. He approached the Buddha and said, "Lord, this Paticcasamuppada is indeed very profound. But, for me it seems so easy to understand." The Buddha chided him, saying, "You should not say like that, Ananda."

According to the commentary, the Buddha's words imply a compliment as well as a reproach to Ananda. The Buddha meant to say in effect, "Ananda, you are highly intelligent and so it is easy for you to understand the doctrine, but do not think that it may be equally easy for other people to understand it."

Ananda's ability to understand the doctrine was due to four factors, viz., the parami (perfections) which he had acquired in his previous lives, the instructions of his teachers, his wide knowledge and his attainment of the first stage on the holy path.

Long, long ago, Ananda was prince Sumana, the brother of Padumuttara Buddha. As a provincial governor, he subdued an uprising successfully. The king was much pleased and told him to ask for any boon he desired. The prince asked for permission to serve the Buddha for three months during the lent. The king did not wish to grant this boon and so he said evasively that it was indeed hard to know the Buddha's mind, that he could do nothing if the Lord was reluctant to go to the prince's abode.

On the advice of the bhikkhus, the prince requested a thera named Sumana to arrange for an interview with the Buddha. When he met the Buddha, he told the Lord how Sumana thera had done a thing that was beyond the power of other bhikkhus. He asked what kind of good deeds a man should do to be so intimate with the Lord. The Buddha said that he could become like Sumana by practising dana and sila. The prince requested the Lord to spend the lent in his city as he wished to do good deeds so that he might become a specially privileged thera like Sumana in the holy order of a future Buddha. Seeing that his visit there might benefit all and sundry, the Buddha said, "Sumana, the Buddha loves solitude," a saying that meant tacit acceptance of the invitation.

The prince then ordered over one hundred monasteries to be built along the route where the Buddha and the Sangha might rest comfortably at night. He bought a park and turned it into a magnificent monastery as well as other dwellings for the Buddha and numerous monks.

Then when all was ready, he sent word to his father and invited the Buddha to come to his city. The prince and his people welcomed the Buddha and his followers, and honouring them with flowers and scents, led them to the monastery. There the prince formally donated the monastery and the park to the Buddha.

After performing this act of dana the prince summoned his wives and ministers and said, "The Buddha has come here out of compassion for us. The Buddhas do not care for material welfare. They care only for the practice of the Dhamma. I wish to honour the Buddha with practice so that he may be well pleased. I will observe the ten precepts and stay at the residence of the Buddha. You must feed and serve all the Arahats every day during the rains-retreat as I have done today."

The Buddha's Emphasis On Practice

Incidentally there is a story illustrative of the importance the Buddha attached to the practice of the Dhamma. One day, the Buddha came out of the Jetavana monastery with the bhikkhus to go on tour. King Kosala, the merchant Anathapindika and other lay disciples requested the Buddha not to go on tour, but it was in vain. The merchant was unhappy because he would not be able to hear the Buddha's teaching or to make offerings to the Lord and the bhikkhus. His slave girl, Punna by name, said that she would ask the Buddha to come back. The merchant promised to free her from bondage if she

could make the Buddha return to the monastery.

Then Punna followed the Buddha quickly and implored the Lord to come back. The Buddha asked her what she could do for him. She replied that she had nothing to offer, but that she would take refuge in the Buddha, the Dhamma and the Sangha and observe the five precepts if the Lord spent the lent in Savatthi city. Saying, "Sadhu - well said", the Buddha blessed her and returned to Jetavana monastery.

The news spread and the merchant set Punna free and adopted her as his daughter. She was now free to do what she liked, free to shape her own destiny. For this reason and by virtue of her parami (kammic potential) in her previous lives, she joined the holy order. She practised vipassana and when she developed insight into the impermanence of nama-rupa, the Buddha exhorted her thus: "My daughter, just as the moon is full and complete on the fifteenth day, so also you should practise vipassana to the end. When your vipassana insight is complete, you will attain the end of suffering."

After hearing this exhortation, Punna theri attained the last stage on the holy path and became an Arahat. The Buddha had of course foreseen Punna's destiny and it was his concern for her spiritual welfare that prompted him to cancel the projected tour and turn back in response to her appeal. This is an example of the high regard for the practice of dhamma that Gotama Buddha had in common with other Buddhas.

So the prince observed the ten precepts and dwelt at the residence of the Buddha. He spent his time near Sumana thera, the special attendant and watched him serve the needs of the Buddha in a very intimate manner. Shortly before the end of the lent, he returned home, donated

lavishly to the Sangha and, in his prayer to the Buddha, he affirmed his desire to become an intimate attendant of a future Buddha. The Buddha blessed him and the prince developed paramis tor innumerable lifetimes. The jatakas refer to many lives which he devoted to perfecting himself in collaboration with bodhisatta Gotama. Sometimes the bodhisatta was king and he was the king's minister or the bodhisatta was a human being and he happened to be a deva or Sakka. But their positions were often reversed. In some jatakas they were brothers.

Thus they developed paramis close together through their long samsaric journey and in his last existence Ananda was the nephew of king Suddhodana. After spending the first lent near Benares, the Buddha went to Rajagaha and from there he proceeded to Kapilavatthu at the invitation of his father. When he left his native place, Ananda and some Sakyan princes followed the Buddha and joined the holy order.

The parami (perfections) which Ananda had acquired through many lifetimes made it possible for him to understand easily Paticcasamuppada that has baffled so many people. Moreover, Ananda had received instructions from teachers. He had not only lived with his teachers but also learned and inquired about the meanings of the doctrine and memorized them. This kind of learning helped him to understand Paticcasamuppada. In fact, he attained the first stage of the holy path after having heard the sermon of the noted preacher, Punna thera. Ananda paid a high tribute to Punna for his illuminating discourse. The substance of the discourse is as follows.

"Self-conceit arises from attachment to the body, feeling, memory, kamma-formations (sankhara) and consciousness. It cannot arise without the five khandhas any more than the reflection of a man's face can appear in the absence of a mirror. The body, feeling, etc., are

not permanent. Since they are not permanent, you should contemplate and realize that none of the five khandhas, whether in the past, present or future, internal or external, gross or subtle, good or bad, distant or near is yours, is you or is your ego."

"The well-informed disciple of the Buddha who thus contemplates and realizes truth is disillusioned with the five khandhas. He becomes detached and free. He knows that his mind is free, that he has done what is to be done, that he has nothing else to do for his freedom."

This was what Punna preached to Ananda. As sotapanna, Ananda realized the cause-and-effect relationships of Paticcasamuppada. He had this insight when he practised vipassana. He knew that illusion, attachment, obsession, effort, rebirth, consciousness, etc., form the links in the chain of causation. Here, illusion or ignorance is avijja, attachment is tanha, obsession is upadana, effort is kamma. So when it is said that kamma leads to rebirth, we should understand that rebirth is also conditioned by upadana, etc. So the past involves avijja, tanha, upadana and kamma as causes. The yogi who realizes this through contemplation of nama-rupa is free from all doubts which we cannot remove merely through learning and reflection.

As the best-informed disciple of the Buddha, Ananda also gained recognition of the Teacher in matters of knowledge. He usually accompanied the Buddha on preaching tour and memorized all the discourses. He could repeat a discourse verbatim after he had once heard it. As for the Buddha's talks given in his absence, he learnt from others and memorized them. The dhammas which he had thus learnt by heart are said to number eighty four thousand.

Ananda was well-known for his retentive memory and the commentary on Mahavedalla sutta says that he could memorize hundreds of gathas in a short space of time. What with his wide knowledge of the teachings of the Buddha and his chief disciples, it is no wonder that the doctrine of Paticcasamuppada did not present much difficulty to him. Even today, given a thorough knowledge of the Pitaka, a man may understand the cause-and-effect relationship in the doctrine.

The Abstruseness Of The Doctrine

Nevertheless, the doctrine is abstruse in terms of effects, causes, teaching, and empirical knowledge (pativedha).

In the first place it is very hard to understand sankhara, etc., as the results of avijja and other causes for most people mistake the suffering of nama-rupa for happiness. This is avijja and they do not know it as an illusion. They believe that it is their ego-entities that think, they do not know sankhara (effort) as an effect of avijja, but they think it is they themselves who make the effort. So it is hard to see good or bad deeds (kamma) as the effects of ignorance. More difficult to understand is the causal relation between this sankhara of the previous life and the rebirth consciousness of the present existence. Likewise, it is hard to understand that nama-rupa, salayatana, etc., are conditioned by vinnana, etc.

Equally incomprehensible are the causes involved in dependent origination for people believe that they shape their own destiny. Some say that they are created by God or Brahma while some insist that everything happens by chance. Most of them do not see avijja, etc., as the mainspring of their existence.

Again, some teachings of the Buddha on the doctrine begin with avijja and end with death. Some are set forth in reverse order. Some begin with the middle links in the chain and proceed to the beginning or to the end. These various versions of the doctrine add to the difficulty of understanding it.

In order to gain an insight into the doctrine, one has to practise vipassana and realize the facts of causal relationship empirically. This vipassana approach to the study of Paticcasamuppada is by no means easy for the method must be right and one will have to practise it steadily and thoroughly.

In spite of these difficulties, the doctrine seemed clear to Ananda because of his unusual qualifications, So the Buddha's words "Do not say like this, Ananda" may be an implicit compliment to him, but according to the commentary, the Buddha's saying may be an indirect reproach to him. It may mean in effect, "Ananda, you say that Paticcasamuppada is easy to understand. Then why did you become a sotapanna only after hearing my teaching? Why have you not attained any stage higher than the first stage on the path? You should think of your shortcomings. You are my disciple with average, limited intelligence and what you say does not agree with my words. It is a saying that should not have been uttered by a close disciple like you. I have had to develop intelligence for aeons to know this doctrine and so you should not speak lightly of it."

Thus, after chiding Ananda implicity by a few words, the Buddha stressed the profundity of Paticcasamuppada. "Profound, Ananda, is this dependent origination and profound does it appear. It is through not understanding and not penetrating this law that this world of living beings resemble a tangled ball of thread, a bird's

thicket of sedge or reed, and that man does not escape from the lower states of existence, from the course of suffering, from the round of rebirths."

In other words, this law concerning the conditioning of vinnana, nama-rupa, etc., by avijja, sankhara, etc., is very profound. So people do not know that there are only cause-and-effect relationships and that there is no permanent being. They believe that a living being exists in a permanent form from the time of inception; that there is a permanent entity behind the being that develops and grows up. Some hold that this core or soul of the being has many previous lives. All these illusions are due to ignorance of the reality underlying the dependent origination.

A living being's acts, words and thoughts are clearly due to ignorance of the four noble truths and dependent origination. Undeniably, good acts bear good fruits, bad acts bear bad fruits and everyone fares according to his deeds. So ignorance leads to kammas or sankharas which in turn give rise to rebirth, consciousness, etc. This fact is clear to an intelligent person.

Because of their inability to understand dependent origination, living beings remain mired in the round of rebirths, wandering ceaselessly from one existence to another. By and large, they land in the lower worlds and pass on to the deva-realms only occasionally by virtue of their good kamma. When the good kammic effects run out, they revert to the lower worlds.

It is hard for the denizens of the lower worlds to pass on to the human or deva worlds for attainment of the higher planes of existence is possible only when a dying person has memories or visions of his good deeds and a good act is simply unthinkable among the lower forms of life. Animals kill one another and the law of the jungle

prevails in their world, leaving no room for love, pity and other spiritual values. They usually die stricken with pain and fear. So a lower being is very likely to be reborn in the lower worlds.

Because of the ignorance of dependent origination a living being is unable to free himself from the round of rebirth. He is like an ox yoked to the mortar. No matter how long it goes round and round, the animal cannot leave the strictly limited area of its mobility.
Likewise, the ignorant person is mired in the life-cycle (samsara) which largely means confinement in the nether worlds and for aeons he remains subject to rebirth.

Understanding of Paticcasamuppada is as vital to spiritual liberation as the understanding of the four noble truths. In fact, the four noble truths are synonymous with the dependent origination. The object of vipassana practice is to gain insight both intellectually and empirically into these teachings, but these teachings are deep and hard to understand. Even in vipassana practice it is not easy to have clear ideas about avijja, sankhara, etc.

The Buddha reflected on Paticcasamuppada before and shortly after his attainment of supreme enlightenment. For seven days the Buddha was absorbed in the peace of liberation (vimuttisukha) and on the seventh day at night, he contemplated Paticcasamuppada in terms of conditioning (paccaya) or cause-and-effect relationship.

Having dealt with the first links in the chain of causal sequence, we will now proceed to phassa that is conditioned by salayatana. Salayatana means the six sense-organs and the six sense-objects, viz., visual form, sound, smell, taste, tactile object and mind-object. The contact between a sense organ and the corresponding sense-object is called phassa. It is an

intangible phenomenon of mental life but it shows itself clearly when the object has an unmistakable impact on the mind. For example, we are shocked when we see someone being ill-treated. It makes us tremble when we see a man whose life is hanging by a thread on the top of a tree. Seeing a ghost will send the shivers, down the spine. Hearing or reading an interesting story often leaves some impressions that may remain indelible for a long time. All these show what it means when there is phassa or the impact of a sense-object on the mind of a person.

The impact is occasionally very violent and gives rise to violent emotions and outbursts of passion, anger, etc. According to the commentary on Anguttara Nikaya, in the time of the ancient Sinhalese King Dutthagamani, a young monk happened to see a girl. The girl looked at him too and both of them were so much consumed with a burning desire that they died. Again an elderly monk became insane after looking unmindfully at the queen of King Mahanaga.

In Mudulakkhana jataka, the bodhisatta was a rishi (recluse) who went to the king's palace to have his meal. He went there by air as he had psychic powers. When the rishi appeared suddenly, the queen rose to her feet in a hurry and her garment slipped. The queen's seductive pose instantly aroused the long-dormant sexual desire of the rishi. He could not eat any food. His psychic powers having vanished, he walked back to his abode and there he lay, afflicted with the fires of lust and passion.

On learning what had happened, the king offered the queen to the rishi as he was confident of the holy man's ability to recover his higher self eventually. He secretly instructed the queen to do her best for the welfare of the rishi.

Taking the queen, the rishi left the king's palace. Once outside the gate the queen told him to go back and ask the king for a house. He was offered an old house but there he had to fetch a hatchet and a basket for the disposal of excreta and filth. Again and again, he had to go and ask the king for other things that he needed. Going to and fro and doing all household chores at the bidding of the queen, the rishi was dead tired but he did not come to his senses as he was still dominated by lust and passion.

After having done everything that he was told to do, he sat down near the queen to take a rest. Then she pulled his moustache with a jerk and said, "Are you not aware of your being a samana (ascetic) whose object is to do away with passions and desires? Are you so much out of your senses?" This awakened the rishi to a sense of his blind folly and ignorance. After handing back the queen to the king, he went to the Himalayan forest, practised vipassana and recovered his psychic power. On his death he attained the Brahma world.

The moral is that even a person of spiritual calibre like a bodhisatta could not escape the fires of defilements. The rishi might have casually seen the queen before but the impact was not violent enough to jolt his emotional life. It was the clear, vivid impressions of the queen's physical appearance that harassed and engulfed him with the fires of lust and passion for many days.

In Ummadanti jataka, King Sivi became almost crazy after seeing Ummadanti, the wife of his commander-in-chief. The woman was so famous for her beauty that the king sent his brahmin advisers to see whether she had the qualities of a noble lady. But at the sight of the woman they were so much bewitched by her beauty that they lost

self-control and made a mess of the feast given by their host. Disgusted by their disorderly behaviour, Ummadanti had them hustled out of the house. Thereupon, the disgruntled brahmins reported to the king that she was not qualified to be a queen. The king lost interest in her and she became the wife of the supreme commander. She was, however, determined to make things even with the king and so when he went round the city during a festival she showed her beauty and charms to the best of her ability.

The king was half beside himself with infatuation for the woman. Unable to sleep, he raved about her and gave vent to his blind passion in a gatha which says that if he were granted a boon by the king of devas, he would ask for an opportunity to sleep one or two nights with Ummadanti. The impact of a sense-object depends largely on the nature of the impression conveyed by the object. If the impression is vague and dim, it produces only mild feeling and craving, but much vedana, tanha, etc., follow in the wake of clear and vivid impressions.

The impact may also lead to outburst of temper. We show anger at the sight of an offensive object, and we fear a frightful object. Unpleasant words are irritating to us. Pride wells up in us when we think of something that boosts our ego. We hold wrong views when we toy with the idea of soul or with a teaching that makes a farce of kamma and its fruit. Objects of envy make us envious, and objects which we wish to possess exclusively make us miserly. These are instances of phassa that fuel unwholesome kammas.

Wholesome kammas too arise from phassa. Objects of devotion arouse faith, those whom we should forgive or tolerate help to foster forbearance, and contemplation of the Buddha and the Arahats make us mindful, kindly and so forth. So Patisambhidamagga says: "Conditioned by

phassa, there arise fifty cetasikas (mental factors)."
It attributes feeling, perception and kamma-formations to phassa.

We see because of phassa and this phassa occurs because of the eye, the visual object and the visual consciousness. The Buddha's teaching makes a distinction between the visual consciousness and the visual object. Ordinary people tend to confuse the former with the latter, but the Buddha stated clearly that visual consciousness arises from the eye and the visual object, and that phassa means the conjunction of the eye, the visual object and the visual consciousness.

This is the impact of seeing for which the three ayatanas, viz., the eye, etc., form the three necessary and sufficient conditions. The nature of impact is realized empirically by the yogi who practises mindfulness. The yogi notes, "seeing, seeing" at every moment of seeing and as concentration develops, he comes to realize that seeing is not uncaused, that it is not made or created by a person; that it is a psycho-physical phenomenon, having the eye and the visual object as its cause and the visual consciousness as its effect.

The impact on the sense-organ leads to feelings that may be pleasant, unpleasant or indifferent according to the nature of the sense-object. If the object is beautiful, there arises pleasant feeling; if it is ugly, we have unpleasant feeling. If the object is neither ugly nor lovely, the feeling is indifferent. This feeling (upekkha vedana) does not give rise to any comment, whether favourable or unfavourable; indeed it is not even recognized as a feeling but it is accepted by the ego. In fact, these three kinds of feelings have nothing to do with the ego or self but are aspects of the mental process stemming from sense-contact.

To understand Paticcasamuppada means to be free from scepticism and illusion. Since this freedom is the essential attribute of the yogi at the first stage on the holy path, it is important to understand the doctrine. Ignorance of it tends to cause doubts about the Buddha, the Dhamma and so forth. There are eight kinds of doubts.

(1) Doubt about the Buddha. This leads the sceptic to raise questions such as "Was the Buddha really a being who was free from all defilements? Or was he an ordinary man who commanded the blind faith of his followers?"

(2) Doubt about the Teaching. "Are there the Path and Nibbana that really ensure the extinction of craving, hatred and ignorance?"

(3) Doubt about the Sangha. "Are there Ariyas, the Noble ones who are really free from defilements? Sotapannas who, having overcome illusion and doubt, will never be reborn in the lower worlds? Sakadagamis, who do not have much sensual desire and anger? Anagamis, who are wholly free from sensual desire and anger? Or the Arahats who have freed themselves from all defilements?"

(4) Doubt about the practice. "Is the practice of morality or contemplation beneficial and helpful to the higher spiritual progress?"

(5) Doubt about the past. "Did I exist in the past? Why and how did I exist in the past? What kind of person was I in my previous life? Did I originate with the moss or did I come into being spontaneously?"

(6) Doubt about the future. "Will I exist after my death? What kind of person will I become in my next life?"

(7) Doubt about both the past and the future. According to the sub-commentaries, this doubt refers to the present life that is between the past and the future of a man's life-cycle. This interpretation agrees with the Pali text of Sutta pitaka which says: "Now there arises doubt as regards one's self in the present." Such doubt may raise questions such as, "Am I really myself? Does the ego exist or does it not exist? If the ego exists, what kind of being is it? Is it big or small? Why or how does the ego exist? Was it created or did it come into being spontaneously? From where did the ego come and where will it go after the final dissolution of the body?"

These questions show that there are five doubts about the past, five doubts about the future and six doubts about the present. The yogi overcomes all these doubts when he is free from all illusions about the self or ego (kankhavitarana-visuddhi).

(8) The last subject that raises much doubt is the doctrine of Paticcasamuppada that emphasizes the primacy of cause-and-effect relationship in the world of living beings. Is effort really due to ignorance of the true dhamma? Is rebirth really conditioned by kamma? Is it a fact that bad kamma is harmful and good kamma beneficial to a future life? Is there really a cause for every phenomenon? Is everything the outcome of the combination of atoms and electrons by chance? These doubts centre on causal links, e.g. avijja, sankhara, etc., and resultant links, e.g. vinnana, rebirth, etc., in the chain of causal sequence as enunciated in the doctrine of Paticcasamuppada.

These doubts give rise to wrong views in the long run. The false beliefs that conflict with the dependent origination are rooted in these doubts. Speculations on

the nature of life that are above one's intellectual level produce doubts in the beginning but eventually turn the sceptic into one who clings to illusions. Such scepticism and false views are due to ignorance of Paticcasamuppada. One who understands the teaching clearly harbours no doubt, let alone illusions.

In the final analysis, a living being is a compound of causes and effects as are non-living things like the earth, the sun, tree, etc. The law of causation governs the universe leaving no room for creation or spontaneous occurrence. Modern science provides overwhelming evidence for the absolute dependence of the non-living material world on the interplay of cause and effect. It tends to bear out the truth of the Buddha's teaching about the conditionality of everything in the world, whether it be life, mind or matter.

The Buddha laid emphasis on the conditioned nature of man's internal life. The teaching leaves out of account the external world of inanimate matter because the material world has no life-cycle and is not subject to rebirth and suffering. What matters most from the Buddhist point of view is the living being. If left to itself, the nama-rupa comprising the living being passes through innumerable lives and, for the most part, the individual suffers on the lower planes of existence, but if we understand the nama-rupa process and act wisely, we can make progress gradually on the way to liberation. Even if we are not yet liberated, we can achieve a better life and fare fairly well in the round of rebirths. A clear understanding of Paticcasamuppada is vital for it ensures complete extinction of defilements.

We have described ignorance as the cause of effort (sankhara) and kammic effort as the cause of rebirth. It is necessary to say something more about the origin of rebirth consciousness. In a sutta of Anguttara Nikaya,

the Buddha likens the wholesome or unwholesome volitional (cetana) action (kamma) to a thriving field, consciousness (vinnana) to seeds, and craving (tanha) to water for irrigating the field. The planting of trees requires fields and nurseries. Likewise, rebirth consciousness presupposes arable land in the form of kamma, kamma gives rise to the potential for rebirth and although the former states of consciousness disappear, the rebirth potential remains bound up with the psyche. Like a budding plant, it does not materialize as yet but it is bound to become actual under favourable circumstances, just as a man who has committed a crime is a potential prisoner or a worker who has distinguished himself in a state factory is a potential winner of government reward for good service.

Furthermore, rebirth depends on wholesome or unwholesome consciousness no less than does a plant depend on seeds for its germination. The good or bad vinnanas arise and pass away, but they touch off a ceaseless flow of similar states of consciousness.

These states are the outcome of former kammic vinnanas just like the transformation of a snake's skin. The most vital of them is the death-bed consciousness centering on one's kamma or objects associated with it (kammanimitta) or visions of future life (gatinimitta). This encounter of a dying person with signs and visions is called upatthanasamangita which means the foreshadowing of the future life as conditioned by sankhara-kamma. In a sense, it marks the transition from dying consciousness to rebirth consciousness somewhat similar to the development of a plant from a seed to a sprout.

A seed needs water to turn into a plant. Without water or at least moisture from the air, it will remain sterile. In the same way, although kamma forms the basis

for a future life, there is no rebirth in the absence of craving (tanha). So in the case of Arahats, although there are conditions for rebirth in terms of vinnana and the kamma that they have done as ordinary persons, the rebirth consciousness cannot arise because of the extinction of craving.

Tanha is inherent in non-Arahats and it is most powerful in common people. It makes the sense-objects pleasant, attractive and desirable. It creates the illusion of pleasure, happiness and hope. It likes what is good and makes happiness and prosperity the main object of life for mankind. Tanha motivates the kammic consciousness which leads to other mental states. On the approach of death, these mental states give rise to signs and visions. The dying person delights in pleasant visions and he becomes lively and cheerful. This shows that his kammic seeds are beginning to sprout. He does not welcome unpleasant visions, but still these visions have something to do with himself and this self-attachment, too, leads to the germination of the kammic seed.

Therefore in the case of common people rebirth is conditioned by three factors, viz., kamma (action), cittavinnana that is linked to kammic consciousness and tanha. Kamma as the fertile soil for rebirth is evident in death-bed visions and signs, the germination of the seed is shown by the dying person's interest in these signs and visions and one's self. So after death there arises rebirth consciousness as conditioned by the mental state at the last moment of the previous life.

Rebirth consciousness brings into play nama-rupa, ayatana, phassa, vedana and their interrelations that concern the whole life. So in a sense, we may regard it as the seed of present existence. It is inextricably bound up with nama-rupa. All nama-rupa, whether in or out of the body, is suffering as they are subject to

constant arising and passing away, but ignorance makes us blind to dukkha, creates illusion and attachment and keeps us engaged in the pursuit of sense-objects. This preoccupation leads to the renewal of existence.

With rebirth consciousness as the basis of a new existence, there arise the physical body as its basis and the concomitant mental factors such as phassa, vedana, etc. When rebirth consciousness ceases, there follow other mental states in succession which may touch off good or bad kammas such as greed, anger, contentment, forbearance, etc. These mental states in turn lead to physical actions such as sitting, standing, and so forth.

Hence the Buddha's teaching: "Cittena niyate loko..." a Pali verse which may be freely translated as: "The mind (thought, will, etc.) leads the world. It draws the world wherever it pleases. The whole world follows the mind." Here the world (//loka//) refers to the world of living beings. The mind leads the living beings rightfully or wrongfully. The mind of a good man who develops faith, morality, etc., will lead him to do good deeds. It will make him hear the dhamma and practise vipassana. It will land him on the higher planes of existence or bring him to the goal of Nibbana. On the other hand, the mind of an evil man will lead him to seek sensual objects and do evil deeds. After death, it takes him to the lower worlds and makes him subject to much suffering.

This verse shows that all nama-rupas are dominated by the mind. It accords with the teaching of Paticcasamuppada that because of vinnana there arise psycho-physical phenomena such as phassa, etc. We have already given an account of phassa arising from the eye and now a few words about the phassa of hearing. As in the case of seeing, hearing also involves three factors,

viz., the ear, the sound and the ear-consciousness.

Hearing is impossible without the ear-organ and the sound. Scientists say that sound-waves travel at the rate of 1,100 feet per second. This is the natural speed of sound; the radio broadcast can carry it all over the world in a moment. When it comes into contact with the ear it is like the reflection in the mirror and the hearing occurs.

But, it is a mistake to believe that it is the original owner of the ear who hears. The sensitive organs of the ear are in a ceaseless flux, the rupas involved are forever arising and passing away. They are like the ever-changing waters of a flowing stream. It is the contact of sound-waves with the stream of rupas that sparks the ear-consciousness. The consciousness occurs only for an instant and vanishes. This is followed by the citta that continues to focus on the sound, inquire it and decide. Each of these cittas occurs for a moment and vanishes. Then, there flash forth successively with much speed seven impulse-moments, after which there occur two thought-moments that focus on the sound.

Such is then the consciousness-process involved in hearing. Whenever we hear a sound, the ear-vinnana is renewed on the basis of the ear and the sound. So the yogi who practises mindfulness realizes that hearing is conditioned by the ear and the sound, that there is no person or being who hears. In fact the yogi is more aware of the causal relation in hearing than in seeing.

Thus, hearing means the conjunction of the ear, the sound and the ear-consciousness. The impact of the sound is phassa and it is quite clear to the meditating yogi. Some are so sensitive that when they hear a harsh sound, they feel like being attacked by a tremendous onrush of it towards the ear. Some may even be startled by the

dropping of a leaf. The impact is evident when out of a variety of sounds that reach our ears we select and attend to the sound that we wish to hear. As for loud, harsh and piercing sounds, we cannot avoid hearing them. We may not look at an unpleasant object, but the sound cannot be so ignored.

We have pleasant or unpleasant feelings according to the pleasant or unpleasant sounds that we hear. Songs and sweet voices are welcome to the ear while harsh sounds and abusive words are odious to us. When we hear ordinary sounds, we have feelings that are neither pleasant nor unpleasant. In such cases we may not even be aware of our feeling, the upekkhavedana that is so subtle that it escapes our notice.

True, the Abhidhamma books deny that we have pleasant or unpleasant feeling when we have consciousness in connection with the eye, the ear, the nose or the tongue and describe it only as upekkhavedana. But for the contemplating yogi, it is not advisable to focus on eye-consciousness, etc. He should contemplate the whole process of consciousness (vithi) which involves pleasant feeling along with some thought-moments, e.g. santirana, javana and tadarammana and unpleasant feelings along with javana or impulse-moments.

Moreover, even though the eye-consciousness, etc., may be upekkhavedana at the moment of their arising, they will be accompanied by unpleasant feeling if they happen to be the effects of unwholesome kamma as is evident in our contact with unpleasant sense-objects that cause painful emotions such as fear. Loud noise may make us deaf, evil smells may cause headache while unwholesome food may do harm to our health. Likewise, the upekkhavedana that is conditioned by the four kinds of pleasant sense-objects implies pleasant feelings. We enjoy seeing beautiful objects, hearing pleasant sounds,

etc. This shows the pleasant character of upekkhavedana because of its being the product of wholesome kammas. In this connection the sub-commentary on Visuddhimagga says:

"'The upekkhavedana which, being the full-blown product of low kamma, is painful and as such, it is of low character." In other words, the upekkhavedana that is based on unwholesome kamma may be indifferent and neutral but, since it stems from evil kamma, it is low just like the flower that blooms in a heap of excreta. Moreover, although it is not as worse as dukkhavedana, it is unbearable and so it is low. In fact, the kammic effect of a bad deed is never good or free from pain and suffering.

Then, elaborating the function of vedana in the chain of causation, the sub-commentary says: "The upekkhavedana that results from unwholesome kamma should be described as dukkha since it is undesirable. The upekkhavedana that has its origin in wholesome kamma should be described as sukha since it is desirable." It is evident in the pleasant feeling that we have when we hear a pleasant sound. Sweet words are welcome to the ear while harsh words jar on it. The nature of some feelings caused by ordinary sounds is not obvious and such feelings are termed upekkhavedana.

The three kinds of vedana due to hearing is distinctly familiar to the ever-mindful yogi. He knows that the dukkha or sukhavedana arises from contact between the sound and the ear; that there is no soul or atta to be affected by it; that the vedana arises and vanishes instantly, and that everything is impermanent. As his concentration develops, he becomes aware of the ceaseless arising and vanishing of all the three kinds of vedana.

Like hearing, smelling is also conditioned. The smelling consciousness arises from the contact between the nose and the odour. It is impossible to smell without the odour or the sensitive part of the nose (ghanapasada). People without sensitive nose are rare. Once I met a monk who said that he had practically no scent even when he smelled a handkerchief moistened with perfume. Even when the nose is sensitive you cannot have any scent if you plug it or if there is nothing to be scented. The scent is detected only when it is wafted in the air and comes into contact with the sensitive part of the nose. Ordinary people labour under the delusion that it is the person or the living being who smells. In fact it is the contact between the airborne scent and the rupas of the nose in continual flux that causes smelling consciousness. As in the case of seeing and hearing this ghana-vinnana is a process that involves advertence (avajjana), impulsion (javana), investigation and other stages. The crux of the matter is of course the smelling consciousness which ceaselessly arises and vanishes, depending on the nose and the smell.

We are all familiar with the offensive smell of something rotten or the fragrance of a flower. Common people believe that it is they who smell whereas the yogi knows that it is only a phenomenon arising from the conjunction of the nose, the odour and consciousness and he comes to realize the ceaseless influx and impermanence of everything. That is the difference between the yogi and the common people.

Vedana (feeling) may be agreeable or disagreeable according to the nature of impact (phassa). Scents of flowers and perfumes cause pleasant feelings whereas the stench of the decomposing matter is offensive to the nose. The ordinary smells cause neither pleasant nor unpleasant feelings and this is upekkhavedana; a feeling that is so subtle that we do not notice it. The yogi

notes the smelling consciousness and becomes aware of the three kinds of feelings, and their arising and dissolution

Consciousness in eating (jivha-vinnana) arises from contact between the tongue and the food. Without the tongue or the flavour of food, there can be no consciousness of taste but, if the tongue is so unhealthy as to lack sensitivity, the food will be tasteless. Common people believe that it is a living being who eats and enjoys the flavour. In fact, the rupas forming the sensitive part of the tongue are forever in a flux and it is from the contact of these rupas and the flavour of food that there arises consciousness which involves the thought-moments that we have mentioned before. The events at this stage are so rapid that they seem to form a single thought moment. This consciousness (jivha-vinnana) changes at every moment, depending on the tongue and the flavour. It is this citta that knows sweetness, sourness, bitterness and so forth.

The conjunction of the tongue, the flavour and consciousness means what in Pali is called phassa. This is familiar to everybody, but common people think that it is they as living beings who experience the flavour. Only the yogi who notes all the psycho-physical events that occur while he is eating knows it as a phenomenon dependent on the tongue, the flavour and consciousness. Later on, he gains a clear insight into its ceaseless flux and impermanence.

Contact with flavour is followed by sensations (vedana) that may be good or bad according to the flavour. Eating good food gives us pleasure, we like it, whereas we complain of bad food or the bitter taste of some medicine. The feeling that we have when we eat some food is indifferent. Although this is upekkhavedana, the

opportunity to eat is the outcome of good kamma. Hence, eating such food also has a pleasant aspect and leads to attachment, but as for the yogi with developed samadhi who notes the nama-rupa at every moment, he becomes empirically aware of the arising of all sensations (pleasant, unpleasant or indifferent) and their passing away.

Another source of contact, feeling, etc., is the sensitive part of the body (kayadvara). It is said: "Body consciousness arises from the body or tactile organ and the tactile object. Body-impression (phassa) arises from the conjunction of the body, the tactile object and tactile consciousness, and the tactile impression conditions the (tactile) sensations (vedana)."

This needs some elaboration. Seeing, hearing, smelling and eating - each of these physical events concerns only its respective organ, viz., the eyes, etc. Consciousness in connection with them also arises only in a certain part of the head. These psycho-physical events are restricted in terms of locality and duration. You are conscious of eating only when you are eating, conscious of hearing only when there is something to be heard. As for the body-consciousness, it is present in regard to every part of the body. You have tactile impression somewhere on your body at any time whenever you think of it. So its sphere is extensive and its duration is long. For the beginner in vipassana practice, contemplation of tactile impression is most important and so the yogi should know something about it.

The fine, sensitive matter (rupa) that can receive the tactile impression pervades the whole body. It exists in every healthy part of the body and so it can give rise to tactile consciousness everywhere through contact with an external or internal rupa in the body. These rupas

are impermanent and are in a flux from moment to moment. They are like the electric energy that passes into the bulb and gives light.

In this state of ceaseless flux the sensitive body rupa that has not yet passed away collides with an external or internal rupa, thereby giving rise to body-consciousness. As in the case of seeing, etc., this consciousness involves a series of thought-moments, viz., citta that inquires the tactile object, citta that knows, citta that registers etc., but these cittas arise and vanish so rapidly that the tactile consciousness appears to involve only a single thought-moment.

Body-consciousness is always present. It is not apparent when the mind is absorbed in any object other than the body but, if the attention is directed to the body, there is no doubt about the tactile impression somewhere as, for example, the contact between the body and the floor, the body and the clothes, and so forth.

So the yogi who practises mindfulness in regard to physical contact of his body is aware of its conditionality. He knows that it is neither uncaused nor created, that it in fact depends on the conjunction of tactile object and the sensitive rupa in healthy condition. The object of contact is called photthappha in Pali and it is of three kinds, viz., pathavi, tejo and vayo.

Pathavi element has the attribute of hardness and coarseness and this attribute is to be found if one examines or focuses on a part of the body that gives a clear impression of contact. Softness too is to be regarded as pathavi for softness and coarseness do not differ essentially. We call velvet a smooth object in comparison with many things that are coarser than it but it appears to be rough when it hits the soft part of the

human eye. So softness and roughness are relative terms that differ only in degree, not in kind. Softness and smoothness represent solidity that is a mark of pathavi element.

According to commentaries, solidity as the essence of pathavi element serves as the abode of other elements that have to depend on it just as all objects have to depend on earth. For example, rice-powder when mixed with water turns into a lump in which it may be termed pathavi because of its solidity or its predominantly solid character. The particles of powder are combined and held together by the water (apo) element. The lump also contains tejo element that is concerned with heat or cold, as well as the wind (vayo) element that supports stiffness and expansion. So this lump of rice powder contains all the four elements, and of these the element of solidity (pathavi) is the basis of other elements. All the other three elements are also inherent in the rice powder. Thus, just as rice powder is the support of water element, etc., so also the earth element is the support of its associated rupas. This is the function of the earth element.

Thus, to the yogi, the earth-element appears to be the basis for its co-elements. This is its paccupatthana and so is of heaviness and lightness. In Dhammasangani, one of the books of Abhidhamma pitaka and its commentary, the pathavi element is described as heavy and light. So when you move a thing and feel that it is heavy or light, that feeling or idea is to be included in the paccupatthana of the pathavi element. The yogi is aware of the characteristics of pathavi element through its roughness, softness or smoothness. He is aware of its function when he realizes that it serves as the basis of other rupas. He is aware of its paccupatthana when he knows that other rupas lie in the pathavi element, that it bears other rupas, that it is heavy or light. Such

awareness of pathavi element in terms of characteristics (lakkhana), function (rasa) and paccupatthana means realization of truth and discriminative insight into the nature of nama-rupa.

As for the common people, contact with pathavi element is usually understood in terms of hands, legs, clothes, man and so forth. This way of thinking is wrong, but the yogi knows the truth through the practice of mindfulness.

Tejo element means heat. It is evident when we change the position of the body, because we feel heated and pressed in some part of the body. Coldness too is a kind of weak tejo element. A thing is hot or cold relative to other things. The shade of a tree may be cool in comparison with the heat of the sun, but it is hot relative to the interior of a cave or house. The water in the pot is cool relative to that in the open air but hot when compared to iced water. Hot, warm and cool are relative terms that mean essentially tejo dhatu (element).

Tejo or heat is essential to maturation and development. The function of heat is to make organisms mature and ripe. Old age and decay of trees, buildings, the earth, rocks, etc., are due to heat of the sun and it is the heat of the physical body that gives rise to grey hair, decaying teeth, wrinkled skin and other signs of senility. The greater the heat, the more rapid is the process of maturation. Tejo element makes the rupas soft and pliant. So as the yogi notes, "hot", "hot", he realizes its function, viz., to soften and loosen.

When heat or cold is manifest in the body, the mindful yogi is aware of tejo element in terms of its characteristics. He knows its function (rasa) when he knows that it makes things soft and pliant. Thus, the

yogi has discriminative insight into the nature of nama-rupa. He is free from the illusion that common people have when they think of tejo element in terms of substance and entity such as hand, man, woman and so forth.

Vayo element has the characteristics of stiffness and rigidity. If you sit erect and stretch your back and introspect yourself, you will find rigidity. Again, stretch your arm and fix your mind inside the hand. You will find stiffness there. So if you sit and note mentally, "sitting", you become aware of vayo element in terms of its characteristics. You know it not as ego, as atman, etc., but as stiffness and this insight into the real nature of vayo is important.

But initially the yogi's insight will not be necessarily confined to the reality of stiffness. Ideas of substance, self, and so forth, continue to obtrude upon his mind. For in the beginning, the average person's concentration is weak and he tends to let his mind wander freely. His mind is usually dominated by sensual desire and other hindrances (nivarana) that conflict with tranquillity and insight-knowledge and impede their progress. As a result, the mind is not confined to the reality of elements. Some teachers would have us believe that all conventional notions go by the board at the outset, but this is impossible. It is indeed hard for any beginner to be free from hindrances and pure in mind and belief. Exceptions may be made in the case of those who heard the Dhamma right from the Buddha and attained the holy path, but such kind of attainment is unthinkable for other people.

Vipassana practice does not help to develop insight in the beginning. While contemplating nama-rupa, the yogi develops concentration strongly, thereby leaving almost no room for stray thoughts and keeps himself constantly

mindful. It is only at this stage of mental purity that there arises the insight into the real nature of nama-rupa. Even so, conventional notions linger before the attainment of insight into the dissolution of all forms of existence (bhanganana). So it is said in Visuddhimagga that at the earlier stage of insight (udayabbayanana), the yogi tends to see "the lights, flowers on the pagoda platform or fishes and turtles in the sea." But later on, both the nama-rupa objects of contemplation and the contemplating mind are found to pass away one after another. Conventional ideas of shape, figure, etc., do not arise any longer. As Visuddhimagga says, "attention is fixed on cessation, disappearance and dissolution."

Therefore, initially the yogi knows only the object that he contemplates in the right way. Rigidity (vayo) is evident at the moment of lifting the foot, etc. To make us aware of this, the Buddha says, "When he (the yogi) walks, he knows that he is walking." Here, the yogi is instructed to be aware only of the fact that he is walking; he is not told to reflect on the vayo or rigidity. This means that names are not relevant, that what matters most is to see things as they really are, that the yogi can note them in terms of popular usage. Again, vayo element is manifest in the movement of any part of the body. Awareness of rigidity in such movement or in the abdominal rising and falling means awareness of the real marks of vayo element. Looseness too is a mark of vayo for we speak comparatively when we refer to tightness or looseness of anything.

It is also the function of vayo element to move, incline, tilt or displace. The yogi notes the motion of his hands when he bends them and becomes aware of the true nature of vayo element. He knows it also when he focuses on walking, etc. At such moments, he does not think of the object as man, woman, body and so forth. He

is aware only of the gradual movement which means the real nature of vayo element. He is also aware of something pushing or leading another from one place to the other. Thus, he knows vayo by means of the phenomenon that appears on his mental horizon. This is awareness by paccupatthana which the scriptures describe as "Abhinihara paccupatthana" - the phenomena which appears as leading.

All the three primary elements - pathavi, tejo and vayo are to be known only by experience. You cannot know them by hearing, etc. You can hear the sound of something, but you cannot say whether it is coarse or soft, hot or cold, rigid, stable or moving. Neither will its smell, taste or visual form tell you anything about its primary quality. Yet, it is a popular belief that we can identify the primary elements by seeing.

No doubt a rock or a block of iron apparently gives us the impression of hardness, but this is not due to seeing. It is merely an inductive generalization based on past experience. What we know by seeing is only the visual form which sometimes gives a false impression as is evident when we tread on what we believe to be solid ground and stumble into a quagmire, or when we get burnt by handling a heated iron bar unknowingly.

Nor can we know vayo element by seeing for it is an element that we can know only empirically. We see that an object is moving because we see it here and there, and the idea of its motion is only an inference from our observation of its displacements. Yet, when one of the two trains at rest starts moving, the other train appears to be in motion and to a traveller in a fast moving train, the trees appear to be running in the opposite direction. These optical illusions bear out the fact that we cannot rely on our eyes for the truth about motion.

Once, an elderly layman who was interested in meditation told us about his dialogue with a monk-teacher. Taking a pillow and shaking it, he asked the monk, "Now, Sir, what dhammas do you see passing away?"

"Well, I see the vayo element passing away."

"Sir, you are wrong. What you see with your eyes is only the visual form. If you are mindful at the moment of seeing, you know only what happens to the visual form. You cannot know empirically anything about vayo element at the moment of seeing. Vipassana is a practice that gives priority to what is to be known actually by introspection. It is only afterwards that other facts are to be noted and realized by reasoning. It is natural to contemplate each sense-object only through its respective sense-organ. Vayo is an object that is known only through body-contact. We can know the motion of vayo if we introspect while walking, bending, etc. Now without being in contact with vayo, you say that you know its dissolution. What you say is unnatural and wrong."

There is much truth in my informant's criticism. Instead of relying on Satipatthana and other suttas for information, some teachers give purely speculative instructions on the basis of Abhidhamma books that deal with natural phenomena exclusively. There are yogis who practise according to these instructions. The practice may benefit them spiritually but they cannot rely on it for the attainment of real insight and stages on the holy path. The only exceptions are a few gifted yogis who gain insights through speculative introspection.

The best thing to do is to follow the Buddha's instruction in Satipatthana sutta and contemplate the psycho-physical phenomena that arise from the six

senses. This is, as the Buddha says, //eka yano maggo//: "the only way". In the case of body-sense corresponding to body-consciousness we should note and recognize the body-impression when we are aware of any body-contact internally or externally. Otherwise the impression tends to dominate us in conjunction with avijja and other defilements. We tend to harbour illusions of permanence, happiness and ego-belief. Thus, through contact, we become attached to certain parts of the body, we consider them permanent and make distinctions according to our preferences. If we note every contact and realize their sensory, impermanent, unsatisfactory and insubstantial nature, there is no attachment and we are on the right path of vipassana that will certainly lead to enlightenment and Nibbana.

Body-sensitivity (kayapasada) is a quality that pervades the whole body when it is in a healthy condition. There are many things such as clothes, air and others that can give the body tactile impressions. The body, too, possesses many things, e.g. hair, skin, that lend themselves to contact. Thus, there are always both external and internal objects of contact for the body-sensitivity. Reflection will point clearly to the possibility of contact in every part of the body and there is no place, however small, that does not admit of contact, and this contact gives rise to body-consciousness.

From the conjunction of the body-sensitivity, object of contact and body-consciousness, there arises impression (phassa) that is very obvious. Pleasant impression of contact gives rise to pleasant feeling while unpleasant impression results in painful feeling. The deeper the impression the more intense is the feeling.

Relation between Manodvara And Vinnana, Etc.

Manovinnana that thinks, conceives and cognizes has its origin in the mind and mind-objects. The mind which forms its basis is the bhavanga-citta that we have from the moment of conception. It occurs ceaselessly according to kamma. It is the basis for perception and cognition. When we sleep or when the mind is otherwise occupied, our mental life is all bhavanga-citta. It becomes active in the face of mind-objects and there arise intention and cognition. So we can think and know only on the basis of bhavanga. True, this citta is always present in the absence of intention and cognition but bhavanga can lead to mental events only when it is strong.

At times we cannot think because we are drowsy or our thinking may be futile, in spite of our effort, and this is due to weakness of bhavanga. Thus, bhavanga by itself serves little purpose. It becomes active only when it is in contact with a new sense-object. Hence, it is called bhavangacalana, active bhavanga or bhavanga-paccheda, bhavanga with its stream cut off. This last bhavanga gives rise to intention and cognition. According to the commentaries, avajjana (advertence of the mind towards the object) is also to be considered the basis for mental activity. Avajjana forms the first stage in the consciousness-process. It arises as the inquiring state of mind in regard to the object. If it is alert and sharp, it is mindful of all the essential facts and objects.

The good writer considers the important facts for his book and the good speaker chooses appropriate words for his speech, thereby making their writings and speeches perfect. Further, this avajjana leads to good or bad kammic consciousness accordingly as it is bent on good or bad objectives. It is open to introspection and cognition since we can know actually that intention and awareness arise from avajjana. So the words: "mananja -

mind as the basis" should be understood as reference also to avajjana.

Equally vital to mental activity is the mind-object. The object always arises when we reflect. In the absence of mind-objects mental activity is impossible. Thus, sometimes we wish to think but have to give up thinking because we cannot recall the essential facts or objects.

Hence, mental activity depends on the conjunction of the mind (bhavanga), inquiring mind (avajjana) and the mind-objects.

According to the commentaries, the heart forms the physical basis of all mental events. But today Western doctors have removed the diseased heart of a patient and replaced it with a good substitute. The experiment was not a complete success but the press reports say that the transplanted heart functioned for a few days. This news may raise doubts about the role of the heart in the mental life of mankind.

This question admits of two explanations. Although the heart is removed, its potency may not become extinct and bhavanga-citta may still linger in its place just like the tail of a house-lizard that moves after it has been cut off. Moreover, the bhavanga-citta may become active again when the transplant gets a new lease of life from the blood of the body, just as the new tissue or new eye ball that is engrafted has new sensitivity. Or, we can dispose of the question on the basis of Abhidhamma pitaka, for Patthana, one of the Abhidhamma books, describes the physical basis of manovinnana (mind) simply as "that physical organ which conditions the mind as its basis." It does not specifically mention any organ or part of the body. Thus, according to this canonical book, we may assume that a certain part of the body is the seat of the mind, perhaps it is a certain

part of the heart or the head. Those who do not wish to locate the mind in the heart may regard the head as its physical basis.

Here, we must mention the analogy of the spider and the evolution of mind as set forth in the commentary on Abhidhamma pitaka. The spider builds a web which is a kind of net for catching flies. It can do so instinctively in a matter of days after its birth whereas by contrast even a year-old child can do nothing for himself. The spider waits in the center of its web, eats up any creature that gets entangled there and returns to its abode. In the same way, the bhavanga or mano-vinnana has the heart as its abode and like the threads of the spider's web connecting its abode and its surroundings, the blood pumped by the heart flows through the blood-vessels and spreads all over the body. So the visual image in the eye stirs the bhavanga-citta in the heart and turns it into eye-consciousness and so on through its process (vithi). It (bhavanga) then turns back to its original seat. The same may be said of sound, smell, etc., with their respective sense-organs.

It is now clear that bhavanga, together with its original activity, that is, thinking and knowing, forms the mainspring of our mental life. When there is a visual object, the eye-consciousness arises with the eye as its basis and then the manovinnana reflects on it. The same is true of the ear-consciousness, etc., with the ear, the nose and the tongue as their bases. As for the body-consciousness, its sphere is extensive as it depends on the size of the body.

When the sense-objects are not apparent, the mano-vinnana or the mind that comprises thinking and knowing holds sway over the mental life. Sometimes we are so much absorbed in thought that we remain unmindful of all sense-objects. Preoccupation with an important

matter may even make us sleepless. We are then dominated by thoughts that arise ceaselessly one after another on the basis of mental activity as conditioned by bhavanga, avajjana and mind-objects. To the yogi who notes every thought as it arises, these thoughts will appear to arise and vanish separately in fragments.

Every mental event depends on the conjunction of mind, mind-object and cognition. This is followed by contact with mental images. These images, which may be real or unreal, existent or non-existent, are present in imagination whenever we think or intend to do something. This is familiar to those who have read, for example, the jataka stories. Reading these stories give rise to mental images of cities and kings that are coloured by Burmese beliefs and traditions. They are far from historical truth for since the stories have their origin in India, people and places described in the jatakas must have conformed to the Indian culture and way of life.

Modern novels evoke images of towns, villages, men, women, criminals and so forth. The reader knows that all these are purely fictitious and imaginary and yet while he is reading, they appear as real and, hence, the delight, sorrow and other emotions that a good story arouses in him. All this is due to contact with mental images.

As the Buddha says in Brahmajala sutta, "these teachings and beliefs stem from vivid imagination that makes them clear and real." In short, vivid imagination is necessary when we speak, write, hold a belief or think or just let the mind wander freely.

Imagination leads to feeling. Pleasant images cause pleasant feeling as do, for example, images related to our past affluence or the prospect of becoming affluent

in future. On the other hand, unpleasant images make us unhappy. To think of the past suffering is to revive unpleasant memories and equally unpleasant is the anticipation of the troubles and arisings that might beset us in future. The cause of such unpleasantness may be purely imaginary as in the case of the people who grieved over the reported death of a relative only to learn later that he was still alive.

The image that is neither pleasant nor unpleasant will give rise to neutral (upekkha) feeling. We are then neither happy nor unhappy. Indeed we have the impression of having no feeling at all, but this indicates simply the subtle nature of upekkhavedana which, according to the commentaries., is to be known by the analogy of the tracks of the deer.

When a deer runs across a large rock, the track is lost since the animal leaves no footprints on it, but if the footprints are to be found on both sides of the rock, we conclude that the deer has run across the rock. Likewise, the yogi is well aware of the pleasant or unpleasant feelings. When he has upekkhavedana he does not notice it and is mindful only of seeing, hearing and so forth. But after that, he has again pleasant or unpleasant feeling and so he concludes that he has had neutral (upekkha) feeling while being mindful of ordinary mental events.

So the Buddha says: "Conditioned by the mind and mind-object manovinnana arises; the conjunction of mind, mind-object and manovinnana leads to sense-contact and, because of sense-contact, there is feeling."

This is purely a process of cause-and-effect relationship that has nothing to do with a being, ego, creator or any happening by chance. By the Pali word "dhamma", the teaching refers to the five sense-objects

as well as the imagined objects. The five sense-objects again become the focus of mental activity. So manovinnana involves all the six sense-objects, that is, what one has seen, heard, etc., and what one has not seen, not heard, etc. Every sense-object leads to sense-contact which in turn gives rise to feeling.

For common people, these mental events are bound up with the idea of ego, self or atta. Such an idea is an illusion irrelevant to the chain of causation. This is empirically realized by the mindful yogi. He notes every mental event, traces its cause and becomes aware of the bhavanga and avajjana as well as the mind-object. So he knows empirically that every mental event means only the interrelation of cause and effect, leaving no room for ego, creator or chance.

He knows too that mental activity leads to sense-contact which in turn gives rise to feeling. His knowledge is not bookish but empirical. He follows and notes every mental event. If his mind wanders to his home while he is meditating at a retreat, he directs his attention to it and there is the contact between his mind and its object, viz., the image of the house. In the same way, contacts with Shwedagon pagoda or a foreign country occur when he notes and follows the corresponding thoughts that distract his mind. This contact with mind-objects is phassa.

Equally clear to the yogi is the feeling that results from sense-contact. While practising meditation, he feels delighted when he happens to think of something that pleases him; sorry when the thought about a sad event occurs to him; inclined to laugh when he thinks of something ludicrous. So he knows that feeling is merely the outcome of sense-contact. But the insight of the yogi who notes nama-rupa at every moment of their arising is deeper than this knowledge of the origin of

feeling. For as he develops concentration and tranquillity (samadhi), he finds that every object of his introspection as well as its subject, that is, consciousness, passes away. So he gains a clear insight into the impermanence of all mental events, viz., thinking, feeling, etc., their unsatisfactoriness and unreliability and their impersonal and insubstantial character. Such insight means the empirical realization and appreciation of the Paticcasamuppada or dependent origination.

Recapitulation

In the first part of the discourse we have explained the links in the chain of causation up to the vedana (feeling) which arises from phassa (sense-contact). To sum up what we have said so far.

Avijja is ignorance of the four noble truths. It makes ordinary people blind to the impermanence and insubstantiality of sense-objects. So they think, speak and act in the hope of securing happiness in the present life or hereafter. These deeds in thought, word or bodily actions are either wholesome or unwholesome and they are also called sankharas (kamma-formation).

The sankharas give rise to new existence. The dying person has flashbacks of his kammic deeds and visions of future life that impress him and condition his new consciousness in a new life. In the absence of any special object that concerns the new consciousness, the latter occurs repeatedly with the death-bed impression of his previous life as its object.

This bhavanga-citta becomes active at the moment of seeing, etc. Then, there arises eye-consciousness that is dependent on the eye and visual form. It is part of

the state of consciousness, that is, the whole mental life as conditioned by sankhara. What we see, hear, etc., may be pleasant or unpleasant and the corresponding nature of eye-consciousness, ear-consciousness, etc., is due to the ethical character of our past deeds, that is the wholesomeness or unwholesomeness of the kammas in the past existence.

This applies to all of the six types of consciousness that arise from six sense-objects. The last type of consciousness, implicit in mental activity comprising thinking, imagining, willing, etc., is dependent on bhavanga-citta, avajjana-citta (mental advertence), the physical basis and the mental image. This mental activity (manovinnana) involves seven thought-moments (javana) and two other thought-moments (tadarammana). Here tadarammana is the product of good or bad kamma. Javana is not such a product, but in Abhidhamma it is labelled sankhara-based vinnana in that it arises from bhavanga, the product of sankhara.

Together with the arising of vinnana, there also arises other concomitant psycho-physical phenomena (cetasika and rupas). Thus vinnana leads to nama-rupa, but vinnana is followed also by the six ayatana (sense-organs) and six phassa (sense-impressions). Phassa means the conjunction of the mind, the mind-object and the sense-organ. It gives rise to vedana (feeling) which may be pleasant or unpleasant or neither pleasant nor unpleasant. The last kind of feeling which is called upekkhavedana, gives us the impression of the absence of any feeling, but according to Abhidhamma, it is in fact a kind of subtle pleasure that implies only the absence of unbearable pain.

Vedana Leads To Tanha

Because of pleasant or unpleasant feeling, there arises tanha. Tanha means perpetual craving or hunger. It craves for sensual objects that it does not have or it craves for more of the objects that it already has. It knows no satiety or satisfaction. For all the sensual objects to gratify it, its hunger is insatiable.

So a deva said that devas are like petas in that just as the petas are very hungry because of lack of anything to eat or drink in their realm, so also devas are always hungry although they indulge in all kinds of sensual pleasure. This sounds quite plausible. For the life-span of a Tavatimsa deva means millions of years on earth and the life is still longer in other higher deva-worlds such as Yama, Nimmanarati. Yet, in spite of their ceaseless and fabulously lifelong enjoyment of pleasure, the devas are never satisfied because their tanha is insatiable.

The same is true of human beings. Poor people seek sensual pleasure to the best of their ability. Of course, because of their poverty, they can never fulfil all their desires but equally insatiable is the craving of the rich, the high officials and the upper crust of society. This is due to the nature of tanha. The more it is fed, the more hungry it becomes and so it is worse among the rich than among the poor, more oppressive in wealthy countries than in poor countries.

Six Kinds Of Tanha

Tanha is never tired of seeing pleasant objects, man or woman whom it likes. It seeks sweet sounds. It hungers for good scent, good food and good drinks. It craves for tactile sensation and this is surely the worst craving for people who love sensual pleasure. Tanha also means liking for mind-objects that are impervious to the eye,

the ear and other physical organs. It is the object that we can know only mentally. According to the scriptures it means the five sensitive (pasada) rupas, the four subtle elements such as apo, etc., the mental elements (cetasikas) concepts of forms, qualities, names, etc.

People crave for good pasada-rupas because they want to see clearly, to hear distinctly, or to have keen sense of touch. They seek apo elements as they wish to keep their mouth, throat and skin moist. They delight in the consciousness of their own sex and the opposite and hence their craving for manhood and womanhood. They want to live long and to move lightly, and this desire shows their hunger for the fine rupas of jivita and kayalahuta, etc. Their desire for happiness, good memory and good intelligence points to their craving for certain mental faculties. Love of one's own physical appearance and that of the opposite sex as well as the desire for praise and fame again shows the hunger for concepts.

For six sense-objects there are six kinds of craving. These six cravings may mean merely the love of sensual pleasure (kamatanha). This love may be combined with the illusion of permanence (bhavatanha), tanha that implies the eternity-belief. Craving is also bound up with the belief in annihilation which makes some people overly attached to sensual pleasure (vibhavatanha). So there are six cravings (corresponding to six sense-objects) for each of the three tanhas (kamatanha, bhavatanha and vibhavatanha) or 18 cravings. Each of these cravings may have internal objects or external objects and this leads to 36 kinds of craving. Since each craving may relate to the present, past or future, there are thus a total of 108 kinds of tanha. But all kinds of craving boil down to three kinds of tanha viz., kama-, bhava- and vibhava-tanhas.

People who are in contact with unpleasant sense-objects long for pleasant objects. Those who suffer pain seek freedom from it. In short, according to the commentary, the suffering person longs for happiness. People seek freedom from pain, poverty and unpleasant objects and feelings. Absence of suffering means happiness (sukha). We seek freedom from preoccupation with unpleasant thoughts, from worry about food, clothing and shelter. But, once a man is well provided with the necessities of life, he tends to develop other cravings. Says the commentary, "The wealthy man wants to increase his wealth." For it is in the nature of tanha to be insatiable. We wish to enjoy the good things of life repeatedly; we wish to increase our possessions. The more we have, the more we want, and the higher the quality of life is, the greater is the desire to enhance it. Tanha never comes to an end for it is fuelled and perpetuated by vedana or feeling.

As regards the tanha associated with upekkha (neutral) feeling, the commentary describes the concomitant feeling as pleasant (sukha) because of its poise and subtlety. In the case of our contact with ordinary sense-objects, neither the pleasant feeling nor unpleasant feeling is apparent; but since this upekkha feeling is fine and subtle, it is tinged with (sukha) pleasantness and hence it makes us crave for more definite pleasure. It leads to discontentment with the ordinary sense-objects and kindles the desire for better food, better clothes, better sense-contact and better living conditions.

In short, pleasant sense-objects create attachment and craving for better objects. Unpleasant objects create the desire to be rid of them. When the sense-objects produce neither pleasant nor unpleasant feelings, we are still discontented with our lot and crave for better things. All these show how vedana gives rise to tanha.

Tanha And Samsara

Simultaneously with the arising of consciousness at the moment of seeing, etc., there arise nama-rupa, ayatana, phassa and vedana. For every ordinary person who is not yet free from defilements, vedana (feeling) leads to tanha. Tanha in turn causes upadana (clinging) that makes him do a good or a bad deed (kammabhava). Under certain conditions, kammabhava gives rise to rebirth that makes living beings subject to old age, sickness, death, grief and all other mental and physical sufferings. This is how feelings lead to samsaric dukkha.

Nobody can prevent the arising of nama-rupa, ayatana, phassa and vedana as concomitants of vinnana. The Buddha and the Arahats, too, have pleasant, unpleasant or neutral (upekkha) feelings as a result of contact with sense-objects. They feel pain that arises from physical affliction but they do not suffer mentally; nor do they take delight in pleasant sensations. So they are free from craving and attachment. They do not strive for pleasure and happiness and because of their non-kammic way of life, they do away with rebirth, nama-rupa and other causes of suffering. This is the extinction of dukkha for the Arahat who is completely free from defilements.

So it is said, "Due to the complete extinction of tanha that is rooted in pleasant or unpleasant feeling on the Ariyan path, there arises the extinction of upadana (clinging)."

Experience of the pleasant or unpleasant feelings make the non-Arahats crave for the good things of life but it has no effect on the person who has attained Arahatship

after passing through the successive stages on the holy path. This may sound incredible to the common people but in fact the most alluring sense-object has no appeal for the Arahat and he takes no interest in his welfare. He is, therefore, wholly free from craving and attachment and this means complete extinction of kammic effort, rebirth and its attendant suffering.

So it is said, "The extinction of upadana leads to the extinction of the cause of rebirth (kammic effort). The extinction of kammic effort leads to extinction of rebirth. Extinction of rebirth leads to extinction of old age, death, grief, etc."

Extinction Of Craving

In short, with the complete extinction of tanha due to Arahatship, there is the complete extinction of all its consequences and this means the extinction of suffering. It does not imply the disappearance of happiness or a living being. It is simply the cessation of the nama-rupa process that is the source of dukkha.

Just as Arahatship means complete extinction of craving, the attainment of anagami stage on the path means extinction of sensuous craving together with rebirth in the sensual world, old age, death, etc. At the sotapatti stage, the yogi is assured of extinction of all craving that may lead to the lower worlds or more than seven existences. So he is free from all suffering of the lower worlds and the suffering for more than seven lifetimes in the sensual world. Thus implicit in the Paticcasamuppada is the lessening of dukkha with the weakening of tanha.

Likewise, the vipassana insight ensures the momentary extinction of tanha. The arising of six sense-objects

leads to pleasant or unpleasant feeling and in the absence of vipassana insight, it finally ends in tanha and its attendant suffering.

But as for the yogi who practises constant mindfulness and has developed vipassana insight, he finds only the arising and passing away of all phenomena, their impermanence, suffering and impersonality. He also finds that the pleasant or unpleasant feeling arises and passes away instantly. So he does not delight in the feeling that arises, he does not crave for another feeling; he is free from all craving.

Extinction of craving on the Ariyan holy path differs from extinction by vipassana in that in the former case, the extinction is permanent and it concerns every sense-object whereas in the latter case extinction is neither permanent nor universal. Tanha is extinct only at the moment of contemplation and only in respect of the object contemplated. Hence, it is called "tadanga nibbuti", momentary or partial extinction of defilements.

The yogi who practises meditation is barely aware of seeing, hearing, etc. This state of bare awareness leaves no room for tanha and as a result upadana (clinging), kamma, rebirth, etc., cease to occur. In other words, with the cessation of tanha, the samsaric cycle is partly cut off and this is called tadanga nibbuti.

The Story Of Mahatissa Thera

There is the story of Mahatissa thera in Sri Lanka who overcame tanha through the practice of both samatha and vipassana. One day he left his forest retreat early in the morning and on the way to Anuradha city for his

begging round, he met a woman who had left her home after quarrelling with her husband. At the sight of the thera, there arose in her a lustful desire and she laughed aloud seductively. On looking at her the thera noticed her teeth. Since he had been contemplating the skeleton, the whole body of the woman appeared as a heap of bones. He concentrated on this mental image and attained jhana. Then, after contemplating the image of the skeleton in his jhanic state of mind, he attained Arahatship.

The thera continued his journey and on the way met the woman's husband. The man asked him whether he had seen a woman. The thera replied that he did see something but that he did not know whether it was a man or a woman. All that he noticed was a skeleton that passed him on the way.

What he actually saw was the woman's teeth, but his practice of contemplation had turned his impression of her body into the image of a skeleton. Hence, in his mind there was no room for lust or any other defilement arising from his sense-contact with the woman. Then practising vipassana on the basis of his jhanic consciousness, he became free from defilements and attained Arahatship.

This story might raise doubts among non-meditating people as regards the arising of the image of a skeleton at the sight of a person's teeth, but without practice one cannot have any clear idea of what mind training (bhavana) can accomplish. The mere exercise of concentration without any training cannot help to create mental images for these depend on steadfast and prolonged practice of contemplation. Imagination is the power of perception. Repeated contemplation strengthens perception which then helps create any kind of image of oneself or other people. This faculty of mind is

possible even for a parrot as is borne out by a story in the commentary on Satipatthana sutta.

Story Of A Parrot

A dancer put up for the night at the residence of bhikkhunis and when she went away, she left an intelligent parrot. The bird was cared for by the novitiates and it was called Buddha-rakkhita. The abbess of the nunnery thought that it would be good if there was something to contemplate for the bird living among the spiritual aspirants. So she taught her to contemplate "atthi: skeleton".

One morning the parrot was swooped up by an eagle. In the wake of the hue and cry raised by the young nuns, the eagle became frightened and dropped the parrot. The Abbess asked it what it contemplated when it was seized by the eagle. The bird replied, "I thought of a skeleton being carried off and I wondered where it would be scattered." The Abbess said "Well done! This contemplation will contribute to your liberation from samsaric existence."

A thing that is repeatedly contemplated will become fixed in the long run. Since even a parrot can imagine a skeleton, there is no reason why a human being cannot do likewise. The parrot imagined itself as well as others to be skeletons. Because of this contemplation, it had no fear, anger or worry when it was taken away by the eagle.

So Satipatthana bhavana is extolled as a practice that helps to overcome grief and anxiety and to bring about the extinction of mental and physical suffering. But there may be many people who are not as wise as the parrot in the story since they never take interest in

the dhamma and contemplate it. The yogi should resolve to surpass the parrot in the practice of vipassana.

If Mahatissa thera had failed to regard the laughing woman as a skeleton, he might have become lustful and fallen a victim to temptation in the solitude of the forest. Even if he had no sexual desire at that time, any impression of the woman would have laid him open to temptation at other times. But thanks to his contemplation of the skeleton in the practice of vipassana, he overcame defilements and achieved final liberation from samsaric existence. Here, the extinction of tanha through vipassana practice is called tadanga nibbuti, partial extinction, while extinction through arahatship is called "total extinction".

Contemplation And Extinction

So with the total extinction of tanha that results from vedana, there is the extinction of upadana which means the extinction of all the consequences of craving. Contemplation of anicca, dukkha and anatta ensures the partial extinction of tanha, upadana, kamma, rebirth, etc. The object of vipassana practice is to put an end to defilements and samsaric suffering. So it is a matter of paramount importance that deserves the attention of everyone who seeks total liberation. Without this practice, pleasant or unpleasant feeling at every moment of seeing, etc., is bound to lead to craving, kamma and rebirth.

The consciousness involved in every moment of seeing is due to avijja and sankhara in the previous existence. Seeing occurs together with vinnana, nama-rupa, ayatana, phassa and vedana. The scriptures treat each of these dhammas separately in terms of their causal relations, but in fact they do not arise separately one after

another. If vinnana arises from sankhara, it arises together with its respective nama-rupa, ayatana, phassa and vedana. All of these dhammas are the results of the past kamma sankhara. They are termed vipaka-vatta which means round or cycle of resultants. The round of defilements viz., ignorance, craving and clinging produce round of kamma viz., kamma and sankhara which leads to round of resultants viz., consciousness, nama-rupa, sense-organs, contact, feeling which again give rise to the round of defilements.

The arising of these five resultants at the moment of seeing means to most people simply just seeing. In fact, seeing is the product of vinnana, nama-rupa, ayatana, phassa and vedana as are other psycho-physical events such as hearing, smelling and so forth.

Seeing involves consciousness together with mental advertence (manasikara), volition (cetana), etc., plus the eye-organ which comprises the nama-rupa. It also involves four ayatanas viz., eye sensitivity, visual object, eye consciousness and mental advertence (dhammayatana). Contact with the visual object is phassa and the pleasantness or unpleasantness that the object causes is vedana. Hence all the five resultants are bound up with every moment of seeing. The same may be said of other phenomena that arise from hearing, smelling and so forth.

Cutting Off At The Foundation

These five psycho-physical resultants or phenomena occur ceaselessly one after another and comprise what we call man, deva or living being. These are conventional terms that refer in fact to the collection of the five nama-rupa elements. There is no solid, monolithic and permanent being. The only reality is the arising and

passing away of nama-rupa and for the mindful yogi, this insight means the extinction of craving, clinging, kamma, rebirth, suffering - a chain of consequences that might result from feeling in the case of common people.

This is the way to the cessation of the wheel of life (Paticcasamuppada) through the elimination of its key link viz., tanha as conditioned by feeling. In order to prevent tanha from arising as the result of vedana, at every moment of seeing the yogi should focus on every phenomenon that arises from six senses. Here, the most obvious of these sense contacts is the tactile sensation that concerns gross primary elements (Mahabhuta) and it is necessary for the beginner to start contemplation with it.

This way is in accord with the Buddha's teaching in Satipatthana sutta, "Gacchanto va gacchamiti pajanati: (the yogi) knows that he is walking when he walks." How does he know it? He knows it as he notes mentally "walking, walking". He practises mindfulness, too, when he stands, lies, bends his arms, or does anything else. When there is no bodily action or movement to be noted, he should direct his attention to the abdominal rising and falling. He should also note any thought, or mental activity and any feeling that may arise in him. In short, he must be mindful of all the psycho-physical phenomena that arise from the six senses. As concentration develops, such mindfulness leads to insight into anicca, dukkha and anatta, an insight that leaves no room for craving. With the extinction of craving, there is also an end to clinging, and rebirth with all its attendant suffering. This is the way to the cessation of samsaric existence or life-cycle through the elimination of its root cause, namely, craving.

Today, science and technology have created machines which we cannot run or stop running without a knowledge

of their modus operandi. Those who know the secret can operate them by manipulating their key plugs. In the same way, the keynote of the life-cycle as described by the doctrine of Paticcasamuppada is that tanha is caused by vedana, but this is true only if vedana is coupled with two kinds of latent tendencies (anusaya) viz., Santananusaya and arammananusaya. The Arahats are free from these tendencies and so, although they have feelings, their craving is extinct. This extinction of craving leaves no room for new kamma, neutralizes old kamma, and there is no more rebirth after their parinibbana.

But ordinary people have potential defilements which means not the existence of evil desires lying latent somewhere but only the possibility of their arising under certain circumstances. Hence, the Pali term santananusaya kilesa for this tendency. This potential kilesa may become greed, hatred, ignorance and other evils in the case of those who fail to contemplate the nama-rupas and so become subject to the illusions of permanency, happiness and ego-entity. This kilesa which may arise from sense-objects in the absence of vipassana insight is called arammananusaya kilesa.

Kilesa And Unmindfulness

Greed and anger that arise in connection with what one has seen or heard are the manifestations of the second kind of latent tendency. The impressions that we retain are those of permanent, lovely or repulsive beings or things. So recall of those images gives rise to attachment (lobha), anger (dosa) or illusion of permanency (moha).

Lobha is another synonym for tanha. It is due to pleasant feeling but it may also arise when unpleasant

feeling makes us crave for pleasant sensations. Ignorance, too, leads to complacency, attachment and craving. Thus lobha, dosa and moha give rise to feeling which in turn causes craving with its attendant sufferings of samsaric existence. It is only the practice in bare awareness of seeing, hearing, etc., that rules out the possibility of craving and nostalgia for the pleasant sensations from the senses. Without this practice, craving dominates us and leads to suffering in afterlife as well as here and now.

In the Mora jataka, the bodhisatta who was then a peacock used to utter a gatha when he arose in the morning and when he went to sleep in the evening. So for 700 years he escaped the trap set by a hunter. Then the hunter employed a peahen as a decoy and enticed by her, the peacock forgot to recite the gatha and fell into the trap. In Benares, there was a harpist called Guttila. He made love to a girl but he was ridiculed and rejected. So at night he sang a very sweet song and played his harp in front of the girl's house. Fascinated by the music, the girl rushed out blindly, stumbled and fell to her death. In the Mora jataka it was the female voice, and here it was the male voice that brought about suffering and death.

No one can deny that what we hear is impermanent. Everything that we hear vanishes instantly, yet we enjoy songs and music because of their apparent continuity. If we note every sound, "hearing, hearing" mentally, our realization of their impermanence makes it impossible for our pleasant feelings to become cravings. This means non-arising of upadana and all its resultant suffering.

Smell is seldom experienced by the yogi. He must, of course, note it and see that it does not give rise to craving.

Mindfulness is especially important in eating. The unmindful person delights in eating good food. He is fond of such pleasure; he craves for it in future and hereafter. This craving for good food and drinks is powerful. It may lead to an existence that makes a person subsist on bad food. Thus, according to the Balapandita sutta, those who do misdeeds for the pleasure of good food are reborn as animals that eat grass, leaves or human excreta.

Eating bad food also tends to create the desire for good food. Therefore, it is necessary for the yogi to note everything, every movement of his hand and mouth and every sensation when he is eating. Through this practice of mindfulness he becomes aware of the vanishing of his actions, sensations and feeling. In this way he gains an insight into impermanence of everything, an insight that leads to the extinction of craving and its attendant suffering.

Thoughts And Tactile Impressions

Tactile impression is always present all over the physical body. Thinking, too, is also present all the time except when the yogi goes to sleep. So thoughts and tactile impressions form the objects of vipassana practice for most of the time. The yogi contemplates the tactile impressions when he has nothing else to engage his attention.

He notes his thoughts even though they happen to be unpleasant and undesirable. The beginner in meditation is often subject to such distractions, but they usually disappear as he gains practice and develops concentration. Thoughts about the Dhamma occur to some yogis from time to time and these should be noted. Introspection of these thoughts also ensures insight

into impermanence and the extinction of suffering.

Here, some may wonder what this description of vipassana practice has to do with the discourse on Paticcasamuppada. The doctrine points out the chain of consequences as conditioned by their respective causes and our object is to show the way to the end of samsaric suffering that finally results from the interplay of their causes and consequences. So we have to describe the practice wherever it is relevant. Thus, when it is said that "avijja leads to sankhara and sankhara to rebirth", we have to show the way to remove avijja. So also in connection with vinnana, etc., that finally bring about dukkha, it is necessary to stress the need for removing the link between vedana and tanha, that is the main cause of dukkha.

Three Kinds Of Craving (Tanha)

If feeling (vedana) that arises from contact with sense-objects is not rightly contemplated, it leads to one of the three kinds of craving viz., craving for sensual pleasure, craving for existence and craving for non-existence.

The first kind of craving (kamatanha) is focused on sensual objects and it is most prevalent among the living beings of the sensual world.

The craving for existence (bhavatanha) is bound up with the eternity-belief (sassata-ditthi). It presupposes the permanence of a living being and the indestructibility of the ego despite the dissolution of the physical body. The belief is not deep-rooted among the Buddhists, but non-Buddhists hold it so firmly that it is a major impediment to their spiritual liberation. Their craving for existence is evident in their illusion of permanent

self and their love of sensual pleasure.

The craving for non-existence (vibhavatanha) is born of the annihilation belief (uccheda-ditthi). The belief is not found among Buddhists and no one is a true Buddhist if he or she holds the belief. The craving for non-existence means the desire for the automatic cessation of the life-stream after death as well as the love of pleasure rooted in the materialistic view of life.

Each of these three cravings stems from the failure to realize anicca, dukkha and anatta through the introspection of feelings. So in order to forestall craving and its consequences, namely, rebirth and suffering, the yogi should contemplate every phenomenon, and try to see everything as it really is.

Tanha Causes Upadana

From craving there arises clinging (upadana). The Pali term upadana is a compound of //upa// - intense, extreme, and //adana// - grasp, take, and so it means to grasp firmly, or intense, obsessive craving. Clinging is of four kinds: (1) clinging to sensuous objects, (2) clinging to false views, (3) clinging to irrelevant, non-Ariyan practices as the way to salvation, and (4) clinging to atta or ego-belief.

(1) Clinging to sensual objects:

Sensual objects excite the desire of all living beings who are not free from the craving for sensual pleasure. These objects are five in number viz., visual form, sound, odour, taste and contact.

Visual form is the object that is pleasant and attractive to the eye. It may possess natural beauty or it may appear to be beautiful in the eyes of the viewer. Pleasant visual form, whether real or apparent, is to be found in men, women and consumer goods. It is the physical appearance of females that attracts the males and vice-versa. The things that both men and women desire are clothes, jewellery, cars, etc. It is not merely the form or colour that excites desire. Man and woman are drawn towards each other not only by the complexion but by the whole body of the opposite sex, and the same may be said of consumer goods that make people greedy. Form or colour only serves to introduce or identify the object of desire just as the cry of an animal helps the hunter to track and find it out.

Sound as the object of sensual pleasure is represented by the voices of men and women, songs or music. Some sounds and voices are really sweet while some only appear to be sweet in our ears. Again, it is not the mere sound that attracts us for when we delight in hearing a sound or a voice, the whole thing or the being that produces it forms the focus of our attachment.

Odour as the source of sensual pleasure comprises all kinds of scents: scent of flavours, powder, fragrant essence. Men and women apply these odoriferous substances to their bodies and delight in these scents, and it is not the scents alone but the whole physical body giving out the scent that attracts people.

The sensual pleasure that we have by eating or drinking is rooted in food and drinks. The good or pleasant taste may be real or apparent. For pigs, dogs and other animals, garbage, refuse and filth may be a source of sensual pleasure. Some people are very fond of bitter or spicy food. Some like intoxicants. Their pleasure is more apparent than real since normal ordinary people do

not share their tastes. The pleasure of eating is not confined to food; it centres also on the preparation of food and the man or woman who prepares it. This is evident in the pleasure of a man who enjoys eating the food prepared by his wife although her culinary skill may not impress other people.

Another source of sensual pleasure is the body or tactile impression. Soft and smooth beds, comfortable clothing, something warm in cold season and something cold in hot season, the body of the opposite sex - all these form the objects of contact that create not only the craving for the tactile impression but also the craving for the whole body of the living or non-living object. The tactile impression only serves to pave the way for attachment to the whole body.

Bases Of Sensual Pleasure

Then there are living and non-living objects that form the sources of sensual pleasure. There are gold, silver, jewellery, rice, cattle, poultry, vehicles, houses, land, attendants. Men work daily to secure these sources of pleasure. They seek these things to have good food, good clothes and good houses, to see movies and so forth.

Sensual desire (tanha) usually leads to intense craving for sensual objects (kamapadana). When a man starts smoking, he delights in his new habit but as the habit grows upon him he becomes addicted to it. Thus, we become excessively fond of certain objects and we feel restless and discomfited if we do not get them. In this way tanha develops into upadana (clinging, grasping or infatuation).

Upadana cannot come into being without tanha. The music

and songs of foreigners do not appeal to Burmese ears and so there is no craze for them among the people. Burmese people do not eat dogs. Dog's flesh is abhorrent to them and so there can be no upadana in regard to it.

(2) Ditthupadana (Bigotry)

Another kind of upadana is ditthupadana which means clinging to false views. It covers all the false views, exclusive of those in the categories of the third and fourth upadana. So every false belief is to be regarded as upadana. Here we will describe at length ten false views that have a firm grip on the people.

The first view is that alms-giving is not a good kammic act, that it means only a waste of money. This view rejects the sense of values and the fruits of a good act. It has, however, no basis in fact. The act of dana makes the donor joyful. It benefits the recipient physically and mentally and it may even help to save the life of a starving man. The donor is popular and highly esteemed. After his death, he attains the deva-world. It is hard to convince the sceptic of this post-mortem reward, but these other-worldly results of kamma come within the purview of Arahats and other holy men with psychic powers. One of these powers is the ability to see with the divine eye (dibbacakkhu). This psychic power enables one to see donors prospering in deva-worlds or evil-doing non-donors suffering in the lower worlds. Such vision can be had even by some yogis who have not acquired psychic powers but developed much samadhi. Again some may dismiss these visions as figments of imagination but the agreement of these accounts about the other worlds lends weight to their credibility.

The second false view is also a negation of the kammic

benefits for alms-giving on a grand scale.

The third false view rejects the kammic benefits of feeding guests, giving gifts on new year day and so forth. This view is essentially the same as the third view. It refers to small acts of dana that were in vogue in ancient India but were dismissed as futile by heretics.

The fourth view denies the kammic result of any morally good or evil act. There is a lot of evidence for the kammic effects of a man's acts in this life, and, as for the other-worldly result of an act, those with psychic power can testify to it. But people who are excessively fond of sensual pleasure like to give free rein to their desires. They frown on moral values and ideas which they regard as a hindrance to their material progress. So they put forward many arguments to justify their rejection of the kammic law. In the final analysis all this is due to their excessive love of sensual pleasure.

The fifth and sixth view deny any respect, honour or support that we owe to our parents for all their loving care in our childhood. It is said that a man and his wife get children through sexual intercourse by accident, that they bring up the children from a sense of responsibility, and so there is no reason why children should be grateful to their parents. So it is not a good deed on the part of a man to look after his parents nor is it an evil to wrong them. It is a terrible view; those who hold it will not be respected by their children.

The seventh view denies the existence of any world other than the human and the animal worlds. It also rejects the belief that an animal may be reborn as a human being.

The eighth view denies rebirth of a human being in deva or animal worlds or in hell. It preaches annihilation of life after death.

The ninth view denies rebirth by //opapatika// or spontaneous generation. In other words, it denies the existence of devas, brahmas, petas, asuras, etc., who appear with their full-fledged bodies without being conceived in the womb. This view is untenable since encounters with good or evil spirits are reported from all over the world; there are mediums and witch-doctors who can invoke spirits; and devas, Brahmas, etc., are sometimes visible to the yogis who practise vipassana.

The last view is that there is no ascetic or Brahman who speaks of this world and the other invisible world and who conforms to his teaching. The view implies that there is no person who can speak independently of this world and the other world on the basis of his actual extraordinary experience, that all their teaching is guesswork and speculation, and so false and evil.

Today this view is echoed by those who scoff at religion. They reject the existence of Buddhas and Arahats who know the world as it really is through their own effort. But the logic underlying this view is self-defeating for by the same kind of reasoning, one can reject the view since those who hold it also do not know anything about this or the other world really.

As for the Buddha-dhamma, it rests on extraordinary insight (Sayain abhinna desita). As such it leads itself to empirical investigation and there is much scientific evidence for it.

The man who preached the Indian brand of agnosticism in the time of the Buddha was Ajita. He attacked all religious teaching without qualification and so it is to

be assumed that the arahats and the Buddha, too, were the targets of his denunciation.

Right Views

All these ten wrong views boil down to the denial of the law of kamma for the rejection of kamma means rejection of any benefit accruing from the acts of dana and reference to parents, and other good deeds, as well as the kammic potential for arahatship or Buddhahood. Likewise, the ten right views mentioned below are based on the belief in kamma, or moral retribution.

(1) The first view is that dana is beneficial. One who gives alms is admired at least by the recipients. They will respect him, praise him and help him when he is in trouble. He dies calmly with good death-bed visions and after his death he attains good rebirth in deva-worlds or in human society. His good rebirth may finally lead to the Ariyan path and Nibbana. It was usually with an act of dana that the bodhisatta, and others embarked on their long spiritual journey leading to the goal of Buddhahood, paccekabuddhahood or arahatship.

The kammic effect of alms-giving is also evident in the material prosperity of some people. Some people do the same job such as business, farming, etc., but differ in their accomplishments. Some become prosperous while others make no progress materially. Some meet with success without working hard while others fail to prosper despite their hard work. Other things being equal, this disparity in the fortunes of some persons is no doubt due to dana or lack of dana in a previous life.

(2) and (3) The man who believes in the law of kamma will have no doubt about the kammic potency of giving alms lavishly or the small acts of dana such as feeding

the guests, giving presents and so forth.

(4) These three right views are implicit in the law of kamma or moral retribution. That a man fares according to his good or bad deeds is an undeniable fact of life. A man who leads a good life in accordance with the instruction of his parents and teachers is popular, gets help from others and achieves success, and when he grows up he becomes a prosperous gentleman. Similarly, because of good kamma in a previous life a man may be born of a good family and blessed with health, wealth, physical beauty and sincere friends. The bad effect of evil kamma such as ill-health, poverty, ugliness, etc., are equally well-known to everybody.

(5) and (6) The belief in kamma also implies a recognition of our deep gratitude to parents. Parents take care of their children from the time of their conception. The mother is especially careful about her health, her food, and movements for the sake of the child in her womb. If she is a good Buddhist, she keeps sabbath and contemplates the Buddha, Dhamma and Sangha in the hope of influencing her child spiritually. After the birth of the child, the parents have to attend to his physical needs and educate him, and when he comes of age they have to give him financial support for a start in life. For these reasons, it is our bounden duty to revere and care for our parents; and this is a kammic act that benefits us immensely. At the very least, a man who respects his parents will be respected by his children while a man who wrongs his parents is very likely to be disdained by his children.

Seeing The World Beyond

(7), (8) and (9) The right views about the existence of this world, the invisible world and the living beings

such as the devas who come into existence by spontaneous materialization. These right views are also implicit in the belief in the law of kamma for the law of kamma makes it possible for a living being from the animal or deva world to pass on to human world or vice-versa according to his kamma after death. This can be demonstrated to a certain extent but the observer will have to possess psychic powers, vipassana insight or the ability to think rationally.

Through the practice of samathajhana, a yogi can acquire the power of recalling the past lives; he can have the divine-eye (dibbacakkhu) that affords him a glimpse into the physical appearance, etc., of a person who has passed on to a new existence. This psychic power is also accessible to those who practise vipassana.

Those who cannot practise samatha or vipassana will have to depend on their power of reasoning. There are certain persons here and there who can recall their previous lives, people who are credited with jatissaranana in Buddhist literature. They describe their past lives as human beings, animals, spirits or ghosts. To the rational mind, these accounts clearly point to the post-mortem transition from this world to the other world and vice-versa as well as to the instant materialization of certain beings.

Here we wish to mention the way of thinking on the issue of a future life suggested by wise men. Suppose a man accepts the belief in kamma and life after death while another man rejects the belief. The second man will not do good deeds such as dana, sila and he will not avoid doing evil. He will give free rein to his desires. Therefore, he has no virtue that is worthy of respect and admiration by other people. If contrary to his belief, the law of kamma and a future life are real, he is bound to land in the lower worlds immediately after

his death and suffer for many lifetimes throughout his samsaric existence.

On the other hand, the man who believes in kamma and after-life will avoid evil, do good and so, even if there is no kamma or a future life, he will be extolled and well-known for his good character. He will rejoice at the contemplation of his good deeds. As a good citizen, he will lead a peaceful life. These are the benefits that will certainly accrue to him from his belief in kamma in the present life. And if life after death is indeed a fact, he is assured of happiness hereafter. So it is reasonable to accept the belief in after-life since it serves our interests now or in future in any event. This is the infallible way of thinking that the Buddha recommends in Apannaka sutta of Majjhima nikaya.

Parami And Kamma

(10) Faith in the Buddha, the Arahats or holy men who can claim transcendent knowledge about this and the other worlds and who possess a noble character that lends credence to their teachings - such faith also presupposes the belief in kamma, for the spiritual attainment of Arahats and the Buddha rests in part on their parami (perfection) which does not differ essentially from kamma. Development of parami is a kind of learning. Just as a child has to learn many things in order to become well-educated, so also a bodhisatta has to seek knowledge and train himself for the attainment of his goal.

Some parents and elders take their children to movies and theatres while others take theirs to pagodas and monasteries. In this way the children acquire good or bad habits and develop a craving for sensual pleasure or

a taste for the higher things of life. Good habits and good training may be called a kind of parami. Some children are spontaneously inclined to religious life, some men and women have immense zeal and energy for the practice of vipassana. Such a child's unusual interest in religion or a man's unusual love of spiritual life is born of the parami in a previous life.

Prince Siddhattha became the Buddha through the gradual development and perfection of parami such as dana, sila, nekkhama (renunciation) and so forth over aeons spanning innumerable lifetimes. It was not a matter of easy accomplishment in a single existence. It was this cumulative kammic potential or parami that helped to strengthen his will when he left his family and the luxuries of his royal palace in search of enlightenment. Today, some people speak of their disillusionment with life but it is hard for a man to renounce all his wealth and become a monk, let alone to think of the kind of renunciation that distinguished the bodhisatta.

The bodhisatta cultivated other paramis, too, for the sake of wisdom, at energy fortitude and so forth in way of his previous lives. As a result in his last existence he reflected and realized independently the nature of life, its dependent origination, etc. It was his kammic potential (parami) that finally led to his supreme enlightenment and likewise it was the parami that contributed to the spiritual attainments of Paccekabuddhas and Arahats. Hence, the belief in kamma makes it possible for the spiritual aspirant to become the arahat, Paccekabuddha or the Buddha and one who accepts the belief has no doubt about the transcendent knowledge of the Buddha and other holy men.

In short, ditthupadana is generally synonymous with rejection of the law of kamma. It was not widespread in the time of the Buddha or even about a hundred years ago

but now it is gaining ground, thanks to the books that have criticized the doctrine of kamma in the name of scientific knowledge. As the scriptures say, false beliefs are usually rooted in craving and with man's increasing hunger for material goods, scepticism about kamma is likely to become dominant and it is up to good people to guard themselves against it.

Apart from the rejection of kamma, ditthupadana also means strong attachment to all false beliefs e.g. ego-belief, annihilation-belief, etc. The exceptions are the two false beliefs covered by silabbatupadana and attavadupadana.

(3) Silabbatupadana (Clinging To False Practices)

Silabbatupadana is clinging to wrong practices that do not lead to cessation of suffering. It is the view which identifies the habits of cows, dogs and other animals with the way to the end of dukkha. It found expression among some ascetics in the time of the Buddha. Like animals, they lived naked, ate, defecated and went about on all fours, and slept on the ground. They believed that such a way of life served to purge them of all evil kamma and forestall new kammic action, thereby assuring them of an end to suffering and eternal bliss after death.

To a Buddhist, this kind of belief may sound incredible but some people's preferences are very odd and they differ in their views and inclinations. So there came to the Buddha two ascetics, one Punna who lived like an ox and another Seniya who lived like a dog. They asked the Lord about the benefits of their practice. The Lord was reluctant to answer but when pressed for his view, he replied that an ascetic who committed himself wholly to the habits of an ox or a dog would be reborn as an ox or

a dog after death; that it was wrong to believe that such practices led to the deva-world; and that one who held a wrong belief was likely to land in hell or in the animal world. Then the Buddha went on to describe (1) the evil practices that bear evil fruits, (2) the good practices that bear good fruits, (3) the evil practices mixed with good practices and (4) the practice of the Ariyan path that leads to the total extinction of good and bad kammas.

On hearing this sermon Punna became the disciple of the Buddha. Seniya joined the order and attained Arahatship through the practice of the Dhamma.

The Story Of Korakhattiya

In the time of the Buddha there was a man named Korakhattiya who lived like a dog. One day the Buddha passed by him, accompanied by a Licchavi bhikkhu, Sunakkhatta by name.

Sunakkhatta saw the ascetic moving on all fours and eating the food on the ground without the help of his hands. The ascetic's way of life gave the monk the impression of a holy man, nay, an Arahat who had few desires. In point of fact, the ascetic's mode of life was a kind of silabbatupadana that would lead him to one of the four lower worlds. It was abhorrent to those who had high ideals and aspirations. It had appeal for Sunakkhatta only because of his low tastes and desires. The Licchavi monk was exceptional in this respect. There were then not as now many people who preferred false views and false practices that did not accord with the Buddha's teaching. This was probably a hangover from wrong attachments in their previous lives.

The Buddha divined Sunakkhatta's thoughts and said, "So

you regard that ascetic as an Arahat! I wonder why you do not feel ashamed of being called the disciple of the Buddha." The monk then accused the Lord of envying the ascetic's Arahatship. This is of course the kind of retort that is to be expected from an ignorant man when someone speaks the truth about his false teacher. The Buddha explained that his object was to remove the monk's illusions that would do him no good. Then he went on to predict that after seven days the ascetic would die of indigestion and land in the lowest Asura world; that his body would be dumped in a certain cemetery; that if the monk went there and asked about his present abode, the dead body would reveal it.

The Buddha made this prophecy in order to restore Sunakkhatta's faith in him. Through the practice of samatha Sunakkhatta had attained jhana and divine eye. With his divine eye he had seen the gods and goddesses and as he wished to hear their voices he asked the Buddha about the way to the attainment of divine ear. But the Lord declined to fulfil his desire because his bad kamma stood in the way and he would blame the Lord for the non-attainment of divine ear. Nevertheless, he lost his faith in the Lord because he thought that it was envy that motivated the Lord to refuse his request. So the Buddha predicted the ascetic's fate to impress Sunakkhatta and salvage his faith.

Sunakkhatta informed the ascetic of the Lord's prediction and warned him against overeating. The ascetic fasted for six days but on the seventh day he could not resist the temptation any longer. He wolfed down the food provided by a lay follower and died of indigestion that very night.

His fellow ascetics dragged his dead body to dump it in any place other than the cemetery specified in the Buddha's prediction. They got to a cemetery but found it

to be the very place they wished to avoid for it had the kind of grass predicted by the Buddha. They tried to drag the body away but the creeper-rope snapped and all their efforts to remove it were in vain. So they had to abandon the corpse there.

Sunakkhatta heard the news but still he hoped to prove the falsity of the latter part of the Lord's prediction. He went to the cemetery and rapping the dead man asked about his abode. The corpse arose and after saying that he was in Kalakamjika asura abode fell back on the ground. Kalakamjika is the lowest asura abode. Asura is a kind of peta with a monstrous body and a mouth which is so small that it cannot drink and eat well.

According to the commentary, it was the Buddha's psychic power that made the dead body possessed by the asura peta. Given the ability of some sorcerers to raise the dead, there is no need to have any doubt about the resurrection of the dead ascetic through the psychic power (iddhi) of the Buddha.

Sunakkhatta came back crestfallen and had to admit that the Lord's prophecy had come wholly true. Even so, he did not have complete faith in the Buddha. Later on he left the holy order and disparaged the Lord.

Other Silabbata Practices

Besides the mode of life of cows and dogs there are other practices that can be described as silabbata. Some people emulate the elephants, horses, and so forth. In other words, they worship animals. The commentary refers to king-worshippers which may mean in Burma people who worship various nats. Nat-worship among Burmese people is not motivated by the desire for liberation from samsara (life cycle). It stems from the hope for

material benefits here and now and as such it does not fall within the scope of silabbatupadana, but it is upadana over the belief that leads some people to make animal sacrifice in their worship of the nats.

There are also fire-worship, naga-worship, moon-worship, sun-worship, spirit-worship and so forth. If the object in any kind of worship is to have happiness or spiritual liberation after death, it is silabbatupadana. In short, all practices divorced from the Four Noble Truths and the Noble Eightfold Path are labelled silabbata and attachment to them as the way to salvation is silabbatupadana.

The yogi who has attained at least the sotapanna stage through the contemplation of nama-rupa is well aware of the right path to Nibbana and so he has freed himself from the belief in silabbata. He knows empirically that the way to the end of suffering is only through the introspection of nama-rupa and the practice of the Noble Eightfold Path.

For example, if you know from experience how to go from this meditation centre to Shwedagon pagoda, you will not be misled by anyone who points out the wrong way. Likewise, the yogi at the sotapanna stage knows the right way to Nibbana and so he has no illusion about the beliefs and practices such as belief in God, nat worship or asceticism that pass for the way to salvation.

Those who do not know the right path are not free from such illusion. They may have acquired it from their ignorant parents, teachers or friends; or because of their poor basic knowledge, they might have been misguided by books that advocate false beliefs and practices. The ordinary man (puthujjana) is ignorant of the right path to Nibbana and so he will have to reckon with many teachers and practices through his samsaric

existence. If he falls for a false teacher or a false practice, he is in for a lot of suffering. Thus the practice of austerities will only cause hardships and pain and the performance of animal sacrifice will certainly lead to the lower worlds.

It is also upadana over silabbata to believe that rupajhana or arupajhana means complete salvation. In short, even the moral perfection or jhanic attainment in the mundane sphere, though commendable, may lead to silabbatupadana if it is divorced from the holy path of vipassana and regarded as the total liberation. Udaka sutta of Samyutta nikaya refers to the rishi Udaka, who having attained the arupa world through his arupajhana declared that he had uprooted the cause of dukkha and made an end of it. This was also the illusion of another rishi called Alara. This illusion or upadana led to their good kamma which in turn led to their rebirth in the arupa worlds.

So in his discourse to Baka brahma, the Buddha says: "I see the dangers of birth, old age, death, etc., inherent in the three worlds of sensuality, rupa and arupa. I see those who seek Nibbana still bound to existence. So I do not approve of any kind of existence. I have repudiated all attachment to existence."

Like the two rishis, those who do not know the Buddha's teaching never attain their goal. Although they seek permanent happiness, they follow the wrong path of silabbata and remain entangled in the samsaric existence of dukkha. So we can hardly over-emphasize the importance of right effort on the right path as pointed out by the Buddha.

(4) Attavadupadana (Clinging To Belief In Soul)

Attavadupadana is a compound of attavada and upadana. Attavada means belief in soul entity and attavadupadana is attachment to the view that every person is a living soul.

Attachment to the ego-belief is of two kinds, viz., ordinary attachment and deep-rooted attachment. Ordinary attachment that prevails among ignorant Buddhists is not harmful to progress on the holy path. The belief is not deeply entrenched because Buddhists accept the Buddha's teaching which denies the permanent soul and recognizes nama-rupa as the only reality behind a living being. Intelligent Buddhists are still less vulnerable to the belief. For they know that seeing, hearing, etc., involve only the sense-organs (eye, ear, etc.), the corresponding sense-objects (visual form, sound, etc.) and the corresponding states of consciousness.

But most people are not wholly free from the ego-belief. Even the yogi who practises vipassana may at times fall for it and it is likely to attract every man who has not attained the holy path.

In fact those who taught ego-belief described the ego as the owner of the five khandhas, as an independent entity, possessing free-will and self-determination. It was this view of atta (soul) that the Buddha questioned in his dialogue with the wandering ascetic Saccaka. Said the Buddha, "You say that this physical body is your atta. Then can you always keep it well, free from anything unpleasant?" Saccaka had to answer in the negative. Further questioning by the Lord elicited from him the reply that he had in fact no control over any of the five khandhas.

So the ancient Buddhist teachers translate "rupam anatta" as "the physical body is subject to no control", etc. In fact it is the denial of the "samiatta" or the

false view of atta as a controlling entity. Every ordinary person holds this view and believes in free-will. He can overcome it completely only through vipassana contemplation.

The attavada teachers also say that atta exists permanently in the physical body. In other words, it means the personal identity that is said to persist through the whole existence.

Again, they say that atta is the subject of all actions, thus identifying it with sankharakkhandha. It is the illusion that creates the belief: "It is I that see, hear, etc."

They also say that atta is the living entity that feels; that it is atta that is happy or unhappy. In other words, they describe atta or soul in terms of vedana or feeling.

Thus, although the Atmanists (attavadi) insist that atta has nothing to do with the five khandhas, they credit it with ownership of the body, etc., permanent residence in the body, subjectivity and feeling: and, hence, in effect they identify it with the five khandhas. The ego-illusion is rooted in the khandhas and a man can free himself completely from it only when he becomes aware of the real nature of khandhas through contemplation.

Of the four upadana, the first upadana (clinging to sensuality) is the developed form of craving (tanha). The other three upadanas differ only as regards their objects; basically they all relate to beliefs, viz., belief in ego, belief in the efficacy of practices other than those of the Eightfold Path, and any false belief other than those in the category of the other two upadana. All false beliefs arise in connection with

craving. Men cling to a belief because they like it. Thus there is no doubt that all the four upadanas stem from craving and hence the Buddha's teaching: "From tanha there arises upadana."

In point of fact, craving is the cause and clinging is the effect. Craving for sensual pleasure, ego-belief, or practices irrelevant to the holy path or other false beliefs is the cause, and this craving develops into clinging to sensuality, ego-belief, etc., and thus becomes effects.

Clinging Leads To Becoming

Upadana leads to bhava (becoming). There are two kinds of bhava, viz., kammabhava and upapattibhava.

(1) Kammabhava

Kammabhava means the kamma that leads to rebirth. The Buddha describes it as the punnabhi, apunnabhi and anenjabhi sankharas that lead to lower sensual world or the higher material and immaterial worlds. He also identifies kammabhava with all kammas that give rise to new existence.

Of the three sankharas, punnabhi sankhara comprises the eight wholesome volitions (cetana) in sensual sphere and five wholesome volitions in the material (rupa) sphere. Apunnabhi sankhara is the group of twelve unwholesome volitions. Anenjabhi sankhara means the four wholesome volitions in immaterial sphere. Also leading to rebirth are the kammas that arise together with the wholesome volitions in sensual sphere, viz., having no covetous thoughts or designs about another's possessions, having no design against another person's life and holding right views. These kammas are implicit in punnabhi

sankhara. In short, kammabhava is the good or bad volition that leads to rebirth.

(2) Upapattibhava

Upapattibhava is of nine kinds. (1) kammabhava means the nama-rupas of living beings in the sensual world. In other words, kammabhava refers to existences in the hell and the worlds of devas, mankind, animals and petas. (2) rupabhava - the khandhas of brahmas with rupas. (3) arupabhava - namakhandhas of brahmas with no rupas. (4) sannibhava - nama-rupas of beings with gross perceptions, that is beings in 29 abodes other than asanni nevasanni abodes. (5) asanaribhava - nama-rupa of asanni-brahmas. (6) Nevasanninasanni - namakhandhas of higher brahmas. (7) ekavokarabhava - the bhava with only rupakkhandha. (8) catuvokarabhava - the bhava with four namakhandhas. (9) pancavokarabhava - of bhava with five nama-rupakkhandhas.

In short, upapattibhava means the nama-rupas of the new existence that results from kamma. It comprises the vinnana, nama-rupa, salayatana, phassa and vedana.

The bhava that arises from upadana is basically kammabhava, the other upapattibhava being merely its by-product.

From contact with six pleasant or unpleasant sense-objects there arise six pleasant or unpleasant feelings.

Feelings lead to craving and craving develops into clinging; clinging to sensual objects may become excessive to the point of craving for union with one's family in a future life or attainment of Nibbana hand in hand with one's beloved. The excessive degree of a man's upadana is evident in the story of the merchant Mendaka.

Story Of Mendaka

Mendaka was a rich merchant in a previous life. In the face of a famine, his stock of provisions gradually ran out and at last he had to send away his attendants and was left with his wife, a son, his daughter-in-law and a slave. His wife had cooked rice that was barely enough for their consumption, and they were about to eat it when a paccekabuddha appeared to receive food.

At the sight of the paccekabuddha, the merchant thought of his bad kamma, that is, lack of dana in a previous life that had now brought about his starvation. He then offered his share of rice to the paccekabuddha and prayed for abundant supply of food and reunion with the members of his household in his future lives. His wife too donated her share of rice and expressed a similar wish in her prayer. The son and his wife followed suit and prayed in the same vein, that is, for unlimited supply of food and money as well as reunion with the same wife, husband, parents and slaves.

The prayers of the merchant and his family clearly point to the powerful influence of upadana in the sensual sphere and most people today are no less subject to the same kind of attachment. But more appalling is the upadana of the slave Punna. After offering his share of rice, he prayed for abundance of food and rebirth as the slave of the same family! It never occurred to him to pray for rebirth as a king or a merchant; his attachment to his masters and mistresses was so strong that he wanted only to be their slave hereafter.

Once there was a village headman who stood well with Government officials. Those were the days when under British rule most of the high ranking officials were

Englishmen. The headman took much delight in paying respect to them. He said that he enjoyed saying, Phaya, "Yes, my Lord," when he was called by an officer. His attachment was essentially the same as that of Punna.

The paccekabuddha blessed them and departed. By means of his psychic power they saw him fly back to the Himalayas and share the food with five hundred other fellow buddhas.

On that very day, the merchant and his family found their acts of dana bearing fruit wonderfully. They found the rice pot full of rice. They ate to their hearts' content, but the pot was always full of rice. They found their granaries, too, overflowing with grains.

Their prayers were fulfilled in the lifetime of the Buddha-Gotama for they became members of the same household in Baddiya, a city of the Magadha country. The news of the fulfilment of their prayers was so unusual and amazing that the king made an inquiry through a minister and found that it was indeed true. This story is mentioned in Vinaya pitaka.

Upadana And Kammabhava

When the sensual desire for an object develops into an intense craving, a person becomes desperate and tries to secure it by fair means or foul. Thefts, robberies, frauds, murders and so forth that are rampant nowadays stem from upadana. Some crimes are rooted in sensual upadana while others arise from one of the three kinds of illusion based on upadana. People commit crimes not only because of their unwholesome desire but also because of their blind attachment to wives, husbands, etc.

The following is a story illustrative of the evil kammabhava resulting from sensual upadana.

Puppharatta Jataka

Long ago, there was a poor man in Benares. He had only a suit of thick clothes. He washed it to wear during the Tazaungdine festival, but his wife disliked the white clothes and craved for a garment of pink colour. All his efforts to reason with her being in vain, the man at last sneaked into the royal garden at night to steal the flower that was to be used for dyeing his wife's garment. He fell into the hands of the guards and was ordered by the king to be impaled. He suffered terribly with the crows pecking at his eyes. Yet he murmured that his physical pain was nothing when compared to the mental suffering that overwhelmed him when he thought of the non-fulfilment of his wife's desire and his inability to enjoy the festival together with her. So crying over his ill-luck, he died and landed in hell.

Today, there may be many people who do evil due to the pressure of those whom they love. All these evil deeds comprise kammas stemming from upadana and leading to the lower worlds. So Visuddhimagga says: "Under the influence of sensual upadana, people do evil in deeds, words and thought because of their craving for sensual objects in the present life and their desire to preserve the objects in their possession. Such evil deeds usually lead to the lower worlds."

Right And Wrong Good Kamma

Some good deeds are right but some are wrong. The so-called good deeds that some people do are harmful and as such they are evil kammas. For example, some people

believe that it is a good deed to put an end to the suffering of some animals by cutting short their span of life. Every living being is afraid to die or suffer pain and it is certainly wrong to cause pain and death to animals.

Some people also consider it a good deed to bring about the speedy death of a person who is suffering from an incurable, painful disease. But the patient does not want to die although he wants to be free from pain. Even if he expresses the desire to die, it is wrong from the Buddhist point of view to cause the death of a living being and if one directly or indirectly causes the premature death of a parent by "mercy killing", it is a grave kammic offence that leads to hell.

"Craving for the sensual pleasures of the human and deva-worlds, and misled by false teachings, etc., some people do misdeeds such as killing for the attainment of their object. But as a result of their evil kamma, they land in the lower worlds after death."

According to the commentary, misconceptions of those people arise from false teachers, lack of good kamma in the past and the failure to guard oneself. Reliance on evil teachers leads to evil kamma, much evil kamma in the previous life makes it easy to acquire evil views and evil habits, and lack of self-vigilance makes one an easy prey to temptation.

True religion is called saddhamma "the religion of the good man". Those who follow the true religion hear good teachings, avoid evil deeds, evil words and evil thoughts, hold right views about the future life, kamma and its fruits, etc., cultivate good thoughts and practise dana, sila and bhavana for their welfare.

The practice of alms-giving, morality and mental

development is true and good dhamma because it is harmless and acceptable to everybody. Nobody will blame a man who avoids killing, stealing, abusing and other misdeeds. The good deeds which we do for our welfare here and now or hereafter are wholesome kammas that stem from upadana in the sensual sphere. These kammas lead to rebirth in the human or deva worlds. So the Visuddhimagga says: "Those who hear the true teaching believe in kamma and the efficacy of good deeds as passport to better life in the sensual worlds of rich men, aristocrats or divine beings. So they do good deeds under the influence of kamupadana and are reborn in the human and deva worlds."

Kamma and Rebirth

As it is said, "Bhava paccaya jati," rebirth occurs in the human and deva worlds or in the lower worlds because of good or evil kamma-process. So rebirth stems from kammas which result from clinging (upadana) and craving that is rooted in the contact between the six sense-objects and the corresponding sense-organs (ayatana).

In other words, there arise vinnana, nama-rupa, salayatana, phassa and vedana in the present life as the avijja sankhara, etc., in a previous existence and now on top of that, tanha and upadana give rise to new kamma, thereby providing the ground for new rebirth. The situation is like that of a man who has committed a crime while he is in prison for a previous conviction, or that of a man who has incurred new debt before he has fully settled his old debt.

Such new kammas accumulate by the thousands in a single lifetime. Under certain conditions one of these kammas becomes a death-bed vision and leads to rebirth while

other kammas will create rebirth at other times in the life-cycle. If there are residual kammas from the previous lives that possess great force, they take precedence over present kamma, appear as death-bed visions and create rebirth in the lower or higher worlds. The post-mortem destiny of the person in such cases is determined by the nature of kamma.

Four Kinds Of Kamma

Kamma is of four kinds, according to the way in which it bears fruit. (1) //garukamma// - weighty kamma, (2) //bahula or acinnaka kamma// - habitual kamma, (3) //asanna kamma// - death proximate kamma and (4) //katatta// kamma - stored-up kamma.

//Garukamma// is killing parents or an Arahat or causing injury to a Buddha or causing a schism in the Sangha. As for the good //garukammas//, there are the good kammas of the material and non-material worlds. The //garukammas// head off the fruition of other kammas and lead to rebirth, rupa and arupa jhanas among them leading to rupa and arupa rebirth.

The evil garukammas lead direct to hell after death; hence, the term //pancanantriyakammas// - the five great evil kammas leading invariably to hell. The man who kills his father or mother unknowingly or knowingly can never attain jhana or the path and fruition (maggaphala) in the present life; he is bound to land in hell after his death. He cannot attain jhana or the path nor can any good kamma save him from hell. This is evident in the story of Ajatasattu.

Story Of Ajatasattu

Ajatasattu was the son of Bimbisara, the king of Magadha state, a devoted follower of the Buddha. Prior to the birth of the prince, the queen had the desire to drink the blood from the right arm of the king. When the king learnt this, he had the blood taken out and fulfilled her desire. The soothsayers then predicted that the child in the queen's womb would become the king's enemy. Hence the name Ajatasattu - the potential enemy of the father while still in the mother's womb.

The queen tried to abort the child but as the king's kamma and the child's kamma would have it otherwise, she did not succeed in her attempt. The king had her pregnancy well protected and the child was born. When he came of age, he was appointed heir-apparent.

Then the young prince fell into the clutches of the evil-minded Devadatta who misused his psychic power for his selfish ends. Turning himself into a boy with a snake coiled around his waist, he appeared before Ajatasattu and then showed himself as a bhikkhu. The prince was deeply impressed, and no wonder for people are very much interested in miracles and they have blind faith in anyone who can perform them. The prince held Devadatta in high esteem and became his devoted follower.

Then Devadatta made another move for the success of his evil design. He told the prince that since people did not live long, he (the prince) should kill his father and become king while still in the prime of his life; and that he (Devadatta) on his part would kill the Buddha. The prince failed in his attempt on the life of the king but when the latter learnt of his desire, he handed over his kingship to his son.

The transfer of power nonetheless came short of Devadatta's scheme. On his advice, Ajatasattu imprisoned

his father and starved him. The queen was the only person who was permitted to visit the prison and see the king. She secretly brought food for the king by various means and at last she was forbidden to visit the prison. From that day, the king got nothing to eat but still he managed to keep himself in good physical condition by pacing on the floor. Then by the king's order, the barbers caused such injury to the feet of his father as to make it impossible for him to walk. According to the commentary, he was thus injured because in a previous life he walked with footwear on the platform of a pagoda and trod with unwashed feet on a mat meant for the bhikkhus.

King Bimbisara died probably at the age of 67. His son Ajatasattu was not evil-minded at heart. His good nature was evident in his devotion to the Buddha after he had wronged his father, his adoration and enshrinement of the Buddha relics and whole-hearted support which he gave to the First Council. It was his association with the evil teacher that led him astray to the point of patricide. His life affords us a lesson that we should specially bear in mind.

On the very day of his father's death, his wife gave birth to a son. On hearing the news, he became excited and overwhelmed with great affection for his child. This reminded him of his father and he ordered the release of the imprisoned king, but it was too late. When later on he learnt from his mother how much he was loved and cared for by his father in his childhood, he was seized with remorse. His life became wretched and miserable. He could not sleep at night, haunted by the visions of hell and smitten by conscience for his crime against his father, a devout lay disciple of the Buddha at that.

So led by the physician Jivaka, he went to see the Buddha. At that time the Lord was surrounded by over a

thousand bhikkhus. But as they were in a contemplative mood, all was quiet with none speaking or making any movement of their hands or feet. Being deeply impressed, the king said, "May my son Udayabaddha be blessed with the kind of serenity which these bhikkhus possess!" Perhaps he feared lest his son should come to know how he seized power and try to follow in his father's footsteps. But later his fear did become a reality for down to his great grandson, the sons ascended the throne after killing their fathers.

King Ajatasattu asked the Buddha about the immediate benefits of the life in the holy order. The Lord enlarged on the benefits accruing from the holy life - the lay follower's reverence for the bhikkhu, moral purity, the first jhana and other higher states of consciousness in the mundane sphere, psychic powers, extinction of defilements and the attainments of the holy path.

After hearing the sermon, Ajatasattu formally declared himself a disciple of the Buddha. He would have attained the first stage on the path but for his patricide. Nevertheless, from that time he had peace of mind and after his death, he was spared the terrors of Avici hell that would have been in store for him had he not met the Buddha.

Habitual And Death-Bed Kammas

The other three weighty kammas, viz., killing an Arahat, causing injury to the Buddha and wilfully causing a schism in the Sangha are also bound to drag the offender to hell.

The other type of kamma that bears fruit is habitual kamma, called //bahula or acinna kamma//. Failure to

lead a good moral life may become habitual if no step is taken to remove it, and it will have evil kammic effect in a future life. So laymen should live up to the five precepts and in case of any breach verbally affirm the will to guard one's moral life more vigilantly. Moral purity is equally vital to the life of a bhikkhu.
Failure to make amends for any deliberate or unintentional violation of a vinaya rule will create habitual kamma and so the bhikkhu should seek to regain moral purity through confession and reaffirmation of his will to preserve it.

Alms-giving, reverence for parents and teachers, contemplation of the Buddha, practice of meditation and so forth, which one does daily are also habitual kammas that tend to bear immediate fruits.

In the absence of habitual kamma, what we do at the last moment of our life (//asanna kamma//: death-bed kamma) produces kammic results. In one Abhidhamma book, it is described as being more potent than habitual kamma but perhaps this is true only in exceptional cases. As the commentaries say, the habitual kammas probably take precedence and bear fruits.

Nevertheless, in the light of stories in ancient Buddhist literature we can certainly rely on death-bed kamma. A dying man who had killed people for over 50 years attained the deva-world after offering food to Sariputta and hearing his discourse. This story finds an echo in the experience of a. Sinhalese fisherman who landed in the deva world after his encounter with a thera just before his death.

As productive as the positive death-bed kamma is its negative counterpart. A Sinhalese layman who practised meditation for many years was disappointed as he had never seen even the light. He then concluded that the

Buddha's teaching was not the way to liberation and because of this false view he landed in the peta world after his death.

Failure to encounter the light, etc., in the practice of meditation may be due to wrong method, wrong effort or lack of basic potential (parami). In the time of the Buddha, a monk called Sunakkhatta attained divine eye but not the divine-ear because he did not have the potential for it and, besides, there was his bad kamma as a hindrance.

So the yogi need not be disheartened if his practice does not produce the desired effect. By and large, practice along the right path leads to unusual experiences.

With tranquillity and purity of mind, the material object of contemplation and the contemplating consciousness become clearly distinct as do their causal relation and their ceaseless, rapid arising and dissolution. At that time, the yogi sees the light but even if he does not see it clearly he experiences joy, ecstasy, etc., for joy, ecstasy, tranquillity, equanimity, etc., form the links of enlightenment (//bojjhanga//) that are so vital to the development of vipassana insight. Reflection on namarupa by itself does not lead to these higher states of consciousness.

In the absence of habitual or death-bed kamma, there is kattata kamma which means the kamma that one has done once in a lifetime.

Birth And Suffering

The role of kamma in the chain of causation is underscored in the teaching sankhara paccaya vinnanani -

"From sankhara there arises rebirth consciousness", which we have already explained in detail. The dying person is attached to the signs and visions relating to his kamma and so on his death there follow kamma-based rupas together with rebirth-consciousness conditioned by his death-bed attachment.

Contact with the sense-objects gives rise to feeling which in turn produces desire. It does not matter whether the feeling is pleasant or unpleasant. Pleasant feeling creates attachment to pleasant objects while unpleasant feeling makes us crave for pleasant objects. When the desire becomes strong and develops into frantic craving (upadana), it results in activity or effort for its fulfilment. People do good or bad deeds which they hope will help to satisfy their needs and desires. It is this kammabhava rooted in craving that gives rise to rebirth. Rebirth is bound up with suffering regardless of the world in which it takes place.

There is no need to dwell on the sufferings in the animal and other lower worlds. Among human beings, too, suffering is an inescapable fact of life. A man's suffering begins while he is in the mother's womb. He has to work hard for his living, he is harassed by bullies and tyrants. Even if he escapes from the dukkha inherent in the struggle for survival, he will finally have to face old age, sickness and death. From the time of his conception, man is headed towards these inevitable evils of life. He is approaching them at every moment. He may live an apparently care-free, happy life but his namarupas are forever in the process of ageing and disintegration.

There is an Indian story which stresses the inevitability of old age, sickness and death. A man being afraid of old age rose into the air with the elixir of life in his mouth and hid in the sky. Another

man hid under the sea to escape sickness and still another hid in a cave in Himalayas to avoid death. When their sons searched for them they found that the first man had become old with all the ugly signs of decrepitude, the second man was sick unto death and the third man was dead.

Everyone is subject to old age, sickness and death. Once a man is reborn, there is nothing that will protect him from these evils of existence. Hence, the Buddha's saying in the Dhammapada that there is no place in the sky, on land or in the sea, where one can escape death.

Grief And Lamentation

Death and the other two evils of life are inevitable so long as rebirth takes place within the framework of disintegrating nama-rupa. Rebirth leads also to grief, anxiety, lamentations and anguish.

We grieve when a member of the family dies. The grief is overwhelming when we lose someone, e.g. parents or a husband on whom we have to depend or someone, e.g. a son or a daughter whom we love dearly. Another cause for grief is the loss of material possessions through evil-minded officials, robbers, thieves, destructive fires, floods, cyclones, and hated heirs. Grief is also caused by the affliction of disease and decline of health. Some sick persons are so much depressed that their mental states become a hindrance to their recovery. In the case of morally scrupulous monks and laymen, any damage to moral life gives rise to anxiety. Thus, the rishi Isisinga suffered terrible anguish when his moral integrity was undermined by the seduction of a goddess. Anxiety and repentance also torment those who realize their mistakes after having rejected the right view in favour of a wrong one under the guidance of a

false teacher.

Besides, there are many other misfortunes in life, e.g. accidents, viz., victimization by robbers, etc., hardship in earning one's living and, securing the necessities of life and so forth that occasion grief, anguish and lamentation.

There is no need to dwell on the physical sufferings in hell and the animal and peta-worlds. Because of his consciousness, man also suffers anguish whenever he is in contact with unpleasant sense-objects. As he has thus to suffer mentally into the bargain, it is for him something like adding insult to injury. This does not apply to the Arahat or the noble one at the anagami stage, for being free from irritation (dosa) he remains unperturbed in the face of physical suffering and so does the mindful yogi who is free from ego-illusion that tends to add to the sense of self-pity. Hence, the importance of the Buddha's teaching that we should be aware of unpleasant feeling when we suffer from it.

People are unhappy when they think of the frustrations and misfortunes that beset them in the past or at present or that may beset them in future. They feel bitter and upset when they find themselves in distress and burdened with misfortunes.

All these sufferings are rooted in rebirth. Life is all suffering without the ego and without anything good even if there were such ego to enjoy it.

According to the doctrine of Paticcasamuppada, the only thing that links one existence with another is the cause-and-effect relationship. From craving, kammic effort, etc., based on ignorance in one existence, there arise five effects, viz., consciousness, body and mind, sense-organs, contact, and feeling. These effects begin

with rebirth and end in death with old age, anxiety and other sufferings in between them.

This teaching of the Buddha will not appeal to common people who harbour illusions of happiness and ego-entity. But impersonality and suffering are the unmistakable facts of existence and life in the deva-world is no exception. Some earth-bound devas have to struggle hard for survival and are more miserable than human beings. They are called //vinipatika// devas and they comprise ghosts, devils, etc., that belong to lower order of devas. Some devas in heavens are not happy because they do not have good abodes and enough attendants. Even Sakka, the king of devas, admitted to the elderly thera Mahakassapa that he was not very much luminous as his attainment of deva-world was due to the good kamma which he did long before the proclamation of Buddha-dhamma and that he had to hide himself when he saw the devas who outshone him as they had done good kamma in the time of the Buddha.

Thus, Sakka was not always happy and so were his female attendants who told Mahakassapa that they were wretched and miserable since they counted for little among the high-ranking queen-goddesses. Some devas become unhappy on the approach of death that is heralded by the withering of their bedecked flowers, the sweating from their armpits and other signs of senility. Some devas die suddenly while indulging in celestial pleasure just like a man whose life is cut off by stroke. Death may be a matter of seconds like the extinction of the flame of a candle. This is borne out by the story of Subrahma deva.

Story Of Subrahma Deva

Subrahma deva was having a good time when his

attendants, the goddesses who were singing and plucking flowers on the tree died suddenly and landed in hell. Subrahma deva saw them suffering in hell and at the same time he foresaw that he too would die in a few days and share the fate of his attendants. Being much frightened, he came to the Buddha and asked the Lord to show him the place where he could live without fear. The Lord then says that he sees no way to salvation for every living being other than the practice of //bojjhanga// dhamma (links of enlightenment such as mindfulness), the //dhutanga// (ascetic practices) and //sammappadhana// (right exertion), that serve to put an end to defilements, the control of senses (indriyasamvarasile), the control that helps to keep off the defilements and Nibbana which means renunciation of everything.

On hearing this, the deva and his attendants attained the first stage on the holy path. What we should note here is the sudden death of the goddesses. The fate of those who thus die suddenly while engaged in the pursuit of pleasure is indeed terrible for they are likely to land in hell as a result of unwholesome kammic impulses. If there is any sign that heralds the approach of death, it creates fear and adds to their suffering.

Suffering that stems from attachment to pleasure is not confined to the sensual sphere. For it is the lot, too, of the Brahmas in their immaterial or formless (arupa) world. In the Brahma world there is no pleasure of sex or any other sensual pleasure. The Brahmas only see, hear or think and the objects of their seeing, etc., have no sexual overtones. But as Visuddhimagga says, some people develop a craving for the sensual pleasures of the Brahma world because they believe either through hearsay or speculation that such pleasures are superior to those of the human and deva-worlds. It is no other than their sensual craving that leads to the attainment of rupajhana, arupajhana, samapatti and finally lands

them in the rupa or arupa brahma worlds.

It is not surprising that some people think or speak of the sensual pleasure in the Brahma world. Those who are well aware of the true teachings of the Buddha will reject the idea but it probably appeals to ignorant people. The Indian religious books portray Brahma with his wife and some regard even Nibbana as a heavenly abode with celestial mansions where we can dwell with our families and attendants.

Kamaupadana Means All Kinds Of Excessive Craving

Kamaupadana here means not only the excessive craving for sensual pleasure. It means also the developed forms of craving for the material and immaterial (rupa and arupa) worlds. Hence, according to Visuddhimagga, the yogi can do away with this inordinate craving only at the last stage of the holy path and it is this craving that lies at the root of every effort to attain rupa or arupa jhana. For ordinary people such jhana means rupa or arupa kammic effort based on sensual craving and this leads to rebirth in rupa or arupa world of Brahmas. From the time of rebirth there arises the ceaseless ageing (jara) of nama-rupa or either of the two phenomena of life. The senility of the Brahma is not apparent like that of a human being but still it leads to decay, and when his course is run, he cannot avoid death.

Being free from hatred, the life of a Brahma is not subject to grief, worry, anxiety and so forth; and the lack of physical sensitivity makes him free from physical suffering. He cannot, however, escape birth, old age and death that are inherent in every kind of existence.

So escape from old age and death presupposes the effort

to rule out the possibility of rebirth. In order to avoid rebirth, we must seek to avoid wholesome or unwholesome kamma and negation of kammic existence calls for negation of attachment and craving. For this purpose, the mental process must end in feeling and stop short of developing the desire for anything. This denial of desire through the contemplations, anicca, dukkha and anatta of everything arising from the senses is the only way to avoid craving, rebirth and other links in the causal sequence that leads to old age and death. This means the temporary extinction of suffering which the yogi can overcome once and forever when he develops vipassana insight on the holy path.

Attachment To Belief As The Cause Of Rebirth

Ditthupadana means the attachment to the view which rejects future life and kamma. Hence, ucchedaditthi which insists on annihilation after death is a kind of ditthupadana. A person who holds such a belief will have no need to do good or avoid evil. He will do nothing for other-worldly welfare and seek to enjoy life as much as possible by fair means or foul. As he has no moral scruples, most of his acts are unwholesome kammas that create death-bed visions and lead him to the lower worlds. This is evident in the story of Nandaka peta.

Nandaka was a general in the time of king Pingala who ruled Surattha country that lay north of the present province of Bombay in West India. He clung to false views e.g. that it was useless to give alms and so forth. After his death he became a peta on a banyan tree, but when his daughter offered food to a monk and shared her merit with him, he had an unlimited supply of celestial drinks and food. He then realized the truth of the kammic law and repented of his adherence of false views in his previous life. One day, he led king Pingala

to his abode and entertained the king and his followers to a celestial feast. The king was much surprised and in response to his inquiry, the peta gave an account of his rebirth in the lower worlds as a kammic result of his false views, immorality and vehement opposition to alms-giving; and the sudden change of his fortune following his sharing of merit acquired by his daughter. He also described the suffering that he would have to undergo after his death, the terrible suffering in hell that he was to share with those who held wrong views and vilified the holy men during their earthly existence.

The moral of the story is that attachment to wrong views (e.g. that an act has no kammic result, etc.) leads to unwholesome acts and rebirth in the lower worlds.

The commentary also says that clinging to uccheda (annihilation) belief leads to deva or Brahma worlds if annihilation is supposed to follow demise on those higher planes of existence, but devas and Brahmas apparently do not believe in their annihilation after death. By and large, the belief in annihilation makes people prone to misdeeds.

Kammic deeds may also be motivated by eternity belief (sassataditthi). The belief creates the illusion of personal identity, the illusion which makes a man believe that it is his permanent self that will have to bear the consequences of his good or bad deeds in a future life. So he devotes himself to what he regards as good deeds. Some of his deeds may be bad in fact, but in any case his deeds, whether good or bad, that arise from eternity belief lead to rebirth and suffering.

Still, another mainspring of kammic deed is superstitious belief. There are many superstitions, for example, that seeing a man of low class brings about misfortune, that the beehive or a guana in a house is a

sure omen of poverty. Under the influence of such beliefs, a person may do evil, such as treating an outcaste cruelly or killing the bees. This is borne out by the Cittasambhuta jataka.

In the jataka the bodhisatta was a man of low chandala class called Citta. Ananda was then his cousin named Sambhuta. They made their living by dancing with bamboos. One day, the daughter of a merchant and the daughter of a high-caste brahmin who were very superstitious went for a picnic with their attendants. At the sight of the two dancers, they considered it an ill omen and returned home. Their irate followers then beat the two men for denying them the pleasure of the picnic.

The two dancers then went to Taxila and disguised as brahmins, they devoted themselves to learning. Citta became a student leader by virtue of his intelligence. One day, their teacher sent them to a place where they were required to recite the brahmanical parittas. There having got his mouth burnt by drinking hot milk unmindfully, Sambhuta uttered, "Khalu, Khalu" in his dialect and Citta was so absent-minded as to say, "niggala, niggala" ("spit out, spit out"); these slips of the tongue led to their undoing for their high caste brahmin students found out their secret. They were beaten and expelled from school.

On the advice of their teacher they became rishis (forest ascetics or hermits). After their death they passed on to the animal world, first as two deers and as two eagles in their next existence. Then Citta became the son of the chief Brahmin and remembered his three previous lives. He led the life of a hermit and attained jhana and psychic powers. Sambhuta became a king, he remembered his low caste life as a chandala and spent his time in the pursuit of sensual pleasure.

By means of his psychic power, Citta knew his brother's spiritual immaturity and after waiting for 50 years he came to the king's garden. The king recognized the hermit as his brother in a previous life and was prepared to share royal pleasures with him. But being aware of the kammic effects of good and bad deeds, the bodhisatta had pledged himself to a life of self-restraint, renunciation and detachment. He reminded the king of their close associations in their previous lives, to wit, as low-caste chandalas, as deers and as birds. His object was to point out the erratic course of kammic life and to urge the king to become an ascetic for further spiritual progress. But it was hard for Sambhuta to give up his worldly pleasures. So the bodhisatta returned to the Himalayas. Then the king became disenchanted with his worldly pleasures and went to the Himalayas where he was welcomed by the hermit. There, as a hermit he devoted himself to spiritual exercises and attained jhana and psychic powers.

Superstition And Evil Rebirth

What we wish to emphasize in this story is the evil kammas that arise from superstitions. The role of superstition as the cause of evil deeds is also evident in the story of Koka, the hunter.

In the time of the Buddha, there was a hunter called Koka in a certain village. One day he set out with his dogs to hunt in the forest. On the way he met a monk who was out on his begging round. The hunter considered this encounter an omen that boded no good. As luck would have it, he did not get any animal for food on that day. On his return he again met the monk. Now blind with fury and ill-will, he set his dogs on the monk. The monk had to run and climb up a tree.

He sat on a branch that was not very high. The hunter poked at the feet of the monk with the sharp end of an arrow. The latter had to lift his feet one after the other and at last his robe got loose and slipped down. It fell upon the hunter and seeing him thus wrapped up in the robe, the dogs mistook him for the monk and attacked him. Thus, he was killed by his own dogs. Then realizing that they had killed their master, the dogs ran away.

The monk got down from the tree and reported the matter to the Buddha. Thereupon, the Lord says, "The foolish man wrongs a person who has never wronged another. He wrongs a person who is free from defilements, but his evil deed boomerangs on him just like the particle of dust that returns to us when we throw it against the wind."

Here, the hunter's terrible death, his rebirth in the lower worlds and suffering arise from an evil deed that in turn is rooted in his superstition. Some people get alarmed when an astrologer says that the position of planets bodes no good for them. So they offer flowers and candles to the Buddha image, give dana to the monks, hear the sermons and practise meditation. Some have the parittas recited by monks to stave off the impending evil that they associate with their unpleasant dreams. Their good deeds lead to good rebirth, but like the other rebirths that stem from evil deeds, it too is fraught with suffering.

Some ignorant people do evil to keep off the misfortunes that might befall them. The jatakas mention the animal sacrifice of some kings that involves the killing of four goats, four horses, four men and so forth as propitiatory offerings to gods. On one occasion, this kind of rite was planned by king Kosala in the time of

the Buddha.

The king had taken a fancy to a married woman and so one day he sent her husband on an errand to a distant place. Should he fail to accomplish the task entrusted to him and return to the capital on the same day, he was to be punished. The man carried out the king's order and returned before sunset, but the city gate was closed and so being unable to enter the city, he spent the night at Jetavana monastery.

Overwhelmed with lust and evil desire, the king could hardly sleep in his palace. He heard the voices of the four men who were suffering in hell for having committed adultery in their previous lives. It was perhaps by virtue of the Buddha's will and psychic power that the king heard these voices from hell. The king was frightened and in the morning, he sought the advice of the Brahmin counsellor. The Brahmin said that the voices portended imminent misfortune and that in order to stave it off, the king should sacrifice elephants, horses, etc., each kind of animals numbering a hundred.

The king made preparations for the animal sacrifice. How cruel is human nature that dictates the sacrifice of thousands of lives to save one's own life. Among the potential victims there were human beings, and hearing their cries, queen Mallika approached the king and asked him to seek the advice of the Buddha.

The Buddha assured the king that the voices had nothing to do with him. They were the voices of four young men who, having seduced married women in the time of Kassapa Buddha, were now suffering in Lohakumbhi hell. They were now repentent and belatedly trying to express their desire to do good after their release from hell. The king was very much frightened and vowed never to lust for another man's wife. He told the Buddha how the

previous night had seemed very long because he could not sleep. The man who had fetched what the king wanted said too that he had travelled one yojana the previous day. Thereupon, the Buddha uttered the verse: "To one who cannot sleep, the night seems long; to the weary traveller, a yojana is a long distance. Similarly, for the foolish man who does not know the true dhamma, the life-cycle is long."

After hearing this gatha, many people attained sotapanna and other stages on the holy path. The king ordered the release of all living beings that were to be sacrificed. But for the Buddha's words, he would have done unwholesome kammas, and this story shows how superstitious beliefs lead to evil deeds.

Fanaticism Or Religious Upadana

Good or evil kammas are also born of religious attachments. By and large, people believe that theirs is the only true religion, that all other religions are false. So they try to spread their religion, convert other people by force or otherwise persecute the non-believers. All these evils had their origin in religious upadana or fanaticism.

Again kammic deeds may stem from attachment to ideology or views on worldly matters. Some people seek to impose their creed on other people by every means in their power; they propagate it in various ways and they discredit or slander or undermine the unity of those who do not agree with them. All these efforts and activities form the kammabhava due to upadana.

In short, all obsessions with practices, and beliefs other than the ego-belief mean excessive attachment to views that leads to kammic deeds.

Silabbatupadana - Attachment To Wrong Practices

Some people believe that they can attain salvation through certain practices that have nothing to do with the Four Noble Truths. Such a belief is called silabbatupadana. It is silabbatupadana, too, to worship animals, to adopt the animal way of life, to perform certain rites and ceremonies in the hope of attaining salvation.

According to Visuddhimagga, some people rely on these practices as the way to salvation and do kammic deeds that lead to rebirth in the human world, the deva world and the material (rupa) and immaterial (arupa) worlds.

The Visuddhimagga refers only to kammas leading to the human and other higher worlds. It makes no mention of the kammas leading to the lower worlds. It does not follow, however, that silabbatupadana does not give rise to bad kammas. The commentary does not mention the evil kamma arising from silabbatupadana only because it is too obvious to need allusion. It is said in the Kukkuravatika and other suttas that a man is reborn as an ox or a dog if he lives to the letter like those animals in deed, word or thought or he is reborn in hell or animal world if he accepts the false belief but does not practise it fully. Needless to say, the killing of animals as a sacrifice to gods that arises from this upadana leads to the lower worlds, and so do other misdeeds resulting from the upadana that is bound up with certain forms of worship, rites and ceremonies.

In short, every belief in the efficacy of a practice as an antidote to evil is silabbatupadana. According to the commentaries on Visuddhimagga it is silabbatupadana even to rely entirely on conventional morality and mundane

jhana as the way to liberation. The arupa jhanas attained by Alara and Udaka originated in this upadana and so do the deeds of many people that are based on faith in God. All these upadanas leads to rebirth and suffering.

Attavadupadana - Attachment To Ego-Belief

The last upadana (attavadupadana) is attachment to ego-belief. It is the strong conviction about the ego entity, the firm belief that the ego exists permanently, that it is the agent of every deed, speech and thought.

Few people are free from this upadana. The average man believes that it is "I" who sees, hears, moves, etc. This illusion of ego-entity is the mainspring of self-love and concern about the welfare of one's self. The universality and omnipotence of self-love are underscored in Queen Mallika's reply to king Kosala.

Mallika was originally the daughter of a flower vendor. One day she met the Buddha on the way and offered her food. After eating the food, the Lord told Ananda that the girl would become the queen of king Kosala. On that very day, king Kosala who was defeated in the battle, fled on horseback. Utterly exhausted and forlorn, the king rested in the flower-garden where he was tenderly attended on by Mallika. Being much pleased, the king took her to the palace and made her his chief queen. The Buddha's prophecy came true because of her recent good kamma and her good deed in the past existence.

But Mallika was not as good looking as other lesser queens. Moreover, as a woman born of a poor family, she felt ill at ease among the courtiers. So in order to cheer her the king one day asked her whom she loved most. The answer which he expected was "Your Majesty, I

love you most." He would then tell her that he too, loved her more than anyone else and this demonstration of his love would, so he thought, increase their intimacy and make her more at home in the palace.

Nevertheless, as an intelligent woman who had the courage of conviction, Mallika replied frankly that there was no one whom she loved more than herself. She asked the king whom he loved most. The king had to admit that he too loved himself more than anyone else. He reported this dialogue to the Buddha. Then the Lord said, "There is no one in this world who loves another person more than himself. Everyone loves himself or herself most. So everyone should have sympathy and avoid ill-treating another person."

In this saying of the Buddha, the word "self" or in Pali, atta, does not mean the atta or atman of the ego-belief. It refers only to self in its conventional sense or the self that a man speaks of to distinguish his own person from other living beings. But the ego-belief is also a source of self-love. The more powerful the belief is, the greater is the love of oneself.

We do not love anyone more than our own selves. One loves one's wife or husband or child only as a helpmate, an attendant or a support. Marital or parental love is no more real than love of precious jewellery. So if a person says that his love of someone is greater than his love of himself, his words must be taken with a large grain of salt. In cases of life-and-death crisis, even a mother will not care for her child.

Once a woman travelling with a caravan across the desert was left behind with her child as she was asleep when the caravan departed. As the sun rose higher in the sky, the sands became hotter and she had to place her basket

and then her clothes under her feet. Still the heat became more unbearable till at last she was forced to put down her child under her body. Hence, the saying that even a mother will sacrifice her child for self-preservation.

Because of this self-love based on ego-belief, man seeks his welfare or the welfare of his family by fair means or foul. He does not hesitate to do evil that serves his interests. But the belief in a permanent self also leads to good kammas. Some people are motivated by the belief and so they practise sila, dana, jhana, etc., for their welfare in afterlife. As a result they land in deva and Brahma worlds, but there they have to face again old age, death, and other evils of existence.

In short, every effort to seek one's welfare in the present life or hereafter is rooted in ego-belief. Such kammic effort differs from that arising from kamupadana only in that its mainspring is obsession with personal identity whereas in the case of the latter the driving-force is craving for sensual pleasure. Nevertheless, for those who are strongly attached to ego-belief, egoism is closely bound up with sensual desire.

As for the Ariyas who are wholly free from ego-belief, they are motivated only by kamupadana when they do good. Thus, the dana, sila and bhavana of Anathapindika, Visakha, Mahanama and others on the holy path may stem from their desire for better life in the human and deva-worlds or for the attainment of higher stages on the path.

Story Of Ugga

The anagami Ariyas do good presumably because of their

desire for the bliss in material and immaterial spheres and arahatship. It is, of course, arahatship that can help remove sensual craving. The desire for arahatship as the motivation for doing good in the case of anagami yogi is evident in the story of Ugga.

Ugga was a householder in Vesali city. The Buddha spoke of the eight wonderful attributes possessed by Ugga. In response to the inquiry by a monk about the Lord's reference to his attributes, Ugga said that he knew nothing about it but that he had eight distinctive qualities which were as follows.

l. When he saw the Buddha for the first time, he concluded decisively that Gotama was the real, all-Enlightened Buddha.

2. He attained anagami insight into the Four Noble Truths when he heard the Buddha's discourse. He observed the five precepts that included abstinence from sexual intercourse.

3. He had four young wives. He told them about his sexual abstinence and permitted them to return to their parents' homes or to marry the men of their own choice. At the request of his eldest wife, he willingly performed the wedding ceremony before giving her away to the man she loved.

4. He had resolved to spend all his wealth on giving alms to holy men of high moral character.

5. He approached the bhikkhus respectfully.

6. He heard the bhikkhus' sermon respectfully. He preached if the bhikkhus did not give a sermon.

7. The devas came to him and said, "The doctrine of the

Buddha is very good." He replied that the Dhamma was a good doctrine whether or not they said so about it. He did not feel conceited for his dialogue with the devas.

8. He found himself free from the first five attachments that lead to the lower, sensual worlds.

One day Ugga, the householder who possessed these eight qualities and had attained the anagami stage on the path, offered food and robes which he liked very much to the Buddha. The Lord commented on the nature of alms-giving as follows:

"One who offers anything that pleases him or that he prizes highly gets something which he adores. One who offers to the Ariyan Noble who is of high moral character is doing an act of dana that it is hard for ordinary people to do and therefore he gets what he wants very much."

Some years later, Ugga died and passed on to the Suddhavasa brahma-world. Before long he came and paid respect to the Buddha. He said that he had attained Arahatship that was indeed the object of his aspiration when he offered his much beloved food to the Lord in his previous existence. The Buddha again commented on the nature of kammic benefits of alms-giving - how the giver got what he prized most if he offered his much-prized object, how he attained a rare object if he offered rare things, how he attained to a much extolled stage if he offered much-extolled objects.

The moral of this story is that one may even attain Arahatship, the summum bonum of the holy life as the kammic result of giving away one's much prized and precious objects. Ugga's alms-giving was motivated by the desire for Arahatship and it is this desire, or kamupadana that formed his driving force. Some people

may object to making the term kamupadana synonymous with the desire for Arahatship and label it rather kusalachanda (wholesome desire) but then they will have to explain what kind of upadana it is that gives rise to good acts of Ariya such as dana, sila, etc.

Vipassana Practice And Upadana

The practice of vipassana, too, is to be attributed to kamupadana of a person who seeks permanent deliverance from evils of existence. Ordinary people have to contemplate to be free from the four upadanas while the Ariyas have to contemplate to overcome kamupadana. Thus, vipassana practice stands for the conquest of upadana. According to Visuddhimagga and another commentary, viz., Sammohavinodani, avijja is indirectly the cause of good acts in that one has to do good for liberation from avijja and it is also said that bhavana or vipassana practice is one of the good acts in the sensual world which one has to do for such liberation.

The question then arises as to whether vipassana practice can lead to rebirth. The commentaries on Anguttara Nikaya and Patthana point to such a possibility. According to the commentary on Anguttara Nikaya, the first three right views lead to good rebirth, the last two right views, viz., the view that is born of fruition on the path (phala-sammaditthi) and the view that results from vipassana practice tend to liberate the yogi from life-cycle (samsara). It says, however, on the authority of a learned thera (Culabhaya) that the yogi is subject to rebirth for seven times before he attains Arahatship. According to Patthana, contemplation of appamana (conditions of existence) leads to rebirth in sensual sphere, and the commentary defines appamana-cetana as maturity (gotrabhu cetana). Hence, it is reasonable to assume that vipassana

practice can give rise to rebirth before Arahatship is won.

But vipassana can ensure freedom from samsara through insight into anicca, dukkha and anatta of all sense-objects - an insight that keeps off the defilement of craving for them. This non-arising of craving means non-arising of kamma and rebirth. Thus, vipassana insight helps to offset kamma and its samsaric consequences by tadangapahana (overcoming by opposite).

Moreover, through inductive generalization, the yogi realizes the anicca, dukkha and anatta of other phenomena that he has contemplated. Thus, he keeps off the defilements and their kammic potentials by repression (vikkhambhana pahana). Then, there follows the Ariyan insight on the path that helps to root out the defilements. The emergence of this insight may be likened to the signing of an official letter by the head of a government department. The act of the officer-in-charge is, in fact, to give the finishing touch to the lot of work done by his subordinates. We cannot ignore the major contribution of vipassana practice in the pursuit of spiritual enlightenment any more than we can ignore the work of office staff or the cumulative effect of repeated use of a saw that makes it finally possible for the woodcutter to exterminate the tree once and forever. As the sub-commentary on Visuddhimagga says:

"Transcendent insight on the path helps to stamp out, root and branch only the defilements which the yogi has done his utmost to overcome through mundane vipassana insight."

Those who do not contemplate, labour under the illusion of bliss and ego-entity. The illusion leads to craving, kammic efforts, rebirth and all the sufferings that are

inherent in life-cycle.

Life-Cycle And Three Time Dimensions

The doctrine of Paticcasamuppada describes twelve causes and effects viz., (1) ignorance, (2) kamma formations, (3) consciousness, (4) mind and body, (5) six senses, (6) sense-contact, (7) feeling, (8) craving, (9) clinging, (10) becoming (bhava), (11) birth (jati), (12) old age and death.

According to the doctrine, ignorance and craving are the two main sources of suffering. There are two life-cycles, the anterior life-cycle and the posterior life-cycle. The anterior life-cycle begins with ignorance as its main source and ends with feeling, while the posterior life-cycle begins with craving and ends with death. In the former life-cycle, ignorance (avijja) and kamma formations (sankhara) in the past life leads to rebirth, while in the latter life-cycle, craving (tanha) and clinging (upadana) cause rebirth in future. The two life-cycles show how a man's lifetimes are linked with one another through cause and effect.

Again, if the doctrine of dependent origination is to be described on time-scale, avijja and sankhara are two links in the past life, the links from vinnana to kammabhava concern the present life, while birth, old age and death are the links that future has in store for us. Thus, the doctrine refers to three time dimensions.

Five Causes In The Past

The doctrine describes the past cause only in terms of avijja and sankhara but in point of fact avijja is invariably followed by tanha and upadana and sankhara

too always lead to kammabhava. So Patisambhidamagga comments on the doctrine as follows.

"Avijja is ignorance that dominates us while doing a kammic deed. Sankhara means collection and exertion of effort. Tanha is the craving for the results of an action in the present life and hereafter. Upadana is obsession with action and its result. Kammabhava is volition. These five factors in the past constitute the cause of present rebirth."

Thus, we have to consider all these five links viz., avijja, tanha, upadana, sankhara and kammabhava if we are to describe the past cause fully. Of these, avijja, tanha and upadana are labelled kilesavatta (cycle or round of defilements). Sankhara and kammabhava are called kammavatta (cycle of actions). The commentary makes a distinction between sankhara and kammabhava, describing the prior effort, planning, etc., preparatory to an act as sankhara and the volition at the moment of doing the act as kammabhava. Thus, seeking money, buying things, etc., prior to an act of dana comprise sankhara while the state of consciousness at the time of offering is kammabhava. Preliminary activities leading to an act of murder are sankhara while cetana or volition at the time of killing is kammabhava.

Distinction Between Sankhara And Kammabhava

The other kind of distinction between sankhara and kammabhava is based on impulse-moments. It is said that an act of murder or alms-giving involves seven impulse-moments. The first six impulse-moments are called sankhara while the last is termed kammabhava.

The third way of making the distinction is to describe volition (cetana) as kammabhava and other mental states associated with volition as sankhara.

The last method of classification is helpful when we speak of good deeds in rupa and arupa spheres. All the three methods apply in the case of good or bad acts in sensual world, but the first method is most illuminating for those who are not well informed.

Alternatively, Visuddhimagga attributes rebirth to flash-backs, visions and hallucinations that hold a dying person's attention at the last moment of his life. So according to this commentary, kammabhava may be defined as the volition (cetana) that motivated his good or bad acts in the past and the sankhara as the mental state conditioned by his death-bed experiences.

Present Effect Due To Past Cause

Thus, owing to the rounds of defilements and kamma comprising the five causes in the past, there arises rebirth-consciousness together with mind-body, six bases, impressions and feeling. These five effects are collectively called vipaka vatta (round of effects). Because of their ignorance, common people have the illusion of pleasantness about every sense-object and mind-object. They develop craving, thereby starting again the vicious cycle of causes and effects that represent their rounds of suffering.

Consciousness, the six sense bases, etc., arise as the kammic result of past kammas. It is a matter of cause-and-effect relationship just like all other phenomena. This leaves no room for ego, God or Prime Mover. The only difference is the moral law governing this relationship, the nature of feeling, whether pleasant or unpleasant, being dependent on the good or bad sankhara in the past. In reality there is no person who has pleasant or unpleasant feeling nor any being who

causes him to have such an experience. Life is only the continuum of consciousness, impression, etc., as conditioned by five factors, viz., ignorance, craving, etc.

Knowledge For Vipassana Practice

Those who have a smattering of Paticcasamuppada or Abhidhamma say that it is impossible to practise meditation without a knowledge of these teachings. But, in fact the yogi who practises under the guidance of a learned teacher need not bother about higher Buddhist philosophy for he can follow the teacher's instructions if he knows only that life is a mental and physical process characterized by impermanence, suffering and insubstantiality. The adequacy of this simple knowledge to meet the intellectual need of the yogi who is bent on Arahatship is borne out by the Buddha in Culatanha-sankhaya sutta. There the Lord goes on to talk about vipassana practice. In the sutta, the yogi's understanding of nama-rupa is termed "abhijanati" which, says the commentary, means full comprehension and refers to nama-rupa paricchedanana and paccayapariggahanana.

Through contemplation, the yogi knows all phenomena analytically as anicca, dukkha and anatta (parijanati). Here, the Pali terms refer to sammasananana and other vipassana insights.

As regards Paticcasamuppada, a knowledge of the conditionality and cause-effect relationship in life that rules out a being ego or self is sufficient. It is not necessary to know the twelve links or the twenty main points of the doctrine thoroughly. If the practice of vipassana presupposes such a comprehensive knowledge, it would be unthinkable for a man of low intelligence like, say, thera Culapanna. The thera's memory was so

poor that he could not remember a few gathas that he had learnt for four months. Nevertheless, he attained Arahatship in a few hours when he practised contemplation as instructed by the Buddha.

Another laywoman, Matikamata by name, attained the third stage (anagami) on the holy path in advance of some bhikkhus who were her meditation teachers. She did not know much about Abhidhamma and Paticcasamuppada. There were many other yogis like this woman and Culapanna thera. So it is possible for a yogi to attain the holy path if he contemplates even though he may not have thoroughly learnt the higher teachings of the Buddha.

Not to know the real nature of pleasant or unpleasant feeling is avijja (ignorance). It is tanha to like a sense-object and it is upadana to have craving for it. To seek the object of one's desire, to do good or evil for one's happiness or welfare in the present life or hereafter means sankhara and kammabhava. These five factors are the present causes and they give rise to rebirth after death. The doctrine of Paticcasamuppada mentions only three causes, viz., vedana, tanha and upadana but in reality these three factors imply two other causes, viz., avijja and sankhara since these two are the mainsprings of tanha and kammabhava respectively. So Patisambhidamagga describes all these five factors as causes of rebirth in future.

Removing The Present Causes

Every good or evil act means the complete conjunction of these five present causes and occasions for such a conjunction in a single lifetime may number by thousands. Under certain circumstances these causes may lead to rebirth after death or two or three rebirths successively. Every existence is bound up with old age,

grief, death, etc., and if we wish to avoid these sufferings, we will have to remove the present causes.

To this end we should note all physical phenomena, "seeing", "hearing", etc., at the moment of their arising. With the development of concentration, we note their instant passing away and become aware of their impermanence, unsatisfactoriness and unreliability. This awareness helps us to overcome ignorance and illusion that fuel craving, attachment and kammic effort: we thus keep the five present causes inoperative and inactive, thereby forestalling rebirth and consequent suffering.

This method of removing the causes is labelled //tadangapahana// - overcoming some defilements through contemplation. By this method, the yogi attains //tadanganibbuti// - partial extinction of defilements through contemplation. Later on, there arises the insight on the Ariyan path which means the extinction of all sankhara and the realization of Nibbana (//samucchedapahana//).

The defilements and kammas are then done away with, once and forever. The yogis who attain sotapatti stage overcome the defilements and kammas that lead to the lower worlds, and those that may cause good rebirth for more than seven lifetimes, the yogis at the sakadagami stage overcome those that may cause more than two rebirths while the yogis at the anagami stage remove those that lead to rebirth in sensual worlds. Finally, the yogi who attains arahatta stage eradicates the remaining defilements and kamma. In other words, he becomes an Arahat, the Noble one who is worthy of honour because he is wholly free from defilements.

Arahat's Outlook On Life

The arahat has no illusion about the nature of sense-objects. He is aware of their unwholesomeness and this means he realizes the truth of dukkha because he is free from ignorance (avijja). So he has no craving for anything. Inevitably, he has to fill the biological needs of his physical body such as eating, sleeping, etc., but he regards them as conditioned (sankhara) dukkha and finds nothing that is pleasant to him.

The question arises as to whether he should long for speedy death to end such suffering. But the desire for early death or dissolution of the physical body too is a destructive desire and the Arahat is free from it. So there is an Arahat's saying in the Theragatha that he has neither the wish to die nor the wish to live.

The Arahat does not wish to live a long life for life means largely the burden of suffering inherent in khandha. Although the burden of khandha needs constant care and attention, it is not in the least reliable. To many middle-aged or old people, life offers little more than frustration, disappointment and bitterness. Living conditions go from bad to worse, physical health declines and there is nothing but complete disintegration and death that await us. Yet, because of ignorance and attachment many people take delight in existence. On the other hand, the Arahat is disillusioned and he finds life dreary and monotonous. Hence, his distaste for life.

But the Arahat does not prefer death either. For death-wish is an aggressive instinct which he has also conquered. What he wants is to attain Nibbana, a longing that is somewhat analogous to that of a worker who wishes to get his daily or monthly wage.

The worker does not like to face hardship and privations for he has to work inevitably just to make his living

but he does not want to lose his job either. He wants only money and looks forward to pay-day. Likewise, the Arahat waits for the moment when he should attain Nibbana without anything left of his body-mind complex. So when they think of their life-span, the Arahats wonder how long they will have to bear the burden of nama-rupa khandha. Because of his disillusionment, the Arahat's life-stream is completely cut off after Nibbana, hence it is called //anupadisesanibbana//.

Not Annihilation But Extinction Of Suffering

Those who believe in ego or soul deprecate Nibbana as eternal death of a living being. In reality, it is the total extinction of suffering that results from the non-recurrence of psycho-physical phenomena together with their causes viz., kamma and defilements. So the Buddha points out the cessation of upadana arising from the complete cessation of craving, the process of becoming (bhava) ceasing to arise due to cessation of upadana and so on. With the non-arising of rebirth, there is the complete cessation of old age, death and other kinds of suffering.

Here, the popular view is that birth, old age and death are evils that afflict living beings but, in point of fact, these evils characterize only the psycho-physical process and have nothing to do with a living entity. Since there is no ego or soul, it makes no sense to speak of the annihilation of a living being with the cessation of rebirth and suffering.

So those who regard Nibbana as annihilation are not free from the illusion of ego-entity. To the intelligent Buddhist, Nibbana means only cessation of suffering. This is evident in the story of bhikkhu Yamaka in the time of the Buddha.

Story Of Yamaka

Yamaka believed that the Arahat was annihilated after his death. He clung to his view although other bhikkhus pointed out its falsity. Then, Sariputta summoned him. Questioned by the elder thera, Yamaka admitted that all the five khandhas are impermanent and suffering, that it would be a mistake to regard them as one's possession or self. Sariputta told him to see the five khandhas as they really are. He would then become disillusioned, detached and liberated.

While hearing the sermon, Yamaka attained the sotapanna stage. He was now free from false beliefs. Sariputta then questioned him again. In response to the thera's questions, Yamaka said that he did not identify the Arahat with the physical body, the perception, the feeling, conformations (sankhara) or the consciousness. Nor did he believe that the Arahat existed elsewhere without the rupa, vedana or any other khandha. Therefore, since the Arahat or a living entity is not to be found in the five khandhas even before death, it makes no sense to speak of the Arahat's annihilation after his parinibbana.

Yamaka confessed his mistaken view. He was now free from it and he knew what to say about the destiny of the Arahat. If someone were to ask him, "What happens when the Arahat passes away?", he would answer, "The death of the Arahat means the complete cessation of suffering inherent in the impermanent five khandhas."

This statement about the Arahat was confirmed by Sariputta. The thera likened the khandhas to the murderer who poses as a friend and said that identifying the khandhas with atta is like welcoming the murderer,

etc.

Here, the thera Yamaka at first believed that the Arahat was annihilated after death, that there was nothing left. This belief presupposes the illusion of ego-entity and so the annihilation view of Nibbana is called ucchedaditthi, the view that Nibbana means the negation of atta after death. When he realized the truth and attained sotapanna, Yamaka said that the death of the Arahat means the complete extinction of suffering inherent in the impermanent five khandhas.

To sum up the way to the cessation of suffering, failure to note seeing, hearing and other psycho-physical phenomena leads to the arising of avijja, tanha, upadana, kamma, and sankhara that in turn cause birth, old age and death in future. Mindfulness of all phenomena forestalls the five present causes viz., avijja, etc., and the five consequences that involve suffering.

Bhikkhuni Vajira On The Nature Of Khandhas

Moreover, it is the extinction of suffering that is underscored in the famous saying of bhikkhuni Vajira. While she was sitting under a tree near Jetavana monastery, Mara appeared and in order to scare and discomfit her, asked her,"Hey, bhikkhuni! Who created a living being? Where is the creator? How did a living being originate and how would he come to an end?"

Bhikkhuni Vajira replied, "O, Mara! What do you think is a living being? Is not your belief in a living being an illusion? What you regard as a living being is nothing but a heap of sankhara. No being is to be found in this heap, a living being (sattava) is merely a term for the collection of five khandhas viz., rupa, vedana, etc.,

just as "chariot" is the term for the combination of wheel, axle, etc.; there is no being but only the group of five khandhas: That cause suffering - in fact, it is only suffering (dukkha) that arises, exists and ends. There is no arising and extinction of anything other than dukkha."

Therefore, a living being is to be understood only in the popular acceptation of the term. It does not exist in the absolute sense; there is only the psycho-physical process which comprises ignorance, craving, attachment, kamma and kammic effort as causes and consciousness, body-mind, sense bases, impression and feeling as effects. These effects in turn become causes that give rise to rebirth and suffering.

Four Layers, Three Links And Twenty Factors

Paticcasamuppada refers to four groups of factors involved in the chain of causation viz., the first group of causes in the past, the second group of effects in the present life, the third group of causes in the present and the last group of effects in the future. The groups are labelled //sangaha// or //sankhepa// in Pali. They may also be translated as layers.

There are three links for the four layers - the link between the past and the present involving sankhara as cause and vinnana as effect, the link between the present effect and present cause with vedana and tanha as cause and effect, and the third link between present cause and future with bhava as cause and jati (birth) as effect.

Then, there are twenty factors (akara) involved in the psycho-physical process viz., five causes in the past, five effects in the present, five causes in the present

and five effects in the future.

Three Cycles

Again the doctrine of Paticcasamuppada deals with three cycles or rounds (vattas) viz., the cycles of defilements, kamma and fruits. The first cycle comprises ignorance, desire and attachment (upadana), the second (kamma cycle) comprises kammic effort and kammic existence (bhava), and the third vipaka cycle involves consciousness, mind-body, sense bases, impression and feeling.

The third vipaka cycle again leads to the cycle of defilement, the cycle of defilement again gives rise to kamma cycle and so on, each of the three cycles occurring one after another ceaselessly in a vicious circle. The three cycles form the samsaric round of suffering. Samsara means continuum of nama-rupa (psycho-physical) process occurring in terms of cause-effect relationship.

In order to liberate ourselves from the samsaric cycle of suffering, we do good deeds. We become familiar with the Buddha's teaching about the Four Noble Truths. We practise contemplation at the moment of seeing, hearing, etc. We realize the ceaseless arising and dissolution of psycho-physical phenomena. This vipassana insight forestalls illusion and frees us from craving and attachment that leads to rebirth and suffering.

Visuddhimagga describes the contribution of kamma to the cycle of defilement. A certain yogi sees how mind-body complex is born of kammic cycle and vipaka (kammic fruits) cycle. He realizes that there are only kamma and its fruits: As a result of kamma in the past, there arise nama-rupa in the present life; nama-rupa is the

cause of present kamma; it gives rise to kammic deeds in present life. These kammic deeds lead to rebirth. In this way there is the arising (becoming) of nama-rupa (being) without cessation.

Here, the arising or becoming of nama-rupa means the arising of phenomena from the senses e.g. seeing, hearing, etc. These lead to defilement, kamma, and rebirth successively. Thus, the nama-rupa process is conditioned by the cycle of kamma and its fruit. According to Visuddhimagga, this insight-knowledge means paccayapariggahanana and kankhavitarana visuddhi (Purity of Escape from all Doubt).

Four Aspects Of Paticcasamuppada

There are four aspects of the doctrine of Paticcasamuppada that we should bear in mind. The first is the individual character of the psycho-physical process that comprises the three successive existences. Although the doctrine stresses the conditionality of all phenomena, it is a mistake to believe that avijja, tanha and other causes concern one person, while vinnana, nama-rupa and other causes concern one person, and while vinnana, nama-rupa and other effects concern another person for this belief implies the total extinction of a living being after death, the annihilation - view which Buddhism rejects. In reality, the nama-rupa process is analogous to, say, the evolution of a mango tree. The mango seed becomes a seedling, the seedling turns into a young plant and the plant grows into a tree. Here the seed, the young plant and the tree form a continuous, unbroken line of cause and effect relationship so that strictly speaking, it is impossible to distinguish between the tree and the plant.

Likewise, avijja, sankhara, vinnana, etc., occur in

unbroken succession in terms of cause and effect and so it is reasonable to speak of a particular person involved in the process. It was Devadatta, for example, who committed schism and it is Devadatta who is now suffering in hell. The merchant Anathapindika did good deeds and it was he himself who landed in the deva-world after his death.

The False View Of Sati

This identification of the doer of kammic deed with the bearer of its fruit makes it possible for us to avoid the annihilation-view. On the other hand, some people believe in the transmigration of a living being as a whole from one life to another. This mistaken view called sassataditthi (eternity-belief) was held by bhikkhu Sati in the time of the Buddha.

It was the Jatakas that led bhikkhu Sati to this view. He learnt how the Buddha identified himself with the leading characters in these birth stories. So he reasoned thus: the physical body of the bodhisatta disintegrated after his death and there was nothing of it that passed on to his last existence. It was only the consciousness that survived physical dissolution and that formed the hard core of the bodhisatta's personality in each of his existence. The same may be said of every other living being. Unlike the physical body, consciousness is not subject to disintegration. It passes on from one body to another and exists forever.

But the Jatakas underscore only the continuity of the cause and effect relationship in terms or the doer of kamma and the bearer of kammic fruit. They do not imply the transfer of vinnana or any other attribute intact from one life to another. Everything passes away but because of the causal connection, we have to assume that

the hero of a Jataka story finally became Prince Siddhattha. So after questioning Sati, the Buddha says that vinnana is conditioned, that it cannot arise in the absence of its relevant cause.

The Buddha cites the simile of a fire which is designated according to its origin. The fire that originates with wood is called wood-fire, that which starts with grass is called grass-fire and so on. Likewise, consciousness is conditioned by something and it is labelled according to that which conditions it. Thus, the consciousness that arises from eye and visual form is called visual consciousness (cakkhu-vinnana), that which stems from ear and sound is called auditory consciousness (sota-vinnana) and so forth. In short, the consciousness is specified according to the sense-object and the sense-organ which together give rise to it. When the cause of a fire changes so does its designation. A grass-fire becomes a bush-fire when the fire spreads to the bush. In the same way, consciousness changes its label according to the sense-object and the sense-organ on which it is dependent. In the case of the same sense-object and the same sense-organ, too, it is the new consciousness that occurs at every moment in the mental process. Thus, to realize the truth about mental process is to be free from annihilation-belief whereas a false view of it leads to eternity-belief.

Distinctive Character Of Each Phenomenon

Another aspect of the doctrine is the distinction between the different phenomena constituting the chain of causation. Thus avijja is a distinct phenomenon that conditions sankhara; sankhara is another different phenomenon that leads to rebirth and so on. To differentiate these phenomena is to realize their cause-and-effect relationship and this realization makes

us free from eternity-belief. It helps us to do away with the illusion of a permanent, unchanging self that survives death and passes on to another existence.

In fact the eternity-belief or the annihilation-belief stems from the fact that people tend to over-emphasize either the connection between the mental states in two successive lives or the distinction between them. If we unintelligently identify ourselves with the nama-rupa in the present life and that in the previous life, we will be inclined to the belief in immortality. On the other hand, if we overstress the dichotomy of the nama-rupas, we are likely to fall into the trap of annihilation-view. The right attitude is to recognize the unbroken stream of nama-rupa that flows from one life to another in terms of cause and effect. This point of view gives us the impression of the individual character of nama-rupa and, as such, it clarifies the working out of kamma. It does not, however, imply the transfer of old nama-rupa or ego. It assumes the cessation of old nama-rupa and the arising of new nama-rupa in the present life on the basis of past kamma.

This view is crucial in vipassana practice. To the yogi who contemplates nama-rupa at every moment of their arising, these two aspects of the doctrine are apparent. He becomes aware of the stream of cause and effect comprising avijja, tanha, upadana and so forth. He is aware of the continuity, and the uninterrupted flow of nama-rupa process and, therefore, he rejects the annihilation view completely.

Furthermore, being aware of the new phenomenon that arises whenever he contemplates, he discriminates between the sense-object and his consciousness. Contemplation brings to light feeling, craving, clinging, effort, consciousness, etc., as distinct

phases of the mental process. And because he is well aware of the arising of new phenomena, he frees himself from eternity-belief.

Absence Of Effort (Avyapara)

Another aspect of Paticcasamuppada is the absence of effort (avyapara). Avijja causes sankhara without striving and sankhara does not strive to create rebirth. Knowledge of this fact means insight into the non-existence of any agent or being (karaka-puggala) who hears, sees, etc., and as such it makes us free from ego-belief. But as Visuddhimagga says, it lends itself to misinterpretation and turns one into a moral sceptic who accepts determinism and denies moral freedom.

The non-volitional nature of conditioned psycho-physical phenomena is apparent to the yogi who contemplates their ceaseless arising and dissolution for he realizes clearly that since nama-rupa is conditioned, his mind and body do not always act according to his desire.

Relevancy Of Cause To Effect

The last aspect of Paticcasamuppada is the one-to-one correspondence between cause and effect (evam dhammata). Every cause leads only to the relevant effect; it has nothing to do with the irrelevant effect. In other words, every cause is the sufficient and necessary condition for the corresponding effect. This fact leaves no room for belief in chance or moral impotency (akiriyaditthi) but, as Visuddhimagga says, for those who misunderstand it, it provides the basis for rigid determinism (niyatavada). As for the contemplating yogi, he clearly sees the relevancy of each effect to its cause and so he has no doubt about their one-to-one

correspondence and the reality of moral freedom.

I have dwelt at length on noteworthy facts about Paticcasamuppada. These will be clear to the yogis who consider them on the basis of their experience but as the doctrine is profound, they will not be able to grasp some facts that are beyond their intellectual level. It is of course only the omniscient Buddha who knew everything thoroughly. The yogi should make it a point to know fully as far as possible within the scope of his intellect. To this end, he should learn from the discourses of bhikkhus, reflect over what he has learnt and enrich his understanding through the practice of mindfulness.

Of the three methods of study, the third method (bhavanamaya) is the most important for the yogi who gains insight-knowledge by this method, attains the holy path and is liberated from the dangers of the lower worlds.

Conclusion

Now we will conclude the discourse on Paticcasamuppada with a commentary on Arahant, the chief attribute of the Buddha.

The formula about the dependent origination consists of twelve links beginning with ignorance and ending in death. It has ignorance and craving as two root-causes and two life-cycles. The anterior cycle begins with ignorance and ends in feeling, while the posterior cycle begins with craving and ends in death and old age. Since anxiety, grief and the like do not occur in the Brahma world, they do not necessarily stem from birth (jati) and, as such, are not counted among the links of the dependent origination.

Furthermore, the anterior life-cycle explicitly shows only avijja and sankhara; but avijja implies tanha-upadana and sankhara implies kammabhava. So all these five links form the past causes, while vinnana, nama-rupa, ayatana, phassa and vedana form the present effects. These vinnana, etc., are the wholesome or unwholesome kammic fruits that are clearly experienced at the moment of seeing, etc. The posterior life-cycle directly concerns tanha, upadana and kammabhava but these three causes imply avijja and sankhara, and so as in the past avijja, tanha, upadana, sankhara and kammabhava represent the five present causes that lead to birth, old age and death in future. These effects are the same as those of vinnana, nama-rupa, etc. Thus, like the present effects, the future effects are also five in number.

So there are altogether four groups of layers of five past causes, five present effects, five present causes and five effects in the future. The layers represent three causal relations viz., the relation between the past causes and the present effects; the relation between the present effects and present causes; and the conditionality of phenomenal existence is evident in these layers or the twenty links of cause and effect which are termed //akara//. These links may be grouped in terms of vatta or cycles or rounds of defilements, viz., the cycle of defilements, the cycle of kamma and the cycle of kammic fruits which we have already explained before.

Those who have done good kammas pass through human, deva or Brahma worlds while those who have done evil are doomed to rebirth in the lower worlds. Living beings confined to life-cycle (samsara) get the chance to do good only when they have a good teacher. A good teacher is hard to come by and so many people are largely prone

to evil deeds and subject to their kammic effects in terms of suffering. It is then said that they are overtaken by Nemesis, that they have to pay for their round of kamma. Once established on the Ariyan path, they cannot land in hell but as for the cycle of kammic fruits, even the Buddhas and Arahats are not spared kammic retribution.

Cutting Off The Cycle Of Defilements

If we wish to end the threefold cycle, we will have to remove its cause viz., the cycle of defilements. Defilements originate with seeing, hearing, etc., and so we must practise mindfulness to prevent their arising when we see, hear, etc. The practice of concentration and mindfulness makes the yogi aware of the impermanence and insubstantiality of all phenomena. This means he has no more illusion and is free from the cycle of defilements, kammas and kammic fruits.

Now, to sum up the way to the total conquest of the threefold cycle of defilement, kammas and kammic results with reference to the attributes of the Buddha.

Arahan And The Attributes Of The Buddha

The Buddha's special designation is Arahan and this word points to the following attributes of the Buddha.

(1) The Buddha was free from defilements. So were the Arahats but they were not free from the habits that continued to dominate them even after the attainment of their spiritual goal. This is evident in the story of thera Pilindavaccha. Pilinda was an Arahat, beloved of the devas and extolled by the Buddha. Yet he was in the habit of addressing his fellow bhikkhus or laymen rather

rudely. Some bhikkhus complained to the Buddha about the thera's rudeness. The Buddha attributed this unpleasant habit to his having spent several lifetimes in the Brahmin families but said that being an Arahat, the thera was pure and good at heart.

As for the Buddha, from the time of his attainment of supreme enlightenment, he became free from all the habits or hangovers of defilements that were carried over from past lives. This distinctive mark of the Buddha's Arahatship should be borne in mind when we contemplate the Lord's attributes. The complete extinction of cycles means total liberation from the three cycles of defilements, kamma and kammic fruits.

(2) The Buddha was called Arahan because of his conquest of defilements. People fear only the external enemy such as robbers, snakes, etc. They do not bother about the internal enemy, that is, defilements that are more terrible. In point of fact, they have to suffer because of their mind-body complex and defilements. The root-cause is the defilements that give rise to repeated rebirths and sufferings. The defilements are ten in number viz., craving, hatred, ignorance, pride, illusion, doubt, lassitude, restlessness, shamelessness and lack of conscience.

(3) By virtue of his outstanding moral integrity, wisdom and enlightenment, the Buddha was worthy of reverence and offerings. People who revered or made offerings to the Buddha have their wishes fulfilled.

(4) Since he had conquered the defilements completely, the Buddha was pure at heart whether in public or solitude. Many people play the hypocrite, posing as good men or women in public but doing evil when there is no-one to see or hear them. In reality, there is no place where one can do evil secretly. Even though the

evil-doer is not seen by men and gods, he cannot help having qualms of conscience. His conscience is the most infallible witness to his misdeeds and it forms the basis for death-bed visions that point to unpleasant life that future has in store for him.

As for the Buddha, having wholly conquered all the defilements, his mind was always pure and he had absolutely no desire or intention to do evil either publicly or secretly.

(5) The Buddha had destroyed the spokes of the wheel with the sword of the Arahatship. Here, the wheel means the cycle of life as described in the doctrine of Paticcasamuppada and the sword means the insight-knowledge of the Arahat. The axle of the wheel represents avijja, the root-cause; the fringe of the wheel stands for old age and death, while the spokes stand for the middle links, viz., sankhara, etc. Just as the removal of spokes makes it impossible for the wheel to move, so also the destruction of the middle links in the chain of conditioned phenomena means the end of the cycle of life.

Story Of Baka Brahma

The first thing to do to end the life-cycle is to remove its root-cause viz., ignorance, for ignorance is invariably followed by sankhara, vinnana, etc., down to jaramarana (old age and death). This is true in the sensual worlds as well as in the material world of Brahmas.

Once there was a great Brahma called Baka. He outlived many world-systems (kappa); indeed he lived so long that at last he forgot his previous existences and became convinced of his immortality without old age or death.

The Buddha went to his abode to remove his illusion. The Brahma welcomed the Lord and bragged about his eternal life. The Buddha said that his ignorance was appalling in that he denied impermanence, old age and death. He revealed the good deeds that had led to the Brahma's longevity and it was this fabulous longevity that had made him oblivious of his previous lives and created the illusion of his immortality. On hearing this, Baka Brahma had second thoughts about his omnipotence. Still, he was conceited and in order to show his power, he tried to vanish out of sight of the Buddha and other Brahmas but it was in vain. Because of the power of the Lord, he remained visible.

Then the Buddha uttered the following verse:

Bhavevaham bhayam disva bhavan ja vibhavesinam bhavam nabhivadim kinci nandincana upadiyim:

I do not extol any existence because I see danger in it. I have renounced the craving for existence because I am aware of its evil.

Baka Brahma and other Brahmas had lived so long that they considered their existence and their abode eternal. Likewise, the evils of life escape the notice of those who have the blessings of a good life such as health, wealth, prestige, success and so forth. But life is subject to suffering on all its three planes: sensual plane, material plane and immaterial plane. A Brahma or a rishi on the material or immaterial planes of existence may live for aeons but they too have to die eventually.

Sammasambuddha

It is insight knowledge that leads to the destruction of

ignorance which is the root-cause of suffering. For the Buddha, this means the attribute of sammasambuddha. Sammasambuddha is one who knows the Four Noble Truths rightly, thoroughly and independently. Here the twelve links of Paticcasamuppada may be differentiated in terms of the Four Noble Truths.

Thus, old age and death together means the first truth of suffering and rebirth means the truth about the cause of suffering. The cessation of this cause and this effect means the truth about the cessation (nirodha) and, knowledge of this cessation means the truth about the path to it (magga).

The same may be said of rebirth and kammic cause, kammic cause and clinging, clinging and craving, craving and feeling, feeling and contact, contact and six senses, the senses and nama-rupa, nama-rupa and consciousness, consciousness and sankhara, and sankhara and ignorance. In short, what immediately precedes a link is termed its cause (samudaya) and what immediately follows is called its effect (dukkha sacca). We can even make ignorance (avijja), the origin of life-cycle, synonymous with truth about suffering (dukkha sacca); if we regard it as an effect of the attachment (asava) viz., attachment to sensual pleasure, existence, belief and ignorance.

Here, the identification of tanha with dukkha may not be acceptable to some people. But it is reasonable if we remember the fact that all nama-rupa including tanha means dukkha since it is subject to impermanence. The commentary does not describe avijja as dukkha, but we can say it is dukkha arising from asava (biases). There are four asavas that have their sources in sensual craving, attachment to life, false belief and ignorance. It is a matter of ignorance in the past again giving rise to ignorance in the present. Hence, the asavas may be regarded as the cause of avijja.

So having realized the Four Noble Truths and attained Nibbana, through his own enlightenment, the Buddha earned the unique and glorious title of Sammasambuddha. He knew that all the phenomena covered by the doctrine of Paticcasamuppada are the real dukkha and the causes of dukkha. He was disenchanted, had no attachment and achieved liberation from all fetters. So according to Visuddhimagga, he was called Arahan because he managed to destroy completely all the supports of the wheel of life.

The Fame Of The Buddha

The fame of the Buddha pervaded the whole universe. It spread to all parts of the universe through the inhabitants of some realms who came to hear the Buddha's sermons or through the sermons which the Buddha himself gave in some realms or through the former disciples who had landed in some higher realms after hearing the sermons.

We need not dwell on the first way in which the fame of the Buddha spread. As regards the other two ways, in the course of his long wanderings in samsara, the bodhisatta had been to all the realms except the five suddhavasa realms which are meant only for those who have attained anagami stage. The bodhisatta usually attains all the four stages on the path only in his last existence. So the Buddha had never been to suddhavasa realm before and on one occasion he paid a visit to it by means of his psychic powers. On arriving there, he received the homage of millions of brahmas, who told him about the former Buddhas and their landing in suddhavasa realm as the result of their attainment of anagami stage. Among these brahmas, there were also those who had practised the dhamma as disciples of Gotama Buddha.

The Buddha visited all the five suddhavasa realms. It is easy to see how he became famous in the realms that were the abodes of his former disciples. But the question arises as to how his fame spread to the formless (arupa) realms. It was not possible for the formless brahmas to come to the Buddha or for the Buddha to go to them. Those who practised the Buddha-dhamma in the sensual or the material world, attaining the first three stages on the path and dying with arupa (formless) jhana might land in the formless worlds if they so desired. These noble ones were aware of the sublime attributes of the Buddha and the possibility of attaining new insights through the practice of mindfulness. So through mindfulness of all mental events, they finally became Arahats and passed away in vinnanancayatana realm or akincannayatana realm or the highest realm called Nevasannanasannayatana. In this way, the fame of the Buddha spread throughout the whole universe.

The Four Noble Truths In Brief

We have dealt in detail with the Buddha's knowledge of the Four Noble Truths vis-a-vis his attribute of Sammasambuddha. We will now repeat the four truths briefly. According to the scriptures, all the nama-rupa in the sensual, material and immaterial worlds, exclusive of tanha, constitute dukkha. This is the first truth. Tanha as the cause of dukkha is the second truth. Nibbana as the cessation of dukkha is the third truth, and the Ariyan path as the way to cessation is the fourth truth. These Four Noble Truths are realized experientially by the yogi through the practice of vipassana. From experience he knows that all that is arising and passing away mean dukkha, attachment to them is the cause, that cessation of both the dukkha and its cause is Nibbana, and that its attainment is the path.

Sammasambuddha And Buddhahood

Both of the two Pali terms viz., Buddha and Sammasambuddha mean omniscience or knowledge of all the dhammas. This raises the question of how to make a distinction between the two attributes connected by the two terms. By the attribute of sammasambuddha, we are to understand that the bodhisatta attained Buddhahood on the basis of independent reflection, and effort and the realization of the Four Noble Truths through insight on the path of Arahatship. Buddhahood means the thorough and exhaustive knowledge of all the conditioned and the unconditioned dhammas on the basis of the unique attributes possessed by the Buddha such as omniscience (sabbannutanana), etc.

These unique attributes of the Buddha consist in knowledge of the Four Noble Truths, four kinds of analytical knowledge and six kinds of knowledge that are not to be found among disciples (asadharananana). The six asadharananana are: (1) knowledge of the different moral and spiritual levels of living beings, (2) knowledge of the desires, inclinations and latent tendencies (anusaya) of living beings, (3) the power to create super-miracles (yamakapatihariyanana), (4) infinite compassion for all living beings, (5) omniscience, and (6) knowledge without any hindrance or obstruction of anything which the Buddha wants to know and which he brings into the focus of his attention.

Now a few words about the conditioned (sankhara) and unconditioned (asankhara) dhammas. The sankharas are the nama-rupa or the five aggregates of khandhas that arise owing to the harmonious combination of relevant factors. In other words, they are the phenomena conditioned by favourable circumstances. Thus, sound is produced when

there is friction between two hard objects such as sticks or iron bars. Here sound is sankhara. As opposed to sankhara is asankhara which has nothing to do with causes. The only ultimate reality (paramattha) in the category of asankhara dhammas is Nibbana. Of the non-paramattha asankharas there are many kinds of names such as names of shapes, figures and so forth.

The Buddha's sabbannutanana is so called because it encompasses the whole range of conditioned and unconditioned dhammas. It is also described in terms of the five neyyadhamma viz., the sankhara, the distinctive qualities of certain rupas (nipphanna), the conditioned characteristics of nama-rupa, Nibbana and names.

The first two attributes of the Buddha forming the knowledge of the different spiritual levels, inclinations and latent tendencies of living beings are labelled Buddha-eye (Buddha-cakkhu). With this all-seeing eye, the Buddha chose the living beings who ought to be enlightened, and preached to them the appropriate dhamma at the appropriate moment.

We conclude the discourse on the Paticcasamuppada with the commentary on the attributes of the Buddha (Arahan) because we wish to inspire the readers with faith in the Blessed One. We hope that they will find the source of inspiration too, in the Arahats who also possess the Arahan attribute. The Arahat is wholly free from defilements, he has destroyed the framework of life-cycle; there is no secret place where he will do evil and so he is worthy of honour. These are the qualities that make up his Arahan attribute although this attribute as possessed by the ordinary Arahat is below the superlative Arahan attribute of the Buddha.

So you should try to overcome defilements through mindfulness of the nama-rupa processes that arise at the

six sense-doors, destroy the supports of the wheel of life and keep your mind pure all the time in order that you may eventually become Arahats and earn the glorious title of Arahan.

SUMMARY

From the two root-causes referred to in the two noble truths there arise four layers, three cycles, three connections, twelve links, three time-dimensions, twenty phenomena and five nama-rupa processes. One who watches these present resultant processes effectively does not have craving that is rooted in feeling and so he will put an end to life-cycle completely.

In other words, the yogi watches every psycho-physical event that occurs at the six senses clearly in terms of its impermanence, unsatisfactoriness and egolessness.

Through such effective practice of mindfulness, the yogi gains insight into the nature of the sense-object such as sound, visual form, etc., and overcomes the attachment to it by the opposite (tadanga), that is, he overcomes it by opposing it with the knowledge that undercuts it. The cessation of attachment rules out the arising of the other phenomena e.g. clinging, process of becoming, rebirth, etc. After this cessation through vipassana insight, the yogi overcomes the latent attachment completely through destruction (samuccheda) when he attains the insight knowledge on the Ariyan path. At this moment the other phenomena e.g. clinging, etc., also become totally extinct.

There is no teaching which says that with the extinction of feeling, craving too ceases to exist. This is no wonder for even the Arahats do not have any control over their feelings that arise from contact with the six

senses.

There are certain psycho-physical phenomena that have to be watched and noted as they really are i.e. in terms of anicca, dukkha and anatta if the yogi wants to remove the present causes such as tanha etc., the future results and end the cycle of suffering. These phenomena with their Pali terms are explained below.

(1) Vinnana: consciousness, which is of six kinds viz., eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

(2) Nama: mental factors (cetasikas) that arise together with consciousness. Rupa: the physical phenomena that arises together with that consciousness. Nama-rupa may be translated as mind and matter.

(3) Salayatana: the six bases of mental activity, that is, the six internal bases comprising the consciousness and the five physical sense-organs viz., eye, ear, nose, tongue and body and the six external bases viz., visible object, sound, odour, sap or gustative object, body-impression and mind-object.

(4) Phassa: contact or impression, which is of six kinds viz., visual impression, impression of hearing, of smelling, of tasting, bodily impression and mental impression.

(5) Vedana: feelings which is of three kinds viz., pleasant feeling, unpleasant feeling and indifferent feeling. We may also distinguish six kinds of feelings: feelings associated with seeing, hearing, smelling, tasting, body-impression and mental impression.

1. Two root-causes:

Ignorance (avijja) and craving (tanha).

2. Two truths:

Truth about the cause (craving) and truth about suffering (dukkha).

3. Four layers:

(1) The layer of the past cause - ignorance, kamma formations (sankhara), craving, clinging and becoming.

(2) The layer of present result - consciousness, mind-body complex, six bases of mental activity, impression, feeling.

(3) The layer of present cause - craving, clinging, kamma, becoming, ignorance, kamma formations (sankhara).

(4) Future result - birth, old age, death, consciousness, etc.

4. Three cycles:

(1) The cycle of defilements - ignorance, craving, clinging.

(2) The cycle of kamma - kamma formations (sankhara), kamma and becoming.

(3) The cycle of kammic results - consciousness, mind-body complex, six bases of mental activity, impression, feeling, birth, old age and death.

5. Three connections:

(1) The connection between the past kamma formations (sankhara) as the past cause and consciousness as the present result.

(2) The connection between feeling as the present result and craving as the present cause.

(3) The connection between becoming as the present cause and birth as the future result.

6. Twelve links:

(1) ignorance
(2) kamma formations
(3) consciousness
(4) mental and physical phenomena
(5) six bases
(6) impression
(7) feeling
(8) craving
(9) clinging
(10) becoming
(11) rebirth
(12) old age and death

7. Three time-dimensions:

(1) The infinite past - ignorance and kamma formations.

(2) The infinite present - consciousness, mind-body complex, six bases, impression, feeling, craving, clinging, kamma-process.

(3) The infinite future - rebirth, old age and death.

8. Twenty elements:

(1) Five elements of the causative process in the past existence.

(2) Five elements of the resultant process in the present existence.

(3) Five elements of the causative process in the present existence.

(4) Five elements of the resultant process in the future existence.

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³ MANGALA SUTTANTA ³
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Mangala Suttanta- Discourse on Blessings
ÄÄÄ Thus have I heard: On one occasion the Blessed One was dwelling at the monastery of Anathapindika in Jeta's Grove near Savatthi. Now when the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Blessed One, and, drawing near, respectfully saluted him and stood at one side.

Standing thus, he addressed the blessed One in verse:

Many deities and men,
Yearning after good,
have pondered on Blessings.
Pray, Tell me the Highest Blessings!

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Mangala Sutta (continued)
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

Not to associate with fools,
To associate with the wise,
and honour those who are worthy of honour-
This is the Highest Blessing.

To reside in a suitable locality,
to have done meritorious actions in the past,
And to set oneself in the right course-
This is the Highest Blessing.

Vast-learning, perfect handicraft,
a highly trained discipline,

and pleasant speech-
This is the Highest Blessing.

The support of father and mother,
The cherishing of wife and children,
and peaceful occupations-
This is the Highest Blessing.

.PA

Liberality, Righteous conduct,
The helping of relatives,
and blameless actions-
This is the Highest Blessing.

To cease and abstain from evil,
Forbearance with respect to intoxicants,
and steadfastness in virtue-
This is the Highest Blessing.

Reverence, humility,
Contentment, gratitude,
and oppurtune hearing of the Dhamma-
This is the Highest Blessing.

Patience, obedience,
Sight of Samanas (ascetics),
and religious discussions at due season-
This is the highest Blessing.

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He whose mind does not flutter,
By contact with worldly contingencies,
Sorrowless, Stainless, and Secure-
This is the highest Blessing.

To them, fulfilling matters such as these,

Everywhere invincible,
In every way moving happily-
These are the Highest Blessings.

The Mahamangala Sutta indicates not only the course of prepartory training but it also guides the individual through the journey of life and ultimately leads him to liberation.

It can be divided into 4 stages:

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The Mangala Sutta (continued)
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The Mangala Sutta (continued)
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II) WAYFARING IN THE WORLD
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1. Basic responsibilities (11) The supporting of one's parents
   (12) Cherishing of wife and children
   (13) Peaceful occupations

2. Social obligations: (14) Giving
   (15) Righteous conduct
   (16) The helping of relatives
   (17) Blameless actions

3. Self-protection: (18) Ceasing evil
   (19) Abstaining from evil
   (20) Avoiding intoxicants

4. Conservation of personal progress: (21) Diligence in virtuous practices

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The Mangala Sutta (continued)
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ
II) WAYFARING IN THE WORLD

5. Cultivation of higher qualities: (22) Reverence
   (23) Humility
   (24) Contentment
   (25) Gratitude
   (26) Timely hearing of the Dhamma

III) SPIRITUAL PROMOTION
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1. Spiritual eligibility: (27) Patience
(28) Obedience

2. Contact with Religious
Life: (29) The seeing of spiritual persons
(30) Timely discussions on the Dhamma

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Mangala Sutta (continued)
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ
III SPIRITUAL PROMOTION

3. On the Path: (31) Austerity
(32) The Holy Life
(33) Seeing the Noble Truths
(34) The realisation of Nibbana

4. The Fruit: (35) A mind unshakeable when touched by the changes of worldly states
(36) Sorrowless
(37) Stainless
(38) Secure

IV) THE GLORIOUS CONCLUSION OF LIFE
ÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄÄ

MANTENIENDO LA MENTE EN LA RESPIRACION

Por

Ajaan Lee Dhammadharo

Traducido del ingles por
Joan B. Llorens

(Original English translation of the Thai by
Thanissaro Bhikkhu)

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DharmaNet Edition 1994

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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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M e t o d o 2

Hay siete pasos basicos:

1. Empezar con tres o siete largas respiraciones, pensando "bud" cuando respire hacia adentro, y "dho" cuando respire hacia afuera.

Mantenga la duracion de la silaba de meditacion tanto tiempo como la respiracion.

2. Sea claramente consciente de cada respiracion hacia adentro y hacia afuera.

3. Observe como entra y sale la respiracion, notando si es comoda o incomoda, ancha o estrecha, obtruida o sin obstruccion, rapida o lenta, larga of corta, calida o fresca. Si la respiracion no es comoda, cambiela hasta que lo sea. Por ejemplo, si la respiracion larga hacia dentro y hacia fuera es incomoda, pruebe la respiracion corta hacia dentro y afuera. Tan pronto como note una respiracion comoda , deje que esa sensacion se esparza por todo el cuerpo.

Empiece dejando que la respiracion se centre en la base del craneo, y deje que fluya hasta la base de la espina dorsal. Luego, si es varon, deje que se disemine por la pierna derecha hasta la planta del pie, las puntas de los dedos, y hacia el aire. Inhale la sensacion de la respiracion en la base del craneo otra vez y deje que baje por la espina dorsal, por la pierna izquierda hasta las puntas de los dedos de los pies y hacia el aire. (Si es mujer, empiece con el lado izquierdo primero, porque el sistema nervioso del hombre y de la mujer son diferentes.)

Luego deje que la respiracion se esparza de la base del craneo hacia los hombros, mas alla de los codos, de las puntas de los dedos y se disuelva en el aire.

Deje que la respiracion se esparza de la base de la garganta hacia abajo por el sistema nervioso central de enfrente del cuerpo pasando por los pulmones y el higado, hasta la vejiga y el colon.

Inhale la respiracion en el centro del pecho y dejela bajar hasta los intestinos.

Deje que todas estas sensaciones de la respiracion se esparzan y conecten, y sentira un gran bienestar.

4. Aprenda cuatro formas de ajustar la respiracion:

a. larga hacia adentro y hacia afuera,
b. corta hacia adentro y hacia afuera,
c. corta hacia adentro larga hacia afuera,
d. larga hacia adentro corta hacia afuera

Respire de la forma mas confortable. O, incluso mejor todavia, aprenda a respirar comodamente en las cuatro formas, porque su condicion fisica y su respiracion cambian constantemente.

5. Familiaricese con las bases o puntos centricos de la mente -- los puntos de descanso de la respiracion -- y centre su conciencia en el mas comodo.

Algunas de las bases son:

a. La punta de la nariz,

b. En medio de la cabeza,
c. El paladar,
d. La base de la garganta,
e. La punta del esternon,
f. El ombligo (o un poco mas arriba)

Si sufre de frecuentes dolores de cabeza o problemas nerviosos, no se concentre en un punto mas arriba de la base de la garganta. Y no intente forzar la respiracion o ponerse en trance.

Respire libre y naturalmente. Deje que la mente este comoda con la respiracion -- pero no hasta el punto de que se escape.

6. Esparza su conocimiento -- sensaciones de sentimientos de conciencia por todo el cuerpo.

7. Una las sensaciones de la respiracion por todo el cuerpo, y deje que se propaguen comodamente, conservando su conciencia tan ancha como le sea posible. Una vez sea totalmente consciente de todos los

aspectos de la respiracion que Ud. conoce en su cuerpo, llegara a conocer toda clase de otros aspectos tambien. La respiracion, por su naturaleza, tiene muchas facetas: sensaciones de la respiracion fluyendo por los nervios, alrededor de los nervios, y de los nervios hasta cada poro. Sensaciones beneficas y daninas de la respiracion se mezclan por su naturaleza.

Para resumir: (a) Por razones de mejorar la energia existente en cada parte del cuerpo, para que pueda luchar contra enfermedades y dolor; y (b) para que pueda clarificar el conocimiento ya dentro de Ud., para que ello pueda ser la base de sus habilidades y la liberacion y pureza de su corazon -- Ud. siempre debe mantener en la mente estos siete pasos, porque son absolutamente basicos a cada aspecto de la meditacion de la respiracion.

Cuando los haya haya dominado, habra abierto el camino principal. Los caminos secundarios -- los incidentes de la meditacion respiratoria -- hay cantidad de ellos, pero no son tan importantes. Ud. se sentira perfectamente seguro si se aferra a los siete pasos y los practica tanto como pueda.

Una vez haya aprendido a poner en orden la respiracion, es como si todo en su casa estuviera en orden. Los incidentes de la meditacion de respiracion son como la gente fuera de su casa -- i.e. invitados. Una vez la gente de su casa se comporte bien, sus invitados tendran que seguir la misma linea.

Los "invitados" aqui son los signos (//nimitta//) y respiraciones vagabundas que tienden a pasar dentro del alcance de su respiracion del momento: los varios signos que aparezcan y que sean imagenes -- luces resplandecientes, gente, animales, Ud. mismo, otros; o sonidos -- voces de gente, algunos que Ud. reconoce -- otros que no. En algunos casos los signos aparecen a traves de olores -- fragantes o putrefactos como un cadaver. A veces la respiracion le hace sentirse tan lleno por todo el cuerpo que no siente hambre o sed. A veces la respiracion puede hacerle sentir sensaciones de calor, frio o hormigueo por todo el cuerpo. A veces puede causar cosas que nunca ocurrieron antes de surgir en la mente repentinamente.

Todas estas cosas son clasificadas como invitados. Antes de recibir a los invitados debe poner su respiracion y su mente en orden, hacer que sea estable y segura. Al recibir a estos invitados, tiene que ponerles bajo su control. Si no los puede controlar, no tenga nada que ver con ellos: Ellos le pueden apartar de su camino. Pero si Ud. los puede controlar, ellos le pueden ayudar mas tarde.

El ponerlos a traves de los pasos significa el cambiarlos a su voluntad, a traves del poder de su pensamiento (//patibhaga nimitta//) -- haciendolos pequenos, grandes,enviandolos lejos, regresarlos cerca, hacerlos aparecer y desaparecer, sacarlos fuera y volverlos a entrar. Solamente entonces podra usarlos en el entrenamiento de la mente.

Una vez los haya conquistado, estos signos le ayudaran a desarrollar altos poderes sensoriales: la habilidad de ver sin abrir los ojos; la habilidad de escuchar sonidos a larga distancia o de oler distantes aromas; la habilidad de catar los varios elementos que existen en el aire y que pueden ayudar al cuerpo a superar sensaciones de hambre y deseo; la habilidad de hacer aparecer ciertos sentimientos por voluntad -- sentirse fresco cuando se quiera sentir fresco,caliente si quiere sentirse caliente; fuerte cuando necesite fortaleza -- porque los elementos en el mundo que puedan serle fisicamente utiles apareceran en su cuerpo.

La mente, tambien, se elevara, y tendra el poder para desarrollar el ojo de la intuicion (//nana-cakkhu//): la habilidad para recordar vidas pasadas, la habilidad de saber donde los seres humanos vuelven a nacer despues de morir: la habilidad de limpiar el corazon de las emanaciones de profanacion). Si tiene la inteligencia, puede recibir estos invitados y ponerlos a trabajar en su casa.

Estos son algunos de los incidentes de la meditacion de respiracion. Si Ud. tropieza con ellos en su practica, examinelos detenidamente. No se conforme con lo que aparezca. No se enfade o trate de negar lo que le aparezca. Mantenga la mente en equilibrio. Quedese neutral. Sea circunspecto. Considere detenidamente lo que aparezca, para ver si puede confiar en ello o no. De otro modo, le puede llevar a asumir

equivocadamente. Lo bueno y lo malo, lo justo y lo injusto, lo alto y lo bajo: Todo depende de si su corazon (astuto o lerdo) y en los recursos que posea. Si Ud. es torpe, incluso las cosas altas pueden aparecer bajas, y las cosas buenas, malas.

Una vez conozca los varios aspectos de la respiracion y sus incidentes, Ud. puede ganar el conocimiento de las cuatro Nobles Verdades. Ademas, puede rebajar los dolores fisicos segun aparezcan en el cuerpo. La conciencia es el ingrediente activo en la medicina; la respiracion adentro y afuera, el disolvente. La conciencia puede limpiar y purificar la respiracion. La respiracion pura puede limpiar la sangre de todo el cuerpo, y cuando la sangre esta limpia, puede mejorar muchas enfermedades y dolores. Si Ud. sufre desordenes nerviosos, por ejemplo, ellos desapareceran. Lo que es mas, podra fortalecer el cuerpo y se sentira mucho mejor y sano.

Cuando el cuerpo se siente bien, la mente se relaja y descansa. Y cuando la mente esta descansada, Ud. gana fortaleza: la habilidad de dejar todas las sensaciones de dolor mientras sentado medita, y puede meditar sentado por horas. Cuando el cuerpo se libera del dolor, la mente esta libre de estorbos (//nivarana//). El cuerpo y mente son fuertes. Esto se llama //Samadhi balam // -- la fuerza de la concentracion.

Cuando su concentracion es fuerte, puede dar paso al discernimiento: la habilidad de ver el estres, su causa, su desaparicion y el camino de su desaparicion, todo claramente dentro de la respiracion. Esto se puede explicar de la forma siguiente: La respiracion adentro y afuera es estres -- la respiracion hacia adentro, el estres sube; la respiracion hacia afuera, el estres sube; la respiracion hacia afuera el estres que desaparece. No estar consciente de la respiracion que entra y sale, no conocer las caracteristicas de la respiracion, cuando sale, el conocer sus caracteristicas. Claramente -- i.e. el mantener su punto de vista en linea con la verdad de la respiracion -- es el Punto Verdadero, parte del Noble Camino. Saber que formas son incomodas y saber como cambiar la respiracion; saber. Esa forma de respirar es incomoda; tendre que respirar de otra forma para sentirme mejor. Esta es la Actitud Verdadera. Los factores mentales que

piensan correctamente y evaluan todos los aspectos de la respiracion son el Habla Verdadera. Saber formas diferentes de mejorar la respiracion; respirar, por ejemplo, profundo hacia adentro y afuera, profundo adentro, corto afuera, hasta que encuentre la respiracion mas comoda para Ud.: Esto es el Empeno Verdadero. El saber como usar la respiracion para purificar la sangre, como dejar que la sangre purificada alimente los musculos del corazon; como ajustar la respiracion para que relaje el cuerpo y alivie la mente; como respirar para sentirse lleno y refrescado en cuerpo y mente: Esto es Subsistencia Verdadera. Intentar ajustar la respiracion hasta que alivie el cuerpo y mente; y seguir intentando hasta que se sienta completamente relajado, es el Esfuerzo Verdadero. Ser consciente de la respiracion adentro y afuera; conocer los diferentes aspectos de la respiracion, como sube y baja, en el estomago, en los intestinos, el los musculos y en cada poro -- mantenerse atento a estas cosas con cada respiracion: Esta es la Referencia Verdadera. La mente con intencion en los casos de la respiracion, sin atraer a otros objetos que interfieran, hasta que la respiracion este refinada, para que aparezca en absorcion fija y despues el conocimiento interior. Esta es la Concentracion Verdadera.

El pensar en la respiracion se determina //vitakka//, el pensamiento dirigido. El ajustar la respiracion y esparcirla se llama //vicara//, evaluacion. Cuando todos los aspectos de la respiracion se esparcen libremente por el cuerpo, uno se siente lleno y refrescado en cuerpo y mente: Esto es //piti//, ruptura. Cuando el cuerpo y mente estan descansando, uno se siente sereno y tranquilo: Esto es //sukha//, placer. Inmediatamente que siente placer, la mente debe agarrarse a una sola preocupacion, y no perseguir otras: Esto es //ekaggata//, precision. Estos cinco factores forman el comienzo de la Concentracion Verdadera.

Cuando todas las partes del Noble Camino -- virtud, concentracion y discernimiento -- se juntan con madurez en el corazon, uno gana vision en todos los aspectos de la respiracion, sabiendo que " El respirar asi da paso a buenos estados mentales. El respirar de otra forma da paso a malos estados mentales. " Uno no es aprisionado por estos factores -- i.e. la respiracion en todos sus aspectos -- que modelan

el cuerpo, que modelan el habla, que modelan la mente, ya sea para el bien o el mal, deje que esten en orden con su naturaleza inherente: Esto es la desaparicion del estres.

Otra forma mas concisa de expresar las Cuatro Nobles Verdades: La respiracion hacia dentro y afuera es la verdad del estres. No ser consciente de la respiracion hacia adentro, no ser consciente de la respiracion hacia afuera: Esto es causa del estres -- obscurecido, deludido conocimiento. Ver todos estos aspectos de la respiracion tan claramente que pueda dejarlos partir sin sentir atraccion es la disolucion del estres. Ser mentalmente constante y consciente de todos los aspectos de la respiracion es el camino de la disolucion del estres.

Cuando pueda hacer esto, puede decir que sigue correctamente el camino de la meditacion de la respiracion. Su consciente esta sin obscuridad. Tiene la habilidad de saber las Cuatro Verdades claramente. Puede conseguir la libertad. Libertad es la mente que no se aferra a las causas bajas o efectos bajos -- i.e. estres y su causa: o a las causas y efectos altos -- la disolucion del estres y el camino a su desaparicion. Es una mente independiente de las cosas que le causan el saber, independiente del conocimiento, del saber. Cuando puede separar estas cosas, ha dominado la habilidad de soltar -- i.e. cuando sabe que forma el comienzo, que forma el final y lo que hay en medio, dejando que sean como son solos, en linea con la frase

//Sabbe dhamma anatta//:

Todos los fenomenos no son el yo

Estar atados a las cosas que nos causan el saber -- los elementos, khundha, los sentidos y sus objetos -- se llama atarse a la sensualidad (//kamupadana//). Estar atado al conocimiento se llama estar atado a opiniones (//ditthupadana//) Desconocer el conocimiento puro dentro de uno mismo (//buddha//) se llama estar atado a los preceptos y procedimientos (//silabbatupadana//). Y cuando uno esta

atado de esta forma, es estar atado a estados que desilusionan por los factores que modelan el cuerpo, el habla y la mente, todo lo que aparece del conocimiento obscurecido.

El Buddha fue maestro completo de ambos, causa y efecto, sin estar atado a las causas bajas y efectos bajos o a las causas altas y a los efectos altos. El estaba por arriba de la causa y del efecto. El estres y la desaparicion estaban a su alcance, pero el no estaba atado a ninguno. El conocia totalmente el bien y el mal, estaba equipado con los dos el yo y el no yo, pero no estaba atado a ninguna de las dos cosas. El tenia a su disposicion los objetos que pueden actuar como bases para la causa del estres, pero no estaba atado a ellas. El camino del discernimiento -- estaba tambien a su disposicion: El sabia como aparecer ignorante o astuto, y como cesar la ignorancia y la astucia en su mision de propagar la religion. Y para la desaparicion del estres, el lo tenia a su disposicion, pero no se aferraba a ello, por eso se puede decir que verdaderamente tenia control completo.

Antes de que el Buddha pudiera deshacerse de cosas de esta forma, primero tuvo que trabajar en hacerlas subir a su poder. Solamente entonces pudo el apartarlas. El dejo la abundancia, al contrario de la gente comun quienes la dejan por culpa de la pobreza. Aunque dejo estas cosas, todavia estaban a su alcance. El nunca dejo la virtud, la concentracion y discernimiento los que habia trabajado para perfeccionar hasta el dia de su Despertamiento. El continuo usando cada aspecto de la virtud, concentracion y el discernimiento hasta el dia en que entro en Total Liberacion (//parinibbana//). Incluso en el momento en que iba a alcanzar "nibbana", el practicaba el control de la concentracion total -- i.e. su liberacion total ocurrio cuando el estaba entre los niveles de lo fisico y lo no fisico de //Jhana//.

Asi es que no debemos descartar la virtud, concentracion y el discernimiento. Hay gente que no observa los preceptos, porque estan temerosos de atarse a ellos. Hay gente que no quiere practicar la concentracion porque tienen miedo a volverse ignorantes o locos. La verdad es que normalmente ya somos ignorantes, locos, y el practicar el centrar la mente es lo que acabara nuestra ignorancia y curara nuestra locura. Una vez nos hayamos preparado adecuadamente, nosotros

alcanzaremos el puro discernimiento, que como joya cortada da luz de su propia naturaleza. Esto es lo que cualifica como el verdadero discernimiento. Aparece individualmente, y se llama //paccattam//: Nosotros lo podemos desarrollar, conocer, solo por si solos.

La mayoria de nosotros, tendemos a no comprender la naturaleza del dicernimiento. Tomamos el discernimiento de imitacion, adulterado con conceptos, y lo usamos para esconder lo real, como el hombre que pinta un cristal con mercurio para ver su reflexion y las de los otros, pensando que ha encontrado una forma ingeniosa de observar la verdad. En realidad, el no es mas que un chimpance mirandose en un espejo. Un chimpance se vuelve en dos, y seguira jugando con su reflexion hasta que se gaste el mercurio, al llegar a ese punto se desanima, no sabiendo de donde vino la reflexion. Asi es cuando alcanzamos la imitacion del discernimiento, sin conciencia, pensando, en conjetura, en linea con las cosas que pensamos que hemos percibido: Vamos camino de la tristeza cuando la muerte nos encuentre cara a cara.

El factor crucial es el discernimiento natural que alcanzamos solamente al entrar la mente a ser como un diamante que de su propia luz rodeado por su brillo en sitios oscuros o en sitios con mucha luz. Un espejo se usa solamente en sitios con mucha luz. Si lo llevas a un sitio oscuro no puede ver su propia reflexion. Pero la joya cortada da su propia luz y brillo en todas partes. Esto es lo que Buddha enseno; que no hay sitios secretos o cerrrados en el mundo donde no pueda entrar el discernamiento. Esta joya del discernimiento es lo que nos permitira destruir los insaciabilidad, la dependencia y la conciencia oscurecida, y donde conseguiremos la mas alta excelencia. La liberacion, libre de dolor, muerte, aniquilacion y extincion -- existiendo naturalmente a traves de la realidad de la inmortalidad (//amata-dhamma//).

Por la mayor parte, tendemos a estar interesados solamente en el discernimiento y el escape: En el momento, queremos empezar en las ensenanzas del estres, inconstancia y el no-yo -- y cuando este es el caso, nunca llegaramos a ningun sitio. Antes de que Buddha ensenara que las cosas son inconstantes, el ya habia trabajado en saberlas hasta que rebelaron su constancia. Antes de ensenar que las cosas son

tensas el ya habia transformado esa tension en placer y tranquilidad. Y antes de ensenar que las cosas no son uno, el se habia vuelto lo que no es el yo , asi que pudo ver lo que era constante y verdad, el esconderse en lo inconstante, estres y el no yo. El punto de todas estas cualidades en una. El recogio todo lo que es inconstante, estres y no en una misma cosa: modelamientos (//sankhara//) vistos en terminos del mundo,una sola clase igual a traves del mundo . Y lo que es constante, placentero y uno, esto es otra clase: modelamientos vistos en terminos del Dhamma. Y entonces el dejo las dos clases, sin quedarse en lo "constante" o "inconstante", estres, facilidad, el yo y el no yo. Por esto podemos decir que hemos obtenido la separacion, pureza y liberacion, porque el no tenia la necesidad de agarrarse a los modelamientos -- en forma alguna.

Esta era la naturaleza de la practica del Senor Buddha.

Pero en nuestra practica individual, actuamos como si supieramos todo de antemano, y hubieramos tenido exito incluso antes de empezar. En otras palabras, queremos simplemente dejarlo ir y alcanzar la paz y la libertad. Pero no hemos hecho la base total, la separacion no tiene lo necesario: Nuestra paz tiende a ser un proyecto, nuestra liberacion equivocada. Aquellos de nosotros que sinceramente queremos hacer el mas alto bien deberiamos preguntarnos: Hemos puesto la fundacion solida, porque de no ser asi como podemos liberarnos?

El Buddha enseno que la virtud puede superar la contaminacion, las faltas que ocurren a traves del dicho y del hecho; esa concentracion puede superar la contaminacion intermedia del deseo sensual, voluntad, torpeza, desasosiego e incertidumbre; y ese discernimiento puede superar la contaminacion como la insaciabilidad, apego y el conocimiento oscuro. Aunque alguna gente cree que su discernimiento es agudo, que puede explicar puntos sutiles de doctrina, no pueden deshacerse de las mas comunes contaminaciones que incluso la virtud puede superar. Esto nos muestra que algo les falta en su virtud, concentracion y discernimiento. Sus virtudes son probablemente solamente en la superficie, su concentracion manchada y ensuciada, su discernimiento untado sobre el brillo -- como el cristal pintado de mercurio -- la razon por la que no pueden alcanzar su meta. Sus

acciones concuerdan con el dicho: Conservar la espada fuera de la funda. i.e. tener la facilidad de palabra y teorias, pero no el punto central para la mente; el poner un huevo fuera del nido -- el buscar lo bueno solamente afuera, sin entrenar la mente a estar centrada; poner la fundacion sobre la arena -- buscando la seguridad en las cosas y no en la sustancia. Todas estas cosas nos traen la desilusion. Esa gente no ha encontrado un refugio valioso.

Asi que deberiamos poner los cimientos y poner las causas en buen funcionamiento, porque todo lo que tenemos que alcanzar nos viene de estas causas.

//Attana codoyattanam
patimanse tamattana//

Despierte. Entrene su propio corazon.
Empiece a juzgar su propia respiracion adentro y afuera.

* * *

Ahora resumiremos los metodos de la meditacion de respiracion bajo los encabezamientos de Jhana.

Jhana significa estar absorto o enfocado en un solo objeto o preocupacion, como cuando nos ocupamos de la respiracion.

1. El primer nivel de Jhana tiene cinco factores:

(a) Pensamiento dirigido (//vitakka//): Piense en la respiracion hasta que pueda reconocerla claramente sin distraccion. (b) Concentracion en unidad(//ekaggatarammana//): Mantenga la mente en la respiracion. No deje que se pierda en otros objetos. Espie sus propios pensamientos para que ellos solo se centren en la respiracion hasta el punto de que la respiracion se vuelva confortable. (La mente se vuelva una, con la respiracion). (c) Evaluacion (//vicara//): Consiga que la sensacion de la respiracion se esparza y coordine con la sensacion de la respiracion en otras partes del cuerpo. Deje que

la sensacion de la respiracion se esparza por todo el cuerpo hasta que todo se junte. Una vez el cuerpo se haya calmado por la respiracion, las sensaciones de dolor se calmaran. El cuerpo se llenara de buena energia de respiracion. (La mente esta enfocada exclusivamente en las cuestiones de la respiracion).

Estas cualidades deben juntarse para aguantar el mismo flujo de la respiracion para que el primer nivel de Jhana aparezca. Este flujo entonces le puede llevar hasta el cuarto nivel de Jhana.

El pensamiento dirigido, concentracion en unidad, la evaluacion actuan como las causas. Cuando las causas estan maduras, resultados apareceran -- (d) ruptura (//piti//): una sensacion de lleno y refrescamiento por todo el cuerpo y mente, directamente al corazon: independiente del resto. (e) El placer (//sukha//): el relajo fisico aparece por el cuerpo inmovil y sin estorbo (//kaya-passaddhi//); el contenido mental que aparece al estar comodo consigo mismo, sereno y exulto (//citta-passaddhi//).

La ruptura y el placer son los resultados . Los factores del primer nivel de Jhana, provienen simplemente de dos fuentes: Causas y resultados.

La ruptura, placer se fortalece, la respiracion se hace mas sutil. Cuanto mas tiempo permanezca enfocada y absorta, mas poderosos seran los resultados. Esto deja dirigir su pensamiento y evaluacion, la limpieza preliminar de base a un lado, y enforzarse solamente en un solo factor, un punto de concentracion -- entonces se entra a el segundo nivel de Jhana (//magga-citta, phala-citta//).

El segundo nivel de Jhana tiene tres factores: ruptura, placer y concentracion en un punto (//magga-citta//). Esto se refiere al estado mental que ha probado los resultados que vienen del primer nivel de Jhana. Una vez haya entrado en el segundo nivel, ruptura y placer se fortalecen porque se basan en una sola causa, concentracion en un punto, que supervisa el trabajo en adelante: enfocarse en la respiracion hasta que se vuelva mas y mas refinada, inmovil y con un sentido de refrescamiento y calma para el cuerpo y la mente. La mente

es mas estable y enfocada que antes. Segun continue su enfocamiento, la ruptura y placer se fortalecen, se expanden y retraen. Continue enfocandose en la respiracion, mueva la mente mas profundamente a un nivel de ruptura y placer y entrara en el tercer nivel de Jhana.

3. El tercer nivel de Jhana tiene dos factores: El placer y la concentracion en un punto. El cuerpo esta tranquilo, inmovil y solitario. No aparecen sensaciones de dolor a estorbarlo. La mente esta solitaria e inmovil. La respiracion esta refinada, sin restricciones y ancha. Un resplandor -- blanco como el algodon -- le llena todo el cuerpo, inmovilizando todas las sensaciones fisicas de incomodidad mental. Mantengase enfocado en nada mas que en la ancha y refinada respiracion. La mente esta libre: No hay pensamientos del pasado o futuro que la estorban . La mente se sostiene sola. Las cuatro propiedades -- tierra, agua, fuego y viento -- estan en harmonia por todo el cuerpo. Uno podria decir que estan puras por todo el cuerpo, porque la respiracion tiene la fuerza de controlar y cuidar las otras propiedades, manteniendolas en harmonia y coordinacion. El conocimiento se junta con la concentracion en un punto, que actua como causa. La respiracion llena el cuerpo. El conocimiento llena el cuerpo.

Enfoquese en: La mente es brillante y poderosa, el cuerpo es ligero. Las sensaciones de placer inmoviles. Su sensacion del cuerpo en equilibrio estatico, sin deslices en sus conocimientos para que pueda dejar su sensacion de placer. Las manifestaciones de placer se vuelven inmoviles, porque las cuatro verdades, propiedades equilibradas y sin movimiento, en concentracion en unidad, la causa, tienen la fuerza de enfocar mas pesadamente, llevandole al cuarto nivel de Jhana.

4. El cuarto nivel de Jhana tiene dos factores: ecuanimidad (//upekkha//) la concentracion en un punto. El cuerpo esta tranquilo, inmovil y solitario.

Ecuanimidad y concentracion en un punto en el cuarto nivel de Jhana estan enfocados fuertemente -- solidos, estables y seguros. El elemento de la respiracion esta totalmente quieto libre de remolinos y

huecos. La mente, neutral y quieta, se aparta de las preocupaciones con el pasado y el futuro. La respiracion, que forma el presente, esta quieta, como el oceano o el aire cuando estan libres de las corrientes o las olas. Pueden conocer el paisaje y los sonidos lejanos, porque la respiracion esta igualada y regulada, y actua como pantalla de cine que da una reflexion clara de lo que se proyecta en ella. El conocimiento aparece en la mente: Uno sabe quedarse inmovil y quieto. La mente esta neutral y quieta; la respiracion neutral y quieta; el pasado, presente y el futuro estan todos neutrales y quietos. Esto tambien ocurre con la concentracion en un punto, enfocada en la impertubable inmobilidad de su respiracion. Todas las partes del cuerpo conectadas para poder respirar por todos los poros. No tiene que respirar por la nariz, porque la respiracion hacia fuera y adentro y los otros aspectos de la respiracion en el cuerpo forman un sola totalidad. todos los aspectos de la energia de la respiracion estan igualados y llenos. Las cuatro propiedades todas tienen las mismas caracteristicas. La mente esta completamente inmovil.

El enfoque es fuerte; la luz encendida.
Esto es conocer el gran marco de referencia.
La mente emana una luz brillante -- como la luz del sol,
la cual sin obstruccion de las nubes o neblina,
ilumina la tierra con sus rayos.

La mente emana luz en todas direcciones. La respiracion es radiante, debido al enfoque del conocimiento.

El enfoque es fuerte; la luz, encendida....

La mente tiene autoridad y poder. Los cuatro marcos de referencia estan congregados en uno. No hay el sentido de, esto es el cuerpo ...Esto es un sentimiento... Esto es la mente....Eso es una cualidad mental. No tiene sentido de que sean cuatro. Esto se llama el gran marco de referencia, porque ninguno de los cuatro esta de algun modo separado.

La mente esta firmemente intencionada,
centrada y verdadera, debido a la fuerza de su enfoque.

El conocimiento y la autopercepcion convergen en uno: Esto es lo que se llama una senda.

El conocimiento y la autopercepcion se convergen en uno: Esto es lo que significa un solo camino (//ekayana-magga//) -- la concordancia entre las propiedades de referencia, cuatro en uno, lo que produce la gran energia y el despertar, la purificacion del fuego interno (//tapas//) que hace desaparecer la oscuridad.

Segun se enfoque mas intensamente en lo radiante de la mente, el poder que nos llega al dejar todas las preocupaciones deja que la mente se aguante sola. Es como la persona que ha subido a la cima de una montana y tiene el derecho a ver en todas direcciones. La morada de la mente -- la respiracion que apoya la libertad de la mente -- esta en un estado mas alto, y la mente puede ver todas las cosas modeladas (//sankhara//) claramente en terminos de Dhamma, i.e. como elementos khandha, y percibe el medio (//ayatana//). Igual que la persona que sube una camara a un avion y puede tomar fotos de practicamente todo debajo, una persona que ha alcanzado este estado (//lokavidu//) puede ver el mundo y el Dhamma como verdaderamente son.

Ademas, la percepcion de cualquier forma, en el area de la mente, -- llamada liberacion interna; o habilidad de soltarse -- tambien aparecen. Los elementos o propiedades del cuerpo adquieren potencia (//kaya-siddhi//); la mente, poder resiliente. Cuando quiera conocimiento del mundo o del Dhamma, enfoque la mente pesada y firmemente en la respiracion. Cuando el poder concentrado de la mente golpee al elemento puro, el conocimiento intuitivo aparecera en ese elemento, como la aguja de un tocadiscos, al ponerse en contacto con el disco, producira los sonidos. Una vez la percepcion este enfocada en un objeto puro, entonces si quiere imagenes, apareceran imagenes, si quiere sonidos, sonidos, cerca o lejos, los asuntos del mundo o el Dhamma, concernientes a Ud. o a otros, pasado, presente o futuro -- lo que quiera saber.

Segun se enfoque, piense en lo que quiera saber y aparecera. Esto es //nana // -- sensibilidad intuitiva capaz de saber el pasado,

presente y futuro -- un nivel importante de percepcion que solamente Ud. puede saber. Los elementos son como las ondas de radio atravesando el aire. Si su mente y percepcion son fuertes, y sus habilidades altamente desarrolladas, puede usar esos elementos para ponerse en contacto con el mundo entero, para que el conocimiento aparezca dentro de Ud.

Cuando haya conseguido alcanzar el cuarto nivel de Jhana, puede actuar como la base para las ocho habilidades:

1. //Vipassana-nana//: Intuicion interna clara mental y fenomenos fisicos segun aparezcan, permanezcan o desaparezcan. Esto es una forma especial de percepcion, que viene solo del entreno de la mente. Ocurre de dos formas: (a) saber sin haber pensado en el tema y (b) saber habiendo pensado en el tema -- pero sin haber pensado mucho, como en el caso del conocimiento ordinario. Pensar por un instante y inmediatamente aparecer claramente -- como el algodon impregnado de gasolina, cuando se acerca la cerilla, se enciende inmediatamente. La intuicion y percepcion son muy rapidas, y difieren del discernimiento ordinario.

2. //Manomayiddhi//: la habilidad de usar la mente para influir eventos.

3. //Iddhividhi//: la habilidad de mostrar poderes supra-normales, i.e. crear imagenes en ciertos instantes que cierto grupos de gente puedan ver.

4. //Dibbasota//: la habilidad de escuchar sonidos distantes.

5. //Cetopariya-nana//: la habilidad de conocer el nivel -- del bien o el mal, alto o bajo -- de las mentes de otra gente.

6. //Pubbenivasanussati-nana//: la habilidad de recordar previas vidas. (Si consigue esta habilidad, no se tendra que preguntar si la muerte es seguida por anniquilacion o el renacer.)

7. //Dibbacakkhu//: la habilidad de ver asquerosas o sutiles

imagenes, ambas cerca y lejos.

8. //Asavakkhaya-nana//: la habilidad de reducir y eliminar eflluentes o contaminaciones en el corazon.

Estas ocho habilidades vienen exclusivamente de centrar la mente, la razon por la cual yo he escrito esta guia condensada de concentracion y Jhana, basada en la tecnica de mantener la mente en la respiracion. Si aspira al bien que viene de estas cosas, tiene que enfocar su atencion en entrenar su corazon y su mente.

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A HAPPY MARRIED LIFE

A Buddhist Perspective

by
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Published by
The Buddhist Missionary Society
123 Jalan Berhala, 50470 Kuala Lampur
Malaysia

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ISBN 967-9920-33-X

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DharmaNet Edition 1995

Transcription: Mark Blackstad
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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FOREWORD

From time immemorial, man has been preoccupied with the pursuit of happiness in life, from the cradle to the grave. He works and struggles very hard to attain happiness, very often without knowing exactly what happiness means because of his ignorance of the nature of life. Although all religions provide advice and guidelines for their adherents to practice in order to attain happiness in life, more often than not, these advices and guidelines are ignored owing to man's craving, hatred and illusion. Many people who experienced frustrations and sufferings hope and pray to find happiness for present life and here after; others, though enjoying a large measure of happiness on earth, are still not contented and crave for eternal bliss in heaven after leaving this world. For the ordinary man, as for the child, it is difficult to make a distinction between happiness and pleasure. To him, that which gives pleasure give happiness, and to be happy is to experience pleasure.

Very often, we consider childhood days to be a period of happiness. In reality, as children we do not understand what happiness is. Under the protection of our parents, we pass our days in a perpetual round of enjoyment which undoubtedly gives us pleasure. As we enter adolescence, changes take place in the mind and physical body causing us to become aware of the existence of the opposite sex and we begin

to experience a new kind of attraction giving rise to disturbing emotions. At the same time, curiosity drives us to find out about the fats of life, through peer discussion and book reading. Before long, we find ourselves on the threshold of adulthood, the crucial time in our life when we look for a suitable life-partner to begin a relationship that will put to the test all the qualities that we have acquired earlier in life. Love, sex, and marriage then become matters of great importance that will determine the quality of the married life we will have.

Young people today are exposed to a large variety of "Western" influences which are disseminated through the mass media such as books and magazines, television, video cassettes and movies, resulting in the acquisition of distorted ideas regarding love, sex, and marriage. The age-old "Eastern" moral virtues and values are being gradually eroded in the face of these influences. Practices unheard of and never carried out by the older generation have become common place among young people today. Are the "Western" influences really responsible for this state of affairs or should the parents be blamed for the misdeeds of their children for not exercising proper control and supervision over them? In this book, it is explained that most television programs and movies do not represent the way most decent people in the West think or behave and that there is a vast "silent majority" of decent couples who are as deeply religious and "conservative" about love, sex and marriage as any "Eastern" couple. If young people want to ape the West, they are advised to ape this "silent majority" who are no different from their decent neighbor who lives next door to them.

Modern life is fraught with all kinds of tension and stress. Doubtless, very often it is tension and stress that creates problems in many a marriage. If a proper analysis is made into the root causes of such social problems as pre-marital sex, teenage pregnancies, unhappy marriages and divorces, child-abuse and wife-battering, we inevitably discover that it is due mainly to selfishness and lack of patience, tolerance and mutual understanding. In the //Sigalovada Sutta//, the Buddha gives good advice on how to maintain peace and harmony in the home between husband and wife in order to achieve a

happy married life. Parental responsibilities for children and the children's duties toward parents are also clearly mentioned in the Sutta as useful guidelines for the attainment of a happy home. In this book, the Ven. Author stresses the important point that marriage is a partnership of two individuals and that this partnership is enriched and enhanced when it allows the personalities involved to grow. In the Buddhist perspective, marriage means understanding and respecting each other's beliefs and privacy. The present time is most opportune for a book of this nature to be published to provide the followers of the Buddhist religion, in particular the young, with a clear understanding of life's important matters like love, sex and marriage which will not only help them to live a happy married life but also assist them to lead peaceful and contented lives.

On behalf of the Buddhist Missionary Society I wish to express our sincere gratitude and appreciation to many of our devoted members for all the help and services rendered in the preparation of this book. Our special thanks are due to: Mr. Vijaya Samarawickrama for undertaking the editorial work, Mr. Teh Thean Choo, Miss Quah Pin Pin and Mrs. Chong Hong Choo for their valuable assistance and Mr. Paw Oo Thett of Burma for the cover design.

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20 December 1986

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1. INTRODUCTION

From the Buddhist point of view, marriage is neither holy nor unholy. Buddhism does not regard marriage as a religious duty nor as a sacrament that is ordained in heaven. A cynic has said that while

some people believe that marriage is planned in heaven, others say that it is recorded in hell also! Marriage is basically a personal and social obligation, it is not compulsory. Man and woman must have freedom either to get married or to remain single. This does not mean that Buddhism is against marriage. Nobody in this world would say that marriage is bad and there is no religion which is against marriage.

Practically all living things come into being as a result of sex life. Among human beings, the institution of marriage has come about so that society guarantees the perpetuation of the human species and also ensures that the young would be cared for. This is based on the argument that children born through the pleasure of sex must be the responsibility of the partners involved, at least until they have grown up. And marriage ensures that this responsibility is upheld and carried out.

A society grows through a network of relationships which are mutually inter-twined and inter-dependent. Every relationship is a whole-hearted commitment to support and to protect others in a group or community. Marriage plays a very important part in this strong web of relationships of giving support and protection. A good marriage should grow and develop gradually from understanding and not impulse, from true loyalty and not just sheer indulgence. The institution of marriage provides a fine basis for the development of culture, a delightful association of two individuals to be nurtured and to be free from loneliness, deprivation and fear. In marriage, each partner develops a complementary role, giving strength and moral courage to one another, each manifesting a supportive and appreciative recognition of the other's skill in caring and providing for a family. There must be no thought of either man or woman being superior -- each is complementary to the other; marriage is a partnership of equality, gentleness, generosity, calm and dedication.

In Buddhism, one can find all the necessary advice which can help one to lead a happy married life. One should not neglect the advice given by the Enlightened Teacher if one really wants to lead a happy married life. In His discourses, the Buddha gave various kinds of advice for married couples and for those who are contemplating

marriage. The Buddha has said, "If a man can find a suitable and understanding wife and a woman can find a suitable and understanding husband, both are fortunate indeed."

* * *

2. THE NATURE OF LOVE AND PLEASURE

Love

There are different kinds of love, and these are variously expressed as motherly love, brotherly love, sensual love, emotional love, sexual love, selfish love, selfless love and universal love.

If people develop only their carnal or selfish love towards each other, that type of love cannot last long. In a true love relationship, one should not ask how much one can get, but how much one can give.

When beauty, complexion and youth start to fade away, a husband who considers only the physical aspects of love may think of acquiring another young one. That type of love is animal love or lust. If a man really develops love as an expression of human concern for another being, he will not lay emphasis only on the external beauty and physical attractiveness of his partner. The beauty and attractiveness of his partner should be in his heart and mind, not in what he sees. Likewise, the wife who follows Buddhist teachings will never neglect her husband even though he has become old, poor or sick.

> "I have a fear that the modern girl loves to be Juliet to have a dozen Romeos. She loves adventure . . . . . The modern girl dresses not to protect herself from wind, rain and sun, but to attract attention. She improves upon nature by painting herself and looking extraordinary."

-- Gandhi

Sex
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Sex by itself is not "evil," although the temptation and craving for it invariably disturbs the peace of mind, and hence is not conducive to spiritual development.

In the ideal situation, sex is the physical culmination of a deeply satisfying emotional relationship, where both partners give and take equally.

The portrayal of love by commercial groups through the mass media in what we call "western" culture is not "real" love. When an animal wants to have sex, it shows its "love," but after having experienced sex, it just forgets about love. For animals, sex is just an instinctive drive necessary for procreation. But a human being has much more to offer in the concept of love. Duties and responsibilities are important ingredients to maintain unity, harmony and understanding in a relationship between human beings.

Sex is not the most important ingredient for happiness in a married life. Those who have become slaves to sex would only ruin love and humanity in marriage. Apart from that, a woman must cease to consider herself as the object of a man's lust. The remedy is more in her hand than in a man's. She must refuse to adorn herself simply to please a man, even if he is her husband. If she wants to be an equal partner with a man, she should dress so that her dignity is enhanced, and she does not become a sex symbol. Marriage for the satisfaction of the sexual appetite is no marriage. It is concupiscence. (Gandhi)

Love may indeed be a product of sex, but the reverse is likewise true: sex is an expression of love. In the ideally happy married life, both love and sex are inseparable.
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The Buddha's Explanation

We can study the Buddha's teaching regarding the feelings that man and woman have for each other. The Buddha says that he had never seen any object in this world which attracts man's attention more than the figure of a woman. At the same time the main attraction for the woman is the figure of a man. It means that by nature, woman and man give each other worldly pleasure. They cannot gain happiness of this kind from any other object. When we observe very carefully, we notice that among all the things which provide pleasure, there is no other object that can please all the five senses at the same time beside the male and female figures.

The ancient Greeks knew this when they said that originally man and woman were one. They were separated and the two parts that were divided are constantly seeking to be re-united as man and woman.

Pleasure

Young people by nature like to indulge in worldly pleasures which can include both good and bad things. Good things, like the enjoyment of music, poetry, dance, good food, dress and similar pursuits do no harm to the body. They only distract us from seeing the fleeting nature and uncertainty of existence and thereby delay our being able to perceive the true nature of the self.

The faculties and senses of young people are very fresh and alert; they are very keen to satisfy all the five senses. Almost everyday, they plan and think out ways and means to experience some form of pleasure. By the very nature of existence, one will never be completely satisfied with whatever pleasure one experiences and the resultant craving in turn only creates more anxieties and worries.

When we think deeply about it, we can understand that life is nothing but a dream. In the end, what do we gain from attachment to this life? Only more worries, disappointments and frustrations. We may have enjoyed brief moments of pleasure, but in the final analysis,

we must try to find out what the real purpose of our lives is.

When one ceases to crave for sensual pleasure and does not seek to find physical comfort in the company of others, the need for marriage does not arise. Suffering and worldly enjoyment are both the outcome of craving, attachment and emotion. If we try to control and suppress our emotions by adopting unrealistic tactics we create disturbances in our mind and in our physical body. Therefore we must know how to handle and control our human passion. Without abusing or misusing this passion, we can tame our desires through proper understanding.

* * *

3. THE REALITY OF MARRIED LIFE

John J. Robinson in his book "Of Suchness" gives the following advice on love, sex and married life. "Be careful and discreet; it is much easier to get married than unmarried. If you have the right mate, it's heavenly; but if not, you live in a twenty-four-hour daily hell that clings constantly to you, it can be one of the most bitter things in life. Life is indeed strange. Somehow, when you find the right one, you know it in your heart. It is not just an infatuation of the moment. But the powerful urges of sex drive a young person headlong into blind acts and one cannot trust his feelings too much. This is especially true if one drinks and get befuddled; the most lousy slut in a dark bar can look like a Venus then, and her charms become irresistible. Love is much more than sex though; it is the biological foundation between a man and a woman; love and sex get all inter-twined and mixed up."

Problems

Almost everyday we hear people complaining about their marriages. Very

seldom do we hear stories about a happy marriage. Young people reading romantic novels and seeing romantic films often conclude that marriage is a bed of roses. Unfortunately, marriage is not as sweet as one thinks. Marriage and problems are interrelated and people must remember that when they are getting married, they will have to face problems and responsibilities that they had never expected or experienced hitherto.

People often think that it is a duty to get married and that marriage is a very important event in their lives. However, in order to ensure a successful marriage, a couple has to harmonize their lives by minimizing whatever differences they may have between them. Marital problems prompted a cynic to say that there can only be a peaceful married life if the marriage is between a blind wife and a deaf husband, for the blind wife cannot see the faults of the husband and a deaf husband cannot hear the nagging of his wife.

Sharing and Trust

One of the major causes of marital problems is suspicion and mistrust. Marriage is a blessing but many people make it a curse due to lack of understanding.

Both husband and wife should show implicit trust for one another and try not to have secrets between them. Secrets create suspicion, suspicion leads to jealously, jealousy generates anger, anger causes enmity and enmity may result in separation, suicide or even murder.

If a couple can share pain and pleasure in their day-to-day life, they can console each other and minimize their grievances. Thus, the wife or husband should not expect to experience only pleasure. There will be a lot of painful, miserable experiences that they will have to face. They must have the strong will power to reduce their burdens and misunderstandings. Discussing mutual problems will give them confidence to live together with better understanding.

Man and woman need the comfort of each other when facing problems

and difficulties. The feelings of insecurity and unrest will disappear and life will be more meaningful, happy and interesting if there is someone who is willing to share another's burden.

Blinded by Emotions

When two people are in love, they tend to show only the best aspects of their nature and character to each other in order to project a good impression of themselves. Love is said to be blind and hence people in love tend to become completely oblivious of the darker side of each other's natures.

In practice, each will try to highlight his or her sterling qualities to the other, and being so engrossed in love, they tend to accept each other at "face value" only. Each lover will not disclose the darker side of his or her nature for fear of losing the other. Any personal shortcomings are discreetly swept under the carpet, so to speak, so as not to jeopardize their chances of winning each other. People in love also tend to ignore their partner's faults thinking that they will be able to correct them after marriage, or that they can live with these faults, that "love will conquer all."

However, after marriage, as the initial romantic mood wears off, the true nature of each other's character will be revealed. Then, much to the disappointment of both parties, the proverbial veil that had so far been concealing the innermost feelings of each partner is removed to expose the true nature of both partners. It is then that disillusion sets in.

Material Needs

Love by itself does not subsist on fresh air and sunshine alone. The present world is a materialistic world and in order to meet your material needs, proper financing and budgeting is essential. Without it, no family can live comfortably. Such a situation aptly bears out the saying that "when poverty knocks at the door, love flies through

the window." This does not mean that one must be rich to make a marriage work. However, if one has the basic necessities of life provided through a secure job and careful planning, many unnecessary anxieties can be removed from a marriage.

The discomfort of poverty can be averted if there is complete understanding between the couple. Both partners must understand the value of contentment. Both must treat all problems as "our problems" and share all the "ups" and "downs" in the true spirit of a long-standing life partnership.

Pre-marriage Advice

The Anguttara Nikaya contains some valuable advice which the Buddha gave to young girls prior to their marriage. Realizing that there could be difficulties with the new in-laws, the girls were enjoined to give every respect to their mothers-in-law and fathers-in-law, serving them lovingly as their own parents. They were expected to honor and respect their husband's relatives and friends, thus creating a congenial and happy atmosphere in their new homes.

They were also advised to study and understand their husbands' natures, ascertain their activities, characters and temperaments, and to be useful and cooperative at all times in their new homes. They should be polite, kind and watchful of their husbands' earnings and see to it that all household expenditures were properly administered. The advice given by the Buddha more than twenty five centuries ago is still valid even today.

* * *

4. THE BUDDHIST CONCEPT OF MARRIAGE

In view of what has been said about "birth and suffering," some people have criticized Buddhism saying that is against married life. They are wrong. The Buddha never spoke against married life. However, he pointed out all the problems, difficulties and worries that people would have to face when they take on the responsibility of marriage. Just because he warned one against problems in marriage does not mean that the Buddha condemned marriage.

The act of marriage itself implies that a person is still more attached to the physical world and since our mental faculties are influenced by craving, attachment and human emotions, it is but natural that problems would arise. This happens when we have to consider the need of others and to give in to what others need.

Role of Religion

A deep analysis of the nature of self is important to help us to understand the origin of our problems, worries, miseries and how to overcome them. Here, religious advice is important for maintaining a tranquil life. However, a man should not become a slave to any religion. Man is not for religion, religion is for man. That means man must know how to make use of religion for his betterment and for his happiness in a respectable way. Simply by following certain religious vows, precepts or commandments with blind faith or by force, thinking that we are duty-bound to observe them will not develop proper understanding.

One important aspect of Buddhism is that the Buddha did not impose any religious laws or commandments. The Buddha was a unique teacher who had set out a number of disciplinary codes for us to uphold according to our way of life. Those who follow the precepts observe them voluntarily but not as obligatory religious laws. It is up to us to follow the advice through our own understanding and experience of what is good for us and for others. Through trial and error, we will learn to follow the advice which will give us just peace and happiness.

One should try to understand the nature of the worldly life. By knowing that you have to face problems, you will be able to strengthen your mind and be more prepared to face the problems that could arise if you get married. Religion is important to help you overcome your problems. Whatever you learned about religious principle when you were young can be adopted to avoid misunderstanding, disappointment and frustration. At the same time, certain good qualities such as patience and understanding which we learned through religion are important assets to help us to lead a peaceful married life.

Normally, it is due to a lack of mutual understanding that many married couples lead miserable lives. The result of this is that their innocent children also have to suffer. It is better to know how to handle your problems in order to lead a happy married life. Religion can help you to do this.

* * *

5. THE RELIGIOUS DILEMMA

Individual Rights

One of the causes of greatest concern among those who do not belong to the non-semitic religions is the problem of conversion before marriage. While Buddhists and Hindus never demand that a couple must belong to the same religion before a marriage can be solemnized, many others tend to take advantage of this tolerance.

Marriage, contrary to what many romantic novels say, does not mean the total and absolute merging of two people to the extent that each loses his or her own identity. When a religion demands that both partners must have the same religious label, it denies the basic human right of an individual to believe what he or she wants. Societies throughout history have proved that "Unity in Diversity" is not only

possible but desirable. Out of diversity comes greater respect and understanding. This should apply to marriage also. There are many living examples all over the world where the husband and wife maintain their own beliefs and yet are able to maintain their happy married life without confronting each other.

Buddhists do not oppose the existence of other religions even within the same household. Unfortunately this generous attitude has been exploited by unscrupulous religionists who are out to gain converts by all means.

Intelligent Buddhists must be aware of this stratagem. No self-respecting intelligent human being who really understands what he believes according to his own conviction should give up his beliefs merely to satisfy the man-made demands of another religion. Buddhists do not demand that their partners embrace Buddhism. Neither should they surrender their own beliefs.

Post-marriage Blues

When young people are in love, they are prepared to make many sacrifices so long as they can get married. But after a few years, when the real task of building a successful marriage begins, frustrations begin to set in. When a partner who had given up his deep-seated religious beliefs for "love" begins to regret having done so, unnecessary misunderstandings arise. These provide added tensions at a period when there is boredom in a marriage. There will be quarrels. And normally, one of the main causes of these quarrels will be the question of which religion the children should belong to.

Therefore, it is most important for one to know that if there is a process of conversion involved, it must be based on true conviction and not mere convenience or compulsion. Buddhists maintain the freedom of the individual to choose. This principle should be respected by all.

The Ceremony

There is no specific Buddhist ritual or procedure to conduct a marriage. Buddhism recognizes the traditions and cultures practiced by people in different countries. Hence, Buddhist religious ceremonies differ from one country to another.

In general practice, a religious service for blessing and to give advice to the couple is customarily performed either in the temple or at home to give a greater significance to the marriage. Nowadays, in many countries, besides the blessing service, religious organizations also have been given the authority to solemnize and register marriages together with the issuance of legal marriage certificates.

By and large, the most important point is that the couple should be utterly sincere in their intention to cooperate with and understand each other not only during times of happiness but also whenever they face difficulties.

* * *

6. SECURITY, RESPECT AND RESPONSIBILITIES

Sense of Insecurity

In the past, there was no such thing as a legal registration of marriages. A man and woman mutually decided to accept each other as husband and wife and thereafter they lived together. Their marriage was carried out in the presence of the community, and separation was rare. The most Important thing was that they developed real love and respected their mutual responsibilities.

A legal registration of marriage is important today to ensure security and to safeguard property and children. Due to the sense of

insecurity, a couple performs legal marriages to ensure that they are legally bound not to neglect their duties and not to ill-treat each other. Today, some couples even draw up a legal contract on what would happen to their property if they are divorced!

Husband and Wife

According to Buddhist teaching, in a marriage, the husband can expect the following qualities from his wife:

- -- love
- -- attentiveness
- -- family obligations
- -- faithfulness
- -- child-care
- -- thrift
- -- the provision of meals
- -- to calm him down when he is upset
- -- sweetness in everything

In return, the wife's expectation from husband is:

- -- tenderness
- -- courtesy
- -- sociability
- -- security
- -- fairness
- -- loyalty
- -- honesty
- -- good companionship
- -- moral support

Apart from these emotional and sensual aspects, the couple will have to take care of day-to-day living conditions, family budget and social obligations. Thus, mutual consultations between the husband and wife on all family problems would help to create an atmosphere of trust and understanding in resolving whatever issues that may arise.

The Buddha's Advice to a Couple

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I. The Wife

In advising women about their role in married life, the Buddha appreciated that the peace and harmony of a home rested largely on a woman. His advice was realistic and practical when he explained a good number of day-to-day characteristics which a woman should or should not cultivate. On diverse occasions, the Buddha counseled that a wife should:

a) not harbor evil thoughts against her husband;
b) not be cruel, harsh or domineering;
c) not be spendthrift but should be economical and live within her means;
d) guard and save her husband's hard-earned earnings and property;
e) always be attentive and chaste in mind and action;
f) be faithful and harbor no thought of any adulterous acts;
g) be refined in speech and polite in action;
h) be kind, industrious and hardworking;
i) be thoughtful and compassionate towards her husband, and her attitude should equate that of a mother's love and concern for the protection of her only son;
j) be modest and respectful;
k) be cool, calm and understanding -- serving not only as a wife but also as a friend and advisor when the need arises.

In the days of the Buddha, other religious teachers also spoke on the duties and obligations of a wife towards her husband -- stressing particularly on the duty of a wife bearing an off-spring for the husband, rendering faithful service and providing conjugal happiness.

Some communities are very particular about having a son in the family. They believe that a son is necessary to perform their funeral rites so that their after-life will be a good one. The failure to get a son from the first wife, gives a man the liberty to have another
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wife in order to get a son. Buddhism does not support this belief.

According to what the Buddha taught about the law of Karma, one is responsible for one's own action and its consequences. Whether a son or a daughter is born is determined not by a father or mother but the karma of the child. And the well-being of a father or grandfather does not depend upon the action of the son or grandson. Each is responsible for his own actions. So, it is wrong for men to blame their wives or for a man to feel inadequate when a son is not born. Such Enlightened Teachings help to correct the views of many people and naturally reduce the anxiety of women who are unable to produce sons to perform the "rites of the ancestors."

Although the duties of a wife towards the husband were laid down in the Confucian code of discipline, it did not stress the duties and obligations of the husband towards the wife. In the //Sigalovada Sutta//, however, the Buddha clearly mentioned the duties of a husband towards the wife and vice versa.

II. The Husband

The Buddha, in reply to a householder as to how a husband should minister to his wife declared that the husband should always honor and respect his wife, by being faithful to her, by giving her the requisite authority to manage domestic affairs and by giving her befitting ornaments. This advice, given over twenty five centuries ago, still stands good for today.

Knowing the psychology of the man who tends to consider himself superior, the Buddha made a remarkable change and uplifted the status of a woman by a simple suggestion that a husband should honor and respect his wife. A husband should be faithful to his wife, which means that a husband should fulfill and maintain his marital obligations to his wife thus sustaining the confidence in the marital relationship in every sense of the word. The husband, being a bread-winner, would invariably stay away from home, hence he should entrust the domestic or household duties to the wife who should be

considered as the keeper and the distributor of the property and the home economic-administrator. The provision of befitting ornaments to the wife should be symbolic of the husband's love, care and attention showered on the wife. This symbolic practice has been carried out from time immemorial in Buddhist communities. Unfortunately it is in danger of dying out because of the influence of modern civilization.

The Past

In the past, since the social structure of most communities was different from that we find today, a husband and wife were interdependent on each other. There was mutual understanding, and the relationship was stable because each knew exactly what his or her role was in the partnership. The "love" that some husbands and wives try to show others by embracing each other in public does not necessarily indicate true love or understanding. In the past, although married couples did not express their love or inner feeling publicly, they had a deep even unspoken understanding and mutual respect for each other.

The ancient customs which people had in certain countries that the wife must sacrifice her life after her husband's death and also the custom which prevents a widow from remarrying is foreign to Buddhism. Buddhism does not regard a wife as being inferior to a husband.

Modern Society

Some women feel that for them to concentrate on the upbringing of the family is degrading and conservative. It is true that in the past women had been treated very badly, but this was due more to the ignorance on the part of men than the inherent weakness in the concept of depending on women to bring up children.

Women have been struggling for ages to gain equality with men in the field of education, the professions, politics and other avenues. They are now at par with men to a great extent. The male generally tends to be aggressive by nature and the female more emotional. In the

domestic scene, particularly in the East, the male is more dominant as head of the family whilst the female tends to remain as passive partner. Please remember, "passive" here does not mean "weak." Rather it is a positive quality of "softness" and "gentleness." If man and woman maintain their masculine and feminine qualities inherited from nature and recognize their respective strengths, then, that attitude can contribute towards a congenial mutual understanding between the sexes.

Gandhi's remarks:

> "I believe in the proper education of woman. But I do believe that woman will not make her contribution to the world by mimicking or running a race with man. She can run the race, but she will not rise to the great heights she is capable of by mimicking man. She has to be the complement of man."

Parental Responsibilities

The basis of all human society is the intricate relationship between parent and child. A mother's duty is to love, care and protect the child, even at extreme cost. This is the self-sacrificing love that the Buddha taught. It is practical, caring and generous and it is selfless. Buddhists are taught that parents should care for the child as the earth cares for all the plants and creatures.

Parents are responsible for the well-being and up-bringing of their children. If the child grows up to be a strong, healthy and useful citizen, it is the result of parents' efforts. If the child grows up to be a delinquent, parents must bear the responsibility. One must not blame others or society if children go astray. It is the duty of parent to guide children on the proper path.

A child, at its most impressionable age, needs the tender love, care and attention of parents. Without parental love and guidance, a child will be handicapped and will find the world a bewildering place to live in. However, showering parental love, care and attention does not

mean pandering to all the demands of the child, reasonable or otherwise. Too much pampering would spoil the child. The mother, in bestowing her love and care, should also be strict and firm in handling the tantrums of a child. Being strict and firm does not mean being harsh to the child. Show your love, but temper it with a disciplined hand -- the child will understand.

Unfortunately, amongst present-day parents, parental love is sadly lacking. The mad rush for material advancement, the liberation movements and the aspiration for equality have resulted in many mothers joining their husbands, spending their working hours in offices and shops, rather than remaining at home tending to their off-spring. The children, left to the care of relations or paid servants, are bewildered on being denied tender motherly love and care. The mother, feeling guilty about her lack of attention, tries to placate the child by giving in to all sorts of demands from the child. Such an action spoils the child. Providing the child with all sorts of modern toys such as tanks, machine guns, pistols, swords and such like equipment as an appeasement is not psychologically good.

Loading a child with such toys is no substitute for a mother's tender love and affections. Devoid of parental affection and guidance, it will not be surprising if the child subsequently grows up to be a delinquent. Then, who is to be blamed for bringing up a wayward child? The parents of course! The working mother, especially after a hard day's work in an office to be followed by household chores, can hardly find time for the child that is yearning for her care and attention.

Parents who have no time for their children should not complain when these same children have no time for them when they are old. Parents who claim that they spend a lot of money on their children but are too busy should not complain when their "busy" children in turn leave them in expensive Homes for the Aged!

Most women work today so that the family can enjoy more material benefits. They should seriously consider Gandhi's advice for men to seek freedom from greed rather than freedom from need. Of course, given today's economic set-up we cannot deny that some mothers are

forced to work. In such a case, the father and mother must make extra sacrifices of their time to compensate for what their children miss when they are away. If both parents spend their non-working hours at home with their children, there will be greater understanding between parents and children.

In his discourses, the Buddha has listed certain primary duties and functions as essential guidelines for parents to observe. One of the primary guidelines is, by precept, practice and action, to lead the children away from things that are evil and through gentle persuasion, to guide them to do all that is good for the family, for society and for the country. In this connection, parents would have to exercise great care in dealing with their children. It is not what the parents profess but what they really are and do, that the child absorbs unconsciously and lovingly. The child's entry to the world is molded by emulating parental behavior. It follows that good begets good and evil begets evil. Parents who spend much time with their children will subtly transmit their characteristics to their offspring.

Duties of Parents

It is the duty of parents to see to the welfare of their children. In fact the dutiful and loving parents shoulder the responsibilities with pleasure. To lead children on the right path, parents should first set the example and lead ideal lives. It is almost impossible to expect worthy children from unworthy parents. Apart from the Karmic tendencies children inherit from previous births, they invariably inherit the defects and virtues of parents too. Responsible parents should take every precaution not to transmit undesirable tendencies to their progeny.

According to the //Sigalovada Sutta//, there are five duties that should be performed by parents:

1. The first duty is to dissuade children from evil

Home is the first school, and parents are the first teachers. Children usually take elementary lessons in good and evil from their parents. Careless parents directly or indirectly impart an elementary knowledge of lying, cheating, dishonesty, slandering, revenge, shamelessness and fearlessness for evil and immoral activities to their children during childhood days.

Parents should show exemplary conduct and should not transmit such vices into their children's impressionable minds.

2. The second duty is to persuade them to do good
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4. The fourth duty is to see that they are married to suitable individuals

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Marriage is a solemn act that pertains to the whole lifetime; this union should be one that cannot be dissolved easily. Hence, marriage has to be viewed from every angle and in all its aspects to the satisfaction of all parties before the wedding.

According to Buddhist culture, duty supersedes rights. Let both parties be not adamant, but use their wise discretion and come to an amicable settlement. Otherwise, there will be mutual cursing and other repercussions. More often than not the infection is transmitted to progeny as well.

5. The last duty is to hand over to them, at the proper time, their inheritance

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Parents not only love and tend their children as long as they are still in their custody, but also make preparations for their future comfort and happiness. They hoard up treasures at personal discomfort and ungrudgingly give them as a legacy to their children.

The Religion of Compassion

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Buddhism is the religion of compassion, and the parents should never forget to present it to the children as such. The Buddha taught the Dhamma out of compassion for the world. Parents should practice the "Four Sublime States of Mind" taught by the Buddha in raising their children. They are:

Metta -- loving kindness or goodwill
Karuna -- compassion
Mudita -- sympathetic joy
Upekkha -- equanimity or "even-mindedness"
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These four states, well practiced will help parents remain calm throughout the difficult period of child-rearing.

This is the right or ideal way of conduct towards living beings. These four attitudes of mind provide the framework for all situations arising from social contact. They are the great removers of tension, the great peacemakers in social conflict, the great healers of wounds suffered in the struggle for existence; levelers of social barriers, builders of harmonious communities, awakeners of slumbering magnanimity long forgotten, revivers of joy and hope long abandoned, promoters of human brotherhood against the forces of egotism.

Perhaps the greatest challenge that a married couple has to face is the proper upbringing of a child. This is another aspect which distinguishes us from animals. While an animal does care for its offspring with great devotion, a human parent has a greater responsibility, which is the nurturing of the mind. The Buddha has said that the greatest challenge a man faces is to tame the mind. Ever since a child is born, from infancy through adolescence to maturity, a parent is primarily responsible for the development of a child's mind. Whether a person becomes a useful citizen or not depends mainly on the extent to which its mind has been developed. In Buddhism, a good parent can practice four great virtues to sustain him or her and to overcome the great frustrations which are so closely related with parenthood.

When a child is yet a toddler, unable to express its needs, it is quite prone to indulge in tantrums and crying. A parent who practices the first virtue of loving kindness can maintain peace within herself or himself to continue to love the child while it is being so difficult. A child who enjoys the effects of this loving kindness will himself learn to radiate it spontaneously.

As the child becomes more mature as an adolescent, parents should practice //karuna// or Compassion towards him. Adolescence is a very difficult time for children. They are coming to terms with adulthood and therefore are rebellious, with a great deal of their anger and

frustrations directed at their parents. With the practice of Compassion, parents will understand that this rebelliousness is a natural part of growing up and that children do not mean to hurt their parents willfully. A child who has enjoyed loving kindness and compassion will himself become a better person. Having not had hate directed at him, he will only radiate love and compassion towards others.

Just before he becomes an adult, a child will probably meet with some success in examinations and other activities outside the home. This is the time for parents to practice sympathetic joy. Too many parents in modern society use their children to compete with their associates. They want their children to do well for selfish reasons; it is all because they want others to think well of them. By practicing sympathetic joy, a parent will rejoice in the success and happiness of his or her child with no ulterior motive. He is happy simply because his child is happy! A child who has been exposed to the effects of sympathetic joy will himself become a person who does not envy others and who is not overly competitive. Such a person will have no room in his heart for selfishness, greed or hatred.

When a child has reached adulthood and has a career and family of his own, his parents should practice the last great virtue of equanimity (//upekkha//). This is one of the most difficult things for Asian parents to practice. It is hard for them to allow their children to become independent in their own right. When parents practice equanimity, they will not interfere with the affairs of their children and not be selfish in demanding more time and attention than the children can give. Young adults in the modern society have many problems. An understanding parent of a young couple should not impose extra burdens by making unnecessary demands on them. Most importantly, elderly parents should try not to make their married children feel guilty by making them feel that they have neglected their filial obligations. If parents practice equanimity they will remain serene in their old age and thereby earn the respect of the younger generation.

When parents practice these four virtues towards their children, the

children will respond favorably and a pleasant atmosphere will prevail at home. A home where there is loving kindness, compassion, sympathetic joy and equanimity will be a happy home. Children who grow up under such an environment will grow up to be understanding, compassionate, willing workers and considerate employers. This is the greatest legacy any parent can give to his child.

Parents in Modern Society

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One of the saddest things about modern society is the lack of parental love which children in highly industrialized countries suffer from. When a couple gets married, they usually plan to have a number of children. And once the child is born, parents are morally obliged to care for him to the best of their ability. Parents are responsible to see that a child is not only satisfied materially; the spiritual and psychological aspects are very important too.

The provision of material comfort is of secondary importance when compared to the provision of parental love and attention. We know of many parents from the not-so-well-to-do families who have brought up their children well and with plenty of love. On the other hand, many rich families have provided every material comfort for their children but have deprived them of parental love. Such children will just grow up devoid of any psychological and moral development.

A mother should consider carefully whether she should continue to be a working mother of a housewife giving all the affection and care for the well-being of her child. (Strangely, some modern mothers are also being trained to handle guns and other deadly equipments when they should be cuddling their children and training them to be good and law-abiding citizens.)

The modern trend and attitude of working mothers towards their children also tends to erode the time-honored filial piety which children are expected to shower on their parents. The replacement of breast-feeding by bottle feeding could also be another factor which has contributed to the erosion of the affection between mother and
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child. When mothers breast-feed and cuddle babies in their arms, the tender affection between mother and child is much greater and the influence the mother had on the child for its well-being, is much more pronounced. Under such circumstances, filial piety, family cohesion and obedience are invariably present. These traditional traits are for the good and well-being of the child. It is up to the parents, especially the mother, to provide them. The mother is responsible for the child's being good or wayward. Mothers can reduce delinquency!

Parental Control

Many parents try to keep their married children under their control. They do not give due freedom to them and tend to interfere with a young married couple's life. When parents try to control their married son or married daughter and want them to follow their way of life strictly, this will create a lot of misunderstanding between the two generations as well as unhappiness between the couple. Parents may be doing it in good faith due to love and attachment towards the children, but in so doing, they are inviting more problems to themselves and to the children.

Parents must allow their children to shoulder the responsibilities of their own lives and families. For example: if some seeds are dropped under a tree, plants might grow after sometime. But if you want those plants to grow healthy and independent you must transplant them to open ground somewhere else to grow separately, so that they are not hampered by the shade of the parent tree.

Parents should not neglect the ancient wisdom based on advice given by religious teachers, wise people and elders who have developed a knowledge of the world through their own trial and errors.

Divorce

Divorce is a controversial issue among the followers of different religions. Some people believe that marriage is already recorded in

heaven, thus it is not right to grant a divorce. But, if a husband and wife really cannot live together, instead of leading a miserable life and harboring more jealousy, anger and hatred, they should have the liberty to separate and live peacefully

Responsibility Towards the Children

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However, the separation of the couple must be done in an atmosphere of understanding by adopting reasonable solutions and not by creating more hatred. If a couple has children, they should try to make the divorce less traumatic for the children and help them to adjust to the new situation. And it is most important to ensure that their future and welfare will be taken. care of. It is an inhuman attitude if the couple desert their children and allow them to lead a miserable life.

The Buddhist View

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In Buddhism, there is no law stating that a husband and wife should not be separated if they cannot live together harmoniously. But, if people follow the advice given by the Buddha to fulfill their duties towards each other, then, such unfortunate occurrences like divorce or separation will never happen in the first place.

In the past, where religious values were highly respected, there were greater efforts on the part of married couples -- in the east as well as in west -- to reach an amicable understanding to develop happy relationships based on respect, love, and regard for one another. Couples developed and made their marriages an important feature which they cherished in their hearts. Divorce cases were very rare, and were considered a disgrace because they indicated the selfishness of one party or the other.

It is a fact that until recently divorce cases were still rather rare in Buddhist countries. This is mainly because couples considered their duties and obligations towards each other, and also basically divorce is not approved by the community as a whole. In many cases,

when married couples were in trouble, the community elders usually rallied round and played an important role to improve the situation.

Unfortunately, in the modern society of today, divorce has become such a common practice. In certain countries it has even become fashionable. Instead of regarding divorce as shameful or a failure to order their lives, some young couples seem to be proud of it. The main cause of the failure in marriage in modern society is the abuse of freedom and too much independence and individualism on the part of the partners. There must be a limit to their independent lives, or else both husband and wife will go astray very easily.

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7. POLYGAMY OR MONOGAMY

To the question of whether Buddhists can keep more than one wife, the direct answer is not available in the Buddha's teaching, because as mentioned earlier, the Buddha did not lay down any religious laws with regard to married life although he has given valuable advice on how to lead a respectable married life.

Tradition, culture and the way of life as recognized by the majority of a particular country must also be considered when we practice certain things pertaining to our lives. Some religions say that a man can have only one wife whilst others say a man can have more than one wife.

Although the Buddha did not mention anything regarding the number of wives a man could have, he explicitly mentioned in His discourses that should a married man go to another woman out of wedlock, that could become the cause of his own downfall and he would have to face numerous other problems and disturbances.

The Buddha's way of teaching is just to explain the situation and

the consequences. People can think for themselves as to why certain things are good and certain things are bad. The Buddha did not lay down rules about how many wives a man should or should not have which people are forced to follow. However, if the laws of a country stipulate that marriages must be monogamous, then such laws must be complied with, because the Buddha was explicit about His followers respecting the laws of a country, if those laws were beneficial to all.

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8. NEW TECHNOLOGY

Family Planning

Some religions are not in favor of family planning. They say it is against the will of God. Buddhism does not interfere in this personal choice. Man is at liberty to follow any method in order to prevent conception. According to Buddhism, certain physical and mental conditions must be present for conception to take place. When any one of these conditions is absent (as when family planning is being practiced), no conception takes place, therefore a life does not come into being. But after conception, abortion is NOT acceptable in Buddhism because it means taking away a life that is already present in the form of fetus.

Test-tube Babies

Some people are interested in the moral implication or religious attitude with regard to test-tube babies. If a woman is unable to conceive a baby in the normal way, and if she is anxious to have a baby by adopting modern medical methods, there is no ground in Buddhism to say that it is either immoral or irreligious. Religions must give due credit to man's intelligence and to accommodate new

medical discoveries if they are harmless and beneficial to mankind. As was mentioned earlier, so long as the conditions are right, conception can be allowed to take place, naturally or artificially.

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9. MORALITY

Premarital Sex

Premarital sex is a problem which is much discussed in modern society. Many young people would like to know the opinion regarding this sensitive issue. Some religionists say it can be considered as committing adultery, while others say it is immoral and unjustifiable.

In the past, young boys and girls were not allowed by their parents to move around freely until they were married. Their marriages were also arranged and organized by the parents. Of course, this did cause unhappiness in some cases when parents chose partners on the basis of money, social status, family obligations and related issues. But generally, the majority of parents did try very hard to choose partners who would be acceptable to their children.

Today, young people are at the liberty to go out and find their own partners. They have a lot of freedom and independence in their lives. This is not a bad thing in itself, but some of these people are just too young and too immature to see the difference between sexual attraction and true compatibility. That is why the problem of pre-marital sex arises.

Too much laxity in matters concerning sex has also given rise to social problems in modern society. The sad part is that some societies do not express liberal attitudes towards unmarried mothers, illegitimate children and the divorcees while they are quite liberal about free sex. As a result, young people are being punished by the

same society which encourages free mixing of the sexes. They become social outcasts and suffer much shame and humiliation. Many young girls have become victims of their own freedom and have ruined their future by violating age-old traditions which were valued in the east as well as in the west.

Pre-marital sex is a modern development which has come about as a result of excessive social freedom prevalent amongst present day young people. Whilst Buddhism holds no strong views either for or against such action, it is thought that all Buddhists, particularly people of both sexes in love and contemplating marriage, should adhere to the age-old traditional concept that they maintain chastity until the nuptial date. The human mind is unstable and forever changing, with the result that any illicit action or indiscretion may cause undue harm to either party if the legal marriage does not take place as expected. It must be remembered that any form of sexual indulgence before a proper marriage is solemnized will be looked down upon by the elders who are the guardians of the young people.

Sexual Misconduct

Laymen are advised in the Buddha's Teaching to avoid sexual misconduct. That means, if one wants to experience sex, he must do so without creating any violence or by using any kind of force, threat or causing fear. A decent sex life which respects the other partner is not against this religion; it accepts the fact that it is a necessity for those who are not yet ready to renounce the worldly life.

According to Buddhism, those who are involved in extra-marital sex with someone who is already married, who has been betrothed to someone else, and also with those who are under the protection of their parents or guardians are said to be guilty of sexual misconduct, because there is a rupture of social norms, where a third party is being made to suffer as a result of the selfishness of one or the other partner.

Irresponsible Sexual Behavior
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The Buddha also mentioned the consequences that an elderly man would have to face if he married without considering the compatibility of age of the other party. According to the Buddha, irresponsible sexual behavior can become the cause of one's downfall in many aspects of life.

All the nations of the world have clearly defined laws concerning the abuse of sex. Here again, Buddhism advocates that a person must respect and obey the law of the country if the laws are made for the common good.

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10. THE EAST AND THE WEST

The following are extracts from a book by the celebrated Japanese author, Dr. Nikkyo Niwano. In his book "The Richer Life," Dr. Niwano deals with matters relating to love and marriage, both from the Eastern and Western points of view.

> "In the West, marriage on the basis of romantic love has often been considered natural and sometimes ideal. In Asia, in recent years, the number of young people who abandon the traditional arranged marriage and select partners out of romantic consideration has been growing. But in some cases, romantic marriages lead to separation and unhappiness within a short time, whereas the arranged marriage often produces a couple who live and work together in contentment and happiness.
>
> In spite of its emotional appeal, all romantic marriages cannot be called unqualified successes. Romantic love is like the bright flame of a wood-fire that leaps up and burns clear, but lasts only a short time. Love between man and wife burns
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quietly and slowly like the warming fire of burning coal. Of course, bright flaming Love can -- and ideally ought to -- eventually become the calm, enduring fire of mature affection. But too often the flame of romantic love is quickly extinguished, leaving nothing but ashes, which are a poor foundation for a successful married life!"

"Young people in love think of nothing but their emotions. They see themselves only in the light of the feeling of the moment. Everything they think and do is romantic and has little bearing on the practical affairs of the life they must lead after marriage. If the lovers are fortunate enough to have compatible personalities, to have sound and similar ideas about life, to share interests, to enjoy harmonious family relations on both sides and to be financially secure even after the first passion has calmed down, they will still have a basis for a good life together. If they are not so blessed, they may face marital failure."

"When the time of dates, emotional pictures, dances, and parties has passed, the young married couples will have to live together, share meals, and reveal to each other their defects as well as their merits. They will have to spend more than half of their life each day together; this kind of living makes demands that are different from the less exacting needs of dating and first love."

"Family relations become very important in married life. It is necessary to think about the personalities of the mother and father of the prospective marriage partner. Young people sometimes think that the strength of their love will enable them to get along well with the most quarrelsome, difficult in-laws; but this is not always true. In short, romance is a matter of a limited time and does not become rooted in actualities and must be regulated to conform to the needs of work and environment in

order to bind the couple together in lasting devotion. The two kinds of love are different. To mistake one for the other invites grave trouble."

"Giving serious, dispassionate thought to the nature of the person one contemplates marrying, lessens the likelihood of failure. To prevent romance from vanishing after marriage, mutual understanding between the couple is indispensable. But the percentage of successful marriages is higher among young people whose choice of a partner agrees with the opinions of their parents. To live peacefully, it is necessary to realize the difference between romance and married love."

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11. CELIBACY

What is Celibacy?

Celibacy is refraining from the pleasure of sexual activity. Some critics of Buddhism say that The Teaching goes against Nature and they claim that sex life is natural and therefore necessary.

Buddhism is not against sex, it is a natural sensual pleasure and very much a part of the worldly life. One may ask, why then did the Buddha advocate celibacy as a precept? Is it not unfair and against Nature? Well, the observance of celibacy for spiritual development was not a new religious precept at the time of the Buddha. All the other existing religions in India at that time also had introduced this practice. Even today, some other religionists, like the Hindus and Catholics do observe this as a vow.

Buddhists who have renounced the worldly life voluntarily observe this precept because they are fully aware of the commitments and

disturbances which come along if one commits oneself to the life of a family person. The married life can affect or curtail spiritual development when craving for sex and attachment occupies the mind and temptation eclipses the peace and purity of the mind.

Significance of Celibacy

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People tend to ask, "If the Buddha did not preach against married life, why then did He advocate celibacy as one of the important precepts to be observed and why did He advise people to avoid sex and renounce the worldly life?"

One must remember that renunciation is not compulsory in Buddhism. It is not obligatory to renounce the worldly life totally in order to practice Buddhism. You can adjust your way of life according to your understanding by practicing certain religious principles and qualities. You can develop your religious principles according to the needs of a lay life. However, when you have progressed and attained greater wisdom and realize that the layman's way of life is not conducive for the ultimate development of //spiritual values// and //purification of the mind//, you may choose to renounce the worldly life and concentrate more on spiritual development.

The Buddha recommended celibacy because sex and marriage are not conducive to ultimate peace and purity of the mind, and renunciation is necessary if one wishes to gain spiritual development and perfection at the highest level. But this renunciation should come naturally, and must never be //forced//. Renunciation should come through a complete understanding of the illusory nature of the self, of the unsatisfactory nature of all sense pleasures.

Celibacy versus Responsibility -- The Buddha's Experience

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selfish and cruel and that it was not fair for him to desert his wife and child. In actual fact, the Buddha did not desert his family without a sense of responsibility.

He never had any misunderstanding with his wife. He too had the same love and attachment towards his wife and child as any normal man would have, perhaps even greater. The difference was that his love was not mere physical and selfish love; he had the courage and understanding to detach that emotional and selfish love for a good cause. His sacrifice is considered all the more noble because he set aside his personal needs and desires in order to //serve all of mankind for all time//.

The main aim of his renunciation was not only for his own happiness, peace or salvation but for the sake of //mankind//. Had he remained in the royal palace, his service would have been confined to only his own family or his kingdom. That was why he decided to renounce everything m order to maintain peace and purity to gain Enlightenment and then to enlighten others who were suffering in ignorance.

One of the Buddha's earliest tasks after gaining his Enlightenment was to return to his palace to enlighten the members of his family. In fact, when his young son, Rahula asked the Buddha for his inheritance, the Buddha said that Rahula was heir to the richest wealth, the treasure of the Dhamma. In this way, the Buddha served his family, and he paved the way for their salvation, peace and happiness. Therefore, no one can say that the Buddha was a cruel or selfish father. He was in fact more compassionate and self-sacrificing than anybody else. With his high degree of spiritual development, the Buddha knew that marriage was a temporary phase while Enlightenment was eternal and for the good of //all mankind//.

Another important fact was that the Buddha knew that his wife and son would not starve in his absence. During the time of the Buddha it was considered quite normal and honorable for a young man to retire from the life of a householder. Other members of the family would willingly look after his dependents. When he gained his enlightenment, he was able to give them something no other father

could give -- the freedom from slavery to attachment.

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12. SUMMARY

Marriage is a partnership of two individuals and this partnership is enriched and enhanced when it allows the personalities involved to grow. Many marriages fail because one partner tries to "swallow" another or when one demands total freedom. According to Buddhism, marriage means understanding and respecting each other's belief and privacy. A successful marriage is always a two-way path: "humpy, bumpy" -- it is difficult but it is always a mutual path.

Young people in this country and elsewhere sometimes think that "old fashioned ideas" are not relevant to modern society. They should be reminded that there are some eternal truths which can never become out-of-date. What was true during the time of Buddha still remains true today.

The so-called modern ideas we receive through the highly glamorous television programs do not represent the way most decent people in the west think or behave. There is a vast "silent majority" of decent couples who are as deeply religious and "conservative" about marriage as any Eastern couple. They do not behave in the manner that the mass media has portrayed them. Not all the people in the west run off to get a divorce or abortion after their first quarrel or dispute.

Decent people all over the world are the same; they are unselfish and care deeply about those whom they love. They make enormous sacrifices and develop love and understanding to ensure happy and stable marriages. So, if you want to ape the west ape the "silent majority": they are no different from your decent neighbor who lives next door to you.

Young people must also listen to their elders because their own understanding about married life is not mature. They should not make hasty conclusions regarding, marriages and divorces. They must have a lot of patience, tolerance and mutual understanding. Otherwise, their life can become very miserable and problematic. //Patience, tolerance and understanding// are important disciplines to be observed and practiced by all people in marriage.

A feeling of security and contentment comes from mutual understanding which is the SECRET of a HAPPY MARRIED LIFE.

* * *

APPENDIX

I. THE AFFECTIONATE MOTHER

In the Buddhist Jataka story -- Sonadanda, the Bodhisatta sings the virtues of a mother in the following strain:

Kind, Pitiful, our refuge she that fed us at her breast. A
mother is the way to heaven, and thee she loveth best.
She nursed and fostered us with care; graced with good gifts is
she,
A mother is the way to heaven, and best she loveth thee.
Craving a child in prayer she kneels each holy shrine before.
The changing season closely scans and studies astral lore.
Pregnant in course of time she feels her tender longings grow,
And soon the unconscious babe begins a loving friend to know.
Her treasure for a year or less she guards with utmost care,
Then brings it forth and from that day a mother's name will
bear.
With milky breast and lullaby she soothes the fretting child,
Wrapped in his comforter's warm arms his woes are soon beguiled.

Watching o'er him, poor innocent, lest wind or hear annoy,
His fostering nurse she may be called, to cherish thus her boy.
What gear his sire and mother have she hoards for him "May be,"
She thinks, "Some day, my dearest child, it all may come to
thee."
"Do this or that, my darling boy," the worried mother cries,
And when he is grown to man's estate, she still laments and
sighs,
He goes in reckless mood to see a neighbor's wife at night,
She fumes and frets, "Why will he not return while it is light?"
If one thus reared with anxious pains his mother should neglect,
Playing her false, what doom, I pray, but hell can he expect?
Those that love wealth o'er much, 'tis said, their wealth will
soon be lost
One that neglects a mother soon will rue it to his cost.
Those that love wealth o'er much, 'tis said, their wealth will
soon be lost.
One that neglects a father soon will rue it to his cost.
Gifts, loving speech, kind offices together with the grace
Of calm indifference of mind shown in time and place --
These virtues to the world are as linchpin to chariot wheel.
These lacking, still a mother's name to children would appeal.
A mother like the sire should with reverent honor be crowned,
Sages approve the man in whom those virtues may be found.
Thus parents worthy of all praise, a high position own,
By ancient sages Brahma called. So great was their renown.
Kind parents from their children should receive all reverence due,
He that is wise will honor them with service good and true.
He should provide them food and drink, bedding and raiment meet,
Should bathe them and anoint with oil and duly wash their feet.
So filial services like these sages his praises sound
Here in this world, and after death in heaven his joys bound.

-- Jataka translation Vol. V pp. 173, 174

* * *

II. MORAL CODE

1. Social and Moral Code

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The most important element of the Buddhist reform has always been its social and moral code. That moral code taken by itself is one of the most perfect which the world has ever known. On this point all testimonials from hostile and friendly quarters agree; philosophers there may have been, religious preachers, subtle metaphysicists, disputants there may have been, but where shall we find such an incarnation of love, love that knows no distinction of caste and creed or colour, a love that overflowed even the bounds of humanity, that embraced the whole of sentient beings in its sweep, a love that embodied as the gospel of universal "Maitri" and "Ahimsa."

-- Prof. Max Muller, A German Buddhist Scholar

2. Morality is based on freedom

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Buddhist morality is based on freedom, i.e., on individual development. It is therefore relative. In fact there cannot be any ethical principle if there is compulsion or determination from an agent outside ourselves.

-- Anagarika B. Govinda, A German Buddhist Scholar

3. Knowledge and Morality

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In Buddhism there can be no real morality without knowledge, no real knowledge without morality; both are bound up together like heat and light in a flame. What constitutes "Bodhi" is not mere
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intellectual, enlightenment, but humanity. The consciousness of moral excellence is of the very essence of "Bodhi."

-- Bhikkhu Dhammapala, A Netherland Buddhist Scholar

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FILENAME: MARRIAGE.ZIP
AUTHOR: Dr. K. Sri Dhammananda
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: The Buddhist Missionary Society
123 Jalan Berhala
50470 Kuala Lumpur
Malayasia
COPYRIGHT HOLDER: Dr. K. Sri Dhammananda
DATE OF PUBLICATION: 1987
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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It is the spirit of dana, freely offered generosity, which has kept the
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THE STORY OF PACCEKA BUDDHA MATANGA

by Sayagyi U Chit Tin

Ragan ca dosan ca pahaya moham
Sandalayitvana[1] samyojanani
Asantasam jivitasamkhayamhi
Eko care khaggavisanakappo.

Leaving behind passion, hatred, and delusion, having torn the fetters apart, not trembling at (the time of) the complete destruction of life,[2] one should wander solitary as a rhinoceros horn.

Sutta-nipata, v. 74 [3]

This //gatha// (verse) was uttered by Arahats, including the Buddha, on four separate occasions. It was Trst uttered by the Solitary Buddha Matanga and was only heard by him. Then, following the tradition of previous Paccekasambuddhas (perfectly awakened solitary Buddhas), he spoke the verse again at the Nandamulaka mountain slope in the Himalayas. Later, during the lifetime of Buddha Gotama, when Venerable Ananda requested him, the Lord himself gave this verse. Finally, at the First Council (Sangayana), which was held three months after the Great Demise (Mahaparinibbana) of the Buddha, five hundred Arahats were present as Sangitikarakas (recensionists of the Buddha's Teachings), and Ashin Ananda spoke this verse in answer to a question posed by the Pucchaka (questioner) and convener of the Council, Ashin Maha-Kassapa. It has been recited many times since then, notably at all the Councils up through the Sixth Buddhist Council (or Synod) in Myanmar. At those Councils, the verse was spoken in the presence of the Sangitikarakas.

Pacceka Buddha Matanga first spoke this verse as a solemn utterance (udana) when he was filled with great joy (piti) after attaining the knowledge of solitary awakening (pacceka-bodhi-nana). His //piti// was so great that this verse occurred to him spontaneously.

There is an ancient tradition in India of people turning their backs on life as a householder and taking up the life of an ascetic, carrying an alms bowl for their food and retiring to the forest, especially to the Himalayas in northern India. There, they follow their creed and adopt ascetic practices. This can happen whether the Teachings of a Buddha are available or not. If this is done during a period outside a Buddha-sasana, ascetics who possess the right perfections (parami) can attain the highest knowledge (nana), the Path and Fruition State of Arahatship (arahatta-magga, arahatta-phala). They accomplish this through understanding the Four Noble Truths, just as Fully Awakened Ones (or Teaching Buddhas, Sammasambuddhas) do. They are called Solitary Buddhas or Non-Teaching Buddhas (pacceka-buddhas). The difference between the two types of Buddhas is that //Sammasambuddhas// have developed their //paramis// over a longer period of time.

Everyone who is to reach Arahatship must develop the //paramis// for a certain time. The shortest time required is for a disciple of a Teaching Buddha who attains Arahatship but no more. "Great" disciples (maha-savakas) and the two leading disciples (agga-savakas) of a Teaching Buddha must work longer. Pacceka Buddhas work longer still. For Teaching Buddhas, there are four levels of developing the //paramis//. Our teacher, Sayagyi U Ba Khin, gave a table of these periods in his booklet //The Real Values of True Buddhist Meditation//:[4]

1.For Teaching Buddhas (Sammasambuddhas):
(a)a Viriyadhika Buddha (one who has effort as the predominating factor): 16 incalculables of world-cycles (asa_kheyya, a unit followed by 140 ciphers) plus 1000,000 world-cycles (kappa),
(b)a Saddhadhika Buddha (with faith as the predominating factor): 8 incalculables of world-cycles plus 100,000 world-cycles,
(c)a Pannadhika Buddha (with wisdom as the predominating factor): 4 incalculables of world-cycles plus 100,000 world-cycles.

2.For Pacceka Buddhas: 2 incalculables of world-cycles plus 100,000 world-cycles.

3.For an Agga-savaka (a leading disciple of a Teaching Buddha):
1 incalculable of world-cycles plus 100,000 world-cycles.

4.For a Maha-savaka (a great disciple of a Teaching Buddha):
100,000 world-cycles.

5.For an Arahat: 100 to 1,000 world-cycles.

Pacceka Buddha Matanga[5] was the last Pacceka Buddha to appear before the Teaching Buddha Gotama. The residents of Rajagaha who offered him alms food each day could not have known all the details of the attainments he had accomplished. They only saw peace and serenity in his face. That was sufficient for them to want to pay respects to him and offer him the best food they had before they ate themselves.

Pacceka Buddha Matanga resided in a cave in the Pandava foothill near Rajagaha. From there, he went on his alms rounds to Rajagaha and the surrounding villages, one after the other. His boundless compassion and boudlness //metta// led him to make alms rounds regularly through the residential areas of Rajagaha for the benefit and gain of many. Pacceka Buddha Matanga, like all Solitary Buddhas and Teaching Buddhas, had realized the Four Noble Truths on his own, without a teacher to show him the way. Pacceka Buddhas, however, do not develop the perfections for a long enough period to be able to teach others the Path to Awakening, so he was not able to lead others to the truth he had realized.

Pacceka Buddhas enjoy the attainment of the Fruition State (phala-sammapatti) at times and at other times they enter the attainment of cessation or suppression (nirodha). Even though they are in the world, there will be no knowledge in the human world of the Paths and Fruition States. This is because they will only live when there is no Buddha-sasana.

One day, Pacceka Buddha Matanga came out of the cessation state (nirodha) and on regaining the use of his senses he heard Deva voices saying, "Sir, sir, a future Buddha has been born in the world." These

Devas had come to the human world to worship, venerate, and honour the Bodhisatta.

Pacceka Buddha Matanga had the ability to see into the future (anagatamsa-nana). If he had used this ability before going into the cessation state, he would have realized that twenty-nine years later to the day, the future Teaching Buddha, now born as the Bodhisatta Siddhattha, would come to the very spot where he was. Like him, Siddhattha would go on alms round in the city of Rajagaha and would return to that very place to eat the morning alms food given by the same residents of Rajagaha and the surrounding villages who gave to him.

The day that the Bodhisatta Siddhattha was born there were thrirt-two marvels in the world. Summer was over and the rains would soon come. With the thirty-two marvels, trees bore flowers out of season, etc., and the Himalayas were very beautiful. Pacceka Buddha Matanga did not see all this because he had entered the cessation state for seven days; all his senses were surpressed and sealed, and his body would be rigid until the predetermined period was over.

When he heard the voices of the Devas, Pacceka Buddha Matanga reflected, "A Bodhisatta has been born. He will be the future Buddha. //Sadhu, sadhu, sadhu//." He saw that the worlds of the Devas, Brahmas, and humans were filled with joy. Then he used his supernormal mental powers (abhinna) to see when his own life would come to an end. He found that he would attain Parinibbana that same day. So he went through the air to the mountain named Mahapapata, a mountain in the Himalayas where all Pacceka Buddhas attain Parinibbana.

The Burmese commentator describes the scene as follows: Pacceka Buddha Matanga realized that he was the last of the Pacceka Buddhas before the Sammasambuddha Gotama appeared in the world. He saw that he would no longer be in the world when the future Buddha came, so he directed his thoughts towards the destruction of his own life. Then he left the cave where he had resided for many years with the support of the residents of Rajagaha. He had no attachment to his supporters or to his cave. Going through the air, he passed over Rajagaha, which is surrounded by five mountains; he went over all of Magadha, headed for the north into the

Himalayas. He went past seven mountain ranges to the Gandhamadana mountain range where the Nandamulaka (or Nandamu) mountain slope is found. On that slope there are three caves: the golden cave (Suvanna-guha), the ruby (or jewel) cave (Mani-guha), and the silver cave (Rajata-guha). Pacceka Buddha Matanga chose the ruby cave in the middle where the Manjusaka Deva tree grows at the entrance. There, he descended from the air, keeping in mind, "All conditioned states are transient, impermanent, //anicca, anicca, anicca// ...," as he saw the withered flowers of the Manjusaka tree that had fallen all around it like a huge carpet.

Pacceka Buddha Matanga remembered that this was the place where in the past all the Pacceka Buddhas living in the world assembled on full-moon days and new-moon days. At such times, they enjoyed the attainment of the Fruition State (phala-sammapatti) or of cessation (nirodha-sammapatti) together. When a new Pacceka Buddha came, he would take the last of the prepared seats because the Pacceka Buddhas were seated according to seniority. When the predetermined period of going into states was up, the eldest of the Pacceka Buddhas would ask the newly arrived Pacceka Buddha to explain how he attained solitary knowledge (pacceka-nana) and he would explain how he did so and would repeat the solemn utterance (udana) he made on attaining full awakening.

When Pacceka Buddha Matanga appeared in the world, there were no other Pacceka Buddhas, but he kept the tradition by coming to this place and speaking his verse alone. This was the second time that he spoke that verse. When he came back after learning about the birth of the future Teaching Buddha, he had come for the last time. It was time for him to follow in the footsteps of the previous Pacceka Buddhas. Although the actual footsteps had disappeared due to the wind, rain, and snow, they were still clear to him in his mind, and he followed the footsteps and approached a large, flat rock. He took the string of bones mixed with fragments of worn pieces of yellow robe of the Pacceka Buddha who had entered complete extinction before him and threw them into the nearby precipice.[6] Then he lay down on the flat rock.

As a Pacceka Buddha, Matanga had eliminated all craving. He had no craving for continued existence (bhava). He had no craving for anything. Whatever he did was in accordance with what should be done. There was no

reaction in him as he always possessed functional consciousness (kiriya-citta), states of consciousness that do not give future results. There would be no more birth for him. When the light of a candle is extinguished, it disappears with no trace. We cannot say it has gone here or there. The same is true when the Pacceka Buddhas pass away into the sphere of Nibbana without a residue of substratum. They pass away after entering the concentration of the fire element (tejo-dhatu-samadhi). In this way, their bodies are consumed by fire.

Sayagyi U Chit Tin

FOOTNOTES:

[1] PTS edition: //sandalayitva//.

[2] "... the dissolution of life [= the complete destruction of life] means passing away, the breaking up of the mind; and not being frightened by this dissolution of life because of the fact that [the speaker] has eliminated the desire for life, in this way up till then having shown to himself the sphere of Nibbana with a residue of substratum, at the end of the verse he passed away into the sphere of Nibbana without a residue of substratum." Sn-a 129,12. We use the translation by Ria Kloppenborg, //The Paccekabuddha// (Leiden: E.J. Brill, 1974), p. 124, n. 163.

[3] We use the translation by K.R. Norman, GD.

[4] See //Dhamma Texts// (Dhamma Texts Series 1, revised ed., 1991), pp. 60f. See also //The Coming Buddha Ariya Metteyya// (Dhammadana Series 7, 1988), pp. 1-4 (references to Pali commentaries are given in the notes).

[5] Details concerning Pacceka Buddha Matanga are taken from a text in the Myanmar language by Ashin Wunnasiri, a Pali scholar of Myanmar. The text was published in //Dhammaramsi Buddhist Magazine//, n 15, March 1991.

[6] Ria Kloppenborg's statement (op. cit., p. 56) that Matanga went to Mount Mahapapata "the mountain from which //paccekabuddhas// can enter final nibbana by throwing themselves down from the rock" seems inaccurate.

It is the bones of the last Pacceka Buddha to enter final Nibbana that are thrown down from the rock. According to Sn-a 128f., it is at this moment that he repeated his solemn utterance.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

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TITLE OF WORK: The Story of Pacceka Buddha Matanga
FILENAME: MATANGA.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1995
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 16 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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[Last updated: 6 August 1993]

"EMOTIONS - WORKING WITH ANGER"

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EMOTIONS - WORKING WITH ANGER
MICHELLE MCDONALD

Anger seems to be an emotion that people have a lot of difficulty with, so I'd like to talk about how to deal specifically when such an emotion occurs. Say you're sitting and anger appears and you think, "Oh no - anger!" - that's resistance. But what about, "Oh, great, anger!"? Do you see the difference? We are usually very accepting of the moment when the bird sings, but with anger it is more difficult.

I've exaggerated this over the years just to learn how to work with it, so that when anger appears, "Great, this is another opportunity to learn how to work with this and make friends with it, rather than try and batter it away into repression". Then there's no freedom, because we're always unable to work with it. If you're very clear, especially if you have a lot of energy, when anger arises and there's no resistance, it's very, very pure. The ability to just drop into the body and feel it as body sensations - there might be heat, or

pressure or tightness, and you just get out of the way, it's like letting a volcano erupt if it's very extreme.

A few years ago, I did a retreat on the Big Island and during the retreat the volcano erupted and I'd never seen it before, it was like this liquid fire just pouring up into the air. It was the first time in my life that I actually had the sense of this energy and how to work with it, it's just like the energy the earth has, and if you step out of the way, you can just let this energy come and go. It's built up pressure usually, it's heat and it's fire, and it's pressure and it's wonderful if you can get out of the way. It's usually not that pleasant, but it can be joyous just to feel it as an energy and let it come and go. There's nothing more joyous because you're no longer a victim of it anymore, you no longer have to run from it anymore. This is a quote from Ryokan.
The rain has stopped, the clouds have drifted away,
and the weather is clear again.
If your heart is pure,
then all things in your world are pure.
Abandon this world, abandon yourself,
then the moon and the flowers will guide you
along the way.

If your heart is pure, anger isn't a problem. The word anger is just like the word Michelle, or rug or glass, they're just words, concepts, and the experience of it is very different from the word. What is your experience of anger? These things don't have to be a problem if you're willing to explore them, they are just energies. This first level of working with an emotion in this way is when we're very clear. We're not identified with it - when the anger when it comes, we just feel it very clearly as sensation, it goes.

The next level is when there's more thought involved with it. Often emotions can be seen like the recipe of a cake, so if you take flour and salt and eggs, sugar, cocoa, butter, and you mix it up and cook it, you get a cake. If you take a past experience and the memory of that and some thoughts about it and some body sensations, usually you'll get sadness or anger, and in this particular case, I'm talking about anger. Sometimes when an emotion is occurring there's a lot of thoughts that go with it. You might not be identified with it still, this is a level that is moving from feeling it as pure sensation to having a lot of thought with it, and if you see it as a recipe, if you see

that it's just thoughts and feelings and sensations, coming and going, again you don't have to be identified with it, you can just notice the thoughts and the physical sensations. You might go back to the breath and let it come and go. Again, this takes a lot of clarity, this is a strong mind at work that notices it coming and going. It might not disappear very quickly, like in the first case I'm talking about, usually they come and go and don't stick around very long, in the second case, it's going to be a little more sticky, like bubble gum, but still you're not so identified with it, and it comes and goes.

The third level is when we get more identified with it, which is often the case. You know those signs that say, Beware of the dog. I always think, beware of content. With emotions, it's really like you need the sign, beware of content, because it's the story and believing the thoughts about it that makes us suffer so much. I'll give you an example of working with anger. One time I was sitting a retreat and this treacher from Burma came to this three month retreat I was doing. I'd done retreats for nine years before this, and we'd never used notebooks, but this teacher introduced this idea of writing down some of the things that had happened at the end of the sitting, so everybody in the hall had notebooks and pens. The idea was that you didn't write until the end. But this woman sitting next to me couldn't restrain herself and she'd write every few minutes and she used a pencil and so I'd be sitting there and just the anticipation of her picking up the pencil would drive me nuts, and she'd pick it up and it would be that scratchy pencil sound and I'd get completely swept away with anger. And I'd feel really right.

The hardest thing about anger is when you feel right. You're totally identified with it when you feel right. And there's always a good reason why we feel right. "She shouldn't be using the pencil, she shouldn't be writing during the hour", and I'd get angrier and angrier because I'd get righter and righter and she kept getting more wrong and more wrong. And I would just be a mess, just furious by the end of this sitting and then I'd have to go out to walk and come back and face it again and again and again, angrier and angrier, and finally, the white flag. I'm sure you know what I mean by the white flag. "Okay, there's nothing I can do but learn how to work with this, besides leaving the course?"

There's many things I want to say about this particular part of working with emotion. When you notice that you get very involved with the content, and for

me in this case it was in being right, but it might be sadness, like "my mother died when I was eleven" - whenever there's a content going on and we're very identified in it, that's drowning in it, that's indulging. Usually I've discovered that that means we're avoiding the feeling.

When a thought pattern repeats itself a lot, and we all have our favourite top channels, channel four, seven, eight, over the time that you sit you'll notice there's certain tapes that repeat themselves endlessly. If you look closely, you might find there's a feeling there that you're avoiding. And the moment you feel it, it's like pulling this thorn out of the heart, it's usually very simple.

For most people I've noticed, it doesn't mean that that tape can occur and that they can just drop down and feel it and it's over, usually it takes some time and patience of not wanting it to appear, of not wanting it to get over, it's very tricky because these are feelings we haven't wanted to feel, and it takes a lot of compassion for yourself, so you might get a little taste of how to work with anger in one moment and that's great. And maybe a little while later you might get a taste of how to work with jealousy and that's great, and then over time, that white flag has tremendous power because we're at peace, we're not at war with what's happening. We're not afraid, we don't have to control, we don't have to push them away.

The thing that's wonderful about our minds and life, is that at any point we can wake up and see it clearly. We might be three years into avoiding something, or five lifetimes, whatever you believe in, and then in one moment you see it and you've learned it.

There's one other thing I want to mention about working with emotion and that is if you've been practising a long time, and there are very constant repeating thought patterns, sometimes it means looking at the content, and not necessarily during a retreat. Because going on a retreat is trying to do a very different thing, but if you notice that something repeats over years, it usually means that there's some change is needed in your life and that you actually need to look at the content. And this is very important because anything can be used negatively or positively. Meditation can be used to avoid, you don't have to use it that way, but often there can be a tendency to do that.

Besides patience, which is a very interesting thing, defined as "the ability to endure the desirable and undesirable" and it's said to manifest as tolerance, and it's a wonderful quality because I think it helps us to develop trust, there's our faith. I think our faith and patience are very connected, and it might be you learn this once in a sitting and you get overwhelmed a lot, or you repress it or indulge it, and then in another sitting you get a taste of how to work with it again. And in the case of working with my guilt, it really did take me ten years to learn how to work with it. Once you learn how to work with it one area, you can apply it to anything. It's the same story, it's that little white flag.

What's amazing about human beings is that we have these imaginary wars going on all the time. You think of this territory that we call our human body, and then there's a head that we all have, with its imaginary war. If there's an imaginary war going, it's really good to do whatever you can do to get out of it - it might mean, if you're sitting, do whatever you can do to stop it, it's just not worth it. You can't figure these things out. Content drives us nuts, you can spend lifetimes trying to figure these things out. It merely means dropping down to the feeling and feeling it and letting it go, and that's the place that's most important - learning to let it go. You can't let something go unless you feel it, or see it, but the whole emphasis in Buddhism is in letting go. That's the freedom.

There's one other thing I wanted to talk about. Last year there was a friend of mine who'd been practising about as long as me, and he came to me with a confession. He said for the first fifteen years of his meditation practice he was using the practice to feel adequate as a person, to get a sense of appreciation and approval from the teacher and to find a feeling of family that he'd never had in his own family. And I think that there's a big step missing in our culture, and it's spreading throughout the world, this missing step. In a culture that's spiritually healthy, when adolescence hits, there's usually some guide to help the person move from a child's psyche, which is unprotected and soft and needs to be guided. There's a step that women and men take in this process in their culture to feel good about themselves as men and women, a process where the child learns how to face the world and develop a mature psyche.

In the old days, any properly operating mythology would help a child move into

the adult world and take a place there and feel like they belong there and have a lot of faith in that. I think most of the people I run into in terms of teaching have missed that step and therefore in a healthy culture what would happen is that once the adolescent finds that feeling of adequacy then the next step is searching for something deeper, looking deeper than life and death, that spiritual quest. Things are a little mixed up now because many of us never had that initial step.

I think we often expect meditation to yield more than is meant to. I don't think that meditation will solve all our problems, I don't think it is necessarily going to make one feel adequate as a man or a woman or provide a home for people and when we understand this I think that one can really go deeply into meditation and I think that's what prevents people from going deeply in this time, in this culture, because people are wanting it to yield more than it's meant to, so they go into retreat expecting so much and it's working on a very deep level. Meditation is meant to change our perspective on life completely, it's very deep, it's not working on those other levels, which are very important because it's how we function in the world of form and we bring back to that world of form all that we learn on retreat. The happiness in this meditation realm is very subtle.

I went to see the Miles Davis concert on Sunday night. He's really a master in that world of jazz, and what I noticed that was deeply moving to me was his use of silence. He had a muffler on his trumpet, it wasn't that he had a really loud trumpet, but he'd walk to the side of the stage and play the subtlest, lightest sounds that were so moving, but you had to be so still. When he was playing his most beautiful subtlest piece, people were leaving, they were just pouring out of the hall because they were afraid of a traffic jam I think, and he was playing the most amazing piece of music that you would hear in a lifetime. I don't think they were appreciating his subtlety. He would just play a few notes and there would be silence for fifteen seconds, it's like having your heart tickled, very light.

Meditation is bringing forth our inner potential or inner home, the happiness is like that, it's not based on experience, it's based on being free of experience so that no matter what's happening we don't get overwhelmed by it. The freedom is not getting overwhelmed by what happens but not having to go into a coccoon and die while you're still alive.

I'd like to end with a quote from Alexander Solzhenitsyen: "If only it were all so simple, if only there were evil people somewhere insidiously committing evil deeds and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being, and who is willing to destroy a piece of his own heart?"

Michelle is a Vipassana teacher. This is an edited talk she gave at Koko An.
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[Last updated: 9 August 1993]

"EMOTIONS"

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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EMOTIONS

MICHELLE McDONALD

I was born in Massechusetts, I'm thirty-six years old. Four years ago, the emotion from a childhood trauma surfaced and the amount of terror I experienced was unimaginable. I felt like I was drowning, I nearly went under there for a while. I was basically terrifying myself, taking too big a dose. And it was a great teaching because with most of the things in my life, I just sort jump right in and work with it, and then I hit this terror and I had to learn this great respect. It's like these great big waves here in the Pacific, they're not like the little baby waves in the Atlantic. When those big waves hit, one has to learn how to work with them and respect them. It's like we take a little teeny bit of it, then a little bit more, and a little bit more, and then it's workeable. I tried to take terror in one big chunk and I just about drowned. It was an awful time. I was basically in a hell-realm for two years.

So I really recommend taking small doses and that means taking control. And this is where meditation is the great teacher because you don't have to be in it. An emotion happens, a thought happens, and the ability to pull out of that is essential, because that's the freedom. You're no longer a victim of it anymore. If you don't see it clearly in that moment, it's better to pull out, because you're just going to drown. If you see terror clearly, it's not a problem anymore, you just open to that feeling and it goes. But if you're identified with it, forget it, you drown. And that means getting totally into the content, or you're shaking so bad that you have to be held for five hours. It's just a matter of real time. If you're heart is pure, then all things in your world is pure, terror is okay, it's just like the sound of a bird, it's not a problem. It's easy to say, I spent two years in hell with this stuff, but it's very clear to me how it works now.

And some people don't have to go into that depth of suffering, that was my karma and everybody has their karma, and not everybody has to go through rage and terror. There are many people who don't have a lot of emotion come up in practice and that's fine. Some people hear me talk and they start thinking, "Oh my god, I've never had this come up." If you're not having it come up, that's great, enjoy it! It's not like, this is the road to freedom. If it's coming up, it's how to work with it. If it's not coming up, don't get out your shovel. Meditation isn't getting out your shovel. If you died tomorrow and you didn't know how to work with terror, that's not what meditation is all about. Freedom happens in a moment and it's not based on getting through all this stuff, or getting rid of all this stuff, it's working on a much deeper, more profound level. If you have a sense that you have to work all this stuff out, I think you become a packhorse. There's nothing heavier than having to work all this stuff out.

Every year I get older I keep getting a longer view. What's the hurry? When you start accepting it, that's when you can take the right dose, and when you're in a hurry that's when you take too big a dose. When there's a feeling of getting overwhelmed, it's because we're not feeling the feeling. The feeling is so intolerable that it's just too much. In the context of meditation, the content is almost irrevelant. And it's skilful to back off. I used to feel defeated when I backed off, but it's wisdom to know when to back off. And it will always be smaller than you think. Always take less than more when it comes to these

very powerful feelings. Whenever you see something clearly, it's empty, and then it's very simple so the most primal emotion that you might be afraid of - terror or rage - there was probably a feeling as a child that it was going to kill you, which it would, and that's why you shut down and now as an adult, one can start learning how to open to that, if that's your particular karma, in the dose that you need to. As a child you have to shut down or you'll go crazy, you have a choice, you can shut down or go crazy, if you're not getting any help. But as an adult, you can start to open a little bit, you just can't rip the flower open, and shutting down isn't a defeat if you're aware that you're shutting down. If you're not aware that you're shutting down, and you're repressing it, then it's avoidance.

It's very easy to get sucked into the holidays that we all go on when when resistance is happening. But remember it's important to feel it as body sensations as much as possible. If it's too unpleasant to do that, I recommend you return to what you're doing with your practice, it might be with the breath. If it's too unpleasant, it's going to be too hard. Go back to the breath, then go to the resistance, because this force in the mind of resistance is so strong it tends to suck us right back into the fantasy land once again.

Q: A few weeks back I heard a criticism about Buddhism, many Buddhists that "know" don't do, and many people who don't "know", do. So I see something very positive in identification with emotion, this energy that you're talking about. Sometimes I think it is more important to take action and identify with rage or anger instead of letting it go.

A: I have two responses. The first is, I don't think identification is ever helpful. In any situation that feels unacceptable because it's harmful, say it's rape, or war or racial prejudice, and it's manifesting in action, I feel like it's really important to take responsibility for one's own feelings. Which means not identifying. So, say one becomes very angry because there's a nuclear power plant being built next door, one can feel that anger. You sit down and you feel that anger, then you let it go. Then you take action, and it will come from not an angry place but a pure, clear place. This is the difference between war and peace. Anybody who's into the whole anti-war thing and comes from an angry place is just reinforcing anger. It's the basis of non-violence and without it, we are reinforcing hatred. It doesn't mean we become this passive wimp, it means we can be very firm and direct, and the action has much more impact.

An example of this is any two human beings having a disagreement. I know if somebody comes to me and they're angry and they direct their anger at me, I don't like it, I get defensive. I naturally put up a block. I've learnt this especially over the years, living with someone. If I have a problem with something and I attack, I get a defense. It's natural, we don't like to be attacked, it hurts, we protect ourselves. But if somebody comes to me and says, what you did, your behaviour, upset me in this way, this is wrong, I don't want you to do this any more. then people can hear it, and it's the same whether it's one-to-one relationships, or group action, whatever it is, if the action comes from a very deep place of understanding, it has a tremendous capacity to make an effect. If it comes from anger, you'll always get a defense. I don't think it has much to do with tradition, whether it's Muslim, or Christian, or Zen or Theravadan, it's really a personal choice that people make and some people choose to make that stand and some people don't.

Q: By training I'm a clinical psychologist, and a lot of what you're saying, I think, yeah, that's what I'm doing - do you think there's something purely Buddhistic though about this way of looking at emotions?

A: Emotions usually manifest as physical sensations, and if you can stay with that moment to moment heat, pressure, burning, tingling, whatever it is, it's incredibly freeing, and stay away from the content as much as possible. I think that's a very different angle from most of Western psychology. There are three characteristics of existence in Buddhism, there's dukkha, that sense of unsatisfactoriness, there'sanicca, that all things are changing, and anatta, meaning there's no solid ego entity behind the process, so in turns of working with the emotion with individuals in terms of therapy versus Buddhism, if one is working with the perspective that there's nobody behind the process, it really is just like the sound of a person, to a body sensation, to a thought, to heat, it's just this changing process, and there's no identification with it, there's no "I" there, it's very different from most Western psychology and that's a very deep level.

But in terms of Western psychology, to give it its credit, as a child in terms of human development, one needs to learn that this is a zafu, this is a rug, this is a glass, there's boundaries, you're working in the world of form, this is a female, this is a male. In terms of human development, it's essential for

a child to learn this, because it gives the child a sense of security and safety. If a child gets that protection and security and safety, then as one grows up and goes through adolescence, there's this security inside to explore and to be able to face anatta, to face that there's nobody there, and to have the strength to do that. If the child doesn't have that developed, they're not going to have the capacity to do that. And you see that with people who are very deeply troubled, who are in mental institutions. It's very hard for them to meditate, they don't have the inner strength. So Western psychology is very good at working to try and develop that sense of form, of boundary, and it can be quite helpful. I think that they stop at life becoming functional and that's important, that we can adjust to what's happening, but then there's something deeper that isn't even talked about.

Q: I was bothered by obsessive thoughts that have the nature of anger, and what I found myself doing this spring is making use of an experience of death as a counterweight. I've been aware that sometimes it's not been effective, it's a bit like the mechanism of a clock, wearing itself down. So I just wanted to ask you about this.

A: I have two responses. One is that when we're drowning I really believe that anything we can do to help us come up for air is essential because it's an imaginary war. If you even had those thoughts playing on a loud-speaker in the room where you're sitting would be amazingly embarrasing because you're just getting caught in this stuff and the reason we're getting caught in it is because we're not able to feel that feeling but there's usually good reasons for it. What's getting triggered is probably very deep. In the Buddha's teaching, he says that greed, desire and hatred have very deep roots in the mind and all the variations on that, even aversion, greed-hatred or greed-aversion, aversion to what's coming up has a very deep root in the mind so if you're drowning, I think reflecting on that has been the most helpful thing for me, any time, any place, because it cuts through it.

And the other response I have is that anything in this world that we can't meet up against and see clearly and let go of, anywhere that's occurring within us, and we all have those places within us where we're not free, we're imprisoned, and we're vulnerable because we're afraid. My own feeling is that that, like homeopathy, where you take just the right amount of the dose of what you're suffering from.

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Centre, 251 Young St., Annandale, Sydney NSW 2038,
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Kapilavastu,Attained the way at Magadha, preached at Varanasi,Entered Nirvana at Kusina
spread the bowls of Buddha TathagathaWe make our vows together with all beings.We and
eating are vacant. NYAN NI SAN BOAN SU IN SHINYAN PIN DAI SHU NYANVairochana, p
Buddha; Lochana, full and complete Sambogakaya Buddha; Shakyamuni, infinitel
Nirmanakaya Buddha; Maitreya, Buddha still to be born;All Buddhas everywhere, past, p
future;Mahayana, lotus of the subtle law;Manjusri, great wisdom Bodhisattva;Samantabhadr
Bodhisattva;Avalokitesvara, Great compassion Bodhisattva;All venerated Bodhisattvas, Mah
Prajna Paramita. *** Porridge is effective in ten ways To aid the student of Zen. No l
to the good result, Consumating eternal happiness.*** These three virtues and six flavo
Are offered to the Buddha and Sangha May all beings of the universe Share alike this
nourishment.***First, we consider in detail the merit of this foodand remember how it came t
we evaluate our own virtue and practice,lacking or complete, as we receive this offering;Thir
careful about greed, hatred and ignorance,to guard our minds and to free ourselves from err
take this good medicine to save our bodiesfrom emaciation;Fifth, we accept this food to achi
theBuddha.***()h, all you demons and spirits,We now offer this food to you.May all of you
everywhereShare it with us together.***The first portion is for the Three Treasures,The seco
the Four Blessings;The third is for the Six Paths;Together with all we take this food.The first
cut off all evil,The second is to practice all good,The third is to save all beings;May we all att
Way of the Buddha.* * *We wash our bowls in this water,It has the flavour of ambrosial dew.
to all demons and spirits;May all be filled and satisfied.OM MAKULASAI SVAHA * * *The w
empty sky,The lotus does not adhere to water.Our minds, surpassing that in purity,We bow i
thee most Exalted One.* *
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ZEN BUDDHIST MEAL SUTRAS
Sydney Zen Centre, 251 Young St., Annandale, Sydney NSW 2038, Australia
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Buddha, born at Kapilavastu,
Attained the way at Magadha, preached at Varanasi,
Entered Nirvana at Kusinagara.
Now as we spread the bowls of Buddha Tathagatha

We make our vows together with all beings.
We and this food and our eating are vacant.
NYAN NI SAN BO
AN SU IN SHI
NYAN PIN DAI SHU NYAN

Vairochana, pure and clear Dharmakaya Buddha;
Lochana, full and complete Sambogakaya Buddha;
Shakyamuni, infinitely varied Nirmanakaya Buddha;
Maitreya, Buddha still to be born;
All Buddhas everywhere, past, present, future;
Mahayana, lotus of the subtle law;
Manjusri, great wisdom Bodhisattva;
Samantabhadra, Mahayana Bodhisattva;
Avalokitesvara, Great compassion Bodhisattva;
All venerated Bodhisattvas, Mahasattvas,
The great Prajna Paramita.

***

Porridge is effective in ten ways
To aid the student of Zen.
No limit to the good result,
Consumating eternal happiness.

***

These three virtues and six flavours
Are offered to the Buddha and Sangha
May all beings of the universe
Share alike this nourishment.

***

First, we consider in detail the merit of this food
    and remember how it came to us;
Second, we evaluate our own virtue and practice,
    lacking or complete, as we receive this offering;

Third, we are careful about greed, hatred and ignorance,
to guard our minds and to free ourselves from error;
Fourth, we take this good medicine to save our bodies
from emaciation;
Fifth, we accept this food to achieve the Way of the Buddha.

***

Oh, all you demons and spirits,
We now offer this food to you.
May all of you everywhere
Share it with us together.

***

The first portion is for the Three Treasures,
The second is for the Four Blessings;
The third is for the Six Paths;
Together with all we take this food.
The first taste is to cut off all evil,
The second is to practice all good,
The third is to save all beings;
May we all attain the Way of the Buddha.

* * *

We wash our bowls in this water,
It has the flavour of ambrosial dew.
We offer it to all demons and spirits;
May all be filled and satisfied.
OM MAKULASAI SVAHA

* * *

The world is like an empty sky,
The lotus does not adhere to water.
Our minds, surpassing that in purity,
We bow in veneratlon to thee most Exalted One.

* * *

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"MEDITATION"

Would you like to participate in an experiment in meditation? First, look to your posture: arrange the legs in the most comfortable position; set the backbone straight as an arrow. Place your hands in the position of meditative equipoise, four finger widths below your navel, with the left hand on the bottom, right hand on top, and your thumbs touching to form a triangle. This placement of the hands has connection with the place inside the body where inner heat is generated. Bending the neck down slightly, allow the mouth and teeth to be as usual, with the top of the tongue touching the roof of the mouth near the top teeth. Let the eyes gaze downwards loosely -- it is not necessary that they be directed to the end of the nose; they can be pointed toward the floor in front of you if that seems more natural. Do not open the eyes too wide nor forcefully close them; leave them open a little. Sometimes they will close of their own accord; that is all right. Even if your eyes are open, when your mental consciousness becomes steady upon its object, these appearances to the eye consciousness will not disturb you.

For those of you who wear eye glasses, have you noticed that when you take off your glasses, because of the unclarity there is less danger from the generation of excitement and more danger of laxity? Do you find that there is a difference between facing and not facing the wall? When you face the wall, you may find that there is less danger of excitement of scattering. These kinds of things can be determined through your own experience.

Within meditations that have an object of observation, there can be two types of objects: external or internal. Now, instead of meditating on the mind itself, let us meditate on an external object of observation -- for instance, the body of a Buddha for those who like to look at a Buddha or a cross for those who like that, or whatever symbol is suitable for you. Mentally visualize that the object is about four feet in front of

you, at the same height as the eyebrows. The object should be approximately two inches high and emanating light. Try to conceive of it as being heavy, for this will prevent excitement. Its brilliance will prevent laxity. As you concentrate, you must strive for two factors: first, to make the object of observation clear, and second, to make it steady.

Has something appeared to your mind? Are the sense objects in front of your eyes bothering you? If that is the case, it is all right to close them, but with the eyes closed, do you see a reddish appearance? If you see red with the eyes closed or if you are bothered by what you see when your eyes are open, you are too involved with the eye consciousness and thus should try to withdraw attention from the eye consciousness and put it with the mental consciousness.

That which interferes with the steadiness of the object of observation and causes it to fluctuate is excitement or, in a more general way, scattering. To stop that, withdraw your mind more strongly inside so that the intensity of the mode of apprehension begins to lower. To withdraw the mind, it helps to think about something that makes you more sober, a little sad. These thoughts can cause your heightened mode of apprehension of the object, the mind's being too tight, to lower or loosen somewhat whereby you are better able to stay on the object of observation.

It is not sufficient just to have stability. It is necessary also to have clarity. That which prevents clarity is laxity, and what causes laxity is an over-withdrawal, excessive declination, of the mind. First of all, the mind becomes lax; this can lead to lethargy in which, losing the object of observation, you have as if fallen into darkness. This can lead even to sleep. When this occurs, it is necessary to raise or heighten the mode of apprehension. As a technique for that, think of something that you like, something that makes you joyous, or go to a high place or where there is a vast view. This technique causes the deflated mind to heighten in its mode of apprehension.

It is necessary within your own experience to recognize when the mode of apprehension has become too excited or too lax and determine the best practice for lowering or heightening it.

The object of observation that you are visualizing has to be held with mindfulness. Then, along with this, you inspect, as if from a corner, to see whether the object is clear and stable; the faculty that engages in this inspection is called introspection. When powerful steady mindfulness is achieved, introspection is generated, but the uncommon function of introspection is to inspect from time to time to see whether the mind has come under the influence of excitement or laxity. When you develop mindfulness and introspection well, you are able to catch laxity and excitement just before they arise and prevent their arising.

Briefly, that is how to sustain meditation with an external object of observation.

Another type of meditation involves looking at the mind itself. Try to leave your mind vividly in a natural state, without thinking of what happened in the past or of what you are planning for the future, without generating any conceptuality. Where does it seem that your consciousness is? Is it with the eyes or where is it? Most likely you have a sense that it is associated with the eyes since we derive most of our awareness of the world through vision. This is due to having relied too much on our sense consciousness. However the existence of a separate mental consciousness can be ascertained; for example, when attention is diverted by sound, that which appears to the eye consciousness is not noticed. This indicates that a separate mental consciousness is paying more attention to sound heard by the ear consciousness than to the perceptions of the eye consciousness.

With persistent practice, consciousness may eventually be perceived or felt as an entity of mere luminosity and knowing, to which anything is capable of appearing and which, when appropriate conditions arise, can be generated in the image of whatsoever object. As long as the mind does not encounter the external circumstance of conceptuality, it will abide empty without anything appearing in it, like clear water. Its very entity is that of mere experience. Let the mind flow of its own accord without conceptual overlay. Let the mind rest in its natural state, and observe it. In the beginning, when you are not used to this practice, it is quite

difficult, but in time the mind appears like clear water. Then, stay with the unfabricated mind without allowing conceptions to be generated. In realizing this nature of the mind, we have for the first time located the object of observation of this internal type of meditation.

The best time for practicing this form of meditation is in the morning, in a quiet place, when the mind is very clear and alert. It helps not to have eaten to much the night before nor to sleep too much; this makes the mind lighter and sharper the next morning. Gradually the mind will become more and more stable; mindfulness and memory will become clearer.

See if this practice makes your mind more alert throughout the day. As a temporary benefit your thoughts will be tranquil. As your memory improves, gradually you can develop a kind of special perception and understanding, which is due to an increase of mindfulness. As a long term benefit, because your mind has become more alert and sharp, you can utilize it in whatever field you want.

If you are able to do a little meditation daily, withdrawing this scattered mind on one object inside, it is very helpful. The conceptuality that runs on thinking of good things, bad things, and so forth and so on will get a rest. It provides a little vacation just to set a bit in non-conceptuality and have a rest.

There is yet another method of meditation which enables on to discern the ultimate natural of phenomena. This type of mediation involves analytical introspection. Generally, phenomena are divided into two types: the mental and physical aggregates -- or phenomena that are used by the I -- and the I that uses them. To determine the nature of this I, let us use an example. When we say John is coming, there is some person who is the one designated by the name John. Is this name designated to his body? It is not. Is it designated to his mind? If it were designated to his mind, we could not speak of John's mind. Mind and body are things used by the person. It almost seems that there is an I separate from mind and body. For instance, when we think, "Oh, my lousy body!" or "My lousy mind!", to our own innate mode of appearance the mind itself is not the I, right?

Now, what John is there who is not his mind or body? You also should apply this to yourself, to your own sense of I -- where is this I in terms of mind and body?

When my body is sick, though my body is not I, due to the body's being sick it can be posited that I am sick. In fact, for the sake of the well-being and pleasure of the I, it sometimes even becomes necessary to cut off part of the body. Although the body is not the I, there is a relationship between the two: the pain of the body can serve as the pain of the I. Similarly, when the eye consciousness sees something it appears to the mind that the I perceives it.

What is the nature of the I? How does it appear to you? When you do not fabricate or create any artificial concept in your mind, does it seem that your I has an identity separate from your mind and body? But if you search for it, can you find it? For instances, someone accuses you, "You stole this." or "You ruined such and such," and you feel, "I didn't do that." At that time, how does the I appear? Does it appear as if solid? Does some solid, steady, and strong thing appear to your mind when you think or say, "I didn't do that?"

This seemingly solid, concrete, independent, self-instituting I under its own power that appears at such a time actually does not exist at all, and this specific non-existence is what is meant by selflessness. In the absence of analysis and investigation, a mere I as in, "I want such and such," or "I am going to do such and such," is asserted as valid, but the non-existence of an independent or self-powered I constitutes the selflessness of the person. This selflessness is that is found when one searches analytically to try to find the I.

Such non-inherent existence of the I is an ultimate truth, a final truth. The I that appears to a non-analytical conventional awareness is the dependently arisen I that serves as the basis of the conventions of action, agent and so forth; it is a conventional truth. In analyzing the mode of subsistence or that status of the I, it is clear that although it appears to exist inherently, it does not, much like an illusion.

That is how the ultimate nature of the I -- emptiness -- is analyzed.

Just as the I has this nature, so all other phenomena that are used by the I are empty of inherent existence. When analyzed, they cannot be found at all, but without analysis and investigation, they do exist. Their nature is the same as the I.

The conventional existence of the I as well as of pleasure and pain make it necessary to generate compassion and altruism, and because the ultimate nature of all phenomena is this emptiness of inherent existence, it is also necessary to cultivate wisdom. When these two aspects -- compassion and wisdom -- are practiced in union, wisdom grows more profound, and the sense of duality diminishes. Due to the mind's dwelling in the meaning of emptiness, dualistic appearance becomes lighter, and at the same time the mind itself becomes more subtle. As the mind grows even more subtle, reaching the subtlest level, it is eventually transformed into the most basic mind, the fundamental innate mind of clear light, which at once realizes and is of one taste with emptiness in meditative equipoise without any dualistic appearance at all, mixed with emptiness. Within all having this one taste, anything and everything can appear; this is known as "All in one taste, one taste in all."

These are a few of the types of meditation practiced in the Tibetan tradition. Of course there are many other techniques such as mantra and so forth. Perhaps now we could have some discussion.

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is much sharper in the morning.

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only a short time has passed. If it seems that you have spent a long time in meditation even though you have spent only a little, this is a sign that you should shorted the length of the session. This can be very important at the beginning.

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unclear; therefore, here the withdrawal of the mind is to be accompanied by very strong clarity of alertness. In brief, the mind must have stability staying firmly on its object, great clarity of the object, and alert, clear, sharp tautness.

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independent self-existence of an object finds ascertainment of its lack of independent self-nature through valid reasoning, and thus this kind of understanding does have a valid foundation. Like a debate in court, one perception is based on reason and truth, while the other one is not. When the evidence is sufficient, in such a debate the true view eventually overpowers the other because it can withstand analysis.

It is impossible for the mind simultaneously to apprehend one object in contradictory ways. With respect to one object, therefore, as you get used to understanding its non-inherent nature, not only is it impossible at that time to generate a conception of inherent nature but also as strong as the correct realization becomes, so much, in general, does conception of its opposite weaken in force.

To generate such wisdom we engage in meditation because our minds, as they are now, are not very powerful. Our mind is presently scattered; its energies need to be channeled like the way water in a hydroelectric plant is channeled to create great force. We achieve this with the mind through meditation, channeling it such that it becomes very forceful, at which point it can be utilized in the direction of wisdom. Since all the substances for enlightenment exist within ourselves, we should not look for Buddahood somewhere else.

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Question: Would you please say something about the nature of //mandalas//?

DL: //Mandala//, in general, means that which extracts the essence. There are many usages of the term //mandala// according to context. One type of mandala is the offering of the entire world system, with the major and minor continents mentally constructed, to high beings. Also, there are painted mandalas, mandalas of concentration, those made out of colored sand, mandalas of the conventional mind of enlightenment, mandalas of the ultimate mind of enlightenment, and so forth. Because one can extract a meaning from each of these through practicing them, they are called mandalas.

Although we might call these pictures and constructed depictions mandalas, the main meaning is for oneself to enter into the mandala and extract an essence in the sense of receiving blessing. It is a place of gaining magnificence. Because one is gaining a blessing and thereupon developing realizations it is called an extraction or assumption of something essential.

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BUDDHIST MEDITATION

by
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Bodhi Leaves No. 15

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

Enlarged Edition 1963
Second Edition 1970
Third Edition 1977
Reprinted 1986

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DharmaNet Edition 1995

Transcription: Myra Fox
Proofreading & Formatting: John Bullitt

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Buddhist Meditation

The mental exercise known as meditation is found in all religious systems. Prayer is a form of discursive meditation, and in Hinduism the reciting of slokas and mantras is employed to tranquilize the mind to a state of receptivity. In most of these systems the goal is identified with the particular psychic results that ensue, sometimes very quickly; and the visions that come in the semi-trance state, or the sounds that are heard, are considered to be the end-result of the exercise. This is not the case in the forms of meditation practiced in Buddhism.

There is still comparatively little known about the mind, its functions and its powers, and it is difficult for most people to distinguish between self-hypnosis, the development of mediumistic states, and the real process of mental clarification and direct perception which is the object of Buddhist mental concentration. The fact that mystics of every religion have induced on themselves states wherein they see visions and hear voices that are in accordance with their own religious beliefs indicates that their meditation has resulted only in bringing to the surface of the mind and objectifying the concepts already embedded in the deepest strata of their subconscious minds. The Christian sees and converses with the saints of whom he already knows; the Hindu visualizes the gods of the Hindu pantheon, and so on. When Sri Ramakrishna Paramahamsa, the Bengali mystic, began to turn his thoughts towards Christianity, he saw visions of Jesus in his meditations, in place of his former eidetic images of the Hindu Avatars.

The practiced hypnotic subject becomes more and more readily able to surrender himself to the suggestions made to him by the hypnotiser, and anyone who has studied this subject is bound to see a connection between the mental state of compliance he has reached and the facility

with which the mystic can induce whatever kind of experiences he wills himself to undergo. There is still another possibility latent in the practice of meditation; the development of mediumistic faculties by which the subject can actually see and hear beings on different planes of existence, the Devalokas and the realm of the unhappy ghosts, for example. These worlds being nearest to our own are the more readily accessible, and this is the true explanation of the psychic phenomena of Western Spiritualism.

The object of Buddhist meditation, however, is none of these things. They arise as side-products, but not only are they not its goal, but they are hindrances which have to be overcome. The Christian who has seen Jesus, or the Hindu who has conversed with Bhagavan Krishna may be quite satisfied that he has fulfilled the purpose of his religious life, but the Buddhist who sees a vision of the Buddha knows by that very fact that he has only succeeded in objectifying a concept in his own mind, for the Buddha after his Parinibbana is, in his own words, no longer visible to gods or men.

There is an essential difference, then, between Buddhist meditation and concentration and that practiced in other systems. The Buddhist embarking on a course of meditation does well to recognize this difference and to establish in his own conscious mind a clear idea of what it is he is trying to do.

The root-cause of rebirth and suffering is //avijja// conjoined with and reacting upon //tanha//. These two causes form a vicious circle; on the one hand, concepts, the result of ignorance, and on the other hand, desire arising from concepts. The world of phenomena has no meaning beyond the meaning given to it by our own interpretation.

When that interpretation is conditioned by //avijja//, we are subject to the state known as //vipallasa//, or hallucination. //Sanna-vipallasa//, hallucination of perception; //citta-vipallasa//, hallucination of consciousness, and //ditthi-vipallasa//, hallucination of views, cause us to regard that which is impermanent (//anicca//) as permanent, that which is painful (//dukkha//) as a source of pleasure, and that which is unreal (//anatta//), or

literally without any self existence, as being a real, self-existing entity. Consequently, we place a false interpretation on all the sensory experiences we gain through the six channels of cognition, that is, the eye, ear, nose, tongue, sense of touch and mind //cakkhu, sota, ghana, jivha, kaya// and //mano (ayatana)//. Physics, by showing that the realm of phenomena we know through these channels of cognition does not really correspond to the physical world known to science, has confirmed this Buddhist truth. We are deluded by our own senses. Pursuing what we imagine to be desirable, an object of pleasure, we are in reality only following a shadow, trying to grasp a mirage. It is //anicca, dukkha, anatta// -- impermanent, associated with suffering, an insubstantial. Being so, it can only be the cause of impermanence, suffering and insubstantiality, since like begets like; and we ourselves, who chase the illusion, are also impermanent, subject to suffering and without any persistent ego-principle. It is a case of a shadow pursuing a shadow.

The purpose of Buddhist meditation, therefore, is to gain more than an intellectual understanding of this truth, to liberate ourselves from the delusion and thereby put an end to both ignorance and craving. If the meditation does not produce results tending to this consummation -- results which are observable in the character and the whole attitude to life -- it is clear that there is something wrong either with the system or with the method of employing it. It is not enough to see lights, to have visions or to experience ecstasy. These phenomena are too common to be impressive to the Buddhist who really understands the purpose of Buddhist meditation. There are actual dangers in them which are apparent to one who is also a student of psychopathology.

In the Buddha's great discourse on the practice of mindfulness, the Maha-Satipatthana Sutta, both the object and the means of attaining it are clearly set forth. Attentiveness to the movements of the body, to the ever-changing states of the mind, is to be cultivated in order that their real nature should be known. Instead of identifying these physical and mental phenomena with the false concept of "self," we are to see them as they really are: movements of a physical body, an aggregate of the four elements, (//mahabhutas//) subject to physical

laws of causality on the one hand, and on the other, a flux of successive phases of consciousness arising and passing away in response to external stimuli. They are to be viewed objectively, as though they were processes not associated with ourselves but belonging to another order of phenomena.

From what can selfishness and egotism proceed if not from the concept of "self" (//sakkayaditthi//)? If the practice of any form of meditation leaves selfishness or egotism unabated, it has not been successful. A tree is judged by its fruits and a man by his actions; there is no other criterion. Particularly is this true in Buddhist psychology, because the man //is// his actions. In the truest sense they, or the continuity of kamma and //vipaka// which they represent, are the only claim he can make to any persistent identity, not only through the different phases of this life but also from one life to another. Attentiveness with regard to body and mind serves to break down the illusion of self; and not only that, it also cuts off craving and attachment to external objects, so that ultimately there is neither the "self" that craves nor any object of craving. It is a long and arduous discipline, and one that can only be undertaken in retirement from the world and its cares.

Yet even a temporary retirement, a temporary course of this discipline, can bear good results in that it establishes an attitude of mind which can be applied to some degree in the ordinary situations of life. Detachment, objectivity, is an invaluable aid to clear thinking; it enables a man to sum up a given situation without bias, personal or otherwise, and to act in that situation with courage and discretion. Another gift it bestows is that of concentration -- the ability to focus the mind and keep it steadily fixed on a single point (//ekaggata//, or one-pointedness), and this is the great secret of success in any undertaking. The mind is hard to tame; it roams here and there restlessly as the wind, or like an untamed horse, but when it is fully under control, it is the most powerful instrument in the whole universe. He who has mastered his own mind is indeed master of the Three Worlds.

In the first place he is without fear. Fear arises because we

associate mind and body (//nama-rupa//) with "self"; consequently any harm to either is considered to be harm done to oneself. But he who has broken down this illusion by realizing that the five //khandha// process is merely the manifestation of cause and effect, does not fear death or misfortune. He remains equable alike in success and failure, unaffected by praise or blame. The only thing he fears is demeritorious action, because he knows that no thing or person in the world can harm him except himself, and as his detachment increases, he becomes less and less liable to demeritorious deeds. Unwholesome action comes of an unwholesome mind, and as the mind becomes purified, healed of its disorders, bad kamma ceases to accumulate. He comes to have a horror of wrong action and to take greater and greater delight in those deeds that are rooted in //alobha//, //adosa//, and //amoha// -- generosity, benevolence and wisdom.

Anapana Sati

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One of the most universally-applicable methods of cultivating mental concentration is //anapanasati//, attentiveness on the in-going and out-going breath. This, unlike the Yogic systems, does not call for any interference with the normal breathing, the breath being merely used as a point on which to fix the attention, at the tip of the nostrils. The attention must not wander, even to follow the breath, but must be kept rigidly on the selected spot. In the initial stages it is advisable to mark the respiration by counting, but as soon as it is possible to keep the mind fixed without this artificial aid, it should be discontinued and only used when it is necessary to recall the attention.

As the state of mental quiescence (//samatha//) is approached, the breath appears to become fainter and fainter, until it is hardly discernible. It is at this stage that certain psychic phenomena appear, which may at first be disconcerting. A stage is reached when the actual bodily //dukkha//, the sensation of arising and passing away of the physical elements in the body, is felt. This is
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experienced as a disturbance, but it must be remembered that it is an agitation that is always present in the body but we are unaware of it until the mind becomes stabilized. It is the first direct experience of the //dukkha// (suffering) which is inherent in all phenomena -- the realization within oneself of the first of the Four Noble Truths, //Dukkha Ariya Sacca//. When that is passed there follows the sensation of //piti//, rapturous joy associated with the physical body. The teacher of //vipassana//, however, is careful never to describe to his pupil beforehand what he is likely to experience, for if he does so, there is a strong possibility that the power of suggestion will produce a false reaction, particularly in those cases where the pupil is very suggestible and greatly under the influence of the teacher.

Devices in Meditation

In //kammattana//, it is permissible to use certain devices, such as the earth or colour //kasina//, as focal points for the attention. A candle flame, a hole in the wall, or some metal object can also be used, and the method of using them is found in the Pali texts and the //Visuddhi-magga//. In the texts themselves it is to be noted that the Buddha gave objects of meditation to disciples in accordance with their individual characteristics, and his unerring knowledge of the right technique for each came from his insight into their previous births. Similarly with recursive meditation, a subject would be given which was easily comprehensible to the pupil, or which served to counteract some strong, unwholesome tendency in his nature. Thus, to one attracted by sensual indulgence, the Buddha would recommend meditation on the impurity of the body, or the "cemetery meditation." Here the object is to counterbalance attraction by repulsion, but it is only a "skillful means" to reach the final state, in which attraction and repulsion both cease to exist. In the Arahant there is neither liking nor disliking: he regards all things with perfect equanimity, as did Thera Maha Moggallana when he accepted a handful of rice from a leper.

Beads

The use of the rosary in Buddhism is often misunderstood. If it is used for the mechanical repetition of a set formula, the repeating of so many phrases as an act of piety, as in other religions, its value is negligible. When it is used as means of holding the attention and purifying the mind, however, it can be a great help. One of the best ways of employing it, because it calls for undivided attention, is to repeat the Pali formula of the qualities of Buddha, Dhamma and Sangha, beginning "//Iti'pi so Bhagava -- //" with the first bead, starting again with the second and continuing to the next quality: "//Iti'pi so Bhagava, Arahan -- //" and so on until with the last bead the entire formula is repeated from beginning to end. This cannot be carried out successfully unless the mind is entirely concentrated on what is being done. At the same time the recalling of the noble qualities of Buddha, Dhamma and Sangha lifts the mind to a lofty plane, since the words carry with them a meaning the impresses itself on the pattern of the thought-moments as they arise and pass away. The value of this in terms of Abhidhamma psychology lies in the wholesome nature of the //cittakkhana//, or "consciousness-moment" in its //uppada// (arising), //thiti// (static) and //bhanga// (disappearing) phases. Each of these wholesome //cittakkhana// contributes to the improvement of the //sankhara//; or aggregate of tendencies; in other words, it directs the subsequent thought-moments into a higher realm and tends to establish the character on that level.

Samatha Bhavana

//Samatha bhavana//, the development of mental tranquility with concentration, is accompanied by three benefits; it gives happiness in the present life, a favorable rebirth, and the freedom from mental defilements which is a prerequisite for attainment of insight. In //samatha// the mind becomes like a still, clear pool completely free from disturbance and agitation, and ready to mirror on its surface the

nature of things as they really are, the aspect of them which is hidden from ordinary knowledge by the restlessness of craving. It is the peace and fulfillment which is depicted on the features of the Buddha, investing his images with a significance that impresses even those who have no knowledge of what it means. Such an image of the Buddha can itself be a very suitable object of meditation, and is, in fact, the one that most Buddhists instinctively use. The very sight of the tranquil image can calm and pacify a mind distraught with worldly hopes and fears. It is the certain and visible assurance of Nibbana.

Vipassana Bhavana

//Vipassana bhavana// is realization of the three signs of being, //anicca//, //dukkha//, and //anatta//, by direct insight. These three characteristics, impermanence, suffering and non-self, can be grasped intellectually, as scientific and philosophical truth, but this is not in itself sufficient to rid the mind of egoism and craving. The final objective lies on a higher level of awareness, the direct "intuitional" plane, where it is actually experienced as psychological fact. Until this personal confirmation is obtained, the sphere of sense perception (//ayatana//) and sensory-responses remain stronger than the intellectual conviction; the two function side by side on different levels of consciousness, but it is usually the sphere dominated by //avijja// which continues to determine the course of life by volitional action. The philosopher who fails to live according to his philosophy is the most familiar example of this incompatibility between theory and practice. When the direct perception is obtained, however, what was at its highest intellectual level still merely a theory becomes actual knowledge, in precisely the same way that we "know" when we are hot or cold hungry or thirsty. The mind that has attained it is established in the Dhamma, and //panna//, wisdom, has taken the place of delusion.

Discursive meditation, such as that practiced in Christian devotion, is entirely on the mental level, and can be undertaken by anyone at

any time. It calls for no special preparation or conditions. For the more advanced exercises of //samatha// and //vipassana//, however, the strictest observance of //sila//, the basic moral rules, becomes necessary. These techniques are best followed in seclusion, away from the impurities of worldly life and under the guidance of an accomplished master. Many people have done themselves psychic harm by embarking on them without due care in this respect. It is not advisable for anyone to experiment on his own; those who are unable to place themselves under a trustworthy teacher will do best to confine themselves to discursive meditation. It cannot take them to enlightenment but will benefit them morally and prepare them for the next stage.

The Practice of Metta Bhavana

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//Metta bhavana// is the most universally beneficial form of discursive meditation, and can be practiced in any conditions. Thoughts of universal, undiscriminating benevolence, like radio waves reaching out in all directions, sublimate the creative energy of the mind. With steady perseverance in //metta bhavana// a point can be reached at which it becomes impossible even to harbor a thought of ill-will. True peace can only come to the world through minds that are at peace, If people everywhere in the world could be persuaded to devote half an hour daily to the practice of //metta bhavana//, we should see more real advance towards world peace and security than international agreements will ever bring us. It would be a good thing if, in this new era of the Buddha Sasana, people of all creeds could be invited to take part in a world-wide movement for the practice of //metta bhavana// and pledge themselves to live in accordance with the highest tenets of their own religion, whatever it may be. In so doing they would be paying homage to the Supreme Buddha and to their own particular religious teacher as well, for on this level all the great religions of the world unite. If there is a common denominator to be found among them, it is surely here, in the teaching of universal loving-kindness which transcends doctrinal differences and draws all
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being together by the power of a timeless and all-embracing truth.

The classic formulation of //metta// as an attitude of mind to be developed by meditation is found in the //Karaniya Metta Sutta// (Sutta Nipata, Khuddaka-patha) [See appendix]. It is recommended that this sutta be recited before beginning meditation, and again at its close, a practice which is invariably followed in the Buddhist countries. The verses of the sutta embody the highest concept to which the thought of loving-kindness can reach, and it serves both as a means of self-protection against unwholesome mental states and as a subject of contemplation (//kammatthana//).

It is taught in Buddhism that the cultivation of benevolence must begin with oneself. There is a profound psychological truth in this, for no one who hates or despises himself consciously or unconsciously can feel true loving-kindness for others. To each of us the self is the nearest object; if one's attitude towards oneself is not a wholesome one, the spring of love is poisoned at its source. This does not mean that we should build up an idealized picture of ourselves as an object of admiration, but that, while being fully aware of our faults and deficiencies, we should not condemn but resolve to improve ourselves and cherish confidence in our ability to do so.

//Metta bhavana//, therefore, begins with the thought: "May I be free from enmity; may I be free from ill-will; may I be rid of suffering; may I be happy."

This thought having been developed, the next stage is to apply it in exactly the same form and to the same degree, to someone for whom one has naturally a feeling of friendship.

In so doing, two points must be observed: the object should be a living person, and should not be one of the opposite sex. The second prohibition is to guard against the feeling of //metta// turning into its "near enemy," sensuality. Those whose sensual leanings have a different orientation must vary the rule to suit their own needs.

When the thought of //metta// has been developed towards a friend, the

next object should be someone towards whom one has no marked feelings of like or dislike. Lastly, the though of //metta// is to be turned towards someone who is hostile. It is here that difficulties arise. They are to be expected, and the meditator must be prepared to meet and wrestle with them. To this end, several techniques are described in the //Visuddhimagga// and elsewhere. The first is to think of the hostile personality in terms of //anatta// -- impersonality. The meditator is advised to analyze the hostile personality into its impersonal components -- the body, the feelings, the perceptions, the volitional formations and the consciousness. The body, to begin with, consists of purely material items: hair of the head, hair of the body, skin, nails, teeth and so on. There can be no basis for enmity against these. The feelings, perceptions, volitional formations and consciousness are all transitory phenomena, interdependent, conditioned and bound up with suffering. They are //anicca//, //dukkha// and //anatta//, impermanent, fraught with suffering and void of selfhood. There is no more individual personality in them than there is in the physical body itself. So towards them, likewise, there can be no real ground for enmity.

If this approach should prove to be not altogether effective, there are others in which emotionally counteractive states of mind are brought into play, as for example regarding the hostile person with compassion. The meditator should reflect: "As he (or she) is, so am I. As I am, so is he. We are both bound to the inexorable Wheel of Life by ignorance and craving. Both of us are subject to the law of cause and effect, and whatever evil we do, for that we must suffer. Why then should I blame or call anyone my enemy? Rather should I purify my mind and wish that he may do the same, so that both of us may be freed from suffering."

If this thought is dwelt upon and fully comprehended, feelings of hostility will be cast out. When the thought of loving-kindness is exactly the same, in quality and degree, for all these four objects -- oneself, one's friend, the person toward whom one is neutral, and the enemy -- the meditation has been successful.

The next stage is to widen and extend it. This process is a threefold

one: suffusing //metta// without limitation, suffusing it with limitation, and suffusing it in all of the ten directions, east, west, north, south, the intermediate points, above and below.

In suffusing //metta// without limitation (//anodhiso-pharana//), the meditator thinks of the objects of loving-kindness under five heads: all sentient beings; all things that have life; all beings that have come into existence; all that have personality; all that have assumed individual being. For each of these groups separately he formulates the thought: "May they be free from enmity; may they be free from enmity; may they be free from ill will; may they be rid of suffering; may they be happy. For each object he specifies the particular group which he is suffusing with //metta//: "May all sentient beings be free from enmity, etc... May all things that have life be free from enmity, etc." This meditation embraces all without particular reference to locality, and so is called "suffusing without limitation."

In suffusing //metta// with limitation (//odhiso-pharana//), there are seven groups which form the objects of the meditation. They are: all females; all males; all Noble Ones (those who have attained any one of the states of Sainthood); all imperfect ones; all Devas; all human beings; all beings in states of woe. Each of the groups should be meditated upon as described above: "May all females be free from enmity, etc." This method is called "suffusing //metta// with limitation" because it defines the groups according to their nature and condition.

Suffusing with //metta// all beings in the ten directions is carried out in the same way. Directing his mind towards the east, the meditator concentrates on the thought: "May all beings in the east be free from enmity; may they be free from ill will; may they be rid of suffering; may they be happy!" And so with the beings in the west, the north, the south, the north-east, south-west, north-west, south-east, above and below.

Lastly, each of the twelve groups belonging to the unlimited and limited suffusions of //metta// can be dealt with separately for each

of the ten directions, using the appropriate formulas.

It is taught that each of these twenty-two modes of practicing //metta bhavana// is capable of being developed up to the stage of a //appana-samadhi//, that is, the concentration which leads to jhana, or mental absorption. For this reason it is described as the method for attaining release of the mind through //metta// (//metta cetovimutti//). It is the first of the Four Brahma Viharas, the sublime states of which the Karaniya Metta Sutta: "//Brahmam etam viharam idhamahu//" -- "Here is declared the Highest Life."

//Metta//, //karuna//, //mudita//, //upekkha//: [Nyanaponika Thera, //The Four Sublime States//, WHEEL 6.] loving-kindness, compassion, sympathetic joy and detachment, these four states of mind represent the highest levels of mundane consciousness. One who has attained to them and dwells in them is impervious to the ills of life. Like a god he moves and acts in undisturbed serenity, armored against the blows of fate and the uncertainty of worldly conditions. And the first of them to be cultivated is //metta//, because it is through boundless love that the mind gains its first taste of liberation.

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APPENDIX

Lovingkindness as a Contemplation

10. //Metta Sutta//

//From the Sutta-nipata, verses 143-52 (Spoken by the Buddha)//

What should be done by one skillful in good
So as to gain the State of Peace is this:

Let him be able, and upright, and straight.

Easy to speak to, gentle, and not proud,
Contented, too, supported easily.
With few tasks, and living very lightly,
His faculties serene, prudent, and modest,
Unswayed by the emotions of the clans;
And let him never do the slightest thing
That other wise men might hold blamable.

(And let him think:) "In safety and in bliss
May creatures all be of a blissful heart.
Whatever breathing beings there may be,
No matter whether they are frail or firm,
With none excepted, be they long or big
Or middle sized, or be they short or small
Or thick, as well as those seen or unseen,
Or whether they are dwelling far or near,
Existing or yet seeking to exist,
May creatures all be of a blissful heart.

Let no one work another one's undoing
Or even slight him at all anywhere;
And never let them wish each other ill
Through provocation or resentful thought.

And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being,
And let him too with love for all the world
Maintain unbounded consciousness in being
Above, below, and all round in between,
Untroubled, with no enemy or foe.
And while he stands or walks or while he sits
Or while he lies down, free from drowsiness,
Let him resolve upon this mindfulness
This is Divine Abiding here, they say.
But when he has no trafficking with views,
Is virtuous, and has perfected seeing,

And purges greed for sensual desires.
He surely comes no more to any womb."

* * *

For further reading on MINDFULNESS and MEDITATION:

* The Foundations of Mindfulness (Satipatthana Sutta) (The Wheel 19)
* The Power of Mindfulness. Nyanaponika Thera (The Wheel 121/122)
* Buddhist Meditation and Depth Psychology. Dr. D. M. Burns (The Wheel 88/89)
* The Practice of Loving-Kindness (Metta) Nyanamoli Thera (The Wheel 7)
* Practical Advice of Meditators. Bhikkhu Khantipalo (The Wheel 116)
* The Buddha on Meditation and Higher States of Consciousness. Dr. Daniel Goleman (The Wheel 188-189)
* The Way of Mindfulness. (The Satipatthana Sutta with its full Commentary, and explanatory notes) Soma Mahathera
* Practical Insight Meditation (Basic and Progressive Stages). Mahasi Sayadaw

We recommend:

THE HEART OF BUDDHIST MEDITATION
A Handbook of Mental Training based on the Buddha's
Way of Mindfulness
Nyanaponika Thera
(Rider and Company, London)

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AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1986
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DATE OF DHARMANET DISTRIBUTION: May 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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THE LIVING MESSAGE OF THE DHAMMAPADA

by
Bhikkhu Bodhi

Bodhi Leaves No. 129

BUDDHIST PUBLICATION SOCIETY
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DharmaNet Edition 1995

Transcription: Joseph Crea
Proofreading & Formatting: John Bullitt

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The Dhammapada is a work familiar to every devout Buddhist and to every serious student of Buddhism. This small collection of 423 verses on the Buddha's doctrine is so rich in insights that it might

be considered the perfect compendium of the Dhamma in its practical dimensions. In the countries of Theravada Buddhism the Dhammapada is regarded as an inexhaustible source of guidance and spiritual inspiration, as the wise counselor to which to turn for help in resolving the difficult moral and personal problems inescapable in daily life. Just as the Buddha is looked upon as the human //kalyanamitta// or spiritual friend par excellence, so the Dhammapada is looked upon as the scriptural //kalyanamitta// par excellence, a small embodiment in verse of the boundless wisdom and great compassion of the Master.

To draw out the living message of any great spiritual classic, it is not enough for us merely to investigate it in terms of questions that might be posed by scientific scholarship. We have to take a step beyond scholarly examination and seek to make an application of those teachings to ourselves in our present condition. To do this requires that we use our intelligence, imagination and intuition to see //through// the limiting cultural contexts out of which the work was born, and to see //into// those universal features of the human condition to which the spiritual classic being studied is specifically addressed. With these stipulations in mind we will examine the Dhammapada in order to discover what this ancient book of wisdom regards as the fundamental and perennial spiritual problems of human life and to learn what solutions it can propose for them that may be relevant to us today. In this way we will uncover the //living message// of the Dhammapada: the message that rings down through the centuries and speaks to us in our present condition in the fullness of our humanity.

When we set out to make such an investigation, one difficulty that we meet at the outset is the great diversity of teachings contained in the Dhammapada. It is well known that during his teaching career the Buddha always adjusted his discourses to fit the needs and capacities of his disciples. Thus the prose discourses found in the four main Nikayas display richly variegated presentations of the doctrine, and this diversity becomes even more pronounced in the Dhammapada, a collection of utterances spoken in the intuitive and highly charged medium of verse. We even find in the work apparent

inconsistencies, which may perplex the superficial reader and lead to the supposition that the Buddha's teaching is rife with self-contradiction. Thus in many verses the Buddha commends certain practices to his disciples on the ground that they lead to heaven, while in others he discourages disciples from aspiring for heaven and praises the one who takes no delight in celestial joys. Often the Buddha enjoins works of merit, yet elsewhere in the work he enjoins his disciples to go beyond both merit and demerit.

To make sense out of such contrary statements, to find a consistent message running through the Dhammapada's diversified pronouncements, let us begin with a statement the Buddha makes in another small but beautiful book of the Pali Canon, the Udana: "Just as the great ocean has but one taste, the taste of salt, so this doctrine-and-discipline has but one taste, the taste of freedom." Despite their variety in meaning and formulation, the Buddha's teachings all fit together into a perfectly coherent system which gains its unity from its final goal. That goal is freedom (//vimutti//), which here means spiritual freedom: the liberation of the mind from all bonds and fetters, the liberation of our being from the suffering inseparable from wandering in samsara, the cycle of rebirths. But while the Buddha's teachings fit together harmoniously through the unity of their final goal, they are addressed to people standing at different levels of spiritual development and thus must be expressed in different ways determined by the needs of the people to be taught. Here again water provides a fitting analogy. Water has one essence -- chemically, it is a union of two hydrogen atoms with one oxygen atom -- but it takes on the different shapes of the vessels into which it is poured; similarly, the Dhamma has a single essence -- deliverance from suffering -- but it assumes varying expressions in accordance with the dispositions of those who are to be instructed and trained. It is because the different expressions lead to a single end, and because the same end can be reached via teachings that are differently expressed, that the Dhamma is said to be //sattha sabyanjana//, "good in meaning and good in formulation."

To make sense out of the various teachings found in the Dhammapada, to grasp the vision of human spirituality expressed by the

work as a whole, I would like to suggest a schematism of four levels of instruction set forth in the Dhammapada. This fourfold schematism develops out of three primary and perennial spiritual needs of man: first, the need to achieve welfare and happiness in the present life, in the immediately visible sphere of human relations; second, the need to attain a favourable future life in accordance with a principle that confirms our highest moral intuitions; and third, the need for transcendence, to overcome all the limits imposed upon us by our finitude and temporality and to attain a freedom that is boundless, timeless, and irreversible. These three needs give rise to four levels of instruction by distinguishing two levels pertaining to the third need: the level of path, when we are on the way to transcendence, and the level of fruit, when we have won through to transcendence.

Now let us examine each of these levels in turn, illustrating them with citations of relevant verses from the Dhammapada.

1. The Human Good Here And Now

The first level of instruction in the Dhammapada is addressed to the need to establish human welfare and happiness in the immediately visible domain of personal relation. The aim at this level is to show us the way to live at peace with ourselves and our fellow human beings, to fulfil our family and social responsibilities, and to remove the conflicts which infect human relationships and bring such immense suffering to the individual, society and the world as a whole.

The guidelines appropriate to this level of instruction are largely identical with the basic ethical injunctions proposed by most of the great world religions. However, in the Buddha's teaching these ethical injunctions are not regarded as fiats imposed by an all-powerful God. Rather, they are presented as precepts or training rules grounded upon two directly verifiable foundations: concern for one's own personal integrity and considerations for the welfare of those whom one's actions may affect.

The most general advice the Dhammapada gives is to avoid all evil, to cultivate good, and to cleanse one's own mind; this is said to be the counsel of all the Enlightened Ones (v. 183). More specific directives, however, are also given. To abstain from evil we are advised to avoid irritation in deed, word and thought and to exercise self-control over body, speech and mind (vv. 231-234). One should adhere scrupulously to the five moral precepts: abstinence from destroying life, from stealing, from sexual misconduct, from lying and from intoxicants (vv. 246-247). The disciple should treat all beings with kindness and compassion, live honestly, control his desires, speak the truth, and live a sober upright life. He should fulfil all his duties to parents, to immediate family, to friends, and to recluses and brahmins (vv. 331-333).

A large number of verses pertaining to this first level are concerned with the resolution of conflict and hostility. From other parts of the Sutta Pitaka we learn that the Buddha was a keen and sensitive observer of the social and political developments that were rapidly transforming the Indian states he visited on his preaching rounds. The violence, hatred, cruelty and sustained enmity that he witnessed have persisted right down to the present, and the Buddha's answer to this problem is still the only answer that can work. The Buddha tells us that the key to soving the problem of violence and cruelty is the ancient maxim of using oneself as the standard for deciding how to treat others. I myself tremble at violence, wish to live in peace and do not want to die. Thus, putting myself in the place of others, I should recognize that all other beings tremble at violence, that all wish to live and do not want to die. Recognizing this, I should not intimidate others, harm them, or cause them to be harmed in any way (vv. 129-130).

The Buddha saw that hatred and enmity continue and spread in a self-expanding cycle: responding to hatred by hatred only breeds more hatred, more enmity, more violence, and feed the whole vicious whirlpool of vengeance and retaliation. The Dhammapada teaches us that the true conquest of hatred is achieved by non-hatred, by forbearance, by love (v. 5). When wronged by others we must be patient and forgiving. We must control our anger as a driver controls

a chariot; we must bear angry words as the elephant in battle bears the arrows shot into its hide; when spoken to harshly we must remain silent like a broken bell (vv. 222, 320, 134).

According to the Dhammapada, the qualities distinguishing the superior human being (//sapurisa//) are generosity, truthfulness, patience and compassion. By following these ideals we can live at peace with our own conscience and in harmony with our fellows. The scent of virtue, the Buddha declares, is sweeter than the scent of flowers and perfume; the good man or woman shines from afar like the Himalayan mountains; just as the lotus flower rises up in all its beauty above the muck and mire of the roadside refuse heap, so does the disciple of the Buddha rise up in splendor of wisdom above the masses of ignorant worldlings (vv. 54, 304, 59).

2. The Good in Future Lives

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The basic empahasis in the first level of teaching in the Dhammapada is ethical, a concern which arises from a desire to promote human well-being here and now. However, the teachings pertaining to this level give rise to a profound religious problem, a dilemma that challenges the mature thinker. The problem is as follows: Our moral intuition, our innate sense of moral justice, tells us that there must be some principle of compensation at work in the world whereby goodness meets with happiness and evil meets with suffering. But everyday experience shows us exactly the opposite. We all know of highly virtuous people beset with every kind of hardship and thoroughly bad people who succeed in everything they do. We feel that there must be some correction to this imbalance, some force that will tilt the scales of justice into the balance that seems right, but our daily experience seems to contradict this intuition totally.

However, in his teachings the Buddha reveals that there is a force at work which can satisfy our demand for moral justice. This force cannot be seen with the eye of the flesh nor can it be registered by any instruments of measurement, but its working becomes
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visible to the supernormal vision of sages and saints, while all its principles in their full complexity are fathomed by a Perfectly Enlightened Buddha. This force is called //kamma//. The law of kamma ensures that our morally determinate actions do not disappear into nothingness, but rather continue on as traces in the deep hidden layers of the mind, where they function in such a way that our good deeds eventually issue in happiness and success, our evil deeds in suffering and misery.

The word kamma, in the Budha's teaching, means volitional action. Such action may be bodily or verbal, when volition is expressed in deed or speech, or it may be purely mental, when volition remains unexpressed as thoughts, emotions, wishes and desires. The actions may be either wholesome or unwholesome: wholesome when they are rooted in generosity, amity and understanding; unwholesome when they spring from greed, hatred and delusion. According to the principle of kamma, the willed actions we perform in the course of a life have long-term consequences that correspond to the moral quality of the original action. The deeds may utterly fade from our memory, but once performed they leave subtle impressions upon the mind, potencies capable of ripening in the future to our weal or our woe.

According to Buddhism, conscious life is not a chance by-product of molecular configurations or a gift from a divine Creator, but a beginningless process which repeatedly springs up at birth and passes away at death, to be followed by a new birth. There are many spheres besides the human into which rebirth can occur: heavenly realms of great bliss, beauty and power, infernal realms where suffering and misery prevail. The Dhammapada does not give us any systematic teaching on kamma and rebirth. As a book of spiritual counsel it presupposes the theoretical principles explained elsewhere in the Buddhist scriptures and concerns itself with their practical bearings on the conduct of life. The essentials of the law of kamma, however, are made perfectly clear: our willed actions determine the sphere of existence into which we will be reborn after death, the circumstances and endowments of our lives within any given form of rebirth, and our potentials for spiritual progress or decline.

At the second level of instruction found in the Dhammapada the //content// of the message is basically the same as that of the first level: it is the same set of moral injunctions for abstaining from evil and doing good. The difference lies in the //viewpoint// from which these precepts are issued and the //purpose// for which they are taken up. At this level the precepts are prescribed to show us the way to achieve long-range happiness and freedom from sorrow, not only in the visible sphere of the present life, but far beyond into the distant future in our subsequent transmigration in samsara. Despite the apparent discrepancy between action and result, an all-embracing law ensures that ultimately moral justice triumphs. In the short run the good may suffer and the evil may prosper. But all willed actions bring their appropriate results: if one acts or speaks with an evil mind, suffering follows just as the wheel follows the foot of the draught-ox; if one acts or speaks with a pure mind, happiness follows like a shadow that never departs (vv.1-2). The evil-doer grieves here and hereafter; he is tormented by his conscience and destined to planes of misery. The doer of good rejoices here and hereafter, he enjoys a good conscience and is destined to realms of bliss (vv. 15-18). To follow the law of virtue leads upwards, to happiness and joy and to higher rebirths; to violate the lead leads downwards, to suffering and to lower rebirths. The law is inflexible. Nowhere in the world can the evil-doer escape the result of his evil kamma, "neither in the sky nor in mid-ocean nor by entering into mountain clefts" (v. 127). The good person will reap the rewards of his or her good kamma in future lives with the same certainty with which a traveller, returning home after a long journey, can expect to be greeted by his family and friends (v. 220).

3. The Path to the Final Good

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The teaching on kamma and rebirth, with its practical corollary that we should perform deeds of merit with the aim of obtaining a higher mode of rebirth, is not by any means the final message of the Buddha or the decisive counsel of the Dhammapada. In its own sphere of application this teaching is perfectly valid as a preparatory measure for those who still require further maturation in their journey
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through samsara. However, a more searching examination reveals that all states of existence in samsara, even the highest heavens, are lacking in genuine worth; for they are all impermanent, without any lasting substance, incapable of giving complete and final satisfaction. Thus the disciple of mature faculties, who has been prepared sufficiently by previous experience by previous experience in the world, does not long even for rebirth among the gods (vv. 186-187).

Having understood that all conditioned things are intrinsically unsatisfactory and fraught with danger, the mature disciple aspires instead for deliverance from the ever-repeating round of rebirths. This is the ultimate goal to which the Buddha points, as the immediate aim for those of developed spiritual faculties and also as the long-term ideal for those who still need further maturation: Nibbana, the Deathless, the unconditioned state where there is no more birth, aging and death, and thus no more suffering.

The third level of instruction found in the Dhammapada sketches the theoretical framework for the aspiration for final liberation and lays down guidelines pertaining to the practical discipline that can bring this aspiration to fulfillment. The theoretical framework is supplied by the teaching of the Four Noble Truths, which the Dhammapada calls the best of all truths (v. 273): suffering, the origin of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering. The four truths all centre around the problem of //dukkha// or suffering, and the Dhammapada teaches us that //dukkha// is not to be understood only as experienced pain and sorrow but more widely as the pervasive inadequacy and wretchedness of everything conditioned: "There is no ill like the aggregates of existence; all conditioned things are suffering; conditioned things are the worst suffering (vv. 202, 278, 203). The second truth points out that the cause of suffering is craving, the yearning for pleasure, possessions and being which drives us through the round of rebirths, bringing along sorrow, anxiety and despair. The Dhammapada devotes an entire chapter (ch. 24) to the theme of craving, and the message of this chapter is clear: so long as even the subtlest thread of craving remains in the mind, we are not

beyond danger of being swept away by the terrible flood of existence. The third noble truth spells out the goal of the Buddha's teaching: to gain release from suffering, to escape the flood of existence, craving must be destroyed down to its subtlest depths. And the fourth noble truth prescribes the means to gain release, the Noble Eightfold Path, which again is the focus of an entire chapter (ch. 20).

At the third level of instruction a shift in the practical teaching of the Dhammapada takes place, corresponding to the shift in doctrine from the principles of kamma and rebirth to the Four Noble Truths. The stress now no longer falls on basic morality and purified states of mind as a highway to more favourable planes of rebirth. Instead it falls on the cultivation of the Noble Eightfold Path as the means to destroy craving and thus break free from the entire process of rebirth itself. The Dhammapada declares that the eightfold path is the only way to deliverance from suffering (v. 274). Its says this, not as a fixed dogma, but because full release from suffering comes from the purification of wisdom, and this path alone, with its stress on right view and the cultivation of insight, leads to fully purified wisdom, to complete understanding of liberating truth. The Dhammapada states that those who tread the path will come to know the Four Noble Truths, and having gained this wisdom, they will end all suffering. The Buddha assures us that by walking the path we will bewilder Mara, pull out the thorn of lust, and escape from suffering. But he also cautions us about our own responsibility: we ourselves must make the effort, for the Buddhas only point out the way (vv. 275, 276).

In principle the practice of the Noble Eightfold Path is open to people in any walk of life, householders as well as monks and nuns. However, application to the development of the path is most feasible for those who have relinquished all worldly concerns in order to devote themselves fully to living the holy life. For conduct to be completely purified, for the mind to be trained in concentration and insight, the adoption of a different lifestyle becomes advisable, one which minimizes distractions and stimulants to craving and orders all activities around the aim of liberation. Thus the Buddha established the Sangha, the Order of bhikkhus and bhikkhunis, as the field of training for those ready to devote themselves fully to the practice of

the path.

In the Dhammapada we find the call to the monastic life resounding throughout. The entry way to the monastic life is an act of radical renunciation spurred on by our confrontation with suffering, particularly by our recognition of our inevitable mortality. The Dhammapada teaches that just as a cowherd drives the cattle to pasture, so old age and death drive living beings from life to life (v. 135). There is no place in the world where one can escape death, for death is stamped into the very substance of our being (v. 128). The body is a painted mirage in which there is nothing lasting or stable; it is a mass of sores, a nest of disease, which breaks up and ends in death; it is a city built of bones containing within itself decay and death; the foolish are attached to it, but the wise, having seen that the body ends as a corpse, lose all delight in mundane joys (vv. 146-150).

Having recognized the transience and hidden misery of mundane life, the thoughtful break the ties of family and social relationships, abandon their homes and sensual pleasures, and enter upon the state of homelessness: "Like swans that abandon the lake, they leave home after home behind... Having gone from home to homelessness, they delight in detachment so difficult to enjoy" (vv. 91, 87). Withdrawn to silent and secluded places, the renunciants seek out the company of wise instructors, who point out their faults, who admonish and instruct them and shield them from wrong, who show them the right path (vv. 76-78, 208). Under their guidance, they live by the rules of the monastic order, content with the simplest material requisites, moderate in eating, practicing patience and forbearance, devoted to meditation (vv. 184-185). Having learned to still the restless waves of thought and to gain one-pointed concentration, they go on to contemplate the arising and falling away of all formations: "The monk who has retired to a solitary abode and calmed the mind, comprehends the Dhamma with insight, and there arises in him a delight that transcends all human delights. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness (vv. 373, 374).

The life of meditation reaches its peak in the development of insight, and the Dhammapada succinctly enunciates the principles to be seen with the wisdom of insight: "All conditioned things are impermanent ... All conditioned things are suffering ... All things are not self. When one sees this with wisdom, then one turns away from suffering. This is the path of purification" (vv. 277-279). When these truths are penetrated by direct vision, the fetters of attachment break asunder, and the disciple rises through successive stages of realization to the attainment of full liberation.

4. The Highest Goal

The fourth level of teaching in the Dhammapada does not reveal any new principles of doctrine or approach to practice. This level shows us, rather, the fruit of the third level. The third level exposes the path to the highest goal, the way to break free from all bondage and suffering and to win the supreme peace of Nibbana. The fourth level is a celebration and acclamation of those who have gained the fruits of the path and won the final goal.

The stages of definite attainment along the way to Nibbana are enumerated in the Pali Canon as four: stream-entry, when one enters irreversibly upon the path to liberation; once-returning, when one is assured that one will return to the sense sphere of existence only one more time; non-returning, when one will never return to the sense sphere at all but will take a spontaneous birth in a celestial plane and there reach the end of suffering; and Arahantship, the stage of full liberation here and now. Although the Dhammapada contains several verses referring to those on the lower stages of attainment, its primary emphasis is on the individual who has reached the fourth and final fruit of liberation, the Arahant, and the picture it gives us of the Arahant is stirring and inspiring.

The Arahant is depicted in two full chapters: in chapter 7 under his own name and in chapter 26, the last chapter, under the name "Brahmana," the holy man. We are told that the Arahant is no longer

troubled by the fever of the passions; he is sorrowless and wholly set free; he has broken all ties. His taints are destroyed: he is not attached to food; his field is the void and unconditioned freedom. For ordinary worldlings the Arahant is incomprehensible: his path cannot be traced, like that of birds in the sky. He has transcended all obstacles, passed beyond sorrow and lamentation, become peaceful and fearless. He is free from anger, devout, virtuous, without craving, self-subdued. He has profound knowledge and wisdom; he is skilled in discriminating the right path and the wrong path; he has reached the highest goal. He is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached.

In this very life the Arahant has realized the end of suffering, laying down the burden of the five aggregates. He has transcended the ties of both merit and demerit; he is sorrowless, stainless and pure; he is free from attachment and has plunged into the Deathless. Like the moon he is spotless and pure, serene and clear. He has cast off all human bonds and transcended all celestial bonds; he has gotten rid of the substrata of existence and conquered all worlds. He knows the death and rebirth of beings; he is totally detached, blessed and enlightened. No gods, angels or human beings can find his tracks, for he clings to nothing, has no attachment, holds to nothing. He has reached the end of births, attained the perfection of insight, and reached the summit of spiritual excellence. Bearing his last body, perfectly at peace, the Arahant is the living demonstration of the truth of the Dhamma. By his own example he shows that it is possible to free oneself from the stains of greed, hatred and delusion, to rise above suffering, and to win Nibbana in this very life.

The Arahant ideal reaches its optimal exemplification in the first and highest of the Arahants, the Buddha, and the Dhammapada makes a number of important pronouncements about the Master. The Buddha is the supreme teacher who depends on no one else for guidance, who has reached perfect enlightenment through his own self-evolved wisdom (v. 353). He is the giver of refuge and is himself the first of the three refuges; those who take refuge in the Buddha, his Doctrine, and his Order are released from all suffering, after seeing

with proper wisdom the Four Noble Truths (vv.190-192). The Buddha's attainment of perfect enlightenment elevates him to a level far above that of common humanity: the Enlightened One is trackless, of limitless range, free from worldliness, the conqueror of all, the knower of all, in all things untainted (vv. 179, 180, 353). The sun shines by day, the moon shines by night, the warrior shines in his armour, the brahmin shines in meditation, but the Buddha, we are told, shines resplendent all day and all night (v. 387).

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This will complete our discussion of the four basic levels of instruction found in the Dhammapada. Interwoven with the verses pertaining to these four main levels, there runs throughout the Dhammapada a large number of verses that cannot be tied down exclusively to any single level but have a wider application. These verses sketch for us the world view of early Buddhism and its distinctive insights into human existence. Fundamental to this world view, as it emerges from the text, is the inescapable duality of human life. Man walks a delicate balance between good and evil, purity and defilement, progress and decline; he seeks happiness, he fears suffering, loss and death. We are free to choose between good and evil, and must bear full responsibility for our decisions. Again and again the Dhammapada sounds this challenge to human freedom: we are the makers and masters of ourselves, the protectors or destroyers of ourselves, we are our own saviours and there is no one else who can save us (vv. 160, 165, 380). Even the Buddha can only indicate the path to deliverance; the work of treading it lies with the disciple (vv. 275- 276). In the end we must choose between the way that leads back into the world, to the round of becoming, and the way that leads out of the world, to Nibbana. And though this last course is extremely difficult, the voice of the Buddha speaks words of assurance confirming that it can be done, that it lies within our power to overcome all barriers and to triumph even over death itself.

The chief role in achieving progress in all spheres, the

Dhammapada states, is played by the mind. The Dhammdapada opens with a clear assertion that the mind is the forerunner of all that we are, the maker of our character, the creator of our destiny. The entire Buddhist discipline, from basic morality to the attainment of Arahantship, hinges upon training the mind. A wrongly directed mind brings greater harm than any enemy; a rightly directed mind brings greater good than any relative or friend (vv. 42-43). The mind is unruly, fickle difficult to subdue, but by effort, mindfulness and self-discipline, one can master the mind, escape the flood of passions, and find "an island which no flood can overwhelm" (v. 25). The person who conquers himself, the victor over his own mind, achieves a conquest that can never be undone, a victory greater than that of the mightiest warriors (vv. 103-105).

What is needed most to train and subdue the mind, according to the Dhammapada, is a quality called heedfulness (//appamada//). Heedfulness combines critical self-awareness and unremitting energy in a process of constant self-observation in order to detect and expel the defilements whenever they seek an opportunity to come to the surface. In a world where we have no saviour except ourselves, and where the means to deliverance lies in mental purification, heedfulness becomes the crucial factor for ensuring that we keep straight to the path of training without deviating due to the seductive lure of sense pleasures or the stagnating influences of laziness and complacency. The Buddha declares that heedfulness is the path to the Deathless, and heedlessness the path to death. The wise who understand this distinction abide in heedfulness and attain Nibbana, "the incomparable freedom from bondage" (vv. 21-23).

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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1993
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DATE OF DHARMANET DISTRIBUTION: July 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Looking at this in terms of the time of the Buddha's appearance, the period around the fifth and sixth centuries B.C. saw in many parts of the world an intellectual awakening with a religio-cultural vibrancy. Teachings of Confucius and Lao tze held sway in China, influencing the lives of the people to a greater or lesser degree. Very few, or hardly any of these, except Buddhism, continue to guide the lives of the people of the world today. Time has swallowed up nearly every one of them. It shall be our endeavour today to reflect on the magnitude of this influence of Buddhism over our contemporary human society.

Starting at the nearer end of history, at the tail end of the twentieth century, i.e.nearly twentyfive centuries after the birth of the Buddha in Lumbini and the emergence of Buddhism thirtyfive years after that event, we have a proud record to place before the world. Comparable to Neil Armstrong's vision of this planet from the moon, there are many thinkers and philosophers of the world today who as non-Indians, viewing Buddhism completely from outside, make a universal appraisal, i.e. an assessment regarding the universal applicability, of Buddhism and make it known to the world for the good of mankind.

More than thirteen years ago, a high-ranking official of the UNESCO, the late Dr.Raphaelo M. Salas of the Philipines, who was the population expert at the United Nations, in a Special Convocation address at the University of Colombo in 1979, appealed to the people of Sri Lanka to offer to the world as a gift for the twentyfirst century, this special message of Buddhism. It runs as

He who overcomes in this world this base and unruly craving, from him all sorrows fall away like drops of water from a lotus leaf.

Referring to the Buddha as a wise old man of India, he was quoting verse no.336 of the Dhammapada which runs as follows.

Yo c'etam sahate jammim tanham loke duraccayam

sokƒ tamhƒ papatanti udabind–'va pokkharƒ

Buddhism ranks high as a religion in the world today because of its highly efficient salvation scheme. There are two unique features which account for this success. Via this system of Buddhist thinking and living, man is enabled to taste and partake of this transcendental bliss of release,here and now: dittheva dhamme sayam abhi¤¤ƒ sacchikatvƒ (M.I.35). An arhant, i.e. a fully liberated person according to Buddhism, partakes of the bliss of nirvƒna in this very life. He is a jŒvan mukta in other words, and is seen rejoicing over his release. Behold here Thera Angulimala, giving expression to such joy : Atha kho ƒyasmƒ angulimƒlo rahogato patisallƒno vimuttisukham patisamvedŒ tƒyam velƒyam imam udƒnam udƒnesi (M.II.104). As one who has attained the goal of his striving in this very existence (Bhikkhu araham khŒnƒsavo anuppattasadattho (M.I.4) the arhant has terminated the painful birth and death process of samsƒra. This is referred to in Pali as khŒnƒ jƒti as well as parikkhŒnabhavasamyojano (ibid.). Such a person is aware of his achievement and exults over it: vimuttasmim vimuttan'ti ¤ƒnam hoti... nƒparam itthattayƒ'ti pajƒnƒti (M.I.297). For him, it is no leap in the dark. Secondly, this psycho-ethical way of life-correction in pursuit of nirvƒna makes the world around us a richer and happier place for man and animals to live in. How gloriously true then is the statement that the birth of Buddhas is bliss to the world: sukho buddhƒnam uppƒdo (Dhp.v.194) ? The word of the Buddhas, i.e. the teachings of Buddhism, re-sets as it were, the tempo of the world. The world is thereby made a richer and happier place. ^page; The truth of this statement that the birth of Buddhas is bliss to the world perhaps never came out in such sharp focus as in Joseph Goldstein's 1991-92 Wit Lectures delivered at the Divinity School of the Harvard University. Understanding Buddhism, and with a total commitment to it, Goldstein has, before learned audiences in the west, given eloquent expression to the worth of Buddhism in the world today. The Harvard Divinity Bulletin (Harvard University - The Divinity School. 1992. Volume 21 Number 3) reporting the event thus, puts it beautifully.

In his first lecture, " Transforming the Mind, Healing the World, " Goldstein discussed what he called a triangle of three spiritual values: love, compassion and wisdom. He explained that it is possible to attain the state of loving kindness, known as mettƒ in Pali or maitrŒ in Sanskrit, which is free from the desire and attachment that characterize love as we usually understand it. When we are filled with loving kindness, we wish others to be happy, at peace, and free from suffering, without any expectation of return or even of acknowledgment.

Here we see Goldstein as a conveyer of a message to the world and in it we see his commitment to Buddhism. What strikes us most here is Goldstein's awareness as to what truly is the message of Buddhism. That Buddhism, through its primary salvific message, makes better men of men and makes the world a happier and much more wholesome place to live in. And in the process, the goal of Buddhism is attained. Meet Goldstein again at his second lecture and see him reported in this manner in the Harvard Divinity Bulletin quoted earlier.

The Buddha talked of three trainings on the path: morality, concentration and mindful awareness, and wisdom. Morality is the commitment to non-harming, Goldstein said, and we can train ourselves in it through several methods. One is to be aware of the effect of our actions on our minds.

We should note here the charm with which Goldstein brings before a competitively aggressive world the most profound teachings of Buddhism with a down-to-earth simplicity that grips our minds. He has immersed us in the doctrine of threefold training or tisso sikkhƒ of sŒla, samƒdhi and pa¤¤ƒ. And he has challengingly brought us face to face with the doctrine of karma, in speaking of `the effect of our actions on our minds'. We cannot but admire his keenly sensitive follow up which he does with perfect coherence. Here it is.

The five Buddhist precepts also foster moral development:

not killing, not stealing, not committing sexual misconduct, not using wrong speech, and not taking intoxicants that confuse the mind. Goldstein emphasized the rewards that can come out of attention to each precept. For example, watching our own speech can disclose how much of what we say is judgmental both of ourselves and of others. Training in morality is a practice, he said and is the foundation of a spiritual life. "Our practice is not to follow the heart, it is to train the heart," he quoted a well known aphorism.

We wish to state here that we can trace back this observation of Goldstein to a remark of Venerable Sariputta made to Venerable Moggallana, describing a Buddhist disciple whom he considers to be a distinguished person of very high calibre.

> Idh'ƒvuso Moggallƒna bhikkhu cittam vasam vatteti no ca cittassa vasena vattati... Evarupena kho ƒvuso Moggallƒna bhikkhunƒ Gosingasƒlavanam sobheyyƒ'ti.
>
> Mahagosingasutta M.I.214

> O Moggallana, herein a monk keeps his mind under control. He is not under the control of the mind. Such a monk, O Moggallana, lends distinction to this Sala Grove of Gosinga.

I am convinced that while you hear me quote from Goldstein's lectures you would be agreeing with the Divinity School Bulletin's observations about the lecturer himself.

> Goldstein's personal presence embodies the tranquility and peace that vipassanƒ promises.

We have indeed no doubt about this comment. Bhƒvanƒ of Buddhism is a living process of culture and a person who has taken to it in earnest does reflect it in his own life.

Now as I stand before you in this sacred city of Baranasi my mind goes back to beyond twentyfive centuries of ancient

history. The Buddha, in his enlightenment, transcended the world and rose above it - tinno loke visattikam (M.I.175). This means that he freed himself from the stranglehold of the world, the world that taints and corrupts : anƒpƒthagato bhikkhave pƒpimato (ibid.). This he did by his own personal grasp of the nature of the world, that is the nature of the beings therein, one and all including himself. He knows why they are in samsƒra, in this cycle of births and deaths and why they continue to do so.

This knowledge he reveals to us in his basic teachings of the Four Noble Truths and the Chain of Dependent Origination which are known to all Buddhists under the name of caturƒrya satya and pratŒtya samutpƒda. The Buddha's salvific way is a challenge of the world, a challenge of its nature, and therefore his teachings came to be called `moving against the current': patisotƒgami. And for this same reason, he is said to have been very reticent to deliver his message to a world of shallow interests and petty quarrelsomeness. Such worldlings would find it difficult to grasp my teachings well, he argued: rƒgadosaparetehi nƒyam dhammo susambudho (M.I.168). Arguing further, he added that the veil of ignorance (avijjƒ) which prevents people from seeing the truth must be torn asunder as is implied in statements like avijjam dƒlayissami (Thag.v.544) and tamokkhandho padƒlito (S.I.130). He left the people of the world completely free to accept his teachings on their own choice. Compulsion was not within the framework of his thinking. He prefaced his proclamation with these words:

> `Open for them are the doors to deathlessness. They who have ears to hear, let them put forth faith'.

This idea is found expressed in Pali as

> Apƒrutƒ tesam amatassa dvƒrƒ ye sotavanto pamu¤cantu saddham
> (M.I.169)

Another characteristic feature of the teachings of the Buddha that went along with this is that the Buddha's dhamma is

for those who have the capacity to stop and think, for those endowed with pa¤¤ƒ: pa¤¤avatƒyam dhammo no duppa¤¤assa (A.IV.229). For the faculty of pa¤¤ƒ or wisdom is born of clear logical thinking. Such wisdom must be gradually built up and acquired. It is nurtured through faith and trust (saddhƒ), zealous application (viriya), mindful culture (sati) and complete mastery over the mind as a major component of life (samƒdhi). These are among the faculties latent in us (pa¤ca indriya) which are to be developed and turned into strengths (pa¤ca bala) for the production of the final tool of wisdom (pa¤¤ƒ) which is indispensable for the acquisition of liberation. The Buddha himself declares that he who does not get beyond the preliminary stage of faith and trust (saddhƒ), gathers no more than the peripheral benefit of birth in a happy state of existence or sagga.

> yesam mayi saddhƒmattam pemamattam sabbe te saggaparƒyanƒ. Alagadd–pamasutta
> M.I.142

In the eyes of some hasty critics this observation would appear to be a very severe acid test at the entry point to the religion of the Buddha. But a sobre analysis and judgement would reveal that the gradually acquired and developed states like saddhƒ, viriya, sati and samƒdhi are pre-requisites which finally assure the acquisition of pa¤¤ƒ, almost at the final stage of the liberation process. For there is no release in the absence of pa¤¤ƒ. It is by virtue of this gradual development process, from the grosser to the finer, that the entire liberation process of Buddhism has come to be called the GRADUAL WAY : anupubbasikkhƒ anupubbakiriyƒ anupubbapatipadƒ (M.I.479f.). The KŒtƒgiri sutta where this idea is beautifully clarified says that the acquisition of this wisdom does not take place with a bang, as it were, at the very commencement of the liberation process.

> Nƒhamƒ bhikkhave ƒdikeneva a¤¤ƒrƒdhanam vadƒmi.
> Api ca bhikkhave anupubbasikkhƒ anupubbakiriyƒ

anupubbapatipadƒ a¤¤ƒrƒdhanƒ hoti. (M.I.479 f.)

Papa¤cas–danŒ, the Commentary of Buddhaghosa Thera on the Majjhima Nikƒya, explaining this further, says that one does not get to the state of arhant, i.e. acquire that wisdom at the very first instance like the movement of a frog leaping from one place to another. These words are placed in the mouth of the Buddha himself in this manner.

> Aham bhikkhave pathamam eva mand–kassa uppatitvƒ gamanam viya a¤¤ƒrƒdhanam arahatte patitthƒnam na vadƒmi. (MA.III.193)

The presentaion in this manner of the gaining of wisdom for final release in Buddhism (note pa¤¤ƒya parisujjhati. Sn.v.184 and pa¤¤ƒya c'assa disvƒ ƒsavƒ parikkhŒnƒ honti. M.I.477) gives it an acquirability which brings it within the reach of every being who even in a slow process spread through a shorter or a longer period of time could build for himself that watch-tower of wisdom from where he would be enabled to scan the entire horizon of life. This situation is clearly envisaged in Buddhist texts. Dhammapada verse no.28 puts it as

> Pamƒdam appamƒdena yadƒ nudati pandito pa¤¤ƒpƒsƒdamƒruyha asoko sokinim pajam pabbatattho'va bhummatthe dhŒro bƒle avekkhati.

> A wise man rids himself of slackness and heedlessness through diligent application. Such a man of strength (dhŒro) who is freed from grief, ascends the Mansion of Wisdom, and beholds the grieving low-quality worldlings, like a man on a cliff top who sees the men on the ground below.

This vision of the world referred to here is obviously the most triumphant moment in the spiritual quest of Buddhism. Being a personal achievement within oneself, it is not only gloriously attractive and blissful, but verifiably attainable

here and now (not being a state to be expected in a life beyond the present), but only with the proviso of diligent application (pamƒdam appamƒdena) as the Dhammapada verse quoted above insists.

The reference to it in the Buddha's own autobiographical sutta, Ariyapariyesana, is even more vivid.

> Sele yathƒ pabbatamuddhanitthito yathƒ'pi passe janatam
> samantato tath–pamam dhammamayam sumedha
> pƒsƒdamƒruyha samantacakkhu sokƒvatinnam janatam
> apetasoko avekkhassu jƒtijarƒbhibh–tam. (M.I.168)

Just as a man perched high on a cliff top sees the people all around him, so may you, O Lord, as the all-seeing wise one ascend the Mansion of Truth (dhammamayam pƒsƒdam), and freed as you are from all grief, behold the people who are plunged in sorrow, being tormented by birth and decay.

Such a heart-warming concept of a compassionate Buddha who looks upon mankind with pity for their suffering, formulated and presented by Mahƒ Brahmƒ as is alleged (see Ariyapariyesana sutta M.I.168), apparently gained wide popularity. The Bodirƒjakumƒra sutta (M.II.91-97) refers to this same incident and this same concept of the compassionate Buddha via a report said to have been made by the Buddha himself.

I venture to suggest here that this very picture of an All-seeing Compassionate Lord conjures up before our eyes the forerunner of the Bodhisattva Avalokitesvara who emerges at a later date in the SaddharmapundarŒka S–tra (Ch.xxiv. Smantamukhaparivartah) as the harbinger of the Mahayana doctrine of salvation by faith. Note here the Chinese rendering of this name Avalokitesvara as Kuan Yin : the Seeing Lord (the word being broken as avalokita + Œsvara). The Chinese also have a rendering Kuan Shih Yin which could be translated as the Lord who sees and hears (the supplications of the grieving world). Here they apparently break the word as avalokita + svara.

It is interesting to note what Ludwig Bachhofer in his A Short History of Chinese Art (1944) says of these Kuan Yin statues of China (Plates 1 & 2).

> All these things create the illusion that Kuan Yin in flesh and blood has descended to hear the plights of the worried. A few words must be said about the expression. Though all these Kuan Yins show compassion and sympathy, every one of them seems to differ from the other in intelligence and temperament... They are no longer variants of a single type as were the Bodhisattvas of classic times.

The Japanese, picking up the more correct rendering Kuan Yin, have it as Kannon/Kwannon. We should also note here such usages as Kuze Kannon (World-saving Kannon) (Plates 3 & 4), Koyasu Kannon or Kannon of Easy Deliverance i.e. Kuan Yin as a divinity presiding over pregnancy as well as safe and easy delivery of babies at birth, sitting at times with a baby in her hands (See Gods of Northern Buddhism - Alice Getty, p 96) and Kudara Kannon, the most delightfully artistic statue of Kuan Yin from Korea (Plate 5). What is most remarkable here is the gradual evolution from a once vigorous male divinity of the Indian and Central Asian regions into a very graceful lady-like divinity in China and Japan. This new mother-like concept of the divinity has now fittingly come to be called the Goddess of Mercy. In the earlier male form of the divinity there was apparently the need for him to possess a thousand eyes in order to be the All-seeing One. Here we should remind ourselves that the Ariyapariyesana sutta, or more precisely Brahmƒ Sahampati in the Ariyapariyesana sutta, says that the Buddha is samantacakkhu or has eyes on all sides. This, in turn, led to the development of a thousand arms for Avalokitesvara in the palms of which those eyes came to be conveniently located (Plate 6). Kuan Yin's popularity (so also of Kannon) in the Far East is all too well known, particularly to a distinguished audience like you, to need further elaboration.

Thus Buddhism from its earliest phase, with its message of love and concern for the unenlightened and underprivileged beings of the world, with also the hint of benevolently looking upon them (avekkhassu jƒtijarƒbhibh–tam) seems to have carried with it an open invitation to all those who needed to be cared and loved and looked after, without any discrimination of being affluent or elite, of being privileged or outcast, or being of the chosen people or not. There was in the words of the Buddha, a message and comfort for everyone, to each according to his need. Angulimala, as the conceited brigand needed, in his own interest, to have his pride crushed (M.II.97-100). Patacara had to be told, even in a circuitous way, of the reality of death, particularly when it happened to be that of her beloved first born child (Thig.vv.127-132). Sunita who was despised on account of being a municipal scavenger, carrying the ^page; city's dirt-load on a pole on his shoulder, found admission into the monastic order of the Buddha without any reservations. He found therein the solace of his life (Thag.vv.620-631). So were many others in the degraded grades of prostitutes and courtezans. Little wonder then about the wide popularity of Buddhism among all ranks of human society right from its inception, in all places where Buddhism found its way.

Inspite of this inherent vigour and vitality of Buddhism, the few centuries which preceded the Asokan era had witnessed a lamentable degree of deterioration of the Buddhist dispensation. But very fortunately for all mankind, enough was still left in India for Asoka to rediscover the whole of true Buddhism, in spirit and letter, in theory and practice. The renowned third Buddhist Council of Pataliputra, convened by him under the able direction and guidance of Thera Moggaliputta Tissa, preserved for posterity the authentic Buddhist texts of the Canon, including the Abhidhamma. Almost under imperial command, he ordered a re-institution of the activities of the Buddhist Sangha, including the observance of the uposatha. Combining his devotion to Buddhism and his dedication and determination to propagate it everywhere in the world with his politics and his diplomacy, he achieved a victory unparalleled anywhere in history. Of this,

Shri Nehru says the following in his Discovery of India.

His messengers and ambassadors went to Syria, Egypt, Macedonia, Cyrene, and Epirus, conveying his greeting and Buddha's message. They went to Central Asia and to Burma and Siam and he sent his own son and daughter, Mahendra and Sanghamitra, to Ceylon in the south. Everywhere an appeal was made to the mind and the heart; there was no force or compulsion. Ardent Buddhist as he was, he showed respect and consideration for all other faiths...

Buddhism spread rapidly in India from Kashmir to Ceylon. It penetrated into Nepal and later reached Tibet and China and Mongolia. In India, one of the consequences of this was the growth of vegetarianism and abstention from alchoholic drinks. Till then both Brahmins and Ksatriyas often ate meat and drank wine. Animal sacrifice was forbidden. Discovery of India p.123.

Thanks to the missionary zeal of Asoka to which Shri Nehru refers here and the consequent spread of Buddhism outside India, both in eastern and western directions, Buddhism reached almost the shores of the Caspian Sea. Here it may well be to recall what Abu'l - Rayhan Muhammad al Bir–ni said nearly a thousand years ago about the success of Buddhism in that region.

In former times Khorasan, Persia, Iraq, Mosul, the country up to the frontier of Syria, was Buddhistic, but then Zarathustra went forth from Ždharbƒyjƒn and preached Magism in Balkh (Baktra)... The succeeding kings made their religion (i.e. Zoroastrianism) the obligatory state religion of Persia and Iraq. In consequence, the Buddhists were banished from those countries and had to emigrate to the countries east of Balkh. B.A.Litvinsky in Encyclopaedia of Buddhism. Vol.IV.Fasc.I.p.21.

More specifically about Buddhism's contribution to early Iranian culture note what historians of today , independently have to say.

In the words of Barthold, " neither the Sassanian state nor

its official religion, Zoroastrianism, ever comprised the entire Iranian world. In the later-period cultural life of the Iranian world, Buddhist Iran played a part of no less importance than Zoroastrian Iran." Recent archaeological discoveries in Western Turkestan lend a truly prophetic ring to these words. Ibid.p.51

As proof of the popularity, prestige and power of Buddhism in western Asia around the beginning of the Christian era there stand massive monuments in stone, sculptures showing incidents from the life of the Buddha etc. Coming from Shotorak in Afghanistan and dating back to the third century A.D. is an admirably touching scene of the historical Buddha Gotama as ascetic Sumedha in one of his earlier births, seeking an assurance from the very ancient Buddha DŒpamkara about his own attainment of Buddhahood at a later date (Plate 7. See also Jataka Vol.1 p.15) This single stone carving belonging to such an early date could be declared a volume of history on the development of Buddhist civilization and culture. It in indeed a thesis on Buddhalogy. So is the Buddha in the Miracles of Sravasti from Paitava in Afghanistan (Plate 8). Equally formidable is the giant Buddha statue of Bamian standing at 175 feet in height (Plate 9). Belonging to this same later period of 6th - 7th centuries are also excellent remains of Buddhist paintings of Bodhisattvas from places like Bamian, both in Iranian style and in Indo - Chinese style of Central Asia (Plate 10). + About Asoka's leanings on Buddhism and his deep convictions regarding its teachings, we entertain no doubts. We are inclined to believe that he was an ardent Buddhist, as Shri Nehru puts it. Viewing it from Sri Lanka's end, see how the Mahavamsa, our Grand Chronicle, records it. Put in the mouth of Asoka himself, it reads as follows.

> I have taken refuge in the Buddha, his Doctrine and his Order. I have declared myself a lay-disciple in the religion of the Sakya's son; seek then even thou, O best of men, converting thy mind with believing heart refuge in these best of gems. Mahƒvamsa XI.vv.34-35

Asoka's remarkable turn from war to peace must certainly be sought here. Killing for the propagation of religions or expansion of kingdoms must come to an end today, today itself and not tomorrow. And after the bitter lessons of war, even from more recent history including Hiroshima, we are confident that the twentyfirst century would crown Asoka once more, as a great monarch with great sensitivity to lessons learnt through experience of life. If men of the world of today have anything which may be called sense or sanity, twenty centuries of world history should be rich enough to teach them that men and animals of the world are not to be staked to please and appease hungry and angry gods above, including those raised to divinity in more recent times. Destruction in the name of religious or political ideologies or racial supremacies has definitely to be a thing of the stupid past.

Before I bring this address to a close today, I owe it as a duty to say also a few words in appreciation of the great service renderd to the cause of Buddhism by the Mahabodhi Society of India and the persons connected with it. Buddhists all over the world must legitimately feel proud to have been able to witness the centenary celebrations of the Mahabodhi Society, a hundred years of fruitful existence. The Sambhasa, the Centenary Commemorative Volume brought out on this occasion is monumental not only in terms of the scholarship it reflects but also in terms of the immense unstinted service of devoted men which has spread through a hundred years. Both the scholars for their contribution and the editorial staff for their ceaseless work must be lauded and congratulated. It would be correct to say that it has remained the main beacon of light in Mahabodhi Society's activities. What the Mahabodhi has retrieved and restored in terms of the heritage of Buddhism is inestimable.

We should also at this stage remember how under the guidance and inspiration of Buddhist thinking, the late Dr. Ambedkar worked ceaselessly in the area of social reform in India. Putting to the fore, as it were, the Buddhist norm of na jacƒ vasalo hoti na jacƒ hoti brƒhmano, namely that it is not

by birth that a man becomes high or low in social esteem, Dr. Ambedkar stood up to fight for the redemption of his own caste whose ill-treatment in India, which even social decency of the world today would condemn in no uncertain terms. Let alone any other norm of judgement. We feel legitimately proud that the Mahabodhi Society provided Dr. Ambedkar the necessary battlement for his crusade.

As for the person behind it, Anagarika Dharmapala, all that we need to say is that his name is indelibly carved in the history of the Buddhist world. A hundred years ago, the visit of a young Sri Lankan at the age of twentyseven saw the birth of the Mahabodhi in India. Today, a hundred years later, I come to you at the age of seventytwo, a much older man, to reiterate the glory of Buddhism in the twentyfirst century.

I have always held that the greatest achievement in the life of Anagarika Dharmapala was his final renunciation to become the Buddha's true sr*f*vaka, Bhiksu Devamitra. And today, this indeed is the happiest moment of my life to have done exactly as he did, in my renunciation of the world and to stand before you in this very place where he stood and plead for a respread of Buddhist values in the world of the twentyfirst century.

Venerable Professor Dhammavih*f*ri
Siri Vajiranana Dharm*f*yatanaya
Maharagama, Sri Lanka

METTA
The Philosophy and Practice of Universal Love

by
Acharya Buddharakkhita

The Wheel Publication No. 365/366

ISBN 955-24-0036-8

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription & Proofreading: Jane Yudelman
Formatting: John Bullitt

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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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Introduction

The Pali word //metta// is a multi-significant term meaning loving-kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness and non-violence. The Pali commentators define metta as the strong wish for the welfare and happiness of others (//parahita-parasukha-kamana//). Essentially metta is an altruistic attitude of love and friendliness as distinguished from mere amiability based on self-interest. Through metta one refuses to be offensive and renounces bitterness, resentment and animosity of every kind, developing instead a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True metta is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. Metta is indeed a universal, unselfish and all-embracing love.

Metta makes one a pure font of well-being and safety for others. Just as a mother gives her own life to protect her child, so metta only gives and never wants anything in return. To promote one's own interest is a primordial motivation of human nature. When this urge is transformed into the desire to promote the interest and happiness of others, not only is the basic urge of self-seeking overcome, but the mind becomes universal by identifying its own interest with the interest of all. By making this change one also promotes one's own well-being in the best possible manner.

Metta is the protective and immensely patient attitude of a mother who forbears all difficulties for the sake of her child and ever protects it despite its misbehavior. Metta is also the attitude of a friend who wants to give one the best to further one's well-being. If these qualities of metta are sufficiently cultivated through //metta-bhavana// -- the meditation on universal love -- the result is the acquisition of a tremendous inner power which preserves, protects and heals both oneself and others.

Apart from its higher implications, today metta is a pragmatic necessity. In a world menaced by all kinds of destructiveness, metta

in deed, word and thought is the only constructive means to bring concord, peace and mutual understanding. Indeed, metta is the supreme means, for it forms the fundamental tenet of all the higher religions as well as the basis for all benevolent activities intended to promote human well-being.

The present booklet aims at exploring various facets of metta both in theory and in practice. The examination of the doctrinal and ethical side of metta will proceed through a study of the popular //Karaniya Metta Sutta//, the Buddha's "Hymn of Universal Love." In connection with this theme we will also look at several other short texts dealing with metta. The explanation of metta-bhavana, the meditation on universal love, will give the practical directions for developing this type of contemplation as set forth in the main meditation texts of the Theravada Buddhist tradition, the //Visuddhimagga//, the //Vimuttimagga// and the //Patisambhidamagga//.

* * *

1.
The Karaniya Metta Sutta
Hymn of Universal Love

1

Karaniyam atthakusalena
Yan tam santam padam abhisamecca
Sakko uju ca suju ca
Suvaco c'assa mudu anatimani

Who seeks to promote his welfare,
Having glimpsed the state of perfect peace,
Should be able, honest and upright,
Gentle in speech, meek and not proud.

2

Santussako ca subharo ca
Appakicco ca sallahukavutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho

Contented, he ought to be easy to support,
Not over-busy, and simple in living.
Tranquil his senses, let him be prudent,
And not brazen, nor fawning on families.

3

Na ca khuddam samacare kinci
Yena vinnu pare upavadeyyum
Sukhino va khemino hontu
Sabbe satta bhavantu sukhitatta

Also, he must refrain from any action
That gives the wise reason to reprove him.
(Then let him cultivate the thought:)
May all be well and secure,
May all beings be happy!

4

Ye keci panabhut'atthi
Tasa va thavara va anavasesa
Digha va ye mahanta va
Majjhima rassakanukathula

Whatever living creatures there be,
Without exception, weak or strong,

Long, huge or middle-sized,
Or short, minute or bulky,

5

Dittha va yeva adittha
Ye ca dure vasanti avidure
Bhuta va sambhavesi va
Sabbe satta bhavantu sukhitatta

Whether visible or invisible,
And those living far or near,
The born and those seeking birth,
May all beings be happy!

6

Na paro param nikubbetha
Natimannetha katthacinam kanci
Byarosana patighasanna
Nannamannassa dukkham iccheyya

Let none deceive or decry
His fellow anywhere;
Let none wish others harm
In resentment or in hate.

7

Mata yatha niyam puttam
Ayusa ekaputtam anurakkhe
Evampi sabbabhutesu
Manasam bhavaye aparimanam

Just as with her own life

A mother shields from hurt
Her own son, her only child,
Let all-embracing thoughts
For all beings be yours.

8

Mettan ca sabba-lokasmim
Manasam bhavaye aparimanam
Uddham adho ca tiriyanca
Asambadham averam asapattam

Cultivate an all-embracing mind of love
For all throughout the universe,
In all its height, depth and breadth --
Love that is untroubled
And beyond hatred or enmity.

9

Titthan caram nisinno va
Sayano va yavat'assa vigatamiddho
Etam satim adhittheyya
Brahmam etam viharam idhamahu

As you stand, walk, sit or lie,
So long as you are awake,
Pursue this awareness with your might:
It is deemed the Divine State here.

10

Ditthinca anupagamma silava
Dassanena sampanno
Kamesu vineyya gedham

Na hi jatu gabbhaseyyam punar eti'ti

Holding no more to wrong beliefs,
With virtue and vision of the ultimate,
And having overcome all sensual desire,
Never in a womb is one born again.

* * *

2. The Background to the Metta Sutta

The historical background which led the Buddha to expound the //Karaniya Metta Sutta// is explained in the commentary written by Acariya Buddhaghosa, who received it from an unbroken line of Elders going back to the days of the Buddha himself.

It is told that five hundred monks received instructions from the Buddha in the particular techniques of meditation suitable to their individual temperaments. They then went to the foothills of the Himalayas to spend the four months of the rains' retreat by living a life of withdrawal and intensive meditation. In those days, a month or two before the rains' retreat started, monks from all parts of the country would assemble wherever the Buddha lived in order to receive direct instruction from the Supreme Master. Then they would go back to their monasteries, forest dwellings or hermitages to make a vigorous attempt at spiritual liberation. This was how these five hundred monks went to the Buddha, who was staying at Savatthi in Jeta's Grove in the monastery built by Anathapindika.

After receiving instructions they went in search of a suitable place, and in the course of their wandering they soon found a beautiful hillock at the foothills of the Himalayas. This, according

to the commentary, "appeared like a glittering blue quartz crystal: it was embellished with a cool, dense, green forest grove and a stretch of ground strewn with sand, resembling a pearl net or a silver sheet, and was furnished with a clean spring of cool water." The bhikkhus were captivated by the sight. There were a few villages nearby, and also a small market-town ideal as alms-resort. The monks spent a night in that idyllic grove and the next morning went to the market-town for alms.

The residents there were overjoyed to see the monks, since rarely did a community of monks come to spend the retreat in that part of the Himalayas. These pious devotees fed the monks and begged them to stay on as their guests, promising to build each a hut near the grove on the sandy stretch so that they could spend their days and nights plunged in meditation under the ancient boughs of the majestic trees. The bhikkhus agreed and the devotees of the area soon built little huts in the fringe of the forest and provided each hut with a wooden cot, a stool and pots of water for drinking and washing.

After the monks had settled down contentedly in these huts, each one selected a tree to meditate under, by day and by night. Now it is said that these great trees were inhabited by tree-deities who had a celestial mansion built, appropriately using the trees as the base. These deities, out of reverence for the meditating monks, stood aside with their families. Virtue was revered by all, particularly so by deities, and when the monks sat under the trees, the deities, who were householders, did not like to remain above them. The deities had thought that the monks would remain only for a night or two, and gladly bore the inconvenience. But when day after day passed and the monks still kept occupying the bases of the trees, the deities wondered when they would go away. They were like dispossessed villagers whose houses had been commandeered by the officials of visiting royalty and they kept watching anxiously from a distance, wondering when they would get their houses back.

These dispossessed deities discussed the situation among themselves and decided to frighten the monks away by showing them terrifying objects, by making dreadful noises and by creating a sickening stench.

Accordingly, they materialized all these terrifying conditions and afflicted the monks. The monks soon grew pale and could no longer concentrate on their subjects of meditation. As the deities continued to harass them, they lost even their basic mindfulness, and their brains seemed to become smothered by the oppressing visions, noise and stench. When the monks assembled to wait upon the seniormost Elder of the group, each one recounted his experiences. The Elder suggested: "Let us go, brethren, to the Blessed One and place our problem before him. There are two kinds of rains' retreat -- the early and the late. Though we will be breaking the early one by leaving this place, we can always take upon ourselves the late one after meeting the Lord." The monks agreed and they set out at once, it is said, without even informing the devotees.

By stages they arrived at Savatthi, went to the Blessed One, prostrated at his feet, and related their frightful experiences, pathetically requesting another place. The Buddha, through his supernormal power, scanned the whole of India, but finding no place except the same spot where they could achieve spiritual liberation, told them: "Monks, go back to the same spot! It is only by striving there that you will effect the destruction of inner taints. Fear not! If you want to be free from the harassment caused by the deities, learn this sutta. It will be a theme for meditation as well as a formula for protection (paritta).

Then the Master recited the //Karaniya Metta Sutta// -- the Hymn of Universal Love -- which the monks learned by rote in the presence of the Lord. Then they went back to the same place.

As the monks neared their forest dwellings reciting the //Metta Sutta//, thinking and meditating on the underlying meaning, the hearts of the deities became so charged with warm feelings of goodwill that they materialized themselves in human form and received the monks with great piety. They took their bowls, conducted them to their rooms, caused water and food to be supplied, and then, resuming their normal form, invited them to occupy the bases of the trees and meditate without any hesitation or fear.

Further, during the three months of the rains' residence, the deities not only looked after the monks in every way but made sure that the place was completely free from any noise. Enjoying perfect silence, by the end of the rainy season all the monks attained to the pinnacle of spiritual perfection. Every one of the five hundred monks had become an Arahat.

Indeed, such is the power intrinsic in the //Metta Sutta//. Whoever with firm faith will recite the sutta, invoking the protection of the deities and meditating on metta, will not only safeguard himself in every way but will also protect all those around him, and will make spiritual progress that can be actually verified. No harm can ever befall a person who follows the path of metta.

* * *

3. Three Aspects of Metta

The //Metta Sutta// consists of three parts, each of which focuses on a distinct aspect of metta. The first part (lines 3 to 10) covers that aspect which requires a thorough and systematic application of loving-kindness in one's day-to-day conduct. The second part (lines 11 to 20) expresses loving-kindness as a distinct technique of meditation or culture of mind leading to //samadhi// -- higher consciousness induced by absorption. And the third part (lines 21 to 40) underlines a total commitment to the philosophy of universal love and its personal, social and empirical extensions -- loving-kindness through all bodily, verbal and mental activities.

Metta has been identified as that specific factor which "ripens' the accumulated merit (//punna//) acquired by the ten ways for the acquisition of merit (//dasapunna-kiriyavatthu//), such as the practice of generosity, virtue, etc. Again, it is metta which brings

to maturity the ten exalted spiritual qualities known as "perfections" (//paramita//).

The practice of metta thus can be likened to bringing into being a great tree, from the time the seed is sown to the time the tree is heavily laden with luscious fruits and sends forth its sweet odor far and wide, attracting myriads of creatures to it to enjoy its tasty and nutritious bounty. The sprouting of the seed and the growth of the plant are, as it were, brought about by the first part of the sutta. In the second part the tree, robust and developed, is fully covered with fragrant and beautiful flowers, riveting all eyes upon it.

As a pattern of behavior, the first aspect of metta makes one's life grow like a tree, useful, generous and noble. Metta, as meditation, effects that spiritual efflorescence whereby one's entire life becomes a source of joy for all. The third part envisages in this imagery the fruition of that process of spiritual development whereby one brings about an all-embracing application of spiritual love which can powerfully condition society as a whole and lead one to the heights of transcendental realization.

The human mind is like a mine holding an inexhaustible storehouse of spiritual power and insight. This immense inner potential of merit can be fully exploited only by the practice of metta, as is clear from the description of metta as that "maturing force" which ripens the dormant merits. In the //Mangala Sutta// it is said that only after one has effected an elevating interpersonal relationship (by resorting to good company, etc.) does one choose the right environment for the merits of the past to find fruition. This finding of fruition is exactly what metta does. Mere avoidance of wrong company and living in a cultured environment is not enough; the mind must be cultivated by metta. Hence the allusion to the fruition of past merit.

* * *

4. The Ethics of Metta

Ethics, in the Buddhist context, is right conduct, which brings happiness and peace of mind, and never gives rise to remorse, worry or restlessness of mind. This is the immediate psychological benefit. Right conduct also leads to a happy rebirth, enabling an aspirant to progress further on the onward path to spiritual liberation. It is also the basis for progress in Dhamma here and now. In other words, right speech, right action and right livelihood of the Buddha's Noble Eightfold Path constitute right conduct in the best sense.

Buddhist ethics is twofold: fulfillment of certain virtues (//caritta//), and precepts of abstinence (//varitta//). Caritta, as found in the Metta Sutta, is as follows:

> [He] Should be able, honest and upright,
> Gentle in speech, meek and not proud.
> Contented, he ought to be easy to support,
> Not over-busy, and simple in living.
> Tranquil his senses, let him be prudent,
> And not brazen, nor fawning on families.

Varitta is covered by the next gatha:

> Also, he must refrain from any action
> That gives the wise reason to reprove him.

Caritta and varitta are thus practiced through metta expressed in bodily and verbal action; the resultant inner happiness and altruistic urge is reflected by the aspirant's metta of mental action, as found in the conclusion of the stanza:

> May all be well and secure,
> May all beings be happy!

The ethics of metta thus provides not only subjective well-being, or the opportunity to progress in Dhamma here and now and to enjoy a happy rebirth in the future, but it means the giving of fearlessness and security -- //abhayadana// and //khemadana//.

An analysis of the behavior-pattern and traits commended by the Metta Sutta for meaningful interaction, both with reference to persons individually and to society as a whole, provides ample insight into the great implications of the sutta for mental health.

Ability is not just mere efficiency or skill, but means doing a thing well, out of consideration for others, so that one may not cause inconvenience to others. As an able man can become very conceited, the practitioner is advised to be "honest and upright," while being "gentle in speech, meek and not proud" -_ indeed a perfect synthesis and an equilibrium of traits.

He who is //contented// is "easy to support." Frugality, from consideration of others, is a noble trait. To the extent that one's own needs are cut down as an example to others and as a means not to inconvenience them, to that extent one shows refinement. The more gross and materialistic a person becomes, the more his needs increase. The yardstick to judge the mental health of a given society is thus the diminution of needs, that is to say, the element of satisfaction.

A materialistic and egocentric life is characterized not only by an increase in wants but also by //restlessness//, showing itself in being over-busy and overactive and lacking in moderation and self-restraint. Metta, which promotes the well-being of all, naturally has to be built on such qualities of sober humanism as are reflected in having a few meaningful and select tasks which conduce to the maximum well-being of all concerned.

Living a //simple life// as an expression of metta involves a reorientation of one's outlook and conduct, even in our competitive, pleasure-seeking and possession-minded world. A man of simple living is gentle, yet efficient and effective, and has restraint over his sense-faculties, being moderate, frugal and controlled. Mental culture

through meditation for such a person becomes natural and effortless: hence the attribute "tranquil in his senses."

Metta in conduct includes the exercising of //prudence//, that is to say, practical wisdom. It is only a sagacious and wise person who can really practice metta in all its varied forms in daily life, and through all modes of human relationship. Self-righteousness, arising from a sense of being better or more devout than others, can be (and often is) a masquerade of spiritual practice. To be "not brazen, nor fawning on families" thus is a pointer for the person of metta not to indulge in self-righteousness of any form.

Further, the practitioner of metta is advised //to refrain from any action//, even social conventions, //for which a wise man may reprove him// as lacking in prudence or propriety. It is not good enough that one should be good, but one should also appear to be good, in consideration not only of one's own well-being but also of others' well-being. An exemplary life is to be lived for the benefit of all, for the welfare of society.

A person living thus now plunges into the cultivation of the all-embracing mind of metta through definite techniques of meditation as envisaged in the remaining part of the sutta.

Metta is also called a //paritta// -- a spiritual formula capable of safeguarding one's well-being, protecting one against all dangers, and rescuing one from mishaps and misfortunes.

When the monks could not stay and meditate in that beautiful forest provided with all facilities because the deities were hostile to them, they had to leave the place. And when they were armed with the protection of the Metta Sutta, which they recited and meditated upon throughout their journey, by the time they reached the place, the deities were full of friendly feelings and already waiting for them. Hostility had been turned into hospitality.

The protection of paritta works both subjectively and objectively. Subjectively, as metta cleanses and strengthens the mind, it also

awakens the dormant potentials, resulting in the spiritual transmutation of the personality. Transformed by metta, the mind is no longer haunted by greed, hatred, lust, jealousy and those other mind-polluting factors which are one's real enemy and source of misfortune.

Objectively, metta as a thought-force is capable of affecting any mind anywhere, developed or undeveloped. The radiation of metta can not only calm a person or remove the darts of hate from within him, but in some cases can even cure him of severe illness. It is a common experience in Buddhist countries to see how people are cured from all sorts of diseases and freed from misfortunes through the recitation of paritta. Thus metta is a real healing power. In this way does metta act as a paritta, a healing formula affording safeguards.

* * *

5. The Psychology of Metta

The Pali commentaries explain:

One loves all beings:

(a) by the non-harassment of all beings and thus avoids harassment;

(b) by being inoffensive (to all beings) and thus avoids offensiveness;

(c) by not torturing (all beings) and thus avoids torturing;

(d) by the non-destruction (of all life) and thus avoids destructiveness;

(e) by being non-vexing (to all beings) and thus avoids vexing;

(f) by projecting the thought, "May all beings be friendly and not hostile";

(g) by projecting the thought," May all beings be happy and not unhappy";

(h) by projecting the thought, "May all beings enjoy well-being and not be distressed."

In these eight ways one loves all beings; therefore, it is called universal love. And since one conceives (within) this quality (of love), it is of the mind. And since this mind is free from all thoughts of ill-will, the aggregate of love, mind and freedom is defined as //universal love leading to freedom of mind//.

From the above passage it will be seen that metta implies the "outgrowing" of negative traits by actively putting into practice the correlative positive virtues. It is only when one actively practices non-harassment towards all beings that one can outgrow the tendency to harass others. Similarly, it is with the other qualities of inoffensiveness, non-tormenting, non-destroying and non-vexing in deed, word and thought that one can outgrow the negative traits of being offensive, of tormenting others, of destructiveness and of vexatiousness. Over and above such positive conduct and principled way of life, one further cultivates the mind through that specific technique of meditation called //metta-bhavana//, which generates powerful thoughts of spiritualized love that grow boundless, making consciousness itself infinite and universal.

Thoughts that wish all beings to be friendly and never hostile, happy and never unhappy, to enjoy well-being and never be distressed, imply not only sublimity and boundlessness, but also utter freedom of mind. Hence the appropriateness of the expression "universal love leading to freedom of mind."

As for the meanings of the five aspects opposed by metta, //harassment// is the desire to oppress or damage; //offensiveness// is the tendency to hurt or injure; //torturing// is a synonym of the sadistic tendency to torment, subjecting others to pain or misery; //destructiveness// is to put an end to or to finish, the trait of the extremist and the iconoclast; //vexing// is to tax, trouble or cause others worry and strain. Each of these tendencies is rooted in antipathy and malevolence, and provides a contrast with metta, both as a mode of conduct and as a psychological state or attitude of mind.

The substitution of a negative trait by the opposed positive course implies a very developed and mature approach to life. The ability to remain non-harassing, inoffensive, non-torturing, non-destructive and non-vexing means a very refined, beautiful and loving mode of behavior in a world where interaction between human beings creates so much tension and misery.

According to the //Visuddhimagga//, metta is a "solvent" that "melts" not only one's own psychic pollutants of anger, resentment and offensiveness, but also those of others. Since it takes the approach of friendship, even the hostile one turns into a friend.

Metta is characterized as that which "promotes welfare." Its function is to "prefer well-being" rather than ill. It manifests as a force that "removes annoyance" and its proximate cause is the tendency to see the good side of things and beings and never the faults. Metta succeeds when it loves, and it fails when it degenerates into worldly affection.

It will be clear from this analysis that only when one tends to see the good in people, and prefers the welfare of others, and accordingly is inoffensive (to remove any annoyance or hurt) and actively promotes well-being, does metta function as a solvent. It is said that the ultimate purpose of metta is to attain transcendental insight, and if that is not possible, it will at least effect a rebirth in the sublime sphere of the Brahma world, apart from bringing inner peace and a healthy state of mind here and now. Hence the Buddha's assurance in the //Metta Sutta//:

Holding no more to wrong beliefs,
With virtue and vision of the ultimate,
And having overcome all sensual desire,
Never in a womb is he born again.

Love wards off ill-will, which is the most damaging of emotions. Hence it is said: "For this is the escape from ill-will, friends, that is to say, the freedom of mind wrought by universal love" (Digha Nikaya, III. 234).

In the practice of metta it is important to understand the emotions which nullify metta either by being similar or being dissimilar. The //Visuddhimagga// calls them "the two enemies -- the near and the remote." Greed, lust, worldly affection, sensuality -- all these are said to be the "near enemies" because they are similar in tendencies. The lustful also sees the "good side" or "beauty," and therefore gets involved. Love should be protected from it lest the masquerades of these emotions deceive the meditator.

Ill-will, anger and hatred, being dissimilar emotions, therefore constitute the "remote enemy." The remote enemy can easily be distinguished so one need not be afraid of it, but one should overcome it by projecting a higher force, that of love. But one has to be wary of the near enemy because it creates self-deception, which is the worst thing that can happen to an individual.

It is said that metta begins only when there is zeal in the form of a desire to act. Having commenced through earnest effort, it can be continued only when the five mental hindrances -- sensual desire, ill-will, sloth and torpor, restlessness and worry, and doubt -- are put down. Metta reaches consummation with the attainment of absorption (//jhana//).

* * *

6. Meditation on Metta

There are various ways of practicing metta-bhavana, the meditation on universal love. Three of the principal methods will be explained here. These instructions, based on canonical and commentarial sources, are intended to explain the practice of metta-meditation in a clear, simple and direct way so that anyone who is earnest about taking up the practice will have no doubts about how to proceed. For full instructions on the theory and practice of metta-bhavana the reader is referred to the //Visuddhimagga//, Chapter IX.

METHOD 1

Sit down in a comfortable posture in a quiet place -- a shrine room, a quiet room, a park, or any other place providing privacy and silence. Keeping the eyes closed, repeat the word "metta" a few times and mentally conjure up its significance -- love as the opposite of hatred, resentment, malevolence, impatience, pride and arrogance, and as a profound feeling of good will, sympathy and kindness promoting the happiness and well-being of others.

Now visualize your own face in a happy and radiant mood. Every time you see your face in the mirror, see yourself in a happy mood and put yourself in this mood during meditation. A person in a happy mood cannot become angry or harbor negative thoughts and feelings. Having visualized yourself in a happy frame of mind, now charge yourself with the thought; "May I be free from hostility, free from affliction, free from distress; may I live happily." As you suffuse yourself in this way with the positive thought-force of love, you become like a filled vessel, its contents ready to overflow in all directions.

Next, visualize your meditation teacher, if living; if not, choose some other living teacher or revered person. See him in a happy frame of mind and project the thought: "May my teacher be free from

hostility, free from affliction, free from distress; may he live happily."

Then think of other people who are to be revered, and who are also living -- monks, teachers, parents and elders, and intensely spread towards each one of them the thought of metta in the manner mentioned already: "May they be free from hostility, free from affliction, free from distress; may they live happily."

The visualization must be clear and the thought-radiation must be "willed" well. If the visualization is hurried or the wishing is performed in a perfunctory or mechanical way, the practice will be of little avail, for then it will be merely an intellectual pastime of //thinking about// metta. One must clearly understand that to //think about// metta is one thing, and to //do// metta, to actively project the will-force of loving-kindness, is quite another.

Note that only a living person is to be visualized, not a dead one. The reason for this is that the dead person, having changed form, will be out of the focus of metta-projection. The object of metta always is a living being, and the thought-force will become ineffective if the object is not alive.

Having radiated thoughts of metta in the order already mentioned -- oneself, the meditation teacher and other revered persons -- one should now visualize, one by one, one's dear ones beginning with the members of one's family, suffusing each one with abundant rays of loving-kindness. Charity begins at home: if one cannot love one's own people one will not be able to love others.

While spreading metta towards one's own family members, care should be taken to think of a very dear one, like one's husband or wife, at the end of this circle. The reason for this is that the intimacy between husband and wife introduces the element of worldly love which defiles metta. Spiritual love must be the same towards all. Similarly, if one has had a temporary misunderstanding or quarrel with any family member or relative, he or she should be visualized at a later stage to avoid recalling the unpleasant incidents.

Next, one should visualize neutral people, people for whom one has neither like nor dislike, such as one's neighbors, colleagues in one's place of work, bare acquaintances, and so on. Having radiated loving thoughts on everyone in the neutral circle, one should now visualize persons for whom one has dislike, hostility or prejudice, even those with whom one may have had a temporary misunderstanding. As one visualizes disliked persons, to each one must mentally repeat: "I have no hostility towards him/ her, may he/she also not have any hostility towards me. May he/she be happy!"

Thus, as one visualizes the persons of the different circles, one "breaks the barrier" caused by likes and dislikes, attachment and hatred. When one is able to regard an enemy without ill-will and with the same amount of goodwill that one has for a very dear friend, metta then acquires a sublime impartiality, elevating the mind upward and outward as if in a spiral movement of ever-widening circles until it becomes all-embracing.

By //visualization// is meant "calling to mind" or visualizing certain objects, such as a person, a certain area or a direction or a category of beings. In other words it means imagining the people towards whom thoughts of love are to be projected or spread. For instance, you imagine your father and visualize his face in a very happy and radiant mood and project the thought towards the visualized image, mentally saying: "May he be happy! May he be free from disease or trouble! May he enjoy good health." You may use any thought which promotes his well-being.

By //radiation// is meant, as explained above, the projection of certain thoughts promoting the well-being of those persons towards whom one's mind is directed. A metta-thought is a powerful thought-force. It can actually effect what has been willed. For wishing well-being is willing and thus is creative action. In fact, all that man has created in different fields is the result of what he has willed, whether it is a city or a hydro-electric project, a rocket going to the moon, a weapon of destruction, or an artistic or literary masterpiece. Radiation of thoughts of metta, too, is the development

of a willpower that can effect whatever is willed. It is not a rare experience to see diseases cured or misfortunes warded off, even from a great distance, by the application of the thought-force of metta. But this thought-force has to be generated in a very specific and skillful way, following a certain sequence.

The formula for radiating metta that is used here has come down from the ancient //Patisambhidamagga//: "May they be free from hostility, free from affliction, free from distress; may they live happily" (//avera hontu, abyapajjha hontu, anigha hontu, sukhi attanam pariharantu//). The commentarial explanation of these terms is highly significant. "Free from hostility" (//avera//) means absence of hostility whether aroused on account of oneself or others, or on account of oneself because of others or of others because of oneself or others. One's anger towards oneself might take the form of self-pity, remorse or a gripping sense of guilt. It can be conditioned by interaction with others. Hostility combines anger and enmity. "Free from affliction" (//abyapajjha//) means absence of pain or physical suffering. "Free from distress" (//anigha//) means the absence of mental suffering, anguish or anxiety, which often follows upon hostility or bodily affliction. It is only when one is free from hostility, affliction and distress that one "lives happily," that is, conducts oneself with ease and happiness. Thus all these terms are interconnected.

By //order// is meant visualizing objects, one after the other, by taking the path of least resistance, in a graduated sequence, which progressively widens the circle and therewith the mind itself. The //Visuddhimagga// is emphatic about this order. According to Acariya Buddhaghosa, one must start the meditation on metta by visualizing oneself, and thereafter a person for whom one has reverence, then one's dear ones, then neutral people, then hostile persons. As one radiates thoughts of love in this order, the mind breaks all barriers between oneself, a revered one, a dear one, a neutral one and a hostile one. Everyone comes to be looked upon equally with the eye of loving-kindness.

In the //Visuddhimagga// Acariya Buddhaghosa gives a very apt

analogy for the breaking of the barriers: "Suppose bandits were to come to the meditator who is sitting in a place with a respected, a dear, a neutral, and a hostile or wicked person and demand, 'Friend, we want one of you for the purpose of offering human sacrifice.' If the meditator were to think, 'Let him take this one or that one,' he has not broken down the barriers. And even if he were to think, 'Let none of these be taken, but let them take me,' even then he has not broken down the barriers since he seeks his own harm, and metta meditation signifies the well-being of all. But when he does not see the need for anyone to be given to the bandits and impartially projects the thought of love towards all, including the bandits, it is then that he would break down the barriers."

METHOD 2

The first method of practicing meditation on metta employs the projection of loving thoughts to specific individuals in order of increasing remoteness from oneself. The second method presents an //impersonal// mode of radiating metta which makes the mind truly all-embracing, as suggested by the Pali term //metta-cetovimutti//, "the liberation of mind through universal love." The unliberated mind is imprisoned within the walls of egocentricity, greed, hatred, delusion, jealousy and meanness. As long as the mind is in the grip of these defiling and limiting mental factors, for so long it remains insular and fettered. By breaking these bonds, metta liberates the mind, and the liberated mind naturally grows boundless and immeasurable. Just as the earth cannot be rendered "earthless," even so the mind of metta cannot be limited.

After completing the radiation of metta towards selected persons, when the mind breaks the barriers existing between oneself and revered ones, beloved ones, friends, neutral ones and hostile ones, the meditator now embarks on the great voyage of impersonal radiation, even as an ocean-worthy ship voyages through the vast, measureless ocean, nevertheless retaining a route and a goal as well. The technique is as follows.

Imagine the people residing in your house as forming an aggregate, then embrace all of them within your heart, radiating the metta thoughts: "May all those dwelling in this house be free from hostility, free from affliction, free from distress; may they live happily." Having visualized one's own house in this manner, one must now visualize the next house, and all its residents, and then the next house, and the next, and so on, until all the houses in that street are similarly covered by all-embracing loving-kindness. Now the meditator should take up the next street, and the next, until the entire neighborhood or village is covered. Thereafter extension by extension, direction-wise, should be clearly visualized and spread with metta-rays in abundant measure. In this way the entire town or the city is to be covered; then the district and the entire state should be covered and radiated with thoughts of metta.

Next, one should visualize state after state, starting with one's own state, then the rest of the states in the different directions, the east, south, west and north. Thus one should cover the whole of one's country, geographically visualizing the people of this land regardless of class, race, sect or religion. Think: "May everyone in this great land abide in peace and well-being! May there be no war, no strife, no misfortune, no maladies! Radiant with friendliness and good fortune, with compassion and wisdom, may all those in this great country enjoy peace and plenty."

One should now cover the entire continent, country by country, in the eastern, southern, western and northern directions. Geographically imagining each country and the people therein according to their looks, one should radiate in abundant measure thoughts of metta: "May they be happy! May there be no strife and discord! May goodwill and understanding prevail! May peace be unto all!"

Thereafter one should take up all the continents -- Africa, Asia, Australia, Europe, North and South America -- visualizing country by country and people by people, covering the entire globe. Imagine yourself at a particular point of the globe and then project powerful rays of metta, enveloping one direction of the globe, then another,

then another and so on until the whole globe is flooded and thoroughly enveloped with glowing thoughts of universal love.

One should now project into the vastness of space powerful beams of metta towards all beings living in other realms, first in the four cardinal directions -- east, south, west and north -- then in the intermediary directions -- northeast, southeast, southwest, northwest -- and then above and below, covering all the ten directions with abundant and measureless thoughts of universal love.

METHOD 3

According to the cosmology of Buddhism there are numberless world-systems inhabited by infinitely varied categories of beings in different stages of evolution. Our earth is only a speck in our world-system, which again is a minute dot in the universe with its innumerable world-systems. Towards all beings everywhere one should radiate thoughts of boundless love. This is developed in the next method of practice, the //universalization// of metta.

The universalization of metta is effected in these three specific modes:

l. generalized radiation (//anodhiso-pharana//),
2. specified radiation (//odhiso-pharana//),
3. directional radiation (//disa-pharana//).

According to the //Patisambhidamagga//, the generalized radiation of metta is practiced in five ways, the specified radiation in seven ways, and the directional radiation in ten ways. These ten directional ways may be combined with the five categories of general radiation and with the seven categories of specified radiation, as we will show. In each of these modes of practice, any of the four phrases of the standard metta formula -- "May they be free from hostility, free from affliction, free from distress; may they live happily" -- may be used as the thought of radiation. Thus four types of thought applied to

five, seven, and 120 objects of metta amount to 528 modes of radiation. Any of these can be used as a vehicle for attaining absorption (//jhana//) through the technique of metta-bhavana. (See Vism. IX, 58.)

Generalized Radiation

The five ways of generalized radiation are as follows:

l. "May all beings (//sabbe satta//) be free from hostility, free from affliction, free from distress; may they live happily."

2. "May all those that breathe (//sabbe pana//) be free from hostility, free from affliction, free from distress; may they live happily."

3. "May all creatures (//sabbe bhuta//) be free from hostility, free from affliction. free from distress; may they live happily."

4. "May all those with individual existence (//sabbe puggala//) be free from hostility, free from affliction, free from distress; may they live happily."

5. "May all those who are embodied (//sabbe attabhavapariyapanna//) be free from hostility, free from affliction, free from distress; may they live happily."

Specified Radiation

The seven ways of specified radiation are as follows:

1. "May all females (//sabba itthiyo//) be free from hostility, free from affliction, free from distress; may they live

happily."

2. "May all males (//sabbe purisa//) be free from hostility, free from affliction, free from distress; may they live happily."

3. "May all the Noble Ones (//sabbe ariya//) be free from hostility, free from affliction, free from distress; may they live happily."

4. "May all worldlings (//sabbe anariya//) be free from hostility, free from affliction, free from distress; may they live happily."

5. "May all gods (//sabbe deva//) be free from hostility, free from affliction, free from distress; may they live happily."

6. "May all human beings (//sabbe manussa//) be free from hostility, free from affliction, free from distress; may they live happily."

7. "May all those in states of woe (//sabbe vinipatika//) be free from hostility, free from affliction, free from distress; may they live happily."

Directional Radiation

The ten ways of directional radiation involve sending thoughts of metta to all beings in the ten directions. This method, in its basic form, is applied to the class of //beings// (//satta//), the first of the five generalized objects of metta. But it can be developed further by extending metta through each of the five ways of generalized radiation and the seven ways of specified radiation, as we will see.

I. 1. "May all beings in the eastern direction be free from hostility, free from affliction, free from distress; may they live happily."

2. "May all beings in the western direction be free from hostility, free from affliction, free from distress; may they live happily."

3. "May all beings in the northern direction be free from hostility, free from affliction, free from distress; may they live happily."

4. "May all beings in the southern direction be free from hostility, free from affliction, free from distress; may they live happily."

5. "May all beings in the northeastern direction be free from hostility, free from affliction, free from distress; may they live happily."

6. "May all beings in the southwestern direction be free from hostility, free from affliction, free from distress; may they live happily."

7. "May all beings in the northwestern direction be free from hostility, free from affliction, free from distress; may they live happily."

8. "May all beings in the southeastern direction be free from hostility, free from affliction, free from distress; may they live happily."

9. "May all beings below (in the downward direction) be free from hostility, free from affliction, free from distress; may they live happily."

10. "May all beings above (in the upward direction) be free from hostility, free from affliction, free from distress; may they live happily."

II. 1-10. "May all those that breathe life in the eastern

direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

III. 1-10. "May all creatures in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

IV. 1-10. "May all those with individual existence in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

V. 1-10. "May all those who are embodied in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

VI. 1-10. "May all females in the eastern direction .. . above be free from hostility, free from affliction, free from distress; may they live happily."

VII. 1-10. "May all males in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

VIII. 1-10. "May all Noble Ones in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

IX. 1-10. "May all worldlings in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

X. 1-10. "May all gods in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

XI. 1-10. "May all human beings in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

XII. 1-10. "May all those in states of woe in the eastern direction ... above be free from hostility, free from affliction, free from distress; may they live happily."

Explanation

In this technique of universalizing metta, each of the five categories of //generalized radiation// refers to the total dimension of animate, sentient, or organic existence, belonging to the three mundane spheres, namely, the //kamaloka//, the sphere of sensory existence where desire is the primal motivation; the //rupaloka//, the realm of the radiant Brahma gods with subtle form; and the //arupaloka//, the realm of the formless beings with pure mental life. Whether it is a "being," or that which "breathes," or a "creature," or that which has "individual existence," or that which "is embodied" -- all refer to the totality of animate existence, the distinction being that each term expresses comprehensively a certain aspect of life in its entirety.

While visualizing each category one should keep in mind the specific aspect expressed by its designation. If one trains the mind in the manner of a "mental drill" after having exercised it with the first two methods, the meaning of the five unspecified or generalized terms will become clear. By the time one has completed the two methods, the consciousness will be sufficiently developed and all-embracing. And with such a consciousness, when each of these universal concepts is grasped, the universalization becomes effortless. It may be pointed out that visualization of each of these is no longer of individual objects, but of a concept which is total and all-embracing. The radiation in this case becomes a "flowing out" of love in abundant measure towards the conceptualized mental object -- all beings, all creatures, etc.

Each of the seven categories of //specified radiation// comprehends a part of the total range of life, and in combination with the others expresses the whole. //Itthi// refers to the female principle in

general, incorporating all females among the devas, human beings, animals, demons, spirits and denizens of hell. //Purisa// means the male principle evident in all the spheres of existence, and both itthi and purisa together comprehend the entirety. Again, from another angle, the //ariyas// or the spiritually transformed seers, and the //anariyas// or worldlings bound to the wheel of becoming, comprehend the totality. Ariyas are those who have entered the transcendental path; they are to be found in the human world and the celestial worlds and therefore they constitute the tip of the pyramid of sentient existence. Worldlings are in all the spheres of existence and constitute the body of the pyramid from the base to the tip, so to say. Likewise, the three categories of //deva//, //manussa// and //vinipatika// -- gods, human beings, and those fallen into states of woe -- comprehend the totality in terms of cosmological status. Devas, the radiant celestial beings, comprise the upper layer, human beings the middle layer, and vinipatikas the lower layer of the cosmological mound.

The "mental drill" in terms of //directional radiation//, the radiation of metta to the above twelve categories of beings in the ten directions, makes the universalization of metta a most exhilarating experience. As one mentally places oneself in a particular direction and then lets love flow out and envelop the entire region, one literally transports the mind to the sublimest heights leading to samadhi, concentrated absorption of the mind.

When one projects this total wish for others to dwell happily, free from hostility, affliction and distress, not only does one elevate oneself to a level where true happiness prevails, but one sets in motion powerful vibrations conducing to happiness, cooling off enmity, relieving affliction and distress. It will be seen, therefore, that universal love simultaneously infuses well-being and happiness and removes the mental and physical suffering caused by the mental pollutants of hostility, enmity and anger.

* * *

7. The Blessings of Metta

Monks, when universal love leading to liberation of mind is ardently practiced, developed, unrelentingly resorted to, used as one's vehicle, made the foundation of one's life, fully established, well consolidated and perfected, then these eleven blessings may be expected. What eleven?

One sleeps happily; one wakes happily; one does not suffer bad dreams; one is dear to human beings; one is dear to non-human beings; the gods protect one; no fire or poison or weapon harms one; one's mind gets quickly concentrated; the expression of one's face is serene; one dies unperturbed; and even if one fails to attain higher states, one will at least reach the state of the Brahma world.

Monks, when universal love leading to liberation of mind is ardently practiced, developed, unrelentingly resorted to, used as one's vehicle, made the foundation of one's life, fully established, well consolidated and perfected, then these eleven blessings may be expected.

Anguttara Nikaya, 11:16

//Metta cetovimutti// -- universal love leading to liberation of mind -- signifies the attainment of samadhi, absorption based upon meditation on metta. Since metta liberates the mind from the bondage of hatred and anger, selfishness, greed and delusion, it constitutes a state of liberation. Every time one practices metta, for however short a period, one enjoys a measure of freedom of mind. Measureless freedom of mind, however, is to be expected only when metta is fully developed into samadhi.

The various applications of metta, as indicated by the terms "practiced, developed," etc., signify a well-structured force brought about not only by specific hours of meditation, but also by converting all one's deeds, words and thoughts into acts of metta.

By "practiced" (//asevita//) is meant the ardent practice of metta, not as a mere intellectual exercise, but by committing oneself wholeheartedly to it and making it life's guiding philosophy, something which conditions one's attitudes, outlook and conduct.

By "developed" (//bhavita//) is implied the various processes of inner culture and mental integration effected by the practice of meditation on universal love. Since meditation brings about unification of mind by integrating the various faculties, it is called development of mind. The Buddha taught that the entire mental world is developed by the practice of meditation on universal love, leading to mind's liberation and the transformation of the personality.

"Unrelentingly resorted to" (//bahulikata//) emphasizes repeated practice of metta all through one's waking hours, in deed, word and thought, and maintaining the tempo of metta-awareness throughout. Repeated action means generation of power. All the five spiritual powers, namely, faith, vigor, mindfulness, concentration and wisdom, are exercised and cultivated by the repeated practice of metta.

"Used as one's vehicle" (//yanikata//) signifies a "total commitment" to the ideal of metta as the only valid method for the solution of interpersonal problems and as an instrument for spiritual growth. When metta is the only "mode of communication," the only vehicle, life automatically is a "divine abiding" as mentioned in the Metta Sutta.

"Made the foundation of one's life" (//vatthikata//) is making metta the basis of one's existence in all respects. It becomes the chief resort, the haven, the refuge of one's life, making one's refuge in the Dhamma a reality.

"Fully established" (//anutthita//) refers to a life that is firmly

rooted in metta, has anchorage in metta under all circumstances. When metta is effortlessly practiced, not even by error does one violate the laws of universal love.

"Well consolidated" (//paricita//) means one is so habituated to metta that one remains effortlessly immersed in it, both in meditation as well as in one's day-to-day conduct.

"Perfected" (//susamaraddha//) indicates a mode of completeness through total adherence and development, leading to that fully integrated state in which one enjoys perfect well-being and spiritual felicity, indicated by the passage detailing the eleven blessings of metta.

The benefits of metta are indeed great and comprehensive. For a follower of the Buddha this is one supreme instrument that can be wielded with advantage everywhere.

* * *

8. The Power of Metta

The subjective benefit of universal love is evident enough. The enjoyment of well-being, good health, peace of mind, radiant features, and the affection and goodwill of all are indeed great blessings of life accruing from the practice of metta-meditation. But what is even more wonderful is the impact which metta has on the environment and on other beings, including animals and devas, as the Pali scriptures and commentaries illustrate with a number of memorable stories.

Once the Buddha was returning from his almsround together with his retinue of monks. As they were nearing the prison, in consideration of a handsome bribe from Devadatta, the Buddha's evil and ambitious cousin, the executioner let loose the fierce elephant Nalagiri, which

was used for the execution of criminals. As the intoxicated elephant rushed towards the Buddha trumpeting fearfully, the Buddha projected powerful thoughts of metta towards it. Venerable Ananda, the Buddha's attendant, was so deeply concerned about the Buddha's safety that he ran in front of the Buddha to shield him, but the Buddha asked him to stand aside since the projection of love itself was quite sufficient.
The impact of the Buddha's metta-radiation was so immediate and overwhelming that by the time the animal neared the Buddha it was completely tamed as though a drunken wretch had suddenly become sober by the magical power of a spell. The tusker, it is said, bowed down in reverence in the way trained elephants do in a circus.

The //Visuddhimagga// records the case of one landlord of Pataliputra (modern Patna), Visakha by name. It seems he had heard that the island of Sri Lanka was a veritable garden of Dhamma with its innumerable shrines and stupas adorning the isle. And blessed with a favorable climate, the people were highly righteous, following the Teaching of the Buddha with great fervor and sincerity.

Visakha decided to visit Sri Lanka and spend the rest of his life there as a monk. Accordingly, he made over his great fortune to his wife and children and left home with a single gold coin. He stopped for some time at the port town of Tamralipi (modern Tamluk) waiting for a ship, and during that time engaged himself in business and made a thousand gold coins.

Eventually he reached Sri Lanka and went to the capital city of Anuradhapura. There he went to the famous Mahavihara and asked the abbot's permission to enter the Sangha. As he was led to the chapter house for the ordination ceremony, the purse containing the thousand gold coins dropped out from under his belt. When asked, "What is it?" he said, "I have a thousand gold coins, sir." When he was told that a monk cannot possess any money, he said, "I don't want to possess it but I wanted to distribute it among all who come for this ceremony." Accordingly he opened his purse and strewed the entire yard of the chapter house, saying, "Let no one who has come to witness Visakha's ordination depart empty-handed."

After spending five years with his teacher, he now decided to go to the famous Cittalapabbata forest, where a good number of monks with supernatural powers lived. Accordingly, he went to the jungle-monastery of Cittalapabbata. On his way he came to a fork in the road and stood wondering which way to turn. Since he had been practicing metta-meditation assiduously, he found a certain deva living in the rock there, holding out a hand pointing the road to him. After reaching the Cittalapabbata jungle-monastery, he occupied one of the huts.

Having stayed there for four months, as he was thinking of leaving the next morning, he heard somebody weeping, and when he asked, "Who is that?" the deva living in the manila tree at the end of the walkway said, "Venerable sir, I am Maniliya (i.e. belonging to the manila tree)."

"Why are you weeping?"

"Because you are thinking of going away from here."

"What good does my living here do you?"

"Venerable sir, so long as you live here, the devas and other non-human beings treat each other with kindness. When you are gone, they will again start their wrangling and quarrels."

"Well, if my living here makes all of you live at peace, it is good." And so he stayed on for another four months. It is said that when he again thought of going, again the deity wept. So this Elder stayed on permanently and attained Nibbana there. Such is the impact of metta-bhavana on others, even among invisible beings.

There is also the famous story of the cow. It seems that a cow was giving milk to her calf in a forest. A hunter wanting to kill her flung a spear which, when it struck her body, bounced off like a palm leaf. So mightily powerful is metta -- lovingkindness. This is not the case of one who has developed //metta-samadhi//. It is a simple case of the consciousness of love for the offspring.

Indeed, the power of metta can never be told enough. The commentaries to the Pali Canon are replete with stories, not only of monks, but also of ordinary people who overcame various dangers, including weapons and poison, through the sheer strength of metta -- selfless love.

But let not metta be mistaken as a mere sentiment. It is the power of the strong. If the leaders from different walks of life were to give metta a fair trial, no principle or guideline to action would be found to possess greater efficiency or fruitfulness in all spheres.

In everything man is the ultimate unit. If man decides to substitute metta as a policy of action for aggression and ill-will, the world will turn into a veritable abode of peace. For it is only when man shall have peace within himself, and boundless goodwill for others, that peace in the world will become real and enduring.

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About the Author

Ven. Acharya Buddharakkhita is founder and president of the Maha Bodhi Society in Bangalore, India. In 1956 he was a member of the editorial board of the Sixth Buddhist Synod in Rangoon, which brought out a complete edition of the Pali Canon. Since then he has written numerous books and translations of Buddhist texts, which have been published in many countries. Best known is his classic English rendering of the Dhammapada, published by the BPS under the title //The Dhammapada: The Buddha's Path of Wisdom//. He also edits and publishes a monthly magazine, //Dhamma//.

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(Wheel Publication No. 365/366)
FILENAME: WHEEL365.ZIP
AUTHOR: Acharya Buddharakkhita
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Acharya Buddharakkhita (1989)
DATE OF PUBLICATION: 1989
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DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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THE PRACTICE OF LOVING-KINDNESS
- METTA -

As Taught By The Buddha
In the Pali Canon

Compiled and Translated from the Pali
by
NANAMOLI THERA

Wheel Publication #7

BUDDHIST PUBLICATION SOCIETY
Kandy Sri Lanka

ISBN 955-24-0005-8

First Edition 1958
Second Impression 1964
Third Impression 1978
Fourth Impression 1981
Fifth Impression 1987

DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

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P.O. Box 4951, Berkeley CA 94704-4951

INTRODUCTION

The word "love" -- one of the most compelling in the English language -- is commonly used for purposes so widely separated, so gross and so rarefied, as to render it sometimes nearly meaningless. Yet rightly understood, love is the indispensable and essential foundation no less for the growth and purification of the individual as for the construction of a peaceful, progressive and healthy society.

Now love can be considered in two principal moods: that of lovers for each other, and that of a mother for her child. In its spiritualised form, love can draw its inspiration from either the one or the other. Spiritual love idealizing the love of lovers is often conceived as a consuming flame, and then it sometimes aspires to purification through torture and the violence of martyrdom. But spiritual love that looks for guidance to the love of a mother for her child uplifts itself to the ideal of the pure fount of all safety, welfare and spiritual health (and a mother best serves her child if she guards her own health). It is this latter kind which the Buddha takes as the basis for his teaching of universal love. Where Greek distinguishes between sensual eros and spiritual agape English makes do with only the one word "love." But the Pali language, like the Sanskrit, has many words covering many shades of meaning. The word chosen by the Buddha for this teaching is //metta// from //mitta//, a friend (or better "the true friend in need").

//Metta// in the Buddha's teaching finds its place as the first of four kinds of contemplation designed to develop a sound pacific relationship to other living beings. The four are: //metta//, which will be rendered henceforward by "loving-kindness," //karuna//, which is "compassion" or "pity," //mudita// which is "gladness at others' success," and //upekkha//, which is "onlooking equanimity." These four are called Divine Abidings (brahma-vihara), perhaps because whoever can maintain any one of them in being for even a moment has lived for that moment as do the Highest Gods (the Brahma Deva).

In the Buddha's teaching these four Divine Abidings, the "greatest of all worldly merit," if practiced alone, without insight into the true nature of existence, can lead to rebirth in the highest heavens. But all heavenly existence is without exception impermanent, and at the end of the heavenly life- span -- no matter how long it may last -- the being dies and is reborn according to his past actions. This is because some craving for existence (for being or even for non-being) and some sort of view of existence that is not in conformity with truth still remain latent in him, to burst out again when the result of the good actions is spent. And where he will be reborn after that is unpredictable though it is certain that he will be reborn.

The Buddha's teaching of Insight is -- in as few words as possible -- the training in knowledge and seeing of how it is that anything, whatever it may be whether objective or subjective, comes to be; how it acquires existence only through dependence on conditions, and is impermanent because none of the conditions for its existence is permanent; and how existence, always complex and impermanent, is never safe from pain, and is in need of a self -- the will-o'-the-wisp idea, the rainbow mirage, which lures it on, and which it can never find; for the comforting illusion has constantly to be renewed. And that teaching also shows how there is a true way out from fear of pain. In its concise form this is expressed as the Four Noble Truths: the truth of suffering, the truth of suffering's origin (craving or need), the truth of suffering's cessation (through abandonment of craving), and the

truth of the way leading to suffering's cessation. These four truths are called the teaching peculiar to Buddhas (//Buddhanam samukkamsika-desana//) since the discovery of them is what distinguishes Buddhas.

The way (the fourth Truth) is also called the Middle Way because it avoids the two extremes of sensual indulgence and of self-mortification. It's eight members are: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The practice of loving-kindness alone will give effect in some measure to all the members except the first: but it is only with right view (without self-deception) that Nibbana can be reached. Right View gives insight into the real nature of existence of being and non-being, with all its mirages and deceptions, and it is only with its help that the practice of loving-kindness is perfected, lifted out of the impermanence of even the highest heavens, and directed to the true cessation of suffering.

That true cessation comes with the elimination of deception by wrong views and with the exhaustion of the stream of craving in its two forms of lust and hate. This extinction of lust, hate and delusion, is called Nibbana.

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The discourses that follow show (in that order) the wretchedness of all anger and hate (there is no righteous anger in the Buddha's teaching); the rewards of loving-kindness; the practice of loving-kindness as a meditation and contemplation; its result in rebirth; the seeing of all things and all existence as impermanent, suffering and not-self, that is needed in order to have a vision in conformity with truth, without which the first stage of unshakable deliverance cannot be reached (for it is with this insight into how being comes to be that it is seen why the price of birth and life, even in heaven, is death); and lastly the attainment of Arahantship, by which all lust, hate, and delusion

are overcome, lust for being and even for non-being cured, and rebirth ended for good.

But first, before coming to these discourses, some details from the meditation manual, the //Visuddhimagga// or "Path of Purification," will not be out of place.

//Metta// (loving-kindness) is defined as follows: "Loving-kindness has the mode of friendliness for its characteristic. Its natural function is to promote friendliness. It is manifested as the disappearance of ill- will. Its footing is seeing with kindness. When it succeeds it eliminates ill-will. When it fails it degenerates into selfish affectionate desire".

The //Visuddhimagga// recommends going to some quiet place, where one can sit down in a comfortable position. Then, before starting the actual meditation, it is helpful to consider the dangers in hate and the benefits offered by forbearance: for it is a purpose of this meditation to displace hate by forbearance, and besides, one cannot avoid dangers one has not come to see or cultivate benefits one does not yet know.

Then there are certain types of persons towards whom loving-kindness should not be developed in the first stages. The attempt, at the outset to regard a disliked person as dear to one is fatiguing, and likewise trying to regard a dearly loved friend with neutrality, and when an enemy is recalled anger springs up. Again it should not be directed towards members of the opposite sex, to begin with, for this may arouse lust. Right at the start, the meditation of loving-kindness should be developed towards oneself repeatedly in this way: "May I be happy and free from suffering" or "May I keep myself free from hostility and trouble and live happily" (though this will never produce the full absorption of contemplation). It is by cultivating the thought "May I be happy" with oneself as example, that one begins to be interested in the welfare and happiness of other living beings, and to feel in some sense their happiness as if it were one's own: "Just as I want happiness and fear pain, just as I want to

live and not to die, so do other beings." So one should first become familiar with pervading oneself as example with loving-kindness. Only then should one choose someone who is liked and admired and much respected. The meditation can then be developed towards him, remembering endearing words or virtues of his, and thinking such thoughts about him as "may he be happy." (In this way the full absorption of contemplation, in which the word-meditation is left behind, can be attained.)

When this has become familiar, one can begin to practice loving-kindness towards a dearly beloved companion, and then towards a neutral person as very dear, or towards an enemy as neutral. It is when dealing with an enemy that anger can arise, and all means must be tried in order to get rid of it. As soon as this has succeeded, one will be able to regard an enemy without resentment and with loving-kindness in the same way as one does the admired person, the dearly loved friend, and the neutral person. Then with repeated practice, jhana absorption should be attained in all cases. Loving-kindness can now be effectively maintained in being towards all beings; or to certain groups of beings at a time, or in one direction at a time to all; or to certain groups in succession.

Loving-kindness ought to be brought to the point where there are no longer any barriers set between persons, and for this the following example is given: Suppose a man is with a dear, a neutral and a hostile person, himself being the fourth; then bandits come to him and say "we need one of you for human sacrifice." Now if that man thinks "Let then take this one, or that one," he has not yet broken down the barriers, and also if he thinks "Let them take me but not these three," he has not broken down the barriers either. Why not? Because he seeks the harm of him who he wishes to be taken and the welfare of only the other three. It is only when he does not see a single one among the four to be chosen in preference to the other three, and directs his mind quite impartially towards himself and the other three, that he has broken down the barriers.

Loving-kindness has its "enemy within" in lust, which easily gains entry in its wake, and it must be well guarded against this. The remedy for lust is the contemplation of ugliness (in the body) as in the Satipattana Sutta (Digha Nikaya Sutta 22 and Majjhima Nikaya Sutta 10). Its "enemy without" is its opposite, ill-will, which finds its opportunities in the intervals when loving-kindness is not being actively practiced. (Full details will be found in Chapter IX of the //Visuddhimagga//).

In many discourses the Buddha lays emphasis on the need to balance contemplative concentration with understanding. The one supplies the deficiencies of the other. Concentration alone lacks direction; understanding alone is dry and tiring. In the discourses that follow the simile of a mother's love for her child is given. Now the incomparable value of a mother's love, which sets it above all other kinds, lies in the fact that she understands her child's welfare -- her love is not blind. Not love alone, nor faith alone, can ever bring a man all the way to the cessation of suffering, and that is why the Buddha, as the Supreme Physician, prescribes the development of five faculties in balanced harmony: the faculties of faith, energy, mindfulness, concentration and understanding.

So concentration of love in its highest form -- the form that only the Buddha, and no one else, has given -- seen as a means to the end, becomes absolutely purified in one who has gained personal experience of the "supreme safety from bondage" (//anuttaram yogakkhemam//), which is Nibbana, as the ultimate welfare of beings. For he knows from his own experience that their welfare is only assured permanently when suffering has been diagnosed, its origin abandoned, its cessation realized, and the way maintained in being. Then he has verified the Four Noble Truths for himself and can properly evaluate beings' welfare.

"Bhikkhus, it is through not discovering, not penetrating to four truths that both you and I have been trudging and traveling through the roundabout of rebirths for so long" (Digha Nikaya, Vol. II, p. 90). For the benefit of all those who

have not yet done this, the way has been discovered and pointed out by the Buddha and its practicability attested by the Arahants.

The last discourse given in this collection, in fact, shows how this personal discovery and penetration to the Four Noble Truths can be achieved by using loving-kindness as the vehicle.

Note on Sources

References to the Anguttara Nikaya are to //nipata// followed by the number of the sutta. The reference to Samyutta Nikaya is to //samyutta// followed by the number of the sutta.

THE PRACTICE OF LOVINGKINDNESS

The Wretchedness of Anger

1. From the Anguttara Nikaya, 7:60
   (spoken by the Buddha)

Bhikkhus, seven things gratifying and helpful to an enemy befall one who is angry, whether a woman or a man. What are

the seven?

Here, bhikkhus, an enemy wishes thus for his enemy: "Let him be ugly." Why is that? No enemy relishes an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, with hair and beard trimmed, and clothed in white, yet he is ugly through his being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him lie in pain." Why is that? No enemy relishes an enemy's lying in comfort. Now when this person is angry, a prey to anger, ruled by anger, for all he may lie on a couch spread with rugs, blankets and counterpanes with a deerskin cover, a canopy and red cushions for the head and feet, yet he lies only in pain through his being a prey to anger. This is the second thing gratifying to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him have no prosperity." Why is that? No enemy relishes an enemy's prosperity. Now when this person is angry, prey to anger, ruled by anger, he mistakes bad for good and he mistakes good for bad, and each being taken wrongly in the other's sense, these things for long conduce to his harm and suffering, through his being a prey to anger. This is the third thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him not be rich." Why is that? No enemy relishes an enemy's having riches. Now when a person is angry, a prey to anger, should he have riches gained by endeavor, built up by the strength of his arm, earned by sweat, lawful and lawfully acquired, yet the king's treasury gathers (in fines) through his being a prey to anger. This is the fourth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him not be famous." Why is that? No enemy relishes an enemy's having fame. Now when a person is angry, a prey to anger, ruled by anger, what fame he may have acquired by diligence he loses through his being a prey to anger. This is the fifth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him have no friends." Why is that? No enemy relishes and enemy's having friends. Now when this person is angry, a prey to anger, ruled by anger, the friends he may have, his companions, relatives and kin, will keep away from him through his being a prey to anger. This is the sixth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him on the dissolution of the body, after death, reappear in a state of deprivation, in a bad destination, in perdition, even in hell." Why is that? No enemy relishes an enemy's going to a good destination. Now when this person is angry, a prey to anger, ruled by anger, he misconducts himself in body, speech and mind, and by his misconduct in body, speech and mind, on the dissolution of the body, after death, he reappears in a state of deprivation, in a bad destination, in perdition, even in hell, through his being a prey to anger. This is the seventh thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

When anger does possess a man;
He looks ugly; he lies in pain;
What benefit he may come by
He misconstrues as a mischance;
He loses property (through fines)
Because he has been working harm
Through acts of body and speech
By angry passion overwhelmed;
The wrath and rage that madden him

Gain him a name of ill-repute;
His fellows, relatives and kin
Will seek to shun him from afar;
And anger fathers misery:
This fury does so cloud the mind
Of man that he cannot discern
This fearful inner danger.
An angry man no meaning knows,
No angry man sees the Dhamma,
So wrapped in darkness, as if blind,
  Is he whom anger dogs.

Someone a man in anger hurts;
But, when his anger is later spent
With difficulty or with ease,
He suffers as if seared by fire.
His look betrays the sulkiness
Of some dim smoky smoldering glow.
Whence may flare up an anger-blaze
That sets the world of men aflame.
He has no shame or conscience curb,
No kindly words come forth from him,
There is no island refuge for
  The man whom anger dogs.

Such acts as will ensure remorse,
Such as are far from the true Dhamma:
It is of these that I would tell,
  So harken to my words.

Anger makes man a patricide,
Anger makes him a matricide,
Anger can make him slay the saint
As he would kill the common man.
Nursed and reared by a mother's care,
He comes to look upon the world,

Yet the common man in anger kills
  The being who gave him life.

No being but seeks his own self's good,
None dearer to him than himself,
Yet men in anger kill themselves,
Distraught for reasons manifold:
For crazed they stab themselves with daggers,
In desperation swallow poison,
Perish hanged by ropes, or fling
Themselves over a precipice.
Yet how their life-destroying acts
Bring death unto themselves as well,
That they cannot discern, and that
  Is the ruin anger breeds.

This secret place, with anger's aid,
Is where mortality sets the snare.
To blot it out with discipline,
With vision, strength, and understanding,
To blot each fault out one by one,
The wise man should apply himself,
Training likewise in the true Dhamma;
"Let smoldering be far from us."
Then rid of wrath and free from anger,
And rid of lust and free from envy,
Tamed, and with anger left behind,
  Taintless, they reach Nibbana.

How to get rid of Anger
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2. From the Dhammapada, vv. 3 - 5, and Majjhima Nikaya, Sutta 128 (spoken by the Buddha).
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"He abused me, he beat me,
He worsted me, he robbed me."
Hate never is allayed in men
That cherish suchlike enmity.
"He abused me, he beat me,
He worsted me, he robbed me."
Hate surely is allayed in men
Who cherish no such enmity.
For enmity by enmity
Is never in this world allayed;
It is allayed by amity --
That is an ancient principle.

3. From the Anguttara Nikaya, 5:161
(spoken by the Buddha)

Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a bhikkhu when it arises in him. What are the five?

Loving-kindness can be maintained in being towards a person with whom you are annoyed: this is how annoyance with him can be removed. Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. Onlooking equanimity can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. The forgetting and ignoring of a person with whom you are annoyed can be practiced; this too is how annoyance with him can be removed. Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: "This good person is owner of his deeds, heir to his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad." This too is how annoyance with him can be removed. These are the five ways of removing annoyance, by which annoyance can be entirely removed in a bhikkhu

when it arises in him.

Loving-kindness and its Rewards

4. From the Majjhima Nikaya, Sutta 21
(spoken by the Buddha)

Bhikkhus, there are five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or harm, and may be accompanied by thoughts of loving-kindness or by inner hate.

Suppose a man came with a hoe and a basket, and he said, "I shall make this great earth to be without earth"; and he dug here and there and strewed here and there, and spat here and there and relieved himself here and there, saying "Be without earth, be without earth." What do you think, bhikkhus, would that man make this great earth to be without earth? -- No, venerable sir. Why is that? Because this great earth is deep and measureless; it cannot possibly be made to be without earth. So the man would reap weariness and disappointment.

Suppose a man came with lak or gamboge or indigo or carmine, and he said, "I shall draw pictures, I shall make pictures appear, on this empty space." What do you think, bhikkhus, would that man draw pictures, would he make pictures appear, on that empty space? -- No, venerable sir. Why is that? Because that empty space is formless and invisible; he cannot possibly draw pictures, make pictures appear there. So the man would reap weariness and disappointment.

So too, bhikkhus, there are these five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of loving-kindness or by inner hate. Now this is how you should train yourselves here: "Our minds will remain unaffected, we shall utter no bad words, we shall abide friendly and compassionate, with thoughts of loving-kindness and no inner hate. We shall abide with loving-kindness in our hearts extending to that person, and we shall dwell extending it to the entire world as our object, with our hearts abundant, exalted, measureless in loving-kindness, without hostility or ill-will." That is how you should train yourselves.

Even were bandits savagely to sever you limb from limb with a two-handled saw, he who entertaineth hate on that account in his heart would not be one who carried out my teaching.

Bhikkhus, you should keep this instruction on the Simile of the Saw constantly in mind.

5. From the Itivuttaka, Sutta 27
(spoken by the Buddha)

Bhikkhus, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of loving-kindness; in shining and beaming and radiance the heart-deliverance of loving-kindness far excels them.

Just as whatever light there is of stars, all is not worth one sixteenth part of the moon's; in shining and beaming and radiance the moon's light far excels it; and just as in the last month of the Rains, in the Autumn when the heavens are clear, the sun as it climbs the heavens drives all darkness from the sky with its shining and beaming and radiance; and just as, when night is turning to dawn, the morning star is shining and beaming and

radiating; so too, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of loving-kindness; in shining and beaming and radiance the heart-deliverance of loving-kindness far excels them.

6. From the Anguttara Nikaya, 11:16
(spoken by the Buddha)

Bhikkhus, when the heart-deliverance of loving-kindness is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non- human beings; the gods guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of High Divinity, to the Brahma world.

7. From the Samyutta Nikaya, 20:3
(spoken by the Buddha)

Bhikkhus, just as clans with many women and few men are readily ruined by robbers and bandits, so too any bhikkhu who has not maintained in being and made much of the heart-deliverance of loving-kindness is readily ruined by non-human beings. And just as clans with few women and many men are not readily ruined by robbers and bandits; so too any bhikkhu who maintains in being and makes much of the heart-deliverance of loving-kindness is not readily ruined by non-human beings. So, bhikkhus, you should train in this way: The heart-deliverance of loving-kindness will be

maintained in being and made much of by us, used as our vehicle, used as our foundation, established, consolidated, and properly managed. That is how you should train.

8. From the Anguttara Nikaya, 1:53-55, 386
(spoken by the Buddha)

Bhikkhus, if a bhikkhu cultivates loving-kindness for as long as a fingersnap, he is called a bhikkhu. He is not destitute of //jhana// meditation, he carries out the Master's teaching, he responds to advice, and he does not eat the country's alms food in vain. So what should be said of those who make much of it?

9. From the Digha Nikaya, Sutta 33
(spoken by the Arahant Sariputta).

Here, friends, a bhikkhu might say: "When the heart-deliverance of loving-kindness is maintained in being and made much of by me, used as my vehicle, used as my foundation, established, consolidated, and properly managed, ill-will nevertheless still invades my heart and remains." He should be told: "Not so. Let the worthy one not say so. Let him not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not express it thus." Friends, it is impossible, it cannot happen, that when the heart-deliverance of loving-kindness is maintained in being and made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, ill-will can invade the heart and remain; for this, that is to say, the heart-deliverance of loving-kindness, is the escape from ill-will.

Loving-kindness as a Contemplation
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10. Metta Sutta From the Sutta-nipata, vv. 143 - 152
(spoken by the Buddha)

What should be done by one skillful in good
So as to gain the State of Peace is this:

Let him be able, and upright and straight,
Easy to speak to, gentle, and not proud,
Contented too, supported easily,
With few tasks, and living very lightly;
His faculties serene, prudent, and modest,
Unswayed by the emotions of the clans;
And let him never do the slightest thing
That other wise men might hold blamable.

(And let him think:) "In safety and in bliss
May creatures all be of a blissful heart.
Whatever breathing beings there may be.
No matter whether they are frail or firm,
With none excepted, be they long or big
Or middle-sized, or be they short or small
Or thick, as well as those seen or unseen,
Or whether they are dwelling far or near,
Existing or yet seeking to exist.
May creatures all be of a blissful heart.
Let no one work another one's undoing
Or even slight him at all anywhere:
And never let them wish each other ill
Through provocation or resentful thought."
And just as might a mother with her life
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Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being;

And let him too with love for all the world
Maintain unbounded consciousness in being
Above, below, and all round in between,
Untroubled, with no enemy or foe.
And while he stands or walks or while he sits
Or while he lies down, free from drowsiness,
Let him resolve upon this mindfulness:
This is Divine Abiding here, they say.

But when he has no trafficking with views,
Is virtuous, and has perfected seeing,
And purges greed for sensual desires,
He surely comes no more to any womb.

11. Methodical Practice: from the Patisambhidamagga (traditionally ascribed to the Arahant Sariputta)

The heart-deliverance of loving-kindness is practiced with unspecified extension, with specified extension, and with directional extension. That with unspecified extension is practiced in five ways as follows: May all beings be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things... all creatures... all persons... May all those who are embodied be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with specified extension is practiced in seven ways as follows: May all women be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all men...

all Noble Ones... all who are not Noble Ones... all deities... all human beings... may all those in the states of deprivation be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with directional extension is practiced in ten ways as follows:

May all beings in the eastern direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all beings in the western direction... in the northern direction... in the southern direction... in the eastern intermediate direction... in the western intermediate direction... in the northern intermediate direction... in the southern intermediate direction... in the downward direction... May all those in the upward direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things...
May all creatures...
May all persons...
May all who are embodied...
May all women...
May all men...
May all Noble Ones...
May all who are not Noble Ones...
May all deities...
May all human beings...

May all those in the states of deprivation in the eastern direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss... May all those in states of deprivation in the upward direction be freed from enmity, distress, anxiety, and may they guide themselves to bliss.

12. From the Abhidhamma Pitaka, Appamannavibhanga

(traditionally ascribed to the Buddha)

And how does a bhikkhu abide with his heart imbued with loving-kindness extending over one direction? Just as he would feel friendliness on seeing a dearly beloved person, so he extends loving-kindness to all creatures.

As practiced without Insight in the Four Truths

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As practiced with Insight in the Four Truths
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an end of birth).

15. From the Anguttara Nikaya, 4:126
(spoken by the Buddha)

Here, bhikkhus, a certain person abides with his heart imbued with loving-kindness extending ... over the all-encompassing world.

Now whatever therein (during that state of contemplation) exists classifiable as form, classifiable as a feeling (of pleasure, pain, or neutrality), classifiable as perception, classifiable as determinative acts, or classifiable as consciousness, such ideas he sees as impermanent, as liable to suffering, as a disease, as a cancer, as a barb, as a calamity, as an affliction, as alien, as being worn away, as void, as not-self. On the dissolution of the body, after death, he reappears (as a Non-Returner) in the retinue of the Gods of the Pure Abodes (where there are only those who have reached the Noble Path and where extinction of greed, hate and delusion is reached in less than seven lives without return to this world). And this kind of reappearance is not shared by ordinary men (who have not reached the Noble Eightfold Path).

The Arahant
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16. From the Anguttara Nikaya, 3:66
(spoken by the Arahant Nandaka)

Thus I heard. On one occasion the venerable Nandaka
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was living at Savatthi in the Eastern Monestary, Migara's Mother's Palace. Then Migara's grandson, Salha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migara's grandson Salha:

"Come, Salha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought 'The monk is our teacher.' When you know in yourself 'These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them. What do you think? Is there greed?" -- "Yes, venerable sir." -- "Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?" -- "Yes, venerable sir." -- "What do you think, is there hate?" -- "Yes, venerable sir." -- "Ill-will is the meaning of that, I say. Through hate a malevolent man kills breathing things ... Will that be long for his harm and suffering?" -- "Yes, venerable sir." -- "What do you think? Is there delusion?" -- "Yes, venerable sir." -- "Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things... Will that be long for his harm and suffering?" -- "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" -- "Unprofitable, venerable sir." -- "Reprehensible or blameless?" -- "Reprehensible, venerable sir." -- "Condemned or commended by the wise?" -- "Condemned by the wise, venerable sir." -- "Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?" -- "Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears in this case." -- "Now that was the reason why I told you 'Come Salha, do not be

satisfied with hearsay ... When you know in yourself "These things are unprofitable," then you should abandon them.'

"Come Salha, do not be satisfied with hearsay ... or with the thought, 'The monk is our teacher.' When you know in yourself: 'These things are profitable, blameless, commended by the wise, being adopted and put into effect they lead to welfare and happiness,' then you should practice them and abide in them. What do you think? Is there non-greed?" -- "Yes, venerable sir." -- "Uncovetousness is the meaning of that, I say. Through non-greed an uncovetous man does not kill breathing things or take what is not given or commits adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?" -- "Yes, venerable sir." -- "What do you think? Is there non-hate?" -- "Yes, venerable sir." -- "Non ill-will is the meaning of that, I say. Through non ill-will an unmalevolent man does not kill breathing things... Will that be long for his welfare and happiness?" -- "Yes, venerable sir." -- "What do you think? Is there non-delusion?" -- "Yes, venerable sir." -- "True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things ... Will that be long for his welfare and happiness?" -- "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" -- "Profitable, venerable sir." -- "Reprehensible or blameless?" -- "Blameless, venerable sir." -- "Condemned or commended by the wise?" -- "Commended by the wise, venerable sir." -- "Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?" -- "Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case." -- "Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay ... when you know in yourself "These things are profitable ..." then you should practice them and abide in them.'

"Now a disciple who is ennobled (by reaching the Noble

Path), who has rid himself in this way of covetousness and ill-will and is undeluded, abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill-will extending over the all-encompassing world. He abides with his heart imbued with compassion ... gladness ... equanimity extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this (state of Divine Abiding in me who have entered the Stream). There is what has been abandoned (which is the amount of greed, hate and delusion exhausted by the Stream-entry Path). There is a superior goal (which is Arahantship). And there is an ultimate escape from this whole field of perception.'

"When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated (by reaching the Arahant Path), there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what had to be done is done, and that there is no more of this to come. He understands thus: 'Formerly there was greed which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good.' So here and now in this very life he is parched no more (by the fever of craving's thirst, his fires of greed, hate and delusion are) extinguished and cooled out; experiencing bliss, he abides (for the remainder of his last life-span) divinely pure in himself."

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THE COMING BUDDHA ARI METTEYYA
RESEARCH PAPERS BY SAYA U
CHIT TIN, WKH THE COMING BUDDHA ARI METTE
THE BODHISATTA METTEYYA AND
BUDDHA ARI METTEYYA BY SAYA U
CHIT TIN, WKH ASSISTED BY WILLIAM PRUITT, PH
1988, The Sayagyi U Ba Khin Memorial Trust, U.K. Heddington, near C
Great Britain Dhammadana Series 7 Revised
Edition This publication is one of several marking the tenth anniversary of Mother Sayama
Chit Tin's coming out of Burma to continue their work in the Tradition of Sayagyi U Ba Khin
Buddha-Dhama in the West. The gift of the Dhamma surpasses all other gifts. First Printe
Printed in Great Britain Dhammadana Series 7 Revised Edition Dedicated to our much rev
late Sayagyi U Ba Khin (Thray Sitthu) to mark the 89th anniversary of his birth in March 18

CONTENTS Introduction The Bodhisatta Metteyya Buddha Ari Metteyya The Duration of t
Gotama The Coming of Buddha Ari Metteyya The Birth of the Next Buddha The Wheel-tur
The Career of Bodhisatta Metteyya How to Meet Buddha Metteyya Appendix A: Anagavata
the Future Buddha) Appendix B: The Aspiration to Meet Buddha Ari Metteyya List of Abbre
FOOTNOTES Addresses Namo Tassa Bhagavato Arahatto Sammasambuddhassa

INTRODUCTION We have gathered here all the information we could find in the Theravad
concerning the coming Buddha.(1) In Burma and Sri Lanka, the coming Buddha is genera
Metteyya, the Noble Metteyya.(2) The term Ari was already added to the name in some po
Pali texts, and it shows the deep respect felt for the Bodhisatta who will attain Awakening i
conditions. Indeed, all aspects of his career as a Buddha rank among the highest achieven
of the past as recorded in the Buddhavamsa (The Chronicle of Buddhas). It is only natural
years many people have aspired to meet Buddha Ari Metteyya -- not only because it has b
for people to attain Awakening, but also because of a natural desire to encounter such a r
In his introduction to his edition and translation of the Dasabodhisatt-uppattikatha (The Birt
the Ten Bodhisattas), Ven. H. Saddhatissa has given several texts included in Pali comm
chronicles and in Sinhalese Buddhist texts in which the writers express the wish to meet th
Buddha.(3) The commentary on the Jataka stories ends with a poem in which the writer as
the Bodhisatta Metteyya in the Tusita Deva world and to receive a sure prediction of future
him when he becomes a Buddha.(4) Sinhalese versions of the Visuddhimagga end with a
writer aspires to rebirth in the Tavatimsa Deva world and then to final liberation under Budd
Metteyya.(5) Ven. Sadhatissa attributes these verses to Ashin Buddhaghosa, but they see
by a copyist. Another aspiration to encounter Buddha Metteyya is found at the end of Sinha
of Ashin Buddhaghosa's Atthasalini.(6) Ven. Saddhatissa also cites many instances from th
(Mahavamsa and Culavamsa) in which Sinhalese kings honoured Metteyya.(7) King Dutt

second century B.C. was considered to be destined to become the next Buddha's chief dis
and high-ranking officials in Burma often made similar aspirations. This seems to have led
pagodas with five sides at Pagan. Paul Strachan points out that with the Dhamma-Yazika (
Pagoda, completed in 1196 by King Sithu II, "The addition of a fifth side to temple and stup
in Burma is without precedent throughout the Buddhist world and the Burmese were possib
throughout the world to attempt this pentagonal type of plan for a major architectural work
of this movement lie in contemporary religious thought: the cults of Mettaya, the future bud
present cycle of five buddhas."(8) Two thirteenth-century inscriptions at the temple in Budd
that repairs on the temple were carried out through the generosity of King Kyawswa of Bur
concluding verse is an aspiration to become a disciple of Buddha Metteyya.(9) As in Sri L
Buddhist texts end with the aspiration to meet Buddha Ari Metteyya. Just as the future Bud
became more important for Buddhists as the centuries went by, many of the texts giving in
him are fairly late. The Anagatavamsa is said to have been written by the author of the Mo
Ashin Kassapa (1160-1230 A.D.)(10) It is very difficult to know how far back information go
given in the Pali commentaries, sub-commentaries, chronicles, and other texts written dow
canon. We have given all the information available to us that is part of the Theravada tradit
must be careful to remember that texts such as the Dasabodhisattuppattikatha (The Birth
Ten Bodhisattas), the Dasabodhisatta-uddesa, the Dasavatthuppakarana, and the Sihaava
contain information that was added at a relatively late date. This is especially evident in th
variants in various texts for names and numbers. It takes more than just a wish if a person i
encounter a Buddha and attain Nibbana, however. Sayagyi U Ba Khin taught his meditatio
they must practise Sila, Samadhi, and Panna (virtue, concentration, and wisdom) as Buddh
should. Sayagyi U Ba Khin made every effort to make sure that his own practice and what
consistent with what his teachers passed on to him and with the Teachings of the Buddha i
and commentaries. There are many pressures in the world today to modify the Teachings
The Buddha foresaw that this would happen and warned his disciples to be careful to main
just as he had taught them. Ven. Maha-Kassapa convened the First Buddhist Council shor
Buddha's demise in order to rehearse the Teachings. The Sangha has kept these Teaching
centuries, and the Sixth Buddhist Council, held in Burma in 1954-1956, was the most recen
sure the three collections of texts (Tipitaka) are kept pure. Sayagyi U Ba Khin repeated the
tradition that those who live in accordance with these Teachings will meet Buddha Ari Mett
even believed that the coming Buddha's power will be such that he will be able to reach pe
lived up to the Teachings in this life but who have done deeds in the past which lead to the
in lower realms before he comes. Some hints of this are found in Pali texts which show th
sharing merits. Sayagyi also often repeated a saying of the Buddha's found in Dhammapa
Sabbadanam dhammadanam jinati. "The gift of the Dhamma surpasses all other gifts." Thi
not mean that we should not give material gifts. Sayagyi himself was always very generous
the Sangha and others. But the gift of the Dhamma can only be given while the Teachings

available, and by laying emphasis on this quotation of the Buddha's, Sayagyi reminded us never become so involved in material considerations that we neglect the most important gi also paragraph 2, page 12 below. If we assume that Bodhisatta Metteyya's last human life Buddhahood is during a Buddha's Dispensation, he would be able to give the gift of the Dh Vessantara, who lived outside such a period.) May all make the right effort here and now in that they will attain Nibbana! Introduction to the Revised Edition This new edition includes corrections and additions to the first two editions. We wish to thank Venera Bodhi was his suggestions for this second revision of our text. For reasons of space, we ha included the Pali text of the Anagatavamsa. Mother Sayamagyi and I were pleased that the edition of this text was included among the publications marking the tenth anniversary of ou Burma to continue our work in teaching the Buddha-Dhamma in the tradition of our esteem Sayagyi U Ba Khin. We hope that this new edition in the Wheel series will make the text av larger audience. Saya U Chit Tin International Meditation Centre Heddington, Calne, U.K. 12, 1992 THE BODHISATTA METTEYYA Uttamo Metteyyo Ramo Pasena Abhibhu Dighasoni ca Candani ca Subo Todeyyabrahmano Nalagiri Palaleyyo bodhisatta a labhanti anagate. (Buddha Gotama predicted as follows:) In the future (ten) Bodhisattas wi awakening in the following order: the most honourable (Ariya) Metteyya, (King) Rama, (Kin Kosala, (the Deva) Abhibhu, (the Asura Deva) Dighasoni, (the Brahman) Candani, (the you Brahman Todeyya, (the elephant) Nalagiri, and (the elephant) Palaleya.(11) The most im aspiration for any individual is to aim for the true liberation of attaining Nibbana. When a pe to make this resolve in the presence of a Teaching Buddha and get a sure prediction from becomes one who is intent on Awakening, a Bodhisatta.(12) There are three types of Bodh those who aspire to become Awakened as a disciple of a Teaching Buddha: (a) ordinary d (b) eighty leading disciples (maha-savaka), and (c) two chief disciples (agga-savaka); (2) t aspire to become Awakened through their own efforts but who will not teach others the way (pacceka-bodhisatta), and (3) those who aspire to become Awakened through their own ef teach others the way to Awakening (maha-bodhisatta).(13) In this paper, we will concentra type of Bodhisatta, with particular reference to the next Buddha, Metteyya.(14) It is natural interest in the coming Buddha has grown as the years go by. When Buddha Gotama was a people's efforts went to practising his Teachings and attaining Awakening. Immediately af his Teachings were collected, and, since that time, great care has gone into maintaining th order that they may remain effective. The number of those who attain Nibbana are less as and so people began to think more in terms of meeting the next Buddha and achieving Av him.(15) It is important that the practice of the Buddha's Teachings not be neglected, howe wishful thinking that enables us to encounter a Buddha, but rather developing the ten perf advancing as far as possible in the practice of a Buddha's Teachings whenever possible. T particularly important today as the Buddha's Teachings are on the decline and it becomes easier to go down to the four lower planes of existence. If this should happen, it is very unli

person would meet the next Buddha. A Teaching Buddha is the greatest of all beings, and t
for achieving this state of being a Supreme Awakened One (Sammasambuddha) takes lon
to attain Awakening as a disciple or a Pacceka-Buddha. In the commentaries on the Pali c
preparation of a Maha- bodhisatta is given in detail. This Great Being (Mahasatta) will deve
perfections (parami) longer and to a higher degree than the lesser types of Bodhisattas. A
becomes Awakened as an ordinary disciple of a Teaching Buddha must work on the ten pe
one hundred thousand aeons.(16) Leading disciples must prepare one hundred thousand
disciples work for one incalculable and one hundred thousand aeons. To become a Paccel
incalculable aeons. But a man working to become a Teaching Buddha develops the perfe
levels, making thirty perfections in all.(17) The three levels of perfections mean the sacrific
external possessions for the ordinary level, the sacrifice of any of one's limbs for the middle
and the sacrifice of one's life for the highest level.(18) Several other interpretations for the t
levels are given,(19) and some of these are of interest for meditators today. The three leve
understood to mean: (1) rejoicing in other people's merits, (2) encouraging other people to
Teachings, (3) practising oneself. Or, they can be taken to mean that acquiring merit and k
the first level leads to life in happy states, on the second level it leads to attaining Nibbana
and on the third level it leads to aiding others to attain both of these types of happiness. Th
Bodhisatta achieves the three levels of the perfection of giving (dana) by giving (1) his belo
children, and wife; (2) his limbs; and (3) his life. He will not transgress virtue (sila) on accou
these three. He fulfils renunciation (nekkhamma) by giving up these three after cutting off a
to them. By rooting out all craving for these three, he is able to discriminate between what i
or harmful to beings, thus perfecting wisdom (panna). The three levels of energy (viriya) a
striving to relinquish these three. Through patience (khanti) he endures obstacles to his be
limbs, and life. He will not abandon truthfulness (sacca) on account of these three. His res
(adhitthana) is unshakeable even if these three are destroyed. He maintains loving kindnes
others even though they destroy these three. He perfects equanimity (upekkha) by remaini
whether others are helpful or harmful to any of these three.(20) Great Bodhisattas are of thr
(1) those in whom wisdom (panna) is predominant, (2) those in whom faith (saddha) is pre
(3) those in whom energy (viriya) is predominant. For the first type, the preparation require
incalculable and one hundred thousand aeons. The second type works for eight incalculab
thousand aeons. The Bodhisatta Metteyya is the third type, those who work for sixteen inc
one hundred thousand aeons.(22) These three types are also explained as being due to th
quality of the energy they put forth, or again, as being determined by the degree they dev
mental factors which bring emancipation to maturity (vimuttiparipacaniya dhamma). These
Great Bodhisattas are determined by how much they have developed the perfections wher
aspiration to become a Teaching Buddha. At the time they aspire to become a Teaching B
already have prepared to attain final Nibbana, Arahatship.(23) They will be at the point tha
become Arahats (1) through a condensed teaching of less than three lines (ugghatitannu),

elaborated teaching of less than four lines (vipancitannu), or (3) through further training am
hearing four lines (neyya). According to the commentary on the Anagatavamsa,(24) Those
predominant, which was the case for the Bodhisatta who became Buddha Gotama, would
condensed teaching of less than three lines. Those in whom faith is predominant would un
teaching of less than four lines. Those in whom energy is predominant, as was the case fo
Metteyya, would understand on hearing four lines. This might seem to suggest that the futu
was more advanced that the future Buddha Metteyya when he made his resolve to becom
difference may be related to the fact that a Bodhisatta for whom energy is predominant dev
perfections four times as long as a Bodhisatta for whom wisdom is predominant. There are
conditions associated with making the resolve to become a Teaching Buddha.(25) The asp
is: "Crossed over I would cause (others) to cross over, released I would cause (others) to
tamed I would cause (others) to be tamed, calmed I would cause (others) to be calmed, co
cause (others) to be comforted, completely quenched I would cause (others) to be complet
Awakened I would cause (others) to be Awakened, purified I would cause (others) to be pu
are eight qualifications for the man who is to become a Great Bodhisatta:(26) (1) He mus
being (manusatta), as this is the plane in which Buddhas arise. This is the plane in which b
the three root causes of being free of greed, hatred, and confusion. (2) He must be a male
(lingasampatti), for only a man can become a Buddha. (3) He must have achieved the nece
supporting Buddhahood, in other words, the cause (hetu), which means that at the time of
he was prepared to attain Arahatship. (4) He must see the Teacher (sattharadassana), as t
only be successful if made in the presence of a living Buddha. Only a Teaching Buddha c
capability of the person making the aspiration and what will work out in the future. (5) He m
gone forth (pabbajja) either as a bhikkhu or as an ascetic who believes in the doctrines of
actions and the moral effectiveness of action. (6) He must have achieved the noble qualiti
(gunasampatti) which come with highly developed control over the mind. Only then will he
investigate the ten perfections that he will need to develop. (7) He must possess great dedi
(adhikara). He will be so devoted he would give his life for a Buddha. (8) And he must hav
desire (chandata), a wholesome desire, if he is to develop the mental factors which make f
The aspiration has one of four conditions (paccaya): the man is inspired because (1) he se
Buddha, or (2) he hears of the great power of a Teaching Buddha, or (3) he hears the Doct
Buddha being taught and the powers of a Buddha explained, or (4) he is a man of lofty te
noble disposition. Bodhisatta Metteyya comes under the second condition, as we shall see
aspiration has four causes (hetu): (1) The Great Bodhisatta has already fulfilled his duties u
Buddhas and acquired the supporting conditions (upanissaya) for fulfilling his task. These
conditions create a clear distinction between the Great Bodhisatta and the beings intent on
Awakened as disciples or Pacceka Buddhas. Great Bodhisattas are endowed with lucid fa
knowledge, while the others do not. He practises for the welfare and happiness of many, o
for the world, for the good, welfare, and happiness of Devas and men. The others practise

their own welfare. He applies skilfulness to his practise through his ability to create opportu
benefit others and through his skill in distinguishing what is and what is not possible. (2) H
nature compassionate, ready to give his own body and life to alleviate the suffering of othe
willing to struggle and strive for a long time, despite the great hardships he will encounter.
relies on good friends who restrain him from evil and establish him in what is good. Finally
aspiration is based on four powers (Bala): (1) internal power (ajjhattika-bala), (2) external p
(bahira-bala), (3) the power of the supporting conditions (upanissaya-bala), and (4) the pov
(payoga-bala). The internal power is the longing or undeviating inclination for supreme Awa
his personal ideals and reverence for the Dhamma. The external power is this same longin
consideration of others. Through developing the supporting conditions, he has the power o
And the power of effort means he is endowed with the appropriate effort for attaining supre
His effort will be thorough and he will persevere in his work. The Great Bodhisattas are co
their aspiration by many Buddhas. A sixteenth-century Pali text from Thailand(27) says tha
Metteyya received his prediction of future Buddhahood from Buddha Mahutta. This would p
first prediction for him. This text also gives details of the period during which the Bodhisatta
became Buddha Gotama made a mental resolve to become a Teaching Buddha. This is sh
for the life in which he received his first sure prediction. Bodhisatta Metteyya is mentioned a
associated with him in two of these lives: as his leading disciple when he was a religious te
as his chaplain (named Sirigutta) when he was King Atideva.(29) The story of one occasion
Bodhisatta Metteyya made an aspiration and when the perfection which is strongest for hi
is told in Pali texts which were written down after the compilation of the canon.(30) The sto
Bodhisatta Metteyya's aspiration was told to the leading disciple Ven. Sariputta when he wa
near Savatthi in the Pubbarama, the monastery offered by the laywoman Visakha. Long ag
Metteyya was the Wheel-turning Monarch Sankha in the city of Indapatta in the Kuru count
resembled a city of the Devas. Wheel-turning Monarchs reign over the whole earth and ha
treasures: a great wheel, an elephant, horse, gem, wife, householder, and adviser. Sankha
seven-storey palace made of the seven kinds of gems. This palace rose up out of the earth
power of his merit. Sankha led others to follow the path leading to rebirth in the higher plan
existence, and he administered justice with impartiality. After Sankha became a Wheel-tur
there arose the Buddha Sirimata. Whenever a Bodhisatta is to be born in his last life, there
Buddha proclamation a thousand years before.(31) Brahmas of the Pure Abodes (Suddha
the world of men and proclaim: "A thousand years from now, a Buddha will arise in the wor
must have heard of this proclamation, for one day, as he sat on his golden throne under th
umbrella, he said, "A long time ago there was a proclamation that a Buddha would be born
the place of Wheel-turning Monarch to whoever knows of the Triple Gem, to whoever poi
gems of the Buddha, the Dhamma, and the Sangha, as well as the Dispensation. I will go t
Buddha." Buddha Sirimata was residing at that time only sixteen leagues from Sankha's c
Among the samaneras (novices) in the Sangha, there was a boy who came from a poor far

slave, so the samanera went to the city to seek wealth in order to set his mother free. Whe
saw him, they thought he was a Yakkha, or ogre, so they threw sticks at him. Afraid, he we
and stood before the king. "Who are you, young man?" the king asked. "I am called a sam
king," the samanera answered. "Why do you call yourself a samanera?" "Because, O great
evil, I have established myself in moral conduct, and thus I lead the holy life. Therefore I ar
samanera." "Who gave you that name?" "My teacher, O great king." "What is your teacher
young man?" "My teacher is called a bhikkhu, O great king." "Who gave your teacher the n
young man?" "O great king, my teacher's name was given by the priceless gem of the Sar
joy, King Sankha rose from his throne and prostrated himself at the feet of the samanera. A
"Who gave the name to the Sangha?" "O great king, the Noble Supreme Buddha Sirimata
Sangha." Hearing the word "Buddha," which is so difficult to hear in many hundreds of thou
King Sankha fainted from joy. When he regained consciousness, he asked, "Venerable sir,
Noble Supreme Buddha Sirimata reside at present?" And the samanera told him the Budd
monastery called Pubbarama, sixteen leagues away. King Sankha turned over the power o
Monarch to the samanera. He gave up his kingdom and a great number of relatives. Filled
thought of seeing the Buddha, he started walking to the north towards the Pubbarama. The
soles of his feet split open, for they were very tender due to his luxurious upbringing. On th
his feet began to bleed. He was unable to walk on the third day, so he went on his hands a
fourth day, his hands and feet bled, so he determined to continue on his chest. The joy of
possibility of seeing the Buddha enabled him to overcome his great suffering and pain. Bu
surveyed the world with his All-knowing Knowledge and seeing the power of the effort (viriy
king, the Buddha thought, "This Wheel-turning Monarch Sankha is surely a seed, a Buddha
(Buddankura-bijo). He undertakes great pain because of me. Indeed, I should go to him." B
powers, the Buddha hid his great splendour and went disguised as a young man in a chario
Sankha was and blocked his path in order to test the power of his effort. "You there!" Budd
said to King Sankha, "go back on your chest! I am going down this road in my chariot." But
refused, saying he was on his way to see the Buddha. The Buddha in disguise invited the
his chariot, saying that is where he was going. On the way, the Deva maiden Sujata came
Tavatimsa heaven, and taking the form of a young girl, offered food. The Buddha had it giv
Then Sakka, in the form of a young man, came down from the Tavatimsa heaven and gave
the divine food and water, all King Sankha's ailments disappeared. When they arrived at P
Buddha sat on his seat in the monastery, assuming his true appearance with the rays of six
shining forth. When the king went in and saw the Buddha, he again lost consciousness. Aft
came to himself, approached the Buddha, and paid his respects. "Venerable sir," he reque
"protector of the world, refuge of the world, teach me one (point of the) doctrine which may
have heard it." "Very well," the Buddha said, "listen." The Buddha reviewed the Doctrine o
taught the king a discourse concerning Nibbana. This aroused reverence for the Doctrine in
after hearing only a little of the Doctrine, he requested the Buddha, "Please stop, Blessed O

teach me any more." He said this because he thought to himself that he would not have a g
the Buddha taught him if he heard any more. "Indeed, venerable sir," the king said, "of all t
doctrines taught, the Blessed One has pointed out Nibbana, which is the highest. So, of a
my body, I will pay homage to your Doctrine with my head." He began to sever his neck wit
and said, "Venerable Buddha Sirimata, you go(32) to the deathless first; through the gift o
will afterwards go to Nibbana. Having said just these few words, I pay homage to the doctri
Now, may this be the means for (my attaining) omniscience." And saying this, he finished
head with his fingernails. King Sankha's predominant characteristic was his great energy (
is shown through his overcoming the difficulties in going to see Buddha Sirimata. His effort
the Buddha realized that he was a Great Bodhisatta. Other perfections are also illustrated i
story. He gives away his position of Wheel-turning Monarch. Even before hearing of the Bu
example of leading a moral life leading to higher rebirths. As a just king, he would show his
patience, truthfulness, loving kindness, and equanimity. Once he hears of the Buddha, he
kingdom and family, giving up the highest position that can be attained by a human being.
resolution worked together with his energy. The final action of King Sankha is the gift of his
the Buddha. This may seem strange, but it is explained in the text by the fact that the Bud
taught him one aspect of the Doctrine concerning Nibbana, the highest goal. King Sankha
other gift worthy of Nibbana, so he resolves to offer his own head. In the Pali commentari
is said that only giving their own limbs or their life makes Great Bodhisattas exalt when the
arises when they give such gifts and they experience no contrariety of mind. So we can se
gifts are beyond ordinary people, and we need not feel that we should make such sacrifice
During the time of Buddha Gotama, the Great Bodhisatta who is to be the next Buddha wa
Ajita.(34) According to the commentary on the Anagatavamsa, Ajita was the son of King A
Queen Kancanadevi.(35) Prince Ajita had five hundred attendants, and when he reached
the king asked his son to inherit the Buddha's heritage. The Prince agreed, so the king tool
Veuvana Monastery in great pomp and splendour along with his five hundred attendants.
ordained as a novice, and because of his serenity, calmness, and wisdom he was much re
ordained as a bhikkhu. The Buddha took him when he went from Rajagaha to Kapilavatth
Nirodharama Monastery. While they were residing at that monastery, Maha-Pajapati-Gotam
with two special cloths to be presented to the Buddha for use as robes. She had planted th
herself and did all the necessary work up to the time the robes were finished. The account
of the cloths is found in the Majjhima-nikaya.(36) There, the Buddha refused three times to
robes offered by Maha-Pajapati-Gotami and suggested that she offer them to the Sangha
its head. Ven. Ananda approached the Buddha, suggesting he should accept the cloths.
gave the discourse on the analysis of offerings. No other details are given in the Pali canon
Buddhaghosa's commentary on this discourse. In the commentary on the Anagatavamsa, i
Buddha accepted one robe for himself and instructed his step-mother to offer the second o
But not one of the eighty leading disciples came forward to accept that robe. Eventually,

thought to himself that the Buddha had told his step-mother to give the robe to the Sangha so he bravely got up like a king of the lions in the midst of the Sangha and accepted the rol was some disappointment and much talk about how an unknown bhikkhu could accept the leading disciples had taken it. Realizing the situation and in order to dispel any doubts, the "Do not say this bhikkhu is an ordinary bhikkhu. He is a Bodhisatta who will be the coming Metteyya." Then the Buddha took the bowl that had been given to him shortly after his Awa world's four Guardian Devas and threw it into the air. None of the eighty leading disciples retrieve it, but Ven. Ajita understood that the Buddha intended for him to show his psychic p brought back the bowl. Then Ven. Ajita took the cloth he had accepted and put it in the Buc Chamber as a canopy under the ceiling, making the aspiration that this act of generosity m his having a canopy made of seven gems and with hangings made of gold, silver, coral, an twelve leagues when he becomes a Buddha.(37) The Buddha smiled after this and Ven. had smiled. The Buddha replied, "Ananda, the bhikkhu Ajita will become the Buddha Ari Me Auspicious Aeon." Then he remained silent, enjoying the fruits of Arahatship. The first chi Ven. Sariputta, who knew the assembled bhikkhus wished to hear more information, reque a discourse about the coming Buddha. And the Buddha gave the account in the Anagatav prediction concerning Metteyya is found in the Pali canon,(38) but the details concerning t Buddha will be given in a separate talk. The Dasavatthu goes on to say that from the time o prediction, the Bodhisatta taught a large number of bhikkhus, explaining the whole canon a to increase in insight and to attain the knowledge of adaptable patience. At the end of that reborn in a Deva world. But there is a reference to at least one other human life as he sho life in which he is generous in the way the Bodhisatta Vessantara was.(39) After that life, h reborn in the Tusita Deva world, where all Great Bodhisattas reside before their final birth. to the Culavamsa, the Bodhisatta would have other human births.(40) When Ashin Buddha India to Ceylon to consult the commentaries on the Pali canon, he was given two verses to a test. The result was the Visuddhimagga (The Path of Purification). The Devas, in order to people of his greatness, hid the text twice so that Ashin Buddhaghosa had to copy it twice. were compared with the original, no deviations were found. The Sangha then exclaimed, this is Metteyya!" The Visuddhimagga is especially important for those practising the Buddh Sayagyi U Ba Khin considered this work the most important single work explaining true Bu meditation. In another Pali text that is not part of the canon, there is a description of Mettey Tusita world.(41) He is said to go to the Culamani shrine in the Tavatimsa Deva world to p to the hair cut off by the Bodhisatta Siddhattha when he made the great renunciation and to there by the Deva king Sakka after the death of Buddha Gotama. The Bodhisatta Metteyya being surrounded by a host of Devas and Devis. Four Devi maidens in particular are descr beautiful complexions, halos, ornaments, and clothes, one of a shining colour, one red, one and the fourth, golden. The main point of this text is that beings who wish to encounter the and attain Awakening under him should act accordingly. Bhikkhus should not create a schi

The five heinous actions which inevitably lead to rebirth in the lower worlds should be avo
addition to not creating a schism, these include not killing one's father, one's mother, or an
fifth point, not drawing the blood of a Buddha, of course, is no longer possible. Other actio
avoided are destroying pagodas (thupas) or breaking Bodhi trees. Bodhisattas should not b
should not be stingy or tell lies. In one of the texts about Buddha Gotama's description of th
future Buddhas,(42) the following positive actions are said to be necessary if those who en
Buddha Dispensation wish to meet Buddha Metteyya: they must give gifts (dana), observe
develop mental control -- that is to say, meditation (bhavana). Those of us today who are p
the Teachings of the Buddha should try to advance as far as possible. Some people may b
Ariyas here and now. People who have not developed the perfections required for such att
have made an aspiration under a former Buddha to meet Buddha Metteyya will need to ma
in order not to miss this opportunity or in order to gain the maximum benefits. We should n
that we are meant to defer Awakening until we meet the next Buddha. Ashin Buddhaghosa
Elder Maha-Sangharakkhita who needed a reminder in order not to miss his opportunity t
Arahatship, for he had mistakenly thought he should wait until the next Buddha.(43) Medit
Ariyas aside from Arahats may eventually go to the Brahma worlds of the Pure Abodes (S
there they may live long enough to meet the coming Buddha.(44) So we should all make c
this life. BUDDHA ARIYA METTEYYA Atta-dipa bhikkhave viharatha atta-s
ananna-sarana dhamma-dipa dhamma-sarana ananna-sarana. Kathan ca bhikkhave bhik
atta-sarano ananna-Sarano, dhamma-dipo dhamma-sarano ananna-sarano? Idha bhikkha
kayanu-passi viharati atapi sampajano satima, vineyya-loke abhijjha-domanassam, veda-n
. dhammesu dhammanu-passi viharati, atapi sampajano satima, vineyya loke abhijjha- do
bhikkhave bhikkhu atta-dipo viharati atta-sarano anannna-sarano, dhamma-dipo dhamma-
Dwell, bhikkhus, with yourselves as an island, with yourselves as a refuge, with no one els
with the Doctrine as an island, with the Doctrine as a refuge, with no other [doctrine] as a re
And how, bhikkhus, does a bhikkhu dwell with himself as an island, with himself as a refuge
else as a refuge; with the Doctrine as an island, with the Doctrine as a refuge, with no othe
as a refuge? Here (in this Teaching), bhikkhus, a bhikkhu lives, contemplating the body i
contemplating the sensations in the sensations, contemplating the consciousness in the co
contemplating mental objects in mental objects, ardent, attentive, mindful, having removed
and discontent with regards to the world. Thus, bhikkhus, does a bhikkhu dwell with himsel
with himself as a refuge, with no one else as a refuge; with the Doctrine as a refuge, with n
[doctrine] as a refuge. Digha-nikaya III 58, 77 This quotation
begins the discourse in which the Buddha describes the coming of the next Buddha, Mette
first describes the ideal conditions that existed on earth long ago when there were a succ
seven Wheel-turning Monarchs. Eventually, there was a king who neglected to provide for
consequence, theft arose in the world. Gradually, people became more and more immoral
Because of this, their life span declined from eighty thousand years to forty thousand years

began to tell lies, and the human life span declined to twenty thousand years. Next, malicio
became prevalent, and the life span decreased to ten thousand years. Then sexual miscon
prevalent, with the result that people lived for five thousand years. Harsh speech and frivol
became prevalent, and people lived for two and a half thousand years and two thousand y
advent of covetousness and ill will, the life span declined to one thousand years. When pe
entertain wrong beliefs, their life span decreased to five hundred years. Then three things b
rampant: incest, unnatural greed, and homosexuality.(46) As a result, the human life span
hundred and fifty years and two hundred years. Then there was a lack of filial duty towards
failure to fulfil duties towards religious leaders (samanas and brahmanas), and failure to r
community leaders; and the life span decreased to one hundred years. This was the huma
time of Buddha Gotama. When the life span is shorter than a hundred years, there can be
world.(47) The Buddha explained that immorality will continue to increase and the human li
continue to decrease until it is only ten years. Girls will be married at five years of age. At t
people who have no respect for their parents, for religious leaders, or for community lead
honoured and praised. Promiscuity will be so common, human beings will be like animals.
will, and hatred will be so strong, people will want to kill the members of their own family. T
be a seven-day war with great slaughter. But some people will hide for the seven days, and
will rejoice to see those who have survived. They will determine to stop killing, and their life
increase to twenty years. Seeing this, they will undertake to keep other moral precepts, a
the human life span will increase again. The Duration of the Sasana of Buddha Gotama Du
from the time of Buddha Gotama to the minimum life span, the Buddha's Dispensation (Bu
disappear. When the Buddha agreed to create the Bhikkhuni Sangha, he told Ven. Ananda
would last only half as long because of this. Instead of lasting one thousand years, it would
hundred years. The commentary on the Abhidhamma text, Dhammasa_gani, says that wh
Council convened by Ven. Maha-Kassapa rehearsed the Pali Canon, this made it possible
endure for five thousand years.(48) The commentaries on the Vinaya Pitaka(49) and the A
nikaya(50) say that the eight important rules which the Buddha gave to the Bhikkhuni San
Teachings last for five thousand years rather than five hundred. There will be one thousan
Arahats who attain analytical insight, one thousand years for Arahats without those attain
thousand years for Non-returners, one thousand years for Once-returners, and one thousa
Stream-winners. After these five thousand years of penetration of the true Doctrine (pative
sadhamma),(51) the accomplishment in the texts (pariyatti-dhamma) will remain. After the
the texts disappears, the signs (li_ga) will continue for a long time. In the commentary to t
Theragatha(52) the Sasana is said to consist of five periods: (1) the age of deliverance (vi
(2) the age of concentration (samadhi-yuga), (3) the age of morality (sila- yuga), (4) the a
learning [the texts] (suta-yuga), and (5) the age of generosity (dana-yuga). Ven. Dhammap
conerning the disappearance of learning, "In a region where there is no purity of morality,
accomplishment (in the texts) remains through taking up great learning, through the desire

But when accomplishment in the summary [i.e., the Patimokkha] is completey ended, it dis
time on, only the mere sign (li_ga) remains. Then, having accumulated riches in various w
away gifts (dana); this, truly, is the last right practice. Then, [the period starting] after the
disappearance of learning is the last time (pacchima-kala). Others say that it is from the tim
disappearance of morality." According to the tradition in Burma, the Sasana will last five tho
The five periods will occur twice. The first half of the Sasana has just passed, with each of
periods lasting five hundred years. We are now in the second half, when these periods will
each lasting for another five hundred years. In the Anagatavamsa commentary, the Buddh
preface the account of the future Buddha Ari Metteyya by saying his own dispensation wil
five stages: (1) the disappearance of analytical insight (patisambhida), (2) the disappearan
and Fruition States, (3) the disappearance of the practice (patipatti), (4) the disappearance
texts (pariyatti), and (5) the disappearance of the Sangha. Other commentaries also speak
stages of disappearance (antaradhana) of the Sasana:(53) (1) First, there will be the disa
attainment (adhigama), which would correspond to the age of deliverance. (2) The second
the practice (patipatti), which corresponds to the ages of concentration and morality. (3) T
disappearance of accomplishment in the texts (pariyatti) is third and corresponds to the age
(4) The fourth disappearance is of the signs (linga). During this period, the only good action
making gifts to those who wear a yellow strip of cloth around their necks, so this would co
the age of generosity. When this disappearance occurs, five thousand years will have pass
this period there occurs (5) the disappearance of the relics (dhatu). When the relics no lon
honour, they will assemble at the seat where the Buddha attained Awakening under the Gr
There, they will make an effigy of the Buddha and perform a marvel similar to the Twin Mar
teach the Doctrine. No human being will be present, only Devas from the ten thousand wor
listen, and many of them will attain release. After that, the relics will be burned up without
remainder.(55) The Coming of Buddha Ari Metteyya In the discourse with whi
began, the Buddha goes on to describe how morality among human beings grows stronger
result, their life span grows longer until it reaches eighty thousand years,(56) and at that
Buddha Metteyya will come. Ashin Buddhaghosa explains that the life span increases to an
number of years (Asankheyya) and then begins to decrease again until it reaches 80,000
Buddhas arise only when the life span is decreasing.(57) A tradition in Burma says that Bu
will live for 80,000 years and that the human life span will be 100,000 years, just as Buddha
lived for eighty years when the human life span was one hundred years. No definite numbe
for the period between Buddha Gotama and Buddha Metteyya. The Anagatavamsa (verse
will arise ten million years later (vassa-kotiye), but the commentary(58) says this means a
hundreds of thousands times ten million years.(59) This aeon (kappa) is an Auspicious Aeo
(bhaddha-kappa), which means that the maximum number of five Buddhas will arise in the
aeons are empty ones, meaning no Buddhas arise. In other types of aeons, one to four Bu
Gotama was the fourth Buddha in this Auspicious Aeon, so Metteyya will be the last Buddh

commentary to the Buddhavamsa says that an Auspicious Aeon is very difficult to encour
born in such aeons are usually rich in goodness and happiness. They usually have the thre
(of non-greed, non-hatred, and non-confusion) and destroy the defilements. Those with the
conditions (of non-greed and non-hatred) are usually reborn in good planes of existence, a
root condition acquire one.(60) In another commentary,(61) it is said that during the time o
Metteyya, the group of sensual pleasures will have little initial power (to distract).

The Birth of the Next Buddha Many details concerning the coming Buddha can be asser
combining Buddha Gotama's prediction in the Digha-nikaya,(62) the Anagatavamsa,(63) t
The Ten Bodhisattas,(64) and the Dasavatthuppakarana.(65) Further details can be adde
description by Buddha Gotama of the past Buddha Vipassi,(66) Ven. Ananda's praise of th
the commentary on The Chronicle of Buddhas.(68)Before his last rebirth, which is in the hu
each Bodhisatta resides in the Tusita Deva world. He is mindful and aware when he is reb
while he lives there. He lives there as long as his life span lasts. One thousand years befor
reborn as a human and become a Buddha, Devas or Brahmas go to the world of men and
Buddha will arise. This is a Buddha tumult.(69) When the time is right, he descends into his
womb,(70) mindful and aware. He is aware it is his last existence. At that time, there is ar
illimitable, splendid radiance throughout the universe. His mother is protected by four Deva
gestation period. His mother does not break the five precepts during her pregnancy, and sh
attracted to any man. The mother is surrounded by all the pleasures of the five senses. She
illness, and she can see the Bodhisatta in her womb. He is seated cross-legged in the wom
outward. His mother gives birth in a standing position and in a forest. The Bodhisatta Mett
born in the deer park at Isipatana.(71) The feet of the baby are placed in a golden cloth. H
first by Devas and afterwards by men. Before his feet touch the ground, four Devas prese
mother, saying, "Rejoice, lady, for mighty is the son that is born to you." He comes forth wit
stain. Two showers of cool and warm water fall from the sky to bathe the mother and the
takes seven steps to the north, surveys the four quarters, and pronounces the lion's roar th
supreme in the world. When he is born, an illimitable, splendid radiance is seen throughout
Seven days after the birth of the Bodhisatta, his mother dies and is reborn in the Tusita De
world.(72) When Bodhisatta Metteyya is reborn in the human world, life on earth will be like
Deva world. Women will marry at the age of five hundred. There will only be three diseases
(iccha), sluggishness after eating (anasana), and old age (jara).(73) India will have Ketum
(present-day Baranasi) as its capital city. In addition, there will be 84,000 cities with 90,000
princes.(74) India(75) will extend for 100,000 leagues. It will be without thorns, clear, with
grass. There will be grass which is four inches high and soft as cotton. The climate will alw
The rains will be even, and the winds will be neither too hot nor too cold. The rivers and po
lack water. There will be white sand that is not rough, the size of peas and beans. The cou
like an adorned garden. The villages will be close together, full of people, without interval.
people will be tranquil, safe, and free from danger. They will be happy and joyful, enjoying

They will have plenty to eat and drink. India will be delightful, like Alakamanda, the capital o
Kurus. The capital city of India,(76) Ketumati, will be twelve leagues long and seven leag
The city will have beautiful lotus ponds, full of water that is fragrant, clear, clean, cool, and
The ponds will be accessible to people at all times. There will be seven rows of palm trees
seven colours, made of jewels, will surround the city. In squares at the gates of the city, th
be shining wishing trees: one blue, one yellow, one red, and one white.(78) Divine adorn
ornaments as well as all sorts of wealth and possessions will be hanging on the trees.

The Wheel-turning Monarch Sankha At this time, there will be a Wheel-turning Monarch n
(79) In a past life, he and his father had made a hut for a Pacceka Buddha. They had him
the three months of the rains retreat and then gave him three robes. In the same way, they
Pacceka Buddhas stay in the hut. The father and son(80) were reborn in the Tavatimsa D
Sakka requested that the father be reborn in the human world as Prince Maha-Panada. Th
Devas, Vissakamma, built a palace for Maha-Panada. During the time of Buddha Gotama
Elder Bhaddaji, who, on one occasion, raised up the Maha-Panada palace from the bottom
palace still waits there for the future Sanka, who was the son that gave to the Pacceka Bu
past.(81) When Sankha becomes the Wheel-turning Monarch, he will raise up the Maha-Pa
will serve as his palace in the centre of Ketumati. The palace is described as resplendent w
jewels, so bright it is hard to look at.(82) And he will possess the seven treasures of a Wh
Monarch: the wheel, elephant, horse, gem, wife, householder, and adviser.(83) Through th
Sankha, there will be a square in the middle of the city with four halls facing the four directi
wishing trees. Hanging from the trees there will be all sorts of fine garments, drums, and j
Through the merit of the people at that time, there will be rice that grows without being culti
will be pure, sweet-smelling, and the grains will be ready-husked. The residents of Ketuma
whatever they want. They will be very rich. They will wake up to the sound of drums and lu
exceedingly happy in both body and mind.(84) King Sankha's palace will have 84,000 danc
He will have one thousand sons, valiant, of heroic forms, crushing enemy armies.(86) Th
will be the king's adviser. The king will conquer the sea-girt land (of India) without violence
sword, but rather by righteousness. THE CAREER OF BODHISATTA METTE
Bodhisatta will be the son of the Wheel-turning Monarch's head priest, Subrahma, and his
Brahmavati.(88) He will be named Ajita, and he will bear the thirty-two marks and eighty m
are common to Buddhas and Wheel-turning Monarchs.(89) He will lead the household life
thousand years. He will have four palaces named:(90) Sirivaddha, Vaddhamana, Siddhatt
will have 100,000 dancing girls.(91) His wife will be Candamukhi(92) and his son will be
Brahmavaddhana. Bodhisattas decide to give up household life after they have seen the fo
old man, a sick man, a dead man, and a contented man who has gone forth from lay life) a
born to them. They put on the yellow robe and engage in striving. The Bodhisatta Metteyya
in one of his palaces. Accompanied by his followers, he will fly through the air in the palace
the Naga tree, which will be his Bodhi tree. He will engage in striving for seven days, which

minimum period. There is a detailed account of these events in the Dasabodhisatta- udde
the age of eight thousand years, the Bodhisatta will mount a chariot that resembles a glori
palace and when going to the royal park, he will see the four signs. They will produce the k
a sense of urgency. And he will long for the state of going forth. Then he will return and go
palace. His mind will be bent on the state of going forth. At that moment, that jewel palace
a path in the sky, and he will leap up into the sky, like the king of the golden water fowl, to
with his followers. Then the Devas of the ten thousand world systems will take flowers and
The eighty-four thousand kings (of India), the people from the cities and from the countrysi
him with perfume and flowers. The king of the Asuras will guard the palace. The king of the
take (him) a precious gem, the king of the Supannas will take (him) a jewel necklace, the k
Gandhabbas will honour him with musical instruments and dancers. The Wheel-turning Mo
his consorts and followers, will go to the Bodhisatta. By the power of the king and the powe
Great Being, all that crowd will be established in the state of going forth, and the people wi
into the sky with him and go [to the Bodhi tree]. Then, the Maha- Brahma will take a sixty-le
and hold it [over them]. The Deva king Sakka will blow the Vijayuttara conch shell. [The ki
Devas,] Suyama, will take a yak's tail fan and honour him. [The king of the Tusita Devas,]
will hold a jewel fan. [The Gandhabba Deva,] Pancasikha, will take his celestial lute Velupa
play it. The [four Great Deva] Kings, swords in hand, will surround them on all four sides.
Devas, all those people and Gandhabbas, all those Yakkhas, Nagas, and Supannas, surro
in back, and on both sides, will go with him. Surrounded by that crowd of Devas, women,
splendour and beauty, he [the Bodhisatta] will rise into the sky, [and then] descend near th
Awakening. At that moment, the Maha-Brahma will take the eight requisites [of an ascetic]
psychic powers and offer them to him. Then the Great Being will cut off the topknot of hair
and throw it up in the sky. He will take the eight requisites from the hands of the [Maha-]Br
forth. For seven days he will make the Great Effort. And all that great crowd [of people] will
[example] of the Great Being in going forth. The Naga tree where the Bodhisatta will be Av
described(95) as being 120 cubits high with four (main) branches 120 or 130 cubits long.
2,000 (minor) branches.(96) The tips of the branches will be bent, (constantly) moving, an
continually in bloom with blossoms as big as wheels. They will have a heavenly smell, full
pollen.(97) The perfume will spread around for ten leagues, both with and against the wind
will be a deep green in all seasons and the flowers will scatter on the people all around.The
Anagatavamsa(98) describes the people who go forth with the Buddha, including the nam
important people among them: He will be accompanied by a large group of people, includi
ministers, and members of his family. There will be a fourfold army and an assembly of the
go forth with him. There will be 84,000 princesses and 84,000 Brahmas who are skilled in t
the 84,000 there will be the brothers Isidatta and Purana; the twins of unlimited wisdom, J
Vijaya; the householder Suddhika and the female disciple Suddhana; the male disciple Sa
disciple Sankha,(99) the householder Saddara and the famous man Sudatta; and the hus

Visakha and Yasavati. Many other citizens and people from the countryside of various soci
forth. The spot on which the Bodhisattas attain Awakening is one of the four fixed places,
will make his final bid for liberation on the same spot as all the past Buddhas - the present-
Bodha-gaya. On the day they attain Self-Awakening, Bodhisattas have a meal of milk-rice.
on a spreading of grass. They use mindfulness of breathing as their preparation for develo
shatter the forces of Mara. They attain the three knowledges and the special qualities not s
others, etc., while still seated in the cross-legged position. And they spend seven weeks ne
Awakening after becoming Self-Awakened. The Anagatavamsa commentary says that from
Awakened, Ari Metteyya will be known as the King of the Buddhas (Buddharaja). Then the
request that Buddha Metteyya teach others the path to Nibbana. Buddha Metteyya will pre
discourse, the Setting in Motion of the Wheel of the Doctrine, in Nagavana ("The Elephant
The park is said to be in Isipatana near the city of Ketumati.(101) He will be surrounded by
extending one hundred leagues. A great many Devas will approach him at that time, and h
one hundred crores from their bondage.(102) This will be the first occasion when a great n
attain penetration (Abhisamaya) into the Four Noble Truths.(103) Then King Sankha will gi
palace to the Sangha with the Buddha at its head, and he will make a great donation to the
needy, and beggars. Accompanied by his wife and 90,000 crores of people, the king will ap
And all that 90,000 crores of people will be ordained with the words 'Come, bhikkhu' (ehi bh
This will be the second penetration. After that, the third penetration of 80,000 crores will ta
when Devas and men approach the Buddha with a question concerning Arahatship. Ther
assemblies (Sannipata) of Arahats.(105) The first will include 100,000 crores. This may be
past Buddhas, at the time the Buddha recites the Patimokkha on the full-moon day of Mag
possessing four factors: (1) all the bhikkhus present are ordained with the "Come, bhikkhu"
all have the six types of higher knowledge, (3) all of them come without any previous anno
(4) the observance day (Uposatha) is on the fifteenth (day in the bright fortnight).(106) The
assembly will be at the time the Buddha proclaims the "Invitation" at the end of the rainy se
will include 90,000 crores. For the third assembly, 80,000 crores of Arahats will accompany
he goes in seclusion on the Gandhamadana slope of the Himavant mountain range. Other
Metteyya will continually be surrounded by 100,000 crores of those who have attained the
higher knowledge (abhinna) and great psychic power.(107) Buddha Gotama said(108) tha
accompanied by a Sangha of hundreds of bhikkhus when he wandered around,(109) Bud
accompanied by thousands. Buddha Metteyya will go through the countryside teaching the
awakening many people.(110) Some will take the three refuges, some will be established
precepts, some will undertake the ten skilful actions. There will be some who become orda
attain the four excellent Fruition States, some who will attain analytic insight into the Doctr
who will attain the eight excellent perfections, some the three knowledges, and some the s
higher knowledge. The Teachings of Buddha Metteyya will be widespread. Seeing people
Awakened, he will go 100,000 leagues in a moment to cause them to be Awakened. It is e

Buddha Metteyya will quench the heat for beings reborn in the lower realms.(111) The firs
will be the Wheel-turning Monarch Sankha who will have the bhikkhu name of Asoka.(112)
disciple will be Brahmadeva. The Buddha's attendant will be named Siha. The chief women
bhikkhunis will be Paduma and Sumana. The chief lay attendants among the men will be
Sangha;(114) among the women, Yasavati and Sangha.(115) Wherever he goes, Buddha
accompanied by a great company of Devas honouring him.(116) The Kamavacarika Deva
which will be adorned by the kings of the Nagas and Supannas. There will be eight garland
silver, jewels, and coral. There will be many hundreds of banners hanging down. Awnings a
jewels will resemble the moon. They will be surrounded by nets of bells and jewelled garlan
scatter sweet-smelling flowers and different sorts of (perfumed) powder, both divine and hu
will be various types of cloth of many colours. Having faith in the Buddha, they will sport al
And many marvels will take place through the power of Buddha Metteyya's merit. Seeing th
people will decide they would rather die than abandon him as their refuge. Many of them w
Awakening, and those who do not will do good deeds which lead to heavenly worlds. Seve
can be predicted for Buddha Metteyya as they are part of the list of thirty things that are tru
Buddhas:(117) He will live regularly at a monastery at Jetavana. His bed there will be on
as those of past Buddhas. He will perform the Marvel of the Double at the gateway to the c
He will teach the Abhidhamma to his mother in the Tavatimsa Deva world. He will descend
world at the gateway to the city of Sankassa. He will lay down a rule of training whenever n
will tell the story of one of his past lives (Jataka) whenever necessary, and he will teach th
Buddhavamsa (The Chronicle of Buddhas) to a gathering of his relatives. Several details h
his day-to-day habits: he will give a friendly welcome to bhikkhus when they arrive. He will
rains retreat where he is invited to and will not leave without asking permission. Each day
carry out the duties to be performed before and after meals and for the three watches in the
Many details are given about the physical appearance of Buddha Metteyya.(118) He will b
cubits(119) high. His chest will be twenty-five cubits in diameter.(120) There will be twenty
from the soles of his feet to the knees, from the knees to the navel, from the navel to the c
and from the collar bone to the apex of his head. His arms will be twenty-five cubits long.(1
collar bones will be five cubits.(122) Each finger will be four cubits. Each palm will be five
The circumference of the neck will be five cubits. Each lip will be five cubits.(123) The leng
tongue will be ten cubits. His elevated nose will be seven cubits. Each eye socket will be
The eyes themselves will be five cubits. The Anagatavamsa says(124) his eyelashes will b
eyes will be broad and pure, not winking day or night;(125) and that with his physical eye,
able to see large and small things all around for ten leagues without obstruction. The space
eyebrows will be five cubits.(126) The eyebrows will be five cubits. Each ear will be seven
cubits.(127) The circumference of his face will be twenty-five cubits.(128) The spiral of the
protuberance on his head(129) will be twenty-five cubits. Rays of six colours will radiate fr
body and illumine the 10,000 world systems.(130) The major and minor marks will always

countless hundreds of thousands of rays(131) which will shine in all directions for twenty-fi
leagues.(132) Through the merit acquired when the blood flowed from his head when he c
Sirimata, his radiance as a Buddha (Buddha-patha) will shine from the summit of the worl
of the hells, Avici, and the offering of his head and the drops of blood will mean that the rad
the hair between his eyebrows will be unlimited.(133) People will not be able to disting
from day.(134) The only way they will know when it is night is through the sound of bird cr
closing of the blossoms and leaves of lotuses and water lilies. They will know it is day by th
birds going to seek food and the opening of the flowers and leaves of lotuses and water li
Wherever Buddha Metteyya walks, lotuses will spring up for him to step on.(136) This is sa
result of his great effort in the past life when he was King Sankha and went to Buddha Sirin
main petals of the lotuses will be thirty cubits, and the minor petals, twenty-five. The stam
twenty cubits,(138) the pistils will be sixteen cubits, and they will be full of red pollen.(139)
even Buddhas are subject to the law of impermanence. Eventually, Buddha Metteyya will a
All Buddhas have a meal with meat on the day of their final Nibbana. Before their final Nibb
will have accomplished 2,400,000 crores of attainments.(140) According to the Anagatava
when Ari Metteyya attains final Nibbana, he will not leave behind his human body (Vipaka-
body produced by the fruition [of volitional actions]'); he will enter the element of Nibbana
(Nibbana-dhatu) and no relics will remain. Although the poem says his dispensation will las
years,(141) the commentary says it will continue for 380,000 years. HOW T
BUDDHA METTEYYA The Dasabodhisatta-uddesa and Anagatavamsa both give instructio
do if they are to meet Buddha Metteyya. This is very important for all those who do not atta
first stage of Awakening during this Buddha Dispensation, for, as we have seen, Buddha
the last Buddha to arise in this world cycle. If a person does not attain Awakening in this wo
will be extremely difficult to get another opportunity. In the Dasabodhisatta-uddesa,(142)
Gotama says to Ven. Sariputta, "Not all men will see my physical body. If they encounter m
(sasana), give gifts (dana), observe morality (sila), and cultivate development of the mind (
through the fruit of that, they will be reborn in the time of Buddha Ari Metteyya." These thre
are the basis of meritorious action (punna).(143) Through these actions a person can be a
in the higher planes of existence. Developing the mind leads to the temporary purity attain
the Jhana states. But it can also lead to insight (Vipassana) and true liberation. The
Anagatavamsa(144) gives more details. In order to meet Buddha Metteyya, people should
(viriya) and be firm (dalha), with agitated mind (ubbigga-manasa). We can surmise that "ag
means the profound stirring of the mind or sense of urgency (samvega) that comes from re
need to work for liberation. All those who do good deeds and who are vigilant -- whether th
bhikkhunis, laymen, or laywomen -- will be able to encounter the next Buddha. All those w
honour to the Buddha will see the auspicious assembly of Buddha Metteyya. The holy life (
should be practised. Gifts (dana) should be given. The Observance days (Uposatha) shoul
kindness (metta) should be carefully developed. By delighting in vigilance and meritorious a

be possible to eventually make an end to misery (dukkha). Ven. Ledi Sayadaw(145) point
necessary to make balanced effort in terms of good conduct (carana) and right knowledge
is to meet the next Buddha. Right conduct means developing morality (sila) and concentrati
Knowledge means developing wisdom (panna). Right conduct can be compared to having
knowledge can be compared to being able to see. If one or the other is missing, a person w
unsuccessful. A person may be generous and keep the permanent moral rules of the five p
eight precepts on Observance days, but if the seeds of knowledge are not planted, that per
Buddha Metteyya but not be able to be Awakened. If only knowledge is developed, wrong
that the chances of encountering the next Buddha will be slight, due to the intervening peri
(antara-kappa) between this Buddha Dispensation and the next one. Examples of wrong c
by Ven. Ledi Sayadaw are: not being generous, being poorly guarded in physical actions, b
unrestrained in speech, and unclean in thought. Such conduct will mean rebirth in the lowe
in the next life or in a future life. If people who act in this way do manage to be reborn in a l
world, their lack of generosity will mean they will encounter hardships, trials, and tribulatio
making a living. Through not keeping the precepts, they are likely to meet with disputes, qu
and hatred; and they will be susceptible to diseases and ailments. This will make it even h
avoid actions leading to the lower worlds. It may be possible, however, that a person today
prepared in the past for attaining Awakening. If the right effort is made in this life, that perso
reach at least the first stage of Awakening and become a Sotapanna. Then, it will be impos
action that results in rebirth in the lower realms. This will not necessarily mean that such a
will miss the opportunity to see the next Buddha. Eventually, as a Non-returner, he or she c
the Suddhavasa Brahma worlds, and life in these worlds can span the careers of several
If a person who has enough perfections (parami) to reach Awakening in this lifetime does n
necessary effort, it may be possible to become a Sotapanna in the next life in the Deva wo
person does not practise the factors leading to Awakening, he or she will miss out entirely
Buddha's Dispensation and will only be able to attain release during the next Buddha's Dis
Ven. Ledi Sayadaw's instructions concerning the necessary work to be done in this life incl
be done by a person who practises bare insight meditation.(147) One should fulfil the first
fifteen good actions (carana-dhamma),(148) that is to say, all except the Jhana states. Th
actions are: (1) being moral,(149) (2) guarding the sense doors, (3) being moderate in eati
wakefulness. The next seven qualities are the seven good states (saddhamma) which the
to the various protections for the citizens of a royal border town:(150) (1) Faith (saddha) in
Buddha is like a deeply embedded pillar. (2) Modesty (hiri) is like a deep, wide moat and me
disciple is ashamed of wrong conduct in body, speech, and mind. (3) Shrinking from doing
is like a high, wide road surrounding the city and means the disciple is concerned with avoi
conduct in body, speech, and mind. (4) Being of great learning (bahu-sacca) is like a great a
spears and swords. A person who has heard much, who remembers what was heard, and
person who knows the Buddha's Doctrine. (5) Energy (viriya) is like a large army protectin

for a person should rouse energy to get rid of unskilled mental states, to acquire skilled m
states, to be steadfast, firm in advance, and persevere with skilled mental states. (6) Mind
(sati) is like a wise, intelligent gate keeper who refuses entrance to unknown people and on
those who are known. A person should have the highest degree of mindfulness and discrim
Wisdom (panna) is like a high, wide rampart covered with plaster. A person should possess
(the cutting off of) rise and fall, with the noble penetration leading to the complete destruc
misery. All seven of these good states enable a person to abandon wrong actions and cult
actions, to abandon what is blameworthy and develop blamelessness. Thus he develops p
worry about whether we will be able to attain the goal of Nibbana in this life or whether we
able to do so under Buddha Ari Metteyya. If we make the best effort we can, such question
care of themselves. We must grow as much as possible in sila, samadhi, and panna, confi
way we will be able to come to the end of all suffering. Truth Will Triumph!

Appendix A: The Chronicle of the Future Buddha

ANAGATAVASA* Namo Tassa Bhagavato Arahato Samma-Sambudhassa 1 Sariputto mah
dhamma-senapati dhiro upetva loka-nayakam 2 anagatam jin' arabbha apucchi kankham a
dhiro Buddho kidisako bhave? 3 vittharen' eva tam sotum iccham', acikkha cakkhuma. ther
bhagava etad abravi: 4 anappakam punna-rasim Ajitassa maha-yasam na sakka sabbaso
kassa-ci; eka-desena vakkhami, Sariputta, sunohi me. 5 imasmim Bhaddake kappe ajate v
Metteyyo nama namena sambuddho dvipad' uttamo 6 maha-punno maha-panno maha-nan
maha-thamo uppajjissati cakkhuma; 7 maha-gati sati c' eva dhitima bahusaccava samkhat
nato dittho suphassito pariyogaho paramattho uppajjissati so jino. 8 tada Ketumati nama ra
bhavissati dvadasa-yojan'-ayama satta-yojana-vitthata, 9 akinna nara-narihi, pasadehi vicit
suddha-sattehi, ajeyya dhamma-rakkhita. 10 Sankho nam' asi so raja ananta-bala-vahano,
satta-ratana-sampanno, cakkavatti mahabbalo, 11 iddhima yasava c' eva sabba-kama-sam
hata-paccatthikam khemam anusasissati dhammato. 12 pasado sukato tattha dibba-viman
punnakammabhinibbato nana-ratana-cittito 13 vedikahi parikkhitto suvibhatto manoramo p
settho duddikkho cakkhu-musano 14 ranno Maha-Panadassa pavatto ratanamayo tam yup
raja vasissati. 15 athapi tasmim nagare nana-vithi tahim-tahim sumapita pokkharani raman
16 acchodaka vippasanna sadu-sita sugandhika sama-titthika kaka-peyya atho valuka-sam
uppala-samchanna sabbotuka-m-anavata. satt' eva tala-pantiyo sattavannika-pakara 18 ra
nagarasmim samantato. Kusavati rajadhani tada Ketumati bhave. 19 catukke nagare-dvare
bhavissare nilam pitam lohitakam odatan ca pabhassara. 20 nibbatta dibba-dussani dibba
upabhoga-paribhoga ca sabbe tatthupalambare. 21 tato nagara-majjhamhi catu-salam catu
punnakammabhinibbatto kappa-rukkho bhavissati. 22 kappasikan ca koseyyam khoma-kod
punnakammabhinibbatta kappa-rukkhesu lambare. 23 panissara mutinga ca muraj' alamba
punnakammabhinibbatta kappa-rukkhesu lambare. 24 pariharakan ca kayuram giveyyam ra
punnakammabhinibbatta kappa-rukkhesu lambare. 25 unnatam mukhaphullan ca angada m

punnakammabhinibbatta kapparukkhesu lambare. 26 anne ca nana-vividha sabb' abharana
punnakammabhinibbatta kappa-rukkhesu lambare. 27 aropitam sayam-jatam punnakamme
suddham sugandham tandula-phalam akattha-pakimam salim paribhunjanti manusa. 28 dv
sakata-satani ca sakata sattati c' eva ambanam solasam bhave. 29 atho pi dve ca tumbani
pavuccare eka-bije samuppanna punnakammena jantunam. 30 ye Ketumatiya viharanti Sa
tada pi te bhavissanti guni-kayuradharino 31 sampunna-mana-sankappa sumukha thula-ku
hari-candana-litt'-anga kasik' uttama-dharino 32 bahuta-vitta dhanino vina-tala-ppabodhana
niccam kaya-cetasikena ca. 33 dasa yojanasahassani Jambudipo bhavissati akantako aga
harita-saddalo. 34 tayo roga bhavissanti iccha anasanam jara, pancavassasat' itthinam viv
bhavissanti; 35 samagga sakhila niccam avivada bhavissare. sampanna phala-pupphehi la
36 catur-angula tina-jati muduka tula-sannibha. natisita naccunha ca sama-vassa manda-m
utusampanna, anuna talaka nadi. tahim-tahim bhumi-bhage akhara suddha-valuka kalaya-
mutta-sadisa. 38 alamkatuyyanam iva ramaniya bhavissati. gamanigama akinna accasann
nalavelu-vanam iva braha kukkuta-sampati avici manne va phuttha manussehi bhavissare,
nara-narihi sampunna phutabhedana iddha phita ca khema ca aniti anupaddava. 41 sada-
ekanta-sukha-samappita nakkhatte vicarissanti tuttha-hattha pamodita. 42 bahv-anna-pana
bahu-mamsa-surodaka Alakamanda va devanam visala rajadhani va Kurunam ramaniyo v
43 Ajito nama namena Metteyyo dvipaduttamo anubyanjana-sampanno dvattimsavara-lakk
vigata-rajo supabhaso jutimdharo yasaggappatto sirima abhirupo sudassano 45 mahanubh
brahmana-kule. mahaddhano maha-bhogo maha ca kula-m-uttamo akkhitto jati-vadena jay
46 Sirivaddho Vaddhamano ca Siddhattho c' eva Candako Ajitatthaya uppanna pasada rata
sabbangasampanna sabbabharana-bhusita mahamajjhimaka cula Ajitassa paricarika, 48 a
samalamkata. Candamukhi nama nari, putto so Brahmavaddhano. 49 ramissati ratisampan
maha-sukhe, anubhutva yasam sabbam Nandane Vasavo yatha 50 attha vassa-sahassani
kada-ca rati-m-atthaya gaccham uyyane kilitum 51 kamesv adinavam dhiro bodhisattana dh
caturo disva kama-rati-vinasane 52 jinnam vyadhitakan c' eva matan ca gata-m-ayukam su
disva sabbabhutanukampako 53 nibbinno kama-ratiya anapekkho maha-sukhe anuttaram
'bhinikkhami. 54 sattaham padhana-caram caritva purisuttamo pasaden' eva langhitva nikk
 55 mittamacca-sahayehi nati-salohitehi ca caturangini-senaya parisahi catuvannihi 56 catu
raja-kannahi purekkhato mahata jana-kayena Ajito pabbajissati. 57 caturasiti sahassani bra
veda-paragu Metteyyasmim pabbajite pabbajissanti te tada. 58 Isidatto Purano ca ubhayo
caturasiti sahassani pabbajissanti te tada. 59 Jatimitto Vijayo ca yuga amita-buddhino pacc
sambuddham caturasiti-sahassato. 60 Suddhiko nama gahapati Sudhana ce upasika pacc
caturasiti-sahassato. 61 Sankho nama upasako Sankha nama upasika paccupessanti sam
caturasiti-sahassato. 62 Sudhano nama gahapati Sudatto iti vissuto paccupessanti sambu
caturasiti-sahassato. 63 itthi Yasavati nama Visakha iti vissuta caturasiti-sahassehi nara-na
purekkhita 64 nikkhamissanti nekkhammam Metteyyassanusasane. anne nagarika c' eva t
khattiya brahmana vessa sudda c' eva anappaka 65 nekkhammabhimukha hutva nana-jacc

Metteyyassanupabbajjam pabbajissanti te tada. 66 yasmim ca divase dhiro nekkhammam a
nikkhanta-divase yeva bhodi-mandam upehiti. 67 aparajita-nisabha-tthane bodhipallanka-m
nisiditva bujjhissati maha-yaso. 68 upetva uyyana-varam phullam Nagavanam jino anuttara
evam so vattayissati: 69 dukkham dukkha-samuppadam dukkhassa ca atikkamam ariyam
dukkhupasama-gaminam. 70 tada manussa hessanti samanta sata-yojane parisa loka-nath
dhammaccaka-pavattane. 71 tato bhiyyo bahu deva upessanti tahim jinam, nesam mocess
sahassa-kotinam. 72 tada so Sankha-raja ca pasadam ratanamayam jinapamokkha-sangh
punaparam 73 maha-danam daditvana kapaniddhika-vanibbake, taramana-rupo sambuddh
74 maharajanubhavena ananta-bala-vahano navuti-koti-sahassehi saddhim jinam upehiti.
sambuddho dhamma-bherim varuttamam amatadudrabhi-nigghosam catusacca-pakasanam
navuti-sahassa-kotiyo, sabbe va te nivavasesa bhavissant' ehi-bhikkhuka. 77 tato deva ma
loka-nayakam arahatta-varam arabbha panham pucchissare jinam. 78 tesam jino byakarey
arahatta-vara-pattiya asiti-koti-sahassehi tatiyabhibasmayo bhave. 79 khinasavanam vimal
tadinam koti-sata-sahassanam pathamo hessati samagamo. 80 vassam vutthassa bhagav
 navuti-koti-sahassehi pavaressati so jino. 81 yada ca Himavantamhi pabbate Gandhamada
hema-rajata-pabbhare paviveka-gato muni 82 asiti-koti-sahassehi santa-cittehi tadihi khina
kilissati jhana-kilitam. 83 koti-sata-sahassani chalabhinna mahiddhika Metteyyam loka-nath
parivaressanti sabbada, 84 patisambhidasu kusala nirutti-pada-kovida bahu-ssuta dhamma
sangha-sobhana 85 sudanta sorata dhira parivaressanti tam jinam. purekkhato tehi bhikkh
tadihi tinno tinnehi santehi saddhim santi-samagato 86 saddhim savaka-sanghehi pavaretv
anukampako karuniko Metteyyo divpaduttamo 87 uddharanto bahu-satte nibbapento sa-dev
gama-nigama-rajadhanim carissati carikam jino. 88 ahantiva dhamma-bherim dhamma-san
dhamma-yagam pakittento dhamma-dhajam samussayam 89 nadanto siha-nadam va vatte
rasuttamam sacca-panam payanto nara-narinam 90 hitaya sabba-sattanam nathanatham m
bodhaneyyanam carissati carikam jino. 91 kassa-ci saranagamane nivesessati cakkhuma
kassa-ci kusale dasa, 92 kassa-ci dassati samannam caturo phala-m-uttame, kassa-ci asa
patisambhida, 93 kassa-ci vara-sampatti attha dassati cakkhuma, kassa-ci tisso vijjayo cha
pavacchati. 94 tena yogena jana-kayam ovadissati so jino, tada vittharikam hessam Mettey
95 bodhaneyya-janam disva sata-sahasse pi yojane khanena upagantvana bodhayissati so
Brahmavati nama Subrahma nama so pita purohito Sankha-ranno Metteyyassa tada bhave
agga hessanti savaka, Siho nama upatthako upatthissati tam jinam. 98 Paduma c' eva Sur
savika, Sumano c' eva Sa_kho ca bhavissant' aggupatthaka, 99 Yasavati ca Sankha ca bh
aggupatthika. bodhi tassa bhagavato Nagarukkho bhavissati 100 visa-hattha-sata-kkhandh
ca samvellitagga lulita, mora-hattho va sobhati. 101 supupphitagga satatam surabhi-deva-
nali-pura bhave renu suphulla cakka-mattaka 102 anuvata-pativatamhi vayati dasa yojane
pupphani bodhi-mande samantato. 103 samagantva janapada ghayitva gandham uttamam
tena gandhena modita: 104 sukho vipako punnanam Buddha-setthassa tadino yassa tejen
pavayati. 105 atthasiti bhave hattho ayamen' eva so jino, uram bhave pannavisam vikkham

satthuno. 106 visala-netto alarakkhi visuddha-nayano isi, animisam diva-rattim anu thulam
107 anavaranam passeyya samanta dvadasa-yojanam; pabha niddhavati tassa yavata pan
vijju-latthi va dipa-rukkho va so jino, ratanagghika-sankaso bhanuma viya bhahiti. 109 lakk
ramsi dissanti sabbakalika, patanti vividha ramsi aneka-sata-sahassiyo. 110 paduddhare p
paduma ruha, timsa-hattha sama patta, anupatta pannavisati, 111 kesara visati-hattha, kar
bhave, suratta-renu-bharita paduma kokasa-m-antare. 112 Kamavacarika deva nimminissa
Naga-raja ca Supanna ca tada te 'lankarissare; 113 attha sovannaya agghi attha rupimayan
manimaya agghi attha pavalamayani ca. 114 aneka-ratana-samcita dhajamala-vibhusita la
dhaja neka-sata bahu. 115 mani-mutta-dama-bhusita vitana soma-sannibha parikkhitta kin
vatamsaka-ratana bahu. 116 nana-puppha vikirissanti surabhigandha-sugandhika vividha r
dibba-manussakani ca. 117 vicitta nana-dussani pancavannika-sobhana abhipasanna Bud
samantato. 118 tattha sahassa-m-ubbedha dossaneyya manorama ratanagghika-torana as
sobhamana padissanti visala sabbato-pabha. tesam majjha-gato Buddho bhikkhusanghapu
parisajjanam Indo va vimanantare. gacchanti Buddhe gacchante, titthamanamhi thassare,
capi satthari saha-parise catu-iriyapathe niccam dharayissanti sabbada. 122 eta c' anna ca
dibba-manussaka pi ca vividhani patihirani hessanti sabbakalika 123 anantapunna-tejena M
abhipujitum. disvana tam patihiram nana-jacca maha-jana 124 sa-putta-dara panehi sarana
satthuno. ye brahmacariyam carissanti sutvana munino vacam te tarissanti samsaram mac
suduttaram. 125 bahu ggihi dhamma-cakkhum visodhessanti te tada dasahi punna-kiriyahi
126 agamadhigamen' eva sodhayitvana s' adaram anudhamma-carino hutva bahu saggupa
sabasso vattum ettakam iti va yasam. accanta-sukhita niccam tasmim gate kala-sampade
sukhenapi ayu-vanna-balena ca dibba-sampatti va tesam manussanam bhavissati. 129 an
addhanam yavaticchakam te paccha sukhita yeva nibbissant' ayu-sankhaya; 130 asiti-vass
bhavissare, tavata titthamano so taressati jane bahu. 131 paripakka-manase satte bodhayi
avasesaditthasaccanam maggamaggam anusasiya 132 dhammokkam dhamma-navan ca c
sakkaccena hi sattanam thapetva ayatim-jane 133 saddhim savakasanghena kata-kiccena
aggikkhandho va nibbayissati so jino. 134 parinibbutamhi sambuddhe sasanam tassa thahi
vassasata-sahassani asiti c' eva sahassato; tato param antaradhanam loke hessati darunan
sankhara addhuva tavakalika, ittara bhedana c' eva jajjara rittaka bhava, 136 tucchamutthi-
sankhara bala-lapana, na kassa-ci vaso tattho vattati iddhimassa pi; 137 evam natva yatha
sabba-sankhate. dullabho purisajanno, na so sabbattha jayati; yattha so jayati dhiro tam ku
edhati. 138 tasma Metteyya-buddhassa dassanatthaya vo idha ubbiggamanasa sutthum ka
139 ye keci kata-kalyana appamadaviharino bhikkhu bhikkhuniyo c' eva upasaka upasika 1
Buddha-sakkaram ularam abhipujayum dakkhinti bhadra-samitim tasmim kale sa-devaka. 1
brahmacariyam. Detha danam yatha 'raham. uposatham upavasatha. mettam bhavetha sad
hotha punnakiriyasu sabbada. idh' eva katva kusalam dukkhass' antam karissatha ti. Anag
nitthito.

The Chronicle of the Future Buddha* Praise to That One, the Blessed O
the Noble One, the Fully Self- Awakened One 1 Sariputta of great wisdom, the leader Upa

general of the Doctrine, approached the leader of the world 2-3 and asked the Conqueror
doubts with reference to the future Buddha: "What will the wise Buddha immediately after y
wish to hear this in detail. Please tell me, o Seeing One." Hearing the Thera's words, the B
this: 4 It is not possible for anyone to describe at length Ajita's great accumulated merit wh
small, which is of great fame. I will tell (you about) it in part. Listen, o Sariputta. 5 In this
auspicious world cycle, in the future, in a crore of years, there will be an Awakened One na
best of men, 6 of great merit, great wisdom, great knowledge, great fame, great power, gre
steadfastness; he will be born, one who sees. 7 Having great rebirth, (great) mindfulness, fu
of great learning, he will be a preacher, a knower, one who sees well, who touches and pl
highest goal. He will be born, that Conqueror. 8 At that time, there will be a royal city named
twelve leagues long and seven leagues wide, 9 full of men and women, adorned with pala
men and women, incomparable, rightly protected. 10 There will be a king named Sankha,
strength and vehicles, possessing the seven jewels, a Wheel-turning Monarch of great pow
psychic powers, fame, enjoying all sensual pleasures; and he will preach the doctrine of qu
destroys all its opponents. 12 A well-made palace there, like a divine palace, will arise throu
merit. (It will be) resplendant with many jewels, 13 surrounded by balustrades, well designe
resplendant, very tall, the best, hard to look at, harming the eyes. 14 The jewel palace that
existence for King Maha-Panadassa will rise up for him and King Sankha will live in it. 15 A
that city, there will be various streets here and there, delightful lotus ponds, well built, with
banks, 16 full to the brim of fragrant, clear, clean, cool, sweet water, (with banks) strewn w
17 (ponds) covered with red and blue lotuses, accessible to all people at all times. There w
rows of palm trees and walls of seven colours 18 made of jewels encircling all the city. The
of Kusavati at that time will be Ketumati 19 In squares at the gate(s) of the city there will be
wishing trees, (one) blue, (one) yellow, (one) red, and (one) white. 20 There will have com
divine clothes and divine ornaments hanging there, all sorts of wealth and possessions. 21
in the middle of the city, there will be four halls, facing the four directions, and there will be
(another) wishing tree produced by his merit. 22 Hanging from those wishing trees there w
cloth, sheaths, flaxen cloth of Kodum produced by his merit. 23 Hanging from those wishin
will be tambourines, tambours, and small drums produced by his merit. 24 Hanging from th
there will be encircling bracelets and necklaces made of jewels produced by his merit. 25
those wishing trees there will be "high" oranments, "blooming-face" ornaments, bracelets a
produced by his merit. 26 And hanging from those wishing trees there will be many other or
decorations of different sorts. 27 Through the action of beings' merits, men will enjoy self-ge
rice that has no "dust," no chaff, that is pure, sweet- smelling, with grains ready husked, ripe
cultivation. 28 A sixteenth of (today's) ambana (measure) will be 2,270 cartloads. 29 And a
grain will produce two tumbas - they are called rice grains - produced by the action of being
30 The men who live in Ketumati in the kingdom of Sankha will wear armour and braclets.
want will be fulfilled. They will have happy faces. They will wear large earrings. Their bodie

covered with yellow sandalwood paste. They will wear garments from Kasi. 32 They will be
rich; they will be waked by drums and lutes. They will constantly be exceedingly happy in b
33 Jambudipa will be ten thousand leagues, without thorns, clear, with green grass. 34 Th
three diseases: desire, hunger, and old age. The women will marry at the age of five hundr
will always be in unity, congenial, without disputes. The vines, trees, and bushes will be eq
fruit and flowers. 36 There will be a grass four-inches high that will be as soft as cotton. Th
be even rains and gentle winds, neither too hot nor too cold. 37 There will always be a beau
The rivers and ponds will not lack (in water). Here and there in the districts, the pure sand
be rough. It will be scattered around like pearls the size of peas and beans. 38 It will be de
like an adorned garden. Here and there, there will be villages and towns very close togethe
people. 39 (The villages and towns) will be like a great forest of reeds and bamboo, full of
think, at a cockflight's (distance), without interval. 40 Trading cities will be filled with men a
women who will be prosperous, rich and tranquil, free from danger and in good health. 41
about festivals, always joyful, always playing, extremely happy. They will rejoice, happy an
There will be much food and water, much to eat, much meat, drink, and water. Jambudipa
like the Alakamanda of the Devas or the broad capital of the Kurus. 43-45 One named Ajit
Metteyya, the best of two-footed beings, with the thirty-two excellent marks and the minor c
of golden complexion, without stain, very splendid, resplendent, of the highest fame, glori
perfect form, of good sight, of great power, incomparable. He will be born in a Brahman far
wealth and possessions, and of excellent family. There will be no dispute concerning his b
(Four) palaces made of jewels will have come into being for Ajita: Sirivaddha, Vaddhamana
Candaka. 47 Ajita's female attendants will be women perfect in all their limbs, adorned wit
of) ornaments, small, medium, and large. 48 There will be a complete (retinue of) one hund
fully adorned. Candamukhi will be his wife. Brahmavaddhana will be his son. 49 He will de
happiness, be joyful, and endowed with pleasure. He will enjoy all fame like Nandana and
will live in a household for eight thousand years. At some time, he will go to a park for pleas
himself. 51 Seeing the danger in sensual pleasures and being wise in accordance with the
Bodhisattas, he will see the four signs which destroy sensual pleasures: 52 an old man, a
dead man, and a happy wanderer. He will go forth. Having sympathy for all beings, 53 he
averse to sensual pleasures. Not looking for the unsurpassed, great happiness and bliss in
he will go forth. 54 He will undertake the practice of exertion for seven days. That Conqu
forth, leaping up (into the air) with his palace. 55-56 Ajita will go forth, honoured by a great
people, friends and companions, blood relatives, a fourfold army, an assembly of the four
84,000 princesses. 57 When Metteyya has gone forth, at that time, 84,000 Brahmans who a
Vedas will go forth. 58 At that time, both of the brothers, Isidatta and Purana will go forth (
84,000 (other people). 59 The twins, Jatimitta and Vijaya, of unlimited wisdom, will approac
Perfect Buddha from the 84,000. 60 The householder named Suddhika and the lay woman
the perfect Buddha from that 84,000. 61 The lay disciple named Sangha and the lay woman

approach that perfect Buddha from the 84,000. 62 The householder named Saddhara and t
will approach that perfect Buddha out of the 84,000. 63 The woman named Yasavati and t
will be honoured by men and women. 64 They will go forth in renunciation on the admoniti
Other citizens and many people from the country, and no few nobles, Brahmans, merchar
65 inclined to renunciation, a great crowd of all sorts of birth, will then go forth, following the
forth of Metteyya. 66 On the day that Wise One goes forth in renunciation, on that very day
renouncing, he will approach the dais of the tree of awakening. 67 In the place of the uncon
Among Men, on that supreme seat of awakening, seated in a cross-legged position, the Or
will be awakenend. 68 The Conqueror will go to the excellent garden Nagavana in full flowe
will set in motion the incomparable Wheel of the Doctrine: 69 misery, the arising of misery,
of misery, and the Noble Eightfold Path leading to the cessation of misery. 70 Then, there
gathering of men all around for one hundred leagues when that protector of the world sets
Wheel of the Doctrine. 71 Then, very many Devas will approach the Conqueror there, and
100,000 crores from their bondage. 72-73 Then, that king Sankha, having given his jewel pa
with the Conqueror at its head, having given another great gift to the poor, the needy, and
hurrying along with this queen, he will approach the Perfect Buddha. 74 Through the powe
king and his limitless force of charriots, he will approach the Conqueror accompanied by 90
people). 75 Then the Perfect Buddha will beat the drum of the Doctrine, the excellent and
sound of the kettle drum of the undying, making known the Four Truths. 76 The company
accompanying the king, all 90,000 crores without exception, will become "Come Bhikkhu" r
Devas and men will approach the Leader of the World and ask the Conqueror a question c
Arahatship. 78 That Conqueror will answer them and 80,000 crores will attain Arahatship.
third penetration. 79 The first assembly will be of 100,000 crores of those whose taints are
are spotless, of peaceful minds, venerable ones. 80 When the Blessed One proclaims the
declare purity) at the end of the rainy season, that Conqueror will be surrounded by 90,000
And when the Sage has gone in seclusion to the golden and silver Gandhamadana slope o
mountain range, 82-83 he will enjoy the sport of meditation (accompanied by) 80,000 crores
taints are destroyed, who are spotless, of peaceful minds, venerable ones. 83 100,000 cro
possess the six higher knowledges, who possess great psychic power, will constantly surro
Protector of the World, Metteyya. 84 Skilled in discriminating knowledge, knowing the words
explanation (of the Doctrine), very learned,expert in the Doctrine, knowledgeable, adorning
85 well tamed, gentle, firm, they will surround that Conqueror. That Naga (the Buddha) will
those monks who will be Nagas like him. He who will have crossed over, together with thos
over, who are at peace, who assemble in peace. 86 Together with an order of disciples su
Great Sage, the Compassionate One, the Sympathetic One, Metteyya, greatest of two-foot
raising up many individuals and Devas, will bring them to Nibbana. That Conqueror will wa
towns and villages and capitals. 88 He will beat the drum of the Doctrine. He will sound the
the Doctrine. He will proclaim the spiritual sacrifice. He will raise the banner of the Doctrin

He will roar the lion's roar, set in motion the excellent wheel (of the Doctrine), and cause m
to drink the drink of truth with its excellent taste. 90 That Conqueror will wander for the sak
beings, both rich and poor, causing many people who are capable of being awakened to be
The Seeing One will cause some to take refuge (in the Triple Gem), some to take the five r
and some to undertake the ten skilful (actions). 92 He will give some the state of being a n
four excellent Fruition States. He will give some discriminating knowledge into the incomp
Doctrine. 93 The Seeing One will give some the eight excellent attainments. He will give s
knowledges and the six higher knowledges. 94 That Conqueror will admonish (a large) grou
undertake) that practice. Then the Teaching of the Conqueror Metteyya will be wide sprea
people capable of being awakened, that Sage will go 100,000 leagues in a moment and wi
awakened. 96 At that time, Metteyya's mother will be named Brahmavati, his father will be
and will be the priest of King Sankha. 97 His foremost lay disciples will be Asoka and Brahm
attendant Siha will attend on that Conqueror. 98 Paduma and Sumana will be his foremost
Sumana and Sangha will be his foremost personal attendants. 99 Yasavati and Sangha w
female attendants. The Naga tree will be the awakening (place) for that Blessed One. 100
be two thousand cubits. It will have 20,000 branches with curved tips (always) moving. It w
the outspread tail of a peacock. 101 The tips (of the branches) will be continually in flower
fragrant with a heavenly smell. The blossoms will be the size of wheels, with enough polle
nali measure. 102 (The tree) will send its perfume in all directions for ten leagues, both wit
against the wind. It will scatter its flowers all around the throne of awakening. 103 People f
country, coming together there, will smell the excellent odour and pour forth words (of adm
rejoicing in its odour. 104 There will be a happy fruition of meritorious deeds for that vener
one, the Best of Buddhas, whose unimaginable radiance will spread out (like the smell of) t
105 That Conqueror will be eighty-eight cubits tall. That Teacher's chest will be twenty-five
diameter. 106 The Seer will have broad eyes with thick eyelashes. His eyes will be pure, n
or night. His physical eye will see small or large things 107 in all directions for ten leagues
obstruction. His radiance will stream forth as far as twenty-five leagues. 108 That Conquer
like a streak of lightening or a candlestick. He will shine like the sun, resembling a garland
109 His (thirty-two major) marks and (eighty) secondary marks will at all times be seen as n
hundreds of thousands of different sorts of rays will fall down. 110 At every footstep (he ta
beautiful flowering lotus will grow. (The lotuses will be) thirty cubits (across) with even peta
twenty- five minor petals. 111 The stamens will be twenty cubits long and the pericaps will
cubits long. Inside the red lotuses (the flowers) will be filled with very red pollen. 112 The
Kamavacarika Devas will make columns of honour and Naga kings and Supanna (Devas) w
There will be eight columns of gold, eight of silver, eight of jewels, and eight made of coral.
will be many hundreds of flags hanging there disporting themselves adorned garlands of fla
with many precious things. 115 There will be awnings adorned with jewels and resembling t
will be many jewelled head ornaments with nets of small bells surrounding them. 116 They

fragrant, sweet-smelling, perfumed flowers, and different sorts of powder, both human and
a variety of cloths of diverse colours, beautiful, of the five colours. They will all sport around
faith in the Buddha. 118 There will be gateways there with strings of jewels, a thousand (c
delightful, beautiful, unobstructed and well-formed. 119 They will be seen to be shining, with
radiance widespread all around. The Buddha, at the head of the Order of Monks, will go in
120 like Brahma in his assembly or Inda in his palace. When the Buddha goes (anywhere),
he stays (in a place), they will stay; 121 when the Teacher sits or lies down together with his
they will always practise the (same) four postures. 122 There will be these honours as wel
both human and divine. There will constantly be many sorts of marvels 123 to honour Mett
power of his endless merit. Having seen that marvel, many people of various births, (many)
families, will only abandon the Teacher as their refuge at the cost of their lives. 124 Whoe
practices the holy life after hearing the word of the Sage, that person will go beyond journe
is subject to death and difficult to escape from. 125 Many householders will purify the eye
Doctrine by means of the ten meritorious acts and the three types of right action. 126 Man
destined for heaven through being accomplished in the traditional learning and texts, havin
(themselves) through respect for him, and through following the true Doctrine. 127 It would
possible to describe in every detail their fame which will be so great. They will be continual
happy. When they reach the end of their time (in that life), 128 those men will have great fa
as happiness. Life, beauty, and strength, and heavenly bliss (in a heavenly world) will be th
They will experience the happiness of sensual pleasures for as long as they wish. Then aft
end of their lives, they will enter into (true) happiness. 130 (The Buddha's) lifetime there w
80,000 years. Remaining there that long, he will bring many people to the other shore. 131
beings whose minds are ripe to be completely awakened and he will instruct others who ha
the (four) truths concerning which is the right path and which is the wrong path. 132 He wi
establish the torch of the Doctrine, the boat of the Doctrine, the mirror of the Doctrine, the r
the Doctrine) for beings (at that time and) in the future. 133 Then, in the midst of the vener
of lay disciples who will have done what should be done, that Conqueror will blaze out like
fire, and he will be extinguished. 134 When the Perfect Buddha has been completely exting
Teaching will remain for 180,000 years. After that, there will be a terrible disappearance in
world. 135 Thus, the constituent elements are impermanent, not firm, temporary, transitory
destruction and old age, and empty. 136 The constituent elements are like an empty fist, th
they are the talk of fools. There is no power for anyone there, not even for one who has th
powers. 137 Thus, knowing this as it really is, one should be disillusioned with all compour
Thoroughbred Among Men is hard to find. He is not born everywhere. Wherever that Hero
family prospers. 138 Therefore, in order to see Buddha Metteyya here, act rightly, firmly, e
with agitated mind. 139 Whoever does good things here and dwells vigilent, whether a mon
disciple, or laywoman disciple, 140 whoever esteems the great Buddha, pays great honour
that person together with the Devas will see the auspicious assembly at that time. 141 Pra

life. Give suitable gifts. Keep the observance days. Practise loving kindness carefully. 142
delights in being vigilent, always performing meritorious actions. Having acted skilfully here
make an end of misery. Appendix B: Aspirations to Meet
Buddha Ari Metteyya We have made some alterations in the following translations. 1. Aspira
concluding many Pali manuscripts in Sri Lanka (from Dbk, p. 36): By the merit of this writing
near to Metteyya (and) having been established in the Refuges, may I be well established i
2. Aspiration concluding manuscripts in Sihalese (from Dbk, p. 37): By the power of these m
deeds, without falling into the four hells, may I seek the Bodhisatta Metteyya in the Tavatim
enjoying divine happiness, and going from there to Ketumati City, eradicating the defileme
receive the peace of liberation from the Buddha Metteyya. 3. Aspiration concluding the Dv
(from Dbk, p. 38): In the future, Buddha Metteyya will be unexcelled in the world, he of gre
of great power; may you have great peace. 4. Aspiration attributed to King Parakramabahu
(from Dbk, p. 38): Having departed from here and being reborn on the peak of Himalaya in
Jambudipa (India) as a leading deity of an aeon's life-span, I shall indeed hear the Doctrine
Metteyya. 5. Aspiration at the conclusion of the commentary on the Jataka (from Dbk, p. 3
of the concluding 37 verses): May I, through this meritorious deed, be born in my next life in
of Tusita, the beautiful dwelling-place of the gods. May I listen to the preaching of Lord Met
enjoy great glory with him for a long time. When this Great Being is born in the charming ci
as the Buddha, may I be reborn with the three noble root-conditions in a Brahman family.
offerings to that Great Sage of invaluable robes of the finest sort, alms, dwelling-places and
abundance. May I undertake the life of a bhikkhu in the dispensation and illumine that nob
(institution), being the possessor of potency, mindful and well- versed in the Tipitaka. May I
me), "This one will be a Buddha in the future." And may I offer gifts to the Buddhas who wil
after the other and (receive sure prediction) from them too. May I fare on in repeated births
and other things that are desired like a wish-conferring tree. May I fulfil all the perfections o
morality, renunciation, wisdom, and so forth, and having attained the summit of the perfec
an incomparable Buddha. May I preach the sweet Doctrine which brings bliss to all beings,
whole world with its Devas from the bondage of repeated births. May I guide them to the n
tranquil Nibbana. 6. Aspiration at the conclusion of Sinhalese manuscripts of Ashin Buddh
Visuddhimagga (The Path of Purification, pp. 837f.): By the performance of such merit As h
by me through this And any other still in hand So may I in my next becoming Behold the jo
Tavatimsa, Glad in the qualities of virtue And unattached to sense desires By having reach
fruition, And having in my last life seen Metteyya, Lord of Sages, highest Of persons in the
helper Delighting in all beings' welfare, And heard the Holy One proclaim The teaching of t
Law, May I grace the Victor's Dispensation By realizing its Highest Fruit. 7. The aspiration
Maha-Mangala in his biography of Ashin Buddhaghosa (Buddhaghosuppatti) (from Dbk, p.
lot to meet with him, the Lord Metteyya! He, the Fully Awakened One, shall lead vast multit
samsara's stream. When I have found Metteyya, may I be versed in the three scriptures, an

wisdom I shall see face-to-face the lord of mercy. 8. Aspiration at the end of sharing merits ceremony in Sri Lanka (from Dbk, p. 41): By the aid of this meritorious deed of Dana, may in the heavenly and human worlds, enjoying the greatest of worldly happiness, and may y in the presence of Buddha Metteyya, and benefiting from his teaching of the Four Noble Tr attain to the supreme, immortal, great Nibbana! 9. Aspiration used in connection with the r Parittas (verses of protection) in Sri Lanka (from Dbk, p. 42): May the multitude of gods dw the seven oceans, on Mount Meru, in the Titans' world, in the world of Nagas, in the six cel in the four shrines of the (four Guardian) Devas, on Mount Samantakuta, on the Himalaya lakes, over Lake Anotatta, in the sky, on the earth, in all the Brahma worlds, in this Cakkav (world-system), in the island of Ceylon, partake of these merits with loving thoughts and p Nibbana by seeing the sage-king Metteyya. 10. Closing verses at the end of Sinhalese man Buddhaghosa's Atthasalini (from The Expositor, p. 542): By grace of this, the book I wrote, Metteyya's presence am I come. Within the Refuges established Upon the Sasana I take m mother, father, teachers, they who wish me well And they who do not, give me happy thank safeguard the merit I have won. LIST OF ABBREVIATIONS Unless otherwise stated, all ed Pali Text Society. A = Anguttara Nikaya (trans., GS). Anag = Anagatavamsa, editions used 33-53 (Minayeff, ed.), and Ernst Leumann, Maitreya-samiti, das Zukunftsideal der Buddhist Karl J. Trubner, 1919; Pali text, pp. 184-191; notes, pp. 192-226). As = Atthasalini (trans., BN 630/862 = Bibliotheque nationale, Pali mss 630 and 862, commentary on Anag. We tha for making available a copy of her transcription of this text. BT = Buddhism in Translation (H.C. Warren). Bv-a = Buddhavamsa-atthakatha (Madhuravilasini) (trans., CSM). CB = Chro (Buddhavamsa). CPD = A Critical Pali Dictionary. CSM = The Clarifier of the Sweet Meanin Bv-a). Culte = Mohan Wijayaratna, Le Culte des dieux chez les bouddhistes singhalais (Pa 1987). D = Digha-nikaya (trans., DB, TS). DB = Dialogues of the Buddha (D). Dbk = Dasabodhisattuppattikatha (The Birth- stories of the Ten Bodhisattas) (the first number refe trans., the second number to the Pali text). Dbu = Dasabodhisatta-uddesa (ed. and Frenc Martini [BEFEO 36, 2 (1936), pp. 287-390]. The first number refers to the French trans., th number to the Pali text). DPPN = Dictionary of Pali Proper Names. D-t = Digha-nikaya-tika. Dasavatthuppakarana (ed. and trans. by J. Ver Eecke, EFEO [1976]. The first number refe the second number to the French trans.). Expos. = The Expositor (As). GD = The Group o (Sn). GS = The Gradual Sayings (A). Illus. = The Illustrator of Ultimate Meaning (Paramatth Ja = Jataka. JPTS = The Journal of the Pali Text Society. KS = The Kindred Sayings (S). M Nikaya (trans., MLS). MB = The Manuals of Buddhism by Ledi Sayadaw (Union of Buddha 1965). MLS = The Middle Length Sayings (M). Moh = Mohavicchedani. Mp = Manorathapu A). PED = The Pali-English Dictionary. Pj II = Paramatthajotika (commentary on Sn). Sih = Sihalavatthuppakarana (ed. and trans. by J. Ver Eecke, EFEO [1980]). Sn = Suttanipata (tr Samantapasadika (commentary on the Vinaya Pitaka). Spk = Saratthappakasini (commenta Nikaya). Sv = Sumangalavilasini (commentary on D). Th = Theragatha. Th-a = Theragatha

(Paramatthadipani V). Treatise = 'A Treatise on the Paramis,' The All- Embracing Net of Vi
Publication Society 1978). TS = Ten Suttas from Digha Nikaya (Rangoon: Burma Pitaka As
v(v) = verse(s) Vism = Visuddhimagga.

FOOTNOTES: (1) One text, the Mahasampindanidana, was not available to us. For the st
Ven. Maha-Kassapa, see Dbk, pp. 43-45. According to this text, the body of an Arahat nam
after the time of the Buddha Kassapa is inside Kukkutasampata Mountain and will come ou
the next Buddha to be cremated then. Some works which include discussions of the materi
texts have not added any new information, and so are not quoted. See, for example, Emile
Messiasglaube in Indian und Iran (Berlin: Walter de Gruyter, 1928); Emil Abegg, 'Der Budd
Mitteilunger der Schwizerischen Gestellschaft der Freunde Ostasiasticher Kultur, VII (1945
a discussion of the importance of Metteyya in Sri Lanka, see Culte, pp. 86-96. (2)The nar
shortened in Burma to Arimetteyya. (3)See pp. 32-43. (4)These verses are given in Pali an
pp. 381. They are not included in the English translation of the Jataka. (5)The Path of Puri
837f. and Dbk, p. 40. (6)Expos., p. 542. (7)See Dbk, pp. 42f. (8)Pagan, Art and Architectu
Burma (Whiting Bay: Kiscadale Publications, 1989), p. 122. See also p. 32. (9)See Dipak
Gaya Temple: Its History (Buddha Gaya Temple Management Committee, 1981), pp. 195-
the Gandhavamsa (61, 1). See K.R. Norman, Pali Literature (Wiesbaden: Otto Harrassowit
161. (11)These verses begin the printed Burmese texts consulted: Dipeyin Sayadaw, Ana
Icchasaya Pitaka Printing Press); Maung Ba Pe, Anagatavan kyam: (Rangoon: Tuin:ok Bha
anonymous Anagatavan kyam: (Rangoon: Kawimyakmhan, 1924). In this translation, we
the information the authors supply in their word-by- word translation of the Pali into Burmes
is very close to that found in a Burmese manuscript quoted by Minayeff (JPTS, 1883, p. 37
334), and in a Burmese nissaya (word-by-word translation), dated 1842, of the Anagatavar
fur Indische Kunst, Berlin (Hs-Birm 3) (see No. 88 [p. 117] in Heinz Bechert, Daw Khin Khi
Tin Myint, Burmese Manuscripts, part 1, Verzeichnis der Orientalischen Handschriften in D
XXIII, 1 (Wiesbaden: Franz Steiner, 1979). Dbu has the following variants for names: Digha
Dighasoni and Sona for Candani; the lines quoted by Minayeff (and cited in Dbk, p. 17) gi
Candani; Hs-Birm 3 has Samcicca for Candani, all three texts have Palileyyo for Palaleyo.
Teaching Buddha has the ability to see if the aspiration will be fulfilled. See Treatise, p. 263
The Sight of the Master." (13)See Treatise, p. 303. These are also mentioned in the introdu
Th-a. (14)His name is also given as Ari Metteyya. (15)See Ven. H. Saddhitissa's introductio
33. (16)See Sayagyi U Ba Khin, Dhamma Texts, pp. 53f.; CSM, p. 88; and The Path of Pu
XIII 16. In CSM, the ordinary disciple is not mentioned and the time given for the Pacceka
incalculables and one hundred thousand aeons. The figures we have given are based on h
various Bodhisattas can recollect given in Vism. (17)See Treatise, pp. 312-314; CSM, 23, 8
also mentioned at Dh-a I 84 and Ja I 25. The Jataka stories illustrating the highest perfect
case of Buddha Gotama are given in CSM (pp. 89-92). (18)See CSM, pp. 89, 162, and Trea

(19)See Treatise, pp. 312f. (20)See Treatise, pp. 313f. (21)See Treatise, pp. 325f. (22)Thi
mentioned in Dvp, p. 133. (23)CSM, p. 130f. (in the discussion of "cause"). (24)In an unpub
This is mentioned by Sayadaw U Vicittasarabhivamsa in his Mahabuddhavan (Yangon: Sa
pp. 6-10 (he quotes as his source: Ashin Thilawuntha [Silavamsa], Parami- kan-pyo). (25)
267-270. (26)See CSM, pp. 132-134. (27)Jinakalamali (Epochs of the Conqueror). (27)Ep
(28)Epochs, pp. 8f. (29)Dbk (see also pp. 391-413 of the next text), and Dbu. (30)There do
be any information as to when this Buddha lived. He would have lived before the twenty- f
under whom the Bodhisatta who became Buddha Gotama made his resolutions. (31)See
(32)Reading yatha with the Martini ed. (p. 395 and variant reading p. 306) for yava in the P
Society ed. (p. 127). (33)See CSM, p. 215. (34)Dbk, p. 54. (35)We base the following acco
information in Dipeyin Sayadaw's Anagatavamsa. See also: Dbk, p. 54; Sylvain Levi, "Mait
consolateur," Etudes d'orientalisme publiees par le Musee Guimet a la memoire de Raymo
Vol. II, p. 366 (his information is based on a Pali text from Thailand, Pathamasambodhi); a
Coedes, "Une vie indochinoise du Bouddha: la Pathamasambodhi," Melanges d'indianiste
Louis Renou (1968), pp. 217-227. According to Dvp, Chapter 31 (Pali, pp. 125-127, French
Ajita was from a prosperous family in Sankassa. This text says that Bodhisatta Metteyya ha
fulfilled the perfections for sixteen incalculables and a hundred thousand aeons when he w
human during the time of Buddha Gotama. His family lived at the gate of the city Sankassa
the French ed.). It was here that the Buddha descended from the Tavatimsa Deva world af
Abhidhamma. On this occasion he asked Ven. Sariputta a question which none of the othe
to answer in order to show that the chief disciple understood the Doctrine better than any
disciples (see Buddhist Legends, III, 54-56). When the Great Bodhisatta heard Ven. Saripu
was very pleased. Seeing the pleasing appearance of the Buddha and hearing him teach t
was drawn to become a bhikkhu. (The French translation of this passage is slightly inaccur
(36)Suttanta No. 142 (MLS, III 300-305). (37)The account in the Pathamasambodhi differs
Sylvain Levi, "Maitreya," p. 366). In this account, Ajita is still a novice, the newest membe
Sangha. He is given both of the robes and uses the second one by tearing it up to make ga
from the border of the canopy. After having done all this, Ajita makes a vow to become a T
and Buddha Gotama then gives his sure prediction. The details concerning the robe and th
are also found in Dvp (Pali, p. 126). (38)D, No. 26 (DB, III, 72-74; TS, pp. 364-368). (39)S
Khin interpreted this passage to mean that the generosity would consist mainly of the gift o
(see above, p. vii). (40)See Vol. I, 22-25 (Ch. XXXVII, verses 215-246). This passage is quo
Nanamoli in the introduction of his translation, The Path of Purification (pp. xxi-xxii). (41)Si
Chapter III (Pali, pp. 8-12; French, second pagination, pp. 10- 14). (42)Dbu, p. 344. (43)S
of Purification, Chapter I,135. (44)See DB II, 39-41 (D, No. 14). Those who attain the third s
Awakening (Non-returners) can live in the Pure Abodes (Suddhavasa) of the Brahma world
encounter more than one Buddha. Buddha Gotama recounts meeting Brahmas in the Pure
him events that he recalls from the time of former Buddhas (see D, n . 14 [DB, II 4- 41, es

39-41]). (45)D III 58-79, translated in DB III 59-76 and TS 347-370. Miss Horner seems to
when she says that there is no mention in the Canon or Commentaries that Buddha Gotam
of future Buddhahood for Metteyya (CB xvi). (46)See also GS I 142, where the Buddha sa
things were already prevalent in his day. (47)See CSM 391. (48)As 27, see Expos. 35. (4
(50)Mp IV 136f. (51)Ven. Ledi Sayadaw (MB 169) calls these five thousand years the age o
Ones). (52)Th-a III 89. (53)See the commentary on A (Mp I 87), Moh 201-203, and the extr
Anag commentary (JPTS, 1886, pp. 33-36; translated in BT 481-486). (54)The number of y
only in the Anag commentary. (55)Some texts speak of three disappearances. See CPD un
references. (56)Dbk 55/120 says 82,000 years. (57)Sv III 885f. (58)JPTS, 1886, p. 41, n. 5
125/132 says that after the human life span decreases to ten years, there will be seven inte
(sattantara-kappa), then the life span will increase to an incalculable, and when it has decr
to 80,000 years, the next Buddha will arise. (60)CSM 277. (61)Spk III 390; cf. KS IV 60, n.
75-77 (DB III 72-74; TS 365-368). (63)This "Chronicle of the Future" is entirely devoted to th
Buddha. (64)Dbk 55f., 61/120f., 127f.; Dbu 298-302, 306/338-341, 344. (65)Dvp 125-127/1
1-54 (DB II 4-41) (Mahapadana Suttanta). (67)M sutta no 123 (MLS III 163-169). (68)CSM
389 mentions three such tumults and says the four guardian Devas will make the announc
Illus. 130f. mentions five tumults and says the Brahmas of the Suddhavasa Brahma world a
(70)According to Dbu he is conceived on the full-moon day of Asaha (June- July). (71)Acc
126/133. (72)See Th-a I 502. From the Tusita world, she goes to the Tavatimsa world to h
Abhidhamma. (73)The translation of the first two diseases is based on the commentary to
855). Pj II 323 says these mean (1) the craving which is a wish to be a Deva (Devapatthan
hunger (khuda), and (3) the decay of old age (paripaka-jara). (74)Dbu 299/339. (75)Anag
(76)Anag vv 8, 15-20. (77)Dbu 299/338 says one league wide. (78)According to Dbu 106/3
will spring up through the merit of the seven-days walk made by the Bodhisatta in the past
went to see Buddha Sirimutta. (79)Not to be confused with the Bodhisatta Sankha. Accordi
future Sankha is a Deva named Maha-Nalakara (cf. D-t 43). Nalakara was the name of Ma
Tavatimsa Deva world (Ja IV 318-323). (80)The account in Ja No. 489 says the father beca
III 856 says it was the son and that the father is still in the Deva worlds. D 43 gives his na
Nalakara ("the basket maker") which would mean both father and son had this name in the
(119-127/126-134) gives their names as Nava-khuddhaka-Nalakara (or Cula-Nalakara), m
Nalakara," and Jetthaka-Nalakara (or Jettha-Nalakara), meaning "the older Nalakara," so t
the father who will be the future Sankha. (81)Sv Ill 856f. says that the palace has not disap
because of the meritorious act done by both the father and son in the past. Thus, it awaits
king, Sankha, to be enjoyed by him. (82)Anag vv 12-14. Cf. Th vv 163-164. (83)In Dvp (125
as a Wheel-turning Monarch is described as following the pattern for other Monarchs (see
(84)Anag vv 27-32. (85)Dbu 300/338. Th v 164: "6000 musicians danced there." (86)D III
This is a common feature to all Wheel-turning Monarchs, see Sn p. 106 (GD 96). (87)He w
name as the Bodhisatta in that life: Ajita (according to Dbu 300/338). (88)Also mentioned i

XIII, 127 and As 415 (Expos. 525). Dvp (126/133) gives the mother's name as Pajapati. (8
the 32 marks, see D I 17-19 (DB I 1416). The 80 minor marks are given in the introduction
(90)This is the only case in which a Bodhisatta is said to have four rather than three palace
the three palaces were used for one of the three seasons, we can surmise that there will be
during the time of the next Buddha. Dbu (300/339), and Dvp (126/133) mention only three
(300/339) says 700,000. (92)According to Dvp (126/132) she will be the chief consort out of
(92)Dbu 300/339f. (93)Alternate reading: Vijjuttara. (94)Usually named Beluva-pandu-vina
vina as a lute, but translates as "flute" (sic) under the entries panddu and beluva. (95)Dvp
Dbu 300f./340; Anag vv 100-103. (96)Dbu says that from the root to the extremity of the bra
200 feet plus 40 cubits. Anag says the trunk will measure 2,000 cubits. (97)Anag v 100 says
each bloom) will be enough to fill a nali measure. (98)Vv 55-63. (99)Alternate reading: Sa
Sangha. (100)Dvp (126f./134) says it will be at the park in Isipatana near the city of Ketum
version, King Sankha is present for the First Sermon. (101)CSM 429, but cf. CB xxii. (102
says an incalculable. Dbu (301/340) says 100 crores of humans and an unlimited number o
twenty-five Buddhas described in the Buddhavamsa (including Buddha Gotama) are said to
"penetrations." (104)In CSM (279), only Buddha Padumuttara is described as having "Ehi
"penetration." Many past Buddhas had such bhikkhus in assemblies. (105)Buddhas gener
assemblies, but Buddha Gotama and the three Buddhas before him had only one each (D
(106)Cf. CSM 180. (107)Anag v 83. (108)D III 76 (DB III 74). (109)The last detail is added
commentary (Sv 856). (110)This paragraph is based on Anag vv 87-95. (111)Sih III v 20. (
the chief disciples are found in Anag vv 97-99. The commentary in BN 630/862 gives the in
concerning Sankha taking the bhikkhu name of Asoka. (113)Alternate reading in BN 630/8
(114)Alternate reading: Sankha. (115)Alternate reading: Sankha. These two pairs are identi
disciples in BN 630/862. (116)Details in this paragraph are from Anag vv 112-123. (117)CS
(118)Dbk 55/61, Dbu 301/340, Anag vv 105-109. (119)Miss Horner says that a cubit (hattha
between the elbow and the tip of the extended middle finger (CB xxii). (120)Dbk says 25 c
25 cubits lengthwise. Dbu says 25 cubits thick. (121)Dbu says 40 cubits. (122)Dbu says f
shoulder to the other will be 25 cubits. (123)Dbu says 15 cubits, but a variant reading gives
106. (125)Usually given as a sign of a Deva or Yakkha. (126)Dbu says 4. (127)Dbu says 5
"the circle of the face and ears" (trans.: "each auricle"). Dbk:kanna-mukha-mandalam; Dbu
(129)Dbu 301: avatta-unhisam. This mark is not entirely clear as it seems an exceptionally
(130)Dbk 55/120, Dbu 301/340. (131)Anag v 109. (132)Anag v 107, Dbk 61/128. (133)Dbu
(134)According to Dbu (106/344) he will shine both day and night through the merit he acq
blood which flowed from his legs and feet when he went to see Buddha Sirimata in a past l
120f./55, Dbu 301f./340. (136)Details from Anag Vv 110f., Dbk 55/121, and Dbu 302/341. (
(138)Left out of the translation of Dbk (p. 55). (139) Dbk translates "pollen of ten cubits" for
dasa-dasa-sampanna nenu which should perhaps mean "filled with tens (of loads) of pollen
dasa-dasa-ammana-renuka, ammana meaning "a load"). The size of an ammana is not kn

be a large quantity. (140)CSM 430. (141)Anag v 134 (142)306/344. (143)DB III 211. (144
(145)MB 176-172. Cf. Vism, chap. VII, 30. (146)See DB II 39-41. Buddha Gotama recounts
the Suddhavasa worlds told him about the six Buddhas before him. (147)Sukkha-vipassak
who develops 'dry' insight." (148)Vism, chap. VII, 30f. For a discussion of these, see MLS II
(149)Ven. Ledi Sayadaw says generosity is included here. (150)See GS III 71-73. We discu
found there. The Jhanas are added to the seven there. * The text of the Anagatavamsa re
taken from the edition by Ernest Leumann (Maitreya-samiti, das Zukunftsideal der Buddhis
Trubner: Strassburg, 1919: pp. 184-191; notes, pp. 192-226). Leumann's edition gives bett
the one by J.P. Minayeff (Journal of the Pali Text Society, 1886, pp. 3353). We have follow
of the lines into verses in the Minayeff edition as references to the poem in standard work
Pali Dictionary, for example) are to this edition. * I wish to thank Mr K.R. Norman for his he
translating the Anagatavamsa. I am responsible, of course, for the final version and any m
I hope to prepare an edition with full critical apparatus, but this will only be possible after th
unpublished commentary has been examined in detail.
William Pruitt See Culte, pp. 559-560, for the formula recited by lay people in Sri Lanka an
exhortation of the bhikkhus to the lay people to aspire to rebirth in the Deva worlds in their
order to eventually encounter Metteyya, hear him preach, and attain liberation.

_____ NOTE: The diacritical remarks for the Pali characters have been ommitted for technical reasons. However in the published version all diacritical remarks are included

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|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

mÅ«lapaá¹‡á¹‡Ä• sa-aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

karuá¹‡Ä• sÄ«talahadayaá¹ƒ \Ne I 1/ \Be I 1/ \Ee I 1/, paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ

sanarÄ• maralokagaruá¹ƒ, vande __sugataá¹ƒ_ gativimuttaá¹ƒ ||

buddhopi buddhabhÄ• vaá¹ƒ, bhÄ• vetvÄ• ceva sacchikatvÄ• ca.

yaá¹ƒ upagato gatamalaá¹ƒ, vande tamanuttaraá¹ƒ __dhammaá¹ƒ_ ||

sugatassa orasÄ• naá¹ƒ, puttÄ• naá¹ƒ mÄ• rasenamathanÄ• naá¹ƒ.

aá¹-á¹-hannampi samÅ«haá¹ƒ, sirasÄ• vande __ariyasaá¹…ghaá¹ƒ_ ||

iti \Ne I 2/ me pasannamatino, ratanattayavandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ.

yaá¹ƒ suvihatantarÄ• yo, hutvÄ• tassÄ• nubhÄ• vena ||

majjhimapamÄ• á¹‡asuttaá¹…kitassa idha __majjhimÄ• gamavarassa_.

buddhÄ• nubuddhasaá¹ƒvaá¹‡á¹‡itassa paravÄ• damathanassa ||

atthappakÄ• sanatthaá¹ƒ, __aá¹-á¹-hakathÄ• _ Ä• dito vasisatehi.

paÃ±cahi yÄ• saá¹…gÄ«tÄ• , anusaá¹…gÄ«tÄ• ca pacchÄ• pi ||

sÄ«haá¸·adÄ«paá¹ƒ pana Ä• bhatÄ• tha vasinÄ• mahÄ• mahindena.

á¹-hapitÄ• sÄ«haá¸·abhÄ• sÄ• ya, dÄ«pavÄ• sÄ«namatthÄ• ya ||

apanetvÄ• na tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropento vigatadosaá¹ƒ ||

samayaá¹ƒ \Be I 2/ avilomento, therÄ• naá¹ƒ theravaá¹ƒsadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sÄ«naá¹ƒ ||

hitvÄ• punappunÄ• gatamatthaá¹ƒ, atthaá¹ƒ pakÄ• sayissÄ• mi.

sujanassa ca tuá¹-á¹-hatthaá¹ƒ, ciraá¹-á¹-hitatthaÃ±ca dhammassa ||

sÄ«lakathÄ• \Ee I 2/ dhutadhammÄ• , kammaá¹-á¹-hÄ• nÄ• ni ceva sabbÄ• ni.

cariyÄ• vidhÄ• nasahito, jhÄ• nasamÄ• pattivitthÄ• ro ||

sabbÄ• ca abhiÃ±Ã±Ä• yo, paÃ±Ã±Ä• saá¹…kalananicchayo ceva.

khandhÄ• dhÄ• tÄ• yatanindriyÄ• ni ariyÄ• ni ceva cattÄ• ri ||

saccÄ• ni \Ne I 3/ paccayÄ• kÄ• radesanÄ• suparisuddhanipuá¹‡anayÄ• .

avimuttatantimaggÄ• , vipassanÄ• bhÄ• vanÄ• ceva ||

iti pana sabbaá¹ƒ yasmÄ• , __visuddhimagge_ mayÄ• suparisuddhaá¹ƒ.

vuttaá¹ƒ tasmÄ• bhiyyo, na taá¹ƒ idha vicÄ• rayissÄ• mi ||

``majjhe __visuddhimaggo, _ esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitamatthaá¹ƒâ€™â€™ ||

icceva kato tasmÄ• , tampi gahetvÄ• na saddhimetÄ• ya.

aá¹-á¹-hakathÄ• ya vijÄ• natha, majjhimasaá¹…gÄ«tiyÄ• atthanti ||

nidÄ• nakathÄ•

1__._ tattha __majjhimasaá¹…gÄ«ti_ nÄ• ma paá¹‡á¹‡Ä• sato mÅ«lapaá¹‡á¹‡Ä• sÄ• majjh
uparipaá¹‡á¹‡Ä• sÄ• ti paá¹‡á¹‡Ä• sattayasaá¹…gahÄ• . vaggato ekekÄ• ya paá¹‡á¹‡Ä• sÄ
pannarasavaggasamÄ• yogÄ• . suttato diyaá¸• á¸• hasuttasataá¹ƒ dve ca suttantÄ• . padato
tevÄ«suttarapaÃ±casatÄ• dhikÄ• ni asÄ«tipadasahassÄ• ni. tenÄ• hu porÄ• á¹‡Ä• ---

``asÄ«tipadasahassÄ• ni, bhiyyo paÃ±casatÄ• ni ca.

puna tevÄ«sati vuttÄ• , padamevaá¹ƒ vavatthitaâ€™â€™ nti ||

akkharato \Be I 3/ satta akkharasatasahassÄ• ni cattÄ• lÄ«saÃ±ca sahassÄ• ni tepaÃ±Ã±Ä
bhÄ• á¹‡avÄ• rato asÄ«ti bhÄ• á¹‡avÄ• rÄ• tevÄ«sapadÄ• dhiko ca upaá¸• á¸• habhÄ• á¹‡
pucchÄ• nusandhi-ajjhÄ• sayÄ• nusandhi-yathÄ• nusandhivasena saá¹…khepato tividho an
tÄ«á¹‡i anusandhisahassÄ• ni nava ca satÄ• ni honti. tenÄ• hu porÄ• á¹‡Ä• ---

``tÄ«á¹‡i \Ne I 4/ sandhisahassÄ• ni, tathÄ• navasatÄ• ni ca.

anusandhinayÄ• ete, majjhimassa pakÄ• sitÄ• â€™â€™ ti ||

tattha paá¹‡á¹‡Ä• sÄ• su __mÅ«lapaá¹‡á¹‡Ä• sÄ• _ Ä• di, vaggesu __mÅ«lapariyÄ• yavag
__mÅ«lapariyÄ• yasuttaá¹ƒ_. tassÄ• pi ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dikaá¹ƒ Ä• yasmat
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ• namÄ• di. sÄ• panesÄ• paá¹-hamama
sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya Ä• dimhi vitthÄ• ritÄ• . tasmÄ
vitthÄ• ritanayeneva veditabbÄ• .

1. mÅ«lapariyÄ• yavaggo

1. mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<1> yaá¹ƒ \Ne I 5/ \Be I 4/ \Ee I 3/ panetaá¹ƒ ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dikaá¹ƒ nidÄ•
__eva_nti nipÄ• tapadaá¹ƒ. __me_tiÄ• dÄ«ni nÄ• mapadÄ• ni. __ukkaá¹-á¹-hÄ• yaá¹ƒ vihar
upasaggapadaá¹ƒ, __haratÄ«_ti Ä• khyÄ• tapadanti iminÄ• tÄ• va nayena padavibhÄ• go v

atthato pana __evaá¹ƒ_-saddo tÄ• va
upamÅ«padesasampahaá¹ƒsanagarahaá¹‡avacanasampaá¹-iggahÄ• kÄ• ranidassanÄ• va
tathÄ• hesa --- ``evaá¹ƒ jÄ• tena maccena kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti evamÄ•
Ä• gato. ``evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaâ€™â€™ ntiÄ• dÄ«su (
``evametaá¹ƒ bhagavÄ• , evametaá¹ƒ sugatÄ• â€™â€™ tiÄ• dÄ«su (AN I 3.66) sampahaá¹
vasalÄ« yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa samaá¹‡akassa vaá¹‡á¹‡aá¹ƒ

(SN I 1.187) garahaá¹‡e. ``evaá¹ƒ bhanteti kho te bhikkhÅ« bhagavato paccassosuâ€™â€™
vacanasampaá¹-iggahe. ``evaá¹ƒ byÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desita
tiÄ• dÄ«su (MN I 398) Ä• kÄ• re. ``ehi tvaá¹ƒ, mÄ• á¹‡avaka, yena samaá¹‡o Ä• nando tenu
upasaá¹…kamitvÄ• mama vacanena samaá¹‡aá¹ƒ, Ä• nandaá¹ƒ, appÄ• bÄ• dhaá¹ƒ appÄ•
balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `subho mÄ• á¹‡avo todeyyaputto, bhavantaá¹ƒ Ä• na
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™ ti, evaÃ
bhavaá¹ƒ Ä• nando yena subhassa mÄ• á¹‡avassa todeyyaputtassa nivesanaá¹ƒ, tenupasa
upÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (DN I 445) nidassane. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, kÄ• lÄ
akusalÄ• \Ne I 6/ vÄ• ti? akusalÄ• , bhante. sÄ• vajjÄ• vÄ• anavajjÄ• vÄ• ti? sÄ• vajjÄ• ,
vÄ• viÃ±Ã±uppasatthÄ• vÄ• ti? viÃ±Ã±ugarahitÄ• , bhante. samattÄ• samÄ• dinnÄ• ahitÄ
no vÄ• , kathaá¹ƒ vo ettha hotÄ«ti? samattÄ• , bhante, samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya
ettha hotÄ«â€™â€™ tiÄ• dÄ«su (AN I 3.66) avadhÄ• raá¹‡e. svÄ• yamidha Ä• kÄ• ranidas
daá¹-á¹-habbo.

tattha \Be I 5/ Ä• kÄ• raá¹-á¹-hena __evaá¹ƒ_saddena etamatthaá¹ƒ dÄ«peti --- nÄ• nÄ• na
anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasampannaá¹ƒ vividhapÄ• á¹-ihÄ• riyaâ
dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nur
\Ee I 4/ tassa bhagavato vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ, sabba
sotukÄ• mataá¹ƒ janetvÄ• pi evaá¹ƒ me sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutanti.

nidassanaá¹-á¹-hena ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti at
me sutaá¹ƒ, mayÄ• pi evaá¹ƒ sutanti idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ suttaá¹ƒ nidasseti.

avadhÄ• raá¹‡aá¹-á¹-hena ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naâ
Ä• nando, gatimantÄ• naá¹ƒ, satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
(AN I 1.219-223) evaá¹ƒ bhagavatÄ• , ``Ä• yasmÄ• Ä• nando atthakusalo dhammakusalo b
pubbÄ• parakusaloâ€™â€™ ti (AN II 5.169) evaá¹ƒ dhammasenÄ• patinÄ• ca pasatthabhÄ
dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá¹ƒ sotukamyataá¹ƒ janeti ``evaá¹ƒ me sutaá¹ƒ, taÃ±
byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva na aÃ±Ã±athÄ• daá¹-á¹-habbaâ€™â€™

__me_-saddo tÄ«su atthesu dissati. tathÄ• hissa ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaâ
mayÄ• ti attho. ``sÄ• dhu me, bhante bhagavÄ• , saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€
mayhanti attho. ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavathÄ• â€™â€™ tiÄ• dÄ«su \Ne
idha pana ``mayÄ• sutaâ€™â€™ nti ca ``mama sutaâ€™â€™ nti ca atthadvaye yujjati.

__suta_nti ayaá¹ƒ suta-saddo saupasaggo ca anupasaggo ca
gamana-vissuta-kilinna-upacitÄ• nuyoga-sotaviÃ±Ã±eyya-sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• t
hissa ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa passatoâ

vissutadhammassÄ• ti attho, ``avassutÄ• avassutassÄ• tiâ€™â€™ Ä• dÄ«su (Vin IV 657) k
``tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ ntiÄ• dÄ«su (Khp 7.12) upacitanti \Be
jhÄ• napasutÄ• dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su (Dhp 181) jhÄ• nÄ• nuyuttÄ• ti attho. ``diá¹-a
ntiÄ• dÄ«su (MN I 241) sotaviÃ±Ã±eyyanti attho. ``sutadharo sutasannicayoâ€™â€™ tiÄ• d
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharoti attho. idha panassa sotadvÄ• rÄ• nusÄ• rena ``up
``upadhÄ• raá¹‡aâ€™â€™ nti vÄ• ti \Ee I 5/ attho. me-saddassa hi mayÄ• ti atthe sati ``eva
sotadvÄ• rÄ• nusÄ• rena upadhÄ• ritaâ€™â€™ nti yujjati. mamÄ• ti atthe sati ``evaá¹ƒ man
sotadvÄ• rÄ• nusÄ• rena upadhÄ• raá¹‡aâ€™â€™ nti yujjati.

evametesu tÄ«su padesu __eva_nti sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaá
vuttaviÃ±Ã±Ä• á¹‡asamaá¹…gipuggalanidassanaá¹ƒ. __suta_nti assavanabhÄ• vappaá¹-ikl
anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. tathÄ• __eva_nti tassÄ• sotadvÄ• r
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattibhÄ• vappakÄ• sanaá¹
__suta_nti dhammappakÄ• sanaá¹ƒ. ayaÃ±hettha saá¹…khepo ``nÄ• nappakÄ• rena Ä• ran
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• mayÄ• na aÃ±Ã±aá¹ƒ kataá¹ƒ, idaá¹ƒ pana kataá¹ƒ, ayaá¹ƒ dhan

tathÄ• __eva_nti niddisitabbappakÄ• sanaá¹ƒ. __me_ti puggalappakÄ• sanaá¹ƒ. __suta_n
puggalakiccappakÄ• sanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ suttaá¹ƒ niddisissÄ• mi, taá¹ƒ m

tathÄ• __eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ• natthabyaÃ±jan
I 8/ nÄ• nÄ• kÄ• raniddeso. __eva_nti hi ayaá¹ƒ Ä• kÄ• rapaÃ±Ã±atti, __me_ti kattuniddeso
visayaniddeso. ettÄ• vatÄ• nÄ• nÄ• kÄ• rappavattena cittasantÄ• nena taá¹ƒsamaá¹…gino
gahaá¹‡asanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ hoti.

atha vÄ• __eva_nti puggalakiccaniddeso. __suta_nti viÃ±Ã±Ä• á¹‡akiccaniddeso. __me_ti
ubhayakiccayuttapuggalaniddeso. ayaá¹ƒ panettha saá¹…khepo --- mayÄ• savanakiccaviÃ
puggalena viÃ±Ã±Ä• á¹‡avasena laddhasavanakiccavohÄ• rena sutanti.

tattha __eva_nti ca __me_ti ca saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±atti.
paramatthato atthi, yaá¹ƒ evanti vÄ• meti vÄ• niddesaá¹ƒ labhetha? __suta_nti \Be I 7/ vijja
yaÃ±hi tamettha sotena upaladdhaá¹ƒ, taá¹ƒ paramatthato vijjamÄ• nanti.

tathÄ• __eva_nti ca __me_ti ca taá¹ƒ taá¹ƒ upÄ• dÄ• ya vattabbato upÄ• dÄ• paÃ±Ã±atti.
diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbato upanidhÄ• paÃ±Ã±atti. ettha ca __eva_nti vacan
na hi sammÅ«á¸·ho nÄ• nappakÄ• rapaá¹-ivedhasamattho hoti. __suta_nti vacanena sutass
yassa hi sutaá¹ƒ sammuá¹-á¹-haá¹ƒ hoti \Ee I 6/, na so kÄ• lantarena mayÄ• sutanti paá¹-ij
asammohena paÃ±Ã±Ä• siddhi, asammosena pana satisiddhi. tattha paÃ±Ã±Ä• pubbaá¹…
byaÃ±janÄ• vadhÄ• raá¹‡asamatthatÄ• , satipubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya atthapaá¹-i

tadubhayasamatthatÄ• yogena atthabyaÃ±janasampannassa dhammakosassa anupÄ• lana
dhammabhaá¹‡á¸• Ä• gÄ• rikattasiddhi.

aparo nayo --- __eva_nti vacanena yoniso manasikÄ• raá¹ƒ dÄ«peti, ayoniso manasikaroto
nÄ• nappakÄ• rapaá¹-ivedhÄ• bhÄ• vato. __suta_nti vacanena avikkhepaá¹ƒ dÄ«peti, vikkh
savanÄ• bhÄ• vato. tathÄ• hi vikkhittacitto puggalo sabbasampattiyÄ• vuccamÄ• nopi ``na
bhaá¹‡athÄ• â€™â€™ ti bhaá¹‡ati. yoniso manasikÄ• rena cettha attasammÄ• paá¹‡idhiá¹ƒ
sÄ• dheti, sammÄ• apaá¹‡ihitattassa pubbe akatapuÃ±Ã±assa vÄ• tadabhÄ• vato. avikkhe
saddhammassavanaá¹ƒ sappurisÅ«panissayaÃ±ca sÄ• dheti. na hi vikkhittacitto sotuá¹ƒ sa
anupassayamÄ• nassa savanaá¹ƒ atthÄ«ti.

aparo nayo --- yasmÄ• __eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ•
hoti, tassa nÄ• nÄ• kÄ• raniddesoti vuttaá¹ƒ. so ca evaá¹ƒ bhaddako Ä• kÄ• ro na sammÄ•
akatapuÃ±Ã±assa vÄ• hoti, tasmÄ• __eva_nti iminÄ• bhaddakena Ä• kÄ• rena pacchima
dÄ«peti, __suta_nti savanayogena purimacakkadvayasampattiá¹ƒ. na hi appatirÅ«padese v
sappurisÅ«panissayavirahitassa vÄ• savanaá¹ƒ atthi. iccassa pacchimacakkadvayasiddhiy
hoti. purimacakkadvayasiddhiyÄ• payogasuddhi. tÄ• ya ca Ä• sayasuddhiyÄ• adhigamaby
Ä• gamabyattisiddhi. iti payogÄ• sayasuddhassa \Be I 8/ Ä• gamÄ• dhigamasampannassa
sÅ«riyassa udayato yonisomanasikÄ• ro viya ca kusalakammassa arahati bhagavato vacan
bhavitunti á¹-hÄ• ne nidÄ• naá¹ƒ á¹-hapento __evaá¹ƒ me suta_ntiÄ• dimÄ• ha.

aparo nayo --- __eva_nti iminÄ• nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakena vacanena attano
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. __suta_nti iminÄ•
sotabbabhedapaá¹-ivedhadÄ«pakena dhammaniruttipaá¹-isambhidÄ• sampattisabbhÄ• vaá
idaá¹ƒ yonisomanasikÄ• radÄ«pakaá¹ƒ vacanaá¹ƒ bhÄ• samÄ• no --- ``ete mayÄ• dhamm
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• â€™â€™ ti dÄ«peti. __suta_nti idaá¹ƒ savanayogadÄ«paka
--- ``bahÅ« mayÄ• dhammÄ• sutÄ• dhÄ• tÄ• vacasÄ• paricitÄ• â€™â€™ ti dÄ«peti. tadu
atthabyaÃ±janapÄ• ripÅ«riá¹ƒ dÄ«pento savane Ä• daraá¹ƒ janeti. atthabyaÃ±janaparipuá¹
Ä• darena assuá¹‡anto mahatÄ• hitÄ• paribÄ• hiro hotÄ«ti Ä• daraá¹ƒ janetvÄ• sakkacca

``evaá¹ƒ me sutaâ€™â€™ nti iminÄ• pana sakalena vacanena Ä• yasmÄ• Ä• nando tathÄ
attano adahanto asappurisabhÅ«miá¹ƒ atikkamati, sÄ• vakattaá¹ƒ paá¹-ijÄ• nanto sappurisa
tathÄ• asaddhammÄ• cittaá¹ƒ vuá¹-á¹-hÄ• peti, saddhamme cittaá¹ƒ patiá¹-á¹-hÄ• peti. ``k
mayÄ• \Ne I 10/ tasseva pana bhagavato vacanaâ€™â€™ nti dÄ«pento attÄ• naá¹ƒ parimo
apadisati, jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá¹-á¹-hÄ• peti.

apica ``evaá¹ƒ me sutaâ€™â€™ nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purim
``sammukhÄ• paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa

Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa dhammasaraá¹‡assa saddhammavaracakkavattino
ettha atthe vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati vÄ• katta
sabbadevamanussÄ• naá¹ƒ imasmiá¹ƒ dhamme assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• sampa
vuccati ---

``vinÄ• sayati \Be I 9/ assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

__eka_nti gaá¹‡anaparicchedaniddeso. __samaya_nti paricchinnaniddeso. __ekaá¹ƒ sama
aniyamitaparidÄ«panaá¹ƒ. tattha __samaya_saddo ---

samavÄ• ye khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati ||

tathÄ• hissa ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca up
I 447) samavÄ• yo \Ee I 8/ attho. ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmaca
tiÄ• dÄ«su (AN III 8.29) khaá¹‡o. ``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ tiÄ• dÄ«su
``mahÄ• samayo pavanasmiâ€™â€™ ntiÄ• dÄ«su samÅ«ho. ``samayopi kho te, bhaddÄ• l
kho sÄ• vatthiyaá¹ƒ viharati, bhagavÄ• pi maá¹ƒ jÄ• nissati, `bhaddÄ• li, nÄ• ma bhikkhu sa
paripÅ«rakÄ• rÄ«â€™ ti, ayampi kho te, bhaddÄ• li, samayo appaá¹-ividdho ahosÄ«â€™â€
\Ne I 11/. ``tena kho pana samayena uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸• ik
tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«â€™â€™ tiÄ• dÄ«su (MN

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || ---

Ä• dÄ«su (SN I 1.129) paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukk
pahÄ• naá¹ƒ. ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipari
abhisamayaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is III 1) paá¹-ivedho. idha panassa kÄ• lo at
saá¹ƒvacchara-utu-mÄ• saá¸• á¸• hamÄ• sa-ratti-diva-pubbaá¹‡ha-majjhanhika-sÄ• yanha-
paá¹-hamamajjhimapacchimayÄ• ma-muhuttÄ• dÄ«su kÄ• lappabhedabhÅ«tesu samayesu

tattha kiÃ±cÄ• pi etesu saá¹ƒvaccharÄ• dÄ«su samayesu yaá¹ƒ yaá¹ƒ suttaá¹ƒ yamhi yam
mÄ• se pakkhe rattibhÄ• ge divasabhÄ• ge vÄ• vuttaá¹ƒ, sabbaá¹ƒ taá¹ƒ therassa \Be I 10

suvavatthÄ• pitaá¹ƒ paÃ±Ã±Ä• ya. yasmÄ• pana ``evaá¹ƒ me sutaá¹ƒ asukasaá¹ƒvacchare
asukapakkhe asukarattibhÄ• ge asukadivasabhÄ• ge vÄ• â€™â€™ ti evaá¹ƒ vutte na sakk
uddisituá¹ƒ vÄ• uddisÄ• petuá¹ƒ vÄ• , bahu ca vattabbaá¹ƒ hoti, tasmÄ• ekeneva padena
``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

ye vÄ• ime gabbhokkantisamayo jÄ• tisamayo saá¹ƒvegasamayo abhinikkhamanasamayo
mÄ• ravijayasamayo abhisambodhisamayo diá¹-á¹-hadhammasukhavihÄ• rasamayo desan
evamÄ• dayo bhagavato devamanussesu ativiya suppakÄ• sÄ• anekakÄ• lappabhedÄ• e
desanÄ• samayasaá¹…khÄ• taá¹ƒ \Ee I 9/ ekaá¹ƒ samayanti dÄ«peti. yo cÄ• yaá¹ƒ Ã±Ä• á
aruá¹‡Ä• kiccasamayo, attahitaparahitapaá¹-ipattisamayesu parahitapaá¹-ipattisamayo, san
karaá¹‡Ä«yadvayasamayesu dhammikathÄ• samayo, desanÄ• paá¹-ipattisamayesu \Ne I 1
samayesu aÃ±Ã±ataraá¹ƒ sandhÄ• ya ``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

kasmÄ• panettha yathÄ• abhidhamme ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraâ€™â€™ nti c
``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• mehÄ«â€™â€™ ti ca bhummavacan
``tena samayena buddho bhagavÄ• â€™â€™ ti karaá¹‡avacanena, tathÄ• akatvÄ• ``ekaá
upayogavacananiddeso katoti. tattha tathÄ• idha ca aÃ±Ã±athÄ• atthasambhavato. tattha
aÃ±Ã±esu suttapadesu ca adhikaraá¹‡attho bhÄ• venabhÄ• valakkhaá¹‡attho ca sambhava
kÄ• lattho ca samÅ«hattho ca samayo, tattha vuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ
khaá¹‡asamavÄ• yahetusaá¹…khÄ• tassa ca samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkh
tadatthajotanatthaá¹ƒ tattha bhummavacananiddeso kato.

vinaye ca hetuattho karaá¹‡attho ca sambhavati. yo hi so sikkhÄ• padapaÃ±Ã±attisamayo
dubbiÃ±Ã±eyyo, tena samayena hetubhÅ«tena karaá¹‡abhÅ«tena ca sikkhÄ• padÄ• ni paÃ
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• si, tasmÄ•
karaá¹‡avacanena niddeso kato.

idha \Be I 11/ pana aÃ±Ã±asmiÃ±ca evaá¹ƒjÄ• tike accantasaá¹ƒyogattho sambhavati. yaÃ
imaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• suttantaá¹ƒ desesi, accantameva taá¹ƒ samayaá¹ƒ karuá¹‡Ä• vihÄ•
tadatthajotanatthaá¹ƒ idha upayogavacananiddeso katoti.

tenetaá¹ƒ vuccati ---

``taá¹ƒ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• â€™â€™ ti ||

porÄ• á¹‡Ä• \Ee I 10/ pana vaá¹‡á¹‡ayanti --- ``tasmiá¹ƒ samayeâ€™â€™ ti vÄ• --- ``tena

--- ``ekaá¹ƒ samayaâ€™â€™ nti \Ne I 13/ vÄ• abhilÄ• pamattabhedo esa, sabbattha bhum
``ekaá¹ƒ samayaâ€™â€™ nti vuttepi ``ekasmiá¹ƒ samayeâ€™â€™ ti attho veditabbo.

__bhagavÄ• _ti garu. garuÃ±hi loke ``bhagavÄ• â€™â€™ ti vadanti. ayaÃ±ca sabbaguá¹‡a
sabbasattÄ• naá¹ƒ garu, tasmÄ• ``bhagavÄ• â€™â€™ ti veditabbo. porÄ• á¹‡ehipi vuttaá¹

``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garugÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

apica ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti || ---

imissÄ• gÄ• thÄ• ya vasenassa padassa vitthÄ• rato attho veditabbo. so ca __visuddhimag
vuttoyeva.

ettÄ• vatÄ• cettha __evaá¹ƒ me suta_nti vacanena yathÄ• sutaá¹ƒ dhammaá¹ƒ dassento b
paccakkhaá¹ƒ karoti. tena --- ``nayidaá¹ƒ atikkantasatthukaá¹ƒ pÄ• vacanaá¹ƒ, ayaá¹ƒ vo sa
adassanena ukkaá¹‡á¹-hitaá¹ƒ janaá¹ƒ samassÄ• seti.

__ekaá¹ƒ samayaá¹ƒ bhagavÄ• _ti vacanena tasmiá¹ƒ samaye bhagavato avijjamÄ• nabhÄ
rÅ«pakÄ• yaparinibbÄ• naá¹ƒ sÄ• dheti. tena ``evaá¹ƒvidhassa \Be I 12/ nÄ• ma ariyadham
vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo, sopi bhagavÄ• parinibbuto, kena aÃ±Ã±ena jÄ«vite Ä
jÄ«vitamadamattaá¹ƒ janaá¹ƒ saá¹ƒvejeti, saddhamme cassa ussÄ• haá¹ƒ janeti.

__eva_nti ca bhaá¹‡anto desanÄ• sampattiá¹ƒ niddisati. __me suta_nti sÄ• vakasampattiá¹
kÄ• lasampattiá¹ƒ. __bhagavÄ• _ti desakasampattiá¹ƒ.

__ukkaá¹-á¹-hÄ• yaá¹ƒ viharatÄ«_ti ettha ukkÄ• ti dÄ«pikÄ• , taÃ±ca nagaraá¹ƒ ``maá¹…ga
sunakkhattaá¹ƒ \Ne I 14/ mÄ• atikkamÄ«â€™â€™ ti rattimpi ukkÄ• su á¹-hitÄ• su mÄ• pitat
vuccati. daá¹‡á¸• adÄ«pikÄ• su jÄ• letvÄ• dhÄ• rÄ«yamÄ• nÄ• su mÄ• pitattÄ• ti vuttaá¹ƒ h
__ukkaá¹-á¹-hÄ• yaá¹ƒ_. samÄ«patthe cetaá¹ƒ bhummavacanaá¹ƒ. __viharatÄ«_ti avisesen
iriyÄ• pathadibbabrahmaariyavihÄ• resu \Ee I 11/ aÃ±Ã±ataravihÄ• rasamaá¹…giparidÄ«pa
á¹-hÄ• nagamananisinnasayanappabhedesu riyÄ• pathesu aÃ±Ã±atarairiyÄ• pathasamÄ• y
á¹-hitopi gacchantopi nisinnopi sayÄ• nopi bhagavÄ• viharaticceva veditabbo. so hi bhagav

iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ•
tasmÄ• viharatÄ«ti vuccati.

__subhagavane_ti ettha subhagattÄ• __subhagaá¹ƒ, _ sundarasirikattÄ• sundarakÄ• mat
tassa hi vanassa sirisampattiyÄ• manussÄ• annapÄ• nÄ• dÄ«ni Ä• dÄ• ya divasaá¹ƒ tatth
karontÄ• bhogasukhaá¹ƒ anubhonti, sundarasundare cettha kÄ• me patthenti ``puttaá¹ƒ lab
labhÄ• mÄ• â€™â€™ ti, tesaá¹ƒ taá¹ƒ tatheva hoti, evaá¹ƒ taá¹ƒ sundarasirikattÄ• sundara
__subhagaá¹ƒ_. apica bahujanakantatÄ• yapi subhagaá¹ƒ. vanayatÄ«ti __vanaá¹ƒ, _ attasa
bhattiá¹ƒ kÄ• reti, attani sinehaá¹ƒ uppÄ• detÄ«ti attho. vanute iti vÄ• __vanaá¹ƒ, _
nÄ• nÄ• vidhakusuma-gandhasammodamattakokilÄ• divihaá¹…gamÄ• bhirutehi
mandamÄ• lutacalitarukkhasÄ• khÄ• viá¹-apapallavapalÄ• sehi ca ``etha maá¹ƒ paribhuÃ±ja
sabbapÄ• á¹‡ino yÄ• cati viyÄ• ti attho. subhagaÃ±ca taá¹ƒ vanaÃ±cÄ• ti __subhagavanaá¹
__subhagavane_. vanaÃ±ca nÄ• ma ropimaá¹ƒ, sayaá¹ƒjÄ• tanti duvidhaá¹ƒ. tattha veá¸·uv
13/ ropimÄ• ni. andhavanamahÄ• vanaaÃ±janavanÄ• dÄ«ni sayaá¹ƒ jÄ• tÄ• ni. idampi saya

__sÄ• larÄ• jamÅ«le_ti ettha sÄ• larukkhopi sÄ• loti vuccati. yathÄ• ha ``seyyathÄ• pi, bhik
nigamassa vÄ• avidÅ«re mahantaá¹ƒ sÄ• lavanaá¹ƒ, taÃ±cassa eá¸·aá¹‡á¸• ehi saÃ±chan
``antarena yamakasÄ• lÄ• naâ€™â€™ nti ca (DN II 195) vanappatijeá¹-á¹-hakarukkhopi. ya

``taveva deva vijite, tavevuyyÄ• nabhÅ«miyÄ• .

ujuvaá¹ƒsÄ• mahÄ• sÄ• lÄ• , nÄ«lobhÄ• sÄ• manoramÄ• â€™â€™ ti || (J II 19.4).

yo \Ne I 15/ koci rukkhopi. yathÄ• ha ``atha kho taá¹ƒ, bhikkhave, mÄ• luvabÄ«jaá¹ƒ aÃ±Ã±
nipateyyÄ• â€™â€™ ti (MN I 469). idha \Ee I 12/ pana vanappatijeá¹-á¹-hakarukkho adhipp
tameva jeá¹-á¹-hakabhÄ• vaá¹ƒ sÄ• dheti. yathÄ• ha ``suppatiá¹-á¹-hitassa kho brÄ• hmaá¹
nigrodharÄ• jassÄ• â€™â€™ ti (AN II 6.54). tattha dvedhÄ• samÄ• so, sÄ• lÄ• naá¹ƒ rÄ• jÄ
ca so jeá¹-á¹-hakaá¹-á¹-hena rÄ• jÄ• ca itipi __sÄ• larÄ• jÄ• . mÅ«la_nti samÄ«paá¹ƒ. ayaÃ
``mÅ«lÄ• ni uddhareyya, antamaso usiranÄ• á¸·imattÄ• nipÄ«â€™â€™ tiÄ• dÄ«su (AN I 4.1
``lobho akusalamÅ«laâ€™â€™ ntiÄ• dÄ«su (DN III 305) asÄ• dhÄ• raá¹‡ahetumhi. ``yÄ• va
pharati, nivÄ• te paá¹‡á¹‡Ä• ni patanti, ettÄ• vatÄ• rukkhamÅ«laâ€™â€™ ntiÄ• dÄ«su sam
adhippeto, tasmÄ• sÄ• larÄ• jassa samÄ«peti evamettha attho daá¹-á¹-habbo.

tattha siyÄ• --- yadi tÄ• va bhagavÄ• ukkaá¹-á¹-hÄ• yaá¹ƒ viharati, ``subhagavane sÄ• lar
vattabbaá¹ƒ, atha tattha viharati, ``ukkaá¹-á¹-hÄ• yaâ€™â€™ nti na vattabbaá¹ƒ, na hi sakk
samayaá¹ƒ viharitunti. na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ.

nanu avocumha ``samÄ«patthe cetaá¹ƒ bhummavacanaâ€™â€™ nti. tasmÄ• yathÄ• gaá

goyÅ«thÄ• ni carantÄ• ni ``gaá¹…gÄ• ya caranti, yamunÄ• ya carantÄ«â€™â€™ ti vuccanti
ukkaá¹-á¹-hÄ• ya samÄ«pe subhagavanaá¹ƒ sÄ• larÄ• jamÅ«laá¹ƒ, tattha viharanto vuccati
viharati subhagavane sÄ• larÄ• jamÅ«leâ€™â€™ ti. gocaragÄ• manidassanatthaÃ±hissa \E
ukkaá¹-á¹-hÄ• vacanaá¹ƒ, pabbajitÄ• nurÅ«panivÄ• saá¹-á¹-hÄ• nanidassanatthaá¹ƒ sesava

tattha ukkaá¹-á¹-hÄ• kittanena Ä• yasmÄ• Ä• nando bhagavato gahaá¹-á¹-hÄ• nuggahaka
subhagavanÄ• dikittanena pabbajitÄ• nuggahakaraá¹‡aá¹ƒ. tathÄ• purimena paccayaggah
attakilamathÄ• nuyogavivajjanaá¹ƒ, pacchimena vatthukÄ• mappahÄ• nato
kÄ• masukhallikÄ• nuyogavivajjanupÄ• yadassanaá¹ƒ. purimena ca dhammadesanÄ• bhiyo
vivekÄ• dhimuttiá¹ƒ. purimena karuá¹‡Ä• ya upagamanaá¹ƒ, pacchimena paÃ±Ã±Ä• ya apa
sattÄ• naá¹ƒ hitasukhanipphÄ• danÄ• dhimuttataá¹ƒ, pacchimena parahitasukhakaraá¹‡e n
dhammikasukhÄ• pariccÄ• ganimittaá¹ƒ \Ne I 16/ phÄ• suvihÄ• raá¹ƒ, pacchimena uttarima
\Ee I 13/. purimena manussÄ• naá¹ƒ upakÄ• rabahulataá¹ƒ, pacchimena devÄ• naá¹ƒ. purim
saá¹ƒvaá¸• á¸• habhÄ• vaá¹ƒ, pacchimena lokena anupalittataá¹ƒ. purimena ``ekapuggalo,
uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya
devamanussÄ• naá¹ƒ. katamo ekapuggalo, tathÄ• gato arahaá¹ƒ sammÄ• sambuddhoâ€™
yadatthaá¹ƒ bhagavÄ• uppanno, tadatthaparinipphÄ• danaá¹ƒ, pacchimena yattha uppanno
bhagavÄ• hi paá¹-hamaá¹ƒ lumbinivane, dutiyaá¹ƒ bodhimaá¹‡á¸• eti lokiyalokuttarÄ• ya up
uppanno, tenassa vaneyeva vihÄ• raá¹ƒ dassetÄ«ti evamÄ• dinÄ• nayenettha atthayojanÄ«

__tatrÄ• _ti desakÄ• laparidÄ«panaá¹ƒ. taÃ±hi yaá¹ƒ samayaá¹ƒ viharati, tatra samaye. yas
viharati, tatra sÄ• larÄ• jamÅ«leti dÄ«peti. bhÄ• sitabbayutte vÄ• desakÄ• le dÄ«peti. na hi
kÄ• le vÄ• dhammaá¹ƒ bhÄ• sati. ``akÄ• lo kho tÄ• va bÄ• hiyÄ• â€™â€™ ti (Ud 10) Ä• dic
padapÅ«raá¹‡amatte avadhÄ• raá¹‡e Ä• dikÄ• latthe vÄ• nipÄ• to. __bhagavÄ• _ti lokagar
kathÄ• savanayuttapuggalavacanaá¹ƒ. apicettha, ``bhikkhakoti bhikkhu, bhikkhÄ• cariyaá¹ƒ
bhikkhÅ«â€™â€™ tiÄ• dinÄ• (Vin III 45) nayena vacanattho veditabbo. __Ä• mantesÄ«_ti
sambodhesÄ«ti ayamettha attho. aÃ±Ã±atra \Be I 15/ pana Ã±Ä• panepi hoti. yathÄ• ha ``Ä
bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhaveâ€™â€™ ti. pakkosanepi. yathÄ• ha ``ehi tvaá¹ƒ
sÄ• riputtaá¹ƒ Ä• mantehÄ«â€™â€™ ti (AN III 9.11).

__bhikkhavo_ti Ä• mantanÄ• kÄ• radÄ«panaá¹ƒ. taÃ±ca bhikkhanasÄ«latÄ• diguá¹‡ayogas
bhikkhanasÄ«latÄ• guá¹‡ayuttopi hi __bhikkhu_ bhikkhanadhammatÄ• guá¹‡ayuttopi. bhikk
sÄ• dhukÄ• ritÄ• guá¹‡ayuttopÄ«ti saddavidÅ« maÃ±Ã±anti. tena ca nesaá¹ƒ bhikkhanasÄ«
vacanena hÄ«nÄ• dhikajanasevitaá¹ƒ vuttiá¹ƒ pakÄ• sento uddhatadÄ«nabhÄ• vaniggahaá
bhikkhavoti iminÄ• ca karuá¹‡Ä• vipphÄ• rasommahadayanayananipÄ• tapubbaá¹…gamen
mukhÄ• bhimukhe karoti. teneva ca kathetukamyatÄ• dÄ«pakena vacanena nesaá¹ƒ sotuka
sambodhanaá¹-á¹-hena \Ne I 17/ sÄ• dhukaá¹ƒ savanamanasikÄ• repi ne niyojeti. sÄ• dhuk
hi sÄ• sanasampatti.

aparesupi devamanussesu vijjamÄ• nesu kasmÄ• bhikkhÅ«yeva Ä• mantesÄ«ti ce.
jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• vato. sabbaparisasÄ• dhÄ• raá¹‡Ä• hi bh
parisÄ• ya ca jeá¹-á¹-hÄ• bhikkhÅ«, paá¹-hamuppannattÄ• . seá¹-á¹-hÄ• , anagÄ• riyabhÄ•
satthucariyÄ• nuvidhÄ• yakattÄ• sakalasÄ• sanapaá¹-iggÄ• hakattÄ• ca. Ä• sannÄ• , tatth
satthusantikattÄ• . sadÄ• sannihitÄ• , satthusantikÄ• vacarattÄ• ti. apica te dhammadesanÄ
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattisabbhÄ• vato. visesato ca ekacce bhikkhÅ«yeva sandhÄ•
eva Ä• mantesi.

tattha siyÄ• --- kimatthaá¹ƒ pana bhagavÄ• dhammaá¹ƒ desento paá¹-hamaá¹ƒ bhikkhÅ«
desetÄ«ti. satijananatthaá¹ƒ. bhikkhÅ« hi aÃ±Ã±aá¹ƒ cintentÄ• pi vikkhittacittÄ• pi dhammaá
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• pi nisinnÄ• honti, te anÄ• mantetvÄ• dhamme des
kinnidÄ• nÄ• kiá¹ƒpaccayÄ• katamÄ• ya aá¹-á¹-huppattiyÄ• desitÄ• â€™â€™ ti sallakkhe
vÄ• gaá¹‡heyyuá¹ƒ, na vÄ• gaá¹‡heyyuá¹ƒ. tena nesaá¹ƒ satijananatthaá¹ƒ bhagavÄ• paá
pacchÄ• dhammaá¹ƒ deseti.

__bhadante_ti \Be I 16/ gÄ• ravavacanametaá¹ƒ, satthuno paá¹-ivacanadÄ• naá¹ƒ vÄ• , ap
vadamÄ• no bhagavÄ• te bhikkhÅ« Ä• lapati. bhadanteti vadamÄ• nÄ• te bhagavantaá¹ƒ p
bhikkhavoti bhagavÄ• Ä• bhÄ• sati. bhadanteti te paccÄ• bhÄ• santi. bhikkhavoti paá¹-ivac
bhadanteti paá¹-ivacanaá¹ƒ denti. __te bhikkhÅ«_ti ye bhagavÄ• Ä• mantesi. __bhagavato
Ä• mantanaá¹ƒ paá¹-iassosuá¹ƒ, abhimukhÄ• hutvÄ• suá¹‡iá¹ƒsu sampaá¹-icchiá¹ƒsu paá
attho. __bhagavÄ• etadavocÄ• _ti bhagavÄ• etaá¹ƒ idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ suttaá¹ƒ

ettÄ• vatÄ• ca yaá¹ƒ Ä• yasmatÄ• Ä• nandena kamalakuvalayujjalavimalasÄ• durasasalil
sukhÄ• vataraá¹‡atthaá¹ƒ nimmalasilÄ• talaracanavilÄ• sasobhitaratanasopÄ• naá¹ƒ
vippakiá¹‡á¹‡amuttÄ• talasadisavÄ• likÄ• kiá¹‡á¹‡apaá¹‡á¸• arabhÅ«mibhÄ• gaá¹ƒ \Ne I 18
suvibhattabhittivicitravedikÄ• parikkhittassa nakkhattapathaá¹ƒ phusitukÄ• matÄ• ya viya, vi
pÄ• sÄ• davarassa sukhÄ• rohaá¹‡atthaá¹ƒ dantamaya-saá¹‡hamuduphalaka-kaÃ±canalat
maá¹‡igaá¹‡appabhÄ• samudayujjalasobhaá¹ƒ sopÄ• naá¹ƒ viya,
suvaá¹‡á¹‡avalayÄ• nÅ«purÄ• disaá¹…ghaá¹-á¹-anasaddasammissitakathitahasitamadhura
uá¸·Ä• raissariyavibhavasobhitassa mahÄ• gharassa sukhappavesanatthaá¹ƒ
suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• pavÄ• á¸·Ä• dijutivissaravijjotita-suppatiá¹-á¹-hitavisÄ• ladv
mahÄ• dvÄ• raá¹ƒ viya ca atthabyaÃ±janasampannassa buddhÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡
imassa suttassa sukhÄ• vagÄ• haá¹‡atthaá¹ƒ kÄ• ladesadesakavatthuparisÄ• padesapaá¹-
bhÄ• sitaá¹ƒ, tassa atthavaá¹‡á¹‡anÄ• samattÄ• .

suttanikkhepavaá¹‡á¹‡anÄ•

idÄ• ni ``sabbadhammamÅ«lapariyÄ• yaá¹ƒ voâ€™â€™ tiÄ• dinÄ• nayena bhagavatÄ• ni
vaá¹‡á¹‡anÄ• ya okÄ• so anuppatto. sÄ• panesÄ• suttavaá¹‡á¹‡anÄ• yasmÄ• suttanikkh
pÄ• kaá¹-Ä• hoti, tasmÄ• suttanikkhepaá¹ƒ tÄ• va vicÄ• rayissÄ• ma. cattÄ• ro hi suttanikk
parajjhÄ• sayo pucchÄ• vasiko aá¹-á¹-huppattikoti.

tattha \Be I 17/ yÄ• ni suttÄ• ni bhagavÄ• parehi anajjhiá¹-á¹-ho kevalaá¹ƒ attano ajjhÄ• sa
seyyathidaá¹ƒ, Ä• kaá¹…kheyyasuttaá¹ƒ, vatthasuttaá¹ƒ, mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ
mahÄ• saá¸·Ä• yatanavibhaá¹…gasuttaá¹ƒ, ariyavaá¹ƒsasuttaá¹ƒ, sammappadhÄ• nasuttan
iddhipÄ• daindriyabalabojjhaá¹…gamaggaá¹…gasuttantahÄ• rakoti evamÄ• dÄ«ni. tesaá¹ƒ

yÄ• ni pana ``paripakkÄ• kho rÄ• hulassa vimuttiparipÄ• canÄ«yÄ• dhammÄ• , yaá¹ƒnÅ«
Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti (SN II 4.121) evaá¹ƒ paresaá¹ƒ ajjhÄ• sayaá¹ƒ k
abhinÄ«hÄ• raá¹ƒ \Ee I 16/ bujjhanabhÄ• vaÃ±ca avekkhitvÄ• parajjhÄ• sayavasena kathit
cÅ«á¸·arÄ• hulovÄ• dasuttaá¹ƒ, mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ, dhammacakkappavattanaá
evamÄ• dÄ«ni. tesaá¹ƒ parajjhÄ• sayo nikkhepo.

bhagavantaá¹ƒ \Ne I 19/ pana upasaá¹…kamitvÄ• catasso parisÄ• cattÄ• ro vaá¹‡á¹‡Ä• n
gandhabbÄ• asurÄ• yakkhÄ• mahÄ• rÄ• jÄ• no tÄ• vatiá¹ƒsÄ• dayo devÄ• mahÄ• brahm
bojjhaá¹…gÄ• â€™â€™ ti, bhante, vuccanti. ``nÄ«varaá¹‡Ä• nÄ«varaá¹‡Ä• â€™â€™ ti, bh
bhante, paÃ±cupÄ• dÄ• nakkhandhÄ• . ``kiá¹ƒ sÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€
paÃ±haá¹ƒ pucchanti. evaá¹ƒ puá¹-á¹-hena bhagavatÄ• yÄ• ni kathitÄ• ni bojjhaá¹…gasaá¹
panaÃ±Ã±Ä• nipi
devatÄ• saá¹ƒyutta-mÄ• rasaá¹ƒyutta-brahmasaá¹ƒyutta-sakkapaÃ±ha-cÅ«á¸·avedalla-mah
Ä• á¸·avaka-sÅ«ciloma-kharalomasuttÄ• dÄ«ni, tesaá¹ƒ pucchÄ• vasiko nikkhepo.

yÄ• ni panetÄ• ni uppannaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca kathitÄ• ni. seyyathidaá¹ƒ, dhamma
cÅ«á¸·asÄ«hanÄ• daá¹ƒ candÅ«pamaá¹ƒ puttamaá¹ƒsÅ«pamaá¹ƒ dÄ• rukkhandhÅ«pamaá
pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ pÄ• ricchattakÅ«pamanti evamÄ• dÄ«ni. tesaá¹ƒ aá¹-á¹-huppa

evamimesu catÅ«su nikkhepesu imassa suttassa aá¹-á¹-huppattiko nikkhepo. aá¹-á¹-huppa
bhagavatÄ• nikkhittaá¹ƒ. katarÄ• ya aá¹-á¹-huppattiyÄ• ? pariyattiá¹ƒ nissÄ• ya uppanne m
brÄ• hmaá¹‡Ä• tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« aparabhÄ• ge bhagavato dhammades
Ä• dÄ«navaá¹ƒ nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ sampassamÄ• nÄ• bhagavato santike pab
buddhavacanaá¹ƒ uggaá¹‡hitvÄ• pariyattiá¹ƒ nissÄ• ya mÄ• naá¹ƒ uppÄ• desuá¹ƒ ``yaá¹ƒ
taá¹ƒ taá¹ƒ mayaá¹ƒ khippameva jÄ• nÄ• ma, bhagavÄ• hi tÄ«á¹‡i liá¹…gÄ• ni \Be I 18/ cat
vibhattiyo muÃ±citvÄ• \Ee I 17/ na kiÃ±ci katheti, evaá¹ƒ kathite ca amhÄ• kaá¹ƒ gaá¹‡á¹-h
natthÄ«â€™â€™ ti. te bhagavati agÄ• ravÄ• hutvÄ• tato paá¹-á¹-hÄ• ya bhagavato upaá¹-
dhammassavanampi abhiá¹‡haá¹ƒ na gacchanti. bhagavÄ• tesaá¹ƒ taá¹ƒ cittacÄ• raá¹ƒ Ã±

mÄ• nakhilaá¹ƒ anupahacca maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• sacchikÄ• tuâ€™â€™ nti tesaá¹
uppannaá¹ƒ mÄ• naá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• desanÄ• kusalo bhagavÄ• mÄ• nabhaÃ
__sabbadhammamÅ«lapariyÄ• ya_nti desanaá¹ƒ Ä• rabhi.

tattha __sabbadhammamÅ«lapariyÄ• ya_nti sabbesaá¹ƒ dhammÄ• naá¹ƒ mÅ«lapariyÄ• ya
anavasesavÄ• cako hi ayaá¹ƒ __sabba_-saddo. so yena yena sambandhaá¹ƒ gacchati, tass
dÄ«peti. yathÄ• , ``sabbaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ sabbÄ• vedanÄ• aniccÄ• sabbasakkÄ•
dhammesÅ«â€™â€™ ti. __dhamma_-saddo panÄ• yaá¹ƒ
pariyatti-sacca-samÄ• dhi-paÃ±Ã±Ä• -pakati-sabhÄ• vasuÃ±Ã±atÄ• -puÃ±Ã±Ä• patti-Ã±eyy
dhammaá¹ƒ pariyÄ• puá¹‡Ä• ti suttaá¹ƒ geyyaâ€™â€™ ntiÄ• dÄ«su (AN II 5.73) hi dhamma
``diá¹-á¹-hadhammo viditadhammoâ€™â€™ tiÄ• dÄ«su (DN I 299) saccesu. ``evaá¹ƒ dham
tiÄ• dÄ«su samÄ• dhimhi.

``yassete caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ ti || ---

Ä• dÄ«su (J I 1.57) paÃ±Ã±Ä• ya.

``jÄ• tidhammÄ• jarÄ• dhammÄ• , atho maraá¹‡adhamminoâ€™â€™ tiÄ• dÄ«su pakatiyaâ
tiÄ• dÄ«su (Dhs I tikamÄ• tikÄ•) sabhÄ• ve. ``tasmiá¹ƒ kho pana samaye dhammÄ• hontÄ
suÃ±Ã±atÄ• yaá¹ƒ. ``dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• tÄ«â€™â€™ tiÄ• dÄ«su (J I 10
dhammÄ• â€™â€™ tiÄ• dÄ«su (Vin III 443) Ä• pattiyaá¹ƒ. ``sabbe dhammÄ• sabbÄ• kÄ• r
Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«â€™â€™ tiÄ• dÄ«su Ã±eyye. idha panÄ• ya
vacanattho --- attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«ti __dhammÄ• . mÅ«la_-saddo vitthÄ• rito
asÄ• dhÄ• raá¹‡ahetumhi daá¹-á¹-habbo.

__pariyÄ• ya_saddo \Be I 19/ \Ee I 18/ ``madhupiá¹‡á¸• ikapariyÄ• yoti naá¹ƒ dhÄ• rehÄ«â
205) desanÄ• yaá¹ƒ vattati. ``atthi khvesa brÄ• hmaá¹‡a, pariyÄ• yo, yena maá¹ƒ pariyÄ• y
vadeyya akiriyavÄ• do samaá¹‡o gotamoâ€™â€™ tiÄ• dÄ«su (Vin III 3) kÄ• raá¹‡e. ``kassa
pariyÄ• yo bhikkhuniyo ovadituâ€™â€™ ntiÄ• dÄ«su (MN III 398) vÄ• re. idha pana kÄ• raá
tasmÄ• ``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbesaá¹ƒ dhammÄ• naá¹ƒ a
kÄ• raá¹‡anti vÄ• sabbesaá¹ƒ dhammÄ• naá¹ƒ kÄ• raá¹‡adesananti vÄ• evaá¹ƒ attho daá
cassa suttassa, na catubhÅ«makÄ• pi sabhÄ• vadhammÄ• sabbadhammÄ• ti veditabbÄ• .
tebhÅ«makÄ• dhammÄ• va anavasesato veditabbÄ• , ayamettha adhippÄ• yoti.

__vo_ti \Ne I 21/ ayaá¹ƒ vo-saddo paccattaupayogakaraá¹‡asampadÄ• nasÄ• mivacanapa
``kacci pana vo, anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• â€™â€™ tiÄ• dÄ«su (MN I 32

``gacchatha, bhikkhave, paá¹‡Ä• memi voâ€™â€™ tiÄ• dÄ«su (MN II 157) upayoge. ``na v
vatthabbaâ€™â€™ ntiÄ• dÄ«su (MN II 157) karaá¹‡e. ``vanapatthapariyÄ• yaá¹ƒ vo, bhikkh
tiÄ• dÄ«su (MN I 190) sampadÄ• ne. ``sabbesaá¹ƒ vo, sÄ• riputta, subhÄ• sitaâ€™â€™ nti
sÄ• mivacane. ``ye hi vo ariyÄ• parisuddhakÄ• yakammantÄ• â€™â€™ tiÄ• dÄ«su (MN I 3
panÄ• yaá¹ƒ sampadÄ• ne daá¹-á¹-habbo.

__bhikkhave_ti patissavena abhimukhÄ«bhÅ«tÄ• naá¹ƒ punÄ• lapanaá¹ƒ. __desessÄ• mÄ
idaá¹ƒ vuttaá¹ƒ hoti, bhikkhave, sabbadhammÄ• naá¹ƒ mÅ«lakÄ• raá¹‡aá¹ƒ tumhÄ• kaá¹ƒ
kÄ• raá¹‡adesanaá¹ƒ tumhÄ• kaá¹ƒ desessÄ• mÄ«ti. __taá¹ƒ suá¹‡Ä• thÄ• _ti tamatthaá¹ƒ
desanaá¹ƒ mayÄ• vuccamÄ• naá¹ƒ suá¹‡Ä• tha. __sÄ• dhukaá¹ƒ manasi karothÄ• _ti ettha
ekatthametaá¹ƒ. ayaÃ±ca sÄ• dhu saddo Ä• yÄ• canasampaá¹-icchanasampahaá¹ƒsanasu
``sÄ• dhu me bhante bhagavÄ• , saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ• dÄ«su (S
dissati. ``sÄ• dhu, bhanteti kho so \Be I 20/ bhikkhu bhagavato bhÄ• sitaá¹ƒ \Ee I 19/ abhina
anumoditvÄ• â€™â€™ tiÄ• dÄ«su (MN III 86) sampaá¹-icchane. ``sÄ• dhu, sÄ• dhu sÄ• rip
349) sampahaá¹ƒsane.

``sÄ• dhu dhammarucÄ« rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ nti ||

Ä• dÄ«su (J II 18.101) sundare. ``tena hi, brÄ• hmaá¹‡a, sÄ• dhukaá¹ƒ suá¹‡Ä• hÄ«â€™â€
sÄ• dhukasaddoyeva daá¸·hÄ«kamme, Ä• á¹‡attiyantipi vuccati. idhÄ• pi ayaá¹ƒ ettheva da
Ä• á¹‡attiyaÃ±ca attho veditabbo. sundaratthepi vattati. daá¸·hÄ«karaá¹‡atthena hi daá¸·ha
suá¹‡Ä• tha suggahitaá¹ƒ gaá¹‡hantÄ• . Ä• á¹‡attiatthena mama Ä• á¹‡attiyÄ• suá¹‡Ä• tha
sundaramimaá¹ƒ bhaddakaá¹ƒ dhammaá¹ƒ suá¹‡Ä• thÄ• ti evaá¹ƒ dÄ«pitaá¹ƒ hoti.

__manasi_ \Ne I 22/ __karothÄ• _ti Ä• vajjetha, samannÄ• harathÄ• ti attho, avikkhittacittÄ
citte karothÄ• ti adhippÄ• yo. idÄ• nettha __taá¹ƒ suá¹‡Ä• thÄ• _ti sotindriyavikkhepavÄ• ra
manasi karothÄ• ti manasikÄ• re daá¸·hÄ«kammaniyojanena manindriyavikkhepavÄ• raá¹‡
byaÃ±janavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ, pacchimaá¹ƒ atthavipallÄ• saggÄ• havÄ• raá¹‡
dhammassavane niyojeti, pacchimena sutÄ• naá¹ƒ dhammÄ• naá¹ƒ dhÄ• raá¹‡Å«paparikkh
sabyaÃ±jano ayaá¹ƒ dhammo, tasmÄ• savanÄ«yoti dÄ«peti. pacchimena sÄ• ttho, tasmÄ•
sÄ• dhukapadaá¹ƒ vÄ• ubhayapadehi yojetvÄ• yasmÄ• ayaá¹ƒ dhammo dhammagambhÄ
suá¹‡Ä• tha sÄ• dhukaá¹ƒ, yasmÄ• atthagambhÄ«ro paá¹-ivedhagambhÄ«ro ca, tasmÄ• s
evaá¹ƒ yojanÄ• veditabbÄ• .

__bhÄ• sissÄ• mÄ«_ti desessÄ• mi. ``taá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti ettha paá¹-iÃ±Ã±Ä• t
saá¹ƒkhittatova desessÄ• mi, apica kho vitthÄ• ratopi naá¹ƒ bhÄ• sissÄ• mÄ«ti vuttaá¹ƒ hot

saá¹…khepavitthÄ• ravÄ• cakÄ• ni hi etÄ• ni padÄ• ni. yathÄ• ha vaá¹…gÄ«satthero ---

``saá¹ƒkhittenapi \Ee I 20/ deseti, vitthÄ• renapi bhÄ• sati.

sÄ• á¸·ikÄ• yiva nigghoso, paá¹-ibhÄ• naá¹ƒ udÄ«rayÄ«â€™â€™ ti || (SN I 1.214).

evaá¹ƒ \Be I 21/ vutte ussÄ• hajÄ• tÄ• hutvÄ• __evaá¹ƒ bhanteti kho te bhikkhÅ« bhagava
vacanaá¹ƒ sampaá¹-icchiá¹ƒsu, paá¹-iggahesunti vuttaá¹ƒ hoti. atha nesaá¹ƒ __bhagavÄ• e
vattabbaá¹ƒ __idha bhikkhavo_tiÄ• dikaá¹ƒ sakalaá¹ƒ suttaá¹ƒ avoca. tattha __idhÄ• _ti des
svÄ• yaá¹ƒ katthaci lokaá¹ƒ upÄ• dÄ• ya vuccati. yathÄ• ha --- ``idha tathÄ• gato loke uppa
190). katthaci sÄ• sanaá¹ƒ. yathÄ• ha --- ``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá
4.241). katthaci okÄ• saá¹ƒ. yathÄ• ha ---

``idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti || (DN II 369).

katthaci \Ne I 23/ padapÅ«raá¹‡amattameva. yathÄ• ha ``idhÄ• haá¹ƒ --- bhikkhave, bhuttÄ
pavÄ• ritoâ€™â€™ ti (MN I 30). idha pana lokaá¹ƒ upÄ• dÄ• ya vuttoti veditabbo.

<2> __bhikkhave_ti yathÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ desanaá¹ƒ desetuá¹ƒ puna bhikkhÅ« Ä• lap
bhikkhave, imasmiá¹ƒ loketi vuttaá¹ƒ hoti. __assutavÄ• puthujjano_ti ettha pana Ä• gamÄ•
assutavÄ• iti. yassa hi khandhadhÄ• tuÄ• yatanasaccapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ•
uggahaparipucchÄ• vinicchayarahitattÄ• maÃ±Ã±anÄ• paá¹-isedhako neva Ä• gamo, paá¹
anadhigatattÄ• neva adhigamo atthi. so Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo assutavÄ•

puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti ||

so hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi
puthu kilese janentÄ«ti puthujjanÄ• , puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• , pu
mukhamullokikÄ• ti puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthujjanÄ• , puthu n
abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyhantÄ«ti puthujjanÄ• , puthu
santappantÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi paridayhantÄ«ti puthujjanÄ• , pu
kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• \Be I 22/ mucchitÄ• ajjhosannÄ• laggÄ• lagitÄ
puthujjanÄ• , puthu paÃ±cahi nÄ«varaá¹‡ehi Ä• vuá¹-Ä• nivutÄ• \Ee I 21/ ovutÄ• pihitÄ• p
paá¹-ikujjitÄ• ti puthujjanÄ• ti (Nidd I 51). puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«tÄ• naá¹ƒ

ariyadhammaparammukhÄ• naá¹ƒ nÄ«cadhammasamÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antoga
ayaá¹ƒ, visuá¹ƒyeva saá¹…khaá¹ƒ gato, visaá¹ƒsaá¹-á¹-ho sÄ«lasutÄ• diguá¹‡ayuttehi ariye
evametehi ``assutavÄ• puthujjanoâ€™â€™ ti dvÄ«hipi padehi yete ---

duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoti || ---

dve \Ne I 24/ puthujjanÄ• vuttÄ• . tesu andhaputhujjano vutto hotÄ«ti veditabbo. __ariyÄ• n
adassÄ• vÄ«_tiÄ• dÄ«su __ariyÄ• _ti Ä• rakattÄ• kilesehi, anaye nairiyanato, aye iriyanato
araá¹‡Ä«yato buddhÄ• ca paccekabuddhÄ• ca buddhasÄ• vakÄ• ca vuccanti, buddhÄ• e
``sadevake, bhikkhave, loke ... pe ... tathÄ• gato ariyoti vuccatÄ«â€™â€™ ti (SN III 5.1098)
ettha pana paccekabuddhÄ• tathÄ• gatasÄ• vakÄ• ca ``sappurisÄ• â€™â€™ ti veditabbÄ•
sobhanÄ• purisÄ• ti __sappurisÄ• _. sabbeva vÄ• ete dvedhÄ• pi vuttÄ• . buddhÄ• pi hi an
paccekabuddhÄ• buddhasÄ• vakÄ• pi. yathÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro,

kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukhitassa sakkacca karoti kiccaá¹ƒ,

tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadantÄ«â€™â€™ ti || (J II 17.78).

kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«ti ettÄ• vatÄ• hi buddhasÄ• vako vutto, kataÃ±Ã±u
buddhÄ• ti. idÄ• ni yo tesaá¹ƒ ariyÄ• naá¹ƒ adassanasÄ«lo, na ca dassane sÄ• dhukÄ• rÄ«
adassÄ• vÄ«_ti veditabbo. so ca cakkhunÄ• adassÄ• vÄ« Ã±Ä• á¹‡ena adassÄ• vÄ«ti duvi
adassÄ• vÄ« idha adhippeto. maá¹ƒsacakkhunÄ• hi dibbacakkhunÄ• vÄ• ariyÄ• \Be I 23/
adiá¹-á¹-hÄ• va honti. tesaá¹ƒ cakkhÅ«naá¹ƒ vaá¹‡á¹‡amattaggahaá¹‡ato, na ariyabhÄ• va
soá¹‡asiá¹…gÄ• lÄ• dayopi ca cakkhunÄ• ariye passanti. na ca te ariyÄ• naá¹ƒ dassÄ• vin

tatridaá¹ƒ \Ee I 22/ vatthu --- cittalapabbatavÄ• sino kira khÄ«á¹‡Ä• savattherassa upaá¹-á¹
vuá¸• á¸• hapabbajito ekadivasaá¹ƒ therena saddhiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• therassa pat
piá¹-á¹-hito Ä• gacchanto theraá¹ƒ pucchi ``ariyÄ• nÄ• ma, bhante, kÄ«disÄ• â€™â€™ ti. th
mahallako ariyÄ• naá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• vattapaá¹-ipattiá¹ƒ katvÄ• sahacaranto
evaá¹ƒ dujjÄ• nÄ• , Ä• vuso, ariyÄ• â€™â€™ ti. evaá¹ƒ vuttepi so neva aÃ±Ã±Ä• si. tasmÄ•
dassanaá¹ƒ, Ã±Ä• á¹‡ena dassanameva dassanaá¹ƒ. yathÄ• ha ``kiá¹ƒ te, vakkali, iminÄ•
yo kho, vakkali \Ne I 25/, dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ ti (SN II 3.87). ta

passantopi Ã±Ä• á¹‡ena ariyehi diá¹-á¹-haá¹ƒ aniccÄ• dilakkhaá¹‡aá¹ƒ apassanto ariyÄ• dh
anadhigacchanto ariyakaradhammÄ• naá¹ƒ ariyabhÄ• vassa ca adiá¹-á¹-hattÄ• ``ariyÄ• na
veditabbo.

__ariyadhammassa akovido_ti satipaá¹-á¹-hÄ• nÄ• dibhede ariyadhamme akusalo. __ariya
pana ---

duvidho vinayo nÄ• ma, ekamekettha paÃ±cadhÄ• .

abhÄ• vato tassa ayaá¹ƒ, ``avinÄ«toâ€™â€™ ti vuccati ||

ayaÃ±hi saá¹ƒvaravinayo pahÄ• navinayoti duvidho vinayo. ettha ca duvidhepi vinaye ekan
bhijjati. __saá¹ƒvaravinayo_pi hi sÄ«lasaá¹ƒvaro satisaá¹ƒvaro Ã±Ä• á¹‡asaá¹ƒvaro khantis
vÄ«riyasaá¹ƒvaroti paÃ±cavidho. __pahÄ• navinayo_pi tadaá¹…gapahÄ• naá¹ƒ vikkhambha
samucchedapahÄ• naá¹ƒ paá¹-ippassaddhipahÄ• naá¹ƒ nissaraá¹‡apahÄ• nanti paÃ±cavid

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) ayaá
``rakkhati cakkhundriyaá¹ƒ cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (DN I 213; M
I 3.16) ayaá¹ƒ __satisaá¹ƒvaro_.

``yÄ• ni \Be I 24/ sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ•)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi,

paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041).

ayaá¹ƒ \Ee I 23/ __Ã±Ä• á¹‡asaá¹ƒvaro_. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ ti (
6.58) ayaá¹ƒ __khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€
6.58) ayaá¹ƒ \Ne I 26/ __vÄ«riyasaá¹ƒvaro_. sabbopi cÄ• yaá¹ƒ saá¹ƒvaro yathÄ• sakaá¹ƒ s
vinetabbÄ• naÃ±ca kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato ``saá¹ƒvaroâ€™â€™, vina
vuccati. evaá¹ƒ tÄ• va saá¹ƒvaravinayo paÃ±cadhÄ• bhijjatÄ«ti veditabbo.

tathÄ• yaá¹ƒ nÄ• marÅ«paparicchedÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡esu paá¹-ipakkhabhÄ•
tena tena vipassanÄ• Ã±Ä• á¹‡ena tassa tassa anatthassa pahÄ• naá¹ƒ. seyyathidaá¹ƒ, nÄ
sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, tasseva a
kaá¹…khÄ• vitaraá¹‡ena kathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasammasanena ``ahaá¹ƒ man

maggÄ• maggavavatthÄ• nena amagge maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá
sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhaye abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassane
nibbidÄ• nupassanÄ• ya abhiratisaÃ±Ã±Ä• ya, muccitukamyatÄ• Ã±Ä• á¹‡ena amuccitukam
anupekkhÄ• ya, anulomena dhammaá¹-á¹-hitiyaá¹ƒ nibbÄ• ne ca paá¹-ilomabhÄ• vassa, go
saá¹…khÄ• ranimittaggÄ• hassa pahÄ• naá¹ƒ, etaá¹ƒ __tadaá¹…gapahÄ• naá¹ƒ_nÄ• ma.

yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹‡ato ghaá¹
sevÄ• lassa tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ, etaá¹ƒ __vikkh

yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒtaá¹ƒmaggavato attano attano sa
``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277) nayena vuttassa sam
kilesagaá¹‡assa accantaá¹ƒ appavattibhÄ• vena pahÄ• naá¹ƒ, idaá¹ƒ __samucchedapahÄ•
phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, etaá¹ƒ __paá¹-ippassaddhipahÄ• naá
sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ etaá¹ƒ __niss
sabbampi cetaá¹ƒ pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayanaá¹-á¹-hen
``pahÄ• navinayoâ€™â€™ ti vuccati. taá¹ƒtaá¹ƒpahÄ• navato vÄ• tassa tassa vinayassa sa
``pahÄ• navinayoâ€™â€™ ti vuccati. evaá¹ƒ pahÄ• navinayopi paÃ±cadhÄ• bhijjatÄ«ti ved

evamayaá¹ƒ saá¹…khepato duvidho, bhedato ca dasavidho vinayo bhinnasaá¹ƒvarattÄ• pa
appahÄ«nattÄ• \Ne I 27/ yasmÄ• etassa assutavato puthujjanassa natthi, tasmÄ• abhÄ• v
avinÄ«toti vuccatÄ«ti. esa nayo __sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa ak
avinÄ«to_ti etthapi. ninnÄ• nÄ• karaá¹‡aÃ±hi etaá¹ƒ atthato. yathÄ• ha ``yeva te ariyÄ• , tev
te sappurisÄ• , teva te ariyÄ• . yo eva so ariyÄ• naá¹ƒ dhammo, so eva so sappurisÄ• naá¹
sappurisÄ• naá¹ƒ dhammo, so eva so ariyÄ• naá¹ƒ dhammo. yeva te ariyavinayÄ• , teva te
sappurisavinayÄ• , teva te ariyavinayÄ• . ariyeti vÄ• sappuriseti vÄ• , ariyadhammeti vÄ• s
ariyavinayeti vÄ• sappurisavinayeti vÄ• esese eke ekatthe same samabhÄ• ge tajjÄ• te ta

``kasmÄ• pana bhagavÄ• sabbadhammamÅ«lapariyÄ• yaá¹ƒ vo, bhikkhave, desessÄ• m
adesetvÄ• va ``idha, bhikkhave, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™
niddisÄ«ti? puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya dhammadesanÄ• ya tamatthaá¹ƒ Ä• vikÄ• tuá¹ƒ.
dhammÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• , dhammÄ• dhiá¹-á¹-hÄ• nÄ• puggaladesan
puggaladesanÄ• , puggalÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• ti dhammapuggalavasenev

tattha, ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• dukkhÄ• ved
vedanÄ• . imÄ• kho, bhikkhave, tisso vedanÄ• â€™â€™ ti (SN II 4.250) evarÅ«pÄ« dhamm
dhammadesanÄ• veditabbÄ• . ``cha dhÄ• tuyo ayaá¹ƒ putiso cha phassÄ• yatano aá¹-á¹-h
caturÄ• dhiá¹-á¹-hÄ• noâ€™â€™ ti (MN III 343) evarÅ«pÄ« dhammÄ• dhiá¹-á¹-hÄ• nÄ• pu
bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• \Be I 26/ lokasmiá¹ƒ. katame tayo? andho e

katamo ca, bhikkhave, puggalo andhoâ€™â€™ ti? (AN I 3.29) evarÅ«pÄ« puggalÄ• dhiá¹-á
``katamaÃ±ca, bhikkhave, duggatibhayaá¹ƒ? idha, bhikkhave, ekacco iti paá¹-isaÃ±cikkhati,
kho pÄ• pako vipÄ• ko abhisamparÄ• yaá¹ƒ ... pe ... suddhamattÄ• naá¹ƒ pariharati. idaá¹ƒ
duggatibhayaâ€™â€™ nti (AN I 4.121) evarÅ«pÄ« \Ee I 25/ puggalÄ• dhiá¹-á¹-hÄ• nÄ• dha

svÄ• yaá¹ƒ \Ne I 28/ idha yasmÄ• puthujjano apariÃ±Ã±Ä• tavatthuko, apariÃ±Ã±Ä• mÅ«li
sabbadhammÄ• naá¹ƒ mÅ«labhÅ«tÄ• maÃ±Ã±anÄ• hoti, tasmÄ• puthujjanaá¹ƒ dassetvÄ
desanÄ• ya tamatthaá¹ƒ Ä• vikÄ• tuá¹ƒ, ``idha, bhikkhave, assutavÄ• puthujjano ariyÄ• naa
evaá¹ƒ puthujjanaá¹ƒ niddisÄ«ti veditabbo.

suttanikkhepavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pathavÄ«vÄ• ravaá¹‡á¹‡anÄ•

evaá¹ƒ puthujjanaá¹ƒ niddisitvÄ• idÄ• ni tassa pathavÄ«Ä• dÄ«su vatthÅ«su sabbasakkÄ•
maÃ±Ã±anaá¹ƒ dassento, __pathaviá¹ƒ pathavito_tiÄ• dimÄ• ha. tattha lakkhaá¹‡apathavÄ
Ä• rammaá¹‡apathavÄ« sammutipathavÄ«ti catubbidhÄ• pathavÄ«. tÄ• su ``katamÄ• ca, A
pathavÄ«dhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataâ€™â€™ ntiÄ• dÄ
__lakkhaá¹‡apathavÄ«. _ ``pathaviá¹ƒ khaá¹‡eyya vÄ• khaá¹‡Ä• peyya vÄ• â€™â€™ tiÄ•
__sasambhÄ• rapathavÄ«. _ ye ca kesÄ• dayo vÄ«sati koá¹-á¹-hÄ• sÄ• , ayolohÄ• dayo ca
vaá¹‡á¹‡Ä• dÄ«hi sambhÄ• rehi saddhiá¹ƒ pathavÄ«ti sasambhÄ• rapathavÄ«. ``pathavÄ«k
saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«su (DN III 360) Ä• gatÄ• pana __Ä• rammaá¹‡apathavÄ
pathavÄ«kasiá¹‡ajjhÄ• nalÄ• bhÄ« devaloke nibbatto Ä• gamanavasena pathavÄ«devatÄ•
__sammutipathavÄ«_ti veditabbÄ• . sÄ• sabbÄ• pi idha labbhati. tÄ• su yaá¹ƒkaÃ±ci patha
pathavito saÃ±jÄ• nÄ• ti, pathavÄ«ti saÃ±jÄ• nÄ• ti, pathavÄ«bhÄ• gena saÃ±jÄ• nÄ• ti, lok
saÃ±Ã±Ä• vipallÄ• sena saÃ±jÄ• nÄ• ti pathavÄ«ti. evaá¹ƒ pathavÄ«bhÄ• gaá¹ƒ amuÃ±can
sattassÄ• â€™â€™ ti vÄ• Ä• dinÄ• nayena saÃ±jÄ• nÄ• ti. kasmÄ• evaá¹ƒ saÃ±jÄ• nÄ• t
ummattako viya hi puthujjano. so yaá¹ƒkiÃ±ci yena kenaci Ä• kÄ• rena gaá¹‡hÄ• ti. ariyÄ• n
adassÄ• vitÄ• dibhedameva vÄ• ettha kÄ• raá¹‡aá¹ƒ. yaá¹ƒ vÄ• parato ``apariÃ±Ã±Ä• taá
bhagavatÄ• va vuttaá¹ƒ.

__pathaviá¹ƒ pathavito saÃ±Ã±atvÄ• _ti so taá¹ƒ pathaviá¹ƒ evaá¹ƒ viparÄ«tasaÃ±Ã±Ä• ya
``saÃ±Ã±Ä• nidÄ• nÄ• \Ne I 29/ hi papaÃ±casaá¹…khÄ• â€™â€™ ti (Sn 880) vacanato ap
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cehi idha maÃ±Ã±anÄ• nÄ• mena vuttehi maÃ±Ã±ati kap
aÃ±Ã±athÄ• gaá¹‡hÄ• ti. tena vuttaá¹ƒ ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti. evaá¹ƒ \Ee I
maÃ±Ã±anÄ• oá¸·Ä• rikanayena dassetuá¹ƒ ``yÄ• ayaá¹ƒ kesÄ• lomÄ• â€™â€™ tiÄ• din
ajjhattikÄ• pathavÄ« vuttÄ• . yÄ• cÄ• yaá¹ƒ vibhaá¹…ge ``tattha katamÄ• bÄ• hirÄ• patha
bÄ• hiraá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹ƒ kakkhaá¸·attaá¹ƒ kakkhaá¸·abhÄ• vo bahiddhÄ• an

seyyathidaá¹ƒ, ayo lohaá¹ƒ tipu sÄ«saá¹ƒ sajjhaá¹ƒ muttÄ• maá¹‡i veá¸·uriyaá¹ƒ saá¹…kho
rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohitaá¹…ko masÄ• ragallaá¹ƒ tiá¹‡aá¹ƒ kaá¹-á¹-haá¹ƒ sakkharÄ•
pÄ• sÄ• á¹‡o pabbatoâ€™â€™ ti (Vibh 173) evaá¹ƒ bÄ• hirÄ• pathavÄ« vuttÄ• . yÄ• ca aj
nimittapathavÄ«, taá¹ƒ gahetvÄ• ayamatthayojanÄ• vuccati.

__pathaviá¹ƒ maÃ±Ã±atÄ«_ti tÄ«hi maÃ±Ã±anÄ• hi ahaá¹ƒ pathavÄ«ti maÃ±Ã±ati, mama
pathavÄ«ti maÃ±Ã±ati, parassa pathavÄ«ti maÃ±Ã±ati, atha vÄ• ajjhattikaá¹ƒ pathaviá¹ƒ ta
maÃ±Ã±ati, mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati, diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ati. kat
chandarÄ• gaá¹ƒ janeti kese assÄ• deti abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. lome
tacaá¹ƒ, aÃ±Ã±ataraá¹ƒ vÄ• pana rajjanÄ«yavatthuá¹ƒ. evaá¹ƒ ajjhattikaá¹ƒ pathaviá¹ƒ taá
maÃ±Ã±ati. iti me kesÄ• siyuá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ. iti lomÄ• tiÄ• dinÄ• vÄ• pana
samannÄ• neti. ``iminÄ• haá¹ƒ sÄ«lena vÄ• ... pe ... brahmacariyena vÄ• evaá¹ƒ siniddhar
bhavissÄ• mÄ«â€™â€™ tiÄ• dinÄ• vÄ• pana nayena appaá¹-iladdhÄ• naá¹ƒ paá¹-ilÄ• bhÄ
evampi ajjhattikaá¹ƒ pathaviá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati.

tathÄ• attano kesÄ• dÄ«naá¹ƒ sampattiá¹ƒ vÄ• vipattiá¹ƒ vÄ• nissÄ• ya mÄ• naá¹ƒ janeti
sadisohamasmÄ«ti vÄ• hÄ«nohamasmÄ«ti vÄ• â€™â€™ ti. evaá¹ƒ ajjhattikaá¹ƒ \Be I 28/ p
maÃ±Ã±ati. ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti (MN II 187) Ä• gatanayena pana ke
abhinivisati. esa nayo lomÄ• dÄ«su. evaá¹ƒ ajjhattikaá¹ƒ pathaviá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ•

atha vÄ• ``yÄ• ceva kho panÄ• vuso, ajjhattikÄ• pathavÄ«dhÄ• tu, yÄ• ca bÄ• hirÄ• pat
pathavÄ«dhÄ• turevesÄ• \Ne I 30/, taá¹ƒ netaá¹ƒ mamÄ• â€™â€™ ti (MN I 302) imissÄ• p
paccanÄ«kanayena kesÄ• dibhedaá¹ƒ pathaviá¹ƒ etaá¹ƒ mama esohamasmi eso me attÄ•
ajjhattikaá¹ƒ pathaviá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ati. evaá¹ƒ tÄ• va ajjhattikaá¹ƒ pa
maÃ±Ã±anÄ• hi maÃ±Ã±ati.

yathÄ• ca ajjhattikaá¹ƒ evaá¹ƒ bÄ• hirampi. kathaá¹ƒ? ``ayaÃ±hi ayalohÄ• dÄ«su chandar
ayalohÄ• dÄ«ni assÄ• deti abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. mama ayo mama
ayÄ• dÄ«ni mamÄ• yati rakkhati gopayati, evaá¹ƒ bÄ• hiraá¹ƒ pathaviá¹ƒ taá¹‡hÄ• maÃ±Ã±
ayalohÄ• dayo siyuá¹ƒ anÄ• gatamaddhÄ• nanti vÄ• panettha nandiá¹ƒ samannÄ• neti, im
vÄ• tapena vÄ• brahmacariyena vÄ• evaá¹ƒ sampannaayalohÄ• diupakaraá¹‡o bhavissÄ
paá¹-ilÄ• bhÄ• ya cittaá¹ƒ paá¹‡idahati. evampi bÄ• hiraá¹ƒ pathaviá¹ƒ taá¹‡hÄ• maÃ±Ã±an

tathÄ• attano ayalohÄ• dÄ«naá¹ƒ sampattiá¹ƒ vÄ• vipattiá¹ƒ vÄ• nissÄ• ya mÄ• naá¹ƒ jan
seyyosmÄ«ti vÄ• , sadisosmÄ«ti vÄ• hÄ«nosmÄ«ti vÄ• â€™â€™ ti (Vibh 832) evaá¹ƒ bÄ•
mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati. aye jÄ«vasaÃ±Ã±Ä« hutvÄ• pana ayaá¹ƒ ``jÄ«voâ€™
lohÄ• dÄ«su. evaá¹ƒ bÄ• hiraá¹ƒ pathaviá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ati.

atha vÄ• ``idhekacco pathavÄ«kasiá¹‡aá¹ƒ attato samanupassati. yaá¹ƒ pathavÄ«kasiá¹‡a
ahaá¹ƒ, taá¹ƒ pathavÄ«kasiá¹‡anti pathavÄ«kasiá¹‡aÃ±ca attaÃ±ca advayaá¹ƒ samanupas
131) paá¹-isambhidÄ• yaá¹ƒ vuttanayeneva nimittapathaviá¹ƒ ``attÄ• â€™â€™ ti abhinivisat
pathaviá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ati. evampi bÄ• hiraá¹ƒ pathaviá¹ƒ tÄ«hi maÃ
tÄ• va ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti ettha tissopi maÃ±Ã±anÄ• veditabbÄ• . ito par
kathayissÄ• ma.

__pathaviyÄ• _ \Be I 29/ __maÃ±Ã±atÄ«_ti ettha __pathaviyÄ• _ti bhummavacanametaá¹ƒ
maÃ±Ã±ati, mayhaá¹ƒ \Ne I 31/ kiÃ±canaá¹ƒ palibodho pathaviyÄ• ti maÃ±Ã±ati, paro patha
parassa kiÃ±canaá¹ƒ palibodho pathaviyÄ• ti maÃ±Ã±atÄ«ti ayamettha attho.

atha vÄ• yvÄ• yaá¹ƒ ``kathaá¹ƒ rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassati? idhekacco veda
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, tassa evaá¹ƒ hoti, ayaá¹ƒ kho me
attÄ• imasmiá¹ƒ rÅ«peti evaá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ \Ee I 28/ samanupassatÄ«â€
etassa atthanayo vutto, eteneva nayena vedanÄ• didhamme attato gahetvÄ• tato ajjhattika
yaá¹ƒkiÃ±ci pathaviá¹ƒ tassokÄ• sabhÄ• vena parikappetvÄ• so kho pana me ayaá¹ƒ attÄ•
maÃ±Ã±anto pathaviyÄ• maÃ±Ã±ati, ayamassa diá¹-á¹-himaÃ±Ã±anÄ• . tasmiá¹ƒyeva pan
tabbatthukaÃ±ca mÄ• naá¹ƒ uppÄ• dayato taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• . y
panassa attÄ• pathaviyÄ• ti maÃ±Ã±ati, tadÄ• diá¹-á¹-himaÃ±Ã±anÄ• eva yujjati. itarÄ• yo

__pathavito maÃ±Ã±atÄ«_ti ettha pana __pathavito_ti nissakkavacanaá¹ƒ. tasmÄ• saupak
parassa vÄ• yathÄ• vuttappabhedato pathavito uppattiá¹ƒ vÄ• niggamanaá¹ƒ vÄ• pathavi
maÃ±Ã±amÄ• no pathavito maÃ±Ã±atÄ«ti veditabbo, ayamassa diá¹-á¹-himaÃ±Ã±anÄ• . ta
diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ• naÃ±ca uppÄ• dayato ta
veditabbÄ• . apare Ä• hu pathavÄ«kasiá¹‡aá¹ƒ parittaá¹ƒ bhÄ• vetvÄ• tato aÃ±Ã±aá¹ƒ app
gahetvÄ• pathavito bahiddhÄ• pi me attÄ• ti maÃ±Ã±amÄ• no pathavito maÃ±Ã±atÄ«ti.

__pathaviá¹ƒ meti maÃ±Ã±atÄ«_ti ettha pana kevalaÃ±hi mahÄ• pathaviá¹ƒ taá¹‡hÄ• vase
nayena pavattÄ• ekÄ• taá¹‡hÄ• maÃ±Ã±anÄ• eva labbhatÄ«ti veditabbÄ• . sÄ• cÄ• yaá¹
ayo, mama lohanti evaá¹ƒ yathÄ• vuttappabhedÄ• ya sabbÄ• yapi ajjhattikabÄ• hirÄ• ya pa

__pathaviá¹ƒ_ \Be I 30/ __abhinandatÄ«_ti vuttappakÄ• rameva pathaviá¹ƒ taá¹‡hÄ• dÄ«hi
parÄ• masati \Ne I 32/ cÄ• ti vuttaá¹ƒ hoti. ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti eteneva eta
kasmÄ• etaá¹ƒ vuttanti ce. avicÄ• ritametaá¹ƒ porÄ• á¹‡ehi. ayaá¹ƒ pana attano mati, desa
Ä• dÄ«navadassanato vÄ• . yassÄ• hi dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• nÄ• nÄ• n
ayaá¹ƒ sÄ• bhagavatÄ• suppaá¹-ividdhÄ• . tasmÄ• pubbe maÃ±Ã±anÄ• vasena kilesuppa
abhinandanÄ• vasena dassento desanÄ• vilÄ• sato vÄ• idamÄ• ha \Ee I 29/. yo vÄ• patha
maÃ±Ã±ati, pathavito maÃ±Ã±ati, pathaviá¹ƒ meti maÃ±Ã±ati, so yasmÄ• na sakkoti patha

vÄ• diá¹-á¹-hiá¹ƒ vÄ• pahÄ• tuá¹ƒ, tasmÄ• pathaviá¹ƒ abhinandatiyeva. yo ca pathaviá¹ƒ a
so abhinandati, dukkhaÃ±ca Ä• dÄ«navoti Ä• dÄ«navadassanatopi idamÄ• ha. vuttaÃ±ceta
bhikkhave, pathavÄ«dhÄ• tuá¹ƒ abhinandati, dukkhaá¹ƒ so abhinandati, yo dukkhaá¹ƒ abhi
dukkhasmÄ• ti vadÄ• mÄ«â€™â€™ ti.

evaá¹ƒ pathavÄ«vatthukaá¹ƒ maÃ±Ã±anaá¹ƒ abhinandanaÃ±ca vatvÄ• idÄ• ni yena kÄ• ra
abhinandati ca, taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• vikaronto Ä• ha __taá¹ƒ kissa hetu, apariÃ±Ã±Ä• taa
tassattho, so puthujjano taá¹ƒ pathaviá¹ƒ kissa hetu maÃ±Ã±ati, kena kÄ• raá¹‡ena maÃ±Ã
apariÃ±Ã±Ä• taá¹ƒ tassÄ• ti vadÄ• mÄ«ti, yasmÄ• taá¹ƒ vatthu tassa apariÃ±Ã±Ä• taá¹ƒ, ta
hi pathaviá¹ƒ parijÄ• nÄ• ti, so tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nÄ• ti Ã±Ä• tapariÃ±Ã±Ä• ya tÄ«
pahÄ• napariÃ±Ã±Ä• yÄ• ti.

tattha katamÄ• Ã±Ä• tapariÃ±Ã±Ä• . pathavÄ«dhÄ• tuá¹ƒ parijÄ• nÄ• ti, ayaá¹ƒ pathavÄ«d
bÄ• hirÄ• , idamassÄ• lakkhaá¹‡aá¹ƒ, imÄ• ni rasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ•
__Ã±Ä• tapariÃ±Ã±Ä• . _ katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• path
dukkhato rogatoti dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi, ayaá¹ƒ __tÄ«raá¹‡apariÃ±Ã±Ä• . _ ka
evaá¹ƒ tÄ«rayitvÄ• aggamaggena pathavÄ«dhÄ• tuyÄ• chandarÄ• gaá¹ƒ pajahati, ayaá¹ƒ

nÄ• marÅ«pavavatthÄ• naá¹ƒ \Be I 31/ vÄ• Ã±Ä• tapariÃ±Ã±Ä• . kalÄ• pasammasanÄ• di
tÄ«raá¹‡apariÃ±Ã±Ä• . ariyamagge Ã±Ä• á¹‡aá¹ƒ pahÄ• napariÃ±Ã±Ä• ti. yo pathaviá¹ƒ pa
pariÃ±Ã±Ä• hi parijÄ• nÄ• ti, assa ca puthujjanassa tÄ• pariÃ±Ã±Ä• yo natthi, tasmÄ• apa
pathaviá¹ƒ maÃ±Ã±ati ca abhinandati cÄ• ti. tenÄ• ha bhagavÄ• --- idha, bhikkhave, assuta
... pathaviá¹ƒ maÃ±Ã±ati, pathaviyÄ• maÃ±Ã±ati, pathavito maÃ±Ã±ati, pathaviá¹ƒ meti ma
abhinandati. taá¹ƒ kissa hetu? apariÃ±Ã±Ä• taá¹ƒ tassÄ• ti vadÄ• mÄ«â€™â€™ ti.

pathavÄ«vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• povÄ• rÄ• divaá¹‡á¹‡anÄ•

__Ä• paá¹ƒ_ \Ee I 30/ __Ä• pato_ti etthÄ• pi lakkhaá¹‡asasambhÄ• rÄ• rammaá¹‡asammu
``tattha, katamÄ• ajjhattikÄ• Ä• podhÄ• tu. yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pogataá
bandhanattaá¹ƒ rÅ«passa ajjhattaá¹ƒ upÄ• dinnaâ€™â€™ ntiÄ• dÄ«su (Vibh 174) vutto __I
``Ä• pokasiá¹‡aá¹ƒ uggaá¹‡hanto Ä• pasmiá¹ƒ nimittaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dÄ«su
sesaá¹ƒ sabbaá¹ƒ pathaviyaá¹ƒ vuttasadisameva. kevalaá¹ƒ yojanÄ• naye pana ``pittaá¹ƒ s
nayena vuttÄ• dvÄ• dasabhedÄ• ajjhattikÄ• Ä• podhÄ• tu, ``tattha, katamÄ• bÄ• hirÄ• Ä
Ä• po Ä• pogataá¹ƒ, sineho sinehagataá¹ƒ bandhanattaá¹ƒ rÅ«passa bahiddhÄ• anupÄ• di
mÅ«laraso khandharaso tacaraso pattaraso puppharaso phalaraso khÄ«raá¹ƒ dadhi sappi n
phÄ• á¹‡itaá¹ƒ bhummÄ• ni vÄ• udakÄ• ni antalikkhÄ• ni vÄ• â€™â€™ ti (Vibh 174) evaá¹

Ä• podhÄ• tu veditabbÄ• , yo ca ajjhattÄ• rammaá¹‡attike nimittaÄ• po.

__tejaá¹ƒ tejato_ti imasmiá¹ƒ tejovÄ• repi vuttanayeneva vitthÄ• ro veditabbo. yojanÄ• naye
santappati, yena ca jÄ«rÄ«yati, yena ca pariá¸• ayhati, yena ca asitapÄ«takhÄ• yitasÄ• yita
pariá¹‡Ä• maá¹ƒ gacchatÄ«â€™â€™ ti (Vibh 175) evaá¹ƒ vuttÄ• catuppabhedÄ• ajjhattikÄ
katamÄ• \Be I 32/ bÄ• hirÄ• tejodhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ tejo tejogataá¹ƒ usmÄ• usmÄ
usumagataá¹ƒ bahiddhÄ• anupÄ• dinnaá¹ƒ. seyyathidaá¹ƒ, kaá¹-á¹-haggi palÄ• laggi tiá¹‡a
saá¹…kÄ• raggi indaggi aggisantÄ• po sÅ«riyasantÄ• po kaá¹-á¹-hasannicayasantÄ• po \Ne
tiá¹‡asannicayasantÄ• po dhaÃ±Ã±asannicayasantÄ• po bhaá¹‡á¸• asannicayasantÄ• poâ€
vuttÄ• ca bÄ• hirÄ• tejodhÄ• tu veditabbÄ• .

__vÄ• yaá¹ƒ vÄ• yato_ti imassa vÄ• yavÄ• rassÄ• pi yojanÄ• naye pana ``uddhaá¹…gamÄ
kucchisayÄ• vÄ• tÄ• koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• s
uppalakavÄ• tÄ• assÄ• so passÄ• soâ€™â€™ ti evaá¹ƒ vuttÄ• ajjhattikÄ• vÄ• yodhÄ• tu.
vÄ• yodhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ vÄ• yo vÄ• yogataá¹ƒ thambhitattaá¹ƒ rÅ«passa bahiddh
seyyathidaá¹ƒ, puratthimÄ• vÄ• tÄ• pacchimÄ• vÄ• tÄ• uttarÄ• vÄ• tÄ• dakkhiá¹‡Ä• vÄ
vÄ• tÄ• sÄ«tÄ• vÄ• tÄ• uá¹‡hÄ• vÄ• tÄ• parittÄ• vÄ• tÄ• adhimattÄ• vÄ• tÄ• kÄ• á¸·a
pakkhavÄ• tÄ• supaá¹‡á¹‡avÄ• tÄ• tÄ• lavaá¹‡á¹-avÄ• tÄ• vidhÅ«panavÄ• tÄ• â€™â€™
bÄ• hirÄ• vÄ• yodhÄ• tu veditabbÄ• . sesaá¹ƒ vuttanayamevÄ• ti. ettÄ• vatÄ• ca yvÄ• yaá

``vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• tena.

vuttÄ• bhavanti sabbe, iti vutto lakkhaá¹‡o hÄ• roâ€™â€™ ti || ---

evaá¹ƒ nettiyaá¹ƒ __lakkhaá¹‡o_ nÄ• ma hÄ• ro vutto, tassa vasena yasmÄ• catÅ«su bhÅ«
upÄ• dÄ• rÅ«pampi gahitameva bhavati, rÅ«palakkhaá¹‡aá¹ƒ anatÄ«tattÄ• . yaÃ±ca bhÅ«t
rÅ«pakkhandho. tasmÄ• ``assutavÄ• puthujjano pathaviá¹ƒ Ä• paá¹ƒ tejaá¹ƒ vÄ• yaá¹ƒ ma
atthato rÅ«paá¹ƒ attato samanupassatÄ«tipi vuttaá¹ƒ hoti. ``pathaviyÄ• Ä• pasmiá¹ƒ tejasm
maÃ±Ã±atÄ«â€™â€™ ti vadantena rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ samanupassatÄ«ti vuttan
tejato vÄ• yato maÃ±Ã±atÄ«â€™â€™ ti vadantena rÅ«pato aÃ±Ã±o attÄ• ti siddhattÄ• rÅ«
attani vÄ• rÅ«paá¹ƒ samanupassatÄ«tipi vuttaá¹ƒ hoti. evametÄ• catasso rÅ«pavatthukÄ•
sakkÄ• yadiá¹-á¹-himaÃ±Ã±anÄ• \Be I 33/ veditabbÄ• . tattha ekÄ• ucchedadiá¹-á¹-hi, tisso
dveva diá¹-á¹-hiyo hontÄ«ti ayampi atthaviseso veditabbo.

Ä• povÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÅ«tavÄ• rÄ• divaá¹‡á¹‡anÄ•

<3> evaá¹ƒ \Ne I 35/ rÅ«pamukhena saá¹…khÄ• ravatthukaá¹ƒ maÃ±Ã±anaá¹ƒ vatvÄ• idÄ
sattÄ• paÃ±Ã±apÄ«yanti, tesu saá¹…khÄ• resu sattesupi yasmÄ• puthujjano maÃ±Ã±anaá
niddisanto __bhÅ«te bhÅ«tato saÃ±jÄ• nÄ• tÄ«_tiÄ• dimÄ• ha. tatthÄ• yaá¹ƒ __bhÅ«ta_sa
paÃ±cakkhandhaamanussadhÄ• tuvijjamÄ• nakhÄ«á¹‡Ä• savasattarukkhÄ• dÄ«su dissati.
samanupassathÄ• â€™â€™ tiÄ• dÄ«su (MN I 401) hi ayaá¹ƒ paÃ±cakkhandhesu dissati. ``
samÄ• gatÄ• nÄ«â€™â€™ ti (Sn 224) ettha amanussesu. ``cattÄ• ro kho, bhikkhu, mahÄ•
86) ettha dhÄ• tÅ«su. ``bhÅ«tasmiá¹ƒ pÄ• cittiyaâ€™â€™ ntiÄ• dÄ«su (Vin IV 69) vijjamÄ•
bhÅ«toâ€™â€™ ti (J I 10.190) ettha khÄ«á¹‡Ä• save. ``sabbeva nikkhipissanti bhÅ«tÄ• lok
(DN II 220) ettha sattesu. ``bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• â€™â€™ ti \Ee I 32/ (Vin IV 90)
panÄ• yaá¹ƒ sattesu vattati, no ca kho avisesena. cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ hi heá¹-á¹-h
adhippetÄ• .

tattha __bhÅ«te bhÅ«tato saÃ±jÄ• nÄ• tÄ«_tiÄ• di vuttanayameva. __bhÅ«te maÃ±Ã±atÄ«
maÃ±Ã±anÄ• yojetabbÄ• . kathaá¹ƒ? ayaÃ±hi ``so passati gahapatiá¹ƒ vÄ• gahapatiputtaâ
kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…gibhÅ«taâ€™â€™ nti (AN II 7.50) vuttanayena bhÅ
gahetvÄ• rajjati, disvÄ• pi ne rajjati, sutvÄ• pi, ghÄ• yitvÄ• pi, sÄ• yitvÄ• pi, phusitvÄ• pi, Ã±
bhÅ«te taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. ``aho vatÄ• haá¹ƒ khattiyamahÄ• sÄ• lÄ• na
upapajjeyyaâ€™â€™ ntiÄ• dinÄ• (DN III 337) vÄ• pana nayena appaá¹-iladdhassa paá¹-il
paá¹‡idahati, evampi bhÅ«te taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. attano pana bhÅ«tÄ• n
nissÄ• ya attÄ• naá¹ƒ vÄ• seyyaá¹ƒ dahati. bhÅ«tesu ca yaá¹ƒkiÃ±ci bhÅ«taá¹ƒ hÄ«naá¹ƒ
yaá¹ƒkiÃ±ci bhÅ«taá¹ƒ seyyaá¹ƒ \Be I 34/. attÄ• naá¹ƒ vÄ• bhÅ«tena, bhÅ«taá¹ƒ vÄ• attan
yathÄ• ha ``idhekacco jÄ• tiyÄ• vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• pubbakÄ
attÄ• naá¹ƒ dahati. aparakÄ• laá¹ƒ attÄ• naá¹ƒ seyyaá¹ƒ dahati. pare hÄ«ne dahati, yo evan
... pe ... ayaá¹ƒ vuccati mÄ• nÄ• timÄ• noâ€™â€™ ti (Vibh 876-880). evaá¹ƒ bhÅ«te mÄ• n

bhÅ«te pana ``niccÄ• dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• â€™â€™ ti vÄ• ``sab
bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ• abalÄ• avÄ«riyÄ• niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• ch
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™â€™ ti (DN I 168) vÄ• maÃ±Ã±amÄ• no diá¹-á¹-
evaá¹ƒ bhÅ«te tÄ«hi maÃ±Ã±anÄ• hi maÃ±Ã±ati.

kathaá¹ƒ __bhÅ«tesu maÃ±Ã±ati? _ tesu tesu bhÅ«tesu attano upapattiá¹ƒ vÄ• sukhuppat
evaá¹ƒ tÄ• va taá¹‡hÄ• maÃ±Ã±anÄ• ya bhÅ«tesu maÃ±Ã±ati. bhÅ«tesu vÄ• upapattiá¹ƒ Ã
sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. evampi bhÅ«tesu taá¹‡hÄ• maÃ±Ã±anÄ•
samÅ«haggÄ• hena gahetvÄ• tattha ekacce bhÅ«te seyyato dahati, ekacce sadisato vÄ• h
bhÅ«tesu mÄ• namaÃ±Ã±anÄ• ya \Ee I 33/ maÃ±Ã±ati. tathÄ• ekacce bhÅ«te niccÄ• dhuv
adhuvÄ• ti, ahampi bhÅ«tesu aÃ±Ã±atarosmÄ«ti vÄ• maÃ±Ã±ati. evaá¹ƒ bhÅ«tesu diá¹-á¹-

__bhÅ«tato maÃ±Ã±atÄ«_ti ettha pana saupakaraá¹‡assa attano vÄ• parassa vÄ• yato ku

maÃ±Ã±amÄ• no bhÅ«tato maÃ±Ã±atÄ«ti veditabbo, ayamassa diá¹-á¹-himaÃ±Ã±anÄ• . ta
diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ• naÃ±ca uppÄ• dayato ta
veditabbÄ• . __bhÅ«te meti maÃ±Ã±atÄ«_ti ettha pana ekÄ• taá¹‡hÄ• maÃ±Ã±anÄ• va lab
puttÄ• , mama dhÄ«tÄ• , mama ajeá¸·akÄ• , kukkuá¹-asÅ«karÄ• , hatthigavassavaá¸·avÄ• â
mamÄ• yato pavattatÄ«ti veditabbÄ• . __bhÅ«te abhinandatÄ«_ti etaá¹ƒ vuttanayameva. __
ettha pana ye saá¹…khÄ• re upÄ• dÄ• ya bhÅ«tÄ• naá¹ƒ paÃ±Ã±atti, tesaá¹ƒ apariÃ±Ã±Ä•
hontÄ«ti veditabbÄ• . yojanÄ• pana vuttanayeneva kÄ• tabbÄ• .

evaá¹ƒ \Be I 35/ saá¹…khepato saá¹…khÄ• ravasena ca sattavasena ca maÃ±Ã±anÄ• vatt
bhÅ«mivisesÄ• dinÄ• bhedena vitthÄ• ratopi taá¹ƒ dassento __deve devato_tiÄ• dimÄ• ha.
\Ne I 37/ kÄ• maguá¹‡ehi attano vÄ• iddhiyÄ• ti __devÄ• , _ kÄ«á¸·anti jotenti cÄ• ti attho. t
sammutidevÄ• upapattidevÄ• visuddhidevÄ• ti. __sammutidevÄ• _ nÄ• ma rÄ• jÄ• no dev
__upapattidevÄ• _ nÄ• ma cÄ• tumahÄ• rÄ• jike deve upÄ• dÄ• ya tatuttaridevÄ• . __visud
khÄ«á¹‡Ä• savÄ• . idha pana upapattidevÄ• daá¹-á¹-habbÄ• , no ca kho avisesena. parani
mÄ• raá¹ƒ saparisaá¹ƒ á¹-hapetvÄ• sesÄ• cha kÄ• mÄ• vacarÄ• idha devÄ• ti adhippetÄ•
atthavaá¹‡á¹‡anÄ• bhÅ«tavÄ• re vuttanayeneva veditabbÄ• .

__pajÄ• pati_nti ettha pana mÄ• ro pajÄ• patÄ«ti veditabbo. keci pana ``tesaá¹ƒ tesaá¹ƒ de
adhipatÄ«naá¹ƒ mahÄ• rÄ• jÄ• dÄ«nametaá¹ƒ adhivacanaâ€™â€™ nti vadanti. taá¹ƒ deva
gahitattÄ• ayuttanti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ paá¹-ikkhittaá¹ƒ, mÄ• royeva pana sa
adhipatibhÄ• vena idha pajÄ• patÄ«ti adhippeto. so kuhiá¹ƒ vasati? paranimmitavasavattide
hi __vasavattirÄ• jÄ• _ rajjaá¹ƒ kÄ• reti. __mÄ• ro_ ekasmiá¹ƒ padese attano parisÄ• ya iss
rajjapaccante dÄ• marikarÄ• japutto viya vasatÄ«ti vadanti. mÄ• raggahaá¹‡eneva cettha m
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. yojanÄ• nayo cettha pajÄ• patiá¹ƒ vaá¹‡á¹‡avantaá¹ƒ dÄ«ghÄ•
disvÄ• vÄ• sutvÄ• vÄ• rajjanto taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. ``aho vatÄ• haá¹ƒ
upapajjeyyaâ€™â€™ ntiÄ• dinÄ• vÄ• pana nayena appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya c
pajÄ• patiá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. pajÄ• patibhÄ• vaá¹ƒ pana patto samÄ
adhipatÄ«ti mÄ• naá¹ƒ janento pajÄ• patiá¹ƒ mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati. ``pajÄ• p
``ucchijjissati vinassissatÄ«â€™â€™ ti vÄ• ``avaso abalo avÄ«riyo niyatisaá¹…gatibhÄ• va
chasvevÄ• bhijÄ• tÄ«su sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedetÄ«â€™â€™ ti vÄ• maÃ±Ã±amÄ
diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«ti veditabbo.

__pajÄ• patismi_nti ettha pana ekÄ• diá¹-á¹-himaÃ±Ã±anÄ• va yujjati. tassÄ• evaá¹ƒ pava
idhekacco ``pajÄ• patismiá¹ƒ ye ca dhammÄ• saá¹ƒvijjanti, sabbe te niccÄ• dhuvÄ• \Be I 3
avipariá¹‡Ä• madhammÄ• â€™â€™ ti maÃ±Ã±ati. atha vÄ• ``pajÄ• patismiá¹ƒ natthi pÄ• p
kammÄ• ni upalabbhantÄ«â€™â€™ ti maÃ±Ã±ati.

__pajÄ• patito_ti \Ne I 38/ ettha tissopi maÃ±Ã±anÄ• labbhanti. kathaá¹ƒ? idhekacco saup

vÄ• parassa vÄ• pajÄ• patito uppattiá¹ƒ vÄ• niggamanaá¹ƒ vÄ• maÃ±Ã±ati, ayamassa di
tasmiá¹ƒyeva panassa diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ• n
taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• . __pajÄ• patiá¹ƒ me_ti ettha pana ekÄ• taá¹‡
cÄ• yaá¹ƒ ``pajÄ• pati mama satthÄ• mama sÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena mamÄ•
sesaá¹ƒ vuttanayameva.

__brahmaá¹ƒ brahmato_ti ettha brÅ«hito tehi tehi guá¹‡avisesehÄ«ti __brahmÄ• . _ apica b
mahÄ• brahmÄ• pi vuccati, tathÄ• gatopi brÄ• hmaá¹‡opi mÄ• tÄ• pitaropi seá¹-á¹-hampi. ``
brahmÄ• â€™â€™ tiÄ• dÄ«su (MN III 165-166) hi mahÄ• brahmÄ• brahmÄ• ti vuccati. ``br
35/, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti ettha tathÄ• gato.

``tamonudo buddho samantacakkhu,

lokantagÅ« sabbabhavÄ• tivatto.

anÄ• savo sabbadukkhappahÄ«no,

saccavhayo brahme upÄ• sito meâ€™â€™ ti || (Nidd II 104) ---

ettha brÄ• hmaá¹‡o.

``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccareâ€™â€™ ti || (It 106; J II 20.181) ---

ettha mÄ• tÄ• pitaro. ``brahmacakkaá¹ƒ pavattetÄ«â€™â€™ ti (MN I 148; AN II 5.11) ettha
paá¹-hamÄ• bhinibbatto kappÄ• yuko brahmÄ• adhippeto. taggahaá¹‡eneva ca brahmapur
gahitÄ• ti veditabbÄ• . atthavaá¹‡á¹‡anÄ• panettha pajÄ• pativÄ• re vuttanayeneva veditab

Ä• bhassaravÄ• re \Ne I 39/ daá¹‡á¸• adÄ«pikÄ• ya acci viya etesaá¹ƒ sarÄ«rato Ä• bhÄ•
patantÄ« viya sarati visaratÄ«ti __Ä• bhassarÄ• . _ tesaá¹ƒ gahaá¹‡ena \Be I 37/ sabbÄ• pi
gahitÄ• , ekatalavÄ• sino eva cete sabbepi parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bhassa

subhakiá¹‡havÄ• re subhena okiá¹‡á¹‡Ä• vikiá¹‡á¹‡Ä• subhena sarÄ«rappabhÄ• vaá¹‡á¹
suvaá¹‡á¹‡amaÃ±jÅ«sÄ• ya á¹-hapitasampajjalitakaÃ±canapiá¹‡á¸• asassirikÄ• ti __subhak
gahaá¹‡ena sabbÄ• pi tatiyajjhÄ• nabhÅ«mi gahitÄ• . ekatalavÄ• sino eva cete sabbepi par
appamÄ• á¹‡asubhÄ• subhakiá¹‡hÄ• ti veditabbÄ• .

vehapphalavÄ• re, vipulÄ• phalÄ• ti __vehapphalÄ• . _ catutthajjhÄ• nabhÅ«mi brahmÄ• n
pana imesu tÄ«supi vÄ• resu bhÅ«tavÄ• re vuttanayeneva veditabbÄ• .

abhibhÅ«vÄ• re abhibhavÄ«ti __abhibhÅ«. _ kiá¹ƒ abhibhavi? cattÄ• ro khandhe arÅ«pino.
adhivacanaá¹ƒ. asaÃ±Ã±asattÄ• devÄ• vehapphalehi saddhiá¹ƒ ekatalÄ• yeva ekasmiá¹ƒ
nibbattÄ• , teneva yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hanti cittakammarÅ«pasadisÄ• hutvÄ• . te idha
abhibhÅ«vacanena gahitÄ• . keci __abhibhÅ«_ nÄ• ma sahasso brahmÄ• ti evamÄ• dinÄ•
adhipatibrahmÄ• naá¹ƒ vaá¹‡á¹‡ayanti. brahmaggahaá¹‡eneva pana tassa gahitattÄ• \Ee I
veditabbaá¹ƒ. yojanÄ• nayo cettha abhibhÅ« vaá¹‡á¹‡avÄ• dÄ«ghÄ• yukoti sutvÄ• tattha c
abhibhuá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. ``aho vatÄ• haá¹ƒ abhibhuno sahabyata
ntiÄ• dinÄ• pana nayena appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ paá¹‡idahantopi abh
taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. attÄ• naá¹ƒ hÄ«nato abhibhuá¹ƒ seyyato dahanto pa
mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati. ``abhibhÅ« nicco dhuvoâ€™â€™ tiÄ• dinÄ• nayena p
diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«ti veditabbo. sesaá¹ƒ pajÄ• pativÄ• re vuttanayamev

bhÅ«tavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• kÄ• sÄ• naÃ±cÄ• yatanavÄ• rÄ• divaá¹‡á¹‡anÄ•

<4> evaá¹ƒ \Ne I 40/ bhagavÄ• paá¹-ipÄ• á¹-iyÄ• devaloke dassentopi abhibhÅ«vacanena
dassetvÄ• idÄ• ni yasmÄ• ayaá¹ƒ vaá¹-á¹-akathÄ• , suddhÄ• vÄ• sÄ• ca vivaá¹-á¹-apakkh
anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• eva hi te devÄ• . yasmÄ• vÄ• katipayakappasahassÄ• yuk
buddhuppÄ• dakÄ• leyeva honti. buddhÄ• pana asaá¹…kheyepi kappe na uppajjanti, tadÄ•
raÃ±Ã±o khandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ viya hi buddhÄ• naá¹ƒ suddhÄ• vÄ• sabhavo. te
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• savasenapi na gahitÄ• , sabbakÄ• likÄ• pana imÄ• maÃ
sadÄ• vijjamÄ• nabhÅ«miá¹ƒ dassento suddhÄ• vÄ• se atikkamitvÄ• , __Ä• kÄ• sÄ• naÃ±c
__Ä• kÄ• sÄ• naÃ±cÄ• yatana_nti tabbhÅ«mikÄ• cattÄ• ro kusalavipÄ• kakiriyÄ• khandhÄ
daá¹-á¹-habbÄ• bhavaparicchedakathÄ• ayanti katvÄ• . esa nayo __viÃ±Ã±Ä• á¹‡aÃ±cÄ•
pana catÅ«supi etesu vÄ• resu abhibhÅ«vÄ• re vuttanayeneva veditabbÄ• . mÄ• namaÃ±Ã
vuttanayenÄ• pi yujjati.

Ä• kÄ• sÄ• naÃ±cÄ• yatanavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

diá¹-á¹-hasutavÄ• rÄ• divaá¹‡á¹‡anÄ•

<5> evaá¹ƒ bhÅ«mivisesÄ• dinÄ• bhedena vitthÄ• ratopi maÃ±Ã±anÄ• vatthuá¹ƒ dassetvÄ
sabbamaÃ±Ã±anÄ• vatthubhÅ«taá¹ƒ sakkÄ• yapariyÄ• pannaá¹ƒ tebhÅ«makadhammabhe
saá¹…gaá¹‡hitvÄ• dassento, __diá¹-á¹-haá¹ƒ diá¹-á¹-hato_tiÄ• dimÄ• ha.

tattha __diá¹-á¹-ha_nti maá¹ƒsacakkhunÄ• pi diá¹-á¹-haá¹ƒ, dibbacakkhunÄ• pi diá¹-á¹-haá¹

rÅ«pÄ• yatanassetaá¹ƒ adhivacanaá¹ƒ. tattha __diá¹-á¹-haá¹ƒ maÃ±Ã±atÄ«_ti diá¹-á¹-haá¹ƒ
maÃ±Ã±ati. kathaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ subhasaÃ±Ã±Ä• ya sukhasaÃ±Ã±Ä• ya ca passan
taá¹ƒ assÄ• deti abhinandati. vuttampi hetaá¹ƒ \Ee I 37/ bhagavatÄ• ``itthirÅ«pe, bhikkhave
giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• , te dÄ«gharattaá¹ƒ socanti itthirÅ«pavasÄ• nug
evaá¹ƒ diá¹-á¹-haá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. ``iti \Ne I 41/ me rÅ«paá¹ƒ siyÄ
vÄ• panettha nandiá¹ƒ samannÄ• neti, rÅ«pasampadaá¹ƒ vÄ• pana Ä• kaá¹…khamÄ• no
vitthÄ• ro. evampi diá¹-á¹-haá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. attano pana parassa
vipattiá¹ƒ nissÄ• ya mÄ• naá¹ƒ janeti. ``iminÄ• haá¹ƒ seyyosmÄ«â€™â€™ ti vÄ• ``sadisosm
``hÄ«nosmÄ«â€™â€™ ti vÄ• ti evaá¹ƒ diá¹-á¹-haá¹ƒ mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati. rÅ
dhuvaá¹ƒ sassatanti maÃ±Ã±ati, attÄ• naá¹ƒ attaniyanti maÃ±Ã±ati, maá¹…galaá¹ƒ amaá¹…
diá¹-á¹-haá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ati. evaá¹ƒ diá¹-á¹-haá¹ƒ tÄ«hi maÃ±Ã±anÄ
diá¹-á¹-hasmiá¹ƒ maÃ±Ã±ati? rÅ«pasmiá¹ƒ attÄ• naá¹ƒ \Be I 39/ samanupassananayena ma
maÃ±Ã±ati. yathÄ• vÄ• dhane dhaÃ±Ã±e. evaá¹ƒ rÅ«pasmiá¹ƒ rÄ• gÄ• dayoti maÃ±Ã±ant
ayamassa diá¹-á¹-himaÃ±Ã±anÄ• . tasmiÃ±Ã±eva panassa diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±
mÄ• naÃ±ca uppÄ• dayato taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• . evaá¹ƒ diá¹-á¹-ha
pathavÄ«vÄ• re vuttanayeneva veditabbaá¹ƒ.

__suta_nti maá¹ƒsasotenapi sutaá¹ƒ, dibbasotenapi sutaá¹ƒ, saddÄ• yatanassetaá¹ƒ adhiv

__muta_nti mutvÄ• munitvÄ• ca gahitaá¹ƒ, Ä• hacca upagantvÄ• ti attho, indriyÄ• naá¹ƒ Ä
aÃ±Ã±amaÃ±Ã±asaá¹ƒsilese viÃ±Ã±Ä• tanti vuttaá¹ƒ hoti, gandharasaphoá¹-á¹-habbÄ• yat

__viÃ±Ã±Ä• ta_nti manasÄ• viÃ±Ã±Ä• taá¹ƒ, sesÄ• naá¹ƒ sattannaá¹ƒ Ä• yatanÄ• nameta
dhammÄ• rammaá¹‡assa vÄ• . idha pana sakkÄ• yapariyÄ• pannameva labbhati. vitthÄ• ro
vuttanayeneva veditabbo.

diá¹-á¹-hasuttavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekattavÄ• rÄ• divaá¹‡á¹‡anÄ•

<6> evaá¹ƒ sabbaá¹ƒ sakkÄ• yabhedaá¹ƒ diá¹-á¹-hÄ• dÄ«hi catÅ«hi dassetvÄ• idÄ• ni tam
asamÄ• pannakavÄ• rena ca dvidhÄ• dassento __ekattaá¹ƒ nÄ• natta_ntiÄ• dimÄ• ha.

__ekatta_nti iminÄ• hi samÄ• pannakavÄ• raá¹ƒ dasseti. __nÄ• natta_nti iminÄ• asamÄ•
I 42/ ayaá¹ƒ vacanattho ekabhÄ• vo __ekattaá¹ƒ. _ nÄ• nÄ• bhÄ• vo __nÄ• natta_nti. yojan
samÄ• pannakavÄ• raá¹ƒ \Ee I 38/ catÅ«hi khandhehi, asamÄ• pannakavÄ• raÃ±ca paÃ±ca
``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dinÄ• sÄ• sananayena pathavÄ«vÄ• rÄ•

aá¹-á¹-hakathÄ• nayena yathÄ• nurÅ«paá¹ƒ vÄ«maá¹ƒsitvÄ• veditabbÄ• . keci pana ekatta
nÄ• nattanti nÄ• nattanayaá¹ƒ. apare ``ekattasaÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä
hotÄ«â€™â€™ ti evaá¹ƒ diá¹-á¹-hÄ• bhinivesaá¹ƒ. taá¹ƒ sabbaá¹ƒ idha nÄ• dhippetattÄ• a

evaá¹ƒ \Be I 40/ sabbaá¹ƒ sakkÄ• yaá¹ƒ dvidhÄ• dassetvÄ• idÄ• ni tameva ekadhÄ• sam
__sabbaá¹ƒ sabbato_tiÄ• dimÄ• ha. yojanÄ• nayo panettha sabbaá¹ƒ assÄ• dento sabbaá¹
maÃ±Ã±ati. ``mayÄ• ete sattÄ• nimmitÄ• â€™â€™ tiÄ• dinÄ• nayena attanÄ• nimmitaá¹
mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati. ``sabbaá¹ƒ pubbekatakammahetu, sabbaá¹ƒ issaranim
ahetuapaccayÄ• , sabbaá¹ƒ atthi, sabbaá¹ƒ natthÄ«â€™â€™ tiÄ• dinÄ• nayena maÃ±Ã±a
diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«ti veditabbo. kathaá¹ƒ sabbasmiá¹ƒ maÃ±Ã±ati? idh
hoti ``mahÄ• me attÄ• â€™â€™ ti. so sabbalokasannivÄ• saá¹ƒ tassokÄ• sabhÄ• vena pa
ayaá¹ƒ attÄ• sabbasminti maÃ±Ã±ati, ayamassa diá¹-á¹-himaÃ±Ã±anÄ• . tasmiá¹ƒyeva pa
tabbatthukaÃ±ca mÄ• naá¹ƒ uppÄ• dayato taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• . s
veditabbaá¹ƒ.

evaá¹ƒ sabbaá¹ƒ sakkÄ• yaá¹ƒ ekadhÄ• dassetvÄ• idÄ• ni aparenapi nayena taá¹ƒ ekadh
nibbÄ• nato_ti Ä• ha. tattha __nibbÄ• na_nti ``yato kho, bho, ayaá¹ƒ attÄ• paÃ±cahi kÄ• m
samaá¹…gibhÅ«to paricÄ• reti. ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• paramadiá¹-á¹-hadham
hotÄ«â€™â€™ tiÄ• dinÄ• nayena paÃ±cadhÄ• Ä• gataá¹ƒ paramadiá¹-á¹-hadhammanibb
nibbÄ• naá¹ƒ assÄ• dento taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati. tena nibbÄ• nena ``aham
mÄ• naá¹ƒ janento mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati. anibbÄ• naá¹ƒyeva samÄ• naá¹ƒ t
gaá¹‡hanto diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«ti veditabbo.

nibbÄ• nato pana aÃ±Ã±aá¹ƒ attÄ• naá¹ƒ gahetvÄ• so kho pana me ayaá¹ƒ attÄ• imasmi
maÃ±Ã±anto nibbÄ• nasmiá¹ƒ maÃ±Ã±ati, ayamassa diá¹-á¹-himaÃ±Ã±anÄ• . tasmiá¹ƒyeva
sinehaá¹ƒ tabbatthukaÃ±ca mÄ• naá¹ƒ uppÄ• dayato taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi ved
maÃ±Ã±anÄ• yapi. tatrapi hi nibbÄ• nato aÃ±Ã±aá¹ƒ attÄ• naá¹ƒ gahetvÄ• ``idaá¹ƒ nibbÄ•
pana me ayaá¹ƒ attÄ• ito nibbÄ• nato aÃ±Ã±oâ€™â€™ ti maÃ±Ã±anto nibbÄ• nato maÃ±Ã
diá¹-á¹-himaÃ±Ã±anÄ• . tasmiá¹ƒyeva panassa attani sinehaá¹ƒ tabbatthukaÃ±ca mÄ• naá¹
taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• . ``aho sukhaá¹ƒ mama nibbÄ• naâ€™â€™ nt
maÃ±Ã±atÄ«ti veditabbo. sesaá¹ƒ vuttanayameva. ayaá¹ƒ panettha anugÄ«ti ---

yÄ• diso \Be I 41/ esa sakkÄ• yo, tathÄ• naá¹ƒ avijÄ• nato.

puthujjanassa sakkÄ• ye, jÄ• yanti sabbamaÃ±Ã±anÄ• ||

jeguccho bhiduro cÄ• yaá¹ƒ, dukkho apariá¹‡Ä• yako.

taá¹ƒ paccanÄ«kato bÄ• lo, gaá¹‡haá¹ƒ gaá¹‡hÄ• ti maÃ±Ã±anaá¹ƒ ||

subhato sukhato ceva, sakkÄ• yaá¹ƒ anupassato.

salabhasseva aggimhi, hoti taá¹‡hÄ• ya maÃ±Ã±anÄ• ||

niccasaÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• ya, sampattiá¹ƒ tassa passato.

gÅ«thÄ• dÄ« viya gÅ«thasmiá¹ƒ, hoti mÄ• nena maÃ±Ã±anÄ• ||

attÄ• attaniyo meti, passato naá¹ƒ abuddhino.

Ä• dÄ• se viya bondhissa, diá¹-á¹-hiyÄ• hoti maÃ±Ã±anÄ• ||

maÃ±Ã±anÄ• ti ca nÄ• metaá¹ƒ, sukhumaá¹ƒ mÄ• rabandhanaá¹ƒ.

sithilaá¹ƒ duppamuÃ±caÃ±ca, yena baddho puthujjano ||

bahuá¹ƒ \Ne I 44/ vipphandamÄ• nopi, sakkÄ• yaá¹ƒ nÄ• tivattati.

samussitaá¹ƒ daá¸·hatthambhaá¹ƒ, sÄ• va gaddulabandhano ||

saâ€™ so sakkÄ• yamalÄ«no, jÄ• tiyÄ• ca jarÄ• ya ca.

rogÄ• dÄ«hi ca dukkhehi, niccaá¹ƒ haÃ±Ã±ati bÄ• á¸·haso ||

taá¹ƒ vo vadÄ• mi bhaddante, sakkÄ• yaá¹ƒ anupassatha.

asÄ• tato asubhato, bhedato ca anattato ||

eso sabhÄ• vo hetassa, passaá¹ƒ evamimaá¹ƒ budho.

pahÄ• ya maÃ±Ã±anÄ• sabbÄ• , sabbadukkhÄ• pamuccatÄ«ti ||

ekattavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puthujjanavasena \Ee I 40/ catuvÄ«satipabbÄ• paá¹-hamanayakathÄ• niá¹-á¹-hitÄ• .

sekkhavÄ• radutiyanayavaá¹‡á¹‡anÄ•

<7> evaá¹ƒ \Be I 42/ bhagavÄ• pathavÄ«Ä• dÄ«su vatthÅ«su sabbasakkÄ• yadhammamÅ
pavattiá¹ƒ dassetvÄ• idÄ• ni tesveva vatthÅ«su sekkhassa pavattiá¹ƒ dassento __yopi so, l
sekkho_tiÄ• dimÄ• ha. tattha __yo_ti uddesavacanaá¹ƒ. __so_ti niddesavacanaá¹ƒ. __pi_kA
ayampi dhammo aniyatotiÄ• dÄ«su viya. tena ca Ä• rammaá¹‡asabhÄ• gena puggalaá¹ƒ sa
puggalasabhÄ• gena, heá¹-á¹-hato hi puggalÄ• diá¹-á¹-hivipannÄ• , idha diá¹-á¹-hisampann
sabhÄ• gatÄ• atthi. Ä• rammaá¹‡aá¹ƒ pana heá¹-á¹-hÄ• puggalÄ• nampi tadeva, imesamp
``Ä• rammaá¹‡asabhÄ• gena puggalaá¹ƒ sampiá¹‡á¸• eti no puggalasabhÄ• genÄ• â€™â€
sakalena vacanena idÄ• ni vattabbaá¹ƒ sekkhaá¹ƒ dassetÄ«ti veditabbo. __bhikkhave, bhik
vuttanayameva.

__sekkho_ti \Ne I 45/ kenaá¹-á¹-hena sekkho? sekkhadhammappaá¹-ilÄ• bhato __sekkho.
``kittÄ• vatÄ• nu kho, bhante, sekkho hotÄ«ti? idha, bhikkhave, bhikkhu sekkhÄ• ya sammÅ
samannÄ• gato hoti ... pe ... sekkhena sammÄ• samÄ• dhinÄ• samannÄ• gato hoti. ettÄ• v
hotÄ«â€™â€™ ti (SN III 5.13). apica sikkhatÄ«tipi sekkho. vuttaÃ±hetaá¹ƒ ``sikkhatÄ«ti kho
sekkhoti vuccati. kiÃ±ca sikkhati? adhisÄ«lampi sikkhati, adhicittampi sikkhati, adhipaÃ±Ã±a
sikkhatÄ«ti kho bhikkhu tasmÄ• sekkhoti vuccatÄ«â€™â€™ ti (AN I 3.86).

yopi kalyÄ• á¹‡aputhujjano anulomapaá¹-ipadÄ• ya paripÅ«rakÄ• rÄ« sÄ«lasampanno indr
mattaÃ±Ã±Å« jÄ• gariyÄ• nuyogamanuyutto pubbarattÄ• pararattaá¹ƒ bodhipakkhiyÄ• naá¹
bhÄ• vanÄ• nuyogamanuyutto viharati --- ``ajja vÄ• sve vÄ• aÃ±Ã±ataraá¹ƒ sÄ• maÃ±Ã±a
adhigamissÄ• mÄ«â€™â€™ ti, sopi vuccati sikkhatÄ«ti sekkhoti. imasmiá¹ƒ panatthe paá¹-i
adhippeto, no puthujjano.

appattaá¹ƒ mÄ• nasaá¹ƒ etenÄ• ti __appattamÄ• naso. mÄ• nasa_nti rÄ• gopi cittampi ara
pÄ• so, yvÄ• yaá¹ƒ \Ee I 41/ carati mÄ• nasoâ€™â€™ ti (Vin I 33; SN I 1.151) ettha hi rÄ• g
``cittaá¹ƒ mano mÄ• nasaâ€™â€™ nti (Dhs 65) ettha cittaá¹ƒ. ``appattamÄ• naso sekkho, k
janesutÄ• â€™â€™ ti (SN I 1.159) ettha arahattaá¹ƒ. idhÄ• pi arahattameva adhippetaá¹ƒ. t
vuttaá¹ƒ hoti.

__anuttara_nti seá¹-á¹-haá¹ƒ, asadisanti attho. catÅ«hi yogehi khemaá¹ƒ ananuyuttanti __y
arahattameva adhippetaá¹ƒ. __patthayamÄ• no_ti dve patthanÄ• taá¹‡hÄ• patthanÄ• ca, c
``patthayamÄ• nassa hi pajappitÄ• ni, pavedhitaá¹ƒ vÄ• pi pakappitesÅ«â€™â€™ ti (Sn 908

``chinnaá¹ƒ pÄ• pimato sotaá¹ƒ, viddhastaá¹ƒ vinaá¸·Ä«kataá¹ƒ.

pÄ• mojjabahulÄ• hotha, khemaá¹ƒ pattattha bhikkhavoâ€™â€™ ti || (MN I 352) ---

ettha \Ne I 46/ kattukamyatÄ• kusalacchandapatthanÄ• . ayameva idhÄ• dhippetÄ• . tena _
yogakkhemaá¹ƒ pattukÄ• mo adhigantukÄ• mo tanninno tappoá¹‡o tappabbhÄ• roti veditab
iriyÄ• pathadukkhaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ kÄ• yaá¹ƒ h
saá¹…khÄ• rÄ• aniccÄ• ti adhimuccanto saddhÄ• ya viharatÄ«â€™â€™ tiÄ• dinÄ• pi nidde
daá¹-á¹-habbo. __pathaviá¹ƒ pathavito abhijÄ• nÄ• tÄ«_ti pathaviá¹ƒ pathavÄ«bhÄ• vena ab
viya sabbÄ• kÄ• raviparÄ«tÄ• ya saÃ±Ã±Ä• ya saÃ±jÄ• nÄ• ti. apica kho abhivisiá¹-á¹-hena
pathavÄ«ti etaá¹ƒ pathavÄ«bhÄ• vaá¹ƒ adhimuccanto eva naá¹ƒ aniccÄ• tipi dukkhÄ• tipi an
abhijÄ• nÄ• tÄ«ti vuttaá¹ƒ hoti. evaÃ±ca naá¹ƒ abhiÃ±Ã±atvÄ• pathaviá¹ƒ mÄ• maÃ±Ã±Ä«
maÃ±Ã±atÄ«ti __maÃ±Ã±i. _ ayaá¹ƒ pana maÃ±Ã±Ä« ca na maÃ±Ã±Ä« ca na vattabboti. e
padaá¹ƒ nipÄ• tetvÄ• vuttanti veditabbaá¹ƒ. ko panettha adhippÄ• yoti. vuccate, puthujjano
sabbamaÃ±Ã±anÄ• naá¹ƒ appahÄ«nattÄ• maÃ±Ã±atÄ«ti vutto. khÄ«á¹‡Ä• savo pahÄ«nat
pana diá¹-á¹-himaÃ±Ã±anÄ• pahÄ«nÄ• , itarÄ• pana tanubhÄ• vaá¹ƒ gatÄ• , tena so maÃ±
puthujjano viya, na maÃ±Ã±atÄ«tipi na vattabbo khÄ«á¹‡Ä• savo viyÄ• ti.

__pariÃ±Ã±eyyaá¹ƒ tassÄ• _ti tassa sekkhassa taá¹ƒ maÃ±Ã±anÄ• vatthu okkantaniyÄ• m
ca tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±eyyaá¹ƒ, apariÃ±Ã±eyyaÃ±ca apariÃ±Ã±Ä• taÃ±ca \Be I 4
viya, nopi pariÃ±Ã±Ä• taá¹ƒ khÄ«á¹‡Ä• savassa viya. sesaá¹ƒ sabbattha vuttanayameva.

sekkhavasena dutiyanayakathÄ• niá¹-á¹-hitÄ• .

khÄ«á¹‡Ä• savavÄ• ratatiyÄ• dinayavaá¹‡á¹‡anÄ•

<8> evaá¹ƒ pathavÄ«Ä• dÄ«su vatthÅ«su sekkhassa pavattiá¹ƒ dassetvÄ• idÄ• ni khÄ«á¹
dassento __yopi so, bhikkhave, bhikkhu araha_ntiÄ• dimÄ• ha. tattha __yopÄ«_ti pi-saddo
idha ubhayasabhÄ• gatÄ• pi labbhatÄ«ti dasseti. sekkho hi khÄ«á¹‡Ä• savena ariyapuggala
puggalasabhÄ• gatÄ• labbhati, Ä• rammaá¹‡asabhÄ• gatÄ• pana vuttanayÄ• eva. __arah
pahÄ«nakilesoti attho. vuttaÃ±cetaá¹ƒ bhagavatÄ• ``kathaÃ±ca \Ne I 47/, bhikkhave, bhikkh
Ä• rakÄ• ssa honti pÄ• pakÄ• akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ
jÄ• tijarÄ• maraá¹‡iyÄ• . evaá¹ƒ kho, bhikkhave, bhikkhu arahaá¹ƒ hotÄ«â€™â€™ ti. (MN I
cattÄ• ro Ä• savÄ• kÄ• mÄ• savo ... pe ... avijjÄ• savo, ime cattÄ• ro Ä• savÄ• arahato khÄ
samucchinnÄ• paá¹-ippassaddhÄ• , abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , t

__vusitavÄ• _ti garusaá¹ƒvÄ• sepi ariyamaggasaá¹ƒvÄ• sepi dasasu ariyavÄ• sesupi vasi p
so vutthavÄ• so ciá¹‡á¹‡acaraá¹‡oti __vusitavÄ• katakaraá¹‡Ä«yo_ti puthujjanakalyÄ• á¹‡a
sekkhÄ• catÅ«hi maggehi karaá¹‡Ä«yaá¹ƒ karonti nÄ• ma, khÄ«á¹‡Ä• savassa sabbakaraá
pariyositÄ• ni, natthi tassa uttari karaá¹‡Ä«yaá¹ƒ dukkhakkhayÄ• dhigamÄ• yÄ• ti katakaraá

``tassa \Ee I 43/ sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paá¹-icayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjatÄ«â€™â€™ ti || (Th 642).

__ohitabhÄ• ro_ti tayo bhÄ• rÄ• khandhabhÄ• ro kilesabhÄ• ro abhisaá¹…khÄ• rabhÄ• ro
oropitÄ• nikkhittÄ• \Be I 45/ pÄ• titÄ• , tena vuccati __ohitabhÄ• ro_ti. __anuppattasadatth
sadatthaá¹ƒ, sakatthanti vuttaá¹ƒ hoti. kakÄ• rassÄ• yaá¹ƒ dakÄ• ro kato, sadatthoti ca arah
taÃ±hi attupanibandhanaá¹-á¹-hena attÄ• naá¹ƒ avijahanaá¹-á¹-hena attano paramatthaá¹-á
sakatthoti vuccati.

__parikkhÄ«á¹‡abhavasaá¹ƒyojano_ti __bhavasaá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• ni
paá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sabhavarÄ• gaissÄ• macchariy
avijjÄ• saá¹ƒyojanaá¹ƒ. imÄ• ni hi satte bhavesu saá¹ƒyojenti upanibandhanti, bhavaá¹ƒ vÄ
tasmÄ• ``bhavasaá¹ƒyojanÄ• nÄ«â€™â€™ ti vuccanti. imÄ• ni bhavasaá¹ƒyojanÄ• ni arah
pahÄ«nÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ni, tena vuccati ``parikkhÄ«á¹‡abhavasaá¹ƒyo
__sammadaÃ±Ã±Ä• vimutto_ti ettha __sammadaÃ±Ã±Ä• _ti sammÄ• aÃ±Ã±Ä• ya. kiá¹ƒ v
khandhaá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ, dhÄ• tÅ«naá¹ƒ \Ne I 48/ dhÄ•
pÄ«á¸·anaá¹-á¹-haá¹ƒ, samudayassa pabhavaá¹-á¹-haá¹ƒ, nirodhassa santaá¹-á¹-haá¹ƒ, ma
dassanaá¹-á¹-haá¹ƒ, sabbe saá¹…khÄ• rÄ• aniccÄ• ti evamÄ• diá¹ƒ vÄ• bhedaá¹ƒ sammÄ
jÄ• nitvÄ• tÄ«rayitvÄ• tulayitvÄ• vibhÄ• vetvÄ• vibhÅ«taá¹ƒ katvÄ• ti.

__vimutto_ti dve vimuttiyo cittassa ca vimutti nibbÄ• naÃ±ca. arahÄ• sabbakilesehi vimutta
cittavimuttiyÄ• pi vimutto. nibbÄ• naá¹ƒ adhimuttattÄ• nibbÄ• nepi vimutto. tena vuccati ``sa
vimuttoâ€™â€™ ti. __pariÃ±Ã±Ä• taá¹ƒ tassÄ• _ti tassa arahato taá¹ƒ maÃ±Ã±anÄ• vatthu
pariÃ±Ã±Ä• taá¹ƒ. tasmÄ• so taá¹ƒ vatthuá¹ƒ na maÃ±Ã±ati, taá¹ƒ vÄ• maÃ±Ã±anaá¹ƒ na
sesaá¹ƒ vuttanayameva.

nibbÄ• navÄ• re \Ee I 44/ pana __khayÄ• rÄ• gassÄ• _tiÄ• dayo tayo vÄ• rÄ• vuttÄ• . te p
vitthÄ• retabbÄ• . ayaÃ±ca pariÃ±Ã±Ä• tavÄ• ro nibbÄ• navÄ• repi vitthÄ• retabbo. vitthÄ• r
tassÄ• ti sabbapadehi yojetvÄ• puna khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• ti yojetabbaá¹ƒ. es
pana ekattha vuttaá¹ƒ sabbattha vuttameva hotÄ«ti saá¹ƒkhittÄ• .

__khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• _ti ettha ca yasmÄ• bÄ• hirako kÄ• mesu vÄ«tarÄ•
vÄ«tarÄ• go. arahÄ• pana khayÄ• yeva, tasmÄ• vuttaá¹ƒ \Be I 46/ ``khayÄ• rÄ• gassa vÄ
nayo dosamohesupi. yathÄ• ca ``pariÃ±Ã±Ä• taá¹ƒ tassÄ• ti vadÄ• mÄ«â€™â€™ ti vuttepi
vatthuá¹ƒ taá¹ƒ vÄ• maÃ±Ã±anaá¹ƒ na maÃ±Ã±atÄ«ti attho hoti, evamidhÄ• pi vÄ«tarÄ• ga

taá¹ƒ vÄ• maÃ±Ã±anaá¹ƒ na maÃ±Ã±atÄ«ti daá¹-á¹-habbo.

ettha ca pariÃ±Ã±Ä• taá¹ƒ tassÄ• ti ayaá¹ƒ vÄ• ro maggabhÄ• vanÄ• pÄ• ripÅ«ridassanatt
phalasacchikiriyÄ• pÄ• ripÅ«ridassanatthanti veditabbÄ• . dvÄ«hi vÄ• kÄ• raá¹‡ehi arahÄ•
pariÃ±Ã±Ä• tattÄ• akusalamÅ«lÄ• naÃ±ca samucchinnattÄ• . tenassa pariÃ±Ã±Ä• tavÄ• re
dÄ«peti, itarehi akusalamÅ«lasamucchedanti. tattha pacchimesu tÄ«su vÄ• resu ayaá¹ƒ vis
vÄ• resu rÄ• ge Ä• dÄ«navaá¹ƒ disvÄ• dukkhÄ• nupassÄ« viharanto appaá¹‡ihitavimokkhe
vÄ«tarÄ• go hoti. dose Ä• dÄ«navaá¹ƒ disvÄ• aniccÄ• nupassÄ« \Ne I 49/ viharanto animit
khayÄ• dosassa vÄ«tadoso hoti. mohe Ä• dÄ«navaá¹ƒ disvÄ• anattÄ• nupassÄ« viharanto
khayÄ• mohassa vÄ«tamoho hotÄ«ti.

evaá¹ƒ sante na eko tÄ«hi vimokkhehi vimuccatÄ«ti dve vÄ• rÄ• na vattabbÄ• siyunti ce, t
aniyamitattÄ• . aniyamena hi vuttaá¹ƒ ``yopi so, bhikkhave, bhikkhu arahaâ€™â€™ nti. na p
appaá¹‡ihitavimokkhena vÄ• vimutto, itarena vÄ• ti, tasmÄ• yaá¹ƒ arahato yujjati, taá¹ƒ sa
vattabbamevÄ• ti.

avisesena vÄ• yo koci arahÄ• samÄ• nepi rÄ• gÄ• dikkhaye vipariá¹‡Ä• madukkhassa pa
vÄ«tarÄ• goti vuccati, dukkhadukkhassa pariÃ±Ã±Ä• tattÄ• khayÄ• dosassa vÄ«tadosoti. s
pariÃ±Ã±Ä• tattÄ• khayÄ• mohassa vÄ«tamohoti. iá¹-á¹-hÄ• rammaá¹‡assa vÄ• pariÃ±Ã±
vÄ«tarÄ• go. aniá¹-á¹-hÄ• rammaá¹‡assa pariÃ±Ã±Ä• tattÄ• khayÄ• dosassa vÄ«tadoso. n
pariÃ±Ã±Ä• tattÄ• \Ee I 45/ khayÄ• mohassa vÄ«tamoho. sukhÄ• ya vÄ• vedanÄ• ya rÄ•
khayÄ• rÄ• gassa vÄ«tarÄ• go, itarÄ• su paá¹-ighamohÄ• nusayÄ• naá¹ƒ samucchinnattÄ•
cÄ• ti. tasmÄ• taá¹ƒ visesaá¹ƒ dassento Ä• ha ``khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• ... pe
ti.

khÄ«á¹‡Ä• savavasena tatiyacatutthapaÃ±camachaá¹-á¹-hanayakathÄ• niá¹-á¹-hitÄ• .

tathÄ• gatavÄ• rasattamanayavaá¹‡á¹‡anÄ•

<12> evaá¹ƒ pathavÄ«Ä• dÄ«su vatthÅ«su khÄ«á¹‡Ä• savassa pavattiá¹ƒ dassetvÄ• idÄ•
__tathÄ• gatopi, bhikkhave_tiÄ• dimÄ• ha. tattha __tathÄ• gato_ti aá¹-á¹-hahi kÄ• raá¹‡ehi
vuccati --- tathÄ• Ä• gatoti tathÄ• gato, tathÄ• gatoti tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• ga
tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato, tathadassitÄ• ya tathÄ• gato, tat
tathÄ• kÄ• ritÄ• ya tathÄ• gato, abhibhavanaá¹-á¹-hena tathÄ• gatoti.

kathaá¹ƒ \Ne I 50/ bhagavÄ• tathÄ• Ä• gatoti tathÄ• gato? yathÄ• sabbalokahitÄ• ya ussu
sammÄ• sambuddhÄ• Ä• gatÄ• , yathÄ• vipassÄ« bhagavÄ• Ä• gato, yathÄ• sikhÄ« bha
yathÄ• kakusandho bhagavÄ• , yathÄ• koá¹‡Ä• gamano bhagavÄ• , yathÄ• kassapo bha

hoti? yena abhinÄ«hÄ• rena ete bhagavanto Ä• gatÄ• , teneva amhÄ• kampi bhagavÄ• Ä•

atha vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe ... yathÄ• kassapo bhagavÄ• dÄ• napÄ• ram
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ram
pÄ• ramiyo, dasa upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti, samatiá¹ƒsa pÄ• ramiyo pÅ
nayanadhanarajjaputtadÄ• rapariccÄ• ganti ime paÃ±ca mahÄ• pariccÄ• ge pariccajitvÄ•
pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo pÅ«retvÄ• , buddhicariyÄ
tathÄ• amhÄ• kampi bhagavÄ• Ä• gato.

yathÄ• ca vipassÄ« bhagavÄ• ... pe ... yathÄ• kassapo bhagavÄ• cattÄ• ro satipaá¹-á¹-h
iddhipÄ• de paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…ge ariyaá¹ƒ aá¹-á¹-haá¹…gika
brÅ«hetvÄ• Ä• gato, tathÄ• amhÄ• kaá¹ƒ \Ee I 46/ bhagavÄ• pi Ä• gatoti tathÄ• gato.

yatheva \Be I 48/ lokamhi vipassiÄ• dayo,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato,

tathÄ• gato vuccati tena cakkhumÄ• ti ||

evaá¹ƒ tathÄ• Ä• gatoti tathÄ• gato.

kathaá¹ƒ tathÄ• gatoti tathÄ• gato. yathÄ• sampatijÄ• to vipassÄ« bhagavÄ• gato ... pe ..
gato. kathaÃ±ca so gatoti, so hi sampatijÄ• tova samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hÄ
sattapadavÄ«tihÄ• rena gato. yathÄ• ha --- sampatijÄ• to, Ä• nanda, bodhisatto samehi \Ne
pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gacchati setamh
anudhÄ• rÄ«yamÄ• ne, sabbÄ• ca disÄ• anuviloketi, Ä• sabhiÃ±ca vÄ• caá¹ƒ bhÄ• sati ``a
jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassa, ayamantimÄ• jÄ• ti, natthi dÄ• ni
III 207).

taÃ±cassa gamanaá¹ƒ tathaá¹ƒ ahosi avitathaá¹ƒ anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pub
so sampatijÄ• tova samehi pÄ• dehi patiá¹-á¹-hahi, idamassa caturiddhipÄ• dapaá¹-ilÄ• bha
uttarÄ• bhimukhabhÄ• vo pana sabbalokuttarabhÄ• vassa pubbanimittaá¹ƒ. sattapadavÄ«ti
sattabojjhaá¹…garatanapaá¹-ilÄ• bhassa. ``suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ
vutto cÄ• marukkhepo sabbatitthiyanimmathanassa. setacchattadhÄ• raá¹‡aá¹ƒ
arahattavimuttivaravimalasetacchattapaá¹-ilÄ• bhassa. sabbadisÄ• nuvilokanaá¹ƒ
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassa. Ä• sabhÄ«vÄ• cÄ• bhÄ• sanaá¹ƒ

appaá¹-ivattiyavaradhammacakkappavattanassa pubbanimittaá¹ƒ. tathÄ• ayaá¹ƒ bhagavÄ• gamanaá¹ƒ tathaá¹ƒ ahosi avitathaá¹ƒ tesaÃ±Ã±eva visesÄ• dhigamÄ• naá¹ƒ pubbanimittal
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``muhuttajÄ• tova gavampatÄ« yathÄ• ,

samehi pÄ• dehi phusÄ« vasundharaá¹ƒ.

so vikkamÄ« satta padÄ• ni gotamo,

setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

gantvÄ• na \Be I 49/ \Ee I 47/ so satta padÄ• ni gotamo,

disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayÄ«,

sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hitoâ€™â€™ ti || ---

evaá¹ƒ tathÄ• gatoti tathÄ• gato.

atha \Ne I 52/ vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe ... yathÄ• kassapo bhagavÄ• , ayam nekkhammena kÄ• macchandaá¹ƒ pahÄ• ya gato. abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ, Ä• loka avikkhepena uddhaccakukkuccaá¹ƒ, dhammavavatthÄ• nena vicikicchaá¹ƒ pahÄ• ya, Ã±Ä• pÄ• mojjena aratiá¹ƒ vinodetvÄ• , paá¹-hamajjhÄ• nena nÄ«varaá¹‡akavÄ• á¹-aá¹ƒ ugghÄ• vitakkavicÄ• radhÅ«maá¹ƒ vÅ«pasametvÄ• , tatiyajjhÄ• nena pÄ«tiá¹ƒ virÄ• jetvÄ• , catutth pahÄ• ya, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ, Ä• k viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patt samatikkamitvÄ• gato.

aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ pahÄ• ya, dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã attasaÃ±Ã±aá¹ƒ, nibbidÄ• nupassanÄ• ya nandiá¹ƒ, virÄ• gÄ• nupassanÄ• ya rÄ• gaá¹ƒ, ni samudayaá¹ƒ, paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• naá¹ƒ, khayÄ• nupassanÄ• ya ghan Ä• yÅ«hanaá¹ƒ, vipariá¹‡Ä• mÄ• nupassanÄ• ya dhuvasaÃ±Ã±aá¹ƒ, animittÄ• nupassanÄ• appaá¹‡ihitÄ• nupassanÄ• ya paá¹‡idhiá¹ƒ, suÃ±Ã±atÄ• nupassanÄ• ya abhinivesaá¹ƒ, adh sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adassanena sammohÄ• bhinivesaá¹

Ä• layÄ• bhinivesaá¹ƒ, paá¹-isaá¹…khÄ• nupassanÄ• ya appaá¹-isaá¹…khaá¹ƒ, vivaá¹-á¹-Ä
saá¹ƒyogÄ• bhinivesaá¹ƒ, sotÄ• pattimaggena diá¹-á¹-hekaá¹-á¹-he kilese bhaÃ±jitvÄ• , sak
oá¸·Ä• rike kilese pahÄ• ya, anÄ• gÄ• mimaggena aá¹‡usahagate kilese samugghÄ• á¹-etv
sabbakilese samucchinditvÄ• gato. evampi tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ \Be I 50/ tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato. pathavÄ«dhÄ• tuyÄ• kakkhaá
tathaá¹ƒ avitathaá¹ƒ. Ä• podhÄ• tuyÄ• paggharaá¹‡alakkhaá¹‡aá¹ƒ. tejodhÄ• tuyÄ• uá¹‡ha
vÄ• yodhÄ• tuyÄ• vitthambhanalakkhaá¹‡aá¹ƒ. Ä• kÄ• sadhÄ• tuyÄ• asamphuá¹-á¹-halakk
viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• vijÄ• nanalakkhaá¹‡aá¹ƒ.

rÅ«passa ruppanalakkhaá¹‡aá¹ƒ. vedanÄ• ya vedayitalakkhaá¹‡aá¹ƒ. saÃ±Ã±Ä• ya saÃ±jÄ
saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ. viÃ±Ã±Ä• á¹‡assa vijÄ• nanalak

vitakkassa \Ne I 53/ abhiniropanalakkhaá¹‡aá¹ƒ. vicÄ• rassa anumajjanalakkhaá¹‡aá¹ƒ. pÄ
pharaá¹‡alakkhaá¹‡aá¹ƒ. sukhassa sÄ• talakkhaá¹‡aá¹ƒ. cittekaggatÄ• ya avikkhepalakkha
phusanalakkhaá¹‡aá¹ƒ.

saddhindriyassa adhimokkhalakkhaá¹‡aá¹ƒ. vÄ«riyindriyassa paggahaá¹‡alakkhaá¹‡aá¹ƒ.
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. samÄ• dhindriyassa avikkhepalakkhaá¹‡aá¹ƒ. paÃ±Ã±indriy
pajÄ• nanalakkhaá¹‡aá¹ƒ.

saddhÄ• balassa assaddhiye akampiyalakkhaá¹‡aá¹ƒ. vÄ«riyabalassa kosajje. satibalassa
samÄ• dhibalassa uddhacce. paÃ±Ã±Ä• balassa avijjÄ• ya akampiyalakkhaá¹‡aá¹ƒ.

satisambojjhaá¹…gassa upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. dhammavicayasambojjhaá¹…gass
vÄ«riyasambojjhaá¹…gassa paggahaá¹‡alakkhaá¹‡aá¹ƒ. pÄ«tisambojjhaá¹…gassa pharaá¹
passaddhisambojjhaá¹…gassa upasamalakkhaá¹‡aá¹ƒ. samÄ• dhisambojjhaá¹…gassa avik
upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• nalakkhaá¹‡aá¹ƒ.

sammÄ• diá¹-á¹-hiyÄ• dassanalakkhaá¹‡aá¹ƒ. sammÄ• saá¹…kappassa abhiniropanalakk
pariggÄ• halakkhaá¹‡aá¹ƒ. sammÄ• kammantassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. samm
vodÄ• nalakkhaá¹‡aá¹ƒ. sammÄ• vÄ• yÄ• massa paggahaá¹‡alakkhaá¹‡aá¹ƒ. sammÄ• sat
sammÄ• samÄ• dhissa avikkhepalakkhaá¹‡aá¹ƒ.

avijjÄ• ya aÃ±Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ. saá¹…khÄ• rÄ• naá¹ƒ cetanÄ• lakkhaá¹‡aá¹ƒ. viÃ±
vijÄ• nanalakkhaá¹‡aá¹ƒ. nÄ• massa namanalakkhaá¹‡aá¹ƒ. rÅ«passa ruppanalakkhaá¹‡aá
Ä• yatanalakkhaá¹‡aá¹ƒ. phassassa phusanalakkhaá¹‡aá¹ƒ. vedanÄ• ya vedayitalakkhaá¹‡
hetulakkhaá¹‡aá¹ƒ. upÄ• dÄ• nassa gahaá¹‡alakkhaá¹‡aá¹ƒ. bhavassa Ä• yÅ«hanalakkhaá

nibbattilakkhaá¹‡aá¹ƒ. jarÄ• ya jÄ«raá¹‡alakkhaá¹‡aá¹ƒ. maraá¹‡assa cutilakkhaá¹‡aá¹ƒ.

dhÄ• tÅ«naá¹ƒ \Be I 51/ suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ. Ä• yatanÄ• naá¹ƒ Ä• yatanalakkhaá¹‡
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. sammappadhÄ• nÄ• naá¹ƒ padahanalakkhaá¹‡aá¹ƒ. iddhip
ijjhanalakkhaá¹‡aá¹ƒ. indriyÄ• naá¹ƒ adhipatilakkhaá¹‡aá¹ƒ. balÄ• naá¹ƒ akampiyalakkhaá¹
niyyÄ• nalakkhaá¹‡aá¹ƒ. maggassa hetulakkhaá¹‡aá¹ƒ.

saccÄ• naá¹ƒ \Ne I 54/ tathalakkhaá¹‡aá¹ƒ. samathassa avikkhepalakkhaá¹‡aá¹ƒ. vipassan
anupassanÄ• lakkhaá¹‡aá¹ƒ. samathavipassanÄ• naá¹ƒ ekarasalakkhaá¹‡aá¹ƒ. yuganandh
anativattanalakkhaá¹‡aá¹ƒ.

sÄ«lavisuddhiyÄ• saá¹ƒvaralakkhaá¹‡aá¹ƒ. cittavisuddhiyÄ• avikkhepalakkhaá¹‡aá¹ƒ. diá
dassanalakkhaá¹‡aá¹ƒ.

khayeÃ±Ä• á¹‡assa samucchedalakkhaá¹‡aá¹ƒ. anuppÄ• de Ã±Ä• á¹‡assa passaddhilakk
mÅ«lalakkhaá¹‡aá¹ƒ. manasikÄ• rassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ. phassassa samod
samosaraá¹‡alakkhaá¹‡aá¹ƒ. samÄ• dhissa pamukhalakkhaá¹‡aá¹ƒ. satiyÄ• Ä• dhipateyya
tatuttarilakkhaá¹‡aá¹ƒ. vimuttiyÄ• sÄ• ralakkhaá¹‡aá¹ƒ. amatogadhassa nibbÄ• nassa pari
tathaá¹ƒ avitathaá¹ƒ. evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ã±Ä• á¹‡agatiyÄ• Ä• gato avirajjhitvÄ• pa
tathÄ• gato, evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato.

kathaá¹ƒ tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato? tathadhammÄ• nÄ• n
yathÄ• ha ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ• ni
dukkhanti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti (SN III
ca bhagavÄ• abhisambuddho, tasmÄ• tathÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• gatoti vuc
ettha gatasaddo. apica jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho t
... pe ... saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitat
avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho. saá¹…khÄ• rÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡assa
jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayaá¹-á¹-ho tatho avitatho anaÃ±Ã±atho. taá¹ƒ sabbaá¹ƒ
tasmÄ• pi tathÄ• naá¹ƒ dhammÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• gatoti \Be I 52/ vuccati
yÄ• thÄ• vato abhisambuddhoti tathÄ• gato.

kathaá¹ƒ tathadassitÄ• ya tathÄ• gato? bhagavÄ• yaá¹ƒ sadevake loke ... pe ... sadevama
lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacch
atthi. taá¹ƒ sabbÄ• kÄ• rato jÄ• nÄ• ti, passati. evaá¹ƒ jÄ• natÄ• passatÄ• ca tena taá¹ƒ
iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena \Ne I 55/ vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ•
``katamaá¹ƒ taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ•
vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ nti (Dhs 616

nÄ• mehi terasahi vÄ• rehi dvepaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti,
sotadvÄ• rÄ• dÄ«supi Ä• pÄ• thamÄ• gacchantesu saddÄ• dÄ«su. vuttaÃ±cetaá¹ƒ bhagava
sadevakassa lokassa ... pe ... sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä•
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi, ... tamahaá¹ƒ abhiÃ±Ã±Ä• si
viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â€™â€™ ti (AN I 4.24). evaá¹ƒ tathadassit
tathadassÄ«atthe tathÄ• gatoti padasambhavo veditabbo.

kathaá¹ƒ tathÄ• vÄ• ditÄ• ya tathÄ• gato? yaá¹ƒ rattiá¹ƒ bhagavÄ• bodhimaá¹‡á¸• e aparÄ
tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abh
yamakasÄ• lÄ• namantare anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi, etthanta
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡e kÄ• le paá¹-hamabodhiyÄ• pi majjhimabodhiyÄ• pi
bhagavatÄ• bhÄ• sitaá¹ƒ suttaá¹ƒ geyyaá¹ƒ ... pe ... vedallaá¹ƒ, taá¹ƒ sabbaá¹ƒ atthato ca
anupavajjaá¹ƒ anÅ«namanadhikaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ rÄ• gamadanimmada
natthi tattha vÄ• laggamattampi pakkhalitaá¹ƒ, sabbaá¹ƒ taá¹ƒ ekamuddikÄ• ya laÃ±chitaá¹
mitaá¹ƒ viya, ekatulÄ• ya tulitaá¹ƒ viya ca tathameva hoti avitathaá¹ƒ. tenÄ• ha --- ``yaÃ±ca
tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, yaÃ±ca rattiá¹ƒ anupÄ• dise
parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati lapati niddisati, sabbaá¹ƒ taá¹ƒ tatheva ho
tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti (AN I 4.23). gadaattho \Be I 53/ hi ettha gatasad
tathÄ• vÄ• ditÄ• ya tathÄ• gato. apica Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tatho avipar
dakÄ• rassa takÄ• raá¹ƒ katvÄ• tathÄ• gatoti evametasmiá¹ƒ atthe padasiddhi veditabbÄ• .

kathaá¹ƒ \Ee I 51/ tathÄ• kÄ• ritÄ• ya tathÄ• gato? bhagavato hi vÄ• cÄ• ya kÄ• yo anulom
tasmÄ• yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒbhÅ
56/, kÄ• yopi tathÄ• gato pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• pavat
``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. it
yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«, tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti (AN I 4.23). eva
tathÄ• gato.

kathaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato? upari bhavaggaá¹ƒ heá¹-á¹-hÄ• aviciá¹ƒ par
tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati, sÄ«lenapi samÄ• dhin
vimuttiyÄ• pi vimuttiÃ±Ä• á¹‡adassanenapi, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi,
rÄ• jarÄ• jo devadevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibrahmÄ• . tenÄ• ha ``sadev
... sadevamanussÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthu daso vasavattÄ«
vuccatÄ«â€™â€™ ti.

tatrevaá¹ƒ padasiddhi veditabbÄ• , agado viya agado. ko panesa? desanÄ• vilÄ• samayo c
hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• dino sadeva
sabbalokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• samayo ceva puÃ±Ã±assayo ca ag

takÄ• raá¹ƒ katvÄ• tathÄ• gatoti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

apica tathÄ• ya gatotipi tathÄ• gato, tathaá¹ƒ gatotipi tathÄ• gato. __gato_ti avagato, atÄ«to
paá¹-ipannoti attho. tattha \Be I 54/ sakalaá¹ƒ lokaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya tathÄ• ya ga
tathÄ• gato. lokasamudayaá¹ƒ pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya gato atÄ«toti tathÄ• gato.
sacchikiriyÄ• ya tathÄ• ya gato pattoti tathÄ• gato. lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ta
paá¹-ipannoti tathÄ• gato. tena yaá¹ƒ vuttaá¹ƒ bhagavatÄ• ``loko, bhikkhave, tathÄ• gatena
lokasmÄ• tathÄ• gato visaá¹ƒyutto. lokasamudayo, bhikkhave, tathÄ• gatena abhisambudd
tathÄ• gatassa \Ee I 52/ pahÄ«no. lokanirodho, bhikkhave, tathÄ• gatena abhisambuddho, l
sacchikato. lokanirodhagÄ• minÄ« paá¹-ipadÄ• , bhikkhave, tathÄ• gatena abhisambuddhÄ
paá¹-ipadÄ• tathÄ• gatassa bhÄ• vitÄ• . yaá¹ƒ, bhikkhave, sadevakassa \Ne I 57/ lokassa .
tathÄ• gatena abhisambuddhaá¹ƒ, tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti (AN I 4.23). ta
veditabbo. idampi ca tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«pane mukhamattameva. sabbÄ
tathÄ• gatassa tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya.

__arahaá¹ƒ sammÄ• sambuddho_ti padadvaye pana Ä• rakattÄ• arÄ«naá¹ƒ, arÄ• naÃ±ca
arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ti imehi tÄ• va kÄ• raá¹‡ehi __araha_nti veditab

sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• pana __sammÄ• sambuddho_ti
panetaá¹ƒ padadvayaá¹ƒ __visuddhimagge_ buddhÄ• nussativaá¹‡á¹‡anÄ• yaá¹ƒ pakÄ• si

__pariÃ±Ã±Ä• tantaá¹ƒ tathÄ• gatassÄ• _ti ettha pana taá¹ƒ maÃ±Ã±anÄ• vatthu pariÃ±Ã±
attho veditabbo. pariÃ±Ã±Ä• tantaá¹ƒ nÄ• ma pariÃ±Ã±Ä• tapÄ• raá¹ƒ pariÃ±Ã±Ä• tÄ• vasÄ
pariÃ±Ã±Ä• tanti vuttaá¹ƒ hoti. buddhÄ• naÃ±hi sÄ• vakehi saddhiá¹ƒ kiÃ±cÄ• pi tena tena
viseso natthi, pariÃ±Ã±Ä• ya pana atthi. sÄ• vakÄ• hi catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ ekadesan
nibbÄ• naá¹ƒ pÄ• puá¹‡anti. buddhÄ• naá¹ƒ pana aá¹‡uppamÄ• á¹‡ampi saá¹…khÄ• ragat
adiá¹-á¹-hamatulitamatÄ«ritamasacchikataá¹ƒ natthi.

tathÄ• gatavÄ• rasattamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tathÄ• gatavÄ• raaá¹-á¹-hamanayavaá¹‡á¹‡anÄ•

<13> __nandÄ«_ \Be I 55/ __dukkhassa mÅ«la_ntiÄ• dÄ«su ca __nandÄ«_ti purimataá¹‡h
paÃ±cakkhandhÄ• . __mÅ«la_ntiÄ• di. __iti_ __viditvÄ• _ti taá¹ƒ purimabhavanandiá¹ƒ ``im
mÅ«laâ€™â€™ nti evaá¹ƒ jÄ• nitvÄ• . __bhavÄ• _ti kammabhavato. __jÄ• tÄ«_ti vipÄ• kak
jÄ• yanti, tasmÄ• ``jÄ• tÄ«â€™â€™ ti vuttÄ• . jÄ• tisÄ«sena vÄ• ayaá¹ƒ desanÄ• . etampi
iminÄ• yojetabbaá¹ƒ. ayaÃ±hi ettha attho ``kammabhavato upapattibhavo hotÄ«ti evaÃ±ca
__bhÅ«tassÄ• _ti \Ne I 58/ sattassa. __jarÄ• maraá¹‡a_nti jarÄ• ca \Ee I 53/ maraá¹‡aÃ±ca

--- tena upapattibhavena bhÅ«tassa sattassa khandhÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ hotÄ«ti ev

ettÄ• vatÄ• yaá¹ƒ bodhirukkhamÅ«le aparÄ• jitapallaá¹…ke nisinno sammasitvÄ• sabbaÃ
paá¹-iccasamuppÄ• dassa paá¹-ivedhÄ• maÃ±Ã±anÄ• naá¹ƒ abhÄ• vakÄ• raá¹‡aá¹ƒ dass
tiyaddhaá¹ƒ vÄ«satÄ• kÄ• raá¹ƒ tameva paá¹-iccasamuppÄ• daá¹ƒ dasseti.

kathaá¹ƒ pana ettÄ• vatÄ• esa sabbo dassito hotÄ«ti. ettha hi nandÄ«ti ayaá¹ƒ eko saá¹…
vacanato dukkhaá¹ƒ dutiyo, bhavÄ• jÄ• tÄ«ti vacanato bhavo tatiyo, jÄ• tijarÄ• maraá¹‡aá¹
cattÄ• ro saá¹…khepÄ• veditabbÄ• , koá¹-á¹-hÄ• sÄ• ti attho. taá¹‡hÄ• dukkhÄ• naá¹ƒ pan
dukkhassa ca bhavassa ca antaraá¹ƒ dutiyo, bhavassa ca jÄ• tiyÄ• ca antaraá¹ƒ tatiyo. eva
aá¹…gulÄ«naá¹ƒ antarasadisÄ• catusaá¹…khepantarÄ• tayo sandhÄ« veditabbÄ• .

tattha nandÄ«ti atÄ«to addhÄ• , jÄ• tijarÄ• maraá¹‡aá¹ƒ anÄ• gato, dukkhaÃ±ca bhavo ca
addhÄ• veditabbÄ• . atÄ«te pana paÃ±casu Ä• kÄ• resu nandÄ«vacanena taá¹‡hÄ• ekÄ•
avijjÄ• saá¹…khÄ• raupÄ• dÄ• nabhavÄ• paccayalakkhaá¹‡ena gahitÄ• va honti. jÄ• tijarÄ
khandhÄ• naá¹ƒ tajjÄ• tijarÄ• maraá¹‡aá¹ƒ, te vuttÄ• yevÄ• ti katvÄ• Ä• yatiá¹ƒ
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• gahitÄ• va honti.

evamete ``purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikan
upÄ• dÄ• naá¹ƒ, cetanÄ• bhavo iti ime paÃ±ca dhammÄ• purimakammabhavasmiá¹ƒ \Be
paccayÄ• . idha paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yata
vedayitaá¹ƒ vedanÄ• iti ime paÃ±ca dhammÄ• idhÅ«papattibhavasmiá¹ƒ purekatassa kam
paripakkattÄ• Ä• yatanÄ• naá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikanti taá¹‡
cetanÄ• bhavo iti ime paÃ±ca dhammÄ• idha kammabhavasmiá¹ƒ Ä• yatiá¹ƒ paá¹-isandhi
paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹
vedayitaá¹ƒ vedanÄ• iti ime paÃ±ca dhammÄ• Ä• yatiá¹ƒ upapattibhavasmiá¹ƒ idha \Ee I 5
paccayÄ• â€™â€™ ti evaá¹ƒ niddiá¹-á¹-halakkhaá¹‡Ä• vÄ«sati Ä• kÄ• rÄ• idha veditabbÄ
mÅ«lanti iti viditvÄ• bhavÄ• jÄ• ti, bhÅ«tassa jarÄ• maraá¹‡aâ€™â€™ nti ettÄ• vatÄ• esa
tisandhi tiyaddho vÄ«satÄ• kÄ• ro paá¹-iccasamuppÄ• do dassito hotÄ«ti veditabbo.

idÄ• ni __tasmÄ• tiha, bhikkhave ... pe ... abhisambuddhoti vadÄ• mÄ«_ti ettha apubbapad
padayojanÄ• ya atthanigamanaá¹ƒ karissÄ• ma. __tasmÄ• tihÄ• _ti tasmÄ• icceva vuttaá¹
nipÄ• tÄ• . __sabbaso_ti anavasesavacanametaá¹ƒ. __taá¹‡hÄ• na_nti nandÄ«ti evaá¹ƒ vu
sabbataá¹‡hÄ• naá¹ƒ. __khayÄ• _ti lokuttaramaggena accantakkhayÄ• . __virÄ• gÄ• _dÄ«
taá¹‡hÄ• khÄ«á¹‡Ä• , virattÄ• pi tÄ• bhavanti niruddhÄ• pi cattÄ• pi paá¹-inissaá¹-á¹-hÄ• p
catumaggakiccasÄ• dhÄ• raá¹‡ametaá¹ƒ. tato paá¹-hamamaggena __virÄ• gÄ• , _ dutiyena
__cÄ• gÄ• , _ catutthena __paá¹-inissaggÄ• _ti yojetabbaá¹ƒ. yÄ• hi vÄ• taá¹‡hÄ• hi patha
saÃ±jÄ• neyya, tÄ• saá¹ƒ khayÄ• . yÄ• hi pathaviá¹ƒ maÃ±Ã±eyya, tÄ• saá¹ƒ virÄ• gÄ• . yÄ

tÄ• saá¹ƒ nirodhÄ• . yÄ• hi pathavito maÃ±Ã±eyya, tÄ• saá¹ƒ cÄ• gÄ• . yÄ• hi pathaviá¹ƒ m
paá¹-inissaggÄ• . yÄ• hi vÄ• pathaviá¹ƒ maÃ±Ã±eyya, tÄ• saá¹ƒ khayÄ• ... pe ... yÄ• hi pa
tÄ• saá¹ƒ paá¹-inissaggÄ• ti evamettha yojanÄ• kÄ• tabbÄ• , na kiÃ±ci virujjhati.

__anuttara_nti uttaravirahitaá¹ƒ sabbaseá¹-á¹-haá¹ƒ. __sammÄ• sambodhi_nti sammÄ• sÄ
pasatthaá¹ƒ sundaraÃ±ca bodhiá¹ƒ. __bodhÄ«_ti rukkhopi maggopi sabbaÃ±Ã±utaÃ±Ä• á¹
``bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddhoâ€™â€™ ti (Vin I 1; Ud 1) ca ``antarÄ• \Be
ca gayaâ€™â€™ nti (Vin I 11; MN I 285) ca Ä• gataá¹-á¹-hÄ• nehi rukkho bodhÄ«ti vuccati.
Ã±Ä• á¹‡aâ€™â€™ nti (Nidd II 121) Ä• gataá¹-á¹-hÄ• ne maggo. ``pappoti bodhiá¹ƒ varabh
III 217) Ä• gataá¹-á¹-hÄ• ne sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. ``patvÄ• na bodhiá¹ƒ amataá¹ƒ as
Ä• gataá¹-á¹-hÄ• ne nibbÄ• naá¹ƒ. idha pana bhagavato arahattamaggaÃ±Ä• á¹‡aá¹ƒ adhip
sabbaÃ±Ã±utaÃ±Ä• á¹‡antipi vadanti.

__sÄ• vakÄ• naá¹ƒ_ \Ne I 60/ \Ee I 55/ arahattamaggo anuttarÄ• bodhi hoti na hotÄ«ti. na
asabbaguá¹‡adÄ• yakattÄ• . tesaÃ±hi kassaci arahattamaggo arahattaphalameva deti, kass
cha abhiÃ±Ã±Ä• , kassaci catasso paá¹-isambhidÄ• , kassaci sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡
paccekabodhiÃ±Ä• á¹‡ameva deti. __buddhÄ• naá¹ƒ_ pana sabbaguá¹‡asampattiá¹ƒ deti a
sabbalokissariyabhÄ• vaá¹ƒ. tasmÄ• aÃ±Ã±assa kassacipi anuttarÄ• bodhi na hotÄ«ti.

__abhisambuddho_ti abhiÃ±Ã±Ä• si paá¹-ivijjhi, patto adhigatoti vuttaá¹ƒ hoti. __iti vadÄ• m
Ä• cikkhÄ• mi desemi paÃ±Ã±apemi, paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karo
tathÄ• gatopi, bhikkhave ... pe ... pathaviá¹ƒ na maÃ±Ã±ati ... pe ... pathaviá¹ƒ nÄ• bhinanda
hetu, nandÄ« dukkhassa mÅ«laá¹ƒ, bhavÄ• jÄ• ti, bhÅ«tassa jarÄ• maraá¹‡anti iti viditvÄ•
viditvÄ• _ti __iti_kÄ• ro kÄ• raá¹‡attho. tena imassa paá¹-iccasamuppÄ• dassa viditattÄ• pa
vuttaá¹ƒ hoti. kiÃ±ca bhiyyo --- yasmÄ• ca evamimaá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ viditvÄ•
nandÄ«ti vuttataá¹‡hÄ• sabbappakÄ• rÄ• , sÄ• pahÄ«nÄ• , tÄ• saÃ±ca tathÄ• gato sabba
... anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho. tasmÄ• pathaviá¹ƒ na maÃ±Ã±ati ...
nÄ• bhinandatÄ«ti vadÄ• mÄ«ti evaá¹ƒ abhisambuddhattÄ• na maÃ±Ã±ati nÄ• bhinandatÄ

atha vÄ• yasmÄ• ``nandÄ« dukkhassa mÅ«laâ€™â€™ ntiÄ• dinÄ• nayena paá¹-iccasam
taá¹‡hÄ• khayaá¹ƒ gatÄ• , tasmÄ• tiha, bhikkhave, tathÄ• gato sabbaso taá¹‡hÄ• naá¹ƒ kh
abhisambuddhoti vadÄ• mi. so evaá¹ƒ abhisambuddhattÄ• \Be I 58/ pathaviá¹ƒ na maÃ±Ã±
nÄ• bhinandatÄ«ti. yattha yattha hi yasmÄ• ti avatvÄ• tasmÄ• ti vuccati, tattha tattha yasm
yojetabbaá¹ƒ, ayaá¹ƒ sÄ• sanayutti. esa nayo sabbattha.

__idamavoca bhagavÄ• _ti idaá¹ƒ nidÄ• nÄ• vasÄ• nato pabhuti yÄ• va abhisambuddhoti v
bhagavÄ• paresaá¹ƒ paÃ±Ã±Ä• ya alabbhaá¹‡eyyapatiá¹-á¹-haá¹ƒ paramagambhÄ«raá¹ƒ s
dassento ekena puthujjanavÄ• rena ekena \Ee I 56/ sekkhavÄ• rena catÅ«hi khÄ«á¹‡Ä• sav

tathÄ• gatavÄ• rehÄ«ti aá¹-á¹-hahi \Ne I 61/ mahÄ• vÄ• rehi ekamekasmiÃ±ca vÄ• re patha
antaravÄ• rehi paá¹-imaá¹‡á¸• etvÄ• dvebhÄ• á¹‡avÄ• raparimÄ• á¹‡Ä• ya tantiyÄ• avoca

evaá¹ƒ vicitranayadesanÄ• vilÄ• sayuttaá¹ƒ panetaá¹ƒ suttaá¹ƒ karavikarudamaÃ±junÄ• ka
paá¹‡á¸• itajanahadayÄ• naá¹ƒ amatÄ• bhisekasadisena brahmassarena bhÄ• samÄ• nass
bhÄ• sitaá¹ƒ abhinandu_nti te paÃ±casatÄ• bhikkhÅ« idaá¹ƒ bhagavato vacanaá¹ƒ nÄ• nur
aÃ±Ã±Ä• á¹‡akena. te kira imassa suttassa atthaá¹ƒ na jÄ• niá¹ƒsu, tasmÄ• nÄ• bhinandiá
samaye evaá¹ƒ vicitranayadesanÄ• vilÄ• sayuttampi etaá¹ƒ suttaá¹ƒ ghanaputhulena dussa
bandhaá¹ƒ katvÄ• purato á¹-hapitamanuÃ±Ã±abhojanaá¹ƒ viya ahosi. nanu ca bhagavÄ• a
pare Ã±Ä• petuá¹ƒ kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ• ramiyo p
patto. so kasmÄ• yathÄ• te na jÄ• nanti, tathÄ• desesÄ«ti. vuttamidaá¹ƒ imassa suttassa
nikkhepavicÄ• raá¹‡Ä• yaá¹ƒ eva ``mÄ• nabhaÃ±janatthaá¹ƒ sabbadhammamÅ«lapariyÄ• y
ti, tasmÄ• na yidha puna vattabbamatthi, evaá¹ƒ mÄ• nabhaÃ±janatthaá¹ƒ desitaÃ±ca pane
bhikkhÅ« taá¹ƒyeva kira pathaviá¹ƒ diá¹-á¹-higatikopi saÃ±jÄ• nÄ• ti, sekkhopi arahÄ• pi tath
saÃ±jÄ• nÄ• ti. kinnÄ• midaá¹ƒ kathaá¹ƒ nÄ• midanti cintentÄ• pubbe mayaá¹ƒ bhagavatÄ•
khippameva jÄ• nÄ• ma, idÄ• ni panimassa mÅ«lapariyÄ• yassa antaá¹ƒ vÄ• koá¹-iá¹ƒ vÄ•
buddhÄ• nÄ• ma appameyyÄ• atulÄ• ti uddhaá¹-adÄ• á¹-hÄ• viya sappÄ• nimmadÄ• hu
dhammassavanaÃ±ca sakkaccaá¹ƒ Ä• gamaá¹ƒsu.

tena \Be I 59/ kho pana samayena bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannisinnÄ• imaá¹ƒ ka
``aho buddhÄ• naá¹ƒ Ä• nubhÄ• vo, te nÄ• ma brÄ• hmaá¹‡apabbajitÄ• tathÄ• mÄ• nama
mÅ«lapariyÄ• yadesanÄ• ya nihatamÄ• nÄ• katÄ• â€™â€™ ti, ayaÃ±carahi tesaá¹ƒ bhikkh
vippakatÄ• . atha \Ee I 57/ bhagavÄ• gandhakuá¹-iyÄ• nikkhamitvÄ• taá¹…khaá¹‡Ä• nurÅ
dhammasabhÄ• yaá¹ƒ paÃ±Ã±attavarabuddhÄ• sane nisÄ«ditvÄ• te bhikkhÅ« Ä• ha --- ``k
etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti. te tamatthaá¹ƒ bhagavato Ä• rocesuá¹ƒ. bhagav
bhikkhave, idÄ• neva, pubbepi ahaá¹ƒ ime evaá¹ƒ mÄ• napaggahitasire vicarante nihatamÄ
imissÄ• aá¹-á¹-huppattiyÄ• idaá¹ƒ atÄ«taá¹ƒ Ä• nesi ---

bhÅ«tapubbaá¹ƒ \Ne I 62/, bhikkhave, aÃ±Ã±ataro disÄ• pÄ• mokkho brÄ• hmaá¹‡o bÄ• rÄ
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¹-ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ
padako veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo, so paÃ±camattÄ•
vÄ• ceti. paá¹‡á¸• itÄ• mÄ• á¹‡avakÄ• bahuÃ±ca gaá¹‡hanti lahuÃ±ca, suá¹-á¹-hu ca upad
tesaá¹ƒ na vinassati. sopi brÄ• hmaá¹‡o Ä• cariyamuá¹-á¹-hiá¹ƒ akatvÄ• ghaá¹-e udakaá¹ƒ
sabbampi sippaá¹ƒ uggaá¹‡hÄ• petvÄ• te mÄ• á¹‡avake etadavoca ``ettakamidaá¹ƒ sippaá
diá¹-á¹-hadhammasamparÄ• yahitaâ€™â€™ nti. te mÄ• á¹‡avakÄ• --- ``yaá¹ƒ amhÄ• kaá¹
taá¹ƒ jÄ• nÄ• ma, mayampi dÄ• ni Ä• cariyÄ• evÄ• â€™â€™ ti mÄ• naá¹ƒ uppÄ• detvÄ• t
nikkhittavattÄ• vihariá¹ƒsu. Ä• cariyo Ã±atvÄ• ``karissÄ• mi nesaá¹ƒ mÄ• naniggahaâ€™â
ekadivasaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• vanditvÄ• nisinne te mÄ• á¹‡avake Ä• ha ``t

pucchissÄ• mi, kaccittha samatthÄ• kathetuâ€™â€™ nti. te ``pucchatha Ä• cariya, pucchat
sahasÄ• va Ä• haá¹ƒsu, yathÄ• taá¹ƒ sutamadamattÄ• . Ä• cariyo Ä• ha ---

``kÄ• lo ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• .

yo ca kÄ• laghaso bhÅ«to, sa bhÅ«tapacaniá¹ƒ pacÄ«â€™â€™ ti || (J I 10.190) ---

vissajjetha tÄ• tÄ• imaá¹ƒ paÃ±hanti.

te \Be I 60/ cintetvÄ• ajÄ• namÄ• nÄ• tuá¹‡hÄ« ahesuá¹ƒ. Ä• cariyo Ä• ha ``alaá¹ƒ tÄ• tÄ
katheyyÄ• thÄ• â€™â€™ ti uyyojesi. te dasapi vÄ«satipi sampiá¹‡á¸• itÄ• hutvÄ• na tassa
antamaddasaá¹ƒsu. Ä• gantvÄ• Ä• cariyassa Ä• rocesuá¹ƒ ``na imassa paÃ±hassa atthaá¹
Ä• cariyo tesaá¹ƒ niggahatthÄ• ya imaá¹ƒ gÄ• thamabhÄ• si ---

``bahÅ«ni \Ee I 58/ narasÄ«sÄ• ni, lomasÄ• ni brahÄ• ni ca.

gÄ«vÄ• su paá¹-imukkÄ• ni, kocidevettha kaá¹‡á¹‡avÄ• â€™â€™ ti || (J I 10.191) ---

__gÄ• thÄ• yattho_ --- bahÅ«ni narÄ• naá¹ƒ sÄ«sÄ• ni dissanti, sabbÄ• ni ca tÄ• ni lomasÄ
\Ne I 63/ gÄ«vÄ• yameva ca á¹-hapitÄ• ni, na tÄ• laphalaá¹ƒ viya hatthena gahitÄ• ni, natthi
dhammehi nÄ• nÄ• karaá¹‡aá¹ƒ. ettha pana kocideva kaá¹‡á¹‡avÄ• ti attÄ• naá¹ƒ sandhÄ•
paÃ±Ã±avÄ• . kaá¹‡á¹‡acchiddaá¹ƒ pana na kassaci natthi, taá¹ƒ sutvÄ• te mÄ• á¹‡avakÄ
pattakkhandhÄ• adhomukhÄ• aá¹…guliyÄ• bhÅ«miá¹ƒ vilikhantÄ• tuá¹‡hÄ« ahesuá¹ƒ.

atha nesaá¹ƒ ahirikabhÄ• vaá¹ƒ passitvÄ• Ä• cariyo ``uggaá¹‡hatha tÄ• tÄ• paÃ±haâ€™â
__kÄ• lo_ti purebhattakÄ• lopi pacchÄ• bhattakÄ• lopÄ«ti evamÄ• di. __bhÅ«tÄ• nÄ«_ti sat
hi bhÅ«tÄ• naá¹ƒ na cammamaá¹ƒsÄ• dÄ«ni khÄ• dati, apica kho nesaá¹ƒ Ä• yuvaá¹‡á¹‡ab
maddanto Ä• rogyaá¹ƒ vinÄ• sento __ghasati_ khÄ• datÄ«ti vuccati. __sabbÄ• neva sahatta
na kiÃ±ci vajjeti, sabbÄ• neva ghasati. na kevalaÃ±ca bhÅ«tÄ• niyeva, apica kho sahattanÄ
purebhattakÄ• lo hi pacchÄ• bhattakÄ• laá¹ƒ na pÄ• puá¹‡Ä• ti. esa nayo pacchÄ• bhattakÄ
kÄ• laghaso bhÅ«to_ti khÄ«á¹‡Ä• savassetaá¹ƒ adhivacanaá¹ƒ. so hi Ä• yatiá¹ƒ paá¹-isand
khÄ• ditvÄ• á¹-hitattÄ• ``kÄ• laghasoâ€™â€™ ti vuccati. __sa bhÅ«tapacaniá¹ƒ pacÄ«_ti s
apÄ• yesu bhÅ«te pacati, taá¹ƒ Ã±Ä• á¹‡agginÄ• paci dayhi bhasmamakÄ• si, tena ``bhÅ«
vuccati. ``pajaniâ€™â€™ ntipi pÄ• á¹-ho. janikaá¹ƒ nibbattikanti attho.

atha te mÄ• á¹‡avakÄ• dÄ«pasahassÄ• lokena viya rattiá¹ƒ samavisamaá¹ƒ Ä• cariyassa
atthaá¹ƒ pÄ• kaá¹-aá¹ƒ disvÄ• ``idÄ• ni mayaá¹ƒ yÄ• vajÄ«vaá¹ƒ guruvÄ• saá¹ƒ \Be I 61/ va
Ä• cariyÄ• nÄ• ma, mayaÃ±hi bahussutamÄ• naá¹ƒ uppÄ• detvÄ• catuppadikagÄ• thÄ• ya

nihatamÄ• nÄ• pubbasadisameva Ä• cariyassa vattappaá¹-ipattiá¹ƒ katvÄ• saggaparÄ• ya

ahaá¹ƒ kho, bhikkhave, tena samayena tesaá¹ƒ Ä• cariyo ahosiá¹ƒ, ime bhikkhÅ« mÄ• á¹‡a
pubbepÄ• haá¹ƒ ime evaá¹ƒ mÄ• napaggahitasire \Ee I 59/ vicarante nihatamÄ• ne akÄ• si

imaÃ±ca jÄ• takaá¹ƒ sutvÄ• te bhikkhÅ« pubbepi mayaá¹ƒ mÄ• neneva upahatÄ• ti bhiyyo
hutvÄ• attano upakÄ• rakakammaá¹-á¹-hÄ• naparÄ• yaá¹‡Ä• ahesuá¹ƒ.

tato \Ne I 64/ bhagavÄ• ekaá¹ƒ samayaá¹ƒ janapadacÄ• rikaá¹ƒ caranto vesÄ• liá¹ƒ patvÄ
viharanto imesaá¹ƒ paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ viditvÄ• im
kathesi ---

``abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi no anabhiÃ±Ã±Ä• ya, sanidÄ• nÄ
sappÄ• á¹-ihÄ• riyÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi no appÄ• á¹-ihÄ• riyaá¹ƒ. tassa
abhiÃ±Ã±Ä• ya dhammaá¹ƒ desayato ... pe ... no appÄ• á¹-ihÄ• riyaá¹ƒ. karaá¹‡Ä«yo ovÄ•
anusÄ• sanÄ«. alaÃ±ca pana vo, bhikkhave, tuá¹-á¹-hiyÄ• alaá¹ƒ attamanatÄ• ya alaá¹ƒ so
sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…ghoti. idan
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne dasasahassilokadhÄ• tu akampitthÄ• â€™â€™ t

idaÃ±ca suttaá¹ƒ sutvÄ• te paÃ±casatÄ• bhikkhÅ« tasmiá¹ƒyevÄ• sane saha paá¹-isambh
pÄ• puá¹‡iá¹ƒsu, evÄ• yaá¹ƒ desanÄ• etasmiá¹ƒ á¹-hÄ• ne niá¹-á¹-hamagamÄ• sÄ«ti.

tathÄ• gatavÄ• raaá¹-á¹-hamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sabbÄ• savasuttavaá¹‡á¹‡anÄ•

<14> __evaá¹ƒ_ \Ne I 65/ \Be I 62/ __me sutaá¹ƒ ... pe ... sÄ• vatthiya_nti sabbÄ• savasutt
apubbapadavaá¹‡á¹‡anÄ• --- __sÄ• vatthÄ«_ti savatthassa isino nivÄ• saá¹-á¹-hÄ• nabhÅ«
kÄ• kandÄ« mÄ• kandÄ« kosambÄ«ti evaá¹ƒ tÄ• va akkharacintakÄ• . aá¹-á¹-hakathÄ• cari
``yaá¹ƒkiÃ±ci manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ sabbamettha atthÄ«ti sÄ• vatthÄ«. s
bhaá¹‡á¸• amatthÄ«ti pucchite sabbamatthÄ«â€™â€™ ti vacanamupÄ• dÄ• ya sÄ• vatthÄ«

``sabbadÄ• sabbÅ«pakaraá¹‡aá¹ƒ, sÄ• vatthiyaá¹ƒ samohitaá¹ƒ.

tasmÄ• sabbamupÄ• dÄ• ya, sÄ• vatthÄ«ti pavuccati ||

kosalÄ• naá¹ƒ \Ee I 60/ puraá¹ƒ rammaá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ.

dasahi saddehi avivittaá¹ƒ, annapÄ• nasamÄ• yutaá¹ƒ ||

vuddhiá¹ƒ vepullataá¹ƒ pattaá¹ƒ, iddhaá¹ƒ phÄ«taá¹ƒ manoramaá¹ƒ.

aá¸·akamandÄ• va devÄ• naá¹ƒ, sÄ• vatthipuramuttamaâ€™â€™ nti ||

tassaá¹ƒ __sÄ• vatthiyaá¹ƒ. jetavane_ti ettha attano paccatthikajanaá¹ƒ jinÄ• tÄ«ti jeto, raÃ
paccatthikajane jite jÄ• toti jeto, maá¹…galakamyatÄ• ya vÄ• tassa evaá¹ƒnÄ• mameva kat
jetavanaá¹ƒ. taÃ±hi jetena rÄ• jakumÄ• rena ropitaá¹ƒ saá¹ƒvaddhitaá¹ƒ paripÄ• litaá¹ƒ, so
tasmÄ• jetavananti vuccati, tasmiá¹ƒ __jetavane. anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me_ti etth
gahapati mÄ• tÄ• pitÅ«hi katanÄ• mavasena. sabbakÄ• masamiddhitÄ• ya pana vigatamala
karuá¹‡Ä• diguá¹‡asamaá¹…gitÄ• ya ca niccakÄ• laá¹ƒ anÄ• thÄ• naá¹ƒ piá¹‡á¸• amadÄ• s
saá¹…khaá¹ƒ gato. Ä• ramanti ettha pÄ• á¹‡ino visesena vÄ• pabbajitÄ• ti Ä• rÄ• mo, tassa
nÄ• tidÅ«ranaccÄ• sannatÄ• dipaÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• ca tato tato Ä•
abhiramanti anukkaá¹‡á¹-hitÄ• hutvÄ• nivasantÄ«ti attho. vuttappakÄ• rÄ• ya vÄ• sampat
attano abbhantaraá¹ƒyeva Ä• netvÄ• rametÄ«ti Ä• rÄ• mo. so hi anÄ• thapiá¹‡á¸• ikena ga
rÄ• jakumÄ• rassa hatthato aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi koá¹-isantharena kÄ«á¹‡
hiraÃ±Ã±akoá¹-Ä«hi senÄ• sanÄ• ni kÄ• rÄ• petvÄ• aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi
niá¹-á¹-hÄ• petvÄ• \Be I 63/ evaá¹ƒ catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-iparicc Ä• gena buddh
niyyÄ• dito. tasmÄ• ``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moâ€™â€™ ti vuccati. tasmiá¹ƒ __an
Ä• rÄ• me_.

ettha ca ``jetavaneâ€™â€™ ti vacanaá¹ƒ purimasÄ• miparikittanaá¹ƒ. ``anÄ• thapiá¹‡á¸• ik
pacchimasÄ• miparikittanaá¹ƒ. kimetesaá¹ƒ parikittane payojananti. puÃ±Ã±akÄ• mÄ• naá¹
diá¹-á¹-hÄ• nugatiÄ• pajjanaá¹ƒ. tatra hi dvÄ• rakoá¹-á¹-hakapÄ• sÄ• damÄ• pane bhÅ«miv
hiraÃ±Ã±akoá¹-iyo anekakoá¹-iagghanakÄ• rukkhÄ• ca jetassa pariccÄ• go, catupaÃ±Ã±Ä
anÄ• thapiá¹‡á¸• ikassa. iti tesaá¹ƒ parikittanena evaá¹ƒ puÃ±Ã±akÄ• mÄ• puÃ±Ã±Ä• ni ka
Ä• nando aÃ±Ã±epi puÃ±Ã±akÄ• me tesaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjane niyojeti.

__sabbÄ• savasaá¹ƒvarapariyÄ• yaá¹ƒ vo, bhikkhave_ti kasmÄ• idaá¹ƒ suttamabhÄ• si? t
upakkilesavisodhanaá¹ƒ Ä• diá¹ƒ katvÄ• Ä• savakkhayÄ• ya paá¹-ipattidassanatthaá¹ƒ. tat
__sabbÄ• savasaá¹ƒvarapariyÄ• ya_nti sabbesaá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarakÄ• raá¹‡aá¹
kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena te saá¹ƒvaritÄ• pidahitÄ• hutvÄ• anuppÄ• danirodhasa
gacchanti pahÄ«yanti nappavattanti, taá¹ƒ kÄ• raá¹‡anti attho. tattha Ä• savantÄ«ti __Ä• sa

pe ... manatopi sandanti pavattantÄ«ti vuttaá¹ƒ hoti. dhammato yÄ• va gotrabhuá¹ƒ okÄ• sa
savantÄ«ti vÄ• Ä• savÄ• , ete dhamme etaÃ±ca okÄ• saá¹ƒ anto karitvÄ• pavattantÄ«ti att
ayaá¹ƒ Ä• kÄ• ro. cirapÄ• rivÄ• siyaá¹-á¹-hena madirÄ• dayo Ä• savÄ• , Ä• savÄ• viyÄ• tip
cirapÄ• rivÄ• sikÄ• madirÄ• dayo Ä• savÄ• ti vuccanti. yadi ca cirapÄ• rivÄ• siyaá¹-á¹-hena
bhavitumarahanti. vuttaÃ±hetaá¹ƒ ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya
nÄ• hosÄ«â€™â€™ tiÄ• di (AN III 10.61). Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savanti pa
purimÄ• ni cettha nibbacanÄ• ni yattha kilesÄ• Ä• savÄ• ti \Ne I 67/ Ä• gacchanti, tattha yu
kammepi. na kevalaÃ±ca kammakilesÄ• yeva Ä• savÄ• , apica kho nÄ• nappakÄ• rakÄ• up
``nÄ• haá¹ƒ, cunda, diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dhamm
182) ettha vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ• .

``yena \Be I 64/ devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN I 4.36). -

ettha tebhÅ«makaÃ±ca kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• . ``diá¹-á¹-hadhammik
saá¹ƒvarÄ• ya samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti (Vin I
parÅ«pavÄ• davippaá¹-isÄ• ravadhabandhÄ• dayo \Ee I 62/ ceva apÄ• yadukkhabhÅ«tÄ• c
panete Ä• savÄ• yattha yathÄ• Ä• gatÄ• , tattha tathÄ• veditabbÄ• .

ete hi vinaye tÄ• va ``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ
paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti dvedhÄ• Ä• gatÄ• . saá¸·Ä• yatane ``tayome Ä• vuso Ä• sa
avijjÄ• savoâ€™â€™ ti (AN II 6.63) tidhÄ• Ä• gatÄ• . aÃ±Ã±esu ca suttantesu abhidhamme
diá¹-á¹-hÄ• savena saha catudhÄ• Ä• gatÄ• . nibbedhikapariyÄ• ye --- ``atthi, bhikkhave, Ä
atthi Ä• savÄ• tiracchÄ• nayonigÄ• miniyÄ• , atthi Ä• savÄ• pettivisayagÄ• miniyÄ• , atthi
manussalokagÄ• miniyÄ• , atthi Ä• savÄ• devalokagÄ• miniyÄ• â€™â€™ ti (AN II 6.63) pa
chakkanipÄ• te --- ``atthi, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• â€™â€™ tiÄ• di
imasmiá¹ƒ pana sutte teyeva dassanÄ• pahÄ• tabbehi saddhiá¹ƒ sattadhÄ• Ä• gatÄ• ti. aya
vacanattho ceva pabhedo ca.

saá¹ƒvarapade pana saá¹ƒvarayatÄ«ti __saá¹ƒvaro, _ pidahati nivÄ• reti pavattituá¹ƒ na de
\Ne I 68/ hi ``anujÄ• nÄ• mi, bhikkhave, divÄ• paá¹-isallÄ«yantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ
paá¹-isallÄ«yituâ€™â€™ nti (Vin III 77), ``sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒbraÅ«mi, paÃ±Ã±Ä• yet
(Sn 1041) ca Ä• dÄ«su pidhÄ• naá¹-á¹-hena saá¹ƒvaramÄ• ha. svÄ• yaá¹ƒ saá¹ƒvaro paÃ±
satiÃ±Ä• á¹‡a khanti vÄ«riyasaá¹ƒvaroti. tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upetoâ€
ayaá¹ƒ sÄ«lasaá¹ƒvaro. pÄ• timokkhasÄ«laÃ±hi \Be I 65/ ettha saá¹ƒvaroti vuttaá¹ƒ. ``cakkh

saá¹ƒvaramÄ• pajjatÄ«â€™â€™ tiÄ• dÄ«su (DN I 213) satisaá¹ƒvaro. sati hettha saá¹ƒvaro
saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti ayaá¹ƒ Ã±Ä• á¹‡asaá¹ƒvaro. A
iminÄ• pidhÄ• naá¹-á¹-hena saá¹ƒvaroti vuttaá¹ƒ. ``khamo hoti sÄ«tassa ... pe ..., uppannaa
nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• (MN I 24-26) pana nayena idheva khantivÄ«riyasaá¹
``sabbÄ• savasaá¹ƒvarapariyÄ• yaâ€™â€™ nti iminÄ• uddesena saá¹…gahitattÄ• saá¹ƒva

apica paÃ±cavidhopi \Ee I 63/ ayaá¹ƒ saá¹ƒvaro idha Ä• gatoyeva, tattha khantivÄ«riyasaá
vuttÄ• yeva. ``so taÃ±ca anÄ• sanaá¹ƒ taÃ±ca agocaraâ€™â€™ nti (MN I 25) ayaá¹ƒ panet
``paá¹-isaá¹…khÄ• yoniso cakkhundriyasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti (MN I 22) ayaá¹ƒ sa
paá¹-isaá¹…khÄ• Ã±Ä• á¹‡asaá¹ƒvaro. aggahitaggahaá¹‡ena pana dassanaá¹ƒ paá¹-iseva
Ã±Ä• á¹‡asaá¹ƒvaro. pariyÄ• yanti etena dhammÄ• ti pariyÄ• yo, uppattiá¹ƒ nirodhaá¹ƒ vÄ•
hoti. ettÄ• vatÄ• ``sabbÄ• savasaá¹ƒvarapariyÄ• yaâ€™â€™ nti ettha yaá¹ƒ vattabbaá¹ƒ, ta

<15> idÄ• ni __jÄ• nato aha_ntiÄ• dÄ«su __jÄ• nato_ti jÄ• nantassa. __passato_ti passant
ekatthÄ• ni, byaÃ±janameva nÄ• naá¹ƒ. evaá¹ƒ santepi jÄ• natoti Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ
niddisati, jÄ• nanalakkhaá¹‡aÃ±hi Ã±Ä• á¹‡aá¹ƒ. passatoti Ã±Ä• á¹‡appabhÄ• vaá¹ƒ upÄ• c
Ã±Ä• á¹‡aá¹ƒ. Ã±Ä• á¹‡asamaá¹…gÄ« puggalo cakkhumÄ• viya cakkhunÄ• rÅ«pÄ• ni Ã±
apica yonisomanasikÄ• raá¹ƒ uppÄ• detuá¹ƒ jÄ• nato, ayonisomanasikÄ• ro yathÄ• na upp
ayamettha sÄ• ro. keci panÄ• cariyÄ• bahÅ« papaÃ±ce bhaá¹‡anti, te imasmiá¹ƒ atthe na y

__Ä• savÄ• naá¹ƒ_ \Ne I 69/ __khaya_nti Ä• savappahÄ• naá¹ƒ Ä• savÄ• naá¹ƒ accantakk
khÄ«á¹‡Ä• kÄ• raá¹ƒ natthibhÄ• vanti ayameva hi imasmiÃ±ca sutte, ``Ä• savÄ• naá¹ƒ khay
cetovimuttiâ€™â€™ ntiÄ• dÄ«su (MN I 438) ca Ä• savakkhayattho. aÃ±Ã±attha pana magg
Ä• savakkhayoti vuccanti. tathÄ• hi ---

``sekhassa \Be I 66/ sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• â€™â€™ ti || (It 62) ---

Ä• dÄ«su maggo Ä• savakkhayoti vutto,

``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«â€™â€™ tiÄ• dÄ«su (MN I 438) phalaá¹ƒ.

``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti || (Dhp 253) ---

Ä• dÄ«su nibbÄ• naá¹ƒ ``Ä• savakkhayoâ€™â€™ ti vuttaá¹ƒ.

__no ajÄ• nato no apassato_ti yo pana na jÄ• nÄ• ti na passati, tassa no vadÄ• mÄ«ti attho
apassatopi saá¹ƒvarÄ• dÄ«hiyeva \Ee I 64/ suddhiá¹ƒ vadanti, te paá¹-ikkhittÄ• honti. purim
upÄ• yo vutto, iminÄ• anupÄ• yapaá¹-isedho. saá¹…khepena cettha Ã±Ä• á¹‡aá¹ƒ Ä• sava
dassitaá¹ƒ hoti.

idÄ• ni yaá¹ƒ jÄ• nato Ä• savÄ• naá¹ƒ khayo hoti, taá¹ƒ dassetukÄ• mo __kiÃ±ca, bhikkhav
Ä• rabhi, tattha jÄ• nanÄ• bahuvidhÄ• . dabbajÄ• tiko eva hi koci bhikkhu chattaá¹ƒ kÄ• tuá
cÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ, tassa Ä«disÄ• ni kammÄ• ni vattasÄ«se á¹-hatvÄ• kar
maggaphalÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ na hotÄ«ti na vattabbÄ• . yo pana sÄ• sane pabb
kÄ• tuá¹ƒ jÄ• nÄ• ti, tassevaá¹ƒ jÄ• nato Ä• savÄ• vaá¸• á¸• hantiyeva, tasmÄ• yaá¹ƒ jÄ• n
Ä• savÄ• naá¹ƒ khayo hoti, tadeva dassento Ä• ha __yoniso ca manasikÄ• raá¹ƒ ayoniso ca

tattha __yoniso manasikÄ• ro_ nÄ• ma upÄ• yamanasikÄ• ro pathamanasikÄ• ro, aniccÄ•
nayena saccÄ• nulomikena vÄ• cittassa Ä• vaá¹-á¹-anÄ• anvÄ• vaá¹-á¹-anÄ• Ä• bhogo sa
ayaá¹ƒ vuccati yoniso manasikÄ• roti.

__ayoniso manasikÄ• ro_ti anupÄ• yamanasikÄ• ro uppathamanasikÄ• ro. anicce niccanti
attÄ• ti asubhe subhanti ayoniso manasikÄ• ro uppathamanasikÄ• ro. saccappaá¹-ikulena v
anvÄ• vaá¹-á¹-anÄ• Ä• bhogo \Be I 67/ samannÄ• hÄ• ro manasikÄ• ro, ayaá¹ƒ vuccati ayo
yoniso manasikÄ• raá¹ƒ uppÄ• detuá¹ƒ jÄ• nato, ayoniso manasikÄ• ro ca yathÄ• na uppaj
Ä• savÄ• naá¹ƒ khayo hoti.

idÄ• ni imassevatthassa yuttiá¹ƒ dassento Ä• ha __ayoniso, bhikkhave ... pe ... pahÄ«yantÄ
vuttaá¹ƒ hoti, yasmÄ• ayoniso manasikaroto Ä• savÄ• uppajjanti, yoniso manasikaroto pah
jÄ• nitabbaá¹ƒ yoniso manasikÄ• raá¹ƒ uppÄ• detuá¹ƒ jÄ• nato, ayoniso manasikÄ• ro ca ya
passato Ä• savÄ• naá¹ƒ khayo hotÄ«ti, ayaá¹ƒ tÄ• vettha saá¹…khepavaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana vitthÄ• ro --- tattha ``yoniso ayonisoâ€™â€™ ti imehi tÄ• va dvÄ«hi padehi Ä•
sakalasuttaá¹ƒ. vaá¹-á¹-avivaá¹-á¹-avasena \Ee I 65/ hi upari sakalasuttaá¹ƒ vuttaá¹ƒ. ayonis
manasikÄ• ramÅ«lakaÃ±ca vaá¹-á¹-aá¹ƒ, yoniso manasikÄ• ramÅ«lakaÃ±ca vivaá¹-á¹-aá¹ƒ
manasikÄ• ro hi vaá¸• á¸• hamÄ• no dve dhamme paripÅ«reti avijjaÃ±ca bhavataá¹‡haÃ±ca
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe ... dukkhakkhandhassa samudayo hoti. taá¹‡hÄ•
upÄ• dÄ• naá¹ƒ ... pe ... samudayo hotÄ«â€™â€™ ti. evaá¹ƒ ayaá¹ƒ ayoniso manasikÄ• ra
vÄ• tavegÄ• bhighÄ• tena vippanaá¹-á¹-hanÄ• vÄ• viya gaá¹…gÄ• vaá¹-á¹-e patitagokulaá
yuttabalibaddo \Ne I 71/ viya ca punappunaá¹ƒ bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ•
Ä• vaá¹-á¹-aparivaá¹-á¹-aá¹ƒ karoti, evaá¹ƒ tÄ• va ayoniso manasikÄ• ramÅ«lakaá¹ƒ vaá¹-á

yoniso manasikÄ• ro pana vaá¸• á¸• hamÄ• no --- ``yoniso manasikÄ• rasampannassetaá¹
pÄ• á¹-ikaá¹…khaá¹ƒ, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá¹-á
bahulÄ«karissatÄ«â€™â€™ ti (SN III 5.55) vacanato sammÄ• diá¹-á¹-hipamukhaá¹ƒ aá¹-á¹-
paripÅ«reti. yÄ• ca sammÄ• diá¹-á¹-hi, sÄ• vijjÄ• ti tassa vijjuppÄ• dÄ• avijjÄ• nirodho, ``a
saá¹…khÄ• ranirodho ... pe ... evaá¹ƒ etassa kevalassa dukkhakkhandhassa nirodho hotÄ«
evaá¹ƒ yoniso manasikÄ• ramÅ«lakaá¹ƒ vivaá¹-á¹-aá¹ƒ veditabbaá¹ƒ. evaá¹ƒ imehi dvÄ«hi
upari sakalasuttaá¹ƒ.

evaá¹ƒ Ä• baddhe \Be I 68/ cettha yasmÄ• pubbe Ä• savappahÄ• naá¹ƒ dassetvÄ• pacch
yujjati. na hi pahÄ«nÄ• puna uppajjanti. uppannÄ• naá¹ƒ pana pahÄ• naá¹ƒ yujjati, tasmÄ•
``ayoniso, bhikkhave, manasikarotoâ€™â€™ tiÄ• dimÄ• ha.

tattha __ayoniso manasikaroto_ti vuttappakÄ• raá¹ƒ ayoniso manasikÄ• raá¹ƒ uppÄ• dayat
Ä• savÄ• uppajjantÄ«_ti ettha ye pubbe appaá¹-iladdhapubbaá¹ƒ cÄ«varÄ• diá¹ƒ vÄ• pacc
upaá¹-á¹-hÄ• kasaddhivihÄ• rikaantevÄ• sikÄ• naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ manuÃ±Ã±aá¹ƒ v
subhaá¹ƒ sukhanti ayoniso manasikaroto, aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ vÄ• pana ananubhÅ«t
yathÄ• vÄ• tathÄ• vÄ• ayoniso manasikaroto Ä• savÄ• uppajjanti, te anuppannÄ• uppaj
aÃ±Ã±athÄ• hi anamatagge saá¹ƒsÄ• re anuppannÄ• nÄ• ma Ä• savÄ• na santi. anubhÅ
Ä• rammaá¹‡e vÄ• yassa pakatisuddhiyÄ• vÄ• uddesaparipucchÄ• pariyattinavakammaye
vÄ• aÃ±Ã±ataravasena pubbe anuppajjitvÄ• pacchÄ• tÄ• disena paccayena sahasÄ• upp
uppajjantÄ«ti veditabbÄ• . tesuyeva pana vatthÄ• rammaá¹‡esu punappunaá¹ƒ uppajjamÄ•
pavaá¸• á¸• hantÄ«ti vuccanti. ito aÃ±Ã±athÄ• hi paá¹-hamuppannÄ• naá¹ƒ vaá¸• á¸• hi nÄ

__yoniso_ \Ne I 72/ __ca kho, bhikkhave_ti ettha pana yassa pakatisuddhiyÄ• vÄ• seyyat
mahÄ• kassapassa bhaddÄ• ya ca kÄ• pilÄ• niyÄ• , uddesaparipucchÄ• dÄ«hi vÄ• kÄ• raá
jÄ• nÄ• ti ``na kho me Ä• savÄ• maggena samugghÄ• taá¹ƒ gatÄ• , handa nesaá¹ƒ samug
ti. tato maggabhÄ• vanÄ• ya sabbe samugghÄ• teti. tassa te Ä• savÄ• anuppannÄ• na up
pana kÄ• rakasseva sato satisammosena sahasÄ• Ä• savÄ• uppajjanti, tato saá¹ƒvegamÄ
te Ä• save samucchindati, tassa uppannÄ• pahÄ«yantÄ«ti vuccanti
maá¹‡á¸• alÄ• rÄ• mavÄ• sÄ«mahÄ• tissabhÅ«tattherassa viya. so kira tasmiá¹ƒyeva vihÄ•
athassa gÄ• me piá¹‡á¸• Ä• ya carato visabhÄ• gÄ• rammaá¹‡e kileso uppajji, so taá¹ƒ vipa
vihÄ• raá¹ƒ agamÄ• si. tassa supinantepi taá¹ƒ Ä• rammaá¹‡aá¹ƒ na upaá¹-á¹-hÄ• si. so ``a
vaá¸• á¸• hitvÄ• apÄ• yasaá¹ƒvattaniko hotÄ«â€™â€™ ti saá¹ƒvegaá¹ƒ janetvÄ• Ä• cariya
nikkhamma mahÄ• saá¹…gharakkhitattherassa santike \Be I 69/ rÄ• gapaá¹-ipakkhaá¹ƒ asu
gahetvÄ• gumbantaraá¹ƒ pavisitvÄ• paá¹ƒsukÅ«lacÄ«varaá¹ƒ santharitvÄ• nisajja anÄ• g
paÃ±cakÄ• maguá¹‡ikarÄ• gaá¹ƒ chinditvÄ• uá¹-á¹-hÄ• ya Ä• cariyaá¹ƒ vanditvÄ• punadiv
ye pana vattamÄ• nuppannÄ• , tesaá¹ƒ paá¹-ipattiyÄ• pahÄ• naá¹ƒ nÄ• ma natthi.

<16> idÄ• ni ``uppannÄ• ca Ä• savÄ• pahÄ«yantÄ«â€™â€™ ti idameva padaá¹ƒ gahetvÄ
tesaá¹ƒ nÄ• nappakÄ• rato aÃ±Ã±ampi pahÄ• nakÄ• raá¹‡aá¹ƒ Ä• vikÄ• tuá¹ƒ desanaá¹ƒ v
Ä• savÄ• dassanÄ• pahÄ• tabbÄ• _tiÄ• dimÄ• ha yathÄ• taá¹ƒ desanÄ• pabhedakusalo c
pahÄ• tabbÄ• _ti dassanena pahÄ• tabbÄ• . esa nayo sabbattha.

dassanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<17> idÄ• ni \Ee I 67/ tÄ• ni padÄ• ni anupubbato byÄ• kÄ• tukÄ• mo ``katame ca, bhikkha
pahÄ• tabbÄ• â€™â€™ ti pucchaá¹ƒ katvÄ• mÅ«lapariyÄ• yavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanay
assutavÄ• puthujjanoâ€™â€™ ti puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ desanaá¹ƒ Ä• rabhi. tattha _
nappajÄ• nÄ• tÄ«_ti Ä• vajjitabbe samannÄ• haritabbe dhamme na pajÄ• nÄ• ti. __amanas
esa nayo sesapadesupi. yasmÄ• pana ime dhammÄ• manasikaraá¹‡Ä«yÄ• , ime amanasi
dhammato niyamo natthi, Ä• kÄ• rato pana atthi. yenÄ• Ä• kÄ• rena manasikariyamÄ• nÄ•
honti, tenÄ• kÄ• rena na manasikÄ• tabbÄ• . yena kusaluppattipadaá¹-á¹-hÄ• nÄ• honti, te
tasmÄ• ``yaâ€™ ssa, bhikkhave, dhamme manasikaroto anuppanno vÄ• kÄ• mÄ• savoâ€

tattha __yaâ€™ ssÄ• _ti ye assa assutavato puthujjanassa. __manasikaroto_ti Ä• vajjayato
__anuppanno vÄ• kÄ• mÄ• savo_ti ettha samuccayattho vÄ• saddo, na vikappattho. tasmÄ
bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• ... pe ... tathÄ• gato tesaá¹ƒ \Be I 70/ aggan
(It 90) vutte apadÄ• ca dvipadÄ• cÄ• ti attho, yathÄ• ca ``bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹
sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• yÄ• â€™â€™ ti (MN I 402) vutte bhÅ«tÄ• naÃ±ca sam
ca ``aggito vÄ• udakato vÄ• mithubhedato vÄ• â€™â€™ ti (Ud 76) vutte aggito ca udakato
attho, evamidhÄ• pi anuppanno ca kÄ• mÄ• savo uppajjati, uppanno ca kÄ• mÄ• savo pava
daá¹-á¹-habbo. evaá¹ƒ sesesu.

ettha ca __kÄ• mÄ• savo_ti paÃ±cakÄ• maguá¹‡iko rÄ• go. __bhavÄ• savo_ti rupÄ• rÅ«pa
jhÄ• nanikanti ca sassatucchedadiá¹-á¹-hisahagatÄ• . evaá¹ƒ diá¹-á¹-hÄ• savopi bhavÄ• sav
gacchati. __avijjÄ• savo_ti catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ. tattha kÄ• maguá¹‡e assÄ•
ca kÄ• mÄ• savo uppajjati, uppanno ca pavaá¸• á¸• hati. mahaggatadhamme assÄ• dato m
bhavÄ• savo uppajjati, uppanno ca pavaá¸• á¸• hati. tÄ«su bhÅ«mÄ«su dhamme catuvipallÄ
manasikaroto anuppanno ca avijjÄ• savo uppajjati, uppanno ca pavaá¸• á¸• hatÄ«ti veditabb
sukkapakkho vitthÄ• retabbo.

kasmÄ• \Ee I 68/ pana tayo eva Ä• savÄ• idha vuttÄ• ti. vimokkhapaá¹-ipakkhato.
appaá¹‡ihitavimokkhapaá¹-ipakkho hi kÄ• mÄ• savo,. animittasuÃ±Ã±atavimokkhapaá¹-ipak
Ä• save uppÄ• dentÄ• tiá¹‡á¹‡aá¹ƒ vimokkhÄ• naá¹ƒ abhÄ• gino honti, anuppÄ• dentÄ• b
dassentena tayo eva vuttÄ• ti veditabbÄ• . diá¹-á¹-hÄ• savopi vÄ• ettha vutto yevÄ• ti vaá¹

__tassa_ \Ne I 74/ __amanasikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• naá¹ƒ manasikÄ• rÄ• _ti man
manasi karoti, tasmÄ• ti vuttaá¹ƒ hoti. esa nayo dutiyapadepi. ``anuppannÄ• ceva Ä• savÄ•
ca Ä• savÄ• pavaá¸• á¸• hantÄ«â€™â€™ ti heá¹-á¹-hÄ• vuttaÄ• savÄ• naá¹ƒyeva abheda

<18> ettÄ• vatÄ• yo ayaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya dassanÄ• pahÄ• ta
assutavÄ• puthujjano vutto, so yasmÄ• ``ayoniso, bhikkhave, manasikaroto anuppannÄ•
uppajjantÄ«â€™â€™ ti evaá¹ƒ sÄ• maÃ±Ã±ato vuttÄ• naá¹ƒ ayoniso manasikÄ• rapaccayÄ
I 71/ adhiá¹-á¹-hÄ• naá¹ƒ, tasmÄ• tepi Ä• save teneva puggalena dassetvÄ• idÄ• ni dassa
dassento __so evaá¹ƒ ayoniso manasi karoti, ahosiá¹ƒ nu kho aha_ntiÄ• dimÄ• ha. vicikicch
diá¹-á¹-hÄ• savampi dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tassattho, yassa te iminÄ• vuttanayena Ä• savÄ• uppajjanti, so puthujjano, yo cÄ• yaá¹ƒ `
tiÄ• dinÄ• nayena vutto, so puthujjano evaá¹ƒ ayoniso anupÄ• yena uppathena manasi kar
kho ... pe ... so kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«ti. kiá¹ƒ vuttaá¹ƒ hoti, so evaá¹ƒ ayoniso mana
yathÄ• ssa ``ahaá¹ƒ ahosiá¹ƒ nu khoâ€™â€™ tiÄ• dinÄ• nayena vuttÄ• soá¸·asavidhÄ• pi

tattha __ahosiá¹ƒ nu kho nanu kho_ti sassatÄ• kÄ• raÃ±ca adhiccasamuppattiÄ• kÄ• raÃ±
vijjamÄ• nataá¹ƒ avijjamÄ• nataÃ±ca kaá¹…khati. kiá¹ƒ kÄ• raá¹‡anti na vattabbaá¹ƒ. umma
bÄ• laputhujjano yathÄ• vÄ• tathÄ• vÄ• pavattati. apica ayoniso manasikÄ• royevettha kÄ
ayoniso manasikÄ• rassa pana kiá¹ƒ kÄ• raá¹‡anti. sveva puthujjanabhÄ• vo ariyÄ• naá¹ƒ a
puthujjanopi yoniso manasi karotÄ«ti. ko vÄ• evamÄ• ha na manasi karotÄ«ti. na pana tatth
kÄ• raá¹‡aá¹ƒ \Ee I 69/, saddhammassavanakalyÄ• á¹‡amittÄ• dÄ«ni tattha kÄ• raá¹‡Ä• ni.
attano attano pakatiyÄ• sugandhÄ• ni, abhisaá¹…khÄ• rapaccayÄ• pana sugandhÄ• nipi h

__kiá¹ƒ_ \Ne I 75/ __nu kho ahosi_nti jÄ• tiliá¹…gÅ«papattiyo nissÄ• ya khattiyo nu kho aho
brÄ• hmaá¹‡avessasuddagahaá¹-á¹-hapabbajitadevamanussÄ• naá¹ƒ aÃ±Ã±ataroti kaá¹…k

__kathaá¹ƒ nu kho_ti saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya dÄ«gho nu kho ahosiá¹ƒ,
rassaodÄ• takaá¹‡happamÄ• á¹‡ikaappamÄ• á¹‡ikÄ• dÄ«naá¹ƒ aÃ±Ã±ataroti kaá¹…khati. k
nissÄ• ya kena nu kho kÄ• raá¹‡ena ahosinti hetuto kaá¹…khatÄ«ti vadanti.

__kiá¹ƒ hutvÄ• kiá¹ƒ ahosi_nti jÄ• tiÄ• dÄ«ni nissÄ• ya khattiyo hutvÄ• nu kho brÄ• hmaá
devo hutvÄ• manussoti attano paramparaá¹ƒ kaá¹…khati. sabbattheva pana __addhÄ• na_

__bhavissÄ• mi_ \Be I 72/ __nu kho nanu kho_ti sassatÄ• kÄ• raÃ±ca ucchedÄ• kÄ• raÃ±c
vijjamÄ• nataá¹ƒ avijjamÄ• nataÃ±ca kaá¹…khati. sesamettha vuttanayameva.

__etarahi vÄ• paccuppannamaddhÄ• na_nti idÄ• ni vÄ• paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ•

vattamÄ• nakÄ• laá¹ƒ gahetvÄ• . __ajjhattaá¹ƒ kathaá¹ƒkathÄ« hotÄ«_ti attano khandhesu
nu khosmÄ«_ti attano atthibhÄ• vaá¹ƒ kaá¹…khati. yuttaá¹ƒ panetanti? yuttaá¹ƒ ayuttanti kÄ
apicettha idaá¹ƒ vatthumpi udÄ• haranti. cÅ«á¸·amÄ• tÄ• ya kira putto muá¹‡á¸• o, mahÄ• r
taá¹ƒ puttaá¹ƒ muá¹‡á¸• esuá¹ƒ. so uá¹-á¹-hÄ• ya ahaá¹ƒ nu kho cÅ«á¸·amÄ• tÄ• ya puttoti
khosmÄ«ti kaá¹…khÄ• hoti.

__no nu khosmÄ«_ti attano natthibhÄ• vaá¹ƒ kaá¹…khati. tatrÄ• pi idaá¹ƒ vatthu --- eko kira
udake ciraá¹-á¹-hÄ• nena sÄ«tibhÅ«taá¹ƒ attano Å«ruá¹ƒ macchoti cintetvÄ• pahari. aparo
rakkhanto bhÄ«to saá¹…kuá¹-ito sayi. so paá¹-ibujjhitvÄ• attano jaá¹‡á¹‡ukÄ• ni dve yakkh
evaá¹ƒ no nu khosmÄ«ti kaá¹…khati.

__kiá¹ƒ nu khosmÄ«_ti khattiyova samÄ• no attano khattiyabhÄ• vaá¹ƒ kaá¹…khati. esa na
pana samÄ• no devabhÄ• vaá¹ƒ ajÄ• nanto nÄ• ma natthi. sopi pana ``ahaá¹ƒ rÅ«pÄ« nu k
tiÄ• dinÄ• nayena kaá¹…khati. khattiyÄ• dayo kasmÄ• na jÄ• nantÄ«ti ce. apaccakkhÄ• te
\Ee I 70/ uppatti. gahaá¹-á¹-hÄ• pi ca potthalikÄ• dayo pabbajitasaÃ±Ã±ino. pabbajitÄ• pi ``k
kammaâ€™â€™ ntiÄ• dinÄ• nayena gahaá¹-á¹-hasaÃ±Ã±ino. manussÄ• pi ca rÄ• jÄ• no v

__kathaá¹ƒ nu khosmÄ«_ti vuttanayameva. kevalaÃ±cettha abbhantare jÄ«vo nÄ• ma atth
saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya dÄ«gho nu khosmi,
rassacaturaá¹ƒsachaá¸·aá¹ƒsaaá¹-á¹-haá¹ƒsasoá¸·asaá¹ƒsÄ• dÄ«naá¹ƒ aÃ±Ã±atarappakÄ•
khosmÄ«ti kaá¹…khatÄ«ti veditabbo. sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ pana paccuppannaá¹ƒ ajÄ•

__kuto_ \Be I 73/ __Ä• gato, so kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«_ti attabhÄ• vassa Ä• gatigat
kaá¹…khati.

<19> evaá¹ƒ soá¸·asappabhedaá¹ƒ vicikicchaá¹ƒ dassetvÄ• idÄ• ni yaá¹ƒ iminÄ• vicikicch
diá¹-á¹-hÄ• savaá¹ƒ dassetuá¹ƒ ayaá¹ƒ desanÄ• Ä• raddhÄ• . taá¹ƒ dassento __tassa evaâ
channaá¹ƒ diá¹-á¹-hÄ«na_ntiÄ• dimÄ• ha. tattha tassa puggalassa yathÄ• ayaá¹ƒ vicikicchA
ayoniso manasikaroto tasseva savicikicchassa ayoniso manasikÄ• rassa thÄ• magatattÄ• c
aÃ±Ã±atarÄ• diá¹-á¹-hi uppajjatÄ«ti vuttaá¹ƒ hoti. tattha sabbapadesu vÄ• saddo vikappatth
vÄ• diá¹-á¹-hi uppajjatÄ«ti vuttaá¹ƒ hoti. __atthi me attÄ• _ti cettha sassatadiá¹-á¹-hi sabbak
atthitaá¹ƒ gaá¹‡hÄ• ti. __saccato thetato_ti bhÅ«tato ca thirato ca, ``idaá¹ƒ saccaâ€™â€™ n
suá¹-á¹-hu daá¸·habhÄ• venÄ• ti vuttaá¹ƒ hoti. __natthi me attÄ• _ti ayaá¹ƒ pana ucchedadi
tattha tattha vibhavaggahaá¹‡ato. atha vÄ• purimÄ• pi tÄ«su kÄ• lesu atthÄ«ti gahaá¹‡ato
paccuppannameva atthÄ«ti gaá¹‡hanto ucchedadiá¹-á¹-hi. pacchimÄ• pi atÄ«tÄ• nÄ• gates
bhasmantÄ• hutiyoti gahitadiá¹-á¹-hikÄ• naá¹ƒ viya, ucchedadiá¹-á¹-hi. atÄ«te eva natthÄ«ti
adhiccasamuppattikasseva sassatadiá¹-á¹-hi.

__attanÄ• va attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«_ti saÃ±Ã±Ä• kkhandhasÄ«sena khandhe attÄ•
avasesakkhandhe \Ne I 77/ saÃ±jÄ• nato iminÄ• attanÄ• imaá¹ƒ attÄ• naá¹ƒ saÃ±jÄ• nÄ•
anattÄ• na_nti saÃ±Ã±Ä• kkhandhaá¹ƒyeva attÄ• ti gahetvÄ• , itare cattÄ• ropi anattÄ• ti ga
jÄ• nato evaá¹ƒ hoti \Ee I 71/. __anattanÄ• va attÄ• na_nti saÃ±Ã±Ä• kkhandhaá¹ƒ anattÄ•
gahetvÄ• saÃ±Ã±Ä• ya tesaá¹ƒ jÄ• nato evaá¹ƒ hoti, sabbÄ• pi sassatucchedadiá¹-á¹-hiyo

__vado vedeyyo_tiÄ• dayo pana sassatadiá¹-á¹-hiyÄ• eva abhinivesÄ• kÄ• rÄ• . tattha vad
vacÄ«kammassa kÄ• rakoti vuttaá¹ƒ hoti. vedayatÄ«ti __vedeyyo, _ jÄ• nÄ• ti anubhavati cA
vedetÄ«ti, tatra tatra kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kaá¹ƒ \Be I 74/ paá
tatrÄ• _ti tesu tesu yonigatiá¹-á¹-hitinivÄ• sanikÄ• yesu Ä• rammaá¹‡esu vÄ• . __nicco_ti up
__dhuvo_ti thiro sÄ• rabhÅ«to. __sassato_ti sabbakÄ• liko. __avipariá¹‡Ä• madhammo_ti a
avijahanadhammo, kakaá¹‡á¹-ako viya nÄ• nappakÄ• rataá¹ƒ nÄ• pajjati. __sassatisama_n
candasÅ«riyasamuddamahÄ• pathavÄ«pabbatÄ• lokavohÄ• rena sassatiyoti vuccanti. sass
__sassatisamaá¹ƒ_. yÄ• va sassatiyo tiá¹-á¹-hanti, tÄ• va tatheva á¹-hassatÄ«ti gaá¹‡hato e

__idaá¹ƒ vuccati, bhikkhave, diá¹-á¹-higata_ntiÄ• dÄ«su. __ida_nti idÄ• ni vattabbassa pac
diá¹-á¹-higatasambandhena ca idanti vuttaá¹ƒ, na diá¹-á¹-hisambandhena. ettha ca diá¹-á¹-h
__diá¹-á¹-higataá¹ƒ, _ gÅ«thagataá¹ƒ viya. diá¹-á¹-hÄ«su vÄ• gatamidaá¹ƒ dassanaá¹ƒ
dvÄ• saá¹-á¹-hidiá¹-á¹-hiantogadhattÄ• tipi diá¹-á¹-higataá¹ƒ. diá¹-á¹-hiyÄ• vÄ• gataá¹ƒ diá
idaÃ±hi atthi me attÄ• tiÄ• di diá¹-á¹-hiyÄ• gamanamattameva, natthettha attÄ• vÄ• nicco
hoti. sÄ• cÄ• yaá¹ƒ diá¹-á¹-hi dunniggamanaá¹-á¹-hena __gahanaá¹ƒ_. duratikkamaá¹-á¹-he
sappaá¹-ibhayaá¹-á¹-hena ca __kantÄ• ro, _ dubbhikkhakantÄ• ravÄ• á¸·akantÄ• rÄ• dayo
vinivijjhanaá¹-á¹-hena vilomanaá¹-á¹-hena vÄ• __visÅ«kaá¹ƒ_. kadÄ• ci sassatassa, kadÄ•
virÅ«paá¹ƒ phanditanti __vipphanditaá¹ƒ_. bandhanaá¹-á¹-hena __saá¹ƒyojanaá¹ƒ_. tenÄ• l
... pe ... diá¹-á¹-hisaá¹ƒyojanaâ€™â€™ nti. idÄ• nissa tameva bandhanatthaá¹ƒ dassento
__diá¹-á¹-hisaá¹ƒyojanasaá¹ƒyutto_tiÄ• dimÄ• ha. tassÄ• yaá¹ƒ saá¹…khepattho. iminÄ• di
saá¹ƒyutto puthujjano etehi jÄ• tiÄ• dÄ«hi na parimuccatÄ«ti. kiá¹ƒ vÄ• bahunÄ• , sakalava
muccatÄ«ti.

<20> evaá¹ƒ \Ne I 78/ \Ee I 72/ chappabhedaá¹ƒ diá¹-á¹-hÄ• savaá¹ƒ dassetvÄ• yasmÄ• s
kÄ• mÄ• savÄ• divacaneneva dassito hoti. kÄ• masukhatthaÃ±hi bhavasukhabhavavisuddh
abhibhÅ«tÄ• ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«labbatÄ• ni parÄ• masanti, tasm
diá¹-á¹-higgahaá¹‡ena vÄ• tassa gahitattÄ• pi taá¹ƒ adassetvÄ• va idÄ• ni yo puggalo dass
pajahati, taá¹ƒ dassetvÄ• tesaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• naá¹ƒ dassetuá¹ƒ \Be I 75/ pubbe
puthujjanassa tesaá¹ƒ uppattiá¹ƒ dassetvÄ• idÄ• ni tabbiparÄ«tassa pahÄ• naá¹ƒ dassetuá
bhikkhave_tiÄ• dimÄ• ha.

tassattho, yÄ• va ``so idaá¹ƒ dukkhaâ€™â€™ nti Ä• gacchati, tÄ• va heá¹-á¹-hÄ• vuttanay
ca veditabbo. paccanÄ«kato ca sabbÄ• kÄ• rena ariyadhammassa akovidÄ• vinÄ«tapaccan
ariyasÄ• vako ariyadhammassa kovido ariyadhamme suvinÄ«toâ€™â€™ ti veditabbo. apica
pabhuti yÄ• va gotrabhu, tÄ• va tadanurÅ«pena atthena ayaá¹ƒ ariyasÄ• vakoti veditabbo.

<21> ``so idaá¹ƒ dukkhanti yoniso manasi karotÄ«â€™â€™ tiÄ• dÄ«su pana ayaá¹ƒ atthav
catusaccakammaá¹-á¹-hÄ• niko ariyasÄ• vako taá¹‡hÄ• vajjÄ• tebhÅ«makÄ• khandhÄ• _
__dukkhasamudayo, _ ubhinnaá¹ƒ appavatti __nirodho, _ nirodhasampÄ• pako __maggo_t
Ä• cariyasantike uggahitacatusaccakammaá¹-á¹-hÄ• no aparena samayena vipassanÄ• ma
tebhÅ«make khandhe __idaá¹ƒ dukkhanti yoniso manasi karoti, _ upÄ• yena pathena sama
ca. ettha hi yÄ• va sotÄ• pattimaggo, tÄ• va manasikÄ• rasÄ«seneva vipassanÄ• vuttÄ• . y
dukkhassa samuá¹-á¹-hÄ• pikÄ• pabhÄ• vikÄ• taá¹‡hÄ• , __ayaá¹ƒ samudayoti yoniso ma
dukkhaÃ±ca samudayo ca idaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• nirujjhanti nappavattanti, tasmÄ• ya
nÄ• ma, __ayaá¹ƒ dukkhanirodhoti yoniso manasi karoti_. nirodhasampÄ• pakaá¹ƒ aá¹-á¹-h
__ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yoniso manasi karoti, _ upÄ• yena pathe
vipassati ca.

tatrÄ• yaá¹ƒ \Ee I 73/ upÄ• yo, abhiniveso nÄ• ma vaá¹-á¹-e hoti, vivaá¹-á¹-e natthi. tasmÄ•
imasmiá¹ƒ \Ne I 79/ kÄ• ye pathavÄ«dhÄ• tu, Ä• podhÄ• tÅ«â€™â€™ tiÄ• dinÄ• nayena s
bhÅ«tÄ• ni tadanusÄ• rena upÄ• dÄ• rÅ«pÄ• ni ca pariggahetvÄ• ayaá¹ƒ rÅ«pakkhandhoti
vavatthÄ• payato uppanne tadÄ• rammaá¹‡e cittacetasike dhamme ime cattÄ• ro arÅ«pakk
ime paÃ±cakkhandhÄ• dukkhanti vavatthapeti. te pana saá¹…khepato \Be I 76/ nÄ• maÃ±c
bhÄ• gÄ• yeva honti. idaÃ±ca nÄ• marÅ«paá¹ƒ sahetu sappaccayaá¹ƒ uppajjati. tassa ayaá
avijjÄ• bhavataá¹‡hÄ• kammÄ• hÄ• rÄ• dike hetupaccaye vavatthapeti. tato tesaá¹ƒ paccay
paccayuppannadhammÄ• naÃ±ca yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ vavatthapetvÄ• ime dh
aniccalakkhaá¹‡aá¹ƒ Ä• ropeti, udayabbayapÄ«á¸·itattÄ• dukkhÄ• ti dukkhalakkhaá¹‡aá¹ƒ
anattÄ• ti anattalakkhaá¹‡aá¹ƒ Ä• ropeti. evaá¹ƒ tÄ«á¹‡i lakkhaá¹‡Ä• ni Ä• ropetvÄ• paá¹-ip
pavattento sotÄ• pattimaggaá¹ƒ pÄ• puá¹‡Ä• ti.

tasmiá¹ƒ khaá¹‡e cattÄ• ri saccÄ• ni ekapaá¹-ivedheneva paá¹-ivijjhati, ekÄ• bhisamayena
pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhati, samudayaá¹ƒ pahÄ• napaá¹-ivedhena, nirodhaá¹ƒ
sacchikiriyÄ• paá¹-ivedhena, maggaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena. dukkhaÃ±ca pariÃ±Ã±Ä
pe ... maggaá¹ƒ bhÄ• vanÄ• bhisamayena abhisameti, no ca kho aÃ±Ã±amaÃ±Ã±ena Ã±Ä•
nirodhaá¹ƒ Ä• rammaá¹‡ato, sesÄ• ni kiccato paá¹-ivijjhati ceva abhisameti ca. na hissa tas
hoti --- ``ahaá¹ƒ dukkhaá¹ƒ parijÄ• nÄ• mÄ«â€™â€™ ti vÄ• ... pe ... ``maggaá¹ƒ bhÄ• vem
khvassa Ä• rammaá¹‡aá¹ƒ katvÄ• paá¹-ivedhavasena nirodhaá¹ƒ sacchikaroto evaá¹ƒ taá¹
dukkhapariÃ±Ã±Ä• kiccampi samudayapahÄ• nakiccampi maggabhÄ• vanÄ• kiccampi karo
manasikaroto tÄ«á¹‡i saá¹ƒyojanÄ• ni pahÄ«yanti, vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, a

vicikicchÄ• , ``sÄ«lena suddhi vatena suddhÄ«â€™â€™ ti sÄ«labbatÄ• naá¹ƒ parÄ• masan
tattha catÅ«su Ä• savesu sakkÄ• yadiá¹-á¹-hisÄ«labbataparÄ• mÄ• sÄ• diá¹-á¹-hÄ• savena
saá¹ƒyojanÄ• ca. vicikicchÄ• saá¹ƒyojanameva, na Ä• savo \Ee I 74/. ``dassanÄ• pahÄ• t
ettha pariyÄ• pannattÄ• pana Ä• savÄ• ti.

``ime vuccanti ... pe ... pahÄ• tabbÄ• â€™â€™ ti ime sakkÄ• yadiá¹-á¹-hiÄ• dayo dassanÄ•
80/ Ä• savÄ• ti dassento Ä• ha. atha vÄ• yÄ• ayaá¹ƒ channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±a
uppajjatÄ«ti evaá¹ƒ sarÅ«peneva sakkÄ• yadiá¹-á¹-hi vibhattÄ• . taá¹ƒ sandhÄ• yÄ• ha ``im
bhikkhaveâ€™â€™ ti. sÄ• ca yasmÄ• sahajÄ• tapahÄ• nekaá¹-á¹-hehi saddhiá¹ƒ pahÄ«ya
pahÄ«yamÄ• ne taá¹ƒsahajÄ• to catÅ«su diá¹-á¹-hisampayuttacittesu kÄ• mÄ• savopi avijjÄ
77/. pahÄ• nekaá¹-á¹-ho pana catÅ«su diá¹-á¹-hivippayuttesu nÄ• gasupaá¹‡á¹‡Ä• disamido
uppajjamÄ• no bhavÄ• savo. teneva sampayutto avijjÄ• savopi, dvÄ«su domanassacittesu p
avijjÄ• savopi, tathÄ• vicikicchÄ• cittasampayutto avijjÄ• savopÄ«ti evaá¹ƒ sabbathÄ• pi av
pahÄ«yanti. tasmÄ• bahuvacananiddeso katoti evamettha attho veditabbo. esa porÄ• á¹‡Ä

__dassanÄ• pahÄ• tabbÄ• _ti __dassanaá¹ƒ_ nÄ• ma sotÄ• pattimaggo, tena pahÄ• tabb
sotÄ• pattimaggo dassanaá¹ƒ? paá¹-hamaá¹ƒ nibbÄ• nadassanato. nanu gotrabhu paá¹-ha
passati. disvÄ• kattabbakiccaá¹ƒ pana na karoti saá¹ƒyojanÄ• naá¹ƒ appahÄ• nato. tasmÄ•
yattha katthaci rÄ• jÄ• naá¹ƒ disvÄ• pi paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• kiccanipphattiyÄ• adi
rÄ• jÄ• naá¹ƒ na passÄ• mÄ«â€™â€™ ti vadanto gÄ• mavÄ• sÄ« puriso cettha nidassanaá

dassanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒvarÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<22> evaá¹ƒ dassanena pahÄ• tabbe Ä• save dassetvÄ• idÄ• ni tadanantaruddiá¹-á¹-he s
dassetuá¹ƒ, __katame ca, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• _ti Ä• ha. evaá¹
veditabbo. ito paraÃ±hi atthamattameva vaá¹‡á¹‡ayissÄ• ma.

nanu ca dassanena bhÄ• vanÄ• yÄ• ti imehi dvÄ«hi appahÄ• tabbo Ä• savo nÄ• ma natthi
saá¹ƒvarÄ• dÄ«hi pahÄ• tabbe dassetÄ«ti. saá¹ƒvarÄ• dÄ«hi pubbabhÄ• ge vikkhambhitÄ•
samugghÄ• taá¹ƒ gacchanti, tasmÄ• tesaá¹ƒ maggÄ• naá¹ƒ pubbabhÄ• ge imehi paÃ±cah
vikkhambhanappahÄ• naá¹ƒ \Ne I 81/ \Ee I 75/ dassento evamÄ• ha. tasmÄ• yo cÄ• yaá¹ƒ
dassanamaggoyeva, idÄ• ni bhÄ• vanÄ• nÄ• mena vuccissanti tayo maggÄ• , tesaá¹ƒ sabb
pubbabhÄ• gapaá¹-ipadÄ• ti veditabbÄ• .

tattha \Be I 78/ __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __paá¹-isaá¹…khÄ• _ti paá¹-isaá¹…khÄ• y
saá¹…khÄ• saddo Ã±Ä• á¹‡akoá¹-á¹-hÄ• sapaÃ±Ã±attigaá¹‡anÄ• su dissati. ``saá¹…khÄ• y

tiÄ• dÄ«su (MN II 168) hi Ã±Ä• á¹‡e dissati. ``papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• ca
201) koá¹-á¹-hÄ• se. ``tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• â€™â€™
paÃ±Ã±attiyaá¹ƒ. ``na sukaraá¹ƒ saá¹…khÄ• tuâ€™â€™ ntiÄ• dÄ«su (SN I 2.128) gaá¹‡an
daá¹-á¹-habbo.

__paá¹-isaá¹…khÄ• yoniso_ti hi upÄ• yena pathena paá¹-isaá¹…khÄ• ya Ã±atvÄ• paccav
asaá¹ƒvare Ä• dÄ«navapaá¹-isaá¹…khÄ• yoniso paá¹-isaá¹…khÄ• ti veditabbÄ• . sÄ• cÄ•
tattÄ• ya ayosalÄ• kÄ• ya Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya cakkhundriyaá¹ƒ s
tveva cakkhuviÃ±Ã±eyyesu rÅ«pesu anubyaÃ±janaso nimittaggÄ• hoâ€™â€™ tiÄ• dinÄ• (
Ä• dittapariyÄ• yanayena veditabbÄ• . __cakkhundriyasaá¹ƒvarasaá¹ƒvuto viharatÄ«_ti etth
cakkhundriyaá¹ƒ, saá¹ƒvaraá¹‡ato saá¹ƒvaro, pidahanato thakanatoti vuttaá¹ƒ hoti. satiyÄ•
adhivacanaá¹ƒ. cakkhundriye saá¹ƒvaro cakkhundriyasaá¹ƒvaro. titthakÄ• ko Ä• vÄ• á¹-aka
vanamahiá¹ƒsotiÄ• dayo viya.

tattha kiÃ±cÄ• pi cakkhundriye saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• natthi. na hi cakkhupasÄ• c
muá¹-á¹-hasaccaá¹ƒ vÄ• uppajjati. apica yadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhussa Ä• pÄ•
bhavaá¹…ge dvikkhattuá¹ƒ uppajjitvÄ• niruddhe kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ•
nirujjhati, tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccaá¹ƒ, tato vipÄ• kamanodhÄ• tu sampa
vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ, tato kiriyÄ• hetukaman
voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ• nirujjhati. tadanantaraá¹ƒ javanaá

tatthapi \Ne I 82/ neva bhavaá¹…gasamaye, na Ä• vajjanÄ• dÄ«naá¹ƒ aÃ±Ã±atarasamaye
atthi. javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ \Ee I 76/ vÄ• muá¹-á¹-hasaccaá¹ƒ vÄ• aÃ±
vÄ• kosajjaá¹ƒ vÄ• uppajjati, ayaá¹ƒ asaá¹ƒvaro hoti. evaá¹ƒ hontopi so cakkhundriye asaa
kasmÄ• ? tasmiÃ±hi sati dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«
\Be I 79/, yathÄ• nagare catÅ«su dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• pi anto gharakoá¹-á¹-hal
susaá¹ƒvutÄ• , tathÄ• pi antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ arakkhitaá¹ƒ agopitameva ho
pavisitvÄ• corÄ• yadicchanti, taá¹ƒ kareyyuá¹ƒ, evameva javane dussÄ«lyÄ• dÄ«su uppan
sati dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipÄ«ti.

tasmiá¹ƒ pana sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá¹ƒ hoti, bhavaá¹…gampi Ä• vajj
yathÄ• kiá¹ƒ? yathÄ• nagaradvÄ• resu susaá¹ƒvutesu kiÃ±cÄ• pi anto gharÄ• dayo asaá¹ƒ
sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ surakkhitaá¹ƒ sugopitameva hoti. nagaradvÄ• resu hi pihitesu cor
evameva javane sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi suguttaá¹ƒ hoti, bhavaá¹…gampi Ä•
vÄ«thicittÄ• nipi. tasmÄ• javanakkhaá¹‡e uppajjamÄ• nopi cakkhundriye saá¹ƒvaroti vutto.
satisaá¹ƒvaro adhippetoti veditabbo. cakkhundriyasaá¹ƒvarena saá¹ƒvuto __cakkhundriyasa
upetoti vuttaá¹ƒ hoti. tathÄ• hi, pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoti imassa vibhaá¹…ge ``im
pÄ• timokkhasaá¹ƒvarena upeto hoti ... pe ... samannÄ• gatoâ€™â€™ ti (Vibh 511) vuttaá¹ƒ

katvÄ• cakkhundriyasaá¹ƒvarena saá¹ƒvutoti evamattho veditabbo.

atha vÄ• saá¹ƒvarÄ«ti saá¹ƒvuto, thakesi pidahÄ«ti vuttaá¹ƒ hoti. cakkhundriye saá¹ƒvaras
cakkhundriyasaá¹ƒvarasaá¹ƒvuto, cakkhundriyasaá¹ƒvarasaÃ±Ã±itaá¹ƒ satikavÄ• á¹-aá¹ƒ ca
kavÄ• á¹-aá¹ƒ viya saá¹ƒvari thakesi pidahÄ«ti vuttaá¹ƒ hoti. ayameva cettha attho sundarat
``cakkhundriyasaá¹ƒvaraá¹ƒ asaá¹ƒvutassa viharato saá¹ƒvutassa viharatoâ€™â€™ ti etesu
dissati.

__viharatÄ«_ti evaá¹ƒ cakkhundriyasaá¹ƒvarasaá¹ƒvuto yena kenaci iriyÄ• pathavihÄ• rena
__yaÃ±hissÄ• _tiÄ• dimhi \Ne I 83/ \Ee I 77/ yaá¹ƒ cakkhundriyasaá¹ƒvaraá¹ƒ assa bhikkhu
athaketvÄ• apidahitvÄ• viharantassÄ• ti evamattho veditabbo. atha vÄ• , ye-kÄ• rassa __y
ca padapÅ«raá¹‡o, ye assÄ• ti attho.

__uppajjeyyu_nti \Be I 80/ nibbatteyyuá¹ƒ. __Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• _ti cattÄ• ro
vighÄ• takarÄ• kilesapariá¸·Ä• hÄ• vipÄ• kapariá¸·Ä• hÄ• ca. cakkhudvÄ• re hi iá¹-á¹-hÄ•
Ä• pÄ• thagataá¹ƒ kÄ• massÄ• davasena assÄ• dayato abhinandato kÄ• mÄ• savo uppajja
sugatibhave labhissÄ• mÄ«ti bhavapatthanÄ• ya assÄ• dayato bhavÄ• savo uppajjati, satto
gaá¹‡hantassa diá¹-á¹-hÄ• savo uppajjati, sabbeheva sahajÄ• taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ
uppajjanti. tehi sampayuttÄ• apare kilesÄ• vighÄ• tapariá¸·Ä• hÄ• , Ä• yatiá¹ƒ vÄ• tesaá¹ƒ
asaá¹ƒvutasseva viharato uppajjeyyunti vuccanti.

__evaá¹ƒsa te_ti evaá¹ƒ assa te. evaá¹ƒ etena upÄ• yena na honti, no aÃ±Ã±athÄ• ti vuttaá
__paá¹-isaá¹…khÄ• yoniso sotindriyasaá¹ƒvarasaá¹ƒvuto_tiÄ• dÄ«su.

__ime vuccanti, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• _ti ime chasu dvÄ• resu c
catuvÄ«sati Ä• savÄ• saá¹ƒvarena pahÄ• tabbÄ• ti vuccanti. sabbattheva cettha satisaá¹ƒv
veditabbo.

saá¹ƒvarÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-isevanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<23> __paá¹-isaá¹…khÄ• yoniso cÄ«vara_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ
sÄ«lakathÄ• yaá¹ƒ vuttameva. __yaÃ±hissÄ• _ti yaá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tÄ• dÄ«su vÄ
__appaá¹-isevato_ti evaá¹ƒ yoniso appaá¹-isevantassa. sesaá¹ƒ vuttanayameva. kevalaá¹ƒ
cÄ«varÄ• diá¹ƒ patthayato laddhaá¹ƒ vÄ• \Ne I 84/ assÄ• dayato kÄ• mÄ• savassa uppatti
aÃ±Ã±asmimpi sampattibhave sugatibhave labhissÄ• mÄ«ti bhavapatthanÄ• ya assÄ• daya
labhÄ• mi na labhÄ• mÄ«ti vÄ• mayhaá¹ƒ vÄ• idanti attasaÃ±Ã±aá¹ƒ adhiá¹-á¹-hahato diá

veditabbÄ• . sabbeheva pana sahajÄ• to avijjÄ• savoti evaá¹ƒ catunnaá¹ƒ Ä• savÄ• naá¹ƒ u
ca navavedanuppÄ• danatopi veditabbÄ• .

__ime_ \Be I 81/ __vuccanti, bhikkhave, Ä• savÄ• paá¹-isevanÄ• pahÄ• tabbÄ• _ti ime ek
78/ cattÄ• ro cattÄ• ro katvÄ• soá¸·asa Ä• savÄ• iminÄ• Ã±Ä• á¹‡asaá¹ƒvarasaá¹…khÄ• t
paccavekkhaá¹‡apaá¹-isevanena pahÄ• tabbÄ• ti vuccanti.

paá¹-isevanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhivÄ• sanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<24> __paá¹-isaá¹…khÄ• yoniso khamo hoti sÄ«tassÄ• _ti upÄ• yena pathena paccavekk
sÄ«taá¹ƒ khamati sahati, na avÄ«rapuriso viya appamattakenapi sÄ«tena calati kampati kar
vijahati. apica kho lomasanÄ• gatthero viya anappakenÄ• pi sÄ«tena phuá¹-á¹-ho na calati n
kammaá¹-á¹-hÄ• nameva manasi karoti. thero kira cetiyapabbate piyaá¹…guguhÄ• yaá¹ƒ pa
antaraá¹-á¹-hake himapÄ• tasamaye lokantarikaniraye paccavekkhitvÄ• kammaá¹-á¹-hÄ• n
vÄ«tinÄ• mesi. evaá¹ƒ __uá¹‡hÄ• dÄ«supi_ atthayojanÄ• veditabbÄ• .

kevalaÃ±hi yo bhikkhu adhimattampi uá¹‡haá¹ƒ sahati sveva thero viya, ayaá¹ƒ ``khamo uá
veditabbo. thero kira gimhasamaye pacchÄ• bhattaá¹ƒ bahicaá¹…kame nisÄ«di. kammaá¹-a
sedÄ• pissa kacchehi muccanti. atha naá¹ƒ antevÄ• siko Ä• ha ``idha, bhante, nisÄ«datha,
thero ``uá¹‡habhayenevamhi Ä• vuso idha nisinnoâ€™â€™ ti avÄ«cimahÄ• nirayaá¹ƒ pacc
__uá¹‡ha_nti cettha aggisantÄ• pova veditabbo. sÅ«riyasantÄ• pavasena panetaá¹ƒ vatthu

yo \Ne I 85/ ca dve tayo vÄ• re bhattaá¹ƒ vÄ• pÄ• nÄ«yaá¹ƒ vÄ• alabhamÄ• nopi anamata
pettivisayÅ«papattiá¹ƒ paccavekkhitvÄ• avedhento kammaá¹-á¹-hÄ• naá¹ƒ na vijahatiyeva.
á¸• aá¹ƒsamakasavÄ• tÄ• tapasamphassehi phuá¹-á¹-ho cÄ• pi tiracchÄ• nÅ«papattiá¹ƒ pa
kammaá¹-á¹-hÄ• naá¹ƒ na vijahatiyeva. sarÄ«sapasamphassena phuá¹-á¹-ho cÄ• pi anama
sÄ«habyagghÄ• dimukhesu anekavÄ• raá¹ƒ parivattitapubbabhÄ• vaá¹ƒ paccavekkhitvÄ• a
na vijahatiyeva padhÄ• niyatthero viya. ayaá¹ƒ ``khamo jighacchÄ• ya ... pe ... sarÄ«sapasa
veditabbo.

theraá¹ƒ \Be I 82/ kira khaá¹‡á¸• acelavihÄ• re kaá¹‡ikÄ• rapadhÄ• niyaghare ariyavaá¹ƒsa
ghoraviso sappo á¸• aá¹ƒsi. thero jÄ• nitvÄ• pi pasannacitto nisinno dhammaá¹ƒyeva suá¹‡A
ahosi. thero upasampadamaá¹‡á¸• alaá¹ƒ Ä• diá¹ƒ katvÄ• sÄ«laá¹ƒ paccavekkhitvÄ• paris
pÄ«tiá¹ƒ uppÄ• desi. saha pÄ«tuppÄ• dÄ• visaá¹ƒ nivattitvÄ• pathaviá¹ƒ pÄ• visi. thero \Ee
cittekaggataá¹ƒ labhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i.

yo pana akkosavasena durutte duruttattÄ• yeva ca durÄ• gate api antimavatthusaÃ±Ã±ite v
khantiguá¹‡aá¹ƒyeva paccavekkhitvÄ• na vedhati dÄ«ghabhÄ• á¹‡akaabhayatthero viya. a
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naâ€™â€™ nti veditabbo.

thero kira paccayasantosabhÄ• vanÄ• rÄ• matÄ• ya mahÄ• ariyavaá¹ƒsappaá¹-ipadaá¹ƒ ka
Ä• gacchati. therassa mahÄ• sakkÄ• ro uppajjati. taá¹ƒ aÃ±Ã±ataro mahÄ• thero adhivÄ• s
dÄ«ghabhÄ• á¹‡ako ariyavaá¹ƒsaá¹ƒ kathemÄ«ti sabbarattiá¹ƒ kolÄ• halaá¹ƒ karosÄ«tiÄ• d
attano attano vihÄ• raá¹ƒ gacchantÄ• gÄ• vutamattaá¹ƒ ekapathena agamaá¹ƒsu. sakalagÄ
akkosiyeva. tato yattha dvinnaá¹ƒ vihÄ• rÄ• naá¹ƒ maggo bhijjati, tattha á¹-hatvÄ• dÄ«ghab
vanditvÄ• ``esa, bhante, tumhÄ• kaá¹ƒ maggoâ€™â€™ ti Ä• ha. so asuá¹‡anto viya agamÄ
gantvÄ• pÄ• de pakkhÄ• letvÄ• nisÄ«di. tamenaá¹ƒ antevÄ• siko ``kiá¹ƒ, bhante, sakalagÄ
na kiÃ±ci avocutthÄ• â€™â€™ ti Ä• ha. thero ``khantiyeva, Ä• vuso, mayhaá¹ƒ bhÄ• ro, na
kammaá¹-á¹-hÄ• naviyogaá¹ƒ na passÄ• mÄ«â€™â€™ ti Ä• ha. ettha ca vacanameva __va

yo \Ne I 86/ pana uppannÄ• sÄ• rÄ«rikÄ• vedanÄ• dukkhamanaá¹-á¹-hena __dukkhÄ• , _
pharusaá¹-á¹-hena __kharÄ• , _ tikhiá¹‡aá¹-á¹-hena __kaá¹-ukÄ• , _ assÄ• davirahato __as
avaá¸• á¸• hanato __amanÄ• pÄ• , _ pÄ• á¹‡aharaá¹‡asamatthatÄ• ya __pÄ• á¹‡aharÄ• _
evaá¹ƒ sabhÄ• vo hoti cittalapabbate padhÄ• niyatthero viya. ayaá¹ƒ ``uppannÄ• naá¹ƒ ... p
adhivÄ• sanajÄ• tikoâ€™â€™ ti veditabbo.

therassa \Be I 83/ kira rattiá¹ƒ padhÄ• nena vÄ«tinÄ• metvÄ• á¹-hitassa udaravÄ• to uppaj
adhivÄ• setuá¹ƒ asakkonto Ä• vattati parivattati. tamenaá¹ƒ caá¹…kamapasse á¹-hito piá¹‡á
``Ä• vuso, pabbajito nÄ• ma adhivÄ• sanasÄ«lo hotÄ«â€™â€™ ti. so ``sÄ• dhu, bhanteâ€™
sayi. vÄ• to nÄ• bhito yÄ• va hadayaá¹ƒ phÄ• leti. thero vedanaá¹ƒ vikkhambhetvÄ• \Ee I 8
anÄ• gÄ• mÄ« hutvÄ• parinibbÄ• yÄ«ti.

__yaÃ±hissÄ• _ti sÄ«tÄ• dÄ«su yaá¹ƒkiÃ±ci ekadhammampi assa. __anadhivÄ• sayato_ti
akkhamantassa. sesaá¹ƒ vuttanayameva. Ä• savuppatti panettha evaá¹ƒ veditabbÄ• . sÄ«te
uá¹‡haá¹ƒ patthayantassa kÄ• mÄ• savo uppajjati, evaá¹ƒ sabbattha. natthi no sampattibha
vÄ• uá¹‡haá¹ƒ vÄ• ti bhavaá¹ƒ patthayantassa bhavÄ• savo. mayhaá¹ƒ sÄ«taá¹ƒ uá¹‡hant
sabbeheva sampayutto avijjÄ• savoti.

__ ``ime vuccanti ... pe ... adhivÄ• sanÄ• pahÄ• tabbÄ• â€™â€™ _ti ime sÄ«tÄ• dÄ«su ek
cattÄ• ro katvÄ• aneke Ä• savÄ• imÄ• ya khantisaá¹ƒvarasaá¹…khÄ• tÄ• ya adhivÄ• sanÄ
attho. ettha ca yasmÄ• ayaá¹ƒ khanti sÄ«tÄ• didhamme adhivÄ• seti, attano upari Ä• ropet
asahamÄ• nÄ• hutvÄ• nirassati, tasmÄ• ``adhivÄ• sanÄ• â€™â€™ ti vuccatÄ«ti veditabbÄ

adhivÄ• sanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

parivajjanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<25> __paá¹-isaá¹…khÄ• _ \Ne I 87/ __yoniso caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjetÄ«_ti ahaá
caá¹‡á¸• assa hatthissa Ä• sanne na á¹-hÄ• tabbaá¹ƒ. tatonidÄ• naÃ±hi maraá¹‡ampi siyÄ•
evaá¹ƒ upÄ• yena pathena paccayena paccavekkhitvÄ• caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjeti
sabbattha. __caá¹‡á¸• a_nti ca duá¹-á¹-haá¹ƒ, vÄ• á¸·anti vuttaá¹ƒ hoti. __khÄ• á¹‡u_nti kha
__kaá¹‡á¹-akaá¹-á¹-hÄ• na_nti kaá¹‡á¹-akÄ• naá¹ƒ á¹-hÄ• naá¹ƒ, yattha kaá¹‡á¹-akÄ• vijja
vuttaá¹ƒ hoti. __sobbha_nti sabbato paricchinnataá¹-aá¹ƒ. __papÄ• ta_nti ekato chinnataá¹-
ucchiá¹-á¹-hodakagabbhamalÄ• dÄ«naá¹ƒ chaá¸• á¸• anaá¹-á¹-hÄ• naá¹ƒ. __oá¸·igalla_nti t
sakaddamÄ• dÄ«naá¹ƒ sandanokÄ• saá¹ƒ. taá¹ƒ jaá¹‡á¹‡umattampi asucibharitaá¹ƒ hoti, d
amanussaduá¹-á¹-hÄ• ni honti. tasmÄ• tÄ• ni vajjetabbÄ• ni. __anÄ• sane_ti ettha pana ay
__anÄ• sanaá¹ƒ, _ taá¹ƒ atthato aniyatavatthukaá¹ƒ rahopaá¹-icchannÄ• sananti veditabbaa
ca ayutto gocaro __agocaro, _ so vesiyÄ• dibhedato paÃ±cavidho. __pÄ• pake mitte_ti lÄ•
mittapatirÅ«pake, amitte vÄ• . __bhajanta_nti sevamÄ• naá¹ƒ. __viÃ±Ã±Å« sabrahmacÄ• r
buddhisampannÄ• sabrahmacÄ• rayo, bhikkhÅ«nametaá¹ƒ adhivacanaá¹ƒ. te hi ekakamm
samasikkhatÄ• ti imaá¹ƒ brahmaá¹ƒ samÄ• naá¹ƒ caranti, tasmÄ• __sabrahmacÄ• rÄ«_ti v
á¹-hÄ• nesÅ«_ti lÄ• makesu á¹-hÄ• nesu. __okappeyyu_nti saddaheyyuá¹ƒ, adhimucceyyu
akÄ• si vÄ• karissati vÄ• â€™â€™ ti.

__yaÃ±hissÄ• _ti hatthiÄ• dÄ«su yaá¹ƒkiÃ±ci ekampi assa. sesaá¹ƒ vuttanayameva. Ä• sa
veditabbÄ• . hatthiÄ• dinidÄ• nena dukkhena phuá¹-á¹-hassa sukhaá¹ƒ patthayato kÄ• mÄ•
sampattibhave sugatibhave Ä«disaá¹ƒ dukkhanti bhavaá¹ƒ patthentassa bhavÄ• savo. maá
assoti gÄ• ho diá¹-á¹-hÄ• savo. sabbeheva sampayutto avijjÄ• savoti.

__ime vuccanti ... pe ... parivajjanÄ• pahÄ• tabbÄ• _ti ime hatthiÄ• dÄ«su ekekassa vasen
katvÄ• aneke Ä• savÄ• iminÄ• sÄ«lasaá¹ƒvarasaá¹…khÄ• tena parivajjanena pahÄ• tabb

parivajjanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinodanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<26> __paá¹-isaá¹…khÄ• _ \Ne I 88/ __yoniso uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• s
vitakko akusalo, itipi sÄ• vajjo, itipi dukkhavipÄ• ko, so ca kho attabyÄ• bÄ• dhÄ• ya saá¹ƒv
tiÄ• dinÄ• nayena yoniso kÄ• mavitakke Ä• dÄ«navaá¹ƒ paccavekkhitvÄ• tasmiá¹ƒ tasmiá
jÄ• tamabhinibbattaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti, cittaá¹ƒ Ä• ropetvÄ• na vÄ• seti,
vÄ• setÄ«tipi attho.

anadhivÄ• sento kiá¹ƒ karotÄ«ti? __pajahati_ chaá¸• á¸• eti.

kiá¹ƒ kacavaraá¹ƒ viya piá¹-akenÄ• ti? na hi, apica kho naá¹ƒ __vinodeti_ tudati vijjhati nÄ«

kiá¹ƒ \Be I 85/ balibaddaá¹ƒ viya patodenÄ• ti? na hi, atha kho naá¹ƒ __byantÄ«karoti_ viga
yathÄ• ssa antopi nÄ• vasissati antamaso bhaá¹…gamattampi, tathÄ• naá¹ƒ karoti.

kathaá¹ƒ pana naá¹ƒ tathÄ• karotÄ«ti? __anabhÄ• vaá¹ƒ gametÄ«_ti anu anu abhÄ• vaá¹
vikkhambhanappahÄ• nena yathÄ• suvikkhambhito hoti, tathÄ• karotÄ«ti vuttaá¹ƒ hoti. esa
__byÄ• pÄ• davihiá¹ƒsÄ• vitakkesu_.

ettha ca __kÄ• mavitakko_ti ``yo kÄ• mapaá¹-isaá¹ƒyutto takko vitakko micchÄ• saá¹…kap
(Vibh 910) vutto. esa nayo itaresu. __uppannuppanne_ti uppanne uppanne, uppannamattey
sakiá¹ƒ vÄ• uppanne vinodetvÄ• dutiyavÄ• re \Ee I 82/ ajjhupekkhitÄ• na hoti, satakkhattu
vinodetiyeva. __pÄ• pake akusale_ti lÄ• makaá¹-á¹-hena pÄ• pake, akosallatÄ• ya akusale.
kÄ• mavitakkÄ• dayo sabbepi vÄ• nava mahÄ• vitakke. tattha tayo vuttÄ• eva. avasesÄ•
janapadavitakko amaravitakko parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto \Ne I 89/ vitakko
lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitakko anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakkoâ€™
cha.

__yaÃ±hissÄ• _ti etesu vitakkesu yaá¹ƒkiÃ±ci assa, sesaá¹ƒ vuttanayameva. kÄ• mavitakk
eva. tabbiseso bhavÄ• savo. taá¹ƒsampayutto diá¹-á¹-hÄ• savo. sabbavitakkesu avijjÄ• sav
veditabbÄ• .

__ime vuccanti ... pe ... vinodanÄ• pahÄ• tabbÄ• _ti ime kÄ• mavitakkÄ• divasena vuttapp
tasmiá¹ƒ tasmiá¹ƒ vitakke Ä• dÄ«navapaccavekkhaá¹‡asahitena vÄ«riyasaá¹ƒvarasaá¹…kh
pahÄ• tabbÄ• ti vuccantÄ«ti veditabbÄ• .

vinodanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• vanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<27> __paá¹-isaá¹…khÄ• yoniso satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«_ti abhÄ• vanÄ• ya Ä
Ä• nisaá¹ƒsaá¹ƒ upÄ• yena pathena paccavekkhitvÄ• satisambojjhaá¹…gaá¹ƒ \Be I 86/ bhÄ
ettha ca kiÃ±cÄ• pi ime uparimaggattayasamayasambhÅ«tÄ• lokuttarabojjhaá¹…gÄ• eva a
Ä• dikammikÄ• naá¹ƒ bojjhaá¹…gesu asammohatthaá¹ƒ lokiyalokuttaramissakena nesaá¹ƒ
karissÄ• mi. idha pana lokiyanayaá¹ƒ pahÄ• ya lokuttaranayo eva gahetabbo. tattha satisam
nayena vuttÄ• naá¹ƒ sattannaá¹ƒ Ä• dipadÄ• naá¹ƒyeva tÄ• va ---

atthato lakkhaá¹‡Ä• dÄ«hi, kamato ca vinicchayo.

anÅ«nÄ• dhikato ceva, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

tattha satisambojjhaá¹…ge tÄ• va saraá¹‡aá¹-á¹-hena __sati_. sÄ• panesÄ• upaá¹-á¹-hÄ• apilÄ• panalakkhaá¹‡Ä• vÄ• . vuttampi hetaá¹ƒ ``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o bhaá¹‡á¸ sÄ• pateyyaá¹ƒ \Ne I 90/ apilÄ• peti, ettakaá¹ƒ, mahÄ• rÄ• ja, hiraÃ±Ã±aá¹ƒ, ettakaá¹ƒ suva sÄ• pateyyanti, evameva kho, mahÄ• rÄ• ja \Ee I 83/, sati uppajjamÄ• nÄ• kusalÄ• kusalasÄ• vajjÄ• navajjahÄ«napaá¹‡Ä«takaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti (Mil II 1.13) vitthÄ• ro. apilÄ• panarasÄ• . kiccavaseneva hi therena vuttaá¹ƒ. asammosarasÄ• vÄ• . gocarÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• . __satisambojjhaá¹…go_. tattha bodhiyÄ• bodhissa vÄ• aá¹…goti bojjhaá¹…go.

kiá¹ƒ vuttaá¹ƒ hoti? yÄ• hi ayaá¹ƒ dhammasÄ• maggÄ«, yÄ• ya lokiyalokuttaramaggakkha lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hana-kÄ• masukhattakilamathÄ• nuyoga-ucchedasassa upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ• dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• ``bodhÄ«â€™â€™ ti vuccati. __bu kilesasantÄ• naniddÄ• ya uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• na sacchikarotÄ«ti vuttaá¹ƒ hoti. yathÄ• ha ``satta bojjhaá¹…ge bhÄ• vetvÄ• anuttaraá¹ƒ samm abhisambuddhoâ€™â€™ ti. tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…g jhÄ• naá¹…gamaggaá¹…gÄ• dayo viya.

yopesa \Be I 87/ yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti kat ``bodhÄ«â€™â€™ ti vuccati, tassa bodhissa aá¹…gotipi bojjhaá¹…go, senaá¹…garathaá¹… aá¹-á¹-hakathÄ• cariyÄ• ``bujjhanakassa puggalassa aá¹…gÄ• ti vÄ• bojjhaá¹…gÄ• â€™â kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• , bujjhantÄ«ti bo anubujjhantÄ«ti bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• , sambujjhantÄ«ti bojjhaá¹ (Paá¹-is III 17) paá¹-isambhidÄ• nayenÄ• pi attho veditabbo. pasattho sundaro vÄ• bojjhaá evaá¹ƒ sati eva sambojjhaá¹…go satisambojjhaá¹…go. taá¹ƒ __satisambojjhaá¹…gaá¹ƒ_. e Ä• dipadassa atthato lakkhaá¹‡Ä• dÄ«hi ca vinicchayo viÃ±Ã±Ä• tabbo.

dutiyÄ• dÄ«su pana catusaccadhamme vicinÄ• tÄ«ti __dhammavicayo_. so pana vicayalak asammohapaccupaá¹-á¹-hÄ• no. vÄ«rabhÄ• vato vidhinÄ• Ä«rayitabbato ca __vÄ«riyaá¹ƒ_ \Ne I 91/, upatthambhanarasaá¹ƒ, anosÄ«danapaccupaá¹-á¹-hÄ• naá¹ƒ \Ee I 84/. pÄ«á¹‡ay pharaá¹‡alakkhaá¹‡Ä• , tuá¹-á¹-hilakkhaá¹‡Ä• vÄ• , kÄ• yacittÄ• naá¹ƒ pÄ«á¹‡anarasÄ• , t odagyapaccupaá¹-á¹-hÄ• nÄ• . kÄ• yacittadarathapassambhanato __passaddhi_. sÄ• upas kÄ• yacittadarathanimmaddanarasÄ• , Ä• yacittÄ• naá¹ƒ aparipphandanabhÅ«tasÄ«tibhÄ•

samÄ• dhÄ• nato __samÄ• dhi_. so avikkhepalakkhaá¹‡o, avisÄ• ralakkhaá¹‡o vÄ• , cittace
sampiá¹‡á¸• anaraso, cittaá¹-á¹-hitipaccupaá¹-á¹-hÄ• no. ajjhupekkhanato __upekkhÄ• _. sÄ
paá¹-isaá¹…khÄ• nalakkhaá¹‡Ä• , samavÄ• hitalakkhaá¹‡Ä• vÄ• , Å«nÄ• dhikatÄ• nivÄ• ra
pakkhapÄ• tupacchedarasÄ• vÄ• , majjhattabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• . sesaá¹ƒ vuttan
atthato lakkhaá¹‡Ä• dÄ«hi ca vinicchayo viÃ±Ã±Ä• tabbo.

__kamato_ti ettha ca ``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€
vacanato sabbesaá¹ƒ sesabojjhaá¹…gÄ• naá¹ƒ upakÄ• rakattÄ• satisambojjhaá¹…gova pa
``so tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinatÄ«â€™â€™ tiÄ• dinÄ•
sesabojjhaá¹…gÄ• naá¹ƒ pubbÄ• pariyavacane payojanaá¹ƒ sutteyeva vuttaá¹ƒ. evamettha
viÃ±Ã±Ä• tabbo.

__anÅ«nÄ• dhikato_ti kasmÄ• pana bhagavatÄ• satteva bojjhaá¹…gÄ• vuttÄ• anÅ«nÄ•
lÄ«nuddhaccapaá¹-ipakkhato sabbatthikato ca. ettha hi tayo \Be I 88/ bojjhaá¹…gÄ• lÄ«nas
yathÄ• ha --- ``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ sa
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• yÄ• â€™â€™ ti (SN III 5.234). tayo uddhaccassa paa
``yasmiÃ±ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye pass
bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo upekkhÄ• sam
ti (SN III 5.234). eko panettha sabbatthiko. yathÄ• ha --- ``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave,
vadÄ• mÄ«â€™â€™ ti. ``sabbatthakaâ€™â€™ ntipi pÄ• á¹-ho, dvinnampi sabbattha icchita
lÄ«nuddhaccapaá¹-ipakkhato sabbatthikato \Ee I 85/ ca satteva bojjhaá¹…gÄ• vuttÄ• anÅ«
evamettha anÅ«nÄ• dhikatopi vinicchayo viÃ±Ã±Ä• tabbo.

evaá¹ƒ \Ne I 92/ tÄ• va ``satisambojjhaá¹…gaâ€™â€™ ntiÄ• dinÄ• nayena vuttÄ• naá¹ƒ sa
Ä• dipadÄ• naá¹ƒyeva atthavaá¹‡á¹‡anaá¹ƒ Ã±atvÄ• idÄ• ni __bhÄ• veti vivekanissita_ntiÄ
__bhÄ• vetÄ«_ti vaá¸• á¸• heti, attano cittasantÄ• ne punappunaá¹ƒ janeti abhinibbattetÄ«ti
__vivekanissita_nti viveke nissitaá¹ƒ. __viveko_ti vivittatÄ• . svÄ• yaá¹ƒ tadaá¹…gaviveko
vikkhambhanasamucchedapaá¹-ippassaddhi nissaraá¹‡avivekoti paÃ±cavidho. tassa nÄ• na
avinÄ«toâ€™â€™ ti ettha vuttanayeneva veditabbaá¹ƒ. ayameva hi tattha vinayoti vutto. eva
paÃ±cavidhe viveke.

__vivekanissita_nti tadaá¹…gavivekanissitaá¹ƒ samucchedavivekanissitaá¹ƒ nissaraá¹‡aviv
satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«ti ayamattho veditabbo. tathÄ• hi ayaá¹ƒ bojjhaá¹…gab
vipassanÄ• kkhaá¹‡e kiccato tadaá¹…gavivekanissitaá¹ƒ, ajjhÄ• sayato nissaraá¹‡avivekan
pana kiccato samucchedavivekanissitaá¹ƒ, Ä• rammaá¹‡ato nissaraá¹‡avivekanissitaá¹ƒ sa
bhÄ• veti. paÃ±cavidhavivekanissitantipi eke, te hi na kevalaá¹ƒ balavavipassanÄ• maggap
bojjhaá¹…ge uddharanti, vipassanÄ• pÄ• dakakasiá¹‡ajjhÄ• naÄ• nÄ• pÄ• nÄ• subhabrahm

na ca paá¹-isiddhÄ• aá¹-á¹-hakathÄ• cariyehi. tasmÄ• tesaá¹ƒ matena etesaá¹ƒ jhÄ• nÄ• n
kiccato eva vikkhambhanavivekanissitaá¹ƒ. yathÄ• \Be I 89/ ca ``vipassanÄ• kkhaá¹‡e ajjhÄ
nissaraá¹‡avivekanissitaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ paá¹-ippassaddhivivekanissitampi bh
vaá¹-á¹-ati. esa nayo __virÄ• ganissitÄ• _dÄ«su. vivekaá¹-á¹-hÄ• eva hi virÄ• gÄ• dayo.

kevalaÃ±hettha __vossaggo_ duvidho pariccÄ• gavossaggo ca pakkhandanavossaggo cÄ•
__pariccÄ• gavossaggo_ti vipassanÄ• kkhaá¹‡e ca tadaá¹…gavasena, maggakkhaá¹‡e ca
kilesappahÄ• naá¹ƒ. __pakkhandanavossaggo_ti vipassanÄ• kkhaá¹‡e tanninnabhÄ• vena,
Ä• rammaá¹‡akaraá¹‡ena nibbÄ• napakkhandanaá¹ƒ. tadubhayampi imasmiá¹ƒ lokiyalokut
atthavaá¹‡á¹‡anÄ• naye vaá¹-á¹-ati. tathÄ• hi ayaá¹ƒ satisambojjhaá¹…go yathÄ• vuttena p
pariccajati, nibbÄ• naÃ±ca pakkhandati. __vossaggapariá¹‡Ä• mi_nti \Ee I 86/ iminÄ• pana
vossaggattaá¹ƒ pariá¹‡amantaá¹ƒ pariá¹‡ataÃ±ca paripaccantaá¹ƒ paripakkaÃ±cÄ• ti. idaá¹
``ayaÃ±hi bojjhaá¹…gabhÄ• vanÄ• nuyutto bhikkhu yathÄ• satisambojjhaá¹…go kilesaparic
nibbÄ• napakkhandanavossaggattaÃ±ca \Ne I 93/ paripaccati, yathÄ• ca paripakko hoti, tat
bhÄ• vetÄ«â€™â€™ ti. esa nayo sesabojjhaá¹…gesu.

idha pana nibbÄ• naá¹ƒyeva sabbasaá¹…khatehi vivittattÄ• __viveko, _ sabbesaá¹ƒ virÄ•
nirodhabhÄ• vato __nirodho_ti vuttaá¹ƒ. maggo eva ca vossaggapariá¹‡Ä• mÄ«, tasmÄ• sa
bhÄ• veti vivekaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattiyÄ• vivekanissitaá¹ƒ. tathÄ• __virÄ•
nirodhanissitaá¹ƒ_. taÃ±ca kho ariyamaggakkhaá¹‡uppattiyÄ• kilesÄ• naá¹ƒ samucchedato
nibbÄ• napakkhandanabhÄ• vena ca pariá¹‡ataá¹ƒ paripakkanti ayameva attho daá¹-á¹-hab
sesabojjhaá¹…gesu.

__yaÃ±hissÄ• _ti etesu bojjhaá¹…gesu yaá¹ƒkiÃ±ci assa. sesaá¹ƒ vuttanayameva. Ä• savu
imesaá¹ƒ uparimaggattayasampayuttÄ• naá¹ƒ bojjhaá¹…gÄ• naá¹ƒ abhÄ• vitattÄ• ye uppa
bhavÄ• savo avijjÄ• savoti tayo Ä• savÄ• , bhÄ• vayato evaá¹ƒsa te Ä• savÄ• na hontÄ«ti a

__ime vuccanti ... pe ... bhÄ• vanÄ• pahÄ• tabbÄ• _ti ime tayo Ä• savÄ• imÄ• ya maggatt
bojjhaá¹…gabhÄ• vanÄ• ya pahÄ• tabbÄ• ti vuccantÄ«ti veditabbÄ• .

<28> idÄ• ni \Be I 90/ imehi sattahÄ• kÄ• rehi pahÄ«nÄ• savaá¹ƒ bhikkhuá¹ƒ thomento Ä•
Ä• nisaá¹ƒsaá¹ƒ dassento eteheva ca kÄ• raá¹‡ehi Ä• savappahÄ• ne sattÄ• naá¹ƒ ussukka
bhikkhave ... pe ... antamakÄ• si dukkhassÄ• _ti Ä• ha. tattha __yato kho_ti sÄ• mivacane t
vuttaá¹ƒ hoti. porÄ• á¹‡Ä• pana yasmiá¹ƒ kÄ• leti vaá¹‡á¹‡ayanti. __ye Ä• savÄ• dassanÄ
Ä• savÄ• dassanena pahÄ• tabbÄ• , te dassaneneva pahÄ«nÄ• honti, na appahÄ«nesuye
sabbattha vitthÄ• ro.

__sabbÄ• savasaá¹ƒvarasaá¹ƒvuto_ti sabbehi Ä• savapidhÄ• nehi pihito, sabbesaá¹ƒ vÄ•

pihito. __acchecchi_ \Ee I 87/ __taá¹‡ha_nti sabbampi taá¹‡haá¹ƒ chindi, saá¹ƒchindi samu
\Ne I 94/ __saá¹ƒyojana_nti dasavidhampi saá¹ƒyojanaá¹ƒ parivattayi nimmalamakÄ• si. __
kÄ• raá¹‡ena. __mÄ• nÄ• bhisamayÄ• _ti mÄ• nassa dassanÄ• bhisamayÄ• pahÄ• nÄ• bh
kiccavasena mÄ• naá¹ƒ passati, ayamassa dassanÄ• bhisamayo. tena diá¹-á¹-ho pana so t
diá¹-á¹-havisena diá¹-á¹-hasattÄ• naá¹ƒ jÄ«vitaá¹ƒ viya. ayamassa pahÄ• nÄ• bhisamayo.

__antamakÄ• si dukkhassÄ• _ti evaá¹ƒ arahattamaggena sammÄ• mÄ• nassa diá¹-á¹-hatt
``kÄ• yabandhanassa anto jÄ«rati (Vin II 278). haritantaá¹ƒ vÄ• â€™â€™ ti (MN I 304) evaá
vuttaantimamariyÄ• danto ca, ``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naâ€™â€™ nti (It 91; SN
vuttalÄ• makanto ca, ``sakkÄ• yo eko antoâ€™â€™ ti (AN II 6.61) evaá¹ƒ vuttakoá¹-á¹-hÄ•
dukkhassa sabbapaccayasaá¹…khayÄ• â€™â€™ ti (SN I 2.51) evaá¹ƒ vuttakoá¹-anto cÄ• t
sabbasseva vaá¹-á¹-adukkhassa antaá¹ƒ catutthakoá¹-isaá¹…khÄ• taá¹ƒ antimakoá¹-isaá¹…
paricchedaá¹ƒ parivaá¹-umaá¹ƒ akÄ• si. antimasamussayamattÄ• vasesaá¹ƒ dukkhaá¹ƒ akÄ

__attamanÄ• te bhikkhÅ«_ti sakamanÄ• tuá¹-á¹-hamanÄ• , pÄ«tisomanassehi vÄ• sampa
__bhagavato bhÄ• sitaá¹ƒ abhinandu_nti idaá¹ƒ dukkhassa antakiriyÄ• pariyosÄ• naá¹ƒ \Be
bhÄ• sitaá¹ƒ sukathitaá¹ƒ sulapitaá¹ƒ, evametaá¹ƒ bhagavÄ• evametaá¹ƒ sugatÄ• ti mattha
abbhanumodiá¹ƒsÅ«ti.

sesamettha yaá¹ƒ na vuttaá¹ƒ, taá¹ƒ pubbe vuttattÄ• ca suviÃ±Ã±eyyattÄ• ca na vuttaá¹ƒ.
vuttÄ• nusÄ• rena anupadaso paccavekkhitabbaá¹ƒ.

bhÄ• vanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sabbÄ• savasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhammadÄ• yÄ• dasuttavaá¹‡á¹‡anÄ•

<29> __evaá¹ƒ_ \Ne I 95/ __me suta_nti dhammadÄ• yÄ• dasuttaá¹ƒ. yasmÄ• panassa aá
tasmÄ• taá¹ƒ dassetvÄ• vassa apubbapadavaá¹‡á¹‡anaá¹ƒ karissÄ• ma. katarÄ• ya ca pa
nikkhittanti. lÄ• bhasakkÄ• re. bhagavato kira mahÄ• lÄ• bhasakkÄ• ro uppajji. yathÄ• taá¹
pÅ«ritadÄ• napÄ• ramÄ«saÃ±cayassa. sabbadisÄ• su yamakamahÄ• megho \Ee I 88/ vuá¹
sabbapÄ• ramiyo ekasmiá¹ƒ attabhÄ• ve vipÄ• kaá¹ƒ dassÄ• mÄ• ti sampiá¹‡á¸• itÄ• viya
nibbattayiá¹ƒsu. tato tato annapÄ• nayÄ• navatthamÄ• lÄ• gandhavilepanÄ• dihatthÄ• khat
Ä• gantvÄ• --- ``kahaá¹ƒ buddho, kahaá¹ƒ bhagavÄ• , kahaá¹ƒ devadevo, narÄ• sabho, pu
bhagavantaá¹ƒ pariyesanti. sakaá¹-asatehipi paccaye Ä• haritvÄ• okÄ• saá¹ƒ alabhamÄ• n

gÄ• vutappamÄ• á¹‡ampi sakaá¹-adhurena sakaá¹-adhuramÄ• haccatiá¹-á¹-hanti ceva anub
andhakavindabrÄ• hmaá¹‡Ä• dayo viya. sabbaá¹ƒ khandhake tesu tesu suttesu ca Ä• gatan
ca bhagavato, evaá¹ƒ bhikkhusaá¹…ghassÄ• pi.

vuttampi cetaá¹ƒ --- ``tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito p
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ, bhikkhus
pe ... parikkhÄ• rÄ• naâ€™â€™ nti (Ud 14). tathÄ• --- ``yÄ• vatÄ• \Be I 92/ kho, cunda, eta
gaá¹‡o vÄ• loke uppanno, nÄ• haá¹ƒ, cunda, aÃ±Ã±aá¹ƒ ekasaá¹…ghampi samanupassÄ•
lÄ• bhaggayasaggapattaá¹ƒ, yathariva, cunda, bhikkhusaá¹…ghoâ€™â€™ ti (DN III 176).

svÄ• yaá¹ƒ bhagavato ca bhikkhusaá¹…ghassa ca uppanno lÄ• bhasakkÄ• ro ekato hutvÄ•
udakamiva appameyyo ahosi. kamena bhikkhÅ« paccayagarukÄ• paccayabÄ• hulikÄ• ahe
telamadhuphÄ• á¹‡itÄ• dÄ«su Ä• haá¹-esu gaá¹‡á¸• iá¹ƒyeva paharitvÄ• ``amhÄ• kaá¹ƒ Ä•
dethÄ• â€™â€™ ti uccÄ• saddamahÄ• saddaá¹ƒ karonti. sÄ• ca nesaá¹ƒ pavatti bhagavat
ahosi. tato bhagavÄ• ananucchavikanti dhammasaá¹ƒvegaá¹ƒ uppÄ• detvÄ• cintesi ---

``paccayÄ• akappiyÄ• ti na sakkÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apetuá¹ƒ. paccayapaá¹-ibado
samaá¹‡adhammavutti. handÄ• haá¹ƒ dhammadÄ• yÄ• dapaá¹-ipadaá¹ƒ desemi. sÄ• sikkh
sikkhÄ• padapaÃ±Ã±atti viya bhavissati nagaradvÄ• re á¹-hapitasabbakÄ• yikaÄ• dÄ• so vi
nagaradvÄ• re á¹-hapite sabbakÄ• yike Ä• dÄ• se cattÄ• ro vaá¹‡á¹‡Ä• attano chÄ• yaá¹ƒ
niddosÄ• honti, evameva sikkhÄ• kÄ• mÄ• kulaputtÄ• payogamaá¹‡á¸• anena attÄ• naá¹
sabbakÄ• yikÄ• dÄ• sÅ«pamaá¹ƒ \Ee I 89/ desanaá¹ƒ Ä• vajjitvÄ• Ä• misadÄ• yÄ• dapaá¹-
dhammadÄ• yÄ• dapaá¹-ipadaá¹ƒ pÅ«rentÄ• khippameva jÄ• tijarÄ• maraá¹‡assa antaá¹ƒ
aá¹-á¹-huppattiyÄ• idaá¹ƒ suttaá¹ƒ abhÄ• si.

tattha __dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• _ti dha
bhavatha, mÄ• Ä• misassa. yo mayhaá¹ƒ dhammo, tassa paá¹-iggÄ• hakÄ• bhavatha, yaÃ
tassa mÄ• paá¹-iggÄ• hakÄ• bhavathÄ• ti vuttaá¹ƒ hoti. tattha dhammopi duvidho --- nippa
pariyÄ• yadhammoti. Ä• misampi duvidhaá¹ƒ --- nippariyÄ• yÄ• misaá¹ƒ, pariyÄ• yÄ• misan
maggaphalanibbÄ• nabhedo hi navavidhopi lokuttaradhammo __nippariyÄ• yadhammo_ nib
pariyÄ• yena kÄ• raá¹‡ena vÄ• lesena vÄ• dhammo. yaá¹ƒ panidaá¹ƒ vivaá¹-á¹-Å«panissit
seyyathidaá¹ƒ, idhekacco \Be I 93/ vivaá¹-á¹-aá¹ƒ patthento dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ•
uposathakammaá¹ƒ karoti, gandhamÄ• lÄ• dÄ«hi vatthupÅ«jaá¹ƒ karoti, dhammaá¹ƒ suá¹‡Ä
jhÄ• nasamÄ• pattiyo nibbatteti, evaá¹ƒ karonto anupubbena nippariyÄ• yadhammaá¹ƒ ama
paá¹-ilabhati, ayaá¹ƒ __pariyÄ• yadhammo_. tathÄ• cÄ«varÄ• dayo cattÄ• ro paccayÄ• __
aÃ±Ã±ena pariyÄ• yena kÄ• raá¹‡ena vÄ• lesena vÄ• Ä• misaá¹ƒ. yaá¹ƒ panidaá¹ƒ vaá¹-á
seyyathidaá¹ƒ, idhekacco vaá¹-á¹-aá¹ƒ patthento sampattibhavaá¹ƒ icchamÄ• no dÄ• naá¹ƒ
samÄ• pattiyo nibbatteti, evaá¹ƒ karonto anupubbena devamanussasampattiá¹ƒ paá¹-ilabha

__pariyÄ• yÄ• misaá¹ƒ_nÄ• ma.

tattha nippariyÄ• yadhammopi bhagavatoyeva santako. bhagavatÄ• hi kathitattÄ• bhikkhÅ
maggaphalanibbÄ• nÄ• ni adhigacchanti. vuttampi cetaá¹ƒ ``so hi brÄ• hmaá¹‡a bhagavÄ•
uppÄ• detÄ• , asaÃ±jÄ• tassa maggassa saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ•
maggakovido. maggÄ• nugÄ• ca pana etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• ga
``so hÄ• vuso, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati cakkhubhÅ«to Ã±Ä• á¹‡abl
brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« t
ca. pariyÄ• yadhammopi bhagavatoyeva santako. bhagavatÄ• \Ee I 90/ hi kathitattÄ• evaá
``vivaá¹-á¹-aá¹ƒ patthetvÄ• dÄ• naá¹ƒ dento ... pe ... samÄ• pattiyo nibbattento anukkamen
paá¹-ilabhatÄ«â€™â€™ ti. nippariyÄ• yÄ• misampi ca bhagavatoyeva santakaá¹ƒ. bhagava
bhikkhÅ«hi jÄ«vakavatthuá¹ƒ Ä• diá¹ƒ katvÄ• paá¹‡Ä«tacÄ«varaá¹ƒ laddhaá¹ƒ. yathÄ• ha `
gahapaticÄ«varaá¹ƒ. yo icchati, paá¹ƒsukÅ«liko hotu, yo icchati, gahapaticÄ«varaá¹ƒ sÄ• di
itarÄ«tarenapÄ• haá¹ƒ, bhikkhave, santuá¹-á¹-hiá¹ƒyeva vaá¹‡á¹‡emÄ«â€™â€™ ti (Vin I 33

pubbe ca bhikkhÅ« paá¹‡Ä«tapiá¹‡á¸• apÄ• taá¹ƒ nÄ• latthuá¹ƒ. sapadÄ• napiá¹‡á¸• iyÄ• l
tehi rÄ• jagahe viharantena bhagavatÄ• --- ``anujÄ• nÄ• mi, bhikkhave, saá¹…ghabhattaá¹
nimantanaá¹ƒ salÄ• kabhattaá¹ƒ pakkhikaá¹ƒ \Be I 94/ uposathikaá¹ƒ pÄ• á¹-ipadikaâ€™â€
anuÃ±Ã±Ä• tattÄ• yeva paá¹‡Ä«tabhojanaá¹ƒ laddhaá¹ƒ. tathÄ• senÄ• sanaá¹ƒ. pubbe hi
akatapabbhÄ• rarukkhamÅ«lÄ• disenÄ• sanÄ• yeva bhikkhÅ« ahesuá¹ƒ. te ``anujÄ• nÄ• m
leá¹‡Ä• nÄ«â€™â€™ ti (Vin II 294) evaá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• tattÄ• yeva vihÄ• ro aá
hammiyaá¹ƒ guhÄ• ti imÄ• ni senÄ• sanÄ• ni labhiá¹ƒsu. pubbe ca muttaharÄ«takeneva bh
bhagavatÄ• yeva --- ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca bhesajjÄ• ni, seyyathidaá¹ƒ, sappi
madhu, phÄ• á¹‡itaâ€™â€™ nti (Vin I 260) evamÄ• dinÄ• nayena anuÃ±Ã±Ä• tattÄ• nÄ• n

pariyÄ• yÄ• misampi bhagavatoyeva santakaá¹ƒ. bhagavatÄ• hi kathitattÄ• yeva jÄ• nanti
patthento dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... samÄ• pattiyo nibbattetvÄ• anukkamena par
dibbasampattiá¹ƒ manussasampattiá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti. tadeva, yasmÄ• nippariy
pariyÄ• yadhammopi \Ne I 98/ nippariyÄ• yÄ• misampi pariyÄ• yÄ• misampi bhagavatoyeva
attano sÄ• mibhÄ• vaá¹ƒ dassento Ä• ha --- ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavat
ti.

yo mayhaá¹ƒ santako duvidhopi dhammo, tassa dÄ• yÄ• dÄ• bhavatha. yaÃ±ca kho etaá¹
Ä• misaá¹ƒ, tassa \Ee I 91/ dÄ• yÄ• dÄ• mÄ• bhavatha. dhammakoá¹-á¹-hÄ• sasseva sÄ•
Ä• misakoá¹-á¹-hÄ• sassa. yo hi jinasÄ• sane pabbajitvÄ• paccayaparamo viharati catÅ«su
sandissamÄ• no nikkhittadhuro dhammÄ• nudhammappaá¹-ipattiyaá¹ƒ, ayaá¹ƒ __Ä• misad
bhavatha. yo pana anuÃ±Ã±Ä• tapaccayesu appicchatÄ• dÄ«ni nissÄ• ya paá¹-isaá¹…khÄ•
viharati catÅ«su ariyavaá¹ƒsesu sandissamÄ• no, ayaá¹ƒ __dhammadÄ• yÄ• do_ nÄ• ma. t

hoti.

idÄ• ni yesaá¹ƒ tattha etadahosi, bhavissati vÄ• anÄ• gatamaddhÄ• naá¹ƒ ``kiá¹ƒ nu kho b
alÄ• bhatthiko evamÄ• hÄ• â€™â€™ ti, tesaá¹ƒ atipaá¹‡Ä«talÄ• bhatthiko ahaá¹ƒ evaá¹ƒ v
__atthi me tumhesu ... pe ... no Ä• misadÄ• yÄ• dÄ• _ti.

tassÄ• yamattho \Be I 95/ --- atthi me tumhesu anukampÄ• anuddayÄ• hitesitÄ• , kena nu
upÄ• yena sÄ• vakÄ• dhammadÄ• yÄ• dÄ• assu dhammakoá¹-á¹-hÄ• sasÄ• mino, no Ä•
adhippÄ• yo, passati kira bhagavÄ• Ä• misagarukÄ• naá¹ƒ Ä• mise upakkhalitÄ• naá¹ƒ atÄ
bhikkhuno, ``saá¹…ghÄ• á¹-ipi Ä• dittÄ• hotÄ«â€™â€™ tiÄ• dinÄ• (Vin III 230; SN I 2.218)
Ä• gatapÄ• pabhikkhubhikkhunÄ«sikkhamÄ• nÄ• dÄ«naÃ±ca anekasatÄ• naá¹ƒ apÄ• yapa
pabbajitÄ• naÃ±ca devadattÄ• dÄ«naá¹ƒ. dhammagarukÄ• naá¹ƒ pana sÄ• riputtamoggallÄ
abhiÃ±Ã±Ä• paá¹-isambhidÄ• diguá¹‡appaá¹-ilÄ• bhaá¹ƒ. tasmÄ• tesaá¹ƒ apÄ• yÄ• parim
icchanto Ä• ha --- ``atthi me tumhesu anukampÄ• kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ
Ä• misadÄ• yÄ• dÄ• â€™â€™ ti. paccayagaruko ca catuparisantare kÅ«á¹-akahÄ• paá¹‡o
nittejo nippabho hoti. tato vivattitacitto dhammagaruko \Ne I 99/ tejavÄ• sÄ«hova abhibhuy
evamÄ• ha --- ``atthi me ... pe ... no Ä• misadÄ• yÄ• dÄ• â€™â€™ ti.

evaá¹ƒ ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€™â
paá¹‡Ä«tataraá¹ƒ lÄ• bhaá¹ƒ icchantena vuttaá¹ƒ, no alÄ• bhatthikenÄ• ti sÄ• vetvÄ• idÄ•
akaraá¹‡e Ä• dÄ«navaá¹ƒ dassento Ä• ha ``tumhe ca me, bhikkhave ... pe ... no dhammadÄ
__tumhepi tena_ \Ee I 92/__ Ä• diyÄ• bhaveyyÄ• thÄ• _ti tumhepi tena Ä• misadÄ• yÄ• da
dhammadÄ• yÄ• dabhÄ• vena Ä• diyÄ• bhaveyyÄ• tha. apadisitabbÄ• visuá¹ƒ kÄ• tabbÄ•
gÄ• rayhÄ• bhaveyyÄ• thÄ• ti vuttaá¹ƒ hoti. kinti? Ä• misadÄ• yÄ• dÄ• satthusÄ• vakÄ• v
dhammadÄ• yÄ• dÄ• ti.

__ahampi tena Ä• diyo bhaveyya_nti ahampi tena tumhÄ• kaá¹ƒ Ä• misadÄ• yÄ• dabhÄ• v
gÄ• rayho bhaveyyaá¹ƒ. kinti? Ä• misa ... pe ... dÄ• yÄ• dÄ• ti. idaá¹ƒ bhagavÄ• tesaá¹ƒ at
mudukaraá¹‡atthamÄ• ha. ayaÃ±hi ettha adhippÄ• yo --- sace, bhikkhave, tumhe Ä• misalo
viÃ±Ã±Å« maá¹ƒ garahissanti ``kathaÃ±hi nÄ• ma sabbaÃ±Ã±Å« samÄ• no attano sÄ• vak
Ä• misadÄ• yÄ• de kÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti. seyyathÄ• pi nÄ• ma anÄ• kappasan
Ä• cariyupajjhÄ• ye garahanti ``kassime saddhivihÄ• rikÄ• , kassantevÄ• sikÄ• â€™â€™ ti;
kulakumÄ• rake vÄ• kulakumÄ• rikÄ• yo vÄ• dussÄ«le pÄ• padhamme disvÄ• mÄ• tÄ• pi
kassa dhÄ«taroâ€™â€™ ti; evameva maá¹ƒ viÃ±Ã±Å« garahissanti ``kathaÃ±hi nÄ• ma sal
sÄ• vake dhammadÄ• yÄ• de no Ä• misadÄ• yÄ• de kÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti.

evaá¹ƒ imassa ovÄ• dassa akaraá¹‡e Ä• dÄ«navaá¹ƒ dassetvÄ• karaá¹‡e Ä• nisaá¹ƒsaá¹
me_tiÄ• dimÄ• ha. tattha __ahampi tena na Ä• diyo bhaveyya_nti seyyathÄ• pi nÄ• ma vatt

uddesaparipucchÄ• sampanne vassasatikatthere viya Ä• kappasampanne disvÄ• , kassa sa
kassantevÄ• sikÄ• ti, asukassÄ• ti, ``patirÅ«paá¹ƒ therassa, paá¹-ibalo vata ovadituá¹ƒ anus
Ä• cariyupajjhÄ• yÄ• na Ä• diyÄ• na gÄ• rayhÄ• bhavanti, evameva ahampi tena tumhÄ•
Ä• misadÄ• yÄ• dabhÄ• vena kassa sÄ• vakÄ• nÄ• lakapaá¹-ipadaá¹ƒ \Ne I 100/ tuvaá¹-á¹
candÅ«pamapaá¹-ipadaá¹ƒ rathavinÄ«tapaá¹-ipadaá¹ƒ mahÄ• gosiá¹…gasÄ• lapaá¹-ipadaá
paá¹-ipannÄ• catupaccayasantosabhÄ• vanÄ• rÄ• maariyavaá¹ƒsesu sakkhibhÅ«tÄ• pacc
abbhÄ• muttacandasamÄ• viharantÄ«ti; ``samaá¹‡assa \Ee I 93/ gotamassÄ• â€™â€™ ti
bhagavÄ• , asakkhi vata sÄ• vake Ä• misadÄ• yÄ• dapaá¹-ipadaá¹ƒ chaá¸• á¸• Ä• petvÄ• c
kÄ• tuâ€™â€™ nti viÃ±Ã±Å«naá¹ƒ na Ä• diyo na gÄ• rayho bhaveyyanti. evamimasmiá¹ƒ p
sesaá¹ƒ kaá¹‡hapakkhe vuttanayapaccanÄ«kena veditabbaá¹ƒ. evaá¹ƒ imassa ovÄ• dassa
dassetvÄ• idÄ• ni taá¹ƒ ovÄ• daá¹ƒ niyyÄ• tento Ä• ha --- ``tasmÄ• tiha me, bhikkhave ... p
Ä• misadÄ• yÄ• dÄ• â€™â€™ ti.

<30> evamimaá¹ƒ ovÄ• daá¹ƒ niyyÄ• tetvÄ• idÄ• ni tassÄ• dhammadÄ• yÄ• dapaá¹-ipatti
thometuá¹ƒ __idhÄ• haá¹ƒ, bhikkhave_tiÄ• dimÄ• ha. bhagavato hi thomanaá¹ƒ sutvÄ• pi h
paá¹-ipajjitÄ• ro.

tattha \Be I 97/ __idhÄ• _ti nipÄ• tapadametaá¹ƒ. __bhuttÄ• vÄ«_ti bhuttavÄ• , katabhattak
__pavÄ• rito_ti yÄ• vadatthapavÄ• raá¹‡Ä• ya pavÄ• rito, yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• paá
vuttaá¹ƒ hoti. catubbidhÄ• hi pavÄ• raá¹‡Ä• vassaá¹ƒvuá¹-á¹-hapavÄ• raá¹‡Ä• paccayapa
anatirittapavÄ• raá¹‡Ä• yÄ• vadatthapavÄ• raá¹‡Ä• ti. tattha, ``anujÄ• nÄ• mi bhikkhave, va
bhikkhÅ«naá¹ƒ tÄ«hi á¹-hÄ• nehi pavÄ• retuâ€™â€™ nti (Vin I 209) ayaá¹ƒ __vassaá¹ƒvuá
``icchÄ• mahaá¹ƒ, bhante, saá¹…ghaá¹ƒ catumÄ• saá¹ƒ bhesajjena pavÄ• retuâ€™â€™ nti
punapavÄ• raá¹‡Ä• ya aÃ±Ã±atra niccapavÄ• raá¹‡Ä• yÄ• â€™â€™ ti (Vin IV 307) ca ayaá
``pavÄ• rito nÄ• ma asanaá¹ƒ paÃ±Ã±Ä• yati, bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• se á¹-h
paÃ±Ã±Ä• yati, eso pavÄ• rito nÄ• mÄ• â€™â€™ ti (Vin IV 239) ayaá¹ƒ __anatirittapavÄ• ra
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resÄ«â€™â€™ ti (DN I 2
__yÄ• vadatthapavÄ• raá¹‡Ä• _. ayamidha adhippetÄ• . tena vuttaá¹ƒ ``pavÄ• ritoti yÄ• vad
pavÄ• ritoâ€™â€™ ti.

__paripuá¹‡á¹‡o_ti bhojanena paripuá¹‡á¹‡o. __pariyosito_ti pariyositabhojano, uttarapada
\Ne I 101/. yÄ• vatakaá¹ƒ bhuÃ±jitabbaá¹ƒ, tÄ• vatakaá¹ƒ bhuttaá¹ƒ hoti, avasitÄ• me bhoja
__suhito_ti dhÄ• to, jighacchÄ• dukkhÄ• bhÄ• vena vÄ• sukhitoti vuttaá¹ƒ hoti. __yÄ• vada
94/ me bhojanena attho, so sabbo pattoti. ettha ca purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ pacchimÄ• n
pariyosito, so bhuttÄ• vÄ« hoti. yo ca suhito, so yÄ• vadatthapavÄ• raá¹‡Ä• ya pavÄ• rito. y
paripuá¹‡á¹‡oti. purimÄ• ni vÄ• pacchimÄ• naá¹ƒ. yasmÄ• hi bhuttÄ• vÄ«, tasmÄ• pariyos
tasmÄ• suhito. yasmÄ• paripuá¹‡á¹‡o, tasmÄ• yÄ• vadatthoti. sabbaÃ±cetaá¹ƒ parikappe

__siyÄ• _ti ekaá¹ƒse ca vikappane ca. ``pathavÄ«dhÄ• tu siyÄ• ajjhattikÄ• , siyÄ• bÄ• hirÄ
ekaá¹ƒse. ``siyÄ• aÃ±Ã±atarassa bhikkhuno Ä• patti vÄ«tikkamoâ€™â€™ ti (MN III 39) vikk
vaá¹-á¹-ati. atirekova __atirekadhammo_. tathÄ• __chaá¸• á¸• anÄ«ya dhammo_. adhiko ca
aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabboti \Be I 98/ attho. __athÄ• _ti tamhi kÄ• le. __jighacchÄ• dubbal
jighacchÄ• ya ca dubbalyena ca paretÄ• phuá¹-á¹-hÄ• anugatÄ• ca aá¹-á¹-hapi dasapi div
jighacchitÄ• pi na dubbalÄ• honti, sakkonti jighacchaá¹ƒ sahituá¹ƒ. ime pana na tÄ• disÄ• t
ubhayamÄ• ha. __tyÄ• ha_nti te ahaá¹ƒ. __sace Ä• kaá¹…khathÄ• _ti yadi icchatha.

__appaharite_ti apparuá¸·haharite, yasmiá¹ƒ á¹-hÄ• ne piá¹‡á¸• apÄ• tajjhottharaá¹‡ena vir
tiá¹‡Ä• ni natthi, tasminti attho. tena nittiá¹‡aÃ±ca mahÄ• tiá¹‡agahanaá¹ƒ ca, yattha sakaá
piá¹‡á¸• apÄ• te tiá¹‡Ä• ni na vinassanti, taÃ±ca á¹-hÄ• naá¹ƒ pariggahitaá¹ƒ hoti. bhÅ«tagÄ
avikopanatthametaá¹ƒ vuttaá¹ƒ.

__appÄ• á¹‡ake_ti nippÄ• á¹‡ake piá¹‡á¸• apÄ• tajjhottharaá¹‡ena maritabbapÄ• á¹‡akara
parittodake eva hi bhattapakkhepena Ä• á¸·ulite sukhumapÄ• á¹‡akÄ• maranti, na mahÄ• t
pÄ• á¹‡akÄ• nurakkhaá¹‡atthaÃ±hi etaá¹ƒ vuttaá¹ƒ. __opilÄ• pessÄ• mÄ«_ti nimujjÄ• pessÄ

__tatrekassÄ• _ti tesu dvÄ«su ekassa. yo imaá¹ƒ dhammadesanaá¹ƒ suá¹-á¹-hu sutavÄ• p
\Ne I 102/, taá¹ƒ sandhÄ• yÄ• ha __vuttaá¹ƒ kho paneta_nti. ayaá¹ƒ __vutta_-saddo kesohÄ
``kÄ• paá¹-iko mÄ• á¹‡avo daharo vuttasiroâ€™â€™ tiÄ• dÄ«su (MN II 426). ropitepi ``yathÄ
khette vuttaá¹ƒ virÅ«hatÄ«â€™â€™ tiÄ• dÄ«su \Ee I 95/ (J I 3.31). kathitepi ``vuttamidaá¹ƒ
vuttamidaá¹ƒ arahatÄ• â€™â€™ tiÄ• dÄ«su. idha pana kathite daá¹-á¹-habbo. kathitaá¹ƒ kh
attho. __Ä• misaÃ±Ã±atara_nti catunnaá¹ƒ paccayÄ• misÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ, ekanti a
sabbaliá¹…gavibhattivacanesu tÄ• disova tattha tattha atthato pariá¹‡Ä• metabbo. idha pan
yo eso piá¹‡á¸• apÄ• to nÄ• ma. idaá¹ƒ Ä• misaÃ±Ã±ataranti vuttaá¹ƒ hoti. __yaá¹ƒnÅ«nÄ•
__eva_nti yathÄ• idÄ• ni imaá¹ƒ khaá¹‡aá¹ƒ vÄ«tinÄ• memi, evameva rattindivaá¹ƒ. __vÄ«
ativattÄ• peyyaá¹ƒ.

__so taá¹ƒ piá¹‡á¸• apÄ• ta_nti so taá¹ƒ sadevakena lokena sirasÄ• sampaá¹-icchitabbarÅ
piá¹‡á¸• apÄ• taá¹ƒ abhuÃ±jitvÄ• dhammadÄ• yÄ• dabhÄ• vaá¹ƒ Ä• kaá¹…khamÄ• no \Be
paccavekkhitvÄ• teneva jighacchÄ• dubbalyena evaá¹ƒ taá¹ƒ rattindivaá¹ƒ vÄ«tinÄ• meyya

__atha dutiyassÄ• _ti imasmiá¹ƒ pana vÄ• re esa saá¹…khepo, sace so bhikkhu, yaá¹ƒnÅ«
vÄ«tinÄ• meyyanti cintento evampi cinteyya, pabbajitena kho vÄ• á¸·amigÄ• kule araÃ±Ã±e
paÃ±cakÄ• maguá¹‡avÄ• á¸·Ä• kule gÄ• me piá¹‡á¸• apÄ• topi dukkhaá¹ƒ pariyesituá¹ƒ. ay
pariyesanÄ• dÄ«navavimutto ca sugatÄ• tiritto cÄ• ti ubhato sujÄ• takhattiyakumÄ• ro viya
kÄ• raá¹‡ehi piá¹‡á¸• apÄ• to na paribhuÃ±jitabbo hoti. seyyathidaá¹ƒ, puggalaá¹ƒ garahitvÄ

hoti ``alajjipuggalassa santakoâ€™â€™ ti. aparisuddhauppattitÄ• ya na paribhuÃ±jitabbo ho
``bhikkhuniparipÄ• canaasantasambhÄ• vanuppannoâ€™â€™ ti. sÄ• mikÄ• nukampÄ• ya
``piá¹‡á¸• apÄ• tasÄ• miko bhikkhu jighacchitoâ€™â€™ ti. so dhÄ• to tasseva antevÄ• sikÄ
paribhuÃ±jitabbo hoti ``antevÄ• sikÄ• aÃ±Ã±e vÄ• tappaá¹-ibaddhÄ• jighacchitÄ• â€™â€™
apica kho assaddhatÄ• ya na paribhuÃ±jitabbo hoti ``piá¹‡á¸• apÄ• tasÄ• miko bhikkhu ass
kÄ• raá¹‡ehi ayaá¹ƒ vimutto. bhagavÄ• hi lajjÄ«naá¹ƒ aggo, parisuddhuppattiko piá¹‡á¸• ap
dhÄ• to suhito, paccÄ• sÄ«sakopi aÃ±Ã±o puggalo natthi, ye loke saddhÄ• , bhagavÄ• tes
cintetvÄ• \Ne I 103/ ca so taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• ... pe ... vÄ«tinÄ• meyya.
yopi abhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karoti, sopi bhuÃ±jitabbakameva piá¹‡á¸• apÄ• ta
bhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karoti, sopi bhuÃ±jitabbakameva bhutto hoti. natthi piá¹‡
puggale pana atthi viseso. tasmÄ• taá¹ƒ dassento __kiÃ±cÄ• pi so_tiÄ• dimÄ• ha.

tattha __kiÃ±cÄ• pÄ«_ti anujÄ• nanappasaá¹ƒsanatthe nipÄ• to. kiá¹ƒ anujÄ• nÄ• ti? tassa
anavajjaparibhogaá¹ƒ. kiá¹ƒ pasaá¹ƒsati? bhutvÄ• samaá¹‡adhammakaraá¹‡aá¹ƒ. idaá¹ƒ v
bhikkhu evaá¹ƒ bhuÃ±jitabbameva bhuÃ±jitvÄ• kÄ• tabbameva kareyya. __atha kho asuye
purimo bhikkhu tampi piá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipitvÄ• samaá¹‡adhammaá¹ƒ karoti, so
sÅ«rataro viya dvÄ«su paá¹‡á¸• itesu paá¹‡á¸• itataro viya ca pujjataro \Be I 100/ ca pÄ• sa
dutiyabhikkhuto atirekena pÅ«janÄ«yo ca pasaá¹ƒsanÄ«yo cÄ• ti vuttaá¹ƒ hoti.

idÄ• ni tamatthaá¹ƒ kÄ• raá¹‡ena sÄ• dhento __taá¹ƒ kissa hetÅ«_tiÄ• dimÄ• ha. tassattho
tumhÄ• kaá¹ƒ, kasmÄ• so bhikkhu bhagavato pujjataro ca pÄ• saá¹ƒsataro cÄ• ti? __taÃ±h
piá¹‡á¸• apÄ• tapaá¹-ikkhipanaá¹ƒ tassa bhikkhuno dÄ«gharattaá¹ƒ appicchatÄ• ya ... pe ...
saá¹ƒvattissati. kathaá¹ƒ? tassa hi sace aparena samayena paccayesu atricchatÄ• vÄ• pÄ
mahicchatÄ• vÄ• uppajjissati. tato naá¹ƒ iminÄ• piá¹‡á¸• apÄ• tapaá¹-ikkhepaá¹…kusena
sugatÄ• tirittampi piá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipitvÄ• Ä«disaá¹ƒ icchaá¹ƒ uppÄ• desÄ«â€™
paccavekkhamÄ• no. esa nayo asantuá¹-á¹-hiyÄ• asaá¹ƒlekhassa cuppannassa nivÄ• raá¹
appicchatÄ• ya santuá¹-á¹-hiyÄ• saá¹ƒlekhÄ• ya saá¹ƒvattissati.

__subharatÄ• yÄ• _ti ettha ayaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• --- idhekacco attanopi upaá¹-á¹-hÄ•
dupposo. ekacco attanopi upaá¹-á¹-hÄ• kÄ• nampi subharo hoti suposo. kathaá¹ƒ? yo hi am
anambilÄ• dÄ«ni pariyesati, aÃ±Ã±assa ghare laddhaá¹ƒ aÃ±Ã±assa ghare chaá¸• á¸• ento
vicaritvÄ• rittapattova vihÄ• raá¹ƒ pavisitvÄ• nipajjati, ayaá¹ƒ attano dubbharo. yo pana
sÄ• limaá¹ƒsodanÄ• dÄ«naá¹ƒ patte pÅ«retvÄ• dinnepi dummukhabhÄ• vaá¹ƒ anattamana
vÄ• sammukhÄ• va taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ ``kiá¹ƒ tumhehi dinnaâ€™â€™ nti apasÄ• de
sÄ• maá¹‡eragahaá¹-á¹-hÄ• dÄ«nampi deti \Ne I 104/, ayaá¹ƒ upaá¹-á¹-hÄ• kÄ• naá¹ƒ dubb
dÅ«rato parivajjanti dubbharo bhikkhu na sakkÄ• positunti. yo pana yaá¹ƒkiÃ±ci lÅ«khaá¹ƒ
laddhÄ• tuá¹-á¹-hacittova bhuÃ±jitvÄ• vihÄ• raá¹ƒ gantvÄ• attano kammaá¹ƒ karoti, ayaá¹
paresampi appaá¹ƒ vÄ• bahuá¹ƒ vÄ• lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• dÄ• naá¹ƒ ahÄ«á

vippasannamukho hutvÄ• tesaá¹ƒ sammukhÄ• va paribhuÃ±jitvÄ• yÄ• ti, ayaá¹ƒ upaá¹-á¹-
disvÄ• manussÄ• ativiya vissatthÄ• honti --- ``amhÄ• kaá¹ƒ bhadanto subharo thokenapi t
posissÄ• mÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ katvÄ• posenti.

tattha sace aparena samayena assa attano vÄ• upaá¹-á¹-hÄ• kÄ• naá¹ƒ vÄ• dubbharatÄ•
uppajjissati. tato naá¹ƒ iminÄ• piá¹‡á¸• apÄ• tapaá¹-ikkhepaá¹…kusena nivÄ• ressati --- ``a
sugatÄ• tirittampi piá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipitvÄ• Ä«disaá¹ƒ \Be I 101/ cittaá¹ƒ uppÄ•
paccavekkhamÄ• no, evamassa subharatÄ• ya saá¹ƒvattissati. sace panassa kosajjaá¹ƒ up
etenevaá¹…kusena nivÄ• ressati --- ``are tvaá¹ƒ nÄ• ma tadÄ• sugatÄ• tirittampi piá¹‡á¸• a
paá¹-ikkhipitvÄ• tathÄ• jighacchÄ• dubbalyaparetopi samaá¹‡adhammaá¹ƒ katvÄ• ajja ko
evaá¹ƒ paccavekkhamÄ• no, evamassa vÄ«riyÄ• rambhÄ• ya saá¹ƒvattissati. evamassa ida
piá¹‡á¸• apÄ• tapaá¹-ikkhipanaá¹ƒ dÄ«gharattaá¹ƒ appicchatÄ• ya ... pe ... vÄ«riyÄ• rambh
evamassime paÃ±ca guá¹‡Ä• paripÅ«rÄ• dasa kathÄ• vatthÅ«ni paripÅ«ressanti.

kathaá¹ƒ? atra hi pÄ• á¸·iyaá¹ƒyeva appicchatÄ• santuá¹-á¹-hitÄ• vÄ«riyÄ• rambhavasena
sallekhena saá¹…gahitÄ• ni. idaÃ±hi sabbakathÄ• vatthÅ«naá¹ƒ nÄ• mameva, yadidaá¹ƒ sa
ca kho ayaá¹ƒ, Ä• nanda, kathÄ• abhisallekhikÄ• cetovinÄ«varaá¹‡asappÄ• yÄ• ekantani
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. seyya
ti (MN III 189, 192) vitthÄ• ro. evaá¹ƒ ime paÃ±ca guá¹‡Ä• paripÅ«rÄ• dasa kathÄ• vatthÅ
dasa kathÄ• vatthÅ«ni paripÅ«rÄ• ni tisso sikkhÄ• paripÅ«ressanti.

kathaá¹ƒ? etesu hi appicchakathÄ• santosakathÄ• asaá¹ƒsaggakathÄ• sÄ«lakathÄ• ti im
adhisÄ«lasikkhÄ• saá¹…gahitÄ• yeva \Ee I 98/. pavivekakathÄ• vÄ«riyÄ• rambhakathÄ• s
adhicittasikkhasaá¹…gahitÄ• \Ne I 105/. paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡a
adhipaÃ±Ã±Ä• sikkhÄ• saá¹…gahitÄ• ti. evaá¹ƒ dasa kathÄ• vatthÅ«ni paripÅ«rÄ• ni tisso s
tisso sikkhÄ• paripÅ«rÄ• paÃ±ca asekkhadhammakkhandhe paripÅ«ressanti.

kathaá¹ƒ? paripÅ«rÄ• hi adhisÄ«lasikkhÄ• asekkho sÄ«lakkhandhoyeva hoti, adhicittasikk
samÄ• dhikkhandho, adhipaÃ±Ã±Ä• sikkhÄ• asekkhÄ• paÃ±Ã±Ä• -vimutti-vimuttiÃ±Ä• á¹‡
tisso sikkhÄ• paripÅ«rÄ• paÃ±ca asekkhadhammakkhandhe paripÅ«ressanti. paÃ±ca dha
amataá¹ƒ nibbÄ• naá¹ƒ paripÅ«ressanti. seyyathÄ• pi uparipabbate pÄ• vussako mahÄ• me
pabbatakandarasarasÄ• khÄ• paripÅ«reti. tÄ• paripÅ«rÄ• kusobbhe, kusobbhÄ• mahÄ• s
kunnadiyo mahÄ• nadiyo, mahÄ• nadiyo mahÄ• samuddasÄ• garaá¹ƒ paripÅ«renti; evame
guá¹‡Ä• paripÅ«rÄ• dasa kathÄ• vatthuni Ä• diá¹ƒ katvÄ• yÄ• va amataá¹ƒ nibbÄ• naá¹ƒ
bhikkhu dhammadÄ• yÄ• dapaá¹-ipadaá¹ƒ paá¹-ipanno paramadhammadÄ• yÄ• daá¹ƒ labh
bhagavÄ• ``taá¹ƒ kissa hetu taÃ±hi tassa, bhikkhave, bhikkhunoâ€™â€™ tiÄ• dimÄ• ha.

evaá¹ƒ tassa bhikkhuno pujjatarapÄ• saá¹ƒsatarabhÄ• vaá¹ƒ kÄ• raá¹‡ena sÄ• dhetvÄ• id

sanniyojento __tasmÄ• tiha me bhikkhave_tiÄ• dimÄ• ha. kiá¹ƒ vuttaá¹ƒ hoti, yasmÄ• yo ta
bhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ kareyya, so imehi paÃ±cahi mÅ«laguá¹‡ehi paribÄ• hiro
kareyya, so imesaá¹ƒ bhÄ• gÄ« hoti --- ``tasmÄ• tiha me, bhikkhave ... pe ... no Ä• misadÄ

__idamavoca bhagavÄ• _ti idaá¹ƒ nidÄ• napariyosÄ• nato pabhuti yÄ• va no Ä• misadÄ• y
bhagavÄ• avoca. __idaá¹ƒ vatvÄ• na sugato_ti idaÃ±ca suttappadesaá¹ƒ vatvÄ• va sobhan
__sugato_ti saá¹…khaá¹ƒ pattoyeva bhagavÄ• . __uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• v
paÃ±Ã±attavarabuddhÄ• sanato uá¹-á¹-hahitvÄ• vihÄ• raá¹ƒ attano mahÄ• gandhakuá¹-iá¹
parisÄ• ya. kasmÄ• \Ee I 99/ dhammathomanatthaá¹ƒ.

buddhÄ• \Ne I 106/ kira apariniá¹-á¹-hitÄ• ya desanÄ• ya vihÄ• raá¹ƒ pavisantÄ• dvÄ«hi k
puggalathomanatthaá¹ƒ vÄ• dhammathomanatthaá¹ƒ vÄ• . puggalathomanatthaá¹ƒ pavisan
``imaá¹ƒ mayÄ• saá¹ƒkhittena uddesaá¹ƒ uddiá¹-á¹-haá¹ƒ, vitthÄ• rena avibhattaá¹ƒ, dhamm
bhikkhÅ« uggahetvÄ• Ä• nandaá¹ƒ vÄ• kaccÄ• naá¹ƒ vÄ• upasaá¹…kamitvÄ• pucchissa
saá¹ƒsandetvÄ• kathessanti, tato dhammapaá¹-iggÄ• hakÄ• puna maá¹ƒ pucchissanti, tes
bhikkhave, Ä• nandena sukathitaá¹ƒ kaccÄ• nena, maá¹ƒ cepi tumhe etamatthaá¹ƒ pucchey
evameva byÄ• kareyyanti evaá¹ƒ te puggale thomessÄ• mi, tato tesu gÄ• ravaá¹ƒ janetvÄ•
upasaá¹…kamissanti, tepi bhikkhÅ« atthe ca dhamme ca \Be I 103/ niyojessanti, te tehi niyo
paripÅ«rentÄ• dukkhassantaá¹ƒ karissantÄ«â€™â€™ ti.

dhammathomanatthaá¹ƒ pavisanto evaá¹ƒ cintesi, yathÄ• idheva cintesi --- ``mayi vihÄ• ra
tameva Ä• misadÄ• yÄ• daá¹ƒ garahanto dhammadÄ• yÄ• daÃ±ca thomento imissaá¹ƒyeva
dhammaá¹ƒ desessati, evaá¹ƒ dvinnampi amhÄ• kaá¹ƒ ekajjhÄ• sayÄ• ya matiyÄ• desitÄ•
garukÄ• ca bhavissati pÄ• sÄ• á¹‡acchattasadisÄ• . caturoghanittharaá¹‡aá¹-á¹-hena titthe
maggagamanaá¹-á¹-hena catuyuttaÄ• jaÃ±Ã±aratho viya ca bhavissati. yathÄ• ca `evaá¹ƒ
daá¹‡á¸• oâ€™ ti parisati Ä• á¹‡aá¹ƒ á¹-hapetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pÄ• sÄ• daá¹ƒ Ä•
nisinno senÄ• pati taá¹ƒ raÃ±Ã±Ä• á¹-hapitaá¹ƒ Ä• á¹‡aá¹ƒ pavatteti; evampi mayÄ• á¹-ha
imissaá¹ƒyeva parisati nisinno sÄ• riputto thometvÄ• desessati, evaá¹ƒ dvinnampi amhÄ• k
ayaá¹ƒ desanÄ• balavatarÄ• majjhanhikasÅ«riyo viya pajjalissatÄ«â€™â€™ ti. evamidha
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

Ä«disesu ca á¹-hÄ• nesu bhagavÄ• nisinnÄ• saneyeva antarahito cittagatiyÄ• vihÄ• raá¹ƒ
yadi hi kÄ• yagatiyÄ• gaccheyya, sabbÄ• parisÄ• bhagavantaá¹ƒ parivÄ• retvÄ• gacchey
puna dussannipÄ• tÄ• bhaveyyÄ• ti bhagavÄ• cittagatiyÄ• eva pÄ• visi.

<31> evaá¹ƒ \Ee I 100/ paviá¹-á¹-he pana bhagavati bhagavato adhippÄ• yÄ• nurÅ«paá¹ƒ t
thometukÄ• mo __tatra kho_ \Ne I 107/ __Ä• yasmÄ• sÄ• riputto ... pe ... etadavoca_. tatth
piyavacanametaá¹ƒ. __sÄ• riputto_ti tassa therassa nÄ• maá¹ƒ, taÃ±ca kho mÄ• tito, na pit

brÄ• hmaá¹‡iyÄ• so putto, tasmÄ• sÄ• riputtoti vuccati. __acirapakkantassÄ• _ti pakkantas
__Ä• vuso, bhikkhave_ti ettha pana buddhÄ• bhagavanto sÄ• vake Ä• lapantÄ• bhikkhave
buddhehi sadisÄ• mÄ• homÄ• ti Ä• vusoti paá¹-hamaá¹ƒ vatvÄ• pacchÄ• bhikkhaveti bha
bhikkhusaá¹…gho bhadanteti paá¹-ivacanaá¹ƒ deti, sÄ• vakehi Ä• vusoti.

__kittÄ• vatÄ• _ \Be I 104/ __nu kho, Ä• vuso_ti ettha __kittÄ• vatÄ• _ti paricchedavacanaá
vuttaá¹ƒ hoti. __nu_kÄ• ro pucchÄ• yaá¹ƒ. __kho_kÄ• ro nipÄ• tamattaá¹ƒ. __satthu pavivit
vivekehi kÄ• yacittaupadhivivekehi satthuno viharantassa. __vivekaá¹ƒ nÄ• nusikkhantÄ«_ti
vivekÄ• naá¹ƒ aÃ±Ã±atarampi nÄ• nusikkhanti, Ä• misadÄ• yÄ• dÄ• va hontÄ«ti imamattha
bhikkhÅ« pucchi. esa nayo sukkapakkhepi.

evaá¹ƒ vutte tamatthaá¹ƒ sotukÄ• mÄ• bhikkhÅ« __dÅ«ratopi kho_tiÄ• dimÄ• haá¹ƒsu. tat
tiroraá¹-á¹-hatopi tirojanapadatopi anekayojanagaá¹‡anatopÄ«ti vuttaá¹ƒ hoti. __santike_ti s
__aÃ±Ã±Ä• tu_nti jÄ• nituá¹ƒ bujjhituá¹ƒ. __Ä• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ibhÄ•
sÄ• riputtassa bhÄ• go hotu, Ä• yasmÄ• pana sÄ• riputto attano bhÄ• gaá¹ƒ katvÄ• vibhaj
Ä• yasmato hi bhÄ• go yadidaá¹ƒ atthakkhÄ• naá¹ƒ, amhÄ• kaá¹ƒ pana savanaá¹ƒ bhÄ• go
saddalakkhaá¹‡ena sameti. keci pana bhaá¹‡anti ``paá¹-ibhÄ• tÅ«ti dissatÅ«â€™â€™ ti. ap
``upaá¹-á¹-hÄ• tÅ«â€™â€™ ti. __dhÄ• ressantÄ«_ti uggahessanti pariyÄ• puá¹‡issanti. tato
thero __tena hÄ«_tiÄ• dimÄ• ha. tattha __tenÄ• _ti kÄ• raá¹‡avacanaá¹ƒ. __hi_kÄ• ro nipÄ
yasmÄ• ca mayhaá¹ƒ bhÄ• raá¹ƒ Ä• ropayittha, tasmÄ• suá¹‡Ä• thÄ• ti vuttaá¹ƒ hoti. tepi
vacanaá¹ƒ sampaá¹-icchiá¹ƒsu, tenÄ• ha ``evamÄ• vusoti ... pe ... paccassosuâ€™â€™ nti.

atha nesaá¹ƒ, Ä• misadÄ• yÄ• daá¹ƒ garahantena bhagavatÄ• ``tumhepi tena Ä• diyÄ• bh
ekenevÄ• kÄ• rena \Ee I 101/ vuttamatthaá¹ƒ tÄ«hi Ä• kÄ• rehi dassento Ä• yasmÄ• sÄ• ri
``idhÄ• vuso \Ne I 108/, satthu pavivittassa viharato ... pe ... ettÄ• vatÄ• kho, Ä• vuso, satth
viharato sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikkhantÄ«â€™â€™ ti.

ettÄ• vatÄ• yaÃ±ca bhagavÄ• Ä• misadÄ• yÄ• dapaá¹-ipadaá¹ƒ garahanto ``tumhepi tena
ti Ä• ha, yaÃ±ca attanÄ• pucchaá¹ƒ pucchi ``kittÄ• vatÄ• nu kho ... pe ... nÄ• nusikkhantÄ«
vitthÄ• rato attho suvibhatto hoti. so ca kho bhagavato Ä• diyabhÄ• vaá¹ƒ anÄ• masitvÄ• va
yuttaá¹ƒ sÄ• vake anuggaá¹‡hantassa ``ahampi \Be I 105/ tena Ä• diyo bhavissÄ• mÄ«â€™
sÄ• vakÄ• naá¹ƒ. esa nayo sukkapakkhepi, ayaá¹ƒ tÄ• vettha anusandhikkamayojanÄ• .

ayaá¹ƒ panatthavaá¹‡á¹‡anÄ• __idhÄ• _ti imasmiá¹ƒ sÄ• sane, __satthu pavivittassÄ• _ti
accantapavivittassa. __vivekaá¹ƒ nÄ• nusikkhantÄ«_ti kÄ• yavivekaá¹ƒ nÄ• nusikkhanti, na
hoti. yadi pana tividhaá¹ƒ vivekaá¹ƒ sandhÄ• ya vadeyya, pucchÄ• ya aviseso siyÄ• . byÄ•
tasmÄ• iminÄ• padena kÄ• yavivekaá¹ƒ, ``yesaÃ±ca dhammÄ• naâ€™â€™ ntiÄ• dinÄ• c
tiÄ• dinÄ• upadhivivekaÃ±ca dassetÄ«ti evamettha saá¹…khepato attho veditabbo.

__yesaÃ±ca dhammÄ• na_nti lobhÄ• dayo sandhÄ• yÄ• ha, ye parato ``tatrÄ• vuso lobho
nayena vakkhati. __nappajahantÄ«_ti na pariccajanti, cittavivekaá¹ƒ na paripÅ«rentÄ«ti vutt
__bÄ• hulikÄ• _ti cÄ«varÄ• dibÄ• hullÄ• ya paá¹-ipannÄ• . sÄ• sanaá¹ƒ sithilaá¹ƒ gaá¹‡han
okkamane pubbaá¹…gamÄ• _ti ettha __okkamanaá¹ƒ_ vuccanti avagamanaá¹-á¹-hena paÃ
paÃ±canÄ«varaá¹‡apubbaá¹…gamÄ• ti vuttaá¹ƒ hoti. __paviveke_ti upadhiviveke nibbÄ• ne
oropitadhurÄ• , tadadhigamÄ• ya Ä• rambhampi akurumÄ• nÄ• ti, ettÄ• vatÄ• upadhivivek
vuttaá¹ƒ hoti.

ettÄ• vatÄ• aniyameneva vatvÄ• idÄ• ni desanaá¹ƒ niyamento ``tatrÄ• vusoâ€™â€™ tiÄ•
``tÄ«hi á¹-hÄ• nehÄ«â€™â€™ ti evaÃ±hi aniyametvÄ• va vuccamÄ• ne ``kampi maÃ±Ã±e b
amheâ€™â€™ ti udÄ• sinÄ• pi honti. ``therÄ• navÄ• majjhimÄ• â€™â€™ ti evaá¹ƒ pana n
bhaá¹‡atÄ«ti Ä• daraá¹ƒ karonti \Ee I 102/. yathÄ• raÃ±Ã±Ä• ``amaccehi nagaravÄ«thiyo s
vuttepi ``kena nu kho sodhetabbÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• na sodhenti, attano attan
sodhetabbanti pana bheriyÄ• nikkhantÄ• ya sabbe muhuttena sodhenti ca alaá¹…karonti ca
veditabbaá¹ƒ.

tattha __tatrÄ• _ti tesu sÄ• vakesu. __therÄ• _ti dasavasse upÄ• dÄ• ya vuccanti. __tÄ«hi
kÄ• raá¹‡ehi. ayaÃ±hi á¹-hÄ• nasaddo issariyaá¹-á¹-hitikhaá¹‡akÄ• raá¹‡esu dissati. ``kiá¹ƒ
devÄ• namindo kammaá¹ƒ katvÄ• \Be I 106/ imaá¹ƒ á¹-hÄ• naá¹ƒ pattoâ€™â€™ tiÄ• dÄ«s
``á¹-hÄ• nakusalo hoti akkhaá¹‡avedhÄ«â€™â€™ tiÄ• dÄ«su á¹-hitiyaá¹ƒ. ``á¹-hÄ• nasovet
paá¹-ibhÄ• tÄ«â€™â€™ tiÄ• dÄ«su (MN II 87) khaá¹‡e. ``á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹
aá¹-á¹-hÄ• natoâ€™â€™ tiÄ• dÄ«su (Vibh 809; MN I 148) kÄ• raá¹‡e. idha pana kÄ• raá¹‡e
tattha phalaá¹ƒ tiá¹-á¹-hati tadÄ• yattavuttibhÄ• vena, tasmÄ• á¹-hÄ• nanti vuccati.

__iminÄ• paá¹-hamena á¹-hÄ• nena therÄ• bhikkhÅ« gÄ• rayhÄ• _ti ettha __gÄ• rayhÄ• _
nÄ• ma samÄ• nÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni na upenti, gÄ• man
saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ vaá¸• á¸• hentÄ• viharanti, kÄ• yavivekampi na paripÅ«renti,
ahesunti evaá¹ƒ ninditabbÄ• honti, imaá¹ƒ nindaá¹ƒ Ä• vuso labhantÄ«ti dasseti. __dutiyen
etthÄ• pi ime nÄ• ma Ä• vuso therÄ• pi samÄ• nÄ• yesaá¹ƒ dhammÄ• naá¹ƒ satthÄ• pahÄ
jahanti, accharÄ• saá¹…ghÄ• tamattampi ekamantaá¹ƒ nisÄ«ditvÄ• cittekaggataá¹ƒ na labh
kÄ«disÄ• ahesunti evaá¹ƒ ninditabbÄ• honti, imaá¹ƒ nindaá¹ƒ Ä• vuso labhantÄ«ti dassetÄ
kÄ• tabbÄ• . __tatiyena á¹-hÄ• nenÄ• _ti etthÄ• pi ime nÄ• mÄ• vuso, therÄ• pi samÄ• nÄ•
cÄ«varapattasenÄ• sanapÅ«tikÄ• yamaá¹‡á¸• anÄ• nuyogamanuyuttÄ• viharanti upadhivi
navamajjhimakÄ• le kÄ«disÄ• ahesunti evaá¹ƒ ninditabbÄ• honti, imaá¹ƒ nindaá¹ƒ, Ä• vus
evaá¹ƒ yojanÄ• veditabbÄ• . esa nayo majjhimanavavÄ• resu.

ayaá¹ƒ pana viseso. __majjhimÄ• _ti paÃ±cavasse upÄ• dÄ• ya yÄ• va nava vassÄ• vucc

Å«napaÃ±cavassÄ• vuccanti. yathÄ• ca tattha navamajjhimakÄ• le kÄ«disÄ• ahesunti vut
navakÄ• le kÄ«disÄ• ahesuá¹ƒ, therakÄ• le kÄ«disÄ• bhavissanti, majjhimatherakÄ• le kÄ
vatvÄ• yojetabbaá¹ƒ.

<32> imasmiÃ±ca kaá¹‡hapakkhe vuttapaccanÄ«kanayena sukkapakkhe attho veditabbo.
ime vata therÄ• pi samÄ• nÄ• yojanaparamparÄ• ya araÃ±Ã±avanapatthÄ• ni pantÄ• ni se
gÄ• mantasenÄ• sanaá¹ƒ upagantuá¹ƒ yuttakÄ• lepi na upagacchanti, evaá¹ƒ jiá¹‡á¹‡asarÄ
I 107/ paccayadÄ• yakÄ• naá¹ƒ pasÄ• daá¹ƒ janenti, navamajjhimakÄ• le kÄ«disÄ• ahesun
á¹-hÄ• nena therÄ• pÄ• saá¹ƒsÄ• bhavanti, pasaá¹ƒsaá¹ƒ labhanti. lobhÄ• dayo pahÄ• ya
ayampi mahÄ• thero saddhivihÄ• rikaantevÄ• sikaparivÄ• rito hutvÄ• nisÄ«dituá¹ƒ yuttakÄ•
vattamÄ• ne bhattakiccaá¹ƒ katvÄ• paviá¹-á¹-ho sÄ• yaá¹ƒ nikkhamati, sÄ• yaá¹ƒ paviá¹-á¹
kasiá¹‡aparikammaá¹ƒ karoti, samÄ• pattiyo nibbatteti, maggaphalÄ• ni adhigacchati, sabba
pÅ«retÄ«ti iminÄ• dutiyena á¹-hÄ• nena therÄ• bhikkhÅ« pÄ• saá¹ƒsÄ• bhavanti, pasaá¹ƒ
kÄ• le therassa paá¹-á¹-adukÅ«lakoseyyÄ• dÄ«ni sukhasamphassÄ• ni lahucÄ«varÄ• dÄ«n
kÄ• le ayaá¹ƒ mahÄ• thero paá¹ƒsukÅ«lÄ• ni dhÄ• reti, asithilaá¹ƒ sÄ• sanaá¹ƒ gahetvÄ• v
phalasamÄ• pattiá¹ƒ appetvÄ• upadhivivekaá¹ƒ paripÅ«rayamÄ• no viharati, navamajjhima
iminÄ• tatiyena á¹-hÄ• nena therÄ• pÄ• saá¹ƒsÄ• bhavanti, pasaá¹ƒsaá¹ƒ labhantÄ«ti. es
majjhimanavavÄ• resu.

<33> __tatrÄ• vuso_ti ko anusandhi, evaá¹ƒ navahÄ• kÄ• rehi Ä• misadÄ• yÄ• dapaá¹-ipad
dhammadÄ• yÄ• dapaá¹-ipadaá¹ƒ thomento, aá¹-á¹-hÄ• rasahÄ• kÄ• rehi desanaá¹ƒ niá¹-á
dhammÄ• naá¹ƒ satthÄ• pahÄ• namÄ• ha, te ca dhamme na pajahantÄ«â€™â€™ ti evaá¹
sarÅ«pato ``ime teâ€™â€™ ti dassetumidaá¹ƒ ``tatrÄ• vuso, lobho cÄ• â€™â€™ tiÄ• dimÄ

apica heá¹-á¹-hÄ• pariyÄ• yeneva dhammo kathito. Ä• misaá¹ƒ pana pariyÄ• yenapi nippa
idÄ• ni nippariyÄ• yadhammaá¹ƒ lokuttaramaggaá¹ƒ kathetumidamÄ• ha. ayaá¹ƒ pettha anu

tattha \Ne I 111/ __tatrÄ• _ti atÄ«tadesanÄ• nidassanaá¹ƒ, ``satthu pavivittassa viharato sÄ
nÄ• nusikkhantÄ«â€™â€™ tiÄ• dinÄ• nayena vuttadesanÄ• yanti vuttaá¹ƒ hoti. __lobho ca
ime dve dhammÄ• pÄ• pakÄ• lÄ• makÄ• , ime pahÄ• tabbÄ• ti \Ee I 104/ dasseti. tattha lu
dussanalakkhaá¹‡o __doso_. tesu lobho Ä• misadÄ• yÄ• dassa paccayÄ• naá¹ƒ lÄ• bhe ho
108/ aladdhaá¹ƒ pattheti, dosena alabhanto vighÄ• tavÄ• hoti. lobho ca deyyadhamme hoti
amanuÃ±Ã±adÄ• yake vÄ• . lobhena navataá¹‡hÄ• mÅ«lake dhamme paripÅ«reti, dosena

idÄ• ni tesaá¹ƒ pahÄ• nÅ«pÄ• yaá¹ƒ dassento __lobhassa ca pahÄ• nÄ• yÄ• _tiÄ• dimÄ• h
pÄ• pakassa lobhassa ca dosassa ca pahÄ• nÄ• ya. __atthi majjhimÄ• paá¹-ipadÄ• _ti mag
vuttaá¹ƒ. maggo hi lobho eko anto, doso eko antoti ete dve ante na upeti, na upagacchati, v
antehi, tasmÄ• ``majjhimÄ• paá¹-ipadÄ• â€™â€™ ti vuccati. etesaá¹ƒ majjhe bhavattÄ• _

paá¹-ipajjitabbato ca __paá¹-ipadÄ• _ti. tathÄ• kÄ• masukhallikÄ• nuyogo eko anto, attakila
sassataá¹ƒ eko anto, ucchedo eko antoti purimanayeneva vitthÄ• retabbaá¹ƒ.

__cakkhukaraá¹‡Ä«_tiÄ• dÄ«hi pana tameva paá¹-ipadaá¹ƒ thometi. sÄ• hi saccÄ• naá¹ƒ
dassanapariá¹‡Ä• yakaá¹-á¹-henÄ• ti __cakkhukaraá¹‡Ä«_. saccÄ• naá¹ƒ Ã±Ä• á¹‡Ä• ya sa
viditakaraá¹‡aá¹-á¹-henÄ• ti __Ã±Ä• á¹‡akaraá¹‡Ä«_. rÄ• gÄ• dÄ«naÃ±ca vÅ«pasamanato
catunnampi saccÄ• naá¹ƒ abhiÃ±Ã±eyyabhÄ• vadassanato __abhiÃ±Ã±Ä• ya saá¹ƒvattati.
tassatthÄ• ya saá¹ƒvattanato __sambodhÄ• ya saá¹ƒvattati_. maggoyeva hi maggatthÄ• ya
kÄ• tabbakiccakaraá¹‡ato. __nibbÄ• naá¹ƒ_ nÄ• ma appaccayaá¹ƒ tassa pana sacchikiriyÄ
saá¹ƒvattanato __nibbÄ• nÄ• ya saá¹ƒvattatÄ«_ti vuccati. ayamettha sÄ• ro. ito aÃ±Ã±athÄ

idÄ• ni taá¹ƒ majjhimaá¹ƒ paá¹-ipadaá¹ƒ sarÅ«pato dassetukÄ• mo ``katamÄ• ca sÄ• â€™
``ayamevÄ• â€™â€™ tiÄ• dinÄ• nayena vissajjeti.

tattha \Ne I 112/ __ayamevÄ• _ti avadhÄ• raá¹‡avacanaá¹ƒ, aÃ±Ã±amaggappaá¹-isedhana
buddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vadassanatthaÃ±ca.
maggo natthaÃ±Ã±o dassanassa visuddhiyÄ• â€™â€™ ti (Dhp 274). svÄ• yaá¹ƒ kilesÄ• na
aripahÄ• nÄ• ya saá¹ƒvattatÄ«tipi ariyena desitotipi ariyabhÄ• vappaá¹-ilÄ• bhÄ• ya saá¹ƒva
aá¹-á¹-hahi aá¹…gehi upetattÄ• \Be I 109/ __aá¹-á¹-haá¹…giko, _ na ca aá¹…gavinimutto
paÃ±caá¹…gikatÅ«riyÄ• dÄ«ni viya. kilese mÄ• rento gacchati, maggati vÄ• nibbÄ• naá¹ƒ,
nibbÄ• natthikehi, gammati vÄ• tehi paá¹-ipajjÄ«yatÄ«ti __maggo. seyyathida_nti nipÄ• to,
ceti attho, katamÄ• ni vÄ• tÄ• ni aá¹-á¹-haá¹…gÄ• nÄ«ti. ekamekaÃ±hi aá¹…gaá¹ƒ maggoy
``sammÄ• diá¹-á¹-hi maggo ceva hetu cÄ• â€™â€™ ti (Dhs 1039). porÄ• á¹‡Ä• pi bhaá¹‡an
sammÄ• diá¹-á¹-hi, abhiniropanamaggo sammÄ• saá¹…kappo ... pe ... avikkhepamaggo sa

sammÄ• diá¹-á¹-hÄ• dÄ«su cetesu sammÄ• dassanalakkhaá¹‡Ä• __sammÄ• diá¹-á¹-hi_.
__sammÄ• saá¹…kappo_. sammÄ• pariggahalakkhaá¹‡Ä• __sammÄ• vÄ• cÄ• _. sammÄ
__sammÄ• kammanto_. sammÄ• vodÄ• nalakkhaá¹‡o __sammÄ• Ä• jÄ«vo_. sammÄ• pa
sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• __sammÄ• sati_. sammÄ• samÄ• dhÄ• nalakkhaá¹
nesaá¹ƒ sammÄ• passatÄ«ti __sammÄ• diá¹-á¹-hÄ«_ti eteneva nayena veditabbaá¹ƒ.

tattha sammÄ• diá¹-á¹-hi uppajjamÄ• nÄ• micchÄ• diá¹-á¹-hiá¹ƒ tappaccanÄ«yakilese ca a
nibbÄ• naÃ±ca Ä• rammaá¹‡aá¹ƒ karoti, sampayuttadhamme ca passati, te ca kho asammo
tasmÄ• ``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti vuccati.

sammÄ• saá¹…kappo micchÄ• saá¹…kappaá¹ƒ tappaccanÄ«yakilese ca pajahati, nibbÄ• n
sampayuttadhamme ca sammÄ• abhiniropeti, tasmÄ• ``sammÄ• saá¹…kappoâ€™â€™ ti

sammÄ• vÄ• cÄ• micchÄ• vÄ• caá¹ƒ tappaccanÄ«yakilese ca pajahati, nibbÄ• naÃ±ca Ä•
sampayuttadhamme ca sammÄ• pariggaá¹‡hÄ• ti, tasmÄ• ``sammÄ• vÄ• cÄ• â€™â€™ ti

sammÄ• kammanto \Ne I 113/ micchÄ• kammantaá¹ƒ tappaccanÄ«yakilese ca pajahati, nib
karoti, sampayuttadhamme ca sammÄ• \Ee I 106/ samuá¹-á¹-hÄ• peti, tasmÄ• ``sammÄ• I

sammÄ• Ä• jÄ«vo \Be I 110/ micchÄ• Ä• jÄ«vaá¹ƒ tappaccanÄ«yakilese ca pajahati, nibbÄ
karoti, sampayuttadhamme ca sammÄ• vodÄ• peti, tasmÄ• ``sammÄ• Ä• jÄ«voâ€™â€™ t

sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• maá¹ƒ tappaccanÄ«yakilese ca kosajjaÃ±ca pajaha
karoti, sampayuttadhamme ca sammÄ• paggaá¹‡hÄ• ti, tasmÄ• ``sammÄ• vÄ• yÄ• moâ€™

sammÄ• sati micchÄ• satiá¹ƒ tappaccanÄ«yakilese ca pajahati, nibbÄ• naÃ±ca Ä• rammaá
sampayuttadhamme ca sammÄ• upaá¹-á¹-hÄ• peti, tasmÄ• ``sammÄ• satÄ«â€™â€™ ti vu

sammÄ• samÄ• dhi micchÄ• samÄ• dhiá¹ƒ tappaccanÄ«yakilese ca uddhaccaÃ±ca pajaha
karoti, sampayuttadhamme ca sammÄ• samÄ• dhiyati, tasmÄ• ``sammÄ• samÄ• dhÄ«â€™

idÄ• ni __ayaá¹ƒ kho sÄ• , Ä• vuso_ti tameva paá¹-ipadaá¹ƒ nigamento Ä• ha. tassattho, y
lokuttaramagge ekato katvÄ• kathito ``aá¹-á¹-haá¹…giko maggoâ€™â€™, ayaá¹ƒ kho sÄ•
nibbÄ• nÄ• ya saá¹ƒvattatÄ«ti.

evaá¹ƒ pahÄ• tabbadhammesu lobhadose tappahÄ• nupÄ• yaÃ±ca dassetvÄ• idÄ• ni aÃ±
pahÄ• nupÄ• yaÃ±ca dassento __tatrÄ• vuso, kodho cÄ• _tiÄ• dimÄ• ha. tattha kujjhanalak
caá¹‡á¸• ikkalakkhaá¹‡o vÄ• , Ä• ghÄ• takaraá¹‡araso, dussanapaccupaá¹-á¹-hÄ• no. upan
_ vera appaá¹-inissajjanaraso, kodhÄ• nupabandhabhÄ• vapaccupaá¹-á¹-hÄ• no. vuttaÃ±ce
kodho, aparakÄ• le upanÄ• hoâ€™â€™ tiÄ• di (Vibh 891).

paraguá¹‡amakkhanalakkhaá¹‡o __makkho, _ tesaá¹ƒ vinÄ• sanaraso, tadavacchÄ• danap
yugaggÄ• halakkhaá¹‡o \Ne I 114/ __paá¸·Ä• so, _ paraguá¹‡ehi attano guá¹‡Ä• naá¹ƒ sam
guá¹‡appamÄ• á¹‡ena upaá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• no.

parasampattikhÄ«yanalakkhaá¹‡Ä• __issÄ• , _ tassÄ• akkhamanalakkhaá¹‡Ä• vÄ• , tatth
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• . attano sampattinigÅ«hanalakkhaá¹‡aá¹ƒ \Be I 111/
sampattiyÄ• parehi sÄ• dhÄ• raá¹‡abhÄ• vaasukhÄ• yanarasaá¹ƒ, saá¹…kocanapaccupaá

katapÄ• papaá¹-icchÄ• danalakkhaá¹‡Ä• __mÄ• yÄ• , _ tassa nigÅ«hanarasÄ• , tadÄ• va

attano avijjamÄ• naguá¹‡apakÄ• sanalakkhaá¹‡aá¹ƒ __sÄ• á¹-heyyaá¹ƒ, _ tesaá¹ƒ samudÄ
sarÄ«rÄ• kÄ• rehipi tesaá¹ƒ vibhÅ«takaraá¹‡apaccupaá¹-á¹-hÄ• naá¹ƒ.

cittassa uddhumÄ• tabhÄ• valakkhaá¹‡o \Ee I 107/ __thambho, _ appatissayavuttiraso,
amaddavatÄ• paccupaá¹-á¹-hÄ• no. karaá¹‡uttariyalakkhaá¹‡o __sÄ• rambho, _ vipaccanÄ
agÄ• ravapaccupaá¹-á¹-hÄ• no.

uá¹‡á¹‡atilakkhaá¹‡o __mÄ• no, _ ahaá¹ƒkÄ• raraso, uddhumÄ• tabhÄ• vapaccupaá¹-á¹-h
__atimÄ• no, _ ativiya ahaá¹…kÄ• raraso. accuddhumÄ• tabhÄ• vapaccupaá¹-á¹-hÄ• no.

mattabhÄ• valakkhaá¹‡o __mado, _ madaggÄ• haá¹‡araso, ummÄ• dapaccupaá¹-á¹-hÄ• n
cittavossaggalakkhaá¹‡o __pamÄ• do, _ vossaggÄ• nuppadÄ• naraso, sativippavÄ• sapac
imesaá¹ƒ dhammÄ• naá¹ƒ lakkhaá¹‡Ä• dÄ«ni veditabbÄ• ni. ayamettha saá¹…khepo, vitthÄ
kodhoâ€™â€™ tiÄ• dinÄ• __vibhaá¹…ge_ (Vibh 891) vuttanayeneva veditabbo.

visesato cettha Ä• misadÄ• yÄ• do attanÄ• alabhanto aÃ±Ã±assa lÄ• bhino kujjhati, tassa
__kodho_yeva, tatuttari __upanÄ• ho_. so evaá¹ƒ kuddho upanayhanto ca santepi aÃ±Ã±as
makkheti, ahampi tÄ• disoti ca yugaggÄ• haá¹ƒ gaá¹‡hÄ• ti, ayamassa makkho ca paá¸·Ä•
paá¸·Ä• sÄ« tassa lÄ• bhasakkÄ• rÄ• dÄ«su kiá¹ƒ imassa iminÄ• ti issati padussati, ayamas
kÄ• ci sampatti hoti, tassÄ• tena sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ \Ne I 115/ na sahati, idamass
lÄ• bhahetu kho pana attano santepi dose paá¹-icchÄ• deti, ayamassa __mÄ• yÄ• _. asante
idamassa __sÄ• á¹-heyyaá¹ƒ_. so evaá¹ƒ paá¹-ipanno sace yathÄ• dhippÄ• yaá¹ƒ lÄ• bhaá
amuducitto, nayidaá¹ƒ evaá¹ƒ kÄ• tabbanti ovadituá¹ƒ asakkuá¹‡eyyo, ayamassa __thambh
kiÃ±ci vadati ``nayidaá¹ƒ evaá¹ƒ kÄ• tabbaâ€™â€™ nti, tena sÄ• raddhacitto hoti bhÄ• kuá
112/ tvaâ€™â€™ nti pasayha bhÄ• á¹‡Ä«, ayamassa __sÄ• rambho_. tato thambhena ``ah
attÄ• naá¹ƒ maÃ±Ã±anto mÄ• nÄ« hoti. sÄ• rambhena ``ke imeâ€™â€™ ti pare atimaÃ±Ã±
__mÄ• no_ ca __atimÄ• no_ ca. so tehi mÄ• nÄ• timÄ• nehi jÄ• timadÄ• dianekarÅ«paá¹ƒ
kÄ• maguá¹‡Ä• dibhedesu vatthÅ«su pamajjati, ayamassa __mado_ ca __pamÄ• do_ cÄ•

evaá¹ƒ Ä• misadÄ• yÄ• do aparimutto hoti imehi pÄ• pakehi dhammehi aÃ±Ã±ehi ca evarÅ
pahÄ• tabbadhammÄ• veditabbÄ• . pahÄ• nupÄ• yo \Ee I 108/ pÄ• á¹-hato ca atthato ca sa

Ã±Ä• á¹‡aparicayapÄ• á¹-avatthaá¹ƒ panettha ayaá¹ƒ bhedo ca kamo ca bhÄ• vanÄ• nayo
tÄ• va, ayaÃ±hi majjhimÄ• paá¹-ipadÄ• kadÄ• ci ariyo aá¹-á¹-haá¹…giko maggo hoti, kadÄ
lokuttarapaá¹-hamajjhÄ• navasena uppajjamÄ• no aá¹-á¹-haá¹…giko maggo hoti, avasesajjh
ukkaá¹-á¹-haniddesato panidha aá¹-á¹-haá¹…gikoti vutto. ito paraÃ±hi maggaá¹…gaá¹ƒ natt
bhedo veditabbo.

yasmÄ• pana sabbakusalÄ• naá¹ƒ sammÄ• diá¹-á¹-hi seá¹-á¹-hÄ• , yathÄ• ha ``paÃ±Ã±Ä•
vadantÄ«â€™â€™ ti (J II 17.81). kusalavÄ• re ca pubbaá¹…gamÄ• , yathÄ• ha ``kathaÃ±ca
sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti, sammÄ• diá¹-á¹-hiá¹ƒ sammÄ• diá¹-á¹-hÄ«ti pajÄ
micchÄ• diá¹-á¹-hÄ«ti pajÄ• nÄ• tÄ«â€™â€™ ti (MN III 136) vitthÄ• ro. yathÄ• cÄ• ha ``vijjÄ
pubbaá¹…gamÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• â€™â€™ ti. tappabhavÄ
yathÄ• ha ``sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kappo pahoti ... pe ... sammÄ• satissa sa
ti (MN III 141). tasmÄ• \Ne I 116/ iminÄ• kamena etÄ• ni aá¹…gÄ• ni vuttÄ• nÄ«ti evamettha

__bhÄ• vanÄ• nayo_ti koci samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• veti, koci vipas
samathaá¹ƒ. kathaá¹ƒ? idhekacco paá¹-hamaá¹ƒ upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• sam
samatho; so taÃ±ca taá¹ƒsampayutte ca dhamme aniccÄ• dÄ«hi vipassati, ayaá¹ƒ vipassan
samatho, pacchÄ• vipassanÄ• . tena vuccati ``samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ b
samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vayato maggo saÃ±jÄ• yati, so taá¹ƒ magg
bhÄ• veti bahulÄ«karoti, tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saá¹ƒ
anusayÄ• byantÄ«honti, evaá¹ƒ samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• veti.

idha panekacco vuttappakÄ• raá¹ƒ samathaá¹ƒ anuppÄ• detvÄ• va paÃ±cupÄ• dÄ• nakkha
ayaá¹ƒ \Ee I 109/ vipassanÄ• . tassa vipassanÄ• pÄ• ripÅ«riyÄ• tattha jÄ• tÄ• naá¹ƒ dhamm
vossaggÄ• rammaá¹‡ato uppajjati cittassa ekaggatÄ• , ayaá¹ƒ samatho. iti paá¹-hamaá¹ƒ vi
samatho. tena vuccati ``vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• vetÄ«â€™â€™ ti
vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• vayato maggo saÃ±jÄ• yati, so taá¹ƒ mag
bahulÄ«karoti, tassa taá¹ƒ maggaá¹ƒ Ä• sevato ... pe ... anusayÄ• byantÄ«honti (AN I 4.17
evaá¹ƒ vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• veti.

samathapubbaá¹…gamaá¹ƒ pana vipassanaá¹ƒ bhÄ• vayatopi vipassanÄ• pubbaá¹…gama
lokuttaramaggakkhaá¹‡e samathavipassanÄ• yuganaddhÄ• va honti. evamettha bhÄ• vanÄ

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dhammadÄ• yÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bhayabheravasuttavaá¹‡á¹‡anÄ•

<34> __evaá¹ƒ_ \Ne I 117/ __me suta_nti bhayabheravasuttaá¹ƒ. tatrÄ• yaá¹ƒ apubbapada
__athÄ• _ti avicchedanatthe nipÄ• to. __kho_ti avadhÄ• raá¹‡atthe, bhagavato sÄ• vatthiya
avicchinneyevÄ• ti vuttaá¹ƒ hoti. __jÄ• á¹‡ussoá¹‡Ä«_ti netaá¹ƒ tassa mÄ• tÄ• pitÅ«hi katan
á¹-hÄ• nantarapaá¹-ilÄ• bhaladdhaá¹ƒ. jÄ• á¹‡ussoá¹‡iá¹-á¹-hÄ• naá¹ƒ kira nÄ• metaá¹ƒ pu
tassa raÃ±Ã±Ä• dinnaá¹ƒ, tasmÄ• ``jÄ• nussoá¹‡Ä«â€™â€™ ti vuccati. brahmaá¹ƒ aá¹‡at

sajjhÄ• yatÄ«ti attho. idameva hi jÄ• tibrÄ• hmaá¹‡Ä• naá¹ƒ niruttivacanaá¹ƒ. ariyÄ• pana b
__brÄ• hmaá¹‡Ä• _ti vuccanti.

__yena_ \Be I 114/ __bhagavÄ• tenupasaá¹…kamÄ«_ti __yenÄ• _ti bhummatthe karaá¹‡a
bhagavÄ• , tattha upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo. yena vÄ• kÄ• raá¹‡en
upasaá¹…kamitabbo, tena kÄ• raá¹‡ena upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo
bhagavÄ• upasaá¹…kamitabbo? nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• dhippÄ• yena,
I 110/ dijagaá¹‡ehi niccaphalitamahÄ• rukkho viya.

__upasaá¹…kamÄ«_ti ca gatoti vuttaá¹ƒ hoti. __upasaá¹…kamitvÄ• _ti upasaá¹…kamanap
vÄ• evaá¹ƒ gato tato Ä• sannataraá¹ƒ á¹-hÄ• naá¹ƒ bhagavato samÄ«pasaá¹…khÄ• taá¹ƒ
__bhagavatÄ• saddhiá¹ƒ sammodÄ«_ti yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto bhagavÄ•
saddhiá¹ƒ samappavattamodo ahosi, sÄ«todakaá¹ƒ viya uá¹‡hodakena sammoditaá¹ƒ ekÄ«
``kacci te, bho gotama, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci bhoto gotamassa got
appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• roâ€™â€™
taá¹ƒ pÄ«tipÄ• mojjasaá¹…khÄ• tasammodajananato sammodituá¹ƒ yuttabhÄ• vato ca __sa
atthabyaÃ±janamadhuratÄ• ya sucirampi kÄ• laá¹ƒ sÄ• retuá¹ƒ nirantaraá¹ƒ pavattetuá¹ƒ an
saritabbabhÄ• vato ca __sÄ• rÄ• á¹‡Ä«yaá¹ƒ_. suyyamÄ• nasukhato ca sammodanÄ«yaá¹
sÄ• raá¹‡Ä«yaá¹ƒ. tathÄ• byaÃ±janaparisuddhatÄ• ya sammodanÄ«yaá¹ƒ, atthaparisuddha
anekehi pariyÄ• yehi sammodanÄ«yaá¹ƒ \Ne I 118/ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• re
niá¹-á¹-hÄ• petvÄ• yenatthena Ä• gato, taá¹ƒ pucchitukÄ• mo ekamantaá¹ƒ nisÄ«di.

__ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso, ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«
4.70) viya. tasmÄ• yathÄ• nisinno ekamantaá¹ƒ nisinno hoti, tathÄ• nisÄ«dÄ«ti evamettha
bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ. __nisÄ«dÄ«_ti upÄ• visi. paá¹‡á¸• itÄ• hi puri
upasaá¹…kamitvÄ• Ä• sanakusalatÄ• ya ekamantaá¹ƒ nisÄ«danti, ayaÃ±ca nesaá¹ƒ aÃ±Ã
nisÄ«di.

kathaá¹ƒ nisinno pana ekamantaá¹ƒ nisinno hotÄ«ti. cha nisajjadose vajjetvÄ• . seyyathidaa
accÄ• sannaá¹ƒ uparivÄ• taá¹ƒ unnatapadesaá¹ƒ atisammukhaá¹ƒ atipacchÄ• ti. atidÅ«re n
hoti, uccÄ• saddena \Be I 115/ kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…ghaá¹-á¹-ana
nisinno sarÄ«ragandhena bÄ• dhati. unnatappadese nisinno agÄ• ravaá¹ƒ pakÄ• seti. atisa
daá¹-á¹-hukÄ• mo \Ee I 111/ hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á¹-habbaá¹ƒ hoti. at
daá¹-á¹-hukÄ• mo hoti, gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ• ayampi ete
nisÄ«di, tena vuttaá¹ƒ ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ ti.

__yeme_ti ye ime. __kulaputtÄ• _ti duvidhÄ• kulaputtÄ• jÄ• tikulaputtÄ• Ä• cÄ• rakulaput
pana samayena raá¹-á¹-hapÄ• lo nÄ• ma kulaputto tasmiá¹ƒyeva thullakoá¹-á¹-hike aggakul

II 294) evaá¹ƒ Ä• gatÄ• uccÄ• kulappasutÄ• __jÄ• tikulaputtÄ• _ nÄ• ma. ``ye te kulaputtÄ
anagÄ• riyaá¹ƒ pabbajitÄ• â€™â€™ ti (MN III 78) evaá¹ƒ Ä• gatÄ• pana yattha katthaci kul
Ä• cÄ• rasampannÄ• __Ä• cÄ• rakulaputtÄ• _ nÄ• ma. idha pana dvÄ«hipi kÄ• raá¹‡ehi ku

__saddhÄ• _ti saddhÄ• ya. __agÄ• rasmÄ• _ti agÄ• rato. __anagÄ• riya_nti pabbajjaá¹ƒ bl
hi natthettha agÄ• riyanti __anagÄ• riyÄ• , _ agÄ• rassa hitaá¹ƒ kasigorakkhÄ• dikammame
bhikkhupi natthetassa agÄ• ranti anagÄ• ro, anagÄ• rassa bhÄ• vo anagÄ• riyaá¹ƒ. __pabb
upagatÄ• , evaá¹ƒ sabbathÄ• pi anagÄ• riyasaá¹…khÄ• taá¹ƒ pabbajjaá¹ƒ bhikkhubhÄ• vaá
hoti. __pubbaá¹…gamo_ti purato gÄ• mÄ« nÄ• yako. __bahukÄ• ro_ti hitakiriyÄ• ya bahÅ«p
gotamo samÄ• dapetÄ• _ti te kulaputte bhavaá¹ƒ gotamo adhisÄ«lÄ• dÄ«ni gÄ• hetÄ• sikk
janasamÅ«ho. __diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjatÄ«_ti dassanÄ• nugatiá¹ƒ paá¹-ipajjati, yanc
gotamo yaá¹ƒkhantiko yaá¹ƒruciko, tepi tandiá¹-á¹-hikÄ• honti taá¹ƒkhantikÄ• taá¹ƒrucikÄ•

kasmÄ• panÄ• yaá¹ƒ evamÄ• hÄ• ti? esa kira pubbe aneke kulaputte agÄ• ramajjhe vasan
kÄ• maguá¹‡ehi paricÄ• riyamÄ• ne anto ca bahi ca susaá¹ƒvihitÄ• rakkhe disvÄ• , te apare
madhurarasaá¹ƒ dhammadesanaá¹ƒ sutvÄ• saddhÄ• ya gharÄ• nikkhamma pabbajitvÄ• g
116/ santuá¹-á¹-he Ä• raÃ±Ã±akesu senÄ• sanesu kenaci arakkhiyamÄ• nepi anussaá¹…kit
haá¹-á¹-hapahaá¹-á¹-he \Ee I 112/ udaggudagge addasa, disvÄ• ca imesaá¹ƒ kulaputtÄ• na
phÄ• suvihÄ• ro kaá¹ƒ nissÄ• ya uppannoâ€™â€™ ti cintento ``samaá¹‡aá¹ƒ gotamaâ€™â
alattha. so taá¹ƒ pasÄ• daá¹ƒ nivedetuá¹ƒ bhagavato santikaá¹ƒ Ä• gato, tasmÄ• evamÄ• h

athassa bhagavÄ• taá¹ƒ vacanaá¹ƒ sampaá¹-icchanto abbhanumodanto ca __evametaá¹ƒ
vacanasampaá¹-icchanÄ• numodanatthoyeva hi ettha ayaá¹ƒ __eva_nti nipÄ• to. __mamaá
__saddhÄ• _ti saddhÄ• yeva. na iá¹‡aá¹-á¹-hÄ• na bhayaá¹-á¹-Ä• tiÄ• dÄ«ni sandhÄ• yÄ•
bhagavÄ• pubbaá¹…gamo, na itaresaá¹ƒ. __durabhisambhavÄ• ni hÄ«_ti sambhavituá¹ƒ d
sakkÄ• appesakkhehi ajjhogÄ• hitunti vuttaá¹ƒ hoti. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã
ca. tattha kiÃ±cÄ• pi abhidhamme nippariyÄ• yena, ``nikkhamitvÄ• bahi indakhilÄ• sabban
vuttaá¹ƒ, tathÄ• pi yantaá¹ƒ ``paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti Ä• raÃ±Ã±ikaá¹
senÄ• sanaá¹ƒ vuttaá¹ƒ, tadeva adhippetanti veditabbaá¹ƒ.

__vanapattha_nti gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-hÄ• naá¹
vapÄ«yati. vuttampi cetaá¹ƒ ``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivac
vanasaá¹‡á¸• Ä• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ, vanapatthanti bhiá¹ƒsanakÄ• nametaá¹ƒ,
salomahaá¹ƒsÄ• nametaá¹ƒ, vanapatthanti \Ne I 120/ pariyantÄ• nametaá¹ƒ, vanapatthanti
manussÅ«pacÄ• rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ nti. ettha ca __pa
pariyÄ• yaá¹ƒ á¹-hapetvÄ• sesapariyÄ• yehi vanapatthÄ• ni veditabbÄ• nÄ«. __pantÄ• nÄ«
__dukkaraá¹ƒ paviveka_nti kÄ• yavivekaá¹ƒ dukkaraá¹ƒ. __durabhirama_nti abhiramituá¹ƒ n
ekÄ«bhÄ• ve. kiá¹ƒ dasseti? kÄ• yaviveke katepi tattha cittaá¹ƒ abhiramÄ• petuá¹ƒ dukkara

hi ayaá¹ƒ lokoti. haranti \Ee I 113/ __maÃ±Ã±e_ti haranti viya ghasanti viya. __mano_ti man
alabhamÄ• nassÄ• _ti upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• samÄ• dhiá¹ƒ vÄ• alabhantas
bhikkhuno tiá¹‡apaá¹‡á¹‡amigÄ• disaddehi vividhehi ca bhiá¹ƒsanakehi vanÄ• ni cittaá¹ƒ vi
sabbaá¹ƒ brÄ• hmaá¹‡o saddhÄ• pabbajitÄ• naá¹ƒ kulaputtÄ• naá¹ƒ araÃ±Ã±avÄ• se (Vibh

kÄ• yakammantavÄ• rakathÄ•

<35> athassa \Be I 117/ bhagavÄ• purimanayeneva ``evametaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€
vacanaá¹ƒ sampaá¹-icchitvÄ• abbhanumoditvÄ• ca yasmÄ• soá¸·asasu á¹-hÄ• nesu
Ä• rammaá¹‡apariggaharahitÄ• naá¹ƒyeva tÄ• disÄ• ni senÄ• sanÄ• ni durabhisambhavÄ•
Ä• rammaá¹‡apariggÄ• hayuttÄ• naá¹ƒ, attanÄ• ca bodhisatto samÄ• no tÄ• diso ahosi, ta
senÄ• sanÄ• naá¹ƒ durabhisambhavataá¹ƒ dassetuá¹ƒ, __mayhampi kho_tiÄ• dimÄ• ha.

tattha __pubbeva sambodhÄ• _ti sambodhato pubbeva, ariyamaggappattito aparabhÄ• gey
__anabhisambuddhassÄ• _ti appaá¹-ividdhacatusaccassa. __bodhisattasseva sato_ti bujjha
sammÄ• sambodhiá¹ƒ adhigantuá¹ƒ arahasattasseva sato, bodhiyÄ• vÄ• sattasseva lagga
hi bhagavato pÄ• damÅ«le aá¹-á¹-hadhammasamodhÄ• nena abhinÄ«hÄ• rasamiddhito pa
laggo ``pattabbÄ• mayÄ• esÄ• â€™â€™ ti tadadhigamÄ• ya parakkamaá¹ƒ amuÃ±cantoy
__bodhisatto_ti vuccati. __tassa mayha_nti tassa evaá¹ƒ bodhisattasseva sato mayhaá¹ƒ. _
vÄ• brÄ• hmaá¹‡Ä• vÄ• _ti ye keci pabbajjÅ«pagatÄ• vÄ• bhovÄ• dino vÄ• .

__aparisuddhakÄ• yakammantÄ• _ti aparisuddhena pÄ• á¹‡Ä• tipÄ• tÄ• dinÄ• kÄ• yakam
__aparisuddhakÄ• yakammantasandosahetÅ«_ti \Ne I 121/ aparisuddhassa kÄ• yakamman
hetu, aparisuddhakÄ• yakammantakÄ• raá¹‡Ä• ti vuttaá¹ƒ hoti. __have_ti ekaá¹ƒsavacane
sÄ• vajjaá¹ƒ akkhemaÃ±ca. __bhayabherava_nti bhayaÃ±ca bheravaÃ±ca. cittutrÄ• sassa
cetaá¹ƒ adhivacanaá¹ƒ. tatra \Ee I 114/ __bhayaá¹ƒ_ sÄ• vajjaá¹-á¹-hena akusalaá¹ƒ, __bhe
akkhemaá¹-á¹-henÄ• ti veditabbaá¹ƒ. __avhÄ• yantÄ«_ti pakkosanti. kathaá¹ƒ? te hi pÄ• á¹
``mayaá¹ƒ ayuttamakamhÄ• , sace no te jÄ• neyyuá¹ƒ, yesaá¹ƒ aparajjhimhÄ• , idÄ• ni anu
Ä• pÄ• deyyuâ€™â€™ nti araÃ±Ã±aá¹ƒ pavisitvÄ• gacchantare vÄ• gumbantare vÄ• nisÄ
tiá¹‡asaddaá¹ƒ vÄ• paá¹‡á¹‡asaddaá¹ƒ vÄ• sutvÄ• , idÄ• nimhÄ• naá¹-á¹-hÄ• â€™â€™ t
parehi parivÄ• ritÄ• viya baddhÄ• vadhitÄ• viya ca honti. evaá¹ƒ taá¹ƒ bhayabheravaá¹ƒ a
samÄ• ropanaá¹-á¹-hena avhÄ• yanti pakkosanti.

__na_ \Be I 118/ __kho panÄ• haá¹ƒ ... pe ... paá¹-isevÄ• mÄ«_ti ahaá¹ƒ kho pana aparisu
hutvÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni na paá¹-isevÄ• mi. __ye hi vo_ti
nipÄ• tamattaá¹ƒ. __ariyÄ• _ vuccanti buddhÄ• ca buddhasÄ• vakÄ• ca. __parisuddhakÄ•
hutvÄ• . __tesamahaá¹ƒ aÃ±Ã±ataro_ti tesaá¹ƒ ahampi eko aÃ±Ã±ataro. bodhisatto hi gaha
parisuddhakÄ• yakammantova hoti. __bhiyyo_ti atirekatthe nipÄ• to. __palloma_nti pannalo

sotthibhÄ• vanti attho. __Ä• pÄ• di_nti Ä• pajjiá¹ƒ, atirekaá¹ƒ sotthibhÄ• vaá¹ƒ atirekena vÄ
sotthibhÄ• vamÄ• pajjinti vuttaá¹ƒ hoti. __araÃ±Ã±e vihÄ• rÄ• yÄ• _ti araÃ±Ã±e vihÄ• ratth

kÄ• yakammantavÄ• rakathÄ• niá¹-á¹-hitÄ• .

vacÄ«kammantavÄ• rÄ• divaá¹‡á¹‡anÄ•

<36> esa nayo sabbattha. ayaá¹ƒ pana viseso, vacÄ«kammantavÄ• re tÄ• va __aparisuddh
aparisuddhena musÄ• vÄ• dÄ• dinÄ• vacÄ«kammantena samannÄ• gatÄ• . te kathaá¹ƒ bh
musÄ• vÄ• dena parassa atthaá¹ƒ bhaÃ±jitvÄ• , pisuá¹‡avÄ• cÄ• ya mittabhedaá¹ƒ katvÄ•
parisamajjhe mammÄ• ni tuditvÄ• niratthakavÄ• cÄ• ya parasattÄ• naá¹ƒ kammante nÄ• s
ayuttamakamhÄ• , sace no te jÄ• neyyuá¹ƒ, yesaá¹ƒ aparajjhimhÄ• , idÄ• ni anubandhitvÄ•
pÄ• peyyuâ€™â€™ nti araÃ±Ã±aá¹ƒ pavisitvÄ• gacchantare vÄ• gumbantare vÄ• nisÄ«d
tiá¹‡asaddaá¹ƒ vÄ• paá¹‡á¹‡asaddaá¹ƒ vÄ• sutvÄ• idÄ• nimhÄ• naá¹-á¹-hÄ• â€™â€™ ti
parehi parivÄ• ritÄ• viya baddhÄ• vadhitÄ• viya ca honti. evaá¹ƒ taá¹ƒ bhayabheravaá¹ƒ \
samÄ• ropanaá¹-á¹-hena avhÄ• yanti, pakkosanti.

manokammantavÄ• re __aparisuddhamanokammantÄ• _ti aparisuddhena abhijjhÄ• dinÄ•
kathaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti? te paresaá¹ƒ rakkhitagopitesu bhaá¹‡á¸• esu abhij
uppÄ• detvÄ• parassa kujjhitvÄ• parasatte micchÄ• dassanaá¹ƒ gÄ• hÄ• petvÄ• mayaá¹ƒ
attani samÄ• ropanaá¹-á¹-hena avhÄ• yanti pakkosanti.

Ä• jÄ«vavÄ• re \Be I 119/ __aparisuddhÄ• jÄ«vÄ• _ti aparisuddhena vejjakammadÅ«takam
ekavÄ«satianesanabhedena Ä• jÄ«vena samannÄ• gatÄ• . te kathaá¹ƒ bhayabheravaá¹ƒ a
kappetvÄ• suá¹‡anti --- ``sÄ• sanasodhakÄ• kira tepiá¹-akÄ• bhikkhÅ« sÄ• sanaá¹ƒ sodh
sve vÄ• idhÄ• gamissantÄ«â€™â€™ ti araÃ±Ã±aá¹ƒ pavisitvÄ• gacchantare vÄ• ... pe ...
Ä• gantvÄ• parivÄ• retvÄ• gahitÄ• viya odÄ• tavatthanivÄ• sitÄ• viya ca hontÄ«ti. sesaá¹

<37> ito paraá¹ƒ __abhijjhÄ• lÅ«_tiÄ• dÄ«su kiÃ±cÄ• pi abhijjhÄ• byÄ• pÄ• dÄ• manokam
nÄ«varaá¹‡avasena puna vuttÄ• ti veditabbÄ• . tattha __abhijjhÄ• lÅ«_ti parabhaá¹‡á¸• Ä•
__kÄ• mesu tibbasÄ• rÄ• gÄ• _ti vatthukÄ• mesu bahalakilesarÄ• gÄ• , te kathaá¹ƒ bhayab
avavatthitÄ• rammaá¹‡Ä• honti, tesaá¹ƒ avavatthitÄ• rammaá¹‡Ä• naá¹ƒ araÃ±Ã±e viharan
rattiá¹ƒ bhayabheravaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti --- ``te Ä• kulacittÄ• appamattakenapi tas
rajjuá¹ƒ vÄ• lataá¹ƒ vÄ• disvÄ• sappasaÃ±Ã±ino honti, khÄ• á¹‡uá¹ƒ disvÄ• yakkhasaÃ±
pabbataá¹ƒ vÄ• disvÄ• hatthisaÃ±Ã±ino sappÄ• dÄ«hi anayabyasanaá¹ƒ Ä• pÄ• ditÄ• viy
tÄ• disameva.

<38> __byÄ• pannacittÄ• _ti \Ne I 123/ pakatibhÄ• vavijahanena vipannacittÄ• . kilesÄ• nu

pakatibhÄ• vaá¹ƒ vijahati, purÄ• á¹‡abhattabyaÃ±janaá¹ƒ viya pÅ«tikaá¹ƒ hoti. __paduá¹-á¹
paduá¹-á¹-hacittasaá¹…kappÄ• , abhadrakena paresaá¹ƒ anatthajanakena cittasaá¹…kappe
hoti. te kathaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti? bhayabheravÄ• vhÄ• yanaá¹ƒ \Ee I 116/ ito
vuttanayeneva veditabbaá¹ƒ. yattha pana viseso bhavissati, tattha vakkhÄ• ma. __na kho pa
byÄ• pannacitto_ti ettha pana mettacitto ahaá¹ƒ hitacittoti dasseti, Ä«disÄ• hi bodhisattÄ• l
sabbattha vuttadosapaá¹-ipakkhavasena bodhisattassa guá¹‡Ä• vaá¹‡á¹‡etabbÄ• .

<39> __thinamiddhapariyuá¹-á¹-hitÄ• _ti cittagelaÃ±Ã±abhÅ«tena thinena sesanÄ• makÄ•
middhena ca pariyuá¹-á¹-hitÄ• , abhibhÅ«tÄ• gahitÄ• ti vuttaá¹ƒ hoti. te niddÄ• bahulÄ• ho

<40> __uddhatÄ• _ti \Be I 120/ uddhaccapakatikÄ• vipphandamÄ• nacittÄ• , uddhaccena
vipphandati dhajayaá¹-á¹-hiyaá¹ƒ vÄ• tena paá¹-Ä• kÄ• viya. __avÅ«pasantacittÄ• _ti anibb
kukkuccaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati.

<41> __kaá¹…khÄ« vicikicchÄ«_ti ettha ekamevidaá¹ƒ paÃ±camaá¹ƒ nÄ«varaá¹‡aá¹ƒ. kiá¹
Ä• rammaá¹‡aá¹ƒ kaá¹…khanato kaá¹…khÄ• , idamevidanti nicchetuá¹ƒ asamatthabhÄ• va
samannÄ• gatÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ``kaá¹…khÄ« vicikicchÄ«â€™â€™ ti vuttÄ• .

<42> __attukkaá¹ƒsanakÄ• paravambhÄ«_ti ye attÄ• naá¹ƒ ukkaá¹ƒsenti ukkhipanti, ucce
paraÃ±ca vambhenti garahanti nindanti, nÄ«ce á¹-hÄ• ne á¹-hapenti, tesametaá¹ƒ adhivaca
bhayabheravaá¹ƒ avhÄ• yanti? te parehi ``asuko ca kira asuko ca attÄ• naá¹ƒ ukkaá¹ƒsenti,
viya karonti, gaá¹‡hatha neâ€™â€™ ti anubaddhÄ• palÄ• yitvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ•
vÄ• ti kÄ• yakammantasadisaá¹ƒ vitthÄ• retabbaá¹ƒ.

<43> __chambhÄ«_ti kÄ• yathambhanalomahaá¹ƒsanakarena thambhena samannÄ• gatÄ
bhÄ«rukapakatikÄ• , gÄ• madÄ• rakÄ• viya bhayabahulÄ• asÅ«rÄ• kÄ• tarÄ• ti vuttaá¹ƒ h

<44> __lÄ• bhasakkÄ• rasiloka_nti \Ne I 124/ ettha labbhatÄ«ti __lÄ• bho, _ catunnaá¹ƒ pa
adhivacanaá¹ƒ. __sakkÄ• ro_ti sundarakÄ• ro, paccayÄ• eva hi paá¹‡Ä«tapaá¹‡Ä«tÄ• sun
abhisaá¹…kharitvÄ• katÄ• sakkÄ• rÄ• ti vuccanti. yÄ• ca parehi attano gÄ• ravakiriyÄ• pu
__siloko_ti vaá¹‡á¹‡abhaá¹‡anaá¹ƒ etaá¹ƒ \Ee I 117/, lÄ• bhaÃ±ca sakkÄ• raÃ±ca silokaÃ±
__lÄ• bhasakkÄ• rasilokaá¹ƒ. nikÄ• mayamÄ• nÄ• _ti patthayamÄ• nÄ• . bhayabheravÄ• vh
abhijjhÄ• luvÄ• rasadisameva. tadatthadÄ«pakaá¹ƒ panettha piyagÄ• mikavatthuá¹ƒ kathen

eko kira piyagÄ• miko nÄ• ma bhikkhu samÄ• dinnadhutaá¹…gÄ• naá¹ƒ bhikkhÅ«naá¹ƒ lÄ•
dhutaá¹…gaá¹ƒ samÄ• diyitvÄ• lÄ• bhaá¹ƒ uppÄ• demÄ«â€™â€™ ti cintetvÄ• sosÄ• nika
vasati. athekadivasaá¹ƒ eko kammamutto jaraggavo divÄ• gocare caritvÄ• rattiá¹ƒ tasmiá¹
sÄ«saá¹ƒ katvÄ• romanthayamÄ• no aá¹-á¹-hÄ• si. piyagÄ• miko rattiá¹ƒ caá¹…kamanÄ• l

hanusaddaá¹ƒ sutvÄ• cintesi ``addhÄ• maá¹ƒ lÄ• bhagiddho esa susÄ• ne vasatÄ«ti Ã±atv
viheá¹-hetuá¹ƒ Ä• gatoâ€™â€™ ti, so jaraggavassa purato aÃ±jaliá¹ƒ paggahetvÄ• ``sappu
ekarattiá¹ƒ khama, sve paá¹-á¹-hÄ• ya na evaá¹ƒ karissÄ• mÄ«â€™â€™ ti namassamÄ• no
aá¹-á¹-hÄ• si. tato sÅ«riye uá¹-á¹-hite taá¹ƒ disvÄ• kattarayaá¹-á¹-hiyÄ• paharitvÄ• palÄ• p
maá¹ƒ bhiá¹ƒsÄ• pesÄ«â€™â€™ ti.

<45> __kusÄ«tÄ• _ti kosajjÄ• nugatÄ• . __hÄ«navÄ«riyÄ• _ti hÄ«nÄ• vÄ«riyena virahitÄ•
vuttaá¹ƒ hoti. tattha kusÄ«tÄ• kÄ• yikavÄ«riyÄ• rambhavirahitÄ• honti, hÄ«navÄ«riyÄ•
cetasikavÄ«riyÄ• rambhavirahitÄ• . te Ä• rammaá¹‡avavatthÄ• namattampi kÄ• tuá¹ƒ na sa
avavatthitÄ• rammaá¹‡Ä• nanti sabbaá¹ƒ pubbasadisameva.

<46> __muá¹-á¹-hassatÄ«_ti naá¹-á¹-hassatÄ«. __asampajÄ• nÄ• _ti paÃ±Ã±Ä• rahitÄ• , in
``upaá¹-á¹-hitassatÄ«hamasmÄ«â€™â€™ ti vacanato satibhÄ• janiyamevetaá¹ƒ. paÃ±Ã±Ä•
satidubbalyadÄ«panatthaá¹ƒ vuttÄ• . duvidhÄ• hi sati paÃ±Ã±Ä• sampayuttÄ• paÃ±Ã±Ä• v
paÃ±Ã±Ä• sampayuttÄ• balavatÄ«, vippayuttÄ• dubbalÄ• , tasmÄ• yadÄ• pi tesaá¹ƒ sati l
muá¹-á¹-hassatÄ«yeva te, dubbalÄ• ya satiyÄ• satikiccÄ• bhÄ• vatoti etamatthaá¹ƒ dÄ«pet
ti vuttaá¹ƒ. te evaá¹ƒ \Ne I 125/ muá¹-á¹-hassatÄ« asampajÄ• nÄ• Ä• rammaá¹‡avavatthÄ•
sakkontÄ«ti sabbaá¹ƒ pubbasadisameva.

<47> __asamÄ• hitÄ• _ti upacÄ• rappanÄ• samÄ• dhivirahitÄ• . __vibbhantacittÄ• _ti ubbh
laddhokÄ• sena uddhaccena tesaá¹ƒ samÄ• dhivirahÄ• naá¹ƒ cittaá¹ƒ nÄ• nÄ• rammaá¹‡es
vanamakkaá¹-o viya vanasÄ• khÄ• su uddhaccena ekÄ• rammaá¹‡e vipphandati. pubbe vu
asamÄ• hitÄ• vibbhantacittÄ• Ä• rammaá¹‡avavatthÄ• namattampi kÄ• tuá¹ƒ na sakkontÄ

<48> __duppaÃ±Ã±Ä• _ti nippaÃ±Ã±Ä• nametaá¹ƒ adhivacanaá¹ƒ. paÃ±Ã±Ä• pana duá¹-
__eá¸·amÅ«gÄ• _ti elamukhÄ• , kha-kÄ• rassa ga-kÄ• ro kato. lÄ• lamukhÄ• ti vuttaá¹ƒ hot
kathentÄ• naá¹ƒ lÄ• lÄ• mukhato galati, lÄ• lÄ• ca elÄ• ti \Be I 122/ vuccati. yathÄ• ha ``pa
dujjivhaâ€™â€™ nti. tasmÄ• te ``eá¸·amÅ«gÄ• â€™â€™ ti vuccanti. ``elamukhÄ• â€™â€™
``elamugÄ• â€™â€™ ti keci paá¹-hanti, apare ``elamukÄ• â€™â€™ tipi, sabbattha ``elamuk
kathaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti? te duppaÃ±Ã±Ä• eá¸·amÅ«gÄ• Ä• rammaá¹‡avat
sakkonti. tesaá¹ƒ avavatthitÄ• rammaá¹‡Ä• naá¹ƒ araÃ±Ã±e viharantÄ• naá¹ƒ divÄ• diá¹-á¹
bhayabheravaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti ``te Ä• kulacittÄ• appamattakenapi tasanti vittasa
lataá¹ƒ vÄ• disvÄ• sappasaÃ±Ã±ino honti, khÄ• á¹‡uá¹ƒ disvÄ• yakkhasaÃ±Ã±ino, thalaá
disvÄ• hatthisaÃ±Ã±ino sappÄ• dÄ«hi anayavyasanaá¹ƒ Ä• pÄ• ditÄ• viya hontÄ«â€™â€™
bhayabheravaá¹ƒ attani samÄ• ropanaá¹-á¹-hena avhÄ• yanti pakkosanti. __paÃ±Ã±Ä• sam
__paÃ±Ã±Ä• sampanno_ti paÃ±Ã±Ä• ya sampanno samannÄ• gato, no ca kho vipassanÄ•
apica kho pana imesu soá¸·asasu á¹-hÄ• nesu Ä• rammaá¹‡avavatthÄ• napaÃ±Ã±Ä• yÄ• ti
vuttanayamevÄ• ti.

vacÄ«kammantavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asaá¹-á¹-hÄ• nÄ• rammaá¹‡apariggaho niá¹-á¹-hito.

bhayabheravasenÄ• sanÄ• divaá¹‡á¹‡anÄ•

<49> __tassa_ \Ne I 126/ __mayha_nti ko anusandhi? bodhisatto kira imÄ• ni soá¸·asÄ• ra
pariggaá¹‡hanto ca bhayabheravaá¹ƒ adisvÄ• bhayabheravaá¹ƒ nÄ• ma evarÅ«pÄ• su ratt
paÃ±Ã±Ä• yati, handa naá¹ƒ tatthÄ• pi gavesissÄ• mÄ«ti bhayabheravagavesanamakÄ• si,
brÄ• hmaá¹‡assa dassento __tassa mayha_ntiÄ• dimÄ• ha.

tattha __yÄ• tÄ• _ti ubhayametaá¹ƒ rattÄ«naá¹ƒyeva uddesaniddesavacanaá¹ƒ. __abhiÃ±
__abhÄ«_ti lakkhaá¹‡atthe upasaggo. tasmÄ• abhiÃ±Ã±Ä• tÄ• ti candapÄ• ripÅ«riyÄ• can
lakkhaá¹‡ehi Ã±Ä• tÄ• ti veditabbÄ• . __abhilakkhitÄ• _ti ettha upasaggamattameva, tasmÄ
lakkhaá¹‡Ä«yÄ• icceva attho, uposathasamÄ• dÄ• nadhammassavanapÅ«jÄ• sakkÄ• rÄ•
sallakkhetabbÄ• upalakkhetabbÄ• ti vuttaá¹ƒ hoti.

__cÄ• tuddasÄ«_ti \Be I 123/ pakkhassa paá¹-hamadivasato pabhuti catuddasannaá¹ƒ pÅ«
__paÃ±cadasÄ« aá¹-á¹-hamÄ«_ ca. __pakkhassÄ• _ti sukkapakkhassa kaá¹‡hapakkhassa
cha rattiyo, tasmÄ• sabbattha pakkhavacanaá¹ƒ yojetabbaá¹ƒ ``pakkhassa cÄ• tuddasÄ« p
pakkhassa aá¹-á¹-hamÄ«â€™â€™ ti. atha paÃ±camÄ« kasmÄ• na gahitÄ• ti? asabbakÄ• I
anuppannepi uppajjitvÄ• aparinibbutepi paÃ±camÄ« anabhilakkhitÄ• yeva, parinibbute pan
dhammasaá¹…gÄ• hakattherÄ• cintesuá¹ƒ ``dhammassavanaá¹ƒ cirena hotÄ«â€™â€™ ti.
dhammassavanadivasaá¹ƒ á¹-hapesuá¹ƒ, tato pabhuti sÄ• abhilakkhitÄ• jÄ• tÄ• , evaá¹ƒ a
gahitÄ• ti.

__tathÄ• rÅ«pÄ• sÅ«_ti tathÄ• vidhÄ• su. __Ä• rÄ• macetiyÄ• nÄ«_ti pupphÄ• rÄ• maphal
Ä• rÄ• macetiyÄ• ni. cittÄ«kataá¹-á¹-hena hi __cetiyÄ• nÄ«_ti vuccanti, pÅ«janÄ«yaá¹-á¹-he
__vanacetiyÄ• nÄ«_ti baliharaá¹‡avanasaá¹‡á¸• asubhagavanadevasÄ• lavanÄ• dÄ«ni van
__rukkhacetiyÄ• nÄ«_ti gÄ• manigamÄ• didvÄ• resu pÅ«janÄ«yarukkhÄ• yeva rukkhacetiy
dibbÄ• dhivatthÄ• ti vÄ• maÃ±Ã±amÄ• nÄ• tesuyeva vÄ• dibbasaÃ±Ã±ino hutvÄ• Ä• rÄ•
127/, pÅ«jenti, tena te sabbepi __cetiyÄ• nÄ«_ti vuccanti. __bhiá¹ƒsanakÄ• nÄ«_ti bhayajan
suá¹‡atopi bhayaá¹ƒ janenti. __salomahaá¹ƒsÄ• nÄ«_ti saheva lomahaá¹ƒsena vattanti, pa
lomahaá¹ƒsajananato. __appeva nÄ• ma passeyya_nti api nÄ• ma taá¹ƒ bhayabheravaá¹ƒ
samayenÄ• _ti, ``etadahosi yaá¹ƒnÅ«nÄ• haâ€™â€™ nti evaá¹ƒ cintitakÄ• lato paá¹-á¹-hÄ•

__tattha ca me brÄ• hmaá¹‡a viharato_ti \Ee I 120/ tathÄ• rÅ«pesu senÄ• sanesu yaá¹ƒ ya

Ä• yÄ• canaupahÄ• rakaraá¹‡Ä• rahaá¹ƒ yakkhaá¹-á¹-hÄ• naá¹ƒ
pupphadhÅ«pamaá¹ƒsaruhiravasÄ• medapihakapapphÄ• sasurÄ• merayÄ• dÄ«hi okiá¹‡á¹
ekanipÄ• taá¹ƒ viya yakkharakkhasapisÄ• cÄ• naá¹ƒ, yaá¹ƒ divÄ• pi passantÄ• naá¹ƒ hada
á¹-hÄ• naá¹ƒ sandhÄ• yÄ• ha ``tattha ca me, brÄ• hmaá¹‡a, viharatoâ€™â€™ ti. __mago v
vÄ• khurÄ• ni vÄ• koá¹-á¹-ento gokaá¹‡á¹‡akhaggadÄ«pivarÄ• hÄ• dibhedo mago vÄ• Ä•
idha __mago_ti nÄ• maá¹ƒ. katthaci pana kÄ• á¸·asiá¹…gÄ• lopi vuccati. yathÄ• ha ---

``usabhasseva \Be I 124/ te khandho, sÄ«hasseva vijambhitaá¹ƒ.

magarÄ• ja namo tyatthu, api kiÃ±ci labhÄ• maseâ€™â€™ ti || (J I 3.133).

__moro vÄ• kaá¹-á¹-haá¹ƒ pÄ• tetÄ«_ti moro vÄ• sukkhakaá¹-á¹-haá¹ƒ rukkhato cÄ• letvÄ
ca idha sabbapakkhiggahaá¹‡aá¹ƒ adhippetaá¹ƒ, tena yo koci pakkhÄ«ti vuttaá¹ƒ hoti. atha
saddena aÃ±Ã±o vÄ• koci pakkhÄ«ti. esa nayo purime magaggahaá¹‡epi. __vÄ• to vÄ• pa
vÄ• to vÄ• paá¹‡á¹‡akacavaraá¹ƒ ghaá¹-á¹-eti. __etaá¹ƒ nÅ«na taá¹ƒ bhayabheravaá¹ƒ Ä•
Ä• gacchati, taá¹ƒ bhayabheravaá¹ƒ nÅ«nÄ• ti. ito pabhuti ca Ä• rammaá¹‡ameva bhayabh
parittassa ca adhimattassa ca bhayassa Ä• rammaá¹‡attÄ• sukhÄ• rammaá¹‡aá¹ƒ rÅ«paá
ahaá¹ƒ aÃ±Ã±adatthu bhayapaá¹-ikaá¹…khÄ« viharÄ• mÄ«_ti ahaá¹ƒ kho kiá¹ƒ kÄ• raá¹‡aa
Ä• kaá¹…khamÄ• no icchamÄ• no hutvÄ• viharÄ• mi.

__yathÄ• bhÅ«taá¹ƒ yathÄ• bhÅ«tassÄ• _ti yena yena iriyÄ• pathena bhÅ«tassa bhavitass
samaá¹…gÄ«bhÅ«tassa \Ne I 128/ vÄ• . __me_ti mama santike. __tathÄ• bhÅ«taá¹ƒ tathÄ•
iriyÄ• pathena bhÅ«to bhavito santo vattamÄ• no samaá¹…gÄ«bhÅ«to vÄ• ti attho. __so kh
paá¹-ivinemÄ«_ti bodhisattassa kira caá¹…kamantassa tasmiá¹ƒ magasiá¹…gakhurasaddÄ•
bhayabheravÄ• rammaá¹‡e Ä• gate neva mahÄ• satto tiá¹-á¹-hati, na \Ee I 121/ nisÄ«dati n
caá¹…kamantova parivÄ«maá¹ƒsanto parivicinanto bhayabheravaá¹ƒ na passati, magasiá¹.
cetaá¹ƒ hoti, so taá¹ƒ Ã±atvÄ• idaá¹ƒ nÄ• metaá¹ƒ, na bhayabheravanti tato tiá¹-á¹-hati vÄ•
sayati vÄ• . etamatthaá¹ƒ dassento ``so kho ahaâ€™â€™ ntiÄ• dimÄ• ha. esa nayo sabbap
iriyÄ• pathapaá¹-ipÄ• á¹-iyÄ• avatvÄ• Ä• sannapaá¹-ipÄ• á¹-iyÄ• iriyÄ• pathÄ• vuttÄ• ti v
hi bhayabherave Ä• gate na á¹-hito na nisinno na nipanno á¹-hitassÄ• pi Ä• gate na caá¹…k
Ä• sannapaá¹-ipÄ• á¹-iyÄ• vuttÄ• ti.

bhayabheravasenÄ• sanÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asammohavihÄ• ravaá¹‡á¹‡anÄ•

<50> evaá¹ƒ \Be I 125/ bhiá¹ƒsanakesupi á¹-hÄ• nesu attano bhayabheravÄ• bhÄ• vaá¹ƒ d
jhÄ• yÄ«naá¹ƒ sammohaá¹-á¹-hÄ• nesu attano asammohavihÄ• raá¹ƒ dassetuá¹ƒ __santi k

brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha.

tattha __santÄ«_ti atthi saá¹ƒvijjanti upalabbhanti. __rattiá¹ƒyeva samÄ• na_nti rattiá¹ƒyeva
__divÄ• ti saÃ±jÄ• nantÄ«_ti ``divaso ayaâ€™â€™ nti saÃ±jÄ• nanti. __divÄ• yeva samÄ• n
santaá¹ƒ. __rattÄ«ti saÃ±jÄ• nantÄ«_ti ``ratti ayaâ€™â€™ nti saÃ±jÄ• nanti. kasmÄ• panet
hontÄ«ti. vuá¹-á¹-hÄ• nakosallÄ• bhÄ• vato vÄ• sakuá¹‡arutato vÄ• . kathaá¹ƒ? idhekacco
divÄ• parikammaá¹ƒ katvÄ• divÄ• samÄ• panno divÄ• yeva vuá¹-á¹-hahÄ• mÄ«ti manasik
addhÄ• naparicchede kusalo hoti. so divasaá¹ƒ atikkamitvÄ• rattibhÄ• ge vuá¹-á¹-hÄ• ti.
odÄ• takasiá¹‡apharaá¹‡avasena cassa visadaá¹ƒ hoti vibhÅ«taá¹ƒ suvibhÅ«taá¹ƒ. so, divÄ
uppÄ• ditamanasikÄ• ratÄ• ya odÄ• takasiá¹‡apharaá¹‡avisadavibhÅ«tatÄ• ya ca rattiá¹ƒye
saÃ±jÄ• nÄ• ti. idha panekacco nÄ«lakasiá¹‡alÄ• bhÄ« rattiá¹ƒ parikammaá¹ƒ katvÄ• rattiá
rattiá¹ƒyeva vuá¹-á¹-hahÄ• mÄ«ti \Ne I 129/ manasikÄ• raá¹ƒ uppÄ• deti, no ca kho addhÄ•
so rattiá¹ƒ atikkamitvÄ• divasabhÄ• ge vuá¹-á¹-hÄ• ti. nÄ«lakasiá¹‡apharaá¹‡avasena cass
avibhÅ«taá¹ƒ. so rattiá¹ƒ vuá¹-á¹-hahÄ• mÄ«ti uppÄ• ditamanasikÄ• ratÄ• ya
nÄ«lakasiá¹‡apharaá¹‡Ä• visadÄ• vibhÅ«tatÄ• ya ca divÄ• yeva samÄ• naá¹ƒ rattÄ«ti saÃ±
vuá¹-á¹-hÄ• nakosallÄ• bhÄ• vato evaá¹ƒsaÃ±Ã±ino honti.

sakuá¹‡arutato pana idhekacco antosenÄ• sane nisinno hoti. atha divÄ• ravanakasakuá¹‡Ä
candÄ• lokena divÄ• ti \Ee I 122/ maÃ±Ã±amÄ• nÄ• rattiá¹ƒ ravanti, aÃ±Ã±ehi vÄ• kÄ• raá
sutvÄ• rattiá¹ƒyeva samÄ• naá¹ƒ divÄ• ti saÃ±jÄ• nÄ• ti. idha panekacco pabbatantare gan
ghanavanappaá¹-icchannÄ• ya giriguhÄ• ya sattÄ• havaddalikÄ• ya vattamÄ• nÄ• ya antara
hoti. atha rattiá¹ƒ ravanakasakuá¹‡Ä• ulÅ«kÄ• dayo majjhanhikasamayepi tattha tattha sam
rattisaÃ±Ã±Ä• ya vÄ• aÃ±Ã±ehi vÄ• kÄ• raá¹‡ehi ravanti. so tesaá¹ƒ saddaá¹ƒ sutvÄ• div
saÃ±jÄ• nÄ• ti. evaá¹ƒ sakuá¹‡arutato evaá¹ƒsaÃ±Ã±ino hontÄ«ti. __idamaha_nti idaá¹ƒ ah
saÃ±jÄ• nanaá¹ƒ \Be I 126/. __sammohavihÄ• rasmiá¹ƒ vadÄ• mÄ«_ti sammohavihÄ• rapa
sammohavihÄ• rÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ vadÄ• mÄ«ti vuttaá¹ƒ hoti.

__ahaá¹ƒ kho pana brÄ• hmaá¹‡a ... pe ... saÃ±jÄ• nÄ• mÄ«_ti pÄ• kaá¹-o bodhisattassa r
sattÄ• havaddalepi candimasÅ«riyesu adissamÄ• nesupi jÄ• nÄ• tiyeva ``ettakaá¹ƒ purebha
pacchÄ• bhattakÄ• lo, ettakaá¹ƒ paá¹-hamayÄ• mo, ettakaá¹ƒ majjhimayÄ• mo, ettakaá¹ƒ p
tasmÄ• evamÄ• ha. anacchariyaÃ±cetaá¹ƒ yaá¹ƒ pÅ«ritapÄ• ramÄ« bodhisatto evaá¹ƒ jÄ•
á¹-hitÄ• naá¹ƒ sÄ• vakÄ• nampi hi rattindivaparicchedo pÄ• kaá¹-o hoti.

kalyÄ• á¹‡iyamahÄ• vihÄ• re kira godattatthero dvaá¹…gulakÄ• le bhattaá¹ƒ gahetvÄ• aá¹
sÅ«riye adissamÄ• nepi pÄ• toyeva senÄ• sanaá¹ƒ pavisitvÄ• tÄ• ya velÄ• ya nikkhamati.
``sve therassa nikkhamanakÄ• le passÄ• mÄ• â€™â€™ ti bhattaá¹ƒ sampÄ• detvÄ• kÄ• la
thero dvaá¹…gulakÄ• leyeva nikkhamati. tato pabhuti kira sÅ«riye adissamÄ• nepi therassa
eva bheriá¹ƒ Ä• koá¹-enti.

ajagaravihÄ• repi \Ne I 130/ kÄ• á¸·adevatthero antovasse yÄ• magaá¹‡á¸• ikaá¹ƒ paharati
therassa. na ca yÄ• mayantanÄ• á¸·ikaá¹ƒ payojeti, aÃ±Ã±e bhikkhÅ« payojenti. atha nikkha
there muggaraá¹ƒ gahetvÄ• á¹-hitamatteyeva ekaá¹ƒ dve vÄ• re paharanteyeva vÄ• yÄ• m
tÄ«su yÄ• mesu samaá¹‡adhammaá¹ƒ katvÄ• thero pÄ• toyeva gÄ• maá¹ƒ pavisitvÄ• piá¹
vihÄ• raá¹ƒ Ä• gantvÄ• bhojanavelÄ• ya \Ee I 123/ pattaá¹ƒ gahetvÄ• divÄ• vihÄ• raá¹-á¹-
samaá¹‡adhammaá¹ƒ karoti. bhikkhÅ« kÄ• latthambhaá¹ƒ disvÄ• therassa adisvÄ• Ä• gar
bhikkhu theraá¹ƒ divÄ• vihÄ• raá¹-á¹-hÄ• nÄ• nikkhamantameva vÄ• antarÄ• magge vÄ•
á¹-hitÄ• naá¹ƒ sÄ• vakÄ• nampi rattindivaparicchedo pÄ• kaá¹-o hoti, kimaá¹…gaá¹ƒ pana b

__yaá¹ƒ kho taá¹ƒ brÄ• hmaá¹‡a ... pe ... vadeyyÄ• _ti ettha pana ``yaá¹ƒ kho taá¹ƒ, brÄ• h
asammohadhammo satto loke uppanno ... pe ... sukhÄ• ya devamanussÄ• naâ€™â€™ nti v
koci sammÄ• vadeyya, sammÄ• vadamÄ• no siyÄ• , na vitathavÄ• dÄ« assa. mameva taá
vadeyya, sammÄ• vadamÄ• no siyÄ• , na vitathavÄ• dÄ« assÄ• ti evaá¹ƒ padasambandho

tattha __asammohadhammo_ti asammohasabhÄ• vo. __loke_ti manussaloke. __bahujanal
hitatthÄ• ya, paÃ±Ã±Ä• sampattiyÄ• diá¹-á¹-hadhammikasamparÄ• yikahitÅ«padesakoti. __
bahujanassa sukhatthÄ• ya, cÄ• gasampattiyÄ• upakaraá¹‡asukhassa dÄ• yakoti. __lokÄ•
anukampatthÄ• ya, mettÄ• karuá¹‡Ä• sampattiyÄ• mÄ• tÄ• pitaro viya lokassa rakkhitÄ• g
hitÄ• ya sukhÄ• ya devamanussÄ• na_nti idha devamanussaggahaá¹‡ena ca bhabbapugga
tesaá¹ƒ nibbÄ• namaggaphalÄ• dhigamÄ• ya attano uppattiá¹ƒ dassetÄ«ti veditabbo. __atth
paramatthatthÄ• ya nibbÄ• nÄ• yÄ• ti vuttaá¹ƒ hoti. __hitÄ• yÄ• _ti vutte taá¹ƒ sampÄ• paka
hoti, nibbÄ• nasampÄ• pakamaggato hi uttari hitaá¹ƒ nÄ• ma natthi. __sukhÄ• yÄ• _ti vutte
phalasamÄ• pattisukhatthÄ• yÄ• ti vuttaá¹ƒ hoti, tato uttari sukhÄ• bhÄ• vato. vuttaÃ±cetaá¹
paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• koâ€™â€™ ti (DN III 355; AN II 5.27; Vibh

asammohavihÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbabhÄ• gapaá¹-ipadÄ• divaá¹‡á¹‡anÄ•

<51> evaá¹ƒ \Ne I 131/ bhagavÄ• buddhaguá¹‡apaá¹-ilÄ• bhÄ• vasÄ• naá¹ƒ attano asamm
dassetvÄ• idÄ• ni yÄ• ya paá¹-ipadÄ• ya taá¹ƒ koá¹-ippattaá¹ƒ asammohavihÄ• raá¹ƒ adhig
pabhuti dassetuá¹ƒ __Ä• raddhaá¹ƒ kho pana me brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha.

keci panÄ• hu ``imaá¹ƒ asammohavihÄ• raá¹ƒ sutvÄ• brÄ• hmaá¹‡assa cittamevaá¹ƒ uppa
paá¹-ipadÄ• ya imaá¹ƒ pattoâ€™ ti, tassa cittamaÃ±Ã±Ä• ya imÄ• yÄ• haá¹ƒ paá¹-ipadÄ• ya
asammohavihÄ• raá¹ƒ pattoti dassento evamÄ• hÄ• â€™â€™ ti.

tattha \Be I 128/ \Ee I 124/ __Ä• raddhaá¹ƒ kho pana me, brÄ• hmaá¹‡a, vÄ«riyaá¹ƒ ahosÄ
mayÄ• ayaá¹ƒ uttamo asammohavihÄ• ro kusÄ«tena muá¹-á¹-hassatinÄ• sÄ• raddhakÄ• y
adhigato, apica kho tadadhigamÄ• ya Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ ahosi, bodhim
caturaá¹…gavÄ«riyaá¹ƒ Ä• raddhaá¹ƒ ahosi, paggahitaá¹ƒ asithilappavattitanti vuttaá¹ƒ hoti
metaá¹ƒ __asallÄ«naá¹ƒ_ ahosi.

__upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• _ti na kevalaÃ±ca vÄ«riyameva, satipi me Ä• ramn
upaá¹-á¹-hitÄ• ahosi. upaá¹-á¹-hitattÄ• yeva ca asammuá¹-á¹-hÄ• . __passaddho kÄ• yo_ti
kÄ• yacittappassaddhisambhavena kÄ• yopi me passaddho ahosi. tattha yasmÄ• nÄ• mak
passaddhoyeva hoti, tasmÄ• nÄ• makÄ• yo rÅ«pakÄ• yoti avisesetvÄ• va passaddho kÄ• y
so ca kho passaddhattÄ• yeva asÄ• raddho, vigatadarathoti vuttaá¹ƒ hoti. __samÄ• hitaá¹ƒ
cittampi me sammÄ• Ä• hitaá¹ƒ suá¹-á¹-hu á¹-hapitaá¹ƒ appitaá¹ƒ viya ahosi. samÄ• hitattÄ
acalaá¹ƒ nipphandananti, ettÄ• vatÄ• jhÄ• nassa pubbabhÄ• gapaá¹-ipadÄ• kathitÄ• hoti.

idÄ• ni imÄ• ya paá¹-ipadÄ• ya adhigataá¹ƒ paá¹-hamajjhÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• vijjÄ• tt
visesaá¹ƒ dassento __so kho aha_ntiÄ• dimÄ• ha. tattha __vivicceva kÄ• mehi ... pe ... catu
upasampajja_ \Ne I 132/ __vihÄ• si_nti ettha tÄ• va yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá
pathavÄ«kasiá¹‡akathÄ• yaá¹ƒ vuttaá¹ƒ. kevalaÃ±hi tattha ``upasampajja viharatÄ«â€™â€™
``vihÄ• siâ€™â€™ nti, ayameva viseso. kiá¹ƒ katvÄ• pana bhagavÄ• imÄ• ni jhÄ• nÄ• ni u
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• . kataraá¹ƒ? Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ

imÄ• ni ca pana cattÄ• ri jhÄ• nÄ• ni kesaÃ±ci cittekaggatatthÄ• ni honti, kesaÃ±ci vipassa
abhiÃ±Ã±Ä• pÄ• dakÄ• ni, kesaÃ±ci nirodhapÄ• dakÄ• ni, kesaÃ±ci bhavokkamanatthÄ• ni
cittekaggatatthÄ• ni honti. te hi samÄ• pajjitvÄ• \Ee I 125/ ekaggacittÄ• sukhaá¹ƒ divasaá¹
iccevaá¹ƒ kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattenti. sekkhaputhuj
vuá¹-á¹-hÄ• ya samÄ• hitena cittena vipassissÄ• mÄ• ti nibbattentÄ• naá¹ƒ vipassanÄ• pÄ•
aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• sa
``ekopi \Be I 129/ hutvÄ• bahudhÄ• hotÄ«â€™â€™ ti (DN I 238; Paá¹-is I 102) vuttanayÄ•
nibbattenti, tesaá¹ƒ abhiÃ±Ã±Ä• pÄ• dakÄ• ni honti. ye pana aá¹-á¹-ha samÄ• pattiyo nibba
nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• sattÄ• haá¹ƒ acittÄ• hutvÄ• diá¹-á¹-heva dhamme
patvÄ• sukhaá¹ƒ viharissÄ• mÄ• ti nibbattenti, tesaá¹ƒ nirodhapÄ• dakÄ• ni honti. ye pana
nibbattetvÄ• aparihÄ«najjhÄ• nÄ• brahmaloke uppajjissÄ• mÄ• ti nibbattenti, tesaá¹ƒ bhav

bhagavatÄ• panidaá¹ƒ catutthajjhÄ• naá¹ƒ bodhirukkhamÅ«le nibbattitaá¹ƒ, taá¹ƒ tassa vip
ahosi abhiÃ±Ã±Ä• pÄ• dakaÃ±ca sabbakiccasÄ• dhakaÃ±ca, sabbalokiyalokuttaraguá¹‡ad

pubbabhÄ• gapaá¹-ipadÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<52> yesaÃ±ca \Ne I 133/ guá¹‡Ä• naá¹ƒ dÄ• yakaá¹ƒ ahosi, tesaá¹ƒ ekadesaá¹ƒ dassento
citte_tiÄ• dimÄ• ha. tattha dvinnaá¹ƒ vijjÄ• naá¹ƒ anupadavaá¹‡á¹‡anÄ• ceva bhÄ• vanÄ•
vitthÄ• rito. kevalaÃ±hi tattha ``so evaá¹ƒ samÄ• hite citte ... pe ... abhininnÄ• metÄ«â€™â€
``abhininnÄ• mesiâ€™â€™ nti. __ayaá¹ƒ kho me brÄ• hmaá¹‡Ä• _ti ayaÃ±ca appanÄ• vÄ•
viseso. tattha __so_ti so ahaá¹ƒ. __abhininnÄ• mesi_nti abhinÄ«hariá¹ƒ. abhininnÄ• mesint
ettha so ahanti evamattho veditabbo.

yasmÄ• cidaá¹ƒ bhagavato vasena pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ Ä• gataá¹ƒ, tasm
idhÅ«papannoâ€™â€™ ti ettha evaá¹ƒ yojanÄ• veditabbÄ• . ettha hi __so tato cuto_ti paá¹
paccavekkhaá¹‡aá¹ƒ. tasmÄ• __idhÅ«papanno_ti imissÄ• idhÅ«papattiyÄ• anantaraá¹ƒ. _
tusitabhavanaá¹ƒ sandhÄ• yÄ• hÄ• ti veditabbo. __tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo_ti tatrÄ•
nÄ• ma devaputto ahosiá¹ƒ. __evaá¹ƒgotto_ti tÄ• hi devatÄ• hi saddhiá¹ƒ ekagotto. __evaá
suvaá¹‡á¹‡avaá¹‡á¹‡o. __evamÄ• hÄ• ro_ti dibbasudhÄ• hÄ• ro. __evaá¹ƒsukhadukkhappa
dibbasukhapaá¹-isaá¹ƒvedÄ«. dukkhaá¹ƒ pana saá¹…khÄ• radukkhamattameva \Ee I 126/.
evaá¹ƒ sattapaÃ±Ã±Ä• savassakoá¹-isaá¹-á¹-hivassasatasahassÄ• yupariyanto. __so_ \Be
ahaá¹ƒ tato tusitabhavanato cuto. __idhÅ«papanno_ti idha mahÄ• mÄ• yÄ• ya deviyÄ• kuc

__ayaá¹ƒ kho me brÄ• hmaá¹‡Ä• _tiÄ• dÄ«su __me_ti mayÄ• . __vijjÄ• _ti viditakaraá¹‡aá
viditaá¹ƒ karoti? pubbenivÄ• saá¹ƒ. __avijjÄ• _ti tasseva pubbenivÄ• sassa aviditakaraá¹‡aá
tappaá¹-icchÄ• dako moho vuccati. __tamo_ti sveva moho paá¹-icchÄ• dakaá¹-á¹-hena ``tam
__Ä• loko_ti sÄ• yeva vijjÄ• obhÄ• sakaraá¹‡aá¹-á¹-hena ``Ä• lokoâ€™â€™ ti vuccati. ettha
ayaá¹ƒ attho, sesaá¹ƒ pasaá¹ƒsÄ• vacanaá¹ƒ. yojanÄ• panettha ayaá¹ƒ kho me vijjÄ• adhi
adhigatavijjassa avijjÄ• vihatÄ• , vinaá¹-á¹-hÄ• ti attho. kasmÄ• ? yasmÄ• vijjÄ• uppannÄ•
padadvaye.

__yathÄ• _ \Ne I 134/ __ta_nti ettha __yathÄ• _ti opamme. __ta_nti nipÄ• to. satiyÄ• avipp
__appamattassa_. vÄ«riyÄ• tÄ• pena __Ä• tÄ• pino_. kÄ• ye ca jÄ«vite ca anapekkhatÄ• ya
pesitattassÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti ``yathÄ• appamattassa Ä• tÄ• pino pahitattassa v
vihaÃ±Ã±eyya, vijjÄ• uppajjeyya. tamo vihaÃ±Ã±eyya, Ä• loko uppajjeyya. evameva mama
uppannÄ• . tamo vihato, Ä• loko uppanno. etassa me padhÄ• nÄ• nuyogassa anurÅ«pamev

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<53> cutÅ«papÄ• takathÄ• yaá¹ƒ yasmÄ• idha bhagavato vasena pÄ• á¸·i Ä• gatÄ• , tasm

pajÄ• nÄ• mÄ«â€™â€™ ti vuttaá¹ƒ, ayaá¹ƒ viseso. sesaá¹ƒ visuddhimagge vuttasadisamev

ettha pana __vijjÄ• _ti dibbacakkhuÃ±Ä• á¹‡avijjÄ• . __avijjÄ• _ti sattÄ• naá¹ƒ cutipaá¹-isan avijjÄ• . sesaá¹ƒ vuttanayamevÄ• ti. yasmÄ• ca pÅ«ritapÄ• ramÄ«naá¹ƒ mahÄ• sattÄ• naá natthi. te hi citte abhininnÄ• mitamatteyeva anekavihitaá¹ƒ \Be I 131/ pubbenivÄ• saá¹ƒ anu cakkhunÄ• satte passanti. tasmÄ• yo tattha parikammaá¹ƒ Ä• diá¹ƒ katvÄ• bhÄ• vanÄ• na atthoti.

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<54> tatiyavijjÄ• ya __so evaá¹ƒ samÄ• hite citte_ti vipassanÄ• pÄ• dakaá¹ƒ catutthajjhÄ• __Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti \Ee I 127/ arahattamaggaÃ±Ä• á¹‡atthÄ• ya. an Ä• savavinÄ• sanato Ä• savÄ• naá¹ƒ khayoti vuccati, tatra cetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tappariyÄ abhininnÄ• mesi_nti \Ne I 135/ vipassanÄ• cittaá¹ƒ abhinÄ«hariá¹ƒ. __so idaá¹ƒ dukkha_nti ``ettakaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti sabbampi dukkhasaccaá¹ƒ sarasalakkhaá¹‡ yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ jÄ• niá¹ƒ paá¹-ivijjhiá¹ƒ. tassa ca dukkhassa nibbattik __ayaá¹ƒ dukkhasamudayo_ti. tadubhayampi yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• nirujjhati, taá¹ƒ te nibbÄ• naá¹ƒ __ayaá¹ƒ dukkhanirodho_ti. tassa sampÄ• pakaá¹ƒ ariyamaggaá¹ƒ __ayaá¹ƒ paá¹-ipadÄ• _ti sarasalakkhaá¹‡apaá¹-ivedhena yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ jÄ• evamattho veditabbo.

evaá¹ƒ sarÅ«pato saccÄ• ni dassetvÄ• idÄ• ni kilesavasena pariyÄ• yato dassento __ime __tassa me evaá¹ƒ jÄ• nato evaá¹ƒ passato_ti tassa mayhaá¹ƒ evaá¹ƒ jÄ• nantassa evaá¹ƒ vipassanÄ• ya koá¹-ippattaá¹ƒ maggaá¹ƒ katheti. __kÄ• mÄ• savÄ• _ti kÄ• mÄ• savato. __v phalakkhaá¹‡aá¹ƒ dasseti, maggakkhaá¹‡e hi cittaá¹ƒ vimuccati, phalakkhaá¹‡e vimuttaá¹ƒ vimuttamiti Ã±Ä• á¹‡a_nti iminÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ dasseti. __khÄ«á¹‡Ä• jÄ bhÅ«miá¹ƒ, tena hi Ã±Ä• á¹‡ena bhagavÄ• paccavekkhanto ``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ katamÄ• pana bhagavato jÄ• ti khÄ«á¹‡Ä• , kathaÃ±ca naá¹ƒ abbhaÃ±Ã±Ä• sÄ«ti? na tÄ• pubbeva khÄ«á¹‡attÄ• , na anÄ• gatÄ• , anÄ• gate vÄ• yÄ• mÄ• bhÄ• vato, na paccuppann maggassa abhÄ• vitattÄ• uppajjeyya ekacatupaÃ±cavokÄ• rabhavesu ekacatupaÃ±cakkha bhÄ• vitattÄ• anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• , taá¹ƒ so maggabhÄ• van paccavekkhitvÄ• ``kilesÄ• bhÄ• ve vijjamÄ• nampi kammaá¹ƒ Ä• yatiá¹ƒ appaá¹-isandhikaá abbhaÃ±Ã±Ä• si.

__vusita_nti \Be I 132/ vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hitanti attho. __bra maggabrahmacariyaá¹ƒ, puthujjanakalyÄ• á¹‡akena hi saddhiá¹ƒ sattasekkhÄ• brahmacari

khÄ«á¹‡Ä• savo vutthavÄ• so. tasmÄ• bhagavÄ• attano brahmacariyavÄ• saá¹ƒ paccavek
brahmacariyaâ€™â€™ nti abbhaÃ±Ã±Ä• si. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su \Ee I 128/
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasena soá¸·asavidhampi kiccaá¹ƒ niá¹-á¹-h
puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti, khÄ«á¹‡Ä• savo katakaraá¹‡Ä«yo
karaá¹‡Ä«yaá¹ƒ paccavekkhanto ``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti abbhaÃ±Ã±Ä• si.

__nÄ• paraá¹ƒ_ \Ne I 136/ __itthattÄ• yÄ• _ti idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒsoá¸·asa
kilesakkhayÄ• ya vÄ• maggabhÄ• vanÄ• kiccaá¹ƒ me natthÄ«ti abbhaÃ±Ã±Ä• si. atha vÄ•
itthabhÄ• vato imasmÄ• evaá¹ƒpakÄ• rÄ• idÄ• ni vattamÄ• nakkhandhasantÄ• nÄ• apara
natthi. ime pana paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• rukkhÄ•
carimakaviÃ±Ã±Ä• á¹‡anirodhena anupÄ• dÄ• no viya jÄ• tavedo nibbÄ• yissantÄ«ti abbha

idÄ• ni evaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡apariggahitaá¹ƒ Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä
dassento, __ayaá¹ƒ kho me brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. tattha __vijjÄ• _ti arahattamagg
__avijjÄ• _ti catusaccapaá¹-icchÄ• dikÄ• avijjÄ• . sesaá¹ƒ vuttanayameva. ettÄ• vatÄ• ca
atÄ«taá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, dibbacakkhunÄ• paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, Ä
sakalalokiyalokuttaraguá¹‡anti evaá¹ƒ tÄ«hi vijjÄ• hi sabbepi sabbaÃ±Ã±uguá¹‡e saá¹…gah
asammohavihÄ• raá¹ƒ brÄ• hmaá¹‡assa dassesi.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

araÃ±Ã±avÄ• sakÄ• raá¹‡avaá¹‡á¹‡anÄ•

<55> evaá¹ƒ vutte kira brÄ• hmaá¹‡o cintesi --- ``samaá¹‡o gotamo sabbaÃ±Ã±utaá¹ƒ paá¹
araÃ±Ã±avÄ• saá¹ƒ na vijahati, atthi nu khvassa aÃ±Ã±ampi kiÃ±ci karaá¹‡Ä«yaâ€™â€™ n
ajjhÄ• sayaá¹ƒ viditvÄ• iminÄ• ajjhÄ• sayÄ• nusandhinÄ• , __siyÄ• kho pana te_tiÄ• dimÄ
te, brÄ• hmaá¹‡a, evamassÄ• _ti, brÄ• hmaá¹‡a, kadÄ• ci tuyhaá¹ƒ evaá¹ƒ bhaveyya. __na
evaá¹ƒ daá¹-á¹-habba_nti etaá¹ƒ kho pana, brÄ• hmaá¹‡a, tayÄ• mayhaá¹ƒ pantasenÄ• sa
avÄ«tarÄ• gÄ• ditÄ• yÄ• ti evaá¹ƒ na daá¹-á¹-habbaá¹ƒ. evaá¹ƒ pantasenÄ• sanapaá¹-iseva
paá¹-ikkhipitvÄ• kÄ• raá¹‡aá¹ƒ dassento __dve kho aha_ntiÄ• dimÄ• ha. tattha atthoyeva a
kho ahaá¹ƒ, brÄ• hmaá¹‡a, atthavase_ti ahaá¹ƒ kho, brÄ• hmaá¹‡a, dve atthe dve kÄ• raá¹
vuttaá¹ƒ hoti. __attano ca diá¹-á¹-hadhammasukhavihÄ• ra_nti ettha __diá¹-á¹-hadhammo_
attabhÄ• vo. __sukhavihÄ• ro_ nÄ• ma catunnampi iriyÄ• pathavihÄ• rÄ• naá¹ƒ phÄ• sutÄ•
129/ araÃ±Ã±e antamaso uccÄ• rapassÄ• vakiccaá¹ƒ upÄ• dÄ• ya sabbeva iriyÄ• pathÄ• p
diá¹-á¹-hadhammassa sukhavihÄ• ranti ayamattho veditabbo. __pacchimaÃ±ca janataá¹ƒ a
araÃ±Ã±avÄ• sena pacchimÄ• janatÄ• anukampitÄ• hoti? saddhÄ• pabbajitÄ• hi kulaput
disvÄ• bhagavÄ• pi nÄ• ma araÃ±Ã±asenÄ• sanÄ• ni na muÃ±cati, yassa nevatthi pariÃ±Ã
na bhÄ• vetabbaá¹ƒ na sacchikÄ• tabbaá¹ƒ, kimaá¹…gaá¹ƒ pana mayanti cintetvÄ• tattha

maÃ±Ã±issanti. evaá¹ƒ khippameva dukkhassantakarÄ• bhavissanti. evaá¹ƒ pacchimÄ• ja
etamatthaá¹ƒ dassento Ä• ha ``pacchimaÃ±ca janataá¹ƒ anukampamÄ• noâ€™â€™ ti.

araÃ±Ã±avÄ• sakÄ• raá¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

desanÄ• numodanÄ• vaá¹‡á¹‡anÄ•

<56> taá¹ƒ sutvÄ• attamano brÄ• hmaá¹‡o __anukampitarÅ«pÄ• _tiÄ• dimÄ• ha. tattha __
anukampitajÄ• tikÄ• anukampitasabhÄ• vÄ• . __janatÄ• _ti janasamÅ«ho. __yathÄ• taá¹ƒ
sammÄ• sambuddhenÄ• _ti yathÄ• arahaá¹ƒ sammÄ• sambuddho anukampeyya, tatheva

evaÃ±ca pana vatvÄ• puna taá¹ƒ bhagavato dhammadesanaá¹ƒ abbhanumodamÄ• no bh
__abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotamÄ• _ti. tatthÄ• yaá¹ƒ abhikkantasa
khayasundarÄ• bhirÅ«paabbhanumodanesu dissati. ``abhikkantÄ• , bhante, ratti, nikkhanto
ciranisinno bhikkhusaá¹…ghoâ€™â€™ tiÄ• dÄ«su (Vin II 383; AN III 8.20) hi khaye dissati.
catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ tiÄ• dÄ«su (AN

``ko \Be I 134/ me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || ---

Ä• dÄ«su (Vv 857) abhirÅ«pe. ``abhikkantaá¹ƒ, bhanteâ€™â€™ tiÄ• dÄ«su (DN I 250; Vin I
138/. idhÄ• pi abbhanumodaneyeva. yasmÄ• ca abbhanumodane, tasmÄ• sÄ• dhu sÄ• dh
veditabbaá¹ƒ.

``bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«halacchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budhoâ€™â€™ ti || ---

iminÄ• ca lakkhaá¹‡ena idha pasÄ• davasena pasaá¹ƒsÄ• vasena cÄ• yaá¹ƒ dvikkhattuá¹ƒ
I 130/ vÄ• __abhikkanta_nti abhikantaá¹ƒ. atiiá¹-á¹-haá¹ƒ atimanÄ• paá¹ƒ, atisundaranti vut

tattha ekena abhikkantasaddena desanaá¹ƒ thometi, ekena attano pasÄ• daá¹ƒ. ayaÃ±hett
abhikkantaá¹ƒ, bho gotama, yadidaá¹ƒ bhoto gotamassa dhammadesanÄ• , abhikkantaá¹ƒ
dhammadesanaá¹ƒ Ä• gamma mama pasÄ• doti. bhagavatoyeva vÄ• vacanaá¹ƒ dve dve a
gotamassa vacanaá¹ƒ abhikkantaá¹ƒ dosanÄ• sanato, abhikkantaá¹ƒ guá¹‡Ä• dhigamanato
paÃ±Ã±Ä• jananato, sÄ• tthato, sabyaÃ±janato, uttÄ• napadato, gambhÄ«ratthato, kaá¹‡á¹
anattukkaá¹ƒsanato, aparavambhanato, karuá¹‡Ä• sÄ«talato, paÃ±Ã±Ä• vadÄ• tato, Ä• pÄ•

vimaddakkhamato, suyyamÄ• nasukhato, vÄ«maá¹ƒsÄ«yamÄ• nahitatoti evamÄ• dÄ«hi yoj

tato parampi catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti adhomukha
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti upari mukhaá¹ƒ kareyya. __paá¹-icchan
tiá¹‡apaá¹‡á¹‡Ä• dicchÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __mÅ«á¸·hassÄ• _ti dis
Ä• cikkheyyÄ• _ti hatthe gahetvÄ• ``esa maggoâ€™â€™ ti vadeyya. __andhakÄ• re_ti
kÄ• á¸·apakkhacÄ• tuddasÄ«aá¸• á¸• harattaghanavanasaá¹‡á¸• ameghapaá¹-alehi caturaá
anuttÄ• napadattho.

ayaá¹ƒ pana adhippÄ• yayojanÄ• --- yathÄ• koci nikkujjitaá¹ƒ ukkujjeyya, evaá¹ƒ saddham
patitaá¹ƒ maá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ• pentena, yathÄ• paá¹-icchannaá¹ƒ vivareyya \
kassapassa bhagavato sÄ• sanantaradhÄ• nato pabhuti micchÄ• diá¹-á¹-higahanapaá¹-icch
vivarantena, yathÄ• \Ne I 139/ mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummaggami
saggamokkhamaggaá¹ƒ Ä• cikkhantena, yathÄ• andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, ev
me buddhÄ• diratanarÅ«pÄ• ni apassato tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsa
mayhaá¹ƒ bhotÄ• gotamena etehi pariyÄ• yehi pakÄ• sitattÄ• anekapariyÄ• yena dhammo

desanÄ• numodanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pasannÄ• kÄ• ravaá¹‡á¹‡anÄ•

evaá¹ƒ desanaá¹ƒ thometvÄ• imÄ• ya desanÄ• ya ratanattayapasannacitto pasannÄ• kÄ•
__esÄ• ha_ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ. __bhavantaá¹ƒ gotamaá¹ƒ sa
bhavaá¹ƒ me gotamo saraá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ, aghassa tÄ• tÄ• \Ee I 131/, hitassa ca
adhippÄ• yena bhavantaá¹ƒ gotamaá¹ƒ gacchÄ• mi, bhajÄ• mi, sevÄ• mi, payirupÄ• sÄ• mi
bujjhÄ• mÄ«ti. yesaÃ±hi dhÄ• tÅ«naá¹ƒ gatiattho, buddhipi tesaá¹ƒ attho. tasmÄ• gacchÄ•
bujjhÄ• mÄ«ti ayamattho vutto. __dhammaÃ±ca bhikkhusaá¹…ghaÃ±cÄ• _ti ettha pana adh
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne ca apÄ• yesu apatamÄ• ne dhÄ• retÄ«ti __dham
ceva nibbÄ• naÃ±ca. vuttaÃ±hetaá¹ƒ --- ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• ,
tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (AN I 4.34) vitthÄ• ro. na kevalaÃ±ca ariyamaggo c
ariyaphalehi saddhiá¹ƒ pariyattidhammopi. vuttaÃ±hetaá¹ƒ chattamÄ• á¹‡avakavimÄ• ne ---

``rÄ• gavirÄ• gamanejamasokaá¹ƒ, dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™

ettha __rÄ• gavirÄ• go_ti maggo kathito. __anejamasoka_nti phalaá¹ƒ. __dhammamasaá¹.
__appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhatta_nti piá¹-akattayena vibhattÄ•

diá¹-á¹-hisÄ«lasaá¹…ghÄ• tena \Ne I 140/ saá¹ƒhatoti __saá¹…gho, _ so atthato aá¹-á¹-ha a
vuttaÃ±hetaá¹ƒ tasmiá¹ƒyeva vimÄ• ne.

``yattha \Be I 136/ ca dinnamahapphalamÄ• hu, catÅ«su sucÄ«su purisayugesu.

aá¹-á¹-ha ca puggala dhammadasÄ• te, saá¹…ghamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™

bhikkhÅ«naá¹ƒ saá¹…gho __bhikkhusaá¹…gho_. ettÄ• vatÄ• brÄ• hmaá¹‡o tÄ«á¹‡i saraá

pasannÄ• kÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saraá¹‡agamanakathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni tesu saraá¹‡agamanesu kosallatthaá¹ƒ saraá¹‡aá¹ƒ, saraá¹‡agamanaá¹ƒ. yo ca sar
saraá¹‡agamanappabhedo \Ee I 132/, saraá¹‡agamanassa phalaá¹ƒ, saá¹ƒkileso, bhedoti a
seyyathidaá¹ƒ --- padatthato tÄ• va hiá¹ƒsatÄ«ti __saraá¹‡aá¹ƒ, _ saraá¹‡agatÄ• naá¹ƒ tene
bhayaá¹ƒ santÄ• saá¹ƒ dukkhaá¹ƒ duggatiparikilesaá¹ƒ hanati vinÄ• setÄ«ti attho, ratanatta
adhivacanaá¹ƒ.

atha vÄ• hite pavattanena ahitÄ• ca nivattanena sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsati buddho.
uttÄ• raá¹‡ena assÄ• sadÄ• nena ca dhammo. appakÄ• nampi kÄ• rÄ• naá¹ƒ vipulaphalapa
tasmÄ• iminÄ• pi pariyÄ• yena ratanattayaá¹ƒ saraá¹‡aá¹ƒ. tappasÄ• dataggarutÄ• hi vihat
tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ• do saraá¹‡agamanaá¹ƒ. taá¹ƒsamaá¹…gisatto
vuttappakÄ• rena cittuppÄ• dena etÄ• ni me tÄ«á¹‡i saraá¹‡Ä• ni saraá¹‡aá¹ƒ, etÄ• ni parÄ
attho. evaá¹ƒ tÄ• va __saraá¹‡aá¹ƒ saraá¹‡agamanaá¹ƒ yo ca saraá¹‡aá¹ƒ gacchatÄ«_ti ida
veditabbaá¹ƒ.

__saraá¹‡agamanappabhede_ pana duvidhaá¹ƒ saraá¹‡agamanaá¹ƒ lokuttaraá¹ƒ lokiyaÃ±
diá¹-á¹-hasaccÄ• naá¹ƒ \Ne I 141/ maggakkhaá¹‡e saraá¹‡agamanupakkilesasamuccheden
nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• kiccato sakalepi ratanattaye ijjhati. lokiyaá¹ƒ puthujjanÄ•
saraá¹‡agamanupakkilesavikkhambhanena Ä• rammaá¹‡ato buddhÄ• diguá¹‡Ä• rammaá¹‡
buddhÄ• dÄ«su vatthÅ«su saddhÄ• paá¹-ilÄ• bho, saddhÄ• mÅ«likÄ• ca sammÄ• diá¹-á¹-h
diá¹-á¹-hijukammanti vuccati.

tayidaá¹ƒ catudhÄ• pavattati attasanniyyÄ• tanena tapparÄ• yaá¹‡atÄ• ya sissabhÄ• vÅ«p
tattha __attasanniyyÄ• tanaá¹ƒ_ nÄ• ma ``ajja \Be I 137/ Ä• diá¹ƒ katvÄ• ahaá¹ƒ attÄ• naá¹
dhammassa, saá¹…ghassÄ• â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«naá¹ƒ attapariccajanaá¹ƒ. __t
Ä• diá¹ƒ katvÄ• ahaá¹ƒ buddhaparÄ• yaá¹‡o, dhammaparÄ• yaá¹‡o, saá¹…ghaparÄ• yaá¹

evaá¹ƒ tapparÄ• yaá¹‡abhÄ• vo. __sissabhÄ• vÅ«pagamanaá¹ƒ_ nÄ• ma ``ajja Ä• diá¹ƒ ka
antevÄ• siko, dhammassa, saá¹…ghassÄ• ti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti evaá¹ƒ sissabh
nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• ahaá¹ƒ abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ
tiá¹‡á¹‡aá¹ƒ vatthÅ«naá¹ƒ karomi, iti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti evaá¹ƒ buddhÄ• dÄ«su
paramanipaccakÄ• ro. imesaÃ±hi catunnaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarampi karontena g
saraá¹‡agamanaá¹ƒ.

apica bhagavato attÄ• naá¹ƒ pariccajÄ• mi, dhammassa, saá¹…ghassa attÄ• naá¹ƒ paricca
pariccajÄ• mi, pariccattoyeva me attÄ• , pariccattaá¹ƒyeva me jÄ«vitaá¹ƒ, jÄ«vitapariyantika
saraá¹‡aá¹ƒ gacchÄ• mi, buddho me saraá¹‡aá¹ƒ leá¹‡aá¹ƒ tÄ• á¹‡anti evampi attasanniyyÄ
``satthÄ• raÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ bhagavantameva passeyyaá¹ƒ, sugataÃ±ca vatÄ
bhagavantameva passeyyaá¹ƒ, sammÄ• sambuddhaÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ bhagav
2.154) evampi mahÄ• kassapassa saraá¹‡agamanaá¹ƒ viya sissabhÄ• vÅ«pagamanaá¹ƒ da

``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti || (Sn 194; SN I

evampi Ä• á¸·avakÄ• dÄ«naá¹ƒ saraá¹‡agamanaá¹ƒ viya tapparÄ• yaá¹‡atÄ• veditabbÄ• .
brÄ• hmaá¹‡o \Ne I 142/ uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ•
nipatitvÄ• bhagavato pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati
brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hmaá¹‡o, brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hm
evampi paá¹‡ipÄ• to daá¹-á¹-habbo.

so panesa Ã±Ä• tibhayÄ• cariyadakkhiá¹‡eyyavasena catubbidho hoti. tattha dakkhiá¹‡eyy
saraá¹‡agamanaá¹ƒ hoti, na itarehi. seá¹-á¹-havaseneva hi saraá¹‡aá¹ƒ gayhati, seá¹-á¹-hav
tasmÄ• yo sÄ• kiyo \Be I 138/ vÄ• koliyo vÄ• ``buddho amhÄ• kaá¹ƒ Ã±Ä• takoâ€™â€™ t
saraá¹‡aá¹ƒ. yo vÄ• ``samaá¹‡o gotamo rÄ• japÅ«jito mahÄ• nubhÄ• vo, avandiyamÄ• no
bhayena vandati, aggahitameva hoti saraá¹‡aá¹ƒ. yo vÄ• bodhisattakÄ• le bhagavato santi
saramÄ• no buddhakÄ• le vÄ• ---

``ekena bhoge bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«â€™â€™ ti || (DN III 265) ---

evarÅ«paá¹ƒ anusÄ• saniá¹ƒ uggahetvÄ• ``Ä• cariyo meâ€™â€™ ti vandati, aggahitameva
yo pana ``ayaá¹ƒ loke aggadakkhiá¹‡eyyoâ€™â€™ ti vandati, teneva gahitaá¹ƒ hoti saraá¹‡

evaá¹ƒ gahitasaraá¹‡assa ca upÄ• sakassa vÄ• upÄ• sikÄ• ya vÄ• aÃ±Ã±atitthiyesu pabb
``Ã±Ä• tako me ayaâ€™â€™ nti vandato saraá¹‡agamanaá¹ƒ na bhijjati, pageva apabbajita
bhayavasena vandato, so hi raá¹-á¹-hapÅ«jitattÄ• avandiyamÄ• no anatthampi kareyyÄ• ti.
sippaá¹ƒ sikkhÄ• pakaá¹ƒ titthiyaá¹ƒ ``Ä• cariyo me ayaâ€™â€™ nti vandatopi na bhijjatÄ«t
saraá¹‡agamanappabhedo veditabbo.

ettha ca lokuttarassa saraá¹‡agamanassa cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vipÄ• kaphalaá
Ä• nisaá¹ƒsaphalaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yo \Ne I 143/ ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 190-192).

apica niccato anupagamanÄ• divasena petassa Ä• nisaá¹ƒsaphalaá¹ƒ veditabbaá¹ƒ. vuttaÃ
``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±c
upagaccheyya, sukhato upagaccheyya, kaÃ±ci dhammaá¹ƒ attato upagaccheyya, mÄ• tara
pitaraá¹ƒ arahantaá¹ƒ \Be I 139/ jÄ«vitÄ• voropeyya, duá¹-á¹-hacitto tathÄ• gatassa lohitaá
saá¹…ghaá¹ƒ bhindeyya, aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«
I 1.268-276).

lokiyassa pana saraá¹‡agamanassa bhavasampadÄ• pi bhogasampadÄ• pi phalameva. vu

``yekeci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se,

na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ,

devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (SN I 1.37).

aparampi \Ee I 135/ vuttaá¹ƒ ``atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahasse
mahÄ• moggallÄ• no, tenupasaá¹…kami ... pe ... ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ dev
mahÄ• moggallÄ• no etadavoca `sÄ• dhu kho devÄ• naminda buddhaá¹ƒ saraá¹‡agamana
saraá¹‡agamanahetu kho devÄ• naminda evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá
lokaá¹ƒ \Ne I 144/ upapajjantÄ«â€™ ti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti
vaá¹‡á¹‡ena sukhena yasena Ä• dhipateyyena dibbehi rÅ«pehi saddehi gandhehi rasehi ph
(SN II 4.341). esa nayo dhamme saá¹…ghe ca. apica velÄ• masuttÄ• divasenÄ• pi (AN III 9
phalaviseso veditabbo. evaá¹ƒ saraá¹‡agamanaphalaá¹ƒ veditabbaá¹ƒ.

tattha lokiyasaraá¹‡agamanaá¹ƒ tÄ«su vatthÅ«su aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ• Ã±Ä• á
mahÄ• jutikaá¹ƒ hoti, na mahÄ• vipphÄ• raá¹ƒ. lokuttarassa natthi saá¹ƒkileso. lokiyassa ca
duvidho bhedo sÄ• vajjo anavajjo ca. tattha sÄ• vajjo aÃ±Ã±asatthÄ• rÄ• dÄ«su attasanniy
aniá¹-á¹-haphalo. anavajjo kÄ• laá¹ƒ kiriyÄ• ya, so avipÄ• kattÄ• aphalo. lokuttarassa pana
bhavantarepi hi ariyasÄ• vako aÃ±Ã±asatthÄ• raá¹ƒ na uddisatÄ«ti evaá¹ƒ saraá¹‡agamana
ca veditabboti. __upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retÅ«_ti maá¹ƒ bhavaá¹ƒ got
nti evaá¹ƒ dhÄ• retu, jÄ• nÄ• tÅ«ti attho.

saraá¹‡agamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• sakavidhikathÄ• vaá¹‡á¹‡anÄ•

upÄ• sakavidhikosallatthaá¹ƒ \Be I 140/ panettha ko upÄ• sako, kasmÄ• upÄ• sakoti vucca
Ä• jÄ«vo, kÄ• vipatti, kÄ• sampattÄ«ti idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ.

tattha __ko upÄ• sako_ti yo koci tisaraá¹‡agato gahaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ --- ``yato kho
upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaa
ettÄ• vatÄ• kho mahÄ• nÄ• ma upÄ• sako hotÄ«â€™â€™ ti (SN III 5.1033).

__kasmÄ• upÄ• sako_ti ratanattayassa upÄ• sanato. so hi buddhaá¹ƒ upÄ• satÄ«ti upÄ• s
upÄ• satÄ«ti upÄ• sako.

__kimassa_ \Ne I 145/ __sÄ«la_nti paÃ±ca veramaá¹‡iyo. yathÄ• ha ``yato kho mahÄ• nÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti adinnÄ• dÄ• nÄ• \Ee I 136/, kÄ• mesu micchÄ• cÄ• r
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti. ettÄ• vatÄ• kho mahÄ• nÄ• m
ti (SN III 5.1033).

__ko Ä• jÄ«vo_ti paÃ±ca micchÄ• vaá¹‡ijjÄ• pahÄ• ya dhammena samena jÄ«vitakappana
``paÃ±cimÄ• , bhikkhave, vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• . katamÄ• paÃ±ca? satt

sattavaá¹‡ijjÄ• , maá¹ƒsavaá¹‡ijjÄ• , majjavaá¹‡ijjÄ• , visavaá¹‡ijjÄ• . imÄ• kho, bhikkhave,
upÄ• sakena akaraá¹‡Ä«yÄ• â€™â€™ ti (AN II 5.177).

__kÄ• vipattÄ«_ti yÄ• tasseva sÄ«lassa ca Ä• jÄ«vassa ca vipatti, ayamassa vipatti. apica
caá¹‡á¸• Ä• lo ceva hoti malaÃ±ca patikuá¹-á¹-ho ca. sÄ• pissa vipattÄ«ti veditabbÄ• . te ca
assaddhiyÄ• dayo paÃ±ca dhammÄ• honti. yathÄ• ha ``paÃ±cahi, bhikkhave, dhammehi sa
upÄ• sakacaá¹‡á¸• Ä• lo ca hoti upÄ• sakamalaÃ±ca upÄ• sakapatikuá¹-á¹-ho ca. katamehi
dussÄ«lo hoti, kotÅ«halamaá¹…galiko hoti, maá¹…galaá¹ƒ pacceti no kammaá¹ƒ, ito ca bah
pariyesati tattha ca pubbakÄ• raá¹ƒ karotÄ«â€™â€™ ti (AN II 5.175).

__kÄ• _ \Be I 141/ __sampattÄ«_ti yÄ• cassa sÄ«lasampadÄ• ca Ä• jÄ«vasampadÄ• ca,
ratanabhÄ• vÄ• dikarÄ• saddhÄ• dayo paÃ±ca dhammÄ• . yathÄ• ha ``paÃ±cahi, bhikkhav
upÄ• sako upÄ• sakaratanaÃ±ca hoti upÄ• sakapadumaÃ±ca upÄ• sakapuá¹‡á¸• arÄ«kaÃ±
hoti, sÄ«lavÄ• hoti, na kotÅ«halamaá¹…galiko hoti, kammaá¹ƒ pacceti no maá¹…galaá¹ƒ, n
dakkhiá¹‡eyyaá¹ƒ gavesati, idha ca pubbakÄ• raá¹ƒ karotÄ«â€™â€™ ti (AN II 5.175).

__ajjatagge_ti ettha ayaá¹ƒ __agga_saddo Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. ``
dovÄ• rika, Ä• varÄ• mi dvÄ• raá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naâ€™â€™ ntiÄ• dÄ
146/ dissati. ``teneva aá¹…gulaggena taá¹ƒ aá¹…gulaggaá¹ƒ parÄ• maseyya, (Kv 441) ucch
ntiÄ• dÄ«su koá¹-iyaá¹ƒ. ``ambilaggaá¹ƒ vÄ• madhuraggaá¹ƒ vÄ• tittakaggaá¹ƒ vÄ• (SN I
bhikkhave, vihÄ• raggena vÄ• pariveá¹‡aggena vÄ• bhÄ• jetuâ€™â€™ ntiÄ• dÄ«su (Vin I
``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ• ya
4.34) seá¹-á¹-he. idha panÄ• yaá¹ƒ \Ee I 137/ Ä• dimhi daá¹-á¹-habbo. tasmÄ• __ajjatagge_
katvÄ• , evamettha attho veditabbo. __ajjata_nti ajjabhÄ• vaá¹ƒ. ajjadaggeti vÄ• pÄ• á¹-ho,
padasandhikaro, ajja aggaá¹ƒ katvÄ• ti attho.

__pÄ• á¹‡upeta_nti pÄ• á¹‡ehi upetaá¹ƒ, yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ• va upetaá¹ƒ. a
tÄ«hi saraá¹‡agamanehi saraá¹‡aá¹ƒ gataá¹ƒ upÄ• sakaá¹ƒ kappiyakÄ• rakaá¹ƒ maá¹ƒ bha
jÄ• nÄ• tu. ahaÃ±hi sacepi me tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindeyya, neva buddhaá¹ƒ ``n
dhammaá¹ƒ ``na dhammoâ€™â€™ ti vÄ• , saá¹…ghaá¹ƒ ``na saá¹…ghoâ€™â€™ ti vÄ• va
attasanniyyÄ• tanena saraá¹‡aá¹ƒ gantvÄ• catÅ«hi ca paccayehi pavÄ• retvÄ• uá¹-á¹-hÄ•
abhivÄ• detvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mÄ«ti.

upÄ• sakavidhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bhayabheravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anaá¹…gaá¹‡asuttavaá¹‡á¹‡anÄ•

<57> __evaá¹ƒ_ \Be I 142/ \Ne I 147/ __me sutaá¹ƒ ... pe ... Ä• yasmÄ• sÄ• riputto_ti anaá
tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• --- yathÄ• cettha, evaá¹ƒ sabbasuttesu. tasmÄ•
avatvÄ• apubbapadavaá¹‡á¹‡anaá¹ƒyeva karissÄ• ma.

__cattÄ• ro_ti gaá¹‡anaparicchedo. __puggalÄ• _ti sattÄ• narÄ• posÄ• . ettÄ• vatÄ• ca p
na gahetabbaá¹ƒ, ayaÃ±hi Ä• yasmÄ• buddhaputtÄ• naá¹ƒ seá¹-á¹-ho, so buddhassa bhag
avilomentoyeva deseti.

sammutiparamatthadesanÄ• kathÄ• vaá¹‡á¹‡anÄ•

buddhassa bhagavato duvidhÄ• desanÄ• sammutidesanÄ• , paramatthadesanÄ• cÄ• ti. t
puriso khattiyo brÄ• hmaá¹‡o devo mÄ• roti evarÅ«pÄ• __sammutidesanÄ• _. aniccaá¹ƒ du
dhÄ• tÅ« Ä• yatanÄ• ni satipaá¹-á¹-hÄ• nÄ• ti evarÅ«pÄ• __paramatthadesanÄ• _.

tattha bhagavÄ• ye sammutivasena desanaá¹ƒ sutvÄ• atthaá¹ƒ paá¹-ivijjhitvÄ• mohaá¹ƒ p
adhigantuá¹ƒ samatthÄ• , tesaá¹ƒ sammutidesanaá¹ƒ deseti. ye pana paramatthavasena de
paá¹-ivijjhitvÄ• mohaá¹ƒ pahÄ• ya visesamadhigantuá¹ƒ samatthÄ• , tesaá¹ƒ paramatthade
tatthÄ• yaá¹ƒ upamÄ• , yathÄ• hi desabhÄ• sÄ• kusalo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ atthasaá
damiá¸·abhÄ• sÄ• ya vutte \Ee I 138/ atthaá¹ƒ jÄ• nanti, tesaá¹ƒ damiá¸·abhÄ• sÄ• ya Ä• ci
andhakabhÄ• sÄ• dÄ«su aÃ±Ã±atarÄ• ya, tesaá¹ƒ tÄ• ya tÄ• ya bhÄ• sÄ• ya. evaá¹ƒ te mÄ
Ä• cariyamÄ• gamma khippameva sippaá¹ƒ uggaá¹‡hanti. tattha Ä• cariyo viya buddho bha
kathetabbabhÄ• vena á¹-hitÄ• ni tÄ«á¹‡i piá¹-akÄ• ni. desabhÄ• sÄ• kosallamiva sammutipa
nÄ• nÄ• desabhÄ• sÄ• mÄ• á¹‡avakÄ• viya sammutiparamatthadesanÄ• paá¹-ivijjhanasan
\Ne I 148/ damiá¸·abhÄ• sÄ• diÄ• cikkhanaá¹ƒ viya bhagavato sammutiparamatthavasena d
cettha ---

``duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhati ||

saá¹…ketavacanaá¹ƒ \Be I 143/ saccaá¹ƒ, lokasammutikÄ• raá¹‡Ä• .

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«takÄ• raá¹‡Ä• ||

tasmÄ• vohÄ• rakusalassa, lokanÄ• thassa satthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«â€™â€™ ti ||

apica aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• puggalakathaá¹ƒ katheti --- hirottappadÄ«panatth
kammassakatÄ• dÄ«panatthaá¹ƒ, paccattapurisakÄ• radÄ«panatthaá¹ƒ, Ä• nantariyadÄ«pa
brahmavihÄ• radÄ«panatthaá¹ƒ, pubbenivÄ• sadÄ«panatthaá¹ƒ, dakkhiá¹‡Ä• visuddhidÄ«p
appahÄ• natthaÃ±cÄ• ti. ``khandhadhÄ• tuÄ• yatanÄ• ni hirÄ«yanti ottappantÄ«â€™â€™ ti
jÄ• nÄ• ti, sammohamÄ• pajjati, paá¹-isattu hoti ``kimidaá¹ƒ khandhadhÄ• tuÄ• yatanÄ• ni h
nÄ• mÄ• â€™â€™ ti. ``itthÄ« hirÄ«yati ottappati puriso khattiyo brÄ• hmaá¹‡o devo mÄ• roa
jÄ• nÄ• ti, na sammohamÄ• pajjati, na paá¹-isattu hoti. tasmÄ• bhagavÄ• __hirottappadÄ«
puggalakathaá¹ƒ katheti.

``khandhÄ• kammassakÄ• dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nayo. tasm
__kammassakatÄ• dÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

``veá¸·uvanÄ• dayo mahÄ• vihÄ• rÄ• khandhehi kÄ• rÄ• pitÄ• dhÄ• tÅ«hi Ä• yatanehÄ«â
tasmÄ• bhagavÄ• __paccattapurisakÄ• radÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

``khandhÄ• \Ne I 149/ mÄ• taraá¹ƒ jÄ«vitÄ• voropenti pitaraá¹ƒ arahantaá¹ƒ ruhiruppÄ• da
karonti, saá¹…ghabhedakammaá¹ƒ karonti, dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi es
__Ä• nantariyadÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti. ``khandhÄ• mettÄ• yanti dhÄ• tu
vuttepi eseva nayo. tasmÄ• bhagavÄ• __brahmavihÄ• radÄ«panatthaá¹ƒ_ puggalakathaá¹

``khandhÄ• pubbenivÄ• samanussaranti dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi ese
__pubbenivÄ• sadÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti. ``khandhÄ• dÄ• naá¹ƒ paá¹-igg
Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi mahÄ• jano na jÄ• nÄ• ti, sammohamÄ• pajjati, paá¹-isa
khandhadhÄ• tuÄ• yatanÄ• ni paá¹-iggaá¹‡hanti nÄ• mÄ• â€™â€™ ti. ``puggalÄ• paá¹-igg
kalyÄ• á¹‡adhammÄ• â€™â€™ ti vutte pana jÄ• nÄ• ti, na sammohamÄ• pajjati, na paá¹-is
__dakkhiá¹‡Ä• visuddhidÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti.

lokasammutiÃ±ca \Be I 144/ buddhÄ• bhagavanto nappajahanti, lokasamaÃ±Ã±Ä• ya loka
á¹-hitÄ• yeva dhammaá¹ƒ desenti. tasmÄ• bhagavÄ• __lokasammutiyÄ• appahÄ• natthan
tasmÄ• ayampi Ä• yasmÄ• lokavohÄ• rakusalatÄ• ya buddhassa bhagavato desanaá¹ƒ av
á¹-hatvÄ• va __cattÄ• rome, Ä• vuso, puggalÄ• _ti Ä• ha. tasmÄ• ettha paramatthavasena
puggalo veditabbo.

__santo saá¹ƒvijjamÄ• nÄ• _ti lokasaá¹…ketavasena atthi upalabbhamÄ• nÄ• . __lokasmi_
__sÄ• á¹…gaá¹‡ova samÄ• no_tiÄ• dÄ«su pana __aá¹…gaá¹‡a_nti katthaci kilesÄ• vucca

katamÄ• ni tÄ«á¹‡i aá¹…gaá¹‡Ä• ni? rÄ• go aá¹…gaá¹‡aá¹ƒ, doso aá¹…gaá¹‡aá¹ƒ, moho a
924). katthaci yaá¹ƒkiÃ±ci malaá¹ƒ vÄ• paá¹…ko vÄ• , yathÄ• ha ``tasseva rajassa vÄ• aá
pahÄ• nÄ• ya vÄ• yamatÄ«â€™â€™ ti. katthaci tathÄ• rÅ«po bhÅ«mibhÄ• go, so bodhiyaá
cetiyaá¹…gaá¹‡antiÄ• dÄ«naá¹ƒ vasena veditabbo. idha pana nÄ• nappakÄ• rÄ• tibbakiles
adhippetÄ• . tathÄ• hi vakkhati ``pÄ• pakÄ• naá¹ƒ kho etaá¹ƒ, Ä• vuso, akusalÄ• naá¹ƒ icc
adhivacanaá¹ƒ, yadidaá¹ƒ aá¹…gaá¹‡aâ€™â€™ nti (MN I 60). saha aá¹…gaá¹‡ena __sÄ• a

__sÄ• á¹…gaá¹‡ova_ \Ne I 150/ __samÄ• no_ti sakilesoyeva santo \Ee I 140/. __atthi me a
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«_ti mayhaá¹ƒ attano cittasantÄ• ne kileso atthÄ«tipi na j
nÄ• ma kakkhaá¸·Ä• vÄ• á¸·Ä• jahitabbÄ• na gahitabbÄ• visaduá¹-á¹-hasallasadisÄ• â€™
yÄ• thÄ• vasarasatopi na jÄ• nÄ• ti. yo atthÄ«ti ca jÄ• nÄ• ti, evaÃ±ca jÄ• nÄ• ti. so ``atthi n
aá¹…gaá¹‡anti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti vuccati. yassa pana na ca magg
uppajjanti yena vÄ• tena vÄ• vÄ• ritattÄ• , ayamidha anaá¹…gaá¹‡oti adhippeto. __natthi n
aá¹…gaá¹‡anti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«_ti ``mayhaá¹ƒ kilesÄ• yena vÄ• tena v
maggena samÅ«hatattÄ• â€™â€™ ti na jÄ• nÄ• ti, ``te uppajjamÄ• nÄ• mahÄ• anatthaá¹ƒ
visaduá¹-á¹-hasallasadisÄ• â€™â€™ ti evaá¹ƒ yÄ• thÄ• vasarasatopi na jÄ• nÄ• ti. yo pana
natthÄ«â€™â€™ ti ca jÄ• nÄ• ti, evaÃ±ca jÄ• nÄ• ti, so ``natthi me ajjhattaá¹ƒ aá¹…gaá¹‡a
pajÄ• nÄ• tÄ«â€™â€™ ti vuccati \Be I 145/. __tatrÄ• _ti tesu catÅ«su puggalesu, tesu vÄ•
__yvÄ• ya_nti yo ayaá¹ƒ, yÄ• yantipi pÄ• á¹-ho.

<58> __ko nu kho, Ä• vuso, sÄ• riputta, hetu ko paccayo_ti ubhayenÄ• pi kÄ• raá¹‡ameva
yena hetunÄ• yena paccayena imesaá¹ƒ dvinnaá¹ƒ eko seá¹-á¹-hapuriso eko hÄ«napurisot
ko paccayoti evamettha sambandho veditabbo. tattha kiÃ±cÄ• pi ``nappajÄ• nÄ• ti pajÄ• nÄ
vuttaá¹ƒ, pajÄ• nanÄ• nappajÄ• nanÄ• ti idameva ubhayaá¹ƒ hetu ceva paccayo ca.

<59> thero pana attano vicitrapaá¹-ibhÄ• natÄ• ya taá¹ƒ pÄ• kaá¹-ataraá¹ƒ katvÄ• dassetu
__tatrÄ• vuso_tiÄ• dimÄ• ha. tattha __tassetaá¹ƒ pÄ• á¹-ikaá¹…kha_nti tassa puggalassa e
pÄ• á¹-ikaá¹…khitabbaá¹ƒ. idameva esa pÄ• puá¹‡issati, na aÃ±Ã±anti icchitabbaá¹ƒ, avass
hoti. ``na chandaá¹ƒ janessatÄ«â€™â€™ tiÄ• dinÄ• nayena vuttaá¹ƒ achandajananÄ• diá¹

tattha ca __na chandaá¹ƒ janessatÄ«_ti appajÄ• nanto tassa aá¹…gaá¹‡assa pahÄ• nattha
na janessati. __na vÄ• yamissatÄ«_ti tato balavataraá¹ƒ vÄ• yÄ• maá¹ƒ na karissati, __na v
Ä• rabhissatÄ«_ti thÄ• magatavÄ«riyaá¹ƒ pana neva Ä• rabhissati, na pavattessatÄ«ti vutta
__sÄ• á¹…gaá¹‡o_ti imehi rÄ• gÄ• dÄ«hi aá¹…gaá¹‡ehi \Ne I 151/ sÄ• á¹…gaá¹‡o. __saá¹
suá¹-á¹-hutaraá¹ƒ \Ee I 141/ kiliá¹-á¹-hacitto malÄ«nacitto vibÄ• dhitacitto upatÄ• pitacitto ca
__kÄ• laá¹ƒ karissatÄ«_ti marissati.

__seyyathÄ• pÄ«_ti yathÄ• nÄ• ma. __kaá¹ƒsapÄ• tÄ«_ti kaá¹ƒsalohabhÄ• janaá¹ƒ. __Ä•

__Ä• paá¹‡Ä• vÄ• kammÄ• rakulÄ• vÄ• _ti Ä• paá¹‡ato vÄ• kaá¹ƒsapÄ• tikÄ• rakÄ• naá
__rajenÄ• _ti Ä• gantukarajena paá¹ƒsuÄ• dinÄ• . __malenÄ• _ti tattheva uá¹-á¹-hitena loha
__pariyonaddhÄ• _ti saÃ±channÄ• . __na ceva paribhuÃ±jeyyu_nti udakakhÄ• danÄ«yapak
kareyyuá¹ƒ. __na ca pariyodapeyyu_nti dhovanaghaá¹ƒsanÄ• dÄ«hi na parisuddhaá¹ƒ kÄ•
rajapathe. ayameva vÄ• pÄ• á¹-ho, rajassa Ä• gamanaá¹-á¹-hÄ• ne vÄ• vuá¹-á¹-hÄ• nuá¹-
heá¹-á¹-hÄ• maÃ±ce vÄ• thusakoá¹-á¹-hake vÄ• bhÄ• janantare vÄ• , yattha rajena okirÄ«
__saá¹ƒkiliá¹-á¹-hatarÄ• assa malaggahitÄ• _ti ettha rajÄ• pathe nikkhipanena saá¹ƒkiliá¹-á
aparibhogÄ• pariyodapanehi \Be I 146/ malaggahitatarÄ• ti vuttaá¹ƒ hoti, paá¹-ipucchÄ• vac
evamattho veditabbo, Ä• vuso, sÄ• kaá¹ƒsapÄ• ti evaá¹ƒ karÄ«yamÄ• nÄ• aparena kÄ• le
malaggahitatarÄ• ca mattikapÄ• tÄ«ti vÄ• kaá¹ƒsapÄ• tÄ«ti vÄ• itipi dujjÄ• nÄ• bhaveyya
paá¹-ijÄ• nanto Ä• ha ``evamÄ• vusoâ€™â€™ ti. puna dhammasenÄ• pati opammaá¹ƒ sam
kho_tiÄ• dimÄ• ha. tatthevaá¹ƒ opammasaá¹ƒsandanÄ• veditabbÄ• --- kiliá¹-á¹-hakaá¹ƒsa
puggalo. saá¹ƒkiliá¹-á¹-hakaá¹ƒsapÄ• tiyÄ• naparibhuÃ±janamÄ• diá¹ƒ katvÄ• rajÄ• patha
puggalassa pabbajjaá¹ƒ labhamÄ• nassa vejjakammÄ• dÄ«su pasutapuggalasantike pabba
saá¹ƒkiliá¹-á¹-hakaá¹ƒsapÄ• tiyÄ• puna saá¹ƒkiliá¹-á¹-hatarabhÄ• vo viya tassa puggalassa
Ä• cariyupajjhÄ• yÄ• naá¹ƒ anusikkhato vejjakammÄ• dikaraá¹‡aá¹ƒ, ettha á¹-hitassa sÄ• á
vÄ• anukkamena dukkaá¹-adubbhÄ• sitavÄ«tikkamanaá¹ƒ, ettha á¹-hitassa sÄ• á¹…gaá¹‡a
anukkamena pÄ• cittiyathullaccayavÄ«tikkamanaá¹ƒ, saá¹…ghÄ• disesavÄ«tikkamanaá¹ƒ,
mÄ• tughÄ• tÄ• diÄ• nantariyakaraá¹‡aá¹ƒ, ettha á¹-hitassa sÄ• á¹…gaá¹‡akÄ• lakiriyÄ• ti.

__saá¹ƒkiliá¹-á¹-hacitto kÄ• laá¹ƒ karissatÄ«_ti ettha ca akusalacittena kÄ• laá¹ƒ karissatÄ«
daá¹-á¹-habbo. sabbasattÄ• hi pakaticittena bhavaá¹…gacitteneva kÄ• laá¹ƒ karonti. ayaá¹
avisodhetvÄ• cittasantÄ• naá¹ƒ kÄ• laá¹ƒ karissatÄ«ti etamatthaá¹ƒ sandhÄ• ya evaá¹ƒ vut

dutiyavÄ• re \Ne I 152/ __pariyodapeyyu_nti dhovanaghaá¹ƒsanasaá¹‡hachÄ• rikÄ• parima
Ä• dÄ• samaá¹‡á¸• alasadisaá¹ƒ kareyyuá¹ƒ. __na ca naá¹ƒ rajÄ• pathe_ti pubbe vuttappak
karaá¹‡á¸• amaÃ±jÅ«sÄ• dÄ«su vÄ• á¹-hapeyyuá¹ƒ, paliveá¹-hetvÄ• vÄ• nÄ• gadante lag
vuttanayÄ• nusÄ• reneva gahetabbaá¹ƒ.

upamÄ• saá¹ƒsandanÄ• cettha evaá¹ƒ veditabbÄ• --- kiliá¹-á¹-hakaá¹ƒsapÄ• tisadiso sÄ•
kiliá¹-á¹-hakaá¹ƒsapÄ• tiyÄ• paribhuÃ±janamÄ• diá¹ƒ katvÄ• suddhaá¹-á¹-hÄ• ne á¹-hapar
pabbajjaá¹ƒ labhamÄ• nassa pesalabhikkhÅ«naá¹ƒ santike pabbajjÄ• paá¹-ilÄ• bho. ye ova
appamattakampi pamÄ• daá¹ƒ disvÄ• daá¹‡á¸• akammaá¹ƒ katvÄ• punappunaá¹ƒ sikkhÄ•
saá¹ƒkiliá¹-á¹-hakaá¹ƒsapÄ• tiyÄ• aparakÄ• le \Be I 147/ parisuddhapariyodÄ• tabhÄ• vo vi
Ä• cariyupajjhÄ• yÄ• naá¹ƒ anusikkhato anukkamena sammÄ• vattapaá¹-ipatti, ettha á¹-hita
anaá¹…gaá¹‡akÄ• lakiriyÄ• . atha vÄ• anukkamena parisuddhe sÄ«le patiá¹-á¹-hÄ• ya atta
buddhavacanaá¹ƒ uggaá¹‡hitvÄ• dhutaá¹…gÄ• ni samÄ• dÄ• ya attano anukÅ«lakammaá¹
gÄ• mantasenÄ• sanavÄ• saá¹ƒ muÃ±citvÄ• pantasenÄ• sanavÄ• so, ettha á¹-hitassa ana

anukkamena kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-hasamÄ• pattinibbattanena kilesavikkha
vipassanÄ• pÄ• dakajjhÄ• nÄ• vuá¹-á¹-hÄ• ya vipassanÄ• ya kilesÄ• naá¹ƒ tadaá¹…ganivÄ
sotÄ• pattiphalÄ• dhigamo ... pe ... arahattasacchikiriyÄ• ti ettha á¹-hitassa accantaá¹ƒ
anaá¹…gaá¹‡akÄ• lakiriyÄ• eva.

tatiyavÄ• re __subhanimitta_nti rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ. __mana
vipannassati taá¹ƒ nimittaá¹ƒ Ä• vajjissati. __tassa subhanimittassa manasikÄ• rÄ• _ti tassa
subhanimittamanasikÄ• rakÄ• raá¹‡Ä• . __anuddhaá¹ƒsessatÄ«_ti hiá¹ƒsissati adhibhavissa
kusalavÄ• raá¹ƒ pacchinditvÄ• sayameva akusalajavanaá¹ƒ hutvÄ• tiá¹-á¹-hanto kusalacitt
veditabbo. sesaá¹ƒ vuttanayÄ• nusÄ• reneva gahetabbaá¹ƒ.

opammasaá¹ƒsandanÄ• panettha evaá¹ƒ veditabbÄ• --- parisuddhakaá¹ƒsapÄ• tisadiso p
appakileso anaá¹…gaá¹‡apuggalo. parisuddhakaá¹ƒsapÄ• tiyÄ• naparibhuÃ±janaá¹ƒ Ä• di
nikkhepo viya tassa puggalassa pabbajjaá¹ƒ labhamÄ• nassÄ• ti ito paraá¹ƒ sabbaá¹ƒ paá¹

catutthavÄ• re \Ne I 153/ __subhanimittaá¹ƒ na manasi karissatÄ«_ti tasmiá¹ƒ sativirahÄ• b
nimittaá¹ƒ nÄ• vajjissati, sesaá¹ƒ dutiyavÄ• rÄ• nusÄ• rena veditabbaá¹ƒ. ``ayaá¹ƒ kho, Ä• v
nu kho, Ä• vusoâ€™â€™ tiÄ• dimhi vuttanayameva.

<60> idÄ• ni taá¹ƒ aá¹…gaá¹‡aá¹ƒ nÄ• nappakÄ• rato pÄ• kaá¹-aá¹ƒ kÄ• rÄ• petukÄ• men
``aá¹…gaá¹‡aá¹ƒ aá¹…gaá¹‡aâ€™â€™ ntiÄ• dinÄ• nayena puá¹-á¹-ho taá¹ƒ byÄ• karonto
Ä• vuso_tiÄ• dimÄ• ha. tattha __icchÄ• vacarÄ• na_nti icchÄ• ya avacarÄ• naá¹ƒ, icchÄ• va
pavattÄ• naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kopaappaccayÄ• nanti attho. __yaá¹ƒ idhekaccass
icchÄ• uppajjeyya, taá¹ƒ á¹-hÄ• naá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ vijjati atthi, upalabbhatÄ«ti \Be I
hoti. __Ä• panno assa_nti Ä• panno bhaveyyaá¹ƒ. __na ca maá¹ƒ bhikkhÅ« jÄ• neyyu_nti b
jÄ• neyyuá¹ƒ. kiá¹ƒ panettha á¹-hÄ• naá¹ƒ, lÄ• bhatthikatÄ• . lÄ• bhatthiko hi bhikkhu pakati
manussehi sakkato garukato evaá¹ƒ cinteti ``Ä• pattiá¹ƒ Ä• pannaá¹ƒ bhikkhuá¹ƒ therÄ• Ã±
Ä• rocenti, te navakÄ• naá¹ƒ, navakÄ• vihÄ• re vighÄ• sÄ• dÄ• dÄ«naá¹ƒ, te ovÄ• daá¹ƒ Ä
evaá¹ƒ kamena catasso parisÄ• jÄ• nanti. evamassa lÄ• bhantarÄ• yo hoti. aho vatÄ• haá¹
assaá¹ƒ, na ca maá¹ƒ bhikkhÅ« jÄ• neyyuâ€™â€™ nti.

__yaá¹ƒ taá¹ƒ bhikkhuá¹ƒ bhikkhÅ« jÄ• neyyu_nti yena kÄ• raá¹‡ena taá¹ƒ bhikkhuá¹ƒ aÃ±
taá¹ƒ kÄ• raá¹‡aá¹ƒ vijjati kho pana atthiyeva, no natthi. therÄ• hi Ã±atvÄ• majjhimÄ• naá¹
so pubbe vuttanayena catÅ«su parisÄ• su pÄ• kaá¹-o hoti. evaá¹ƒ pÄ• kaá¹-o ca ayasÄ• bh
pavisitvÄ• ummÄ• rasatesu á¹-hÄ• nesu uÃ±chitvÄ• yathÄ• dhotena pattena nikkhamati. ta
bhikkhÅ« Ä• pattiá¹ƒ Ä• panno_ti tehi camhi evaá¹ƒ nÄ• sitoti cintetvÄ• , __iti so kupito hoti
iminÄ• kÄ• raá¹‡ena kupito ceva hoti kodhÄ• bhibhÅ«to appatÄ«to ca domanassÄ• bhibhÅ

yo ceva kho \Ee I 144/, __Ä• vuso, kopo yo ca appaccayo ubhayametaá¹ƒ aá¹…gaá¹‡a_nti
saá¹…khÄ• rakkhandhasaá¹…gahito kopo, yo ca vedanÄ• kkhandhasaá¹…gahito appaccay
aá¹…gaá¹‡anti evamettha attho daá¹-á¹-habbo. idaÃ±ca tÄ• disÄ• naá¹ƒ puggalÄ• naá¹ƒ va
imassa aá¹…gaá¹‡assa pubbabhÄ• gavasena, moho sampayogavasenÄ• pi gahitoyeva hot

__anuraho_ \Ne I 154/ __ma_nti purimasadisameva bhikkhuá¹ƒ gahetvÄ• vihÄ• rapaccant
dvÄ• raá¹ƒ thaketvÄ• codente icchati. __á¹-hÄ• naá¹ƒ kho paneta_nti etaá¹ƒ kÄ• raá¹‡aá¹ƒ
bhikkhuá¹ƒ catuparisamajjhe Ä• netvÄ• byattÄ• vinÄ«tÄ• ``tayÄ• asukamhi nÄ• ma á¹-hÄ
ntiÄ• dinÄ• nayena codeyyuá¹ƒ. so catÅ«su parisÄ• su pÄ• kaá¹-o hoti. evaá¹ƒ pÄ• kaá¹-o
sabbaá¹ƒ purimasadisameva.

__sappaá¹-ipuggalo_ti \Be I 149/ samÄ• no puggalo. __samÄ• no_ti sÄ• pattiko. __paá¹-ipu
sÄ• pattikeneva codanaá¹ƒ icchati, tvampi imaÃ±cimaÃ±ca Ä• pattiá¹ƒ Ä• panno, taá¹ƒ tÄ•
maá¹ƒ codessasÄ«ti vattuá¹ƒ sakkÄ• ti maÃ±Ã±amÄ• no. apica jÄ• tiÄ• dÄ«hipi samÄ• no p
ayaÃ±hi attano jÄ• tiyÄ• kulena bÄ• husaccena byattatÄ• ya dhutaá¹…genÄ• ti evamÄ• dÄ
icchati, tÄ• disena vuttaá¹ƒ nÄ• tidukkhaá¹ƒ hotÄ«ti maÃ±Ã±amÄ• no. __appaá¹-ipuggalo_t
paá¹-ipuggalo appaá¹-ipuggalo. imehi Ä• pattÄ• dÄ«hi asadisattÄ• paá¹-isattu paá¹-isallo co
ayuttoti vuttaá¹ƒ hoti. __iti so kupito_ti iti so imÄ• ya appaá¹-ipuggalacodanÄ• ya evaá¹ƒ kup

catutthavÄ• re __aho vatÄ• _ti ``aho vata re amhÄ• kaá¹ƒ paá¹‡á¸• itakÄ• , aho vata re am
tevijjakÄ• â€™â€™ ti (DN I 291) garahÄ• yaá¹ƒ dissati. ``aho vata maá¹ƒ daharaá¹ƒyeva sa
abhisiÃ±ceyyuâ€™â€™ nti (Vin I 57) patthanÄ• yaá¹ƒ. idha patthanÄ• yameva. __paá¹-ipuc
paá¹-ipucchitvÄ• _ti punappunaá¹ƒ pucchitvÄ• . ayaá¹ƒ bhikkhu lÄ• bhatthiko bhagavato att
paá¹-ipucchitabbaá¹ƒ icchati, taÃ±ca kho anumatipucchÄ• ya, no maggaá¹ƒ vÄ• phalaá¹ƒ v
antaraá¹ƒ katvÄ• . ayaÃ±hi passati bhagavantaá¹ƒ sÄ• riputtÄ• dayo mahÄ• there ``taá¹ƒ ki
sÄ• riputta, moggallÄ• na, kassapa \Ee I 145/, rÄ• hula cakkhuá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ v
parisamajjhe paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• dhammaá¹ƒ desentaá¹ƒ, manusse ca ``tes
satthu cittaá¹ƒ Ä• rÄ• dhentÄ«â€™â€™ ti vaá¹‡á¹‡aá¹ƒ bhaá¹‡ante, lÄ• bhasakkÄ• raÃ±ca
lÄ• bhasakkÄ• raá¹ƒ icchanto evaá¹ƒ cintetvÄ• nikhaá¹‡itvÄ• á¹-hapitakhÄ• á¹‡u viya bhag

__iti so kupito_ti atha bhagavÄ• taá¹ƒ amanasikaritvÄ• va aÃ±Ã±aá¹ƒ theraá¹ƒ paá¹-ipucch
\Ne I 155/, tena so kupito hoti bhagavato ca therassa ca. kathaá¹ƒ bhagavato kuppati? ``aha
pabbajitakÄ• lato pabhuti gandhakuá¹-ipariveá¹‡ato bahinikkhamanaá¹ƒ na jÄ• nÄ• mi, sabb
vijahÄ• mi, maá¹ƒ nÄ• ma pucchitvÄ• dhammadesanÄ• mattampi natthi. taá¹ƒmuhuttaá¹ƒ c
pucchitvÄ• dhammaá¹ƒ desetÄ«â€™â€™ ti evaá¹ƒ bhagavato kuppati. kathaá¹ƒ therassa k
mahallakatthero bhagavato purato khÄ• á¹‡u \Be I 150/ viya nisÄ«dati, kadÄ• nu kho imaá¹
abhabbaá¹-á¹-hÄ• naá¹ƒ pÄ• petvÄ• nÄ«harissanti, ayaÃ±hi yadi imasmiá¹ƒ vihÄ• re na bh
mayÄ• saddhiá¹ƒ sallapeyyÄ• â€™â€™ ti evaá¹ƒ therassa kuppati.

__purakkhatvÄ• purakkhatvÄ• _ti purato purato katvÄ• , samparivÄ• retvÄ• ti vuttaá¹ƒ hoti
lÄ• bhatthikoyeva, ayaÃ±hi passati bahussute bhikkhÅ« mahÄ• parivÄ• rena gÄ• maá¹ƒ pa
tesaÃ±ca taá¹ƒ sampattiá¹ƒ disvÄ• upÄ• sake pasanne pasannÄ• kÄ• raá¹ƒ karonte. tasmÄ
__kupito_ti ayampi dvÄ«su á¹-hÄ• nesu kuppati bhikkhÅ«naá¹ƒ therassa ca. kathaá¹ƒ bhikk
mayhaá¹ƒ uppajjati cÄ«varaá¹ƒ vÄ• piá¹‡á¸• apÄ• to vÄ• , taá¹ƒ gahetvÄ• paribhuÃ±janti,
pattacÄ«varaá¹ƒ gahetvÄ• piá¹-á¹-hito Ä• gacchantopi natthÄ«â€™â€™ ti evaá¹ƒ bhikkhÅ«
therassa? ``eso mahallakatthero tesu tesu á¹-hÄ• nesu sayameva paÃ±Ã±Ä• yati, kudÄ• ss
dhammakammikÄ• nikkaá¸• á¸• hissanti, imasmiá¹ƒ asati avassaá¹ƒ maá¹ƒyeva parivÄ• re

__bhattagge_ti bhojanaá¹-á¹-hÄ• ne. __aggÄ• sana_nti saá¹…ghattherÄ• sanaá¹ƒ. __aggo
__aggapiá¹‡á¸• a_nti saá¹…ghattherapiá¹‡á¸• aá¹ƒ. sabbattha vÄ• __agga_nti paá¹‡Ä«tÄ•
__ahameva labheyya_nti icchÄ• nÄ• timahÄ• sÄ• vajjÄ• . __na aÃ±Ã±o bhikkhu labheyyÄ•
I 146/. ayampi lÄ• bhatthiko pÄ• sÄ• diko hoti cÄ«varadhÄ• raá¹‡Ä• dÄ«hi, kadÄ• ci pabbaj
tena so pubbe laddhapubbaá¹ƒ Ä• sanÄ• diá¹ƒ pacchÄ• alabhanto evaá¹ƒ cintesi. __na so
bhikkhu therÄ• naá¹ƒ aggÄ• sanÄ• dÄ«su tadanusÄ• rena majjhimÄ• naá¹ƒ aÃ±Ã±esaÃ±ca
taá¹ƒ vÄ• sabbanihÄ«naá¹ƒ Ä• sanÄ• diá¹ƒ labhati. __kupito_ti ayampi dvÄ«su á¹-hÄ• nesu
therÄ• naÃ±ca. kathaá¹ƒ manussÄ• naá¹ƒ? ``ime maá¹…galÄ• dÄ«su maá¹ƒ nissÄ• ya bhik
ettake bhikkhÅ« gahetvÄ• amhÄ• kaá¹ƒ anukampaá¹ƒ karothÄ• â€™ ti vadanti, idÄ• ni taá¹
diá¹-á¹-hamattakaá¹ƒ mahallakattheraá¹ƒ gahetvÄ• gatÄ• , hotu idÄ• ni, nesaá¹ƒ kicce uppa
ti evaá¹ƒ \Ne I 156/ manussÄ• naá¹ƒ kuppati. kathaá¹ƒ therÄ• naá¹ƒ? ``ime nÄ• ma yadi na
manussÄ• nimanteyyuâ€™â€™ nti evaá¹ƒ therÄ• naá¹ƒ kuppati.

__anumodeyya_nti \Be I 151/ anumodanaá¹ƒ kareyyaá¹ƒ. ayampi lÄ• bhatthiko yaá¹ƒ vÄ• t
khaá¹‡á¸• Ä• numodanaá¹ƒ jÄ• nÄ• ti, ``so anumodanaá¹-á¹-hÄ• ne bahÅ« mÄ• tugÄ• mÄ•
saÃ±jÄ• nitvÄ• tato pabhuti thÄ• lakabhikkhaá¹ƒ dassantÄ«â€™â€™ ti patthento evaá¹ƒ ci
bahussutÄ• naá¹ƒ anumodanÄ• bhÄ• ro, tena bahussuto anumodeyyÄ• ti vuttaá¹ƒ hoti. __
á¹-hÄ• nesu kuppati manussÄ• naá¹ƒ therassa dhammakathikassa ca. kathaá¹ƒ manussÄ•
upasaá¹…kamitvÄ• yÄ• canti `amhÄ• kaá¹ƒ nÄ• gatthero amhÄ• kaá¹ƒ sumanatthero anum
nÄ• vocuâ€™â€™ nti evaá¹ƒ manussÄ• naá¹ƒ kuppati. kathaá¹ƒ therassa? ``ayaá¹ƒ saá¹…
kulupakaá¹ƒ nÄ• gattheraá¹ƒ sumanattheraá¹ƒ upasaá¹…kamatha, ayaá¹ƒ anumodissatÄ«â
evaá¹ƒ therassa kuppati. kathaá¹ƒ dhammakathikassa? ``therena vuttamatteyeva pahÄ• raá
turitaturitaá¹ƒ vassati, imaá¹ƒ nÄ• ma nikkaá¸• á¸• hantÄ• natthi, imasmiÃ±hi asati ahameva
evaá¹ƒ dhammakathikassa kuppati.

__Ä• rÄ• magatÄ• na_nti vihÄ• re sannipatitÄ• naá¹ƒ. ayampi lÄ• bhatthiko yaá¹ƒ vÄ• taá¹
khaá¹‡á¸• adhammakathaá¹ƒ jÄ• nÄ• ti, so passati tÄ• disesu á¹-hÄ• nesu dviyojanatiyojana
sabbarattikÄ• ni dhammassavanÄ• ni suá¹‡ante, tuá¹-á¹-hacitte \Ee I 147/ ca dahare vÄ• sA

sÄ• dhÅ«ti mahÄ• saddena sÄ• dhukÄ• raá¹ƒ dente, tato dutiyadivase antogÄ• magate bhik
``ke, bhante, dhammaá¹ƒ kathesuâ€™â€™ nti. te bhaá¹‡anti ``asuko ca asuko cÄ• â€™â€™
manussÄ• dhammakathikÄ• naá¹ƒ mahÄ• sakkÄ• raá¹ƒ karonti. so taá¹ƒ icchamÄ• no eva
bahussutÄ• naá¹ƒ vinicchayakusalÄ• naá¹ƒ dhammadesanÄ• bhÄ• ro, tena bahussuto des
__kupito_ti catuppadikaá¹ƒ gÄ• thampi vattuá¹ƒ okÄ• saá¹ƒ alabhamÄ• no kupito hoti attan
``ahaÃ±hi mando duppaÃ±Ã±o kuto labhissÄ• mi desetuâ€™â€™ nti.

__bhikkhunÄ«na_nti ovÄ• datthaá¹ƒ vÄ• uddesatthaá¹ƒ vÄ• paripucchatthaá¹ƒ vÄ• pÅ«jÄ
Ä• rÄ• maá¹ƒ Ä• gantvÄ• sannipatitabhikkhunÄ«naá¹ƒ. ayampi lÄ• bhatthiko, tassevaá¹ƒ h
pabbajitÄ• bhikkhuniyo, tÄ• su kulesu pavisetvÄ• nisinnÄ• su manussÄ• pucchissanti ``ka
ovÄ• daá¹ƒ vÄ• uddesaá¹ƒ vÄ• paripucchaá¹ƒ vÄ• gaá¹‡hathÄ• â€™â€™ ti. tato vakkhan
152/ bahussuto, tassa detha karothÄ• â€™â€™ ti, tenassa evaá¹ƒ icchÄ• uppajjati. __á¹-hÄ
nÄ• ma bahussutÄ• naá¹ƒ bhÄ• ro, tena bahussuto deseyyÄ• ti vuttaá¹ƒ hoti. __kupito_ti ay
kuppati, tÄ• saÃ±ca bhikkhunÄ«naá¹ƒ ``imÄ• pubbe maá¹ƒ nissÄ• ya uposathappavÄ• raá¹
taá¹ƒmuhuttaá¹ƒ diá¹-á¹-hamattakamahallakattherassa santikaá¹ƒ gatÄ• â€™â€™ ti. dhamm
imÄ• saá¹ƒ sahasÄ• ovÄ• daá¹ƒ adÄ• siyevÄ• â€™â€™ ti.

__upÄ• sakÄ• na_nti, Ä• rÄ• magatÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ. nissaá¹-á¹-hakammantÄ•
puttabhÄ• tukÄ• naá¹ƒ kammaá¹ƒ niyyÄ• tetvÄ• dhammaá¹ƒ suá¹‡antÄ• vicaranti, ayaá¹ƒ
kiá¹ƒ kÄ• raá¹‡Ä• ? ime pasÄ«ditvÄ• upÄ• sikÄ• nampi Ä• rocessanti, tato saddhiá¹ƒ upÄ•
lÄ• bhasakkÄ• raá¹ƒ upaharissantÄ«ti. á¹-hÄ• naá¹ƒ bahussuteneva yojetabbaá¹ƒ. __kupito
á¹-hÄ• nesu kuppati, upÄ• sakÄ• naÃ±ca ``ime aÃ±Ã±attha suá¹‡anti, amhÄ• kaá¹ƒ kulupal
nÄ• gacchanti, hotu idÄ• ni, tesaá¹ƒ uppanne kicce jÄ• nissÄ• mÄ«â€™â€™ ti dhammakath
desetÄ«â€™â€™ ti.

__upÄ• sikÄ• na_nti \Ee I 148/ Ä• rÄ• magatÄ• naá¹ƒ. __upÄ• sikÄ• _ nÄ• ma Ä• sanapÅ«
uposathadivase vÄ• dhammassavanatthaá¹ƒ sannipatitÄ• . sesaá¹ƒ upÄ• sakavÄ• re vutta

__sakkareyyu_nti sakkaccaÃ±ca kareyyuá¹ƒ, sundaraÃ±ca kareyyuá¹ƒ. iminÄ• attani kÄ• r
sakkaccaá¹ƒ kataÃ±ca sundaraÃ±ca pattheti. __garuá¹ƒ kareyyu_nti bhÄ• riyaá¹ƒ kareyyuá
attÄ• naá¹ƒ garuá¹-á¹-hÄ• ne á¹-hapÄ«yamÄ• naá¹ƒ pattheti. __mÄ• neyyu_nti piyÄ• yeyyu
sakkarontÄ• garuá¹ƒ karontÄ• mÄ• nentÄ• paccayehi pÅ«jeyyunti paccayapÅ«jaá¹ƒ patth
garu bhÄ• vaniyoâ€™â€™ ti vuttappakÄ• ro bahussuto ca sÄ«lavÄ• ca etaá¹ƒ vidhiá¹ƒ ara
evarÅ«paá¹ƒ evaá¹ƒ kareyyunti vuttaá¹ƒ hoti. __kupito_ti ayampi dvÄ«su á¹-hÄ• nesu kuppa
etaá¹ƒ sakkarontÄ«â€™â€™ ti therassa ca ``imasmiá¹ƒ asati maá¹ƒyeva sakkareyyuâ€™â€™
tÄ«su vÄ• resu.

__paá¹‡Ä«tÄ• naá¹ƒ_ \Be I 153/ \Ne I 158/ __cÄ«varÄ• na_nti paá¹-á¹-adukÅ«lapaá¹-á¹-uá

mahagghasukhumasukhasamphassÄ• naá¹ƒ cÄ«varÄ• naá¹ƒ. idhÄ• pi __ahameva lÄ• bhÄ
nÄ• timahÄ• sÄ• vajjÄ• . __na aÃ±Ã±o bhikkhu lÄ• bhÄ« assÄ• _ti pana mahÄ• sÄ• vajjÄ•

__paá¹‡Ä«tÄ• naá¹ƒ piá¹‡á¸• apÄ• tÄ• na_nti sappitelamadhusakkarÄ• dipÅ«ritÄ• naá¹ƒ s
__paá¹‡Ä«tÄ• naá¹ƒ senÄ• sanÄ• na_nti anekasatasahassagghanakÄ• naá¹ƒ maÃ±capÄ«
__gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• na_nti sappitelamadhuphÄ• á¹‡itÄ• dÄ«naá¹ƒ ut
sabbatthÄ• pi á¹-hÄ• naá¹ƒ bahussutehi puÃ±Ã±avantehi ca yojetabbaá¹ƒ. __kupito_ti sabb
á¹-hÄ• nesu kuppati, manussÄ• naÃ±ca ``imesaá¹ƒ nÄ• ma paricitabhÄ• vopi natthi, dÄ«gh
paá¹ƒsukÅ«latthÄ• ya vÄ• piá¹‡á¸• apÄ• tatthÄ• ya vÄ• sappitelÄ• dikÄ• raá¹‡Ä• vÄ• gha
carantassÄ• pi me ekadivasampi kiÃ±ci paá¹‡Ä«taá¹ƒ paccayaá¹ƒ na denti. Ä• gantukaá¹ƒ
yaá¹ƒ icchati, taá¹ƒ dentÄ«â€™â€™ ti, therassa ca ``ayampi mahallako imesaá¹ƒ attÄ• naá
kudÄ• ssu nÄ• ma naá¹ƒ dhammakammikÄ• nikkaá¸• á¸• heyyuá¹ƒ, evaá¹ƒ imasmiá¹ƒ asa
nti.

__imesaá¹ƒ kho, etaá¹ƒ Ä• vuso_ti imesaá¹ƒ heá¹-á¹-hÄ• ekÅ«navÄ«sativÄ• rehi vuttÄ• na

<61> __dissanti ceva sÅ«yanti cÄ• _ti \Ee I 149/na icchÄ• vacarÄ• cakkhunÄ• dissanti, na
manoviÃ±Ã±Ä• á¹‡avisayattÄ• . appahÄ«naicchÄ• vacarassa pana puggalassa icchÄ• vaca
disvÄ• diá¹-á¹-hÄ• viya vacÄ«kammaá¹ƒ sutvÄ• sutÄ• viya ca honti, tena vuttaá¹ƒ ``dissa
cÄ• â€™â€™ ti. paccakkhakÄ• le dissanti, ``asuko kira bhikkhu Ä«disoâ€™â€™ ti tirokkhak
__kiÃ±cÄ• pÄ«_ti anuggahagarahavacanaá¹ƒ. tena Ä• raÃ±Ã±ikattaá¹ƒ anuggaá¹‡hÄ• ti, ic
appahÄ• naá¹ƒ garahati.

tatrÄ• yaá¹ƒ yojanÄ• , kiÃ±cÄ• pi so bhikkhu gÄ• mantasenÄ• sanaá¹ƒ paá¹-ikkhipitvÄ• Ä•
pantasenÄ• sane vasati, ime cassa ettakÄ• icchÄ• vacarÄ• appahÄ«nÄ• . kiÃ±cÄ• pi so a
paá¹-ikkhipitvÄ• piá¹‡á¸• apÄ• tiko \Be I 154/ hoti. kiÃ±cÄ• pi so loluppacÄ• raá¹ƒ vajjetvÄ•
hoti. kiÃ±cÄ• pi so gahapaticÄ«varaá¹ƒ paá¹-ikkhipitvÄ• paá¹ƒsukÅ«liko hoti.

__lÅ«khacÄ«varadharo_ti \Ne I 159/ ettha pana __lÅ«kha_nti satthalÅ«khaá¹ƒ suttalÅ«kha
tÄ«hi kÄ• raá¹‡ehi lÅ«khaá¹ƒ veditabbaá¹ƒ. tattha satthena khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ
__satthalÅ«khaá¹ƒ_ nÄ• ma, taá¹ƒ agghena parihÄ• yati, thÅ«ladÄ«ghasuttakena sibbitaá¹
taá¹ƒ phassena parihÄ• yati kharasamphassaá¹ƒ hoti. rajanena rattaá¹ƒ __rajanalÅ«khaá¹ƒ
vaá¹‡á¹‡ena parihÄ• yati dubbaá¹‡á¹‡aá¹ƒ hoti. kiÃ±cÄ• pi so bhikkhu evaá¹ƒ
satthalÅ«khasuttalÅ«kharajanalÅ«khacÄ«varadharo hoti, ime cassa ettakÄ• icchÄ• vacarÄ
sÅ«yanti ca, atha kho naá¹ƒ viÃ±Ã±Å« sabrahmacÄ• rÄ« neva sakkaronti ... pe ... na pÅ«je
hetÅ«_ti ettha __ta_nti nipÄ• tamattaá¹ƒ, __kissa hetÅ«_ti kiá¹ƒ kÄ• raá¹‡Ä• . __te hi tassa
ca yasmÄ• tassa te pÄ• pakÄ• sÅ«yanti cÄ• ti vuttaá¹ƒ hoti. imesaá¹ƒ icchÄ• vacarÄ• naá
ayamettha adhippÄ• yo.

idÄ• ni tamatthaá¹ƒ upamÄ• ya pÄ• kaá¹-aá¹ƒ karonto __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. tat
matakaá¸·evaraá¹ƒ. ahissa kuá¹‡apaá¹ƒ __ahikuá¹‡apaá¹ƒ_. evaá¹ƒ itarÄ• ni. atipaá¹-ikÅ«la
cettha imÄ• neva tÄ«á¹‡i vuttÄ• nÄ«ti veditabbÄ• ni. aÃ±Ã±esaÃ±hi sasasÅ«karÄ• dÄ«naá
kaá¹-ukabhaá¹‡á¸• Ä• dÄ«hi abhisaá¹…kharitvÄ• paribhuÃ±jantipi. imesaá¹ƒ pana kuá¹‡ap
jigucchantiyeva, ko pana vÄ• do kÄ• lÄ• tikkamena pÅ«tibhÅ«te. __racayitvÄ• _ti vaá¸• á¸•
attho, kuá¹‡apaá¹ƒ gahetvÄ• kaá¹ƒsapÄ• tiyaá¹ƒ pakkhipitvÄ• ti vuttaá¹ƒ hoti. __aÃ±Ã±issÄ
__paá¹-ikujjitvÄ• _ti pidahitvÄ• \Ee I 150/. __antarÄ• paá¹‡a_nti Ä• paá¹‡Ä• namantare ma
racchÄ• mukhaá¹ƒ. __paá¹-ipajjeyyu_nti gaccheyyuá¹ƒ. __jaÃ±Ã±ajaÃ±Ã±aá¹ƒ viyÄ• _ti cok
manÄ• pamanÄ• paá¹ƒ viya. apica vadhukÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ viyÄ• ti vuttaá¹ƒ hoti. __
tassÄ• nÄ«yamÄ• naá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ jaÃ±Ã±aá¹ƒ, ubhayatthÄ• pi Ä• daravasena
punaruttaá¹ƒ. ``jaÃ±Ã±ajaÃ±Ã±aá¹ƒ byÄ• â€™â€™ tipi pÄ• á¹-ho.

__apÄ• puritvÄ• _ti vivaritvÄ• . __tassa saha dassanena amanÄ• patÄ• ca saá¹‡á¹-haheyy
dassanena saheva tassa janassa amanÄ• patÄ• \Be I 155/ tiá¹-á¹-heyya. __amanÄ• patÄ•
nti uppannacittacetasikÄ• nametaá¹ƒ adhivacanaá¹ƒ. esa nayo __paá¹-ikulyajegucchatÄ• su
chÄ• tÄ• nampi. __na bhottukamyatÄ• assÄ• _ti bhuÃ±jitukÄ• matÄ• na bhaveyya. __pag
pana paá¹-hamatarameva bhuÃ±jitukÄ• matÄ• na bhaveyyÄ• ti vuttaá¹ƒ hoti.

tatrÄ• yaá¹ƒ \Ne I 160/ upamÄ• saá¹ƒsandanÄ• --- parisuddhakaá¹ƒsapÄ• tisadisaá¹ƒ imas
kuá¹‡aparacanaá¹ƒ viya icchÄ• vacarÄ• naá¹ƒ appahÄ• naá¹ƒ, aparakaá¹ƒsapÄ• tiyÄ• paá
Ä• raÃ±Ã±ikaá¹…gÄ• dÄ«hi icchÄ• vacarappaá¹-icchÄ• danaá¹ƒ, kaá¹ƒsapÄ• tiá¹ƒ vivaritvÄ
amanÄ• patÄ• viya Ä• raÃ±Ã±ikaá¹…gÄ• dÄ«ni anÄ• diyitvÄ• icchÄ• vacaradassanena sa
asakkÄ• rakaraá¹‡Ä• ditÄ• ti.

<62> sukkapakkhe pana, __kiÃ±cÄ• pÄ«_ti anuggahapasaá¹ƒsÄ• vacanaá¹ƒ, tena Ä• raÃ±
icchÄ• vacarappahÄ• naá¹ƒ pasaá¹ƒsati. __nemantaniko_ti nimantanapaá¹-iggÄ• hako. __v
vicinitvÄ• apanÄ«takÄ• á¸·akaá¹ƒ. __anekasÅ«paá¹ƒ anekabyaÃ±jana_nti ettha __sÅ«po_
vuccati. __byaÃ±jana_nti uttaribhaá¹…gaá¹ƒ, tena macchamaá¹ƒsamuggasÅ«pÄ• dÄ«hi an
nÄ• nappakÄ• ramaá¹ƒsÄ• dibyaÃ±janehi anekabyaÃ±jananti vuttaá¹ƒ hoti. sesaá¹ƒ vuttana

upamÄ• saá¹ƒsandane ca sÄ• livarabhattaracanaá¹ƒ viya icchÄ• vacarappahÄ• naá¹ƒ, apa
paá¹-ikujjhanaá¹ƒ viya appicchatÄ• samuá¹-á¹-hÄ• nehi gÄ• mantavihÄ• rÄ• dÄ«hi
icchÄ• vacarappahÄ• nappaá¹-icchÄ• dakaá¹ƒ, kaá¹ƒsapÄ• tiá¹ƒ vivaritvÄ• sÄ• livarabhatta
manÄ• patÄ• \Ee I 151/ viya gÄ• mantavihÄ• rÄ• dÄ«ni anÄ• diyitvÄ• icchÄ• vacarappahÄ
sabrahmacÄ• rÄ«naá¹ƒ sakkÄ• rakaraá¹‡Ä• ditÄ• veditabbÄ• .

<63> __upamÄ• maá¹ƒ, Ä• vuso sÄ• riputta, paá¹-ibhÄ• tÄ«_ti mayhaá¹ƒ, Ä• vuso sÄ• ripu

ekaá¹ƒ upamaá¹ƒ vattukÄ• mo ahanti adhippÄ• yo. __paá¹-ibhÄ• tu ta_nti tuyhaá¹ƒ paá¹-ibh
tvanti adhippÄ• yo. __ekamidÄ• ha_nti ettha __idÄ• _ti nipÄ• tamattaá¹ƒ, ekasmiá¹ƒ samay
bhummatthe upayogavacanaá¹ƒ. __rÄ• jagahe viharÄ• mi giribbaje_ti, __rÄ• jagaha_nti tas
samantato pana giriparikkhepena vajo viya saá¹‡á¹-hitattÄ• __giribbaja_nti vuccati. tasmiá¹
taá¹ƒ nissÄ• ya ahaá¹ƒ \Be I 156/ viharÄ• mÄ«ti vuttaá¹ƒ hoti. __atha khvÄ• ha_nti atha kho
__athÄ• _ti aÃ±Ã±Ä• dhikÄ• ravacanÄ• rambhe nipÄ• to. __kho_ti padapÅ«raá¹‡amatte. __
pubbabhÄ• gasamayaá¹ƒ. pubbaá¹‡hasamayeti attho, pubbaá¹‡he vÄ• samayaá¹ƒ pubbaá
ekaá¹ƒ khaá¹‡anti vuttaá¹ƒ hoti, evaá¹ƒ accantasaá¹ƒyoge upayogavacanaá¹ƒ labbhati. __n
paridahitvÄ• , vihÄ• ranivÄ• sanaparivattanavasenetaá¹ƒ veditabbaá¹ƒ. gÄ• mappavesanatt
nivÄ• sanavasena, na hi so tato pubbe anivattho ahosi.

__pattacÄ«varamÄ• dÄ• yÄ• _ti \Ne I 161/ pattaá¹ƒ hatthena cÄ«varaá¹ƒ kÄ• yena Ä• diyit
piá¹‡á¸• apÄ• tatthÄ• ya. __samÄ«tÄ«_ti tassa nÄ• maá¹ƒ. __yÄ• nakÄ• raputto_ti rathakÄ
paá¹‡á¸• ussa putto. __Ä• jÄ«vako_ti naggasamaá¹‡ako. __purÄ• á¹‡ayÄ• nakÄ• raputto_t
putto. __paccupaá¹-á¹-hito_ti upagantvÄ• á¹-hito. __vaá¹…kaá¹ƒ_ nÄ• ma ekato kuá¹-ilaá¹ƒ
sappagatamaggasadisaá¹ƒ. __dosa_nti phegguvisamagaá¹‡á¹-hikÄ• di. __yathÄ• yathÄ• _
yadÄ• yasmiá¹ƒ tasmiá¹ƒ kÄ• leti vuttaá¹ƒ hoti. __tathÄ• tathÄ• _ti ayampi kÄ• latthoyeva,
kÄ• leti vuttaá¹ƒ hoti. so attano suttÄ• nulomena cintesi, itaro tena cintitakkhaá¹‡e cintitaá¹-a
tacchati. __attamano_ti sakamano tuá¹-á¹-hamano pÄ«tisomanassehi gahitamano. __attam
nicchÄ• resÄ«_ti attamanatÄ• ya vÄ• caá¹ƒ \Ee I 152/, attamanabhÄ• vassa vÄ• yuttaá¹ƒ v
udÄ«rayi, pabyÄ• harÄ«ti vuttaá¹ƒ hoti. __hadayÄ• hadayaá¹ƒ maÃ±Ã±e aÃ±Ã±Ä• yÄ• _ti
viya.

__assaddhÄ• _ti buddhadhammasaá¹…ghesu saddhÄ• virahitÄ• . __jÄ«vikatthÄ• _ti iá¹‡ab
jÄ«vituá¹ƒ asakkontÄ• idha jÄ«vikatthikÄ• hutvÄ• . __na saddhÄ• _ti na saddhÄ• ya. __sa
mÄ• yÄ• sÄ• á¹-heyyehi yuttÄ• . __ketabino_ti sikkhitakerÄ• á¹-ikÄ• , nipphannathÄ• magat
hoti. sÄ• á¹-heyyaÃ±hi abhÅ«taguá¹‡adassanato abhÅ«tabhaá¹‡á¸• aguá¹‡adassanasamaa
nti vuccati. __unnaá¸·Ä• _ti uggatanaá¸·Ä• , uá¹-á¹-hitatucchamÄ• nÄ• ti vuttaá¹ƒ hoti \Be I 1
pattacÄ«varamaá¹‡á¸• anÄ• dinÄ• cÄ• pallena yuttÄ• . __mukharÄ• _ti mukhakharÄ• , kha
__vikiá¹‡á¹‡avÄ• cÄ• _ti asaá¹ƒyatavacanÄ• , divasampi niratthakavacanappalÄ• pino. __in
chasu indriyesu asaá¹ƒvutakammadvÄ• rÄ• . __bhojane amattaÃ±Ã±uno_ti bhojane yÄ• m
pariyesanapaá¹-iggahaá¹‡aparibhogesu yuttatÄ• , tassÄ• ajÄ• nanakÄ• . __jÄ• gariyaá¹ƒ a
ananuyuttÄ• . __sÄ• maÃ±Ã±e anapekkhavanto_ti samaá¹‡adhamme nirapekkhÄ• , dhamm
attho. __sikkhÄ• ya na tibbagÄ• ravÄ• _ti sikkhÄ• padesu bahulagÄ• ravÄ• na honti, Ä• pa
__bÄ• hulikÄ• _tiÄ• di dhammadÄ• yÄ• de vuttaá¹ƒ, __kusÄ«tÄ• _tiÄ• di bhayabherave. __
dhammadesanÄ• ya.

__saddhÄ• agÄ• rasmÄ• _ti pakatiyÄ• pi saddhÄ• , pabbajitÄ• pi saddhÄ• ya agÄ• rasmÄ•

__pivanti maÃ±Ã±e ghasanti maÃ±Ã±e_ti pivanti viya ghasanti viya. attamanavÄ• caá¹ƒ nic
pivanti viya, abbhanumodantÄ• manasÄ• ghasanti viya. __sÄ• dhu vatÄ• _ti sundaraá¹ƒ v
__sabrahmacÄ• rÄ«_ti rassampi vaá¹-á¹-ati dÄ«ghampi. rasse sati sÄ• riputtassa upari hoti,
sabrahmacÄ• rÄ«naá¹ƒ. yadÄ• sÄ• riputtassa upari hoti, tadÄ• sabrahmacÄ• rÄ« sÄ• riput
vuá¹-á¹-hÄ• petvÄ• ti attho. yadÄ• sabrahmacÄ• rÄ«naá¹ƒ, tadÄ• sabrahmacÄ• rayo akus
attho. __daharo_ti taruá¹‡o. __yuvÄ• _ti yobbanabhÄ• ve á¹-hito. __maá¹‡á¸• anakajÄ• tiko
alaá¹…kÄ• rakasabhÄ• vo. tattha koci taruá¹‡opi yuvÄ• na hoti yathÄ• atitaruá¹‡o, koci yu
maá¹‡á¸• anakajÄ• tiko na hoti yathÄ• upasantasabhÄ• vo, Ä• lasiyabyasanÄ• dÄ«hi vÄ•
ceva yuvÄ• ca maá¹‡á¸• anakajÄ• tiko ca adhippeto, tasmÄ• evamÄ• ha. __uppalÄ• _dÄ«
__itiha te_ti evaá¹ƒ te. __ubho mahÄ• nÄ• gÄ• _ti dvepi mahÄ• nÄ• gÄ• , dvepi hi ete agga
``mahÄ• nÄ• gÄ• â€™â€™ ti vuccanti. tatrÄ• yaá¹ƒ vacanattho, chandÄ• dÄ«hi na gacchan
maggena pahÄ«ne kilese na Ä• gacchantÄ«ti __nÄ• gÄ• , _ nÄ• nappakÄ• rakaá¹ƒ Ä• guá¹
ayamettha saá¹…khepo. vitthÄ• ro pana mahÄ• niddese (Nidd I 80) vuttanayeneva veditabb

``Ä• guá¹ƒ \Be I 158/ na karoti kiÃ±ci loke,

sabbasaá¹ƒyoge visajja bandhanÄ• ni.

sabbattha na sajjatÄ« vimutto,

nÄ• go tÄ• di pavuccate tathattÄ• â€™â€™ ti || (Sn 527; Nidd I 80).

evamettha attho veditabbo. mahantÄ• nÄ• gÄ• __mahÄ• nÄ• gÄ• , _ aÃ±Ã±ehi khÄ«á¹‡Ä
pÄ• saá¹ƒsatarÄ• cÄ• ti attho. __aÃ±Ã±amaÃ±Ã±assÄ• _ti aÃ±Ã±o aÃ±Ã±assa. __samanu
anumodiá¹ƒsu. tattha imÄ• ya upamÄ• ya mahÄ• moggallÄ• no anumodi, paá¹-ibhÄ• tu taá¹
tena vuttaá¹ƒ ``aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ samanumodiá¹ƒsÅ«â€™â€™ ti.

sammutiparamatthadesanÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

anaá¹…gaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ä• kaá¹…kheyyasuttavaá¹‡á¹‡anÄ•

<64> __evaá¹ƒ_ \Ne I 163/ __me suta_nti Ä• kaá¹…kheyyasuttaá¹ƒ. tattha __sampannasÄ
sampannaá¹ƒ paripuá¹‡á¹‡asamaá¹…gimadhuravasena. tattha ---

``sampannaá¹ƒ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na naá¹ƒ vÄ• retumussaheâ€™â€™ ti || (J I 14.1).

idaá¹ƒ __paripuá¹‡á¹‡asampannaá¹ƒ_ nÄ• ma. ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto
samupÄ• gato upapanno sampanno samannÄ• gatoâ€™â€™ ti (Vibh 511) idaá¹ƒ __samaá
nÄ• ma. ``imissÄ• , bhante, mahÄ• pathaviyÄ• heá¹-á¹-himatalaá¹ƒ sampannaá¹ƒ, seyyath
aneá¸·akaá¹ƒ, evamassÄ• daâ€™â€™ nti (Vin III 17) idaá¹ƒ __madhurasampannaá¹ƒ_ nÄ•
paripuá¹‡á¹‡asampannampi samaá¹…gisampannampi vaá¹-á¹-ati. tasmÄ• sampannasÄ«lÄ
hutvÄ• tipi sÄ«lasamaá¹…gino hutvÄ• tipi evamettha attho vedibbo. __sÄ«la_nti kenaá¹-á¹-
sÄ«lanaá¹-á¹-hena __sÄ«laá¹ƒ_. tassa vitthÄ• rakathÄ• __visuddhimagge_ vuttÄ• .

tattha \Be I 159/ ``paripuá¹‡á¹‡asÄ«lÄ• â€™â€™ ti iminÄ• atthena khettadosavigamena kh
sÄ«ladosavigamena sÄ«lapÄ• ripÅ«rÄ« vuttÄ• hoti. yathÄ• hi khettaá¹ƒ bÄ«jakhaá¹‡á¸• aá
udakakhaá¹‡á¸• aá¹ƒ Å«sakhaá¹‡á¸• anti catudosasamannÄ• gataá¹ƒ aparipÅ«raá¹ƒ hoti.

tattha __bÄ«jakhaá¹‡á¸• aá¹ƒ_ nÄ• ma yattha antarantarÄ• bÄ«jÄ• ni khaá¹‡á¸• Ä• ni vÄ•
yattha vapanti, tattha sassaá¹ƒ na uá¹-á¹-heti, khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hoti. __vappakhaá¹
yattha akusalo bÄ«jÄ• ni vapanto antarantarÄ• nipÄ• teti. evaÃ±hi sabbattha sassaá¹ƒ na u
khaá¹‡á¸• aá¹ƒ hoti. __udakakhaá¹‡á¸• aá¹ƒ_ nÄ• ma yattha katthaci udakaá¹ƒ atibahu vÄ•
sassÄ• ni na uá¹-á¹-henti, khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hoti. __Å«sakhaá¹‡á¸• aá¹ƒ_ nÄ• ma ya
padese naá¹…galena \Ne I 164/ bhÅ«miá¹ƒ cattÄ• ro paÃ±ca vÄ• re kasanto atigambhÄ«ra
uppajjati, tatrÄ• pi hi sassaá¹ƒ na uá¹-á¹-heti, khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hoti, tÄ• disaÃ±ca kh
mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ, tatrÄ• pi hi bahumpi vapitvÄ• appaá¹ƒ labhati
catunnaá¹ƒ dosÄ• naá¹ƒ vigamÄ• khettaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti. tÄ• disaÃ±ca khettaá¹ƒ
mahÄ• nisaá¹ƒsaá¹ƒ. evameva khaá¹‡á¸• aá¹ƒ chiddaá¹ƒ sabalaá¹ƒ kammÄ• santi catudosa
aparipÅ«raá¹ƒ hoti. tÄ• disaÃ±ca sÄ«laá¹ƒ na mahapphalaá¹ƒ hoti, na mahÄ• nisaá¹ƒsaá¹ƒ
dosÄ• naá¹ƒ vigamÄ• sÄ«lakhettaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, tÄ• disaÃ±ca sÄ«laá¹ƒ mahap
mahÄ• nisaá¹ƒsaá¹ƒ.

``sÄ«lasamaá¹…ginoâ€™â€™ ti iminÄ• panatthena sÄ«lena samaá¹…gibhÅ«tÄ• samodh
hutvÄ• viharathÄ• ti idameva vuttaá¹ƒ hoti. tattha dvÄ«hi kÄ• raá¹‡ehi sampannasÄ«latÄ•
Ä• dÄ«navadassanena sÄ«lasampattiyÄ• \Ee I 155/ ca Ä• nisaá¹ƒsadassanena. tadubhaya
vitthÄ• ritaá¹ƒ.

tattha ``sampannasÄ«lÄ• â€™â€™ ti ettÄ• vatÄ• kira bhagavÄ• catupÄ• risuddhisÄ«laá¹ƒ
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• â€™â€™ ti iminÄ• tattha jeá¹-á¹-hakasÄ«laá¹ƒ vitthÄ•
dÄ«pavihÄ• ravÄ• sÄ« sumanatthero Ä• ha. antevÄ• siko panassa __tepiá¹-akacÅ«á¸·anÄ•

ubhayatthÄ• pi pÄ• timokkhasaá¹ƒvaro bhagavatÄ• vutto, pÄ• timokkhasaá¹ƒvaroyeva hi s
tÄ«á¹‡i sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«ti ananujÄ• nanto vatvÄ• Ä• ha \Be I 1
``indriyasaá¹ƒvaro nÄ• ma chadvÄ• rarakkhÄ• mattakameva, Ä• jÄ«vapÄ• risuddhi dhamm
paccayuppattimattakaá¹ƒ, paccayanissitaá¹ƒ paá¹-iladdhapaccaye idamatthanti paccavekkh
paribhuÃ±janamattakaá¹ƒ. nippariyÄ• yena pÄ• timokkhasaá¹ƒvarova sÄ«laá¹ƒ. yassa so b
viya puriso hatthapÄ• de sesÄ• ni rakkhissatÄ«ti na vattabbo. yassa pana so arogo, ayaá¹ƒ
puriso jÄ«vitaá¹ƒ sesÄ• ni puna pÄ• katikÄ• ni katvÄ• rakkhituá¹ƒ sakkoti. tasmÄ• `sampa
pÄ• timokkhasaá¹ƒvaraá¹ƒ uddisitvÄ• `sampannapÄ• timokkhÄ• â€™ ti tasseva vevacana
dassento `pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• â€™ tiÄ• dimÄ• hÄ• â€™â€™ ti.

tattha __pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• _ti pÄ• timokkhasaá¹ƒvarena samannÄ• gatÄ•
Ä• cÄ• rena \Ne I 165/ ca gocarena ca sampannÄ• . __aá¹‡umattesÅ«_ti appamattakesu. _
akusaladhammesu. __bhayadassÄ• vÄ«_ti bhayadassino. __samÄ• dÄ• yÄ• _ti sammÄ• Ä
sikkhÄ• padesÅ«_ti sikkhÄ• padesu taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒ samÄ• diyitvÄ• sikkhatha
sikkhatha sikkhÄ• padesÅ«_ti yaá¹ƒkiÃ±ci sikkhÄ• koá¹-á¹-hÄ• sesu sikkhitabbaá¹ƒ kÄ• yik
sabbaá¹ƒ samÄ• dÄ• ya sikkhathÄ• ti ayamettha saá¹…khepo, vitthÄ• rato pana sabbÄ• ne
pÄ• timokkhasaá¹ƒvarÄ• dÄ«ni padÄ• ni __visuddhimagge_ vuttÄ• ni.

<65> __Ä• kaá¹…kheyya ce_ti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? sÄ«lÄ• nisaá¹ƒsadassanatth
acirapabbajitÄ• naá¹ƒ vÄ• duppaÃ±Ã±Ä• naá¹ƒ \Ee I 156/ vÄ• evamassa ``bhagavÄ• sÄ«
nu kho sÄ«lapÅ«raá¹‡e Ä• nisaá¹ƒso, ko viseso, kÄ• vaá¸• á¸• hÄ«â€™â€™ ti? tesaá¹ƒ sa
dassetuá¹ƒ evamÄ• ha. appeva nÄ• ma etaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ piyamanÄ• patÄ• di
Ä• nisaá¹ƒsaá¹ƒ sutvÄ• pi sÄ«laá¹ƒ paripÅ«reyyunti. visakaá¹‡á¹-akavÄ• á¹‡ijo viya. __visa
nÄ• ma guá¸·avÄ• á¹‡ijo vuccati.

so kira guá¸·aphÄ• á¹‡itakhaá¹‡á¸• asakkharÄ• dÄ«ni sakaá¹-enÄ• dÄ• ya paccantagÄ• m
``visakaá¹‡á¹-akaá¹ƒ gaá¹‡hatha, visakaá¹‡á¹-akaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti ugghosesi. t
``visaá¹ƒ nÄ• ma kakkhaá¸·aá¹ƒ, yo naá¹ƒ khÄ• dati, so marati, kaá¹‡á¹-akampi vijjhitvÄ• m
kakkhaá¸·Ä• , ko ettha Ä• nisaá¹ƒsoâ€™â€™ ti gehadvÄ• rÄ• ni thakesuá¹ƒ, dÄ• rake ca pa
vÄ• á¹‡ijo \Be I 161/ ``avohÄ• rakusalÄ• ime gÄ• mikÄ• , handa ne upÄ• yena gaá¹‡hÄ• pe
gaá¹‡hatha, atisÄ• duá¹ƒ gaá¹‡hatha, guá¸·aá¹ƒ phÄ• á¹‡itaá¹ƒ sakkharaá¹ƒ samagghaá¹ƒ
kÅ«á¹-amÄ• sakakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hipi labbhatÄ«â€™â€™ ti ugghosesi. taá¹ƒ su
haá¹-á¹-hatuá¹-á¹-hÄ• Ä• gantvÄ• bahumpi mÅ«laá¹ƒ datvÄ• gahesuá¹ƒ. tattha vÄ• á¹‡ija
gaá¹‡hathÄ• â€™â€™ ti ugghosanaá¹ƒ viya bhagavato ``sampannasÄ«lÄ• , bhikkhave, vih
sikkhatha sikkhÄ• padesÅ«â€™â€™ ti vacanaá¹ƒ. ``ubhopete kakkhaá¸·Ä• , ko ettha Ä• nis
gÄ• mikÄ• naá¹ƒ cintanaá¹ƒ viya bhagavÄ• ``sampannasÄ«lÄ• viharathÄ• â€™â€™ ti Ä• l
kakkhaá¸·aá¹ƒ pharusaá¹ƒ khiá¸• á¸• Ä• dipaccanÄ«kaá¹ƒ, ko nu kho sampannasÄ«lÄ• naá
bhikkhÅ«naá¹ƒ cintanaá¹ƒ. atha tassa vÄ• á¹‡ijassa ``atimadhuraá¹ƒ gaá¹‡hathÄ• â€™â€™

166/ bhagavato piyamanÄ• patÄ• diÄ• savakkhayapariyosÄ• naá¹ƒ sattarasaÄ• nisaá¹ƒsap
``Ä• kaá¹…kheyya ceâ€™â€™ tiÄ• divacanaá¹ƒ veditabbaá¹ƒ.

tattha __Ä• kaá¹…kheyya ce_ti yadi Ä• kaá¹…kheyya yadi iccheyya. __piyo ca assa_nti piy
sampassitabbo, sinehuppattiyÄ• padaá¹-á¹-hÄ• nabhÅ«to bhaveyyanti vuttaá¹ƒ hoti. __mar
manavaá¸• á¸• hanako, tesaá¹ƒ vÄ• manena pattabbo, mettacittena pharitabboti vuttaá¹ƒ h
garuá¹-á¹-hÄ• niyo pÄ• sÄ• á¹‡acchattasadiso. __bhÄ• vanÄ«yo_ti ``addhÄ• ayamÄ• yasm
passatÄ«â€™â€™ ti evaá¹ƒ sambhÄ• vanÄ«yo. __sÄ«lesvevassa paripÅ«rakÄ• rÄ«_ti catu
paripÅ«rakÄ• rÄ« assa, anÅ«nena paripÅ«ritÄ• kÄ• rena samannÄ• gato \Ee I 157/ bhavey
__ajjhattaá¹ƒ cetosamathamanuyutto_ti attano cittasamathe yutto, ettha hi ajjhattanti vÄ• at
ekatthaá¹ƒ, byaÃ±janameva nÄ• naá¹ƒ. bhummatthe panetaá¹ƒ samathanti upayogavacana
yoge siddhaá¹ƒ. __anirÄ• katajjhÄ• no_ti bahi anÄ«haá¹-ajjhÄ• no, avinÄ• sitajjhÄ• no vÄ• ,
nÄ«haraá¹‡avinÄ• satthaÃ±hi idaá¹ƒ nirÄ• karaá¹‡aá¹ƒ nÄ• ma. thambhaá¹ƒ niraá¹ƒkatvÄ•
cassa payogo daá¹-á¹-habbo.

__vipassanÄ• ya samannÄ• gato_ti sattavidhÄ• ya anupassanÄ• ya yutto, sattavidhÄ• __a
aniccÄ• nupassanÄ• dukkhÄ• nupassanÄ• anattÄ• nupassanÄ• nibbidÄ• nupassanÄ• vi
paá¹-inissaggÄ• nupassanÄ• ti. tÄ• __visuddhimagge_ vitthÄ• ritÄ• . __brÅ«hetÄ• suÃ±Ã±
\Be I 162/ suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ, ettha ca samathavipassanÄ• vasena kammaá¹-á¹-hÄ•
suÃ±Ã±Ä• gÄ• raá¹ƒ pavisitvÄ• nisÄ«damÄ• no bhikkhu ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• n
ekabhÅ«makÄ• dipÄ• sÄ• de kurumÄ• nopi pana neva suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ brÅ«hetÄ•

ettÄ• vatÄ• ca yathÄ• taá¹‡hÄ• vicaritadesanÄ• paá¹-hamaá¹ƒ taá¹‡hÄ• vasena Ä• raddh
taá¹‡hÄ• padaá¹-á¹-hÄ• nattÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ mÄ• nadiá¹-á¹-hiyo osaritvÄ• kam
jÄ• tÄ• , evamayaá¹ƒ desanÄ• paá¹-hamaá¹ƒ adhisÄ«lasikkhÄ• vasena Ä• raddhÄ• pi sÄ«l
samathavipassanÄ• naá¹ƒ samathavipassanÄ• yo osaritvÄ• kamena sikkhattayadesanÄ• ,

ettha \Ne I 167/ hi ``sÄ«lesvevassa paripÅ«rakÄ• rÄ«â€™â€™ ti ettÄ• vatÄ• adhisÄ«lasikk
``ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• katajjhÄ• noâ€™â€™ ti ettÄ• vatÄ• adhicittasik
samannÄ• gatoâ€™â€™ ti ettÄ• vatÄ• adhipaÃ±Ã±Ä• sikkhÄ• , ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ
samathavasena suÃ±Ã±Ä• gÄ• ravaá¸• á¸• hane adhicittasikkhÄ• , vipassanÄ• vasena adh
sikkhÄ• saá¹…gahetvÄ• vuttÄ• . ettha ca ``ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• kataj
padehi sÄ«lÄ• nurakkhikÄ• eva cittekaggatÄ• kathitÄ• . ``vipassanÄ• yÄ• â€™â€™ ti imin
saá¹…khÄ• rapariggaho.

kathaá¹ƒ \Ee I 158/ cittekaggatÄ• sÄ«lamanurakkhati? yassa hi cittekaggatÄ• natthi, so by
vihaÃ±Ã±ati, so byÄ• dhivihato vikkhittacitto sÄ«laá¹ƒ vinÄ• setvÄ• pi byÄ• dhivÅ«pasamaá
pana cittekaggatÄ• atthi, so taá¹ƒ byÄ• dhidukkhaá¹ƒ vikkhambhetvÄ• samÄ• pattiá¹ƒ sam

samÄ• pannakkhaá¹‡e dukkhaá¹ƒ dÅ«rÄ• pakataá¹ƒ hoti, balavatarasukhamuppajjati. evaá
anurakkhati.

kathaá¹ƒ saá¹…khÄ• rapariggaho sÄ«lamanurakkhati? yassa hi saá¹…khÄ• rapariggaho na
mama viÃ±Ã±Ä• á¹‡aâ€™â€™ nti attabhÄ• ve balavamamattaá¹ƒ hoti, so tathÄ• rÅ«pesu c
sampattesu sÄ«laá¹ƒ vinÄ• setvÄ• pi attabhÄ• vaá¹ƒ posetÄ• hoti. yassa pana saá¹…khÄ•
attabhÄ• ve balavamamattaá¹ƒ vÄ• sineho vÄ• na hoti, so tathÄ• rÅ«pesu dubbhikkhabyÄ
sacepissa antÄ• ni bahi nikkhamanti, sacepi \Be I 163/ ussussati visussati, khaá¹‡á¸• Ä• kha
satadhÄ• pi sahassadhÄ• pi, neva sÄ«laá¹ƒ vinÄ• setvÄ• attabhÄ• vaá¹ƒ posetÄ• hoti. eva
sÄ«lamanurakkhati. ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti iminÄ• pana tasseva u
vaá¸• á¸• hanÄ• sÄ• taccakiriyÄ• dassitÄ• .

evaá¹ƒ bhagavÄ• yasmÄ• ``sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ manÄ• po ca garu ca b
cattÄ• ro dhamme Ä• kaá¹…khantena natthaÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabbaá¹ƒ, aÃ±Ã±adatthu
bhavitabbaá¹ƒ, idiso hi sabrahmacÄ• rÄ«naá¹ƒ piyo hoti manÄ• po garu bhÄ• vanÄ«yo. vutt

``sÄ«ladassanasampannaá¹ƒ \Ne I 168/, dhammaá¹-á¹-haá¹ƒ saccavÄ• dinaá¹ƒ.

attano kamma kubbÄ• naá¹ƒ, taá¹ƒ jano kurute piyaâ€™â€™ nti || (Dhp 217).

tasmÄ• ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo cassaá¹ƒ r
bhÄ• vanÄ«yo cÄ• ti sÄ«lesvevassa paripÅ«rakÄ• rÄ« ... pe ... suÃ±Ã±Ä• gÄ• rÄ• naâ€™â
paccayalÄ• bhÄ• diá¹ƒ patthayantenÄ• pi idameva karaá¹‡Ä«yaá¹ƒ, na aÃ±Ã±aá¹ƒ kiÃ±ci, t
bhikkhave, bhikkhu lÄ• bhÄ« assaâ€™â€™ ntiÄ• dimÄ• ha. na cettha bhagavÄ• lÄ• bhanim
sÄ«lÄ• diparipÅ«raá¹‡aá¹ƒ kathetÄ«ti veditabbo. bhagavÄ• hi ghÄ• sesanaá¹ƒ \Ee I 159/ cl
payuttaá¹ƒ bhaá¹‡eti, evaá¹ƒ sÄ• vake ovadati, so kathaá¹ƒ lÄ• bhanimittaá¹ƒ sÄ«lÄ• dipari
kathessati, puggalajjhÄ• sayavasena panetaá¹ƒ vuttaá¹ƒ. yesaÃ±hi evaá¹ƒ ajjhÄ• sayo bhav
catÅ«hi paccayehi na kilameyyÄ• ma, sÄ«lÄ• diá¹ƒ pÅ«retuá¹ƒ sakkuá¹‡eyyÄ• mÄ• â€™â€
bhagavÄ• evamÄ• ha. apica rasÄ• nisaá¹ƒso esa sÄ«lassa, yadidaá¹ƒ cattÄ• ro paccayÄ•
paá¹‡á¸• itamanussÄ• koá¹-á¹-hÄ• dÄ«su á¹-hapitaá¹ƒ nÄ«haritvÄ• puttÄ• dÄ«nampi adat
aparibhuÃ±jitvÄ• sÄ«lavantÄ• naá¹ƒ dentÄ«ti sÄ«lassa sarasÄ• nisaá¹ƒsadassanatthaá¹ƒ p

tatiyavÄ• re __yesÄ• ha_nti yesaá¹ƒ ahaá¹ƒ. __tesaá¹ƒ te kÄ• rÄ• _ti tesaá¹ƒ devÄ• naá¹ƒ
mayi katÄ• paccayadÄ• nakÄ• rÄ• . devÄ• pi hi sÄ«lÄ• diguá¹‡ayuttÄ• naá¹ƒ paccaye dent
sakko viya Ä• yasmato mahÄ• kassapassa. __mahapphalÄ• mahÄ• nisaá¹ƒsÄ• _ti ubhaya
byaÃ±janameva nÄ• naá¹ƒ. mahantaá¹ƒ vÄ• lokiyasukhaá¹ƒ phalantÄ«ti __mahapphalÄ• _
lokuttarasukhassa ca paccayÄ• hontÄ«ti __mahÄ• nisaá¹ƒsÄ• _. sÄ«lÄ• diguá¹‡ayuttassa
paÃ±caratanamattÄ• ya bhÅ«miyÄ• paá¹‡á¹‡asÄ• lÄ• pi katvÄ• dinnÄ• anekÄ• ni kappas

rakkhati, pariyosÄ• ne ca amatÄ• ya parinibbÄ• nadhÄ• tuyÄ• paccayo hoti. ``khÄ«rodanaá
ntiÄ• dÄ«ni (Vv 413) cettha vatthÅ«ni, sakalameva vÄ• __petavatthu vimÄ• navatthu_ ca s
paccayadÄ• yakehi attani katÄ• naá¹ƒ kÄ• rÄ• naá¹ƒ mahapphalataá¹ƒ icchantenÄ• pi sÄ«l
bhavitabbanti dasseti.

catutthavÄ• re __Ã±Ä• tÄ«_ti sassusasurapakkhikÄ• . __sÄ• lohitÄ• _ti ekalohitasambaddh
I 169/. __petÄ• _ti peccabhÄ• vaá¹ƒ gatÄ• . __kÄ• laá¹…katÄ• _ti matÄ• . __tesaá¹ƒ ta_nti
pasannacittataá¹ƒ vÄ• pasannena cittena anussaraá¹‡aá¹ƒ vÄ• . yassa hi bhikkhuno kÄ• la
vÄ• ``amhÄ• kaá¹ƒ Ã±Ä• tako thero sÄ«lavÄ• kalyÄ• á¹‡adhammoâ€™â€™ ti pasannacitt
anussarati, tassa so cittappasÄ• dopi taá¹ƒ anussaraá¹‡amattampi mahapphalaá¹ƒ mahÄ•
anekÄ• ni kappasatasahassÄ• ni \Ee I 160/ duggatito vÄ• retuá¹ƒ ante ca amataá¹ƒ pÄ• pet
vuttaÃ±hetaá¹ƒ bhagavatÄ• ``ye te, bhikkhave, bhikkhÅ« sÄ«lasampannÄ• samÄ• dhisam
vimuttiÃ±Ä• á¹‡adassanasampannÄ• , dassanaá¹ƒpÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«
savanaá¹ƒ, anussatiá¹ƒ, anupabbajjaá¹ƒ, upasaá¹…kamanaá¹ƒ, payirupÄ• sanaá¹ƒpÄ• haá
bhikkhÅ«naá¹ƒ bahukÄ• raá¹ƒ vadÄ• mÄ«â€™â€™ ti (It 104). tasmÄ• Ã±Ä• tisÄ• lohitÄ• n
anussatiyÄ• ca mahapphalataá¹ƒ icchantenÄ• pi sÄ«lÄ• diguá¹‡ayutteneva, bhavitabbanti

<66> paÃ±camavÄ• re __aratiratisaho assa_nti aratiyÄ• ratiyÄ• ca saho abhibhavitÄ• ajj
ettha ca __aratÄ«_ti adhikusalesu dhammesu pantasenÄ• sanesu ca ukkaá¹‡á¹-hÄ• . __rat
paÃ±cakÄ• maguá¹‡arati. __na ca maá¹ƒ arati saheyyÄ• _ti maÃ±ca arati na abhibhaveyya
ajjhotthareyya. __uppanna_nti jÄ• taá¹ƒ nibbattaá¹ƒ. sÄ«lÄ• diguá¹‡ayutto hi aratiÃ±ca ratiÃ
ajjhottharati madditvÄ• tiá¹-á¹-hati. tasmÄ• Ä«disaá¹ƒ attÄ• naá¹ƒ icchantenÄ• pi sÄ«lÄ• d
bhavitabbanti dasseti.

chaá¹-á¹-havÄ• re \Be I 165/ __bhayaá¹ƒ_ cittutrÄ• sopi Ä• rammaá¹‡ampi. __bheravaá¹ƒ_
paÃ±camavÄ• re vuttanayameva. sÄ«lÄ• diguá¹‡ayutto hi bhayabheravaá¹ƒ sahati ajjhottha
tiá¹-á¹-hati ariyakoá¹-iyavÄ• sÄ«mahÄ• dattatthero viya.

thero kira maggaá¹ƒ paá¹-ipanno aÃ±Ã±ataraá¹ƒ pÄ• sÄ• dikaá¹ƒ araÃ±Ã±aá¹ƒ disvÄ• ``id
katvÄ• gamissÄ• mÄ«â€™â€™ ti maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le saá
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. rukkhadevatÄ• ya dÄ• rakÄ• therassa sÄ«latejena sa
asakkontÄ• vissaramakaá¹ƒsu. devatÄ• pi rukkhaá¹ƒ cÄ• lesi. thero acalova nisÄ«di. sÄ• c
pajjali, neva sakkhi theraá¹ƒ cÄ• letuá¹ƒ, tato upÄ• sakavaá¹‡á¹‡enÄ• gantvÄ• vanditvÄ• a
170/ esoâ€™â€™ ti vuttÄ• ``ahaá¹ƒ, bhante, etasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• â€™â
vikÄ• re akÄ• sÄ«ti. Ä• ma bhanteti. kasmÄ• ti ca vuttÄ• Ä• ha --- ``tumhÄ• kaá¹ƒ, bhante \
dÄ• rakÄ• sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ asakkontÄ• vissaramakaá¹ƒsu, sÄ• haá¹ƒ tu
evamakÄ• siâ€™â€™ nti. thero Ä• ha --- ``atha kasmÄ• idha, bhante, mÄ• vasatha, mayh
paá¹-ikacceva nÄ• vacÄ• si. idÄ• ni pana mÄ• kiÃ±ci avaca, ariyakoá¹-iyamahÄ• datto ama

vacanato lajjÄ• mi, tenÄ• haá¹ƒ idheva vasissaá¹ƒ, tvaá¹ƒ pana ajjekadivasaá¹ƒ yattha katth
ti. evaá¹ƒ sÄ«lÄ• diguá¹‡ayutto bhayabheravasaho hoti. tasmÄ• Ä«disamattÄ• naá¹ƒ iccha
sÄ«lÄ• diguá¹‡ayutteneva bhavitabbanti dasseti.

sattamavÄ• re __Ä• bhicetasikÄ• na_nti __abhiceto_ti abhikkantaá¹ƒ visuddhacittaá¹ƒ vucc
abhicetasi jÄ• tÄ• ni Ä• bhicetasikÄ• ni, abhiceto sannissitÄ• nÄ«ti vÄ• Ä• bhicetasikÄ• ni.
__diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti diá¹-á¹-hadhamme sukhavihÄ• rÄ• naá¹ƒ. __diá
attabhÄ• vo vuccati, tattha sukhavihÄ• rabhÅ«tÄ• nanti attho, rÅ«pÄ• vacarajjhÄ• nÄ• name
hi appetvÄ• nisinnÄ• jhÄ• yino imasmiá¹ƒyeva attabhÄ• ve asaá¹ƒkiliá¹-á¹-haá¹ƒ nekkham
tasmÄ• ``diá¹-á¹-hadhammasukhavihÄ• rÄ• nÄ«â€™â€™ ti vuccanti. __nikÄ• malÄ• bhÄ«_
icchÄ• vasena lÄ• bhÄ«, icchiticchitakkhaá¹‡e \Be I 166/ samÄ• pajjituá¹ƒ samatthoti vuttaá
__akicchalÄ• bhÄ«_ti sukheneva paccanÄ«kadhamme vikkhambhetvÄ• samÄ• pajjituá¹ƒ s
__akasiralÄ• bhÄ«_ti akasirÄ• naá¹ƒ vipulÄ• naá¹ƒ lÄ• bhÄ«, yathÄ• paricchedeyeva vuá¹-á
vuttaá¹ƒ hoti. ekacco hi lÄ• bhÄ«yeva hoti, na pana sakkoti icchiticchitakkhaá¹‡e samÄ• paj
sakkoti tathÄ• samÄ• pajjituá¹ƒ, pÄ• ribandhike pana kicchena vikkhambheti. ekacco tathÄ
pÄ• ribandhike ca akiccheneva vikkhambheti, na sakkoti nÄ• á¸·ikÄ• yantaá¹ƒ viya yathÄ• p
vuá¹-á¹-hÄ• tuá¹ƒ. yo pana imaá¹ƒ tividhampi sampadaá¹ƒ icchati, sopi sÄ«lesvevassa parip

evaá¹ƒ abhiÃ±Ã±Ä• pÄ• dake jhÄ• ne vutte kiÃ±cÄ• pi abhiÃ±Ã±Ä• naá¹ƒ vÄ• ro Ä• gato, a
aggahetvÄ• va yasmÄ• na kevalaá¹ƒ abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nÄ• ni ca abhiÃ±Ã±Ä• yo
Ä• nisaá¹ƒso, apica kho cattÄ• ri Ä• ruppajhÄ• nÄ• nipi \Ee I 162/ tayo ca heá¹-á¹-himÄ• ar
sabbaá¹ƒ pariyÄ• diyitvÄ• dassetuá¹ƒ __Ä• kaá¹…kheyya ce ... pe ... ye te santÄ• _ti evam

tattha __santÄ• _ti aá¹…gasantatÄ• ya ceva Ä• rammaá¹‡asantatÄ• ya ca. __vimokkhÄ• _
vimuttattÄ• Ä• rammaá¹‡e ca adhimuttattÄ• . __atikkamma rÅ«pe_ti rÅ«pÄ• vacarajjhÄ• ne
vimokkhÄ• atikkamma rÅ«pe santÄ• ti padasambandho, itarathÄ• hi atikkamma rÅ«pe kiá¹
paÃ±Ã±Ä• yeyyuá¹ƒ. __Ä• ruppÄ• _ti Ä• rammaá¹‡ato ca vipÄ• kato ca rÅ«pavirahitÄ• . __
nÄ• makÄ• yena phusitvÄ• pÄ• puá¹‡itvÄ• , adhigantvÄ• ti vuttaá¹ƒ hoti. sesaá¹ƒ vuttÄ• na
``yopi bhikkhu ime vimokkhe phusitvÄ• viharitukÄ• mo, sopi sÄ«lesvevassa paripÅ«rakÄ• r

<67> navamavÄ• re __tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• na_nti
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ
saá¹ƒyojenti khandhagatibhavÄ• dÄ«hi khandhagatibhavÄ• dayo, kammaá¹ƒ vÄ• phalena,
vuccanti, bandhanÄ• nÄ«ti attho. __parikkhayÄ• _ti parikkhayena. __sotÄ• panno_ti sotaá¹
sototi ca maggassetaá¹ƒ adhivacanaá¹ƒ. __sotÄ• panno_ti taá¹ƒsamaá¹…gipuggalassa. yat
hidaá¹ƒ, sÄ• riputta, vuccati. katamo nu kho, sÄ• riputta, sototi? ayameva hi, bhante, ariyo a
maggo. seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«ti. sotÄ• panno sot
sÄ• riputta, vuccati. katamo nu kho, sÄ• riputta, sotÄ• pannoti? yo hi, bhante, iminÄ• aá¹-á¹

samannÄ• gato, ayaá¹ƒ vuccati sotÄ• panno, yoyaá¹ƒ Ä• yasmÄ• evaá¹ƒnÄ• mo evaá¹ƒgo
phalassa nÄ• maá¹ƒ dinnaá¹ƒ, tasmÄ• phalaá¹-á¹-ho ``sotÄ• pannoâ€™â€™ ti veditabbo. _
vinipÄ• tetÄ«ti vinipÄ• to, nÄ• ssa vinipÄ• to dhammoti avinipÄ• tadhammo, na attÄ• naá¹ƒ
vuttaá¹ƒ hoti. kasmÄ• ? ye dhammÄ• apÄ• yagamaniyÄ• , tesaá¹ƒ pahÄ«nattÄ• . sambodh
__sambodhiparÄ• yaá¹‡o, _ uparimaggattayaá¹ƒ avassaá¹ƒ sampÄ• pakoti \Ee I 163/ attho
paá¹-iladdhapaá¹-hamamaggattÄ• . __sÄ«lesvevÄ• _ti Ä«diso hotukÄ• mopi sÄ«lesvevassa

dasamavÄ• re \Ne I 172/ paá¹-hamamaggena parikkhÄ«á¹‡Ä• nipi tÄ«á¹‡i saá¹ƒyojanÄ• ni
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ vuttÄ• ni. __rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• _ti etesaá¹ƒ tanu
tanuttakaraá¹‡enÄ• ti vuttaá¹ƒ hoti. tattha dvÄ«hi kÄ• raá¹‡ehi tanuttaá¹ƒ veditabbaá¹ƒ adhi
pariyuá¹-á¹-hÄ• namandatÄ• ya ca. sakadÄ• gÄ• missa hi vaá¹-á¹-Ä• nusÄ• rimahÄ• janass
uppajjanti, kadÄ• ci karahaci uppajjanti viraá¸·Ä• kÄ• rÄ• hutvÄ• , viraá¸·avÄ• pite khette aa
uppajjamÄ• nÄ• pi ca vaá¹-á¹-Ä• nusÄ• rimahÄ• janasseva maddantÄ• pharantÄ• chÄ• de
uppajjanti, mandamandÄ• uppajjanti tanukÄ• kÄ• rÄ• hutvÄ• , abbhapaá¹-alamiva makkhik

tattha keci therÄ• bhaá¹‡anti ``sakadÄ• gÄ• missa kilesÄ• kiÃ±cÄ• pi cirena uppajjanti, ba
tathÄ• hissa puttÄ• ca dhÄ«taro ca dissantÄ«â€™â€™ ti, etaá¹ƒ pana appamÄ• á¹‡aá¹ƒ. p
aá¹…gapaccaá¹…gaparÄ• masanamattenapi hontÄ«ti. dvÄ«hiyeva kÄ• raá¹‡ehissa kilesÄ•
adhiccuppattiyÄ• ca pariyuá¹-á¹-hÄ• namandatÄ• ya cÄ• ti.

__sakadÄ• gÄ• mÄ«_ti \Be I 168/ sakiá¹ƒ Ä• gamanadhammo. __sakideva imaá¹ƒ lokaá¹ƒ
imaá¹ƒ manussalokaá¹ƒ paá¹-isandhivasena Ä• gantvÄ• . yopi hi idha sakadÄ• gÄ• mimagg
parinibbÄ• ti, sopi idha na gahito. yopi idha maggaá¹ƒ bhÄ• vetvÄ• devesu upapajjitvÄ• tat
yopi devaloke maggaá¹ƒ bhÄ• vetvÄ• tattheva parinibbÄ• ti. yopi devaloke maggaá¹ƒ bhÄ•
nibbattitvÄ• parinibbÄ• ti. yo pana idha maggaá¹ƒ bhÄ• vetvÄ• devaloke nibbatto, tattha yÄ
á¹-hatvÄ• puna idheva upapajjitvÄ• parinibbÄ• ti, ayamidha gahitoti veditabbo. __dukkhass
vaá¹-á¹-adukkhassa paricchedaá¹ƒ kareyyaá¹ƒ. __sÄ«lesvevÄ• _ti Ä«diso hotukÄ• mopi sÄ
paripÅ«rakÄ• rÄ«ti.

ekÄ• dasamavÄ• re __paÃ±canna_nti gaá¹‡anaparicchedo. __orambhÄ• giyÄ• na_nti oraá
heá¹-á¹-hÄ• bhÄ• giyÄ• nanti attho, kÄ• mÄ• vacaraloke uppattipaccayÄ• nanti adhippÄ• yo
bandhanÄ• naá¹ƒ, tÄ• ni kÄ• marÄ• gabyÄ• pÄ• dasaá¹ƒyojanehi \Ee I 164/ saddhiá¹ƒ pubb
veditabbÄ• ni. yassa hi etÄ• ni appahÄ«nÄ• ni, so kiÃ±cÄ• pi bhavagge uppanno hoti, atha
kÄ• mÄ• vacare nibbattatiyeva, gilitabalisamacchÅ«pamo svÄ• yaá¹ƒ puggalo dÄ«ghasuttal
baddhavihaá¹…gÅ«pamo cÄ• ti veditabbo. pubbe vuttÄ• nampi cettha vacanaá¹ƒ vaá¹‡á¹‡a
veditabbaá¹ƒ. __opapÄ• tiko_ti sesayonipaá¹-ikkhepavacanametaá¹ƒ. __tatthaparinibbÄ• yÄ
parinibbÄ• yÄ«. __anÄ• vattidhammo tasmÄ• lokÄ• _ti tato brahmalokÄ• paá¹-isandhivase
__sÄ«lesvevÄ• _ti Ä«diso hotukÄ• mopi sÄ«lesvevassa paripÅ«rakÄ• rÄ«ti.

<68> evaá¹ƒ anÄ• gÄ• mimagge vutte kiÃ±cÄ• pi catutthamaggassa vÄ• ro Ä• gato, atha k
aggahetvÄ• va yasmÄ• na kevalÄ• Ä• savakkhayÄ• bhiÃ±Ã±Ä• eva sÄ«lÄ• naá¹ƒ Ä• nisa
lokiyapaÃ±cÄ• bhiÃ±Ã±Ä• yopi, tasmÄ• tÄ• pi dassetuá¹ƒ, yasmÄ• ca Ä• savakkhaye kath
hoti, evaÃ±ca sati imesaá¹ƒ guá¹‡Ä• naá¹ƒ akathitattÄ• ayaá¹ƒ kathÄ• muá¹‡á¸• Ä• bhiÃ±
tasmÄ• ca abhiÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ katvÄ• dassetumpi, yasmÄ• ca anÄ• gÄ• mimagge
iddhivikuppanÄ• \Be I 169/ ijjhati, samÄ• dhiparibandhÄ• naá¹ƒ kÄ• marÄ• gabyÄ• pÄ• dÄ
anÄ• gÄ• mÄ« hi sÄ«lesu ca samÄ• dhimhi ca paripÅ«rakÄ• rÄ«, tasmÄ• yuttaá¹-á¹-hÄ• ne
dassetumpi ``Ä• kaá¹…kheyya ce ... pe ... anekavihitaâ€™â€™ nti evamÄ• dimÄ• hÄ• ti aya

tattha ``anekavihitaá¹ƒ iddhividhaâ€™â€™ ntiÄ• dinÄ• nayena Ä• gatÄ• naá¹ƒ paÃ±canna
pÄ• á¸·ivaá¹‡á¹‡anÄ• saddhiá¹ƒ bhÄ• vanÄ• nayena __visuddhimagge_ vuttÄ• .

<69> chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• ya __Ä• savÄ• naá¹ƒ khayÄ• _ti arahattamaggena sabbakile
__anÄ• sava_nti Ä• savavirahitaá¹ƒ. __cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti_nti ettha cetovacan
arahattaphalasampayuttova samÄ• dhi, paÃ±Ã±Ä• vacanena taá¹ƒsampayuttÄ• paÃ±Ã±Ä•
rÄ• gato vimuttattÄ• __cetovimutti, _ paÃ±Ã±Ä• avijjÄ• ya vimuttattÄ• __paÃ±Ã±Ä• vimutt
vuttaÃ±cetaá¹ƒ bhagavatÄ• ``yo hissa, bhikkhave, samÄ• dhi, tadassa samÄ• dhindriyaá¹ƒ
paÃ±Ã±Ä• , tadassa paÃ±Ã±indriyaá¹ƒ. iti kho, bhikkhave \Ee I 165/, rÄ• gavirÄ• gÄ• cetov
paÃ±Ã±Ä• vimuttÄ«â€™â€™ ti, apicettha samathaphalaá¹ƒ __cetovimutti, _ vipassanÄ• ph
veditabbÄ• .

__diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
paccakkhaá¹ƒ \Ne I 174/ katvÄ• , aparapaccayena Ã±atvÄ• ti attho. __upasampajja viharey
sampÄ• detvÄ• vihareyyaá¹ƒ. __sÄ«lesvevÄ• _ti evaá¹ƒ sabbÄ• save niddhunitvÄ• cetovi
adhigantukÄ• mopi sÄ«lesvevassa paripÅ«rakÄ• rÄ«ti.

evaá¹ƒ bhagavÄ• sÄ«lÄ• nisaá¹ƒsakathaá¹ƒ yÄ• va arahattÄ• kathetvÄ• idÄ• ni sabbamp
sampiá¹‡á¸• etvÄ• dassento nigamanaá¹ƒ Ä• ha ``sampannasÄ«lÄ• , bhikkhave ... pe ... id
vuttaâ€™â€™ nti. tassÄ• yaá¹ƒ saá¹…khepattho, ``sampannasÄ«lÄ• , bhikkhave, viharatha
sikkhatha sikkhÄ• padesÅ«â€™â€™ ti iti yaá¹ƒ taá¹ƒ mayÄ• pubbe evaá¹ƒ vuttaá¹ƒ, idaá¹ƒ
bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo hoti manÄ• po, garu bhÄ• vanÄ«yo paccayÄ• naá¹ƒ lÄ
mahapphalakaro, pubbaÃ±Ä• tÄ«naá¹ƒ anussaraá¹‡acetanÄ• ya phalamahattakaro, aratira
rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ arÅ«pÄ• vacarajjhÄ• nÄ• naÃ±ca lÄ• bhÄ«, heá¹-á¹-himÄ• n
paÃ±ca lokiyÄ• bhiÃ±Ã±Ä• Ä• savakkhayaÃ±Ä• á¹‡anti ca ime ca guá¹‡e sayaá¹ƒ abhiÃ±Ã
hoti, etaá¹ƒ paá¹-icca idaá¹ƒ sandhÄ• ya vuttanti. idamavoca bhagavÄ• , attamanÄ• te bhik
bhÄ• sitaá¹ƒ abhinandunti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

Ä• kaá¹…kheyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vatthasuttavaá¹‡á¹‡anÄ•

<70> __evaá¹ƒ_ \Ne I 175/ __me suta_nti vatthasuttaá¹ƒ. tattha __seyyathÄ• pi, bhikkhave
upamÄ• vacanamevetaá¹ƒ. upamaá¹ƒ karonto ca bhagavÄ• katthaci paá¹-hamaá¹ƒyeva up
atthaá¹ƒ dasseti, katthaci \Ee I 166/ paá¹-hamamatthaá¹ƒ dassetvÄ• pacchÄ• upamaá¹ƒ, k
atthaá¹ƒ parivÄ• retvÄ• dasseti, katthaci atthena upamaá¹ƒ.

tathÄ• hesa --- ``seyyathÄ• pissu, bhikkhave, dve agÄ• rÄ• sadvÄ• rÄ• , tattha cakkhumÄ
passeyyÄ• â€™â€™ ti (MN III 261) sakalampi devadÅ«tasuttaá¹ƒ upamaá¹ƒ paá¹-hamaá¹ƒ
dassento Ä• ha. ``tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati,
Ä• kÄ• seâ€™â€™ tiÄ• dinÄ• (DN I 238; Paá¹-is I 102) pana nayena sakalampi iddhividhar
dassetvÄ• pacchÄ• upamaá¹ƒ dassento Ä• ha. ``seyyathÄ• pi brÄ• hmaá¹‡apuriso sÄ• rat
tiÄ• dinÄ• va (MN I 318) nayena sakalampi cÅ«á¸·asÄ• ropamasuttaá¹ƒ upamÄ• ya atthaá¹
Ä• ha. ``idha pana, bhikkhave, ekacce kulaputtÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti suttaá¹ƒ ..
bhikkhave, puriso alagaddatthikoâ€™â€™ tiÄ• dinÄ• (MN I 238) nayena sakalampi alagad
mahÄ• sÄ• ropamasuttanti evamÄ• dÄ«ni suttÄ• ni atthena upamaá¹ƒ parivÄ• retvÄ• dass

svÄ• yaá¹ƒ idha paá¹-hamaá¹ƒ upamaá¹ƒ dassetvÄ• pacchÄ• atthaá¹ƒ dasseti. kasmÄ• p
dassetÄ«ti? puggalajjhÄ• sayena vÄ• desanÄ• vilÄ• sena vÄ• . ye hi puggalÄ• paá¹-hama
vuccamÄ• namatthaá¹ƒ sukhena paá¹-ivijjhanti, tesaá¹ƒ \Be I 171/ paá¹-hamaá¹ƒ upamaá¹ƒ
sabbattha. yassÄ• ca dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• desanÄ• vilÄ• saá¹ƒ patto
suppaá¹-ividdhÄ• . tasmÄ• esa desanÄ• vilÄ• sampatto dhammissaro dhammarÄ• jÄ• , so
tathÄ• dhammaá¹ƒ desetÄ«ti evaá¹ƒ iminÄ• puggalajjhÄ• sayena vÄ• desanÄ• vilÄ• sena
veditabbo.

tattha \Ne I 176/ __vattha_nti pakatiparisuddhaá¹ƒ vatthaá¹ƒ. __saá¹ƒkiliá¹-á¹-haá¹ƒ malagg
Ä• gantukena paá¹ƒsurajÄ• dinÄ• saá¹ƒkilesena saá¹ƒkiliá¹-á¹-haá¹ƒ, sedajallikÄ• dinÄ• m
malaggahitaá¹ƒ. __raá¹…gajÄ• te_ti ettha raá¹…gameva raá¹…gajÄ• taá¹ƒ. __upasaá¹ƒhar
nÄ«lakÄ• yÄ• _ti nÄ«lakÄ• ya vÄ• , nÄ«lakatthÄ• ya vÄ• ti vuttaá¹ƒ hoti. evaá¹ƒ sabbattha.
upasaá¹ƒharanto kaá¹ƒsanÄ«lapalÄ• sanÄ«lÄ• dike nÄ«laraá¹…ge upasaá¹ƒharati. pÄ«taka
kaá¹‡ikÄ• rapupphasadise pÄ«takaraá¹…ge. lohitakatthÄ• ya upasaá¹ƒharanto bandhujÄ«v
lohitakaraá¹…ge. maÃ±jiá¹-á¹-hakatthÄ• ya upasaá¹ƒharanto kaá¹‡avÄ«rapupphasadise ma
vuttaá¹ƒ ``yadi nÄ«lakÄ• ya ... pe ... yadi maÃ±jiá¹-á¹-hakÄ• yÄ• â€™â€™ ti.

__durattavaá¹‡á¹‡amevassÄ• _ti duá¹-á¹-hu raÃ±jitavaá¹‡á¹‡ameva assa. __aparisuddhav
nÄ«lavaá¹‡á¹‡opissa parisuddho na bhaveyya, sesavaá¹‡á¹‡opi. tÄ• disaÃ±hi vatthaá¹ƒ nÄ
sunÄ«laá¹ƒ na hoti, sesakumbhÄ«su pakkhittampi pÄ«takÄ• divaá¹‡á¹‡aá¹ƒ na hoti, milÄ• t
kuraá¹‡á¸• a-kaá¹‡ikÄ• ra-bandhujÄ«vaka-kaá¹‡avÄ«rapupphavaá¹‡á¹‡ameva hoti. __taá¹ƒ
vatthaá¹ƒ kissa hetu kiá¹ƒ kÄ• raá¹‡Ä• Ä«disaá¹ƒ hoti, tasmiá¹ƒ vÄ• vatthe raá¹…gajÄ• taá
durattavaá¹‡á¹‡aá¹ƒ aparisuddhavaá¹‡á¹‡aá¹ƒ hotÄ«ti? yasmÄ• panassa vatthassa saá¹ƒk
kÄ• raá¹‡aá¹ƒ, na aÃ±Ã±aá¹ƒ kiÃ±ci, tasmÄ• ``aparisuddhattÄ• , bhikkhave, vatthassÄ• â€

__evameva kho_ti upamÄ• sampaá¹-ipÄ• danaá¹ƒ. __citte saá¹ƒkiliá¹-á¹-he_ti cittamhi saá¹
kasmÄ• pana bhagavÄ• saá¹ƒkiliá¹-á¹-havatthena opammaá¹ƒ akÄ• sÄ«ti ce, vÄ• yÄ• mar
yathÄ• hi Ä• gantukehi malehi saá¹ƒkiliá¹-á¹-haá¹ƒ vatthaá¹ƒ pakatiyÄ• paá¹‡á¸• arattÄ• p
paá¹‡á¸• araá¹ƒ hoti, na tattha jÄ• tikÄ• á¸·ake viya eá¸·akalome vÄ• yÄ• mo nipphalo hoti,
Ä• gantukehi kilesehi saá¹ƒkiliá¹-á¹-haá¹ƒ. pakatiyÄ• pana taá¹ƒ sakalepi paá¹-isandhibhava
paá¹‡á¸• arameva. yathÄ• ha --- ``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca \Be I 17
upakkilesehi upakkiliá¹-á¹-haâ€™â€™ nti (AN I 1.51). taá¹ƒ visodhÄ«yamÄ• naá¹ƒ sakkÄ•
kÄ• tuá¹ƒ, na tattha vÄ• yÄ• mo nipphaloti evaá¹ƒ vÄ• yÄ• mamahapphaladassanatthaá¹ƒ s
opammaá¹ƒ akÄ• sÄ«ti veditabbo.

__duggati pÄ• á¹-ikaá¹…khÄ• _ti Ä«dise citte duggati pÄ• á¹-ikaá¹…khitabbÄ• , duggatiá¹ƒ
\Ne I 177/, nÄ• Ã±Ã±anti evaá¹ƒ duggati icchitabbÄ• , avassaá¹ƒ bhÄ• vÄ«ti vuttaá¹ƒ hoti. s
nÄ• ma paá¹-ipattiduggati, gatiduggatÄ«ti duvidhÄ• hoti. paá¹-ipattiduggatipi agÄ• riyapaá¹-
anagÄ• riyapaá¹-ipattiduggatÄ«ti duvidhÄ• hoti.

agÄ• riyo hi saá¹ƒkiliá¹-á¹-hacitto pÄ• á¹‡ampi \Ee I 168/ hanati, adinnampi Ä• diyati, sakale
akusalakammapathe pÅ«reti, ayamassa __agÄ• riyapaá¹-ipattiduggati_. so tattha á¹-hito kÄ
gacchati, tiracchÄ• nayonimpi, pettivisayampi gacchati, ayamassa __gatiduggati_.

anagÄ• riyopi imasmiá¹ƒ sÄ• sane pabbajito saá¹ƒkiliá¹-á¹-hacitto dÅ«teyyapahiá¹‡agaman
vejjakammaá¹ƒ karoti, saá¹…ghabhedÄ• ya cetiyabhedÄ• ya parakkamati, veá¸·udÄ• nÄ• d
sakalampi anÄ• cÄ• raá¹ƒ agocaraÃ±ca paripÅ«reti, ayamassa __anagÄ• riyapaá¹-ipattidug
kÄ• yassa bhedÄ• nirayampi gacchati, tiracchÄ• nayonimpi, pettivisayampi gacchati samaá
samaá¹‡apeto, Ä• dittehi saá¹…ghÄ• á¹-iÄ• dÄ«hi sampajjalitakÄ• yo aá¹-á¹-assaraá¹ƒ karo
__gatiduggati_.

__seyyathÄ• pÄ«_ti sukkapakkhaá¹ƒ dassetumÄ• raddho, tassattho kaá¹‡hapakkhe vuttap
etthÄ• pi ca sugati nÄ• ma paá¹-ipattisugati gatisugatÄ«ti duvidhÄ• hoti. paá¹-ipattisugatipi
agÄ• riyapaá¹-ipattisugati anagÄ• riyapaá¹-ipattisugatÄ«ti duvidhÄ• hoti. agÄ• riyo hi parisu
pÄ• á¹‡Ä• tipÄ• tÄ• pi viramati, adinnÄ• dÄ• nÄ• pi, sakalepi dasa kusalakammapathe parip

__agÄ• riyapaá¹-ipattisugati_. so tattha á¹-hito kÄ• yassa bhedÄ• manussamahantatampi o
upapajjati, ayamassa __gatisugati_.

anagÄ• riyopi \Be I 173/ imasmiá¹ƒ sÄ• sane pabbajitvÄ• parisuddhacitto catupÄ• risuddhi
dhutaá¹…gÄ• ni samÄ• diyati, aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esu attano anukÅ«lakammaá¹-á¹
pantasenÄ• sane paá¹-isevamÄ• no kasiá¹‡aparikammaá¹ƒ katvÄ• jhÄ• nasamÄ• pattiyo n
bhÄ• veti ... pe ... anÄ• gÄ• mimaggaá¹ƒ bhÄ• veti, ayamassa __anagÄ• riyapaá¹-ipattisuga
kÄ• yassa bhedÄ• manussaloke vÄ• tÄ«su mahÄ• kulesu, chasu vÄ• kÄ• mÄ• vacaradev
\Ne I 178/, paÃ±casu vÄ• suddhÄ• vÄ• sesu, catÅ«su vÄ• Ä• ruppesu upapajjati, ayamass

<71> evaá¹ƒ saá¹ƒkiliá¹-á¹-he citte duggati pÄ• á¹-ikaá¹…khÄ• , asaá¹ƒkiliá¹-á¹-he ca sugat
yehi upakkilesehi cittaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ hoti, te dassento __katame ca, bhikkhave, citt
upakkilesÄ• _ \Ee I 169/? __abhijjhÄ• visamalobho_tiÄ• dimÄ• ha.

tattha sakabhaá¹‡á¸• e chandarÄ• go __abhijjhÄ• , _ parabhaá¹‡á¸• e __visamalobho_. ath
parabhaá¹‡á¸• e vÄ• hotu, yuttapattaá¹-á¹-hÄ• ne chandarÄ• go abhijjhÄ• , ayuttÄ• pattaá¹
thero panÄ• ha ``kissa vinibbhogaá¹ƒ karotha, yutte vÄ• ayutte vÄ• hotu, `rÄ• go visamaá¹
visamaâ€™ nti (Vibh 924) vacanato na koci lobho avisamo nÄ• ma, tasmÄ• lobhoyeva abh
abhijjhÄ• , visamaá¹-á¹-hena visamaá¹ƒ, ekatthametaá¹ƒ byaÃ±janameva nÄ• naâ€™â€™ n
abhijjhÄ• visamalobho uppajjitvÄ• cittaá¹ƒ dÅ«seti, obhÄ• situá¹ƒ na deti. tasmÄ• ``cittassa
vuccati.

yathÄ• cesa, evaá¹ƒ navavidhaÄ• ghÄ• tavatthusambhavo __byÄ• pÄ• do_. dasavidhaÄ•
punappunaá¹ƒ cittapariyonandhano __upanÄ• ho_. agÄ• riyassa vÄ• anagÄ• riyassa vÄ•
__makkho_. agÄ• riyopi hi kenaci anukampakena daliddo samÄ• no ucce á¹-hÄ• ne á¹-hapi
tayÄ• mayhaá¹ƒ kataâ€™â€™ nti tassa sukatakaraá¹‡aá¹ƒ vinÄ• seti. anagÄ• riyopi sÄ• m
174/ Ä• cariyena vÄ• upajjhÄ• yena vÄ• catÅ«hi paccayehi uddesaparipucchÄ• hi ca anug
dhammakathÄ• nayapakaraá¹‡akosallÄ• dÄ«ni sikkhÄ• pito, aparena samayena rÄ• jarÄ• j
garukato Ä• cariyupajjhÄ• yesu acittÄ«kato caramÄ• no ``ayaá¹ƒ amhehi daharakÄ• le evaâ
saá¹ƒvaá¸• á¸• hito ca, atha panidÄ• ni nissineho jÄ• toâ€™â€™ ti vuccamÄ• no ``kiá¹ƒ ma
nti tesaá¹ƒ sukatakaraá¹‡aá¹ƒ vinÄ• seti, tassa so sukatakaraá¹‡avinÄ• sano makkho uppaj
obhÄ• situá¹ƒ na deti. tasmÄ• ``cittassa upakkilesoâ€™â€™ ti vuccati.

yathÄ• \Ne I 179/ cÄ• yaá¹ƒ, evaá¹ƒ bahussutepi puggale ajjhottharitvÄ• ``Ä«disassa ceva
gati, tava vÄ• mama vÄ• ko visesoâ€™â€™ tiÄ• dinÄ• nayena uppajjamÄ• no yugaggÄ•
sakkÄ• rÄ• dÄ«ni khÄ«yanÄ• __issÄ• _. attano sampattiyÄ• parehi sÄ• dhÄ• raá¹‡abhÄ•
__macchariyaá¹ƒ_. vaÃ±canikacariyabhÅ«tÄ• __mÄ• yÄ• _. kerÄ• á¹-ikabhÄ• vena uppajja
kerÄ• á¹-iko hi Ä• yatanamaccho viya hoti. __Ä• yatanamaccho_ nÄ• ma kira macchÄ• naá

sappÄ• naá¹ƒ sÄ«saá¹ƒ \Ee I 170/, ``tumhehi sadiso ahaâ€™â€™ nti jÄ• nÄ• petuá¹ƒ. evam
yaá¹ƒ yaá¹ƒ suttantikaá¹ƒ vÄ• Ä• bhidhammikaá¹ƒ vÄ• upasaá¹…kamati, taá¹ƒ taá¹ƒ evaá
tumhÄ• kaá¹ƒ baddhacaro, tumhe mayhaá¹ƒ anukampakÄ• , nÄ• haá¹ƒ tumhe muÃ±cÄ• mA
ayaá¹ƒ amhesu sappatissoâ€™ ti maÃ±Ã±issantÄ«â€™â€™ ti. tassetaá¹ƒ kerÄ• á¹-ikabhÄ•
sÄ• á¹-heyyaá¹ƒ uppajjitvÄ• cittaá¹ƒ dÅ«seti, obhÄ• situá¹ƒ na deti. tasmÄ• ``cittassa upak
vuccati.

yathÄ• cetaá¹ƒ, evaá¹ƒ vÄ• tabharitabhastasadisathaddhabhÄ• vapaggahitasiraanivÄ• tav
__thambho_. taduttarikaraá¹‡o __sÄ• rambho_. so duvidhena labbhati akusalavasena ceva
agÄ• riyassa parena kataá¹ƒ alaá¹…kÄ• rÄ• diá¹ƒ disvÄ• taddiguá¹‡akaraá¹‡ena uppajjam
yattakaá¹ƒ yattakaá¹ƒ paro pariyÄ• puá¹‡Ä• ti vÄ• katheti vÄ• , mÄ• navasena taddiguá¹‡a
uppajjamÄ• no akusalo. agÄ• riyassa pana paraá¹ƒ ekaá¹ƒ salÄ• kabhattaá¹ƒ dentaá¹ƒ disv
vÄ• dÄ• tukÄ• matÄ• ya uppajjamÄ• no, anagÄ• riyassa ca parena ekanikÄ• ye \Be I 175/
kevalaá¹ƒ taá¹ƒ disvÄ• attanÄ• Ä• lasiyaá¹ƒ abhibhuyya dve nikÄ• ye gahetukÄ• matÄ• ya
pana akusalo adhippeto. ayaÃ±hi uppajjitvÄ• cittaá¹ƒ dÅ«seti, obhÄ• situá¹ƒ na deti. tasmÄ
upakkilesoâ€™â€™ ti vuccati.

yathÄ• cÄ• yaá¹ƒ, evaá¹ƒ jÄ• tiÄ• dÄ«ni nissÄ• ya cittassa uá¹‡á¹‡ativasena pavattamÄ• n
accuá¹‡á¹‡ativasena __atimÄ• no, _ madaggahaá¹‡Ä• kÄ• ro __mado, _ kÄ• maguá¹‡esu
__pamÄ• do_ uppajjitvÄ• cittaá¹ƒ dÅ«seti, obhÄ• situá¹ƒ na deti. tasmÄ• ``cittassa upakkil

kasmÄ• \Ne I 180/ pana bhagavÄ• upakkilesaá¹ƒ dassento lobhamÄ• diá¹ƒ katvÄ• dasse
paá¹-hamuppattito. sabbasattÄ• naÃ±hi yattha katthaci upapannÄ• naá¹ƒ antamaso suddhÄ
sabbapaá¹-hamaá¹ƒ bhavanikantivasena lobho uppajjati, tato attano attano anurÅ«papacca
yathÄ• sambhavaá¹ƒ itare, na ca ete soá¸·aseva cittassa upakkilesÄ• , etena pana nayena
gahitÄ• yeva hontÄ«ti veditabbÄ• .

<72> ettÄ• vatÄ• \Ee I 171/ saá¹ƒkilesaá¹ƒ dassetvÄ• idÄ• ni vodÄ• naá¹ƒ dassento __sa
bhikkhave_tiÄ• dimÄ• ha. tattha __iti viditvÄ• _ti evaá¹ƒ jÄ• nitvÄ• . __pajahatÄ«_ti samucc
ariyamaggena pajahati. tattha kilesapaá¹-ipÄ• á¹-iyÄ• maggapaá¹-ipÄ• á¹-iyÄ• ti dvidhÄ• p
kilesapaá¹-ipÄ• á¹-iyÄ• tÄ• va abhijjhÄ• visamalobho thambho sÄ• rambho mÄ• no atimÄ•
arahattamaggena pahÄ«yanti. byÄ• pÄ• do kodho upanÄ• ho pamÄ• doti ime cattÄ• ro kile
pahÄ«yanti. makkho paá¸·Ä• so issÄ• macchariyaá¹ƒ mÄ• yÄ• sÄ• á¹-heyyanti ime cha so
pahÄ«yantÄ«ti. maggapaá¹-ipÄ• á¹-iyÄ• pana, sotÄ• pattimaggena makkho paá¸·Ä• so issÄ
sÄ• á¹-heyyanti ime cha pahÄ«yanti. anÄ• gÄ• mimaggena byÄ• pÄ• do kodho upanÄ• ho p
arahattamaggena abhijjhÄ• visamalobho thambho sÄ• rambho mÄ• no atimÄ• no madoti im

imasmiá¹ƒ \Be I 176/ pana á¹-hÄ• ne ime kilesÄ• sotÄ• pattimaggavajjhÄ• vÄ• hontu, ses

kho anÄ• gÄ• mimaggeneva pahÄ• naá¹ƒ sandhÄ• ya ``abhijjhÄ• visamalobhaá¹ƒ cittassa u
tiÄ• dimÄ• hÄ• ti veditabbÄ• . ayamettha paveá¹‡imaggÄ• gato sambhavo, so ca upari catu
niddiá¹-á¹-hattÄ• yujjati, tatiyamaggena pahÄ«nÄ• vasesÄ• naÃ±hi visamalobhÄ• dÄ«naá¹
sesÄ• naá¹ƒ iminÄ• va. yepi hi sotÄ• pattimaggena pahÄ«yanti, tepi taá¹ƒ samuá¹-á¹-hÄ• pa
appahÄ«nattÄ• anÄ• gÄ• mimaggeneva suppahÄ«nÄ• hontÄ«ti. keci pana paá¹-hamamag
vaá¹‡á¹‡ayanti, taá¹ƒ pubbÄ• parena na sandhiyati. keci vikkhambhanappahÄ• nampi, taá¹

<73> __yato_ \Ne I 181/ __kho, bhikkhave_ti ettha __yato_ti yamhi kÄ• le. __pahÄ«no hotÄ
anÄ• gÄ• mimaggakkhaá¹‡e pahÄ• naá¹ƒ sandhÄ• yevÄ• ha.

<74> __so buddhe aveccappasÄ• denÄ• _ti etaá¹ƒ ``yato kho, bhikkhave, abhijjhÄ• visama
buddhe aveccappasÄ• dena samannÄ• gato hotÄ«â€™â€™ ti evaá¹ƒ ekamekena padena y
anÄ• gÄ• mimaggena lokuttarappasÄ• do Ä• gato, athassa aparena samayena buddhaguá¹
ca anussarato lokiyo uppajjati, tamassa sabbampi lokiyalokuttaramissakaá¹ƒ \Ee I 172/ pasÄ
bhagavÄ• ``buddhe aveccappasÄ• denÄ• â€™â€™ tiÄ• dimÄ• ha.

tattha __aveccappasÄ• denÄ• _ti buddhadhammasaá¹…ghaguá¹‡Ä• naá¹ƒ yÄ• thÄ• vato Ä
pasÄ• dena. idÄ• ni yathÄ• tassa bhikkhuno anussarato so aveccappasÄ• do uppanno, taá
so bhagavÄ• â€™â€™ tiÄ• dinÄ• nayena tÄ«á¹‡i anussatiá¹-á¹-hÄ• nÄ• ni vitthÄ• resi. tesa
sabbÄ• kÄ• rena __visuddhimagge_ anussatikathÄ• yaá¹ƒ vuttÄ• .

<75> evamassa lokiyalokuttaramissakaá¹ƒ pasÄ• daá¹ƒ dassetvÄ• idÄ• ni kilesappahÄ• n
aveccappasÄ• dasamannÄ• gataÃ±ca paccavekkhato uppajjamÄ• naá¹ƒ somanassÄ• diÄ•
__yathodhi kho panassÄ• _tiÄ• dimÄ• ha. anÄ• gÄ• missa hi paccante vuá¹-á¹-hitaá¹ƒ coru
taá¹ƒ paccavekkhato mahÄ• nagare vasantassa raÃ±Ã±o viya ime cime ca mama kilesÄ• p
kilesappahÄ• naá¹ƒ paccavekkhato balavasomanassaá¹ƒ uppajjati. taá¹ƒ dassento bhagavÄ
panassÄ• â€™â€™ tiÄ• dimÄ• ha.

tassattho --- yvÄ• yaá¹ƒ anÄ• gÄ• mÄ« bhikkhu evaá¹ƒ ``buddhe aveccappasÄ• dena sama
dhamme ... pe ... saá¹…ghe ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti,
cattaá¹ƒ hoti paá¹-inissaá¹-á¹-haá¹ƒ, sakasakaodhivasena cattameva hoti, taá¹ƒ taá¹ƒ kilesa
muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ. __sakasakaodhivasenÄ• _ti dve odhÄ« kileso
tattha kilesodhivasenÄ• pi ye kilesÄ• yaá¹ƒ maggavajjhÄ• , te aÃ±Ã±amaggavajjhehi amiss
odhinÄ• pahÄ«nÄ• . maggodhivasenÄ• pi ye kilesÄ• yena maggena pahÄ• tabbÄ• , tena t
honti. evaá¹ƒ sakasakaodhivasena taá¹ƒ taá¹ƒ kilesajÄ• taá¹ƒ cattameva hoti paá¹-inissaá¹-
paccavekkhitvÄ• ca laddhasomanasso tatuttaripi so ``buddhe aveccappasÄ• dena samann
atthavedanti sambandho.

yatodhi \Ee I 173/ __khoti_pi pÄ• á¹-ho. tassa vasena ayamattho, assa bhikkhuno yatodhi k
paá¹-inissaá¹-á¹-haá¹ƒ. tattha __yato_ti kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• ti vuttaá¹ƒ hoti. __od
tayo maggÄ• vuccanti. kasmÄ• ? te hi odhiá¹ƒ katvÄ• koá¹-á¹-hÄ• saá¹ƒ katvÄ• uparimag
á¹-hapetvÄ• pajahanti, tasmÄ• __odhÄ«_ti vuccanti. arahattamaggo pana kiÃ±ci kilesaá¹ƒ
tasmÄ• __anodhÄ«_ti vuccati. imassa ca bhikkhuno heá¹-á¹-hÄ• maggattayena cattaá¹ƒ. te
panassa cattaá¹ƒ hotÄ«â€™â€™ ti. tattha __kho panÄ• _ti nipÄ• tamattaá¹ƒ. ayaá¹ƒ pana p
odhi cattaá¹ƒ hoti paá¹-inissaá¹-á¹-haá¹ƒ, tasmÄ• taá¹ƒ paccavekkhitvÄ• ca laddhasomana
``buddhe aveccappasÄ• dena samannÄ• gatomhÄ«â€™â€™ ti labhati atthavedanti yathÄ•

tattha __catta_nti idaá¹ƒ sakabhÄ• vapariccajanavasena vuttaá¹ƒ. __vanta_nti idaá¹ƒ pana
anÄ• diyanabhÄ• vadassanavasena. __mutta_nti idaá¹ƒ santatito vinimocanavasena. __pah
kvaci anavaá¹-á¹-hÄ• nadassanavasena. __paá¹-inissaá¹-á¹-ha_nti idaá¹ƒ pubbe Ä• dinnapu
paá¹-inissaggadassanavasena paá¹-imukhaá¹ƒ vÄ• nissaá¹-á¹-habhÄ• vadassanavasena b
nissaá¹-á¹-habhÄ• vadassanavasenÄ• ti vuttaá¹ƒ hoti. __labhati atthavedaá¹ƒ labhati dhamm
buddhÄ• dÄ«su aveccappasÄ• doyeva araá¹‡Ä«yato __attho, _ upagantabbatoti vuttaá¹ƒ h
_ vinipatituá¹ƒ appadÄ• natoti vuttaá¹ƒ hoti. __vedo_ti ganthopi Ã±Ä• á¹‡ampi somanassam
vedÄ• naá¹ƒ pÄ• ragÅ«â€™â€™ tiÄ• dÄ«su (DN I 256) hi gantho ``vedoâ€™â€™ ti vuccati
vedagumÄ• bhijaÃ±Ã±Ä• , akiÃ±canaá¹ƒ kÄ• mabhÄ• ve asattaâ€™â€™ ntiÄ• dÄ«su (Sn 1
vicaranti lokeâ€™â€™ tiÄ• dÄ«su somanassaá¹ƒ. idha pana somanassaÃ±ca somanassas
adhippetaá¹ƒ, tasmÄ• ``labhati atthavedaá¹ƒ labhati dhammavedanti aveccappasÄ• dÄ• ra
somanassamayaÃ±Ä• á¹‡aÃ±ca labhatÄ«â€™â€™ ti evamettha attho veditabbo.

atha \Ne I 183/ vÄ• __atthaveda_nti aveccappasÄ• daá¹ƒ paccavekkhato uppannaá¹ƒ vutt
__dhammaveda_nti \Ee I 174/ aveccappasÄ• dassa hetuá¹ƒ odhiso kilesappahÄ• naá¹ƒ pa
vuttappakÄ• rameva vedanti evampi ettha attho veditabbo. vuttaÃ±hetaá¹ƒ ``hetumhi Ã±Ä•
dhammapaá¹-isambhidÄ• , hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh
__dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojja_nti tameva atthaÃ±ca dhammaÃ±ca atthadhammÄ•
paccavekkhato uppannaá¹ƒ pÄ• mojjaá¹ƒ. taÃ±hi anavajjalakkhaá¹‡ena paccavekkhaá¹‡Ä•
__upasaÃ±hita_nti vuccati. __pamuditassa pÄ«ti jÄ• yatÄ«_ti iminÄ• pÄ• mojjena pamudita
jÄ• yati. __pÄ«timanassÄ• _ti tÄ• ya pÄ«tiyÄ• pÄ«á¹‡itamanassa. __kÄ• yo passambhatÄ«
vÅ«pasantadaratho. __passaddhakÄ• yo sukha_nti evaá¹ƒ vÅ«pasantakÄ• yadaratho cetas
paá¹-isaá¹ƒvedeti. __cittaá¹ƒ samÄ• dhiyatÄ«_ti cittaá¹ƒ sammÄ• Ä• dhiyati appitaá¹ƒ viya

<76> evamassa kilesappahÄ• naá¹ƒ aveccappasÄ• dasamannÄ• gataá¹ƒ paccavekkhato u
somanassÄ• diÄ• nisaá¹ƒsaá¹ƒ dassetvÄ• idÄ• ni ``yathodhi kho pana meâ€™â€™ ti vÄ• n
pavattÄ• kÄ• raá¹ƒ pakÄ• setvÄ• tasseva \Be I 179/ anÄ• gÄ• mimaggÄ• nubhÄ• vasÅ«ca

so, bhikkhave_tiÄ• dimÄ• ha.

tattha __evaá¹ƒsÄ«lo_ti tassa anÄ• gÄ• mimaggasampayuttaá¹ƒ sÄ«lakkhandhaá¹ƒ dasse
evaá¹ƒpaÃ±Ã±o_ti taá¹ƒsampayuttameva samÄ• dhikkhandhaá¹ƒ paÃ±Ã±Ä• kkhandhaÃ±ca
lohitasÄ• ligandhasÄ• liÄ• dÄ«naá¹ƒ anekarÅ«pÄ• naá¹ƒ. __piá¹‡á¸• apÄ• ta_nti odanaá¹ƒ.
apanÄ«takÄ• á¸·akaá¹ƒ. __nevassa taá¹ƒ hoti antarÄ• yÄ• yÄ• _ti tassa evaá¹ƒvidhassa bh
vuttappakÄ• rapiá¹‡á¸• apÄ• tabhojanaá¹ƒ maggassa vÄ• phalassa vÄ• neva antarÄ• yÄ•
hi taá¹ƒ kimantarÄ• yaá¹ƒ karissati? yopissa appaá¹-iladdho catutthamaggo ca phalaá¹ƒ ca
vipassanaá¹ƒ Ä• rabhatopi nevassa taá¹ƒ hoti antarÄ• yÄ• ya, antarÄ• yaá¹ƒ kÄ• tuá¹ƒ asan
vuttappakÄ• rasÄ«ladhammapaÃ±Ã±Ä• saá¹…gahena maggena visuddhacittattÄ• .

yasmÄ• \Ee I 175/ cettha etadeva kÄ• raá¹‡aá¹ƒ, tasmÄ• tadanurÅ«paá¹ƒ upamaá¹ƒ dass
__seyyathÄ• pÄ«_tiÄ• dimÄ• ha.

tattha \Ne I 184/ __accha_nti vippasannaá¹ƒ. __parisuddhaá¹ƒ_ malavigamena. __pariyodÄ
pabhassaratÄ• ya. __ukkÄ• mukha_nti suvaá¹‡á¹‡akÄ• rÄ• naá¹ƒ mÅ«sÄ• mukhaá¹ƒ. suva
__ukkÄ• , _ aÃ±Ã±attha pana dÄ«pikÄ• dayopi vuccanti. ``ukkÄ• su dhÄ• rÄ«yamÄ• nÄ• sÅ
Ä• gataá¹-á¹-hÄ• ne dÄ«pikÄ• ``ukkÄ• â€™â€™ ti vuccati. ``ukkaá¹ƒ bandheyya, ukkaá¹ƒ b
Ä• limpeyyÄ• â€™â€™ ti (MN III 360) Ä• gataá¹-á¹-hÄ• ne aá¹…gÄ• rakapallaá¹ƒ. ``kammÄ
jhÄ• yati no bahÄ«â€™â€™ ti (J II 22.649) Ä• gataá¹-á¹-hÄ• ne kammÄ• ruddhanaá¹ƒ. ``eva
bhavissatÄ«â€™â€™ ti (DN I 24) Ä• gataá¹-á¹-hÄ• ne vÄ• tavego ``ukkÄ• â€™â€™ ti vucca
aÃ±Ã±esu ca evarÅ«pesu ``saá¹‡á¸• Ä• sena jÄ• tarÅ«paá¹ƒ gahetvÄ• ukkÄ• mukhe pakk
Ä• gataá¹-á¹-hÄ• nesu suvaá¹‡á¹‡akÄ• rÄ• naá¹ƒ mÅ«sÄ• ``ukkÄ• â€™â€™ ti veditabbÄ•

tatrÄ• yaá¹ƒ upamÄ• saá¹ƒsandanÄ• --- saá¹ƒkiliá¹-á¹-havatthaá¹ƒ viya hi saá¹ƒkiliá¹-á¹-ha
imassa bhikkhuno puthujjanakÄ• le kÄ• marÄ• gÄ• dimalÄ• nugataá¹ƒ cittaá¹ƒ daá¹-á¹-habb
ukkÄ• mukhaá¹ƒ viya ca anÄ• gÄ• mimaggo. taá¹ƒ udakaá¹ƒ ukkÄ• mukhaÃ±ca \Be I 180/ A
parisuddhatÄ• viya tassa bhikkhuno vuttappakÄ• rasÄ«ladhammapaÃ±Ã±Ä• saá¹…gahaá¹
visuddhacittatÄ• ti.

<77> __so mettÄ• sahagatena cetasÄ• _ti yathÄ• nusandhivasena desanÄ• Ä• gatÄ• . tay
pucchÄ• nusandhi ajjhÄ• sayÄ• nusandhi yathÄ• nusandhÄ«ti. tattha ``evaá¹ƒ vutte aÃ±Ã±a
etadavoca `siyÄ• nu kho, bhante, bahiddhÄ• asati paritassanÄ• â€™ ti? `siyÄ• bhikkhÅ«â
avocÄ• â€™â€™ ti (MN I 242). evaá¹ƒ pucchantÄ• naá¹ƒ vissajjitasuttavasena __pucchÄ• n
kho pana te brÄ• hmaá¹‡a evamassa, ajjÄ• pi nÅ«na samaá¹‡o gotamo avÄ«tarÄ• goâ€™â
paresaá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ• vuttassa suttassa vasena __ajjhÄ• sayÄ• nusandhi_ ved
Ä• dimhi desanÄ• uá¹-á¹-hitÄ• , tassa dhammassa anurÅ«padhammavasena vÄ• paá¹-ipa
upari desanÄ• Ä• gacchati, tesaá¹ƒ vasena __yathÄ• nusandhi_ veditabbo \Ee I 176/. seyy

Ä• kaá¹…kheyyasutte heá¹-á¹-hÄ• sÄ«lena desanÄ• uá¹-á¹-hitÄ• , upari cha abhiÃ±Ã±Ä• heá¹-á¹-hÄ• akkhantiyÄ• uá¹-á¹-hitÄ• , upari kakacÅ«pamovÄ• do Ä• gato. alagadde heá¹-diá¹-á¹-hiparidÄ«panena uá¹-á¹-hitÄ• , upari tiparivaá¹-á¹-asuÃ±Ã±atÄ• pakÄ• sanÄ• Ä• gat heá¹-á¹-hÄ• kilesaparidÄ«panena uá¹-á¹-hitÄ• , upari brahmavihÄ• rÄ• \Ne I 185/ Ä• gatÄ• heá¹-á¹-hÄ• bhaá¹‡á¸• anena uá¹-á¹-hitÄ• , upari sÄ• raá¹‡Ä«yadhammÄ• Ä• gatÄ• . imas kilesaparidÄ«panena uá¹-á¹-hitÄ• , upari brahmavihÄ• rÄ• Ä• gatÄ• . tena vuttaá¹ƒ ``yathÄ• Ä• gatÄ• â€™â€™ ti. brahmavihÄ• resu pana anupadavaá¹‡á¹‡anÄ• ca bhÄ• vanÄ• nayo visuddhimagge vutto.

<78> evaá¹ƒ bhagavÄ• abhijjhÄ• dÄ«naá¹ƒ upakkilesÄ• naá¹ƒ paá¹-ipakkhabhÅ«taá¹ƒ sab kÄ• marÄ• gabyÄ• pÄ• dappahÄ• nena vihatapaccatthikattÄ• laddhapadaá¹-á¹-hÄ• naá¹ƒ t brahmavihÄ• rabhÄ• vanaá¹ƒ dassetvÄ• idÄ• nissa arahattÄ• ya vipassanaá¹ƒ dassetvÄ• __so atthi ida_ntiÄ• dimÄ• ha.

tassattho --- so anÄ• gÄ• mÄ« evaá¹ƒ bhÄ• vitabrahmavihÄ• ro etesaá¹ƒ brahmavihÄ• rÄ• vuá¹-á¹-hÄ• ya te eva brahmavihÄ• radhamme nÄ• mavasena \Be I 181/ tesaá¹ƒ nissayaá¹ƒ vatthunissayÄ• ni bhÅ«tÄ• nÄ«ti iminÄ• nayena bhÅ«tupÄ• dÄ• yadhamme rÅ«pavasena c pajÄ• nÄ• ti, ettÄ• vatÄ• nena dukkhasaccavavatthÄ• naá¹ƒ kataá¹ƒ hoti. tato tassa dukkha paá¹-ivijjhanto __atthi hÄ«na_nti pajÄ• nÄ• ti, ettÄ• vatÄ• nena samudayasaccavavatthÄ• n tassa pahÄ• nupÄ• yaá¹ƒ vicinanto __atthi paá¹‡Ä«ta_nti pajÄ• nÄ• ti, ettÄ• vatÄ• nena ma kataá¹ƒ hoti. tato tena maggena adhigantabbaá¹-á¹-hÄ• naá¹ƒ vicinanto __atthi uttari imassa nissaraá¹‡a_nti pajÄ• nÄ• ti, imassa mayÄ• adhigatassa brahmavihÄ• rasaÃ±Ã±Ä• gatass nibbÄ• naá¹ƒ atthÄ«ti evaá¹ƒ pajÄ• nÄ• tÄ«ti adhippÄ• yo, ettÄ• vatÄ• nena nirodhasaccava __tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato_ti tassa vipassanÄ• paÃ±Ã±Ä• ya evaá¹ƒ catÅ«hi cattÄ• ri saccÄ• ni jÄ• nato, maggapaÃ±Ã±Ä• ya evaá¹ƒ passato, bhayabherave vuttanayen vimuccati ... pe ... itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«ti.

evaá¹ƒ yÄ• va arahattÄ• desanaá¹ƒ pÄ• petvÄ• idÄ• ni yasmÄ• tassaá¹ƒ parisati nhÄ• na nisinno, so evaá¹ƒ nhÄ• nasuddhiyÄ• vaá¹‡á¹‡aá¹ƒ vuccamÄ• naá¹ƒ sutvÄ• pabbajitvÄ• a bhagavatÄ• vidito, tasmÄ• tassa codanatthÄ• ya ``ayaá¹ƒ vuccati, bhikkhave, bhikkhu \Ne sinÄ• nenÄ• â€™â€™ ti imaá¹ƒ pÄ• á¹-iyekkaá¹ƒ anusandhimÄ• ha. tattha __antarena sinÄ kilesavuá¹-á¹-hÄ• nasinÄ• nena.

<79> __sundarikabhÄ• radvÄ• jo_ti __bhÄ• radvÄ• jo_ nÄ• ma so brÄ• hmaá¹‡o attano go nadiyÄ• sinÄ• tassa pÄ• pappahÄ• naá¹ƒ hotÄ«ti ayamassa diá¹-á¹-hi, tasmÄ• ``sundarika vuccati. so taá¹ƒ bhagavato vacanaá¹ƒ sutvÄ• cintesi ``mayaá¹ƒ sinÄ• nasuddhiá¹ƒ vaá¹‡á tatheva vaá¹‡á¹‡eti, samÄ• nacchando dÄ• ni esa amhehÄ«â€™â€™ ti. atha bhagavantaá taá¹ƒ tattha pÄ• paá¹ƒ pavÄ• hetvÄ• Ä• gataá¹ƒ viya maÃ±Ã±amÄ• no Ä• ha ``gacchati pa

nadiá¹ƒ sinÄ• yituâ€™â€™ nti? bhagavÄ• tassa gacchÄ• mÄ«ti vÄ• na gacchÄ• mÄ«ti vÄ
diá¹-á¹-hisamugghÄ• taá¹ƒ kattukÄ• mo ``kiá¹ƒ brÄ• hmaá¹‡a bÄ• hukÄ• ya nadiyÄ• \Be I 1
karissatÄ«â€™â€™ ti Ä• ha. tassattho kiá¹ƒ payojanaá¹ƒ bÄ• hukÄ• ya, kiá¹ƒ sÄ• karissati
atthÄ• ya, kiá¹ƒ tattha gamissÄ• mÄ«ti?

atha brÄ• hmaá¹‡o taá¹ƒ pasaá¹ƒsanto __lokkhasammatÄ• _tiÄ• dimÄ• ha. tattha __lokkha
lÅ«khabhÄ• vasammatÄ• , __lÅ«khabhÄ• va_nti cokkhabhÄ• vaá¹ƒ, visuddhibhÄ• vaá¹ƒ de
hoti. __lokyasammatÄ• _tipi pÄ• á¹-ho. tassattho, seá¹-á¹-haá¹ƒ lokaá¹ƒ gamayatÄ«ti evaá¹
__puÃ±Ã±asammatÄ• _ti puÃ±Ã±anti sammatÄ• . __pavÄ• hetÄ«_ti gamayati visodheti. __
gÄ• thÄ• hi abhÄ• si. gÄ• thÄ• ca vuccamÄ• nÄ• tadatthadÄ«panatthameva vÄ• gÄ• thÄ•
visesatthadÄ«panatthaá¹ƒ vÄ• . idha panetÄ• ubhayatthadÄ«panatthaá¹ƒ vuttÄ• ti \Ee I 178

__bÄ• huka_nti idameva hi ettha vacanaá¹ƒ tadatthadÄ«pakaá¹ƒ, sesÄ• ni visesatthadÄ«pa
bÄ• hukaá¹ƒ, evaá¹ƒ adhikakkÄ• dÄ«nipi loko gacchati nhÄ• nena pÄ• paá¹ƒ pavÄ• hetuá¹
á¹-hÄ• nÄ• naá¹ƒ Ä• sannÄ• honti, te divasassa tikkhattuá¹ƒ nhÄ• yanti. ye dÅ«rÄ• , te yat
sakiá¹ƒ ekadivasantaraá¹ƒ, evaá¹ƒ yÄ• va saá¹ƒvaccharantaraá¹ƒ nhÄ• yanti. ye pana sabb
sakkonti, te ghaá¹-ehipi tato udakaá¹ƒ Ä• harÄ• petvÄ• nhÄ• yanti. sabbaÃ±cetaá¹ƒ niratth
visesatthaá¹ƒ dÄ«petuá¹ƒ __adhikakkÄ• dÄ«nipÄ«_ti Ä• ha.

tattha \Ne I 187/ __adhikakka_nti nhÄ• nasambhÄ• ravasena laddhavohÄ• raá¹ƒ ekaá¹ƒ tit
__gayÄ• _tipi maá¹‡á¸• alavÄ• pisaá¹‡á¹-hÄ• naá¹ƒ titthameva vuccati. __payÄ• gÄ• _ti eta
titthameva mahÄ• panÄ• dassa raÃ±Ã±o gaá¹…gÄ• yaá¹ƒ nimuggapÄ• sÄ• dassa sopÄ• n
sundarikÄ• sarassatÄ« bÄ• humatÄ«ti imÄ• pana catasso nadiyo. __bÄ• lo_ti duppaÃ±Ã±
__na sujjhatÄ«_ti kilesasuddhiá¹ƒ na pÄ• puá¹‡Ä• ti, kevalaá¹ƒ rajojallameva pavÄ• heti.

__kiá¹ƒ sundarikÄ• karissatÄ«_ti sundarikÄ• kilesavisodhane kiá¹ƒ karissati? na kiÃ±ci kÄ
adhippÄ• yo. esa nayo __payÄ• gabÄ• hukÄ• _su. imehi ca tÄ«hi padehi vuttehi itarÄ• nipi
lakkhaá¹‡Ä• hÄ• ranayena vuttÄ• neva honti, tasmÄ• yatheva sundarikÄ• payÄ• gÄ• \Be
karonti, tathÄ• adhikakkÄ• dayopÄ«ti veditabbÄ• .

__veri_nti pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±caverasamannÄ• gataá¹ƒ. __katakibbisa_nti kataludd
sodhaye_ti sundarikÄ• vÄ• payÄ• gÄ• vÄ• bÄ• hukÄ• vÄ• na sodhaye, na sodhetÄ«ti vu
__pÄ• pakammina_nti pÄ• pakehi verakibbisakammehi yuttaá¹ƒ, lÄ• makakamme yuttaá¹ƒ
appattehi khuddakehipi pÄ• pehi yuttanti vuttaá¹ƒ hoti.

__suddhassÄ• _ti \Ee I 179/ nikkilesassa. __sadÄ• phaggÅ«_ti niccampi phaggunÄ«nakkh
kira ``uttaraphaggunadivase yo nhÄ• yati, so saá¹ƒvaccharaá¹ƒ katapÄ• paá¹ƒ sodhetÄ«â€™
diá¹-á¹-hiko so brÄ• hmaá¹‡o, tenassa bhagavÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ihananto Ä• ha ``

phaggÅ«â€™â€™ ti. nikkilesassa niccaá¹ƒ phaggunÄ«nakkhattaá¹ƒ, itaro kiá¹ƒ sujjhatÄ«ti?
suddhassa ca cÄ• tuddasapannarasÄ• dÄ«su uposathaá¹…gÄ• ni asamÄ• diyatopi niccam
sucikammassÄ• _ti nikkilesatÄ• ya suddhassa sucÄ«hi ca kÄ• yakammÄ• dÄ«hi samannÄ•
vata_nti Ä«disassa ca kusalÅ«pasaÃ±hitaá¹ƒ vatasamÄ• dÄ• nampi niccaá¹ƒ sampanname
sinÄ• hÄ«_ti imasmiá¹ƒyeva mama sÄ• sane sinÄ• hi. kiá¹ƒ vuttaá¹ƒ hoti? ``sace ajjhattikak
icchasi, idheva mama sÄ• sane aá¹-á¹-haá¹…gikamaggasalilena sinÄ• hi, aÃ±Ã±atra hi idaá

idÄ• nissa \Ne I 188/ sappÄ• yadesanÄ• vasena tÄ«supi dvÄ• resu suddhiá¹ƒ dassento __
khemata_ntiÄ• dimÄ• ha. tattha __khemata_nti abhayaá¹ƒ hitabhÄ• vaá¹ƒ, mettanti vuttaá¹
manodvÄ• rasuddhi dassitÄ• hoti.

__sace musÄ• na bhaá¹‡asÄ«_ti etenassa vacÄ«dvÄ• rasuddhi. __sace pÄ• á¹‡aá¹ƒ na h
nÄ• diyasÄ«_ti etehi kÄ• yadvÄ• rasuddhi. __saddahÄ• no amaccharÄ«_ti etehi pana naá¹
saddhÄ• sampadÄ• ya cÄ• gasampadÄ• ya ca niyojesi. __kiá¹ƒ kÄ• hasi gayaá¹ƒ gantvÄ• ,
pana upaá¸• á¸• hagÄ• thÄ• , sace sabbabhÅ«tesu khemataá¹ƒ karissasi, musÄ• na bhaá¹
hanissasi, adinnaá¹ƒ nÄ• diyissasi, saddhahÄ• no amaccharÄ« bhavissasi, kiá¹ƒ kÄ• hasi g
te gayÄ• \Be I 184/, gayÄ• yapi hi te nhÄ• yantassa udapÄ• nepi imÄ• ya eva paá¹-ipattiyÄ
sarÄ«ramalasuddhi pana ubhayattha samÄ• ti evaá¹ƒ yojetabbaá¹ƒ. yasmÄ• ca loke gayÄ•
bhagavÄ• ``gacchati pana bhavaá¹ƒ gotamo bÄ• hukaâ€™â€™ nti puá¹-á¹-hopi ``kiá¹ƒ kÄ•
gantvÄ• â€™â€™ ti avatvÄ• ``kiá¹ƒ kÄ• hasi gayaá¹ƒ gantvÄ• â€™â€™ ti Ä• hÄ• ti veditab

<80> __evaá¹ƒ vutte_ti evamÄ• di bhayabherave vuttattÄ• pÄ• kaá¹-ameva. __eko vÅ«pa
__eko_ kÄ• yavivekena \Ee I 180/. __vÅ«pakaá¹-á¹-ho_ cittavivekena. __appamatto_ kamm
avijahanena. __Ä• tÄ• pÄ«_ kÄ• yikacetasikavÄ«riyasaá¹…khÄ• tena Ä• tÄ• pena. __pahita
anapekkhatÄ• ya. __viharanto_ aÃ±Ã±atarairiyÄ• pathavihÄ• rena. __nacirassevÄ• _ti pabb
__kulaputtÄ• _ti duvidhÄ• kulaputtÄ• jÄ• tikulaputtÄ• ca Ä• cÄ• rakulaputtÄ• ca, ayaá¹ƒ p
kulaputto. __agÄ• rasmÄ• _ti gharÄ• . agÄ• rassa hitaá¹ƒ __agÄ• riyaá¹ƒ, _ kasigorakkhÄ•
vuccati, natthi ettha agÄ• riyanti __anagÄ• riyaá¹ƒ, _ pabbajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. __p
upagacchanti upasaá¹…kamanti. __tadanuttara_nti taá¹ƒ anuttaraá¹ƒ. __brahmacariyapariy
maggabrahmacariyassa pariyosÄ• naá¹ƒ, arahattaphalanti vuttaá¹ƒ hoti. tassa hi atthÄ• ya
__diá¹-á¹-heva dhamme_ti tasmiá¹ƒyeva attabhÄ• ve. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
paccakkhaá¹ƒ katvÄ• , aparappaccayaá¹ƒ katvÄ• ti attho. __upasampajja vihÄ• sÄ«_ti pÄ•
vihÄ• sÄ«ti, evaá¹ƒ viharanto ca khÄ«á¹‡Ä• jÄ• ti ... pe ... abbhaÃ±Ã±Ä• si. etenassa pacca
dasseti.

katamÄ• \Ne I 189/ panassa jÄ• ti khÄ«á¹‡Ä• ? kathaÃ±ca naá¹ƒ abbhaÃ±Ã±Ä• sÄ«ti? vu
bhayabheravepi vuttaá¹ƒ, tathÄ• pi naá¹ƒ idha paá¹-hamapurisavasena yojanÄ• nayassa da
saá¹…khepato bhaá¹‡Ä• ma. na tÄ• vassa atÄ«tÄ• jÄ• ti khÄ«á¹‡Ä• , pubbeva khÄ«á¹‡att

vÄ• yÄ• mÄ• bhÄ• vato. na paccuppannÄ• , vijjamÄ• nattÄ• . maggassa pana abhÄ• vitattÄ
ekacatupaÃ±cavokÄ• rabhavesu ekacatupaÃ±cakkhandhappabhedÄ• jÄ• ti, sÄ• maggass
anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• , taá¹ƒ so maggabhÄ• vanÄ• ya pahÄ«n
kilesÄ• bhÄ• ve vijjamÄ• nampi kammaá¹ƒ Ä• yatiá¹ƒ appaá¹-isandhikaá¹ƒ hotÄ«ti jÄ• nanto

__vusita_nti \Be I 185/ vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hÄ• pitanti attho.
__brahmacariya_nti maggabrahmacariyaá¹ƒ. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su saccesu c
pariÃ±Ã±Ä• pahÄ• nasacchikiriyabhÄ• vanÄ• vasena soá¸·asavidhampi kiccaá¹ƒ niá¹-á¹-hÄ
itthattÄ• yÄ• _ti idÄ• ni punaitthabhÄ• vÄ• ya \Ee I 181/ evaá¹ƒ soá¸·asakiccabhÄ• vÄ• ya, k
maggabhÄ• vanÄ• natthÄ«ti. atha vÄ• , __itthattÄ• yÄ• _ti itthabhÄ• vato imasmÄ• evaá¹ƒ
vattamÄ• nakkhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ natthi. ime pana paÃ±ca
tiá¹-á¹-hanti, chinnamÅ«lako rukkho viyÄ• ti abbhaÃ±Ã±Ä• si. __aÃ±Ã±ataro_ti eko. __araha
bhagavato sÄ• vakÄ• naá¹ƒ arahataá¹ƒ abbhantaro ahosÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vatthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sallekhasuttavaá¹‡á¹‡anÄ•

<81> __evaá¹ƒ_ \Ne I 190/ __me suta_nti sallekhasuttaá¹ƒ. tattha __mahÄ• cundo_ti tassa
__sÄ• yanhasamaya_nti sÄ• yanhakÄ• le. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ettha __paá¹-i
sattasaá¹…khÄ• rehi paá¹-inivattitvÄ• sallÄ• naá¹ƒ nilÄ«yanaá¹ƒ, ekÄ«bhÄ• vo pavivekoti v
vuá¹-á¹-hito, so paá¹-isallÄ• nÄ• vuá¹-á¹-hito nÄ• ma hoti. ayaá¹ƒ pana yasmÄ• paá¹-isallÄ
phalasamÄ• pattito vuá¹-á¹-hÄ• si, tasmÄ• ``paá¹-isallÄ• nÄ• vuá¹-á¹-hitoâ€™â€™ ti vutto.
abhivÄ• detvÄ• _ti samadasanakhujjalavibhÅ«sitena sirasÄ• bhagavantaá¹ƒ sakkaccaá¹ƒ v
vÄ• ``sukhÄ« bhava, cundÄ• â€™â€™ ti evaá¹ƒ vacÄ«bhedaá¹ƒ kÄ• rÄ• petvÄ• , bhagavÄ
suvaá¹‡á¹‡adundubhisadisaá¹ƒ gÄ«vaá¹ƒ paggayha kaá¹‡á¹‡asukhaá¹ƒ pemaniyaá¹ƒ amat
brahmaghosaá¹ƒ nicchÄ• rento ``sukhÄ« hohÄ«â€™â€™ ti tassa tassa nÄ• maá¹ƒ gahetvÄ
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatÄ• naá¹ƒ. tatridaá¹ƒ sÄ• dhakasuttaá¹ƒ, ``sakko, bhante, devÄ• n
saparijano bhagavato pÄ• de sirasÄ• vandatÄ«ti, sukhÄ« hotu paÃ±casikha sakko devÄ• n
sukhakÄ• mÄ• hi devÄ• manussÄ• asurÄ• nÄ• gÄ• gandhabbÄ• , ye caÃ±Ã±e \Be I 186
evaÃ±ca pana tathÄ• gatÄ• evarÅ«pe mahesakkhe yakkhe abhivadantÄ«ti.

__yÄ• imÄ• _ti idÄ• ni vattabbÄ• bhimukhaá¹ƒ karonto viya Ä• ha. __anekavihitÄ• _ti nÄ•
__diá¹-á¹-hiyo_ti micchÄ• diá¹-á¹-hiyo \Ee I 182/. __loke uppajjantÄ«_ti sattesu pÄ• tubhava
__attavÄ• dappaá¹-isaá¹ƒyuttÄ• _ti ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dinaya
paá¹-isaá¹ƒyuttÄ• , tÄ• vÄ«sati bhavanti. __lokavÄ• dappaá¹-isaá¹ƒyuttÄ• _ti ``sassato attÄ

tiÄ• dinayappavattena lokavÄ• dena paá¹-isaá¹ƒyuttÄ• , tÄ• aá¹-á¹-ha honti sassato, asass
ca, neva sassato nÄ• sassato, antavÄ• , anantavÄ• , antavÄ• ca anantavÄ• ca, nevantavÄ
cÄ• ti evaá¹ƒ pavattattÄ• .

__Ä• dimevÄ• _tiÄ• dÄ«su ayamattho kiá¹ƒ nu kho bhante Ä• dimeva manasikarontassa a
\Ne I 191/ vipassanÄ• missakapaá¹-hamamanasikÄ• rameva manasikarontassa bhikkhuno
upÄ• yena etÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naÃ±ca paá¹-inissaggo ca hotÄ«ti. idaÃ±ca t
anadhimÄ• nikopi samÄ• no adhimÄ• nikÄ• naá¹ƒ adhimÄ• nappahÄ• natthaá¹ƒ adhimÄ• n
veditabbo. apare panÄ• hu ``therassa antevÄ• sikÄ• Ä• dimanasikÄ• reneva diá¹-á¹-hÄ«na
hotÄ«ti evaá¹ƒsaÃ±Ã±inopi, samÄ• pattivihÄ• rÄ• sallekhavihÄ• rÄ• ti evaá¹ƒsaÃ±Ã±inopi
bhagavantaá¹ƒ pucchatÄ«â€™â€™ ti.

<82> athassa bhagavÄ• tÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• nÅ«pÄ• yaá¹ƒ dassento __yÄ•
yattha cetÄ• diá¹-á¹-hiyo uppajjantÄ«tiÄ• di paÃ±cakkhandhe sandhÄ• ya vuttaá¹ƒ. etesu h
uppajjanti. yathÄ• ha ``rÅ«pe kho, bhikkhave, sati rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi up
so loko so pecca bhavissÄ• mi nicco dhuvo sassato aviparia¹‡Ä• madhammoâ€™â€™ ti (S
Ä• rammaá¹‡avasena pana ekavacanaá¹ƒ katvÄ• __yattha cÄ• _ti Ä• ha, yasmiá¹ƒ Ä• ram
hoti. ettha ca __uppajjanti anusenti samudÄ• carantÄ«_ti imesaá¹ƒ evaá¹ƒ nÄ• nÄ• karaá¹‡
jÄ• tivasena hi ajÄ• tÄ• jÄ• yamÄ• nÄ• __uppajjantÄ«_ti vuccanti. punappunaá¹ƒ Ä• sevit
appaá¹-ivinÄ«tÄ• __anusentÄ«_ti. kÄ• yavacÄ«dvÄ• raá¹ƒ sampattÄ• __samudÄ• carantÄ
nÄ• nÄ• karaá¹‡aá¹ƒ. __taá¹ƒ netaá¹ƒ mamÄ• _tiÄ• dÄ«su taá¹ƒ paÃ±cakkhandhappabhed
na hoti, ahampi eso na \Ee I 183/ asmi, eso me attÄ• pi na hotÄ«ti evametaá¹ƒ yathÄ• bhÅ«
passatoti evaá¹ƒ tÄ• va padattho veditabbo.

yasmÄ• pana ettha etaá¹ƒ mamÄ• ti taá¹‡hÄ• gÄ• ho, taÃ±ca gaá¹‡hanto aá¹-á¹-hasatataá
taá¹‡hÄ• papaÃ±caá¹ƒ gaá¹‡hÄ• ti. esohamasmÄ«ti mÄ• nagÄ• ho, taÃ±ca gaá¹‡hanto nav
gaá¹‡hÄ• ti. eso me attÄ• ti diá¹-á¹-higÄ• ho, taÃ±ca gaá¹‡hanto dvÄ• saá¹-á¹-hidiá¹-á¹-higa
diá¹-á¹-hipapaÃ±caá¹ƒ gaá¹‡hÄ• ti. tasmÄ• __netaá¹ƒ mamÄ• _ti vadanto bhagavÄ• yathÄ
taá¹‡hÄ• papaÃ±caá¹ƒ paá¹-ikkhipati. __nesohamasmÄ«_ti mÄ• napapaÃ±caá¹ƒ. __na mes
diá¹-á¹-hipapaÃ±caá¹ƒ. diá¹-á¹-hekaá¹-á¹-hÄ• yeva cettha taá¹‡hÄ• mÄ• nÄ• veditabbÄ• . _
``netaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• Ä• kÄ• rena etaá¹ƒ khandhapaÃ±cakaá¹ƒ. __yathÄ•
yathÄ• atthÄ«ti vuttaá¹ƒ hoti. khandhapaÃ±cakaÃ±hi eteneva Ä• kÄ• rena atthi. mamantiÄ•
tenÄ• kÄ• rena nevatthÄ«ti adhippÄ• yo. __sammappaÃ±Ã±Ä• ya passato_ti sotÄ• pattima
192/ vipassanÄ• paÃ±Ã±Ä• ya suá¹-á¹-hu passantassa. __evametÄ• sa_nti etena upÄ• yen
paá¹-inissaggo_ti ubhayampetaá¹ƒ samucchedappahÄ• nassevÄ• dhivacanaá¹ƒ.

evaá¹ƒ bhagavÄ• Ä• dimanasikÄ• reneva diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ hoti nu kho noti Ä
adhimÄ• nikÄ• naá¹ƒ vasena paÃ±haá¹ƒ puá¹-á¹-ho sotÄ• pattimaggena diá¹-á¹-hippahÄ• n

sayameva adhimÄ• nikÄ• naá¹ƒ jhÄ• naá¹ƒ vibhajanto __á¹-hÄ• naá¹ƒ kho paneta_ntiÄ• dir
nÄ• ma yesaá¹ƒ appatte pattasaÃ±Ã±Ä• ya adhimÄ• no uppajjati, svÄ• yaá¹ƒ uppajjamÄ• n
lokavaá¹-á¹-Ä• nusÄ• rÄ«naá¹ƒ bÄ• laputhujjanÄ• naá¹ƒ uppajjati, na ariyasÄ• vakÄ• naá¹ƒ
``sakadÄ• gÄ• mÄ« ahaâ€™â€™ nti adhimÄ• no uppajjati, na sakadÄ• gÄ• missa ``anÄ• g
anÄ• gÄ• mino ``arahÄ• ahaâ€™â€™ nti, kÄ• rakasseva pana samathavasena vÄ• vipass
vikkhambhitakilesassa niccaá¹ƒ yuttapayuttassa Ä• raddhavipassakassa uppajjati. tassa hi
samathavikkhambhitÄ• naá¹ƒ vÄ• vipassanÄ• vikkhambhitÄ• naá¹ƒ vÄ• kilesÄ• naá¹ƒ sam
``sotÄ• panno \Ee I 184/ ahanti vÄ• , sakadÄ• gÄ• mÄ«, anÄ• gÄ• mÄ« \Be I 188/, arahÄ•
uppajjati, talaá¹…garatissapabbatavÄ• sidhammadinnattherena ovÄ• diyamÄ• nattherÄ• na

therassa kira acirÅ«pasampannasseva ovÄ• de á¹-hatvÄ• bahÅ« bhikkhÅ« visesaá¹ƒ adhi
pavattiá¹ƒ sutvÄ• tissamahÄ• vihÄ• ravÄ• sÄ« bhikkhusaá¹…gho ``na aá¹-á¹-hÄ• naniyojak
Ä• nethÄ• â€™â€™ ti sambahule bhikkhÅ« pÄ• hesi. te gantvÄ• , ``Ä• vuso, dhammadinna
pakkosÄ• petÄ«â€™â€™ ti Ä• haá¹ƒsu. so Ä• ha ``kiá¹ƒ pana tumhe, bhante, attÄ• naá¹ƒ g
attÄ• naá¹ƒ sappurisÄ• ti, so tesaá¹ƒ kammaá¹-á¹-hÄ• namadÄ• si, sabbeva arahattaá¹ƒ pÄ
bhikkhusaá¹…gho puna aÃ±Ã±e bhikkhÅ« pÄ• hesi, evaá¹ƒ yÄ• vatatiyaá¹ƒ pahitÄ• sabbe
patvÄ• vihariá¹ƒsu.

tato saá¹…gho gatagatÄ• nÄ• gacchantÄ«ti aÃ±Ã±ataraá¹ƒ vuá¸• á¸• hapabbajitaá¹ƒ pÄ• l
``bhante, dhammadinna tikkhattuá¹ƒ tissamahÄ• vihÄ• ravÄ• sÄ« bhikkhusaá¹…gho tuyhaá
nÄ• ma saá¹…ghassa Ä• á¹‡aá¹ƒ garuá¹ƒ na karosi, nÄ• gacchasÄ«â€™â€™ ti Ä• ha. ther
appavisitvÄ• va pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• tÄ• vadeva nikkhami, so antarÄ• magge l
tattha ceko mahÄ• thero saá¹-á¹-hivassÄ• tÄ«to adhimÄ• nena arahattaá¹ƒ paá¹-ijÄ• nÄ• ti.
upasaá¹…kamitvÄ• \Ne I 193/ vanditvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• adhigamaá¹ƒ pucchi.
dhammadinna, yaá¹ƒ pabbajitena kÄ• tabbaá¹ƒ, cirakataá¹ƒ taá¹ƒ mayÄ• , atÄ«tasaá¹-á¹-hiv
ti. kiá¹ƒ, bhante, iddhimpi vaá¸·aÃ±jethÄ• ti. Ä• ma dhammadinnÄ• ti. sÄ• dhu vata, bhante,
paá¹-imukhaá¹ƒ Ä• gacchantaá¹ƒ mÄ• pethÄ• ti. sÄ• dhÄ• vusoti thero sabbasetaá¹ƒ sattap
tidhÄ• pabhinnaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ bÄ«jayamÄ• naá¹ƒ soá¹‡á¸• aá¹ƒ mukhe pakkhipit
vijjhitukÄ• maá¹ƒ viya paá¹-imukhaá¹ƒ Ä• gacchantaá¹ƒ mahÄ• hatthiá¹ƒ mÄ• pesi. so taá¹ƒ
hatthiá¹ƒ disvÄ• bhÄ«to palÄ• yituá¹ƒ Ä• rabhi. tadÄ• va attÄ• naá¹ƒ ``nÄ• haá¹ƒ arahÄ• â€
dhammadinnassa pÄ• damÅ«le ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• ``patiá¹-á¹-hÄ• me hohi, Ä• vus
``mÄ• , bhante, soci, mÄ• anattamano ahosi, kÄ• rakÄ• naá¹ƒyeva adhimÄ• no uppajjatÄ«
samassÄ• setvÄ• kammaá¹-á¹-hÄ• namadÄ• si. thero tassovÄ• de á¹-hatvÄ• arahattaá¹ƒ p

cittalapabbatepi \Be I 189/ tÄ• disova thero vasati. dhammadinno tampi upasaá¹…kamitvÄ•
tatheva byÄ• kÄ• si. tato naá¹ƒ dhammadinno kiá¹ƒ, bhante, iddhimpi vaá¸·aÃ±jethÄ• ti Ä• h
vata, bhante, ekaá¹ƒ pokkharaá¹‡iá¹ƒ mÄ• pethÄ• ti. thero mÄ• pesi. ettha, bhante, paduma
tampi mÄ• pesi. padumagumbe mahÄ• padumaá¹ƒ mÄ• pethÄ• ti. tampi mÄ• pesi. etasmiá

madhurassarena gÄ• yantaá¹ƒ naccantaÃ±ca ekaá¹ƒ itthiviggahaá¹ƒ mÄ• pethÄ• ti. tampi n
punappunaá¹ƒ upanijjhÄ• yathÄ• ti vatvÄ• sayaá¹ƒ pÄ• sÄ• daá¹ƒ pÄ• visi. therassa taá¹ƒ
saá¹-á¹-hivassÄ• ni vikkhambhitakilesÄ• caliá¹ƒsu, so tadÄ• attÄ• naá¹ƒ Ã±atvÄ• purimatt
dhammadinnattherassa santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• arahattaá¹ƒ pÄ• puá¹‡i.

dhammadinnopi anupubbena tissamahÄ• vihÄ• raá¹ƒ agamÄ• si. tasmiÃ±ca samaye therÄ
sammajjitvÄ• buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ uppÄ• detvÄ• nisinnÄ• honti, etaá¹ƒ kira t
nesaá¹ƒ ekopi ``idha pattacÄ«varaá¹ƒ á¹-hapehÄ«â€™â€™ ti dhammadinnaá¹ƒ vattÄ• puc
dhammadinno eso bhaveyyÄ• ti Ã±atvÄ• pana paÃ±haá¹ƒ pucchiá¹ƒsu. so pucchitapaÃ±he
kumudanÄ• á¸·akalÄ• paá¹ƒ viya chinditvÄ• pÄ• daá¹…guliyÄ• mahÄ• pathaviá¹ƒ pahari. I
mahÄ• pathavÄ«pi dhammadinnassa guá¹‡aá¹ƒ jÄ• nÄ• ti. tumhe pana na jÄ• nitthÄ• ti ca v

``acetanÄ• yaá¹ƒ \Ne I 194/ pathavÄ«, vijÄ• nÄ• ti guá¹‡Ä• guá¹‡aá¹ƒ.

sacetanÄ• tha kho bhante, na jÄ• nÄ• tha guá¹‡Ä• guá¹‡aâ€™â€™ nti ||

tÄ• vadeva ca Ä• kÄ• se abbhuggantvÄ• talaá¹…garatissapabbatameva agamÄ• si. evaá¹
uppajjati. tasmÄ• bhagavÄ• tÄ• disÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vasena jhÄ• naá¹ƒ vibhajanto
paneta_ntiÄ• dimÄ• ha.

tassattho, atthetaá¹ƒ kÄ• raá¹‡aá¹ƒ, no natthi. yena idhekacco bhikkhu bÄ• hiraparibbÄ• ja
sÄ• dhÄ• raá¹‡aá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viha
evamassa sallekhena viharÄ• mÄ«_ti, yaá¹ƒ paá¹-ipattividhÄ• naá¹ƒ kilese saá¹ƒlikhati, tenÄ
taá¹ƒ na yujjati, na \Be I 190/ hi adhimÄ• nikassa bhikkhuno jhÄ• naá¹ƒ sallekho vÄ• sallek
hoti. kasmÄ• ? avipassanÄ• pÄ• dakattÄ• . na hi so jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á
sammasati, jhÄ• naá¹ƒ panassa cittekaggamattaá¹ƒ karoti, diá¹-á¹-hadhammasukhavihÄ• ro
dassento bhagavÄ• ``na kho panete, cunda, ariyassa vinaye sallekhÄ• vuccanti, diá¹-á¹-ha
ete ariyassa vinaye vuccantÄ«â€™â€™ ti Ä• ha.

tattha __ete_ti jhÄ• nadhammavasena bahuvacanaá¹ƒ veditabbaá¹ƒ, ete paá¹-hamajjhÄ• n
samÄ• pattivasena vÄ• , ekampi hi paá¹-hamajjhÄ• naá¹ƒ punappunaá¹ƒ samÄ• pattivasena
gacchati. Ä• rammaá¹‡avasena vÄ• , ekampi hi paá¹-hamajjhÄ• naá¹ƒ pathavÄ«kasiá¹‡Ä• c
gacchatÄ«ti. esa nayo dutiyatatiyacatutthajjhÄ• nesu. Ä• ruppajhÄ• nesu pana Ä• rammaá¹
purimakÄ• raá¹‡advayavaseneva bahuvacanaá¹ƒ veditabbaá¹ƒ.

yasmÄ• cetesaá¹ƒ aá¹…gÄ• nipi santÄ• ni Ä• rammaá¹‡Ä• nipi, nibbutÄ• ni ceva sukhumÄ
tasmÄ• tÄ• ni __santÄ• ete vihÄ• rÄ• _ti evaá¹ƒ vuttÄ• nÄ«ti veditabbÄ• ni. ayaá¹ƒ tÄ• va

sÄ• dhÄ• raá¹‡Ä• vaá¹‡á¹‡anÄ• . visesavaá¹‡á¹‡anÄ• pana ``sabbaso rÅ«pasaÃ±Ã±Ä• n
vattabbÄ• siyÄ• . sÄ• __visuddhimagge_ sabbÄ• kÄ• rena vuttÄ• yeva.

<83> evaá¹ƒ \Ne I 195/ yasmÄ• adhimÄ• nikassa bhikkhuno jhÄ• navihÄ• ro avipassanÄ•
na hoti, na hi so jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya saá¹…khÄ• re sammasati,
diá¹-á¹-hadhamme sukhavihÄ• ro panassa hoti, tasmÄ• tamatthaá¹ƒ dassento rÅ«pajjhÄ• r
vibhajitvÄ• idÄ• ni ca yattha sallekho kÄ• tabbo catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehi, taÃ±ca v
sallekhaá¹ƒ dassento __idha kho pana vo_tiÄ• dimÄ• ha.

kasmÄ• pana ``aá¹-á¹-hahi samÄ• pattÄ«hi avihiá¹ƒsÄ• dayo sallekhÄ• â€™â€™ ti vuttÄ•
bÄ• hirakÄ• naÃ±hi aá¹-á¹-ha samÄ• pattiyo vaá¹-á¹-apÄ• dakÄ• yeva. sÄ• sane \Ee I 187/
lokuttarapÄ• dakaá¹ƒ, pageva avihiá¹ƒsÄ• dayo. iminÄ• yeva ca suttena veditabbaá¹ƒ ``yath
aá¹-á¹-hasamÄ• pattilÄ• bhino paÃ±cÄ• bhiÃ±Ã±assÄ• pi dinnadÄ• nato sÄ• sane tisaraá¹‡
dinnadÄ• naá¹ƒ mahapphalataraá¹ƒ hotÄ«â€™â€™ ti. idaÃ±hi sandhÄ• ya dakkhiá¹‡Ä• vis
vÄ«tarÄ• ge dÄ• naá¹ƒ datvÄ• koá¹-isatasahassaguá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• . sotÄ•
paá¹-ipanne dÄ• naá¹ƒ datvÄ• asaá¹…kheyyÄ• appameyyÄ• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…
sotÄ• panneâ€™â€™ ti vuttaá¹ƒ (MN III 379). saraá¹‡agamanato paá¹-á¹-hÄ• ya hi tattha
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno adhippetoti, ayaá¹ƒ tÄ• vettha pÄ• á¸·iyojanÄ•

anupadavaá¹‡á¹‡anÄ• yaá¹ƒ pana __idhÄ• _ti vihiá¹ƒsÄ• divatthudÄ«panametaá¹ƒ. __kho
__vo_ti karaá¹‡atthe sÄ• mivacanaá¹ƒ, ayaá¹ƒ pana saá¹…khepattho, yadetaá¹ƒ ``pare vihi
bhavissantÄ«â€™â€™ tiÄ• dinÄ• nayena vihiá¹ƒsÄ• divatthuá¹ƒ vadÄ• ma. idha, cunda, tu

evaá¹ƒ saá¹…khepato vatvÄ• idÄ• ni vitthÄ• rento ``pare vihiá¹ƒsakÄ• bhavissanti, mayan
bhavissÄ• mÄ• ti sallekho karaá¹‡Ä«yoâ€™â€™ tiÄ• dimÄ• ha.

tattha __pare_ti ye keci imaá¹ƒ sallekhamananuyuttÄ• . __vihiá¹ƒsakÄ• bhavissantÄ«_ti pÄ
leá¸• á¸• unÄ• vÄ• tiÄ• dÄ«hi sattÄ• naá¹ƒ vihesakÄ• bhavissanti. __mayamettha avihiá¹ƒ
mayaá¹ƒ pana yattheva vatthusmiá¹ƒ pare evaá¹ƒ vihiá¹ƒsakÄ• bhavissanti, ettheva avihiá¹
avihiá¹ƒsaá¹ƒ uppÄ• detvÄ• viharissÄ• ma. __iti sallekho karaá¹‡Ä«yo_ti evaá¹ƒ tumhehi s
196/. __sallekho_ti ca idha avihiá¹ƒsÄ• va veditabbÄ• . avihiá¹ƒsÄ• hi vihiá¹ƒsaá¹ƒ sallekha
tasmÄ• __sallekho_ti vuccati. esa nayo sabbattha. ayaá¹ƒ pana viseso. __pare micchÄ• di
kammapathÄ• naá¹ƒ antamicchÄ• diá¹-á¹-hiÃ±ca micchattÄ• naá¹ƒ Ä• dimicchÄ• diá¹-á¹-hiÃ
vuttÄ• ti veditabbÄ• . tathÄ• __mayamettha sammÄ• diá¹-á¹-hÄ«_ti vuttaá¹-á¹-hÄ• ne samm
kammapathakathÄ• vitthÄ• rato sammÄ• diá¹-á¹-hisutte Ä• vi bhavissati. micchattesu micch
dvedhÄ• vitakke.

ayaá¹ƒ panettha saá¹…khepo, pÄ• á¹‡aá¹ƒ atipÄ• tentÄ«ti __pÄ• á¹‡Ä• tipÄ• tÄ«_ \Ee I 18

attho. adinnaá¹ƒ Ä• diyantÄ«ti __adinnÄ• dÄ• yÄ«, _ parassa hÄ• rinoti attho. abrahmaá¹ƒ l
carantÄ«ti __abrahmacÄ• rÄ«, _ methunadhammappaá¹-isevakÄ• ti \Be I 192/ attho. brahm
paá¹-ipadaá¹ƒ carantÄ«ti __brahmacÄ• rÄ«, _ methunÄ• paá¹-iviratÄ• ti attho. ettha ca bral
veditabbaá¹ƒ. brahmacariyaÃ±hi abrahmacariyaá¹ƒ sallekhati. musÄ• vadantÄ«ti __musÄ•
atthabhaÃ±janakaá¹ƒ tucchaá¹ƒ alikaá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• roti attho. pisuá¹‡Ä• vÄ• cÄ•
__pisuá¹‡avÄ• cÄ• _. paresaá¹ƒ mammacchedikÄ• pharusÄ• vÄ• cÄ• etesanti __pharusa
niratthakavacanaá¹ƒ palapantÄ«ti __samphappalÄ• pÄ«_. abhijjhÄ• yantÄ«ti __abhijjhÄ• lÅ
parabhaá¹‡á¸• alubbhanasÄ«lÄ• ti attho. byÄ• pannaá¹ƒ pÅ«tibhÅ«taá¹ƒ cittametesanti __b
pÄ• pikÄ• viÃ±Ã±ugarahitÄ• etesaá¹ƒ diá¹-á¹-hÄ«ti __micchÄ• diá¹-á¹-hÄ«, _ kammapatha
dinnantiÄ• divatthukÄ• ya, micchattapariyÄ• pannÄ• ya aniyyÄ• nikadiá¹-á¹-hiyÄ• ca saman
sobhanÄ• viÃ±Ã±uppasatthÄ• etesaá¹ƒ diá¹-á¹-hÄ«ti __sammÄ• diá¹-á¹-hÄ«, _ kammapat
dinnantiÄ• dikÄ• ya kammassakatÄ• diá¹-á¹-hiyÄ• , sammattapariyÄ• pannÄ• ya maggadiá¹
attho.

__micchÄ• saá¹…kappÄ• _ti ayÄ• thÄ• vaaniyyÄ• nikaakusalasaá¹…kappÄ• . esa nayo __
pana viseso, micchÄ• saá¹…kappÄ• dayo viya hi __micchÄ• sati_ nÄ• ma pÄ• á¹-iekko koc
pana cintayato pavattÄ• naá¹ƒ catunnampi akusalakkhandhÄ• nametaá¹ƒ adhivacanaá¹ƒ. y
``atthesÄ• , bhikkhave, anussati, nesÄ• natthÄ«ti vadÄ• mi, puttalÄ• bhaá¹ƒ vÄ• , bhikkhav
dhanalÄ• bhaá¹ƒ vÄ• , bhikkhave, anussarato, yasalÄ• bhaá¹ƒ vÄ• , bhikkhave, anussarato
taá¹ƒ cintentassa satipatirÅ«pakena uppattiá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ \Ne I 197/.
__micchÄ• Ã±Ä• á¹‡Ä«_ti ettha ca __micchÄ• Ã±Ä• á¹‡a_nti pÄ• pakiriyÄ• su upÄ• yacintÄ
``sukataá¹ƒ mayÄ• â€™â€™ ti paccavekkhaá¹‡Ä• kÄ• rena ca uppanno moho veditabbo, te
__micchÄ• Ã±Ä• á¹‡Ä«. sammÄ• Ã±Ä• á¹‡Ä«_ti ettha pana ekÅ«navÄ«satibhedaá¹ƒ \Ee I 1
``sammÄ• Ã±Ä• á¹‡aâ€™â€™ nti vuccati, tena samannÄ• gatÄ• puggalÄ• __sammÄ• Ã±
avimuttÄ• yeva samÄ• nÄ• ``vimuttÄ• mayaâ€™â€™ nti evaá¹ƒsaÃ±Ã±ino, avimuttiyaá¹ƒ
tatrÄ• yaá¹ƒ vacanattho, micchÄ• pÄ• pikÄ• viparÄ«tÄ• vimutti etesaá¹ƒ atthÄ«ti __micch
micchÄ• vimuttÄ«ti ca yathÄ• vuttenÄ• kÄ• rena pavattÄ• naá¹ƒ akusalakkhandhÄ• nameta
phalasampayuttÄ• ni pana sammÄ• diá¹-á¹-hiÄ• dÄ«ni aá¹-á¹-haá¹…gÄ• ni á¹-hapetvÄ• se
veditabbÄ• . sÄ• ca micchÄ• vimuttiá¹ƒ sallikhitvÄ• á¹-hitattÄ• __sallekho_ti \Be I 193/ ved
niyojento Ä• ha ``mayamettha sammÄ• vimuttÄ« bhavissÄ• mÄ• ti sallekho karaá¹‡Ä«yoâ€

ito parÄ• ni tÄ«á¹‡i nÄ«varaá¹‡avasena vuttÄ• ni. __abhijjhÄ• lÅ« byÄ• pannacittÄ• _ti evaá
vuttattÄ• panettha paá¹-hamÄ• ni dve nÄ«varaá¹‡Ä• ni na vuttÄ• nÄ«ti veditabbÄ• ni. tattha
pariyuá¹-á¹-hitÄ• abhibhÅ«tÄ• ti __thinamiddhapariyuá¹-á¹-hitÄ• _. uddhaccena samannÄ•
vicinantÄ• kicchanti na sakkonti sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tunti __vicikicchÄ«. kodhanÄ• _t
upakkilesavasena vuttÄ• ni. tattha kodhÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ
dhammadÄ• yÄ• davatthasuttesu vuttaá¹ƒ. ayaá¹ƒ panettha vacanattho --- __kodhanÄ• _ti l
__upanÄ• hÄ«_ti upanÄ• hanasÄ«lÄ• , upanÄ• ho vÄ• etesaá¹ƒ atthÄ«ti __upanÄ• hÄ«_. t

issantÄ«ti __issukÄ«_. maccharÄ• yantÄ«ti __maccharÄ«, _ maccheraá¹ƒ vÄ• etesaá¹ƒ att
saá¹-hayantÄ«ti __saá¹-hÄ• , _ na sammÄ• bhÄ• santÄ«ti vuttaá¹ƒ hoti, kerÄ• á¹-ikayuttÄ•
mÄ• yÄ• etesaá¹ƒ atthÄ«ti __mÄ• yÄ• vÄ«_. thambhasamaá¹…gitÄ• ya __thaddhÄ• _. atir
vuttapaccanÄ«kanayena sukkapakkho veditabbo.

__dubbacÄ• _ti vattuá¹ƒ dukkhÄ• kiÃ±ci vuccamÄ• nÄ• na sahanti. tabbiparÄ«tÄ• __suva
pÄ• pakÄ• mittÄ• etesanti __pÄ• pamittÄ• _. buddhÄ• vÄ• sÄ• riputtÄ• disadisÄ• vÄ• k
__kalyÄ• á¹‡amittÄ• _. kÄ• yaduccaritÄ• dÄ«su cittavossaggavasena __pamattÄ• _. viparÄ
veditabbÄ• . imÄ• ni \Ee I 190/ tÄ«á¹‡i pakiá¹‡á¹‡akavasena vuttÄ• ni. __assaddhÄ• _tiÄ• c
asaddhammavasena. tattha tÄ«su vatthÅ«su saddhÄ• etesaá¹ƒ natthÄ«ti __assaddhÄ• _. s
saddahantÄ«ti __saddhÄ• , _ saddhÄ• vÄ• etesaá¹ƒ atthÄ«tipi saddhÄ• . natthi etesaá¹ƒ h
akusalasamÄ• pattiyÄ• ajigucchamÄ• nÄ• nametaá¹ƒ adhivacanaá¹ƒ. hirÄ« etesaá¹ƒ mane
__hirimanÄ• _. na ottappantÄ«ti __anottappÄ«, _ akusalasamÄ• pattiyÄ• na bhÄ• yantÄ«ti
tabbiparÄ«tÄ• __ottappÄ«_. appaá¹ƒ sutametesanti __appassutÄ• , appa_nti ca thokanti na
gahetabbaá¹ƒ. ``appassutÄ• â€™â€™ ti hi nissutÄ• sutavirahitÄ• vuccanti. bahu sutamete
tathÄ• gatabhÄ• sitaá¹ƒ ekampi gÄ• thaá¹ƒ yÄ• thÄ• vato Ã±atvÄ• anurÅ«papaá¹-ipannÄ•
kucchitÄ• sÄ«dantÄ«ti __kusÄ«tÄ• , _ hÄ«navÄ«riyÄ• nametaá¹ƒ adhivacanaá¹ƒ. Ä• raddh
vÄ«riyametesanti __Ä• raddhavÄ«riyÄ• , _ sammappadhÄ• nayuttÄ• nametaá¹ƒ adhivacana
__muá¹-á¹-hassatÄ«, _ naá¹-á¹-hassatÄ«ti vuttaá¹ƒ hoti. upaá¹-á¹-hitÄ• sati etesanti __upaá
niccaá¹ƒ Ä• rammaá¹‡Ä• bhimukhappavattasatÄ«nametaá¹ƒ adhivacanaá¹ƒ. duá¹-á¹-hÄ• p
__duppaÃ±Ã±Ä• , _ naá¹-á¹-hapaÃ±Ã±Ä• ti vuttaá¹ƒ hoti. paÃ±Ã±Ä• ya sampannÄ• ti __pa
ca idha vipassanÄ• paÃ±Ã±Ä• veditabbÄ• . vipassanÄ• sambhÄ• ro hi paripÅ«ro imasmiá¹
vipassanÄ• paÃ±Ã±Ä• va ayanti porÄ• á¹‡Ä• naá¹ƒ Ä• á¹‡Ä• .

idÄ• ni ekameva lokuttaraguá¹‡Ä• naá¹ƒ antarÄ• yakaraá¹ƒ aniyyÄ• nikadiá¹-á¹-hiá¹ƒ tÄ«hÄ
__sandiá¹-á¹-hiparÄ• mÄ• sÄ«_tiÄ• dimÄ• ha. tattha sandiá¹-á¹-hiá¹ƒ parÄ• masantÄ«ti __s
Ä• dhÄ• naá¹ƒ gaá¹‡hantÄ«ti __Ä• dhÄ• naggÄ• hÄ«, Ä• dhÄ• na_nti daá¸·haá¹ƒ vuccati, c
yuttakÄ• raá¹‡aá¹ƒ disvÄ• va laddhiá¹ƒ paá¹-inissajjantÄ«ti __paá¹-inissaggÄ«, _ dukkhena
bahumpi kÄ• raá¹‡aá¹ƒ dassetvÄ• na sakkÄ• paá¹-inissaggaá¹ƒ kÄ• tunti __duppaá¹-inissa
uppannaá¹ƒ diá¹-á¹-hiá¹ƒ idameva saccanti daá¸·haá¹ƒ gaá¹‡hitvÄ• api buddhÄ• dÄ«hi kÄ•
vuccamÄ• nÄ• na paá¹-inissajjanti, tesametaá¹ƒ adhivacanaá¹ƒ. tÄ• disÄ• hi puggalÄ• ya
adhammaá¹ƒ vÄ• gaá¹‡hanti, taá¹ƒ sabbaá¹ƒ ``evaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyehi kathitaá¹ƒ,
sutaâ€™â€™ nti kummova aá¹…gÄ• ni sake kapÄ• le antoyeva samodahanti, kumbhÄ«lag
vissajjanti. vuttavipariyÄ• yena sukkapakkho veditabbo.

<84> evaá¹ƒ catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehi sallekhaá¹ƒ dassetvÄ• idÄ• ni tasmiá¹ƒ sall
bahÅ«pakÄ• rataá¹ƒ dassetuá¹ƒ __cittuppÄ• dampi kho aha_ntiÄ• dimÄ• ha.

tassattho \Ne I 199/, ahaá¹ƒ, cunda, kusalesu dhammesu cittuppÄ• dampi bahÅ«pakÄ• raá
kÄ• yena ca vÄ• cÄ• ya ca anuvidhiyanÄ• , yathÄ• paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tath
kÄ• yena karaá¹‡aá¹ƒ, vÄ• cÄ• ya ca ``karothÄ• â€™â€™ ti Ä• á¹‡Ä• panaá¹ƒ vÄ• , uggah
vÄ• doyeva ko, ekantabahÅ«pakÄ• rÄ• yeva hi tÄ• anuvidhiyanÄ• ti dasseti. kasmÄ• pane
bahÅ«pakÄ• roti? ekantahitasukhÄ• vahattÄ• anuvidhiyanÄ• naá¹ƒ hetuttÄ• ca.

``dÄ• naá¹ƒ \Be I 195/ dassÄ• mÄ«â€™â€™ ti hi cittuppÄ• do sayampi ekantahitasukhÄ• v
evaÃ±hi uppannacittattÄ• yeva dutiyadivase mahÄ• vÄ«thiá¹ƒ pidahitvÄ• mahÄ• maá¹‡á¸•
vÄ• bhikkhusahassassa vÄ• dÄ• naá¹ƒ deti, ``bhikkhusaá¹…ghaá¹ƒ nimantetha pÅ«jetha p
parijane Ä• á¹‡Ä• peti. evaá¹ƒ ``saá¹…ghassa cÄ«varaá¹ƒ senÄ• sanaá¹ƒ bhesajjaá¹ƒ dass
sayampi ekantahitasukhÄ• vaho anuvidhiyanÄ• nampi hetu, evaá¹ƒ uppannacittattÄ• yeva h
abhisaá¹…kharoti deti dÄ• peti ca. esa nayo saraá¹‡agamanÄ• dÄ«su.

``saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti hi cittaá¹ƒ uppÄ• detvÄ• va pacchÄ• kÄ• yena vÄ•
gaá¹‡hÄ• ti. tathÄ• ``paÃ±caá¹…gaá¹ƒ aá¹-á¹-haá¹…gaá¹ƒ dasaá¹…gaá¹ƒ vÄ• sÄ«laá¹ƒ sa
cittaá¹ƒ uppÄ• detvÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• samÄ• diyati, ``pabbajitvÄ• catÅ«su
patiá¹-á¹-hahissÄ• mÄ«â€™â€™ ti ca cittaá¹ƒ uppÄ• detvÄ• kÄ• yena vÄ• cÄ• ya ca pÅ«re
``buddhavacanaá¹ƒ uggahessÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• va ekaá¹ƒ vÄ• nikÄ
cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye vÄ• cÄ• ya uggaá¹‡hÄ• ti. evaá¹ƒ
dhutaá¹…gasamÄ• dÄ• na-kammaá¹-á¹-hÄ• nuggaha-kasiá¹‡aparikamma-jhÄ• nasamÄ• pa
paccekabodhi-sammÄ• sambodhivasena netabbaá¹ƒ.

``buddho bhavissÄ• mÄ«â€™â€™ ti hi cittuppÄ• do sayampi ekantahitasukhÄ• vaho anuvi
uppannacittattÄ• yeva \Ee I 192/ aparena samayena kappasatasahassÄ• dhikÄ• ni cattÄ• ri
vÄ• cÄ• ya ca pÄ• ramiyo pÅ«retvÄ• sadevakaá¹ƒ lokaá¹ƒ tÄ• rento vicarati. evaá¹ƒ sabba
bahÅ«pakÄ• ro. kÄ• yavÄ• cÄ• hi pana anuvidhiyanÄ• atibahÅ«pakÄ• rÄ• yevÄ• ti veditab

evaá¹ƒ \Ne I 200/ kusalesu dhammesu cittuppÄ• dassÄ• pi bahÅ«pakÄ• rataá¹ƒ dassetvÄ•
``tasmÄ• tiha cundÄ• â€™â€™ tiÄ• dimÄ• ha. taá¹ƒ atthato pÄ• kaá¹-ameva.

<85> evaá¹ƒ catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehi dassite sallekhe cittuppÄ• dassÄ• pi bahÅ«p
idÄ• ni tasseva sallekhassa hitÄ• dhigamÄ• ya maggabhÄ• vaá¹ƒ dassento __seyyathÄ• pÄ

tassattho \Be I 196/, yathÄ• nÄ• ma, cunda, khÄ• á¹‡ukaá¹‡á¹-akapÄ• sÄ• á¹‡Ä• dÄ«hi vis
parikkamanÄ• ya parivajjanatthÄ• ya aÃ±Ã±o suparikammakato viya bhÅ«mibhÄ• go samo
rukkhamÅ«lapÄ• sÄ• á¹‡apapÄ• takumbhÄ«lamakarÄ• di paribyÄ• kulaá¹ƒ visamaá¹ƒ tittha
parivajjanatthÄ• ya aÃ±Ã±aá¹ƒ avisamaá¹ƒ anupubbagambhÄ«raá¹ƒ sopÄ• naphalakasadis
paá¹-ipanno sukheneva taá¹ƒ nadiá¹ƒ vÄ• taá¸·Ä• kaá¹ƒ vÄ• ajjhogÄ• hetvÄ• nhÄ• yeyya

kho, cunda, visamamaggavisamatitthasadisÄ• ya vihiá¹ƒsÄ• ya samannÄ• gatassa vihiá¹ƒs
samamaggasamatitthasadisÄ• avihiá¹ƒsÄ• hoti parikkamanÄ• ya. yatheva hi visamamagg
samo maggo ca titthaÃ±ca paá¹-iyattaá¹ƒ, evaá¹ƒ vihiá¹ƒsÄ• parivajjanatthÄ• ya avihiá¹ƒsÄ
paá¹-ipanno sukheneva manussagatiá¹ƒ vÄ• devagatiá¹ƒ vÄ• ajjhogÄ• hetvÄ• sampattiá¹
vÄ• lokÄ• . eteneva upÄ• yena sabbapadÄ• ni yojetabbÄ• ni.

<86> evaá¹ƒ tasseva hitÄ• dhigamÄ• ya maggabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni uparibhÄ• g
__seyyathÄ• pÄ«_tiÄ• dimÄ• ha.

tassattho, yathÄ• nÄ• ma, cunda, ye keci akusalÄ• dhammÄ• paá¹-isandhiyÄ• janakÄ•
paá¹-isandhiyÄ• vipÄ• kajanakÄ• vÄ• ajanakÄ• vÄ• , sabbe te jÄ• tivasena adhobhÄ• ga
honti, vipÄ• kakÄ• le aniá¹-á¹-hÄ• kantavipÄ• kattÄ• . yathÄ• ca ye keci kusalÄ• dhammÄ
janakÄ• vÄ• ajanakÄ• vÄ• dinnÄ• yapi paá¹-isandhiyÄ• vipÄ• kajanakÄ• vÄ• ajanakÄ•
uparibhÄ• gaá¹…gamanÄ«yÄ• ti evaá¹ƒnÄ• mÄ• va honti, vipÄ• kakÄ• le iá¹-á¹-hakantavip
vihiá¹ƒsakassa ... pe ... uparibhÄ• gÄ• yÄ• ti. tatrÄ• yaá¹ƒ opammasaá¹ƒsandanÄ• --- yath
adhobhÄ• gaá¹…gamanÄ«yÄ• , evaá¹ƒ vihiá¹ƒsakassa \Ne I 201/ ekÄ• vihiá¹ƒsÄ• pi. yath
uparibhÄ• gaá¹…gamanÄ«yÄ• , evaá¹ƒ avihiá¹ƒsakassa ekÄ• avihiá¹ƒsÄ• pi. eteneva upÄ
kusalaÃ±ca kusalena upametabbaá¹ƒ, ayaá¹ƒ kirettha adhippÄ• yoti.

<87> evaá¹ƒ tasseva sallekhassa uparibhÄ• gaá¹…gamanÄ«yataá¹ƒ dassetvÄ• idÄ• ni pa
samatthabhÄ• vaá¹ƒ dassetuá¹ƒ __so vata cundÄ• _tiÄ• dimÄ• ha. tattha \Be I 197/ __so_t
vuttappakÄ• rapuggalaniddeso. tassa yoti imaá¹ƒ uddesavacanaá¹ƒ Ä• haritvÄ• yo attanÄ
cunda, paraá¹ƒ palipapalipannaá¹ƒ uddharissatÄ«ti evaá¹ƒ sabbapadesu sambandho vedita
gambhÄ«rakaddame nimuggo vuccati, no ca kho ariyassa vinaye. ariyassa pana vinaye __p
kÄ• maguá¹‡Ä• vuccanti. __palipanno_ti tattha nimuggo bÄ• laputhujjano, tasmÄ• evamet
veditabbÄ• . yathÄ• , cunda, koci puriso yÄ• va nÄ• sikaggÄ• gambhÄ«re kaddame nimug
nimuggaá¹ƒ hatthe vÄ• sÄ«se vÄ• gahetvÄ• uddharissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati,
kÄ• raá¹‡amatthi, yena so taá¹ƒ uddharitvÄ• thale patiá¹-á¹-hapeyya, evameva yo attanÄ•
palipanno, so vata paraá¹ƒ tatheva palipapalipannaá¹ƒ uddharissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹

tattha siyÄ• ayuttametaá¹ƒ, puthujjanÄ• nampi bhikkhubhikkhunÄ«upÄ• sakaupÄ• sikÄ• na
hontiyeva dhammaá¹ƒ abhisametÄ• ro, tasmÄ• palipapalipanno uddharatÄ«ti, taá¹ƒ na tath
bhagavÄ• yeva hi tattha uddharati, pasaá¹ƒsÄ• mattameva pana dhammakathikÄ• labhanti
viya. yathÄ• hi raÃ±Ã±o paccantajanapade pahitaá¹ƒ lekhaá¹ƒ tattha manussÄ• lekhaá¹ƒ
vÄ• cetuá¹ƒ jÄ• nÄ• ti, tena vÄ• cÄ• petvÄ• tamatthaá¹ƒ sutvÄ• ``raÃ±Ã±o Ä• á¹‡Ä• â€™â
ca nesaá¹ƒ \Ee I 194/ hoti ``lekhavÄ• cakassa ayaá¹ƒ Ä• á¹‡Ä• â€™â€™ ti. lekhavÄ• cako
vÄ• cÄ• ya vÄ• cesi anelagaá¸·Ä• yÄ• â€™â€™ ti pasaá¹ƒsÄ• mattameva labhati, evameva
dhammakathikÄ• dhammaá¹ƒ desenti, atha kho likhitapaá¹‡á¹‡avÄ• cako viya te honti. bha

dhammadesanÄ• raÃ±Ã±o Ä• á¹‡Ä• viya. ye ca taá¹ƒ sutvÄ• dhammaá¹ƒ abhisamenti, te
veditabbÄ• . dhammakathikÄ• pana ``vissaá¹-á¹-hÄ• ya vÄ• cÄ• ya dhammaá¹ƒ desenti an
pasaá¹ƒsÄ• mattameva labhantÄ«ti. tasmÄ• yuttamevetanti. vuttavipariyÄ• yena sukkapakk

__adanto_ \Ne I 202/ __avinÄ«to aparinibbuto_ti ettha pana anibbisatÄ• ya __adanto_. asik
__avinÄ«to_. anibbutakilesatÄ• ya __aparinibbuto_ti veditabbo. so tÄ• diso paraá¹ƒ damess
karissati \Be I 198/, vinessati vÄ• tisso sikkhÄ• sikkhÄ• pessati, parinibbÄ• pessati vÄ• tas
nibbÄ• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. vuttavipariyÄ• yena sukkapakkho veditabbo.

__evameva kho, cunda, vihiá¹ƒsakassa ... pe ... parinibbÄ• nÄ• yÄ• _ti ettha pana evamatt
hi attanÄ• apalipapalipanno paraá¹ƒ palipapalipannaá¹ƒ uddharissati, danto damessati, vin
parinibbuto parinibbÄ• pessatÄ«ti á¹-hÄ• nametaá¹ƒ vijjatÄ«ti. kiá¹ƒ pana tanti? apalipapalip
dantattaá¹ƒ vinÄ«tattaá¹ƒ parinibbutattaÃ±ca, evameva kho, cunda, vihiá¹ƒsakassa purisapu
hoti parinibbÄ• nÄ• ya. kiá¹ƒ vuttaá¹ƒ hoti? yo attanÄ• avihiá¹ƒsako, tassa yÄ• avihiá¹ƒsÄ•
vihiá¹ƒsakassa parassa vihiá¹ƒsÄ• , tassÄ• parinibbÄ• nÄ• ya hoti, attanÄ• hi avihiá¹ƒsako
vihiá¹ƒsÄ• cetanaá¹ƒ nibbÄ• pessatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. kiá¹ƒ pana tanti? avihiá¹ƒs
yena attanÄ• adhigataá¹ƒ hoti, so paraá¹ƒ tadatthÄ• ya samÄ• dapetuá¹ƒ sakkotÄ«ti.

atha vÄ• yathÄ• attanÄ• apalipanno danto vinÄ«to parinibbuto paraá¹ƒ palipapalipannaá¹
aparinibbutaÃ±ca uddharissati damessati vinessati parinibbÄ• pessatÄ«ti á¹-hÄ• nametaá¹ƒ
vihiá¹ƒsakassa purisapuggalassa vihiá¹ƒsÄ• pahÄ• nÄ• ya maggaá¹ƒ bhÄ• vayato uppannÄ
parinibbÄ• nÄ• ya. parinibbuto viya hi aparinibbutaá¹ƒ avihiá¹ƒsÄ• cetanÄ• va vihiá¹ƒsÄ• ce
parinibbÄ• petuá¹ƒ \Ee I 195/ samatthÄ• . etamatthaá¹ƒ dassento ``evameva kho, cundÄ• â
evamettha attho daá¹-á¹-habbo. yathÄ• cettha, evaá¹ƒ sabbapadesu. ativitthÄ• rabhayena
katÄ• ti.

<88> evaá¹ƒ tassa parinibbÄ• pane samatthabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni taá¹ƒ desanaá
dhammapaá¹-ipattiyaá¹ƒ niyojetuá¹ƒ __iti kho, cundÄ• _tiÄ• dimÄ• ha. tattha __sallekhapari
sallekhakÄ• raá¹‡aá¹ƒ. esa nayo sabbattha ettha avihiá¹ƒsÄ• dayo eva vihiá¹ƒsÄ• dÄ«naá¹
sallekhakÄ• raá¹‡aá¹ƒ \Ne I 203/. tesaá¹ƒ vasena cittassa uppÄ• detabbato cittupÄ• dakÄ•
parikkamanassa hetuto parikkamanakÄ• raá¹‡aá¹ƒ, uparibhÄ• ganipphÄ• danato uparibhÄ•
vihiá¹ƒsÄ• dÄ«naá¹ƒ parinibbÄ• panato parinibbÄ• nakÄ• raá¹‡anti veditabbÄ• . __hitesinÄ
__anukampakenÄ• _ti anukampamÄ• nena. __anukampaá¹ƒ upÄ• dÄ• yÄ• _ti anukampaá¹
pariccÄ• tipi vuttaá¹ƒ hoti. __kataá¹ƒ vo taá¹ƒ mayÄ• _ti taá¹ƒ mayÄ• ime paÃ±ca pariyÄ• y
tumhÄ• kaá¹ƒ kataá¹ƒ. ettakameva hi anukampakassa satthu kiccaá¹ƒ, yadidaá¹ƒ aviparÄ«t
paraá¹ƒ pana paá¹-ipatti nÄ• ma sÄ• vakÄ• naá¹ƒ kiccaá¹ƒ. tenÄ• ha __etÄ• ni, cunda, rukk
amhÄ• kaá¹ƒ anusÄ• sanÄ«_ti.

tattha ca __rukkhamÅ«lÄ• nÄ«_ti iminÄ• rukkhamÅ«lasenÄ• sanaá¹ƒ dasseti. __suÃ±Ã±Ä
janavivittaá¹-á¹-hÄ• naá¹ƒ. ubhayenÄ• pi ca yogÄ• nurÅ«pasenÄ• sanamÄ• cikkhati, dÄ• ya
__jhÄ• yathÄ• _ti Ä• rammaá¹‡Å«panijjhÄ• nena aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡Ä• ni, lakkhaá
aniccÄ• dito khandhÄ• yatanÄ• dÄ«ni upanijjhÄ• yatha, samathaÃ±ca vipassanaÃ±ca vaá¸•
__mÄ• pamÄ• datthÄ• _ti mÄ• pamajjittha. __mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvatthÄ•
Ä• rogyakÄ• le, sattasappÄ• yÄ• disampattikÄ• le, satthu sammukhÄ«bhÄ• vakÄ• le ca yon
rattindivaá¹ƒ maá¹…gulabhattÄ• hutvÄ• seyyasukhaá¹ƒ middhasukhamanubhontÄ• pama
rogakÄ• le, maraá¹‡akÄ• le, vipattikÄ• le, satthu parinibbutakÄ• le ca taá¹ƒ pubbe pamÄ• da
sappaá¹-isandhikÄ• lakiriyaÃ±ca bhÄ• riyaá¹ƒ sampassamÄ• nÄ• vippaá¹-isÄ• rino honti, tu
ahuvatthÄ• ti etamatthaá¹ƒ dassento Ä• ha ``mÄ• \Ee I 196/ pacchÄ• vippaá¹-isÄ• rino ahu
__ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«_ti ayaá¹ƒ amhÄ• kaá¹ƒ santikÄ• ``jhÄ• yatha mÄ
tumhÄ• kaá¹ƒ anusÄ• sanÄ«, ovÄ• doti vuttaá¹ƒ hoti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sallekhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sammÄ• diá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<89> __evaá¹ƒ_ \Ne I 204/ __me suta_nti sammÄ• diá¹-á¹-hisuttaá¹ƒ. tattha ``sammÄ• diá¹
sammÄ• diá¹-á¹-hÄ«ti, Ä• vuso, vuccati, kittÄ• vatÄ• nu kho, Ä• vusoâ€™â€™ ti vÄ• ``kata
200/, akusalaâ€™â€™ nti vÄ• evaá¹ƒ yattakÄ• therena pucchÄ• vuttÄ• , sabbÄ• kathetu

tattha yasmÄ• jÄ• nantÄ• pi sammÄ• diá¹-á¹-hÄ«ti vadanti ajÄ• nantÄ• pi bÄ• hirakÄ• pi sA
anussavÄ• divasenÄ• pi attapaccakkhenÄ• pi, tasmÄ• taá¹ƒ bahÅ«naá¹ƒ vacanaá¹ƒ upÄ•
``sammÄ• diá¹-á¹-hi sammÄ• diá¹-á¹-hÄ«ti, Ä• vuso, vuccatÄ«â€™â€™ ti Ä• ha. ayaÃ±hi et
sammÄ• diá¹-á¹-hÄ«ti vuccati, athÄ• parehipi sammÄ• diá¹-á¹-hÄ«ti vuccati, svÄ• yaá¹ƒ eva
lakkhaá¹‡aÃ±ca upÄ• dÄ• ya kittÄ• vatÄ• nu kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-
__sammÄ• diá¹-á¹-hÄ«_ti sobhanÄ• ya pasatthÄ• ya ca diá¹-á¹-hiyÄ• samannÄ• gato. yadÄ
sammÄ• diá¹-á¹-hisaddo vattati, tadÄ• ssa sobhanÄ• pasatthÄ• ca diá¹-á¹-hi __sammÄ• di
veditabbo.

sÄ• cÄ• yaá¹ƒ sammÄ• diá¹-á¹-hi duvidhÄ• hoti lokiyÄ• lokuttarÄ• ti. tattha kammassakat
saccÄ• nulomikaÃ±Ä• á¹‡aÃ±ca lokiyÄ• sammÄ• diá¹-á¹-hi, saá¹…khepato vÄ• sabbÄ• pi
ariyamaggaphalasampayuttÄ• paÃ±Ã±Ä• lokuttarÄ• sammÄ• diá¹-á¹-hi. puggalo pana tivi
asekkho ca. tattha puthujjano duvidho hoti bÄ• hirako sÄ• saniko ca. tattha bÄ• hirako kamm
kammassakatÄ• diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹-hi hoti, no saccÄ• nulomikÄ• ya attadiá¹-á¹-h
sÄ• saniko dvÄ«hipi. sekkho niyatÄ• ya sammÄ• diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹-hi. asekkho

niyatÄ• ya niyyÄ• nikÄ• ya lokuttarakusalasammÄ• diá¹-á¹-hiyÄ• samannÄ• gato ``sammÄ
adhippeto. tenevÄ• ha ``ujugatÄ• ssa diá¹-á¹-hi dhamme aveccappasÄ• dena samannÄ• ga
saddhammaâ€™â€™ nti, lokuttarakusalasammÄ• diá¹-á¹-hiyeva hi antadvayamanupagamn
197/, kÄ• yavaá¹…kÄ• dÄ«ni ca sabbavaá¹…kÄ• ni samucchinditvÄ• gatattÄ• ujugatÄ• h
diá¹-á¹-hiyÄ• samannÄ• gato navappakÄ• repi lokuttaradhamme aveccappasÄ• dena acala
sabbadiá¹-á¹-higahanÄ• ni ca vinibbeá¹-hento sabbakilese pajahanto jÄ• tisaá¹ƒsÄ• rÄ• nik
pariniá¹-á¹-hapento ariyena maggena Ä• gato imaá¹ƒ sambuddhappaveditaá¹ƒ amatogadha
__saddhamma_nti vuccati.

__yato kho_ti kÄ• lapariccheda vacanametaá¹ƒ, yasmiá¹ƒ kÄ• leti vuttaá¹ƒ hoti. __akusalaÃ±
dasÄ• kusalakammapathasaá¹…khÄ• taá¹ƒ akusalaÃ±ca \Be I 201/ pajÄ• nÄ• ti, nirodhÄ• r
kiccavasena ``idaá¹ƒ dukkhaâ€™â€™ nti paá¹-ivijjhanto akusalaá¹ƒ pajÄ• nÄ• ti. __akusala
tassa mÅ«lapaccayabhÅ«taá¹ƒ akusalamÅ«laÃ±ca pajÄ• nÄ• ti, teneva pakÄ• rena ``ayaá¹
paá¹-ivijjhanto. esa nayo __kusalaÃ±ca kusalamÅ«laÃ±cÄ• _ti etthÄ• pi. yathÄ• cettha, eva
sabbavÄ• resu kiccavaseneva vatthupajÄ• nanÄ• veditabbÄ• . __ettÄ• vatÄ• pÄ«_ti ettake
akusalÄ• dippajÄ• nanenÄ• pi. __sammÄ• diá¹-á¹-hi hotÄ«_ti vuttappakÄ• rÄ• ya lokuttaras
samannÄ• gato hoti. __ujugatÄ• ssa ... pe ... imaá¹ƒ saddhamma_nti ettÄ• vatÄ• saá¹ƒkhit
hoti. desanÄ• yeva cesÄ• saá¹ƒkhittÄ• , tesaá¹ƒ pana bhikkhÅ«naá¹ƒ vitthÄ• ravaseneva
sammÄ• manasikÄ• rappaá¹-ivedho veditabbo.

dutiyavÄ• re pana desanÄ• pi vitthÄ• rena manasikÄ• rappaá¹-ivedhopi vitthÄ• reneva vutto
``saá¹ƒkhittadesanÄ• ya dve heá¹-á¹-himamaggÄ• , vitthÄ• radesanÄ• ya dve uparimamagg
Ä• haá¹ƒsu vitthÄ• radesanÄ• vasÄ• ne ``sabbaso rÄ• gÄ• nusayaá¹ƒ pahÄ• yÄ• â€™â€™
thero panÄ• ha ``saá¹ƒkhittadesanÄ• yapi cattÄ• ro maggÄ• rÄ• sito kathitÄ• , vitthÄ• rades
cÄ• yaá¹ƒ \Ee I 198/ idha saá¹ƒkhittavitthÄ• radesanÄ• su vicÄ• raá¹‡Ä• Ä• vikatÄ• , sÄ• s
vuttanayeneva veditabbÄ• . apubbÄ• nuttÄ• napadavaá¹‡á¹‡anÄ• mattameva hi ito paraá¹ƒ

akusalakammapathavaá¹‡á¹‡anÄ•

tattha paá¹-hamavÄ• rassa tÄ• va vitthÄ• radesanÄ• ya ``pÄ• á¹‡Ä• tipÄ• to kho, Ä• vuso,
akosallappavattiyÄ• akusalaá¹ƒ veditabbaá¹ƒ, parato vattabbakusalappaá¹-ipakkhato \Ne I
lakkhaá¹‡ato sÄ• vajjadukkhavipÄ• kaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ vÄ• . ayaá¹ƒ tÄ• vettha
sÄ• dhÄ• raá¹‡apadavaá¹‡á¹‡anÄ• .

asÄ• dhÄ• raá¹‡esu pana pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡avadho pÄ
__pÄ• á¹‡o_ti cettha vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pana pÄ• á¹‡
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. so guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡

appasÄ• vajjo, mahÄ• sarÄ«re \Be I 202/ mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya
vatthumahantatÄ• ya. guá¹‡avantesu manussÄ• dÄ«su appaguá¹‡e pÄ• á¹‡e appasÄ• vajj
sarÄ«raguá¹‡Ä• naá¹ƒ pana samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ•
mahÄ• sÄ• vajjoti veditabbo. tassa paÃ±ca sambhÄ• rÄ• honti pÄ• á¹‡o, pÄ• á¹‡asaÃ±Ã±i
upakkamo, tena maraá¹‡anti. cha payogÄ• sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• varo
iddhimayoti. imasmiá¹ƒ panettha vitthÄ• rÄ«yamÄ• ne atipapaÃ±co hoti, tasmÄ• naá¹ƒ na v
evarÅ«paá¹ƒ. atthikehi pana __samantapÄ• sÄ• dikaá¹ƒ vinayaá¹-á¹-hakathaá¹ƒ_ (Sp (to Vi
gahetabbo.

adinnassa Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ parassa haraá¹‡aá¹ƒ theyyaá¹ƒ, corikÄ• t
__adinna_nti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto adaá¹‡á
hoti. tasmiá¹ƒ pana parapariggahite parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupakkamasa
theyyacetanÄ• adinnÄ• dÄ• naá¹ƒ. taá¹ƒ hÄ«ne parasantake appasÄ• vajjaá¹ƒ \Ee I 199/, p
kasmÄ• ? vatthupaá¹‡Ä«tatÄ• ya. vatthusamatte sati guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthus
taá¹ƒ taá¹ƒ guá¹‡Ä• dhikaá¹ƒ upÄ• dÄ• ya tato tato hÄ«naguá¹‡assa santake vatthusmiá¹ƒ
paÃ±ca sambhÄ• rÄ• honti parapariggahitaá¹ƒ, parapariggahitasaÃ±Ã±itÄ• , theyyacittaá¹ƒ
haraá¹‡anti. cha payogÄ• sÄ• hatthikÄ• dayova. te ca kho yathÄ• nurÅ«paá¹ƒ theyyÄ• vah
paá¹-icchannÄ• vahÄ• ro, parikappÄ• vahÄ• ro, kusÄ• vahÄ• roti imesaá¹ƒ avahÄ• rÄ• naá
saá¹…khepo. vitthÄ• ro pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin III) I 92) vutto.

__kÄ• mesumicchÄ• cÄ• ro_ti \Ne I 207/ ettha pana __kÄ• mesÅ«_ti methunasamÄ• cÄ• r
ekantanindito lÄ• makÄ• cÄ• ro. lakkhaá¹‡ato pana asaddhammÄ• dhippÄ• yena kÄ• yadvÄ
agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• kÄ• mesumicchÄ• cÄ• ro.

tattha __agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• , pitu
mÄ• tÄ• piturakkhitÄ• , bhÄ• turakkhitÄ• , bhaginirakkhitÄ• , Ã±Ä• tirakkhitÄ• , gottarakkhitÄ
sÄ• rakkhÄ• , saparidaá¹‡á¸• Ä• ti mÄ• turakkhitÄ• dayo dasa \Be I 203/; dhanakkÄ«tÄ• , ch
bhogavÄ• sinÄ«, paá¹-avÄ• sinÄ«, odapattakinÄ«, obhaá¹-acumbaá¹-Ä• , dÄ• sÄ« ca bhariy
bhariyÄ• ca, dhajÄ• hatÄ• , muhuttikÄ• ti etÄ• ca dhanakkÄ«tÄ• dayo dasÄ• ti __vÄ«sati it
dvinnaá¹ƒ sÄ• rakkhÄ• saparidaá¹‡á¸• Ä• naá¹ƒ, dasannaÃ±ca dhanakkÄ«tÄ• dÄ«nanti dvÄ
purisÄ• , idaá¹ƒ __agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. so panesa micchÄ• cÄ• ro sÄ«lÄ
agamanÄ«yaá¹-á¹-hÄ• ne appasÄ• vajjo, sÄ«lÄ• diguá¹‡asampanne mahÄ• sÄ• vajjo. tassa
agamanÄ«yavatthu, tasmiá¹ƒ sevanacittaá¹ƒ, sevanapayogo, maggenamaggappaá¹-ipattiac
sÄ• hatthiko eva.

__musÄ• _ti \Ee I 200/ visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±jako vacÄ«payogo kÄ•
visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• danakakÄ• yavacÄ«payogasamu
__musÄ• vÄ• do_. aparo nayo __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __vÄ• do_ti tass

viÃ±Ã±Ä• panaá¹ƒ. lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petukA
tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• musÄ• vÄ• do. so yamatthaá¹ƒ bhaÃ±jati, t
mahantatÄ• ya mahÄ• sÄ• vajjo. apica gahaá¹-á¹-hÄ• naá¹ƒ attano santakaá¹ƒ adÄ• tukÄ•
natthÄ«tiÄ• dinayappavatto appasÄ• vajjo, sakkhinÄ• hutvÄ• atthabhaÃ±janatthaá¹ƒ vutto
pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sappiá¹ƒ vÄ• labhitvÄ• hasÄ• dhippÄ• yena ``ajj
nadÄ«maÃ±Ã±e sandatÄ«â€™â€™ ti purÄ• á¹‡akathÄ• nayena pavatto appasÄ• vajjo, adi
diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ• naá¹ƒ mahÄ• sÄ• vajjo. tassa cattÄ• ro sambhÄ• rÄ
visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• yÄ• mo, parassa tadatthavijÄ• nananti. eko payogo sÄ• h
kÄ• yappaá¹-ibaddhena vÄ• vÄ• cÄ• ya vÄ• visaá¹ƒvÄ• dakakiriyÄ• karaá¹‡e \Ne I 208/ da
kiriyÄ• ya paro tamatthaá¹ƒ jÄ• nÄ• ti, ayaá¹ƒ kiriyÄ• samuá¹-á¹-hÄ• pikacetanÄ• kkhaá¹‡ey
bajjhati.

__pisuá¹‡Ä• vÄ• cÄ• _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ bhÄ• sati, tass
parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• __pisuá¹‡Ä• vÄ• cÄ• _. yÄ• ya pana attÄ• nan
sÄ• vÄ• cÄ• sayampi pharusÄ• neva kaá¹‡á¹‡asukhÄ• na hadayasukhÄ• vÄ• , ayaá¹ƒ _
204/ samphaá¹ƒ palapati niratthakaá¹ƒ, so __samphappalÄ• po_. tesaá¹ƒ mÅ«labhÅ«tÄ• c
pisuá¹‡Ä• vÄ• cÄ• dinÄ• mameva labhati, sÄ• eva ca idha adhippetÄ• ti. tattha saá¹ƒkiliá¹-
vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cet
bhedaá¹ƒ karoti, tassa appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ•
sambhÄ• rÄ• bhinditabbo paro, ``iti ime nÄ• nÄ• bhavissanti vinÄ• bhavissantÄ«â€™â€™
``ahaá¹ƒ \Ee I 201/ piyo bhavissÄ• mi vissÄ• sikoâ€™â€™ ti piyakamyatÄ• vÄ• , tajjo vÄ• y
tadatthavijÄ• nananti.

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusÄ• ceta
Ä• vibhÄ• vatthamidaá¹ƒ vatthu --- eko kira dÄ• rako mÄ• tuvacanaá¹ƒ anÄ• diyitvÄ• araÃ±
mÄ• tÄ• nivattetuá¹ƒ asakkontÄ« ``caá¹‡á¸• Ä• taá¹ƒ mahiá¹ƒsÄ« anubandhatÅ«â€™â€™
araÃ±Ã±e mahiá¹ƒsÄ« uá¹-á¹-hÄ• si. dÄ• rako ``yaá¹ƒ mama mÄ• tÄ• mukhena kathesi taá
cintesi taá¹ƒ hotÅ«â€™â€™ ti saccakiriyamakÄ• si. mahiá¹ƒsÄ« tattheva baddhÄ• viya aá¹
mammacchedakopi payogo cittasaá¹‡hatÄ• ya pharusÄ• vÄ• cÄ• na hoti. mÄ• tÄ• pitaro h
vadanti ``corÄ• vo khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™â€™ ti, uppalapattampi ca
icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti ``kiá¹ƒ ime ahirikÄ• and
niddhamatha neâ€™â€™ ti. atha kho nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti. yath
pharusÄ• vÄ• cÄ• na hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusÄ• vÄ• cÄ• pi na hoti. na
``imaá¹ƒ sukhaá¹ƒ sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharusÄ• vÄ• cÄ• hoti. cittapharu
vÄ• cÄ• va. sÄ• yaá¹ƒ \Ne I 209/ sandhÄ• ya pavattitÄ• , tassa appaguá¹‡atÄ• ya appasÄ•
mahÄ• sÄ• vajjÄ• . tassÄ• tayo sambhÄ• rÄ• akkositabbo paro, kupitacittaá¹ƒ, akkosanÄ•

anatthaviÃ±Ã±Ä• pakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetanÄ• __sampl

appasÄ• vajjo, Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo. tassa dve sambhÄ• rÄ•
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• , tathÄ• rÅ«pÄ«kath

abhijjhÄ• yatÄ«ti \Be I 205/ __abhijjhÄ• , _ parabhaá¹‡á¸• Ä• bhimukhÄ« hutvÄ• tanninnat
sÄ• ``aho vata idaá¹ƒ mamassÄ• â€™â€™ ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkha
appasÄ• vajjÄ• ca mahÄ• sÄ• vajjÄ• ca. tassÄ• dve sambhÄ• rÄ• parabhaá¹‡á¸• aá¹ƒ, a
parabhaá¹‡á¸• avatthuke hi lobhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va ``ah
ti attano na pariá¹‡Ä• meti.

hitasukhaá¹ƒ byÄ• pÄ• dayatÄ«ti __byÄ• pÄ• do_. so paravinÄ• sÄ• ya manopadosalakkha
vÄ• cÄ• viya appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• parasatto ca, tass
parasattavatthuke hi kodhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va ``aho vatÄ
vinasseyyÄ• â€™â€™ ti tassa vinÄ• saá¹ƒ na cinteti.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena micchÄ• passatÄ«ti __micchÄ• diá¹-á¹-hi_. sÄ• ``nat
nayena viparÄ«tadassanalakkhaá¹‡Ä• . samphappalÄ• po viya appasÄ• vajjÄ• mahÄ• sÄ•
appasÄ• vajjÄ• , niyatÄ• mahÄ• sÄ• vajjÄ• . tassÄ• dve sambhÄ• rÄ• vatthuno ca gahitÄ•
taá¹ƒ gaá¹‡hÄ• ti, tathÄ• bhÄ• vena tassupaá¹-á¹-hÄ• nanti.

imesaá¹ƒ pana dasannaá¹ƒ akusalakammapathÄ• naá¹ƒ dhammato koá¹-á¹-hÄ• sato Ä• ra
paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo.

tattha \Ne I 210/ __dhammato_ti etesu hi paá¹-ipÄ• á¹-iyÄ• satta, cetanÄ• dhammÄ• va ho
cetanÄ• sampayuttÄ• .

__koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• satta, micchÄ• diá¹-á¹-hi cÄ• ti ime aá¹-á¹-ha kamm
mÅ«lÄ• ni. abhijjhÄ• byÄ• pÄ• dÄ• kammapathÄ• ceva mÅ«lÄ• ni ca. abhijjhÄ• hi mÅ«laá
hoti. byÄ• pÄ• do doso akusalamÅ«laá¹ƒ.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡ato saá¹…khÄ• rÄ• ramm
sattÄ• rammaá¹‡aá¹ƒ vÄ• saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• . micchÄ• cÄ• ro phoá¹-á¹-ha
sattÄ• rammaá¹‡otipi eke. musÄ• vÄ• do sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ• rammaá¹‡
pharusÄ• vÄ• cÄ• sattÄ• rammaá¹‡Ä• va. samphappalÄ• po diá¹-á¹-hasutamutaviÃ±Ã±Ä•
206/ vÄ• saá¹…khÄ• rÄ• rammaá¹‡o vÄ• , tathÄ• abhijjhÄ• . byÄ• pÄ• do sattÄ• rammaá¹
tebhÅ«makadhammavasena saá¹…khÄ• rÄ• rammaá¹‡Ä• .

__vedanÄ• to_ti pÄ• á¹‡Ä• tipÄ• to dukkhavedano hoti. kiÃ±cÄ• pi hi rÄ• jÄ• no coraá¹ƒ dis
``gacchatha naá¹ƒ ghÄ• tethÄ• â€™â€™ ti vadanti, sanniá¹-á¹-hÄ• pakacetanÄ• pana nesa

hoti. adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ. micchÄ• cÄ• ro sukhamajjhattavasena dvivedano, sam
majjhattavedano na hoti. musÄ• vÄ• do tivedano, tathÄ• pisuá¹‡Ä• vÄ• cÄ• . pharusÄ• vÄ
samphappalÄ• po tivedano \Ee I 203/. abhijjhÄ• sukhamajjhattavasena dvivedanÄ• , tathÄ•
byÄ• pÄ• do dukkhavedano.

__mÅ«lato_ti pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako hoti. adinnÄ• dÄ• naá¹ƒ dos
lobhamohavasena vÄ• . micchÄ• cÄ• ro lobhamohavasena. musÄ• vÄ• do dosamohavasen
pisuá¹‡Ä• vÄ• cÄ• samphappalÄ• po ca. pharusÄ• vÄ• cÄ• dosamohavasena. abhijjhÄ•
byÄ• pÄ• do. micchÄ• diá¹-á¹-hi lobhamohavasena dvimÅ«lÄ• ti.

__lobho akusalamÅ«la_ntiÄ• dÄ«su lubbhatÄ«ti __lobho_. dussatÄ«ti __doso_. muyhatÄ«t
sayaÃ±ca akusalo sÄ• vajjadukkhavipÄ• kaá¹-á¹-hena, imesaÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«
kesaÃ±ci sampayuttappabhÄ• vakaá¹-á¹-hena kesaÃ±ci upanissayapaccayaá¹-á¹-hena mÅ«
vuttampi cetaá¹ƒ ``ratto kho Ä• vuso rÄ• gena abhibhÅ«to pariyÄ• dinnacitto pÄ• á¹‡ampi h
dosamohÄ• naá¹ƒ akusalamÅ«labhÄ• vepi eseva nayo.

akusalakammapathavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalakammapathavaá¹‡á¹‡anÄ•

__pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« kusala_ntiÄ• dÄ«su __pÄ• á¹‡Ä• tipÄ• tÄ• _dayo vutt
__veramaá¹‡Ä«, _ veraá¹ƒ pajahatÄ«ti attho. viramati vÄ• etÄ• ya karaá¹‡abhÅ«tÄ• ya, vik
katvÄ• pi __veramaá¹‡Ä«_. ayaá¹ƒ tÄ• vettha byaÃ±janato vaá¹‡á¹‡anÄ• . atthato pana __v
kusalacittasampayuttÄ• virati. yÄ• ``pÄ• á¹‡Ä• tipÄ• tÄ• viramantassa, yÄ• tasmiá¹ƒ sam
pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati viratÄ«â€™â€™ ti evaá¹ƒ vuttÄ• kusalacittasampayuttÄ• virati
sampattavirati samÄ• dÄ• navirati samucchedaviratÄ«ti. tattha asamÄ• dinnasikkhÄ• padÄ•
jÄ• tivayabÄ• husaccÄ• dÄ«ni paccavekkhitvÄ• ``ayuttaá¹ƒ amhÄ• kaá¹ƒ evarÅ«paá¹ƒ kÄ•
avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __sampattaviratÄ«_ti veditabbÄ• sÄ«haá¸·a
viya.

tassa kira daharakÄ• leyeva mÄ• tuyÄ• rogo uppajji. vejjena ca ``allasasamaá¹ƒsaá¹ƒ ladd
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. tato cakkanassa bhÄ• tÄ• ``gaccha tÄ• ta khettaá¹ƒ Ä• hi
cakkanaá¹ƒ pesesi. so tattha gato. tasmiÃ±ca samaye eko saso taruá¹‡asassaá¹ƒ khÄ• ditu
taá¹ƒ disvÄ• vegena dhÄ• vento valliyÄ• baddho ``kiri kirÄ«â€™â€™ ti saddamakÄ• si. ca
taá¹ƒ gahetvÄ• cintesi ``mÄ• tu \Ee I 204/ bhesajjaá¹ƒ karomÄ«â€™â€™ ti. puna cintesi ``n
patirÅ«paá¹ƒ, yvÄ• haá¹ƒ mÄ• tu jÄ«vitakÄ• raá¹‡Ä• paraá¹ƒ jÄ«vitÄ• voropeyyaâ€™â€™
araÃ±Ã±e sasehi saddhiá¹ƒ tiá¹‡odakaá¹ƒ paribhuÃ±jÄ• â€™â€™ ti muÃ±ci. bhÄ• tarÄ• ca
laddhoâ€™â€™ ti pucchito taá¹ƒ pavattiá¹ƒ Ä• cikkhi. tato naá¹ƒ bhÄ• tÄ• paribhÄ• si. so m

``yatohaá¹ƒ \Ne I 212/ jÄ• to, nÄ• bhijÄ• nÄ• mi saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetÄ• adhiá¹-á¹-hÄ• si. tÄ• vadevassa mÄ• tÄ• arogÄ• ahosi.

samÄ• dinnasikkhÄ• padÄ• naá¹ƒ pana sikkhÄ• padasamÄ• dÄ• ne ca tatuttari ca attano jÄ vatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __samÄ• dÄ• naviratÄ«_ti veditab uttaravaá¸• á¸• hamÄ• napabbatavÄ• sÄ«upÄ• sakassa viya.

so kira __ambariyavihÄ• ravÄ• sÄ«piá¹…galabuddharakkhitattherassa_ santike sikkhÄ• pa kassati. athassa goá¹‡o naá¹-á¹-ho, so taá¹ƒ gavesanto uttaravaá¸• á¸• hamÄ• napabbataá¹ mahÄ• sappo aggahesi. so cintesi ``imÄ• yassa tikhiá¹‡avÄ• siyÄ• sÄ«saá¹ƒ chindÄ• mÄ«á metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ bhÄ• vanÄ«yassa garuno santike sikkhÄ• padaá¹ƒ gahe evaá¹ƒ yÄ• vatatiyaá¹ƒ cintetvÄ• ``jÄ«vitaá¹ƒ \Be I 208/ pariccajÄ• mi, na sikkhÄ• padaâ€™ á¹-hapitaá¹ƒ tikhiá¹‡adaá¹‡á¸• avÄ• siá¹ƒ araÃ±Ã±e chaá¸• á¸• esi. tÄ• vadeva naá¹ƒ mahÄ agamÄ• sÄ«ti.

ariyamaggasampayuttÄ• pana virati __samucchedaviratÄ«_ti veditabbÄ• . yassÄ• uppatti ghÄ• tessÄ• mÄ«â€™â€™ ti ariyapuggalÄ• naá¹ƒ cittampi na uppajjatÄ«ti. sÄ• panÄ• yaá¹ __kusala_nti vuttÄ• . kucchitasayanato vÄ• kusanti laddhavohÄ• raá¹ƒ dussÄ«lyaá¹ƒ lunÄ• katamaÃ±cÄ• vuso kusalanti imassa pana paÃ±hassa ananurÅ«pattÄ• kusalÄ• ti na vuttÄ•

yathÄ• ca akusalÄ• naá¹ƒ, evaá¹ƒ imesampi kusalakammapathÄ• naá¹ƒ dhammato koá¹-á vedanÄ• to mÅ«latoti paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo.

tattha __dhammato_ti etesu hi paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• pi vaá¹-á¹-anti, viratiyopi. an cetanÄ• sampayuttÄ• va.

__koá¹-á¹-hÄ• sato_ti \Ee I 205/ paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• eva, no mÅ«lÄ• ni. ceva \Ne I 213/ mÅ«lÄ• ni ca. anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• alobho kusalamÅ«laá¹ƒ hoti kusalamÅ«laá¹ƒ. sammÄ• diá¹-á¹-hi amoho kusalamÅ«laá¹ƒ.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• neva etesaá¹ƒ Ä• ram hi veramaá¹‡Ä« nÄ• ma hoti. yathÄ• pana nibbÄ• nÄ• rammaá¹‡o ariyamaggo kilese pajah jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• pete kammapathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni dussÄ«lyÄ•

__vedanÄ• to_ti sabbe sukhavedanÄ• vÄ• honti, majjhattavedanÄ• vÄ• . kusalaá¹ƒ patvÄ natthi.

__mÅ«lato_ti paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• Ã±Ä• á¹‡asampayuttacittena viraman

timÅ«lÄ• honti. Ã±Ä• á¹‡avippayuttacittena viramantassa dvimÅ«lÄ• . anabhijjhÄ• Ã±Ä• á¹
viramantassa \Be I 209/ dvimÅ«lÄ• . Ã±Ä• á¹‡avippayuttacittena ekamÅ«lÄ• . alobho pana a
na hoti, abyÄ• pÄ• depi eseva nayo. sammÄ• diá¹-á¹-hi alobhÄ• dosavasena dvimÅ«lÄ• vÄ

__alobho kusalamÅ«la_ntiÄ• dÄ«su na lobhoti __alobho, _ lobhapaá¹-ipakkhassa dhamma
adosÄ• mohesupi eseva nayo. tesu alobho sayaÃ±ca kusalaá¹ƒ, imesaÃ±ca pÄ• á¹‡Ä• tipÄ
kusalÄ• naá¹ƒ kesaÃ±ci sampayuttappabhÄ• vakaá¹-á¹-hena kesaÃ±ci upanissayapaccaya
__kusalamÅ«laá¹ƒ_. adosÄ• mohÄ• nampi kusalamÅ«labhÄ• ve eseva nayo.

idÄ• ni sabbampi taá¹ƒ saá¹…khepena ca vitthÄ• rena ca desitamatthaá¹ƒ nigamento __ya
Ä• vuso_tiÄ• diappanÄ• vÄ• ramÄ• ha. tattha __evaá¹ƒ akusalaá¹ƒ pajÄ• nÄ• tÄ«_ti evaá¹ƒ
yathÄ• niddiá¹-á¹-hadasÄ• kusalakammapathavasena akusalaá¹ƒ pajÄ• nÄ• ti. __evaá¹ƒ ak
nayo. ettÄ• vatÄ• ekena nayena catusaccakammaá¹-á¹-hÄ• nikassa yÄ• va arahattÄ• niyy
kathaá¹ƒ? ettha hi á¹-hapetvÄ• abhijjhaá¹ƒ dasa akusalakammapathÄ• ca kusalakammapa
abhijjhÄ• ca lobho akusalamÅ«laÃ±cÄ• ti ime dve dhammÄ• nippariyÄ• yena samudayasa
sabbepi kammapathÄ• dukkhasaccaá¹ƒ. sabbÄ• ni kusalÄ• kusalamÅ«lÄ• ni samudayasac
nirodhasaccaá¹ƒ \Ne I 214/. dukkhaá¹ƒ parijÄ• nanto samudayaá¹ƒ pajahamÄ• no nirodhaá
ariyamaggo maggasaccanti iti dve saccÄ• ni sarÅ«pena vuttÄ• ni, dve Ä• vattahÄ• ravasena

__so sabbaso rÄ• gÄ• nusayaá¹ƒ pahÄ• yÄ• _ti so evaá¹ƒ akusalÄ• dÄ«ni pajÄ• nanto sab
pajahitvÄ• . __paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• _ti paá¹-ighÄ• nusayaÃ±ca sabbÄ• k
vuttaá¹ƒ hoti. ettÄ• vatÄ• anÄ• gÄ• mimaggo kathito. __asmÄ«ti diá¹-á¹-himÄ• nÄ• nusaya
paÃ±casu khandhesu kaÃ±ci dhammaá¹ƒ anavakÄ• rÄ«karitvÄ• ``asmÄ«â€™â€™ ti iminÄ
pavattaá¹ƒ diá¹-á¹-himÄ• nÄ• nusayaá¹ƒ samugghÄ• á¹-etvÄ• .

tattha __diá¹-á¹-himÄ• nÄ• nusaya_nti diá¹-á¹-hisadisaá¹ƒ mÄ• nÄ• nusayanti vuttaá¹ƒ hoti.
asmÄ«ti pavattattÄ• diá¹-á¹-hisadiso hoti, tasmÄ• evaá¹ƒ vutto \Be I 210/. imaÃ±ca asmim
viÃ±Ã±Ä• tukÄ• mena khandhiyavagge khemakasuttaá¹ƒ (SN II 3.89) oloketabbanti.

__avijjaá¹ƒ pahÄ• yÄ• _ti vaá¹-á¹-amÅ«laá¹ƒ avijjaá¹ƒ pajahitvÄ• . __vijjaá¹ƒ uppÄ• detvÄ•
samugghÄ• á¹-ikaá¹ƒ arahattamaggavijjaá¹ƒ uppÄ• detvÄ• . ettÄ• vatÄ• arahattamaggo ka
dukkhassantakaro hotÄ«_ti asmiá¹ƒyeva attabhÄ• ve vaá¹-á¹-adukkhassa paricchedakaro h
Ä• vuso_ti desanaá¹ƒ niyyÄ• teti, imÄ• ya kammapathadesanÄ• ya vuttamanasikÄ• rappaá
hoti. sesaá¹ƒ vuttanayameva. evaá¹ƒ anÄ• gÄ• mimaggaarahattamaggehi desanaá¹ƒ niá¹-á

kusalakammapathavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• hÄ• ravÄ• ravaá¹‡á¹‡anÄ•

<90> __sÄ• dhÄ• vusoti kho ... pe ... Ä• gato imaá¹ƒ saddhamma_nti evaá¹ƒ Ä• yasmato s
kusalÄ• kusalamukhena catusaccadesanaá¹ƒ sutvÄ• taá¹ƒ Ä• yasmato sÄ• riputtassa bhÄ
ti iminÄ• vacanena te bhikkhÅ« abhinanditvÄ• imasseva vacanassa samuá¹-á¹-hÄ• pakena
vacasÄ• sampaá¹-icchitvÄ• cetasÄ• sampiyÄ• yitvÄ• ti vuttaá¹ƒ hoti. idÄ• ni yasmÄ• ther
215/ catusaccadesanaá¹ƒ desetuá¹ƒ paá¹-ibalo, yathÄ• ha ``sÄ• riputto, bhikkhave, pahoti c
vitthÄ• rena Ä• cikkhituá¹ƒ desetuâ€™â€™ nti yasmÄ• vÄ• uttarimpi desetukÄ• mova hutv
ti \Ee I 207/ avaca, tasmÄ• aparenapi nayena saccadesanaá¹ƒ sotukÄ• mÄ• te bhikkhÅ« Ä
uttariá¹ƒ paÃ±haá¹ƒ apucchiá¹ƒsu. tena sayameva pucchitvÄ• vissajjitapaÃ±hato uttariá¹ƒ s
aÃ±Ã±opi pariyÄ• yo bhaveyya aÃ±Ã±ampi kÄ• raá¹‡anti iminÄ• nayena aÃ±Ã±aá¹ƒ atirek
purimapaÃ±hassa vÄ• uparibhÄ• ge pucchiá¹ƒsÅ«ti vuttaá¹ƒ hoti. atha nesaá¹ƒ byÄ• karan
Ä• vuso_tiÄ• dimÄ• ha. tatthÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• , __Ä• hÄ• ra_nti pacca
attano phalaá¹ƒ, tasmÄ• ``Ä• hÄ• roâ€™â€™ ti vuccati.

__bhÅ«tÄ• naá¹ƒ_ \Be I 211/ __vÄ• sattÄ• na_ntiÄ• dÄ«su __bhÅ«tÄ• _ti saÃ±jÄ• tÄ• , nil
ye sambhavaá¹ƒ jÄ• tiá¹ƒ nibbattiá¹ƒ esanti gavesanti. tattha catÅ«su yonÄ«su aá¹‡á¸• ajaja
aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca na bhindanti, tÄ• va __sambhavesino_ nÄ• ma. aá¹‡á¸• a
bhinditvÄ• bahi nikkhantÄ• __bhÅ«tÄ• _ nÄ• ma. saá¹ƒsedajÄ• opapÄ• tikÄ• ca paá¹-han
nÄ• ma. dutiyacittakkhaá¹‡ato pabhuti bhÅ«tÄ• nÄ• ma. yena yena vÄ• iriyÄ• pathena jÄ•
aÃ±Ã±aá¹ƒ na pÄ• puá¹‡anti, tÄ• va sambhavesino nÄ• ma. tato paraá¹ƒ bhÅ«tÄ• nÄ• ma.

atha vÄ• __bhÅ«tÄ• _ti jÄ• tÄ• abhinibbattÄ• , ye bhÅ«tÄ• yeva na puna bhavissantÄ«ti s
tesaá¹ƒ khÄ«á¹‡Ä• savÄ• nametaá¹ƒ adhivacanaá¹ƒ. sambhavamesantÄ«ti __sambhavesin
appahÄ«nabhavasaá¹ƒyojanattÄ• Ä• yatimpi sambhavaá¹ƒ esantÄ• naá¹ƒ sekkhaputhujjan
evaá¹ƒ sabbathÄ• pi imehi dvÄ«hi padehi sabbasatte pariyÄ• diyati. __vÄ• _saddo cettha sa
bhÅ«tÄ• naÃ±ca sambhavesÄ«naÃ±cÄ• ti ayamattho veditabbo.

__á¹-hitiyÄ• _ti á¹-hitatthaá¹ƒ. __anuggahÄ• yÄ• _ti anuggahatthaá¹ƒ upakÄ• ratthaá¹ƒ. vad
pana dvinnampi padÄ• naá¹ƒ ekoyeva. atha vÄ• __á¹-hitiyÄ• _ti tassa tassa sattassa uppan
anuppabandhavasena avicchedÄ• ya. __anuggahÄ• yÄ• _ti anuppannÄ• naá¹ƒ uppÄ• dÄ•
á¹-hitiyÄ• ceva anuggahÄ• ya ca. sambhavesÄ«naá¹ƒ vÄ• á¹-hitiyÄ• ceva anuggahÄ• ya
216/ daá¹-á¹-habbÄ• ni. __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ti kabaá¸·aá¹ƒ katvÄ• ajjhoharitabba
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, odanakummÄ• sÄ• divatthukÄ• ya ojÄ• yetaá¹ƒ adhivacanaá¹ƒ
vatthuoá¸·Ä• rikatÄ• ya oá¸·Ä• riko, vatthusukhumatÄ• ya sukhumo. sabhÄ• vena pana suk
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro sukhumova hoti. sÄ• pi cassa vatthuto oá¸·Ä• rikatÄ• sukhumat
veditabbÄ• .

kumbhÄ«lÄ• naÃ±hi Ä• hÄ• raá¹ƒ upÄ• dÄ• ya morÄ• naá¹ƒ Ä• hÄ• ro sukhumo. kumbhÄ«

nesaá¹ƒ kucchippattÄ• va vilÄ«yanti. morÄ• sappavicchikÄ• dipÄ• á¹‡e khÄ• danti. morÄ•
upÄ• dÄ• ya taracchÄ• naá¹ƒ Ä• hÄ• ro sukhumo. te kira tivassachaá¸• á¸• itÄ• ni visÄ• á¹‡
khÄ• danti. tÄ• ni ca nesaá¹ƒ kheá¸·ena temitamatteneva kandamÅ«laá¹ƒ viya \Be I 212/ mu
taracchÄ• nampi Ä• hÄ• raá¹ƒ upÄ• dÄ• ya hatthÄ«naá¹ƒ Ä• hÄ• ro sukhumo. tepi nÄ• nÄ•
hatthÄ«naá¹ƒ Ä• hÄ• rato gavayagokaá¹‡á¹‡amigÄ• dÄ«naá¹ƒ Ä• hÄ• ro sukhumo. te kira
nÄ• nÄ• rukkhapaá¹‡á¹‡Ä• dÄ«ni khÄ• danti. tesampi Ä• hÄ• rato gunnaá¹ƒ Ä• hÄ• ro sukh
khÄ• danti. tesaá¹ƒ Ä• hÄ• rato sasÄ• naá¹ƒ Ä• hÄ• ro sukhumo. sasÄ• naá¹ƒ Ä• hÄ• rato
sakuá¹‡Ä• naá¹ƒ Ä• hÄ• rato paccantavÄ• sÄ«naá¹ƒ Ä• hÄ• ro sukhumo. paccantavÄ• sÄ«
Ä• hÄ• ro sukhumo. gÄ• mabhojakÄ• naá¹ƒ Ä• hÄ• rato rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ Ä
cakkavattino Ä• hÄ• ro sukhumo. cakkavattino Ä• hÄ• rato bhummadevÄ• naá¹ƒ Ä• hÄ• ro
Ä• hÄ• rato cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ Ä• hÄ• ro sukhumo. evaá¹ƒ yÄ• va paranimmitava
vitthÄ• retabbo, tesaá¹ƒ Ä• hÄ• ro sukhumotveva niá¹-á¹-haá¹ƒ patto.

ettha ca oá¸·Ä• rike vatthusmiá¹ƒ ojÄ• parittÄ• hoti dubbalÄ• , sukhume balavatÄ«. tathÄ•
yÄ• guá¹ƒ pÄ«vato muhutteneva jighacchito hoti, yaá¹ƒkaÃ±cideva khÄ• ditukÄ• mo. sappiá
pivitvÄ• divasaá¹ƒ abhottukÄ• mo hoti. tattha vatthu parissamaá¹ƒ vinodeti, na pana sakkot
pÄ• leti, na sakkoti parissamaá¹ƒ vinodetuá¹ƒ. dve pana ekato hutvÄ• parissamaÃ±ceva vi

__phasso_ \Ne I 217/ \Ee I 209/ __dutiyo_ti cakkhusamphassÄ• di chabbidhopi phasso. ete
dutiyo Ä• hÄ• roti veditabbo. desanÄ• nayo eva cesa. tasmÄ• iminÄ• nÄ• ma kÄ• raá¹‡en
idamettha na gavesitabbaá¹ƒ. __manosaÃ±cetanÄ• _ti cetanÄ• eva vuccati. __viÃ±Ã±Ä• á
cittaá¹ƒ.

etthÄ• ha, yadi paccayaá¹-á¹-ho Ä• hÄ• raá¹-á¹-ho, atha kasmÄ• aÃ±Ã±esupi sattÄ• naá¹ƒ
imeyeva cattÄ• ro vuttÄ• ti? vuccate, ajjhattikasantatiyÄ• \Be I 213/ visesapaccayattÄ• . vis
kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ sattÄ• naá¹ƒ rÅ«pakÄ• yassa kabaá¸·Ä«kÄ• ro Ä
phasso, viÃ±Ã±Ä• á¹‡assa manosaÃ±cetanÄ• , nÄ• marÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ. yathÄ

á¹• 02 ``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko, Ä• hÄ• raá¹ƒ paá¹-ico
no tiá¹-á¹-hati. tathÄ• phassapaccayÄ• vedanÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá
nÄ• marÅ«paâ€™â€™ nti.

ko panettha Ä• hÄ• ro, kiá¹ƒ Ä• haratÄ«ti? kabaá¸·Ä«kÄ• rÄ• hÄ• ro ojaá¹-á¹-hamakarÅ«pÄ
tisso vedanÄ• , manosaÃ±cetanÄ• hÄ• ro tayo bhave, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro paá¹-isandhi

kathaá¹ƒ? kabaá¸·Ä«kÄ• rÄ• hÄ• ro tÄ• va mukhe á¹-hapitamattoyeva aá¹-á¹-ha rÅ«pÄ• ni
dantavicuá¹‡á¹‡itaá¹ƒ pana ajjhohariyamÄ• naá¹ƒ ekekaá¹ƒ sitthaá¹ƒ aá¹-á¹-haá¹-á¹-ha rÅ«
samuá¹-á¹-hÄ• petiyeva. evaá¹ƒ ojaá¹-á¹-hamakarÅ«pÄ• ni Ä• harati.

phassÄ• hÄ• ro pana sukhavedaniyo phasso uppajjamÄ• no sukhavedanaá¹ƒ Ä• harati, tat
adukkhamasukhavedaniyo adukkhamasukhanti evaá¹ƒ sabbathÄ• pi phassÄ• hÄ• ro tisso v

manosaÃ±cetanÄ• hÄ• ro \Ne I 218/ kÄ• mabhavÅ«pagaá¹ƒ kammaá¹ƒ kÄ• mabhavaá¹ƒ Ä
taá¹ƒ taá¹ƒ bhavaá¹ƒ. evaá¹ƒ sabbathÄ• pi manosaÃ±cetanÄ• hÄ• ro tayo bhave Ä• harati.

viÃ±Ã±Ä• á¹‡Ä• hÄ• ro pana ye ca paá¹-isandhikkhaá¹‡e taá¹ƒsampayuttakÄ• tayo khand
tiá¹ƒsarÅ«pÄ• ni uppajjanti, sahajÄ• tÄ• dipaccayanayena tÄ• ni Ä• haratÄ«ti vuccati. evaá¹
paá¹-isandhinÄ• marÅ«paá¹ƒ Ä• haratÄ«ti.

ettha ca manosaÃ±cetanÄ• hÄ• ro tayo bhave Ä• haratÄ«ti sÄ• savÄ• kusalÄ• kusalaceta
paá¹-isandhinÄ• marÅ«paá¹ƒ Ä• haratÄ«ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ameva vuttaá¹ƒ \Ee I 2
taá¹ƒsampayuttataá¹ƒsamuá¹-á¹-hÄ• nadhammÄ• naá¹ƒ Ä• haraá¹‡ato pete __Ä• hÄ• rÄ• _

etesu \Be I 214/ catÅ«su Ä• hÄ• resu kabaá¸·Ä«kÄ• rÄ• hÄ• ro upatthambhento Ä• hÄ• rak
phusantoyeva, manosaÃ±cetanÄ• Ä• yÅ«hamÄ• nÄ• va. viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nantamev

kathaá¹ƒ? kabaá¸·Ä«kÄ• rÄ• hÄ• ro hi upatthambhentoyeva kÄ• yaá¹-á¹-hapanena sattÄ• r
kammajanitopi hi ayaá¹ƒ kÄ• yo kabaá¸·Ä«kÄ• rÄ• hÄ• rena upatthambhito dasapi vassÄ• r
Ä• yuparimÄ• á¹‡aá¹ƒ tiá¹-á¹-hati. yathÄ• kiá¹ƒ? yathÄ• mÄ• tuyÄ• janitopi dÄ• rako dhÄ•
pÄ• yetvÄ• posiyamÄ• nova ciraá¹ƒ tiá¹-á¹-hati, yathÄ• cupatthambhena upatthambhitageh

á¹• 02 ``yathÄ• mahÄ• rÄ• ja gehe patante aÃ±Ã±ena dÄ• runÄ• upatthambhenti, aÃ±Ã±e
santaá¹ƒ evaá¹ƒ taá¹ƒ gehaá¹ƒ na patati, evameva kho mahÄ• rÄ• ja ayaá¹ƒ kÄ• yo Ä• hÄ•
paá¹-icca tiá¹-á¹-hatÄ«â€™â€™ ti.

evaá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upatthambhento Ä• hÄ• rakiccaá¹ƒ sÄ• dheti. evaá¹ƒ sÄ
Ä• hÄ• ro dvinnaá¹ƒ rÅ«pasantatÄ«naá¹ƒ paccayo hoti Ä• hÄ• rasamuá¹-á¹-hÄ• nassa ca u
anupÄ• lako hutvÄ• paccayo hoti. Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• naá¹ƒ janako hutvÄ• pacca

phasso \Ne I 219/ pana sukhÄ• divatthubhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusantoyeva sukhÄ•
sattÄ• naá¹ƒ á¹-hitiyÄ• hoti. manosaÃ±cetanÄ• kusalÄ• kusalakammavasena Ä• yÅ«hamÄ
bhavamÅ«lanipphÄ• danato sattÄ• naá¹ƒ á¹-hitiyÄ• hoti. viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nantamev
sattÄ• naá¹ƒ á¹-hitiyÄ• hoti.

evaá¹ƒ upatthambhanÄ• divasena Ä• hÄ• rakiccaá¹ƒ sÄ• dhayamÄ• nesu panetesu cattÄ•

seyyathidaá¹ƒ, kabaá¸·Ä«kÄ• rÄ• hÄ• re nikantiyeva bhayaá¹ƒ, phasse upagamanameva, m
Ä• yÅ«hanameva, viÃ±Ã±Ä• á¹‡e abhinipÄ• toyeva bhayanti. kiá¹ƒ kÄ• raá¹‡Ä• ? kabaá¸·Ä
katvÄ• sÄ«tÄ• dÄ«naá¹ƒ purekkhatÄ• sattÄ• Ä• hÄ• ratthÄ• ya muddÄ• gaá¹‡anÄ• dikam
dukkhaá¹ƒ nigacchanti. ekacce ca imasmiá¹ƒ sÄ• sane \Be I 215/ pabbajitvÄ• pi vejjakamm
Ä• hÄ• raá¹ƒ pariyesantÄ• diá¹-á¹-hepi dhamme gÄ• rayhÄ• honti. samparÄ• yepi tassa sa
sampajjalitÄ• tiÄ• dinÄ• lakkhaá¹‡asaá¹ƒyutte vuttanayena samaá¹‡apetÄ• honti. iminÄ• v
kabaá¸·Ä«kÄ• rÄ• hÄ• re nikantiyeva bhayanti veditabbÄ• .

phassaá¹ƒ upagacchantÄ• pi \Ee I 211/ phassassÄ• dino paresaá¹ƒ rakkhitagopitesu dÄ• r
aparajjhanti. te saha bhaá¹‡á¸• ena bhaá¹‡á¸• asÄ• mikÄ• gahetvÄ• khaá¹‡á¸• Ä• khaá¹‡
saá¹…kÄ• rakÅ«á¹-esu chaá¸• á¸• enti. raÃ±Ã±o vÄ• niyyÄ• tenti. tato ne rÄ• jÄ• vividhÄ•
kÄ• rÄ• peti. kÄ• yassa ca bhedÄ• duggati nesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• hoti. iti phassassÄ
diá¹-á¹-hadhammikampi samparÄ• yikampi bhayaá¹ƒ sabbamÄ• gatameva hoti. iminÄ• kÄ•
upagamanameva bhayanti veditabbaá¹ƒ.

kusalÄ• kusalakammÄ• yÅ«haneneva pana tammÅ«lakaá¹ƒ tÄ«su bhavesu bhayaá¹ƒ sabb
kÄ• raá¹‡ena manosaÃ±cetanÄ• hÄ• re Ä• yÅ«hanameva bhayanti veditabbaá¹ƒ.

paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca yasmiá¹ƒ yasmiá¹ƒ á¹-hÄ• ne abhinipatati, tasmiá¹ƒ tasmi
paá¹-isandhinÄ• marÅ«paá¹ƒ gahetvÄ• va nibbattati, tasmiÃ±ca nibbatte sabbabhayÄ• ni ni
tammÅ«lakattÄ• ti, iminÄ• kÄ• raá¹‡ena viÃ±Ã±Ä• á¹‡Ä• hÄ• re abhinipÄ• toyeva bhayanti

evaá¹ƒ \Ne I 220/ sabhayesu pana imesu Ä• hÄ• resu sammÄ• sambuddho kabaá¸·Ä«kÄ•
nikantipariyÄ• dÄ• natthaá¹ƒ ``seyyathÄ• pi, bhikkhave, dve jÄ• yampatikÄ• â€™â€™ tiÄ• d
__puttamaá¹ƒsÅ«pamaá¹ƒ_ desesi. phassÄ• hÄ• re nikantipariyÄ• dÄ• natthaá¹ƒ ``seyyath
niccammÄ• â€™â€™ tiÄ• dinÄ• nayena __niccammagÄ• vÅ«pamaá¹ƒ_ desesi. manosaÃ±
nikantipariyÄ• dÄ• natthaá¹ƒ ``seyyathÄ• pi, bhikkhave, aá¹…gÄ• rakÄ• sÅ«â€™â€™ tiÄ• d
__aá¹…gÄ• rakÄ• sÅ«pamaá¹ƒ_ desesi. viÃ±Ã±Ä• á¹‡Ä• hÄ• re nikantipariyÄ• dÄ• natthaá
coraá¹ƒ Ä• gucÄ• riâ€™â€™ ntiÄ• dinÄ• nayena __sattisatÄ• hatÅ«pamaá¹ƒ_ desesi.

tatrÄ• yaá¹ƒ bhÅ«tamatthaá¹ƒ katvÄ• saá¹…khepato atthayojanÄ• , dve kira jÄ• yampatik
parittena pÄ• theyyena yojanasatikaá¹ƒ kantÄ• ramaggaá¹ƒ \Be I 216/ paá¹-ipajjiá¹ƒsu. tesa
yojanÄ• ni gantvÄ• pÄ• theyyaá¹ƒ niá¹-á¹-hÄ• si. te khuppipÄ• sÄ• turÄ• viraá¸·acchÄ• yÄ
puriso bhariyaá¹ƒ Ä• ha ``bhadde ito samantÄ• paÃ±Ã±Ä• sa yojanÄ• ni gÄ• mo vÄ• nigan
taá¹ƒ purisena kÄ• tabbaá¹ƒ bahumpi kasigorakkhÄ• dikammaá¹ƒ, na dÄ• ni sakkÄ• taá¹ƒ
mÄ• retvÄ• upaá¸• á¸• hamaá¹ƒsaá¹ƒ khÄ• ditvÄ• upaá¸• á¸• haá¹ƒ pÄ• theyyaá¹ƒ \Ee I 21
kantÄ• raá¹ƒ nittharÄ• hÄ«â€™â€™ ti. sÄ• pi Ä• ha ``sÄ• mi mayÄ• dÄ• ni yaá¹ƒ taá¹ƒ itth
suttakantanÄ• dikammaá¹ƒ, taá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , ehi maá¹ƒ mÄ• retvÄ• upaá¸• á¸• h

upaá¸• á¸• haá¹ƒ pÄ• theyyaá¹ƒ katvÄ• puttena saddhiá¹ƒ kantÄ• raá¹ƒ nittharÄ• hÄ«â€™â
``bhadde mÄ• tugÄ• mamaraá¹‡ena dvinnaá¹ƒ maraá¹‡aá¹ƒ paÃ±Ã±Ä• yati. na hi mando k
jÄ«vituá¹ƒ sakkoti. yadi pana mayaá¹ƒ jÄ«vÄ• ma, puna dÄ• rakaá¹ƒ labheyyÄ• ma, handa
maá¹ƒsaá¹ƒ gahetvÄ• kantÄ• raá¹ƒ nittharÄ• mÄ• â€™â€™ ti.

tato mÄ• tÄ• puttamÄ• ha ``tÄ• ta pitu santikaá¹ƒ gacchÄ• hÄ«â€™â€™ ti. so agamÄ• si.
puttakaá¹ƒ posessÄ• mÄ«ti kasigorakkhÄ• dÄ«hi anappakaá¹ƒ dukkhamanubhÅ«taá¹ƒ, na
tvaá¹ƒyeva tava puttakaá¹ƒ mÄ• rehÄ«â€™â€™ ti vatvÄ• ``tÄ• ta mÄ• tusantikameva gacc
agamÄ• si. athassa mÄ• tÄ• pi ``mayÄ• puttaá¹ƒ patthentiyÄ• govatakukkuravatadevatÄ•
anappakaá¹ƒ dukkhaá¹ƒ anubhÅ«taá¹ƒ, ko pana vÄ• do kucchinÄ• pariharantiyÄ• ? na sak
mÄ• retuâ€™â€™ nti vatvÄ• ``tÄ• ta pitusantikaá¹ƒyeva gacchÄ• hÄ«â€™â€™ ti Ä• ha. ev
gacchantoyeva mato. te taá¹ƒ disvÄ• paridevitvÄ• pubbe \Ne I 221/ vuttanayeneva maá¹ƒs
pakkamiá¹ƒsu. tesaá¹ƒ so puttamaá¹ƒsÄ• hÄ• ro navahi kÄ• raá¹‡ehi paá¹-ikulattÄ• neva d
maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, kevalaá¹ƒ kantÄ• ranittharaá¹‡atthÄ• yeva hoti.

katamehi navahi kÄ• raá¹‡ehi paá¹-ikÅ«loti ce? sajÄ• timaá¹ƒsatÄ• ya Ã±Ä• timaá¹ƒsatÄ• y
piyaputtamaá¹ƒsatÄ• ya taruá¹‡amaá¹ƒsatÄ• ya Ä• makamaá¹ƒsatÄ• ya agorasamaá¹ƒsatÄ
adhÅ«pitatÄ• yÄ• ti. tasmÄ• yo bhikkhu kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ evaá¹ƒ puttamaá¹ƒsas
so tattha nikantiá¹ƒ pariyÄ• diyati. ayaá¹ƒ tÄ• va __puttamaá¹ƒsÅ«pamÄ• yaá¹ƒ_ atthayojan

__niccammagÄ• vÅ«pamÄ• yaá¹ƒ_ pana yathÄ• sÄ• gÄ• vÄ« gÄ«vato yÄ• va khurÄ• , tÄ
yaá¹ƒ yadeva nissÄ• ya tiá¹-á¹-hati, tattha pÄ• á¹‡akehi khajjamÄ• nÄ• dukkhassevÄ• dhik
phassopi yaá¹ƒ yadeva vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ vÄ• nissÄ• ya tiá¹-á¹-hati,
taá¹ƒtaá¹ƒvatthÄ• rammaá¹‡asambhavassa vedayitadukkhassa adhikaraá¹‡ameva hoti. tas
phassÄ• hÄ• raá¹ƒ evaá¹ƒ niccammagÄ• visadisaá¹ƒ passati \Ee I 213/, so tattha nikantiá¹ƒ
__niccammagÄ• vÅ«pamÄ• yaá¹ƒ_ atthayojanÄ• .

__aá¹…gÄ• rakÄ• sÅ«pamÄ• yaá¹ƒ_ pana yathÄ• sÄ• aá¹…gÄ• rakÄ• su, evaá¹ƒ mahÄ•
yathÄ• nÄ• nÄ• bÄ• hÄ• su gahetvÄ• tattha upakaá¸• á¸• hakÄ• dve purisÄ• , evaá¹ƒ bha
manosaÃ±cetanÄ• . tasmÄ• yo bhikkhu manosaÃ±cetanÄ• hÄ• raá¹ƒ evaá¹ƒ aá¹…gÄ• rak
passati, so tattha nikantiá¹ƒ pariyÄ• diyati, ayaá¹ƒ __aá¹…gÄ• rakÄ• sÅ«pamÄ• yaá¹ƒ_ att

__sattisatÄ• hatÅ«pamÄ• yaá¹ƒ_ pana yena so puriso pubbaá¹‡hasamaye sattisatena haÃ
vaá¹‡amukhasataá¹ƒ katvÄ• antarÄ• aá¹-á¹-hatvÄ• vinivijjhitvÄ• aparabhÄ• geyeva patat
sattisatÄ• ni, evamassa patitokÄ• se apatitvÄ• apatitvÄ• gatÄ• hi sattÄ«hi sabbasarÄ«raá¹
hoti, tassa ekavaá¹‡amukhepi uppannassa dukkhassa pamÄ• á¹‡aá¹ƒ natthi, ko pana vÄ• d
tattha sattinipÄ• takÄ• lo viya paá¹-isandhiviÃ±Ã±Ä• á¹‡anibbattakÄ• lo. vaá¹‡amukhajanan
khandhajananaá¹ƒ. vaá¹‡amukhesu dukkhavedanuppÄ• do viya \Ne I 222/ jÄ• tesu khandh

vaá¹-á¹-amÅ«lakanÄ• nÄ• vidhadukkhuppÄ• do. aparo nayo, Ä• gucÄ• rÄ« puriso viya paá¹
sattighÄ• tehi uppannavaá¹‡amukhÄ• ni viya viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ. va
purisassa kakkhaá¸·adukkhuppÄ• do viya nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡assa
dvattiá¹ƒsakammakÄ• raá¹‡aaá¹-á¹-hanavutirogÄ• divasena nÄ• nappakÄ• rakadukkhuppÄ
bhikkhu viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ evaá¹ƒ sattisatÄ• hatasadisaá¹ƒ passati. so tattha nikan
ayaá¹ƒ __sattisatÄ• hatÅ«pamÄ• yaá¹ƒ_ atthayojanÄ• .

so \Be I 218/ evaá¹ƒ imesu Ä• hÄ• resu nikantiá¹ƒ pariyÄ• diyanto cattÄ• ropi Ä• hÄ• re pa
pariÃ±Ã±Ä• tesu sabbampi pariÃ±Ã±Ä• taá¹ƒ vatthu pariÃ±Ã±Ä• tameva hoti. vuttaÃ±hetaá

á¹• 02 ``kabaá¸·Ä«kÄ• re, bhikkhave, Ä• hÄ• re pariÃ±Ã±Ä• te paÃ±cakÄ• maguá¹‡iko rÄ•
paÃ±cakÄ• maguá¹‡ike rÄ• ge pariÃ±Ã±Ä• te natthi taá¹ƒ saá¹ƒyojanaá¹ƒ, yena saá¹ƒyojan
puna imaá¹ƒ lokaá¹ƒ Ä• gaccheyya. phasse, bhikkhave, Ä• hÄ• re pariÃ±Ã±Ä• te tisso veda
tÄ«su \Ee I 214/ vedanÄ• su pariÃ±Ã±Ä• tÄ• su ariyasÄ• vakassa natthi kiÃ±ci uttarikaraá¹‡
manosaÃ±cetanÄ• ya, bhikkhave, Ä• hÄ• re pariÃ±Ã±Ä• te tisso taá¹‡hÄ• pariÃ±Ã±Ä• tÄ•
pariÃ±Ã±Ä• tÄ• su ariyasÄ• vakassa natthi kiÃ±ci uttarikaraá¹‡Ä«yanti vadÄ• mi. viÃ±Ã±Ä•
pariÃ±Ã±Ä• te nÄ• marÅ«paá¹ƒ pariÃ±Ã±Ä• taá¹ƒ hoti. nÄ• marÅ«pe pariÃ±Ã±Ä• te ariyas
uttarikaraá¹‡Ä«yanti vadÄ• mÄ«â€™â€™ ti (SN I 2.63).

__taá¹‡hÄ• samudayÄ• Ä• hÄ• rasamudayo_ti purimataá¹‡hÄ• samudayÄ• paá¹-isandhik
nibbatto hotÄ«ti attho. kathaá¹ƒ? paá¹-isandhikkhaá¹‡e hi tisantativasena uppannasamatiá¹
jÄ• tÄ• ojÄ• atthi. ayaá¹ƒ taá¹‡hÄ• paccayÄ• nibbatto upÄ• dinnakakabaá¸·Ä«kÄ• rÄ• hÄ
paá¹-isandhicittasampayuttÄ• pana phassacetanÄ• sayaÃ±ca cittaá¹ƒ viÃ±Ã±Ä• á¹‡anti im
nibbattÄ• upÄ• dinnakaphassamanosaÃ±cetanÄ• viÃ±Ã±Ä• á¹‡Ä• hÄ• rÄ• ti. evaá¹ƒ tÄ• v
paá¹-isandhikÄ• naá¹ƒ Ä• hÄ• rÄ• naá¹ƒ samudayo veditabbo. yasmÄ• panidha upÄ• dinna
missetvÄ• kathitÄ• , tasmÄ• anupÄ• dinnakÄ• nampi evaá¹ƒ taá¹‡hÄ• samudayÄ• Ä• hÄ
aá¹-á¹-halobhasahagatacittasamuá¹-á¹-hitesu hi rÅ«pesu ojÄ• atthi, ayaá¹ƒ sahajÄ• tataá¹‡
anupÄ• dinnakakabaá¸·Ä«kÄ• rÄ• hÄ• ro. lobhasahagatacittasampayuttÄ• pana phassacet
viÃ±Ã±Ä• á¹‡anti ime taá¹‡hÄ• paccayÄ• nibbattÄ• anupÄ• dinnakaphassamanosaÃ±ceta

__taá¹‡hÄ• nirodhÄ• _ \Be I 219/ __Ä• hÄ• ranirodho_ti imissÄ• upÄ• dinnakÄ• naÃ±ca a
Ä• hÄ• rÄ• naá¹ƒ paccayabhÅ«tÄ• ya taá¹‡hÄ• ya nirodhena Ä• hÄ• ranirodho paÃ±Ã±Ä• y
pana viseso, idha cattÄ• ripi saccÄ• ni sarÅ«peneva vuttÄ• ni. yathÄ• ca idha, evaá¹ƒ ito ut
sabbavÄ• resÅ«ti. tasmÄ• sabbattha asammuyhantena saccÄ• ni uddharitabbÄ• ni. sabba
Ä• vusoâ€™â€™ ti idaá¹ƒ desanÄ• niyyÄ• tanaá¹ƒ tattha tattha desitadhammavasena yojet
ayaá¹ƒ yojanÄ• __ettÄ• vatÄ• pÄ«_ti imÄ• ya Ä• hÄ• radesanÄ• ya vuttamanasikÄ• rappa
hoti. esa nayo sabbatthÄ• pi.

Ä• hÄ• ravÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccavÄ• ravaá¹‡á¹‡anÄ•

<91> idÄ• ni \Ee I 215/ ``sÄ• dhÄ• vusoâ€™â€™ ti purimanayeneva therassa bhÄ• sitaá¹ƒ
te bhikkhÅ« uttarimpi paÃ±haá¹ƒ pucchiá¹ƒsu. thero ca nesaá¹ƒ aÃ±Ã±enapi pariyÄ• yena b
paresupi sabbavÄ• resu. tasmÄ• ito paraá¹ƒ evarÅ«pÄ• ni vacanÄ• ni anÄ• masitvÄ• yena
tassa tasseva atthaá¹ƒ vaá¹‡á¹‡ayissÄ• ma. imassa pana vÄ• rassa saá¹…khepadesanÄ• y
pajÄ• nÄ• tÄ«_ti ettha __dukkha_nti dukkhasaccaá¹ƒ. vitthÄ• radesanÄ• yaá¹ƒ pana yaá¹ƒ
sabbaá¹ƒ __visuddhimagge_ saccaniddese vuttamevÄ• ti.

saccavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jarÄ• maraá¹‡avÄ• ravaá¹‡á¹‡anÄ•

<92> ito \Ne I 224/ paraá¹ƒ paá¹-iccasamuppÄ• davasena desanÄ• hoti. tattha jarÄ• maraá
tesa_nti ayaá¹ƒ saá¹…khepato anekesaá¹ƒ sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddesoti Ã±Ä• tal
yÄ• somadattassa jarÄ• ti evaÃ±hi divasampi kathentassa neva sattÄ• pariyÄ• dÄ• naá¹ƒ
pana dvÄ«hi padehi na koci satto apariyÄ• dinno hoti. tasmÄ• vuttaá¹ƒ ``ayaá¹ƒ saá¹…khep
sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddesoâ€™â€™ ti.

__tamhi tamhÄ«_ti ayaá¹ƒ gatijÄ• tivasena anekesaá¹ƒ nikÄ• yÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ani
sÄ• dhÄ• raá¹‡aniddesena niddiá¹-á¹-hassa sarÅ«panidassanaá¹ƒ. __jarÄ• jÄ«raá¹‡atÄ• _
sabhÄ• vaniddeso. __jÄ«raá¹‡atÄ• _ti Ä• kÄ• raniddeso. __khaá¹‡á¸• icca_ntiÄ• dayo kÄ•
pacchimÄ• dve pakatiniddesÄ• . ayaÃ±hi __jarÄ• _ti iminÄ• padena sabhÄ• vato dÄ«pitÄ•
sabhÄ• vaniddeso. __jÄ«raá¹‡atÄ• _ti iminÄ• Ä• kÄ• rato. tenassÄ• yaá¹ƒ Ä• kÄ• raniddes
kÄ• lÄ• tikkame dantanakhÄ• naá¹ƒ khaá¹‡á¸• itabhÄ• vakaraá¹‡akiccato. __pÄ• licca_nti i
palitabhÄ• vakaraá¹‡akiccato. __valittacatÄ• _ti iminÄ• maá¹ƒsaá¹ƒ milÄ• petvÄ• tace vali
dÄ«pitÄ• . tenassÄ• ime __khaá¹‡á¸• icca_ntiÄ• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ•
dassanavasena pÄ• kaá¹-Ä«bhÅ«tÄ• pÄ• kaá¹-ajarÄ• dassitÄ• . yatheva hi udakassa vÄ•
tiá¹‡arukkhÄ• dÄ«naá¹ƒ sambhaggapalibhaggatÄ• ya vÄ• jhÄ• matÄ• ya vÄ• gatamaggo
gatamaggo \Ee I 216/ tÄ• neva udakÄ• dÄ«ni, evameva jarÄ• ya dantÄ• dÄ«su khaá¹‡á¸• ic
pÄ• kaá¹-o, cakkhuá¹ƒ ummÄ«letvÄ• pi gayhati. na ca khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• , na h
hoti.

__Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko_ti imehi pana padehi kÄ• lÄ• tikkameyev
Ä• yukkhayacakkhÄ• diindriyaparipÄ• kasaÃ±Ã±itÄ• ya pakatiyÄ• dÄ«pitÄ• . tenassime pa
veditabbÄ• .

tattha yasmÄ• jaraá¹ƒ pattassa Ä• yu hÄ• yati, tasmÄ• jarÄ• ``Ä• yuno saá¹ƒhÄ• nÄ«â€™
vuttÄ• \Ne I 225/. yasmÄ• ca daharakÄ• le suppasannÄ• ni sukhumampi attano visayaá¹ƒ
gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ pattassa paripakkÄ• ni Ä• luá¸·itÄ
oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti, tasmÄ• ``indriyÄ• naá¹ƒ pa
phalÅ«pacÄ• reneva \Be I 221/ vuttÄ• . sÄ• panÄ• yaá¹ƒ evaá¹ƒ niddiá¹-á¹-hÄ• sabbÄ• pi
paá¹-icchannÄ• ti duvidhÄ• hoti.

tattha dantÄ• dÄ«su khaá¹‡á¸• abhÄ• vÄ• didassanato rÅ«padhammesu jarÄ• __pÄ• kaá¹
pana tÄ• disassa vikÄ• rassa adassanato __paá¹-icchannajarÄ• _ nÄ• ma. tattha yvÄ• yaá¹
dissati, so tÄ• disÄ• naá¹ƒ dantÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• vaá¹‡á¹‡oyeva, taá¹ƒ cakkh
cintetvÄ• ``ime dantÄ• jarÄ• ya pahaá¹-Ä• â€™â€™ ti jaraá¹ƒ jÄ• nÄ• ti udakaá¹-á¹-hÄ• ne
oloketvÄ• heá¹-á¹-hÄ• udakassa atthibhÄ• vaá¹ƒ jÄ• nanaá¹ƒ viya. puna avÄ«ci savÄ«cÄ«
tattha maá¹‡ikanakarajatapavÄ• á¸·asÅ«riyÄ• dÄ«naá¹ƒ mandadasakÄ• dÄ«su pÄ• á¹‡Ä«n
pupphaphalapallavÄ• dÄ«su ca apÄ• á¹‡Ä«naá¹ƒ viya antarantarÄ• vaá¹‡á¹‡avisesÄ• dÄ«
__avÄ«cijarÄ• _ nÄ• ma, nirantarajarÄ• ti attho. tato aÃ±Ã±esu pana yathÄ• vuttesu antara
vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• jarÄ• __savÄ«cijarÄ• _ nÄ• mÄ• ti veditabb

ito paraá¹ƒ, __tesaá¹ƒ tesa_ntiÄ• di vuttanayeneva veditabbaá¹ƒ. __cuti cavanatÄ• _tiÄ• dÄ
cavanakavasena vuccati, ekacatupaÃ±cakkhandhÄ• naá¹ƒ sÄ• maÃ±Ã±avacanametaá¹ƒ. _
lakkhaá¹‡anidassanaá¹ƒ. __bhedo_ti cutikkhandhÄ• naá¹ƒ bhaá¹…guppattiparidÄ«panaá¹ƒ
ghaá¹-asseva bhinnassa bhinnÄ• naá¹ƒ cutikkhandhÄ• naá¹ƒ yena kenaci pariyÄ• yena á¹-
__maccu maraá¹‡a_nti maccusaá¹…khÄ• taá¹ƒ maraá¹‡aá¹ƒ. tena __samucchedamaraá¹‡
nÄ• ma antako, tassa kiriyÄ• ti __kÄ• lakiriyÄ• _. etena lokasammutiyÄ• maraá¹‡aá¹ƒ dÄ«

idÄ• ni paramatthena \Ee I 217/ dÄ«petuá¹ƒ, __khandhÄ• naá¹ƒ bhedo_tiÄ• dimÄ• ha. para
bhijjanti, na satto nÄ• ma koci marati. khandhesu pana bhijjamÄ• nesu satto marati, bhinnes
hoti.

ettha \Ne I 226/ ca catuvokÄ• ravasena khandhÄ• naá¹ƒ bhedo, ekavokÄ• ravasena kaá¸·e
catuvokÄ• ravasena vÄ• khandhÄ• naá¹ƒ bhedo, sesadvayavasena kaá¸·evarassa nikkhep
bhavadvayepi rÅ«pakÄ• yasaá¹…khÄ• tassa kaá¸·evarassa sambhavato. atha vÄ• yasmÄ•
khandhÄ• bhijjanteva, na kiÃ±ci nikkhipanti, tasmÄ• tesaá¹ƒ vasena \Be I 222/ khandhÄ• n
manussÄ• dÄ«su kaá¸·evarassa nikkhepo. ettha ca kaá¸·evarassa nikkhepakÄ• raá¹‡ato ma
nikkhepoti vuttanti evamattho daá¹-á¹-habbo.

__iti ayaÃ±ca jarÄ• idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ vuccatÄ• vuso_ti idaá¹ƒ ubhayampi ekat
jarÄ• maraá¹‡anti kathÄ«yati. sesaá¹ƒ vuttanayamevÄ• ti.

jarÄ• maraá¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÄ• tivÄ• ravaá¹‡á¹‡anÄ•

<93> jÄ• tivÄ• re __jÄ• ti saÃ±jÄ• tÄ«_tiÄ• dÄ«su jÄ• yanaá¹-á¹-hena __jÄ• ti, _ sÄ• apari
yuttÄ• . saÃ±jÄ• yanaá¹-á¹-hena __saÃ±jÄ• ti, _ sÄ• paripuá¹‡á¹‡Ä• yatanavasena yuttÄ• .
__okkanti, _ sÄ• aá¹‡á¸• ajajalÄ• bujavasena yuttÄ• . te hi aá¹‡á¸• akosaÃ±ca vatthikosaÃ
viya paá¹-isandhiá¹ƒ gaá¹‡hanti. abhinibbattanaá¹-á¹-hena __abhinibbatti, _ sÄ• saá¹ƒseda
yuttÄ• , te hi pÄ• kaá¹-Ä• yeva hutvÄ• nibbattanti. ayaá¹ƒ tÄ• va vohÄ• radesanÄ• .

idÄ• ni paramatthadesanÄ• hoti. khandhÄ• yeva hi paramatthato pÄ• tubhavanti, na satto.
__khandhÄ• na_nti ekavokÄ• rabhave ekassa catuvokÄ• rabhave catunnaá¹ƒ paÃ±cavokÄ
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __pÄ• tubhÄ• vo_ti uppatti. __Ä• yatanÄ• na_nti ettha tatra tatra
uppajjamÄ• nÄ• yatanavaseneva saá¹…gaho veditabbo. __paá¹-ilÄ• bho_ti santatiyaá¹ƒ pÄ
pÄ• tubhavantÄ• neva hi tÄ• ni paá¹-iladdhÄ• ni nÄ• ma honti. __ayaá¹ƒ vuccatÄ• vuso jÄ•
vohÄ• rato paramatthato ca desitÄ• ya jÄ• tiyÄ• nigamanaá¹ƒ karotÄ«ti. __bhavasamuday
paccayabhÅ«to kammabhavo veditabbo. sesaá¹ƒ vuttanayamevÄ• ti.

jÄ• tivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhavavÄ• ravaá¹‡á¹‡anÄ•

<94> bhavavÄ• re \Be I 223/ \Ne I 227/ \Ee I 218/ __kÄ• mabhavo_ti kammabhavo ca upap
__kammabhavo_ nÄ• ma kÄ• mabhavÅ«pagaá¹ƒ kammameva. taÃ±hi upapattibhavassa k
buddhÄ• namuppÄ• do (Dhp 194) dukkho pÄ• passa uccayoâ€™â€™ tiÄ• dÄ«ni (Dhp 117)
vuttaá¹ƒ. __upapattibhavo_ nÄ• ma tena kammena nibbattaá¹ƒ upÄ• dinnakhandhapaÃ±ca
bhavatÄ«ti katvÄ• __bhavo_ti vuttaá¹ƒ. evaá¹ƒ sabbathÄ• pi idaá¹ƒ kammaÃ±ca upapatti c
``kÄ• mabhavoâ€™â€™ ti vuttaá¹ƒ. esa nayo __rÅ«pÄ• rÅ«pabhavesu. upÄ• dÄ• nasamuc
kusalakammabhavassa upanissayavaseneva paccayo hoti. akusalakammabhavassa upanis
sahajÄ• tÄ• divasenapi. upapattibhavassa pana sabbassÄ• pi upanissayavaseneva. sesaá¹

bhavavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• dÄ• navÄ• ravaá¹‡á¹‡anÄ•

<95> upÄ• dÄ• navÄ• re __kÄ• mupÄ• dÄ• na_ntiÄ• dÄ«su vatthukÄ• maá¹ƒ upÄ• diyati e
upÄ• diyatÄ«ti __kÄ• mupÄ• dÄ• naá¹ƒ_. kÄ• mo ca so upÄ• dÄ• naÃ±cÄ• ti vÄ• kÄ• mup

daá¸haggahaá¹‡aá¹ƒ vuccati. daá¸hattho hi ettha upasaddo, ``upÄ• yÄ• sa upakaá¹-á¹-hÄ•
paÃ±cakÄ• maguá¹‡ikarÄ• gassetaá¹ƒ adhivacanaá¹ƒ. ayamettha saá¹…khepo. vitthÄ• rato
kÄ• mupÄ• dÄ• naá¹ƒ, yo kÄ• mesu kÄ• macchandoâ€™â€™ ti (Dhs 1220; Vibh 938) vutta

tathÄ• diá¹-á¹-hi ca sÄ• upÄ• dÄ• naÃ±cÄ• ti __diá¹-á¹-hupÄ• dÄ• naá¹ƒ_. atha vÄ• diá¹-
upÄ• diyanti vÄ• etena diá¹-á¹-hinti diá¹-á¹-hupÄ• dÄ• naá¹ƒ. upÄ• diyati hi purimadiá¹-á¹-hi
upÄ• diyanti ca tÄ• ya diá¹-á¹-hiá¹ƒ. yathÄ• ha ``sassato attÄ• ca loko ca, idameva saccaá¹
ntiÄ• di (MN III 27), sÄ«labbatupÄ• dÄ• naattavÄ• dupÄ• dÄ• navajjassa sabbadiá¹-á¹-higat
adhivacanaá¹ƒ. ayamettha saá¹…khepo. vitthÄ• rato panetaá¹ƒ ``tattha katamaá¹ƒ diá¹-á¹-h
dinnaâ€™â€™ nti (Dhs 1220; Vibh 938) vuttanayena veditabbaá¹ƒ.

tathÄ• \Be I 224/ sÄ«labbataá¹ƒ upÄ• diyanti etena, sayaá¹ƒ vÄ• taá¹ƒ upÄ• diyati, sÄ«lab
upÄ• dÄ• naÃ±cÄ• ti vÄ• __sÄ«labbatupÄ• dÄ• naá¹ƒ_. gosÄ«lagovatÄ• dÄ«ni hi evaá¹ƒ s
upÄ• dÄ• nÄ• ni ayamettha saá¹…khepo. vitthÄ• rato panetaá¹ƒ ``tattha katamaá¹ƒ sÄ«labb
bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«lena \Ee I 219/ suddhÄ«â€™â€™ ti vuttana

idÄ• ni vadanti etenÄ• ti __vÄ• do_. upÄ• diyanti etenÄ• ti __upÄ• dÄ• naá¹ƒ_. kiá¹ƒ vadan
attÄ• naá¹ƒ. attano vÄ• dupÄ• dÄ• naá¹ƒ __attavÄ• dupÄ• dÄ• naá¹ƒ_. attavÄ• damattame
etenÄ• ti attavÄ• dupÄ• dÄ• naá¹ƒ, vÄ«sativatthukÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• etaá¹ƒ adh
saá¹…khepo. vitthÄ• rato panetaá¹ƒ ``tattha katamaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ, idha assu
ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ ti (Dhs 1223) vuttanayena veditabbaá¹ƒ.

__taá¹‡hÄ• samudayÄ• _ti ettha taá¹‡hÄ• kÄ• mupÄ• dÄ• nassa upanissayavasena
anantarasamanantaranatthivigatÄ• sevanavasena vÄ• paccayo. avasesÄ• naá¹ƒ pana sah
vuttanayamevÄ• ti.

upÄ• dÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

taá¹‡hÄ• vÄ• ravaá¹‡á¹‡anÄ•

<96> taá¹‡hÄ• vÄ• re __rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• _ti evaá¹ƒ cakkhudvÄ•
pavattÄ• ya taá¹‡hÄ• ya ``seá¹-á¹-hiputto brÄ• hmaá¹‡aputtoâ€™â€™ ti evamÄ• dÄ«su piti
pitisadisÄ• rammaá¹‡ato nÄ• maá¹ƒ. ettha ca rÅ«pÄ• rammaá¹‡Ä• taá¹‡hÄ• , rÅ«pe taá¹‡h
kÄ• marÄ• gabhÄ• vena rÅ«paá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• __kÄ• mataá¹‡hÄ• _. sa
rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassatanti evaá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• __bhavataá
ucchedadiá¹-á¹-hisahagatarÄ• gabhÄ• vena rÅ«paá¹ƒ \Ne I 229/ ucchijjati vinassati pecca n
assÄ• dentÄ« pavattamÄ• nÄ• __vibhavataá¹‡hÄ• _ti evaá¹ƒ tividhÄ• hoti. yathÄ• ca rÅ«p
saddataá¹‡hÄ• dayopÄ«ti etÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni honti. tÄ• ni ajjhattan

aá¹-á¹-hÄ• rasa, bahiddhÄ• rÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa. iti atÄ«tÄ• ni cha
chattiá¹ƒsa, paccuppannÄ• ni chattiá¹ƒsÄ• ti aá¹-á¹-hasataá¹ƒ. ``ajjhattikassupÄ• dÄ• ya `as
225/, `itthasmÄ«â€™ ti \Ee I 220/ hotÄ«â€™â€™ ti (Vibh 973-974) vÄ• evamÄ• dÄ«nÄ• a
aá¹-á¹-hÄ• rasa, ``bÄ• hirassupÄ• dÄ• ya `iminÄ• asmÄ«â€™ ti hoti, `iminÄ• itthasmÄ«â€
(Vibh 975) evamÄ• dinÄ• bÄ• hirarÅ«pÄ• dinissitÄ• ni aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa. iti at
anÄ• gatÄ• ni chattiá¹ƒsa, paccuppannÄ• ni chattiá¹ƒsÄ• ti evampi __aá¹-á¹-hasatataá¹‡hÄ
saá¹…gahe karÄ«yamÄ• ne rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu chaá¸·eva taá¹‡hÄ• kÄ• yÄ• t
evaá¹ƒ ---

niddesatthena niddesa-vitthÄ• rÄ• vitthÄ• rassa ca.

puna saá¹…gahato taá¹‡hÄ• , viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ti ||

__vedanÄ• samudayÄ• _ti ettha pana __vedanÄ• _ti vipÄ• kavedanÄ• adhippetÄ• . sÄ• k
taá¹‡hÄ• ya paccayo hotÄ«ti ce? assÄ• danÄ«yato. sukhÄ• ya hi vedanÄ• ya assÄ• danena
vedanÄ• ya taá¹‡haá¹ƒ uppÄ• detvÄ• vedanÄ• rÄ• garattÄ• hutvÄ• cakkhudvÄ• re iá¹-á¹-
laddhÄ• ca naá¹ƒ assÄ• denti, Ä• rammaá¹‡adÄ• yakÄ• naÃ±ca cittakÄ• rÄ• dÄ«naá¹ƒ sak
sotadvÄ• rÄ• dÄ«su iá¹-á¹-he ca saddÄ• dayo patthenti, laddhÄ• ca ne assÄ• denti, Ä• ram
vÄ«á¹‡Ä• vÄ• daka-gandhikasÅ«da-tantavÄ• ya-nÄ• nÄ• vidhasippasandassakÄ• dÄ«naá¹
kiá¹ƒ? yathÄ• puttasinehena puttaá¹ƒ mamÄ• yantÄ• dhÄ• tiyÄ• sakkÄ• raá¹ƒ karonti, sap
naá¹ƒ pÄ• yenti ceva bhojenti ca. sesaá¹ƒ vuttanayameva.

taá¹‡hÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• vÄ• ravaá¹‡á¹‡anÄ•

<97> vedanÄ• vÄ• re \Ne I 230/ __vedanÄ• kÄ• yÄ• _ti vedanÄ• samÅ«hÄ• . __cakkhusan
manosamphassajÄ• vedanÄ• _ti etaá¹ƒ ``cakkhusamphassajÄ• vedanÄ• atthi kusalÄ• , a
abyÄ• katÄ• â€™â€™ ti (Vibh 34) evaá¹ƒ vibhaá¹…ge Ä• gatattÄ• cakkhudvÄ• rÄ• dÄ«su
kusalÄ• kusalÄ• byÄ• katavedanÄ• naá¹ƒ ``sÄ• riputto, mantÄ• á¹‡iputtoâ€™â€™ ti evamÄ
mÄ• tisadisavatthuto nÄ• maá¹ƒ. vacanattho panettha cakkhusamphassahetu \Ee I 221/ jÄ•
__cakkhusamphassajÄ• vedanÄ• _ti. esa nayo sabbattha. ayaá¹ƒ tÄ• vettha sabbasaá¹…g
vipÄ• kavasena pana cakkhudvÄ• re dve cakkhuviÃ±Ã±Ä• á¹‡Ä• ni, dve manodhÄ• tuyo, tis
etÄ• hi sampayuttavasena vedanÄ• veditabbÄ• . esa nayo sotadvÄ• rÄ• dÄ«su. manodvÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tusampayuttÄ• va.

__phassasamudayÄ• _ti ettha pana paÃ±cadvÄ• re paÃ±cavatthukavedanÄ• naá¹ƒ sahajÄ
samudayo hoti. avasesÄ• naá¹ƒ cakkhusamphassÄ• dayo upanissayÄ• divasena paccayÄ•

tadÄ• rammaá¹‡avedanÄ• naá¹ƒ advÄ• rikÄ• naÃ±ca paá¹-isandhibhavaá¹…gacutivedanÄ•
sahajÄ• tamanosamphassasamudayÄ• samudayo hotÄ«ti veditabbo. sesaá¹ƒ vuttanayame

vedanÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

phassavÄ• ravaá¹‡á¹‡anÄ•

<98> phassavÄ• re __cakkhusamphasso_ti cakkhumhi samphasso. esa nayo sabbattha. __
kÄ• yasamphasso_ti ettÄ• vatÄ• ca kusalÄ• kusalavipÄ• kÄ• paÃ±cavatthukÄ• dasa sam
__manosamphasso_ti iminÄ• sesÄ• bÄ• vÄ«sati lokiyavipÄ• kamanasampayuttaphassÄ•
channaá¹ƒ cakkhÄ• dÄ«naá¹ƒ Ä• yatanÄ• naá¹ƒ samudayena imassa chabbidhassÄ• pi sa
veditabbo. sesaá¹ƒ vuttanayamevÄ• ti.

phassavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¸·Ä• yatanavÄ• ravaá¹‡á¹‡anÄ•

<99> saá¸·Ä• yatanavÄ• re \Ne I 231/ __cakkhÄ• yatana_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, t
__visuddhimagge_ khandhaniddese ceva Ä• yatananiddese ca vuttanayameva. __nÄ• mar
yaá¹ƒ nÄ• maá¹ƒ yaÃ±ca rÅ«paá¹ƒ, yaÃ±ca nÄ• marÅ«paá¹ƒ yassa Ä• yatanassa paccayo
__visuddhimagge_ paá¹-iccasamuppÄ• daniddese vuttanayena nÄ• marÅ«pasamudayÄ• s
sesaá¹ƒ vuttappakÄ• ramevÄ• ti.

saá¸·Ä• yatanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• marÅ«pavÄ• ravaá¹‡á¹‡anÄ•

<100> nÄ• marÅ«pavÄ• re namanalakkhaá¹‡aá¹ƒ __nÄ• maá¹ƒ_. ruppanalakkhaá¹‡aá¹ƒ _
panassa __vedanÄ• _ti vedanÄ• kkhandho. __saÃ±Ã±Ä• _ti saÃ±Ã±Ä• kkhandho. __cetan
saá¹…khÄ• rakkhandho veditabbo. kÄ• maÃ±ca aÃ±Ã±epi saá¹…khÄ• rakkhandhasaá¹…g
ime pana tayo sabbadubbalesupi cittesu santi. tasmÄ• etesaá¹ƒyeva vasenettha saá¹…khÄ
__cattÄ• ri ca mahÄ• bhÅ«tÄ• nÄ«_ti \Ee I 222/ ettha __cattÄ• rÄ«_ti gaá¹‡anapariccheda.
pathavÄ«Ä• patejavÄ• yÄ• nametaá¹ƒ adhivacanaá¹ƒ. yena pana kÄ• raá¹‡ena tÄ• ni mah
cettha aÃ±Ã±o vinicchayanayo, so sabbo __visuddhimagge_ rÅ«pakkhandhaniddese vutto.

__catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• _ti ettha pana __catunna_nti upayoga
ca mahÄ• bhÅ«tÄ• nÄ«ti vuttaá¹ƒ hoti. __upÄ• dÄ• yÄ• _ti upÄ• diyitvÄ• , gahetvÄ• ti attho
vattamÄ• nanti ayaÃ±cettha pÄ• á¹-haseso. samÅ«hatthe vÄ• etaá¹ƒ sÄ• mivacanaá¹ƒ. ter

mahÄ• bhÅ«tÄ• naá¹ƒ samÅ«haá¹ƒ upÄ• dÄ• ya pavattamÄ• naá¹ƒ rÅ«panti ayamattho ve
cattÄ• ri pathavÄ«Ä• dÄ«ni mahÄ• bhÅ«tÄ• ni, yaÃ±ca catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ u
cakkhÄ• yatanÄ• dibhedena abhidhammapÄ• á¸·iyameva vuttaá¹ƒ tevÄ«satividhaá¹ƒ rÅ«pa
``rÅ«paâ€™â€™ nti veditabbaá¹ƒ. __viÃ±Ã±Ä• á¹‡asamudayÄ• _ti ettha pana yaá¹ƒ viÃ±Ã±
yassa ca rÅ«passa yassa ca \Ne I 232/ nÄ• marÅ«passa paccayo hoti, tassa vasena __visu
paá¹-iccasamuppÄ• daniddese vuttanayeneva viÃ±Ã±Ä• á¹‡asamudayÄ• nÄ• marÅ«pasan
vuttanayamevÄ• ti.

nÄ• marÅ«pavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

viÃ±Ã±Ä• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<101> viÃ±Ã±Ä• á¹‡avÄ• re __cakkhuviÃ±Ã±Ä• á¹‡a_nti cakkhumhi viÃ±Ã±Ä• á¹‡aá¹ƒ, ca
viÃ±Ã±Ä• á¹‡anti __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. evaá¹ƒ __sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±
manoyeva viÃ±Ã±Ä• á¹‡anti __manoviÃ±Ã±Ä• á¹‡aá¹ƒ_. dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjassa
adhivacanaá¹ƒ. __saá¹…khÄ• rasamudayÄ• _ti ettha pana yo saá¹…khÄ• ro yassa viÃ±Ã±
vasena saá¹…khÄ• rasamudayÄ• viÃ±Ã±Ä• á¹‡asamudayo veditabbo. sesaá¹ƒ vuttanayan

viÃ±Ã±Ä• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• ravÄ• ravaá¹‡á¹‡anÄ•

<102> saá¹…khÄ• ravÄ• re abhisaá¹…kharaá¹‡alakkhaá¹‡o __saá¹…khÄ• ro_. vitthÄ• rav
__kÄ• yasaá¹…khÄ• ro_ti kÄ• yato pavattasaá¹…khÄ• ro, kÄ• yadvÄ• re copanavasena \Be
kÄ• mÄ• vacarakusalato aá¹-á¹-hannaá¹ƒ, akusalato dvÄ• dasannanti vÄ«satiyÄ• kÄ• yasa
adhivacanaá¹ƒ. __vacÄ«saá¹…khÄ• ro_ti vacito pavattasaá¹…khÄ• ro, vacÄ«dvÄ• re vacan
vÄ«satiyÄ• eva vacÄ«saÃ±cetanÄ• nametaá¹ƒ adhivacanaá¹ƒ. __cittasaá¹…khÄ• ro_ti citta
kÄ• yavacÄ«dvÄ• re copanaá¹ƒ akatvÄ• raho nisÄ«ditvÄ• cintayantassa pavattÄ• naá¹ƒ lo
ekÅ«natiá¹ƒsamanosaÃ±cetanÄ• nametaá¹ƒ adhivacanaá¹ƒ. __avijjÄ• samudayÄ• _ti ettha
upanissayavasena akusalÄ• naá¹ƒ sahajÄ• tÄ• divasenÄ• pi avijjÄ• paccayo hotÄ«ti veditab
vuttanayamevÄ• ti.

saá¹…khÄ• ravÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• vÄ• ravaá¹‡á¹‡anÄ•

<103> avijjÄ• vÄ• re \Ne I 233/ __dukkhe aÃ±Ã±Ä• á¹‡a_nti dukkhasacce aÃ±Ã±Ä• á¹‡aá¹
adhivacanaá¹ƒ. esa nayo __samudaye aÃ±Ã±Ä• á¹‡a_ntiÄ• dÄ«su. tattha catÅ«hi kÄ• raá¹

veditabbaá¹ƒ antogadhato vatthuto Ä• rammaá¹‡ato paá¹-icchÄ• danato ca. tathÄ• hi taá¹ƒ
dukkhasaccapariyÄ• pannattÄ• dukkhe antogadhaá¹ƒ, dukkhasaccaÃ±cassa nissayapacca
Ä• rammaá¹‡apaccayabhÄ• vena Ä• rammaá¹‡aá¹ƒ, dukkhasaccaÃ±ca etaá¹ƒ paá¹-icchÄ•
yÄ• thÄ• valakkhaá¹‡appaá¹-ivedhanivÄ• raá¹‡ena, Ã±Ä• á¹‡appavattiyÄ• cettha appadÄ•

samudaye aÃ±Ã±Ä• á¹‡aá¹ƒ tÄ«hi kÄ• raá¹‡ehi veditabbaá¹ƒ vatthuto Ä• rammaá¹‡ato pa
paá¹-ipadÄ• yaÃ±ca aÃ±Ã±Ä• á¹‡aá¹ƒ ekeneva kÄ• raá¹‡ena veditabbaá¹ƒ paá¹-icchÄ• da
paá¹-icchÄ• dakameva aÃ±Ã±Ä• á¹‡aá¹ƒ tesaá¹ƒ yÄ• thÄ• valakkhaá¹‡appaá¹-ivedhanivÄ•
Ã±Ä• á¹‡appavattiyÄ• appadÄ• nena. na pana tattha antogadhaá¹ƒ, tasmiá¹ƒ saccadvaye
taá¹ƒ saccadvayaá¹ƒ vatthu, asahajÄ• tattÄ• . nÄ• rammaá¹‡aá¹ƒ, tadÄ• rabbha appavattan
saccadvayaá¹ƒ gambhÄ«rattÄ• duddasaá¹ƒ, na cettha andhabhÅ«taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ
vaÃ±caniyaá¹-á¹-hena sabhÄ• valakkhaá¹‡assa duddasattÄ• gambhÄ«raá¹ƒ, tattha vipallÄ

apica __dukkhe_ti ettÄ• vatÄ• saá¹…gahato vatthuto Ä• rammaá¹‡ato kiccato ca avijjÄ• d
__dukkhasamudaye_ti ettÄ• vatÄ• vatthuto Ä• rammaá¹‡ato \Be I 229/ kiccato ca. __dukkh
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yÄ• _ti ettÄ• vatÄ• kiccato. avisesato pana __aÃ±
sabhÄ• vato niddiá¹-á¹-hÄ• ti Ã±Ä• tabbÄ• . __Ä• savasamudayÄ• _ti ettha pana kÄ• mÄ• s
sahajÄ• tÄ• divasena avijjÄ• ya paccayÄ• honti. avijjÄ• savo upanissayavaseneva. pubbup
avijjÄ• savoti \Ee I 224/ veditabbÄ• . sÄ• aparÄ• paruppannÄ• ya avijjÄ• ya upanissayapac
vuttanayamevÄ• ti.

avijjÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• savavÄ• ravaá¹‡á¹‡anÄ•

<104> Ä• savavÄ• re \Ne I 234/ __avijjÄ• samudayÄ• _ti ettha avijjÄ• kÄ• mÄ• savabhavÄ
sahajÄ• tÄ• divasena paccayo hoti. avijjÄ• savassa upanissayavaseneva. aparÄ• paruppan
avijjÄ• savoti veditabbÄ• . pubbuppannÄ• avijjÄ• yevassa aparÄ• paruppannassa avijjÄ• sa
hoti. sesaá¹ƒ vuttanayamevÄ• ti. ayaá¹ƒ vÄ• ro yÄ• esÄ• paá¹-iccasamuppÄ• dapadesu je
tassÄ• pi paccayadassanavasena vutto. evaá¹ƒ vuttena vÄ• rena saá¹ƒsÄ• rassa anamatag
kathaá¹ƒ? Ä• savasamudayena hi avijjÄ• samudayo. avijjÄ• samudayenÄ• pi Ä• savasamu
avijjÄ• pi Ä• savÄ• naá¹ƒ paccayoti katvÄ• pubbakoá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, tassÄ
saá¹ƒsÄ• rassa anamataggatÄ• siddhÄ• hotÄ«ti.

evaá¹ƒ sabbepime imasmiá¹ƒ sutte kammapathavÄ• ro Ä• hÄ• ravÄ• ro dukkhavÄ• ro
jarÄ• -maraá¹‡a-jÄ• ti-bhava-upÄ• dÄ• na-taá¹‡hÄ• -vedanÄ• -phassa-saá¸·Ä• yatana-nÄ•
viÃ±Ã±Ä• á¹‡a-saá¹…khÄ• ra-avijjÄ• -Ä• savavÄ• roti __soá¸·asavÄ• rÄ• _ vuttÄ• .

tesu ekekassa vÄ• rassa saá¹…khepavitthÄ• ravasena dvidhÄ• vibhattÄ• dvattiá¹ƒsaá¹-á¹
imasmiá¹ƒ sutte imesu dvattiá¹ƒsaá¹-á¹-hÄ• nesu cattÄ• ri saccÄ• ni kathitÄ• ni. etesaá¹ƒye
vuttesu soá¸·asasu á¹-hÄ• nesu arahattaá¹ƒ kathitaá¹ƒ. therassa pana matena dvattiá¹ƒsÄ•
cattÄ• ri saccÄ• ni cattÄ• ro ca maggÄ• kathitÄ• ti. iti sakalepi paÃ±camahÄ• nikÄ• yasaá¹
natthi taá¹ƒ suttaá¹ƒ, yattha dvattiá¹ƒsakkhattuá¹ƒ cattÄ• ri saccÄ• ni dvattiá¹ƒsakkhattuÃ±c
pakÄ• sitaá¹ƒ aÃ±Ã±atra imamhÄ• sammÄ• diá¹-á¹-hisuttÄ• ti.

__idamavocÄ• yasmÄ• _ \Be I 230/ __sÄ• riputto_ti idaá¹ƒ dvattiá¹ƒsÄ• ya catusaccapariyÄ
arahattapariyÄ• yehÄ«ti catusaá¹-á¹-hiyÄ• kÄ• raá¹‡ehi alaá¹…karitvÄ• sammÄ• diá¹-á¹-hi
sÄ• riputto avoca, attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ abhinan

Ä• savavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sammÄ• diá¹-á¹-hisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<105> evaá¹ƒ \Ne I 235/ \Ee I 225/ __me suta_nti satipaá¹-á¹-hÄ• nasuttaá¹ƒ. tattha __kurÅ
kurunÄ• makÄ• jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hÄ«s
tasmiá¹ƒ kurÅ«su janapade. aá¹-á¹-hakathÄ• cariyÄ• panÄ• hu --- mandhÄ• tukÄ• le tÄ«su
nÄ• ma buddhapaccekabuddhamahÄ• sÄ• vakacakkavattipabhutÄ«naá¹ƒ uttamapurisÄ• na
atiramaá¹‡Ä«yoti sutvÄ• raÃ±Ã±Ä• mandhÄ• tucakkavattinÄ• cakkaratanaá¹ƒ purakkhatv
anusaá¹ƒyÄ• yantena saddhiá¹ƒ Ä• gamaá¹ƒsu. tato rÄ• jÄ• pariá¹‡Ä• yakaratanaá¹ƒ pucc

``atthi nu kho manussalokato ramaá¹‡Ä«yataraá¹ƒ á¹-hÄ• naâ€™â€™ nti?

``kasmÄ• deva evaá¹ƒ bhaá¹‡asi?

``kiá¹ƒ na passasi candimasÅ«riyÄ• naá¹ƒ Ä• nubhÄ• vaá¹ƒ?

``nanu etesaá¹ƒ á¹-hÄ• naá¹ƒ ito ramaá¹‡Ä«yataraâ€™â€™ nti?

rÄ• jÄ• cakkaratanaá¹ƒ purakkhatvÄ• tattha agamÄ• si. cattÄ• ro mahÄ• rÄ• jÄ• no ``man
Ä• gatoâ€™â€™ ti sutvÄ• va ``mahiddhiko mahÄ• nubhÄ• vo rÄ• jÄ• na sakkÄ• yuddhena
sakarajjaá¹ƒ niyyÄ• tesuá¹ƒ. so taá¹ƒ gahetvÄ• puna pucchi --- ``atthi nu kho ito ramaá¹‡Ä«
á¹-hÄ• naâ€™â€™ nti. athassa tÄ• vatiá¹ƒsabhavanaá¹ƒ kathayiá¹ƒsu --- ``tÄ• vatiá¹ƒsabha

ramaá¹‡Ä«yataraá¹ƒ, tattha sakkassa devaraÃ±Ã±o ime cattÄ• ro mahÄ• rÄ• jÄ• no paricÄ•
tiá¹-á¹-hanti. sakko devarÄ• jÄ• mahiddhiko mahÄ• nubhÄ• vo. tassimÄ• ni pana upabhoga
yojanasahassubbedho vejayantapÄ• sÄ• do, paÃ±cayojanasatubbedhÄ• sudhammÄ• dev
vejayantaratho, tathÄ• erÄ• vaá¹‡o hatthÄ«, dibbarukkhasahassapaá¹-imaá¹‡á¸• itaá¹ƒ \Be
cittalatÄ• vanaá¹ƒ phÄ• rusakavanaá¹ƒ missakavanaá¹ƒ \Ne I 236/. yojanasatubbedho pÄ•
tassa heá¹-á¹-hÄ• saá¹-á¹-hiyojanÄ• yÄ• mÄ• paá¹‡á¹‡Ä• sayojanavitthatÄ• paÃ±cadasay
jayasumanapupphavaá¹‡á¹‡Ä• paá¹‡á¸• ukambalasilÄ• , yassÄ• mudutÄ• ya sakkassa nis
anupavisatÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• rÄ• jÄ• tattha gantukÄ• mo cakkaratanaá¹ƒ abbhukkiri \Ee I 226/. taá¹ƒ Ä• kÄ
saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. atha dvinnaá¹ƒ devalokÄ• naá¹ƒ vemajjhato cakkara
pathaviyaá¹ƒ patiá¹-á¹-hÄ• si saddhiá¹ƒ pariá¹‡Ä• yakaratanappamukhÄ• ya caturaá¹…giniy
tÄ• vatiá¹ƒsabhavanaá¹ƒ agamÄ• si. sakko ``mandhÄ• tÄ• Ä• gatoâ€™â€™ ti sutvÄ• va ta
``svÄ• gataá¹ƒ te, mahÄ• rÄ• ja, sakaá¹ƒ te, mahÄ• rÄ• ja. anusÄ• sa, mahÄ• rÄ• jÄ• â€™â
nÄ• á¹-akehi rajjaá¹ƒ dvebhÄ• ge katvÄ• ekaá¹ƒ bhÄ• gamadÄ• si. raÃ±Ã±o tÄ• vatiá¹ƒsab
patiá¹-á¹-hitamattasseva manussabhÄ• vo vigacchi, devabhÄ• vo pÄ• turahosi.

tassa kira sakkena saddhiá¹ƒ paá¹‡á¸• ukambalasilÄ• yaá¹ƒ nisinnassa akkhinimisamatten
paÃ±Ã±Ä• yati. taá¹ƒ asallakkhentÄ• devÄ• sakkassa ca tassa ca nÄ• natte muyhanti. so t
anubhavamÄ• no yÄ• va chattiá¹ƒsa sakkÄ• uppajjitvÄ• cutÄ• , tÄ• va rajjaá¹ƒ kÄ• retvÄ•
cavitvÄ• attano uyyÄ• ne patiá¹-á¹-hito vÄ• tÄ• tapena phuá¹-á¹-hagatto kÄ• lamakÄ• si.

cakkaratane pana pathaviyaá¹ƒ patiá¹-á¹-hite pariá¹‡Ä• yakaratanaá¹ƒ suvaá¹‡á¹‡apaá¹-á¹
likhÄ• petvÄ• idaá¹ƒ mandhÄ• turajjanti rajjamanusÄ• si. tepi tÄ«hi dÄ«pehi Ä• gatamanus
asakkontÄ• pariá¹‡Ä• yakaratanaá¹ƒ upasaá¹…kamitvÄ• ``deva mayaá¹ƒ raÃ±Ã±o Ä• nub
gantuá¹ƒ na sakkoma, vasanaá¹-á¹-hÄ• naá¹ƒ no dehÄ«â€™â€™ ti yÄ• ciá¹ƒsu. so tesaá¹ƒ
tattha pubbavidehato Ä• gatamanussehi Ä• vasitapadeso tÄ• yeva purimasaÃ±Ã±Ä• ya __v
labhi. aparagoyÄ• nato Ä• gatamanussehi Ä• vasitapadeso __aparantajanapado_ti nÄ• maá
Ä• gatamanussehi Ä• vasitapadeso __kururaá¹-á¹-ha_nti nÄ• maá¹ƒ labhÄ«ti \Be I 232/. bal
upÄ• dÄ• ya bahuvacanena voharÄ«yati. tena vuttaá¹ƒ __ ``kurÅ«su viharatÄ«â€™â€™ _ti

__kammÄ• sadhammaá¹ƒ_ \Ne I 237/ __nÄ• ma kurÅ«naá¹ƒ nigamo_ti. __kammÄ• sadha
da-kÄ• rena atthaá¹ƒ vaá¹‡á¹‡ayanti. kammÄ• so ettha damitoti __kammÄ• sadammo. kam
porisÄ• do vuccati. tassa kira pÄ• de khÄ• á¹‡ukena viddhaá¹-á¹-hÄ• ne vaá¹‡o ruhanto citt
ruhi, tasmÄ• __kammÄ• sapÄ• do_ti paÃ±Ã±Ä• yittha \Ee I 227/. so ca tasmiá¹ƒ okÄ• se d
paá¹-isedhito. kena? mahÄ• sattena. katarasmiá¹ƒ jÄ• taketi? __mahÄ• sutasomajÄ• take_t
__jayaddisajÄ• take_ti vadanti. tadÄ• hi mahÄ• sattena kammÄ• sapÄ• do damito. yathÄ•

``putto yadÄ• homi jayaddisassa,

paÃ±cÄ• laraá¹-á¹-hÄ• dhipatissa atrajo.

cajitvÄ• na pÄ• á¹‡aá¹ƒ pitaraá¹ƒ pamocayiá¹ƒ,

kammÄ• sapÄ• dampi cahaá¹ƒ pasÄ• dayiâ€™â€™ nti ||

keci pana dha-kÄ• reneva atthaá¹ƒ vaá¹‡á¹‡ayanti. kururaá¹-á¹-havÄ• sÄ«naá¹ƒ kira kuruv
kammÄ• so jÄ• to, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ kammÄ• so ettha dhammo jÄ• toti __kammÄ
niviá¹-á¹-hanigamassÄ• pi etadeva nÄ• maá¹ƒ. bhummavacanena kasmÄ• na vuttanti? ava
tasmiá¹ƒ nigame vasanokÄ• so koci vihÄ• ro nÄ• hosi. nigamato pana apakkamma aÃ±Ã±a
ramaá¹‡Ä«ye bhÅ«mibhÄ• ge mahÄ• vanasaá¹‡á¸• o ahosi. tattha bhagavÄ• vihÄ• si. taá¹
katvÄ• , tasmÄ• evamettha attho veditabbo ``kurÅ«su viharati kammÄ• sadhammaá¹ƒ nÄ•
gocaragÄ• maá¹ƒ katvÄ• â€™â€™ ti.

uddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<106> __ekÄ• yano ayaá¹ƒ, bhikkhave, maggo_ti. kasmÄ• bhagavÄ• idaá¹ƒ suttamabhÄ•
gambhÄ«radesanÄ• paá¹-iggahaá¹‡asamatthatÄ• ya. kururaá¹-á¹-havÄ• sino kira bhikkhÅ«
upÄ• sikÄ• yo utupaccayÄ• disampannattÄ• tassa raá¹-á¹-hassa sappÄ• yautupaccayasev
kallasarÄ«rÄ• kallacittÄ• ca honti. te cittasarÄ«rakallatÄ• ya anuggahitapaÃ±Ã±Ä• balÄ• g
pariggahetuá¹ƒ samatthÄ• honti. tena tesaá¹ƒ bhagavÄ• imaá¹ƒ gambhÄ«radesanÄ• paá¹
sampassanto ekavÄ«satiyÄ• \Ne I 238/ á¹-hÄ• nesu kammaá¹-á¹-hÄ• naá¹ƒ arahatte pakkh
gambhÄ«ratthaá¹ƒ satipaá¹-á¹-hÄ• nasuttaá¹ƒ abhÄ• si. yathÄ• hi puriso suvaá¹‡á¹‡acaá¹.
tattha nÄ• nÄ• pupphÄ• ni pakkhipeyya, suvaá¹‡á¹‡amaÃ±jÅ«saá¹ƒ \Ee I 228/ vÄ• pana la
pakkhipeyya, evaá¹ƒ bhagavÄ• kururaá¹-á¹-havÄ• siparisaá¹ƒ labhitvÄ• gambhÄ«radesana
aÃ±Ã±Ä• nipi gambhÄ«ratthÄ• ni dÄ«ghanikÄ• ye __mahÄ• nidÄ• naá¹ƒ mahÄ• satipaá¹-á¹
majjhimanikÄ• ye __sÄ• ropamaá¹ƒ rukkhÅ«pamaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ mÄ• gaá¹‡á¸• iya
aÃ±Ã±Ä• nipi suttÄ• ni desesi.

apica tasmiá¹ƒ janapade catasso parisÄ• pakatiyÄ• va satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyo
antamaso dÄ• sakammakaraparijanÄ• pi satipaá¹-á¹-hÄ• nappaá¹-isaá¹ƒyuttameva kathaá¹
udakatitthasuttakantanaá¹-á¹-hÄ• nÄ• dÄ«supi niratthakakathÄ• nÄ• ma na pavattati. sace
tvaá¹ƒ kataraá¹ƒ satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ manasikarosÄ«â€™â€™ ti pucchitÄ• ``na
taá¹ƒ garahanti ``dhiratthu tava jÄ«vitaá¹ƒ, jÄ«vamÄ• nÄ• pi tvaá¹ƒ matasadisÄ• â€™â€™ t
puna evamakÄ• sÄ«â€™â€™ ti ovaditvÄ• aÃ±Ã±ataraá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hÄ
asukaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ manasikaromÄ«â€™â€™ ti vadati. tassÄ• ``sÄ• dhu sÄ• d

datvÄ• ``tava jÄ«vitaá¹ƒ sujÄ«vitaá¹ƒ, tvaá¹ƒ nÄ• ma manussattaá¹ƒ pattÄ• , tavatthÄ• ya s
uppannoâ€™â€™ tiÄ• dÄ«hi pasaá¹ƒsanti. na kevalaÃ±cettha manussajÄ• tiyÄ• yeva
satipaá¹-á¹-hÄ• namanasikÄ• rayuttÄ• , te nissÄ• ya viharantÄ• tiracchÄ• nagatÄ• pi. tatrid
naá¹-ako suvapotakaá¹ƒ gahetvÄ• sikkhÄ• pento vicarati. so bhikkhunupassayaá¹ƒ upaniss
suvapotakaá¹ƒ pamussitvÄ• gato. taá¹ƒ sÄ• maá¹‡eriyo gahetvÄ• paá¹-ijaggiá¹ƒsu. buddh
akaá¹ƒsu. taá¹ƒ ekadivasaá¹ƒ purato nisinnaá¹ƒ disvÄ• mahÄ• therÄ« Ä• ha --- ``buddhara

kiá¹ƒ ayyeti.

atthi koci tava manasikÄ• roti?

natthi ayyeti.

Ä• vuso \Ne I 239/, pabbajitÄ• naá¹ƒ santike vasantena nÄ• ma vissaá¹-á¹-haattabhÄ• vena
vaá¹-á¹-ati, kocideva \Ee I 229/ manasikÄ• ro icchitabbo, tvaá¹ƒ pana aÃ±Ã±aá¹ƒ na sakkhis
aá¹-á¹-hÄ«â€™â€™ ti \Be I 234/ sajjhÄ• yaá¹ƒ karohÄ«ti. so theriyÄ• ovÄ• de á¹-hatvÄ• ``
aá¹-á¹-hÄ«â€™â€™ ti sajjhÄ• yanto carati.

taá¹ƒ ekadivasaá¹ƒ pÄ• tova toraá¹‡agge nisÄ«ditvÄ• bÄ• lÄ• tapaá¹ƒ tapamÄ• naá¹ƒ eko
aggahesi. so ``kiri kirÄ«â€™â€™ ti saddamakÄ• si. sÄ• maá¹‡eriyo sutvÄ• ``ayye buddhar
mocema naâ€™â€™ nti leá¸• á¸• uÄ• dÄ«ni gahetvÄ• anubandhitvÄ• mocesuá¹ƒ. taá¹ƒ Ä
therÄ« Ä• ha ---

``buddharakkhita, sakuá¹‡ena gahitakÄ• le kiá¹ƒ cintesÄ«â€™â€™ ti?

na ayye aÃ±Ã±aá¹ƒ cintesiá¹ƒ, ``aá¹-á¹-hipuÃ±jova aá¹-á¹-hipuÃ±jaá¹ƒ gahetvÄ• gacchati,
vippakirissatÄ«â€™â€™ ti evaá¹ƒ ayye aá¹-á¹-hipuÃ±jameva cintesinti.

sÄ• dhu sÄ• dhu, buddharakkhita, anÄ• gate bhavakkhayassa te paccayo bhavissatÄ«ti. ev
tiracchÄ• nagatÄ• pi satipaá¹-á¹-hÄ• namanasikÄ• rayuttÄ• , tasmÄ• nesaá¹ƒ bhagavÄ• sa
janento idaá¹ƒ suttaá¹ƒ abhÄ• si.

tattha __ekÄ• yano_ti ekamaggo. maggassa hi ---

``maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetÅ« ca, kullo ca bhisisaá¹…kamoâ€™â€™ ti || (Nidd II 101) ---

bahÅ«ni nÄ• mÄ• ni. svÄ• yaá¹ƒ idha ayananÄ• mena vutto. tasmÄ• __ekÄ• yano ayaá¹ƒ,
ekamaggo ayaá¹ƒ, bhikkhave, maggo, na dvedhÄ• pathabhÅ«toti evamattho daá¹-á¹-habbo
ekÄ• yano. __ekenÄ• _ti gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vÅ«pakaá¹-á¹-hena pavivittaci
paá¹-ipajjitabbo. ayanti vÄ• etenÄ• ti __ayano, _ saá¹ƒsÄ• rato nibbÄ• naá¹ƒ gacchantÄ«ti
ekassa ayano __ekÄ• yano, ekassÄ• _ti seá¹-á¹-hassa. sabbasattÄ• naá¹ƒ seá¹-á¹-ho ca bh
vuttaá¹ƒ hoti. kiÃ±cÄ• pi hi tena aÃ±Ã±epi ayanti, evaá¹ƒ santepi bhagavatova so ayano ten
yathÄ• ha ``so hi, brÄ• hmaá¹‡a, bhagavÄ• anuppannassa maggassa uppÄ• detÄ• â€™â€
vÄ• __ayano, _ gacchati pavattatÄ«ti attho. ekasmiá¹ƒ ayanoti __ekÄ• yano, _ imasmiá¹ƒy
pavattati, na aÃ±Ã±atrÄ• ti vuttaá¹ƒ hoti. yathÄ• ha \Ee I 230/ ``imasmiá¹ƒ kho, subhadda, d
aá¹-á¹-haá¹…giko maggo upalabbhatÄ«â€™â€™ ti (DN II 214). desanÄ• bhedoyeva heso, a
235/ ekaá¹ƒ ayatÄ«ti ekÄ• yano. pubbabhÄ• ge nÄ• nÄ• mukhabhÄ• vanÄ• nayappavattopi
gacchatÄ«ti vuttaá¹ƒ hoti. yathÄ• ha brahmÄ• sahampati ---

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe,

tarissanti ye ca taranti oghaâ€™â€™ nti || (SN III 5.409).

keci pana ``na pÄ• raá¹ƒ diguá¹‡aá¹ƒ yantÄ«â€™â€™ ti gÄ• thÄ• nayena yasmÄ• ekavÄ•
tasmÄ• ``ekÄ• yanoâ€™â€™ ti vadanti, taá¹ƒ na yujjati. imassa hi atthassa sakiá¹ƒ ayanoti
bhavitabbaá¹ƒ. yadi pana ekaá¹ƒ ayanamassa ekÄ• gati pavattÄ«ti evamatthaá¹ƒ yojetvÄ•
yujjeyya, attho pana ubhayathÄ• pi na yujjati. kasmÄ• ? idha pubbabhÄ• gamaggassa adhip
kÄ• yÄ• dicatuÄ• rammaá¹‡appavatto hi pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggo idha adhip
anekavÄ• rampi ayati, anekaÃ±cassa ayanaá¹ƒ hoti.

pubbepi ca imasmiá¹ƒ pade mahÄ• therÄ• naá¹ƒ sÄ• kacchÄ• ahosiyeva. tipiá¹-akacÅ«á¸·
``pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggoâ€™â€™ ti Ä• ha. Ä• cariyo panassa tipiá¹-akacÅ«
``missakamaggoâ€™â€™ ti Ä• ha. pubbabhÄ• go bhanteti. missako Ä• vusoti. Ä• cariye pu
appaá¹-ibÄ• hitvÄ• tuá¹‡hÄ« ahosi. paÃ±haá¹ƒ avinicchinitvÄ• va uá¹-á¹-hahiá¹ƒsu. athÄ• c
nhÄ• nakoá¹-á¹-hakaá¹ƒ gacchanto ``mayÄ• missakamaggo kathito, cÅ«á¸·anÄ• go pubbab
I 241/, ko nu kho ettha nicchayoâ€™â€™ ti suttantaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya parivattento
bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya satta vassÄ• nÄ«â€™â€™
sallakkhesi, lokuttaramaggo uppajjitvÄ• satta vassÄ• ni tiá¹-á¹-hamÄ• no nÄ• ma natthi, ma
na labbhati, cÅ«á¸·anÄ• gena diá¹-á¹-ho pubbabhÄ• gamaggova labbhatÄ«ti Ã±atvÄ• aá¹-á
saá¹…ghuá¹-á¹-he agamÄ• si.

porÄ• á¹‡akattherÄ• \Be I 236/ \Ee I 231/ kira piyadhammassavanÄ• honti. saddaá¹ƒ sutv
paá¹-hamaá¹ƒ, ahaá¹ƒ paá¹-hamaâ€™â€™ nti ekappahÄ• reneva osaranti. tasmiÃ±ca divas
vÄ• ro. tena dhammÄ• sane nisÄ«ditvÄ• vÄ«janiá¹ƒ gahetvÄ• pubbagÄ• thÄ• su vuttÄ• su
á¹-hitassa etadahosi ``raho nisÄ«ditvÄ• na vakkhÄ• mÄ«â€™â€™ ti. porÄ• á¹‡akattherÄ•
attano rucimeva ucchubhÄ• raá¹ƒ viya evaá¹ƒ ukkhipitvÄ• vicaranti, kÄ• raá¹‡ameva gaá¹‡
vissajjenti. tasmÄ• thero ``Ä• vuso cÅ«á¸·anÄ• gÄ• â€™â€™ ti Ä• ha. so Ä• cariyassa viya
á¹-hapetvÄ• ``kiá¹ƒ bhanteâ€™â€™ ti Ä• ha. Ä• vuso cÅ«á¸·anÄ• ga mayÄ• vutto missaka
vutto pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggova labbhatÄ«ti.

thero cintesi ``amhÄ• kaá¹ƒ Ä• cariyo sabbapariyattiko tepiá¹-ako sutabuddho, evarÅ«pass
ayaá¹ƒ paÃ±ho Ä• luá¸·eti, anÄ• gate mama bhÄ• tikÄ• imaá¹ƒ paÃ±haá¹ƒ Ä• luá¸·essantÄ
paÃ±haá¹ƒ niccalaá¹ƒ karissÄ• mÄ«â€™â€™ ti paá¹-isambhidÄ• maggato ``ekÄ• yanamag
pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggo ---

``maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• ||

eseva maggo natthaÃ±Ã±o, dassanassa visuddhiyÄ• .

etaÃ±hi tumhe paá¹-ipajjatha, mÄ• rasenappamaddanaá¹ƒ.

etaÃ±hi tumhe paá¹-ipannÄ• , dukkhassantaá¹ƒ karissathÄ• â€™â€™ ti || (Dhp 273-275) ---

suttaá¹ƒ \Ne I 242/ Ä• haritvÄ• á¹-hapesi.

__maggo_ti kenaá¹-á¹-hena maggo? nibbÄ• nagamanaá¹-á¹-hena nibbÄ• natthikehi magga
__sattÄ• naá¹ƒ visuddhiyÄ• _ti rÄ• gÄ• dÄ«hi malehi abhijjhÄ• visamalobhÄ• dÄ«hi ca upak
kiliá¹-á¹-hacittÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhatthÄ• ya. tathÄ• hi iminÄ• va maggena ito
satasahassakappÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ \Ee I 232/ asaá¹…khyeyyÄ• naá¹ƒ upari ekas
taá¹‡haá¹…karamedhaá¹…karasaraá¹‡aá¹…karadÄ«paá¹…karanÄ• make buddhe Ä• diá¹ƒ
sammÄ• sambuddhÄ• anekasatÄ• paccekabuddhÄ• gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• ariya
sattÄ• sabbe cittamalaá¹ƒ pavÄ• hetvÄ• paramavisuddhiá¹ƒ pattÄ• . rÅ«pamalavasena pa
saá¹ƒkilesavodÄ• napaÃ±Ã±attiyeva natthi. tathÄ• hi ---

rÅ«pena saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

rÅ«pe suddhe visujjhanti, anakkhÄ• taá¹ƒ mahesinÄ• ||

cittena saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

citte suddhe visujjhanti, iti vuttaá¹ƒ mahesinÄ• ||

yathÄ• ha ``cittasaá¹ƒkilesÄ• , bhikkhave, sattÄ• saá¹ƒkilissanti, cittavodÄ• nÄ• visujjhant
3.100). taÃ±ca cittavodÄ• naá¹ƒ iminÄ• satipaá¹-á¹-hÄ• namaggena hoti. tenÄ• ha ``sattÄ•
ti.

__sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• _ti sokassa ca paridevassa ca samatikkamÄ• y
ayaÃ±hi maggo bhÄ• vito __santatimahÄ• mattÄ• _dÄ«naá¹ƒ viya sokasamatikkamÄ• ya, _
paridevasamatikkamÄ• ya ca saá¹ƒvattati. tenÄ• ha ``sokaparidevÄ• naá¹ƒ samatikkamÄ• y
santatimahÄ• matto ---

``yaá¹ƒ \Ne I 243/ pubbe taá¹ƒ visodhehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasÄ«â€™â€™ ti || (Sn 955).

imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patto.

paá¹-Ä• cÄ• rÄ• ---

``na santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• â€™â€™ ti || (Dhp 288).

imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hitÄ• . yasmÄ• pana kÄ• yavedanÄ• c
dhammaá¹ƒ anÄ• masitvÄ• bhÄ• vanÄ• nÄ• ma natthi, tasmÄ• tepi iminÄ• va maggena s
veditabbÄ• .

__dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• yÄ• _ti kÄ• yikadukkhassa \Ee I 233/ ca ceta
imesaá¹ƒ dvinnaá¹ƒ atthaá¹…gamÄ• ya, nirodhÄ• yÄ• ti attho. ayaÃ±hi maggo bhÄ• vito tis
dukkhassa, sakkÄ• dÄ«naá¹ƒ viya ca domanassassa atthaá¹…gamÄ• ya saá¹ƒvattati.

tatrÄ• yaá¹ƒ \Be I 238/ atthadÄ«panÄ• --- sÄ• vatthiyaá¹ƒ kira __tisso_ nÄ• ma kuá¹-umbik
hiraÃ±Ã±akoá¹-iyo pahÄ• ya pabbajitvÄ• agÄ• make araÃ±Ã±e viharati. tassa kaniá¹-á¹-hal
naá¹ƒ jÄ«vitÄ• voropethÄ• â€™â€™ ti paÃ±casate core pesesi. te gantvÄ• theraá¹ƒ parivÄ

thero Ä• ha ``kasmÄ• Ä• gatattha upÄ• sakÄ• â€™â€™ ti? taá¹ƒ jÄ«vitÄ• voropessÄ• mÄ
upÄ• sakÄ• gahetvÄ• ajjekarattiá¹ƒ jÄ«vitaá¹ƒ dethÄ• ti. ko te, samaá¹‡a, imasmiá¹ƒ á¹-hÄ
bhavissatÄ«ti? thero mahantaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ gahetvÄ• dve Å«ruá¹-á¹-hÄ«ni bhinditvÄ
pÄ• á¹-ibhogoâ€™â€™ ti Ä• ha. te apakkamitvÄ• caá¹…kamanasÄ«se aggiá¹ƒ katvÄ• nip
vikkhambhetvÄ• sÄ«laá¹ƒ paccavekkhato parisuddhaá¹ƒ sÄ«laá¹ƒ nissÄ• ya pÄ«tipÄ• mojj
tato anukkamena vipassanaá¹ƒ vaá¸• á¸• hento tiyÄ• marattiá¹ƒ samaá¹‡adhammaá¹ƒ katv
patto imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``ubho pÄ• dÄ• ni bhinditvÄ• , saÃ±Ã±apessÄ• mi vo ahaá¹ƒ.

aá¹-á¹-iyÄ• mi harÄ• yÄ• mi, sarÄ• gamaraá¹‡aá¹ƒ ahaá¹ƒ ||

evÄ• haá¹ƒ cintayitvÄ• na, yathÄ• bhÅ«taá¹ƒ vipassisaá¹ƒ.

sampatte aruá¹‡uggamhi, arahattamapÄ• puá¹‡iâ€™â€™ nti ||

aparepi tiá¹ƒsa bhikkhÅ« bhagavato santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±avi
``Ä• vuso, tiyÄ• marattiá¹ƒ samaá¹‡adhammova kÄ• tabbo, na aÃ±Ã±amaÃ±Ã±assa santik
vatvÄ• vihariá¹ƒsu. tesaá¹ƒ samaá¹‡adhammaá¹ƒ katvÄ• paccÅ«sasamaye pacalÄ• yantÄ
ekekaá¹ƒ bhikkhuá¹ƒ gahetvÄ• gacchati. na koci ``maá¹ƒ byaggho gaá¹‡hÄ«â€™â€™ ti vÄ
paÃ±casu dasasu bhikkhÅ«su khÄ• ditesu uposathadivase ``itare, Ä• vuso, kuhiâ€™â€™ n
``idÄ• ni gahitena, gahitomhÄ«ti vattabbaâ€™â€™ nti vatvÄ• vihariá¹ƒsu.

atha aÃ±Ã±ataraá¹ƒ daharabhikkhuá¹ƒ purimanayeneva byaggho gaá¹‡hi. so ``byaggho, b
bhikkhÅ« kattaradaá¹‡á¸• e ca ukkÄ• yo ca gahetvÄ• mocessÄ• mÄ• ti anubandhiá¹ƒsu. by
chinnataá¹-aá¹-á¹-hÄ• naá¹ƒ \Ee I 234/ Ä• ruyha taá¹ƒ bhikkhuá¹ƒ pÄ• daá¹…guá¹-á¹-hakat
khÄ• dituá¹ƒ Ä• rabhi. itarepi ``idÄ• ni \Be I 239/, sappurisa, amhehi kattabbaá¹ƒ natthi, bhik
nÄ• ma evarÅ«pe á¹-hÄ• ne paÃ±Ã±Ä• yatÄ«â€™â€™ ti Ä• haá¹ƒsu. so byagghamukhe ni
vikkhambhetvÄ• vipassanaá¹ƒ vaá¸• á¸• hento yÄ• va gopphakÄ• khÄ• ditasamaye sotÄ•
khÄ• ditasamaye sakadÄ• gÄ• mÄ«, yÄ• va nÄ• bhiyÄ• khÄ• ditasamaye anÄ• gÄ• mÄ« h
paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ«lavÄ• \Ne I 245/ vatasampanno, paÃ±Ã±avÄ• susamÄ• hito.

muhuttaá¹ƒ pamÄ• damanvÄ• ya, byagghenoruddhamÄ• naso ||

paÃ±jarasmiá¹ƒ gahetvÄ• na, silÄ• ya uparÄ«kato.

kÄ• maá¹ƒ khÄ• datu maá¹ƒ byaggho, bhakkho kÄ• yo amittÄ• naá¹ƒ.

paá¹-iladdhe kammaá¹-á¹-hÄ• ne, maraá¹‡aá¹ƒ hehiti bhaddakaâ€™â€™ nti ||

aparopi pÄ«tamallatthero nÄ• ma gihikÄ• le tÄ«su rajjesu paá¹-Ä• kaá¹ƒ gahetvÄ• __tamb
Ä• gamma rÄ• jÄ• naá¹ƒ disvÄ• raÃ±Ã±Ä• katÄ• nuggaho ekadivasaá¹ƒ kilaÃ±jakÄ• paá¹-
``rÅ«paá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha, taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharatt
bhavissatÄ«â€™â€™ ti (SN II 3.33-34) natumhÄ• kavaggaá¹ƒ sutvÄ• cintesi ``neva kira rÅ
vedanÄ• â€™â€™ ti. so taá¹ƒyeva aá¹…kusaá¹ƒ katvÄ• nikkhamitvÄ• mahÄ• vihÄ• raá¹ƒ
pabbajito upasampanno dvemÄ• tikÄ• paguá¹‡aá¹ƒ katvÄ• tiá¹ƒsa bhikkhÅ« gahetvÄ• ga
gantvÄ• samaá¹‡adhammamakÄ• si. pÄ• desu avahantesu jaá¹‡á¹‡ukehi caá¹…kamati. ta
migaluddako migoti maÃ±Ã±amÄ• no sattiyÄ• pahari. satti vinivijjhitvÄ• gatÄ• . so taá¹ƒ sa
pahÄ• ramukhÄ• ni tiá¹‡avaá¹-á¹-iyÄ• pÅ«rÄ• petvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ attÄ• na
kÄ• retvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• uk
bhikkhÅ«naá¹ƒ byÄ• karitvÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``bhÄ• sitaá¹ƒ \Ee I 235/ buddhaseá¹-á¹-hassa, sabbalokaggavÄ• dino.

na tumhÄ• kamidaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ jaheyyÄ• tha bhikkhavo ||

aniccÄ• \Be I 240/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu ``sace, bhante, sammÄ• sambuddho arogo abhavissÄ• , a
I 246/ hatthaá¹ƒ pasÄ• retvÄ• sÄ«saá¹ƒ parÄ• maseyyÄ• â€™â€™ ti. ettÄ• vatÄ• ayaá¹ƒ n
viya dukkhassa atthaá¹…gamÄ• ya saá¹ƒvattati.

sakko pana devÄ• namindo attano paÃ±cavidhaá¹ƒ pubbanimittaá¹ƒ disvÄ• maraá¹‡abhay
bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchi. so upekkhÄ• paÃ±havissajjanÄ• va
devatÄ• hi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. sÄ• cassa upapatti puna pÄ• katikÄ•

subrahmÄ• pi devaputto accharÄ• sahassaparivÄ• ro saggasampattiá¹ƒ anubhoti, tattha pa
rukkhato pupphÄ• ni ocinantiyo cavitvÄ• niraye upapannÄ• . so ``kiá¹ƒ imÄ• cirÄ• yantÄ«â
tÄ• saá¹ƒ niraye nibbattabhÄ• vaá¹ƒ disvÄ• ``kittakaá¹ƒ nu kho mama Ä• yÅ«â€™â€™ ti up
Ä• yuparikkhayaá¹ƒ viditvÄ• tattheva niraye nibbattanabhÄ• vaá¹ƒ disvÄ• bhÄ«to ativiya d
``imaá¹ƒ me domanassaá¹ƒ satthÄ• vinayissati na aÃ±Ã±oâ€™â€™ ti avasesÄ• paÃ±casa
bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchi ---

``niccaá¹ƒ utrastamidaá¹ƒ cittaá¹ƒ, niccaá¹ƒ ubbiggidaá¹ƒ mano.

anuppannesu kicchesu, atho uppatitesu ca.

sace atthi anutrastaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti || (SN I 1.98).

tato naá¹ƒ bhagavÄ• Ä• ha ---

``nÄ• Ã±Ã±atra bojjhÄ• tapasÄ• , nÄ• Ã±Ã±atrindriyasaá¹ƒvarÄ• .

nÄ• Ã±Ã±atra sabbanissaggÄ• , sotthiá¹ƒ passÄ• mi pÄ• á¹‡inaâ€™â€™ nti || (SN I 1.98).

so \Ee I 236/ desanÄ• pariyosÄ• ne paÃ±cahi accharÄ• satehi saddhiá¹ƒ sotÄ• pattiphale p
sampattiá¹ƒ \Ne I 247/ thÄ• varaá¹ƒ katvÄ• devalokameva agamÄ• sÄ«ti \Be I 241/. evama
sakkÄ• dÄ«naá¹ƒ viya domanassassa atthaá¹…gamÄ• ya saá¹ƒvattatÄ«ti veditabbo.

__Ã±Ä• yassa adhigamÄ• yÄ• _ti Ã±Ä• yo vuccati ariyo aá¹-á¹-haá¹…giko maggo, tassa ad
vuttaá¹ƒ hoti. ayaÃ±hi pubbabhÄ• ge lokiyo satipaá¹-á¹-hÄ• namaggo bhÄ• vito lokuttarassa
saá¹ƒvattati. tenÄ• ha ``Ã±Ä• yassa adhigamÄ• yÄ• â€™â€™ ti. __nibbÄ• nassa sacchikiriy
taá¹‡hÄ• vÄ• navirahitattÄ• nibbÄ• nanti laddhanÄ• massa amatassa sacchikiriyÄ• ya, atta
hoti. ayaÃ±hi maggo bhÄ• vito anupubbena nibbÄ• nasacchikiriyaá¹ƒ sÄ• dheti. tenÄ• ha ``
sacchikiriyÄ• yÄ• â€™â€™ ti.

tattha kiÃ±cÄ• pi ``sattÄ• naá¹ƒ visuddhiyÄ• â€™â€™ ti vutte sokasamatikkamÄ• dÄ«ni att
á¹-hapetvÄ• pana sÄ• sanayuttikovide aÃ±Ã±esaá¹ƒ na pÄ• kaá¹-Ä• ni, na ca bhagavÄ• p
sÄ• sanayuttikovidaá¹ƒ janaá¹ƒ katvÄ• pacchÄ• dhammaá¹ƒ deseti. tena teneva pana sutt
Ã±Ä• peti. tasmÄ• idha yaá¹ƒ yaá¹ƒ atthaá¹ƒ ekÄ• yanamaggo sÄ• dheti, taá¹ƒ taá¹ƒ pÄ• k
``sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• â€™â€™ tiÄ• dimÄ• ha. yasmÄ• vÄ• yÄ• sattÄ
saá¹ƒvattati, sÄ• sokaparidevÄ• naá¹ƒ samatikkamena hoti, sokaparidevÄ• naá¹ƒ samatikk
atthaá¹…gamena, dukkhadomanassÄ• naá¹ƒ atthaá¹…gamo Ã±Ä• yassÄ• dhigamena, Ã±Ä
sacchikiriyÄ• ya. tasmÄ• imampi kamaá¹ƒ dassento ``sattÄ• naá¹ƒ visuddhiyÄ• â€™â€™ ti
samatikkamÄ• yÄ• â€™â€™ tiÄ• dimÄ• ha.

apica vaá¹‡á¹‡abhaá¹‡anametaá¹ƒ ekÄ• yanamaggassa. yatheva hi bhagavÄ• ``dhammaa
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• sessÄ• mi, yadidaá¹ƒ chach
420) chachakkadesanÄ• ya aá¹-á¹-hahi padehi vaá¹‡á¹‡aá¹ƒ abhÄ• si, yathÄ• ca ariyavaá¹

bhikkhave, ariyavaá¹ƒsÄ• aggaÃ±Ã±Ä• rattaÃ±Ã±Ä• vaá¹ƒsaÃ±Ã±Ä• porÄ• á¹‡Ä• asaá¹
asaá¹ƒkiá¹‡á¹‡apubbÄ• na \Ee I 237/ saá¹ƒkÄ«yanti, na saá¹ƒkÄ«yissanti, appaá¹-ikuá¹-á¹-
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti \Be I 242/ (AN I 4.28) navahi \Ne I 248/ padehi va
evaá¹ƒ imassapi ekÄ• yanamaggassa sattÄ• naá¹ƒ visuddhiyÄ• tiÄ• dÄ«hi sattahi padehi va

kasmÄ• iti ce? tesaá¹ƒ bhikkhÅ«naá¹ƒ ussÄ• hajananatthaá¹ƒ. vaá¹‡á¹‡abhÄ• sanaÃ±hi s
kira maggo hadayasantÄ• pabhÅ«taá¹ƒ sokaá¹ƒ, vÄ• cÄ• vippalÄ• pabhÅ«taá¹ƒ paridevaá¹
dukkhaá¹ƒ, cetasikaasÄ• tabhÅ«taá¹ƒ domanassanti cattÄ• ro upaddave hanati, visuddhiá¹ƒ
tayo visese Ä• vahatÄ«â€™â€™ ti ussÄ• hajÄ• tÄ• imaá¹ƒ dhammadesanaá¹ƒ uggahetabb
dhÄ• retabbaá¹ƒ vÄ• cetabbaá¹ƒ, imaÃ±ca maggaá¹ƒ bhÄ• vetabbaá¹ƒ maÃ±Ã±issanti. iti t
ussÄ• hajananatthaá¹ƒ vaá¹‡á¹‡aá¹ƒ abhÄ• si, kambalavÄ• á¹‡ijÄ• dayo kambalÄ• dÄ«naá

yathÄ• hi satasahassagghanikapaá¹‡á¸• ukambalavÄ• á¹‡ijena kambalaá¹ƒ gaá¹‡hathÄ• ti
na tÄ• va manussÄ• jÄ• nanti. kesakambalavÄ• lakambalÄ• dayopi hi duggandhÄ• kharas
vuccanti. yadÄ• pana tena gandhÄ• rako rattakambalo sukhumo ujjalo sukhasamphassoti u
pahonti, te gaá¹‡hanti. ye na pahonti, tepi dassanakÄ• mÄ• honti, evamevaá¹ƒ ``ekÄ• yano
maggoâ€™â€™ ti vuttepi asukamaggoti na tÄ• va pÄ• kaá¹-o hoti. nÄ• nappakÄ• rakÄ• hi
vuccanti. ``sattÄ• naá¹ƒ visuddhiyÄ• â€™â€™ tiÄ• dimhi pana vutte ``ayaá¹ƒ kira maggo ca
tayo visese Ä• vahatÄ«â€™â€™ ti ussÄ• hajÄ• tÄ• imaá¹ƒ dhammadesanaá¹ƒ uggahetabb
dhÄ• retabbaá¹ƒ vÄ• cetabbaá¹ƒ, imaÃ±ca maggaá¹ƒ bhÄ• vetabbaá¹ƒ maÃ±Ã±issantÄ«ti v
``sattÄ• naá¹ƒ visuddhiyÄ• â€™â€™ tiÄ• dimÄ• ha. yathÄ• ca satasahassagghanikapaá¹‡á¸
evaá¹ƒ
rattajambunadasuvaá¹‡á¹‡audakappasÄ• dakamaá¹‡iratanasuvisuddhamuttÄ• ratanadhota
pettha Ä• haritabbÄ• .

__yadida_nti nipÄ• to, ye imeti ayamassa attho. __cattÄ• ro_ti gaá¹‡anaparicchedo, tena n
uddhanti satipaá¹-á¹-hÄ• naparicchedaá¹ƒ dÄ«peti. __satipaá¹-á¹-hÄ• nÄ• _ti tayo satipaá¹-
tidhÄ• paá¹-ipannesu sÄ• vakesu \Ee I 238/ satthuno paá¹-ighÄ• nunayavÄ«tivattatÄ• pi, sa
243/, bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• n
.... ko ca, bhikkhave, kÄ• yassa samudayo? Ä• hÄ• rasamudayÄ• kÄ• yasamudayoâ€™â€
I 249/ satigocaro __satipaá¹-á¹-hÄ• na_nti vuccati. tathÄ• ``kÄ• yo paá¹-á¹-hÄ• naá¹ƒ, no sa
paá¹-á¹-hÄ• naÃ±ceva sati cÄ• â€™â€™ tiÄ• dÄ«supi (Paá¹-is III 35). tassattho --- patiá¹-á¹
paá¹-á¹-hÄ• naá¹ƒ. kÄ• patiá¹-á¹-hÄ• ti? sati. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ•
padhÄ• naá¹-á¹-hÄ• nanti vÄ• paá¹-á¹-hÄ• naá¹ƒ. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ
hatthiá¹-á¹-hÄ• naassaá¹-á¹-hÄ• nÄ• dÄ«ni viya. ``tayo satipaá¹-á¹-hÄ• nÄ• , yadariyo sevat
satthÄ• gaá¹‡amanusÄ• situmarahatÄ«â€™â€™ ti (MN III 311) etthÄ• pi tidhÄ• paá¹-ipann
paá¹-ighÄ• nunayavÄ«tivattatÄ• ``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . tassattho --- paá¹
paá¹-á¹-hÄ• naá¹ƒ, pavattayitabbatoti attho. kena paá¹-á¹-hapetabbatoti? satiyÄ• . satiyÄ• p

satipaá¹-á¹-hÄ• nanti. ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjh
paripÅ«rentÄ«â€™â€™ tiÄ• dÄ«su (SN III 5.989) pana satiyeva ``satipaá¹-á¹-hÄ• naâ€™â€
--- patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-hÄ• ti okkantitvÄ• pakkhanditvÄ• pavatt
paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. atha vÄ• saraá¹‡aá¹-á¹-hena sati, upaá¹-á¹-hÄ• n
paá¹-á¹-hÄ• naá¹ƒ. iti sati ca sÄ• paá¹-á¹-hÄ• naÃ±cÄ• tipi satipaá¹-á¹-hÄ• naá¹ƒ. idamidha

yadi evaá¹ƒ, kasmÄ• ``satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti bahuvacanaá¹ƒ? satibahuttÄ• . Ä•
etÄ• satiyo. atha maggoti kasmÄ• ekavacanaá¹ƒ? maggaá¹-á¹-hena ekattÄ• . catassopi hi
maggaá¹-á¹-hena ekattaá¹ƒ gacchanti. vuttaÃ±hetaá¹ƒ ``maggoti kenaá¹-á¹-hena maggo? ni
nibbÄ• natthikehi magganÄ«yaá¹-á¹-hena cÄ• â€™â€™ ti. catassopi cetÄ• aparabhÄ• ge k
kiccaá¹ƒ sÄ• dhayamÄ• nÄ• nibbÄ• naá¹ƒ gacchanti. Ä• dito paá¹-á¹-hÄ• ya ca nibbÄ• natt
catassopi eko maggoti vuccanti \Ee I 239/. evaÃ±ca sati vacanÄ• nusandhinÄ• sÄ• nusand
``mÄ• rasenappamaddanaá¹ƒ vo, bhikkhave, maggaá¹ƒ desessÄ• mi, taá¹ƒ suá¹‡Ä• tha ...
mÄ• rasenappamaddano maggo? yadidaá¹ƒ sattabojjhaá¹…gÄ• â€™â€™ tiÄ• dÄ«su (SN I
mÄ• rasenappamaddanoti ca sattabojjhaá¹…gÄ• ti ca atthato \Be I 244/ ekaá¹ƒ, byaÃ±janan
ekÄ• yanamaggoti ca cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ti ca atthato ekaá¹ƒ, byaÃ±janamevetth
maggaá¹-á¹-hena ekattÄ• ekavacanaá¹ƒ, Ä• rammaá¹‡abhedena satibahuttÄ• bahuvacana

kasmÄ• pana bhagavatÄ• cattÄ• rova satipaá¹-á¹-hÄ• nÄ• vuttÄ• anÅ«nÄ• anadhikÄ• ti
taá¹‡hÄ• caritadiá¹-á¹-hicaritasamathayÄ• nikavipassanÄ• yÄ• nikesu hi mandatikkhavasen
veneyyesu mandassa taá¹‡hÄ• caritassa oá¸·Ä• rikaá¹ƒ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ
tikkhassa sukhumaá¹ƒ vedanÄ• nupassanaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. diá¹-á¹-hicaritassÄ• p
nÄ• tippabhedagataá¹ƒ cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. samathayÄ• nikassa ca mandassa akicchena
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa oá¸·Ä• rikÄ• rammaá¹‡e asa
vipassanÄ• yÄ• nikassapi mandassa nÄ• tippabhedagatÄ• rammaá¹‡aá¹ƒ tatiyaá¹ƒ, tikkhas
atippabhedagatÄ• rammaá¹‡aá¹ƒ catutthaá¹ƒ. iti cattÄ• rova vuttÄ• anÅ«nÄ• anadhikÄ• ti.

subhasukhaniccaattabhÄ• vavipallÄ• sapahÄ• natthaá¹ƒ vÄ• . kÄ• yo hi asubho, tattha ca s
sattÄ• , tesaá¹ƒ tattha asubhabhÄ• vadassanena tassa vipallÄ• sassa pahÄ• natthaá¹ƒ paá
satipaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. sukhaá¹ƒ niccaá¹ƒ attÄ• ti gahitesupi ca vedanÄ• dÄ«su ve
aniccaá¹ƒ, dhammÄ• anattÄ• , tesu ca sukhaniccaattavipallÄ• savipallatthÄ• sattÄ• , tesaá
dukkhÄ• dibhÄ• vadassanena tesaá¹ƒ vipallÄ• sÄ• naá¹ƒ pahÄ• natthaá¹ƒ sesÄ• ni tÄ«á¹‡i
subhasukhaniccaattabhÄ• vavipallÄ• sapahÄ• natthaá¹ƒ vÄ• cattÄ• rova vuttÄ• anÅ«nÄ•

na kevalaÃ±ca vipallÄ• sapahÄ• natthameva, atha kho caturoghayogÄ• savaganthaupÄ• d
240/ catubbidhÄ• hÄ• rapariÃ±Ã±atthaÃ±ca cattÄ• rova vuttÄ• ti veditabbÄ• . ayaá¹ƒ tÄ• va

__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana saraá¹‡avasena ceva ekattasamosaraá¹‡avasena ca ekan
Ä• rammaá¹‡avasena cattÄ• roti etadeva vuttaá¹ƒ. yathÄ• hi catudvÄ• re nagare pÄ• cÄ«n
pÄ• cÄ«nadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• pÄ• cÄ«nadvÄ• rena nag
pacchimato uttarato Ä• gacchantÄ• uttaradisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahe
nagarameva pavisanti, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. nagaraá¹ƒ viya hi nibbÄ• nan
dvÄ• raá¹ƒ viya aá¹-á¹-haá¹…giko lokuttaramaggo. pÄ• cÄ«nadisÄ• dayo viya kÄ• yÄ• dayo

yathÄ• \Ne I 251/ pÄ• cÄ«nato Ä• gacchantÄ• pÄ• cÄ«nadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bha
pÄ• cÄ«nadvÄ• rena nagarameva pavisanti, evaá¹ƒ kÄ• yÄ• nupassanÄ• mukhena Ä• gacc
kÄ• yÄ• nupassanaá¹ƒ bhÄ• vetvÄ• kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbatten
osaranti.

yathÄ• dakkhiá¹‡ato Ä• gacchantÄ• dakkhiá¹‡adisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá
dakkhiá¹‡advÄ• rena nagarameva pavisanti, evaá¹ƒ vedanÄ• nupassanÄ• mukhena Ä• gac
vedanÄ• nupassanaá¹ƒ bhÄ• vetvÄ• vedanÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbatte
osaranti.

yathÄ• pacchimato Ä• gacchantÄ• pacchimadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ
nagarameva pavisanti, evaá¹ƒ cittÄ• nupassanÄ• mukhena Ä• gacchantÄ• soá¸·asavidhen
bhÄ• vetvÄ• cittÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá¹ƒ ni

yathÄ• uttarato Ä• gacchantÄ• uttaradisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ
pavisanti, evaá¹ƒ dhammÄ• nupassanÄ• mukhena Ä• gacchantÄ• paÃ±cavidhena dhamm
dhammÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá¹ƒ nibbÄ• nan

evaá¹ƒ saraá¹‡avasena ceva ekattasamosaraá¹‡avasena ca ekameva satipaá¹-á¹-hÄ• naá
cattÄ• rova vuttÄ• ti veditabbÄ• .

__katame_ \Ee I 241/ __cattÄ• ro_ti kathetukamyatÄ• pucchÄ• . __idhÄ• _ti imasmiá¹ƒ sÄ
dhammapaá¹-iggÄ• hakapuggalÄ• lapanametaá¹ƒ. __bhikkhÅ«_ti paá¹-ipattisampÄ• dakapu
aÃ±Ã±epi ca devamanussÄ• paá¹-ipattiá¹ƒ sampÄ• dentiyeva, seá¹-á¹-hattÄ• pana paá¹-ip
bhikkhubhÄ• vadassanato ca, ``bhikkhÅ«â€™â€™ ti Ä• ha. bhagavato hi anusÄ• saniá¹ƒ sa
seá¹-á¹-ho, sabbappakÄ• rÄ• ya anusÄ• saniyÄ• bhÄ• janabhÄ• vato, tasmÄ• seá¹-á¹-hatt
tasmiá¹ƒ gahite pana sesÄ• gahitÄ• va honti rÄ• jagamanÄ• dÄ«su rÄ• jaggahaá¹‡ena ses
paá¹-ipattiá¹ƒ paá¹-ipajjati, so bhikkhu nÄ• ma hotÄ«ti \Be I 246/ paá¹-ipattiyÄ• bhikkhubhÄ
``bhikkhÅ«â€™â€™ ti Ä• ha \Ne I 252/. paá¹-ipannako hi devo vÄ• hotu manusso vÄ• , ``bh
saá¹…khaá¹ƒ gacchatiyeva. yathÄ• ha ---

``alaá¹…kato cepi samaá¹ƒ careyya,

santo danto niyato brahmacÄ• rÄ«.

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhÅ«â€™â€™ ti || (Dhp 142).

__kÄ• ye_ti rÅ«pakÄ• ye. rÅ«pakÄ• yo hi idha aá¹…gapaccaá¹…gÄ• naá¹ƒ kesÄ• dÄ«naÃ
samÅ«haá¹-á¹-hena hatthikÄ• yarathakÄ• yÄ• dayo viya kÄ• yoti adhippeto. yathÄ• ca sam
kucchitÄ• naá¹ƒ Ä• yaá¹-á¹-hena. kucchitÄ• naÃ±hi paramajegucchÄ• naá¹ƒ so Ä• yotipi __
uppattideso. tatrÄ• yaá¹ƒ vacanattho, Ä• yanti tatoti Ä• yo. ke Ä• yanti? kucchitÄ• kesÄ• da
Ä• yoti __kÄ• yo_. kÄ• yÄ• nupassÄ«ti kÄ• yamanupassanasÄ«lo, kÄ• yaá¹ƒ vÄ• anupass

``kÄ• yeâ€™â€™ ti ca vatvÄ• pi puna ``kÄ• yÄ• nupassÄ«â€™â€™ ti dutiyaá¹ƒ kÄ• yagga
vavatthÄ• naghanavinibbhogÄ• didassanatthaá¹ƒ katanti veditabbaá¹ƒ. tena na kÄ• ye veda
cittadhammÄ• nupassÄ« vÄ• , atha kho kÄ• yÄ• nupassÄ«yevÄ• ti kÄ• yasaá¹…khÄ• te va
kÄ• yÄ• nupassanÄ• kÄ• rasseva dassanena asammissato vavatthÄ• naá¹ƒ dassitaá¹ƒ hoti
aá¹…gapaccaá¹…gavimuttaekadhammÄ• nupassÄ«, nÄ• pi kesalomÄ• divinimuttaitthipuris
kesalomÄ• diko bhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• to kÄ• yo \Ee I 242/, tatthapi na
bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ«, atha kho rathasambhÄ• rÄ• nupassako
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassÄ«, nagarÄ• vayavÄ• nupassako viya kesalomÄ• dis
kadalikkhandhapattavaá¹-á¹-ivinibbhujanako viya rittamuá¹-á¹-hiviniveá¹-hako viya ca
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ«yevÄ• ti nÄ• nappakÄ• rato samÅ«havaseneva kÄ•
ghanavinibbhogo dassito hoti. na hettha yathÄ• vuttasamÅ«havinimutto kÄ• yo vÄ• itthÄ« v
koci dhammo dissati \Be I 247/, yathÄ• vuttadhammasamÅ«hamatteyeva pana tathÄ• tathÄ
micchÄ• bhinivesaá¹ƒ karonti. tenÄ• hu porÄ• á¹‡Ä• ---

``yaá¹ƒ \Ne I 253/ passati na taá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passati.

apassaá¹ƒ bajjhate mÅ«á¸·ho, bajjhamÄ• no na muccatÄ«â€™â€™ ti || ---

ghanavinibbhogÄ• didassanatthanti vuttaá¹ƒ. Ä• disaddena cettha ayampi attho veditabbo -
kÄ• ye kÄ• yÄ• nupassÄ«yeva, na aÃ±Ã±adhammÄ• nupassÄ«. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ•
udakÄ• nupassino honti, na evaá¹ƒ aniccadukkhÄ• nattaasubhabhÅ«teyeva imasmiá¹ƒ kÄ•
niccasukhaattasubhabhÄ• vÄ• nupassÄ«, atha kho kÄ• yÄ• nupassÄ«
aniccadukkhÄ• nattaasubhÄ• kÄ• rasamÅ«hÄ• nupassÄ«yevÄ• ti. atha vÄ• yvÄ• yaá¹ƒ pa
araÃ±Ã±agato vÄ• ... pe ... so satova assasatÄ«â€™â€™ tiÄ• dinÄ• nayena

assÄ• sapassÄ• sÄ• dicuá¹‡á¹‡ikajÄ• taaá¹-á¹-hikapariyosÄ• no kÄ• yo vutto, yo ca ``idhek
aniccato anupassati Ä• pokÄ• yaá¹ƒ tejokÄ• yaá¹ƒ vÄ• yokÄ• yaá¹ƒ kesakÄ• yaá¹ƒ lomakÄ
cammakÄ• yaá¹ƒ maá¹ƒsakÄ• yaá¹ƒ ruhirakÄ• yaá¹ƒ nahÄ• rukÄ• yaá¹ƒ aá¹-á¹-hikÄ• yaá¹ƒ
paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is III 35) kÄ• yo vutto, tassa sabbassa imasmiá¹ƒyeva kÄ• ye
kÄ• yÄ• nupassÄ«â€™â€™ ti evampi attho daá¹-á¹-habbo.

atha vÄ• kÄ• ye ahanti vÄ• mamanti vÄ• evaá¹ƒ gahetabbassa yassa kassaci ananupass
kesÄ• lomÄ• dikassa nÄ• nÄ• dhammasamÅ«hassa anupassanato kÄ• ye kesÄ• didhamm
evamattho daá¹-á¹-habbo. apica ``imasmiá¹ƒ kÄ• ye aniccato anupassati, no niccatoâ€™â€
243/ paá¹-isambhidÄ• yaá¹ƒ Ä• gatanayassa sabbasseva aniccalakkhaá¹‡Ä• dino Ä• kÄ• ra
kÄ• yassÄ• nupassanatopi ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti evampi attho daá¹-á¹-hab

tathÄ• hi ayaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• paá¹-ipadaá¹ƒ paá¹-ipanno bhikkhu imaá¹ƒ k
aniccÄ• nupassanÄ• dÄ«naá¹ƒ sattannaá¹ƒ anupassanÄ• naá¹ƒ vasena aniccato anupassa
anupassati, no sukhato. anattato \Be I 248/ anupassati, no attato. nibbindati, no nandati. vira
rajjati. nirodheti, no samudeti. paá¹-inissajjati, no Ä• diyati. so taá¹ƒ aniccato anupassanto n
pajahati, dukkhato anupassanto sukhasaÃ±Ã±aá¹ƒ \Ne I 254/ pajahati, anattato anupassant
pajahati, nibbindanto nandiá¹ƒ pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá
paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahatÄ«ti veditabbo.

__viharatÄ«_ti iriyati. __Ä• tÄ• pÄ«_ti tÄ«su bhavesu kilese Ä• tÄ• petÄ«ti Ä• tÄ• po, vÄ«ri
Ä• tÄ• po assa atthÄ«ti __Ä• tÄ• pÄ«. sampajÄ• no_ti sampajaÃ±Ã±asaá¹…khÄ• tena Ã±Ä
__satimÄ• _ti kÄ• yapariggÄ• hikÄ• ya satiyÄ• samannÄ• gato. ayaá¹ƒ pana yasmÄ• satiy
pariggahetvÄ• paÃ±Ã±Ä• ya anupassati, na hi sativirahitassa anupassanÄ• nÄ• ma atthi. t
khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti (SN III 5.234). tasmÄ• ettha
viharatÄ«â€™â€™ ti ettÄ• vatÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nakammaá¹-á¹-hÄ•
yasmÄ• anÄ• tÄ• pino antosaá¹…khepo antarÄ• yakaro hoti, asampajÄ• no upÄ• yaparigg
sammuyhati, muá¹-á¹-hassati upÄ• yÄ• pariccÄ• ge anupÄ• yÄ• pariggahe ca asamattho ho
kammaá¹-á¹-hÄ• naá¹ƒ na sampajjati, tasmÄ• yesaá¹ƒ dhammÄ• naá¹ƒ Ä• nubhÄ• vena ta
dassanatthaá¹ƒ ``Ä• tÄ• pÄ« sampajÄ• no satimÄ• ti idaá¹ƒ vuttaâ€™â€™ nti veditabbaá¹ƒ

iti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ sampayogaá¹…gaÃ±cassa dassetvÄ• idÄ• n
__vineyya loke abhijjhÄ• domanassa_nti vuttaá¹ƒ. tattha __vineyyÄ• _ti tadaá¹…gavinayena
vikkhambhanavinayena vÄ• vinayitvÄ• . __loke_ti tasmiá¹ƒyeva \Ee I 244/ kÄ• ye. kÄ• yo h
lujjanapalujjanaá¹-á¹-hena lokoti adhippeto. yasmÄ• panassa na kÄ• yamatteyeva abhijjhÄ•
vedanÄ• dÄ«supi pahÄ«yatiyeva, tasmÄ• ``paÃ±capi upÄ• dÄ• nakkhandhÄ• lokoâ€™â€
vuttaá¹ƒ. lokasaá¹…khÄ• tattÄ• vÄ• tesaá¹ƒ dhammÄ• naá¹ƒ atthuddhÄ• ranayenetaá¹ƒ v
``tattha katamo loko? sveva kÄ• yo lokoâ€™â€™ ti. ayamevettha attho, tasmiá¹ƒ loke abhijj

vineyyÄ• ti evaá¹ƒ sambandho daá¹-á¹-habbo. yasmÄ• panettha abhijjhÄ• gahaá¹‡ena kÄ•
domanassaggahaá¹‡ena byÄ• pÄ• do saá¹…gahaá¹ƒ gacchati, tasmÄ• nÄ«varaá¹‡apariyÄ
nÄ«varaá¹‡appahÄ• naá¹ƒ vuttaá¹ƒ hotÄ«ti veditabbaá¹ƒ.

visesena \Ne I 255/ cettha abhijjhÄ• vinayena kÄ• yasampattimÅ«lakassa anurodhassa, do
kÄ• yavipattimÅ«lakassa virodhassa, abhijjhÄ• vinayena ca kÄ• ye abhiratiyÄ• , domanassa
anabhiratiyÄ• , abhijjhÄ• vinayena kÄ• ye abhÅ«tÄ• naá¹ƒ subhasukhabhÄ• vÄ• dÄ«naá¹ƒ
ca kÄ• ye bhÅ«tÄ• naá¹ƒ asubhÄ• sukhabhÄ• vÄ• dÄ«naá¹ƒ apanayanassa ca pahÄ• naá¹
yogÄ• nubhÄ• vo yogasamatthatÄ• ca dÄ«pitÄ• hoti. yogÄ• nubhÄ• vo hi esa, yadidaá¹ƒ a
aratiratisaho abhÅ«tapakkhepabhÅ«tÄ• panayanavirahito ca hoti. anurodhavirodhavippamu
abhÅ«taá¹ƒ apakkhipanto bhÅ«taÃ±ca anapanento yogasamattho hotÄ«ti.

aparo nayo ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti ettha anupassanÄ• ya kammaá¹-á¹-hÄ•
``viharatÄ«â€™â€™ ti ettha vuttavihÄ• rena kammaá¹-á¹-hÄ• nikassa kÄ• yapariharaá¹‡aá¹
tiÄ• dÄ«su Ä• tÄ• pena sammappadhÄ• naá¹ƒ, satisampajaÃ±Ã±ena sabbatthikakammaá¹-
kammaá¹-á¹-hÄ• napariharaá¹‡Å«pÄ• yo vÄ• , satiyÄ• vÄ• kÄ• yÄ• nupassanÄ• vasena p
vipassanÄ• , abhijjhÄ• domanassavinayena bhÄ• vanÄ• phalaá¹ƒ vuttanti veditabbaá¹ƒ.

__vibhaá¹…ge_ pana __ ``anupassÄ«â€™â€™ _ti tattha katamÄ• anupassanÄ• ? yÄ• pa
sammÄ• diá¹-á¹-hi. ayaá¹ƒ vuccati anupassanÄ• . imÄ• ya anupassanÄ• ya upeto hoti samu
upapanno sampanno samannÄ• gato. tena vuccati anupassÄ«ti.

__viharatÄ«_ti iriyati \Ee I 245/ vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vuccati vih

__Ä• tÄ• pÄ«_ti tattha katamo Ä• tÄ• po? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• v
Ä• tÄ• po. iminÄ• Ä• tÄ• pena upeto hoti ... pe ... samannÄ• gato. tena vuccati Ä• tÄ• pÄ«t

__sampajÄ• no_ti \Be I 250/ tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• n
sammÄ• diá¹-á¹-hi. idaá¹ƒ vuccati \Ne I 256/ sampajaÃ±Ã±aá¹ƒ. iminÄ• sampajaÃ±Ã±ena u
samannÄ• gato. tena vuccati sampajÄ• noti.

__satimÄ• _ti tattha katamÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati. ayaá¹ƒ vuccati
satiyÄ• upeto hoti ... pe ... samannÄ• gato. tena vuccati satimÄ• ti.

__vineyya loke abhijjhÄ• domanassa_nti tattha katamo loko? sveva kÄ• yo loko, paÃ±capi
ayaá¹ƒ vuccati loko. tattha katamÄ• abhijjhÄ• ? yo rÄ• go sÄ• rÄ• go anunayo anurodho na
sÄ• rÄ• go, ayaá¹ƒ vuccati abhijjhÄ• . tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ a
dukkhaá¹ƒ, cetosamphassajaá¹ƒ asÄ• taá¹ƒ ... pe ... dukkhÄ• vedanÄ• . idaá¹ƒ vuccati dom

abhijjhÄ• idaÃ±ca domanassaá¹ƒ imamhi loke vinÄ«tÄ• honti paá¹-ivinÄ«tÄ• santÄ• vÅ«p
vÅ«pasamitÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ•
vineyya loke abhijjhÄ• domanassanti (Vibh 356) evametesaá¹ƒ padÄ• namattho vutto. tena
aá¹-á¹-hakathÄ• nayo yathÄ• saá¹ƒsandati, evaá¹ƒ veditabbo. ayaá¹ƒ tÄ• va
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nuddesassa atthavaá¹‡á¹‡anÄ• .

__vedanÄ• su ... citte ... dhammesu dhammÄ• nupassÄ« viharati ... pe ... vineyya loke abh
ettha pana __vedanÄ• nupassÄ«_ti evamÄ• dÄ«su vedanÄ• dÄ«naá¹ƒ puna vacane payoja
vuttanayeneva veditabbaá¹ƒ. __vedanÄ• su vedanÄ• nupassÄ«, citte cittÄ• nupassÄ«, dhar
ettha pana __vedanÄ• _ti tisso vedanÄ• , tÄ• ca lokiyÄ• eva. cittampi lokiyaá¹ƒ, tathÄ• dh
vibhÄ• go niddesavÄ• re pÄ• kaá¹-o bhavissati. kevalaá¹ƒ panidha yathÄ• vedanÄ• anupa
anupassanto __vedanÄ• su vedanÄ• nupassÄ«_ti veditabbo. esa nayo cittadhammesupi. ka
anupassitabbÄ• ti? sukhÄ• tÄ• va vedanÄ• \Ee I 246/ dukkhato, dukkhÄ• sallato, adukkha
yathÄ• ha ---

``yo \Ne I 257/ \Be I 251/ sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, adakkhi naá¹ƒ aniccato.

sa ve sammaddaso bhikkhu, upasanto carissatÄ«â€™â€™ ti || (SN II 4.253).

sabbÄ• eva cetÄ• dukkhÄ• tipi anupassitabbÄ• . vuttaÃ±hetaá¹ƒ ``yaá¹ƒkiÃ±ci vedayitaá¹
dukkhasminti vadÄ• mÄ«â€™â€™ ti (SN II 4.259). sukhadukkhatopi ca anupassitabbÄ• . ya
á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• â€™â€™ ti (MN I 464) sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. a
aniccÄ• disattÄ• nupassanÄ• vasenapi anupassitabbÄ• . sesaá¹ƒ niddesavÄ• reyeva pÄ• k
cittadhammesupi cittaá¹ƒ tÄ• va Ä• rammaá¹‡Ä• dhipatisahajÄ• tabhÅ«mikammavipÄ• kaki
aniccÄ• disattÄ• nupassanÄ• naá¹ƒ niddesavÄ• re Ä• gatasarÄ• gÄ• dibhedÄ• naÃ±ca vas
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡Ä• naá¹ƒ suÃ±Ã±atadhammassa aniccÄ• disattÄ• nup
Ä• gatasantÄ• santÄ• dibhedÄ• naÃ±ca vasena anupassitabbÄ• . sesaá¹ƒ vuttanayameva.
kÄ• yasaá¹…khÄ• te loke abhijjhÄ• domanassaá¹ƒ pahÄ«naá¹ƒ, tassa vedanÄ• dilokesupi t
nÄ• nÄ• puggalavasena pana nÄ• nÄ• cittakkhaá¹‡ikasatipaá¹-á¹-hÄ• nabhÄ• vanÄ• vasen
ekattha pahÄ«naá¹ƒ sesesupi pahÄ«naá¹ƒ hoti. tenevassa tattha pahÄ• nadassanatthampi
veditabbanti.

uddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• yÄ• nupassanÄ• Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ•

<107> idÄ• ni seyyathÄ• pi nÄ• ma cheko vilÄ«vakÄ• rako
thÅ«lakilaÃ±jasaá¹‡hakilaÃ±jacaá¹…koá¹-akapeá¸·Ä• puá¹-Ä• dÄ«ni upakaraá¹‡Ä• ni kattu
labhitvÄ• catudhÄ• bhinditvÄ• tato ekekaá¹ƒ veá¹‡ukhaá¹‡á¸• aá¹ƒ gahetvÄ• phÄ• letvÄ
kareyya, evameva bhagavÄ• satipaá¹-á¹-hÄ• nadesanÄ• ya sattÄ• naá¹ƒ anekappakÄ• rav
ekameva sammÄ• satiá¹ƒ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha, bhikkha
kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ tiÄ• dinÄ• \Ne I 258/ nayena Ä• rammaá¹‡avasena
tato ekekaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vibhajanto ``kathaÃ±ca bhikkhaveâ€™â€™
niddesavÄ• raá¹ƒ vattumÄ• raddho.

tattha \Be I 252/ __kathaÃ±cÄ• _tiÄ• di vitthÄ• retukamyatÄ• pucchÄ• . ayaá¹ƒ panettha s
bhikkhave, kena ca pakÄ• rena bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«ti? esa nayo sa
bhikkhave, bhikkhÅ«_ti, bhikkhave, imasmiá¹ƒ sÄ• sane bhikkhu. ayaÃ±hettha idha-saddo
sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassa puggalassa sannissayabhÅ«tasÄ• sana
tathÄ• bhÄ• vapaá¹-isedhano ca. vuttaÃ±hetaá¹ƒ ``idheva, bhikkhave, samaá¹‡o ... pe ... su
samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (MN I 139). tena vuttaá¹ƒ ``imasmiá¹ƒ sÄ• sane bhikkh

``araÃ±Ã±agato vÄ• ... pe ... suÃ±Ã±Ä• gÄ• ragato vÄ• â€™â€™ ti idamassa
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaá¹ƒ. imassa hi bh
rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu anuvisaá¹-aá¹ƒ cittaá¹ƒ kammaá¹-á¹-hÄ• navÄ«thiá¹ƒ otarit
kÅ«á¹-agoá¹‡ayuttaratho viya uppathameva dhÄ• vati, tasmÄ• seyyathÄ• pi nÄ• ma gopo k
khÄ«raá¹ƒ pivitvÄ• vaá¸• á¸• hitaá¹ƒ kÅ«á¹-avacchaá¹ƒ dametukÄ• mo dhenuto apanetvÄ•
thambhaá¹ƒ nikhaá¹‡itvÄ• tattha yottena bandheyya. athassa so vaccho ito cito ca vipphan
asakkonto tameva thambhaá¹ƒ upanisÄ«deyya vÄ• upanipajjeyya vÄ• , evameva iminÄ• pi
rÅ«pÄ• rammaá¹‡Ä• dirasapÄ• navaá¸• á¸• hitaá¹ƒ duá¹-á¹-hacittaá¹ƒ dametukÄ• mena rÅ«
araÃ±Ã±aá¹ƒ vÄ• rukkhamÅ«laá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• raá¹ƒ vÄ• pavesetvÄ• tattha satip
satiyottena bandhitabbaá¹ƒ. evamassa taá¹ƒ cittaá¹ƒ ito cito ca vipphanditvÄ• pi pubbe Ä• c
alabhamÄ• naá¹ƒ satiyottaá¹ƒ chinditvÄ• palÄ• yituá¹ƒ asakkontaá¹ƒ tamevÄ• rammaá¹‡aá
upanisÄ«dati ceva upanipajjati ca. tenÄ• hu porÄ• á¹‡Ä• ---

``yathÄ• thambhe nibandheyya, vacchaá¹ƒ damaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒ cittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·haâ€™â€™ nti ||

evamassa taá¹ƒ senÄ• sanaá¹ƒ bhÄ• vanÄ• nurÅ«paá¹ƒ hoti. tena vuttaá¹ƒ ``idamassa
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaâ€™â€™ nti.

apica \Ne I 259/ \Be I 253/ \Ee I 248/ yasmÄ• idaá¹ƒ kÄ• yÄ• nupassanÄ• ya muddhabhÅ«
sabbabuddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ visesÄ• dhigamadiá¹-á¹-hadhammas

Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ itthipurisahatthiassÄ• disaddasamÄ• kulaá¹ƒ gÄ•
sukaraá¹ƒ sampÄ• detuá¹ƒ, saddakaá¹‡á¹-akattÄ• jhÄ• nassa. agÄ• make pana araÃ±Ã±e
kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• tade
saá¹…khÄ• re sammasitvÄ• aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ. tasmÄ• ssa anurÅ
bhagavÄ• ``araÃ±Ã±agato vÄ• â€™â€™ tiÄ• dimÄ• ha.

vatthuvijjÄ• cariyo viya hi bhagavÄ• . so yathÄ• vatthuvijjÄ• cariyo nagarabhÅ«miá¹ƒ passi
upaparikkhitvÄ• ``ettha nagaraá¹ƒ mÄ• pethÄ• â€™â€™ ti upadisati, sotthinÄ• ca nagare
mahÄ• sakkÄ• raá¹ƒ labhati, evameva yogÄ• vacarassa anurÅ«paá¹ƒ senÄ• sanaá¹ƒ upapa
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitabbaâ€™â€™ nti upadisati. tato tattha kammaá¹-á¹-hÄ• n
anukkamena arahatte patte ``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti mahantaá

ayaá¹ƒ pana bhikkhu dÄ«pisadisoti vuccati. yathÄ• hi mahÄ• dÄ«pirÄ• jÄ• araÃ±Ã±e tiá¹‡
vanagahanaá¹ƒ vÄ• pabbatagahanaá¹ƒ vÄ• nissÄ• ya nilÄ«yitvÄ• vanamahiá¹ƒsagokaá¹‡
gaá¹‡hÄ• ti, evameva ayaá¹ƒ araÃ±Ã±Ä• dÄ«su kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto bhik
magge ceva cattÄ• ri ariyaphalÄ• ni ca gaá¹‡hÄ• ti. tenÄ• hu porÄ• á¹‡Ä• ---

``yathÄ• pi dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hatÄ« mige.

tathevÄ• yaá¹ƒ buddhaputto, yuttayogo vipassako.

araÃ±Ã±aá¹ƒ pavisitvÄ• na, gaá¹‡hÄ• ti phalamuttamaâ€™â€™ nti ||

tenassa parakkamajavayoggabhÅ«miá¹ƒ araÃ±Ã±asenÄ• sanaá¹ƒ dassento bhagavÄ• ``a
tiÄ• dimÄ• ha. ito paraá¹ƒ imasmiá¹ƒ tÄ• va Ä• nÄ• pÄ• napabbe yaá¹ƒ vattabbaá¹ƒ siyÄ• ,
vuttameva.

tassa \Ne I 260/ pana imesaá¹ƒ ``dÄ«ghaá¹ƒ vÄ• assasanto dÄ«ghaá¹ƒ assasÄ• mÄ«ti pa
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti evaá¹ƒ
assÄ• sapassÄ• sÄ• naá¹ƒ vasena sikkhato assÄ• sapassÄ• sanimitte \Ee I 249/ cattÄ• ri jh
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• assÄ• sapassÄ• se vÄ• pariggaá¹‡hÄ• ti jhÄ• naá¹…gÄ• ni vÄ•
``ime assÄ• sapassÄ• sÄ• kiá¹ƒ nissitÄ• , vatthuá¹ƒ nissitÄ• , vatthu nÄ• ma karajakÄ• yo,
cattÄ• ri mahÄ• bhÅ«tÄ• ni upÄ• dÄ• rÅ«paÃ±cÄ• â€™â€™ ti evaá¹ƒ rÅ«paá¹ƒ pariggaá¹‡
phassapaÃ±camake nÄ• manti evaá¹ƒ nÄ• marÅ«paá¹ƒ pariggahetvÄ• tassa paccayaá¹ƒ p
avijjÄ• dipaá¹-iccasamuppÄ• daá¹ƒ disvÄ• ``paccayapaccayuppannadhammamattameveta
vÄ• natthÄ«â€™â€™ ti vitiá¹‡á¹‡akaá¹…kho sappaccayanÄ• marÅ«pe tilakkhaá¹‡aá¹ƒ Ä•
vaá¸• á¸• hento anukkamena arahattaá¹ƒ pÄ• puá¹‡Ä• ti. idaá¹ƒ ekassa bhikkhuno yÄ• va a

jhÄ• nakammikopi ``imÄ• ni jhÄ• naá¹…gÄ• ni kiá¹ƒ nissitÄ• ni, vatthuá¹ƒ nissitÄ• ni. vatthu
jhÄ• naá¹…gÄ• ni nÄ• maá¹ƒ, karajakÄ• yo rÅ«paâ€™â€™ nti nÄ• marÅ«paá¹ƒ vavatthape
avijjÄ• dipaccayÄ• kÄ• raá¹ƒ disvÄ• ``paccayapaccayuppannadhammamattamevetaá¹ƒ, aÂ
natthÄ«â€™â€™ ti vitiá¹‡á¹‡akaá¹…kho sappaccayanÄ• marÅ«pe tilakkhaá¹‡aá¹ƒ Ä• ropet
vaá¸• á¸• hento anukkamena arahattaá¹ƒ pÄ• puá¹‡Ä• ti, idaá¹ƒ ekassa bhikkhuno yÄ• va a

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• assÄ• sapassÄ• sakÄ• ye kÄ• yÄ• nupassÄ« vi
parassa vÄ• assÄ• sapassÄ• sakÄ• ye. __ajjhattabahiddhÄ• vÄ• _ti kÄ• lena attano, kÄ• l
assÄ• sapassÄ• sakÄ• ye. etenassa paguá¹‡akammaá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hapetvÄ• apa
kathito. ekasmiá¹ƒ kÄ• le panidaá¹ƒ ubhayaá¹ƒ na labbhati.

__samudayadhammÄ• nupassÄ« vÄ• _ti yathÄ• nÄ• ma kammÄ• rabhastaÃ±ca gaggaran
paá¹-icca vÄ• to aparÄ• paraá¹ƒ saÃ±carati, evaá¹ƒ bhikkhuno karajakÄ• yaÃ±ca nÄ• sÄ• p
paá¹-icca assÄ• sapassÄ• sakÄ• yo aparÄ• paraá¹ƒ saÃ±carati. kÄ• yÄ• dayo dhammÄ• s
``samudayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharatÄ«â€™â€™ ti vuccati. __vayadh
bhastÄ• ya apanÄ«tÄ• ya gaggaranÄ• á¸·iyÄ• bhinnÄ• ya tajje ca vÄ• yÄ• me asati so vÄ•
evameva kÄ• ye bhinne nÄ• sÄ• puá¹-e viddhaste citte \Ne I 261/ ca niruddhe assÄ• sapass
nappavattatÄ«ti kÄ• yÄ• dinirodhÄ• assÄ• sapassÄ• sanirodhoti evaá¹ƒ passanto ``vayadh
kÄ• yasmiá¹ƒ viharatÄ«â€™â€™ ti vuccati. __samudayavayadhammÄ• nupassÄ« vÄ• _ti k
vayaá¹ƒ anupassanto. __atthi kÄ• yoti vÄ• panassÄ• _ti kÄ• yova atthi, na satto, na puggal
puriso, na attÄ• , na attaniyaá¹ƒ, nÄ• haá¹ƒ, na mama, na koci, na kassacÄ«ti evamassa sa
hoti.

__yÄ• vadevÄ• _ti payojanaparicchedavavatthÄ• panametaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ•
hoti, sÄ• na aÃ±Ã±atthÄ• ya. atha kho yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya aparÄ• paraá¹ƒ utt
Ã±Ä• á¹‡apamÄ• á¹‡atthÄ• ya ceva satipamÄ• á¹‡atthÄ• ya ca, satisampajaÃ±Ã±Ä• naá¹ƒ
__anissito ca viharatÄ«_ti taá¹‡hÄ• nissayadiá¹-á¹-hinissayÄ• naá¹ƒ vasena anissito viharat
loke upÄ• diyatÄ«_ti lokasmiá¹ƒ kiÃ±ci rÅ«paá¹ƒ vÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• ``ayaa
attaniyaá¹ƒ vÄ• â€™â€™ ti na gaá¹‡hÄ• ti. __evampÄ«_ti upariatthaá¹ƒ upÄ• dÄ• ya samp
iminÄ• pana padena bhagavÄ• Ä• nÄ• pÄ• napabbadesanaá¹ƒ niyyÄ• tetvÄ• dasseti.

tattha assÄ• sapassÄ• sapariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pikÄ
samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, dukkhaparijÄ• nano samudaya
ariyamaggo maggasaccaá¹ƒ. evaá¹ƒ catusaccavasena ussakkitvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä•
assÄ• sapassÄ• savasena abhiniviá¹-á¹-hassa bhikkhuno yÄ• va arahattÄ• niyyÄ• namukh

Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iriyÄ• pathapabbavaá¹‡á¹‡anÄ•

<108> evaá¹ƒ assÄ• sapassÄ• savasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni iriyÄ• __puna capara_ntiÄ• dimÄ• ha. tattha kÄ• maá¹ƒ soá¹‡asiá¹…gÄ• lÄ• dayopi gacchantÄ• na panetaá¹ƒ evarÅ«paá¹ƒ jÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. evarÅ«paÃ±hi jÄ• nanaá¹ƒ sa \Ne I 262/ \Ee I 251/, attasaÃ±Ã±aá¹ƒ na ugghÄ• á¹-eti \Be I 256/, kammaá¹-á¹-hÄ• naá¹ƒ v satipaá¹-á¹-hÄ• nabhÄ• vanÄ• vÄ• na hoti. imassa pana bhikkhuno jÄ• nanaá¹ƒ sattÅ«pal attasaÃ±Ã±aá¹ƒ ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naÃ±ceva satipaá¹-á¹-hÄ• nabhÄ• vanÄ• kassa gamanaá¹ƒ, kiá¹ƒ kÄ• raá¹‡Ä• gacchatÄ«â€™â€™ ti evaá¹ƒ sampajÄ• nanaá¹ƒ san á¹-hÄ• nÄ• dÄ«supi eseva nayo.

tattha __ko gacchatÄ«_ti na koci satto vÄ• puggalo vÄ• gacchati. __kassa gamana_nti na puggalassa vÄ• gamanaá¹ƒ. __kiá¹ƒ kÄ• raá¹‡Ä• gacchatÄ«_ti cittakiriyavÄ• yodhÄ• tuvip esa evaá¹ƒ pajÄ• nÄ• ti ``gacchÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, janeti, cittakiriyavÄ• yodhÄ• tuvipphÄ• rena sakalakÄ• yassa purato abhinÄ«hÄ• ro gamana á¹-hÄ• nÄ• dÄ«supi eseva nayo.

tatrÄ• pi hi ``tiá¹-á¹-hÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, vÄ• yo viÃ cittakiriyavÄ• yodhÄ• tuvipphÄ• rena sakalakÄ• yassa koá¹-ito paá¹-á¹-hÄ• ya ussitabhÄ• v ``nisÄ«dÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, vÄ• yo viÃ±Ã±attiá¹ƒ ja cittakiriyavÄ• yodhÄ• tuvipphÄ• rena heá¹-á¹-himakÄ• yassa samiÃ±janaá¹ƒ uparimakÄ• ya vuccati. ``sayÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajjati, taá¹ƒ vÄ• yaá¹ƒ janeti, vÄ• yo viÃ±Ã±atti cittakiriyavÄ• yodhÄ• tuvipphÄ• rena sakalasarÄ«rassa tiriyato pasÄ• raá¹‡aá¹ƒ sayananti v

tassa evaá¹ƒ pajÄ• nato evaá¹ƒ hoti ``satto gacchati satto tiá¹-á¹-hatÄ«â€™â€™ ti vuccati. satto gacchanto vÄ• á¹-hito vÄ• natthi. yathÄ• pana ``sakaá¹-aá¹ƒ gacchati sakaá¹-aá¹ƒ ti vuccati, na ca kiÃ±ci sakaá¹-aá¹ƒ nÄ• ma gacchantaá¹ƒ vÄ• tiá¹-á¹-hantaá¹ƒ vÄ• atthi. catt yojetvÄ• chekamhi sÄ• rathimhi pÄ• jente ``sakaá¹-aá¹ƒ gacchati sakaá¹-aá¹ƒ tiá¹-á¹-hatÄ« vohÄ• ramattameva hoti, evameva ajÄ• nanaá¹-á¹-hena sakaá¹-aá¹ƒ viya kÄ• yo. goá¹‡Ä• viya cittaá¹ƒ. gacchÄ• mi tiá¹-á¹-hÄ• mÄ«ti citte uppanne vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janay cittakiriyavÄ• yodhÄ• tuvipphÄ• rena gamanÄ• dÄ«ni pavattanti. tato ``satto gacchati, satto tiá¹-á¹-hati, ahaá¹ƒ gacchÄ• mi, ahaá¹ƒ tiá¹-á¹-hÄ• mÄ«â€™â€™ ti vohÄ• ramattaá¹ƒ hotÄ«

``nÄ• vÄ• \Ne I 263/ \Ee I 252/ mÄ• lutavegena, jiyÄ• vegena tejanaá¹ƒ.

yathÄ• yÄ• ti tathÄ• kÄ• yo, yÄ• ti vÄ• tÄ• hato ayaá¹ƒ ||

yantaá¹ƒ suttavaseneva, cittasuttavasenidaá¹ƒ.

payuttaá¹ƒ kÄ• yayantampi, yÄ• ti á¹-hÄ• ti nisÄ«dati ||

ko nÄ• ma ettha so satto, yo vinÄ• hetupaccaye.

attano Ä• nubhÄ• vena, tiá¹-á¹-he vÄ• yadi vÄ• vajeâ€™â€™ ti ||

 tasmÄ• evaá¹ƒ hetupaccayavaseneva pavattÄ• ni gamanÄ• dÄ«ni sallakkhento esa gacch
pajÄ• nÄ• ti, á¹-hito vÄ• , nisinno vÄ• , sayÄ• no vÄ• sayÄ• nomhÄ«ti pajÄ• nÄ• tÄ«ti vedit

 __yathÄ• yathÄ• vÄ• panassa kÄ• yo paá¹‡ihito hoti, tathÄ• tathÄ• naá¹ƒ pajÄ• nÄ• tÄ«
sabbasaá¹…gÄ• hikavacanametaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yena yena vÄ• Ä• kÄ• rena ta
tena tena naá¹ƒ pajÄ• nÄ• ti. gamanÄ• kÄ• rena á¹-hitaá¹ƒ gacchatÄ«ti pajÄ• nÄ• ti. á¹-hÄ•
á¹-hitaá¹ƒ sayÄ• noti pajÄ• nÄ• tÄ«ti.

 __iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• catuiriyÄ• pathapariggaá¹‡hanena kÄ• ye kÄ• y
__bahiddhÄ• vÄ• _ti parassa vÄ• catuiriyÄ• pathapariggaá¹‡hanena. __ajjhattabahiddhÄ•
kÄ• lena parassa catuiriyÄ• pathapariggaá¹‡hanena kÄ• ye kÄ• yÄ• nupassÄ« viharati. __s
vÄ• _tiÄ• dÄ«su pana ``avijjÄ• samudayÄ• rÅ«pasamudayoâ€™â€™ tiÄ• dinÄ• (Paá¹-is I
rÅ«pakkhandhassa samudayo ca vayo ca nÄ«haritabbo. taÃ±hi sandhÄ• ya idha ``samuday
tiÄ• di vuttaá¹ƒ. __atthi kÄ• yoti vÄ• panassÄ• _tiÄ• di vuttasadisameva.

 idha pana catuiriyÄ• pathapariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pik
samudayasaccaá¹ƒ \Ne I 264/, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, dukkhaparijÄ• nano
nirodhÄ• rammaá¹‡o ariyamaggo maggasaccaá¹ƒ. evaá¹ƒ \Be I 258/ catusaccavasena ussa
pÄ• puá¹‡Ä• tÄ«ti idamekassa catÅ«iriyÄ• pathapariggÄ• hakassa bhikkhuno yÄ• va araha

iriyÄ• pathapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ•

 <109> evaá¹ƒ \Ee I 253/ iriyÄ• pathavasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni catu
vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __abhikkante paá¹-ikkante_ti ettha tÄ• va
vuccati gamanaá¹ƒ. __paá¹-ikkantaá¹ƒ_ nivattanaá¹ƒ. tadubhayampi catÅ«su iriyÄ• pathesu
purato kÄ• yaá¹ƒ abhiharanto __abhikkamati_ nÄ• ma. paá¹-inivattento __paá¹-ikkamati_ nÄ
á¹-hitakova kÄ• yaá¹ƒ purato onÄ• mento abhikkamati nÄ• ma. pacchato apanÄ• mento paa
nisajjÄ• yapi nisinnakova Ä• sanassa purimaaá¹…gÄ• bhimukho saá¹ƒsaranto abhikkamati
pacchimaaá¹…gappadesaá¹ƒ pacchÄ• saá¹ƒsaranto paá¹-ikkamati nÄ• ma. nipajjÄ• yapi e

__sampajÄ• nakÄ• rÄ« hotÄ«_ti sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«, sampajaÃ±Ã±amev
abhikkantÄ• dÄ«su sampajaÃ±Ã±aá¹ƒ karoteva, na katthaci sampajaÃ±Ã±avirahito hoti. tat
sÄ• tthakasampajaÃ±Ã±aá¹ƒ sappÄ• yasampajaÃ±Ã±aá¹ƒ gocarasampajaÃ±Ã±aá¹ƒ asam
sampajaÃ±Ã±aá¹ƒ. tattha abhikkamanacitte uppanne cittavaseneva agantvÄ• ``kiá¹ƒ nu me
natthÄ«â€™â€™ ti atthÄ• natthaá¹ƒ pariggaá¹‡hitvÄ• atthapariggahaá¹‡aá¹ƒ __sÄ• tthaka
atthoti cetiyadassanabodhidassanasaá¹…ghadassanatheradassanaasubhadassanÄ• divas
cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• disvÄ• pi hi buddhÄ• rammaá¹‡aá¹ƒ saá¹…ghadassanena saá
uppÄ• detvÄ• tadeva khayavayato sammasanto arahattaá¹ƒ pÄ• puá¹‡Ä• ti. there disvÄ• t
patiá¹-á¹-hÄ• ya asubhaá¹ƒ disvÄ• tattha paá¹-hamajjhÄ• naá¹ƒ uppÄ• detvÄ• tadeva khay
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• etesaá¹ƒ dassanaá¹ƒ sÄ• tthakaá¹ƒ. keci pana ``Ä• mis
atthoyeva, taá¹ƒ nissÄ• ya brahmacariyÄ• nuggahÄ• ya paá¹-ipannattÄ• â€™â€™ ti vadant

tasmiá¹ƒ \Ne I 265/ pana gamane sappÄ• yÄ• sappÄ• yaá¹ƒ pariggaá¹‡hitvÄ• sappÄ• yap
__sappÄ• yasampajaÃ±Ã±aá¹ƒ_. seyyathidaá¹ƒ, cetiyadassanaá¹ƒ tÄ• va sÄ• tthakaá¹ƒ. sa
mahÄ• pÅ«jÄ• ya dasadvÄ• dasayojanantare parisÄ• sannipatanti. attano vibhavÄ• nurÅ«p
alaá¹…katappaá¹-iyattÄ• cittakammarÅ«pakÄ• ni viya saÃ±caranti. tatra cassa iá¹-á¹-he Ä•
lobho, aniá¹-á¹-he paá¹-igho, asamapekkhane moho uppajjati, kÄ• yasaá¹ƒsaggÄ• pattiá¹ƒ v
jÄ«vitabrahmacariyÄ• naá¹ƒ vÄ• antarÄ• yo hoti, evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ
vuttappakÄ• raantarÄ• yÄ• bhÄ• ve sappÄ• yaá¹ƒ. bodhidassanepi eseva nayo. saá¹…ghad
antogÄ• me mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• sabbarattiá¹ƒ dhammassavanaá¹ƒ kÄ• re
janasannipÄ• to ceva antarÄ• yo ca hoti, evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ. antarÄ•
mahÄ• parisaparivÄ• rÄ• naá¹ƒ therÄ• naá¹ƒ dassanepi eseva nayo.

asubhadassanampi sÄ• tthaá¹ƒ. tadatthadÄ«panatthaÃ±ca idaá¹ƒ vatthu --- eko kira dahara
gahetvÄ• dantakaá¹-á¹-hatthÄ• ya gato. sÄ• maá¹‡ero maggÄ• okkamitvÄ• purato gaccha
paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasant
uparimaggatthÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• aá¹-á¹-hÄ• si. daharo taá¹ƒ apa
ti pakkosi. so ``mayÄ• pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhunÄ• saddhiá¹ƒ dve kathÄ•
aÃ±Ã±asmimpi divase uparivisesaá¹ƒ nibbattessÄ• mÄ«â€™â€™ ti cintetvÄ• ``kiá¹ƒ, bhant
adÄ• si. ehÄ«ti ca vutte ekavacaneneva Ä• gantvÄ• ``bhante, iminÄ• tÄ• va maggena gan
muhuttaá¹ƒ puratthÄ• bhimukho á¹-hatvÄ• olokethÄ• â€™â€™ ti Ä• ha. so tathÄ• katvÄ•
pÄ• puá¹‡i. evaá¹ƒ ekaá¹ƒ asubhaá¹ƒ dvinnaá¹ƒ janÄ• naá¹ƒ atthÄ• ya jÄ• yati. evaá¹ƒ sÄ•
purisassa mÄ• tugÄ• mÄ• subhaá¹ƒ asappÄ• yaá¹ƒ. mÄ• tugÄ• massa ca purisÄ• subhaá¹ƒ
sappÄ• yapariggahaá¹‡aá¹ƒ __sappÄ• yasampajaÃ±Ã±aá¹ƒ_ nÄ• ma.

evaá¹ƒ pariggahitasÄ• tthasappÄ• yassa pana aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nesu
cittarucitakammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gocaraá¹ƒ uggahetvÄ• bhikkhÄ• cÄ• ragoc

__gocarasampajaÃ±Ã±aá¹ƒ_ nÄ• ma. tassÄ• vibhÄ• vatthaá¹ƒ idaá¹ƒ catukkaá¹ƒ veditabba
na paccÄ• harati \Ne I 266/, ekacco na harati paccÄ• harati \Be I 260/, ekacco neva \Ee I 25
paccÄ• harati, ekacco harati ca paccÄ• harati ca.

tattha yo bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹
rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ majjhime yÄ• me seyyaá¹ƒ kappetvÄ• pacchimayÄ• me
vÄ«tinÄ• metvÄ• pageva cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ katvÄ• bodhirukkhe
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paccupaá¹-á¹-hapetvÄ• Ä• cariyupajjhÄ• yavattÄ• dÄ«ni
samÄ• dÄ• ya vattati. so sarÄ«raparikammaá¹ƒ katvÄ• senÄ• sanaá¹ƒ pavisitvÄ• dve tayo
gÄ• hÄ• pento kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitvÄ• bhikkhÄ• cÄ• ravelÄ• ya uá¹-á¹-hahit
pattacÄ«varamÄ• dÄ• ya senÄ• sanato nikkhamitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikaront
sace buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ hoti, taá¹ƒ avissajjetvÄ• va cetiyaá¹…gaá¹‡aá
kammaá¹-á¹-hÄ• naá¹ƒ hoti, sopÄ• napÄ• damÅ«le á¹-hatvÄ• hatthena gahitabhaá¹‡á¸• aá
buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruyha mahantaá¹ƒ ceti
padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu vanditabbaá¹ƒ. khuddakaá¹ƒ cetiyaá¹ƒ ce, ta
katvÄ• aá¹-á¹-hasu á¹-hÄ• nesu vanditabbaá¹ƒ. cetiyaá¹ƒ vanditvÄ• bodhiyaá¹…gaá¹‡aá¹ƒ
bhagavato sammukhÄ• viya nipaccakÄ• raá¹ƒ dassetvÄ• bodhi vanditabbo. so evaá¹ƒ ceti
paá¹-isÄ• mitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paá¹-isÄ• mitabhaá¹‡á¸• akaá¹ƒ hatthena gaá¹‡han
nikkhittakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gÄ• masamÄ«pe kammaá¹-á¹-hÄ• nasÄ«seneva
piá¹‡á¸• Ä• ya pavisati.

atha naá¹ƒ manussÄ• disvÄ• ``ayyo no Ä• gatoâ€™â€™ ti paccuggantvÄ• pattaá¹ƒ gahe
gehe vÄ• nisÄ«dÄ• petvÄ• yÄ• guá¹ƒ datvÄ• yÄ• va bhattaá¹ƒ na niá¹-á¹-hÄ• ti, tÄ• va pÄ
makkhetvÄ• purato nisÄ«ditvÄ• paÃ±haá¹ƒ vÄ• pucchanti, dhammaá¹ƒ vÄ• sotukÄ• mÄ•
janasaá¹…gahatthaá¹ƒ dhammakathÄ• nÄ• ma kÄ• tabbÄ• yevÄ• ti aá¹-á¹-hakathÄ• cariyÄ
kammaá¹-á¹-hÄ• navinimuttÄ• nÄ• ma natthi \Ee I 256/. tasmÄ• kammaá¹-á¹-hÄ• nasÄ«se
kammaá¹-á¹-hÄ• nasÄ«seneva Ä• hÄ• raá¹ƒ paribhuÃ±jitvÄ• anumodanaá¹ƒ katvÄ• nivatti
anugatova gÄ• mato nikkhamitvÄ• tattheva nivattetvÄ• maggaá¹ƒ paá¹-ipajjati. atha naá¹ƒ
nikkhamitvÄ• bahigÄ• me \Be I 261/ katabhattakiccÄ• sÄ• maá¹‡eradaharabhikkhÅ« disvÄ
pattacÄ«varamassa gaá¹‡hanti.

porÄ• á¹‡Ä• bhikkhÅ« kira ``na amhÄ• kaá¹ƒ upajjhÄ• yo Ä• cariyoâ€™â€™ ti mukhaá¹ƒ u
sampattaparicchedeneva karonti. te taá¹ƒ pucchanti ``bhante, ete manussÄ• tumhÄ• kaá¹ƒ
mÄ• tupakkhato sambandhÄ• pitipakkhatoâ€™â€™ ti. kiá¹ƒ disvÄ• pucchathÄ• ti. tumhesu
bahumÄ• nanti. Ä• vuso, yaá¹ƒ mÄ• tÄ• pitÅ«hipi dukkaraá¹ƒ, taá¹ƒ ete amhÄ• kaá¹ƒ karon
etesaá¹ƒ santakameva, etesaá¹ƒ Ä• nubhÄ• vena neva bhaye bhayaá¹ƒ, na chÄ• take chÄ•
nÄ• ma amhÄ• kaá¹ƒ upakÄ• rino natthÄ«ti tesaá¹ƒ guá¹‡e kathento gacchati, ayaá¹ƒ vucca
paccÄ• haratÄ«_ti.

yassa pana pageva vuttappakÄ• raá¹ƒ vattapaá¹-ipattiá¹ƒ karontassa kammajatejo pajjalati
muÃ±citvÄ• upÄ• dinnakaá¹ƒ gaá¹‡hÄ• ti, sarÄ«rato sedÄ• muccanti, kammaá¹-á¹-hÄ• na
pattacÄ«varamÄ• dÄ• ya vegasÄ• va cetiyaá¹ƒ vanditvÄ• gorÅ«pÄ• naá¹ƒ nikkhamanavel
yÄ• gubhikkhÄ• ya pavisitvÄ• yÄ• guá¹ƒ labhitvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ• pivati. athas
ajjhoharaá¹‡amatteneva kammajatejo upÄ• dinnakaá¹ƒ muÃ±citvÄ• anupÄ• dinnakaá¹ƒ ga
viya tejodhÄ• tupariá¸·Ä• hanibbÄ• panaá¹ƒ patvÄ• kammaá¹-á¹-hÄ• nasÄ«sena yÄ• guá¹ƒ
mukhaÃ±ca dhovitvÄ• antarÄ• bhatte kammaá¹-á¹-hÄ• naá¹ƒ manasikatvÄ• avasesaá¹-á¹-
kammaá¹-á¹-hÄ• nasÄ«sena Ä• hÄ• raá¹ƒ paribhuÃ±jitvÄ• tato paá¹-á¹-hÄ• ya poá¹…khÄ•
upaá¹-á¹-hahamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va Ä• gacchati, ayaá¹ƒ vuccati__
edisÄ• ca bhikkhÅ« yÄ• guá¹ƒ pivitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• buddhasÄ• sane araha
nÄ• ma gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• , sÄ«haá¸·adÄ«peyeva tesu tesu gÄ• mesu Ä• sana
atthi, yattha yÄ• guá¹ƒ pivitvÄ• arahattappattabhikkhÅ« natthÄ«ti.

yo pana pamÄ• davihÄ• rÄ« hoti nikkhittadhuro, sabbavattÄ• ni bhinditvÄ• paÃ±cavidhace
viharanto ``kammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«â€™â€™ tipi saÃ±Ã±aá¹ƒ akatvÄ• gÄ• m
pavisitvÄ• ananulomikena gihisaá¹ƒsaggena saá¹ƒsaá¹-á¹-ho caritvÄ• ca bhuÃ±jitvÄ• ca t
vuccati __neva harati na paccÄ• haratÄ«_ti.

yo \Be I 262/ panÄ• yaá¹ƒ harati ca paccÄ• harati cÄ• ti vutto, so gatapaccÄ• gatikavattava
attakÄ• mÄ• hi kulaputtÄ• sÄ• sane pabbajitvÄ• dasapi vÄ«sampi tiá¹ƒsampi cattÄ• lÄ«sa
ekato vasantÄ• katikavattaá¹ƒ katvÄ• viharanti, Ä• vuso, tumhe na iá¹‡aá¹-á¹-hÄ• na bhay
jÄ«vikÄ• pakatÄ• pabbajitÄ• , dukkhÄ• muccitukÄ• mÄ• panettha pabbajitÄ• , tasmÄ• ga
gamaneyeva niggaá¹‡hatha, á¹-hÄ• ne, nisajjÄ• yaá¹ƒ, sayane uppannakilesaá¹ƒ sayaneye
evaá¹ƒ katikavattaá¹ƒ katvÄ• bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• aá¸• á¸• hausabhausabhaaá
pÄ• sÄ• á¹‡Ä• honti. tÄ• ya saÃ±Ã±Ä• ya kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• va gacc
uppajjati, tattheva naá¹ƒ niggaá¹‡hÄ• ti. tathÄ• asakkonto tiá¹-á¹-hati. athassa pacchato Ä•
tiá¹-á¹-hati. so ``ayaá¹ƒ bhikkhu tuyhaá¹ƒ uppannavitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ t
attÄ• naá¹ƒ paá¹-icodetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• tattheva ariyabhÅ«miá¹ƒ okkam
nisÄ«dati. athassa pacchato Ä• gacchantopi nisÄ«datÄ«ti soyeva nayo. ariyabhÅ«miá¹ƒ okk
taá¹ƒ kilesaá¹ƒ vikkhambhetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova gacchati. na kam
cittena pÄ• daá¹ƒ uddharati. uddharati ce, paá¹-inivattetvÄ• purimapadesaá¹ƒ yeva eti Ä• á
mahÄ• phussadevatthero viya.

so kira ekÅ«navÄ«sativassÄ• ni gatapaccÄ• gatikavattaá¹ƒ pÅ«rento eva vihÄ• si. manuss
antarÄ• magge kasantÄ• ca vapantÄ• ca maddantÄ• ca kammÄ• ni ca karontÄ• theraá¹ƒ
``ayaá¹ƒ thero punappunaá¹ƒ nivattitvÄ• gacchati. kiá¹ƒ nu kho maggamÅ«á¸·ho udÄ• hu k
ti samullapanti. so taá¹ƒ anÄ• diyitvÄ• kammaá¹-á¹-hÄ• nayuttacitteneva samaá¹‡adhamma

vÄ«sativassabbhantare arahattaá¹ƒ pÄ• puá¹‡i. arahattappattadivaseyevassa caá¹…kaman
devatÄ• aá¹…gulÄ«hi dÄ«paá¹ƒ ujjÄ• letvÄ• aá¹-á¹-hÄ• si. cattÄ• ropi mahÄ• rÄ• jÄ• no sa
ca sahampati upaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. taÃ±ca obhÄ• saá¹ƒ disvÄ• vanavÄ• sÄ«m
dutiyadivase pucchi ``rattibhÄ• ge Ä• yasmato santike obhÄ• so ahosi, kiá¹ƒ so obhÄ• soâ€
vikkhepaá¹ƒ karonto ``obhÄ• so nÄ• ma dÄ«pobhÄ• sopi hoti maá¹‡iobhÄ• sopÄ«â€™â€™
263/ paá¹-icchÄ• detha tumheti nibaddho Ä• mÄ• ti paá¹-ijÄ• nitvÄ• Ä• rocesi kÄ• lavallima
mahÄ• nÄ• gatthero viya ca.

sopi kira gatapaccÄ• gatikavattaá¹ƒ pÅ«rento paá¹-hamaá¹ƒ tÄ• va bhagavato mahÄ• padh
satta vassÄ• ni á¹-hÄ• nacaá¹…kamanameva adhiá¹-á¹-hÄ• si. puna soá¸·asa vassÄ• ni gat
pÅ«retvÄ• arahattaá¹ƒ pÄ• puá¹‡i. so kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddh
paá¹-inivattanto gÄ• massa samÄ«paá¹ƒ gantvÄ• ``gÄ• vÄ« nu pabbajito nÅ«â€™â€™ ti Ä
cÄ«varaá¹ƒ pÄ• rupitvÄ• kacchakantarato udakena pattaá¹ƒ dhovitvÄ• udakagaá¹‡á¸• Å«s
kÄ• raá¹‡Ä• ? mÄ• me bhikkhaá¹ƒ dÄ• tuá¹ƒ vandituá¹ƒ vÄ• Ä• gate manusse dÄ«ghÄ• yu
kammaá¹-á¹-hÄ• navikkhepo ahosÄ«ti. ajja, bhante, katimÄ«ti divasaá¹ƒ vÄ• bhikkhugaá¹‡á
pucchito pana udakaá¹ƒ gilitvÄ• Ä• rocesi. sace divasÄ• dipucchakÄ• na honti, nikkhaman
niá¹-á¹-hubhitvÄ• va yÄ• ti kalambatitthavihÄ• re vassÅ«pagatapaÃ±Ã±Ä• sabhikkhÅ« viya.

te kira Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ katikavattaá¹ƒ akaá¹ƒsu ``arahattaá¹ƒ appatvÄ•
Ä• lapissÄ• mÄ• â€™â€™ ti. gÄ• maÃ±ca piá¹‡á¸• Ä• ya pavisantÄ• udakagaá¹‡á¸• Å«saá
divasÄ• dÄ«su \Ee I 259/ pucchitesu vuttanayeneva paá¹-ipajjiá¹ƒsu. tattha manussÄ• niá¹-
jÄ• niá¹ƒsu, ``ajjeko Ä• gato, ajja dveâ€™â€™ ti. evaÃ±ca cintesuá¹ƒ ``kiá¹ƒ nu kho ete am
sallapanti, udÄ• hu aÃ±Ã±amaÃ±Ã±ampi, yadi aÃ±Ã±amaÃ±Ã±aá¹ƒ na sallapanti, addhÄ•
etha ne aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• pessÄ• mÄ• â€™â€™ ti sabbe vihÄ• raá¹ƒ gantvÄ•
bhikkhÅ« ekokÄ• se nÄ• ddasaá¹ƒsu. tato yo tesu cakkhumÄ• puriso, so Ä• ha ``na bho ka
Ä«diso hoti, susammaá¹-á¹-haá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ bodhiyaá¹…gaá¹‡aá¹ƒ, sunikkhittÄ•
sÅ«paá¹-á¹-hapitaá¹ƒ pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaâ€™â€™ nti. te tatova nivattÄ• , tepi bh
arahattaá¹ƒ patvÄ• mahÄ• pavÄ• raá¹‡Ä• ya visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resuá¹ƒ.

evaá¹ƒ kÄ• lavallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero viya kalambatitthavihÄ• re vas
270/ ca kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto gÄ• masamÄ«paá¹ƒ \B
udakagaá¹‡á¸• Å«saá¹ƒ katvÄ• vÄ«thiyo sallakkhetvÄ• yattha surÄ• soá¹‡á¸• adhuttÄ• da
caá¹‡á¸• ahatthiassÄ• dayo vÄ• natthi, taá¹ƒ vÄ«thiá¹ƒ paá¹-ipajjati. tattha ca piá¹‡á¸• Ä• y
turitaturito viya javena gacchati. na hi javena piá¹‡á¸• apÄ• tiyadhutaá¹…gaá¹ƒ nÄ• ma kiÃ±
visamabhÅ«mibhÄ• gappattaá¹ƒ pana udakasakaá¹-aá¹ƒ viya niccalo hutvÄ• gacchati. anu
taá¹ƒ dÄ• tukÄ• maá¹ƒ vÄ• adÄ• tukÄ• maá¹ƒ vÄ• sallakkhetuá¹ƒ tadanurÅ«paá¹ƒ kÄ• laá
gahetvÄ• antogÄ• me vÄ• bahigÄ• me vÄ• vihÄ• rameva vÄ• Ä• gantvÄ• yathÄ• phÄ• s
kammaá¹-á¹-hÄ• naá¹ƒ manasikaronto Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ upaá¹-á¹-hÄ• petv

akkhabbhaÃ±janavaá¹‡alepanaputtamaá¹ƒsÅ«pamÄ• vasena naá¹ƒ paccavekkhanto aá¹-á¹
Ä• hÄ• raá¹ƒ Ä• hÄ• reti, neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ
katvÄ• muhuttaá¹ƒ bhattakilamathaá¹ƒ paá¹-ippassambhetvÄ• yathÄ• purebhattaá¹ƒ, evaá
yathÄ• purimayÄ• maá¹ƒ, evaá¹ƒ pacchimayÄ• maÃ±ca kammaá¹-á¹-hÄ• nameva manasi
paccÄ• harati cÄ• _ti.

idaá¹ƒ \Ee I 260/ pana haraá¹‡apaccÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ gatapaccÄ• gatikavattaá
upanissayasampanno hoti. paá¹-hamavaye eva arahattaá¹ƒ pÄ• puá¹‡Ä• ti. no ce paá¹-ham
majjhimavaye. no ce majjhimavaye pÄ• puá¹‡Ä• ti, atha pacchimavaye. no ce pacchimavay
maraá¹‡asamaye. no ce maraá¹‡asamaye pÄ• puá¹‡Ä• ti, atha devaputto hutvÄ• . no ce de
anuppanne buddhe nibbatto paccekabodhiá¹ƒ sacchikaroti. no ce paccekabodhiá¹ƒ sacchika
sammukhÄ«bhÄ• ve khippÄ• bhiÃ±Ã±o vÄ• hoti seyyathÄ• pi thero bÄ• hiyo dÄ• rucÄ«riyo
thero sÄ• riputto, mahiddhiko vÄ• seyyathÄ• pi thero mahÄ• moggallÄ• no, dhutaá¹…gadha
mahÄ• kassapo, dibbacakkhuko vÄ• seyyathÄ• pi thero anuruddho, vinayadharo vÄ• seyy
dhammakathiko vÄ• seyyathÄ• pi thero puá¹‡á¹‡o mantÄ• á¹‡iputto, Ä• raÃ±Ã±iko vÄ• se
bahussuto vÄ• seyyathÄ• pi thero Ä• nando, sikkhÄ• kÄ• mo vÄ• seyyathÄ• pi thero rÄ• h
imasmiá¹ƒ catukke yvÄ• yaá¹ƒ harati ca paccÄ• harati ca, tassa __gocarasampajaÃ±Ã±aá¹

abhikkamÄ• dÄ«su \Be I 265/ pana asammuyhanaá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_. ta
bhikkhu abhikkamanto \Ne I 271/ vÄ• paá¹-ikkamanto vÄ• yathÄ• andhaputhujjanÄ• abhi
abhikkamati, attanÄ• abhikkamo nibbattitoâ€™â€™ ti vÄ• ``ahaá¹ƒ abhikkamÄ• mi, mayÄ
ti vÄ• sammuyhanti. tathÄ• asammuyhanto ``abhikkamÄ• mÄ«â€™â€™ ti citte uppajjamÄ
cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• nÄ• uppajjati, iti
cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasena ayaá¹ƒ kÄ• yasammato aá¹-á¹-hisaá¹…ghÄ• to ab
abhikkamato ekekapÄ• duddharaá¹‡e pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti dve dhÄ• tuyo oma
adhimattÄ• honti balavatiyo, tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esu. vossajjane tejovÄ• yodhÄ
mandÄ• , itarÄ• dve adhimattÄ• honti balavatiyo. tathÄ• sannikkhepanasannirumbhanesu
pavattÄ• \Ee I 261/ rÅ«pÄ• rÅ«padhammÄ• atiharaá¹‡aá¹ƒ na pÄ• puá¹‡anti. tathÄ• atiha
vÄ«tiharaá¹‡aá¹ƒ, vÄ«tiharaá¹‡e pavattÄ• vossajjanaá¹ƒ, vossajjane pavattÄ• sannikkhepa
pavattÄ• sannirumbhanaá¹ƒ na pÄ• puá¹‡anti. tattha tattheva pabbaá¹ƒ pabbaá¹ƒ sandhi s
tattakapÄ• le pakkhittatilÄ• ni viya paá¹-apaá¹-Ä• yantÄ• bhijjanti. tattha ko eko abhikkamat
abhikkamanaá¹ƒ? paramatthato hi dhÄ• tÅ«naá¹ƒyeva gamanaá¹ƒ, dhÄ• tÅ«naá¹ƒ á¹-hÄ• n
nisajjanaá¹ƒ, dhÄ• tÅ«naá¹ƒ sayanaá¹ƒ, tasmiá¹ƒ tasmiÃ±hi koá¹-á¹-hÄ• se saddhiá¹ƒ rÅ«p

aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati.

avÄ«cimanusambandho, nadÄ«sotova vattatÄ«ti ||

evaá¹ƒ abhikkamÄ• dÄ«su asammuyhanaá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_ nÄ• mÄ• ti.

niá¹-á¹-hito abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«ti padassa attho.

__Ä• lokite vilokite_ti ettha pana __Ä• lokitaá¹ƒ_ nÄ• ma purato pekkhanaá¹ƒ. __vilokitaá¹ƒ
anudisÄ• pekkhanaá¹ƒ. aÃ±Ã±Ä• nipi heá¹-á¹-hÄ• upari pacchato pekkhanavasena olokitau
\Be I 266/ honti, tÄ• ni idha na gahitÄ• ni. sÄ• ruppavasena pana imÄ• neva dve gahitÄ• ni,
sabbÄ• nipi tÄ• ni gahitÄ• nevÄ• ti.

tattha \Ne I 272/ ``Ä• lokessÄ• mÄ«â€™â€™ ti citte uppanne cittavaseneva anoloketvÄ• a
sÄ• tthakasampajaÃ±Ã±aá¹ƒ. taá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• ved
bhagavatÄ• --- ``sace, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabba
samannÄ• haritvÄ• nando puratthimaá¹ƒ disaá¹ƒ Ä• loketi, evaá¹ƒ me puratthimaá¹ƒ disaá
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyunti iti so tattha sam
nandassa pacchimÄ• disÄ• , uttarÄ• disÄ• , dakkhiá¹‡Ä• disÄ• , uddhaá¹ƒ, adho, anudisÄ
sabbaá¹ƒ cetaso samannÄ• haritvÄ• nando anudisaá¹ƒ Ä• loketi. evaá¹ƒ me anudisaá¹ƒ Ä•
sampajÄ• no hotÄ«â€™â€™ ti (AN III 8.9).

apica idhÄ• pi pubbe vuttacetiyadassanÄ• divaseneva sÄ• tthakatÄ• ca sappÄ• yatÄ• ca
kammaá¹-á¹-hÄ• nassa pana avijahanameva gocarasampajaÃ±Ã±aá¹ƒ. tasmÄ• khandhadh
attano kammaá¹-á¹-hÄ• navaseneva, kasiá¹‡Ä• dikammaá¹-á¹-hÄ• nikehi \Ee I 262/ vÄ• pa
Ä• lokanavilokanaá¹ƒ kÄ• tabbaá¹ƒ. abbhantare attÄ• nÄ• ma Ä• loketÄ• vÄ• viloketÄ• v
pana citte uppajjamÄ• ne teneva cittena saddhiá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu v
uppajjati. iti cittakiriyavÄ• yodhÄ• tuvipphÄ• ravaseneva heá¹-á¹-himaá¹ƒ akkhidalaá¹ƒ adho
uddhaá¹ƒ laá¹…gheti, koci yantakena vivaranto nÄ• ma natthi, tato cakkhuviÃ±Ã±Ä• á¹‡aá¹
sÄ• dhentaá¹ƒ uppajjatÄ«ti. evaá¹ƒ sampajÄ• nanaá¹ƒ panettha __asammohasampajaÃ±Ã±

apica mÅ«lapariÃ±Ã±Ä• Ä• gantukatÄ• vakÄ• likabhÄ• vavasenapettha asammohasampaj
mÅ«lapariÃ±Ã±Ä• vasena tÄ• va ---

bhavaá¹…gÄ• vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒ ||

tattha bhavaá¹…gaá¹ƒ upapattibhavassa aá¹…gakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ pavattati, t
kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• , tannirodhÄ• cakkhuviÃ±Ã±Ä• á
dassanakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ \Ne I 273/, tannirodhÄ• vipÄ• kamanodhÄ• tu samp
sÄ• dhayamÄ• nÄ• , tannirodhÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá

kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tu voá¹-á¹-habbapanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• , tannirod
javati. tattha paá¹-hamajavanepi ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti rajjanadussanam
Ä• lokitavilokitaá¹ƒ na hoti. dutiyajavanepi ... pe ... sattamajavanepi. etesu pana yuddhamaá
viya heá¹-á¹-hupariyavasena bhijjitvÄ• patitesu ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti ra
Ä• lokitavilokitaá¹ƒ hoti. evaá¹ƒ tÄ• vettha mÅ«lapariÃ±Ã±Ä• vasena asammohasampajaÃ±

cakkhudvÄ• re pana rÅ«pe Ä• pÄ• thagate bhavaá¹…gacalanato uddhaá¹ƒ sakakiccaá¹ƒ n
Ä• vajjanÄ• dÄ«su uppajjitvÄ• niruddhesu avasÄ• ne javanaá¹ƒ uppajjati. taá¹ƒ pubbe uppa
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• gantukapuriso viya hoti. tassa yathÄ•
paviá¹-á¹-hassa Ä• gantukapurisassa gehasÄ• mikesu tuá¹‡hÄ«mÄ• sinesu Ä• á¹‡Ä• karaá
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re \Ee I 263/ Ä• vajjanÄ• dÄ«supi arajjantes
rajjanadussanamuyhanaá¹ƒ ayuttanti evaá¹ƒ Ä• gantukabhÄ• vavasena asammohasampaja

yÄ• ni pana tÄ• ni cakkhudvÄ• re voá¹-á¹-habbapanapariyosÄ• nÄ• ni cittÄ• ni uppajjanti, t
sampayuttadhammehi tattha tattheva bhijjanti, aÃ±Ã±amaÃ±Ã±aá¹ƒ na passantÄ«ti ittarÄ• n
tattha yathÄ• ekasmiá¹ƒ ghare sabbesu mÄ• nusakesu matesu avasesassa ekassa taá¹…k
maraá¹‡adhammassa na yuttÄ• naccagÄ«tÄ• dÄ«su abhirati nÄ• ma, evameva ekadvÄ• re
tattha tattheva matesu avasesassa taá¹…khaá¹‡eÃ±Ã±eva maraá¹‡adhammassa javanass
rajjanadussanamuyhanavasena abhirati nÄ• ma na yuttÄ• ti evaá¹ƒ tÄ• vakÄ• likabhÄ• vava
veditabbaá¹ƒ.

apica khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avasenapetaá¹ƒ veditabbaá¹ƒ. etth
rÅ«pakkhandho, dassanaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ
saÃ±Ã±Ä• kkhandho, phassÄ• dikÄ• saá¹…khÄ• rakkhandho. evametesaá¹ƒ \Be I 268/ paÃ
samavÄ• ye Ä• lokanavilokanaá¹ƒ \Ne I 274/ paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko vilok
cakkhÄ• yatanaá¹ƒ, rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, dassanaá¹ƒ manÄ• yatanaá¹ƒ, vedanÄ• d
dhammÄ• yatanaá¹ƒ. evametesaá¹ƒ catunnaá¹ƒ Ä• yatanÄ• naá¹ƒ samavÄ• ye Ä• lokanavi
eko Ä• loketi, ko viloketi? tathÄ• cakkhu cakkhudhÄ• tu, rÅ«paá¹ƒ rÅ«padhÄ• tu, dassanaá
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, taá¹ƒsampayuttÄ• vedanÄ• dayo dhammadhÄ• tu. evametÄ
samavÄ• ye Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko viloketi? tathÄ•
rÅ«paá¹ƒ Ä• rammaá¹‡apaccayo, Ä• vajjanaá¹ƒ anantarasamanantarÅ«panissayanatthiviga
upanissayapaccayo vedanÄ• dayo sahajÄ• tapaccayo. evametesaá¹ƒ paccayÄ• naá¹ƒ sam
paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko viloketÄ«ti? evamettha
khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avasenapi \Ee I 264/ asammohasampajaÃ

__samiÃ±jite pasÄ• rite_ti pabbÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡e. tattha cittavaseneva sa
akatvÄ• hatthapÄ• dÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡apaccayÄ• atthÄ• natthaá¹ƒ parigga
sÄ• tthakasampajaÃ±Ã±aá¹ƒ. tattha hatthapÄ• de aticiraá¹ƒ samiÃ±jetvÄ• pasÄ• retvÄ• ev

khaá¹‡e vedanÄ• uppajjanti, cittaá¹ƒ ekaggaá¹ƒ na labhati, kammaá¹-á¹-hÄ• naá¹ƒ paripata
nÄ• dhigacchati. kÄ• le samiÃ±jentassa kÄ• le pasÄ• rentassa pana tÄ• vedanÄ• na uppa
hoti, kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gacchati, visesamadhigacchatÄ«ti evaá¹ƒ atthÄ• nat
veditabbaá¹ƒ.

atthe pana satipi sappÄ• yÄ• sappÄ• yaá¹ƒ pariggaá¹‡hitvÄ• sappÄ• yapariggahaá¹‡aá¹ƒ
tatrÄ• yaá¹ƒ nayo --- mahÄ• cetiyaá¹…gaá¹‡e kira daharabhikkhÅ« sajjhÄ• yaá¹ƒ gaá¹‡han
daharabhikkhuniyo dhammaá¹ƒ suá¹‡anti. tatreko daharo hatthaá¹ƒ pasÄ• rento kÄ• yasaá
kÄ• raá¹‡ena gihÄ« jÄ• to. aparopi bhikkhu pÄ• daá¹ƒ pasÄ• rento aggimhi pasÄ• resi, aá¹-
jhÄ• yi. aparo vammike pasÄ• resi, so Ä• sÄ«visena daá¹-á¹-ho. aparo cÄ«varakuá¹-idaá¹‡á
maá¹‡isappo \Be I 269/ á¸• aá¹ƒsi. tasmÄ• evarÅ«pe asappÄ• ye apasÄ• retvÄ• sappÄ• y
sappÄ• yasampajaÃ±Ã±aá¹ƒ.

gocarasampajaÃ±Ã±aá¹ƒ \Ne I 275/ pana mahÄ• theravatthunÄ• dÄ«petabbaá¹ƒ --- mahÄ
nisinno antevÄ• sikehi saddhiá¹ƒ kathayamÄ• no sahasÄ• hatthaá¹ƒ samiÃ±jetvÄ• puna y
saá¹‡ikaá¹ƒ samiÃ±jesi. taá¹ƒ antevÄ• sikÄ• pucchiá¹ƒsu ``kasmÄ• bhante sahasÄ• hatth
yathÄ• á¹-hÄ• ne á¹-hapetvÄ• saá¹‡ikaá¹ƒ samiÃ±jayitthÄ• â€™â€™ ti. yato paá¹-á¹-hÄ• y
kammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tuá¹ƒ Ä• raddho, na me kammaá¹-á¹-hÄ• naá¹ƒ muÃ±cit
idÄ• ni pana tumhehi saddhiá¹ƒ kathayamÄ• nena kammaá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ• sam
yathÄ• á¹-hÄ• ne á¹-hapetvÄ• samiÃ±jesinti. sÄ• dhu, bhante, bhikkhunÄ• nÄ• ma evarÅ«
bhavitabbanti. evametthÄ• pi kammaá¹-á¹-hÄ• nÄ• vijahanameva gocarasampajaÃ±Ã±anti

abbhantare attÄ• nÄ• ma koci samiÃ±jento vÄ• pasÄ• rento vÄ• natthi.
vuttappakÄ• racittakiriyavÄ• yodhÄ• tuvipphÄ• rena pana suttakaá¸• á¸• hanavasena dÄ• ru
hatthapÄ• dalaá¸·anaá¹ƒ viya samiÃ±janapasÄ• raá¹‡aá¹ƒ hotÄ«ti evaá¹ƒ parijÄ• nanaá¹ƒ p
asammohasampajaÃ±Ã±anti veditabbaá¹ƒ.

__saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e_ti ettha saá¹…ghÄ• á¹-icÄ«varÄ• naá¹ƒ nivÄ• s
bhikkhÄ• paá¹-iggahaá¹‡Ä• divasena paribhogo dhÄ• raá¹‡aá¹ƒ nÄ• ma. tattha saá¹…ghÄ•
nivÄ• setvÄ• pÄ• rupitvÄ• ca piá¹‡á¸• Ä• ya carato Ä• misalÄ• bho ``sÄ«tassa paá¹-ighÄ•
bhagavatÄ• vuttappakÄ• royeva ca attho attho nÄ• ma. tassa vasena sÄ• tthakasampajaÃ±

uá¹‡hapakatikassa pana dubbalassa ca cÄ«varaá¹ƒ sukhumaá¹ƒ sappÄ• yaá¹ƒ. sÄ«tÄ• luk
dupaá¹-á¹-aá¹ƒ. viparÄ«taá¹ƒ asappÄ• yaá¹ƒ. yassa kassaci jiá¹‡á¹‡aá¹ƒ asappÄ• yameva.
taá¹ƒ palibodhakaraá¹ƒ hoti. tathÄ• paá¹-á¹-uá¹‡á¹‡adukÅ«lÄ• dibhedaá¹ƒ lobhanÄ«yacÄ«
araÃ±Ã±e ekakassa nivÄ• santarÄ• yakaraá¹ƒ jÄ«vitantarÄ• yakaraá¹ƒ vÄ• pi hoti. nippariy
nimittakammÄ• dimicchÄ• jÄ«vavasena uppannaá¹ƒ, yaÃ±cassa sevamÄ• nassa akusalÄ•
kusalÄ• dhammÄ• parihÄ• yanti, taá¹ƒ asappÄ• yaá¹ƒ. viparÄ«taá¹ƒ sappÄ• yaá¹ƒ \Be I 2

sappÄ• yasampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasampajaÃ±

abbhantare attÄ• nÄ• ma koci cÄ«varaá¹ƒ pÄ• rupanto natthi. vuttappakÄ• racittakiriyavÄ•
\Ne I 276/ pana cÄ«varapÄ• rupanaá¹ƒ hoti. tattha cÄ«varampi acetanaá¹ƒ, kÄ• yopi acetan
jÄ• nÄ• ti ``mayÄ• kÄ• yo pÄ• rutoâ€™â€™ ti. kÄ• yopi na jÄ• nÄ• ti ``ahaá¹ƒ cÄ«varena p
dhÄ• tusamÅ«haá¹ƒ paá¹-icchÄ• denti paá¹-apilotikÄ• ya potthakarÅ«papaá¹-icchÄ• dane v
cÄ«varaá¹ƒ labhitvÄ• somanassaá¹ƒ kÄ• tabbaá¹ƒ, na asundaraá¹ƒ labhitvÄ• domanassaá
nÄ• gavammikacetiyarukkhÄ• dÄ«su \Ee I 266/ hi keci mÄ• lÄ• gandhadhÅ«mavatthÄ• dÄ«
gÅ«thamuttakaddamadaá¹‡á¸• asatthappahÄ• rÄ• dÄ«hi asakkÄ• raá¹ƒ, na te nÄ• gavamm
domanassaá¹ƒ vÄ• karonti; evameva neva sundaraá¹ƒ cÄ«varaá¹ƒ labhitvÄ• somanassaá
asundaraá¹ƒ labhitvÄ• domanassanti evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasena panettha a
veditabbaá¹ƒ.

pattadhÄ• raá¹‡epi pattaá¹ƒ sahasÄ• va aggahetvÄ• imaá¹ƒ gahetvÄ• piá¹‡á¸• Ä• ya cara
labhissÄ• mÄ«ti evaá¹ƒ pattagahaá¹‡apaccayÄ• paá¹-ilabhitabbaatthavasena sÄ• tthakasa

kisadubbalasarÄ«rassa pana garu patto asappÄ• yo. yassa kassaci catupaÃ±cagaá¹‡á¸• ik
asappÄ• yova. duddhotapatto hi na vaá¹-á¹-ati, taá¹ƒ dhovantasseva cassa palibodho hoti. n
pana lobhanÄ«yo cÄ«vare vuttanayeneva asappÄ• yo. nimittakammÄ• divasena laddho pan
akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti, ayaá¹ƒ ekantaa
sappÄ• yo. tassa vasenettha sappÄ• yasampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• vijahanava
veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci pattaá¹ƒ gaá¹‡hanto natthi. vuttappakÄ• racittakiriyavÄ• yoc
pattaggahaá¹‡aá¹ƒ nÄ• ma hoti. tattha pattopi acetano, hatthÄ• pi acetanÄ• . patto na jÄ• n
gahitoâ€™â€™ ti. hatthÄ• pi na jÄ• nanti ``patto amhehi gahitoâ€™â€™ ti. dhÄ• tuyova \Be
gaá¹‡hanti saá¹‡á¸• Ä• sena aggivaá¹‡á¹‡apattaggahaá¹‡e viyÄ• ti evaá¹ƒ pavattapaá¹-isaa
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

apica yathÄ• chinnahatthapÄ• de vaá¹‡amukhehi paggharitapubbalohitakimikule nÄ«lama
anÄ• thasÄ• lÄ• yaá¹ƒ nipanne anÄ• thamanusse disvÄ• dayÄ• lukÄ• purisÄ• tesaá¹ƒ vaa
277/ ceva kapÄ• lÄ• dÄ«hi ca bhesajjÄ• ni upanÄ• menti. tattha coá¸·akÄ• nipi kesaÃ±ci sa
thÅ«lÄ• ni pÄ• puá¹‡anti. bhesajjakapÄ• lakÄ• nipi kesaÃ±ci susaá¹‡á¹-hÄ• nÄ• ni, kesaÃ±
pÄ• puá¹‡anti, na te tattha sumanÄ• vÄ• dummanÄ• vÄ• honti. vaá¹‡appaá¹-icchÄ• dana
bhesajjapaá¹-iggahaá¹‡amatteneva ca kapÄ• lakena \Ee I 267/ tesamattho, evameva yo bh
viya cÄ«varaá¹ƒ, bhesajjakapÄ• lakaá¹ƒ viya pattaá¹ƒ, kapÄ• le bhesajjamiva ca patte laddh
sallakkheti. ayaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e asammohasampajaÃ±Ã±ena u

veditabbo.

asitÄ• dÄ«su __asite_ti piá¹‡á¸• apÄ• tabhojane. __pÄ«te_ti yÄ• guÄ• dipÄ• ne. __khÄ• yi
piá¹-á¹-hakhajjakÄ• dikhÄ• dane. __sÄ• yite_ti madhuphÄ• á¹‡itÄ• disÄ• yane. tattha ``neva
nayena vutto aá¹-á¹-havidhopi attho attho nÄ• ma. tassa vasena sÄ• tthakasampajaÃ±Ã±aá
lÅ«khapaá¹‡Ä«tatittamadhurÄ• dÄ«su pana yena bhojanena yassa aphÄ• su hoti, taá¹ƒ tas
nimittakammÄ• divasena paá¹-iladdhaá¹ƒ, yaÃ±cassa bhuÃ±jato akusalÄ• dhammÄ• abhi
parihÄ• yanti, taá¹ƒ ekantaasappÄ• yameva. viparÄ«taá¹ƒ sappÄ• yaá¹ƒ. tassa vasenettha
kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci bhuÃ±jako natthi, vuttappakÄ• racittakiriyavÄ• yodhÄ• tuvip
pattapaá¹-iggahaá¹‡aá¹ƒ nÄ• ma hoti. cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva hatthassa pa
hoti. cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva Ä• lopakaraá¹‡aá¹ƒ Ä• lopauddharaá¹‡aá¹ƒ mu
koci kuÃ±cikÄ• ya yantakena ca hanukaá¹-á¹-hÄ«ni vivarati, cittakiriyavÄ• yodhÄ• tuvipphÄ
á¹-hapanaá¹ƒ, uparidantÄ• naá¹ƒ musalakiccasÄ• dhanaá¹ƒ, heá¹-á¹-hÄ• dantÄ• naá¹ƒ udu
jivhÄ• ya hatthakiccasÄ• dhanaÃ±ca hoti.

iti \Be I 272/ taá¹ƒ tattha aggajivhÄ• ya tanukakheá¸·o mÅ«lajivhÄ• ya bahalakheá¸·o makk
heá¹-á¹-hÄ• dantaudukkhale jivhÄ• hatthaparivattitaá¹ƒ kheá¸·audakatemitaá¹ƒ uparidantam
koci kaá¹-acchunÄ• vÄ• dabbiyÄ• vÄ• antopavesento nÄ• ma natthi, vÄ• yodhÄ• tuyÄ• v
paviá¹-á¹-haá¹ƒ koci palÄ• lasantharaá¹ƒ katvÄ• dhÄ• rento nÄ• ma natthi, vÄ• yodhÄ• tuv
á¹-hitaá¹ƒ á¹-hitaá¹ƒ \Ne I 278/ koci uddhanaá¹ƒ katvÄ• aggiá¹ƒ jÄ• letvÄ• pacanto nÄ• ma
tejodhÄ• tuyÄ• va paccati. pakkaá¹ƒ pakkaá¹ƒ \Ee I 268/ koci daá¹‡á¸• ena vÄ• yaá¹-á¹-hiy
nÄ• ma natthi, vÄ• yodhÄ• tuyeva nÄ«harati.

iti vÄ• yodhÄ• tu atiharati ca vÄ«tiharati ca dhÄ• reti ca parivatteti ca saÃ±cuá¹‡á¹‡eti visos
ca. pathavÄ«dhÄ• tu dhÄ• reti ca parivatteti ca saÃ±cuá¹‡á¹‡eti ca visoseti ca. Ä• podhÄ• t
allattaÃ±ca anupÄ• leti. tejodhÄ• tu antopaviá¹-á¹-haá¹ƒ paripÄ• ceti. Ä• kÄ• sadhÄ• tu aÃ±
viÃ±Ã±Ä• á¹‡adhÄ• tu tattha tattha sammÄ• payogamanvÄ• ya Ä• bhujatÄ«ti evaá¹ƒpavatta
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

apica gamanato pariyesanato paribhogato Ä• sayato nidhÄ• nato aparipakkato paripakkato
sammakkhaá¹‡atoti evaá¹ƒ dasavidhapaá¹-ikÅ«labhÄ• vapaccavekkhaá¹‡atopettha asamm
veditabbaá¹ƒ. vitthÄ• rakathÄ• panettha __visuddhimagge_ Ä• hÄ• rapaá¹-ikÅ«lasaÃ±Ã±Ä

__uccÄ• rapassÄ• vakamme_ti uccÄ• rassa ca passÄ• vassa ca karaá¹‡e. tattha pattakÄ•
akarontassa sakalasarÄ«rato sedÄ• muccanti, akkhÄ«ni bhamanti, cittaá¹ƒ na ekaggaá¹ƒ h
uppajjanti. karontassa pana sabbaá¹ƒ taá¹ƒ na hotÄ«ti ayamettha attho. tassa vasena sÄ• t

veditabbaá¹ƒ. aá¹-á¹-hÄ• ne uccÄ• rapassÄ• vaá¹ƒ karontassa pana Ä• patti hoti, ayaso vaá
jÄ«vitantarÄ• yo hoti. patirÅ«pe á¹-hÄ• ne karontassa sabbaá¹ƒ taá¹ƒ na hotÄ«ti idamettha
vasena sappÄ• yasampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasa

abbhantare \Be I 273/ attÄ• nÄ• ma koci uccÄ• rapassÄ• vaá¹ƒ karonto natthi. cittakiriyavÄ
pana uccÄ• rapassÄ• vakammaá¹ƒ hoti. yathÄ• pana pakke gaá¹‡á¸• e gaá¹‡á¸• abhedena
nikkhamati, yathÄ• ca atibharitÄ• udakabhÄ• janÄ• udakaá¹ƒ akÄ• matÄ• ya nikkhamati,
pakkÄ• sayamuttavatthÄ«su sannicitÄ• uccÄ• rapassÄ• vÄ• vÄ• yuvegasamuppÄ«á¸·itÄ•
nikkhamanti. so panÄ• yaá¹ƒ evaá¹ƒ nikkhamanto uccÄ• rapassÄ• vo neva tassa bhikkhun
kevalaá¹ƒ sarÄ«ranissandova \Ee I 269/ hoti. yathÄ• kiá¹ƒ? yathÄ• udakakumbhato purÄ•
chaá¸• á¸• entassa neva taá¹ƒ attano hoti, na paresaá¹ƒ. kevalaá¹ƒ paá¹-ijagganamattamev
evaá¹ƒpavattapaá¹-isaá¹…khÄ• navasenettha asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

gatÄ• dÄ«su __gate_ti gamane. __á¹-hite_ti á¹-hÄ• ne. __nisinne_ti nisajjÄ• ya. __sutte_ti
__jÄ• garite_ti jÄ• garaá¹‡e. __bhÄ• site_ti kathane. __tuá¹‡hÄ«bhÄ• ve_ti akathane. ``gac
pajÄ• nÄ• ti, á¹-hito vÄ• á¹-hitomhÄ«ti pajÄ• nÄ• ti, nisinno vÄ• nisinnomhÄ«ti pajÄ• nÄ• ti
sayÄ• nomhÄ«ti pajÄ• nÄ• tÄ«â€™â€™ ti imasmiÃ±hi á¹-hÄ• ne addhÄ• nairiyÄ• pathÄ• k
paá¹-ikkante Ä• lokite vilokite samiÃ±jite pasÄ• riteâ€™â€™ ti imasmiá¹ƒ majjhimÄ• . ``gate
jÄ• gariteâ€™â€™ ti idha pana khuddakacuá¹‡á¹‡ikairiyÄ• pathÄ• kathitÄ• . tasmÄ• etesu
sampajÄ• nakÄ• ritÄ• veditabbÄ• .

tipiá¹-akamahÄ• sÄ«vatthero panÄ• ha --- yo ciraá¹ƒ gantvÄ• vÄ• caá¹…kamitvÄ• vÄ• a
paá¹-isaÃ±cikkhati ``caá¹…kamanakÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva nirudd
sampajÄ• nakÄ• rÄ«_ nÄ• ma. yo sajjhÄ• yaá¹ƒ vÄ• karonto paÃ±haá¹ƒ vÄ• vissajjento ka
manasikaronto ciraá¹ƒ á¹-hatvÄ• aparabhÄ• ge nisinno iti paá¹-isaÃ±cikkhati ``á¹-hitakÄ• le
rÅ«pÄ• rÅ«padhammÄ• ettheva niruddhÄ• â€™â€™ ti, ayaá¹ƒ __á¹-hite sampajÄ• nakÄ•
sajjhÄ• yÄ• dikaraá¹‡avaseneva ciraá¹ƒ nisÄ«ditvÄ• aparabhÄ• ge nipanno iti paá¹-isaÃ±ci
pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niruddhÄ• â€™â€™ ti, ayaá¹ƒ __nisinne sampaj
nipannako sajjhÄ• yaá¹ƒ vÄ• karonto kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasikaronto niddaá¹ƒ
vuá¹-á¹-hÄ• ya \Be I 274/ iti paá¹-isaÃ±cikkhati ``sayanakÄ• le pavattÄ• rÅ«pÄ• rÅ«padham
niruddhÄ• â€™â€™ ti, ayaá¹ƒ __sutte jÄ• garite ca sampajÄ• nakÄ• rÄ«_ nÄ• ma. kiriyama
suttaá¹ƒ nÄ• ma, pavattaá¹ƒ jÄ• garitaá¹ƒ nÄ• mÄ• ti. yo pana bhÄ• samÄ• no ``ayaá¹ƒ sad
paá¹-icca dante ca jivhaÃ±ca tÄ• luÃ±ca paá¹-icca cittassa tadanurÅ«paá¹ƒ payogaá¹ƒ paá
sato sampajÄ• no bhÄ• sati, ciraá¹ƒ vÄ• pana kÄ• laá¹ƒ sajjhÄ• yaá¹ƒ vÄ• katvÄ• dhamm
kammaá¹-á¹-hÄ• naá¹ƒ \Ne I 280/ vÄ• parivattetvÄ• paÃ±haá¹ƒ vÄ• vissajjetvÄ• aparabh
270/ iti paá¹-isaÃ±cikkhati ``bhÄ• sitakÄ• le uppannÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niru
__bhÄ• site sampajÄ• nakÄ• rÄ«_ nÄ• ma. yo tuá¹‡hÄ«bhÅ«to ciraá¹ƒ dhammaá¹ƒ vÄ• ka
manasikatvÄ• aparabhÄ• ge iti paá¹-isaÃ±cikkhati ``tuá¹‡hÄ«bhÅ«takÄ• le pavattÄ• rÅ«pÄ

niruddhÄ• , upÄ• dÄ• rÅ«papavattiyÄ• sati __bhÄ• sati_ nÄ• ma, asati __tuá¹‡hÄ« bhavati
__tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ«_ nÄ• mÄ• ti.

tayidaá¹ƒ mahÄ• sÄ«vattherena vuttaá¹ƒ asammohadhuraá¹ƒ imasmiá¹ƒ __satipaá¹-á¹-hÄ•
__sÄ• maÃ±Ã±aphale_ pana sabbampi catubbidhaá¹ƒ sampajaÃ±Ã±aá¹ƒ labbhati. tasmÄ•
asammohasampajaÃ±Ã±asseva vasena sampajÄ• nakÄ• ritÄ• veditabbÄ• . sampajÄ• nak
sabbapadesu satisampayuttasseva sampajaÃ±Ã±assa vasenattho veditabbo. __vibhaá¹…g
sampajÄ• no abhikkamati, sato sampajÄ• no paá¹-ikkamatÄ«â€™â€™ ti (Vibh 523) evamet

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ catusampajaÃ±Ã±apariggahaá¹‡ena attano vÄ• kÄ• ye, par
vÄ• attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati. idha __samudayavay
rÅ«pakkhandhasseva samudayo ca vayo ca nÄ«haritabbo. sesaá¹ƒ vuttasadisameva.

idha catusampajaÃ±Ã±apariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pikÄ•
samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, vuttappakÄ• ro ariyamaggo ma
catusaccavasena ussakkitvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä• tÄ«ti idamekassa \Be I 275/ catusam
bhikkhuno vasena yÄ• va arahattÄ• niyyÄ• namukhanti.

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-ikÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<110> evaá¹ƒ \Ne I 281/ catusampajaÃ±Ã±avasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ
paá¹-ikÅ«lamanasikÄ• ravasena vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __imam
vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ sabbÄ• kÄ• rena vitthÄ• rato __visuddhimagge_ kÄ• ya
vuttaá¹ƒ. __ubhatomukhÄ• _ti heá¹-á¹-hÄ• ca upari cÄ• ti dvÄ«hi mukhehi yuttÄ• . __nÄ• n
nÄ• nÄ• vidhassa.

idaá¹ƒ panettha opammasaá¹ƒsandanaá¹ƒ --- ubhatomukhÄ• putoá¸·i viya hi cÄ• tumahÄ•
missetvÄ• pakkhittanÄ• nÄ• vidhadhaÃ±Ã±aá¹ƒ viya kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• , cak
yogÄ• vacaro, tassa taá¹ƒ putoá¸·iá¹ƒ muÃ±citvÄ• paccavekkhato nÄ• nÄ• vidhadhaÃ±Ã±a
yogino dvattiá¹ƒsÄ• kÄ• rassa vibhÅ«tÄ• kÄ• ro veditabbo.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ kesÄ• dipariggahaá¹‡ena attano vÄ• kÄ• ye, parassa vÄ• k
attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati, ito paraá¹ƒ vuttanayameva
dvattiá¹ƒsÄ• kÄ• rapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• niyyÄ• na
sesaá¹ƒ purimasadisamevÄ• ti.

paá¹-ikÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<111> evaá¹ƒ paá¹-ikÅ«lamanasikÄ• ravasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni
vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ opammasaá¹ƒsandanena \Be I 27
atthavaá¹‡á¹‡anÄ• --- yathÄ• koci goghÄ• tako vÄ• tasseva vÄ• bhattavetanabhato antev
vinivijjhitvÄ• catasso disÄ• gatÄ• naá¹ƒ mahÄ• pathÄ• naá¹ƒ vemajjhaá¹-á¹-hÄ• nasaá¹…k
koá¹-á¹-hÄ• saá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• nisinno assa, evameva bhikkhu catunnaá¹ƒ iriy
kenaci Ä• kÄ• rena \Ne I 282/ á¹-hitattÄ• yathÄ• á¹-hitaá¹ƒ, yathÄ• á¹-hitattÄ• ca yathÄ• pa
--- ``atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu ... pe ... vÄ• yodhÄ• tÅ«â€™â€™ ti evaá¹ƒ pa

kiá¹ƒ vuttaá¹ƒ hoti --- yathÄ• goghÄ• takassa gÄ• viá¹ƒ posentassÄ• pi Ä• ghÄ• tanaá¹ƒ Ä
tattha bandhitvÄ• á¹-hapentassÄ• pi vadhentassÄ• pi vadhitaá¹ƒ mataá¹ƒ passantassÄ• pi
saÃ±Ã±Ä• na antaradhÄ• yati, yÄ• va naá¹ƒ padÄ• letvÄ• bÄ«laso na vibhajati. vibhajitvÄ•
272/ gÄ• vÄ«ti saÃ±Ã±Ä• antaradhÄ• yati, maá¹ƒsasaÃ±Ã±Ä• pavattati, nÄ• ssa evaá¹ƒ h
vikkiá¹‡Ä• mi, ime gÄ• viá¹ƒ harantÄ«â€™â€™ ti. atha khvassa ``ahaá¹ƒ maá¹ƒsaá¹ƒ vikkiá
harantiâ€™â€™ cceva hoti, evameva imassÄ• pi bhikkhuno pubbe bÄ• laputhujjanakÄ• le g
pabbajitassÄ• pi tÄ• vadeva sattoti vÄ• puggaloti vÄ• saÃ±Ã±Ä• na antaradhÄ• yati, yÄ• v
yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ ghanavinibbhogaá¹ƒ katvÄ• dhÄ• tuso na paccavek
paccavekkhato panassa sattasaÃ±Ã±Ä• antaradhÄ• yati, dhÄ• tuvaseneva cittaá¹ƒ santiá¹-
--- ``imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ dhÄ• tuso paccavekkhati, at
pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«ti. seyyathÄ• pi, bhikkhave, dakk
vÄ• yodhÄ• tÅ«â€™â€™ ti.

goghÄ• tako viya hi yogÄ«, gÄ• vÄ«ti saÃ±Ã±Ä• viya sattasaÃ±Ã±Ä• , catumahÄ• patho v
vibhajitvÄ• nisinnabhÄ• vo viya dhÄ• tuso paccavekkhaá¹‡anti ayamettha pÄ• á¸·ivaá¹‡á¹‡
kammaá¹-á¹-hÄ• nakathÄ• pana __visuddhimagge_ vitthÄ• ritÄ• .

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ catudhÄ• tupariggahaá¹‡ena attano vÄ• kÄ• ye, parassa vÄ
attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« \Be I 277/ viharati. ito paraá¹ƒ vutta
idha catudhÄ• tupariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• niyyÄ• namu
sesaá¹ƒ purimasadisamevÄ• ti.

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navasivathikapabbavaá¹‡á¹‡anÄ•

<112> evaá¹ƒ \Ne I 283/ dhÄ• tumanasikÄ• ravasena kÄ• yÄ• nupassanaá¹ƒ vibhajitvÄ• id
vibhajituá¹ƒ, __puna capara_ntiÄ• dimÄ• ha. tattha __seyyathÄ• pi passeyyÄ• _ti yathÄ• pa
matasarÄ«raá¹ƒ. __sivathikÄ• ya chaá¸• á¸• Ä«ta_nti susÄ• ne apaviddhaá¹ƒ. ekÄ• haá¹ƒ n
__ekÄ• hamataá¹ƒ_. dvÄ«haá¹ƒ matassa assÄ• ti __dvÄ«hamataá¹ƒ_. tÄ«haá¹ƒ matassa a
bhastÄ• viya vÄ• yunÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• yathÄ• nukkamaá¹ƒ samuggate
__uddhumÄ• takaá¹ƒ_. vinÄ«laá¹ƒ \Ee I 273/ vuccati viparibhinnavaá¹‡á¹‡aá¹ƒ. vilÄ«namev
paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vinÄ«lanti __vinÄ«lakaá¹ƒ_. maá¹ƒsussadaá¹-á¹-hÄ• nesu
pubbasannicayaá¹-á¹-hÄ• nesu setavaá¹‡á¹‡assa yebhuyyena ca nÄ«lavaá¹‡á¹‡assa nÄ«la
nÄ«lasÄ• á¹-akapÄ• rutasseva chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. paribhinnaá¹-á¹-hÄ• n
vaá¹‡amukhehi visandamÄ• naá¹ƒ pubbaá¹ƒ vipubbaá¹ƒ. vipubbameva __vipubbakaá¹ƒ, _ p
kucchitaá¹ƒ vipubbanti __vipubbakaá¹ƒ_. vipubbakaá¹ƒ jÄ• taá¹ƒ tathÄ• bhÄ• vaá¹ƒ gatanti

__so imameva kÄ• ya_nti so bhikkhu imaá¹ƒ attano kÄ• yaá¹ƒ tena kÄ• yena saddhiá¹ƒ Ã±
upaneti. kathaá¹ƒ? ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toti. id
Ä• yu, usmÄ• , viÃ±Ã±Ä• á¹‡anti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ atthitÄ• ya ayaá¹ƒ
hoti imesaá¹ƒ pana vigamÄ• ayampi evaá¹ƒdhammo evaá¹ƒpÅ«tikasabhÄ• voyeva, __evaá
evaá¹ƒuddhumÄ• tÄ• dibhedo bhavissati, __evaá¹ƒanatÄ«to_ evaá¹ƒuddhumÄ• tÄ• dibhÄ•

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ uddhumÄ• tÄ• dipariggahaá¹‡ena attano vÄ• kÄ• ye, paras
attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• nupassÄ« viharati.

__khajjamÄ• na_nti \Be I 278/ udarÄ• dÄ«su nisÄ«ditvÄ• udaramaá¹ƒsaoá¹-á¹-hamaá¹ƒsa
luÃ±citvÄ• luÃ±citvÄ• khÄ• diyamÄ• naá¹ƒ. __samaá¹ƒsalohita_nti sesÄ• vasesamaá¹ƒsal
__nimaá¹ƒsalohitamakkhita_nti maá¹ƒse khÄ«á¹‡epi lohitaá¹ƒ na sussati, taá¹ƒ sandhÄ• ya
``nimaá¹ƒsalohitamakkhitaâ€™â€™ nti. __aÃ±Ã±enÄ• _ti aÃ±Ã±ena disÄ• bhÄ• gena. __ha
catusaá¹-á¹-hibhedampi hatthaá¹-á¹-hikaá¹ƒ pÄ• á¹-iyekkaá¹ƒ vippakiá¹‡á¹‡aá¹ƒ. __pÄ• daá
nayo. __terovassikÄ• nÄ«_ti atikkantasaá¹ƒvaccharÄ• ni. __pÅ«tÄ«nÄ«_ti abbhokÄ• se á¹-
vÄ• tÄ• tapavuá¹-á¹-hisamphassena terovassikÄ• neva pÅ«tÄ«ni honti. antobhÅ«migatÄ• n
tiá¹-á¹-hanti. __cuá¹‡á¹‡akajÄ• tÄ• nÄ«_ti cuá¹‡á¹‡aá¹ƒ cuá¹‡á¹‡aá¹ƒ hutvÄ• vippakiá¹‡á¹‡
imamevÄ• ti vuttanayena khajjamÄ• nÄ• dÄ«naá¹ƒ vasena yojanÄ• kÄ• tabbÄ• .

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ khajjamÄ• nÄ• dipariggahaá¹‡ena yÄ• va cuá¹‡á¹‡akabhÄ•
kÄ• ye, parassa vÄ• kÄ• ye, kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa kÄ• ye kÄ• yÄ• n

idha pana á¹-hatvÄ• navasivathikÄ• samodhÄ• netabbÄ• . ``ekÄ• hamataá¹ƒ vÄ• â€™â€™
sabbÄ• pi ekÄ• , ``kÄ• kehi vÄ• khajjamÄ• naâ€™â€™ ntiÄ• dikÄ• ekÄ• , ``aá¹-á¹-hikasaá
samaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaâ€™â€™ nti ekÄ• , ``nimaá¹ƒsalohitamakkhitaá¹ƒ n
ekÄ• , ``apagatamaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaâ€™â€™ nti ekÄ• , ``aá¹-á¹-hikÄ• ni a

tiÄ• dikÄ• ekÄ• , ``aá¹-á¹-hikÄ• ni setÄ• ni saá¹…khavaá¹‡á¹‡apaá¹-ibhÄ• gÄ• nÄ«â€™â€™
terovassikÄ• nÄ«â€™â€™ ti ekÄ• , ``pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• nÄ«â€™â€™ ti ekÄ• .

__evaá¹ƒ kho, bhikkhave_ti idaá¹ƒ navasivathikÄ• dassetvÄ• kÄ• yÄ• nupassanaá¹ƒ niá¹-
navasivathikapariggÄ• hikÄ• sati dukkhasaccaá¹ƒ, tassÄ• samuá¹-á¹-hÄ• pikÄ• purimataá
ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, dukkhaparijÄ• nano samudayapajahano nirodhÄ• ra
maggasaccaá¹ƒ. evaá¹ƒ catusaccavaseneva ussakkitvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä• tÄ«ti idaá
navasivathikapariggÄ• hakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• va arahattÄ• niyyÄ• namukhanti.

navasivathikapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ettÄ• vatÄ• ca Ä• nÄ• pÄ• napabbaá¹ƒ iriyÄ• pathapabbaá¹ƒ catusampajaÃ±Ã±apabbaá¹ƒ
dhÄ• tumanasikÄ• rapabbaá¹ƒ navasivathikapabbÄ• nÄ«ti cuddasapabbÄ• kÄ• yÄ• nupass

tattha \Ne I 285/ \Be I 279/ Ä• nÄ• pÄ• napabbaá¹ƒ paá¹-ikÅ«lamanasikÄ• rapabbanti imÄ•
appanÄ• kammaá¹-á¹-hÄ• nÄ• ni. sivathikÄ• naá¹ƒ pana Ä• dÄ«navÄ• nupassanÄ• vasena
upacÄ• rakammaá¹-á¹-hÄ• nÄ• nevÄ• ti.

kÄ• yÄ• nupassanÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<113> evaá¹ƒ bhagavÄ• cuddasavidhena kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ kath
vedanÄ• nupassanaá¹ƒ kathetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ• ha. tattha __sukhaá
cetasikaá¹ƒ vÄ• sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no ``ahaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayÄ
attho. tattha kÄ• maá¹ƒ uttÄ• naseyyakÄ• pi dÄ• rakÄ• thaÃ±Ã±apivanÄ• dikÄ• le sukhaá¹
vedayÄ• mÄ• â€™â€™ ti pajÄ• nanti, na panetaá¹ƒ evarÅ«paá¹ƒ jÄ• nanaá¹ƒ sandhÄ• ya v
hi sattÅ«paladdhiá¹ƒ na jahati, sattasaÃ±Ã±aá¹ƒ na ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naá¹ƒ v
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• vÄ• na hoti. imassa pana bhikkhuno jÄ• nanaá¹ƒ sattÅ«pala
sattasaÃ±Ã±aá¹ƒ ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naá¹ƒ ceva satipaá¹-á¹-hÄ• nabhÄ• vanÄ•
vedayati, kassa vedanÄ• , kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• â€™â€™ ti evaá¹ƒ sampajÄ• navedi

tattha __ko vedayatÄ«_ti na koci satto vÄ• puggalo vÄ• vedayati. __kassa vedanÄ• _ti na
puggalassa vÄ• vedanÄ• . __kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• _ti vatthuÄ• rammaá¹‡Ä• va pana
pajÄ• nÄ• ti --- ``taá¹ƒ taá¹ƒ sukhÄ• dÄ«naá¹ƒ vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ•
vedanÄ• pavattiá¹ƒ upÄ• dÄ• ya `ahaá¹ƒ vedayÄ• mÄ«â€™ ti vohÄ• ramattaá¹ƒ hotÄ«â€™
vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va vedayatÄ«ti sallakkhento esa ``sukhaá¹ƒ v
ti pajÄ• nÄ• tÄ«ti veditabbo. cittalapabbate aÃ±Ã±ataro thero viya. thero kira aphÄ• sukakÄ•

nitthunanto aparÄ• paraá¹ƒ parivattati. tameko daharo Ä• ha ``kataraá¹ƒ vo, bhante, á¹-hÄ•
ti. Ä• vuso, pÄ• á¹-iyekkaá¹ƒ rujjanaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi, vatthuá¹ƒ Ä• rammaá¹‡a
vedayatÄ«ti. evaá¹ƒ jÄ• nanakÄ• lato \Be I 280/ paá¹-á¹-hÄ• ya adhivÄ• setuá¹ƒ vaá¹-á¹-ati
adhivÄ• semi Ä• vusoti. adhivÄ• sanÄ• , bhante, seyyÄ• ti. thero adhivÄ• sesi. tato vÄ• to \N
phÄ• lesi, maÃ±cake antÄ• ni rÄ• sikatÄ• ni ahesuá¹ƒ. thero daharassa dassesi ``vaá¹-á¹-at
adhivÄ• sanÄ• â€™â€™ ti. daharo tuá¹‡hÄ« ahosi. thero vÄ«riyasamataá¹ƒ yojetvÄ• saha
arahattaá¹ƒ pÄ• puá¹‡itvÄ• samasÄ«sÄ« hutvÄ• parinibbÄ• yi.

yathÄ• ca sukhaá¹ƒ, evaá¹ƒ dukkhaá¹ƒ ... pe ... nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedana
``nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti. iti bh
rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento vedanÄ• v
kammaá¹-á¹-hÄ• naá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naÃ±ca arÅ«pakammaá¹-á¹-hÄ• naÃ±ca. rÅ«
etadeva vuccati. tattha bhagavÄ• rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento saá¹…khepamana
vitthÄ• ramanasikÄ• ravasena vÄ• catudhÄ• tuvavatthÄ• naá¹ƒ kathesi. tadubhayampi sab
dassitameva.

arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ \Ee I 276/ pana kathento yebhuyyena vedanÄ• vasena kath
arÅ«pakammaá¹-á¹-hÄ• ne abhiniveso phassavasena vedanÄ• vasena cittavasenÄ• ti. kath
saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pariggahite rÅ«pakammaá¹-á¹-hÄ• ne tasmiá¹ƒ Ä• rami
paá¹-hamÄ• bhinipÄ• to taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusanto uppajjamÄ• no phasso pÄ• kaá¹-
Ä• rammaá¹‡aá¹ƒ anubhavantÄ« uppajjamÄ• nÄ• vedanÄ• pÄ• kaá¹-Ä• hoti. ekaccassa t
pariggahetvÄ• vijÄ• nantaá¹ƒ uppajjamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. tatth
hoti, sopi ``na kevalaá¹ƒ phassova uppajjati, tena saddhiá¹ƒ tadeva Ä• rammaá¹‡aá¹ƒ anub
uppajjati, saÃ±jÄ• nanamÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi, vijÄ• nanamÄ•
uppajjatÄ«â€™â€™ ti phassapaÃ±camakeyeva pariggaá¹‡hÄ• ti. yassa vedanÄ• pÄ• kaá¹
vedanÄ• va uppajjati, tÄ• ya saddhiá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ phusamÄ• no phassopi upp
saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi, vijÄ• nanamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡ampi uppajjat
pariggaá¹‡hÄ• ti. yassa viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, so ``na kevalaá¹ƒ viÃ±Ã±Ä• a
saddhiá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ phusamÄ• no phassopi \Be I 281/ uppajjati, anubhavamÄ
saÃ±jÄ• nanamÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi uppajjatÄ«â€™â€™ ti pha

so \Ne I 287/ ``ime phassapaÃ±camakÄ• dhammÄ• kiá¹ƒ nissitÄ• â€™â€™ ti upadhÄ• re
ti pajÄ• nÄ• ti. vatthu nÄ• ma karajakÄ• yo, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``idaÃ±ca me viÃ±Ã±
ettha paá¹-ibaddhaâ€™â€™ nti (DN I 234, 235; MN II 252). so atthato bhÅ«tÄ• ni ceva upÄ
evamettha ``vatthu rÅ«paá¹ƒ, phassapaÃ±camakÄ• nÄ• maâ€™â€™ nti nÄ• marÅ«pamatt
rÅ«pakkhandho, nÄ• maá¹ƒ cattÄ• ro arÅ«pino khandhÄ• ti paÃ±cakkhandhamattaá¹ƒ hoti.
paÃ±cakkhandhÄ• , paÃ±cakkhandhavinimuttaÃ±ca nÄ• marÅ«paá¹ƒ natthi.

so ``ime paÃ±cakkhandhÄ• kiá¹ƒ hetukÄ• â€™â€™ ti upaparikkhanto ``avijjÄ• dihetukÄ• â
paccayo ceva paccayuppannaÃ±ca idaá¹ƒ, aÃ±Ã±o satto vÄ• puggalo vÄ• natthi,
suddhasaá¹…khÄ• rapuÃ±jamattamevÄ• ti sappaccayanÄ• marÅ«pavasena tilakkhaá¹‡aá¹
vipassanÄ• paá¹-ipÄ• á¹-iyÄ• ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti sammasanto vica

so \Ee I 277/ ``ajja ajjÄ• â€™â€™ ti paá¹-ivedhaá¹ƒ Ä• kaá¹…khamÄ• no tathÄ• rÅ«pe diva
puggalasappÄ• ya bhojanasappÄ• ya dhammassavanasappÄ• yaá¹ƒ labhitvÄ• ekapallaá¹.
matthakaá¹ƒ pÄ• petvÄ• arahatte patiá¹-á¹-hÄ• ti. evaá¹ƒ imesampi tiá¹‡á¹‡aá¹ƒ janÄ• naá
kammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ hoti.

idha pana bhagavÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento vedanÄ• vasena kathesi. pha
viÃ±Ã±Ä• á¹‡avasena vÄ• kathÄ«yamÄ• naá¹ƒ na pÄ• kaá¹-aá¹ƒ hoti, andhakÄ• raá¹ƒ viya
pÄ• kaá¹-aá¹ƒ hoti. kasmÄ• ? vedanÄ• naá¹ƒ uppattipÄ• kaá¹-atÄ• ya. sukhadukkhavedanÄ
yadÄ• sukhaá¹ƒ uppajjati, sakalasarÄ«raá¹ƒ khobhentaá¹ƒ maddantaá¹ƒ pharamÄ• naá¹ƒ a
satadhotaá¹ƒ sappiá¹ƒ khÄ• dÄ• payantaá¹ƒ viya satapÄ• katelaá¹ƒ makkhayamÄ• naá¹ƒ vi
pariá¸·Ä• haá¹ƒ nibbÄ• payamÄ• naá¹ƒ viya ``aho sukhaá¹ƒ aho sukhaâ€™â€™ nti vÄ• caá
uppajjati. yadÄ• dukkhaá¹ƒ uppajjati, sakalasarÄ«raá¹ƒ khobhentaá¹ƒ maddantaá¹ƒ pharam
abhisandayamÄ• naá¹ƒ tattaphÄ• laá¹ƒ pavesentaá¹ƒ viya vilÄ«natambalohena Ä• siÃ±cant
sukkhatiá¹‡avanappatimhi araÃ±Ã±e dÄ• ruukkÄ• kalÄ• paá¹ƒ khipamÄ• naá¹ƒ viya \Be I 28
dukkhaâ€™â€™ nti vippalÄ• payamÄ• nameva uppajjati. iti sukhadukkhavedanÄ• naá¹ƒ up

adukkhamasukhÄ• \Ne I 288/ pana duddÄ«panÄ• andhakÄ• rÄ• va avibhÅ«tÄ• . sÄ• suk
sÄ• tÄ• sÄ• tappaá¹-ikkhepavasena majjhattÄ• kÄ• rabhÅ«tÄ• adukkhamasukhÄ• vedanÄ
pÄ• kaá¹-Ä• hoti. yathÄ• kiá¹ƒ? yathÄ• antarÄ• piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ Ä• rohitvÄ• pa
anupathaá¹ƒ gacchanto migaluddako piá¹-á¹-hipÄ• sÄ• á¹‡assa orabhÄ• gepi parabhÄ• gep
apassantopi ``ito Ä• ruá¸·ho, ito oruá¸·ho, majjhe piá¹-á¹-hipÄ• sÄ• á¹‡e iminÄ• padesena g
ti nayato jÄ• nÄ• ti, evaá¹ƒ Ä• ruá¸·haá¹-á¹-hÄ• ne padaá¹ƒ viya hi sukhavedanÄ• ya uppatt
oruá¸·haá¹-á¹-hÄ• ne padaá¹ƒ viya dukkhavedanÄ• ya uppatti pÄ• kaá¹-Ä• hoti. ``ito Ä• ruy
evaá¹ƒ gatoâ€™â€™ ti nayato gahaá¹‡aá¹ƒ viya sukhadukkhÄ• naá¹ƒ apagame sÄ• tÄ• sÄ
majjhattÄ• kÄ• rabhÅ«tÄ• adukkhamasukhÄ• vedanÄ• ti nayato \Ee I 278/ gaá¹‡hantassa
bhagavÄ• paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• pacchÄ• arÅ«pakamma
nibbattetvÄ• va dassesi.

na kevalaÃ±ca idheva evaá¹ƒ dassesi, cÅ«á¸·ataá¹‡hÄ• saá¹…khaye, mahÄ• taá¹‡hÄ• saá
mahÄ• vedalle, raá¹-á¹-hapÄ• lasutte, mÄ• gaá¹‡á¸• iyasutte, dhÄ• tuvibhaá¹…ge, Ä• neÃ±
__dÄ«ghanikÄ• yamhi_ mahÄ• nidÄ• ne, sakkapaÃ±he, mahÄ• satipaá¹-á¹-hÄ• ne, __saá¹ƒ
rukkhopame, parivÄ«maá¹ƒsanasutte, sakale vedanÄ• saá¹ƒyutteti evaá¹ƒ anekesu suttesu

rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• pacchÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ• v
yathÄ• ca tesu, evaá¹ƒ imasmimpi satipaá¹-á¹-hÄ• nasutte paá¹-hamaá¹ƒ rÅ«pakammaá¹-á
pacchÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ• vasena nibbattetvÄ• dassesi.

tattha __sukhaá¹ƒ vedana_ntiÄ• dÄ«su ayaá¹ƒ aparopi pajÄ• nanapariyÄ• yo --- __sukhaá
pajÄ• nÄ• tÄ«_ti sukhavedanÄ• kkhaá¹‡e dukkhÄ• ya vedanÄ• ya abhÄ• vato sukhaá¹ƒ ve
vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti. tena yÄ• pubbe anubhÅ«tapubbÄ• dukk
abhÄ• vato imissÄ• ca sukhÄ• ya vedanÄ• ya ito paá¹-hamaá¹ƒ abhÄ• vato \Be I 283/ veda
vipariá¹‡Ä• madhammÄ• , itiha tattha sampajÄ• no hoti.

vuttampi cetaá¹ƒ bhagavatÄ• ---

á¹• 02 ``yasmiá¹ƒ \Ne I 289/ aggivessana samaye sukhaá¹ƒ vedanaá¹ƒ vedeti, neva tasmiá
vedanaá¹ƒ vedeti, na adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, sukhaá¹ƒyeva tasmiá¹ƒ sama
yasmiá¹ƒ aggivessana samaye dukkhaá¹ƒ ... pe ... adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, n
sukhaá¹ƒ vedanaá¹ƒ vedeti, na dukkhaá¹ƒ vedanaá¹ƒ vedeti, adukkhamasukhaÃ±Ã±eva tas
vedeti. sukhÄ• pi kho aggivessana vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ
virÄ• gadhammÄ• nirodhadhammÄ• . dukkhÄ• pi kho ... pe ... adukkhamasukhÄ• pi kho ag
pe ... nirodhadhammÄ• . evaá¹ƒ passaá¹ƒ aggivessana sutavÄ• ariyasÄ• vako sukhÄ• yap
vedanÄ• ya adukkhamasukhÄ• yapi \Ee I 279/ vedanÄ• ya nibbindati, nibbindaá¹ƒ virajjati, v
vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti (MN II 205).

__sÄ• misaá¹ƒ vÄ• sukha_ntiÄ• dÄ«su __sÄ• misÄ• sukhÄ• _ nÄ• ma paÃ±cakÄ• maguá
gehasitasomanassavedanÄ• . __nirÄ• misÄ• sukhÄ• _ nÄ• ma cha nekkhammasitasomana
nÄ• ma cha gehasitadomanassavedanÄ• . __nirÄ• misÄ• dukkhÄ• _ nÄ• ma cha nekkham
adukkhamasukhÄ• _ nÄ• ma cha gehasitaupekkhÄ• vedanÄ• . __nirÄ• misÄ• adukkhama
nekkhammasitaupekkhÄ• vedanÄ• . tÄ• saá¹ƒ vibhÄ• go uparipaá¹‡á¹‡Ä• sake pÄ• á¸·iyaá

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ sukhavedanÄ• dipariggahaá¹‡ena attano vÄ• vedanÄ• su, p
kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa vedanÄ• su vedanÄ• nupassÄ« viharati. __sam
vÄ• _ti ettha pana ``avijjÄ• samudayÄ• vedanÄ• samudayoâ€™â€™ tiÄ• dÄ«hi (Paá¹-is I 5
Ä• kÄ• rehi vedanÄ• naá¹ƒ samudayaÃ±ca vayaÃ±ca passanto samudayadhammÄ• nupas
viharati, vayadhammÄ• nupassÄ« vÄ• vedanÄ• su viharati, kÄ• lena samudayadhammÄ• n
vayadhammÄ• nupassÄ« vÄ• vedanÄ• su viharatÄ«ti veditabbo. ito paraá¹ƒ kÄ• yÄ• nupas

kevalaÃ±hi \Ne I 290/ idha vedanÄ• pariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ
vedanÄ• pariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disam

vedanÄ• nupassanÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<114> evaá¹ƒ navavidhena vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• idÄ• ni
cittÄ• nupassanaá¹ƒ kathetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ• ha. tattha __sarÄ• ga_
lobhasahagataá¹ƒ. __vÄ«tarÄ• ga_nti lokiyakusalÄ• byÄ• kataá¹ƒ. idaá¹ƒ pana yasmÄ• sa
dhammasamodhÄ• naá¹ƒ, tasmÄ• idha ekapadepi lokuttaraá¹ƒ na labbhati. sesÄ• ni cattÄ•
purimapadaá¹ƒ, na pacchimapadaá¹ƒ bhajanti. __sadosa_nti duvidhaá¹ƒ dosasahagataá¹ƒ
__vÄ«tadosa_nti lokiyakusalÄ• byÄ• kataá¹ƒ. sesÄ• ni dasÄ• kusalacittÄ• ni neva purimaá¹
padaá¹ƒ bhajanti. __samoha_nti vicikicchÄ• sahagataÃ±ceva uddhaccasahagataÃ±cÄ• ti du
sabbÄ• kusalesu uppajjati, tasmÄ• tÄ• nipi idha vaá¹-á¹-antiyeva. imasmiá¹ƒyeva hi duke d
pariyÄ• diá¹‡á¹‡Ä• nÄ«ti. __vÄ«tamoha_nti lokiyakusalÄ• byÄ• kataá¹ƒ. __saá¹ƒkhitta_nti t
etaÃ±hi saá¹ƒkuá¹-itacittaá¹ƒ nÄ• ma. __vikkhitta_nti uddhaccasahagataá¹ƒ, etaÃ±hi pasaá

__mahaggata_nti rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ. __amahaggata_nti kÄ• mÄ• vacaraá¹ƒ. __sau
__anuttara_nti rÅ«pÄ• vacaraÃ±ca arÅ«pÄ• vacaraÃ±ca. tatrÄ• pi sauttaraá¹ƒ rÅ«pÄ• vaca
arÅ«pÄ• vacarameva. __samÄ• hita_nti yassa appanÄ• samÄ• dhi upacÄ• rasamÄ• dhi vÄ
ubhayasamÄ• dhivirahitaá¹ƒ. __vimutta_nti tadaá¹…gavikkhambhanavimuttÄ«hi vimuttaá¹ƒ
ubhayavimuttivirahitaá¹ƒ, samucchedapaá¹-ippassaddhinissaraá¹‡avimuttÄ«naá¹ƒ pana idh

__iti_ \Be I 285/ __ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ sarÄ• gÄ• dipariggahaá¹‡ena yasmiá¹ƒ yasmi
cittaá¹ƒ pavattati, taá¹ƒ taá¹ƒ sallakkhento attano vÄ• citte, parassa vÄ• citte, kÄ• lena vÄ•
vÄ• parassa citte cittÄ• nupassÄ« viharati. __samudayavayadhammÄ• nupassÄ«_ti ettha p
I 291/ viÃ±Ã±Ä• á¹‡asamudayoâ€™â€™ ti (Paá¹-is I 50) evaá¹ƒ paÃ±cahi paÃ±cahi Ä• kÄ•
samudayo ca vayo ca nÄ«haritabbo. ito paraá¹ƒ vuttanayameva.

kevalaÃ±hi idha cittapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• cittapari
niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<115> evaá¹ƒ soá¸·asavidhena cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• idÄ• n
dhammÄ• nupassanaá¹ƒ kathetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ• ha. apica bhagava
suddharÅ«papariggaho kathito, vedanÄ• cittÄ• nupassanÄ• hi suddhaarÅ«papariggaho. idÄ

rÅ«pÄ• rÅ«pamissakapariggahaá¹ƒ kathetuá¹ƒ ``kathaÃ±ca, bhikkhaveâ€™â€™ tiÄ• dimÄ•
kÄ• yÄ• nupassanÄ• ya vÄ• rÅ«pakkhandhapariggahova kathito, vedanÄ• nupassanÄ• ya
cittÄ• nupassanÄ• ya viÃ±Ã±Ä• á¹‡akkhandhapariggahovÄ• ti idÄ• ni saÃ±Ã±Ä• saá¹…khÄ
kathetuá¹ƒ ``kathaÃ±ca, bhikkhaveâ€™â€™ tiÄ• dimÄ• ha.

tattha __santa_nti abhiá¹‡hasamudÄ• cÄ• ravasena saá¹ƒvijjamÄ• naá¹ƒ. __asanta_nti asa
pahÄ«nattÄ• vÄ• avijjamÄ• naá¹ƒ. __yathÄ• cÄ• _ti yena kÄ• raá¹‡ena kÄ• macchandass
pajÄ• nÄ• tÄ«_ti taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• nÄ• ti. iminÄ• nayena sabbapadesu attho ved

tattha subhanimitte ayonisomanasikÄ• rena kÄ• macchandassa uppÄ• do hoti. subhanimitt
subhanimittaá¹ƒ, subhÄ• rammaá¹‡ampi subhanimittaá¹ƒ. __ayonisomanasikÄ• ro_ nÄ• ma
uppathamanasikÄ• ro anicce niccanti vÄ• dukkhe sukhanti vÄ• anattani attÄ• ti vÄ• asubh
manasikÄ• ro, taá¹ƒ tattha bahulaá¹ƒ pavattayato kÄ• macchando uppajjati. tenÄ• ha bhaga
bhikkhave, subhanimittaá¹ƒ, tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro \Ne I 292/, ayamÄ•
kÄ• macchandassa uppÄ• dÄ• ya uppannassa vÄ• kÄ• macchandassa bhiyyobhÄ• vÄ• ya

asubhanimitte pana yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. __asubhanimittaá¹ƒ_ nÄ•
asubhÄ• rammaá¹‡ampi. __yonisomanasikÄ• ro_ nÄ• ma upÄ• yamanasikÄ• ro pathamana
dukkhanti vÄ• anattani anattÄ• ti vÄ• asubhe asubhanti vÄ• manasikÄ• ro, taá¹ƒ tattha ba
kÄ• macchando pahÄ«yati. tenÄ• ha bhagavÄ• --- ``atthi, bhikkhave, asubhanimittaá¹ƒ, tatt
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamanÄ• hÄ• ro anuppannassa vÄ• kÄ• macchandas
kÄ• macchandassa pahÄ• nÄ• yÄ• â€™â€™ ti (SN III 5.232).

apica cha dhammÄ• kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattanti asubhanimittassa ugg
indriyesu \Ee I 282/ guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ• kalyÄ• á¹‡amittatÄ• sappÄ•
asubhanimittaá¹ƒ uggaá¹‡hantassÄ• pi kÄ• macchando pahÄ«yati, bhÄ• ventassÄ• pi, indri
catunnaá¹ƒ paÃ±cannaá¹ƒ Ä• lopÄ• naá¹ƒ okÄ• se sati udakaá¹ƒ pivitvÄ• yÄ• panasÄ«latÄ
tenetaá¹ƒ vuttaá¹ƒ ---

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

asubhakammikatissattherasadise asubhabhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi
á¹-hÄ• nanisajjÄ• dÄ«su dasaasubhanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ
kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

paá¹-ighanimitte ayonisomanasikÄ• rena pana byÄ• pÄ• dassa uppÄ• do hoti. tattha paá¹-i
paá¹-ighanimittaá¹ƒ, paá¹-ighÄ• rammaá¹‡ampi paá¹-ighanimittaá¹ƒ. ayonisomanasikÄ• ro s
taá¹ƒ \Ne I 293/ tasmiá¹ƒ nimitte bahulaá¹ƒ pavattayato \Be I 287/ byÄ• pÄ• do uppajjati. ten
``atthi, bhikkhave, paá¹-ighanimittaá¹ƒ, tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ•
byÄ• pÄ• dassa uppÄ• dÄ• ya uppannassa vÄ• byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya vepull

mettÄ• ya pana cetovimuttiyÄ• yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. tattha tattha ``
appanÄ• pi upacÄ• ropi vaá¹-á¹-ati. ``cetovimuttÄ«â€™â€™ ti appanÄ• va. yonisomanasikÄ
taá¹ƒ tattha bahulaá¹ƒ pavattayato byÄ• pÄ• do pahÄ«yati. tenÄ• ha bhagavÄ• --- ``atthi, b
cetovimutti, tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamanÄ• hÄ• ro anuppannassa vÄ•
uppannassa vÄ• byÄ• pÄ• dassa pahÄ• nÄ• yÄ• â€™â€™ ti (SN III 5.232).

apica cha dhammÄ• byÄ• pÄ• dassa pahÄ• nÄ• ya saá¹ƒvattanti \Ee I 283/ mettÄ• nimitta
mettÄ• bhÄ• vanÄ• nuyogo kammassakatÄ• paccavekkhaá¹‡Ä• paá¹-isaá¹…khÄ• nabahut
sappÄ• yakathÄ• ti. odhisakaanodhisakadisÄ• pharaá¹‡Ä• naÃ±hi aÃ±Ã±ataravasena metta
byÄ• pÄ• do pahÄ«yati, odhiso anodhiso disÄ• pharaá¹‡avasena mettaá¹ƒ bhÄ• ventassÄ•
kiá¹ƒ karissasi, kimassa sÄ«lÄ• dÄ«ni nÄ• setuá¹ƒ sakkhissasi, nanu tvaá¹ƒ attano kammen
kammeneva gamissasi, parassa kujjhanaá¹ƒ nÄ• ma vÄ«taccitaá¹…gÄ• ra-tattaayasalÄ• ka
paraá¹ƒ paharitukÄ• matÄ• sadisaá¹ƒ hoti. esopi tava kuddho kiá¹ƒ karissati, kiá¹ƒ te sÄ«lÄ•
sakkhissati, esa attano kammeneva Ä• gantvÄ• attano kammena gamissati, appaá¹-icchita
paá¹-ivÄ• taá¹ƒ khittarajomuá¹-á¹-hi viya ca etassevesa kodho matthake patissatÄ«â€™â€™
parassa ca kammassakataá¹ƒ paccavekkhatopi, ubhayakammassakataá¹ƒ paccavekkhitvÄ•
á¹-hitassÄ• pi, assaguttattherasadise mettÄ• bhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ•
á¹-hÄ• nanisajjÄ• dÄ«su mettÄ• nissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha
pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pahÄ«nassa byÄ• pÄ
Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

__arati_Ä• dÄ«su \Ne I 294/ \Be I 288/ ayonisomanasikÄ• rena thinamiddhassa uppÄ• do h
ukkaá¹‡á¹-hitÄ• . __tandÄ«_ nÄ• ma kÄ• yÄ• lasiyatÄ• . __vijambhitÄ• _ nÄ• ma kÄ• yavin
bhattamucchÄ• bhattapariá¸·Ä• ho. __cetaso lÄ«nattaá¹ƒ_ nÄ• ma cittassa lÄ«nÄ• kÄ• ro.
ayonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ uppajjati. tenÄ• ha --- ``atth
tandÄ« vijambhitÄ• bhattasammado cetaso lÄ«nattaá¹ƒ, tattha ayonisomanasikÄ• rabahulÄ
anuppannassa vÄ• thinamiddhassa uppÄ• dÄ• ya uppannassa vÄ• thinamiddhassa bhiyyo
(SN III 5.232).

Ä• rambhadhÄ• tuÄ• dÄ«su pana yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. __Ä• rambh
paá¹-hamÄ• rambhavÄ«riyaá¹ƒ. __nikkamadhÄ• tu_ nÄ• ma kosajjato nikkhantatÄ• ya \Ee

__parakkamadhÄ• tu_ nÄ• ma paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tatopi balavatara
vÄ«riye yonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ pahÄ«yati. tenÄ• ha
Ä• rambhadhÄ• tu nikkamadhÄ• tu parakkamadhÄ• tu, tattha yonisomanasikÄ• rabahulÄ«k
vÄ• thinamiddhassa anuppÄ• dÄ• ya uppannassa vÄ• thinamiddhassa pahÄ• nÄ• yÄ• â€

apica cha dhammÄ• thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattanti, atibhojane nimittaggÄ• h
iriyÄ• pathasamparivattanatÄ• Ä• lokasaÃ±Ã±Ä• manasikÄ• ro abbhokÄ• savÄ• so kalyÄ•
Ä• harahatthakatatravaá¹-á¹-akaalaá¹ƒsÄ• á¹-akakÄ• kamÄ• sakabhuttavamitakabhojanaá¹
divÄ• á¹-á¹-hÄ• ne nisinnassa hi samaá¹‡adhammaá¹ƒ karoto thinamiddhaá¹ƒ mahÄ• hatth
Ä• gacchati. catupaÃ±caÄ• lopaokÄ• saá¹ƒ pana á¹-hapetvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• yÄ• p
hotÄ«ti evaá¹ƒ atibhojane nimittaá¹ƒ gaá¹‡hantassÄ• pi thinamiddhaá¹ƒ pahÄ«yati. yasmiá¹
thinamiddhaá¹ƒ okkamati, tato aÃ±Ã±aá¹ƒ parivattentassÄ• pi, rattiá¹ƒ candÄ• lokadÄ«pÄ•
sÅ«riyÄ• lokaá¹ƒ manasikarontassÄ• pi, abbhokÄ• se vasantassÄ• pi, mahÄ• kassapathera
kalyÄ• á¹‡amitte sevantassÄ• pi thinamiddhaá¹ƒ pahÄ«yati. á¹-hÄ• nanisajjÄ• dÄ«su
dhutaá¹…ganissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha dhammÄ• thinamid
289/ saá¹ƒvattantÄ«â€™â€™ ti \Ne I 295/. imehi pana chahi dhammehi pahÄ«nassa thinam
Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

cetaso avÅ«pasame ayonisomanasikÄ• rena uddhaccakukkuccassa uppÄ• do hoti. __avÅ«
avÅ«pasantÄ• kÄ• ro. uddhaccakukkuccamevetaá¹ƒ atthato. tattha ayonisomanasikÄ• raá¹ƒ
uddhaccakukkuccaá¹ƒ uppajjati. tenÄ• ha ``atthi, bhikkhave, cetaso avÅ«pasamo, tattha
ayonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• uddhaccakukkucc
285/ vÄ• uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• yÄ• â€™â€™ ti (SN III 5.232)

samÄ• dhisaá¹…khÄ• te pana cetaso vÅ«pasame yonisomanasikÄ• renassa pahÄ• naá¹ƒ
bhikkhave, cetaso vÅ«pasamo, tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro a
uddhaccakukkuccassa anuppÄ• dÄ• ya uppannassa vÄ• uddhaccakukkuccassa pahÄ• nÄ•

apica cha dhammÄ• uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattanti bahussutatÄ• par
pakataÃ±Ã±utÄ• vuddhasevitÄ• kalyÄ• á¹‡amittatÄ• sappÄ• yakathÄ• ti. bÄ• husaccenap
vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca uggaá¹‡hantas
pahÄ«yati. kappiyÄ• kappiyaparipucchÄ• bahulassÄ• pi, vinayapaÃ±Ã±attiyaá¹ƒ ciá¹‡á¹‡av
pakataÃ±Ã±unopi, vuddhe mahallakatthere upasaá¹…kamantassÄ• pi, upÄ• littherasadise v
sevantassÄ• pi uddhaccakukkuccaá¹ƒ pahÄ«yati. á¹-hÄ• nanisajjÄ• dÄ«su kappiyÄ• kappiy
pahÄ«yati. tena vuttaá¹ƒ --- ``cha dhammÄ• uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvat
chahi dhammehi pahÄ«ne uddhaccakukkucce uddhaccassa arahattamaggena kukkuccassa
anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

vicikicchÄ• á¹-á¹-hÄ• nÄ«yesu dhammesu ayonisomanasikÄ• rena vicikicchÄ• ya uppÄ• do
__vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• _ \Ne I 296/ dhammÄ• nÄ• ma punappunaá¹ƒ vicikicchÄ• y
tattha ayonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato vicikicchÄ• uppajjati. tenÄ• ha --- ``a
vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• dhammÄ• \Be I 290/, tattha ayonisomanasikÄ• rabahulÄ«kÄ
vÄ• vicikicchÄ• ya uppÄ• dÄ• ya uppannÄ• ya vÄ• vicikicchÄ• ya bhiyyobhÄ• vÄ• ya vepu

kusalÄ• dÄ«su dhammesu yonisomanasikÄ• rena panassÄ• pahÄ• naá¹ƒ hoti. tenÄ• ha --
kusalÄ• kusalÄ• dhammÄ• sÄ• vajjÄ• navajjÄ• dhammÄ• sevitabbÄ• sevitabbÄ• dhamm
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• , tattha yonisomanasikÄ• rabahulÄ«kÄ• ro \Ee
anuppannÄ• ya vÄ• vicikicchÄ• ya anuppÄ• dÄ• ya uppannÄ• ya vÄ• vicikicchÄ• ya pahÄ

apica cha dhammÄ• vicikicchÄ• ya pahÄ• nÄ• ya saá¹ƒvattanti bahussutatÄ• paripucchak
adhimokkhabahulatÄ• kalyÄ• á¹‡amittatÄ• sappÄ• yakathÄ• ti. bÄ• husaccenapi hi ekaá¹ƒ
nikÄ• ye pÄ• á¸·ivasena atthavasena ca uggaá¹‡hantassÄ• pi vicikicchÄ• pahÄ«yati. tÄ«á¹
paripucchÄ• bahulassÄ• pi, vinaye ciá¹‡á¹‡avasibhÄ• vassÄ• pi, tÄ«su ratanesu
okappaniyasaddhÄ• saá¹…khÄ• taadhimokkhabahulassÄ• pi, saddhÄ• dhimutte vakkalitthe
sevantassÄ• pi vicikicchÄ• pahÄ«yati. á¹-hÄ• nanisajjÄ• dÄ«su tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ
guá¹‡anissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ --- ``cha dhammÄ• vicikicchÄ•
saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pahÄ«nÄ• ya vicikicchÄ• ya sotÄ•
anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ paÃ±canÄ«varaá¹‡apariggahaá¹‡ena attano vÄ• dhammes
kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa dhammesu dhammÄ• nupassÄ« viharati. samu
asubhanimittÄ• dÄ«su ayonisomanasikÄ• rayonisomanasikÄ• ravasena paÃ±casu nÄ«vara
nÄ«haritabbÄ• . ito paraá¹ƒ vuttanayameva.

kevalaÃ±hi \Ne I 297/ idha nÄ«varaá¹‡apariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojana
nÄ«varaá¹‡apariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• di

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhapabbavaá¹‡á¹‡anÄ•

<116> evaá¹ƒ \Be I 291/ paÃ±canÄ«varaá¹‡avasena dhammÄ• nupassanaá¹ƒ vibhajitvÄ•
vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __paÃ±casu upÄ• dÄ• nakkhandhesÅ«_
upÄ• dÄ• nakkhandhÄ• , upÄ• dÄ• nassa paccayabhÅ«tÄ• dhammapuÃ±jÄ• dhammarÄ•
I 287/. vitthÄ• rato pana khandhakathÄ• __visuddhimagge_ vuttÄ• . __iti rÅ«pa_nti ``idaá¹ƒ

rÅ«paá¹ƒ, na ito paraá¹ƒ rÅ«paá¹ƒ atthÄ«â€™â€™ ti sabhÄ• vato rÅ«paá¹ƒ pajÄ• nÄ• ti. __
nayo. ayamettha saá¹…khepo. vitthÄ• rena pana rÅ«pÄ• dÄ«ni __visuddhimagge_ khandha
rÅ«passa samudayo_ti evaá¹ƒ avijjÄ• samudayÄ• divasena paÃ±cahÄ• kÄ• rehi rÅ«passa s
atthaá¹…gamo_ti evaá¹ƒ avijjÄ• nirodhÄ• divasena paÃ±cahÄ• kÄ• rehi rÅ«passa atthaá¹…
nayo. ayamettha saá¹…khepo. vitthÄ• ro pana __visuddhimagge_ udayabbayaÃ±Ä• á¹‡aka

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ paÃ±cakkhandhapariggahaá¹‡ena attano vÄ• dhammesu, p
kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa dhammesu dhammÄ• nupassÄ« viharati. samu
``avijjÄ• samudayÄ• rÅ«pasamudayoâ€™â€™ tiÄ• dÄ«naá¹ƒ (Paá¹-is I 50) paÃ±casu khan
paÃ±Ã±Ä• sÄ• ya lakkhaá¹‡Ä• naá¹ƒ vasena nÄ«haritabbÄ• . ito paraá¹ƒ vuttanayameva.

kevalaÃ±hi idha khandhapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• kha
bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

khandhapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanapabbavaá¹‡á¹‡anÄ•

<117> evaá¹ƒ \Ne I 298/ paÃ±cakkhandhavasena dhammÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ
vibhajituá¹ƒ __puna capara_ntiÄ• dimÄ• ha. tattha __chasu ajjhattikabÄ• hiresu Ä• yatanes
ghÄ• naá¹ƒ jivhÄ• kÄ• yo manoti imesu chasu ajjhattikesu rÅ«paá¹ƒ saddo gandho raso ph
imesu chasu \Be I 292/ bÄ• hiresu. __cakkhuá¹ƒ ca pajÄ• nÄ• tÄ«_ti cakkhupasÄ• daá¹ƒ
yÄ• thÄ• vasarasalakkhaá¹‡avasena pajÄ• nÄ• ti. __rÅ«pe ca pajÄ• nÄ• tÄ«_ti bahiddhÄ•
yÄ• thÄ• vasarasalakkhaá¹‡avasena pajÄ• nÄ• ti. __yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppajj
taá¹ƒ cakkhuá¹ƒ ceva rÅ«pe cÄ• ti ubhayaá¹ƒ paá¹-icca kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ
paá¹-igha-mÄ• na-diá¹-á¹-hi-vicikicchÄ• -sÄ«labbataparÄ• mÄ• sa-bhavarÄ• ga-issÄ• -macc
dasavidhaá¹ƒ saá¹ƒyojanaá¹ƒ uppajjati, taÃ±ca yÄ• thÄ• vasarasalakkhaá¹‡avasena pajÄ•

kathaá¹ƒ \Ee I 288/ panetaá¹ƒ uppajjatÄ«ti? cakkhudvÄ• re tÄ• va Ä• pÄ• thagataá¹ƒ iá¹-á¹
kÄ• massÄ• davasena assÄ• dayato abhinandato kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ uppajjati. a
paá¹-ighasaá¹ƒyojanaá¹ƒ uppajjati. ``á¹-hapetvÄ• maá¹ƒ na koci aÃ±Ã±o etaá¹ƒ Ä• rammaá
samattho atthÄ«â€™â€™ ti maÃ±Ã±ato mÄ• nasaá¹ƒyojanaá¹ƒ uppajjati. ``etaá¹ƒ rÅ«pÄ• r
dhuvaâ€™â€™ nti gaá¹‡hato diá¹-á¹-hisaá¹ƒyojanaá¹ƒ uppajjati. ``etaá¹ƒ rÅ«pÄ• rammaá¹‡
sattassa nu khoâ€™â€™ ti vicikicchato vicikicchÄ• saá¹ƒyojanaá¹ƒ uppajjati. ``sampattibhav
sulabhaá¹ƒ jÄ• taâ€™â€™ nti bhavaá¹ƒ patthentassa bhavarÄ• gasaá¹ƒyojanaá¹ƒ uppajjati
sÄ«labbataá¹ƒ samÄ• diyitvÄ• sakkÄ• laddhuâ€™â€™ nti sÄ«labbataá¹ƒ samÄ• diyantass
sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ uppajjati. ``aho vata etaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ
nti usÅ«yato issÄ• saá¹ƒyojanaá¹ƒ uppajjati. attanÄ• laddhaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ aÃ±

macchariyasaá¹ƒyojanaá¹ƒ uppajjati. sabbeheva sahajÄ• taaÃ±Ã±Ä• á¹‡avasena avijjÄ• sa

__yathÄ• ca anuppannassÄ• _ti yena kÄ• raá¹‡ena asamudÄ• cÄ• ravasena anuppannas
saá¹ƒyojanassa uppÄ• do hoti, taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• nÄ• ti. __yathÄ• ca uppannass
pana samudÄ• cÄ• ravasena vÄ• uppannassa tassa dasavidhassÄ• pi saá¹ƒyojanassa yen
taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• nÄ• ti. __yathÄ• ca pahÄ«nassÄ• _ti tadaá¹…gavikkhambhana
pahÄ«nassÄ• pi tassa dasavidhassa saá¹ƒyojanassa yena kÄ• raá¹‡ena Ä• yatiá¹ƒ anuppÄ
kena kÄ• raá¹‡ena panassa Ä• yatiá¹ƒ anuppÄ• do hoti?
diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saissÄ• macchariyabhedassa tÄ• va paÃ±cavidh
sotÄ• pattimaggena \Be I 293/ Ä• yatiá¹ƒ anuppÄ• do hoti. kÄ• marÄ• gapaá¹-ighasaá¹ƒyoja
sakadÄ• gÄ• mimaggena, aá¹‡usahagatassa anÄ• gÄ• mimaggena, mÄ• nabhavarÄ• gÄ• v
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hoti.

__sotaÃ±ca pajÄ• nÄ• ti sadde cÄ• _ tiÄ• dÄ«supi eseva nayo. apicettha Ä• yatanakathÄ•
__visuddhimagge_ Ä• yatananiddese vuttanayeneva veditabbÄ• .

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ ajjhattikÄ• yatanapariggahaá¹‡ena attano vÄ• dhammesu,
bÄ• hirÄ• yatanapariggahaá¹‡ena parassa vÄ• dhammesu, kÄ• lena vÄ• attano, kÄ• lena
dhammÄ• nupassÄ« viharati. samudayavayÄ• panettha ``avijjÄ• samudayÄ• cakkhusamu
rÅ«pakkhandhe, arÅ«pÄ• yatanesu manÄ• yatanassa viÃ±Ã±Ä• á¹‡akkhandhe, dhammÄ• y
vuttanayena nÄ«haritabbÄ• . lokuttaradhammÄ• na gahetabbÄ• . ito paraá¹ƒ vuttanayamev

kevalaÃ±hi idha Ä• yatanapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ• Ä
bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

Ä• yatanapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

<118> evaá¹ƒ cha ajjhattikabÄ• hirÄ• yatanavasena dhammÄ• nupassanaá¹ƒ vibhajitvÄ• i
vibhajituá¹ƒ __puna capara_nti Ä• dimÄ• ha. tattha __bojjhaá¹…gesÅ«_ti bujjhanakasattass
paá¹-ilÄ• bhavasena saá¹ƒvijjamÄ• naá¹ƒ. __satisambojjhaá¹…ga_nti satisaá¹…khÄ• taá¹ƒ
sambujjhati Ä• raddhavipassakato paá¹-á¹-hÄ• ya yogÄ• vacaroti sambodhi, yÄ• ya vÄ• so
sattadhammasÄ• maggiyÄ• \Ne I 300/ sambujjhati kilesaniddÄ• to uá¹-á¹-hÄ• ti, saccÄ• ni v
dhammasÄ• maggÄ« sambodhi. tassa sambodhissa, tassÄ• vÄ• sambodhiyÄ• aá¹…gant
vuttaá¹ƒ ``satisaá¹…khÄ• taá¹ƒ sambojjhaá¹…gaâ€™â€™ nti. sesasambojjhaá¹…gesupi im
veditabbo.

__asanta_nti \Be I 294/ appaá¹-ilÄ• bhavasena avijjamÄ• naá¹ƒ. __yathÄ• ca anuppannas
satisambojjhaá¹…gassa tÄ• va --- ``atthi, bhikkhave, satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ•
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• satisambojjhaá¹…g
satisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá
5.183) evaá¹ƒ uppÄ• do hoti \Ee I 290/. tattha satiyeva satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ
yonisomanasikÄ• ro vuttalakkhaá¹‡oyeva, taá¹ƒ tattha bahulaá¹ƒ pavattayato satisambojjha

apica cattÄ• ro dhammÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti satisampaja
muá¹-á¹-hassatipuggalaparivajjanatÄ• upaá¹-á¹-hitassatipuggalasevanatÄ• tadadhimuttatÄ
sattasu á¹-hÄ• nesu satisampajaÃ±Ã±ena bhattanikkhittakÄ• kasadise muá¹-á¹-hassatipugg
tissadattattheraabhayattherasadise upaá¹-á¹-hitassatipuggale sevanena á¹-hÄ• nanisajjÄ• d
satisamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittatÄ• ya ca satisambojjhaá¹…go u
kÄ• raá¹‡ehi uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«ti pajÄ

dhammavicayasambojjhaá¹…gassa pana --- ``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ•
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• , tattha yonisomanasikÄ• rabahulÄ«kÄ• ro, aya
dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• dhammavicayasamboj
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (SN III 5.232) evaá¹ƒ u

apica satta dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti pari
vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danÄ• duppaÃ±Ã±apuggalaparivajjanÄ• paÃ
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• tadadhimuttatÄ• ti. tattha __paripucchakatÄ
khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gasamathavipas
atthasannissitaparipucchÄ• bahulatÄ• .

__vatthuvisadakiriyÄ• _ti \Ne I 301/ ajjhattikabÄ• hirÄ• naá¹ƒ vatthÅ«naá¹ƒ visadabhÄ• vak
kesanakhalomÄ• atidÄ«ghÄ• honti, sarÄ«raá¹ƒ vÄ• ussannadosaÃ±ceva sedamalamakkh
vatthu avisadaá¹ƒ hoti aparisuddhaá¹ƒ \Be I 295/. yadÄ• pana cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ kiliá
duggandhaá¹ƒ hoti, senÄ• sanaá¹ƒ vÄ• uklÄ• paá¹ƒ, tadÄ• bÄ• hiraá¹ƒ vatthu avisadaá¹ƒ
kesÄ• dicchedÄ• panena uddhaá¹ƒvirecanaadhovirecanÄ• dÄ«hi sarÄ«rasallahukabhÄ• va
ucchÄ• dananhÄ• panena ca ajjhattikaá¹ƒ vatthu visadaá¹ƒ kÄ• tabbaá¹ƒ.

sÅ«cikammadhovanarajanaparibhaá¹‡á¸• akaraá¹‡Ä• dÄ«hi bÄ• hiraá¹ƒ vatthu visadaá¹ƒ k
ajjhattikabÄ• hire vatthusmiá¹ƒ avisade uppannesu cittacetasikesu Ã±Ä• á¹‡ampi aparisudd
aparisuddhÄ• ni dÄ«pakapallakavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ•
ajjhattikabÄ• hire vatthumhi uppannesu cittacetasikesu Ã±Ä• á¹‡ampi visadaá¹ƒ hoti, parisu
dÄ«pakapallakavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• so viya. tena vut
``vatthuvisadakiriyÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattatÄ«â€™

__indriyasamattapaá¹-ipÄ• danÄ• _ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samabhÄ• v
saddhindriyaá¹ƒ balavaá¹ƒ hoti, itarÄ• ni mandÄ• ni. tato vÄ«riyindriyaá¹ƒ paggahakiccaá¹ƒ,
upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indriyaá¹ƒ dassan
sakkoti. tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• yathÄ• vÄ• manasikar
amanasikÄ• rena hÄ• petabbaá¹ƒ. vakkalittherassa vatthu cettha nidassanaá¹ƒ. sace pana
balavaá¹ƒ hoti, atha neva saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ sakkoti, na itarÄ•
tasmÄ• taá¹ƒ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatrÄ• pi soá¹‡attherassa vatt
sesesupi ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asamatthatÄ• veditabbÄ• .

visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naá¹ƒ ca samataá¹ƒ pasa
mandapaÃ±Ã±o mudhÄ• pasanno hoti, avatthusmiá¹ƒ pasÄ«dati. balavapaÃ±Ã±o mandasa
bhajati. bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti. cittuppÄ• damatteneva kusalaá¹ƒ h
dÄ• nÄ• dÄ«ni akaronto niraye uppajjati. ubhinnaá¹ƒ samatÄ• ya vatthusmiá¹ƒyeva pasÄ«d
balavasamÄ• dhiá¹ƒ pana mandavÄ«riyaá¹ƒ samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ a
mandasamÄ• dhiá¹ƒ vÄ«riyassa uddhaccapakkhattÄ• \Be I 296/ uddhaccaá¹ƒ adhibhavati
vÄ«riyena saá¹ƒyojito kosajje patituá¹ƒ na labhati. vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ
na labhati. tasmÄ• tadubhayaá¹ƒ samaá¹ƒ kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• h

apica samÄ• dhikammikassa balavatÄ«pi saddhÄ• vaá¹-á¹-ati. evaá¹ƒ saddahanto okappe
pÄ• puá¹‡issati. samÄ• dhipaÃ±Ã±Ä• su pana samÄ• dhikammikassa ekaggatÄ• balavatÄ
appanaá¹ƒ pÄ• puá¹‡Ä• ti. vipassanÄ• kammikassa paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati, evaÃ
lakkhaá¹‡appaá¹-ivedhaá¹ƒ pÄ• puá¹‡Ä• ti. ubhinnaá¹ƒ pana samatÄ• yapi appanÄ• hotiye
balavatÄ« vaá¹-á¹-ati. sati hi cittaá¹ƒ uddhaccapakkhikÄ• naá¹ƒ saddhÄ• vÄ«riyapaÃ±Ã±Ä•
uddhaccapÄ• tato, kosajjapakkhikena ca samÄ• dhinÄ• kosajjapÄ• tato rakkhati. tasmÄ• s
sabbabyaÃ±janesu sabbakammikaamacco viya ca sabbarÄ• jakiccesu sabbattha icchitabbÄ
pana sabbatthikÄ• vuttÄ• bhagavatÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? cittaÃ±hi sati paá¹-isaraá¹‡aá¹
Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• ca sati, na ca vinÄ• satiyÄ• cittassa paggahaniggaho hot

__duppaÃ±Ã±apuggalaparivajjanÄ• _ nÄ• ma khandhÄ• dibhede anogÄ• á¸·hapaÃ±Ã±Ä• n
Ä• rakÄ• va parivajjanaá¹ƒ. __paÃ±Ã±avantapuggalasevanÄ• _ nÄ• ma samapaÃ±Ã±Ä• sa
udayabbayapaÃ±Ã±Ä• ya samannÄ• gatapuggalasevanÄ• . __gambhÄ«raÃ±Ä• á¹‡acariya
khandhÄ• dÄ«su pavattÄ• ya gambhÄ«rapaÃ±Ã±Ä• ya pabhedapaccavekkhaá¹‡Ä• . __tada
á¹-hÄ• nanisajjÄ• dÄ«su dhammavicayasambojjhaá¹…gasamuá¹-á¹-hÄ• panatthaá¹ƒ ninnap
uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«ti pajÄ• nÄ• ti.

vÄ«riyasambojjhaá¹…gassa --- ``atthi, bhikkhave, Ä• rabbhadhÄ• tu nikkamadhÄ• tu parak
manasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá¹…gas

vÄ«riyasambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ•
5.232) evaá¹ƒ uppÄ• do hoti.

apica \Ne I 303/ \Be I 297/ ekÄ• dasa dhammÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya
apÄ• yabhayapaccavekkhaá¹‡atÄ• Ä• nisaá¹ƒsadassÄ• vitÄ• gamanavÄ«thipaccavekkhaa
piá¹‡á¸• apÄ• tÄ• pacÄ• yanatÄ• dÄ• yajjamahattapaccavekkhaá¹‡atÄ• satthumahattapac
jÄ• timahattapaccavekkhaá¹‡atÄ• sabrahmacÄ• rimahattapaccavekkhaá¹‡atÄ• kusÄ«tapu
Ä• raddhavÄ«riyapuggalasevanatÄ• tadadhimuttatÄ• ti.

tattha nirayesu paÃ±cavidhabandhanakammakÄ• raá¹‡ato paá¹-á¹-hÄ• ya mahÄ• dukkhaá
tiracchÄ• nayoniyaá¹ƒ jÄ• lakkhipakumÄ«nÄ• dÄ«hi gahitakÄ• lepi, pÄ• janakaá¹‡á¹-akÄ• c
sakaá¹-avÄ• hanÄ• dikÄ• lepi, pettivisaye anekÄ• nipi vassasahassÄ• ni ekaá¹ƒ buddhanta
Ä• turitakÄ• lepi, kÄ• lakaÃ±jikaasuresu saá¹-á¹-hihatthaasÄ«tihatthappamÄ• á¹‡ena aá¹-á¹
attabhÄ• vena vÄ• tÄ• tapÄ• didukkhÄ• nubhavanakÄ• lepi na sakkÄ• vÄ«riyasambojjhaá¹
bhikkhu kÄ• lo vÄ«riyakaraá¹‡Ä• yÄ• ti evaá¹ƒ apÄ• yabhayaá¹ƒ paccavekkhantassÄ• pi vÄ
uppajjati.

``na sakkÄ• kusÄ«tena navalokuttaradhammaá¹ƒ laddhuá¹ƒ, Ä• raddhavÄ«riyeneva sakkÄ
vÄ«riyassÄ• â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vinopi uppajjati. ``sabbabuddhapaccek
gatamaggo gantabbo, so ca na sakkÄ• kusÄ«tena gantuâ€™â€™ nti evaá¹ƒ gamanavÄ«th
uppajjati. ``ye taá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«hi upaá¹-á¹-hahanti, ime te manussÄ• neva Ã±Ä•
dÄ• sakammakarÄ• , nÄ• pi `taá¹ƒ nissÄ• ya jÄ«vissÄ• mÄ• â€™ ti te paá¹‡Ä«tÄ• ni piá¹‡á
attano kÄ• rÄ• naá¹ƒ mahapphalataá¹ƒ paccÄ• sÄ«samÄ• nÄ• denti, satthÄ• rÄ• pi `ayaá¹
kÄ• yadaá¸·hÄ«bahulo sukhaá¹ƒ viharissatÄ«â€™ ti na evaá¹ƒ sampassatÄ• tuyhaá¹ƒ pac
`ayaá¹ƒ ime paribhuÃ±jamÄ• no samaá¹‡adhammaá¹ƒ katvÄ• vaá¹-á¹-adukkhato muccissa
anuÃ±Ã±Ä• tÄ• , so dÄ• ni tvaá¹ƒ kusÄ«to viharanto na taá¹ƒ piá¹‡á¸• aá¹ƒ apacÄ• yissasi,
piá¹‡á¸• apÄ• tÄ• pacÄ• yanaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti evaá¹ƒ piá¹‡á¸• apÄ• tÄ• pacÄ•
uppajjati mahÄ• mittattherassa \Ee I 294/ viya.

thero \Be I 298/ kira kassakaleá¹‡e nÄ• ma paá¹-ivasati. tassa ca gocaragÄ• me ekÄ• mah
I 304/ puttaá¹ƒ katvÄ• paá¹-ijaggati. sÄ• ekadivasaá¹ƒ araÃ±Ã±aá¹ƒ gacchantÄ« dhÄ«tara
asukasmiá¹ƒ á¹-hÄ• ne purÄ• á¹‡ataá¹‡á¸• ulÄ• , asukasmiá¹ƒ khÄ«raá¹ƒ, asukasmiá¹ƒ sap
phÄ• á¹‡itaá¹ƒ, tava bhÄ• tikassa ayyamittassa Ä• gatakÄ• le bhattaá¹ƒ pacitvÄ• khÄ«rasa
dehi, tvaá¹ƒ ca bhuÃ±jeyyÄ• si, ahaá¹ƒ pana hiyyo pakkaá¹ƒ pÄ• rivÄ• sikabhattaá¹ƒ kaÃ±ji
ti. divÄ• kiá¹ƒ bhuÃ±jissasi ammÄ• ti? sÄ• kapaá¹‡á¹‡aá¹ƒ pakkhipitvÄ• kaá¹‡ataá¹‡á¸• ul
pacitvÄ• á¹-hapehi ammÄ• ti.

thero cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ nÄ«harantova taá¹ƒ saddaá¹ƒ sutvÄ• attÄ• naá¹ƒ

``mahÄ• upÄ• sikÄ• kira kaÃ±jiyena pÄ• rivÄ• sikabhattaá¹ƒ bhuÃ±ji, divÄ• pi kaá¹‡apaá¹‡
bhuÃ±jissati, tuyhaá¹ƒ atthÄ• ya pana purÄ• á¹‡ataá¹‡á¸• ulÄ• dÄ«ni Ä• cikkhati, taá¹ƒ niss
khettaá¹ƒ na vatthuá¹ƒ na bhattaá¹ƒ na vatthaá¹ƒ paccÄ• sÄ«sati, tisso pana sampattiyo pa
tvaá¹ƒ etissÄ• tÄ• sampattiyo dÄ• tuá¹ƒ sakkhissasi na sakkhissasÄ«ti, ayaá¹ƒ kho pana p
sarÄ• gena sadosena samohena na sakkÄ• gaá¹‡hitunti pattaá¹ƒ thavikÄ• ya pakkhipitvÄ•
nivattitvÄ• kassakaleá¹‡ameva gantvÄ• pattaá¹ƒ heá¹-á¹-hÄ• maÃ±ce cÄ«varaá¹ƒ cÄ«vara
arahattaá¹ƒ apÄ• puá¹‡itvÄ• na nikkhamissÄ• mÄ«â€™â€™ ti vÄ«riyaá¹ƒ adhiá¹-á¹-hahitv
appamatto hutvÄ• nivutthabhikkhu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• purebhattameva arahatt
viya padumaá¹ƒ mahÄ• khÄ«á¹‡Ä• savo sitaá¹ƒ karontova nikkhami. leá¹‡advÄ• re rukkhan

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risÄ• â€™â€™ ti || ---

evaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• ``bhante, piá¹‡á¸• Ä• ya paviá¹-á¹-hÄ• naá¹ƒ tumhÄ• disÄ
bhikkhaá¹ƒ datvÄ• mahallakitthiyo dukkhÄ• muccissantÄ«â€™â€™ ti Ä• ha.

thero \Ee I 295/ uá¹-á¹-hahitvÄ• dvÄ• raá¹ƒ vivaritvÄ• kÄ• laá¹ƒ olokento pÄ• toyevÄ• ti Ã±
pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ pÄ• visi. dÄ• rikÄ• pi bhattaá¹ƒ sampÄ• detvÄ• ``idÄ•
305/, idÄ• ni Ä• gamissatÄ«â€™â€™ ti dvÄ• raá¹ƒ olokayamÄ• nÄ• nisÄ«di. sÄ• there gha
gahetvÄ• sappiphÄ• á¹‡itayojitassa khÄ«rapiá¹‡á¸• apÄ• tassa pÅ«retvÄ• hatthe á¹-hapes
hotÅ«â€™â€™ ti anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• pi taá¹ƒ olokayamÄ• nÄ• va \Be I
tadÄ• ativiya parisuddho chavivaá¹‡á¹‡o ahosi, vippasannÄ• ni indriyÄ• ni, mukhaá¹ƒ band
pamuttatÄ• lapakkaá¹ƒ viya ativiya virocittha. mahÄ• upÄ• sikÄ• araÃ±Ã±Ä• Ä• gantvÄ• `
Ä• gatoâ€™â€™ ti pucchi. sÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi. sÄ• upÄ• sikÄ• ``ajja
pabbajitakiccaá¹ƒ matthakaá¹ƒ pattaâ€™â€™ nti Ã±atvÄ• ``abhiramati te amma bhÄ• tÄ•
ukkaá¹‡á¹-hatÄ«â€™â€™ ti Ä• ha.

``mahantaá¹ƒ kho panetaá¹ƒ satthu dÄ• yajjaá¹ƒ, yadidaá¹ƒ sattaariyadhanaá¹ƒ nÄ• ma, taá
gahetuá¹ƒ. yathÄ• hi vippaá¹-ipannaá¹ƒ puttaá¹ƒ mÄ• tÄ• pitaro `ayaá¹ƒ amhÄ• kaá¹ƒ aput
karonti, so tesaá¹ƒ accayena dÄ• yajjaá¹ƒ na labhati, evaá¹ƒ kusÄ«topi idaá¹ƒ ariyadhanadÄ
Ä• raddhavÄ«riyova labhatÄ«â€™â€™ ti dÄ• yajjamahattataá¹ƒ paccavekkhatopi uppajjati.
satthÄ• , satthuno hi mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡akÄ• lepi abhinikkhamanepi
dhammacakkappavattanayamakapÄ• á¹-ihÄ• riyadevorohaá¹‡a-Ä• yusaá¹…khÄ• ravossajja
dasasahassilokadhÄ• tu kampittha, yuttaá¹ƒ nu te evarÅ«passa satthuno sÄ• sane `pabbaji
bhavituâ€™â€™ â€™ nti evaá¹ƒ satthumahattaá¹ƒ paccavekkhatopi uppajjati.

jÄ• tiyÄ• pi --- ``tvaá¹ƒ idÄ• ni na lÄ• makajÄ• tiko, asambhinnÄ• ya mahÄ• sammatapaveâ

ukkÄ• karÄ• javaá¹ƒse jÄ• tosi, suddhodhanamahÄ• rÄ• jassa mahÄ• mÄ• yÄ• deviyÄ• ca
kaniá¹-á¹-ho, tayÄ• nÄ• ma evarÅ«pena jinaputtena hutvÄ• na yuttaá¹ƒ kusÄ«tena viharitu
jÄ• timahattaá¹ƒ paccavekkhatopi uppajjati. ``sÄ• riputtamoggallÄ• nÄ• ceva asÄ«ti ca mah
lokuttaradhammaá¹ƒ paá¹-ivijjhiá¹ƒsu, tvaá¹ƒ etesaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ \Ee I 296/ ma
na paá¹-ipajjissasÄ«â€™â€™ ti evaá¹ƒ sabrahmacÄ• rimahattaá¹ƒ paccavekkhatopi uppajja
á¹-hitaajagarasadise vissaá¹-á¹-hakÄ• yikacetasikavÄ«riye kusÄ«tapuggale parivajjantassÄ•
pahitatte puggale sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su vÄ«riyuppÄ• danatthaá¹ƒ \Ne I 3
ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa panassa arahattamaggen
hotÄ«ti pajÄ• nÄ• ti.

pÄ«tisambojjhaá¹…gassa --- ``atthi, bhikkhave, pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dh
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…
uppannassa vÄ• pÄ«tisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya
ti (SN III 5.232) evaá¹ƒ uppÄ• do hoti. tattha pÄ«tiyeva pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«
tassa uppÄ• dakamanasikÄ• ro yonisomanasikÄ• ro nÄ• ma.

apica ekÄ• dasa dhammÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti buddhÄ•
dhammasaá¹…ghasÄ«lacÄ• gadevatÄ• nussati upasamÄ• nussati lÅ«khapuggalaparivajjan
pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• ti.

buddhaguá¹‡e anussarantassÄ• pi hi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no p
dhammasaá¹…ghaguá¹‡e anussarantassÄ• pi, dÄ«gharattaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• rak
catupÄ• risuddhisÄ«laá¹ƒ paccavekkhantassÄ• pi, gihino dasasÄ«lapaÃ±casÄ«laá¹ƒ paccat
dubbhikkhabhayÄ• dÄ«su paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ datvÄ• ``evaá
cÄ• gaá¹ƒ paccavekkhantassÄ• pi, gihinopi evarÅ«pe kÄ• le sÄ«lavantÄ• naá¹ƒ dinnadÄ• n
yehi guá¹‡ehi samannÄ• gatÄ• devatÄ• devattaá¹ƒ pattÄ• , tathÄ• rÅ«pÄ• naá¹ƒ guá¹‡Ä•
paccavekkhantassÄ• pi, ``samÄ• pattiyÄ• vikkhambhitÄ• kilesÄ• saá¹-á¹-hipi, sattatipi vas
samudÄ• carantÄ«â€™â€™ ti paccavekkhantassÄ• pi, cetiyadassanabodhidassanatherada
saá¹ƒsÅ«citalÅ«khabhÄ• ve buddhÄ• dÄ«su \Ee I 297/ pasÄ• dasinehÄ• bhÄ• vena gadrab
lÅ«khapuggale parivajjantassÄ• pi, buddhÄ• dÄ«su pasÄ• dabahule muducitte siniddhapug
ratanattayaguá¹‡aparidÄ«pake pasÄ• danÄ«ye suttante paccavekkhantassÄ• pi, á¹-hÄ• nan
pÄ«tiuppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa p
bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«ti pajÄ• nÄ• ti.

passaddhisambojjhaá¹…gassa \Ne I 307/ --- ``atthi, bhikkhave, kÄ• yapassaddhi cittapassa
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• passaddhisambojjh
vÄ• passaddhisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ
evaá¹ƒ uppÄ• do hoti.

apica satta dhammÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti paá¹‡Ä«
utusukhasevanatÄ• iriyÄ• pathasukhasevanatÄ• majjhattapayogatÄ• \Be I 301/ sÄ• raddh
passaddhakÄ• yapuggalasevanatÄ• tadadhimuttatÄ• ti.

paá¹‡Ä«taÃ±hi siniddhaá¹ƒ sappÄ• yabhojanaá¹ƒ bhuÃ±jantassÄ• pi, sÄ«tuá¹‡hesu utÅ«su
iriyÄ• pathesu sappÄ• yaá¹ƒ utuá¹ƒ ca iriyÄ• pathaá¹ƒ ca sevantassÄ• pi passaddhi uppajja
mahÄ• purisajÄ• tiko sabbautuiriyÄ• pathakkhamova hoti, na taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹
sabhÄ• gavisabhÄ• gatÄ• atthi, tasseva visabhÄ• ge utuiriyÄ• pathe vajjetvÄ• sabhÄ• ge s
majjhattapayogo vuccati attano ca parassa ca kammassakatÄ• paccavekkhaá¹‡Ä• , iminÄ•
uppajjati. yo leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paraá¹ƒ viheá¹-hayamÄ• nova vicarati. evarÅ«paa
puggalaá¹ƒ parivajjantassÄ• pi, saá¹ƒyatapÄ• dapÄ• á¹‡iá¹ƒ passaddhakÄ• yaá¹ƒ puggalaá
á¹-hÄ• nanisajjÄ• dÄ«su passaddhiuppÄ• danatthÄ• ya ninnapoá¹‡apabbhÄ• racittassÄ• pi
panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«ti pajÄ• nÄ• ti.

samÄ• dhisambojjhaá¹…gassa --- ``atthi, bhikkhave, samathanimittaá¹ƒ abyagganimittaá¹ƒ
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• samÄ• dhisambojjh
uppannassa vÄ• samÄ• dhisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ
saá¹ƒvattatÄ«â€™â€™ ti (SN III 5.232) evaá¹ƒ uppÄ• do hoti. tattha samathova samathanim
avikkhepaá¹-á¹-hena ca abyagganimittanti.

apica ekÄ• dasa dhammÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti vat
indriyasamattapaá¹-ipÄ• danatÄ• nimittakusalatÄ• samaye cittassa paggahaá¹‡atÄ• sama
\Ne I 308/ samaye sampahaá¹ƒsanatÄ• samaye ajjhupekkhanatÄ• asamÄ• hitapuggalapa
samÄ• hitapuggalasevanatÄ• jhÄ• navimokkhapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• ti. tat
ca indriyasamattapaá¹-ipÄ• danatÄ• _ ca vuttanayeneva veditabbÄ• .

__nimittakusalatÄ• _ nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusalatÄ• . __samaye cittassa
yasmiá¹ƒ samaye atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá¹ƒ hoti, tasmiá¹ƒ samaye
dhammavicayavÄ«riyasambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa paggahaá¹‡aá¹ƒ. __sa
yasmiá¹ƒ samaye accÄ• raddhavÄ«riyatÄ• dÄ«hi \Be I 302/ uddhataá¹ƒ cittaá¹ƒ hoti, tasmiá
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa niggahaá¹‡aá
yasmiá¹ƒ samaye cittaá¹ƒ paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upasamasukhÄ• nadhigame
tasmiá¹ƒ samaye aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒvejeti. aá¹-á¹-ha saá¹
jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• yadukkhaá¹ƒ paÃ±camaá¹ƒ, atÄ«te vaá¹-á¹
anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá
ratanattayaguá¹‡Ä• nussaraá¹‡ena ca pasÄ• daá¹ƒ janeti. ayaá¹ƒ vuccati ``samaye sampah

__samaye ajjhupekkhanatÄ• _ nÄ• ma yasmiá¹ƒ samaye sammÄ• paá¹-ipattiá¹ƒ Ä• gamma
anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaá¹ƒ cittaá¹ƒ ho
paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati sÄ• rathi viya samappava
``samaye ajjhupekkhanatÄ• â€™â€™ ti. __asamÄ• hitapuggalaparivajjanatÄ• _ nÄ• ma upa
appattÄ• naá¹ƒ vikkhittacittÄ• naá¹ƒ puggalÄ• naá¹ƒ Ä• rakÄ• parivajjanaá¹ƒ. __samÄ• hita
upacÄ• rena vÄ• appanÄ• ya vÄ• samÄ• hitacittÄ• naá¹ƒ \Ee I 299/ sevanÄ• bhajanÄ• pa
__tadadhimuttatÄ• _ nÄ• ma á¹-hÄ• nanisajjÄ• dÄ«su samÄ• dhiuppÄ• danatthaá¹ƒyeva nin
evaÃ±hi paá¹-ipajjato esa uppajjati. evaá¹ƒ uppannassa panassa arahattamaggena bhÄ• va
pajÄ• nÄ• ti.

upekkhÄ• sambojjhaá¹…gassa --- ``atthi, bhikkhave, upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• n
yonisomanasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjh
vÄ• upekkhÄ• sambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÄ
I 309/ (SN III 5.232) evaá¹ƒ uppÄ• do hoti. tattha upekkhÄ• yeva upekkhÄ• sambojjhaá¹…ga
nÄ• ma.

apica paÃ±ca dhammÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti sattan
saá¹…khÄ• ramajjhattatÄ• sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ•
sattasaá¹…khÄ• ramajjhattapuggalasevanatÄ• tadadhimuttatÄ• ti.

tattha dvÄ«hÄ• kÄ• rehi sattamajjhattataá¹ƒ samuá¹-á¹-hÄ• peti --- ``tvaá¹ƒ attano kammen
kammena gamissasi, esopi attano kammena Ä• gantvÄ• \Be I 303/ attano kammena gamis
kelÄ• yasÄ«â€™â€™ ti evaá¹ƒ kammassakatÄ• paccavekkhaá¹‡ena ca, ``paramatthato sat
kelÄ• yasÄ«â€™â€™ ti evaá¹ƒ nissattapaccavekkhaá¹‡ena ca. dvÄ«hevÄ• kÄ• rehi saá¹…
samuá¹-á¹-hÄ• peti --- ``idaá¹ƒ cÄ«varaá¹ƒ anupubbena vaá¹‡á¹‡avikÄ• raá¹ƒ ceva jiá¹‡á¹‡
pÄ• dapuÃ±chanacoá¸·akaá¹ƒ hutvÄ• yaá¹-á¹-hikoá¹-iyÄ• chaá¸• á¸• anÄ«yaá¹ƒ bhavissat
bhaveyya, nÄ• ssa evaá¹ƒ vinassituá¹ƒ dadeyyÄ• â€™â€™ ti evaá¹ƒ asÄ• mikabhÄ• vaá¹ƒ
``anaddhaniyaá¹ƒ idaá¹ƒ tÄ• vakÄ• likaâ€™â€™ nti evaá¹ƒ tÄ• vakÄ• likatÄ• paccavekkhaá
evaá¹ƒ pattÄ• dÄ«supi yojanÄ• kÄ• tabbÄ• .

__sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• _ti ettha yo puggalo gihi vÄ• attano
pabbajito vÄ• attano antevÄ• sikasamÄ• nupajjhÄ• yakÄ• dike mamÄ• yati, sahattheneva n
kesacchedanasÅ«cikammacÄ«varadhovanarajanapattapacanÄ• dÄ«ni karoti, muhuttampi a
kuhiá¹ƒ, asuko daharo kuhiâ€™â€™ nti bhantamigo viya ito cito ca Ä• loketi \Ee I 300/, aÃ±
kesacchedanÄ• dÄ«naá¹ƒ atthÄ• ya ``muhuttaá¹ƒ tÄ• va asukaá¹ƒ pesethÄ• â€™â€™ ti yÄ
attano kammaá¹ƒ na kÄ• rema, tumhe taá¹ƒ gahetvÄ• kilamessathÄ• â€™â€™ ti na deti. a
nÄ• ma. yo pana pattacÄ«varathÄ• lakakattarayaá¹-á¹-hiÄ• dÄ«ni mamÄ• yati, aÃ±Ã±assa
deti, tÄ• vakÄ• likaá¹ƒ yÄ• cito ``mayampi idaá¹ƒ mamÄ• yantÄ• na paribhuÃ±jÄ• ma, tumh

dassÄ• mÄ• â€™â€™ ti vadati. ayaá¹ƒ __saá¹…khÄ• rakelÄ• yano_ nÄ• ma. yo pana tesu
udÄ• sino. ayaá¹ƒ __sattasaá¹…khÄ• ramajjhatto_ nÄ• ma. iti ayaá¹ƒ upekkhÄ• sambojjhaá
sattasaá¹…khÄ• rakelÄ• yanaá¹ƒ puggalaá¹ƒ Ä• rakÄ• parivajjantassÄ• pi, sattasaá¹…khÄ
sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su \Ne I 310/ taduppÄ• danatthaá¹ƒ ninnapoá¹‡apabb
evaá¹ƒ uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«ti pajÄ• nÄ•

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• satta sambojjhaá¹…ge pariggaá¹‡hitvÄ• , parass
attano, kÄ• lena vÄ• parassa bojjhaá¹…ge pariggaá¹‡hitvÄ• \Be I 304/ dhammesu dhamm
samudayavayÄ• panettha bojjhaá¹…gÄ• naá¹ƒ nibbattinirodhavasena veditabbÄ• . ito para

kevalaÃ±hi idha bojjhaá¹…gapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ katvÄ•
bojjhaá¹…gapariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• dis

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catusaccapabbavaá¹‡á¹‡anÄ•

<119> evaá¹ƒ sattabojjhaá¹…gavasena dhammÄ• nupassanaá¹ƒ vibhajitvÄ• idÄ• ni catusa
__puna capara_ntiÄ• dimÄ• ha.

tattha __idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti á¹-hapetvÄ• taá¹‡haá¹ƒ tebh
dukkhaâ€™â€™ nti yathÄ• sabhÄ• vato pajÄ• nÄ• ti, tasseva kho pana dukkhassa janikaá¹
purimataá¹‡haá¹ƒ ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti, ubhinnaá¹ƒ appavattiá¹ƒ nibbÄ• n
dukkhanirodhoâ€™â€™ ti, dukkhaparijÄ• nanaá¹ƒ samudayapajahanaá¹ƒ nirodhasacchikar
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• sabhÄ• vato pajÄ• nÄ• t
ariyasaccakathÄ• __visuddhimagge_ vitthÄ• ritÄ• yeva.

__iti ajjhattaá¹ƒ vÄ• _ti evaá¹ƒ attano vÄ• cattÄ• ri saccÄ• ni \Ee I 301/ pariggaá¹‡hitvÄ• ,
kÄ• lena vÄ• attano, kÄ• lena vÄ• parassa cattÄ• ri saccÄ• ni pariggaá¹‡hitvÄ• dhammes
samudayavayÄ• panettha catunnaá¹ƒ saccÄ• naá¹ƒ yathÄ• sambhavato uppattinivattivase
vuttanayameva.

kevalaÃ±hi \Ne I 311/ idha catusaccapariggÄ• hikÄ• sati dukkhasaccanti evaá¹ƒ yojanaá¹ƒ
saccapariggÄ• hakassa bhikkhuno niyyÄ• namukhaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ

catusaccapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ettÄ• vatÄ• \Be I 305/ Ä• nÄ• pÄ• naá¹ƒ catuiriyÄ• pathaá¹ƒ catusampajaÃ±Ã±aá¹ƒ dvattiâ

catudhÄ• tuvavatthÄ• naá¹ƒ navasivathikÄ• vedanÄ• nupassanÄ• cittÄ• nupassanÄ• nÄ«
khandhapariggaho Ä• yatanapariggaho bojjhaá¹…gapariggaho saccapariggahoti ekavÄ«sat
vuttÄ• ni. tesu Ä• nÄ• pÄ• naá¹ƒ dvattiá¹ƒsÄ• kÄ• ro navasivathikÄ• ti ekÄ• dasa appanÄ• l
dÄ«ghabhÄ• á¹‡akamahÄ• sÄ«vatthero pana ``navasivathikÄ• Ä• dÄ«navÄ• nupassanÄ• v
tassa matena dveyeva appanÄ• kammaá¹-á¹-hÄ• nÄ• ni, sesÄ• ni upacÄ• rakammaá¹-á¹-hÄ
abhiniveso jÄ• yatÄ«ti? na jÄ• yati. iriyÄ• pathasampajaÃ±Ã±anÄ«varaá¹‡abojjhaá¹…gesu l
sesesu jÄ• yatÄ«ti. mahÄ• sÄ«vatthero panÄ• ha --- ``etesupi abhiniveso jÄ• yati, ayaÃ±hi a
iriyÄ• pathÄ• , udÄ• hu natthi, atthi nu kho me catusampajaÃ±Ã±aá¹ƒ, udÄ• hu natthi, atthi n
paÃ±canÄ«varaá¹‡Ä• , udÄ• hu natthi, atthi nu kho me sattabojjhaá¹…gÄ• , udÄ• hu natthÄ
tasmÄ• sabbattha abhiniveso jÄ• yatÄ«â€™â€™ ti.

<137> __yo hi koci, bhikkhave_ti yo hi koci bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ• sako vÄ• u
bhÄ• veyyÄ• _ti Ä• dito paá¹-á¹-hÄ• ya vuttena bhÄ• vanÄ• nukkamena bhÄ• veyya. __pÄ•
paá¹-ikaá¹…khitabbaá¹ƒ, avassaá¹ƒ bhÄ• vÄ«ti attho. __aÃ±Ã±Ä• _ti arahattaá¹ƒ. __sati vÄ
upÄ• dÄ• nasese vÄ• sati \Ee I 302/ aparikkhÄ«á¹‡e. __anÄ• gÄ• mitÄ• _ti anÄ• gÄ• mibh

evaá¹ƒ sattannaá¹ƒ vassÄ• naá¹ƒ vasena sÄ• sanassa niyyÄ• nikabhÄ• vaá¹ƒ dassetvÄ• p
dassento ``tiá¹-á¹-hantu, bhikkhaveâ€™â€™ tiÄ• dimÄ• ha. sabbampi cetaá¹ƒ majjhimassev
vuttaá¹ƒ. tikkhapaÃ±Ã±aá¹ƒ pana sandhÄ• ya --- ``pÄ• to anusiá¹-á¹-ho sÄ• yaá¹ƒ visesaá¹ƒ
anusiá¹-á¹-ho pÄ• to visesaá¹ƒ adhigamissatÄ«â€™â€™ ti (MN II 345) vuttaá¹ƒ.

iti \Ne I 312/ \Be I 306/ bhagavÄ• ``evaá¹ƒniyyÄ• nikaá¹ƒ, bhikkhave, mama sÄ• sanaâ€™
ekavÄ«satiyÄ• pi á¹-hÄ• nesu arahattanikÅ«á¹-ena desitaá¹ƒ desanaá¹ƒ niyyÄ• tento ``ekÄ•
maggo ... pe ... iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti Ä• ha. sesaa
uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ«hanÄ• davaggo

1. cÅ«á¸·asÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<139> __evaá¹ƒ_ \Ne I 313/ \Be I 307/ \Ee II 1/ __me suta_nti cÅ«á¸·asÄ«hanÄ• dasuttaá¹ƒ
atthuppattiko nikkhepo, tasmÄ• taá¹ƒ dassetvÄ• cassa anupubbapadavaá¹‡á¹‡anaá¹ƒ kari

panidaá¹ƒ atthuppattiyÄ• nikkhittanti? lÄ• bhasakkÄ• rapaccayÄ• titthiyaparidevite. bhagav
dhammadÄ• yÄ• dasutte vuttanayena mahÄ• lÄ• bhasakkÄ• ro uppajji. catuppamÄ• á¹‡iko
rÅ«pappamÄ• á¹‡o rÅ«pappasanno, ghosappamÄ• á¹‡o ghosappasanno, lÅ«khappamÄ• á
dhammappamÄ• á¹‡o dhammappasannoti imesaá¹ƒ puggalÄ• naá¹ƒ vasena catudhÄ• á¹-h

tesaá¹ƒ idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ --- katamo ca puggalo rÅ«pappamÄ• á¹‡o rÅ«pappasa
Ä• rohaá¹ƒ vÄ• passitvÄ• pariá¹‡Ä• haá¹ƒ vÄ• passitvÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• passitv
passitvÄ• tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti, ayaá¹ƒ vuccati puggalo rÅ«p
rÅ«pappasanno.

katamo ca puggalo ghosappamÄ• á¹‡o ghosappasanno? idhekacco puggalo paravaá¹‡á¹‡
parapasaá¹ƒsanÄ• ya paravaá¹‡á¹‡ahÄ• rikÄ• ya, tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• d
puggalo ghosappamÄ• á¹‡o ghosappasanno.

katamo ca puggalo lÅ«khappamÄ• á¹‡o lÅ«khappasanno? idhekacco puggalo cÄ«varalÅ«k
pattalÅ«khaá¹ƒ vÄ• passitvÄ• , senÄ• sanalÅ«khaá¹ƒ vÄ• passitvÄ• vividhaá¹ƒ vÄ• dukk
I 314/ tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti, ayaá¹ƒ \Ee II 2/ vuccati puggalo
lÅ«khappasanno.

katamo ca puggalo dhammappamÄ• á¹‡o dhammappasanno? idhekacco puggalo sÄ«laá¹ƒ
passitvÄ• paÃ±Ã±aá¹ƒ vÄ• passitvÄ• tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti
dhammappamÄ• á¹‡o dhammappasannoti.

imesu \Be I 308/ catÅ«su puggalesu rÅ«pappamÄ• á¹‡opi bhagavato
Ä• rohapariá¹‡Ä• hasaá¹‡á¹-hÄ• napÄ• ripÅ«rivaá¹‡á¹‡apokkharataá¹ƒ, asÄ«tianubyaÃ±jan
nÄ• nÄ• ratanavicittamiva suvaá¹‡á¹‡amahÄ• paá¹-aá¹ƒ, dvattiá¹ƒsamahÄ• purisalakkhaá¹-
tÄ• rÄ• gaá¹‡asamujjalaá¹ƒ viya gaganatalaá¹ƒ sabbaphÄ• liphullaá¹ƒ viya ca yojanasatubb
aá¹-á¹-hÄ• rasaratanubbedhaá¹ƒ byÄ• mappabhÄ• parikkhepaá¹ƒ sassirikaá¹ƒ anopamasan
sammÄ• sambuddheyeva pasÄ«dati.

ghosappamÄ• á¹‡opi, bhagavatÄ• kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ
upapÄ• ramiyo dasa paramatthapÄ• ramiyo pÅ«ritÄ• aá¹…gapariccÄ• go puttadÄ• raparic
attapariccÄ• go nayanapariccÄ• go ca katotiÄ• dinÄ• nayena pavattaá¹ƒ ghosaá¹ƒ sutvÄ•
pasÄ«dati.

lÅ«khappamÄ• á¹‡opi bhagavato cÄ«varalÅ«khaá¹ƒ disvÄ• ``sace bhagavÄ• agÄ• raá¹ƒ
kÄ• sikavatthameva adhÄ• rayissa. pabbajitvÄ• panÄ• nena sÄ• á¹‡apaá¹ƒsukÅ«lacÄ«var
kataâ€™â€™ nti sammÄ• sambuddheyeva pasÄ«dati. pattalÅ«khampi disvÄ• --- ``iminÄ•

rattavarasuvaá¹‡á¹‡abhÄ• janesu cakkavattibhojanÄ• rahaá¹ƒ sugandhasÄ• libhojanaá¹ƒ pa
pana pÄ• sÄ• á¹‡amayaá¹ƒ pattaá¹ƒ Ä• dÄ• ya uccanÄ«cakuladvÄ• resu sapadÄ• naá¹ƒ pi
laddhapiá¹‡á¸• iyÄ• lopena santussamÄ• no bhÄ• riyaá¹ƒ karotÄ«â€™â€™ ti sammÄ• sam
senÄ• sanalÅ«khaá¹ƒ disvÄ• pi --- ``ayaá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasanto tiá¹‡á¹‡aá¹ƒ utÅ«naá
pÄ• sÄ• desu tividhanÄ• á¹-akaparivÄ• ro dibbasampattiá¹ƒ viya rajjasiriá¹ƒ anubhavitvÄ• i
rukkhamÅ«lasenÄ• sanÄ• dÄ«su dÄ• ruphalakasilÄ• paá¹-á¹-apÄ«á¹-hamaÃ±cakÄ• dÄ«hi s
karotÄ«â€™â€™ ti sammÄ• sambuddheyeva \Ne I 315/ pasÄ«dati. dukkarakÄ• rikamassa
nÄ• ma muggayÅ«sakulatthayÅ«sahareá¹‡uyÅ«sÄ• dÄ«naá¹ƒ pasaá¹-amattena yÄ• pessa
jhÄ• naá¹ƒ jhÄ• yissati, sarÄ«re ca jÄ«vite ca anapekkho viharissati, aho dukkarakÄ• rako b
sammÄ• sambuddheyeva pasÄ«dati.

dhammappamÄ• á¹‡opi \Be I 309/ bhagavato sÄ«laguá¹‡aá¹ƒ samÄ• dhiguá¹‡aá¹ƒ paÃ±Ã
jhÄ• navimokkhasamÄ• dhisamÄ• pattisampadaá¹ƒ abhiÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ yamakapÄ•
pÄ• thikaputtadamanÄ• dÄ«ni ca anekÄ• ni acchariyÄ• ni disvÄ• sammÄ• sambuddheyeva
bhagavato mahantaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ abhiharanti. titthiyÄ• naá¹ƒ pana __bÄ• verujÄ
lÄ• bhasakkÄ• ro parihÄ• yittha. yathÄ• ha ---

``adassanena morassa, sikhino maÃ±jubhÄ• á¹‡ino.

kÄ• kaá¹ƒ tattha apÅ«jesuá¹ƒ, maá¹ƒsena ca phalena ca ||

yadÄ• ca sarasampanno, moro bÄ• verumÄ• gamÄ• .

atha lÄ• bho ca sakkÄ• ro, vÄ• yasassa ahÄ• yatha ||

yÄ• va nuppajjati buddho, dhammarÄ• jÄ• pabhaá¹…karo.

tÄ• va aÃ±Ã±e apÅ«jesuá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e ||

yadÄ• ca sarasampanno, buddho dhammamadesayi.

atha lÄ• bho ca sakkÄ• ro, titthiyÄ• naá¹ƒ ahÄ• yathÄ• â€™â€™ ti || (J I 4.153-156).

te evaá¹ƒ pahÄ«nalÄ• bhasakkÄ• rÄ• rattiá¹ƒ ekadvaá¹…gulamattaá¹ƒ obhÄ• setvÄ• pi sÅ
viya hatappabhÄ• ahesuá¹ƒ.

yathÄ• \Ne I 316/ hi khajjopanakÄ• , kÄ• á¸·apakkhamhi rattiyÄ• .

nidassayanti obhÄ• saá¹ƒ, etesaá¹ƒ visayo hi so ||

yadÄ• ca rasmisampanno, abbhudeti pabhaá¹…karo.

atha khajjupasaá¹…ghÄ• naá¹ƒ, pabhÄ• antaradhÄ• yati ||

evaá¹ƒ khajjupasadisÄ• , titthiyÄ• pi puthÅ« idha.

kÄ• á¸·apakkhÅ«pame loke, dÄ«payanti sakaá¹ƒ guá¹‡aá¹ƒ ||

yadÄ• ca buddho lokasmiá¹ƒ, udeti amitappabho.

nippabhÄ• titthiyÄ• honti, sÅ«riye khajjupakÄ• yathÄ• ti ||

te evaá¹ƒ nippabhÄ• hutvÄ• kacchupiá¸·akÄ• dÄ«hi kiá¹‡á¹‡asarÄ«rÄ• paramapÄ• rijuÃ±
dhammo yena saá¹…gho yena ca mahÄ• janassa sannipÄ• to, tena \Be I 310/ tena gantvÄ•
siá¹…ghÄ• á¹-akepi catukkepi sabhÄ• yampi á¹-hatvÄ• paridevanti ---

á¹• 02 ``kiá¹ƒ bho samaá¹‡oyeva gotamo samaá¹‡o, mayaá¹ƒ assamaá¹‡Ä• ; samaá¹‡asse
samaá¹‡Ä• , amhÄ• kaá¹ƒ sÄ• vakÄ• assamaá¹‡Ä• ? samaá¹‡asseva gotamassa sÄ• vak
na amhÄ• kaá¹ƒ, sÄ• vakÄ• naÃ±ca no dinnaá¹ƒ mahapphalaá¹ƒ? nanu samaá¹‡opi gotam
samaá¹‡assapi gotamassa sÄ• vakÄ• samaá¹‡Ä• , amhÄ• kampi sÄ• vakÄ• samaá¹‡Ä• .
sÄ• vakÄ• naÃ±cassa dinnaá¹ƒ mahapphalaá¹ƒ, amhÄ• kampi sÄ• vakÄ• naÃ±ca no dinna
samaá¹‡assapi gotamassa sÄ• vakÄ• naÃ±cassa detha karotha, amhÄ• kampi sÄ• vakÄ• n
samaá¹‡o gotamo purimÄ• ni divasÄ• ni uppanno, mayaá¹ƒ pana loke uppajjamÄ• neyeva u

evaá¹ƒ nÄ• nappakÄ• raá¹ƒ viravanti. atha bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• y
saddaá¹ƒ sutvÄ• bhagavato Ä• rocesuá¹ƒ ``titthiyÄ• bhante idaÃ±cidaÃ±ca kathentÄ«â€™
sutvÄ• bhagavÄ• --- ``mÄ• tumhe, bhikkhave, titthiyÄ• naá¹ƒ vacanena `aÃ±Ã±atra samaa
ahuvatthÄ• â€™â€™ ti vatvÄ• aÃ±Ã±atitthiyesu samaá¹‡abhÄ• vaá¹ƒ paá¹-isedhento idhev
atthuppattiyÄ• __idheva, bhikkhave, samaá¹‡o_ti idaá¹ƒ suttaá¹ƒ abhÄ• si.

tattha __idhevÄ• _ti imasmiá¹ƒyeva sÄ• sane. ayaá¹ƒ pana niyamo sesapadesupi veditabbo
samaá¹‡Ä• idheva, na aÃ±Ã±attha. __samaá¹‡o_ti sotÄ• panno. tenevÄ• ha --- ``katamo c
samaá¹‡o? idha, bhikkhave, bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• p
niyato sambodhiparÄ• yaá¹‡o, ayaá¹ƒ, bhikkhave, paá¹-hamo samaá¹‡oâ€™â€™ ti (AN I 4.

__dutiyo_ti sakadÄ• gÄ• mÄ«. tenevÄ• ha --- ``katamo ca? bhikkhave, dutiyo samaá¹‡o. id

tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ \Be I 311/ tanuttÄ• sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ, bhikkhave, dutiyo sam

__tatiyo_ti anÄ• gÄ• mÄ«. tenevÄ• ha --- ``katamo ca, bhikkhave, tatiyo samaá¹‡o? idha, b paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti ta anÄ• vattidhammo tasmÄ• \Ee II 5/ lokÄ• . ayaá¹ƒ, bhikkhave, tatiyo samaá¹‡oâ€™â€™ ti.

__catuttho_ti arahÄ• . tenevÄ• ha --- ``katamo ca, bhikkhave, catuttho samaá¹‡o? idha, bhi Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha sacchikatvÄ• upasampajja viharati. ayaá¹ƒ, bhikkhave, catuttho samaá¹‡oâ€™â€™ ti (AN I á¹-hÄ• ne cattÄ• ro phalaá¹-á¹-hakasamaá¹‡Ä• va adhippetÄ• .

__suÃ±Ã±Ä• _ti rittÄ• tucchÄ• . __parappavÄ• dÄ• _ti cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro antÄ• nantikÄ• , cattÄ• ro amarÄ• vikkhepikÄ• , dve adhiccasamuppannikÄ• , soá¸·asa saÃ asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucchedavÄ• d diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ti ime sabbepi __brahmajÄ• le_ Ä• gatÄ• dvÄ• saá¹-á bÄ• hirÄ• naá¹ƒ paresaá¹ƒ \Ne I 318/ vÄ• dÄ• __parappavÄ• dÄ• _ nÄ• ma. te sabbepi ime phalaá¹-á¹-hakasamaá¹‡ehi suÃ±Ã±Ä• , na hi te ettha santi. na kevalaÃ±ca eteheva suÃ±Ã maggaá¹-á¹-hakasamaá¹‡ehipi catunnaá¹ƒ maggÄ• naá¹ƒ atthÄ• ya Ä• raddhavipassakehip suÃ±Ã±Ä• eva. imameva atthaá¹ƒ sandhÄ• ya bhagavatÄ• __mahÄ• parinibbÄ• ne_ vutta

``ekÅ«natiá¹ƒso vayasÄ• subhadda,

yaá¹ƒ pabbajiá¹ƒ kiá¹ƒ kusalÄ• nuesÄ«.

vassÄ• ni paÃ±Ã±Ä• sa samÄ• dhikÄ• ni,

yato ahaá¹ƒ pabbajito subhadda.

Ã±Ä• yassa dhammassa padesavattÄ«,

ito bahiddhÄ• samaá¹‡opi natthi ||

``dutiyopi samaá¹‡o natthi, tatiyopi samaá¹‡o natthi, catutthopi samaá¹‡o natthi. suÃ±Ã±Ä• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (DN II 214).

ettha \Be I 312/ hi padesavattÄ«ti Ä• raddhavipassako adhippeto. tasmÄ• sotÄ• pattimagg Ä• raddhavipassakaá¹ƒ maggaá¹-á¹-haá¹ƒ phalaá¹-á¹-hanti tayopi ekato katvÄ• samaá¹‡op

sakadÄ• gÄ• mimaggassa Ä• raddhavipassakaá¹ƒ maggaá¹-á¹-haá¹ƒ phalaá¹-á¹-hanti tayo
samaá¹‡o natthÄ«ti Ä• ha. itaresupi dvÄ«su eseva nayo.

kasmÄ• panete aÃ±Ã±attha natthÄ«ti? akhettatÄ• ya. yathÄ• hi na Ä• ragge sÄ• sapo tiá¹
udakapiá¹-á¹-he aggi jalati, na piá¹-á¹-hipÄ• sÄ• á¹‡e bÄ«jÄ• ni ruhanti, evameva bÄ• hiresu
II 6/ na ime samaá¹‡Ä• uppajjanti, imasmiá¹ƒyeva pana sÄ• sane uppajjanti. kasmÄ• ? khe
akhettatÄ• ca khettatÄ• ca ariyamaggassa abhÄ• vato ca bhÄ• vato ca veditabbÄ• . tenÄ•

``yasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo na upalabbhati,
319/ na upalabbhati, dutiyopi tattha samaá¹‡o na upalabbhati, tatiyopi tattha samaá¹‡o na u
catutthopi tattha samaá¹‡o na upalabbhati. yasmiÃ±ca kho, subhadda, dhammavinaye ariyo
upalabbhati, samaá¹‡opi tattha upalabbhati, dutiyopi tattha ... pe .... catutthopi tattha samaá
upalabbhati. imasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko maggo upal
samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, idha catuttho samaá¹‡o, suÃ±Ã±Ä•
samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (DN II 214).

evaá¹ƒ yasmÄ• titthÄ• yatanaá¹ƒ akhettaá¹ƒ, sÄ• sanaá¹ƒ khettaá¹ƒ, tasmÄ• yathÄ• sura
sÅ«rakesarako sÄ«ho migarÄ• jÄ• na susÄ• ne vÄ• saá¹…kÄ• rakÅ«á¹-e vÄ• paá¹-ivasat
pana himavantaá¹ƒ ajjhogÄ• hetvÄ• maá¹‡iguhÄ• yaá¹ƒyeva paá¹-ivasati. yathÄ• ca chad
gocariyahatthikulÄ• dÄ«su navasu nÄ• gakulesu uppajjati, chaddantakuleyeva uppajjati. yat
assarÄ• jÄ• na gadrabhakule vÄ• ghoá¹-akakule vÄ• uppajjati, sindhuyÄ• tÄ«re pana sin
yathÄ• ca sabbakÄ• madadaá¹ƒ manoharaá¹ƒ maá¹‡iratanaá¹ƒ na saá¹…kÄ• rakÅ«á¹-e \B
paá¹ƒsupabbatÄ• dÄ«su vÄ• uppajjati, vepullapabbatabbhantareyeva uppajjati. yathÄ• ca
maccharÄ• jÄ• na khuddakapokkharaá¹‡Ä«su uppajjati, caturÄ• sÄ«tiyojanasahassagambh
uppajjati. yathÄ• ca diyaá¸• á¸• hayojanasatiko supaá¹‡á¹‡arÄ• jÄ• na gÄ• madvÄ• re era
paá¹-ivasati, mahÄ• samuddaá¹ƒ pana ajjhogÄ• hetvÄ• simbalidahavaneyeva paá¹-ivasati.
suvaá¹‡á¹‡ahaá¹ƒso na gÄ• madvÄ• re Ä• vÄ• á¹-akÄ• dÄ«su paá¹-ivasati, navutihaá¹ƒsas
cittakÅ«á¹-apabbateyeva paá¹-ivasati. yathÄ• ca catuddÄ«pissaro cakkavattirÄ• jÄ• \Ee II
uppajjati, asambhinnajÄ• tikhattiyakuleyeva pana uppajjati. evameva imesu samaá¹‡esu ek
aÃ±Ã±atitthÄ• yatane uppajjati, ariyamaggaparikkhitte pana buddhasÄ• saneyeva uppajjati.
``idheva, bhikkhave, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ehi samaá¹‡e

__sammÄ• sÄ«hanÄ• daá¹ƒ nadathÄ• _ti ettha __sammÄ• _ti hetunÄ• nayena kÄ• raá¹‡
seá¹-á¹-hanÄ• daá¹ƒ abhÄ«tanÄ• daá¹ƒ appaá¹-inÄ• daá¹ƒ. imesaÃ±hi catunnaá¹ƒ samaá¹‡
ayaá¹ƒ nÄ• do seá¹-á¹-hanÄ• do nÄ• ma hoti uttamanÄ• do. ``ime samaá¹‡Ä• idheva atthÄ
aÃ±Ã±ato bhayaá¹ƒ vÄ• Ä• saá¹…kÄ• \Ne I 320/ vÄ• natthÄ«ti abhÄ«tanÄ• do nÄ• ma ho
samaá¹‡Ä• atthÄ«â€™â€™ ti pÅ«raá¹‡Ä• dÄ«su ekassÄ• pi uá¹-á¹-hahitvÄ• vattuá¹ƒ asa
appaá¹-inÄ• do nÄ• ma hoti. tena vuttaá¹ƒ ``sÄ«hanÄ• danti seá¹-á¹-hanÄ• daá¹ƒ abhÄ«tan

nti.

<140> __á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjatÄ«_ti idaá¹ƒ kho pana kÄ• raá¹‡aá¹ƒ vijjati. yaá¹
__aÃ±Ã±atitthiyÄ• _ti yena kÄ• raá¹‡ena aÃ±Ã±atitthiyÄ• . ettha ca titthaá¹ƒ jÄ• nitabbaá¹ƒ,
titthiyÄ• jÄ• nitabbÄ• , titthiyasÄ• vakÄ• jÄ• nitabbÄ• . __titthaá¹ƒ_nÄ• ma dvÄ• saá¹-á¹-hi
sattÄ• taranti uppalavanti ummujjanimujjaá¹ƒ karonti, tasmÄ• titthanti vuccanti. tÄ• saá¹ƒ d
uppÄ• detÄ• __titthakaro_ nÄ• ma. tassa laddhiá¹ƒ gahetvÄ• pabbajitÄ• __titthiyÄ• _ nÄ•
paccayadÄ• yakÄ• __titthiyasÄ• vakÄ• _ti veditabbÄ• . __paribbÄ• jakÄ• _ti gihibandhanaá
__assÄ• so_ti avassayo patiá¹-á¹-hÄ• upatthambho. __bala_nti thÄ• mo. __yena tumhe_ti
vÄ• evaá¹ƒ vadetha.

__atthi_ \Be I 314/ __kho no, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa
ayaá¹ƒ saá¹…khepattho --- yo so bhagavÄ• samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakiles
sammÄ• sambodhiá¹ƒ abhisambuddho, tena bhagavatÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä•
hatthatale á¹-hapitaá¹ƒ Ä• malakaá¹ƒ viya sabbaá¹ƒ Ã±eyyadhammaá¹ƒ __passatÄ• _. apic
jÄ• natÄ• , dibbena cakkhunÄ• passatÄ• . tÄ«hi vijjÄ• hi \Ee II 8/ chahi vÄ• pana abhiÃ±Ã±
appaá¹-ihatena samantacakkhunÄ• passatÄ• . sabbadhammajÄ• nanasamatthÄ• ya paÃ±
cakkhuvisayÄ• tÄ«tÄ• ni tirokuá¹-á¹-Ä• digatÄ• ni vÄ• pi rÅ«pÄ• ni ativisuddhena maá¹ƒsac
attahitasÄ• dhikÄ• ya samÄ• dhipadaá¹-á¹-hÄ• nÄ• ya paá¹-ivedhapaÃ±Ã±Ä• ya jÄ• natÄ•
karuá¹‡Ä• padaá¹-á¹-hÄ• nÄ• ya desanÄ• paÃ±Ã±Ä• ya passatÄ• . arÄ«naá¹ƒ hatattÄ• pa
__arahatÄ• , _ sammÄ• sÄ• maÃ±ca saccÄ• naá¹ƒ buddhattÄ• __sammÄ• sambuddhena
niyyÄ• nikadhamme passatÄ• . kilesÄ• rÄ«naá¹ƒ hatattÄ• arahatÄ• , sammÄ• sÄ• maá¹ƒ
sammÄ• sambuddhenÄ• ti, evaá¹ƒ catuvesÄ• rajjavasena catÅ«hi Ä• kÄ• rehi thomitena ca
mayaá¹ƒ attani sampassamÄ• nÄ• evaá¹ƒ vadema, na rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹

__satthari_ \Ne I 321/ __pasÄ• do_ti ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• nayena buddh
uppannappasÄ• do. __dhamme pasÄ• do_ti ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™
anussarantÄ• naá¹ƒ uppannappasÄ• do. __sÄ«lesu paripÅ«rakÄ• ritÄ• _ti ariyakantesu sÄ«
ariyakantasÄ«lÄ• ni nÄ• ma __paÃ±casÄ«lÄ• ni_. tÄ• ni hi bhavantaragatopi ariyasÄ• vako
ariyasÄ• vakabhÄ• vaá¹ƒ ajÄ• nantopi na vÄ«tikkamati. sacepi hi naá¹ƒ koci vadeyya --- ``in
cakkavattirajjaá¹ƒ sampaá¹-icchitvÄ• khuddakamakkhikaá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™
yaá¹ƒ so tassa vacanaá¹ƒ kareyya. evaá¹ƒ ariyÄ• naá¹ƒ sÄ«lÄ• ni kantÄ• ni piyÄ• ni manÄ•
vuttaá¹ƒ ``sÄ«lesu paripÅ«rakÄ• ritÄ• â€™â€™ ti.

__sahadhammikÄ• kho panÄ• _ti bhikkhu bhikkhunÄ« sikkhamÄ• nÄ• sÄ• maá¹‡ero sÄ•
ete satta __sahadhammacÄ• rino. _ etesu hi bhikkhu bhikkhÅ«hi saddhiá¹ƒ sahadhammaá¹
samÄ• nasikkhatÄ• ya. tathÄ• \Be I 315/ bhikkhunÄ« bhikkhunÄ«hi ... pe ... upÄ• sikÄ• up
sotÄ• pannehi, sakadÄ• gÄ• mÄ« ... pe ... anÄ• gÄ• mÄ«hi sahadhammaá¹ƒ carati. tasmÄ•

vuccanti. apicettha ariyasÄ• vakÄ• yeva adhippetÄ• . tesaÃ±hi \Ee II 9/ bhavantarepi magga
natthi, tasmÄ• te accantaá¹ƒ ekadhammacÄ• ritÄ• ya sahadhammikÄ• . iminÄ• , ``suppaá¹
sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• nayena saá¹…ghaá¹ƒ anussarantÄ• naá¹ƒ uppann
cattÄ• ri sotÄ• pannassa aá¹…gÄ• ni kathitÄ• ni honti.

__ime kho no, Ä• vuso_ti, Ä• vuso, ime cattÄ• ro dhammÄ• tena bhagavatÄ• amhÄ• kaá¹
akkhÄ• tÄ• , ye mayaá¹ƒ attani sampassamÄ• nÄ• evaá¹ƒ vadema.

<141> __yo amhÄ• kaá¹ƒ satthÄ• _ti iminÄ• pÅ«raá¹‡akassapÄ• dike cha satthÄ• ro apad
sÄ• sane Ä• cariyupajjhÄ• yÄ• dÄ«su ``amhÄ• kaá¹ƒ Ä• cariyo, amhÄ• kaá¹ƒ upajjhÄ• yoâ€
evarÅ«paá¹ƒ pemaá¹ƒ sandhÄ• ya ``satthari pasÄ• doâ€™â€™ ti vadanti. thero panÄ• ha -
ekassa, na dvinnaá¹ƒ hoti, sadevakassa lokassa ekova satthÄ• , tasmÄ• titthiyÄ• `amhÄ• k
ekapadeneva satthÄ• raá¹ƒ visuá¹ƒ katvÄ• iminÄ• va padena viruddhÄ• parÄ• jitÄ• â€™â€
idaá¹ƒ pana yathÄ• idÄ• ni sÄ• sane ``amhÄ• kaá¹ƒ __dÄ«ghanikÄ• yo_ amhÄ• kaá¹ƒ \Ne
ti mamÄ• yanti, evaá¹ƒ attano attano pariyattidhamme gehasitapemaá¹ƒ sandhÄ• ya vadant
ajasÄ«lagosÄ«lameá¹‡á¸• akasÄ«lakukkurasÄ«lÄ• dÄ«su. __idha no Ä• vuso_ti ettha __idh
vadanti. __ko adhippayÄ• so_ti ko adhikappayogo. __yadida_nti yamidaá¹ƒ tumhÄ• kaÃ±ce
nÄ• nÄ• karaá¹‡aá¹ƒ vadeyyÄ• tha. taá¹ƒ kiá¹ƒ nÄ• ma? tumhÄ• kampi hi catÅ«su á¹-hÄ• n
etasmiá¹ƒ pasÄ• de tumhe ca amhe ca dvedhÄ• bhinnasuvaá¹‡á¹‡aá¹ƒ viya ekasadisÄ• ti
aá¹-á¹-haá¹ƒsu.

atha nesaá¹ƒ taá¹ƒ samadhurataá¹ƒ bhindanto bhagavÄ• __evaá¹ƒ vÄ• dino_tiÄ• dimÄ• h
niá¹-á¹-hÄ• _ti yÄ• tassa pasÄ• dassa pariyosÄ• nabhÅ«tÄ• \Be I 316/ niá¹-á¹-hÄ• , kiá¹ƒ s
evaá¹ƒ pucchathÄ• ti vadati. yasmÄ• pana tasmiá¹ƒ tasmiá¹ƒ samaye niá¹-á¹-haá¹ƒ apaÃ±
brÄ• hmaá¹‡Ä• naÃ±hi brahmaloko niá¹-á¹-hÄ• , mahÄ• tÄ• pasÄ• naá¹ƒ Ä• bhassarÄ• , pa
Ä• jÄ«vakÄ• naá¹ƒ ``anantamÄ• nasoâ€™â€™ ti evaá¹ƒ parikappito asaÃ±Ã±Ä«bhavo \Ee
arahattaá¹ƒ niá¹-á¹-hÄ• . sabbeva cete arahattameva niá¹-á¹-hÄ• ti vadanti. diá¹-á¹-hivasena
brahmalokÄ• dÄ«ni paÃ±Ã±apenti. tasmÄ• attano attano laddhivasena ekameva niá¹-á¹-ha
dassetuá¹ƒ bhagavÄ• __sammÄ• byÄ• karamÄ• nÄ• _tiÄ• dimÄ• ha.

idÄ• ni bhikkhÅ«nampi ekÄ• niá¹-á¹-hÄ• , titthiyÄ• nampi ekÄ• niá¹-á¹-hÄ• ti dvÄ«su aá¹-á
á¹-hitesu bhagavÄ• anuyogavattaá¹ƒ dassento __sÄ• panÄ• vuso, niá¹-á¹-hÄ• sarÄ• gass
vÄ«tarÄ• gassÄ• _tiÄ• dimÄ• ha. tattha yasmÄ• rÄ• garattÄ• dÄ«naá¹ƒ niá¹-á¹-hÄ• nÄ• m
soá¹‡asiá¹…gÄ• lÄ• dÄ«nampi siyÄ• ti imaá¹ƒ dosaá¹ƒ passantÄ• naá¹ƒ titthiyÄ• naá¹ƒ ``vÄ
niá¹-á¹-hÄ• â€™â€™ tiÄ• dinÄ• nayena byÄ• karaá¹‡aá¹ƒ dassitaá¹ƒ.

tattha __viddasuno_ti paá¹‡á¸• itassa. __anuruddhapaá¹-iviruddhassÄ• _ti rÄ• gena anuru
paá¹-iviruddhassa. __papaÃ±cÄ• rÄ• massa papaÃ±caratino_ti ettha Ä• ramanti etthÄ• ti Ä•

assÄ• ti __papaÃ±cÄ• rÄ• mo_. papaÃ±ce rati assÄ• ti __papaÃ±carati. papaÃ±co_ti ca ma
pavattÄ• naá¹ƒ taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• nametaá¹ƒ adhivacanaá¹ƒ. idha pana taá¹‡hÄ•
__sarÄ• gassÄ• _tiÄ• dÄ«su paÃ±casu á¹-hÄ• nesu ekova kileso Ä• gato. tassa Ä• kÄ• rato
veditabbaá¹ƒ. __sarÄ• gassÄ• _ti hi vuttaá¹-á¹-hÄ• ne paÃ±cakÄ• maguá¹‡ikarÄ• gavasena
bhavataá¹‡hÄ• vasena. __saupÄ• dÄ• nassÄ• _ti gahaá¹‡avasena. __anuruddhapaá¹-iviru
__papaÃ±cÄ• rÄ• massÄ• _ti papaÃ±cuppattidassanavasena. __sarÄ• gassÄ• _ti vÄ• etth
__sataá¹‡hassÄ• _ti ettha taá¹‡hÄ• paccayÄ• upÄ• dÄ• nadassanavasena. sesaá¹ƒ purim
``kasmÄ• evaá¹ƒ viddhaá¹ƒsetha? ekoyeva hi ayaá¹ƒ lobho rajjanavasena __rÄ• go_ti vutto
__taá¹‡hÄ• _. gahaá¹‡aá¹-á¹-hena __upÄ• dÄ• naá¹ƒ_. yugaá¸·avasena __anurodhapaá¹-iv
papaÃ±cuppattidassanaá¹-á¹-hena __papaÃ±coâ€™â€™ _ti.

<142> idÄ• ni \Be I 317/ imesaá¹ƒ kilesÄ• naá¹ƒ mÅ«labhÅ«taá¹ƒ diá¹-á¹-hivÄ• daá¹ƒ dass
diá¹-á¹-hiyo_tiÄ• dimÄ• ha.

tattha __bhavadiá¹-á¹-hÄ«_ti sassatadiá¹-á¹-hi. __vibhavadiá¹-á¹-hÄ«_ti ucchedadiá¹-á¹-hi.
__bhavadiá¹-á¹-hiá¹ƒ allÄ«nÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasena sassatadiá¹-á¹-hiá¹ƒ allÄ«nÄ• .
11/ taá¹‡hÄ• diá¹-á¹-hivaseneva upagatÄ• . __ajjhositÄ• _ti taá¹‡hÄ• diá¹-á¹-hivaseneva an
__vibhavadiá¹-á¹-hiyÄ• te paá¹-iviruddhÄ• _ti te sabbe ucchedavÄ• dÄ«hi saddhiá¹ƒ --- ``tu
jÄ• nÄ• tha, sassato ayaá¹ƒ loko, nÄ• yaá¹ƒ loko ucchijjatÄ«â€™â€™ ti paá¹-iviruddhÄ• nid
kalahabhaá¹‡á¸• anapasutÄ• viharanti. dutiyavÄ• repi eseva nayo.

__samudayaÃ±cÄ• _tiÄ• dÄ«su dve diá¹-á¹-hÄ«naá¹ƒ samudayÄ• khaá¹‡ikasamudayo pa
__khaá¹‡ikasamudayo_ diá¹-á¹-hÄ«naá¹ƒ nibbatti. __paccayasamudayo_ aá¹-á¹-ha á¹-hÄ• n
khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, avijjÄ• pi, phassopi, saÃ±Ã±Ä• pi, vitakkopi, ayoniso
pÄ• pamittopi, paratoghosopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. ``khandhÄ• hetu khandhÄ• paccay
upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena. evaá¹ƒ khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. av
saÃ±Ã±Ä• ... vitakko ... ayonisomanasikÄ• ro ... pÄ• pamitto ... paratoghoso hetu, paratogh
diá¹-á¹-hÄ«naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena. evaá¹ƒ paratoghosopi diá¹-á¹-h
(Paá¹-is I 124). atthaá¹…gamÄ• pi dveyeva khaá¹‡ikatthaá¹…gamo paccayatthaá¹…gamo c
nÄ• ma khayo vayo bhedo paribhedo aniccatÄ• antaradhÄ• naá¹ƒ. __paccayatthaá¹…gam
sotÄ• pattimaggo hi diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• toti vutto.

__assÄ• da_nti \Ne I 324/ diá¹-á¹-himÅ«lakaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹
``yaá¹ƒdiá¹-á¹-hiko satthÄ• hoti, taá¹ƒdiá¹-á¹-hikÄ• sÄ• vakÄ• honti. yaá¹ƒdiá¹-á¹-hikÄ• sa
sakkaronti, garuá¹ƒ karonti, mÄ• nenti, pÅ«jenti, labhanti tatonidÄ• naá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ. ayaá¹ƒ, bhikk
diá¹-á¹-hadhammiko Ä• nisaá¹ƒsoâ€™â€™ ti. __Ä• dÄ«nava_nti diá¹-á¹-higgahaá¹‡amÅ«la
vaggulivataá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ kaá¹‡á¹-akÄ• passayatÄ• paÃ±cÄ• tapatappanaá

kesamassuluÃ±canaá¹ƒ appoá¹‡akaá¹ƒ jhÄ• nantiÄ• dÄ«naá¹ƒ vasenaá¹ƒ veditabbo. __nis
nissaraá¹‡aá¹ƒ nÄ• ma nibbÄ• naá¹ƒ. __yathÄ• bhÅ«taá¹ƒ_ \Be I 318/ __nappajÄ• nantÄ«_
yathÄ• sabhÄ• vaá¹ƒ na jÄ• nanti. __na parimuccanti dukkhasmÄ• _ti sakalavaá¹-á¹-adukkh
parimuccanti. iminÄ• etesaá¹ƒ niá¹-á¹-hÄ• nÄ• ma natthÄ«ti dasseti. __parimuccanti dukkh
sakalavaá¹-á¹-adukkhato parimuccanti. iminÄ• etesaá¹ƒ niá¹-á¹-hÄ• nÄ• ma atthÄ«ti dvinna
aá¹-á¹-akÄ• rakÄ• naá¹ƒ aá¹-á¹-aá¹ƒ chindanto viya sÄ• sanasmiá¹ƒyeva niá¹-á¹-hÄ• ya atth

<143> idÄ• ni diá¹-á¹-hicchedanaá¹ƒ dassento __cattÄ• rimÄ• ni, bhikkhave, upÄ• dÄ• nÄ•
vitthÄ• rakathÄ• __visuddhimagge_ vuttÄ• yeva.

__sabbupÄ• dÄ• napariÃ±Ã±Ä• vÄ• dÄ• paá¹-ijÄ• namÄ• nÄ• _ti mayaá¹ƒ sabbesaá¹ƒ up
samatikkamaá¹ƒ vadÄ• mÄ• ti evaá¹ƒ paá¹-ijÄ• namÄ• nÄ• . __na sammÄ• sabbupÄ• dÄ•
upÄ• dÄ• nÄ• naá¹ƒ samatikkamaá¹ƒ sammÄ• na paÃ±Ã±apenti. keci kÄ• mupÄ• dÄ• nam
keci diá¹-á¹-hupÄ• dÄ• namattassa paÃ±Ã±apenti, keci sÄ«labbatupÄ• dÄ• nassÄ• pi. attav
pariÃ±Ã±aá¹ƒ paÃ±Ã±apento nÄ• ma natthi. tesaá¹ƒ pana bhedaá¹ƒ dassento __kÄ• mupÄ
paÃ±Ã±apentÄ«_tiÄ• dimÄ• ha. tattha sabbepi kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã
pÄ• saá¹‡á¸• Ä• pi hi ``kÄ• mÄ• kho pabbajitena na sevitabbÄ• â€™â€™ ti vatthupaá¹-isev
na paÃ±Ã±apenti, akappiyameva katvÄ• paÃ±Ã±apenti. ye pana sevanti, te theyyena seva
``kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apentÄ«â€™â€™ ti.

yasmÄ• ``natthi dinnaâ€™â€™ ntiÄ• dÄ«ni gahetvÄ• caranti. ``sÄ«lena suddhi vatena su
suddhÄ«â€™â€™ ti gaá¹‡hanti, attupaladdhiá¹ƒ na pajahanti, tasmÄ• na diá¹-á¹-hupÄ• dÄ
sÄ«labbatupÄ• dÄ• nassa \Ne I 325/, na attavÄ• dupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±ap
taá¹ƒ apaÃ±Ã±Ä• panaá¹ƒ etesaá¹ƒ kissa hetu, kiá¹ƒ kÄ• raá¹‡Ä• ? __imÄ• ni hi te bhonto_
tÄ«á¹‡i kÄ• raá¹‡Ä• ni yathÄ• sabhÄ• vato na jÄ• nantÄ«ti attho. ye panettha dvinnaá¹ƒ par
paÃ±Ã±Ä• panakÄ• raá¹‡aá¹ƒ diá¹-á¹-hiÃ±ceva sÄ«labbataÃ±ca ``etaá¹ƒ pahÄ• tabbaâ€™â
jÄ• nanti. te sandhÄ• ya parato dve vÄ• rÄ• vuttÄ• . tattha ye ``atthi dinnaâ€™â€™ ntiÄ• dÄ
diá¹-á¹-hupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti. ye pana ``na sÄ«lena suddhi, na vat
bhÄ• vanÄ• ya suddhÄ«â€™â€™ ti gaá¹‡hanti, te sÄ«labbatupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ
attavÄ• dupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ pana ekopi paÃ±Ã±apetuá¹ƒ na sakkoti. aá¹-á¹-has
candimasÅ«riye pÄ• á¹‡inÄ• \Be I 319/ parimajjitvÄ• caramÄ• nÄ• pi ca titthiyÄ• tisso pari
attavÄ• daá¹ƒ muÃ±cituá¹ƒ na sakkonti. tasmÄ• punappunaá¹ƒ vaá¹-á¹-asmiá¹ƒyeva patant
viya hi ete.

tatthÄ• yaá¹ƒ atthasallÄ• pikÄ• upamÄ• --- pathavÄ« kira sasakaá¹ƒ Ä• ha --- ``bho sasak
--- ``ko esoâ€™â€™ ti. ``kasmÄ• mameva upari sabbairiyÄ• pathe kappento uccÄ• rapass
jÄ• nÄ• sÄ«â€™â€™ ti. ``suá¹-á¹-hu tayÄ• ahaá¹ƒ diá¹-á¹-ho, mayÄ• akkantaá¹-á¹-hÄ• na
phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ viya hoti, vissaá¹-á¹-haudakaá¹ƒ appamattakaá¹ƒ, karÄ«saá¹ƒ k

hatthiassÄ• dÄ«hi pana akkantaá¹-á¹-hÄ• nampi mahantaá¹ƒ, passÄ• vopi nesaá¹ƒ ghaá¹-a
pacchimatto hoti, alaá¹ƒ mayhaá¹ƒ tayÄ• â€™â€™ ti uppatitvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne p
Ä• ha --- ``are dÅ«raá¹ƒ gatopi nanu mayhaá¹ƒ upariyeva patitosÄ«â€™â€™ ti. so puna taá
uppatitvÄ• aÃ±Ã±attha patito, evaá¹ƒ vassasahassampi uppatitvÄ• patamÄ• no sasako pa
sakkoti. evamevaá¹ƒ titthiyÄ• sabbÅ«pÄ• dÄ• napariÃ±Ã±aá¹ƒ paÃ±Ã±apentopi kÄ• mupÄ
tiá¹‡á¹‡aá¹ƒyeva samatikkamaá¹ƒ paÃ±Ã±apenti. attavÄ• daá¹ƒ pana muÃ±cituá¹ƒ na sakk
punappunaá¹ƒ vaá¹-á¹-asmiá¹ƒyeva patantÄ«ti.

evaá¹ƒ yaá¹ƒ titthiyÄ• samatikkamituá¹ƒ na sakkonti, tassa vasena diá¹-á¹-hicchedavÄ• da
pasÄ• dapacchedavÄ• daá¹ƒ dassento __evarÅ«pe kho, bhikkhave, dhammavinaye_tiÄ• di
dhamme ceva vinaye ca, ubhayenapi aniyyÄ• nikasÄ• sanaá¹ƒ dasseti. ``yo satthari pasÄ•
sammaggatoâ€™â€™ ti aniyyÄ• nikasÄ• sanamhi hi satthÄ• kÄ• laá¹ƒ katvÄ• sÄ«hopi ho
acchopi taracchopi. sÄ• vakÄ• panassa migÄ• pi sÅ«karÄ• pi pasadÄ• pi honti, so ``ime m
upaá¹-á¹-hÄ• kÄ• paccayadÄ• yakÄ• â€™â€™ ti khantiá¹ƒ vÄ• mettaá¹ƒ vÄ• anuddayaá¹
patitvÄ• lohitaá¹ƒ pivati, thÅ«lathÅ«lamaá¹ƒsÄ• nipi khÄ• dati. satthÄ• vÄ• pana biá¸·Ä• r
14/ kukkuá¹-Ä• vÄ• mÅ«sikÄ• vÄ• . atha ne vuttanayeneva anukampaá¹ƒ akatvÄ• khÄ• c
nirayapÄ• lo hoti, sÄ• vakÄ• nerayikasattÄ• . so ``ime mayhaá¹ƒ pubbe upaá¹-á¹-hÄ• kÄ• p
anukampaá¹ƒ akatvÄ• vividhÄ• kammakÄ• raá¹‡Ä• karoti, Ä• dittepi rathe yojeti, aá¹…gÄ
lohakumbhiyampi khipati \Be I 320/, anekehipi dukkhadhammehi sampayojeti. sÄ• vakÄ• v
sÄ«hÄ• dayo honti, satthÄ• migÄ• dÄ«su aÃ±Ã±ataro. te ``imaá¹ƒ mayaá¹ƒ pubbe catÅ«hi
upaá¹-á¹-hahimhÄ• , satthÄ• no ayaâ€™â€™ nti tasmiá¹ƒ khantiá¹ƒ vÄ• mettaá¹ƒ vÄ• anu
vuttanayeneva anayabyasanaá¹ƒ pÄ• penti. evaá¹ƒ aniyyÄ• nikasÄ• sane yo satthari pasÄ•
kaÃ±ci kÄ• laá¹ƒ gantvÄ• pi pacchÄ• vinassatiyeva.

__yo dhamme pasÄ• do_ti aniyyÄ• nikasÄ• sanasmiÃ±hi dhamme pasÄ• do nÄ• ma, ugga
dhÄ• ritavÄ• cittamattake tantidhamme pasÄ• do hoti, vaá¹-á¹-amokkho panettha natthi. tas
punappunaá¹ƒ vaá¹-á¹-ameva gambhÄ«raá¹ƒ karotÄ«ti sÄ• sanasmiá¹ƒ asammaggato asab

__yÄ• sÄ«lesu paripÅ«rakÄ• ritÄ• _ti yÄ• pi ca aniyyÄ• nikasÄ• sane ajasÄ«lÄ• dÄ«naá¹ƒ
sÄ• pi yasmÄ• vaá¹-á¹-amokkhaá¹ƒ bhavanissaraá¹‡aá¹ƒ na sampÄ• peti, sampajjamÄ• nÄ
Ä• vahati, vipaccamÄ• nÄ• nirayaá¹ƒ, tasmÄ• sÄ• na sammaggatÄ• akkhÄ• yati. __yÄ•
aniyyÄ• nikasÄ• sanasmiÃ±hi ye sahadhammikÄ• , tesu yasmÄ• ekacce kÄ• laá¹ƒ katvÄ•
migÄ• dayo, tattha sÄ«hÄ• dibhÅ«tÄ• ``ime amhÄ• kaá¹ƒ sahadhammikÄ• ahesuâ€™â€™
akatvÄ• pubbe vuttanayeneva nesaá¹ƒ mahÄ• dukkhaá¹ƒ uppÄ• denti. tasmÄ• ettha saha
asammaggatÄ• akkhÄ• yati.

idaá¹ƒ pana sabbampi kÄ• raá¹‡abhedaá¹ƒ ekato katvÄ• dassento bhagavÄ• __taá¹ƒ kiss
327/, bhikkhave, hotÄ«_tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ saá¹ƒkhepattho --- evaÃ±hetaá¹ƒ, bhikk

vuttaá¹ƒ ``yo satthari pasÄ• do so na sammaggato akkhÄ• yatÄ«â€™â€™ tiÄ• di, taá¹ƒ eva
te pasÄ• dÄ• dayo durakkhÄ• te dhammavinaye \Ee II 15/ ... pe ... asammÄ• sambuddhapp
ta_nti kÄ• raá¹‡atthe nipÄ• to. tattha __durakkhÄ• te_ti dukkathite, dukkhathitattÄ• yeva __
panesa yasmÄ• maggaphalatthÄ• ya na niyyÄ• ti, tasmÄ• __aniyyÄ• niko_. rÄ• gÄ• dÄ«na
__anupasamasaá¹ƒvattaniko_. na sammÄ• sambuddhena sabbaÃ±Ã±unÄ• \Be I 321/ pave
__asammÄ• sambuddhappavedito_. tasmiá¹ƒ __aniyyÄ• nike anupasamasaá¹ƒvattanike as
ettÄ• vatÄ• bhagavÄ• titthiyesu pasÄ• do surÄ• pÄ«tasiá¹…gÄ• le pasÄ• do viya niratthak

eko kira kÄ• á¸·asiá¹…gÄ• lo rattiá¹ƒ nagaraá¹ƒ paviá¹-á¹-ho surÄ• jallikaá¹ƒ khÄ• ditvÄ• p
nipajjitvÄ• niddÄ• yanto sÅ«riyuggamane pabujjhitvÄ• cintesi ``imasmiá¹ƒ kÄ• le na sakkÄ
amhÄ• kaá¹ƒ verino, ekaá¹ƒ vaÃ±cetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so ekaá¹ƒ brÄ• hmaá¹‡a
imaá¹ƒ vaÃ±cessÄ• mÄ«ti ``ayya brÄ• hmaá¹‡Ä• â€™â€™ ti Ä• ha. ko eso brÄ• hmaá¹‡aá
sÄ• mÄ«, ito tÄ• va ehÄ«ti. kiá¹ƒ bhoti? maá¹ƒ bahigÄ• maá¹ƒ nehi, ahaá¹ƒ te dve kahÄ• pa
sopi nayissÄ• mÄ«ti taá¹ƒ pÄ• desu gaá¹‡hi. are bÄ• la brÄ• hmaá¹‡a, na mayhaá¹ƒ kahÄ•
atthi, dullabhÄ• kahÄ• paá¹‡Ä• , sÄ• dhukaá¹ƒ maá¹ƒ gaá¹‡hÄ• hÄ«ti. kathaá¹ƒ bho gaá¹‡
gaá¹‡á¹-hikaá¹ƒ katvÄ• aá¹ƒse laggetvÄ• gaá¹‡hÄ• hÄ«ti. brÄ• hmaá¹‡o taá¹ƒ tathÄ• gah
dakkhiá¹‡advÄ• rasamÄ«paá¹-á¹-hÄ• naá¹ƒ gantvÄ• ettha otÄ• remÄ«ti pucchi. kataraá¹-á
mahÄ• dvÄ• raá¹ƒ etanti. are bÄ• la, brÄ• hmaá¹‡a, kiá¹ƒ tava Ã±Ä• takÄ• antaradvÄ• re k
parato maá¹ƒ harÄ• â€™â€™ ti. so punappunaá¹ƒ thokaá¹ƒ thokaá¹ƒ gantvÄ• ``ettha otÄ•
ti pucchitvÄ• tena tajjito khemaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tattha otÄ• rehÄ«ti vutto otÄ• retvÄ
gaá¹‡hi. kÄ• á¸·asiá¹…gÄ• lo Ä• ha ``ahaá¹ƒ te dve kahÄ• paá¹‡asatÄ• ni dassÄ• mÄ«ti av
kahÄ• paá¹‡Ä• bahÅ«, na dve kahÄ• paá¹‡asatÄ• neva, yÄ• va ahaá¹ƒ kahÄ• paá¹‡e Ä• h
olokento tiá¹-á¹-hÄ• â€™â€™ ti vatvÄ• thokaá¹ƒ gantvÄ• nivattetvÄ• puna brÄ• hmaá¹‡aá
mÄ• ito olokehi, sÅ«riyameva olokento tiá¹-á¹-hÄ• â€™â€™ ti. evaÃ±ca pana vatvÄ• ketak
yathÄ• ruciá¹ƒ pakkanto. brÄ• hmaá¹‡assapi sÅ«riyaá¹ƒ \Ee II 16/ olokentasseva nalÄ• á¹-a
sedÄ• mucciá¹ƒsu. atha naá¹ƒ rukkhadevatÄ• Ä• ha ---

``saddahÄ• si \Ne I 328/ siá¹…gÄ• lassa, surÄ• pÄ«tassa brÄ• hmaá¹‡a.

sippikÄ• naá¹ƒ sataá¹ƒ natthi, kuto kaá¹ƒsasatÄ• duveâ€™â€™ ti || (J I 1.113).

evaá¹ƒ yathÄ• kÄ• á¸·asiá¹…gÄ• le pasÄ• do niratthako, evaá¹ƒ titthiyesupÄ«ti.

<144> aniyyÄ• nikasÄ• sane \Be I 322/ pasÄ• dassa niratthakabhÄ• vaá¹ƒ dassetvÄ• niyy
sÄ• tthakataá¹ƒ dassetuá¹ƒ __tathÄ• gato ca kho, bhikkhave_tiÄ• dimÄ• ha. tattha __kÄ• m
paÃ±Ã±apetÄ«_ti arahattamaggena kÄ• mupÄ• dÄ• nassa pahÄ• napariÃ±Ã±aá¹ƒ samatik
tiá¹‡á¹‡aá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ sotÄ• pattimaggena pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti. __evarÅ«
dhammavinaye_ti, bhikkhave, evarÅ«pe dhamme ca vinaye ca. ubhayenapi niyyÄ• nikasÄ•

pasÄ• do_ti evarÅ«pe sÄ• sane yo satthari pasÄ• do, so sammaggato akkhÄ• yati, bhavadu
saá¹ƒvattati.

tatrimÄ• ni vatthÅ«ni --- bhagavÄ• kira vediyakapabbate indasÄ• laguhÄ• yaá¹ƒ paá¹-ivasa
ulÅ«kasakuá¹‡o bhagavati gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisante upaá¸• á¸• hamaggaá¹ƒ anu
upaá¸• á¸• hamaggaá¹ƒ paccuggamanaá¹ƒ karoti. so ekadivasaá¹ƒ sammÄ• sambuddhaá¹ƒ
bhikkhusaá¹…ghaparivutaá¹ƒ nisinnaá¹ƒ pabbatÄ• oruyha vanditvÄ• pakkhe paá¹‡Ä• metv
sÄ«saá¹ƒ heá¹-á¹-hÄ• katvÄ• dasabalaá¹ƒ namassamÄ• no aá¹-á¹-hÄ• si. bhagavÄ• taá¹ƒ
pÄ• tvÄ• kÄ• si. Ä• nandatthero ``ko nu kho, bhante, hetu ko paccayo sitassa pÄ• tukammÄ
``passÄ• nanda, imaá¹ƒ ulÅ«kasakuá¹‡aá¹ƒ, ayaá¹ƒ mayi ca bhikkhusaá¹…ghe ca cittaá¹ƒ p
satasahassakappe devesu ca manussesu ca saá¹ƒsaritvÄ• somanasso nÄ• ma paccekabu
---

ulÅ«kamaá¹‡á¸• alakkhika, vediyake ciradÄ«ghavÄ• sika.

sukhitosi tvaá¹ƒ ayya kosiya, kÄ• luá¹-á¹-hitaá¹ƒ passasi buddhavaraá¹ƒ ||

mayi \Ne I 329/ \Ee II 17/ cittaá¹ƒ pasÄ• detvÄ• , bhikkhusaá¹…ghe anuttare.

kappÄ• naá¹ƒ satasahassÄ• ni, duggateso na gacchati ||

devalokÄ• cavitvÄ• na, kusalamÅ«lena codito.

bhavissati anantaÃ±Ä• á¹‡o, somanassoti vissutoti ||

aÃ±Ã±Ä• nipi cettha rÄ• jagahanagare sumanamÄ• lÄ• kÄ• ravatthu mahÄ• bherivÄ• daka
vÄ«á¹‡Ä• vÄ• dakavatthu saá¹…khadhamakavatthÅ«ti evamÄ• dÄ«ni vatthÅ«ni \Be I 323/ v
niyyÄ• nikasÄ• sane satthari pasÄ• do sammaggato hoti.

__dhamme pasÄ• do_ti niyyÄ• nikasÄ• sanamhi dhamme pasÄ• do sammaggato hoti. sara
suá¹‡antÄ• naá¹ƒ tiracchÄ• nagatÄ• nampi sampattidÄ• yako hoti, paramatthe kiá¹ƒ pana v
maá¹‡á¸• Å«kadevaputtÄ• dÄ«naá¹ƒ vatthuvasena veditabbo.

__sÄ«lesu paripÅ«rakÄ• ritÄ• _ti niyyÄ• nikasÄ• sanamhi sÄ«lesu paripÅ«rakÄ• ritÄ• pi sa
saggamokkhasampattiá¹ƒ Ä• vahati. tattha chattamÄ• á¹‡avakavatthusÄ• maá¹‡eravatthuÄ

__sahadhammikesÅ«_ti niyyÄ• nikasÄ• sane sahadhammikesu piyamanÄ• patÄ• pi samm
Ä• vahati. ayamattho __vimÄ• napetavatthÅ«hi_ dÄ«petabbo. vuttaÃ±hetaá¹ƒ ---

``khÄ«rodanamahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ...

phÄ• á¹‡itaá¹ƒ ... pe ... ucchukhaá¹‡á¸• ikaá¹ƒ ... timbarusakaá¹ƒ ... kakkÄ• rikaá¹ƒ ...

eá¸·Ä• lukaá¹ƒ ... vallipakkaá¹ƒ ... phÄ• rusakaá¹ƒ ... hatthapatÄ• kaá¹ƒ ...

sÄ• kamuá¹-á¹-hiá¹ƒ \Ne I 330/ ... pupphakamuá¹-á¹-hiá¹ƒ ... mÅ«lakaá¹ƒ ... nimbamuá¹-á¹-

ambikaÃ±jikaá¹ƒ ... doá¹‡inimmajjaniá¹ƒ ... kÄ• yabandhanaá¹ƒ ...

aá¹ƒsabaddhakaá¹ƒ ... Ä• yogapaá¹-á¹-aá¹ƒ ... vidhÅ«panaá¹ƒ ... tÄ• lavaá¹‡á¹-aá¹ƒ ...

morahatthaá¹ƒ ... chattaá¹ƒ ... upÄ• hanaá¹ƒ ... pÅ«vaá¹ƒ modakaá¹ƒ ...

sakkhalikaá¹ƒ \Ee II 18/ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ...

tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmÄ«â€™â€™ ti (Vv

__taá¹ƒ kissa hetÅ«_tiÄ• di vuttanayÄ• nusÄ• reneva yojetvÄ• veditabbaá¹ƒ.

<145> idÄ• ni \Be I 324/ yesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ titthiyÄ• na sammÄ• pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, tesaá¹ƒ paccayaá¹ƒ dassetuá¹ƒ __ime ca, bhikkhave_tiÄ• dimÄ• ha. tattha __ nidÄ• nÄ• dÄ«ni sabbÄ• neva kÄ• raá¹‡avevacanÄ• ni. kÄ• raá¹‡aÃ±hi yasmÄ• phalaá¹ƒ n appeti viya, tasmÄ• __nidÄ• na_nti vuccati. yasmÄ• taá¹ƒ tato jÄ• yati samudeti pabhavati jÄ• ti, pabhavo_ti vuccati. ayaá¹ƒ panettha padattho --- kiá¹ƒ nidÄ• naá¹ƒ etesanti __kiá¹ƒni samudayo etesanti __kiá¹ƒsamudayÄ• _. kÄ• jÄ• ti etesanti __kiá¹ƒjÄ• tikÄ• _. ko pabhavo __kiá¹ƒpabhavÄ• _. yasmÄ• pana tesaá¹ƒ taá¹‡hÄ• yathÄ• vuttena atthena nidÄ• naÃ±ce pabhavo ca, tasmÄ• ``taá¹‡hÄ• nidÄ• nÄ• â€™â€™ tiÄ• dimÄ• ha. evaá¹ƒ sabbapadesu a bhagavÄ• na kevalaá¹ƒ upÄ• dÄ• nasseva paccayaá¹ƒ jÄ• nÄ• ti, upÄ• dÄ• nassa paccaya taá¹‡hÄ• dipaccayÄ• naá¹ƒ vedanÄ• dÄ«nampi paccayaá¹ƒ jÄ• nÄ• tiyeva, tasmÄ• __taá¹‡ bhikkhave_tiÄ• dimÄ• ha.

__yato_ \Ne I 331/ __ca kho_ti yasmiá¹ƒ kÄ• le. __avijjÄ• pahÄ«nÄ• hotÄ«_ti vaá¹-á¹-amÅ anuppÄ• danirodhena pahÄ«nÄ• hoti. __vijjÄ• uppannÄ• _ti arahattamaggavijjÄ• uppannÅ vijjuppÄ• dÄ• _ti. so bhikkhu avijjÄ• ya ca pahÄ«nattÄ• vijjÄ• ya ca uppannattÄ• . __neva k upÄ• diyatÄ«_ti neva kÄ• mupÄ• dÄ• naá¹ƒ gaá¹‡hÄ• ti na upeti, na sesÄ• ni upÄ• dÄ• nÄ• paritassatÄ«_ti evaá¹ƒ kiÃ±ci upÄ• dÄ• naá¹ƒ aggaá¹‡hanto taá¹‡hÄ• paritassanÄ• ya na p

__aparitassa_nti aparitassanto taá¹‡haá¹ƒ anuppÄ• dento. __paccattaá¹ƒyeva parinibbÄ• y
kilesaparinibbÄ• nena parinibbÄ• yati. evamassa Ä• savakkhayaá¹ƒ dassetvÄ• idÄ• ni khÄ
paccavekkhaá¹‡aá¹ƒ dassento __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dimÄ• ha. taá¹ƒ vuttatthamevÄ•

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·asÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

vesÄ• linagaravaá¹‡á¹‡anÄ•

<146> __evaá¹ƒ_ \Ne I 332/ \Be I 325/ \Ee II 19/ __me suta_nti mahÄ• sÄ«hanÄ• dasuttaá
vesÄ• liya_nti evaá¹ƒnÄ• make nagare. taá¹ƒ kira aparÄ• paraá¹ƒ visÄ• lÄ«bhÅ«tatÄ• ya ``
saá¹…khaá¹ƒ gataá¹ƒ. tatrÄ• yaá¹ƒ anupubbakathÄ• --- bÄ• rÄ• á¹‡asiraÃ±Ã±o kira aggam
saá¹‡á¹-hÄ• si. sÄ• Ã±atvÄ• raÃ±Ã±o nivedesi. rÄ• jÄ• gabbhaparihÄ• raá¹ƒ adÄ• si. sÄ•
gabbhaparipÄ• kakÄ• le vijÄ• yanagharaá¹ƒ pÄ• visi. puÃ±Ã±avantÄ«naá¹ƒ paccÅ«sasama
sÄ• ca tÄ• saá¹ƒ aÃ±Ã±atarÄ• , tena paccÅ«sasamaye alattakapaá¹-alabandhujÄ«vakapup
vijÄ• yi. tato ``aÃ±Ã±Ä• deviyo suvaá¹‡á¹‡abimbasadise putte vijÄ• yanti, aggamahesÄ« m
purato mama avaá¹‡á¹‡o uppajjeyyÄ• â€™â€™ ti cintetvÄ• tena avaá¹‡á¹‡abhayena taá¹ƒ
bhÄ• jane pakkhipitvÄ• paá¹-ikujjitvÄ• rÄ• jamuddikÄ• ya laÃ±chetvÄ• gaá¹…gÄ• ya sote
chaá¸• á¸• itamatte devatÄ• Ä• rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu. suvaá¹‡á¹‡apaá¹-á¹-akaÃ±cet
``bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• pajÄ• â€™â€™ ti likhitvÄ• bandhiá¹ƒsu. tato taá
Å«mibhayÄ• dÄ«hi anupaddutaá¹ƒ gaá¹…gÄ• sotena pÄ• yÄ• si.

tena ca samayena aÃ±Ã±ataro tÄ• paso gopÄ• lakakulaá¹ƒ nissÄ• ya gaá¹…gÄ• tÄ«re viha
otiá¹‡á¹‡o taá¹ƒ bhÄ• janaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya aggahes
akkharapaá¹-á¹-ikaá¹ƒ rÄ• jamuddikÄ• laÃ±chanaá¹ƒ ca disvÄ• muÃ±citvÄ• taá¹ƒ maá¹ƒsa
etadahosi ``siyÄ• gabbho, tathÄ• hissa duggandhapÅ«tikabhÄ• vo natthÄ«â€™â€™ ti. ass
á¹-hapesi. atha aá¸• á¸• hamÄ• saccayena dve maá¹ƒsapesiyo ahesuá¹ƒ. tÄ• paso disvÄ•
puna aá¸• á¸• hamÄ• saccayena ekamekissÄ• maá¹ƒsapesiyÄ• hatthapÄ• dasÄ«sÄ• nam
uá¹-á¹-hahiá¹ƒsu. atha tato aá¸• á¸• hamÄ• saccayena ekÄ• maá¹ƒsapesi suvaá¹‡á¹‡abimb
dÄ• rikÄ• ahosi.

tesu \Ne I 333/ tÄ• pasassa puttasineho uppajji, aá¹…guá¹-á¹-hakato cassa khÄ«raá¹ƒ nibb
\Ee II 20/ khÄ«rabhattaá¹ƒ alabhittha, so bhattaá¹ƒ bhuÃ±jitvÄ• khÄ«raá¹ƒ dÄ• rakÄ• naá¹ƒ
Ä• siÃ±cati. tesaá¹ƒ udaraá¹ƒ yaá¹ƒ yaá¹ƒ pavisati, taá¹ƒ taá¹ƒ sabbaá¹ƒ maá¹‡ibhÄ• janag
evaá¹ƒ nicchavÄ« ahesuá¹ƒ. apare Ä• hu ``sibbetvÄ• á¹-hapitÄ• viya nesaá¹ƒ aÃ±Ã±amaÃ

ahosÄ«â€™â€™ ti. evaá¹ƒ te nicchavitÄ• ya vÄ• lÄ«nacchavitÄ• ya vÄ• __licchavÄ«_ti pa

tÄ• paso dÄ• rake posento ussÅ«re gÄ• maá¹ƒ sikkhÄ• ya pavisati, atidivÄ• paá¹-ikkamati
Ã±atvÄ• gopÄ• lakÄ• Ä• haá¹ƒsu --- ``bhante, pabbajitÄ• naá¹ƒ dÄ• rakaposanaá¹ƒ palibo
detha, mayaá¹ƒ posessÄ• ma, tumhe attano kammaá¹ƒ karothÄ• â€™â€™ ti. tÄ• paso sÄ•
gopÄ• lakÄ• dutiyadivase maggaá¹ƒ samaá¹ƒ katvÄ• pupphehi okiritvÄ• dhajapaá¹-Ä• kÄ
vajjamÄ• nehi assamaá¹ƒ Ä• gatÄ• . tÄ• paso --- ``mahÄ• puÃ±Ã±Ä• dÄ• rakÄ• appamÄ•
ca aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• havivÄ• haá¹ƒ karotha, paÃ±cagorasena rÄ• jÄ• naá¹ƒ tose
nagaraá¹ƒ mÄ• petha, tattha kumÄ• raá¹ƒ abhisiÃ±cathÄ• â€™â€™ ti vatvÄ• dÄ• rake adÄ
paá¹-issuá¹‡itvÄ• dÄ• rake netvÄ• posesuá¹ƒ.

dÄ• rakÄ• vuddhimanvÄ• ya kÄ«á¸·antÄ• vivÄ• daá¹-á¹-hÄ• nesu aÃ±Ã±e gopÄ• lakadÄ•
paharanti. te rodanti. ``kissa rodathÄ• â€™â€™ ti ca mÄ• tÄ• pitÅ«hi vuttÄ• ``ime nimmÄ•
amhe atipaharantÄ«â€™â€™ ti vadanti. tato tesaá¹ƒ mÄ• tÄ• pitaro ``ime dÄ• rakÄ• aÃ±Ã±
dukkhÄ• penti, na ime saá¹…gahetabbÄ• , vajjetabbÄ• imeâ€™â€™ ti Ä• haá¹ƒsu. tato pa
__vajjÄ«_ti vuccati yojanasatiko parimÄ• á¹‡ena. atha taá¹ƒ padesaá¹ƒ gopÄ• lakÄ• rÄ• jÄ
aggahesuá¹ƒ. tattha ca nagaraá¹ƒ mÄ• petvÄ• soá¸·asavassuddesikaá¹ƒ kumÄ• raá¹ƒ abh
akaá¹ƒsu. tÄ• ya cassa dÄ• rikÄ• ya saddhiá¹ƒ vivÄ• haá¹ƒ katvÄ• katikaá¹ƒ akaá¹ƒsu ``bÄ
Ä• netabbÄ• , ito dÄ• rikÄ• na kassaci dÄ• tabbÄ• â€™â€™ ti. tesaá¹ƒ paá¹-hamasaá¹ƒvÄ
dhÄ«tÄ• ca putto ca. evaá¹ƒ soá¸·asakkhattuá¹ƒ dve dve jÄ• tÄ• . tato tesaá¹ƒ dÄ• rakÄ• n
vaá¸• á¸• hantÄ• naá¹ƒ Ä• rÄ• muyyÄ• nanivÄ• saá¹-á¹-hÄ• naparivÄ• rasampattiá¹ƒ gahet
tikkhattuá¹ƒ gÄ• vutantarena gÄ• vutantarena \Ee II 21/ parikkhipiá¹ƒsu \Be I 327/. tassa pu
visÄ• lÄ«katattÄ• vesÄ• lÄ«tveva nÄ• maá¹ƒ jÄ• taá¹ƒ. tena vuttaá¹ƒ ``vesÄ• liyanti evaá¹ƒ

01 __bahinagare_ti \Ne I 334/ nagarassa bahi, na ambapÄ• livanaá¹ƒ viya antonagarasmiá
jÄ«vakambavanaá¹ƒ viya nagarassa bahiddhÄ• vanasaá¹‡á¸• o. tena vuttaá¹ƒ ``bahinagare
purassa apare, pacchimadisÄ• yanti attho. __vanasaá¹‡á¸• e_ti so kira vanasaá¹‡á¸• o nag
gÄ• vutamatte á¹-hÄ• ne. tattha manussÄ• bhagavato gandhakuá¹-iá¹ƒ katvÄ• taá¹ƒ pariv
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá¹…kamaleá¹‡akuá¹-imaá¹‡á¸• apÄ• dÄ«ni patiá¹-á¹-h
viharati. tena vuttaá¹ƒ ``aparapure vanasaá¹‡á¸• eâ€™â€™ ti. __sunakkhatto_ti tassa nÄ• n
pana puttattÄ• __licchaviputto_ti vutto. __acirapakkanto_ti vibbhamitvÄ• gihibhÄ• vÅ«paga
adhunÄ• pakkanto. __parisatÄ«_ti parisamajjhe. __uttarimanussadhammÄ• _ti ettha __man
dasakusalakammapathÄ• . te paá¹-isedhetuá¹ƒ na sakkoti. kasmÄ• ? upÄ• rambhabhayÄ•
ratanattaye pasannÄ• buddhamÄ• makÄ• dhammamÄ• makÄ• saá¹…ghamÄ• makÄ• . te
samaá¹‡assa gotamassÄ• ti vutte tvaá¹ƒ kattha bhagavantaá¹ƒ pÄ• á¹‡aá¹ƒ hanantaá¹ƒ ad
Ä• diyantantiÄ• dÄ«ni vatvÄ• attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• si? kiá¹ƒ dantÄ• me atthÄ«
khÄ• dasi, ahinaá¹…guá¹-á¹-he gaá¹‡hituá¹ƒ vÄ• yamasi, kakacadantesu pupphÄ• vaá¸·ika

mukhato te dante pÄ• tessÄ• mÄ• ti vadeyyuá¹ƒ. so tesaá¹ƒ upÄ• rambhabhayÄ• evaá¹ƒ v

vesÄ• linagaravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uttarimanussadhammÄ• divaá¹‡á¹‡anÄ•

tato uttariá¹ƒ pana visesÄ• dhigamaá¹ƒ paá¹-isedhento __uttari manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso_ti Ä• ha.

tattha alamariyaá¹ƒ Ã±Ä• tunti __alamariyo, _ ariyabhÄ• vÄ• ya samatthoti vuttaá¹ƒ hoti. Ã± __Ã±Ä• á¹‡adassanaviseso_. alamariyo ca so Ã±Ä• á¹‡adassanaviseso cÄ• ti __alamariya Ã±Ä• á¹‡adassananti dibbacakkhupi vipassanÄ• pi maggopi phalampi paccavekkhaá¹‡aÃ± sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi vuccati. ``appamatto samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ ettha dibbacakkhu Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma. ``Ã±Ä• á¹‡adassanÄ• ya \Ne I 335/ cittaá abhininnÄ• metÄ«â€™â€™ ti (DN I 235) ettha vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. ``abhabbÄ• te Ã± sambodhÄ• yÄ• â€™â€™ ti (AN I 4.196) ettha maggo. ``ayamaÃ±Ã±o uttari manussadham alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• su vihÄ• roâ€™â€™ ti (MN I 328) ettha p me dassanaá¹ƒ udapÄ• di, akuppÄ• me cetovimutti, ayamantimÄ• jÄ• ti, natthi dÄ• ni puna ettha paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di sat kÄ• á¸·Ä• moâ€™â€™ ti (MN II 340) ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. idha pana lokutt bhagavato paá¹-isedheti.

__takkapariyÄ• hata_nti iminÄ• Ä• cariyaá¹ƒ paá¹-ibÄ• hati. evaá¹ƒ kirassa ahosi --- samaá Ä• cariye upasaá¹…kamitvÄ• sukhumaá¹ƒ dhammantaraá¹ƒ gahitaá¹ƒ nÄ• ma natthi, takka evaá¹ƒ bhavissati evaá¹ƒ bhavissatÄ«ti takkapariyÄ• hataá¹ƒ dhammaá¹ƒ desetÄ«ti. __vÄ« iminÄ• cassa lokiyapaÃ±Ã±aá¹ƒ anujÄ• nÄ• ti. samaá¹‡o gotamo paÃ±Ã±avÄ• , so taá¹ƒ p indavajirÅ«pamaá¹ƒ vÄ«maá¹ƒsaá¹ƒ evaá¹ƒ vaá¹-á¹-issati, evaá¹ƒ vaá¹-á¹-issatÄ«ti ito cito c vÄ«maá¹ƒsÄ• ya anucaritaá¹ƒ dhammaá¹ƒ deseti. __sayaá¹ƒpaá¹-ibhÄ• na_nti iminÄ• ssa c paá¹-ibÄ• hati. evaá¹ƒ hissa ahosi --- samaá¹‡assa gotamassa sukhumaá¹ƒ dhammantaraá phalaá¹ƒ vÄ• paccavekkhaá¹‡Ä• vÄ• natthi, ayaá¹ƒ pana laddhapariso, rÄ• jÄ• naá¹ƒ cak cattÄ• ro vaá¹‡á¹‡Ä• parivÄ• renti, suphusitaá¹ƒ panassa dantÄ• varaá¹‡aá¹ƒ, mudukÄ• ji anelagaá¸·Ä• vÄ• cÄ• , so yaá¹ƒ yadevassa upaá¹-á¹-hÄ• ti, taá¹ƒ taá¹ƒ gahetvÄ• sayaá¹ƒ mahÄ• janaá¹ƒ raÃ±jetÄ«ti.

__yassa ca khvÄ• ssa atthÄ• ya dhammo desito_ti yassa ca kho atthÄ• ya assa dhammo d rÄ• gapaá¹-ighÄ• tatthÄ• ya asubhakammaá¹-á¹-hÄ• naá¹ƒ, dosappaá¹-ighÄ• tatthÄ• ya me mohapaá¹-ighÄ• tatthÄ• ya paÃ±ca dhammÄ• , vitakkÅ«pacchedÄ• ya \Ee II 23/ Ä• nÄ• pÄ

__so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• _ti so dhammo yo taá¹ƒ yathÄ• de
takkarassa sammÄ• hetunÄ• nayena kÄ• raá¹‡ena vaá¹-á¹-adukkhakkhayÄ• ya niyyÄ• ti g
sÄ• dhetÄ«ti \Ne I 336/ dÄ«peti \Be I 329/. idaá¹ƒ panesa na attano ajjhÄ• sayena vadati. bu
aniyyÄ• nikoti evamevaá¹ƒ pavedeyya, na pana sakkoti vattuá¹ƒ. kasmÄ• ? upÄ• rambhabh
sotÄ• panna-sakadÄ• gÄ• mi-anÄ• gÄ• miupÄ• sakÄ• . te evaá¹ƒ vadeyyuá¹ƒ ``sunakkhatta
aniyyÄ• nikoti vadasi, yadi ayaá¹ƒ dhammo aniyyÄ• niko, imasmiá¹ƒ nagare ime kasmÄ• et
ettakÄ• sakadÄ• gÄ• mÄ«, ettakÄ• anÄ• gÄ• mÄ«ti pubbe vuttanayena upÄ• rambhaá¹ƒ k
upÄ• rambhabhayena aniyyÄ• nikoti vattuá¹ƒ asakkonto ajjunena vissaá¹-á¹-hakaá¹‡á¸• aá¹
niyyÄ• ti, abbhantare panassa kiÃ±ci natthÄ«ti vadati.

__assosi kho_ti vesÄ• liyaá¹ƒ brÄ• hmaá¹‡akulaseá¹-á¹-hikulÄ• dÄ«su tattha tattha parisan
bhÄ• samÄ• nassa taá¹ƒ vacanaá¹ƒ suá¹‡i, na pana paá¹-isedhesi. kasmÄ• ? kÄ• ruÃ±Ã±at
ayaá¹ƒ kuddho jhÄ• yamÄ• naá¹ƒ veá¸·uvanaá¹ƒ viya pakkhittaloá¹‡aá¹ƒ uddhanaá¹ƒ viya c
paá¹-apaá¹-Ä• yati, mayÄ• paá¹-ibÄ• hito pana mayipi Ä• ghÄ• taá¹ƒ bandhissati, evamass
dvÄ«su janesu Ä• ghÄ• to atibhÄ• riyo bhavissatÄ«ti kÄ• ruÃ±Ã±atÄ• ya na paá¹-isedhesi. a
buddhÄ• naá¹ƒ avaá¹‡á¹‡akathanaá¹ƒ nÄ• ma puá¹‡á¹‡acande dosÄ• ropanasadisaá¹ƒ, ko
sayameva kheá¸·e pacchinne mukhe sukkhe oramissatÄ«ti iminÄ• kÄ• raá¹‡ena na paá¹-is
__piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti piá¹‡á¸• apÄ• tapariyesanato apagato.

<147> __kodhano_ti caá¹‡á¸• o pharuso. __moghapuriso_ti tucchapuriso. yassa hi tasmiá¹
maggaphalÄ• naá¹ƒ upanissayo natthi, taá¹ƒ buddhÄ• ``moghapurisoâ€™â€™ ti vadanti. u
khaá¹‡e magge vÄ• phale vÄ• asati ``moghapurisoâ€™â€™ ti vadantiyeva. imassa pana t
maggaphalÄ• naá¹ƒ \Ee II 24/ upanissayo samucchinnoyeva, tena taá¹ƒ ``moghapurisoâ€™
panassa esÄ• vÄ• cÄ• bhÄ• sitÄ• _ti esÄ• ca panassa vÄ• cÄ• kodhena bhÄ• sitÄ• .

kasmÄ• \Be I 330/ panesa bhagavato kuddhoti? ayaÃ±hi pubbe bhagavantaá¹ƒ upasaá¹…
dibbacakkhuparikammaá¹ƒ pucchi. athassa bhagavÄ• kathesi. so dibbacakkhuá¹ƒ nibbatte
vaá¸• á¸• hetvÄ• devaloke olokento nandanavanacittalatÄ• vanaphÄ• rusakavanamissakav
anubhavamÄ• ne \Ne I 337/ devaputte ca devadhÄ«taro ca disvÄ• etesaá¹ƒ evarÅ«pÄ• ya
á¹-hitÄ• naá¹ƒ kÄ«vamadhuro nu kho saddo bhavissatÄ«ti saddaá¹ƒ sotukÄ• mo hutvÄ• da
dibbasotadhÄ• tuparikammaá¹ƒ pucchi. bhagavÄ• panassa dibbasotadhÄ• tuyÄ• upanissa
parikammaá¹ƒ na kathesi. na hi buddhÄ• upanissayavirahita tassa parikammaá¹ƒ kathenti.
Ä• ghÄ• taá¹ƒ bandhitvÄ• cintesi ``ahaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ paá¹-hamaá¹ƒ dibbaca
so `mayhaá¹ƒ taá¹ƒ sampajjatu vÄ• mÄ• vÄ• sampajjatÅ«â€™ ti kathesi. ahaá¹ƒ pana pa
nibbattetvÄ• dibbasotadhÄ• tuparikammaá¹ƒ pucchiá¹ƒ, taá¹ƒ me na kathesi. addhÄ• ssa e
rÄ• japabbajito dibbacakkhuÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ nibb
cetopariyaÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• ma
issÄ• macchariyavasena mayhaá¹ƒ na kathetÄ«â€™â€™ ti. bhiyyoso Ä• ghÄ• taá¹ƒ bandhi

chaá¸• á¸• etvÄ• gihibhÄ• vaá¹ƒ patvÄ• pi na tuá¹‡hÄ«bhÅ«to vicarati. dasabalaá¹ƒ pana a
abbhÄ• cikkhanto vicarati. tenÄ• ha bhagavÄ• ``kodhÄ• ca panassa esÄ• vÄ• cÄ• bhÄ• s

__vaá¹‡á¹‡o heso, sÄ• riputtÄ• _ti, sÄ• riputta, tathÄ• gatena satasahassakappÄ• dhikÄ• r
asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«rentena etadatthameva vÄ• yÄ• mo kato ``desanÄ• dha
bhavissatÄ«â€™â€™ ti. tasmÄ• yo evaá¹ƒ vadeyya, so vaá¹‡á¹‡aá¹ƒyeva tathÄ• gatassa l
sÄ• riputta, tathÄ• gatassa guá¹‡o eso tathÄ• gatassa, na aguá¹‡oti dasseti.

__ayampi_ \Ee II 25/ __hi nÄ• ma sÄ• riputtÄ• _tiÄ• dinÄ• kiá¹ƒ dasseti? sunakkhattena pa
uttarimanussadhammassa attani atthitaá¹ƒ dasseti. bhagavÄ• kira ayaá¹ƒ, sÄ• riputta, suna
natthi tathÄ• gatassa uttarimanussadhammoti vadati. mayhaÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
iddhividhaÃ±Ä• á¹‡aá¹ƒ nÄ• ma atthi, dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ nÄ• ma atthi, cetopari
dasabalaÃ±Ä• á¹‡aá¹ƒ \Be I 331/ nÄ• ma atthi, catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ nÄ• ma atthi, a
akampanaÃ±Ä• á¹‡aá¹ƒ nÄ• ma atthi, catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ nÄ• ma atthi,
paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ nÄ• ma atthi, sabbepi cete uttarimanussadhammÄ• y
uttarimanussadhammesu ekassÄ• pi vijÄ• nanasamatthaá¹ƒ dhammanvayamattampi nÄ• m
bhavissatÄ«ti etamatthaá¹ƒ dassetuá¹ƒ __ayampi hi nÄ• ma sÄ• riputtÄ• _tiÄ• dinÄ• nayen
tattha anvetÄ«ti __anvayo, _ jÄ• nÄ• ti \Ne I 338/, anubujjhatÄ«ti attho. dhammassa anvayo
taá¹ƒ taá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• didhammaá¹ƒ jÄ• nanapaÃ±Ã±Ä• yetaá¹ƒ adhivac
tiÄ• dÄ«hi evarÅ«pampi nÄ• ma mayhaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ ut
vijjamÄ• nameva atthÄ«ti jÄ• nituá¹ƒ tassa moghapurisassa dhammanvayopi na bhavissatÄ
iddhividhaÃ±Ä• á¹‡Ä• dÄ«supi evaá¹ƒ yojanÄ• veditabbÄ• .

uttarimanussadhammÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasabalaÃ±Ä• á¹‡Ä• divaá¹‡á¹‡anÄ•

<148> ettha ca kiÃ±cÄ• pi cetopariyaÃ±Ä• á¹‡Ä• nantaraá¹ƒ tisso vijjÄ• vattabbÄ• siyuá¹ƒ
vuttÄ• su upari dasabalaÃ±Ä• á¹‡aá¹ƒ na paripÅ«rati, tasmÄ• tÄ• avatvÄ• tathÄ• gatassa
paripÅ«raá¹ƒ katvÄ• dassento __dasa kho panimÄ• ni sÄ• riputtÄ• _tiÄ• dimÄ• ha. tattha _
aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ni tathÄ• gatasseva balÄ• ni. yathÄ• vÄ• pubbabuddhÄ• naá
puÃ±Ã±ussayasampattiyÄ• Ä• gatÄ• ni, tathÄ• Ä• gatabalÄ• nÄ«tipi attho. tattha duvidhaá
kÄ• yabalaÃ±ca Ã±Ä• á¹‡abalaÃ±ca. tesu kÄ• yabalaá¹ƒ hatthikulÄ• nusÄ• rena veditabbaá
porÄ• á¹‡ehi ---

``kÄ• lÄ• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti ||

imÄ• ni \Ee II 26/ hi dasa hatthikulÄ• ni. tattha kÄ• lÄ• vakanti pakatihatthikulaá¹ƒ daá¹-á¹-h
dasannaá¹ƒ purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• lÄ• vakahatthino. yaá¹ƒ dasann
balaá¹ƒ, taá¹ƒ ekassa gaá¹…geyyassa. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ, taá¹ƒ ekass
dasannaá¹ƒ paá¹‡á¸• arÄ• naá¹ƒ, taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá¹ƒ tambÄ• naá¹ƒ
yaá¹ƒ dasannaá¹ƒ piá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa gandhahatthino. yaá¹ƒ dasannaá¹ƒ gan
ekassa maá¹…galassa. yaá¹ƒ dasannaá¹ƒ maá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa hemavatassa.
hemavatÄ• naá¹ƒ, taá¹ƒ ekassa uposathassa. yaá¹ƒ \Be I 332/ dasannaá¹ƒ uposathÄ• naá¹
chaddantassa. yaá¹ƒ dasannaá¹ƒ chaddantÄ• naá¹ƒ taá¹ƒ ekassa tathÄ• gatassa. nÄ• rÄ• y
idameva vuccati \Ne I 339/. tadetaá¹ƒ pakatihatthigaá¹‡anÄ• ya hatthÄ«naá¹ƒ koá¹-isahass
purisagaá¹‡anÄ• ya dasannaá¹ƒ purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti. idaá¹ƒ tÄ• va tat
__kÄ• yabalaá¹ƒ_.

Ã±Ä• á¹‡abalaá¹ƒ pana pÄ• á¸·iyaá¹ƒ tÄ• va Ä• gatameva. dasabalaÃ±Ä• á¹‡aá¹ƒ, catuves
aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡aá¹ƒ, catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ, paÃ±
saá¹ƒyuttake (SN I 2.34) Ä• gatÄ• ni tesattati Ã±Ä• á¹‡Ä• ni sattasattati Ã±Ä• á¹‡Ä• nÄ«ti e
anekÄ• ni Ã±Ä• á¹‡asahassÄ• ni, etaá¹ƒ __Ã±Ä• á¹‡abalaá¹ƒ_ nÄ• ma. idhÄ• pi Ã±Ä• á¹‡a
Ã±Ä• á¹‡aÃ±hi akampiyaá¹-á¹-hena upatthambhanaá¹-á¹-hena ca __bala_nti vuttaá¹ƒ.

__yehi balehi samannÄ• gato_ti yehi dasahi Ã±Ä• á¹‡abalehi upeto samupeto. __Ä• sabha
seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• naá¹ƒ. Ä• sabhÄ• vÄ• pubbabuddhÄ• , tesaá¹
gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á¹-hako vasabho. vajasatajeá¹-á¹-hako vÄ•
vajasahassajeá¹-á¹-hako vasabho. sabbagavaseá¹-á¹-ho sabbaparissayasaho seto pÄ• sÄ•
asanisatasaddehipi akampaniyo nisabho, so idha usabhoti adhippeto. idampi hi tassa pariy
usabhassa idanti __Ä• sabhaá¹ƒ. á¹-hÄ• na_nti catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ•
idaá¹ƒ pana Ä• sabhaá¹ƒ viyÄ• ti Ä• sabhaá¹ƒ. yatheva hi nisabhasaá¹…khÄ• to usabho us
catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• \Ee II 27/ acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati, eva
dasahi tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-haparisapatha
sadevake loke kenaci paccatthikena paccÄ• mittena akampiyo acalaá¹-á¹-hÄ• nena tiá¹-á¹-h
tiá¹-á¹-hamÄ• nova taá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, upagacchati na paccak
tena vuttaá¹ƒ ``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti.

__parisÄ• sÅ«_ti aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti seá¹-á¹-hanÄ• daá
sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadati. ayamattho sÄ«hanÄ• dasuttena \Be I 333/ d
sahanato hananato ca sÄ«hoti vuccati, evaá¹ƒ tathÄ• gato lokadhammÄ• naá¹ƒ sahanato p
sÄ«hoti vuccati. evaá¹ƒ vuttassa sÄ«hassa nÄ• daá¹ƒ sÄ«hanÄ• daá¹ƒ. tattha yathÄ• sÄ«h
sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• daá¹ƒ nadati, evaá¹ƒ tathÄ• gatasÄ«ho
samannÄ• gato aá¹-á¹-hasu \Ne I 340/ parisÄ• su visÄ• rado vigatalomahaá¹ƒso iti rÅ«panti

nÄ• nÄ• vidhadesanÄ• vilÄ• sasampannaá¹ƒ sÄ«hanÄ• daá¹ƒ nadati. tena vuttaá¹ƒ ``parisÄ
nadatÄ«â€™â€™ ti. __brahmacakkaá¹ƒ pavattetÄ«_ti ettha __brahma_nti seá¹-á¹-haá¹ƒ utt
cakka-saddo panÄ• yaá¹ƒ ---

sampattiyaá¹ƒ lakkhaá¹‡e ca, rathaá¹…ge iriyÄ• pathe.

dÄ• ne ratanadhammÅ«ra-cakkÄ• dÄ«su ca dissati.

dhammacakke idha mato, taÃ±ca dvedhÄ• vibhÄ• vaye ||

``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™
ayaá¹ƒ sampattiyaá¹ƒ dissati. ``pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti (DN II 35) ett
``cakkaá¹ƒva vahato padaâ€™â€™ nti (Dhp 1) ettha rathaá¹…ge. ``catucakkaá¹ƒ navadvÄ•
ettha iriyÄ• pathe. ``dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ• do, cakkaá¹ƒ pavattaya sabbapÄ• á¹‡
ettha dÄ• ne. ``dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• turahosÄ«â€™â€™ ti (DN II 243) ettha ratana
pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562) ettha dhammacakke. ``icchÄ• hatassa posassa, ca
matthakeâ€™â€™ ti (J I 1.104; I 5.103) ettha uracakke. ``khurapariyantena cepi cakkenÄ• â
ettha \Ee II 28/ paharaá¹‡acakke. ``asanivicakkaâ€™â€™ nti (DN III 61; SN I 2.162) ettha a
idha panÄ• yaá¹ƒ dhammacakke adhippeto.

taá¹ƒ pana dhammacakkaá¹ƒ duvidhaá¹ƒ hoti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ceva desanÄ• Ã±Ä•
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyabalÄ• vahaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ. karuá¹‡Ä•
ariyabalÄ• vahaá¹ƒ desanÄ• Ã±Ä• á¹‡aá¹ƒ. tattha paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ uppajjamÄ• na
taÃ±hi abhinikkhamanato yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ, phalakkhaá¹‡e uppan
vÄ• yÄ• va mahÄ• bodhipallaá¹…ke \Be I 334/ arahattamaggÄ• uppajjamÄ• naá¹ƒ, phalak
dÄ«paá¹…karadasabalato paá¹-á¹-hÄ• ya vÄ• yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ,
desanÄ• Ã±Ä• á¹‡ampi pavattamÄ• naá¹ƒ pavattanti duvidhaá¹ƒ. taÃ±hi yÄ• va aÃ±Ã±Ä• ta
sotÄ• pattimaggÄ• pavattamÄ• naá¹ƒ, phalakkhaá¹‡e pavattaá¹ƒ nÄ• ma. tesu paá¹-ivedha
lokuttaraá¹ƒ, desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ. ubhayampi panetaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ•
orasaÃ±Ä• á¹‡aá¹ƒ.

idÄ• ni yehi balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, y
panimÄ• ni, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalÄ• nÄ«â€™â€™ ti nikkhittÄ• ni, tÄ• n
__katamÄ• ni dasa? idha, sÄ• riputta, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato_tiÄ• dimÄ• ha
á¹-hÄ• nato_ti kÄ• raá¹‡aÃ±ca kÄ• raá¹‡ato. kÄ• raá¹‡aÃ±hi yasmÄ• tattha phalaá¹ƒ tiá¹-á¹
tadÄ• yattavuttiyÄ• ya uppajjati ceva pavattati ca, tasmÄ• á¹-hÄ• nanti vuccati. taá¹ƒ bhaga
yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ
dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• naâ€™â€™

á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. abhidhamm
katamaá¹ƒ tathÄ• gatassa á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato y
ntiÄ• dinÄ• (Vibh 809) nayena vitthÄ• ritameva. __yampÄ«_ti yena Ã±Ä• á¹‡ena. __idampi
tathÄ• gatassÄ• _ti idampi á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa tathÄ• gat
evaá¹ƒ sabbapadesu yojanÄ• veditabbÄ• .

__kammasamÄ• dÄ• nÄ• na_nti \Ee II 29/ samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalakam
kammasamÄ• dÄ• naá¹ƒ. __á¹-hÄ• naso hetuso_ti paccayato ceva hetuto ca. tattha gatiupa
á¹-hÄ• naá¹ƒ. kammaá¹ƒ hetu. imassa pana Ã±Ä• á¹‡assa vitthÄ• rakathÄ• ``atthekaccÄ• n
kammasamÄ• dÄ• nÄ• ni gatisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«â€™â€™ tiÄ• dinÄ
__abhidhamme_ Ä• gatÄ• yeva.

__sabbatthagÄ• mini_nti sabbagatigÄ• miniá¹ƒ agatigÄ• miniÃ±ca. __paá¹-ipada_nti magga
pajÄ• nÄ• tÄ«_ti bahÅ«supi manussesu ekameva pÄ• á¹‡aá¹ƒ ghÄ• tentesu imassa \Be I 3
bhavissati, imassa cetanÄ• tiracchÄ• nayonigÄ• minÄ«ti iminÄ• nayena ekavatthusmimpi
kusalÄ• kusalacetanÄ• saá¹…khÄ• tÄ• naá¹ƒ paá¹-ipattÄ«naá¹ƒ aviparÄ«tato sabhÄ• vaá¹ƒ
Ã±Ä• á¹‡assa vitthÄ• rakathÄ• ``tattha katamaá¹ƒ tathÄ• gatassa sabbatthagÄ• miniá¹ƒ pa
Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato ayaá¹ƒ \Ne I 342/ maggo ayaá¹ƒ paá¹-ipadÄ• nirayagÄ• m
tiÄ• dinÄ• (Vibh 811) nayena __abhidhamme_ Ä• gatÄ• yeva.

__anekadhÄ• tu_nti cakkhudhÄ• tuÄ• dÄ«hi kÄ• madhÄ• tuÄ• dÄ«hi vÄ• dhÄ• tÅ«hi bahu
tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡atÄ• ya nÄ• nappakÄ• radhÄ• tuá¹ƒ. __loka_nti kl
__yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti tÄ• saá¹ƒ tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ aviparÄ«tato sabh
idampi Ã±Ä• á¹‡aá¹ƒ ``tattha katamaá¹ƒ tathÄ• gatassa anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá
Ã±Ä• á¹‡aá¹ƒ, idha tathÄ• gato khandhanÄ• nattaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• na
vitthÄ• ritameva.

__nÄ• nÄ• dhimuttikata_nti hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaá¹ƒ. ida
katamaá¹ƒ tathÄ• gatassa sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹
pajÄ• nÄ• ti santi sattÄ• hÄ«nÄ• dhimuttikÄ• â€™â€™ ti Ä• dinÄ• nayena __abhidhamme

__parasattÄ• na_nti padhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ• na_nti tato paresaá¹ƒ hÄ«na
etaá¹ƒ \Ee II 30/ padadvayaá¹ƒ. veneyyavasena pana dvedhÄ• vuttaá¹ƒ. __indriyaparopariy
saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ parabhÄ• vaá¹ƒ aparabhÄ• vaÃ±ca, vuddhiÃ±ca hÄ• niÃ
Ã±Ä• á¹‡assa vitthÄ• rakathÄ• --- ``tattha katamaá¹ƒ tathÄ• gatassa parasattÄ• naá¹ƒ para
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ, idha tathÄ• gato sattÄ• naá¹ƒ Ä• s
anusayaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (Vibh 814) nayena __abhidhamme_ Ä• gatÄ

__jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• passatÄ«tiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ savitakkasavicÄ• rÄ• dÄ«naá¹ƒ t paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naÃ±ca navannaá¹ƒ anupubbasamÄ• pattÄ«naá¹ƒ. __ hÄ• nabhÄ• giyadhammaá¹ƒ. __vodÄ• na_nti visesabhÄ• giyadhammaá¹ƒ. __vuá¹-á¹-hÄ• r vuá¹-á¹-hÄ• naá¹ƒ. tamhÄ• \Be I 336/ tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹- evaá¹ƒ vuttapaguá¹‡ajjhÄ• naÃ±ceva bhavaá¹…gaphalasamÄ• pattiyo ca. heá¹-á¹-himaá¹ƒ paguá¹‡ajjhÄ• naá¹ƒ uparimassa uparimassa padaá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• ``vodÄ• na vuttaá¹ƒ. bhavaá¹…gena pana sabbajjhÄ• nehi vuá¹-á¹-hÄ• naá¹ƒ hoti. phalasamÄ• pattiyÄ• 343/ vuá¹-á¹-hÄ• naá¹ƒ hoti. taá¹ƒ sandhÄ• ya ``tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹- nti vuttaá¹ƒ. idampi Ã±Ä• á¹‡aá¹ƒ ``tattha katamaá¹ƒ tathÄ• gatassa jhÄ• navimokkhasamÄ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ, jhÄ• yÄ«ti jhÄ• yÄ« sampattiá¹ƒyeva samÄ• naá¹ƒ vipattÄ«ti paccetÄ«â€™â€™ tiÄ• dinÄ• (Vibh 828) vitthÄ• ritaá¹ƒ. sattannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ vitthÄ• rakathÄ• vinicchayo sammohavinodan __vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ vutto. pubbenivÄ• sÄ• nussatidibbacakkhuÃ±Ä• á¹‡ak vitthÄ• ritÄ• . Ä• savakkhayakathÄ• bhayabherave.

<149> __imÄ• ni kho sÄ• riputtÄ• _ti yÄ• ni pubbe ``dasa kho panimÄ• ni, sÄ• riputta, tathÄ tathÄ• gatabalÄ• nÄ«â€™â€™ ti avocaá¹ƒ, imÄ• ni tÄ• nÄ«ti appanaá¹ƒ karoti. tattha \Ee II hoti --- __dasabalaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma pÄ• á¹-iyekkaá¹ƒ natthi, sabbaÃ±Ã±utaÃ±Ã±Ä• á taá¹ƒ na tathÄ• daá¹-á¹-habbaá¹ƒ. aÃ±Ã±ameva hi dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sab dasabalaÃ±Ä• á¹‡aÃ±hi sakasakakiccameva jÄ• nÄ• ti. sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ tampi dasabalaÃ±Ä• á¹‡esu hi paá¹-hamaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti. dutiyaá¹ƒ ka tatiyaá¹ƒ kammapariccheda meva. catutthaá¹ƒ dhÄ• tunÄ• nattakÄ• raá¹‡ameva. paÃ±cama ajjhÄ• sayÄ• dhimuttimeva. chaá¹-á¹-haá¹ƒ indriyÄ• naá¹ƒ tikkhamudubhÄ• vameva. sattam tesaá¹ƒ saá¹ƒkilesÄ• dimeva. aá¹-á¹-hamaá¹ƒ pubbenivutthakhandhasantatimeva. navamaá cutipaá¹-isandhimeva. dasamaá¹ƒ saccapariccheda meva. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ p uttariÃ±ca pajÄ• nÄ• ti. etesaá¹ƒ pana kiccaá¹ƒ na sabbaá¹ƒ karoti. taÃ±hi jhÄ• naá¹ƒ hutvÄ sakkoti, iddhi hutvÄ• vikubbituá¹ƒ na sakkoti, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti. evaá¹ƒ pucchitabbo --- ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma etaá¹ƒ savitakkasavicÄ• raá¹ƒ avita avitakkaavicÄ• raá¹ƒ kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ lokiyaá¹ƒ lo paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡Ä• ni savitakkasavicÄ• rÄ• nÄ«ti vakkhati. tato parÄ• ni dv avitakkaavicÄ• rÄ• nÄ«ti vakkhati. Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ siyÄ• savitakkasavicÄ• raá avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• ranti vakkhati. tathÄ• paá¹-ipÄ• á¹-iyÄ• sa tato parÄ• ni dve rÅ«pÄ• vacarÄ• ni, avasÄ• ne ekaá¹ƒ lokuttaranti vakkhati, sabbaÃ±Ã±uta savitakkasavicÄ• rameva kÄ• mÄ• vacarameva lokiyamevÄ• ti vakkhati.

evamettha \Ne I 344/ anupadavaá¹‡á¹‡anaá¹ƒ katvÄ• idÄ• ni yasmÄ• tathÄ• gato paá¹-ha á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡ena veneyyasattÄ• naá¹ƒ Ä• savakkhayÄ• dhigamassa ce

á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÅ«taá¹ƒ kilesÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati, lokiyasammÄ• dia
niyatamicchÄ• diá¹-á¹-hiá¹-á¹-hÄ• nÄ• bhÄ• vadassanato ca. atha nesaá¹ƒ kammavipÄ• kaÅ
vipÄ• kÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati, tihetukapaá¹-isandhidassanato. sabbatthagÄ• min
II 32/ kammÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati, anantariyakammÄ• bhÄ• vadassanato. evaá¹
anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡ena anukÅ«ladhammadesanatthaá¹ƒ cariyavisesaá¹
atha nesaá¹ƒ nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡ena adhimuttiá¹ƒ passati, payogaá¹ƒ anÄ• diy
dhammadesanatthaá¹ƒ. athevaá¹ƒ diá¹-á¹-hÄ• dhimuttÄ«naá¹ƒ yathÄ• satti yathÄ• balaá¹ƒ
indriyaparopariyattaÃ±Ä• á¹‡ena indriyaparopariyattaá¹ƒ passati, saddhÄ• dÄ«naá¹ƒ tikkhan
evaá¹ƒ pariÃ±Ã±Ä• tindriyaparopariyattÄ• pana te sace dÅ«re honti, paá¹-hamajjhÄ• nÄ• d
iddhivisesena te khippaá¹ƒ upagacchati. upagantvÄ• ca nesaá¹ƒ pubbenivÄ• sÄ• nussatiÃ±
pubbajÄ• tibhÄ• vanaá¹ƒ, dibbacakkhuÃ±Ä• á¹‡Ä• nubhÄ• vato pattabbena cetopariyaÃ±Ä•
passanto Ä• savakkhayaÃ±Ä• á¹‡Ä• nubhÄ• vena Ä• savakkhayagÄ• miniyÄ• paá¹-ipadÄ•
Ä• savakkhayÄ• ya dhammaá¹ƒ deseti. tasmÄ• iminÄ• anukkamena imÄ• ni dasabalÄ• ni

__taá¹ƒ, sÄ• riputta, vÄ• caá¹ƒ appahÄ• yÄ• _tiÄ• dÄ«su puna evarÅ«piá¹ƒ vÄ• caá¹ƒ na v
vÄ• caá¹ƒ pajahati nÄ• ma. puna evarÅ«paá¹ƒ cittaá¹ƒ na uppÄ• dessÄ• mÄ«ti cintento citta
evarÅ«paá¹ƒ diá¹-á¹-hiá¹ƒ na gaá¹‡hissÄ• mÄ«ti pajahanto diá¹-á¹-hiá¹ƒ paá¹-inissajjati nÄ•
neva pajahati, na paá¹-inissajjati. __so yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye_ti yathÄ• ni
Ä• haritvÄ• niraye á¹-hapito, evaá¹ƒ niraye á¹-hapitoyevÄ• ti veditabbo.

idÄ• nissa \Be I 338/ atthasÄ• dhakaá¹ƒ upamaá¹ƒ dassento __seyyathÄ• pÄ«_tiÄ• dimÄ•
__sÄ«lasampanno_tiÄ• dÄ«su lokiyalokuttarÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• veditabbÄ• . lok
vaá¹-á¹-ati. ayaÃ±hi sammÄ• vÄ• cÄ• kammantÄ• jÄ«vehi sÄ«lasampanno, sammÄ• vÄ• yÅ
samÄ• dhisampanno, sammÄ• diá¹-á¹-hisaá¹…kappehi paÃ±Ã±Ä• sampanno, so evaá¹ƒ sÄ
diá¹-á¹-heva dhamme imasmiá¹ƒyeva attabhÄ• ve aÃ±Ã±aá¹ƒ Ä• rÄ• dheti arahattaá¹ƒ pÄ•
evaá¹ƒsampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi imampi \Ne I 345/ kÄ• raá¹‡aá¹ƒ evarÅ«pam
maggÄ• nantaraá¹ƒ avirajjhitvÄ• va phalaá¹ƒ nibbattati, evameva imassÄ• pi puggalassa cu
avirajjhitvÄ• va niraye paá¹-isandhi hotÄ«ti dasseti. sakalasmiÃ±hi buddhavacane imÄ• ya u
gÄ• á¸·hataraá¹ƒ katvÄ• vuttaupamÄ• nÄ• ma natthi.

<150> __vesÄ• rajjÄ• nÄ«_ti ettha sÄ• rajjapaá¹-ipakkho vesÄ• rajjaá¹ƒ, catÅ«su á¹-hÄ• ne
paccavekkhantassa uppannasomanassamayaÃ±Ä• á¹‡assetaá¹ƒ nÄ• maá¹ƒ. __sammÄ• sa
ahaá¹ƒ sammÄ• sambuddho, sabbe dhammÄ• mayÄ• abhisambuddhÄ• ti evaá¹ƒ paá¹-ijÄ
ime nÄ• ma dhammÄ• tayÄ• anabhisambuddhÄ• . __tatra vatÄ• _ti tesu vata anabhisamb
dassitadhammesu. __sahadhammenÄ• _ti sahetunÄ• sakÄ• raá¹‡ena vacanena sunakkha
appamÄ• á¹‡aá¹ƒ. __nimittameta_nti ettha puggalopi dhammopi nimittanti adhippeto. taá¹ƒ
yo maá¹ƒ paá¹-icodessati, taá¹ƒ dhammaá¹ƒ na passÄ• mi, yaá¹ƒ dassetvÄ• ayaá¹ƒ nÄ• m
anabhisambuddhoti maá¹ƒ paá¹-icodessatÄ«ti ayamettha attho. __khemappatto_ti khemaá¹

imasseva vevacanaá¹ƒ. sabbaÃ±hetaá¹ƒ vesÄ• rajjaÃ±Ä• á¹‡ameva sandhÄ• ya vuttaá¹ƒ. d
dhammo tayÄ• anabhisambuddhoti codakaá¹ƒ puggalaá¹ƒ vÄ• codanÄ• kÄ• raá¹‡aá¹ƒ ana
apassato sabhÄ• vabuddhoyeva vÄ• samÄ• no ahaá¹ƒ buddhosmÄ«ti vadÄ• mÄ«ti paccav
somanassaá¹ƒ uppajjati. tena sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __vesÄ• rajjaá¹ƒ_ nÄ• ma. taá¹
``khemappattoâ€™â€™ tiÄ• dimÄ• ha. evaá¹ƒ sabbattha attho veditabbo.

__antarÄ• yikÄ• dhammÄ• _ti ettha pana antarÄ• yaá¹ƒ karontÄ«ti __antarÄ• yikÄ• , _ te a
vÄ«tikkantÄ• satta Ä• pattikkhandhÄ• . saÃ±cicca vÄ«tikkantaÃ±hi antamaso dukkaá¹-a-du
maggaphalÄ• naá¹ƒ antarÄ• yaá¹ƒ karoti. idha pana methunadhammo \Be I 339/ adhippeto.
kassaci nissaá¹ƒsayameva maggaphalÄ• naá¹ƒ antarÄ• yo hoti. __yassa kho pana tesu atth
yassa atthÄ• ya. __dhammo desito_ti asubhabhÄ• vanÄ• didhammo kathito \Ee II 34/. __tat
aniyyÄ• nikadhamme maá¹ƒ. sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

dasabalaÃ±Ä• á¹‡Ä• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-haparisavaá¹‡á¹‡anÄ•

<151> ``aá¹-á¹-ha \Ne I 346/ kho imÄ• sÄ• riputtÄ• â€™â€™ ti idaá¹ƒ kasmÄ• Ä• raddhaá
baladassanatthaá¹ƒ. yathÄ• hi byattaá¹ƒ parisaá¹ƒ ajjhogÄ• hetvÄ• viÃ±Ã±Å«naá¹ƒ cittaá¹
kathÄ• ya dhammakathikassa chekabhÄ• vo paÃ±Ã±Ä• yati, evaá¹ƒ imÄ• aá¹-á¹-ha parisÄ
vesÄ• rajjabhÄ• vo sakkÄ• Ã±Ä• tunti vesÄ• rajjaÃ±Ä• á¹‡assa balaá¹ƒ dassento, __aá¹-á¹
sÄ• riputtÄ• _tiÄ• dimÄ• ha.

tattha __khattiyaparisÄ• _ti khattiyÄ• naá¹ƒ sannipatitvÄ• nisinnaá¹-á¹-hÄ• naá¹ƒ, esa nayo
mÄ• rakÄ• yikÄ• naá¹ƒ pana sannipatitvÄ• nisinnaá¹-á¹-hÄ• naá¹ƒ mÄ• raparisÄ• veditabb
cetÄ• parisÄ• uggaá¹-á¹-hÄ• nadassanavasena gahitÄ• . manussÄ• hi ``ettha rÄ• jÄ• nis
pakativacanampi vattuá¹ƒ na sakkonti, kacchehi sedÄ• muccanti. evaá¹ƒ uggÄ• khattiyapa
tÄ«su vedesu kusalÄ• honti, gahapatayo nÄ• nÄ• vohÄ• resu ceva akkharacintÄ• ya ca. sa
kusalÄ• honti. tesaá¹ƒ majjhe dhammakathÄ• kathanaá¹ƒ nÄ• ma ativiya bhÄ• ro. amanuss
hi vuttamattepi manussÄ• naá¹ƒ sakalasarÄ«raá¹ƒ saá¹…kampati, tesaá¹ƒ rÅ«paá¹ƒ vÄ• di
sattÄ• visaÃ±Ã±ino honti. evaá¹ƒ amanussaparisÄ• uggÄ• . tÄ• supi dhammakathÄ• katha
iti uggaá¹-á¹-hÄ• nadassanavasena tÄ• gahitÄ• ti veditabbÄ• .

__ajjhogÄ• hatÄ«_ti anupavisati. __anekasataá¹ƒ khattiyaparisa_nti bimbisÄ• rasamÄ• gan
licchavÄ«samÄ• gamasadisaá¹ƒ. aÃ±Ã±esupi cakkavÄ• á¸·esu labbhatiyeva. kiá¹ƒ pana bh
cakkavÄ• á¸·Ä• nipi gacchatÄ«ti? Ä• ma gacchati. kÄ«diso hutvÄ• ? yÄ• disÄ• te, tÄ• disoy
``abhijÄ• nÄ• mi \Be I 340/ kho panÄ• haá¹ƒ, Ä• nanda, anekasataá¹ƒ khattiyaparisaá¹ƒ upa
yÄ• disako tesaá¹ƒ \Ee II 35/ vaá¹‡á¹‡o hoti, tÄ• disako mayhaá¹ƒ vaá¹‡á¹‡o hoti. yÄ• disak

tÄ• disako mayhaá¹ƒ saro hoti. dhammiyÄ• kathÄ• ya sandassemi samÄ• dapemi samuttej
bhÄ• samÄ• naÃ±ca maá¹ƒ na jÄ• nanti `ko nu kho ayaá¹ƒ bhÄ• sati devo vÄ• manusso vÄ
sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• antaradhÄ• yÄ• mi \Ne
jÄ• nanti `ko nu kho ayaá¹ƒ antarahito devo vÄ• manusso vÄ• â€™â€™ â€™ ti (DN II 172)

khattiyÄ• keyÅ«raá¹…gadamÄ• lÄ• gandhÄ• divibhÅ«sitÄ• nÄ• nÄ• virÄ• gavasanÄ• Ä• n
honti. kiá¹ƒ bhagavÄ• pi evaá¹ƒ attÄ• naá¹ƒ maá¹‡á¸• eti? te ca odÄ• tÄ• pi honti kÄ• á¸·Ä•
kiá¹ƒ satthÄ• pi evarÅ«po hotÄ«ti? satthÄ• attano pabbajitavaseneva gacchati, tesaá¹ƒ pan
upaá¹-á¹-hÄ• ti, gantvÄ• rÄ• jÄ• sane nisinnaá¹ƒ attÄ• naá¹ƒ dasseti, tesaá¹ƒ ``ajja amhÄ•
virocatÄ«â€™â€™ ti hoti. te ca bhinnassarÄ• pi honti gaggassarÄ• pi kÄ• kassarÄ• pi. satth
dhammaá¹ƒ katheti. tÄ• disako mayhaá¹ƒ saro hotÄ«ti idaá¹ƒ pana bhÄ• santaraá¹ƒ sandhÄ
manussÄ• naá¹ƒ pana taá¹ƒ sutvÄ• ``ajja rÄ• jÄ• madhurena sarena kathetÄ«â€™â€™ ti
bhagavati puna rÄ• jÄ• naá¹ƒ Ä• gataá¹ƒ disvÄ• ``ko nu kho ayaâ€™â€™ nti vÄ«maá¹ƒsÄ•

idaá¹ƒ vuttaá¹ƒ hoti --- ko nu kho ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne idÄ• neva mÄ• gadhabhÄ• s
madhurena sarena kathento antarahito, kiá¹ƒ devo, udÄ• hu manussoti? kimatthaá¹ƒ panev
dhammaá¹ƒ desetÄ«ti? vÄ• sanatthÄ• ya. evaá¹ƒ sutopi hi dhammo anÄ• gate paccayo hot
paá¹-icca desetÄ«ti.

__sannisinnapubba_nti saá¹…gamma nisinnapubbaá¹ƒ. __sallapitapubba_nti Ä• lÄ• pasall
__sÄ• kacchÄ• _ti dhammasÄ• kacchÄ• pi samÄ• pajjitapubbÄ• . __anekasataá¹ƒ brÄ• hm
soá¹‡adaá¹‡á¸• asamÄ• gamÄ• divasena ceva aÃ±Ã±acakkavÄ• á¸·avasena ca sambhavo

aá¹-á¹-haparisavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuyonivaá¹‡á¹‡anÄ•

<152> __catasso_ \Be I 341/ __kho imÄ• , sÄ• riputta, yoniyo_ti ettha __yonÄ«_ti khandha
kÄ• raá¹‡assapi passÄ• vamaggassapi nÄ• maá¹ƒ. ``catasso nÄ• gayoniyo catasso supaá¹
3.342, 392) ettha \Ne I 348/ hi khandhakoá¹-á¹-hÄ• so yoni nÄ• ma. ``yoni hesÄ• \Ee II 36/
adhigamÄ• yÄ• â€™â€™ ti (MN II 227) ettha kÄ• raá¹‡aá¹ƒ. ``na cÄ• haá¹ƒ brÄ• hmaá¹‡aá
mattisambhavaâ€™â€™ nti (MN II 457; Dhp 396) ettha passÄ• vamaggo. idha pana khandh
adhippeto. tattha aá¹‡á¸• e jÄ• tÄ• __aá¹‡á¸• ajÄ• _. jalÄ• bumhi jÄ• tÄ• __jalÄ• bujÄ• _. s
__saá¹ƒsedajÄ• _. vinÄ• etehi kÄ• raá¹‡ehi uppatitvÄ• viya nibbattÄ• abhinibbattÄ• ti __o
abhinibbhijja jÄ• yantÄ«_ti bhinditvÄ• nikkhamanavasena jÄ• yanti. __pÅ«tikuá¹‡ape vÄ• _
aniá¹-á¹-haá¹-á¹-hÄ• nÄ• neva dassitÄ• ni. iá¹-á¹-hesupi sappitelamadhuphÄ• á¹‡itÄ• dÄ«su
__devÄ• _tiÄ• dÄ«su cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya uparidevÄ• opapÄ• tikÄ• va h
catuyonikÄ• . __ekacce ca manussÄ• _ti manussesu keci devÄ• viya opapÄ• tikÄ• ca hon

jalÄ• bujÄ• va, aá¹‡á¸• ajÄ• pi ettha kontaputtÄ• dvebhÄ• tiyattherÄ• viya, saá¹ƒsedajÄ• p
nibbattapokkharasÄ• tibrÄ• hmaá¹‡apadumavatidevÄ«Ä• dayo viya, evaá¹ƒ vinipÄ• tikesu n
nerayikÄ• viya opapÄ• tikÄ• yeva, avasesÄ• catuyonikÄ• pi honti. yathÄ• te evaá¹ƒ yakkh
sabbacatuppadapakkhijÄ• tidÄ«ghajÄ• tiÄ• dayopi sabbe catuyonikÄ• yeva.

catuyonivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cagativaá¹‡á¹‡anÄ•

<153> __paÃ±ca kho imÄ• , sÄ• riputta, gatiyo_ti ettha sukatadukkaá¹-akammavasena gan
gatigati nibbattigati ajjhÄ• sayagati vibhavagati nipphattigatÄ«ti bahuvidhÄ• gati nÄ• ma. ta
gatiá¹ƒ pecca gacchÄ• mÄ«â€™â€™ ti (AN I 4.184) ca, ``yassa gatiá¹ƒ na jÄ• nanti, devÄ•
ti (Dhp 420) ca ayaá¹ƒ __gatigati_ nÄ• ma. ``imesaá¹ƒ kho ahaá¹ƒ bhikkhÅ«naá¹ƒ sÄ«lavan
gatiá¹ƒ vÄ• agatiá¹ƒ vÄ• â€™â€™ ti (MN I 508) ayaá¹ƒ __nibbattigati_ nÄ• ma. ``evampi kh
342/ gatiá¹ƒ ca pajÄ• nÄ• mi jutiÃ±ca pajÄ• nÄ• mÄ«â€™â€™ ti (MN I 503) ayaá¹ƒ __ajjhÄ
gati dhammÄ• naá¹ƒ, nibbÄ• naá¹ƒ arahato gatÄ«â€™â€™ ti (Vin V 339) ayaá¹ƒ __vibhava
gatiyo bhavanti \Ne I 349/ anaÃ±Ã±Ä• â€™â€™ ti (DN I 258; II 34) ayaá¹ƒ __nipphattigati_
gatigati adhippetÄ• .

__nirayo_tiÄ• dÄ«su \Ee II 37/ niratiatthena nirassÄ• daá¹-á¹-hena __nirayo_. tiriyaá¹ƒ aÃ±
__tiracchÄ• nÄ• _. tesaá¹ƒ yoni __tiracchÄ• nayoni_. peccabhÄ• vaá¹ƒ pattÄ• naá¹ƒ visayo
ussannattÄ• __manussÄ• _. paÃ±cahi kÄ• maguá¹‡ehi attano attano Ä• nubhÄ• vehi ca di
nirayaÃ±cÄ• haá¹ƒ, sÄ• riputtÄ• _tiÄ• dÄ«su nirayoti saddhiá¹ƒ okÄ• sena khandhÄ• . __tir
cÄ• _tiÄ• dÄ«supi eseva nayo. __maggaá¹ƒ paá¹-ipada_nti ubhayenÄ• pi vuttagatisaá¹ƒvat
__yathÄ• ca paá¹-ipanno_ti yena maggena yÄ• ya paá¹-ipadÄ• ya paá¹-ipannoti ubhayamp
__apÄ• ya_ntiÄ• dÄ«su vaá¸• á¸• hisaá¹…khÄ• tÄ• sukhasaá¹…khÄ• tÄ• vÄ• ayÄ• apeta
paá¹-isaraá¹‡anti __duggati_. dukkaá¹-akÄ• rino ettha vinipatantÄ«ti __vinipÄ• to. nibbÄ• na
pana na kevalaá¹ƒ gatigatimeva, gatinissaraá¹‡aá¹ƒ nibbÄ• nampi jÄ• nÄ• mÄ«ti dassanatt
paá¹-ipadÄ• _ti ubhayenÄ• pi ariyamaggova vutto.

paÃ±cagativaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ã±Ä• á¹‡appavattÄ• kÄ• ravaá¹‡á¹‡anÄ•

<154> idÄ• ni yathÄ• vuttesu sattasu á¹-hÄ• nesu aá¹-á¹-hasu á¹-hÄ• nesu attano Ã±Ä• á¹‡
dassento __idhÄ• haá¹ƒ, sÄ• riputtÄ• _tiÄ• dimÄ• ha.

tattha __ekantadukkhÄ• _ti niccadukkhÄ• nirantaradukkhÄ• . __tibbÄ• _ti bahalÄ• . __kaá

__seyyathÄ• pÄ«_tiÄ• dÄ«ni opammadassanatthaá¹ƒ vuttÄ• ni. tattha __kÄ• sÅ«_ti Ä• vÄ•

``kinnu santaramÄ• nova, kÄ• suá¹ƒ khaá¹‡asi sÄ• rathi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ kÄ• suyÄ• karissasÄ«â€™â€™ ti || (J II 22.3) ---

ettha \Ne I 350/ hi Ä• vÄ• á¹-o kÄ• su nÄ• ma.

``aá¹…gÄ• rakÄ• suá¹ƒ \Be I 343/ apare phunanti, narÄ• rudantÄ• paridaá¸• á¸• hagattÄ• a
---

ettha rÄ• si. idha pana Ä• vÄ• á¹-o adhippeto. tenevÄ• ha ``sÄ• dhikaporisÄ• â€™â€™ ti. ta
pamÄ• á¹‡aá¹ƒ assÄ• ti __sÄ• dhikaporisÄ• , _ atirekapaÃ±caratanÄ• ti attho. __vÄ«taccikÄ
etaá¹ƒ pariá¸·Ä• hassa balavabhÄ• vadÄ«panatthaá¹ƒ vuttaá¹ƒ, acciyÄ• vÄ• sati dhÅ«me
samuá¹-á¹-hÄ• ti, tena pariá¸·Ä• ho na balavÄ• hoti. __ghammapareto_ti ghammÄ• nugato
jÄ• tataá¹‡ho. __pipÄ• sito_ti udakaá¹ƒ pÄ• tukÄ• mo. __ekÄ• yanena maggenÄ• _ti ekapa
anukkamaniyena ubhosu passesu nirantarakaá¹‡á¹-akarukkhagahanena. __paá¹‡idhÄ• yÄ•
patthanÄ• nÄ• ma natthi, aá¹…gÄ• rakÄ• suá¹ƒ Ä• rabbha pana iriyÄ• pathassa á¹-hapitatt

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- aá¹…gÄ• rakÄ• su viya hi nira
aá¹…gÄ• rakÄ• sumaggo viya nirayÅ«pagaá¹ƒ kammaá¹ƒ. maggÄ• ruá¸·ho viya kammasan
viya dibbacakkhuko bhagavÄ• . yathÄ• so puriso maggÄ• ruá¸·haá¹ƒ disvÄ• vijÄ• nÄ• ti ``a
gantvÄ• aá¹…gÄ• rakÄ• suyaá¹ƒ patissatÄ«â€™â€™ ti, evamevaá¹ƒ bhagavÄ• pÄ• á¹‡Ä•
kammaá¹ƒ Ä• yÅ«hantaá¹ƒ evaá¹ƒ jÄ• nÄ• ti ``ayaá¹ƒ imaá¹ƒ kammaá¹ƒ katvÄ• niraye nibb
so puriso aparabhÄ• ge taá¹ƒ aá¹…gÄ• rakÄ• suyÄ• patitaá¹ƒ passati, evameva bhagavÄ•
taá¹ƒ kammaá¹ƒ katvÄ• kuhiá¹ƒ nibbattoâ€™â€™ ti Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakk
nibbattaá¹ƒ passati paÃ±cavidhabandhanÄ• dimahÄ• dukkhaá¹ƒ anubhavantaá¹ƒ. tattha kiÃ
kammÄ• yÅ«hanakÄ• le aÃ±Ã±o vaá¹‡á¹‡o, niraye nibbattassa aÃ±Ã±o. athÄ• pi ``so satto
kattha nibbattoâ€™â€™ ti olokentassa anekasahassÄ• naá¹ƒ sattÄ• naá¹ƒ majjhe á¹-hitopi
soyeva satto Ä• pÄ• thaá¹ƒ Ä• gacchati, ``dibbacakkhubalaá¹ƒ nÄ• ma etaâ€™â€™ nti vad

dutiyaupamÄ• yaá¹ƒ yasmÄ• aá¹…gÄ• rakÄ• suyaá¹ƒ viya gÅ«thakÅ«pe pariá¸·Ä• ho natt
``ekantadukkhÄ• â€™â€™ ti avatvÄ• ``dukkhÄ• â€™â€™ tiÄ• dimÄ• ha. etthÄ• pi puriman
veditabbaá¹ƒ \Ne I 351/. imampi hi puggalaá¹ƒ bhagavÄ• hatthiyoniÄ• dÄ«su \Be I 344/ yat
nibbattaá¹ƒ vadhabandhanaÄ• kaá¸• á¸• hanavikaá¸• á¸• hanÄ• dÄ«hi mahÄ• dukkhaá¹ƒ an

tatiyaupamÄ• yaá¹ƒ __tanupattapalÄ• so_ti na abbhapaá¹-alaá¹ƒ viya tanupaá¹‡á¹‡o, viraá
panassa sandhÄ• ya idaá¹ƒ vuttaá¹ƒ. __kabaracchÄ• yo_ti viraá¸·acchÄ• yo. __dukkhabahu

\Ee II 39/ dukkhameva bahulaá¹ƒ, sukhaá¹ƒ parittaá¹ƒ kadÄ• ci anubhavitabbaá¹ƒ hoti, tasm
purimanayeneva opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

catutthaupamÄ• yaá¹ƒ __bahalapattapalÄ• so_ti nirantarapaá¹‡á¹‡o pattasaÃ±channo. __s
pÄ• sÄ• á¹‡acchattaá¹ƒ viya ghanacchÄ• yo. __sukhabahulÄ• vedanÄ• _ti manussaloke kh
vedanÄ• vedayitabbÄ• hoti, tÄ• vedayamÄ• naá¹ƒ nipannaá¹ƒ vÄ• nisinnaá¹ƒ vÄ• passÄ
opammasaá¹ƒsandanaá¹ƒ purimanayeneva veditabbaá¹ƒ.

paÃ±camaupamÄ• yaá¹ƒ __pÄ• sÄ• do_ti dÄ«ghapÄ• sÄ• do. __ullittÄ• valitta_nti anto cev
avalittaá¹ƒ. __phusitaggaá¸·a_nti dvÄ• rabÄ• hÄ• hi saddhiá¹ƒ supihitakavÄ• á¹-aá¹ƒ. __gor
caturaá¹…gulÄ• dhikalomena kÄ• á¸·akojavena atthato. __paá¹-ikatthato_ti uá¹‡á¹‡Ä• maye
atthato. __paá¹-alikatthato_ti ghanapupphakena uá¹‡á¹‡Ä• mayaattharaá¹‡ena atthato.
__kadalimigapavarapaccattharaá¹‡o_ti kadalimigacammamayena uttamapaccattharaá¹‡ena
paccattharaá¹‡aá¹ƒ setavatthassa upari kadalimigacammaá¹ƒ attharitvÄ• sibbetvÄ• karont
saha uttaracchadena, uttaribaddhena rattavitÄ• nena saddhinti attho. __ubhatolohitakÅ«pad
sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti pallaá¹…kassa ubhato á¹-hapitalohitakÅ
upamÄ• saá¹ƒsandanaá¹ƒ purimanayeneva veditabbaá¹ƒ.

ayaá¹ƒ panettha aparabhÄ• gayojanÄ• , yathÄ• so puriso maggÄ• ruá¸·hameva jÄ• nÄ• ti
gantvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha kÅ«á¹-Ä• gÄ• raá¹ƒ pavisitvÄ• pallaá¹…ke nisÄ«dissati v
evamevaá¹ƒ bhagavÄ• dÄ• nÄ• dÄ«su puÃ±Ã±akiriyavatthÅ«su yaá¹ƒkiÃ±ci kusalakamma
disvÄ• ``ayaá¹ƒ imaá¹ƒ katvÄ• devaloke nibbattissatÄ«â€™â€™ ti jÄ• nÄ• ti. yathÄ• so pu
345/ \Ne I 352/ taá¹ƒ pÄ• sÄ• daá¹ƒ Ä• ruyha kÅ«á¹-Ä• gÄ• raá¹ƒ pavisitvÄ• pallaá¹…ke nis
ekantasukhaá¹ƒ nirantarasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• naá¹ƒ passati, evamevaá¹ƒ bhag
kalyÄ• á¹‡aá¹ƒ katvÄ• kuhiá¹ƒ nibbattoâ€™â€™ ti Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkh
II 40/ nibbattaá¹ƒ passati, nandanavanÄ• dÄ«su accharÄ• saá¹…ghaparivutaá¹ƒ dibbasamp

Ã±Ä• á¹‡appavattÄ• kÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• savakkhayavÄ• ravaá¹‡á¹‡anÄ•

Ä• savakkhayavÄ• re ``dibbena cakkhunÄ• â€™â€™ ti avatvÄ• ``tamenaá¹ƒ passÄ• mÄ«
kasmÄ• ti ce? niyamÄ• bhÄ• vÄ• . imaÃ±hi puggalaá¹ƒ dibbacakkhunÄ• pi passissati, cetop
jÄ• nissati, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enapi jÄ• nissatiyeva. __ekantasukhÄ• vedanÄ• _ti id
devalokasukhena saddhiá¹ƒ byaÃ±janato ekaá¹ƒ, atthato pana nÄ• nÄ• hoti. devalokasukh
rÄ• gapariá¸·Ä• hÄ• dÄ«naá¹ƒ atthitÄ• ya na ekanteneva sukhaá¹ƒ. nibbÄ• nasukhaá¹ƒ pan
vÅ«pasamÄ• ya sabbÄ• kÄ• rena ekantasukhaá¹ƒ. upamÄ• yampi ``yathÄ• pÄ• sÄ• de ek
maggapariá¸·Ä• hassa avÅ«pasantatÄ• ya chÄ• tajjhattatÄ• ya pipÄ• sÄ• bhibhÅ«tatÄ• ya

vanasaá¹‡á¸• e pana pokkharaá¹‡iyaá¹ƒ oruyha rajojallassa pavÄ• hitattÄ• maggadarathas
bhisamÅ«lakhÄ• danena ceva madhurodakapÄ• nena ca khuppipÄ• sÄ• naá¹ƒ vinÄ«tatÄ• y
maá¹-á¹-hadukÅ«laá¹ƒ nivÄ• setvÄ• taá¹‡á¸• ulatthavikaá¹ƒ ussÄ«sake katvÄ• udakasÄ• a
á¹-hapetvÄ• mandamandena ca vÄ• tena bÄ«jayamÄ• nassa nipannattÄ• sabbÄ• kÄ• ren

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- pokkharaá¹‡Ä« viya hi ariyam
pokkharaá¹‡imaggo viya pubbabhÄ• gapaá¹-ipadÄ• . maggÄ• ruá¸·ho viya paá¹-ipadÄ• sam
puriso viya dibbacakkhu bhagavÄ• . vanasaá¹‡á¸• o viya nibbÄ• naá¹ƒ. yathÄ• so puriso m
jÄ• nÄ• ti ``ayaá¹ƒ iminÄ• maggena gantvÄ• pokkharaá¹‡iyaá¹ƒ nhatvÄ• ramaá¹‡Ä«ye va
nisÄ«dissati vÄ• nipajjissati vÄ• â€™â€™ ti, evamevaá¹ƒ bhagavÄ• paá¹-ipadaá¹ƒ pÅ«ren
353/ paricchindantameva paccayapariggahaá¹ƒ karontameva lakkhaá¹‡Ä• rammaá¹‡Ä• ya
karontameva jÄ• nÄ• ti ``ayaá¹ƒ imaá¹ƒ paá¹-ipadaá¹ƒ pÅ«retvÄ• sabbaÄ• save khepetvÄ•
paÃ±Ã±Ä• vimuttinti evaá¹ƒ vuttaá¹ƒ phalasamÄ• pattiá¹ƒ upasampajja \Be I 346/ viharissat
II 41/ so puriso aparabhÄ• ge tÄ• yaá¹ƒ pokkharaá¹‡iyaá¹ƒ nhatvÄ• vanasaá¹‡á¸• aá¹ƒ pav
nipannaá¹ƒ vÄ• ekantasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• naá¹ƒ passati, evameva bhagavÄ•
paá¹-ipadaá¹ƒ pÅ«retvÄ• maggaá¹ƒ bhÄ• vetvÄ• phalaá¹ƒ sacchikatvÄ• nirodhasayanava
nibbÄ• nÄ• rammaá¹‡aá¹ƒ phalasamÄ• pattiá¹ƒ appetvÄ• ekantasukhaá¹ƒ vedanaá¹ƒ veda

Ä• savakkhayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukkarakÄ• rikÄ• disuddhivaá¹‡á¹‡anÄ•

<155> ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, caturaá¹…gasamannÄ• gataâ€™â€™
pÄ• á¹-iyekkaá¹ƒ anusandhivasena Ä• raddhaá¹ƒ. ayaá¹ƒ kira sunakkhatto dukkarakÄ• rikÄ
laddhiko. athassa bhagavÄ• mayÄ• ekasmiá¹ƒ attabhÄ• ve á¹-hatvÄ• caturaá¹…gasaman
dukkarakÄ• rako nÄ• ma mayÄ• sadiso natthi. dukkarakÄ• rena suddhiyÄ• sati ahameva s
imaá¹ƒ desanaá¹ƒ Ä• rabhi. apica ayaá¹ƒ sunakkhatto dukkarakÄ• rikÄ• ya pasanno, so cas
``addasÄ• kho, bhaggava, sunakkhatto licchaviputto acelaá¹ƒ korakkhattiyaá¹ƒ catukkuá¹‡a
chamÄ• nikiá¹‡á¹‡aá¹ƒ bhakkhasaá¹ƒ mukhena khÄ• dantaá¹ƒ mukhena bhuÃ±jantaá¹ƒ. dis
rÅ«po vata, bho, ayaá¹ƒ samaá¹‡o catukkuá¹‡á¸• iko chamÄ• nikiá¹‡á¹‡aá¹ƒ bhakkhasaá¹ƒ
mukheneva bhuÃ±jatÄ«â€™â€™ â€™ ti evamÄ• dinÄ• __pÄ• thikasutte_ (DN III 7) Ä• gat

atha bhagavÄ• ayaá¹ƒ dukkarakÄ• rikÄ• ya pasanno, mayÄ• ca etasmiá¹ƒ attabhÄ• ve á¹
caturaá¹…gasamannÄ• gataá¹ƒ dukkaraá¹ƒ kataá¹ƒ, dukkarakÄ• re pasÄ«dantenÄ• pi aner
sopissa pasÄ• do mayi natthÄ«ti dassento imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tatra \Ne I 354/ __brahmacariya_nti dÄ• nampi veyyÄ• vaccampi sikkhÄ• padampi brahmay
methunaviratipi sadÄ• rasantosopi uposathopi ariyamaggopi sakalasÄ• sanampi ajjhÄ• sayo

``kiá¹ƒ \Be I 347/ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca te nÄ• ga mahÄ• vimÄ• naá¹ƒ ||

ahaÃ±ca \Ee II 42/ bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumhÄ• .

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti || (J II 22.1592, 1593, 1595) ---

imasmiÃ±hi puá¹‡á¹‡akajÄ• take dÄ• naá¹ƒ brahmacariyanti vuttaá¹ƒ.

``kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti || (Pv 275) ---

imasmiá¹ƒ \Ne I 355/ aá¹…kurapetavatthusmiá¹ƒ veyyÄ• vaccaá¹ƒ brahmacariyanti vuttaá¹ƒ bhikkhave, tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti (Vin II 311) imasmiá¹ƒ tit paÃ±casikkhÄ• padaá¹ƒ brahmacariyanti vuttaá¹ƒ. ``taá¹ƒ kho pana me paÃ±casikha brahm

na virÄ• gÄ• ya na nirodhÄ• ya, yÄ• vadeva brahmalokÅ«papattiyÄ• â€™â€™ ti (DN II 329
__mahÄ• govindasutte_ brahmavihÄ• rÄ• brahmacariyanti vuttaá¹ƒ. ``ekasmiá¹ƒ brahmaca
maccuhÄ• yinaâ€™â€™ nti (SN I 1.184) ettha dhammadesanÄ• brahmacariyanti vuttÄ• . ``
bhavissanti, mayamettha brahmacÄ• rÄ« bhavissÄ• mÄ• â€™â€™ ti (MN I 83) sallekhasutt
brahmacariyanti vuttÄ• .

``mayaÃ±ca \Be I 348/ bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti || (J I 10.97) ---

__mahÄ• dhammapÄ• lajÄ• take_ sadÄ• rasantoso brahmacariyanti vutto.

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J I 8.75) ---

evaá¹ƒ \Ee II 43/ nimijÄ• take attadamanavasena kato aá¹-á¹-haá¹…giko uposatho brahmac
kho pana me, paÃ±casikha, brahmacariyaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya ... pe ... ayam
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti (DN II 329) __mahÄ• govindasutta_smiÃ±Ã±eva ariyan
``tayidaá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ pu
devamanussehi suppakÄ• sitaâ€™â€™ nti (DN III 174) pÄ• sÄ• dikasutte sikkhattayasaá¹…
brahmacariyanti vuttaá¹ƒ.

``api \Ne I 356/ ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi gÄ• maá¹‡Ä«â€™â€™ ti || (J I 1.8) ---

ettha ajjhÄ• sayo brahmacariyanti vutto. idha pana vÄ«riyaá¹ƒ __brahmacariya_nti adhippet
vÄ«riyabrahmacariyassa hi idameva suttaá¹ƒ. tadetaá¹ƒ ekasmiá¹ƒ attabhÄ• ve catubbidhas
caturaá¹…gasamannÄ• gatanti vuttaá¹ƒ.

__tapassÄ« sudaá¹ƒ homÄ«_ti __suda_nti nipÄ• tamattaá¹ƒ, tapanissitako homÄ«ti attho. _
paramo tapassÄ«, tapanissitakÄ• naá¹ƒ uttamo. __lÅ«kho sudaá¹ƒ homÄ«_ti lÅ«kho homi. _
pÄ• pajegucchiko. __pavivitto sudaá¹ƒ homÄ«_ti pavivitto ahaá¹ƒ homi. __tatrÄ• ssu me ida

tatra caturaá¹…ge brahmacariye idaá¹ƒ mama tapassitÄ• ya hoti, tapanissitakabhÄ• ve may
acelakÄ• ditapassitakattaá¹ƒ hotÄ«ti dasseti.

tattha \Be I 349/ __acelako_ti niccelo naggo. __muttÄ• cÄ• ro_ti visaá¹-á¹-hÄ• cÄ• ro, uccÄ
lokiyakulaputtÄ• cÄ• rena virahito, á¹-hitakova uccÄ• raá¹ƒ karomi, passÄ• vaá¹ƒ karomi, kh
__hatthÄ• palekhano_ti hatthe piá¹‡á¸• amhi á¹-hite jivhÄ• ya hatthaá¹ƒ apalikhÄ• mi, uccÄ
hatthasmiÃ±Ã±eva daá¹‡á¸• akasaÃ±Ã±Ä« hutvÄ• hatthena apalikhÄ• mÄ«ti dasseti. te kir
paÃ±Ã±apenti, tasmÄ• tesaá¹ƒ paá¹-ipadaá¹ƒ pÅ«rento evamakÄ• si. bhikkhÄ• gahaá¹‡att
na etÄ«ti__ na ehibhaddantiko_. tena hi tiá¹-á¹-ha bhaddanteti vuttopi na tiá¹-á¹-hatÄ«ti __na
tiá¹-á¹-habhaddantiko_. tadubhayampi \Ee II 44/ titthiyÄ• evaá¹ƒ etassa vacanaá¹ƒ kataá¹ƒ
karonti. ahampi evaá¹ƒ akÄ• sinti dasseti. __abhihaá¹-a_nti puretaraá¹ƒ gahetvÄ• Ä• haá¹-
__uddissakata_nti idaá¹ƒ tumhe uddissa katanti evaá¹ƒ Ä• rocitabhikkhaá¹ƒ. __na nimantan
kulaá¹ƒ vÄ• vÄ«thiá¹ƒ vÄ• gÄ• maá¹ƒ vÄ• paviseyyÄ• thÄ• ti evaá¹ƒ nimantitabhikkhampi
gaá¹‡hÄ• mi.

__na kumbhimukhÄ• _ti kumbhito uddharitvÄ• diyyamÄ• naá¹ƒ bhikkhaá¹ƒ na gaá¹‡hÄ• m
kaá¸·opÄ«ti ukkhali vÄ• pacchi vÄ• . tatopi na gaá¹‡hÄ• mi. kasmÄ• ? kumbhikaá¸·opiyo \N
kaá¹-acchunÄ• pahÄ• raá¹ƒ labhantÄ«ti. __na eá¸·akamantara_nti ummÄ• raá¹ƒ antaraá¹ƒ
gaá¹‡hÄ• mi. kasmÄ• ? ayaá¹ƒ maá¹ƒ nissÄ• ya antarakaraá¹‡aá¹ƒ labhatÄ«ti. daá¹‡á¸• am
dvinna_nti dvÄ«su bhuÃ±jamÄ• nesu ekasmiá¹ƒ uá¹-á¹-hÄ• ya dente na gaá¹‡hÄ• mi. kasm
__na gabbhiniyÄ• _tiÄ• dÄ«su pana gabbhiniyÄ• kucchiyaá¹ƒ dÄ• rako kilamati, pÄ• yantiy
khÄ«rantarÄ• yo hoti, purisantaragatÄ• ya ratiantarÄ• yo hotÄ«ti na gaá¹‡hÄ• mi. __na saá
saá¹ƒkittetvÄ• katabhattesu. dubbhikkhasamaye kira acelakasÄ• vakÄ• acelakÄ• naá¹ƒ at
taá¹‡á¸• ulÄ• dÄ«ni samÄ• dapetvÄ• bhattaá¹ƒ pacanti. ukkaá¹-á¹-hÄ• celako tatopi na paá

__na yattha sÄ• _ti yattha sunakho piá¹‡á¸• aá¹ƒ labhissÄ• mÄ«ti upaá¹-á¹-hito hoti, tattha
Ä• haá¹-aá¹ƒ na gaá¹‡hÄ• mi. kasmÄ• ? etassa piá¹‡á¸• antarÄ• yo hotÄ«ti. __saá¹‡á¸• asa
samÅ«hasamÅ«hacÄ• rinÄ«, sace hi acelakaá¹ƒ disvÄ• imassa bhikkhaá¹ƒ dassÄ• mÄ• ti
pavisanti. tesu ca pavisantesu kaá¸·opimukhÄ• dÄ«su nilÄ«nÄ• makkhikÄ• uppatitvÄ• saa
tato \Be I 350/ Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ na gaá¹‡hÄ• mi. kasmÄ• ? maá¹ƒ nissÄ• ya makkh
jÄ• toti, ahampi tathÄ• akÄ• siá¹ƒ. __na thusodaka_nti sabbasassasambhÄ• rehi kataá¹ƒ lo
ca surÄ• pÄ• nameva sÄ• vajjaá¹ƒ, ayaá¹ƒ pana sabbesupi sÄ• vajjasaÃ±Ã±Ä«.

__ekÄ• gÄ• riko_ti yo ekasmiÃ±Ã±eva gehe bhikkhaá¹ƒ labhitvÄ• nivattati. __ekÄ• lopiko_
yÄ• peti. __dvÄ• gÄ• rikÄ• _dÄ«supi eseva nayo. __ekissÄ• pi dattiyÄ• _ti ekÄ• ya \Ee II 45
ekÄ• khuddakapÄ• ti hoti, yattha aggabhikkhaá¹ƒ pakkhipitvÄ• á¹-hapenti. __ekÄ• hika_nti
__addhamÄ• sika_nti addhamÄ• santarikaá¹ƒ. __pariyÄ• yabhattabhojana_nti vÄ• rabhatta
dvÄ«havÄ• rena sattÄ• havÄ• rena aá¸• á¸• hamÄ• savÄ• renÄ• ti evaá¹ƒ divasavÄ• rena Ä

__sÄ• kabhakkho_ti allasÄ• kabhakkho. __sÄ• mÄ• kabhakkho_ti sÄ• mÄ• kataá¹‡á¸• ulab
__nÄ«vÄ• rÄ• _ nÄ• ma tÄ• va araÃ±Ã±e sayaá¹ƒjÄ• tavÄ«hijÄ• ti. __daddula_nti cammak
chaá¸• á¸• itakasaá¹-aá¹ƒ. __haá¹-aá¹ƒ_ vuccati silesopi sevÄ• lopi kaá¹‡ikÄ• rÄ• dirukkhan
kuá¹‡á¸• akaá¹ƒ \Ne I 358/. __Ä• cÄ• mo_ti bhattaukkhalikÄ• ya laggo jhÄ• maodano, taá¹ƒ
gahetvÄ• khÄ• dati. ``odanakaÃ±jiyaâ€™â€™ ntipi vadanti. __piÃ±Ã±Ä• kÄ• _dayo pÄ• ka
__pavattaphalabhojÄ«_ti patitaphalabhojÄ«.

__sÄ• á¹‡Ä• nÄ«_ti sÄ• á¹‡avÄ• kacoá¸·Ä• ni. __masÄ• á¹‡Ä• nÄ«_ti missakacoá¸·Ä• ni. _
matasarÄ«rato chaá¸• á¸• itavatthÄ• ni. erakatiá¹‡Ä• dÄ«ni vÄ• ganthetvÄ• katanivÄ• san
pathaviyaá¹ƒ chaá¸• á¸• itanantakÄ• ni. __tiritÄ• nÄ«_ti rukkhattacavatthÄ• ni. __ajina_nti a
__ajinakkhipa_nti tadeva majjhe phÄ• litaá¹ƒ. sakhurakantipi vadanti. __kusacÄ«ra_nti kusa
katacÄ«raá¹ƒ. __vÄ• kacÄ«raphalakacÄ«resu_pi eseva nayo. __kesakambala_nti manussa
sandhÄ• ya vuttaá¹ƒ ``yÄ• ni kÄ• nici, bhikkhave, tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ, kesaka
paá¹-ikuá¹-á¹-ho akkhÄ• yati. kesakambalo, bhikkhave, sÄ«te sÄ«to, uá¹‡he uá¹‡ho, dubba
dukkhasamphasoâ€™â€™ ti (AN I 3.138). __vÄ• lakambala_nti assavÄ• lÄ• dÄ«hi katakam
ulÅ«kapattÄ• ni ganthetvÄ• katanivÄ• sanaá¹ƒ. __ubbhaá¹-á¹-hako_ti uddhaá¹ƒ á¹-hitako.
__ukkuá¹-ikappadhÄ• namanuyutto_ti ukkuá¹-ikavÄ«riyaá¹ƒ anuyutto, gacchantopi ukkuá¹-i
\Be I 351/ uppatitvÄ• gacchati. __kaá¹‡á¹-akÄ• passayiko_ti \Ee II 46/ ayakaá¹‡á¹-ake vÄ•
bhÅ«miyaá¹ƒ koá¹-á¹-etvÄ• tattha cammaá¹ƒ attharitvÄ• á¹-hÄ• nacaá¹…kamÄ• dÄ«ni kar
sayantopi tattheva seyyaá¹ƒ kappemi. sÄ• yaá¹ƒ tatiyamassÄ• ti __sÄ• yatatiyakaá¹ƒ_. pÄ•
divasassa tikkhattuá¹ƒ pÄ• paá¹ƒ pavÄ• hessÄ• mÄ«ti udakorohanÄ• nuyogaá¹ƒ anuyutto v

<156> __nekavassagaá¹‡ika_nti nekavassagaá¹‡asaÃ±jÄ• taá¹ƒ. __rajojalla_nti rajamalaá
rajojallakavatasamÄ• dÄ• nakÄ• laá¹ƒ sandhÄ• ya vadati. __jegucchismi_nti pÄ• pajigucch
udakabindumhipÄ«_ti yÄ• va udakathevakepi mama dayÄ• paccupaá¹-á¹-hitÄ• hoti, ko pa
sakkharakaá¹-haladaá¹‡á¸• akavÄ• likÄ• dÄ«su. te kira udakabinduá¹ƒ ca ete ca sakkharak
khuddakapÄ• á¹‡Ä• ti paÃ±Ã±apenti. tenÄ• ha ``yÄ• va udakabindumhipi me dayÄ• paccu
udakabindumpi na hanÄ• mi na vinÄ• semi, kiá¹ƒ kÄ• raá¹‡Ä• . __mÄ• haá¹ƒ khuddake pÄ•
Ä• pÄ• desi_nti. ninnathalatiá¹‡aggarukkhasÄ• khÄ• dÄ«su visamaá¹-á¹-hÄ• ne gate udaka
khuddakapÄ• á¹‡e saá¹…ghÄ• taá¹ƒ \Ne I 359/ vadhaá¹ƒ mÄ• Ä• pÄ• desinti. etamatthaá¹
ti dasseti. acelakesu kira bhÅ«miá¹ƒ akkantakÄ• lato pabhuti sÄ«lavÄ• nÄ• ma natthi. bhik
gacchantÄ• pi dussÄ«lÄ• va hutvÄ• gacchanti, upaá¹-á¹-hÄ• kÄ• naá¹ƒ gehe bhuÃ±jantÄ•
bhuÃ±janti. Ä• gacchantÄ• pi dussÄ«lÄ• va hutvÄ• Ä• gacchanti. yadÄ• pana morapiÃ±ch
sÄ«laá¹ƒ adhiá¹-á¹-hÄ• ya nisÄ«danti, tadÄ• sÄ«lavantÄ• nÄ• ma honti.

__vanakammika_nti kandamÅ«laphalÄ• phalÄ• dÄ«naá¹ƒ atthÄ• ya vane vicarantaá¹ƒ. __v
vanaá¹ƒ, esa nayo sabbattha. __saá¹ƒpatÄ• mÄ«_ti gacchÄ• mi. __Ä• raÃ±Ã±ako_ti araÃ±

attano Ä• jÄ«vakakÄ• laá¹ƒ sandhÄ• ya vadati. bodhisatto kira pÄ• saá¹‡á¸• apariggaá¹‡ha
pabbajjaá¹ƒ pabbaji, niratthakabhÄ• vaá¹ƒ pana Ã±atvÄ• pi na uppabbajjito, bodhisattÄ• hi
á¹-hÄ• naá¹ƒ upenti, tato anivattitadhammÄ• honti, pabbajitvÄ• pana mÄ• maá¹ƒ koci add
paviá¹-á¹-ho. tenevÄ• ha ``mÄ• maá¹ƒ te addasaá¹ƒsu ahaÃ±ca mÄ• te addasaâ€™â€™ r

__goá¹-á¹-hÄ• _ti \Ee II 47/ govajÄ• . __paá¹-á¹-hitagÄ• vo_ti nikkhantagÄ• vo. __tattha cat
vananteyeva á¹-hito gopÄ• lakÄ• naá¹ƒ gÄ• vÄ«hi saddhiá¹ƒ apagatabhÄ• vaá¹ƒ disvÄ• \B
jaá¹‡á¹‡ukÄ• ni bhÅ«miyaá¹ƒ á¹-hapetvÄ• evaá¹ƒ catukkuá¹‡á¸• iko upasaá¹…kamitvÄ• ti
Ä• hÄ• remÄ«_ti mahallakavacchakÄ• naá¹ƒ gomayÄ• ni kasaá¹-Ä• ni nirojÄ• ni honti, tasm
taruá¹‡avacchakÄ• naá¹ƒ khÄ«rapÄ• neneva vaá¸• á¸• hantÄ• naá¹ƒ saojÄ• ni gomayÄ• ni
puna vanasaá¹‡á¸• ameva pavisati. taá¹ƒ sandhÄ• yÄ• ha ``tÄ• ni sudaá¹ƒ Ä• hÄ• remÄ«â€
me_ti yattakaá¹ƒ kÄ• laá¹ƒ mama sakaá¹ƒ muttakarÄ«saá¹ƒ aparikkhÄ«á¹‡aá¹ƒ hoti. yÄ• va
pavattittha, tÄ• va tadeva Ä• hÄ• remÄ«ti attho. kÄ• le pana gacchante gacchante parikkhÄ
upacchinnadvÄ• ravaá¸·aÃ±jo vacchakÄ• naá¹ƒ gomayÄ• ni Ä• hÄ• remi. __mahÄ• vikaá¹-
vikaá¹-abhojane, apakatibhojaneti attho.

<157> __tatrÄ• ssudaá¹ƒ, sÄ• riputta, bhiá¹ƒsanakassa vanasaá¹‡á¸• assa bhiá¹ƒsanakata
__tatrÄ• _ti purimavacanÄ• pekkhanaá¹ƒ. __suda_nti padapÅ«raá¹‡amatte nipÄ• to. __sÄ•
ayaá¹ƒ panettha atthayojanÄ• --- __tatrÄ• _ti yaá¹ƒ vuttaá¹ƒ aÃ±Ã±ataraá¹ƒ bhiá¹ƒsanakaá
tatra yo so bhiá¹ƒsanako vanasaá¹‡á¸• o \Ne I 360/ vutto, tassa bhiá¹ƒsanakassa vanasaá¹
bhiá¹ƒsanakatasmiá¹ƒ hoti, bhiá¹ƒsanakakiriyÄ• ya hotÄ«ti attho. kiá¹ƒ hoti? idaá¹ƒ hoti, yo
... pe ... lomÄ• ni haá¹ƒsantÄ«ti.

atha vÄ• __tatrÄ• _ti sÄ• miatthe bhummaá¹ƒ. su iti nipÄ• to. kiá¹ƒ su nÄ• ma te bhonto
samaá¹‡abrÄ• hmaá¹‡Ä• tiÄ• dÄ«su viya. __ida_nti adhippetamatthaá¹ƒ paccakkhaá¹ƒ viya
__suda_nti su idaá¹ƒ, sandhivasena ikÄ• ralopo veditabbo. cakkhundriyaá¹ƒ itthindriyaá¹ƒ
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ kiá¹ƒ sÅ«dhavittantiÄ• dÄ«su viya. ayaá¹ƒ panett
sÄ• riputta, bhiá¹ƒsanakassa vanasaá¹‡á¸• assa bhiá¹ƒsanakatasmiá¹ƒ idaá¹ƒsu hotÄ«ti. __
bhiá¹ƒsanakabhÄ• veti attho. ekassa takÄ• rassa lopo daá¹-á¹-habbo. ``bhiá¹ƒsanakattasmi
pÄ• á¹-ho \Ee II 48/, bhiá¹ƒsanakatÄ• ya iti vÄ• vattabbe liá¹…gavipallÄ• so kato, nimittatth
bhummavacanaá¹ƒ. tasmÄ• evaá¹ƒ sambandho veditabbo, bhiá¹ƒsanakabhÄ• ve idaá¹ƒsu
bhiá¹ƒsanakabhÄ• vanimittaá¹ƒ bhiá¹ƒsanakabhÄ• vahetu, bhiá¹ƒsanakabhÄ• vapaccayÄ•
avÄ«tarÄ• go taá¹ƒ vanasaá¹‡á¸• aá¹ƒ pavisati. yebhuyyena lomÄ• ni haá¹ƒsanti \Be I 353/
haá¹ƒsanti, uddhaá¹ƒ mukhÄ• ni sÅ«cisadisÄ• ni kaá¹‡á¹-akasadisÄ• ni ca hutvÄ• tiá¹-á¹-h
haá¹ƒsanti, bahutarÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ haá¹ƒsanti, appakÄ• naá¹ƒ atisÅ«rapurisÄ•

__antaraá¹-á¹-hakÄ• _ti mÄ• ghamÄ• sassa avasÄ• ne catasso, phagguá¹‡amÄ• sassa Ä•
ubhinnaá¹ƒ antare aá¹-á¹-haratti. __abbhokÄ• se_ti mahÄ• satto himapÄ• tasamaye rattiá¹ƒ

athassa lomakÅ«pesu Ä• vutamuttÄ• viya himabindÅ«ni tiá¹-á¹-hanti, sarÄ«raá¹ƒ setadukÅ
__divÄ• vanasaá¹‡á¸• e_ti divÄ• himabindÅ«su sÅ«riyÄ• tapasamphassena vigatesu assÄ
sÅ«riye uggacchanteyeva vanasaá¹‡á¸• aá¹ƒ pavisati, tatrÄ• pissa sÅ«riyÄ• tapena paggha
sarÄ«reyeva patati. __divÄ• abbhokÄ• se viharÄ• mi rattiá¹ƒ vanasaá¹‡á¸• e_ti gimhakÄ• l
vihÄ• si, tenassa kacchehi sedadhÄ• rÄ• mucciá¹ƒsu, rattiá¹ƒ assÄ• so bhaveyya, ayaá¹ƒ p
gacchanteyeva vanasaá¹‡á¸• aá¹ƒ pavisati. athassa divÄ• gahitausme vanasaá¹‡á¸• e aá¹.
viya attabhÄ• vo paridayhittha. __anacchariyÄ• _ti anuacchariyÄ• . __paá¹-ibhÄ• sÄ«_ti upa

__sotatto_ti \Ne I 361/ divÄ• Ä• tapena rattiá¹ƒ vanausmÄ• ya sutatto. __sosinno_ti rattiá¹ƒ
himodakena suá¹-á¹-hu tinto. __bhiá¹ƒsanake_ti bhayajanake. __naggo_ti niccelo. nivÄ• sa
sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• na atibÄ• dheyya, tampi me natthÄ«ti dasseti. __na caggimÄ
upagato. __esanÄ• pasuto_ti suddhiesanatthÄ• ya pasuto, payutto. __munÄ«_ti, tadÄ• attÄ
katheti.

__chavaá¹-á¹-hikÄ• nÄ«_ti upaá¸• á¸• hadaá¸• á¸• hÄ• ni aá¹-á¹-hÄ«ni. __upadhÄ• yÄ• _ti
pÄ• dÅ«padhÄ• naÃ±ca paÃ±Ã±Ä• yati, evaá¹ƒ santharitvÄ• tattha seyyaá¹ƒ kappemÄ«ti c
\Ee II 49/ gopÄ• ladÄ• rakÄ• . te kira bodhisattassa santikaá¹ƒ gantvÄ• , sumedha, tvaá¹ƒ i
kasmÄ• nisinno, kathehÄ«ti vadanti. bodhisatto adhomukho nisÄ«dati, na katheti. atha naá
dassÄ• mÄ• ti parivÄ• retvÄ• __oá¹-á¹-hubhanti_ sarÄ«re kheá¸·aá¹ƒ pÄ• tenti. bodhisatto
katheti. atha naá¹ƒ tvaá¹ƒ na kathesÄ«ti __omuttenti_ passÄ• vamassa upari vissajjenti. bo
kathetiyeva. tato naá¹ƒ kathehi kathehÄ«ti paá¹ƒsukena okiranti. bodhisatto evampi na kath
kathesÄ«ti daá¹‡á¸• akasalÄ• kÄ• gahetvÄ• kaá¹‡á¹‡asotesu pavesenti. bodhisatto dukkh
adhivÄ• sento kassaci kiÃ±ci na karissÄ• mÄ«ti matako viya acchati. tenÄ• ha ``na kho pan
abhijÄ• nÄ• mi tesu pÄ• pakaá¹ƒ cittaá¹ƒ uppÄ• detÄ• â€™â€™ ti. na mayÄ• tesu pÄ• pak
attho. __upekkhÄ• vihÄ• rasmiá¹ƒ hotÄ«_ti upekkhÄ• vihÄ• ro hoti. vihÄ• ro eva hi vihÄ• ra
``idaá¹ƒsu meâ€™â€™ ti etthÄ• pi ayaá¹ƒsu meti evaá¹ƒ attho veditabbo. iminÄ• nayena a
padÄ• ni veditabbÄ• ni. iminÄ• ito ekanavutikappe pÅ«ritaá¹ƒ upekkhÄ• vihÄ• raá¹ƒ dasset

``sukhapatto na rajjÄ• mi, dukkhe na homi dummano.

sabbattha tulito homi, esÄ• me upekkhÄ• pÄ• ramÄ«â€™â€™ ti ||

dukkarakÄ• rikÄ• disuddhivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• hÄ• rasuddhivaá¹‡á¹‡anÄ•

<158> __Ä• hÄ• rena_ \Ne I 362/ __suddhÄ«_ti kolÄ• dinÄ• ekaccena parittakaÄ• hÄ• ren
evaá¹ƒdiá¹-á¹-hino honti. __evamÄ• haá¹ƒsÅ«_ti evaá¹ƒ vadanti. __kolehÄ«_ti padarehi. __

madditvÄ• katapÄ• nakaá¹ƒ. __kolavikati_nti kolasÄ• á¸·avakolapÅ«vakolaguá¸·Ä• dikolavi
etaá¹ƒ pamÄ• á¹‡aá¹ƒ paramaá¹ƒ assÄ• ti etaparamo. tadÄ• ekanavutikappamatthake pan
beluvapakkatÄ• lapakkapamÄ• á¹‡o kolo hoti, yaá¹ƒ etarahi kolassa pamÄ• á¹‡aá¹ƒ, ettako

<159> __adhimattakasimÄ• na_nti ativiya kisabhÄ• vaá¹ƒ. __Ä• sÄ«tikapabbÄ• ni vÄ• kÄ•
Ä• sÄ«tikavalliyÄ• vÄ• kÄ• á¸·avalliyÄ• vÄ• sandhiá¹-á¹-hÄ• nesu milÄ• yitvÄ• majjhe un
mayhaá¹ƒ aá¹…gapaccaá¹…gÄ• ni hontÄ«ti dasseti. __oá¹-á¹-hapada_nti \Ee II 50/ yathÄ•
majjhe gambhÄ«raá¹ƒ hoti, evamevaá¹ƒ bodhisattassa milÄ• te maá¹ƒsalohite vaccadvÄ• ra
Ä• nisadaá¹ƒ majjhe gambhÄ«raá¹ƒ hoti. athassa bhÅ«miyaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ sara
akkantaá¹ƒ viya majjhe unnataá¹ƒ hoti. __vaá¹-á¹-anÄ• vaá¸·Ä«_ti yathÄ• rajjuyÄ• Ä• vunit
vaá¹-á¹-anÄ• vaá¸·Ä« vaá¹-á¹-anÄ• naá¹ƒ antarantarÄ• ninnÄ• hoti, vaá¹-á¹-anaá¹-á¹-hÄ• n
piá¹-á¹-hikaá¹‡á¹-ako unnatÄ• vanato hoti, __jarasÄ• lÄ• ya gopÄ• nasiyo_ti jiá¹‡á¹‡asÄ• lÄ
vaá¹ƒsato muccitvÄ• maá¹‡á¸• ale patiá¹-á¹-hahanti, maá¹‡á¸• alato muccitvÄ• bhÅ«miyan
hoti, ekÄ• heá¹-á¹-hÄ• ti oluggaviluggÄ• bhavanti. bodhisattassa pana na evaá¹ƒ phÄ• suá
chinne maá¹ƒse milÄ• te phÄ• suá¸·antarehi cammÄ• ni heá¹-á¹-hÄ• otiá¹‡á¹‡Ä• ni, taá¹ƒ s

__okkhÄ• yikÄ• _ti heá¹-á¹-hÄ• anupaviá¹-á¹-hÄ• . tassa kira lohite chinne maá¹ƒse milÄ•
matthaluá¹…gaá¹ƒ Ä• hacca aá¹-á¹-haá¹ƒsu, tenassa evarÅ«pÄ• akkhitÄ• rakÄ• ahesuá¹ƒ
atitaruá¹‡akÄ• le chinno, so hi vÄ• tÄ• tapena saá¹ƒphusati ceva milÄ• yati ca. __yÄ• vassu
sÄ• riputta, mayhaá¹ƒ udaracchavi yÄ• va piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ allÄ«nÄ• hoti. atha vÄ•
sÄ• riputta, bhÄ• riyabhÄ• riyÄ• ahosi dukkarakÄ• rikÄ• , mayhaá¹ƒ udaracchavi yÄ• va piá
allÄ«nÄ• ahosÄ«ti evamettha sambandho veditabbo. __piá¹-á¹-hikaá¹‡á¹-akaá¹ƒyeva parig
sahaudaracchaviá¹ƒ gaá¹‡hÄ• mi. __udaracchaviá¹ƒyeva pariggaá¹‡hÄ• mÄ«_ti sahapiá¹-á
gaá¹‡hÄ• mi. __avakujjo papatÄ• mÄ«_ti tassa hi uccÄ• rapassÄ• vatthÄ• ya nisinnassa pa
vaccaá¹ƒ pana ekaá¹ƒ dve kaá¹-akaá¹-á¹-himattaá¹ƒ nikkhamati. balavadukkhaá¹ƒ uppÄ• de
muccanti, tattheva avakujjo bhÅ«miyaá¹ƒ patati. tenÄ• ha ``avakujjo papatÄ• mÄ«â€™â€™
taá¹ƒ ekanavutikappamatthake kÄ• yaá¹ƒ. mahÄ• saccakasutte pana pacchimabhavikakÄ•
kÄ• yanti Ä• ha. __pÅ«timÅ«lÄ• nÄ«_ti maá¹ƒse vÄ• lohite vÄ• sati tiá¹-á¹-hanti. tassa pan
cammakhaá¹‡á¸• e lomÄ• ni viya hattheyeva lagganti, taá¹ƒ sandhÄ• yÄ• ha ``pÅ«timÅ«lÄ•
patantÄ«â€™â€™ ti.

__alamariyaÃ±Ä• á¹‡adassanavisesa_nti \Ee II 51/ ariyabhÄ• vaá¹ƒ kÄ• tuá¹ƒ samatthaá¹ƒ
__imissÄ• yeva ariyÄ• ya paÃ±Ã±Ä• yÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya anadhigamÄ• . __yÄ
maggapaÃ±Ã±Ä• adhigatÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• etarahi vipassanÄ• paÃ±Ã±Ä•
maggapaÃ±Ã±Ä• adhigatÄ• , evaá¹ƒ ekanavutikappamatthake \Be I 356/ vipassanÄ• paÃ±
lokuttaramaggapaÃ±Ã±aá¹ƒ nÄ• dhigatosmÄ«ti, majjhimabhÄ• á¹‡akattherÄ• panÄ• hu, im
yÄ• yaá¹ƒ ariyÄ• ti vuttapaÃ±Ã±Ä• pi maggapaÃ±Ã±Ä• yeva. atha ne bhikkhÅ« Ä• haá¹ƒsu
anadhigatattÄ• maggaá¹ƒ nÄ• dhigatosmÄ«ti idaá¹ƒ vuttaá¹ƒ hoti, bhanteâ€™â€™ ti. Ä• vu

na sakkomi, dvepi pana maggapaÃ±Ã±Ä• yevÄ• ti, etadeva cettha yuttaá¹ƒ. itarathÄ• hi yÄ
ananurÅ«po siyÄ• .

Ä• hÄ• rasuddhivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒsÄ• rasuddhiÄ• divaá¹‡á¹‡anÄ•

<160> __saá¹ƒsÄ• rena suddhÄ«_ti bahukaá¹ƒ saá¹ƒsaritvÄ• sujjhantÄ«ti vadanti. __upap
bahukaá¹ƒ upapajjitvÄ• sujjhantÄ«ti vadanti. __Ä• vÄ• sena suddhÄ«_ti bahÅ«su á¹-hÄ• ne
vadanti. tÄ«supi á¹-hÄ• nesu saá¹ƒsaraá¹‡akavasena __saá¹ƒsÄ• ro_. upapajjanakavasena
vasanakavasena __Ä• vÄ• so_ti khandhÄ• yeva vuttÄ• . __yaÃ±Ã±enÄ• _ti bahuyÄ• ge yaj
__muddhÄ• vasittenÄ• _ti \Ne I 364/ tÄ«hi saá¹…khehi khattiyÄ• bhisekena muddhani abhis
__aggipÄ• ricariyÄ• yÄ• _ti bahuaggiparicaraá¹‡ena sujjhantÄ«ti vadanti.

<161> __daharo_ti taruá¹‡o. __yuvÄ• _ti yobbanena samannÄ• gato. __susukÄ• á¸·akeso_
__bhadrena yobbanena samannÄ• gato_ti iminÄ• ssa yena yobbanena samannÄ• gato yuv
laddhakanti dasseti. paá¹-hamena vayasÄ• ti paá¹-hamavayo nÄ• ma tettiá¹ƒsa vassÄ• ni, t
__paÃ±Ã±Ä• veyyattiyenÄ• _ti paÃ±Ã±Ä• veyyattibhÄ• vena. __jiá¹‡á¹‡o_ti jarÄ• jiá¹‡á¹‡o.
á¹-hitaaá¹…gapaccaá¹…go. __mahallako_ti jÄ• timahallako. __addhagato_ti bahuaddhÄ• n
cirakÄ• lÄ• tikkanto. __vayo anuppatto_ti vassasatassa tatiyakoá¹-á¹-hÄ• saá¹ƒ pacchimava
__Ä• sÄ«tiko me vayo vattatÄ«_ti imaá¹ƒ kira suttaá¹ƒ bhagavÄ• parinibbÄ• nasaá¹ƒvaccha
evamÄ• ha. __paramÄ• yÄ• _ti uttamÄ• ya. __satiyÄ• _tiÄ• dÄ«su padasatampi padasahas
gahaá¹‡asamatthatÄ• \Ee II 52/ __sati_ nÄ• ma. tadeva Ä• dhÄ• raá¹‡aupanibandhanasan
evaá¹ƒ gahitaá¹ƒ dhÄ• ritaá¹ƒ sajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ \Be I 357/ samatthavÄ«riyaá¹ƒ __dhit
atthaÃ±ca kÄ• raá¹‡aÃ±ca dassanasamatthatÄ• __paÃ±Ã±Ä• veyyattiyaá¹ƒ_ nÄ• ma.

__daá¸·hadhammÄ• dhanuggaho_ti daá¸·haá¹ƒ dhanuá¹ƒ gahetvÄ• á¹-hito issÄ• so. __da
dvisahassathÄ• maá¹ƒ vuccati, dvisahassathÄ• maá¹ƒ nÄ• ma yassa Ä• ropitassa jiyÄ• bac
daá¹‡á¸• e gahetvÄ• yÄ• va kaá¹‡á¸• appamÄ• á¹‡Ä• ukkhittassa pathavito muccati. __sik
vassÄ• ni Ä• cariyakule uggahitasippo. __katahattho_ti koci sippameva uggaá¹‡hÄ• ti. katal
pana katahattho ciá¹‡á¹‡avasÄ«bhÄ• vo. __katÅ«pÄ• sano_ti rÄ• jakulÄ• dÄ«su dassitasip
anto susiraá¹ƒ katvÄ• tÅ«lÄ• dÄ«ni pÅ«retvÄ• katalÄ• khÄ• parikammena sallahukakaá¹‡a
ekausabhagÄ• mÄ« dve usabhÄ• ni gacchati, aá¹-á¹-hausabhagÄ• mÄ« soá¸·asausabhÄ• n
nidukkhena. __atipÄ• teyyÄ• _ti atikkameyya. __evaá¹ƒ adhimattasatimanto_ti yathÄ• so d
vidatthicaturaá¹…gulachÄ• yaá¹ƒ sÄ«ghaá¹ƒ eva atikkameti, evaá¹ƒ padasatampi padasaha
upadhÄ• retuá¹ƒ sajjhÄ• yituá¹ƒ atthakÄ• raá¹‡Ä• ni ca upaparikkhituá¹ƒ samatthÄ• ti attho.
asitapÄ«takhÄ• yitasÄ• yitÄ• _ti asitapÄ«tÄ• dÄ«ni hi bhagavatÄ• pi kÄ• tabbÄ• ni honti, bh
karaá¹‡amattakÄ• laá¹ƒ á¹-hapetvÄ• ti dasseti.

__apariyÄ• dinnÄ• yevÄ• _ti \Ne I 365/ aparikkhÄ«á¹‡Ä• yeva. sace hi eko bhikkhu kÄ• yÄ
aÃ±Ã±o vedanÄ• nupassanaá¹ƒ, aÃ±Ã±o cittÄ• nupassanaá¹ƒ, ayyo dhammÄ• nupassanaá
pucchissÄ• mÄ«ti eko ekaá¹ƒ na oloketi. evaá¹ƒ santepi tesaá¹ƒ vÄ• ro paÃ±Ã±Ä• yati. evaá
vÄ• ro na paÃ±Ã±Ä• yati, vidatthicaturaá¹…gulachÄ• yaá¹ƒ atikkamato puretaraá¹ƒyeva bha
kÄ• yÄ• nupassanaá¹ƒ, navavidhena vedanÄ• nupassanaá¹ƒ, soá¸·asavidhena cittÄ• nupas
dhammÄ• nupassanaá¹ƒ katheti. tiá¹-á¹-hantu vÄ• tÄ• va ete cattÄ• ro. sace hi aÃ±Ã±e cat
aÃ±Ã±e iddhipÄ• desu, aÃ±Ã±e paÃ±ca indriyesu, aÃ±Ã±e paÃ±ca balesu, aÃ±Ã±e satta b
aá¹-á¹-ha maggaá¹…gesu paÃ±haá¹ƒ puccheyyuá¹ƒ, tampi bhagavÄ• \Ee II 53/ katheyya. t
aá¹-á¹-ha. sace aÃ±Ã±e sattatiá¹ƒsa janÄ• bodhipakkhiyesu paÃ±haá¹ƒ \Be I 358/ pucchey
tÄ• vadeva katheyya. kasmÄ• ? yÄ• vatÄ• hi lokiyamahÄ• janÄ• ekaá¹ƒ padaá¹ƒ kathenti.
aá¹-á¹-ha padÄ• ni katheti. Ä• nandatthere pana ekaá¹ƒ padaá¹ƒ kathenteyeva bhagavÄ• s
kasmÄ• ? bhagavato hi jivhÄ• mudukÄ• dantÄ• varaá¹‡aá¹ƒ suphusitaá¹ƒ vacanaá¹ƒ agali
lahuko. tenÄ• ha ``apariyÄ• dinnÄ• yevassa, sÄ• riputta, tathÄ• gatassa dhammadesanÄ• â

tattha __dhammadasenÄ• _ti tantiá¹-hapanÄ• . __dhammapadabyaÃ±jana_nti pÄ• á¸·iyÄ•
atthassa byaÃ±janakaá¹ƒ akkharaá¹ƒ. __paÃ±hapaá¹-ibhÄ• na_nti paÃ±habyÄ• karaá¹‡aá¹
tathÄ• gato pubbe daharakÄ• le akkharÄ• ni sampiá¹‡á¸• etvÄ• padaá¹ƒ vattuá¹ƒ sakkoti, p
gÄ• thaá¹ƒ vattuá¹ƒ sakkoti, catuakkharehi vÄ• aá¹-á¹-haakkharehi vÄ• soá¸·asaakkharehi
gÄ• thÄ• ya atthaá¹ƒ vattuá¹ƒ sakkoti. idÄ• ni pana mahallakakÄ• le akkharÄ• ni sampiá¹‡á
padÄ• ni sampiá¹‡á¸• etvÄ• gÄ• thaá¹ƒ vÄ• , gÄ• thÄ• ya atthaá¹ƒ vÄ• vattuá¹ƒ na sakkot
daharakÄ• le ca mahallakakÄ• le ca sabbametaá¹ƒ tathÄ• gatassa apariyÄ• dinnamevÄ• ti
cepi ma_nti idaá¹ƒ buddhabaladÄ«panatthameva parikappetvÄ• Ä• ha. dasabalaá¹ƒ pana n
gÄ• manigamarÄ• jadhÄ• niyo pariharaá¹‡akÄ• lo nÄ• ma natthi. tathÄ• gatÄ• hi paÃ±cam
khaá¹‡á¸• iccÄ• dÄ«hi anabhibhÅ«tÄ• suvaá¹‡á¹‡avaá¹‡á¹‡asarÄ«rassa vevaá¹‡á¹‡iye an
piyamanÄ• pakÄ• leyeva parinibbÄ• yanti.

<162> __nÄ• gasamÄ• lo_ti tassa therassa nÄ• maá¹ƒ. paá¹-hamabodhiyaÃ±hi vÄ«sativas
upavÄ• nanÄ• gitameghiyattherÄ• \Ne I 366/ viya ayampi bhagavato upaá¹-á¹-hÄ• ko ahos
mandamandena tÄ• lavaá¹‡á¹-avÄ• tena bhagavato utusukhaá¹ƒ samuá¹-á¹-hÄ• payamÄ• n
sakalasuttantaá¹ƒ sutvÄ• bhagavato pubbacaritaá¹ƒ dukkarakÄ• rakaá¹ƒ Ä• gamma pasan
bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha accharaá¹ƒ pahariuá¹ƒ yuttanti __acchariya
bhÅ«tanti __abbhutaá¹ƒ_. ubhayenapi attano vimhayameva \Ee II 54/ dÄ«peti. __ko nÄ• mo
bhaddako vatÄ• yaá¹ƒ dhammapariyÄ• yo, handassa bhagavantaá¹ƒ Ä• yÄ• citvÄ• nÄ• ma
Ä• ha. athassa bhagavÄ• nÄ• maá¹ƒ gaá¹‡hanto __tasmÄ• tiha tva_ntiÄ• dimÄ• ha. tassa
sutvÄ• tava lomÄ• ni haá¹-á¹-hÄ• ni, tasmÄ• tiha tvaá¹ƒ \Be I 359/, nÄ• gasamÄ• la, imaá¹
``lomahaá¹ƒsana pariyÄ• yoâ€™â€™ tveva naá¹ƒ dhÄ• rehÄ«ti.

saá¹ƒsÄ• rasuddhiÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• dukkhakkhandhasuttavaá¹‡á¹‡anÄ•

<163> __evaá¹ƒ_ \Ne I 367/ __me suta_nti mahÄ• dukkhakkhandhasuttaá¹ƒ. tattha vinaya
sambahulÄ• ti vuccanti, tato paraá¹ƒ saá¹…gho. suttantapariyÄ• yena tayo tayo eva, tato u
vuccanti. idha suttantapariyÄ• yena sambahulÄ• ti veditabbÄ• . __piá¹‡á¸• Ä• ya pÄ• visiá¹
pana na tÄ• va paviá¹-á¹-hÄ• , pavisissÄ• mÄ• ti nikkhantattÄ• pana pavisiá¹ƒsÅ«ti vuttÄ• .
gamissÄ• mÄ«ti nikkhantapuriso taá¹ƒ gÄ• maá¹ƒ appattopi ``kuhiá¹ƒ itthannÄ• moâ€™â€™
gatoâ€™â€™ ti vuccati, evaá¹ƒ. __paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo_ti jetavanato avidÅ«re
paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo atthi, taá¹ƒ sandhÄ• ya evamÄ• haá¹ƒsu. __samaá¹‡o, Ä•
satthÄ• samaá¹‡o gotamo. __kÄ• mÄ• naá¹ƒ pariÃ±Ã±a_nti kÄ• mÄ• naá¹ƒ pahÄ• naá¹ƒ s
rÅ«pavedanÄ• supi eseva nayo.

tattha titthiyÄ• sakasamayaá¹ƒ jÄ• nantÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeyyuá
vadamÄ• nÄ• , rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeyyuá¹ƒ arÅ«pabhavaá¹ƒ vadamÄ• n
paÃ±Ã±apeyyuá¹ƒ asaÃ±Ã±abhavaá¹ƒ vadamÄ• nÄ• . te pana ``idaá¹ƒ nÄ• ma paá¹-hamaj
ayaá¹ƒ arÅ«pabhavoâ€™â€™ tipi na jÄ• nanti. te paÃ±Ã±apetuá¹ƒ asakkontÄ• pi kevalaá¹
paÃ±Ã±apemÄ• â€™â€™ ti vadanti. tathÄ• gato kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ anÄ• gÄ• m
rÅ«pavedanÄ• naá¹ƒ arahattamaggena \Ee II 55/. te evaá¹ƒ mahante visese vijjamÄ• nepi _
viveso_tiÄ• dimÄ• haá¹ƒsu.

tattha __idhÄ• _ti imasmiá¹ƒ paÃ±Ã±Ä• pane. __dhammadesanÄ• ya vÄ• dhammadesana
gotamassa dhammadesanÄ• ya saddhiá¹ƒ amhÄ• kaá¹ƒ dhammadesanaá¹ƒ, amhÄ• kaá¹ƒ
samaá¹‡assa gotamassa dhammadesanaá¹ƒ Ä• rabbha nÄ• nÄ• karaá¹‡aá¹ƒ vuccetha, taâ
dutiyapadepi eseva nayo \Be I 360/. iti vemajjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya sÄ• sanena sa
laddhivacanamattena samadhuraá¹ƒ á¹-hapayiá¹ƒsu. __neva abhinandiá¹ƒsÅ«_ti evametan
__nappaá¹-ikkosiá¹ƒsÅ«_ti nayidaá¹ƒ evanti nappaá¹-isedhesuá¹ƒ. kasmÄ• ? te kira titthiyÄ
jÄ• nitvÄ• vÄ• ajÄ• nitvÄ• vÄ• katheyyunti \Ne I 368/ nÄ• bhinandiá¹ƒsu, pariÃ±Ã±anti va
sÄ• sanagandho atthÄ«ti nappaá¹-ikkosiá¹ƒsu. janapadavÄ• sino vÄ• te sakasamayaparas
kusalÄ• tipi ubhayaá¹ƒ nÄ• kaá¹ƒsu.

<165> __na ceva sampÄ• yissantÄ«_ti sampÄ• detvÄ• kathetuá¹ƒ na sakkhissanti. __utta
asampÄ• yanato uttarimpi dukkhaá¹ƒ Ä• pajjissanti. sampÄ• detvÄ• kathetuá¹ƒ asakkontÄ•

uppajjati. __yathÄ• taá¹ƒ, bhikkhave, avisayasmi_nti ettha __yathÄ• _ti kÄ• raá¹‡avacanaá
nipÄ• tamattaá¹ƒ. yasmÄ• avisaye paÃ±ho pucchito hotÄ«ti attho. __sadevake_ti saha dev
__samÄ• rakÄ• _dÄ«supi eseva nayo. evaá¹ƒ tÄ«á¹‡i á¹-hÄ• nÄ• ni loke pakkhipitvÄ• dve
sattalokameva pariyÄ• diyitvÄ• etasmiá¹ƒ sadevakÄ• dibhede loke taá¹ƒ devaá¹ƒ vÄ• man
dÄ«peti. __ito vÄ• pana sutvÄ• _ti ito vÄ• pana mama sÄ• sanato sutvÄ• atathÄ• gatopi a
Ä• rÄ• dheyya paritoseyya. aÃ±Ã±athÄ• Ä• rÄ• dhanaá¹ƒ nÄ• ma natthÄ«ti dasseti.

<166> idÄ• ni attano tesaá¹ƒ paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena cittÄ• rÄ• dhanaá¹ƒ dasse
bhikkhave_tiÄ• dimÄ• ha. __kÄ• maguá¹‡Ä• _ti kÄ• mayitabbaá¹-á¹-hena __kÄ• mÄ• _. ban
``anujÄ• nÄ• mi, bhikkhave, ahatÄ• naá¹ƒ vatthÄ• naá¹ƒ dviguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iâ€™â
paá¹-alaá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``accenti \Ee II 56/ kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä•
jahantÄ«â€™â€™ ti (SN I 1.4) ettha rÄ• saá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``sataguá¹‡Ä• dakkhiá
pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ ti (MN III 379) ettha Ä• nisaá¹ƒsaá¹-á¹-ho guá¹‡aá¹-á¹-ho
(Khp 3 dvattiá¹ƒsÄ• kÄ• re; DN II 377) kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«â€™â€™ ti (Dhp 53)
guá¹‡aá¹-á¹-ho. idhÄ• pi eseva adhippeto, tena vuttaá¹ƒ ``bandhanaá¹-á¹-hena guá¹‡Ä• â€™
__cakkhuviÃ±Ã±eyyÄ• _ti \Be I 361/ cakkhuviÃ±Ã±Ä• á¹‡ena passitabbÄ• . etenupÄ• yena
attho veditabbo. __iá¹-á¹-hÄ• _ti pariyiá¹-á¹-hÄ• vÄ• hontu mÄ• vÄ• , iá¹-á¹-hÄ• rammaá¹‡
__kantÄ• _ti kamanÄ«yÄ• . __manÄ• pÄ• _ti manavaá¸• á¸• hanakÄ• . __piyarÅ«pÄ• _ti piy
__kÄ• mÅ«pasaá¹ƒhitÄ• _ti Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjamÄ• nena kÄ• mena upasaá¹
rajjaniyÄ• , rÄ• guppattikÄ• raá¹‡abhÅ«tÄ• ti attho.

<167> __yadi muddÄ• yÄ• _tiÄ• dÄ«su __muddÄ• _ti aá¹…gulipabbesu saÃ±Ã±aá¹ƒ á¹-ha
__gaá¹‡anÄ• _ti acchiddagaá¹‡anÄ• . __saá¹…khÄ• na_nti piá¹‡á¸• agaá¹‡anÄ• . yÄ• ya k
vÄ«hÄ« bhavissanti \Ne I 369/, rukkhaá¹ƒ oloketvÄ• idha ettakÄ• ni phalÄ• ni bhavissanti, Ä
ime Ä• kÄ• se sakuá¹‡Ä• ettakÄ• nÄ• ma bhavissantÄ«ti jÄ• nanti.

__kasÄ«_ti kasikammaá¹ƒ. __vaá¹‡ijjÄ• _ti jaá¹…ghavaá¹‡ijjathalavaá¹‡ijjÄ• divaá¹‡ippatho
vÄ• paresaá¹ƒ vÄ• gÄ• vo rakkhitvÄ• paÃ±cagorasavikkayena jÄ«vanakammaá¹ƒ. __issa
gahetvÄ• upaá¹-á¹-hÄ• nakammaá¹ƒ. __rÄ• japorisa_nti Ä• vudhena rÄ• jakammaá¹ƒ katvÄ
__sippaÃ±Ã±atara_nti gahitÄ• vasesaá¹ƒ hatthiassasippÄ• di. __sÄ«tassa purakkhato_ti lak
sÄ«tassa purato, sÄ«tena bÄ• dhÄ«yamÄ• noti attho. uá¹‡hepi eseva nayo. __á¸• aá¹ƒsÄ•
piá¹…galamakkhikÄ• . __makasÄ• _ti sabbamakkhikÄ• , __sarÄ«sapÄ• _ti ye keci saritvÄ•
ruppamÄ• no, ghaá¹-á¹-iyamÄ• no. __mÄ«yamÄ• no_ti maramÄ• no. __ayaá¹ƒ, bhikkhave_
muddÄ• dÄ«hi jÄ«vikakappanaá¹ƒ Ä• gamma sÄ«tÄ• dipaccayo Ä• bÄ• dho. __kÄ• mÄ• na
upassaggoti attho. __sandiá¹-á¹-hiko_ti paccakkho \Ee II 57/ sÄ• maá¹ƒ passitabbo. __dukk
dukkharÄ• si. __kÄ• mahetÅ«_tiÄ• dÄ«su paccayaá¹-á¹-hena kÄ• mÄ• assa hetÅ«ti kÄ• m
nidÄ• namassÄ• ti __kÄ• manidÄ• no_. liá¹…gavipallÄ• sena pana kÄ• manidÄ• nanti vutto
adhikaraá¹‡aá¹ƒ assÄ• ti __kÄ• mÄ• dhikaraá¹‡o_. liá¹…gavipallÄ• seneva pana kÄ• mÄ• d

__kÄ• mÄ• nameva hetÅ«_ti idaá¹ƒ niyamavacanaá¹ƒ, kÄ• mapaccayÄ• uppajjatiyevÄ• ti a

__uá¹-á¹-hahato_ti \Be I 362/ Ä• jÄ«vasamuá¹-á¹-hÄ• pakavÄ«riyena uá¹-á¹-hahantassa. __
vÄ«riyaá¹ƒ pubbenÄ• paraá¹ƒ ghaá¹-entassa. __vÄ• yamato_ti vÄ• yÄ• maá¹ƒ parakkamaá
__nÄ• bhinipphajjantÄ«_ti na nipphajjanti, hatthaá¹ƒ nÄ• bhiruhanti. __socatÄ«_ti citte uppa
socati. __kilamatÄ«_ti kÄ• ye uppannadukkhena kilamati. __paridevatÄ«_ti vÄ• cÄ• ya pari
uraá¹ƒ tÄ• á¸·etvÄ• . __kandatÄ«_ti rodati. __sammohaá¹ƒ Ä• pajjatÄ«_ti visaÃ±Ã±Ä« viya
__mogha_nti tucchaá¹ƒ. __aphalo_ti nipphalo. __Ä• rakkhÄ• dhikaraá¹‡a_nti Ä• rakkhakÄ•
nu kho upÄ• yena. __yampi me_ti yampi mayhaá¹ƒ kasikammÄ• dÄ«ni katvÄ• uppÄ• ditaá
natthÄ«_ti tampi amhÄ• kaá¹ƒ idÄ• ni natthi.

<168> __puna caparaá¹ƒ, bhikkhave, kÄ• mahetÅ«_tiÄ• dinÄ• pi kÄ• raá¹‡aá¹ƒ dassetvÄ•
tattha \Ne I 370/ __kÄ• mahetÅ«_ti kÄ• mapaccayÄ• rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti. __kÄ
bhÄ• vanapuá¹ƒsakaá¹ƒ, kÄ• me nidÄ• naá¹ƒ katvÄ• vivadantÄ«ti attho. __kÄ• mÄ• dhikar
bhÄ• vanapuá¹ƒsakameva, kÄ• me adhikaraá¹‡aá¹ƒ katvÄ• vivadantÄ«ti attho. __kÄ• mÄ•
gÄ• manigamanagarasenÄ• patipurohitaá¹-á¹-hÄ• nantarÄ• dÄ«naá¹ƒ kÄ• mÄ• nameva he
__upakkamantÄ«_ti paharanti. __asicamma_nti asiÃ±ceva kheá¹-akaphalakÄ• dÄ«ni ca. __
sannayhitvÄ• _ti dhanuá¹ƒ gahetvÄ• sarakalÄ• paá¹ƒ sannayhitvÄ• . __ubhatobyÅ«á¸·a_nt
__pakkhandantÄ«_ti pavisanti. __usÅ«sÅ«_ti kaá¹‡á¸• esu. __vijjotalantesÅ«_ti viparivattan
te tasmiá¹ƒ saá¹…gÄ• me.

__addÄ• valepanÄ• _ \Ee II 58/ __upakÄ• riyo_ti cettha manussÄ• pÄ• kÄ• rapÄ• daá¹ƒ a
iá¹-á¹-hakÄ• hi cinitvÄ• upari sudhÄ• ya limpanti. evaá¹ƒ katÄ• pÄ• kÄ• rapÄ• dÄ• upakÄ•
tintena kalalena sittÄ• addÄ• valepanÄ• nÄ• ma honti. __pakkhandantÄ«_ti tÄ• saá¹ƒ heá
tikhiá¹‡aayasÅ«lÄ• dÄ«hi vijjhÄ«yamÄ• nÄ• pi pÄ• kÄ• rassa picchilabhÄ• vena Ä• rohituá¹
upadhÄ• vantiyeva. __ chakaá¹‡akÄ• yÄ• _ti kuthitagomayena. __abhivaggenÄ• _ti satada
aá¹-á¹-hadantÄ• kÄ• rena katvÄ• ``nagaradvÄ• raá¹ƒ bhinditvÄ• \Be I 363/ pavisissÄ• mÄ•
uparidvÄ• re á¹-hitÄ• tassa bandhanayottÄ• ni chinditvÄ• tena abhivaggena omaddanti.

<169> __sandhimpi chindantÄ«_ti gharasandhimpi chindanti. __nillopa_nti gÄ• me paharit
karonti. __ekÄ• gÄ• rika_nti paá¹‡á¹‡Ä• samattÄ• pi saá¹-á¹-himattÄ• pi parivÄ• retvÄ• jÄ«
Ä• harÄ• penti. __paripanthepi tiá¹-á¹-hantÄ«_ti panthadÅ«hanakammaá¹ƒ karonti. __aá¸• á
muggarehi pahÄ• rasÄ• dhanatthaá¹ƒ vÄ• catuhatthadaá¹‡á¸• aá¹ƒ dvedhÄ• chetvÄ• gah
__bilaá¹…gathÄ• lika_nti kaÃ±jiyaukkhalikammakÄ• raá¹‡aá¹ƒ, taá¹ƒ karontÄ• sÄ«sakapÄ•
tattaá¹ƒ ayoguá¸·aá¹ƒ saá¹‡á¸• Ä• sena gahetvÄ• tattha pakkhipanti, tena matthaluá¹…gaá
uttarati. __saá¹…khamuá¹‡á¸• ika_nti saá¹…khamuá¹‡á¸• akammakÄ• raá¹‡aá¹ƒ, taá¹ƒ kar
uttaroá¹-á¹-haubhatokaá¹‡á¹‡acÅ«á¸·ikagaá¸·avÄ• á¹-aparicchedena cammaá¹ƒ chinditvÄ•
gaá¹‡á¹-hiá¹ƒ katvÄ• daá¹‡á¸• akena vallitvÄ• uppÄ• á¹-enti, saha kesehi cammaá¹ƒ uá¹-á

sÄ«sakaá¹-Ä• haá¹ƒ thÅ«lasakkharÄ• hi ghaá¹ƒsitvÄ• dhovantÄ• saá¹…khavaá¹‡á¹‡aá¹ƒ

__rÄ• humukha_nti rÄ• humukhakammakÄ• raá¹‡aá¹ƒ, taá¹ƒ karontÄ• saá¹…kunÄ• mukh
jÄ• lenti \Ne I 371/ \Ee II 59/. kaá¹‡á¹‡acÅ«á¸·ikÄ• hi vÄ• paá¹-á¹-hÄ• ya mukhaá¹ƒ nikhÄ•
lohitaá¹ƒ paggharitvÄ• mukhaá¹ƒ pÅ«reti. __jotimÄ• lika_nti sakalasarÄ«raá¹ƒ telapilotikÄ•
Ä• limpanti. __hatthapajjotika_nti hatthe telapilotikÄ• ya veá¹-hetvÄ• dÄ«paá¹ƒ viya jÄ• lent
__erakavattika_nti erakavattakammakÄ• raá¹‡aá¹ƒ, taá¹ƒ karontÄ• gÄ«vato paá¹-á¹-hÄ• ya
gopphake á¹-hapenti. atha naá¹ƒ yottehi bandhitvÄ• kaá¸• á¸• hanti. so attano cammabadd
patati. __cÄ«rakavÄ• sika_nti cÄ«rakavÄ• sikakammakÄ• raá¹‡aá¹ƒ, taá¹ƒ karontÄ• tathev
kaá¹-iyaá¹ƒ á¹-hapenti. kaá¹-ito paá¹-á¹-hÄ• ya kantitvÄ• gopphakesu á¹-hapenti. uparimehi
heá¹-á¹-himasarÄ«raá¹ƒ cÄ«rakanivÄ• sananivatthaá¹ƒ viya hoti. __eá¹‡eyyaka_nti eá¹‡eyy
taá¹ƒ karontÄ• ubhosu kapparesu ca jÄ• á¹‡Å«su ca ayavalayÄ• ni datvÄ• ayasÅ«lÄ• ni k
ayasÅ«lehi bhÅ«miyaá¹ƒ patiá¹-á¹-hahati. atha naá¹ƒ parivÄ• retvÄ• aggiá¹ƒ karonti. ``eá¹‡
yathÄ• â€™â€™ ti \Be I 364/ Ä• gataá¹-á¹-hÄ• nepi idameva vuttaá¹ƒ. taá¹ƒ kÄ• lena kÄ• la
catÅ«hi aá¹-á¹-hikoá¹-Ä«hiyeva á¹-hapenti. evarÅ«pÄ• kÄ• raá¹‡Ä• nÄ• ma natthi.

__baá¸·isamaá¹ƒsika_nti ubhatomukhehi baá¸·isehi paharitvÄ• cammamaá¹ƒsanhÄ• rÅ«ni
__kahÄ• paá¹‡ika_nti sakalasarÄ«raá¹ƒ tiá¹‡hÄ• hi vÄ• sÄ«hi koá¹-ito paá¹-á¹-hÄ• ya kahÄ•
kahÄ• paá¹‡amattaá¹ƒ pÄ• tentÄ• koá¹-á¹-enti. __khÄ• rÄ• patacchika_nti sarÄ«raá¹ƒ tatth
paharitvÄ• kocchehi khÄ• raá¹ƒ ghaá¹ƒsanti. cammasaá¹ƒsanhÄ• rÅ«ni paggharitvÄ• sava
aá¹-á¹-hikasaá¹…khalikÄ• va tiá¹-á¹-hati. __palighaparivattika_nti ekena passena nipajjÄ• p
kaá¹‡á¹‡acchidde ayasÅ«laá¹ƒ koá¹-á¹-etvÄ• pathaviyÄ• ekÄ• baddhaá¹ƒ karonti. atha na
Ä• vijjhanti. __palÄ• lapÄ«á¹-haka_nti cheko kÄ• raá¹‡iko chavicammaá¹ƒ acchinditvÄ• nis
bhinditvÄ• kesesu gahetvÄ• ukkhipanti. maá¹ƒsarÄ• siyeva hoti, atha naá¹ƒ keseheva pari
palÄ• lavaá¹-á¹-iá¹ƒ viya katvÄ• pana veá¹-henti. __sunakhehi_pÄ«ti \Ee II 60/ katipayÄ• ni
adatvÄ• chÄ• takehi sunakhehi khÄ• dÄ• penti. te muhuttena aá¹-á¹-hisaá¹…khalikameva k
samparÄ• ye dutiyattabhÄ• ve vipÄ• koti attho.

<170> __chandarÄ• gavinayo chandarÄ• gappahÄ• na_nti nibbÄ• naá¹ƒ. nibbÄ• naÃ±hi Ä•
vinÄ«yati ceva pahÄ«yati ca, tasmÄ• nibbÄ• naá¹ƒ chandarÄ• gavinayo chandarÄ• gappah
__sÄ• maá¹ƒ vÄ• kÄ• me parijÄ• nissantÄ«_ti sayaá¹ƒ vÄ• te kÄ• me tÄ«hi pariÃ±Ã±Ä• hi
__tathattÄ• yÄ• _ti tathabhÄ• vÄ• ya. __yathÄ• paá¹-ipanno_ti yÄ• ya paá¹-ipadÄ• ya paá¹-

<171> __khattiyakaÃ±Ã±Ä• _ \Ne I 372/ __vÄ• _tiÄ• di aparittena vipulena kusalena gahita
vatthÄ• laá¹…kÄ• rÄ• dÄ«ni labhanaá¹-á¹-hÄ• ne nibbattaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __panna
pannarasavassavayÄ• . dutiyapadepi eseva nayo. vayapadesaá¹ƒ kasmÄ• gaá¹‡hÄ• ti?
vaá¹‡á¹‡asampattidassanatthaá¹ƒ. mÄ• tugÄ• massa hi duggatakule nibbattassÄ• pi etasm
vaá¹‡á¹‡Ä• yatanaá¹ƒ pasÄ«dati. purisÄ• naá¹ƒ pana vÄ«sativassakÄ• le paÃ±cavÄ«sativa

__nÄ• tidÄ«ghÄ• _tiÄ• dÄ«hi chadosavirahitaá¹ƒ sarÄ«rasampattiá¹ƒ dÄ«peti. __vaá¹‡á¹‡a

__jiá¹‡á¹‡a_nti \Be I 365/ jarÄ• jiá¹‡á¹‡aá¹ƒ. __gopÄ• nasivaá¹…ka_nti gopÄ• nasÄ« viya v
bhaggaá¹ƒ, iminÄ• pissa vaá¹…kabhÄ• vameva dÄ«peti. __daá¹‡á¸• aparÄ• yaá¹‡a_nti daá
daá¹‡á¸• adutiyaá¹ƒ. __pavedhamÄ• na_nti kampamÄ• naá¹ƒ. __Ä• tura_nti jarÄ• turaá¹ƒ. _
jiá¹‡á¹‡abhÄ• vena khaá¹‡á¸• itadantaá¹ƒ. __palitakesa_nti paá¹‡á¸• arakesaá¹ƒ. __vilÅ«na
gahitakesaá¹ƒ viya khallÄ• á¹-aá¹ƒ. __khalitasira_nti mahÄ• khallÄ• á¹-asÄ«saá¹ƒ. __valina
__tilakÄ• hatagatta_nti setakÄ• á¸·atilakehi vikiá¹‡á¹‡asarÄ«raá¹ƒ. __Ä• bÄ• dhika_nti byÄ•
__dukkhita_nti dukkhapattaá¹ƒ.

__bÄ• á¸·hagilÄ• na_nti adhimattagilÄ• naá¹ƒ. __sivathikÄ• ya chaá¸• á¸• ita_nti Ä• makas
sesamettha satipaá¹-á¹-hÄ• ne vuttameva. idhÄ• pi nibbÄ• naá¹ƒyeva chandarÄ• gavinayo.

<173> __neva tasmiá¹ƒ samaye attabyÄ• bÄ• dhÄ• yÄ• _ti tasmiá¹ƒ samaye attanopi dukk
__abyÄ• bajjhaá¹ƒyevÄ• _ti niddukkhameva \Ee II 61/.

<174> __yaá¹ƒ, bhikkhave, vedanÄ• aniccÄ• _ti, bhikkhave, yasmÄ• vedanÄ• aniccÄ• , t
aniccÄ• diÄ• kÄ• rova vedanÄ• ya Ä• dÄ«navoti attho, nissaraá¹‡aá¹ƒ vuttappakÄ• ramevÄ

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• dukkhakkhandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cÅ«á¸·adukkhakkhandhasuttavaá¹‡á¹‡anÄ•

<175> __evaá¹ƒ_ \Ne I 373/ __me suta_nti cÅ«á¸·adukkhakkhandhasuttaá¹ƒ. tattha __sakk
janapade. so hi janapado sakyÄ• naá¹ƒ rÄ• jakumÄ• rÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nattÄ• sak
sakyÄ• naá¹ƒ pana uppatti ambaá¹-á¹-hasutte Ä• gatÄ• va. __kapilavatthusmi_nti evaá¹ƒnÄ
kapilassa isino nivÄ• saá¹-á¹-hÄ• ne katattÄ• kapilavatthÅ«ti vuttaá¹ƒ, taá¹ƒ gocaragÄ• maa
__nigrodhÄ• rÄ• me_ti __nigrodho_ nÄ• ma sakko, so Ã±Ä• tisamÄ• gamakÄ• le kapilavatt
Ä• rÄ• me vihÄ• raá¹ƒ kÄ• retvÄ• bhagavato niyyÄ• tesi, tasmiá¹ƒ viharatÄ«ti attho. __mah
anuruddhattherassa bhÄ• tÄ• bhagavato cuá¸·apituputto. suddhodano \Be I 366/ sukkodan
amitodanoti ime paÃ±ca janÄ• bhÄ• taro. __amitÄ• _ nÄ• ma devÄ« tesaá¹ƒ bhaginÄ«. tiss
tathÄ• gato ca nandatthero ca suddhodanassa puttÄ• , mahÄ• nÄ• mo ca anuruddhatthero
Ä• nandatthero amitodanassa, so bhagavato kaniá¹-á¹-ho. mahÄ• nÄ• mo mahallakataro sa

__dÄ«gharatta_nti mayhaá¹ƒ sakadÄ• gÄ• miphaluppattito paá¹-á¹-hÄ• ya cirarattaá¹ƒ jÄ• n
__lobhadhammÄ• _ti lobhasaá¹…khÄ• tÄ• dhammÄ• , nÄ• nappakÄ• rakaá¹ƒ lobhaá¹ƒyev

dvÄ«su eseva nayo. __pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«_ti khepetvÄ• tiá¹-á¹-hanti. idaÃ±hi par
``sabbaá¹ƒ hatthikÄ• yaá¹ƒ pariyÄ• diyitvÄ• sabbaá¹ƒ assakÄ• yaá¹ƒ sabbaá¹ƒ rathakÄ• ya
pariyÄ• diyitvÄ• jÄ«vantaá¹ƒyeva naá¹ƒ osajjeyyaâ€™â€™ nti (SN I 1.126) ettha gahaá¹‡e
``aniccasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• sabbaá¹ƒ \Ee II 62/ kÄ• marÄ• ga
(SN II 3.102) ettha khepane. idhÄ• pi khepane adhippetaá¹ƒ. tena vuttaá¹ƒ ``pariyÄ• diyitvÄ
ti.

__yena me ekadÄ• lobhadhammÄ• pÄ«_ti yena mayhaá¹ƒ ekekasmiá¹ƒ kÄ• le lobhadham
tiá¹-á¹-hantÄ«ti pucchati. ayaá¹ƒ kira rÄ• jÄ• ``sakadÄ• gÄ• mimaggena lobhadosamohÄ•
pahÄ«yantÄ«â€™â€™ ti saÃ±Ã±Ä« ahosi, ayaá¹ƒ ``appahÄ«naá¹ƒ me atthÄ«â€™â€™ tipi
374/ upÄ• dÄ• ya pahÄ«nakampi puna pacchatovÄ• vattatÄ«ti saÃ±Ã±Ä« hoti. ariyasÄ• vak
uppajjatÄ«ti? Ä• ma uppajjati. kasmÄ• ? paá¹‡á¹‡attiyÄ• akovidattÄ• . ``ayaá¹ƒ kileso asuk
imissÄ• paá¹‡á¹‡attiyÄ• akovidassa hi ariyasÄ• vakassapi evaá¹ƒ hoti. kiá¹ƒ tassa paccave
atthi. sÄ• pana na sabbesaá¹ƒ paripuá¹‡á¹‡Ä• hoti. eko hi pahÄ«nakilesameva paccavekk
avasiá¹-á¹-hakilesameva, eko maggameva, eko phalameva, eko nibbÄ• nameva. imÄ• su pa
paccavekkhaá¹‡Ä• su ekaá¹ƒ vÄ• dve vÄ• no laddhuá¹ƒ na vaá¹-á¹-ati. iti yassa paccavekk
paripuá¹‡á¹‡Ä• , tassa maggavajjhakilesapaá¹‡á¹‡attiyaá¹ƒ akovidattÄ• evaá¹ƒ hoti.

<176> __so_ \Be I 367/ __eva kho te_ti soyeva lobho doso moho ca tava santÄ• ne appah
pahÄ«nasaÃ±Ã±Ä« ahosÄ«ti dasseti. __so ca hi te_ti so tuyhaá¹ƒ lobhadosamohadhammo
__na paribhuÃ±jeyyÄ• sÄ«_ti mayaá¹ƒ viya pabbajeyyÄ• sÄ«ti dasseti.

<177> __appassÄ• dÄ• _ti parittasukhÄ• . __bahudukkhÄ• _ti diá¹-á¹-hadhammikasamparÄ
bahukaá¹ƒ. __bahupÄ• yÄ• sÄ• _ti diá¹-á¹-hadhammikasamparÄ• yiko upÄ• yÄ• sakilesoye
diá¹-á¹-hadhammikasamparÄ• yiko upaddavo. __ettha bhiyyo_ti etesu kÄ• mesu ayaá¹ƒ Ä•
pana himavantaá¹ƒ upanidhÄ• ya sÄ• sapo viya appo, parittako. __iti cepi mahÄ• nÄ• mÄ•
ariyasÄ• vakassa. __yathÄ• bhÅ«ta_nti yathÄ• sabhÄ• vaá¹ƒ. sammÄ• nayena kÄ• raá¹‡e
diá¹-á¹-haá¹ƒ hotÄ«ti dasseti. tattha __paÃ±Ã±Ä• yÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya,
heá¹-á¹-hÄ• maggadvayaÃ±Ä• á¹‡enÄ• ti attho. __so_ \Ee II 63/ __cÄ• _ti so eva maggadva
diá¹-á¹-hakÄ• mÄ• dÄ«navo ariyasÄ• vako. __pÄ«tisukha_nti iminÄ• sappÄ«tikÄ• ni dve jh
vÄ• tato santatara_nti tato jhÄ• nadvayato santataraá¹ƒ aÃ±Ã±aá¹ƒ uparijhÄ• nadvayaÃ±ce
neva tÄ• va anÄ• vaá¹-á¹-Ä« kÄ• mesu hotÄ«_ti atha kho so dve magge paá¹-ivijjhitvÄ• á¹-
jhÄ• nÄ• naá¹ƒ vÄ• maggÄ• naá¹ƒ vÄ• anadhigatattÄ• neva tÄ• va kÄ• mesu anÄ• vaá¹-á
anÄ• bhogo na hoti. Ä• vaá¹-á¹-ino sÄ• bhogoyeva hoti. kasmÄ• ? catÅ«hi jhÄ• nehi vikkhan
maggehi samucchedappahÄ• nassa abhÄ• vÄ• .

__mayhampi_ \Ne I 375/ __kho_ti na kevalaá¹ƒ tuyheva, atha kho mayhampi. __pubbeva s
maggasambodhito paá¹-hamatarameva. __paÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ hotÄ«_ti ettha oro

pajahanapaÃ±Ã±Ä• adhippetÄ• . __pÄ«tisukhaá¹ƒ nÄ• jjhagama_nti sappÄ«tikÄ• ni dve jh
__aÃ±Ã±aá¹ƒ vÄ• tato santatara_nti idha upari jhÄ• nadvayaá¹ƒ ceva cattÄ• ro ca maggÄ•
__paccaÃ±Ã±Ä• si_nti paá¹-iaÃ±Ã±Ä• siá¹ƒ.

<179> __ekamidÄ• haá¹ƒ mahÄ• nÄ• ma samaya_nti kasmÄ• Ä• raddhaá¹ƒ? ayaá¹ƒ pÄ•
kÄ• mÄ• naá¹ƒ assÄ• dopi Ä• dÄ«navopi kathito \Be I 368/, nissaraá¹‡aá¹ƒ na kathitaá¹ƒ, ta
desanÄ• Ä• raddhÄ• . kÄ• masukhallikÄ• nuyogo hi eko anto attakilamathÄ• nuyogo ekoti
sÄ• sananti upari phalasamÄ• pattisÄ«sena sakalasÄ• sanaá¹ƒ dassetumpi ayaá¹ƒ desanÄ

__gijjhakÅ«á¹-e pabbate_ti tassa pabbatassa gijjhasadisaá¹ƒ kÅ«á¹-aá¹ƒ atthi, tasmÄ• __g
vuccati. gijjhÄ• vÄ• tassa kÅ«á¹-esu nivasantÄ«tipi gijjhakÅ«á¹-oti vuccati. __isigilipasse_ti
isigilipabbatassa passe. __kÄ• á¸·asilÄ• ya_nti kÄ• á¸·avaá¹‡á¹‡e piá¹-á¹-hipÄ• sÄ• á¹‡e. __
hontÄ«_ti uddhaá¹ƒyeva á¹-hitakÄ• honti anisinnÄ• . __opakkamikÄ• _ti ubbhaá¹-á¹-hakÄ•
nibbattitÄ• . __nigaá¹‡á¹-ho, Ä• vuso_ti aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ vattuá¹ƒ asakkontÄ• nig
pakkhipiá¹ƒsu. __sabbaÃ±Ã±Å« sabbadassÄ• vÄ«_ti \Ee II 64/ so amhÄ• kaá¹ƒ satthÄ• at
sabbaá¹ƒ jÄ• nÄ• ti passatÄ«ti dasseti. __aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ•
satthÄ• aparisesaá¹ƒ dhammaá¹ƒ jÄ• nanto aparisesasaá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡adassana
paá¹-ijÄ• nanto ca evaá¹ƒ paá¹-ijÄ• nÄ• ti ``carato ca me tiá¹-á¹-hato ca ... pe ... paccupaá¹-
tattha __satata_nti niccaá¹ƒ. __samita_nti tasseva vevacanaá¹ƒ.

<180> __kiá¹ƒ pana tumhe, Ä• vuso, nigaá¹‡á¹-hÄ• jÄ• nÄ• tha ettakaá¹ƒ vÄ• dukkhaá¹ƒ
bhagavÄ• puriso nÄ• ma yaá¹ƒ karoti, taá¹ƒ jÄ• nÄ• ti. vÄ«satikahÄ• paá¹‡e iá¹‡aá¹ƒ gahe
dinnÄ• dasa avasiá¹-á¹-hÄ• â€™â€™ ti jÄ• nÄ• ti, tepi datvÄ• ``sabbaá¹ƒ dinnaâ€™â€™ n
tatiyabhÄ• gaá¹ƒ lÄ• yitvÄ• ``eko bhÄ• go lÄ• yito, dve avasiá¹-á¹-hÄ• â€™â€™ ti jÄ• nÄ• t
\Ne I 376/ ``dve lÄ• yitÄ• , eko avasiá¹-á¹-hoâ€™â€™ ti jÄ• nÄ• ti. tasmimpi lÄ• yite ``sabba
nti jÄ• nÄ• ti, evaá¹ƒ sabbakiccesu kataÃ±ca akataÃ±ca jÄ• nÄ• ti, tumhehipi tathÄ• Ã±Ä• t
__akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• na_nti iminÄ• akusalaá¹ƒ pahÄ• ya kusalaá¹ƒ bh
nigaá¹‡á¹-ho nÄ• ma tumhÄ• kaá¹ƒ sÄ• sane atthÄ«ti pucchati.

__evaá¹ƒ sante_ti tumhÄ• kaá¹ƒ evaá¹ƒ ajÄ• nanabhÄ• ve sati. __luddÄ• _ti luddÄ• cÄ• rÄ
pÄ• á¹‡e jÄ«vitÄ• voropentÄ• lohitena makkhitapÄ• á¹‡ino. pÄ• á¹‡aá¹ƒ hi hanantassapi y
makkhiyati \Be I 369/, sopi lohitapÄ• á¹‡Ä«tveva vuccati. __kurÅ«rakammantÄ• _ti dÄ• ruá¹
dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• dÄ«su ca katÄ• parÄ• dhÄ• . mÄ• gavikÄ• dayo vÄ• k

__na kho, Ä• vuso, gotamÄ• _ti idaá¹ƒ nigaá¹‡á¹-hÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ vÄ• de dosaá
Ä• ropemÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• Ä• rabhiá¹ƒsu. tassattho, ``Ä• vuso, gotama ya
dhÄ• rentÄ• sÄ• limaá¹ƒsodanaá¹ƒ bhuÃ±jantÄ• devavimÄ• navaá¹‡á¹‡Ä• ya gandhakuá¹
adhigacchatha, na evaá¹ƒ sukhena sukhaá¹ƒ adhigantabbaá¹ƒ. yathÄ• pana mayaá¹ƒ ukku

nÄ• nappakÄ• raá¹‡aá¹ƒ dukkhaá¹ƒ anubhavÄ• ma, evaá¹ƒ dukkhena sukhaá¹ƒ adhigantab
hÄ• vuso_ti idaá¹ƒ sace sukhena ca sukhaá¹ƒ adhigantabbaá¹ƒ siyÄ• . rÄ• jÄ• adhigacche
vuttaá¹ƒ \Ee II 65/. tattha __mÄ• gadho_ti magadharaá¹-á¹-hassa issaro. __seniyo_ti tassa
attabhÄ• vassa nÄ• maá¹ƒ. so tassa sÄ• rabhÅ«to dassanÄ«yo pÄ• sÄ• diko attabhÄ• vasa
vuccati. __sukhavihÄ• ritaro_ti idaá¹ƒ te nigaá¹‡á¹-hÄ• raÃ±Ã±o tÄ«su pÄ• sÄ• desu tividh
saddhiá¹ƒ sampattianubhavanaá¹ƒ sandhÄ• ya vadanti. __addhÄ• _ti ekaá¹ƒsena. __sahas
sÄ• hasaá¹ƒ katvÄ• , appaccavekkhitvÄ• va yathÄ• ratto rÄ• gavasena duá¹-á¹-ho dosavas
bhÄ• sati, evamevaá¹ƒ vÄ• cÄ• bhÄ• sitÄ• ti dasseti.

__tattha paá¹-ipucchissÄ• mÄ«_ti tasmiá¹ƒ atthe pucchissÄ• mi. __yathÄ• vo khameyyÄ•
rucceyya. __pahotÄ«_ti sakkoti.

__aniÃ±jamÄ• no_ti acalamÄ• no. __ekantasukhaá¹ƒ paá¹-isaá¹ƒvedÄ«_ti nirantarasukhaá
``ahaá¹ƒ kho \Ne I 377/, Ä• vuso, nigaá¹‡á¹-hÄ• pahomi ... pe ... ekantasukhaá¹ƒ paá¹-isaá
idaá¹ƒ attano phalasamÄ• pattisukhaá¹ƒ dassento Ä• ha. ettha ca kathÄ• patiá¹-á¹-hÄ• pana
Ä• diá¹ƒ katvÄ• pucchÄ• katÄ• . satta rattindivÄ• ni nappahotÄ«ti hi vutte cha paÃ±ca catt
pucchituá¹ƒ hoti. suddhavÄ• re pana sattÄ• ti vutte puna cha paÃ±ca cattÄ• rÄ«ti vuccamÄ•
hoti, tasmÄ• ekaá¹ƒ Ä• diá¹ƒ katvÄ• desanÄ• katÄ• . sesaá¹ƒ sabbattha uttÄ• natthamevÄ

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·adukkhakkhandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anumÄ• nasuttavaá¹‡á¹‡anÄ•

<181> __evaá¹ƒ_ \Ne I 378/ \Be I 370/ __me suta_nti anumÄ• nasuttaá¹ƒ. tattha __bhagge
janapade, vacanattho panettha vuttÄ• nusÄ• reneva veditabbo. __susumÄ• ragire_ti evaá¹ƒ
nagarassa vatthupariggahadivase avidÅ«re udakarahade suá¹ƒsumÄ• ro saddamakÄ• si, g
nagare niá¹-á¹-hite __suá¹ƒsumÄ• ragiraá¹ƒ_ tvevassa nÄ• maá¹ƒ akaá¹ƒsu. __bhesakaá¸·
bhesakaá¸·Ä• nÄ• make vane. ``bhesagaá¸·Ä• vaneâ€™â€™ tipi pÄ• á¹-ho. __migadÄ• ye
migapakkhÄ«naá¹ƒ abhayadinnaá¹-á¹-hÄ• ne jÄ• taá¹ƒ, tasmÄ• __migadÄ• yo_ti vuccati.

__pavÄ• retÄ«_ti \Ee II 66/ icchÄ• peti. __vadantÅ«_ti ovÄ• dÄ• nusÄ• sanivasena vadantu
__vacanÄ«yomhÄ«_ti ahaá¹ƒ tumhehi vattabbo, anusÄ• sitabbo ovaditabboti attho. __so ca
dukkhena vattabbo hoti, vutto na sahati. __dovacassakaraá¹‡ehÄ«_ti dubbacabhÄ• vakÄ• r
soá¸·asahi dhammehi. __appadakkhiá¹‡aggÄ• hÄ« anusÄ• sani_nti yo hi vuccamÄ• no tum
ahaá¹ƒ attano kappiyÄ• kappiyaá¹ƒ sÄ• vajjÄ• navajjaá¹ƒ atthÄ• natthaá¹ƒ jÄ• nÄ• mÄ«ti va
padakkhiá¹‡ato na gaá¹‡hÄ• ti, vÄ• mato gaá¹‡hÄ• ti, tasmÄ• __appadakkhiá¹‡aggÄ• hÄ«

__pÄ• pikÄ• naá¹ƒ icchÄ• na_nti lÄ• makÄ• naá¹ƒ asantasambhavanapatthanÄ• naá¹ƒ. __
paá¹-iviruddho, paccanÄ«ko hutvÄ• tiá¹-á¹-hati, __apasÄ• detÄ«_ti kiá¹ƒ nu kho tuyhaá¹ƒ b
bhaá¹‡itena, tvampi nÄ• ma bhaá¹‡itabbaá¹ƒ maÃ±Ã±issasÄ«ti evaá¹ƒ ghaá¹-á¹-eti. __pacc
khosi itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• panno, taá¹ƒ tÄ• va paá¹-ikarohÄ«ti evaá¹ƒ paá¹-iÄ• ro

__aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«_ti aÃ±Ã±ena kÄ• raá¹‡ena vacanena vÄ• aÃ±Ã±aá¹
paá¹-icchÄ• deti. ``Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutte ``ko Ä• panno, kiá¹ƒ Ä• panno
bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vÄ• vadati. ``evarÅ«paá¹ƒ kiÃ±ci tayÄ• diá¹-á¹-
suá¹‡Ä• mÄ«â€™â€™ ti \Ne I 379/ sotaá¹ƒ vÄ• upaneti. __bahiddhÄ• kathaá¹ƒ apanÄ• m
Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti puá¹-á¹-ho ``pÄ• á¹-aliputtaá¹ƒ gatomhÄ«â€™â€™ ti va
pÄ• á¹-aliputtagamanaá¹ƒ pucchÄ• ma, Ä• pattiá¹ƒ \Be I 371/ pucchÄ• mÄ• â€™â€™ ti vutt
gatomhÄ«â€™â€™ ti, rÄ• jagehaá¹ƒ vÄ• yÄ• hi brÄ• hmaá¹‡agehaá¹ƒ vÄ• , Ä• pattiá¹ƒ Ä•
sÅ«karamaá¹ƒsaá¹ƒ laddhantiÄ• dÄ«ni vadanto kathaá¹ƒ bahiddhÄ• vikkhipati.

__apadÄ• ne_ti attano cariyÄ• ya. __na sampÄ• yatÄ«_ti, Ä• vuso, tvaá¹ƒ kuhiá¹ƒ vasasi, k
vÄ• , yaá¹ƒ tvaá¹ƒ vadesi ``mayÄ• esa Ä• pattiá¹ƒ Ä• pajjanno diá¹-á¹-hoâ€™â€™ ti. tvaá¹ƒ
karosi, ayaá¹ƒ kiá¹ƒ karoti, kattha vÄ• tvaá¹ƒ acchasi kattha vÄ• ayantiÄ• dinÄ• nayena ca
sampÄ• detvÄ• kathetuá¹ƒ na sakkoti.

<183> __tatrÄ• vuso_ti \Ee II 67/, Ä• vuso, tesu soá¸·asasu dhammesu. __attanÄ• va attÄ•
anuminitabba_nti evaá¹ƒ attanÄ• va attÄ• anumetabbo tuletabbo tÄ«retabbo.

<184> __paccavekkhitabba_nti paccavekkhitabbo. __ahorattÄ• nusikkhinÄ• _ti divÄ• pi rat
ratiÃ±ca divÄ• ca kusalesu dhammesu sikkhantena pÄ«tipÄ• mojjameva uppÄ• detabbanti

__acche vÄ• udakapatte_ti pasanne vÄ• udakabhÄ• jane. __mukhanimitta_nti mukhapaá
Ä• gantukarajaá¹ƒ. __aá¹…gaá¹‡a_nti tattha jÄ• takaá¹ƒ tilakaá¹ƒ vÄ• piá¸·akaá¹ƒ vÄ• . __
akusale dhamme pahÄ«ne_ti iminÄ• sabbappahÄ• naá¹ƒ kathesi. kathaá¹ƒ? ettakÄ• akusa
nÄ• nucchavikÄ• ti paá¹-isaá¹…khÄ• naá¹ƒ uppÄ• dayato hi __paá¹-isaá¹…khÄ• nappahÄ•
padaá¹-á¹-hÄ• naá¹ƒ katvÄ• kasiá¹‡aparikammaá¹ƒ Ä• rabhitvÄ• aá¹-á¹-ha samÄ• pattiyo
vikkhambhanappahÄ• naá¹ƒ_ kathitaá¹ƒ. samÄ• pattiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipas
__tadaá¹…gappahÄ• naá¹ƒ_ kathitaá¹ƒ. vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggaá¹ƒ bhÄ• ve
kathitaá¹ƒ. phale Ä• gate __paá¹-ippassaddhippahÄ• naá¹ƒ, _ nibbÄ• ne Ä• gate __nissaraá
imasmiá¹ƒ sutte sabbappahÄ• naá¹ƒ kathitaá¹ƒva hoti.

idaÃ±hi \Ne I 380/ suttaá¹ƒ __bhikkhupÄ• timokkhaá¹ƒ_ nÄ• mÄ• ti porÄ• á¹‡Ä• vadanti. id
tikkhattuá¹ƒ paccavekkhitabbaá¹ƒ. pÄ• to eva vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• nisinnena

atthi nu kho mayhaá¹ƒ natthÄ«â€™â€™ ti paccavekkhitabbÄ• . sace atthÄ«ti passati, tesaá
vÄ• yamitabbaá¹ƒ. no ce passati, supabbajitosmÄ«ti \Be I 372/ attamanena bhavitabbaá¹ƒ.
rattiá¹-á¹-hÄ• ne vÄ• divÄ• á¹-á¹-hÄ• ne vÄ• nisÄ«ditvÄ• pi paccavekkhitabbaá¹ƒ. sÄ• yaá
nisÄ«ditvÄ• pi paccavekkhitabbaá¹ƒ. tikkhattuá¹ƒ asakkontena dve vÄ• re paccavekkhitabba
asakkontena pana avassaá¹ƒ ekavÄ• raá¹ƒ paccavekkhitabbaá¹ƒ, appaccavekkhituá¹ƒ na v
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

anumÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cetokhilasuttavaá¹‡á¹‡anÄ•

<185> __evaá¹ƒ_ \Ne I 381/ \Ee II 68/ __me suta_nti cetokhilasuttaá¹ƒ. tattha __cetokhilÄ•
thaddhabhÄ• vÄ• kacavarabhÄ• vÄ• khÄ• á¹‡ukabhÄ• vÄ• . __cetaso vinibandhÄ• _ti citta
katvÄ• viya gaá¹‡hantÄ«ti cetaso vinibandhÄ• . __vuddhi_ntiÄ• dÄ«su sÄ«lena vuddhiá¹ƒ,
nibbÄ• nena vepullaá¹ƒ. sÄ«lasamÄ• dhÄ«hi vÄ• vuddhiá¹ƒ, vipassanÄ• maggehi viruá¸·hi
vepullaá¹ƒ. __satthari kaá¹…khatÄ«_ti satthu sarÄ«re vÄ• guá¹‡e vÄ• kaá¹…khati. sarÄ«re
dvattiá¹ƒsavaralakkhaá¹‡appaá¹-imaá¹‡á¸• itaá¹ƒ nÄ• ma sarÄ«raá¹ƒ atthi nu kho natthÄ«ti
kaá¹…khamÄ• no atÄ«tÄ• nÄ• gatapaccuppannajÄ• nanasamatthaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±
kaá¹…khati. __vicikicchatÄ«_ti vicinanto kicchati, dukkhaá¹ƒ Ä• pajjati, vinicchetuá¹ƒ na sak
__nÄ• dhimuccatÄ«_ti evametanti adhimokkhaá¹ƒ na paá¹-ilabhati. __na sampasÄ«datÄ«_t
nibbicikicchabhÄ• vena pasÄ«dituá¹ƒ, anÄ• vilo bhavituá¹ƒ na sakkoti. __Ä• tappÄ• yÄ• _ti
kilesasantÄ• pakavÄ«riyakaraá¹‡atthÄ• ya. __anuyogÄ• yÄ• _ti punappunaá¹ƒ yogÄ• ya. _
satatakiriyÄ• ya __padhÄ• nÄ• yÄ• _ti padahanatthÄ• ya. __ayaá¹ƒ paá¹-hamo cetokhilo_ti
vicikicchÄ• saá¹…khÄ• to paá¹-hamo cittassa thaddhabhÄ• vo, evametassa bhikkhuno appa
pariyattidhamme ca paá¹-ivedhadhamme ca. pariyattidhamme kaá¹…khamÄ• no, tepiá¹-aka
caturÄ• sÄ«ti dhammakkhandhasahassÄ• nÄ«ti vadanti, atthi nu kho etaá¹ƒ natthÄ«ti kaá¹…
kaá¹…khamÄ• no vipassanÄ• nissando maggo nÄ• ma, magganissando phalaá¹ƒ nÄ• ma,
nibbÄ• naá¹ƒ nÄ• mÄ• ti vadanti. taá¹ƒ atthi nu kho natthÄ«ti kaá¹…khati. __saá¹…ghe kaá¹…
suppaá¹-ipannotiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vasena evarÅ«paá¹ƒ paá¹-ipadaá¹ƒ paá¹-ipannÄ
maggaá¹-á¹-hÄ• cattÄ• ro phalaá¹-á¹-hÄ• ti aá¹-á¹-hannaá¹ƒ puggalÄ• naá¹ƒ samÅ«habhÅ«
atthi nu kho natthÄ«ti kaá¹…khati. __sikkhÄ• ya kaá¹…khamÄ• no_ adhisÄ«lasikkhÄ• nÄ•
adhipaÃ±Ã±Ä• sikkhÄ• \Ee II 69/ nÄ• mÄ• ti vadanti. sÄ• atthi nu kho natthÄ«ti kaá¹…khat
ayaá¹ƒ sabrahmacÄ• rÄ«su kopasaá¹…khÄ• to paÃ±camo cittassa thaddhabhÄ• vo kacava

<186> vinibandhesu \Ne I 382/ __kÄ• me_ti vatthukÄ• mepi kilesakÄ• mepi. __kÄ• ye_ti at
bahiddhÄ• rÅ«pe. __yÄ• vadattha_nti yattakaá¹ƒ icchati, tattakaá¹ƒ. __udarÄ• vadehaka_n

udaraá¹ƒ avadehanato udarÄ• vadehakanti vuccati. __seyyasukha_nti maÃ±capÄ«á¹-hasuk
__passasukha_nti yathÄ• samparivattakaá¹ƒ sayantassa dakkhiá¹‡apassavÄ• mapassÄ• n
uppannasukhaá¹ƒ. __middhasukha_nti niddÄ• sukhaá¹ƒ. __anuyutto_ti yuttapayutto viharat

__paá¹‡idhÄ• yÄ• _ti patthayitvÄ• . __sÄ«lenÄ• _tiÄ• dÄ«su __sÄ«la_nti catupÄ• risuddhis
vatasamÄ• dÄ• naá¹ƒ. __tapo_ti tapacaraá¹‡aá¹ƒ. __brahmacariya_nti methunavirati. __dev
mahesakkhadevo vÄ• bhavissÄ• mi. __devaÃ±Ã±ataro vÄ• _pi appesakkhadevesu vÄ• aÃ

<189> iddhipÄ• desu chandaá¹ƒ nissÄ• ya pavatto samÄ• dhi __chandasamÄ• dhi_. padhÃ
__padhÄ• nasaá¹…khÄ• rÄ• . samannÄ• gata_nti tehi dhammehi upetaá¹ƒ. iddhiyÄ• pÄ• d
pÄ• danti __iddhipÄ• daá¹ƒ_. sesesupi eseva nayo, ayamettha saá¹…khepo. vitthÄ• ro pan
Ä• gato yeva. __visuddhimagge_pissa attho dÄ«pito. iti imehi catÅ«hi iddhipÄ• dehi vikkhan
kathitaá¹ƒ. __ussoá¸·hÄ«yeva paÃ±camÄ«_ti ettha __ussoá¸·hÄ«_ti sabbattha kattabbavÄ«
__ussoá¸·hÄ«pannarasaá¹…gasamannÄ• gato_ti paÃ±ca cetokhilappahÄ• nÄ• ni paÃ±ca v
iddhipÄ• dÄ• ussoá¸·hÄ«ti evaá¹ƒ ussoá¸·hiyÄ• saddhiá¹ƒ pannarasahi aá¹…gehi samann
anurÅ«po, anucchaviko. __abhinibbhidÄ• yÄ• _ti Ã±Ä• á¹‡ena kilesabhedÄ• ya. __sambodh
catumaggasambodhÄ• ya. __anuttarassÄ• _ti seá¹-á¹-hassa. __yogakkhemassÄ• _ti catÅ«
arahattassa. __adhigamÄ• yÄ• _ti paá¹-ilÄ• bhÄ• ya. __seyyathÄ• _ti opammatthe nipÄ• to
ubhayenapi seyyathÄ• pi nÄ• ma, bhikkhaveti dasseti \Ee II 70/.

__kukkuá¹-iyÄ• _ \Be I 374/ __aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa vÄ• _ti ett
kukkuá¹-iyÄ• vuttappakÄ• rato Å«nÄ• dhikÄ• nipi aá¹‡á¸• Ä• ni honti, vacanasiliá¹-á¹-hatÄ•
evaÃ±hi loke siliá¹-á¹-haá¹ƒ vacanaá¹ƒ hoti. __tÄ• nassÅ«_ti tÄ• ni assu, bhaveyyunti attho.
sammÄ• adhisayitÄ• nÄ«_ti tÄ• ya janettiyÄ• kukkuá¹-iyÄ• pakkhe pasÄ• retvÄ• tesaá¹ƒ
adhisayitÄ• ni. __sammÄ• pariseditÄ• nÄ«_ti kÄ• lena kÄ• laá¹ƒ utuá¹ƒ gÄ• hÄ• pentiyÄ•
seditÄ• ni \Ne I 383/ usmÄ«katÄ• ni. __sammÄ• paribhÄ• vitÄ• nÄ«_ti kÄ• lena kÄ• laá¹ƒ s
bhÄ• vitÄ• ni, kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ• nÄ«ti attho. __kiÃ±cÄ• pi tassÄ• kukkuá¹
imaá¹ƒ tividhakiriyÄ• karaá¹‡ena appamÄ• daá¹ƒ katvÄ• kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppa
bhabbÄ• va te_ti atha kho te kukkuá¹-apotakÄ• vuttanayena sotthinÄ• abhinibbhijjituá¹ƒ bh
tÄ• ya kukkuá¹-iyÄ• evaá¹ƒ tÄ«hÄ• kÄ• rehi tÄ• ni aá¹‡á¸• Ä• ni paripÄ• lÄ«yamÄ• nÄ• ni n
allasineho, sopi pariyÄ• dÄ• naá¹ƒ gacchati, kapÄ• laá¹ƒ tanukaá¹ƒ hoti, pÄ• danakhasikhÄ
kharaá¹ƒ hoti, sayaá¹ƒ paripÄ• kaá¹ƒ gacchati, kapÄ• lassa tanuttÄ• bahi Ä• loko anto paÃ
``ciraá¹ƒ vata mayaá¹ƒ saá¹…kuá¹-itahatthapÄ• dÄ• sambÄ• dhe sayimhÄ• , ayaÃ±ca bahi
no sukhavihÄ• ro bhavissatÄ«â€™â€™ ti nikkhamitukÄ• mÄ• hutvÄ• kapÄ• laá¹ƒ pÄ• den
pasÄ• renti, tato taá¹ƒ kapÄ• laá¹ƒ dvedhÄ• bhijjati. atha te pakkhe vidhunantÄ• taá¹…kha
viravantÄ• nikkhamantiyeva, nikkhamitvÄ• ca gÄ• makkhettaá¹ƒ upasobhayamÄ• nÄ• vic

__evameva kho_ti idaá¹ƒ opammasampaá¹-ipÄ• danaá¹ƒ. taá¹ƒ evaá¹ƒ atthena saá¹ƒsand

tassÄ• kukkuá¹-iyÄ• aá¹‡á¸• esu tividhakiriyÄ• karaá¹‡aá¹ƒ viya hi imassa bhikkhuno usso
aá¹…gehi samannÄ• gatabhÄ• vo. kukkuá¹-iyÄ• tividhakiriyÄ• sampÄ• danena aá¹‡á¸• Ä•
pannarasaá¹…gasamannÄ• gatassa bhikkhuno tividhÄ• nupassanÄ• sampÄ• danena vipas
tassÄ• tividhakiriyÄ• karaá¹‡ena aá¹‡á¸• Ä• naá¹ƒ allasinehapariyÄ• dÄ• naá¹ƒ viya tassa
tividhÄ• nupassanÄ• sampÄ• danena bhavattayÄ• nugatanikantisinehapariyÄ• dÄ• naá¹ƒ \B
tanubhÄ• vo viya \Be I 375/ bhikkhuno avijjaá¹‡á¸• akosassa tanubhÄ• vo. kukkuá¹-apotakÄ
pÄ• danakhamutuá¹‡á¸• akÄ• naá¹ƒ thaddhakharabhÄ• vo viya bhikkhuno vipassanÄ• Ã±Ä
tikkhakharavippasannasÅ«rabhÄ• vo. kukkuá¹-apotakÄ• naá¹ƒ pariá¹‡Ä• makÄ• lo viya bhi
pariá¹‡Ä• makÄ• lo vaá¸• á¸• hitakÄ• lo gabbhaggahaá¹‡akÄ• lo. kukkuá¹-apotakÄ• naá¹ƒ p
mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• pakkhe papphoá¹-etvÄ• sotthin
tassa bhikkhuno vipassanÄ• Ã±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• petvÄ• vicarantassa tajjÄ• tika
bhojanasappÄ• yaá¹ƒ vÄ• puggalasappÄ• yaá¹ƒ vÄ• dhammassavanasappÄ• yaá¹ƒ vÄ• l
vipassanaá¹ƒ vaá¸• á¸• hentassa anupubbÄ• dhigatena arahattamaggena avijjaá¹‡á¸• akos
abhiÃ±Ã±Ä• pakkhe papphoá¹-etvÄ• sotthinÄ• \Ne I 384/ arahattappattakÄ• lo veditabbo. y
kukkuá¹-apotakÄ• naá¹ƒ pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• mÄ• tÄ• pi aá¹‡á¸• akosaá¹ƒ bhind
bhikkhuno Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ã±atvÄ• satthÄ• pi ---

``ucchinda sinehamattano, kumudaá¹ƒ sÄ• radikaá¹ƒva pÄ• á¹‡inÄ• .

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaâ€™â€™ nti || (Dhp 285) ---

Ä• dinÄ• nayena obhÄ• saá¹ƒ pharitvÄ• gÄ• thÄ• ya avijjaá¹‡á¸• akosaá¹ƒ paharati, so gÄ
avijjÄ• á¹‡á¸• akosaá¹ƒ bhinditvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tato paá¹-á¹-hÄ• ya yathÄ•
gÄ• makkhettaá¹ƒ upasobhayamÄ• nÄ• tattha tattha vicaranti, evaá¹ƒ ayampi mahÄ• khÄ«
nibbÄ• narammaá¹‡aá¹ƒ phalasamÄ• pattiá¹ƒ appetvÄ• saá¹…ghÄ• rÄ• maá¹ƒ upasobhay

iti imasmiá¹ƒ sutte cattÄ• ri pahÄ• nÄ• ni kathitÄ• ni. kathaá¹ƒ? cetokhilÄ• naÃ±hi cetovinib
__paá¹-isaá¹…khÄ• nappapahÄ• naá¹ƒ_ kathitaá¹ƒ, iddhipÄ• dehi __vikkhambhanappahÄ•
__samucchedappahÄ• naá¹ƒ_ kathitaá¹ƒ, phale Ä• gate __paá¹-ippassaddhippahÄ• naá¹ƒ_
uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cetokhilasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vanapatthapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<190> __evaá¹ƒ_ \Be I 376/ \Ne I 385/ \Ee II 72/ __me suta_nti vanapatthapariyÄ• yaá¹ƒ. ta

vanapatthapariyÄ• ya_nti vanapatthakÄ• raá¹‡aá¹ƒ, vanapatthadesanaá¹ƒ vÄ• .

<191> __vanapatthaá¹ƒ upanissÄ• ya viharatÄ«_ti manussÅ«pacÄ• rÄ• tikkantaá¹ƒ vanasa
samaá¹‡adhammaá¹ƒ karonto viharati. __anupaá¹-á¹-hitÄ• _tiÄ• dÄ«su pubbe anupaá¹-á¹-h
viharatopi na upaá¹-á¹-hÄ• ti, pubbe asamÄ• hitaá¹ƒ cittaá¹ƒ na samÄ• dhiyati, pubbe aparil
parikkhayaá¹ƒ gacchanti, pubbe ananuppattaá¹ƒ anuttaraá¹ƒ yogakkhemasaá¹…khÄ• taá¹ƒ
pÄ• puá¹‡Ä• tÄ«ti attho. __jÄ«vitaparikkhÄ• rÄ• _ti jÄ«vitasambhÄ• rÄ• . __samudÄ• netab
__kasirena samudÄ• gacchantÄ«_ti dukkhena uppajjanti. __rattibhÄ• gaá¹ƒ vÄ• divasabhÄ
rattikoá¹-á¹-hÄ• se vÄ• divasakoá¹-á¹-hÄ• se vÄ• . ettha ca rattibhÄ• ge paá¹-isaÃ±cikham
rattiá¹ƒyeva pakkamitabbaá¹ƒ, rattiá¹ƒ caá¹‡á¸• avÄ• á¸·Ä• dÄ«naá¹ƒ paribandhe sati aruá¹
Ä• gametabbaá¹ƒ. divasabhÄ• ge Ã±atvÄ• divÄ• va pakkamitabbaá¹ƒ, divÄ• paribandhe s
Ä• gametabbaá¹ƒ.

<192> __saá¹…khÄ• pÄ«_ti evaá¹ƒ samaá¹‡adhammassa anipphajjanabhÄ• vaá¹ƒ jÄ• nitv
saá¹…khÄ• pÄ«ti evaá¹ƒ samaá¹‡adhammassa nipphajjanabhÄ• vaá¹ƒ jÄ• nitvÄ• .

<194> __yÄ• vajÄ«va_nti yÄ• va jÄ«vitaá¹ƒ pavattati, tÄ• va vatthabbameva.

<195> __so puggalo_ti padassa nÄ• nubandhitabboti iminÄ• sambandho. __anÄ• pucchÄ
puggalaá¹ƒ anÄ• pucchÄ• pakkamitabbanti attho.

<197> __saá¹…khÄ• pÄ«_ti evaá¹ƒ samaá¹‡adhammassa anipphajjanabhÄ• vaá¹ƒ Ã±atvÄ
taá¹ƒ Ä• pucchÄ• pakkamitabbaá¹ƒ.

<198> __api_ \Ne I 386/ __panujjamÄ• nenÄ• pÄ«_ti api nikkaá¸• á¸• hÄ«yamÄ• nenÄ• pi.
dÄ• rukalÄ• pasataá¹ƒ vÄ• udakaghaá¹-asataá¹ƒ vÄ• vÄ• likambaá¹‡asataá¹ƒ vÄ• daá¹‡á
vasÄ«ti nikkaá¸• á¸• hÄ• peti vÄ• , taá¹ƒ taá¹ƒ khamÄ• petvÄ• yÄ• vajÄ«vaá¹ƒ vatthabbam

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vanapatthapariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. madhupiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<199> evaá¹ƒ \Be I 377/ \Ne I 387/ \Ee II 73/ __me suta_nti madhupiá¹‡á¸• ikasuttaá¹ƒ. tatt
himavantena saddhiá¹ƒ ekÄ• baddhaá¹ƒ aropimaá¹ƒ jÄ• tivanaá¹ƒ, na yathÄ• vesÄ• liyaá¹ƒ
__divÄ• vihÄ• rÄ• yÄ• _ti divÄ• paá¹-isallÄ• natthÄ• ya. __beluvalaá¹-á¹-hikÄ• yÄ• _ti taruá
__daá¹‡á¸• apÄ• á¹‡Ä«_ti na jarÄ• dubbalatÄ• ya daá¹‡á¸• ahattho. ayaÃ±hi taruá¹‡o paá¹-

daá¹‡á¸• acittatÄ• ya pana suvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ gahetvÄ• vicarati, tasmÄ• __daá¹‡á
__jaá¹…ghÄ• vihÄ• ra_nti jaá¹…ghÄ• kilamathavinodanatthaá¹ƒ jaá¹…ghÄ• cÄ• raá¹ƒ. __a
anuvicaramÄ• no_ti Ä• rÄ• madassana-vanadassana-pabbatadassanÄ• dÄ«naá¹ƒ atthÄ• y
adhiccanikkhamano kiresa kadÄ• ci deva nikkhamitvÄ• evaá¹ƒ vicarati. __daá¹‡á¸• amolub
olumbhitvÄ• gopÄ• lakadÄ• rako viya daá¹‡á¸• aá¹ƒ purato á¹-hapetvÄ• daá¹‡á¸• amattha
patiá¹-á¹-hÄ• petvÄ• piá¹-á¹-hipÄ• á¹‡iá¹ƒ hanukena uppÄ«á¸·etvÄ• ekamantaá¹ƒ aá¹-á¹-h

<200> __kiá¹ƒvÄ• dÄ«_ti kiá¹ƒdiá¹-á¹-hiko. __kimakkhÄ• yÄ«_ti kiá¹ƒ katheti. ayaá¹ƒ rÄ• jÄ
avanditvÄ• paá¹-isanthÄ• ramattakameva katvÄ• paÃ±haá¹ƒ pucchati. tampi na aÃ±Ã±Ä•
pucchati. kasmÄ• ? devadattassa pakkhiko kiresa. devadatto attano santikaá¹ƒ Ä• gaccham
so kira evaá¹ƒ vadeti ``samaá¹‡o gotamo amhÄ• kaá¹ƒ kulena saddhiá¹ƒ verÄ«, na no kulas
bhaginÄ«pi me cakkavattiparibhogÄ• , taá¹ƒ pahÄ• ya `nassatesÄ• â€™ ti nikkhamitvÄ• pa
cakkavattibÄ«janti Ã±atvÄ• amhÄ• kaá¹ƒ kulassa vaá¸• á¸• hiyÄ• atussanto `nassatetaâ€™
pabbÄ• jesi. ahaá¹ƒ pana tena vinÄ• vattituá¹ƒ asakkonto anupabbajito. evaá¹ƒ pabbajitam
pabbajitadivasato paá¹-á¹-hÄ• ya na ujukehi akkhÄ«hi oloketi. parisamajjhe bhÄ• santopi m
paharanto viya Ä• pÄ• yiko devadattotiÄ• dÄ«ni bhÄ• satÄ«â€™â€™ ti. evaá¹ƒ ayampi rÄ•
tasmÄ• evamakÄ• si.

atha \Ee II 74/ bhagavÄ• yathÄ• ayaá¹ƒ rÄ• jÄ• mayÄ• paÃ±he pucchite na kathetÄ«ti va
\Ne I 388/ ca bhÄ• sitassa atthaá¹ƒ na jÄ• nÄ• ti, evamassa \Be I 378/ kathessÄ• mÄ«ti tas
kathento __yathÄ• vÄ• dÄ« kho_tiÄ• dimÄ• ha.

tattha __na kenaci loke viggayha tiá¹-á¹-hatÄ«_ti loke kenaci saddhiá¹ƒ viggÄ• hikakathaá¹
vivadati. tathÄ• gato hi lokena saddhiá¹ƒ na vivadati; loko pana tathÄ• gatena saddhiá¹ƒ ani
niccanti vadamÄ• no, dukkhaá¹ƒ, anattÄ• , asubhanti vutte subhanti vadamÄ• no vivadati. te
bhikkhave, lokena vivadÄ• mi, lokova kho, bhikkhave, mayÄ• vivadati, tathÄ• na, bhikkhav
lokasmiá¹ƒ vivadati, adhammavÄ• dÄ«va kho, bhikkhave, vivadatÄ«â€™â€™ ti (SN II 3.94)
kÄ• raá¹‡ena. __kÄ• mehÄ«_ti vatthukÄ• mehipi kilesakÄ• mehipi. __taá¹ƒ brÄ• hmaá¹‡a_
brÄ• hmaá¹‡aá¹ƒ. __akathaá¹ƒkathi_nti nibbicikicchaá¹ƒ. __chinnakukkucca_nti vippaá¹-isÄ
hatthapÄ• dakukkuccassa ca chinnattÄ• chinnakukkuccaá¹ƒ. __bhavÄ• bhave_ti punappur
bhave, paá¹‡Ä«to hi bhavo vuddhippatto abhavoti vuccati. __saÃ±Ã±Ä• _ti kilesasaÃ±Ã±Ä•
saÃ±Ã±Ä• nÄ• mena vuttÄ• , tasmÄ• yena kÄ• raá¹‡ena kÄ• mehi visaá¹ƒyuttaá¹ƒ viharan
khÄ«á¹‡Ä• savabrÄ• hmaá¹‡aá¹ƒ kilesasaÃ±Ã±Ä• nÄ• nusenti, taÃ±ca kÄ• raá¹‡aá¹ƒ ahaa
iti bhagavÄ• attano khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ dÄ«peti. __nillÄ• á¸·etvÄ• _ti nÄ«haritvÄ•
__tivisÄ• kha_nti tisÄ• khaá¹ƒ. __nalÄ• á¹-ika_nti valibhaá¹…gaá¹ƒ nalÄ• á¹-e tisso rÄ• jiyo
valibhaá¹…gaá¹ƒ vuá¹-á¹-hÄ• petvÄ• ti attho. __daá¹‡á¸• amolubbhÄ• _ti daá¹‡á¸• aá¹ƒ upp
``daá¹‡á¸• amÄ• lubbhÄ• â€™â€™ tipi pÄ• á¹-ho, gahetvÄ• pakkÄ• mÄ«ti attho.

<201> __aÃ±Ã±ataro_ti nÄ• mena apÄ• kaá¹-o eko bhikkhu. so kira anusandhikusalo, bhag
daá¹‡á¸• apÄ• á¹‡Ä« na jÄ• nÄ• ti, tathÄ• mayÄ• kathitanti vutte kinti nu kho bhagavatÄ•
paÃ±ho kathitoti anusandhiá¹ƒ gahetvÄ• dasabalaá¹ƒ yÄ• citvÄ• imaá¹ƒ paÃ±haá¹ƒ bhikkh
karissÄ• mÄ«ti uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• dasanakh
aÃ±jaliá¹ƒ paggayha __kiá¹ƒvÄ• dÄ« pana, bhante bhagavÄ• _tiÄ• dimÄ• ha.

__yatonidÄ• na_nti \Be I 379/ bhÄ• vanapuá¹ƒsakaá¹ƒ etaá¹ƒ, yena kÄ• raá¹‡ena yasmiá¹ƒ
__papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• _ti ettha __saá¹…khÄ• _ti koá¹-á¹-hÄ• so. __papaÃ±cas
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±casampayuttÄ• saÃ±Ã±Ä• \Ne I 389/, saÃ±Ã±Ä• nÄ• me
tasmÄ• papaÃ±cakoá¹-á¹-hÄ• sÄ• ti ayamettha attho. __samudÄ• carantÄ«_ti pavattanti. _
abhinanditabba_nti yasmiá¹ƒ dvÄ• dasÄ• yatanasaá¹…khÄ• te kÄ• raá¹‡e sati papaÃ±casa
samudÄ• caranti, ettha ekÄ• yatanampi ce abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabb
tattha __abhininditabba_nti ahaá¹ƒ mamanti abhinanditabbaá¹ƒ. __abhivaditabba_nti ahaá¹
__ajjhositabba_nti ajjhositvÄ• gilitvÄ• pariniá¹-á¹-hapetvÄ• gahetabbayuttaá¹ƒ. etenettha t
appavattiá¹ƒ katheti. __esevanto_ti ayaá¹ƒ abhinandanÄ• dÄ«naá¹ƒ natthibhÄ• vova rÄ• gÄ
eseva nayo sabbattha.

__daá¹‡á¸• Ä• dÄ• nÄ• _dÄ«su pana yÄ• ya cetanÄ• ya daá¹‡á¸• aá¹ƒ Ä• diyati, sÄ• __da
satthaá¹ƒ Ä• diyati parÄ• masati, sÄ• __satthÄ• dÄ• naá¹ƒ_. matthakappattaá¹ƒ __kalahaá
__viggahaá¹ƒ_. nÄ• nÄ• vÄ• damattaá¹ƒ __vivÄ• daá¹ƒ. tuvaá¹ƒ tuva_nti evaá¹ƒ pavattaá¹ƒ
piyasuÃ±Ã±akaraá¹‡aá¹ƒ __pesuÃ±Ã±aá¹ƒ_. ayathÄ• sabhÄ• vaá¹ƒ musÄ• vÄ• daá¹ƒ karo
veditabbÄ• . __etthete_ti ettha dvÄ• dasasu Ä• yatanesu ete kilesÄ• . kilesÄ• hi uppajjamÄ
dvÄ• dasÄ• yatanÄ• ni nissÄ• ya uppajjanti, nirujjhamÄ• nÄ• pi dvÄ• dasasu Ä• yatanesuye
yatthuppannÄ• , tattheva niruddhÄ• honti. svÄ• yamattho samudayasaccapaÃ±hena dÄ«pe

``sÄ• kho panesÄ• taá¹‡hÄ• kattha uppajjamÄ• nÄ• uppajjati, kattha nivisamÄ• nÄ• nivi
``yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, e
nivisati. kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paâ
203) nayena dvÄ• dasasuyeva Ä• yatanesu tassÄ• uppatti ca nirodho ca vutto. yatheva ca
Ä• yatanesu uppajjitvÄ• \Ee II 76/ nibbÄ• naá¹ƒ Ä• gamma niruddhÄ• pi Ä• yatanesu puna
Ä• yatanesuyeva niruddhÄ• ti vuttÄ• , evamimepi pÄ• pakÄ• akusalÄ• dhammÄ• Ä• yatan
atha vÄ• yvÄ• yaá¹ƒ abhinandanÄ• dÄ«naá¹ƒ abhÄ• vova rÄ• gÄ• nusayÄ• dÄ«naá¹ƒ \Be
rÄ• gÄ• nusayÄ• dÄ«naá¹ƒ antoti laddhavohÄ• re nibbÄ• ne pÄ• pakÄ• akusalÄ• dhammÄ
yattha natthi, taá¹ƒ tattha niruddhaá¹ƒ nÄ• ma hoti, svÄ• yamattho nirodhapaÃ±hena dÄ«pe
``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa \Ne I 390/ vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• rÄ•
hontÄ«â€™â€™ tiÄ• di (Paá¹-is I 83).

<202> __satthu ceva saá¹ƒvaá¹‡á¹‡ito_ti satthÄ• rÄ• ca pasaá¹ƒsito. __viÃ±Ã±Å«na_nti ic

sÄ• mivacanaá¹ƒ, paá¹‡á¸• itehi sabrahmacÄ• rÄ«hi ca sambhÄ• vitoti attho. __pahotÄ«_ti

<203> __atikkammeva mÅ«laá¹ƒ atikkamma khandha_nti sÄ• ro nÄ• ma mÅ«le vÄ• khand
atikkamitvÄ• ti attho. __evaá¹ƒsampada_nti evaá¹ƒsampattikaá¹ƒ, Ä«disanti attho. __atisitv
__jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti jÄ• nitabbameva jÄ• nÄ• ti. __passaá¹ƒ passatÄ«_ti passitabban
ekacco viparÄ«taá¹ƒ gaá¹‡hanto jÄ• nantopi na jÄ• nÄ• ti, passantopi na passati, na evaá¹ƒ
pana jÄ• nanto jÄ• nÄ• tiyeva, passanto passatiyeva. svÄ• yaá¹ƒ dassanapariá¹‡Ä• yakaá¹
viditakaraá¹‡aá¹-á¹-hena __Ã±Ä• á¹‡abhÅ«to_. aviparÄ«tasabhÄ• vaá¹-á¹-hena pariyattidha
hadayena cintetvÄ• vÄ• cÄ• ya nicchÄ• ritadhammamayoti __dhammabhÅ«to_. seá¹-á¹-ha
atha vÄ• cakkhu viya bhÅ«toti __cakkhubhÅ«to_ti evametesu padesu attho veditabbo. svÄ
vattanato __vattÄ• _. pavattÄ• panato __pavattÄ• _. atthaá¹ƒ nÄ«haritvÄ• dassanasamatth
ninnetÄ• _. amatÄ• dhigamÄ• ya paá¹-ipattiá¹ƒ dadÄ• tÄ«ti __amatassa dÄ• tÄ• . agaruá¹ƒ
Ä• yÄ• cÄ• pentopi hi garuá¹ƒ karoti nÄ• ma, attano sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e á¹-hatvÄ
uddharamÄ• no viya dubbiÃ±Ã±eyyaá¹ƒ katvÄ• kathentopi garuá¹ƒ karotiyeva nÄ• ma. eva
punappunaá¹ƒ ayÄ• cÄ• petvÄ• suviÃ±Ã±eyyampi no katvÄ• kathehÄ«ti vuttaá¹ƒ hoti.

<204> yaá¹ƒ_ \Ee II 77/ __kho no Ä• vuso_ti ettha kiÃ±cÄ• pi ``yaá¹ƒ kho voâ€™â€™ ti vat
bhikkhÅ« attanÄ• saddhiá¹ƒ saá¹…gaá¹‡hanto ``yaá¹ƒ kho noâ€™â€™ ti Ä• ha. yasmÄ• v
uddiá¹-á¹-hova. bhagavÄ• pana therassÄ• pi tesampi \Be I 381/ bhagavÄ• va. tasmÄ• bha
evamÄ• ha, yaá¹ƒ kho amhÄ• kaá¹ƒ bhagavÄ• tumhÄ• kaá¹ƒ saá¹ƒkhittena uddesaá¹ƒ udd

__cakkhuÃ±cÄ• vuso_tiÄ• dÄ«su ayamattho, Ä• vuso, nissayabhÄ• vena cakkhupasÄ• daÅ
391/ catusamuá¹-á¹-hÄ• nikarÅ«pe ca paá¹-icca cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma uppajjati.
phasso_ti tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹…gatiyÄ• phasso nÄ• ma uppajjati. taá¹ƒ phassaá¹ƒ pa
sahajÄ• tÄ• divasena phassapaccayÄ• vedanÄ• uppajjati. tÄ• ya vedanÄ• ya yaá¹ƒ Ä• ran
saÃ±Ã±Ä• saÃ±jÄ• nÄ• ti, yaá¹ƒ saÃ±Ã±Ä• saÃ±jÄ• nÄ• ti, tadeva Ä• rammaá¹‡aá¹ƒ vitak
vitakketi, tadevÄ• rammaá¹‡aá¹ƒ papaÃ±co papaÃ±ceti. __tatonidÄ• na_nti etehi cakkhurÅ«
__purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• carantÄ«_ti taá¹ƒ apariÃ±Ã±Ä• tak
papaÃ±cakoá¹-á¹-hÄ• sÄ• abhibhavanti, tassa pavattantÄ«ti attho. tattha phassavedanÄ• s
cakkhuviÃ±Ã±Ä• á¹‡ena sahajÄ• tÄ• honti. vitakko cakkhuviÃ±Ã±Ä• á¹‡Ä• nantarÄ• dÄ«su
daá¹-á¹-habbo. papaÃ±casaá¹…khÄ• javanena sahajÄ• tÄ• honti. yadi evaá¹ƒ kasmÄ• atÄ
katanti? tathÄ• uppajjanato. yatheva hi etarahi cakkhudvÄ• riko papaÃ±co cakkhuÃ±ca rÅ«
phassavedanÄ• saÃ±Ã±Ä• vitakke ca paá¹-icca uppanno, evamevaá¹ƒ atÄ«tÄ• nÄ• gatesup
tassuppattiá¹ƒ dassento evamÄ• ha.

__sotaÃ±cÄ• vuso_tiÄ• dÄ«supi eseva nayo. chaá¹-á¹-hadvÄ• re pana __mana_nti bhavaá
tebhÅ«makadhammÄ• rammaá¹‡aá¹ƒ. __manoviÃ±Ã±Ä• á¹‡a_nti Ä• vajjanaá¹ƒ vÄ• javana
phassavedanÄ• saÃ±Ã±Ä• vitakkÄ• Ä• vajjanasahajÄ• tÄ• honti. papaÃ±co javanasahajÄ•

sahÄ• vajjanakaá¹ƒ bhavaá¹…ga mano nÄ• ma hoti, tato phassÄ• dayo sabbepi javanena s
yasmÄ• atÄ«tÄ• dibhedaá¹ƒ sabbampi Ä• rammaá¹‡aá¹ƒ hoti, tasmÄ• __atÄ«tÄ• nÄ• gata
yuttameva.

idÄ• ni \Ee II 78/ vaá¹-á¹-aá¹ƒ dassento __so vatÄ• vuso_ti desanaá¹ƒ Ä• rabhi. __phassap
paÃ±Ã±apessatÄ«_ti phasso nÄ• ma eko dhammo uppajjatÄ«ti evaá¹ƒ phassapaÃ±Ã±attiá¹
dassessatÄ«ti attho. esa nayo sabbattha. evaá¹ƒ imasmiá¹ƒ sati idaá¹ƒ hotÄ«ti dvÄ• dasÄ•
vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni dvÄ• dasÄ• yatanapaá¹-ikkhepavasena vivaá¹-á¹-aá¹ƒ dass
cakkhusmiá¹ƒ_ \Be I 382/ __asatÄ«_ti desanaá¹ƒ Ä• rabhi. tattha vuttanayeneva attho vedit

evaá¹ƒ paÃ±haá¹ƒ vissajjetvÄ• idÄ• ni sÄ• vakena paÃ±ho kathitoti mÄ• nikkaá¹…khÄ• a
bhagavÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡atulaá¹ƒ gahetvÄ• nisinno, icchamÄ• nÄ• tameva upas
hothÄ• ti uyyojento __Ä• kaá¹…khamÄ• nÄ• ca panÄ• _tiÄ• dimÄ• ha.

<205> __imehi Ä• kÄ• rehÄ«_ti imehi kÄ• raá¹‡ehi papaÃ±cuppattiyÄ• pÄ• á¹-iyekkakÄ• r
vaá¹-á¹-avivaá¹-á¹-akÄ• raá¹‡ehi ca. __imehi padehÄ«_ti imehi akkharasampiá¹‡á¸• anehi.
pÄ• á¹-iyekkaakkharehi. __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. catÅ«hi vÄ• kÄ
dhÄ• tukusalo Ä• yatanakusalo paccayÄ• kÄ• rakusalo kÄ• raá¹‡Ä• kÄ• raá¹‡akusaloti. __n
mahante dhamme mahantÄ• niruttiyo mahantÄ• ni paá¹-ibhÄ• nÄ• ni pariggahaá¹‡asamatt
samannÄ• gato. __yathÄ• taá¹ƒ mahÄ• kaccÄ• nenÄ• _ti yathÄ• mahÄ• kaccÄ• nena byÄ
vuttaá¹ƒ. yathÄ• mahÄ• kaccÄ• nena byÄ• kataá¹ƒ, ahampi taá¹ƒ evamevaá¹ƒ byÄ• kareyy

__madhupiá¹‡á¸• ika_nti mahantaá¹ƒ guá¸·apÅ«vaá¹ƒ baddhasattuguá¸·akaá¹ƒ vÄ• . __as
sappiphÄ• á¹‡itamadhusakkarÄ• dÄ«su idaá¹ƒ nÄ• mettha mandaá¹ƒ idaá¹ƒ bahukanti na v
__cetaso_ti cintakajÄ• tiko. __dabbajÄ• tiko_ti paá¹‡á¸• itasabhÄ• vo. __ko nÄ• mo aya_nti
ayaá¹ƒ dhammapariyÄ• yo, dasabalassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enevassa nÄ• maá¹ƒ ga
__tasmÄ• _ti yasmÄ• madhupiá¹‡á¸• iko viya madhuro, tasmÄ• madhupiá¹‡á¸• ikapariyÄ•
vadati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

madhupiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dvedhÄ• vitakkasuttavaá¹‡á¹‡anÄ•

<206> \Be I 383/ \Ne I 393/ \Ee II 79/ __me suta_nti dvedhÄ• vitakkasuttaá¹ƒ. tattha __dvid
katvÄ• _ti dve dve bhÄ• ge katvÄ• . __kÄ• mavitakko_ti kÄ• mapaá¹-isaá¹ƒyutto vitakko. __
byÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko. __vihiá¹ƒsÄ• vitakko_ti vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vit

bhÄ• ga_nti ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• riko vÄ• sukhumo vÄ• sabbo pÄ• yaá
akusalapakkhikoyevÄ• ti tayopi kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• vitakke ekaá¹ƒ koá¹-á¹-hÄ• s
nissaá¹-o nekkhammapaá¹-isaá¹ƒyutto vitakko __nekkhammavitakko_ nÄ• ma, so yÄ• va pa
abyÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko __abyÄ• pÄ• davitakko, _ so mettÄ• pubbabhÄ• gato
paá¹-hamajjhÄ• nÄ• vaá¹-á¹-ati. avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko __avihiá¹ƒsÄ• vitakko
karuá¹‡Ä• pubbabhÄ• gato paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• nÄ• vaá¹-á¹-ati. __dutiya
kusalapakkhikoyevÄ• ti dutiyaá¹ƒ koá¹-á¹-hÄ• samakÄ• siá¹ƒ. iminÄ• bodhisattassa vitakka

bodhisattassa hi chabbassÄ• ni padhÄ• naá¹ƒ padahantassa nekkhammavitakkÄ• dayo pu
oghÄ• viya pavattiá¹ƒsu. satisammosena pana sahasÄ• kÄ• mavitakkÄ• dayo uppajjitvÄ•
sayaá¹ƒ akusalajavanavÄ• rÄ• hutvÄ• tiá¹-á¹-hanti. tato bodhisatto cintesi --- ``mayhaá¹ƒ i
kusalavÄ• raá¹ƒ pacchinditvÄ• tiá¹-á¹-hanti, handÄ• haá¹ƒ ime vitakke dve bhÄ• ge katvÄ•
kÄ• mavitakkÄ• dayo akusalapakkhikÄ• ti ekaá¹ƒ bhÄ• gaá¹ƒ karoti nekkhammavitakkÄ• da
atha puna cintesi --- ``akusalapakkhato Ä• gataá¹ƒ vitakkaá¹ƒ mantena kaá¹‡hasappaá¹ƒ up
viya amittaá¹ƒ gÄ«vÄ• ya akkamanto viya ca niggahessÄ• mi, nÄ• ssa vaá¸• á¸• hituá¹ƒ das
Ä• gataá¹ƒ vitakkaá¹ƒ meghasamaye meghaá¹ƒ viya sukhette sÄ• lakalyÄ• á¹‡ipotakaá¹ƒ vi
vaá¸• á¸• hessÄ• mÄ«â€™â€™ ti. so tathÄ• katvÄ• akusalavitakke niggaá¹‡hi, kusalavitak
iminÄ• bodhisattassa vitakkaniggahaá¹‡anakÄ• lo kathitoti veditabbo.

<207> idÄ• ni \Ne I 394/ \Ee II 80/ yathÄ• ssa te vitakkÄ• uppajjiá¹ƒsu, yathÄ• ca ne nigga
__tassa mayhaá¹ƒ, bhikkhave_tiÄ• dimÄ• ha. tattha __appamattassÄ• _ti satiyÄ• \Be I 384
__Ä• tÄ• pino_ti Ä• tÄ• pavÄ«riyavantassa. __pahitattassÄ• _ti pesitacittassa. __uppajjati k
bodhisattassa chabbassÄ• ni padhÄ• naá¹ƒ padahato rajjasukhaá¹ƒ vÄ• Ä• rabbha, pÄ• sÄ
orodhe vÄ• kiÃ±cideva vÄ• sampattiá¹ƒ Ä• rabbha kÄ• mavitakko nÄ• ma na uppannapub
Ä• hÄ• rÅ«pacchedena adhimattakasimÄ• naá¹ƒ pattassa etadahosi --- ``na sakkÄ• Ä• hÄ•
nibbattetuá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reyyaâ€™â€™ nti. s
pÄ• visi. manussÄ• --- ``mahÄ• puriso pubbe Ä• haritvÄ• dinnampi na gaá¹‡hi, addhÄ• ssa
matthakaá¹ƒ patto, tasmÄ• sayameva Ä• gatoâ€™â€™ ti paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ Ä• hÄ• n
bodhisattassa attabhÄ• vo nacirasseva pÄ• katiko ahosi. jarÄ• jiá¹‡á¹‡attabhÄ• vo hi sappÄ
labhitvÄ• pi pÄ• katiko na hoti. bodhisatto pana daharo. tenassa sappÄ• yabhojanaá¹ƒ bhuÄ
cirasseva pÄ• katiko jÄ• to, vippasannÄ• ni indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o, samugg
nabhaá¹ƒ paripuá¹‡á¹‡advattiá¹ƒsamahÄ• purisalakkhaá¹‡appaá¹-imaá¹‡á¸• itasarÄ«raá¹ƒ
``tÄ• va kilanto nÄ• ma attabhÄ• vo evaá¹ƒ paá¹-ipÄ• katiko jÄ• toâ€™â€™ ti cintetvÄ• atta
evaá¹ƒ parittakampi vitakkaá¹ƒ gahetvÄ• kÄ• mavitakkoti akÄ• si.

paá¹‡á¹‡asÄ• lÄ• ya purato nisinno camarapasadagavayarohitamigÄ• dike magagaá¹‡e m
moravanakukkuá¹-Ä• dike pakkhigaá¹‡e nÄ«luppalakumudakamalÄ• disaÃ±channÄ• ni pall

nÄ• nÄ• kusumasaÃ±channaviá¹-apÄ• vanarÄ• jiyo maá¹‡ikkhandhanimmalajalapavÄ• ha
passati. tassa evaá¹ƒ hoti ``sobhanÄ• vatime migajÄ• tÄ• pakkhigaá¹‡Ä• pallalÄ• ni vana
neraÃ±jarÄ• â€™â€™ ti. so tampi evaá¹ƒ parittakaá¹ƒ vitakkaá¹ƒ gahetvÄ• kÄ• mavitakkar
``uppajjati kÄ• mavitakkoâ€™â€™ ti.

__attabyÄ• bÄ• dhÄ• yapÄ«_ti \Ee II 81/ attadukkhÄ• yapi. esevanayo sabbattha. kiá¹ƒ par
ubhayadukkhÄ• ya saá¹ƒvattanakavitakko nÄ• ma atthÄ«ti? natthi. apariÃ±Ã±Ä• yaá¹ƒ á¹-hi
ubhayabyÄ• bÄ• dhÄ• ya saá¹ƒvattatÄ«ti etÄ• ni tÄ«á¹‡i nÄ• mÄ• ni labhati, tasmÄ• evam
\Ne I 395/ anuppannÄ• ya \Be I 385/ lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya uppajjituá¹ƒ na deti, l
aá¹-á¹-hasamÄ• pattipaÃ±cÄ• bhiÃ±Ã±Ä• vasena uppannampi samucchinditvÄ• khipatÄ«ti
vighÄ• tapakkhiko_ti dukkhakoá¹-á¹-hÄ• siko. asaá¹…khataá¹ƒ nibbÄ• naá¹ƒ nÄ• ma, taá¹ƒ
detÄ«ti __anibbÄ• nasaá¹ƒvattaniko. abbhatthaá¹ƒ gacchatÄ«_ti khayaá¹ƒ natthibhÄ• vaá¹ƒ
udakapupphuá¸·ako viya nirujjhati. __pajahamevÄ• _ti pajahimeva. __vinodamevÄ• _ti nÄ«
naá¹ƒ akÄ• si_nti vigatantaá¹ƒ nissesaá¹ƒ parivaá¹-umaá¹ƒ paricchinnameva naá¹ƒ akÄ• sia

<208> __byÄ• pÄ• davitakko_ti na bodhisattassa parÅ«paghÄ• tappaá¹-isaá¹ƒyutto nÄ• ma
athassa ativassaaccuá¹‡haatisÄ«tÄ• dÄ«ni pana paá¹-icca cittaviparia¹‡Ä• mabhÄ• vo hoti,
``byÄ• pÄ• davitakkoâ€™â€™ ti Ä• ha. __vihiá¹ƒsÄ• vitakko_ti na mahÄ• sattassa paresaá
dukkhuppÄ• danappaá¹-isaá¹ƒyutto vitakko uppajjati, citte pana uddhatÄ• kÄ• ro anekaggat
gahetvÄ• vihiá¹ƒsÄ• vitakkamakÄ• si. paá¹‡á¹‡asÄ• lÄ• dvÄ• re nisinno hi sÄ«habyagghÄ•
khuddamige vihiá¹ƒsante passati. atha bodhisatto imasmimpi nÄ• ma akutobhaye araÃ±Ã±e
tiracchÄ• nagatÄ• naá¹ƒ paccatthikÄ• uppajjanti, balavanto dubbale khÄ• danti, balavantak
kÄ• ruÃ±Ã±aá¹ƒ uppÄ• deti. aÃ±Ã±epi biá¸·Ä• rÄ• dayo kukkuá¹-amÅ«sikÄ• dÄ«ni khÄ• da
piá¹‡á¸• Ä• ya paviá¹-á¹-ho manusse rÄ• jakammikehi upaddute vadhabandhÄ• dÄ«ni anub
kasivaá¹‡ijjÄ• dÄ«ni kammÄ• ni katvÄ• jÄ«vituá¹ƒ na labhantÄ«ti kÄ• ruÃ±Ã±aá¹ƒ uppÄ• d
``uppajjati vihiá¹ƒsÄ• vitakkoâ€™â€™ ti Ä• ha. __tathÄ• tathÄ• _ti tena tena Ä• kÄ• rena. i
kÄ• mavitakkÄ• dÄ«su yaá¹ƒ yaá¹ƒ vitakketi, yaá¹ƒ yaá¹ƒ vitakkaá¹ƒ pavatteti, tena tene cas
kÄ• mavitakkÄ• dibhÄ• vo cetaso \Ee II 82/ na hi hotÄ«ti. __pahÄ• si nekkhammavitakka_nt
pajahati. __bahulamakÄ• sÄ«_ti bahulaá¹ƒ karoti. __tassa taá¹ƒ kÄ• mavitakkÄ• ya citta_nt
kÄ• mavitakkatthÄ• ya. yathÄ• kÄ• mavitakkasampayuttaá¹ƒ \Be I 386/ hoti, evamevaá¹ƒ n
sesapadesupi eseva nayo.

idÄ• ni atthadÄ«pikaá¹ƒ upamaá¹ƒ dassento __seyyathÄ• pÄ«_ tiÄ• dimÄ• ha. tattha __kiá
sassasambÄ• dhe. __Ä• koá¹-eyyÄ• _ti ujukaá¹ƒ piá¹-á¹-hiyaá¹ƒ pahareyya. __paá¹-ikoá¹-ey
phÄ• sukÄ• su pahareyya. __sannirundheyyÄ• _ti Ä• varitvÄ• tiá¹-á¹-heyya. __sannivÄ• rey
na dadeyya \Ne I 396/. __tatonidÄ• na_nti tena kÄ• raá¹‡ena, evaá¹ƒ arakkhitÄ• naá¹ƒ gunn
sassakhÄ• danakÄ• raá¹‡enÄ• ti attho. bÄ• lo hi gopÄ• loko evaá¹ƒ gÄ• vo arakkhamÄ• no
bhattavetanaá¹ƒ khÄ• dati, ujuá¹ƒ gÄ• vo rakkhitumpi na sakkoti, kulehi saddhiá¹ƒ veraá¹ƒ g

gosÄ• mikÄ• nampi santikÄ• vadhÄ• dÄ«ni pÄ• puá¹‡Ä• ti, kiá¹-á¹-hasÄ• mikÄ• nampi. paá
bhayÄ• ni sampassanto gÄ• vo sÄ• dhukaá¹ƒ rakkhati, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __Ä
__okÄ• ra_nti lÄ• makaá¹ƒ, khandhesu vÄ• otÄ• raá¹ƒ. __saá¹ƒkilesa_nti kiliá¹-á¹-habhÄ• v
nekkhammamhi. __Ä• nisaá¹ƒsa_nti visuddhipakkhaá¹ƒ. __vodÄ• napakkha_nti idaá¹ƒ tass
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ nekkhammamhi visuddhipakkhaá¹ƒ addasanti attho.

<209> __nekkhamma_nti ca kÄ• mehi nissaá¹-aá¹ƒ sabbakusalaá¹ƒ, ekadhamme saá¹…ga
tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- kiá¹-á¹-hasambÄ• dhaá¹ƒ viya hi rÅ«pÄ• diÄ• ramm
kÅ«á¹-acittaá¹ƒ, paá¹‡á¸• itagopÄ• lako viya bodhisatto, catubbidhabhayaá¹ƒ viya attparÅ«
saá¹ƒvattanavitakko, paá¹‡á¸• itagopÄ• lakassa catubbidhaá¹ƒ bhayaá¹ƒ disvÄ• kiá¹-á¹-has
gorakkhaá¹‡aá¹ƒ viya bodhisattassa chabbassÄ• ni padhÄ• naá¹ƒ padahato attabyÄ• bÄ• c
rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu yathÄ• kÄ• mavitakkÄ• dayo na uppajjanti, evaá¹ƒ cittarak
__paÃ±Ã±Ä• vuddhiko_tiÄ• dÄ«su anuppannÄ• ya lokiyalokuttarapaÃ±Ã±Ä• ya uppÄ• dÄ•
saá¹ƒvattatÄ«ti \Ee II 83/ __paÃ±Ã±Ä• vuddhiko_. na dukkhakoá¹-á¹-hÄ• sÄ• ya saá¹ƒvatta
__avighÄ• tapakkhiko_. nibbÄ• nadhÄ• tusacchikiriyÄ• ya saá¹ƒvattatÄ«ti __nibbÄ• nasaá¹
naá¹ƒ, bhikkhave, anuvitakkeyya_nti sakalarattiá¹ƒ cepi taá¹ƒ vitakkaá¹ƒ pavatteyyaá¹ƒ. __t
taá¹ƒmÅ«lakaá¹ƒ. __ohaÃ±Ã±eyyÄ• _ti ugghÄ• tÄ«yeyya, uddhaccÄ• ya saá¹ƒvatteyyÄ• ti
dÅ«re. __samÄ• dhimhÄ• _ti upacÄ• rasamÄ• dhitopi appanÄ• samÄ• dhitopi. __so kho ah
citta_nti so ahaá¹ƒ, bhikkhave, mÄ• me cittaá¹ƒ samÄ• dhimhÄ• dÅ«re hotÅ«ti ajjhattamev
saá¹‡á¹-hapemi, gocarajjhatte á¹-hapemÄ«ti attho. __sannisÄ• demÄ«_ti tattheva ca naá¹ƒ
__ekodiá¹ƒ karomÄ«_ti ekaggaá¹ƒ karomi. __samÄ• dahÄ• mÄ«_ti sammÄ• Ä• dahÄ• mi,
__mÄ• me cittaá¹ƒ Å«haÃ±Ã±Ä«_ti mÄ• mayhaá¹ƒ cittaá¹ƒ ugghÄ• tÄ«yittha, mÄ• uddha

<210> __uppajjati abyÄ• pÄ• davitakko ... pe ... avihiá¹ƒsÄ• vitakko_ti ettha yo so imÄ• ya
397/ vuttataruá¹‡avipassanÄ• ya saddhiá¹ƒ uppannavitakko kÄ• mapaccanÄ«kaá¹-á¹-hena
soyeva byÄ• pÄ• dapaccanÄ«kaá¹-á¹-hena __abyÄ• pÄ• davitakko_ti ca vihiá¹ƒsÄ• paccan
__avihiá¹ƒsÄ• vitakko_ti ca vutto.

ettÄ• vatÄ• bodhisattassa samÄ• pattiá¹ƒ nissÄ• ya vipassanÄ• paá¹-á¹-hapanakÄ• lo kath
taruá¹‡o, vipassanÄ• pi. tassa vipassanaá¹ƒ paá¹-á¹-hapetvÄ• aticiraá¹ƒ nisinnassa kÄ• yo
viya uá¹-á¹-hahati, kacchehi sedÄ• muccanti, matthakato usumavaá¹-á¹-i viya uá¹-á¹-hahati
vihaÃ±Ã±ati vipphandati. so puna samÄ• pattiá¹ƒ samÄ• pajjitvÄ• taá¹ƒ paridametvÄ• muc
samassÄ• setvÄ• puna vipassanaá¹ƒ paá¹-á¹-hapeti. tassa puna aticiraá¹ƒ nisinnassa tathe
samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tatheva karoti. vipassanÄ• ya hi bahÅ«pakÄ• rÄ• samÄ• p

yathÄ• yodhassa phalakakoá¹-á¹-hako nÄ• ma bahÅ«pakÄ• ro hoti, so taá¹ƒ nissÄ• ya saá
hatthÄ«hipi assehipi yodhehipi saddhiá¹ƒ kammaá¹ƒ katvÄ• Ä• vudhesu vÄ• khÄ«á¹‡esu b
\Ee II 84/ vÄ• sati nivattitvÄ• phalakakoá¹-á¹-hakaá¹ƒ pavisitvÄ• Ä• vudhÄ• nipi gaá¹‡hÄ•

bhuÃ±jatipi, pÄ• nÄ«yampi pivati, sannÄ• hampi paá¹-isannayhati, taá¹ƒ taá¹ƒ katvÄ• puna
tattha kammaá¹ƒ katvÄ• puna uccÄ• rÄ• dipÄ«á¸·ito vÄ• kenacideva vÄ• karaá¹‡Ä«yena
pavisati. tattha santhambhitvÄ• puna \Be I 388/ saá¹…gÄ• maá¹ƒ pavisati, evaá¹ƒ yodhass
viya vipassanÄ• ya bahÅ«pakÄ• rÄ• samÄ• patti.

samÄ• pattiyÄ• pana saá¹…gÄ• manittharaá¹‡akayodhassa phalakakoá¹-á¹-hakatopi vipas
kiÃ±cÄ• pi hi samÄ• pattiá¹ƒ nissÄ• ya vipassanaá¹ƒ paá¹-á¹-hapeti, vipassanÄ• pana thÄ•
rakkhati. thÄ• majÄ• taá¹ƒ karoti.

yathÄ• hi thale nÄ• vampi nÄ• vÄ• ya bhaá¹‡á¸• ampi sakaá¹-abhÄ• raá¹ƒ karonti. udakaá
sakaá¹-abhaá¹‡á¸• ampi yuttagoá¹‡epi nÄ• vÄ• bhÄ• raá¹ƒ karonti. nÄ• vÄ• tiriyaá¹ƒ sotaá
supaá¹-á¹-anaá¹ƒ gacchati, evamevaá¹ƒ kiÃ±cÄ• pi samÄ• pattiá¹ƒ nissÄ• ya vipassanaá¹ƒ
\Ne I 398/ pana thÄ• majÄ• tÄ• samÄ• pattimpi rakkhati, thÄ• majÄ• taá¹ƒ karoti. thalaá¹ƒ p
hi samÄ• patti. udakaá¹ƒ patvÄ• nÄ• vÄ• viya vipassanÄ• . iti bodhisattassa ettÄ• vatÄ• s
vipassanÄ• paá¹-á¹-hapanakÄ• lo kathitoti veditabbo.

__yaÃ±Ã±adevÄ• _tiÄ• di kaá¹‡hapakkhe vuttÄ• nusÄ• reneva veditabbaá¹ƒ, idhÄ• pi attha
dassetuá¹ƒ __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. tattha __gÄ• mantasambhatesÅ«_ti gÄ• mant
__satikaraá¹‡Ä«yameva hotÄ«_ti __etÄ• gÄ• vo_ti satiuppÄ• danamattameva kÄ• tabbaá¹
Ä• koá¹-anÄ• dikiccaá¹ƒ natthi. __ete dhammÄ• _ti ete samathavipassanÄ• dhammÄ• ti sa
kÄ• tabbaá¹ƒ hoti. iminÄ• bodhisattassa samathavipassanÄ• naá¹ƒ thÄ• majÄ• takÄ• lo ka
samÄ• pattiá¹ƒ appanatthÄ• ya nisinnassa aá¹-á¹-ha samÄ• pattiyo ekÄ• vajjanena Ä• pÄ•
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nisinno satta anupassanÄ• ekappahÄ• reneva Ä• ruá¸·ho

<215> __seyyathÄ• pÄ«_ti idha kiá¹ƒ dasseti? ayaá¹ƒ pÄ• á¹-iyekko anusandhi, sattÄ• naÃ
attano satthubhÄ• vasampadaÃ±ca \Ee II 85/ dassento bhagavÄ• imaá¹ƒ desanaá¹ƒ Ä• rab
aá¹-aviyaá¹ƒ. __pavane_ti vanasaá¹‡á¸• e. atthato hi idaá¹ƒ dvayaá¹ƒ ekameva, paá¹-hama
vevacanaá¹ƒ. __ayogakkhemakÄ• mo_ti catÅ«hi yogehi khemaá¹ƒ nibbhayaá¹-á¹-hÄ• naá¹
icchanto \Be I 389/. __sovatthiko_ti suvatthibhÄ• vÄ• vaho. __pÄ«tigamanÄ«yo_ti tuá¹-á¹-hi
``pÄ«tagamanÄ«yoâ€™â€™ ti vÄ• pÄ• á¹-ho. __pidaheyyÄ• _ti sÄ• khÄ• dÄ«hi thakeyya.
katvÄ• vivaá¹-aá¹ƒ kareyya. __kummagga_nti udakavanapabbatÄ• dÄ«hi sanniruddhaá¹ƒ a
okacara_nti tesaá¹ƒ oke caramÄ• naá¹ƒ viya ekaá¹ƒ dÄ«pakamigaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne
__okacÄ• rika_nti dÄ«gharajjuyÄ• bandhitaá¹ƒyeva migiá¹ƒ.

migaluddako hi araÃ±Ã±aá¹ƒ migÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``idha vasanti,
nikkhamanti, ettha caranti, ettha pivanti, iminÄ• maggena pavisantÄ«â€™â€™ ti sallakhet
kummaggaá¹ƒ vivaritvÄ• okacaraÃ±ca okacÄ• rikaÃ±ca á¹-hapetvÄ• sayaá¹ƒ paá¹-icchann
gahetvÄ• tiá¹-á¹-hati. atha sÄ• yanhasamaye migÄ• akutobhaye araÃ±Ã±e caritvÄ• pÄ• n

migapotakehi saddhiá¹ƒ kÄ«á¸·amÄ• nÄ• vasanaá¹-á¹-hÄ• nasantikaá¹ƒ Ä• gantvÄ• okaca
\Ne I 399/ ``sahÄ• yakÄ• no Ä• gatÄ• bhavissantÄ«â€™â€™ ti nirÄ• saá¹…kÄ• pavisanti,
``nÄ• yaá¹ƒ maggo, ayaá¹ƒ maggo bhavissatÄ«â€™â€™ ti kummaggaá¹ƒ paá¹-ipajjanti. mi
karoti, paviá¹-á¹-hesu pana sabbapacchimaá¹ƒ saá¹‡ikaá¹ƒ paharati. so uttasati, tato sabbe
``bhayaá¹ƒ uppannaâ€™â€™ nti purato olokentÄ• udakena vÄ• vanena vÄ• pabbatena v
disvÄ• ubhohi passehi aá¹…gulisaá¹…khalikaá¹ƒ viya gahanavanaá¹ƒ pavisituá¹ƒ asakkont
nikkhamituá¹ƒ Ä• rabhanti. luddako tesaá¹ƒ nivattanabhÄ• vaá¹ƒ Ã±atvÄ• Ä• dito paá¹-á¹-h
cattÄ• lÄ«sampi mige ghÄ• teti. idaá¹ƒ sandhÄ• ya __evaÃ±hi so, bhikkhave, mahÄ• migas
anayabyasanaá¹ƒ Ä• pajjeyyÄ• _ti vuttaá¹ƒ.

``nandÄ«rÄ• gassetaá¹ƒ adhivacanaá¹ƒ, avijjÄ• yetaá¹ƒ adhivacanaâ€™â€™ nti ettha yasm
aÃ±Ã±Ä• á¹‡Ä• hutvÄ• nandÄ«rÄ• gena Ä• bandhitvÄ• rÅ«pÄ• rammaá¹‡Ä• dÄ«ni upanÄ
86/ ghÄ• taá¹ƒ labhanti. tasmÄ• bhagavÄ• okacaraá¹ƒ nandÄ«rÄ• goti, okacÄ• rikaá¹ƒ avij

migaluddako hi ekadÄ• pi tesaá¹ƒ sÄ• khÄ• bhaá¹…gena sarÄ«raá¹ƒ puÃ±chitvÄ• manuss
okacaraá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne á¹-hapetvÄ• okacÄ• rikaá¹ƒ saha rajjuyÄ• vissajjetvÄ• at
paá¹-icchÄ• detvÄ• sattiá¹ƒ Ä• dÄ• ya okacarassa santike tiá¹-á¹-hati, okacÄ• rikÄ• migaga
caraá¹‡aá¹-á¹-hÄ• nÄ• bhimukhÄ« gacchati \Be I 390/. taá¹ƒ disvÄ• migÄ• sÄ«sÄ• ni ukkh
sÄ• pi sÄ«saá¹ƒ ukkhipitvÄ• tiá¹-á¹-hati, te ``amhÄ• kaá¹ƒ samajÄ• tikÄ• ayaâ€™â€™ nti g
sÄ• pi tiá¹‡Ä• ni khÄ• dantÄ« viya saá¹‡ikaá¹ƒ upagacchati. Ä• raÃ±Ã±iko yÅ«thapatimigo t
sakabhariyaá¹ƒ vissajjetvÄ• tadabhimukho hoti.

sattÄ• naÃ±hi navanavameva piyaá¹ƒ hoti. okacÄ• rikÄ• Ä• raÃ±Ã±ikassa migassa accÄ•
tadabhimukhÄ«va pacchato paá¹-ikkamitvÄ• okacarassa santikaá¹ƒ gacchati, yattha yattha
tattha tattha khurena paharitvÄ• moceti, Ä• raÃ±Ã±iko migo okacaraá¹ƒ disvÄ• okacÄ• rik
okacare usÅ«yaá¹ƒ katvÄ• piá¹-á¹-hiá¹ƒ nÄ• metvÄ• sÄ«saá¹ƒ kampento tiá¹-á¹-hati, tasmi
jivhÄ• ya lehantopi ``kiá¹ƒ etaâ€™â€™ nti na jÄ• nÄ• ti, okacaropi \Ne I 400/ sacassa upari
paharituá¹ƒ sukhaá¹ƒ hoti, piá¹-á¹-hiá¹ƒ nÄ• meti. sacassa heá¹-á¹-hÄ• bhÄ• gena paharituá
hadayaá¹ƒ unnÄ• meti. atha luddako Ä• raÃ±Ã±ikaá¹ƒ migaá¹ƒ sattiyÄ• paharitvÄ• tatthev
Ä• dÄ• ya gacchati. evameva yathÄ• so migo okacÄ• rikÄ• ya sammatto okacare usÅ«yaá
lehantopi kiÃ±ci na jÄ• nÄ• ti, tathÄ• ime sattÄ• avijjÄ• ya sammattÄ• andhabhÅ«tÄ• kiÃ±
nandÄ«rÄ• gaá¹ƒ upagamma vaá¹-á¹-adukkhasattiyÄ• vadhaá¹ƒ labhantÄ«ti bhagavÄ• oka
okacÄ• rikaá¹ƒ avijjÄ• ti katvÄ• dassesi.

__iti kho, bhikkhave, vivaá¹-o mayÄ• khemo maggo_ti iti kho, bhikkhave, mayÄ• imesaá¹ƒ
hitacaraá¹‡ena sammÄ• sambodhiá¹ƒ patvÄ• ahaá¹ƒ buddhosmÄ«ti tuá¹‡hÄ«bhÅ«tena an
dhammacakkappavattanato paá¹-á¹-hÄ• ya dhammaá¹ƒ desentena vivaá¹-o khemo ariyo aá
kummaggo \Ee II 87/, aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±Ä• dÄ«naá¹ƒ bhabbapuggalÄ• naá¹ƒ Å«h

chetvÄ• pÄ• tito, nÄ• sitÄ• okacÄ• rikÄ• avijjÄ• sabbena sabbaá¹ƒ samugghÄ• titÄ• ti att
dassesi. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dvedhÄ• vitakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vitakkasaá¹‡á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<216> __evaá¹ƒ_ \Be I 391/ \Ne I 401/ __me suta_nti vitakkasaá¹‡á¹-hÄ• nasuttaá¹ƒ. tattha
__adhicittamanuyuttenÄ• _ti dasakusalakammapathavasena uppannaá¹ƒ cittaá¹ƒ cittameva
vipassanÄ• pÄ• dakaaá¹-á¹-hasamÄ• patticittaá¹ƒ tato cittato adhikaá¹ƒ cittanti __adhicittaá
taá¹ƒ adhicittaá¹ƒ anuyuttena, tattha yuttappayuttenÄ• ti attho.

tatrÄ• yaá¹ƒ bhikkhu purebhattaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• ap
nisÄ«danaá¹ƒ Ä• dÄ• ya asukasmiá¹ƒ rukkhamÅ«le vÄ• vanasaá¹‡á¸• e vÄ• pabbatapÄ• d
samaá¹‡adhammaá¹ƒ karissÄ• mÄ«ti nikkhamantopi, tattha gantvÄ• hatthehi vÄ• pÄ• deh
tiá¹‡apaá¹‡á¹‡Ä• ni apanentopi adhicittaá¹ƒ anuyuttoyeva. nisÄ«ditvÄ• pana hatthapÄ• de
Ä• bhujitvÄ• mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharantopi adhicittaá¹ƒ anuyuttoyeva

__nimittÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __kÄ• lena kÄ• la_nti samaye samaye. na nu ca kammaa
muhuttampi achaá¸• á¸• etvÄ• nirantaraá¹ƒ manasikÄ• tabbaá¹ƒ, kasmÄ• bhagavÄ• ``kÄ•
pÄ• á¸·iyaÃ±hi aá¹-á¹-hatiá¹ƒsa kammaá¹-á¹-hÄ• nÄ• ni vibhattÄ• ni, tesu bhikkhunÄ• attan
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisinnena yÄ• va kocideva upakkileso nuppajjati, tÄ• va i
manasikÄ• rakiccaá¹ƒ natthi. yadÄ• pana uppajjati, tadÄ• imÄ• ni gahetvÄ• citte uppanna
nÄ«haritabbanti dassento evamÄ• ha.

__chandÅ«pasaá¹ƒhitÄ• _ti chandasahagatÄ• rÄ• gasampayuttÄ• . imesaá¹ƒ pana tiá¹‡á¹
khettaÃ±ca Ä• rammaá¹‡aÃ±ca jÄ• nitabbaá¹ƒ. tattha chandÅ«pasaÃ±hitÄ• naá¹ƒ aá¹-á¹-ha
lobhasahagatacittÄ• ni khettaá¹ƒ, dosÅ«pasaÃ±hitÄ• naá¹ƒ dve domanassasahagatÄ• ni, m
dvÄ• dasapi akusalacittÄ• ni. vicikicchÄ• uddhaccasampayuttacittÄ• ni pana dve etesaá¹ƒ p
khettaá¹ƒ. sabbesampi sattÄ• ceva saá¹…khÄ• rÄ• ca Ä• rammaá¹‡aá¹ƒ, iá¹-á¹-hÄ• niá¹-á
sattesu ca saá¹…khÄ• resu ca te uppajjanti \Ne I 402/. __aÃ±Ã±ampi nimittaá¹ƒ manasikÄ•
kusalÅ«pasaá¹ƒhita_nti tato nimittato aÃ±Ã±aá¹ƒ kusalanissitaá¹ƒ nimittaá¹ƒ manasikÄ• tab
__aÃ±Ã±aá¹ƒ nimittaá¹ƒ_ nÄ• ma chandÅ«pasaÃ±hite vitakke sattesu uppanne asubhabhÄ
nÄ• ma. saá¹…khÄ• resu uppanne aniccamanasikÄ• ro aÃ±Ã±aá¹ƒ nimittaá¹ƒ \Be I 392/ nÄ
uppanne mettÄ• bhÄ• vanÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ nÄ• ma. saá¹…khÄ• resu uppanne dhÄ
nimittaá¹ƒ nÄ• ma. mohÅ«pasaÃ±hite yattha katthaci uppanne paÃ±cadhammÅ«panissayo

imassa hatthÄ• vÄ• sobhanÄ• pÄ• dÄ• vÄ• tiÄ• dinÄ• nayena hi sattesu lobhe uppanne
upasaá¹ƒharitabbaá¹ƒ. kimhi sÄ• rattosi? kesesu sÄ• rattosi. lomesu ... pe ... muttesu sÄ• ra
attabhÄ• vo nÄ• ma tÄ«hi aá¹-á¹-hisatehi ussÄ• pito, navahi nhÄ• rusatehi Ä• baddho, nava
anulitto, allacammena pariyonaddho, chavirÄ• gena paá¹-icchanno, navahi vaá¹‡amukhehi
navanavutilomakÅ«pasahassehi ca asuci paggharati, kuá¹‡apapÅ«rito, duggandho, jegucch
dvattiá¹ƒsakuá¹‡apasaÃ±cayo, natthettha sÄ• raá¹ƒ vÄ• varaá¹ƒ vÄ• ti evaá¹ƒ asubhato up
uppanno lobho pahÄ«yati, tenassa asubhato upasaá¹ƒharaá¹‡aá¹ƒ aÃ±Ã±aá¹ƒ nimittaá¹ƒ n

pattacÄ«varÄ• dÄ«su saá¹…khÄ• resu lobhe uppanne dvÄ«hÄ• kÄ• rehi saá¹…khÄ• rama
satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena assÄ• mikatÄ• vakÄ• likabhÄ• vavasen
tenassa aniccato manasikÄ• ro aÃ±Ã±aá¹ƒ nimittaá¹ƒ nÄ• ma hoti. sattesu dose uppanne p
Ä• ghÄ• tavinayakakacopamovÄ• dÄ• dÄ«naá¹ƒ vasena mettÄ• bhÄ• vetabbÄ• , taá¹ƒ bhÄ
mettÄ• bhÄ• vanÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ nÄ• ma hoti. khÄ• á¹‡ukaá¹‡á¹-akatiá¹‡apaá¹‡á¹
uppanne tvaá¹ƒ kassa kuppasi, kiá¹ƒ pathavÄ«dhÄ• tuyÄ• , udÄ• hu Ä• podhÄ• tuyÄ• , ko v
kiá¹ƒ pathavÄ«dhÄ• tu udÄ• hu Ä• podhÄ• tÅ«tiÄ• dinÄ• nayena dhÄ• tumanasikÄ• raá¹ƒ
tenassa dhÄ• tumanasikÄ• ro aÃ±Ã±aá¹ƒ nimittaá¹ƒ nÄ• ma hoti.

mohe pana yattha katthaci uppanne ---

``garÅ«saá¹ƒvÄ• so \Ne I 403/ uddeso, uddiá¹-á¹-haparipucchanaá¹ƒ.

kÄ• lena dhammassavanaá¹ƒ, á¹-hÄ• nÄ• á¹-á¹-hÄ• navinicchayo.

paÃ±ca dhammÅ«panissÄ• ya, mohadhÄ• tu pahÄ«yatÄ«â€™â€™ ti || ---

ime \Be I 393/ paÃ±ca dhammÄ• upanissitabbÄ• . garuá¹ƒ upanissÄ• ya viharanto hi bhikk
gÄ• mappavesanaá¹ƒ anÄ• pucchantassa pattakÄ• le vattaá¹ƒ akarontassa
ghaá¹-asataudakÄ• haraá¹‡Ä• didaá¹‡á¸• akammaá¹ƒ karotÄ«â€™â€™ ti yattappaá¹-iyatto
uddesaá¹ƒ gaá¹‡hantopi --- ``Ä• cariyo uddesakÄ• le uddesaá¹ƒ aggaá¹‡hantassa asÄ• dhu
daá¹‡á¸• akammaá¹ƒ karotÄ«â€™â€™ ti yattappaá¹-iyatto hoti, evampissa moho pahÄ«yati
upasaá¹ƒkamitvÄ• ``idaá¹ƒ bhante kathaá¹ƒ imassa ko atthoâ€™â€™ ti paripucchanto kaá¹
evampissa moho pahÄ«yati. kÄ• lena dhammasavanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• sakkaccaá¹
tesu tesu á¹-hÄ• nesu attho pÄ• kaá¹-o hoti. evampissa moho pahÄ«yati. idamassa kÄ• raá
kÄ• raá¹‡anti á¹-hÄ• nÄ• á¹-á¹-hÄ• navinicchaye cheko hoti, evampissa moho pahÄ«yati. te
paÃ±cadhammÅ«panissayo aÃ±Ã±aá¹ƒ nimittaá¹ƒ nÄ• ma hoti.

apica aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu yaá¹ƒkiÃ±ci bhÄ• ventassÄ• pi ime vitakkÄ• p

nimittÄ• ni ujuvipaccanÄ«kÄ• ni paá¹-ipakkhabhÅ«tÄ• ni. imehi pahÄ«nÄ• rÄ• gÄ• dayo su
aggiá¹ƒ allakaá¹-á¹-hehipi paá¹ƒsÅ«hipi sÄ• khÄ• dÄ«hipi pothetvÄ• nibbÄ• pentiyeva, uda
ujuvipaccanÄ«kaá¹ƒ, tena nibbuto sunibbuto hoti, evamimehi nimittehi pahÄ«nÄ• rÄ• gÄ• d
tasmÄ• etÄ• ni kathitÄ• nÄ«ti veditabbÄ• ni.

__kusalÅ«pasaá¹ƒhita_nti \Ee II 90/ kusalanissitaá¹ƒ kusalassa paccayabhÅ«taá¹ƒ. __ajjha
gocarajjhattaá¹ƒyeva. __palagaá¹‡á¸• o_ti vaá¸• á¸• hakÄ«. __sukhumÄ• ya Ä• á¹‡iyÄ• _ti y
nÄ«haritukÄ• mo hoti, tato sukhumatarÄ• ya sÄ• radÄ• ruÄ• á¹‡iyÄ• . __oá¸·Ä• rikaá¹ƒ Ä• á
sÄ• raphalake vÄ• Ä• koá¹-itaá¹ƒ visamÄ• á¹‡iá¹ƒ. __abhinihaneyyÄ• _ti muggarena Ä• ko
__abhinÄ«hareyyÄ• _ti evaá¹ƒ abhinihananto phalakato nÄ«hareyya. __abhinivaseyyÄ• _ti
Ã±atvÄ• hatthena cÄ• letvÄ• \Ne I 404/ nikkaá¸• á¸• heyya \Be I 394/. tattha phalakaá¹ƒ viy
visamÄ• á¹‡Ä« viya akusalavitakkÄ• , sukhumÄ• á¹‡Ä« viya aÃ±Ã±aá¹ƒ asubhabhÄ• vanÄ•
sukhumÄ• á¹‡iyÄ• oá¸·Ä• rikÄ• á¹‡inÄ«haraá¹‡aá¹ƒ viya asubhabhÄ• vanÄ• dÄ«hi kusalan
nÄ«haraá¹‡aá¹ƒ.

<217> __ahikuá¹‡apenÄ• _tiÄ• di atijegucchapaá¹-ikÅ«lakuá¹‡apadassanatthaá¹ƒ vuttaá¹ƒ
Ä• sattenÄ• _ti kenacideva paccatthikena Ä• netvÄ• kaá¹‡á¹-he baddhena paá¹-imukkena.
aá¹-á¹-o dukkhito bhaveyya. __harÄ• yeyyÄ• _ti lajjeyya. __jiguccheyyÄ• _ti saÃ±jÄ• tajiguc

__pahÄ«yantÄ«_ti evaá¹ƒ iminÄ• pi kÄ• raá¹‡ena ete akusalÄ• dhammÄ• sÄ• vajjÄ• duk
paÃ±Ã±Ä• balena upaparikkhato ahikuá¹‡apÄ• dÄ«ni viya jigucchantassa pahÄ«yanti. yo pa
upaparikkhituá¹ƒ na sakkoti, tena Ä• cariyaá¹ƒ vÄ• upajjhÄ• yaá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ•
sabrahmacÄ• riá¹ƒ saá¹…ghattheraá¹ƒ vÄ• upasaá¹…kamitvÄ• ghaá¹‡á¸• iá¹ƒ paharitvÄ•
sannipÄ• tetvÄ• Ä• rocetabbaá¹ƒ, bahunaÃ±hi sannipÄ• te bhavissateva eko paá¹‡á¸• itam
etesu Ä• dÄ«navo daá¹-á¹-habboti kathessati, kÄ• yavicchindanÄ«yakathÄ• dÄ«hi vÄ• pan
niggaá¹‡hissatÄ«ti.

<218> __asatiamanasikÄ• ro Ä• pajjitabbo_ti neva so vitakko saritabbo na manasikÄ• tabb
bhavitabbaá¹ƒ. yathÄ• hi rÅ«paá¹ƒ apassitukÄ• mo puriso akkhÄ«ni nimÄ«leyya, evameva
gahetvÄ• nisinnena bhikkhunÄ• cittamhi \Ee II 91/ vitakke uppanne aÃ±Ã±avihitakena bha
vitakko pahÄ«yati, tasmiá¹ƒ pahÄ«ne puna kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisÄ«ditabbaa

sace na pahÄ«yati, uggahito dhammakathÄ• pabandho hoti, so mahÄ• saddena sajjhÄ• yit
aÃ±Ã±avihitakassa sato so na pahÄ«yati. thavikÄ• ya muá¹-á¹-hipotthako hoti, yattha ca bu
dhammavaá¹‡á¹‡Ä• pi likhitÄ• honti, taá¹ƒ nÄ«haritvÄ• vÄ• centena aÃ±Ã±avihitakena bha
pahÄ«yati, thavikato araá¹‡isahitÄ• ni nÄ«haritvÄ• ``ayaá¹ƒ \Be I 395/ uttarÄ• raá¹‡Ä« ayaa
adharÄ• raá¹‡Ä«â€™â€™ ti Ä• vajjentena aÃ±Ã±avihitakena bhavitabbaá¹ƒ. evampi ce na
\Ne I 405/ nÄ«haritvÄ• ``idaá¹ƒ Ä• rakaá¹‡á¹-akaá¹ƒ nÄ• ma, ayaá¹ƒ pipphalako nÄ• ma, id

nÄ• ma, ayaá¹ƒ sÅ«ci nÄ• mÄ• â€™â€™ ti parikkhÄ• raá¹ƒ samannÄ• nentena aÃ±Ã±avihi
na pahÄ«yati, sÅ«ciá¹ƒ gahetvÄ• cÄ«vare jiá¹‡á¹‡aá¹-á¹-hÄ• naá¹ƒ sibbantena aÃ±Ã±avihi
evaá¹ƒ yÄ• va na pahÄ«yati, tÄ• va taá¹ƒ taá¹ƒ kusalakammaá¹ƒ karontena aÃ±Ã±avihitake
puna mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisÄ«ditabbaá¹ƒ, navakammaá¹ƒ pana na pa
vitakke pacchinne kammaá¹-á¹-hÄ• namanasikÄ• rassa okÄ• so na hoti.

porÄ• á¹‡akapaá¹‡á¸• itÄ• pana navakammaá¹ƒ katvÄ• pi vitakkaá¹ƒ pacchindiá¹ƒsu. tatri
tissasÄ• maá¹‡erassa kira upajjhÄ• yo tissamahÄ• vihÄ• re vasati. tissasÄ• maá¹‡ero ``bha
ukkaá¹‡á¹-hitomhÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ thero ``imasmiá¹ƒ vihÄ• re nhÄ• naudaka
gahetvÄ• cittalapabbataá¹ƒ gacchÄ• hÄ«â€™â€™ ti Ä• ha. so tathÄ• akÄ• si. tattha naá¹ƒ
vihÄ• ro accantasaá¹…ghiko, ekaá¹ƒ puggalikaá¹-á¹-hÄ• naá¹ƒ karohÄ«â€™â€™ ti. so sÄ•
paá¹-á¹-hÄ• ya saá¹ƒyuttanikÄ• yaá¹ƒ pabbhÄ• rasodhanaá¹ƒ tejodhÄ• tukasiá¹‡aparikamm
Ä• rabhitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ appanaá¹ƒ pÄ• pesi, __saá¹ƒyuttanikÄ• yaá¹ƒ_ pariyo
niá¹-á¹-hÄ• pesi, sabbaá¹ƒ katvÄ• upajjhÄ• yassa saÃ±Ã±aá¹ƒ adÄ• si. upajjhÄ• yo ``dukkh
kataá¹ƒ, ajja tÄ• va tvaá¹ƒyeva vasÄ• hÄ«â€™â€™ ti Ä• ha. so taá¹ƒ rattiá¹ƒ leá¹‡e vasanto
labhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ \Ee II 92/ patvÄ• tattheva parinibbÄ•
gahetvÄ• cetiyaá¹ƒ akaá¹ƒsu. ajjÄ• pi __tissattheracetiya_nti paÃ±Ã±Ä• yati. idaá¹ƒ pabbaa
nÄ• ma.

<219> imasmiá¹ƒ á¹-hatvÄ• vitakke niggaá¹‡hituá¹ƒ asakkonto idha á¹-hatvÄ• niggaá¹‡his
vitakkamÅ«labhedaá¹ƒ pabbaá¹ƒ dassento puna __tassa ce bhikkhave_tiÄ• dimÄ• ha. tatth
__vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá¹ƒ manasikÄ• tabba_nti saá¹…kharotÄ«ti __saá¹…k
mÅ«lanti attho. santiá¹-á¹-hati etthÄ• ti __saá¹‡á¹-hÄ• naá¹ƒ, _ vitakkasaá¹…khÄ• rassa saa
__vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá¹ƒ, _ taá¹ƒ manasikÄ• tabbanti. idaá¹ƒ vuttaá¹ƒ hoti
hetu kiá¹ƒ paccayÄ• kiá¹ƒ kÄ• raá¹‡Ä• uppannoti vitakkÄ• naá¹ƒ mÅ«laÃ±ca mÅ«lamÅ«la
__kiá¹ƒ nu kho ahaá¹ƒ sÄ«ghaá¹ƒ_ \Be I 396/ __gacchÄ• mÄ«_ti kena nu kho kÄ• raá¹‡ena
gacchÄ• mi? __yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹‡ikaá¹ƒ gaccheyya_nti kiá¹ƒ me iminÄ• sÄ«ghaga
gacchissÄ• mÄ«ti \Ne I 406/ cintesi. __so saá¹‡ikaá¹ƒ gaccheyyÄ• _ti so evaá¹ƒ cintetvÄ• s
esa nayo sabbattha.

tattha tassa purisassa sÄ«ghagamanakÄ• lo viya imassa bhikkhuno vitakkasamÄ• ruá¸·hak
saá¹‡ikagamanakÄ• lo viya imassa vitakkacÄ• rapacchedanakÄ• lo. tassa á¹-hitakÄ• lo viya
pacchinne mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ cittotaraá¹‡akÄ• lo. tassa nisinnakÄ• lo viya imass
vaá¸• á¸• hetvÄ• arahattappattakÄ• lo. tassa nipannakÄ• lo viya imassa nibbÄ• nÄ• ramma
divasaá¹ƒ vÄ«tivattanakÄ• lo. tattha ime vitakkÄ• kiá¹ƒ hetukÄ• kiá¹ƒ paccayÄ• ti vitakkÄ•
gacchantassa vitakkacÄ• ro sithilo hoti. tasmiá¹ƒ sithilÄ«bhÅ«te matthakaá¹ƒ gacchante vita
nirujjhanti. ayamattho duddubhajÄ• takenapi dÄ«petabbo ---

sasakassa kira beluvarukkhamÅ«le niddÄ• yantassa beluvapakkaá¹ƒ vaá¹‡á¹-ato chijjitvÄ• patitaá¹ƒ. so tassa saddena ``pathavÄ« bhijjatÄ«â€™â€™ ti saÃ±Ã±Ä• ya uá¹-á¹-hahitvÄ• disvÄ• purato aÃ±Ã±epi catuppadÄ• palÄ• yiá¹ƒsu. tadÄ• bodhisatto sÄ«ho hoti. so cintes nÄ• ma kappavinÄ• se bhijjati, antarÄ• pathavÄ«bhedo nÄ• ma natthi, yaá¹ƒnÅ«nÄ• haá¹ƒ gantvÄ• anuvijjeyyaâ€™â€™ nti. so hatthinÄ• gato paá¹-á¹-hÄ• ya yÄ• va sasakaá¹ƒ pucch bhijjamÄ• nÄ• diá¹-á¹-hÄ• â€™â€™ ti. saso ``Ä• ma devÄ• â€™â€™ ti Ä• ha. sÄ«ho ``ehi, ``na sakkomi sÄ• mÄ«â€™â€™ ti. ``ehi, re, mÄ• bhÄ• yÄ«â€™â€™ ti saá¹‡hamudukena g avidÅ«re á¹-hatvÄ• ---

``duddubhÄ• yati bhaddante, yasmiá¹ƒ dese vasÄ• mahaá¹ƒ.

ahampetaá¹ƒ na jÄ• nÄ• mi, kimetaá¹ƒ duddubhÄ• yatÄ«â€™â€™ ti || (J I 4.85) ---

gÄ• thamÄ• ha. bodhisatto ``tvaá¹ƒ ettheva tiá¹-á¹-hÄ• â€™â€™ ti rukkhamÅ«laá¹ƒ gantvÄ• nipannaá¹-á¹-hÄ• naá¹ƒ addasa, beluvapakkaá¹ƒ addasa, uddhaá¹ƒ oleketvÄ• vaá¹‡á¹-aá¹ saso ettha nipanno, niddÄ• yamÄ• no imassa kaá¹‡á¹‡amÅ«le \Be I 397/ patitassa saddena evaá¹ƒsaÃ±Ã±Ä« hutvÄ• palÄ• yÄ«â€™â€™ ti \Ne I 407/ Ã±atvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ sas devÄ• â€™â€™ ti Ä• ha. bodhisatto imaá¹ƒ gÄ• thamÄ• ha ---

``beluva patitaá¹ƒ sutvÄ• , duddubhanti saso javi.

sasassa vacanaá¹ƒ sutvÄ• , santattÄ• migavÄ• hinÄ«â€™â€™ ti || (J I 4.86).

tato bodhisatto ``mÄ• bhÄ• yathÄ• â€™â€™ ti migagaá¹‡e assÄ• sesi. evaá¹ƒ vitakkÄ• na gacchantassa vitakkÄ• pahÄ«yanti.

<220> imasmiá¹ƒ vitakkamÅ«labhedapabbe á¹-hatvÄ• vitakke niggaá¹‡hituá¹ƒ asakkonten niggaá¹‡hitabbÄ• ti aparampi kÄ• raá¹‡aá¹ƒ dassento puna __tassa ce, bhikkhave_tiÄ• dim

__dantebhidantamÄ• dhÄ• yÄ• _ti heá¹-á¹-hÄ• dante uparidantaá¹ƒ á¹-hapetvÄ• . __cetasÄ akusalacittaá¹ƒ abhiniggaá¹‡hitabbaá¹ƒ. __balavÄ• puriso_ti yathÄ• thÄ• masampanno ma purisaá¹ƒ sÄ«se vÄ• gale vÄ• khandhe vÄ• gahetvÄ• abhiniggaá¹‡heyya abhinippÄ«á¸·e santattaá¹ƒ kilantaá¹ƒ mucchÄ• paretaá¹ƒ viya kareyya, evameva bhikkhunÄ• vitakkehi sac hutvÄ• ``ke ca tumhe ko cÄ• haâ€™â€™ nti abhibhavitvÄ• --- ``kÄ• maá¹ƒ taco ca nhÄ• ru sarÄ«re upasussatu maá¹ƒsalohitaâ€™â€™ nti (AN I 2.5) evaá¹ƒ mahÄ• vÄ«riyaá¹ƒ \Ee II 9 niggaá¹‡hitabbÄ• ti dassento ima atthadÄ«pikaá¹ƒ upamaá¹ƒ Ä• hari.

<221> __yato kho, bhikkhave_ti idaá¹ƒ pariyÄ• dÄ• nabhÄ• janiyaá¹ƒ nÄ• ma, taá¹ƒ uttÄ• n

satthÄ• cariyo tiroraá¹-á¹-hÄ• Ä• gataá¹ƒ rÄ• japuttaá¹ƒ paÃ±cÄ• vudhasippaá¹ƒ uggaá¹‡h
raá¹-á¹-he rajjaá¹ƒ gaá¹‡ha. sace te antarÄ• magge corÄ• uá¹-á¹-hahanti, dhanunÄ• kamm
te dhanu nassati vÄ• bhijjati vÄ• sattiyÄ• asinÄ• â€™â€™ ti evaá¹ƒ paÃ±cahipi Ä• vudhel
uyyojeti. so tathÄ• katvÄ• sakaraá¹-á¹-haá¹ƒ gantvÄ• rajjaá¹ƒ gahetvÄ• rajjasiriá¹ƒ anubh
bhagavÄ• adhicittamanuyuttaá¹ƒ bhikkhuá¹ƒ arahattagahaá¹‡atthÄ• ya uyyojento --- ``saca
akusalavitakkÄ• uppajjanti, aÃ±Ã±animittapabbe á¹-hatvÄ• te niggaá¹‡hitvÄ• vipassanaá¹
arahattaá¹ƒ \Be I 398/ \Ne I 408/ pÄ• puá¹‡issati. tattha asakkonto Ä• dÄ«navapabbe á¹-hat
asakkonto asatipabbe á¹-hatvÄ• , tatrÄ• pi asakkonto vitakkamÅ«labhedapabbe á¹-hatvÄ• ,
abhiniggaá¹‡hanapabbe á¹-hatvÄ• vitakke niggaá¹‡hitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ•
pÄ• puá¹‡issatÄ«â€™â€™ ti imÄ• ni paÃ±ca pabbÄ• ni desesi.

__vasÄ« vitakkapariyÄ• yapathesÅ«_ti vitakkacÄ• rapathesu ciá¹‡á¹‡avasÄ« paguá¹‡avas
vitakkaá¹ƒ Ä• kaá¹…khissatÄ«_ti idaá¹ƒ assa vasÄ«bhÄ• vÄ• kÄ• radassanatthaá¹ƒ vuttaá¹
vitakkaá¹ƒ vitakketukÄ• mo hoti, taá¹ƒ na vitakketi. yaá¹ƒ na vitakketukÄ• mo hoti, taá¹ƒ vita
vasÄ«bhÅ«tattÄ• yaá¹ƒ vitakkaá¹ƒ vitakketukÄ• mo hoti, taá¹ƒyeva vitakketi. yaá¹ƒ na vitak
vitakketi. tena vuttaá¹ƒ ``yaá¹ƒ vitakkaá¹ƒ Ä• kaá¹…khissati, taá¹ƒ vitakkaá¹ƒ vitakkessati. y
nÄ• kaá¹…khissati, na taá¹ƒ vitakkaá¹ƒ vitakkhessatÄ«â€™â€™ ti. __acchecchi taá¹‡ha_nt
vuttamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vitakkasaá¹‡á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lapaá¹‡á¹‡Ä• saá¹-á¹-hakathÄ• ya paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

mÅ«lapaá¹‡á¹‡Ä• sa-aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

3. opammavaggo

1. kakacÅ«pamasuttavaá¹‡á¹‡anÄ•

<222> __evaá¹ƒ_ \Ne II 1/ \Ee II 95/ \Be II 1/ __me suta_nti kakacÅ«pamasuttaá¹ƒ. tattha __moá¸·iyaphagguno_ti __moá¸·Ä«_ti cÅ«á¸·Ä• vuccati. yathÄ• ha ---

``chetvÄ• na moá¸·iá¹ƒ varagandhavÄ• sitaá¹ƒ,

vehÄ• yasaá¹ƒ ukkhipi sakyapuá¹…gavo.

ratanacaá¹…koá¹-avarena vÄ• savo,

sahassanetto sirasÄ• paá¹-iggahÄ«â€™â€™ ti ||

sÄ• \Ne II 2/ tassa gihikÄ• le mahatÄ« ahosi, tenassa __moá¸·iyaphagguno_ti saá¹…khÄ• naá¹ƒ teneva nÄ• mena saÃ±jÄ• nanti. __ativela_nti velaá¹ƒ atikkamitvÄ• . tattha kÄ• lavelÄ sÄ«lavelÄ• ti tividhÄ• velÄ• . ``tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«â€™â vaggÄ• namuddÄ• naá¹ƒ, gÄ• thÄ• namuddÄ• naá¹ƒ; Vin I 1-3) ayaá¹ƒ kÄ• lavelÄ• nÄ• ma nÄ• tivattatÄ«â€™â€™ ti (Vin II 384; Ud 45; AN III 8.19) ayaá¹ƒ sÄ«mavelÄ• nÄ• ma. ``vel setughÄ• toâ€™â€™ ti (Dhs 299-301) ca, ``velÄ• cesÄ• avÄ«tikkamanaá¹-á¹-henÄ• â€™â nÄ• ma. taá¹ƒ tividhampi so atikkamiyeva. bhikkhuniyo hi ovadituá¹ƒ kÄ• lo nÄ• ma atthi, so sÅ«riye \Be II 2/ ovadanto taá¹ƒ kÄ• lavelampi atikkami. bhikkhunÄ«naá¹ƒ ovÄ• de pamÄ• â mariyÄ• dÄ• . so uttarichappaÃ±cavÄ• cÄ• hi ovadanto taá¹ƒ sÄ«mavelampi atikkami. kathe katvÄ• duá¹-á¹-hullÄ• pattipahonakaá¹ƒ katheti, evaá¹ƒ sÄ«lavelampi atikkami.

__saá¹ƒsaá¹-á¹-ho_ti missÄ«bhÅ«to samÄ• nasukhadukkho hutvÄ• . __sammukhÄ• _ti pur bhÄ• satÄ«_ti tÄ• pana pacanakoá¹-á¹-anÄ• dÄ«ni karontiyo disvÄ• natthi imÄ• saá¹ƒ anÄ bhikkhuniyo anÄ• cÄ• rÄ• dubbacÄ• pagabbhÄ• ti aguá¹‡aá¹ƒ katheti. __adhikaraá¹‡ampi bhikkhÅ«naá¹ƒ imÄ• bhikkhuniyo diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya akkhÄ«ni dayhanti, ima pupphapÅ«jÄ• vÄ• Ä• sanadhovanaparibhaá¹‡á¸• akaraá¹‡Ä• dÄ«ni vÄ• imÄ• saá¹ƒ vase lajjiniyo \Ee II 96/, tumhe imÄ• idaÃ±cidaÃ±ca vadatha, ayaá¹ƒ nÄ• ma tumhÄ• kaá¹ƒ Ä• pa vinayadharÄ• naá¹ƒ santikaá¹ƒ Ä• gantvÄ• vinicchayaá¹ƒ me dethÄ• ti adhikaraá¹‡aá¹ƒ Ä•

__moá¸·iyaphaggunassa avaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti natthi imassa bhikkhuno anÄ• patti imassa pariveá¹‡advÄ• raá¹ƒ asuÃ±Ã±aá¹ƒ bhikkhunÄ«hÄ«ti aguá¹‡aá¹ƒ katheti. __adhikar imesaá¹ƒ bhikkhÅ«naá¹ƒ moá¸·iyaphaggunattherassa diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya akk vihÄ• re aÃ±Ã±esaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ oloketumpi na sakkÄ• . vihÄ• raá¹ƒ Ä• gatab paá¹-isanthÄ• raá¹ƒ vÄ• uddesapadaá¹ƒ vÄ• therameva nissÄ• ya labhanti, kulaputtako laj evarÅ«paá¹ƒ nÄ• ma tumhe idaÃ±cidaÃ±ca vadatha, etha vinayadharÄ• naá¹ƒ santike vinic adhikaraá¹‡aá¹ƒ Ä• kaá¸• á¸• hanti.

__so_ \Ne II 3/ __bhikkhu bhagavantaá¹ƒ etadavocÄ• _ti neva piyakamyatÄ• ya na bhedÄ•
atthakÄ• matÄ• ya avoca. ekaá¹ƒ kirassa ahosi --- ``imassa bhikkhussa evaá¹ƒ saá¹ƒsaá¹-á
uppajjissati. so sÄ• sanassÄ• pi avaá¹‡á¹‡oyeva. aÃ±Ã±ena pana kathito ayaá¹ƒ na oramis
dhammaá¹ƒ desetvÄ• ovadito oramissatÄ«â€™â€™ ti tassa atthakÄ• matÄ• ya bhagavant
bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca.

<223> __Ä• mantehÄ«_ti jÄ• nÄ• pehi. __Ä• mantetÄ«_ti pakkosati.

<224> __saddhÄ• _ti \Be II 3/ saddhÄ• ya. __tasmÄ• _ti yasmÄ• tvaá¹ƒ kulaputto ceva sa
vÄ• te etÄ• hi saddhiá¹ƒ saá¹ƒsaá¹-á¹-hassa viharato ye tÄ• akkosissanti vÄ• , paharissan
domanassaá¹ƒ uppajjissati, saá¹ƒsagge pahÄ«ne nuppajjissati, tasmÄ• . __tatrÄ• _ti tasmiá
__gehasitÄ• _ti paÃ±cakÄ• maguá¹‡anissitÄ• . __chandÄ• _ti taá¹‡hÄ• chandÄ• pi paá¹-igh
__vipariá¹‡ata_nti rattampi cittaá¹ƒ vipariá¹‡ataá¹ƒ. duá¹-á¹-hampi, mÅ«á¸·hampi cittaá¹ƒ vip
idha pana taá¹‡hÄ• chandavasena rattampi vaá¹-á¹-ati, paá¹-ighachandavasena duá¹-á¹-ha
__hitÄ• nukampÄ«_ti hitena anukampamÄ• no hitena pharamÄ• no. __na dosantaro_ti na c

<225> __atha kho bhagavÄ• _ti kasmÄ• Ä• rabhi? phaggunassa kira ettakaá¹ƒ ovÄ• daá¹
``bhikkhunisaá¹ƒsaggato oramissÄ• mi \Ee II 97/ viramissÄ• mÄ«â€™â€™ ti cittampi na up
saddhiá¹ƒ paá¹-Ä• á¹‡Ä« viya paá¹-iviruddho aá¹-á¹-hÄ• si, athassa bhagavato yathÄ• nÄ•
bhojane, pipÄ• sitassa pÄ• nÄ«ye, sÄ«tena phuá¹-á¹-hassa uá¹‡he dukkhitassa sukhe patth
imaá¹ƒ dubbacaá¹ƒ bhikkhuá¹ƒ disvÄ• paá¹-hamabodhiyaá¹ƒ subbacÄ• bhikkhÅ« Ä• pÄ• t
tesaá¹ƒ vaá¹‡á¹‡aá¹ƒ kathetukÄ• mo hutvÄ• imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tattha __Ä• rÄ• dhayiá¹ƒsÅ«_ti gaá¹‡hiá¹ƒsu pÅ«rayiá¹ƒsu. __ekaá¹ƒ samaya_nti ekasmiá
__ekÄ• sanabhojana_nti ekaá¹ƒ purebhattabhojanaá¹ƒ. sÅ«riyuggamanato hi yÄ• va majjha
bhuttabhojanampi idha ekÄ• sanabhojananteva adhippetaá¹ƒ. __appÄ• bÄ• dhata_nti nirÄ•
__appÄ• taá¹…kata_nti niddukkhataá¹ƒ. __lahuá¹-á¹-hÄ• na_nti sarÄ«rassa sallahukaá¹ƒ u
kÄ• yabalaá¹ƒ. __phÄ• suvihÄ• ra_nti kÄ• yassa \Ne II 4/ sukhavihÄ• raá¹ƒ. iminÄ• kiá¹ƒ k
vikÄ• labhojanaá¹ƒ pajahÄ• pitakÄ• lo kathito. bhaddÄ• lisutte pana rattiá¹ƒ vikÄ• labhojana
kathito. imÄ• ni hi dve bhojanÄ• ni bhagavÄ• na ekappahÄ• rena pajahÄ• pesi. kasmÄ• ? i
vaá¹-á¹-e sattÄ• naá¹ƒ Ä• ciá¹‡á¹‡Ä• ni. santi kulaputtÄ• sukhumÄ• lÄ• , te ekato dvepi bho
kilamanti. tasmÄ• ekato apajahÄ• petvÄ• ekasmiá¹ƒ kÄ• le divÄ• vikÄ• labhojanaá¹ƒ, eka
vikÄ• labhojananti visuá¹ƒ pajahÄ• pesi. tesu idha divÄ• vikÄ• labhojanaá¹ƒ pajahÄ• pitakÄ
II 4/ yasmÄ• buddhÄ• na bhayaá¹ƒ dassetvÄ• tajjetvÄ• pajahÄ• penti, Ä• nisaá¹ƒsaá¹ƒ p
evaÃ±hi sattÄ• sukhena pajahanti. tasmÄ• Ä• nisaá¹ƒsaá¹ƒ dassento ime paÃ±ca guá¹‡e
karaá¹‡Ä«yÄ• _ti punappunaá¹ƒ sÄ• sane kattabbaá¹ƒ nÄ• hosi. ``idaá¹ƒ karotha, idaá¹ƒ m
satuppÄ• dakaraá¹‡Ä«yamattameva ahosi. tÄ• vattakeneva te kattabbaá¹ƒ akaá¹ƒsu, pahÄ

paá¹-hamabodhiyaá¹ƒ, bhikkhave, subbacÄ• bhikkhÅ« ahesuá¹ƒ assavÄ• ovÄ• dapaá¹-ika

idÄ• ni nesaá¹ƒ subbacabhÄ• vadÄ«pikaá¹ƒ upamaá¹ƒ Ä• haranto __seyyathÄ• pÄ«_tiÄ• d
samabhÅ«miyaá¹ƒ. ``subhÅ«myaá¹ƒ sukhette vihatakhÄ• á¹‡uke bÄ«jÄ• ni patiá¹-á¹-hapey
II 438) ettha pana maá¹‡á¸• abhÅ«mi subhÅ«mÄ«ti Ä• gatÄ• . __catumahÄ• pathe_ti dvinn
vinivijjhitvÄ• gataá¹-á¹-hÄ• ne. __Ä• jaÃ±Ã±aratho_ti vinÄ«taassaratho. __odhastapatodo_
abhiruhitvÄ• á¹-hitena sakkÄ• hoti gaá¹‡hituá¹ƒ, evaá¹ƒ Ä• lambanaá¹ƒ nissÄ• ya tiriyato á
__yoggÄ• cariyo_ti assÄ• cariyo. sveva assadamme sÄ• retÄ«ti __assadammasÄ• rathi. ye
maggena icchati. __yadicchaka_nti yaá¹ƒ yaá¹ƒ gatiá¹ƒ icchati. __sÄ• reyyÄ• _ti ujukaá¹ƒ p
__paccÄ• sÄ• reyyÄ• _ti paá¹-inivatteyya.

__evameva kho_ti yathÄ• hi so yoggÄ• cariyo yena yena maggena gamanaá¹ƒ icchati, taá
Ä• ruá¸·hÄ• va honti. yÄ• ya yÄ• ya ca gatiyÄ• icchati, sÄ• sÄ• gati gahitÄ• va hoti. rathaá
vÄ• retabbÄ• na vijjhitabbÄ• honti. kevalaá¹ƒ tesaá¹ƒ same bhÅ«mibhÄ• ge khuresu nimit
gamanameva passitabbaá¹ƒ hoti. evaá¹ƒ mayhampi tesu bhikkhÅ«su punappunaá¹ƒ vattabl
karotha idaá¹ƒ mÄ• karothÄ• ti satuppÄ• danamattameva kattabbaá¹ƒ hoti. tehipi tÄ• vadev
hoti, akattabbaá¹ƒ jahitameva. __tasmÄ• _ti yasmÄ• subbacÄ• yuttayÄ• napaá¹-ibhÄ• gÄ•
satuppÄ• danamatteneva pajahiá¹ƒsu, tasmÄ• tumhepi pajahathÄ• ti attho. __elaá¹‡á¸• eh
sÄ• ladÅ«sanÄ• honti, tasmÄ• evamÄ• ha. __visodheyyÄ• _ti elaá¹‡á¸• e ceva aÃ±Ã±Ä•
nÄ«haraá¹‡ena sodheyya. __sujÄ• tÄ• _ti susaá¹‡á¹-hitÄ• . __sammÄ• parihareyyÄ• _ti m
udakÄ• siÃ±canenapi kÄ• lenakÄ• laá¹ƒ mÅ«lamÅ«le \Be II 5/ khaá¹‡anenapi valligumbÄ• d
kipillapÅ«á¹-akaharaá¹‡enapi makkaá¹-akajÄ• lasukkhadaá¹‡á¸• akaharaá¹‡enapi sammÄ•
__vuddhi_Ä• dÄ«ni vuttatthÄ• neva.

<226> idÄ• ni akkhantiyÄ• dosaá¹ƒ dassento __bhÅ«tapubba_ntiÄ• dimÄ• ha. tattha __ve
videharaá¹-á¹-havÄ• sikassa dhÄ«tÄ• . atha vÄ• __vedo_ti paÃ±Ã±Ä• vuccati, vedena Ä«h
_ paá¹‡á¸• itÄ• ti attho. __gahapatÄ• nÄ«_ti gharasÄ• minÄ«. __kittisaddo_ti kittighoso. __s
samannÄ• gatÄ• . __nivÄ• tÄ• _ti nivÄ• tavutti. __upasantÄ• _ti nibbutÄ• . __dakkhÄ• _ti \E
bhattapacanasayanattharaá¹‡adÄ«pujjalanÄ• dikammesu chekÄ• . __analasÄ• _ti uá¹-á¹-hÄ
__susaá¹ƒvihitakammantÄ• _ti suá¹-á¹-hu saá¹ƒvihitakammantÄ• . ekÄ• analasÄ• hoti, yaá
gaá¹‡hÄ• ti, taá¹ƒ taá¹ƒ bhindati vÄ• chiddaá¹ƒ vÄ• karoti, ayaá¹ƒ na tÄ• disÄ• ti dasseti.

__divÄ• uá¹-á¹-hÄ• sÄ«_ti pÄ• tova kattabbÄ• ni dhenuduhanÄ• dikammÄ• ni akatvÄ• uss
kÄ• á¸·Ä«_ti are kÄ• á¸·i. __kiá¹ƒ je divÄ• uá¹-á¹-hÄ• sÄ«_ti kiá¹ƒ te kiÃ±ci aphÄ• sukaá¹ƒ a
uá¹-á¹-hÄ• sÄ«ti? __no vata re kiÃ±cÄ«_ti are yadi te na kiÃ±ci aphÄ• sukaá¹ƒ atthi, neva s
piá¹-á¹-hi, atha kasmÄ• pÄ• pi dÄ• si divÄ• uá¹-á¹-hÄ• sÄ«ti kupitÄ• anattamanÄ• bhÄ• k
__divÄ• taraá¹ƒ uá¹-á¹-hÄ• sÄ«_ti punadivase ussÅ«rataraá¹ƒ uá¹-á¹-hÄ• si. __anattamana
attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• si; kiá¹ƒ aggiá¹ƒ sÄ«toti maÃ±Ã±asi, idÄ• ni taá¹ƒ sikkhÄ•

vadamÄ• nÄ• kupitavacanaá¹ƒ nicchÄ• resi.

__paá¹-ivisakÄ• na_nti sÄ• mantagehavÄ• sÄ«naá¹ƒ. __ujjhÄ• pesÄ«_ti avajÄ• nÄ• pesi. _
kibbisÄ• . iti yattakÄ• guá¹‡Ä• , tato diguá¹‡Ä• dosÄ• uppajjiá¹ƒsu. guá¹‡Ä• nÄ• ma saá¹
Ä• gacchanti; dosÄ• ekadivaseneva patthaá¹-Ä• honti. __soratasorato_ti ativiya sorato, so
kho, sakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ« arahÄ• nu khoti vattabbataá¹ƒ Ä• pajjati. __phusant
Ä• pÄ• thaá¹ƒ Ä• gacchanti.

__atha_ \Be II 6/ __bhikkhu soratoti veditabbo_ti atha adhivÄ• sanakkhantiyaá¹ƒ á¹-hito bhi
veditabbo. __yo cÄ«vara ... pe ... parikkhÄ• rahetÅ«_ti yo etÄ• ni cÄ«varÄ• dÄ«ni paá¹‡Ä«t
pÄ• daparikammapiá¹-á¹-hiparikammÄ• dÄ«ni ekavacaneneva karoti. __alabhamÄ• no_ti ya
alabhanto. __dhammaÃ±Ã±eva sakkaronto_ti dhammaá¹ƒyeva sakkÄ• raá¹ƒ sukatakÄ• raá
karonto_ti garubhÄ• riyaá¹ƒ karonto. __mÄ• nento_ti manena piyaá¹ƒ karonto. __pÅ«jento_
pÅ«jento. __apacÄ• yamÄ• no_ti dhammaá¹ƒyeva apacÄ• yamÄ• no apacitiá¹ƒ nÄ«cavuttiá

<227> evaá¹ƒ akkhantiyÄ• dosaá¹ƒ dassetvÄ• idÄ• ni ye adhivÄ• senti, te evaá¹ƒ adhivÄ•
vacanapathe dassento __paÃ±cime, bhikkhave_tiÄ• dimÄ• ha. tattha __kÄ• lenÄ• _ti yuttap
satÄ• vijjamÄ• nena. __saá¹‡henÄ• _ti sammaá¹-á¹-hena \Ee II 100/. __atthasaÃ±hitenÄ• _
kÄ• raá¹‡anissitena. __akÄ• lenÄ• _tiÄ• dÄ«ni tesaá¹ƒyeva paá¹-ipakkhavasena veditabbÄ•
uppannamettacittÄ• hutvÄ• . __dosantarÄ• _ti duá¹-á¹-hacittÄ• , abbhantare uppannadosÄ•
vacanapathesu. __pharitvÄ• _ti adhimuccitvÄ• . __tadÄ• rammaá¹‡aÃ±cÄ• _ti kathaá¹ƒ tad
sabbÄ• vantaá¹ƒ lokaá¹ƒ karoti? paÃ±ca vacanapathe gahetvÄ• Ä• gataá¹ƒ puggalaá¹ƒ me
katvÄ• puna tasseva mettacittassa avasesasatte Ä• rammaá¹‡aá¹ƒ karonto sabbÄ• vantaá
karoti nÄ• ma. tatrÄ• yaá¹ƒ vacanattho. __tadÄ• rammaá¹‡aÃ±cÄ• _ti tasseva mettacittassa
__sabbÄ• vanta_nti sabbasattavantaá¹ƒ. __loka_nti sattalokaá¹ƒ. __vipulenÄ• _ti anekasatt
__mahaggatenÄ• _ti mahaggatabhÅ«mikena. __appamÄ• á¹‡enÄ• _ti subhÄ• vitena. __av
__abyÄ• bajjhenÄ• _ti niddukkhena. __pharitvÄ• viharissÄ• mÄ• _ti evarÅ«pena mettÄ• sa
puggalaá¹ƒ sabbaÃ±ca lokaá¹ƒ tassa cittassa Ä• rammaá¹‡aá¹ƒ katvÄ• adhimuccitvÄ• vih

<228> idÄ• ni tadatthadÄ«pikaá¹ƒ upamaá¹ƒ Ä• haranto __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. t
nippathaviá¹ƒ karissÄ• mÄ«ti attho. __tatra tatrÄ• _ti \Be II 7/ tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne. _
pacchiyÄ• paá¹ƒsuá¹ƒ uddharitvÄ• \Ne II 7/ bÄ«jÄ• ni viya vikireyya. __oá¹-á¹-hubheyyÄ• _
__apathaviá¹ƒ kareyyÄ• _ti evaá¹ƒ kÄ• yena ca vÄ• cÄ• ya ca payogaá¹ƒ katvÄ• pi sakkuá¹
__gambhÄ«rÄ• _ti bahalattena dviyojanasatasahassÄ• ni cattÄ• ri ca nahutÄ• ni gambhÄ«r
tiriyaá¹ƒ pana aparicchinnÄ• . __evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ ---
mettacittaá¹ƒ daá¹-á¹-habbaá¹ƒ. kudÄ• lapiá¹-akaá¹ƒ gahetvÄ• Ä• gatapuriso viya paÃ±ca v
Ä• gatapuggalo. yathÄ• so kudÄ• lapiá¹-akena mahÄ• pathaviá¹ƒ apathaviá¹ƒ kÄ• tuá¹ƒ na
vacanapathe gahetvÄ• Ä• gatapuggalo mettacittassa aÃ±Ã±athattaá¹ƒ kÄ• tuá¹ƒ na sakkhi

<229> dutiyaupamÄ• yaá¹ƒ __haliddi_nti yaá¹ƒkiÃ±ci pÄ«takavaá¹‡á¹‡aá¹ƒ. __nÄ«la_nti ka
palÄ• sanÄ«laá¹ƒ vÄ• . __arÅ«pÄ«_ti arÅ«po \Ee II 101/. nanu ca, dvinnaá¹ƒ kaá¹-á¹-hÄ• na
rukkhÄ• naá¹ƒ vÄ• dvinnaá¹ƒ seyyÄ• naá¹ƒ vÄ• dvinnaá¹ƒ selÄ• naá¹ƒ vÄ• antaraá¹ƒ par
Ä• gataá¹ƒ, kasmÄ• idha __arÅ«pÄ«_ti vuttoti? sanidassanabhÄ• vapaá¹-ikkhepato. tenevÄ
tasmiÃ±hi rÅ«paá¹ƒ likhituá¹ƒ, rÅ«papÄ• tubhÄ• vaá¹ƒ dassetuá¹ƒ na sakkÄ• , tasmÄ• ``ar
__anidassano_ti dassanassa cakkhuviÃ±Ã±Ä• á¹‡assa anÄ• pÄ• tho. upamÄ• saá¹ƒsandan
mettacittaá¹ƒ. tulikapaÃ±camÄ• cattÄ• ro raá¹…gajÄ• tÄ• viya paÃ±ca vacanapathÄ• , tuli
gahetvÄ• Ä• gatapuriso viya paÃ±ca vacanapathe gahetvÄ• Ä• gatapuggalo. yathÄ• so tu
Ä• kÄ• se rÅ«papÄ• tubhÄ• vaá¹ƒ kÄ• tuá¹ƒ na sakkoti, evaá¹ƒ vo paÃ±ca vacanapathe gal
mettacittassa aÃ±Ã±athattaá¹ƒ katvÄ• dosuppattiá¹ƒ dassetuá¹ƒ na sakkhissatÄ«ti.

<230> tatiyaupamÄ• yaá¹ƒ __Ä• ditta_nti pajjalitaá¹ƒ. __gambhÄ«rÄ• appameyyÄ• _ti imis
gambhÄ«raá¹-á¹-hÄ• naá¹ƒ gÄ• vutampi atthi, aá¸• á¸• hayojanampi, yojanampi. puthulaá¹ƒ
dÄ«ghato pana paÃ±cayojanasatÄ• ni. sÄ• kathaá¹ƒ gambhÄ«rÄ• appameyyÄ• ti? etena p
udakaá¹ƒ viya tÄ• petuá¹ƒ asakkuá¹‡eyyato. á¹-hitodakaá¹ƒ pana kenaci upÄ• yena aá¹…gu
aá¸• á¸• haá¹…gulamattaá¹ƒ vÄ• evaá¹ƒ tÄ• petuá¹ƒ sakkÄ• bhaveyya, ayaá¹ƒ pana na \B
vuttaá¹ƒ. upamÄ• saá¹ƒsandane panettha gaá¹…gÄ• viya mettacittaá¹ƒ, tiá¹‡ukkaá¹ƒ Ä• dÄ
paÃ±ca vacanapathe gahetvÄ• Ä• gatapuggalo. yathÄ• so Ä• dittÄ• ya tiá¹‡ukkÄ• ya gaá¹
evaá¹ƒ \Ne II 8/ vo paÃ±ca vacanapathe gahetvÄ• Ä• gatapuggalo mettacittassa aÃ±Ã±ath
sakkhissatÄ«ti.

<231> catutthaupamÄ• yaá¹ƒ __biá¸·Ä• rabhastÄ• _ti biá¸·Ä• racammapasibbakÄ• . __sum
madditÄ• . __suparimadditÄ• _ti anto ca bahi ca samantato suparimadditÄ• . __tÅ«linÄ«_ti
simbalitÅ«lalatÄ• tÅ«lasamÄ• nÄ• . __chinnasassarÄ• _ti chinnasassarasaddÄ• . __chinnal
chinnabhabbharasaddÄ• . upamÄ• saá¹ƒsandane panettha biá¸·Ä• rabhastÄ• viya mettacit
Ä• dÄ• ya Ä• gatapuriso viya paÃ±ca vacanapathe gahetvÄ• Ä• gatapuggalo. yathÄ• so ka
vÄ• \Ee II 102/ biá¸·Ä• rabhastaá¹ƒ sarasaraá¹ƒ bharabharaá¹ƒ saddaá¹ƒ kÄ• tuá¹ƒ na sakk
vacanapathe gahetvÄ• Ä• gatapuggalo mettacittassa aÃ±Ã±athattaá¹ƒ katvÄ• dosÄ• nuga
sakkhissatÄ«ti.

<232> __ocarakÄ• _ti avacarakÄ• heá¹-á¹-hÄ• carakÄ• , nÄ«cakammakÄ• rakÄ• ti attho. _
bhikkhu vÄ• bhikkhunÄ« vÄ• mano padÅ«seyya, taá¹ƒ kakacena okantanaá¹ƒ nÄ• dhivÄ•
sÄ• sanakaro_ti so tena anadhivÄ• sanena mayhaá¹ƒ ovÄ• dakaro na hoti. Ä• patti panetth

<233> __aá¹‡uá¹ƒ vÄ• thÅ«laá¹ƒ vÄ• _ti appasÄ• vajjaá¹ƒ vÄ• mahÄ• sÄ• vajjaá¹ƒ vÄ• . _
nÄ• dhivÄ• seyyÄ• thÄ• _ti yo tumhehi adhivÄ• setabbo na bhaveyyÄ• ti attho. __no hetaá¹
anadhivÄ• setabbaá¹ƒ nÄ• ma vacanapathaá¹ƒ na passÄ• mÄ• ti adhippÄ• yo. __dÄ«ghara

bhagavÄ• arahattena kÅ«á¹-aá¹ƒ gaá¹‡hanto yathÄ• nusandhinÄ• desanaá¹ƒ niá¹-á¹-hape

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kakacÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. alagaddÅ«pamasuttavaá¹‡á¹‡anÄ•

<234> __evaá¹ƒ_ \Ne II 9/ \Be II 9/ __me suta_nti alagaddÅ«pamasuttaá¹ƒ. tattha gaddhe b
gaddhabÄ• dhino, gaddhabÄ• dhino pubbapurisÄ• assÄ• ti gaddhabÄ• dhipubbo, tassa __
gijjhaghÄ• takakulappasutassÄ• ti attho. saggamokkhÄ• naá¹ƒ antarÄ• yaá¹ƒ karontÄ«ti __
kammakilesavipÄ• kaupavÄ• daÄ• á¹‡Ä• vÄ«tikkamavasena paÃ±cavidhÄ• . tattha paÃ±cÄ
kammantarÄ• yikÄ• nÄ• ma. tathÄ• bhikkhunÄ«dÅ«sakakammaá¹ƒ, taá¹ƒ pana mokkhass
saggassa. niyatamicchÄ• diá¹-á¹-hidhammÄ• kilesantarÄ• yikÄ• nÄ• ma.
paá¹‡á¸• akatiracchÄ• nagataubhatobyaÃ±janakÄ• naá¹ƒ paá¹-isandhidhammÄ• vipÄ• kan
ariyÅ«pavÄ• dadhammÄ• upavÄ• dantarÄ• yikÄ• nÄ• ma, te pana yÄ• va ariye na khamÄ
paraá¹ƒ. saÃ±cicca vÄ«tikkantÄ• satta Ä• pattikkhandhÄ• Ä• á¹‡Ä• vÄ«tikkamantarÄ• yikÄ
bhikkhubhÄ• vaá¹ƒ vÄ• paá¹-ijÄ• nÄ• ti, na vuá¹-á¹-hÄ• ti vÄ• , na deseti vÄ• , tÄ• vadeva,

tatrÄ• yaá¹ƒ \Ee II 103/ bhikkhu bahussuto dhammakathiko sesantarÄ• yike jÄ• nÄ• ti, vina
paá¹‡á¹‡attivÄ«tikkamantarÄ• yike na jÄ• nÄ• ti, tasmÄ• rahogato evaá¹ƒ cintesi --- ime Ä•
kÄ• maguá¹‡e paribhuÃ±jantÄ• sotÄ• pannÄ• pi sakadÄ• gÄ• minopi anÄ• gÄ• minopi hon
cakkhuviÃ±Ã±eyyÄ• ni rÅ«pÄ• ni passanti ... pe ... kÄ• yaviÃ±Ã±eyye phoá¹-á¹-habbe phusa
attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«ni paribhuÃ±janti, etaá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati. kasmÄ• itthÄ
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• na vaá¹-á¹-anti? etepi vaá¹-á¹-antÄ«ti. evaá¹ƒ rase
saá¹ƒsandetvÄ• sacchandarÄ• gaparibhogaÃ±ca nicchandarÄ• gaparibhogaÃ±ca ekaá¹ƒ k
atisukhumasuttaá¹ƒ upanento viya, sÄ• sapena saddhiá¹ƒ sineruá¹ƒ upasaá¹ƒharanto viya,
diá¹-á¹-higataá¹ƒ uppÄ• detvÄ• , ``kiá¹ƒ bhagavatÄ• mahÄ• samuddaá¹ƒ bandhantena viya
paá¹-hamapÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ, natthi ettha dosoâ€™â€™ ti sabbaÃ±Ã±utaÃ±Ã±
paá¹-ivirujjhanto vesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ paá¹-ibÄ• hanto ariyamagge khÄ• á¹‡ukaá¹‡á¹-ak
methunadhamme doso natthÄ«ti jinassa Ä• á¹‡Ä• cakke pahÄ• raá¹ƒ adÄ• si. tenÄ• ha --- `
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ tiÄ• di.

__evaá¹ƒ_ \Ne II 10/ \Be II 10/ __byÄ• kho_ti evaá¹ƒ viya kho. __samanuyuÃ±jantÄ«_tiÄ•
tvaá¹ƒ, laddhiá¹ƒ vadehÄ«ti pucchamÄ• nÄ• samanuyuÃ±janti nÄ• ma. diá¹-á¹-hiá¹ƒ patiá¹-
samanuggÄ• hanti nÄ• ma. kena kÄ• raá¹‡ena evaá¹ƒ vadasÄ«ti kÄ• raá¹‡aá¹ƒ pucchantÄ•
__aá¹-á¹-hikaá¹…kalÅ«pamÄ• _tiÄ• dÄ«su (MN II 42-48) __aá¹-á¹-hikaá¹…kalÅ«pamÄ• _ a
__maá¹ƒsapesÅ«pamÄ• _ bahusÄ• dhÄ• raá¹‡aá¹-á¹-hena. __tiá¹‡ukkÅ«pamÄ• _ anudaha

__aá¹…gÄ• rakÄ• sÅ«pamÄ• _ mahÄ• bhitÄ• panaá¹-á¹-hena. __supinakÅ«pamÄ• _ ittarap
__yÄ• citakÅ«pamÄ• _ tÄ• vakÄ• likaá¹-á¹-hena. __rukkhaphalÅ«pamÄ• _ sabbaá¹…gapac
__asisÅ«nÅ«pamÄ• _ adhikuá¹-á¹-anaá¹-á¹-hena. __sattisÅ«lÅ«pamÄ• _ vinivijjhanaá¹-á¹-h
sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena. __thÄ• masÄ• _ti diá¹-á¹-hithÄ• mena. __parÄ• mÄ
diá¹-á¹-hiparÄ• mÄ• sena. __abhinivissa voharatÄ«_ti adhiá¹-á¹-hahitvÄ• voharati dÄ«peti v

<235> __yato kho te bhikkhÅ«_ti yadÄ• te bhikkhÅ«. __evaá¹ƒ_ \Ee II 104/ __byÄ• kho al
bhagavatÄ• _ti idaá¹ƒ esa attano ajjhÄ• sayena natthÄ«ti vattukÄ• mopi bhagavato Ä• nubh
buddhÄ• naá¹ƒ kira sammukhÄ• dve kathÄ• kathetuá¹ƒ samattho nÄ• ma natthi.

<236> __kassa kho nÄ• ma tvaá¹ƒ moghapurisÄ• _ti tvaá¹ƒ moghapurisa kassa khattiyassa
vessassa vÄ• suddassa vÄ• gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• devassa vÄ• manus
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• si. __atha kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«_ti ayaá¹
ariá¹-á¹-ho kira cintesi --- ``bhagavÄ• maá¹ƒ moghapurisoti vadati, na kho pana moghapuris
maggaphalÄ• naá¹ƒ upanissayo na hoti. upasenampi hi vaá¹…gantaputtaá¹ƒ, `atilahuá¹ƒ kh
bÄ• hullÄ• ya Ä• vattoâ€™ ti (Vin I 75) bhagavÄ• moghapurisavÄ• dena ovadi. thero apara
vÄ• yamanto cha abhiÃ±Ã±Ä• sacchÄ• kÄ• si. ahampi tathÄ• rÅ«paá¹ƒ vÄ«riyaá¹ƒ paggaá
nibbattessÄ• mÄ«â€™â€™ ti. athassa bhagavÄ• bandhanÄ• pavuttassa paá¹‡á¸• upalÄ•
dassento imaá¹ƒ desanaá¹ƒ Ä• rabhi.

__usmÄ«katopÄ«_ti \Be II 11/, bhikkhave, tumhe kinti maÃ±Ã±atha, ayaá¹ƒ ariá¹-á¹-ho eva
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena paá¹-ivirujjhitvÄ• vesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ paá¹-ibÄ• hitvÄ•
pahÄ• raá¹ƒ dadamÄ• no api nu imasmiá¹ƒ dhammavinaye usmÄ«katopi? yathÄ• nibbutep
11/ khajjupanakamattÄ• pi aggipapaá¹-ikÄ• hotiyeva, yaá¹ƒ nissÄ• ya puna mahÄ• aggikkh
kho evaá¹ƒ imassa appamattikÄ• pi Ã±Ä• á¹‡usmÄ• atthi, yaá¹ƒ nissÄ• ya vÄ• yamanto ma
__no hetaá¹ƒ, bhante_ti, bhante, evaá¹ƒ laddhikassa kuto evarÅ«pÄ• Ã±Ä• á¹‡usmÄ• ti? m
paccayasamatthÄ• ya Ã±Ä• á¹‡usmÄ• ya usmÄ«katabhÄ• vaá¹ƒ paá¹-ikkhipantÄ• vadanti.
nittejabhÅ«to. __pattakkhandho_ti patitakkhandho. __appaá¹-ibhÄ• no_ti kiÃ±ci paá¹-ibhÄ•
bhinnapaá¹-ibhÄ• no evarÅ«pampi nÄ• ma niyyÄ• nikasÄ• sanaá¹ƒ labhitvÄ• aviruá¸·hidha
samugghÄ• titapaccayo jÄ• toti attano abhabbataá¹ƒ paccavekkhanto pÄ• daá¹…guá¹-á¹-ha
nisÄ«di.

__paÃ±Ã±Ä• yissasi_ \Ee II 105/ __kho_ti ayampi pÄ• á¹-iyekko anusandhi. ariá¹-á¹-ho kira
``bhagavÄ• mayhaá¹ƒ maggaphalÄ• naá¹ƒ upanissayo pacchinnoti vadati, na kho pana bu
dhammaá¹ƒ desenti, anupanissayÄ• nampi desenti, ahaá¹ƒ satthu santikÄ• sugatovÄ• daá
sampattÅ«pagaá¹ƒ kusalaá¹ƒ karissÄ• mÄ«â€™â€™ ti. athassa bhagavÄ• ovÄ• daá¹ƒ paá
``paÃ±Ã±Ä• yissasÄ«â€™â€™ tiÄ• dimÄ• ha. tassattho, tvaá¹ƒ yeva, moghapurisa, iminÄ•
nirayÄ• dÄ«su paÃ±Ã±Ä• yissasi, mama santikÄ• tuyhaá¹ƒ sugatovÄ• do nÄ• ma natthi, na

bhikkhÅ« paá¹-ipucchissÄ• mÄ«ti.

<237> __atha kho bhagavÄ• _ti ayampi pÄ• á¹-iyekko anusandhi. imasmiÃ±hi á¹-hÄ• ne bh
ariá¹-á¹-haá¹ƒ gaá¹‡ato nissÄ• reti. sace hi parisagatÄ• naá¹ƒ kassaci evaá¹ƒ bhaveyya --- `
bhagavatÄ• akathitaá¹ƒ kathetuá¹ƒ kiá¹ƒ sakkhissati, kacci nu kho parisamajjhe bhagavatÄ
samÄ• raddhÄ• ya sahasÄ• kathitaâ€™â€™ nti. evaá¹ƒ kathitaá¹ƒ pana na ariá¹-á¹-hova s
sutaá¹ƒ bhavissati. athÄ• pissa siyÄ• ``yathÄ• satthÄ• ariá¹-á¹-haá¹ƒ niggaá¹‡hÄ• ti, mam
niggaá¹‡heyyÄ• ti sutvÄ• pi tuá¹‡hÄ«bhÄ• vaá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti. ``taá¹ƒ \Be II 12/
karissantÄ«â€™â€™ ti. mayÄ• pi na kathitaá¹ƒ, aÃ±Ã±ena sutampi natthÄ«ti ``tumhepime,
parisÄ• ya laddhiá¹ƒ sodheti. parisÄ• ya pana laddhisodhaneneva ariá¹-á¹-ho gaá¹‡ato niss

idÄ• ni ariá¹-á¹-hassa laddhiá¹ƒ pakÄ• sento __so vata, bhikkhave_tiÄ• dimÄ• ha. tattha __
kÄ• mehÄ«_tiÄ• dÄ«su \Ne II 12/ yo so, bhikkhave, bhikkhu ``te paá¹-isevato nÄ• laá¹ƒ anta
evaá¹ƒ laddhiko, so vata kilesakÄ• mehi ceva kilesakÄ• masampayuttehi saÃ±Ã±Ä• vitakkeh
pahÄ• ya, vinÄ• etehi dhammehi, vatthukÄ• me paá¹-isevissati, methunasamÄ• cÄ• raá¹ƒ s
á¹-hÄ• naá¹ƒ vijjati. idaá¹ƒ kÄ• raá¹‡aá¹ƒ nÄ• ma natthi, aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• sc

<238> evaá¹ƒ bhagavÄ• ayaá¹ƒ ariá¹-á¹-ho yathÄ• nÄ• ma rajako sugandhÄ• nipi duggan
navÄ• nipi suddhÄ• nipi asuddhÄ• nipi vatthÄ• ni ekato bhaá¹‡á¸• ikaá¹ƒ karoti, evameva \E
nicchandarÄ• gapaá¹‡Ä«tacÄ«varÄ• diparibhogaÃ±ca anibaddhasÄ«lÄ• naá¹ƒ gahaá¹-á¹-h
sacchandarÄ• gaparibhogaÃ±ca nibaddhasÄ«lÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• varaá¹‡akaraá¹ƒ
sabbaá¹ƒ ekasadisaá¹ƒ karotÄ«ti ariá¹-á¹-hassa laddhiá¹ƒ pakÄ• setvÄ• idÄ• ni duggahitÄ•
dassento __idha, bhikkhave, ekacce_tiÄ• dimÄ• ha. tattha __pariyÄ• puá¹‡antÄ«_ti uggaá¹
ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rÄ• , suttanipÄ• te
maá¹…galasuttaratanasuttanÄ• lakasuÄ• tuvaá¹-á¹-akasuttÄ• ni, aÃ±Ã±ampi ca suttanÄ• m
__sutta_nti veditabbaá¹ƒ. sabbampi sagÄ• thakaá¹ƒ suttaá¹ƒ __geyya_nti veditabbaá¹ƒ, vis
sakalopi sagÄ• thÄ• vaggo. sakalaá¹ƒ abhidhammapiá¹-akaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ, y
aá¹-á¹-hahi aá¹…gehi asaá¹…gahitaá¹ƒ buddhavacanaá¹ƒ, taá¹ƒ __veyyÄ• karaá¹‡a_nti ve
theragÄ• thÄ• , therigÄ• thÄ• , suttanipÄ• te nosuttanÄ• mikÄ• suddhikagÄ• thÄ• ca __gÄ
somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• dveasÄ«tisuttantÄ• __udÄ• na_n
bhagavatÄ• â€™â€™ tiÄ• dinayappavattÄ• (It 1, 2) dasuttarasatasuttantÄ• __itivuttaka_nt
apaá¹‡á¹‡akajÄ• takÄ• dÄ«ni paá¹‡á¹‡Ä• sÄ• dhikÄ• ni paÃ±cajÄ• takasatÄ• ni __jÄ• taka
bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ tiÄ• dinayappavattÄ• (AN
acchariyaabbhutadhammappaá¹-isaá¹ƒyuttÄ• \Be II 13/ suttantÄ• __abbhutadhamma_nti v
cÅ«á¸·avedallamahÄ• vedallasammÄ• diá¹-á¹-hisakkapaÃ±hasaá¹…khÄ• rabhÄ• janiyamah
vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitasuttantÄ• __vedalla_nti veditabbÄ• .

__atthaá¹ƒ na upaparikkhantÄ«_ti atthatthaá¹ƒ kÄ• raá¹‡atthaá¹ƒ na passanti na pariggaá¹

__anupaparikkhata_nti anupaparikkhantÄ• naá¹ƒ. __na nijjhÄ• naá¹ƒ khamantÄ«_ti na upa
Ä• pÄ• thaá¹ƒ Ä• gacchanti, imasmiá¹ƒ á¹-hÄ• ne sÄ«laá¹ƒ samÄ• dhi vipassanÄ• maggo
vivaá¹-á¹-aá¹ƒ kathitanti evaá¹ƒ jÄ• nituá¹ƒ \Ne II 13/ na sakkÄ• hontÄ«ti attho. __te upÄ• r
cevÄ• _ti te paresaá¹ƒ vÄ• de dosÄ• ropanÄ• nisaá¹ƒsÄ• \Ee II 107/ hutvÄ• pariyÄ• puá¹‡
__itivÄ• dappamokkhÄ• nisaá¹ƒsÄ• cÄ• _ti evaá¹ƒ vÄ• dapamokkhÄ• nisaá¹ƒsÄ• , parehi
dosaá¹ƒ evaá¹ƒ mocessÄ• mÄ• ti iminÄ• va kÄ• raá¹‡ena pariyÄ• puá¹‡antÄ«ti attho. __taÃ
nÄ• nubhontÄ«_ti yassa ca maggassa vÄ• phalassa vÄ• atthÄ• ya kulaputtÄ• dhammaá¹
dhammassa atthaá¹ƒ ete duggahitaggÄ• hino nÄ• nubhonti. apica parassa vÄ• de upÄ• ram
vÄ• daá¹ƒ mocetuá¹ƒ asakkontÄ• pi taÃ±ca atthaá¹ƒ nÄ• nubhontiyeva.

<239> __alagaddatthiko_ti Ä• sivisaatthiko. __gado_ti hi visassa nÄ• maá¹ƒ, taá¹ƒ tassa al
atthÄ«ti __alagaddo. bhoge_ti sarÄ«re. __idha pana, bhikkhave, ekacce kulaputtÄ• dhamm
pariyÄ• puá¹‡antÄ«_ti nittharaá¹‡apariyattivasena uggaá¹‡hanti. tisso hi pariyattiyo alagadd
nittharaá¹‡apariyatti bhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«ti.

tattha yo buddhavacanaá¹ƒ uggahetvÄ• evaá¹ƒ cÄ«varÄ• dÄ«ni vÄ• labhissÄ• mi, catupa
jÄ• nissantÄ«ti lÄ• bhasakkÄ• rahetu pariyÄ• puá¹‡Ä• ti, tassa sÄ• pariyatti __alagaddapar
pariyÄ• puá¹‡ato hi buddhavacanaá¹ƒ apariyÄ• puá¹‡itvÄ• niddokkamanaá¹ƒ varataraá¹ƒ.

yo pana buddhavacanaá¹ƒ uggaá¹‡hitvÄ• sÄ«lassa Ä• gataá¹-á¹-hÄ• ne sÄ«laá¹ƒ pÅ«retv
Ä• gataá¹-á¹-hÄ• ne samÄ• dhigabbhaá¹ƒ gaá¹‡hÄ• petvÄ• vipassanÄ• ya Ä• gataá¹-á¹-hÄ
paá¹-á¹-hapetvÄ• maggaphalÄ• naá¹ƒ Ä• gataá¹-á¹-hÄ• ne maggaá¹ƒ bhÄ• vessÄ• mi phal
sacchikarissÄ• mÄ«ti uggaá¹‡hÄ• ti, tassa sÄ• pariyatti __nittharaá¹‡apariyatti_ nÄ• ma ho

khÄ«á¹‡Ä• savassa pana pariyatti __bhaá¹‡á¸• Ä• gÄ• rikapariyatti_ nÄ• ma. tassa hi apar
abhÄ• vitaá¹ƒ asacchikataá¹ƒ vÄ• natthi. so hi pariÃ±Ã±Ä• takkhandho pahÄ«nakileso bhÄ
sacchikataphalo, tasmÄ• buddhavacanaá¹ƒ pariyÄ• puá¹‡anto tantidhÄ• rako paveá¹‡ipÄ•
hutvÄ• uggaá¹‡hÄ• ti. itissa sÄ• pariyatti bhaá¹‡á¸• Ä• gÄ• rikapariyatti nÄ• ma hoti.

yo \Ne II 14/ pana puthujjano chÄ• tabhayÄ• dÄ«su ganthadharesu ekasmiá¹ƒ á¹-hÄ• ne va
sayaá¹ƒ bhikkhÄ• cÄ• rena akilamamÄ• no \Ee II 108/ atimadhuraá¹ƒ buddhavacanaá¹ƒ mÄ
dhÄ• ressÄ• mi, vaá¹ƒsaá¹ƒ á¹-hapessÄ• mi, paveá¹‡iá¹ƒ pÄ• lessÄ• mÄ«ti pariyÄ• puá¹‡Ä
bhaá¹‡á¸• Ä• gÄ• rikapariyatti hoti, na hotÄ«ti? na hoti. kasmÄ• ? na attano á¹-hÄ• ne á¹-ha
puthujjanassa hi pariyatti nÄ• ma alagaddÄ• vÄ• hoti nittharaá¹‡Ä• vÄ• , sattannaá¹ƒ sekh
nittharaá¹‡Ä• va, khÄ«á¹‡Ä• savassa bhaá¹‡á¸• Ä• gÄ• rikapariyattiyeva. imasmiá¹ƒ pana á
nittharaá¹‡apariyatti adhippetÄ• .

__nijjhÄ• naá¹ƒ khamantÄ«_ti sÄ«lÄ• dÄ«naá¹ƒ Ä• gataá¹-á¹-hÄ• nesu idha sÄ«laá¹ƒ kathi

vipassanÄ• , idha maggo, idha phalaá¹ƒ, idha vaá¹-á¹-aá¹ƒ, idha vivaá¹-á¹-anti Ä• pÄ• thaá¹
__taÃ±cassa atthaá¹ƒ anubhontÄ«_ti yesaá¹ƒ maggaphalÄ• naá¹ƒ atthÄ• ya pariyÄ• puá¹‡a
nissÄ• ya maggaá¹ƒ bhÄ• vetvÄ• phalaá¹ƒ sacchikarontÄ• taÃ±cassa dhammassa atthaá¹
upÄ• rambhaá¹ƒ Ä• ropetuá¹ƒ sakkontÄ• pi sakavÄ• de Ä• ropitaá¹ƒ dosaá¹ƒ icchiticchitaá¹
mocetuá¹ƒ sakkontÄ• pi anubhontiyeva. __dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattant
Ä• gataá¹-á¹-hÄ• ne sÄ«lÄ• dÄ«ni pÅ«rentÄ• nampi, paresaá¹ƒ vÄ• de sahadhammena upÄ
sakavÄ• dato dosaá¹ƒ harantÄ• nampi, arahattaá¹ƒ patvÄ• parisamajjhe dhammaá¹ƒ deset
pasannehi upanÄ«te cattÄ• ro paccaye paribhuÃ±jantÄ• nampi dÄ«gharattaá¹ƒ hitÄ• ya suk

evaá¹ƒ \Be II 15/ suggahite buddhavacane Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• idÄ• ni tattheva niyo
bhikkhave_tiÄ• dimÄ• ha. tattha __tasmÄ• _ti yasmÄ• duggahitapariyatti duggahitaalagado
ahitÄ• ya dukkhÄ• ya saá¹ƒvattati, suggahitapariyatti suggahitaalagaddo viya dÄ«gharattaá¹
saá¹ƒvattati, tasmÄ• ti attho. __tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• _ti tatheva naá¹ƒ dhÄ• reyyÄ
gaá¹‡heyyÄ• tha. __ye vÄ• panÄ• ssu viyattÄ• bhikkhÅ«_ti ye vÄ• pana aÃ±Ã±e
sÄ• riputtamoggallÄ• namahÄ• kassapamahÄ• kaccÄ• nÄ• dikÄ• byattÄ• paá¹‡á¸• itÄ• bh
ariá¹-á¹-hena viya pana mama sÄ• sane na kalalaá¹ƒ vÄ• kacavaraá¹ƒ vÄ• pakkhipitabbaá

<240> __kullÅ«pama_nti kullasadisaá¹ƒ. __nittharaá¹‡atthÄ• yÄ• _ti caturoghanittharaá¹‡a
__udakaá¹‡á¹‡ava_nti yaÃ±hi \Ee II 109/ udakaá¹ƒ gambhÄ«raá¹ƒ na puthulaá¹ƒ. puthulaá¹
gambhÄ«raá¹ƒ, na taá¹ƒ aá¹‡á¹‡avoti vuccati. yaá¹ƒ \Ne II 15/ pana gambhÄ«raÃ±ceva puth
aá¹‡á¹‡avoti vuccati. tasmÄ• __mahantaá¹ƒ udakaá¹‡á¹‡ava_nti mahantaá¹ƒ puthulaá¹ƒ ga
ayamettha attho. __sÄ• saá¹…kaá¹ƒ_ nÄ• ma yattha corÄ• naá¹ƒ nivutthokÄ• so dissati. á¹-
nipannokÄ• so dissati. __sappaá¹-ibhayaá¹ƒ_ nÄ• ma yattha corehi manussÄ• hatÄ• dissa
Ä• koá¹-itÄ• dissanti. __uttarasetÅ«_ti udakaá¹‡á¹‡avassa upari baddho setu. __kullaá¹ƒ b
nÄ• ma taraá¹‡atthÄ• ya kalÄ• paá¹ƒ katvÄ• baddho. pattharitvÄ• baddhÄ• pana padarac
vuccanti. __uccÄ• retvÄ• _ti á¹-hapetvÄ• . __kiccakÄ• rÄ«_ti pattakÄ• rÄ« yuttakÄ• rÄ«, pat
__dhammÄ• pi vo pahÄ• tabbÄ• _ti ettha __dhammÄ• _ti samathavipassanÄ• . bhagavÄ•
pajahÄ• pesi, vipassanÄ• yapi. samathe chandarÄ• gaá¹ƒ kattha pajahÄ• pesi? ``iti kho, ud
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassapi pahÄ• naá¹ƒ vadÄ• mi, passasi no tvaá¹ƒ, udÄ•
aá¹‡uá¹ƒ vÄ• thÅ«laá¹ƒ vÄ• , yassÄ• haá¹ƒ no pahÄ• naá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN II
chandarÄ• gaá¹ƒ pajahÄ• pesi. ``imaá¹ƒ ce tumhe, bhikkhave, diá¹-á¹-hiá¹ƒ evaá¹ƒ parisudd
pariyodÄ• taá¹ƒ na allÄ«yetha na kelÄ• yetha na dhanÄ• yethÄ• â€™â€™ ti (MN I 401) etth
chandarÄ• gaá¹ƒ pajahÄ• pesi \Be II 16/. idha pana ubhayattha pajahÄ• pento ``dhammÄ• p
adhammÄ• â€™â€™ ti Ä• ha.

tatrÄ• yaá¹ƒ adhippÄ• yo --- bhikkhave, ahaá¹ƒ evarÅ«pesu santappaá¹‡Ä«tesu dhammesu
vadÄ• mi, kiá¹ƒ pana imasmiá¹ƒ asaddhamme gÄ• madhamme vasaladhamme duá¹-á¹-hull
ariá¹-á¹-ho moghapuriso niddosasaÃ±Ã±Ä« paÃ±casu kÄ• maguá¹‡esu chandarÄ• gaá¹ƒ nA

ariá¹-á¹-hena viya na tumhehi mayhaá¹ƒ sÄ• sane kalalaá¹ƒ vÄ• kacavaraá¹ƒ vÄ• pakkhipi
iminÄ• pi ovÄ• dena ariá¹-á¹-haá¹ƒyeva niggaá¹‡hÄ• ti.

<241> idÄ• ni \Ee II 110/ yo paÃ±casu khandhesu tividhaggÄ• havasena ahaá¹ƒ mamanti g
sÄ• sane ayaá¹ƒ ariá¹-á¹-ho viya kalalaá¹ƒ kacavaraá¹ƒ pakkhipatÄ«ti dassento __chayimÄ•
bhikkhave_tiÄ• dimÄ• ha. tattha __diá¹-á¹-hiá¹-á¹-hÄ• nÄ• nÄ«_ti diá¹-á¹-hipi diá¹-á¹-hiá¹-á¹-
diá¹-á¹-hiyÄ• Ä• rammaá¹‡ampi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, diá¹-á¹-hiyÄ• paccayopi. __rÅ«p
mamÄ• _tiÄ• dÄ«su __etaá¹ƒ mamÄ• _ti taá¹‡hÄ• ggÄ• ho. __esohamasmÄ«_ti mÄ• nagg
diá¹-á¹-higgÄ• ho. evaá¹ƒ rÅ«pÄ• rammaá¹‡Ä• taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo kathitÄ• honti
vattabbaá¹ƒ. vedanÄ• dÄ«supi eseva nayo. __diá¹-á¹-haá¹ƒ_ rÅ«pÄ• yatanaá¹ƒ, __sutaá¹ƒ_
16/, __mutaá¹ƒ_ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ, taÃ±hi p
vuttaá¹ƒ. avasesÄ• ni sattÄ• yatanÄ• ni __viÃ±Ã±Ä• taá¹ƒ_ nÄ• ma. __patta_nti pariyesitvÄ
pattaá¹ƒ. __pariyesita_nti pattaá¹ƒ vÄ• appattaá¹ƒ vÄ• pariyesitaá¹ƒ. __anuvicaritaá¹ƒ mar
anusaÃ±caritaá¹ƒ. lokasmiÃ±hi pariyesitvÄ• pattampi atthi, pariyesitvÄ• nopattampi. apariy
atthi, apariyesitvÄ• nopattampi. tattha pariyesitvÄ• pattaá¹ƒ pattaá¹ƒ nÄ• ma. pariyesitvÄ•
pariyesitaá¹ƒ nÄ• ma. apariyesitvÄ• pattaÃ±ca, apariyesitvÄ• nopattaÃ±ca manasÄ• nuvic

atha vÄ• pariyesitvÄ• pattampi apariyesitvÄ• pattampi pattaá¹-á¹-hena pattaá¹ƒ nÄ• ma. p
pariyesitaá¹ƒ nÄ• ma. apariyesitvÄ• nopattaá¹ƒ manasÄ• nuvicaritaá¹ƒ nÄ• ma. sabbaá¹ƒ v
anuvicaritattÄ• manasÄ• nuvicaritaá¹ƒ nÄ• ma. iminÄ• viÃ±Ã±Ä• á¹‡Ä• rammaá¹‡Ä• taá¹‡
desanÄ• vilÄ• sena heá¹-á¹-hÄ• diá¹-á¹-hÄ• diÄ• rammaá¹‡avasena viÃ±Ã±Ä• á¹‡aá¹ƒ das
taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• na_nti yampi etaá¹ƒ so lokotiÄ• dinÄ• nayena pavattaá¹ƒ diá¹-á¹-h

__so loko so attÄ• _ti yÄ• esÄ• ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dinÄ• n
loko ca attÄ• cÄ• ti gaá¹‡hÄ• ti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. __so pecca bhavissÄ• mÄ«_ti s
gantvÄ• nicco bhavissÄ• mi, dhuvo sassato avipariá¹‡Ä• madhammo bhavissÄ• mi,
sinerumahÄ• pathavÄ«mahÄ• samuddÄ• dÄ«hi sassatÄ«hi samaá¹ƒ tatheva á¹-hassÄ• mi.
\Ee II 111/ dassanaá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti samanupassati. iminÄ•
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo kathitÄ• . vipassanÄ• ya paá¹-ivipassanÄ• kÄ• le viya pacchim
purimadiá¹-á¹-higgahaá¹‡akÄ• le evaá¹ƒ hoti.

sukkapakkhe __rÅ«paá¹ƒ netaá¹ƒ mamÄ• _ti rÅ«pe taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• hÄ• p
eseva nayo. __samanupassatÄ«_ti imassa pana padassa taá¹‡hÄ• samanupassanÄ• mÄ•
diá¹-á¹-hisamanupassanÄ• Ã±Ä• á¹‡asamanupassanÄ• ti catasso samanupassanÄ• ti atth
tissannaá¹ƒ samanupassanÄ• naá¹ƒ, sukkapakkhe Ã±Ä• á¹‡asamanupassanÄ• ya vasena
paritassatÄ«_ti avijjamÄ• ne bhayaparitassanÄ• ya taá¹‡hÄ• paritassanÄ• ya vÄ• na parita
ajjhattakkhandhavinÄ• se aparitassamÄ• naá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ dassento desanaá¹ƒ m

<242> __evaá¹ƒ_ \Ne II 17/ vutte aÃ±Ã±ataro bhikkhÅ«_ti evaá¹ƒ bhagavatÄ• vutte aÃ±Ã±
bhikkhu --- ``bhagavatÄ• ajjhattakkhandhavinÄ• se aparitassantaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ da
niá¹-á¹-hÄ• pitÄ• , ajjhattaá¹ƒ aparitassante kho pana sati ajjhattaá¹ƒ paritassakena bahiddh
parikkhÄ• ravinÄ• se paritassakena aparitassakena cÄ• pi bhavitabbaá¹ƒ. iti imehi catÅ«hi k
paÃ±ho pucchitabboâ€™â€™ ti cintetvÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• aÃ±jaliá¹ƒ pagg
etadavoca. __bahiddhÄ• asatÄ«_ti bahiddhÄ• parikkhÄ• ravinÄ• se. __ahu vata me_ti aho
yÄ• naá¹ƒ vÄ• hanaá¹ƒ hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡anti attho. __taá¹ƒ vata me natthÄ«_ti taá¹
natthi, rÄ• jÅ«hi vÄ• corehi vÄ• haá¹-aá¹ƒ, agginÄ• vÄ• daá¸• á¸• haá¹ƒ, udakena vÄ• vu
II 18/ vÄ• jiá¹‡á¹‡aá¹ƒ. __siyÄ• vata me_ti bhaveyya vata mayhaá¹ƒ yÄ• naá¹ƒ vÄ• hanaá¹
suvaá¹‡á¹‡aá¹ƒ sÄ• li vÄ«hi yavo godhumo. __taá¹ƒ vatÄ• haá¹ƒ na labhÄ• mÄ«_ti tamaha
tadanucchavikaá¹ƒ kammaá¹ƒ akatvÄ• nisinnattÄ• idÄ• ni na labhÄ• mÄ«ti socati, ayaá¹ƒ
anagÄ• riyassa pattacÄ«varÄ• dÄ«naá¹ƒ vasena veditabbÄ• .

aparitassanÄ• vÄ• re __na evaá¹ƒ hotÄ«_ti yehi kilesehi evaá¹ƒ bhaveyya, tesaá¹ƒ pahÄ«n
__diá¹-á¹-hiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• napariyuá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• na_nti \E
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• naÃ±ca diá¹-á¹-hÄ• dhiá¹-á¹-hÄ• nÄ• naÃ±ca diá¹-á¹-hipariyuá¹-á¹-hÄ
abhinivesÄ• nusayÄ• naÃ±ca. __sabbasaá¹…khÄ• rasamathÄ• yÄ• _ti nibbÄ• natthÄ• ya. n
sabbasaá¹…khÄ• rÄ• iÃ±jitÄ• ni, sabbasaá¹…khÄ• racalanÄ• ni sabbasaá¹…khÄ• ravippha
tasmÄ• taá¹ƒ, ``sabbasaá¹…khÄ• rasamathoâ€™â€™ ti vuccati. tadeva ca Ä• gamma khan
abhisaá¹…khÄ• rÅ«padhi, paÃ±cakÄ• maguá¹‡Å«padhÄ«ti ime upadhayo paá¹-inissajjiyant
virajjati nirujjhati, tasmÄ• taá¹ƒ, ``sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nir
vuccati. __nibbÄ• nÄ• yÄ• _ti ayaá¹ƒ panassa sarÅ«paniddeso, iti sabbeheva imehi padehi
sacchikiriyatthÄ• ya dhammaá¹ƒ desentassÄ• ti ayamattho dÄ«pito. __tassevaá¹ƒ hotÄ«_ti
__ucchijjissÄ• mi nÄ• massu, vinassissÄ• mi nÄ• massu, nÄ• ssu nÄ• ma bhavissÄ• mÄ«_
diá¹-á¹-higatikassa hi tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttaá¹ƒ katvÄ•
dhammaá¹ƒ suá¹‡antassa tÄ• so uppajjati. vuttaÃ±hetaá¹ƒ --- ``tÄ• so heso, bhikkhave, asu
cassaá¹ƒ, no ca me siyÄ• â€™â€™ ti (SN II 3.55).

<243> ettÄ• vatÄ• \Ne II 18/ bahiddhÄ• parikkhÄ• ravinÄ• se tassanakassa ca notassanak
ajjhattakkhandhavinÄ• se tassanakassa ca notassanakassa cÄ• ti imesaá¹ƒ vasena catukko
kathitÄ• . idÄ• ni bahiddhÄ• parikkhÄ• raá¹ƒ pariggahaá¹ƒ nÄ• ma katvÄ• , vÄ«sativatthuka
attavÄ• dupÄ• dÄ• naá¹ƒ nÄ• ma katvÄ• , sakkÄ• yadiá¹-á¹-hipamukhÄ• dvÄ• saá¹-á¹-hi di
nÄ• ma katvÄ• tikoá¹-ikaá¹ƒ suÃ±Ã±ataá¹ƒ dassetuá¹ƒ __taá¹ƒ, bhikkhave, pariggaha_ntiÄ
__pariggaha_nti bahiddhÄ• parikkhÄ• raá¹ƒ. __pariggaá¹‡heyyÄ• thÄ• _ti yathÄ• viÃ±Ã±Å
\Be II 19/. __ahampi kho taá¹ƒ, bhikkhave_ti, bhikkhave, tumhepi na passatha, ahampi na p
pariggaho natthÄ«ti dasseti. evaá¹ƒ sabbattha attho veditabbo.

<244> evaá¹ƒ tikoá¹-ikaá¹ƒ suÃ±Ã±ataá¹ƒ dassetvÄ• idÄ• ni ajjhattakkhandhe attÄ• ti bahi

attaniyanti katvÄ• dvikoá¹-ikaá¹ƒ dassento __attani vÄ• , bhikkhave, satÄ«_tiÄ• dimÄ• ha \
ayaá¹ƒ saá¹…khepattho, bhikkhave, attani vÄ• sati idaá¹ƒ me parikkhÄ• rajÄ• taá¹ƒ attaniy
vÄ• parikkhÄ• re sati ayaá¹ƒ me attÄ• imassa parikkhÄ• rassa sÄ• mÄ«ti, evaá¹ƒ ahanti. s
ahanti yuttaá¹ƒ bhaveyya. __saccato_ti bhÅ«tato, __thetato_ti tathato thirato vÄ• .

idÄ• ni ime paÃ±cakkhandhe aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti evaá¹ƒ tiparivaá¹-á¹-avasena
ariá¹-á¹-ho viya mayhaá¹ƒ sÄ• sane kalalaá¹ƒ kacavaraá¹ƒ pakkhipatÄ«ti dassento __taá¹ƒ
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• _tiÄ• dimÄ• ha. tattha __aniccaá¹ƒ, bhante_ti, bhante, ya
tasmÄ• aniccaá¹ƒ. uppÄ• davayavattito vipariá¹‡Ä• matÄ• vakÄ• likaniccapaá¹-ikkhepaá¹-á
kÄ• raá¹‡ehi aniccaá¹ƒ. __dukkhaá¹ƒ, bhante_ti, bhante, paá¹-ipÄ«á¸·anÄ• kÄ• rena dukkha
santÄ• padukkhamadukkhavatthukasukhapaá¹-ikkhepaá¹-á¹-hena vÄ• ti catÅ«hi kÄ• raá¹‡e
__vipariá¹‡Ä• madhamma_nti bhavasaá¹…kantiupagamanasabhÄ• vaá¹ƒ pakatibhÄ• vavija
taá¹ƒ samanupassituá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• _ti yuttaá¹ƒ nu kho taá¹ƒ
taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• hÄ• naá¹ƒ vasena ahaá¹ƒ mamÄ• ti evaá¹ƒ gahetuá¹ƒ. __n
bhikkhÅ« avasavattanÄ• kÄ• rena rÅ«paá¹ƒ, bhante, anattÄ• ti paá¹-ijÄ• nanti.
suÃ±Ã±aassÄ• mikaanissaraattapaá¹-ikkhepaá¹-á¹-hena vÄ• ti catÅ«hi kÄ• raá¹‡ehi anattÄ

bhagavÄ• \Ne II 19/ hi katthaci aniccavasena anattattaá¹ƒ dasseti, katthaci dukkhavasena,
ubhayavasena. ``cakkhu attÄ• ti yo vadeyya, taá¹ƒ na upapajjati, cakkhussa uppÄ• dopi vay
kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, attÄ• me uppajjati ca veti cÄ• ti iccassa evam
taá¹ƒ na upapajjati cakkhu attÄ• ti yo vadeyya, iti cakkhu anattÄ• â€™â€™ ti (MN III 422) im
__chachakkasutte_ \Ee II 114/ aniccavasena anattataá¹ƒ dasseti. ``rÅ«paÃ±ca hidaá¹ƒ, bhik
attÄ• abhavissa, nayidaá¹ƒ rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyya, labbhetha ca rÅ«pe `e
evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™ ti. yasmÄ• ca kho, bhikkhave, rÅ«paá¹ƒ anattÄ• , ta
saá¹ƒvattati, na ca labbhati rÅ«pe `evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ah
20; SN II 3.59) imasmiá¹ƒ __anattalakkhaá¹‡asutte_ dukkhavasena anattataá¹ƒ dasseti. ``rÅ
aniccaá¹ƒ, yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• , yadanattÄ• taá¹ƒ `
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
3.76) imasmiá¹ƒ __arahattasutte_ ubhayavasena anattataá¹ƒ dasseti. kasmÄ• ? aniccaá¹ƒ
anattÄ• ti na pÄ• kaá¹-aá¹ƒ.

paribhogabhÄ• janÄ• dÄ«su hi bhinnesu aho aniccanti vadanti, aho anattÄ• ti vattÄ• nÄ• m
gaá¹‡á¸• apiá¸·akÄ• dÄ«su vÄ• uá¹-á¹-hitÄ• su kaá¹‡á¹-akena vÄ• viddhÄ• aho dukkhanti
vattÄ• nÄ• ma natthi. kasmÄ• ? idaÃ±hi anattalakkhaá¹‡aá¹ƒ nÄ• ma avibhÅ«taá¹ƒ duddas
tena taá¹ƒ bhagavÄ• aniccavasena vÄ• dukkhavasena vÄ• ubhayavasena vÄ• dasseti. ta
teparivaá¹-á¹-e aniccadukkhavaseneva dassitaá¹ƒ. vedanÄ• dÄ«supi eseva nayo.

__tasmÄ• tiha, bhikkhave_ti, bhikkhave, yasmÄ• etarahi aÃ±Ã±adÄ• pi rÅ«paá¹ƒ aniccaá

tasmÄ• ti attho. __yaá¹ƒkiÃ±ci rÅ«pa_ntiÄ• dÄ«ni __visuddhimagge_ khandhaniddese vitthA

<245> __nibbindatÄ«_ti ukkaá¹‡á¹-hati. ettha ca __nibbidÄ• _ti vuá¹-á¹-hÄ• nagÄ• minÄ«vi
vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• ya hi bahÅ«ni nÄ• mÄ• ni. esÄ• hi katthaci saÃ±Ã±ag
dhammaá¹-á¹-hitiÃ±Ä• á¹‡anti. katthaci pÄ• risuddhipadhÄ• niyaá¹…ganti. katthaci
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«ti \Ne II 20/. katthaci tammayatÄ• pariyÄ• dÄ• nan
katthaci dvÄ«hÄ«ti.

tattha __poá¹-á¹-hapÄ• dasutte_ tÄ• va ``saÃ±Ã±Ä• kho, poá¹-á¹-hapÄ• da, paá¹-hamaá¹ƒ
Ã±Ä• á¹‡aâ€™â€™ nti (DN I 416) evaá¹ƒ __saÃ±Ã±agga_nti vuttÄ• . __susimasutte_ ``pub
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ \Be II 21/, pacchÄ• nibbÄ• ne Ã±Ä• á¹‡aâ€™â€™ nti (SN I
__dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti vuttÄ• . __dasuttarasutte_
``paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhipadhÄ• niyaá¹…gaâ€™â€™ nti (DN III 359) evaá¹
__pÄ• risuddhipadÄ• niyaá¹…ga_nti vuttÄ• . __rathavinÄ«te_ ``kiá¹ƒ nu kho, Ä• vuso,
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«_ti vuttÄ• . __saá¸·Ä• yatanavibhaá¹…ge_ ``ata
nissÄ• ya atammayataá¹ƒ Ä• gamma yÄ• yaá¹ƒ upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• , taá¹
upekkhÄ• ekattÄ• ekattasitÄ• , taá¹ƒ nissÄ• ya taá¹ƒ Ä• gamma evametissÄ• pahÄ• naá¹
samatikkamo hotÄ«â€™â€™ ti (DN III 310) evaá¹ƒ __tammayatÄ• pariyÄ• dÄ• na_nti vuttÄ
``yÄ• ca muÃ±citukamyatÄ• , yÄ• ca paá¹-isaá¹…khÄ• nupassanÄ• , yÄ• ca saá¹…khÄ• n
byaÃ±janameva nÄ• naâ€™â€™ nti (Paá¹-is I 54) evaá¹ƒ tÄ«hi nÄ• mehi vuttÄ• . __paá¹-á¹
gotrabhussa anantarapaccayena paccayo, anulomaá¹ƒ vodÄ• nassa anantarapaccayena pa
1.417) evaá¹ƒ dvÄ«hi nÄ• mehi vuttÄ• . imasmiá¹ƒ pana alagaddasutte nibbindatÄ«ti nibbid

__nibbidÄ• virajjatÄ«_ti ettha __virÄ• go_ti maggo __virÄ• gÄ• vimuccatÄ«_ti ettha virÄ• g
vimuccatÄ«ti phalaá¹ƒ kathitaá¹ƒ. __vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hotÄ«_ti idha p
kathitÄ• .

evaá¹ƒ vimuttacittaá¹ƒ mahÄ• khÄ«á¹‡Ä• savaá¹ƒ dassetvÄ• idÄ• ni tassa yathÄ• bhÅ«teh
nÄ• maá¹ƒ gaá¹‡hanto __ayaá¹ƒ vuccati, bhikkhave_tiÄ• dimÄ• ha. __avijjÄ• _ti vaá¹-á¹-am
durukkhipanaá¹-á¹-hena __paligho_ti vuccati. tenesa tassa ukkhittattÄ• __ukkhittapaligho_t
__tÄ• lÄ• vatthukatÄ• _ti sÄ«sacchinnatÄ• lo viya katÄ• , samÅ«laá¹ƒ vÄ• tÄ• laá¹ƒ uddhar
katÄ• , yathÄ• tasmiá¹ƒ vatthusmiá¹ƒ puna so tÄ• lo na paÃ±Ã±Ä• yati, evaá¹ƒ puna apaÃ±
nÄ«tÄ• ti attho. __ponobbhaviko_ti punabbhavadÄ• yako. __jÄ• tisaá¹ƒsÄ• ro_tiÄ• dÄ«su jÄ
saá¹ƒsaraá¹‡avasena ca evaá¹ƒ laddhanÄ• mÄ• naá¹ƒ punabbhavakhandhÄ• naá¹ƒ paccay
punappunaá¹ƒ uppattikaraá¹‡avasena parikkhipitvÄ• á¹-hitattÄ• __parikkhÄ• _ti vuccati, te
saá¹ƒkiá¹‡á¹‡attÄ• vikiá¹‡á¹‡attÄ• __saá¹ƒkiá¹‡á¹‡aparikkho_ti \Be II 22/ vutto. __taá¹‡hÄ
vaá¹-á¹-amÅ«likÄ• taá¹‡hÄ• . ayaÃ±hi gambhÄ«rÄ• nugataá¹-á¹-hena __esikÄ• _ti vuccati.

abbÅ«á¸·hattÄ• luÃ±citvÄ• chaá¸• á¸• itattÄ• __abbÅ«á¸·hesiko_ti vutto. __orambhÄ• giyÄ
bhajanakÄ• ni kÄ• mabhave upapattipaccayÄ• ni. etÄ• ni hi kavÄ• á¹-aá¹ƒ viya nagaradvÄ•
á¹-hitattÄ• __aggaá¸·Ä• _ti vuccanti. tenesa tesaá¹ƒ nirÄ• katattÄ• bhinnattÄ• __niraggaá
__ariyo_ti nikkileso parisuddho. __pannaddhajo_ti patitamÄ• naddhajo. __pannabhÄ• ro_ti
khandhabhÄ• rakilesabhÄ• raabhisaá¹…khÄ• rabhÄ• rapaÃ±ckÄ• maguá¹‡abhÄ• rÄ• pann
apica idha mÄ• nabhÄ• rasseva oropitattÄ• pannabhÄ• roti adhippeto. __visaá¹ƒyutto_ti ca
sabbakilesehi ca visaá¹ƒyutto. idha pana mÄ• nasaá¹ƒyogeneva visaá¹ƒyuttattÄ• visaá¹ƒyu
__asmimÄ• no_ti rÅ«pe asmÄ«ti mÄ• no, vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu .

ettÄ• vatÄ• bhagavatÄ• maggena kilese khepetvÄ• nirodhasayanavaragatassa nibbÄ• nÄ
phalasamÄ• pattiá¹ƒ appetvÄ• viharato khÄ«á¹‡Ä• savassa kÄ• lo dassito. yathÄ• hi dve r
coranagaraá¹ƒ, ekaá¹ƒ khemanagaraá¹ƒ. atha ekassa mahÄ• yodhassa evaá¹ƒ bhaveyya --
tiá¹-á¹-hati, tÄ• va khemanagaraá¹ƒ bhayato na muccati, coranagaraá¹ƒ anagaraá¹ƒ karissÄ
sannÄ• haá¹ƒ katvÄ• khaggaá¹ƒ gahetvÄ• coranagaraá¹ƒ upasaá¹…kamitvÄ• nagaradvÄ
khaggena chinditvÄ• sadvÄ• rabÄ• hakaá¹ƒ kavÄ• á¹-aá¹ƒ chinditvÄ• palighaá¹ƒ ukkhipitvÄ
parikkhaá¹ƒ saá¹ƒkiritvÄ• nagarasobhanatthÄ• ya ussite dhaje pÄ• tetvÄ• nagaraá¹ƒ aggin
khemanagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ abhiruyha Ã±Ä• tigaá¹‡aparivuto surasabhojana
coranagaraá¹ƒ viya sakkÄ• yo, khemanagaraá¹ƒ viya nibbÄ• naá¹ƒ, mahÄ• yodho viya yogÄ
``yÄ• va sakkÄ• yavaá¹-á¹-aá¹ƒ vattati, tÄ• va
dvattiá¹ƒsakammakÄ• raá¹‡aaá¹-á¹-hanavutirogapaÃ±cavÄ«satimahÄ• bhayehi parimuccan
mahÄ• yodho viya sannÄ• haá¹ƒ sÄ«lasannÄ• haá¹ƒ katvÄ• , paÃ±Ã±Ä• khaggaá¹ƒ gahetv
arahattamaggena taá¹‡hesikaá¹ƒ luÃ±citvÄ• , so yodho sadvÄ• rabÄ• hakaá¹ƒ nagarakavÄ•
paÃ±corambhÄ• giyasaá¹ƒyojanaggaá¸·aá¹ƒ ugghÄ• á¹-etvÄ• , so yodho palighaá¹ƒ viya, a
\Ne II 22/, so yodho pÄ• kÄ• raá¹ƒ bhindanto parikkhaá¹ƒ viya kammÄ• bhisaá¹…khÄ• raá¹
jÄ• tisaá¹ƒsÄ• raparikkhaá¹ƒ saá¹ƒkiritvÄ• , so yodho nagarasobhanatthÄ• ya ussÄ• pite dh
pÄ• tetvÄ• sakkÄ• yanagaraá¹ƒ jhÄ• petvÄ• , so yodho khemanagare uparipÄ• sÄ• de sura
kilesanibbÄ• naá¹ƒ nagaraá¹ƒ pavisitvÄ• amatanirodhÄ• rammaá¹‡aá¹ƒ phalasamÄ• pattis
kÄ• laá¹ƒ vÄ«tinÄ• meti.

<246> idÄ• ni evaá¹ƒ vimuttacittassa khÄ«á¹‡Ä• savassa parehi anadhigamanÄ«yaviÃ±Ã±
__evaá¹ƒ vimuttacittaá¹ƒ kho_tiÄ• dimÄ• ha. tattha __anvesa_nti anvesantÄ• gavesantÄ• .
idaá¹ƒ nÄ• ma nissitaá¹ƒ. __tathÄ• gatassÄ• _ti ettha sattopi __tathÄ• gato_ti adhippeto, ut
khÄ«á¹‡Ä• savopi. __ananuvijjo_ti asaá¹ƒvijjamÄ• no vÄ• avindeyyo vÄ• . tathÄ• gatoti hi s
asaá¹ƒvijjamÄ• noti attho vaá¹-á¹-ati, khÄ«á¹‡Ä• save gahite avindeyyoti attho vaá¹-á¹-ati.

tattha purimanaye ayamadhippÄ• yo --- bhikkhave, ahaá¹ƒ diá¹-á¹-heva dhamme dharamÄ•
khÄ«á¹‡Ä• savaá¹ƒ tathÄ• gato satto puggaloti na paÃ±Ã±apemi. appaá¹-isandhikaá¹ƒ pana

khÄ«á¹‡Ä• savaá¹ƒ sattoti vÄ• puggaloti vÄ• kiá¹ƒ paÃ±Ã±apessÄ• mi? ananuvijjo tathÄ•
satto nÄ• ma koci atthi, tassa avijjamÄ• nassa idaá¹ƒ nissitaá¹ƒ viÃ±Ã±Ä• á¹‡anti anvesant
adhigacchissanti? kathaá¹ƒ paá¹-ilabhissantÄ«ti attho. dutiyanaye ayamadhippÄ• yo --- bhik
diá¹-á¹-heva dhamme dharamÄ• nakaá¹ƒyeva khÄ«á¹‡Ä• savaá¹ƒ viÃ±Ã±Ä• á¹‡avasena in
hi saindÄ• devÄ• sabrahmakÄ• sapajÄ• patikÄ• anvesantÄ• pi khÄ«á¹‡Ä• savassa vipas
vÄ• phalacittaá¹ƒ vÄ• , idaá¹ƒ nÄ• ma Ä• rammaá¹‡aá¹ƒ nissÄ• ya vattatÄ«ti jÄ• nituá¹ƒ sa
appaá¹-isandhikassa parinibbutassa kiá¹ƒ jÄ• nissantÄ«ti?

__asatÄ• _ti asantena. __tucchÄ• _ti tucchakena. __musÄ• _ti musÄ• vÄ• dena. __abhÅ«
__abbhÄ• cikkhantÄ«_ti abhiÄ• cikkhanti, abhibhavitvÄ• vadanti. __venayiko_ti vinayati vin
so eva __venayiko, _ sattavinÄ• sakoti \Ee II 118/ adhippÄ• yo. __yathÄ• cÄ• haá¹ƒ na, bh
yena vÄ• kÄ• rena ahaá¹ƒ na sattavinÄ• sako. __yathÄ• cÄ• haá¹ƒ na vadÄ• mÄ«_ti yena
ahaá¹ƒ sattavinÄ• saá¹ƒ na paÃ±Ã±apemi \Be II 24/. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• haá¹ƒ na
yathÄ• ca na sattavinÄ• saá¹ƒ paÃ±Ã±apemi, tathÄ• maá¹ƒ te bhonto samaá¹‡abrÄ• hma
gotamoâ€™â€™ ti vadantÄ• sattavinÄ• sako samaá¹‡o gotamoti ca, ``sato sattassa ucche
paÃ±Ã±apetÄ«â€™â€™ ti vadantÄ• sattavinÄ• saá¹ƒ paÃ±Ã±apetÄ«ti ca asatÄ• tucchÄ•
abbhÄ• cikkhantÄ«ti.

__pubbe cÄ• _ti pubbe mahÄ• bodhimaá¹‡á¸• amhiyeva ca. __etarahi cÄ• _ti etarahi dham
__dukkhaÃ±ceva paÃ±Ã±apemi, dukkhassa ca nirodha_nti dhammacakkaá¹ƒ appavattetvÄ
dhammacakkappavattanato paá¹-á¹-hÄ• ya dhammaá¹ƒ desentopi catusaccameva paÃ±Ã±
dukkhaggahaá¹‡ena tassa mÅ«labhÅ«to samudayo, nirodhaggahaá¹‡ena taá¹ƒsampÄ• pak
veditabbo. __tatra ce_ti tasmiá¹ƒ catusaccappakÄ• sane. __pare_ti saccÄ• ni Ä• jÄ• nituá¹ƒ
asamatthapuggalÄ• . __akkosantÄ«_ti dasahi akkosavatthÅ«hi akkosanti. __paribhÄ• santÄ
paribhÄ• santi. __rosenti vihesentÄ«_ti rosessÄ• ma vihesessÄ• mÄ• ti adhippÄ• yena gha
__tatrÄ• _ti tesu akkosÄ• dÄ«su, tesu vÄ• parapuggalesu. __Ä• ghÄ• to_ti kopo. __appacc
__anabhiraddhÄ«_ti atuá¹-á¹-hi.

__tatra ce_ti catusaccappakÄ• saneyeva. __pare_ti catusaccappakÄ• sanaá¹ƒ Ä• jÄ• nituá
samatthapuggalÄ• . __Ä• nando_ti Ä• nandapÄ«ti. __uppilÄ• vitatta_nti uppilÄ• panapÄ«ti.
catusaccappakÄ• sanamhiyeva. __tatrÄ• _ti sakkÄ• rÄ• dÄ«su. __yaá¹ƒ kho idaá¹ƒ pubbe
khandhapaÃ±cakaá¹ƒ pubbe bodhimaá¹‡á¸• e tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• taá¹ƒ. __tat
khandhapaÃ±cake ime. kiá¹ƒ vuttaá¹ƒ hoti? tatrÄ• pi tathÄ• gatassa ime sakkÄ• rÄ• mayi k
ete anubhavÄ• mÄ«ti vÄ• na hoti. pubbe pariÃ±Ã±Ä• takkhandhapaÃ±cakaá¹ƒyeva ete sak
hotÄ«ti. __tasmÄ• _ti \Ee II 119/ yasmÄ• saccÄ• ni paá¹-ivijjhituá¹ƒ asamatthÄ• tathÄ• gat
sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

<247> __tasmÄ• tiha_ \Be II 25/, __bhikkhave, yaá¹ƒ na tumhÄ• ka_nti yasmÄ• attaniyep

dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattati, tasmÄ• yaá¹ƒ na tumhÄ• kaá¹ƒ, taá¹ƒ paja
__yathÄ• paccayaá¹ƒ vÄ• _ \Ne II 24/ __kareyyÄ• _ti yathÄ• yathÄ• iccheyya tathÄ• tathÄ
etaá¹ƒ, bhante, attÄ• vÄ• _ti, bhante, etaá¹ƒ tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ amhÄ•
amhÄ• kaá¹ƒ rÅ«paá¹ƒ na viÃ±Ã±Ä• á¹‡anti vadanti. __attaniyaá¹ƒ vÄ• _ti amhÄ• kaá¹ƒ cÄ
hotÄ«ti attho. __evameva kho, bhikkhave, yaá¹ƒ na tumhÄ• kaá¹ƒ taá¹ƒ pajahathÄ• _ti bhag
khandhapaÃ±cakaá¹ƒyeva na tumhÄ• kanti dassetvÄ• pajahÄ• peti, taÃ±ca kho na uppÄ•
chandarÄ• gavinayena panetaá¹ƒ pajahÄ• peti.

<248> __evaá¹ƒ svÄ• kkhÄ• to_ti ettha tiparivaá¹-á¹-ato paá¹-á¹-hÄ• ya yÄ• va imaá¹ƒ á¹-h
vaá¹-á¹-ati, paá¹-ilomena pemamattakena saggaparÄ• yaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va imaá
vaá¹-á¹-ati. __svÄ• kkhÄ• to_ti sukathito. sukathitattÄ• eva uttÄ• no vivaá¹-o pakÄ• sito. __
pilotikÄ• vuccati chinnaá¹ƒ bhinnaá¹ƒ tattha tattha sibbitaá¹ƒ gaá¹‡á¹-hikataá¹ƒ jiá¹‡á¹‡aá¹ƒ
yassa natthi, aá¹-á¹-hahatthaá¹ƒ vÄ• navahatthaá¹ƒ vÄ• ahatasÄ• á¹-akaá¹ƒ nivattho, so c
ayampi dhammo tÄ• diso, na hettha kohaÃ±Ã±Ä• divasena chinnabhinnasibbitagaá¹‡á¹-hik
kacavaro pilotikoti vuccati. imasmiÃ±ca sÄ• sane samaá¹‡akacavaraá¹ƒ nÄ• ma patiá¹-á¹-h
tenevÄ• ha ---

``kÄ• raá¹‡á¸• avaá¹ƒ niddhamatha, kasambuÃ±cÄ• pakassatha.

tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nine ||

niddhamitvÄ• na pÄ• picche, pÄ• paÄ• cÄ• ragocare.

suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ, kappayavho patissatÄ• .

tato samaggÄ• nipakÄ• , dukkhassantaá¹ƒ karissathÄ• â€™â€™ ti || (Sn 283-285).

iti samaá¹‡akacavarassa chinnattÄ• pi ayaá¹ƒ dhammo __chinnapilotiko nÄ• ma_ hoti. __v
120/__ tesa_á¹ƒ __natthi paÃ±Ã±Ä• panÄ• yÄ• _ti tesaá¹ƒ vaá¹-á¹-aá¹ƒ apaÃ±Ã±attibhÄ• v
nippaÃ±Ã±attikaá¹ƒ jÄ• taá¹ƒ. evarÅ«po mahÄ• khÄ«á¹‡Ä• savo evaá¹ƒ svÄ• kkhÄ• te sÄ•
khÄ«á¹‡Ä• savo, evaá¹ƒ anÄ• gÄ• miÄ• dayopi.

tattha \Ne II 25/ \Be II 26/ __dhammÄ• nusÄ• rino saddhÄ• nusÄ• rino_ti ime dve sotÄ• pat
yathÄ• ha --- ``katamo ca puggalo dhammÄ• nusÄ• rÄ«? yassa puggalassa sotÄ• pattiphala
paá¹-ipannassa paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti, paÃ±Ã±Ä• vÄ• hiá¹ƒ paÃ±Ã±Ä• pubba
bhÄ• veti. ayaá¹ƒ vuccati puggalo dhammÄ• nusÄ• rÄ«. sotÄ• pattiphalasacchikiriyÄ• ya pa
dhammÄ• nusÄ• rÄ«, phale á¹-hito diá¹-á¹-hippatto. katamo ca puggalo saddhÄ• nusÄ• rÄ«
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhÄ

saddhÄ• pubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• veti. ayaá¹ƒ vuccati puggalo saddhÄ• nu
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo saddhÄ• nusÄ• rÄ«, phale á¹-hito sad
30). __yesaá¹ƒ mayi saddhÄ• mattaá¹ƒ pemamatta_nti iminÄ• yesaá¹ƒ aÃ±Ã±o ariyadham
saddhÄ• mattaá¹ƒ pemamattameva hoti. te vipassakapuggalÄ• adhippetÄ• . vipassakabhik
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nisinnÄ• naá¹ƒ dasabale ekÄ• saddhÄ• ekaá¹ƒ pemaá¹ƒ
tena pemena hatthe gahetvÄ• sagge á¹-hapitÄ• viya honti, niyatagatikÄ• kira ete. porÄ• á
evarÅ«paá¹ƒ bhikkhuá¹ƒ cÅ«á¸·asotÄ• pannoti vadanti. sesaá¹ƒ sabbattha uttÄ• natthamev

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

alagaddÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vammikasuttavaá¹‡á¹‡anÄ•

<249> __evaá¹ƒ_ \Ne II 26/ __me suta_nti vammikasuttaá¹ƒ. tattha __Ä• yasmÄ• _ti piyava
__kumÄ• rakassapo_ti tassa nÄ• maá¹ƒ. kumÄ• rakÄ• le pabbajitattÄ• pana bhagavatÄ• ,
idaá¹ƒ phalaá¹ƒ vÄ• khÄ• danÄ«yaá¹ƒ vÄ• kassapassa dethÄ• â€™â€™ ti vutte, katarass
kumÄ• rakassapassÄ• ti evaá¹ƒ gahitanÄ• mattÄ• tato paá¹-á¹-hÄ• ya vuá¸• á¸• hakÄ• lepi
\Ee II 121/ vuccati. apica raÃ±Ã±Ä• posÄ• vanikaputtattÄ• pi taá¹ƒ ``kumÄ• rakassapoâ€™
ayaá¹ƒ panassa pubbayogato paá¹-á¹-hÄ• ya Ä• vibhÄ• vakathÄ• ---

thero \Be II 27/ kira padumuttarassa bhagavato kÄ• le seá¹-á¹-hiputto ahosi. athekadivasaá
citrakathiá¹ƒ ekaá¹ƒ attano sÄ• vakaá¹ƒ á¹-hÄ• nantare á¹-hapentaá¹ƒ disvÄ• bhagavato sa
datvÄ• , ``ahampi bhagavÄ• anÄ• gate ekassa buddhassa ayaá¹ƒ thero viya citrakathÄ« sÄ
patthanaá¹ƒ katvÄ• puÃ±Ã±Ä• ni karonto kassapassa bhagavato sÄ• sane pabbajitvÄ• vis
nÄ• sakkhi.

tadÄ• kira parinibbutassa bhagavato sÄ• sane osakkante paÃ±ca bhikkhÅ« nisseá¹‡iá¹ƒ b
abhiruyha samaá¹‡adhammaá¹ƒ akaá¹ƒsu. saá¹…ghatthero tatiyadivase arahattaá¹ƒ patto.
anÄ• gÄ• mÄ« ahosi. itare tayo visesaá¹ƒ nibbattetuá¹ƒ asakkontÄ• devaloke nibbattiá¹ƒsu
buddhantaraá¹ƒ devesu ca manussesu ca sampattiá¹ƒ anubhontÄ• naá¹ƒ eko takkasilÄ• ya
pukkusÄ• ti nÄ• ma rÄ• jÄ• hutvÄ• bhagavantaá¹ƒ uddissa pabbajitvÄ• rÄ• jagahaá¹ƒ gac
bhagavato dhammadesanaá¹ƒ sutvÄ• anÄ• gÄ• miphalaá¹ƒ patto. eko ekasmiá¹ƒ samudda
nibbattitvÄ• nÄ• vaá¹ƒ Ä• ruyha bhinnanÄ• vo dÄ• rucÄ«rÄ• ni nivÄ• setvÄ• lÄ• bhasampa
arahÄ• â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• , ``na tvaá¹ƒ arahÄ• , gaccha satthÄ• raá¹ƒ paÃ±
atthakÄ• mÄ• ya devatÄ• ya codito tathÄ• katvÄ• arahattaphalaá¹ƒ patto.

eko \Ne II 27/ rÄ• jagahe ekissÄ• kuladÄ• rikÄ• ya kucchimhi uppanno. sÄ• ca paá¹-hama

pabbajjaá¹ƒ alabhamÄ• nÄ• kulagharaá¹ƒ gatÄ• gabbhasaá¹‡á¹-hitampi ajÄ• nantÄ« sÄ• n
anuÃ±Ã±Ä• tÄ• bhikkhunÄ«su pabbajitÄ• . tassÄ• gabbhininimittaá¹ƒ disvÄ• bhikkhuniyo
so ``assamaá¹‡Ä«â€™â€™ ti Ä• ha. dasabalaá¹ƒ pucchiá¹ƒsu, satthÄ• upÄ• littheraá¹ƒ pa
sÄ• vatthinagaravÄ• sÄ«ni kulÄ• ni visÄ• khaÃ±ca upÄ• sikaá¹ƒ pakkosÄ• petvÄ• sodhent
pabbajjÄ• arogÄ• â€™â€™ ti Ä• ha. satthÄ• ``suvinicchitaá¹ƒ adhikaraá¹‡aâ€™â€™ nti th
adÄ• si. sÄ• bhikkhunÄ« \Ee II 122/ suvaá¹‡á¹‡abimbasadisaá¹ƒ puttaá¹ƒ vijÄ• yi, taá¹ƒ ga
kosalo posÄ• pesi. ``kassapoâ€™â€™ ti cassa nÄ• maá¹ƒ katvÄ• aparabhÄ• ge alaá¹…ka
santikaá¹ƒ netvÄ• pabbÄ• jesi. iti raÃ±Ã±o posÄ• vanikaputtattÄ• pi taá¹ƒ ``kumÄ• rakassa
saÃ±jÄ• niá¹ƒsÅ«ti.

__andhavane_ti evaá¹ƒnÄ• make vane. taá¹ƒ kira vanaá¹ƒ dvinnaá¹ƒ buddhÄ• naá¹ƒ kÄ• le
andhavanaá¹ƒtveva paÃ±Ã±Ä• yati. tatrÄ• yaá¹ƒ paÃ±Ã±attivibhÄ• vanÄ• --- appÄ• yukabu
ekagghanÄ• hoti. adhiá¹-á¹-hÄ• nÄ• nubhÄ• vena vippakiriyati. teneva amhÄ• kampi bhaga
ciraá¹-á¹-hitiko, appakehi sattehi ahaá¹ƒ diá¹-á¹-ho, yehi na diá¹-á¹-ho, teva bahutarÄ• , te m
Ä• dÄ• ya tattha tattha pÅ«jentÄ• saggaparÄ• yaá¹‡Ä• bhavissantÄ«â€™â€™ ti parinibbÄ
vippakiriyatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. dÄ«ghÄ• yukabuddhÄ• naá¹ƒ pana suvaá¹‡á¹‡a
dhÄ• tusarÄ«raá¹ƒ tiá¹-á¹-hati.

kassapassÄ• pi bhagavato tatheva aá¹-á¹-hÄ• si. tato mahÄ• janÄ• sannipatitvÄ• , ``dhÄ•
viyojetuá¹ƒ, kiá¹ƒ karissÄ• mÄ• â€™â€™ ti sammantayitvÄ• ekagghanameva cetiyaá¹ƒ kar
hotu tanti Ä• haá¹ƒsu. eke sattayojaniyanti Ä• haá¹ƒsu. etaá¹ƒ atimahantaá¹ƒ, anÄ• gate jag
chayojanaá¹ƒ hotu, paÃ±cayojanaá¹ƒ ... catuyojanaá¹ƒ ... tiyojanaá¹ƒ ... dviyojanaá¹ƒ ... eka
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• iá¹-á¹-hakÄ• kÄ«disÄ• hontÅ«ti bÄ• hirante iá¹-á¹-hakÄ• ratt
ekagghanÄ• satasahassagghanikÄ• hontu, abbhantarimante paÃ±Ã±Ä• sasahassagghani
mattikÄ• kiccaá¹ƒ kayiratu, telena udakakiccanti niá¹-á¹-haá¹ƒ gantvÄ• cattÄ• ri mukhÄ• ni
rÄ• jÄ• ekaá¹ƒ mukhaá¹ƒ gaá¹‡hi, rÄ• japutto pathavindarakumÄ• ro \Ne II 28/ ekaá¹ƒ, ama
hutvÄ• senÄ• pati ekaá¹ƒ, janapadÄ• naá¹ƒ jeá¹-á¹-hako hutvÄ• seá¹-á¹-hi ekaá¹ƒ.

tattha dhanasampannatÄ• ya rÄ• jÄ• pi suvaá¹‡á¹‡aá¹ƒ nÄ«harÄ• petvÄ• attanÄ• gahitan
uparÄ• jÄ• pi, senÄ• patipi. seá¹-á¹-hinÄ• gahitamukhe pana kammaá¹ƒ olÄ«yati. tato yaso
tepiá¹-ako bhÄ• á¹‡ako anÄ• gÄ• mÄ« ariyasÄ• vako, so kammaá¹ƒ olÄ«yatÄ«ti Ã±atvÄ• p
123/ yojÄ• petvÄ• janapadaá¹ƒ gantvÄ• ``kassapasammÄ• sambuddho \Be II 29/ vÄ«sativ
parinibbuto. tassa yojanikaá¹ƒ ratanacetiyaá¹ƒ kayirati, yo yaá¹ƒ dÄ• tuá¹ƒ ussahati suvaá¹‡
hiraÃ±Ã±aá¹ƒ vÄ• sattaratanaá¹ƒ vÄ• haritÄ• laá¹ƒ vÄ• manosilaá¹ƒ vÄ• , so taá¹ƒ detÅ«â
manussÄ• attano attano thÄ• mena hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni adaá¹ƒsu. asakkontÄ•
dentiyeva. upÄ• sako telataá¹‡á¸• ulÄ• dÄ«ni kammakÄ• rÄ• naá¹ƒ bhattavetanatthaá¹ƒ pal
suvaá¹‡á¹‡aá¹ƒ cetÄ• petvÄ• pahiá¹‡Ä• ti, evaá¹ƒ sakalajambudÄ«paá¹ƒ acari.

cetiye kammaá¹ƒ niá¹-á¹-hitanti cetiyaá¹-á¹-hÄ• nato paá¹‡á¹‡aá¹ƒ pahiá¹‡iá¹ƒsu --- ``niá¹-á
Ä• cariyo Ä• gantvÄ• cetiyaá¹ƒ vandatÅ«â€™â€™ ti. sopi paá¹‡á¹‡aá¹ƒ pahiá¹‡i --- ``mayÄ
samÄ• dapito, yaá¹ƒ atthi, taá¹ƒ gahetvÄ• kammaá¹ƒ niá¹-á¹-hÄ• pentÅ«â€™â€™ ti. dvepi
samÄ• gamiá¹ƒsu. Ä• cariyassa paá¹‡á¹‡ato pana cetiyaá¹-á¹-hÄ• nato paá¹‡á¹‡aá¹ƒ paá¹-
hatthaá¹ƒ agamÄ• si. so paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• cetiyaá¹ƒ vandissÄ• mÄ«ti ekakova nikk
aá¹-aviyaá¹ƒ paÃ±ca corasatÄ• ni uá¹-á¹-hahiá¹ƒsu. tatrekacce taá¹ƒ disvÄ• iminÄ• sakala
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ sampiá¹‡á¸• itaá¹ƒ, nidhikumbhÄ« no pavaá¹-á¹-amÄ• nÄ• Ä• ga
Ä• rocetvÄ• taá¹ƒ aggahesuá¹ƒ. kasmÄ• tÄ• tÄ• , maá¹ƒ gaá¹‡hathÄ• ti? tayÄ• sakalajam
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ sampiá¹‡á¸• itaá¹ƒ, amhÄ• kampi thokaá¹ƒ thokaá¹ƒ dehÄ«ti. kiá
kassapo bhagavÄ• parinibbuto, tassa yojanikaá¹ƒ ratanacetiyaá¹ƒ kayirati, tadatthÄ• ya ma
attano atthÄ• ya. taá¹ƒ taá¹ƒ laddhaladdhaá¹-á¹-hÄ• nato tattheva pesitaá¹ƒ, mayhaá¹ƒ pana
nivatthasÄ• á¹-akamattaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ vittaá¹ƒ kÄ• kaá¹‡ikampi natthÄ«ti.

eke, ``evametaá¹ƒ vissajetha Ä• cariyaâ€™â€™ nti Ä• haá¹ƒsu. eke, ``ayaá¹ƒ rÄ• japÅ«jito
29/, amhesu kaÃ±cideva nagaravÄ«thiyaá¹ƒ disvÄ• rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ Ä
pÄ• puá¹‡Ä• peyyÄ• â€™â€™ ti Ä• haá¹ƒsu. upÄ• sako, ``tÄ• tÄ• , nÄ• haá¹ƒ evaá¹ƒ karis
tesu kÄ• ruÃ±Ã±ena, na attano jÄ«vitanikantiyÄ• . atha tesu gahetabbo vissajjetabboti vivad
laddhikÄ• eva bahutarÄ• hutvÄ• jÄ«vitÄ• voropayiá¹ƒsu.

tesaá¹ƒ \Be II 30/ \Ee II 124/ balavaguá¹‡e ariyasÄ• vake aparÄ• dhena nibbutadÄ«pasikhÄ
antaradhÄ• yiá¹ƒsu. te, ``kahaá¹ƒ bho cakkhu, kahaá¹ƒ bho cakkhÅ«â€™â€™ ti vippalapan
gehaá¹ƒ nÄ«tÄ• . ekacce noÃ±Ä• takÄ• anÄ• thÄ• ti tattheva aá¹-aviyaá¹ƒ rukkhamÅ«le pa
vasiá¹ƒsu. aá¹-aviá¹ƒ Ä• gatamanussÄ• kÄ• ruÃ±Ã±ena tesaá¹ƒ taá¹‡á¸• ulaá¹ƒ vÄ• puá¹-
vÄ• denti. dÄ• rupaá¹‡á¹‡Ä• dÄ«naá¹ƒ atthÄ• ya gantvÄ• Ä• gatÄ• manussÄ• kuhiá¹ƒ ga
gatamhÄ• ti vadanti. evaá¹ƒ dvinnampi buddhÄ• naá¹ƒ kÄ• le taá¹ƒ vanaá¹ƒ andhavanaá¹ƒt
kassapabuddhakÄ• le panetaá¹ƒ chaá¸• á¸• itajanapade aá¹-avi ahosi. amhÄ• kaá¹ƒ bhagav
avidÅ«re jetavanassa piá¹-á¹-hibhÄ• ge pavivekakÄ• mÄ• naá¹ƒ kulaputtÄ• naá¹ƒ vasanaá¹
padhÄ• nagharaá¹ƒ ahosi, tattha Ä• yasmÄ• kumÄ• rakassapo tena samayena sekhapaá¹-
tena vuttaá¹ƒ ``andhavane viharatÄ«â€™â€™ ti.

__aÃ±Ã±atarÄ• devatÄ• _ti nÄ• magottavasena apÄ• kaá¹-Ä• ekÄ• devatÄ• ti attho. ``ab
bhagavÄ• ahuÃ±Ä• taÃ±Ã±atarassa mahesakkhassa saá¹ƒkhittena taá¹‡hÄ• saá¹…khayav
I 365) ettha pana abhiÃ±Ã±Ä• to sakkopi devarÄ• jÄ• aÃ±Ã±ataroti vutto. __devatÄ• _ti ca
devadhÄ«tÄ• nampi sÄ• dhÄ• raá¹‡avacanaá¹ƒ. imasmiá¹ƒ panatthe devo adhippeto. __ab
abhikkantasaddo khayasundarÄ• bhirÅ«paabbhanumodanÄ• dÄ«su dissati. tattha --- ``abhi
nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…gho, uddisatu, bhante, bhagavÄ• b
pÄ• timokkhaâ€™â€™ nti evamÄ• dÄ«su (AN III 8.20) khaye dissati. ``ayaá¹ƒ imesaá¹ƒ cat
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti (AN I 4.100) evamÄ• dÄ«su sundare.

``ko \Ne II 30/ me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || (Vv 857) ---

evamÄ• dÄ«su abhirÅ«pe. ``abhikkantaá¹ƒ, bho gotamÄ• â€™â€™ ti evamÄ• dÄ«su (Vin II
khaye. tena __abhikkantÄ• ya rattiyÄ• _ti parikkhÄ«á¹‡Ä• ya \Ee II 125/ rattiyÄ• ti vuttaá¹ƒ h
devaputto majjhimayÄ• masamanantare Ä• gatoti \Be II 31/ veditabbo. __abhikkantavaá¹‡á
abhikkantasaddo abhirÅ«pe. vaá¹‡á¹‡asaddo pana
chavi-thuti-kulavaggakÄ• raá¹‡a-saá¹‡á¹-hÄ• napamÄ• á¹‡arÅ«pÄ• yatanÄ• dÄ«su dissati.
``suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• â€™â€™ ti evamÄ• dÄ«su chaviyÄ• . ``kadÄ• saÃ±Ã
samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ ti (MN II 77) evamÄ• dÄ«su thutiyaá¹ƒ. ``ca
vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (DN III 115) kulavagge. ``atha kena nu vaá¹‡á¹‡ena
vuccatÄ«â€™â€™ ti evamÄ• dÄ«su (SN I 1.234) kÄ• raá¹‡e. ``mahantaá¹ƒ hatthirÄ• javaá
abhinimminitvÄ• â€™â€™ ti evamÄ• dÄ«su (SN I 1.138) saá¹‡á¹-hÄ• ne. ``tayo pattassa va
evamÄ• dÄ«su (Vin III 602) pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™ ti evamÄ•
chaviyaá¹ƒ daá¹-á¹-habbo. tena __abhikkantavaá¹‡á¹‡Ä• _ti abhirÅ«pachaviiá¹-á¹-havaá¹‡á
manÄ• pavaá¹‡á¹‡Ä• ti vuttaá¹ƒ hoti. devatÄ• hi manussalokaá¹ƒ Ä• gacchamÄ• nÄ• paka
pajahitvÄ• oá¸·Ä• rikaá¹ƒ attabhÄ• vaá¹ƒ katvÄ• atirekavaá¹‡á¹‡aá¹ƒ atirekaiddhiá¹ƒ mÄ•
naá¹-asamajjÄ• dÄ«ni gacchantÄ• manussÄ• viya abhisaá¹…khatena kÄ• yena Ä• gaccha
Ä• gato. tena vuttaá¹ƒ ``abhikkantavaá¹‡á¹‡Ä• â€™â€™ ti.

__kevalakappa_nti ettha kevalasaddo
anavasesa-yebhÅ«yya-abyÄ• missÄ• natirekadaá¸·hattha-visaá¹ƒyogÄ• dianekattho. tathÄ•
``kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaâ€™â€™ nti (Vin III 1) evamÄ• dÄ«s
``kevalakappÄ• ca aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ
evamÄ• dÄ«su yebhuyyatÄ• . ``kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ t
abyÄ• missatÄ• . ``kevalaá¹ƒ saddhÄ• mattakaá¹ƒ nÅ«na ayamÄ• yasmÄ• â€™â€™ ti (Vin
``Ä• yasmato anuruddhassa bÄ• hiyo nÄ• ma saddhivihÄ• riko kevalakappaá¹ƒ saá¹…ghab
4.243) evamÄ• dÄ«su daá¸·hatthatÄ• \Ne II 31/. ``kevalÄ« vusitavÄ• uttamapurisoti vuccat
3.57) evamÄ• dÄ«su visaá¹ƒyogo. idha panassa anavasesattamatthoti adhippeto.

kappasaddo panÄ• yaá¹ƒ abhisaddahana-vohÄ• ra-kÄ• la-paÃ±Ã±atti- \Ee II 126/
chedana-vikappa-lesa-samantabhÄ• vÄ• di-anekattho. tathÄ• hissa, ``okappaniyametaá¹ƒ
yathÄ• taá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™ ti (MN I 387) evamÄ• dÄ«su abh
bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituâ€™â€™ nti (Vin II 250) eva
sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ ti evamÄ• dÄ«su (MN I 387) kÄ• lo. ``iccÄ• y
3.124) evamÄ• dÄ«su paÃ±Ã±atti. ``alaá¹…katÄ• kappitakesamassÅ«â€™â€™ ti (SN I 4.3

``kappati dvaá¹…gulakappoâ€™â€™ ti (Vin II 446) evamÄ• dÄ«su vikappo. ``atthi kappo nip
8.80) evamÄ• dÄ«su leso. ``kevalakappaá¹ƒ veá¸·uvanaá¹ƒ obhÄ• setvÄ• â€™â€™ ti (SN I
samantabhÄ• vo. idha panassa samantabhÄ• vo attho adhippeto. tasmÄ• __kevalakappaá
anavasesaá¹ƒ samantato andhavananti evamattho daá¹-á¹-habbo.

__obhÄ• setvÄ• _ti vatthÄ• laá¹…kÄ• rasarÄ«rasamuá¹-á¹-hitÄ• ya Ä• bhÄ• ya pharitvÄ• ,
ca ekobhÄ• saá¹ƒ ekapajjotaá¹ƒ karitvÄ• ti attho. __ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti ekasmi
okÄ• se aá¹-á¹-hÄ• si. __etadavocÄ• _ti etaá¹ƒ ``bhikkhu bhikkhÅ«â€™â€™ tiÄ• divacanam
avanditvÄ• samaá¹‡avohÄ• reneva kathetÄ«ti? samaá¹‡asaÃ±Ã±Ä• samudÄ• cÄ• reneva.
antarÄ• kÄ• mÄ• vacare vasi. ahaá¹ƒ pana asmi tato kÄ• lato paá¹-á¹-hÄ• ya brahmacÄ• rÄ
samaá¹‡asaÃ±Ã±Ä• vassa samudÄ• carati, tasmÄ• avanditvÄ• samaá¹‡avohÄ• reneva ka
devaputto therassa. kuto paá¹-á¹-hÄ• yÄ• ti? kassapasammÄ• sambuddhakÄ• lato paá¹-á¹-
Ä• gatesu paÃ±casu sahÄ• yesu anuthero catutthadivase anÄ• gÄ• mÄ« ahosÄ«ti vutto, ay
saá¹…ghattherassa arahatteneva saddhiá¹ƒ abhiÃ±Ã±Ä• Ä• gamiá¹ƒsu. so, ``mayhaá¹ƒ kic
pattaâ€™â€™ nti vehÄ• saá¹ƒ uppatitvÄ• anotattadahe mukhaá¹ƒ dhovitvÄ• uttarakuruto
Ä• gantvÄ• , ``imaá¹ƒ, Ä• vuso, piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• appamattÄ• samaá¹‡adha
Ä• ha. itare Ä• haá¹ƒsu --- ``na, Ä• vuso, amhÄ• kaá¹ƒ evaá¹ƒ katikÄ• atthi --- `yo paá¹-han
visesaá¹ƒ nibbattetvÄ• piá¹‡á¸• apÄ• taá¹ƒ Ä• harati, tenÄ• bhataá¹ƒ bhuÃ±jitvÄ• sesehi \B
kÄ• tabboâ€™ ti. tumhe attano \Be II 33/ upanissayena kiccaá¹ƒ matthakaá¹ƒ pÄ• payittha.
upanissayo bhavissati, kiccaá¹ƒ matthakaá¹ƒ pÄ• pessÄ• ma. papaÃ±co esa amhÄ• kaá¹ƒ,
yathÄ• phÄ• sukaá¹ƒ gantvÄ• Ä• yupariyosÄ• ne parinibbÄ• yi.

punadivase anuthero anÄ• gÄ• miphalaá¹ƒ sacchakÄ• si, tassa abhiÃ±Ã±Ä• yo Ä• gamiá¹ƒ
piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• tehi paá¹-ikkhitto yathÄ• phÄ• sukaá¹ƒ gantvÄ• Ä• yupariy
nibbatti. so suddhÄ• vÄ• se á¹-hatvÄ• te sahÄ• ye olokento, eko tadÄ• va parinibbuto, eko
santike ariyabhÅ«miá¹ƒ patto, eko lÄ• bhasakkÄ• raá¹ƒ nissÄ• ya, ``ahaá¹ƒ arahÄ• â€™â€™
suppÄ• rakapaá¹-á¹-ane vasatÄ«ti disvÄ• taá¹ƒ upasaá¹…kamitvÄ• , ``na tvaá¹ƒ arahÄ• , n
paá¹-ipanno, gaccha bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡Ä• hÄ«â€™â€™
bhagavantaá¹ƒ ovÄ• daá¹ƒ yÄ• citvÄ• , ``tasmÄ• tiha te bÄ• hiya evaá¹ƒ sikkhitabbaá¹ƒ diá
diá¹-á¹-hamattaá¹ƒ hotÅ«â€™â€™ ti (Ud 10) bhagavatÄ• saá¹ƒkhittena ovadito ariyabhÅ«r

tato aÃ±Ã±o eko atthi, so kuhinti olokento andhavane sekkhapaá¹-ipadaá¹ƒ pÅ«rayamÄ• n
cintesi --- ``sahÄ• yakassa santike gamissÄ• mÄ«ti, gacchantena pana tucchahatthena aga
paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• gantuá¹ƒ vaá¹-á¹-ati, sahÄ• yo kho pana me nirÄ• miso pa
Ä• kÄ• se á¹-hatvÄ• dinnaá¹ƒ piá¹‡á¸• apÄ• tampi aparibhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ
Ä• misapaá¹‡á¹‡Ä• kÄ• raá¹ƒ kiá¹ƒ gaá¹‡hissati? dhammapaá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ•
á¹-hitova ratanÄ• vaá¸·iá¹ƒ ganthento viya pannarasa paÃ±he vibhajitvÄ• taá¹ƒ dhammapa
Ä• gantvÄ• sahÄ• yassa avidÅ«re á¹-hatvÄ• attano samaá¹‡asaÃ±Ã±Ä• samudÄ• cÄ• rav

``bhikkhu bhikkhÅ«â€™â€™ ti Ä• lapitvÄ• __ayaá¹ƒ vammiko_tiÄ• dimÄ• ha. tattha turitÄ•
bhikkhÅ«ti Ä• meá¸• itaá¹ƒ veditabbaá¹ƒ. yathÄ• vÄ• ekaneva tilakena nalÄ• á¹-aá¹ƒ na so
parivÄ• retvÄ• aÃ±Ã±esupi dinnesu phullitamaá¹‡á¸• itaá¹ƒ viya sobhati, evaá¹ƒ ekeneva p
sobhati \Ee II 128/, parivÄ• rikapadena saddhiá¹ƒ \Be II 34/ phullitamaá¹‡á¸• itaá¹ƒ viya sob
parivÄ• rikapadavasena vacanaá¹ƒ phullitamaá¹‡á¸• itaá¹ƒ viya karontopi evamÄ• ha.

__ayaá¹ƒ_ \Ne II 33/ __vammiko_ti purato á¹-hito vammiko nÄ• ma natthi, desanÄ• vasena
dassento viya __aya_nti Ä• ha. __laá¹…gi_nti satthaá¹ƒ Ä• dÄ• ya khaá¹‡anto palighaá¹ƒ a
laá¹…giá¹ƒ abhikkhaá¹‡a sumedhÄ• _ti tÄ• ta, paá¹‡á¸• ita, laá¹…gÄ« nÄ• ma rattiá¹ƒ dhÅ«
ukkhipeta paraá¹ƒ parato khaá¹‡Ä• ti. evaá¹ƒ sabbapadesu attho daá¹-á¹-habbo. __uddhum
maá¹‡á¸• Å«kaá¹ƒ. __caá¹…kavÄ• ra_nti khÄ• raparissÄ• vanaá¹ƒ. __kumma_nti kacchapa
maá¹ƒsacchedakaá¹ƒ asiÃ±ceva adhikuá¹-á¹-anaÃ±ca. __maá¹ƒsapesi_nti nisadapotappam
allamaá¹ƒsapiá¹‡á¸• aá¹ƒ. __nÄ• ga_nti sumanapupphakalÄ• pasadisaá¹ƒ mahÄ• phaá¹‡aa
tividhasovatthikaparikkhittaá¹ƒ ahinÄ• gaá¹ƒ addasa. __mÄ• nÄ• gaá¹ƒ ghaá¹-á¹-esÄ«_ti da
vallikoá¹-iyÄ• vÄ• paá¹ƒsucuá¹‡á¹‡aá¹ƒ vÄ• pana khipamÄ• no mÄ• nÄ• gaá¹ƒ ghaá¹-á¹-
nÄ• gassÄ• _ti uparivÄ• tato apagamma suddhavatthaá¹ƒ nivÄ• setvÄ• nÄ• gassa namakk
adhisayitaá¹ƒ dhanaá¹ƒ nÄ• ma yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• khÄ• dato na khÄ«yat
dhanaá¹ƒ dassati, tasmÄ• namo karohi nÄ• gassÄ• ti. __ito vÄ• pana sutvÄ• _ti yathÄ• du
nissakaá¹ƒ, na tathÄ• idha. idha pana devaputte nissakkaá¹ƒ, tasmÄ• __ito vÄ• panÄ• _ti
sutvÄ• ti ayamettha attho.

<251> __cÄ• tummahÄ• bhÅ«tikassÄ• _ti catumahÄ• bhÅ«tamayassa. __kÄ• yassetaá¹ƒ a
nÄ• maá¹ƒ. yatheva hi bÄ• hirako vammiko, vamatÄ«ti vantakoti vantussayoti vantasinehas
kÄ• raá¹‡ehi __vammiko_ti vuccati. so hi ahimaá¹…gusaundÅ«ragharagoá¸·ikÄ• dayo nÄ• n
vamatÄ«ti vammiko. upacikÄ• hi vantakoti vammiko. upacikÄ• hi vamitvÄ• mukhatuá¹‡á¸• a
ukkhittapaá¹ƒsucuá¹‡á¹‡ena kaá¹-ippamÄ• á¹‡enapi porisappamÄ• á¹‡enapi ussitoti vamm
vantakheá¸·asinehena Ä• baddhatÄ• ya sattasattÄ• haá¹ƒ deve vassantepi na vippakiriyati,
paá¹ƒsumuá¹-á¹-hiá¹ƒ gahetvÄ• tasmiá¹ƒ muá¹-á¹-hinÄ• pÄ«á¸·iyamÄ• ne sineho nikkham
sambaddhoti vammiko. evamayaá¹ƒ kÄ• yopi, ``akkhimhÄ• \Be II 35/ akkhigÅ«thakoâ€™â€
nÄ• nappakÄ• rakaá¹ƒ asucikalimalaá¹ƒ vamatÄ«ti vammiko. buddhapaccekabuddhakhÄ«á
nikantipariyÄ• dÄ• nena attabhÄ• vaá¹ƒ chaá¸• á¸• etvÄ• gatÄ• ti ariyehi vantakotipi vammi
aá¹-á¹-hisatehi ussito nhÄ• rusambaddho maá¹ƒsÄ• valepano allacammapariyonaddho chav
taá¹ƒ sabbaá¹ƒ ariyehi vantamevÄ• ti vantussayotipi vammiko. ``taá¹‡hÄ• janeti purisaá¹ƒ,
vidhÄ• vatÄ«â€™â€™ ti (SN I 1.55) evaá¹ƒ taá¹‡hÄ• ya janitattÄ• \Ne II 34/ ariyehi vantene
sambaddho ayanti vantasinehena sambaddhotipi vammiko. yathÄ• ca vammikassa anto nÄ
tattheva jÄ• yanti, uccÄ• rapassÄ• vaá¹ƒ karonti, gilÄ• nÄ• sayanti, matÄ• patanti. iti so tes
vaccakuá¹-i gilÄ• nasÄ• lÄ• susÄ• naÃ±ca hoti. evaá¹ƒ khattiyamahÄ• sÄ• lÄ• dÄ«nampi k
maá¹‡á¸• itappasÄ• dhito mahÄ• nubhÄ• vÄ• naá¹ƒ kÄ• yoti acintetvÄ• chavinissitÄ• pÄ•

maá¹ƒsanissitÄ• pÄ• á¹‡Ä• nhÄ• runissitÄ• pÄ• á¹‡Ä• aá¹-á¹-hinissitÄ• pÄ• á¹‡Ä• aá¹-á
evaá¹ƒ kulagaá¹‡anÄ• ya asÄ«timattÄ• ni kimikulasahassÄ• ni antokÄ• yasmiá¹ƒyeva jÄ• y
karonti, gelaÃ±Ã±ena Ä• turitÄ• ni sayanti, matÄ• ni patanti, iti ayampi tesaá¹ƒ pÄ• á¹‡Ä• na
vaccakuá¹-i gilÄ• nasÄ• lÄ• susÄ• naÃ±ca hotÄ«ti ``vammikoâ€™â€™ tveva saá¹…khaá¹ƒ
``vammikoti kho, bhikkhu, imassa cÄ• tumahÄ• bhÅ«tikassa kÄ• yassetaá¹ƒ adhivacanaâ€™

__mÄ• tÄ• pettikasambhavassÄ• _ti mÄ• tito ca pitito ca nibbattena mÄ• tÄ• pettikena sukk
__odanakummÄ• sÅ«pacayassÄ• _ti odanena ceva kummÄ• sena ca upacitassa vaá¸• á¸•
__aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammassÄ• _ti ettha ayaá¹ƒ kÄ•
__aniccadhammo_. duggandhavighÄ• tatthÄ• ya tanuvilepanena __ucchÄ• danadhammo_.
aá¹…gapaccaá¹…gÄ• bÄ• dhavinodanatthÄ• ya khuddakasambÄ• hanena __parimaddana
Å«rÅ«su sayÄ• petvÄ• gabbhavÄ• sena dussaá¹‡á¹-hitÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ aá¹…gÄ•
saá¹‡á¹-hÄ• nasampÄ• danatthaá¹ƒ aÃ±chanapÄ«á¸·anÄ• divasena parimaddanadhammo.
bhedanaviddhaá¹ƒsanadhammo bhijjati ceva vikirati ca, evaá¹ƒ sabhÄ• voti attho. tattha \Be
mÄ• tÄ• pettikasambhavaodanakummÄ• sÅ«pacayaucchÄ• danaparimaddanapadehi samu
aniccabhedaviddhaá¹ƒsanapadehi atthaá¹…gamo. evaá¹ƒ sattahipi padehi cÄ• tumahÄ• bh
uccÄ• vacabhÄ• vo vaá¸• á¸• hiparihÄ• ni samudayatthaá¹…gamo kathitoti veditabbo.

__divÄ• kammante_ti divÄ• kattabbakammante. __dhÅ«mÄ• yanÄ• _ti ettha ayaá¹ƒ dhÅ«
vitakke paÃ±casu kÄ• maguá¹‡esu dhammadesanÄ• ya pakatidhÅ«meti imesu atthesu vatt
bhasmanimosavajjaâ€™â€™ nti (SN I 1.165) ettha hi kodhe vattati. ``icchÄ• dhÅ«mÄ• yitÄ•
35/ ettha taá¹‡hÄ• ya. ``tena kho pana samayena aÃ±Ã±ataro bhikkhu bhagavato avidÅ«re
hotÄ«â€™â€™ ti ettha vitakke.

``paá¹…ko ca kÄ• mÄ• palipo ca kÄ• mÄ• ,

bhayaÃ±ca metaá¹ƒ timÅ«laá¹ƒ pavuttaá¹ƒ.

rajo ca dhÅ«mo ca mayÄ• pakÄ• sitÄ• .

hitvÄ• tuvaá¹ƒ pabbaja brahmadattÄ• â€™â€™ ti || (J I 6.14) ---

ettha paÃ±cakÄ• maguá¹‡esu. ``dhÅ«maá¹ƒ kattÄ• hotÄ«â€™â€™ ti (MN I 349) ettha dha
rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, dhÅ«mo paÃ±Ã±Ä• á¹‡amagginoâ€™â€™ ti (SN I 1.72) ettha
vitakke adhippeto. tenÄ• ha ``ayaá¹ƒ rattiá¹ƒ dhÅ«mÄ• yanÄ• â€™â€™ ti.

__tathÄ• gatassetaá¹ƒ adhivacana_nti tathÄ• gato hi sattannaá¹ƒ dhammÄ• naá¹ƒ bÄ• hita
yathÄ• ha --- ``sattannaá¹ƒ kho, bhikkhu, dhammÄ• naá¹ƒ bÄ• hitattÄ• brÄ• hmaá¹‡o. kata

bÄ• hito hoti, doso ... moho ... mÄ• no ... sakkÄ• yadiá¹-á¹-hi ... vicikicchÄ• ... sÄ«labbatapa
hoti. imesaá¹ƒ bhikkhu sattannaá¹ƒ dhammÄ• naá¹ƒ bÄ• hitattÄ• brÄ• hmaá¹‡oâ€™â€™ ti
mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 28). __sumedho_ti sundarapaÃ±Ã±o. __sekkhassÄ•
131/ sekkho. yathÄ• ha --- ``sikkhatÄ«ti kho, bhikkhu, tasmÄ• sekkhoti vuccati. kiÃ±ca sikkh
sikkhati, adhicittampi sikkhati, adhipaÃ±Ã±ampi sikkhatÄ«â€™â€™ ti (AN I 3.86).

__paÃ±Ã±Ä• ya_ \Be II 37/ __adhivacana_nti lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya etaá¹ƒ adhi
Ä• vudhasatthassa. __vÄ«riyÄ• rambhassÄ• _ti kÄ• yikacetasikavÄ«riyassa. taá¹ƒ paÃ±Ã±Ä
paÃ±Ã±Ä• ya lokiyaá¹ƒ, lokuttarÄ• ya paÃ±Ã±Ä• ya lokuttaraá¹ƒ. ettha panÄ• yaá¹ƒ atthadÄ

eko kira jÄ• napado brÄ• hmaá¹‡o pÄ• tova mÄ• á¹‡avakehi saddhiá¹ƒ gÄ• mato nikkhamm
vÄ• cetvÄ• sÄ• yaá¹ƒ gÄ• maá¹ƒ Ä• gacchati. antarÄ• magge ca eko vammiko atthi. so ratt
divÄ• pajjalati. brÄ• hmaá¹‡o antevÄ• siá¹ƒ sumedhaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• ha --- ``tÄ• ta,
dhÅ«mÄ• yati, divÄ• pajjalati, vikÄ• ramassa passissÄ• ma, bhinditvÄ• naá¹ƒ cattÄ• ro koá
khipÄ• hÄ«â€™â€™ ti. so sÄ• dhÅ«ti kudÄ• laá¹ƒ gahetvÄ• samehi pÄ• dehi pathaviyaá¹ƒ
akÄ• si. tatra Ä• cariyabrÄ• hmaá¹‡o viya bhagavÄ• . sumedhamÄ• á¹‡avako viya sekkho b
``tÄ• ta, ayaá¹ƒ vammiko rattiá¹ƒ dhÅ«mÄ• yati, divÄ• pajjalati, vikÄ• ramassa passissÄ• m
cattÄ• ro koá¹-á¹-hÄ• se katvÄ• khipÄ• hÄ«â€™â€™ ti brÄ• hmaá¹‡ena vuttakÄ• lo viya, ``
cÄ• tumahÄ• bhÅ«tikaá¹ƒ kÄ• yaá¹ƒ cattÄ• ro koá¹-á¹-hÄ• se katvÄ• pariggaá¹‡hÄ• hÄ«â€
tassa sÄ• dhÅ«ti kudÄ• laá¹ƒ gahetvÄ• tathÄ• karaá¹‡aá¹ƒ viya sekkhassa bhikkhuno, ``yo
koá¹-á¹-hÄ• sesu thaddhabhÄ• vo, ayaá¹ƒ pathavÄ«dhÄ• tu. yo dvÄ• dasasu koá¹-á¹-hÄ• se
Ä• podhÄ• tu. yo catÅ«su koá¹-á¹-hÄ• sesu paripÄ• canabhÄ• vo, ayaá¹ƒ tejodhÄ• tu. yo ch
vitthambhanabhÄ• vo, ayaá¹ƒ vÄ• yodhÄ• tÅ«â€™â€™ ti evaá¹ƒ catudhÄ• tuvavatthÄ• nav

__laá¹…gÄ«ti kho, bhikkhÅ«_ti kasmÄ• bhagavÄ• avijjaá¹ƒ laá¹…gÄ«ti katvÄ• dassesÄ«
dvÄ• raá¹ƒ pidhÄ• ya palighe yojite mahÄ• janassa gamanaá¹ƒ pacchijjati, ye nagarassa an
bahi, te bahiyeva. evameva yassa Ã±Ä• á¹‡amukhe avijjÄ• laá¹…gÄ« patati, tassa nibbÄ• n
Ã±Ä• á¹‡agamanaá¹ƒ pacchijjati, tasmÄ• avijjaá¹ƒ laá¹…gÄ«ti \Ee II 132/ katvÄ• dassesi. _
ettha kammaá¹-á¹-hÄ• nauggahaparipucchÄ• vasena avijjÄ• pahÄ• naá¹ƒ kathitaá¹ƒ.

__uddhumÄ• yikÄ• ti_ \Be II 38/ __kho, bhikkhÅ«_ti ettha __uddhumÄ• yikamaá¹‡á¸• Å«ko
nakhapiá¹-á¹-hippamÄ• á¹‡o hoti, purÄ• á¹‡apaá¹‡á¹‡antare vÄ• gacchantare vÄ• valliant
daá¹‡á¸• akoá¹-iyÄ• vÄ• vallikoá¹-iyÄ• vÄ• paá¹ƒsucuá¹‡á¹‡akena vÄ• ghaá¹-á¹-ito Ä• ya
parimaá¹‡á¸• alo beluvapakkappamÄ• á¹‡o hutvÄ• cattÄ• ro pÄ• de Ä• kÄ• sagate katvÄ•
amittavasaá¹ƒ yÄ• ti, kÄ• kakulalÄ• dibhattameva hoti. evameva ayaá¹ƒ kodho paá¹-hamaá
cittÄ• vilamattakova hoti. tasmiá¹ƒ khaá¹‡e aniggahito vaá¸• á¸• hitvÄ• mukhavikulanaá¹ƒ p
aniggahito hanusaÃ±copanaá¹ƒ pÄ• peti. tadÄ• aniggahito pharusavÄ• cÄ• nicchÄ• raá¹‡a
disÄ• vilokanaá¹ƒ pÄ• peti. tadÄ• aniggahito Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanaá¹ƒ pÄ• p

pÄ• á¹‡inÄ• leá¸• á¸• udaá¹‡á¸• asatthaparÄ• masanaá¹ƒ pÄ• peti. tadÄ• aniggahito daá¹‡
pÄ• peti \Ne II 37/. tadÄ• aniggahito paraghÄ• tanampi attaghÄ• tanampi pÄ• peti. vuttamp
ayaá¹ƒ kodho paraá¹ƒ ghÄ• tetvÄ• attÄ• naá¹ƒ ghÄ• teti, ettÄ• vatÄ• yaá¹ƒ kodho paramus
paramavepullappattoâ€™â€™ ti. tattha yathÄ• uddhumÄ• yikÄ• ya catÅ«su pÄ• desu Ä• k
pacchijjati, uddhumÄ• yikÄ• amittavasaá¹ƒ gantvÄ• kÄ• kÄ• dibhattaá¹ƒ hoti, evameva koc
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti, amittavasaá¹ƒ yÄ• ti, sabbe
yathÄ• kÄ• makaraá¹‡Ä«yo hoti. tenÄ• ha bhagavÄ• --- ``uddhumÄ• yikÄ• ti kho, bhikkhu,
adhivacanaâ€™â€™ nti. tattha balavappatto kodhova kodhÅ«pÄ• yÄ• so. __pajaha kodhÅ«
paá¹-isaá¹…khÄ• nappahÄ• naá¹ƒ kathitaá¹ƒ.

__dvidhÄ• patho_ti ettha, yathÄ• puriso sadhano sabhogo kantÄ• raddhÄ• namaggappaá¹
patvÄ• , ``iminÄ• nu kho gantabbaá¹ƒ, iminÄ• gantabbaâ€™â€™ nti nicchetuá¹ƒ asakkont
atha naá¹ƒ corÄ• uá¹-á¹-hahitvÄ• anayabyasanaá¹ƒ pÄ• penti, evameva kho mÅ«lakamma
nisinno bhikkhu buddhÄ• dÄ«su kaá¹…khÄ• ya uppannÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ \Ee II
sakkoti, atha naá¹ƒ kilesamÄ• rÄ• dayo sabbe mÄ• rÄ• anayabyasanaá¹ƒ pÄ• penti, iti vicil
hoti. tenÄ• ha bhagavÄ• --- ``dvidhÄ• pathoti kho, bhikkhu, vicikicchÄ• yetaá¹ƒ \Be II 39/ ac
__pajaha vicikiccha_nti ettha kammaá¹-á¹-hÄ• nauggahaparipucchÄ• vasena vicikicchÄ• pa

__caá¹…gavÄ• ra_nti ettha, yathÄ• rajakehi khÄ• raparissÄ• vanamhi udake pakkhitte eko
vÄ«satipi ghaá¹-asatampi paggharatiyeva, pasaá¹-amattampi udakaá¹ƒ na tiá¹-á¹-hati, evam
nÄ«varaá¹‡asamaá¹…gino puggalassa abbhantare kusaladhammo na tiá¹-á¹-hati. tenÄ• ha
``caá¹…gavÄ• ranti kho, bhikkhu, paÃ±cannetaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ adhivacanaâ€™â€
paÃ±canÄ«varaá¹‡e_ti ettha vikkhambhanatadaá¹…gavasena nÄ«varaá¹‡appahÄ• naá¹ƒ k

__kummo_ti ettha, yathÄ• kacchapassa cattÄ• ro pÄ• dÄ• sÄ«santi paÃ±ceva aá¹…gÄ• n
saá¹…khatÄ• dhammÄ• gayhamÄ• nÄ• paÃ±ceva khandhÄ• bhavanti. tenÄ• ha bhagavÄ
paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ adhivacanaâ€™â€™ nti. __pajaha paÃ±cup
khandhesu chandarÄ• gappahÄ• naá¹ƒ kathitaá¹ƒ.

__asisÅ«nÄ• _ti \Ne II 38/ ettha, yathÄ• sÅ«nÄ• ya upari maá¹ƒsaá¹ƒ á¹-hapetvÄ• asinÄ•
sattÄ• vatthukÄ• matthÄ• ya kilesakÄ• mehi ghÄ• tayamÄ• nÄ• vatthukÄ• mÄ• naá¹ƒ upa
koá¹-á¹-itÄ• ca honti. tenÄ• ha bhagavÄ• --- ``asisÅ«nÄ• ti kho, bhikkhu, paÃ±cannetaá¹ƒ
adhivacanaâ€™â€™ nti. __pajaha paÃ±ca kÄ• maguá¹‡e_ti ettha paÃ±casu kÄ• maguá¹‡e
kathitaá¹ƒ.

__maá¹ƒsapesÄ«ti kho, bhikkhÅ«_ti ettha ayaá¹ƒ __maá¹ƒsapesi_ nÄ• ma bahujanapatthit
manussÄ• pi naá¹ƒ patthenti kÄ• kÄ• dayo tiracchÄ• nÄ• pi. ime hi sattÄ• avijjÄ• ya samma
vaá¹-á¹-aá¹ƒ vaá¸• á¸• henti. yathÄ• vÄ• maá¹ƒsapesi á¹-hapitaá¹-hapitaá¹-á¹-hÄ• ne lagga

nandirÄ• gabaddhÄ• vaá¹-á¹-e lagganti, dukkhaá¹ƒ patvÄ• pi na ukkaá¹‡á¹-hanti \Ee II 134/
maá¹ƒsapesisadiso hoti. tenÄ• ha bhagavÄ• --- ``maá¹ƒsapesÄ«ti kho, bhikkhu, nandirÄ• g
adhivacanaâ€™â€™ nti. __pajaha nandÄ«rÄ• ga_nti ettha catutthamaggena nandÄ«rÄ• ga

__nÄ• goti kho, bhikkhu, khÄ«á¹‡Ä• savassetaá¹ƒ bhikkhuno adhivacana_nti ettha yenatth
vuccati, so anaá¹…gaá¹‡asutte (Ps I 63) pakÄ• sito eva. __namo karohi nÄ• gassÄ• _ti khÄ
buddhanÄ• gassa, ``buddho \Be II 40/ so bhagavÄ• bodhÄ• ya dhammaá¹ƒ deseti, danto s
dhammaá¹ƒ deseti, santo so bhagavÄ• samathÄ• ya dhammaá¹ƒ deseti, tiá¹‡á¹‡o so bhag
deseti, parinibbuto so bhagavÄ• parinibbÄ• nÄ• ya dhammaá¹ƒ desetÄ«â€™â€™ ti (MN I 3
karohÄ«ti ayamettha attho. iti idaá¹ƒ suttaá¹ƒ therassa kammaá¹-á¹-hÄ• naá¹ƒ ahosi. therop
kammaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patto. __ayame
paÃ±hassa attho. iti bhagavÄ• ratanarÄ• simhi maá¹‡ikÅ«á¹-aá¹ƒ gaá¹‡hanto viya yathÄ• r
niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. rathavinÄ«tasuttavaá¹‡á¹‡anÄ•

<252> __evaá¹ƒ_ \Ne II 39/ __me suta_nti rathavinÄ«tasuttaá¹ƒ. tattha __rÄ• jagahe_ti eva
taÃ±hi mandhÄ• tumahÄ• govindÄ• dÄ«hi pariggahitattÄ• __rÄ• jagaha_nti vuccati. aÃ±Ã±
vaá¹‡á¹‡ayanti. kiá¹ƒ tehi? nÄ• mametaá¹ƒ tassa nagarassa. taá¹ƒ panetaá¹ƒ buddhakÄ• le
nagaraá¹ƒ hoti, sesakÄ• le suÃ±Ã±aá¹ƒ hoti yakkhapariggahitaá¹ƒ, tesaá¹ƒ vasantavanaá¹ƒ
__veá¸·uvane kalandakanivÄ• pe_ti __veá¸·uvana_nti tassa uyyÄ• nassa nÄ• maá¹ƒ, taá¹ƒ
parikkhittaá¹ƒ ahosi aá¹-á¹-hÄ• rasahatthena ca pÄ• kÄ• rena, gopuraá¹-á¹-Ä• lakayuttaá¹ƒ
manoramaá¹ƒ, tena __veá¸·uvana_nti vuccati. kalandakÄ• naÃ±cettha nivÄ• paá¹ƒ adaá¹ƒs
__kalandakanivÄ• po_ti vuccati.

pubbe kira aÃ±Ã±ataro rÄ• jÄ• tattha uyyÄ• nakÄ«á¸·anatthaá¹ƒ Ä• gato \Ee II 135/ surÄ•
divÄ• seyyaá¹ƒ upagato supi. parijanopissa, ``sutto rÄ• jÄ• â€™â€™ ti pupphaphalÄ• dÄ«h
ca pakkÄ• mi, atha surÄ• gandhena aÃ±Ã±atarasmÄ• susirarukkhÄ• kaá¹‡hasappo nikkha
Ä• gacchati. taá¹ƒ disvÄ• rukkhadevatÄ• , ``raÃ±Ã±o jÄ«vitaá¹ƒ dammÄ«â€™â€™ ti kÄ• á
kaá¹‡á¹‡amÅ«le saddamakÄ• si. rÄ• jÄ• paá¹-ibujjhi, kaá¹‡hasappo \Be II 41/ nivatto. so ta
mama jÄ«vitaá¹ƒ dinnaâ€™â€™ nti kÄ• á¸·akÄ• naá¹ƒ tattha nivÄ• paá¹ƒ paá¹-á¹-hapesi, a
ghosÄ• pesi. tasmÄ• taá¹ƒ tato pabhuti __kalandakanivÄ• pa_nti saá¹…khyaá¹ƒ gataá¹ƒ. _
kÄ• á¸·akÄ• naá¹ƒ nÄ• maá¹ƒ.

__jÄ• tibhÅ«mikÄ• _ti jÄ• tibhÅ«mivÄ• sino. tattha __jÄ• tibhÅ«mÄ«_ti jÄ• taá¹-á¹-hÄ• naá¹
neva kosalamahÄ• rÄ• jÄ• dÄ«naá¹ƒ na caá¹…kÄ«brÄ• hamaá¹‡Ä• dÄ«naá¹ƒ na sakkasuy
asÄ«timahÄ• sÄ• vakÄ• dÄ«naá¹ƒ na aÃ±Ã±esaá¹ƒ sattÄ• naá¹ƒ jÄ• taá¹-á¹-hÄ• naá¹ƒ ``jÄ
yassa pana jÄ• tadivase dasasahassilokadhÄ• tu ekaddhajamÄ• lÄ• vippakiá¹‡á¹‡akusuma
sabbapÄ• liphullamiva nandanavanaá¹ƒ virocamÄ• nÄ• paduminipaá¹‡á¹‡e udakabindu viy
jaccandhÄ• dÄ«naÃ±ca \Ne II 40/ rÅ«padassanÄ• dÄ«ni anekÄ• ni pÄ• á¹-ihÄ• riyÄ• ni pav
sabbaÃ±Ã±ubodhisattassa jÄ• taá¹-á¹-hÄ• nasÄ• kiyajanapado kapilavatthÄ• hÄ• ro, sÄ• ``
vuccati.

dhammagarubhÄ• vavaá¹‡á¹‡anÄ•

__vassaá¹ƒvuá¹-á¹-hÄ• _ti temÄ• saá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• pavÄ• ritapavÄ• raá¹‡Ä• hu
etadavocÄ• _ti ``kacci, bhikkhave, khamanÄ«yaâ€™â€™ ntiÄ• dÄ«hi vacanehi Ä• gantukap
etaá¹ƒ, ``ko nu kho, bhikkhaveâ€™â€™ tiÄ• divacanamavoca. te kira bhikkhu, --- ``kacci, bh
khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ, kaccittha appakilamathena addhÄ• naá¹ƒ Ä• gatÄ•
kilamittha, kuto ca tumhe, bhikkhave, Ä• gacchathÄ• â€™â€™ ti paá¹-isanthÄ• ravasena pu
sÄ• kiyajanapade kapilavatthÄ• hÄ• rato jÄ• tibhÅ«mito Ä• gacchÄ• mÄ• â€™â€™ ti Ä• ha
suddhodanamahÄ• rÄ• jassa, na sakkodanassa, na sukkodanassa, na dhotodanassa, na an
deviyÄ• , na mahÄ• pajÄ• patiyÄ• , na sakalassa sÄ• kiyamaá¹‡á¸• alassa Ä• rogyaá¹ƒ puc
dasakathÄ• vatthulÄ• bhiá¹ƒ paraÃ±ca tattha samÄ• dapetÄ• raá¹ƒ \Ee II 136/ paá¹-ipattisan
pucchanto idaá¹ƒ --- ``ko nu kho, bhikkhaveâ€™â€™ tiÄ• divacanaá¹ƒ avoca.

kasmÄ• \Be II 42/ pana bhagavÄ• suddhodanÄ• dÄ«naá¹ƒ Ä• rogyaá¹ƒ apucchitvÄ• evan
piyatÄ• ya. buddhÄ• naÃ±hi paá¹-ipannakÄ• bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ•
kiá¹ƒ kÄ• raá¹‡Ä• ? dhammagarutÄ• ya. dhammagaruno hi tathÄ• gatÄ• , so ca nesaá¹ƒ dh
kho agÄ• ravo viharati, appatissoâ€™â€™ ti (AN I 4.21) iminÄ• ajapÄ• lanigrodhamÅ«le up
veditabbo. dhammagarutÄ• yeva hi bhagavÄ• mahÄ• kassapattherassa abhinikkhamanadiv
tigÄ• vutaá¹ƒ maggaá¹ƒ agamÄ• si. atirekatiyojanasataá¹ƒ maggaá¹ƒ gantvÄ• gaá¹…gÄ• tA
mahÄ• kappinaá¹ƒ saparisaá¹ƒ arahatte patiá¹-á¹-hapesi. ekasmiá¹ƒ pacchÄ• bhatte paÃ±ca
maggaá¹ƒ gantvÄ• kumbhakÄ• rassa nivesane tiyÄ• marattiá¹ƒ dhammakathaá¹ƒ katvÄ• p
anÄ• gÄ• miphale patiá¹-á¹-hapesi. vÄ«sayojanasataá¹ƒ gantvÄ• vanavÄ• sisÄ• maá¹‡eras
saá¹-á¹-hiyojanamaggaá¹ƒ gantvÄ• khadiravaniyattherassa dhammaá¹ƒ desesi. anuruddha
nisinno mahÄ• purisavitakkaá¹ƒ vitakketÄ«ti Ã±atvÄ• tattha \Ne II 41/ Ä• kÄ• sena gantvÄ•
sÄ• dhukÄ• ramadÄ• si. koá¹-ikaá¹‡á¹‡asoá¹‡attherassa ekagandhakuá¹-iyaá¹ƒ senÄ• sana
paccÅ«sakÄ• le dhammadesanaá¹ƒ ajjhesitvÄ• sarabhaÃ±Ã±apariyosÄ• ne sÄ• dhukÄ• ra
gantvÄ• tiá¹‡á¹‡aá¹ƒ kulaputtÄ• naá¹ƒ vasanaá¹-á¹-hÄ• ne gosiá¹…gasÄ• lavane sÄ• mag
kassapopi bhagavÄ• --- ``anÄ• gÄ• miphale patiá¹-á¹-hito ariyasÄ• vako ayaâ€™â€™ nti vi
ghaá¹-ikÄ• rassa kumbhakÄ• rassa nivesanaá¹ƒ gantvÄ• sahatthÄ• Ä• misaá¹ƒ gahetvÄ•

amhÄ• kaá¹ƒyeva bhagavÄ• upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya jetavanato bhikkhu
nikkhami. kosalamahÄ• rÄ• jaanÄ• thapiá¹‡á¸• ikÄ• dayo nivattetuá¹ƒ nÄ• sakkhiá¹ƒsu. anÄ
Ä• gantvÄ• domanassappatto nisÄ«di. atha naá¹ƒ puá¹‡á¹‡Ä• nÄ• ma dÄ• sÄ« domanass
je, satthÄ• raá¹ƒ nivattetuá¹ƒ nÄ• sakkhiá¹ƒ, atha me imaá¹ƒ \Ee II 137/ temÄ• saá¹ƒ dhamm
yathÄ• dhippÄ• yaá¹ƒ vÄ• dÄ• naá¹ƒ dÄ• tuá¹ƒ na labhissÄ• mÄ«â€™â€™ ti cintÄ• uppan
nivattessÄ• mÄ«ti. sace nivattetuá¹ƒ sakkosi, bhujissÄ• yeva tvanti. sÄ• gantvÄ• dasabala
nipajjitvÄ• ``nivattatha bhagavÄ• â€™â€™ ti Ä• ha. puá¹‡á¹‡e tvaá¹ƒ parapaá¹-ibaddhajÄ«
karissasÄ«ti. bhagavÄ• \Be II 43/ mayhaá¹ƒ deyyadhammo natthÄ«ti tumhepi jÄ• nÄ• tha, t
nivattanapaccayÄ• panÄ• haá¹ƒ tÄ«su saraá¹‡esu paÃ±casu sÄ«lesu patiá¹-á¹-hahissÄ• m
puá¹‡á¹‡eti sÄ• dhukÄ• raá¹ƒ katvÄ• nivattetvÄ• jetavanameva paviá¹-á¹-ho. ayaá¹ƒ kathÄ
seá¹-á¹-hi sutvÄ• puá¹‡á¹‡Ä• ya kira bhagavÄ• nivattitoti taá¹ƒ bhujissaá¹ƒ katvÄ• dhÄ«tu
sÄ• pabbajjaá¹ƒ yÄ• citvÄ• pabbaji, pabbajitvÄ• vipassanaá¹ƒ Ä• rabhi. athassÄ• satthÄ•
Ä• raddhavipassakabhÄ• vaá¹ƒ Ã±atvÄ• imaá¹ƒ obhÄ• sagÄ• thaá¹ƒ vissajjesi ---

``puá¹‡á¹‡e pÅ«resi saddhammaá¹ƒ, cando pannaraso yathÄ• .

paripuá¹‡á¹‡Ä• ya paÃ±Ã±Ä• ya, dukkhassantaá¹ƒ karissasÄ«â€™â€™ ti || (therÄ«gÄ• 0 3

gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ patvÄ• abhiÃ±Ã±Ä• tÄ• sÄ• vikÄ• ahosÄ«ti. evaá¹ƒ dh

nandakatthere \Ne II 42/ upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ dhammaá¹ƒ desentepi bhagavÄ• a
tiyÄ• marattiá¹ƒ á¹-hitakova dhammakathaá¹ƒ sutvÄ• desanÄ• pariyosÄ• ne sÄ• dhukÄ• ra
vanditvÄ• , ``kÄ• ya velÄ• ya, bhante, Ä• gatatthÄ• â€™â€™ ti pucchi. tayÄ• suttante Ä• ra
karittha, bhante, buddhasukhumÄ• lÄ• tumheti. sace tvaá¹ƒ, nanda, kappaá¹ƒ desetuá¹ƒ sa
kappamattampÄ• haá¹ƒ á¹-hitakova suá¹‡eyyanti bhagavÄ• avoca. evaá¹ƒ dhammagaruno
dhammagarutÄ• ya paá¹-ipannakÄ• piyÄ• honti, tasmÄ• paá¹-ipannake pucchi. paá¹-ipann
paá¹-ipanno no parahitÄ• ya, parahitÄ• ya paá¹-ipanno no attahitÄ• ya, no attahitÄ• ya ca pa
parahitÄ• ya ca, attahitÄ• ya ca paá¹-ipanno parahitÄ• ya cÄ• ti catubbidho hoti.

tattha yo sayaá¹ƒ dasannaá¹ƒ kathÄ• vatthÅ«naá¹ƒ lÄ• bhÄ« hoti, paraá¹ƒ tattha na ovadat
Ä• yasmÄ• bÄ• kulo \Ee II 138/ viya. ayaá¹ƒ attahitÄ• ya paá¹-ipanno nÄ• ma no parahitÄ•
evarÅ«paá¹ƒ bhikkhuá¹ƒ bhagavÄ• na pucchati. kasmÄ• ? na mayhaá¹ƒ sÄ• sanassa vaá¸

yo pana dasannaá¹ƒ kathÄ• vatthÅ«naá¹ƒ alÄ• bhÄ«, paraá¹ƒ tehi ovadati tena katavattasÄ
sakyaputto viya, ayaá¹ƒ parahitÄ• ya paá¹-ipanno \Be II 44/ nÄ• ma no attahitÄ• ya, evarÅ«
kasmÄ• ? assa taá¹‡hÄ• mahÄ• pacchi viya appahÄ«nÄ• ti.

yo attanÄ• pi dasannaá¹ƒ kathÄ• vatthÅ«naá¹ƒ alÄ• bhÄ«, parampi tehi na ovadati, lÄ• á¸·u
attahitÄ• ya paá¹-ipanno na parahitÄ• ya, evarÅ«pampi na pucchati. kasmÄ• ? assa anto kil
mahantÄ• ti.

yo pana sayaá¹ƒ dasannaá¹ƒ kathÄ• vatthÅ«naá¹ƒ lÄ• bhÄ«, parampi tehi ovadati, ayaá¹ƒ
parahitÄ• ya ca paá¹-ipanno nÄ• ma sÄ• riputtamoggallÄ• namahÄ• kassapÄ• dayo asÄ«tin
bhikkhuá¹ƒ pucchati. kasmÄ• ? mayhaá¹ƒ sÄ• sanassa vuá¸• á¸• hipakkhe á¹-hitoti. idhÄ• p
--- ``ko nu kho, bhikkhaveâ€™â€™ tiÄ• dimÄ• ha.

evaá¹ƒ bhagavatÄ• puá¹-á¹-hÄ• naá¹ƒ pana tesaá¹ƒ bhikkhÅ«naá¹ƒ bhagavÄ• attano jÄ•
paá¹-ipannaá¹ƒ \Ne II 43/ dasakathÄ• vatthulÄ• bhiá¹ƒ bhikkhuá¹ƒ pucchati, ko nu kho tattha
aÃ±Ã±amaÃ±Ã±aá¹ƒ cintanÄ• vÄ• samantanÄ• vÄ• ahosi. kasmÄ• ? Ä• yasmÄ• hi man
Ä• kÄ• samajjhe á¹-hito cando viya sÅ«riyo viya ca pÄ• kaá¹-o paÃ±Ã±Ä• to. tasmÄ• te bhi
ekajjhaá¹ƒ sannipatitamoraghaá¹-Ä• viya ghanasajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ, Ä• raddhabhikkhÅ
Ä• cariyaá¹ƒ puá¹‡á¹‡attheraá¹ƒ bhagavato Ä• rocentÄ• therassa ca guá¹‡aá¹ƒ bhÄ• situá
ekappahÄ• reneva __puá¹‡á¹‡o nÄ• ma, bhante, Ä• yasmÄ• _tiÄ• dimÄ• haá¹ƒsu. tattha __
nÄ• maá¹ƒ. mantÄ• á¹‡iyÄ• pana so putto, tasmÄ• __mantÄ• á¹‡iputto_ti vuccati. __samb
guá¹‡asambhÄ• vanÄ• ya sambhÄ• vito.

appicchatÄ• divaá¹‡á¹‡anÄ•

__appiccho_ti icchÄ• virahito niiccho nittaá¹‡ho. ettha hi byaÃ±janaá¹ƒ sÄ• vasesaá¹ƒ viya
niravaseso. na hi tassa anto aá¹‡umattÄ• pi pÄ• pikÄ• icchÄ• nÄ• ma atthi. khÄ«á¹‡Ä• sa
pahÄ«nataá¹‡ho. apicettha atricchatÄ• pÄ• picchatÄ• mahicchatÄ• appicchatÄ• ti ayaá¹ƒ

tattha \Be II 45/ \Ee II 139/ sakalÄ• bhe atittassa paralÄ• bhe patthanÄ• __atricchatÄ• _ nÄ
samannÄ• gatassa ekabhÄ• jena pakkapÅ«vopi attano patte patito na supakko viya khudda
parassa patte pakkhitto supakko viya mahanto viya ca khÄ• yati. asantaguá¹‡asambhÄ• va
ca amattaÃ±Ã±utÄ• __pÄ• picchatÄ• _ nÄ• ma, sÄ• , ``idhekacco assaddho samÄ• no sad
tiÄ• dinÄ• nayena abhidhamme Ä• gatÄ• yeva, tÄ• ya samannÄ• gato puggalo kohaÃ±Ã±e
santaguá¹‡asambhÄ• vanÄ• pana paá¹-iggahaá¹‡e ca amattaÃ±Ã±utÄ• __mahicchatÄ• _
samÄ• no saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«ti icchati, sÄ«lavÄ• samÄ• no sÄ«lavÄ• ti maá¹ƒ
(Vibh 851) iminÄ• nayena Ä• gatÄ• yeva, tÄ• ya samannÄ• gato puggalo dussantappayo h
cittaá¹ƒ gahetuá¹ƒ na sakkoti. tenetaá¹ƒ vuccati ---

``aggikkhandho \Ne II 44/ samuddo ca, mahiccho cÄ• pi puggalo.

sakaá¹-ena paccayaá¹ƒ detu, tayopete atappayÄ• â€™â€™ ti ||

santaguá¹‡anigÅ«hanatÄ• pana paá¹-iggahaá¹‡e ca mattaÃ±Ã±utÄ• __appicchatÄ• _ nÄ•
puggalo attani vijjamÄ• nampi guá¹‡aá¹ƒ paá¹-icchÄ• detukÄ• matÄ• ya, ``saddho samÄ• n
jÄ• nÄ• tÅ«ti na icchati. sÄ«lavÄ• , pavivitto, bahussuto, Ä• raddhavÄ«riyo, samÄ• dhisamp
khÄ«á¹‡Ä• savo samÄ• no khÄ«á¹‡Ä• savoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti na icchati,

thero kira mahÄ• khÄ«á¹‡Ä• savo ahosi, pattacÄ«varaá¹ƒ panassa pÄ• damattameva aggh
dhammaraÃ±Ã±o vihÄ• ramahadivase saá¹…ghatthero ahosi. athassa atilÅ«khabhÄ• vaá¹ƒ
thokaá¹ƒ bahi hothÄ• â€™â€™ ti Ä• haá¹ƒsu. thero, ``mÄ• dise khÄ«á¹‡Ä• save raÃ±Ã±o s
ko karissatÄ«â€™â€™ ti pathaviyaá¹ƒ nimujjitvÄ• saá¹…ghattherassa ukkhittapiá¹‡á¸• aá¹
evaá¹ƒ khÄ«á¹‡Ä• savo samÄ• no, ``khÄ«á¹‡Ä• savoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti n
bhikkhu anuppannaá¹ƒ lÄ• bhaá¹ƒ uppÄ• deti, uppannaá¹ƒ lÄ• bhaá¹ƒ thÄ• varaá¹ƒ karoti, c
cittaá¹ƒ Ä• rÄ• dheti, yathÄ• yathÄ• hi \Ee II 140/ so attano appicchatÄ• ya appaá¹ƒ gaá¹‡
tassa vatte pasannÄ• manussÄ• bahÅ« denti.

aparopi catubbidho appiccho --- paccayaappiccho dhutaá¹…gaappiccho pariyattiappiccho a
tattha catÅ«su paccayesu appiccho __paccayaappiccho_ nÄ• ma, so dÄ• yakassa vasaá¹ƒ
vasaá¹ƒ jÄ• nÄ• ti, attano thÄ• maá¹ƒ jÄ• nÄ• ti. yadi hi deyyadhammo bahu hoti, dÄ• yako
dÄ• yakassa vasena appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammo appo, dÄ• yako bahuá¹ƒ dÄ• tukÄ
appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammopi bahu, dÄ• yakopi bahuá¹ƒ dÄ• tukÄ• mo, attano thÄ•
gaá¹‡hÄ• ti.

dhutaá¹…gasamÄ• dÄ• nassa attani atthibhÄ• vaá¹ƒ najÄ• nÄ• petukÄ• mo __dhutaá¹…ga
vibhÄ• vanatthaá¹ƒ \Ne II 45/ imÄ• ni vatthÅ«ni --- sosÄ• nikamahÄ• sumanatthero kira saá
vasi, aÃ±Ã±o ekabhikkhupi na aÃ±Ã±Ä• si, tenevÄ• ha ---

``susÄ• ne saá¹-á¹-hi vassÄ• ni, abbokiá¹‡á¹‡aá¹ƒ vasÄ• mahaá¹ƒ.

dutiyo maá¹ƒ na jÄ• neyya, aho sosÄ• nikuttamoâ€™â€™ ti ||

cetiyapabbate dvebhÄ• tiyattherÄ• vasiá¹ƒsu. tesu kaniá¹-á¹-ho upaá¹-á¹-hÄ• kena pesitÄ•
gahetvÄ• jeá¹-á¹-hassa santikaá¹ƒ agamÄ• si. paribhogaá¹ƒ, bhante, karothÄ• ti. therassa c
katvÄ• mukhaá¹ƒ vikkhÄ• lanakÄ• lo ahosi. so alaá¹ƒ, Ä• vusoti Ä• ha. kacci, bhante, ekÄ•
Ä• harÄ• vuso, ucchukhaá¹‡á¸• ikÄ• ti paÃ±Ã±Ä• sa vassÄ• ni ekÄ• saniko samÄ• nopi dhu
paribhogaá¹ƒ katvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• puna dhutaá¹…gaá¹ƒ adhiá¹-á¹-hÄ• ya gato

yo pana sÄ• ketakatissatthero viya bahussutabhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ na icchati, ayaá¹

nÄ• ma. thero kira khaá¹‡o natthÄ«ti uddesaparipucchÄ• su okÄ• saá¹ƒ akaronto maraá¹‡a
labhissathÄ• ti codito gaá¹‡aá¹ƒ vissajjetvÄ• kaá¹‡ikÄ• ravÄ• likasamuddavihÄ• raá¹ƒ gato
theranavamajjhimÄ• naá¹ƒ upakÄ• ro hutvÄ• \Be II 47/ mahÄ• pavÄ• raá¹‡Ä• ya uposatha
khobhetvÄ• gato.

yo pana sotÄ• pannÄ• dÄ«su aÃ±Ã±ataro hutvÄ• sotÄ• pannÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• petu
__adhigamaappiccho_ \Ee II 141/ nÄ• ma, tayo kulaputtÄ• viya ghaá¹-ikÄ• rakumbhakÄ• ro

Ä• yasmÄ• pana puá¹‡á¹‡o atricchataá¹ƒ pÄ• picchataá¹ƒ mahicchataÃ±ca pahÄ• ya sabb
icchÄ• paá¹-ipakkhabhÅ«tÄ• ya alobhasaá¹…khÄ• tÄ• ya parisuddhÄ• ya appicchatÄ• ya s
ahosi. bhikkhÅ«nampi, ``Ä• vuso, atricchatÄ• pÄ• picchatÄ• mahicchatÄ• ti ime dhammÄ•
Ä• dÄ«navaá¹ƒ dassetvÄ• evarÅ«paá¹ƒ appicchataá¹ƒ samÄ• dÄ• ya vattitabbanti appicch
vuttaá¹ƒ ``attanÄ• ca appiccho appicchakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• â€™â€™ ti.

dvÄ• dasavidhasantosavaá¹‡á¹‡anÄ•

idÄ• ni \Ne II 46/ __attanÄ• ca santuá¹-á¹-ho_tiÄ• dÄ«su visesatthameva dÄ«payissÄ• ma
vuttanayeneva veditabbÄ• . __santuá¹-á¹-ho_ti itarÄ«tarapaccayasantosena samannÄ• gato
dvÄ• dasavidho hoti. seyyathidaá¹ƒ, cÄ«vare yathÄ• lÄ• bhasantoso yathÄ• balasantoso ya
tividho, evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«su. tassÄ• yaá¹ƒ pabhedasaá¹ƒvaá¹‡á¹‡anÄ• .

idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹ƒ vÄ• asundaraá¹ƒ vÄ• . so teneva yÄ• peti aÃ±
labhantopi na gaá¹‡hÄ• ti, ayamassa cÄ«vare __yathÄ• lÄ• bhasantoso_. atha yo pakatidub
Ä• bÄ• dhajarÄ• bhibhÅ«to vÄ• , garucÄ«varaá¹ƒ pÄ• rupanto kilamati, so sabhÄ• gena bhi
parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti, ayamassa cÄ«vare __yathÄ• bala
paá¹‡Ä«tapaccayalÄ• bhÄ« hoti, so paá¹-á¹-acÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ mahaggh
cÄ«varÄ• ni labhitvÄ• idaá¹ƒ therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ idaá¹ƒ bahussutÄ• naá¹ƒ a
gilÄ• nÄ• naá¹ƒ idaá¹ƒ appalÄ• bhÄ• naá¹ƒ hotÅ«ti datvÄ• tesaá¹ƒ purÄ• á¹‡acÄ«varaá¹ƒ v
saá¹…kÄ• rakÅ«á¹-Ä• dito vÄ• nantakÄ• ni uccinitvÄ• tehi saá¹…ghÄ• á¹-iá¹ƒ katvÄ• dhÄ
hoti, ayamassa cÄ«vare __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa piá¹‡á¸• apÄ• te __yathÄ• lÄ• bhasantoso_. y
pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ \Ee II 142/ labhati, yen
aphÄ• su hoti, so sabhÄ• gassa bhikkhuno taá¹ƒ datvÄ• tassa hatthato sappÄ• yabhojanaá
samaá¹‡adhammaá¹ƒ karontopi santuá¹-á¹-hova hoti, ayamassa piá¹‡á¸• apÄ• te __yathÄ•
paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ labhati, so taá¹ƒ cÄ«varaá¹ƒ viya cirapabbajitabahussutaa
datvÄ• tesaá¹ƒ vÄ• sesakaá¹ƒ piá¹‡á¸• Ä• ya vÄ• caritvÄ• missakÄ• hÄ• raá¹ƒ bhuÃ±jan

ayamassa piá¹‡á¸• apÄ• te __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu senÄ• sanaá¹ƒ labhati manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ• , so tena n
paá¹-ighaá¹ƒ uppÄ• deti, antamaso tiá¹‡asanthÄ• rakenÄ• pi yathÄ• laddheneva tussati, ay
__yathÄ• lÄ• bhasantoso_ \Ne II 47/. yo pana attano pakativiruddhaá¹ƒ vÄ• byÄ• dhivirudd
labhati, yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa sa
vasantopi santuá¹-á¹-hova hoti, ayamassa senÄ• sane __yathÄ• balasantoso_. aparo mahÄ
leá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni bahÅ«ni paá¹‡Ä«tasenÄ• sanÄ• ni labhati, so t
cirapabbajitabahussutaappalÄ• bhigilÄ• nÄ• naá¹ƒ datvÄ• yattha katthaci vasantopi santuá
senÄ• sane __yathÄ• sÄ• ruppasantoso_. yopi, ``uttamasenÄ• sanaá¹ƒ nÄ• ma pamÄ• daá
thinamiddhaá¹ƒ okkamati, niddÄ• bhibhÅ«tassa puna paá¹-ibujjhato pÄ• pavitakkÄ• pÄ• tul
paá¹-isaÃ±cikkhitvÄ• tÄ• disaá¹ƒ senÄ• sanaá¹ƒ pattampi na sampaá¹-icchati, so taá¹ƒ paá
abbhokÄ• sarukkhamÅ«lÄ• dÄ«su vasantopi santuá¹-á¹-hova hoti, ayampissa senÄ• sane _

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so yaá¹ƒ labhati,
aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa gilÄ• napaccaye __yathÄ• lÄ•
telena atthiko phÄ• á¹‡itaá¹ƒ \Be II 49/ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• ta
gahetvÄ• aÃ±Ã±adeva vÄ• pariyesitvÄ• tehi bhesajjaá¹ƒ karontopi santuá¹-á¹-hova hoti, a
__yathÄ• balasantoso_. aparo mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«
cÄ«varaá¹ƒ viya cirapabbajitabahussutaappalÄ• bhigilÄ• nÄ• naá¹ƒ datvÄ• tesaá¹ƒ Ä• bha
yÄ• pentopi \Ee II 143/ santuá¹-á¹-hova hoti. yo pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«takaa
ekasmiá¹ƒ catumadhuraá¹ƒ, ``gaá¹‡ha, bhante, yadicchasÄ«â€™â€™ ti vuccamÄ• no saca
vÅ«pasammati, atha muttaharÄ«takaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itanti catumadhur
muttaharÄ«takeneva bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova hoti, ayamassa gilÄ• napa
__yathÄ• sÄ• ruppasantoso_.

imesaá¹ƒ pana paccekaá¹ƒ paccayesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ santosÄ• naá¹ƒ yathÄ• sÄ
Ä• yasmÄ• puá¹‡á¹‡o ekekasmiá¹ƒ paccaye imehi tÄ«hi santosehi santuá¹-á¹-ho ahosi. __
bhikkhÅ«nampi ca imaá¹ƒ santuá¹-á¹-hikathaá¹ƒ kattÄ• va ahosi.

tividhapavivekavaá¹‡á¹‡anÄ•

__pavivitto_ti \Ne II 48/ kÄ• yapaviveko cittapaviveko upadhipavivekoti imehi tÄ«hi paviveke
tattha eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ pia
pavisati, eko paá¹-ikkamati, eko caá¹…kamamadhiá¹-á¹-hÄ• ti, eko carati, eko viharatÄ«ti ay
__kÄ• yapaviveko_ nÄ• ma. aá¹-á¹-ha samÄ• pattiyo pana __cittapaviveko_ nÄ• ma. nibbÄ
nÄ• ma. vuttampi hetaá¹ƒ --- ``kÄ• yapaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ
cittapaviveko ca parisuddhacittÄ• naá¹ƒ paramavodÄ• nappattÄ• naá¹ƒ. upadhiviveko ca ni

puggalÄ• naá¹ƒ visaá¹…khÄ• ragatÄ• naâ€™â€™ nti (Nidd I 57). __pavivekakatha_nti bhik
pavivekakathaá¹ƒ kattÄ• .

paÃ±cavidhasaá¹ƒsaggavaá¹‡á¹‡anÄ•

__asaá¹ƒsaá¹-á¹-ho_ti \Be II 50/ paÃ±cavidhena saá¹ƒsaggena virahito. savanasaá¹ƒsaggo
samullapanasaá¹ƒsaggo sambhogasaá¹ƒsaggo kÄ• yasaá¹ƒsaggoti paÃ±cavidho saá¹ƒsag
suá¹‡Ä• ti, ``asukasmiá¹ƒ gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• kumÄ• rikÄ• vÄ• abhirÅ«p
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• â€™â€™ ti. so taá¹ƒ sutvÄ• saá¹ƒ
brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhÄ• dubbalyaá¹ƒ anÄ• vikatvÄ• hÄ«nÄ• yÄ• vattatÄ
kathÄ«yamÄ• naá¹ƒ rÅ«pÄ• disampattiá¹ƒ attanÄ• vÄ• hasitalapitagÄ«tasaddaá¹ƒ suá¹‡an
sotaviÃ±Ã±Ä• á¹‡avÄ«thivasena \Ee II 144/ uppanno rÄ• go __savanasaá¹ƒsaggo_ nÄ• ma
anitthigandhapaccekabodhisattassa ca paÃ±caggaá¸·aleá¹‡avÄ• sÄ«tissadaharassa ca vas

daharo kira Ä• kÄ• sena gacchanto girigÄ• mavÄ• sikammÄ• radhÄ«tÄ• ya paÃ±cahi kumÄ
gantvÄ• nhatvÄ• padumÄ• ni ca pilandhitvÄ• madhurassarena gÄ• yantiyÄ• saddaá¹ƒ su
visesÄ• parihÄ• yitvÄ• anayabyasanaá¹ƒ pÄ• puá¹‡i. idha bhikkhu na heva kho suá¹‡Ä• ti,
passati itthiá¹ƒ vÄ• kumÄ• riá¹ƒ vÄ• abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ param
samannÄ• gataá¹ƒ. so taá¹ƒ disvÄ• saá¹ƒsÄ«dati visÄ«dati na sakkoti brahmacariyaá¹ƒ \Ne
sikkhÄ• dubbalyaá¹ƒ anÄ• vikatvÄ• hÄ«nÄ• yÄ• vattatÄ«ti evaá¹ƒ visabhÄ• garÅ«paá¹ƒ olo
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thivasena uppannarÄ• go __dassanasaá¹ƒsaggo_ nÄ• ma. so eva

eko kira daharo kÄ• ladÄ«ghavÄ• pidvÄ• ravihÄ• raá¹ƒ uddesatthÄ• ya gato. Ä• cariyo tass
okÄ• saá¹ƒ na karoti. so punappunnaá¹ƒ anubandhati. Ä• cariyo sace antogÄ• me na cariss
Ä• ha. so sÄ• dhÅ«ti sampaá¹-icchitvÄ• uddese niá¹-á¹-hite Ä• cariyaá¹ƒ vanditvÄ• gaccha
gÄ• me carituá¹ƒ na deti, kiá¹ƒ nu kho kÄ• raá¹‡anti cÄ«varaá¹ƒ pÄ• rupitvÄ• gÄ• maá¹ƒ pA
pÄ«takavatthaá¹ƒ nivÄ• setvÄ• gehe á¹-hitÄ• daharaá¹ƒ disvÄ• saÃ±jÄ• tarÄ• gÄ• uá¸·uá
tassa patte pakkhipitvÄ• nivattitvÄ• maÃ±cake nipajji. atha naá¹ƒ mÄ• tÄ• pitaro \Be II 51/
pucchiá¹ƒsu, dvÄ• rena gataá¹ƒ daharaá¹ƒ labhamÄ• nÄ• jÄ«vissÄ• mi, alabhamÄ• nÄ• m
vegena gantvÄ• gÄ• madvÄ• re daharaá¹ƒ patvÄ• vanditvÄ• , ``nivattatha, bhante, bhikkha
Ä• haá¹ƒsu. daharo alaá¹ƒ gacchÄ• mÄ«ti. te, ``idaá¹ƒ nÄ• ma, bhante, kÄ• raá¹‡aâ€™â€™
``amhÄ• kaá¹ƒ, bhante, gehe ettakaá¹ƒ nÄ• ma dhanaá¹ƒ atthi, ekÄ• yeva no dhÄ«tÄ• , tvaa
jeá¹-á¹-haputtaá¹-á¹-hÄ• ne á¹-hassasi, sukhena sakkÄ• jÄ«vituâ€™â€™ nti Ä• haá¹ƒsu. da
iminÄ• palibodhena atthoâ€™â€™ ti anÄ• diyitvÄ• va pakkanto.

mÄ• tÄ• pitaro gantvÄ• , ``amma, nÄ• sakkhimhÄ• daharaá¹ƒ nivattetuá¹ƒ, yaá¹ƒ aÃ±Ã±aâ
labhissasi, uá¹-á¹-hehi khÄ• da ca piva cÄ• â€™â€™ ti Ä• haá¹ƒsu. sÄ• anicchantÄ« sattÄ
kÄ• lamakÄ• si. mÄ• tÄ• pitaro tassÄ• sarÄ«rakiccaá¹ƒ katvÄ• taá¹ƒ pÄ«takavatthaá¹ƒ dhu

bhikkhusaá¹…ghassa adaá¹ƒsu, bhikkhÅ« \Ee II 145/ vatthaá¹ƒ khaá¹‡á¸• Ä• khaná¸• aá¹ƒ
mahallako attano koá¹-á¹-hÄ• saá¹ƒ gahetvÄ• kalyÄ• á¹‡Ä«vihÄ• raá¹ƒ Ä• gato. sopi dahar
tattheva gantvÄ• divÄ• á¹-á¹-hÄ• ne nisÄ«di. mahallako taá¹ƒ vatthakhaá¹‡á¸• aá¹ƒ gahetv
parissÄ• vanaá¹ƒ vicÄ• rethÄ• â€™â€™ ti daharaá¹ƒ avoca. daharo mahÄ• thera ``kuhiá¹ƒ
sabbaá¹ƒ pavattiá¹ƒ kathesi. so taá¹ƒ sutvÄ• va, ``evarÅ«pÄ• ya nÄ• ma saddhiá¹ƒ saá¹ƒvÄ
nti rÄ• gagginÄ• daá¸• á¸• ho tattheva kÄ• lamakÄ• si.

aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ne II 50/ Ä• lÄ• pasallÄ• pavasena uppannarÄ• go pana __samullap
bhikkhuniyÄ• santakaá¹ƒ, bhikkhuniyÄ• vÄ• bhikkhussa santakaá¹ƒ gahetvÄ• paribhogak
__sambhogasaá¹ƒsaggo_ nÄ• ma. so evaá¹ƒ veditabbo --- maricavaá¹-á¹-ivihÄ• ramahe kir
satasahassaá¹ƒ bhikkhunÄ«naá¹ƒ navutisahassÄ• ni eva ahesuá¹ƒ. eko sÄ• maá¹‡ero uá¹‡
gacchanto sakiá¹ƒ cÄ«varakaá¹‡á¹‡e á¹-hapesi, sakiá¹ƒ bhÅ«miyaá¹ƒ. ekÄ• sÄ• maá¹‡erÄ
á¹-hapetvÄ• yÄ• hÄ«ti thÄ• lakaá¹ƒ adÄ• si. te aparabhÄ• ge ekasmiá¹ƒ bhaye uppanne pa
tesu bhikkhunÄ« puretaraá¹ƒ agamÄ• si. sÄ• , ``eko kira sÄ«haá¸·abhikkhu Ä• gatoâ€™â€™
santikaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• nisinnÄ• , --- ``bhante, maricavaá¹-á¹-ivihÄ
kativassÄ• â€™â€™ ti pucchi. tadÄ• haá¹ƒ sattavassikasÄ• maá¹‡ero. tvaá¹ƒ pana kativass
sattavassikasÄ• maá¹‡erÄ«yeva ekassa \Be II 52/ sÄ• maá¹‡erassa uá¹‡hayÄ• guá¹ƒ gahe
pattaá¹-hapanatthaá¹ƒ thÄ• lakamadÄ• sinti. thero, ``ahaá¹ƒ soâ€™â€™ ti vatvÄ• thÄ• laka
te ettakeneva saá¹ƒsaggena brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ• dvepi saá¹-á¹-h

hatthagÄ• hÄ• divasena pana uppannarÄ• go __kÄ• yasaá¹ƒsaggo_ nÄ• ma. tatridaá¹ƒ va
kira daharabhikkhÅ« sajjhÄ• yaá¹ƒ gaá¹‡hanti. tesaá¹ƒ piá¹-á¹-hipasse daharabhikkhuniyo c
tatreko daharo hatthaá¹ƒ pasÄ• rento ekissÄ• daharabhikkhuniyÄ• kÄ• yaá¹ƒ chupi. sÄ• t
attano urasmiá¹ƒ á¹-hapesi, ettakena saá¹ƒsaggena dvepi vibbhamitvÄ• gihibhÄ• vaá¹ƒ pat

gÄ• hagÄ• hakÄ• divaá¹‡á¹‡anÄ•

imesu \Ee II 146/ pana paÃ±casu saá¹ƒsaggesu bhikkhuno bhikkhÅ«hi saddhiá¹ƒ
savanadassanasamullapanasambhogakÄ• yaparÄ• mÄ• sÄ• niccampi hontiyeva, bhikkhun
kÄ• yasaá¹ƒsaggaá¹ƒ sesÄ• kÄ• lena kÄ• laá¹ƒ honti; tathÄ• upÄ• sakaupÄ• sikÄ• hi sadd
honti. tesu hi kilesuppattito cittaá¹ƒ rakkhitabbaá¹ƒ. eko hi bhikkhu gÄ• hagÄ• hako hoti, eko
muttagÄ• hako, eko muttamuttako.

tattha yaá¹ƒ bhikkhuá¹ƒ manussÄ• pi Ä• misena upalÄ• petvÄ• gahaá¹‡avasena upasaá¹.
pupphaphalÄ• dÄ«hi \Ne II 51/ upalÄ• petvÄ• gahaá¹‡avasena upasaá¹…kamati, ayaá¹ƒ __
pana manussÄ• vuttanayena upasaá¹…kamanti, bhikkhu dakkhiá¹‡eyyavasena upasaá¹…
nÄ• ma. yassa manussÄ• dakkhiá¹‡eyyavasena cattÄ• ro paccaye denti, bhikkhu pupphap

gahaá¹‡avasena upasaá¹…kamati, ayaá¹ƒ __muttagÄ• hako_ nÄ• ma. yassa manussÄ• pi
paccaye denti, bhikkhupi cÅ«á¸·apiá¹‡á¸• apÄ• tiyatissatthero viya dakkhiá¹‡eyyavasena pa
__muttamuttako_ nÄ• ma.

theraá¹ƒ kira ekÄ• upÄ• sikÄ• dvÄ• dasa vassÄ• ni upaá¹-á¹-hahi. ekadivasaá¹ƒ tasmiá¹ƒ
uá¹-á¹-hahitvÄ• gehÄ• ni jhÄ• pesi. aÃ±Ã±esaá¹ƒ kulÅ«pakabhikkhÅ« Ä• gantvÄ• \Be II 53
kiÃ±ci bhaá¹‡á¸• akaá¹ƒ arogaá¹ƒ kÄ• tuá¹ƒ asakkhitthÄ• â€™â€™ ti paá¹-isanthÄ• raá¹ƒ a
``amhÄ• kaá¹ƒ mÄ• tu kulÅ«pakatthero bhuÃ±janavelÄ• yameva Ä• gamissatÄ«â€™â€™ ti
bhikkhÄ• cÄ• ravelaá¹ƒ sallakkhetvÄ• va Ä• gato. upÄ• sikÄ• koá¹-á¹-hacchÄ• yÄ• ya nisÄ
sampÄ• detvÄ• adÄ• si. there bhattakiccaá¹ƒ katvÄ• pakkante manussÄ• Ä• haá¹ƒsu --- `
kulÅ«pakatthero bhuÃ±janavelÄ• yameva Ä• gatoâ€™â€™ ti. upÄ• sikÄ• , ``tumhÄ• kaá¹ƒ
anucchavikÄ• , mayhaá¹ƒ thero mayheva anucchavikoâ€™â€™ ti Ä• ha. Ä• yasmÄ• pana
saá¹ƒsaggehi catÅ«hipi parisÄ• hi saddhiá¹ƒ asaá¹ƒsaá¹-á¹-ho gÄ• hamuttako ceva muttam
sayaá¹ƒ asaá¹ƒsaá¹-á¹-ho, evaá¹ƒ bhikkhÅ«nampi taá¹ƒ asaá¹ƒsaggakathaá¹ƒ kattÄ• ahos

__Ä• raddhavÄ«riyo_ti \Ee II 147/ paggahitavÄ«riyo, paripuá¹‡á¹‡akÄ• yikacetasikavÄ«riyo
gamane uppannakilesaá¹ƒ á¹-hÄ• naá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, á¹-hÄ• ne uppannakilesaá
uppannakilesaá¹ƒ sayanaá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, mantena kaá¹‡hasappaá¹ƒ uppÄ«á¸·e
amittaá¹ƒ gÄ«vÄ• ya akkamanto viya ca vicarati, ayaá¹ƒ __Ä• raddhavÄ«riyo_ nÄ• ma. ther
bhikkhÅ«nampi tatheva vÄ«riyÄ• rambhakathaá¹ƒ kattÄ• ahosi.

__sÄ«lasampanno_tiÄ• dÄ«su __sÄ«la_nti catupÄ• risuddhisÄ«laá¹ƒ. __samÄ• dhÄ«_ti vip
samÄ• pattiyo. __paÃ±Ã±Ä• _ti lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ. __vimuttÄ«_ti ariyaphalaá¹ƒ.
__vimuttiÃ±Ä• á¹‡adassana_nti ekÅ«navÄ«satividhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. the
sampanno ahosi bhikkhÅ«nampi sÄ«lÄ• dikathaá¹ƒ \Ne II 52/ kattÄ• . svÄ• yaá¹ƒ dasahi kat
__ovÄ• dako_. yathÄ• pana eko ovadatiyeva, sukhumaá¹ƒ atthaá¹ƒ parivattetvÄ• jÄ• nÄ• p
evaá¹ƒ thero. thero pana tÄ• ni dasa kathÄ• vatthÅ«ni viÃ±Ã±Ä• petÄ«ti __viÃ±Ã±Ä• pako_
sakkoti, kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ na sakkoti. thero kÄ• raá¹‡ampi sandassetÄ«ti __sandas
kÄ• raá¹‡aá¹ƒ dasseti, gÄ• hetuá¹ƒ pana na sakkoti. thero gÄ• hetumpi sakkotÄ«ti __samÄ•
samÄ• dapetvÄ• \Be II 54/ pana tesu kathÄ• vatthÅ«su ussÄ• hajananavasena bhikkhÅ« s
ussÄ• hajÄ• te vaá¹‡á¹‡aá¹ƒ vatvÄ• sampahaá¹ƒsetÄ«ti __sampahaá¹ƒsako_.

paÃ±calÄ• bhavaá¹‡á¹‡anÄ•

<253> __suladdhalÄ• bhÄ• _ti aÃ±Ã±esampi manussattabhÄ• vapabbajjÄ• diguá¹‡alÄ• bh
puá¹‡á¹‡assa suladdhalÄ• bhÄ• ete, yassa satthu sammukhÄ• evaá¹ƒ vaá¹‡á¹‡o abbhugg
apaá¹‡á¸• itehi vaá¹‡á¹‡akathanaá¹ƒ nÄ• ma na tathÄ• lÄ• bho, paá¹‡á¸• itehi vaá¹‡á¹‡aka
gihÄ« hi vÄ• vaá¹‡á¹‡akathanaá¹ƒ na tathÄ• lÄ• bho, gihÄ« hi ``vaá¹‡á¹‡aá¹ƒ kathessÄ• n

ayyo saá¹‡ho sakhilo sukhasambhÄ• so, vihÄ• raá¹ƒ Ä• gatÄ• naá¹ƒ yÄ• gubhattaphÄ• á¹‡
karotÄ«â€™â€™ ti kathento avaá¹‡á¹‡ameva katheti. ``avaá¹‡á¹‡aá¹ƒ kathessÄ• mÄ«â€™
mandamando viya abalabalo viya bhÄ• kuá¹-ikabhÄ• kuá¹-iko viya natthi iminÄ• saddhiá¹ƒ
kathento vaá¹‡á¹‡ameva katheti. sabrahmacÄ• rÄ«hipi satthu parammukhÄ• \Ee II 148/ va
tathÄ• lÄ• bho, satthu sammukhÄ• pana atilÄ• bhoti imampi atthavasaá¹ƒ paá¹-icca ``sulac
Ä• ha. __anumassa anumassÄ• _ti dasa kathÄ• vatthÅ«ni anupavisitvÄ• anupavisitvÄ• . __
abbhanumodatÄ«_ti taÃ±cassa vaá¹‡á¹‡aá¹ƒ evametaá¹ƒ appiccho ca so bhikkhu santuá¹-
anumodati. iti viÃ±Ã±Å«hi vaá¹‡á¹‡abhÄ• sanaá¹ƒ eko lÄ• bho, sabrahmacÄ• rÄ«hi eko, sa
anumassa anumassa eko, satthÄ• rÄ• abbhanumodanaá¹ƒ ekoti ime paÃ±ca lÄ• bhe sand
ti Ä• ha. __kadÄ• cÄ«_ti kismiÃ±cideva kÄ• le. __karahacÄ«_ti tasseva vevacanaá¹ƒ. __ap
kathÄ• sallÄ• po_ti api nÄ• ma koci kathÄ• samudÄ• cÄ• ropi bhaveyya. therena kira Ä• ya
diá¹-á¹-hapubbo, nassa dhammakathÄ• sutapubbÄ• . iti so tassa dassanampi dhammakath

cÄ• rikÄ• divaá¹‡á¹‡anÄ•

<254> __yathÄ• bhiranta_nti \Ne II 53/ yathÄ• ajjhÄ• sayaá¹ƒ viharitvÄ• . buddhÄ• naÃ±hi
vasantÄ• naá¹ƒ chÄ• yÅ«dakÄ• divipattiá¹ƒ vÄ• apphÄ• sukasenÄ• sanaá¹ƒ vÄ• , manuss
II 55/ vÄ• Ä• gamma anabhirati nÄ• ma natthi. tesaá¹ƒ sampattiyÄ• ``idha phÄ• su viharÄ•
ciravihÄ• ropi natthi. yattha pana tathÄ• gate viharante sattÄ• saraá¹‡esu vÄ• patiá¹-á¹-ha
samÄ• diyanti, pabbajanti vÄ• , tato sotÄ• pattimaggÄ• dÄ«naá¹ƒ vÄ• pana tesaá¹ƒ upanis
satte tÄ• su sampattÄ«su patiá¹-á¹-hÄ• panaajjhÄ• sayena vasanti; tÄ• saá¹ƒ abhÄ• ve pak
``yathÄ• ajjhÄ• sayaá¹ƒ viharitvÄ• â€™â€™ ti. __cÄ• rikaá¹ƒ caramÄ• no_ti addhÄ• nagam
nÄ• mesÄ• bhagavato duvidhÄ• hoti turitacÄ• rikÄ• ca, aturitacÄ• rikÄ• ca.

tattha dÅ«repi bodhaneyyapuggalaá¹ƒ disvÄ• tassa bodhanatthÄ• ya sahasÄ• gamanaá¹
sÄ• mahÄ• kassapapaccuggamanÄ• dÄ«su daá¹-á¹-habbÄ• . bhagavÄ• hi mahÄ• kassap
tigÄ• vutaá¹ƒ maggaá¹ƒ agamÄ• si, Ä• á¸·avakassatthÄ• ya tiá¹ƒsayojanaá¹ƒ, tathÄ• aá¹…
pukkusÄ• tissa pana paÃ±cacattÄ• lÄ«sayojanaá¹ƒ, mahÄ• kappinassa vÄ«sayojanasataá¹
satta yojanasatÄ• ni agamÄ• si; dhammasenÄ• patino saddhivihÄ• rikassa vanavÄ• sÄ«tiss
tigÄ• vutÄ• dhikaá¹ƒ vÄ«sayojanasataá¹ƒ.

ekadivasaá¹ƒ kira thero, ``tissasÄ• maá¹‡erassa santikaá¹ƒ, bhante, gacchÄ• mÄ«â€™â€™
``ahampi gamissÄ• mÄ«â€™â€™ ti vatvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä
chaá¸·abhiÃ±Ã±Ä• naá¹ƒ Ä• rocehi --- `bhagavÄ• vanavÄ• sÄ«tissasÄ• maá¹‡erassa santi
tato dutiyadivase vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto Ä• kÄ• se uppatitvÄ• vÄ«sayoja
gocaragÄ• madvÄ• re otaritvÄ• cÄ«varaá¹ƒ pÄ• rupi. kammantaá¹ƒ gacchamÄ• nÄ• manu
Ä• gato, mÄ• kammantaá¹ƒ agamitthÄ• â€™â€™ ti vatvÄ• Ä• sanÄ• ni paÃ±Ã±apetvÄ• y

karontÄ• , ``kuhiá¹ƒ, bhante, bhagavÄ• gacchatÄ«â€™â€™ ti daharabhikkhÅ« pucchiá¹ƒsu
aÃ±Ã±attha gacchati, idheva tissasÄ• maá¹‡erassa dassanatthÄ• ya Ä• gatoti \Ne II 54/. te
kulÅ«pakattherassa dassanatthÄ• ya satthÄ• Ä• gato, no vata no thero oramattakoâ€™â€™
ahesuá¹ƒ.

atha \Be II 56/ bhagavato bhattakiccapariyosÄ• ne sÄ• maá¹‡ero gÄ• maá¹ƒ piá¹‡á¸• Ä• ya
bhikkhusaá¹…ghoâ€™â€™ ti pucchi. athassa te, ``satthÄ• , bhante, Ä• gatoâ€™â€™ ti Ä•
upasaá¹…kamitvÄ• piá¹‡á¸• apÄ• tena Ä• pucchi. satthÄ• tassa pattaá¹ƒ hatthena gahetv
niá¹-á¹-hitaá¹ƒ bhattakiccaâ€™â€™ nti Ä• ha. tato upajjhÄ• yaá¹ƒ Ä• pucchitvÄ• attano pat
bhattakiccamakÄ• si. athassa bhattakiccapariyosÄ• ne satthÄ• maá¹…galaá¹ƒ vatvÄ• nikk
á¹-hatvÄ• , ``kataro te, tissa, vasanaá¹-á¹-hÄ• naá¹ƒ gamanamaggoâ€™â€™ ti Ä• ha. ``aya
maggaá¹ƒ desayamÄ• no purato yÄ• hi tissÄ• ti. bhagavÄ• kira sadevakassa lokassa magg
``sakalatigÄ• vute magge sÄ• maá¹‡eraá¹ƒ daá¹-á¹-huá¹ƒ lacchÄ• mÄ«â€™â€™ ti taá¹ƒ ma

so attano vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• bhagavato vattamakÄ• si. atha naá¹ƒ bhagavÄ•
caá¹…kamoâ€™â€™ ti \Ee II 150/ pucchitvÄ• tattha gantvÄ• sÄ• maá¹‡erassa nisÄ«dana
``tissa, imasmiá¹ƒ á¹-hÄ• ne sukhaá¹ƒ vasasÄ«â€™â€™ ti pucchi. so Ä• ha --- ``Ä• ma, bha
á¹-hÄ• ne vasantassa sÄ«habyagghahatthimigamorÄ• dÄ«naá¹ƒ saddaá¹ƒ suá¹‡ato araÃ±Ã
sukhaá¹ƒ vasÄ• mÄ«â€™â€™ ti. atha naá¹ƒ bhagavÄ• , ``tissa, bhikkhusaá¹…ghaá¹ƒ sann
te dassÄ• mÄ«â€™â€™ ti vatvÄ• sannipatite bhikkhusaá¹…ghe upasampÄ• detvÄ• attano
agamÄ• sÄ«ti. ayaá¹ƒ __turitacÄ• rikÄ• _ nÄ• ma.

yaá¹ƒ pana gÄ• manigamapaá¹-ipÄ• á¹-iyÄ• devasikaá¹ƒ yojanaá¸• á¸• hayojanavasena pi
lokaá¹ƒ anuggaá¹‡hantassa gamanaá¹ƒ, ayaá¹ƒ __aturitacÄ• rikÄ• _ nÄ• ma. imaá¹ƒ pana
mahÄ• maá¹‡á¸• alaá¹ƒ majjhimamaá¹‡á¸• alaá¹ƒ antimamaá¹‡á¸• alanti imesaá¹ƒ tiá¹‡á¹‡a
aÃ±Ã±atarasmiá¹ƒ carati. tattha mahÄ• maá¹‡á¸• alaá¹ƒ navayojanasatikaá¹ƒ, majjhimamaa
chayojanasatikaá¹ƒ, antimamaá¹‡á¸• alaá¹ƒ tiyojanasatikaá¹ƒ. yadÄ• mahÄ• maá¹‡á¸• ale
hoti, mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• retvÄ• pÄ• á¹-ipadadivase mahÄ• bhikkhusaá¹…ghap
yojanasataá¹ƒ ekakolÄ• halaá¹ƒ ahosi, purimaá¹ƒ purimaá¹ƒ Ä• gatÄ• nimantetuá¹ƒ labhan
maá¹‡á¸• alesu sakkÄ• ro mahÄ• maá¹‡á¸• ale \Ne II 55/ osarati. tatra bhagavÄ• tesu tesu
dvÄ«haá¹ƒ vasanto mahÄ• janaá¹ƒ Ä• misapaá¹-iggahena anuggaá¹‡hanto dhammadÄ• ne
\Be II 57/ kusalaá¹ƒ vaá¸• á¸• hento navahi mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• peti.

sace pana antovasse bhikkhÅ«naá¹ƒ samathavipassanÄ• taruá¹‡Ä• hoti, mahÄ• pavÄ• ra
pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ datvÄ• kattikapuá¹‡á¹‡amÄ• ya pavÄ• retvÄ• migasirassa p
mahÄ• bhikkhusaá¹…ghaparivÄ• ro nikkhamitvÄ• majjhimamaá¹‡á¸• alaá¹ƒ osarati. aÃ±Ã±
majjhimamaá¹‡á¸• ale cÄ• rikaá¹ƒ caritukÄ• mo catumÄ• saá¹ƒ vasitvÄ• va nikkhamati. vutt
maá¹‡á¸• alesu sakkÄ• ro majjhimamaá¹‡á¸• ale osarati. bhagavÄ• purimanayeneva lokaá

mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• peti.

sace pana catumÄ• saá¹ƒ vuá¹-á¹-havassassÄ• pi bhagavato veneyyasattÄ• aparipakkind
indriyaparipÄ• kaá¹ƒ Ä• gamayamÄ• no \Ee II 151/ aparampi ekaá¹ƒ mÄ• saá¹ƒ vÄ• dvitica
vasitvÄ• mahÄ• bhikkhusaá¹…ghaparivÄ• ro nikkhamati. vuttanayeneva itaresu dvÄ«su ma
antomaá¹‡á¸• ale osarati. bhagavÄ• purimanayeneva lokaá¹ƒ anuggaá¹‡hanto sattahi vÄ•
catÅ«hi vÄ• mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• peti. iti imesu tÄ«su maá¹‡á¸• alesu yattha kat
na cÄ«varÄ• dihetu carati. atha kho ye duggatÄ• bÄ• lÄ• jiá¹‡á¹‡Ä• byÄ• dhitÄ• , te kadÄ
passissanti? mayi pana cÄ• rikaá¹ƒ carante mahÄ• jano tathÄ• gatadassanaá¹ƒ labhissati, t
pasÄ• dessanti, keci mÄ• lÄ• dÄ«hi pÅ«jessanti, keci kaá¹-acchubhikkhaá¹ƒ dassanti, keci n
pahÄ• ya sammÄ• diá¹-á¹-hikÄ• bhavissanti, taá¹ƒ tesaá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ•
lokÄ• nukampÄ• ya cÄ• rikaá¹ƒ carati.

apica catÅ«hi kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti --- jaá¹…ghÄ• vihÄ• r
sarÄ«raphÄ• sukatthÄ• ya, atthuppattikÄ• laá¹ƒ abhikaá¹…khanatthÄ• ya, bhikhÅ«naá¹ƒ sik
paÃ±Ã±Ä• panatthÄ• ya, tattha tattha paripÄ• kagatindriye bodhaneyyasatte bodhanatthÄ•
kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti --- buddhaá¹ƒ saraá¹‡aá¹ƒ gacchissa
saraá¹‡aá¹ƒ gacchissantÄ«ti vÄ• , saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchissantÄ«ti vÄ• , mahatÄ
parisÄ• santappessÄ• mÄ«ti vÄ• ti \Ne II 56/. aparehi paÃ±cahi kÄ• raá¹‡ehi buddhÄ• bha
\Be II 58/ --- pÄ• á¹‡Ä• tipÄ• tÄ• viramissantÄ«ti vÄ• , adinnÄ• dÄ• nÄ• ... kÄ• mesumicch
... surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramissantÄ«ti vÄ• ti. aparehi aá¹-á¹-hahi kÄ
bhagavanto cÄ• rikaá¹ƒ caranti --- paá¹-hamajjhÄ• naá¹ƒ paá¹-ilabhissantÄ«ti vÄ• , dutiyaá¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilabhissantÄ«ti vÄ• ti. aparehi aá
bhagavanto cÄ• rikaá¹ƒ caranti --- sotÄ• pattimaggaá¹ƒ adhigamissantÄ«ti vÄ• , sotÄ• pattip
arahattaphalaá¹ƒ sacchikarissantÄ«ti vÄ• ti. ayaá¹ƒ __aturitacÄ• rikÄ• , _ sÄ• idha adhippe
duvidhÄ• hoti nibaddhacÄ• rikÄ• , anibaddhacÄ• rikÄ• \Ee II 152/ ca. tattha yaá¹ƒ ekassev
atthÄ• ya gacchati, ayaá¹ƒ nibaddhacÄ• rikÄ• nÄ• ma. yaá¹ƒ pana gÄ• manigamanagarapa
ayaá¹ƒ anibaddhacÄ• rikÄ• nÄ• ma. esÄ• idha adhippetÄ• .

__senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• _ti senÄ• sanaá¹ƒ paá¹-isÄ• metvÄ• . taá¹ƒ pana paá¹-
cÅ«á¸·apattamahÄ• patta-cÅ«á¸·athÄ• lakamahÄ• thÄ• laka-paá¹-á¹-uá¹‡á¹‡acÄ«vara-dukÅ
bhaá¹‡á¸• ikaá¹ƒ katvÄ• sappitelÄ• dÄ«naá¹ƒ vÄ• pana ghaá¹-e pÅ«rÄ• petvÄ• gabbhe n
kuÃ±cikamuddikÄ• dÄ«ni yojÄ• pesi. ``sace na hoti bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ•
catÅ«su pÄ• sÄ• á¹‡esu maÃ±ce maÃ±caá¹ƒ Ä• ropetvÄ• pÄ«á¹-he pÄ«á¹-haá¹ƒ Ä• ropetv
cÄ«vararajjuyÄ• vÄ• upari puÃ±jaá¹ƒ katvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• pakkamit
vacanato pana nevÄ• sikaá¹ƒ bhikkhuá¹ƒ Ä• pucchanamattakeneva paá¹-isÄ• mesi.

__yena sÄ• vatthi tena cÄ• rikaá¹ƒ pakkÄ• mÄ«_ti satthu dassanakÄ• mo hutvÄ• yena dis

pakkÄ• mi. pakkamanto ca na suddhodanamahÄ• rÄ• jassa Ä• rocÄ• petvÄ• sappitelamad
pakkanto. yÅ«thaá¹ƒ pahÄ• ya nikkhanto pana mattahatthÄ« viya, asahÄ• yakicco sÄ«ho vi
Ä• dÄ• ya ekakova pakkÄ• mi. kasmÄ• panesa paÃ±casatehi attano antevÄ• sikehi saddhi
idÄ• ni nikkhantoti? rÄ• jagahaá¹ƒ kapilavatthuto dÅ«raá¹ƒ saá¹-á¹-hiyojanÄ• ni, sÄ• vatthi p
satthÄ• rÄ• jagahato paÃ±cacattÄ• lÄ«sayojanaá¹ƒ Ä• gantvÄ• sÄ• vatthiyaá¹ƒ viharati, id
sutvÄ• nikkhamÄ«ti akÄ• raá¹‡ametaá¹ƒ. buddhÄ• naá¹ƒ santikaá¹ƒ gacchanto hi esa yoja
tadÄ• \Ne II 57/ pana \Be II 59/ kÄ• yaviveko na sakkÄ• laddhunti. bahÅ«hi saddhiá¹ƒ gam
gacchÄ• mÄ• ti vadante eko idheva vasÄ• mÄ• ti vadati. ekasmiá¹ƒ vasÄ• mÄ• ti vadante e
tasmÄ• icchiticchitakkhaá¹‡e samÄ• pattiá¹ƒ appetvÄ• nisÄ«dituá¹ƒ vÄ• phÄ• sukasenÄ•
laddhuá¹ƒ vÄ• na sakkÄ• hoti, ekakassa pana taá¹ƒ sabbaá¹ƒ sulabhaá¹ƒ hotÄ«ti tadÄ• a

__cÄ• rikaá¹ƒ_ \Ee II 153/ __caramÄ• no_ti ettha kiÃ±cÄ• pi ayaá¹ƒ cÄ• rikÄ• nÄ• ma mah
buddhÄ• naá¹ƒyeva labbhati, buddhe upÄ• dÄ• ya pana ruá¸·hÄ«saddena sÄ• vakÄ• namp
bÄ«janampi tÄ• lavaá¹‡á¹-aá¹ƒ viya. __yena bhagavÄ• _ti sÄ• vatthiyÄ• avidÅ«re ekasmiá
caritvÄ• katabhattakicco jetavanaá¹ƒ pavisitvÄ• sÄ• riputtattherassa vÄ• mahÄ• moggallÄ
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• pÄ• de dhovitvÄ• makkhetvÄ• pÄ• nÄ«yaá¹ƒ vÄ• pÄ• na
vissamitvÄ• satthÄ• raá¹ƒ passissÄ• mÄ«ti cittampi anuppÄ• detvÄ• ujukaá¹ƒ gandhakuá¹
therassa hi satthÄ• raá¹ƒ daá¹-á¹-hukÄ• massa aÃ±Ã±ena bhikkhunÄ• kiccaá¹ƒ natthi. tasm
Ä• nandaá¹ƒ vÄ• gahetvÄ• okÄ• saá¹ƒ kÄ• retvÄ• satthÄ• raá¹ƒ passissÄ• mÄ«ti evampi

thero hi sayameva buddhasÄ• sane vallabho raÃ±Ã±o saá¹…gÄ• mavijayamahÄ• yodho vi
yodhassa rÄ• jÄ• naá¹ƒ daá¹-á¹-hukÄ• massa aÃ±Ã±aá¹ƒ sevitvÄ• dassanakammaá¹ƒ nÄ•
sayameva passati. evaá¹ƒ theropi buddhasÄ• sane vallabho, tassa aÃ±Ã±aá¹ƒ sevitvÄ• sa
natthÄ«ti pÄ• de dhovitvÄ• pÄ• dapuÃ±chanamhi puÃ±chitvÄ• yena bhagavÄ• tenupasaá
``paccÅ«sakÄ• leyeva mantÄ• á¹‡iputto Ä• gamissatÄ«â€™â€™ ti addasa. tasmÄ• gandha
sÅ«cighaá¹-ikaá¹ƒ adatvÄ• va darathaá¹ƒ paá¹-ippassambhetvÄ• uá¹-á¹-hÄ• ya nisÄ«di. th
paá¹‡Ä• metvÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
kathÄ• yÄ• _ti bhagavÄ• dhammiá¹ƒ kathaá¹ƒ kathento cÅ«á¸·agosiá¹…gasutte (MN I 325
kulaputtÄ• naá¹ƒ sÄ• maggirasÄ• nisaá¹ƒsaá¹ƒ kathesi; sekkhasutte (MN II 22 Ä• dayo) Ä•
ghaá¹-ikÄ• rasutte (MN II 282 Ä• dayo) satipaá¹-ilÄ• bhikaá¹ƒ pubbenivÄ• sappaá¹-isaá¹ƒyu
raá¹-á¹-hapÄ• lasutte (MN II 304) cattÄ• ro \Be II 60/ dhammuddese, selasutte (MN II 396 Ä
pÄ• nakÄ• nisaá¹ƒsakathaá¹ƒ \Ne II 58/, upakkilesasutte (MN III 236 Ä• dayo) bhagutteras
kathento ekÄ«bhÄ• ve Ä• nisaá¹ƒsaá¹ƒ kathesi. imasmiá¹ƒ pana rathavinÄ«te Ä• yasmato p
dasakathÄ• vatthunissayaá¹ƒ \Ee II 154/ anantanayaá¹ƒ nÄ• ma dassesi puá¹‡á¹‡a, ayamp
santosakathÄ• yevÄ• ti. paá¹-isambhidÄ• pattassa sÄ• vakassa velante á¹-hatvÄ• mahÄ• s
viya ahosi.

__yena andhavana_nti tadÄ• kira pacchÄ• bhatte jetavanaá¹ƒ Ä• kiá¹‡á¹‡aá¹ƒ hoti, bahÅ«

jetavanaá¹ƒ osaranti; raÃ±Ã±o cakkavattissa khandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ viya hoti, na s
labhituá¹ƒ. andhavanaá¹ƒ pana padhÄ• nagharasadisaá¹ƒ pavivittaá¹ƒ, tasmÄ• yenandhav
kasmÄ• pana mahÄ• there na addasa? evaá¹ƒ kirassa ahosi --- ``sÄ• yanhasamaye Ä• gan
dasabalaá¹ƒ passissÄ• mi, evaá¹ƒ mahÄ• therÄ• naá¹ƒ ekaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ bhaviss
tato satthÄ• raá¹ƒ vanditvÄ• mama vasanaá¹-á¹-hÄ• nameva gamissÄ• mÄ«â€™â€™ ti.

sattavisuddhipaÃ±havaá¹‡á¹‡anÄ•

<256> __abhiá¹‡haá¹ƒ kittayamÄ• no ahosÄ«_ti punappunaá¹ƒ vaá¹‡á¹‡aá¹ƒ kittayamÄ• n
paá¹-á¹-hÄ• ya divase divase saá¹…ghamajjhe ``puá¹‡á¹‡o kira nÄ• ma mantÄ• á¹‡iputto ca
asaá¹ƒsaá¹-á¹-ho, so dasabalassa dassanatthÄ• ya Ä• gamissati; kacci nu kho maá¹ƒ adisv
theranavamajjhimÄ• naá¹ƒ satikaraá¹‡atthaá¹ƒ Ä• yasmato puá¹‡á¹‡assa guá¹‡aá¹ƒ bhÄ• s
--- ``mahallakabhikkhÅ« nÄ• ma na sabbakÄ• laá¹ƒ antovihÄ• re honti; guá¹‡akathÄ• ya pa
naá¹ƒ bhikkhuá¹ƒ passissati; so Ä• gantvÄ• Ä• rocessatÄ«â€™â€™ ti. athÄ• yaá¹ƒ therass
Ä• yasmantaá¹ƒ mantÄ• á¹‡iputtaá¹ƒ pattacÄ«varamÄ• dÄ• ya gandhakuá¹-iá¹ƒ pavisantaá
esa aÃ±Ã±Ä• sÄ«ti? puá¹‡á¹‡a, puá¹‡á¹‡Ä• ti vatvÄ• kathentassa bhagavato dhammakath
so thero, yassa me upajjhÄ• yo abhiá¹‡haá¹ƒ kittayamÄ• no hotÄ«â€™â€™ ti. iti so Ä• gant
__nisÄ«danaá¹ƒ Ä• dÄ• yÄ• _ti __nisÄ«danaá¹ƒ_ nÄ• ma sadasaá¹ƒ vuccati avÄ• yimaá¹ƒ.
gahetvÄ• agamÄ• si. __piá¹-á¹-hito piá¹-á¹-hito_ti \Be II 61/ pacchato pacchato. __sÄ«sÄ• n
unnataá¹-á¹-hÄ• ne piá¹-á¹-hiá¹ƒ passanto \Ne II 59/ ninnaá¹-á¹-hÄ• ne sÄ«saá¹ƒ passanto g
sÄ«sÄ• nulokÄ«ti vuccati. tÄ• diso hutvÄ• anubandhi. thero hi kiÃ±cÄ• pi saá¹ƒyatapadasa
hutvÄ• gacchantopi padasaddena na bÄ• dhati, ``nÄ• yaá¹ƒ sammodanakÄ• loâ€™â€™ ti
accÄ• sanno, andhavanaá¹ƒ nÄ• ma mahantaá¹ƒ, ekasmiá¹ƒ á¹-hÄ• ne nilÄ«naá¹ƒ apassan
puá¹‡á¹‡Ä• ti aphÄ• sukasaddo kÄ• tabbo hotÄ«ti nisinnaá¹-á¹-hÄ• najÄ• nanatthaá¹ƒ nÄ• t
agamÄ• si. __divÄ• vihÄ• raá¹ƒ nisÄ«dÄ«_ti divÄ• vihÄ• ratthÄ• ya nisÄ«di.

tattha Ä• yasmÄ• pi puá¹‡á¹‡o udiccabrÄ• hmaá¹‡ajacco, sÄ• riputtattheropi. puá¹‡á¹‡atth
suvaá¹‡á¹‡avaá¹‡á¹‡o, sÄ• riputtattheropi. puá¹‡á¹‡attheropi arahattaphalasamÄ• pattisam
sÄ• riputtattheropi. puá¹‡á¹‡attheropi kappasatasahassaá¹ƒ abhinÄ«hÄ• rasampanno, sÄ•
kappasatasahassÄ• dhikaá¹ƒ ekamasaá¹…khyeyyaá¹ƒ. puá¹‡á¹‡attheropi paá¹-isambhidÄ•
sÄ• riputtattheropi. iti ekaá¹ƒ kanakaguhaá¹ƒ paviá¹-á¹-hÄ• dve sÄ«hÄ• viya, ekaá¹ƒ vijam
otiá¹‡á¹‡Ä• dve byagghÄ• viya, ekaá¹ƒ supupphitasÄ• lavanaá¹ƒ paviá¹-á¹-hÄ• dve chado
ekaá¹ƒ simbalivanaá¹ƒ paviá¹-á¹-hÄ• dve supaá¹‡á¹‡arÄ• jÄ• no viya, ekaá¹ƒ naravÄ• hana
vessavaá¹‡Ä• viya, ekaá¹ƒ paá¹‡á¸• ukambalasilaá¹ƒ abhinisinnÄ• dve sakkÄ• viya, ekav
hÄ• ritamahÄ• brahmÄ• no viya ca te dvepi brÄ• hmaá¹‡ajaccÄ• dvepi suvaá¹‡á¹‡avaá¹‡á
dvepi abhinÄ«hÄ• rasampannÄ• dvepi paá¹-isambhidÄ• pattÄ• mahÄ• khÄ«á¹‡Ä• savÄ•
anupaviá¹-á¹-hÄ• taá¹ƒ vanaá¹-á¹-hÄ• naá¹ƒ sobhayiá¹ƒsu.

__bhagavati no, Ä• vuso, brahmacariyaá¹ƒ vussatÄ«_ti, Ä• vuso, kiá¹ƒ amhÄ• kaá¹ƒ bhaga
brahmacariyaá¹ƒ vussatÄ«ti? idaá¹ƒ Ä• yasmÄ• sÄ• riputto tassa bhagavati brahmacariyav
kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ pucchi. purimakathÄ• ya hi appatiá¹-á¹-hitÄ• ya pacchim
evaá¹ƒ pucchi. thero anujÄ• nanto ``evamÄ• vusoâ€™â€™ ti Ä• ha. athassa paÃ±havissajj
sÄ• riputto ``kiá¹ƒ nu kho Ä• vuso sÄ«lavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussat
paá¹-ipÄ• á¹-iyÄ• satta visuddhiyo pucchi. tÄ• saá¹ƒ vitthÄ• rakathÄ• __visuddhimagge_ v
puá¹‡á¹‡o \Be II 62/ yasmÄ• catupÄ• risuddhisÄ«lÄ• dÄ«su á¹-hitassÄ• pi brahmacariyavÄ
pÄ• puá¹‡Ä• ti, tasmÄ• , ``no hidaá¹ƒ, Ä• vusoâ€™â€™ ti sabbaá¹ƒ paá¹-ikkhipi.

__kimatthaá¹ƒ_ \Ne II 60/ \Ee II 156/ __carahÄ• vuso_ti yadi sÄ«lavisuddhiÄ• dÄ«naá¹ƒ att
na vussati, atha kimatthaá¹ƒ vussatÄ«ti pucchi. __anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä•
__anupÄ• dÄ• parinibbÄ• naá¹ƒ_ nÄ• ma appaccayaparinibbÄ• naá¹ƒ. dvedhÄ• upÄ• dÄ•
paccayÅ«pÄ• dÄ• naÃ±ca. __gahaá¹‡Å«pÄ• dÄ• naá¹ƒ_ nÄ• ma kÄ• mupÄ• dÄ• nÄ• dikaa
__paccayÅ«pÄ• dÄ• naá¹ƒ_ nÄ• ma avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti evaá¹ƒ vuttapacca
gahaá¹‡Å«pÄ• dÄ• navÄ• dino Ä• cariyÄ• anupÄ• dÄ• parinibbÄ• nanti catÅ«su upÄ• dÄ•
dhammaá¹ƒ aggahetvÄ• pavattaá¹ƒ arahattaphalaá¹ƒ anupÄ• dÄ• parinibbÄ• nanti kathent
upÄ• dÄ• nasampayuttaá¹ƒ hutvÄ• kaÃ±ci dhammaá¹ƒ upÄ• diyati, kilesÄ• naÃ±ca parinib
parinibbÄ• nanti vuccati. paccayÅ«pÄ• dÄ• navÄ• dino pana anupÄ• dÄ• parinibbÄ• nanti a
paccayavasena anuppannaá¹ƒ asaá¹…khataá¹ƒ amatadhÄ• tumeva anupÄ• dÄ• parinibbÄ•
ayaá¹ƒ koá¹-i, ayaá¹ƒ niá¹-á¹-hÄ• . appaccayaparinibbÄ• naá¹ƒ pattassa hi brahmacariyavÄ
nÄ• ma hoti, tasmÄ• thero ``anupÄ• dÄ• parinibbÄ• natthaâ€™â€™ nti Ä• ha. atha naá¹ƒ a
sÄ• riputto ``kiá¹ƒ nu kho, Ä• vuso, sÄ«lavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti pu

<258> theropi sabbaparivattesu tatheva paá¹-ikkhipitvÄ• pariyosÄ• ne dosaá¹ƒ dassento _
Ä• vuso_tiÄ• dimÄ• ha. tattha __paÃ±Ã±apeyyÄ• _ti yadi paÃ±Ã±apeyya. __saupÄ• dÄ• na
anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyyÄ• _ti saá¹…gahaá¹‡adhammameva niggahaá¹
appaccayadhammaá¹ƒ saá¹…khatadhammameva asaá¹…khatadhammanti paÃ±Ã±apeyyÄ
Ã±Ä• á¹‡adassanavisuddhiyaá¹ƒ pana sappaccayadhammameva appaccayadhammaá¹ƒ sa
asaá¹…khatadhammanti paÃ±Ã±apeyyÄ• ti ayameva attho gahetabbo. __puthujjano hi, Ä•
vaá¹-á¹-Ä• nugato lokiyabÄ• laputhujjano daá¹-á¹-habbo. so hi catupÄ• risuddhisÄ«lamattas
aÃ±Ã±atra imehi dhammehi. __tena hÄ«_ti yena kÄ• raá¹‡ena ekacce paá¹‡á¸• itÄ• upam
kÄ• raá¹‡ena upamaá¹ƒ te karissÄ• mÄ«ti \Ee II 157/ attho.

sattarathavinÄ«tavaá¹‡á¹‡anÄ•

<259> __satta_ \Be II 63/ __rathavinÄ«tÄ• nÄ«_ti vinÄ«taassÄ• jÄ• niyayutte satta rathe. _
cittavisuddhatthÄ• _ti \Ne II 61/, Ä• vuso, ayaá¹ƒ sÄ«lavisuddhi nÄ• ma, yÄ• vadeva, cittavis
__cittavisuddhatthÄ• _ti nissakkavacanametaá¹ƒ. ayaá¹ƒ panettha attho, yÄ• vadeva, cittav

atthÄ• , tÄ• va ayaá¹ƒ sÄ«lavisuddhi nÄ• ma icchitabbÄ• . yÄ• pana ayaá¹ƒ cittavisuddhi, e
attho, ayaá¹ƒ koá¹-i, idaá¹ƒ pariyosÄ• naá¹ƒ, cittavisuddhiyaá¹ƒ á¹-hitassa hi sÄ«lavisuddhik
nÄ• ma hotÄ«ti. esa nayo sabbapadesu.

idaá¹ƒ panettha opammasaá¹ƒsandanaá¹ƒ --- rÄ• jÄ• pasenadi kosalo viya hi jarÄ• maraá
daá¹-á¹-habbo. sÄ• vatthinagaraá¹ƒ viya sakkÄ• yanagaraá¹ƒ, sÄ• ketanagaraá¹ƒ viya nibb
sÄ• kete vaá¸• á¸• hiÄ• vahassa sÄ«ghaá¹ƒ gantvÄ• pÄ• puá¹‡itabbassa accÄ• yikassa ki
anabhisametÄ• naá¹ƒ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ abhisamayakiccassa uppÄ• dakÄ• lo.
satta visuddhiyo, paá¹-hamaá¹ƒ rathavinÄ«taá¹ƒ Ä• ruá¸·hakÄ• lo viya sÄ«lavisuddhiyaá¹ƒ
paá¹-hamarathavinÄ«tÄ• dÄ«hi dutiyÄ• dÄ«ni Ä• ruá¸·hakÄ• lo viya sÄ«lavisuddhiÄ• dÄ«hi
á¹-hitakÄ• lo. sattamena rathavinÄ«tena sÄ• kete antepuradvÄ• re oruyha uparipÄ• sÄ• de
Ã±Ä• timittagaá¹‡aparivutassa surasabhojanaparibhogakÄ• lo viya yogino Ã±Ä• á¹‡adassa
khepetvÄ• dhammavarapÄ• sÄ• daá¹ƒ Ä• ruyha paropaá¹‡á¹‡Ä• sakusaladhammaparivÄ•
phalasamÄ• pattiá¹ƒ appetvÄ• nirodhasayane nisinnassa lokuttarasukhÄ• nubhavanakÄ• l

iti Ä• yasmantaá¹ƒ puá¹‡á¹‡aá¹ƒ dasakathÄ• vatthulÄ• bhiá¹ƒ dhammasenÄ• patisÄ• riput
pucchi. Ä• yasmÄ• puá¹‡á¹‡o dasa kathÄ• vatthÅ«ni vissajjesi. evaá¹ƒ pucchanto pana dh
jÄ• nitvÄ• pucchi, udÄ• hu ajÄ• nitvÄ• ? titthakusalo vÄ• pana hutvÄ• visayasmiá¹ƒ pucch
hutvÄ• avisayasmiá¹ƒ? puá¹‡á¹‡attheropi ca kiá¹ƒ jÄ• nitvÄ• vissajjesi, udÄ• hu ajÄ• nitvÄ
pana hutvÄ• visayasmiá¹ƒ vissajjesi, udÄ• hu atitthakusalo hutvÄ• avisayeti? jÄ• nitvÄ• ti
visaye pucchÄ«ti hi vadamÄ• no dhammasenÄ• patiá¹ƒyeva vadeyya. jÄ• nitvÄ• titthakusa
vissajjesÄ«ti vadamÄ• no puá¹‡á¹‡attheraá¹ƒyeva \Be II 64/ vadeyya. yaÃ±hi visuddhÄ«su
kathÄ• vatthÅ«su vitthiá¹‡á¹‡aá¹ƒ. yaá¹ƒ kathÄ• vatthÅ«su saá¹ƒkhittaá¹ƒ, taá¹ƒ visuddhÄ«
tadaminÄ• nayena veditabbaá¹ƒ.

visuddhÄ«su \Ne II 62/ hi ekÄ• sÄ«lavisuddhi cattÄ• ri kathÄ• vatthÅ«ni hutvÄ• Ä• gatÄ•
santuá¹-á¹-hikathÄ• asaá¹ƒsaggakathÄ• , sÄ«lakathÄ• ti. ekÄ• cittavisuddhi tÄ«á¹‡i kathÄ
Ä• gatÄ• --- pavivekakathÄ• , vÄ«riyÄ• rambhakathÄ• , samÄ• dhikathÄ• ti, evaá¹ƒ tÄ• va
saá¹ƒkhittaá¹ƒ, taá¹ƒ kathÄ• vatthÅ«su vitthiá¹‡á¹‡aá¹ƒ. kathÄ• vatthÅ«su pana ekÄ• paÃ±
visuddhiyo hutvÄ• Ä• gatÄ• --- diá¹-á¹-hivisuddhi, kaá¹…khÄ• vitaraá¹‡avisuddhi,
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi, Ã±Ä•
yaá¹ƒ kathÄ• vatthÅ«su saá¹ƒkhittaá¹ƒ, taá¹ƒ visuddhÄ«su vitthiá¹‡á¹‡aá¹ƒ. tasmÄ• sÄ• rip
visuddhiyo pucchanto na aÃ±Ã±aá¹ƒ pucchi, dasa kathÄ• vatthÅ«niyeva pucchi. puá¹‡á¹‡at
vissajjento na aÃ±Ã±aá¹ƒ vissajjesi, dasa kathÄ• vatthÅ«niyeva vissajjesÄ«ti. iti ubhopete jÄ
titthakusalÄ• hutvÄ• visayeva paÃ±haá¹ƒ pucchiá¹ƒsu ceva vissajjesuá¹ƒ cÄ• ti veditabbo.

<260> __ko nÄ• mo Ä• yasmÄ• _ti na thero tassa nÄ• maá¹ƒ na jÄ• nÄ• ti. jÄ• nantoyeva
labhissÄ• mÄ«ti pucchi. __kathaÃ±ca panÄ• yasmanta_nti idaá¹ƒ pana thero sammodamÄ•

mantÄ• á¹‡iyÄ• brÄ• hmaá¹‡iyÄ• putto. __yathÄ• ta_nti ettha __ta_nti nipÄ• tamattaá¹ƒ, y
byÄ• kÄ• tabbÄ• , evameva byÄ• katÄ• ti ayamettha saá¹…khepattho. __anumassa anuma
ogÄ• hetvÄ• anupavisitvÄ• . __celaá¹‡á¸• upakenÄ• _ti ettha __celaá¹ƒ_ vuccati vatthaá¹ƒ
cumbaá¹-akaá¹ƒ. vatthacumbaá¹-akaá¹ƒ sÄ«se katvÄ• Ä• yasmantaá¹ƒ tattha nisÄ«dÄ• pe
sabrahmacÄ• rÄ« dassanÄ• ya labheyyuá¹ƒ, evaá¹ƒ laddhadassanampi tesaá¹ƒ lÄ• bhÄ• y
abhiá¹‡hadassanassa upÄ• yaá¹ƒ dassesi. evaá¹ƒ apariharantena hi paÃ±haá¹ƒ vÄ• pucch
sotukÄ• mena ``thero kattha á¹-hito kattha nisinnoâ€™â€™ ti \Ee II 159/ pariyesantena carit
pariharantÄ• pana icchiticchitakkhaá¹‡eyeva sÄ«sato oropetvÄ• mahÄ• rahe Ä• sane nisÄ
paÃ±haá¹ƒ vÄ• pucchituá¹ƒ dhammaá¹ƒ vÄ• sotuá¹ƒ. iti aá¹-á¹-hÄ• naparikappena abhiá¹‡
dassesi.

__sÄ• riputtoti ca pana ma_nti sÄ• riyÄ• brÄ• hmaá¹‡iyÄ• puttoti ca pana evaá¹ƒ maá¹ƒ s
__satthukappenÄ• _ti satthusadisena. iti ekapadeneva Ä• yasmÄ• \Be II 65/ puá¹‡á¹‡o sÄ•
candamaá¹‡á¸• alaá¹ƒ Ä• hacca á¹-hapento viya ukkhipi. therassa hi imasmiá¹ƒ á¹-hÄ• ne e
pÄ• kaá¹-o \Ne II 63/ ahosi. amaccaÃ±hi purohitaá¹ƒ mahantoti vadamÄ• no rÄ• jasadisoti v
hatthippamÄ• á¹‡oti, vÄ• piá¹ƒ samuddappamÄ• á¹‡oti, Ä• lokaá¹ƒ candimasÅ«riyÄ• lokapp
etesaá¹ƒ mahantabhÄ• vakathÄ• nÄ• ma natthi. sÄ• vakampi mahÄ• ti vadanto satthupaá¹
paraá¹ƒ tassa mahantabhÄ• vakathÄ• nÄ• ma natthi. iccÄ• yasmÄ• puá¹‡á¹‡o ekapadene
Ä• hacca á¹-hapento viya ukkhipi.

__ettakampi no nappaá¹-ibhÄ• seyyÄ• _ti paá¹-isambhidÄ• pattassa appaá¹-ibhÄ• naá¹ƒ n
upamÄ• Ä• haá¹-Ä• , taá¹ƒ na Ä• hareyyÄ• ma, atthameva katheyyÄ• ma. upamÄ• hi ajÄ•
ayamettha adhippÄ• yo. aá¹-á¹-hakathÄ• yaá¹ƒ pana idampi paá¹-ikkhipitvÄ• upamÄ• nÄ•
Ä• harÄ«yati, theraá¹ƒ panesa apacÄ• yamÄ• no evamÄ• hÄ• ti.

__anumassa anumassa pucchitÄ• _ti dasa kathÄ• vatthÅ«ni ogÄ• hetvÄ• ogÄ• hetvÄ• pu
pucchanaá¹ƒ bhÄ• riyaá¹ƒ, udÄ• hu vissajjananti? uggahetvÄ• pucchanaá¹ƒ no bhÄ• riyaá¹
bhÄ• riyaá¹ƒ. sahetukaá¹ƒ vÄ• sakÄ• raá¹‡aá¹ƒ katvÄ• pucchanampi vissajjanampi bhÄ• r
__samanumodiá¹ƒsÅ«_ti samacittÄ• hutvÄ• anumodiá¹ƒsu. iti yathÄ• nusandhinÄ• va des

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

rathavinÄ«tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nivÄ• pasuttavaá¹‡á¹‡anÄ•

<261> __evaá¹ƒ_ \Ne II 64/ __me suta_nti nivÄ• pasuttaá¹ƒ. tattha __nevÄ• piko_ti yo migÄ
araÃ±Ã±e tiá¹‡abÄ«jÄ• ni vapati ``idaá¹ƒ tiá¹‡aá¹ƒ \Ee II 160/ khÄ• dituá¹ƒ Ä• gate mige sul

gaá¹‡hissÄ• mÄ«â€™â€™ ti. __nivÄ• pa_nti vappaá¹ƒ. __nivutta_nti vapitaá¹ƒ. __migajÄ• t
__anupakhajjÄ• _ti anupavisitvÄ• . __mucchitÄ• _ti taá¹‡hÄ• mucchanÄ• ya mucchitÄ• , taa
mucchanÄ• kÄ• raá¹ƒ pÄ• pitÄ• ti \Be II 66/ attho. __madaá¹ƒ Ä• pajjissantÄ«_ti mÄ• nama
__pamÄ• da_nti vissaá¹-á¹-hasatibhÄ• vaá¹ƒ. __yathÄ• kÄ• makaraá¹‡Ä«yÄ• bhavissantÄ«
kÄ• tabbÄ• bhavissanti. __imasmiá¹ƒ nivÄ• pe_ti imasmiá¹ƒ nivÄ• paá¹-á¹-hÄ• ne. ekaá¹ƒ
atthi nidÄ• ghabhaddakaá¹ƒ, taá¹ƒ yathÄ• yathÄ• nidÄ• gho hoti, tathÄ• tathÄ• nÄ«vÄ• ra
viya ca ekagghanaá¹ƒ hoti, taá¹ƒ luddakÄ• ekasmiá¹ƒ udakaphÄ• sukaá¹-á¹-hÄ• ne kasitvÄ
dvÄ• raá¹ƒ yojetvÄ• rakkhanti. atha yadÄ• mahÄ• nidÄ• ghe sabbatiá¹‡Ä• ni sukkhÄ• ni ho
udakaá¹ƒ dullabhaá¹ƒ hoti, tadÄ• migajÄ• tÄ• sukkhatiá¹‡Ä• ni ceva purÄ• á¹‡apaá¹‡á¹‡Ä
kampamÄ• nÄ• viya vicarantÄ• nivÄ• patiá¹‡assa gandhaá¹ƒ ghÄ• yitvÄ• vadhabandhanÄ
ajjhottharantÄ• pavisanti. tesaÃ±hi nivÄ• patiá¹‡aá¹ƒ ativiya piyaá¹ƒ hoti manÄ• paá¹ƒ. nev
tÄ«á¹‡i divasÄ• ni pamatto viya hoti, dvÄ• raá¹ƒ vivaritvÄ• tiá¹-á¹-hati. antonivÄ• paá¹-á¹-hÄ
udakaÄ• vÄ• á¹-akÄ• pi honti, migÄ• vivaá¹-advÄ• rena pavisitvÄ• khÄ• ditamattakaá¹ƒ piv
pakkamanti, punadivase kiÃ±ci na karontÄ«ti kaá¹‡á¹‡e cÄ• layamÄ• nÄ• khÄ• ditvÄ• pivit
punadivase koci kiÃ±ci kattÄ• natthÄ«ti yÄ• vadatthaá¹ƒ khÄ• ditvÄ• pivitvÄ• maá¹‡á¸• ala
nipajjanti. luddakÄ• tesaá¹ƒ pamattabhÄ• vaá¹ƒ jÄ• nitvÄ• dvÄ• raá¹ƒ pidhÄ• ya sampariv
paá¹-á¹-hÄ• ya koá¹-á¹-etvÄ• gacchanti, evaá¹ƒ te tasmiá¹ƒ nivÄ• pe nevÄ• pikassa yathÄ•
bhavanti.

<262> __tatra, bhikkhave_ti, bhikkhave, tesu migajÄ• tesu. __paá¹-hamÄ• migajÄ• tÄ• _ti,
paá¹-hamadutiyÄ• nÄ• ma natthi. bhagavÄ• pana Ä• gatapaá¹-ipÄ• á¹-ivasena kappetvÄ•
\Ne II 65/, catutthÄ• ti nÄ• maá¹ƒ Ä• ropetvÄ• dassesi. __iddhÄ• nubhÄ• vÄ• _ti yathÄ• kÄ
vasÄ«bhÄ• voyeva hi ettha iddhÄ«ti ca Ä• nubhÄ• voti ca adhippeto.

<263> __bhayabhogÄ• _ti \Ee II 161/ bhayena bhogato. __balavÄ«riya_nti aparÄ• paraá¹ƒ
sÄ• parihÄ• yÄ«ti attho.

<264> __upanissÄ• ya Ä• sayaá¹ƒ kappeyyÄ• mÄ• _ti anto nipajjitvÄ• khÄ• dantÄ• nampi
khÄ• dantÄ• nampi bhayameva, mayaá¹ƒ pana amuá¹ƒ nivÄ• paá¹-á¹-hÄ• naá¹ƒ nissÄ• ya
kappeyyÄ• mÄ• ti cintayiá¹ƒsu. __upanissÄ• ya_ \Be II 67/ __Ä• sayaá¹ƒ kappayiá¹ƒsÅ«_ti
sabbakÄ• laá¹ƒ appamattÄ• honti. mayaá¹ƒ tattha tattha maá¹‡á¸• alagumbesu ceva vatipÄ
mukhadhovanatthaá¹ƒ vÄ• Ä• hÄ• rakiccakaraá¹‡atthaá¹ƒ vÄ• pakkantesu nivÄ• pavatthu
khÄ• ditamattaá¹ƒ katvÄ• amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pavisissÄ• mÄ• ti nivÄ• pav
gumbavatipÄ• dÄ• dÄ«su Ä• sayaá¹ƒ kappayiá¹ƒsu. __bhuÃ±jiá¹ƒsÅ«_ti vuttanayena ludda
Ã±atvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ pavisitvÄ• bhuÃ±jiá¹ƒsu. __ketabino_ti sikkhitakerÄ• á¹-ikÄ
iddhimanto viya. __parajanÄ• _ti yakkhÄ• . ime na migajÄ• tÄ• ti. __Ä• gatiá¹ƒ vÄ• gatiá¹ƒ
á¹-hÄ• nena Ä• gacchanti, amutra gacchantÄ«ti idaá¹ƒ nesaá¹ƒ na jÄ• nÄ• ma. __daá¹‡á¸•
daá¹‡á¸• avÄ• karajÄ• lehi. __samantÄ• sappadesaá¹ƒ anuparivÄ• resu_nti atimÄ• yÄ• vin

santikeyeva nipannÄ• bhavissantÄ«ti nivÄ• pakkhettassa samantÄ• sappadesaá¹ƒ mahan
anuparivÄ• resuá¹ƒ. __addasaá¹ƒsÅ«_ti evaá¹ƒ parivÄ• retvÄ• vÄ• karajÄ• laá¹ƒ samantat
addasaá¹ƒsu. __yattha te_ti yasmiá¹ƒ á¹-hÄ• ne te gÄ• haá¹ƒ agamaá¹ƒsu, taá¹ƒ á¹-hÄ• na

<265> __yaá¹ƒnÅ«na mayaá¹ƒ yattha agatÄ«_ti te kira evaá¹ƒ cintayiá¹ƒsu --- ``anto nipajji
khÄ• dantÄ• nampi bhayameva, bÄ• hirato Ä• gantvÄ• khÄ• dantÄ• nampi santike vasitvÄ
tepi hi vÄ• karajÄ• lena parikkhipitvÄ• gahitÄ• yevÄ• â€™â€™ ti, tena tesaá¹ƒ etadahosi --
yattha nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca agati avisayo, tattha tattha seyyaá¹ƒ kapp
__aÃ±Ã±e ghaá¹-á¹-essantÄ«_ti tato tato dÅ«rataravÄ• sino aÃ±Ã±e ghaá¹-á¹-essanti. __te
tepi ghaá¹-á¹-itÄ• aÃ±Ã±e tato \Ee II 162/ dÅ«rataravÄ• sino ghaá¹-á¹-essanti. __evaá¹ƒ im
__nivÄ• paá¹ƒ nivuttaá¹ƒ sabbaso migajÄ• tÄ• parimuccissantÄ«_ti evaá¹ƒ imaá¹ƒ amhehi
sabbe migaghaá¹-Ä• migasaá¹…ghÄ• vissajjessanti pariccajissanti. __ajjhupekkheyyÄ• m
abyÄ• vaá¹-Ä• bhaveyyÄ• mÄ• ti; yathÄ• tathÄ• Ä• gacchantesu hi taruá¹‡apotako vÄ• m
yÅ«thaparihÄ«no vÄ• sakkÄ• honti laddhuá¹ƒ, anÄ• gacchantesu kiÃ±ci natthi. __ajjhupek
bhikkhave_ti evaá¹ƒ cintetvÄ• abyÄ• vaá¹-Ä• va ahesuá¹ƒ.

<267> __amuá¹ƒ_ \Be II 68/ __nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• n
lokÄ• misÄ• nÄ«ti vÄ• vaá¹-á¹-Ä• misabhÅ«tÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• name
bÄ«jÄ• ni viya kÄ• maguá¹‡e vapento Ä• hiá¹‡á¸• ati, kÄ• maguá¹‡agiddhÄ• naá¹ƒ pana up
kÄ• maguá¹‡Ä• mÄ• rassa nivÄ• pÄ• nÄ• ma honti. tena vuttaá¹ƒ --- ``amuá¹ƒ nivÄ• paá¹ƒ
ti. __na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• _ti mÄ• rassa vasaá¹ƒ gatÄ• ahesua
ayaá¹ƒ saputtabhariyapabbajjÄ• ya Ä• gataupamÄ• .

<268> __cetovimutti parihÄ• yÄ«_ti ettha __cetovimutti_ nÄ• ma araÃ±Ã±e vasissÄ• mÄ• t
parihÄ• yÄ«ti attho. __tathÅ«pame ahaá¹ƒ ime dutiye_ti ayaá¹ƒ brÄ• hmaá¹‡adhammikapab
brÄ• hmaá¹‡Ä• hi aá¹-á¹-hacattÄ• lÄ«savassÄ• ni komÄ• rabrahmacariyaá¹ƒ caritvÄ• vaá¹
paveá¹‡iá¹ƒ ghaá¹-ayissÄ• mÄ• ti dhanaá¹ƒ pariyesitvÄ• bhariyaá¹ƒ gahetvÄ• agÄ• ramajj
jÄ• te ``amhÄ• kaá¹ƒ putto jÄ• to vaá¹-á¹-aá¹ƒ na ucchinnaá¹ƒ paveá¹‡i ghaá¹-itÄ• â€™â€™
pabbajanti vÄ• tameva vÄ• saâ€™ kalattavÄ• saá¹ƒ vasanti.

<269> __evaÃ±hi te, bhikkhave, tatiyÄ• pi samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsÅ«_t
mÄ• rassa iddhÄ• nubhÄ• vÄ• na mucciá¹ƒsu; yathÄ• kÄ• makaraá¹‡Ä«yÄ• va ahesuá¹ƒ.
gÄ• manigamarÄ• jadhÄ• niyo osaritvÄ• tesu tesu Ä• rÄ• mauyyÄ• naá¹-á¹-hÄ• nesu assa
kuladÄ• rake hatthiassarathasippÄ• dÄ«ni nÄ• nappakÄ• rÄ• ni sippÄ• ni sikkhÄ• pesuá¹ƒ.
migajÄ• tÄ• viya mÄ• rassa pÄ• pimato \Ee II 163/ diá¹-á¹-hijÄ• lena parikkhipitvÄ• yathÄ•
ahesuá¹ƒ.

<270> __tathÅ«pame_ \Ne II 67/ __ahaá¹ƒ ime catutthe_ti ayaá¹ƒ imassa sÄ• sanassa upa

<271> __andhamakÄ• si mÄ• ra_nti na mÄ• rassa akkhÄ«ni bhindi. vipassanÄ• pÄ• dakajj
bhikkhuno imaá¹ƒ nÄ• ma Ä• rammaá¹‡aá¹ƒ nissÄ• ya cittaá¹ƒ vattatÄ«ti mÄ• ro passituá¹ƒ
--- ``andhamakÄ• si mÄ• raâ€™â€™ nti. __apadaá¹ƒ vadhitvÄ• mÄ• racakkhu_nti teneva p
cakkhu apadaá¹ƒ \Be II 69/ hoti nippadaá¹ƒ, appatiá¹-á¹-haá¹ƒ, nirÄ• rammaá¹‡aá¹ƒ, evaá¹ƒ
__adassanaá¹ƒ gato pÄ• pimato_ti teneva pariyÄ• yena mÄ• rassa pÄ• pimato adassanaá¹
maá¹ƒsacakkhunÄ• tassa vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ samÄ• pannassa bhikkhuno Ã±
sakkoti. __paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti maggapaÃ±Ã±
disvÄ• cattÄ• ro Ä• savÄ• parikkhÄ«á¹‡Ä• honti. __tiá¹‡á¹‡o loke visattika_nti loke sattavi
visattikÄ• ti evaá¹ƒ saá¹…khaá¹ƒ gataá¹ƒ. atha vÄ• ``visattikÄ• ti kenaá¹-á¹-hena visattikÄ•
visattikÄ• visaá¹-Ä• ti visattikÄ• , vipulÄ• ti visattikÄ• , visÄ• lÄ• ti visattikÄ• , visamÄ• ti visa
visakkatÄ«ti visattikÄ• , visaá¹ƒ haratÄ«ti visattikÄ• , visaá¹ƒvÄ• dikÄ• ti visattikÄ• , visamÅ«
visaphalÄ• ti visattikÄ• , visaparibhogÄ• ti visattikÄ• , visÄ• lÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ
phoá¹-á¹-habbeâ€™â€™ ti (Nidd I 3; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 22, khag
124) visattikÄ• . evaá¹ƒ visattikÄ• ti saá¹…khaá¹ƒ gataá¹ƒ taá¹‡haá¹ƒ tiá¹‡á¹‡o nittiá¹‡á¹‡o
vuccati --- ``tiá¹‡á¹‡o loke visattikaâ€™â€™ nti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

nivÄ• pasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pÄ• sarÄ• sisuttavaá¹‡á¹‡anÄ•

<272> __evaá¹ƒ_ \Ne II 68/ __me suta_nti pÄ• sarÄ• sisuttaá¹ƒ. tattha __sÄ• dhu mayaá¹ƒ
bhaá¹‡anti. ete kira paÃ±casatÄ• bhikkhÅ« janapadavÄ• sino ``dasabalaá¹ƒ passissÄ• mÄ
anuppattÄ• . satthudassanaá¹ƒ pana etehi laddhaá¹ƒ, dhammiá¹ƒ kathaá¹ƒ na tÄ• va suá¹‡
``amhÄ• kaá¹ƒ, bhante \Ee II 164/, dhammakathaá¹ƒ kathethÄ• â€™â€™ ti vattuá¹ƒ na sak
honti, ekacÄ• riko sÄ«ho migarÄ• jÄ• viya, pabhinnakuÃ±jaro viya, phaá¹‡akataÄ• sÄ«viso
viya ca durÄ• sadÄ• vuttampi cetaá¹ƒ ---

``Ä• sÄ«viso yathÄ• ghoro, migarÄ• jÄ• va kesarÄ«.

nÄ• gova kuÃ±jaro dantÄ«, evaá¹ƒ buddhÄ• durÄ• sadÄ• â€™â€™ ti ||

evaá¹ƒ \Be II 70/ durÄ• sadaá¹ƒ satthÄ• raá¹ƒ te bhikkhÅ« sayaá¹ƒ yÄ• cituá¹ƒ asakkontÄ•
Ä• nandaá¹ƒ yÄ• camÄ• nÄ• ``sÄ• dhu mayaá¹ƒ, Ä• vusoâ€™â€™ ti Ä• haá¹ƒsu.

__appeva nÄ• mÄ• _ti api nÄ• ma labheyyÄ• tha. kasmÄ• pana thero te bhikkhÅ« ``ramm

assamaá¹ƒ upasaá¹…kameyyÄ• thÄ• â€™â€™ ti Ä• ha? pÄ• kaá¹-akiriyatÄ• ya. dasabalas
hoti; jÄ• nÄ• ti thero, ``ajja satthÄ• jetavane vasitvÄ• pubbÄ• rÄ• me divÄ• vihÄ• raá¹ƒ kar
vasitvÄ• jetavane divÄ• vihÄ• raá¹ƒ karissati; ajja ekakova piá¹‡á¸• Ä• ya pavisissati; ajja
bhikkhusaá¹…ghaparivuto imasmiá¹ƒ kÄ• le janapadacÄ• rikaá¹ƒ nikkhamissatÄ«â€™â€™
jÄ• nanatthaá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ atthÄ«ti? natthi. anumÄ• nabuddhiyÄ• pana katak
jÄ• nÄ• ti. yaÃ±hi divasaá¹ƒ bhagavÄ• jetavane vasitvÄ• pubbÄ• rÄ• me divÄ• vihÄ• raá¹ƒ
senÄ• sanaparikkhÄ• rabhaá¹‡á¸• Ä• naá¹ƒ paá¹-isÄ• manÄ• kÄ• raá¹ƒ dasseti, thero
sammajjanisaá¹…kÄ• rachaá¸• á¸• anakÄ• dÄ«ni paá¹-isÄ• meti. pubbÄ• rÄ• me vasitvÄ• j
Ä• gamanakÄ• lepi eseva nayo.

yadÄ• \Ne II 69/ pana ekako piá¹‡á¸• Ä• ya pavisitukÄ• mo hoti, tadÄ• pÄ• tova sarÄ«rap
gandhakuá¹-iá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya phalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«dati
bodhaneyyabandhavaá¹ƒ disvÄ• nisinnoâ€™â€™ ti tÄ• ya saÃ±Ã±Ä• ya Ã±atvÄ• ``ajja, Ä
pavisitukÄ• mo, tumhe bhikkhÄ• cÄ• rasajjÄ• hothÄ• â€™â€™ ti bhikkhÅ«naá¹ƒ saÃ±Ã±aá
bhikkhusaá¹…ghaparivÄ• ro pavisitukÄ• mo hoti, tadÄ• gandhakuá¹-idvÄ• raá¹ƒ upaá¸• á¸•
phalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«dati, thero tÄ• ya saÃ±Ã±Ä• ya Ã±atvÄ• pattacÄ«vara
bhikkhÅ«naá¹ƒ \Ee II 165/ saÃ±Ã±aá¹ƒ deti. yadÄ• janapadacÄ• rikaá¹ƒ nikkhamitukÄ• mo
Ä• lope atirekaá¹ƒ bhuÃ±jati, sabbakÄ• laá¹ƒ caá¹…kamanaÃ±cÄ• ruyha aparÄ• paraá¹ƒ ca
saÃ±Ã±Ä• ya Ã±atvÄ• ``bhagavÄ• , Ä• vuso, janapadacÄ• rikaá¹ƒ caritukÄ• mo, tumhÄ• ka
ti bhikkhÅ«naá¹ƒ saÃ±Ã±aá¹ƒ deti.

bhagavÄ• paá¹-hamabodhiyaá¹ƒ vÄ«sati vassÄ• ni anibaddhavÄ• so ahosi, pacchÄ• paÃ±
abbokiá¹‡á¹‡aá¹ƒ sÄ• vatthiá¹ƒyeva upanissÄ• ya vasanto ekadivase \Be II 71/ dve á¹-hÄ• r
jetavane rattiá¹ƒ vasitvÄ• punadivase bhikkhusaá¹…ghaparivuto dakkhiá¹‡advÄ• rena sÄ•
pavisitvÄ• pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• pubbÄ• rÄ• me divÄ• vihÄ• raá¹ƒ karoti. pub
punadivase pÄ• cÄ«nadvÄ• rena sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• dakkhiá¹‡advÄ• re
divÄ• vihÄ• raá¹ƒ karoti. kasmÄ• ? dvinnaá¹ƒ kulÄ• naá¹ƒ anukampÄ• ya. manussattabhÄ•
anÄ• thapiá¹‡á¸• ikena viya aÃ±Ã±ena kenaci, mÄ• tugÄ• mattabhÄ• ve á¹-hitÄ• ya ca visÄ
itthiyÄ• tathÄ• gataá¹ƒ uddissa dhanapariccÄ• go kato nÄ• ma natthi, tasmÄ• bhagavÄ• t
ekadivase imÄ• ni dve á¹-hÄ• nÄ• ni paribhuÃ±jati. tasmiá¹ƒ pana divase jetavane vasi, tasm
bhagavÄ• sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• sÄ• yanhakÄ• le gattÄ• ni parisiÃ±canat
gamissati; athÄ• haá¹ƒ gattÄ• ni parisiÃ±citvÄ• á¹-hitaá¹ƒ bhagavantaá¹ƒ yÄ• citvÄ• ramm
assamaá¹ƒ gahetvÄ• gamissÄ• mi. evamime bhikkhÅ« bhagavato sammukhÄ• labhissanti
savanÄ• yÄ• â€™â€™ ti cintetvÄ• te bhikkhÅ« evamÄ• ha.

__migÄ• ramÄ• tupÄ• sÄ• do_ti visÄ• khÄ• ya pÄ• sÄ• do. sÄ• hi migÄ• rena seá¹-á¹-hinÄ
__migÄ• ramÄ• tÄ• _ti vuccati. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti tasmiá¹ƒ kira pÄ• sÄ• de
mahÄ• sÄ• vakÄ• naá¹ƒ sirigabbhÄ• naá¹ƒ \Ne II 70/ majjhe bhagavato sirigabbho ahosi. th

antogabbhaá¹ƒ sammajjitvÄ• mÄ• lÄ• kacavaraá¹ƒ nÄ«haritvÄ• maÃ±capÄ«á¹-haá¹ƒ paÃ±
adÄ• si. satthÄ• sirigabbhaá¹ƒ pavisitvÄ• dakkhiá¹‡ena passena sato sampajÄ• no sÄ«has
darathaá¹ƒ paá¹-ippassambhetvÄ• uá¹-á¹-hÄ• ya phalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«ditv
sÄ• yanhasamaye tato vuá¹-á¹-hÄ• si. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``paá¹-isallÄ• nÄ• vuá¹-á¹

__parisiÃ±citu_nti yo hi cuá¹‡á¹‡amattikÄ• dÄ«hi gattÄ• ni ubbaá¹-á¹-ento mallakamuá¹-á¹-
ghaá¹ƒsanto nhÄ• yati, so __nhÄ• yatÄ«_ti vuccati. yo tathÄ• akatvÄ• pakatiyÄ• va nhÄ• y
vuccati. bhagavatopi sarÄ«re tathÄ• haritabbaá¹ƒ rajojallaá¹ƒ nÄ• ma na upalimpati, utugga
bhagavÄ• kevalaá¹ƒ udakaá¹ƒ otarati. tenÄ• ha --- ``gattÄ• ni parisiÃ±cituâ€™â€™ nti. __p
pÄ• cÄ«nakoá¹-á¹-hako.

sÄ• vatthiyaá¹ƒ \Be II 72/ kira vihÄ• ro kadÄ• ci mahÄ• hoti kadÄ• ci khuddako. tathÄ• hi s
kÄ• le yojaniko ahosi, sikhissa tigÄ• vuto, vessabhussa aá¸• á¸• hayojaniko, kakusandhassa
koá¹‡Ä• gamanassa aá¸• á¸• hagÄ• vutappamÄ• á¹‡o, kassapassa vÄ«satiusabhappamÄ•
aá¹-á¹-hakarÄ«sappamÄ• á¹‡o jÄ• to. tampi nagaraá¹ƒ tassa vihÄ• rassa kadÄ• ci pÄ• cÄ«
dakkhiá¹‡ato, kadÄ• ci pacchimato, kadÄ• ci uttarato. jetavane gandhakuá¹-iyaá¹ƒ pana cat
maÃ±capÄ• dÄ• naá¹ƒ patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ acalameva.

cattÄ• ri hi __acalacetiyaá¹-á¹-hÄ• nÄ• ni_ nÄ• ma mahÄ• bodhipallaá¹…kaá¹-á¹-hÄ• naá¹ƒ
dhammacakkappavattanaá¹-á¹-hÄ• naá¹ƒ saá¹…kassanagaradvÄ• re devorohaá¹‡akÄ• le s
patiá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ maÃ±capÄ• daá¹-á¹-hÄ• nanti. ayaá¹ƒ pana pubbakoá¹-á¹-hako
vÄ«satiusabhavihÄ• rakÄ• le pÄ• cÄ«nadvÄ• re koá¹-á¹-hako ahosi. so idÄ• nipi pubbakoá¹
kassapadasabalassa kÄ• le aciravatÄ« nagaraá¹ƒ parikkhipitvÄ• sandamÄ• nÄ• pubbakoá
bhinditvÄ• mahantaá¹ƒ udakarahadaá¹ƒ mÄ• pesi samatitthaá¹ƒ anupubbagambhÄ«raá¹ƒ.
nhÄ• natitthaá¹ƒ, ekaá¹ƒ nÄ• garÄ• naá¹ƒ, ekaá¹ƒ bhikkhusaá¹…ghassa, ekaá¹ƒ buddhÄ• n
nhÄ• natitthÄ• ni honti ramaá¹‡Ä«yÄ• ni vippakiá¹‡á¹‡arajatapaá¹-á¹-asadisavÄ• likÄ• ni. iti
Ä• nandena saddhiá¹ƒ yena ayaá¹ƒ evarÅ«po \Ne II 71/ pubbakoá¹-á¹-hako tenupasaá¹…ka
\Ee II 167/. athÄ• yasmÄ• Ä• nando udakasÄ• á¹-ikaá¹ƒ upanesi. bhagavÄ• rattadupaá¹-á
udakasÄ• á¹-ikaá¹ƒ nivÄ• sesi. thero dupaá¹-á¹-ena saddhiá¹ƒ mahÄ• cÄ«varaá¹ƒ attano ha
udakaá¹ƒ otari. sahotaraá¹‡enevassa udake macchakacchapÄ• sabbe suvaá¹‡á¹‡avaá¹‡á
yantanÄ• likÄ• hi suvaá¹‡á¹‡arasadhÄ• rÄ• nisiÃ±camÄ• nakÄ• lo viya suvaá¹‡á¹‡apaá¹-ap
atha bhagavato nhÄ• navattaá¹ƒ dassetvÄ• nhatvÄ• paccuttiá¹‡á¹‡assa thero rattadupaá¹
taá¹ƒ nivÄ• setvÄ• vijjulatÄ• sadisaá¹ƒ kÄ• yabandhanaá¹ƒ bandhitvÄ• mahÄ• cÄ«varaá¹ƒ
padumagabbhasadisaá¹ƒ katvÄ• upanÄ«taá¹ƒ dvÄ«su kaá¹‡á¹‡esu gahetvÄ• aá¹-á¹-hÄ• s
``pubbakoá¹-á¹-hake gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo aá¹-á¹-hÄ• sÄ«â€

evaá¹ƒ \Be II 73/ á¹-hitassa pana bhagavato sarÄ«raá¹ƒ vikasitakamaluppalasaraá¹ƒ sabba
pÄ• ricchattakaá¹ƒ tÄ• rÄ• marÄ«civikasitaá¹ƒ ca gaganatalaá¹ƒ siriyÄ• avahasamÄ• naá¹ƒ

byÄ• mappabhÄ• parikkhepavilÄ• sinÄ« cassa dvattiá¹ƒsavaralakkhaá¹‡amÄ• lÄ• ganthetv
dvattiá¹ƒsacandamÄ• lÄ• viya, dvattiá¹ƒsasÅ«riyamÄ• lÄ• viya, paá¹-ipÄ• á¹-iyÄ• á¹-hapit
dvattiá¹ƒsadevarÄ• jÄ• dvattiá¹ƒsamahÄ• brahmÄ• no viya ca ativiya virocittha, vaá¹‡á¹‡ab
evarÅ«pesu á¹-hÄ• nesu buddhÄ• naá¹ƒ sarÄ«ravaá¹‡á¹‡aá¹ƒ vÄ• guá¹‡avaá¹‡á¹‡aá¹ƒ vÄ
gÄ• thÄ• hi vÄ• atthaÃ±ca upamÄ• yo ca kÄ• raá¹‡Ä• ni ca Ä• haritvÄ• paá¹-ibalena dham
kathetuá¹ƒ vaá¹-á¹-atÄ«ti evarÅ«pesu á¹-hÄ• nesu dhammakathikassa thÄ• mo veditabbo.

<273> __gattÄ• ni pubbÄ• payamÄ• no_ti pakatibhÄ• vaá¹ƒ gamayamÄ• no nirudakÄ• ni k
attho. sodakena gattena cÄ«varaá¹ƒ pÄ• rupantassa hi cÄ«vare kaá¹‡á¹‡ikÄ• uá¹-á¹-hahan
parikkhÄ• rabhaá¹‡á¸• aá¹ƒ dussati. buddhÄ• naá¹ƒ pana sarÄ«re rajojallaá¹ƒ na upalimpat
pakkhittaudakabindu viya udakaá¹ƒ vinivattetvÄ• gacchati, evaá¹ƒ \Ee II 168/ santepi sikkhA
bhagavÄ• , ``pabbajitavattaá¹ƒ nÄ• metaâ€™â€™ nti mahÄ• cÄ«varaá¹ƒ ubhosu kaá¹‡á¹‡e
paá¹-icchÄ• detvÄ• aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e thero cintesi --- ``bhagavÄ• mahÄ• cÄ
migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ Ä• rabbha gamanÄ• bhihÄ• rato paá¹-á¹-hÄ• ya dunnivattiyo
adhippÄ• yakopanaá¹ƒ nÄ• ma ekacÄ• rikasÄ«hassa gahaá¹‡atthaá¹ƒ hatthappasÄ• raá¹‡a
pabhinnavaravÄ• raá¹‡assa soá¹‡á¸• Ä• ya \Ne II 72/ parÄ• masanaá¹ƒ viya; uggatejassa Ä
gahaá¹‡aá¹ƒ viya ca bhÄ• riyaá¹ƒ hoti. idheva rammakassa brÄ• hmaá¹‡assa assamassa v
gamanatthÄ• ya bhagavantaá¹ƒ yÄ• cissÄ• mÄ«â€™â€™ ti. so tathÄ• akÄ• si. tena vuttaá
Ä• nando ... pe ... anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti.

tattha __anukampaá¹ƒ upÄ• dÄ• yÄ• _ti bhagavato sammukhÄ• dhammiá¹ƒ kathaá¹ƒ soss
gatÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ anukampaá¹ƒ paá¹-icca, tesu kÄ• ruÃ±Ã±a
__dhammiyÄ• kathÄ• yÄ• _ti dasasu pÄ• ramitÄ• su aÃ±Ã±atarÄ• ya \Be II 74/ pÄ• ramiyÄ
vaá¹‡á¹‡aá¹ƒ kathayamÄ• nÄ• sannisinnÄ• honti. __Ä• gamayamÄ• no_ti olokayamÄ• no
appavisitvÄ• yÄ• va sÄ• kathÄ• niá¹-á¹-hÄ• ti, tÄ• va aá¹-á¹-hÄ• sÄ«ti attho. __aggaá¸·aá
agganakhena kavÄ• á¹-e saÃ±Ã±aá¹ƒ adÄ• si. __vivariá¹ƒsÅ«_ti sotaá¹ƒ odahitvÄ• va nisin
Ä• gantvÄ• vivariá¹ƒsu.

__paÃ±Ã±atte Ä• sane_ti buddhakÄ• le kira yattha yattha ekopi bhikkhu viharati, sabbattha
paÃ±Ã±attameva hoti. kasmÄ• ? bhagavÄ• kira attano santike kammaá¹-á¹-hÄ• naá¹ƒ gahe
viharante manasi karoti ``asuko mayhaá¹ƒ santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gato, s
visesaá¹ƒ nibbattetuá¹ƒ no vÄ• â€™â€™ ti. atha naá¹ƒ passati kammaá¹-á¹-hÄ• naá¹ƒ vissa
vitakkayamÄ• naá¹ƒ, tato ``kathaÃ±hi nÄ• ma mÄ• disassa satthu santike kammaá¹-á¹-hÄ•
imaá¹ƒ kulaputtaá¹ƒ akusalavitakkÄ• abhibhavitvÄ• anamatagge vaá¹-á¹-adukkhe saá¹ƒsÄ
anuggahatthaá¹ƒ tattheva attÄ• naá¹ƒ dassetvÄ• taá¹ƒ kulaputtaá¹ƒ ovaditvÄ• Ä• kÄ• saá¹
vasanaá¹-á¹-hÄ• nameva gacchati. athevaá¹ƒ ovadiyamÄ• nÄ• te bhikkhÅ« cintayiá¹ƒsu ---
amhÄ• kaá¹ƒ manaá¹ƒ jÄ• nitvÄ• Ä• gantvÄ• amhÄ• kaá¹ƒ samÄ«pe á¹-hitaá¹ƒyeva attÄ•
`bhante, idha nisÄ«datha, idha nisÄ«dathÄ• â€™ ti Ä• sanapariyesanaá¹ƒ nÄ• ma bhÄ• roâ

paÃ±Ã±apetvÄ• va viharanti. yassa pÄ«á¹-haá¹ƒ atthi, so taá¹ƒ paÃ±Ã±apeti. yassa natthi, s
phalakaá¹ƒ vÄ• kaá¹-á¹-haá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• vÄ• likapuÃ±jaá¹ƒ vÄ• paÃ±Ã±ap
purÄ• á¹‡apaá¹‡á¹‡Ä• nipi saá¹…kaá¸• á¸• hitvÄ• tattha paá¹ƒsukÅ«laá¹ƒ pattharitvÄ• á¹-h
pakatipaÃ±Ã±attameva Ä• sanaá¹ƒ ahosi, taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``paÃ±Ã±atte Ä• sa

__kÄ• ya_ \Ne II 73/ __nutthÄ• _ti katamÄ• ya nu kathÄ• ya sannisinnÄ• bhavathÄ• ti atth
tipi pÄ• á¸·i, tassÄ• katamÄ• ya nu etthÄ• ti attho. ``kÄ• ya notthÄ• â€™â€™ tipi pÄ• á¸·i, t
attho. __antarÄ• kathÄ• _ti kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dÄ«naá¹ƒ
__vippakatÄ• _ti mama Ä• gamanapaccayÄ• apariniá¹-á¹-hitÄ• sikhaá¹ƒ appattÄ• . __atha
II 75/ atha etasmiá¹ƒ kÄ• le bhagavÄ• Ä• gato. __dhammÄ« vÄ• kathÄ• _ti dasakathÄ• va
kathÄ• . __ariyo vÄ• tuá¹‡hÄ«bhÄ• vo_ti ettha pana dutiyajjhÄ• nampi ariyo tuá¹‡hÄ«bhÄ•
mÅ«lakammaá¹-á¹-hÄ• nampi. tasmÄ• taá¹ƒ jhÄ• naá¹ƒ appetvÄ• nisinnopi, mÅ«lakamma
nisinnopi bhikkhu ariyena tuá¹‡hÄ«bhÄ• vena nisinnoti veditabbo.

<274> __dvemÄ• , bhikkhave, pariyesanÄ• _ti ko anusandhi? te bhikkhÅ« sammukhÄ• dh
therassa bhÄ• raá¹ƒ akaá¹ƒsu, thero tesaá¹ƒ assamagamanamakÄ• si. te tattha nisÄ«ditvÄ•
hutvÄ• dhammiyÄ• kathÄ• ya nisÄ«diá¹ƒsu. atha bhagavÄ• ``ayaá¹ƒ tumhÄ• kaá¹ƒ pariye
nÄ• mÄ• â€™â€™ ti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __katamÄ• ca, bhikkha
ettha yathÄ• maggakusalo puriso paá¹-hamaá¹ƒ vajjetabbaá¹ƒ apÄ• yamaggaá¹ƒ dassento
dakkhiá¹‡aá¹ƒ gaá¹‡hÄ• â€™â€™ ti vadati. evaá¹ƒ bhagavÄ• desanÄ• kusalatÄ• ya paá¹-h
anariyapariyesanaá¹ƒ Ä• cikkhitvÄ• pacchÄ• itaraá¹ƒ Ä• cikkhissÄ• mÄ«ti uddesÄ• nukkan
__jÄ• tidhammo_ti \Ee II 170/ jÄ• yanasabhÄ• vo. __jarÄ• dhammo_ti jÄ«raá¹‡asabhÄ• vo.
byÄ• dhisabhÄ• vo. __maraá¹‡adhammo_ti maraá¹‡asabhÄ• vo. __sokadhammo_ti socana
__saá¹ƒkilesadhammo_ti saá¹ƒkilissanasabhÄ• vo.

__puttabhariya_nti puttÄ• ca bhariyÄ• ca. esa nayo sabbattha. __jÄ• tarÅ«parajata_nti ett
__jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __rajata_nti yaá¹ƒkiÃ±ci vohÄ• rÅ«pagaá¹ƒ lohamÄ• sal
bhikkhave, upadhayo_ti ete paÃ±cakÄ• maguá¹‡Å«padhayo nÄ• ma honti, te sabbepi jÄ• ti
byÄ• dhidhammavÄ• rÄ• dÄ«su jÄ• tarÅ«parajataá¹ƒ na gahitaá¹ƒ, na hetassa sÄ«sarogÄ•
sattÄ• naá¹ƒ viya cutisaá¹…khÄ• taá¹ƒ maraá¹‡aá¹ƒ, na soko uppajjati. ayÄ• dÄ«hi pana sa
saá¹ƒkilissatÄ«ti saá¹ƒkilesadhammavÄ• re gahitaá¹ƒ. tathÄ• utusamuá¹-á¹-hÄ• nattÄ• jÄ•
gahetvÄ• jÄ«raá¹‡ato jarÄ• dhammavÄ• re ca.

<275> __ayaá¹ƒ_ \Ne II 74/ \Be II 76/, bhikkhave, ariyÄ• pariyesanÄ• _ti, bhikkhave, ayaá¹
ariyehi pariyesitabbatÄ• yapi ariyapariyesanÄ• ti veditabbÄ• .

<276> __ahampi sudaá¹ƒ, bhikkhave_ti kasmÄ• Ä• rabhi? mÅ«lato paá¹-á¹-hÄ• ya mahÄ•
evaá¹ƒ kirassa ahosi --- ``bhikkhave, ahampi pubbe anariyapariyesanaá¹ƒ pariyesiá¹ƒ. svÄ•

ariyapariyesanaá¹ƒ pariyesitvÄ• sabbaÃ±Ã±utaá¹ƒ patto. paÃ±cavaggiyÄ• pi anariyapariye
taá¹ƒ pahÄ• ya ariyapariyesanaá¹ƒ pariyesitvÄ• khÄ«á¹‡Ä• savabhÅ«miá¹ƒ pattÄ• . tumhe
paÃ±cavaggiyÄ• naÃ±ca maggaá¹ƒ Ä• ruá¸·hÄ• . ariyapariyesanÄ• tumhÄ• kaá¹ƒ pariyesa
paá¹-á¹-hÄ• ya attano mahÄ• bhinikkhamanaá¹ƒ dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

<277> tattha __daharova samÄ• no_ti taruá¹‡ova samÄ• no. __susukÄ• á¸·akeso_ti suá¹-á
aÃ±janavaá¹‡á¹‡akesova hutvÄ• ti attho. __bhadrenÄ• _ti bhaddakena. __paá¹-hamena va
vayÄ• naá¹ƒ paá¹-hamavayena. __akÄ• makÄ• na_nti anicchamÄ• nÄ• naá¹ƒ, anÄ• daratth
etesanti assumukhÄ• ; tesaá¹ƒ __assumukhÄ• naá¹ƒ, _ assukilinnamukhÄ• nanti attho. __r
rodamÄ• nÄ• naá¹ƒ. __kiá¹ƒ_ \Ee II 171/ __kusalagavesÄ«_ti kiá¹ƒ kusalanti gavesamÄ• no
santivarapada_nti uttamaá¹ƒ santisaá¹…khÄ• taá¹ƒ varapadaá¹ƒ, nibbÄ• naá¹ƒ pariyesamÄ
Ä• á¸·Ä• ro kÄ• lÄ• mo_ti ettha __Ä• á¸·Ä• ro_ti tassa nÄ• maá¹ƒ, dÄ«ghapiá¹…galo kireso.
nÄ• maá¹ƒ ahosi. __kÄ• lÄ• mo_ti gottaá¹ƒ. __viharatÄ• yasmÄ• _ti viharatu Ä• yasmÄ• . _
yasmiá¹ƒ dhamme paá¹‡á¸• ito puriso. __sakaá¹ƒ Ä• cariyaka_nti attano Ä• cariyasamayaá
vihareyyÄ• _ti paá¹-ilabhitvÄ• vihareyya. ettÄ• vatÄ• tena okÄ• so kato hoti. __taá¹ƒ dham
samayaá¹ƒ tantiá¹ƒ. __pariyÄ• puá¹‡i_nti sutvÄ• va uggaá¹‡hiá¹ƒ.

__oá¹-á¹-hapahatamattenÄ• _ti tena vuttassa paá¹-iggahaá¹‡atthaá¹ƒ oá¹-á¹-hapaharaá¹‡a
katvÄ• oá¹-á¹-hasaÃ±caraá¹‡amattakenÄ• ti attho. __lapitalÄ• panamattenÄ• _ti tena lapita
paá¹-ilÄ• panamattakena. __Ã±Ä• á¹‡avÄ• da_nti jÄ• nÄ• mÄ«ti vÄ• daá¹ƒ \Be II 77/. __the
thirabhÄ• vavÄ• daá¹ƒ, thero ahametthÄ• ti etaá¹ƒ vacanaá¹ƒ. __ahaÃ±ceva aÃ±Ã±e cÄ• _
aÃ±Ã±epi bahÅ« evaá¹ƒ vadanti. __kevalaá¹ƒ saddhÄ• mattakenÄ• _ti paÃ±Ã±Ä• ya asacc
saddhÄ• mattakeneva. bodhisatto kira vÄ• cÄ• ya dhammaá¹ƒ uggaá¹‡hantoyeva, ``na \Ne
pariyattimattameva asmiá¹ƒ dhamme, addhÄ• esa sattannaá¹ƒ samÄ• pattÄ«naá¹ƒ lÄ• bhÄ
etadahosi.

__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pavedesÄ«_ti Ä• kiÃ±caÃ±Ã±Ä• yatanapariyosÄ• nÄ• satt
__saddhÄ• _ti imÄ• saá¹ƒ sattannaá¹ƒ samÄ• pattÄ«naá¹ƒ nibbattanatthÄ• ya saddhÄ• . __
__padaheyya_nti payogaá¹ƒ kareyyaá¹ƒ. __nacirasseva taá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã
upasampajja vihÄ• si_nti bodhisatto kira vÄ«riyaá¹ƒ paggahetvÄ• katipÄ• haÃ±Ã±eva satta
pasÄ• rento viya satta samÄ• pattiyo nibbattesi; tasmÄ• evamÄ• ha.

__lÄ• bhÄ• no, Ä• vuso_ti anusÅ«yako kiresa kÄ• lÄ• mo. tasmÄ• ``ayaá¹ƒ adhunÄ• gato
dhammaá¹ƒ nibbattesÄ«â€™â€™ ti usÅ«yaá¹ƒ akatvÄ• pasanno pasÄ• daá¹ƒ pavedento e
gaá¹‡aá¹ƒ pariharÄ• mÄ• _ti ``mahÄ• ayaá¹ƒ gaá¹‡o, dvepi janÄ• pariharÄ• mÄ• â€™â€™
adÄ• si, ``ahampi sattannaá¹ƒ samÄ• pattÄ«naá¹ƒ lÄ• bhÄ«, mahÄ• purisopi sattannameva
mahÄ• purisassa santike parikammaá¹ƒ uggaá¹‡hatha, ettakÄ• mayhaâ€™â€™ nti majjhe
__uá¸·Ä• rÄ• yÄ• _ti uttamÄ• ya. __pÅ«jÄ• yÄ• _ti kÄ• lÄ• massa kira upaá¹-á¹-hÄ• kÄ• itth

gandhamÄ• lÄ• dÄ«ni gahetvÄ• Ä• gacchanti. kÄ• lÄ• mo --- ``gacchatha, mahÄ• purisaá¹ƒ
taá¹ƒ pÅ«jetvÄ• yaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti, tena kÄ• lÄ• maá¹ƒ pÅ«jenti. mahagghÄ• ni m
Ä• haranti; tÄ• nipi mahÄ• purisassa dÄ• petvÄ• yadi avasiá¹-á¹-haá¹ƒ hoti, attanÄ• gaá¹‡h
gatagataá¹-á¹-hÄ• ne varasenÄ• sanaá¹ƒ bodhisattassa jaggÄ• petvÄ• sesakaá¹ƒ attanÄ•
uá¸·Ä• rÄ• ya pÅ«jÄ• ya pÅ«jesi. __nÄ• yaá¹ƒ dhammo nibbidÄ• yÄ• _tiÄ• dÄ«su ayaá¹ƒ sa
vaá¹-á¹-e nibbindanatthÄ• ya, na virajjanatthÄ• ya, na rÄ• gÄ• dinirodhatthÄ• ya, na \Be II 7
abhiÃ±Ã±eyyadhammaá¹ƒ abhijÄ• nanatthÄ• ya, na catumaggasambodhÄ• ya, na nibbÄ• n
attho.

__yÄ• vadeva Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«papattiyÄ• _ti yÄ• va saá¹-á¹-hikappasahassÄ• yu
Ä• kiÃ±caÃ±Ã±Ä• yatanabhave upapatti, tÄ• vadeva saá¹ƒvattati, na tato uddhaá¹ƒ. evamay
punarÄ• vattanadhammoyeva; yaÃ±ca á¹-hÄ• naá¹ƒ pÄ• peti, taá¹ƒ jÄ• tijarÄ• maraá¹‡ehi a
maccupÄ• saparikkhittamevÄ• ti. tato paá¹-á¹-hÄ• ya ca pana mahÄ• satto yathÄ• nÄ• ma
manuÃ±Ã±abhojanaá¹ƒ \Ne II 76/ labhitvÄ• sampiyÄ• yamÄ• nopi bhuÃ±jitvÄ• pittavasena
makkhikÄ• vasena vÄ• chaá¸• á¸• etvÄ• puna ekaá¹ƒ piá¹‡á¸• ampi bhuÃ±jissÄ• mÄ«ti ma
imÄ• satta samÄ• pattiyo mahantena ussÄ• hena nibbattetvÄ• pi, tÄ• su imaá¹ƒ punarÄ• va
Ä• dÄ«navaá¹ƒ disvÄ• , puna imaá¹ƒ dhammaá¹ƒ Ä• vajjissÄ• mi vÄ• samÄ• pajjissÄ• mi v
vuá¹-á¹-hahissÄ• mi vÄ• paccavekkhissÄ• mi vÄ• ti cittameva na uppÄ• desi. __analaá¹…k
alaá¹ƒ iminÄ• ti punappunaá¹ƒ alaá¹…karitvÄ• . __nibbijjÄ• _ti nibbinditvÄ• . __apakkami_n

<278> __na kho rÄ• mo imaá¹ƒ dhamma_nti idhÄ• pi bodhisatto taá¹ƒ dhammaá¹ƒ uggaá¹-
``nÄ• yaá¹ƒ aá¹-á¹-hasamÄ• pattidhammo udakassa vÄ• cÄ• ya uggahitamattova, addhÄ•
aá¹-á¹-hasamÄ• pattilÄ• bhÄ«â€™â€™ ti. tenassa etadahosi --- ``na kho rÄ• mo ... pe ... jÄ•
vihÄ• sÄ«â€™â€™ ti. sesamettha purimavÄ• re vuttanayeneva veditabbaá¹ƒ.

<279> __yena uruvelÄ• senÄ• nigamo_ti ettha __uruvelÄ• _ti mahÄ• velÄ• , mahÄ• vÄ• li
__urÅ«_ti vÄ• likÄ• vuccati; __velÄ• _ti mariyÄ• dÄ• , velÄ• tikkamanahetu Ä• haá¹-Ä• uru
attho daá¹-á¹-habbo. atÄ«te kira anuppanne buddhe dasasahassÄ• kulaputtÄ• tÄ• pasapa
tasmiá¹ƒ padese viharantÄ• ekadivasaá¹ƒ sannipatitvÄ• katikavattaá¹ƒ akaá¹ƒsu --- ``kÄ• y
nÄ• ma paresampi pÄ• kaá¹-Ä• ni honti, manokammaá¹ƒ pana apÄ• kaá¹-aá¹ƒ. tasmÄ• yo
byÄ• pÄ• davitakkaá¹ƒ vÄ• vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakketi, tassa aÃ±Ã±o codako \Be
attanÄ• va attÄ• naá¹ƒ codetvÄ• pattapuá¹-ena vÄ• likaá¹ƒ Ä• haritvÄ• imasmiá¹ƒ á¹-hÄ• n
daá¹‡á¸• akammaâ€™â€™ nti. tato paá¹-á¹-hÄ• ya yo tÄ• disaá¹ƒ vitakkaá¹ƒ vitakketi, so ta
vÄ• likaá¹ƒ Ä• kirati, evaá¹ƒ tattha anukkamena mahÄ• vÄ• likarÄ• si jÄ• to. tato taá¹ƒ pacc
parikkhipitvÄ• cetiyaá¹-á¹-hÄ• namakÄ• si; taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- __ ``uruvelÄ• _ti n
mahÄ• vÄ• likarÄ• sÄ«ti atthoâ€™â€™ ti. tameva sandhÄ• ya vuttaá¹ƒ --- ``atha vÄ• __urÅ
__velÄ• _ti mariyÄ• dÄ• . velÄ• tikkamanahetu Ä• haá¹-Ä• uru uruvelÄ• ti evamettha attho

__senÄ• nigamo_ti \Ne II 77/ senÄ• ya nigamo. paá¹-hamakappikÄ• naá¹ƒ kira tasmiá¹ƒ á¹-
tasmÄ• so padeso __senÄ• nigamo_ti vuccati. ``senÄ• ni-gÄ• moâ€™â€™ tipi pÄ• á¹-ho. _
pitÄ• , tassa gÄ• moti attho. __tadavasari_nti tattha osariá¹ƒ. __ramaá¹‡Ä«yaá¹ƒ bhÅ«mibh
supupphitanÄ• nappakÄ• rajalajathalajapupphavicittaá¹ƒ manorammaá¹ƒ bhÅ«mibhÄ• gaá¹
vanasaá¹‡á¸• a_nti morapiÃ±chakalÄ• pasadisaá¹ƒ pasÄ• dajananavanasaá¹‡á¸• aÃ±ca ad
sandanti_nti sandamÄ• naÃ±ca maá¹‡ikkhandhasadisaá¹ƒ vimalanÄ«lasÄ«talasalilaá¹ƒ ner
addasaá¹ƒ. __setaka_nti parisuddhaá¹ƒ nikkaddamaá¹ƒ. __supatittha_nti anupubbagambhÄ
upetaá¹ƒ. __ramaá¹‡Ä«ya_nti rajatapaá¹-á¹-asadisaá¹ƒ \Ee II 174/ vippakiá¹‡á¹‡avÄ• likaá¹
pahÅ«tamacchakacchapaá¹ƒ abhirÄ• madassanaá¹ƒ. __samantÄ• ca gocaragÄ• ma_nti ta
gamanÄ• gamanasampannaá¹ƒ sampattapabbajitÄ• naá¹ƒ sulabhapiá¹‡á¸• aá¹ƒ gocaragÄ•
vatÄ• _ti samatthaá¹ƒ vata. __tattheva nisÄ«di_nti bodhipallaá¹…ke nisajjaá¹ƒ sandhÄ• yÄ•
__tatthevÄ• _ti dukkarakÄ• rikaá¹-á¹-hÄ• naá¹ƒ adhippetaá¹ƒ, idha pana bodhipallaá¹…ko. t
nisÄ«diâ€™â€™ nti. __alamidaá¹ƒ padhÄ• nÄ• yÄ• _ti idaá¹ƒ á¹-hÄ• naá¹ƒ padhÄ• natthÄ•
cintetvÄ• nisÄ«dinti attho.

<280> __ajjhagama_nti adhigacchiá¹ƒ paá¹-ilabhiá¹ƒ. __Ã±Ä• á¹‡aÃ±ca pana me dassana
sabbadhammadassanasamatthaÃ±ca me sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ udapÄ• di. __aku
arahattaphalavimutti akuppatÄ• ya ca akuppÄ• rammaá¹‡atÄ• ya ca akuppÄ• , sÄ• hi rÄ• g
akuppatÄ• yapi akuppÄ• , akuppaá¹ƒ nibbÄ• namassÄ• rammaá¹‡antipi akuppÄ• . __ayam
sabbapacchimÄ• jÄ• ti. __natthi_ \Be II 80/ __dÄ• ni punabbhavo_ti idÄ• ni me puna paá¹-i
evaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡ampi me uppannanti dasseti.

<281> __adhigato_ti paá¹-ividdho. __dhammo_ti catusaccadhammo. __gambhÄ«ro_ti
uttÄ• nabhÄ• vapaá¹-ikkhepavacanametaá¹ƒ. __duddaso_ti gambhÄ«rattÄ• va duddaso du
sukhena daá¹-á¹-huá¹ƒ. duddasattÄ• va __duranubodho, _ dukkhena avabujjhitabbo, na sak
avabujjhituá¹ƒ. __santo_ti nibbuto. __paá¹‡Ä«to_ti atappako. idaá¹ƒ dvayaá¹ƒ lokuttarameva
__atakkÄ• vacaro_ti takkena avacaritabbo ogÄ• hitabbo na hoti, Ã±Ä• á¹‡eneva avacaritabb
__paá¹‡á¸• itavedanÄ«yo_ti sammÄ• paá¹-ipadaá¹ƒ paá¹-ipannehi paá¹‡á¸• itehi veditabbo.
78/ sattÄ• paÃ±casu kÄ• maguá¹‡esu allÄ«yanti. tasmÄ• te __Ä• layÄ• _ti vuccanti.
aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni Ä• layanti, tasmÄ• Ä• layÄ• ti vuccanti. tehi Ä• layehi ram
__Ä• layarÄ• mÄ• _. Ä• layesu ratÄ• ti __Ä• layaratÄ• _. Ä• layesu suá¹-á¹-hu muditÄ• ti __
hi susajjitaá¹ƒ pupphaphalabharitarukkhÄ• disampannaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-ho rÄ• jÄ•
ramati, sammudito Ä• moditapamodito hoti, na \Ee II 175/ ukkaá¹‡á¹-hati, sÄ• yampi nikkhan
evamimehipi kÄ• mÄ• layataá¹‡hÄ• layehi sattÄ• ramanti, saá¹ƒsÄ• ravaá¹-á¹-e sammuditÄ
tena nesaá¹ƒ bhagavÄ• duvidhampi Ä• layaá¹ƒ uyyÄ• nabhÅ«miá¹ƒ viya dassento ``Ä• laya

__yadida_nti nipÄ• to, tassa á¹-hÄ• naá¹ƒ sandhÄ• ya ``yaá¹ƒ idaâ€™â€™ nti, paá¹-iccasa
``yo ayaâ€™â€™ nti evamattho daá¹-á¹-habbo. __idappaccayatÄ• paá¹-iccasamuppÄ• do_

idappaccayÄ• ; idappaccayÄ• eva idappaccayatÄ• ; idappaccayatÄ• ca sÄ• paá¹-iccasam
__idappaccayatÄ• paá¹-iccasamuppÄ• do_. saá¹…khÄ• rÄ• dipaccayÄ• nametaá¹ƒ adhivac
__sabbasaá¹…khÄ• rasamatho_tiÄ• di sabbaá¹ƒ nibbÄ• nameva. yasmÄ• hi taá¹ƒ Ä• gam
sammanti vÅ«pasammanti, tasmÄ• __sabbasaá¹…khÄ• rasamatho_ti vuccati. yasmÄ• ca
paá¹-inissaá¹-á¹-hÄ• honti, sabbÄ• taá¹‡hÄ• khÄ«yanti, sabbe kilesarÄ• gÄ• virajjanti, sa
nirujjhati; tasmÄ• __sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho_ti vucca
bhavena bhavaá¹ƒ, phalena vÄ• saddhiá¹ƒ kammaá¹ƒ vinati saá¹ƒsibbatÄ«ti \Be II 81/ katv
tato nikkhantaá¹ƒ vÄ• natoti __nibbÄ• naá¹ƒ_. __so mamassa kilamatho_ti yÄ• ajÄ• nantÄ•
mama kilamatho assa, sÄ• mama vihesÄ• assÄ• ti attho. kÄ• yakilamatho ceva kÄ• yavihe
hoti. citte pana ubhayampetaá¹ƒ buddhÄ• naá¹ƒ natthi. __apissÅ«_ti anubrÅ«hanatthe nipÄ
etadahosi, imÄ• pi gÄ• thÄ• paá¹-ibhaá¹ƒsÅ«â€™â€™ ti dÄ«peti. __ma_nti mama. __anac
__paá¹-ibhaá¹ƒsÅ«_ti paá¹-ibhÄ• nasaá¹…khÄ• tassa Ã±Ä• á¹‡assa gocarÄ• ahesuá¹ƒ; pa
pÄ• puá¹‡iá¹ƒsu.

__kicchenÄ• _ti dukkhena, na dukkhÄ• ya paá¹-ipadÄ• ya. buddhÄ• naÃ±hi cattÄ• ropi ma
honti. pÄ• ramÄ«pÅ«raá¹‡akÄ• le pana sarÄ• gasadosasamohasseva sato Ä• gatÄ• gatÄ•
alaá¹…katappaá¹-iyattaá¹ƒ sÄ«saá¹ƒ kantitvÄ• , galalohitaá¹ƒ nÄ«haritvÄ• , suaÃ±jitÄ• ni ak
kulavaá¹ƒsappadÄ«paá¹ƒ puttaá¹ƒ manÄ• pacÄ• riniá¹ƒ bhariyanti evamÄ• dÄ«ni dentassa
khantivÄ• disadisesu attabhÄ• vesu chejjabhejjÄ• dÄ«ni pÄ• puá¹‡antassa Ä• gamaniyapaa
vuttaá¹ƒ \Ee II 176/. __hala_nti ettha __ha-_kÄ• ro nipÄ• tamatto, __ala_nti attho. __pakÄ•
evaá¹ƒ kicchena adhigatassa dhammassa alaá¹ƒ desituá¹ƒ, pariyattaá¹ƒ desituá¹ƒ, ko attho
hoti. __rÄ• gadosaparetehÄ«_ti rÄ• gadosapariphuá¹-á¹-hehi rÄ• gadosÄ• nugatehi vÄ• .

__paá¹-isotagÄ• mi_nti niccÄ• dÄ«naá¹ƒ paá¹-isotaá¹ƒ aniccaá¹ƒ dukkhamanattÄ• asubha
catusaccadhammaá¹ƒ. __rÄ• garattÄ• _ti kÄ• marÄ• gena bhavarÄ• gena diá¹-á¹-hirÄ• gen
aniccaá¹ƒ dukkhamanattÄ• asubhanti iminÄ• sabhÄ• vena na passissanti, te apassante ko
gÄ• hÄ• petuá¹ƒ. __tamokhandhena Ä• vuá¹-Ä• _ti avijjÄ• rÄ• sinÄ• ajjhotthatÄ• .

<282> __appossukkatÄ• yÄ• _ti nirussukkabhÄ• vena, adesetukÄ• matÄ• yÄ• ti attho. kas
nami, nanu esa mutto mocessÄ• mi, tiá¹‡á¹‡o tÄ• ressÄ• mi.

``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• rayissaá¹ƒ sadevakaâ€™â€™ nti || (Bv II 56) ---

patthanaá¹ƒ \Be II 82/ katvÄ• pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ pattoti. saccametaá
paccavekkhaá¹‡Ä• nubhÄ• vena panassa evaá¹ƒ cittaá¹ƒ nami. tassa hi sabbaÃ±Ã±utaá¹ƒ
kilesagahanataá¹ƒ, dhammassa ca gambhÄ«rataá¹ƒ paccavekkhantassa sattÄ• naá¹ƒ kiles

dhammagambhÄ«ratÄ• ca sabbÄ• kÄ• rena pÄ• kaá¹-Ä• jÄ• tÄ• . athassa ``ime sattÄ• ka
takkabharitÄ• cÄ• á¹-i viya, vasÄ• telapÄ«tapilotikÄ• viya, aÃ±janamakkhitahattho viya ca
atisaá¹ƒkiliá¹-á¹-hÄ• rÄ• garattÄ• dosaduá¹-á¹-hÄ• mohamÅ«á¸·hÄ• , te kiá¹ƒ nÄ• ma paá
cintayato kilesagahanapaccavekkhaá¹‡Ä• nubhÄ• venÄ• pi evaá¹ƒ cittaá¹ƒ nami.

``ayaÃ±ca dhammo pathavÄ«sandhÄ• rakaudakakkhandho viya gambhÄ«ro, pabbatena pa
II 80/ sÄ• sapo viya duddaso, satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-ipaá¹-ipÄ• dar
nanu mayÄ• hi imaá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ vÄ• yamantena adinnaá¹ƒ dÄ• naá¹ƒ nA
sÄ«laá¹ƒ \Ee II 177/ nÄ• ma natthi, aparipÅ«ritÄ• kÄ• ci pÄ• ramÄ« nÄ• ma natthi? tassa m
mÄ• rabalaá¹ƒ vidhamantassÄ• pi pathavÄ« na kampittha, paá¹-hamayÄ• me pubbenivÄ• s
kampittha, majjhimayÄ• me dibbacakkhuá¹ƒ sodhentassÄ• pi na kampittha, pacchimayÄ• m
paá¹-ivijjhantasseva me dasasahassilokadhÄ• tu kampittha. iti mÄ• disenÄ• pi tikkhaÃ±Ä• á
dhammo paá¹-ividdho, taá¹ƒ lokiyamahÄ• janÄ• kathaá¹ƒ paá¹-ivijjhissantÄ«â€™â€™ ti
dhammagambhÄ«ratÄ• paccavekkhaá¹‡Ä• nubhÄ• venÄ• pi evaá¹ƒ cittaá¹ƒ namÄ«ti vedita

apica brahmunÄ• yÄ• cite desetukÄ• matÄ• yapissa evaá¹ƒ cittaá¹ƒ nami. jÄ• nÄ• ti hi bha
appossukkatÄ• ya citte namamÄ• ne maá¹ƒ mahÄ• brahmÄ• dhammadesanaá¹ƒ yÄ• cissa
`satthÄ• kira dhammaá¹ƒ na desetukÄ• mo ahosi, atha naá¹ƒ mahÄ• brahmÄ• yÄ• citvÄ•
dhammo paá¹‡Ä«to vata, bho, dhammoâ€™ ti maÃ±Ã±amÄ• nÄ• sussÅ«sissantÄ«â€™â€
paá¹-icca appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• yÄ• ti veditabbaá¹ƒ.

__sahampatissÄ• _ti so kira kassapassa bhagavato sÄ• sane sahako nÄ• ma thero paá¹-h
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ kappÄ• yukabrahmÄ• hutvÄ• nibbatto. tatra naá¹ƒ saham
paá¹-isaÃ±jÄ• nanti, taá¹ƒ sandhÄ• yÄ• ha --- ``brahmuno \Be II 83/ sahampatissÄ• â€™â€
bho_ti so kira imaá¹ƒ saddaá¹ƒ tathÄ• nicchÄ• resi, yathÄ• dasasahassilokadhÄ• tubrahm
sannipatiá¹ƒsu. __yatra hi nÄ• mÄ• _ti yasmiá¹ƒ nÄ• ma loke. __purato pÄ• turahosÄ«_ti te
saddhiá¹ƒ pÄ• turahosi. __apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ par
etesaá¹ƒ, evaá¹ƒsabhÄ• vÄ• ti __apparajakkhajÄ• tikÄ• _. __assavanatÄ• _ti assavanatÄ•
purimabuddhesu dasapuÃ±Ã±akiriyavasena katÄ• dhikÄ• rÄ• paripÄ• kagatapadumÄ• ni v
dhammadesanaá¹ƒyeva Ä• kaá¹…khamÄ• nÄ• catuppadikagÄ• thÄ• vasÄ• ne ariyabhÅ«m
anekasatasahassÄ• dhammassa aÃ±Ã±Ä• tÄ• ro bhavissantÄ«ti dasseti.

__pÄ• turahosÄ«_ti \Ne II 81/ \Ee II 178/ pÄ• tubhavi. __samalehi cintito_ti samalehi chahi
cintito. te hi puretaraá¹ƒ uppajjitvÄ• sakalajambudÄ«pe kaá¹‡á¹-ake pattharamÄ• nÄ• viya
viya ca samalaá¹ƒ micchÄ• diá¹-á¹-hidhammaá¹ƒ desayiá¹ƒsu. __apÄ• pureta_nti vivara eta
dvÄ• ra_nti amatassa nibbÄ• nassa dvÄ• rabhÅ«taá¹ƒ ariyamaggaá¹ƒ. __suá¹‡antu dhamm
sattÄ• rÄ• gÄ• dimalÄ• naá¹ƒ abhÄ• vato vimalena sammÄ• sambuddhena anubuddhaá¹ƒ
bhagavÄ• ti yÄ• cati.

__sele yathÄ• pabbatamuddhaniá¹-á¹-hito_ti selamaye ekagghane pabbatamuddhani yath
á¹-hitassa dassanatthaá¹ƒ gÄ«vukkhipanapasÄ• raá¹‡Ä• dikiccaá¹ƒ atthi. __tathÅ«pama_nt
selapabbatÅ«pamaá¹ƒ. ayaá¹ƒ panettha saá¹…khepattho --- yathÄ• selapabbatamuddhani
samantato janataá¹ƒ passeyya, tathÄ• tvampi, sumedha, sundarapaÃ±Ã±a-sabbaÃ±Ã±uta
bhagavÄ• dhammamayaá¹ƒ pÄ• sÄ• damÄ• ruyha sayaá¹ƒ apetasoko sokÄ• vatiá¹‡á¹‡aá
avekkhassu upadhÄ• raya upaparikkha. ayaá¹ƒ panettha adhippÄ• yo --- yathÄ• hi pabbata
khettaá¹ƒ katvÄ• tattha kedÄ• rapÄ• á¸·Ä«su kuá¹-ikÄ• yo katvÄ• rattiá¹ƒ aggiá¹ƒ jÄ• leyyu
caturaá¹…gasamannÄ• gataÃ±ca andhakÄ• raá¹ƒ assa, atha tassa pabbatassa matthake á
bhÅ«miá¹ƒ olokayato neva khettaá¹ƒ, na kedÄ• rapÄ• á¸·iyo, na kuá¹-iyo, na tattha sayitama
paÃ±Ã±Ä• yeyyuá¹ƒ. kuá¹-ikÄ• su pana \Be II 84/ aggijÄ• lÄ• mattakameva paÃ±Ã±Ä• yeyy
Ä• ruyha sattanikÄ• yaá¹ƒ olokayato tathÄ• gatassa, ye te akatakalyÄ• á¹‡Ä• sattÄ• , te ek
dakkhiá¹‡ajÄ• á¹‡upasse nisinnÄ• pi buddhacakkhussa Ä• pÄ• thaá¹ƒ nÄ• gacchanti, rattiá
ye pana katakalyÄ• á¹‡Ä• veneyyapuggalÄ• , te evassa dÅ«repi á¹-hitÄ• Ä• pÄ• thaá¹ƒ Ä•
himavantapabbato viya ca. vuttampi cetaá¹ƒ ---

``dÅ«re \Ee II 179/ santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti || (Dhp 304).

__uá¹-á¹-hehÄ«_ti bhagavato dhammadesanatthaá¹ƒ cÄ• rikacaraá¹‡aá¹ƒ yÄ• canto bhaá
bhagavÄ• vÄ«riyavantatÄ• ya __vÄ«ro_. devaputtamaccukilesamÄ• rÄ• naá¹ƒ vijitattÄ• __
jÄ• tikantÄ• rÄ• dinittharaá¹‡atthÄ• ya \Ne II 82/ veneyyasatthavÄ• hanasamatthatÄ• ya __
kÄ• macchandaiá¹‡assa abhÄ• vato __aá¹‡aá¹‡o_ti veditabbo.

<283> __ajjhesana_nti yÄ• canaá¹ƒ. __buddhacakkhunÄ• _ti indriyaparopariyattaÃ±Ä• á¹‡
Ä• sayÄ• nusayaÃ±Ä• á¹‡ena ca. imesaÃ±hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ buddhacakkhÅ«
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa samantacakkhÅ«ti, tiá¹‡á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• naá¹ƒ d
__apparajakkhe_tiÄ• dÄ«su yesaá¹ƒ vuttanayeneva paÃ±Ã±Ä• cakkhumhi rÄ• gÄ• dirajaá¹
yesaá¹ƒ taá¹ƒ mahantaá¹ƒ, te __mahÄ• rajakkhÄ• _. yesaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni tik
__tikkhindriyÄ• _. yesaá¹ƒ tÄ• ni mudÅ«ni, te __mudindriyÄ• _. yesaá¹ƒ teyeva saddhÄ• da
__svÄ• kÄ• rÄ• _. ye kathitakÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti viÃ±Ã±Ä• pe
__suviÃ±Ã±Ä• payÄ• _. ye paralokaÃ±ceva vajjaÃ±ca bhayato passanti, te __paralokavajja

ayaá¹ƒ panettha pÄ• á¸·i --- ``saddho puggalo apparajakkho, assaddho puggalo mahÄ• raja
..., kusito ..., upaá¹-á¹-hitassati ..., muá¹-á¹-hassati ..., samÄ• hito ..., asamÄ• hito ..., paÃ±Ã
duppaÃ±Ã±o puggalo mahÄ• rajakkho. tathÄ• saddho puggalo tikkhindriyo ... pe ... paÃ±Ã
paralokavajjabhayadassÄ• vÄ«, duppaÃ±Ã±o puggalo na paralokavajjabhayadassÄ• vÄ«. _

khandhaloko, Ä• yatanaloko, dhÄ• tuloko, sampattibhavaloko, sampattisambhavaloko, vipat
vipattisambhavaloko, eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• --- nÄ• maÃ
--- tisso vedanÄ• . cattÄ• ro lokÄ• --- cattÄ• ro Ä• hÄ• rÄ• . paÃ±ca lokÄ• --- paÃ±cupÄ• d
--- cha ajjhattikÄ• ni Ä• yatanÄ• ni. satta lokÄ• --- satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha
aá¹-á¹-ha lokadhammÄ• . nava lokÄ• --- nava sattÄ• vÄ• sÄ• . dasa lokÄ• --- dasÄ• yatanÄ
dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasa \Ee II 180/ lokÄ• --- aá¹-á¹-hÄ• rassa dhÄ• tuyo. va
vajjÄ• , sabbe duccaritÄ• vajjÄ• , sabbe abhisaá¹…khÄ• rÄ• vajjÄ• , sabbe bhavagÄ• mika
loke imasmiÃ±ca vajje tibbÄ• bhayasaÃ±Ã±Ä• paccupaá¹-á¹-hitÄ• hoti, seyyathÄ• pi ukkh
paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• ni jÄ• nÄ• ti passati aÃ±Ã±Ä• si paá¹-i
indriyaparopariyatte Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 112).

__uppaliniya_nti \Ne II 83/ uppalavane. itaresupi eseva nayo. __antonimuggaposÄ«nÄ«_ti
nimuggÄ• neva posiyanti. __udakaá¹ƒ accuggamma á¹-hitÄ• nÄ«_ti udakaá¹ƒ atikkamitvÄ•
accuggamma á¹-hitÄ• ni, tÄ• ni sÅ«riyarasmisamphassaá¹ƒ Ä• gamayamÄ• nÄ• ni á¹-hitÄ•
samodakaá¹ƒ á¹-hitÄ• ni, tÄ• ni sve pupphanakÄ• ni. yÄ• ni udakÄ• nuggatÄ• ni antonimug
pupphanakÄ• ni. udakÄ• pana anuggatÄ• ni aÃ±Ã±Ä• nipi sarogauppalÄ• dÄ«ni nÄ• ma at
macchakacchapabhakkhÄ• neva bhavissanti. tÄ• ni pÄ• á¸·iá¹ƒ nÄ• ruá¸·hÄ• ni. Ä• haritvÄ•
dÄ«pitÄ• ni.

yatheva hi tÄ• ni catubbidhÄ• ni pupphÄ• ni, evameva ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ±Ã±
cattÄ• ro puggalÄ• . tattha ``yassa puggalassa saha udÄ• haá¹-avelÄ• ya dhammÄ• bhisam
puggalo __ugghaá¹-itaÃ±Ã±Å«_. yassa puggalassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena
dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __vipaÃ±citaÃ±Ã±Å«_. yassa puggalass
yoniso manasikaroto kalyÄ• á¹‡amitte \Be II 86/ sevato bhajato payirupÄ• sato anupubbena
ayaá¹ƒ vuccati puggalo __neyyo_. yassa puggalassa bahumpi suá¹‡ato bahumpi bhaá¹‡ato
bahumpi vÄ• cayato na tÄ• ya jÄ• tiyÄ• dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo
151). tattha bhagavÄ• uppalavanÄ• disadisaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ olokento ``ajja
ugghaá¹-itaÃ±Ã±Å«, sve pupphanakÄ• ni viya vipaÃ±citaÃ±Ã±Å«, tatiyadivase pupphanakÄ
macchakacchapabhakkhÄ• ni pupphÄ• ni viya padaparamoâ€™â€™ ti \Ee II 181/ addasa.
apparajakkhÄ• , ettakÄ• mahÄ• rajakkhÄ• , tatrÄ• pi ettakÄ• ugghaá¹-itaÃ±Ã±Å«â€™â€™
addasa.

tattha tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ imasmiá¹ƒyeva attabhÄ• ve bhagavato dhammadesanÄ
padaparamÄ• naá¹ƒ anÄ• gate vÄ• sanatthÄ• ya hoti. atha bhagavÄ• imesaá¹ƒ catunnaá¹ƒ
dhammadesanaá¹ƒ viditvÄ• desetukamyataá¹ƒ uppÄ• detvÄ• puna sabbepi tÄ«su bhavesu
koá¹-á¹-hÄ• se akÄ• si. ye sandhÄ• ya vuttaá¹ƒ --- ``katame te sattÄ• abhabbÄ• , ye te satt
samannÄ• gatÄ• kilesÄ• varaá¹‡ena samannÄ• gatÄ• vipÄ• kÄ• varaá¹‡ena samannÄ• ga
84/ duppaÃ±Ã±Ä• abhabbÄ• niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ

te sattÄ• bhabbÄ• ? ye te sattÄ• na kammÄ• varaá¹‡ena ... pe ... ime te sattÄ• bhabbÄ• â
Paá¹-is I 115). tattha sabbepi abhabbapuggale pahÄ• ya bhabbapuggaleyeva Ã±Ä• á¹‡ena
rÄ• gacaritÄ• , ettakÄ• dosamohacaritÄ• vitakkasaddhÄ• buddhicaritÄ• â€™â€™ ti cha ko
katvÄ• dhammaá¹ƒ desissÄ• mÄ«ti cintesi.

__paccabhÄ• si_nti patiabhÄ• siá¹ƒ. __apÄ• rutÄ• _ti vivaá¹-Ä• . __amatassa dvÄ• rÄ• _ti
amatasaá¹…khÄ• tassa nibbÄ• nassa dvÄ• raá¹ƒ, so mayÄ• vivaritvÄ• á¹-hapitoti dasseti.
sabbe attano saddhaá¹ƒ pamuÃ±cantu, vissajjentu. pacchimapadadvaye ayamattho, ahaÃ±
suppavattitampi imaá¹ƒ paá¹‡Ä«taá¹ƒ uttamaá¹ƒ dhammaá¹ƒ kÄ• yavÄ• cÄ• kilamathasaÃ±
II 87/. idÄ• ni pana sabbo jano saddhÄ• bhÄ• janaá¹ƒ upanetu, pÅ«ressÄ• mi nesaá¹ƒ saá¹

<284> __tassa mayhaá¹ƒ, bhikkhave, etadahosÄ«_ti etaá¹ƒ ahosi --- __kassa nu kho ahaá
dhammaá¹ƒ deseyya_nti ayaá¹ƒ dhammadesanÄ• paá¹-isaá¹ƒyutto vitakko udapÄ• dÄ«ti at
udapÄ• dÄ«ti? buddhabhÅ«tassa aá¹-á¹-hame sattÄ• he.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- bodhisatto kira mahÄ• bhinikkhamanadivase vivaá¹-aá¹ƒ i
saá¹ƒviggahadayo, ``kaá¹‡á¸• akaá¹ƒ Ä• harÄ• â€™â€™ ti channaá¹ƒ Ä• mantetvÄ• chann
assarÄ• japiá¹-á¹-higato \Ee II 182/ nagarato nikkhamitvÄ• kaá¹‡á¸• akanivattanacetiyaá¹-á
dassetvÄ• tÄ«á¹‡i rajjÄ• ni atikkamma anomÄ• nadÄ«tÄ«re pabbajitvÄ• anupubbena cÄ•
piá¹‡á¸• Ä• ya caritvÄ• paá¹‡á¸• avapabbate nisinno magadhissarena raÃ±Ã±Ä• nÄ• mag
rajjaá¹ƒ sampaá¹-icchÄ• hÄ«â€™â€™ ti vutto, ``alaá¹ƒ mahÄ• rÄ• ja, na mayhaá¹ƒ rajjena
pahÄ• ya lokahitatthÄ• ya padhÄ• naá¹ƒ anuyuÃ±jitvÄ• loke vivaá¹-acchado bhavissÄ• mÄ
vatvÄ• , ``tena hi buddho hutvÄ• paá¹-hamaá¹ƒ mayhaá¹ƒ vijitaá¹ƒ osareyyÄ• sÄ«â€™â€™
kÄ• lÄ• maÃ±ca udakaÃ±ca upasaá¹…kamitvÄ• tesaá¹ƒ dhammadesanÄ• ya sÄ• raá¹ƒ av
uruveá¸·Ä• ya chabbassÄ• ni dukkarakÄ• rikaá¹ƒ karontopi amataá¹ƒ paá¹-ivijjhituá¹ƒ asakk
oá¸·Ä• rikÄ• hÄ• rapaá¹-isevanena kÄ• yaá¹ƒ santappesi.

tadÄ• \Ne II 85/ ca uruvelagÄ• me __sujÄ• tÄ• _ nÄ• ma kuá¹-umbiyadhÄ«tÄ• ekasmiá¹ƒ
patthanamakÄ• si --- ``sacÄ• haá¹ƒ samÄ• najÄ• tikaá¹ƒ kulagharaá¹ƒ gantvÄ• paá¹-hamag
balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti. tassÄ• sÄ• patthanÄ• samijjhi. sÄ• visÄ• khapu
balikammaá¹ƒ karissÄ• mÄ«ti rattiyÄ• paccÅ«sasamaye eva pÄ• yasaá¹ƒ paá¹-iyÄ• desi. ta
mahantamahantÄ• pupphuá¸·Ä• uá¹-á¹-hahitvÄ• dakkhiá¹‡Ä• vaá¹-á¹-Ä• hutvÄ• saÃ±ca
gacchati. mahÄ• brahmÄ• chattaá¹ƒ dhÄ• resi. cattÄ• ro lokapÄ• lÄ• khaggahatthÄ• Ä• ra
alÄ• tÄ• ni samÄ• nento aggiá¹ƒ jÄ• lesi. devatÄ• catÅ«su dÄ«pesu ojaá¹ƒ saá¹ƒharitvÄ• \
pakkhipiá¹ƒsu. bodhisatto bhikkhÄ• cÄ• rakÄ• laá¹ƒ Ä• gamayamÄ• no pÄ• tova gantvÄ• r
sodhanatthÄ• ya gatÄ• dhÄ• tÄ« Ä• gantvÄ• sujÄ• tÄ• ya Ä• rocesi --- ``devatÄ• rukkham
sujÄ• tÄ• , sabbaá¹ƒ pasÄ• dhanaá¹ƒ pasÄ• dhetvÄ• satasahassagghanike suvaá¹‡á¹‡ath
aparÄ• ya suvaá¹‡á¹‡apÄ• tiyÄ• pidahitvÄ• ukkhipitvÄ• gatÄ• mahÄ• purisaá¹ƒ disvÄ• s

á¹-hapetvÄ• vanditvÄ• ``yathÄ• mayhaá¹ƒ manoratho nipphanno, evaá¹ƒ tumhÄ• kampi n
pakkÄ• mi.

bodhisatto \Ee II 183/ neraÃ±jarÄ• ya tÄ«raá¹ƒ gantvÄ• suvaá¹‡á¹‡athÄ• laá¹ƒ tÄ«re á¹-ha
paccuttaritvÄ• ekÅ«napaá¹‡á¹‡Ä• sapiá¹‡á¸• e karonto pÄ• yasaá¹ƒ paribhuÃ±jitvÄ• ``sac
bhavÄ• mi, thÄ• laá¹ƒ paá¹-isotaá¹ƒ gacchatÅ«â€™â€™ ti khipi. thÄ• laá¹ƒ paá¹-isotaá¹ƒ ga
kÄ• lanÄ• garÄ• jassa bhavanaá¹ƒ pavisitvÄ• tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ thÄ• lÄ• ni ukkh

mahÄ• satto vanasaá¹‡á¸• e divÄ• vihÄ• raá¹ƒ katvÄ• sÄ• yanhasamaye __sottiyena_ din
tiá¹‡amuá¹-á¹-hiyo gahetvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha dakkhiá¹‡adisÄ• bhÄ• ge aá¹-á
paduminipatte udakabindu viya akampittha. mahÄ• satto, ``ayaá¹ƒ mama guá¹‡aá¹ƒ dhÄ• r
pacchimadisÄ• bhÄ• gaá¹ƒ agamÄ• si, sopi tatheva akampittha. uttaradisÄ• bhÄ• gaá¹ƒ aga
akampittha. puratthimadisÄ• bhÄ• gaá¹ƒ agamÄ• si, tattha pallaá¹…kappamÄ• á¹‡aá¹ƒ á¹-h
viya niccalamahosi. mahÄ• satto ``idaá¹ƒ á¹-hÄ• naá¹ƒ sabbabuddhÄ• naá¹ƒ
kilesabhaÃ±janaviddhaá¹ƒsanaá¹-á¹-hÄ• naâ€™â€™ nti tÄ• ni tiá¹‡Ä• ni agge gahetvÄ• cÄ
tÅ«likaggena paricchinnÄ• ni viya ahesuá¹ƒ. bodhisatto \Ne II 86/, ``bodhiá¹ƒ appatvÄ• ima
bhindissÄ• mÄ«â€™â€™ ti caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• pallaá¹…kaá¹ƒ Ä• b

taá¹…khaá¹‡aÃ±Ã±eva mÄ• ro bÄ• husahassaá¹ƒ mÄ• petvÄ• diyaá¸• á¸• hayojanasatika
hatthiá¹ƒ Ä• ruyha navayojanaá¹ƒ mÄ• rabalaá¹ƒ gahetvÄ• addhakkhikena olokayamÄ• no
upasaá¹…kami. mahÄ• satto, ``mayhaá¹ƒ dasa pÄ• ramiyo pÅ«rentassa aÃ±Ã±o samaá¹‡o
devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• sakkhi natthi, vessantarattabhÄ• ve pana mayhaá¹ƒ s
sakkhi ahosi; idÄ• nipi me ayameva acetanÄ• kaá¹-á¹-hakaliá¹…garÅ«pamÄ• mahÄ• patha
hatthaá¹ƒ pasÄ• reti. mahÄ• pathavÄ« tÄ• vadeva ayadaá¹‡á¸• ena pahataá¹ƒ kaá¹ƒsathÄ•
ravasahassaá¹ƒ muÃ±camÄ• nÄ• viravitvÄ• parivattamÄ• nÄ• mÄ• rabalaá¹ƒ cakkavÄ• á
muÃ±canamakÄ• si. mahÄ• satto sÅ«riye dharamÄ• neyeva mÄ• rabalaá¹ƒ vidhamitvÄ• pa
pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ, majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ• n
Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• vaá¹-á¹-avivaá¹-á¹-aá¹ƒ sammasitvÄ• aruá¹‡odaye buddho hutv
anekakappakoá¹-isatasahassaá¹ƒ addhÄ• naá¹ƒ imassa pallaá¹…kassa atthÄ• ya vÄ• yÄ• n
ekapallaá¹…kena nisÄ«di. athekaccÄ• naá¹ƒ devatÄ• naá¹ƒ, ``kiá¹ƒ nu kho aÃ±Ã±epi buddh
atthÄ«â€™â€™ ti kaá¹…khÄ• udapÄ• di.

atha bhagavÄ• aá¹-á¹-hame divase samÄ• pattito vuá¹-á¹-hÄ• ya devatÄ• naá¹ƒ kaá¹…kha
kaá¹…khÄ• vidhamanatthaá¹ƒ Ä• kÄ• se uppatitvÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ•
vidhamitvÄ• pallaá¹…kato Ä«sakaá¹ƒ pÄ• cÄ«nanissite uttaradisÄ• bhÄ• ge á¹-hatvÄ• catt
kappasatasahassaÃ±ca pÅ«ritÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ phalÄ• dhigamaá¹-á¹-hÄ• naá¹ƒ p
animisehi akkhÄ«hi olokayamÄ• no sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __anim
jÄ• taá¹ƒ.

atha pallaá¹…kassa ca á¹-hitaá¹-á¹-hÄ• nassa ca antarÄ• puratthimapacchimato Ä• yate ra
caá¹…kamanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __ratanacaá¹…kamacetiyaa
pacchimadisÄ• bhÄ• ge devatÄ• ratanagharaá¹ƒ mÄ• payiá¹ƒsu, tattha pallaá¹…kena nisÄ
__abhidhammapiá¹-akaá¹ƒ_ visesato cettha anantanayasamantapaá¹-á¹-hÄ• naá¹ƒ vicinant
taá¹ƒ á¹-hÄ• naá¹ƒ __ratanagharacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. evaá¹ƒ bodhisamÄ«peyeva
vÄ«tinÄ• metvÄ• paÃ±came sattÄ• he bodhirukkhamÅ«lÄ• yena ajapÄ• lanigrodho \Ne II 8
dhammaá¹ƒ vicinantoyeva vimuttisukhaÃ±ca paá¹-isaá¹ƒvedento nisÄ«di, dhammaá¹ƒ vicin
abhidhamme nayamaggaá¹ƒ sammasi --- paá¹-hamaá¹ƒ dhammasaá¹…gaá¹‡Ä«pakaraá¹‡a
vibhaá¹…gapakaraá¹‡aá¹ƒ, dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ, puggalapaÃ±Ã±attipakaraá¹‡aá¹
pakaraá¹‡aá¹ƒ, yamakaá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ, tato mahÄ• pakaraá¹‡aá¹ƒ paá¹-á¹-hÄ•

tatthassa \Be II 90/ saá¹‡hasukhumapaá¹-á¹-hÄ• namhi citte otiá¹‡á¹‡e pÄ«ti uppajji; pÄ«ti
lohitaá¹ƒ pasÄ«di, lohite pasanne chavi pasÄ«di. chaviyÄ• pasannÄ• ya puratthimakÄ• yat
kÅ«á¹-Ä• gÄ• rÄ• dippamÄ• á¹‡Ä• rasmiyo uá¹-á¹-hahitvÄ• Ä• kÄ• se pakkhandachaddan
pÄ• cÄ«nadisÄ• ya anantÄ• ni cakkavÄ• á¸·Ä• ni pakkhandÄ• , pacchimakÄ• yato uá¹-á¹-ha
dakkhiá¹‡aá¹ƒsakÅ«á¹-ato uá¹-á¹-hahitvÄ• dakkhiá¹‡adisÄ• ya, vÄ• maá¹ƒsakÅ«á¹-ato \Ee
uttaradisÄ• ya anantÄ• ni cakkavÄ• á¸·Ä• ni pakkhandÄ• , pÄ• datalehi pavÄ• á¸·aá¹…kura
nikkhamitvÄ• mahÄ• pathaviá¹ƒ vinivijjhitvÄ• udakaá¹ƒ dvidhÄ• bhinditvÄ• vÄ• takkhandh
ajaá¹-Ä• kÄ• saá¹ƒ pakkhandÄ• , sÄ«sato samparivattiyamÄ• naá¹ƒ maá¹‡idÄ• maá¹ƒ viya
uá¹-á¹-hahitvÄ• cha devaloke vinivijjhitvÄ• nava brahmaloke vehapphale paÃ±ca suddhÄ•
cattÄ• ro Ä• ruppe atikkamma ajaá¹-Ä• kÄ• saá¹ƒ pakkhandÄ• . tasmiá¹ƒ divase aparimÄ• a
aparimÄ• á¹‡Ä• sattÄ• sabbe suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va ahesuá¹ƒ. taá¹ƒ divasaÃ±ca pan
nikkhantÄ• yÄ• vajjadivasÄ• pi tÄ• rasmiyo anantÄ• lokadhÄ• tuyo gacchantiyeva.

evaá¹ƒ bhagavÄ• ajapÄ• lanigrodhe sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• tato aparaá¹ƒ sattÄ• h
nisinnamattasseva cassa sakalaá¹ƒ cakkavÄ• á¸·agabbhaá¹ƒ pÅ«rento mahÄ• akÄ• lamegh
mahÄ• megho dvÄ«suyeva kÄ• lesu vassati cakkavattimhi vÄ• uppanne buddhe vÄ• . idha
tasmiá¹ƒ pana uppanne mucalindo nÄ• garÄ• jÄ• cintesi --- ``ayaá¹ƒ megho satthari mayha
paviá¹-á¹-hamatteva uppanno, vÄ• sÄ• gÄ• ramassa laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so
pÄ• sÄ• daá¹ƒ nimminituá¹ƒ sakkontopi evaá¹ƒ kate mayhaá¹ƒ mahapphalaá¹ƒ na bhavissa
kÄ• yaveyyÄ• vaccaá¹ƒ karissÄ• mÄ«ti mahantaá¹ƒ attabhÄ• vaá¹ƒ katvÄ• satthÄ• raá¹ƒ s
parikkhipitvÄ• upari phaá¹‡aá¹ƒ dhÄ• resi. parikkhepassa anto okÄ• so heá¹-á¹-hÄ• lohap
icchiticchitena iriyÄ• pathena satthÄ• viharissatÄ«ti nÄ• garÄ• jassa ajjhÄ• sayo ahosi. tasm
okÄ• saá¹ƒ \Ne II 88/ parikkhipi. majjhe ratanapallaá¹…ko paÃ±Ã±atto hoti, upari suvaá¹‡á¹
samosaritagandhadÄ• makusumadÄ• macelavitÄ• naá¹ƒ ahosi. catÅ«su koá¹‡esu gandhat
disÄ• su vivaritvÄ• candanakaraá¹‡á¸• akÄ• \Be II 91/ á¹-hapitÄ• . evaá¹ƒ bhagavÄ• taá¹ƒ
vÄ«tinÄ• metvÄ• tato aparaá¹ƒ sattÄ• haá¹ƒ rÄ• jÄ• yatane nisÄ«di.

aá¹-á¹-hame sattÄ• he sakkena devÄ• namindena Ä• bhataá¹ƒ dantakaá¹-á¹-haÃ±ca osadh
khÄ• ditvÄ• mukhaá¹ƒ dhovitvÄ• catÅ«hi lokapÄ• lehi upanÄ«te paccagghe selamaye patt
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• puna paccÄ• gantvÄ• ajapÄ• lanigrodhe nisinnassa sa
ayaá¹ƒ vitakko udapÄ• di.

tattha __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. __viyatto_ti veyyattiyena samannÄ
á¹-hÄ• nuppattiyÄ• paÃ±Ã±Ä• ya samannÄ• gato. __apparajakkhajÄ• tiko_ti samÄ• pattiyÄ
nikkilesajÄ• tiko visuddhasatto. __Ä• jÄ• nissatÄ«_ti sallakkhessati paá¹-ivijjhissati. __Ã±Ä•
mayhampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ uppajji. bhagavÄ• kira devatÄ• ya kathiteneva n
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena olokento ito sattamadivasamatthake kÄ• laá¹ƒ katvÄ• Ä• kiÃ
addasa. taá¹ƒ sandhÄ• yÄ• ha --- ``Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• dÄ«â€™â
sattadivasabbhantare pattabbamaggaphalato parihÄ«nattÄ• mahatÄ« jÄ• ni assÄ• ti __mah
nibbattattÄ• gantvÄ• desiyamÄ• naá¹ƒ dhammampissa sotuá¹ƒ sotappasÄ• do natthi, idha
Ä• gamanapÄ• dÄ• pi natthi, evaá¹ƒ mahÄ• jÄ• niyo jÄ• toti dasseti. __abhidosakÄ• laá¹…k
kÄ• laá¹…kato. __Ã±Ä• á¹‡aÃ±ca pana me_ti mayhampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ uc
devatÄ• ya vacanena sanniá¹-á¹-hÄ• naá¹ƒ akatvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena olokent
kÄ• laá¹…katvÄ• udako rÄ• maputto nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nibbattoâ€™â€
sesaá¹ƒ purimanayasadisameva. __bahukÄ• rÄ• _ti bahÅ«pakÄ• rÄ• . __padhÄ• napahitatt
padhÄ• natthÄ• ya pesitattabhÄ• vaá¹ƒ vasanaá¹-á¹-hÄ• ne pariveá¹‡asammajjanena patta
anubandhanena mukhodakadantakaá¹-á¹-hadÄ• nÄ• dinÄ• ca upaá¹-á¹-hahiá¹ƒsu. ke pana
yete ---

rÄ• mo \Ne II 89/ \Be II 92/ dhajo lakkhaá¹‡o jotimanti,

yaÃ±Ã±o subhojo suyÄ• mo sudatto.

ete tadÄ• aá¹-á¹-ha ahesuá¹ƒ brÄ• hmaá¹‡Ä• ,

chaá¸·aá¹…gavÄ• mantaá¹ƒ viyÄ• kariá¹ƒsÅ«ti ||

bodhisattassa \Ee II 187/ jÄ• takÄ• le supinapaá¹-iggÄ• hakÄ• ceva lakkhaá¹‡apaá¹-iggÄ•
brÄ• hmaá¹‡Ä• . tesu tayo dvedhÄ• byÄ• kariá¹ƒsu --- ``imehi lakkhaá¹‡ehi samannÄ• gato
rÄ• jÄ• hoti cakkavattÄ«, pabbajamÄ• no buddhoâ€™â€™ ti. paÃ±ca brÄ• hmaá¹‡Ä• ekaa
``imehi lakkhaá¹‡ehi samannÄ• gato agÄ• re na tiá¹-á¹-hati, buddhova hotÄ«â€™â€™ ti. tes
yathÄ• mantapadaá¹ƒ gatÄ• , ime pana paÃ±ca mantapadaá¹ƒ atikkantÄ• . te attanÄ• ladd
Ã±Ä• takÄ• naá¹ƒ vissajjetvÄ• ``ayaá¹ƒ mahÄ• puriso agÄ• raá¹ƒ na ajjhÄ• vasissati, ekant
bhavissatÄ«â€™â€™ ti nibbitakkÄ• bodhisattaá¹ƒ uddissa samaá¹‡apabbajjaá¹ƒ pabbajitÄ

vadanti. taá¹ƒ aá¹-á¹-hakathÄ• ya paá¹-ikkhittaá¹ƒ.

ete kira daharakÄ• leyeva bahÅ« mante jÄ• niá¹ƒsu, tasmÄ• te brÄ• hmaá¹‡Ä• Ä• cariyaá
te pacchÄ• amhehi puttadÄ• rajaá¹-aá¹ƒ chaá¸• á¸• etvÄ• na sakkÄ• bhavissati pabbajitu
pabbajitvÄ• ramaá¹‡Ä«yÄ• ni senÄ• sanÄ• ni paribhuÃ±jantÄ• vicariá¹ƒsu. kÄ• lena kÄ• la
mahÄ• puriso mahÄ• bhinikkhamanaá¹ƒ nikkhantoâ€™â€™ ti pucchanti. manussÄ• , ``kuhi
passissatha, tÄ«su pÄ• sÄ• desu tividhanÄ• á¹-akamajjhe devo viya sampattiá¹ƒ anubhotÄ«
sutvÄ• , ``na tÄ• va mahÄ• purisassa Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ gacchatÄ«â€™â€™ ti ap
kasmÄ• panettha bhagavÄ• , ``bahukÄ• rÄ• kho ime paÃ±cavaggiyÄ• â€™â€™ ti Ä• ha?
dhammaá¹ƒ deseti, anupakÄ• rakÄ• naá¹ƒ na desetÄ«ti? no na deseti. paricayavasena hes
kÄ• lÄ• maá¹ƒ udakaÃ±ca rÄ• maputtaá¹ƒ olokesi. etasmiá¹ƒ pana buddhakkhette á¹-hapet
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±aá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ sacchikÄ• tuá¹ƒ samattho nÄ• m
tathÄ• vidhaupanissayattÄ• .

pubbe \Be II 93/ kira puÃ±Ã±akaraá¹‡akÄ• le dve bhÄ• taro ahesuá¹ƒ. te ekatova sassaá¹ƒ
jeá¹-á¹-hakassa \Ne II 90/ ``ekasmiá¹ƒ sasse navavÄ• re aggasassadÄ• naá¹ƒ mayÄ• dÄ• t
vappakÄ• le bÄ«jaggaá¹ƒ nÄ• ma datvÄ• gabbhakÄ• le kaniá¹-á¹-hena saddhiá¹ƒ mantesi
phÄ• letvÄ• dassÄ• mÄ• â€™â€™ ti. kaniá¹-á¹-ho ``taruá¹‡asassaá¹ƒ nÄ• setukÄ• mosÄ«
kaniá¹-á¹-hassa ananuvattanabhÄ• vaá¹ƒ \Ee II 188/ Ã±atvÄ• khettaá¹ƒ vibhajitvÄ• attano
gabbhaá¹ƒ phÄ• letvÄ• khÄ«raá¹ƒ nÄ«haritvÄ• sappiphÄ• á¹‡itehi yojetvÄ• adÄ• si, puthu
kÄ• retvÄ• adÄ• si, lÄ• yane lÄ• yanaggaá¹ƒ veá¹‡ikaraá¹‡e veá¹‡aggaá¹ƒ kalÄ• pÄ• dÄ«s
bhaá¹‡á¸• aggaá¹ƒ koá¹-á¹-hagganti evaá¹ƒ ekasasse navavÄ• re aggadÄ• naá¹ƒ adÄ• si. k
uddharitvÄ• adÄ• si, tesu jeá¹-á¹-ho aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero jÄ• to, kaniá¹-á¹-ho
iti ekasmiá¹ƒ sasse navannaá¹ƒ aggadÄ• nÄ• naá¹ƒ dinnattÄ• á¹-hapetvÄ• theraá¹ƒ aÃ±Ã±
sacchikÄ• tuá¹ƒ samattho nÄ• ma natthi. ``bahukÄ• rÄ• kho ime paÃ±cavaggiyÄ• â€™â€™
upakÄ• rÄ• nussaraá¹‡amattakeneva vuttaá¹ƒ.

__isipatane migadÄ• ye_ti tasmiá¹ƒ kira padese anuppanne buddhe paccekasambuddhÄ•
sattÄ• haá¹ƒ nirodhasamÄ• pattiyÄ• vÄ«tinÄ• metvÄ• nirodhÄ• vuá¹-á¹-hÄ• ya nÄ• galatÄ
anotattadahe mukhaá¹ƒ dhovitvÄ• pattacÄ«varamÄ• dÄ• ya Ä• kÄ• sena Ä• gantvÄ• nipat
pÄ• rupitvÄ• nagare piá¹‡á¸• Ä• ya caritvÄ• katabhattakiccÄ• gamanakÄ• lepi tatoyeva up
isayo ettha nipatanti uppatanti cÄ• ti taá¹ƒ á¹-hÄ• naá¹ƒ __isipatana_nti saá¹…khaá¹ƒ gataá
abhayatthÄ• ya dinnattÄ• __migadÄ• yo_ti vuccati. tena vuttaá¹ƒ ``isipatane migadÄ• yeâ€

<285> __antarÄ• ca gayaá¹ƒ antarÄ• ca bodhi_nti gayÄ• ya ca bodhissa ca vivare tigÄ• v
bodhimaá¹‡á¸• ato hi gayÄ• tÄ«á¹‡i gÄ• vutÄ• ni. bÄ• rÄ• á¹‡asÄ« aá¹-á¹-hÄ• rasa yojanÄ
ca gayÄ• ya ca antare bhagavantaá¹ƒ addasa. antarÄ• saddena pana yuttattÄ• upayogava
á¹-hÄ• nesu akkharacintakÄ• ``antarÄ• gÄ• maÃ±ca nadiÃ±ca yÄ• tÄ«â€™â€™ ti evaá¹ƒ

payujjanti. so dutiyapadenapi yojetabbo hoti \Be II 94/. ayojiyamÄ• ne upayogavacanaá¹ƒ na
pana yojetvÄ• eva vuttoti. __addhÄ• namaggapaá¹-ipanna_nti addhÄ• nasaá¹…khÄ• taá¹ƒ
dÄ«ghamaggapaá¹-ipannanti attho. addhÄ• namaggagamanasamayassa hi vibhaá¹…ge ``a
bhuÃ±jitabbaâ€™â€™ ntiÄ• divacanato \Ne II 91/ \Ee II 189/ (Vin IV 218) addhayojanampi a
bodhimaá¹‡á¸• ato pana gayÄ• tigÄ• vutaá¹ƒ.

__sabbÄ• bhibhÅ«_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ abhibhavitvÄ• á¹-hito. __sabbavid
catubhÅ«makadhammaá¹ƒ avediá¹ƒ aÃ±Ã±Ä• siá¹ƒ. __sabbesu dhammesu anupalitto_ti sa
kilesalepanena anupalitto. __sabbaá¹ƒ jaho_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ jahitvÄ• a
vimutto_ti taá¹‡hÄ• kkhaye nibbÄ• ne Ä• rammaá¹‡ato vimutto. __sayaá¹ƒ abhiÃ±Ã±Ä• yÄ•
catubhÅ«makadhammaá¹ƒ attanÄ• va jÄ• nitvÄ• . __kamuddiseyya_nti kaá¹ƒ aÃ±Ã±aá¹ƒ ``
uddiseyyaá¹ƒ.

__na me Ä• cariyo atthÄ«_ti lokuttaradhamme mayhaá¹ƒ Ä• cariyo nÄ• ma natthi. __natthi
mayhaá¹ƒ paá¹-ibhÄ• gapuggalo nÄ• ma natthi. __sammÄ• sambuddho_ti sahetunÄ• naye
buddho. __sÄ«tibhÅ«to_ti sabbakilesagginibbÄ• panena sÄ«tibhÅ«to. kilesÄ• naá¹ƒyeva nib
kÄ• sinaá¹ƒ pura_nti kÄ• siraá¹-á¹-he nagaraá¹ƒ. __Ä• haÃ±chaá¹ƒ amatadundubhi_nti dha
amatabheriá¹ƒ paharissÄ• mÄ«ti gacchÄ• mi. __arahasi anantajino_ti anantajinoti bhavituá¹
pÄ• vuso_ti, Ä• vuso, evampi nÄ• ma bhaveyya. __pakkÄ• mÄ«_ti vaá¹…kahÄ• rajanapada

tatthekaá¹ƒ migaluddakagÄ• makaá¹ƒ nissÄ• ya vÄ• saá¹ƒ kappesi. jeá¹-á¹-hakaluddako ta
tasmiÃ±ca janapade caá¹‡á¸• Ä• makkhikÄ• honti. atha naá¹ƒ ekÄ• ya cÄ• á¹-iyÄ• vasÄ•
migavaá¹ƒ gacchanto ``amhÄ• kaá¹ƒ arahante mÄ• pamajjÄ«â€™â€™ ti __chÄ• vaá¹ƒ_ nA
agamÄ• si saddhiá¹ƒ puttabhÄ• tukehi. sÄ• cassa dhÄ«tÄ• dassanÄ«yÄ• hoti koá¹-á¹-hÄ•
__upako_ gharaá¹ƒ Ä• gato taá¹ƒ dÄ• rikaá¹ƒ sabbaá¹ƒ upacÄ• raá¹ƒ katvÄ• parivisituá¹ƒ \
disvÄ• rÄ• gena abhibhÅ«to bhuÃ±jitumpi asakkonto bhÄ• janena bhattaá¹ƒ Ä• dÄ• ya vas
bhattaá¹ƒ ekamante nikkhipitvÄ• sace chÄ• vaá¹ƒ labhÄ• mi, jÄ«vÄ• mi, no ce, marÄ• mÄ«
\Ee II 190/ divase mÄ• gaviko Ä• gantvÄ• dhÄ«taraá¹ƒ upakassa pavattiá¹ƒ pucchi. sÄ• ``e
puna nÄ• gatapubboâ€™â€™ ti Ä• ha. mÄ• gaviko Ä• gataveseneva naá¹ƒ upasaá¹…kami
taá¹ƒkhaá¹‡aá¹ƒyeva gantvÄ• ``kiá¹ƒ, bhante, apphÄ• sukaâ€™â€™ nti pÄ• de parÄ• mas
nitthunanto parivattatiyeva. so ``vadatha bhante, yaá¹ƒ mayÄ• sakkÄ• kÄ• tuá¹ƒ, taá¹ƒ sab
karissÄ• mÄ«â€™â€™ ti Ä• ha. upako, ``sace chÄ• vaá¹ƒ labhÄ• mi, jÄ«vÄ• mi, no ce, idhe
ti Ä• ha. jÄ• nÄ• si pana, bhante, kiÃ±ci sippanti. na jÄ• nÄ• mÄ«ti. na, bhante, kiÃ±ci sippa
sakkÄ• gharÄ• vÄ• saá¹ƒ adhiá¹-á¹-hÄ• tunti.

so Ä• ha --- ``nÄ• haá¹ƒ kiÃ±ci sippaá¹ƒ jÄ• nÄ• mi, apica tumhÄ• kaá¹ƒ maá¹ƒsahÄ• rako
vikkÄ«á¹‡issÄ• mÄ«â€™â€™ ti. mÄ• gaviko, ``amhÄ• kampi etadeva ruccatÄ«â€™â€™ ti u
gharaá¹ƒ Ä• netvÄ• dhÄ«taraá¹ƒ adÄ• si. tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya putto vijÄ• yi. __s

akaá¹ƒsu. chÄ• vÄ• tassa rodanakÄ• le ``maá¹ƒsahÄ• rakassa putta, migaluddakassa putta
vadamÄ• nÄ• puttatosanagÄ«tena upakaá¹ƒ uppaá¹‡á¸• esi. bhadde tvaá¹ƒ maá¹ƒ anÄ• th
__anantajino_ nÄ• ma sahÄ• yo. tassÄ• haá¹ƒ santike gamissÄ• mÄ«ti Ä• ha. chÄ• vÄ• ev
Ã±atvÄ• punappunaá¹ƒ katheti. so ekadivasaá¹ƒ anÄ• rocetvÄ• va majjhimadesÄ• bhimukh

bhagavÄ• ca tena samayena sÄ• vatthiyaá¹ƒ viharati jetavane mahÄ• vihÄ• re. atha kho b
bhikkhÅ« Ä• á¹‡Ä• pesi --- ``yo, bhikkhave, `anantajinoâ€™ ti pucchamÄ• no Ä• gacchati, ta
dasseyyÄ• thÄ• â€™â€™ ti. upakopi kho ``kuhiá¹ƒ anantajino vasatÄ«â€™â€™ ti pucchant
Ä• gantvÄ• vihÄ• ramajjhe á¹-hatvÄ• kuhiá¹ƒ anantajinoti pucchi. taá¹ƒ bhikkhÅ« bhagavat
so bhagavantaá¹ƒ disvÄ• --- ``saÃ±jÄ• nÄ• tha maá¹ƒ bhagavÄ• â€™â€™ ti Ä• ha. Ä• ma,
pana tvaá¹ƒ vasitthÄ• ti. vaá¹…kahÄ• rajanapade, bhanteti. upaka, mahallakosi jÄ• to pabba
pabbajissÄ• mi, bhanteti. bhagavÄ• pabbÄ• jetvÄ• tassa kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. s
karonto anÄ• gÄ• miphale \Ee II 191/ patiá¹-á¹-hÄ• ya kÄ• laá¹ƒ katvÄ• avihesu \Be II 96/ n
nibbattakkhaá¹‡eyeva arahattaá¹ƒ pÄ• puá¹‡Ä«ti. avihesu nibbattamattÄ• hi satta janÄ• ar
pÄ• puá¹‡iá¹ƒsu, tesaá¹ƒ so aÃ±Ã±ataro.

vuttaÃ±hetaá¹ƒ ---

``avihaá¹ƒ \Ne II 93/ upapannÄ• se, vimuttÄ• satta bhikkhavo.

__rÄ• gadosa_parikkhÄ«á¹‡Ä• , tiá¹‡á¹‡Ä• loke visattikaá¹ƒ ||

upako palagaá¹‡á¸• o ca, pukkusÄ• ti ca te tayo.

bhaddiyo khaá¹‡á¸• adevo ca, bahuraggi ca saá¹…giyo.

te hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upajjhaguâ€™â€™ nti || (SN I 1.105).

<286> __saá¹‡á¹-hapesu_nti katikaá¹ƒ akaá¹ƒsu. __bÄ• hulliko_ti cÄ«varabÄ• hullÄ• dÄ«n
__padhÄ• navibbhanto_ti padhÄ• nato vibbhanto bhaá¹-á¹-ho parihÄ«no. __Ä• vatto bÄ• hu
bahulabhÄ• vatthÄ• ya Ä• vatto. __apica kho Ä• sanaá¹ƒ á¹-hapetabba_nti apica kho panas
Ä• sanamattaá¹ƒ á¹-hapetabbanti vadiá¹ƒsu. __nÄ• sakkhiá¹ƒsÅ«_ti buddhÄ• nubhÄ• vena
attano katikÄ• ya á¹-hÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu. __nÄ• mena ca Ä• vusovÄ• dena ca samu
Ä• vusoti ca vadanti. Ä• vuso gotama, mayaá¹ƒ uruvelÄ• yaá¹ƒ padhÄ• nakÄ• le tuyhaá¹ƒ p
vicarimhÄ• , mukhodakaá¹ƒ dantakaá¹-á¹-haá¹ƒ adamhÄ• , vutthapariveá¹‡aá¹ƒ sammajjim
vattappaá¹-ipattimakÄ• si, kacci amhesu pakkantesu na cintayitthÄ• ti evarÅ«piá¹ƒ kathaá¹ƒ
__iriyÄ• yÄ• _ti dukkarairiyÄ• ya. __paá¹-ipadÄ• yÄ• _ti dukkarapaá¹-ipattiyÄ• . __dukkarak
pasatapasata-muggayÅ«sÄ• diÄ• harakaraá¹‡Ä• dinÄ• dukkarakaraá¹‡ena. __abhijÄ• nÄ•

mama. __evarÅ«paá¹ƒ pabhÄ• vitameta_nti etaá¹ƒ evarÅ«paá¹ƒ vÄ• kyabhedanti attho. api
padhÄ• ne tumhÄ• kaá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ anukkaá¹‡á¹-hanatthaá¹ƒ rattiá¹ƒ vÄ• di
Ä• gantvÄ• , --- ``Ä• vuso, mÄ• vitakkayittha, mayhaá¹ƒ obhÄ• so vÄ• nimittaá¹ƒ vÄ• paÃ±
evarÅ«paá¹ƒ kaÃ±ci vacanabhedaá¹ƒ akÄ• sinti adhippÄ• yo. te ekapadeneva satiá¹ƒ labhit
``handa addhÄ• esa buddho jÄ• toâ€™â€™ ti saddahitvÄ• __no hetaá¹ƒ, bhante_ti Ä• haá
ahaá¹ƒ, bhikkhave, paÃ±cavaggiye bhikkhÅ« saÃ±Ã±Ä• petu_nti ahaá¹ƒ \Be II 97/, bhikkhav
bhikkhÅ« buddho ahanti jÄ• nÄ• petuá¹ƒ asakkhiá¹ƒ. tadÄ• pana bhagavÄ• uposathadivas
buddhabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• koá¹‡á¸• aÃ±Ã±attheraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• dha
kathesi. suttapariyosÄ• ne thero aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi saddhiá¹ƒ sotÄ• pattiph
patiá¹-á¹-hÄ• si. sÅ«riye dharamÄ• neyeva desanÄ• niá¹-á¹-hÄ• si. bhagavÄ• tattheva vas

__dvepi sudaá¹ƒ, bhikkhave, bhikkhÅ« ovadÄ• mÄ«_tiÄ• di pÄ• á¹-ipadadivasato paá¹-á¹-h
piá¹‡á¸• apÄ• tatthÄ• yapi gÄ• maá¹ƒ appavisanadÄ«panatthaá¹ƒ vuttaá¹ƒ. tesaÃ±hi bhikkh
uppannamalavisodhanatthaá¹ƒ bhagavÄ• antovihÄ• reyeva ahosi. uppanne uppanne kamm
bhagavato santikaá¹ƒ gantvÄ• pucchanti. bhagavÄ• pi tesaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ gant
atha nesaá¹ƒ bhagavatÄ• evaá¹ƒ nÄ«haá¹-abhattena ovadiyamÄ• nÄ• naá¹ƒ vappatthero p
ahosi. bhaddiyatthero dutiyÄ• yaá¹ƒ, mahÄ• nÄ• matthero tatiyÄ• yaá¹ƒ, assajitthero catutth
paÃ±camiyaá¹ƒ sabbeva te ekato sannipÄ• tetvÄ• anattalakkhaá¹‡asuttaá¹ƒ kathesi, suttap
arahattaphale patiá¹-á¹-hahiá¹ƒsu. tenÄ• ha --- ``atha kho, bhikkhave, paÃ±cavaggiyÄ• bhik
ovadiyamÄ• nÄ• ... pe ... anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagamaá¹ƒsu ... pe .
punabbhavoâ€™â€™ ti. ettakaá¹ƒ kathÄ• maggaá¹ƒ bhagavÄ• yaá¹ƒ pubbe avaca --- ``tum
paÃ±cavaggiyÄ• naÃ±ca maggaá¹ƒ Ä• ruá¸·hÄ• , ariyapariyesanÄ• tumhÄ• kaá¹ƒ pariyesa
anusandhiá¹ƒ dassento Ä• hari.

<287> idÄ• ni yasmÄ• na agÄ• riyÄ• naá¹ƒyeva paÃ±cakÄ• maguá¹‡apariyesanÄ• \Ee II
cattÄ• ro paccaye appaccavekkhitvÄ• paribhuÃ±jantÄ• naá¹ƒ paÃ±cakÄ• maguá¹‡avasena
tasmÄ• taá¹ƒ dassetuá¹ƒ __paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• _tiÄ• dimÄ• ha. tattha n
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• tiÄ• dayo cattÄ• ro kÄ• maguá¹‡Ä• labbhanti. raso panettha p
piá¹‡á¸• apÄ• te bhesajje ca paÃ±capi labbhanti. senÄ• sanamhi cÄ«vare viya cattÄ• ro. ras
paribhogarasova. __ye hi keci, bhikkhave_ti kasmÄ• Ä• rabhi? evaá¹ƒ paÃ±ca kÄ• maguá¹
evaá¹ƒ vadeyyuá¹ƒ, ``pabbajitakÄ• lato paá¹-á¹-hÄ• ya anariyapariyesanÄ• nÄ• ma kuto, an
pabbajitÄ• naâ€™â€™ nti, tesaá¹ƒ paá¹-isedhanatthÄ• ya ``pabbajitÄ• nampi catÅ«su pacc
appaccavekkhaá¹‡aparibhogo anariyapariyesanÄ• \Be II 98/ evÄ• â€™â€™ ti dassetuá¹ƒ i
tattha __gadhitÄ• _ti taá¹‡hÄ• gedhena gadhitÄ• . __mucchitÄ• _ti taá¹‡hÄ• mucchÄ• ya m
__ajjhopannÄ• _ti taá¹‡hÄ• ya ajjhogÄ• á¸·hÄ• . __anÄ• dÄ«navadassÄ• vino_ti Ä• dÄ«nav
__anissaraá¹‡apaÃ±Ã±Ä• _ti nissaraá¹‡aá¹ƒ vuccati paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. te ten

idÄ• ni tassatthassa sÄ• dhakaá¹ƒ upamaá¹ƒ dassento __seyyathÄ• pi, bhikkhave_tiÄ• dim

opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ --- Ä• raÃ±Ã±akamago viya hi samaá¹‡abrÄ• hmaá
á¹-hapitapÄ• so viya cattÄ• ro paccayÄ• , tassa luddassa pÄ• sarÄ• siá¹ƒ ajjhottharitvÄ• sa
cattÄ• ro paccaye appaccavekkhitvÄ• paribhogakÄ• lo. luddake Ä• gacchante magassa ye
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ mÄ• rassa yathÄ• kÄ• makaraá¹‡Ä«yakÄ• lo, mÄ• ravasaá
pana abaddhassa pÄ• sarÄ• siá¹ƒ adhisayitakÄ• lo viya samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ca
paccavekkhaá¹‡aparibhogo, luddake Ä• gacchante magassa yena kÄ• maá¹ƒ gamanaá¹ƒ v
mÄ• ravasaá¹ƒ anupagamanaá¹ƒ veditabbaá¹ƒ. __vissattho_ti nibbhayo nirÄ• saá¹…ko. ses
uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

pÄ• sarÄ• sisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ariyapariyesanÄ• tipi etasseva nÄ• maá¹ƒ.

7. cÅ«á¸·ahatthipadopamasuttavaá¹‡á¹‡anÄ•

<288> __evaá¹ƒ_ \Ne II 96/ \Ee II 194/ __me suta_nti cÅ«á¸·ahatthipadopamasuttaá¹ƒ. tatth
vaá¸·avÄ• bhirathenÄ• _ti, ``setÄ• sudaá¹ƒ assÄ• yuttÄ• honti setÄ• laá¹…kÄ• rÄ• . seto r
setaparivÄ• ro, setÄ• rasmiyo, setÄ• patodalaá¹-á¹-hi, setaá¹ƒ chattaá¹ƒ, setaá¹ƒ uá¹‡hÄ«s
vatthÄ• ni, setÄ• upÄ• hanÄ• , setÄ• ya sudaá¹ƒ vÄ• labÄ«janiyÄ• bÄ«jiyatÄ«â€™â€™ ti
sakalasetena catÅ«hi vaá¸·avÄ• hi yuttarathena.

ratho \Be II 99/ ca nÄ• meso duvidho hoti --- yodharatho, alaá¹…kÄ• rarathoti. tattha yodha
caturassasaá¹‡á¹-hÄ• no hoti nÄ• timahÄ• , dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• janÄ• naá¹ƒ gahaá
alaá¹…kÄ• raratho mahÄ• hoti, dÄ«ghato dÄ«gho, puthulato puthulo. tattha chattaggÄ• hal
tÄ• lavaá¹‡á¹-aggÄ• hakoti evaá¹ƒ aá¹-á¹-ha vÄ• dasa vÄ• sukhena á¹-hÄ• tuá¹ƒ vÄ• nisÄ
vÄ• sakkonti, ayampi alaá¹…kÄ• rarathoyeva. so sabbo sacakkapaÃ±jarakubbaro rajatapar
pakatiyÄ• setavaá¹‡á¹‡Ä• va. pasÄ• dhanampi tÄ• disaá¹ƒ rajatamayaá¹ƒ ahosi. rasmiyopi
suparikkhittÄ• . patodalaá¹-á¹-hipi rajataparikkhittÄ• . brÄ• hmaá¹‡opi setavatthaá¹ƒ nivÄ• s
uttarÄ• saá¹…gamakÄ• si, setavilepanaá¹ƒ vilimpi, setamÄ• laá¹ƒ pilandhi, dasasu aá¹…gul
kaá¹‡á¹‡esu kuá¹‡á¸• alÄ• nÄ«ti evamÄ• dialaá¹…kÄ• ropissa rajatamayova ahosi. parivÄ•
dasasahassamattÄ• tatheva setavatthavilepanamÄ• lÄ• laá¹…kÄ• rÄ• ahesuá¹ƒ. tena vutt
vaá¸·avÄ• bhirathenÄ• â€™â€™ ti.

__sÄ• vatthiyÄ• niyyÄ• tÄ«_ti so kira channaá¹ƒ channaá¹ƒ mÄ• sÄ• naá¹ƒ ekavÄ• raá¹ƒ r
karoti. ito ettakehi divasehi nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karissatÄ«ti puretarameva ghosanÄ
sutvÄ• ye nagarato na pakkantÄ• , te na pakkamanti. ye pakkantÄ• , tepi, ``puÃ±Ã±avato s

passissÄ• mÄ• â€™â€™ ti Ä• gacchanti. yaá¹ƒ divasaá¹ƒ brÄ• hmaá¹‡o nagaraá¹ƒ anuvica
nagaravÄ«thiyo sammajjitvÄ• vÄ• likaá¹ƒ okiritvÄ• lÄ• japaÃ±camehi pupphehi \Ne II 97/ a
puá¹‡á¹‡aghaá¹-e á¹-hapetvÄ• \Ee II 195/ kadaliyo ca dhaje ca ussÄ• petvÄ• sakalanagara
karonti. brÄ• hmaá¹‡o pÄ• tova sÄ«saá¹ƒ nhÄ• yitvÄ• purebhattaá¹ƒ bhuÃ±jitvÄ• vuttanay
attÄ• naá¹ƒ alaá¹…karitvÄ• pÄ• sÄ• dÄ• oruyha rathaá¹ƒ abhiruhati. atha naá¹ƒ te brÄ• hm
sabbasetavatthavilepanamÄ• lÄ• laá¹…kÄ• rÄ• setacchattÄ• ni gahetvÄ• parivÄ• renti; tat
sannipÄ• tanatthaá¹ƒ paá¹-hamaá¹ƒyeva taruá¹‡adÄ• rakÄ• naá¹ƒ phalÄ• phalÄ• ni vikiritvÄ
mÄ• sakarÅ«pÄ• ni; tadanantaraá¹ƒ kahÄ• paá¹‡e vikiranti; mahÄ• janÄ• sannipatanti. ukk
celukkhepÄ• ca pavattanti. atha brÄ• hmaá¹‡o maá¹…galikasovatthikÄ• dÄ«su maá¹…galÄ
100/ ca karontesu mahÄ• sampattiyÄ• nagaraá¹ƒ anuvicarati. puÃ±Ã±avantÄ• manussÄ•
Ä• ruyha sukapattasadisÄ• ni vÄ• tapÄ• nakavÄ• á¹-Ä• ni vivaritvÄ• olokenti. brÄ• hmaá¹‡o
yasasirisampattiyÄ• nagaraá¹ƒ ajjhottharanto viya dakkhiá¹‡advÄ• rÄ• bhimukho hoti. tena
niyyÄ• tÄ«â€™â€™ ti.

__divÄ• divassÄ• _ti divasassa divÄ• , majjhanhakÄ• leti attho. __pilotikaá¹ƒ paribbÄ• jaka
evaá¹ƒ itthiliá¹…gavohÄ• ravasena laddhanÄ• maá¹ƒ paribbÄ• jakaá¹ƒ. so kira paribbÄ• jak
á¹-hito suvaá¹‡á¹‡avaá¹‡á¹‡o buddhupaá¹-á¹-hÄ• ko, pÄ• tova tathÄ• gatassa ceva mahÄ•
upaá¹-á¹-hÄ• naá¹ƒ katvÄ• tidaá¹‡á¸• akuá¹‡á¸• ikÄ• diparikkhÄ• raá¹ƒ Ä• dÄ• ya jetavanÄ
nagarÄ• bhimukho pÄ• yÄ• si. taá¹ƒ esa dÅ«ratova Ä• gacchantaá¹ƒ addasa. __etadavocÄ
Ä• gataá¹ƒ saÃ±jÄ• nitvÄ• etaá¹ƒ, ``handa kuto nu bhavaá¹ƒ vacchÄ• yano Ä• gacchatÄ«â
vacanaá¹ƒ avoca. __paá¹‡á¸• ito maÃ±Ã±e_ti bhavaá¹ƒ vacchÄ• yano samaá¹‡aá¹ƒ gotama
udÄ• hu noti ayamettha attho.

__ko cÄ• haá¹ƒ, bho_ti, bho, samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• nane a
samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• nissÄ• mÄ«_ti kuto cÄ• haá¹ƒ samaá
paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• nissÄ• mi, kena kÄ• raá¹‡ena jÄ• nissÄ• mÄ«ti? evaá¹ƒ sabba
ajÄ• nanabhÄ• vaá¹ƒ dÄ«peti \Ee II 196/. __sopi nÅ«nassa tÄ• disovÄ• _ti yo samaá¹‡assa
paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyya, sopi nÅ«na dasa pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±uta
bhaveyya. sineruá¹ƒ vÄ• himavantaá¹ƒ vÄ• pathaviá¹ƒ vÄ• Ä• kÄ• saá¹ƒ vÄ• pametukÄ•
vÄ• rajju vÄ• \Ne II 98/ laddhuá¹ƒ vaá¹-á¹-ati. samaá¹‡assa gotamassa paÃ±Ã±aá¹ƒ jÄ• na
Ã±Ä• á¹‡asadisameva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti. Ä•
Ä• meá¸• itaá¹ƒ kataá¹ƒ. __uá¸·Ä• rÄ• yÄ• _ti uttarÄ• ya seá¹-á¹-hÄ• ya. __ko cÄ• haá¹ƒ, bh
samaá¹‡assa gotamassa pasaá¹ƒsane ko nÄ• ma? __ko ca samaá¹‡aá¹ƒ gotamaá¹ƒ pasaá
pasaá¹ƒsissÄ• mi? __pasatthapasattho_ti sabbaguá¹‡Ä• naá¹ƒ uttaritarehi sabbalokapasatt
pasattho, na tassa aÃ±Ã±ehi pasaá¹ƒsanakiccaá¹ƒ atthi. yathÄ• hi campakapupphaá¹ƒ vÄ•
padumaá¹ƒ vÄ• lohitacandanaá¹ƒ vÄ• attano vaá¹‡á¹‡agandhasiriyÄ• va \Be II 101/ pÄ• s
na tassa Ä• gantukehi vaá¹‡á¹‡agandhehi thomanakiccaá¹ƒ atthi. yathÄ• ca maá¹‡iratanaá
candamaá¹‡á¸• alaá¹ƒ vÄ• attano Ä• lokeneva obhÄ• sati, na tassa aÃ±Ã±ena obhÄ• sana

samaá¹‡o gotamo sabbalokapasatthehi attano guá¹‡eheva pasattho thomito sabbalokassa
na tassa aÃ±Ã±ena pasaá¹ƒsanakiccaá¹ƒ atthi. pasatthehi vÄ• pasatthotipi pasatthapasatth

ke pasatthÄ• nÄ• ma? rÄ• jÄ• pasenadi kosalo kÄ• sikosalavÄ• sikehi pasattho, bimbisÄ•
vesÄ• likÄ• licchavÄ« vajjiraá¹-á¹-havÄ• sÄ«hi pasatthÄ• . pÄ• veyyakÄ• mallÄ• , kosinÄ•
te khattiyÄ• tehi tehi jÄ• napadehi pasatthÄ• . caá¹…kÄ«Ä• dayo brÄ• hmaá¹‡Ä• brÄ• hma
anÄ• thapiá¹‡á¸• ikÄ• dayo upÄ• sakÄ• anekasatehi upÄ• sakagaá¹‡ehi, visÄ• khÄ• dayo
upÄ• sikÄ• hi, sakuludÄ• yiÄ• dayo paribbÄ• jakÄ• anekehi paribbÄ• jakasatehi, uppalavaá
mahÄ• sÄ• vikÄ• anekehi bhikkhunisatehi, sÄ• riputtattherÄ• dayo mahÄ• sÄ• vakÄ• anek
sakkÄ• dayo devÄ• anekasahassehi devehi, mahÄ• brahmÄ• dayo brahmÄ• no anekasaha
sabbepi dasabalaá¹ƒ thomenti vaá¹‡á¹‡enti, pasaá¹ƒsantÄ«ti bhagavÄ• ``pasatthapasattho

__atthavasa_nti atthÄ• nisaá¹ƒsaá¹ƒ. athassa paribbÄ• jako attano pasÄ• dakÄ• raá¹‡aá¹ƒ
__seyyathÄ• pi, bho, kusalo nÄ• gavaniko_tiÄ• dimÄ• ha. tattha __nÄ• gavaniko_ti nÄ• gav
puriso. parato pana uggahitasippo puriso nÄ• gavanikoti Ä• gato. __cattÄ• ri padÄ• nÄ«_ti
Ã±Ä• á¹‡avalaÃ±jÄ• ni, Ã±Ä• á¹‡ena akkantaá¹-á¹-hÄ• nÄ• nÄ«ti attho.

<289> __khattiyapaá¹‡á¸• ite_tiÄ• dÄ«su \Ne II 99/ __paá¹‡á¸• ite_ti paá¹‡á¸• iccena sama
saá¹‡he sukhumabuddhino, sukhumaatthantarapaá¹-ivijjhanasamatthe. __kataparappavÄ•
ceva parehi saddhiá¹ƒ katavÄ• daparicaye ca. __vÄ• lavedhirÅ«pe_ti vÄ• lavedhidhanugga
maÃ±Ã±e carantÄ«_ti vÄ• lavedhi \Be II 102/ viya vÄ• laá¹ƒ sukhumÄ• nipi paresaá¹ƒ diá¹-á
paÃ±Ã±Ä• gatena bhindantÄ• viya carantÄ«ti attho. __paÃ±haá¹ƒ abhisaá¹…kharontÄ«_ti
catuppadampi paÃ±haá¹ƒ karonti. __vÄ• daá¹ƒ Ä• ropessÄ• mÄ• _ti dosaá¹ƒ Ä• ropessÄ• n
gotamaá¹ƒ paÃ±haá¹ƒ pucchantÄ«_ti; kasmÄ• na pucchanti? bhagavÄ• kira parisamajjhe
ajjhÄ• sayaá¹ƒ oloketi, tato passati --- ``ime khattiyapaá¹‡á¸• itÄ• guá¸·haá¹ƒ rahassaá¹ƒ pa
ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• gatÄ• â€™â€™ ti. so tehi apuá¹-á¹-hoyeva evarÅ«pe paÃ±
vissajjane ettakÄ• , atthe pade akkhare ettakÄ• ti ime paÃ±he pucchanto evaá¹ƒ puccheyya
vissajjeyyÄ• ti, iti ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• nÄ«te paÃ±he dhammakathÄ• ya antare
viddhaá¹ƒseti. khattiyapaá¹‡á¸• itÄ• ``seyyo vata no, ye mayaá¹ƒ ime paÃ±he na pucchimh
puccheyyÄ• ma, appatiá¹-á¹-heva no katvÄ• samaá¹‡o gotamo khipeyyÄ• â€™â€™ ti attan

apica buddhÄ• nÄ• ma dhammaá¹ƒ desentÄ• parisaá¹ƒ mettÄ• ya pharanti, mettÄ• phara
cittaá¹ƒ pasÄ«dati, buddhÄ• ca nÄ• ma rÅ«paggappattÄ• honti dassanasampannÄ• madh
suphusitadantÄ• varaá¹‡Ä• \Ee II 198/ amatena hadayaá¹ƒ siÃ±cantÄ• viya dhammaá¹ƒ k
mettÄ• pharaá¹‡ena pasannacittÄ• naá¹ƒ evaá¹ƒ hoti --- ``evarÅ«paá¹ƒ advejjhakathaá¹ƒ an
niyyÄ• nikakathaá¹ƒ kathentena bhagavatÄ• saddhiá¹ƒ na sakkhissÄ• ma paccanÄ«kaggÄ
attano pasannabhÄ• veneva na pucchanti.

__aÃ±Ã±adatthÅ«_ti ekaá¹ƒsena. __sÄ• vakÄ• sampajjantÄ«_ti saraá¹‡agamanavasena s
__tadanuttara_nti taá¹ƒ anuttaraá¹ƒ. __brahmacariyapariyosÄ• na_nti maggabrahmacariyas
arahattaphalaá¹ƒ, tadatthÄ• ya hi te pabbajanti. __manaá¹ƒ vata, bho, anassÄ• mÄ• _ti, bho
upasaá¹…kameyyÄ• ma, iminÄ• thokena anupasaá¹…kamanamattena apayirupÄ• sanama
upasaá¹…kamanamattakena panamhÄ• na naá¹-á¹-hÄ• ti attho. dutiyapadaá¹ƒ purimassev
__assamaá¹‡Ä• va samÄ• nÄ• _tiÄ• dÄ«su \Ne II 100/ pÄ• pÄ• naá¹ƒ asamitattÄ• __assan
__abrÄ• hmaá¹‡Ä• va_. kilesÄ• rÄ«naá¹ƒ ahatattÄ• __anarahanto_yeva samÄ• nÄ• ti attho

<290> __udÄ• naá¹ƒ udÄ• nesÄ«_ti udÄ• hÄ• raá¹ƒ udÄ• hari. yathÄ• hi yaá¹ƒ telaá¹ƒ mÄ
vissanditvÄ• gacchati, taá¹ƒ avasekoti vuccati, yaÃ±ca \Be II 103/ jalaá¹ƒ taá¸·Ä• kaá¹ƒ gah
ajjhottharitvÄ• gacchati, taá¹ƒ oghoti vuccati. evameva yaá¹ƒ pÄ«timayaá¹ƒ vacanaá¹ƒ had
sakkoti, adhikaá¹ƒ hutvÄ• anto asaá¹‡á¹-hahitvÄ• bahi nikkhamati, taá¹ƒ __udÄ• na_nti vu
pÄ«timayaá¹ƒ vacanaá¹ƒ nicchÄ• resÄ«ti attho. __hatthipadopamo_ti hatthipadaá¹ƒ upamÄ
hatthipadopamo. so na ettÄ• vatÄ• vitthÄ• rena paripÅ«ro hotÄ«ti dasseti. __nÄ• gavaniko_
hatthivanacÄ• riko. atha kasmÄ• idha kusaloti na vuttoti? parato ``yo hoti kusaloâ€™â€™ ti
yo hi koci pavisati, yo pana kusalo hoti, so neva tÄ• va niá¹-á¹-haá¹ƒ gacchati. tasmÄ• idha
parato vutto.

<291> __vÄ• manikÄ• _ti rassÄ• Ä• yÄ• matopi na dÄ«ghÄ• mahÄ• kucchihatthiniyo. __u
sattaá¹-á¹-haratanubbedhe vaá¹-arukkhÄ• dÄ«naá¹ƒ khandhappadese ghaá¹ƒsitaá¹-á¹-hÄ•
kÄ• á¸·Ä• rikÄ• _ti uccÄ• ca yaá¹-á¹-hisadisapÄ• dÄ• hutvÄ• , kÄ• á¸·Ä• rikÄ• ca dantÄ• n
kira eko danto unnato hoti, eko onato. ubhopi ca viraá¸·Ä• honti, na Ä• sannÄ• . __uccÄ• _
dantehi Ä• raÃ±jitÄ• nÄ«_ti sattaá¹-á¹-haratanubbedhe vaá¹-arukkhÄ• dÄ«naá¹ƒ khandhapp
pahataá¹-á¹-hÄ• naá¹ƒ viya dÄ• á¹-á¹-hÄ• hi chinnaá¹-á¹-hÄ• naá¹ƒ. __uccÄ• kaá¹‡erukÄ•
yaá¹-á¹-hisadisadÄ«ghapÄ• dÄ• hutvÄ• , kaá¹‡erukÄ• ca dantÄ• naá¹ƒ kaá¹‡erutÄ• ya, tÄ
honti. tasmÄ• kaá¹‡erukÄ• ti vuccanti. __so niá¹-á¹-haá¹ƒ gacchatÄ«_ti so nÄ• gavaniko ya
anupadaá¹ƒ Ä• gato, ayameva so, na aÃ±Ã±o. yaÃ±hi ahaá¹ƒ paá¹-hamaá¹ƒ padaá¹ƒ disvÄ
idaá¹ƒ bhavissatÄ«ti niá¹-á¹-haá¹ƒ na gato, yampi tato orabhÄ• ge disvÄ• kÄ• á¸·Ä• rikÄ• n
kaá¹‡erukÄ• naá¹ƒ bhavissatÄ«ti niá¹-á¹-haá¹ƒ na gato, sabbaá¹ƒ taá¹ƒ imasseva mahÄ• ha
mahÄ• hatthiá¹ƒ disvÄ• va niá¹-á¹-haá¹ƒ gacchati.

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- nÄ• gavanaá¹ƒ viya hi Ä• dito
nÄ«varaá¹‡appahÄ• nÄ• dhammadesanÄ• veditabbÄ• . kusalo nÄ• gavaniko viya yogÄ• v
101/ sammÄ• sambuddho; mahantaá¹ƒ hatthipadaá¹ƒ viya jhÄ• nÄ• bhiÃ±Ã±Ä• . nÄ• gavan
hatthipadaá¹ƒ disvÄ• pi vÄ• manikÄ• naá¹ƒ padaá¹ƒ bhavissati, kÄ• á¸·Ä• rikÄ• naá¹ƒ kaá¹‡
bhavissatÄ«ti aniá¹-á¹-haá¹…gatabhÄ• vo viya yogino, imÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• nÄ• ma
\Be II 104/ santÄ«ti aniá¹-á¹-haá¹…gatabhÄ• vo. nÄ• gavanikassa, tattha tattha mayÄ• diá¹
imasseva mahÄ• hatthino, na aÃ±Ã±assÄ• ti mahÄ• hatthiá¹ƒ disvÄ• niá¹-á¹-haá¹…gamana

arahattaá¹ƒ patvÄ• va niá¹-á¹-haá¹…gamanaá¹ƒ. idaÃ±ca pana opammasaá¹ƒsandanaá¹ƒ n
vaá¹-á¹-ati. imasmimpi á¹-hÄ• ne vaá¹-á¹-atiyeva. anukkamÄ• gataá¹ƒ pana pÄ• á¸·ipadaá¹ƒ
tattha __idhÄ• _ti desÄ• padese nipÄ• to. svÄ• yaá¹ƒ katthaci lokaá¹ƒ upÄ• dÄ• ya vuccati.
tathÄ• gato loke uppajjatÄ«â€™â€™ ti (DN I 279). katthaci sÄ• sanaá¹ƒ. yathÄ• ha --- ``idh
samaá¹‡o, idha dutiyo samaá¹‡oâ€™â€™ ti (AN I 4.241). katthaci okÄ• saá¹ƒ. yathÄ• ha ---

``idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti || (DN II 369; Sv I 190).

katthaci \Ee II 200/ padapÅ«raá¹‡amattameva. yathÄ• ha --- ``idhÄ• haá¹ƒ, bhikkhave, bhu
pavÄ• ritoâ€™â€™ ti (MN I 30). idha pana lokaá¹ƒ upÄ• dÄ• ya vuttoti veditabbo. idaá¹ƒ vu
``brÄ• hmaá¹‡a imasmiá¹ƒ loke tathÄ• gato uppajjati arahaá¹ƒ ... pe ... buddho bhagavÄ• â€

tattha __tathÄ• gata_saddo mÅ«lapariyÄ• ye, arahantiÄ• dayo visuddhimagge vitthÄ• ritÄ•
ettha pana __loko_ti okÄ• saloko sattaloko saá¹…khÄ• ralokoti tividho. idha pana sattaloko
uppajjamÄ• nopi ca tathÄ• gato na devaloke, na brahmaloke, manussalokeyeva uppajjati. m
aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e, imasmiá¹ƒyeva cakkavÄ• á¸·e. tatrÄ• pi na sabbaá¹-á¹-hÄ• n
__gajaá¹…galaá¹ƒ_ nÄ• ma nigamo. tassÄ• parena mahÄ• sÄ• lo, tato parÄ• paccantimÄ•
puratthimadakkhiá¹‡Ä• ya disÄ• ya __sallavatÄ«_ nÄ• ma nadÄ«, tato parÄ• paccantimÄ•
dakkhiá¹‡Ä• ya disÄ• ya __setakaá¹‡á¹‡ikaá¹ƒ_ nÄ• ma nigamo, tato parÄ• paccantimÄ•
pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• hmaá¹‡agÄ• mo \Ne II 102/, tato parÄ• p
majjhe. uttarÄ• ya \Be II 105/ disÄ• ya __usiraddhajo_ nÄ• ma pabbato, tato parÄ• paccant
majjheâ€™â€™ ti (Vin I 259) evaá¹ƒ paricchinne Ä• yÄ• mato tiyojanasate vitthÄ• rato aá¸•
parikkhepato navayojanasate majjhimapadese uppajjati. na kevalaÃ±ca tathÄ• gatova, pacc
asÄ«ti mahÄ• therÄ• buddhamÄ• tÄ• buddhapitÄ• cakkavattÄ« rÄ• jÄ• aÃ±Ã±e ca sÄ• ra
ettheva uppajjanti. tattha tathÄ• gato sujÄ• tÄ• ya dinnamadhupÄ• yasabhojanato paá¹-á¹-h
tÄ• va uppajjati nÄ• ma. arahattaphale uppanno nÄ• ma. mahÄ• bhinikkhamanato vÄ• yÄ•
tusitabhavanato vÄ• yÄ• va arahattamaggo. dÄ«paá¹…karapÄ• damÅ«lato vÄ• yÄ• va ara
nÄ• ma. arahattaphale uppanno nÄ• ma. idha sabbapaá¹-hamaá¹ƒ uppannabhÄ• vaá¹ƒ san
\Ee II 201/, tathÄ• gato loke uppanno hotÄ«ti ayaÃ±hettha attho.

__so imaá¹ƒ loka_nti so bhagavÄ• imaá¹ƒ lokaá¹ƒ, idÄ• ni vattabbaá¹ƒ nidasseti. __sadeva
sadevakaá¹ƒ. evaá¹ƒ saha mÄ• rena __samÄ• rakaá¹ƒ_. saha brahmunÄ• __sabrahmakaá
__sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ_. pajÄ• tattÄ• pajÄ• , taá¹ƒ __pajaá¹ƒ_. saha devamanus
tattha sadevakavacanena paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ veditabbaá¹ƒ. samÄ•
chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ. sabrahmakavacanena brahmakÄ• yikÄ• dib
sassamaá¹‡abrÄ• hmaá¹‡ivacanena sÄ• sanassa paccatthipaccÄ• mittasamaá¹‡abrÄ• hma

samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca. pajÄ• vacanena satta
sadevamanussavacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«hi p
sattaloko, dvÄ«hi pajÄ• vasena sattalokova gahitoti veditabbo.

aparo nayo --- sadevakaggahaá¹‡ena arÅ«pÄ• vacaradevaloko gahito. samÄ• rakaggahaá
chakÄ• mÄ• vacaradevaloko. sabrahmakaggahaá¹‡ena rÅ«pÄ« brahmaloko. sassamaá¹‡a
catuparisavasena sammutidevehi vÄ• saha manussaloko avasesasabbasattaloko vÄ• .

apicettha \Be II 106/ sadevakavacanena ukkaá¹-á¹-haparicchedato sabbassa lokassa sacch
yesaá¹ƒ ahosi --- ``mÄ• ro mahÄ• nubhÄ• vo chakÄ• mÄ• vacarissaro vasavattÄ«. kiá¹ƒ so
tesaá¹ƒ vimatiá¹ƒ vidhamanto __samÄ• raka_nti Ä• ha. yesaá¹ƒ pana ahosi --- ``brahmÄ• r
ekaá¹…guliyÄ• ekasmiá¹ƒ cakkavÄ• á¸·asahasse Ä• lokaá¹ƒ pharati, dvÄ«hi ... pe ... dasah
cakkavÄ• á¸·asahassesu Ä• lokaá¹ƒ pharati, anuttaraÃ±ca jhÄ• nasamÄ• pattisukhaá¹ƒ paá
sacchikatoâ€™â€™ ti? tesaá¹ƒ vimatiá¹ƒ vidhamanto __sabrahmaka_nti Ä• ha. tato ye cint
samaá¹‡abrÄ• hmaá¹‡Ä• sÄ• sanassa paccatthikÄ• , kiá¹ƒ tepi sacchikatÄ• â€™â€™ ti? te
__sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ paja_nti Ä• ha. evaá¹ƒ ukkaá¹-á¹-hukkaá¹-á¹-hÄ• naá¹ƒ sa
pakÄ• setvÄ• atha sammutideve avasesamanusse ca upÄ• dÄ• ya ukkaá¹-á¹-haparicheda
sesasattalokassa sacchikatabhÄ• vaá¹ƒ pakÄ• sento __sadevamanussa_nti Ä• ha. ayamett
panÄ• hu --- __sadevaka_nti devatÄ• hi saddhiá¹ƒ avasesalokaá¹ƒ. __samÄ• raka_nti mÄ•
avasesalokaá¹ƒ. __sabrahmaka_nti brahmehi saddhiá¹ƒ avasesalokaá¹ƒ. evaá¹ƒ sabbepi ti
tÄ«hÄ• kÄ• rehi tÄ«su padesu pakkhipetvÄ• puna dvÄ«hi padehi pariyÄ• diyanto ``sassam
sadevamanussaâ€™â€™ nti Ä• ha. evaá¹ƒ paÃ±cahi padehi tena tenÄ• kÄ• rena tedhÄ• tu

__sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedetÄ«_ti __saya_nti sÄ• maá¹ƒ aparaneyyo hu
abhiÃ±Ã±Ä• ya, adhikena Ã±Ä• á¹‡ena Ã±atvÄ• ti attho. __sacchikatvÄ• _ti paccakkhaá¹ƒ k
anumÄ• nÄ• dipaá¹-ikkhepo kato hoti. __pavedetÄ«_ti bodheti viÃ±Ã±Ä• peti pakÄ• seti. __
Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... pariyosÄ• nakalyÄ• á¹‡a_nti so bhagavÄ• sattesu kÄ• ruÃ±Ã±
anuttaraá¹ƒ vivekasukhaá¹ƒ dhammaá¹ƒ deseti. taÃ±ca kho appaá¹ƒ vÄ• bahuá¹ƒ vÄ• des
Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva deseti. Ä• dimhipi kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajj
... pariyosÄ• nepi kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajjameva katvÄ• desetÄ«ti vuttaá¹ƒ hot

tattha \Be II 107/ atthi desanÄ• ya Ä• dimajjhapariyosÄ• naá¹ƒ, atthi sÄ• sanassa. __desan
catuppadikÄ• yapi gÄ• thÄ• ya paá¹-hamapÄ• do Ä• di nÄ• ma, tato dve majjhaá¹ƒ nÄ• ma,
ekÄ• nusandhikassa suttassa nidÄ• namÄ• di, idamavocÄ• ti pariyosÄ• naá¹ƒ, ubhinnaá¹ƒ a
anekÄ• nusandhikassa suttassa paá¹-hamÄ• nusandhi Ä• di, ante anusandhi pariyosÄ• naá
bahÅ« vÄ• majjhameva. __sÄ• sanassa_ pana sÄ«lasamÄ• dhivipassanÄ• \Ne II 104/ Ä•
``ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, sÄ«laÃ±ca suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• a
``atthi, bhikkhave, majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• â€™â€™ ti eva

majjhaá¹ƒ nÄ• ma, phalaÃ±ceva nibbÄ• naÃ±ca pariyosÄ• naá¹ƒ nÄ• ma. ``etadatthamidaá
brahmacariyametaá¹ƒ sÄ• raá¹ƒ, etaá¹ƒ pariyosÄ• naâ€™â€™ nti (MN I 324) hi ettha phala
vuttaá¹ƒ. ``nibbÄ• nogadhaÃ±hi \Ee II 203/, Ä• vuso visÄ• kha, brahmacariyaá¹ƒ vussati nib
nibbÄ• napariyosÄ• naâ€™â€™ nti (MN I 466) ettha nibbÄ• naá¹ƒ pariyosÄ• nanti vuttaá¹ƒ.
Ä• dimajjhapariyosÄ• naá¹ƒ adhippetaá¹ƒ. bhagavÄ• hi dhammaá¹ƒ desento Ä• dimhi sÄ«l
maggaá¹ƒ pariyosÄ• ne nibbÄ• naá¹ƒ dasseti. tena vuttaá¹ƒ --- ``so dhammaá¹ƒ deseti Ä• d
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aâ€™â€™ nti. tasmÄ• aÃ±Ã±opi dhammakat

``Ä• dimhi sÄ«laá¹ƒ dasseyya, majjhe maggaá¹ƒ vibhÄ• vaye.

pariyosÄ• namhi nibbÄ• naá¹ƒ, esÄ• kathikasaá¹‡á¹-hitÄ«â€™â€™ ti || (Sv I 190).

__sÄ• tthaá¹ƒ sabyaÃ±jana_nti yassa hi yÄ• gubhattaitthipurisÄ• divaá¹‡á¹‡anÄ• nissitÄ•
sÄ• tthaá¹ƒ deseti. bhagavÄ• pana tathÄ• rÅ«paá¹ƒ desanaá¹ƒ pahÄ• ya catusatipaá¹-á¹-h
deseti. tasmÄ• ``sÄ• tthaá¹ƒ desetÄ«â€™â€™ ti vuccati. yassa pana desanÄ• ekabyaÃ±ja
sabbaniroá¹-á¹-habyaÃ±janÄ• vÄ• sabbavissaá¹-á¹-hasabbaniggahÄ«tabyaÃ±janÄ• vÄ• ,
damiá¸·akirÄ• savarÄ• dimilakkhÅ«naá¹ƒ bhÄ• sÄ• viya byaÃ±janapÄ• ripÅ«riyÄ• abhÄ• v
hoti. bhagavÄ• pana ---

``sithilaá¹ƒ \Be II 108/ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahÄ«taá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™

evaá¹ƒ \Ne II 105/ vuttaá¹ƒ dasavidhaá¹ƒ byaÃ±janaá¹ƒ amakkhetvÄ• paripuá¹‡á¹‡abyaÃ±j
deseti. tasmÄ• ``sabyaÃ±janaá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti vuccati.

__kevalaparipuá¹‡á¹‡a_nti ettha __kevala_nti sakalÄ• dhivacanaá¹ƒ. __paripuá¹‡á¹‡a_nti a
idaá¹ƒ vuttaá¹ƒ hoti --- ``sakalaparipuá¹‡á¹‡ameva deseti, ekadesanÄ• pi aparipuá¹‡á¹‡Ä•
__parisuddha_nti nirupakkilesaá¹ƒ. yo hi idaá¹ƒ dhammadesanaá¹ƒ nissÄ• ya lÄ• bhaá¹ƒ vÄ
labhissÄ• mÄ«ti deseti, tassa aparisuddhÄ• desanÄ• hoti. bhagavÄ• pana lokÄ• misanira
hitapharaá¹‡ena mettÄ• bhÄ• vanÄ• ya muduhadayo ullumpanasabhÄ• vasaá¹‡á¹-hitena ci
``parisuddhaá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti vuccati. __brahmacariyaá¹ƒ pakÄ• setÄ«_
sikkhattayasaá¹…gahaá¹ƒ sakalasÄ• sanaá¹ƒ. tasmÄ• brahmacariyaá¹ƒ pakÄ• setÄ«ti so c
Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... parisuddhaá¹ƒ, evaá¹ƒ desento ca sikkhattayasaá¹…gahitaá¹ƒ
brahmacariyaá¹ƒ pakÄ• setÄ«ti evamettha attho daá¹-á¹-habbo. __brahmacariya_nti seá¹-á
brahmabhÅ«taá¹ƒ cariyaá¹ƒ. brahmabhÅ«tÄ• naá¹ƒ vÄ• buddhÄ• dÄ«naá¹ƒ cariyanti vuttaá

__taá¹ƒ dhamma_nti taá¹ƒ vuttappakÄ• rasampadaá¹ƒ dhammaá¹ƒ. __suá¹‡Ä• ti gahapati

gahapatiá¹ƒ niddisatÄ«ti? nihatamÄ• nattÄ• ussannattÄ• ca. yebhuyyena hi khattiyakulato
nissÄ• ya mÄ• naá¹ƒ karonti. brÄ• hmaá¹‡akulÄ• pabbajitÄ• mante nissÄ• ya mÄ• naá¹ƒ k
pabbajitÄ• attano vijÄ• titÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti. gahapatidÄ• rakÄ• pana ka
muÃ±cantehi piá¹-á¹-hiyÄ• loá¹‡aá¹ƒ pupphamÄ• nÄ• ya bhÅ«miá¹ƒ kasitvÄ• nihatamÄ• n
mÄ• naá¹ƒ vÄ• dappaá¹ƒ vÄ• akatvÄ• yathÄ• balaá¹ƒ buddhavacanaá¹ƒ uggahetvÄ• vipa
sakkonti arahatte patiá¹-á¹-hÄ• tuá¹ƒ. itarehi ca kulehi nikkhamitvÄ• pabbajitÄ• nÄ• ma na
gahapatikÄ• va bahukÄ• , iti nihatamÄ• nattÄ• ussannattÄ• ca paá¹-hamaá¹ƒ gahapatiá¹ƒ

__aÃ±Ã±atarasmiá¹ƒ vÄ• _ti itaresaá¹ƒ vÄ• kulÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __paccÄ• jÄ•
__tathÄ• gate saddhaá¹ƒ paá¹-ilabhatÄ«_ti parisuddhaá¹ƒ dhammaá¹ƒ sutvÄ• \Be II 109/ d
``sammÄ• sambuddho vata bhagavÄ• â€™â€™ ti saddhaá¹ƒ paá¹-ilabhati. __iti paá¹-isaÃ±
paccavekkhati. __sambÄ• dho gharÄ• vÄ• so_ti sacepi saá¹-á¹-hihatthe ghare yojanasatant
jÄ• yampatikÄ• vasanti, tathÄ• pi nesaá¹ƒ sakiÃ±canasapalibodhaá¹-á¹-hena gharÄ• vÄ• s
__rajopatho_ti rÄ• garajÄ• dÄ«naá¹ƒ uá¹-á¹-hÄ• naá¹-á¹-hÄ• nanti mahÄ• aá¹-á¹-hakathÄ• y
Ä• gamanapathotipi vaá¹-á¹-ati. alagganaá¹-á¹-hena abbhokÄ• so viyÄ• ti __abbhokÄ• so_.
kÅ«á¹-Ä• gÄ• raratanapÄ• sÄ• dadevavimÄ• nÄ• dÄ«su pihitadvÄ• ravÄ• tapÄ• nesu paá¹-
na \Ee II 205/ sajjati na bajjhati. tena vuttaá¹ƒ --- ``abbhokÄ• so pabbajjÄ• â€™â€™ ti. apica
gharÄ• vÄ• so kusalakiriyÄ• ya okÄ• sÄ• bhÄ• vato. rajopatho asaá¹ƒvutasaá¹…kÄ• raá¹-á
kilesarajÄ• naá¹ƒ sannipÄ• taá¹-á¹-hÄ• nato. abbhokÄ• so pabbajjÄ• kusalakiriyÄ• ya yath
okÄ• sasabbhÄ• vato.

__nayidaá¹ƒ sukaraá¹ƒ ... pe ... pabbajeyya_nti ettha ayaá¹ƒ saá¹…khepakathÄ• --- yadeta
sikkhattayabrahmacariyaá¹ƒ ekampi divasaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ
ekantaparipuá¹‡á¹‡aá¹ƒ. ekadivasampi ca kilesamalena amalinaá¹ƒ katvÄ• carimakacittaá¹
ekantaparisuddhaá¹ƒ, saá¹…khalikhitaá¹ƒ likhitasaá¹…khasadisaá¹ƒ dhotasaá¹…khasappa
idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• agÄ• ramajjhe vasantena ekantaparipuá¹‡á
carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kese ca massuÃ±ca ohÄ• retvÄ• kÄ• sÄ• yarasapÄ«tatÄ• y
carantÄ• naá¹ƒ anucchavikÄ• ni vatthÄ• ni acchÄ• detvÄ• paridahitvÄ• agÄ• rasmÄ• nikk
pabbajeyyanti. ettha ca yasmÄ• agÄ• rassa hitaá¹ƒ kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ __agÄ• ri
pabbajjÄ• ya natthi. tasmÄ• pabbajjÄ• anagÄ• riyÄ• ti Ã±Ä• tabbÄ• , taá¹ƒ __anagÄ• riyaá
paá¹-ipajjeyyaá¹ƒ. __appaá¹ƒ vÄ• _ti sahassato heá¹-á¹-hÄ• bhogakkhandho appo nÄ• ma
paá¹-á¹-hÄ• ya mahÄ• . Ä• bandhanaá¹-á¹-hena Ã±Ä• ti eva parivaá¹-á¹-o __Ã±Ä• tiparivaá
heá¹-á¹-hÄ• appo hoti, vÄ«satiyÄ• paá¹-á¹-hÄ• ya mahÄ• .

<292> __bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno_ti yÄ• bhikkhÅ«naá¹ƒ adhisÄ«la
yattha cete saha jÄ«vanti ekajÄ«vikÄ• sabhÄ• gavuttino \Be II 110/ honti, taá¹ƒ bhagavatÄ•
paÃ±Ã±attasikkhÄ• padasaá¹…khÄ• taá¹ƒ sÄ• jÄ«vaÃ±ca tattha sikkhanabhÄ• vena samÄ•
sikkhÄ• sÄ• jÄ«vasamÄ• panno. __samÄ• panno_ti sikkhaá¹ƒ paripÅ«rento, sÄ• jÄ«vaÃ±ca

tadubhayaá¹ƒ upagatoti attho. __pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«su pÄ• á¹‡Ä• ti
vitthÄ• ritÄ• eva. __pahÄ• yÄ• _ti imaá¹ƒ pÄ• á¹‡Ä• tipÄ• tacetanÄ• saá¹…khÄ• taá¹ƒ duss
__paá¹-ivirato hotÄ«_ti pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya tato dussÄ«lyato orato viratova hoti
nihitasattho_ti parÅ«paghÄ• tatthÄ• ya daá¹‡á¸• aá¹ƒ vÄ• satthaá¹ƒ vÄ• Ä• dÄ• ya avattan
nikkhittasattho cÄ• ti \Ne II 107/ \Ee II 206/ attho. ettha ca á¹-hapetvÄ• daá¹‡á¸• aá¹ƒ sabba
upakaraá¹‡aá¹ƒ sattÄ• naá¹ƒ vihiá¹ƒsanabhÄ• vato satthanti veditabbaá¹ƒ. yaá¹ƒ pana bhik
vÄ• dantakaá¹-á¹-havÄ• siá¹ƒ vÄ• pipphalakaá¹ƒ vÄ• gahetvÄ• vicaranti, na taá¹ƒ parÅ«p
nihitadaá¹‡á¸• o nihitasatthotveva saá¹…khaá¹ƒ gacchati. __lajjÄ«_ti pÄ• pajigucchanalakkh
samannÄ• gato. __dayÄ• panno_ti dayaá¹ƒ mettacittataá¹ƒ Ä• panno. __sabbapÄ• á¹‡abhÅ
pÄ• á¹‡abhÅ«te hitena anukampako. tÄ• ya dayÄ• pannatÄ• ya sabbesaá¹ƒ pÄ• á¹‡abhÅ«t
__viharatÄ«_ti iriyati pÄ• leti.

dinnameva Ä• diyatÄ«ti __dinnÄ• dÄ• yÄ«_. cittenapi dinnameva paá¹-ikaá¹…khatÄ«ti __d
thenetÄ«ti theno. na thenena __athenena_. athenattÄ• yeva __sucibhÅ«tena. attanÄ• _ti at
sucibhÅ«taá¹ƒ attabhÄ• vaá¹ƒ katvÄ• viharatÄ«ti vuttaá¹ƒ hoti.

__abrahmacariya_nti aseá¹-á¹-hacariyaá¹ƒ. brahmaá¹ƒ seá¹-á¹-haá¹ƒ Ä• cÄ• raá¹ƒ caratÄ«
Ä• rÄ• cÄ• rÄ«_ti abrahmacariyato dÅ«racÄ• rÄ«. __methunÄ• _ti rÄ• gapariyuá¹-á¹-hÄ• na
laddhavohÄ• rehi paá¹-isevitabbato methunÄ• ti saá¹…khaá¹ƒ gatÄ• asaddhammÄ• . __gÄ
dhammÄ• .

saccaá¹ƒ vadatÄ«ti __saccavÄ• dÄ«_. saccena saccaá¹ƒ sandahati ghaá¹-etÄ«ti __saccas
musÄ• vadatÄ«ti attho. yo hi puriso kadÄ• ci musÄ• vadati, kadÄ• ci saccaá¹ƒ, tassa musÄ
saccaá¹ƒ saccena na ghaá¹-Ä«yati \Be II 111/. tasmÄ• na so saccasandho, ayaá¹ƒ pana na
musÄ• vÄ• daá¹ƒ avatvÄ• saccena saccaá¹ƒ sandahatiyevÄ• ti __saccasandho. theto_ti th
hi puggalo haliddirÄ• go viya, thusarÄ• simhi nikhÄ• takhÄ• á¹‡u viya, assapiá¹-á¹-he á¹-hap
ca na thirakatho hoti. eko pÄ• sÄ• á¹‡alekhÄ• viya indakhilo viya ca thirakatho hoti; asinÄ•
dve kathÄ• na katheti; ayaá¹ƒ vuccati theto \Ee II 207/. __paccayiko_ti pattiyÄ• yitabbako, s
attho. ekacco hi puggalo na paccayiko hoti, ``idaá¹ƒ kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti vu
vacanaá¹ƒ saddahathÄ• â€™â€™ ti vattabbataá¹ƒ Ä• pajjati. eko paccayiko hoti, ``idaá¹ƒ ke
asukenÄ• â€™â€™ ti vutte, ``yadi tena vuttaá¹ƒ, idameva pamÄ• á¹‡aá¹ƒ, idÄ• ni upaparikh
evameva idaâ€™â€™ nti vattabbataá¹ƒ \Ne II 108/ Ä• pajjati, ayaá¹ƒ vuccati paccayiko. __a
lokassÄ• _ti tÄ• ya saccavÄ• ditÄ• ya lokaá¹ƒ na visaá¹ƒvÄ• detÄ«ti attho.

__imesaá¹ƒ bhedÄ• yÄ• _ti yesaá¹ƒ ito sutvÄ• ti vuttÄ• naá¹ƒ santike sutaá¹ƒ, tesaá¹ƒ bhed
vÄ• sandhÄ• tÄ• _ti dvinnampi mittÄ• naá¹ƒ vÄ• samÄ• nupajjhÄ• yakÄ• dÄ«naá¹ƒ vÄ• k
bhinnÄ• naá¹ƒ ekamekaá¹ƒ upasaá¹…kamitvÄ• ``tumhÄ• kaá¹ƒ Ä«dise kule jÄ• tÄ• naá¹ƒ
na yuttaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• sandhÄ• naá¹ƒ kattÄ• . __anuppadÄ• tÄ• _ti sandhÄ•

samagge disvÄ• , ``tumhÄ• kaá¹ƒ evarÅ«pe kule jÄ• tÄ• naá¹ƒ evarÅ«pehi guá¹‡ehi saman
anucchavikametaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• daá¸·hÄ«kammaá¹ƒ kattÄ• ti attho. samagg
__samaggÄ• rÄ• mo_. yattha samaggÄ• natthi, tattha vasitumpi na icchatÄ«ti attho. ``sama
pÄ• á¸·i, ayamevettha attho. __samaggarato_ti samaggesu rato, te pahÄ• ya aÃ±Ã±atra ga
attho. samagge disvÄ• pi sutvÄ• pi nandatÄ«ti __samagganandÄ«. samaggakaraá¹‡iá¹ƒ vÄ
vÄ• cÄ• satte samaggeyeva karoti, taá¹ƒ sÄ• maggiguá¹‡aparidÄ«pakameva vÄ• caá¹ƒ bh

__nelÄ• _ti elaá¹ƒ vuccati doso, nÄ• ssÄ• elanti nelÄ• , niddosÄ• ti attho. ``nelaá¹…go set
ettha vuttanelaá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti \Be II 112/ byaÃ±janamadhuratÄ• ya kaá¹‡á
sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. atthamadhuratÄ• ya sakalasarÄ«re kopa
janetÄ«ti __pemanÄ«yÄ• _. hadayaá¹ƒ gacchati, apaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaá¹
__hadayaá¹…gamÄ• _. guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«, _ pure saá¹ƒva
sukumÄ• rÄ• tipi porÄ«, purassa esÄ• tipi porÄ«, nagaravÄ• sÄ«naá¹ƒ kathÄ• ti attho \Ee II
yuttakathÄ• honti, pitimattaá¹ƒ pitÄ• ti, mÄ• timattaá¹ƒ mÄ• tÄ• ti, bhÄ• timattaá¹ƒ bhÄ• tÄ•
kathÄ• bahuno janassa kantÄ• hotÄ«ti __bahujanakantÄ• _. kantabhÄ• veneva bahuno ja
cittavuddhikarÄ• ti __bahujanamanÄ• pÄ• _.

kÄ• lena vadatÄ«ti __kÄ• lavÄ• dÄ«, _ vattabbayuttakÄ• laá¹ƒ sallakkhetvÄ• vadatÄ«ti att
sabhÄ• vameva vadatÄ«ti __bhÅ«tavÄ• dÄ«_. diá¹-á¹-hadhammikasamparÄ• yikatthasanni
__atthavÄ• dÄ«_ \Ne II 109/. navalokuttaradhammasannissitaá¹ƒ katvÄ• vadatÄ«ti __dham
saá¹ƒvaravinayapahÄ• navinayasannissitaá¹ƒ katvÄ• vadatÄ«ti __vinayavÄ• dÄ«_. nidhÄ•
á¹-hapanokÄ• so, nidhÄ• namassÄ• atthÄ«ti __nidhÄ• navatÄ«, _ hadaye nidhÄ• tabba yu
__kÄ• lenÄ• _ti evarÅ«piá¹ƒ bhÄ• samÄ• nopi ca ``ahaá¹ƒ nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ•
akÄ• lena bhÄ• sati, yuttakÄ• laá¹ƒ pana avekkhitvÄ• bhÄ• satÄ«ti attho. __sÄ• padesa_nt
sakÄ• raá¹‡anti attho. __pariyantavati_nti paricchedaá¹ƒ dassetvÄ• yathÄ• ssÄ• paricched
bhÄ• satÄ«ti attho. __atthasaá¹ƒhita_nti anekehipi nayehi vibhajantena pariyÄ• dÄ• tuá¹ƒ a
atthasampannaá¹ƒ, yaá¹ƒ vÄ• so atthavÄ• dÄ« atthaá¹ƒ vadati, tena atthena saá¹ƒhitattÄ•
vÄ• caá¹ƒ bhÄ• sati, na aÃ±Ã±aá¹ƒ nikkhipitvÄ• aÃ±Ã±aá¹ƒ bhÄ• satÄ«ti vuttaá¹ƒ hoti.

<293> __bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• _ti mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹
bÄ«jabÄ«janti paÃ±cavidhassa bÄ«jagÄ• massa ceva yassa kassaci nÄ«latiá¹‡arukkhÄ• di
samÄ• rambhÄ• , chedanabhedanapacanÄ• dibhÄ• vena vikopanÄ• paá¹-iviratoti attho. __
pÄ• tarÄ• sabhattaá¹ƒ sÄ• yamÄ• sabhattanti dve bhattÄ• ni. tesu pÄ• tarÄ• sabhattaá¹ƒ a
paricchinnaá¹ƒ, itaraá¹ƒ majjhanhikato uddhaá¹ƒ antoaruá¹‡ena. tasmÄ• antomajjhanhike
bhuÃ±jamÄ• nopi \Be II 113/ ekabhattikova hoti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ekabhattikoâ€
bhojanaá¹ƒ ratti, tato uparatoti __rattÅ«parato_. atikkante majjhanhike yÄ• va sÅ«riyatthaá¹
__vikÄ• labhojanaá¹ƒ_ nÄ• ma. tato viratattÄ• __virato vikÄ• labhojanÄ• _. sÄ• sanassa \E
visÅ«kaá¹ƒ paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒ dassananti __visÅ«kadassanaá¹ƒ_. attanÄ• naccana

gÄ«tÄ• ca vÄ• ditÄ• ca, antamaso mayÅ«ranaccanÄ• divasenÄ• pi pavattÄ• naá¹ƒ naccÄ•
dassanÄ• cÄ• ti __naccagÄ«tavÄ• ditavisÅ«kadassanÄ• _. naccÄ• dÄ«ni hi attanÄ• payoj
payojÄ• petuá¹ƒ vÄ• payuttÄ• ni passituá¹ƒ vÄ• neva bhikkhÅ«naá¹ƒ na bhikkhunÄ«naá¹ƒ
__mÄ• lÄ• _dÄ«su __mÄ• lÄ• _ti yaá¹ƒkiÃ±ci pupphaá¹ƒ. __gandha_nti yaá¹ƒkiÃ±ci gandha
chavirÄ• gakaraá¹‡aá¹ƒ. tattha piá¸·andhanto __dhÄ• reti_ nÄ• ma. Å«naá¹-á¹-hÄ• naá¹ƒ pA
nÄ• ma. gandhavasena chavirÄ• gavasena ca sÄ• diyanto __vibhÅ«seti_ nÄ• ma. á¹-hÄ• n
tasmÄ• yÄ• ya dussÄ«lyacetanÄ• ya tÄ• ni mÄ• lÄ• dhÄ• raá¹‡Ä• dÄ«ni mahÄ• jano karoti

__uccÄ• sayanaá¹ƒ_ \Ne II 110/ vuccati pamÄ• á¹‡Ä• tikkantaá¹ƒ. __mahÄ• sayanaá¹ƒ_ al
paá¹-iviratoti attho. __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __rajata_nti kahÄ• paá¹‡o lohamÄ• s
dÄ• rumÄ• sakoti ye vohÄ• raá¹ƒ gacchanti, tassa ubhayassapi paá¹-iggahaá¹‡Ä• paá¹-ivir
uggaá¹‡hÄ• ti, na uggaá¹‡hÄ• peti, na upanikkhittaá¹ƒ sÄ• diyatÄ«ti attho. __Ä• makadhaÃ
sÄ• livÄ«hiyavagodhÅ«makaá¹…guvarakakudrÅ«sakasaá¹…khÄ• tassa sattavidhassÄ• pi Ä
paá¹-iggahaá¹‡Ä• . na kevalaÃ±ca etesaá¹ƒ paá¹-iggahaá¹‡ameva, Ä• masanampi bhikkhÅ
__Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• _ti ettha aÃ±Ã±atra odissa anuÃ±Ã±Ä• tÄ• Ä• makan
paá¹-iggahaá¹‡ameva bhikkhÅ«naá¹ƒ na vaá¹-á¹-ati, no Ä• masanaá¹ƒ.

__itthikumÄ• rikapaá¹-iggahaá¹‡Ä• _ti ettha __itthÄ«_ti purisantaragatÄ• , itarÄ• __kumÄ•
paá¹-iggahaá¹‡ampi Ä• masanampi akappiyameva. __dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• _ti ett
paá¹-iggahaá¹‡aá¹ƒ na vaá¹-á¹-ati, ``kappiyakÄ• rakaá¹ƒ dammi, Ä• rÄ• mikaá¹ƒ dammÄ«â€
vaá¹-á¹-ati. __ajeá¸·akÄ• _dÄ«su khettavatthupariyosÄ• nesu \Be II 114/ kappiyÄ• kappiyan
upaparikkhitabbo. tattha __khettaá¹ƒ_ nÄ• ma yasmiá¹ƒ pubbaá¹‡á¹‡aá¹ƒ ruhati. __vatthu_
aparaá¹‡á¹‡aá¹ƒ \Ee II 210/ ruhati. yattha vÄ• ubhayampi ruhati, taá¹ƒ __khettaá¹ƒ_. tadatt
akatabhÅ«mibhÄ• go __vatthu_. khettavatthusÄ«sena cettha vÄ• pitaá¸·Ä• kÄ• dÄ«nipi saá
__dÅ«teyyaá¹ƒ_ vuccati dÅ«takammaá¹ƒ, gihÄ«naá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ•
gamanaá¹ƒ. __pahiá¹‡agamanaá¹ƒ_ vuccati gharÄ• gharaá¹ƒ pesitassa khuddakagamanaa
tadubhayakaraá¹‡aá¹ƒ, tasmÄ• dÅ«teyyapahiá¹‡agamanÄ• naá¹ƒ anuyogÄ• ti evamettha a

__kayavikkayÄ• _ti kayÄ• ca vikkayÄ• ca. __tulÄ• kÅ«á¹-Ä• _dÄ«su __kÅ«á¹-a_nti vaÃ±c
tulÄ• kÅ«á¹-aá¹ƒ tÄ• va rÅ«pakÅ«á¹-aá¹ƒ aá¹…gakÅ«á¹-aá¹ƒ gahaá¹‡akÅ«á¹-aá¹ƒ paá¹-icch
catubbidhaá¹ƒ hoti. tattha __rÅ«pakÅ«á¹-aá¹ƒ_ nÄ• ma dve tulÄ• sarÅ«pÄ• katvÄ• gaá¹‡h
dadanto khuddikÄ• ya deti. __aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ• bhÄ• ge ha
dadanto pubbabhÄ• ge. __gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajjuá¹ƒ gaá¹‡h
__paá¹-icchannakÅ«á¹-aá¹ƒ_ nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹‡á¹‡aá¹ƒ pakkh
pacchÄ• bhÄ• ge karoti, dadanto aggabhÄ• ge. __kaá¹ƒso_ vuccati suvaá¹‡á¹‡apÄ• ti, tÄ•
__kaá¹ƒsakÅ«á¹-aá¹ƒ_. kathaá¹ƒ? ekaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ katvÄ• aÃ±Ã±Ä• dve tisso
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• karoti, tato janapadaá¹ƒ gantvÄ• kiÃ±cideva addhakulaá¹ƒ pavisit
``suvaá¹‡á¹‡abhÄ• janÄ• ni \Ne II 111/ kiá¹‡athÄ• â€™â€™ ti vatvÄ• agghe pucchite sama

honti. tato tehi ``kathaá¹ƒ imesaá¹ƒ suvaá¹‡á¹‡abhÄ• vo jÄ• nitabboâ€™â€™ ti vutte --- ``vA
gaá¹‡hathÄ• â€™â€™ ti suvaá¹‡á¹‡apÄ• tiá¹ƒ pÄ• sÄ• á¹‡e ghaá¹ƒsitvÄ• sabbÄ• pÄ• tiyo

__mÄ• nakÅ«á¹-aá¹ƒ_ nÄ• ma hadayabhedasikhÄ• bhedarajjubhedavasena tividhaá¹ƒ hoti
sappitelÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto heá¹-á¹-hÄ• chiddena mÄ• nena, `
Ä• siÃ±cÄ• â€™â€™ ti vatvÄ• antobhÄ• jane bahuá¹ƒ paggharÄ• petvÄ• gaá¹‡hÄ• ti; dad
sÄ«ghaá¹ƒ pÅ«retvÄ• deti. __sikhÄ• bhedo_ tilataá¹‡á¸• ulÄ• diminanakÄ• le labbhati. tÄ•
saá¹‡ikaá¹ƒ sikhaá¹ƒ ussÄ• petvÄ• gaá¹‡hÄ• ti, dadanto vegena pÅ«retvÄ• sikhaá¹ƒ chinc
khettavatthuminanakÄ• le \Ee II 211/ labbhati. laÃ±jaá¹ƒ alabhantÄ• hi khettaá¹ƒ amahanta
minanti.

__ukkoá¹-anÄ• _dÄ«su \Be II 115/ __ukkoá¹-ana_nti sÄ• mike assÄ• mike kÄ• tuá¹ƒ laÃ±ja
__vaÃ±cana_nti tehi tehi upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒ vatthu --- eko k
migapotakaÃ±ca gahetvÄ• Ä• gacchati. tameko dhutto, ``kiá¹ƒ, bho, migo agghati, kiá¹ƒ mig
``migo dve kahÄ• paá¹‡e migapotako ekaâ€™â€™ nti ca vutte kahÄ• paá¹‡aá¹ƒ datvÄ• mi
gantvÄ• nivatto, ``na me, bho, migapotakena attho, migaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. te
dehÄ«â€™â€™ ti. so Ä• ha --- ``nanu te, bho, mayÄ• paá¹-hamaá¹ƒ eko kahÄ• paá¹‡o din
``imampi migapotakaá¹ƒ gaá¹‡ha, evaá¹ƒ so ca kahÄ• paá¹‡o ayaÃ±ca kahÄ• paá¹‡agghan
kahÄ• paá¹‡Ä• bhavissantÄ«â€™â€™ ti. so kÄ• raá¹‡aá¹ƒ vadatÄ«ti sallakkhetvÄ• migap
adÄ• sÄ«ti.

__nikatÄ«_ti yogavasena vÄ• mÄ• yÄ• vasena vÄ• apÄ• maá¹…gaá¹ƒ pÄ• maá¹…ganti, a
asuvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡anti katvÄ• paá¹-irÅ«pakena vaÃ±canaá¹ƒ. __sÄ• ciyogo_ti ku
ukkoá¹-anÄ• dÄ«nametaá¹ƒ nÄ• maá¹ƒ, tasmÄ• ukkoá¹-anasÄ• ciyogo vaÃ±canasÄ• ciyog
attho daá¹-á¹-habbo. keci aÃ±Ã±aá¹ƒ dassetvÄ• aÃ±Ã±assa parivattanaá¹ƒ sÄ• ciyogoti va
vaÃ±caneneva saá¹…gahitaá¹ƒ. __chedanÄ• dÄ«su_ __chedana_nti hatthacchedanÄ• di. _
__bandho_ti rajjubandhanÄ• dÄ«hi \Ne II 112/ bandhanaá¹ƒ. __viparÄ• moso_ti himaviparÄ
duvidho. yaá¹ƒ himapÄ• tasamaye himena paá¹-icchannÄ• hutvÄ• maggapaá¹-ipannaá¹ƒ j
__himaviparÄ• moso_. yaá¹ƒ gumbÄ• dÄ«hi paá¹-icchannÄ• musanti, ayaá¹ƒ __gumbavipa
gÄ• manigamÄ• dÄ«naá¹ƒ vilopakaraá¹‡aá¹ƒ. __sahasÄ• kÄ• ro_ti sÄ• hasikakiriyÄ• , geha
ure satthaá¹ƒ á¹-hapetvÄ• icchitabhaá¹‡á¸• aggahaá¹‡aá¹ƒ. evametasmÄ• chedana ... pe
paá¹-ivirato hoti.

<294> __so santuá¹-á¹-ho hotÄ«_ti svÄ• yaá¹ƒ bhikkhu heá¹-á¹-hÄ• vuttena catÅ«su pacca
itarÄ«tarapaccayasantosena samannÄ• gato hoti. iminÄ• pana dvÄ• dasavidhena itarÄ«tar
212/ samannÄ• gatassa bhikkhuno aá¹-á¹-ha parikkhÄ• rÄ• vaá¹-á¹-anti tÄ«á¹‡i cÄ«varÄ• r
dantakaá¹-á¹-hacchedanavÄ• si ekÄ• sÅ«ci kÄ• yabandhanaá¹ƒ parissÄ• vananti. vuttampi

``ticÄ«varaÃ±ca \Be II 116/ patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti ||

te sabbepi kÄ• yaparihÄ• rikÄ• pi honti kucchiparihÄ• rikÄ• pi. kathaá¹ƒ? ticÄ«varaá¹ƒ tÄ• v
pÄ• rupitvÄ• ca vicaraá¹‡akÄ• le kÄ• yaá¹ƒ pariharati posetÄ«ti __kÄ• yaparihÄ• rikaá¹ƒ_ h
udakaá¹ƒ parissÄ• vetvÄ• pivanakÄ• le khÄ• ditabbaphalÄ• phalaggahaá¹‡akÄ• le ca kucc
__kucchiparihÄ• rikaá¹ƒ_ hoti. pattopi tena udakaá¹ƒ uddharitvÄ• nahÄ• nakÄ• le kuá¹-ipar
ca kÄ• yaparihÄ• riko hoti, Ä• hÄ• raá¹ƒ gahetvÄ• bhuÃ±janakÄ• le kucchiparihÄ• riko hoti
dantakaá¹-á¹-hacchedanakÄ• le maÃ±capÄ«á¹-hÄ• naá¹ƒ aá¹…gapÄ• dacÄ«varakuá¹-idaá¹
kÄ• yaparihÄ• rikÄ• hoti, ucchucchedananÄ• á¸·ikerÄ• ditacchanakÄ• le kucchiparihÄ• rikÄ
cÄ«varasibbanakÄ• le kÄ• yaparihÄ• rikÄ• hoti, pÅ«vaá¹ƒ vÄ• phalaá¹ƒ vÄ• vijjhitvÄ• khÄ
kucchiparihÄ• rikÄ• . kÄ• yabandhanaá¹ƒ bandhitvÄ• vicaraá¹‡akÄ• le kÄ• yaparihÄ• rikaá
gahaá¹‡akÄ• le kucchiparihÄ• rikaá¹ƒ. parissÄ• vanaá¹ƒ tena udakaá¹ƒ parissÄ• vetvÄ• na
senÄ• sanaparibhaá¹‡á¸• akaraá¹‡akÄ• le ca kÄ• yaparihÄ• rikaá¹ƒ, pÄ• nÄ«yaparissÄ• va
tilataá¹‡á¸• ulaputhukÄ• dÄ«ni gahetvÄ• khÄ• danakÄ• le ca kucchiparihÄ• rikaá¹ƒ. ayaá¹ƒ
aá¹-á¹-haparikkhÄ• rikassa parikkhÄ• ramattÄ• .

navaparikkhÄ• rikassa \Ne II 113/ pana seyyaá¹ƒ pavisantassa tatraá¹-á¹-hakapaccattharaá
vÄ• vaá¹-á¹-ati. dasaparikkhÄ• rikassa nisÄ«danaá¹ƒ vÄ• cammakhaá¹‡á¸• aá¹ƒ vÄ• vaá¹
ekÄ• dasaparikkhÄ• rikassa kattarayaá¹-á¹-hi vÄ• telanÄ• á¸·ikÄ• vÄ• vaá¹-á¹-ati. dvÄ• da
chattaá¹ƒ vÄ• upÄ• hanÄ• vÄ• vaá¹-á¹-ati. etesu ca aá¹-á¹-haparikkhÄ• rikova santuá¹-á¹-
asantuá¹-á¹-hÄ• , mahicchÄ• mahÄ• bhÄ• rÄ• ti na vattabbÄ• . etepi hi appicchÄ• va santu
subharÄ• va sallahukavuttinova. bhagavÄ• pana nayimaá¹ƒ suttaá¹ƒ tesaá¹ƒ vasena kathe
aá¹-á¹-haparikkhÄ• rikassa vasena kathesi. so hi khuddakavÄ• siÃ±ca sÅ«ciÃ±ca parissÄ• v
anto á¹-hapetvÄ• pattaá¹ƒ aá¹ƒsakÅ«á¹-e laggetvÄ• ticÄ«varaá¹ƒ kÄ• yapaá¹-ibaddhaá¹ƒ k
sukhaá¹ƒ pakkamati. paá¹-inivattetvÄ• gahetabbaá¹ƒ nÄ• massa na hoti, iti \Be II 117/ imas
sallahukavuttitaá¹ƒ dassento bhagavÄ• , __santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«vare

tattha __kÄ• yaparihÄ• rikenÄ• _ti kÄ• yapariharaá¹‡amattakena. __kucchiparihÄ• rikenÄ•
kucchipariharaá¹‡amattakena. __samÄ• dÄ• yeva pakkamatÄ«_ti taá¹ƒ aá¹-á¹-haparikkhÄ•
gahetvÄ• kÄ• yapaá¹-ibaddhaá¹ƒ katvÄ• va gacchati, ``mama vihÄ• ro pariveá¹‡aá¹ƒ upaá¹
saá¹…go vÄ• baddho vÄ• na hoti, so jiyÄ• mutto saro viya, yÅ«thÄ• apakkanto mattahatt
senÄ• sanaá¹ƒ vanasaá¹‡á¸• aá¹ƒ rukkhamÅ«laá¹ƒ vanapabbhÄ• raá¹ƒ paribhuÃ±janto eko
nisÄ«dati, sabbiriyÄ• pathesu ekova adutiyo.

``cÄ• tuddiso appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 42).

evaá¹ƒ vaá¹‡á¹‡itaá¹ƒ khaggavisÄ• á¹‡akappataá¹ƒ Ä• pajjati.

idÄ• ni tamatthaá¹ƒ upamÄ• ya sÄ• dhento __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. tattha __pakk
sakuá¹‡o. __á¸• etÄ«_ti uppatati. ayaá¹ƒ panettha saá¹…khepattho --- sakuá¹‡Ä• nÄ• ma `
II 114/ rukkho paripakkaphaloâ€™â€™ ti Ã±atvÄ• nÄ• nÄ• disÄ• hi Ä• gantvÄ• nakhapakk
phalÄ• ni vijjhantÄ• vidhunantÄ• khÄ• danti. ``idaá¹ƒ ajjatanÄ• ya idaá¹ƒ svÄ• tanÄ• ya bh
nesaá¹ƒ na hoti. phale pana khÄ«á¹‡e neva rukkhassa Ä• rakkhaá¹ƒ á¹-hapenti, na tattha p
vÄ• tuá¹‡á¸• aá¹ƒ vÄ• á¹-hapenti, atha kho tasmiá¹ƒ rukkhe anapekkho hutvÄ• yo yaá¹ƒ d
tena sapattabhÄ• rova --- uppatitvÄ• gacchati. evameva ayaá¹ƒ bhikkhu nissaá¹…go \Ee II
pakkamati. tena vuttaá¹ƒ ``samÄ• dÄ• yeva pakkamatÄ«â€™â€™ ti. __ariyenÄ• _ti niddose
attabhÄ• ve. __anavajjasukha_nti niddosasukhaá¹ƒ.

<295> __so cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti so iminÄ• ariyena sÄ«lakkhandhena samann
cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ passitvÄ• ti attho. sesapadesu yaá¹ƒ vattabbaá¹ƒ siyÄ• ,
visuddhimagge vuttaá¹ƒ. __abyÄ• sekasukha_nti kilesehi \Be II 118/ anavasittasukhaá¹ƒ, av
vuttaá¹ƒ. indriyasaá¹ƒvarasukhaÃ±hi diá¹-á¹-hÄ• dÄ«su diá¹-á¹-hamattÄ• divasena pavattat
hoti. __so abhikkante paá¹-ikkante_ti so manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ saá¹ƒvare
imesu abhikkantapaá¹-ikkantÄ• dÄ«su sattasu á¹-hÄ• nesu satisampajaÃ±Ã±avasena samp
yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ satipaá¹-á¹-hÄ• ne vuttameva.

<296> __so iminÄ• cÄ• _tiÄ• dinÄ• kiá¹ƒ dasseti? araÃ±Ã±avÄ• sassa paccayasampattiá
cattÄ• ro paccayÄ• natthi, tassa araÃ±Ã±avÄ• so na ijjhati, tiracchÄ• nagatehi vÄ• vanaca
vattabbataá¹ƒ Ä• pajjati, araÃ±Ã±e adhivatthÄ• devatÄ• , ``kiá¹ƒ evarÅ«passa pÄ• pabhikk
araÃ±Ã±avÄ• senÄ• â€™â€™ ti bheravasaddaá¹ƒ sÄ• venti, hatthehi sÄ«saá¹ƒ paharitvÄ•
``asuko bhikkhu araÃ±Ã±aá¹ƒ pavisitvÄ• idaÃ±cidaÃ±ca pÄ• pakammaá¹ƒ akÄ• sÄ«â€™â
panete cattÄ• ro paccayÄ• atthi, tassa araÃ±Ã±avÄ• so ijjhati, so hi attano sÄ«laá¹ƒ paccav
kÄ• á¸·akaá¹ƒ vÄ• tilakaá¹ƒ vÄ• apassanto pÄ«tiá¹ƒ uppÄ• detvÄ• taá¹ƒ khayato vayato s
okkamati, araÃ±Ã±e adhivatthÄ• devatÄ• attamanÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• santi, itissa udak
yaso vitthÄ• riko hoti.

tattha \Ne II 115/ __vivitta_nti suÃ±Ã±aá¹ƒ appasaddaá¹ƒ, appanigghosanti attho. etadeva
vibhaá¹…ge, ``vivittanti santike cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹‡aá¹ƒ gahaá¹-

tena taá¹ƒ vivittaâ€™â€™ nti (Vibh 526) vuttaá¹ƒ. seti ceva Ä• sati ca etthÄ• ti __senÄ• san
maÃ±capÄ«á¹-hÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. tenÄ• ha --- ``senÄ• sananti maÃ±copi s
bhisipi bimbohanampi, vihÄ• ropi aá¸• á¸• hayogopi, pÄ• sÄ• dopi, hammiyampi, guhÄ• pi, a
leá¹‡ampi, veá¸·ugumbopi \Ee II 215/, rukkhamÅ«lampi, maá¹‡á¸• apopi senÄ• sanaá¹ƒ, ya
paá¹-ikkamanti, sabbametaá¹ƒ senÄ• sanaâ€™â€™ nti. apica ``vihÄ• ro aá¸• á¸• hayogo pÄ
guhÄ• â€™â€™ ti idaá¹ƒ vihÄ• rasenÄ• sanaá¹ƒ nÄ• ma. ``maÃ±co pÄ«á¹-haá¹ƒ, bhisi bim
maÃ±capÄ«á¹-hasenÄ• sanaá¹ƒ nÄ• ma. ``cimilikÄ• , cammakhaá¹‡á¸• o, tiá¹‡asanthÄ• ro,
idaá¹ƒ santhatasenÄ• sanaá¹ƒ nÄ• ma. ``yattha \Be II 119/ vÄ• pana bhikkhÅ« paá¹-ikkama
okÄ• sasenÄ• sanaá¹ƒ nÄ• mÄ• ti evaá¹ƒ catubbidhaá¹ƒ senÄ• sanaá¹ƒ hoti, taá¹ƒ sabbam
gahitameva. imassa pana sakuá¹‡asadisassa cÄ• tuddisassa bhikkhuno anucchavikaá¹ƒ da
rukkhamÅ«la_ntiÄ• dimÄ• ha.

tattha __araÃ±Ã±a_nti ``nikkhamitvÄ• bahi indakhÄ«lÄ• , sabbametaá¹ƒ araÃ±Ã±aâ€™â€
vasena Ä• gataá¹ƒ araÃ±Ã±aá¹ƒ. ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ• sanaá¹ƒ paÃ±cadhanu
III 654) idaá¹ƒ pana imassa bhikkhuno anurÅ«paá¹ƒ, tassa lakkhaá¹‡aá¹ƒ visuddhimagge d
vuttaá¹ƒ. __rukkhamÅ«la_nti yaá¹ƒkiÃ±ci sandacchÄ• yaá¹ƒ vivittaá¹ƒ rakkhamÅ«laá¹ƒ. __p
tattha hi udakasoá¹‡á¸• Ä«su udakakiccaá¹ƒ katvÄ• sÄ«tÄ• ya rukkhacchÄ• yÄ• ya nisinna
khÄ• yamÄ• nÄ• su sÄ«tena vÄ• tena vÄ«jiyamÄ• nassa cittaá¹ƒ ekaggaá¹ƒ hoti. __kandar
tena dÄ• ritaá¹ƒ, udakena bhinnaá¹ƒ pabbatappadesaá¹ƒ, yaá¹ƒ nadÄ«tumbantipi nadÄ«ku
hi rajatapaá¹-á¹-asadisÄ• vÄ• likÄ• honti, matthake maá¹‡ivitÄ• naá¹ƒ viya vanagahanaá¹ƒ
maá¹‡ikkhandhasadisaá¹ƒ udakaá¹ƒ sandati. evarÅ«paá¹ƒ kandaraá¹ƒ oruyha pÄ• nÄ«yaá¹
katvÄ• vÄ• likaá¹ƒ ussÄ• petvÄ• paá¹ƒsukÅ«lacÄ«varaá¹ƒ paÃ±Ã±Ä• petvÄ• nisinnassa s
cittaá¹ƒ ekaggaá¹ƒ hoti. __giriguha_nti dvinnaá¹ƒ pabbatÄ• naá¹ƒ antarÄ• , ekasmiá¹ƒyeva
mahÄ• vivaraá¹ƒ. susÄ• nalakkhaá¹‡aá¹ƒ visuddhimagge vuttaá¹ƒ. __vanapattha_nti atikka
upacÄ• raá¹-á¹-hÄ• naá¹ƒ, yattha na kasanti na vapanti. tenevÄ• ha --- ``vanapatthanti dÅ«r
senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ ntiÄ• di (Vibh 531). __abbhokÄ• sa_nti \Ne II 116/
panettha cÄ«varakuá¹-iá¹ƒ katvÄ• vasati. __palÄ• lapuÃ±ja_nti palÄ• larÄ• siá¹ƒ \Ee II 216/
hi palÄ• laá¹ƒ nikkaá¸• á¸• hitvÄ• pabbhÄ• raleá¹‡asadise Ä• laye karonti, gacchagumbÄ• c
pakkhipitvÄ• heá¹-á¹-hÄ• nisinnÄ• samaá¹‡adhammaá¹ƒ karonti, taá¹ƒ sandhÄ• yetaá¹ƒ v

__pacchÄ• bhatta_nti bhattassa pacchato. __piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti piá¹‡á¸• apÄ•
paá¹-ikkanto. __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä• bhujitvÄ• _ti bandh
paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• rasa \Be II 120
koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammamaá¹ƒsanahÄ• rÅ«ni na
tesaá¹ƒ paá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppajjeyyuá¹ƒ, tÄ• na uppajjant
cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ na paripatati, vuddhiá¹ƒ phÄ• tiá¹ƒ upagacc
satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹-hapayitvÄ• , mu
attho. teneva vibhaá¹…ge vuttaá¹ƒ --- ``ayaá¹ƒ sati upaá¹-á¹-hitÄ• hoti sÅ«paá¹-á¹-hitÄ• nÄ

mukhanimitte vÄ• , tena vuccati parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti (Vibh 5
``parÄ«_ti pariggahaá¹-á¹-ho, __mukha_nti niyyÄ• nattho, __satÄ«_ti upaá¹-á¹-hÄ• nattho, t
parimukhaá¹ƒ satiâ€™â€™ nti (Paá¹-is I 164) evaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ vuttanayenape
tatrÄ• yaá¹ƒ saá¹…khepo ``pariggahitaniyyÄ• nasatiá¹ƒ katvÄ• â€™â€™ ti.

__abhijjhaá¹ƒ loke_ti ettha lujjanapalujjanaá¹-á¹-hena paÃ±cupÄ• dÄ• nakkhandhÄ• loko, t
upÄ• dÄ• nakkhandhesu rÄ• gaá¹ƒ pahÄ• ya kÄ• macchandaá¹ƒ vikkhambhetvÄ• ti ayamet
vikkhambhanavasena pahÄ«nattÄ• vigatÄ• bhijjhena, na cakkhuviÃ±Ã±Ä• á¹‡asadisenÄ• t
cittaá¹ƒ parisodhetÄ«_ti abhijjhÄ• to cittaá¹ƒ parimoceti. yathÄ• naá¹ƒ sÄ• muÃ±cati ceva,
puna gaá¹‡hÄ• ti, evaá¹ƒ karotÄ«ti attho. __byÄ• pÄ• dapadosaá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«sup
iminÄ• cittaá¹ƒ pÅ«tikammÄ• sÄ• dayo viya purimapakatiá¹ƒ pajahatÄ«ti __byÄ• pÄ• do_.
paraá¹ƒ vÄ• padÅ«seti vinÄ• setÄ«ti __padoso_. ubhayametaá¹ƒ kodhassevÄ• dhivacanaá
cittagelaÃ±Ã±aá¹ƒ. __middhaá¹ƒ_ cetasikagelaÃ±Ã±aá¹ƒ. thinaÃ±ca middhaÃ±ca __thinam
\Ee II 217/ rattimpi divÄ• diá¹-á¹-haÄ• lokasaÃ±jÄ• nanasamatthatÄ• ya vigatanÄ«varaá¹‡Ä
saÃ±Ã±Ä• ya \Ne II 117/ samannÄ• gato. __sato sampajÄ• no_ti satiyÄ• ca Ã±Ä• á¹‡ena c
ubhayaá¹ƒ Ä• lokasaÃ±Ã±Ä• ya upakÄ• rattÄ• vuttaá¹ƒ. uddhaccaÃ±ca kukkuccaÃ±ca __u
tiá¹‡á¹‡avicikiccho_ti vicikicchaá¹ƒ taritvÄ• atikkamitvÄ• á¹-hito. ``kathamidaá¹ƒ kathamida
nappavattatÄ«ti __akathaá¹ƒkathÄ«. kusalesu dhammesÅ«_ti anavajjesu dhammesu. ``ime
kusalÄ• â€™â€™ ti evaá¹ƒ na vicikicchati na kaá¹…khatÄ«ti attho. ayamettha saá¹…khepo
\Be II 121/ vacanatthalakkhaá¹‡Ä• dibhedato yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ visu

<297> __paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e_ti ime paÃ±ca nÄ«varaá¹‡Ä• uppajjamÄ• nÄ•
paÃ±Ã±Ä• ya uppajjituá¹ƒ na denti, uppannÄ• api aá¹-á¹-ha samÄ• pattiyo paÃ±ca vÄ• abl
pÄ• tenti; tasmÄ• ``paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• â€™â€™ ti vuccanti. __tathÄ• gatap
tathÄ• gatassa Ã±Ä• á¹‡apadaá¹ƒ Ã±Ä• á¹‡avaá¸·aÃ±jaá¹ƒ Ã±Ä• á¹‡ena akkantaá¹-á¹-hÄ•
__tathÄ• gatanisevita_nti tathÄ• gatassa Ã±Ä• á¹‡aphÄ• sukÄ• ya nighaá¹ƒsitaá¹-á¹-hÄ• na
__tathÄ• gatÄ• raÃ±jita_nti tathÄ• gatassa Ã±Ä• á¹‡adÄ• á¹-hÄ• ya Ä• raÃ±jitaá¹-á¹-hÄ• na

<299> __yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti yathÄ• sabhÄ• vaá¹ƒ pajÄ• nÄ• ti. __natveva
niá¹-á¹-haá¹ƒ gato hotÄ«_ti imÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• bÄ• hirakehipi sÄ• dhÄ• raá¹‡Ä• ti n
hoti. maggakkhaá¹‡epi apariyositakiccatÄ• ya na tÄ• va niá¹-á¹-haá¹ƒ gato hoti. __apica kho
gacchatÄ«_ti apica kho pana maggakkhaá¹‡e mahÄ• hatthiá¹ƒ passanto nÄ• gavaniko viya
iminÄ• Ä• kÄ• rena tÄ«su ratanesu niá¹-á¹-haá¹ƒ gacchati. __niá¹-á¹-haá¹ƒ gato hotÄ«_ti ev
niá¹-á¹-haá¹ƒ gacchanto arahattaphalakkhaá¹‡e pariyositasabbakiccatÄ• ya sabbÄ• kÄ• ren
niá¹-á¹-haá¹ƒ gato hoti. sesaá¹ƒ uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·ahatthipadopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mahÄ• hatthipadopamasuttavaá¹‡á¹‡anÄ•

<300> __evaá¹ƒ_ \Ne II 118/ \Ee II 218/ __me suta_nti mahÄ• hatthipadopamasuttaá¹ƒ. tat
pathavÄ«talacÄ• rÄ«naá¹ƒ. __pÄ• á¹‡Ä• na_nti sapÄ• dakapÄ• á¹‡Ä• naá¹ƒ. __padajÄ• tÄ
gacchantÄ«_ti odhÄ• naá¹ƒ pakkhepaá¹ƒ gacchanti. __aggamakkhÄ• yatÄ«_ti seá¹-á¹-haá¹
mahantattenÄ• _ti mahantabhÄ• vena aggaá¹ƒ akkhÄ• yati, na guá¹‡avasenÄ• ti attho. __y
keci lokiyÄ• \Be II 122/ vÄ• lokuttarÄ• vÄ• kusalÄ• dhammÄ• . __saá¹…gahaá¹ƒ gaccha
saá¹…gaho --- sajÄ• tisaá¹…gaho, saÃ±jÄ• tisaá¹…gaho, kiriyasaá¹…gaho, gaá¹‡anasaá¹…
khattiyÄ• Ä• gacchantu sabbe brÄ• hmaá¹‡Ä• â€™â€™ ti evaá¹ƒ samÄ• najÄ• tivasena sa
nÄ• ma. ``sabbe kosalakÄ• sabbe mÄ• gadhakÄ• â€™â€™ ti evaá¹ƒ saÃ±jÄ• tidesavasen
nÄ• ma. ``sabbe rathikÄ• sabbe dhanuggahÄ• â€™â€™ ti evaá¹ƒ kiriyavasena saá¹…gaho
``cakkhÄ• yatanaá¹ƒ katamakkhandhagaá¹‡anaá¹ƒ gacchatÄ«ti? cakkhÄ• yatanaá¹ƒ rÅ«pa
haÃ±ci cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchati, tena vata re vattabbe cak
rÅ«pakkhandhena saá¹…gahitaâ€™â€™ nti (Kv 471), ayaá¹ƒ __gaá¹‡anasaá¹…gaho_ nÄ•
adhippeto.

nanu ca ``catunnaá¹ƒ ariyasaccÄ• naá¹ƒ kati kusalÄ• kati akusalÄ• kati abyÄ• katÄ• ti pa
samudayasaccaá¹ƒ akusalaá¹ƒ, maggasaccaá¹ƒ kusalaá¹ƒ, nirodhasaccaá¹ƒ abyÄ• kataá¹ƒ
kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataâ€™â€™ nti (Vibh 216-217) Ä• gatattÄ• ca
diyaá¸• á¸• hameva saccaá¹ƒ bhajati. atha kasmÄ• mahÄ• thero catÅ«su ariyasaccesu gaá
Ä• hÄ• ti? saccÄ• naá¹ƒ antogadhattÄ• . yathÄ• hi ``sÄ• dhikamidaá¹ƒ, bhikkhave, diyaá¸•
anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchati, yattha attakÄ• mÄ• \Ee II 219/ kulaputtÄ• sik
bhikkhave, sikkhÄ• adhisÄ«lasikkhÄ• adhicittasikkhÄ• adhipaÃ±Ã±Ä• sikkhÄ• â€™â€™ t
sÄ• dhikamidaá¹ƒ diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ ekÄ• adhisÄ«lasikkhÄ• va hoti, taá¹ƒ
sikkhatÄ«ti dassito, sikkhÄ• naá¹ƒ antogadhattÄ• . yathÄ• ca ekassa hatthipadassa catÅ«s
ekasmiá¹ƒ koá¹-á¹-hÄ• se otiá¹‡á¹‡Ä• nipi dvÄ«su \Ne II 119/ tÄ«su catÅ«su koá¹-á¹-hÄ• se
siá¹…gÄ• lasasamigÄ• dÄ«naá¹ƒ pÄ• dÄ• ni hatthipade samodhÄ• naá¹ƒ gatÄ• neva honti.
antogadhattÄ• . evameva ekasmimpi dvÄ«supi tÄ«supi catÅ«supi saccesu gaá¹‡anaá¹ƒ gat
gaá¹‡anaá¹ƒ gatÄ• va honti; saccÄ• naá¹ƒ antogadhattÄ• ti diyaá¸• á¸• hasaccagaá¹‡anaá¹
``sabbe te catÅ«su ariyasaccesu saá¹…gahaá¹ƒ gacchantÄ«â€™â€™ ti Ä• ha. ``dukkhe ari
uddesapadesu ceva jÄ• tipi dukkhÄ• tiÄ• dÄ«su niddesapadesu ca yaá¹ƒ \Be II 123/ vattabb
vuttameva. kevalaá¹ƒ panettha desanÄ• nukkamova veditabbo.

<301> yathÄ• hi cheko vilÄ«vakÄ• ro sujÄ• taá¹ƒ veá¸·uá¹ƒ labhitvÄ• catudhÄ• chetvÄ•
á¹-hapetvÄ• ekaá¹ƒ gaá¹‡hitvÄ• paÃ±cadhÄ• bhindeyya, tatopi cattÄ• ro á¹-hapetvÄ• eka
paÃ±ca pesiyo kareyya, tato catasso á¹-hapetvÄ• ekaá¹ƒ gaá¹‡hitvÄ• kucchibhÄ• gaá¹ƒ pi

phÄ• letvÄ• piá¹-á¹-hibhÄ• gaá¹ƒ á¹-hapetvÄ• kucchibhÄ• gaá¹ƒ Ä• dÄ• ya tato
samuggabÄ«janitÄ• lavaá¹‡á¹-Ä• dinÄ• nappakÄ• raá¹ƒ veá¸·uvikatiá¹ƒ kareyya, so piá¹-á¹-
catasso pesiyo itare ca cattÄ• ro koá¹-á¹-hÄ• se itare ca tayo koá¹-á¹-hÄ• se kammÄ• ya na
vattabbo. ekappahÄ• rena pana upanetuá¹ƒ na sakkÄ• , anupubbena upanessati. evameva
vilÄ«vakÄ• ro sujÄ• taá¹ƒ veá¸·uá¹ƒ labhitvÄ• cattÄ• ro koá¹-á¹-hÄ• se viya, imaá¹ƒ mahant
Ä• rabhitvÄ• catuariyasaccavasena mÄ• tikaá¹ƒ á¹-hapesi. vilÄ«vakÄ• rassa tayo koá¹-á¹-h
gahetvÄ• tassa paÃ±cadhÄ• karaá¹‡aá¹ƒ viya therassa tÄ«á¹‡i ariyasaccÄ• ni á¹-hapetvÄ
gahetvÄ• bhÄ• jentassa khandhavasena paÃ±cadhÄ• karaá¹‡aá¹ƒ. tato yathÄ• so vilÄ«va
\Ee II 220/ á¹-hapetvÄ• ekaá¹ƒ bhÄ• gaá¹ƒ gahetvÄ• paÃ±cadhÄ• phÄ• lesi, evaá¹ƒ thero
á¹-hapetvÄ• rÅ«pakkhandhaá¹ƒ vibhajanto __cattÄ• ri ca mahÄ• bhÅ«tÄ• ni catunnaÃ±ca r
rÅ«pa_nti paÃ±cadhÄ• akÄ• si. tato yathÄ• so vilÄ«vakÄ• ro catasso pesiyo á¹-hapetvÄ•
kucchibhÄ• gaá¹ƒ piá¹-á¹-hibhÄ• ganti dvidhÄ• phÄ• lesi, evaá¹ƒ thero upÄ• dÄ• ya rÅ«paÃ
á¹-hapetvÄ• ekaá¹ƒ pathavÄ«dhÄ• tuá¹ƒ vibhajanto ajjhattikabÄ• hiravasena dvidhÄ• dass
vilÄ«vakÄ• ro piá¹-á¹-hibhÄ• gaá¹ƒ á¹-hapetvÄ• kucchibhÄ• gaá¹ƒ Ä• dÄ• ya nÄ• nappakÄ
evaá¹ƒ thero bÄ• hiraá¹ƒ pathavÄ«dhÄ• tuá¹ƒ á¹-hapetvÄ• ajjhattikaá¹ƒ pathavÄ«dhÄ• tuá¹
vibhajitvÄ• dassetuá¹ƒ __katamÄ• cÄ• vuso, ajjhattikÄ• pathavÄ«dhÄ• tÅ«_tiÄ• dimÄ• ha

yathÄ• \Ne II 120/ pana vilÄ«vakÄ• ro piá¹-á¹-hibhÄ• gaÃ±ca itarÄ• ca cattasso pesiyo itar
koá¹-á¹-hÄ• se itare ca tayo koá¹-á¹-hÄ• se anupubbena \Be II 124/ kammÄ• ya upanessati,
ekappahÄ• rena upanetuá¹ƒ, evaá¹ƒ theropi bÄ• hiraÃ±ca pathavÄ«dhÄ• tuá¹ƒ itarÄ• ca tis
upÄ• dÄ• rÅ«paÃ±ca itare ca cattÄ• ro arÅ«pino khandhe itarÄ• ni ca tÄ«á¹‡i ariyasaccÄ• n
dassessati, na hi sakkÄ• ekappahÄ• rena dassetuá¹ƒ. apica rÄ• japuttÅ«pamÄ• yapi ayaá¹

eko kira mahÄ• rÄ• jÄ• , tassa parosahassaá¹ƒ puttÄ• . so tesaá¹ƒ piá¸·andhanaparikkhÄ•
á¹-hapetvÄ• jeá¹-á¹-haputtassa appesi --- ``idaá¹ƒ te, tÄ• ta, bhÄ• tikÄ• naá¹ƒ piá¸·andhana
tathÄ• rÅ«pe chaá¹‡e sampatte piá¸·andhanaá¹ƒ no dehÄ«ti yÄ• cantÄ• naá¹ƒ dadeyyÄ• sÄ
devÄ• â€™â€™ ti sÄ• ragabbhe paá¹-isÄ• mesi, tathÄ• rÅ«pe chaá¹‡adivase rÄ• japuttÄ•
``piá¸·andhanaá¹ƒ no, tÄ• ta, detha, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu.
jeá¹-á¹-habhÄ• tikassa vo hatthe mayÄ• piá¸·andhanaá¹ƒ á¹-hapitaá¹ƒ, taá¹ƒ Ä• harÄ• petv
sÄ• dhÅ«ti paá¹-issuá¹‡itvÄ• tassa santikaá¹ƒ gantvÄ• , ``tumhÄ• kaá¹ƒ kira no hatthe piá¸·
taá¹ƒ dethÄ• â€™â€™ ti Ä• haá¹ƒsu. so evaá¹ƒ karissÄ• mÄ«ti gabbhaá¹ƒ vivaritvÄ• , catas
tisso á¹-hapetvÄ• ekaá¹ƒ vivaritvÄ• , tato paÃ±ca samugge nÄ«haritvÄ• cattÄ• ro á¹-hapet
tato paÃ±casu karaá¹‡á¸• esu \Ee II 221/ nÄ«haritesu cattÄ• ro á¹-hapetvÄ• ekaá¹ƒ vivaritv
á¹-hapetvÄ• tato hatthÅ«pagapÄ• dÅ«pagÄ• dÄ«ni nÄ• nappakÄ• rÄ• ni piá¸·andhanÄ• ni
itarehi catÅ«hi karaá¹‡á¸• ehi itarehi catÅ«hi samuggehi itarÄ• hi tÄ«hi peá¸·Ä• hi na tÄ• va
anupubbena pana dassati, na hi sakkÄ• ekappahÄ• rena dÄ• tuá¹ƒ.

tattha mahÄ• rÄ• jÄ• viya bhagavÄ• daá¹-á¹-habbo. vuttampi cetaá¹ƒ --- ``rÄ• jÄ• hamasm

dhammarÄ• jÄ• anuttaroâ€™â€™ ti (Sn 559). jeá¹-á¹-haputto viya sÄ• riputtatthero, vuttam
kho taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya, `bhagavato putto oraso mukhato jÄ•
dhammadÄ• yÄ• do, no Ä• misadÄ• yÄ• doâ€™ ti sÄ• riputtameva taá¹ƒ sammÄ• vadamÄ
... no Ä• misadÄ• yÄ• doâ€™â€™ ti (MN III 97). parosahassarÄ• japuttÄ• viya bhikkhusaá¹
vuttampi cetaá¹ƒ ---

``parosahassaá¹ƒ \Ne II 121/ \Be II 125/ bhikkhÅ«naá¹ƒ, sugataá¹ƒ payirupÄ• sati.

desentaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ akutobhayaâ€™â€™ nti || (SN I 1.216).

raÃ±Ã±o tesaá¹ƒ puttÄ• naá¹ƒ piá¸·andhanaá¹ƒ catÅ«su peá¸·Ä• su pakkhipitvÄ• jeá¹-á¹-h
á¹-hapitakÄ• lo viya bhagavato dhammasenÄ• patissa hatthe catusaccappakÄ• sanÄ• ya á¹
``sÄ• riputto, bhikkhave, pahoti cattÄ• ri ariyasaccÄ• ni vitthÄ• rena Ä• cikkhituá¹ƒ desetuá¹
paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuâ€™â€™ nti (MN III 371). tathÄ•
rÄ• japuttÄ• naá¹ƒ taá¹ƒ rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• piá¸·andhanaá¹ƒ yÄ• canakÄ• lo
vassÅ«panÄ• yikasamaye Ä• gantvÄ• dhammadesanÄ• ya yÄ• citakÄ• lo. upakaá¹-á¹-hÄ•
suttaá¹ƒ desitaá¹ƒ. raÃ±Ã±o, ``tÄ• tÄ• , jeá¹-á¹-habhÄ• tikassa vo hatthe mayÄ• piá¸·andha
taá¹ƒ Ä• harÄ• petvÄ• piá¸·andhathÄ• â€™â€™ ti vuttakÄ• lo viya sambuddhenÄ• pi, ``sev
sÄ• riputtamoggallÄ• ne, bhajatha, bhikkhave, sÄ• riputtamoggallÄ• ne. paá¹‡á¸• itÄ• bhikk
sabrahmacÄ• rÄ«naâ€™â€™ nti evaá¹ƒ dhammasenÄ• patino santike bhikkhÅ«naá¹ƒ pesit

rÄ• japuttehi raÃ±Ã±o kathaá¹ƒ sutvÄ• jeá¹-á¹-habhÄ• tikassa santikaá¹ƒ gantvÄ• piá¸·and
viya bhikkhÅ«hi satthukathaá¹ƒ sutvÄ• \Ee II 222/ dhammasenÄ• patiá¹ƒ upasaá¹…kamma
Ä• yÄ• citakÄ• lo. jeá¹-á¹-habhÄ• tikassa gabbhaá¹ƒ vivaritvÄ• catasso peá¸·Ä• yo nÄ«hari
dhammasenÄ• patissa imaá¹ƒ suttantaá¹ƒ Ä• rabhitvÄ• catunnaá¹ƒ ariyasaccÄ• naá¹ƒ vase
tisso peá¸·Ä• yo á¹-hapetvÄ• ekaá¹ƒ vivaritvÄ• tato paÃ±casamugganÄ«haraá¹‡aá¹ƒ viya
á¹-hapetvÄ• dukkhaá¹ƒ ariyasaccaá¹ƒ vibhajantassa paÃ±cakkhandhadassanaá¹ƒ. cattÄ• r
ekaá¹ƒ vivaritvÄ• tato paÃ±cakaraá¹‡á¸• anÄ«haraá¹‡aá¹ƒ viya cattÄ• ro arÅ«pakkhandhe
rÅ«pakkhandhaá¹ƒ vibhajantassa catumahÄ• bhÅ«taupÄ• dÄ• rÅ«pavasena paÃ±cakoá¹-á

<302> cattÄ• ro karaá¹‡á¸• e á¹-hapetvÄ• ekaá¹ƒ vivaritvÄ• pidhÄ• naá¹ƒ passe á¹-hapetv
hatthÅ«pagapÄ• dÅ«pagÄ• dipiá¸·andhanadÄ• naá¹ƒ viya tÄ«á¹‡i mahÄ• bhÅ«tÄ• ni upÄ•
pathavÄ«dhÄ• tuá¹ƒ vibhajantassa bÄ• hiraá¹ƒ tÄ• va pidhÄ• naá¹ƒ viya á¹-hapetvÄ• ajjhat
pathavÄ«dhÄ• tuyÄ• nÄ• nÄ• sabhÄ• vato vÄ«satiyÄ• Ä• kÄ• rehi dassanatthaá¹ƒ ``katam
pathavÄ«dhÄ• tÅ«â€™â€™ tiÄ• divacanaá¹ƒ.

tassa \Ne II 122/ pana rÄ• japuttassa tehi catÅ«hi karaá¹‡á¸• ehi catÅ«hi samuggehi tÄ«hi
anupubbena nÄ«haritvÄ• piá¸·andhanadÄ• naá¹ƒ viya therassÄ• pi itaresaÃ±ca tiá¹‡á¹‡aá¹

upÄ• dÄ• rÅ«pÄ• naÃ±ca catunnaá¹ƒ arÅ«pakkhandhÄ• naÃ±ca tiá¹‡á¹‡aá¹ƒ ariyasaccÄ• n
bhÄ• jetvÄ• dassanaá¹ƒ veditabbaá¹ƒ. yaá¹ƒ panetaá¹ƒ ``katamÄ• cÄ• vuso, ajjhattikÄ• p
tiÄ• di vuttaá¹ƒ. tattha __ajjhattaá¹ƒ paccatta_nti ubhayampetaá¹ƒ niyakÄ• dhivacanameva.
thaddhaá¹ƒ. __kharigata_nti pharusaá¹ƒ. __upÄ• dinna_nti na kammasamuá¹-á¹-hÄ• namev
sarÄ«raá¹-á¹-hakassetaá¹ƒ gahaá¹‡aá¹ƒ. sarÄ«raá¹-á¹-hakaÃ±hi upÄ• dinnaá¹ƒ vÄ• hotu, a
Ä• dinnagahitaparÄ• maá¹-á¹-havasena sabbaá¹ƒ upÄ• dinnameva nÄ• ma. seyyathidaá¹ƒ
udariyaá¹ƒ karÄ«santi idaá¹ƒ dhÄ• tukammaá¹-á¹-hÄ• nikassa kulaputtassa ajjhattikapathav
kammaá¹-á¹-hÄ• naá¹ƒ vibhattaá¹ƒ. ettha pana manasikÄ• raá¹ƒ Ä• rabhitvÄ• vipassanaá¹ƒ
gahetukÄ• mena \Ee II 223/ yaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ visuddhimagge vitthÄ• rita
pana na idha pÄ• á¸·iÄ• ruá¸·haá¹ƒ. tampi Ä• haritvÄ• , visuddhimagge vuttanayeneva
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena vavatthapetvÄ• , ``ayampi acetanÄ• abyÄ• katÄ• suÃ
evÄ• â€™â€™ ti manasi kÄ• tabbaá¹ƒ. __yaá¹ƒ vÄ• panaÃ±Ã±ampÄ«_ti idaá¹ƒ itaresu tÄ«
pathavÄ«dhÄ• tuyÄ• gahaá¹‡atthaá¹ƒ vuttaá¹ƒ. __yÄ• ceva kho pana ajjhattikÄ• pathavÄ«
vuttappakÄ• rÄ• ajjhattikÄ• pathavÄ«dhÄ• tu. __yÄ• ca bÄ• hirÄ• _ti yÄ• ca vibhaá¹…ge
sÄ«saâ€™â€™ ntiÄ• dinÄ• (Vibh 173) nayena Ä• gatÄ• bÄ• hirÄ• pathavÄ«dhÄ• tu.

ettÄ• vatÄ• therena ajjhattikÄ• pathavÄ«dhÄ• tu nÄ• nÄ• sabhÄ• vato vÄ«satiyÄ• Ä• kÄ•
bÄ• hirÄ• saá¹…khepena. kasmÄ• ? yasmiÃ±hi á¹-hÄ• ne sattÄ• naá¹ƒ Ä• layo nikanti patt
gahaá¹‡aá¹ƒ parÄ• mÄ• so balavÄ• hoti, tattha tesaá¹ƒ Ä• layÄ• dÄ«naá¹ƒ uddharaá¹‡atth
buddhasÄ• vakÄ• vÄ• vitthÄ• rakathaá¹ƒ kathenti. yattha pana na balavÄ• , tattha kattabba
saá¹…khepena kathenti. yathÄ• hi kassako khettaá¹ƒ kasamÄ• no yattha mÅ«lasantÄ• nak
naá¹…galaá¹ƒ laggati, tattha goá¹‡e á¹-hapetvÄ• paá¹ƒsuá¹ƒ viyÅ«hitvÄ• mÅ«lasantÄ• na
II 127/ uddharanto bahuá¹ƒ vÄ• yÄ• maá¹ƒ karoti. yattha tÄ• ni natthi, tattha balavaá¹ƒ payo
piá¹-á¹-hiyaá¹ƒ paharamÄ• no kasatiyeva, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

__pathavÄ«dhÄ• turevesÄ• _ti duvidhÄ• pesÄ• thaddhaá¹-á¹-hena kakkhaá¸·aá¹-á¹-hena p
ekalakkhaá¹‡Ä• pathavÄ«dhÄ• tuyeva \Ne II 123/, Ä• vusoti ajjhattikaá¹ƒ bÄ• hirÄ• ya sadd
yasmÄ• bÄ• hirÄ• ya pathavÄ«dhÄ• tuyÄ• acetanÄ• bhÄ• vo pÄ• kaá¹-o, na ajjhattikÄ• ya
saddhiá¹ƒ ekasadisÄ• acetanÄ• yevÄ• ti gaá¹‡hantassa sukhapariggaho hoti. yathÄ• kiá¹ƒ
saddhiá¹ƒ yojito adanto katipÄ• hameva visÅ«kÄ• yati vipphandati, atha na cirasseva dama
ajjhattikÄ• pi bÄ• hirÄ• ya saddhiá¹ƒ ekasadisÄ• ti gaá¹‡hantassa katipÄ• hameva acetanÄ•
upaá¹-á¹-hÄ• ti, atha na cirenevassÄ• acetanÄ• bhÄ• vo pÄ• kaá¹-o hoti. __taá¹ƒ netaá¹ƒ n
na etaá¹ƒ mama, na esohamasmi, na eso me attÄ• ti evaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ
__yathÄ• bhÅ«ta_nti yathÄ• sabhÄ• vaá¹ƒ, taÃ±hi aniccÄ• disabhÄ• vaá¹ƒ, tasmÄ• anicca
daá¹-á¹-habbanti attho.

__hoti kho so, Ä• vuso_ti kasmÄ• Ä• rabhi? bÄ• hiraÄ• podhÄ• tuvasena bÄ• hirÄ• ya pat
dassetvÄ• tato visesatarena upÄ• dinnÄ• ya sarÄ«raá¹-á¹-hakapathavÄ«dhÄ• tuyÄ• vinÄ•

__pakuppatÄ«_ti Ä• posaá¹ƒvaá¹-á¹-avasena vaá¸• á¸• hamÄ• nÄ• kuppati. __antarahitÄ•
pathavÄ«dhÄ• tu hotÄ«_ti tasmiá¹ƒ samaye koá¹-isatasahassacakkavÄ• á¸·e khÄ• rodaken
hutvÄ• sabbÄ• pabbatÄ• divasena saá¹‡á¹-hitÄ• pathavÄ«dhÄ• tu antarahitÄ• hoti. vilÄ«
__tÄ• va mahallikÄ• yÄ• _ti tÄ• va mahantÄ• ya.

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• ti || ---

evaá¹ƒ bahalatteneva mahantÄ• ya, vitthÄ• rato pana koá¹-isatasahassacakkavÄ• á¸·appan
hutvÄ• abhÄ• vatÄ• . __khayadhammatÄ• _ti khayaá¹ƒ gamanasabhÄ• vatÄ• \Be II 128/.
gamanasabhÄ• vatÄ• . __vipariá¹‡Ä• madhammatÄ• _ti pakativijahanasabhÄ• vatÄ• , iti sa
aniccalakkhaá¹‡ameva vuttaá¹ƒ. yaá¹ƒ pana aniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ,
tÄ«á¹‡ipi lakkhaá¹‡Ä• ni Ä• gatÄ• neva honti. __mattaá¹-á¹-hakassÄ• _ti parittaá¹-á¹-hitikas
dvÄ«hÄ• kÄ• rehi imassa kÄ• yassa parittaá¹-á¹-hititÄ• veditabbÄ• á¹-hitiparittatÄ• ya ca s
ayaÃ±hi atÄ«te cittakkhaá¹‡e jÄ«vittha, na jÄ«vati, na jÄ«vissati. anÄ• gate cittakkhaá¹‡e jÄ
jÄ«vati, na jÄ«vittha. paccuppanne cittakkhaá¹‡e jÄ«vati \Ne II 124/, na jÄ«vittha, na jÄ«viss

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahu so vattate khaá¹‡oâ€™â€™ ti || ---

idaá¹ƒ \Ee II 225/ etasseva parittaá¹-á¹-hitidassanatthaá¹ƒ vuttaá¹ƒ. evaá¹ƒ __á¹-hitiparittatÄ
parittaá¹-á¹-hititÄ• veditabbÄ• .

assÄ• sapassÄ• sÅ«panibaddhÄ• dibhÄ• vena panassa __sarasaparittatÄ• _ veditabbÄ• .
assÄ• sÅ«panibaddhaá¹ƒ jÄ«vitaá¹ƒ, passÄ• sÅ«panibaddhaá¹ƒ jÄ«vitaá¹ƒ, assÄ• sapassÄ
mahÄ• bhÅ«tÅ«panibaddhaá¹ƒ jÄ«vitaá¹ƒ, kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«panibaddhaá¹ƒ jÄ«vita
viÃ±Ã±Ä• á¹‡Å«panibaddhaá¹ƒ jÄ«vitanti visuddhimagge vitthÄ• ritaá¹ƒ.

__taá¹‡hupÄ• dinnassÄ• _ti taá¹‡hÄ• ya Ä• dinnagahitaparÄ• maá¹-á¹-hassa __ahanti vÄ•
atha khvÄ• ssa notevettha hotÄ«_ti atha kho assa bhikkhuno evaá¹ƒ tÄ«á¹‡i lakkhaá¹‡Ä• ni
ettha ajjhattikÄ• ya pathavÄ«dhÄ• tuyÄ• ahanti vÄ• tiÄ• di tividho taá¹‡hÄ• mÄ• nadiá¹-á¹-
hotiyevÄ• ti attho. yathÄ• ca Ä• podhÄ• tuvasena, evaá¹ƒ tejodhÄ• tuvÄ• yodhÄ• tuvasena
pathavÄ«dhÄ• tuyÄ• antaradhÄ• naá¹ƒ hoti. idha pana ekaá¹ƒyeva Ä• gataá¹ƒ. itarÄ• nipi a

__taÃ±ce, Ä• vuso_ti idha tassa dhÄ• tukammaá¹-á¹-hÄ• nikassa bhikkhuno sotadvÄ• re pa
balaá¹ƒ dasseti. __akkosantÄ«_ti dasahi akkosavatthÅ«hi akkosanti. __paribhÄ• santÄ«_ti

kataá¹ƒ, evaÃ±ca evaÃ±ca taá¹ƒ karissÄ• mÄ• ti vÄ• cÄ• ya paribhÄ• santi. __rosentÄ«_ti g
__vihesentÄ«_ti dukkhÄ• penti, sabbaá¹ƒ vÄ• cÄ• ya ghaá¹-á¹-anameva vuttaá¹ƒ. __so eva
dhÄ• tukammaá¹-á¹-hÄ• niko \Be II 129/ evaá¹ƒ sampajÄ• nÄ• ti. __uppannÄ• kho me aya_
sampativattamÄ• nuppannabhÄ• vena ca samudÄ• cÄ• ruppannabhÄ• vena ca uppannÄ• .
upanissayavasena sotasamphassato jÄ• tÄ• sotadvÄ• rajavanavedanÄ• , __phasso anicco
abhÄ• vaá¹-á¹-hena aniccoti passati. vedanÄ• dayopi \Ne II 125/ sotasamphassasampayutt
__dhÄ• tÄ• rammaá¹‡amevÄ• _ti dhÄ• tusaá¹…khÄ• tameva Ä• rammaá¹‡aá¹ƒ. __pakkhan
tasmiá¹ƒ Ä• rammaá¹‡e pasÄ«dati, bhummavacanameva vÄ• etaá¹ƒ. byaÃ±janasandhivas
``dhÄ• tÄ• rammaá¹‡amevÄ• â€™â€™ ti vuttaá¹ƒ, dhÄ• tÄ• rammaá¹‡eyevÄ• ti ayamettha
dhÄ• tuvasena evanti adhimokkhaá¹ƒ labhati, na rajjati, na dussati. ayaÃ±hi \Ee II 226/ sota
Ä• rammaá¹‡e Ä• pÄ• thagate mÅ«lapariÃ±Ã±Ä• Ä• gantukatÄ• vakÄ• likavasena pariggah
satipaá¹-á¹-hÄ• ne satisampajaÃ±Ã±apabbe vuttÄ• . sÄ• pana tattha cakkhudvÄ• ravasena
sotadvÄ• ravasena veditabbÄ• .

evaá¹ƒ katapariggahassa hi dhÄ• tukammaá¹-á¹-hÄ• nikassa balavavipassakassa sacepi c
Ä• rammaá¹‡e Ä• pÄ• thagate ayoniso Ä• vajjanaá¹ƒ uppajjati, voá¹-á¹-habbanaá¹ƒ patvÄ•
Ä• sevanaá¹ƒ labhitvÄ• cittaá¹ƒ bhavaá¹…gameva otarati, na rÄ• gÄ• divasena uppajjati, a
tikkhavipassako. aparassa rÄ• gÄ• divasena ekaá¹ƒ vÄ• raá¹ƒ javanaá¹ƒ javati, javanapariy
rÄ• gÄ• divasena evaá¹ƒ me javanaá¹ƒ javitanti Ä• vajjato Ä• rammaá¹‡aá¹ƒ pariggahitame
tathÄ• na javati. aparassa ekavÄ• raá¹ƒ evaá¹ƒ Ä• vajjato puna dutiyavÄ• raá¹ƒ rÄ• gÄ• div
javatiyeva, dutiyavÄ• rÄ• vasÄ• ne pana evaá¹ƒ me javanaá¹ƒ javitanti Ä• vajjato Ä• ramma
hoti, tatiyavÄ• re tathÄ• na uppajjati. ettha pana paá¹-hamo atitikkho, tatiyo atimando, dutiy
imasmiá¹ƒ sutte, laá¹-ukikopame, indriyabhÄ• vane ca ayamattho veditabbo.

evaá¹ƒ sotadvÄ• re pariggahitavasena dhÄ• tukammaá¹-á¹-hÄ• nikassa balaá¹ƒ dassetvÄ•
__taÃ±ce, Ä• vuso_tiÄ• dimÄ• ha. aniá¹-á¹-hÄ• rammaá¹‡aÃ±hi patvÄ• dvÄ«su vÄ• resu k
kÄ• yadvÄ• re ca. tasmÄ• yathÄ• nÄ• ma khettassÄ• mÄ« puriso kudÄ• laá¹ƒ gahetvÄ• k
anusaÃ±caranto yattha vÄ• tattha vÄ• mattikapiá¹‡á¸• aá¹ƒ adatvÄ• dubbalaá¹-á¹-hÄ• nes
bhinditvÄ• satiá¹‡amattikapiá¹‡á¸• aá¹ƒ deti. evameva mahÄ• thero anÄ• gate sikkhÄ• kÄ•
kulaputtÄ• imesu dvÄ• resu saá¹ƒvaraá¹ƒ paá¹-á¹-hapetvÄ• khippameva jÄ• tijarÄ• maraá
imesuyeva dvÄ«su dvÄ• resu gÄ• á¸·haá¹ƒ katvÄ• saá¹ƒvaraá¹ƒ desento imaá¹ƒ desanaá¹

tattha \Ne II 126/ __samudÄ• carantÄ«_ti upakkamanti. __pÄ• á¹‡isamphassenÄ• _ti \Ee II
itaresupi eseva nayo. __tathÄ• bhÅ«to_ti tathÄ• sabhÄ• vo. __yathÄ• bhÅ«tasmi_nti yathÄ•
pavattanti. __evaá¹ƒ buddhaá¹ƒ anussarato_tiÄ• dÄ«su itipi so bhagavÄ• tiÄ• dinÄ• nayena
anussarati, vuttaá¹ƒ kho panetaá¹ƒ bhagavatÄ• ti anussarantopi anussaratiyeva. svÄ• kkhÄ
dhammotiÄ• dinÄ• nayena anussarantopi dhammaá¹ƒ anussarati, kakacÅ«pamovÄ• daá¹ƒ
suppaá¹-ipannotiÄ• dinÄ• nayena anussarantopi saá¹…ghaá¹ƒ anussarati, kakacokantanaá

bhikkhuno guá¹‡aá¹ƒ anussaramÄ• nopi anussaratiyeva.

__upekkhÄ• kusalanissitÄ• na saá¹‡á¹-hÄ• tÄ«_ti idha vipassanupekkhÄ• adhippetÄ• . __
saá¹‡á¹-hÄ• tÄ«_ti idha chaá¸·aá¹…gupekkhÄ• , sÄ• panesÄ• kiÃ±cÄ• pi khÄ«á¹‡Ä• sava
Ä• rammaá¹‡esu arajjanÄ• divasena pavattati, ayaá¹ƒ pana bhikkhu vÄ«riyabalena bhÄ• va
vipassanaá¹ƒ khÄ«á¹‡Ä• savassa chaá¸·aá¹…gupekkhÄ• á¹-hÄ• ne á¹-hapetÄ«ti vipassanÄ
jÄ• tÄ• .

<303> Ä• podhÄ• tuniddese __Ä• pogata_nti sabbaÄ• pesu gataá¹ƒ allayÅ«sabhÄ• valakk
semha_ntiÄ• dÄ«su pana yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ saddhiá¹ƒ bhÄ• vanÄ• nayena
__pakuppatÄ«_ti oghavasena vaá¸• á¸• hati, samuddato vÄ• udakaá¹ƒ uttarati, ayamassa p
Ä• posaá¹ƒvaá¹-á¹-akÄ• le pana koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ udakapÅ«rameva hoti
heá¹-á¹-hÄ• gacchanti, uddhane Ä• ropitaudakaá¹ƒ viya khayaá¹ƒ vinÄ• saá¹ƒ pÄ• puá¹‡an
veditabbaá¹ƒ.

<304> tejodhÄ• tuniddese \Be II 131/ __tejogata_nti sabbatejesu gataá¹ƒ uá¹‡hattalakkhaá
tejobhÄ• vaá¹ƒ gatanti __tejogataá¹ƒ_. purime Ä• pogatepi pacchime vÄ• yogatepi eseva na
tejogatena. tasmiá¹ƒ kuppite ayaá¹ƒ kÄ• yo santappati, ekÄ• hikajarÄ• dibhÄ• vena usumaj
jÄ«rÄ«yatÄ«_ti yena ayaá¹ƒ kÄ• yo jÄ«rati, indriyavekallattaá¹ƒ balaparikkhayaá¹ƒ valipalitÄ
pÄ• puá¹‡Ä• ti. __yena ca pariá¸• ayhatÄ«_ti yena kuppitena ayaá¹ƒ kÄ• yo dayhati, so ca p
228/ dayhÄ• mÄ«ti kandanto satadhotasappigosÄ«tacandanÄ• dilepaÃ±ca \Ne II 127/ tÄ• la
paccÄ• sÄ«sati. __yena ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacch
vÄ• odanÄ• di, pÄ«taá¹ƒ vÄ• pÄ• nakÄ• di, khÄ• yitaá¹ƒ vÄ• piá¹-á¹-hakhajjakÄ• di, sÄ• y
ambapakkamadhuphÄ• á¹‡itÄ• di sammÄ• paripÄ• kaá¹ƒ gacchati, rasÄ• dibhÄ• vena vive
ayamettha saá¹…khepo. vitthÄ• rato pana yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ saddhi
visuddhimagge vuttaá¹ƒ.

__haritanta_nti haritameva. allatiá¹‡Ä• diá¹ƒ Ä• gamma nibbÄ• yatÄ«ti attho. __panthanta_
__selanta_nti pabbataá¹ƒ. __udakanta_nti udakaá¹ƒ. __ramaá¹‡Ä«yaá¹ƒ vÄ• bhÅ«mibhÄ•
tiá¹‡agumbÄ• dirahitaá¹ƒ, vivittaá¹ƒ abbhokÄ• saá¹ƒ bhÅ«mibhÄ• gaá¹ƒ. __anÄ• hÄ• rÄ• _t
ayampi pakatiyÄ• va tejovikÄ• ro vutto, tejosaá¹ƒvaá¹-á¹-akÄ• le pana koá¹-isatasahassacak
chÄ• rikÄ• mattampi na tiá¹-á¹-hati. __nhÄ• rudaddulenÄ• _ti cammanillekhanena. __aggiá¹
evarÅ«paá¹ƒ sukhumaá¹ƒ upÄ• dÄ• naá¹ƒ gahetvÄ• aggiá¹ƒ pariyesanti, yaá¹ƒ appamattak
pajjalati, sesamidhÄ• pi purimanayeneva veditabbaá¹ƒ.

<305> vÄ• yodhÄ• tuniddese __uddhaá¹…gamÄ• vÄ• tÄ• _ti uggÄ• rahikkÄ• rÄ• dipavatta
__adhogamÄ• vÄ• tÄ• _ti uccÄ• rapassÄ• vÄ• dinÄ«haraá¹‡akÄ• adho orohanavÄ• tÄ• . _
bahivÄ• tÄ• . __koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• _ti antÄ• naá¹ƒ antovÄ• tÄ• . __aá¹…gamaá¹…

dhamanÄ«jÄ• lÄ• nusÄ• rena sakalasarÄ«re aá¹…gamaá¹…gÄ• ni anusaá¹-Ä• samiÃ±jana
__assÄ• so_ti antopavisananÄ• sikavÄ• to \Be II 132/. __passÄ• so_ti bahinikkhamananÄ•
saá¹…khepo. vitthÄ• rato pana yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ saddhiá¹ƒ bhÄ• va
vuttaá¹ƒ.

__gÄ• mampi vahatÄ«_ti sakalagÄ• mampi cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kurumÄ• nÄ• Ä• dÄ•
eseva nayo. idha vÄ• yosaá¹ƒvaá¹-á¹-akÄ• le koá¹-isatasahassacakkavÄ• á¸·aviddhaá¹ƒsar
vÄ• yodhÄ• tuvikÄ• ro dassito. __vidhÅ«panenÄ• _ti aggibÄ«janakena. __ossavane_ti chad
savati, tasmÄ• taá¹ƒ ``ossavanaâ€™â€™ nti vuccati. sesamidhÄ• pi purimanayeneva yojet

<306> __seyyathÄ• pi_ \Ne II 128/, __Ä• vuso_ti idha kiá¹ƒ dasseti? heá¹-á¹-hÄ• kathitÄ• n
nissattabhÄ• vaá¹ƒ. __kaá¹-á¹-ha_nti dabbasambhÄ• raá¹ƒ. __valli_nti Ä• bandhanavalliá¹ƒ
chadanatiá¹‡aá¹ƒ. __mattika_nti anulepamattikaá¹ƒ. __Ä• kÄ• so parivÄ• rito_ti etÄ• ni kaá¹
bahi ca parivÄ• retvÄ• Ä• kÄ• so á¹-hitoti attho. __agÄ• raá¹ƒtveva saá¹…khaá¹ƒ gacchatÄ
paá¹‡á¹‡attimattaá¹ƒ hoti. kaá¹-á¹-hÄ• dÄ«su pana visuá¹ƒ visuá¹ƒ rÄ• sikatesu kaá¹-á¹-hara
vuccati. __evameva kho_ti evameva aá¹-á¹-hiÄ• dÄ«ni anto ca bahi ca parivÄ• retvÄ• á¹-hi
aá¹-á¹-hiÄ• dÄ«ni paá¹-icca rÅ«paá¹ƒtveva saá¹…khaá¹ƒ gacchati, sarÄ«ranti vohÄ• raá¹ƒ g
kaá¹-á¹-hÄ• dÄ«ni paá¹-icca gehanti saá¹…khaá¹ƒ gataá¹ƒ agÄ• raá¹ƒ khattiyagehaá¹ƒ brÄ•
evamidampi khattiyasarÄ«raá¹ƒ brÄ• hmaá¹‡asarÄ«ranti vuccati, na hettha koci satto vÄ• j

__ajjhattikaÃ±ceva, Ä• vuso, cakkhÅ«_ti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? heá¹-á¹-hÄ• upÄ•
arÅ«pino khandhÄ• tÄ«á¹‡i ca ariyasaccÄ• ni na kathitÄ• ni, idÄ• ni tÄ• ni kathetuá¹ƒ ayaá¹
tattha __cakkhuá¹ƒ aparibhinna_nti cakkhupasÄ• de niruddhepi upahatepi pittasemhalohitel
cakkhuviÃ±Ã±Ä• á¹‡assa paccayo bhavituá¹ƒ na sakkoti, paribhinnameva hoti, cakkhuviÃ±Ã
bhavituá¹ƒ samatthaá¹ƒ aparibhinnaá¹ƒ nÄ• ma. __bÄ• hirÄ• ca rÅ«pÄ• _ti bÄ• hirÄ• catus
__tajjo samannÄ• hÄ• ro_ti taá¹ƒ cakkhuÃ±ca rÅ«pe ca paá¹-icca bhavaá¹…gaá¹ƒ Ä• vaá¹-
uppajjanamanasikÄ• ro, bhavaá¹…gÄ• vaá¹-á¹-anasamatthaá¹ƒ cakkhudvÄ• re \Be II 133/ k
attho. taá¹ƒ rÅ«pÄ• naá¹ƒ anÄ• pÄ• thagatattÄ• pi aÃ±Ã±Ä• vihitassapi na hoti, __tajjassÄ•
__viÃ±Ã±Ä• á¹‡abhÄ• gassÄ• _ti viÃ±Ã±Ä• á¹‡akoá¹-á¹-hÄ• sassa.

__yaá¹ƒ tathÄ• bhÅ«tassÄ• _tiÄ• dÄ«su dvÄ• ravasena cattÄ• ri saccÄ• ni \Ee II 230/ dass
__tathÄ• bhÅ«tassÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena sahabhÅ«tassa, cakkhuviÃ±Ã±Ä• á¹‡asa
cakkhuviÃ±Ã±Ä• á¹‡assa na rÅ«pajanakattÄ• cakkhuviÃ±Ã±Ä• á¹‡akkhaá¹‡e tisamuá¹-á¹-h
tadanantaracittakkhaá¹‡e catusamuá¹-á¹-hÄ• nampi labbhati. __saá¹…gahaá¹ƒ gacchatÄ«_
vedanÄ• dayo cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• va. viÃ±Ã±Ä• á¹‡ampi cakkhuviÃ±Ã±Ä• á
cetanÄ• va vuttÄ• . __saá¹…gaho_ti ekato saá¹…gaho. __sannipÄ• to_ti samÄ• gamo. __s
paá¹-iccasamuppÄ• daá¹ƒ passatÄ«_ti yo paccaye passati. __so dhammaá¹ƒ passatÄ«_ti s
passati, __chando_tiÄ• di sabbaá¹ƒ taá¹‡hÄ• vevacanameva \Ne II 129/, taá¹‡hÄ• hi chand

__chando_. Ä• layakaraá¹‡avasena __Ä• layo_. anunayakaraá¹‡avasena __anunayo_. ajjh
gahanavasena __ajjhosÄ• na_nti vuccati. __chandarÄ• gavinayo chandarÄ• gappahÄ• na_
iti tÄ«á¹‡i saccÄ• ni pÄ• á¸·iyaá¹ƒ Ä• gatÄ• neva maggasaccaá¹ƒ Ä• haritvÄ• gahetabbaá¹
á¹-hÄ• nesu diá¹-á¹-hi saá¹…kappo vÄ• cÄ• kammanto Ä• jÄ«vo vÄ• yÄ• mo sati samÄ• dh
maggoti. __bahukataá¹ƒ hotÄ«_ti ettÄ• vatÄ• pi bahuá¹ƒ bhagavato sÄ• sanaá¹ƒ kataá¹ƒ ho
Ä• vuso, sota_ntiÄ• divÄ• resupi eseva nayo.

manodvÄ• re pana ajjhattiko mano nÄ• ma bhavaá¹…gacittaá¹ƒ. taá¹ƒ niruddhampi Ä• vajj
bhavituá¹ƒ asamatthaá¹ƒ mandathÄ• magatameva pavattamÄ• nampi __paribhinnaá¹ƒ_ nÄ
paccayo bhavituá¹ƒ samatthaá¹ƒ __aparibhinnaá¹ƒ_ nÄ• ma. __bÄ• hirÄ• ca dhammÄ• _ti
tÄ• va tajjassÄ• _ti idaá¹ƒ bhavaá¹…gasamayeneva kathitaá¹ƒ. dutiyavÄ• ro paguá¹‡ajjhÄ•
paguá¹‡akammaá¹-á¹-hÄ• namanasikÄ• rena vÄ• , paguá¹‡abuddhavacanasajjhÄ• yakaraá
sandhÄ• ya vutto. imasmiá¹ƒ vÄ• re __rÅ«pa_nti catusamuá¹-á¹-hÄ• nampi labbhati. manov
samuá¹-á¹-hÄ• peti, vedanÄ• dayo manoviÃ±Ã±Ä• á¹‡asampayuttÄ• \Ee II 231/, viÃ±Ã±Ä•
saá¹…khÄ• rÄ• panettha phassacetanÄ• vaseneva \Be II 134/ gahitÄ• . sesaá¹ƒ vuttanaye
mahÄ• thero heá¹-á¹-hÄ• ekadesameva sammasanto Ä• gantvÄ• imasmiá¹ƒ á¹-hÄ• ne á¹-
parihÄ«nadesanaá¹ƒ sabbaá¹ƒ taá¹ƒtaá¹ƒdvÄ• ravasena bhÄ• jetvÄ• dassento yathÄ• nus
niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• hatthipadopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahÄ• sÄ• ropamasuttavaá¹‡á¹‡anÄ•

<307> __evaá¹ƒ_ \Ne II 130/ __me suta_nti mahÄ• sÄ• ropamasuttaá¹ƒ. tattha __acirapakl
bhinditvÄ• ruhiruppÄ• dakammaá¹ƒ katvÄ• nacirapakkante saliá¹…geneva pÄ• á¹-iyekke j

__idha, bhikkhave, ekacco kulaputto_ti kiÃ±cÄ• pi asukakulaputtoti na niyÄ• mito, devadatt
sandhÄ• ya idaá¹ƒ vuttanti veditabbaá¹ƒ. so hi asambhinnÄ• ya mahÄ• sammatapaveá¹‡iyÄ
jÄ• tikulaputto. __otiá¹‡á¹‡o_ti yassa jÄ• ti anto anupaviá¹-á¹-hÄ• , so jÄ• tiyÄ• otiá¹‡á¹‡o n
eseva nayo. __lÄ• bhasakkÄ• rÄ• dÄ«_supi __lÄ• bho_ti cattÄ• ro paccayÄ• . __sakkÄ• ro_
__siloko_ti vaá¹‡á¹‡abhaá¹‡anaá¹ƒ. __abhinibbattetÄ«_ti uppÄ• deti. __apaÃ±Ã±Ä• tÄ• _ti
á¹-hitaá¹-á¹-hÄ• ne na paÃ±Ã±Ä• yanti, ghÄ• sacchÄ• danamattampi na labhanti. __appesa
purato vÄ• pacchato vÄ• gacchantaá¹ƒ na labhanti.

__sÄ• rena sÄ• rakaraá¹‡Ä«ya_nti rukkhasÄ• rena kattabbaá¹ƒ akkhacakkayuganaá¹…gal
__sÄ• khÄ• palÄ• saá¹ƒ aggahesi brahmacariyassÄ• _ti maggaphalasÄ• rassa sÄ• sanabra

sÄ• khÄ• palÄ• saá¹ƒ nÄ• ma, taá¹ƒ aggahesi. __tena ca vosÄ• naá¹ƒ Ä• pÄ• dÄ«_ti teneva
pattoti vosÄ• naá¹ƒ Ä• panno.

<310> __Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ• dhetÄ«_ti devadatto paÃ±cÄ• bhiÃ±Ã±o, dibbacakk
abhiÃ±Ã±Ä• naá¹ƒ matthake á¹-hitaá¹ƒ, taá¹ƒ imasmiá¹ƒ sutte ``Ã±Ä• á¹‡adassanaâ€™â€™
__ajÄ• naá¹ƒ apassaá¹ƒ viharantÄ«_ti \Ee II 232/ kiÃ±ci sukhumaá¹ƒ rÅ«paá¹ƒ ajÄ• nantÄ•
paá¹ƒsupisÄ• cakampi apassantÄ• viharanti.

<311> __asamayavimokkhaá¹ƒ Ä• rÄ• dhetÄ«_ti, ``katamo asamayavimokkho? cattÄ• ro c
sÄ• maÃ±Ã±aphalÄ• ni, nibbÄ• naÃ±ca, ayaá¹ƒ asamayavimokkhoâ€™â€™ ti (Paá¹-is I 21
navalokuttaradhamme Ä• rÄ• dheti sampÄ• deti paá¹-ilabhati. lokiyasamÄ• pattiyo hi appita
paccanÄ«kadhammehi vimuccanti, tasmÄ• , ``katamo samayavimokkho? cattÄ• ri ca jhÄ• n
arÅ«pÄ• vacarasamÄ• pattiyo, ayaá¹ƒ samayavimokkhoâ€™â€™ ti evaá¹ƒ samayavimokkh
pana kÄ• lena kÄ• laá¹ƒ vimuccanti, sakiá¹ƒ vimuttÄ• ni hi maggaphalÄ• ni vimuttÄ• neva h
sabbakilesehi accantaá¹ƒ vimuttamevÄ• ti ime nava dhammÄ• asamayavimokkhoti vuttÄ• .

__akuppÄ• cetovimuttÄ«_ti arahattaphalavimutti. ayamattho etassÄ• ti __etadatthaá¹ƒ, _
arahattaphalatthamidaá¹ƒ brahmacariyaá¹ƒ. ayaá¹ƒ etassa atthoti vuttaá¹ƒ hoti. __etaá¹ƒ sÄ
arahattaphalaá¹ƒ brahmacariyassa sÄ• raá¹ƒ. __etaá¹ƒ pariyosÄ• na_nti etaá¹ƒ arahattapha
pariyosÄ• naá¹ƒ, esÄ• koá¹-i, na ito paraá¹ƒ pattabbaá¹ƒ atthÄ«ti yathÄ• nusandhinÄ• va d
niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• sÄ• ropamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÅ«á¸·asÄ• ropamasuttavaá¹‡á¹‡anÄ•

<312> __evaá¹ƒ_ \Ne II 132/ __me suta_nti cÅ«á¸·asÄ• ropamasuttaá¹ƒ. tattha __piá¹…ga
brÄ• hmaá¹‡o piá¹…galadhÄ• tuko. __koccho_ti panassa nÄ• maá¹ƒ, tasmÄ• ``piá¹…galak
__saá¹…ghino_tiÄ• dÄ«su pabbajitasamÅ«hasaá¹…khÄ• to saá¹…gho etesaá¹ƒ atthÄ«ti __
etesaá¹ƒ atthÄ«ti __gaá¹‡ino_. Ä• cÄ• rasikkhÄ• panavasena tassa gaá¹‡assa Ä• cariyÄ• t
Ã±Ä• tÄ• _ti paÃ±Ã±Ä• tÄ• pÄ• kaá¹-Ä• . ``appicchÄ• santuá¹-á¹-hÄ• , appicchatÄ• ya \Be
nivÄ• sentÄ«â€™â€™ tiÄ• dinÄ• nayena samuggato yaso etesaá¹ƒ \Ee II 233/ atthÄ«ti __y
laddhikarÄ• . __sÄ• dhusammatÄ• _ti ime sÄ• dhu sundarÄ• sappurisÄ• ti evaá¹ƒ sammat
assutavato andhabÄ• laputhujjanassa. idÄ• ni te dassento __seyyathidaá¹ƒ pÅ«raá¹‡o_tiÄ•
__pÅ«raá¹‡o_ti tassa satthupaá¹-iÃ±Ã±assa nÄ• maá¹ƒ. __kassapo_ti gottaá¹ƒ. so kira aÃ±
ekÅ«nadÄ• sasataá¹ƒ pÅ«rayamÄ• no jÄ• to, tenassa ``pÅ«raá¹‡oâ€™â€™ ti nÄ• maá¹ƒ a

cassa ``dukkaá¹-aâ€™â€™ nti vattÄ• natthi, akataá¹ƒ vÄ• na katanti. ``so kimahamettha v
palÄ• yi. athassa corÄ• vatthÄ• ni acchindiá¹ƒsu. so paá¹‡á¹‡ena vÄ• tiá¹‡ena vÄ• paá¹-i
jÄ• tarÅ«peneva ekaá¹ƒ gÄ• maá¹ƒ pÄ• visi. manussÄ• taá¹ƒ disvÄ• , ``ayaá¹ƒ samaá¹‡o a
iminÄ• sadisoâ€™â€™ ti pÅ«vabhattÄ• dÄ«ni gahetvÄ• upasaá¹…kamanti. so ``mayhaá¹
anivatthabhÄ• vena idaá¹ƒ uppannaâ€™â€™ nti tato paá¹-á¹-hÄ• ya sÄ• á¹-akaá¹ƒ labhitvÄ
pabbajjaá¹ƒ aggahesi. tassa santike aÃ±Ã±epi paÃ±casatÄ• manussÄ• pabbajiá¹ƒsu, taá¹
kassapoâ€™â€™ ti.

__makkhalÄ«_ti tassa nÄ• maá¹ƒ. gosÄ• lÄ• ya jÄ• tattÄ• __gosÄ• lo_ti dutiyaá¹ƒ nÄ• ma
bhÅ«miyÄ• telaghaá¹-aá¹ƒ gahetvÄ• gacchantaá¹ƒ, ``tÄ• ta, mÄ• khalÄ«â€™â€™ ti sÄ• n
khalitvÄ• patitvÄ• sÄ• mikassa bhayena palÄ• yituá¹ƒ Ä• raddho. sÄ• miko upadhÄ• vitvÄ
aggahesi. sopi sÄ• á¹-akaá¹ƒ chaá¸• á¸• etvÄ• acelako hutvÄ• palÄ• yi, sesaá¹ƒ pÅ«raá¹‡

__ajito_ti \Ne II 133/ tassa nÄ• maá¹ƒ. kesakambalaá¹ƒ dhÄ• retÄ«ti __kesakambalo_. iti n
saá¹ƒsanditvÄ• ``ajito kesakambaloâ€™â€™ ti vuccati. tattha __kesakambalo_ nÄ• ma ma
tato paá¹-ikiá¹-á¹-hataraá¹ƒ vatthaá¹ƒ nÄ• ma natthi. yathÄ• ha --- ``seyyathÄ• pi, bhikkhave
tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ, kesakambalo tesaá¹ƒ paá¹-ikiá¹-á¹-ho akkhÄ• yati, kesak
sÄ«to uá¹‡he uá¹‡ho dubbaá¹‡á¹‡o duggandho dukkhasamphassoâ€™â€™ ti (AN I 3.138)

__pakudho_ti \Be II 137/ tassa nÄ• maá¹ƒ. __kaccÄ• yano_ti gottaá¹ƒ. iti \Ee II 234/ nÄ• ma
saá¹ƒsanditvÄ• , ``pakudho kaccÄ• yanoâ€™â€™ ti vuccati. sÄ«tudakapaá¹-ikkhittako esa,
udakakiccaá¹ƒ na karoti, uá¹‡hodakaá¹ƒ vÄ• kaÃ±jiyaá¹ƒ vÄ• labhitvÄ• karoti, nadiá¹ƒ vÄ
atikkamma, ``sÄ«laá¹ƒ me bhinnaâ€™â€™ nti vÄ• likathÅ«paá¹ƒ katvÄ• sÄ«laá¹ƒ adhiá¹-á
nissirikaladdhiko esa.

__saÃ±jayo_ti tassa nÄ• maá¹ƒ. belaá¹-á¹-hassa puttoti __belaá¹-á¹-haputto_. amhÄ• kaá¹
palibujjhanakileso natthi, kilesagaá¹‡á¹-harahitÄ• mayanti evaá¹ƒ vÄ• ditÄ• ya laddhanÄ• n
__nigaá¹‡á¹-ho_. nÄ• á¹-assa puttoti __nÄ• á¹-aputto. abbhaÃ±Ã±aá¹ƒsÅ«_ti yathÄ• tesaá
jÄ• niá¹ƒsu. idaá¹ƒ vuttaá¹ƒ hoti --- sace nesaá¹ƒ sÄ• paá¹-iÃ±Ã±Ä• niyyÄ• nikÄ• sabbe a
na abbhaÃ±Ã±aá¹ƒsu. tasmÄ• kiá¹ƒ tesaá¹ƒ paá¹-iÃ±Ã±Ä• niyyÄ• nikÄ• na niyyÄ• nikÄ• t
attho. atha bhagavÄ• nesaá¹ƒ aniyyÄ• nikabhÄ• vakathanena atthÄ• bhÄ• vato alanti paá¹
atthaá¹ƒ pavedento dhammameva desetuá¹ƒ, __dhammaá¹ƒ, te brÄ• hmaá¹‡a, desessÄ• m

<320> tattha __sacchikiriyÄ• yÄ• _ti sacchikaraá¹‡atthaá¹ƒ. __na chandaá¹ƒ janetÄ«_ti kat
janayati. __na vÄ• yamatÄ«_ti vÄ• yÄ• maá¹ƒ parakkamaá¹ƒ na karoti. __olÄ«navuttiko ca
hoti. __sÄ• thaliko_ti sithilaggÄ• hÄ«, sÄ• sanaá¹ƒ sithilaá¹ƒ katvÄ• gaá¹‡hÄ• ti, daá¸haá¹

<323> __idha, brÄ• hmaá¹‡a bhikkhu, vivicceva kÄ• mehÄ«_ti kathaá¹ƒ ime paá¹-hamajjhÄ

Ã±Ä• á¹‡adassanena uttaritarÄ• jÄ• tÄ• ti? nirodhapÄ• dakattÄ• . heá¹-á¹-hÄ• paá¹-hamaj
vipassanÄ• pÄ• dakÄ• \Ne II 134/, idha nirodhapÄ• dakÄ• , tasmÄ• uttaritarÄ• jÄ• tÄ• ti v
idampi suttaá¹ƒ yathÄ• nusandhinÄ• va niá¹-á¹-hapesi. desanÄ• vasÄ• ne brÄ• hmaá¹‡o sa

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·asÄ• ropamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• yamakavaggo

1. cÅ«á¸·agosiá¹…gasuttavaá¹‡á¹‡anÄ•

<325> __evaá¹ƒ_ \Ne II 135/ \Ee II 235/ \Be II 138/ __me suta_nti cÅ«á¸·agosiá¹…gasuttaá
viharatÄ«_ti __nÄ• tikÄ• _ nÄ• ma ekaá¹ƒ taá¸·Ä• kaá¹ƒ nissÄ• ya dvinnaá¹ƒ cÅ«á¸·apitima
gÄ• mÄ• , tesu ekasmiá¹ƒ gÄ• me. __giÃ±jakÄ• vasathe_ti iá¹-á¹-hakÄ• maye Ä• vasathe. e
mahÄ• janasaá¹…gahaá¹ƒ karonto vajjiraá¹-á¹-he cÄ• rikaá¹ƒ caramÄ• no nÄ• tikaá¹ƒ anup
manussÄ• bhagavato mahÄ• dÄ• naá¹ƒ datvÄ• dhammakathaá¹ƒ sutvÄ• pasannahadayÄ
karissÄ• mÄ• â€™â€™ ti mantetvÄ• iá¹-á¹-hakÄ• heva bhittisopÄ• natthambhe vÄ• á¸·arÅ«
katvÄ• sudhÄ• ya limpitvÄ• mÄ• lÄ• kammalatÄ• kammÄ• dÄ«ni niá¹-á¹-hÄ• petvÄ• bhun
paÃ±Ã±apetvÄ• satthu niyyÄ• tesuá¹ƒ. aparÄ• paraá¹ƒ panettha manussÄ• bhikkhusaá¹…
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• namaá¹‡á¸• apacaá¹…kamÄ• dÄ«ni kÄ• rayiá¹ƒsu. iti so vih
sandhÄ• ya vuttaá¹ƒ ``giÃ±jakÄ• vasatheâ€™â€™ ti.

__gosiá¹…gasÄ• lavanadÄ• ye_ti tattha ekassa jeá¹-á¹-hakarukkhassa khandhato gosiá¹…g
viá¹-apaá¹ƒ uá¹-á¹-hahi, taá¹ƒ rukkhaá¹ƒ upÄ• dÄ• ya sabbampi taá¹ƒ vanaá¹ƒ __gosiá¹…ga
gataá¹ƒ. __dÄ• yo_ti avisesena araÃ±Ã±assetaá¹ƒ nÄ• maá¹ƒ. tasmÄ• __gosiá¹…gasÄ• la
gosiá¹…gasÄ• lavanaaraÃ±Ã±eti attho. __viharantÄ«_ti sÄ• maggirasaá¹ƒ anubhavamÄ• n
kulaputtÄ• naá¹ƒ uparipaá¹‡á¹‡Ä• sake puthujjanakÄ• lo kathito, idha khÄ«á¹‡Ä• savakÄ• l
laddhassÄ• dÄ• laddhapatiá¹-á¹-hÄ• adhigatapaá¹-isambhidÄ• khÄ«á¹‡Ä• savÄ• hutvÄ•
tattha vihariá¹ƒsu. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__yena gosiá¹…gasÄ• lavanadÄ• yo tenupasaá¹…kamÄ«_ti dhammasenÄ• patimahÄ• mog
asÄ«timahÄ• sÄ• vakesu \Ne II 136/ vÄ• , antamaso dhammabhaá¹‡á¸• Ä• gÄ• rikaÄ• nand
sayameva pattacÄ«varaá¹ƒ Ä• dÄ• ya anÄ«kÄ• nissaá¹-o hatthÄ« viya, yÅ«thÄ• nissaá¹-o
139/, vÄ• tacchinno valÄ• hako viya ekakova upasaá¹…kami. kasmÄ• panettha bhagavÄ•
kulaputtÄ• \Ee II 236/ sÄ• maggirasaá¹ƒ anubhavantÄ• viharanti, tesaá¹ƒ paggaá¹‡hanato

anukampanato dhammagarubhÄ• vato ca. evaá¹ƒ kirassa ahosi --- ``ahaá¹ƒ ime kulaputte p
ukkaá¹ƒsitvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• dhammaá¹ƒ nesaá¹ƒ desessÄ• mÄ«â€™â€™ ti
agamÄ• si. aparampissa ahosi --- ``anÄ• gate kulaputtÄ• sammÄ• sambuddho samaggavÄ
sayaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• dhammaá¹ƒ kathetvÄ• tayo kulaputte paggaá
samaggavÄ• saá¹ƒ na vaseyyÄ• ti samaggavÄ• saá¹ƒ vasitabbaá¹ƒ maÃ±Ã±amÄ• nÄ• khi
karissantÄ«â€™â€™ ti. evaá¹ƒ pacchimajanataá¹ƒ anukampanatopi agamÄ• si. buddhÄ• c
so ca nesaá¹ƒ dhammagarubhÄ• vo rathavinÄ«te Ä• vikatova. iti imasmÄ• dhammagarubh
paggaá¹‡hissÄ• mÄ«ti agamÄ• si.

__dÄ• yapÄ• lo_ti araÃ±Ã±apÄ• lo. so taá¹ƒ araÃ±Ã±aá¹ƒ yathÄ• icchiticchitappadesena m
pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• niyyÄ• saá¹ƒ vÄ• dabbasambhÄ• raá¹ƒ vÄ• na haranti, eva
tassa araÃ±Ã±assa yojite dvÄ• re nisÄ«ditvÄ• taá¹ƒ araÃ±Ã±aá¹ƒ rakkhati, pÄ• leti. tasmÄ
vutto. __attakÄ• marÅ«pÄ• _ti attano hitaá¹ƒ kÄ• mayamÄ• nasabhÄ• vÄ• hutvÄ• viharan
pabbajitvÄ• pi vejjakammadÅ«takammapahiá¹‡agamanÄ• dÄ«naá¹ƒ vasena ekavÄ«satiane
ayaá¹ƒ na attakÄ• marÅ«po nÄ• ma. yo pana imasmiá¹ƒ sÄ• sane pabbajitvÄ• ekavÄ«satia
catupÄ• risuddhisÄ«le patiá¹-á¹-hÄ• ya buddhavacanaá¹ƒ uggaá¹‡hitvÄ• sappÄ• yadhutaá
aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu cittaruciyaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gÄ•
pavisitvÄ• samÄ• pattiyo nibbattetvÄ• vipassanÄ• ya kammaá¹ƒ kurumÄ• no viharati, ayaá
tayo kulaputtÄ• evarÅ«pÄ• ahesuá¹ƒ. tena vuttaá¹ƒ --- ``attakÄ• marÅ«pÄ• viharantÄ«â€™

__mÄ• tesaá¹ƒ aphÄ• sumakÄ• sÄ«_ti tesaá¹ƒ mÄ• aphÄ• sukaá¹ƒ akÄ• sÄ«ti bhagavant
ahosi --- ``ime kulaputtÄ• \Ee II 237/ samaggÄ• viharanti, ekaccassa ca gataá¹-á¹-hÄ• ne
bhaá¹‡á¸• anakalahavivÄ• dÄ• vattanti, tikhiá¹‡asiá¹…go caá¹‡á¸• agoá¹‡o viya ovijjhanto
dvinnaá¹ƒ gamanaá¹ƒ na \Be II 140/ hoti, kadÄ• ci ayampi evaá¹ƒ karonto imesaá¹ƒ kulaput
samaggavÄ• saá¹ƒ \Ne II 137/ bhindeyya. pÄ• sÄ• diko ca panesa suvaá¹‡á¹‡avaá¹‡á¹‡o s
gatakÄ• lato paá¹-á¹-hÄ• ya paá¹‡Ä«tadÄ• yakÄ• naá¹ƒ attano upaá¹-á¹-hÄ• kÄ• naÃ±ca va
kulaputtÄ• naá¹ƒ appamÄ• davihÄ• raá¹ƒ bhindeyya. vasanaá¹-á¹-hÄ• nÄ• ni cÄ• pi etesaá
paricchinnÄ• ni tisso ca paá¹‡á¹‡asÄ• lÄ• tayo caá¹…kamÄ• tÄ«á¹‡i divÄ• á¹-á¹-hÄ• nÄ• n
ayaá¹ƒ pana samaá¹‡o mahÄ• kÄ• yo vuá¸• á¸• hataro maÃ±Ã±e bhavissati. so akÄ• le ime
vuá¹-á¹-hÄ• pessati. evaá¹ƒ sabbathÄ• pi etesaá¹ƒ aphÄ• su bhavissatÄ«â€™â€™ ti. taá¹ƒ
aphÄ• sukamakÄ• sÄ«â€™â€™ ti bhagavantaá¹ƒ vÄ• resi.

kiá¹ƒ panesa jÄ• nanto vÄ• resi, ajÄ• nantoti? ajÄ• nanto. kiÃ±cÄ• pi hi tathÄ• gatassa paá
paá¹-á¹-hÄ• ya dasasahassacakkavÄ• á¸·akampanÄ• dÄ«ni pÄ• á¹-ihÄ• riyÄ• ni pavattiá¹ƒs
dubbalamanussÄ• sakammappasutÄ• tÄ• ni sallakkhetuá¹ƒ na sakkonti. sammÄ• sambud
anekabhikkhusahassaparivÄ• ro byÄ• mappabhÄ• ya asÄ«tianubyaÃ±janehi dvattiá¹ƒsama
buddhÄ• nubhÄ• vaá¹ƒ dassento vicarati, tadÄ• ko esoti apucchitvÄ• va jÄ• nitabbo hoti. ta
sabbampi taá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ cÄ«varagabbhena paá¹-icchÄ• detvÄ• valÄ• hakag

puá¹‡á¹‡acando viya sayameva pattacÄ«varamÄ• dÄ• ya aÃ±Ã±Ä• takavesena agamÄ• si.
nivÄ• resi.

__etadavocÄ• _ti thero kira mÄ• samaá¹‡Ä• ti dÄ• yapÄ• lassa kathaá¹ƒ sutvÄ• va cintesi
idha viharÄ• ma, aÃ±Ã±e pabbajitÄ• nÄ• ma natthi, ayaÃ±ca dÄ• yapÄ• lo pabbajitena viya
kho bhavissatÄ«â€™â€™ ti divÄ• á¹-á¹-hÄ• nato vuá¹-á¹-hÄ• ya dvÄ• re á¹-hatvÄ• maggaá
addasa. bhagavÄ• pi therassa saha dassaneneva sarÄ«robhÄ• saá¹ƒ muÃ±ci, asÄ«tianuby
byÄ• mappabhÄ• pasÄ• ritasuvaá¹‡á¹‡apaá¹-o viya virocittha. thero, ``ayaá¹ƒ dÄ• yapÄ• lo
Ä• sivisaá¹ƒ \Ee II 238/ gÄ«vÄ• ya gahetuá¹ƒ hatthaá¹ƒ pasÄ• rento viya loke aggapuggalen
na jÄ• nÄ• ti, aÃ±Ã±atarabhikkhunÄ• viya saddhiá¹ƒ kathetÄ«â€™â€™ ti nivÄ• rento etaá¹
dÄ• yapÄ• lÄ• â€™â€™ tiÄ• divacanaá¹ƒ avoca.

__tenupasaá¹…kamÄ«_ti \Be II 141/ kasmÄ• bhagavato paccuggamanaá¹ƒ akatvÄ• upas
\Ne II 138/ --- ``mayaá¹ƒ tayo janÄ• samaggavÄ• saá¹ƒ vasÄ• ma, sacÄ• haá¹ƒ ekakova pa
samaggavÄ• so nÄ• ma na bhavissatÄ«â€™â€™ ti piyamitte gahetvÄ• va paccuggamanaá
mayhaá¹ƒ piyo, evaá¹ƒ sahÄ• yÄ• nampi me piyoti, tehi saddhiá¹ƒ paccuggamanaá¹ƒ kÄ• tu
upasaá¹…kami. keci pana tesaá¹ƒ therÄ• naá¹ƒ paá¹‡á¹‡asÄ• ladvÄ• re caá¹…kamanakoá
hoti, tasmÄ• thero tesaá¹ƒ saÃ±Ã±aá¹ƒ dadamÄ• nova gatoti. __abhikkamathÄ• _ti ito Ä• g
pakkhÄ• lesÄ«_ti vikasitapadumasannibhehi jÄ• lahatthehi maá¹‡ivaá¹‡á¹‡aá¹ƒ udakaá¹ƒ g
suvaá¹‡á¹‡avaá¹‡á¹‡esu piá¹-á¹-hipÄ• desu udakamabhisiÃ±citvÄ• pÄ• dena pÄ• daá¹ƒ gh
buddhÄ• naá¹ƒ kÄ• ye rajojallaá¹ƒ nÄ• ma na upalimpati, kasmÄ• pakkhÄ• lesÄ«ti? sarÄ«r
tesaÃ±ca cittasampahaá¹ƒsanatthaá¹ƒ. amhehi abhihaá¹-ena udakena bhagavÄ• pÄ• de pa
akÄ• sÄ«ti tesaá¹ƒ bhikkhÅ«naá¹ƒ balavasomanassavasena cittaá¹ƒ pÄ«á¹‡itaá¹ƒ hoti, tasm
__Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhagavÄ• etadavocÄ• _ti so kira tesaá¹ƒ vuá¸• á¸• hatar

<326> tassa saá¹…gahe kate sesÄ• naá¹ƒ katova hotÄ«ti theraÃ±Ã±eva etaá¹ƒ __kacci vo
anuruddhÄ• _tiÄ• divacanaá¹ƒ avoca. tattha __kaccÄ«_ti pucchanatthe nipÄ• to. __vo_ti sÄ
vuttaá¹ƒ hoti --- kacci anuruddhÄ• tumhÄ• kaá¹ƒ khamanÄ«yaá¹ƒ, iriyÄ• patho vo khamati?
kacci vo jÄ«vitaá¹ƒ yÄ• peti ghaá¹-iyati? kacci piá¹‡á¸• akena na kilamatha, kacci tumhÄ• ka
sulabhapiá¹‡á¸• aá¹ƒ, sampatte vo disvÄ• manussÄ• uá¸·uá¹…kayÄ• guá¹ƒ vÄ• kaá¹-accl
maÃ±Ã±antÄ«ti bhikkhÄ• cÄ• ravattaá¹ƒ pucchati. kasmÄ• ? paccayena akilamantena hi sa
kÄ• tuá¹ƒ, vattameva vÄ• etaá¹ƒ pabbajitÄ• naá¹ƒ. atha \Ee II 239/ tena paá¹-ivacane dinne
rÄ• japabbajitÄ• mahÄ• puÃ±Ã±Ä• , manussÄ• tumhÄ• kaá¹ƒ araÃ±Ã±e vasantÄ• naá¹ƒ a
maÃ±Ã±issanti, tumhe pana etaá¹ƒ bhuÃ±jitvÄ• kiá¹ƒ nu kho migapotakÄ• viya aÃ±Ã±ama
saá¹…ghaá¹-á¹-entÄ• viharatha, udÄ• hu sÄ• maggibhÄ• vo vo atthÄ«â€™â€™ ti sÄ• mag
pana vo, anuruddhÄ• , samaggÄ• _tiÄ• dimÄ• ha.

tattha __khÄ«rodakÄ«bhÅ«tÄ• _ti yathÄ• khÄ«raÃ±ca udakaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ sa

ekattaá¹ƒ viya upeti, kacci evaá¹ƒ sÄ• maggivasena ekattÅ«pagatacittuppÄ• dÄ• \Be II 142
__piyacakkhÅ«hÄ«_ti mettacittaá¹ƒ paccupaá¹-á¹-hapetvÄ• olokanacakkhÅ«ni piyacakkhÅ«
tathÄ• rÅ«pehi cakkhÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ sampassantÄ• viharathÄ• ti pucchati. __ta
nipÄ• to. ekaá¹ƒsena \Ne II 139/ mayaá¹ƒ, bhanteti vuttaá¹ƒ hoti. __yathÄ• kathaá¹ƒ panÄ•
nipÄ• tamattaá¹ƒ. __katha_nti kÄ• raá¹‡apucchÄ• . kathaá¹ƒ pana tumhe evaá¹ƒ viharatha,
viharatha, taá¹ƒ me kÄ• raá¹‡aá¹ƒ brÅ«thÄ• ti vuttaá¹ƒ hoti. __mettaá¹ƒ kÄ• yakamma_nti m
pavattaá¹ƒ kÄ• yakammaá¹ƒ. __Ä• vi ceva raho cÄ• _ti sammukhÄ• ceva parammukhÄ• c

tattha sammukhÄ• kÄ• yavacÄ«kammÄ• ni sahavÄ• se labbhanti, itarÄ• ni vippavÄ• se. m
labbhati. yaÃ±hi sahavasantesu ekena maÃ±capÄ«á¹-haá¹ƒ vÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ vÄ•
bahi dunnikkhittaá¹ƒ hoti, taá¹ƒ disvÄ• kenidaá¹ƒ vaá¸·aÃ±jitanti avaÃ±Ã±aá¹ƒ akatvÄ• atta
viya gahetvÄ• paá¹-isÄ• mentassa paá¹-ijaggitabbayuttaá¹ƒ vÄ• pana á¹-hÄ• naá¹ƒ paá¹-ij
mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma hoti. ekasmiá¹ƒ pakkante tena dunnikkhittaá¹ƒ senÄ• sa
nikkhipantassa paá¹-ijaggitabbayuttaá¹-á¹-hÄ• naá¹ƒ vÄ• pana paá¹-ijaggantassa parammu
kÄ• yakammaá¹ƒ nÄ• ma hoti. sahavasantassa pana tehi saddhiá¹ƒ madhuraá¹ƒ sammoda
paá¹-isanthÄ• rakathaá¹ƒ sÄ• raá¹‡Ä«yakathaá¹ƒ dhammÄ«kathaá¹ƒ sarabhaÃ±Ã±aá¹ƒ sÄ•
paÃ±havissajjananti evamÄ• dikaraá¹‡e \Ee II 240/ sammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ
pakkantesu mayhaá¹ƒ piyasahÄ• yo nandiyatthero kimilatthero evaá¹ƒ sÄ«lasampanno, eva
Ä• cÄ• rasampannotiÄ• diguá¹‡akathanaá¹ƒ parammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ•
nandiyatthero kimilatthero avero hotu, abyÄ• pajjo sukhÄ« hotÅ«ti evaá¹ƒ samannÄ• harato
parammukhÄ• pi mettaá¹ƒ manokammaá¹ƒ hotiyeva.

__nÄ• nÄ• hi kho no, bhante, kÄ• yÄ• _ti kÄ• yaÃ±hi piá¹-á¹-haá¹ƒ viya mattikÄ• viya ca c
na sakkÄ• . __ekaÃ±ca pana maÃ±Ã±e citta_nti cittaá¹ƒ pana no hitaá¹-á¹-hena nirantaraá¹
aviggahaá¹-á¹-hena samaggaá¹-á¹-hena ekamevÄ• ti dasseti. kathaá¹ƒ panetaá¹ƒ sakaá¹ƒ c
itaresaá¹ƒ cittavasena vattiá¹ƒsÅ«ti? ekassa patte malaá¹ƒ uá¹-á¹-hahati, ekassa cÄ«varaá¹
hoti, ekassa paribhaá¹‡á¸• akammaá¹ƒ hoti. tattha yassa patte malaá¹ƒ uá¹-á¹-hitaá¹ƒ, tena
malaá¹ƒ uá¹-á¹-hitaá¹ƒ pacituá¹ƒ vaá¹-á¹-atÄ«ti vutte itare mayhaá¹ƒ cÄ«varaá¹ƒ kiliá¹-á¹-ha
dhovitabbaá¹ƒ, mayhaá¹ƒ paribhaá¹‡á¸• aá¹ƒ kÄ• tabbanti avatvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ•
chinditvÄ• pattakaá¹-Ä• he paribhaá¹‡á¸• aá¹ƒ katvÄ• tato paraá¹ƒ cÄ«varaá¹ƒ vÄ• dhova
karonti. mamÄ• vuso, cÄ«varaá¹ƒ kiliá¹-á¹-haá¹ƒ dhovituá¹ƒ vaá¹-á¹-ati, mama paá¹‡á¹‡asÄ
paribhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti paá¹-hamataraá¹ƒ Ä• rocitepi eseva nayo.

<327> __sÄ• dhu_ \Ne II 140/ __sÄ• dhu, anuruddhÄ• _ti bhagavÄ• heá¹-á¹-hÄ• na ca ma
kilamimhÄ• ti vutte na sÄ• dhukÄ• ramadÄ• si. kasmÄ• ? ayaÃ±hi kabaá¸·Ä«kÄ• ro Ä• hÄ•
apÄ• yalokepi devamanussalokepi Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡ova. ayaá¹ƒ pana lokasanniv
vivÄ• dapakkhando, apÄ• yaloke devamanussalokepi ime sattÄ• paá¹-iviruddhÄ• eva, etes
dullabho, kadÄ• cideva hotÄ«ti samaggavÄ• sassa dullabhattÄ• idha bhagavÄ• sÄ• dhukÄ

appamÄ• dalakkhaá¹‡aá¹ƒ pucchanto __kacci_ \Ee II 241/ __pana vo, anuruddhÄ• _tiÄ• di
nipÄ• tamattaá¹ƒ paccattavacanaá¹ƒ vÄ• , kacci tumheti attho. __amhÄ• ka_nti amhesu tÄ«
paá¹-ikkamatÄ«_ti gÄ• me piá¹‡á¸• Ä• ya caritvÄ• paccÄ• gacchati. __avakkÄ• rapÄ• ti_nti
apanetvÄ• á¹-hapanatthÄ• ya ekaá¹ƒ samuggapÄ• tiá¹ƒ dhovitvÄ• á¹-hapeti.

__yo pacchÄ• _ti te kira therÄ• na ekatova bhikkhÄ• cÄ• raá¹ƒ pavisanti, phalasamÄ• patt
sarÄ«rappaá¹-ijagganaá¹ƒ katvÄ• vattappaá¹-ipattiá¹ƒ pÅ«retvÄ• senÄ• sanaá¹ƒ pavisitvÄ
katvÄ• phalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«danti. tesu yo paá¹-hamataraá¹ƒ nisinno attano
paá¹-hamataraá¹ƒ uá¹-á¹-hÄ• ti; so piá¹‡á¸• Ä• ya caritvÄ• paá¹-inivatto bhattakiccaá¹-á¹-hÄ
jÄ• nÄ• ti --- ``dve bhikkhÅ« pacchÄ• , ahaá¹ƒ paá¹-hamataraá¹ƒ Ä• gatoâ€™â€™ ti. atha p
Ä• sanapaÃ±Ã±Ä• panÄ• dÄ«ni katvÄ• yadi patte paá¹-ivisamattameva hoti, nisÄ«ditvÄ• b
hoti, avakkÄ• rapÄ• tiyaá¹ƒ pakkhipitvÄ• pÄ• tiá¹ƒ pidhÄ• ya bhuÃ±jati. katabhattakicco pat
vodakaá¹ƒ katvÄ• thavikÄ• ya osÄ• petvÄ• pattacÄ«varaá¹ƒ gahetvÄ• attano vasanaá¹-á¹
Ä• gantvÄ• va jÄ• nÄ• ti --- ``eko paá¹-hamaá¹ƒ Ä• gato, eko pacchatoâ€™â€™ ti. so sace
pamÄ• á¹‡ameva hoti, bhuÃ±jati. sace mandaá¹ƒ, avakkÄ• rapÄ• tito gahetvÄ• bhuÃ±jati. s
hoti, avakkÄ• rapÄ• tiyaá¹ƒ pakkhipitvÄ• pamÄ• á¹‡ameva bhuÃ±jitvÄ• purimatthero viya v
pavisati. tatiyopi Ä• gantvÄ• va jÄ• nÄ• ti --- ``dve paá¹-hamaá¹ƒ Ä• gatÄ• , ahaá¹ƒ pacchat
dutiyatthero viya bhuÃ±jitvÄ• katabhattakicco pattaá¹ƒ dhovitvÄ• vodakaá¹ƒ katvÄ• thavik
Ä• sanÄ• ni ukkhipitvÄ• paá¹-isÄ• meti; pÄ• nÄ«yaghaá¹-e vÄ• paribhojanÄ«yaghaá¹-e vÄ
chaá¸• á¸• etvÄ• ghaá¹-e nikujjitvÄ• avakkÄ• rapÄ• tiyaá¹ƒ sace avasesabhattaá¹ƒ hoti, ta
pÄ• tiá¹ƒ dhovitvÄ• paá¹-isÄ• meti; bhattaggaá¹ƒ sammajjati. tato kacavaraá¹ƒ chaá¸• á¸• e
sammajjaniá¹ƒ ukkhipitvÄ• \Ee II 242/ upacikÄ• hi muttaá¹-á¹-hÄ• ne á¹-hapetvÄ• pattacÄ«
vasanaá¹-á¹-hÄ• naá¹ƒ pavisati. idaá¹ƒ therÄ• naá¹ƒ bahivihÄ• re araÃ±Ã±e bhattakiccakara
bhojanasÄ• lÄ• yaá¹ƒ vattaá¹ƒ. idaá¹ƒ sandhÄ• ya, ``yo pacchÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

__yo passatÄ«_tiÄ• di pana nesaá¹ƒ antovihÄ• re vattanti veditabbaá¹ƒ. tattha __vaccagha
Ä• camanakumbhiá¹ƒ. __ritta_nti rittakaá¹ƒ. __tuccha_nti tasseva vevacanaá¹ƒ. __avisayha
asakkuá¹‡eyyaá¹ƒ, atibhÄ• riyaá¹ƒ. __hatthavikÄ• renÄ• _ti hatthasaÃ±Ã±Ä• ya. te kira pÄ•
yaá¹ƒkiÃ±ci tucchakaá¹ƒ gahetvÄ• pokkharaá¹‡iá¹ƒ gantvÄ• anto ca bahi ca dhovitvÄ• ud
tÄ«re á¹-hapetvÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ hatthavikÄ• rena Ä• mantenti, odissa vÄ• anodis
karonti. kasmÄ• odissa saddaá¹ƒ na karonti? taá¹ƒ bhikkhuá¹ƒ saddo bÄ• dheyyÄ• ti. kasm
karonti? anodissa sadde dinne, ``ahaá¹ƒ pure, ahaá¹ƒ pureâ€™â€™ ti dvepi nikkhameyyuá
kattabbakamme tatiyassa kammacchedo bhaveyya. saá¹ƒyatapadasaddo pana hutvÄ• apa
divÄ• á¹-á¹-hÄ• nasantikaá¹ƒ gantvÄ• tena diá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• hatthasaÃ±Ã±aá
itaro Ä• gacchati, tato dve janÄ• hatthena hatthaá¹ƒ saá¹ƒsibbantÄ• dvÄ«su hatthesu á¹-ha
upaá¹-á¹-hapenti. taá¹ƒ sandhÄ• yÄ• ha --- ``hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatth
upaá¹-á¹-hapemÄ• â€™â€™ ti.

__paÃ±cÄ• hikaá¹ƒ kho panÄ• _ti cÄ• tuddase pannarase aá¹-á¹-hamiyanti idaá¹ƒ tÄ• va p
taá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• paÃ±came paÃ±came divase dve therÄ• nÄ• tivikÄ• le nhÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ gacchanti. tattha tayopi nisÄ«ditvÄ• tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ a
aÃ±Ã±amaÃ±Ã±aá¹ƒ paÃ±haá¹ƒ pucchanti \Be II 145/, aÃ±Ã±amaÃ±Ã±aá¹ƒ vissajjenti, tes
karontÄ• naá¹ƒyeva aruá¹‡aá¹ƒ uggacchati. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. ettÄ• vatÄ• th
appamÄ• dalakkhaá¹‡aá¹ƒ pucchitena pamÄ• daá¹-á¹-hÄ• nesuyeva appamÄ• dalakkhaá¹‡
aÃ±Ã±esaÃ±hi bhikkhÅ«naá¹ƒ bhikkhÄ• cÄ• raá¹ƒ pavisanakÄ• lo, nikkhamanakÄ• lo, nivÄ
cÄ«varapÄ• rupanaá¹ƒ, antogÄ• me piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ dhammakathanaá¹ƒ, anum
nikkhamitvÄ• bhattakiccakaraá¹‡aá¹ƒ, pattadhovanaá¹ƒ, pattaosÄ• panaá¹ƒ, pattacÄ«varap
papaÃ±cakaraá¹‡aá¹-á¹-hÄ• nÄ• ni etÄ• ni. tasmÄ• thero amhÄ• kaá¹ƒ ettakaá¹ƒ á¹-hÄ• na
nÄ• ma natthÄ«ti dassento pamÄ• daá¹-á¹-hÄ• nesuyeva appamÄ• dalakkhaá¹‡aá¹ƒ vissajj

<328> athassa \Ne II 142/ bhagavÄ• sÄ• dhukÄ• raá¹ƒ datvÄ• paá¹-hamajjhÄ• naá¹ƒ puc
vo_tiÄ• dimÄ• ha. tattha __uttari manussadhammÄ• _ti manussadhammato uttari. __alama
ariyabhÄ• vakaraá¹‡asamattho Ã±Ä• á¹‡aviseso. __kiÃ±hi no siyÄ• , bhante_ti kasmÄ• , bh
bhavissati, adhigatoyevÄ• ti. __yÄ• va devÄ• _ti yÄ• va eva.

<329> evaá¹ƒ paá¹-hamajjhÄ• nÄ• dhigame byÄ• kate dutiyajjhÄ• nÄ• dÄ«ni pucchanto __
tattha __samatikkamÄ• yÄ• _ti samatikkamatthÄ• ya. __paá¹-ippassaddhiyÄ• _ti paá¹-ippas
sabbattha vuttanayeneva veditabbaá¹ƒ. pacchimapaÃ±he pana lokuttaraÃ±Ä• á¹‡adassana
nirodhasamÄ• pattiá¹ƒ pucchanto __alamariyaÃ±Ä• á¹‡adassanaviseso_ti Ä• ha. theropi pu
tattha yasmÄ• vedayitasukhato avedayitasukhaá¹ƒ santataraá¹ƒ paá¹‡Ä«tataraá¹ƒ hoti, tas
phÄ• suvihÄ• raá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• na samanupassÄ• mÄ• _ti Ä•

<330> __dhammiyÄ• kathÄ• yÄ• _ti sÄ• maggirasÄ• nisaá¹ƒsappaá¹-isaá¹ƒyuttÄ• ya dhar
catÅ«su saccesu pariniá¹-á¹-hitakiccÄ• , tena tesaá¹ƒ paá¹-ivedhatthÄ• ya kiÃ±ci kathetabb
sÄ• maggirasena pana ayaÃ±ca ayaÃ±ca Ä• nisaá¹ƒsoti sÄ• maggirasÄ• nisaá¹ƒsameva n
__bhagavantaá¹ƒ anusaá¹ƒyÄ• yitvÄ• _ti anugantvÄ• . te kira bhagavato pattacÄ«varaá¹ƒ g
146/ agamaá¹ƒsu, atha bhagavÄ• vihÄ• rassa pariveá¹‡apariyantaá¹ƒ gatakÄ• le, ``Ä• hara
tumhe idheva tiá¹-á¹-hathÄ• â€™â€™ ti pakkÄ• mi. __tato paá¹-inivattitvÄ• _ti tato á¹-hitaá¹
nivattitvÄ• . __kiá¹ƒ nu kho mayaá¹ƒ Ä• yasmato_ti bhagavantaá¹ƒ nissÄ• ya pabbajjÄ• dÄ«
adhigantvÄ• pi attano guá¹‡akathÄ• ya aá¹-á¹-iyamÄ• nÄ• adhigamappicchatÄ• ya Ä• haá¹
imÄ• saÃ±cÄ• _ti paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ lokiyalokuttarÄ• naá¹ƒ. __cetasÄ• ceto pa
Ä• yasmanto lokiyasamÄ• pattiyÄ• vÄ«tinÄ• mesuá¹ƒ, ajja lokuttarÄ• yÄ• ti evaá¹ƒ cittena
viditaá¹ƒ. __devatÄ• pi me_ti, bhante anuruddha, ajja ayyo nandiyatthero, ajja ayyo kimilatth
imÄ• ya ca samÄ• pattiyÄ• vÄ«tinÄ• mesÄ«ti evamÄ• rocesunti attho. __paÃ±hÄ• bhipuá¹
sayaá¹ƒ viditanti vÄ• devatÄ• hi Ä• rocitanti vÄ• ettakeneva mukhaá¹ƒ me sajjanti kathaá¹
apuá¹-á¹-heneva me na kathitaá¹ƒ. bhagavatÄ• pana paÃ±hÄ• bhipuá¹-á¹-hena paÃ±haá¹ƒ

byÄ• kataá¹ƒ, tatra me kiá¹ƒ na rocathÄ• ti Ä• ha.

<331> __dÄ«gho_ti \Ne II 143/ ``maá¹‡i mÄ• á¹‡ivaro dÄ«gho, atho serÄ«sako sahÄ• â€™
Ä• gato aá¹-á¹-havÄ«satiyÄ• yakkhasenÄ• patÄ«naá¹ƒ abbhantaro eko devarÄ• jÄ• . __pa
nÄ• maá¹ƒ. __yena bhagavÄ• tenupasaá¹…kamÄ«_ti so kira vessavaá¹‡ena pesito etaá¹ƒ
bhagavantaá¹ƒ sayaá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• giÃ±jakÄ• vasathato gosiá¹…gasÄ• lav
attanÄ• pattacÄ«varaá¹ƒ gahetvÄ• gosiá¹…gasÄ• lavane tiá¹‡á¹‡aá¹ƒ kulaputtÄ• naá¹ƒ sa
mahatÄ« dhammadesanÄ• bhavissati. mayÄ• pi tassÄ• desanÄ• ya bhÄ• ginÄ• bhavitab
satthu padÄ• nupadiko gantvÄ• avidÅ«re á¹-hatvÄ• dhammaá¹ƒ sutvÄ• satthari gacchant
therÄ• kiá¹ƒ karissantÄ«â€™â€™ ti dassanatthaá¹ƒ pana tattheva á¹-hito. atha te dve there
paliveá¹-hente disvÄ• , --- ``ime therÄ• bhagavantaá¹ƒ nissÄ• ya pabbajjÄ• dayo sabbaguá
bhagavatova maccharÄ• yanti, na sahanti, ativiya nilÄ«yanti paá¹-icchÄ• denti, na dÄ• ni tes
paá¹-icchÄ• detuá¹ƒ dassÄ• mi, pathavito yÄ• va \Be II 147/ brahmalokÄ• etesaá¹ƒ guá¹‡e
cintetvÄ• yena bhagavÄ• tenupasaá¹…kami.

__lÄ• bhÄ• vata, bhante_ti ye, bhante, vajjiraá¹-á¹-havÄ• sino bhagavantaÃ±ca ime ca tay
labhanti, vandituá¹ƒ labhanti, deyyadhammaá¹ƒ dÄ• tuá¹ƒ labhanti, dhammaá¹ƒ sotuá¹ƒ lab
bhante, vajjÄ«nanti attho. __saddaá¹ƒ sutvÄ• _ti \Ee II 245/ so kira attano yakkhÄ• nubhÄ•
saddaá¹ƒ katvÄ• sakalaá¹ƒ vajjiraá¹-á¹-haá¹ƒ ajjhottharanto taá¹ƒ vÄ• caá¹ƒ nicchÄ• resi. te
rukkhapabbatÄ• dÄ«su adhivatthÄ• bhummÄ• devatÄ• saddaá¹ƒ assosuá¹ƒ. taá¹ƒ sandh
sutvÄ• â€™â€™ ti. __anussÄ• vesu_nti mahantaá¹ƒ saddaá¹ƒ sutvÄ• sÄ• vesuá¹ƒ. esa na
brahmalokÄ• _ti yÄ• va akaniá¹-á¹-habrahmalokÄ• . __taÃ±cepi kula_nti, ``amhÄ• kaá¹ƒ kul
kulaputtÄ• pabbajitÄ• evaá¹ƒ sÄ«lavanto guá¹‡avanto Ä• cÄ• rasampannÄ• kalyÄ• á¹‡ad
taÃ±cepi kulaá¹ƒ ete tayo kulaputte pasannacittaá¹ƒ anussareyyÄ• ti evaá¹ƒ sabbattha attho
bhagavÄ• yathÄ• nusandhinÄ• va desanaá¹ƒ niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·agosiá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• gosiá¹…gasuttavaá¹‡á¹‡anÄ•

<332> __evaá¹ƒ_ \Ne II 144/ __me suta_nti mahÄ• gosiá¹…gasuttaá¹ƒ. tattha __gosiá¹…ga
vasanaá¹-á¹-hÄ• nadassanatthaá¹ƒ vuttaá¹ƒ. aÃ±Ã±esu hi suttesu, ``sÄ• vatthiyaá¹ƒ viharat
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™â€™ ti evaá¹ƒ paá¹-hamaá¹ƒ gocaragÄ• maá¹ƒ dass
vasanaá¹-á¹-hÄ• naá¹ƒ dasseti. imasmiá¹ƒ pana mahÄ• gosiá¹…gasutte bhagavato gocarag
gocaragÄ• mo bhavissati. tasmÄ• vasanaá¹-á¹-hÄ• nameva paridÄ«pitaá¹ƒ. araÃ±Ã±anidÄ
__sambahulehÄ«_ti bahukehi. __abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehÄ«_ti sabbattha vissuteh

sÄ• vakehi saddhi_nti pÄ• timokkhasaá¹ƒvarÄ• dÄ«hi thirakÄ• rakeheva dhammehi samann
jÄ• tattÄ• sÄ• vakehi saddhiá¹ƒ ekato. idÄ• ni te there \Be II 148/ sarÅ«pato dassento, __Ä
sÄ• riputtenÄ• _tiÄ• dimÄ• ha. tatthÄ• yasmÄ• sÄ• riputto attano sÄ«lÄ• dÄ«hi guá¹‡ehi bu
cakkhumantÄ• naá¹ƒ gaganamajjhe á¹-hito sÅ«riyo viya cando viya, samuddatÄ«re á¹-hitÄ•
viya ca pÄ• kaá¹-o paÃ±Ã±Ä• to. na kevalaÃ±cassa imasmiá¹ƒ sutte Ä• gataguá¹‡avasenev
aÃ±Ã±esaá¹ƒ dhammadÄ• yÄ• dasuttaá¹ƒ anaá¹…gaá¹‡asuttaá¹ƒ sammÄ• diá¹-á¹-hisuttaá
rathavinÄ«taá¹ƒ mahÄ• hatthipadopamaá¹ƒ mahÄ• vedallaá¹ƒ cÄ• tumasuttaá¹ƒ dÄ«ghanal
sevitabbÄ• sevitabbasuttaá¹ƒ saccavibhaá¹…gasuttaá¹ƒ piá¹‡á¸• apÄ• tapÄ• risuddhi samp
saá¹…gÄ«tisuttaá¹ƒ dasuttarasuttaá¹ƒ pavÄ• raá¹‡Ä• suttaá¹ƒ (SN I 1.215 Ä• dayo) susima
therapaÃ±hasuttaá¹ƒ mahÄ• niddeso paá¹-isambhidÄ• maggo therasÄ«hanÄ• dasuttaá¹ƒ a
imesampi suttÄ• naá¹ƒ vasena therassa mahantatÄ• veditabbÄ• . etadaggasmiÃ±hi, ``etad
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputtoâ€™â€™ ti

__mahÄ• moggallÄ• no_pi sÄ«lÄ• diguá¹‡ehi ceva imasmiá¹ƒ sutte Ä• gataguá¹‡ehi ca the
pÄ• kaá¹-o mahÄ• . apicassa anumÄ• nasuttaá¹ƒ, cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttaá¹ƒ m
pÄ• sÄ• dakampanaá¹ƒ sakalaá¹ƒ iddhipÄ• dasaá¹ƒyuttaá¹ƒ nandopanandadamanaá¹ƒ yam
devalokagamanaá¹ƒ vimÄ• navatthu petavatthu therassa abhinikkhamanaá¹ƒ etadagganti in
mahantabhÄ• vo veditabbo \Ne II 145/. etadaggasmiÃ±hi, ``etadaggaá¹ƒ, bhikkhave, mama
bhikkhÅ«naá¹ƒ iddhimantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• moggallÄ• noâ€™â€™ ti (AN I 1.190)

__mahÄ• kassapo_pi sÄ«lÄ• diguá¹‡ehi ceva imasmiá¹ƒ sutte Ä• gataguá¹‡ehi ca thero viy
mahÄ• . apicassa cÄ«varaparivattanasuttaá¹ƒ jiá¹‡á¹‡acÄ«varasuttaá¹ƒ (SN I 2.154 Ä• day
kassapasaá¹ƒyuttaá¹ƒ mahÄ• ariyavaá¹ƒsasuttaá¹ƒ therassa abhinikkhamanaá¹ƒ etadagga
mahantabhÄ• vo veditabbo. etadaggasmiÃ±hi, ``etadaggaá¹ƒ \Ee II 247/, bhikkhave, mama
bhikkhÅ«naá¹ƒ dhutavÄ• dÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kassapoâ€™â€™ ti (AN I 1.191) vutt

__anuruddhatthero_pi \Be II 149/ sÄ«lÄ• diguá¹‡ehi ceva imasmiá¹ƒ sutte Ä• gataguá¹‡ehi
abhiÃ±Ã±Ä• to pÄ• kaá¹-o mahÄ• . apicassa cÅ«á¸·agosiá¹…gasuttaá¹ƒ naá¸·akapÄ• nasut
upakkilesasuttaá¹ƒ anuruddhasaá¹ƒyuttaá¹ƒ mahÄ• purisavitakkasuttaá¹ƒ therassa abhinikk
imesampi vasena mahantabhÄ• vo veditabbo. etadaggasmiÃ±hi, ``etadaggaá¹ƒ, bhikkhave,
bhikkhÅ«naá¹ƒ dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ anuruddhoâ€™â€™ ti (AN I 1.192) vuttaá

__Ä• yasmatÄ• ca revatenÄ• _ti ettha pana dve revatÄ• khadiravaniyarevato ca kaá¹…kh
khadiravaniyarevato dhammasenÄ• patittherassa kaniá¹-á¹-habhÄ• tiko, na so idha adhippe
akappiyÄ• muggÄ• â€™â€™ ti (Vin I 272) evaá¹ƒ kaá¹…khÄ• bahulo pana thero idha revat
sÄ«lÄ• diguá¹‡ehi ceva imasmiá¹ƒ sutte Ä• gataguá¹‡ehi ca thero viya abhiÃ±Ã±Ä• to pÄ• I
abhinikkhamanenapi etadaggenapi mahantabhÄ• vo veditabbo. etadaggasmiÃ±hi, ``etadag
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ kaá¹…khÄ• revatoâ€™â€™ ti (A

__Ä• nandatthero_pi sÄ«lÄ• diguá¹‡ehi ceva imasmiá¹ƒ sutte Ä• gataguá¹‡ehi ca thero viy
mahÄ• . apicassa sekkhasuttaá¹ƒ bÄ• hitikasuttaá¹ƒ Ä• neÃ±jasappÄ• yaá¹ƒ gopakamogga
cÅ«á¸·asuÃ±Ã±ataá¹ƒ mahÄ• suÃ±Ã±ataá¹ƒ acchariyabbhutasuttaá¹ƒ bhaddekarattaá¹ƒ ma
mahÄ• parinibbÄ• naá¹ƒ \Ne II 146/ subhasuttaá¹ƒ cÅ«á¸·aniyalokadhÄ• tusuttaá¹ƒ abhinik
imesampi vasena mahantabhÄ• vo veditabbo. etadaggasmiÃ±hi, ``etadaggaá¹ƒ, bhikkhave,
bhikkhÅ«naá¹ƒ bahussutÄ• naá¹ƒ yadidaá¹ƒ Ä• nandoâ€™â€™ ti (AN I 1.219-223) vuttaá¹ƒ

__aÃ±Ã±ehi ca abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehÄ«_ti na kevalaÃ±ca eteheva, aÃ±Ã±ehi c
pÄ• kaá¹-ehi abhiÃ±Ã±Ä• tehi bahÅ«hi \Ee II 248/ therehi sÄ• vakehi saddhiá¹ƒ bhagavÄ• g
viharatÄ«ti attho. Ä• yasmÄ• hi sÄ• riputto sayaá¹ƒ mahÄ• paÃ±Ã±o aÃ±Ã±epi bahÅ« mah
tadÄ• dasabalaá¹ƒ parivÄ• retvÄ• vihÄ• si. Ä• yasmÄ• \Be II 150/ mahÄ• moggallÄ• no sa
mahÄ• kassapo sayaá¹ƒ dhutavÄ• do, Ä• yasmÄ• anuruddho sayaá¹ƒ dibbacakkhuko, Ä• y
jhÄ• nÄ• bhirato, Ä• yasmÄ• Ä• nando sayaá¹ƒ bahussuto aÃ±Ã±epi bahÅ« bahussute bhi
dasabalaá¹ƒ parivÄ• retvÄ• vihÄ• si, evaá¹ƒ tadÄ• ete ca aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• mal
tiá¹ƒsasahassamattÄ• bhikkhÅ« dasabalaá¹ƒ parivÄ• retvÄ• vihariá¹ƒsÅ«ti veditabbÄ• .

__paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti phalasamÄ• pattivivekato vuá¹-á¹-hito. __yenÄ• yasmÄ•
tenupasaá¹…kamÄ«_ti thero kira paá¹-isallÄ• nÄ• vuá¹-á¹-hito pacchimalokadhÄ• tuá¹ƒ olo
kÄ«á¸·antassa mattakhattiyassa kaá¹‡á¹‡ato patamÄ• naá¹ƒ kuá¹‡á¸• alaá¹ƒ viya, saá¹ƒhar
pakkhipamÄ• naá¹ƒ rattakambalaá¹ƒ viya, maá¹‡inÄ• gadantato patamÄ• naá¹ƒ satasahass
suvaá¹‡á¹‡apÄ• tiá¹ƒ viya ca atthaá¹ƒ gacchamÄ• naá¹ƒ paripuá¹‡á¹‡apaá¹‡á¹‡Ä• sayojan
addasa. tadanantaraá¹ƒ pÄ• cÄ«nalokadhÄ• tuá¹ƒ olokento nemiyaá¹ƒ gahetvÄ• parivattay
viya, rajatakÅ«á¹-ato nikkhamantaá¹ƒ khÄ«radhÄ• rÄ• maá¹‡á¸• aá¹ƒ viya, sapakkhe papph
pakkhandamÄ• naá¹ƒ setahaá¹ƒsaá¹ƒ viya ca meghavaá¹‡á¹‡Ä• ya samuddakucchito ugga
pÄ• cÄ«nacakkavÄ• á¸·apabbatamatthake sasalakkhaá¹‡appaá¹-imaá¹‡á¸• itaá¹ƒ ekÅ«napa
candamaá¹‡á¸• alaá¹ƒ addasa. tato sÄ• lavanaá¹ƒ olokesi. tasmiÃ±hi samaye sÄ• larukkhÄ
yÄ• va aggÄ• sabbapÄ• liphullÄ• dukÅ«lapÄ• rutÄ• viya, muttÄ• kalÄ• pavinaddhÄ• viya
pupphasantharapÅ«jÄ• ya paá¹-imaá¹‡á¸• itaá¹ƒ viya, tattha tattha nipatantena pupphareá¹‡
siÃ±camÄ• naá¹ƒ viya ca ahosi. bhamaramadhukaragaá¹‡Ä• kusumareá¹‡umadamattÄ• u
vicaranti. tadÄ• ca uposathadivasova hoti. atha thero, ``kÄ• ya nu kho ajja ratiyÄ• vÄ«tinÄ•
cintesi, ariyasÄ• vakÄ• ca nÄ• ma piyadhammassavanÄ• honti. athassa \Ne II 147/ \Ee II 2
mayhaá¹ƒ jeá¹-á¹-habhÄ• tikassa dhammasenÄ• patittherassa santikaá¹ƒ gantvÄ• dhamma
vÄ«tinÄ• messÄ• mÄ«â€™â€™ ti. gacchanto pana ekakova agantvÄ• ``mayhaá¹ƒ piyasah
gahetvÄ• gamissÄ• mÄ«â€™â€™ ti nisinnaá¹-á¹-hÄ• nato vuá¹-á¹-hÄ• ya cammakhaá¹‡á¸
mahÄ• kassapo tenupasaá¹…kami.

__evamÄ• vusoti_ \Be II 151/ __kho Ä• yasmÄ• mahÄ• kassapo_ti theropi yasmÄ• piyadh

tasmÄ• tassa vacanaá¹ƒ sutvÄ• gacchÄ• vuso, tvaá¹ƒ, mayhaá¹ƒ sÄ«saá¹ƒ vÄ• rujjati piá
lesÄ• padesaá¹ƒ akatvÄ• tuá¹-á¹-hahadayova, ``evamÄ• vusoâ€™â€™ tiÄ• dimÄ• ha. paá
nisinnaá¹-á¹-hÄ• nato vuá¹-á¹-hÄ• ya cammakhaá¹‡á¸• aá¹ƒ papphoá¹-etvÄ• mahÄ• mogga
samaye dve mahÄ• therÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hitÄ• ni dve candamaá¹‡á¸• alÄ• ni viya, d
viya, dve chaddantanÄ• garÄ• jÄ• no viya, dve sÄ«hÄ• viya, dve byagghÄ• viya ca virociá
tasmiá¹ƒ samaye divÄ• á¹-á¹-hÄ• ne nisinno dve mahÄ• there sÄ• riputtattherassa santikaá
pacchimalokadhÄ• tuá¹ƒ olokento sÅ«riyaá¹ƒ vanantaá¹ƒ pavisantaá¹ƒ viya, pÄ• cÄ«naloka
candaá¹ƒ vanantato uggacchantaá¹ƒ viya, sÄ• lavanaá¹ƒ olokento sabbapÄ• liphullameva s
uposathadivaso, ime ca me jeá¹-á¹-habhÄ• tikÄ• dhammasenÄ• patissa santikaá¹ƒ gaccha
dhammassavanena bhavitabbaá¹ƒ, ahampi dhammassavanassa bhÄ• gÄ« bhavissÄ• mÄ«t
vuá¹-á¹-hÄ• ya cammakhaá¹‡á¸• aá¹ƒ papphoá¹-etvÄ• mahÄ• therÄ• naá¹ƒ padÄ• nupadik
--- ``atha kho Ä• yasmÄ• ca mahÄ• moggallÄ• no Ä• yasmÄ• ca mahÄ• kassapo Ä• yasm
sÄ• riputto tenupasaá¹…kamiá¹ƒsÅ«â€™â€™ ti. __upasaá¹…kamiá¹ƒsÅ«_ti. paá¹-ipÄ• á¹-iy
viya, sÅ«riyÄ• viya, sÄ«hÄ• viya ca virocamÄ• nÄ• upasaá¹…kamiá¹ƒsu.

<333> evaá¹ƒ upasaá¹…kamante pana te mahÄ• there Ä• yasmÄ• Ä• nando attano divÄ•
``ajja mahantaá¹ƒ dhammassavanaá¹ƒ bhavissati, mayÄ• pi tassa bhÄ• ginÄ• bhavitabbaá
gamissÄ• mi, mayhaá¹ƒ piyasahÄ• yampi revatattheraá¹ƒ gahetvÄ• gamissÄ• mÄ«â€™â€™
mahÄ• kassapassa anuruddhassa upasaá¹…kamane vuttanayeneva \Ee II 250/ vitthÄ• rato
janÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hitÄ• dve candÄ• viya, sÅ«riyÄ• viya, sÄ«hÄ• viya ca virocan
tena vuttaá¹ƒ --- ``addasÄ• kho Ä• yasmÄ• sÄ• riputtoâ€™â€™ tiÄ• di \Ne II 148/. __disvÄ
Ä• nandaá¹ƒ etadavocÄ• _ti dÅ«ratova disvÄ• anukkamena kathÄ• upacÄ• raá¹ƒ sampatta
Ä• yasmÄ• â€™â€™ tiÄ• divacanaá¹ƒ avoca. __ramaá¹‡Ä«yaá¹ƒ, Ä• vuso_ti ettha duvidha
vanarÄ• maá¹‡eyyakaá¹ƒ puggalarÄ• maá¹‡eyyakaÃ±ca. tattha vanaá¹ƒ nÄ• ma nÄ• gasal
152/ saÃ±channaá¹ƒ hoti bahalacchÄ• yaá¹ƒ pupphaphalÅ«pagaá¹ƒ vividharukkhaá¹ƒ udak
nissaá¹-aá¹ƒ, idaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ nÄ• ma. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``ramaá¹‡Ä«yÄ• ni araÃ±Ã±Ä• ni, yattha na ramatÄ« jano.

vÄ«tarÄ• gÄ• ramissanti, na te kÄ• magavesinoâ€™â€™ ti || (Dhp 99).

vanaá¹ƒ pana sacepi ujjaá¹…gale hoti nirudakaá¹ƒ viralacchÄ• yaá¹ƒ kaá¹‡á¹-akasamÄ• ki
buddhÄ• dayopettha ariyÄ• viharanti, idaá¹ƒ puggalarÄ• maá¹‡eyyakaá¹ƒ nÄ• ma. yaá¹ƒ sa

``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaâ€™â€™ nti || (Dhp 98).

idha pana taá¹ƒ duvidhampi labbhati. tadÄ• hi gosiá¹…gasÄ• lavanaá¹ƒ sabbapÄ• liphullaá
kusumagandhasugandhaá¹ƒ, sadevake cettha loke aggapuggalo sammÄ• sambuddho tiá¹ƒ
abhiÃ±Ã±Ä• tabhikkhÅ«hi saddhiá¹ƒ viharati. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``ramaá¹‡Ä«yaá
gosiá¹…gasÄ• lavanaâ€™â€™ nti.

__dosinÄ• _ti dosÄ• pagatÄ• , abbhaá¹ƒ mahikÄ• dhÅ«mo rajo rÄ• hÅ«ti imehi paÃ±cahi u
vuttaá¹ƒ hoti. __sabbapÄ• liphullÄ• _ti sabbattha pÄ• liphullÄ• , mÅ«lato paá¹-á¹-hÄ• ya yÄ•
apupphitaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi. __dibbÄ• maÃ±Ã±e gandhÄ• sampavantÄ«_ti dib
mandÄ• rapupphakoviá¸·Ä• rapÄ• ricchattakacandanacuá¹‡á¹‡agandhÄ• viya samantÄ• p
sakkasuyÄ• santusitanimmÄ• naratiparanimmitamahÄ• brahmÄ• naá¹ƒ otiá¹‡á¹‡aá¹-á¹-hÄ•
hoti.

__kathaá¹ƒrÅ«pena_ \Ee II 251/, __Ä• vuso Ä• nandÄ• _ti Ä• nandatthero tesaá¹ƒ paÃ±ca
saá¹…ghanavakova. kasmÄ• thero \Ne II 149/ taá¹ƒyeva paá¹-hamaá¹ƒ pucchatÄ«ti? mam
aÃ±Ã±amaÃ±Ã±aá¹ƒ mamÄ• yiá¹ƒsu. sÄ• riputtatthero, ``mayÄ• kattabbaá¹ƒ satthu upaá¹-
Ä• nandattheraá¹ƒ mamÄ• yi. Ä• nandatthero bhagavato sÄ• vakÄ• naá¹ƒ aggoti sÄ• riputta
kuladÄ• rake pabbÄ• jetvÄ• sÄ• riputtattherassa santike upajjhaá¹ƒ gaá¹‡hÄ• pesi. sÄ• ripu
akÄ• si. evaá¹ƒ ekamekena attano pattacÄ«varaá¹ƒ \Be II 153/ datvÄ• pabbÄ• jetvÄ• upajj
paÃ±ca bhikkhusatÄ• ni ahesuá¹ƒ. Ä• yasmÄ• Ä• nando paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«nipi l

eko kira brÄ• hmaá¹‡o cintesi --- ``buddharatanassa ca saá¹…gharatanassa ca pÅ«jÄ• pa
kho dhammaratanaá¹ƒ pÅ«jitaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti? so bhagavantaá¹ƒ upasaá¹…k
bhagavÄ• Ä• ha --- ``sacesi, brÄ• hmaá¹‡a, dhammaratanaá¹ƒ pÅ«jitukÄ• mo, ekaá¹ƒ bahu
bahussutaá¹ƒ, bhante, Ä• cikkhathÄ• ti bhikkhusaá¹…ghaá¹ƒ pucchati. so bhikkhusaá¹…gha
bahussutaá¹ƒ, bhante, Ä• cikkhathÄ• ti Ä• ha. Ä• nandatthero brÄ• hmaá¹‡Ä• ti. brÄ• hmaá
sahassagghanikena cÄ«varena pÅ«jesi. thero taá¹ƒ gahetvÄ• bhagavato santikaá¹ƒ agamÄ
Ä• nanda, laddhaâ€™â€™ nti Ä• ha. ekena, bhante, brÄ• hmaá¹‡ena dinnaá¹ƒ, idaá¹ƒ pan
sÄ• riputtassa dÄ• tukÄ• moti. dehi, Ä• nandÄ• ti. cÄ• rikaá¹ƒ pakkanto, bhanteti. Ä• gatakÄ
sikkhÄ• padaá¹ƒ, bhante, paÃ±Ã±attanti. kadÄ• pana sÄ• riputto Ä• gamissatÄ«ti? dasÄ• h
``anujÄ• nÄ• mi, Ä• nanda, dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ nikkhipituâ€™â€™ nti (V
sikkhÄ• padaá¹ƒ paÃ±Ã±apesi. sÄ• riputtattheropi tatheva yaá¹ƒkiÃ±ci manÄ• paá¹ƒ labhati
deti. evaá¹ƒ te therÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mamÄ• yiá¹ƒsu, iti mamÄ• yitattÄ• paá¹-hamaá

apica anumatipucchÄ• nÄ• mesÄ• khuddakato paá¹-á¹-hÄ• ya pucchitabbÄ• hoti. tasmÄ•
paá¹-hamaá¹ƒ Ä• nandaá¹ƒ pucchissÄ• mi, Ä• nando attano paá¹-ibhÄ• naá¹ƒ byÄ• karissa
anuruddhaá¹ƒ, mahÄ• kassapaá¹ƒ, mahÄ• moggallÄ• naá¹ƒ \Ee II 252/ pucchissÄ• mi. mah
paá¹-ibhÄ• naá¹ƒ byÄ• karissati. tato paÃ±capi therÄ• maá¹ƒ pucchissanti, ahampi attano p
byÄ• karissÄ• mÄ«â€™â€™ ti. ettÄ• vatÄ• pi ayaá¹ƒ dhammadesanÄ• sikhÄ• ppattÄ• vep

mayaá¹ƒ sabbepi dasabalaá¹ƒ upasaá¹…kamitvÄ• pucchissÄ• ma, satthÄ• sabbaÃ±Ã±uta
ettÄ• vatÄ• ayaá¹ƒ dhammadesanÄ• sikhÄ• ppattÄ• vepullappattÄ• bhavissati. yathÄ• h
uppanno aá¹-á¹-o gÄ• mabhojakaá¹ƒ pÄ• puá¹‡Ä• ti, tasmiá¹ƒ nicchituá¹ƒ asakkonte janapa
tasmiá¹ƒ asakkonte mahÄ• vinicchayaamaccaá¹ƒ, tasmiá¹ƒ asakkonte \Be II 154/ senÄ• pat
uparÄ• jaá¹ƒ, tasmiá¹ƒ vinicchituá¹ƒ asakkonte rÄ• jÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, raÃ±Ã±Ä• vin
paá¹-á¹-hÄ• ya aá¹-á¹-o aparÄ• paraá¹ƒ na saÃ±carati, rÄ• javacaneneva chijjati. evamevaá
Ä• nandaá¹ƒ pucchissÄ• mi ... pe ... atha mayaá¹ƒ sabbepi dasabalaá¹ƒ upasaá¹…kamitvÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena byÄ• karissati. ettÄ• vatÄ• ayaá¹ƒ dhammadesanÄ• sikhÄ•
bhavissati. evaá¹ƒ anumatipucchaá¹ƒ pucchanto thero paá¹-hamaá¹ƒ Ä• nandattheraá¹ƒ pu

__bahussuto hotÄ«_ti bahu assa sutaá¹ƒ hoti, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ pÄ• á¸·ian
uggahitaá¹ƒ hotÄ«ti attho. __sutadharo_ti sutassa Ä• dhÄ• rabhÅ«to. yassa hi ito gahitaá¹ƒ
chiddaghaá¹-e udakaá¹ƒ viya na tiá¹-á¹-hati, parisamajjhe ekaá¹ƒ suttaá¹ƒ vÄ• jÄ• takaá¹ƒ v
vÄ• cetuá¹ƒ vÄ• na sakkoti, ayaá¹ƒ __na sutadharo_ nÄ• ma. yassa pana uggahitaá¹ƒ bud
uggahitakÄ• lasadisameva hoti, dasapi vÄ«satipi vassÄ• ni sajjhÄ• yaá¹ƒ akarontassa na na
__sutadharo_ nÄ• ma. __sutasannicayo_ti sutassa sannicayabhÅ«to. yathÄ• hi sutaá¹ƒ ha
sannicitaá¹ƒ silÄ• yaá¹ƒ lekhÄ• viya, suvaá¹‡á¹‡aghaá¹-e pakkhittasÄ«havasÄ• viya ca ajj
ayaá¹ƒ __sutasannicayo_ nÄ• ma. __dhÄ• tÄ• _ti á¹-hitÄ• paguá¹‡Ä• . ekaccassa hi uggah
dhÄ• taá¹ƒ paguá¹‡aá¹ƒ niccalitaá¹ƒ na hoti, asukasuttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• kathehÄ«t
saá¹ƒsanditvÄ• samanuggÄ• hitvÄ• jÄ• nissÄ• mÄ«ti vadati. ekaccassa dhÄ• taá¹ƒ paguá
bhavaá¹…gasotasadisaá¹ƒ hoti, asukasuttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• kathehÄ«ti vutte uddha
taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``dhÄ• tÄ• â€™â€™ ti.

__vacasÄ• paricitÄ• _ti suttadasaka-vaggadasaka-paá¹‡á¹‡Ä• sadasakÄ• naá¹ƒ vasena v
__manasÄ• nupekkhitÄ• _ti cittena anupekkhitÄ• , yassa vÄ• cÄ• ya sajjhÄ• yitaá¹ƒ buddha
cintentassa tattha tattha pÄ• kaá¹-aá¹ƒ hoti. mahÄ• dÄ«paá¹ƒ jÄ• letvÄ• á¹-hitassa rÅ«paga
paÃ±Ã±Ä• yati. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• â€
suppaá¹-ividdhÄ• _ti atthato ca kÄ• raá¹‡ato ca paÃ±Ã±Ä• ya suppaá¹-ividdhÄ• . __parimaá
__padabyaÃ±janehÄ«_ti ettha padameva atthassa byaÃ±janato padabyaÃ±janaá¹ƒ, taá¹ƒ a
dasavidhabyaÃ±janabuddhiyo aparihÄ• petvÄ• vuttaá¹ƒ \Ne II 151/ parimaá¹‡á¸• alaá¹ƒ nÄ
padabyaÃ±janehÄ«ti attho. apica yo bhikkhu parisati dhammaá¹ƒ desento suttaá¹ƒ vÄ• jÄ•
aÃ±Ã±aá¹ƒ upÄ• rambhakaraá¹ƒ suttaá¹ƒ Ä• harati, tassa upamaá¹ƒ katheti, tadatthaá¹ƒ oh
gahetvÄ• ettha khipanto ekapasseneva pariharanto kÄ• laá¹ƒ Ã±atvÄ• vuá¹-á¹-hahati. nikk
nikkhattamattameva hoti, tassa kathÄ• aparimaá¹‡á¸• alÄ• nÄ• ma hoti. yo pana suttaá¹ƒ v
nikkhipitvÄ• bahi ekapadampi agantvÄ• pÄ• á¸·iyÄ• anusandhiÃ±ca pubbÄ• paraÃ±ca am
á¹-hatvÄ• tulikÄ• ya paricchindanto viya, gambhÄ«ramÄ• tikÄ• ya udakaá¹ƒ pesento viya, p
sindhavÄ• jÄ• nÄ«yo viya gacchati, tassa kathÄ• parimaá¹‡á¸• alÄ• nÄ• ma hoti. evarÅ«pi
``parimaá¹‡á¸• alehi padabyaÃ±janehÄ«â€™â€™ ti vuttaá¹ƒ.

__anuppabandhehÄ«_ti ettha yo bhikkhu dhammaá¹ƒ kathento suttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• raddhakÄ• lato paá¹-á¹-hÄ• ya turitaturito araá¹‡iá¹ƒ manthento viya, uá¹‡hakhÄ• danÄ«pÄ• á¸·iyÄ• anusandhipubbÄ• paresu gahitaá¹ƒ gahitameva aggahitaá¹ƒ aggahitameva ca purÄ• á¹‡apaá¹‡á¹‡antaresu caramÄ• naá¹ƒ godhaá¹ƒ uá¹-á¹-hapento viya tattha tattha pah gacchati. yopi dhammaá¹ƒ kathento \Ee II 254/ kÄ• lena sÄ«ghaá¹ƒ kÄ• lena dandhaá¹ƒ kÄ kÄ• lena khuddakasaddaá¹ƒ karoti. yathÄ• petaggi kÄ• lena jalati, kÄ• lena nibbÄ• yati, eva __petaggidhammakathiko_ nÄ• ma hoti, parisÄ• ya uá¹-á¹-hÄ• tukÄ• mÄ• ya punappunaá¹ƒ tattha tattha vitthÄ• yati, nitthunanto kandanto viya katheti, imesaá¹ƒ sabbesampi kathÄ• ap hoti. yo pana suttaá¹ƒ Ä• rabhitvÄ• Ä• cariyehi dinnanaye á¹-hito acchinnadhÄ• raá¹ƒ katvÄ pavatteti, Ä• kÄ• sagaá¹…gato bhassamÄ• naá¹ƒ udakaá¹ƒ viya nirantaraá¹ƒ kathaá¹ƒ pava anuppabandhÄ• hoti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ \Be II 156/ ``anuppabandhehÄ«â€™â€™ t __anusayasamugghÄ• tÄ• yÄ• _ti sattannaá¹ƒ anusayÄ• naá¹ƒ samugghÄ• tatthÄ• ya. __e bahussutena bhikkhunÄ• tathÄ• rÅ«peneva bhikkhusatena bhikkhusahassena vÄ• saá¹…g saá¹…ghÄ• á¹-ikaá¹‡á¹‡aá¹ƒ, pallaá¹…kena vÄ• pallaá¹…kaá¹ƒ Ä• hacca nisinnena gosiá¹ iminÄ• nayena sabbavÄ• resu attho veditabbo.

<334> paá¹-isallÄ• naá¹ƒ assa Ä• rÄ• moti __paá¹-isallÄ• nÄ• rÄ• mo_. paá¹-isallÄ• ne rato

<335> __sahassaá¹ƒ_ \Ne II 152/ __lokÄ• na_nti sahassaá¹ƒ lokadhÄ• tÅ«naá¹ƒ. ettakaÃ± Ä• vajjanapaá¹-ibaddhaá¹ƒ, Ä• kaá¹…khamÄ• no pana thero anekÄ• nipi cakkavÄ• á¸·asah __uparipÄ• sÄ• davaragato_ti sattabhÅ«makassa vÄ• navabhÅ«makassa vÄ• pÄ• sÄ• da nemimaá¹‡á¸• alÄ• naá¹ƒ volokeyyÄ• _ti pÄ• sÄ• dapariveá¹‡e nÄ• bhiyÄ• patiá¹-á¹-hitÄ• n nemivaá¹-á¹-iá¹ƒ Ä• hacca á¹-hitÄ• naá¹ƒ nemimaá¹‡á¸• alÄ• naá¹ƒ sahassaá¹ƒ vÄ• tapÄ• n tassa nÄ• bhiyopi pÄ• kaá¹-Ä• honti, arÄ• pi arantarÄ• nipi nemiyopi. __evameva kho, Ä• v ayampi dibbacakkhuko bhikkhu dibbena cakkhunÄ• atikkantamÄ• nusakena sahassaá¹ƒ lo pÄ• sÄ• de á¹-hitapurisassa cakkanÄ• bhiyo viya cakkavÄ• á¸·asahasse sinerusahassaá¹ƒ dÄ«pÄ• pÄ• kaá¹-Ä• honti. arantarÄ• ni viya dÄ«paá¹-á¹-hitamanussÄ• pÄ• kaá¹-Ä• honti cakkavÄ• á¸·apabbatÄ• pÄ• kaá¹-Ä• honti.

<336> __Ä• raÃ±Ã±iko_ti samÄ• diá¹‡á¹‡aaraÃ±Ã±adhutaá¹…go. sesapadesupi \Ee II 255

<337> __no ca saá¹ƒsÄ• dentÄ«_ti na osÄ• denti. sahetukaÃ±hi sakÄ• raá¹‡aá¹ƒ katvÄ• p vissajjitumpi asakkonto saá¹ƒsÄ• deti nÄ• ma. evaá¹ƒ na karontÄ«ti attho. __pavattinÄ« hot viya pavattati.

<338> __yÄ• ya_ \Be II 157/ __vihÄ• rasamÄ• pattiyÄ• _ti yÄ• ya lokiyÄ• ya vihÄ• rasamÄ vihÄ• rasamÄ• pattiyÄ• .

<339> __sÄ• dhu sÄ• dhu sÄ• riputtÄ• _ti ayaá¹ƒ sÄ• dhukÄ• ro Ä• nandattherassa dinno.
saddhiá¹ƒ bhagavÄ• Ä• lapati. esa nayo sabbattha. __yathÄ• taá¹ƒ Ä• nandovÄ• _ti yathÄ
byÄ• karaá¹‡amÄ• no byÄ• kareyya, evaá¹ƒ byÄ• kataá¹ƒ Ä• nandena attano anucchavikar
byÄ• katanti attho. Ä• nandatthero hi attanÄ• pi bahussuto, ajjhÄ• sayopissa evaá¹ƒ hoti ---
sabrahmacÄ• rÄ« bahussutÄ• bhaveyyuâ€™â€™ nti. kasmÄ• ? bahussutassa hi kappiyÄ•
garukalahukaá¹ƒ satekicchÄ• tekicchaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. bahussuto uggahitabuddhava
imasmiá¹ƒ á¹-hÄ• ne sÄ«laá¹ƒ kathitaá¹ƒ, imasmiá¹ƒ \Ne II 153/ samÄ• dhi, imasmiá¹ƒ vipas
maggaphalanibbÄ• nÄ• nÄ«ti sÄ«lassa Ä• gataá¹-á¹-hÄ• ne sÄ«laá¹ƒ pÅ«retvÄ• , samÄ• dh
samÄ• dhiá¹ƒ pÅ«retvÄ• vipassanÄ• ya Ä• gataá¹-á¹-hÄ• ne vipassanÄ• gabbhaá¹ƒ gaá¹‡h
phalaá¹ƒ sacchikaroti. tasmÄ• therassa evaá¹ƒ ajjhÄ• sayo hoti --- ``aho vata sabrahmacÄ•
tayo vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye uggahetvÄ• Ä• vajjantÄ• sÄ«lÄ• dÄ«naá¹ƒ
paripÅ«retvÄ• anukkamena maggaphalanibbÄ• nÄ• ni sacchikareyyuâ€™â€™ nti. sesavÄ•

<340> Ä• yasmÄ• hi revato jhÄ• najjhÄ• sayo jhÄ• nÄ• bhirato, tasmÄ• ssa evaá¹ƒ hoti ---
ekikÄ• nisÄ«ditvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• jh
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• lokuttaradhammaá¹ƒ sacchikareyyuâ€™â€™ nti. tasmÄ• e

<341> Ä• yasmÄ• \Ee II 256/ anuruddho dibbacakkhuko, tassa evaá¹ƒ hoti --- ``aho vata s
vaá¸• á¸• hetvÄ• dibbena cakkhunÄ• anekesu cakkavÄ• á¸·asahassesu cavamÄ• ne ca up
vaá¹-á¹-abhayena cittaá¹ƒ saá¹ƒvejetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• lokuttaradhammaá
nti. tasmÄ• evaá¹ƒ byÄ• kÄ• si.

<342> Ä• yasmÄ• mahÄ• kassapo dhutavÄ• do, tassa evaá¹ƒ hoti --- ``aho vata sabrahma
dhutaá¹…gÄ• nubhÄ• vena paccayataá¹‡haá¹ƒ milÄ• petvÄ• aparepi nÄ• nappakÄ• re kile
vaá¸• á¸• hetvÄ• lokuttaradhammaá¹ƒ sacchikareyyuâ€™â€™ nti. tasmÄ• evaá¹ƒ byÄ• kÄ

<343> Ä• yasmÄ• \Be II 158/ mahÄ• moggallÄ• no samÄ• dhipÄ• ramiyÄ• matthakaá¹ƒ p
cittantaraá¹ƒ khandhantaraá¹ƒ dhÄ• tvantaraá¹ƒ Ä• yatanantaraá¹ƒ jhÄ• nokkantikaá¹ƒ Ä• ra
aá¹…gavavatthÄ• naá¹ƒ Ä• rammaá¹‡avavatthÄ• naá¹ƒ aá¹…gasaá¹…kanti Ä• rammaá¹‡a
ubhatovaá¸• á¸• hananti Ä• bhidhammikadhammakathikasseva pÄ• kaá¹-aá¹ƒ. anÄ• bhidha
``ayaá¹ƒ sakavÄ• do ayaá¹ƒ paravÄ• doâ€™â€™ ti na jÄ• nÄ• ti. sakavÄ• daá¹ƒ dÄ«pessÄ
paravÄ• daá¹ƒ dÄ«pessÄ• mÄ«ti sakavÄ• daá¹ƒ dÄ«peti, dhammantaraá¹ƒ visaá¹ƒvÄ• deti.
sakavÄ• daniyÄ• meneva \Ne II 154/, paravÄ• daá¹ƒ paravÄ• daniyÄ• meneva dÄ«peti, dha
tasmÄ• therassa evaá¹ƒ hoti --- ``aho vata sabrahmacÄ• rÄ« Ä• bhidhammikÄ• hutvÄ• su
Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• lokuttaradhammaá¹ƒ sacchikarey
byÄ• kÄ• si.

<344> Ä• yasmÄ• sÄ• riputto paÃ±Ã±Ä• pÄ• ramiyÄ• matthakaá¹ƒ patto, paÃ±Ã±avÄ• ye
vattetuá¹ƒ sakkoti, na duppaÃ±Ã±o. duppaÃ±Ã±o hi uppannassa cittassa vase vattetvÄ• ito
vipphanditvÄ• pi katipÄ• heneva gihibhÄ• vaá¹ƒ patvÄ• anayabyasanaá¹ƒ pÄ• puá¹‡Ä• ti. t
--- ``aho vata sabrahmacÄ• rÄ« acittavasikÄ• hutvÄ• cittaá¹ƒ attano vase vattetvÄ• sabbÄ
visevitavipphanditÄ• ni bhaÃ±jitvÄ• Ä«sakampi bahi nikkhamituá¹ƒ adentÄ• vipassanaá¹ƒ
257/ lokuttaradhammaá¹ƒ sacchikareyyuâ€™â€™ nti. tasmÄ• evaá¹ƒ byÄ• kÄ• si.

<345> __sabbesaá¹ƒ vo, sÄ• riputta, subhÄ• sitaá¹ƒ pariyÄ• yenÄ• _ti sÄ• riputta, yasmÄ•
bahussutabhikkhÅ«hipi sobhanakÄ• raá¹‡aá¹ƒ atthi, jhÄ• nÄ• bhiratehipi, dibbacakkhukehip
Ä• bhidhammikehipi, acittavasikehipi sobhanakÄ• raá¹‡aá¹ƒ atthi. tasmÄ• sabbesaá¹ƒ \Be
pariyÄ• yena, tena tena kÄ• raá¹‡ena subhÄ• sitameva, no dubbhÄ• sitaá¹ƒ. __apica mama
mamapi vacanaá¹ƒ suá¹‡Ä• tha. __na tÄ• vÄ• haá¹ƒ imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mÄ«
caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya Ä• bhujitaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi, na mo
kira bhagavÄ• paripÄ• kagate Ã±Ä• á¹‡e rajjasiriá¹ƒ pahÄ• ya katÄ• bhinikkhamano anupu
Ä• ruyha caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya aparÄ• jitapallaá¹…kaá¹ƒ Ä• bhujitvÄ• c
nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ bhinditvÄ• paccÅ«sasamaye dasasahassi
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhi, taá¹ƒ attano mahÄ• bodhipallaá¹…kaá¹ƒ sandhÄ
pacchimaá¹ƒ janataá¹ƒ anukampamÄ• nopi paá¹-ipattisÄ• raá¹ƒ puthujjanakalyÄ• á¹‡akaá¹
hi bhagavÄ• --- ``anÄ• gate evaá¹ƒ ajjhÄ• sayÄ• kulaputtÄ• iti paá¹-isaÃ±cikkhissanti, `bh
mahÄ• gosiá¹…gasuttaá¹ƒ kathento idha, sÄ• riputta, bhikkhu pacchÄ• bhattaá¹ƒ ... pe ... ev
sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• ti Ä• ha, mayaá¹ƒ bhagavato
gaá¹‡hissÄ• mÄ• â€™ ti pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• caturaá¹…gavÄ
daá¸·hasamÄ• dÄ• nÄ• hutvÄ• `arahattaá¹ƒ appatvÄ• imaá¹ƒ pallaá¹…kaá¹ƒ na bhindissÄ
kÄ• tabbaá¹ƒ maÃ±Ã±issanti, te evaá¹ƒ paá¹-ipannÄ• katipÄ• heneva \Ne II 155/ jÄ• tijarÄ•
karissantÄ«â€™â€™ ti, imaá¹ƒ pacchimaá¹ƒ janataá¹ƒ anukampamÄ• no paá¹-ipattisÄ• raá
dassento evamÄ• ha. __evarÅ«pena kho, sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹
evarÅ«pena bhikkhunÄ• nippariyÄ• yeneva gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• ti yathÄ•
niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• gosiá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• gopÄ• lakasuttavaá¹‡á¹‡anÄ•

<346> __evaá¹ƒ_ \Ne II 156/ \Ee II 258/ __me suta_nti mahÄ• gopÄ• lakasuttaá¹ƒ. tattha ti
ekanÄ• á¸·ikÄ• , caturassÄ• , nisinnavattikÄ• ti. tattha pÄ• á¸·iá¹ƒ vatvÄ• ekekapadassa att
__ekanÄ• á¸·ikÄ• _ nÄ• ma. apaá¹‡á¸• itaá¹ƒ gopÄ• lakaá¹ƒ dassetvÄ• , apaá¹‡á¸• itaá¹ƒ \E

dassetvÄ• , paá¹‡á¸• itaá¹ƒ gopÄ• lakaá¹ƒ dassetvÄ• , paá¹‡á¸• itaá¹ƒ bhikkhuá¹ƒ dassetvÄ
kathanaá¹ƒ __caturassÄ• _ nÄ• ma. apaá¹‡á¸• itaá¹ƒ gopÄ• lakaá¹ƒ dassetvÄ• pariyosÄ• n
bhikkhuá¹ƒ dassetvÄ• pariyosÄ• nagamanaá¹ƒ, paá¹‡á¸• itaá¹ƒ gopÄ• lakaá¹ƒ dassetvÄ•
paá¹‡á¸• itaá¹ƒ bhikkhuá¹ƒ dassetvÄ• pariyosÄ• nagamananti ayaá¹ƒ __nisinnavattikÄ• _ n
sabbÄ• cariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡Ä• .

__ekÄ• dasahi, bhikkhave, aá¹…gehÄ«_ti ekÄ• dasahi aguá¹‡akoá¹-á¹-hÄ• sehi. __gogaá¹
__pariharitu_nti pariggahetvÄ• vicarituá¹ƒ. __phÄ• tiá¹ƒ kÄ• tu_nti vaá¸• á¸• hiá¹ƒ Ä• pÄ• d
imasmiá¹ƒ loke. __na rÅ«paÃ±Ã±Å« hotÄ«_ti gaá¹‡anato vÄ• vaá¹‡á¹‡ato vÄ• rÅ«paá¹ƒ n
na jÄ• nÄ• ti nÄ• ma attano gunnaá¹ƒ sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• ti saá¹…khyaá¹ƒ na jÄ•
vÄ• palÄ• tÄ• su vÄ• gogaá¹‡aá¹ƒ gaá¹‡etvÄ• , ajja ettikÄ• na dissantÄ«ti dve tÄ«á¹‡i gÄ
aá¹-aviá¹ƒ vÄ• vicaranto na pariyesati, aÃ±Ã±esaá¹ƒ gÄ• vÄ«su attano gogaá¹‡aá¹ƒ paviá¹
gaá¹‡etvÄ• , ``imÄ• ettikÄ• gÄ• vo na amhÄ• kaâ€™â€™ nti yaá¹-á¹-hiyÄ• pothetvÄ• na
gÄ• viyo naá¹-á¹-hÄ• va honti. paragÄ• viyo gahetvÄ• vicarantaá¹ƒ gosÄ• mikÄ• disvÄ• , `
amhÄ• kaá¹ƒ dhenuá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti tajjetvÄ• attano gÄ• viyo gahetvÄ• gacch
parihÄ• yati, paÃ±cagorasaparibhogatopi paribÄ• hiro hoti. __vaá¹‡á¹‡ato_ na jÄ• nÄ• ti nÄ
setÄ• , ettikÄ• rattÄ• , ettikÄ• kÄ• á¸·Ä• , ettikÄ• kabarÄ• ettikÄ• nÄ«lÄ• â€™â€™ ti na j
haá¹-Ä• su vÄ• ... pe ... paÃ±cagorasaparibhogatopi paribÄ• hiro hoti.

__na lakkhaá¹‡akusalo hotÄ«_ti gÄ• vÄ«naá¹ƒ sarÄ«re kataá¹ƒ dhanusattisÅ«lÄ• dibhedaá
jÄ• nÄ• ti \Ne II 157/, so gÄ• vÄ«su haá¹-Ä• su vÄ• palÄ• tÄ• su vÄ• ajja asukalakkhaá¹‡Ä
gÄ• vo \Ee II 259/ na dissanti ... pe ... paÃ±cagorasaparibhogatopi paribÄ• hiro hoti.

__na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• _ti gunnaá¹ƒ khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«hi pahaá¹-aá¹-á¹
nÄ«lamakkhikÄ• aá¹‡á¸• akÄ• ni pÄ• tenti, tesaá¹ƒ Ä• sÄ• á¹-ikÄ• ti nÄ• ma. tÄ• ni daá¹‡á¸
dÄ• tabbaá¹ƒ hoti. bÄ• lo \Be II 161/ gopÄ• lako tathÄ• na karoti, tena vuttaá¹ƒ --- ``na Ä• s
hotÄ«â€™â€™ ti. tassa gunnaá¹ƒ vaá¹‡Ä• vaá¸• á¸• hanti, gambhÄ«rÄ• honti, pÄ• á¹‡akÄ
gelaÃ±Ã±Ä• bhibhÅ«tÄ• neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ, na pÄ• nÄ«yaá¹ƒ pÄ
gunnaá¹ƒ khÄ«raá¹ƒ chijjati, goá¹‡Ä• naá¹ƒ javo hÄ• yati, ubhayesaá¹ƒ jÄ«vitantarÄ• yo hot
parihÄ• yati, paÃ±cagorasatopi paribÄ• hiro hoti.

__na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hotÄ«_ti gunnaá¹ƒ vuttanayeneva saÃ±jÄ• to vaá¹‡o bh
vÄ• cÄ«rakena vÄ• bandhitvÄ• paá¹-icchÄ• detabbo hoti. bÄ• lo gopÄ• lako tathÄ• na ka
vaá¹‡ehi yÅ«sÄ• paggharanti, tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nighaá¹ƒsenti, tena aÃ±Ã±esampi
gÄ• vo gelaÃ±Ã±Ä• bhibhÅ«tÄ• neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ ... pe ... parib

__na dhÅ«maá¹ƒ kattÄ• hotÄ«_ti antovasse á¸• aá¹ƒsamakasÄ• dÄ«naá¹ƒ ussannakÄ• le
tattha tattha dhÅ«mo kÄ• tabbo hoti, apaá¹‡á¸• ito gopÄ• lako taá¹ƒ na karoti. gogaá¹‡o sab

á¸• aá¹ƒsÄ• dÄ«hi upadduto niddaá¹ƒ alabhitvÄ• punadivase araÃ±Ã±e tattha tattha rukkha
niddÄ• yati, neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ ... pe ... paÃ±cagorasaparibhogato

__na titthaá¹ƒ jÄ• nÄ• tÄ«_ti titthaá¹ƒ samanti vÄ• visamanti vÄ• sagÄ• hanti vÄ• niggÄ•
so atitthena gÄ• viyo otÄ• reti. tÄ• saá¹ƒ visamatitthe pÄ• sÄ• á¹‡Ä• dÄ«ni akkamantÄ«naá
sagÄ• haá¹ƒ gambhÄ«raá¹ƒ titthaá¹ƒ otiá¹‡á¹‡Ä• kumbhÄ«lÄ• dayo gÄ• hÄ• gaá¹‡hanti. a
naá¹-á¹-hÄ• , ajja ettikÄ• ti vattabbataá¹ƒ Ä• pajjati. evamassa gogaá¹‡opi parihÄ• yati, paÃ
paribÄ• hiro hoti.

__na_ \Ne II 158/ __pÄ«taá¹ƒ jÄ• nÄ• tÄ«_ti pÄ«tampi apÄ«tampi na jÄ• nÄ• ti. gopÄ• lake
pÄ«taá¹ƒ, imÄ• ya na pÄ«taá¹ƒ, imÄ• ya pÄ• nÄ«yatitthe okÄ• so laddho, imÄ• ya na \Ee II
evaá¹ƒ pÄ«tÄ• pÄ«taá¹ƒ jÄ• nitabbaá¹ƒ hoti. ayaá¹ƒ pana divasabhÄ• gaá¹ƒ araÃ±Ã±e goga
pÄ• nÄ«yaá¹ƒ pÄ• yessÄ• mÄ«ti nadiá¹ƒ vÄ• \Be II 162/ taá¸·Ä• kaá¹ƒ vÄ• gahetvÄ• gacc
anuusabhÄ• ca balavagÄ• viyo ca dubbalÄ• ni ceva mahallakÄ• ni ca gorÅ«pÄ• ni siá¹…ge
paharitvÄ• attano okÄ• saá¹ƒ katvÄ• Å«ruppamÄ• á¹‡aá¹ƒ udakaá¹ƒ pavisitvÄ• yathÄ• kÄ
okÄ• saá¹ƒ alabhamÄ• nÄ• tÄ«re á¹-hatvÄ• kalalamissakaá¹ƒ udakaá¹ƒ pivanti, apÄ«tÄ•
gopÄ• lako piá¹-á¹-hiyaá¹ƒ paharitvÄ• puna araÃ±Ã±aá¹ƒ paveseti, tattha apÄ«tagÄ• viyo p
yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• dituá¹ƒ na sakkonti, tattha gunnaá¹ƒ khÄ«raá¹ƒ chijjati, goá
hÄ• yati ... pe ... paribÄ• hiro hoti.

__na vÄ«thiá¹ƒ jÄ• nÄ• tÄ«_ti ``ayaá¹ƒ maggo samo khemo, ayaá¹ƒ visamo sÄ• saá¹…ko s
jÄ• nÄ• ti. so samaá¹ƒ khemaá¹ƒ maggaá¹ƒ vajjetvÄ• gogaá¹‡aá¹ƒ itaraá¹ƒ maggaá¹ƒ paá¹
sÄ«habyagghÄ• dÄ«naá¹ƒ gandhena coraparissayena vÄ• abhibhÅ«tÄ• bhantamigasappa
tiá¹-á¹-hanti, neva yÄ• vadatthaá¹ƒ tiá¹‡Ä• ni khÄ• danti, na pÄ• nÄ«yaá¹ƒ pivanti, tattha gu
chijjati ... pe ... paribÄ• hiro hoti.

__na gocarakusalo hotÄ«_ti gopÄ• lakena hi gocarakusalena bhavitabbaá¹ƒ, paÃ±cÄ• hika
vÄ• jÄ• nitabbo, ekadisÄ• ya gogaá¹‡aá¹ƒ cÄ• retvÄ• punadivase tattha na cÄ• retabbo. m
ciá¹‡á¹‡aá¹-á¹-hÄ• naá¹ƒ bheritalaá¹ƒ viya suddhaá¹ƒ hoti nittiá¹‡aá¹ƒ, udakampi Ä• luá¸·Ä«
vÄ• sattame vÄ• divase puna tattha cÄ• retuá¹ƒ vaá¹-á¹-ati, ettakena hi tiá¹‡ampi paá¹-iviru
pasÄ«dati. ayaá¹ƒ pana imaá¹ƒ paÃ±cÄ• hikavÄ• raá¹ƒ vÄ• sattÄ• hikavÄ• raá¹ƒ vÄ• na jÄ
rakkhitaá¹-á¹-hÄ• neyeva rakkhati. athassa gogaá¹‡o haritatiá¹‡aá¹ƒ na labhati, sukkhatiá¹‡
kalalamissakaá¹ƒ udakaá¹ƒ pivati, tattha gunnaá¹ƒ khÄ«raá¹ƒ chijjati ... pe ... paribÄ• hiro ho

__anavasesadohÄ« ca hotÄ«_ti paá¹‡á¸• itagopÄ• lakena yÄ• va vacchakassa maá¹ƒsaloh
\Ne II 159/ ekaá¹ƒ dve thane á¹-hapetvÄ• sÄ• vasesadohinÄ• bhavitabbaá¹ƒ. ayaá¹ƒ vacch
anavasesetvÄ• duhati, khÄ«rapako vaccho khÄ«rapipÄ• sÄ• ya sukkhati, saá¹‡á¹-hÄ• tuá¹
kampamÄ• no \Be II 163/ mÄ• tu purato patitvÄ• kÄ• laá¹…karoti. mÄ• tÄ• puttakaá¹ƒ disv

attano mÄ• tukhÄ«raá¹ƒ pÄ• tumpi na labhatÄ«â€™â€™ ti puttasokena na yÄ• vadatthaá¹ƒ
pÄ• nÄ«yaá¹ƒ pÄ• tuá¹ƒ sakkoti, thanesu khÄ«raá¹ƒ chijjati. evamassa gogaá¹‡opi parihÄ•
paribÄ• hiro hoti.

gunnaá¹ƒ pituá¹-á¹-hÄ• naá¹ƒ karontÄ«ti __gopitaro_. gÄ• vo pariá¹‡ayanti yathÄ• ruciá¹ƒ g
__gopariá¹‡Ä• yakÄ• . na atirekapÅ«jÄ• yÄ• _ti paá¹‡á¸• ito hi gopÄ• lako evarÅ«pe usabh
paá¹‡Ä«taá¹ƒ gobhattaá¹ƒ deti, gandhapaÃ±caá¹…gulikehi maá¹‡á¸• eti, mÄ• laá¹ƒ pilandh
suvaá¹‡á¹‡arajatakosake ca dhÄ• reti, rattiá¹ƒ dÄ«paá¹ƒ jÄ• letvÄ• celavitÄ• nassa heá¹-á¹
pana tato ekasakkÄ• rampi na karoti, usabhÄ• atirekapÅ«jaá¹ƒ alabhamÄ• nÄ• gogaá¹‡aá
parissayaá¹ƒ na vÄ• renti. evamassa gogaá¹‡o parihÄ• yati, paÃ±cagorasato paribÄ• hiro h

<347> __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __na rÅ«paÃ±Ã±Å« hotÄ«_ti, ``cattÄ• ri mahÄ• bh
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paâ€™â€™ nti evaá¹ƒ vuttarÅ«paá¹ƒ dvÄ«hÄ• kÄ• r
samuá¹-á¹-hÄ• nato vÄ• . __gaá¹‡anato_ na jÄ• nÄ• ti nÄ• ma, ``cakkhÄ• yatanaá¹ƒ,
sota-ghÄ• na-jivhÄ• -kÄ• yÄ• yatanaá¹ƒ, rÅ«pa-sadda-gandha-rasa-phoá¹-á¹-habbÄ• yatan
purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±atti, Ä• kÄ• sadhÄ• tu, Ä• p
lahutÄ• , mudutÄ• , kammaÃ±Ã±atÄ• , upacayo, santati, jaratÄ• , rÅ«passa aniccatÄ• , kab
ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatÄ• paÃ±cavÄ«sati rÅ«pakoá¹-á¹-hÄ• sÄ• ti na jÄ• nÄ• ti. seyy
gaá¹‡anato gunnaá¹ƒ rÅ«paá¹ƒ na jÄ• nÄ• ti, tathÅ«pamo ayaá¹ƒ bhikkhu. so gaá¹‡anato r
pariggahetvÄ• arÅ«paá¹ƒ vavatthapetvÄ• rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• paccayaá¹ƒ sa
Ä• ropetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ matthakaá¹ƒ pÄ• petuá¹ƒ na sakkoti. so yathÄ• tassa
vaá¸• á¸• hati, evaá¹ƒ imasmiá¹ƒ sÄ• sane sÄ«lasamÄ• dhivipassanÄ• maggaphalanibbÄ• n
II 262/ ca so gopÄ• lako paÃ±cahi gorasehi paribÄ• hiro hoti, evaá¹ƒ asekkhena sÄ«lakkhan
samÄ• dhi, paÃ±Ã±Ä• , vimutti, vimuttiÃ±Ä• á¹‡adassanakkhandhenÄ• ti paÃ±cahi dhamma

__samuá¹-á¹-hÄ• nato_ \Ne II 160/ \Be II 164/ na jÄ• nÄ• ti nÄ• ma, ``ettakaá¹ƒ rÅ«paá¹ƒ e
ettakaá¹ƒ dvisamuá¹-á¹-hÄ• naá¹ƒ, ettakaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ, ettakaá¹ƒ catusamuá¹-
na kutocisamuá¹-á¹-hÄ• tÄ«â€™â€™ ti na jÄ• nÄ• ti. seyyathÄ• pi so gopÄ• lako vaá¹‡á¹‡a
jÄ• nÄ• ti, tathÅ«pamo ayaá¹ƒ bhikkhu. so samuá¹-á¹-hÄ• nato rÅ«paá¹ƒ ajÄ• nanto rÅ«paá
vavatthapetvÄ• ... pe ... paribÄ• hiro hoti.

__na lakkhaá¹‡akusalo hotÄ«_ti kammalakkhaá¹‡o bÄ• lo, kammalakkhaá¹‡o paá¹‡á¸• itot
kusalÄ• kusalaá¹ƒ kammaá¹ƒ paá¹‡á¸• itabÄ• lalakkhaá¹‡anti na jÄ• nÄ• ti. so evaá¹ƒ ajÄ•
paá¹‡á¸• ite na sevati, bÄ• le vajjetvÄ• paá¹‡á¸• ite asevanto kappiyÄ• kappiyaá¹ƒ kusalÄ•
sÄ• vajjÄ• navajjaá¹ƒ garukalahukaá¹ƒ satekicchaatekicchaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ n
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti. so yathÄ• tassa gopÄ• laka
vaá¸• á¸• hati, evaá¹ƒ imasmiá¹ƒ sÄ• sane yathÄ• vuttehi sÄ«lÄ• dÄ«hi na vaá¸• á¸• hati, go
gorasehi paÃ±cahi dhammakkhandhehi paribÄ• hiro hoti.

__na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hotÄ«_ti uppannaá¹ƒ kÄ• mavitakkanti evaá¹ƒ vutte kÄ• n
so imaá¹ƒ akusalavitakkaá¹ƒ Ä• sÄ• á¹-ikaá¹ƒ ahÄ• retvÄ• vitakkavasiko hutvÄ• vicaranto
gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti, so yathÄ• tassa gopÄ• lakassa ... pe ... paribÄ• hir

__na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hotÄ«_ti cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ«
sabbÄ• rammaá¹‡esu nimittaá¹ƒ gaá¹‡hanto yathÄ• so gopÄ• lako vaá¹‡aá¹ƒ na paá¹-icch
na sampÄ• deti. so vivaá¹-advÄ• ro vicaranto kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• h
paribÄ• hiro hoti.

__na dhÅ«maá¹ƒ kattÄ• hotÄ«_ti so gopÄ• lako dhÅ«maá¹ƒ viya dhammadesanÄ• dhÅ«m
vÄ• sarabhaÃ±Ã±aá¹ƒ vÄ• upanisinnakathaá¹ƒ vÄ• anumodanaá¹ƒ vÄ• na karoti \Ee II 2
bahussuto guá¹‡avÄ• ti na jÄ• nanti, te guá¹‡Ä• guá¹‡aá¹ƒ ajÄ• nantÄ• catÅ«hi paccayehi
\Ne II 161/. so paccayehi \Be II 165/ kilamamÄ• no buddhavacanaá¹ƒ sajjhÄ• yaá¹ƒ kÄ• tuá
pÅ«retuá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti ... pe ... paribÄ•

__na titthaá¹ƒ jÄ• nÄ• tÄ«_ti titthabhÅ«te bahussutabhikkhÅ« na upasaá¹…kamati, upasaá
bhante, byaÃ±janaá¹ƒ kathaá¹ƒ ropetabbaá¹ƒ, imassa bhÄ• sitassa ko attho, imasmiá¹ƒ á¹-h
vadeti, imasmiá¹ƒ á¹-hÄ• ne attho kiá¹ƒ dÄ«petÄ«â€™â€™ ti evaá¹ƒ na paripucchati na par
jÄ• nÄ• petÄ«ti attho. tassa te evaá¹ƒ aparipucchato avivaá¹-aÃ±ceva na vivaranti, bhÄ• jet
anuttÄ• nÄ«kataÃ±ca na uttÄ• nÄ«karonti, apÄ• kaá¹-aá¹ƒ na pÄ• kaá¹-aá¹ƒ karonti. __ane
kaá¹…khÄ• á¹-hÄ• niyesu dhammesÅ«_ti anekavidhÄ• su kaá¹…khÄ• su ekaá¹ƒ kaá¹…kha
eva hi kaá¹…khÄ• á¹-hÄ• niyÄ• dhammÄ• nÄ• ma. tattha ekaá¹ƒ kaá¹…khampi na nÄ«har
bahussutatitthaá¹ƒ anupasaá¹…kamitvÄ• sakaá¹…kho kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• v
yathÄ• ca so gopÄ• lako titthaá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ ayampi bhikkhu dhammatitthaá¹ƒ na
avisaye paÃ±haá¹ƒ pucchati, abhidhammikaá¹ƒ upasaá¹…kamitvÄ• kappiyÄ• kappiyaá¹ƒ p
upasaá¹…kamitvÄ• rÅ«pÄ• rÅ«paparicchedaá¹ƒ pucchati. te avisaye puá¹-á¹-hÄ• kathetuá
sakaá¹…kho kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakkoti ... pe ... paribÄ•

__na pÄ«taá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• so gopÄ• lako pÄ«tÄ• pÄ«taá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ
pÄ• mojjaá¹ƒ na jÄ• nÄ• ti na labhati, savanamayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ nissÄ• ya Ä•
dhammassavanaggaá¹ƒ gantvÄ• sakkaccaá¹ƒ na suá¹‡Ä• ti, nisinno niddÄ• yati, kathaá¹ƒ
hoti, so sakkaccaá¹ƒ dhammaá¹ƒ asuá¹‡anto kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• h
paribÄ• hiro hoti.

__na vÄ«thiá¹ƒ jÄ• nÄ• tÄ«_ti so gopÄ• lako maggÄ• maggaá¹ƒ viya, --- ``ayaá¹ƒ lokiyo ay
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ yathÄ• bhÅ«taá¹ƒ na pajÄ• nÄ• ti. ajÄ• nanto lokiy
lokuttaraá¹ƒ nibbattetuá¹ƒ na sakkoti ... pe ... paribÄ• hiro hoti.

__na gocarakusalo hotÄ«_ti so gopÄ• lako paÃ±cÄ• hikavÄ• re \Ee II 264/ sattÄ• hikavÄ• r
satipaá¹-á¹-hÄ• ne \Ne II 162/, ``ime lokiyÄ• ime lokuttarÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ n
sukhumaá¹-á¹-hÄ• nesu attano \Be II 166/ Ã±Ä• á¹‡aá¹ƒ carÄ• petvÄ• lokiyasatipaá¹-á¹-hÄ
lokuttaraá¹ƒ nibbattetuá¹ƒ na sakkoti ... pe ... paribÄ• hiro hoti.

__anavasesadohÄ« ca hotÄ«_ti paá¹-iggahaá¹‡e mattaá¹ƒ ajÄ• nanto anavasesaá¹ƒ duhat
__abhihaá¹-á¹-huá¹ƒ pavÄ• rentÄ«_ti abhiharitvÄ• pavÄ• renti. ettha dve abhihÄ• rÄ• vÄ•
paccayÄ• bhihÄ• ro ca. __vÄ• cÄ• bhihÄ• ro_ nÄ• ma manussÄ• bhikkhussa santikaá¹ƒ ga
yenatthoâ€™â€™ ti pavÄ• renti. __paccayÄ• bhihÄ• ro_ nÄ• ma vatthÄ• dÄ«ni vÄ• telaph
bhikkhussa santikaá¹ƒ gantvÄ• , ``gaá¹‡hatha, bhante, yÄ• vatakena atthoâ€™â€™ ti vada
mattaá¹ƒ na jÄ• nÄ• tÄ«_ti bhikkhu tesu paccayesu pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• ti, --- ``dÄ• y
deyyadhammassa vaso veditabbo, attano thÄ• mo veditabboâ€™â€™ ti rathavinÄ«te vuttar
aggahetvÄ• yaá¹ƒ Ä• haranti, taá¹ƒ sabbaá¹ƒ gaá¹‡hÄ• tÄ«ti attho. manussÄ• vippaá¹-isÄ
pavÄ• renti. so paccayehi kilamanto kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na
paribÄ• hiro hoti.

__te na atirekapÅ«jÄ• ya pÅ«jetÄ• hotÄ«_ti so gopÄ• lako mahÄ• usabhe viya te there bhi
raho ca mettÄ• ya kÄ• yakammÄ• dikÄ• ya atirekapÅ«jÄ• ya na pÅ«jeti. tato therÄ• , --- ``im
garucittÄ«kÄ• raá¹ƒ na karontÄ«â€™â€™ ti navake bhikkhÅ« dvÄ«hi saá¹…gahehi na saá¹
Ä• misasaá¹…gahena cÄ«varena vÄ• pattena vÄ• pattapariyÄ• pannena vÄ• vasanaá¹-á¹
milÄ• yantepi nappaá¹-ijagganti. pÄ• á¸·iá¹ƒ vÄ• aá¹-á¹-hakathaá¹ƒ vÄ• dhammakathÄ• ba
vÄ• na sikkhÄ• penti. navakÄ• therÄ• naá¹ƒ santikÄ• sabbaso ime dve saá¹…gahe alabha
patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti. yathÄ• tassa gopÄ• lakassa gogaá¹‡o na vaá¸• á¸• hati, ev
vaá¸• á¸• hanti. yathÄ• ca so gopÄ• lako paÃ±cahi gorasehi paribÄ• hiro hoti, evaá¹ƒ paÃ±
paribÄ• hirÄ• honti. sukkapakkho kaá¹‡hapakkhe vuttavipallÄ• savasena yojetvÄ• veditabl

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• gopÄ• lakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cÅ«á¸·agopÄ• lakasuttavaá¹‡á¹‡anÄ•

<350> __evaá¹ƒ_ \Ne II 163/ \Ee II 265/ \Be II 167/ __me suta_nti cÅ«á¸·agopÄ• lakasuttaá
__ukkacelÄ• ya_nti evaá¹ƒnÄ• make nagare. tasmiá¹ƒ kira mÄ• piyamÄ• ne rattiá¹ƒ gaá¹…
patto. manussÄ• celÄ• ni telapÄ• tiyaá¹ƒ temetvÄ• ukkÄ• katvÄ• macchaá¹ƒ gaá¹‡hiá¹ƒs
nÄ• maá¹ƒ karonte amhehi nagaraá¹-á¹-hÄ• nassa gahitadivase celukkÄ• hi maccho gahito
nÄ• maá¹ƒ akaá¹ƒsu. __bhikkhÅ« Ä• mantesÄ«_ti yasmiá¹ƒ á¹-hÄ• ne nisinnassa sabbÄ• g

paÃ±Ã±Ä• yati, tÄ• dise vÄ• likussade gaá¹…gÄ• titthe sÄ• yanhasamaye mahÄ• bhikkhusa
mahÄ• gaá¹…gaá¹ƒ paripuá¹‡á¹‡aá¹ƒ sandamÄ• naá¹ƒ olokento, --- ``atthi nu kho imaá¹ƒ g
pubbe vaá¸• á¸• hiparihÄ• niá¹ƒ pattoâ€™â€™ ti Ä• vajjitvÄ• , pubbe ekaá¹ƒ bÄ• lagopÄ• la
anekasatasahassÄ• gogaá¹‡Ä• imissÄ• gaá¹…gÄ• ya Ä• vaá¹-á¹-e patitvÄ• samuddame
paá¹‡á¸• itagopÄ• lakaá¹ƒ nissÄ• ya anekasatasahassagogaá¹‡assa sotthi jÄ• tÄ• vaá¸• á¸
jÄ• tanti addasa. disvÄ• imaá¹ƒ kÄ• raá¹‡aá¹ƒ nissÄ• ya bhikkhÅ«naá¹ƒ dhammaá¹ƒ deses
Ä• mantesi.

__mÄ• gadhako_ti magadharaá¹-á¹-havÄ• sÄ«. __duppaÃ±Ã±ajÄ• tiko_ti nippaÃ±Ã±asabh
__asamavekkhitvÄ• _ti asallakkhetvÄ• anupadhÄ• retvÄ• . __patÄ• resÄ«_ti tÄ• retuá¹ƒ Ä•
suvidehÄ• na_nti gaá¹…gÄ• ya orime tÄ«re magadharaá¹-á¹-haá¹ƒ, pÄ• rime tÄ«re videhara
magadharaá¹-á¹-hato videharaá¹-á¹-haá¹ƒ netvÄ• rakkhissÄ• mÄ«ti uttaraá¹ƒ tÄ«raá¹ƒ patÄ
vuttaá¹ƒ --- ``uttaraá¹ƒ tÄ«raá¹ƒ suvidehÄ• naâ€™â€™ nti. __Ä• maá¹‡á¸• alikaá¹ƒ karitvÄ•
katvÄ• . __anayabyasanaá¹ƒ Ä• pajjiá¹ƒsÅ«_ti avaá¸• á¸• hiá¹ƒ vinÄ• saá¹ƒ pÄ• puá¹‡iá¹ƒsu
pavisiá¹ƒsu. tena hi gopÄ• lakena gÄ• vo otÄ• rentena gaá¹…gÄ• ya orimatÄ«re samatittha
visamatitthaÃ±ca oloketabbaá¹ƒ assa, majjhe gaá¹…gÄ• ya gunnaá¹ƒ vissamaá¹-á¹-hÄ• nat
vÄ• likatthalÄ• ni sallakkhetabbÄ• ni assu. tathÄ• pÄ• rimatÄ«re tÄ«á¹‡i cattÄ• ri titthÄ• ni,
bhaá¹-á¹-hÄ• imaá¹ƒ titthaá¹ƒ gaá¹‡hissanti, imasmÄ• bhaá¹-á¹-hÄ• imanti. ayaá¹ƒ pana b
orimatÄ«re gunnaá¹ƒ otaraá¹‡atitthaá¹ƒ samaá¹ƒ vÄ• visamaá¹ƒ vÄ• anoloketvÄ• va majjh
gunnaá¹ƒ vissamaá¹-á¹-hÄ• natthaá¹ƒ dve tÄ«á¹‡i vÄ• likatthalÄ• nipi asallakkhetvÄ• va par
164/ paÃ±ca uttaraá¹‡atitthÄ• ni asamavekkhitvÄ• va atittheneva gÄ• vo otÄ• resi. athassa
javanasampannatÄ• ya ceva thÄ• masampannatÄ• ya ca tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ ch
patvÄ• chinnataá¹-aÃ±ceva kaá¹‡á¹-akagumbagahanaÃ±ca disvÄ• , ``dubbiniviá¹-á¹-hamet
dhuragga-patiá¹-á¹-hÄ• nokÄ• sampi alabhitvÄ• paá¹-inivatti. gÄ• vo mahÄ• usabho nivatto
nivattÄ• . mahato gogaá¹‡assa nivattaá¹-á¹-hÄ• ne udakaá¹ƒ chijjitvÄ• majjhe gaá¹…gÄ• ya
uá¹-á¹-hapesi. gogaá¹‡o Ä• vaá¹-á¹-aá¹ƒ pavisitvÄ• samuddameva patto. ekopi goá¹‡o arog
--- ``tattheva anayabyasanaá¹ƒ Ä• pajjiá¹ƒsÅ«â€™â€™ ti.

__akusalÄ• imassa lokassÄ• _ti idha loke khandhadhÄ• tÄ• yatanesu akusalÄ• achekÄ• ,
__mÄ• radheyyaá¹ƒ_ vuccati tebhÅ«makadhammÄ• . __amÄ• radheyyaá¹ƒ_ nava lokuttara
tebhÅ«makadhammÄ• va. __amaccudheyyaá¹ƒ_ nava lokuttaradhammÄ• . tattha __akusal
mÄ• rassa dheyyaá¹ƒ __mÄ• radheyyaá¹ƒ. dheyya_nti á¹-hÄ• naá¹ƒ vatthu nivÄ• so gocaro
nayo. __tesa_nti tesaá¹ƒ evarÅ«pÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ, iminÄ• cha sat

<351> evaá¹ƒ kaá¹‡hapakkhaá¹ƒ niá¹-á¹-hapetvÄ• sukkapakkhaá¹ƒ dassento __bhÅ«tapu
bhikkhave_tiÄ• dimÄ• ha. tattha __balavagÄ• vo_ti dantagoá¹‡e ceva dhenuyo ca. __damm
ceva avijÄ• tagÄ• vo ca. __vacchatare_ti vacchabhÄ• vaá¹ƒ taritvÄ• á¹-hite balavavacche.

taruá¹‡avacchake \Ee II 267/. __kisÄ• balake_ti appamaá¹ƒsalohite mandathÄ• me. __tÄ• v
taá¹ƒdivase jÄ• tako. __mÄ• tugoravakena vuyhamÄ• no_ti mÄ• tÄ• purato purato huá¹ƒhu
saÃ±Ã±aá¹ƒ dadamÄ• nÄ• urena udakaá¹ƒ chindamÄ• nÄ• gacchati, vacchako tÄ• ya gor
chinnodakena gacchamÄ• no ``mÄ• tugoravakena vuyhamÄ• noâ€™â€™ ti vuccati.

<352> __mÄ• rassa_ \Be II 169/ __sotaá¹ƒ chetvÄ• _ti arahattamaggena mÄ• rassa taá¹‡h
__pÄ• raá¹ƒ gatÄ• _ti mahÄ• usabhÄ• nadÄ«pÄ• raá¹ƒ viya saá¹ƒsÄ• rapÄ• raá¹ƒ nibbÄ• n
agamaá¹ƒsÅ«_ti mahÄ• usabhÄ• naá¹ƒ pÄ• raá¹…gatakkhaá¹‡e gaá¹…gÄ• ya sotassa tayo
mahÄ• usabhe pÄ• raá¹ƒ patte disvÄ• tesaá¹ƒ gatamaggaá¹ƒ paá¹-ipajjitvÄ• pÄ• raá¹ƒ aga
gamissantÄ«_ti catumaggavajjhÄ• naá¹ƒ kilesÄ• naá¹ƒ tayo \Ne II 165/ koá¹-á¹-hÄ• se khep
arahattamaggena avasesaá¹ƒ taá¹‡hÄ• sotaá¹ƒ chetvÄ• balavagÄ• vo viya nadÄ«pÄ• raá¹
nibbÄ• naá¹ƒ gamissantÄ«ti. iminÄ• nayena sabbavÄ• resu attho veditabbo. __dhammÄ• n
ime dve paá¹-hamamaggasamaá¹…gino.

__jÄ• natÄ• _ti sabbadhamme jÄ• nantena buddhena. __suppakÄ• sito_ti sukathito. __viva
__amatadvÄ• ra_nti ariyamaggo. __nibbÄ• napattiyÄ• _ti tadatthÄ• ya vivaá¹-aá¹ƒ. __vinaá
vigatamÄ• nanaá¸·aá¹ƒ kataá¹ƒ. __khemaá¹ƒ patthethÄ• _ti kattukamyatÄ• chandena araha
kattukÄ• mÄ• nibbattetukÄ• mÄ• hothÄ• ti attho. ``pattaâ€™ tthÄ• â€™â€™ tipi pÄ• á¹-ho
labhitvÄ• tumhe pattÄ• yeva nÄ• mÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• nameva. bhagavÄ•
desanaá¹ƒ niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·agopÄ• lakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÅ«á¸·asaccakasuttavaá¹‡á¹‡anÄ•

<353> __evaá¹ƒ_ \Ne II 166/ __me suta_nti cÅ«á¸·asaccakasuttaá¹ƒ. tattha __mahÄ• vane
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti mahÄ• vanaá¹ƒ nÄ• ma sayaá¹ƒjÄ• taá¹ƒ aropimaá¹ƒ sapari
kapilavatthusÄ• mantÄ• \Ee II 268/ pana mahÄ• vanaá¹ƒ himavantena saha ekÄ• baddhaá
mahÄ• samuddaá¹ƒ Ä• hacca á¹-hitaá¹ƒ. idaá¹ƒ tÄ• disaá¹ƒ na hoti. sapariccheda á¹ƒ maha
__mahÄ• vanaá¹ƒ. kÅ«á¹-Ä• gÄ• rasÄ• lÄ• _ pana mahÄ• vanaá¹ƒ nissÄ• ya kate Ä• rÄ• m
haá¹ƒsavaá¹-á¹-akacchannena katÄ• sabbÄ• kÄ• rasampannÄ• buddhassa bhagavato gar

__saccako_ \Be II 170/ __nigaá¹‡á¹-haputto_ti pubbe kira eko nigaá¹‡á¹-ho ca nigaá¹‡á¹-hA
vÄ• dasatÄ• ni uggahetvÄ• , vÄ• daá¹ƒ Ä• ropessÄ• mÄ• ti jambudÄ«pe vicarantÄ• vesÄ•
licchavirÄ• jÄ• no disvÄ• , --- ``tvaá¹ƒ ko, tvaá¹ƒ kÄ• â€™â€™ ti pucchiá¹ƒsu. nigaá¹‡á¹-ho
Ä• ropessÄ• mÄ«ti jambudÄ«pe vicarÄ• mÄ«â€™â€™ ti Ä• ha. nigaá¹‡á¹-hÄ«pi tathÄ• Ä•

aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• daá¹ƒ Ä• ropethÄ• â€™â€™ ti Ä• haá¹ƒsu. nigaá¹‡á¹-hÄ« attanÄ
pucchi, nigaá¹‡á¹-ho kathesi. nigaá¹‡á¹-hena pucchitepi nigaá¹‡á¹-hÄ« kathesiyeva. ekassa
parÄ• jayo, ubho samasamÄ• va ahesuá¹ƒ. licchavino, --- ``tumhe ubhopi samasamÄ• Ä• h
karissatha, idheva vasathÄ• â€™â€™ ti gehaá¹ƒ datvÄ• baliá¹ƒ paá¹-á¹-hapesuá¹ƒ. tesaá¹
catasso dhÄ«taro jÄ• tÄ• , --- ekÄ• saccÄ• nÄ• ma, ekÄ• lolÄ• nÄ• ma, ekÄ• paá¹-Ä• cÄ
nÄ• ma. tÄ• pi paá¹‡á¸• itÄ• va ahesuá¹ƒ, mÄ• tÄ• pitÅ«hi uggahitÄ• ni paÃ±ca paÃ±ca vÄ•
vayapattÄ• mÄ• tÄ• pitaro avocuá¹ƒ --- ``amhÄ• kaá¹ƒ ammÄ• kule dÄ• rikÄ• nÄ• ma hira
kulagharaá¹ƒ pesitapubbÄ• nÄ• ma natthi. yo pana agÄ• riko tÄ• saá¹ƒ vÄ• daá¹ƒ madditua
pÄ• daparicÄ• rikÄ• honti. yo pabbajito tÄ• saá¹ƒ madditua¹ƒ sakkoti, tassa santike pabbaja
karissathÄ• â€™â€™ ti? mayampi evameva karissÄ• mÄ• ti. catassopi paribbÄ• jikavesaá¹
jambudÄ«po nÄ• ma jambuyÄ• paÃ±Ã±Ä• yatÄ«â€™â€™ ti jambusÄ• khaá¹ƒ gahetvÄ• cÄ
gÄ• maá¹ƒ pÄ• puá¹‡anti, tassa dvÄ• re paá¹ƒsupuÃ±je \Ne II 167/ vÄ• vÄ• likapuÃ±je vÄ•
--- ``yo vÄ• daá¹ƒ Ä• ropetuá¹ƒ sakkoti, so imaá¹ƒ maddatÅ«â€™â€™ ti vatvÄ• gÄ• maá¹ƒ
gÄ• maá¹ƒ vicarantiyo sÄ• vatthiá¹ƒ pÄ• puá¹‡itvÄ• tatheva gÄ• madvÄ• re jambudhajaá¹ƒ
sampattamanussÄ• naá¹ƒ Ä• rocetvÄ• antonagaraá¹ƒ paviá¹-á¹-hÄ• .

tena samayena bhagavÄ• sÄ• vatthiá¹ƒ nissÄ• ya jetavane viharati. athÄ• yasmÄ• sÄ• rip
ajaggitaá¹-á¹-hÄ• naá¹ƒ jagganto attano kiccamahantatÄ• ya aÃ±Ã±ehi bhikkhÅ«hi divÄ• ta
piá¹‡á¸• Ä• ya pavisanto gÄ• madvÄ• re jambudhajaá¹ƒ disvÄ• , --- ``kimidaâ€™â€™ nti dÄ
Ä• rocesuá¹ƒ. tena hi maddathÄ• ti. na sakkoma, bhante, bhÄ• yÄ• mÄ• ti. ``kumÄ• rÄ• \Be
`kena amhÄ• kaá¹ƒ jambudhajo maddÄ• pitoâ€™ ti vutte, buddhasÄ• vakena sÄ• riputtatthe
Ä• ropetukÄ• mÄ• jetavane therassa santikaá¹ƒ gacchathÄ• ti vadeyyÄ• thÄ• â€™â€™ ti Ä
sutvÄ• jambudhajaá¹ƒ madditvÄ• chaá¸• á¸• esuá¹ƒ. thero piá¹‡á¸• Ä• ya caritvÄ• vihÄ• ra
gÄ• mato nikkhamitvÄ• , ``amhÄ• kaá¹ƒ dhajo kena maddÄ• pitoâ€™â€™ ti pucchiá¹ƒsu. dÄ
Ä• rocesuá¹ƒ. paribbÄ• jikÄ• puna gÄ• maá¹ƒ pavisitvÄ• ekekaá¹ƒ vÄ«thiá¹ƒ gahetvÄ• , ---
sÄ• riputto nÄ• ma amhehi saddhiá¹ƒ vÄ• daá¹ƒ karissati, sotukÄ• mÄ• nikkhamathÄ• â€™
nikkhami, tena saddhiá¹ƒ paribbÄ• jikÄ• jetavanaá¹ƒ agamiá¹ƒsu.

thero --- ``amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• ne mÄ• tugÄ• massa Ä• gamanaá¹ƒ nÄ• ma aphÅ
nisÄ«di. paribbÄ• jikÄ• yo gantvÄ• theraá¹ƒ pucchiá¹ƒsu --- ``tumhehi amhÄ• kaá¹ƒ dhajo n
Ä• ma, mayÄ• maddÄ• pitoti. mayaá¹ƒ tumhehi saddhiá¹ƒ vÄ• daá¹ƒ karissÄ• mÄ• ti. sÄ• d
kassa vissajjanaá¹ƒ hotÅ«ti? pucchÄ• nÄ• ma amhÄ• kaá¹ƒ pattÄ• , tumhe pana mÄ• tugÄ
pucchathÄ• ti Ä• ha. tÄ• catassopi catÅ«su disÄ• su á¹-hatvÄ• mÄ• tÄ• pitÅ«naá¹ƒ santike
vÄ• dasahassaá¹ƒ pucchiá¹ƒsu. thero khaggena kumudanÄ• á¸·aá¹ƒ chindanto viya pucchit
nijjaá¹-aá¹ƒ niggaá¹‡á¹-hiá¹ƒ katvÄ• kathesi, kathetvÄ• puna pucchathÄ• ti Ä• ha. ettakam
jÄ• nÄ• mÄ• ti. thero Ä• ha --- ``tumhehi vÄ• dasahassaá¹ƒ pucchitaá¹ƒ mayÄ• kathitaá¹ƒ,
paÃ±haá¹ƒ pucchissÄ• mi, taá¹ƒ tumhe kathethÄ• â€™â€™ ti. tÄ• therassa visayaá¹ƒ disvÄ
byÄ• karissÄ• mÄ• â€™â€™ ti vattuá¹ƒ nÄ• sakkhiá¹ƒsu. ``vada, bhante, jÄ• namÄ• nÄ• \B

byÄ• karissÄ• mÄ• â€™â€™ ti puna Ä• haá¹ƒsu.

thero \Ne II 168/ ayaá¹ƒ pana kulaputte pabbÄ• jetvÄ• paá¹-hamaá¹ƒ sikkhÄ• petabbapaÃ±
nÄ• ma kiâ€™â€™ nti pucchi. tÄ• neva antaá¹ƒ, na koá¹-iá¹ƒ addasaá¹ƒsu. thero kathethÄ
bhanteti. tumhehi vÄ• dasahassaá¹ƒ pucchitaá¹ƒ mayÄ• kathitaá¹ƒ, mayhaá¹ƒ tumhe ekaá¹
sakkotha, evaá¹ƒ sante kassa jayo kassa parÄ• jayoti? tumhÄ• kaá¹ƒ, bhante, jayo, amhÄ•
kiá¹ƒ karissathÄ• ti? tÄ• mÄ• tÄ• pitÅ«hi vuttavacanaá¹ƒ Ä• rocetvÄ• , ``tumhÄ• kaá¹ƒ sant
ti Ä• haá¹ƒsu. tumhe mÄ• tugÄ• mÄ• nÄ• ma amhÄ• kaá¹ƒ santike pabbajituá¹ƒ na vaá¹-á¹
sÄ• sanaá¹ƒ gahetvÄ• \Be II 172/ bhikkhuniupassayaá¹ƒ gantvÄ• pabbajathÄ• ti. tÄ• sÄ•
gahetvÄ• bhikkhunisaá¹…ghassa santikaá¹ƒ gantvÄ• pabbajiá¹ƒsu. pabbajitÄ• ca pana ap
hutvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

ayaá¹ƒ saccako tÄ• saá¹ƒ catunnampi kaniá¹-á¹-habhÄ• tiko. tÄ• hi catÅ«hipi uttaritarapaÃ±
santikÄ• vÄ• dasahassaá¹ƒ, tato bahutaraÃ±ca bÄ• hirasamayaá¹ƒ uggahetvÄ• katthaci a
sippaá¹ƒ sikkhÄ• pento tattheva vesÄ• liyaá¹ƒ vasati, paÃ±Ã±Ä• ya atipÅ«ritattÄ• kucchi m
ayapaá¹-á¹-ena kucchiá¹ƒ parikkhipitvÄ• carati, imaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``saccako niga
ti.

__bhassappavÄ• dako_ti bhassaá¹ƒ vuccati kathÄ• maggo, taá¹ƒ pavadati kathetÄ«ti bhas
__paá¹‡á¸• itavÄ• do_ti ahaá¹ƒ paá¹‡á¸• itoti evaá¹ƒ vÄ• do. __sÄ• dhusammato bahujanas
nakkhattacÄ• rena Ä• disati, taá¹ƒ taá¹ƒ yebhuyyena tatheva hoti, tasmÄ• ayaá¹ƒ sÄ• dhula
sammato mahÄ• janassa. __vÄ• dena vÄ• daá¹ƒ samÄ• raddho_ti kathÄ• maggena dosaá¹
sÄ• riputtattherassa Ä• cariyo assajitthero. __jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ• n
licchavirÄ• jagehato taá¹ƒ taá¹ƒ gehaá¹ƒ gamanatthÄ• ya anucaá¹…kamamÄ• no. __yenÄ•
tenupasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kami? samayajÄ• nanatthaá¹ƒ.

evaá¹ƒ kirassa ahosi --- ``ahaá¹ƒ `samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€
`samayaá¹ƒ panassa na jÄ• nÄ• mÄ«â€™ ti na Ä• ropesiá¹ƒ. parassa hi samayaá¹ƒ \Ee II 2
svÄ• ropito nÄ• ma hoti. ayaá¹ƒ pana samaá¹‡assa gotamassa sÄ• vako paÃ±Ã±Ä• yati as
attano satthu samaye kovido, etÄ• haá¹ƒ pucchitvÄ• kathaá¹ƒ patiá¹-á¹-hÄ• petvÄ• samaá
Ä• ropessÄ• mÄ«â€™â€™ ti. tasmÄ• upasaá¹…kami. __vinetÄ«_ti kathaá¹ƒ vineti, kathaá
thero pana yasmÄ• dukkhanti vutte upÄ• rambhassa okÄ• so hoti, maggaphalÄ• nipi pariyÄ
ayaÃ±ca dukkhanti vutte theraá¹ƒ puccheyya --- ``bho assaji, kimatthaá¹ƒ tumhe pabbajitÄ•
``maggaphalatthÄ• yÄ• â€™â€™ ti vutte, --- ``nayidaá¹ƒ, bho assaji, tumhÄ• kaá¹ƒ sÄ• san
mahÄ• Ä• ghÄ• tanaá¹ƒ nÄ• metaá¹ƒ, nirayussado nÄ• mesa, natthi tumhÄ• kaá¹ƒ sukhÄ•
dukkhameva jirÄ• pentÄ• Ä• hiá¹‡á¸• athÄ• â€™â€™ ti dosaá¹ƒ Ä• ropeyya, tasmÄ• \Be I
pariyÄ• yakathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. yathÄ• esa appatiá¹-á¹-ho hoti, evamassa nipp
kathessÄ• mÄ«ti cintetvÄ• , ``rÅ«paá¹ƒ, bhikkhave, aniccaâ€™â€™ nti imaá¹ƒ aniccÄ• natt

katheti. __dussuta_nti sotuá¹ƒ ayuttaá¹ƒ.

<354> __santhÄ• gÄ• re_ti rÄ• jakulÄ• naá¹ƒ atthÄ• nusÄ• sanasanthÄ• gÄ• rasÄ• lÄ• yaá
tenupasaá¹…kamÄ«_ti evaá¹ƒ kirassa ahosi --- ``ahaá¹ƒ pubbe samayaá¹ƒ ajÄ• nanabhÄ•
vÄ• daá¹ƒ na Ä• ropesiá¹ƒ, idÄ• ni panassa mahÄ• sÄ• vakena kathitaá¹ƒ samayaá¹ƒ jÄ• n
paÃ±casatÄ• licchavÄ« sannipatitÄ• . etehi saddhiá¹ƒ gantvÄ• samaá¹‡assa gotamassa v
ti tasmÄ• upasaá¹…kami. __Ã±Ä• taÃ±Ã±atarenÄ• _ti Ã±Ä• tesu abhiÃ±Ã±Ä• tesu paÃ±ca
__patiá¹-á¹-hita_nti yathÄ• tena patiá¹-á¹-hitaá¹ƒ. sace evaá¹ƒ patiá¹-á¹-hissati, atha pana a
vakkhati, tatra mayÄ• kiá¹ƒ sakkÄ• kÄ• tunti idÄ• neva piá¹-á¹-hiá¹ƒ parivattento Ä• ha. __
attano abhimukhaá¹ƒ kaá¸• á¸• heyya. __parikaá¸• á¸• heyyÄ• _ti purato paá¹-ipaá¹‡Ä• mey
__samparikaá¸• á¸• heyyÄ• _ti kÄ• lena Ä• kaá¸• á¸• heyya, kÄ• lena parikaá¸• á¸• heyya. _
surÄ• ghare piá¹-á¹-hakilaÃ±jaá¹ƒ. __soá¹‡á¸• ikÄ• dhutto_ti surÄ• dhutto. __vÄ• laá¹ƒ kaá¹
surÄ• parissÄ• vanatthavikaá¹ƒ dhovitukÄ• mo \Ee II 272/ kasaá¹-anidhunanatthaá¹ƒ ubhos
__odhuneyyÄ• _ti adhomukhaá¹ƒ katvÄ• dhuneyya. __niddhuneyyÄ• _ti uddhaá¹ƒmukhaá¹
__nipphoá¹-eyyÄ• _ti punappunaá¹ƒ papphoá¹-eyya. __sÄ• á¹‡adhovikaá¹ƒ nÄ• mÄ• _ti ett
sÄ• á¹‡asÄ• á¹-akakaraá¹‡atthaá¹ƒ sÄ• á¹‡avÄ• ke gahetvÄ• muá¹-á¹-hiá¹ƒ muá¹-á¹-hiá¹ƒ
pakkhipanti. te tatiyadivase suá¹-á¹-hu kilinnÄ• honti. atha manussÄ• ambilayÄ• gusurÄ• d
gantvÄ• sÄ• á¹‡amuá¹-á¹-hiá¹ƒ gahetvÄ• , dakkhiá¹‡ato vÄ• mato sammukhÄ• cÄ• ti tÄ«s
dakkhiá¹‡aphalake, sakiá¹ƒ vÄ• maphalake, sakiá¹ƒ sammukhaphalake paharantÄ• ambila
pivantÄ• khÄ• dantÄ• \Ne II 170/ dhovanti. mahantÄ• kÄ«á¸·Ä• hoti. raÃ±Ã±o nÄ• go taá
gambhÄ«raá¹ƒ udakaá¹ƒ anupavisitvÄ• soá¹‡á¸• Ä• ya udakaá¹ƒ gahetvÄ• sakiá¹ƒ kumbh
sakiá¹ƒ ubhosu passesu sakiá¹ƒ antarasatthiyaá¹ƒ pakkhipanto kÄ«á¸·ittha. tadupÄ• dÄ• ya
sÄ• á¹‡adhovikaá¹ƒ nÄ• ma vuccati \Be II 174/, taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``sÄ• á¹‡adho
kÄ«á¸·itajÄ• taá¹ƒ kÄ«á¸·atÄ«â€™â€™ ti. __kiá¹ƒ so bhavamÄ• no saccako nigaá¹‡á¹-hapu
Ä• ropessatÄ«_ti yo saccako nigaá¹‡á¹-haputto bhagavato vÄ• daá¹ƒ Ä• ropessati, so kiá¹ƒ
bhavamÄ• no udÄ• hu indo, udÄ• hu brahmÄ• bhavamÄ• no bhagavato vÄ• daá¹ƒ Ä• rope
bhagavato vÄ• daá¹ƒ Ä• ropetunti ayamettha adhippÄ• yo.

<355> __tena kho pana samayenÄ• _ti yasmiá¹ƒ samaye saccako Ä• rÄ• maá¹ƒ pÄ• visi, t
pÄ• visÄ«ti? mahÄ• majjhanhikasamaye. kasmÄ• pana tasmiá¹ƒ samaye caá¹…kamantÄ«
thinamiddhassa vinodanatthaá¹ƒ. divÄ• padhÄ• nikÄ• vÄ• te. tÄ• disÄ• naÃ±hi pacchÄ• bh
sarÄ«raá¹ƒ utuá¹ƒ gaá¹‡hÄ• petvÄ• nisajja samaá¹‡adhammaá¹ƒ karontÄ• naá¹ƒ cittaá¹ƒ e
bhikkhÅ«_ti so kira kuhiá¹ƒ samaá¹‡o gotamoti pariveá¹‡ato pariveá¹‡aá¹ƒ gantvÄ• pucchit
vilokento araÃ±Ã±e hatthÄ« viya caá¹…kame caá¹…kamamÄ• ne paá¹ƒsukÅ«likabhikkhÅ«
agamÄ• si. taá¹ƒ sandhÄ• ya, ``yena te bhikkhÅ«â€™â€™ tiÄ• di vuttaá¹ƒ. __kahaá¹ƒ_ \Ee
katarasmiá¹ƒ Ä• vÄ• se vÄ• maá¹‡á¸• ape vÄ• ti attho. __esa, aggivessana, bhagavÄ• _ti t
paccÅ«sakÄ• le mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• dasasahassacakkavÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ajÄ• laá¹ƒ pattharitvÄ• bodhaneyyasattaá¹ƒ olokento addasa ---

nigaá¹‡á¹-haputto mahatiá¹ƒ licchaviparisaá¹ƒ gahetvÄ• mama vÄ• daá¹ƒ Ä• ropetukÄ• mo
tasmÄ• pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivÄ• ro vesÄ• liyaá
piá¹‡á¸• apÄ• tapaá¹-ikkanto mahÄ• parisÄ• ya nisÄ«dituá¹ƒ sukhaá¹-á¹-hÄ• ne nisÄ«dissÄ
apavisitvÄ• mahÄ• vane aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. te bhik
dassetvÄ• Ä• gatÄ• , saccakena puá¹-á¹-hÄ• dÅ«re nisinnaá¹ƒ bhagavantaá¹ƒ dassentÄ•
bhagavÄ• â€™â€™ ti Ä• haá¹ƒsu.

__mahatiyÄ• licchaviparisÄ• ya saddhi_nti heá¹-á¹-hÄ• paÃ±camattehi licchavisatehi pariv
II 171/ etassa antevÄ• sikÄ• yeva, antovesÄ• liyaá¹ƒ pana saccako paÃ±camattÄ• ni liccha
``vÄ• datthiko bhagavantaá¹ƒ upasaá¹…kamantoâ€™â€™ ti sutvÄ• dvinnaá¹ƒ paá¹‡á¸• itÄ
sossÄ• mÄ• ti \Be II 175/ yebhuyyena manussÄ• nikkhantÄ• , evaá¹ƒ sÄ• parisÄ• mahatÄ
ahosi. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• _ti ete ubhatopakkhikÄ
--- ``sace no micchÄ• diá¹-á¹-hikÄ• codessanti, `kasmÄ• tumhe samaá¹‡aá¹ƒ gotamaá¹ƒ v
`kiá¹ƒ aÃ±jalimattakaraá¹‡enapi vanditaá¹ƒ hotÄ«â€™ ti vakkhÄ• ma. sace no sammÄ• diá¹
`kasmÄ• bhagavantaá¹ƒ na vandittthÄ• â€™ ti, `kiá¹ƒ sÄ«sena bhÅ«miá¹ƒ paharanteneva v
aÃ±jalikammampi vandanÄ• evÄ• â€™ ti vakkhÄ• mÄ• â€™â€™ ti. __nÄ• ma gotta_nti, bh
datto nÄ• ma mitto nÄ• ma idha Ä• gatoti vadantÄ• nÄ• maá¹ƒ sÄ• venti nÄ• ma. bho gota
kaccÄ• no nÄ• ma idha Ä• gatoti vadantÄ• gottaá¹ƒ sÄ• venti nÄ• ma. ete kira daliddÄ• jiá
parisamajjhe nÄ• magottavasena pÄ• kaá¹-Ä• bhavissÄ• mÄ• ti evaá¹ƒ akaá¹ƒsu. ye pana
te kerÄ• á¹-ikÄ• ceva andhabÄ• lÄ• ca. tattha kerÄ• á¹-ikÄ• , ``ekaá¹ƒ dve kathÄ• sallÄ• p
atha vissÄ• se sati \Ee II 274/ ekaá¹ƒ dve bhikkhÄ• adÄ• tuá¹ƒ na yuttaâ€™â€™ nti tato at
tuá¹‡hÄ« nisÄ«danti. andhabÄ• lÄ• aÃ±Ã±Ä• á¹‡atÄ• yeva avakkhittamattikÄ• piá¹‡á¸• o v
tuá¹‡hÄ«bhÅ«tÄ• nisÄ«danti.

<356> __kiÃ±cideva desa_nti kaÃ±ci okÄ• saá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ, athassa bhagavÄ•
janento Ä• ha --- __puccha, aggivessana, yadÄ• kaá¹…khasÄ«_ti. tassattho --- ``puccha ya
paÃ±havissajjane bhÄ• ro atthiâ€™â€™. atha vÄ• ``puccha yaá¹ƒ Ä• kaá¹…khasi, sabbaá
ti sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi asÄ• dhÄ• raá¹‡aá¹ƒ paccekabuddhaaggasÄ• va
yadÄ• kaá¹…khasÄ«ti na vadanti, sutvÄ• vedissÄ• mÄ• ti vadanti. buddhÄ• pana ``pucchÄ
yadÄ• kaá¹…khasÄ«â€™â€™ ti (SN I 1.237) vÄ• , ``puccha, mahÄ• rÄ• ja, yadÄ• kaá¹…kh

``puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ iti || (DN II 356) vÄ• ,

``tena \Ne II 172/ hi tvaá¹ƒ, bhikkhu, sake Ä• sane nisÄ«ditvÄ• puccha yadÄ• kaá¹…khasÄ
vÄ• ,

``bÄ• varissa \Be II 176/ ca tuyhaá¹ƒ vÄ• , sabbesaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

katÄ• vakÄ• sÄ• pucchavho, yaá¹ƒ kiÃ±ci manasicchathÄ• â€™â€™ ti || (Sn 1036) vÄ• ,

``puccha maá¹ƒ sabhiya paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ iti || (Sn 517) vÄ• ---

tesaá¹ƒ tesaá¹ƒ yakkhanarindadevasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• naá¹ƒ sabbaÃ±Å
anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ bhagavÄ• buddhabhÅ«miá¹ƒ patvÄ• etaá¹ƒ pavÄ• raá¹‡aá¹ƒ
bodhisattabhÅ«miyaá¹ƒ padesaÃ±Ä• á¹‡epi á¹-hito

``koá¹‡á¸• aÃ±Ã±a paÃ±hÄ• ni viyÄ• karohi,

yÄ• canti taá¹ƒ isayo sÄ• dhurÅ«pÄ• .

koá¹‡á¸• aÃ±Ã±a eso manujesu dhammo,

yaá¹ƒ vuddhamÄ• gacchati esa bhÄ• roâ€™â€™ ti || (J II 17.60) ---

evaá¹ƒ \Ee II 275/ sakkÄ• dÄ«naá¹ƒ atthÄ• ya isÄ«hi yÄ• cito

``katÄ• vakÄ• sÄ• pucchantu bhonto,

yaá¹ƒ kiÃ±ci paÃ±haá¹ƒ manasÄ• bhipatthitaá¹ƒ.

ahaÃ±hi taá¹ƒ taá¹ƒ vo viyÄ• karissaá¹ƒ,

Ã±atvÄ• sayaá¹ƒ lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti || (J II 17.61).

evaá¹ƒ \Ne II 173/ sarabhaá¹…gakÄ• le, sambhavajÄ• take ca sakalajambudÄ«paá¹ƒ tikkha
paÃ±hÄ• naá¹ƒ antakaraá¹ƒ adisvÄ• suciratena brÄ• hmaá¹‡ena paÃ±haá¹ƒ puá¹-á¹-ho ok
sattavasso rathikÄ• yaá¹ƒ paá¹ƒsuá¹ƒ kÄ«á¸·anto pallaá¹…kaá¹ƒ Ä• bhujitvÄ• antaravÄ«thi

``taggha te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

rÄ• jÄ• ca kho taá¹ƒ jÄ• nÄ• ti, yadi kÄ• hati vÄ• na vÄ• â€™â€™ ti || (J I 16.172) ---

sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi.

evaá¹ƒ bhagavatÄ• sabbaÃ±Ã±upavÄ• raá¹‡Ä• ya pavÄ• ritÄ• ya attamano paÃ±haá¹ƒ pu
gotamÄ• â€™â€™ tiÄ• dimÄ• ha.

athassa \Be II 177/ bhagavÄ• , ``passatha, bho, aÃ±Ã±aá¹ƒ sÄ• vakena kathitaá¹ƒ, aÃ±Ã±a
nanu mayÄ• paá¹-ikacceva vuttaá¹ƒ, `sace tathÄ• patiá¹-á¹-hissati, yathÄ• ssa sÄ• vakena
evÄ• haá¹ƒ vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™ ti. ayaá¹ƒ pana aÃ±Ã±ameva katheti, tattha ki
nti evaá¹ƒ nigaá¹‡á¹-hassa vacanokÄ• so mÄ• hotÅ«ti heá¹-á¹-hÄ• assajittherena kathitani
__evaá¹ƒ kho ahaá¹ƒ, aggivessanÄ• _tiÄ• dimÄ• ha. __upamÄ• maá¹ƒ, bho gotama, paá¹-
mayhaá¹ƒ ekÄ• upamÄ• upaá¹-á¹-hÄ• ti, Ä• harÄ• mi taá¹ƒ upamanti vadati. __paá¹-ibhÄ•
upaá¹-á¹-hÄ• tu te, aggivessana, Ä• hara taá¹ƒ upamaá¹ƒ visatthoti bhagavÄ• avoca. __ba
bÄ• hubalena kattabbÄ• kasivÄ• á¹‡ijjÄ• dikÄ• kammantÄ• . __rÅ«pattÄ• yaá¹ƒ purisapug
__rÅ«pattÄ• , _ rÅ«paá¹ƒ attÄ• ti gahetvÄ• á¹-hitapuggalaá¹ƒ dÄ«peti. __rÅ«pe patiá¹-á¹-hÄ
attÄ• ti gahitarÅ«pe patiá¹-á¹-hahitvÄ• . __puÃ±Ã±aá¹ƒ vÄ• apuÃ±Ã±aá¹ƒ vÄ• pasavatÄ«_
vÄ• paá¹-ilabhati. __vedanattÄ• dÄ«supi_ eseva nayo. iminÄ• kiá¹ƒ dÄ«peti? ime paÃ±cak
sattÄ• naá¹ƒ pathavÄ« viya patiá¹-á¹-hÄ• , te imesu paÃ±casu khandhesu patiá¹-á¹-hÄ• ya k
nÄ• ma Ä• yÅ«hanti. tumhe evarÅ«paá¹ƒ vijjamÄ• nameva attÄ• naá¹ƒ paá¹-isedhento paÃ±
anattÄ• ti dÄ«pethÄ• ti ativiya sakÄ• raá¹‡aá¹ƒ katvÄ• upamaá¹ƒ Ä• hari. iminÄ• ca nigaá¹
Ä• haá¹-aopammaá¹ƒ niyatameva \Ne II 174/, sabbaÃ±Ã±ubuddhato aÃ±Ã±o tassa kathaá¹
dÄ• tuá¹ƒ samattho nÄ• ma natthi. duvidhÄ• hi puggalÄ• buddhaveneyyÄ• ca sÄ• vakave
sÄ• vakÄ• pi vinenti buddhÄ• pi. buddhaveneyye pana sÄ• vakÄ• vinetuá¹ƒ na sakkonti, bu
nigaá¹‡á¹-ho buddhaveneyyo, tasmÄ• etassa vÄ• daá¹ƒ chinditvÄ• aÃ±Ã±o dosaá¹ƒ dÄ• t
tenassa bhagavÄ• sayameva vÄ• de dosadassanatthaá¹ƒ __nanu tvaá¹ƒ, aggivessanÄ• _t

atha nigaá¹‡á¹-ho cintesi --- ``ativiya samaá¹‡o gotamo mama vÄ• daá¹ƒ patiá¹-á¹-hapeti, s
bhavissati, mamaá¹ƒ ekakaá¹ƒyeva niggaá¹‡hissati. handÄ• haá¹ƒ imaá¹ƒ vÄ• daá¹ƒ mahÄ
pakkhipÄ• mÄ«â€™â€™ ti, tasmÄ• evamÄ• ha --- __ahampi, bho gotama, evaá¹ƒ vadÄ• m
viÃ±Ã±Ä• á¹‡aá¹ƒ me attÄ• ti, ayaÃ±ca mahatÄ« janatÄ• _ti. bhagavÄ• pana nigaá¹‡á¹-hat
178/ sahassaguá¹‡enapi satasahassaguá¹‡enapi vÄ• dÄ«varataro, tasmÄ• cintesi --- ``aya
attÄ• naá¹ƒ mocetvÄ• mahÄ• janassa matthake vÄ• daá¹ƒ pakkhipati, nÄ• ssa attÄ• naá¹ƒ
mahÄ• janato nivattetvÄ• ekakaá¹ƒyeva naá¹ƒ niggaá¹‡hissÄ• mÄ«â€™â€™ ti. atha naá¹ƒ
aggivessanÄ• _tiÄ• dimÄ• ha. tassattho --- nÄ• yaá¹ƒ janatÄ• mama vÄ• daá¹ƒ Ä• ropetuá
sakalaá¹ƒ vesÄ• liá¹ƒ saá¹ƒvaá¹-á¹-itvÄ• mama vÄ• daá¹ƒ Ä• ropetuá¹ƒ Ä• gato, tasmÄ• tv
niveá¹-hehi, mÄ• mahÄ• janassa matthake pakkhipasÄ«ti. so paá¹-ijÄ• nanto __ahaÃ±hi, b

<357> iti bhagavÄ• nigaá¹‡á¹-hassa vÄ• daá¹ƒ patiá¹-á¹-hapetvÄ• , __tena hi, aggivessan
tattha __tena hÄ«_ti kÄ• raá¹‡atthe nipÄ• to. yasmÄ• tvaá¹ƒ paÃ±cakkhandhe attato paá¹-i

attho. __sakasmiá¹ƒ vijite_ti attano raá¹-á¹-he. __ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetu_nti ghÄ• t
ghÄ• tetabbayuttakaá¹ƒ ghÄ• tetuá¹ƒ \Ee II 277/. __jÄ• petÄ• yaá¹ƒ vÄ• jÄ• petu_nti dhana
jÄ• petabbayuttaá¹ƒ jÄ• petuá¹ƒ jiá¹‡á¹‡adhanaá¹ƒ kÄ• tuá¹ƒ. __pabbÄ• jetÄ• yaá¹ƒ vÄ• pa
sakaraá¹-á¹-hato pabbÄ• janÄ• rahaá¹ƒ pabbÄ• jetuá¹ƒ, nÄ«harituá¹ƒ. __vattituÃ±ca arahat
vattituÃ±ca arahati. vattituá¹ƒ yuttoti dÄ«peti. iti nigaá¹‡á¹-ho attano vÄ• dabhedanatthaá¹ƒ
Ä• haá¹-akÄ• raá¹‡ameva attano mÄ• raá¹‡atthÄ• ya Ä• vudhaá¹ƒ tikhiá¹‡aá¹ƒ karonto viya
taá¹ƒ bÄ• lo. __evaá¹ƒ me rÅ«paá¹ƒ hotÅ«_ti mama rÅ«paá¹ƒ evaá¹ƒvidhaá¹ƒ hotu, pÄ• sÄ
alaá¹…katappaá¹-iyattaá¹ƒ suvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya susajjitacittapaá¹-o viya ca manÄ•
me rÅ«paá¹ƒ_ \Ne II 175/ __mÄ• ahosÄ«_ti mama rÅ«paá¹ƒ evaá¹ƒvidhaá¹ƒ mÄ• hotu, du
dussaá¹‡á¹-hitaá¹ƒ valitapalitaá¹ƒ tilakasamÄ• kiá¹‡á¹‡anti.

__tuá¹‡hÄ« ahosÄ«_ti nigaá¹‡á¹-ho imasmiá¹ƒ á¹-hÄ• ne viraddhabhÄ• vaá¹ƒ Ã±atvÄ• , ``s
vÄ• daá¹ƒ bhindanatthÄ• ya kÄ• raá¹‡aá¹ƒ Ä• hari, ahaá¹ƒ bÄ• latÄ• ya tameva visesetvÄ•
naá¹-á¹-homhi, sace vattatÄ«ti vakkhÄ• mi, ime rÄ• jÄ• no uá¹-á¹-hahitvÄ• , `aggivessana, tv
vattatÄ«ti vadasi, yadi te rÅ«pe vaso vattati, kasmÄ• tvaá¹ƒ yathÄ• ime licchavirÄ• jÄ• no
tÄ• vatiá¹ƒsadevasadisehi attabhÄ• vehi virocanti abhirÅ«pÄ• pÄ• sÄ• dikÄ• , evaá¹ƒ na vi
vattatÄ«ti vakkhÄ• mi, samaá¹‡o gotamo uá¹-á¹-hahitvÄ• , `aggivessana, tvaá¹ƒ pubbe vatta
vasoti vatvÄ• idÄ• ni paá¹-ikkhipasÄ«â€™ ti vÄ• daá¹ƒ Ä• ropessati. iti vattatÄ«ti vuttepi ek
vattatÄ«ti vuttepi eko dosoâ€™â€™ ti tuá¹‡hÄ« ahosi. dutiyampi bhagavÄ• pucchi, dutiyam
yasmÄ• pana yÄ• vatatiyaá¹ƒ bhagavatÄ• pucchite abyÄ• karontassa sattadhÄ• muddhÄ
sattÄ• naá¹ƒyeva atthÄ• ya kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ•
balavaanuddayÄ• honti. tasmÄ• yÄ• vatatiyaá¹ƒ apucchitvÄ• atha kho bhagavÄ• saccaka
etadavoca --- etaá¹ƒ ``byÄ• karohÄ« dÄ• nÄ«â€™â€™ tiÄ• divacanaá¹ƒ avoca.

tattha __sahadhammika_nti sahetukaá¹ƒ sakÄ• raá¹‡aá¹ƒ. vajiraá¹ƒ pÄ• á¹‡imhi assÄ• ti _
na yo vÄ• so vÄ• yakkho, sakko devarÄ• jÄ• ti veditabbo. __Ä• ditta_nti \Ee II 278/ aggiva
__sampajjalita_nti suá¹-á¹-hu pajjalitaá¹ƒ. __sajotibhÅ«ta_nti samantato jotibhÅ«taá¹ƒ, ekag
attho. __á¹-hito hotÄ«_ti mahantaá¹ƒ sÄ«saá¹ƒ, kandalamakulasadisÄ• dÄ• á¹-hÄ• , bhayÄ
akkhinÄ• sÄ• dÄ«nÄ«ti evaá¹ƒ virÅ«parÅ«paá¹ƒ mÄ• petvÄ• á¹-hito. kasmÄ• panesa Ä• g
diá¹-á¹-hivissajjÄ• panatthaá¹ƒ. apica, ``ahaÃ±ceva kho pana dhammaá¹ƒ deseyyaá¹ƒ, pare
Ä• jÄ• neyyuâ€™â€™ nti evaá¹ƒ dhammadesanÄ• ya appossukkabhÄ• vaá¹ƒ Ä• panne bh
saddhiá¹ƒ Ä• gantvÄ• , ``bhagavÄ• dhammaá¹ƒ desetha, tumhÄ• kaá¹ƒ Ä• á¹‡Ä• ya avatta
tumhÄ• kaá¹ƒ dhammacakkaá¹ƒ hotu, amhÄ• kaá¹ƒ Ä• á¹‡Ä• cakkaâ€™â€™ nti paá¹-iÃ±Ã
saccakaá¹ƒ tÄ• setvÄ• paÃ±haá¹ƒ vissajjÄ• pessÄ• mÄ«â€™â€™ ti Ä• gato.

__bhagavÄ• _ \Ne II 176/ __ceva passati, saccako ca nigaá¹‡á¹-haputto_ti yadi hi taá¹ƒ aÃ
taá¹ƒ kÄ• raá¹‡aá¹ƒ agaru assa, ``samaá¹‡o gotamo saccakaá¹ƒ attano vÄ• de anotarantaá
Ä• vÄ• hetvÄ• dassesi, tato saccako bhayena kathesÄ«â€™â€™ ti vadeyyuá¹ƒ. tasmÄ• b

ca. tassa taá¹ƒ disvÄ• va sakalasarÄ«rato sedÄ• mucciá¹ƒsu, antokucchi viparivattamÄ• nA
``aÃ±Ã±epi nu kho passantÄ«â€™â€™ ti olokento \Be II 180/ kassaci lomahaá¹ƒsamattamp
``idaá¹ƒ bhayaá¹ƒ mameva uppannaá¹ƒ. sacÄ• haá¹ƒ yakkhoti vakkhÄ• mi, `kiá¹ƒ tuyhamev
yakkhaá¹ƒ passasi, paá¹-hamaá¹ƒ yakkhaá¹ƒ adisvÄ• samaá¹‡ena gotamena vÄ• dasaá¹…
passasÄ«â€™ ti vadeyyuâ€™â€™ nti cintetvÄ• --- ``na dÄ• ni me idha aÃ±Ã±aá¹ƒ paá¹-isa
samaá¹‡Ä• gotamÄ• â€™â€™ ti maÃ±Ã±amÄ• no, atha kho saccako nigaá¹‡á¹-haputto ...
etadavoca. __tÄ• á¹‡aá¹ƒ gavesÄ«_ti tÄ• á¹‡anti gavesamÄ• no. __leá¹‡aá¹ƒ gavesÄ«_ti le
__saraá¹‡aá¹ƒ gavesÄ«_ti saraá¹‡anti gavesamÄ• no. ettha ca tÄ• yati rakkhatÄ«ti __tÄ• á
etthÄ• ti __leá¹‡aá¹ƒ_. saratÄ«ti __saraá¹‡aá¹ƒ, _ bhayaá¹ƒ hiá¹ƒsati viddhaá¹ƒsetÄ«ti attho

<358> __manasi karitvÄ• _ti manamhi katvÄ• paccavekkhitvÄ• upadhÄ• retvÄ• . __evaá¹
kusalÄ• va hotu, sukhÄ• va hotu. __evaá¹ƒ me saÃ±Ã±Ä• hotÅ«_ti kusalÄ• va hotu, sukhÄ
somanassasampayuttÄ• va hotÅ«ti. __saá¹…khÄ• raviÃ±Ã±Ä• á¹‡esupi_ eseva nayo. __mA
vuttavipariyÄ• yena attho \Ee II 279/ veditabbo. __kallaá¹ƒ nÅ«_ti yuttaá¹ƒ nu. __samanupa
mama esohamasmi eso me attÄ• â€™â€™ ti evaá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena pas
gotamÄ• _ti na yuttametaá¹ƒ, bho gotama. iti bhagavÄ• yathÄ• nÄ• ma cheko ahituá¹‡á¸•
teneva sappena puna á¸• aá¹ƒsÄ• petvÄ• ubbÄ• heyya, evaá¹ƒ tassaá¹ƒyeva parisati sacc
teneva mukhena paÃ±cakkhandhÄ• aniccÄ• dukkhÄ• anattÄ• ti vadÄ• pesi. __dukkhaá¹ƒ
paÃ±cakkhandhadukkhaá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ«hi allÄ«no. __upagato ajjhosito_tipi taá¹‡h
veditabbo. __dukkhaá¹ƒ etaá¹ƒ mamÄ• _tiÄ• dÄ«su paÃ±cakkhandhadukkhaá¹ƒ taá¹‡hÄ• n
samanupassatÄ«ti attho. __parijÄ• neyyÄ• _ti aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti tÄ«raá¹‡apari
jÄ• neyya. __parikkhepetvÄ• _ti khayaá¹ƒ vayaá¹ƒ anuppÄ• daá¹ƒ upanetvÄ• .

<359> __nava_nti \Ne II 177/ taruá¹‡aá¹ƒ. __akukkukajÄ• ta_nti pupphaggahaá¹‡akÄ• le a
aá¹…guá¹-á¹-happamÄ• á¹‡o eko ghanadaá¹‡á¸• ako nibbattati, tena virahitanti attho. __ritt
antosÄ• ravirahito. rittattÄ• va __tuccho_. __aparaddho_ti parÄ• jito. __bhÄ• sitÄ• kho pan
tassa mukharabhÄ• vaá¹ƒ \Be II 181/ pakÄ• setvÄ• niggaá¹‡hanto Ä• ha. so kira pubbe pÅ
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchati. te vissajjetuá¹ƒ na sakkonti. atha nesaá¹ƒ parisan
vippakÄ• raá¹ƒ Ä• ropetvÄ• uá¹-á¹-hÄ• ya jayaá¹ƒ pavedento gacchati. so sammÄ• sambu
viheá¹-hessÄ• mÄ«ti saÃ±Ã±Ä• ya upasaá¹…kamitvÄ• ---

``ambho ko nÄ• ma yaá¹ƒ rukkho, sinnapatto sakaá¹‡á¹-ako.

yattha ekappahÄ• rena, uttamaá¹…gaá¹ƒ vibhijjitaâ€™â€™ nti ||

ayaá¹ƒ khadiraá¹ƒ Ä• hacca asÄ• rakarukkhaparicito mudutuá¹‡á¸• asakuá¹‡o viya sabbaÃ
Ä• hacca Ã±Ä• á¹‡atuá¹‡á¸• abhedaá¹ƒ patto sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa thaddhabhÄ•
parisamajjhe \Ee II 280/ pakÄ• sento __bhÄ• sitÄ• kho pana te_tiÄ• dimÄ• ha. __ natthi eta

upÄ• dinnakasarÄ«re sedo nÄ• ma natthÄ«ti na vattabbaá¹ƒ, etarahi pana natthÄ«ti vadati.
__suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ kÄ• yaá¹ƒ vivarÄ«_ti na sabbaá¹ƒ kÄ• yaá¹ƒ vivari. buddhÄ• r
paá¹-imuÃ±citvÄ• paá¹-icchannasarÄ«rÄ• parisati dhammaá¹ƒ desenti. atha bhagavÄ•
galavÄ• á¹-akasammukhaá¹-á¹-hÄ• ne cÄ«varaá¹ƒ gahetvÄ• caturaá¹…gulamattaá¹ƒ otÄ•
tasmiá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmiyo puÃ±japuÃ±jÄ• hutvÄ• suvaá¹‡á¹‡aghaá¹-ato r
viya, rattavaá¹‡á¹‡avalÄ• hakato vijjulatÄ• viya ca nikkhamitvÄ• suvaá¹‡á¹‡amurajasadisa
uttamasiraá¹ƒ padakkhiá¹‡aá¹ƒ kurumÄ• nÄ• Ä• kÄ• se pakkhandiá¹ƒsu. kasmÄ• pana bh
mahÄ• janassa kaá¹…khÄ• vinodanatthaá¹ƒ. mahÄ• jano hi samaá¹‡o gotamo mayhaá¹ƒ s
tÄ• va nigaá¹‡á¹-haputtassa yantÄ• ruá¸·hassa viya sedÄ• paggharanti. samaá¹‡o pana go
ghanadupaá¹-á¹-acÄ«varaá¹ƒ pÄ• rupitvÄ• nisinno, anto sedassa atthitÄ• vÄ• natthitÄ• v
Ã±Ä• tunti kaá¹…khaá¹ƒ kareyya, tassa kaá¹…khÄ• vinodanatthaá¹ƒ evamakÄ• si. __maá¹.
__pattakkhandho_ti patitakkhandho. __appaá¹-ibhÄ• no_ti uttari appassanto. __nisÄ«dÄ«_t
bhÅ«miá¹ƒ kasamÄ• no nisÄ«di.

<360> __dummukho_ti \Ne II 178/ na virÅ«pamukho, abhirÅ«po hi so pÄ• sÄ• diko. nÄ• ma
__abhabbo taá¹ƒ pokkharaá¹‡iá¹ƒ puna otaritu_nti sabbesaá¹ƒ aá¸·Ä• naá¹ƒ \Be II 182/ bha
otarituá¹ƒ abhabbo, tattheva kÄ• kakulalÄ• dÄ«naá¹ƒ bhattaá¹ƒ hotÄ«ti dasseti. __visÅ«kÄ•
diá¹-á¹-hivisÅ«kÄ• ni. __visevitÄ• nÄ«_ti diá¹-á¹-hisaÃ±caritÄ• ni. __vipphanditÄ• nÄ«_ti
diá¹-á¹-hivipphanditÄ• ni. __yadidaá¹ƒ vÄ• dÄ• dhippÄ• yo_ti ettha __yadida_nti nipÄ• tama
hutvÄ• vÄ• daá¹ƒ Ä• ropessÄ• mÄ«ti ajjhÄ• sayena upasaá¹…kamituá¹ƒ abhabbo; dhamm
upasaá¹…kameyyÄ• ti dasseti. __dummukhaá¹ƒ licchaviputtaá¹ƒ etadavocÄ• _ti kasmÄ• a
kirassa upamÄ• haraá¹‡akÄ• le sesa licchavikumÄ• rÄ• pi cintesuá¹ƒ --- ``iminÄ• nigaá¹‡á¹
sippuggahaá¹‡aá¹-á¹-hÄ• ne ciraá¹ƒ avamÄ• no kato, ayaá¹ƒ dÄ• ni amittassa piá¹-á¹-hiá¹ƒ
mayampi ekekaá¹ƒ upamaá¹ƒ Ä• haritvÄ• pÄ• á¹‡ippahÄ• rena patitaá¹ƒ muggarena pothe
karissÄ• ma, yathÄ• na puna parisamajjhe sÄ«saá¹ƒ ukkhipituá¹ƒ sakkhissatÄ«â€™â€™ ti
dummukhassa kathÄ• pariyosÄ• naá¹ƒ Ä• gamayamÄ• nÄ• nisÄ«diá¹ƒsu. saccako tesaá¹ƒ
sabbeva gÄ«vaá¹ƒ ukkhipitvÄ• oá¹-á¹-hehi calamÄ• nehi á¹-hitÄ• ; sace paccekÄ• upamÄ•
puna mayÄ• parisamajjhe sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkÄ• bhavissati, handÄ• haá¹ƒ dum
yathÄ• aÃ±Ã±assa okÄ• so na hoti, evaá¹ƒ kathÄ• vÄ• raá¹ƒ pacchinditvÄ• samaá¹‡aá¹ƒ
pucchissÄ• mÄ«ti tasmÄ• etadavoca. tattha __Ä• gamehÄ«_ti tiá¹-á¹-ha, mÄ• puna bhaá¹

<361> __tiá¹-á¹-hatesÄ• , bho gotamÄ• _ti, bho gotama, esÄ• amhÄ• kaÃ±ceva aÃ±Ã±esa
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vÄ• cÄ• tiá¹-á¹-hatu. __vilÄ• paá¹ƒ vilapitaá¹ƒ maÃ±Ã
vilapitaá¹ƒ viya hoti, vippalapitamattaá¹ƒ hotÄ«ti attho. atha vÄ• __tiá¹-á¹-hatesÄ• _ti ettha
Ä• haritvÄ• vattabbÄ• . __vÄ• cÄ• vilÄ• paá¹ƒ vilapitaá¹ƒ maÃ±Ã±e_ti ettha panidaá¹ƒ vÄ•
vilapitamattaá¹ƒ maÃ±Ã±e hotÄ«ti attho.

idÄ• ni paÃ±haá¹ƒ pucchanto __kittÄ• vatÄ• _tiÄ• dimÄ• ha. tattha __vesÄ• rajjapatto_ti Ã±

__aparappaccayo_ti aparappattiyo. athassa bhagavÄ• paÃ±haá¹ƒ vissajjento __idha, aggiv
taá¹ƒ uttÄ• natthameva. yasmÄ• panettha passatÄ«ti vuttattÄ• sekkhabhÅ«mi dassitÄ• . ta
asekkhabhÅ«miá¹ƒ pucchanto dutiyaá¹ƒ paÃ±haá¹ƒ pucchi, tampissa bhagavÄ• byÄ• kÄ• s
183/ __dassanÄ• nuttariyenÄ• _tiÄ• dÄ«su __dassanÄ• nuttariya_nti lokiyalokuttarÄ• paÃ±
__paá¹-ipadÄ• nuttariya_nti lokiyalokuttarÄ• paá¹-ipadÄ• . __vimuttÄ• nuttariya_nti lokiyalo
suddhalokuttarameva vÄ• gahetvÄ• __dassanÄ• nuttariya_nti arahattamaggasammÄ• diá¹
__paá¹-ipadÄ• nuttariya_nti sesÄ• ni maggaá¹…gÄ• ni. __vimuttÄ• nuttariya_nti aggaphalav
vÄ• nibbÄ• nadassanaá¹ƒ __dassanÄ• nuttariyaá¹ƒ_ \Ee II 282/ nÄ• ma. maggaá¹…gÄ• ni
aggaphalaá¹ƒ __vimuttÄ• nuttariya_nti veditabbaá¹ƒ. __buddho so bhagavÄ• _ti so bhagavÄ
saccÄ• ni buddho. __bodhÄ• yÄ• _ti paresampi catusaccabodhÄ• ya dhammaá¹ƒ deseti. __
nibbisevano. __damathÄ• yÄ• _ti nibbisevanatthÄ• ya. __santo_ti sabbakilesavÅ«pasamen
kilesavÅ«pasamÄ• ya. __tiá¹‡á¹‡o_ti caturoghatiá¹‡á¹‡o. __taraá¹‡Ä• yÄ• _ti caturoghatara
__parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __parinibbÄ• nÄ• yÄ• _ti kilesaparinibbÄ

<362> __dhaá¹ƒsÄ«_ti guá¹‡adhaá¹ƒsakÄ• . __pagabbÄ• _ti vÄ• cÄ• pÄ• gabbiyena sama
ghaá¹-á¹-etabbaá¹ƒ. __Ä• sajjÄ• _ti ghaá¹-á¹-etvÄ• . __natveva bhavantaá¹ƒ gotama_nti bh
Ä• sajja kassaci attano vÄ• daá¹ƒ anupahataá¹ƒ sakalaá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ thÄ• mo
bhagavÄ• hatthiÄ• dayo viya kassaci jÄ«vitantarÄ• yaá¹ƒ karoti. ayaá¹ƒ pana nigaá¹‡á¹-ho
bhagavato ukkaá¹ƒsanatthaá¹ƒ Ä• hari, attukkaá¹ƒsanatthameva Ä• hari. yathÄ• hi rÄ• jÄ•
ghÄ• tetvÄ• evaá¹ƒ nÄ• ma sÅ«ro evaá¹ƒ thÄ• masampanno puriso bhavissatÄ«ti paccatth
thometi. evameva sopi __siyÄ• hi, bho gotama, hatthiá¹ƒ pabhinna_ntiÄ• dÄ«hi bhagavanta
mayameva sÅ«rÄ• mayaá¹ƒ paá¹‡á¸• itÄ• mayaá¹ƒ bahussutÄ• yeva evaá¹ƒ pabhinnahatt
jalitaaggikkhandhaá¹ƒ viya, phaá¹‡akataÄ• sÄ«visaá¹ƒ viya ca vÄ• datthikÄ• sammÄ• sam
attÄ• naá¹ƒyeva ukkaá¹ƒseti. evaá¹ƒ attÄ• naá¹ƒ ukkaá¹ƒsetvÄ• bhagavantaá¹ƒ nimantaya
me_tiÄ• dimÄ• ha. tattha __adhivÄ• setÅ«_ti sampaá¹-icchatu. __svÄ• tanÄ• yÄ• _ti yaá¹ƒ
sve bhavissati puÃ±Ã±aÃ±ca pÄ«tipÄ• mojjaÃ±ca, tadatthÄ• ya. __adhivÄ• sesi bhagavÄ•
bhagavÄ• \Be II 184/ kÄ• yaá¹…gaá¹ƒ vÄ• vÄ• caá¹…gaá¹ƒ vÄ• acopetvÄ• abbhantareye
tuá¹‡hÄ«bhÄ• vena adhivÄ• sesi. saccakassa anuggahakaraá¹‡atthaá¹ƒ manasÄ• va samp

<363> __yamassa patirÅ«paá¹ƒ maÃ±Ã±eyyÄ• thÄ• _ti te kira licchavÄ« tassa paÃ±cathÄ•
niccabhattaá¹ƒ \Ne II 180/ Ä• haranti \Ee II 283/. tadeva sandhÄ• ya esa sve tumhe yaá¹ƒ a
gotamassa patirÅ«paá¹ƒ kappiyanti maÃ±Ã±eyyÄ• tha, taá¹ƒ Ä• hareyyÄ• tha; samaá¹‡ass
paricÄ• rakÄ• kappiyÄ• kappiyaá¹ƒ yuttÄ• yuttaá¹ƒ jÄ• nÄ• thÄ• ti vadati. __bhattÄ• bhihÄ•
abhiharitabbaá¹ƒ bhattaá¹ƒ abhihariá¹ƒsu. __paá¹‡Ä«tenÄ• _ti uttamena. __sahatthÄ• _ti sa
__santappetvÄ• _ti suá¹-á¹-hu tappetvÄ• , paripuá¹‡á¹‡aá¹ƒ suhitaá¹ƒ yÄ• vadatthaá¹ƒ katv
suá¹-á¹-hu pavÄ• retvÄ• , alaá¹ƒ alanti hatthasaÃ±Ã±Ä• ya paá¹-ikkhipÄ• petvÄ• . __bhuttÄ
__onÄ«tapattapÄ• á¹‡i_nti pattato onÄ«tapÄ• á¹‡iá¹ƒ, apanÄ«tahatthanti vuttaá¹ƒ hoti. ``oni
ntipi pÄ• á¹-ho, tassattho, onittaá¹ƒ nÄ• nÄ• bhÅ«taá¹ƒ pattaá¹ƒ pÄ• á¹‡ito assÄ• ti onittapa

onittapattapÄ• á¹‡iá¹ƒ, hatthe ca pattaÃ±ca dhovitvÄ• ekamante pattaá¹ƒ nikkhipitvÄ• nisin
__ekamantaá¹ƒ nisÄ«dÄ«_ti bhagavantaá¹ƒ evaá¹ƒbhÅ«taá¹ƒ Ã±atvÄ• ekasmiá¹ƒ okÄ• se
__puÃ±Ã±aÃ±cÄ• _ti yaá¹ƒ imasmiá¹ƒ dÄ• ne puÃ±Ã±aá¹ƒ, Ä• yatiá¹ƒ vipÄ• kakkhandhÄ•
vipÄ• kakkhandhÄ• naá¹ƒyeva parivÄ• ro. __taá¹ƒ dÄ• yakÄ• naá¹ƒ sukhÄ• ya hotÅ«_ti taá
sukhatthÄ• ya hotu. idaá¹ƒ kira so ahaá¹ƒ pabbajito nÄ• ma, pabbajitena ca na yuttaá¹ƒ atta
niyyÄ• tetunti tesaá¹ƒ niyyÄ• tento evamÄ• ha. atha bhagavÄ• yasmÄ• licchavÄ«hi saccak
bhagavato. saccakena pana bhagavato dinnaá¹ƒ, tasmÄ• tamatthaá¹ƒ dÄ«pento __yaá¹ƒ k
aggivessanÄ• _tiÄ• dimÄ• ha. iti bhagavÄ• nigaá¹‡á¹-hassa matena vinÄ• yeva attano dinn
nigaá¹‡á¹-hassa niyyÄ• tesi, sÄ• cassa anÄ• gate vÄ• sanÄ• bhavissatÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·asaccakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• saccakasutavaá¹‡á¹‡anÄ•

<364> __evaá¹ƒ_ \Ne II 181/ \Be II 185/ __me suta_nti mahÄ• saccakasuttaá¹ƒ. tattha __el
__tena kho pana samayenÄ• _ti ca __pubbaá¹‡hasamaya_nti ca tÄ«hi padehi ekova samay
vattapaá¹-ipattiá¹ƒ \Ee II 284/ katvÄ• mukhaá¹ƒ dhovitvÄ• pattacÄ«varamÄ• dÄ• ya cetiyaâ
gÄ• maá¹ƒ pavisissÄ• mÄ• ti vitakkamÄ• á¸·ake á¹-hitakÄ• lo nÄ• ma hoti. bhagavÄ• evarÅ
rattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• paá¹ƒsukÅ«lacÄ«varaá¹
gandhakuá¹-ito nikkhamma bhikkhusaá¹…ghaparivuto gandhakuá¹-ipamukhe aá¹-á¹-hÄ• si.
``ekaá¹ƒ samayanti ca tena kho pana samayenÄ• ti ca pubbaá¹‡hasamayaâ€™â€™ nti ca
piá¹‡á¸• Ä• ya pavisissÄ• mÄ«ti evaá¹ƒ katasanniá¹-á¹-hÄ• no. __tenupasaá¹…kamÄ«_ti ka
vÄ• dÄ• ropanajjhÄ• sayena. evaá¹ƒ kirassa ahosi --- ``pubbepÄ• haá¹ƒ apaá¹‡á¸• itatÄ• ya
gahetvÄ• samaá¹‡assa gotamassa santikaá¹ƒ gantvÄ• parisamajjhe maá¹…ku jÄ• to. idÄ•
gantvÄ• vÄ• daá¹ƒ Ä• ropessÄ• mi. yadi samaá¹‡aá¹ƒ gotamaá¹ƒ parÄ• jetuá¹ƒ sakkhissÄ•
dÄ«petvÄ• jayaá¹ƒ karissÄ• mi. yadi samaá¹‡assa gotamassa jayo bhavissati, andhakÄ• re
jÄ• nissatÄ«â€™â€™ ti niddÄ• paÃ±haá¹ƒ nÄ• ma gahetvÄ• iminÄ• vÄ• dajjhÄ• sayena u

__anukampaá¹ƒ upÄ• dÄ• yÄ• _ti saccakassa nigaá¹‡á¹-haputtassa anukampaá¹ƒ paá¹-ico
ahosi --- ``bhagavati muhuttaá¹ƒ nisinne buddhadassanaá¹ƒ dhammassavanaÃ±ca labhissa
hitÄ• ya sukhÄ• ya saá¹ƒvattissatÄ«â€™â€™ ti. tasmÄ• bhagavantaá¹ƒ yÄ• citvÄ• paá¹ƒs
catugguá¹‡aá¹ƒ paÃ±Ã±apetvÄ• __nisÄ«datu bhagavÄ• _ti Ä• ha. ``kÄ• raá¹‡aá¹ƒ Ä• nanc
sallakkhetvÄ• nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. __bhagavantaá¹ƒ etadavocÄ• _ti ya
ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• dÄ• ya Ä• gato taá¹ƒ á¹-hapetvÄ• passena tÄ• va parihar
gotamÄ• _tiÄ• divacanaá¹ƒ avoca.

<365> __phusanti hi te, bho gotamÄ• _ti te samaá¹‡abrÄ• hmaá¹‡Ä• sarÄ«re uppannaá¹ƒ
vedanaá¹ƒ phusanti labhanti, anubhavantÄ«ti attho. __Å«rukkhambho_ti khambhakataÅ«ru
\Ne II 182/ attho. vimhayatthavasena panettha __bhavissatÄ«_ti anÄ• gatavacanaá¹ƒ kataá
hotÄ«_ti kÄ• yÄ• nugataá¹ƒ \Be II 186/ hoti kÄ• yassa vasavatti. __kÄ• yabhÄ• vanÄ• _ti \E
vuccati, tÄ• ya cittavikkhepaá¹ƒ pÄ• puá¹‡anto nÄ• ma natthi, iti nigaá¹‡á¹-ho asantaá¹ƒ abl
tadevÄ• ha. __cittabhÄ• vanÄ• _tipi samatho vuccati, samÄ• dhiyuttassa ca puggalassa Å«
natthi, iti nigaá¹‡á¹-ho idaá¹ƒ abhÅ«tameva Ä• ha. aá¹-á¹-hakathÄ• yaá¹ƒ pana vuttaá¹ƒ --- `
`bhÅ«tapubbanti vatvÄ• Å«rukkhambhopi nÄ• ma bhavissatÄ«â€™ tiÄ• dÄ«ni vadato anÄ•
atthopi na sameti, asantaá¹ƒ abhÅ«taá¹ƒ yaá¹ƒ natthi, taá¹ƒ kathetÄ«â€™â€™ ti.

__no kÄ• yabhÄ• vana_nti paÃ±cÄ• tapatappanÄ• diá¹ƒ attakilamathÄ• nuyogaá¹ƒ sandhÄ
kÄ• yabhÄ• vanÄ• nÄ• ma. kiá¹ƒ pana so disvÄ• evamÄ• ha? so kira divÄ• divassa vihÄ•
pana samaye bhikkhÅ« pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• attano attano rattiá¹-á¹-hÄ• nad
paá¹-isallÄ• naá¹ƒ upagacchanti. so te paá¹-isallÄ«ne disvÄ• cittabhÄ• vanÄ• mattaá¹ƒ ete
kÄ• yabhÄ• vanÄ• panetesaá¹ƒ natthÄ«ti maÃ±Ã±amÄ• no evamÄ• ha.

<366> atha naá¹ƒ bhagavÄ• anuyuÃ±janto __kinti pana te, aggivessana, kÄ• yabhÄ• vanÄ
vitthÄ• rento __seyyathidaá¹ƒ, nando vaccho_tiÄ• dimÄ• ha. tattha __nando_ti tassa nÄ• m
gottaá¹ƒ. __kiso_ti nÄ• maá¹ƒ. __saá¹ƒkicco_ti gottaá¹ƒ. __makkhaligosÄ• lo_ heá¹-á¹-hÄ•
tayo janÄ• , te kira kiliá¹-á¹-hatapÄ• naá¹ƒ matthakapattÄ• ahesuá¹ƒ. __uá¸·Ä• rÄ• ni uá¸·Ä
paá¹‡Ä«tÄ• ni. __gÄ• henti nÄ• mÄ• _ti balaá¹ƒ gaá¹‡hÄ• penti nÄ• ma. __brÅ«hentÄ«_ti v
jÄ• tamedaá¹ƒ karonti. __purimaá¹ƒ pahÄ• yÄ• _ti purimaá¹ƒ dukkarakÄ• raá¹ƒ pahÄ• ya. _
pacchÄ• uá¸·Ä• rakhÄ• danÄ«yÄ• dÄ«hi santappenti, vaá¸• á¸• henti. __Ä• cayÄ• pacayo l
avaá¸• á¸• hi ca hoti, iti imassa kÄ• yassa kÄ• lena vaá¸• á¸• hi, kÄ• lena parihÄ• nÄ«ti vaá¸
paÃ±Ã±Ä• yati, kÄ• yabhÄ• vanÄ• pana na paÃ±Ã±Ä• yatÄ«ti dÄ«petvÄ• cittabhÄ• vanaá
aggivessana, cittabhÄ• vanÄ• sutÄ• â€™â€™ ti Ä• ha. __na sampÄ• yÄ• sÄ«_ti sampÄ• c
yathÄ• taá¹ƒ bÄ• laputhujjano.

<367> __kuto_ \Be II 187/ \Ee II 286/ __pana tva_nti yo tvaá¹ƒ evaá¹ƒ oá¸·Ä• rikaá¹ƒ dubba
kÄ• yabhÄ• vanaá¹ƒ na jÄ• nÄ• si? so \Ne II 183/ tvaá¹ƒ kuto saá¹‡haá¹ƒ sukhumaá¹ƒ cittal
imasmiá¹ƒ pana á¹-hÄ• ne codanÄ• layatthero, ``abuddhavacanaá¹ƒ nÄ• metaá¹ƒ padaâ€™
pakkamituá¹ƒ Ä• rabhi. atha naá¹ƒ mahÄ• sÄ«vatthero Ä• ha --- ``dissati, bhikkhave, imassa
kÄ• yassa Ä• cayopi apacayopi Ä• dÄ• nampi nikkhepanampÄ«â€™â€™ ti (SN I 2.62). taá
``oá¸·Ä• rikaá¹ƒ kÄ• yaá¹ƒ pariggaá¹‡hantassa uppannavipassanÄ• oá¸·Ä• rikÄ• ti vattuá¹ƒ

<368> __sukhasÄ• rÄ• gÄ«_ti sukhasÄ• rÄ• gena samannÄ• gato. __sukhÄ• ya vedanÄ• y
vedanÄ• _ti na anantarÄ• va uppajjati, sukhadukkhÄ• naÃ±hi anantarapaccayatÄ• paá¹-á¹-
paá¹-isiddhÄ• . yasmÄ• pana sukhe aniruddhe dukkhaá¹ƒ nuppajjati, tasmÄ• idha evaá¹ƒ v

tiá¹-á¹-hatÄ«_ti khepetvÄ• gaá¹‡hitvÄ• tiá¹-á¹-hati. __ubhatopakkha_nti sukhaá¹ƒ ekaá¹ƒ p
ekaá¹ƒ pakkhanti evaá¹ƒ ubhatopakkhaá¹ƒ hutvÄ• .

<369> __uppannÄ• pi sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, bhÄ• vitattÄ
dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, bhÄ• vitattÄ• cittassÄ• _ti ettha k
vipassanÄ• , cittabhÄ• vanÄ• samÄ• dhi. vipassanÄ• ca sukhassa paccanÄ«kÄ• , dukkhas
dukkhassa paccanÄ«ko, sukhassa Ä• sanno. kathaá¹ƒ? vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nis
gacchante gacchante tattha tattha aggiuá¹-á¹-hÄ• naá¹ƒ viya hoti, kacchehi sedÄ• muccant
usumavaá¹-á¹-iuá¹-á¹-hÄ• naá¹ƒ viya hotÄ«ti cittaá¹ƒ haÃ±Ã±ati vihaÃ±Ã±ati vipphandati. ev
sukhassa paccanÄ«kÄ• , dukkhassa Ä• sannÄ• . uppanne pana kÄ• yike vÄ• cetasike vÄ•
vikkhambhetvÄ• samÄ• pattiá¹ƒ samÄ• pannassa samÄ• pattikkhaá¹‡e dukkhaá¹ƒ dÅ«rÄ•
sukhaá¹ƒ okkamati. evaá¹ƒ samÄ• dhi dukkhassa paccanÄ«ko, sukhassa Ä• sanno. yathÄ•
paccanÄ«kÄ• , dukkhassa Ä• sannÄ• , na tathÄ• samÄ• dhi. yathÄ• samÄ• dhi dukkhassa
na ca tathÄ• vipassanÄ• ti. tena vuttaá¹ƒ --- ``uppannÄ• pi sukhÄ• \Ee II 287/ vedanÄ• cit
\Be II 188/ tiá¹-á¹-hati, bhÄ• vitattÄ• kÄ• yassa. uppannÄ• pi dukkhÄ• vedanÄ• cittaá¹ƒ na
tiá¹-á¹-hati, bhÄ• vitattÄ• cittassÄ• â€™â€™ ti.

<370> __Ä• sajja_ \Ne II 184/ __upanÄ«yÄ• _ti guá¹‡e ghaá¹-á¹-etvÄ• ceva upanetvÄ• ca
vata mama cittaá¹ƒ.

<371> __kiÃ±hi no siyÄ• , aggivessanÄ• _ti, aggivessana, kiá¹ƒ na bhavissati, bhavissatev
hohi, uppajjiyeva me sukhÄ• pi dukkhÄ• pi vedanÄ• , uppannÄ• ya panassÄ• ahaá¹ƒ cittaá
na demi. idÄ• nissa tamatthaá¹ƒ pakÄ• setuá¹ƒ upari pasÄ• dÄ• vahaá¹ƒ dhammadesanaá¹
paá¹-á¹-hÄ• ya mahÄ• bhinikkhamanaá¹ƒ Ä• rabhi. tattha __idha me, aggivessana, pubbeva
tattheva nisÄ«diá¹ƒ, alamidaá¹ƒ padhÄ• nÄ• yÄ• _ti idaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• pÄ• sarÄ
veditabbaá¹ƒ. ayaá¹ƒ pana viseso, tattha bodhipallaá¹…ke nisajjÄ• , idha dukkarakÄ• rikÄ•

<374> __allakaá¹-á¹-ha_nti allaá¹ƒ udumbarakaá¹-á¹-haá¹ƒ. __sasneha_nti sakhÄ«raá¹ƒ. _
vatthukÄ• mehi. __avÅ«pakaá¹-á¹-hÄ• _ti anapagatÄ• . __kÄ• macchando_tiÄ• dÄ«su kiles
__chando_. sinehakaraá¹‡avasena __sneho_. mucchÄ• karaá¹‡avasena __mucchÄ• _. pip
__pipÄ• sÄ• _. anudahanavasena __pariá¸·Ä• ho_ti veditabbo. __opakkamikÄ• _ti upakkam
dassanÄ• ya anuttarÄ• ya sambodhÄ• yÄ• _ti sabbaá¹ƒ lokuttaramaggavevacanameva.

idaá¹ƒ panettha opammasaá¹ƒsandanaá¹ƒ --- allaá¹ƒ sakhÄ«raá¹ƒ udumbarakaá¹-á¹-haá¹ƒ
vatthukÄ• mato anissaá¹-apuggalÄ• . udake pakkhittabhÄ• vo viya kilesakÄ• mena tintatÄ•
anabhinibbattanaá¹ƒ viya kilesakÄ• mena vatthukÄ• mato anissaá¹-Ä• naá¹ƒ opakkamikÄ• h
lokuttaramaggassa anadhigamo. amanthanenÄ• pi aggino anabhinibbattanaá¹ƒ viya tesaá¹ƒ
opakkamikÄ• hi vedanÄ• hi lokuttaramaggassa anadhigamo. dutiyaupamÄ• pi iminÄ• va na

viseso, purimÄ• saputtabhariyapabbajjÄ• ya upamÄ• ; pacchimÄ• brÄ• hmaá¹‡adhammika

<376> tatiyaupamÄ• ya \Be II 189/ \Ee II 288/ __koá¸·Ä• pa_nti chinnasinehaá¹ƒ nirÄ• paá¹
nikkhitta_nti pabbatathale vÄ• bhÅ«mithale vÄ• nikkhittaá¹ƒ. etthÄ• pi idaá¹ƒ opammasaá¹
sukkhakoá¸·Ä• pakaá¹-á¹-haá¹ƒ viya hi kilesakÄ• mena vatthukÄ• mato nissaá¹-apuggalÄ• ,
nikkhittabhÄ• vo viya kilesakÄ• mena \Ne II 185/ atintatÄ• . manthanenÄ• pi aggino abhinib
kilesakÄ• mena vatthukÄ• mato nissaá¹-Ä• naá¹ƒ abbhokÄ• sikanesajjikÄ• divasena opakk
lokuttaramaggassa adhigamo. aÃ±Ã±assa rukkhassa sukkhasÄ• khÄ• ya saddhiá¹ƒ ghaá¹ƒ
abhinibbattanaá¹ƒ viya vinÄ• pi opakkamikÄ• hi vedanÄ• hi sukhÄ• yeva paá¹-ipadÄ• ya lok
ayaá¹ƒ upamÄ• bhagavatÄ• attano atthÄ• ya Ä• haá¹-Ä• .

<377> idÄ• ni attano dukkarakÄ• rikaá¹ƒ dassento, __tassa mayha_ntiÄ• dimÄ• ha. kiá¹ƒ p
akatvÄ• buddho bhavituá¹ƒ na samatthoti? katvÄ• pi akatvÄ• pi samatthova. atha kasmÄ•
lokassa attano parakkamaá¹ƒ dassessÄ• mi. so ca maá¹ƒ vÄ«riyanimmathanaguá¹‡o hÄ• s
nisinnoyeva hi paveá¹‡iÄ• gataá¹ƒ rajjaá¹ƒ labhitvÄ• pi khattiyo na tathÄ• pamudito hoti, yat
gahetvÄ• saá¹…gÄ• me dve tayo sampahÄ• re datvÄ• amittamathanaá¹ƒ katvÄ• pattarajj
rajjasiriá¹ƒ anubhavantassa parisaá¹ƒ oloketvÄ• attano parakkamaá¹ƒ anussaritvÄ• , ``asul
asukakammaá¹ƒ katvÄ• asukaÃ±ca asukaÃ±ca amittaá¹ƒ evaá¹ƒ vijjhitvÄ• evaá¹ƒ paharitv
pattosmÄ«â€™â€™ ti cintayato balavasomanassaá¹ƒ uppajjati. evamevaá¹ƒ bhagavÄ• pi s
parakkamaá¹ƒ dassessÄ• mi, so hi maá¹ƒ parakkamo ativiya hÄ• sessati, somanassaá¹ƒ up
dukkaramakÄ• si.

apica pacchimaá¹ƒ janataá¹ƒ anukampamÄ• nopi akÄ• siyeva, pacchimÄ• hi janatÄ• sam
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«retvÄ• pi padhÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ patto, kimaá¹…gaá¹ƒ pana mayanti padhÄ• navÄ«riyaá¹ƒ ka
sante khippameva jÄ• tijarÄ• maraá¹‡assa antaá¹ƒ karissatÄ«ti pacchimaá¹ƒ janataá¹ƒ anu

__dantebhidantamÄ• dhÄ• yÄ• _ti \Ee II 289/ heá¹-á¹-hÄ• dante uparidantaá¹ƒ á¹-hapetvÄ•
kusalacittena akusalacittaá¹ƒ. __abhiniggaá¹‡heyya_nti niggaá¹‡heyyaá¹ƒ. __abhinippÄ«á¸·
nippÄ«á¸·eyyaá¹ƒ. __abhisantÄ• peyya_nti tÄ• petvÄ• vÄ«riyanimmathanaá¹ƒ kareyyaá¹ƒ.
__padhÄ• nÄ• bhitunnassÄ• _ti padhÄ• nena abhitunnassa, viddhassa satoti attho.

<378> __appÄ• á¹‡aka_nti \Ne II 186/ nirassÄ• sakaá¹ƒ. __kammÄ• ragaggariyÄ• _ti kam
__sÄ«savedanÄ• hontÄ«_ti kutoci nikkhamituá¹ƒ alabhamÄ• nehi vÄ• tehi samuá¹-á¹-hÄ• p
honti. __sÄ«saveá¹-haá¹ƒ dadeyyÄ• _ti sÄ«saveá¹-hanaá¹ƒ dadeyya. __devatÄ• _ti bodhisa
caá¹…kamanakoá¹-iyaá¹ƒ paá¹‡á¹‡asÄ• lapariveá¹‡asÄ• mantÄ• ca adhivatthÄ• devatÄ•

tadÄ• kira bodhisattassa adhimatte kÄ• yadÄ• he uppanne mucchÄ• udapÄ• di. so caá¹…

taá¹ƒ disvÄ• devatÄ• evamÄ• haá¹ƒsu --- ``vihÄ• rotveva so arahatoâ€™â€™ ti, ``arahant
matakasadisÄ• â€™â€™ ti laddhiyÄ• vadanti. tattha yÄ• devatÄ• ``kÄ• laá¹…katoâ€™â€
suddhodanamahÄ• rÄ• jassa Ä• rocesuá¹ƒ --- ``tumhÄ• kaá¹ƒ putto kÄ• laá¹…katoâ€™â€™
kÄ• laá¹…kato, no ahutvÄ• ti? buddho bhavituá¹ƒ nÄ• sakkhi, padhÄ• nabhÅ«miyaá¹ƒyeva
nÄ• haá¹ƒ saddahÄ• mi, mama puttassa bodhiá¹ƒ apatvÄ• kÄ• laá¹…kiriyÄ• nÄ• ma natth

aparabhÄ• ge sammÄ• sambuddhassa dhammacakkaá¹ƒ pavattetvÄ• anupubbena rÄ• jag
anuppattassa suddhodanamahÄ• rÄ• jÄ• pattaá¹ƒ gahetvÄ• pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• y
antarÄ• bhattasamaye etamatthaá¹ƒ Ä• rocesi --- tumhÄ• kaá¹ƒ bhagavÄ• padhÄ• nakaraá
``putto te, mahÄ• rÄ• ja, kÄ• laá¹…katoâ€™â€™ ti Ä• haá¹ƒsÅ«ti. kiá¹ƒ saddahasi mahÄ• r
saddahinti. idÄ• ni, mahÄ• rÄ• ja, supinappaá¹-iggahaá¹‡ato paá¹-á¹-hÄ• ya acchariyÄ• ni p
saddahissasi? ahampi buddho jÄ• to, tvampi buddhapitÄ• jÄ• to, pubbe pana mayhaá¹ƒ ap
bodhicariyaá¹ƒ carantassa dhammapÄ• lakumÄ• rakÄ• lepi sippaá¹ƒ uggahetuá¹ƒ gatassa,
dhammapÄ• lakumÄ• ro kÄ• laá¹…kato, idamassa aá¹-á¹-hÄ«â€™â€™ ti \Ee II 290/ eá¸·ak
dassesuá¹ƒ, tadÄ• pi tumhe, ``mama puttassa antarÄ• maraá¹‡aá¹ƒ nÄ• ma natthi, nÄ• haá
avocuttha, mahÄ• rÄ• jÄ• ti imissÄ• aá¹-á¹-huppattiyÄ• bhagavÄ• mahÄ• dhammapÄ• laj

<379> __mÄ• _ \Be II 191/ __kho tvaá¹ƒ mÄ• risÄ• _ti sampiyÄ• yamÄ• nÄ• Ä• haá¹ƒsu. d
piyamanÄ• pavohÄ• ro, yadidaá¹ƒ mÄ• risÄ• ti. __ajajjita_nti abhojanaá¹ƒ. __halanti vadÄ•
alaá¹ƒ iminÄ• evaá¹ƒ mÄ• karittha, yÄ• pessÄ• mahanti evaá¹ƒ paá¹-isedhemÄ«ti attho.

380-1__._ __maá¹…guracchavÄ«_ti \Ne II 187/ maá¹…guramacchacchavi. __etÄ• va paran
vedanÄ• nametaá¹ƒyeva paramaá¹ƒ, uttamaá¹ƒ pamÄ• á¹‡aá¹ƒ. __pitu sakkassa kammant
jhÄ• naá¹ƒ upasampajja viharitÄ• _ti raÃ±Ã±o kira vappamaá¹…galadivaso nÄ• ma hoti, tad
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• denti. nagaravÄ«thiyo sodhÄ• petvÄ• puá¹‡á¹‡
dhajapaá¹-Ä• kÄ• dayo ussÄ• petvÄ• sakalanagaraá¹ƒ devavimÄ• naá¹ƒ viya alaá¹…karon
ahatavatthanivatthÄ• gandhamÄ• lÄ• dipaá¹-imaá¹‡á¸• itÄ• rÄ• jakule sannipatanti. raÃ±Ã
naá¹…galasatasahassaá¹ƒ yojÄ«yati. tasmiá¹ƒ pana divase ekena Å«naá¹ƒ aá¹-á¹-hasataá¹
sabbanaá¹…galÄ• ni saddhiá¹ƒ balibaddarasmiyottehi jÄ• á¹‡ussoá¹‡issa ratho viya rajatap
raÃ±Ã±o Ä• lambananaá¹…galaá¹ƒ rattasuvaá¹‡á¹‡aparikkhittaá¹ƒ hoti. balibaddÄ• naá¹ƒ s
suvaá¹‡á¹‡aparikkhittÄ• honti. rÄ• jÄ• mahÄ• parivÄ• rena nikkhamanto puttaá¹ƒ gahetvÄ•

kammantaá¹-á¹-hÄ• ne eko jamburukkho bahalapattapalÄ• so sandacchÄ• yo ahosi. tassa
sayanaá¹ƒ paÃ±Ã±apetvÄ• upari suvaá¹‡á¹‡atÄ• rakakhacitaá¹ƒ vitÄ• naá¹ƒ bandhÄ• petv
parikkhipÄ• petvÄ• Ä• rakkhaá¹ƒ á¹-hapetvÄ• rÄ• jÄ• sabbÄ• laá¹…kÄ• raá¹ƒ alaá¹…karit
naá¹…galakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ agamÄ• si. tattha rÄ• jÄ• suvaá¹‡á¹‡anaá¹…galaá¹ƒ g
ekenÅ«naaá¹-á¹-hasatarajatanaá¹…galÄ• ni gahetvÄ• ito cito ca kasanti. rÄ• jÄ• pana orat
pÄ• rato vÄ• oraá¹ƒ gacchati. etasmiá¹ƒ á¹-hÄ• ne mahÄ• sampatti hoti, bodhisattaá¹ƒ pari

dhÄ• tiyo raÃ±Ã±o sampattiá¹ƒ passissÄ• mÄ• ti antosÄ• á¹‡ito bahi nikkhantÄ• . bodhisatt
olokento kaÃ±ci adisvÄ• vegena uá¹-á¹-hÄ• ya pallaá¹…kaá¹ƒ Ä• bhujitvÄ• Ä• nÄ• pÄ• ne
paá¹-hamajjhÄ• naá¹ƒ nibbattesi. dhÄ• tiyo khajjabhojjantare vicaramÄ• nÄ• thokaá¹ƒ cirÄ•
sesarukkhÄ• naá¹ƒ \Be II 192/ chÄ• yÄ• nivattÄ• , tassa pana rukkhassa parimaá¹‡á¸• alÄ•
dhÄ• tiyo ayyaputto ekakoti vegena sÄ• á¹‡iá¹ƒ ukkhipitvÄ• anto pavisamÄ• nÄ• bodhisatt
nisinnaá¹ƒ taÃ±ca pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• gantvÄ• raÃ±Ã±o Ä• rocayiá¹ƒsu --- ``kumÄ•
aÃ±Ã±esaá¹ƒ rukkhÄ• naá¹ƒ chÄ• yÄ• nivattÄ• , jamburukkhassa parimaá¹‡á¸• alÄ• á¹-hit
vegenÄ• gantvÄ• pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• , ``idaá¹ƒ te, tÄ• ta, dutiyaá¹ƒ vandanaâ€™â€
idametaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``pitu sakkassa kammante ... pe ... paá¹-hamajjhÄ• naá
viharitÄ• â€™â€™ ti. __siyÄ• nu kho eso maggo bodhÄ• yÄ• _ti bhaveyya nu kho etaá¹ƒ
Ä• nÄ• pÄ• nassatipaá¹-hamajjhÄ• naá¹ƒ bujjhanatthÄ• ya maggoti. __satÄ• nusÄ• riviÃ±Ã
nayidaá¹ƒ bodhÄ• ya maggo bhavissati, Ä• nÄ• pÄ• nassatipaá¹-hamajjhÄ• naá¹ƒ pana bha
vÄ• re uppannasatiyÄ• anantaraá¹ƒ uppannaviÃ±Ã±Ä• á¹‡aá¹ƒ satÄ• nusÄ• riviÃ±Ã±Ä• á¹
sukha_nti yaá¹ƒ taá¹ƒ Ä• nÄ• pÄ• nassatipaá¹-hamajjhÄ• nasukhaá¹ƒ.

<382> __paccupaá¹-á¹-hitÄ• hontÄ«_ti paá¹‡á¹‡asÄ• lapariveá¹‡asammajjanÄ• divattakar
honti. __bÄ• hulliko_ti paccayabÄ• hulliko. __Ä• vatto bÄ• hullÄ• yÄ• _ti rasagiddho hutvÄ•
paá¹‡Ä«tapiá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya Ä• vatto. __nibbijja pakkamiá¹ƒsÅ«_ti ukka
dhammaniyÄ• meneva pakkantÄ• bodhisattassa sambodhiá¹ƒ pattakÄ• le kÄ• yavivekassa
gatÄ• . gacchantÄ• ca aÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ agantvÄ• bÄ• rÄ• á¹‡asimeva agamaá¹ƒsu
addhamÄ• saá¹ƒ kÄ• yavivekaá¹ƒ labhitvÄ• bodhimaá¹‡á¸• e aparÄ• jitapallaá¹…ke nisÄ«d
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhi.

<383> __vivicceva kÄ• mehÄ«_tiÄ• di bhayabherave vuttanayeneva veditabbaá¹ƒ.

<387> __abhijÄ• nÄ• mi kho panÄ• ha_nti ayaá¹ƒ pÄ• á¹-iyekko anusandhi. nigaá¹‡á¹-ho k
samaá¹‡aá¹ƒ gotamaá¹ƒ ekaá¹ƒ paÃ±haá¹ƒ pucchiá¹ƒ. samaá¹‡o gotamo `aparÄ• pi maá¹ƒ
maá¹ƒ, aggivessanÄ• â€™ ti pariyosÄ• naá¹ƒ adassento kathetiyeva. kupito nu khoâ€™â€™
aggivessana \Ee II 292/, tathÄ• gate anekasatÄ• ya parisÄ• ya dhammaá¹ƒ desente kupito
gotamoti ekopi vattÄ• natthi, paresaá¹ƒ bodhanatthÄ• ya paá¹-ivijjhanatthÄ• ya eva tathÄ•
desetÄ«ti dassento imaá¹ƒ dhammadesanaá¹ƒ Ä• rabhi. tattha __Ä• rabbhÄ• _ti sandhÄ• y
payojanavidhi paricchedaniyamanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- paresaá¹ƒ viÃ±Ã±Ä• paname
dhammadesanÄ• ya payojanaá¹ƒ, tasmÄ• na ekasseva deseti, yattakÄ• viÃ±Ã±Ä• tÄ• ro a
__tasmiá¹ƒyeva purimasmi_nti iminÄ• kiá¹ƒ dassetÄ«ti? saccako kira cintesi --- ``samaá¹‡o
pÄ• sÄ• diko suphusitaá¹ƒ dantÄ• varaá¹‡aá¹ƒ, jivhÄ• mudukÄ• , madhuraá¹ƒ vÄ• kkaraá¹
maÃ±Ã±e vicarati, anto panassa cittekaggatÄ• natthÄ«â€™â€™ ti. atha bhagavÄ• , aggive
parisaá¹ƒ raÃ±jento vicarati, cakkavÄ• á¸·apariyantÄ• yapi parisÄ• ya tathÄ• gato dhammaá
anupalitto ettakaá¹ƒ ekavihÄ• rÄ«, suÃ±Ã±ataphalasamÄ• pattiá¹ƒ anuyuttoti dassetuá¹ƒ ev

__ajjhattamevÄ• _ti \Ne II 189/ gocarajjhattameva. __sannisÄ• demÄ«_ti sannisÄ«dÄ• pem
khaá¹‡e parisÄ• sÄ• dhukÄ• raá¹ƒ deti, tasmiá¹ƒ khaá¹‡e pubbÄ• bhogena paricchinditvÄ•
samÄ• pajjati, sÄ• dhukÄ• rasaddassa nigghose avicchinneyeva samÄ• pattito vuá¹-á¹-hÄ•
paá¹-á¹-hÄ• ya dhammaá¹ƒ deseti, buddhÄ• naÃ±hi bhavaá¹…gaparivÄ• so lahuko hotÄ«ti
samÄ• pattiá¹ƒ samÄ• pajjanti. __yena sudaá¹ƒ niccakappa_nti yena suÃ±Ã±ena phalasam
viharÄ• mi, tasmiá¹ƒ samÄ• dhinimitte cittaá¹ƒ saá¹‡á¹-hapemi samÄ• dahÄ• mÄ«ti dasseti.

__okappaniyameta_nti saddahaniyametaá¹ƒ. evaá¹ƒ bhagavato ekaggacittataá¹ƒ sampaá¹-
ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• nÄ«tapaÃ±haá¹ƒ pucchanto __abhijÄ• nÄ• ti kho pana bha
supitÄ• _ti Ä• ha. yathÄ• hi sunakho nÄ• ma asambhinnakhÄ«rapakkapÄ• yasaá¹ƒ sappin
bhojitopi gÅ«thaá¹ƒ disvÄ• akhÄ• ditvÄ• gantuá¹ƒ na sakkÄ• , akhÄ• damÄ• no \Ee II 293/
aghÄ• yitvÄ• va gatassa kirassa sÄ«saá¹ƒ rujjati; evamevaá¹ƒ imassapi satthÄ•
asambhinnakhÄ«rapakkapÄ• yasasadisaá¹ƒ abhinikkhamanato paá¹-á¹-hÄ• ya yÄ• va Ä• s
dhammadesanaá¹ƒ deseti. etassa pana evarÅ«paá¹ƒ dhammadesanaá¹ƒ \Be II 194/ sutvÄ•
uppannaá¹ƒ, tasmÄ• ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• nÄ«tapaÃ±haá¹ƒ apucchitvÄ• gantu
tattha yasmÄ• thinamiddhaá¹ƒ sabbakhÄ«á¹‡Ä• savÄ• naá¹ƒ arahattamaggeneva pahÄ«ya
upÄ• dinnakepi hoti anupÄ• dinnakepi. tathÄ• hi kamaluppalÄ• dÄ«ni ekasmiá¹ƒ kÄ• le vika
honti, sÄ• yaá¹ƒ kesaÃ±ci rukkhÄ• nampi pattÄ• ni patilÄ«yanti, pÄ• to vipphÄ• rikÄ• ni hon
kÄ• yassa darathoyeva darathavasena bhavaá¹…gasotaÃ±ca idha niddÄ• ti adhippetaá¹ƒ, t
hoti. taá¹ƒ sandhÄ• ya, ``abhijÄ• nÄ• mahaâ€™â€™ ntiÄ• dimÄ• ha. __sammohavihÄ• rasn
sammohavihÄ• roti vadanti.

<389> __Ä• sajja Ä• sajjÄ• _ti ghaá¹-á¹-etvÄ• ghaá¹-á¹-etvÄ• . __upanÄ«tehÄ«_ti upanetv
__vacanappathehÄ«_ti vacanehi. __abhinanditvÄ• anumoditvÄ• _ti alanti cittena sampaá¹-
vÄ• cÄ• yapi pasaá¹ƒsanto anumoditvÄ• . bhagavatÄ• imassa nigaá¹‡á¹-hassa dve suttÄ•
eko bhÄ• á¹‡avÄ• ro, idaá¹ƒ diyaá¸• á¸• ho, iti aá¸• á¸• hatiye bhÄ• á¹‡avÄ• re sutvÄ• pi aya
abhisamayaá¹ƒ patto, na pabbajito, na saraá¹‡esu patiá¹-á¹-hito. kasmÄ• etassa bhagavÄ•
desesÄ«ti? anÄ• gate vÄ• sanatthÄ• ya. passati hi bhagavÄ• , ``imassa idÄ• ni upanissayo
parinibbÄ• nato samadhikÄ• naá¹ƒ dvinnaá¹ƒ vassasatÄ• naá¹ƒ accayena tambapaá¹‡á¹‡id
patiá¹-á¹-hahissati. tatrÄ• yaá¹ƒ kulaghare nibbattitvÄ• sampatte kÄ• le pabbajitvÄ• tÄ«á¹‡
uggahetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• k
mahÄ• khÄ«á¹‡Ä• savo bhavissatÄ«â€™â€™ ti. idaá¹ƒ disvÄ• anÄ• gate vÄ• sanatthÄ• ya

sopi tattheva tambapaá¹‡á¹‡idÄ«pamhi sÄ• sane patiá¹-á¹-hite devalokato cavitvÄ• dakkhi
bhikkhÄ• cÄ• ragÄ• me ekasmiá¹ƒ amaccakule nibbatto pabbajjÄ• samatthayobbane pabba
buddhavacanaá¹ƒ uggahetvÄ• gaá¹‡aá¹ƒ pariharanto \Ee II 294/ mahÄ• bhikkhusaá¹…gha
passituá¹ƒ agamÄ• si. athassa upajjhÄ• yo saddhivihÄ• rikaá¹ƒ codessÄ• mÄ«ti tepiá¹-akaá

uggahetvÄ• Ä• gatena tena saddhiá¹ƒ mukhaá¹ƒ datvÄ• kathÄ• mattampi na akÄ• si. so p
therassa santikaá¹ƒ gantvÄ• , --- ``tumhe, bhante, mayi ganthakammaá¹ƒ katvÄ• tumhÄ• k
mukhaá¹ƒ datvÄ• kathÄ• mattampi na \Be II 195/ karittha, ko mayhaá¹ƒ dosoâ€™â€™ ti pu
``tvaá¹ƒ, Ä• vuso, buddharakkhita ettakeneva `pabbajjÄ• kiccaá¹ƒ me matthakaá¹ƒ pattaâ€™
karosÄ«â€™â€™ ti. kiá¹ƒ karomi, bhanteti? gaá¹‡aá¹ƒ vinodetvÄ• tvaá¹ƒ papaÃ±caá¹ƒ chi
cetiyapabbatavihÄ• raá¹ƒ gantvÄ• samaá¹‡adhammaá¹ƒ karohÄ«ti. so upajjhÄ• yassa ovÄ
paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• puÃ±Ã±avÄ• rÄ• japÅ«jito hutvÄ• mahÄ• bhikkhus
cetiyapabbatavihÄ• re vasi.

tasmiÃ±hi kÄ• le tissamahÄ• rÄ• jÄ• uposathakammaá¹ƒ karonto cetiyapabbate rÄ• jaleá¹
upaá¹-á¹-hÄ• kabhikkhuno saÃ±Ã±aá¹ƒ adÄ• si --- ``yadÄ• mayhaá¹ƒ ayyo paÃ±haá¹ƒ viss
katheti, tadÄ• me saÃ±Ã±aá¹ƒ dadeyyÄ• thÄ• â€™â€™ ti. theropi ekasmiá¹ƒ dhammassav
bhikkhusaá¹…ghaparivÄ• ro kaá¹‡á¹-akacetiyaá¹…gaá¹‡aá¹ƒ Ä• ruyha cetiyaá¹ƒ vanditvÄ•
aá¹-á¹-hÄ• si. atha naá¹ƒ eko piá¹‡á¸• apÄ• tikatthero kÄ• á¸·akÄ• rÄ• masuttante paÃ±haá
Ä• vuso, ajja dhammassavanadivasoti Ä• ha. Ä• ma, bhante, dhammassavanadivasoti. tena
idheva nisinnÄ• dhammassavanaá¹ƒ karissÄ• mÄ• ti. athassa rukkhamÅ«le Ä• sanaá¹ƒ pa
pubbagÄ• thÄ• vatvÄ• kÄ• á¸·akÄ• rÄ• masuttaá¹ƒ Ä• rabhi. sopissa upaá¹-á¹-hÄ• kadaha
saÃ±Ã±aá¹ƒ dÄ• pesi. rÄ• jÄ• pubbagÄ• thÄ• su aniá¹-á¹-hitÄ• suyeva pÄ• puá¹‡i. patvÄ•
parisante á¹-hatvÄ• tiyÄ• marattiá¹ƒ á¹-hitakova dhammaá¹ƒ sutvÄ• therassa, idamavoca b
\Ee II 295/ sÄ• dhukÄ• raá¹ƒ adÄ• si. thero Ã±atvÄ• , kadÄ• Ä• gatosi, mahÄ• rÄ• jÄ• ti pu
osÄ• raá¹‡akÄ• leyeva, bhanteti. dukkaraá¹ƒ te mahÄ• rÄ• ja, katanti. nayidaá¹ƒ, bhante, du
ayyassa dhammakathaá¹ƒ Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya ekapadepi aÃ±Ã±avihitabhÄ•
tambapaá¹‡á¹‡idÄ«passa patodayaá¹-á¹-hinitudanamattepi á¹-hÄ• ne sÄ• mibhÄ• vo nÄ• m
sapathamakÄ• si.

tasmiá¹ƒ pana sutte buddhaguá¹‡Ä• paridÄ«pitÄ• , tasmÄ• rÄ• jÄ• pucchi --- ``ettakÄ• va
udÄ• hu aÃ±Ã±epi atthÄ«â€™â€™ ti. mayÄ• kathitato, mahÄ• rÄ• ja, akathitameva bahu a
bhante, karothÄ• ti. yathÄ• , mahÄ• rÄ• ja \Be II 196/, karÄ«sasahassamatte sÄ• likkhette e
avasesasÄ• lÄ«yeva bahÅ«, evaá¹ƒ mayÄ• kathitaguá¹‡Ä• appÄ• , avasesÄ• bahÅ«ti. ap
karothÄ• ti. yathÄ• , mahÄ• rÄ• ja, mahÄ• gaá¹…gÄ• ya oghapuá¹‡á¹‡Ä• ya sÅ«cipÄ• saá¹
sÅ«cipÄ• sena gataudakaá¹ƒ appaá¹ƒ, sesaá¹ƒ bahu, evameva mayÄ• kathitaguá¹‡Ä• app
aparampi, bhante, upamaá¹ƒ karothÄ• ti. idha, mahÄ• rÄ• ja, cÄ• takasakuá¹‡Ä• nÄ• ma Ä
khuddakÄ• sÄ• sakuá¹‡ajÄ• ti, kiá¹ƒ nu kho tassa sakuá¹‡assa Ä• kÄ• se pakkhapasÄ• ra
avaseso Ä• kÄ• so appoti? kiá¹ƒ, bhante, vadatha, appo tassa pakkhapasÄ• raá¹‡okÄ• so,
mahÄ• rÄ• ja, appakÄ• mayÄ• buddhaguá¹‡Ä• kathitÄ• , avasesÄ• bahÅ« anantÄ• appa
anantÄ• buddhaguá¹‡Ä• ananteneva Ä• kÄ• sena upamitÄ• . pasannÄ• mayaá¹ƒ ayyassa
sakkoma. ayaá¹ƒ me duggatapaá¹‡á¹‡Ä• kÄ• ro imasmiá¹ƒ tambapaá¹‡á¹‡idÄ«pe imaá¹ƒ ti
ayyassa demÄ• ti. tumhehi, mahÄ• rÄ• ja, attano pasannÄ• kÄ• ro kato, mayaá¹ƒ pana amh

tumhÄ• kaá¹ƒyeva dema, dhammena samena rajjaá¹ƒ kÄ• rehi mahÄ• rÄ• jÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• saccakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ•

<390> __evaá¹ƒ_ \Ne II 192/ \Ee II 296/ __me suta_nti cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttaá
migÄ• ramÄ• tupÄ• sÄ• de_ti pubbÄ• rÄ• masaá¹…khÄ• te vihÄ• re migÄ• ramÄ• tuyÄ• pÄ
anupubbÄ«kathÄ• atÄ«te satasahassakappamatthake ekÄ• upÄ• sikÄ• padumuttaraá¹ƒ bl
buddhappamukhassa bhikkhusaá¹…ghassa satasahassaá¹ƒ dÄ• naá¹ƒ datvÄ• bhagavato p
``anÄ• gate tumhÄ• disassa buddhassa aggupaá¹-á¹-hÄ• yikÄ• homÄ«â€™â€™ ti patthana
kappasatasahassaá¹ƒ devesu ceva manussesu ca saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato V
bhaddiyanagare meá¹‡á¸• akaseá¹-á¹-hiputtassa dhanaÃ±jayassa seá¹-á¹-hino gahe suman
paá¹-isandhiá¹ƒ gaá¹‡hi. jÄ• takÄ• le cassÄ• __visÄ• khÄ• _ti nÄ• maá¹ƒ akaá¹ƒsu. sÄ• ya
bhaddiyanagaraá¹ƒ agamÄ• si, tadÄ• paÃ±cahi dÄ• rikÄ• satehi saddhiá¹ƒ bhagavato pacc
paá¹-hamadassanamhiyeva sotÄ• pannÄ• ahosi. aparabhÄ• ge sÄ• vatthiyaá¹ƒ migÄ• rase
puá¹‡á¹‡avaá¸• á¸• hanakumÄ• rassa gehaá¹ƒ gatÄ• , tattha naá¹ƒ migÄ• raseá¹-á¹-hi mÄ•
tasmÄ• __migÄ• ramÄ• tÄ• _ti vuccati.

patikulaá¹ƒ gacchantiyÄ• cassÄ• pitÄ• __mahÄ• latÄ• piá¸·andhanaá¹ƒ_ nÄ• ma kÄ• rÄ•
catasso vajiranÄ• á¸·iyo upayogaá¹ƒ agamaá¹ƒsu, muttÄ• naá¹ƒ ekÄ• dasa nÄ• á¸·iyo, pavÄ
nÄ• á¸·iyo, maá¹‡Ä«naá¹ƒ tettiá¹ƒsa nÄ• á¸·iyo, iti etehi ca aÃ±Ã±ehi ca sattavaá¹‡á¹‡ehi ra
niá¹-á¹-hÄ• naá¹ƒ agamÄ• si. taá¹ƒ sÄ«se paá¹-imukkaá¹ƒ yÄ• va pÄ• dapiá¹-á¹-hiyÄ• bhas
hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• rayamÄ• nÄ• va naá¹ƒ itthÄ« dhÄ• retuá¹ƒ sakkoti. sÄ• aparab
aggupaá¹-á¹-hÄ• yikÄ• hutvÄ• taá¹ƒ pasÄ• dhanaá¹ƒ vissajjetvÄ• navahi koá¹-Ä«hi bhaga
kÄ• rayamÄ• nÄ• karÄ«samatte bhÅ«mibhÄ• ge pÄ• sÄ• daá¹ƒ kÄ• resi. tassa uparibhÅ«m
honti, heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ paÃ±cÄ• ti gabbhasahassappaá¹-imaá¹‡á¸• ito ahosi. sÄ•
sobhatÄ«â€™â€™ ti taá¹ƒ parivÄ• retvÄ• paÃ±ca dvikÅ«á¹-agehasatÄ• ni, paÃ±ca \Ee II 2
paÃ±ca dÄ«ghasÄ• lasatÄ• ni ca kÄ• rÄ• pesi. vihÄ• ramaho catÅ«hi mÄ• sehi niá¹-á¹-hÄ•

mÄ• tugÄ• mattabhÄ• ve \Ne II 193/ á¹-hitÄ• ya visÄ• khÄ• ya viya aÃ±Ã±issÄ• buddhasÄ
natthi, purisattabhÄ• ve á¹-hitassa ca anÄ• thapiá¹‡á¸• ikassa viya aÃ±Ã±assa buddhasÄ• s
natthi. so hi catupaÃ±Ã±Ä• sakoá¹-iyo vissajjetvÄ• sÄ• vatthiyÄ• dakkhiá¹‡abhÄ• ge anurÄ
mahÄ• vihÄ• rasadise á¹-hÄ• ne jetavanamahÄ• vihÄ• raá¹ƒ nÄ• ma kÄ• resi. visÄ• khÄ• ,
uttamadevÄ«vihÄ• rasadise á¹-hÄ• ne __pubbÄ• rÄ• maá¹ƒ_ nÄ• ma kÄ• resi. bhagavÄ• in
anukampÄ• ya sÄ• vatthiá¹ƒ nissÄ• ya viharanto imesu dvÄ«su vihÄ• resu nibaddhavÄ• saa

jetavane vasati, ekaá¹ƒ pubbÄ• rÄ• me, etasmiá¹ƒ pana samaye bhagavÄ• pubbÄ• rÄ• me
``pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• deâ€™â€™ ti.

__kittÄ• vatÄ• _ \Be II 198/ __nu kho, bhante_ti kittakena nu kho, bhante. __saá¹ƒkhittena
taá¹‡hÄ• saá¹…khayavimutto hotÄ«_ti taá¹‡hÄ• saá¹…khaye nibbÄ• ne taá¹ƒ Ä• rammaá¹‡
taá¹‡hÄ• saá¹…khayavimutto nÄ• ma saá¹ƒkhittena kittÄ• vatÄ• hoti? yÄ• ya paá¹-ipattiyÄ•
hoti, taá¹ƒ me khÄ«á¹‡Ä• savassa bhikkhuno pubbabhÄ• gappaá¹-ipadaá¹ƒ saá¹ƒkhittena d
__accantaniá¹-á¹-ho_ti khayavayasaá¹…khÄ• taá¹ƒ antaá¹ƒ atÄ«tÄ• ti accantÄ• . accantÄ•
__accantaniá¹-á¹-ho, _ ekantaniá¹-á¹-ho satataniá¹-á¹-hoti attho. accantaá¹ƒ yogakkhemÄ«ti
__accantayogakkhemÄ«, _ niccayogakkhemÄ«ti attho. accantaá¹ƒ brahmacÄ• rÄ«ti __acca
niccabrahmacÄ• rÄ«ti attho. accantaá¹ƒ pariyosÄ• namassÄ• ti purimanayeneva __accanta
devamanussÄ• na_nti devÄ• naÃ±ca manussÄ• naÃ±ca seá¹-á¹-ho uttamo. evarÅ«po bhikk
khippametassa saá¹…khepeneva paá¹-ipattiá¹ƒ kathethÄ• ti bhagavantaá¹ƒ yÄ• cati. kasmÄ
vegÄ• yatÄ«ti? kÄ«á¸·aá¹ƒ anubhavitukÄ• matÄ• ya.

ayaá¹ƒ kira uyyÄ• nakÄ«á¸·aá¹ƒ Ä• á¹‡Ä• petvÄ• catÅ«hi mahÄ• rÄ• jÅ«hi catÅ«su disÄ•
dvÄ«su devalokesu devasaá¹…ghena parivuto aá¸• á¸• hatiyÄ• hi nÄ• á¹-akakoá¹-Ä«hi sadd
298/ Ä• ruyha uyyÄ• nadvÄ• re á¹-hito imaá¹ƒ paÃ±haá¹ƒ sallakkhesi --- ``kittakena nu kho
taá¹‡hÄ• saá¹…khayavimuttassa khÄ«á¹‡Ä• savassa saá¹…khepato Ä• gamaniyapubbabh
athassa etadahosi --- ``ayaá¹ƒ paÃ±ho ativiya sassiriko, sacÄ• haá¹ƒ imaá¹ƒ paÃ±haá¹ƒ an
uyyÄ• naá¹ƒ pavisissÄ• mi, chadvÄ• rikehi Ä• rammaá¹‡ehi nimmathito na puna imaá¹ƒ paÃ
II 194/, tiá¹-á¹-hatu tÄ• va uyyÄ• nakÄ«á¸·Ä• , satthu santikaá¹ƒ gantvÄ• imaá¹ƒ paÃ±haá¹ƒ
uggahitapaÃ±ho uyyÄ• ne kÄ«á¸·issÄ• mÄ«â€™â€™ ti hatthikkhandhe antarahito bhagava
cattÄ• ro mahÄ• rÄ• jÄ• no Ä• rakkhaá¹ƒ gahetvÄ• á¹-hitaá¹-á¹-hÄ• neyeva á¹-hitÄ• , paric
nÄ• á¹-akÄ• nipi erÄ• vaá¹‡opi nÄ• garÄ• jÄ• tattheva uyyÄ• nadvÄ• re aá¹-á¹-hÄ• si, evam
anubhavitukÄ• matÄ• ya vegÄ• yanto evamÄ• ha.

__sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• _ti ettha sabbe dhammÄ• nÄ• ma paÃ±cal
aá¹-á¹-hÄ• rasa dhÄ• tuyo. te sabbepi taá¹‡hÄ• diá¹-á¹-hivasena abhinivesÄ• ya \Be II 199/
na samatthÄ• na yuttÄ• , kasmÄ• ? gahitÄ• kÄ• rena atiá¹-á¹-hanato. te hi niccÄ• ti gahitÄ•
sampajjanti, sukhÄ• ti gahitÄ• pi dukkhÄ• va sampajjanti, attÄ• ti gahitÄ• pi anattÄ• va sam
nÄ• laá¹ƒ abhinivesÄ• ya. __abhijÄ• nÄ• tÄ«_ti aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti Ã±Ä• tapari
__parijÄ• nÄ• tÄ«_ti tatheva tÄ«raá¹‡apariÃ±Ã±Ä• ya parijÄ• nÄ• ti. __yaá¹ƒkiÃ±ci vedana_
paÃ±caviÃ±Ã±Ä• á¹‡asampayuttampi yaá¹ƒkiÃ±ci appamattakampi vedanaá¹ƒ anubhavati.
devÄ• namindassa vedanÄ• vasena nibbattetvÄ• arÅ«papariggahaá¹ƒ dasseti. sace pana
heá¹-á¹-hÄ• na kathitaá¹ƒ bhaveyya, imasmiá¹ƒ á¹-hÄ• ne kathetabbaá¹ƒ siyÄ• . heá¹-á¹-hÄ
tasmÄ• satipaá¹-á¹-hÄ• ne vuttanayeneva veditabbaá¹ƒ. __aniccÄ• nupassÄ«_ti ettha anic
aniccÄ• nupassanÄ• veditabbÄ• , aniccÄ• nupassÄ« veditabbo. tattha __anicca_nti paÃ±ca

uppÄ• davayaá¹-á¹-hena aniccÄ• . __aniccÄ• nupassanÄ• _ti paÃ±cakkhandhÄ• naá¹ƒ kha
__aniccÄ• nupassÄ«_ti tena Ã±Ä• á¹‡ena samannÄ• gato puggalo \Ee II 299/. tasmÄ• ``an
viharatÄ«â€™â€™ ti aniccato anupassanto viharatÄ«ti ayamettha attho.

__virÄ• gÄ• nupassÄ«_ti ettha dve virÄ• gÄ• khayavirÄ• go ca accantavirÄ• go ca. tattha s
khayavayato anupassanÄ• pi, accantavirÄ• gaá¹ƒ nibbÄ• naá¹ƒ virÄ• gato dassanamaggaÃ
__virÄ• gÄ• nupassanÄ• _. tadubhayasamÄ• á¹…gÄ«puggalo virÄ• gÄ• nupassÄ« nÄ• ma
``virÄ• gÄ• nupassÄ«â€™â€™ ti, virÄ• gato anupassantoti attho. __nirodhÄ• nupassi_mhip
khayanirodho ca accantanirodho cÄ• ti duvidhoyeva. __paá¹-inissaggÄ• nupassÄ«_ti ettha
vossaggo, so ca pariccÄ• gavossaggo pakkhandanavossaggoti duvidho hoti \Ne II 195/. tatt
__pariccÄ• gavossaggo_ti vipassanÄ• , sÄ• hi tadaá¹…gavasena kilese ca khandhe ca vos
__pakkhandanavossaggo_ti maggo, so hi nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡ato
kÄ• raá¹‡ehi vossaggoyeva, samucchedavasena khandhÄ• naá¹ƒ kilesÄ• naÃ±ca vossajjan
pakkhandanato. tasmÄ• kilese ca khandhe ca pariccajatÄ«ti pariccÄ• gavossaggo, nirodhe
cittaá¹ƒ pakkhandatÄ«ti pakkhandanavossaggoti ubhayampetaá¹ƒ magge sameti. tadubhay
paá¹-inissaggÄ• nupassanÄ• ya samannÄ• gatattÄ• paá¹-inissaggÄ• nupassÄ« nÄ• ma ho
``paá¹-inissaggÄ• nupassÄ«â€™â€™ ti. __na kiÃ±ci loke upÄ• diyatÄ«_ti \Be II 200/ kiÃ±ci
saá¹…khÄ• ragataá¹ƒ taá¹‡hÄ• vasena na upÄ• diyati na gaá¹‡hÄ• ti na parÄ• masati. __a
paritassatÄ«_ti aggaá¹‡hanto taá¹‡hÄ• paritassanÄ• ya na paritassati. __paccattaÃ±Ã±eva
sayameva kilesaparinibbÄ• nena parinibbÄ• yati. __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dinÄ• panassa
dassitÄ• . iti bhagavÄ• sakkassa devÄ• namindassa saá¹ƒkhittena khÄ«á¹‡Ä• savassa pub
pucchito sallahukaá¹ƒ katvÄ• saá¹ƒkhitteneva khippaá¹ƒ kathesi.

<391> __avidÅ«re nisinno hotÄ«_ti anantare kÅ«á¹-Ä• gÄ• re nisinno hoti. __abhisameccÄ
abhisamÄ• gantvÄ• , jÄ• nitvÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- kiá¹ƒ nu kho esa jÄ• nitvÄ• a
II 300/ ajÄ• nitvÄ• vÄ• ti. kasmÄ• panassa evamahosÄ«ti? thero kira na bhagavato paÃ±h
assosi, sakkassa pana devaraÃ±Ã±o, ``evametaá¹ƒ bhagavÄ• evametaá¹ƒ sugatÄ• â€™â€
sakko kira devarÄ• jÄ• mahatÄ• saddena anumodi. atha kasmÄ• na bhagavato saddaá¹ƒ
yathÄ• parisaviÃ±Ã±Ä• pakattÄ• . buddhÄ• naÃ±hi dhammaá¹ƒ kathentÄ• naá¹ƒ ekÄ• badd
parisÄ• ya saddo suyyati, pariyantaá¹ƒ pana muÃ±citvÄ• aá¹…gulimattampi bahiddhÄ• na
evarÅ«pÄ• madhurakathÄ• mÄ• niratthakÄ• agamÄ• sÄ«ti. tadÄ• bhagavÄ• migÄ• ram
kÅ«á¹-Ä• gÄ• re sirigabbhamhi nisinno hoti, tassa dakkhiá¹‡apasse sÄ• riputtattherassa vas
vÄ• mapasse mahÄ• moggallÄ• nassa, antare chiddavivarokÄ• so natthi, tasmÄ• thero na
sakkasseva assosÄ«ti.

__paÃ±cahi_ \Ne II 196/ __tÅ«riyasatehÄ«_ti paÃ±caá¹…gikÄ• naá¹ƒ tÅ«riyÄ• naá¹ƒ paÃ±
paÃ±caá¹…gikaá¹ƒ tÅ«riyaá¹ƒ nÄ• ma Ä• tataá¹ƒ vitataá¹ƒ Ä• tatavitataá¹ƒ susiraá¹ƒ ghana
aá¹…gehi samannÄ• gataá¹ƒ. tattha __Ä• tataá¹ƒ_ nÄ• ma cammapariyonaddhesu bheriÄ•

__vitataá¹ƒ_ nÄ• ma ubhayatalaá¹ƒ. __Ä• tatavitataá¹ƒ_ nÄ• ma tantibaddhapaá¹‡avÄ• di. _
__ghanaá¹ƒ_ sammÄ• di. __samappito_ti upagato. __samaá¹…gÄ«bhÅ«to_ti tasseva veva
taá¹ƒ sampattiá¹ƒ anubhavanto tato tato indriyÄ• ni cÄ• reti. idaá¹ƒ vuttaá¹ƒ hoti --- parivÄ•
vajjamÄ• nehi paÃ±cahi tÅ«riyasatehi samannÄ• gato hutvÄ• dibbasampattiá¹ƒ \Be II 201/
__paá¹-ipaá¹‡Ä• metvÄ• _ti apanetvÄ• , nissaddÄ• ni kÄ• rÄ• petvÄ• ti attho. yatheva hi idÄ
garubhÄ• vaniyaá¹ƒ bhikkhuá¹ƒ disvÄ• --- ``asuko nÄ• ma ayyo Ä• gacchati, mÄ• , tÄ• tÄ•
mÄ• naccathÄ• â€™â€™ ti nÄ• á¹-akÄ• ni paá¹-ivinenti, sakkopi theraá¹ƒ disvÄ• evamakÄ
mÄ• risa moggallÄ• na, imaá¹ƒ pariyÄ• yamakÄ• sÄ«_ti evarÅ«paá¹ƒ loke pakatiyÄ• piyas
lokiyÄ• hi cirassaá¹ƒ Ä• gatampi anÄ• gatapubbampi manÄ• pajÄ• tiyaá¹ƒ Ä• gataá¹ƒ disv
Ä• gato, cirassaá¹ƒ bhavaá¹ƒ \Ee II 301/ Ä• gato, kathaá¹ƒ te idhÄ• gamanamaggo Ã±Ä• to
tiÄ• dÄ«ni vadanti. ayaá¹ƒ pana Ä• gatapubbattÄ• yeva evamÄ• ha. thero hi kÄ• lena kÄ• la
gacchatiyeva. tattha __pariyÄ• yamakÄ• sÄ«_ti vÄ• ramakÄ• si. __yadidaá¹ƒ idhÄ• gaman
idhÄ• gamanÄ• ya vÄ• ro, taá¹ƒ, bhante, cirassamakÄ• sÄ«ti vuttaá¹ƒ hoti. __idamÄ• sanaá
yojanikaá¹ƒ maá¹‡ipallaá¹…kaá¹ƒ paÃ±Ã±apÄ• petvÄ• evamÄ• ha.

<392> __bahukiccÄ• bahukaraá¹‡Ä«yÄ• _ti ettha yesaá¹ƒ bahÅ«ni kiccÄ• ni, te bahukiccÄ
tasseva vevacanaá¹ƒ. __appeva sakena karaá¹‡Ä«yenÄ• _ti sakaraá¹‡Ä«yameva appaá¹ƒ
karaá¹‡Ä«yaá¹ƒ pana bahu, pathavito paá¹-á¹-hÄ• ya hi kapparukkhamÄ• tugÄ• mÄ• dÄ«na
sakkassa santike chijjanti, tasmÄ• niyamento Ä• ha --- __apica devÄ• naá¹ƒyeva tÄ• vatiá¹
karaá¹‡Ä«yenÄ• _ti. devÄ• naÃ±hi dhÄ«tÄ• ca puttÄ• ca aá¹…ke nibbattanti, pÄ• daparic
nibbattanti, tÄ• saá¹ƒ maá¹‡á¸• anapasÄ• dhanakÄ• rikÄ• devadhÄ«tÄ• sayanaá¹ƒ parivÄ
veyyÄ• vaccakarÄ• antovimÄ• ne nibbattanti, etesaá¹ƒ atthÄ• ya aá¹-á¹-akaraá¹‡aá¹ƒ natth
nibbattanti, te ``mama santakÄ• tava santakÄ• â€™â€™ ti nicchetuá¹ƒ asakkontÄ• aá¹-á¹-
devarÄ• jÄ• naá¹ƒ pucchanti, so yassa vimÄ• naá¹ƒ Ä• sannataraá¹ƒ, tassa santakoti vadat
samaá¹-á¹-hÄ• ne \Ne II 197/ honti, yassa vimÄ• naá¹ƒ olokento á¹-hito, tassa santakoti vad
oloketi, taá¹ƒ ubhinnaá¹ƒ kalahupacchedanatthaá¹ƒ attano santakaá¹ƒ karoti. taá¹ƒ sandhÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ karaá¹‡Ä«yenÄ• â€™â€™ ti Ä• ha. apicassa evarÅ«paá¹ƒ kÄ«á¸·Ä• k

__yaá¹ƒ_ \Be II 202/ __no khippameva antaradhÄ• yatÄ«_ti yaá¹ƒ amhÄ• kaá¹ƒ sÄ«ghame
viya na dissati. iminÄ• --- ``ahaá¹ƒ, bhante, taá¹ƒ paÃ±havissajjanaá¹ƒ na sallakkhemÄ«â€
thero --- ``kasmÄ• nu kho ayaá¹ƒ yakkho asallakkhaá¹‡abhÄ• vaá¹ƒ dÄ«peti, passena paril
Ä• vajjanto --- ``devÄ• nÄ• ma mahÄ• mÅ«á¸·hÄ• honti. chadvÄ• rikehi Ä• rammaá¹‡ehi n
bhuttÄ• bhuttabhÄ• vampi pÄ«tÄ• pÄ«tabhÄ• vampi na jÄ• nanti, idha katamettha pamussa
\Ee II 302/ panÄ• hu --- ``thero etassa garu bhÄ• vaniyo, tasmÄ• `idÄ• neva loke aggapugg
uggahetvÄ• Ä• gato, idÄ• neva nÄ• á¹-akÄ• naá¹ƒ antaraá¹ƒ paviá¹-á¹-hoti evaá¹ƒ maá¹ƒ th
bhayena evamÄ• hÄ• â€™â€™ ti. etaá¹ƒ pana kohaÃ±Ã±aá¹ƒ nÄ• ma hoti, na ariyasÄ• val
nÄ• ma hoti, tasmÄ• mÅ«á¸·habhÄ• veneva na sallakkhesÄ«ti veditabbaá¹ƒ. upari kasmÄ•
somanassasaá¹ƒvegaá¹ƒ janayitvÄ• tamaá¹ƒ nÄ«hari, tasmÄ• sallakkhesÄ«ti.

idÄ• ni sakko pubbe attano evaá¹ƒ bhÅ«takÄ• raá¹‡aá¹ƒ therassa Ä• rocetuá¹ƒ __bhÅ«tap
__samupabyÅ«á¸·ho_ti sannipatito rÄ• sibhÅ«to. __asurÄ• parÄ• jiniá¹ƒsÅ«_ti asurÄ• parÄ
kadÄ• panete parÄ• jitÄ• ti? sakkassa nibbattakÄ• le. sakko kira anantare attabhÄ• ve mag
macalagÄ• me __magho_ nÄ• ma mÄ• á¹‡avo ahosi, paá¹‡á¸• ito byatto, bodhisattacariyÄ•
tettiá¹ƒsa purise gahetvÄ• kalyÄ• á¹‡amakÄ• si. ekadivasaá¹ƒ attanova paÃ±Ã±Ä• ya upap
mahÄ• janassa sannipatitaá¹-á¹-hÄ• ne kacavaraá¹ƒ ubhayato apabbahitvÄ• taá¹ƒ á¹-hÄ• n
puna tattheva maá¹‡á¸• apaá¹ƒ kÄ• resi, puna gacchante kÄ• le sÄ• laá¹ƒ kÄ• resi. gÄ• ma
gÄ• vutampi aá¸• á¸• hayojanampi tigÄ• vutampi yojanampi vicaritvÄ• tehi sahÄ• yehi sadd
akÄ• si. te sabbepi ekacchandÄ• tattha tattha setuyuttaá¹-á¹-hÄ• nesu setuá¹ƒ,
maá¹‡á¸• apasÄ• lÄ• pokkharaá¹‡Ä«mÄ• lÄ• gaccharopanÄ• dÄ«naá¹ƒ yuttaá¹-á¹-hÄ• nesu
bahuá¹ƒ puÃ±Ã±amakaá¹ƒsu \Ne II 198/. magho satta vatapadÄ• ni pÅ«retvÄ• kÄ• yassa b
tÄ• vatiá¹ƒsabhavane nibbatti.

tasmiá¹ƒ \Be II 203/ kÄ• le asuragaá¹‡Ä• tÄ• vatiá¹ƒsadevaloke paá¹-ivasanti. sabbe te de
samÄ• navaá¹‡á¹‡Ä• ca honti, te sakkaá¹ƒ saparisaá¹ƒ disvÄ• adhunÄ• nibbattÄ• navaka
mahÄ• pÄ• naá¹ƒ sajjayiá¹ƒsu. sakko devaputtÄ• naá¹ƒ saÃ±Ã±aá¹ƒ \Ee II 303/ adÄ• si --- `
karontehi na parehi saddhiá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ kataá¹ƒ, tumhe gaá¹‡á¸• apÄ• naá¹ƒ mÄ
karothÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. bÄ• laasurÄ• gaá¹‡á¸• apÄ• naá¹ƒ pivitvÄ• mat
sakko devÄ• naá¹ƒ saÃ±Ã±aá¹ƒ datvÄ• te pÄ• desu gÄ• hÄ• petvÄ• sinerupÄ• de khipÄ•
__asurabhavanaá¹ƒ_ nÄ• ma atthi, tÄ• vatiá¹ƒsadevalokappamÄ• á¹‡ameva. tattha asurÄ•
__cittapÄ• á¹-ali_ nÄ• ma rukkho atthi. te tassa pupphanakÄ• le jÄ• nanti --- ``nÄ• yaá¹ƒ tÄ•
vaÃ±citÄ• mayaâ€™â€™ nti. te gaá¹‡hatha nanti vatvÄ• sineruá¹ƒ pariharamÄ• nÄ• deve
vammikamakkhikÄ• viya abhiruhiá¹ƒsu. tattha kÄ• lena devÄ• jinanti, kÄ• lena asurÄ• . ya
asure yÄ• va samuddapiá¹-á¹-hÄ• anubandhanti. yadÄ• asurÄ• naá¹ƒ jayo hoti, deve yÄ• v
anubandhanti. tasmiá¹ƒ pana saá¹…gÄ• me devÄ• naá¹ƒ jayo ahosi, devÄ• asure yÄ• va s
anubandhiá¹ƒsu. sakko asure palÄ• petvÄ• paÃ±casu á¹-hÄ• nesu Ä• rakkhaá¹ƒ á¹-hapesi.
vedikapÄ• de vajirahatthÄ• indapaá¹-imÄ• yo á¹-hapesi. asurÄ• kÄ• lena kÄ• laá¹ƒ uá¹-á¹-
disvÄ• , ``sakko appamatto tiá¹-á¹-hatÄ«â€™â€™ ti tatova nivattanti. __tato paá¹-inivattitvÄ•
vijitaá¹-á¹-hÄ• nato nivattitvÄ• . __paricÄ• rikÄ• yo_ti mÄ• lÄ• gandhÄ• dikammakÄ• rikÄ• y

<393> __vessavaá¹‡o ca mahÄ• rÄ• jÄ• _ti so kira sakkassa vallabho, balavavissÄ• siko, t
agamÄ• si. __purakkhatvÄ• _ti purato katvÄ• . __pavisiá¹ƒsÅ«_ti pavisitvÄ• pana upaá¸• á
katvÄ• olokayamÄ• nÄ• aá¹-á¹-haá¹ƒsu. __idampi, mÄ• risa moggallÄ• na, passa vejayant
rÄ• maá¹‡eyyaka_nti, mÄ• risa moggallÄ• na, idampi vejayantassa pÄ• sÄ• dassa rÄ• maá
suvaá¹‡á¹‡atthambhe passa, rajatatthambhe maá¹‡itthambhe pavÄ• á¸·atthambhe lohitaá¹.
masÄ• ragallatthambhe muttatthambhe sattaratanatthambhe, tesaá¹ƒyeva suvaá¹‡á¹‡Ä• di
vÄ• á¸·arÅ«pakÄ• ni ca passÄ• ti \Be II 204/ evaá¹ƒ thambhapantiyo Ä• diá¹ƒ katvÄ• rÄ• m

evamÄ• ha. __yathÄ• taá¹ƒ pubbekatapuÃ±Ã±assÄ• _ti \Ne II 199/ yathÄ• pubbe katapuÃ
sobhitabbaá¹ƒ, evamevaá¹ƒ sobhatÄ«ti attho. __atibÄ• á¸·haá¹ƒ_ \Ee II 304/ __kho ayaá¹ƒ
viharatÄ«_ti attano pÄ• sÄ• de nÄ• á¹-akaparivÄ• rena sampattiyÄ• vasena ativiya matto.

__iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• sÄ«_ti iddhimakÄ• si. Ä• pokasiá¹‡aá¹ƒ sa
pÄ• sÄ• dapatiá¹-á¹-hitokÄ• saá¹ƒ udakaá¹ƒ hotÅ«ti iddhiá¹ƒ adhiá¹-á¹-hÄ• ya pÄ• sÄ• daka
pÄ• daá¹…guá¹-á¹-hakena pahari. so pÄ• sÄ• do yathÄ• nÄ• ma udakapiá¹-á¹-he á¹-hapita
aá¹…guliyÄ• pahaá¹-aá¹ƒ aparÄ• paraá¹ƒ kampati calati na santiá¹-á¹-hati. evamevaá¹ƒ sa
sampavedhi, thambhapiá¹-á¹-hasaá¹…ghÄ• á¹-akaá¹‡á¹‡ikagopÄ• nasiÄ• dÄ«ni karakarÄ•
patituá¹ƒ viya Ä• raddhÄ• ni. tena vuttaá¹ƒ --- ``saá¹…kampesi sampakampesi sampavedhe
__acchariyabbhutacittajÄ• tÄ• _ti aho acchariyaá¹ƒ, aho abbhutanti evaá¹ƒ saÃ±jÄ• taaccha
saÃ±jÄ• tatuá¹-á¹-hino ca ahesuá¹ƒ uppannabalavasomanassÄ• . __saá¹ƒvigga_nti ubbigga
__lomahaá¹-á¹-hajÄ• ta_nti jÄ• talomahaá¹ƒsaá¹ƒ, kaÃ±canabhittiyaá¹ƒ á¹-hapitamaá¹‡inÄ•
lomehi Ä• kiá¹‡á¹‡asarÄ«ranti attho. lomahaá¹ƒso ca nÄ• mesa somanassenapi hoti doman
somanassena jÄ• to. thero hi sakkassa somanassavegena saá¹ƒvejetuá¹ƒ taá¹ƒ pÄ• á¹-ihÄ•
somanassavegena saá¹ƒviggalomahaá¹-á¹-haá¹ƒ viditvÄ• ti attho.

<394> __idhÄ• haá¹ƒ, mÄ• risÄ• _ti idÄ• nissa yasmÄ• therena somanassasaá¹ƒvegaá¹ƒ
vinoditaá¹ƒ, tasmÄ• sallakkhetvÄ• evamÄ• ha. __eso nu te, mÄ• risa, so bhagavÄ• satthÄ
kuhiá¹ƒ gatosÄ«ti vutte mayhaá¹ƒ satthu santikanti vadesi, imasmiá¹ƒ devaloke ekapÄ• dak
yaá¹ƒ tvaá¹ƒ evaá¹ƒ vadesi, eso nu te, mÄ• risa, so bhagavÄ• satthÄ• ti pucchiá¹ƒsu. __sa
ettha kiÃ±cÄ• pi thero anagÄ• riyo abhinÄ«hÄ• rasampanno aggasÄ• vako, sakko agÄ• riy
panete sabrahmacÄ• rino honti, tasmÄ• evamÄ• ha. __aho_ \Be II 205/ __nÅ«na te so bha
sabrahmacÄ• rÄ« tÄ• va te evaá¹ƒmahiddhiko, so pana te bhagavÄ• satthÄ• aho nÅ«na m
iddhipÄ• á¹-ihÄ• riyadassane jÄ• tÄ• bhilÄ• pÄ• hutvÄ• evamÄ• haá¹ƒsu.

<395> __Ã±Ä• taÃ±Ã±atarassÄ• _ti \Ne II 200/ paÃ±Ã±Ä• taÃ±Ã±atarassa, sakko hi paÃ±Ã
sesaá¹ƒ sabbattha pÄ• kaá¹-ameva, desanaá¹ƒ pana bhagavÄ• yathÄ• nusandhinÄ• va ni

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mahÄ• taá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ•

<396> __evaá¹ƒ_ \Ne II 201/ \Ee II 305/ __me suta_nti mahÄ• taá¹‡hÄ• saá¹…khayasuttaá
__diá¹-á¹-higata_nti alagaddÅ«pamasutte laddhimattaá¹ƒ diá¹-á¹-higatanti vuttaá¹ƒ, idha sas
ca bhikkhu bahussuto, ayaá¹ƒ appassuto, jÄ• takabhÄ• á¹‡ako bhagavantaá¹ƒ jÄ• takaá¹ƒ

bhikkhave, tena samayena vessantaro ahosiá¹ƒ, mahosadho, vidhurapaá¹‡á¸• ito, senakapa
rÄ• jÄ• ahosiâ€™â€™ nti samodhÄ• nentaá¹ƒ suá¹‡Ä• ti. athassa etadahosi --- ``ime
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• tattha tattheva nirujjhanti, viÃ±Ã±Ä• á¹‡aá¹ƒ pan
paralokato imaá¹ƒ lokaá¹ƒ sandhÄ• vati saá¹ƒsaratÄ«â€™â€™ ti sassatadassanaá¹ƒ uppan
``tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati anaÃ±Ã±aâ€™â€™ nti.

sammÄ• sambuddhena pana, ``viÃ±Ã±Ä• á¹‡aá¹ƒ paccayasambhavaá¹ƒ, sati paccaye upp
viÃ±Ã±Ä• á¹‡assa sambhavoâ€™â€™ ti vuttaá¹ƒ. tasmÄ• ayaá¹ƒ bhikkhu buddhena akath
pahÄ• raá¹ƒ deti, vesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ paá¹-ibÄ• hati, sotukÄ• maá¹ƒ janaá¹ƒ visaá¹ƒvÄ
tiriyaá¹ƒ nipatitvÄ• mahÄ• janassa ahitÄ• ya dukkhÄ• ya paá¹-ipanno. yathÄ• nÄ• ma raÃ±
uppajjamÄ• no mahÄ• janassa ahitÄ• ya dukkhÄ• ya uppajjati, evaá¹ƒ jinasÄ• sane coro \Be
mahÄ• janassa ahitÄ• ya dukkhÄ• ya uppannoti veditabbo. __sambahulÄ• bhikkhÅ«_ti jana
piá¹‡á¸• apÄ• tikabhikkhÅ«. __tenupasaá¹…kamiá¹ƒsÅ«_ti ayaá¹ƒ parisaá¹ƒ labhitvÄ• sÄ•
yÄ• va pakkhaá¹ƒ na labhati, tÄ• vadeva naá¹ƒ diá¹-á¹-higatÄ• vivecemÄ• ti sutasutaá¹-á¹-h
aá¹-á¹-hatvÄ• anisÄ«ditvÄ• upasaá¹…kamiá¹ƒsu.

<398> __katamaá¹ƒ taá¹ƒ sÄ• ti viÃ±Ã±Ä• á¹‡a_nti sÄ• ti yaá¹ƒ tvaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ s
taá¹ƒ viÃ±Ã±Ä• á¹‡anti? __yvÄ• yaá¹ƒ, bhante, vado vedeyyo tatra tatra kalyÄ• á¹‡apÄ• pa
vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«_ti, bhante, yo ayaá¹ƒ vadati vedayati, yo cÄ• yaá¹ƒ tahiá¹ƒ
kusalÄ• kusalakammÄ• naá¹ƒ vipÄ• kaá¹ƒ paccanubhoti. idaá¹ƒ, bhante, viÃ±Ã±Ä• á¹‡aá¹ƒ
vademÄ«ti \Ee II 306/. __kassa nu kho nÄ• mÄ• _ti \Ne II 202/ kassa khattiyassa vÄ• brÄ•
vessasuddagahaá¹-á¹-hapabbajitadevamanussÄ• naá¹ƒ vÄ• aÃ±Ã±atarassa.

<399> __atha kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«_ti kasmÄ• Ä• mantesi? sÄ• tissa kira
maá¹ƒ `moghapurisoâ€™ ti vadati, na ca moghapurisoti vuttamatteneva maggaphalÄ• naá¹
upasenampi hi vaá¹…gantaputtaá¹ƒ, `atilahuá¹ƒ kho tvaá¹ƒ moghapurisa bÄ• hullÄ• ya Ä• v
bhagavÄ• moghapurisavÄ• dena ovadi. thero aparabhÄ• ge ghaá¹-ento vÄ• yamanto cha a
tathÄ• rÅ«paá¹ƒ vÄ«riyaá¹ƒ paggaá¹‡hitvÄ• maggaphalÄ• ni nibbattessÄ• mÄ«â€™â€™ ti
chinnapaccayo ayaá¹ƒ sÄ• sane aviruá¸·hadhammoti dassento bhikkhÅ« Ä• mantesi. __usm
vuttÄ• dhippÄ• yameva. __atha kho bhagavÄ• _ti ayampi pÄ• á¹-iyekko anusandhi. sÄ• tiss
``bhagavÄ• mayhaá¹ƒ maggaphalÄ• naá¹ƒ upanissayo natthÄ«ti vadati, kiá¹ƒ sakkÄ• upan
hi tathÄ• gatÄ• saupanissayasseva dhammaá¹ƒ desenti, yassa kassaci desentiyeva. ahaá¹
sugatovÄ• daá¹ƒ labhitvÄ• saggasampattÅ«pagaá¹ƒ kusalaá¹ƒ karissÄ• mÄ«â€™â€™ ti. a
moghapurisa, tuyhaá¹ƒ ovÄ• daá¹ƒ vÄ• anusÄ• saniá¹ƒ vÄ• demÄ«â€™â€™ ti sugatovÄ•
desanaá¹ƒ Ä• rabhi. tassattho heá¹-á¹-hÄ• vuttanayeneva veditabbo. idÄ• ni parisÄ• ya \Be
sodhento, ``idhÄ• haá¹ƒ bhikkhÅ« paá¹-ipucchissÄ• mÄ«â€™â€™ tiÄ• dimÄ• ha. taá¹ƒ sab
vuttanayeneva veditabbaá¹ƒ.

<400> idÄ• ni viÃ±Ã±Ä• á¹‡assa sappaccayabhÄ• vaá¹ƒ dassetuá¹ƒ __yaá¹ƒ yadeva, bhik
__manaÃ±ca paá¹-icca dhamme cÄ• _ti sahÄ• vajjanena bhavaá¹…gamanaÃ±ca tebhÅ«ma
__kaá¹-á¹-haÃ±ca paá¹-iccÄ• _tiÄ• di opammanidassanatthaá¹ƒ vuttaá¹ƒ. tena kiá¹ƒ dÄ«pet
abhÄ• vaá¹ƒ. yathÄ• hi kaá¹-á¹-haá¹ƒ paá¹-icca jalamÄ• no aggi upÄ• dÄ• napaccaye satiy
paccayavekallena tattheva \Ee II 307/ vÅ«pasammati, na sakalikÄ• dÄ«ni saá¹…kamitvÄ•
sakalikaggÄ«tiÄ• disaá¹…khyaá¹ƒ gacchati, evameva cakkhuÃ±ca paá¹-icca rÅ«pe ca uppa
tasmiá¹ƒ dvÄ• re cakkhurÅ«paÄ• lokamanasikÄ• rasaá¹…khÄ• te paccayamhi satiyeva upp
paccayavekallena tattheva nirujjhati, na sotÄ• dÄ«ni saá¹…kamitvÄ• sotaviÃ±Ã±Ä• á¹‡anti
\Ne II 203/. esa nayo sabbavÄ• resu. iti bhagavÄ• nÄ• haá¹ƒ viÃ±Ã±Ä• á¹‡appavatte dvÄ•
vadÄ• mi, ayaá¹ƒ pana sÄ• ti moghapuriso bhavasaá¹…kantiá¹ƒ vadatÄ«ti sÄ• tiá¹ƒ niggahe

<401> evaá¹ƒ viÃ±Ã±Ä• á¹‡assa sappaccayabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni pana paÃ±can
sappaccayabhÄ• vaá¹ƒ dassento, __bhÅ«tamida_ntiÄ• dimÄ• ha. tattha __bhÅ«tamida_nti
jÄ• taá¹ƒ bhÅ«taá¹ƒ nibbattaá¹ƒ, tumhepi taá¹ƒ bhÅ«tamidanti, bhikkhave, passathÄ• ti. __t
taá¹ƒ panetaá¹ƒ khandhapaÃ±cakaá¹ƒ Ä• hÄ• rasambhavaá¹ƒ paccayasambhavaá¹ƒ, sati p
passathÄ• ti pucchati. __tadÄ• hÄ• ranirodhÄ• _ti tassa paccayassa nirodhÄ• . __bhÅ«tami
nu kho idaá¹ƒ, na nu kho bhÅ«tanti. __tadÄ• hÄ• rasambhavaá¹ƒ nossÅ«_ti taá¹ƒ bhÅ«taá¹
paccayasambhavaá¹ƒ nu kho, na nu khoti. __tadÄ• hÄ• ranirodhÄ• _ti tassa paccayassa ni
nossÅ«_ti taá¹ƒ dhammaá¹ƒ nirodhadhammaá¹ƒ nu kho, na nu khoti. __sammappaÃ±Ã±Ä•
khandhapaÃ±cakaá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ nibbattanti yÄ• thÄ• vasarasalakkhaá¹‡ato vipas
passantassa. __paÃ±Ã±Ä• ya sudiá¹-á¹-ha_nti vuttanayeneva vipassanÄ• paÃ±Ã±Ä• ya sua
ye ye taá¹ƒ pucchaá¹ƒ sallakkhesuá¹ƒ, tesaá¹ƒ tesaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gaá¹‡hanto paÃ±ca
sappaccayabhÄ• vaá¹ƒ dasseti.

idÄ• ni yÄ• ya paÃ±Ã±Ä• ya tehi taá¹ƒ sappaccayaá¹ƒ sanirodhaá¹ƒ khandhapaÃ±cakaá¹ƒ
nittaá¹‡habhÄ• vaá¹ƒ pucchanto __imaá¹ƒ ce tumhe_tiÄ• dimÄ• ha. tattha __diá¹-á¹-hi_nti
vipassanÄ• sammÄ• diá¹-á¹-hiá¹ƒ \Be II 208/. sabhÄ• vadassanena __parisuddhaá¹ƒ_. pac
__pariyodÄ• taá¹ƒ. allÄ«yethÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi allÄ«yitvÄ• vihareyyÄ• tha. __ke
taá¹‡hÄ• diá¹-á¹-hÄ«hi kÄ«á¸·amÄ• nÄ• vihareyyÄ• tha \Ee II 308/. __dhanÄ• yethÄ• _ti dh
gedhaá¹ƒ Ä• pajjeyyÄ• tha. __mamÄ• yethÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi mamattaá¹ƒ uppÄ•
__nittharaá¹‡atthÄ• ya no gahaá¹‡atthÄ• yÄ• _ti yo so mayÄ• caturoghanittharaá¹‡atthÄ• y
desito, no nikantivasena gahaá¹‡atthÄ• ya. api nu taá¹ƒ tumhe Ä• jÄ• neyyÄ• thÄ• ti. vipariy
veditabbo.

<402> idÄ• ni tesaá¹ƒ khandhÄ• naá¹ƒ paccayaá¹ƒ dassento, __cattÄ• rome, bhikkhave, Ä
vuttatthameva. yathÄ• pana eko imaá¹ƒ jÄ• nÄ• sÄ«ti vutto, ``na kevalaá¹ƒ imaá¹ƒ, mÄ• tar
mÄ• tarampÄ«â€™â€™ ti evaá¹ƒ paveá¹‡ivasena jÄ• nanto suá¹-á¹-hu jÄ• nÄ• ti nÄ• ma. e
kevalaá¹ƒ khandhamattameva jÄ• nÄ• ti, khandhÄ• naá¹ƒ paccayampi tesampi paccayÄ• na

evaá¹ƒ sabbapaccayaparamparaá¹ƒ jÄ• nÄ• ti. so taá¹ƒ, buddhabalaá¹ƒ dÄ«pento idÄ• ni p
dassetuá¹ƒ, __ime ca, bhikkhave, cattÄ• ro Ä• hÄ• rÄ• _tiÄ• dimÄ• ha. taá¹ƒ vuttatthameva
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe ... dukkhakkhandhassa samudayo hotÄ«_ti ettha pa
paá¹-iccasamuppÄ• dakathÄ• vitthÄ• retabbÄ• bhaveyya, sÄ• __visuddhimagge_ vitthÄ•

<404> __imasmiá¹ƒ sati idaá¹ƒ hotÄ«_ti imasmiá¹ƒ avijjÄ• dike paccaye sati idaá¹ƒ saá¹…k
hoti. __imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«_ti imassa avijjÄ• dikassa paccayassa uppÄ• dÄ
saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ uppajjati, tenevÄ• ha --- ``yadidaá¹ƒ avijjÄ• paccayÄ• saá
samudayo hotÄ«â€™â€™ ti. evaá¹ƒ vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni vivaá¹-á¹-aá¹ƒ dassent
asesavirÄ• ganirodhÄ• _tiÄ• dimÄ• ha. tattha __avijjÄ• ya tvevÄ• _ti avijjÄ• ya eva tu. __as
virÄ• gasaá¹…khÄ• tena maggena asesanirodhÄ• anuppÄ• danirodhÄ• . __saá¹…khÄ• ran
anuppÄ• danirodho hoti, evaá¹ƒ niruddhÄ• naá¹ƒ pana saá¹…khÄ• rÄ• naá¹ƒ nirodhÄ• viÃ±
viÃ±Ã±Ä• á¹‡Ä• dÄ«naÃ±ca nirodhÄ• nÄ• marÅ«pÄ• dÄ«ni niruddhÄ• niyeva hontÄ«ti das
viÃ±Ã±Ä• á¹‡anirodho_tiÄ• diá¹ƒ vatvÄ• __evametassa kevalassa dukkhakkhandhassa nir
vuttaá¹ƒ. tattha __kevalassÄ• _ti sakalassa, suddhassa vÄ• , sattavirahitassÄ• ti attho. __du
\Ee II 309/ dukkharÄ• sissa. __nirodho hotÄ«_ti anuppÄ• do hoti.

<406> __imasmiá¹ƒ asatÄ«_tiÄ• di vuttapaá¹-ipakkhanayena veditabbaá¹ƒ.

<407> evaá¹ƒ vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathetvÄ• idÄ• ni imaá¹ƒ dvÄ• dasaá¹…gapaccayav
vipassanÄ• ya maggena jÄ• nantassa yÄ• paá¹-idhÄ• vanÄ• pahÄ«yati, tassÄ• abhÄ• vaá
bhikkhave_tiÄ• dimÄ• ha. tattha __evaá¹ƒ jÄ• nantÄ• _ti evaá¹ƒ sahavipassanÄ• ya magge
passantÄ• _ti tasseva vevacanaá¹ƒ. __pubbanta_nti purimakoá¹-á¹-hÄ• saá¹ƒ, atÄ«takhand
attho. __paá¹-idhÄ• veyyÄ• thÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasena paá¹-idhÄ• veyyÄ• tha. sesaá
vitthÄ• ritameva.

idÄ• ni nesaá¹ƒ tattha niccalabhÄ• vaá¹ƒ pucchanto, __api nu tumhe, bhikkhave, evaá¹ƒ jÄ
passantÄ• evaá¹ƒ vadeyyÄ• tha, satthÄ• no garÅ«_tiÄ• dimÄ• ha. tattha __garÅ«_ti bhÄ•
\Ne II 205/. __samaá¹‡o_ti buddhasamaá¹‡o. __aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyyÄ• thÄ•
amhÄ• kaá¹ƒ kiccaá¹ƒ sÄ• dhetuá¹ƒ na sakkotÄ«ti api nu evaá¹ƒsaÃ±Ã±ino hutvÄ• aÃ±Ã±a
satthÄ• raá¹ƒ uddiseyyÄ• tha. __puthusamaá¹‡abrÄ• hmaá¹‡Ä• na_nti evaá¹ƒsaÃ±Ã±ino hu
titthiyasamaá¹‡Ä• naá¹ƒ ceva brÄ• hmaá¹‡Ä• naÃ±ca. __vatakotÅ«halamaá¹…galÄ• nÄ«_t
diá¹-á¹-hikutÅ«halÄ• ni ca diá¹-á¹-hasutamutamaá¹…galÄ• ni ca. __tÄ• ni sÄ• rato paccÄ• g
sÄ• ranti evaá¹ƒsaÃ±Ã±ino hutvÄ• paá¹-iÄ• gaccheyyÄ• tha. evaá¹ƒ nissaá¹-á¹-hÄ• ni ca p
attho. __sÄ• maá¹ƒ Ã±Ä• ta_nti sayaá¹ƒ Ã±Ä• á¹‡ena Ã±Ä• taá¹ƒ. __sÄ• maá¹ƒ diá¹-á¹-ha_
diá¹-á¹-haá¹ƒ. __sÄ• maá¹ƒ vidita_nti sayaá¹ƒ vibhÄ• vitaá¹ƒ pÄ• kaá¹-aá¹ƒ kataá¹ƒ. __upan
mayÄ• , bhikkhave, tumhe iminÄ• sandiá¹-á¹-hikÄ• disabhÄ• vena dhammena nibbÄ• naá¹
__sandiá¹-á¹-hiko_tiÄ• dÄ«namattho __visuddhimagge_ vitthÄ• rito. __idametaá¹ƒ paá¹-icca

vacanamidaá¹ƒ tumhehi sÄ• maá¹ƒ Ã±Ä• tÄ• dibhÄ• vaá¹ƒ paá¹-icca vuttaá¹ƒ.

<408> __tiá¹‡á¹‡aá¹ƒ kho pana, bhikkhave_ti kasmÄ• Ä• rabhi? nanu heá¹-á¹-hÄ• vaá¹-á
desanÄ• matthakaá¹ƒ pÄ• pitÄ• ti? Ä• ma pÄ• pitÄ• . ayaá¹ƒ pana pÄ• á¹-iekko anusandhi
lokasannivÄ• so paá¹-isandhisammÅ«á¸·ho, tassa sammohaá¹-á¹-hÄ• naá¹ƒ \Ee II 310/ vido
karissÄ• mÄ«â€™â€™ ti imaá¹ƒ desanaá¹ƒ Ä• rabhi. apica vaá¹-á¹-amÅ«laá¹ƒ avijjÄ• , viva
buddhuppÄ• do, iti vaá¹-á¹-amÅ«laá¹ƒ avijjaá¹ƒ vivaá¹-á¹-amÅ«laÃ±ca buddhuppÄ• daá¹ƒ d
ekavÄ• raá¹ƒ vaá¹-á¹-avivaá¹-á¹-avasena desanaá¹ƒ matthakaá¹ƒ pÄ• pessÄ• mÄ«â€™â€™
tattha __sannipÄ• tÄ• _ti samodhÄ• nena piá¹‡á¸• abhÄ• vena. __gabbhassÄ• _ti gabbhe n
__avakkanti hotÄ«_ti nibbatti hoti. katthaci hi __gabbho_ti mÄ• tukucchi vutto. yathÄ• ha ---

``yamekarattiá¹ƒ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti || (J I 15.363).

katthaci gabbhe nibbattanasatto. yathÄ• ha --- ``yathÄ• kho, panÄ• nanda, aÃ±Ã±Ä• itthik
mÄ• se gabbhaá¹ƒ kucchinÄ• pariharitvÄ• vijÄ• yantÄ«â€™â€™ ti (MN III 205). idha satto
sandhÄ• ya vuttaá¹ƒ ``gabbhassa avakkanti hotÄ«â€™â€™ ti.

__idhÄ• _ti \Ne II 206/ imasmiá¹ƒ sattaloke. __mÄ• tÄ• ca utunÄ« hotÄ«_ti idaá¹ƒ utusama
vuttaá¹ƒ. mÄ• tugÄ• massa kira yasmiá¹ƒ okÄ• se dÄ• rako nibbattati, tattha mahatÄ« lohita
saá¹‡á¹-hahitvÄ• bhijjitvÄ• paggharati, vatthu suddhaá¹ƒ hoti, suddhe vatthumhi mÄ• tÄ• p
sannipatitesu yÄ• va satta divasÄ• ni khettameva hoti. tasmiá¹ƒ samaye hatthaggÄ• haveá¹
aá¹…gaparÄ• masanenapi dÄ• rako nibbattatiyeva. __gandhabbo_ti tatrÅ«pagasatto. __pa
mÄ• tÄ• pitÅ«naá¹ƒ sannipÄ• taá¹ƒ olokayamÄ• no samÄ«pe á¹-hito paccupaá¹-á¹-hito nÄ•
pana eko satto tasmiá¹ƒ okÄ• se nibbattanako hotÄ«ti ayamettha adhippÄ• yo. __saá¹ƒsaye
bhavissÄ• mi ahaá¹ƒ vÄ• , putto vÄ• meâ€™â€™ ti evaá¹ƒ mahantena jÄ«vitasaá¹ƒsayena
bhikkhave_ti tadÄ• kira mÄ• tulohitaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ sampattaá¹ƒ puttasinehena paá
evamÄ• ha. __vaá¹…kaka_nti gÄ• madÄ• rakÄ• naá¹ƒ kÄ«á¸·anakaá¹ƒ khuddakanaá¹…ga
dÄ«ghadaá¹‡á¸• ena rassadaá¹‡á¸• akaá¹ƒ paharaá¹‡akÄ«á¸·Ä• . __mokkhacika_nti sampa
daá¹‡á¸• akaá¹ƒ gahetvÄ• bhÅ«miyaá¹ƒ vÄ• sÄ«saá¹ƒ á¹-hapetvÄ• heá¹-á¹-hupariyabhÄ•
\Ee II 311/ vuttaá¹ƒ hoti. __ciá¹…gulakaá¹ƒ_ vuccati tÄ• lapaá¹‡á¹‡Ä• dÄ«hi kataá¹ƒ vÄ• tap
paribbhamanacakkaá¹ƒ \Be II 211/. __pattÄ• á¸·hakaá¹ƒ_ vuccati paá¹‡á¹‡anÄ• á¸·ikÄ• , tÄ
minantÄ• kÄ«á¸·anti. __rathaka_nti khuddakarathaá¹ƒ. __dhanukampi_ khuddakadhanume

<409> __sÄ• rajjatÄ«_ti rÄ• gaá¹ƒ uppÄ• deti. __byÄ• pajjatÄ«_ti byÄ• pÄ• daá¹ƒ uppÄ• d
__anupaá¹-á¹-hitakÄ• yasatÄ«_ti kÄ• ye sati kÄ• yasati, taá¹ƒ anupaá¹-á¹-hapetvÄ• ti attho.
akusalacitto. __yatthassa te pÄ• pakÄ• _ti yassaá¹ƒ phalasamÄ• pattiyaá¹ƒ ete nirujjhanti, t

nÄ• dhigacchatÄ«ti attho. __anurodhavirodha_nti rÄ• gaÃ±ceva dosaÃ±ca. __abhinandatÄ«
abhinandati, taá¹‡hÄ• vaseneva aho sukhantiÄ• dÄ«ni vadanto abhivadati. __ajjhosÄ• ya ti
taá¹‡hÄ• ajjhosÄ• nagahaá¹‡ena gilitvÄ• pariniá¹-á¹-hapetvÄ• gaá¹‡hÄ• ti. sukhaá¹ƒ vÄ•
abhinandatu, dukkhaá¹ƒ kathaá¹ƒ abhinandatÄ«ti? ``ahaá¹ƒ dukkhito mama dukkhaâ€™â€™
nÄ• ma. __uppajjati nandÄ«_ti taá¹‡hÄ• uppajjati. __tadupÄ• dÄ• na_nti sÄ• va taá¹‡hÄ•
upÄ• dÄ• naá¹ƒ nÄ• ma. tassa upÄ• dÄ• napaccayÄ• bhavo ... pe ... samudayo hotÄ«ti, ida
ekavÄ• raá¹ƒ dvisandhi tisaá¹…khepaá¹ƒ paccayÄ• kÄ• ravaá¹-á¹-aá¹ƒ dassitaá¹ƒ.

410-4__._ idÄ• ni \Ne II 207/ vivaá¹-á¹-aá¹ƒ dassetuá¹ƒ __idha, bhikkhave, tathÄ• gato loke
uppajjatÄ«_tiÄ• dimÄ• ha. tattha __appamÄ• á¹‡acetaso_ti appamÄ• á¹‡aá¹ƒ lokuttaraá¹ƒ
appamÄ• á¹‡acetaso, maggacittasamaá¹…gÄ«ti attho. __imaá¹ƒ kho me tumhe, bhikkhave,
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ dhÄ• rethÄ• _ti, bhikkhave, imaá¹ƒ saá¹ƒkhittena desitaá¹ƒ
taá¹‡hÄ• saá¹…khayavimuttidesanaá¹ƒ tumhe niccakÄ• laá¹ƒ dhÄ• reyyÄ• tha mÄ• pamajj
vimuttipaá¹-ilÄ• bhahetuto __vimuttÄ«_ti vuttÄ• . __mahÄ• taá¹‡hÄ• jÄ• lataá¹‡hÄ• saá¹…g
taá¹‡hÄ• va saá¹ƒsibbitaá¹-á¹-hena mahÄ• taá¹‡hÄ• jÄ• laá¹ƒ, saá¹…ghaá¹-itaá¹-á¹-hena sa
iti imasmiá¹ƒ mahÄ• taá¹‡hÄ• jÄ• le taá¹‡hÄ• saá¹…ghÄ• á¹-e ca imaá¹ƒ sÄ• tiá¹ƒ bhikkhuâ
paá¹-imukkaá¹ƒ dhÄ• retha. anupaviá¹-á¹-ho antogadhoti naá¹ƒ dhÄ• rethÄ• ti attho. sesaá¹
uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• taá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahÄ• assapurasuttavaá¹‡á¹‡anÄ•

<415> __evaá¹ƒ_ \Ne II 208/ \Ee II 312/ \Be II 212/ __me suta_nti mahÄ• assapurasuttaá¹ƒ
__aá¹…gesÅ«_ti aá¹…gÄ• nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi
``aá¹…gÄ• â€™â€™ ti vuccati, tasmiá¹ƒ aá¹…gesu janapade. __assapuraá¹ƒ nÄ• ma aá¹…
__assapura_nti nagaranÄ• mena laddhavohÄ• ro aá¹…gÄ• naá¹ƒ janapadassa eko nigamo
viharatÄ«ti attho. __bhagavÄ• etadavocÄ• _ti etaá¹ƒ ``samaá¹‡Ä• samaá¹‡Ä• ti vo, bhikkh
saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• divacanamavoca.

kasmÄ• pana evaá¹ƒ avocÄ• ti. tasmiá¹ƒ kira nigame manussÄ• saddhÄ• pasannÄ• bud
saá¹…ghamÄ• makÄ• , tadahupabbajitasÄ• maá¹‡erampi vassasatikattherasadisaá¹ƒ katvÄ
pubbaá¹‡hasamayaá¹ƒ bhikkhusaá¹…ghaá¹ƒ piá¹‡á¸• Ä• ya pavisantaá¹ƒ disvÄ• bÄ«janaá
khettaá¹ƒ gacchantÄ• pi, pharasuÄ• dÄ«ni gahetvÄ• araÃ±Ã±aá¹ƒ pavisantÄ• pi tÄ• ni upa
bhikkhusaá¹…ghassa nisÄ«danaá¹-á¹-hÄ• naá¹ƒ Ä• sanasÄ• laá¹ƒ vÄ• maá¹‡á¸• apaá¹ƒ v
sammajjitvÄ• Ä• sanÄ• ni paÃ±Ã±apetvÄ• arajapÄ• nÄ«yaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• b

yÄ• gukhajjakÄ• dÄ«ni datvÄ• katabhattakiccaá¹ƒ bhikkhusaá¹…ghaá¹ƒ uyyojetvÄ• tato tÄ
khettaá¹ƒ vÄ• araÃ±Ã±aá¹ƒ vÄ• gantvÄ• attano kammÄ• ni karonti, kammantaá¹-á¹-hÄ• n
nÄ• ma natthi. cattÄ• ro maggaá¹-á¹-hÄ• cattÄ• ro phalaá¹-á¹-hÄ• ti aá¹-á¹-ha puggalÄ• ari
``evarÅ«pena sÄ«lena, evarÅ«pena Ä• cÄ• rena, evarÅ«pÄ• ya paá¹-ipattiyÄ• samannÄ• g
uá¸·Ä• raguá¹‡Ä• â€™â€™ ti bhikkhusaá¹…ghasseva vaá¹‡á¹‡aá¹ƒ kathenti. kammantaá¹-
bhuttasÄ• yamÄ• sÄ• gharadvÄ• re nisinnÄ• pi, sayanigharaá¹ƒ pavisitvÄ• nisinnÄ• pi bhi
vaá¹‡á¹‡aá¹ƒ kathenti. bhagavÄ• tesaá¹ƒ manussÄ• naá¹ƒ nipaccakÄ• raá¹ƒ disvÄ• bhikk
piá¹‡á¸• apÄ• tÄ• pacÄ• yane niyojetvÄ• etadavoca.

__ye dhammÄ• samaá¹‡akaraá¹‡Ä• ca brÄ• hmaá¹‡akaraá¹‡Ä• cÄ• _ti ye dhammÄ• sa
samitapÄ• pasamaá¹‡aÃ±ca \Ee II 313/ bÄ• hitapÄ• pabrÄ• hmaá¹‡aÃ±ca karontÄ«ti attho.
samaá¹‡assa samaá¹‡iyÄ• ni samaá¹‡akaraá¹‡Ä«yÄ• ni \Be II 213/. katamÄ• ni tÄ«á¹‡i?
adhisÄ«lasikkhÄ• samÄ• dÄ• naá¹ƒ, adhicittasikkhÄ• samÄ• dÄ• naá¹ƒ \Ne II 209/, adhipaÃ
nti (AN I 3.82) ettha pana samaá¹‡ena kattabbadhammÄ• vuttÄ• . tepi ca samaá¹‡akaraá¹‡
hirottappÄ• divasena desanÄ• vitthÄ• ritÄ• . __evaá¹ƒ no ayaá¹ƒ amhÄ• ka_nti ettha __no_
ayaá¹ƒ amhÄ• kanti attho. __mahapphalÄ• mahÄ• nisaá¹ƒsÄ• _ti ubhayampi atthato ekam
__saphalÄ• _ti ayaá¹ƒ tasseva attho. yassÄ• hi phalaá¹ƒ natthi, sÄ• vaÃ±jhÄ• nÄ• ma hot
savaá¸• á¸• hi, idaá¹ƒ saphalatÄ• ya vevacanaá¹ƒ. __evaÃ±hi vo, bhikkhave, sikkhitabba_nt
tumhehi sikkhitabbaá¹ƒ. iti bhagavÄ• iminÄ• ettakena á¹-hÄ• nena hirottappÄ• dÄ«naá¹ƒ d
kathesi. kasmÄ• ? vacanapathapacchindanatthaá¹ƒ. sace hi koci acirapabbajito bÄ• labhikk
``bhagavÄ• hirottappÄ• didhamme samÄ• dÄ• ya vattathÄ• ti vadati, ko nu kho tesaá¹ƒ sar
Ä• nisaá¹ƒsoâ€™â€™ ti? tassa vacanapathapacchindanatthaá¹ƒ. ayaÃ±ca Ä• nisaá¹ƒso, im
paripÅ«ritÄ• samitapÄ• pasamaá¹‡aá¹ƒ nÄ• ma bÄ• hitapÄ• pabrÄ• hmaá¹‡aá¹ƒ nÄ• ma k
uppÄ• denti, paccayadÄ• yakÄ• naá¹ƒ mahapphalataá¹ƒ sampÄ• denti, pabbajjaá¹ƒ avaÃ±j
karontÄ«ti vaá¹‡á¹‡aá¹ƒ abhÄ• si. ayamettha saá¹…khepo. vitthÄ• rato pana vaá¹‡á¹‡akath
II 373; Ps II 373) vuttanayeneva veditabbÄ• .

<416> __hirottappenÄ• _ti ``yaá¹ƒ hirÄ«yati hirÄ«yitabbena, ottappati ottappitabbenÄ• â€™
evaá¹ƒ vitthÄ• ritÄ• ya hiriyÄ• ceva ottappena ca. apicettha ajjhattasamuá¹-á¹-hÄ• nÄ• __h
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ __ottappaá¹ƒ_. attÄ• dhipateyyÄ• hirÄ«, lokÄ• dhipateyya
lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ, vitthÄ• ra
sabbÄ• kÄ• rena visuddhimagge vuttÄ• . apica ime dve dhammÄ• lokaá¹ƒ pÄ• lanato __lok
kathitÄ• . yathÄ• ha --- ``dveme, bhikkhave, sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti. katame d
\Ee II 314/. ime kho, bhikkhave, dve sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lenti. ime ca kho, bhikk
dhammÄ• lokaá¹ƒ na pÄ• leyyuá¹ƒ, nayidha paÃ±Ã±Ä• yetha, `mÄ• tÄ• â€™ ti vÄ• , `mÄ•
`mÄ• tulÄ• nÄ«â€™ ti vÄ• , `Ä• cariyabhariyÄ• â€™ ti vÄ• , `garÅ«naá¹ƒ dÄ• rÄ• â€™ ti vÄ
loko agamissa, yathÄ• ajeá¸·akÄ• kukkuá¹-asÅ«karÄ• soá¹‡asiá¹…gÄ• lÄ• â€™â€™ ti (A
``devadhammÄ• â€™â€™ ti kathitÄ• . yathÄ• ha ---

``hiriottappasampannÄ• \Ne II 210/, sukkadhammasamÄ• hitÄ• .

santo sappurisÄ• loke, devadhammÄ• ti vuccareâ€™â€™ ti || (J I 1.6).

mahÄ• cundattherassa pana kilesasallekhanapaá¹-ipadÄ• ti katvÄ• dassitÄ• . yathÄ• ha --
bhavissanti, mayamettha hirimanÄ• bhavissÄ• mÄ• ti sallekho karaá¹‡Ä«yo. pare anottÄ• p
ottÄ• pÄ« bhavissÄ• mÄ• ti sallekho karaá¹‡Ä«yoâ€™â€™ ti (MN I 83). imeva mahÄ• kassa
ovÄ• dÅ«pasampadÄ• ti katvÄ• dassitÄ• . vuttaÃ±hetaá¹ƒ --- ``tasmÄ• tiha te, kassapa, ev
tibbaá¹ƒ me hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavissati theresu navesu majjhimesÅ«ti. e
sikkhitabbaâ€™â€™ nti (SN I 2.154). idha panete __samaá¹‡adhammÄ• nÄ• mÄ• _ti dass

yasmÄ• pana ettÄ• vatÄ• sÄ• maÃ±Ã±attho matthakaá¹ƒ patto nÄ• ma hoti, tasmÄ• apan
dassetuá¹ƒ __siyÄ• kho pana, bhikkhave, tumhÄ• ka_ntiÄ• dimÄ• ha. tattha __sÄ• maÃ±Ã
``katamaÃ±ca, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko maggo. sey
... pe ... sammÄ• samÄ• dhi, idaá¹ƒ vuccati, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ. katamo ca, bhikk
bhikkhave, rÄ• gakkhayo dosakkhayo mohakkhayo, ayaá¹ƒ vuccati, bhikkhave, sÄ• maÃ±Ã
maggo ``sÄ• maÃ±Ã±aâ€™â€™ nti, phalanibbÄ• nÄ• ni ``sÄ• maÃ±Ã±atthoâ€™â€™ ti vut
maggampi phalampi ekato katvÄ• sÄ• maÃ±Ã±attho kathitoti veditabbo. __Ä• rocayÄ• mÄ«
__paá¹-ivedayÄ• mÄ«_ti jÄ• nÄ• pemi.

<417> __parisuddho no kÄ• yasamÄ• cÄ• ro_ti ettha kÄ• yasamÄ• cÄ• ro parisuddho apan
bhikkhu pÄ• á¹‡aá¹ƒ \Ee II 315/ hanati adinnaá¹ƒ Ä• diyati, kÄ• mesu micchÄ• carati, tassa
aparisuddho nÄ• ma, ayaá¹ƒ pana kammapathavaseneva vÄ• rito. yo pana pÄ• á¹‡inÄ• vÄ
daá¹‡á¸• ena vÄ• satthena vÄ• paraá¹ƒ potheti viheá¹-heti, tassa kÄ• yasamÄ• cÄ• ro \Ne
ayampi sikkhÄ• padabaddheneva paá¹-ikkhitto. imasmiá¹ƒ sutte ubhayampetaá¹ƒ akathetvÄ
kathito. yo hi bhikkhu pÄ• nÄ«yaghaá¹-e vÄ• pÄ• nÄ«yaá¹ƒ pivantÄ• naá¹ƒ, patte vÄ• bhat
kÄ• kÄ• naá¹ƒ nivÄ• raá¹‡avasena hatthaá¹ƒ vÄ• daá¹‡á¸• aá¹ƒ vÄ• leá¸• á¸• uá¹ƒ vÄ• ug
aparisuddho. viparÄ«to parisuddho nÄ• ma. __uttÄ• no_ti uggato pÄ• kaá¹-o. __vivaá¹-o_ti
ubhayenÄ• pi parisuddhataá¹ƒyeva dÄ«peti. __na ca chiddavÄ• _ti sadÄ• ekasadiso antara
__saá¹ƒvuto_ti kilesÄ• naá¹ƒ dvÄ• ra pidahanena pidahito, na vajjapaá¹-icchÄ• danatthÄ• y

<418> __vacÄ«samÄ• cÄ• re_pi yo bhikkhu musÄ• vadati, pisuá¹‡aá¹ƒ katheti, pharusaá¹
palapati, tassa vacÄ«samÄ• cÄ• ro aparisuddho nÄ• ma. ayaá¹ƒ pana kammapathavasena
vÄ• dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• Ä• dÄ«hi khuá¹ƒsento vadati, tassa vacÄ«samÄ• cÄ• ro
sikkhÄ• padabaddheneva paá¹-ikkhitto. imasmiá¹ƒ sutte ubhayampetaá¹ƒ akathetvÄ• paran
yo hi bhikkhu daharena vÄ• sÄ• maá¹‡erena vÄ• , ``kacci, bhante, amhÄ• kaá¹ƒ upajjhÄ• y
vutte, sambahulÄ• , Ä• vuso, bhikkhubhikkhuniyo ekasmiá¹ƒ padese vicadiá¹ƒsu, upajjhÄ• y

vikkÄ• yikasÄ• kabhaá¹‡á¸• ikaá¹ƒ ukkhipitvÄ• gato bhavissatÄ«â€™â€™ tiÄ• dinÄ• naye
evarÅ«paá¹ƒ kathaá¹ƒ katheti, tassa vacÄ«samÄ• cÄ• ro aparisuddho. viparÄ«to parisuddh

<419> __manosamÄ• cÄ• re_ yo bhikkhu abhijjhÄ• lu byÄ• pannacitto micchÄ• diá¹-á¹-hik
aparisuddho nÄ• ma. ayaá¹ƒ pana kammapathavaseneva vÄ• rito. yo pana upanikkhittaá¹ƒ
sÄ• diyati, tassa manosamÄ• cÄ• ro aparisuddho nÄ• ma. ayampi sikkhÄ• padabaddhenev
ubhayampetaá¹ƒ akathetvÄ• paramasallekho nÄ• ma kathito. yo pana bhikkhu kÄ• mavitak
byÄ• pÄ• davitakkaá¹ƒ \Be II 216/ \Ee II 316/ vÄ• vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakketi, tassa
aparisuddho. viparÄ«to parisuddho nÄ• ma.

<420> Ä• jÄ«vasmiá¹ƒ yo bhikkhu Ä• jÄ«vahetu vejjakammaá¹ƒ pahiá¹‡agamanaá¹ƒ gaá¹‡
arumakkhanaá¹ƒ deti, telaá¹ƒ pacatÄ«ti ekavÄ«satianesanÄ• vasena jÄ«vikaá¹ƒ kappeti. yo
bhuÃ±jati, tassa Ä• jÄ«vo aparisuddho nÄ• ma. ayaá¹ƒ pana sikkhÄ• padabaddheneva paá
ubhayampetaá¹ƒ akathetvÄ• paramasallekho nÄ• ma kathito. yo hi bhikkhu sappinavanÄ«t
labhitvÄ• , ``sve vÄ• punadivase vÄ• bhavissatÄ«â€™â€™ ti \Ne II 212/ sannidhikÄ• rakaá
pana nimbaá¹…kurÄ• dÄ«ni disvÄ• sÄ• maá¹‡ere vadati --- ``aá¹ƒá¹…kure khÄ• dathÄ• â€
khÄ• ditukÄ• moti kappiyaá¹ƒ katvÄ• denti, dahare pana sÄ• maá¹‡ere vÄ• pÄ• nÄ«yaá¹ƒ
thero pÄ• nÄ«yaá¹ƒ pivitukÄ• moti pÄ• nÄ«yasaá¹…khaá¹ƒ dhovitvÄ• denti, tampi paribhuÃ
aparisuddho nÄ• ma hoti. viparÄ«to parisuddho nÄ• ma.

<422> __mattaÃ±Ã±Å«_ti pariyesanapaá¹-iggahaá¹‡aparibhogesu mattaÃ±Ã±Å«, yuttaÃ±Ã

<423> __jÄ• gariyamanuyuttÄ• _ti rattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• ekasmiá¹ƒ koá¹
okÄ• saá¹ƒ datvÄ• paÃ±ca koá¹-á¹-hÄ• se jÄ• gariyamhi yuttÄ• payuttÄ• . __sÄ«haseyya_
petaseyyÄ• , sÄ«haseyyÄ• , tathÄ• gataseyyÄ• ti catasso seyyÄ• . tattha ``yebhuyyena, bhi
vÄ• mena passena sentÄ«â€™â€™ ti (AN I 4.246) ayaá¹ƒ __kÄ• mabhogiseyyÄ• , _ tesu h
sayÄ• no nÄ• ma natthi.

``yebhuyyena, bhikkhave, petÄ• uttÄ• nÄ• sentÄ«â€™â€™ ti (AN I 4.246) ayaá¹ƒ __petas
appamaá¹ƒsalohitattÄ• aá¹-á¹-hisaá¹…ghÄ• tajaá¹-itÄ• ekena passena sayituá¹ƒ na sakko

``yebhuyyena \Be II 217/, bhikkhave, sÄ«ho migarÄ• jÄ• naá¹…guá¹-á¹-haá¹ƒ antarasatthi
dakkhiá¹‡ena passena setÄ«â€™â€™ ti (AN I 4.246) ayaá¹ƒ __sÄ«haseyyÄ• _. tejussadatt
purimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne pacchimapÄ• de ekasmiá¹ƒ á¹-hapetvÄ• naá¹…guá¹-á¹
pakkhipitvÄ• purimapÄ• dapacchimapÄ• danaá¹…guá¹-á¹-hÄ• naá¹ƒ á¹-hitokÄ• saá¹ƒ salla
purimapÄ• dÄ• naá¹ƒ matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati \Ee II 317/. divasampi sayitvÄ
utrÄ• santo pabujjhati. sÄ«saá¹ƒ pana ukkhipitvÄ• purimapÄ• dÄ• naá¹ƒ á¹-hitokÄ• saá¹ƒ s
á¹-hÄ• naá¹ƒ vijahitvÄ• á¹-hitaá¹ƒ hoti, ``nayidaá¹ƒ tuyhaá¹ƒ jÄ• tiyÄ• , na sÅ«rabhÄ• vassa

anattamano hutvÄ• tattheva sayati, na gocarÄ• ya pakkamati. avijahitvÄ• á¹-hite pana ``tuy
sÅ«rabhÄ• vassa ca anurÅ«pamidaâ€™â€™ nti haá¹-á¹-hatuá¹-á¹-ho uá¹-á¹-hÄ• ya sÄ«hav
kesarabhÄ• raá¹ƒ vidhunitvÄ• \Ne II 213/ tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• y
catutthajjhÄ• naseyyÄ• pana __tathÄ• gataseyyÄ• _ti vuccati. tÄ• su idha sÄ«haseyyÄ• Ä
tejussadairiyÄ• pathattÄ• uttamaseyyÄ• nÄ• ma. __pÄ• de pÄ• da_nti dakkhiá¹‡apÄ• de v
__accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ• ya Ä«sakaá¹ƒ atikkamma á¹-hapetvÄ• , gopphakena hi go
jÄ• á¹‡umhi saá¹…ghaá¹-á¹-iyamÄ• ne abhiá¹‡haá¹ƒ vedanÄ• uppajjati, cittaá¹ƒ ekaggaá¹ƒ
aphÄ• sukÄ• hoti. yathÄ• pana na saá¹…ghaá¹-á¹-eti, evaá¹ƒ atikkamma á¹-hapite vedanÄ
ekaggaá¹ƒ hoti, seyyÄ• phÄ• sukÄ• hoti, tasmÄ• evamÄ• ha.

<425> __abhijjhaá¹ƒ loke_tiÄ• di cÅ«á¸·ahatthipade vitthÄ• ritaá¹ƒ.

<426> yÄ• panÄ• yaá¹ƒ __seyyathÄ• pi, bhikkhave_ti upamÄ• vuttÄ• . tattha __iá¹‡aá¹ƒ Ä
dhanaá¹ƒ gahetvÄ• . __byantÄ« kareyyÄ• _ti vigatantÄ• ni kareyya. yathÄ• tesaá¹ƒ kÄ• ka
nÄ• ma nÄ• vasissati, evaá¹ƒ kareyya, sabbaso paá¹-iniyyÄ• teyyÄ• ti attho. __tatonidÄ• na
Ä• á¹‡aá¹‡yanidÄ• naá¹ƒ. so hi aá¹‡aá¹‡omhÄ«ti Ä• vajjanto balavapÄ• mojjaá¹ƒ labhati,
balavasomanassamadhigacchati. tena vuttaá¹ƒ --- ``labhetha pÄ• mojjaá¹ƒ, adhigaccheyya

visabhÄ• gavedanuppattiyÄ• kakaceneva catuiriyÄ• pathaá¹ƒ chindanto Ä• bÄ• dhatÄ«ti Ä
__Ä• bÄ• dhiko_. taá¹ƒsamuá¹-á¹-hÄ• nena dukkhena \Be II 218/ __dukkhito. adhimattagilÄ
__nacchÄ• deyyÄ• _ti adhimattabyÄ• dhiparetatÄ• ya na rucceyya. __balamattÄ• _ti balam
bhaveyyÄ• ti attho. __tatonidÄ• na_nti Ä• rogyanidÄ• naá¹ƒ, tassa hi arogomhÄ«ti Ä• vajjay
tena vuttaá¹ƒ --- ``labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassaâ€™â€™ nti. __na_ \E
bhogÄ• naá¹ƒ vayo_ti kÄ• kaá¹‡ikamattampi bhogÄ• naá¹ƒ vayo na bhaveyya. __tatonidÄ•
bandhanÄ• mokkhanidÄ• naá¹ƒ, sesaá¹ƒ vuttanayeneva sabbapadesu yojetabbaá¹ƒ. __ana
adhÄ«no, attano ruciyÄ• kiÃ±ci kÄ• tuá¹ƒ na labhati. __parÄ• dhÄ«no_ti paresu adhÄ«no,
pavattati. __na yena kÄ• maá¹ƒ gamo_ti yena disÄ• bhÄ• genassa kÄ• mo hoti. icchÄ• upp
gantuá¹ƒ na labhati. __dÄ• sabyÄ• _ti dÄ• sabhÄ• vÄ• . __bhujisso_ti attano santako \Ne II
bhujissanidÄ• naá¹ƒ. __kantÄ• raddhÄ• namagga_nti kantÄ• raá¹ƒ addhÄ• namaggaá¹ƒ, ni
__tatonidÄ• na_nti khemantabhÅ«minidÄ• naá¹ƒ.

__ime paÃ±ca nÄ«varaá¹‡e appahÄ«ne_ti ettha bhagavÄ• appahÄ«naá¹ƒ kÄ• macchanda
sesÄ• ni rogÄ• disadisÄ• ni katvÄ• dasseti. tatrÄ• yaá¹ƒ sadisatÄ• --- yo hi paresaá¹ƒ iá¹‡á
vinÄ• seti. so tehi iá¹‡aá¹ƒ dehÄ«ti vuccamÄ• nopi pharusaá¹ƒ vuccamÄ• nopi bajjhamÄ• n
paá¹-ibÄ• hituá¹ƒ na sakkoti, sabbaá¹ƒ titikkhati, titikkhakÄ• raá¹‡aÃ±hissa taá¹ƒ iá¹‡aá¹ƒ h
yamhi kÄ• macchandena rajjati, taá¹‡hÄ• gaá¹‡ena taá¹ƒ vatthuá¹ƒ gaá¹‡hÄ• ti, so tena pha
bajjhamÄ• nopi pahariyamÄ• nopi sabbaá¹ƒ titikkhati. titikkhakÄ• raá¹‡aÃ±hissa so kÄ• mac
gharasÄ• mikehi vadhÄ«yamÄ• nÄ• naá¹ƒ itthÄ«naá¹ƒ viyÄ• ti. evaá¹ƒ iá¹‡aá¹ƒ viya __kÄ•

yathÄ• pana pittarogÄ• turo madhusakkarÄ• dÄ«supi dinnesu pittarogÄ• turatÄ• ya tesaá¹
tittakaá¹ƒ tittakanti uggiratiyeva. evamevaá¹ƒ byÄ• pannacitto hitakÄ• mehi Ä• cariyupajjhÄ•
ovadÄ«yamÄ• no ovÄ• daá¹ƒ na gaá¹‡hÄ• ti, ``ati viya me tumhe upaddavethÄ• â€™â€™ t
pittarogÄ• turatÄ• ya so puriso madhusakkarÄ• dirasaá¹ƒ viya, kodhÄ• turatÄ• ya \Be II 219
sÄ• sanarasaá¹ƒ na vindatÄ«ti. evaá¹ƒ rogo viya __byÄ• pÄ• do_ daá¹-á¹-habbo.

yathÄ• \Ne II 215/ pana nakkhattadivase bandhanÄ• gÄ• re baddho puriso nakkhattassa n
na pariyosÄ• naá¹ƒ passati. so dutiyadivase mutto, ``aho hiyyo nakkhattaá¹ƒ manÄ• paá¹ƒ,
gÄ«taâ€™â€™ ntiÄ• dÄ«ni sutvÄ• pi paá¹-ivacanaá¹ƒ na deti. kiá¹ƒ kÄ• raá¹‡Ä• ? nakkhatt
evamevaá¹ƒ \Ee II 319/ thinamiddhÄ• bhibhÅ«to bhikkhu vicittanayepi dhammassavane pav
Ä• diá¹ƒ, na majjhaá¹ƒ, na pariyosÄ• naá¹ƒ jÄ• nÄ• ti. so uá¹-á¹-hite dhammassavane, ``aho
kÄ• raá¹‡aá¹ƒ, aho upamÄ• â€™â€™ ti dhammassavanassa vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• nÄ
deti. kiá¹ƒ kÄ• raá¹‡Ä• ? thinamiddhavasena dhammakathÄ• ya ananubhÅ«tattÄ• ti. evaá¹ƒ
__thinamiddhaá¹ƒ_ daá¹-á¹-habbaá¹ƒ.

yathÄ• pana nakkhattaá¹ƒ kÄ«á¸·antopi dÄ• so, ``idaá¹ƒ nÄ• ma accÄ• yikaá¹ƒ karaá¹‡Ä«
tattha gaccha, no ce gacchasi, hatthapÄ• daá¹ƒ vÄ• te chindÄ• mi kaá¹‡á¹‡anÄ• saá¹ƒ vÄ•
gacchatiyeva, nakkhattassa Ä• dimajjhapariyosÄ• naá¹ƒ anubhavituá¹ƒ na labhati. kasmÄ•
evamevaá¹ƒ vinaye appakataÃ±Ã±unÄ• vivekatthÄ• ya araÃ±Ã±aá¹ƒ paviá¹-á¹-henÄ• pi kis
kappiyamaá¹ƒsepi akappiyamaá¹ƒsasaÃ±Ã±Ä• ya uppannÄ• ya vivekaá¹ƒ pahÄ• ya sÄ«lav
santike gantabbaá¹ƒ hoti. vivekasukhaá¹ƒ anubhavituá¹ƒ na labhati. kasmÄ• ? uddhaccakuk
evaá¹ƒ dÄ• sabyaá¹ƒ viya __uddhaccakukkuccaá¹ƒ_ daá¹-á¹-abbaá¹ƒ.

yathÄ• pana kantÄ• raddhÄ• namaggapaá¹-ipanno puriso corehi manussÄ• naá¹ƒ viluttokÄ
disvÄ• daá¹‡á¸• akasaddenapi sakuá¹‡asaddenapi corÄ• Ä• gatÄ• ti ussaá¹…kitaparisaá¹
tiá¹-á¹-hatipi, nivattatipi, gataá¹-á¹-hÄ• nato Ä• gataá¹-á¹-hÄ• nameva bahutaraá¹ƒ hoti. so k
khemantabhÅ«miá¹ƒ pÄ• puá¹‡Ä• ti vÄ• , na vÄ• pÄ• puá¹‡Ä• ti. evamevaá¹ƒ yassa aá¹-á¹
uppannÄ• hoti. so ``buddho nu kho, na nu kho buddhoâ€™â€™ tiÄ• dinÄ• nayena vicikicc
saddhÄ• ya gaá¹‡hituá¹ƒ na sakkoti. asakkonto maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• na pÄ• puá¹‡
kantÄ• raddhÄ• namagge ``corÄ• atthi natthÄ«â€™â€™ ti punappunaá¹ƒ Ä• sappanaparis
chambhitatta cittassa uppÄ• dento khemantapattiyÄ• antarÄ• yaá¹ƒ karoti, evaá¹ƒ __vicikic
na buddhoâ€™â€™ tiÄ• dinÄ• nayena punappunaá¹ƒ Ä• sappanaparisappanaá¹ƒ apariyog
cittassa uppÄ• dayamÄ• nÄ• ariyabhÅ«mippattiyÄ• antarÄ• yaá¹ƒ karotÄ«ti kantÄ• raddhÄ

idÄ• ni \Ee II 320/ __seyyathÄ• pi, bhikkhave, Ä• á¹‡aá¹‡ya_nti ettha bhagavÄ• pahÄ«nak
Ä• á¹‡aá¹‡yasadisaá¹ƒ, sesÄ• ni Ä• rogyÄ• disadisÄ• ni katvÄ• dasseti. tatrÄ• yaá¹ƒ sadis

iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojetvÄ• samiddhakammanto, ``idaá¹ƒ iá¹‡aá¹ƒ nÄ• ma p
cintetvÄ• savaá¸• á¸• hikaá¹ƒ iá¹‡aá¹ƒ niyyÄ• tetvÄ• paá¹‡á¹‡aá¹ƒ phÄ• lÄ• peyya. athass
koci dÅ«taá¹ƒ peseti, na paá¹‡á¹‡aá¹ƒ, so iá¹‡asÄ• mike disvÄ• pi sace icchati, Ä• sanÄ• u
uá¹-á¹-hahati. kasmÄ• ? tehi saddhiá¹ƒ nillepatÄ• ya alaggatÄ• ya. evameva bhikkhu, ``ayaá
palibodhamÅ«laâ€™â€™ nti satipaá¹-á¹-hÄ• ne vuttanayeneva cha dhamme bhÄ• vetvÄ• I
II 216/ pajahati. tassevaá¹ƒ pahÄ«nakÄ• macchandassa yathÄ• iá¹‡amuttassa purisassa iá
bhayaá¹ƒ na chambhitattaá¹ƒ hoti. evameva paravatthumhi neva saá¹…go na bandho hoti. e
passato kileso na samudÄ• carati. tasmÄ• bhagavÄ• Ä• á¹‡aá¹‡yamiva kÄ• macchandapp

yathÄ• pana so pittarogÄ• turo puriso bhesajjakiriyÄ• ya taá¹ƒ rogaá¹ƒ vÅ«pasametvÄ• ta
madhusakkarÄ• dÄ«naá¹ƒ rasaá¹ƒ vindati. evamevaá¹ƒ bhikkhu, ``ayaá¹ƒ byÄ• pÄ• do nÄ•
cha dhamme bhÄ• vetvÄ• byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ pajahati. so evaá¹ƒ pahÄ«nabyÄ• p
puriso madhusakkarÄ• dÄ«ni madhurÄ• ni sampiyÄ• yamÄ• no paá¹-isevati. evamevaá¹ƒ Ä
sikkhÄ• piyamÄ• no sirasÄ• sampaá¹-icchitvÄ• sampiyÄ• yamÄ• no sikkhati. tasmÄ• bhag
byÄ• pÄ• dappahÄ• namÄ• ha.

yathÄ• \Be II 221/ so nakkhattadivase bandhanÄ• gÄ• raá¹ƒ pavesito puriso aparasmiá¹ƒ n
``pubbepi ahaá¹ƒ pamÄ• dadosena baddho taá¹ƒ nakkhattaá¹ƒ nÄ• nubhavÄ• mi, idÄ• ni ap
yathÄ• ssa paccatthikÄ• okÄ• saá¹ƒ na labhanti. evaá¹ƒ appamatto hutvÄ• nakkhattaá¹ƒ a
nakkhattaá¹ƒ aho nakkhattaâ€™â€™ nti udÄ• naá¹ƒ udÄ• nesi. evameva bhikkhu, ``idaá¹ƒ
mahÄ• anatthakaraâ€™â€™ nti cha dhamme bhÄ• vetvÄ• thinamiddhanÄ«varaá¹‡aá¹ƒ pa
pahÄ«nathinamiddho yathÄ• bandhanÄ• mutto puriso sattÄ• hampi nakkhattassa Ä• dimaj
anubhavati. evamevaá¹ƒ bhikkhu dhammanakkhattassa Ä• dimajjhapariyosÄ• naá¹ƒ anubha
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• bhagavÄ• bandhanÄ• mokkhamiva thinamiddhappahÄ

yathÄ• pana dÄ• so kaÃ±cideva mittaá¹ƒ upanissÄ• ya sÄ• mikÄ• naá¹ƒ dhanaá¹ƒ datvÄ•
tato paá¹-á¹-hÄ• ya yaá¹ƒ icchati, taá¹ƒ kareyya. evameva bhikkhu, ``idaá¹ƒ uddhaccakukku
mahÄ• anatthakaraâ€™â€™ nti cha dhamme bhÄ• vetvÄ• uddhaccakukkuccaá¹ƒ pajahati.
pahÄ«nuddhaccakukkucco yathÄ• bhujisso puriso yaá¹ƒ icchati, taá¹ƒ karoti. na taá¹ƒ koci
nivatteti. evamevaá¹ƒ bhikkhu yathÄ• sukhaá¹ƒ nekkhammapaá¹-ipadaá¹ƒ paá¹-ipajjati, na n
uddhaccakukkuccaá¹ƒ \Ne II 217/ balakkÄ• rena tato nivatteti. tasmÄ• bhagavÄ• bhujissaá
uddhaccakukkuccappahÄ• namÄ• ha.

yathÄ• balavÄ• puriso hatthasÄ• raá¹ƒ gahetvÄ• sajjÄ• vudho saparivÄ• ro kantÄ• raá¹ƒ
dÅ«ratova disvÄ• palÄ• yeyyuá¹ƒ. so sotthinÄ• taá¹ƒ kantÄ• raá¹ƒ nittharitvÄ• khemantaá
haá¹-á¹-hatuá¹-á¹-ho assa. evamevaá¹ƒ bhikkhu, ``ayaá¹ƒ vicikicchÄ• nÄ• ma anatthakÄ• ri
bhÄ• vetvÄ• vicikicchaá¹ƒ pajahati. so evaá¹ƒ pahÄ«navicikiccho yathÄ• balavÄ• sajjÄ• vu
nibbhayo core tiá¹‡aá¹ƒ viya agaá¹‡etvÄ• sotthinÄ• nikkhamitvÄ• khemantabhÅ«miá¹ƒ pÄ

duccaritakantÄ• raá¹ƒ nittharitvÄ• paramakhemantabhÅ«miá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ pÄ•
khemantabhÅ«miá¹ƒ viya vicikicchÄ• pahÄ• namÄ• ha.

<427> __imameva kÄ• ya_nti imaá¹ƒ karajakÄ• yaá¹ƒ. __abhisandetÄ«_ti temeti sneheti, s
pavattapÄ«tisukhaá¹ƒ karoti. __parisandetÄ«_ti samantato sandeti. __paripÅ«retÄ«_ti vÄ• y
pÅ«reti. __paripparatÄ«_ti samantato phusati \Be II 222/. __sabbÄ• vato kÄ• yassÄ• _ti as
sabbakoá¹-á¹-hÄ• savato kÄ• yassa. kiÃ±ci upÄ• dinnakasantatipavattiá¹-á¹-hÄ• ne chavima
aá¹‡umattampi á¹-hÄ• naá¹ƒ paá¹-hamajjhÄ• nasukhena aphuá¹-á¹-haá¹ƒ nÄ• ma na hoti. _
nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni kÄ• tuÃ±ceva yojetuÃ±ca sannetuÃ±ca. __kaá¹ƒsathÄ• le_ti yena
katabhÄ• jane. mattikabhÄ• janaá¹ƒ pana thiraá¹ƒ na hoti, sannentassa bhijjati, tasmÄ• taá
__paripphosakaá¹ƒ paripphosaka_nti siÃ±citvÄ• siÃ±citvÄ• . __sanneyyÄ• _ti vÄ• mahatth
gahetvÄ• dakkhiá¹‡ena hatthena pamÄ• á¹‡ayuttaá¹ƒ udakaá¹ƒ siÃ±citvÄ• siÃ±citvÄ• par
kareyya. __snehÄ• nugatÄ• _ti udakasinehena anugatÄ• . __snehaparetÄ• _ti udakasinehe
__santarabÄ• hirÄ• _ti saddhiá¹ƒ antopadesena ceva bahipadesena ca, sabbatthakameva u
attho. __na ca paggharia¹‡Ä«_ti na bindu bindu udakaá¹ƒ paggharati, sakkÄ• hoti hatthena
aá¹…gulÄ«hi gahetuá¹ƒ ovaá¹-á¹-ikampi kÄ• tunti attho.

<428> dutiyajjhÄ• nasukhaupamÄ• yaá¹ƒ __ubbhitodako_ti ubbhinnaudako, na heá¹-á¹-hÄ•
uggacchanaudako, antoyeva pana ubbhijjanaudakoti attho. __Ä• yamukha_nti Ä• gamanam
megho. __kÄ• lenakÄ• la_nti kÄ• le kÄ• le, anvaddhamÄ• saá¹ƒ vÄ• anudasÄ• haá¹ƒ vÄ• t
vuá¹-á¹-hiá¹ƒ. __nÄ• nuppaveccheyyÄ• _ti na paveseyya, na vasseyyÄ• ti attho. __sÄ«tÄ•
ubbhijjitvÄ• _ti sÄ«taá¹ƒ vÄ• ri taá¹ƒ udakarahadaá¹ƒ pÅ«rayamÄ• naá¹ƒ ubbhijjitvÄ• . heá¹
uggacchanaudakaÃ±hi uggantvÄ• uggantvÄ• bhijjantaá¹ƒ udakaá¹ƒ khobheti. catÅ«hi disÄ
purÄ• á¹‡apaá¹‡á¹‡atiá¹‡akaá¹-á¹-hadaá¹‡á¸• akÄ• dÄ«hi udakaá¹ƒ khobheti. vuá¹-á¹-hiuda
dhÄ• rÄ• nipÄ• tapupphuá¸·akehi udakaá¹ƒ khobheti. sannisinnameva pana hutvÄ• iddhini
udakaá¹ƒ imaá¹ƒ padesaá¹ƒ pharati, imaá¹ƒ padesaá¹ƒ na pharatÄ«ti natthi. tena aphuá¹-ok
tattha rahado viya karajakÄ• yo, udakaá¹ƒ viya dutiyajjhÄ• nasukhaá¹ƒ. sesaá¹ƒ purimanaye

<429> tatiyajjhÄ• nasukhaupamÄ• yaá¹ƒ \Be II 223/ uppalÄ• ni ettha santÄ«ti __uppalinÄ«
eseva nayo. ettha ca setarattanÄ«lesu yaá¹ƒkiÃ±ci uppalaá¹ƒ uppalameva, Å«nakasatapatta
satapattaá¹ƒ padumaá¹ƒ. pattaniyamaá¹ƒ vÄ• vinÄ• pi setaá¹ƒ padumaá¹ƒ, rattaá¹ƒ puá¹‡á
vinicchayo. __udakÄ• nuggatÄ• nÄ«_ti udakato na uggatÄ• ni. __antonimuggaposÄ«nÄ«_ti
anto nimuggÄ• niyeva hutvÄ• posÄ«ni, vaá¸• á¸• hÄ«nÄ«ti attho. sesaá¹ƒ purimanayeneva

<430> catutthajjhÄ• nasukhaupamÄ• yaá¹ƒ __parisuddhena cetasÄ• pariyodÄ• tenÄ• _ti e
parisuddhaá¹ƒ. pabhassaraá¹-á¹-hena pariyodÄ• taá¹ƒ veditabbaá¹ƒ. __odÄ• tena vatthenÄ
utupharaá¹‡atthaá¹ƒ vuttaá¹ƒ. kiliá¹-á¹-havatthena hi utupharaá¹‡aá¹ƒ na hoti, taá¹…khaá¹‡
utupharaá¹‡aá¹ƒ balavaá¹ƒ hoti. imissÄ• hi upamÄ• ya vatthaá¹ƒ viya karajakÄ• yo. utupha

catutthajjhÄ• nasukhaá¹ƒ. tasmÄ• yathÄ• sunhÄ• tassa purisassa parisuddhaá¹ƒ vatthaá¹ƒ
nisinnassa sarÄ«rato utu sabbameva vatthaá¹ƒ pharati, na koci vatthassa aphuá¹-okÄ• so h
catutthajjhÄ• nasukhena bhikkhuno karajakÄ• yassa na koci okÄ• so aphuá¹-o hotÄ«ti evan
catutthajjhÄ• nacittameva vÄ• vatthaá¹ƒ viya, taá¹ƒsamuá¹-á¹-hÄ• narÅ«paá¹ƒ utupharaá¹‡
katthaci odÄ• tavatthe kÄ• yaá¹ƒ apphusantepi taá¹ƒsamuá¹-á¹-hÄ• nena utunÄ• sabbattha
hoti. evaá¹ƒ catutthajjhÄ• nasamuá¹-á¹-hitena sukhumarÅ«pena sabbatthakameva bhikkhur
hotÄ«ti evamettha attho daá¹-á¹-habbo.

<431> pubbenivÄ• saÃ±Ä• á¹‡aupamÄ• yaá¹ƒ \Ne II 219/ __taá¹ƒdivasaá¹ƒ katakiriyÄ• pÄ
taá¹ƒdivasaá¹ƒ gatagÄ• mattayameva gahitaá¹ƒ. tattha gÄ• mattayaá¹ƒ gatapuriso viya pub
daá¹-á¹-habbo. tayo gÄ• mÄ• viya tayo bhavÄ• daá¹-á¹-habbÄ• . tassa purisassa tÄ«su gÄ
katakiriyÄ• ya Ä• vibhÄ• vo viya pubbenivÄ• sÄ• ya cittaá¹ƒ abhinÄ«haritvÄ• nisinnassa bh
katakiriyÄ• ya Ä• vibhÄ• vo daá¹-á¹-habbo.

<432> dibbacakkhuupamÄ• yaá¹ƒ \Be II 224/ __dve agÄ• rÄ• _ti dve gharÄ• . __sadvÄ• rÄ
__anucaá¹…kamante_ti aparÄ• paraá¹ƒ saÃ±carante. __anuvicarante_ti ito cito ca vicarante
nikkhamitvÄ• etaá¹ƒ gehaá¹ƒ, etasmÄ• vÄ• nikkhamitvÄ• imaá¹ƒ gehaá¹ƒ pavisanavaser
dve agÄ• rÄ• sadvÄ• rÄ• viya cutipaá¹-isandhiyo, cakkhumÄ• \Ee II 324/ puriso viya dibba
cakkhumato purisassa dvinnaá¹ƒ gehÄ• naá¹ƒ antare á¹-hatvÄ• passato dve agÄ• re
pavisanakanikkhamanakapurisÄ• naá¹ƒ pÄ• kaá¹-akÄ• lo viya dibbacakkhulÄ• bhino Ä• lok
olokentassa cavanakaupapajjanakasattÄ• naá¹ƒ pÄ• kaá¹-akÄ• lo. kiá¹ƒ pana te Ã±Ä• á¹‡a
puggalassÄ• ti? Ã±Ä• á¹‡assa. tassa pÄ• kaá¹-attÄ• pana puggalassa pÄ• kaá¹-Ä• yevÄ• t

<433> Ä• savakkhayaÃ±Ä• á¹‡aupamÄ• yaá¹ƒ __pabbatasaá¹…khepe_ti pabbatamatthake
sippiyo ca sambukÄ• ca __sippisambukaá¹ƒ_. sakkharÄ• ca kathalÄ• ca __sakkharakatha
ghaá¹-Ä• ti __macchagumbaá¹ƒ. tiá¹-á¹-hantampi carantampÄ«_ti ettha sakkharakathalaá¹ƒ
itarÄ• ni carantipi tiá¹-á¹-hantipi. yathÄ• pana antarantarÄ• á¹-hitÄ• supi nisinnÄ• supi vijjan
gÄ• vo carantÄ«â€™â€™ ti carantiyo upÄ• dÄ• ya itarÄ• pi carantÄ«ti vuccanti. evaá¹ƒ tiá¹-
sakkharakathalaá¹ƒ upÄ• dÄ• ya itarampi dvayaá¹ƒ tiá¹-á¹-hantanti vuttaá¹ƒ. itaraÃ±ca dvay
upÄ• dÄ• ya sakkharakathalampi carantanti vuttaá¹ƒ. tattha cakkhumato purisassa tÄ«re á¹-
sippisambukÄ• dÄ«naá¹ƒ vibhÅ«takÄ• lo viya Ä• savÄ• naá¹ƒ khayÄ• ya cittaá¹ƒ nÄ«haritv
catunnaá¹ƒ saccÄ• naá¹ƒ vibhÅ«takÄ• lo daá¹-á¹-habbo.

<434> idÄ• ni sattahÄ• kÄ• rehi saliá¹…gato saguá¹‡ato khÄ«á¹‡Ä• savassa nÄ• maá¹ƒ ga
bhikkhave, bhikkhu samaá¹‡o itipÄ«_tiÄ• dimÄ• ha. tattha __evaá¹ƒ kho, bhikkhave, bhikkh
__hotÄ«_tiÄ• dÄ«su, bhikkhave, evaá¹ƒ bhikkhu samitapÄ• pattÄ• __samaá¹‡o_ hoti. bÄ•
hoti. nhÄ• takilesattÄ• __nhÄ• tako_ hoti, dhotakilesattÄ• ti attho. catumaggaÃ±Ä• á¹‡asaá
akusaladhammÄ• naá¹ƒ gatattÄ• __vedagÅ«_ hoti, viditattÄ• ti attho. teneva __viditÄ• ssa

kilesÄ• naá¹ƒ sutattÄ• __sottiyo_ hoti, nissutattÄ• \Be II 225/ apahatattÄ• ti attho. kilesÄ• n
__ariyo_ hoti, hatattÄ• ti attho. tehi Ä• rakattÄ• __arahaá¹ƒ_ hoti, dÅ«rÄ«bhÅ«tattÄ• ti attho
pÄ• kaá¹-amevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• assapurasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÅ«á¸·aassapurasuttavaá¹‡á¹‡anÄ•

<435> __evaá¹ƒ_ \Ne II 221/ \Ee II 325/ __me suta_nti cÅ«á¸·aassapurasuttaá¹ƒ. tassa des
purimasadisameva. __samaá¹‡asÄ• mÄ«cippaá¹-ipadÄ• _ti samaá¹‡Ä• naá¹ƒ anucchavikÄ
anulomappaá¹-ipadÄ• .

<436> __samaá¹‡amalÄ• na_ntiÄ• dÄ«su ete dhammÄ• uppajjamÄ• nÄ• samaá¹‡e malin
``samaá¹‡amalÄ• â€™â€™ ti vuccanti. etehi samaá¹‡Ä• dussanti, padussanti, tasmÄ• __s
ete uppajjitvÄ• samaá¹‡e kasaá¹-e niroje karonti milÄ• penti, tasmÄ• __samaá¹‡akasaá¹-Ä
__Ä• pÄ• yikÄ• naá¹ƒ á¹-hÄ• nÄ• na_nti apÄ• ye nibbattÄ• pakÄ• naá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ
duggatiyaá¹ƒ vipÄ• kavedanÄ• ya paccayÄ• naá¹ƒ. __matajaá¹ƒ nÄ• mÄ• _ti manussÄ• tik
sughaá¹ƒsitvÄ• taá¹ƒ ayacuá¹‡á¹‡aá¹ƒ maá¹ƒsena saddhiá¹ƒ madditvÄ• koÃ±casakuá¹‡e
kÄ• tuá¹ƒ asakkontÄ• maranti. no ce maranti, paharitvÄ• mÄ• renti. atha tesaá¹ƒ kucchiá¹ƒ
udakena dhovitvÄ• cuá¹‡á¹‡aá¹ƒ gahetvÄ• maá¹ƒsena saddhiá¹ƒ madditvÄ• puna khÄ• d
khÄ• dÄ• petvÄ• gahitena ayacuá¹‡á¹‡ena Ä• vudhaá¹ƒ karonti. susikkhitÄ• ca naá¹ƒ ayal
bahuhatthakammamÅ«laá¹ƒ labhitvÄ• karonti. taá¹ƒ matasakuá¹‡ato jÄ• tattÄ• ``matajaâ€
atitikhiá¹‡aá¹ƒ hoti. __pÄ«tanisita_nti udakapÄ«taÃ±ceva silÄ• ya ca sunighaá¹ƒsitaá¹ƒ. __s
kosiyÄ• . __sampÄ• ruta_nti pariyonaddhaá¹ƒ. __sampaliveá¹-hita_nti samantato veá¹-hitaá

<437> __rajojallikassÄ• _ti \Be II 226/ rajojalladhÄ• rino. __udakorohakassÄ• _ti divasassa
udakaá¹ƒ orohantassa. __rukkhamÅ«likassÄ• _ti rukkhamÅ«lavÄ• sino. __abbhokÄ• sikass
__ubbhaá¹-á¹-hakassÄ• _ti uddhaá¹ƒ á¹-hitakassa. __pariyÄ• yabhattikassÄ• _ti mÄ• savÄ•
aá¸• á¸• hamÄ• savÄ• rena vÄ• bhuÃ±jantassa. sabbametaá¹ƒ bÄ• hirasamayeneva kathit
cÄ«varadharo bhikkhu saá¹…ghÄ• á¹-ikoti na vuccati. rajojalladhÄ• raá¹‡Ä• divatÄ• ni imas
buddhavacanassa buddhavacanameva nÄ• maá¹ƒ, na mantÄ• ti. rukkhamÅ«liko, abbhokÄ•
labbhati. tampi bÄ• hirasamayeneva kathitaá¹ƒ. __jÄ• tameva_ \Ee II 326/ __na_nti taá¹ƒdiv
\Ne II 222/ naá¹ƒ. __saá¹…ghÄ• á¹-ikaá¹ƒ kareyyu_nti saá¹…ghÄ• á¹-ikaá¹ƒ vatthaá¹ƒ nivÄ•
saá¹…ghÄ• á¹-ikaá¹ƒ kareyyuá¹ƒ. esa nayo sabbattha.

<438> __visuddhamattÄ• naá¹ƒ samanupassatÄ«_ti attÄ• naá¹ƒ visujjhantaá¹ƒ passati. vis

vattabbo. __pÄ• mojjaá¹ƒ jÄ• yatÄ«_ti tuá¹-á¹-hÄ• kÄ• ro jÄ• yati. __pamuditassa pÄ«tÄ«_ti
sakalasarÄ«raá¹ƒ khobhayamÄ• nÄ• pÄ«ti jÄ• yati. __pÄ«timanassa kÄ• yo_ti pÄ«tisampa
nÄ• makÄ• yo. __passambhatÄ«_ti vigatadaratho hoti. __sukhaá¹ƒ vedetÄ«_ti kÄ• yikampi
vediyati. __cittaá¹ƒ samÄ• dhiyatÄ«_ti iminÄ• nekkhammasukhena sukhitassa cittaá¹ƒ sam
appanÄ• pattaá¹ƒ viya hoti. __so mettÄ• sahagatena cetasÄ• _ti heá¹-á¹-hÄ• kilesavasena
vuá¹-á¹-havuá¹-á¹-hi viya nadiá¹ƒ yathÄ• nusandhinÄ• brahmavihÄ• rabhÄ• vanaá¹ƒ otiá¹‡a
vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ visuddhimagge vuttameva. __seyyathÄ• pi, bhikkhave, p
mahÄ• sÄ«hanÄ• dasutte maggo pokkharaá¹‡iyÄ• upamito, idha sÄ• sanaá¹ƒ upamitanti v
khayÄ• samaá¹‡o hotÄ«_ti sabbakilesÄ• naá¹ƒ samitattÄ• paramatthasamaá¹‡o hotÄ«ti. s
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·aassapurasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÅ«á¸·ayamakavaggo

1. sÄ• leyyakasuttavaá¹‡á¹‡anÄ•

<439> __evaá¹ƒ_ \Ne II 223/ \Be II 227/ __me suta_nti sÄ• leyyakasuttaá¹ƒ. tattha __kosal
jÄ• napadino rÄ• jakumÄ• rÄ• . tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hÄ«saddena kosalÄ•
janapade. porÄ• á¹‡Ä• panÄ• hu --- yasmÄ• pubbe mahÄ• panÄ• daá¹ƒ rÄ• jakumÄ• raá¹
sitamattampi akarontaá¹ƒ sutvÄ• rÄ• jÄ• Ä• ha --- ``yo mama puttaá¹ƒ hasÄ• peti, sabbÄ•
alaá¹…karomÄ«â€™â€™ ti. tato naá¹…galÄ• nipi chaá¸• á¸• etvÄ• mahÄ• janakÄ• ye sann
sattavassÄ• ni nÄ• nÄ• kÄ«á¸·ikÄ• yo dassetvÄ• naá¹ƒ hasÄ• petuá¹ƒ nÄ• sakkhiá¹ƒsu. ta
devanaá¹-aá¹ƒ pesesi. so dibbanÄ• á¹-akaá¹ƒ dassetvÄ• hasÄ• pesi. atha te manussÄ• at
vasanokÄ• sÄ• bhimukhÄ• pakkamiá¹ƒsu. te paá¹-ipathe mittasuhajjÄ• dayo disvÄ• paá¹-i
``kacci, bho, kusalaá¹ƒ, kacci, bho, kusalaâ€™â€™ nti Ä• haá¹ƒsu. tasmÄ• taá¹ƒ ``kusalaá
vacanaá¹ƒ upÄ• dÄ• ya so padeso kosalÄ• ti vuccatÄ«ti.

__cÄ• rikaá¹ƒ caramÄ• no_ti aturitacÄ• rikaá¹ƒ caramÄ• no. __mahatÄ• bhikkhusaá¹…ghe
sahassaá¹ƒ vÄ• satasahassaá¹ƒ vÄ• ti evaá¹ƒ aparicchinnena mahatÄ• bhikkhusaá¹…ghe
__brÄ• hmaá¹‡agÄ• mo_ti brÄ• hmaá¹‡Ä• naá¹ƒ samosaraá¹‡agÄ• mopi brÄ• hmaá¹‡agÄ•
bhogagÄ• mopi. idha samosaraá¹‡agÄ• mo adhippeto. __tadavasarÄ«_ti taá¹ƒ avasari, san
panettha aniyÄ• mito; tasmÄ• tassa avidÅ«re buddhÄ• naá¹ƒ anucchaviko eko vanasaá¹‡á
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ gatoti veditabbo. __assosu_nti suá¹‡iá¹ƒsu upalabhiá¹ƒsu.

sotadvÄ• rasampattavacananigghosÄ• nusÄ• rena jÄ• niá¹ƒsu. __kho_ti avadhÄ• raá¹‡atth
nipÄ• to. tattha \Ne II 224/ avadhÄ• raá¹‡atthena assosuá¹ƒyeva \Be II 228/, na nesaá¹ƒ ko
ahosÄ«ti ayamattho veditabbo. padapÅ«raá¹‡ena byaÃ±janasiliá¹-á¹-hatÄ• mattameva.

idÄ• ni yamatthaá¹ƒ assosuá¹ƒ, taá¹ƒ pakÄ• setuá¹ƒ __samaá¹‡o khalu, bho, gotamo_tiÄ•
samitapÄ• pattÄ• __samaá¹‡o_ti veditabbo. __khalÅ«_ti anussavanatthe nipÄ• to. __bho_t
Ä• lapanamattaá¹ƒ. __gotamo_ti bhagavato gottavasena paridÄ«panaá¹ƒ. tasmÄ• __sama
ettha samaá¹‡o kira, bho, gotamagottoti evamattho daá¹-á¹-habbo. __sakyaputto_ti idaá¹ƒ p
uccÄ• kulaparidÄ«panaá¹ƒ. __sakyakulÄ• pabbajito_ti saddhÄ• pabbajitabhÄ• vadÄ«panaá
anabhibhÅ«to aparikkhÄ«á¹‡aá¹ƒyeva taá¹ƒ kulaá¹ƒ pahÄ• ya saddhÄ• pabbajitoti vuttaá¹ƒ
vuttatthameva. __taá¹ƒ kho panÄ• _ti itthambhÅ«tÄ• khyÄ• natthe upayogavacanaá¹ƒ, tass
gotamassÄ• ti attho. __kalyÄ• á¹‡o_ti \Ee II 328/ kalyÄ• á¹‡aguá¹‡asamannÄ• gato, seá¹-á
__kittisaddo_ti kittiyeva, thutighoso vÄ• . __abbhuggato_ti sadevakaá¹ƒ lokaá¹ƒ ajjhottharitv
``itipi so bhagavÄ• ... pe ... buddho bhagavÄ• â€™â€™ ti.

tatrÄ• yaá¹ƒ padasambandho --- so bhagavÄ• itipi arahaá¹ƒ, itipi sammÄ• sambuddho ... p
iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti. tattha Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naá
paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ti imehi tÄ• va kÄ• raá¹‡eh
veditabbotiÄ• dinÄ• nayena mÄ• tikaá¹ƒ nikkhipitvÄ• sabbÄ• neva etÄ• ni padÄ• ni visudd
buddhÄ• nussatiniddese vitthÄ• ritÄ• nÄ«ti tato tesaá¹ƒ vitthÄ• ro gahetabbo.

__sÄ• dhu kho panÄ• _ti sundaraá¹ƒ kho pana; atthÄ• vahaá¹ƒ sukhÄ• vahanti vuttaá¹ƒ hot
arahata_nti yathÄ• rÅ«po so bhavaá¹ƒ gotamo, evarÅ«pÄ• naá¹ƒ anekehipi kappakoá¹-isata
dullabhadassanÄ• naá¹ƒ byÄ• mappabhÄ• parikkhittehi asÄ«tianubyaÃ±janaratanapaá¹-ima
dvattiá¹ƒsmahÄ• purisalakkhaá¹‡avarehi samÄ• kiá¹‡á¹‡amanoramasarÄ«rÄ• naá¹ƒ atappa
atimadhuradhammanigghosÄ• naá¹ƒ, yathÄ• bhÅ«taguá¹‡Ä• dhigamena loke arahantoti lad
__dassanaá¹ƒ hotÄ«_ti pasÄ• dasommÄ• ni akkhÄ«ni ummÄ«letvÄ• dassanamattampi sÄ•
aá¹-á¹-haá¹…gasamannÄ• gatena brahmassarena dhammaá¹ƒ \Ne II 225/ \Be II 229/ deser
labhissÄ• ma, sÄ• dhutaraá¹ƒyeva bhavissatÄ«ti evaá¹ƒ ajjhÄ• sayaá¹ƒ katvÄ• .

__yena bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti sabbakiccÄ• ni pahÄ• ya tuá¹-á¹-hamÄ• na
__etadavocu_nti duvidhÄ• hi pucchÄ• agÄ• rikapucchÄ• anagÄ• rikapucchÄ• ca. tattha `
kiá¹ƒ akusalaâ€™â€™ nti iminÄ• nayena agÄ• rikapucchÄ• Ä• gatÄ• . ``ime kho, bhante,
paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™ ti iminÄ• nayena anagÄ• rikapucchÄ• . ime pana a
agÄ• rikapucchaá¹ƒ pucchantÄ• etaá¹ƒ, ``ko nu kho, bho gotama, hetu ko paccayoâ€™â€™
tesaá¹ƒ bhagavÄ• yathÄ• na sakkonti sallakkhetuá¹ƒ, evaá¹ƒ \Ee II 329/ saá¹ƒkhitteneva t
vissajjento, __adhammacariyÄ• visamacariyÄ• hetu kho gahapatayo_tiÄ• dimÄ• ha. kasmÄ
sallakkhenti, evaá¹ƒ vissajjesÄ«ti? paá¹‡á¸• itamÄ• nikÄ• hi te; Ä• ditova mÄ• tikaá¹ƒ aá¹-á

sallakkhenti, evaá¹ƒ atthe vitthÄ• rite, desanaá¹ƒ uttÄ• nikÄ• ti maÃ±Ã±antÄ• avajÄ• nanti,
evameva katheyyÄ• mÄ• ti vattÄ• ro bhavanti. tena nesaá¹ƒ bhagavÄ• yathÄ• na sakkonti
saá¹ƒkhitteneva tÄ• va paÃ±haá¹ƒ vissajjesi. tato sallakkhetuá¹ƒ asakkontehi vitthÄ• radesa
vitthÄ• rena desetuá¹ƒ, __tena hi gahapatayo_tiÄ• dimÄ• ha. tattha __tena hÄ«_ti kÄ• raá¹‡
maá¹ƒ tumhe yÄ• catha, tasmÄ• ti attho.

<440> __tividha_nti tÄ«hi koá¹-á¹-hÄ• sehi. __kÄ• yenÄ• _ti kÄ• yadvÄ• rena. __adhamma
adhammacariyasaá¹…khÄ• tÄ• visamacariyÄ• . ayaá¹ƒ panettha padattho, adhammassa c
adhammakaraá¹‡anti attho. visamÄ• cariyÄ• , visamassa vÄ• kammassa cariyÄ• ti visama
sÄ• visamacariyÄ• cÄ• ti adhammacariyÄ• visamacariyÄ• . etenupÄ• yena sabbesu kaá¹‡
__luddo_ti kakkhaá¸·o. __dÄ• ruá¹‡o_ti sÄ• hasiko. __lohitapÄ• á¹‡Ä«_ti paraá¹ƒ jÄ«vitÄ•
lohitena lippanti. sacepi na lippanti, tathÄ• vidho lohitapÄ• á¹‡Ä«tveva vuccati. __hatappaha
hate ca parassa pahÄ• radÄ• ne \Be II 230/, pahate ca paramÄ• raá¹‡e niviá¹-á¹-ho. __aday
nikkaruá¹‡ataá¹ƒ Ä• panno.

__yaá¹ƒ taá¹ƒ parassÄ• _ti yaá¹ƒ taá¹ƒ parassa santakaá¹ƒ. __paravittÅ«pakaraá¹‡a_nti ta
vittÅ«pakaraá¹‡aá¹ƒ tuá¹-á¹-hijananaá¹ƒ \Ne II 226/ parikkhÄ• rabhaá¹‡á¸• akaá¹ƒ. __gÄ• m
antogÄ• me vÄ• á¹-hapitaá¹ƒ. __araÃ±Ã±agataá¹ƒ vÄ• _ti araÃ±Ã±e rukkhaggapabbatama
__adinna_nti tehi parehi kÄ• yena vÄ• vÄ• cÄ• ya vÄ• adinnaá¹ƒ. __theyyasaá¹…khÄ• ta_
thenassa bhÄ• vo theyyaá¹ƒ, avaharaá¹‡acittassetaá¹ƒ adhivacanaá¹ƒ. saá¹…khÄ• saá¹…
koá¹-á¹-hÄ• sassetaá¹ƒ adhivacanaá¹ƒ, ``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€
taá¹ƒ saá¹…khÄ• taÃ±cÄ• ti theyyasaá¹…khÄ• taá¹ƒ, theyyacittasaá¹…khÄ• to eko cittakoá
330/. karaá¹‡atthe cetaá¹ƒ paccattavacanaá¹ƒ, tasmÄ• theyyasaá¹…khÄ• tenÄ• ti atthato c

__mÄ• turakkhitÄ• _tiÄ• dÄ«su yaá¹ƒ pitari naá¹-á¹-he vÄ• mate vÄ• ghÄ• sacchÄ• danÄ
vayapattaá¹ƒ kulaghare dassÄ• mÄ«ti mÄ• tÄ• rakkhati, ayaá¹ƒ mÄ• turakkhitÄ• nÄ• ma. c
__piturakkhitÄ• _dayopi veditabbÄ• . sabhÄ• gakulÄ• ni pana kucchigatesupi gabbhesu kat
mayhaá¹ƒ putto hoti, tuyhaá¹ƒ dhÄ«tÄ• , aÃ±Ã±attha gantuá¹ƒ na labhissati, mayhaá¹ƒ putta
evaá¹ƒ gabbhepi pariggahitÄ• __sassÄ• mikÄ• _ nÄ• ma. ``yo itthannÄ• maá¹ƒ itthiá¹ƒ gac
daá¹‡á¸• oâ€™â€™ ti evaá¹ƒ gÄ• maá¹ƒ vÄ• gehaá¹ƒ vÄ• vÄ«thiá¹ƒ vÄ• uddissa á¹-hapit
__saparidaá¹‡á¸• Ä• _ nÄ• ma. __antamaso mÄ• lÄ• guá¹‡aparikkhittÄ• pÄ«_ti yÄ• sabba
bhariyÄ• bhavissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya tassÄ• upari kenaci mÄ• lÄ• guá¹‡aá¹ƒ khi
parikkhittÄ• hoti. __tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hotÄ«_ti evarÅ«pÄ• su itthÄ«
vuttamicchÄ• cÄ• ralakkhaá¹‡avasena vÄ«tikkamaá¹ƒ kattÄ• hoti.

__sabhÄ• gato_ti sabhÄ• yaá¹ƒ á¹-hito. __parisÄ• gato_ti parisÄ• yaá¹ƒ á¹-hito. __Ã±Ä• tim
dÄ• yÄ• dÄ• naá¹ƒ majjhe á¹-hito. __pÅ«gamajjhagato_ti senÄ«naá¹ƒ majjhe á¹-hito. __rÄ•
rÄ• jakulassa majjhe mahÄ• vinicchaye á¹-hito \Be II 231/. __abhinÄ«to_ti pucchanatthÄ• ya

__sakkhipuá¹-á¹-ho_ti sakkhiá¹ƒ katvÄ• pucchito. __ehambho purisÄ• _ti Ä• lapanametaá¹ƒ
vÄ• _ti attano vÄ• parassa vÄ• hatthapÄ• dÄ• dihetu vÄ• dhanahetu vÄ• . __Ä• misakiÃ±
__Ä• misa_nti lÄ• bho adhippeto. __kiÃ±cikkha_nti yaá¹ƒ vÄ• taá¹ƒ vÄ• appamattakaá¹ƒ. a
tittiravaá¹-á¹-akasappipiá¹‡á¸• anavanÄ«tapiá¹‡á¸• Ä• dimattakassapi laÃ±jassa hetÅ«ti atth
bhÄ• sitÄ• hotÄ«_ti jÄ• nantoyeva musÄ• vÄ• daá¹ƒ kattÄ• hoti.

__imesaá¹ƒ_ \Ne II 227/ __bhedÄ• yÄ• _ti yesaá¹ƒ itoti vuttÄ• naá¹ƒ santike sutaá¹ƒ hoti, te
__amÅ«saá¹ƒ bhedÄ• yÄ• _ti yesaá¹ƒ amutrÄ• ti vuttÄ• naá¹ƒ santike sutaá¹ƒ hoti, tesaá¹ƒ
samaggÄ• naá¹ƒ vÄ• bhedakÄ• _ti evaá¹ƒ samaggÄ• naá¹ƒ vÄ• dvinnaá¹ƒ sahÄ• yakÄ• n
__bhinnÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• _ti suá¹-á¹-hu kataá¹ƒ tayÄ• , taá¹ƒ pajahantena katip
anatthaá¹ƒ kareyyÄ• ti evaá¹ƒ bhinnÄ• naá¹ƒ puna asaá¹ƒsandanÄ• ya anuppadÄ• tÄ• upa
dassetÄ• ti attho. vaggo Ä• rÄ• mo abhiratiá¹-á¹-hÄ• namassÄ• ti __vaggÄ• rÄ• mo. vaggan
disvÄ• vÄ• sutvÄ• vÄ• nandatÄ«ti __vagganandÄ«. vaggakaraá¹‡iá¹ƒ vÄ• ca_nti yÄ• vÄ
karoti bhindati, taá¹ƒ kalahakÄ• raá¹‡aá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

__aá¹‡á¸• akÄ• _ti yathÄ• sadose rukkhe aá¹‡á¸• akÄ• ni uá¹-á¹-hahanti, evaá¹ƒ sadosatÄ
khuá¹ƒsanÄ• vambhanÄ• divacanehi aá¹‡á¸• akÄ• jÄ• tÄ• . __kakkasÄ• _ti pÅ«tikÄ• . yath
hoti paggharitacuá¹‡á¹‡o, evaá¹ƒ kakkasÄ• hoti, sotaá¹ƒ ghaá¹ƒsamÄ• nÄ• viya pavisati. t
``kakkasÄ• â€™â€™ ti. __parakaá¹-ukÄ• _ti paresaá¹ƒ kaá¹-ukÄ• amanÄ• pÄ• dosajanan
kuá¹-ilakaá¹‡á¹-akasÄ• khÄ• viya mammesu vijjhitvÄ• paresaá¹ƒ abhisajjanÄ« gantukÄ• m
lagganakÄ• rÄ«. __kodhasÄ• mantÄ• _ti kodhassa Ä• sannÄ• . __asamÄ• dhisaá¹ƒvattanik
upacÄ• rasamÄ• dhissa vÄ• asaá¹ƒvattanikÄ• . iti sabbÄ• neva tÄ• ni sadosavÄ• cÄ• ya ve

__akÄ• lavÄ• dÄ«_ti akÄ• lena vattÄ• . __abhÅ«tavÄ• dÄ«_ti yaá¹ƒ natthi, tassa vattÄ• . __
akÄ• raá¹‡anissitaá¹ƒ vattÄ• . __adhammavÄ• dÄ«_ti asabhÄ• vaá¹ƒ vattÄ• \Be II 232/. __
asaá¹ƒvaravinayapaá¹-isaá¹ƒyuttassa vattÄ• . __anidhÄ• navati vÄ• ca_nti hadayamaÃ±jÅ«
ayuttaá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. __akÄ• lenÄ• _ti vattabbakÄ• lassa pubbe vÄ• pacch
hoti. __anapadesa_nti suttÄ• padesavirahitaá¹ƒ. __apariyantavati_nti aparicchedaá¹ƒ, sutta
vÄ• nikkhipitvÄ• tassa upalabbhaá¹ƒ vÄ• upamaá¹ƒ vÄ• vatthuá¹ƒ vÄ• Ä• haritvÄ• bÄ• l
nikkhittaá¹ƒ nikkhittameva hoti. ``suttaá¹ƒ nu kho katheti jÄ• takaá¹ƒ nu kho, nassa antaá¹ƒ
passÄ• mÄ• â€™â€™ ti vattabbataá¹ƒ Ä• pajjati. yathÄ• vaá¹-arukkhasÄ• khÄ• naá¹ƒ gata
otaranti, otiá¹‡á¹‡otiá¹‡á¹‡aá¹-á¹-hÄ• ne sampajjitvÄ• puna vaá¸• á¸• hantiyeva \Ee II 332/.
aá¸• á¸• hayojanampi yojanampi \Ne II 228/ gacchantiyeva, gacchante gacchante pana mÅ«
paveá¹‡ijÄ• takÄ• va tiá¹-á¹-hanti. evamayampi nigrodhadhammakathiko nÄ• ma hoti; nikkh
katvÄ• passeneva pariharanto gacchati. yo pana bahumpi bhaá¹‡anto etadatthamidaá¹ƒ vu
jÄ• nÄ• petuá¹ƒ sakkoti, tassa kathetuá¹ƒ vaá¹-á¹-ati. __anatthasaá¹ƒhita_nti na atthanissita

__abhijjhÄ• tÄ• hotÄ«_ti abhijjhÄ• ya oloketÄ• hoti. __aho vatÄ• _ti patthanatthe nipÄ• to.

olokitamattakena cettha kammapathabhedo na hoti. yadÄ• pana, ``aho vatidaá¹ƒ mama sa
vasaá¹ƒ vatteyyaâ€™â€™ nti attano pariá¹‡Ä• meti, tadÄ• kammapathabhedo hoti, ayamic

__byÄ• pannacitto_ti vipannacitto pÅ«tibhÅ«tacitto. __paduá¹-á¹-hamanasaá¹…kappo_ti do
duá¹-á¹-hacittasaá¹…kappo. __haÃ±Ã±antÅ«_ti ghÄ• tiyantÅ«. __vajjhantÅ«_ti vadhaá¹ƒ pÄ
ahesu_nti kiÃ±cipi mÄ• ahesuá¹ƒ. idhÄ• pi kopamattakena kammapathabhedo na hoti. haÃ
hoti, tasmÄ• evaá¹ƒ vuttaá¹ƒ.

__micchÄ• diá¹-á¹-hiko_ti akusaladassano. __viparÄ«tadassano_ti vipallatthadassano. __n
dinnassa phalÄ• bhÄ• vaá¹ƒ sandhÄ• ya vadati. __yiá¹-á¹-haá¹ƒ_ vuccati mahÄ• yÄ• go. __
adhippeto, tampi ubhayaá¹ƒ phalÄ• bhÄ• vameva \Be II 233/ sandhÄ• ya paá¹-ikkhipati. __s
sukatadukkaá¹-Ä• naá¹ƒ, kusalÄ• kusalÄ• nanti attho. __phalaá¹ƒ vipÄ• ko_ti yaá¹ƒ phalant
vuccati, taá¹ƒ natthÄ«ti vadati. __natthi ayaá¹ƒ loko_ti paraloke á¹-hitassa ayaá¹ƒ loko natth
loko_ti idha loke á¹-hitassapi paraloko natthi, sabbe tattha tattheva ucchijjantÄ«ti dasseti. __
natthi pitÄ• _ti tesu sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ phalÄ• bhÄ• vavasena v
opapÄ• tikÄ• _ti cavitvÄ• upapajjanakasattÄ• nÄ• ma natthÄ«ti vadati. __sayaá¹ƒ abhiÃ±Ã
pavedentÄ«_ti ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya say
pavedenti, te natthÄ«ti sabbaÃ±Ã±ubuddhÄ• naá¹ƒ abhÄ• vaá¹ƒ \Ee II 333/ dÄ«peti, ettÄ• v
micchÄ• diá¹-á¹-hi kathitÄ• hoti.

<441> __pÄ• á¹‡Ä• tipÄ• taá¹ƒ_ \Ne II 229/ __pahÄ• yÄ• _tiÄ• dayo satta kammapathÄ• c
anabhijjhÄ• dayo uttÄ• natthÄ• yeva.

<442> __sahabyataá¹ƒ upapajjeyya_nti sahabhÄ• vaá¹ƒ upagaccheyyaá¹ƒ. __brahmakÄ• y
paá¹-hamajjhÄ• nabhÅ«midevÄ• naá¹ƒ. __Ä• bhÄ• naá¹ƒ devÄ• na_nti Ä• bhÄ• nÄ• ma vis
parittÄ• bhaappamÄ• á¹‡Ä• bhaÄ• bhassarÄ• nametaá¹ƒ adhivacanaá¹ƒ. __parittÄ• bhÄ• n
tesaá¹ƒyeva bhedato gahaá¹‡aá¹ƒ. __parittasubhÄ• na_ntiÄ• dÄ«supi eseva nayo. iti bhaga
dassetvÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hapesi.

idha á¹-hatvÄ• pana devalokÄ• samÄ• netabbÄ• . tissannaá¹ƒ tÄ• va jhÄ• nabhÅ«mÄ«na
paÃ±ca suddhÄ• vÄ• sÄ• catÅ«hi Ä• rÅ«pehi saddhiá¹ƒ navÄ• ti aá¹-á¹-hÄ• rasa, vehapph
te asaÃ±Ã±aá¹ƒ pakkhipitvÄ• vÄ«sati brahmalokÄ• honti, evaá¹ƒ chahi kÄ• mÄ• vacarehi
devalokÄ• nÄ• ma. tesaá¹ƒ sabbesampi bhagavatÄ• dasakusalakammapathehi nibbatti da

tattha chasu tÄ• va kÄ• mÄ• vacaresu tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ vipÄ• keneva nibbatti h
pana ime kammapathÄ• upanissayavasena kathitÄ• \Be II 234/. dasa kusalakammapathÄ•
kasiá¹‡aparikammaá¹ƒ ijjhatÄ«ti. sÄ«le patiá¹-á¹-hÄ• ya kasiá¹‡aparikammaá¹ƒ katvÄ• paá
nibbattetvÄ• paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbattati; dutiyÄ• dÄ«ni bhÄ• vetvÄ• dutiyaj

nibbattati; rÅ«pÄ• vacarajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• a
paÃ±casu suddhÄ• vÄ• sesu nibbattati; rÅ«pÄ• vacarajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• arÅ
nibbattetvÄ• catÅ«su arÅ«pesu nibbattati; rÅ«pÄ• rÅ«pajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• v
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. asaÃ±Ã±abhavo pana bÄ• hirakÄ• naá¹ƒ tÄ• pasaparibbÄ• jakÄ
niddiá¹-á¹-ho. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sÄ• leyyakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. veraÃ±jakasuttavaá¹‡á¹‡anÄ•

<444> __evaá¹ƒ_ \Ne II 230/ \Ee II 334/ __me suta_nti veraÃ±jakasuttaá¹ƒ. tattha __veraÃ±
veraÃ±javÄ• sino. __kenacideva karaá¹‡Ä«yenÄ• _ti kenacideva aniyamitakiccena. sesaá¹ƒ
vuttanayeneva veditabbaá¹ƒ. kevalaÃ±hi idha __adhammacÄ• rÄ« visamacÄ• rÄ«_ti evaá¹ƒ
desanÄ• katÄ• . purimasutte dhammÄ• dhiá¹-á¹-hÄ• nÄ• ti ayaá¹ƒ viseso. sesaá¹ƒ tÄ• disa

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

veraÃ±jakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• vedallasuttavaá¹‡á¹‡anÄ•

<449> __evaá¹ƒ_ \Ne II 231/ __me suta_nti mahÄ• vedallasuttaá¹ƒ. tattha __Ä• yasmÄ• _t
sagÄ• ravasappatissavacanametaá¹ƒ. __mahÄ• koá¹-á¹-hiko_ti tassa therassa nÄ• maá¹ƒ.
vuá¹-á¹-hito_ti phalasamÄ• pattito vuá¹-á¹-hito. __duppaÃ±Ã±o duppaÃ±Ã±o_ti ettha paÃ±Ã
nÄ• ma natthi, appaÃ±Ã±o nippaÃ±Ã±oti attho. __kittÄ• vatÄ• nu kho_ti kÄ• raá¹‡aparicche
kho evaá¹ƒ vuccatÄ«ti \Be II 235/ attho. pucchÄ• ca nÄ• mesÄ• adiá¹-á¹-hajotanÄ• pucchÄ
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• , anumatipucchÄ• , kathetuk
hoti. tÄ• samidaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ ---

katamÄ• __adiá¹-á¹-hajotanÄ• pucchÄ• _? pakatiyÄ• lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti a
atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÄ• vitaá¹ƒ, tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya tulanÄ• ya tÄ«
vibhÄ• vanatthÄ• ya paÃ±haá¹ƒ pucchati. ayaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• .

katamÄ• __diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• _? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ ho
tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ, aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsandanatthÄ
ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• __vimaticchedanÄ• pucchÄ• _? pakatiyÄ• saá¹ƒsayapakkhando hoti vimatipakk
``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™â€™ ti, so vimaticchedanatth
paÃ±haá¹ƒ pucchati. ayaá¹ƒ vimaticchedanÄ• pucchÄ• (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti? aniccaá¹ƒ,
21) evarÅ«pÄ• anumatiá¹ƒ gahetvÄ• dhammadesanÄ• kÄ• le pucchÄ• __anumatipucchÄ

``cattÄ• rome \Ne II 232/, bhikkhave, satipaá¹-á¹-hÄ• nÄ• , katame cattÄ• roâ€™â€™ ti (SN
bhikkhusaá¹…ghaá¹ƒ sayameva pucchitvÄ• sayameva vissajjetukÄ• massa pucchÄ• __ka
tÄ• su idha diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• adhippetÄ• .

thero hi attano divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• sayameva paÃ±haá¹ƒ samuá¹-á¹-hapetvÄ•
idaá¹ƒ suttaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya matthakaá¹ƒ pÄ• pesi. ekacco hi paÃ±haá¹ƒ samuá¹-
na nicchetuá¹ƒ; ekacco nicchetuá¹ƒ sakkoti na samuá¹-á¹-hÄ• petuá¹ƒ; ekacco ubhayampi n
ubhayampi sakkoti. tesu thero ubhayampi sakkotiyeva. kasmÄ• ? mahÄ• paÃ±Ã±atÄ• ya. m
imasmiá¹ƒ sÄ• sane sÄ• riputtatthero, mahÄ• kaccÄ• natthero, puá¹‡á¹‡atthero, kumÄ• rak
ayameva Ä• yasmÄ• ti sambahulÄ• therÄ• visesaá¹-á¹-hÄ• naá¹ƒ adhigatÄ• . na hi sakkÄ•
appamattikÄ• ya paÃ±Ã±Ä• ya samannÄ• gatena bhikkhunÄ• \Be II 236/ sÄ• vakapÄ• ram
pÄ• puá¹‡ituá¹ƒ, mahÄ• paÃ±Ã±ena pana sakkÄ• ti mahÄ• paÃ±Ã±atÄ• ya __sÄ• riputtatth
paÃ±Ã±Ä• ya hi therena sadiso natthi. teneva naá¹ƒ bhagavÄ• etadagge á¹-hapesi --- ``eta
mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputtoâ€™â

tathÄ• na sakkÄ• yÄ• ya vÄ• tÄ• ya vÄ• appamattikÄ• ya paÃ±Ã±Ä• ya samannÄ• gater
saá¹ƒkhittena bhÄ• sitassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsanditvÄ• samÄ
vibhajetuá¹ƒ, mahÄ• paÃ±Ã±ena pana sakkÄ• ti mahÄ• paÃ±Ã±atÄ• ya __mahÄ• kaccÄ• n
teneva naá¹ƒ bhagavÄ• etadagge á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ•
saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kaccÄ

tathÄ• \Ee II 336/ na sakkÄ• yÄ• ya vÄ• tÄ• ya vÄ• appamattikÄ• ya paÃ±Ã±Ä• ya sama
dhammakathaá¹ƒ kathentena dasa kathÄ• vatthÅ«ni Ä• haritvÄ• satta visuddhiyo vibhajant
kathetuá¹ƒ, mahÄ• paÃ±Ã±ena pana sakkÄ• ti mahÄ• paÃ±Ã±atÄ• ya __puá¹‡á¹‡atthero_
alaá¹…katadhammÄ• sane cittabÄ«janiá¹ƒ gahetvÄ• nisinno lÄ«á¸·Ä• yanto puá¹‡á¹‡acan
teneva naá¹ƒ bhagavÄ• etadagge \Ne II 233/ á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama
bhikkhÅ«naá¹ƒ dhammakathikÄ• naá¹ƒ yadidaá¹ƒ puá¹‡á¹‡o mantÄ• á¹‡iputtoâ€™â€™ ti (

tathÄ• yÄ• ya vÄ• tÄ• ya vÄ• appamattikÄ• ya paÃ±Ã±Ä• ya samannÄ• gato bhikkhu dha
anukkamitvÄ• yaá¹-á¹-hikoá¹-iá¹ƒ gahetvÄ• andho viya, ekapadikaá¹ƒ daá¹‡á¸• akasetuá¹ƒ
gacchati. mahÄ• paÃ±Ã±o pana catuppadikaá¹ƒ gÄ• thaá¹ƒ nikkhipitvÄ• upamÄ• ca kÄ• ra
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ gahetvÄ• heá¹-á¹-hupariyaá¹ƒ karonto kathesi. mahÄ• paÃ
__kumÄ• rakassapatthero_ catuppadikaá¹ƒ gÄ• thaá¹ƒ nikkhipitvÄ• upamÄ• ca kÄ• raá¹‡Ä
saddhiá¹ƒ yojento jÄ• tassare paÃ±cavaá¹‡á¹‡Ä• ni kusumÄ• ni phullÄ• pento viya sinerum
telapadÄ«paá¹ƒ jÄ• lento viya tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ heá¹-á¹-hupariyaá¹ƒ karonto
teneva naá¹ƒ bhagavÄ• etadagge á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ•
cittakathikÄ• naá¹ƒ yadidaá¹ƒ kumÄ• rakassapoâ€™â€™ ti (AN I 1.217).

tathÄ• yÄ• ya vÄ• tÄ• ya vÄ• appamattikÄ• ya paÃ±Ã±Ä• ya samannÄ• gato bhikkhu cat
gÄ• thaá¹ƒ gahetuá¹ƒ na sakkoti. mahÄ• paÃ±Ã±o pana ekapade á¹-hatvÄ• padasatampi p
__Ä• nandatthero_ pana mahÄ• paÃ±Ã±atÄ• ya ekapaduddhÄ• re á¹-hatvÄ• sakiá¹ƒyeva s
padasahassÄ• ni pannarasa gÄ• thÄ• sahassÄ• ni valliyÄ• pupphÄ• ni Ä• kaá¸• á¸• hitvÄ•
gaá¹‡hÄ• ti. gahitagahitaá¹ƒ pÄ• sÄ• á¹‡e khatalekhÄ• viya, suvaá¹‡á¹‡aghaá¹-e pakkhitta
gahitÄ• kÄ• reneva tiá¹-á¹-hati. teneva naá¹ƒ bhagavÄ• etadagge á¹-hapesi --- ``etadaggaá
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ gatimantÄ• naá¹ƒ yadidaá¹ƒ Ä• nando \Ee II 337/, satiman
bahussutÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ yadidaá¹ƒ Ä• nandoâ€™â€™ ti (AN I 1.219-223

na hi sakkÄ• yÄ• ya vÄ• tÄ• ya vÄ• appamattikÄ• ya paÃ±Ã±Ä• ya samannÄ• gatena bh
catupaá¹-isambhidÄ• pabhedassa matthakaá¹ƒ pÄ• puá¹‡ituá¹ƒ. mahÄ• paÃ±Ã±ena pana s
__mahÄ• koá¹-á¹-hitatthero_ adhigamaparipucchÄ• savanapubbayogÄ• naá¹ƒ vasena anan
paá¹-isambhidÄ• pabhedaá¹ƒ patto. teneva naá¹ƒ bhagavÄ• etadagge á¹-hapesi --- ``etada
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-isambhidÄ• pattÄ• naá¹ƒ yadidaá¹ƒ mahÄ• koá¹-á¹-hi

iti \Ne II 234/ thero mahÄ• paÃ±Ã±atÄ• ya paÃ±haá¹ƒ samuá¹-á¹-hÄ• petumpi nicchetumpÄ
divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• sayameva sabbapaÃ±he samuá¹-á¹-hapetvÄ• sayaá¹ƒ vini
Ä• dito paá¹-á¹-hÄ• ya matthakaá¹ƒ pÄ• petvÄ• , ``sobhanÄ• vata ayaá¹ƒ dhammadesanÄ•
dhammasenÄ• patinÄ• saddhiá¹ƒ saá¹ƒsandissÄ• mi, tato ayaá¹ƒ dvinnampi amhÄ• kaá¹ƒ
á¹-hapitÄ• atigarukÄ• bhavissati pÄ• sÄ• á¹‡acchattasadisÄ• , caturoghanittharaá¹‡atthikÄ
á¹-hapitanÄ• vÄ• viya, maggagamanatthikÄ• naá¹ƒ sahassayuttaÄ• jaÃ±Ã±aratho viya bah
ti diá¹-á¹-hasaá¹ƒsandanatthaá¹ƒ paÃ±haá¹ƒ pucchi. tena vuttaá¹ƒ --- ``tÄ• su idha
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• adhippetÄ• â€™â€™ ti.

__nappajÄ• nÄ• tÄ«_ti \Be II 238/ ettha yasmÄ• nappajÄ• nÄ• ti, tasmÄ• duppaÃ±Ã±oti vu
nayo sabbattha. __idaá¹ƒ dukkhanti nappajÄ• nÄ• tÄ«_ti idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ dukkh
natthÄ«ti dukkhasaccaá¹ƒ yÄ• thÄ• vasarasalakkhaá¹‡ato na pajÄ• nÄ• ti. __ayaá¹ƒ dukkha
samudetÄ«ti pavattidukkhapabhÄ• vikÄ• taá¹‡hÄ• samudayasaccanti yÄ• thÄ• vasarasala

__ayaá¹ƒ dukkhanirodho_ti idaá¹ƒ dukkhaá¹ƒ ayaá¹ƒ dukkhasamudayo ca idaá¹ƒ nÄ• ma á
nirujjhatÄ«ti ubhinnaá¹ƒ appavatti nibbÄ• naá¹ƒ nirodhasaccanti yÄ• thÄ• vasarasalakkhaá
__ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• _ti ayaá¹ƒ paá¹-ipadÄ• dukkhanirodhaá¹ƒ
yÄ• thÄ• vasarasalakkhaá¹‡ato na pajÄ• nÄ• tÄ«ti. anantaravÄ• repi \Ee II 338/ iminÄ• va
saá¹…khepato panettha catusaccakammaá¹-á¹-hÄ• niko puggalo kathitoti veditabbo.

ayaÃ±hi Ä• cariyasantike cattÄ• ri saccÄ• ni savanato uggaá¹‡hÄ• ti. á¹-hapetvÄ• taá¹‡ha
dukkhasaccaá¹ƒ, taá¹‡hÄ• samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nibbÄ• naá¹ƒ nirodha
parijÄ• nanto samudayasaccaá¹ƒ pajahanto nirodhapÄ• pano maggo maggasaccanti evaá¹
tattha purimÄ• ni dve saccÄ• ni vaá¹-á¹-aá¹ƒ, pacchimÄ• ni vivaá¹-á¹-aá¹ƒ, vaá¹-á¹-e abhiniv
vivaá¹-á¹-e, tasmÄ• ayaá¹ƒ abhinivisamÄ• no dukkhasacce abhinivisati.

dukkhasaccaá¹ƒ nÄ• ma rÅ«pÄ• dayo paÃ±cakkhandhÄ• ti vavatthapetvÄ• dhÄ• tukamma
``cattÄ• ri mahÄ• bhÅ«tÄ• ni catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«paá¹ƒ rÅ
tadÄ• rammaá¹‡Ä• vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• manti eva
viya ``dveva ime dhammÄ• \Ne II 235/ nÄ• marÅ«paâ€™â€™ nti vavatthapeti. taá¹ƒ paneta
sahetukaá¹ƒ sappaccayaá¹ƒ, ko cassa paccayo avijjÄ• dayo dhammÄ• ti evaá¹ƒ paccaye ce
vavatthapetvÄ• ``sabbepi dhammÄ• hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• â€™â€™ ti anic
udayavayappaá¹-ipÄ«á¸·anÄ• kÄ• rena dukkhÄ• , avasavattanÄ• kÄ• rena anattÄ• ti tilakkh
vipassanÄ• paá¹-ipÄ• á¹-iyÄ• sammasanto lokuttaramaggaá¹ƒ pÄ• puá¹‡Ä• ti.

maggakkhaá¹‡e \Be II 239/ cattÄ• ri saccÄ• ni ekapaá¹-ivedhena paá¹-ivijjhati, ekÄ• bhisam
dukkhaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhati. samudayaá¹ƒ pahÄ• napaá¹-ivedhena,
sacchikiriyÄ• paá¹-ivedhena, maggaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjhati. dukkhaá¹ƒ
abhisameti, samudayaá¹ƒ pahÄ• nÄ• bhisamayena, nirodhaá¹ƒ sacchikiriyÄ• bhisamayena,
bhÄ• vanÄ• bhisamayena abhisameti. so tÄ«á¹‡i saccÄ• ni kiccato paá¹-ivijjhati, nirodhaá¹ƒ
tasmiÃ±cassa khaá¹‡e ahaá¹ƒ dukkhaá¹ƒ parijÄ• nÄ• mi, samudayaá¹ƒ pajahÄ• mi, nirodha
bhÄ• vemÄ«ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• rapaccavekkhaá¹‡Ä• natthi. etassa pa
II 339/ tÄ«su saccesu pariÃ±Ã±Ä• dikiccaá¹ƒ sÄ• dhentova nirodhaá¹ƒ Ä• rammaá¹‡ato paá

__tasmÄ• paÃ±Ã±avÄ• ti vuccatÄ«_ti ettha heá¹-á¹-himakoá¹-iyÄ• sotÄ• panno, uparimak
paÃ±Ã±avÄ• ti niddiá¹-á¹-ho. yo pana tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ pÄ• á¸·ito ca atthato
pubbÄ• parato ca uggahetvÄ• heá¹-á¹-hupariyaá¹ƒ karonto vicarati, aniccadukkhÄ• nattava
natthi, ayaá¹ƒ paÃ±Ã±avÄ• nÄ• ma, duppaÃ±Ã±o nÄ• mÄ• ti? viÃ±Ã±Ä• á¹‡acarito nÄ• me
atha yo tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vipassanÄ• paá¹-ipÄ• á¹-iyÄ• sammasanto ajja ajjeva
ayaá¹ƒ paÃ±Ã±avÄ• nÄ• ma, duppaÃ±Ã±o nÄ• mÄ• ti? bhajÄ• piyamÄ• no paÃ±Ã±avÄ• p
paá¹-ivedhova kathito.

__viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡a_nti idha kiá¹ƒ pucchati? yena viÃ±Ã±Ä• á¹‡ena saá¹…
paÃ±Ã±avÄ• nÄ• ma jÄ• to, tassa Ä• gamanavipassanÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kammakÄ• ra
__sukhantipi vijÄ• nÄ• tÄ«_ti sukhavedanampi vijÄ• nÄ• ti. uparipadadvayepi eseva nayo. i
``sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«ti pajÄ• nÄ• tÄ«â€
380) nayena Ä• gatavedanÄ• vasena arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathesi. tassattho satip
veditabbo.

__saá¹ƒsaá¹-á¹-hÄ• _ti \Be II 240/ ekuppÄ• dÄ• dilakkhaá¹‡ena saá¹ƒyogaá¹-á¹-hena saá¹
visaá¹ƒsaá¹-á¹-hÄ• ti pucchati. ettha ca thero maggapaÃ±Ã±aÃ±ca vipassanÄ• viÃ±Ã±Ä• á
lokiyalokuttaradhamme missetvÄ• bhÅ«mantaraá¹ƒ bhinditvÄ• samayaá¹ƒ ajÄ• nanto viya
maggapaÃ±Ã±Ä• ya pana maggaviÃ±Ã±Ä• á¹‡ena, vipassanÄ• paÃ±Ã±Ä• ya ca vipassanÄ
saá¹ƒsaá¹-á¹-habhÄ• vaá¹ƒ pucchatÄ«ti veditabbo. theropissa tamevatthaá¹ƒ vissajjento __
saá¹ƒsaá¹-á¹-hÄ• _tiÄ• dimÄ• ha. tattha __na ca labbhÄ• imesaá¹ƒ dhammÄ• na_nti imesa
lokuttaramaggakkhaá¹‡epi ekato uppannÄ• naá¹ƒ dvinnaá¹ƒ dhammÄ• naá¹ƒ. __vinibbhujit
visuá¹ƒ visuá¹ƒ katvÄ• vinivaá¹-á¹-etvÄ• , Ä• rammaá¹‡ato vÄ• vatthuto vÄ• uppÄ• dato v
nÄ• nÄ• karaá¹‡aá¹ƒ \Ee II 340/ dassetuá¹ƒ na sakkÄ• ti attho. tesaá¹ƒ tesaá¹ƒ pana dham
atthi. lokiyadhammaá¹ƒ patvÄ• hi cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, lokuttara

sammÄ• sambuddhopi hi lokiyadhammaá¹ƒ pucchanto, ``bhikkhu, tvaá¹ƒ katamaá¹ƒ paÃ±Ã
paá¹-hamamaggapaÃ±Ã±aá¹ƒ, udÄ• hu dutiya tatiya catuttha maggapaÃ±Ã±aâ€™â€™ nti
phasso tvaá¹ƒ, bhikkhu, kiá¹ƒ vedano, kiá¹ƒ saÃ±Ã±o, kiá¹ƒ cetanoti na ca pucchati, cittavas
``kiÃ±citto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti (Vin III 135) pucchati. kusalÄ• kusalaá¹ƒ paÃ±Ã±ape
``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• â€™â€™ ti (Dhp 1, 2)
yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ ti (Dhs
paÃ±Ã±Ä• peti. lokuttaraá¹ƒ pucchanto pana kiá¹ƒ phasso tvaá¹ƒ bhikkhu, kiá¹ƒ vedano, kiá
cetanoti na pucchati. katamÄ• te, bhikkhu, paÃ±Ã±Ä• adhigatÄ• , kiá¹ƒ paá¹-hamamaggap
dutiyatatiyacatutthamaggapaÃ±Ã±Ä• ti evaá¹ƒ paÃ±Ã±Ä• vaseneva pucchati.

indriyasaá¹ƒyuttepi ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindri
satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ. kattha ca, bhikkhave, saddhindriyaá¹ƒ
catÅ«su \Ne II 237/ sotÄ• pattiyaá¹…gesu ettha saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha c
vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su sammappadhÄ• nesu ettha vÄ«riyindriyaá¹ƒ da
ca, bhikkhave, satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su satipaá¹-á¹-hÄ• nesu ettha satindri
daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su jh
samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, paÃ±Ã±indriyaá¹ƒ daá¹-á¹-hab
ariyasaccesu ettha paÃ±Ã±indriyaá¹ƒ \Be II 241/ daá¹-á¹-habbaâ€™â€™ nti (SN III 5.478).
savisayasmiá¹ƒyeva lokiyalokuttarÄ• dhammÄ• kathitÄ• .

yathÄ• hi cattÄ• ro seá¹-á¹-hiputtÄ• rÄ• jÄ• ti rÄ• japaÃ±camesu sahÄ• yesu nakkhattaá¹ƒ
vÄ«thiá¹ƒ otiá¹‡á¹‡esu ekassa seá¹-á¹-hiputtassa gehaá¹ƒ gatakÄ• le itare cattÄ• ro tuá¹‡hÄ
gehasÄ• mikova, ``imesaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ detha, gandhamÄ• lÄ• laá¹…
dethÄ• â€™â€™ ti gehe vicÄ• reti. dutiyassa tatiyassa catutthassa gehaá¹ƒ gatakÄ• le itare
nisÄ«danti, gehasÄ• mikova, ``imesaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ detha, gandham
dethÄ• â€™â€™ ti gehe vicÄ• reti. atha sabbapacchÄ• raÃ±Ã±o gehaá¹ƒ gatakÄ• le kiÃ±c
issarova, imasmiá¹ƒ pana kÄ• le attano geheyeva, ``imesaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«y
gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti vicÄ• reti. evamevaá¹ƒ kho saddhÄ
sahÄ• yesu ekato vÄ«thiá¹ƒ otarantesu viya ekÄ• rammaá¹‡e uppajjamÄ• nesupi yathÄ• pa
cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, evaá¹ƒ sotÄ• pattiyaá¹…gÄ• ni pa
adhimokkhalakkhaá¹‡aá¹ƒ saddhindriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ
yathÄ• dutiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, evaá
patvÄ• paggahaá¹‡alakkhaá¹‡aá¹ƒ vÄ«riyindriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gama
honti. yathÄ• tatiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti
satipaá¹-á¹-hÄ• nÄ• ni patvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ satindriyameva jeá¹-á¹-hakaá
sesÄ• ni tadanvayÄ• ni honti. yathÄ• catutthassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti,
vicÄ• reti, evaá¹ƒ jhÄ• navimokkhe patvÄ• avikkhepalakkhaá¹‡aá¹ƒ samÄ• dhindriyameva
pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni honti. sabbapacchÄ• raÃ±Ã±o gehaá¹ƒ gatakÄ
tuá¹‡hÄ« nisÄ«danti, rÄ• jÄ• va gehe vicÄ• reti, evameva ariyasaccÄ• ni patvÄ• pajÄ• nana
paÃ±Ã±indriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni honti.

iti \Ne II 238/ paá¹-isambhidÄ• pattÄ• naá¹ƒ agge á¹-hapito mahÄ• koá¹-á¹-hitatthero lokiya
cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ cittaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• pucchi; lokuttaradhammaá¹ƒ pu
paÃ±Ã±aá¹ƒ jeá¹-á¹-hakaá¹ƒ paÃ±Ã±aá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• pucchi. dhammasenÄ
vissajjesÄ«ti.

__yaá¹ƒ hÄ• vuso, pajÄ• nÄ• tÄ«_ti yaá¹ƒ catusaccadhammamidaá¹ƒ dukkhantiÄ• dinÄ• n
pajÄ• nÄ• ti. __taá¹ƒ vijÄ• nÄ• tÄ«_ti \Ee II 342/ maggaviÃ±Ã±Ä• á¹‡ampi tatheva taá¹ƒ vijÄ
vijÄ• nÄ• tÄ«_ti yaá¹ƒ saá¹…khÄ• ragataá¹ƒ aniccantiÄ• dinÄ• nayena vipassanÄ• viÃ±Ã±
pajÄ• nÄ• tÄ«_ti vipassanÄ• paÃ±Ã±Ä• pi tatheva taá¹ƒ pajÄ• nÄ• ti. __tasmÄ• ime dhamm
dhammÄ• . __saá¹ƒsaá¹-á¹-hÄ• _ti ekuppÄ• daekanirodhaekavatthukaekÄ• rammaá¹‡atÄ•

__paÃ±Ã±Ä• bhÄ• vetabbÄ• _ti idaá¹ƒ maggapaÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ. taá¹ƒsam
tÄ• ya saddhiá¹ƒ bhÄ• vetabbameva hoti. __viÃ±Ã±Ä• á¹‡aá¹ƒ pariÃ±Ã±eyya_nti idaá¹ƒ vip
sandhÄ• ya vuttaá¹ƒ. taá¹ƒsampayuttÄ• pana paÃ±Ã±Ä• tena saddhiá¹ƒ parijÄ• nitabbÄ• v

<450> __vedanÄ• vedanÄ• _ti idaá¹ƒ kasmÄ• pucchati? vedanÄ• lakkhaá¹‡aá¹ƒ pucchiss
santepi tebhÅ«mikasammasanacÄ• ravedanÄ• va adhippetÄ• ti sallakkhetabbÄ• . __sukhan

Ä• rammaá¹‡aá¹ƒ vedeti anubhavati. parato padadvayepi eseva nayo. ``rÅ«paÃ±ca hidaá¹ƒ
abhavissa, dukkhÄ• nupatitaá¹ƒ dukkhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ sukhena, nayidaá¹ƒ
sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, mahÄ• li, rÅ«paá¹ƒ sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ sukhÄ•
dukkhena, tasmÄ• sattÄ• rÅ«pasmiá¹ƒ sÄ• rajjanti, sÄ• rÄ• gÄ• saá¹ƒyujjanti, saá¹ƒyogÄ•
ca hidaá¹ƒ ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aÃ±ca hidaá¹ƒ, mahÄ• li, ekan
pe ... saá¹ƒkilissantÄ«â€™â€™ ti (SN II 3.70) iminÄ• hi mahÄ• lisuttapariyÄ• yena idha Ä•
dukkhaá¹ƒ adukkhamasukhanti kathitaá¹ƒ. apica purimaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ Ä• ramma
vedanÄ• vedeti; purimaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• aparÄ• dukkh
adukkhamasukhaá¹ƒ vedanaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• aparÄ• adukkhamasukhÄ• ved
daá¹-á¹-habbo. vedanÄ• yeva hi vedeti, na aÃ±Ã±o koci veditÄ• nÄ• ma atthÄ«ti vuttameta

__saÃ±Ã±Ä• _ \Ne II 239/ \Be II 243/ __saÃ±Ã±Ä• _ti idha kiá¹ƒ pucchati? sabbasaÃ±Ã±Ä•
sabbatthakasaÃ±Ã±Ä• yÄ• ti? sabbasaÃ±Ã±Ä• ya lakkhaá¹‡antipi \Ee II 343/ sabbatthakasa
ekamevetaá¹ƒ, evaá¹ƒ santepi tebhÅ«mikasammasanacÄ• rasaÃ±Ã±Ä• va adhippetÄ• ti sa
saÃ±jÄ• nÄ• tÄ«_ti nÄ«lapupphe vÄ• vatthe vÄ• parikammaá¹ƒ katvÄ• upacÄ• raá¹ƒ vÄ•
saÃ±jÄ• nÄ• ti. imasmiÃ±hi atthe parikammasaÃ±Ã±Ä• pi upacÄ• rasaÃ±Ã±Ä• pi appanÄ•
nÄ«lanti uppajjanakasaÃ±Ã±Ä• pi vaá¹-á¹-atiyeva. __pÄ«takÄ• _dÄ«supi eseva nayo.

__yÄ• cÄ• vuso, vedanÄ• _ti ettha vedanÄ• , saÃ±Ã±Ä• , viÃ±Ã±Ä• á¹‡anti imÄ• ni tÄ«á¹‡
gahitÄ• ti? asabbasaá¹…gÄ• hikattÄ• . paÃ±Ã±Ä• ya hi gahitÄ• ya paÃ±Ã±Ä• ya sampayutt
vippayuttÄ• . taá¹ƒ pana aggahetvÄ• imesu gahitesu paÃ±Ã±Ä• ya sampayuttÄ• ca vippay
paÃ±caviÃ±Ã±Ä• á¹‡adhammÄ• pi labbhanti. yathÄ• hi tayo purisÄ• suttaá¹ƒ suttanti vade
ratanÄ• vutasuttanti. tesu purimÄ• tayo takkagatampi paá¹-á¹-ivaá¹-á¹-akÄ• digatampi yaá¹
suttaá¹ƒ labhanti antamaso makkaá¹-akasuttampi. ratanÄ• vutasuttaá¹ƒ pariyesanto manda
evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. heá¹-á¹-hato vÄ• paÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡ena sado
vissaá¹-á¹-hattÄ• va idha na gahitÄ• ti vadanti. __yaá¹ƒ hÄ• vuso, vedetÄ«_ti yaá¹ƒ Ä• ram
vedeti, saÃ±Ã±Ä• pi tadeva saÃ±jÄ• nÄ• ti. __yaá¹ƒ saÃ±jÄ• nÄ• tÄ«_ti yaá¹ƒ Ä• rammaá¹‡
viÃ±Ã±Ä• á¹‡ampi tadeva vijÄ• nÄ• tÄ«ti attho.

idÄ• ni saÃ±jÄ• nÄ• ti vijÄ• nÄ• ti pajÄ• nÄ• tÄ«ti ettha viseso veditabbo. tattha upasaggam
jÄ• nÄ• tÄ«ti padaá¹ƒ pana aviseso. tassÄ• pi jÄ• nanatthe viseso veditabbo. saÃ±Ã±Ä• hi
Ä• rammaá¹‡aá¹ƒ saÃ±jÄ• nanamattameva, aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti lakkhaá¹‡apaá¹
sakkoti. viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ«lÄ• divasena Ä• rammaá¹‡aÃ±ceva saÃ±jÄ• nÄ• ti, aniccÄ•
pÄ• peti, ussakkitvÄ• pana maggapÄ• tubhÄ• vaá¹ƒ pÄ• petuá¹ƒ na sakkoti. paÃ±Ã±Ä• nÄ
\Ee II 344/ saÃ±jÄ• nÄ• ti, aniccÄ• divasena \Be II 244/ lakkhaá¹‡apaá¹-ivedhampi pÄ• peti,
maggapÄ• tubhÄ• vaá¹ƒ pÄ• petumpi sakkoti.

yathÄ• hi heraÃ±Ã±ikaphalake kahÄ• paá¹‡arÄ• simhi kate ajÄ• tabuddhi dÄ• rako gÄ• mi

\Ne II 240/ tÄ«su janesu oloketvÄ• á¹-hitesu ajÄ• tabuddhi dÄ• rako kahÄ• paá¹‡Ä• naá¹ƒ
cittavicittacaturassamaá¹‡á¸• alabhÄ• vameva jÄ• nÄ• ti, idaá¹ƒ manussÄ• naá¹ƒ upabhoga
ratanasammatanti na jÄ• nÄ• ti. gÄ• mikapuriso cittÄ• dibhÄ• vaÃ±ceva jÄ• nÄ• ti, manussÄ
upabhogaparibhogaratanasammatabhÄ• vaÃ±ca. ``ayaá¹ƒ kÅ«á¹-o ayaá¹ƒ cheko ayaá¹ƒ ka
pana na jÄ• nÄ• ti. mahÄ• heraÃ±Ã±iko cittÄ• dibhÄ• vampi ratanasammatabhÄ• vampi kÅ«
jÄ• nanto ca pana naá¹ƒ rÅ«paá¹ƒ disvÄ• pi jÄ• nÄ• ti, Ä• koá¹-itassa saddaá¹ƒ sutvÄ• pi, g
rasaá¹ƒ sÄ• yitvÄ• pi, hatthena garukalahukabhÄ• vaá¹ƒ upadhÄ• retvÄ• pi asukagÄ• me k
asukanagare asukapabbatacchÄ• yÄ• ya asukanadÄ«tÄ«re katotipi, asukÄ• cariyena katoti
saÃ±Ã±Ä• ajÄ• tabuddhidÄ• rakassa kahÄ• paá¹‡adassanaá¹ƒ viya nÄ«lÄ• divasena Ä• ra
viÃ±Ã±Ä• á¹‡aá¹ƒ gÄ• mikapurisassa kahÄ• paá¹‡adassanaá¹ƒ viya nÄ«lÄ• divasena Ä• ra
aniccÄ• divasena lakkhaá¹‡apaá¹-ivedhampi pÄ• peti. paÃ±Ã±Ä• mahÄ• heraÃ±Ã±ikassa l
nÄ«lÄ• divasena Ä• rammaá¹‡ampi saÃ±jÄ• nÄ• ti, aniccÄ• divasena lakkhaá¹‡apaá¹-ivedh
maggapÄ• tubhÄ• vampi pÄ• peti. so pana nesaá¹ƒ viseso duppaá¹-ivijjho.

tenÄ• ha Ä• yasmÄ• nÄ• gaseno --- ``dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• katanti. kiá¹
bhagavatÄ• dukkaraá¹ƒ katanti? dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• kataá¹ƒ, imesaá¹ƒ
cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ ekÄ• rammaá¹‡e pavattamÄ• nÄ• naá¹ƒ vavatthÄ• na
ayaá¹ƒ vedanÄ• , ayaá¹ƒ saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• , idaá¹ƒ cittaâ€™â€™ nti (Mil II 7.16).
sÄ• sapatelaá¹ƒ, madhukatelaá¹ƒ, eraá¹‡á¸• akatelaá¹ƒ, vasÄ• telanti imÄ• ni paÃ±ca telÄ•
pakkhipitvÄ• divasaá¹ƒ yamakamanthehi manthetvÄ• tato idaá¹ƒ tilatelaá¹ƒ, idaá¹ƒ sÄ• sa
pÄ• á¹-iyekkaá¹ƒ uddharaá¹‡aá¹ƒ nÄ• ma dukkaraá¹ƒ, idaá¹ƒ tato \Be II 245/ dukkarataraá¹
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa \Ee II 345/ suppaá¹-ividdhattÄ• dhammissaro dhammarÄ• j
dhammÄ• naá¹ƒ ekÄ• rammaá¹‡e pavattamÄ• nÄ• naá¹ƒ vavatthÄ• naá¹ƒ akkhÄ• si. paÃ±c
paviá¹-á¹-haá¹-á¹-hÄ• ne, ``idaá¹ƒ gaá¹…gÄ• ya udakaá¹ƒ, idaá¹ƒ yamunÄ• yÄ• â€™â€™ ti
udakauddharaá¹‡enÄ• pi ayamattho veditabbo.

<451> __nissaá¹-á¹-henÄ• _ti nissaá¹-ena pariccattena vÄ• . tattha __nissaá¹-enÄ• _ti atthe
indriyehÄ«ti \Ne II 241/ nissakkavacanaá¹ƒ. __pariccattenÄ• _ti atthe sati karaá¹‡avacanaá¹
idaá¹ƒ vuttaá¹ƒ hoti --- paÃ±cahi indriyehi nissaritvÄ• manodvÄ• re pavattena paÃ±cahi vÄ•
vatthubhÄ• vaá¹ƒ anupagamanatÄ• ya pariccattenÄ• ti. __parisuddhenÄ• _ti nirupakkilesen
rÅ«pÄ• vacaracatutthajjhÄ• nacittena. __kiá¹ƒ neyya_nti kiá¹ƒ jÄ• nitabbaá¹ƒ. ``yaá¹ƒkiÃ±ci
dhammaâ€™â€™ ntiÄ• dÄ«su (Nidd I 69) hi jÄ• nitabbaá¹ƒ neyyanti vuttaá¹ƒ. __Ä• kÄ• sÄ•
kathaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• nacittena arÅ«pÄ• vacarasamÄ• patti neyyÄ• ti? rÅ«p
á¹-hitena arÅ«pÄ• vacarasamÄ• pattiá¹ƒ nibbattetuá¹ƒ sakkÄ• hoti. ettha á¹-hitassa hi sÄ•
``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ neyyaâ€™â€™ ntiÄ• dimÄ• ha. atha nevasaÃ±Ã±Ä• nÄ•
pÄ• á¹-iyekkaá¹ƒ abhinivesÄ• bhÄ• vato. tattha hi kalÄ• pato nayato sammasanaá¹ƒ labbha
dhammasenÄ• patisadisassÄ• pi hi bhikkhuno pÄ• á¹-iyekkaá¹ƒ abhiniveso na jÄ• yati. tasm
kirame dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™â€™ ti (MN III 94) kalÄ• pa

vissajjesÄ«ti. bhagavÄ• pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa hatthagatattÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyampi paropaÃ±Ã±Ä• sa dhamme pÄ• á¹
uddharitvÄ• , ``yÄ• vatÄ• saÃ±Ã±Ä• samÄ• pattiyo, tÄ• vatÄ• aÃ±Ã±Ä• paá¹-ivedhoâ€™â

__paÃ±Ã±Ä• cakkhunÄ• pajÄ• nÄ• tÄ«_ti dassanapariá¹‡Ä• yakaá¹-á¹-hena cakkhubhÅ«t
tattha dve paÃ±Ã±Ä• samÄ• dhipaÃ±Ã±Ä• vipassanÄ• paÃ±Ã±Ä• ca. samÄ• dhipaÃ±Ã±Ä
pajÄ• nÄ• ti. vipassanÄ• paÃ±Ã±Ä• ya lakkhaá¹‡apaá¹-ivedhena Ä• rammaá¹‡ato jÄ• nana
ko etissÄ• attho. __abhiÃ±Ã±atthÄ• _tiÄ• dÄ«su \Ee II 346/ abhiÃ±Ã±eyye dhamme abhijÄ
__abhiÃ±Ã±atthÄ• _. pariÃ±Ã±eyye dhamme parijÄ• nÄ• tÄ«ti __pariÃ±Ã±atthÄ• _. pahÄ• t
__pahÄ• natthÄ• _. sÄ• panesÄ• lokiyÄ• pi abhiÃ±Ã±atthÄ• ca pariÃ±Ã±atthÄ• ca vikkha
lokuttarÄ• pi abhiÃ±Ã±atthÄ• ca pariÃ±Ã±atthÄ• ca samucchedato pahÄ• natthÄ• . tattha
ca pajÄ• nÄ• ti, lokuttarÄ• asammohato.

<452> __sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• yÄ• _ti vipassanÄ• sammÄ• diá¹-á¹-hiyÄ• ca n
__parato ca ghoso_ti sappÄ• yadhammassavanaá¹ƒ. __yoniso ca manasikÄ• ro_ti attano u
sÄ• vakesu api dhammasenÄ• patino dve paccayÄ• laddhuá¹ƒ vaá¹-á¹-antiyeva. thero hi ka
\Ne II 242/ ekaá¹ƒ asaá¹…khyeyyaá¹ƒ pÄ• ramiyo pÅ«retvÄ• pi attano dhammatÄ• ya aá¹‡u
pajahituá¹ƒ nÄ• sakkhi. ``ye dhammÄ• hetuppabhavÄ• â€™â€™ ti (Vin I 60) assajittherato
sutvÄ• vassa paá¹-ivedho jÄ• to. paccekabuddhÄ• naá¹ƒ pana sabbaÃ±Ã±ubuddhÄ• naÃ±c
yonisomanasikÄ• rasmiá¹ƒyeva á¹-hatvÄ• paccekabodhiÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ

__anuggahitÄ• _ti laddhÅ«pakÄ• rÄ• . __sammÄ• diá¹-á¹-hÄ«_ti arahattamaggasammÄ• d
nibbattÄ• cetovimutti phalaá¹ƒ assÄ• ti __cetovimuttiphalÄ• _. tadeva cetovimuttisaá¹…khÄ
Ä• nisaá¹ƒso assÄ• ti cetovimuttiphalÄ• nisaá¹ƒsÄ• . dutiyapadepi eseva nayo. ettha ca catu
paÃ±Ã±Ä• vimutti nÄ• ma, avasesÄ• dhammÄ• cetovimuttÄ«ti veditabbÄ• . __sÄ«lÄ• nugg
catupÄ• risuddhisÄ«laá¹ƒ. __suta_nti sappÄ• yadhammassavanaá¹ƒ. __sÄ• kacchÄ• _ti ka
khalanapakkhalanacchedanakathÄ• . __samatho_ti vipassanÄ• pÄ• dikÄ• aá¹-á¹-ha samÄ•
sattavidhÄ• anupassanÄ• . catupÄ• risuddhisÄ«laÃ±hi pÅ«rentassa, sappÄ• yadhammassa
kammaá¹-á¹-hÄ• ne khalanapakkhalanaá¹ƒ chindantassa, vipassanÄ• pÄ• dikÄ• su aá¹-á¹-h
karontassa, sattavidhaá¹ƒ anupassanaá¹ƒ bhÄ• ventassa arahattamaggo uppajjitvÄ• phala

yathÄ• hi madhuraá¹ƒ ambapakkaá¹ƒ paribhuÃ±jitukÄ• mo ambapotakassa \Ee II 347/ sam
thiraá¹ƒ katvÄ• bandhati. ghaá¹-aá¹ƒ gahetvÄ• kÄ• lena kÄ• laá¹ƒ udakaá¹ƒ Ä• siÃ±cati. u
anikkhamanatthaá¹ƒ mariyÄ• daá¹ƒ thiraá¹ƒ karoti. yÄ• hoti \Be II 247/ samÄ«pe valli vÄ• s
kipillikapuá¹-o vÄ• makkaá¹-akajÄ• laá¹ƒ vÄ• , taá¹ƒ apaneti. khaá¹‡ittiá¹ƒ gahetvÄ• kÄ• le
parikhaá¹‡ati. evamassa appamattassa imÄ• ni paÃ±ca kÄ• raá¹‡Ä• ni karoto so ambo vaá
evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. rukkhassa samantato koá¹-á¹-hakabandhanaá¹ƒ viya
daá¹-á¹-habbaá¹ƒ, kÄ• lena kÄ• laá¹ƒ udakasiÃ±canaá¹ƒ viya dhammassavanaá¹ƒ, mariyÄ•

viya samatho, samÄ«pe valliÄ• dÄ«naá¹ƒ haraá¹‡aá¹ƒ viya kammaá¹-á¹-hÄ• ne khalanapak
kÄ• laá¹ƒ khaá¹‡ittiá¹ƒ gahetvÄ• mÅ«lakhaá¹‡anaá¹ƒ viya sattannaá¹ƒ anupassanÄ• naá¹ƒ
kÄ• raá¹‡ehi anuggahitassa ambarukkhassa madhuraphaladÄ• nakÄ• lo viya imassa bhikkh
anuggahitÄ• ya sammÄ• diá¹-á¹-hiyÄ• arahattaphaladÄ• naá¹ƒ veditabbaá¹ƒ.

<453> __kati_ \Ne II 243/ __panÄ• vuso, bhavÄ• _ti idha kiá¹ƒ pucchati? mÅ«lameva gato
yehi bhavehi na uá¹-á¹-hÄ• ti, te pucchissÄ• mÄ«ti pucchati. tattha __kÄ• mabhavo_ti kÄ• m
kammÄ• bhinibbattÄ• upÄ• dinnakkhandhÄ• pÄ«ti ubhayamekato katvÄ• kÄ• mabhavoti Ä
nayo. __Ä• yati_nti anÄ• gate. punabbhavassa abhinibbattÄ«ti __punabbhavÄ• bhinibbatti_
pucchissÄ• mÄ«ti pucchati. __tatrÄ• tatrÄ• bhinandanÄ• _ti rÅ«pÄ• bhinandanÄ• saddÄ• b
tahiá¹ƒ abhinandanÄ• , karaá¹‡avacane cetaá¹ƒ paccattaá¹ƒ. tatratatrÄ• bhinandanÄ• ya pu
hotÄ«ti attho. ettÄ• vatÄ• hi gamanaá¹ƒ hoti, Ä• gamanaá¹ƒ hoti, gamanÄ• gamanaá¹ƒ hoti
vaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassesi. idÄ• ni vivaá¹-á¹-aá¹ƒ pucchanto ``kathaá¹ƒ
tiÄ• dimÄ• ha. tassa vissajjane __avijjÄ• virÄ• gÄ• _ti avijjÄ• ya khayanirodhena. __vijjuppÄ
arahattamaggavijjÄ• ya uppÄ• dena. kiá¹ƒ \Ee II 348/ avijjÄ• pubbe niruddhÄ• , atha vijjÄ•
ubhayametaá¹ƒ na vattabbaá¹ƒ. padÄ«pujjalanena andhakÄ• ravigamo viya vijjuppÄ• dena
__taá¹‡hÄ• nirodhÄ• _ti taá¹‡hÄ• ya khayanirodhena. __punabbhavÄ• bhinibbatti na hotÄ«
punabbhavassa abhinibbatti na hoti, gamanaá¹ƒ Ä• gamanaá¹ƒ gamanÄ• gamanaá¹ƒ upac
vattatÄ«ti vivaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassesi.

<454> __katamaá¹ƒ panÄ• vuso_ti idha kiá¹ƒ pucchati? ubhatobhÄ• gavimutto bhikkhu kÄ•
samÄ• pajjati. tassa nirodhapÄ• dakaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ pucchissÄ• mÄ«ti pucchati.
idha kiá¹ƒ pucchati? nirodhaá¹ƒ samÄ• pajjanakena \Be II 248/ bhikkhunÄ• aá¹…gavavatth
koá¹-á¹-hÄ• saparicchedo nÄ• ma jÄ• nitabbo, idaá¹ƒ jhÄ• naá¹ƒ paÃ±caá¹…gikaá¹ƒ catura
duvaá¹…gikanti aá¹…gavavatthÄ• naá¹ƒ koá¹-á¹-hÄ• saparicchedaá¹ƒ pucchissÄ• mÄ«ti pu
pana abhiniropanalakkhaá¹‡o vitakko, anumajjanalakkhaá¹‡o vicÄ• ro, pharaá¹‡alakkhaá¹‡
sÄ• talakkhaá¹‡aá¹ƒ sukhaá¹ƒ, avikkhepalakkhaá¹‡Ä• cittekaggatÄ• ti ime paÃ±ca dhamm
__kataá¹…gavippahÄ«na_nti idha pana kiá¹ƒ pucchati? nirodhaá¹ƒ samÄ• pajjanakena bhik
upakÄ• rÄ• nupakÄ• rÄ• ni aá¹…gÄ• ni jÄ• nitabbÄ• ni, tÄ• ni pucchissÄ• mÄ«ti pucchati, v
pÄ• kaá¹-ameva. iti heá¹-á¹-hÄ• nirodhapÄ• dakaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ gahitaá¹ƒ, upan
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ pucchissati. antarÄ• pana cha samÄ•
vÄ• dassetvÄ• vissaá¹-á¹-hÄ• ti veditabbÄ• .

<455> idÄ• ni \Ne II 244/ viÃ±Ã±Ä• á¹‡anissaye paÃ±ca pasÄ• de pucchanto __paÃ±cimÄ•
tattha __gocaravisaya_nti gocarabhÅ«taá¹ƒ visayaá¹ƒ. __aÃ±Ã±amaÃ±Ã±assÄ• _ti cakkhu
cakkhussÄ• ti evaá¹ƒ ekekassa gocaravisayaá¹ƒ na paccanubhoti. sace hi nÄ«lÄ• dibhedaá
samodhÄ• netvÄ• sotindriyassa upaneyya, ``iá¹…gha tÄ• va naá¹ƒ vavatthapehi vibhÄ• vel
Ä• rammaá¹‡aâ€™â€™ nti. cakkhuviÃ±Ã±Ä• á¹‡aÃ±hi vinÄ• pi mukhena attano dhammatÄ

andhabÄ• la \Ee II 349/, vassasatampi vassasahassampi paridhÄ• vamÄ• no aÃ±Ã±atra ma
jÄ• nanakaá¹ƒ labhissasi, Ä• hara naá¹ƒ cakkhupasÄ• de upanehi, ahametaá¹ƒ Ä• rammaá
nÄ«laá¹ƒ yadi vÄ• pÄ«takaá¹ƒ, na hi eso aÃ±Ã±assa visayo, mayheveso visayoâ€™â€™ ti
nayo. evametÄ• ni aÃ±Ã±amaÃ±Ã±assa gocaraá¹ƒ visayaá¹ƒ na paccanubhonti nÄ• ma. __
etesaá¹ƒ kiá¹ƒ paá¹-isaraá¹‡aá¹ƒ, kiá¹ƒ etÄ• ni paá¹-isarantÄ«ti pucchati. __mano paá¹-isara
paá¹-isaraá¹‡aá¹ƒ. __mano ca nesa_nti manodvÄ• rikajavanamano vÄ• paÃ±cadvÄ• rikaja
gocaravisayaá¹ƒ rajjanÄ• divasena anubhoti. cakkhuviÃ±Ã±Ä• á¹‡aÃ±hi rÅ«padassanamatt
dussanaá¹ƒ vÄ• muyhanaá¹ƒ vÄ• natthi. etasmiá¹ƒ pana dvÄ• re javanaá¹ƒ rajjati vÄ• dus
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi eseva nayo.

tatrÄ• yaá¹ƒ upamÄ• --- paÃ±ca kira dubbalabhojakÄ• rÄ• jÄ• naá¹ƒ sevitvÄ• kicchena ka
paÃ±cakulike gÄ• me parittakaá¹ƒ Ä• yaá¹ƒ labhiá¹ƒsu. tesaá¹ƒ tattha \Be II 249/ macchabh
yuttikahÄ• paá¹‡o vÄ• , bandhakahÄ• paá¹‡o vÄ• , mÄ• pahÄ• rakahÄ• paá¹‡o vÄ• , aá¹-á
soá¸·asakahÄ• paá¹‡o vÄ• , bÄ• ttiá¹ƒsakahÄ• paá¹‡o vÄ• , catusaá¹-á¹-hikahÄ• paá¹‡o vÄ
ettakamattameva pÄ• puá¹‡Ä• ti. satavatthukaá¹ƒ paÃ±casatavatthukaá¹ƒ sahassavatthuka
gaá¹‡hÄ• ti. tattha paÃ±cakulikagÄ• mo viya paÃ±ca pasÄ• dÄ• daá¹-á¹-habbÄ• ; paÃ±ca
viÃ±Ã±Ä• á¹‡Ä• ni; rÄ• jÄ• viya javanaá¹ƒ; dubbalabhojakÄ• naá¹ƒ parittakaá¹ƒ Ä• yapÄ• p
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ rÅ«padassanÄ• dimattaá¹ƒ. rajjanÄ• dÄ«ni pana etesu na
mahÄ• baliggahaá¹‡aá¹ƒ viya tesu dvÄ• resu javanassa rajjanÄ• dÄ«ni veditabbÄ• ni.

<456> __paÃ±cimÄ• ni, Ä• vuso_ti idha kiá¹ƒ pucchati? antonirodhasmiá¹ƒ paÃ±ca pasÄ•
kiriyamayapavattasmiÃ±hi \Ne II 245/ vattamÄ• ne arÅ«padhammÄ• pasÄ• dÄ• naá¹ƒ bala
taá¹ƒ pavattaá¹ƒ nirodhetvÄ• nirodhasamÄ• pattiá¹ƒ samÄ• panno, tassa antonirodhe paÃ±
paá¹-icca tiá¹-á¹-hantÄ«ti idaá¹ƒ pucchissÄ• mÄ«ti pucchati. __Ä• yuá¹ƒ paá¹-iccÄ• _ti jÄ«vi
tiá¹-á¹-hanti \Ee II 350/. __usmaá¹ƒ paá¹-iccÄ• _ti jÄ«vitindriyaá¹ƒ kammajatejaá¹ƒ paá¹-icca
yasmÄ• pana kammajatejopi jÄ«vitindriyena vinÄ• na tiá¹-á¹-hati, tasmÄ• ``usmÄ• Ä• yuá
tiá¹-á¹-hatÄ«â€™â€™ ti Ä• ha. __jhÄ• yato_ti jalato. __acciá¹ƒ paá¹-iccÄ• _ti jÄ• lasikhaá¹ƒ
paÃ±Ã±Ä• yatÄ«_ti Ä• loko nÄ• ma paÃ±Ã±Ä• yati. __Ä• bhaá¹ƒ paá¹-icca accÄ«_ti taá¹ƒ Ä
jÄ• lasikhÄ• paÃ±Ã±Ä• yati.

__evameva kho, Ä• vuso, Ä• yu usmaá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«_ti ettha jÄ• lasikhÄ• viya
viya jÄ«vitindriyaá¹ƒ. jÄ• lasikhÄ• hi uppajjamÄ• nÄ• Ä• lokaá¹ƒ gahetvÄ• va uppajjati. sÄ•
janitaÄ• lokeneva sayampi aá¹‡u thÅ«lÄ• dÄ«ghÄ• rassÄ• ti pÄ• kaá¹-Ä• hoti. tattha jÄ• la
tassÄ• yeva jÄ• lapavattiyÄ• pÄ• kaá¹-abhÄ• vo viya usmaá¹ƒ paá¹-icca nibbattena kamma
jÄ«vitindriyena usmÄ• ya anupÄ• lanaá¹ƒ. jÄ«vitindriyaÃ±hi dasapi vassÄ• ni ... pe ... vassa
kammajatejapavattaá¹ƒ pÄ• leti. iti mahÄ• bhÅ«tÄ• ni upÄ• dÄ• rÅ«pÄ• naá¹ƒ nissayapacca
hontÄ«ti Ä• yu usmaá¹ƒ paá¹-icca tiá¹-á¹-hati. jÄ«vitindriyaá¹ƒ \Be II 250/ mahÄ• bhÅ«tÄ• ni
Ä• yuá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«ti veditabbÄ• .

<457> __Ä• yusaá¹…khÄ• rÄ• _ti Ä• yumeva. __vedaniyÄ• dhammÄ• _ti vedanÄ• dhamm
paÃ±Ã±Ä• yatÄ«_ti samÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati. yo hi bhikkhu arÅ«pap
saÃ±Ã±aÃ±ca vedanaÃ±ca nirodhetvÄ• nirodhaá¹ƒ samÄ• panno, tassa yathÄ• paricchinn
rÅ«pajÄ«vitindriyapaccayÄ• arÅ«padhammÄ• uppajjanti. evaá¹ƒ pana rÅ«pÄ• rÅ«papavat
kiá¹ƒ? yathÄ• eko puriso jÄ• lÄ• pavatte ukkhaá¹‡á¹-hito udakena paharitvÄ• jÄ• laá¹ƒ app
chÄ• rikÄ• ya aá¹…gÄ• re pidhÄ• ya tuá¹‡hÄ« nisÄ«dati. yadÄ• panassa puna jÄ• lÄ• ya a
apanetvÄ• aá¹…gÄ• re parivattetvÄ• upÄ• dÄ• naá¹ƒ datvÄ• mukhavÄ• taá¹ƒ vÄ• tÄ• lav
atha jÄ• lÄ• pavattaá¹ƒ puna pavattati. evameva jÄ• lÄ• pavattaá¹ƒ viya arÅ«padhammÄ• .
ukkaá¹‡á¹-hitvÄ• udakappahÄ• rena jÄ• laá¹ƒ appavattaá¹ƒ katvÄ• chÄ• rikÄ• ya aá¹…gÄ
nisajjÄ• viya bhikkhuno \Ee II 351/ arÅ«papavatte ukkaá¹‡á¹-hitvÄ• saÃ±Ã±aÃ±ca vedana
nirodhasamÄ• pajjanaá¹ƒ. chÄ• rikÄ• ya \Ne II 246/ pihitaaá¹…gÄ• rÄ• viya rÅ«pajÄ«vitind
jÄ• lÄ• ya atthe sati chÄ• rikÄ• panayanÄ• dÄ«ni viya bhikkhuno yathÄ• paricchinnakÄ• lÄ•
pavatti viya puna arÅ«padhammesu uppannesu rÅ«pÄ• rÅ«papavatti veditabbÄ• .

__Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡a_nti rÅ«pajÄ«vitindriyaá¹ƒ, kammajatejodhÄ• tu, cittanti i
imaá¹ƒ rÅ«pakÄ• yaá¹ƒ jahanti, athÄ• yaá¹ƒ acetanaá¹ƒ kaá¹-á¹-haá¹ƒ viya pathaviyaá¹ƒ ch
attho. vuttaÃ±cetaá¹ƒ ---

``Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho tadÄ• seti, parabhattaá¹ƒ acetanaâ€™â€™ nti || (SN II 3.95).

__kÄ• yasaá¹…khÄ• rÄ• _ti assÄ• sapassÄ• sÄ• . __vacÄ«saá¹…khÄ• rÄ• _ti vitakkavicÄ
saÃ±Ã±Ä• vedanÄ• . __Ä• yÅ«_ti rÅ«pajÄ«vitindriyaá¹ƒ. __paribhinnÄ• nÄ«_ti upahatÄ• ni,
tattha keci ``nirodhasamÄ• pannassa cittasaá¹…khÄ• rÄ• va niruddhÄ• â€™â€™ ti vacanat
tasmÄ• sacittakÄ• ayaá¹ƒ samÄ• pattÄ«ti vadanti. te vattabbÄ• --- ``vacÄ«saá¹…khÄ• rÄ
vacanato vÄ• cÄ• aniruddhÄ• hoti, tasmÄ• nirodhaá¹ƒ samÄ• pannena dhammampi kathe
karontena nisÄ«ditabbaá¹ƒ siyÄ• . ``yo cÄ• yaá¹ƒ mato kÄ• laá¹…kato, tassÄ• pi cittasaá¹…
ti vacanato cittaá¹ƒ aniruddhaá¹ƒ bhaveyya, tasmÄ• kÄ• laá¹…kate mÄ• tÄ• pitaro vÄ• ara
anantariyakammaá¹ƒ kataá¹ƒ bhaveyya. iti byaÃ±jane abhinivesaá¹ƒ akatvÄ• Ä• cariyÄ• na
upaparikkhitabbo. attho hi paá¹-isaraá¹‡aá¹ƒ, na byaÃ±janaá¹ƒ.

__indriyÄ• ni vippasannÄ• nÄ«_ti kiriyamayapavattasmiÃ±hi vattamÄ• ne bahiddhÄ• Ä• ra
ghaá¹-á¹-entesu indriyÄ• ni kilamantÄ• ni upahatÄ• ni makkhitÄ• ni viya honti, vÄ• tÄ• dÄ«h
catumahÄ• pathe á¹-hapitaÄ• dÄ• so viya. yathÄ• \Ee II 352/ pana thavikÄ• yaá¹ƒ pakkhipi
á¹-hapito Ä• dÄ• so antoyeva virocati, evaá¹ƒ nirodhaá¹ƒ samÄ• pannassa bhikkhuno anton
ativirocanti. tena vuttaá¹ƒ ``indriyÄ• ni vippasannÄ• nÄ«â€™â€™ ti.

<458> __kati_ \Ne II 247/ __panÄ• vuso, paccayÄ• _ti idha kiá¹ƒ pucchati? nirodhassa ana
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pucchissÄ• mÄ«ti pucchati. vissajjane panassa __
cattÄ• ro apagamanapaccayÄ• kathitÄ• . __animittÄ• yÄ• _ti idha kiá¹ƒ pucchati? nirodhato
vuá¹-á¹-hÄ• nakaphalasamÄ• pattiá¹ƒ pucchissÄ• mÄ«ti pucchati. avasesasamÄ• pattivuá¹-
hoti, nirodhÄ• vuá¹-á¹-hÄ• naá¹ƒ pana vipassanÄ• nissandÄ• ya phalasamÄ• pattiyÄ• ti tan
__sabbanimittÄ• na_nti rÅ«pÄ• dÄ«naá¹ƒ sabbÄ• rammaá¹‡Ä• naá¹ƒ. __animittÄ• ya ca dh
sabbanimittÄ• pagatÄ• ya nibbÄ• nadhÄ• tuyÄ• manasikÄ• ro. phalasamÄ• pattisahajÄ• ta
iti heá¹-á¹-hÄ• nirodhapÄ• dakaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ gahitaá¹ƒ, nirodhassa anantarap
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ gahitaá¹ƒ, idha nirodhato vuá¹-á¹-hÄ• nakaphalas

imasmiá¹ƒ á¹-hÄ• ne nirodhakathÄ• kathetabbÄ• hoti. sÄ• , ``dvÄ«hi balehi samannÄ• gat
saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• soá¸·asahi Ã±Ä• á¹‡acariyÄ• hi navahi samÄ•
vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• nirodhasamÄ• pattiyÄ• Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ paá¹-is
Ä• gatÄ• . __visuddhimagge_ panassÄ• sabbÄ• kÄ• rena vinicchayakathÄ• kathitÄ• .

idÄ• ni \Be II 252/ valaÃ±janasamÄ• pattiá¹ƒ pucchanto __kati panÄ• vuso, paccayÄ• _tiÄ•
vuá¹-á¹-hÄ• nakaphalasamÄ• pattiyÄ• á¹-hiti nÄ• ma na hoti, ekaá¹ƒ dve cittavÄ• rameva p
otarati. ayaÃ±hi bhikkhu satta divase arÅ«papavattaá¹ƒ nirodhetvÄ• nisinno
nirodhavuá¹-á¹-hÄ• nakaphalasamÄ• pattiyaá¹ƒ na ciraá¹ƒ tiá¹-á¹-hati. valaÃ±janasamÄ• pa
addhÄ• naparicchedova pamÄ• á¹‡aá¹ƒ. tasmÄ• sÄ• á¹-hiti nÄ• ma hoti. tenÄ• ha --- ``ani
á¹-hitiyÄ• â€™â€™ ti. tassÄ• ciraá¹-á¹-hitatthaá¹ƒ kati paccayÄ• ti attho. vissajjane panass
abhisaá¹…khÄ• ro_ti addhÄ• naparicchedo vutto. __vuá¹-á¹-hÄ• nÄ• yÄ• _ti idha bhavaá¹…
vissajjanepissÄ• __sabbanimittÄ• naÃ±ca_ \Ee II 353/ __manasikÄ• ro_ti rÅ«pÄ• dinimittav
bhavaá¹…gasahajÄ• tamanasikÄ• ro vutto.

<459> __yÄ• cÄ• yaá¹ƒ, Ä• vuso_ti idha kiá¹ƒ pucchati? idha aÃ±Ã±aá¹ƒ abhinavaá¹ƒ nÄ•
kathitadhammeyeva ekato samodhÄ• netvÄ• pucchÄ• mÄ«ti pucchati. kattha pana te kathit
saÃ±jÄ• nÄ• ti pÄ«takampi, lohitakampi, odÄ• takampi saÃ±jÄ• nÄ• tÄ«â€™â€™ ti (MN I 45
appamÄ• á¹‡Ä• cetovimutti kathitÄ• . ``natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatananti neyyaâ
Ä• kiÃ±caÃ±Ã±aá¹ƒ. ``paÃ±Ã±Ä• cakkhunÄ• pajÄ• nÄ• tÄ«â€™â€™ ti (MN I 451) ettha su
paccayÄ• animittÄ• ya cetovimuttiyÄ• á¹-hitiyÄ• vuá¹-á¹-hÄ• nÄ• yÄ• â€™â€™ ti ettha an
kathitÄ• va imasmiá¹ƒ á¹-hÄ• ne ekato samodhÄ• netvÄ• pucchati. taá¹ƒ pana paá¹-ikkhipit
tasmiá¹ƒ á¹-hÄ• ne niddiá¹-á¹-hÄ• vÄ• ti vatvÄ• aÃ±Ã±e cattÄ• ro dhammÄ• ekanÄ• makÄ
atthi, etaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• kathÄ• petuá¹ƒ idha pucchatÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ
kataá¹ƒ. tassÄ• vissajjane __ayaá¹ƒ vuccatÄ• vuso, appamÄ• á¹‡Ä• cetovimuttÄ«_ti ayaá¹
pharaá¹‡aappamÄ• á¹‡atÄ• ya appamÄ• á¹‡Ä• nÄ• ma. ayaÃ±hi appamÄ• á¹‡e vÄ• satte
asesetvÄ• pharati.

__ayaá¹ƒ vuccatÄ• vuso, Ä• kiÃ±caÃ±Ã±Ä• _ti Ä• rammaá¹‡akiÃ±canassa abhÄ• vato Ä•
atta bhÄ• vaposapuggalÄ• disaá¹…khÄ• tena attena suÃ±Ã±aá¹ƒ. __attaniyena vÄ• _ti
cÄ«varÄ• diparikkhÄ• rasaá¹…khÄ• tena attaniyena suÃ±Ã±aá¹ƒ. __animittÄ• _ti \Be II 253
abhÄ• veneva animittÄ• , arahattaphalasamÄ• pattiá¹ƒ sandhÄ• yÄ• ha. __nÄ• natthÄ• cev
byaÃ±janampi nesaá¹ƒ nÄ• nÄ• atthopi. tattha byaÃ±janassa nÄ• natÄ• pÄ• kaá¹-Ä• va. a
cetovimutti bhÅ«mantarato mahaggatÄ• eva hoti rÅ«pÄ• vacarÄ• ; Ä• rammaá¹‡ato satta p
Ä• kiÃ±caÃ±Ã±Ä• bhummantarato mahaggatÄ• arÅ«pÄ• vacarÄ• ; Ä• rammaá¹‡ato na va
bhummantarato kÄ• mÄ• vacarÄ• ; Ä• rammaá¹‡ato saá¹…khÄ• rÄ• rammaá¹‡Ä• . vipassa
adhippetÄ• . animittÄ• bhummantarato lokuttarÄ• ; Ä• rammaá¹‡ato nibbanÄ• rammaá¹‡Ä•

__rÄ• go_ \Ee II 354/ __kho, Ä• vuso, pamÄ• á¹‡akaraá¹‡o_tiÄ• dÄ«su yathÄ• pabbatapÄ
pÅ«tipaá¹‡á¹‡arasaudakaá¹ƒ nÄ• ma hoti kÄ• á¸·avaá¹‡á¹‡aá¹ƒ; olokentÄ• naá¹ƒ byÄ• mas
khÄ• yati. yaá¹-á¹-hiá¹ƒ vÄ• rajjuá¹ƒ vÄ• gahetvÄ• minantassa piá¹-á¹-hipÄ• dottharaá¹‡an
evamevaá¹ƒ yÄ• va rÄ• gÄ• dayo nuppajjanti, tÄ• va puggalaá¹ƒ saÃ±jÄ• nituá¹ƒ na sakkÄ•
sakadÄ• gÄ• mÄ« viya, anÄ• gÄ• mÄ« viya ca khÄ• yati. yadÄ• panassa rÄ• gÄ• dayo upp
mÅ«á¸·hoti paÃ±Ã±Ä• yati. iti ete ``ettako ayaâ€™â€™ nti puggalassa pamÄ• á¹‡aá¹ƒ dass
pamÄ• á¹‡akaraá¹‡Ä• nÄ• ma \Ne II 249/ vuttÄ• . __yÄ• vatÄ• kho, Ä• vuso, appamÄ• á¹‡
appamÄ• á¹‡Ä• cetovimuttiyo. kittakÄ• pana tÄ• ? cattÄ• ro brahmavihÄ• rÄ• , cattÄ• ro m
phalÄ• nÄ«ti dvÄ• dasa. tattha brahmavihÄ• rÄ• pharaá¹‡aappamÄ• á¹‡atÄ• ya appamÄ•
pamÄ• á¹‡akaraá¹‡Ä• naá¹ƒ kilesÄ• naá¹ƒ abhÄ• vena appamÄ• á¹‡Ä• . nibbÄ• nampi app
hoti, tasmÄ• na gahitaá¹ƒ. __akuppÄ• _ti arahattaphalacetovimutti; sÄ• hi tÄ• saá¹ƒ sabba
aggamakkhÄ• yatÄ«ti vuttÄ• . __rÄ• go kho, Ä• vuso, kiÃ±cano_ti rÄ• go uppajjitvÄ• pugga
palibundhati. tasmÄ• kiÃ±canoti vutto. manussÄ• kira goá¹‡ehi khalaá¹ƒ maddÄ• pento kiÃ
kÄ• á¸·akÄ• ti vadanti. evaá¹ƒ maddanattho kiÃ±canatthoti veditabbo. dosamohesupi eseva
cetovimuttiyo_ nÄ• ma nava dhammÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaÃ±ca maggaphalÄ• ni ca.
\Be II 254/ kiÃ±canaá¹ƒ Ä• rammaá¹‡aá¹ƒ assa natthÄ«ti Ä• kiÃ±caÃ±Ã±aá¹ƒ. maggaphalÄ
maddanÄ• naá¹ƒ palibundhanakilesÄ• naá¹ƒ natthitÄ• ya Ä• kiÃ±caÃ±Ã±Ä• ni. nibbÄ• nam
pana na hoti, tasmÄ• na gahitaá¹ƒ.

__rÄ• go kho, Ä• vuso, nimittakaraá¹‡o_tiÄ• dÄ«su yathÄ• nÄ• ma dvinnaá¹ƒ kulÄ• naá¹ƒ
yÄ• va tesaá¹ƒ lakkhaá¹‡aá¹ƒ na kataá¹ƒ hoti, tÄ• va ``ayaá¹ƒ asukakulassa vacchako, aya
ti na sakkÄ• honti jÄ• nituá¹ƒ. yadÄ• pana tesaá¹ƒ sattisÅ«lÄ• dÄ«su aÃ±Ã±ataraá¹ƒ lakkh
tadÄ• \Ee II 355/ sakkÄ• honti jÄ• nituá¹ƒ. evameva yÄ• va puggalassa rÄ• go nuppajjati, t
jÄ• nituá¹ƒ ariyo vÄ• puthujjano vÄ• ti. rÄ• go panassa uppajjamÄ• nova sarÄ• go nÄ• ma
saÃ±jÄ• nananimittaá¹ƒ karonto viya uppajjati, tasmÄ• ``nimittakaraá¹‡oâ€™â€™ ti vutto. d
nayo.

__animittÄ• cetovimutti_ nÄ• ma terasa dhammÄ• --- vipassanÄ• , cattÄ• ro Ä• ruppÄ• , c
phalÄ• nÄ«ti. tattha vipassanÄ• niccanimittaá¹ƒ sukhanimittaá¹ƒ attanimittaá¹ƒ ugghÄ• á¹-e
cattÄ• ro Ä• ruppÄ• rÅ«panimittassa abhÄ• vena animittÄ• nÄ• ma. maggaphalÄ• ni nimitt
abhÄ• vena animittÄ• ni. nibbÄ• nampi animittameva, taá¹ƒ pana cetovimutti na hoti, tasmÄ
kasmÄ• suÃ±Ã±atÄ• cetovimutti na gahitÄ• ti? sÄ• , ``suÃ±Ã±Ä• rÄ• genÄ• â€™â€™ tiÄ•
anupaviá¹-á¹-hÄ• va, tasmÄ• visuá¹ƒ na gahitÄ• \Ne II 250/. __ekatthÄ• _ti Ä• rammaá¹‡a
appamÄ• á¹‡aá¹ƒ Ä• kiÃ±caÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ animittanti hi sabbÄ• netÄ• ni nibbÄ•
pariyÄ• yena ekatthÄ• . aÃ±Ã±asmiá¹ƒ pana á¹-hÄ• ne appamÄ• á¹‡Ä• honti, aÃ±Ã±asmiá
suÃ±Ã±atÄ• aÃ±Ã±asmiá¹ƒ animittÄ• ti iminÄ• pariyÄ• yena nÄ• nÄ• byaÃ±janÄ• . iti thero
desanaá¹ƒ niá¹-á¹-hapesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• vedallasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cÅ«á¸·avedallasuttavaá¹‡á¹‡anÄ•

<460> __evaá¹ƒ_ \Ne II 251/ \Be II 255/ __me suta_nti cÅ«á¸·avedallasuttaá¹ƒ. tattha __vis
__visÄ• kho_ti evaá¹ƒnÄ• mako upÄ• sako. __yena dhammadinnÄ• _ti yena dhammadinnÄ
tenupasaá¹…kami. ko panÄ• yaá¹ƒ visÄ• kho? kÄ• dhammadinnÄ• ? kasmÄ• upasaá¹…ka
dhammadinnÄ• ya gihikÄ• le gharasÄ• miko. so yadÄ• bhagavÄ• sammÄ• sambodhiá¹ƒ a
pavattavaradhammacakko yasÄ• dayo kulaputte vinetvÄ• uruvelaá¹ƒ patvÄ• tattha jaá¹-ilas
purÄ• á¹‡ajaá¹-ilehi \Ee II 356/ khÄ«á¹‡Ä• savabhikkhÅ«hi saddhiá¹ƒ rÄ• jagahaá¹ƒ gantvÄ
dvÄ• dasanahutÄ• ya parisÄ• ya saddhiá¹ƒ Ä• gatassa bimbisÄ• ramahÄ• rÄ• jassa dhamm
saddhiá¹ƒ Ä• gatesu dvÄ• dasanahutesu ekaá¹ƒ nahutaá¹ƒ upÄ• sakattaá¹ƒ paá¹-ivedesi, e
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu saddhiá¹ƒ raÃ±Ã±Ä• bimbisÄ• rena. ayaá¹ƒ upÄ• sako
saddhiá¹ƒ paá¹-hamadassaneva sotÄ• pattiphale patiá¹-á¹-hÄ• ya, puna ekadivasaá¹ƒ dham
sakadÄ• gÄ• miphalaá¹ƒ patvÄ• , tato aparabhÄ• gepi ekadivasaá¹ƒ dhammaá¹ƒ sutvÄ• an
so anÄ• gÄ• mÄ« hutvÄ• gehaá¹ƒ Ä• gacchanto yathÄ• aÃ±Ã±esu divasesu ito cito ca olo
Ä• gacchati, evaá¹ƒ anÄ• gantvÄ• santindriyo santamÄ• naso hutvÄ• agamÄ• si.

dhammadinnÄ• sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• vÄ«thiá¹ƒ olokayamÄ• nÄ• tassa Ä•
nu kho etaâ€™â€™ nti cintetvÄ• tassa paccuggamanaá¹ƒ kurumÄ• nÄ• sopÄ• nasÄ«se á
hatthaá¹ƒ pasÄ• resi. upÄ• sako attano hatthaá¹ƒ samiÃ±jesi. sÄ• ``pÄ• tarÄ• sabhojanakÄ
cintesi. upÄ• sako pubbe tÄ• ya saddhiá¹ƒ ekato bhuÃ±jati. taá¹ƒ divasaá¹ƒ pana taá¹ƒ anap
yogÄ• vacarabhikkhu viya ekakova bhuÃ±ji. sÄ• , ``sÄ• yanhakÄ• le jÄ• nissÄ• mÄ«â€™â€
taá¹ƒdivasaá¹ƒ sirigabbhaá¹ƒ na pÄ• visi, aÃ±Ã±aá¹ƒ gabbhaá¹ƒ paá¹-ijaggÄ• petvÄ• kapp
paÃ±Ã±apÄ• petvÄ• nipajji. upÄ• sikÄ• , ``kiá¹ƒ nu khvassa bahiddhÄ• patthanÄ• atthi, uc

paribhedakena bhinno, udÄ• hu mayheva koci doso atthÄ«â€™â€™ ti balavadomanassÄ• hutvÄ• , ``ekaá¹ƒ dve divase vasitakÄ• le sakkÄ• Ã±Ä• tuâ€™â€™ nti tassa upaá¹-á¹-hÄ• n aá¹-á¹-hÄ• si.

upÄ• sako, ``kiá¹ƒ dhammadinne akÄ• le Ä• gatÄ• sÄ«â€™â€™ ti pucchi. Ä• ma ayyaputta purÄ• á¹‡o, kiá¹ƒ nu te bahiddhÄ• patthanÄ• atthÄ«ti? natthi dhammadinneti. aÃ±Ã±o koci ayampi natthÄ«ti. evaá¹ƒ sante mayheva koci doso bhavissatÄ«ti. tuyhampi doso natthÄ«ti. saddhiá¹ƒ yathÄ• pakatiyÄ• Ä• lÄ• pasallÄ• pamattampi na karothÄ• ti? so cintesi --- ``aya nÄ• ma garu bhÄ• riyo na pakÄ• setatabbo, sace kho panÄ• haá¹ƒ na kathessÄ• mi, ayaá¹ƒ phÄ• letvÄ• ettheva kÄ• laá¹ƒ kareyyÄ• â€™â€™ ti tassÄ• nuggahatthÄ• ya kathesi --- ``dh dhammadesanaá¹ƒ sutvÄ• lokuttaradhammaá¹ƒ nÄ• ma adhigato, taá¹ƒ adhigatassa evarÅ vaá¹-á¹-ati. yadi tvaá¹ƒ icchasi, tava cattÄ• lÄ«sa koá¹-iyo mama cattÄ• lÄ«sa koá¹-iyoti asÄ atthi, ettha issarÄ• hutvÄ• mama mÄ• tiá¹-á¹-hÄ• ne vÄ• bhaginiá¹-á¹-hÄ• ne vÄ• á¹-hatv bhattapiá¹‡á¸• amattakena ahaá¹ƒ yÄ• pessÄ• mi. athevaá¹ƒ na karosi, ime bhoge gahetvÄ athÄ• pi te bahiddhÄ• patthanÄ• natthi, ahaá¹ƒ taá¹ƒ bhaginiá¹-á¹-hÄ• ne vÄ• dhituá¹-á¹-h posessÄ• mÄ«â€™â€™ ti.

sÄ• cintesi --- ``pakatipuriso evaá¹ƒ vattÄ• nÄ• ma natthi. addhÄ• etena lokuttaravaradha pana dhammo kiá¹ƒ puriseheva paá¹-ibujjhitabbo, udÄ• hu mÄ• tugÄ• mopi paá¹-ivijjhituá¹ƒ visÄ• khaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho eso dhammo puriseheva labhitabbo, mÄ• tugÄ• m nti? kiá¹ƒ vadesi dhammadinne, ye paá¹-ipannakÄ• , te etassa dÄ• yÄ• dÄ• , yassa yassa u etaá¹ƒ paá¹-ilabhatÄ«ti. evaá¹ƒ sante mayhaá¹ƒ pabbajjaá¹ƒ anujÄ• nÄ• thÄ• ti. sÄ• dhu bh etasmiá¹ƒyeva magge yojetukÄ• mo, manaá¹ƒ pana te ajÄ• namÄ• no na kathemÄ«ti tÄ• va santikaá¹ƒ gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si.

rÄ• jÄ• \Be II 257/, ``kiá¹ƒ, gahapati, akÄ• le Ä• gatosÄ«â€™â€™ ti pucchi. dhammadinnÄ pabbajissÄ• mÄ«â€™â€™ ti vadatÄ«ti. kiá¹ƒ panassa laddhuá¹ƒ vaá¹-á¹-atÄ«ti? aÃ±Ã±aá¹ƒ sovaá¹‡á¹‡asivikaá¹ƒ \Ne II 253/ deva, laddhuá¹ƒ vaá¹-á¹-ati nagaraÃ±ca paá¹-ijaggÄ• petu sovaá¹‡á¹‡asivikaá¹ƒ datvÄ• nagaraá¹ƒ paá¹-ijaggÄ• pesi. visÄ• kho dhammadinnaá¹ƒ gan sabbÄ• laá¹…kÄ• rehi alaá¹…kÄ• rÄ• petvÄ• sovaá¹‡á¹‡asivikÄ• ya nisÄ«dÄ• petvÄ• Ã±Ä gandhapupphÄ• dÄ«hi pÅ«jayamÄ• no nagaravÄ• sanaá¹ƒ karonto viya bhikkhuniupassaya pabbÄ• jethÄ• yyeâ€™â€™ ti Ä• ha. bhikkhuniyo ``ekaá¹ƒ vÄ• dve vÄ• dose sahituá¹ƒ vaá Ä• haá¹ƒsu. natthayye koci doso, saddhÄ• ya pabbajatÄ«ti. athekÄ• byattÄ• therÄ« tacapa Ä• cikkhitvÄ• kese ohÄ• retvÄ• \Ee II 358/ pabbÄ• jesi. visÄ• kho, ``abhiramayye, svÄ• kk vanditvÄ• pakkÄ• mi.

tassÄ• pabbajitadivasato paá¹-á¹-hÄ• ya lÄ• bhasakkÄ• ro uppajji. teneva palibuddhÄ• sa okÄ• saá¹ƒ na labhati. athÄ• cariya-upajjhÄ• yatheriyo gahetvÄ• janapadaá¹ƒ gantvÄ• aá¹

Ä• rammaá¹‡esu cittarucitaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• samaá¹‡adhammaá¹
abhinÄ«hÄ• rasampannattÄ• pana nÄ• ticiraá¹ƒ kilamittha.

ito paá¹-á¹-hÄ• ya hi satasahassakappamatthake padumuttaro nÄ• ma satthÄ• loke udapÄ
kule dÄ• sÄ« hutvÄ• attano kese vikkiá¹‡itvÄ• sujÄ• tattherassa nÄ• ma aggasÄ• vakassa
patthanamakÄ• si. sÄ• tÄ• ya patthanÄ• bhinÄ«hÄ• rasampattiyÄ• nÄ• ticiraá¹ƒ kilamittha
patvÄ• cintesi --- ``ahaá¹ƒ yenatthena sÄ• sane pabbajitÄ• , so matthakaá¹ƒ patto, kiá¹ƒ me
mayhaá¹ƒ Ã±Ä• takÄ• pi puÃ±Ã±Ä• ni karissanti, bhikkhunisaá¹…ghopi paccayehi na kilami
gacchÄ• mÄ«â€™â€™ ti bhikkhunisaá¹…ghaá¹ƒ gahetvÄ• rÄ• jagahameva agamÄ• si. vis
Ä• gatÄ• â€™â€™ ti sutvÄ• , ``pabbajitvÄ• nacirasseva janapadaá¹ƒ gatÄ• , gantvÄ• pi na
nu kho bhavissati, gantvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti dutiyagamanena bhikkhuniupassaya
--- ``atha kho visÄ• kho upÄ• sako yena dhammadinnÄ• bhikkhunÄ« tenupasaá¹…kamÄ«â

__etadavocÄ• _ti \Be II 258/ etaá¹ƒ sakkÄ• yotiÄ• divacanaá¹ƒ avoca. kasmÄ• avocÄ• ti?
``abhiramasi nÄ• bhiramasi, ayyeâ€™â€™ ti evaá¹ƒ pucchanaá¹ƒ nÄ• ma na paá¹‡á¸• itaki
paÃ±cupÄ• dÄ• nakkhandhe upanetvÄ• paÃ±haá¹ƒ pucchissÄ• mi, paÃ±habyÄ• karaá¹‡en
anabhiratiá¹ƒ \Ne II 254/ vÄ• jÄ• nissÄ• mÄ«ti, tasmÄ• avoca. taá¹ƒ sutvÄ• va dhammadin
visÄ• kha, acirapabbajitÄ• sakÄ• yaá¹ƒ vÄ• parakÄ• yaá¹ƒ vÄ• kuto jÄ• nissÄ• mÄ«ti vÄ•
upasaá¹…kamitvÄ• pucchÄ• ti vÄ• avatvÄ• upanikkhittaá¹ƒ sampaá¹-icchamÄ• nÄ• viya,
mocentÄ« viya gahanaá¹-á¹-hÄ• ne hatthimaggaá¹ƒ nÄ«haramÄ• nÄ• viya khaggamukhena
vivaramÄ• nÄ• viya ca paá¹-isambhidÄ• visaye á¹-hatvÄ• paÃ±haá¹ƒ vissajjamÄ• nÄ• , __
visÄ• kha, upÄ• dÄ• nakkhandhÄ• _tiÄ• dimÄ• ha. tattha __paÃ±cÄ• _ti gaá¹‡anaparicched
upÄ• dÄ• nÄ• naá¹ƒ paccayabhÅ«tÄ• khandhÄ• ti evamÄ• dinÄ• nayenettha upÄ• dÄ• na
kathetabbÄ• . sÄ• panesÄ• visuddhimagge vitthÄ• ritÄ• evÄ• ti tattha vittÄ• ritanayeneva
__sakkÄ• yasamudayÄ• _dÄ«supi yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• tattha tattha vuttan

idaá¹ƒ pana catusaccabyÄ• karaá¹‡aá¹ƒ sutvÄ• visÄ• kho theriyÄ• abhiratabhÄ• vaá¹ƒ aÃ
buddhasÄ• sane ukkaá¹‡á¹-hito hoti anabhirato, so evaá¹ƒ pucchitapucchitapaÃ±haá¹ƒ saá¹
palitaá¹ƒ gaá¹‡hanto viya, sinerupÄ• dato vÄ• lukaá¹ƒ uddharanto viya vissajjetuá¹ƒ na sakk
imÄ• ni cattÄ• ri saccÄ• ni loke candimasÅ«riyÄ• viya buddhasÄ• sane pÄ• kaá¹-Ä• ni, par
mahÄ• therÄ• pi saccÄ• neva pakÄ• senti; bhikkhusaá¹…ghopi pabbajitadivasato paá¹-á¹-h
nÄ• ma kiá¹ƒ, cattÄ• ri ariyasaccÄ• nÄ«ti paÃ±haá¹ƒ uggaá¹‡hÄ• peti. ayaÃ±ca dhammadin
paá¹‡á¸• itÄ• byattÄ• nayaá¹ƒ gahetvÄ• sutenapi kathetuá¹ƒ samatthÄ• , tasmÄ• ``na sak
saccÄ• naá¹ƒ paá¹-ividdhabhÄ• vo Ã±Ä• tuá¹ƒ, saccavinibbhogapaÃ±habyÄ• karaá¹‡ena sa
cintetvÄ• heá¹-á¹-hÄ• kathitÄ• ni dve saccÄ• ni paá¹-inivattetvÄ• guá¸·haá¹ƒ katvÄ• gaá¹
pucchissÄ• mÄ«ti pucchanto __taÃ±Ã±eva nu kho, ayye_tiÄ• dimÄ• ha.

tassa vissajjane __na kho, Ä• vuso visÄ• kha, taÃ±Ã±eva upÄ• dÄ• na_nti upÄ• dÄ• nassa

saá¹…khÄ• rakkhandhekadesabhÄ• vato na taá¹ƒyeva upÄ• dÄ• naá¹ƒ te paÃ±cupÄ• dÄ• n
paÃ±cahi upÄ• dÄ• nakkhandhehi upÄ• dÄ• naá¹ƒ. yadi hi taÃ±Ã±eva \Be II 259/ siyÄ• , rÅ«
upÄ• dÄ• naá¹ƒ siyÄ• . yadi aÃ±Ã±atra siyÄ• , parasamaye cittavippayutto anusayo viya pa
nibbÄ• naá¹ƒ viya ca khandhavinimuttaá¹ƒ vÄ• siyÄ• , chaá¹-á¹-ho vÄ• khandho paÃ±Ã±ap
evaá¹ƒ byÄ• kÄ• si. tassÄ• \Ne II 255/ \Ee II 360/ byÄ• karaá¹‡aá¹ƒ sutvÄ• ``adhigatapatiá
visÄ• kho niá¹-á¹-hamagamÄ• si. na hi sakkÄ• akhÄ«á¹‡Ä• savena asambaddhena avitthÄ
jÄ• lentena viya evarÅ«po guá¸·ho paá¹-icchanno tilakkhaá¹‡Ä• hato gambhÄ«ro paÃ±ho vi
gantvÄ• pana, ``ayaá¹ƒ dhammadinnÄ• sÄ• sane laddhapatiá¹-á¹-hÄ• adhigatapaá¹-isamb
bhavamatthake á¹-hitÄ• mahÄ• khÄ«á¹‡Ä• savÄ• , samatthÄ• mayhaá¹ƒ pucchitapaÃ±haá
ovattikasÄ• raá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• taá¹ƒ pucchanto, __kat

<461> tassa vissajjane __assutavÄ• _tiÄ• di mÅ«lapariyÄ• ye vitthÄ• ritameva. __rÅ«paá¹ƒ
samanupassatÄ«_ti, ``idhekacco rÅ«paá¹ƒ attato samanupassati. yaá¹ƒ rÅ«paá¹ƒ so ahaá¹ƒ
rÅ«panti rÅ«paÃ±ca attaÃ±ca advayaá¹ƒ samanupassati. seyyathÄ• pi nÄ• ma telappadÄ«p
vaá¹‡á¹‡o, yo vaá¹‡á¹‡o sÄ• accÄ«ti acciÃ±ca vaá¹‡á¹‡aÃ±ca advayaá¹ƒ samanupassati.
attato samanupassati ... pe ... advayaá¹ƒ samanupassatÄ«â€™â€™ ti (Paá¹-is I 131) evaá¹
diá¹-á¹-hipassanÄ• ya passati. __rÅ«pavantaá¹ƒ vÄ• attÄ• na_nti arÅ«paá¹ƒ attÄ• ti gahetv
rukkhaá¹ƒ viya taá¹ƒ attÄ• naá¹ƒ rÅ«pavantaá¹ƒ samanupassati. __attani vÄ• rÅ«pa_nti ar
gahetvÄ• pupphasmiá¹ƒ gandhaá¹ƒ viya attani rÅ«paá¹ƒ samanupassati. __rÅ«pasmiá¹ƒ v
attÄ• ti gahetvÄ• karaá¹‡á¸• Ä• ya maá¹‡iá¹ƒ viya attÄ• naá¹ƒ rÅ«pasmiá¹ƒ samanupassati
attato_tiÄ• dÄ«supi eseva nayo.

tattha, __rÅ«paá¹ƒ attato samanupassatÄ«_ti suddharÅ«pameva attÄ• ti kathitaá¹ƒ. rÅ«pav
attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanaá¹ƒ attato ... saÃ±Ã±aá¹ƒ ... saá
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«ti imesu sattasu á¹-hÄ• nesu \Be II 260/ arÅ«paá¹
vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• vedanaá¹ƒ, vedanÄ• ya vÄ• attÄ• nanti eva
tiá¹‡á¹‡aá¹ƒ \Ee II 361/ tiá¹‡á¹‡aá¹ƒ vasena dvÄ• dasasu á¹-hÄ• nesu rÅ«pÄ• rÅ«pamissak
rÅ«paá¹ƒ attato samanupassati ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä•
samanupassatÄ«ti imesu paÃ±casu á¹-hÄ• nesu ucchedadiá¹-á¹-hi kathitÄ• , avasesesu sas
evamettha pannarasa bhavadiá¹-á¹-hiyo, paÃ±ca vibhavadiá¹-á¹-hiyo honti. __na rÅ«paá¹ƒ a
rÅ«paá¹ƒ attÄ• ti na samanupassati. aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti pana samanupassati. _
attÄ• naá¹ƒ ... pe ... na viÃ±Ã±Ä• á¹‡asmiá¹ƒ attÄ• na_nti ime \Ne II 256/ paÃ±cakkhandhe
attato na samanupassati, sabbÄ• kÄ• rena pana aniccÄ• dukkhÄ• anattÄ• ti samanupassa

ettÄ• vatÄ• theriyÄ• , ``evaá¹ƒ kho, Ä• vuso visÄ• kha, sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™
vissajjentiyÄ• ettakena gamanaá¹ƒ hoti, Ä• gamanaá¹ƒ hoti, gamanÄ• gamanaá¹ƒ hoti, vaá
vaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassitaá¹ƒ. __evaá¹ƒ kho, Ä• vuso visÄ• kha, sakkÄ•
pacchimaá¹ƒ paÃ±haá¹ƒ vissajjentiyÄ• ettakena gamanaá¹ƒ na hoti, Ä• gamanaá¹ƒ na hoti

hoti, vaá¹-á¹-aá¹ƒ nÄ• ma na vattatÄ«ti vivaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassitaá¹ƒ.

<462> __katamo panÄ• yye, ariyo aá¹-á¹-haá¹…giko maggo_ti ayaá¹ƒ paÃ±ho theriyÄ• pa
vissajjetabbo bhaveyya --- ``upÄ• saka, tayÄ• heá¹-á¹-hÄ• maggo pucchito, idha kasmÄ•
ti. sÄ• pana attano byattatÄ• ya paá¹‡á¸• iccena tassa adhippÄ• yaá¹ƒ sallakkhesi --- ``imin
heá¹-á¹-hÄ• paá¹-ipattivasena maggo pucchito bhavissati, idha pana taá¹ƒ
saá¹…khatÄ• saá¹…khatalokiyalokuttarasaá¹…gahitÄ• saá¹…gahitavasena pucchitukÄ• mo
appaá¹-ipucchitvÄ• va yaá¹ƒ yaá¹ƒ pucchi, taá¹ƒ taá¹ƒ vissajjesi. tattha __saá¹…khato_ti ce
pakappito Ä• yÅ«hito kato nibbattito samÄ• pajjantena samÄ• pajjitabbo. __tÄ«hi ca kho, Ä•
khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…gahito_ti ettha yasmÄ• maggo sappadeso
tasmÄ• ayaá¹ƒ sappadesattÄ• nagaraá¹ƒ viya rajjena nippadesehi tÄ«hi khandhehi saá¹…
sammÄ• vÄ• cÄ• dayo tayo sÄ«lameva, tasmÄ• te sajÄ• tito sÄ«lakkhandhena saá¹…gahi
sÄ«lakkhandheti bhummena \Ee II 362/ viya niddeso kato, attho pana karaá¹‡avasena vedit
sammÄ• vÄ• yÄ• mÄ• dÄ«su pana \Be II 261/ tÄ«su samÄ• dhi attano dhammatÄ• ya Ä• ra
na sakkoti. vÄ«riye pana paggahakiccaá¹ƒ sÄ• dhente satiyÄ• ca apilÄ• panakiccaá¹ƒ sÄ•
hutvÄ• sakkoti.

tatrÄ• yaá¹ƒ upamÄ• --- yathÄ• hi ``nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti uyyÄ• naá
sahÄ• yesu eko supupphitaá¹ƒ campakarukkhaá¹ƒ disvÄ• hatthaá¹ƒ ukkhipitvÄ• pi gahetuá
dutiyo onamitvÄ• piá¹-á¹-hiá¹ƒ dadeyya, so tassa piá¹-á¹-hiyaá¹ƒ á¹-hatvÄ• pi kampamÄ• n
sakkuá¹‡eyya \Ne II 257/. athassa itaro aá¹ƒsakÅ«á¹-aá¹ƒ upanÄ• meyya, so ekassa piá¹-á
ekassa aá¹ƒsakÅ«á¹-aá¹ƒ olubbha yathÄ• ruci pupphÄ• ni ocinitvÄ• piá¸·andhitvÄ• nakkha
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. ekato uyyÄ• naá¹ƒ paviá¹-á¹-hÄ• tayo sahÄ• ya
sammÄ• vÄ• yÄ• mÄ• dayo tayo dhammÄ• . supupphitacampako viya Ä• rammaá¹‡aá¹ƒ. h
asakkonto viya attano dhammatÄ• ya Ä• rammaá¹‡e ekaggabhÄ• vena appetuá¹ƒ asakkon
datvÄ• onatasahÄ• yo viya vÄ• yÄ• mo. aá¹ƒsakÅ«á¹-aá¹ƒ datvÄ• á¹-hitasahÄ• yo viya sa
piá¹-á¹-hiyaá¹ƒ á¹-hatvÄ• ekassa aá¹ƒsakÅ«á¹-aá¹ƒ olubbha itaro yathÄ• ruci pupphaá¹ƒ ga
evamevaá¹ƒ vÄ«riye paggahakiccaá¹ƒ sÄ• dhente, satiyÄ• ca apilÄ• panakiccaá¹ƒ sÄ• dhe
samÄ• dhi sakkoti Ä• rammaá¹‡e ekaggabhÄ• vena appetuá¹ƒ. tasmÄ• samÄ• dhiyevettha
saá¹…gahito. vÄ• yÄ• masatiyo pana kiriyato saá¹…gahitÄ• honti.

sammÄ• diá¹-á¹-hisammÄ• saá¹…kappesupi paÃ±Ã±Ä• attano dhammatÄ• ya aniccaá¹ƒ c
nicchetuá¹ƒ na sakkoti, vitakke pana Ä• koá¹-etvÄ• Ä• koá¹-etvÄ• dente sakkoti. kathaá¹ƒ?
kahÄ• paá¹‡aá¹ƒ hatthe á¹-hapetvÄ• sabbabhÄ• gesu oloketukÄ• mo samÄ• nopi na cakkh
sakkoti, aá¹…gulipabbehi pana parivattetvÄ• ito cito ca oloketuá¹ƒ sakkoti. evameva na paÃ
dhammatÄ• ya aniccÄ• divasena Ä• rammaá¹‡aá¹ƒ nicchetuá¹ƒ sakkoti, abhiniropanalakkh
Ä• hananapariyÄ• hananarasena vitakkena Ä• koá¹-entena viya parivattentena viya ca Ä• d
vinicchetuá¹ƒ sakkoti. tasmÄ• \Be II 262/ idhÄ• pi sammÄ• diá¹-á¹-hiyeva sajÄ• tito paÃ±Ã±

saá¹…gahitÄ• . sammÄ• saá¹…kappo pana kiriyato saá¹…gahito hoti. iti imehi tÄ«hi khandh
gacchati. tena vuttaá¹ƒ --- ``tÄ«hi ca kho, Ä• vuso visÄ• kha, khandhehi ariyo aá¹-á¹-haá¹…
saá¹…gahitoâ€™â€™ ti.

idÄ• ni ekacittakkhaá¹‡ikaá¹ƒ maggasamÄ• dhiá¹ƒ sanimittaá¹ƒ saparikkhÄ• raá¹ƒ pucchan
panÄ• yye_tiÄ• dimÄ• ha. tassa vissajjane cattÄ• ro satipaá¹-á¹-hÄ• nÄ• maggakkhaá¹‡e c
uppannÄ• sati, sÄ• samÄ• dhissa paccayatthena nimittaá¹ƒ. cattÄ• ro sammappadhÄ• nÄ
uppannaá¹ƒ vÄ«riyaá¹ƒ, taá¹ƒ parivÄ• raá¹-á¹-hena parikkhÄ• ro hoti. __tesaá¹ƒyeva dhamm
maggasampayuttadhammÄ• naá¹ƒ. __Ä• sevanÄ• _tiÄ• dÄ«su ekacittakkhaá¹‡ikÄ• yeva Ä

vitaá¹‡á¸• avÄ• dÄ« \Ne II 258/ pana, ``ekacittakkhaá¹‡iko nÄ• ma maggo natthi, `evaá¹ƒ b
vassÄ• nÄ«â€™ ti hi vacanato sattapi vassÄ• ni maggabhÄ• vanÄ• hoti, kilesÄ• pana lahu
Ã±Ä• á¹‡ehi chijjantÄ«â€™â€™ ti vadati. so ``suttaá¹ƒ Ä• harÄ• â€™â€™ ti vattabbo. addh
``yÄ• tesaá¹ƒyeva dhammÄ• naá¹ƒ Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaâ€™â€™ nti
``aÃ±Ã±ena cittena Ä• sevati, aÃ±Ã±ena bhÄ• veti, aÃ±Ã±ena bahulÄ«karotÄ«â€™â€™ ti
``kiá¹ƒ panidaá¹ƒ, suttaá¹ƒ neyyatthaá¹ƒ nÄ«tatthaâ€™â€™ nti. tato vakkhati --- ``nÄ«tattha
tatheva atthoâ€™â€™ ti. tassa idaá¹ƒ uttaraá¹ƒ --- evaá¹ƒ sante ekaá¹ƒ cittaá¹ƒ Ä• sevamÄ
aparampi Ä• sevamÄ• naá¹ƒ, aparampi Ä• sevamÄ• nanti evaá¹ƒ divasampi Ä• sevanÄ• va
bahulÄ«kammaá¹ƒ? ekaá¹ƒ vÄ• bhÄ• vayamÄ• naá¹ƒ uppannaá¹ƒ aparampi bhÄ• vayamÄ
evaá¹ƒ divasampi bhÄ• vanÄ• va bhavissati, kuto Ä• sevanÄ• kuto bahulÄ«kammaá¹ƒ? ek
uppannaá¹ƒ, aparampi bahulÄ«karontaá¹ƒ, aparampi bahulÄ«karontanti evaá¹ƒ divasampi \
bahulÄ«kammameva bhavissati kuto Ä• sevanÄ• , kuto bhÄ• vanÄ• ti.

atha vÄ• evaá¹ƒ vadeyya --- ``ekena cittena Ä• sevati, dvÄ«hi bhÄ• veti, tÄ«hi bahulÄ«kar
Ä• sevati, tÄ«hi bhÄ• veti, ekena bahulÄ«karoti \Be II 263/. tÄ«hi vÄ• Ä• sevati, ekena bhÄ
bahulÄ«karotÄ«â€™â€™ ti. so vattabbo --- ``mÄ• suttaá¹ƒ me laddhanti yaá¹ƒ vÄ• taá¹ƒ v
vissajjentena nÄ• ma Ä• cariyassa santike vasitvÄ• buddhavacanaá¹ƒ uggaá¹‡hitvÄ• attha
vattabbaá¹ƒ hoti. ekacittakkhaá¹‡ikÄ• va ayaá¹ƒ Ä• sevanÄ• , ekacittakkhaá¹‡ikÄ• bhÄ• va
bahulÄ«kammaá¹ƒ. khayagÄ• milokuttaramaggo bahulacittakkhaá¹‡iko nÄ• ma natthi, `ekac
saÃ±Ã±Ä• petabbo. sace saÃ±jÄ• nÄ• ti, saÃ±jÄ• nÄ• tu, no ce saÃ±jÄ• nÄ• ti, gaccha pÄ•
yÄ• guá¹ƒ pivÄ• hÄ«â€™â€™ ti uyyojetabbo.

<463> __kati panÄ• yye saá¹…khÄ• rÄ• _ti idha kiá¹ƒ pucchati? ye saá¹…khÄ• re nirodhet
samÄ• pajjati, te pucchissÄ• mÄ«ti pucchati. tenevassa adhippÄ• yaá¹ƒ Ã±atvÄ• therÄ«,
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«su anekesu saá¹…khÄ• resu vijjamÄ• nesupi, kÄ• yasaá¹
__tayome_ \Ne II 259/, __Ä• vuso_tiÄ• dimÄ• ha. tattha kÄ• yapaá¹-ibaddhattÄ• kÄ• yena
nibbattÄ«yatÄ«ti __kÄ• yasaá¹…khÄ• ro_. vÄ• caá¹ƒ saá¹…kharoti karoti nibbattetÄ«ti vacÄ
cittapaá¹-ibaddhattÄ• cittena saá¹…kharÄ«yati karÄ«yati nibbattÄ«yatÄ«ti __cittasaá¹…khÄ

panÄ• yye_ti idha kiá¹ƒ pucchati? ime saá¹…khÄ• rÄ• aÃ±Ã±amaÃ±Ã±amissÄ• Ä• luá¸·itÄ
tathÄ• hi, kÄ• yadvÄ• re Ä• dÄ• nagahaá¹‡amuÃ±canacopanÄ• ni pÄ• petvÄ• uppannÄ•
dvÄ• dasa akusalacetanÄ• ti evaá¹ƒ kusalÄ• kusalÄ• vÄ«sati cetanÄ• pi assÄ• sapassÄ• s
vuccanti. vacÄ«dvÄ• re hanusaá¹ƒcopanaá¹ƒ vacÄ«bhedaá¹ƒ pÄ• petvÄ• uppannÄ• vutta
vitakkavicÄ• rÄ• pi vacÄ«saá¹…khÄ• rotveva vuccanti. kÄ• yavacÄ«dvÄ• resu copanaá¹ƒ a
cintayato uppannÄ• kusalÄ• kusalÄ• ekÅ«natiá¹ƒsa cetanÄ• pi saÃ±Ã±Ä• ca vedanÄ• cÄ
cittasaá¹…khÄ• rotveva vuccanti. evaá¹ƒ \Ee II 365/ ime saá¹…khÄ• rÄ• aÃ±Ã±amaÃ±Ã±a
duddÄ«panÄ• . te pÄ• kaá¹-e vibhÅ«te katvÄ• kathÄ• pessÄ• mÄ«ti pucchati.

__kasmÄ• panÄ• yye_ti idha kÄ• yasaá¹…khÄ• rÄ• dinÄ• massa padatthaá¹ƒ pucchati. ta
__kÄ• yappaá¹-ibaddhÄ• _ti kÄ• yanissitÄ• , kÄ• ye sati honti, asati \Be II 264/ na honti. __c
cittanissitÄ• , citte sati honti, asati na honti.

<464> idÄ• ni kiá¹ƒ nu kho esÄ• saÃ±Ã±Ä• vedayitanirodhaá¹ƒ valaÃ±jeti, na valaÃ±jeti. c
tattha no ciá¹‡á¹‡avasÄ«ti jÄ• nanatthaá¹ƒ pucchanto, __kathaá¹ƒ panÄ• yye, saÃ±Ã±Ä• ve
hotÄ«_tiÄ• dimÄ• ha. tassa vissajjane __samÄ• pajjissanti vÄ• samÄ• pajjÄ• mÄ«ti vÄ• _ p
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattikÄ• lo kathito. __samÄ• panno_ti padena
dvÄ«hi padehi sacittakakÄ• lo kathito, pacchimena acittakakÄ• lo. __pubbeva tathÄ• cittaá
nirodhasamÄ• pattito pubbe addhÄ• napariccheda kÄ• leyeva, ettakaá¹ƒ kÄ• laá¹ƒ acittako b
addhÄ• napariccheda cittaá¹ƒ bhÄ• vitaá¹ƒ hoti. __yaá¹ƒ taá¹ƒ tathattÄ• ya upanetÄ«_ti yaá
cittaá¹ƒ, taá¹ƒ puggalaá¹ƒ tathattÄ• ya acittakabhÄ• vÄ• ya upaneti.

__paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro_ti sesasaá¹…khÄ• rehi paá¹-hamaá¹ƒ dutiy
__tato kÄ• yasaá¹…khÄ• ro_ti \Ne II 260/ tato paraá¹ƒ kÄ• yasaá¹…khÄ• ro catutthajjhÄ• ne
cittasaá¹…khÄ• ro_ti tato paraá¹ƒ cittasaá¹…khÄ• ro antonirodhe nirujjhati. __vuá¹-á¹-hahis
vuá¹-á¹-hahÄ• mÄ«ti vÄ• _ padadvayena antonirodhakÄ• lo kathito. __vuá¹-á¹-hito_ti paden
tathÄ• purimehi dvÄ«hi padehi acittakakÄ• lo kathito, pacchimena sacittakakÄ• lo. __pubbe
bhÄ• vitaá¹ƒ hotÄ«_ti nirodhasamÄ• pattito pubbe addhÄ• napariccheda kÄ• leyeva ettakaá
tato paraá¹ƒ sacittako bhavissÄ• mÄ«ti addhÄ• napariccheda cittaá¹ƒ bhÄ• vitaá¹ƒ hoti. __ya
upanetÄ«_ti yaá¹ƒ evaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, taá¹ƒ puggalaá¹ƒ tathattÄ• ya sacittakabhÄ
heá¹-á¹-hÄ• nirodhasamÄ• pajjanakÄ• lo gahito, idha nirodhato vuá¹-á¹-hÄ• nakÄ• lo.

idÄ• ni \Ee II 366/ nirodhakathaá¹ƒ kathetuá¹ƒ vÄ• roti nirodhakathÄ• kathetabbÄ• siyÄ• ,
balehi samannÄ• gatattÄ• tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• soá¸·asahi
samÄ• dhicariyÄ• hi vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• nirodhasamÄ• pattiyÄ• Ã±Ä• á¹‡aâ€™â
sabbÄ• kÄ• rena visuddhimagge kathitÄ• . tasmÄ• tattha kathitanayeneva gahetabbÄ• \Be
nirodho nÄ• ma? catunnaá¹ƒ khandhÄ• naá¹ƒ paá¹-isaá¹…khÄ• appavatti. atha kimatthame
saá¹…khÄ• rÄ• naá¹ƒ pavatte ukkaá¹‡á¹-hitÄ• sattÄ• haá¹ƒ acittakÄ• hutvÄ• sukhaá¹ƒ vih

diá¹-á¹-hadhammanibbÄ• naá¹ƒ nÄ• metaá¹ƒ, yadidaá¹ƒ nirodhoti etadatthaá¹ƒ samÄ• pajja

__paá¹-hamaá¹ƒ uppajjati cittasaá¹…khÄ• ro_ti nirodhÄ• vuá¹-á¹-hahantassa hi phalasamÄ
paá¹-hamaá¹ƒ uppajjati. taá¹ƒsampayuttaá¹ƒ saÃ±Ã±aÃ±ca vedanaÃ±ca sandhÄ• ya, ``paá
cittasaá¹…khÄ• roâ€™â€™ ti Ä• ha. __tato kÄ• yasaá¹…khÄ• ro_ti tato paraá¹ƒ bhavaá¹…
uppajjati. kiá¹ƒ pana phalasamÄ• patti assÄ• sapassÄ• se na samuá¹-á¹-hÄ• petÄ«ti? samu
catutthajjhÄ• nikÄ• phalasamÄ• patti, sÄ• na samuá¹-á¹-hÄ• peti. kiá¹ƒ vÄ• etena phalasa
paá¹-hamajjhÄ• nikÄ• vÄ• hotu, dutiyatatiyacatutthajjhÄ• nikÄ• vÄ• , santÄ• ya samÄ• pa
bhikkhuno assÄ• sapassÄ• sÄ• abbohÄ• rikÄ• honti. tesaá¹ƒ abbohÄ• rikabhÄ• vo saÃ±jÄ
saÃ±jÄ«vattherassa hi samÄ• pattito vuá¹-á¹-hÄ• ya kiá¹ƒsukapupphasadise vÄ«taccitaá¹…
gacchato cÄ«vare aá¹ƒsumattampi na jhÄ• yi, usumÄ• kÄ• ramattampi nÄ• hosi, samÄ• pa
evamevaá¹ƒ santÄ• ya \Ne II 261/ samÄ• pattiyÄ• vuá¹-á¹-hitassa bhikkhuno assÄ• sapass
bhavaá¹…gasamayenevetaá¹ƒ kathitanti veditabbaá¹ƒ.

__tato vacÄ«saá¹…khÄ• ro_ti tato paraá¹ƒ kiriyamayapavattavaá¸·aÃ±janakÄ• le vacÄ«saá
bhavaá¹…gaá¹ƒ vitakkavicÄ• re na samuá¹-á¹-hÄ• petÄ«ti? samuá¹-á¹-hÄ• peti. taá¹ƒsamua
vitakkavicÄ• rÄ• vÄ• caá¹ƒ abhisaá¹…khÄ• tuá¹ƒ na sakkontÄ«ti \Ee II 367/
kiriyamayapavattavaá¸·aÃ±janakÄ• lenevataá¹ƒ kathitaá¹ƒ. __suÃ±Ã±ato phasso_tiÄ• dayo
Ä• rammaá¹‡enÄ• pi kathetabbÄ• . saguá¹‡ena tÄ• va suÃ±Ã±atÄ• nÄ• ma phalasamÄ• p
sandhÄ• ya suÃ±Ã±ato phassoti vuttaá¹ƒ. __animittÄ• paá¹‡ihitesupi_eseva nayo. Ä• ramm
rÄ• gÄ• dÄ«hi suÃ±Ã±attÄ• suÃ±Ã±aá¹ƒ nÄ• ma, rÄ• ganimittÄ• dÄ«naá¹ƒ abhÄ• vÄ• ani
rÄ• gadosamohappaá¹‡idhÄ«naá¹ƒ abhÄ• vÄ• appaá¹‡ihitaá¹ƒ. suÃ±Ã±ataá¹ƒ nibbÄ• naá
uppannaphalasamÄ• pattiyaá¹ƒ phasso suÃ±Ã±ato nÄ• ma. __animittÄ• paá¹‡ihitesupi_ es

aparÄ• \Be II 266/ Ä• gamaniyakathÄ• nÄ• ma hoti, suÃ±Ã±atÄ• , animittÄ• , appaá¹‡ihitÄ
vuccati. tattha yo bhikkhu saá¹…khÄ• re aniccato pariggahetvÄ• aniccato disvÄ• aniccato
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• __animittÄ• _ nÄ• ma hoti. yo dukkhato pariggahetvÄ•
vuá¹-á¹-hÄ• ti, tassa __appaá¹‡ihitÄ• _ nÄ• ma. yo anattato pariggahetvÄ• anattato disvÄ•
tassa __suÃ±Ã±atÄ• _ nÄ• ma. tattha animittavipassanÄ• ya maggo animitto nÄ• ma, anim
animittaá¹ƒ nÄ• ma. animittaphalasamÄ• pattisahajÄ• te phasse phusante animitto phasso
appaá¹‡ihitasuÃ±Ã±atesupi eseva nayo. Ä• gamaniyena kathite pana suÃ±Ã±ato vÄ• phas
appaá¹‡ihito vÄ• phassoti vikappo Ä• pajjeyya, tasmÄ• saguá¹‡ena ceva Ä• rammaá¹‡ena
tayo phassÄ• phusantÄ«ti sameti.

__vivekaninna_ntiÄ• dÄ«su nibbÄ• naá¹ƒ viveko nÄ• ma, tasmiá¹ƒ viveke ninnaá¹ƒ onatan
aÃ±Ã±ato Ä• gantvÄ• yena viveko, tena vaá¹…kaá¹ƒ viya hutvÄ• á¹-hitanti __vivekapoá¹‡a
patamÄ• naá¹ƒ viya á¹-hitanti __vivekapabbhÄ• raá¹ƒ_.

<465> idÄ• ni \Ne II 262/ yÄ• vedanÄ• nirodhetvÄ• nirodhasamÄ• pattiá¹ƒ samÄ• pajjati,
pucchanto __kati panÄ• yye, vedanÄ• _ti Ä• ha. __kÄ• yikaá¹ƒ vÄ• _tiÄ• dÄ«su paÃ±cadvÄ
kÄ• yikaá¹ƒ nÄ• ma, manodvÄ• rikaá¹ƒ cetasikaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ. tattha __sukha
__sÄ• ta_nti tasseva madhurabhÄ• vadÄ«pakaá¹ƒ vevacanaá¹ƒ. __vedayita_nti vedayitabh
sabbavedanÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avacanaá¹ƒ. sesapadesupi eseva nayo. __á¹-hitisukhÄ
vipariá¹‡Ä• madukkhÄ• _tiÄ• dÄ«su sukhÄ• ya vedanÄ• ya atthibhÄ• vo sukhaá¹ƒ, natthibh
vedanÄ• ya atthibhÄ• vo dukkhaá¹ƒ, natthibhÄ• vo sukhaá¹ƒ. adukkhamasukhÄ• ya vedanÄ
ajÄ• nanabhÄ• vo dukkhanti attho.

__kiá¹ƒ anusayo anusetÄ«_ti katamo anusayo anuseti. appahÄ«naá¹-á¹-hena sayito viya h
pucchati. __na kho, Ä• vuso \Be II 267/ visÄ• kha, sabbÄ• ya sukhÄ• ya vedanÄ• ya rÄ• gÄ
sabbÄ• ya sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anuseti. na sabbÄ• ya sukhÄ• ya vedanÄ
sukhaá¹ƒ vedanaá¹ƒ Ä• rabbha uppajjatÄ«ti attho. esa nayo sabbattha. __kiá¹ƒ pahÄ• tabba
pahÄ• napucchÄ• nÄ• ma.

__rÄ• gaá¹ƒ tena pajahatÄ«_ti ettha ekeneva byÄ• karaá¹‡ena dve pucchÄ• vissajjesi. idh
rÄ• gÄ• nusayaá¹ƒ vikkhambhetvÄ• paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjati, jhÄ• navikkhamb
vikkhambhitameva katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anÄ• gÄ• mimaggena samuggh
pahÄ«nopi tathÄ• vikkhambhitattÄ• va paá¹-hamajjhÄ• ne nÄ• nuseti nÄ• ma. tenÄ• ha ---
anusetÄ«â€™â€™ ti. __tadÄ• yatana_nti taá¹ƒ Ä• yatanaá¹ƒ, paramassÄ• sabhÄ• vena pa
arahattanti attho. __iti anuttaresÅ«_ti evaá¹ƒ anuttarÄ• vimokkhÄ• ti laddhanÄ• me arahatt
upaá¹-á¹-hÄ• payato_ti patthanaá¹ƒ paá¹-á¹-hapentassa. __uppajjati pihÄ• paccayÄ• doma
paá¹-á¹-hapanamÅ«lakaá¹ƒ domanassaá¹ƒ uppajjati. taá¹ƒ panetaá¹ƒ na patthanÄ• ya paá¹
uppajjati, patthetvÄ• alabhantassa pana alÄ• bhamÅ«lakaá¹ƒ uppajjamÄ• naá¹ƒ, ``uppajjat
vuttaá¹ƒ. tattha kiÃ±cÄ• pi domanassaá¹ƒ nÄ• ma ekantena akusalaá¹ƒ, idaá¹ƒ pana sevital
vaá¹-á¹-atÄ«ti vadanti. yogino hi \Ee II 369/ temÄ• sikaá¹ƒ chamÄ• sikaá¹ƒ vÄ• navamÄ• si
gaá¹‡hanti. tesu yo taá¹ƒ taá¹ƒ paá¹-ipadaá¹ƒ gahetvÄ• antokÄ• laparicchedeyeva arahatta
ghaá¹-ento vÄ• yamanto na sakkoti yathÄ• paricchinnakÄ• lena \Ne II 263/ pÄ• puá¹‡ituá¹ƒ,
uppajjati, Ä• á¸·indikavÄ• simahÄ• phussadevattherassa viya assudhÄ• rÄ• pavattanti. ther
ekÅ«navÄ«sativassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«resi. tassa, ``imasmiá¹ƒ vÄ• re araha
imasmiá¹ƒ vÄ• re visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• ressÄ• mÄ«â€™â€™ ti mÄ• nasaá¹ƒ bar
karontasseva ekÅ«navÄ«sativassÄ• ni atikkantÄ• ni. pavÄ• raá¹‡Ä• divase Ä• gate therass
nÄ• ma nÄ• hosi. vÄ«satime pana vasse arahattaá¹ƒ pÄ• á¹‡uá¹‡i.

__paá¹-ighaá¹ƒ_ \Be II 268/ __tena pajahatÄ«_ti ettha domanasseneva paá¹-ighaá¹ƒ pajah
paá¹-igheneva paá¹-ighappahÄ• naá¹ƒ, domanassena vÄ• domanassappahÄ• naá¹ƒ nÄ• m
temÄ• sikÄ• dÄ«su aÃ±Ã±ataraá¹ƒ paá¹-ipadaá¹ƒ gahetvÄ• iti paá¹-isaÃ±cikkhati --- ``pass
tuyhaá¹ƒ sÄ«lena hÄ«naá¹-á¹-hÄ• naá¹ƒ atthi, udÄ• hu vÄ«riyena, udÄ• hu paÃ±Ã±Ä• ya, n

suparisuddhaá¹ƒ vÄ«riyaá¹ƒ supaggahitaá¹ƒ paÃ±Ã±Ä• sÅ«rÄ• hutvÄ• vahatÄ«â€™â€™
paá¹-isaÃ±cikkhitvÄ• , ``na dÄ• ni puna imassa domanassassa uppajjituá¹ƒ dassÄ• mÄ«â€™
daá¸·haá¹ƒ katvÄ• antotemÄ• se vÄ• antochamÄ• se vÄ• antonavamÄ• se vÄ• anÄ• gÄ•
iminÄ• pariyÄ• yena paá¹-igheneva paá¹-ighaá¹ƒ, domanasseneva domanassaá¹ƒ pajahati

__na tattha paá¹-ighÄ• nusayo anusetÄ«_ti tattha evarÅ«pe domanasse paá¹-ighÄ• nusayo
Ä• rabbha uppajjati, pahÄ«nova tattha paá¹-ighÄ• nusayoti attho. __avijjaá¹ƒ tena pajahatÄ«
avijjÄ• nusayaá¹ƒ vikkhambhetvÄ• catutthajjhÄ• naá¹ƒ samÄ• pajjati, jhÄ• navikkhambhitaa
vikkhambhitameva katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattamaggena samugghÄ• te
pahÄ«nopi tathÄ• vikkhambhitattÄ• va catutthajjhÄ• ne \Ee II 370/ nÄ• nuseti nÄ• ma. tenÄ
avijjÄ• nusayo anusetÄ«â€™â€™ ti.

<466> idÄ• ni paá¹-ibhÄ• gapucchaá¹ƒ pucchanto __sukhÄ• ya panÄ• yye_tiÄ• dimÄ• ha.
sukhassa dukkhaá¹ƒ, dukkhassa ca sukhaá¹ƒ paccanÄ«kaá¹ƒ, tasmÄ• dvÄ«su vedanÄ• su
kathito. upekkhÄ• pana andhakÄ• rÄ• avibhÅ«tÄ• duddÄ«panÄ• , avijjÄ• pi tÄ• disÄ• vÄ•
sabhÄ• gapaá¹-ibhÄ• go kathito. yattakesu pana á¹-hÄ• nesu avijjÄ• tamaá¹ƒ karoti, tattake
tamaá¹ƒ vinodetÄ«ti visabhÄ• gapaá¹-ibhÄ• go kathito. __avijjÄ• ya kho, Ä• vuso_ti ettha ub
anÄ• savÄ• lokuttarÄ• ti sabhÄ• gapaá¹-ibhÄ• gova kathito. __vimuttiyÄ• kho, Ä• vuso_ti e
lokuttaraá¹-á¹-hena abyÄ• kataá¹-á¹-hena ca sabhÄ• gapaá¹-ibhÄ• gova kathito. __accayÄ•
atikkamitvÄ• gatosÄ«ti attho. __nÄ• sakkhi paÃ±hÄ• naá¹ƒ pariyantaá¹ƒ gahetu_nti paÃ±hÄ
paricchedapamÄ• á¹‡aá¹ƒ gahetuá¹ƒ nÄ• sakkhi, appaá¹-ibhÄ• gadhammassa paá¹-ibhÄ• g
nÄ• metaá¹ƒ appaá¹-ibhÄ• gaá¹ƒ \Be II 269/, na sakkÄ• nÄ«laá¹ƒ vÄ• pÄ«takaá¹ƒ vÄ• ti ke
paá¹-ibhÄ• gaá¹ƒ katvÄ• dassetuá¹ƒ. taÃ±ca tvaá¹ƒ iminÄ• adhippÄ• yena pucchasÄ«ti att

ettÄ• vatÄ• cÄ• yaá¹ƒ upÄ• sako yathÄ• nÄ• ma sattame ghare salÄ• kabhattaá¹ƒ labhitv
gharÄ• ni atikkamma aá¹-á¹-hamassa dvÄ• re á¹-hito sabbÄ• nipi satta gehÄ• ni viraddhova
appaá¹-ibhÄ• gadhammassa paá¹-ibhÄ• gaá¹ƒ pucchanto sabbÄ• supi sattasu sappaá¹-ibhÄ
hotÄ«ti veditabbo. __nibbÄ• nogadha_nti nibbÄ• nabbhantaraá¹ƒ nibbÄ• naá¹ƒ anupaviá¹-á
__nibbÄ• naparÄ• yana_nti nibbÄ• naá¹ƒ paraá¹ƒ ayanamassa parÄ• gati, na tato paraá¹ƒ
nibbÄ• naá¹ƒ pariyosÄ• naá¹ƒ avasÄ• naá¹ƒ assÄ• ti __nibbÄ• napariyosÄ• naá¹ƒ_.

<467> __paá¹‡á¸• itÄ• _ti paá¹‡á¸• iccena samannÄ• gatÄ• , dhÄ• tukusalÄ• Ä• yatanaku
paá¹-iccasamuppÄ• dakusalÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalÄ• ti attho. __mahÄ• paÃ±Ã±Ä
dhamme mahantÄ• \Ee II 371/ niruttiyo mahantÄ• ni paá¹-ibhÄ• nÄ• ni pariggaá¹‡hanasam
samannÄ• gatÄ• . __yathÄ• taá¹ƒ dhammadinnÄ• yÄ• _ti yathÄ• dhammadinnÄ• ya bhikk
evamevaá¹ƒ byÄ• kareyyanti. ettÄ• vatÄ• ca pana ayaá¹ƒ suttanto jinabhÄ• sito nÄ• ma jÄ•
yathÄ• hi rÄ• jayuttehi likhitaá¹ƒ paá¹‡á¹‡aá¹ƒ yÄ• va rÄ• jamuddikÄ• ya na laÃ±chitaá¹ƒ h
rÄ• japaá¹‡á¹‡anti saá¹…khyaá¹ƒ gacchati; laÃ±chitamattaá¹ƒ pana rÄ• japaá¹‡á¹‡aá¹ƒ nÄ•

taá¹ƒ evameva byÄ• kareyyaâ€™â€™ nti imÄ• ya jinavacanamuddikÄ• ya laÃ±chitattÄ• ay
jinabhÄ• sito nÄ• ma jÄ• to. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·avedallasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÅ«á¸·adhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ•

<468> __evaá¹ƒ_ \Ne II 265/ __me suta_nti cÅ«á¸·adhammasamÄ• dÄ• nasuttaá¹ƒ. tattha
dhammoti gahitagahaá¹‡Ä• ni. __paccuppannasukha_nti paccuppanne sukhaá¹ƒ, Ä• yÅ«ha
270/ sukaraá¹ƒ sukhena sakkÄ• pÅ«retuá¹ƒ. __Ä• yatiá¹ƒ dukkhavipÄ• ka_nti anÄ• gate vi
dukkhavipÄ• kaá¹ƒ. iminÄ• upÄ• yena sabbapadesu attho veditabbo.

<469> __natthi kÄ• mesu doso_ti vatthukÄ• mesupi kilesakÄ• mesupi doso natthi. __pÄ• ta
vatthukÄ• mesu kilesakÄ• mena pÄ• tabyataá¹ƒ pivitabbataá¹ƒ, yathÄ• ruci paribhuÃ±jitabb
attho. __moá¸·ibaddhÄ• hÄ«_ti moá¸·iá¹ƒ katvÄ• baddhakesÄ• hi. __paribbÄ• jikÄ• hÄ«_ti
__evamÄ• haá¹ƒsÅ«_ti evaá¹ƒ vadanti. __pariÃ±Ã±aá¹ƒ paÃ±Ã±apentÄ«_ti pahÄ• naá¹ƒ sa
__mÄ• luvÄ• sipÄ• á¹-ikÄ• _ti dÄ«ghasaá¹‡á¹-hÄ• naá¹ƒ mÄ• luvÄ• pakkaá¹ƒ. __phaleyyÄ•
bhijjeyya. __sÄ• lamÅ«le_ti sÄ• larukkhassa samÄ«pe. __santÄ• saá¹ƒ Ä• pajjeyyÄ• _ti kas
bhavanavinÄ• sabhayÄ• . rukkhamÅ«le patitamÄ• luvÄ• bÄ«jato hi latÄ• \Ee II 372/ uppajji
sÄ• mahÄ• pattÄ• ceva hoti bahupattÄ• ca, koviá¸·Ä• rapattasadisehi pattehi samannÄ• g
mÅ«lato paá¹-á¹-hÄ• ya vinandhamÄ• nÄ• sabbaviá¹-apÄ• ni saÃ±chÄ• detvÄ• mahantaá
tiá¹-á¹-hati. sÄ• vÄ• te vÄ• vÄ• yante deve vÄ• vassante oghanaá¹ƒ janetvÄ• tassa rukkh
sabbasÄ• khÄ• pasÄ• khaá¹ƒ bhaÃ±jati, bhÅ«miyaá¹ƒ nipÄ• teti. tato tasmiá¹ƒ rukkhe patiá
bhijjati nassati. iti sÄ• bhavanavinÄ• sabhayÄ• santÄ• saá¹ƒ Ä• pajjati.

__Ä• rÄ• madevatÄ• _ti tattha tattha pupphÄ• rÄ• maphalÄ• rÄ• mesu adhivatthÄ• devatÄ
andhavanasubhagavanÄ• dÄ«su vanesu adhivatthÄ• devatÄ• . __rukkhadevatÄ• _ti abhila
naá¸·erupucimandÄ• dÄ«su rukkhesu adhivatthÄ• devatÄ• . __osadhitiá¹‡avanappatÄ«sÅ«
harÄ«takÄ«Ä• malakÄ«Ä• dÄ«su osadhÄ«su tÄ• lanÄ• á¸·ikerÄ• dÄ«su tiá¹‡esu vanajeá¹-á
adhivatthÄ• devatÄ• . __vanakammikÄ• _ti vane kasanalÄ• yanadÄ• ruÄ• haraá¹‡agorakk
kammena vÄ• vicarakamanussÄ• . __uddhareyyu_nti khÄ• deyyuá¹ƒ. __vilambinÄ«_ti vÄ•
keá¸·iá¹ƒ karontÄ« viya vilambantÄ«. __sukho imissÄ• _ti evarÅ«pÄ• ya mÄ• luvÄ• latÄ• ya
dassanampi sukhaá¹ƒ. ayaá¹ƒ me dÄ• rakÄ• naá¹ƒ Ä• pÄ• namaá¹‡á¸• alaá¹ƒ bhavissati, k
dutiyaá¹ƒ \Be II 271/ me vimÄ• naá¹ƒ paá¹-iladdhanti latÄ• ya dassanepi samphassepi soma

__viá¹-abhiá¹ƒ kareyyÄ• _ti sÄ• khÄ• naá¹ƒ upari chattÄ• kÄ• rena tiá¹-á¹-heyya. __oghana

heá¹-á¹-hÄ• ghanaá¹ƒ janeyya. upari Ä• ruyha sakalaá¹ƒ rukkhaá¹ƒ paliveá¹-hetvÄ• puna h
bhÅ«miá¹ƒ gaá¹‡heyyÄ• ti attho. __padÄ• leyyÄ• _ti evaá¹ƒ oghanaá¹ƒ katvÄ• puna tato pa
otiá¹‡á¹‡asÄ• khÄ• hi abhiruhamÄ• nÄ• sabbasÄ• khÄ• paliveá¹-hentÄ« matthakaá¹ƒ patv
orohitvÄ• ca abhiruhitvÄ• ca sakalarukkhaá¹ƒ saá¹ƒsibbitvÄ• ajjhottharantÄ« sabbasÄ• kh
sayaá¹ƒ upari á¹-hatvÄ• \Ee II 373/ vÄ• te vÄ• vÄ• yante deve vÄ• vassante padÄ• leyya.
khÄ• á¹‡umattameva tiá¹-á¹-heyya, tattha yaá¹ƒ sÄ• khaá¹-á¹-hakavimÄ• naá¹ƒ hoti, taá¹ƒ s
tattha tattheva bhijjitvÄ• sabbasÄ• khÄ• su bhinnÄ• su sabbaá¹ƒ bhijjati. rukkhaá¹-á¹-hakav
rukkhassa mÅ«lamattampi tiá¹-á¹-hati, tÄ• va na nassati. idaá¹ƒ pana vimÄ• naá¹ƒ sÄ• khaá
sabbasÄ• khÄ• su saá¹ƒbhijjamÄ• nÄ• su bhijjittha. devatÄ• puttake gahetvÄ• khÄ• á¹‡uk
Ä• raddhÄ• .

<471> __tibbarÄ• gajÄ• tiko_ti bahalarÄ• gasabhÄ• vo. __rÄ• gajaá¹ƒ dukkhaá¹ƒ domanas
tibbarÄ• gajÄ• tikattÄ• diá¹-á¹-he diá¹-á¹-he Ä• rammaá¹‡e nimittaá¹ƒ gaá¹‡hÄ• ti. athassa
daá¹‡á¸• akammaá¹ƒ Ä• á¹‡Ä• penti. so abhikkhaá¹‡aá¹ƒ daá¹‡á¸• akammaá¹ƒ karonto duk
paá¹-isaá¹ƒvedeti, natveva vÄ«tikkamaá¹ƒ karoti. __tibbadosajÄ• tiko_ti appamattikeneva ku
daharasÄ• maá¹‡erehi saddhiá¹ƒ hatthaparÄ• mÄ• sÄ• dÄ«ni karontova katheti. sopi daá¹‡
domanassaá¹ƒ paá¹-isaá¹ƒvedeti. mohajÄ• tiko pana idha kataá¹ƒ vÄ• katato akataá¹ƒ vÄ•
tÄ• ni tÄ• ni kiccÄ• ni virÄ• dheti. sopi daá¹‡á¸• akammapaccayÄ• dukkhaá¹ƒ domanassaá

<472> __na tibbarÄ• gajÄ• tiko_tiÄ• dÄ«ni vuttapaá¹-ipakkhanayena veditabbÄ• ni. kasmÄ
tibbarÄ• gÄ• dijÄ• tiko hoti, koci na tibbarÄ• gÄ• dijÄ• tiko? kammaniyÄ• mena. yassa hi \N
kammÄ• yÅ«hanakkhaá¹‡e lobho balavÄ• hoti, alobho mando, adosÄ• mohÄ• balavanto,
tassa mando alobho lobhaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti, adosÄ• mohÄ• pana balavanto
sakkonti. tasmÄ• so tena kammena dinnapaá¹-isandhivasena nibbatto luddho hoti, sukhasÄ
vajirÅ«pamaÃ±Ä• á¹‡o.

yassa pana kammÄ• yÅ«hanakkhaá¹‡e lobhadosÄ• balavanto honti, alobhÄ• dosÄ• mand
so purimanayeneva luddho ceva hoti duá¹-á¹-ho ca, paÃ±Ã±avÄ• pana hoti vajirÅ«pamaÃ±
viya.

yassa pana kammÄ• yÅ«hanakkhaá¹‡e lobhÄ• dosamohÄ• balavanto honti, itare mandÄ•
hoti dandho ca, sukhasÄ«lako \Ee II 374/ pana hoti akkodhano.

tathÄ• yassa kammÄ• yÅ«hanakkhaá¹‡e tayopi lobhadosamohÄ• balavanto honti, alobhÄ
purimanayeneva luddho ceva hoti duá¹-á¹-ho ca mÅ«á¸·ho ca.

yassa pana kammÄ• yÅ«hanakkhaá¹‡e alobhadosamohÄ• balavanto honti, itare mandÄ•
hoti, dibbÄ• rammaá¹‡ampi disvÄ• niccalo, duá¹-á¹-ho pana hoti dandhapaÃ±Ã±o ca.

yassa pana kammÄ• yÅ«hanakkhaá¹‡e alobhÄ• dosamohÄ• balavanto honti, itare mandÄ
ceva hoti sukhasÄ«lako ca, mÅ«á¸·ho pana hoti.

tathÄ• yassa kammÄ• yÅ«hanakkhaá¹‡e alobhadosÄ• mohÄ• balavanto honti, itare mand
ceva hoti paÃ±Ã±avÄ• ca, duá¹-á¹-ho pana hoti kodhano.

yassa \Ne II 268/ \Be II 273/ pana kammÄ• yÅ«hanakkhaá¹‡e tayopi alobhÄ• dayo balavan
mandÄ• , so mahÄ• saá¹…gharakkhitatthero viya aluddho aduá¹-á¹-ho paÃ±Ã±avÄ• ca hot

sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·adhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• dhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ•

<473> __evaá¹ƒ_ \Ne II 269/ __me sutta_nti mahÄ• dhammasamÄ• dÄ• nasuttaá¹ƒ. tattha
evaá¹ƒicchÄ• . __evaá¹ƒchandÄ• _ti evaá¹ƒajjhÄ• sayÄ• . __evaá¹ƒadhippÄ• yÄ• _ti evaá¹
tasmiá¹ƒ aniá¹-á¹-havaá¸• á¸• hane ceva iá¹-á¹-haparihÄ• ne ca. __bhagavaá¹ƒmÅ«lakÄ• _t
etesanti bhagavaá¹ƒmÅ«lakÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- ime, bhante, amhÄ• kaá¹ƒ dhammÄ
kassapasammÄ• sambuddhena uppÄ• ditÄ• , tasmiá¹ƒ parinibbute ekaá¹ƒ buddhantaraá¹ƒ
brÄ• hmaá¹‡o vÄ• ime dhamme uppÄ• detuá¹ƒ samattho nÄ• ma nÄ• hosi, bhagavatÄ• pa
bhagavantaÃ±hi nissÄ• ya mayaá¹ƒ ime dhamme Ä• jÄ• nÄ• ma paá¹-ivijjhÄ• mÄ• ti evaá¹ƒ
dhammÄ• ti. __bhagavaá¹ƒnettikÄ• _ti bhagavÄ• hi dhammÄ• naá¹ƒ netÄ• vinetÄ• anune
375/ pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nÄ• maá¹ƒ gahetvÄ• dassitÄ• dhammÄ• bhagava
__bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _ti catubhÅ«makÄ• dhammÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡as
bhagavati paá¹-isaranti nÄ• mÄ• ti bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . paá¹-isarantÄ«ti osaranti sa
mahÄ• bodhimaá¹‡á¸• e nisinnassa bhagavato paá¹-ivedhavasena phasso Ä• gacchati, aha
tvaá¹ƒ phusanaá¹-á¹-hena phasso nÄ• ma. vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±
bhagavÄ• kinnÄ• manti? tvaá¹ƒ vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti evaá¹ƒ
yathÄ• sabhÄ• vato pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nÄ• maá¹ƒ gaá¹‡hanto bhagavÄ• d
bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . __bhagavantaÃ±Ã±eva paá¹-ibhÄ• tÅ«_ti bhagavatoyeva etas
upaá¹-á¹-hÄ• tu, tumheyeva no kathetvÄ• dethÄ• ti attho.

<474> ti \Be II 274/ nissayitabbe. __bhajitabbe_ti upagantabbe. __yathÄ• taá¹ƒ aviddasun
bÄ• lassa andhaputhujjanassa. __yathÄ• taá¹ƒ viddasuno_ti yathÄ• viduno medhÄ• vino p

<475> __atthi, bhikkhave, dhammasamÄ• dÄ• na_nti purimasutte uppaá¹-ipÄ• á¹-iÄ• kÄ• r
II 270/, idha pana yathÄ• dhammaraseneva satthÄ• mÄ• tikaá¹ƒ á¹-hapesi. tattha __dhamm
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

<476> __avijjÄ• gato_ti avijjÄ• ya samannÄ• gato.

<477> __vijjÄ• gato_ti vijjÄ• ya samannÄ• gato paÃ±Ã±avÄ• .

<478> __sahÄ• pi dukkhenÄ• _ti ettha micchÄ• cÄ• ro abhijjhÄ• micchÄ• diá¹-á¹-hÄ«ti ime
ca aparacetanÄ• ya cÄ• ti dvinnaá¹ƒ cetanÄ• naá¹ƒ vasena dukkhavedanÄ• honti. sanniá¹-
sukhasampayuttÄ• vÄ• upekkhÄ• sampayuttÄ• vÄ• hoti. sesÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dayo
vasena dukkhavedanÄ• honti. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``sahÄ• pi dukkhena sahÄ• p
domanassameva cettha dukkhanti veditabbaá¹ƒ. pariyeá¹-á¹-hiá¹ƒ vÄ• Ä• pajjantassa pubb
kÄ• yikaá¹ƒ dukkhampi vaá¹-á¹-atiyeva.

<479> __sahÄ• pi_ \Ee II 376/ __sukhenÄ• _ti ettha pÄ• á¹‡Ä• tipÄ• to pharusavÄ• cÄ• by
pubbacetanÄ• ya ca aparacetanÄ• ya cÄ• ti dvinnaá¹ƒ cetanÄ• naá¹ƒ vasena sukhavedanÄ
sanniá¹-á¹-hÄ• pakacetanÄ• pana dukkhasampayuttÄ• va hoti. sesÄ• satta tissannampi ce
sukhavedanÄ• hontiyeva. __sahÄ• pi somanassenÄ• _ti somanassameva cettha sukhanti v
iá¹-á¹-haphoá¹-á¹-habbasamaá¹…gino vÄ• pubbabhÄ• gaparabhÄ• gesu kÄ• yikaá¹ƒ sukha

<480> tatiyadhammasamÄ• dÄ• ne idhekacco macchabandho vÄ• hoti, mÄ• gaviko vÄ• ,
jÄ«vikaá¹ƒ kappeti. tassa garuá¹-á¹-hÄ• niyo bhikkhu akÄ• makasseva pÄ• á¹‡Ä• tipÄ• te Ä
pÄ• á¹‡Ä• tipÄ• taviratiyÄ• ca Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• sikkhÄ• padaá¹ƒ deti. so gaá¹‡h
domanassitova hutvÄ• gaá¹‡hÄ• ti. aparabhÄ• ge katipÄ• haá¹ƒ vÄ«tinÄ• metvÄ• \Be II 27
dukkhitova hoti, tassa pubbÄ• paracetanÄ• dukkhasahagatÄ• va honti. sanniá¹-á¹-hÄ• paka
sukhasahagatÄ• vÄ• upekkhÄ• sahagatÄ• vÄ• ti evaá¹ƒ sabbattha attho veditabbo \Ne II
pubbabhÄ• gaparabhÄ• gacetanÄ• va sandhÄ• ya idaá¹ƒ vuttaá¹ƒ --- ``sahÄ• pi dukkhena s
domanassameva cettha dukkhanti veditabbaá¹ƒ.

<481> catutthadhammasamÄ• dÄ• ne dasasupi padesu tissopi pubbabhÄ• gÄ• parabhÄ• g
sukhasampayuttÄ• hontiyeva, taá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ --- ``sahÄ• pi sukhena sah
ti. somanassameva cettha sukhanti veditabbaá¹ƒ.

<482> __tittakÄ• lÄ• bÅ«_ti tittakarasaalÄ• bu. __visena saá¹ƒsaá¹-á¹-ho_ti halÄ• halavise
luá¸·ito. __nacchÄ• dessatÄ«_ti na ruccissati na tuá¹-á¹-hiá¹ƒ karissati. __nigacchasÄ«_ti ga
__appaá¹-isaá¹…khÄ• ya piveyyÄ• _ti taá¹ƒ appaccavekkhitvÄ• piveyya.

<483> __Ä• pÄ• nÄ«yakaá¹ƒso_ti Ä• pÄ• nÄ«yassa madhurapÄ• nakassa bharitakaá¹ƒso.
pÄ• nakavaá¹‡á¹‡Ä• dÄ«hi sampannavaá¹‡á¹‡o, kaá¹ƒse pakkhittapÄ• nakavasena pÄ• na
__chÄ• dessatÄ«_ti \Ee II 377/ taÃ±hi halÄ• halavisaá¹ƒ yattha yattha pakkhittaá¹ƒ hoti, tas
deti. tena vuttaá¹ƒ ``chÄ• dessatÄ«â€™â€™ ti.

<484> __pÅ«timutta_nti muttameva. yathÄ• hi manussabhÄ• vo suvaá¹‡á¹‡avaá¹‡á¹‡o pÅ
tadahujÄ• tÄ• pi galocilatÄ• pÅ«tilatÄ• tveva vuccati. evaá¹ƒ taá¹…khaá¹‡aá¹ƒ gahitaá¹ƒ ta
pÅ«timuttameva. __nÄ• nÄ• bhesajjehÄ«_ti harÄ«takÄ• malakÄ• dÄ«hi nÄ• nosadhehi. __s
suvaá¹‡á¹‡avaá¹‡á¹‡o sukhÄ« bhaveyya.

<485> __dadhi ca madhu cÄ• _ti suparisuddhaá¹ƒ dadhi ca sumadhuraá¹ƒ madhu ca. __ek
saá¹ƒsaá¹-á¹-ha_nti ekato katvÄ• missitaá¹ƒ Ä• luá¸·itaá¹ƒ. __tassa ta_nti tassa taá¹ƒ catur
pivato rucceyya. idaÃ±ca yaá¹ƒ bhagandarasaá¹ƒsaá¹-á¹-haá¹ƒ lohitaá¹ƒ pakkhandati, na ta
Ä• hÄ• raá¹ƒ thambhetvÄ• maggaá¹ƒ avalaÃ±jaá¹ƒ karoti. yaá¹ƒ \Be II 276/ pana pittasaá¹ƒ
tassetaá¹ƒ bhesajjaá¹ƒ sÄ«talakiriyÄ• ya pariyattabhÅ«taá¹ƒ.

<486> __viddhe_ti \Ne II 272/ ubbiddhe. meghavigamena dÅ«rÄ«bhÅ«teti attho. __vigatava
apagatameghe, __deve_ti Ä• kÄ• se. __Ä• kÄ• sagataá¹ƒ tamagata_nti Ä• kÄ• sagataá¹ƒ ta
__puthusamaá¹‡abrÄ• hmaá¹‡aparappavÄ• de_ti puthÅ«naá¹ƒ samaá¹‡abrÄ• hmaá¹‡asaá
__abhivihaccÄ• _ti abhihantvÄ• . __bhÄ• sate ca tapate ca virocate cÄ• _ti saradakÄ• le ma
obhÄ• saá¹ƒ muÃ±cati tapati vijjotatÄ«ti.

idaá¹ƒ pana suttaá¹ƒ devatÄ• naá¹ƒ ativiya piyaá¹ƒ manÄ• paá¹ƒ. tatridaá¹ƒ vatthu --- dakk
hatthibhogajanapade saá¹…garavihÄ• ro nÄ• ma atthi. tassa bhojanasÄ• ladvÄ• re saá¹…g
rattibhÄ• ge ekassa daharassa sarabhaÃ±Ã±avasena idaá¹ƒ suttaá¹ƒ osÄ• rentassa sutvÄ•
daharo kiá¹ƒ esoti Ä• ha. ahaá¹ƒ, bhante, imasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• ti. kasmiá
kiá¹ƒ sadde, udÄ• hu sutteti? saddo nÄ• ma, bhante, yassa kassaci hotiyeva, sutte \Ee II 37
satthÄ• rÄ• jetavane nisÄ«ditvÄ• kathitadivase ca ajja ca ekabyaÃ±janepi nÄ• naá¹ƒ natth
devate satthÄ• rÄ• kathitadivaseti? Ä• ma, bhante. kattha á¹-hitÄ• assosÄ«ti? jetavanaá¹ƒ
mahesakkhÄ• su pana devatÄ• su Ä• gacchantÄ«su tattha okÄ• saá¹ƒ alabhitvÄ• idheva á
á¹-hitÄ• ya sakkÄ• sutthu saddo sotunti? tvaá¹ƒ pana, bhante, mayhaá¹ƒ saddaá¹ƒ suá¹‡as
dakkhiá¹‡akaá¹‡á¹‡apasse nisÄ«ditvÄ• kathanakÄ• lo viya, bhante, hotÄ«ti. kiá¹ƒ pana dev
passasÄ«ti? satthÄ• mameva oloketÄ«ti maÃ±Ã±amÄ• nÄ• saá¹‡á¹-hÄ• tuá¹ƒ na sakkomi
nibbattetuá¹ƒ asakkhittha devateti. devatÄ• tattheva antaradhÄ• yi. taá¹ƒ divasaá¹ƒ kiresa d
sotÄ• pattiphale patiá¹-á¹-hito. evamidaá¹ƒ suttaá¹ƒ devatÄ• naá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ. se
uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• dhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vÄ«maá¹ƒsakasuttavaá¹‡á¹‡anÄ•

<487> __evaá¹ƒ_ \Ne II 273/ \Be II 277/ __me suta_nti vÄ«maá¹ƒsakasuttaá¹ƒ. tattha __vÄ
vÄ«maá¹ƒsakÄ• --- atthavÄ«maá¹ƒsako saá¹…khÄ• ravÄ«maá¹ƒsako satthuvÄ«maá¹ƒsak
hÄ• vuso, manussÄ• vÄ«maá¹ƒsakÄ• â€™â€™ ti (SN II 3.2) ettha atthavÄ«maá¹ƒsako Ä•
bhikkhu dhÄ• tukusalo ca hoti, Ä• yatanakusalo ca hoti, paá¹-iccasamuppÄ• dakusalo ca ho
á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalo ca hoti, ettÄ• vatÄ• kho, Ä• nanda, paá¹‡á¸• ito bhikkhu vÄ«
vacanÄ• yÄ• â€™â€™ ti (MN III 124) ettha saá¹…khÄ• ravÄ«maá¹ƒsako Ä• gato. imasmiá¹
adhippeto. __cetopariyÄ• ya_nti cittavÄ• raá¹ƒ cittapariccheda á¹ƒ. __samannesanÄ• _ti esa
upaparikkhÄ• . __iti viÃ±Ã±Ä• á¹‡Ä• yÄ• _ti evaá¹ƒ vijÄ• nanatthÄ• ya.

<488> __dvÄ«su dhammesu tathÄ• gato samannesitabbo_ti idha kalyÄ• á¹‡amittÅ«panissa
kalyÄ• á¹‡amittÅ«panissayo \Ee II 379/ nÄ• ma. tassa mahantabhÄ• vo evaá¹ƒ veditabbo --
Ä• yasmÄ• Ä• nando upaá¸• á¸• haá¹ƒ attano Ä• nubhÄ• vena hoti, upaá¸• á¸• haá¹ƒ kalyÄ
cintetvÄ• attano dhammatÄ• ya nicchetuá¹ƒ asakkonto bhagavantaá¹ƒ upasaá¹…kamitvÄ•
``upaá¸• á¸• hamidaá¹ƒ, bhante, brahmacariyassa, yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á
kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ ti. bhagavÄ• Ä• ha --- ``mÄ• hevaá¹ƒ, Ä• nanda,
sakalamevidaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asa
kalyÄ• á¹‡asampavaá¹…katÄ• . kalyÄ• á¹‡amittassetaá¹ƒ, Ä• nanda, bhikkhuno pÄ• á¹-ikaá
kalyÄ• á¹‡asampavaá¹…kassa, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, ariya
maggaá¹ƒ bahulÄ«karissati. kathaÃ±cÄ• nanda, bhikkhu kalyÄ• á¹‡amitto ... pe ... ariyaá¹ƒ
maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti. idhÄ• nanda,
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ e
bhikkhu kalyÄ• á¹‡amitto ... pe ... bahulÄ«karoti, tadaminÄ• petaá¹ƒ, Ä• nanda, pariyÄ• yen
sakalamevidaá¹ƒ brahmacariyaá¹ƒ yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ•
mamaÃ±hi, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma \Ne II 274/ jÄ• tidhammÄ• sattÄ• jÄ
jarÄ• dhammÄ• ... pe ... sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• \Be II 278/ s
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccantÄ«â€™â€™ ti (SN III 5.2).

bhikkhÅ«naá¹ƒ bÄ• hiraá¹…gasampattiá¹ƒ kathentopi Ä• ha --- ``bÄ• hiraá¹ƒ, bhikkhave, aá
nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahato atthÄ• ya saá¹ƒvatta
kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittatÄ• , bhikkhave, mahato atthÄ• ya saá¹ƒvattatÄ«â€™
mahÄ• cundassa kilesasallekhapaá¹-ipadaá¹ƒ kathentopi, ``pare pÄ• pamittÄ• bhavissanti,
kalyÄ• á¹‡amittÄ• bhavissÄ• mÄ• ti sallekho karaá¹‡Ä«yoâ€™â€™ ti (MN I 83) Ä• ha. meg

vimuttiparipÄ• caniyadhamme kathentopi, ``aparipakkÄ• ya, meghiya, cetovimuttiyÄ• paÃ±
saá¹ƒvattanti. katame paÃ±ca? idha, meghiya, bhikkhu \Ee II 380/ kalyÄ• á¹‡amitto hotiâ€™
kalyÄ• á¹‡amittÅ«panissayameva visesesi. piyaputtassa rÄ• hulattherassa abhiá¹‡hovÄ• da

``mitte bhajassu kalyÄ• á¹‡e, pantaÃ±ca sayanÄ• sanaá¹ƒ.

vivittaá¹ƒ appanigghosaá¹ƒ, mattaÃ±Ã±Å« hohi bhojane ||

cÄ«vare piá¹‡á¸• apÄ• te ca, paccaye sayanÄ• sane.

etesu taá¹‡haá¹ƒ mÄ• kÄ• si, mÄ• lokaá¹ƒ punarÄ• gamÄ«â€™â€™ ti || (Sn 340, 341) ---

kalyÄ• á¹‡amittÅ«panissayameva sabbapaá¹-hamaá¹ƒ kathesi. evaá¹ƒ mahÄ• esa kalyÄ• a
idhÄ• pi taá¹ƒ dassento bhagavÄ• __dvÄ«su dhammesu tathÄ• gato samannesitabbo_ti de
bhikkhu dvÄ«su dhammesu tathÄ• gataá¹ƒ esatu gavesatÅ«ti attho. etena bhagavÄ• ayaá¹
lakkhaá¹‡asampannoti vÄ• , abhirÅ«po dassanÄ«yoti vÄ• , abhiÃ±Ã±Ä• to abhilakkhitoti vÄ
cÄ«varÄ• dayo paccaye labhissÄ• mÄ«ti vÄ• , evaá¹ƒ cintetvÄ• maá¹ƒ nissÄ• ya vasanakic
pana evaá¹ƒ sallakkheti, ``pahoti me esa satthÄ• hutvÄ• satthukiccaá¹ƒ sÄ• dhetuâ€™â€™
sÄ«hanÄ• daá¹ƒ nadati. buddhasÄ«hanÄ• do kira nÄ• mesa suttantoti.

idÄ• ni \Be II 279/ te dve dhamme dassento __cakkhusotaviÃ±Ã±eyyesÅ«_ti Ä• ha. tattha s
vÄ«maá¹ƒsakassa cakkhuviÃ±Ã±eyyo dhammo nÄ• ma. vÄ• casiko samÄ• cÄ• ro sotaviÃ±
samannesitabbÄ• kÄ• raá¹ƒ dassento __ye saá¹ƒkiliá¹-á¹-hÄ• _tiÄ• dimÄ• ha. tattha __saá¹
kilesasampayuttÄ• . te ca na cakkhusotaviÃ±Ã±eyyÄ• . yathÄ• pana udake calante vÄ• pu
anto maccho atthÄ«ti viÃ±Ã±Ä• yati, evaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni vÄ• karontassa, mu
bhaá¹‡antassa kÄ• yavacÄ«samÄ• cÄ• re disvÄ• ca sutvÄ• ca taá¹ƒsamuá¹-á¹-hÄ• pakac
viÃ±Ã±Ä• yati. tasmÄ• evamÄ• ha. saá¹ƒkiliá¹-á¹-hacittassa hi kÄ• yavacÄ«samÄ• cÄ• rÄ•
nÄ• ma. __na te tathÄ• gatassa saá¹ƒvijjantÄ«_ti na te tathÄ• gatassa atthi. na upalabbhant
jÄ• nÄ• tÄ«ti attho. natthitÄ• yeva hi te na upalabbhanti na paá¹-icchannatÄ• ya. tathÄ• hi b
imesu dhammesu bhikkhusaá¹…ghaá¹ƒ \Ee II 381/ pavÄ• rento Ä• ha --- ``handa dÄ• ni, bh
ca me kiÃ±ci garahatha kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• â€™â€™ ti. evaá¹ƒ vutte Ä• ya
uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±ja
bhagavantaá¹ƒ etadavoca --- ``na kho mayaá¹ƒ, bhante, bhagavato kiÃ±ci garahÄ• ma kÄ•
vÄ• . bhagavÄ• hi, bhante, anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa magga
maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggakovido. maggÄ• nugÄ• ca, bha
pacchÄ• samannÄ• gatÄ• â€™â€™ ti (SN I 1.215). evaá¹ƒ parisuddhÄ• tathÄ• gatassa kÄ
sudaá¹ƒ mÄ• á¹‡avo tathÄ• gatassa kÄ• yavacÄ«dvÄ• re anÄ• rÄ• dhanÄ«yaá¹ƒ kiÃ±ci pas
anubandhitvÄ• likkhÄ• mattampi na addasa. manussabhÅ«to vÄ• esa buddhabhÅ«tassa k

anÄ• rÄ• dhanÄ«yaá¹ƒ passissati? mÄ• ropi devaputto bodhisattassa sato mahÄ• bhinikkha
chabbassÄ• ni gavesamÄ• no kiÃ±ci anÄ• rÄ• dhanÄ«yaá¹ƒ nÄ• ddasa, antamaso cetopari
cintesi --- ``sacassa vitakkitamattampi akusalaá¹ƒ passissÄ• mi, tattheva naá¹ƒ muddhani pa
pakkamissÄ• mÄ«â€™â€™ ti. so chabbassÄ• ni adisvÄ• buddhabhÅ«tampi ekaá¹ƒ vassaá
apassanto gamanasamaye vanditvÄ• ---

``mahÄ• vÄ«ra \Ne II 276/ \Be II 280/ mahÄ• puÃ±Ã±aá¹ƒ, iddhiyÄ• yasasÄ• jalaá¹ƒ.

sabbaverabhayÄ• tÄ«taá¹ƒ, pÄ• de vandÄ• mi gotamaâ€™â€™ nti || (SN I 1.159) ---

gÄ• thaá¹ƒ vatvÄ• gato.

__vÄ«timissÄ• _ti kÄ• le kaá¹‡hÄ• , kÄ• le sukkÄ• ti evaá¹ƒ vomissakÄ• . __vodÄ• tÄ• _ti p
__saá¹ƒvijjantÄ«_ti vodÄ• tÄ• dhammÄ• atthi upalabbhanti. tathÄ• gatassa hi parisuddhÄ•
tenÄ• ha --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• gatassa arakkheyyÄ• ni. katamÄ• ni cattÄ•
parisuddhakÄ• yasamÄ• cÄ• ro, bhikkhave, tathÄ• gato, natthi tathÄ• gatassa kÄ• yaducca
rakkheyya, `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. parisuddhavacÄ«samÄ• cÄ• ro ... pa
parisuddhÄ• jÄ«vo, bhikkhave, tathÄ• gato \Ee II 382/, natthi tathÄ• gatassa micchÄ• jÄ«vo
rakkheyya, mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™â€™ ti (AN II 7.58).

__imaá¹ƒ kusalaá¹ƒ dhamma_nti imaá¹ƒ anavajjaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ. ``aya
kho dÄ«gharattaá¹ƒ samÄ• panno aticirakÄ• lato paá¹-á¹-hÄ• ya iminÄ• samannÄ• gato, ud
vÄ• pare vÄ• parasuve vÄ• divase samÄ• pannoâ€™â€™ ti evaá¹ƒ gavesatÅ«ti attho. ek
vasantena bahu micchÄ• jÄ«vakammaá¹ƒ kataá¹ƒ, taá¹ƒ tattha kÄ• lÄ• tikkame paÃ±Ã±Ä• y
aÃ±Ã±ataraá¹ƒ paccantagÄ• maá¹ƒ vÄ• samuddatÄ«raá¹ƒ vÄ• gantvÄ• paá¹‡á¹‡asÄ• laá
hutvÄ• viharati. manussÄ• sambhÄ• vanaá¹ƒ uppÄ• detvÄ• tassa paá¹‡Ä«te paccaye der
tassa parihÄ• raá¹ƒ disvÄ• , ``atidappito vatÄ• yaá¹ƒ Ä• yasmÄ• , ko nu kho esoâ€™â€™ ti
``asukaá¹-á¹-hÄ• ne asukaá¹ƒ nÄ• ma micchÄ• jÄ«vaá¹ƒ katvÄ• pakkantabhikkhÅ«â€™â€™
saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• kÄ• tunti sannipatitvÄ• dhammena samena u
aÃ±Ã±ataraá¹ƒ kammaá¹ƒ karonti. evarÅ«pÄ• ya paá¹-icchannapaá¹-ipattiyÄ• atthibhÄ• va
vÄ«maá¹ƒsÄ• petuá¹ƒ evamÄ• ha.

__evaá¹ƒ_ \Ne II 277/ __jÄ• nÄ• tÄ«_ti dÄ«gharattaá¹ƒ samÄ• panno, na ittarasamÄ• pann
anacchariyaá¹ƒ cetaá¹ƒ. yaá¹ƒ tathÄ• gatassa etarahi sabbaÃ±Ã±utaá¹ƒ pattassa dÄ«ghara
Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ \Be II 281/ parisuddhaá¹ƒ bhaveyya. yassa bodhisattakÄ• le

atÄ«te kira gandhÄ• rarÄ• jÄ• ca vedeharÄ• jÄ• ca dvepi sahÄ• yakÄ• hutvÄ• kÄ• mesu
puttÄ• naá¹ƒ niyyÄ• tetvÄ• isipabbajjaá¹ƒ pabbajitvÄ• ekasmiá¹ƒ araÃ±Ã±agÄ• make piá¹‡

nÄ• ma dullabhaloá¹‡o hoti. tato aloá¹‡aá¹ƒ yÄ• guá¹ƒ labhitvÄ• ekissÄ• ya sÄ• lÄ• ya nisÄ
antarantare manussÄ• loá¹‡acuá¹‡á¹‡aá¹ƒ Ä• haritvÄ• denti. ekadivasaá¹ƒ eko vedehisiss
loá¹‡acuá¹‡á¹‡aá¹ƒ adÄ• si \Ee II 383/. vedehisi gahetvÄ• upaá¸• á¸• haá¹ƒ gandhÄ• risiss
upaá¸• á¸• haá¹ƒ attano santike á¹-hapesi. tato thokaá¹ƒ paribhuttÄ• vasesaá¹ƒ disvÄ• , ``m
ti paá¹‡á¹‡ena veá¹-hetvÄ• tiá¹‡agahane á¹-hapesi. puna ekasmiá¹ƒ divase yÄ• gupÄ• nak
olokento taá¹ƒ disvÄ• gandhÄ• risiá¹ƒ upasaá¹…kamitvÄ• , ``ito thokaá¹ƒ gaá¹‡hatha Ä• ca
te laddhaá¹ƒ vedehisÄ«ti? tasmiá¹ƒ divase paribhuttÄ• vasesaá¹ƒ ``mÄ• nassÄ«â€™â€™ t
gandhÄ• risi gahetuá¹ƒ na icchati, aloá¹‡akaá¹ƒyeva yÄ• guá¹ƒ pivitvÄ• vedehaá¹ƒ isiá¹ƒ a

``hitvÄ• gÄ• masahassÄ• ni, paripuá¹‡á¹‡Ä• ni soá¸·asa.

koá¹-á¹-hÄ• gÄ• rÄ• ni phÄ«tÄ• ni, sannidhiá¹ƒ dÄ• ni kubbasÄ«â€™â€™ ti || (J I 7.76).

vedehisi avoca --- ``tumhe rajjaá¹ƒ pahÄ• ya pabbajitÄ• , idÄ• ni kasmÄ• loá¹‡acuá¹‡á¹‡an
pabbajjÄ• ya anucchavikaá¹ƒ na karothÄ• â€™â€™ ti? kiá¹ƒ mayÄ• kataá¹ƒ vedehisÄ«ti? a

``hitvÄ• gandhÄ• ravisayaá¹ƒ, pahÅ«tadhanadhÄ• riyaá¹ƒ.

pasÄ• sanato nikkhanto, idha dÄ• ni pasÄ• sasÄ«â€™â€™ ti || (J I 7.77).

gandhÄ• ro Ä• ha ---

``dhammaá¹ƒ \Ne II 278/ bhaá¹‡Ä• mi vedeha, adhammo me na ruccati.

dhammaá¹ƒ me bhaá¹‡amÄ• nassa, na pÄ• pamupalimpatÄ«â€™â€™ ti || (J I 7.78).

vedeho \Be II 282/ Ä• ha ---

``yena kenaci vaá¹‡á¹‡ena, paro labhati ruppanaá¹ƒ.

mahatthiyampi ce vÄ• caá¹ƒ, na taá¹ƒ bhÄ• seyya paá¹‡á¸• itoâ€™â€™ ti || (J I 7.79).

gandhÄ• ro Ä• ha ---

``kÄ• maá¹ƒ ruppatu vÄ• mÄ• vÄ• , bhusaá¹ƒva vikirÄ«yatu.

dhammaá¹ƒ me bhaá¹‡amÄ• nassa, na pÄ• pamupalimpatÄ«â€™â€™ ti || (J I 7.80).

tato vedehisi yassa sakÄ• pi buddhi natthi, Ä• cariyasantike vinayaá¹ƒ na sikkhati, so andha
caratÄ«ti cintetvÄ• Ä• ha ---

``no \Ee II 384/ ce assa sakÄ• buddhi, vinayo vÄ• susikkhito.

vane andhamahiá¹ƒsova, careyya bahuko jano ||

yasmÄ• ca panidhekacce, Ä• ceramhi susikkhitÄ• .

tasmÄ• vinÄ«tavinayÄ• , caranti susamÄ• hitÄ• â€™â€™ ti || (J I 7.81-82).

evaÃ±ca pana vatvÄ• vedehisi ajÄ• nitvÄ• mayÄ• katanti gandhÄ• risiá¹ƒ khamÄ• pesi. t
brahmalokaá¹ƒ agamaá¹ƒsu. evaá¹ƒ tathÄ• gatassa bodhisattakÄ• lepi dÄ«gharattaá¹ƒ Ä• j
parisuddhaá¹ƒ ahosi.

__uttajjhÄ• panno ayamÄ• yasmÄ• bhikkhu yasapatto_ti ayamÄ• yasmÄ• amhÄ• kaá¹ƒ s
paÃ±Ã±Ä• tabhÄ• vaá¹ƒ \Ne II 279/ pÄ• kaá¹-abhÄ• vaá¹ƒ ajjhÄ• panno nu kho, sayaÃ±ca
kho noti. tena cassa paÃ±Ã±Ä• tajjhÄ• pannabhÄ• vena yasasannissitabhÄ• vena ca kiá¹ƒ
sandissanti udÄ• hu noti evaá¹ƒ samannesantÅ«ti dasseti. __na tÄ• va, bhikkhave_ti, bhikk
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«su abhiÃ±Ã±Ä• tabhÄ• vaá¹ƒ vÄ• parivÄ• rasampattiá¹ƒ vÄ•
mÄ• nÄ• timÄ• nÄ• dayo Ä• dÄ«navÄ• na saá¹ƒvijjanti upasantÅ«pasanto viya sotÄ• pann
viharati. ariyo nu kho puthujjano nu khotipi Ã±Ä• tuá¹ƒ na sakkÄ• hoti.

__yato_ \Be II 283/ __ca kho, bhikkhave_ti yadÄ• pana idhekacco bhikkhu Ã±Ä• to hoti pa
tadÄ• tiá¹‡hena siá¹…gena gogaá¹‡aá¹ƒ vijjhanto duá¹-á¹-hagoá¹‡o viya, migasaá¹…ghaá
viya ca aÃ±Ã±e bhikkhÅ« tattha tattha vijjhanto agÄ• ravo asabhÄ• gavutti aggapÄ• dena b
carati. ekacco pana kulaputto yathÄ• yathÄ• Ã±Ä• to hoti yasassÄ«, tathÄ• tathÄ• phalab
suá¹-á¹-hutaraá¹ƒ onamati, rÄ• jarÄ• jamahÄ• mattÄ• dÄ«su upasaá¹…kamantesu akiÃ±ca
samaá¹‡asaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• chinnavisÄ• á¹‡ausabho viya, caá¹‡á¸• Ä• ladÄ•
nÄ«cacitto hutvÄ• bhikkhusaá¹…ghassa ceva sadevakassa ca lokassa, hitÄ• ya sukhÄ• ya
paá¹-ipattiá¹ƒ sandhÄ• ya ``nÄ• ssa idhekacce Ä• dÄ«navÄ• â€™â€™ ti Ä• ha.

tathÄ• gato pana aá¹-á¹-hasu lokadhammesu tÄ• dÄ«, so hi lÄ• bhepi tÄ• dÄ«, alÄ• bhepi
tÄ• dÄ«, ayasepi tÄ• dÄ«, pasaá¹ƒsÄ• yapi tÄ• dÄ«, nindÄ• yapi tÄ• dÄ«, sukhepi tÄ• dÄ«,
sabbÄ• kÄ• rena nÄ• ssa idhekacce Ä• dÄ«navÄ• saá¹ƒvijjanti. __abhayÅ«parato_ti abhay
accantÅ«parato satatÅ«paratoti attho. na vÄ• bhayena uparatotipi abhayÅ«parato. cattÄ• ri
kilesabhayaá¹ƒ vaá¹-á¹-abhayaá¹ƒ duggatibhayaá¹ƒ upavÄ• dabhayanti. puthujjano catÅ«hi
sekkhÄ• tÄ«hi, tesaÃ±hi duggatibhayaá¹ƒ pahÄ«naá¹ƒ, iti satta sekkhÄ• bhayÅ«paratÄ• ,

abhayÅ«parato nÄ• ma, tassa hi ekampi bhayaá¹ƒ natthi. kiá¹ƒ paravÄ• dabhayaá¹ƒ natthÄ
parÄ• nuddayaá¹ƒ pana paá¹-icca, ``mÄ• disaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ paá¹-icca sattÄ• mÄ•
upavÄ• daá¹ƒ rakkhati. mÅ«luppalavÄ• pivihÄ• ravÄ• sÄ« yasatthero viya.

thero \Ne II 280/ kira mÅ«luppalavÄ• pigÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. athassa upaá¹-á
pattassa pattaá¹ƒ gahetvÄ• thaá¹‡á¸• ilapÄ«á¹-hakaá¹ƒ nissÄ• ya Ä• sanaá¹ƒ paÃ±Ã±apes
taá¹ƒyeva pÄ«á¹-hakaá¹ƒ nissÄ• ya paratobhÄ• ge nÄ«cataraá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±Ä• pe
bhikkhu pacchÄ• piá¹‡á¸• Ä• ya paviá¹-á¹-ho dvÄ• re á¹-hatvÄ• va olokento thero amaccad
ekamaÃ±ce nisinnoti sallakkhetvÄ• , ``ayaá¹ƒ paá¹ƒsukÅ«liko vihÄ• reva upasantÅ«pasanto
viharati, antogÄ• me pana upaá¹-á¹-hÄ• yikÄ• hi saddhiá¹ƒ ekamaÃ±ce nisÄ«datÄ«â€™â€™
mayÄ• duddiá¹-á¹-haâ€™â€™ nti punappunaá¹ƒ oloketvÄ• tathÄ• saÃ±Ã±Ä«va hutvÄ• pa
katvÄ• vihÄ• raá¹ƒ gantvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya nisÄ«
katabhattakicco vihÄ• raá¹ƒ gantvÄ• , ``taá¹ƒ paá¹ƒsukÅ«likaá¹ƒ niggaá¹‡hitvÄ• vihÄ• rÄ•
nikkaá¸• á¸• hissÄ• mÄ«â€™â€™ ti asaÃ±Ã±atanÄ«hÄ• rena therassa vasanaá¹-á¹-hÄ• na
uluá¹…kena udakaá¹ƒ gahetvÄ• mahÄ• saddaá¹ƒ karonto pÄ• de dhovi. thero, ``ko nu kho
asaÃ±Ã±atacÄ• rikoâ€™â€™ ti Ä• vajjanto sabbaá¹ƒ Ã±atvÄ• , ``ayaá¹ƒ mayi manaá¹ƒ pad
ahosÄ«â€™â€™ ti vehÄ• saá¹ƒ abbhuggantvÄ• kaá¹‡á¹‡ikÄ• maá¹‡á¸• alasamÄ«pe palla
duá¹-á¹-hÄ• kÄ• rena ghaá¹-ikaá¹ƒ ukkhipitvÄ• dvÄ• raá¹ƒ vivaritvÄ• anto paviá¹-á¹-ho ther
``heá¹-á¹-hÄ• maÃ±caá¹ƒ paviá¹-á¹-ho \Ee II 386/ bhavissatÄ«â€™â€™ ti oloketvÄ• tatthÄ•
nikkhamituá¹ƒ Ä• rabhi. thero ukkÄ• si. itaro uddhaá¹ƒ olokento disvÄ• adhivÄ• setuá¹ƒ asa
``patirÅ«paá¹ƒ te, Ä• vuso, paá¹ƒsukÅ«lika evaá¹ƒ Ä• nubhÄ• vasampannassa upaá¹-á¹-hÄ
nisÄ«dituâ€™â€™ nti. pabbajitÄ• nÄ• ma, bhante, mÄ• tugÄ• mena saddhiá¹ƒ na ekamaÃ
duddiá¹-á¹-hametanti. evaá¹ƒ khÄ«á¹‡Ä• savÄ• parÄ• nuddayÄ• ya upavÄ• daá¹ƒ rakkhant

__khayÄ• rÄ• gassÄ• _ti rÄ• gassa khayeneva. vÄ«tarÄ• gattÄ• kÄ• me na paá¹-isevati, n
vÄ• retvÄ• ti. __taÃ±ce_ti evaá¹ƒ tathÄ• gatassa kilesappahÄ• naá¹ƒ Ã±atvÄ• tattha tattha
á¹-hitanisinnakÄ• lÄ• dÄ«supi catuparisamajjhe alaá¹…katadhammÄ• sane nisÄ«ditvÄ• pi it
vÄ«tadoso vÄ«tamoho vantakileso pahÄ«namalo abbhÄ• muttapuá¹‡á¹‡acando viya supar
tathÄ• gatassa kilesappahÄ• ne vaá¹‡á¹‡aá¹ƒ kathayamÄ• naá¹ƒ taá¹ƒ vÄ«maá¹ƒsakaá¹ƒ b
puccheyyuá¹ƒ ceti attho.

__Ä• kÄ• rÄ• _ti kÄ• raá¹‡Ä• ni. __anvayÄ• _ti anubuddhiyo. __saá¹…ghe vÄ• viharanto_
aparicchinnagaá¹‡anassa bhikkhusaá¹…ghassa majjhe viharanto. __eko vÄ• viharanto_ti i
\Ne II 281/, aá¸• á¸• hamÄ• saá¹ƒ paá¹-isallÄ«yitunti, temÄ• saá¹ƒ paá¹-isallÄ«yitunti evaá¹ƒ
pÄ• lileyyakavanasaá¹‡á¸• e ca ekako viharanto. __sugatÄ• _ti suá¹-á¹-hugatÄ• suppaá¹-ip
yuttapayuttÄ• . evarÅ«pÄ• pi hi ekacce bhikkhÅ« atthi. __duggatÄ• _ti \Be II 285/ duá¹-á¹-hu
kÄ• yadaá¸·hibahulÄ• vissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• . evarÅ«pÄ• pi ekacce atthi. __ga
gaá¹‡abandhanena baddhÄ• gaá¹‡Ä• rÄ• mÄ• gaá¹‡abahulikÄ• hutvÄ• gaá¹‡aá¹ƒ pariha

tesaá¹ƒ paá¹-ipakkhabhÅ«tÄ• gaá¹‡ato nissaá¹-Ä• visaá¹ƒsaá¹-á¹-hÄ• vippamuttavihÄ• ri

__Ä• misesu sandissantÄ«_ti Ä• misagiddhÄ• Ä• misacakkhukÄ• catupaccayaÄ• misatth
sandissamÄ• nakabhikkhÅ«pi atthi. Ä• misena anupalittÄ• catÅ«hi paccayehi \Ee II 387/ vi
muttacandasadisÄ• hutvÄ• viharamÄ• nÄ• pi atthi. __nÄ• yamÄ• yasmÄ• taá¹ƒ tena avaj
satthÄ• tÄ• ya tÄ• ya paá¹-ipattiyÄ• taá¹ƒ taá¹ƒ puggalaá¹ƒ nÄ• vajÄ• nÄ• ti, ayaá¹ƒ paá¹-i
gaá¹‡ato nissaá¹-o visaá¹ƒsaá¹-á¹-ho. ayaá¹ƒ Ä• misena anupalitto paccayehi vinivattamÄ•
candimÄ• viyÄ• ti evamassa gehasitavasena ussÄ• danÄ• pi natthi. ayaá¹ƒ duppaá¹-ipann
kÄ• yadaá¸·hibahulo vissaá¹-á¹-hakammaá¹-á¹-hÄ• no, ayaá¹ƒ gaá¹‡abandhanabaddho, ay
Ä• misacakkhukoti evamassa gehasitavasena apasÄ• danÄ• pi natthÄ«ti attho. iminÄ• kiá¹
tathÄ• gatassa sattesu tÄ• dibhÄ• vo kathito hoti. ayaÃ±hi ---

``vadhakassa devadattassa, corassaá¹…gulimÄ• lino.

dhanapÄ• le rÄ• hule ca, sabbesaá¹ƒ samako munÄ«â€™â€™ ti || (Mil VI 6.5).

<489> __tatra, bhikkhave_ti tesu dvÄ«su vÄ«maá¹ƒsakesu. yo, ``ke panÄ• yasmato Ä• kÄ•
Ä• gato gaá¹‡á¹-hivÄ«maá¹ƒsako ca, yo ``abhayÅ«parato ayamÄ• yasmÄ• â€™â€™ ti Ä• g
mÅ«lavÄ«maá¹ƒsakena tathÄ• gatova uttari paá¹-ipucchitabbo. so hi pubbe parasseva kath
paro ca nÄ• ma jÄ• nitvÄ• pi katheyya ajÄ• nitvÄ• pi. evamassa kathÄ• bhÅ«tÄ• pi hoti abh
kathÄ• ya niá¹-á¹-haá¹ƒ agantvÄ• tato uttari tathÄ• gatova paá¹-ipucchitabboti attho.

__byÄ• karamÄ• no_ti \Ne II 282/ ettha yasmÄ• tathÄ• gatassa micchÄ• byÄ• karaá¹‡aá¹ƒ
micchÄ• ti avatvÄ• byÄ• karamÄ• notveva vuttaá¹ƒ. __etaá¹ƒ pathohamasmi_ \Be II 286/ _
mayhaá¹ƒ patho esa gocaroti attho. ``etÄ• pÄ• thoâ€™â€™ tipi pÄ• á¹-ho, tassattho mayha
Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ parisuddhaá¹ƒ, svÄ• haá¹ƒ tassa parisuddhabhÄ• vena vÄ«
Ã±Ä• á¹‡amukhe etÄ• pÄ• tho, evaá¹ƒ Ä• pÄ• thaá¹ƒ gacchÄ• mÄ«ti vuttaá¹ƒ hoti. __no ca
cÄ• haá¹ƒ parisuddhena sÄ«lena na tammayo, na sataá¹‡ho, parisuddhasÄ«lattÄ• va nittaá

__uttaruttariá¹ƒ_ \Ee II 388/ __paá¹‡Ä«tapaá¹‡Ä«ta_nti uttaruttariá¹ƒ ceva paá¹‡Ä«tataraÃ±
__kaá¹‡hasukkasappaá¹-ibhÄ• ga_nti kaá¹‡haá¹ƒ ceva sukkaÃ±ca, taÃ±ca kho sappaá¹-ibh
katvÄ• , kaá¹‡haá¹ƒ paá¹-ibÄ• hitvÄ• sukkanti sukkaá¹ƒ paá¹-ibÄ• hitvÄ• kaá¹‡hanti evaá¹
katvÄ• kaá¹‡hasukkaá¹ƒ deseti. kaá¹‡haá¹ƒ desentopi saussÄ• haá¹ƒ savipÄ• kaá¹ƒ deset
saussÄ• haá¹ƒ savipÄ• kaá¹ƒ deseti. __abhiÃ±Ã±Ä• ya idhekaccaá¹ƒ dhammaá¹ƒ dhamme
tasmiá¹ƒ desite dhamme ekaccaá¹ƒ paá¹-ivedhadhammaá¹ƒ abhiÃ±Ã±Ä• ya tena paá¹-ived
niá¹-á¹-haá¹ƒ gacchati. __satthari pasÄ«datÄ«_ti evaá¹ƒ dhamme niá¹-á¹-haá¹ƒ gantvÄ• bh
sammÄ• sambuddho so bhagavÄ• ti satthari pasÄ«dati. tena pana bhagavatÄ• yo dhammo
bhagavatÄ• dhammo niyyÄ• nikattÄ• . yvÄ• ssa taá¹ƒ dhammaá¹ƒ paá¹-ipanno saá¹…gho,

vaá¹…kÄ• didosarahitaá¹ƒ paá¹-ipadaá¹ƒ paá¹-ipannattÄ• ti evaá¹ƒ dhamme saá¹…ghepi pa
evaá¹ƒ pasannaá¹ƒ tattha tattha tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathentaá¹ƒ bhikk

<490> __imehi Ä• kÄ• rehÄ«_ti imehi satthuvÄ«maá¹ƒsanakÄ• raá¹‡ehi. __imehi padehÄ«
akkharasampiá¹‡á¸• anapadehi. __imehi byaÃ±janehÄ«_ti imehi idha vuttehi akkharehi. __s
okappanÄ• patiá¹-á¹-hitÄ• . __mÅ«lajÄ• tÄ• _ti sotÄ• pattimaggavasena saÃ±jÄ• tamÅ«lÄ•
saddhÄ• ya mÅ«laá¹ƒ nÄ• ma. __Ä• kÄ• ravatÄ«_ti kÄ• raá¹‡aá¹ƒ pariyesitvÄ• gahitattÄ•
__dassanamÅ«likÄ• _ti sotÄ• pattimaggamÅ«likÄ• . so hi dassananti vuccati. __daá¸·hÄ• _
__asaá¹ƒhÄ• riyÄ• _ti harituá¹ƒ na sakkÄ• . __samaá¹‡ena vÄ• _ti samitapÄ• pasamaá¹‡en
bÄ• hitapÄ• pabrÄ• hmaá¹‡ena vÄ• . __devena vÄ• _ti upapattidevena vÄ• . __mÄ• rena v
287/ vÄ• , sotÄ• pannassa hi vasavattimÄ• renÄ• pi saddhÄ• asaá¹ƒhÄ• riyÄ• hoti sÅ«ram

so \Ne II 283/ kira satthu dhammadesanaá¹ƒ sutvÄ• sotÄ• panno hutvÄ• gehaá¹ƒ Ä• gato
dvattiá¹ƒsavaralakkhaá¹‡appaá¹-imaá¹‡á¸• itaá¹ƒ buddharÅ«paá¹ƒ mÄ• petvÄ• tassa \Ee II
á¹-hatvÄ• --- ``satthÄ• Ä• gatoâ€™â€™ ti sÄ• sanaá¹ƒ pahiá¹‡i. sÅ«ro cintesi, ``ahaá¹ƒ idÄ
dhammaá¹ƒ sutvÄ• Ä• gato, kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti upasaá¹…kamitvÄ• satth
aá¹-á¹-hÄ• si. mÄ• ro Ä• ha --- ``yaá¹ƒ te mayÄ• , sÅ«rambaá¹-á¹-ha, rÅ«paá¹ƒ aniccaá¹ƒ ...
aniccanti kathitaá¹ƒ, taá¹ƒ anupadhÄ• retvÄ• va sahasÄ• mayÄ• evaá¹ƒ vuttaá¹ƒ. tasmÄ•
... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccanti gaá¹‡hÄ• hÄ«â€™â€™ ti. sÅ«ro cintesi --- ``aá¹-á¹-hÄ• n
buddhÄ• anupadhÄ• retvÄ• apaccakkhaá¹ƒ katvÄ• kiÃ±ci katheyyuá¹ƒ, addhÄ• ayaá¹ƒ m
mÄ• ro Ä• gatoâ€™â€™ ti. tato naá¹ƒ tvaá¹ƒ mÄ• roti Ä• ha. so musÄ• vÄ• daá¹ƒ kÄ• tuá¹ƒ
paá¹-ijÄ• ni. kasmÄ• Ä• gatosÄ«ti vutte tava saddhÄ• cÄ• lanatthanti Ä• ha. kaá¹‡ha pÄ• p
tiá¹-á¹-ha, tÄ• disÄ• naá¹ƒ mÄ• rÄ• naá¹ƒ satampi sahassampi mama saddhaá¹ƒ cÄ• letuá¹
Ä• gatÄ• saddhÄ• nÄ• ma silÄ• pathaviyaá¹ƒ patiá¹-á¹-hitasineru viya acalÄ• hoti, kiá¹ƒ tv
accharaá¹ƒ pahari. so á¹-hÄ• tuá¹ƒ asakkonto tatthevantaradhÄ• yi. __brahmunÄ• vÄ• _ti b
aÃ±Ã±atarabrahmunÄ• vÄ• . __kenaci vÄ• lokasmi_nti ete samaá¹‡Ä• dayo á¹-hapetvÄ•
lokasmiá¹ƒ harituá¹ƒ na sakkÄ• . __dhammasamannesanÄ• _ti sabhÄ• vasamannesanÄ• .
dhammatÄ• ya susamanniá¹-á¹-ho, sabhÄ• veneva suá¹-á¹-hu samannesito hotÄ«ti attho. s
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vÄ«maá¹ƒsakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kosambiyasuttavaá¹‡á¹‡anÄ•

<491> __evaá¹ƒ_ \Ne II 284/ __me suta_nti kosambiyasuttaá¹ƒ. tattha __kosambiya_nti eva
tassa kira nagarassa Ä• rÄ• mapokkharaá¹‡Ä«Ä• dÄ«su tesu tesu á¹-hÄ• nesu kosambaruk

tasmÄ• kosambÄ«ti saá¹…khaá¹ƒ agamÄ• si. kusambassa \Ee II 390/ nÄ• ma isino assam
\Be II 288/ eke. __ghositÄ• rÄ• me_ti ghositaseá¹-á¹-hinÄ• kÄ• rite Ä• rÄ• me.

pubbe kira addilaraá¹-á¹-haá¹ƒ nÄ• ma ahosi. tato kotÅ«halako nÄ• ma daliddo chÄ• takab
kedÄ• raparicchinnaá¹ƒ subhikkhaá¹ƒ raá¹-á¹-haá¹ƒ gacchanto puttaá¹ƒ vahituá¹ƒ asakkont
agamÄ• si. mÄ• tÄ• nivattitvÄ• taá¹ƒ gahetvÄ• gatÄ• . te ekaá¹ƒ gopÄ• lakagÄ• makaá¹ƒ
tadÄ• pahatapÄ• yaso paá¹-iyatto hoti, tato pÄ• yasaá¹ƒ labhitvÄ• bhuÃ±jiá¹ƒsu. atha so p
bhuÃ±jitvÄ• jirÄ• petuá¹ƒ asakkonto rattibhÄ• ge kÄ• laá¹ƒ katvÄ• tattheva sunakhiyÄ• ku
gahetvÄ• kukkuro jÄ• to. so gopÄ• lakassa piyo ahosi manÄ• po, gopÄ• lako ca paccekabu
paccekabuddhopi bhattakiccÄ• vasÄ• ne kukkurassa ekaá¹ƒ piá¹‡á¸• aá¹ƒ deti. so paccekab
uppÄ• detvÄ• gopÄ• lakena saddhiá¹ƒ paá¹‡á¹‡asÄ• lampi gacchati.

so gopÄ• lake asannihite bhattavelÄ• ya sayameva gantvÄ• kÄ• lÄ• rocanatthaá¹ƒ paá¹‡á
antarÄ• maggepi caá¹‡á¸• amige disvÄ• bhussitvÄ• palÄ• peti. so paccekabuddhe muduk
devaloke nibbatti. tatrassa ghosakadevaputtotveva nÄ• maá¹ƒ ahosi. so devalokato cavitvÄ
ekasmiá¹ƒ kulaghare nibbatti. taá¹ƒ aputtako seá¹-á¹-hi tassa mÄ• tÄ• pitÅ«naá¹ƒ dhanaá¹ƒ
aggahesi. atha so attano putte jÄ• te sattakkhattuá¹ƒ mÄ• rÄ• petuá¹ƒ upakkami. so puÃ±Ã
á¹-hÄ• nesu maraá¹‡aá¹ƒ appatvÄ• avasÄ• ne ekÄ• ya seá¹-á¹-hidhÄ«tÄ• ya veyyattiyena
pituaccayena seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ patvÄ• __ghositaseá¹-á¹-hi_ nÄ• ma \Ne II 285/ jÄ•
kosambiyaá¹ƒ kukkuá¹-aseá¹-á¹-hi pÄ• vÄ• rikaseá¹-á¹-hÄ«ti dve seá¹-á¹-hino santi. imehi s
ahesuá¹ƒ.

tena \Ee II 391/ ca samayena tesaá¹ƒ sahÄ• yakÄ• naá¹ƒ seá¹-á¹-hÄ«naá¹ƒ kulÅ«pakÄ• p
pabbatapÄ• de vasiá¹ƒsu. te kÄ• lena kÄ• laá¹ƒ loá¹‡ambilasevanatthÄ• ya manussapathaá
vÄ• re gimhasamaye manussapathaá¹ƒ \Be II 289/ Ä• gacchantÄ• nirudakamahÄ• kantÄ•
kantÄ• rapariyosÄ• ne mahantaá¹ƒ nigrodharukkhaá¹ƒ disvÄ• cintesuá¹ƒ --- ``yÄ• diso aya
mahesakkhÄ• ya devatÄ• ya bhavitabbaá¹ƒ, sÄ• dhu vatassa, sace no pÄ• nÄ«yaá¹ƒ vÄ• k
dadeyyÄ• â€™â€™ ti. devatÄ• isÄ«naá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ• imesaá¹ƒ saá¹…gahaá¹
Ä• nubhÄ• vena viá¹-apantarato naá¹…galasÄ«samattaá¹ƒ udakadhÄ• raá¹ƒ pavattesi. isiga
rajatakkhandhasadisaá¹ƒ udakavaá¹-á¹-iá¹ƒ disvÄ• attano bhÄ• janehi udakaá¹ƒ gahetvÄ•
cintesi --- ``devatÄ• ya amhÄ• kaá¹ƒ paribhogaudakaá¹ƒ dinnaá¹ƒ, idaá¹ƒ pana agÄ• makaá
sÄ• dhu vatassa, sace no Ä• hÄ• rampi dadeyyÄ• â€™â€™ ti. devatÄ• isÄ«naá¹ƒ upasaá¹
yÄ• gukhajjakÄ• dÄ«ni datvÄ• santappesi. isayo cintayiá¹ƒsu --- ``devatÄ• ya amhÄ• kaá¹ƒ
bhojanampi sabbaá¹ƒ dinnaá¹ƒ, sÄ• dhu vatassa, sace no attÄ• naá¹ƒ dasseyyÄ• â€™â€™

devatÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ• upaá¸• á¸• hakÄ• yaá¹ƒ dassesi. te Ä• haá¹ƒsu --
sampatti, kiá¹ƒ kammaá¹ƒ katvÄ• imaá¹ƒ sampattiá¹ƒ adhigatÄ• sÄ«â€™â€™ ti? bhante, n
kammaá¹ƒ katvÄ• ti. upaá¸• á¸• hauposathakammaá¹ƒ nissÄ• ya hi devatÄ• ya sÄ• sampa

anÄ• thapiá¹‡á¸• ikassa kira gehe ayaá¹ƒ devaputto kammakÄ• ro ahosi. seá¹-á¹-hissa hi g
antamaso dÄ• sakammakÄ• re upÄ• dÄ• ya sabbo jano uposathiko hoti. ekadivasaá¹ƒ ayaá
uá¹-á¹-hÄ• ya kammantaá¹ƒ gato. mahÄ• seá¹-á¹-hi nivÄ• paá¹ƒ labhanamanusse sallakkhe
araÃ±Ã±aá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• assa sÄ• yamÄ• satthÄ• ya nivÄ• paá¹ƒ adÄ• si. bh
bhattaá¹ƒ pacitvÄ• araÃ±Ã±ato Ä• gatassa bhattaá¹ƒ vaá¸• á¸• hetvÄ• adÄ• si, kammakÄ•
divasesu imasmiá¹ƒ kÄ• le gehaá¹ƒ ekasaddaá¹ƒ ahosi, ajja ativiya sannisinnaá¹ƒ, kiá¹ƒ nu
II 392/? tassa sÄ• Ä• cikkhi --- ``ajja \Ne II 286/ imasmiá¹ƒ gehe sabbe manussÄ• uposath
tuyhevekassa nivÄ• paá¹ƒ adÄ• sÄ«â€™â€™ ti. evaá¹ƒ ammÄ• ti? Ä• ma sÄ• mÄ«ti. imasm
samÄ• dinnassa uposathakammaá¹ƒ hoti na hotÄ«ti mahÄ• seá¹-á¹-hiá¹ƒ puccha ammÄ• ti
mahÄ• seá¹-á¹-hi Ä• ha --- ``sakalauposathakammaá¹ƒ na hoti, upaá¸• á¸• hakammaá¹ƒ pa
hotÅ«â€™â€™ ti \Be II 290/. kammakÄ• ro bhattaá¹ƒ abhuÃ±jitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• nipajji. tassa Ä• hÄ• raparikkhÄ«á¹‡akÄ• yassa rattiá¹ƒ vÄ
paccÅ«sasamaye kÄ• laá¹ƒ katvÄ• upaá¸• á¸• hauposathakammanissandena mahÄ• vaá¹-
devaputto hutvÄ• nibbatti. so taá¹ƒ pavattiá¹ƒ isÄ«naá¹ƒ Ä• rocesi.

isayo tumhehi mayaá¹ƒ buddho, dhammo, saá¹…ghoti asutapubbaá¹ƒ sÄ• vitÄ• , uppanno
bhante, uppannoti. idÄ• ni kuhiá¹ƒ vasatÄ«ti? sÄ• vatthiá¹ƒ nissÄ• ya jetavane, bhanteti. isa
tÄ• va tumhe mayaá¹ƒ satthÄ• raá¹ƒ passissÄ• mÄ• ti haá¹-á¹-hatuá¹-á¹-hÄ• nikkhamitvÄ•
sampÄ• puá¹‡iá¹ƒsu. mahÄ• seá¹-á¹-hino, ``isayo Ä• gatÄ• â€™â€™ ti paccuggamanaá¹ƒ
bhikkhaá¹ƒ gaá¹‡hatha, bhanteâ€™â€™ ti nimantetvÄ• punadivase isigaá¹‡assa mahÄ• dÄ
bhuÃ±jitvÄ• va gacchÄ• mÄ• ti Ä• pucchiá¹ƒsu. tumhe, bhante, aÃ±Ã±asmiá¹ƒ kÄ• le ekam
cattÄ• ropi mÄ• se vasitvÄ• gacchatha. imasmiá¹ƒ pana vÄ• re hiyyo Ä• gantvÄ• ajjeva ga
kimidanti? Ä• ma gahapatayo buddho loke uppanno, na kho pana sakkÄ• jÄ«vitantarÄ• yo
turitÄ• gacchÄ• mÄ• ti. tena hi, bhante, mayampi gacchÄ• ma, amhehi saddhiá¹ƒyeva gacc
nÄ• ma mahÄ• jaá¹-Ä• , tiá¹-á¹-hatha tumhe, mayaá¹ƒ puretaraá¹ƒ gamissÄ• mÄ• ti nikkhan
dvepi divasÄ• ni avasitvÄ• turitagamaneneva sÄ• vatthiá¹ƒ patvÄ• jetavanavihÄ• re satthu
satthu madhuradhammakathaá¹ƒ sutvÄ• sabbeva pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu

tepi \Ee II 393/ tayo seá¹-á¹-hino paÃ±cahi paÃ±cahi sakaá¹-asatehi sappimadhuphÄ• á¹‡it
paá¹-á¹-unnadukÅ«lÄ• dÄ«ni ca Ä• dÄ• ya kosambito nikkhamitvÄ• anupubbena sÄ• vatthi
khandhÄ• vÄ• raá¹ƒ bandhitvÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• paá¹-isanthÄ• raá¹ƒ
nisÄ«diá¹ƒsu. satthÄ• tiá¹‡á¹‡ampi sahÄ• yakÄ• naá¹ƒ madhuradhammakathaá¹ƒ kathesi.
satthÄ• raá¹ƒ nimantetvÄ• \Ne II 287/ punadivase mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. puna niman
aá¸• á¸• hamÄ• saá¹ƒ dÄ• naá¹ƒ datvÄ• , ``amhÄ• kaá¹ƒ janapadaá¹ƒ Ä• gamanÄ• ya paá¹
pÄ• damÅ«le nipajjiá¹ƒsu. bhagavÄ• , ``suÃ±Ã±Ä• gÄ• re kho gahapatayo tathÄ• gatÄ• ab
ettÄ• vatÄ• paá¹-iÃ±Ã±Ä• dinnÄ• nÄ• ma hotÄ«ti gahapatayo \Be II 291/ sallakkhetvÄ• di
paá¹-iÃ±Ã±Ä• ti dasabalaá¹ƒ vanditvÄ• nikkhamitvÄ• antarÄ• magge yojane yojane á¹-hÄ•

anupubbena kosambiá¹ƒ patvÄ• , ``loke buddho uppannoâ€™â€™ ti kathayiá¹ƒsu. tayopi ja
mahantaá¹ƒ dhanapariccÄ• gaá¹ƒ katvÄ• bhagavato vasanatthÄ• ya vihÄ• re kÄ• rÄ• payiá
kukkuá¹-aseá¹-á¹-hinÄ• kÄ• rito __kukkuá¹-Ä• rÄ• mo_ nÄ• ma ahosi. pÄ• vÄ• rikaseá¹-á¹-
__pÄ• vÄ• rikambavano_ nÄ• ma ahosi. ghositena kÄ• rito __ghositÄ• rÄ• mo_ nÄ• ma aho
``ghositaseá¹-á¹-hinÄ• kÄ• rite Ä• rÄ• meâ€™â€™ ti.

__bhaá¹‡á¸• anajÄ• tÄ• _tiÄ• dÄ«su kalahassa pubbabhÄ• go bhaá¹‡á¸• anaá¹ƒ nÄ• ma, t
__bhaá¹‡á¸• anajÄ• tÄ• _. hatthaparÄ• mÄ• sÄ• divasena matthakaá¹ƒ patto kalaho jÄ• to
viruddhabhÅ«taá¹ƒ vÄ• danti vivÄ• daá¹ƒ, taá¹ƒ Ä• pannÄ• ti __vivÄ• dÄ• pannÄ• . mukhas
__vitudantÄ• _ti vijjhantÄ• . __te na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• penti na ca saÃ±
atthaÃ±ca kÄ• raá¹‡aÃ±ca dassetvÄ• neva aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ• nÄ• penti. sacepi saÃ
tathÄ• pi saÃ±Ã±attiá¹ƒ na upenti, jÄ• nituá¹ƒ na icchantÄ«ti attho. nijjhattiyÄ• pi eseva nayo
__nijjhattÄ«_ti saÃ±Ã±attivevacanamevetaá¹ƒ. kasmÄ• panete bhaá¹‡á¸• anajÄ• tÄ• ahes
kÄ• raá¹‡ena.

dve kira bhikkhÅ« ekasmiá¹ƒ Ä• vÄ• se vasanti vinayadharo ca suttantiko ca. tesu suttantik
ekadivasaá¹ƒ \Ee II 394/ vaccakuá¹-iá¹ƒ paviá¹-á¹-ho Ä• camanaudakÄ• vasesaá¹ƒ bhÄ• jan
vinayadharo pacchÄ• paviá¹-á¹-ho taá¹ƒ udakaá¹ƒ disvÄ• nikkhamitvÄ• taá¹ƒ bhikkhuá¹ƒ
idaá¹ƒ udakaá¹ƒ á¹-hapitanti? Ä• ma, Ä• vusoti. tvamettha Ä• pattibhÄ• vaá¹ƒ na jÄ• nÄ• sÄ
hoti, Ä• vuso, ettha Ä• pattÄ«ti. sace hoti desessÄ• mÄ«ti. sace pana te, Ä• vuso, asaÃ±cic
natthi te Ä• pattÄ«ti. so tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi ahosi.

vinayadharo \Ne II 288/ attano nissitakÄ• naá¹ƒ, ``ayaá¹ƒ suttantiko Ä• pattiá¹ƒ Ä• pajjamÄ
jÄ• nÄ• tÄ«â€™â€™ ti Ä• rocesi. te tassa nissitake disvÄ• --- ``tumhÄ• kaá¹ƒ upajjhÄ• yo Ä
Ä• pattibhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti Ä• haá¹ƒsu. te gantvÄ• attano upajjhÄ• yass
evamÄ• ha --- ``ayaá¹ƒ vinayadharo pubbe `anÄ• pattÄ«â€™ ti vatvÄ• idÄ• ni `Ä• pattÄ«â€
esoâ€™â€™ ti. te gantvÄ• , ``tumhÄ• kaá¹ƒ upajjhÄ• yo musÄ• vÄ• dÄ«â€™â€™ ti evaá¹ƒ
vaá¸• á¸• hayiá¹ƒsu, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__bhagavantaá¹ƒ etadavocÄ• _ti etaá¹ƒ, ``idha, bhante, kosambiyaá¹ƒ bhikkhÅ« bhaá¹‡á¸•
tiÄ• divacanaá¹ƒ avoca. taÃ±ca kho neva piyakamyatÄ• ya na bhedÄ• dhippÄ• yena, atha k
hitakÄ• matÄ• ya. sÄ• maggikÄ• rako kiresa bhikkhu, tasmÄ• ssa etadahosi --- ``yathÄ• im
Ä• raddhÄ• , na sakkÄ• mayÄ• , nÄ• pi aÃ±Ã±ena bhikkhunÄ• samaggÄ• kÄ• tuá¹ƒ, appe
appaá¹-ipuggalo bhagavÄ• sayaá¹ƒ vÄ• gantvÄ• , attano vÄ• santikaá¹ƒ pakkosÄ• petvÄ•
khantimettÄ• paá¹-isaá¹ƒyuttaá¹ƒ sÄ• raá¹‡Ä«yadhammadesanaá¹ƒ kathetvÄ• sÄ• maggiá
atthakÄ• matÄ• ya hitakÄ• matÄ• ya gantvÄ• avoca.

<492> __chayime, bhikkhave, dhammÄ• sÄ• raá¹‡Ä«yÄ• _ti heá¹-á¹-hÄ• kalahabhaá¹‡á¸•

imasmiá¹ƒ á¹-hÄ• ne cha sÄ• raá¹‡Ä«yÄ• dhammÄ• Ä• gatÄ• ti evamidaá¹ƒ kosambiyasu
gataá¹ƒ hoti. tattha __sÄ• raá¹‡Ä«yÄ• _ti saritabbayuttÄ• addhÄ• ne atikkantepi na pamus
pÅ«reti, taá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ piyaá¹ƒ karontÄ«ti __piyakaraá¹‡Ä• _. garuá¹ƒ karon
saá¹…gahÄ• yÄ• _ti saá¹…gahaá¹‡atthÄ• ya. __avivÄ• dÄ• yÄ• _ti avivÄ• danatthÄ• ya. __
samaggabhÄ• vatthÄ• ya \Ee II 395/. __ekÄ«bhÄ• vÄ• yÄ• _ti ekÄ«bhÄ• vatthÄ• ya ninnÄ•
__saá¹ƒvattantÄ«_ti bhavanti. __mettaá¹ƒ kÄ• yakamma_nti mettacittena kattabbaá¹ƒ kÄ• y
__vacÄ«kammamanokammesupi_ eseva nayo. imÄ• ni bhikkhÅ«naá¹ƒ vasena Ä• gatÄ• ni,
bhikkhÅ«naÃ±hi mettacittena Ä• bhisamÄ• cÄ• rikadhammapÅ«raá¹‡aá¹ƒ mettaá¹ƒ kÄ• yak
cetiyavandanatthÄ• ya bodhivandanatthÄ• ya saá¹…ghanimantanatthÄ• ya gamanaá¹ƒ gÄ•
bhikkhÅ« disvÄ• paccuggamanaá¹ƒ pattapaá¹-iggahaá¹‡aá¹ƒ Ä• sanapaÃ±Ã±Ä• panaá¹ƒ a
mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma.

bhikkhÅ«naá¹ƒ \Ne II 289/ mettacittena Ä• cÄ• rapaÃ±Ã±attisikkhÄ• padaá¹ƒ, kammaá¹-á¹-
dhammadesanÄ• tepiá¹-akampi buddhavacanaá¹ƒ __mettaá¹ƒ vacÄ«kammaá¹ƒ_ nÄ• ma.
``cetiyavandanatthÄ• ya gacchÄ• ma, bodhivandanatthÄ• ya gacchÄ• ma, dhammassavana
padÄ«pamÄ• lÄ• pupphapÅ«jaá¹ƒ karissÄ• ma, tÄ«á¹‡i sucaritÄ• ni samÄ• dÄ• ya vattissÄ
dassÄ• ma, vassÄ• vÄ• sikaá¹ƒ dassÄ• ma, ajja saá¹…ghassa \Be II 293/ cattÄ• ro paccaye
nimantetvÄ• khÄ• danÄ«yÄ• dÄ«ni saá¹ƒvidahatha, Ä• sanÄ• ni paÃ±Ã±Ä• petha, pÄ• nÄ«
saá¹…ghaá¹ƒ paccuggantvÄ• Ä• netha, paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• chandajÄ• tÄ
karothÄ• â€™â€™ tiÄ• dikathanakÄ• le mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma.

bhikkhÅ«naá¹ƒ pÄ• tova uá¹-á¹-hÄ• ya sarÄ«rapaá¹-ijagganaá¹ƒ cetiyaá¹…gaá¹‡avattÄ• dÄ
nisÄ«ditvÄ• , ``imasmiá¹ƒ vihÄ• re bhikkhÅ« sukhÄ« hontu, averÄ• abyÄ• pajjhÄ• â€™â€™
manokammaá¹ƒ_ nÄ• ma. gihÄ«naá¹ƒ ``ayyÄ• sukhÄ« hontu, averÄ• abyÄ• pajjhÄ• â€™â
manokammaá¹ƒ nÄ• ma.

__Ä• vi ceva raho cÄ• _ti sammukhÄ• ca parammukhÄ• ca. tattha navakÄ• naá¹ƒ cÄ«var
sahÄ• yabhÄ• vÅ«pagamanaá¹ƒ sammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. therÄ• n
pÄ• dadhovanavandanabÄ«janadÄ• nÄ• dibhedampi sabbaá¹ƒ sÄ• mÄ«cikammaá¹ƒ samm
ubhayehipi dunnikkhittÄ• naá¹ƒ dÄ• rubhaá¹‡á¸• Ä• dÄ«naá¹ƒ tesu avamaÃ±Ã±aá¹ƒ akatvÄ
dunnikkhittÄ• naá¹ƒ viya paá¹-isÄ• manaá¹ƒ parammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ•
evaá¹ƒ paggayha vacanaá¹ƒ sammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. vihÄ• re asa
kuhiá¹ƒ amhÄ• kaá¹ƒ devatthero, amhÄ• kaá¹ƒ tissatthero kadÄ• nu kho Ä• gamissatÄ«ti e
parammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma. mettÄ• sinehasiniddhÄ• ni pana nayanÄ
mukhena olokanaá¹ƒ sammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ• ma. devatthero, tissather
samannÄ• haraá¹‡aá¹ƒ parammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ• ma.

__lÄ• bhÄ• _ti cÄ«varÄ• dayo laddhapaccayÄ• . __dhammikÄ• _ti kuhanÄ• dibhedaá¹ƒ mi

samena bhikkhÄ• cariyavattena uppannÄ• . __antamaso pattapariyÄ• pannamattampÄ«_ti
pariyÄ• pannaá¹ƒ pattassa antogataá¹ƒ dvattikaá¹-acchubhikkhÄ• mattampi. __appaá¹-ivibh
paá¹-ivibhattÄ• ni \Ne II 290/ nÄ• ma Ä• misapaá¹-ivibhattaá¹ƒ puggalapaá¹-ivibhattaÃ±ca. t
dassÄ• mi, ettakaá¹ƒ na dassÄ• mÄ«â€™â€™ ti evaá¹ƒ cittena vibhajanaá¹ƒ Ä• misapaá¹-i
``asukassa dassÄ• mi, asukassa na dassÄ• mÄ«â€™â€™ ti evaá¹ƒ cittena vibhajanaá¹ƒ pa
nÄ• ma. tadubhayampi akatvÄ• yo appaá¹-ivibhattaá¹ƒ bhuÃ±jati, ayaá¹ƒ __appaá¹-ivibhatt

__sÄ«lavantehi_ \Be II 294/ __sabrahmacÄ• rÄ«hi sÄ• dhÄ• raá¹‡abhogÄ«_ti ettha sÄ• dh
lakkhaá¹‡aá¹ƒ, yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ labbhati, taá¹ƒ taá¹ƒ neva lÄ• bhena lÄ• bhaá¹ƒ ji
gihÄ«naá¹ƒ deti, na attanÄ• paribhuÃ±jati; paá¹-iggaá¹‡hantova saá¹…ghena sÄ• dhÄ• raá
gaá¹‡á¸• iá¹ƒ paharitvÄ• paribhuÃ±jitabbaá¹ƒ saá¹…ghasantakaá¹ƒ viya passati. idaá¹ƒ pa
ko pÅ«reti, ko na pÅ«retÄ«ti? dussÄ«lo tÄ• va na pÅ«reti. na hi tassa santakaá¹ƒ sÄ«lavant
parisuddhasÄ«lo pana vattaá¹ƒ akhaá¹‡á¸• ento pÅ«reti.

tatridaá¹ƒ vattaá¹ƒ --- yo hi odissakaá¹ƒ katvÄ• mÄ• tu vÄ• pitu vÄ• Ä• cariyupajjhÄ• yÄ•
dÄ• tabbaá¹ƒ deti, sÄ• raá¹‡Ä«yadhammo \Ee II 397/ panassa na hoti, palibodhajagganaá¹
sÄ• raá¹‡Ä«yadhammo hi muttapalibodhasseva vaá¹-á¹-ati, tena pana odissakaá¹ƒ dentena
gilÄ• nagilÄ• nupaá¹-á¹-hÄ• kaÄ• gantukagamikÄ• naÃ±ceva navapabbajitassa ca saá¹…gh
ajÄ• nantassa dÄ• tabbaá¹ƒ. etesaá¹ƒ datvÄ• avasesaá¹ƒ therÄ• sanato paá¹-á¹-hÄ• ya th
yattakaá¹ƒ gaá¹‡hÄ• ti, tassa tattakaá¹ƒ dÄ• tabbaá¹ƒ. avasiá¹-á¹-he asati puna piá¹‡á¸• Ä•
therÄ• sanato paá¹-á¹-hÄ• ya yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ, taá¹ƒ taá¹ƒ datvÄ• sesaá¹ƒ paribh
``sÄ«lavantehÄ«â€™â€™ ti vacanato dussÄ«lassa adÄ• tumpi vaá¹-á¹-ati.

ayaá¹ƒ pana sÄ• raá¹‡Ä«yadhammo susikkhitÄ• ya parisÄ• ya supÅ«ro hoti, no asikkhitÄ•
hi parisÄ• ya yo aÃ±Ã±ato labhati, so na gaá¹‡hÄ• ti, aÃ±Ã±ato alabhantopi pamÄ• á¹‡ayut
atirekaá¹ƒ. ayaÃ±ca pana sÄ• raá¹‡Ä«yadhammo evaá¹ƒ punappunaá¹ƒ piá¹‡á¸• Ä• ya cari
dentassÄ• pi dvÄ• dasahi vassehi pÅ«rati, na tato oraá¹ƒ. sace hi dvÄ• dasamepi vasse sÄ
piá¹‡á¸• apÄ• tapÅ«raá¹ƒ pattaá¹ƒ Ä• sanasÄ• lÄ• yaá¹ƒ á¹-hapetvÄ• nahÄ• yituá¹ƒ gacch
pattoti? sÄ• raá¹‡Ä«yadhammapÅ«rakassÄ• ti vutte --- ``Ä• haratha naâ€™â€™ nti sabbaá
piá¹‡á¸• apÄ• taá¹ƒ vicÄ• retvÄ• bhuÃ±jitvÄ• ca rittapattaá¹ƒ á¹-hapeti. atha so bhikkhu ritt
``mayhaá¹ƒ asesetvÄ• va paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti domanassaá¹ƒ uppÄ• deti, sÄ• raá
dvÄ• dasa vassÄ• ni pÅ«retabbo \Be II 295/ hoti, titthiyaparivÄ• sasadiso hesa. sakiá¹ƒ kha
pÅ«retabbova. yo pana, ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me pattagataá¹ƒ
sabrahmacÄ• rÄ« paribhuÃ±jantÄ«â€™â€™ ti somanassaá¹ƒ janeti, tassa puá¹‡á¹‡o nÄ• m

evaá¹ƒ pÅ«ritasÄ• raá¹‡Ä«yadhammassa pana neva issÄ• , na macchariyaá¹ƒ hoti, so mar
sulabhapaccayo; pattagatamassa dÄ«yamÄ• nampi na khÄ«yati, bhÄ• janÄ«yabhaá¹‡á¸• a
labhati, bhaye vÄ• chÄ• take vÄ• sampatte devatÄ• ussukkaá¹ƒ Ä• pajjanti.

tatrimÄ• ni vatthÅ«ni --- leá¹‡agirivÄ• sÄ« tissatthero kira mahÄ• girigÄ• maá¹ƒ upanissÄ•
mahÄ• therÄ• nÄ• gadÄ«paá¹ƒ \Ee II 398/ cetiyavandanatthÄ• ya gacchantÄ• girigÄ• me
aladdhÄ• nikkhamiá¹ƒsu. thero pavisanto te disvÄ• pucchi --- ``laddhaá¹ƒ, bhanteâ€™â€™
Ä• vusoti. so aladdhabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha --- ``yÄ• vÄ• haá¹ƒ, bhante, Ä• gacchÄ• m
ti. mayaá¹ƒ, Ä• vuso, paÃ±Ã±Ä• sa janÄ• pattatemanamattampi na labhimhÄ• ti. nevÄ• sik
paá¹-ibalÄ• honti, alabhantÄ• pi bhikkhÄ• cÄ• ramaggasabhÄ• vaá¹ƒ jÄ• nantÄ«ti. therÄ•
pÄ• visi. dhurageheyeva mahÄ• upÄ• sikÄ• khÄ«rabhattaá¹ƒ sajjetvÄ• theraá¹ƒ olokayam
dvÄ• raá¹ƒ sampattasseva pattaá¹ƒ pÅ«retvÄ• adÄ• si. so taá¹ƒ Ä• dÄ• ya therÄ• naá¹ƒ sa
``gaá¹‡hatha, bhanteâ€™â€™ ti saá¹…ghattheramÄ• ha. thero, ``amhehi ettakehi kiÃ±ci na
sÄ«ghameva gahetvÄ• Ä• gato, kiá¹ƒ nu khoâ€™â€™ ti sesÄ• naá¹ƒ mukhaá¹ƒ olokesi. th
--- ``dhammena samena laddhapiá¹‡á¸• apÄ• to, nikkukkuccÄ• gaá¹‡hatha bhanteâ€™â€™
sabbesaá¹ƒ yÄ• vadatthaá¹ƒ datvÄ• attanÄ• pi yÄ• vadatthaá¹ƒ bhuÃ±ji.

atha naá¹ƒ bhattakiccÄ• vasÄ• ne therÄ• pucchiá¹ƒsu --- ``kadÄ• , Ä• vuso, lokuttaradham
ti? natthi me, bhante, lokuttaradhammoti. jhÄ• nalÄ• bhÄ«si, Ä• vusoti? etampi me, bhante,
Ä• vuso, pÄ• á¹-ihÄ• riyanti? sÄ• raá¹‡Ä«yadhammo me, bhante, pÅ«rito, tassa me \Ne II 2
pÅ«ritakÄ• lato \Be II 296/ paá¹-á¹-hÄ• ya sacepi bhikkhusatasahassaá¹ƒ hoti, pattagataá¹ƒ
sÄ• dhu sÄ• dhu, sappurisa, anucchavikamidaá¹ƒ tuyhanti. idaá¹ƒ tÄ• va __pattagataá¹ƒ na
vatthu.

ayameva pana thero cetiyapabbate giribhaá¹‡á¸• amahÄ• pÅ«jÄ• ya dÄ• naá¹-á¹-hÄ• naá¹
á¹-hÄ• ne kiá¹ƒ varabhaá¹‡á¸• aâ€™â€™ nti pucchati. dve sÄ• á¹-akÄ• , bhanteti. ete mayh
taá¹ƒ sutvÄ• amacco raÃ±Ã±o Ä• rocesi --- ``eko daharo evaá¹ƒ vadatÄ«â€™â€™ ti. ``dah
mahÄ• therÄ• naá¹ƒ pana sukhumasÄ• á¹-akÄ• vaá¹-á¹-antÄ«â€™â€™ ti vatvÄ• , ``mahÄ•
á¹-hapesi. tassa bhikkhusaá¹…ghe paá¹-ipÄ• á¹-iyÄ• á¹-hite dentassa matthake á¹-hapitÄ•
hatthaá¹ƒ nÄ• rohanti, aÃ±Ã±eva Ä• rohanti. daharassa dÄ• nakÄ• le pana hatthaá¹ƒ Ä• rua
hatthe á¹-hapetvÄ• amaccassa mukhaá¹ƒ oloketvÄ• daharaá¹ƒ nisÄ«dÄ• petvÄ• dÄ• naá¹
vissajjetvÄ• daharassa santike nisÄ«ditvÄ• , ``kadÄ• , bhante, imaá¹ƒ dhammaá¹ƒ paá¹-ivij
so pariyÄ• yenapi asantaá¹ƒ avadanto, ``natthi mayhaá¹ƒ, mahÄ• rÄ• ja, lokuttaradhammoâ
bhante, pubbeva avacutthÄ• ti? Ä• ma, mahÄ• rÄ• ja, sÄ• raá¹‡Ä«yadhammapÅ«rako ahaá
pÅ«ritakÄ• lato paá¹-á¹-hÄ• ya bhÄ• janÄ«yabhaá¹‡á¸• aá¹-á¹-hÄ• ne aggabhaá¹‡á¸• aá¹ƒ
sÄ• dhu, bhante, anucchavikamidaá¹ƒ tumhÄ• kanti vanditvÄ• pakkÄ• mi. idaá¹ƒ __bhÄ• ja
aggabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti ettha vatthu.

brÄ• hmaá¹‡atissabhaye pana bhÄ• taragÄ• mavÄ• sino nÄ• gattheriyÄ• anÄ• rocetvÄ• v
paccÅ«sakÄ• le, ``ativiya appanigghoso gÄ• mo, upadhÄ• retha tÄ• vÄ• â€™â€™ ti dahara
sabbesaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gamma theriyÄ• Ä• rocesuá¹ƒ. sÄ• sutvÄ• , ``mÄ

cintayittha, attano uddesaparipucchÄ• yonisomanasikÄ• resuyeva yogaá¹ƒ karothÄ• â€™â€
bhikkhÄ• cÄ• ravelÄ• ya pÄ• rupitvÄ• attadvÄ• dasamÄ• gÄ• madvÄ• re nigrodharukkham
adhivatthÄ• devatÄ• dvÄ• dasannampi bhikkhunÄ«naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ datvÄ• , ``ay
niccaá¹ƒ idheva ethÄ• â€™â€™ ti Ä• ha. theriyÄ• pana kaniá¹-á¹-habhÄ• tÄ• \Be II 297/ nA
so, ``mahantaá¹ƒ bhayaá¹ƒ, na sakkÄ• idha yÄ• petuá¹ƒ, paratÄ«raá¹ƒ gamissÄ• mÄ• ti att
vasanaá¹-á¹-hÄ• nÄ• nikkhanto theriá¹ƒ disvÄ• gamissÄ• mÄ«â€™â€™ ti bhÄ• taragÄ• m
Ä• gatÄ• â€™â€™ ti sutvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• , kiá¹ƒ ayyÄ• ti pucchi. so taá¹ƒ pa
``ajja ekadivasaá¹ƒ vihÄ• reyeva vasitvÄ• sveva gamissathÄ• â€™â€™ ti Ä• ha. therÄ• vih

therÄ« \Ne II 293/ punadivase rukkhamÅ«le piá¹‡á¸• Ä• ya caritvÄ• theraá¹ƒ upasaá¹…kam
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. thero, ``vaá¹-á¹-issati therÄ«â€™â€
aá¹-á¹-hÄ• si. dhammiko tÄ• tÄ• piá¹‡á¸• apÄ• to \Ee II 400/ kukkuccaá¹ƒ akatvÄ• paribhu
therÄ«ti. sÄ• pattaá¹ƒ gahetvÄ• Ä• kÄ• se khipi, patto Ä• kÄ• se aá¹-á¹-hÄ• si. thero, ``satt
bhikkhunÄ«bhattameva, therÄ«ti vatvÄ• bhayaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ na hoti, bhaye v
kathayamÄ• no, `bho piá¹‡á¸• apÄ• tika bhikkhunÄ«bhattaá¹ƒ bhuÃ±jitvÄ• vÄ«tinÄ• mayitth
anuvadiyamÄ• no santhambhetuá¹ƒ na sakkhissÄ• mi, appamattÄ• hotha theriyoâ€™â€™

rukkhadevatÄ• pi, ``sace thero theriyÄ• hatthato piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jissati, na n
sace pana na paribhuÃ±jissati, nivattessÄ• mÄ«â€™â€™ ti cintayamÄ• nÄ• á¹-hatvÄ• the
rukkhÄ• oruyha pattaá¹ƒ, bhante, dethÄ• ti pattaá¹ƒ gahetvÄ• theraá¹ƒ rukkhamÅ«laá¹ƒye
paÃ±Ã±Ä• petvÄ• piá¹‡á¸• apÄ• taá¹ƒ datvÄ• katabhattakiccaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ kÄ• retv
dvÄ• dasa ca bhikkhÅ« satta vassÄ• ni upaá¹-á¹-hahi. idaá¹ƒ __devatÄ• ussukkaá¹ƒ Ä• paj
tatra hi therÄ« sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• ahosi.

__akhaá¹‡á¸• Ä• nÄ«_tiÄ• dÄ«su yassa sattasu Ä• pattikkhandhesu Ä• dimhi vÄ• ante vÄ
hoti, tassa sÄ«laá¹ƒ pariyante chinnasÄ• á¹-ako viya __khaá¹‡á¸• aá¹ƒ_ nÄ• ma. yassa pan
tassa majjhe chiddasÄ• á¹-ako viya __chiddaá¹ƒ_ nÄ• ma hoti. yassa pana paá¹-ipÄ• á¹-iyÄ
tassa piá¹-á¹-hiyaá¹ƒ vÄ• kucchiyaá¹ƒ vÄ• uá¹-á¹-hitena visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·a
aÃ±Ã±ataravaá¹‡á¹‡Ä• gÄ• vÄ« viya __sabalaá¹ƒ_ nÄ• ma hoti. yassa pana antarantarÄ•
antarantarÄ• visabhÄ• gabinducitrÄ• gÄ• vÄ« viya __kammÄ• saá¹ƒ_ nÄ• ma hoti. yassa
abhinnÄ• ni, tassa tÄ• ni sÄ«lÄ• ni __akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ•
panetÄ• ni taá¹‡hÄ• dÄ• sabyato mocetvÄ• bhujissabhÄ• vakaraá¹‡ato __bhujissÄ• ni_. bu
pasatthattÄ• __viÃ±Ã±uppasatthÄ• ni_. taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hattÄ• , ``id
Ä• pannapubboâ€™â€™ ti kenaci parÄ• maá¹-á¹-huá¹ƒ asakkuá¹‡eyyattÄ• ca __aparÄ• m
upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• samÄ• dhiá¹ƒ vÄ• saá¹ƒvattayantÄ«ti __samÄ• dhis
__sÄ«lasÄ• maÃ±Ã±agato_ \Ee II 401/ __viharatÄ«_ti tesu tesu disÄ• bhÄ• gesu viharanteh
samÄ• nabhÄ• vÅ«pagatasÄ«lo viharati \Ne II 294/. sotÄ• pannÄ• dÄ«naÃ±hi sÄ«laá¹ƒ sam
vasantÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ sotÄ• pannÄ• dÄ«naá¹ƒ sÄ«lena samÄ• nameva hoti, natthi

sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__yÄ• yaá¹ƒ diá¹-á¹-hÄ«_ti maggasampayuttÄ• sammÄ• diá¹-á¹-hi. __ariyÄ• _ti niddosÄ• .
__niyyÄ• nikÄ• . takkarassÄ• _ti yo tathÄ• kÄ• rÄ« hoti. __dukkhakkhayÄ• yÄ• _ti sabbadu
__diá¹-á¹-hisÄ• maÃ±Ã±agato_ti samÄ• nadiá¹-á¹-hibhÄ• vaá¹ƒ upagato hutvÄ• viharati. __
sabbagopÄ• nasiyo saá¹…gaá¹‡hÄ• tÄ«ti __saá¹…gÄ• hikaá¹ƒ_. sabbagopÄ• nasÄ«naá¹ƒ
__saá¹…ghÄ• á¹-anikaá¹ƒ_. saá¹…ghÄ• á¹-aniyanti attho. __yadidaá¹ƒ kÅ«á¹-a_nti yameta
kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikÄ• saá¹…khÄ• taá¹ƒ kÅ«á¹-aá¹ƒ nÄ• ma. paÃ±cabhÅ«mikÄ• dip
tiá¹-á¹-hanti. yasmiá¹ƒ patite mattikaá¹ƒ Ä• diá¹ƒ katvÄ• sabbe patanti. tasmÄ• evamÄ• ha
yathÄ• kÅ«á¹-aá¹ƒ kÅ«á¹-Ä• gÄ• rassa, evaá¹ƒ imesampi sÄ• raá¹‡Ä«yadhammÄ• naá¹ƒ y
aggÄ• ca saá¹…gÄ• hikÄ• ca saá¹…ghÄ• á¹-aniyÄ• cÄ• ti daá¹-á¹-habbÄ• .

<493> __kathaÃ±ca, bhikkhave, yÄ• yaá¹ƒ diá¹-á¹-hÄ«_ti ettha, bhikkhave, yÄ• yaá¹ƒ sotÄ
ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• ti vuttÄ• , sÄ• kath
niyyÄ• tÄ«ti attho. __pariyuá¹-á¹-hitacittova hotÄ«_ti ettÄ• vatÄ• pi pariyuá¹-á¹-hitacittoyeva
attho. esa nayo sabbattha. __suppaá¹‡ihitaá¹ƒ me mÄ• nasa_nti mayhaá¹ƒ cittaá¹ƒ suá¹-á¹-
__saccÄ• naá¹ƒ bodhÄ• yÄ• _ti catunnaá¹ƒ saccÄ• naá¹ƒ bodhatthÄ• ya. __ariya_ntiÄ• dÄ
ariyÄ• naá¹ƒ hoti, na puthujjanÄ• naá¹ƒ, tasmÄ• __ariya_nti vuttaá¹ƒ. yesaá¹ƒ pana lokutta
tesaá¹ƒyeva hoti, na \Be II 299/ aÃ±Ã±esaá¹ƒ, tasmÄ• __lokuttara_nti vuttaá¹ƒ. puthujjanÄ
__asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehÄ«_ti vuttaá¹ƒ. esa nayo sabbavÄ• resu.

<494> __labhÄ• mi paccattaá¹ƒ samatha_nti attano citte samathaá¹ƒ labhÄ• mÄ«ti attho. _
nayo. ettha ca __samatho_ti ekaggatÄ• . __nibbutÄ«_ti kilesavÅ«pasamo.

<495> __tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• _ti evarÅ«pÄ• ya sotÄ• pattimaggadiá¹-á¹-hiyÄ• .

<496> __dhammatÄ• yÄ• _ti sabhÄ• vena. __dhammatÄ• esÄ• _ti sabhÄ• vo \Ee II 402/ e
paÃ±Ã±Ä• yatÄ«_ti saá¹…ghakammavasena \Ne II 295/ vÄ• desanÄ• ya vÄ• vuá¹-á¹-hÄ•
Ä• pattiá¹ƒ Ä• pajjanto garukÄ• pattÄ«su kuá¹-ikÄ• rasadisaá¹ƒ, lahukÄ• pattÄ«su sahasey
acittakÄ• pattiá¹ƒyeva Ä• pajjati, tampi asaÃ±cicca, no saÃ±cicca, Ä• pannaá¹ƒ na paá¹-icc
kho naá¹ƒ khippamevÄ• _tiÄ• dimÄ• ha. __daharo_ti taruá¹‡o. __kumÄ• ro_ti na mahallako
cakkhusotÄ• dÄ«naá¹ƒ mandatÄ• ya mando. __uttÄ• naseyyako_ti atidaharatÄ• ya uttÄ• na
vÄ• mena vÄ• passena sayituá¹ƒ na sakkotÄ«ti attho. __aá¹…gÄ• raá¹ƒ akkamitvÄ• _ti ito
hatthena vÄ• pÄ• dena vÄ• phusitvÄ• . evaá¹ƒ phusantÄ• naá¹ƒ pana manussÄ• naá¹ƒ na
tathÄ• hi ekacce hatthena aá¹…gÄ• raá¹ƒ gahetvÄ• parivattamÄ• nÄ• dÅ«rampi gacchan
hatthapÄ• dÄ• sukhumÄ• lÄ• honti, so phuá¹-á¹-hamatteneva dayhamÄ• no cirÄ«ti saddaá
paá¹-isaá¹ƒharati, tasmÄ• idha daharova dassito. mahallako ca dayhantopi adhivÄ• seti, ay
adhivÄ• setuá¹ƒ na sakkoti. tasmÄ• pi daharova dassito. __desetÄ«_ti Ä• pattipaá¹-iggÄ• ha

ekaá¹ƒ divasaá¹ƒ vÄ• rattiá¹ƒ vÄ• anadhivÄ• setvÄ• rattiá¹ƒ caturaá¹…gepi tame sabhÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• desetiyeva.

<497> __uccÄ• vacÄ• nÄ«_ti uccanÄ«cÄ• ni. __kiá¹ƒ karaá¹‡Ä«yÄ• nÄ«_ti kiá¹ƒ karomÄ«t kattabbakammÄ• ni. tattha uccakammaá¹ƒ nÄ• ma cÄ«varassa karaá¹‡aá¹ƒ rajanaá¹ƒ cetiy uposathÄ• gÄ• racetiyagharabodhigharesu kattabbakammanti evamÄ• di. avacakammaá¹ƒ pÄ• dadhovanamakkhanÄ• dikhuddakakammaá¹ƒ, atha vÄ• cetiye \Be II 300/ sudhÄ• kam tattheva kasÄ• vapacanaudakÄ• nayanakucchakaraá¹‡a niyyÄ• sabandhanÄ• di avacakam hotÄ«_ti ussukkabhÄ• vaá¹ƒ kattabbataá¹ƒ paá¹-ipanno hoti. __tibbÄ• pekkho hotÄ«_ti baha __thambaÃ±ca_ \Ee II 403/ __Ä• lumpatÄ«_ti tiá¹‡aÃ±ca Ä• lumpamÄ• nÄ• khÄ• dati. __va vacchakaÃ±ca apaloketi. taruá¹‡avacchÄ• hi gÄ• vÄ« araÃ±Ã±e ekato Ä• gataá¹ƒ vacchak nipannaá¹ƒ pahÄ• ya dÅ«raá¹ƒ na gacchati, vacchakassa Ä• sannaá¹-á¹-hÄ• ne caramÄ• n gÄ«vaá¹ƒ ukkhipitvÄ• ekantaá¹ƒ vacchakameva ca viloketi, evameva sotÄ• panno uccÄ• va karonto tanninno hoti, asithilapÅ«rako tibbacchando bahalapatthano hutvÄ• va karoti.

tatridaá¹ƒ \Ne II 296/ vatthu --- mahÄ• cetiye kira sudhÄ• kamme kariyamÄ• ne eko ariyasÄ sudhÄ• bhÄ• janaá¹ƒ, ekena kucchaá¹ƒ gahetvÄ• sudhÄ• kammaá¹ƒ karissÄ• mÄ«ti cetiya kÄ• yadaá¸·hibahulo bhikkhu gantvÄ• therassa santike aá¹-á¹-hÄ• si. thero aÃ±Ã±asmiá¹ƒ tasmÄ• á¹-hÄ• nÄ• aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ gato. sopi bhikkhu tattheva agamÄ• si. thero evaá¹ƒ katipayaá¹-á¹-hÄ• ne Ä• gataá¹ƒ, --- ``sappurisa mahantaá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ ki á¹-hÄ• ne okÄ• saá¹ƒ na labhathÄ• â€™â€™ ti Ä• ha. na itaro pakkÄ• mÄ«ti.

<498> __balatÄ• ya samannÄ• gato_ti balena samannÄ• gato. __aá¹-á¹-hiá¹ƒ katvÄ• _ti at atthiko hutvÄ• ti attho. __manasikatvÄ• _ti manasmiá¹ƒ karitvÄ• . __sabbacetasÄ• samann appamattakampi vikkhepaá¹ƒ akaronto sakalacittena samannÄ• haritvÄ• . __ohitasoto_ti á¹ ariyasÄ• vakÄ• hi piyadhammassavanÄ• honti, dhammassavanaggaá¹ƒ gantvÄ• niddÄ• y saddhiá¹ƒ sallapamÄ• nÄ• vÄ• vikkhittacittÄ• vÄ• na nisÄ«danti, atha kho amataá¹ƒ parib atittÄ• va honti dhammassavane, atha aruá¹‡aá¹ƒ uggacchati. tasmÄ• evamÄ• ha.

<500> __dhammatÄ• _ \Be II 301/ __susamanniá¹-á¹-hÄ• hotÄ«_ti sabhÄ• vo suá¹-á¹-hu s __sotÄ• pattiphalasacchikiriyÄ• yÄ• _ti karaá¹‡avacanaá¹ƒ \Ee II 404/, sotÄ• pattiphalasacc attho. __evaá¹ƒ sattaá¹…gasamannÄ• gato_ti evaá¹ƒ imehi sattahi mahÄ• paccavekkhaá¹‡ ayaá¹ƒ tÄ• va Ä• cariyÄ• naá¹ƒ samÄ• nakathÄ• . lokuttaramaggo hi bahucittakkhaá¹‡iko nÄ

vitaá¹‡á¸• avÄ• dÄ« pana ekacittakkhaá¹‡iko nÄ• ma maggo natthi, ``evaá¹ƒ bhÄ• veyya s vacanato sattapi vassÄ• ni maggabhÄ• vanÄ• honti. kilesÄ• pana lahu chijjantÄ• sattahi Ã vadati. so suttaá¹ƒ Ä• harÄ• ti vattabbo, addhÄ• aÃ±Ã±aá¹ƒ suttaá¹ƒ apassanto, ``idamass Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti, idamassa dutiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe ... idamassa sattam

adhigataá¹ƒ hotÄ«â€™â€™ ti imameva Ä• haritvÄ• dassessati. tato vattabbo kiá¹ƒ panidaá
nÄ«tatthanti. tato vakkhati --- ``nÄ«tatthatthaá¹ƒ, yathÄ• suttaá¹ƒ tatheva atthoâ€™â€™ ti. s
``dhammatÄ• susamanniá¹-á¹-hÄ• hoti sotÄ• pattiphalasacchikiriyÄ• yÄ• ti ettha ko atthoâ
sotÄ• pattiphalasacchikiriyÄ• yatthoti vakkhati. tato pucchitabbo, ``maggasamaá¹…gÄ« \Ne
sacchikaroti, phalasamaá¹…gÄ«â€™â€™ ti. jÄ• nanto, ``phalasamaá¹…gÄ« sacchikarotÄ«
vattabbo, --- ``evaá¹ƒ sattaá¹…gasamannÄ• gato kho, bhikkhave, ariyasÄ• vako sotÄ• patti
idha maggaá¹ƒ abhÄ• vetvÄ• maá¹‡á¸• Å«ko viya uppatitvÄ• ariyasÄ• vako phalameva ga
laddhanti yaá¹ƒ vÄ• taá¹ƒ vÄ• avaca. paÃ±haá¹ƒ vissajjentena nÄ• ma Ä• cariyasantike va
uggaá¹‡hitvÄ• attharasaá¹ƒ viditvÄ• vattabbaá¹ƒ hotÄ«â€™â€™ ti. ``imÄ• ni satta Ã±Ä• á¹
paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• neva, lokuttaramaggo bahucittakkhaá¹‡iko nÄ• ma natthi, eka
ti saÃ±Ã±Ä• petabbo. sace saÃ±jÄ• nÄ• ti saÃ±jÄ• nÄ• tu. no ce saÃ±jÄ• nÄ• ti, ``gaccha p
yÄ• guá¹ƒ pivÄ• hÄ«â€™â€™ ti uyyojetabbo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kosambiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. brahmanimantanikasuttavaá¹‡á¹‡anÄ•

<501> __evaá¹ƒ_ \Ne II 298/ \Ee II 405/ \Be II 302/ __me suta_nti brahmanimantanikasutta
__pÄ• pakaá¹ƒ diá¹-á¹-higata_nti lÄ• makÄ• sassatadiá¹-á¹-hi. __idaá¹ƒ nicca_nti idaá¹ƒ sa
brahmaá¹-á¹-hÄ• naá¹ƒ aniccaá¹ƒ ``niccaâ€™â€™ nti vadati. __dhuvÄ• dÄ«ni_ tasseva vev
__dhuva_nti thiraá¹ƒ. __sassata_nti sadÄ• vijjamÄ• naá¹ƒ. __kevala_nti akhaá¹‡á¸• aá¹ƒ s
__acavanadhamma_nti acavanasabhÄ• vaá¹ƒ. __idaÃ±hi na jÄ• yatÄ«_tiÄ• dÄ«su imasmiâ
jÄ«yanako vÄ• mÄ«yanako vÄ• cavanako vÄ• upapajjanako vÄ• natthÄ«ti sandhÄ• ya va
ito saha kÄ• yakÄ• brahmaá¹-á¹-hÄ• nÄ• uttari aÃ±Ã±aá¹ƒ nissaraá¹‡aá¹ƒ nÄ• ma natthÄ«
sassatadiá¹-á¹-hi uppannÄ• hoti. evaá¹ƒvÄ• dÄ« pana so upari tisso jhÄ• nabhÅ«miyo cattÄ
phalÄ• ni nibbÄ• nanti sabbaá¹ƒ paá¹-ibÄ• hati. __avijjÄ• gato_ti avijjÄ• ya gato samannÄ•
andhÄ«bhÅ«to. __yatra hi nÄ• mÄ• _ti yo nÄ• ma.

<502> __atha kho, bhikkhave, mÄ• ro pÄ• pimÄ• _ti mÄ• ro kathaá¹ƒ bhagavantaá¹ƒ adda
nisÄ«ditvÄ• kÄ• lena kÄ• laá¹ƒ satthÄ• raá¹ƒ Ä• vajjeti --- ``ajja samaá¹‡o gotamo katarasm
vÄ• vasatÄ«â€™â€™ ti. imasmiá¹ƒ pana kÄ• le Ä• vajjanto, ``ukkaá¹-á¹-haá¹ƒ nissÄ• ya su
ti Ã±atvÄ• , ``kattha nu kho gatoâ€™â€™ ti olokento brahmalokaá¹ƒ gacchantaá¹ƒ disvÄ• ,
brahmalokaá¹ƒ gacchati, yÄ• va tattha dhammakathaá¹ƒ kathetvÄ• brahmagaá¹‡aá¹ƒ mam
gantvÄ• dhammadesanÄ• yaá¹ƒ vichandaá¹ƒ karissÄ• mÄ«â€™â€™ ti satthu padÄ• nupad
antare adissamÄ• nena kÄ• yena aá¹-á¹-hÄ• si. so, ``satthÄ• rÄ• bakabrahmÄ• apasÄ• dit
upatthambho hutvÄ• aá¹-á¹-hÄ• si. tena vuttaá¹ƒ --- ``atha kho, bhikkhave, mÄ• ro pÄ• pim

__brahmapÄ• risajjaá¹ƒ anvÄ• visitvÄ• _ti ekassa brahmapÄ• risajjassa sarÄ«raá¹ƒ pavisit
pana brahmapurohitÄ• naá¹ƒ vÄ• anvÄ• visituá¹ƒ na sakkoti. __metamÄ• sado_ti mÄ• \Ee
apasÄ• dayittha. __abhibhÅ«_ti \Ne II 299/ abhibhavitvÄ• á¹-hito jeá¹-á¹-hako. __anabhibhÅ
anabhibhÅ«to. __aÃ±Ã±adatthÅ«_ti ekaá¹ƒsavacane \Be II 303/ nipÄ• to. dassanavasena _
passatÄ«ti dÄ«peti. __vasavattÄ«_ti sabbajanaá¹ƒ vase vatteti. __issaro_ti loke issaro. __ka
lokassa kattÄ• ca nimmÄ• tÄ• ca, pathavÄ«himavantasinerucakkavÄ• á¸·amahÄ• samudd
nimmitÄ• ti dÄ«peti.

__seá¹-á¹-ho sajitÄ• _ti ayaá¹ƒ lokassa uttamo ca sajitÄ• ca. ``tvaá¹ƒ khattiyo nÄ• ma hohi
nÄ• ma, vesso nÄ• ma, suddo nÄ• ma, gahaá¹-á¹-ho nÄ• ma, pabbajito nÄ• ma, antamaso
hohÄ«â€™â€™ ti evaá¹ƒ sattÄ• naá¹ƒ visajjetÄ• ayanti dasseti. __vasÄ« pitÄ• bhÅ«tabha
ciá¹‡á¹‡avasitÄ• ya vasÄ«, ayaá¹ƒ pitÄ• bhÅ«tÄ• naÃ±ca bhabyÄ• naÃ±cÄ• ti vadati. tatth
sattÄ• antoaá¹‡á¸• akose ceva antovatthimhi ca __bhabyÄ• _ nÄ• ma, bahi nikkhantakÄ• la
__bhÅ«tÄ• _. saá¹ƒsedajÄ• paá¹-hamacittakkhaá¹‡e bhabyÄ• , dutiyato paá¹-á¹-hÄ• ya bhÅ
paá¹-hamairiyÄ• pathe bhabyÄ• , dutiyato paá¹-á¹-hÄ• ya bhÅ«tÄ• ti veditabbÄ• . te sabbep
saÃ±Ã±Ä• ya, ``pitÄ• bhÅ«tabhabyÄ• naâ€™â€™ nti Ä• ha.

__pathavÄ«garahakÄ• _ti yathÄ• tvaá¹ƒ etarahi, ``aniccÄ• dukkhÄ• anattÄ• â€™â€™ ti p
jigucchasi, evaá¹ƒ tepi pathavÄ«garahakÄ• ahesuá¹ƒ, na kevalaá¹ƒ tvaá¹ƒyevÄ• ti dÄ«peti.
__Ä• pagarahakÄ• _tiÄ• dÄ«supi eseva nayo. __hÄ«ne kÄ• ye patiá¹-á¹-hitÄ• _ti catÅ«su a
__pathavÄ«pasaá¹ƒsakÄ• _ti yathÄ• tvaá¹ƒ garahasi, evaá¹ƒ agarahitvÄ• , ``niccÄ• dhuvÄ
abhejjÄ• akkhayÄ• â€™â€™ ti evaá¹ƒ pathavÄ«pasaá¹ƒsakÄ• pathaviyÄ• vaá¹‡á¹‡avÄ•
__pathavÄ• bhinandino_ti taá¹‡hÄ• diá¹-á¹-hivasena pathaviyÄ• abhinandino. sesesupi ese
kÄ• ye patiá¹-á¹-hitÄ• _ti brahmaloke nibbattÄ• . __taá¹ƒ tÄ• ha_nti tena kÄ• raá¹‡ena taá¹ƒ
codanatthe nipÄ• to. __upÄ• tivattittho_ti atikkamittha. ``upÄ• tivattitoâ€™â€™ tipi pÄ• á¹-h
__daá¹‡á¸• ena paá¹-ippaá¹‡Ä• meyyÄ• _ti catuhatthena muggaradaá¹‡á¸• ena pothetvÄ•
sataporise mahÄ• sobbhe. __virÄ• dheyyÄ• _ti \Ee II 407/ hatthena gahaá¹‡ayutte vÄ• pÄ•
vÄ• á¹-hÄ• ne gahaá¹‡apatiá¹-á¹-hÄ• nÄ• ni kÄ• tuá¹ƒ na sakkuá¹‡eyya. __nanu tvaá¹ƒ bh
nanu tvaá¹ƒ imaá¹ƒ brahmaparisaá¹ƒ sannipatitaá¹ƒ obhÄ• samÄ• naá¹ƒ virocamÄ• naá¹ƒ j
brahmuno ovÄ• de á¹-hitÄ• naá¹ƒ \Be II 304/ iddhÄ• nubhÄ• vaá¹ƒ dasseti. __iti kho maá¹ƒ,
pÄ• pimÄ• brahmaparisaá¹ƒ upanesÄ«_ti, bhikkhave \Ne II 300/, mÄ• ro pÄ• pimÄ• nanu t
brahmaparisaá¹ƒ yasena ca siriyÄ• ca obhÄ• samÄ• naá¹ƒ virocamÄ• naá¹ƒ jotayamÄ• na
vacanaá¹ƒ anatikkamitvÄ• yadeva te brahmÄ• vadati, taá¹ƒ kareyyÄ• si, tvampi evamevaá
viroceyyÄ• sÄ«ti evaá¹ƒ vadanto maá¹ƒ brahmaparisaá¹ƒ upanesi upasaá¹ƒhari. __mÄ• tva
tvaá¹ƒ maÃ±Ã±i. __mÄ• ro tvamasi pÄ• pimÄ• _ti pÄ• pima tvaá¹ƒ mahÄ• janassa mÄ• raá
lÄ• makaá¹ƒ mahÄ• janassa ayasaá¹ƒ karaá¹‡ato __pÄ• pimÄ• _ nÄ• mÄ• ti jÄ• nÄ• mi.

<503> __kasiá¹‡aá¹ƒ Ä• yu_nti sakalaá¹ƒ Ä• yuá¹ƒ. __te kho evaá¹ƒ jÄ• neyyu_nti te evaá
samannÄ• gatÄ• , tvaá¹ƒ pana purimadivase jÄ• to, kiá¹ƒ jÄ• nissasi, yassa te ajjÄ• pi mukh
vÄ• yatÄ«ti ghaá¹-á¹-ento vadati. __pathaviá¹ƒ ajjhosissasÄ«_ti pathaviá¹ƒ ajjhosÄ• ya gilitv
pariniá¹-á¹-hapetvÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi gaá¹‡hissasi. __opasÄ• yiko me bhavis
samÄ«pasayo bhavissasi, maá¹ƒ gacchantaá¹ƒ anugacchissasi, á¹-hitaá¹ƒ upatiá¹-á¹-hissas
upanisÄ«dissasi, nipannaá¹ƒ upanipajjissasÄ«ti attho. __vatthusÄ• yiko_ti mama vatthusmi
__yathÄ• kÄ• makaraá¹‡Ä«yo bÄ• hiteyyo_ti mayÄ• attano ruciyÄ• yaá¹ƒ icchÄ• mi, taá¹ƒ
jajjharikÄ• gumbatopi nÄ«cataro lakuá¹‡á¸• aá¹-akataro kÄ• tabbo bhavissasÄ«ti attho.

iminÄ• esa bhagavantaá¹ƒ upalÄ• peti vÄ• apasÄ• deti vÄ• . __upalÄ• peti_ nÄ• ma sace
taá¹‡hÄ• dÄ«hi pathaviá¹ƒ ajjhosissasi, opasÄ• yiko me bhavissasi, mayi gacchante gamiss
á¹-hassasi, nisinne nisÄ«dissasi, nipanne nipajjissasi, ahaá¹ƒ taá¹ƒ sesajanaá¹ƒ paá¹-ibÄ• h
abbhantarikaá¹ƒ \Ee II 408/ karissÄ• mÄ«ti evaá¹ƒ tÄ• va __upalÄ• peti_ nÄ• ma. sesapade
nÄ• ma. ayaÃ±hettha adhippÄ• yo --- sace tvaá¹ƒ pathaviá¹ƒ ajjhosissasi, vatthusÄ• yiko m
gamanÄ• dÄ«ni Ä• gametvÄ• gamissasi vÄ• á¹-hassasi vÄ• nisÄ«dissasi vÄ• nipajjissasi
mayhaá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hissasi, ahaá¹ƒ pana taá¹ƒ yathÄ• kÄ• maá¹ƒ karissÄ• mi bÄ
jajjharikÄ• gumbatopi lakuá¹‡á¸• akataranti evaá¹ƒ apasÄ• deti nÄ• ma. ayaá¹ƒ pana brahm
idha apasÄ• danÄ• va adhippetÄ• . __Ä• pÄ• dÄ«supi_ eseva nayo.

__apica_ \Ne II 301/ __te ahaá¹ƒ brahme_ti idÄ• ni bhagavÄ• , ``ayaá¹ƒ brahmÄ• mÄ• nar
jÄ• nÄ• mÄ«â€™ ti maÃ±Ã±ati, attano yasena sammatto sarÄ«raá¹ƒ phusitumpi samatthaá
thokaá¹ƒ niggahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha
pajÄ• nÄ• mÄ«_ti nipphattiÃ±ca pajÄ• nÄ• mi. __jutiÃ±cÄ• _ti Ä• nubhÄ• vaÃ±ca pajÄ• nÄ
evaá¹ƒ mahÄ• yaso mahÄ• parivÄ• ro.

__yÄ• vatÄ• candimasÅ«riyÄ• pariharantÄ«_ti yattake á¹-hÄ• ne candimasÅ«riyÄ• vicara
virocanÄ• _ti disÄ• su virocamÄ• nÄ• obhÄ• santi, disÄ• vÄ• tehi virocamÄ• nÄ• obhÄ• s
loko_ti tattakena pamÄ• á¹‡ena sahassadhÄ• loko, iminÄ• cakkavÄ• á¸·ena saddhiá¹ƒ cak
__ettha te vattate vaso_ti ettha cakkavÄ• á¸·asahasse tuyhaá¹ƒ vaso vattati. __paroparaÃ±
cakkavÄ• á¸·asahasse paropare uccanÄ«ce hÄ«nappaá¹‡Ä«te satte jÄ• nÄ• si. __atho rÄ•
``ayaá¹ƒ iddho ayaá¹ƒ pakatimanussoâ€™â€™ ti paroparaá¹ƒ, ``ayaá¹ƒ pana sarÄ• go aya
evaá¹ƒ rÄ• gavirÄ• ginampi janaá¹ƒ jÄ• nÄ• si. __itthaá¹ƒbhÄ• vaÃ±Ã±athÄ• bhÄ• va_nti __
cakkavÄ• á¸·aá¹ƒ. __aÃ±Ã±athÄ• bhÄ• vo_ti ito sesaá¹ƒ ekÅ«nasahassaá¹ƒ. __sattÄ• naá
cakkavÄ• á¸·asahasse paá¹-isandhivasena sattÄ• naá¹ƒ Ä• gatiá¹ƒ, cutivasena gatiá¹ƒ ca jÄ
atimahantohamasmÄ«ti saÃ±Ã±Ä• hoti, sahassibrahmÄ• nÄ• ma tvaá¹ƒ, aÃ±Ã±esaá¹ƒ pa
dvisahassÄ• naá¹ƒ tisahassÄ• naá¹ƒ catusahassÄ• naá¹ƒ paÃ±casahassÄ• naá¹ƒ dasasah
brahmÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi, catuhatthÄ• ya \Ee II 409/ pilotikÄ• ya paá¹-appamÄ
vÄ• yamanto viya mahantosmÄ«ti saÃ±Ã±aá¹ƒ karosÄ«ti niggaá¹‡hÄ• ti.

<504> __idhÅ«papanno_ti idha paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ upapanno. __tena taá¹ƒ tv
kÄ• raá¹‡ena taá¹ƒ kÄ• yaá¹ƒ tvaá¹ƒ na jÄ• nÄ• si. __neva te samasamo_ti \Be II 306/ jÄ• n
patvÄ• pi tayÄ• samasamo na homi. __abhiÃ±Ã±Ä• yÄ• _ti aÃ±Ã±Ä• ya. __kuto nÄ«ceyya
mayhaá¹ƒ kuto.

heá¹-á¹-hÅ«papattiko kiresa brahmÄ• anuppanne buddhuppÄ• de isipabbajjaá¹ƒ pabbajitv
katvÄ• samÄ• pattiyo nibbattetvÄ• aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• catutthajjhÄ• nab
vehapphalabrahmaloke paÃ±cakappasatikaá¹ƒ Ä• yuá¹ƒ gahetvÄ• nibbatti. tattha yÄ• vatÄ
heá¹-á¹-Å«papattikaá¹ƒ katvÄ• tatiyajjhÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• subhakiá¹‡hab
catusaá¹-á¹-hikappaá¹ƒ Ä• yuá¹ƒ gahetvÄ• nibbatti. tattha dutiyajjhÄ• naá¹ƒ bhÄ• vetvÄ• Ä
aá¹-á¹-hakappaá¹ƒ Ä• yuá¹ƒ gahetvÄ• nibbatti. tattha paá¹-hamajjhÄ• naá¹ƒ bhÄ• vetvÄ• p
kappÄ• yuko hutvÄ• nibbatti, so paá¹-hamakÄ• le attanÄ• katakammaÃ±ca nibbattaá¹-á¹-h
pana gacchante ubhayaá¹ƒ pamussitvÄ• sassatadiá¹-á¹-hiá¹ƒ uppÄ• desi. tena naá¹ƒ bhag
na jÄ• nÄ• si ... pe ... kuto nÄ«ceyyaâ€™â€™ nti Ä• ha.

atha brahmÄ• cintesi --- ``samaá¹‡o gotamo mayhaá¹ƒ Ä• yuÃ±ca nibbattaá¹-á¹-hÄ• naÃ±
jÄ• nÄ• ti, handa naá¹ƒ pubbe katakammaá¹ƒ pucchÄ• mÄ«â€™â€™ ti satthÄ• raá¹ƒ attan
satthÄ• kathesi.

pubbe kiresa kulaghare nibbattitvÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• , ``jÄ• tijarÄ• byÄ• d
karissÄ• mÄ«â€™â€™ ti nikkhamma isipabbajjaá¹ƒ pabbajitvÄ• samÄ• pattiyo nibbattetvÄ
abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nalÄ• bhÄ« hutvÄ• gaá¹…gÄ• tÄ«re paá¹‡á¹‡asÄ• laá¹ƒ kÄ• re
tadÄ• ca kÄ• lena kÄ• laá¹ƒ satthavÄ• hÄ• paÃ±cahi sakaá¹-asatehi marukantÄ• raá¹ƒ pa
pana divÄ• na sakkÄ• gantuá¹ƒ, rattiá¹ƒ gamanaá¹ƒ hoti. atha purimasakaá¹-assa aggayu
gacchantÄ• nivattitvÄ• Ä• gatamaggÄ• bhimukhÄ• va \Ee II 410/ ahesuá¹ƒ. itarasakaá¹-Ä
aruá¹‡e uggate nivattitabhÄ• vaá¹ƒ jÄ• niá¹ƒsu. tesaÃ±ca tadÄ• kantÄ• raá¹ƒ atikkamanad
dÄ• rudakaá¹ƒ parikkhÄ«á¹‡aá¹ƒ, tasmÄ• , ``natthi dÄ• ni amhÄ• kaá¹ƒ jÄ«vitaâ€™â€™ nti
bandhitvÄ• manussÄ• sakaá¹-apacchÄ• yÄ• yaá¹ƒ pavisitvÄ• nipajjiá¹ƒsu \Be II 307/. tÄ•
paá¹‡á¹‡asÄ• lato nikkhamitvÄ• paá¹‡á¹‡asÄ• ladvÄ• re nisinno gaá¹…gaá¹ƒ olokayamÄ•
udakoghena vuyhamÄ• naá¹ƒ pavattitamaá¹‡ikkhandhaá¹ƒ viya Ä• gacchantiá¹ƒ. disvÄ• ci
imasmiá¹ƒ loke evarÅ«passa madhurodakassa alÄ• bhena kilissamÄ• nÄ• sattÄ• â€™â€™
marukantÄ• re taá¹ƒ satthaá¹ƒ disvÄ• , ``ime sattÄ• mÄ• nassantÅ«â€™â€™ ti, ``ito mah
marukantÄ• re satthÄ• bhimukho gacchatÅ«â€™â€™ ti abhiÃ±Ã±Ä• cittena adhiá¹-á¹-hÄ• s
mÄ• tikÄ• ruá¸·haá¹ƒ viya udakaá¹ƒ tattha agamÄ• si. manussÄ• udakasaddena vuá¹-á¹-h
hatthatuá¹-á¹-hÄ• \Ne II 303/ nhÄ• yitvÄ• pivitvÄ• goá¹‡epi pÄ• yetvÄ• sotthinÄ• icchitaá
agamaá¹ƒsu. satthÄ• taá¹ƒ brahmuno pubbakammaá¹ƒ dassento ---

``yaá¹ƒ tvaá¹ƒ apÄ• yesi bahÅ« manusse,

pipÄ• site ghammani samparete.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mÄ«â€™â€™ ti || (J I 7.71) ---

imaá¹ƒ gÄ• thamÄ• ha.

aparasmiá¹ƒ samaye tÄ• paso gaá¹…gÄ• tÄ«re paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• Ä• raÃ±Ã
tena ca samayena corÄ• taá¹ƒ gÄ• maá¹ƒ paharitvÄ• hatthasÄ• raá¹ƒ gahetvÄ• gÄ• viyo
gacchanti. gÄ• vopi sunakhÄ• pi manussÄ• pi mahÄ• viravaá¹ƒ viravanti. tÄ• paso taá¹ƒ sa
kho etaâ€™â€™ nti Ä• vajjanto, ``manussÄ• naá¹ƒ bhayaá¹ƒ uppannaâ€™â€™ nti Ã±atvÄ
mÄ• nassantÅ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ \Ee II 411/ samÄ• pajjitvÄ• v
corÄ• naá¹ƒ paá¹-ipathe caturaá¹…ginisenaá¹ƒ mÄ• pesi kammasajjaá¹ƒ Ä• gacchantiá¹ƒ. c
ti te maÃ±Ã±amÄ• nÄ• vilopaá¹ƒ chaá¸• á¸• etvÄ• pakkamiá¹ƒsu. tÄ• paso ``yaá¹ƒ yassa s
hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si, taá¹ƒ tatheva ahosi. mahÄ• jano sotthibhÄ• vaá¹ƒ pÄ• pu
pubbakammaá¹ƒ dassento ---

``yaá¹ƒ \Be II 308/ eá¹‡ikÅ«lasmiá¹ƒ janaá¹ƒ gahÄ«taá¹ƒ,

amocayÄ« gayhaka nÄ«yamÄ• naá¹ƒ.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mÄ«â€™â€™ ti || (J I 7.72) ---

imaá¹ƒ gÄ• thamÄ• ha. ettha __eá¹‡ikÅ«lasmi_nti gaá¹…gÄ• tÄ«re.

puna \Ne II 304/ ekasmiá¹ƒ samaye uparigaá¹…gÄ• vÄ• sikaá¹ƒ kulaá¹ƒ heá¹-á¹-hÄ• gaá¹.
saddhiá¹ƒ mittasanthavaá¹ƒ katvÄ• nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ bandhitvÄ• bahuá¹ƒ khÄ
gandhamÄ• lÄ• dÄ«ni ca Ä• ropetvÄ• gaá¹…gÄ• sotena Ä• gacchati. manussÄ• khÄ• dan
gÄ• yantÄ• devavimÄ• nena gacchantÄ• viya balavasomanassÄ• ahesuá¹ƒ. gaá¹…geyya
mayi saÃ±Ã±ampi na karonti, idÄ• ni ne samuddameva pÄ• pessÄ• mÄ«â€™â€™ ti mahan
udakaá¹ƒ dvidhÄ• bhinditvÄ• uá¹-á¹-hÄ• ya phaá¹‡aá¹ƒ katvÄ• sussÅ«kÄ• raá¹ƒ karonto a
disvÄ• bhÄ«to vissaramakÄ• si. tÄ• paso paá¹‡á¹‡asÄ• lÄ• ya nisinno sutvÄ• , ``ime gÄ• y
somanassajÄ• tÄ• Ä• gacchanti, idÄ• ni pana bhayaravaá¹ƒ raviá¹ƒsu, kiá¹ƒ nu khoâ€™â€

nÄ• garÄ• jaá¹ƒ disvÄ• , ``mayi passante ime sattÄ• mÄ• nassantÅ«â€™â€™ ti abhiÃ±Ã±
samÄ• pajjitvÄ• attabhÄ• vaá¹ƒ vijahitvÄ• supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ mÄ• petvÄ• nÄ• gar
bhÄ«to phaá¹‡aá¹ƒ saá¹ƒharitvÄ• udakaá¹ƒ paviá¹-á¹-ho. mahÄ• jano sotthibhÄ• vaá¹ƒ pÄ•
tassa pubbakammaá¹ƒ dassento ---

``gaá¹…gÄ• ya sotasmiá¹ƒ gahÄ«tanÄ• vaá¹ƒ,

luddena nÄ• gena manussakappÄ• .

amocayittha balasÄ• pasayha,

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ.

suttappabuddhova anussarÄ• mÄ«â€™â€™ ti || (J I 7.73) ---

imaá¹ƒ gÄ• thamÄ• ha.

aparasmiá¹ƒ \Ee II 412/ samaye esa isipabbajjaá¹ƒ pabbajitvÄ• __kesavo_ nÄ• ma tÄ• pas
amhÄ• kaá¹ƒ bodhisatto __kappo_ nÄ• ma mÄ• á¹‡avo \Be II 309/ kesavassa baddhacaro a
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« buddhisampanno atthacaro ahosi. kesavo taá¹
taá¹ƒ nissÄ• yeva jÄ«vikaá¹ƒ kappesi. satthÄ• idampi tassa pubbakammaá¹ƒ dassento ---

``kappo \Ne II 305/ ca te baddhacaro ahosi,

sambuddhimantaá¹ƒ vatinaá¹ƒ amaÃ±Ã±i.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mÄ«â€™â€™ ti || (J I 7.74) ---

imaá¹ƒ gÄ• thamÄ• ha.

evaá¹ƒ brahmuno nÄ• nattabhÄ• vesu katakammaá¹ƒ satthÄ• pakÄ• sesi. satthari kathent
dÄ«pasahasse ujjalite rÅ«pÄ• ni viya sabbakammÄ• nissa pÄ• kaá¹-Ä• ni ahesuá¹ƒ. so pas
---

``addhÄ• pajÄ• nÄ• si mametamÄ• yuá¹ƒ,

aÃ±Ã±ampi jÄ• nÄ• si tathÄ• hi buddho.

tathÄ• hi tÄ• yaá¹ƒ jalitÄ• nubhÄ• vo,

obhÄ• sayaá¹ƒ tiá¹-á¹-hati brahmalokaâ€™â€™ nti || (J I 7.75).

athassa bhagavÄ• uttari asamasamataá¹ƒ pakÄ• sento __pathaviá¹ƒ kho ahaá¹ƒ brahme_
__pathaviyÄ• pathavattena ananubhÅ«ta_nti pathaviyÄ• pathavisabhÄ• vena ananubhÅ«t
tanti? nibbÄ• naá¹ƒ. taÃ±hi sabbasmÄ• saá¹…khatÄ• nissaá¹-attÄ• pathavisabhÄ• vena a
__tadabhiÃ±Ã±Ä• yÄ• _ti taá¹ƒ nibbÄ• naá¹ƒ jÄ• nitvÄ• sacchikatvÄ• . __pathaviá¹ƒ nÄ• pa
taá¹‡hÄ• diá¹-á¹-himÄ• nagÄ• hehi na gaá¹‡hiá¹ƒ. __Ä• pÄ• dÄ«supi_ eseva nayo. vitthÄ• n
vuttanayeneva veditabbo.

__sace kho te, mÄ• risa, sabbassa sabbattenÄ• _ti idameva brahmÄ• attano vÄ• ditÄ• ya
niddisitvÄ• akkhare dosaá¹ƒ gaá¹‡hanto Ä• ha. satthÄ• pana sakkÄ• yaá¹ƒ sandhÄ• ya ``s
brahmÄ• sabbasabbaá¹ƒ sandhÄ• ya. tvaá¹ƒ \Ee II 413/ ``sabbaâ€™â€™ nti vadasi, ``sabb
ananubhÅ«taâ€™â€™ nti vadasi, yadi sabbaá¹ƒ ananubhÅ«taá¹ƒ natthi, athassa ananubhÅ
rittakameva_ \Ne II 306/ __ahosi_ \Be II 310/ __tucchakameva ahosÄ«_ti tuyhaá¹ƒ vacanaá
tucchakaá¹ƒ mÄ• hotÅ«ti satthÄ• raá¹ƒ musÄ• vÄ• dena niggaá¹‡hÄ• ti.

satthÄ• pana etasmÄ• brahmunÄ• sataguá¹‡ena sahassaguá¹‡ena satasahassaguá¹‡en
sabbaÃ±ca vakkhÄ• mi, ananubhÅ«taÃ±ca vakkhÄ• mi, suá¹‡Ä• hi meti tassa vÄ• damadda
Ä• haranto __viÃ±Ã±Ä• á¹‡a_ntiÄ• dimÄ• ha. tattha __viÃ±Ã±Ä• á¹‡a_nti vijÄ• nitabbaá¹ƒ.
cakkhuviÃ±Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ anupagamanato anidassanaá¹ƒ nÄ• ma, padadvay
__ananta_nti tayidaá¹ƒ uppÄ• davayaantarahitattÄ• anantaá¹ƒ nÄ• ma. vuttampi hetaá¹ƒ --

``antavantÄ• ni bhÅ«tÄ• ni, asambhÅ«taá¹ƒ anantakaá¹ƒ.

bhÅ«te antÄ• ni dissanti, bhÅ«te antÄ• pakÄ• sitÄ• â€™â€™ ti ||

__sabbatopabha_nti sabbaso pabhÄ• sampannaá¹ƒ. nibbÄ• nato hi aÃ±Ã±o dhammo sapa
parisuddhataro vÄ• paá¹‡á¸• arataro vÄ• natthi. sabbato vÄ• tathÄ• pabhÅ«tameva, na k
sabbatopabhaá¹ƒ. puratthimadisÄ• dÄ«su hi asukadisÄ• ya nÄ• ma nibbÄ• naá¹ƒ natthÄ«ti
__pabha_nti titthassa nÄ• maá¹ƒ, sabbato pabhamassÄ• ti __sabbatopabhaá¹ƒ_. nibbÄ• na
mahÄ• samuddassa yato yato otaritukÄ• mÄ• honti, taá¹ƒ tadeva titthaá¹ƒ, atitthaá¹ƒ nÄ• m
aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nesu yena yena mukhena nibbÄ• naá¹ƒ otaritukÄ• mA
titthaá¹ƒ. nibbÄ• nassa atitthaá¹ƒ nÄ• ma kammaá¹-á¹-hÄ• naá¹ƒ natthi. tena vuttaá¹ƒ __sab
pathaviyÄ• pathavattenÄ• ti taá¹ƒ nibbÄ• naá¹ƒ pathaviyÄ• pathavÄ«sabhÄ• vena tato par

Ä• pÄ• disabhÄ• vena ca ananubhÅ«taá¹ƒ. iti yaá¹ƒ tumhÄ• disÄ• naá¹ƒ visayabhÅ«taá¹ƒ s
tassa sabbattena taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anidassanaá¹ƒ anantaá¹ƒ sabbatopataá¹ƒ ananu
patiá¹-á¹-hapesi.

tato \Ee II 414/ brahmÄ• gahitagahitaá¹ƒ satthÄ• rÄ• vissajjÄ• pito kiÃ±ci gahetabbaá¹ƒ a
kÄ• tukÄ• mo __handa carahi te, mÄ• risa, antaradhÄ• yÄ• mÄ«_ti Ä• ha. tattha __antarad
adissamÄ• nakapÄ• á¹-ihÄ• riyaá¹ƒ karomÄ«ti Ä• ha. __sace visahasÄ«_ti yadi sakkosi ma
antaradhÄ• yasi \Be II 311/, pÄ• á¹-ihÄ• riyaá¹ƒ karohÄ«ti. __nevassu me sakkoti antaradh
II 307/ antaradhÄ• yituá¹ƒ neva sakkoti. kiá¹ƒ panesa kÄ• tukÄ• mo ahosÄ«ti? mÅ«lapaá¹-is
ahosi. brahmÄ• naÃ±hi mÅ«lapaá¹-isandhikaattabhÄ• vo sukhumo, aÃ±Ã±esaá¹ƒ anÄ• pÄ•
tiá¹-á¹-hanti. satthÄ• tassa mÅ«lapaá¹-isandhiá¹ƒ gantuá¹ƒ na adÄ• si. mÅ«lapaá¹-isandhiá
tamena attÄ• naá¹ƒ antaradhÄ• petvÄ• adissamÄ• nako bhaveyya, satthÄ• taá¹ƒ tamaá¹ƒ
antaradhÄ• yituá¹ƒ nÄ• sakkhi. so asakkonto vimÄ• ne nilÄ«yati, kapparukkhe nilÄ«yati, ukk
brahmagaá¹‡o keá¸·imakÄ• si --- ``esa kho bako brahmÄ• vimÄ• ne nilÄ«yati, kapparukkhe
nisÄ«dati, brahme tvaá¹ƒ antarahitomhÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ uppÄ• desi nÄ• mÄ• ti. s
uppaá¹‡á¸• ito maá¹…ku ahosi.

__evaá¹ƒ vutte ahaá¹ƒ, bhikkhave_ti, bhikkhave, etena brahmunÄ• , ``handa carahi te, mÄ•
antaradhÄ• yÄ• mÄ«â€™â€™ ti evaá¹ƒ vutte taá¹ƒ antaradhÄ• yituá¹ƒ asakkontaá¹ƒ disvÄ•
__imaá¹ƒ gÄ• thamabhÄ• si_nti kasmÄ• bhagavÄ• gÄ• thamabhÄ• sÄ«ti? samaá¹‡assa g
atthibhÄ• vo vÄ• natthibhÄ• vo vÄ• kathaá¹ƒ sakkÄ• jÄ• nitunti evaá¹ƒ brahmagaá¹‡assa
antarahitova gÄ• thamabhÄ• si.

tattha __bhavevÄ• haá¹ƒ bhayaá¹ƒ disvÄ• _ti ahaá¹ƒ bhave bhayaá¹ƒ disvÄ• yeva. __bhav
imaÃ±ca kÄ• mabhavÄ• ditividhampi sattabhavaá¹ƒ vibhavesinaá¹ƒ vibhavaá¹ƒ gavesamÄ•
punappunaá¹ƒ bhaveyeva disvÄ• . __bhavaá¹ƒ nÄ• bhivadi_nti taá¹‡hÄ• diá¹-á¹-hivasena k
abhivadiá¹ƒ, na gavesinti attho. __nandiÃ±ca na upÄ• diyi_nti bhavataá¹‡haá¹ƒ na upagaÃ±
attho. iti \Ee II 415/ cattÄ• ri saccÄ• ni pakÄ• sento satthÄ• dhammaá¹ƒ desesi. desanÄ• p
desanÄ• nusÄ• rena vipassanÄ• gabbhaá¹ƒ gÄ• hÄ• petvÄ• dasamattÄ• ni brahmasahass
piviá¹ƒsu.

__acchariyabbhutacittajÄ• tÄ• _ti acchariyajÄ• tÄ• abbhutajÄ• tÄ• tuá¹-á¹-hijÄ• tÄ• ca ah
bhavaá¹ƒ udabbahÄ«_ti bodhimaá¹‡á¸• e attano tÄ• ya tÄ• ya desanÄ• ya aÃ±Ã±esampi ba
samÅ«lakaá¹ƒ bhavaá¹ƒ udabbahi, uddhari uppÄ• á¹-esÄ«ti attho.

<505> tasmiá¹ƒ \Be II 312/ pana samaye mÄ• ro pÄ• pimÄ• kodhÄ• bhibhÅ«to hutvÄ• , ``n
\Ne II 308/ gotamena dhammakathaá¹ƒ kathetvÄ• dasamattÄ• ni brahmasahassÄ• ni mam
ti kodhÄ• bhibhÅ«tatÄ• ya aÃ±Ã±atarassa brahmapÄ• risajjassa sarÄ«re adhimucci, taá¹ƒ c

bhikkhave_tiÄ• dimÄ• ha. tattha __sace tvaá¹ƒ evaá¹ƒ anubuddho_ti sace tvaá¹ƒ evaá¹ƒ att
anubuddho. __mÄ• sÄ• vake upanesÄ«_ti gihisÄ• vake vÄ• pabbajitasÄ• vake vÄ• taá¹ƒ
__hÄ«ne kÄ• ye patiá¹-á¹-hitÄ• _ti catÅ«su apÄ• yesu patiá¹-á¹-hitÄ• . __paá¹‡Ä«te kÄ• ye
brahmaloke patiá¹-á¹-hitÄ• . idaá¹ƒ ke sandhÄ• ya vadati? bÄ• hirapabbajjaá¹ƒ pabbajite tÄ•
anuppanne hi buddhuppÄ• de kulaputtÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• kassaci kiÃ±ci
hutvÄ• samÄ• pattiyo nibbattetvÄ• brahmaloke uppajjiá¹ƒsu, te sandhÄ• ya evamÄ• ha. __
mÄ• risÄ• _ti paresaá¹ƒ anakkhÄ• taá¹ƒ anovadanaá¹ƒ dhammakathÄ• ya akathanaá¹ƒ kus
paraá¹ƒ ovadÄ• hÄ«_ti kÄ• lena manussalokaá¹ƒ, kÄ• lena devalokaá¹ƒ, kÄ• lena brahmalo
Ä• hiá¹‡á¸• anto mÄ• vicari, ekasmiá¹ƒ á¹-hÄ• ne nisinno jhÄ• namaggaphalasukhena vÄ«
__anÄ• lapanatÄ• yÄ• _ti anullapanatÄ• ya. __brahmuno ca abhinimantanatÄ• yÄ• _ti baka
niccantiÄ• dinÄ• nayena saha kÄ• yakena brahmaá¹-á¹-hÄ• nena nimantanavacanena. __t
__imassa veyyÄ• karaá¹‡assa brahmanimantanikaá¹ƒ_tveva adhivacanaá¹ƒ saá¹…khÄ• sa
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

brahmanimantanikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. mÄ• ratajjanÄ«yasuttavaá¹‡á¹‡anÄ•

<506> __evaá¹ƒ_ \Ne II 309/ \Ee II 416/ __me suta_nti mÄ• ratajjanÄ«yasuttaá¹ƒ. tattha
__koá¹-á¹-hamanupaviá¹-á¹-ho_ti kucchiá¹ƒ pavisitvÄ• antÄ• naá¹ƒ anto anupaviá¹-á¹-ho, p
nisinno. __garugaro viyÄ• _ti garukagaruko viya thaddho pÄ• sÄ• á¹‡apuÃ±jasadiso. __mÄ
__maÃ±Ã±e_ti mÄ• sabhattaá¹ƒ bhuttassa kucchi viya mÄ• sapÅ«ritapasibbako viya tintam
__vihÄ• raá¹ƒ pavisitvÄ• _ti sace Ä• hÄ• radosena esa garubhÄ• vo, abbhokÄ• se caá¹…ka
caá¹…kamÄ• orohitvÄ• paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• pakatipaÃ±Ã±atte Ä• sane nisÄ«di
manasÄ• kÄ• sÄ«_ti, ``kiá¹ƒ nu kho etaâ€™â€™ nti Ä• vajjamÄ• no attanoyeva upÄ• yena
attano sÄ«laá¹ƒ Ä• vajjetvÄ• , ``yaá¹ƒ hiyyo vÄ• pare vÄ• parasuve vÄ• paribhuttaá¹ƒ avip
koci visabhÄ• gadoso, sabbaá¹ƒ jÄ«ratu phÄ• sukaá¹ƒ hotÅ«â€™â€™ ti hatthena kucchiá¹ƒ
pÄ• pimÄ• vilÄ«yitvÄ• agamissa. thero pana tathÄ• akatvÄ• yoniso manasi akÄ• si. __mÄ
viheseseÄ«_ti yathÄ• hi puttesu vihesitesu mÄ• tÄ• pitaro vihesitÄ• va honti, saddhivihÄ• rik
vihesitesu Ä• cariyupajjhÄ• yÄ• vihesitÄ• va, janapade vihesite rÄ• jÄ• vihesitova hoti, eva
vihesite tathÄ• gato vihesitova hoti. tenÄ• ha --- ``mÄ• tathÄ• gataá¹ƒ viheseseÄ«â€™â€™ t

__paccaggaá¸·e aá¹-á¹-hÄ• sÄ«_ti patiaggaá¸·eva aá¹-á¹-hÄ• si. __aggaá¸·aá¹ƒ_ vuccati ka
uggantvÄ• paá¹‡á¹‡asÄ• lato nikkhamitvÄ• bahipaá¹‡á¹‡asÄ• lÄ• ya kavÄ• á¹-aá¹ƒ nissÄ•

<507> __bhÅ«tapubbÄ• haá¹ƒ pÄ• pimÄ• _ti kasmÄ• idaá¹ƒ desanaá¹ƒ Ä• rabhi? thero ki

``Ä• kÄ• saá¹-á¹-hakadevatÄ• naá¹ƒ tÄ• va manussagandho yojanasate á¹-hitÄ• naá¹ƒ Ä• b
vuttaÃ±hetaá¹ƒ --- `yojanasataá¹ƒ kho rÄ• jaÃ±Ã±a manussagandho deve ubbÄ• dhatÄ«â€
mÄ• ro nÄ• gariko paricokkho mahesakkho Ä• nubhÄ• vasampanno devarÄ• jÄ• samÄ• no
antÄ• naá¹ƒ anto pakkÄ• sayokÄ• se nisinno ativiya paduá¹-á¹-ho bhavissati. evarÅ«paá¹ƒ
jegucchaá¹ƒ \Ee II 417/ paá¹-ikÅ«laá¹ƒ okÄ• saá¹ƒ pavisitvÄ• nisÄ«dituá¹ƒ sakkontassa kim
akaraá¹‡Ä«yaá¹ƒ bhavissati, kiá¹ƒ aÃ±Ã±aá¹ƒ lajjissati, tvaá¹ƒ mama Ã±Ä• tikoti pana vutte
anÄ• pajjamÄ• no nÄ• ma natthi, handassa \Be II 314/ Ã±Ä• tikoá¹-iá¹ƒ paá¹-ivijjhitvÄ• mud
vissajjessÄ• mÄ«â€™â€™ ti cintetvÄ• imaá¹ƒ desanamÄ• rabhi.

__so me tvaá¹ƒ bhÄ• gineyyo hosÄ«_ti so tvaá¹ƒ tasmiá¹ƒ kÄ• le mayhaá¹ƒ bhÄ• gineyyo h
vuttaá¹ƒ. devalokasmiá¹ƒ pana mÄ• rassa pitu vaá¹ƒso pitÄ• mahassa vaá¹ƒso rajjaá¹ƒ karo
puÃ±Ã±avasena devaloke devarÄ• jÄ• hutvÄ• nibbatto, yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• cava
kammena tasmiá¹ƒ á¹-hÄ• ne adhipati hutvÄ• nibbattati. iti ayaá¹ƒ mÄ• ropi tadÄ• tato cav
katvÄ• imasmiá¹ƒ kÄ• le tasmiá¹ƒ adhipatiá¹-á¹-hÄ• ne nibbattoti veditabbo.

__vidhuro_ti vigatadhuro, aÃ±Ã±ehi saddhiá¹ƒ asadisoti attho. __appakasirenÄ• _ti appadu
__pasupÄ• lakÄ• _ti ajeá¸·akapÄ• lakÄ• . __pathÄ• vino_ti maggapaá¹-ipannÄ• . __kÄ• ye
citakaá¹ƒ bandhitvÄ• . __aggiá¹ƒ datvÄ• pakkamiá¹ƒsÅ«_ti ettakena sarÄ«raá¹ƒ pariyÄ• dÄ
citakassa pamÄ• á¹‡aá¹ƒ sallakkhetvÄ• catÅ«su disÄ• su aggiá¹ƒ datvÄ• pakkamiá¹ƒsu. c
pajjali, therassa udakaleá¹‡aá¹ƒ pavisitvÄ• nisinnakÄ• lo viya ahosi. __cÄ«varÄ• ni pappho
samÄ• pattito vuá¹-á¹-hÄ• ya vigatadhÅ«me kiá¹ƒsukavaá¹‡á¹‡e aá¹…gÄ• re maddamÄ• no
sarÄ«re panassa usumamattampi nÄ• hosi, cÄ«varesu aá¹ƒsumattampi najjhÄ• yi, samÄ• p

<508> __akkosathÄ• _ti dasahi akkosavatthÅ«hi akkosatha. __paribhÄ• sathÄ• _ti vÄ• cÄ•
__rosethÄ• _ti ghaá¹-á¹-etha. __vihesethÄ• _ti dukkhÄ• petha. sabbametaá¹ƒ vÄ• cÄ• ya gh
adhivacanaá¹ƒ. __yathÄ• taá¹ƒ dÅ«sÄ« mÄ• ro_ti yathÄ• etesaá¹ƒ dÅ«sÄ« mÄ• ro. __labh
chiddaá¹ƒ, kilesuppattiyÄ• Ä• rammaá¹‡aá¹ƒ paccayaá¹ƒ labheyyÄ• ti attho. __muá¹‡á¸• al
muá¹‡á¸• Ä• ti samaá¹‡e ca samaá¹‡Ä• ti \Ee II 418/ vattuá¹ƒ vaá¹-á¹-eyya, ime pana hÄ«á¸
samaá¹‡akÄ• ti Ä• haá¹ƒsu. __ibbhÄ• _ti gahapatikÄ• . __kiá¹‡hÄ• _ti kaá¹‡hÄ• , kÄ• á¸·ak
__bandhupÄ• dÄ• paccÄ• _ti ettha __bandhÅ«_ti brahmÄ• adhippeto \Ne II 311/. taÃ±hi br
voharanti. pÄ• dÄ• naá¹ƒ \Be II 315/ apaccÄ• __pÄ• dÄ• paccÄ• , _ brahmuno piá¹-á¹-hipÄ
tesaá¹ƒ kira ayaá¹ƒ laddhi --- ``brÄ• hmaá¹‡Ä• brahmuno mukhato nikkhantÄ• , khattiyÄ• u
suddÄ• jÄ• á¹‡uto, samaá¹‡Ä• piá¹-á¹-hipÄ• datoâ€™â€™ ti.

__jhÄ• yinosmÄ• jhÄ• yinosmÄ• _ti jhÄ• yino mayaá¹ƒ jhÄ• yino mayanti. __madhurakajÄ•
__jhÄ• yantÄ«_ti cintayanti. __pajjhÄ• yantÄ«_tiÄ• dÄ«ni upasaggavasena vaá¸• á¸• hitÄ• n
maggayamÄ• no_ti sÄ• yaá¹ƒ gocaratthÄ• ya susirarukkhato nikkhantaá¹ƒ rukkhasÄ• khÄ•
kira upasantÅ«pasanto viya niccalova tiá¹-á¹-hati, sampattakÄ• le mÅ«sikaá¹ƒ sahasÄ• gaá

siá¹…gÄ• lo, soá¹‡otipi vadanti. __sandhisamalasaá¹…kaá¹-ire_ti sandhimhi ca samale ca s
__sandhi_ nÄ• ma gharasandhi. __samalo_ nÄ• ma gÅ«thaniddhamanapanÄ• á¸·i. __saá¹.
saá¹…kÄ• raá¹-á¹-hÄ• naá¹ƒ. __vahacchinno_ti kantÄ• rato nikkhanto chinnavaho. __sandh
sandhimhi vÄ• samale vÄ• saá¹…kaá¹-ire vÄ• . sopi hi baddhagatto viya niccalo jhÄ• yati.

__nirayaá¹ƒ upapajjantÄ«_ti sace mÄ• ro manussÄ• naá¹ƒ sarÄ«re adhimuccitvÄ• evaá¹ƒ
akusalaá¹ƒ na bhaveyya, mÄ• rasseva bhaveyya. sarÄ«re pana anadhimuccitvÄ• visabhÄ•
vippaá¹-isÄ• rÄ• rammaá¹‡aá¹ƒ dasseti, tadÄ• kira so bhikkhÅ« khippaá¹ƒ gahetvÄ• macc
jÄ• laá¹ƒ gahetvÄ• macche gaá¹‡hante viya, lepayaá¹-á¹-hiá¹ƒ oá¸• á¸• etvÄ• sakuá¹‡e ba
saddhiá¹ƒ araÃ±Ã±e migavaá¹ƒ carante viya, mÄ• tugÄ• me gahetvÄ• Ä• pÄ• nabhÅ«miya
gÄ• yante viya, bhikkhunÄ«naá¹ƒ rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu visabhÄ• gamanuss
ca katvÄ• dassesi. manussÄ• araÃ±Ã±agatÄ• pi vanagatÄ• pi vihÄ• ragatÄ• pi vippaá¹-isÄ
Ä• gantvÄ• aÃ±Ã±esaá¹ƒ kathenti --- ``samaá¹‡Ä• \Ee II 419/ evarÅ«paá¹ƒ assamaá¹‡aka
karonti, etesaá¹ƒ dinne kuto kusalaá¹ƒ, mÄ• etesaá¹ƒ kiÃ±ci adatthÄ• â€™â€™ ti. evaá¹ƒ t
diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne sÄ«lavante akkosantÄ• apuÃ±Ã±aá¹ƒ pasavitvÄ• apÄ• ya
vuttaá¹ƒ ``nirayaá¹ƒ upapajjantÄ«â€™â€™ ti.

<509> __anvÄ• viá¹-á¹-hÄ• _ti \Be II 316/ Ä• vaá¹-á¹-itÄ• . __pharitvÄ• vihariá¹ƒsÅ«_ti na k
vihariá¹ƒsu. kakusandhassa pana bhagavato ovÄ• de á¹-hatvÄ• ime cattÄ• ro brahmavihÄ•
jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahatte patiá¹-á¹-hahiá¹ƒsu.

<510> __Ä• gatiá¹ƒ_ \Ne II 312/ __vÄ• gatiá¹ƒ vÄ• _ti paá¹-isandhivasena Ä• gamanaá¹-á¹
gamanaá¹-á¹-hÄ• naá¹ƒ vÄ• na jÄ• nÄ• mi. __siyÄ• cittassa aÃ±Ã±athatta_nti somanassav
bhaveyya. __saggaá¹ƒ lokaá¹ƒ upapajjantÄ«_ti idhÄ• pi purimanayeneva attho veditabbo. y
vippaá¹-isÄ• rakaraá¹ƒ Ä• rammaá¹‡aá¹ƒ dasseti, evamidhÄ• pi pasÄ• dakaraá¹ƒ. so kira ta
dassanaá¹-á¹-hÄ• ne bhikkhÅ« Ä• kÄ• se gacchante viya, á¹-hite viya pallaá¹…kena nisinne
sÅ«cikammaá¹ƒ karonte viya, potthakaá¹ƒ vÄ• cente viya, Ä• kÄ• se cÄ«varaá¹ƒ pasÄ• retv
gaá¹‡hÄ• pente viya, navapabbajite Ä• kÄ• sena carante viya, taruá¹‡asÄ• maá¹‡ere Ä• kÄ
ocinante viya katvÄ• dassesi. manussÄ• araÃ±Ã±agatÄ• pi vanagatÄ• pi vihÄ• ragatÄ• pi
paá¹-ipattiá¹ƒ disvÄ• Ä• gantvÄ• aÃ±Ã±esaá¹ƒ kathenti --- ``bhikkhÅ«su antamaso sÄ• ma
mahÄ• nubhÄ• vÄ• , etesaá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ nÄ• ma hoti, etesaá¹ƒ detha sakkar
bhikkhusaá¹…ghaá¹ƒ catÅ«hi paccayehi sakkarontÄ• bahuá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• saggap
vuttaá¹ƒ ``saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti.

<511> __etha tumhe, bhikkhave, asubhÄ• nupassino kÄ• ye viharathÄ• _ti bhagavÄ• saka
Ä• hiá¹‡á¸• anto antamaso dvinnampi tiá¹‡á¹‡ampi bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ g

``asubhasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato methunac

cittaá¹ƒ patilÄ«yati patikuá¹-ati \Ee II 420/ pativattati na sampasÄ• riyati, upekkhÄ• vÄ• pÄ•
saá¹‡á¹-hÄ• ti.

Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ vihara
patilÄ«yati patikuá¹-ati \Be II 317/ pativattati na sampasÄ• riyati, upekkhÄ• vÄ• pÄ• á¹-ikuly
saá¹‡á¹-hÄ• ti.

sabbaloke anabhiratisaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ vihara
patilÄ«yati patikuá¹-ati pativattati na sampasÄ• riyati, upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ•

aniccasaÃ±Ã±Ä• paricitena \Ne II 313/, bhikkhave, bhikkhuno cetasÄ• bahulaá¹ƒ viharato l
cittaá¹ƒ patilÄ«yati patikuá¹-ati pativattati na sampasÄ• riyati, upekkhÄ• vÄ• pÄ• á¹-ikulyat
saá¹‡á¹-hÄ• tÄ«â€™â€™ ti (AN II 7.49) evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• ---

etha tumhe, bhikkhave, asubhÄ• nupassÄ« kÄ• ye viharatha, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±
anabhiratisaÃ±Ã±ino sabbasaá¹…khÄ• resu aniccÄ• nupassinoti. imÄ• ni cattÄ• ri kammaá
bhikkhÅ« imesu catÅ«su kammaá¹-á¹-hÄ• nesu kammaá¹ƒ karontÄ• vipassanaá¹ƒ vaá¸• á¸
arahatte patiá¹-á¹-hahiá¹ƒsu, imÄ• nipi cattÄ• ri kammaá¹-á¹-hÄ• nÄ• ni rÄ• gasantÄ• ni dos
rÄ• gapaá¹-ighÄ• tÄ• ni dosamohapaá¹-ighÄ• tÄ• ni cÄ• ti.

<512> __sakkharaá¹ƒ gahetvÄ• _ti antomuá¹-á¹-hiyaá¹ƒ tiá¹-á¹-hanapamÄ• á¹‡aá¹ƒ pÄ• sÄ
brÄ• hmaá¹‡agahapatikehi bhikkhÅ« akkosÄ• petvÄ• pi, brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ v
lÄ• bhasakkÄ• raá¹ƒ uppÄ• dÄ• petvÄ• pi, otÄ• raá¹ƒ alabhanto idÄ• ni sahatthÄ• upakkan
kumÄ• rassa sarÄ«re adhimuccitvÄ• evarÅ«paá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ aggahesi. taá¹ƒ sandhÅ
gahetvÄ• â€™â€™ ti.

__sÄ«saá¹ƒ vo bhindÄ«_ti sÄ«saá¹ƒ bhindi, mahÄ• cammaá¹ƒ chijjitvÄ• maá¹ƒsaá¹ƒ dved
panassa sÄ«sakaá¹-Ä• haá¹ƒ abhinditvÄ• aá¹-á¹-hiá¹ƒ Ä• hacceva nivattÄ• . __nÄ• gÄ• pa
pahÄ• rasaddaá¹ƒ sutvÄ• yathÄ• nÄ• ma hatthinÄ• go \Be II 318/ ito vÄ• etto vÄ• apalok
aparivattetvÄ• \Ee II 421/ sakalasarÄ«reneva nivattitvÄ• apaloketi. evaá¹ƒ sakalasarÄ«ren
apalokesi. yathÄ• hi mahÄ• janassa aá¹-á¹-hÄ«ni koá¹-iyÄ• koá¹-iá¹ƒ Ä• hacca á¹-hitÄ• ni,
aá¹…kusalaggÄ• ni, na evaá¹ƒ buddhÄ• naá¹ƒ. buddhÄ• naá¹ƒ pana saá¹…khalikÄ• ni viya
á¹-hitÄ• ni, tasmÄ• pacchato apalokanakÄ• le na sakkÄ• hoti gÄ«vaá¹ƒ parivattetuá¹ƒ. yat
pacchÄ• bhÄ• gaá¹ƒ apaloketukÄ• mo sakalasarÄ«reneva parivattati, evaá¹ƒ parivattitabba
yantena parivattitÄ• suvaá¹‡á¹‡apaá¹-imÄ• viya sakalasarÄ«reneva nivattitvÄ• apalokesi
apaloketvÄ• á¹-hito pana, ``na vÄ• yaá¹ƒ dÅ«sÄ« mÄ• ro mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti
mÄ• ro pÄ• paá¹ƒ karonto neva pamÄ• á¹‡aá¹ƒ aÃ±Ã±Ä• si, pamÄ• á¹‡Ä• tikkantamakÄ• s

__sahÄ• palokanÄ• yÄ• _ti kakusandhassa bhagavato apalokaneneva saha taá¹…khaá¹‡a
cavÄ«_ti tamhÄ• ca devaá¹-á¹-hÄ• nÄ• cuto, mahÄ• nirayaá¹ƒ upapannoti attho. cavamÄ•
á¹-hito cavati, tasmÄ• vasavattidevalokaá¹ƒ Ä• gantvÄ• cuto, ``sahÄ• palokanÄ• yÄ• â€™
bhagavato apalokitattÄ• cutoti veditabbo, cutikÄ• ladassanamattameva hetaá¹ƒ. uá¸·Ä• re
viraddhattÄ• kudÄ• riyÄ• pahaá¹-aá¹ƒ viyassa Ä• yu tattheva chijjitvÄ• gatanti veditabbaá
hontÄ«_ti tÄ«á¹‡i nÄ• mÄ• ni honti. __chaphassÄ• yataniko_ti chasu phassÄ• yatanesu pÄ
paccayo.

__saá¹…kusamÄ• hato_ti ayasÅ«lehi samÄ• hato. __paccattavedaniyo_ti sayameva vedan
saá¹…ku hadaye samÄ• gaccheyyÄ• _ti ayasÅ«lena saddhiá¹ƒ ayasÅ«laá¹ƒ hadayamajjhe
niraye upapannÄ• naá¹ƒ tigÄ• vuto attabhÄ• vo hoti, therassÄ• pi tÄ• diso ahosi. athassa hi
tÄ• lakkhandhapamÄ• á¹‡Ä• ni ayasÅ«lÄ• ni Ä• dittÄ• ni sampajjalitÄ• ni sajotibhÅ«tÄ• ni s
punappunaá¹ƒ nivattamÄ• nÄ• , --- ``iminÄ• te á¹-hÄ• nena cintetvÄ• \Ee II 422/ pÄ• paá¹ƒ
pÅ«vadoá¹‡iyaá¹ƒ \Be II 319/ pÅ«vaá¹ƒ koá¹-á¹-ento viya hadayamajjhaá¹ƒ koá¹-á¹-etvÄ• ,
pÄ• dÄ• bhimukhÄ• paá¹‡á¹‡Ä• sa janÄ• sÄ«sÄ• bhimukhÄ• koá¹-á¹-etvÄ• gacchanti, ev
vassasatehi ubho ante patvÄ• puna nivattamÄ• nÄ• paÃ±cahi vassasatehi hadayamajjhaá
sandhÄ• ya evaá¹ƒ vuttaá¹ƒ.

__vuá¹-á¹-hÄ• nima_nti vipÄ• kavuá¹-á¹-hÄ• navedanaá¹ƒ. sÄ• kira mahÄ• niraye vedanÄ
hi sinehapÄ• nasattÄ• hato parihÄ• rasattÄ• haá¹ƒ dukkhataraá¹ƒ, evaá¹ƒ mahÄ• nirayaduk
vipÄ• kavuá¹-á¹-hÄ• navedanÄ• dukkhatarÄ• ti vadanti. __seyyathÄ• pi macchassÄ• _ti pu
hoti, sÅ«lena paharantassa pahÄ• ro á¹-hÄ• naá¹ƒ na labhati parigalati, macchasÄ«saá¹ƒ Ä
pahÄ• ro á¹-hÄ• naá¹ƒ labhati \Ne II 315/, avirajjhitvÄ• kammakÄ• raá¹‡Ä• sukarÄ• hoti, ta
sÄ«saá¹ƒ hoti.

<513> __vidhuraá¹ƒ sÄ• vakamÄ• sajjÄ• _ti vidhuraá¹ƒ sÄ• vakaá¹ƒ ghaá¹-á¹-ayitvÄ• . __p
pÄ• á¹-iyekkavedanÄ• janakÄ• . __Ä«diso nirayo Ä• sÄ«_ti imasmiá¹ƒ á¹-hÄ• ne nirayo dev
__kaá¹‡ha-dukkhaá¹ƒ nigacchasÄ«_ti kÄ• á¸·aka-mÄ• ra, dukkhaá¹ƒ vindissasi. __majjhe s
majjhe udakaá¹ƒ vatthuá¹ƒ katvÄ• nibbattavimÄ• nÄ• ni kappaá¹-á¹-hitikÄ• ni honti, tesaá¹ƒ
vaá¹‡á¹‡o hoti, pabbatamatthake jalitanaá¸·aggikkhandho viya ca nesaá¹ƒ acciyo jotanti, pa
pabhÄ• sampannÄ• honti, tesu vimÄ• nesu nÄ«labhedÄ• divasena nÄ• nattavaá¹‡á¹‡Ä• a
etamabhijÄ• nÄ• tÄ«_ti yo etaá¹ƒ vimÄ• navatthuá¹ƒ jÄ• nÄ• tÄ«ti attho. evamettha vimÄ• n
veditabbo. __pÄ• daá¹…guá¹-á¹-hena kampayÄ«_ti idaá¹ƒ pÄ• sÄ• dakampanasuttena dÄ«
pÄ• sÄ• da_nti idaá¹ƒ cÅ«á¸·ataá¹‡hÄ• saá¹…khayavimuttisuttena dÄ«petabbaá¹ƒ. __sakka
idampi teneva dÄ«petabbaá¹ƒ. __sudhammÄ• yÄ• bhito sabha_nti sudhammasabhÄ• ya sa
sudhammasabhÄ• va, na tÄ• vatiá¹ƒsabhavane. sudhammasabhÄ• virahito hi devaloko nÄ•

__brahmaloke pabhassara_nti brahmaloke \Ee II 423/ mahÄ• moggallÄ• namahÄ• kassapÄ

tassa tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nisinnassa \Be II 320/ bhagavato obhÄ• saá¹ƒ. ekasm
brahmaloke sudhammÄ• ya devasabhÄ• ya sannipatitvÄ• , --- ``atthi nu kho koci samaá¹‡o
evaá¹ƒmahiddhiko. yo idha Ä• gantuá¹ƒ sakkuá¹‡eyyÄ• â€™â€™ ti cintentasseva brahmag
tattha gantvÄ• brahmagaá¹‡assa matthake nisinno tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• mahÄ•
Ä• gamanaá¹ƒ cintesi. tepi gantvÄ• satthÄ• raá¹ƒ vanditvÄ• tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ
nisÄ«diá¹ƒsu, sakalabrahmaloko ekobhÄ• so ahosi. satthÄ• catusaccappakÄ• sanaá¹ƒ dha
desanÄ• pariyosÄ• ne anekÄ• ni brahmasahassÄ• ni maggaphalesu patiá¹-á¹-hahiá¹ƒsu. ta
vuttÄ• , so panÄ• yamattho aÃ±Ã±atarabrahmasuttena dÄ«petabbo.

__vimokkhena_ \Ne II 316/ __aphassayÄ«_ti jhÄ• navimokkhena phusi. __vana_nti jambuc
__pubbavidehÄ• na_nti pubbavidehÄ• naÃ±ca dÄ«paá¹ƒ. __ye ca bhÅ«misayÄ• narÄ• _ti
aparagoyÄ• nakÄ• ca uttarakurukÄ• ca. tepi sabbe phusÄ«ti vuttaá¹ƒ hoti. ayaá¹ƒ pana att
dÄ«petabbo. vatthu visuddhimagge iddhikathÄ• ya vitthÄ• ritaá¹ƒ. __apuÃ±Ã±aá¹ƒ pasavÄ«
paá¹-ilabhi. __Ä• saá¹ƒ mÄ• akÄ• si bhikkhÅ«sÅ«_ti bhikkhÅ« vihesemÄ«ti etaá¹ƒ Ä• saá¹ƒ
sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mÄ• ratajjanÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lapaá¹‡á¹‡Ä• saá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

mÅ«lapaá¹‡á¹‡Ä• sa-á¹-Ä«kÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

1__._ saá¹ƒvaá¹‡á¹‡anÄ• rambhe \Ne I 1/ \Be I 1/ ratanattayavandanÄ• saá¹ƒvaá¹‡á¹‡etab
pabhavanissayavisuddhipaá¹-ivedanatthaá¹ƒ, taá¹ƒ pana dhammasaá¹ƒvaá¹‡á¹‡anÄ• su vi
bahumÄ• nuppÄ• danatthaá¹ƒ, taá¹ƒ sammadeva tesaá¹ƒ uggahadhÄ• raá¹‡Ä• dikkamalad
sabbahitasukhanipphÄ• danatthaá¹ƒ. atha vÄ• maá¹…galabhÄ• vato, sabbakiriyÄ• su pubb
samÄ• caritabhÄ• vato, Ä• yatiá¹ƒ paresaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanato ca saá¹ƒvaá¹‡á
ratanattayapaá¹‡Ä• makiriyÄ• . atha vÄ• ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ
pÅ«janÄ«yapÅ«jÄ• puÃ±Ã±avisesanibbattanatthaá¹ƒ. taá¹ƒ attano yathÄ• laddhasampattini
balÄ• nuppadÄ• natthaá¹ƒ. antarÄ• ca tassa asaá¹…kocanatthaá¹ƒ. tadubhayaá¹ƒ anantar
parisamÄ• panatthaá¹ƒ. idameva ca payojanaá¹ƒ Ä• cariyena idhÄ• dhippetaá¹ƒ. tathÄ• hi
pasannamatino ... pe ... tassÄ• nubhÄ• venÄ• â€™â€™ ti. vatthuttayapÅ«jÄ• hi
niratisayapuÃ±Ã±akkhettasaá¹ƒbuddhiyÄ• aparimeyyapabhÄ• vo puÃ±Ã±Ä• tisayoti bahuv
\Ne I 2/ antarÄ• yanibandhanasakalasaá¹ƒkilesaviddhaá¹ƒsanÄ• ya pahoti. bhayÄ• diupadd
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``pÅ«jÄ• rahe pÅ«jayato. buddhe yadi va sÄ• vakeâ€™â€™ tiÄ• di (Dhp 195; Ap I 10.1), ta

``ye, bhikkhave, buddhe pasannÄ• , agge te pasannÄ• , agge kho pana pasannÄ• naá¹ƒ ag
tiÄ• di (It 90, 91),

``buddhoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passa ||

dhammoti kittayantassa ... pe ... kasiá¹‡enapi jambudÄ«passa.

saá¹…ghoti kittayantassa ... pe ... kasiá¹‡enapi jambudÄ«passÄ• â€™â€™ ti || (It-a 90),

tathÄ• ---

``yasmiá¹ƒ mahÄ• nÄ• ma samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
tiÄ• di (AN b VI 10; c 1I 11),

``araÃ±Ã±e rukkhamÅ«le vÄ• ... pe ...

bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• ,

lomahaá¹ƒso na hessatÄ«â€™â€™ ti ca || (SN a II 249).

tattha yassa vatthuttayassa vandanaá¹ƒ kattukÄ• mo, tassa guá¹‡Ä• tisayayogasandassan
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _ntiÄ• dinÄ• gÄ• thÄ• ttayamÄ• ha. guá¹‡Ä• tisayayo
vandanÄ• rahe ca katÄ• vandanÄ• yathÄ• dhippetaá¹ƒ payojanaá¹ƒ sÄ• dhetÄ«ti. tattha y
saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• mo. sÄ• na vinayadesanÄ• viya karuá¹‡Ä• ppadhÄ• nÄ• , r
paÃ±Ã±Ä• ppadhÄ• nÄ• \Ne I 3/, atha kho karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• ti tadubhaya
sammÄ• sambuddhassa thomanaá¹ƒ kÄ• tuá¹ƒ tammÅ«lakattÄ• sesaratanÄ• naá¹ƒ ``karua
vuttaá¹ƒ. tattha kiratÄ«ti karuá¹‡Ä• , paradukkhaá¹ƒ vikkhipati apanetÄ«ti attho. atha vÄ• ki
karuá¹‡Ä• , paradukkhe sati kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsati vibÄ• dhatÄ«ti attho. paradukkhe sati
kampanaá¹ƒ hadayakhedaá¹ƒ karotÄ«ti vÄ• karuá¹‡Ä• . atha vÄ• kamiti sukhaá¹ƒ, taá¹ƒ ru
hi paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• attasukhanirapekkhatÄ• ya kÄ• ruá¹‡ikÄ
vibandhatÄ«ti attho \Be I 3/. karuá¹‡Ä• ya sÄ«talaá¹ƒ karuá¹‡Ä• sÄ«talaá¹ƒ, karuá¹‡Ä• sÄ«
assÄ• ti karuá¹‡Ä• sÄ«talahadayo, taá¹ƒ __karuá¹‡Ä• sÄ«talahadayaá¹ƒ_.

tattha kiÃ±cÄ• pi paresaá¹ƒ hitopasaá¹ƒhÄ• rasukhÄ• diaparihÄ• nicchanasabhÄ• vatÄ• ya
ujuvipaccanÄ«katÄ• ya ca parasattasantÄ• nagatasantÄ• pavicchedanÄ• kÄ• rappavattiyÄ•
cittasÄ«talabhÄ• vakÄ• raá¹‡atÄ• upalabbhati, tathÄ• pi paradukkhÄ• panayanÄ• kÄ• rapp
parÅ«patÄ• pÄ• sahanarasÄ• avihiá¹ƒsÄ• bhÅ«tÄ• karuá¹‡Ä• va visesena bhagavato citta
sÄ«tibhÄ• vanimittanti vuttaá¹ƒ __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. karuá¹‡Ä• muk
hadayasÄ«talabhÄ• vakÄ• raá¹‡atÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. atha vÄ•
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesanibandhanabhÅ«tÄ• sÄ• tisayaá¹ƒ niravasesaÃ±ca sabb
savisayabyÄ• pitÄ• ya mahÄ• karuá¹‡Ä• bhÄ• vaá¹ƒ upagatÄ• karuá¹‡Ä• va bhagavato ati
hadayasÄ«talabhÄ• vahetÅ«ti Ä• ha __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. atha vÄ•
sÄ• tisaye hadayasÄ«tibhÄ• vanibandhanatte sakalabuddhaguá¹‡avisesakÄ• raá¹‡atÄ• ya
karuá¹‡Ä• va bhagavato ``hadayasÄ«talabhÄ• vakÄ• raá¹‡aâ€™â€™ nti vuttÄ• . karuá¹‡Ä•
buddhaguá¹‡Ä• . karuá¹‡Ä• nubhÄ• vanibbÄ• piyamÄ• nasaá¹ƒsÄ• radukkhasantÄ• passa
paradukkhÄ• panayanakÄ• matÄ• ya anekÄ• nipi asaá¹…khyeyyÄ• ni kappÄ• naá¹ƒ akilant
niravasesabuddhakaradhammasambharaá¹‡aniratassa samadhigatadhammÄ• dhipateyyas

sattasaá¹…khÄ• rasamupanÄ«tahadayÅ«patÄ• panimittesu na Ä«sakampi cittasÄ«tibhÄ• v
etasmiÃ±ca atthavikappe tÄ«supi avatthÄ• su bhagavato karuá¹‡Ä• saá¹…gahitÄ• ti daá¹-á

pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• , yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehi paá¹-ivijjhatÄ«ti attho. paÃ±Ã
Ã±eyyÄ• varaá¹‡appahÄ• nato pakÄ• rehi dhammasabhÄ• vajotanaá¹-á¹-hena pajjototi paÃ
savÄ• sanappahÄ• nato visesena hataá¹ƒ samugghÄ• titaá¹ƒ vihataá¹ƒ, paÃ±Ã±Ä• pajjoten
paÃ±Ã±Ä• pajjotavihataá¹ƒ. muyhanti tena, sayaá¹ƒ vÄ• muyhati, mohanamattameva vÄ•
visayasabhÄ• vapaá¹-icchÄ• danato andhakÄ• rasarikkhatÄ• ya tamo viyÄ• ti tamo, paÃ±Ã
mohatamo etassÄ• ti paÃ±Ã±Ä• pajjotavihatamohatamo, taá¹ƒ __paÃ±Ã±Ä• pajjotavihatam
4/ hi khÄ«á¹‡Ä• savÄ• naá¹ƒ satipi paÃ±Ã±Ä• pajjotena avijjandhakÄ• rassa vihatabhÄ• ve
diá¹-á¹-hippattÄ• naá¹ƒ sÄ• vakehi paccekasambuddhehi ca savÄ• sanappahÄ• nena samn
kilesappahÄ• nassa viseso vijjatÄ«ti sÄ• tisayena avijjÄ• pahÄ• nena bhagavantaá¹ƒ thome
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti.

atha vÄ• antarena paropadesaá¹ƒ attano santÄ• ne accantaá¹ƒ avijjandhakÄ• ravigamass
sabbaÃ±Ã±utÄ• ya balesu ca vasÄ«bhÄ• vassa samadhigatattÄ• , parasantatiyaÃ±ca dham
sammadeva tassa pavattitattÄ• bhagavÄ• va visesato mohatamavigamena thometabboti Ä
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. imasmiÃ±ca atthavikappe ``paÃ±Ã±Ä• p
bhagavato paá¹-ivedhapaÃ±Ã±Ä• viya desanÄ• paÃ±Ã±Ä• pi sÄ• maÃ±Ã±aniddesena, eka
daá¹-á¹-habbaá¹ƒ.

atha vÄ• bhagavato Ã±Ä• á¹‡assa Ã±eyyapariyantikattÄ• sakalaÃ±eyyadhammasabhÄ• v
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tena paÃ±Ã±Ä• pajjotena sabbaÃ±eyyadhammasabhÄ
vidhamitattÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡o bhagavato mohatamavinÄ• soti katvÄ• vuttaá¹ƒ
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. ettha ca mohatamavidhamanante adhiga
kÄ• raá¹‡Å«pacÄ• rena sasantÄ• ne mohatamavidhamananti daá¹-á¹-habbaá¹ƒ. abhinÄ«hÄ
savÄ• sanappahÄ• nameva hi kilesÄ• naá¹ƒ Ã±eyyÄ• varaá¹‡appahÄ• nanti, parasantÄ• ne
kÄ• raá¹‡abhÄ• vato anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``mohatamavidhamanaâ€™â€™ nti vucc

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ avijjÄ• samugghÄ• toyeveko pahÄ• nasampattivasena bhagavato
na pana sÄ• tisayaá¹ƒ niravasesakilesappahÄ• nanti? tappahÄ• navacaneneva tadekaá¹-á¹
sakalasaá¹ƒkilesagaá¹‡asamugghÄ• tassa jotitabhÄ• vato. na hi so tÄ• diso kileso atthi, yo
niravasesaavijjÄ• ppahÄ• nena na pahÄ«yatÄ«ti.

atha vÄ• vijjÄ• viya sakalakusaladhammasamuppattiyÄ• niravasesÄ• kusaladhammanibb
ca avijjÄ• padhÄ• nakÄ• raá¹‡anti tabbighÄ• tavacanena \Be I 5/ sakalasaá¹ƒkilesagaá¹‡as
hotÄ«ti vuttaá¹ƒ __ ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti.

narÄ• \Ne I 5/ ca amarÄ• ca narÄ• marÄ• , saha narÄ• marehÄ«ti sanarÄ• maro, sanarÄ•
sanarÄ• maraloko. tassa garÅ«ti sanarÄ• maralokagaru, taá¹ƒ __sanarÄ• maralokagaruá¹ƒ
viya tadavasiá¹-á¹-hasattÄ• nampi yathÄ• rahaá¹ƒ guá¹‡avisesÄ• vahatÄ• ya bhagavato up
cettha padhÄ• nÄ• ppadhÄ• nabhÄ• vo codetabbo. aÃ±Ã±o hi saddakkamo, aÃ±Ã±o atthak
padhÄ• nampi appadhÄ• naá¹ƒ viya niddisÄ«yati yathÄ• ``sarÄ• jikÄ• ya parisÄ• yÄ• â€™â
kÄ• maÃ±cettha sattasaá¹…khÄ• rokÄ• savasena tividho loko, garubhÄ• vassa pana adhip
garukaraá¹‡asamatthasseva yujjanato sattalokassa vasena attho gahetabbo. so hi lokÄ«yar
puÃ±Ã±apÄ• pÄ• ni tabbipÄ• ko cÄ• ti ``lokoâ€™â€™ ti vuccati. amaraggahaá¹‡ena cettha

atha vÄ• samÅ«hattho lokasaddo samudÄ• yavasena lokÄ«yati paÃ±Ã±Ä• pÄ«yatÄ«ti. sa
ca te amarÄ• cÄ• ti sanarÄ• marÄ• , tesaá¹ƒ lokoti sanarÄ• maralokoti purimanayeneva yo
cettha visuddhidevÄ• pi saá¹…gayhanti. te hi maraá¹‡Ä• bhÄ• vato paramatthato amarÄ• .
gahaá¹‡aá¹ƒ ukkaá¹-á¹-haniddesavasena yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti
sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• natapparÄ• ya nir
sadevamanussÄ• ya pajÄ• ya accantÅ«pakÄ• ritÄ• ya aparimitanirupamappabhÄ• vaguá¹‡
sabbasattuttamo bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ
uttamagÄ• ravaá¹-á¹-hÄ• naá¹ƒ. tena vuttaá¹ƒ __ ``sanarÄ• maralokagaruâ€™â€™ _nti.

sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti sugato. bhagavato hi veneyyajanupasaá¹…kama
hitasukhanipphÄ• danato sobhanaá¹ƒ, tathÄ• \Be I 6/ lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹
dutavilambita-khalitÄ• nukaá¸• á¸• hana-nippÄ«á¸·anukkuá¹-ika-kuá¹-ilÄ• kulatÄ• di-dosarah
sa- vasabhavÄ• raá¹‡a-migarÄ• jagamanaá¹ƒ kÄ• yagamanaá¹ƒ Ã±Ä• á¹‡agamanaÃ±ca
vipulanimmalakaruá¹‡Ä• -sativÄ«riyÄ• di-guá¹‡avisesasahitamabhinÄ«hÄ• rato yÄ• va mah
sobhanamevÄ• ti. atha vÄ• sayambhuÃ±Ä• á¹‡ena sakalamapi lokaá¹ƒ pariÃ±Ã±Ä• bhisam
Ã±Ä• á¹‡ena sammÄ• gato avagatoti sugato. tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• bhisama
anuppattidhammataá¹ƒ Ä• pÄ• dento sammÄ• gato atÄ«toti sugato, lokanirodhaá¹ƒ nibbÄ•
sacchikiriyÄ• bhisamayavasena sammÄ• gato adhigatoti sugato, lokanirodhagÄ• miniá¹ƒ p
bhÄ• vanÄ• bhisamayavasena sammÄ• gato paá¹-ipannoti sugato. ``sotÄ• pattimaggena y
na puneti na pacceti na paccÄ• gacchatÄ«ti sugatoâ€™â€™ tiÄ• dinÄ• (Nidd I 38; Nidd II 2
I 6/ vibhÄ• vetabbo. atha vÄ• sundaraá¹ƒ á¹-hÄ• naá¹ƒ sammÄ• sambodhiá¹ƒ, nibbÄ• nam
sugato. yasmÄ• vÄ• bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ veneyyÄ• naá¹ƒ yathÄ• rahaá
dhammaá¹ƒ bhÄ• sati, tasmÄ• sammÄ• gadati vadatÄ«ti sugato da-kÄ• rassa ta-kÄ• raá¹ƒ
sobhanagamanatÄ• dÄ«hi sugato, taá¹ƒ __sugataá¹ƒ_.

puÃ±Ã±apÄ• pakammehi upapajjanavasena gantabbato gatiyo, upapattibhavavisesÄ• . tÄ•
paÃ±cavidhÄ• . tÄ• hi sakalassapi bhavagÄ• mikammassa ariyamaggÄ• dhigamena avipÄ•
nivattitattÄ• bhagavÄ• paÃ±cahipi gatÄ«hi suá¹-á¹-hu mutto visaá¹ƒyuttoti Ä• ha __ ``gativ
etena bhagavato katthacipi gatiyÄ• apariyÄ• pannataá¹ƒ dasseti, yato bhagavÄ• ``devÄ• ti

tenevÄ• ha ---

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

taá¹ƒtaá¹ƒgatisaá¹ƒvattanakÄ• naÃ±hi kammakilesÄ• naá¹ƒ aggamaggena bodhimÅ«leyeva
bhagavato gatipariyÄ• pannatÄ• ti accantameva bhagavÄ•
sabbabhavayonigati-viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti-sattÄ• vÄ• sa-sattanikÄ• yehi parimutto, taá¹ƒ
vande_ti namÄ• mi, thomemÄ«ti vÄ• attho.

atha \Be I 7/ vÄ• __gativimutta_nti anupÄ• disesanibbÄ• nadhÄ• tuppattiyÄ• bhagavantaá
dvÄ«hi Ä• kÄ• rehi bhagavato thomanÄ• veditabbÄ• attahitasampattito parahitapaá¹-ipattit
attahitasampatti anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dhigamato savÄ• sanÄ• naá¹ƒ sabbesaá¹ƒ kiles
anupÄ• disesanibbÄ• nappattito ca veditabbÄ• , parahitapaá¹-ipatti lÄ• bhasakkÄ• rÄ• dinira
sabbadukkhaniyyÄ• nikadhammadesanato viruddhesupi niccaá¹ƒ hitajjhÄ• sayato Ã±Ä• á¹‡
sÄ• panettha Ä• sayato payogato ca duvidhÄ• parahitapaá¹-ipatti, tividhÄ• ca attahitasam
kathaá¹ƒ? ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena Ä• sayato parahitapaá¹-ipatti, sam
sugatasaddena payogato parahitapaá¹-ipatti, ``paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ gativin
catusaccapaá¹-ivedhatthena ca sugatasaddena tividhÄ• pi attahitasampatti, avasiá¹-á¹-haá¹
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena cÄ• pi sabbÄ• pi attahitasampattipar
hotÄ«ti.

atha vÄ• tÄ«hi Ä• kÄ• rehi bhagavato thomanÄ• veditabbÄ• --- hetuto phalato upakÄ• rat
mahÄ• karuá¹‡Ä• , sÄ• paá¹-hamapadena dassitÄ• . __phalaá¹ƒ_ catubbidhaá¹ƒ Ã±Ä• á¹‡
Ä• nubhÄ• vasampadÄ• rÅ«pakÄ• yasampadÄ• cÄ• ti. tÄ• su Ã±Ä• á¹‡apahÄ• nasampad
ca sugatasaddena pakÄ• sitÄ• honti, Ä• nubhÄ• vasampadÄ• pana tatiyapadena, rÅ«pakÄ
yathÄ• vuttakÄ• yagamanasobhanatthena sugatasaddena lakkhaá¹‡Ä• nubyaÃ±janapÄ• rip
__upakÄ• ro_ anantaraá¹ƒ abÄ• hiraá¹ƒ karitvÄ• tividhayÄ• namukhena vimuttidhammades
sugatasaddena pakÄ• sito hotÄ«ti veditabbaá¹ƒ.

tattha ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena sammÄ• sambodhiyÄ• mÅ«laá¹ƒ das
mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ s
katÄ• bhinÄ«hÄ• ro anupubbena pÄ• ramiyo pÅ«retvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ
sammÄ• sambodhiyÄ• mÅ«laá¹ƒ. ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena s
8/. anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡ap

anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ«â€™â€™ ti vuccatÄ«ti. sammÄ• gaman
sammÄ• sambodhiyÄ• paá¹-ipattiá¹ƒ dasseti
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhallikattakilamathÄ• nuyogasassatucch
antadvayarahitÄ• ya karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• ya majjhimÄ• ya paá¹-ipattiyÄ• pak
itarehi sammÄ• sambodhiyÄ• padhÄ• nÄ• ppadhÄ• nabhedaá¹ƒ payojanaá¹ƒ dasseti. saá¹
sattasantÄ• raá¹‡aÃ±hettha padhÄ• naá¹ƒ payojanaá¹ƒ, tadaÃ±Ã±amappadhÄ• naá¹ƒ. tesu
parahitapaá¹-ipattiá¹ƒ dasseti, itarena attahitasampattiá¹ƒ, tadubhayena attahitÄ• ya paá¹-ip
puggalesu bhagavato catutthapuggalabhÄ• vaá¹ƒ dasseti. tena ca anuttaradakkhiá¹‡eyyabh
uttamavandanÄ«yabhÄ• vaá¹ƒ attano ca vandanakiriyÄ• ya khettaá¹…gatabhÄ• vaá¹ƒ dass

ettha ca karuá¹‡Ä• gahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡
sabbalokiyaguá¹‡asampatti dassitÄ• hoti, paÃ±Ã±Ä• gahaá¹‡ena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡adÄ«panato sabbalokuttaragu
tadubhayaggahaá¹‡asiddho hi attho ``sanarÄ• maralokagaruâ€™â€™ ntiÄ• dinÄ• vipaÃ±c
ca upagamanaá¹ƒ nirupakkilesaá¹ƒ dasseti, paÃ±Ã±Ä• gahaá¹‡ena apagamanaá¹ƒ. tathÄ•
lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato pavattiá¹ƒ dasseti lokavohÄ• ravisayattÄ• \Ne I 8/
paÃ±Ã±Ä• gahaá¹‡ena samaÃ±Ã±Ä• ya anatidhÄ• vanaá¹ƒ sabhÄ• vÄ• navabodhena hi dh
atidhÄ• vitvÄ• sattÄ• diparÄ• masanaá¹ƒ hotÄ«ti. tathÄ• karuá¹‡Ä• gahaá¹‡ena mahÄ• ka
dasseti, paÃ±Ã±Ä• gahaá¹‡ena tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ catusaccaÃ±Ä• á
catupaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ.

karuá¹‡Ä• gahaá¹‡ena mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa gahitattÄ• sesÄ• sÄ•
abhiÃ±Ã±Ä• , aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡Ä• ni, dasa balÄ• ni, cuddasa bud
Ã±Ä• á¹‡acariyÄ• , aá¹-á¹-hÄ• rasa buddhadhammÄ• , catucattÄ• lÄ«sa Ã±Ä• á¹‡avatthÅ«n
sattasattatiÃ±Ä• á¹‡avatthÅ«nÄ«ti evamÄ• dÄ«naá¹ƒ anekesaá¹ƒ paÃ±Ã±Ä• pabhedÄ• naá
dasseti. tathÄ• karuá¹‡Ä• gahaá¹‡ena caraá¹‡asampattiá¹ƒ, paÃ±Ã±Ä• gahaá¹‡ena vijjÄ•
karuá¹‡Ä• gahaá¹‡ena attÄ• dhipatitÄ• , paÃ±Ã±Ä• gahaá¹‡ena dhammÄ• dhipatitÄ• . karu
lokanÄ• thabhÄ• vo, paÃ±Ã±Ä• gahaá¹‡ena \Be I 9/ attanÄ• thabhÄ• vo. tathÄ• karuá¹‡Ä•
paÃ±Ã±Ä• gahaá¹‡ena kataÃ±Ã±utÄ• . tathÄ• karuá¹‡Ä• gahaá¹‡ena aparantapatÄ• , paÃ
karuá¹‡Ä• gahaá¹‡ena vÄ• buddhakaradhammasiddhi, paÃ±Ã±Ä• gahaá¹‡ena buddhabhÄ
karuá¹‡Ä• gahaá¹‡ena paresaá¹ƒ tÄ• raá¹‡aá¹ƒ, paÃ±Ã±Ä• gahaá¹‡ena sayaá¹ƒ taraá¹‡aá
sabbasattesu anuggahacittatÄ• , paÃ±Ã±Ä• gahaá¹‡ena sabbadhammesu virattacittatÄ• da

sabbesaÃ±ca buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di tannidÄ• nabhÄ• vato, paÃ±Ã±Ä• pa
karaá¹‡Ä«yÄ• bhÄ• vato. iti Ä• dipariyosÄ• nadassanena sabbe buddhaguá¹‡Ä• dassitÄ•
karuá¹‡Ä• gahaá¹‡ena sÄ«lakkhandhapubbaá¹…gamo samÄ• dhikkhandho dassito hoti. ka
tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito, sÄ• ca jhÄ• nattayasampayoginÄ«ti. paÃ±Ã±Ä• v
sÄ«laÃ±ca sabbabuddhaguá¹‡Ä• naá¹ƒ Ä• di, samÄ• dhi majjhe, paÃ±Ã±Ä• pariyosÄ• nan

Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡adassanena sabbe buddhaguá¹‡Ä• dassitÄ• honti naya
niravasesato buddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, yadidaá¹ƒ nayaggÄ• haá¹‡aá¹ƒ. aÃ±Ã±
bhagavato guá¹‡e anupadaá¹ƒ niravasesato dassetuá¹ƒ. tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ.

kappampi ce aÃ±Ã±amabhÄ• samÄ• no ||

khÄ«yetha \Ne I 9/ kappo ciradÄ«ghamantare.

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 305; III 141; Ps II 425; Ud-a 53
IV 4; Cp-a III 122 pakiá¹‡á¹‡akakathÄ•).

teneva ca Ä• yasmatÄ• sÄ• riputtattherenapi buddhaguá¹‡aparicchedanaá¹ƒ pati anuyutte
bhanteâ€™â€™ ti paá¹-ikkhipitvÄ• ``apica me, bhante, dhammanvayo viditoâ€™â€™ ti (DI

2__._ evaá¹ƒ saá¹…khepena sakalasabbaÃ±Ã±uguá¹‡ehi bhagavantaá¹ƒ abhitthavitvÄ• id
__ ``buddhopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __buddho_ti kattuniddeso. __buddhabhÄ•
__bhÄ• vetvÄ• sacchikatvÄ• _ti ca pubbakÄ• lakiriyÄ• niddeso \Be I 10/. __ya_nti aniyama
__upagato_ti aparakÄ• lakiriyÄ• niddeso. __vande_ti kiriyÄ• niddeso. __ta_nti niyamanaá¹ƒ
vandanakiriyÄ• ya kammaniddeso. __gatamalaá¹ƒ anuttara_nti ca tabbisesanaá¹ƒ.

tattha buddhasaddassa tÄ• va ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti buc
__niddesanayena_ (Nidd I 192; Nidd II 97) attho veditabbo. atha vÄ• savÄ• sanÄ• ya aÃ±Ã
accantavigamato, buddhiyÄ• vÄ• vikasitabhÄ• vato buddhavÄ• ti __buddho_ jÄ• garaá¹‡a
kassacipi Ã±eyyadhammassa anavabuddhassa abhÄ• vena Ã±eyyavisesassa kammabhÄ•
kammavacanicchÄ• ya abhÄ• vena avagamanatthavaseneva kattuniddeso labbhatÄ«ti budd
``dikkhito na dadÄ• tÄ«â€™â€™ ti. atthato pana pÄ• ramitÄ• paribhÄ• vito sayambhuÃ±Ä•
vihataviddhastaniravasesakileso mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparime
khandhasantÄ• no buddho. yathÄ• ha ---

``buddhoti yo so bhagavÄ• sayambhÅ«. anÄ• cariyako pubbe ananussutesu dhammesu sÄ
tattha ca sabbaÃ±Ã±utaá¹ƒ patto balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192; Nidd II 9

__api_-saddo \Ne I 10/ sambhÄ• vane. tena ``evaá¹ƒ guá¹‡avisesayutto sopi nÄ• ma bhaga
vakkhamÄ• naguá¹‡e dhamme sambhÄ• vanaá¹ƒ dÄ«peti. __buddhabhÄ• va_nti sammÄ• s
uppÄ• detvÄ• vaá¸• á¸• hetvÄ• ca. __sacchikatvÄ• _ti paccakkhaá¹ƒ katvÄ• . __upagato_t
etassa ``buddhabhÄ• vaâ€™â€™ nti etena sambandho. __gatamala_nti vigatamalaá¹ƒ, nid

paá¹‡amÄ• mi, thomemi vÄ• . __anuttara_nti uttararahitaá¹ƒ, lokuttaranti attho. __dhamma_
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yato ca saá¹ƒsÄ• rato ca apatamÄ• ne katv
ayaÃ±hettha saá¹…khepattho --- evaá¹ƒ vividhaguá¹‡agaá¹‡asamannÄ• gato buddhopi bha
ariyamaggasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• , phalanibbÄ• nasaá¹…khÄ• taá¹ƒ p
sammÄ• sambodhiá¹ƒ adhigato, tametaá¹ƒ buddhÄ• nampi buddhabhÄ• vahetubhÅ«taá¹ƒ s
uttaritarÄ• bhÄ• vena anuttaraá¹ƒ paá¹-ivedhasaddhammaá¹ƒ namÄ• mÄ«ti. pariyattisaddha
idha saá¹…gaho daá¹-á¹-habbo.

atha \Be I 11/ vÄ• ``abhidhammanayasamuddaá¹ƒ adhigacchi, tÄ«á¹‡i piá¹-akÄ• ni samma
aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• pariyattidhammassapi sacchikiriyÄ• sammasanapariyÄ• yo
vutto evÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• saccikatvÄ• â€™â
buddhakaradhammabhÅ«tÄ• hi pÄ• ramitÄ• hi saha pubbabhÄ• ge adhisÄ«lasikkhÄ• dayo
saá¹…gahitÄ• ti veditabbaá¹ƒ. tÄ• pi hi malapaá¹-ipakkhatÄ• ya gatamalÄ• anaÃ±Ã±asÄ• c
cÄ• ti. tathÄ• hi sattÄ• naá¹ƒ sakalavaá¹-á¹-adukkhanissaraá¹‡atthÄ• ya katamahÄ• bhinÄ«
mahÄ• karuá¹‡Ä• dhivÄ• sapesalajjhÄ• sayo paÃ±Ã±Ä• visesaparidhotanimmalÄ• naá¹ƒ dÄ
uttamadhammÄ• naá¹ƒ satasahassÄ• dhikÄ• ni kappÄ• naá¹ƒ cattÄ• ri asaá¹…khyeyyÄ• ni
niravasesÄ• naá¹ƒ bhÄ• vanÄ• paccakkhakaraá¹‡ehi kammÄ• dÄ«su adhigatavasÄ«bhÄ• v
adhisÄ«lÄ• dhicittÄ• naá¹ƒ paramukkaá¹ƒsapÄ• ramippatto bhagavÄ• paccayÄ• kÄ• re
catuvÄ«satikoá¹-isatasahassamukhena mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ pesetvÄ• anuttaraá¹ƒ sa
abhisambuddhoti.

ettha ca ``bhÄ• vetvÄ• â€™â€™ ti etena vijjÄ• sampadÄ• ya dhammaá¹ƒ thometi, ``sacchi
vimuttisampadÄ• ya. tathÄ• paá¹-hamena jhÄ• nasampadÄ• ya, dutiyena vimokkhasampad
samÄ• dhisampadÄ• ya, dutiyena samÄ• pattisampadÄ• ya. atha vÄ• paá¹-hamena khaye
anuppÄ• deÃ±Ä• á¹‡abhÄ• vena. purimena vÄ• vijjÅ«pamatÄ• ya, dutiyena vajirÅ«pamatÄ
virÄ• gasampattiyÄ• , dutiyena nirodhasampattiyÄ• . tathÄ• paá¹-hamena niyyÄ• nabhÄ• v
nisssaraá¹‡abhÄ• vena. paá¹-hamena vÄ• hetubhÄ• vena, dutiyena asaá¹…khatabhÄ• ven
dassanabhÄ• vena, dutiyena vivekabhÄ• vena. paá¹-hamena vÄ• adhipatibhÄ• vena, dutiy
\Ne I 11/ thometi. atha vÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• buddhabhÄ• vaá¹ƒ upagatoâ€
svÄ• kkhÄ• tatÄ• ya dhammaá¹ƒ thometi. ``sacchikatvÄ• â€™â€™ ti etena sandiá¹-á¹-hikat
akÄ• likatÄ• ya, pacchimena ehipassikatÄ• ya. purimena vÄ• opaneyyikatÄ• ya, pacchimen
dhammaá¹ƒ thometi. ``gatamalaâ€™â€™ nti iminÄ• saá¹ƒkilesÄ• bhÄ• vadÄ«panena dhan
``anuttaraâ€™â€™ nti etena aÃ±Ã±assa visiá¹-á¹-hassa abhÄ• vadÄ«panena vipulaparipuá
vÄ• pahÄ• nasampadaá¹ƒ dhammassa dasseti, dutiyena sabhÄ• vasampadaá¹ƒ. bhÄ• veta
gatamalabhÄ• vo yojetabbo \Be I 12/. bhÄ• vanÄ• guá¹‡ena hi so dosÄ• naá¹ƒ samugghÄ•
sacchikÄ• tabbabhÄ• vena anuttarabhÄ• vo yojetabbo. sacchikiriyÄ• nibbattito hi taduttarika
anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya anuttaroti. tathÄ• ``bhÄ• vetvÄ• â€™â€™ ti etena saha p
sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• honti, ``sacchikatvÄ• â€™â€™ ti etena sa

asekkhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• hontÄ«ti.

3__._ evaá¹ƒ saá¹…khepeneva sabbadhammaguá¹‡ehi saddhammaá¹ƒ abhitthavitvÄ• idÄ
__ ``sugatassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sugatassÄ• _ti sambandhaniddeso, tas
sambandho. __orasÄ• na_nti puttavisesanaá¹ƒ. __mÄ• rasenamathanÄ• na_nti orasaputtab
kilesappahÄ• nameva bhagavato orasaputtabhÄ• ve kÄ• raá¹‡aá¹ƒ anujÄ• nÄ• tÄ«ti dasset
gaá¹‡anaparicchedaniddeso. tena satipi tesaá¹ƒ sattavisesabhÄ• vena anekasahassasaá¹…
gaá¹‡anaparicchedaá¹ƒ nÄ• tivattantÄ«ti dasseti maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vÄ• nÄ•
samudÄ• yaniddeso. __ariyasaá¹…gha_nti guá¹‡avisiá¹-á¹-hasaá¹…ghÄ• á¹-abhÄ• vanidde
ariyapuggalÄ• naá¹ƒ kÄ• yasÄ• maggiyaá¹ƒ ariyasaá¹…ghabhÄ• vaá¹ƒ dasseti diá¹-á¹-hisÄ
saá¹ƒhatabhÄ• vato.

tattha urasi bhavÄ• jÄ• tÄ• saá¹ƒvaddhÄ• ca orasÄ• . yathÄ• hi sattÄ• naá¹ƒ orasaputtÄ
santakassa dÄ• yajjassa visesena bhÄ• gino honti, evameva tepi ariyapuggalÄ• sammÄ• s
ariyÄ• ya jÄ• tiyÄ• jÄ• tatÄ• ya bhagavato santakassa vimuttisukhassa ariyadhammaratana
orasÄ• viya __orasÄ• _. atha vÄ• bhagavato dhammadesanÄ• nubhÄ• vena ariyabhÅ«mi
ariyasÄ• vakÄ• bhagavato urena vÄ• yÄ• majanitÄ• bhijÄ• titÄ• ya nippariyÄ• yena ``orasa
arahanti. sÄ• vakehi pavattiyamÄ• nÄ• pi hi dhammadesanÄ• ``bhagavato dhammadesanÄ
taá¹ƒmÅ«likattÄ• lakkhaá¹‡Ä• divisesÄ• bhÄ• vato ca.

yadipi \Ne I 12/ \Be I 13/ ariyasÄ• vakÄ• naá¹ƒ ariyamaggÄ• dhigamasamaye bhagavato vi
karaá¹‡atthaá¹ƒ devaputtamÄ• ro, mÄ• ravÄ• hinÄ« vÄ• na ekantena apasÄ• deti, tehi pan
kÄ• raá¹‡e vimathite tepi vimathitÄ• eva nÄ• ma hontÄ«ti Ä• ha --- __ ``mÄ• rasenamathan
panatthe ``mÄ• ramÄ• rasenamathanÄ• naâ€™â€™ nti vattabbe ``mÄ• rasenamathanÄ• na
katoti daá¹-á¹-habbaá¹ƒ. atha vÄ• khandhÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ viya devaputt
sahÄ• yabhÄ• vÅ«pagamanato kilesabalakÄ• yo ``senÄ• â€™â€™ ti vuccati. yathÄ• ha ``kA
tiÄ• di (Sn 438; Nidd I 28, 68, 149). sÄ• ca tehi diyaá¸• á¸• hasahassabhedÄ• anantabhedA
satidhammavicayavÄ«riyasamathÄ• diguá¹‡apaharaá¹‡ehi odhiso vimathitÄ• vihatÄ• viddh
__mÄ• rasenamathanÄ• , _ ariyasÄ• vakÄ• . etena tesaá¹ƒ bhagavato anujÄ• taputtataá¹ƒ

Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato ariyÄ• niruttinayena. atha vÄ• sa
``saraá¹‡aâ€™â€™ nti araá¹‡Ä«yato upagantabbato upagatÄ• naÃ±ca tadatthasiddhito ariy
ariyasaá¹…gho, ariyo ca so saá¹…gho cÄ• ti vÄ• ariyasaá¹…gho, taá¹ƒ __ariyasaá¹…ghaá
buddhadhammaratanÄ• nampi samadhigamo saá¹…gharatanÄ• dhÄ«noti ariyasaá¹…ghass
idheva __ ``sirasÄ• vandeâ€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.

ettha ca ``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa pabhav
``mÄ• rasenamathanÄ• naâ€™â€™ nti etena pahÄ• nasampadaá¹ƒ sakalasaá¹ƒkilesappah

samÅ«haâ€™â€™ nti etena Ã±Ä• á¹‡asampadaá¹ƒ maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vadÄ
nti etena pabhÄ• vasampadaá¹ƒ dasseti sabbasaá¹…ghÄ• naá¹ƒ aggabhÄ• vadÄ«panato. a
puttÄ• naâ€™â€™ nti ariyasaá¹…ghassa visuddhanissayabhÄ• vadÄ«panaá¹ƒ, ``mÄ• rase
sammÄ• ujuÃ±Ä• yasÄ• mÄ«cippaá¹-ipannabhÄ• vadÄ«panaá¹ƒ, ``aá¹-á¹-hannampi samÅ«
Ä• huneyyÄ• dibhÄ• vadÄ«panaá¹ƒ, ``ariyasaá¹…ghaâ€™â€™ nti anuttarapuÃ±Ã±akkhetta
``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa lokuttarasaraá¹‡a
lokuttarasaraá¹‡agamanena hi te bhagavato orasaputtÄ• jÄ• tÄ• . ``mÄ• rasenamathanÄ• n
abhinÄ«hÄ• rasampadÄ• siddhaá¹ƒ \Be I 14/ pubbabhÄ• ge sammÄ• paá¹-ipattiá¹ƒ dasseti.
sammÄ• paá¹-ipannÄ• mÄ• raá¹ƒ mÄ• raparisaá¹ƒ vÄ• abhivijinanti. ``aá¹-á¹-hannampi sa
paá¹-ividdhastavipakkhe sekkhÄ• sekkhadhamme dasseti puggalÄ• dhiá¹-á¹-hÄ• nena mag
pakÄ• sitattÄ• . ``ariyasaá¹…ghaâ€™â€™ nti aggadakkhiá¹‡eyyabhÄ• vaá¹ƒ dasseti. saraá
sabbaguá¹‡Ä• naá¹ƒ Ä• di, sapubbabhÄ• gapaá¹-ipadÄ• sekkhÄ• sÄ«lakkhandhÄ• dayo n
sÄ«lakkhandhÄ• dayo \Ne I 13/ pariyosÄ• nanti Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• saá¹
ariyasaá¹…ghaguá¹‡Ä• pakÄ• sitÄ• honti.

4__._ evaá¹ƒ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹ƒkittanamukhena ratanatta
idÄ• ni taá¹ƒnipaccakÄ• raá¹ƒ yathÄ• dhippete payojane pariá¹‡Ä• mento __ ``iti meâ€™â€
ratijananaá¹-á¹-hena __ratanaá¹ƒ, _ buddhadhammasaá¹…ghÄ• . tesaÃ±hi ``itipi so bhagav
yathÄ• bhÅ«taguá¹‡e Ä• vajjentassa amatÄ• dhigamahetubhÅ«taá¹ƒ anappakaá¹ƒ pÄ«tipÄ

``yasmiá¹ƒ mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatacitto kho mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ tiÄ• di (AN b

cittÄ«katÄ• dibhÄ• vo vÄ• ratanaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sv II 33; Spk III 5.223; Khp
Nidd I-a 50).

cittikatabhÄ• vÄ• dayo ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• dÄ«su eva labbhantÄ«ti.

vandanÄ• va __vandanÄ• mayaá¹ƒ_ yathÄ• ``dÄ• namayaá¹ƒ sÄ«lamayaâ€™â€™ nti (DN
kÄ• yavÄ• cÄ• cittehi tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aninnatÄ• , thomanÄ• vÄ• . pujjabh
15/ __puÃ±Ã±aá¹ƒ, _ attano santÄ• naá¹ƒ punÄ• tÄ«ti vÄ• . __suvihatantarÄ• yo_ti suá¹-á¹-

attano pasÄ• dasampattiyÄ• ratanattayassa ca khettabhÄ• vasampattiyÄ• taá¹ƒ puÃ±Ã±aá
upaghÄ• takaupaddavÄ• naá¹ƒ vihanane samatthanti dasseti. __hutvÄ• _ti pubbakÄ• lakiriy
pakÄ• sayissÄ• mÄ«â€™â€™ ti etena sambandho. __tassÄ• _ti yaá¹ƒ ratanattayavandanÄ
__Ä• nubhÄ• venÄ• _ti balena.

5__._ evaá¹ƒ \Ne I 14/ ratanattayassa nipaccakÄ• re payojanaá¹ƒ dassetvÄ• idÄ• ni yassÄ
atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etukÄ• mo, tassÄ• tÄ• va guá¹‡Ä• bhitthavanavasena upaÃ±Ã±Ä• p
``majjhimapamÄ• á¹‡asuttaá¹…kitassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __majjhimapamÄ
nÄ• tidÄ«ghanÄ• tikhuddakapamÄ• á¹‡ehi suttantehi lakkhitassa. yathÄ• hi dÄ«ghÄ• game
yathÄ• ca saá¹ƒyuttaá¹…guttarÄ• gamesu dvÄ«su khuddakapamÄ• á¹‡Ä• ni, na evaá¹ƒ idh
majjhimÄ• ni suttÄ• ni. tena vuttaá¹ƒ __ ``majjhimapamÄ• á¹‡asuttaá¹…kitassÄ• _ti
nÄ• tidÄ«ghanÄ• tikhuddakapamÄ• á¹‡ehi suttantehi lakkhitassati atthoâ€™â€™ ti. etena ``
imassa atthÄ• nugatasamaÃ±Ã±Ä• ti dasseti. nanu ca suttÄ• ni eva Ä• gamo, kassa pana s
saccametaá¹ƒ paramatthato, suttÄ• ni pana upÄ• dÄ• ya paÃ±Ã±atto Ä• gamo. yatheva hi a
``suttaâ€™â€™ nti vohÄ• ro, evaá¹ƒ suttasamudÄ• ye ayaá¹ƒ ``Ä• gamoâ€™â€™ ti vohÄ•
sÄ• sane. Ä• gamissanti ettha, etena etasmÄ• vÄ• attatthaparatthÄ• dayoti Ä• gamo,
Ä• dikalyÄ• á¹‡Ä• diguá¹‡asampattiyÄ• uttamaá¹-á¹-hena taá¹ƒtaá¹ƒabhipatthitasamiddhih
varitabbato varo, Ä• gamo ca so varo cÄ• ti Ä• gamavaro. Ä• gamasammatehi vÄ• varoti Ä
Ä• gamavaro cÄ• ti __majjhimÄ• gamavaro, _ tassa.

buddhÄ• naá¹ƒ anubuddhÄ• naá¹ƒ __buddhÄ• nubuddhÄ• , _ buddhÄ• naá¹ƒ saccapaá¹-iv
paá¹-ividdhasaccÄ• aggasÄ• vakÄ• dayo ariyÄ• . tehi atthasaá¹ƒvaá¹‡á¹‡anÄ• guá¹‡asaá¹
__saá¹ƒvaá¹‡á¹‡itassa_. atha vÄ• buddhÄ• ca anubuddhÄ• ca buddhÄ• nubuddhÄ• ti yoj
hi vinayasuttÄ• bhidhammÄ• naá¹ƒ pakiá¹‡á¹‡akadesanÄ• divasena yo paá¹-hamaá¹ƒ attho
tassa tassa saá¹ƒvaá¹‡á¹‡anÄ• vasena saá¹…gÄ«tikÄ• rehi saá¹…gahaá¹ƒ Ä• ropitoti. __p
aÃ±Ã±atitthiyÄ• naá¹ƒ vÄ• danimmathanassa, tesaá¹ƒ diá¹-á¹-higatabhaÃ±janassÄ• ti attho
mÅ«lapariyÄ• yasuttasabbÄ• savasuttÄ• dÄ«su diá¹-á¹-higatikÄ• naá¹ƒ diá¹-á¹-higatadosav
__saccakasuttaá¹ƒ_ (MN I 353) __upÄ• lisuttÄ• _dÄ«su (MN II 56) saccakÄ• dÄ«naá¹ƒ mic
visesato ``paravÄ• damathanoâ€™â€™ ti thomitoti. saá¹ƒvaá¹‡á¹‡anÄ• su cÄ• yaá¹ƒ Ä• ca
taá¹ƒtaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su Ä• dito tassa tassa saá¹ƒvaá¹‡á¹‡etabbassa dhammassa
thomanÄ• . tathÄ• hi __sumaá¹…galavilÄ• sinÄ«sÄ• ratthapakÄ• sinÄ«manorathapÅ«raá¹
ca yathÄ• kkamaá¹ƒ ``saddhÄ• vahaguá¹‡assa, Ã±Ä• á¹‡appabhedajananassa, dhammaka
vicittapaá¹-ibhÄ• najananassa, tassa gambhÄ«raÃ±Ä• á¹‡ehi ogÄ• á¸·hassa abhiá¹‡haso n
abhidhammassÄ• â€™â€™ tiÄ• dinÄ• thomanÄ• katÄ• .

6__._ attho \Ne I 15/ kathÄ«yati etÄ• yÄ• ti atthakathÄ• , sÄ• eva __aá¹-á¹-hakathÄ• _ ttha
á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• yathÄ• ``dukkhassa pÄ«á¸·anaá¹-á¹-hoâ€™â€™ ti (Paá¹-is I 17;
paá¹-hamasaá¹…gÄ«tiyaá¹ƒ. chaá¸·abhiÃ±Ã±atÄ• ya paramena cittissariyabhÄ• vena sama

paÃ±cavidhavasitÄ• sabbhÄ• vato ca __vasino, _ therÄ• mahÄ• kassapÄ• dayo. tesaá¹ƒ _
aá¹-á¹-hakathÄ• . __saá¹…gÄ«tÄ• _ti atthaá¹ƒ pakÄ• setuá¹ƒ yuttaá¹-á¹-hÄ• ne ``ayaá¹ƒ eta
atthoâ€™â€™ ti saá¹…gahetvÄ• vuttÄ• . __anusaá¹…gÄ«tÄ• ca_ yasattherÄ• dÄ«hi pacc
dutiyatatiyasaá¹…gÄ«tÄ«su. iminÄ• attano saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gamanasuddhiá¹ƒ da

7__._ sÄ«hassa lÄ• nato gahaá¹‡ato __sÄ«haá¸·o, _ sÄ«hakumÄ• ro. taá¹ƒvaá¹ƒsajÄ• tatÄ
khattiyÄ• naá¹ƒ, tesaá¹ƒ nivÄ• satÄ• ya tambapaá¹‡á¹‡idÄ«passa ca sÄ«haá¸·abhÄ• vo ve
jambudÄ«pato Ä• nÄ«tÄ• . __athÄ• _ti pacchÄ• . aparabhÄ• ge hi nikÄ• yantaraladdhÄ«hi a
sÄ«haá¸·abhÄ• sÄ• ya aá¹-á¹-hakathÄ• á¹-hapitÄ• ti. tena mÅ«laá¹-á¹-hakathÄ• sabbasÄ•
idaá¹ƒ atthappakÄ• sanaá¹ƒ ekantena karaá¹‡Ä«yanti dasseti. tenevÄ• ha __ ``dÄ«pavÄ• s
tattha __dÄ«pavÄ• sÄ«na_nti jambudÄ«pavÄ• sÄ«naá¹ƒ, sÄ«haá¸·adÄ«pavÄ• sÄ«naá¹ƒ vÄ
á¹-hapitÄ• ti yojanÄ• .

8__._ __apanetvÄ• nÄ• _ti \Be I 17/ kaÃ±cukasadisaá¹ƒ sÄ«haá¸·abhÄ• saá¹ƒ apanetvÄ• .
__aha_nti attÄ• naá¹ƒ niddisati, __manoramaá¹ƒ bhÄ• sa_nti mÄ• gadhabhÄ• saá¹ƒ. sÄ• h
paá¹‡á¸• itÄ• naá¹ƒ manaá¹ƒ ramayatÄ«ti. tenevÄ• ha __ ``tantinayÄ• nucchavikaâ€™â€™
anulomikaá¹ƒ pÄ• á¸·ibhÄ• sÄ• yÄ• nuvidhÄ• yininti attho. __vigatadosa_nti asabhÄ• vaniru

9__._ __samayaá¹ƒ avilomento_ti siddhantaá¹ƒ avirodhento. etena atthadosÄ• bhÄ• vamÄ•
theravÄ• dÄ• pi idha pakÄ• sÄ«yissanti. __theravaá¹ƒsadÄ«pÄ• na_nti thirehi sÄ«lakkhand
therÄ• , mahÄ• kassapÄ• dayo. tehi Ä• gatÄ• Ä• cariyaparamparÄ• theravaá¹ƒso, tappariy
Ä• gamÄ• dhigamasampannattÄ• paÃ±Ã±Ä• pajjotena tassa samujjalanato __theravaá¹ƒsa
tesaá¹ƒ. vividhehi Ä• kÄ• rehi nicchÄ«yatÄ«ti vinicchayo, gaá¹‡á¹-hiá¹-á¹-hÄ• nesu khÄ«lam
vimaticchedanÄ« kathÄ• . suá¹-á¹-hu nipuá¹‡o saá¹‡ho vinicchayo etesanti __sunipuá¹‡avin
vinicchinotÄ«ti vinicchayo, yathÄ• vuttatthavisayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. suá¹-á¹-hu nipuá¹‡o che
etesanti yojetabbaá¹ƒ. etena mahÄ• kassapÄ• ditheraparamparÄ• bhato, tato eva ca avipar
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vinicchayoti tassa pamÄ• á¹‡abhÅ«tataá¹ƒ dasseti.

10__._ __sujanassa_ \Ne I 16/ __cÄ• _ti __ca_-saddo sampiá¹‡á¸• anattho. tena ``na keval
jambudÄ«pavÄ• sÄ«nameva atthÄ• ya, atha kho sÄ• dhujanatosanatthaÃ±cÄ• â€™â€™ ti
``tambapaá¹‡á¹‡idÄ«pavÄ• sÄ«nampi atthÄ• yÄ• â€™â€™ ti ayamattho siddho hoti uggaha
bahukÄ• rattÄ• . __ciraá¹-á¹-hitattha_nti ciraá¹-á¹-hitiatthaá¹ƒ, cirakÄ• laá¹-á¹-hitiyÄ• ti attho
atthappakÄ• sanaá¹ƒ aviparÄ«tapadabyaÃ±janasunikkhepassa atthasunayassa ca upÄ• ya
ciraá¹-á¹-hitiyÄ• saá¹ƒvattati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``dveme, bhikkhave, dhammÄ•
asammosÄ• ya anantaradhÄ• nÄ• ya saá¹ƒvattanti. katame dve? sunnikkhittaÃ±ca padabya
sunÄ«toâ€™â€™ ti (AN a II 20).

11__._ yaá¹ƒ \Be I 18/ atthavaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, tassÄ• mahattaá¹ƒ parihariuá¹ƒ

_tiÄ• di vuttaá¹ƒ. tenevÄ• ha ``na taá¹ƒ idha vicÄ• rayissÄ• mÄ«â€™â€™ ti. atha vÄ• yaá¹
kattukÄ• mo, tadekadesabhÄ• vena visuddhimaggo gahetabboti kathikÄ• naá¹ƒ upadesaá¹
vicÄ• ritadhamme uddesavasena dasseti __ ``sÄ«lakathÄ• â€™â€™ _tiÄ• dinÄ• . tattha __
cÄ• rittavÄ• rittÄ• divasena sÄ«lassa vitthÄ• rakathÄ• . __dhutadhammÄ• _ti piá¹‡á¸• apÄ•
kilesadhunanakadhammÄ• . __kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• nÄ«_ti pÄ• á¸·iyaá¹ƒ Ä• gat
aá¹-á¹-hakathÄ• yaá¹ƒ dveti niravasesÄ• ni yogakammassa bhÄ• vanÄ• ya pavattiá¹-á¹-hÄ•
__cariyÄ• vidhÄ• nasahito_ti rÄ• gacaritÄ• dÄ«naá¹ƒ sabhÄ• vÄ• dividhÄ• nena sahito. __j
rÅ«pÄ• vacarajjhÄ• nÄ• ni, __samÄ• pattiyo_ catasso arÅ«pasamÄ• pattiyo. aá¹-á¹-hapi vÄ
__jhÄ• nÄ• ni, _ samÄ• pajjanavasÄ«bhÄ• vappattiyÄ• __samÄ• pattiyo. jhÄ• nÄ• ni_ vÄ•
__samÄ• pattiyo_ phalasamÄ• pattinirodhasamÄ• pattiyo.

12__._ lokiyalokuttarabhedÄ• cha abhiÃ±Ã±Ä• yo __sabbÄ• abhiÃ±Ã±Ä• yo_. __Ã±Ä• á¹‡
Ä• gatanayena ekavidhÄ• dinÄ• paÃ±Ã±Ä• ya saá¹ƒkaletvÄ• sampiá¹‡á¸• etvÄ• nicchayo

13__._ paccayadhammÄ• naá¹ƒ hetÄ• dÄ«naá¹ƒ paccayuppannadhammÄ• naá¹ƒ hetupaco
desanÄ• __paccayÄ• kÄ• radesanÄ• , _ paá¹-iccasamuppÄ• dakathÄ• ti attho. sÄ• pana
nikÄ• yantaraladdhisaá¹…kararahitatÄ• ya suá¹-á¹-hu parisuddhÄ• , ghanavinibbhogassa su
saá¹‡hasukhumÄ• , ekattanayÄ• disahitÄ• ca tattha vicÄ• ritÄ• ti Ä• ha __ ``suparisuddhan
paá¹-isambhidÄ• dÄ«su Ä• gatanayaá¹ƒ avissajjetvÄ• va vicÄ• ritattÄ• __avimuttatantimag

14__._ __iti_ \Ne I 17/ __pana sabba_nti __iti_-saddo parisamÄ• pane, __pana_-saddo vac
sabbanti attho. __idhÄ• _ti imissÄ• aá¹-á¹-hakathÄ• ya. __na taá¹ƒ vicÄ• rayissÄ• mi_ puna
adhippÄ• yo.

15__._ idÄ• ni tasseva avicÄ• raá¹‡assa ekantakÄ• raá¹‡aá¹ƒ niddhÄ• rento __ ``majjhe vis
_tiÄ• dimÄ• ha. tattha ``majjhe á¹-hatvÄ• â€™â€™ ti etena majjhaá¹-á¹-habhÄ• vadÄ«pane
catunnaá¹ƒ Ä• gamÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• visuddhimaggo, na __sumaá¹
asÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• ti dasseti. ``visesatoâ€™â€™ ti ca idaá¹ƒ vinayÄ• bhidham
yathÄ• rahaá¹ƒ atthavaá¹‡á¹‡anÄ• hoti evÄ• ti katvÄ• vuttaá¹ƒ.

16__._ __iccevÄ• _ti iti eva. __tampÄ«_ti visuddhimaggampi. __etÄ• yÄ• _ti papaÃ±casÅ«d
``sÄ«haá¸·adÄ«paá¹ƒ Ä• bhatÄ• â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• karaá¹‡assa nimittaá
``dÄ«pavÄ• sÄ«namatthÄ• ya, sujanassa ca tuá¹-á¹-hatthaá¹ƒ, ciraá¹-á¹-hitatthaÃ±ca dham
payojanaá¹ƒ, ``majjhimÄ• gamavarassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti etena piá
tatohaá¹ƒ sÄ«haá¸·abhÄ• saâ€™â€™ ntiÄ• dinÄ• , ``sÄ«lakathÄ• â€™â€™ tiÄ• dinÄ• ca k
sÄ«lakathÄ• dÄ«naá¹ƒ avicÄ• raá¹‡ampi hi idha karaá¹‡appakÄ• ro evÄ• ti.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

1__._ vibhÄ• gavantÄ• naá¹ƒ \Ne I 18/ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanamukher
paá¹‡á¹‡Ä• savaggasuttÄ• divasena majjhimÄ• gamassa vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tatt
nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti yaá¹ƒ vuttaá¹ƒ ``majjhimÄ• gamavar
pakÄ• sayissÄ• mÄ«â€™â€™ ti, tasmiá¹ƒ vacane. yÄ• majjhimÄ• gamapariyÄ• yena majjh
paá¹‡á¹‡Ä• sÄ• dito edisÄ• ti dasseti ``majjhimasaá¹…gÄ«ti nÄ• mÄ• â€™â€™ tiÄ• dinÄ• .
aá¹-á¹-hakathÄ• ya vijÄ• nÄ• tha majjhimasaá¹…gÄ«tiyÄ• atthaâ€™â€™ nti ettha yassÄ•
atthaá¹ƒ vijÄ• nÄ• thÄ• ti vuttaá¹ƒ, sÄ• majjhimasaá¹…gÄ«ti nÄ• ma paá¹‡á¹‡Ä• sÄ• dito e
dasakÄ• paá¹‡á¹‡Ä• sÄ• , mÅ«le Ä• dimhi paá¹‡á¹‡Ä• sÄ• , mÅ«labhÅ«tÄ• vÄ• paá¹‡á¹‡
majjhe bhavÄ• majjhimÄ• , majjhimÄ• ca sÄ• paá¹‡á¹‡Ä• sÄ• cÄ• ti __majjhimapaá¹‡á¹‡
paá¹‡á¹‡Ä• sÄ• __uparipaá¹‡á¹‡Ä• sÄ• _. __paá¹‡á¹‡Ä• sattayasaá¹…gahÄ• _ti paá¹‡á¹‡

ayaá¹ƒ saá¹…gaho nÄ• ma jÄ• tisaÃ±jÄ• tikiriyÄ• gaá¹‡anavasena catubbidho. tattha ``yÄ•
sammÄ• vÄ• cÄ• , yo ca sammÄ• kammanto, yo ca sammÄ• Ä• jÄ«vo \Be I 20/, ime dhamm
saá¹…gahitÄ• â€™â€™ ti (MN I 462) ayaá¹ƒ jÄ• tisaá¹…gaho. ``yo cÄ• vuso visÄ• kha, sam
sammÄ• sati, yo ca sammÄ• samÄ• dhi, ime dhammÄ• samÄ• dhikkhandhe saá¹…gahitÄ•
saÃ±jÄ• tisaá¹…gaho. ``yÄ• cÄ• vuso visÄ• kha, sammÄ• diá¹-á¹-hi, yo ca sammÄ• saá¹…
paÃ±Ã±Ä• kkhandhe saá¹…gahitÄ• â€™â€™ ti ayaá¹ƒ kiriyÄ• saá¹…gaho. ``haÃ±ci cakkhÄ
rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchati, tena vata re vattabbe cakkhÄ• yatanaá¹ƒ rÅ«pakkha
nti (Kv 471) ayaá¹ƒ gaá¹‡anasaá¹…gaho. ayameva ca idhÄ• dhippeto. tena vuttaá¹ƒ ``paá¹‡
paá¹‡á¹‡Ä• sattayaparigaá¹‡anÄ• â€™â€™ ti.

__vaggato_ti samÅ«hato, so panettha dasakavasena veditabbo. yebhuyyena hi sÄ• sane c
tenevÄ• ha __ ``ekekÄ• ya paá¹‡á¹‡Ä• sÄ• ya paÃ±ca paÃ±ca vagge katvÄ• â€™â€™ _ti.
pannarasavaggasaá¹ƒyogÄ• ti attho. keci pana samÄ• yogasaddaá¹ƒ samudÄ• yatthaá¹ƒ va
aá¹-á¹-hakkharo gÄ• thÄ• pÄ• do ``padaâ€™â€™ nti adhippeto, tasmÄ• ``akkharato cha ak
caturÄ• sÄ«tuttarasatÄ• dhikÄ• ni catucattÄ• lÄ«sa sahassÄ• ni ca akkharÄ• nÄ«â€™â€™
bhavitabbanti vadanti. yasmÄ• pana navakkharo yÄ• va dvÄ• dasakkharo ca gÄ• thÄ• pÄ•
tÄ• disÄ• nampi gÄ• thÄ• naá¹ƒ vasena aá¸• á¸• hateyyagÄ• thÄ• sataá¹ƒ bhÄ• á¹‡avÄ• ro
satta akkharasatasahassÄ• ni cattÄ• lÄ«saÃ±ca sahassÄ• ni tepaÃ±Ã±Ä• saÃ±ca akkharÄ•
evaÃ±hi padabhÄ• á¹‡avÄ• ragaá¹‡anÄ• hi akkharagaá¹‡anÄ• saá¹ƒsandati, netarathÄ• .
dvattiá¹ƒsakkharÄ• naá¹ƒ gÄ• thÄ• naá¹ƒ vasena aá¸• á¸• hateyyagÄ• thÄ• sataá¹ƒ, ayaÃ±
bhÄ• á¹‡avÄ• ragaá¹‡anÄ• ca padagaá¹‡anÄ• nusÄ• rena laddhÄ• ti veditabbÄ• . imamev
suttagaá¹‡anÄ• nantaraá¹ƒ bhÄ• á¹‡avÄ• re agaá¹‡etvÄ• padÄ• ni gaá¹‡itÄ• ni. tatridaá¹ƒ

``bhÄ• á¹‡avÄ• rÄ• yathÄ• pi hi, majjhimassa pakÄ• sitÄ• .

upaá¸• á¸• habhÄ• á¹‡avÄ• ro ca, tevÄ«satipadÄ• dhiko ||

satta satasahassÄ• ni, akkharÄ• naá¹ƒ vibhÄ• vaye.

cattÄ• lÄ«sa sahassÄ• ni, tepaÃ±Ã±Ä• saÃ±ca akkharaâ€™â€™ nti ||

__anusandhito_ti \Be I 21/ desanÄ• nusandhito. ekasmiá¹ƒ eva hi sutte purimapacchimÄ• n
sambandho anusandhÄ• nato anusandhi. ettha ca attajjhÄ• sayÄ• nusandhi parajjhÄ• sayÄ
ajjhÄ• sayÄ• nusandhi. so pana katthaci desanÄ• ya vippakatÄ• ya dhammaá¹ƒ suá¹‡antÄ•
desentassa satthu sÄ• vakassa dhammapaá¹-iggÄ• hakÄ• naÃ±ca ajjhÄ• sayavasena, katth
vasena hotÄ«ti samÄ• sato tippakÄ• ro. tena vuttaá¹ƒ __ ``pucchÄ• nusandhiajjhÄ• sayÄ• n
saá¹…khepato tividho anusandhÄ«â€™â€™ _ti. saá¹…khepeneva ca catubbidho anusandh
vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca `kiá¹ƒ nu kho, bhante, orimaá¹ƒ tÄ«raá
tÄ«raá¹ƒ, ko majjhe saá¹ƒsÄ«do, ko thale ussÄ• do, ko manussaggÄ• ho, ko amanussaggÄ
antopÅ«tibhÄ• voâ€™ tiâ€™â€™ (SN b IV 241) ? evaá¹ƒ pucchantÄ• naá¹ƒ vissajjentena b
pavattitadesanÄ• vasena __pucchÄ• nusandhÄ«_ veditabbo. ``atha kho aÃ±Ã±atarassa bhi
parivitakko udapÄ• di `iti kira bho rÅ«paá¹ƒ anattÄ• ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , anattakatÄ• ni kammÄ• ni kamattÄ• naá¹ƒ phusissantÄ«â€™ ti
bhikkhuno cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya bhikkhÅ« Ä• mantesi á¹-hÄ• naá¹ƒ kho pa
yaá¹ƒ idhekacco moghapuriso avidvÄ• avijjÄ• gato taá¹‡hÄ• dhipateyyena cetasÄ• satthus
atidhÄ• vitabbaá¹ƒ maÃ±Ã±eyya `iti kira bho rÅ«paá¹ƒ anattÄ• ... pe ... phusissantÄ«â€™ t
maÃ±Ã±atha \Ne I 20/, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti (MN I
ajjhÄ• sayaá¹ƒ viditvÄ• bhagavatÄ• pavattitadesanÄ• vasena __parajjhÄ• sayÄ• nusandhi

``tassa mayhaá¹ƒ brÄ• hmaá¹‡a etadahosi `yaá¹ƒnÅ«nÄ• haá¹ƒ yÄ• tÄ• rattiyo abhiÃ±Ã±
cÄ• tuddasÄ« paÃ±cadasÄ« aá¹-á¹-hamÄ« ca pakkhassa, tathÄ• rÅ«pÄ• su rattÄ«su yÄ• n
vanacetiyÄ• ni rukkhacetiyÄ• ni bhiá¹ƒsanakÄ• ni salomahaá¹ƒsÄ• ni, tathÄ• rÅ«pesu senÄ
nÄ• mÄ• haá¹ƒ bhayabheravaá¹ƒ passeyyaâ€™ ntiâ€™â€™ (MN I 49) evaá¹ƒ bhagavatÄ•
doso ca pÄ• pako lobhassa ca pahÄ• nÄ• ya dosassa ca pahÄ• nÄ• ya atthi majjhimÄ• pa
I 22/ Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹
evaá¹ƒ dhammasenÄ• patinÄ• ca attano ajjhÄ• sayeneva pavattitadesanÄ• vasena __attaj
yena pana dhammena Ä• dimhi desanÄ• uá¹-á¹-hitÄ• , tassa anurÅ«padhammavasena vÄ•
yesu suttesu upari desanÄ• Ä• gacchati, tesaá¹ƒ vasena __yathÄ• nusandhi_ veditabbo. se
__Ä• kaá¹…kheyyasutte_ (MN I 65) heá¹-á¹-hÄ• sÄ«lena desanÄ• uá¹-á¹-hitÄ• , upari abhi
__vatthusutte_ (MN I 70) heá¹-á¹-hÄ• kilesena desanÄ• uá¹-á¹-hitÄ• , upari brahmavihÄ• r
__kosambakasutte_ (MN I 491) heá¹-á¹-hÄ• bhaá¹‡á¸• anena desanÄ• uá¹-á¹-hitÄ• , upari

Ä• gatÄ• . __kakacÅ«pame_ (MN I 222) heá¹-á¹-hÄ• akkhantiyÄ• vasena desanÄ• uá¹-á¹-
Ä• gatÄ• ti.

__vitthÄ• rato panetthÄ• _ti evaá¹ƒ saá¹…khepato tividho catubbidho ca anusandhi ettha e
majjhimanikÄ• ye tasmiá¹ƒ tasmiá¹ƒ sutte yathÄ• rahaá¹ƒ vitthÄ• rato vibhajitvÄ• viÃ±Ã±Ä•
navasatÄ• dhikÄ• ni tÄ«á¹‡i anusandhisahassÄ• ni honti. yathÄ• cetaá¹ƒ paá¹‡á¹‡Ä• sÄ• c
majjhimasaá¹…gÄ«tiyÄ• sarÅ«padassanatthaá¹ƒ hoti, evaá¹ƒ pakkhepadosapariharaá¹‡att
paá¹‡á¹‡Ä• sÄ• dÄ«su vavatthitesu tabbinimuttaá¹ƒ kiÃ±ci suttaá¹ƒ yÄ• va ekaá¹ƒ padampi
majjhimasaá¹…gÄ«tiyÄ• ti kassaci vattuá¹ƒ okÄ• so na siyÄ• ti.

evaá¹ƒ paá¹‡á¹‡Ä• savaggasuttabhÄ• á¹‡avÄ• rÄ• nusandhibyaÃ±janato majjhimasaá¹…g
naá¹ƒ Ä• dito paá¹-á¹-hÄ• ya saá¹ƒvaá¹‡á¹‡etukÄ• mo attano saá¹ƒvaá¹‡á¹‡anÄ• ya tassÄ•
paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkameneva pavattabhÄ• vaá¹ƒ dassetuá¹ƒ
mÅ«lapaá¹‡á¹‡Ä• sÄ• Ä• dÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha yathÄ• paccayaá¹ƒ tattha ta
ca vippakiá¹‡á¹‡Ä• naá¹ƒ dhammavinayÄ• naá¹ƒ saá¹…gahetvÄ• gÄ• yanaá¹ƒ \Ne I 21/ ka
mahÄ• visayattÄ• pÅ«janÄ«yattÄ• ca mahatÄ« saá¹…gÄ«tÄ«ti mahÄ• saá¹…gÄ«ti, paá¹-h
paá¹-hamamahÄ• saá¹…gÄ«ti, tassÄ• pavattitakÄ• lo paá¹-hamamahÄ• saá¹…gÄ«tikÄ• lo,
__paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le_. nidadÄ• ti desanaá¹ƒ desakÄ• lÄ• divasena avidita
nidassetÄ«ti __nidÄ• naá¹ƒ, _ yo lokiyehi ``upogghÄ• toâ€™â€™ ti \Be I 23/ vuccati, svÄ• y
sutaâ€™â€™ ntiÄ• diko gantho veditabbo, na pana ``sanidÄ• nÄ• haá¹ƒ, bhikkhave, dhamm
(AN a III 126) viya ajjhÄ• sayÄ• didesanuppattihetu. tenevÄ• ha __ ``evaá¹ƒ me sutantiÄ• d
Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ• namÄ• dÄ«â€™â€™ _ti. kA
paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkamena saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• n
__sumaá¹…galavilÄ• siniyaá¹ƒ_ (Sv-pá¹- I nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•) pana attanÄ• vi
gahetabbÄ• ti imissÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya mahantataá¹ƒ pariharanto __ ``sÄ• panesÄ•

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. mÅ«lapariyÄ• yavaggo

1. mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ•

abbhantaranidÄ• navaá¹‡á¹‡anÄ•

<1> evaá¹ƒ \Ne I 22/ \Be I 24/ bÄ• hiranidÄ• ne vattabbaá¹ƒ atidisitvÄ• idÄ• ni abhantarani
paá¹-á¹-hÄ• ya saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``yaá¹ƒ panetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha ya
karontena saá¹ƒvaá¹‡á¹‡etabbe dhamme padavibhÄ• gaá¹ƒ padatthaÃ±ca dassetvÄ• tato
piá¹‡á¸• attÄ• didassanavasena saá¹ƒvaá¹‡á¹‡anÄ• kÄ• tabbÄ• , tasmÄ• padÄ• ni tÄ• va

nipÄ• tapadaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __padavibhÄ• go_ti padÄ• naá¹ƒ viseso, na
ca padavibhÄ• go ca padavibhÄ• go, padaviggaho ca padavibhÄ• go ca __padavibhÄ• go_
padapadaviggahÄ• padavibhÄ• gasaddena vuttÄ• ti veditabbaá¹ƒ. tattha padaviggaho ``su
__subhagavanaá¹ƒ, _ sÄ• lÄ• naá¹ƒ rÄ• jÄ• , sÄ• lo ca so rÄ• jÄ• ca itipi sÄ• larÄ• jÄ• â€™
samÄ• sapadesu daá¹-á¹-habbo.

__atthato_ti padatthato. taá¹ƒ pana padatthaá¹ƒ atthuddhÄ• rakkamena paá¹-hamaá¹ƒ eva
``evaá¹ƒ-saddo tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __avadhÄ• raá¹‡Ä• dÄ«_ti ettha __Ä• di_
idamatthapucchÄ• parimÄ• á¹‡Ä• diatthÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tathÄ• hi ``eva
puthusippÄ• yatanÄ• ni (DN I 163), evavidho evamÄ• kÄ• roâ€™â€™ ti ca Ä• dÄ«su idaá¹ƒ
gata-saddo hi pakÄ• rapariyÄ• yo, tathÄ• vidhÄ• kÄ• ra-saddÄ• ca. tathÄ• hi vidhayuttaga
pakÄ• ratthe vadanti. ``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• kappitakesamassÅ« Ä• mukkam
odÄ• tavatthavasanÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paric
etarahi sÄ• cariyakoti. no hidaá¹ƒ, bho gotamÄ• â€™â€™ tiÄ• dÄ«su (DN I 286) pucchÄ• y
``evaá¹ƒlahuparivattaá¹ƒ (AN a I 48) evamÄ• yupariyantoâ€™â€™ ti (Vin III 12) ca Ä• dÄ«s

nanu \Ne I 23/ ca ``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• , evamÄ• yupariyantoâ€™â€™ ti etth
pucchanÄ• kÄ• raparimÄ• á¹‡Ä• kÄ• rÄ• naá¹ƒ vuttattÄ• Ä• kÄ• rattho eva \Be I 25/ evaá¹ƒ
visesasabbhÄ• vato. Ä• kÄ• ramattavÄ• cako hi evaá¹ƒ-saddo Ä• kÄ• ratthoti adhippeto yat
tiÄ• dÄ«su (MN I 234, 396), na pana Ä• kÄ• ravisesavÄ• cako. evaÃ±ca katvÄ• ``evaá¹ƒ jÄ
tiÄ• dÄ«ni upamÄ• diudÄ• haraá¹‡Ä• ni upapannÄ• ni honti. tathÄ• hi ``yathÄ• pi ... pe ... b
ettha puppharÄ• siá¹-á¹-hÄ• niyato manussÅ«papatti-sappurisÅ«panissaya-saddhammassa
bhogasampatti-Ä• didÄ• nÄ• di-puÃ±Ã±akiriyahetusamudÄ• yato sobhÄ• -sugandhatÄ• dig
pahÅ«tÄ• puÃ±Ã±akiriyÄ• maritabbasabhÄ• vatÄ• ya maccena sattena kattabbÄ• ti jotitatt
puppharÄ• simÄ• lÄ• guá¹‡Ä• va upamÄ• , tesaá¹ƒ upamÄ• kÄ• ro yathÄ• -saddena aniyan
upamÄ• kÄ• ranigamanatthoâ€™â€™ ti vattuá¹ƒ yuttaá¹ƒ. so pana upamÄ• kÄ• ro niyamiya
Ä• ha __ ``upamÄ• yaá¹ƒ Ä• gatoâ€™â€™ _ti. tathÄ• ``evaá¹ƒ iminÄ• Ä• kÄ• rena abhikk
upadisiyamÄ• nÄ• ya samaá¹‡asÄ• ruppÄ• ya Ä• kappasampattiyÄ• yo tattha upadisanÄ•
vuttaá¹ƒ __ ``evaá¹ƒ te ... pe ... upadeseâ€™â€™ _ti. tathÄ• __ ``evametaá¹ƒ bhagavÄ• , e
sugatÄ• â€™â€™ _ti ettha ca bhagavatÄ• yathÄ• vuttamatthaá¹ƒ aviparÄ«tato jÄ• nantehi
saá¹ƒvijjamÄ• naguá¹‡Ä• naá¹ƒ pakÄ• rehi haá¹ƒsanaá¹ƒ udaggatÄ• karaá¹‡aá¹ƒ sampaha
sampahaá¹ƒsanÄ• kÄ• roti yojetabbaá¹ƒ.

__evamevaá¹ƒ panÄ• ya_nti ettha garahaá¹‡Ä• kÄ• roti yojetabbaá¹ƒ, so ca garahaá¹‡Ä• k
tiÄ• dikhuá¹ƒsanasaddasannidhÄ• nato idha evaá¹ƒ-saddena pakÄ• sitoti viÃ±Ã±Ä• yati. ya
upamÄ• kÄ• rÄ• dayopi upamÄ• divasena vuttÄ• naá¹ƒ puppharÄ• siÄ• disaddÄ• naá¹ƒ sa
__evaá¹ƒ, bhante_ti pana dhammassa sÄ• dhukaá¹ƒ savanamanasikÄ• re sanniyojitehi bhi
á¹-hitabhÄ• vassa paá¹-ijÄ• nanavasena vuttattÄ• ettha evaá¹ƒ-saddo vacanasampaá¹-icch

__evaá¹ƒ, bhante_ sÄ• dhu, bhante, suá¹-á¹-hu, bhanteti vuttaá¹ƒ hoti. __evaÃ±ca vadehÄ«
vadÄ• mi, evaá¹ƒ samaá¹‡aá¹ƒ Ä• nandaá¹ƒ vadehÄ«â€™â€™ ti yo evaá¹ƒ vadanÄ• kÄ• r
evaá¹ƒsaddena nidassÄ«yatÄ«ti __ ``nidassaneâ€™â€™ _ti vuttoti. __evaá¹ƒ no_ti etthÄ• p
yathÄ• vuttadhammÄ• naá¹ƒ ahitadukkhÄ• vahabhÄ• ve sanniá¹-á¹-hÄ• najananatthaá¹ƒ ar
``saá¹ƒvattanti vÄ• no vÄ• , kathaá¹ƒ vo ettha hotÄ«â€™â€™ ti pucchÄ• ya katÄ• ya ``eva
ti vuttattÄ• tadÄ• kÄ• rasanniá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ-saddena vibhÄ• vitanti viÃ±Ã±Ä• yati.
dhammÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanÄ• kÄ• ro niyamiyamÄ• no avadhÄ• raá¹
ettha hotÄ«tiÄ• dÄ«su avadhÄ• raá¹‡eâ€™â€™ _ti.

__nÄ• nÄ• nayanipuá¹‡a_nti \Ne I 24/ ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹
nandiyÄ• vattatipukkhalasÄ«havikkÄ«á¸·itaaá¹…kusadisÄ• locanasaá¹…khÄ• tÄ• vÄ• Ä• d
nÄ• nÄ• vidhÄ• nayÄ• nÄ• nÄ• nayÄ• , nayÄ• vÄ• pÄ• á¸·igatiyo, tÄ• ca paÃ±Ã±attianup
saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomissakÄ• divasena kusalÄ• divasena khand
samayavimuttÄ• divasena á¹-hapanÄ• divasena kusalamÅ«lÄ• divasena tikappaá¹-á¹-hÄ• n
nÄ• nÄ• nayÄ• . tehi nipuá¹‡aá¹ƒ saá¹‡haá¹ƒ sukhumanti __nÄ• nÄ• nayanipuá¹‡aá¹ƒ_. Ä•
sassatÄ• dibhedena, tattha ca apparajakkhatÄ• dibhedena aneke, attajjhÄ• sayÄ• dayo eva
uppattihetu etassÄ• ti __anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ_. __atthabyaÃ±janasampann
atthabyaÃ±janaparipuá¹‡á¹‡aá¹ƒ upanetabbÄ• bhÄ• vato,
saá¹…kÄ• sanapakÄ• sana-vivaraá¹‡a-vibhajana-uttÄ• nÄ«karaá¹‡a-paÃ±Ã±attivasena cha
akkhara-padabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__vividhapÄ• á¹-ihÄ• riya_nti ettha pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ (Ud-a 1; It-a nid
Spk-pá¹- I 1.1 devatÄ• saá¹ƒyutta) ``paá¹-ipakkhaharaá¹‡ato, rÄ• gÄ• dikilesÄ• panayanato
__pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vadanti, bhagavato pana paá¹-ipakkhÄ• rÄ• gÄ• dayo na s
puthujjanÄ• nampi vigatÅ«pakkilese aá¹-á¹-haguá¹‡asamannÄ• gate citte hatapaá¹-ipakkhe
tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• idha __ ``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vat
mahÄ• kÄ• ruá¹‡ikassa bhagavato veneyyagatÄ• ca kilesÄ• paá¹-ipakkhÄ• , tesaá¹ƒ haraá
``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vuttaá¹ƒ, evaá¹ƒ sati yuttametaá¹ƒ. atha vÄ• bhagavato ca
paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ haraá¹‡ato __pÄ• á¹-ihÄ• riyaá¹ƒ_. te hi diá¹-á¹-hiharaá¹‡a
diá¹-á¹-hipakÄ• sane asamatthabhÄ• vena ca iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apar
``paá¹-Ä«â€™â€™ ti vÄ• ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa atthaá¹ƒ bodheti ``tas
paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su (Sn 985; Nid
citte vigatÅ«pakkilese ca katakiccena pacchÄ• haritabbaá¹ƒ pavattetabbanti pÄ• á¹-ihÄ• riy
upakkilesesu catutthajjhÄ• namaggehi haritesu pacchÄ• haraá¹‡aá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ, i
ca vigatÅ«pakkilesena katakiccena ca sattahitatthaá¹ƒ puna pavattetabbÄ• , haritesu ca atta
parasattÄ• naá¹ƒ upakilesaharaá¹‡Ä• ni hontÄ«ti pÄ• á¹-ihÄ• riyÄ• ni bhavanti. pÄ• á¹-ihÄ•
__pÄ• á¹-ihÄ• riyaá¹ƒ, _ pÄ• á¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ• sanisamudÄ• ye bhav

__pÄ• á¹-ihÄ• riya_nti vuccati. pÄ• á¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo ca paá¹-i
jÄ• taá¹ƒ, tasmiá¹ƒ vÄ• nimittabhÅ«te, tato vÄ• Ä• gatanti \Ne I 25/ __pÄ• á¹-ihÄ• riyaá¹ƒ_
iddhiÄ• dibhedena visayabhedena ca bahuvidhassa bhagavato desanÄ• yaá¹ƒ labbhamÄ• n
``vividhapÄ• á¹-ihÄ• riyaâ€™â€™ _nti.

__na aÃ±Ã±athÄ• _ti bhagavato sammukhÄ• sutÄ• kÄ• rato na aÃ±Ã±athÄ• ti attho, na pa
acinteyyÄ• nubhÄ• vÄ• hi bhagavato desanÄ• . evaÃ±ca katvÄ• ``sabbappakÄ• rena ko sa
idaá¹ƒ vacanaá¹ƒ samatthitaá¹ƒ bhavati, dhÄ• raá¹‡abaladassanaÃ±ca na virujjhati sutÄ• kA
adhippetattÄ• . na hettha atthantaratÄ• parihÄ• ro dvinnampi atthÄ• naá¹ƒ ekavisayattÄ• . it
desanÄ• ya sabbathÄ• paá¹-iggahaá¹‡e samattho asamattho cÄ• ti Ä• pajjeyyÄ• ti.

``yo paro na hoti, so attÄ• â€™â€™ ti evaá¹ƒ vuttÄ• ya niyakajjhattasaá¹…khÄ• tÄ• ya sas
tividhopi me-saddo kiÃ±cÄ• pi ekasmiá¹ƒyeva atthe dissati, karaá¹‡asampadÄ• nasÄ• minid
vijjamÄ• naá¹ƒ bhedaá¹ƒ sandhÄ• yÄ• ha __ ``me-saddo tÄ«su atthesu dissatÄ«â€™â€™ _

kiÃ±cÄ• pi upasaggo kiriyaá¹ƒ viseseti, jotakabhÄ• vato pana satipi tasmiá¹ƒ sutasaddo eva
vadatÄ«ti anupasaggassa sutasaddassa atthuddhÄ• re saupasaggassa gahaá¹‡aá¹ƒ na viru
``saupasaggo ca anupasaggo cÄ• â€™â€™ _tiÄ• dimÄ• ha. __assÄ• _ti sutasaddassa. kar
sutasadde sambhavantÄ«ti vuttaá¹ƒ __ ``upadhÄ• ritanti vÄ• upadhÄ• raá¹‡anti vÄ• \Be I 2
__mayÄ• ti atthe satÄ«_ti yadÄ• me-saddassa kattuvasena karaá¹‡aniddeso, tadÄ• ti attho
satÄ«_ti yadÄ• sambandhavasena sÄ• miniddeso, tadÄ• .

suta-saddasannidhÄ• ne payuttena evaá¹ƒ-saddena savanakiriyÄ• jotakena bhavitabbanti
sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaâ€™â€™ _nti. __Ä• di_-saddena samp
paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tadabhinÄ«haá¹-Ä• naÃ±ca manodvÄ• rikaviÃ±Ã±Ä
veditabbaá¹ƒ. sabbesampi vÄ• kyÄ• naá¹ƒ eva-kÄ• ratthasahitattÄ• __ ``sutaâ€™â€™ _nti
ayamattho labbhatÄ«ti Ä• ha __ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti. etena avad
nirÄ• saá¹…kataá¹ƒ dasseti. yathÄ• ca sutaá¹ƒ sutamevÄ• ti niyametabbaá¹ƒ, taá¹ƒ samm
``anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ _nti. atha vÄ• saddantaratthÄ
vadatÄ«ti __suta_nti asutaá¹ƒ na hotÄ«ti ayametassa atthoti vuttaá¹ƒ __ ``assavanabhÄ• va
_ti \Ne I 26/. iminÄ• diá¹-á¹-hÄ• divinivattanaá¹ƒ karoti. idaá¹ƒ vuttaá¹ƒ hoti ``na idaá¹ƒ may
diá¹-á¹-haá¹ƒ, na sayambhuÃ±Ä• á¹‡ena sacchikataá¹ƒ, atha kho sutaá¹ƒ, taÃ±ca kho samm
tenevÄ• ha --- __ ``anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ _nti. avadhÄ
__evaá¹ƒ_-sadde ayamatthayojanÄ• karÄ«yatÄ«ti tadapekkhassa suta-saddassa ayamatth
``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti. tenevÄ• ha __ ``anÅ«nÄ• nadhikÄ• viparÄ«
_nti. savanasaddo cettha kammattho veditabbo ``suyyatÄ«â€™â€™ ti.

evaá¹ƒ savanahetusuá¹‡antapuggalasavanavisesavasena padattayassa ekena pakÄ• rena

idÄ• ni pakÄ• rantarehipi taá¹ƒ dassetuá¹ƒ __ ``tathÄ• evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tatth
bhagavato sammukhÄ• dhammassavanÄ• kÄ• rena pavattÄ• manodvÄ• raviÃ±Ã±Ä• á¹‡a
nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattituá¹ƒ samatthÄ• . tathÄ• ca vuttaá¹ƒ __ ``sotadv
__nÄ• nappakÄ• renÄ• _ti vakkhamÄ• nÄ• naá¹ƒ anekavihitÄ• naá¹ƒ byaÃ±janatthaggahaá
imissÄ• yojanÄ• ya Ä• kÄ• rattho evaá¹ƒ-saddo gahitoti dÄ«peti. __pavattibhÄ• vappakÄ• s
atthibhÄ• vappakÄ• sanaá¹ƒ. __sutanti dhammappakÄ• sana_nti yasmiá¹ƒ Ä• rammaá¹‡e \
viÃ±Ã±Ä• á¹‡avÄ«thi nÄ• nappakÄ• rena pavattÄ• , tassa dhammattÄ• vuttaá¹ƒ, na sutasa
vuttassevatthassa pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ __ ``ayaÃ±hetthÄ• â€™â€™ _tiÄ• di. tattha __v
karaá¹‡atthe karaá¹‡avacanaá¹ƒ. __mayÄ• _ti kattuatthe.

__evanti niddisitabbappakÄ• sana_nti nidassanatthaá¹ƒ evaá¹ƒ-saddaá¹ƒ gahetvÄ• vuttaá
niddisitabbattÄ• bhÄ• vÄ• bhÄ• vato. tena evaá¹ƒ-saddena sakalampi suttaá¹ƒ paccÄ• maá
suta-saddassa kiriyÄ• saddattÄ• savanakiriyÄ• ya ca sÄ• dhÄ• raá¹‡aviÃ±Ã±Ä• á¹‡apabar
puggalavohÄ• roti vuttaá¹ƒ __ ``sutanti puggalakiccappakÄ• sanaâ€™â€™ _nti. na hi pugga
dhammapabandhe savanakiriyÄ• labbhatÄ«ti.

__yassa cittasantÄ• nassÄ• _tiÄ• dipi Ä• kÄ• ratthameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• purim
atthayojanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __Ä• kÄ• rapaÃ±Ã±attÄ«_ti upÄ• dÄ• paÃ±Ã±at
pavattiÄ• kÄ• rÅ«pÄ• dÄ• navasena tathÄ• vuttÄ• . __sutanti visayaniddeso_ti sotabbabhÅ
savanakiriyÄ• kattupuggalassa savanakiriyÄ• vasena pavattiá¹-á¹-hÄ• nanti katvÄ• vuttaá¹ƒ
cittasantÄ• navinimuttassa paramatthato kassaci kattu abhÄ• vepi saddavohÄ• rena
buddhiparikappitabhedavacanicchÄ• ya cittasantÄ• nato aÃ±Ã±aá¹ƒ viya taá¹ƒsamaá¹…giá
``cittasantÄ• nena_ \Ne I 27/ __taá¹ƒsamaá¹…ginoâ€™â€™ _ti. savanakiriyÄ• visayopi sota
savanakiriyÄ• vasena pavattacittasantÄ• nassa idha paramatthato kattubhÄ• vato, savanav
vÄ• savanakiriyÄ• bhÄ• vato taá¹ƒkiriyÄ• kattu ca visayo hotÄ«ti vuttaá¹ƒ __ ``taá¹ƒsamaá¹
_ti. sutÄ• kÄ• rassa ca therassa sammÄ• nicchitabhÄ• vato Ä• ha __ ``gahaá¹‡asanniá¹-á¹-
avadhÄ• raá¹‡atthaá¹ƒ evaá¹ƒ-saddaá¹ƒ gahetvÄ• ayamatthayojanÄ• katÄ• ti daá¹-á¹-hab

pubbe sutÄ• naá¹ƒ nÄ• nÄ• vihitÄ• naá¹ƒ suttasaá¹…khÄ• tÄ• naá¹ƒ atthabyaÃ±janÄ• naá
Ä• kÄ• rassa nidassanassa, avadhÄ• raá¹‡assa vÄ• pakÄ• sanasabhÄ• vo evaá¹ƒ-saddoti
puggalapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tadhammapabandhabyÄ• pÄ• ratÄ• ya vuttaá¹ƒ --
puggalakiccaniddesoâ€™â€™ _ti. savanakiriyÄ• pana puggalavÄ• dinopi viÃ±Ã±Ä• á¹‡ani
viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti Ä• ha __ ``sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€™ _ti. ``m
ekanteneva sattavisayattÄ• viÃ±Ã±Ä• á¹‡akiccassa ca tattheva samodahitabbato \Be I 30/
ubhayakiccayuttapuggalaniddesoâ€™â€™ _ti vuttaá¹ƒ. avijjamÄ• napaÃ±Ã±attivijjamÄ• na
yathÄ• kkamaá¹ƒ evaá¹ƒ-sadda --- suta-saddÄ• naá¹ƒ atthÄ• ti te
tathÄ• rÅ«pa-paÃ±Ã±atti-upÄ• dÄ• nabhÅ«ta-dhammapabandhabyÄ• pÄ• rabhÄ• vena das
puggalakiccaniddeso, sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€™ _ti. ettha ca

karaá¹‡akiriyÄ• kattukammavisesappakÄ• sanavasena puggalabyÄ• pÄ• ravisayapuggalab
gahaá¹‡Ä• kÄ• ragÄ• hakatabbisayavisesaniddesavasena kattukaraá¹‡abyÄ• pÄ• rakattuni
catasso atthayojanÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

sabbassapi saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipajjitabbattÄ•
vijjamÄ• nÄ• divasena chasu paÃ±Ã±attibhedesu antogadhattÄ• tesu ``evaâ€™â€™ ntiÄ•
sarÅ«paá¹ƒ niddhÄ• rento Ä• ha --- __ ``evanti ca meti cÄ• â€™â€™ _tiÄ• di. tattha ``evaâ€
ti ca vuccamÄ• nassatthassa Ä• kÄ• rÄ• dino dhammÄ• naá¹ƒ asallakkhaá¹‡abhÄ• vato av
--- __ ``saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ _ti. tattha
__saccikaá¹-á¹-haparamatthavasenÄ• _ti bhÅ«tatthauttamatthavasena. idaá¹ƒ vuttaá¹ƒ hoti
mÄ• yÄ• marÄ«ciÄ• dayo viya abhÅ«tattho, anussavÄ• dÄ«hi gahetabbo viya anuttamattho
rÅ«pasaddÄ• disabhÄ• vo, ruppanÄ• nubhavanÄ• disabhÄ• vo vÄ• attho saccikaá¹-á¹-ho p
tathÄ• ``evaá¹ƒ meâ€™â€™ ti padÄ• naá¹ƒ atthoti. etamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ•
taâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __suta_nti pana saddÄ• yatanaá¹ƒ sandhÄ• yÄ• ha __ ``vijja
teneva hi __ ``yaÃ±hi taá¹ƒ ettha sotena upaladdhaâ€™â€™ _nti vuttaá¹ƒ, ``sotadvÄ• rÄ• n
nti pana vutte atthabyaÃ±janÄ• disabbaá¹ƒ labbhati.

__taá¹ƒ_ \Ne I 28/ __taá¹ƒ upÄ• dÄ• ya vattabbato_ti sotapathamÄ• gate dhamme upÄ• dÄ
upadhÄ• ritÄ• kÄ• rÄ• dino paccÄ• masanavasena ``evaâ€™â€™ nti, sasantatipariyÄ• pan
ti vattabbattÄ• ti attho. diá¹-á¹-hÄ• disabhÄ• varahite saddÄ• yatane pavattamÄ• nopi sutav
tatiyaâ€™â€™ ntiÄ• diko viya paá¹-hamÄ• dÄ«ni diá¹-á¹-hamutaviÃ±Ã±Ä• te apekkhitvÄ• v
``diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbatoâ€™â€™ _ti asutaá¹ƒ na hotÄ«ti hi sutanti pakÄ
attanÄ• paá¹-ividdhÄ• suttassa pakÄ• ravisesÄ• ``evaâ€™â€™ nti therena paccÄ• maá¹-á
``asammohaá¹ƒ dÄ«petÄ«â€™â€™ _ti. __nÄ• nappakÄ• rapaá¹-ivedhasamattho hotÄ«_ti e
suttassa nÄ• nappakÄ• rataá¹ƒ duppaá¹-ivijjhataÃ±ca dasseti. __sutassa asammosaá¹ƒ dÄ«
yÄ• thÄ• vato dassiyamÄ• nattÄ• vuttaá¹ƒ. __asammohenÄ• _ti sammohÄ• bhÄ• vena, pa
savanakÄ• lasambhÅ«tÄ• ya taduttarakÄ• lapaÃ±Ã±Ä• siddhi. evaá¹ƒ __asammosenÄ• _ti
byaÃ±janÄ• naá¹ƒ paá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambhÄ«ro, yathÄ• sutadhÄ• raá¹‡amev
satiyÄ• byÄ• pÄ• ro adhiko, paÃ±Ã±Ä• tattha guá¹‡Ä«bhÅ«tÄ• ti vuttaá¹ƒ __ ``paÃ±Ã±Ä• p
_tiÄ• di ``paÃ±Ã±Ä• ya pubbaá¹…gamÄ• â€™â€™ ti katvÄ• . pubbaá¹…gamatÄ• cettha pa
``manopubbaá¹…gamÄ• â€™â€™ tiÄ• dÄ«su (Dhp 1, 2) viya. pubbaá¹…gamatÄ• ya vÄ• c
Ä• vajjanÄ• dÄ«naá¹ƒ viya appadhÄ• natte paÃ±Ã±Ä• pubbaá¹…gamÄ• etissÄ• ti ayampi
__satipubbaá¹…gamÄ• yÄ• ti_ etthÄ• pi vuttanayÄ• nusÄ• rena yathÄ• sambhavamattho ve
__atthabyaÃ±janasampannassÄ• _ti atthabyaÃ±janaparipuá¹‡á¹‡assa,
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__yonisomanasikÄ• raá¹ƒ dÄ«peti_ evaá¹ƒ-saddena vuccamÄ• nÄ• naá¹ƒ Ä• kÄ• ranidass
aviparÄ«tasaddhammavisayattÄ• ti adhippÄ• yo. __avikkhepaá¹ƒ dÄ«petÄ«_ti ``mÅ«lapariy
bhÄ• sitaâ€™â€™ ntiÄ• dipucchÄ• vasena pakaraá¹‡appattassa vakkhamÄ• nassa suttass
na sambhavatÄ«ti katvÄ• vuttaá¹ƒ. __vikkhittacittassÄ• _tiÄ• di tassevatthassa samatthana
__sabbasampattiyÄ• _ti atthabyaÃ±janadesakapayojanÄ• disampattiyÄ• . aviparÄ«tasaddh
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthehi yonisomanasikÄ• rassa, saddhammassavanena
yonisomanasikÄ• rena phalabhÅ«tena attasammÄ• paá¹‡idhipubbekatapuÃ±Ã±atÄ• naá¹ƒ
evaá¹ƒ avikkhepena phalabhÅ«tena kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ saddhammassavanasappuri
dassetabbÄ• siyÄ• assutavato sappurisÅ«panissayarahitassa ca tadabhÄ• vato. __na hi v
samatthanavacanena pana avikkhepena kÄ• raá¹‡abhÅ«tena sappurisÅ«panissayena ca p
saddhammassavanassa siddhi dassitÄ• . ayaá¹ƒ panettha adhippÄ• yo yutto siyÄ• ---
saddhammassavanasappurisÅ«panissayÄ• \Ne I 29/ na \Be I 32/ ekantena avikkhepassa k
bÄ• hiraá¹…gattÄ• , avikkhepo pana sappurisÅ«panissayo viya saddhammassavanassa ek
avikkhepena sappurisÅ«panissayasiddhijotanÄ• na samatthitÄ• va, no na samatthitÄ• vikk
sappurisapayirupÄ• sanÄ• bhÄ• vassa atthasiddhattÄ• . ettha ca purimaá¹ƒ phalena kÄ• ra
nadÄ«pÅ«rena viya upari vuá¹-á¹-hisabbhÄ• vassa, dutiyaá¹ƒ kÄ• raá¹‡ena phalassa siddhi
daá¹-á¹-habbaá¹ƒ ekantavassinÄ• viya meghavuá¹-á¹-hÄ• nena vuá¹-á¹-hippavattiyÄ• .

bhagavato vacanassa atthabyaÃ±janapabhedaparicchedavasena sakalasÄ• sanasampatti
niravasesaparahitapÄ• ripÅ«rikÄ• raá¹‡anti vuttaá¹ƒ __ ``evaá¹ƒ bhaddako Ä• kÄ• roâ€™â€
sambandho. __pacchimacakkadvayasampatti_nti attasammÄ• paá¹‡idhipubbekatapuÃ±Ã±a
guá¹‡advayaá¹ƒ. aparÄ• paravuttiyÄ• cettha cakkabhÄ• vo, caranti etehi sattÄ• sampattib
sandhÄ• ya vuttaá¹ƒ ``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ d
catucakkaá¹ƒ vattatÄ«â€™â€™ tiÄ• di (AN a IV 31). purimapacchimabhÄ• vo cettha desan
__pacchimacakkadvayasiddhiyÄ• _ti pacchimacakkadvayassa atthitÄ• ya. sammÄ• paá¹‡ih
suddhÄ• sayo hoti tadasuddhihetÅ«naá¹ƒ kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vatoti Ä• ha --- __ ``Ä
hotÄ«â€™â€™ _ti. tathÄ• hi vuttaá¹ƒ ``sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato
``katapuÃ±Ã±osi tvaá¹ƒ Ä• nanda, padhÄ• namanuyuÃ±ja, khippaá¹ƒ hohisi anÄ• savoâ€™
tenevÄ• ha __ ``Ä• sayasuddhiyÄ• adhigamabyattisiddhÄ«â€™â€™ _ti. __payogasuddhiy
yonisomanasikÄ• rapubbaá¹…gamassa dhammassavanapayogassa visadabhÄ• vena. tath
``Ä• gamabyattisiddhÄ«â€™â€™ _ti. sabbassa vÄ• kÄ• yavacÄ«payogassa niddosabhÄ• v
hi vippaá¹-isÄ• rÄ• bhÄ• vato avikkhittacitto pariyattiyaá¹ƒ visÄ• rado hotÄ«ti.

__nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakenÄ• _tiÄ• dinÄ• atthabyaÃ±janesu therassa evaá¹
asammohÄ• sammosadÄ«panato catupaá¹-isambhidÄ• vasena atthayojanaá¹ƒ dasseti. tatt
__sotabbabhedapaá¹-ivedhadÄ«pakenÄ• _ti etena ayaá¹ƒ suta-saddo evaá¹ƒ-saddasannid
vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sÄ• maÃ±Ã±eneva \Be I 33/ sotabbadhammavisesaá¹ƒ Ä
manodiá¹-á¹-hikaraá¹‡Ä• pariyattidhammÄ• naá¹ƒ anupekkhanasuppaá¹-ivedhÄ• visesato

te vuttanayena yonisomanasikÄ• radÄ«pakena evaá¹ƒsaddena yojetvÄ• , savanadhÄ• raá¹
pariyattidhammÄ• naá¹ƒ visesena sotÄ• vadhÄ• napaá¹-ibaddhÄ• ti te avikkhepadÄ«paken
dassento sÄ• sanasampattiyÄ• \Ne I 30/ dhammassavane ussÄ• haá¹ƒ janeti. tattha __dha
__manasÄ• nupekkhitÄ• _ti ``idha sÄ«laá¹ƒ kathitaá¹ƒ, idha samÄ• dhi, idha paÃ±Ã±Ä• , et
anusandhiyoâ€™â€™ tiÄ• dinÄ• nayena manasÄ• anu anu pekkhitÄ• . __diá¹-á¹-hiyÄ• su
nijjhÄ• nakkhantibhÅ«tÄ• ya, Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya vÄ• diá¹-á¹-hiyÄ• tatt
vuttarÅ«pÄ• rÅ«padhamme ``iti rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• suá¹-á¹-hu
paá¹-ividdhÄ• .

__sakalena vacanenÄ• _ti pubbe tÄ«hi padehi visuá¹ƒ visuá¹ƒ yojitattÄ• vuttaá¹ƒ. __attano
``mamedaâ€™â€™ nti attani aá¹-á¹-hapento. __asappurisabhÅ«mi_nti akataÃ±Ã±utaá¹ƒ ``i
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ pariyÄ• puá¹‡itvÄ• attano dahatÄ«â€™â€™ ti
anariyavohÄ• rÄ• vatthaá¹ƒ, sÄ• eva anariyavohÄ• rÄ• vatthÄ• asaddhammo. nanu ca Ä•
vacanaâ€™â€™ nti adhimÄ• nassa, mahÄ• kassapattherÄ• dÄ«naÃ±ca tadÄ• saá¹…kÄ• y
asappurisabhÅ«misamatikkamÄ• divacanaá¹ƒ niratthakanti? nayidamevaá¹ƒ ``evaá¹ƒ me su
ayampi attho vibhÄ• vitoti dassanato. keci pana ``devatÄ• naá¹ƒ parivitakkÄ• pekkhaá¹ƒ tat
codanÄ• anavakÄ• sÄ• vÄ• â€™â€™ ti vadanti. tasmiá¹ƒ kira khaá¹‡e ekaccÄ• naá¹ƒ deva
parivitakko udapÄ• di ``bhagavÄ• ca parinibbuto, ayaÃ±ca Ä• yasmÄ• desanÄ• kusalo, idÄ
sakyakulappasuto tathÄ• gatassa bhÄ• tÄ• cÅ«á¸·apituputto, kiá¹ƒ nu kho sayaá¹ƒ sacchik
udÄ• hu bhagavatoyeva vacanaá¹ƒ yathÄ• sutaâ€™â€™ nti. evaá¹ƒ tadÄ• saá¹…kitappakÄ
asappurisabhÅ«misamokkamÄ• dito atikkamÄ• di vibhÄ• vitanti. __appetÄ«_ti nidasseti.
diá¹-á¹-hadhammikasamparÄ• yikaparamatthesu yathÄ• rahaá¹ƒ satte netÄ«ti netti, dhamm

daá¸·hataraniviá¹-á¹-hÄ• vicikicchÄ• __kaá¹…khÄ• _. nÄ• tisaá¹ƒsappanÄ• matibhedama
__assaddhiyaá¹ƒ vinÄ• seti_ bhagavatÄ• desitattÄ• , sammukhÄ• vassa paá¹-iggahitattÄ•
khalitaduruttÄ• digahaá¹‡adosÄ• bhÄ• vato \Be I 34/ ca. ettha ca paá¹-hamÄ• dayo tisso att
Ä• kÄ• rÄ• diatthesu aggahitavisesameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• dassitÄ• , tato parÄ•
evaá¹ƒ-saddaá¹ƒ gahetvÄ• vibhÄ• vitÄ• , pacchimÄ• pana tisso yathÄ• kkamaá¹ƒ Ä• kÄ• n
avadhÄ• raá¹‡atthaÃ±ca evaá¹ƒ-saddaá¹ƒ gahetvÄ• yojitÄ• ti daá¹-á¹-habbaá¹ƒ.

eka-saddo aÃ±Ã±aseá¹-á¹-hÄ• sahÄ• yasaá¹…khyÄ• dÄ«su dissati. tathÄ• hesa ``sassato
saccaá¹ƒ moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27) aÃ±Ã±a
``cetaso ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su (DN I 228) seá¹-á¹-hatthe, ``eko vÅ«pakaá¹-á¹-
405) asahÄ• ye, ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ•
saá¹…khyÄ• yaá¹ƒ. idhÄ• pi saá¹…khyÄ• yanti dassento Ä• ha __ ``ekanti gaá¹‡anapariccha
__kÄ• laÃ±ca samayaÃ±cÄ• _ti yuttakÄ• laÃ±ca paccayasÄ• maggiÃ±ca __khaá¹‡o_ti okÄ•
maggabrahmacariyassa okÄ• so tappaccayapaá¹-ilÄ• bhahetuttÄ• . khaá¹‡o eva ca samayo

``samayoâ€™â€™ ti ca vuccati, so ekovÄ• ti hi attho __mahÄ• samayo_ti mahÄ• samÅ«ho
sikkhÄ• padapÅ«raá¹‡assa hetupi. __samayappavÄ• dake_ti diá¹-á¹-hippavÄ• dake. tattha
attano attano samayaá¹ƒ pavadantÄ«ti. __atthÄ• bhisamayÄ• _ti hitapaá¹-ilÄ• bhÄ• . abhisa
abhisamayo attho __abhisamayaá¹-á¹-ho_ti pÄ«á¸·anÄ• dÄ«ni abhisametabbabhÄ• vena ek
vuttÄ• ni. abhisamayassa vÄ• paá¹-ivedhassa visayabhÅ«to attho __abhisamayaá¹-á¹-ho_t
vuttÄ• ni. tattha __pÄ«á¸·anaá¹ƒ_ dukkhasaccassa taá¹ƒsamaá¹…gino hiá¹ƒsanaá¹ƒ avipph
__santÄ• po_ dukkhadukkhatÄ• divasena santÄ• panaá¹ƒ paridahanaá¹ƒ.

tattha sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ sannijjhaá¹ƒ sameti samavetÄ«ti __samayo, _ samavÄ• y
maggabrahmacariyaá¹ƒ ettha tadÄ• dhÄ• rapuggalehÄ«ti __samayo, _ khaá¹‡o. sameti etth
satto, sabhÄ• vadhammo vÄ• sahajÄ• tÄ• dÄ«hi uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ•
atthato abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ karaá¹‡aá¹ƒ \Be I 35/ viya
kappanÄ• mattasiddhena rÅ«pena voharÄ«yatÄ«ti. samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ay
avaá¹-á¹-hÄ• nanti __samayo, _ samÅ«ho yathÄ• ``samudÄ• yoâ€™â€™ ti. avayavasahÄ•
avasesapaccayÄ• naá¹ƒ samÄ• game eti phalaá¹ƒ etasmÄ• uppajjati pavattati cÄ• ti __sam
``samudayoâ€™â€™ ti. sameti saá¹ƒyojanabhÄ• vato sambandho eti attano visaye pavatta
daá¸·haggahaá¹‡abhÄ• vato vÄ• saá¹ƒyuttÄ• ayanti pavattanti sattÄ• yathÄ• bhinivesaá¹ƒ
diá¹-á¹-hi; diá¹-á¹-hisaÃ±Ã±ojanena hi sattÄ• ativiya bajjhantÄ«ti. samiti saá¹…gati samodh
paá¹-ilÄ• bho. samayanaá¹ƒ, sammÄ• vÄ• ayanaá¹ƒ apagamoti __samayo, _ pahÄ• naá¹ƒ
sammÄ• etabbo abhisametabboti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo
gacchati bujjhatÄ«ti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vÄ• vabodho. eva
__samaya_-saddassa pavatti veditabbÄ• . samayasaddassa atthuddhÄ• re abhisamayasad
vuttanayeneva veditabbaá¹ƒ. __assÄ• _ti samayasaddassa \Ne I 32/. __kÄ• lo attho_ sama
idha asambhavato, desadesakaparisÄ• naá¹ƒ viya suttassa nidÄ• nabhÄ• vena kÄ• lassa a

kasmÄ• panettha aniyamitavaseneva kÄ• lo niddiá¹-á¹-ho, na utusaá¹ƒvaccharÄ• divasena
``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. utusaá¹ƒvaccharÄ• divasena niyamaá¹ƒ akatvÄ• sa
guá¹‡o laddho hotÄ«ti dassento __ ``ye vÄ• imeâ€™â€™ _tiÄ• dimÄ• ha. sÄ• maÃ±Ã±ajot
avatiá¹-á¹-hatÄ«ti. tattha __diá¹-á¹-hadhammasukhavihÄ• rasamayo_ devasikaá¹ƒ jhÄ• nap
vÄ«tinÄ• manakÄ• lo, visesato sattasattÄ• hÄ• ni. __suppakÄ• sÄ• _ti
dasasahassilokadhÄ• tusaá¹ƒkampanaobhÄ• sapÄ• tubhÄ• vÄ• dÄ«hi pÄ• kaá¹-Ä• . yathÄ•
ekadesaá¹ƒ pakÄ• rantarehi saá¹…gahetvÄ• dassetuá¹ƒ __ ``yo cÄ• yaâ€™â€™ _ntiÄ• di
Ã±Ä• á¹‡akiccasamayo attahitapaá¹-ipattisamayo ca __abhisambodhisamayo, _ ariyatuá¹‡h
__diá¹-á¹-hadhammasukhavihÄ• rasamayo, _ karuá¹‡Ä• kiccaparahitapaá¹-ipattidhammikat
eva.

karaá¹‡avacanena \Be I 36/ niddeso katoti sambandho. __tatthÄ• _ti abhidhammatadaÃ±Ã
__tathÄ• _ti bhummakaraá¹‡ehi. __adhikaraá¹‡attho_ Ä• dhÄ• rattho. bhÄ• vo nÄ• ma kiriy

kiriyantaralakkhaá¹‡aá¹ƒ __bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ_. tattha yathÄ• kÄ• lo sabhÄ•
paramatthato avijjamÄ• nopi Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• to taá¹…khaá¹‡appavattÄ• na
abhÄ• vato ``pubbaá¹‡he jÄ• to, sÄ• yanhe gacchatÄ«â€™â€™ ti ca Ä• dÄ«su, samÅ«ho c
avijjamÄ• nopi kappanÄ• mattasiddho avayavÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• pÄ
yavarÄ• siyaá¹ƒ sambhÅ«toâ€™â€™ tiÄ• dÄ«su, evaá¹ƒ idhÄ• pÄ«ti dassento Ä• ha __ ``a
dhammÄ• naâ€™â€™ _nti. yasmiá¹ƒ kÄ• le dhammapuÃ±je vÄ• kÄ• mÄ• vacaraá¹ƒ kusal
tasmiá¹ƒ eva kÄ• le dhammapuÃ±je ca phassÄ• dayopi hontÄ«ti ayaÃ±hi tattha attho. yathÄ
duyhamÄ• nÄ• su gato, duddhÄ• su Ä• gatoâ€™â€™ ti dohanakiriyÄ• ya gamanakiriyÄ• la
``yasmiá¹ƒ samaye, tasmiá¹ƒ samayeâ€™â€™ ti ca vutte ``satÄ«â€™â€™ ti ayamattho viÃ
padatthassa sattÄ• virahÄ• bhÄ• vatoti samayassa sattÄ• kiriyÄ• ya cittassa uppÄ• dakiriyÄ
bhavanakiriyÄ• ca lakkhÄ«yati. __yasmiá¹ƒ samaye_ti yasmiá¹ƒ navame khaá¹‡e, yasmiá¹
yonisomanasikÄ• rÄ• dihetumhi, paccayasamavÄ• ye vÄ• sati kÄ• mÄ• vacaraá¹ƒ kusalaá
tasmiá¹ƒyeva khaá¹‡e, hetumhi, paccayasamavÄ• ye vÄ• phassÄ• dayopi hontÄ«ti ubhaya
bhummaniddeso kato lakkhaá¹‡abhÅ«tabhÄ• vayuttoti dassento Ä• ha __ ``khaá¹‡a ... pe ..

__hetuattho_ \Ne I 33/ __karaá¹‡attho ca sambhavati_ ``annena vasati, ajjhenena vasati, p
kudÄ• lena khaá¹‡atÄ«â€™â€™ tiÄ• dÄ«su viya. vÄ«tikkamaÃ±hi sutvÄ• bhikkhusaá¹…gh
otiá¹‡á¹‡avatthukaá¹ƒ puggalaá¹ƒ paá¹-ipucchitvÄ• vigarahitvÄ• ca taá¹ƒ taá¹ƒ vatthuá¹ƒ o
anatikkamitvÄ• teneva kÄ• lena sikkhÄ• padÄ• ni paÃ±Ã±apento bhagavÄ• viharati sikkhÄ
apekkhamÄ• no tatiyapÄ• rÄ• jikÄ• dÄ«su viya.

__accantameva_ Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va desanÄ• niá¹-á¹-hÄ• naá¹ƒ parahitap
__karuá¹‡Ä• vihÄ• rena_. __tadatthajotanattha_nti accantasaá¹ƒyogatthajotanatthaá¹ƒ. __u
kato_ yathÄ• ``mÄ• saá¹ƒ ajjhetÄ«â€™â€™ ti.

__porÄ• á¹‡Ä• _ti \Be I 37/ aá¹-á¹-hakathÄ• cariyÄ• . __abhilÄ• pamattabhedo_ti vacanama
suttavinayesu vibhattibyattayo katoti dasseti.

__seá¹-á¹-ha_nti seá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ ``seá¹-á¹-haâ€™â€™ nti vuttaá¹ƒ
seá¹-á¹-haguá¹‡asahacaraá¹‡ato. tathÄ• __uttama_nti etthÄ• pi. __gÄ• ravayutto_ti garubh
garuguá¹‡ayogato, garukaraá¹‡Ä• rahatÄ• ya vÄ• __gÄ• ravayutto_. __vuttoyeva, _ na par
__visuddhimaggassa_ imissÄ• __aá¹-á¹-hakathÄ• ya_ ekadesabhÄ• vatoti adhippÄ• yo.

aparo nayo (Spk-pá¹- I 1.1; Sp-á¹- I vinayÄ• nisaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ• ; Vism-mhá¹- I
ganthÄ• rambhakathÄ•) --- bhÄ• gavÄ• ti bhagavÄ• , bhatavÄ• ti bhagavÄ• , bhÄ• ge vanÄ
bhagavÄ• , bhattavÄ• ti bhagavÄ• , bhage vamÄ«ti bhagavÄ• , bhÄ• ge vamÄ«ti bhagavÄ•

bhagavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jino ||

tattha kathaá¹ƒ __bhÄ• gavÄ• ti bhagavÄ• _? ye te sÄ«lÄ• dayo dhammakkhandhÄ• guá¹
te anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• tathÄ• gatassa atthi upalabbhanti. tathÄ• hissa
paÃ±Ã±Ä• , vimutti, vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, hirÄ«, ottappaá¹ƒ, saddhÄ• , vÄ«riyaá¹ƒ,
sÄ«lavisuddhi, diá¹-á¹-hivisuddhi, samatho, vipassanÄ• , tÄ«á¹‡i kusalamÅ«lÄ• ni, tÄ«á¹‡i s
I 34/ sammÄ• vitakkÄ• , tisso anavajjasaÃ±Ã±Ä• , tisso dhÄ• tuyo, cattÄ• ro satipaá¹-á¹-hÄ•
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , cattÄ• ro ariyamaggÄ• , cattÄ• ri ariyaphalÄ•
catuyonipaá¹-icchedakaÃ±Ä• á¹‡aá¹ƒ, cattÄ• ro ariyavaá¹ƒsÄ• , cattÄ• ri vesÄ• rajjaÃ±Ä• á
padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…giko sammÄ• samÄ• dhi, paÃ±caÃ±Ä• á¹‡iko sammÄ•
balÄ• ni, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, paÃ±ca vimuttÄ• yatanaÃ±Ä• á¹‡Ä• ni, pa
saÃ±Ã±Ä• , cha anussatiá¹-á¹-hÄ• nÄ• ni, cha gÄ• ravÄ• , cha nissÄ• raá¹‡Ä«yÄ• dhÄ• tuy
anuttariyÄ• ni, cha nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• , cha abhiÃ±Ã±Ä• , cha asÄ• dhÄ• raá¹
aparihÄ• niyÄ• dhammÄ• , satta ariyadhammÄ• , satta ariyadhanÄ• ni, satta bojjhaá¹…gÄ•
satta nijjaravatthÅ«ni, satta \Be I 38/ saÃ±Ã±Ä• , satta dakkhiá¹‡eyyapuggaladesanÄ• , satt
khÄ«á¹‡Ä• savabaladesanÄ• , aá¹-á¹-ha paÃ±Ã±Ä• paá¹-ilÄ• bhahetudesanÄ• , aá¹-á¹-ha s
lokadhammÄ• tikkamÄ• , aá¹-á¹-ha Ä• rambhavatthÅ«ni, aá¹-á¹-ha akkhaá¹‡adesanÄ• , aá¹
aá¹-á¹-ha abhibhÄ• yatanadesanÄ• , aá¹-á¹-ha vimokkhÄ• , nava yonisomanasikÄ• ramÅ«la
pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, nava sattÄ• vÄ• sadesanÄ• , nava Ä• ghÄ• tapaá¹-ivina
nÄ• nattÄ• , nava anupubbavihÄ• rÄ• , dasa nÄ• thakaraá¹‡Ä• dhammÄ• , dasa kasiá¹‡Ä•
kusalakammapathÄ• , dasa sammattÄ• ni, dasa ariyavÄ• sÄ• , dasa asekkhadhammÄ• , da
mettÄ• nisaá¹ƒsÄ• , dvÄ• dasa dhammacakkÄ• kÄ• rÄ• , terasa dhutaguá¹‡Ä• , cuddasa bu
vimuttiparipÄ• canÄ«yÄ• dhammÄ• , soá¸·asavidhÄ• Ä• nÄ• pÄ• nassati, soá¸·asa aparan
aá¹-á¹-hÄ• rasa buddhadhammÄ• , ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catuca
paÃ±Ã±Ä• sa udayabbayaÃ±Ä• á¹‡Ä• ni, paropaá¹‡á¹‡Ä• sa kusaladhammÄ• , sattasattati
catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• samÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ
anantanayasamantapaá¹-á¹-hÄ• napavicayapaccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni tathÄ
anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti evamÄ• dayo ana
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• guá¹‡abhÄ• gÄ• guá¹‡akoá¹-á¹-hÄ• sÄ• saá¹ƒvi
yathÄ• vuttavibhÄ• gÄ• guá¹‡abhÄ• gÄ• assa atthÄ«ti ``bhÄ• gavÄ• â€™â€™ ti vattabbe
__ ``bhagavÄ• â€™â€™ _ti vutto. evaá¹ƒ tÄ• va bhÄ• gavÄ• ti __bhagavÄ• _.

yasmÄ• sÄ«lÄ• dayo sabbe, guá¹‡abhÄ• gÄ• asesato.

vijjanti sugate tasmÄ• , __bhagavÄ• _ti pavuccatÄ«ti ||

kathaá¹ƒ __bhatavÄ• ti bhagavÄ• _? ye te sabbalokahitÄ• ya ussukkamÄ• pannehi manus
\Ne I 35/ samodhÄ• netvÄ• sammÄ• sambodhiyÄ• katamahÄ• bhinÄ«hÄ• rehi mahÄ• bod
dÄ• napÄ• ramÄ«, sÄ«la, nekkhamma, paÃ±Ã±Ä• , vÄ«riya, khanti, sacca, adhiá¹-á¹-hÄ• na
dasa pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiy
saá¹…gahavatthÅ«ni, saccÄ• dÄ«ni cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, aá¹…gapariccÄ• go
nayanadhanarajjaputtadÄ• rapariccÄ• goti paÃ±ca mahÄ• paricÄ• gÄ• , pubbayogo, pubba
Ã±Ä• tatthacariyÄ• , lokatthacariyÄ• , buddhicariyÄ• ti \Be I 39/ evamÄ• dayo, saá¹…khepat
puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• buddhakaradhammÄ• , te mahÄ• bhinÄ«hÄ• rato paá¹-á¹
satasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…kheyyÄ• ni yathÄ• hÄ• nabhÄ• giyÄ• saá¹ƒkilesa
na honti, atha kho uttaruttari visesabhÄ• giyÄ• va honti, evaá¹ƒ sakkaccaá¹ƒ nirantaraá¹ƒ ar
sambhatÄ• assa atthÄ«ti ``bhatavÄ• â€™â€™ ti vattabbe __ ``bhagavÄ• â€™â€™ _ti vutto
ga-kÄ• raá¹ƒ katvÄ• . atha vÄ• __bhatavÄ• _ti teyeva yathÄ• vutte buddhakaradhamme vu
paripÅ«resÄ«ti attho. evampi bhatavÄ• ti bhagavÄ• .

sammÄ• sambodhiyÄ• sabbe, dÄ• napÄ• ramiÄ• dike.

sambhÄ• re bhatavÄ• nÄ• tho, tenÄ• pi __bhagavÄ• _ matoti ||

kathaá¹ƒ __bhÄ• ge vanÄ«ti bhagavÄ• _? ye te catuvÄ«satikoá¹-isatasahassasaá¹…khÄ•
vaá¸·aÃ±janakasamÄ• pattibhÄ• gÄ• , te anavasesato lokahitatthaá¹ƒ attano ca diá¹-á¹-had
niccakappaá¹ƒ vani bhaji sevi bahulamakÄ• sÄ«ti bhÄ• ge vanÄ«ti __bhagavÄ• _. atha vÄ•
kusalÄ• dÄ«su khandhÄ• dÄ«su ca ye te pariÃ±Ã±eyyÄ• divasena saá¹…khepato vÄ• catu
vitthÄ• rato pana ``cakkhu pariÃ±Ã±eyyaá¹ƒ sotaá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ pariÃ±Ã±ey
(Paá¹-is I 21) aneke pariÃ±Ã±eyyabhÄ• gÄ• , ``cakkhussa samudayo pahÄ• tabbo ... pe ... j
pahÄ• tabboâ€™â€™ tiÄ• dinÄ• pahÄ• tabbabhÄ• gÄ• , ``cakkhussa nirodho ... pe ... jarÄ•
sacchikÄ• tabboâ€™â€™ tiÄ• dinÄ• sacchikÄ• tabbabhÄ• gÄ• , ``cakkhussa nirodhagÄ• m
``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• ca anekabhedÄ• bhÄ• vetabbabhÄ• g
bhaji yathÄ• rahaá¹ƒ gocarabhÄ• vanÄ• sevanÄ• naá¹ƒ vasena sevi. evampi bhÄ• ge vanÄ
ime sÄ«lÄ• dayo dhammakkhandhÄ• sÄ• vakehi sÄ• dhÄ• raá¹‡Ä• guá¹‡abhÄ• gÄ• guá¹
vineyyasantÄ• nesu patiá¹-á¹-hapeyyaâ€™â€™ nti mahÄ• karuá¹‡Ä• ya vani abhipatthayi, s
yathÄ• dhippetaphalÄ• vahÄ• ahosi. evampi __bhÄ• ge vanÄ«ti bhagavÄ• _.

yasmÄ• \Ne I 36/ Ã±eyyasamÄ• pattiguá¹‡abhÄ• ge asesato.

bhaji patthayi sattÄ• naá¹ƒ, hitÄ• ya __bhagavÄ• _ tatoti ||

kathaá¹ƒ \Be I 40/ __bhage vanÄ«ti bhagavÄ• _? samÄ• sato tÄ• va katapuÃ±Ã±ehi payoga
bhajÄ«yantÄ«ti bhagÄ• , lokiyalokuttarÄ• sampattiyo. tattha lokiye tÄ• va tathÄ• gato samb

bodhisattabhÅ«to paramukkaá¹ƒsagate vani bhaji sevi, yattha patiá¹-á¹-hÄ• ya niravasesato
samannÄ• nento buddhadhamme paripÄ• cesi, buddhabhÅ«to pana te niravajjasukhÅ«pasa
lokuttarepi vani bhaji sevi, vitthÄ• rato pana
padesarajjaissariyacakkavattisampatti-devarajjasampattiÄ• divasena-
jhÄ• navimokkhasamÄ• dhisamÄ• pattiÃ±Ä• á¹‡adassana-maggabhÄ• vanÄ• phalasacchi-
ca anekavihite anaÃ±Ã±asÄ• dhÄ• raá¹‡e bhage vani bhaji sevi. evampi __bhage vanÄ«ti b

yÄ• tÄ• sampattiyo loke, yÄ• ca lokuttarÄ• puthu.

sabbÄ• tÄ• bhaji sambuddho, tasmÄ• pi __bhagavÄ• _ matoti ||

kathaá¹ƒ __bhattavÄ• ti bhagavÄ• _? bhattÄ• daá¸·habhattikÄ• assa bahÅ« atthÄ«ti bhatta
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimitanirupamapabhÄ• vaguá¹‡avises
sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• natapparÄ• ya nir
sadevamanussÄ• ya pajÄ• ya accantÅ«pakÄ• ritÄ• ya
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡a-asÄ«tianubyaÃ±jana-byÄ• mappabhÄ• dianaÃ±Ã±asÄ•
visesapaá¹-imaá¹‡á¸• ita-rÅ«pakÄ• yatÄ• ya yathÄ• bhucca-guá¹‡Ä• dhigatena ``itipi so bha
tiÄ• dinayappavattena lokattayabyÄ• pinÄ• suvipulena suvisuddhena ca thutighosena sama
ukkaá¹ƒsapÄ• ramippattÄ• su appicchatÄ• santuá¹-á¹-hiÄ• dÄ«su suppatiá¹-á¹-hitabhÄ• vat
dasabalacatuvesÄ• rajjÄ• diniratisayaguá¹‡avisesa-samaá¹…gibhÄ• vato ca rÅ«pappamÄ•
ghosappamÄ• á¹‡o ghosappasanno, lÅ«khappamÄ• á¹‡o lÅ«khappasanno, dhammappamÄ
catuppamÄ• á¹‡ike lokasannivÄ• se sabbathÄ• pi pasÄ• dÄ• vahabhÄ• vena samantapÄ• s
sattÄ• naá¹ƒ sadevamanussÄ• naá¹ƒ Ä• darabahumÄ• nagÄ• ravÄ• yatanatÄ• ya paramap
ovÄ• de patiá¹-á¹-hitÄ• aveccappasÄ• dena samannÄ• gatÄ• honti, kenaci asaá¹ƒhÄ• riyÄ
samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• . tathÄ
tattha pasÄ• daá¹ƒ na pariccajanti, tassa vÄ• Ä• á¹‡aá¹ƒ daá¸·habhattibhÄ• vato. tenevÄ• l

``yo \Ne I 37/ \Be I 41/ ve __kataÃ±Ã±Å«_ katavedi dhÄ«ro.

kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«â€™â€™ ti || (J II 17.78).

á¹• 02 ``seyyathÄ• pi, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati, eva
mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ«vitah
(AN c 8.20; Ud 45; Vin II 385) ca.

evaá¹ƒ bhattavÄ• ti __bhagavÄ• _ niruttinayena ekassa ta-kÄ• rassa lopaá¹ƒ katvÄ• itaras

guá¹‡Ä• tisayayuttassa, yasmÄ• lokahitesino.

sambhattÄ• bahavo satthu, bhagavÄ• tena vuccatÄ«ti ||

kathaá¹ƒ __bhage vamÄ«ti bhagavÄ• _? yasmÄ• tathÄ• gato bodhisattabhÅ«topi purimÄ• pÅ«rento bhagasaá¹…khÄ• taá¹ƒ siriá¹ƒ issariyaá¹ƒ yasaÃ±ca vami, uggiri, kheá¸·apiá¹‡á¸• chaá¸• á¸• ayi; pacchimattabhÄ• vepi hatthÄ• gataá¹ƒ cakkavattisiriá¹ƒ devalokÄ• dhipaccas catudÄ«pissariyaá¹ƒ cakkavattisampattisannissayaá¹ƒ sattaratanasamujjalaá¹ƒ yasaÃ±ca ti nirapekkho pahÄ• ya abhinikkhamitvÄ• sammÄ• sambodhiá¹ƒ abhisambuddho, tasmÄ• im __bhagavÄ• _. atha vÄ• bhÄ• ni nÄ• ma nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokavisesasannissayÄ• sobhÄ• kappa vami tannivÄ• sisattÄ• vÄ• sasamatikkamanato, tappaá¹-ibaddhachandarÄ• gapahÄ• nena bhagavÄ• .

cakkavattisiriá¹ƒ yasmÄ• , yasaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

pahÄ• si lokacittaÃ±ca, sugato bhagavÄ• tatoti ||

kathaá¹ƒ __bhÄ• ge vamÄ«ti bhagavÄ• _? bhÄ• gÄ• nÄ• ma sabhÄ• gadhammakoá¹-á¹-h khandhÄ• yatanadhÄ• tÄ• divasena, tatthÄ• pi rÅ«pavedanÄ• divasena, pathaviyÄ• diatÄ«t bhagavÄ• sabbaá¹ƒ papaÃ±caá¹ƒ sabbaá¹ƒ yogaá¹ƒ __sabbaá¹ƒ_ ganthaá¹ƒ sabbaá¹ƒ sa amataá¹ƒ dhÄ• tuá¹ƒ samadhigacchanto vami uggiri, anapekkho chaá¸• á¸• ayi na paccÄ• g ``sabbatthameva pathaviá¹ƒ \Ne I 38/ Ä• paá¹ƒ \Be I 42/ tejaá¹ƒ vÄ• yaá¹ƒ, cakkhuá¹ƒ sotaá kÄ• yaá¹ƒ manaá¹ƒ, rÅ«pe sadde gandhe rase phoá¹-á¹-habbe dhamme, cakkhuviÃ±Ã±Ä• a manoviÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhusamphassaá¹ƒ ... pe ... manosamphassaá¹ƒ, cakkhusamph manosamphassajaá¹ƒ vedanaá¹ƒ, cakkhusamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... pe ... manosamp cakkhusamphassajaá¹ƒ cetanaá¹ƒ ... pe ... manosamphassajaá¹ƒ cetanaá¹ƒ, rÅ«pataá¹‡haa dhammataá¹‡haá¹ƒ, rÅ«pavitakkaá¹ƒ ... pe ... dhammavitakkaá¹ƒ, rÅ«pavicÄ• raá¹ƒ ... pe ... ntiÄ• dinÄ• anupadadhammavibhÄ• gavasenapi sabbeva dhammakoá¹-á¹-hÄ• se anavase anapekkhapariccÄ• gena chaá¸• á¸• ayi. vuttaá¹ƒ hetaá¹ƒ ``yaá¹ƒ taá¹ƒ, Ä• nanda, cattaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, taá¹ƒ tathÄ• gato puna paccÄ• gamissatÄ«ti netaá¹ƒ á¹ ti (DN II 183). evampi bhÄ• ge vamÄ«ti __bhagavÄ• _. atha vÄ• __bhÄ• ge vamÄ«_ti sabb sÄ• vajjÄ• navajje hÄ«napaá¹‡Ä«te kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme ariyamaggaÃ anapekkho pariccaji pajahi, paresaÃ±ca tathattÄ• ya dhammaá¹ƒ desesi. vuttampi cetaá¹ƒ ` bhikkhave, pahÄ• tabbÄ• , pageva adhammÄ• (MN I 240), kullÅ«pamaá¹ƒ vo, bhikkhave, d nittharaá¹‡atthÄ• ya, no gahaá¹‡atthÄ• yÄ• â€™â€™ tiÄ• di (MN I 240). evampi bhÄ• ge va

khandhÄ• yatanadhÄ• tÄ• di-dhammabhÄ• gÄ• mahesinÄ• .

kaá¹‡hasukkÄ• yato vantÄ• , tatopi bhagavÄ• matoti ||

 tena vuttaá¹ƒ ---

``bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ti ||

 __dhammasarÄ«raá¹ƒ paccakkhaá¹ƒ karotÄ«_ti ``yo vo, Ä• nanda, mayÄ• dhammo ca vin
vo mamaccayena satthÄ• â€™â€™ ti (DN II 216) vacanato dhammassa satthubhÄ• vapariy
vuttaá¹ƒ. __vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo_ parehi abhejjasarÄ«rattÄ• . na hi bhagava
antarÄ• yo kÄ• tunti.

 __desanÄ• sampattiá¹ƒ niddisati_ vakkhamÄ• nassa sakalassa suttassa ``evaâ€™â€™ nti
__sÄ• vakasampattiá¹ƒ niddisati_ paá¹-isambhidÄ• ppattena paÃ±casu á¹-hÄ• nesu bhagav
mayÄ• mahÄ• sÄ• vakena \Ne I 39/ sutaá¹ƒ, taÃ±ca kho mayÄ• va \Be I 43/ sutaá¹ƒ, na an
paramparÄ• bhatanti imassa atthassa dÄ«panato. __kÄ• lasampattiá¹ƒ niddisati_ bhagavÄ•
payuttassa samaya-saddassa kÄ• lassa buddhuppÄ• dapaá¹-imaá¹‡á¸• itabhÄ• vadÄ«pana
kÄ• lasampadÄ• . tenetaá¹ƒ vuccati ---

``kappakasÄ• ye kaliyuge, buddhuppÄ• do aho mahacchariyaá¹ƒ.

hutÄ• vahamajjhe jÄ• taá¹ƒ, samuditamakarandamaravindaâ€™â€™ nti || (Sv-pá¹- I 1; Spk-
rÅ«pÄ• divaggavaá¹‡á¹‡anÄ•).

 __bhagavÄ• ti desakasampattiá¹ƒ niddisati_ guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dh

 __maá¹…galadivaso sukhaá¹‡o sunakkhatta_nti ajja maá¹…galadivaso, tasmÄ• sunakkha
sukhaá¹‡o. __mÄ• atikkamÄ«_ti mÄ• rattivibhÄ• yanaá¹ƒ anudikkhantÄ• naá¹ƒ ratti atikkan
veditabbo. ukkÄ• su á¹-hitÄ• su á¹-hitÄ• ti __ukkaá¹-á¹-hÄ• _ (Sv-pá¹- I 255; Mp-á¹- II 4.36).
vijjotalantÄ«su á¹-hitÄ• patiá¹-á¹-hitÄ• ti mÅ«lavibhÅ«jÄ• dipakkhepena (pÄ• á¹‡ini III 2.5) s
veditabbÄ• . niruttinayena vÄ• ukkÄ• su á¹-hitÄ• su á¹-hitÄ• Ä• sÄ«ti __ukkaá¹-á¹-hÄ• _. a
``bhÅ«mibhÄ• gasampattiyÄ• manussasampattiyÄ• upakaraá¹‡asampattiyÄ• ca sÄ• nag
`ukkaá¹-á¹-hÄ• â€™ ti nÄ• maá¹ƒ labhÄ«â€™â€™ ti.

 __avisesenÄ• _ti na visesena, vihÄ• rabhÄ• vasÄ• maÃ±Ã±enÄ• ti attho. __iriyÄ• patha ...
iriyÄ• pathavihÄ• ro dibbavihÄ• ro brahmavihÄ• ro ariyavihÄ• roti etesu catÅ«su vihÄ• resu
__samaá¹…giparidÄ«pana_nti samaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ. __eta_nti ``viharatÄ«

tathÄ• hi taá¹ƒ ``idhekacco gihÄ«hi saá¹ƒsaá¹-á¹-ho viharati sahanandÄ« sahasokÄ«â€™â€™
241) iriyÄ• pathavihÄ• re Ä• gataá¹ƒ; ``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dÄ«su (Dhs 160; Vibh 624)
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ tiÄ• dÄ«su (DN I
309; III 230) brahmavihÄ• re; ``so kho ahaá¹ƒ aggivessana tassÄ• yeva kathÄ• ya pariyosÄ
purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva \Ne I 40/ \Be I 44/ cittaá¹ƒ saá¹‡á¹-hapemi san
karomi samÄ• dahÄ• mi, yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ tiÄ• dÄ«su (M

tattha iriyanaá¹ƒ vattanaá¹ƒ iriyÄ• , kÄ• yappayogo. tassÄ• pavattanupÄ• yabhÄ• vato á¹-h
á¹-hÄ• nasamaá¹…gÄ« vÄ• hi kÄ• yena kiÃ±ci kareyya gamanÄ• dÄ«su aÃ±Ã±atarasamaa
pavattati etena attabhÄ• vo, kÄ• yakiccaá¹ƒ vÄ• ti iriyÄ• , tassÄ• pavattiyÄ• upÄ• yabhÄ• v
á¹-hÄ• nÄ• di eva. so ca atthato gatinivattiÄ• diÄ• kÄ• rena pavatto catusantatirÅ«papaban
viharati etenÄ• ti vÄ• vihÄ• ro, iriyÄ• patho eva vihÄ• ro __iriyÄ• pathavihÄ• ro_. divi bhavo
bahulappavattiyÄ• brahmapÄ• risajjÄ• didevaloke bhavoti attho. tattha yo dibbÄ• nubhÄ• v
saá¹ƒvattatÄ«ti vÄ• dibbo, abhiÃ±Ã±Ä• bhinÄ«hÄ• ravasena mahÄ• gatikattÄ• vÄ• dibbo,
__dibbavihÄ• ro, _ catasso rÅ«pÄ• vacarasamÄ• pattiyo. Ä• ruppasamÄ• pattiyopi ettheva
brahmÅ«naá¹ƒ, brahmÄ• no vÄ• vihÄ• rÄ• __brahmavihÄ• rÄ• _, catasso appamaÃ±Ã±Ä•
vihÄ• rÄ• __ariyavihÄ• rÄ• , _ cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni. __so hi bhagavÄ• ekaá¹ƒ
yadipi bhagavÄ• ekenapi iriyÄ• pathena cirataraá¹ƒ kÄ• laá¹ƒ attabhÄ• vaá¹ƒ pavattetuá¹ƒ
``upÄ• dinnakasarÄ«rassa nÄ• ma ayaá¹ƒ sabhÄ• voâ€™â€™ ti dassetuá¹ƒ vuttaá¹ƒ. yasm
katthaci vasanto veneyyÄ• naá¹ƒ dhammaá¹ƒ desento, nÄ• nÄ• samÄ• pattÄ«hi ca kÄ• laá
veneyyasattÄ• naá¹ƒ attano ca vividhaá¹ƒ hitasukhaá¹ƒ harati upaneti uppÄ• deti, tasmÄ• v
evamettha attho veditabbo.

__subhagattÄ• _ti sirÄ«kÄ• mÄ• navasena sobhanattÄ• . tenevÄ• ha __ ``sundarasirikattÄ
_ti. __chaá¹‡asamajjaussave_ti ettha __chaá¹‡aá¹ƒ_ nÄ• ma phaggunamÄ• sÄ• dÄ«su
uttaraphaggunÄ• di-abhilakkhitadivasesu saparijanÄ• naá¹ƒ manussÄ• naá¹ƒ maá¹…galaka
nÄ• ma naá¹-asamajjÄ• di. __ussavo_ nakkhattaá¹ƒ. yattha gÄ• manigamavÄ• sino tayo sa
nakkhattaghosanaá¹ƒ katvÄ• yathÄ• vibhavaá¹ƒ alaá¹…katapaá¹-iyattÄ• bhoge paribhuÃ±
\Be I 45/ kÄ«á¸·anti. __tesaá¹ƒ taá¹ƒ tatheva hotÄ«_ti tesaá¹ƒ manussÄ• naá¹ƒ taá¹ƒ pattha
tannivÄ• sidevatÄ• nubhÄ• vena yebhuyyena tatheva hoti, patthanÄ• samijjhatÄ«ti attho. _
iminÄ• ``sundarakÄ• mattÄ• â€™â€™ ti etasseva padassa pakÄ• rantarena atthaá¹ƒ vibhÄ
--- kamanÄ«yaá¹-á¹-hena suá¹-á¹-hu bhajÄ«yatÄ«ti __subhagaá¹ƒ, _ subhÄ• agÄ• rukkhÄ
__subhagaá¹ƒ, _ sundarakittiyogato vÄ• __ ``subhagaâ€™â€™ _nti evampettha atthaá¹ƒ v
``subhÄ• gavaneâ€™â€™ ti paá¹-hanti, ``sundarabhÅ«mibhÄ• ge \Ne I 41/ vaneâ€™â€™ t
subhagassa nÄ• ma yakkhassa vanaá¹ƒ tena pariggahitattÄ• ti ``subhagavanaâ€™â€™ nti
bhattÄ«tiatthe taá¹ƒ vananaá¹ƒ kÄ• retÄ«ti etasmiá¹ƒ atthe vanayatÄ«ti padasiddhi veditabb
``attani sinehaá¹ƒ uppÄ• detÄ«â€™â€™ _ti. yÄ• canatthe __vanute iti vana_nti upacÄ• raka

veditabbo.

__ujuvaá¹ƒsÄ• _ti ujubhÅ«taviá¹-apÄ• . __mahÄ• sÄ• lÄ• _ti mahÄ• rukkhÄ• . __aÃ±Ã±ata
aÃ±Ã±atarassa rukkhassa mÅ«le. __vanappatijeá¹-á¹-hakarukkho_ti vanappatibhÅ«to jeá¹-á
jeá¹-á¹-hakabhÄ• va_nti vanappatibhÄ• venÄ• gataá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ padhÄ• nabhÅ
``sÄ• larÄ• jÄ• â€™â€™ ti vutto. upagatÄ• naá¹ƒ raÃ±janaá¹-á¹-hena rÄ• jÄ• , aÃ±Ã±asmin
rÄ• javohÄ• raá¹ƒ dassetuá¹ƒ __ ``supatiá¹-á¹-hitassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
Ä• lapanaá¹ƒ. nippariyÄ• yena sÄ• khÄ• dimato saá¹…ghÄ• tassa suppatiá¹-á¹-hitabhÄ• va
pavattamÄ• no mÅ«la-saddo. yasmÄ• taá¹ƒsadisesu tannissaye padese ca ruá¸·hÄ«vasen
tasmÄ• ``mÅ«lÄ• ni uddhareyyÄ• â€™â€™ ti ettha nippariyÄ• yamÅ«laá¹ƒ adhippetanti ek
Ä• ha __ ``mÅ«lamÅ«le dissatÄ«â€™â€™ _ti yathÄ• ``dukkhadukkhaá¹ƒ (SN b IV 327), rÅ
449) ca. __asÄ• dhÄ• raá¹‡ahetumhÄ«_ti asÄ• dhÄ• raá¹‡akÄ• raá¹‡e. lobhasahagatacittu
nesaá¹ƒ suppatiá¹-á¹-hitabhÄ• vasÄ• dhanato mÅ«laá¹-á¹-hena upakÄ• rake paccayadham

__tatthÄ• _ti ``ekaá¹ƒ samayaá¹ƒ bhagavÄ• ukkaá¹-á¹-hÄ• yaá¹ƒ viharati subhagavane sÄ
yaá¹ƒ vuttaá¹ƒ vÄ• kyaá¹ƒ, tatta. __siyÄ• _ti kassaci evaá¹ƒ parivitakko siyÄ• , vakkhamÄ• n
codeyya vÄ• ti attho. __atha tattha viharatÄ«_ti yadi subhagavane sÄ• larÄ• jamÅ«le vihara
nÄ• nÄ• á¹-hÄ• nabhÅ«tattÄ• \Be I 46/ ukkaá¹-á¹-hÄ• subhagavanÄ• naá¹ƒ, ekaá¹ƒ samay
idÄ• ni codako tameva attano adhippÄ• yaá¹ƒ __ ``na hi sakkÄ• â€™â€™ _tiÄ• dinÄ• vivan
aviparÄ«taá¹ƒ atthaá¹ƒ ajÄ• nantena vuttanti dassento __ ``na kho panetaá¹ƒ evaá¹ƒ daá¹-á
Ä• ha. tattha __eta_nti ``ukkaá¹-á¹-hÄ• yaá¹ƒ viharati subhagavane sÄ• larÄ• jamÅ«leâ€™â
evanti ``yadi tÄ• va bhagavÄ• â€™â€™ tiÄ• dinÄ• yaá¹ƒ taá¹ƒ bhavatÄ• coditaá¹ƒ, taá¹ƒ a
daá¹-á¹-habbaá¹ƒ, na ubhayattha apubbaacarimaá¹ƒ vihÄ• radassanatthanti attho.

idÄ• ni attano yathÄ• dhippetaá¹ƒ aviparÄ«taá¹ƒ atthaá¹ƒ, tassa ca paá¹-ikacceva vuttabhÄ
appaá¹-ividdhattaá¹ƒ pakÄ• sento __ ``nanu avocumha ... pe ... sÄ• larÄ• jamÅ«leâ€™â€™
``subhagavane \Ne I 42/ sÄ• larÄ• jamÅ«le viharatÄ«â€™â€™ cceva vattabbaá¹ƒ, na ``ukka
codanaá¹ƒ manasi katvÄ• vuttaá¹ƒ __ ``gocaragÄ• manidassanatthaâ€™â€™ _ntiÄ• di.

avassaá¹ƒ cettha gocaragÄ• makittanaá¹ƒ kÄ• tabbaá¹ƒ. tathÄ• hi taá¹ƒ yathÄ• subhagav
pabbajitÄ• nuggahakaraá¹‡Ä• dianekappayojanaá¹ƒ, evaá¹ƒ gahaá¹-á¹-hÄ• nuggahakaraá¹
dassento __ ``ukkaá¹-á¹-hÄ• kittanenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha paccayaggahaá¹‡e
upasaá¹…kamanapayirupÄ• sanÄ• naá¹ƒ okÄ• sadÄ• nena dhammadesanÄ• ya saraá¹‡es
yathÅ«panissayaá¹ƒ uparivisesÄ• dhigamÄ• vahanena ca __gahaá¹-á¹-hÄ• naggahakaraá¹
kammaá¹-á¹-hÄ• nÄ• nuyogassa ca anurÅ«pavasanaá¹-á¹-hÄ• napariggahenettha __pabba
veditabbaá¹ƒ. __karuá¹‡Ä• ya upagamanaá¹ƒ, _ na lÄ• bhÄ• dinimittaá¹ƒ, __paÃ±Ã±Ä• ya a
virodhÄ• dinimittanti upagamanÄ• pagamanÄ• naá¹ƒ nirupakkilesataá¹ƒ vibhÄ• veti. __dhar
anavajjasukhaá¹ƒ. __devÄ• naá¹ƒ upakÄ• rabahulatÄ• _ janavivittatÄ• ya. pacurajanavivitta

upasaá¹…kamitabbaá¹ƒ maÃ±Ã±anti. __tadatthaparinipphÄ• dana_nti lokatthanipphÄ• dana
buddhakiccasampÄ• dananti attho. __evamÄ• dinÄ• _ti __Ä• di_-saddena ukkaá¹-á¹-hÄ• ki
anuggaá¹‡hanaá¹ƒ dasseti, subhagavanÄ• dikittanato dhammakÄ• yassa. tathÄ• purimena
parÄ• dhÄ«nakiriyÄ• karaá¹‡aá¹ƒ, dutiyena attÄ• dhÄ«nakiriyÄ• karaá¹‡aá¹ƒ. purimena vÄ•
paÃ±Ã±Ä• kiccaá¹ƒ. purimena cassa paramÄ• ya anukampÄ• ya samannÄ• gamaá¹ƒ, pacc
samannÄ• gamaá¹ƒ \Be I 47/ dÄ«peti. bhagavÄ• hi sabbasatte paramÄ• ya anukampÄ• ya
sinehadosÄ• nupatito paramupekkhakabhÄ• vato, upekkhako ca na ca parahitasukhakaraá
mahÄ• kÄ• ruá¹‡ikabhÄ• vato.

tassa mahÄ• kÄ• ruá¹‡ikatÄ• ya lokanÄ• thatÄ• , upekkhakatÄ• ya attanÄ• thatÄ• . tathÄ•
mahÄ• karuá¹‡Ä• ya saÃ±coditamÄ• naso sakalalokahitÄ• ya ussukkamÄ• panno mahÄ• b
tadatthanipphÄ• danatthaá¹ƒ puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• re sampÄ• dento aparimitaá¹ƒ k
dukkhamanubhosi, upekkhakatÄ• ya sammÄ• patitehi dukkhehi na vikampi. tathÄ• mahÄ•
saá¹ƒsÄ• rÄ• bhimukhatÄ• , upekkhakatÄ• ya tato nibbindanÄ• . tathÄ• upekkhakatÄ• ya n
mahÄ• kÄ• ruá¹‡ikatÄ• ya tadadhigamo. tathÄ• mahÄ• kÄ• ruá¹‡ikatÄ• ya paresaá¹ƒ abhiá
sayaá¹ƒ parehi abhÄ• yanaá¹ƒ. mahÄ• kÄ• ruá¹‡ikatÄ• ya paraá¹ƒ rakkhato attano rakkhaá
attÄ• naá¹ƒ rakkhato paresaá¹ƒ rakkhaá¹‡aá¹ƒ. tenassa attahitÄ• ya paá¹-ipannÄ• dÄ«su ca
siddho hoti. tathÄ• mahÄ• kÄ• ruá¹‡ikatÄ• ya saccÄ• dhiá¹-á¹-hÄ• nassa cÄ• gÄ• dhiá¹-á¹-
upekkhakatÄ• ya upasamÄ• dhiá¹-á¹-hÄ• nassa paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nassa ca pÄ• ripÅ«
parisuddhÄ• sayapayogassa \Ne I 43/ mahÄ• kÄ• ruá¹‡ikatÄ• ya lokahitatthameva rajjasam
upagamanaá¹ƒ, upekkhakatÄ• ya tiá¹‡Ä• yapi amaÃ±Ã±amÄ• nassa tato apagamanaá¹ƒ. it
mahÄ• kÄ• ruá¹‡ikatÄ• ya lokahitatthameva dÄ• navasena sampattÄ«naá¹ƒ pariccajanÄ• ,
attano apaccÄ• sÄ«sanÄ• . evaá¹ƒ samudÄ• gamanato paá¹-á¹-hÄ• ya acchariyabbhutaguá
mahÄ• kÄ• ruá¹‡ikatÄ• ya paresaá¹ƒ hitasukhatthaá¹ƒ atidukkarakÄ• ritÄ• , upekkhakatÄ• y

tathÄ• mahÄ• kÄ• ruá¹‡ikatÄ• ya carimattabhÄ• ve jiá¹‡á¹‡Ä• turamatadassanena saÃ±jÄ
uá¸·Ä• resu devabhogasadisesu bhogesu nirapekkho mahÄ• bhinikkhamanaá¹ƒ nikkhami. t
``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• pannoâ€™â€™ tiÄ• dinÄ• (DN II 57; SN a II 4, 10) karuá¹‡
vipassanÄ• rambho \Be I 48/, upekkhakatÄ• ya buddhabhÅ«tassa satta sattÄ• hÄ• ni viveka
mahÄ• kÄ• ruá¹‡ikatÄ• ya dhammagambhÄ«rataá¹ƒ paccavekkhitvÄ• dhammadesanÄ• ya
mahÄ• brahmuno ajjhesanÄ• padesena okÄ• sakaraá¹‡aá¹ƒ, upekkhakatÄ• ya paÃ±cavagg
ananurÅ«pasamudÄ• cÄ• repi anaÃ±Ã±athÄ• bhÄ• vo. mahÄ• kÄ• ruá¹‡ikatÄ• ya katthaci
amittasaÃ±Ã±Ä• ya abhÄ• vo, upekkhakatÄ• ya katthacipi anurodhÄ• bhÄ• vena sabbattha
mahÄ• kÄ• ruá¹‡ikatÄ• ya gÄ• mÄ• dÄ«naá¹ƒ Ä• sannaá¹-á¹-hÄ• ne vasantassapi upekkha
viharaá¹‡aá¹ƒ. tena vuttaá¹ƒ ``purimena cassa paramÄ• ya annukampÄ• ya samannÄ• gam
upekkhÄ• ya samannÄ• gamaá¹ƒ dÄ«petÄ«â€™â€™ ti.

__ta_nti ``tatrÄ• â€™â€™ ti padaá¹ƒ. __desakÄ• laparidÄ«pana_nti ye desakÄ• lÄ• idha viharaá¹‡akiriyÄ• visesanabhÄ• vena vuttÄ• , tesaá¹ƒ paridÄ«pananti dassento __ ``yaá¹ƒ s dÄ«petÄ«â€™â€™ _ti Ä• ha. taá¹ƒ-saddo hi vuttassa atthassa paá¹-iniddeso, tasmÄ• idha paá¹-iniddeso bhavituá¹ƒ arahati, na aÃ±Ã±assa. ayaá¹ƒ tÄ• va tatra-saddassa paá¹-iniddes atthavibhÄ• vanÄ• . yasmÄ• pana Ä«disesu á¹-hÄ• nesu tatra-saddo dhammadesanÄ• visi vibhÄ• veti, tasmÄ• vuttaá¹ƒ __ ``bhÄ• sitabbayutte vÄ• desakÄ• le dÄ«petÄ«â€™â€™ _t bhagavÄ• dhammadesanatthaá¹ƒ bhikkhÅ« Ä• lapi abhÄ• si, tÄ• dise dese, kÄ• le vÄ• ti at tamevatthaá¹ƒ samattheti. nanu ca yattha á¹-hito bhagavÄ• ``akÄ• lo kho tÄ• vÄ• â€™â€™ dhammadesanaá¹ƒ paá¹-ikkhipi, tattheva antaravÄ«thiyaá¹ƒ á¹-hito tassa dhammaá¹ƒ deset adesetabbakÄ• le adesanÄ• ya idaá¹ƒ udÄ• haraá¹‡aá¹ƒ. tenevÄ• ha __ ``akÄ• lo kho tÄ• v tattha vuttaá¹ƒ \Ne I 44/ ``antaragharaá¹ƒ paviá¹-á¹-hamhÄ• â€™â€™ ti (Ud 10), tampi tass pariyÄ• yena dassanatthaá¹ƒ vuttaá¹ƒ. tassa hi tadÄ• addhÄ• naparissamena rÅ«pakÄ• ye balavapÄ«tivegena nÄ• makÄ• ye, tadubhayassa vÅ«pasamaá¹ƒ Ä• gamento papaÃ±capa khoâ€™â€™ ti pariyÄ• yena paá¹-ikkhipi. adesetabbadese adesanÄ• ya pana udÄ• haraá¹‡ maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ \Be I 49/ rukkhamÅ«le nisÄ«di (SN a II 154), vihÄ• ra vihÄ• rapacchÄ• yÄ• yaá¹ƒ paÃ±Ã±atte Ä• sane nisÄ«dÄ«â€™â€™ ti (DN I 363) ca evamÄ saá¹…gahitaá¹ƒ.

``atha kho so, bhikkhave, bÄ• lo idha pubbe rasÄ• do idha pÄ• pÄ• ni kammÄ• ni karitvÄ• â 251) __padapÅ«raá¹‡amatte kho-saddo, _ ``dukkhaá¹ƒ kho agÄ• ravo viharati appatissoâ€™ 21) __avadhÄ• raá¹‡e, _ ``kittÄ• vatÄ• nu kho, Ä• vuso, satthu pavivittassa viharato sÄ• va nÄ• nusikkhantÄ«â€™â€™ tiÄ• dÄ«su (MN I 31) __Ä• dikÄ• latthe_. vÄ• kyÄ• rambheti att vacanÄ• laá¹…kÄ• ramattaá¹ƒ kataá¹ƒ hoti, Ä• dikÄ• latthena vÄ• kyassa upaÃ±Ã±Ä• sama niyamadassanaá¹ƒ, tasmÄ• Ä• mantesi evÄ• ti Ä• mantane niyamo dassito hotÄ«ti.

``bhagavÄ• ti lokagarudÄ«panaâ€™â€™ nti kasmÄ• vuttaá¹ƒ, nanu pubbepi bhagavÄ• -sa pubbe vutto, taá¹ƒ panassa yathÄ• vutte á¹-hÄ• ne viharaá¹‡akiriyÄ• ya kattuvisesadassana Ä• mantanakiriyÄ• ya, idha pana Ä• mantanakiriyÄ• ya, tasmÄ• tadatthaá¹ƒ puna ``bhagav vuttanti tassatthaá¹ƒ dassetuá¹ƒ __ ``bhagavÄ• ti lokagarudÄ«panaâ€™â€™ _nti Ä• ha. __kathÄ• savanayuttapuggalavacana_nti vakkhamÄ• nÄ• ya mÅ«lapariyÄ• yadesanÄ• ya s catÅ«supi parisÄ• su bhikkhÅ« eva edisÄ• naá¹ƒ desanÄ• naá¹ƒ visesena bhÄ• janabhÅ«tÄ sÄ• tisayasÄ• sanasampaá¹-iggÄ• hakabhÄ• vadassanatthaá¹ƒ idha bhikkhugahaá¹‡anti da dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha __bhikkhakoti bhikkhÅ«_ti bhikkhanadhammatÄ• ya bhikkhÅ«ti attho. __bhikkhÄ• ca buddhÄ• dÄ«hipi ajjhupagataá¹ƒ bhikkhÄ• cariyaá¹ƒ uÃ±chÄ• cariyaá¹ƒ ajjhupagatattÄ• an __bhikkhÅ«_. yo hi koci appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya agÄ• pabbajito, so kasigorakkhÄ• dÄ«hi jÄ«vikÄ• kappanaá¹ƒ hitvÄ• liá¹…gasampaá¹-icchanene

ajjhupagatattÄ• __bhikkhu, _ parapaá¹-ibaddhajÄ«vikattÄ• vÄ• vihÄ• ramajjhe kÄ• jabhatt
bhikkhÄ• cariyaá¹ƒ \Ne I 45/ ajjhupagatoti __bhikkhu, _ piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ•
ussÄ• hajÄ• tattÄ• vÄ• bhikkhÄ• cariyaá¹ƒ ajjhupagatoti __bhikkhÅ«_ti evampettha attho d
nayenÄ• _ti ``bhinnapaá¹-adharoti bhikkhu, bhindati pÄ• pake akusale dhammeti bhikkhu, b
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dinÄ• __vibhaá¹
__Ã±Ä• pane_ti avabodhane, paá¹-ivedaneti attho.

__bhikkhanasÄ«latÄ• _tiÄ• dÄ«su __bhikkhanasÄ«latÄ• _ bhikkhanena Ä• jÄ«vanasÄ«latÄ
Ä• jÄ«vanasÄ«latÄ• . __bhikkhanadhammatÄ• _ ``uddissa ariyÄ• tiá¹-á¹-hantÄ«â€™â€™ t
evaá¹ƒ vuttabhikkhanasabhÄ• vatÄ• , na sambhÄ• vanÄ• kohaÃ±Ã±asabhÄ• vatÄ• . __bhik
``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™ ti (Dhp 168) vacanaá¹ƒ anussaritvÄ• tattha appam
__sÄ«laá¹ƒ_ nÄ• ma pakatisabhÄ• vo, idha pana tadadhiá¹-á¹-hÄ• naá¹ƒ. __dhammo_ti vat
``sÄ«laá¹ƒ_ nÄ• ma vatasamÄ• dÄ• naá¹ƒ, __dhammo_ nÄ• ma paveá¹‡Ä«Ä• gataá¹ƒ cÄ•
sakkaccakÄ• ritÄ• Ä• darakiriyÄ• â€™â€™ ti vaá¹‡á¹‡enti. __hÄ«nÄ• dhikajanasevita_nti y
jÄ• timadÄ• divasena uddhatÄ• unnaá¸·Ä• . ye ca gihibhÄ• ve paresu atthikabhÄ• vampi an
bhikkhÄ• cariyaá¹ƒ paramakÄ• paÃ±Ã±ataá¹ƒ maÃ±Ã±anti, tesaá¹ƒ ubhayesampi yathÄ• kh
vacanena hÄ«najanehi daliddehi paramakÄ• paÃ±Ã±ataá¹ƒ pattehi parakulesu bhikkhÄ• ca
kappentehi sevitaá¹ƒ vuttiá¹ƒ pakÄ• sento uddhatabhÄ• vaniggahaá¹ƒ karoti, adhikajanehi
uá¸·Ä• rabhogakhattiyakulÄ• dito pabbajitehi buddhÄ• dÄ«hi Ä• jÄ«vavisodhanatthaá¹ƒ sev
dÄ«nabhÄ• vaniggahaá¹ƒ karotÄ«ti yojetabbaá¹ƒ. yasmÄ• ``bhikkhavoâ€™â€™ ti vacanaá
abhimukhÄ«karaá¹‡aá¹ƒ, pakaraá¹‡ato sÄ• matthiyato ca sussÅ«sÄ• jananaá¹ƒ sakkaccasa
hoti. tasmÄ• tamatthaá¹ƒ dassento __ ``bhikkhavoti iminÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha __sÄ• dhukasavanamanasikÄ• re_ti sÄ• dhukasavane sÄ• dhukamanasikÄ• re ca. k
savanÄ• dayo sÄ• dhukaá¹ƒ pavattitÄ• hontÄ«ti? ``addhÄ• imÄ• ya sammÄ• paá¹-ipattiyÄ
hatthagatÄ• bhavissatÄ«â€™â€™ ti Ä• daragÄ• ravayogena, kathÄ• dÄ«su aparibhavanÄ•
``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ•
dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? na kathaá¹ƒ paribhoti, na kathikaá¹ƒ paribho
paribhoti, avikkhittacitto dhammaá¹ƒ suá¹‡Ä• ti ekaggacitto, yoniso ca manasi karoti. imehi k
I 51/, paÃ±cahi dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• maá¹ƒ
dhammesu sammattaâ€™â€™ nti (AN b V 151). tenevÄ• ha __ ``sÄ• dhukasavanamanasik
sÄ• sanasampattÄ«â€™â€™ _ti. __sÄ• sanasampatti_ nÄ• ma sÄ«lÄ• dinipphatti.

__paá¹-hamaá¹ƒ uppannattÄ• _ adhigamavasena. __satthucariyÄ• nuvidhÄ• yakattÄ• _ sÄ
tiá¹‡á¹‡aá¹ƒ yÄ• nÄ• naá¹ƒ vasena anudhammapaá¹-ipattisabbhÄ• vato __sakalasÄ• sanap
santikattÄ• _ti samÄ«pabhÄ• vato. __santikÄ• vacarattÄ• _ti sabbakÄ• laá¹ƒ sampayuttabh
__yathÄ• nusiá¹-á¹-ha_nti anusÄ• sanianurÅ«paá¹ƒ, anusÄ• saniá¹ƒ anavasesato paá¹-igga
bhikkhÅ«yeva sandhÄ• yÄ• _ti ye suttapariyosÄ• ne ``te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ a

paÃ±casatÄ• brÄ• hmaá¹‡apabbajitÄ• , te sandhÄ• ya.

pubbe sabbaparisasÄ• dhÄ• raá¹‡attepi bhagavato dhammadesanÄ• ya ``jeá¹-á¹-haseá¹-á
bhikkhÅ«naá¹ƒ eva Ä• mantane kÄ• raá¹‡aá¹ƒ dassetvÄ• idÄ• ni bhikkhÅ« Ä• mantetvÄ• v
dassetuá¹ƒ __ ``kimatthaá¹ƒ pana bhagavÄ• â€™â€™ _ti codanaá¹ƒ samuá¹-á¹-hÄ• pesi. ta
cintentÄ• _ti aÃ±Ã±avihitÄ• . __vikkhittacittÄ• _ti asamÄ• hitacittÄ• . __dhammaá¹ƒ paccave
tato paradivasesu vÄ• sutadhammaá¹ƒ pati pati manasÄ• avekkhantÄ• . bhikkhÅ« Ä• man
Ä• dito paá¹-á¹-hÄ• ya desanaá¹ƒ sallakkhetuá¹ƒ sakkontÄ«ti imamevatthaá¹ƒ byatirekamuk
anÄ• mantetvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__bhikkhavotÄ«_ti ca sandhivasena i-kÄ• ralopo daá¹-á¹-habbo ``bhikkhavo itÄ«â€™â€™ t
hetu-parisamÄ• panÄ• dipadatthavipariyÄ• ya-pakÄ• rÄ• vadhÄ• raá¹‡anidassanÄ• dianeka
``ruppatÄ«ti kho, bhikkhave, tasmÄ• `rÅ«paâ€™ nti vuccatÄ«â€™â€™ tiÄ• dÄ«su (SN b III
``tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• ,
me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• â€™ tiâ€™â€™
evarÅ«pÄ• naccagÄ«tavÄ• ditavisÅ«kadassanÄ• \Be I 52/ paá¹-iviratoâ€™â€™ tiÄ• dÄ«su
``mÄ• gaá¹‡á¹-hiyoti tassa brÄ• hmaá¹‡assa saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ•
nÄ• madheyyaá¹ƒ nirutti byaÃ±janamabhilÄ• poâ€™â€™ tiÄ• dÄ«su (Nidd I 73) padatthavip
bhikkhave, sappaá¹-ibhayo bÄ• lo, appaá¹-ibhayo paá¹‡á¸• ito, saupaddavo bÄ• lo, anupadd
saupasaggo bÄ• lo, anupasaggo paá¹‡á¸• itoâ€™â€™ tiÄ• dÄ«su (MN III 124) pakÄ• re; ``a
jarÄ• maraá¹‡anti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacanÄ«yaá¹ƒ, kiá¹ƒ pacca
\Ne I 47/ iti ce vadeyya, jÄ• tipaccayÄ• jarÄ• maraá¹‡anti iccassa vacanÄ«yaâ€™â€™ ntiÄ
avadhÄ• raá¹‡e; ``sabbamatthÄ«ti kho, kaccÄ• na, ayameko anto, sabbaá¹ƒ natthÄ«ti kho,
antoâ€™â€™ tiÄ• dÄ«su (SN a II 15) nidassane. idhÄ• pi nidassaneva daá¹-á¹-habbo. bhikk
Ä• mantitÄ• kÄ• ro, tamesa iti-saddo nidasseti ``bhikkhavoti Ä• mantesÄ«â€™â€™ ti. iminÄ
``bhaddanteâ€™â€™ _tiÄ• dÄ«supi yathÄ• rahaá¹ƒ iti-saddassa attho veditabbo. pubbe ``b
ti vuttattÄ• ``bhagavato paccassosuâ€™â€™ nti idha ``bhagavatoâ€™â€™ ti sÄ• mivacana
sambandhÄ«antaraá¹ƒ apekkhatÄ«ti iminÄ• adhippÄ• yena __ ``bhagavato Ä• mantanaá¹ƒ
vuttaá¹ƒ. ``bhagavatoâ€™â€™ ti pana idaá¹ƒ paá¹-issavasambandhanena sampadÄ• navac
paá¹-issuá¹‡otÄ«â€™â€™ ti.

yaá¹ƒ nidÄ• naá¹ƒ bhÄ• sitanti sambandho. etthÄ• ha --- kimatthaá¹ƒ pana dhammavinayas
nidÄ• navacanaá¹ƒ, nanu bhagavatÄ• bhÄ• sitavacanasseva saá¹…gaho kÄ• tabboti? vucc
á¹-hitiasammosasaddheyyabhÄ• vasampÄ• danatthaá¹ƒ. kÄ• ladesadesakanimittaparisÄ• p
á¹-hapitÄ• hi desanÄ• ciraá¹-á¹-hitikÄ• hoti asammosadhammÄ• saddheyyÄ• ca, desakÄ
upanibaddho viya vohÄ• ravinicchayo. teneva ca Ä• yasmatÄ• mahÄ• kassapena ``mÅ«lap
Ä• nanda, kattha bhÄ• sitaâ€™â€™ ntiÄ• dinÄ• desÄ• dipucchÄ• su katÄ• su tÄ• saá¹ƒ vis
dhammabhaá¹‡á¸• Ä• gÄ• rikena ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dinÄ• imassa suttassa n

satthusampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagavato
pubbaracanÄ• numÄ• nÄ• gamatakkÄ• bhÄ• vato sammÄ• sambuddhabhÄ• vasiddhi \Be I
pubbaracanÄ• dÄ«hi attho atthi sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya ekappamÄ•
tathÄ• Ä• cariyamuá¹-á¹-hidhammamacchariyasÄ• sanasÄ• vakÄ• nurodhÄ• bhÄ• vato kh
sabbaso khÄ«á¹‡Ä• savassa te sambhavantÄ«ti suvisuddhassa parÄ• nuggahappavatti. ev
desakasaá¹ƒkilesabhÅ«tÄ• naá¹ƒ diá¹-á¹-hisÄ«lasampadÄ• dÅ«sakÄ• naá¹ƒ avijjÄ• taá¹‡h
accantÄ• bhÄ• vasaá¹ƒsÅ«cakehi Ã±Ä• á¹‡asampadÄ• pahÄ• nasampadÄ• bhibyaÃ±jakeh
purimavesÄ• rajjadvayasiddhi, tato eva ca antarÄ• yikaniyyÄ• nikadhammesu sammohÄ• b
pacchimavesÄ• rajjadvayasiddhÄ«ti bhagavato catuvesÄ• rajjasamannÄ• gamo attahitapar
nidÄ• navacanena pakÄ• sitÄ• hoti tattha tattha sampattapariyÄ• ya ajjhÄ• sayÄ• nurÅ«pa
á¹-hÄ• nuppattikapaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panato, idha pana pathavÄ«Ä• dÄ
paá¹-ipattivibhÄ• gavavatthÄ• pakadesanÄ• dÄ«panatoti yojetabbaá¹ƒ. tena vuttaá¹ƒ
``satthusampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti.

tathÄ• \Ne I 48/ sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá
hi bhagavato natthi niratthikÄ• paá¹-ipatti, attahitatthÄ• vÄ• . tasmÄ• paresaá¹ƒ eva atthÄ
pavattasabbakiriyassa sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ ya
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ anusÄ• sana
kabyaracanÄ• , tayidaá¹ƒ satthucaritaá¹ƒ kÄ• ladesadesakaparisÄ• padesehi saddhiá¹ƒ tat
yathÄ• rahaá¹ƒ pakÄ• sÄ«yati, idha pana ``pathaviyÄ• dÄ«su vatthÅ«sÅ«â€™â€™ ti sabba
vuttaá¹ƒ ``sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti. apica satthun
sÄ• sanassa pamÄ• á¹‡abhÄ• vadassanatthaá¹ƒ nidÄ• navacanaá¹ƒ, taÃ±ca desakappam
vuttanayÄ• nusÄ• rena ``bhagavÄ• â€™â€™ ti ca iminÄ• padena vibhÄ• vitanti veditabbaá
iminÄ• tathÄ• gatassa rÄ• gadosamohÄ• disabbakilesamaladuccaritÄ• didosappahÄ• nad
anaÃ±Ã±asÄ• dhÄ• raá¹‡asuparisuddhaÃ±Ä• á¹‡akaruá¹‡Ä• diguá¹‡avisesayogaparidÄ«pa
sabbasattuttamabhÄ• vadÄ«panena ayamattho sabbathÄ• pakÄ• sito hotÄ«ti idamettha ni
mukhamattadassanaá¹ƒ.

abbhantaranidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttanikkhepavaá¹‡á¹‡anÄ•

__nikkhittassÄ• _ti \Be I 54/ desitassa. desanÄ• pi hi desetabbassa sÄ«lÄ• diatthassa vine
nikkhipanato ``nikkhepoâ€™â€™ ti vuccati. __suttanikkhepaá¹ƒ vicÄ• retvÄ• vuccamÄ• nÄ
sÄ• maÃ±Ã±ato bhagavato desanÄ• samuá¹-á¹-hÄ• nassa vibhÄ• gaá¹ƒ dassetvÄ• ``etthÄ
evaá¹ƒsamuá¹-á¹-hÄ• nÄ• â€™â€™ ti desanÄ• ya samuá¹-á¹-hÄ• ne dassite suttassa sam
vaá¹‡á¹‡anÄ• ya suviÃ±Ã±eyyattÄ• vuttaá¹ƒ. evaÃ±hi ``assutavÄ• bhikkhave puthujjanoâ€
bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savoâ€™â€™ tiÄ• dinÄ• (MN I 8), ``tathÄ• gatopi

sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• (MN I 12) ca pavattadesanÄ• anusandhidassana
tattha yathÄ• anekasataanekasahassabhedÄ• nipi suttantÄ• ni saá¹ƒkilesabhÄ• giyÄ• dipa
soá¸·asavidhataá¹ƒ nÄ• tivattanti, evaá¹ƒ attajjhÄ• sayÄ• disuttanikkhepavasena catubbidha
``cattÄ• ro hi suttanikkhepÄ• â€™â€™ _ti.

ettha ca yathÄ• attajjhÄ• sayassa aá¹-á¹-huppattiyÄ• ca parajjhÄ• sayapucchÄ• hi saddhi
sambhavati \Ne I 49/ ``attajjhÄ• sayo ca parajjhÄ• sayo ca, attajjhÄ• sayo ca pucchÄ• vasik
ca parajjhÄ• sayo ca, aá¹-á¹-huppattiko ca pucchÄ• vasiko cÄ• â€™â€™ ti ajjhÄ• sayapucc
evaá¹ƒ yadipi aá¹-á¹-huppattiyÄ• attajjhÄ• sayenapi saá¹ƒsaggabhedo sambhavati, attajjhÄ
á¹-hitehi aá¹-á¹-huppattiyÄ• saá¹ƒsaggo natthÄ«ti nayidha niravaseso vitthÄ• ranayo sambh
suttanikkhepÄ• â€™â€™ ti vuttaá¹ƒ, tadantogadhattÄ• vÄ• sambhavantÄ• naá¹ƒ sesanikk
mÅ«lanikkhepavasena cattÄ• rova dassitÄ• . tathÄ• dassanaÃ±cettha ayaá¹ƒ saá¹ƒsaggabl

tatrÄ• yaá¹ƒ vacanattho --- nikkhipÄ«yatÄ«ti nikkhepo, suttaá¹ƒ eva nikkhepo __suttanikkhe
nikkhipanaá¹ƒ nikkhepo, suttassa nikkhepo __suttanikkhepo, _ suttadesanÄ• ti attho. attano
attajjhÄ• sayo, so assa atthi kÄ• raá¹‡abhÅ«toti __attajjhÄ• sayo_. attano ajjhÄ• sayo etass
__attajjhÄ• sayo_. __parajjhÄ• saye_pi eseva nayo. pucchÄ• ya vaso pucchÄ• vaso, so eta
__pucchÄ• vasiko_. suttadesanÄ• vatthubhÅ«tassa atthassa uppatti atthuppatti, atthuppatti
ttha-kÄ• rassa á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• . sÄ• etassa atthÄ«ti __aá¹-á¹-huppattiko_. atha v
suttaá¹ƒ etenÄ• ti __suttanikkhepo, _ attajjhÄ• sayÄ• di eva. etasmiá¹ƒ pana attavikappe att
__attajjhÄ• sayo_. paresaá¹ƒ ajjhÄ• sayo __parajjhÄ• sayo_. pucchÄ«yatÄ«ti pucchÄ• , puc
pucchanavasena pavattaá¹ƒ dhammapaá¹-iggÄ• hakÄ• naá¹ƒ vacanaá¹ƒ pucchÄ• vasikaá¹
nikkhepa-saddÄ• pekkhÄ• ya pulliá¹…gavasena __ ``pucchÄ• vasikoâ€™â€™ _ti vuttaá¹ƒ.
__aá¹-á¹-huppattiko_ti evampettha attho veditabbo.

apicettha paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡anirapekkhattÄ• attajjhÄ• sayassa visu
yutto kevalaá¹ƒ attano ajjhÄ• sayeneva dhammatantiá¹-hapanatthaá¹ƒ pavattitadesanattÄ•
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ pana paresaá¹ƒ ajjhÄ• sayapucchÄ• naá¹ƒ desanÄ•
uppattiyaá¹ƒ pavattitÄ• naá¹ƒ kathamaá¹-á¹-huppattiyaá¹ƒ anavarodho, pucchÄ• vasikaaá¹-
parajjhÄ• sayÄ• nurodhena pavattikÄ• naá¹ƒ kathaá¹ƒ parajjhÄ• saye anavarodhoti? na coc
abhinÄ«hÄ• raparipucchÄ• divinimuttasseva suttadesanÄ• kÄ• raá¹‡uppÄ• dassa aá¹-á¹-hu
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tathÄ• hi __brahmajÄ• la_ (DN
__dhammadÄ• yÄ• dasuttÄ• _dÄ«naá¹ƒ (MN I 29) vaá¹‡á¹‡Ä• vaá¹‡á¹‡aÄ• misuppÄ• dÄ•
``aá¹-á¹-huppattÄ«â€™â€™ ti vuccati. paresaá¹ƒ pucchaá¹ƒ vinÄ• ajjhÄ• sayaá¹ƒ eva nimi
parajjhÄ• sayo, pucchÄ• vasena desito pucchÄ• vasikoti pÄ• kaá¹-oyamatthoti.

__attano_ \Ne I 50/ __ajjhÄ• sayeneva kathesi_ dhammatantiá¹-hapanatthanti daá¹-á¹-habb
__sammappadhÄ• nasuttantahÄ• rako_ti anupubbena nikkhittÄ• naá¹ƒ saá¹ƒyuttake

sammappadhÄ• napaá¹-isaá¹ƒyuttÄ• naá¹ƒ suttÄ• naá¹ƒ Ä• vaá¸·i. tathÄ• __iddhipÄ• dahÄ

__vimuttiparipÄ• canÄ«yÄ• dhammÄ• _ saddhindriyÄ• dayo. __ajjhÄ• saya_nti adhimuttiá
diá¹-á¹-hinijjhÄ• nakkhantiá¹ƒ. __mana_nti cittaá¹ƒ. __abhinihÄ• ra_nti paá¹‡idhÄ• naá¹ƒ. __
bujjhanasabhÄ• vaá¹ƒ, paá¹-ivijjhanÄ• kÄ• raá¹ƒ vÄ• .

uppanne mÄ• ne nikkhittanti sambandho. itthiliá¹…gÄ• dÄ«ni __tÄ«á¹‡i liá¹…gÄ• ni_. nÄ• n
padÄ• ni_. paá¹-hamÄ• dayo __satta vibhattiyo_. __muÃ±citvÄ• na kiÃ±ci katheti_ sabhÄ•
tatheva pavattanato. gaá¹‡á¹-hibhÅ«taá¹ƒ padaá¹ƒ. yathÄ• hi rukkhassa gaá¹‡á¹-hiá¹-á¹-hÄ
dubbinibbedhaá¹ƒ duttacchitaÃ±ca hoti, evamevaá¹ƒ yaá¹ƒ padaá¹ƒ atthato vivarituá¹ƒ na s
``gaá¹‡á¹-hipadaâ€™â€™ nti vuccati. __anupahaccÄ• _ti anuddharitvÄ• .

__yena yena sambandhaá¹ƒ gacchati, tassa tassa anavasesataá¹ƒ dÄ«petÄ«_ti iminÄ• im
sappadesataá¹ƒ dasseti. sabba-saddo hi sabbasabbaá¹ƒ padesasabbaá¹ƒ Ä• yatanasabbaa
visayesu diá¹-á¹-happayogo. tathÄ• hesa ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa l
Ä• pÄ• thamÄ• gacchantÄ«â€™â€™ tiÄ• dÄ«su (Nidd I 156; Nidd II 85; Paá¹-is III 6) sabba
``sabbesaá¹ƒ vo, sÄ• riputta, subhÄ• sitaá¹ƒ pariyÄ• yenÄ• â€™â€™ tiÄ• dÄ«su (MN I 345)
``sabbaá¹ƒ vo, bhikkhave, desessÄ• mi ... pe ... cakkhuÃ±ceva rÅ«pÄ• ca ... pe ... mano ce
ti (SN b IV 23) ettha Ä• yatanasabbasmiá¹ƒ. ``sabbaá¹ƒ sabbato saÃ±jÄ• nÄ• tÄ«â€™â€™
sakkÄ• yasabbasmiá¹ƒ. tattha sabbasabbasmiá¹ƒ Ä• gato nippadeso, itaresu tÄ«supi Ä• ga
sakkÄ• yasabbasmiá¹ƒ veditabbo. tathÄ• hi vakkhati ``sakkÄ• yapariyÄ• pannÄ• pana tebl
veditabbÄ• â€™â€™ ti (Ps I 1 suttanikkhepavaá¹‡á¹‡anÄ•).

__saccesÅ«_ti ariyasaccesu. __ete caturo dhammÄ• _ti idÄ• ni vuccamÄ• ne saccÄ• dike
vadati. tattha __sacca_nti vacÄ«saccaá¹ƒ. __á¹-hitÄ«_ti vÄ«riyaá¹ƒ, ``dhitÄ«â€™â€™ ti vÄ•
evattho. __cÄ• go_ti alobho. __diá¹-á¹-haá¹ƒ so ativattatÄ«_ti yasmiá¹ƒ ete saccÄ• dayo dh
diá¹-á¹-haá¹ƒ attano amittaá¹ƒ atikkamati, na tassa hatthataá¹ƒ gacchati, atha kho naá¹ƒ \Ne
evÄ• ti attho. __sabhÄ• ve vattati_ asabhÄ• vadhammassa kÄ• raá¹‡Ä• sambhavato. na hi
nibbattÄ«yanti. __attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«_ti yadipi lakkhaá¹‡avinimuttÄ• dhamm
tathÄ• pi yathÄ• diá¹-á¹-hitaá¹‡hÄ• parikappitÄ• kÄ• ramattÄ• attasubhasukhasassatÄ• da
dabbÄ• dayo, jÄ«vÄ• dayo, kÄ• yÄ• dayo lokavohÄ• ramattasiddhÄ• gagaá¹‡akusumÄ• da
na upalabbhanti, na evamete, ete pana saccikaá¹-á¹-haparamatthabhÅ«tÄ• upalabbhanti, t
sattÄ• divisesavirahato dhammamattÄ• sabhÄ• vavantoti dassanatthaá¹ƒ ``attano lakkhaá¹
vuttaá¹ƒ \Be I 57/. bhavati hi bhedÄ• bhÄ• vepi sukhÄ• vabodhanatthaá¹ƒ upacÄ• ramattasi
yathÄ• ``silÄ• puttakassa sarÄ«raâ€™â€™ nti. dhÄ• rÄ«yanti vÄ• yathÄ• sabhÄ• vato ava
__dhammÄ• , _ kakkhaá¸·aphusanÄ• dayo.

__asÄ• dhÄ• raá¹‡ahetumhÄ«_ti asÄ• dhÄ• raá¹‡akÄ• raá¹‡e, sakkÄ• yadhammesu tassa

kiá¹ƒ pana tanti? taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo, avijjÄ• dayopi vÄ• . yatheva hi pathavÄ«Ä• c
uppajjamÄ• nÄ• taá¹‡hÄ• dayo maÃ±Ã±anÄ• tesaá¹ƒ pavattiyÄ• mÅ«lakÄ• raá¹‡aá¹ƒ, ev
``assutavÄ• puthujjanoâ€™â€™ tiÄ• dinÄ• ``apariÃ±Ã±Ä• taá¹ƒ tassÄ• ti vadÄ• mÄ«â€™â
dukkhassa mÅ«laâ€™â€™ nti (MN I 13) ca anvayato, ``khayÄ• rÄ• gassa ... pe ... vÄ«tamo
byatirekato ca tesaá¹ƒ mÅ«lakÄ• raá¹‡abhÄ• vo vibhÄ• vito.

pariyÄ• yeti desetabbamatthaá¹ƒ avagameti bodhayatÄ«ti __pariyÄ• yo, _ desanÄ• . pariyÄ
pariggahetvÄ• vattati tassa vÄ• kÄ• raá¹‡abhÄ• vaá¹ƒ gacchatÄ«ti __pariyÄ• yo, _ kÄ• raa
aparÄ• paraá¹ƒ parivattatÄ«ti __pariyÄ• yo, _ vÄ• ro. evaá¹ƒ pariyÄ• yasaddassa desanÄ• k
veditabbÄ• . yathÄ• rutavasena aggahetvÄ• niddhÄ• retvÄ• gahetabbatthaá¹ƒ __neyyattha
anavasesato veditabbÄ• _ maÃ±Ã±anÄ• vatthubhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ pathavÄ«Ä• didh

__kÄ• raá¹‡adesana_nti kÄ• raá¹‡aÃ±Ä• panaá¹ƒ desanaá¹ƒ. __taá¹ƒ attha_nti taá¹ƒ sabb
mÅ«lakÄ• raá¹‡asaá¹…khÄ• taá¹ƒ, kÄ• raá¹‡adesanÄ• saá¹…khÄ• taá¹ƒ vÄ• atthaá¹ƒ. ten
taá¹ƒ desanaâ€™â€™ nti. ekatthameta_nti etaá¹ƒ padadvayaá¹ƒ ekatthaá¹ƒ. sÄ• dhu-sadd
vaá¸• á¸• hetvÄ• ``sÄ• dhukaâ€™â€™ nti vutto. teneva hi sÄ• dhusaddassa atthaá¹ƒ vadan
sÄ• dhukasaddo udÄ• haá¹-o. __dhammarucÄ«_ti puÃ±Ã±akÄ• mo. __paÃ±Ã±Ä• á¹‡avÄ• k
adÅ«sako, anupaghÄ• takoti attho. __idhÄ• pÄ«_ti imasmiá¹ƒ mÅ«lapariyÄ• yasuttepi. __ay
__ettheva daá¸·hÄ«kamme_ti sakkaccakiriyÄ• yaá¹ƒ. __Ä• á¹‡attiya_nti \Ne I 52/ Ä• á¹‡Ä• p
sÄ• dhukaá¹ƒ manasi karothÄ• â€™â€™ ti hi vutte sÄ• dhukasaddena savanamanasikÄ• rÄ
tadÄ• á¹‡Ä• panampi vuttaá¹ƒ hoti. Ä• yÄ• canatthatÄ• viya cassa Ä• á¹‡Ä• panatthatÄ• v

idÄ• nettha \Be I 58/ evaá¹ƒ yojanÄ• veditabbÄ• ti sambandho. __sotindriyavikkhepavÄ• ra
niyojanavasena kiriyantarapaá¹-isedhanabhÄ• vato, sotaá¹ƒ odahathÄ• ti attho.
__manindriyavikkhepanivÄ• raá¹‡aá¹ƒ_ aÃ±Ã±acintÄ• paá¹-isedhanato. __purima_nti ``suá
__etthÄ• _ti suá¹‡Ä• tha, manasi karothÄ• â€™â€™ ti padadvaye, etasmiá¹ƒ vÄ• adhikÄ•
__byaÃ±janavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ_ sotadvÄ• re vikkhepapaá¹-ibÄ• hakattÄ• . n
saddato vipallÄ• saggÄ• ho hoti. __atthavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ_ manindriyavikkh
sakkaccaá¹ƒ dhammaá¹ƒ upadhÄ• rentassa atthato vipallÄ• saggÄ• ho hoti. __dhammassa
vidahanato. __dhÄ• raá¹‡Å«paparikkhÄ• sÅ«_ti upaparikkhaggahaá¹‡ena tulanatÄ«raá¹‡Ä•
suppaá¹-ivedhaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__sabyaÃ±jano_ti ettha yathÄ• dhippetamatthaá¹ƒ byaÃ±jayatÄ«ti byaÃ±janaá¹ƒ, sabhÄ• v
byaÃ±janenÄ• ti sabyaÃ±jano, byaÃ±janasampannoti attho. araá¹‡Ä«yato upagandhabbato
catupÄ• risuddhisÄ«lÄ• diko. saha atthenÄ• ti __sÄ• ttho, _ atthasampannoti attho. __dham
__dhammo_ nÄ• ma tanti. __desanÄ• _ nÄ• ma tassÄ• manasÄ• vavatthÄ• pitÄ• ya tantiy
tantiyÄ• attho. __paá¹-ivedho_ nÄ• ma tantiyÄ• tantiatthassa ca yathÄ• bhÅ«tÄ• vabodho.
dhammadesanÄ• atthapaá¹-ivedhÄ• sasÄ• dÄ«hi viya mahÄ• samuddo mandabuddhÄ«hi c

alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• gambhÄ«rÄ• . tena vuttaá¹ƒ __ ``yasmÄ• ayaá¹ƒ c
sÄ• dhukaá¹ƒ manasi karothÄ• â€™â€™ _ti. ettha ca paá¹-ivedhassa dukkarabhÄ• vato dh
desanÄ• Ã±Ä• á¹‡assa dukkarabhÄ• vato desanÄ• ya dukkhogÄ• hatÄ• , paá¹-ivedhassa p
asakkuá¹‡eyyattÄ• tabbisayaÃ±Ä• á¹‡uppattiyÄ• ca dukkarabhÄ• vato dukkhogÄ• hatÄ•

__desanaá¹ƒ_ nÄ• ma uddisanaá¹ƒ. tassa niddisanaá¹ƒ bhÄ• sananti idhÄ• dhippetanti Ä•
bhÄ• sissÄ• mÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. paribyattaá¹ƒ kathanaá¹ƒ vÄ• bhÄ• sanaá¹
nigghoso_ti sÄ• á¸·ikÄ• ya Ä• lÄ• po viya madhuro kaá¹‡á¹‡asukho pemanÄ«yo. __paá¹-ib
__udÄ«rayÄ«_ti uccÄ• rÄ«yati, vuccati vÄ• .

__evaá¹ƒ_ \Be I 59/ __vutte ussÄ• hajÄ• tÄ• _ti evaá¹ƒ ``suá¹‡Ä• tha sÄ• dhukaá¹ƒ manas
bhÄ• sissÄ• mÄ«â€™â€™ ti vutte na \Ne I 53/ kira satthÄ• saá¹…khepeneva desessati, vit
saÃ±jÄ• tussÄ• hÄ• haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• . __idhÄ• _ti iminÄ• vuccamÄ• naadhik
uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ adhippetanti Ä• ha __ ``desÄ• padese nipÄ• toâ€™â€™ _ti. _
__idha tathÄ• gato loke_ti hi jÄ• tikhettaá¹ƒ, tatthÄ• pi ayaá¹ƒ cakkavÄ• á¸·o adhippeto. __s
sotÄ• panno. __dutiyo samaá¹‡o_ti sakadÄ• gÄ• mÄ«. vuttaÃ±hetaá¹ƒ ``katamo ca, bhikkh
bhikkhave, bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hotÄ«â€™â
ca, bhikkhave, dutiyo samaá¹‡o? idha, bhikkhave, bhikkhu tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hotÄ«â€™â€™ ti ca (AN a IV 241). __
imissÄ• eva indasÄ• laguhÄ• yaá¹ƒ tiá¹-á¹-hamÄ• nassa.

<2> __assutavÄ• _ti ettha (Mp-á¹- I 1.51) __suta_nti sotadvÄ• rÄ• nusÄ• rena upadhÄ• rita
vÄ• , sutaá¹ƒ assatthÄ«ti sutavÄ• . vÄ• -saddassa hi attho atthitÄ• mattÄ• divasena anekav
ayaá¹ƒ loko parivaá¹-umoâ€™â€™ tiÄ• dÄ«su (DN I 54; Paá¹-is I 140) atthitÄ• mattaá¹ƒ att
lÄ• bhÄ« annassÄ• â€™â€™ ti ca Ä• dÄ«su bahubhÄ• vo. ``rogavÄ• hoti rogÄ• bhibhÅ«to
``kuá¹-á¹-hÄ« kuá¹-á¹-hacÄ«varenÄ• â€™â€™ tiÄ• dÄ«su nindÄ• , ``issukÄ« maccharÄ« sa
keá¹-ubhinoâ€™â€™ tiÄ• dÄ«su abhiá¹‡hayogo. ``daá¹‡á¸• Ä« chattÄ« alambarÄ«â€™â€™
saá¹ƒsaggo. ``paá¹‡á¸• ito vÄ• pi tena soâ€™â€™ tiÄ• dÄ«su (Dhp 63) upamÄ• naá¹ƒ, sad
vÄ• pi dhÄ«rÄ• muniá¹ƒ vedayantÄ«â€™â€™ tiÄ• dÄ«su (Sn 213) samuccayo. ``ke vÄ• i
(Vin III 296) saá¹ƒsayo. ``ayaá¹ƒ vÄ• imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sabbabÄ• l
tiÄ• dÄ«su (DN I 181) vibhÄ• vano. ``na vÄ• yaá¹ƒ kumÄ• ro mattamaÃ±Ã±Ä• sÄ«â€™â€™
padapÅ«raá¹‡aá¹ƒ. ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• â€™â€™
``sakyaputtassa sirÄ«mato \Be I 60/ (DN III 277), sÄ«lavato sÄ«lasampattiyÄ• kalyÄ• á¹‡o
abbhuggacchatÄ«â€™â€™ ti (DN II 150; III 316; AN b V 213; Vin I 285) ca Ä• dÄ«su pasaá
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
tiÄ• dÄ«su (DN III 317, 355) atisayo. idhÄ• pi atisayo, pasaá¹ƒsÄ• vÄ• attho, tasmÄ• yass
atisayena vÄ• sutaá¹ƒ atthi, so sutavÄ• ti saá¹ƒkilesaviddhaá¹ƒsanasamatthaá¹ƒ pariyattidh
sutvÄ• \Ne I 54/ tathattÄ• ya paá¹-ipatti ca ``sutavÄ• â€™â€™ ti iminÄ• saddena pakÄ• sit

sotabbayuttaá¹ƒ sutvÄ• kattabbanipphattivasena suá¹‡Ä«ti sutavÄ• , tappaá¹-ikkhepena na

ayaÃ±hi a-kÄ• ro ``ahetukÄ• dhammÄ• (Dhs II dukamÄ• tikÄ•), abhikkhuko Ä• vÄ• soâ€™
1047) taá¹ƒsahayoganivattiyaá¹ƒ icchito. ``apaccayÄ• dhammÄ• â€™â€™ ti (Dhs 7.dukam
taá¹ƒsambandhÄ«bhÄ• vanivattiyaá¹ƒ. paccayuppannaÃ±hi paccayasambandhÄ«ti appacc
ataá¹ƒsambandhitÄ• ettha jotitÄ• . ``anidassanÄ• dhammÄ• â€™â€™ ti (Dhs 9.dukamÄ• t
taá¹ƒsabhÄ• vanivattiyaá¹ƒ. nidassanaÃ±hi daá¹-á¹-habbatÄ• . atha vÄ• passatÄ«ti nidassa
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, taggahetabbabhÄ• vanivattiyaá¹ƒ yathÄ• ``anÄ• savÄ• dhammÄ
dukamÄ• tikÄ•), ``appaá¹-ighÄ• dhammÄ• (Dhs 10.dukamÄ• tikÄ•), anÄ• rammaá¹‡Ä• d
dukamÄ• tikÄ•) taá¹ƒkiccanivattiyaá¹ƒ, ``arÅ«pino dhammÄ• (Dhs 1I dukamÄ• tikÄ•) acet
(Dhs 57.dukamÄ• tikÄ•) tabbhÄ• vanivattiyaá¹ƒ. tadaÃ±Ã±athÄ• hi ettha pakÄ• sitÄ• . ``an
tabbhÄ• vamattanivattiyaá¹ƒ. manussamattaá¹ƒ natthi, aÃ±Ã±aá¹ƒ samÄ• nanti. sadisatÄ•
``assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o, anariyoâ€™â€™ ti (AN a III 13) ca taá¹ƒsambhÄ• var
garahÄ• hi idha Ã±Ä• yati. ``kacci bhoto anÄ• mayaá¹ƒ, anudarÄ• kaÃ±Ã±Ä• â€™â€™ ti (
tadanappabhÄ• vanivattiyaá¹ƒ, ``anuppannÄ• dhammÄ• â€™â€™ ti (Dhs 17.tikamÄ• tikÄ•
taá¹ƒsadisabhÄ• vanivattiyaá¹ƒ. atÄ«tÄ• naÃ±hi uppannapubbattÄ• uppÄ• didhammÄ• naÃ
Ä• raddhuppÄ• dibhÄ• vato kÄ• lavimuttassa ca vijjamÄ• nattÄ• uppannÄ• nukÅ«latÄ• pa
tabbidÅ«ratÄ• va ettha viÃ±Ã±Ä• yati ``asekkhÄ• dhammÄ• â€™â€™ ti (Dhs 1I tikamÄ• tik
tadapariyosÄ• nanivattiyaá¹ƒ. tanniá¹-á¹-hÄ• naÃ±hi ettha pakÄ• sitanti. evamanekesaá¹ƒ a
pana ``arÅ«pino dhammÄ• acetasikÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su viya tabbhÄ• vaniv
aÃ±Ã±attheti attho. etenassa sutÄ• diÃ±Ä• á¹‡avirahataá¹ƒ dasseti. tena vuttaá¹ƒ __ ``Ä• ga
Ã±eyyo assutavÄ• itÄ«â€™â€™ _ti.

idÄ• ni tassa atthaá¹ƒ vivaranto yasmÄ• khandhadhÄ• tvÄ• dikosallenapi maÃ±Ã±anÄ• pa
bÄ• husaccaá¹ƒ hoti. yathÄ• ha ``kittÄ• vatÄ• nu kho, bhante, bahussuto hoti? yato kho bhi
dhÄ• tu, Ä• yatana, paá¹-iccasamuppÄ• dakusalo hoti, ettÄ• vatÄ• kho bhikkhu bahussuto
``yassa hi khandhadhÄ• tuÄ• yatanasaccapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ• dÄ«sÅ«_tiÄ
vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho_. atthaparipucchanaá¹ƒ __paripucchÄ• _. kusalehi saha
vinicchayakaraá¹‡aá¹ƒ __vinicchayo_. maggaphalanibbÄ• nÄ• ni __adhigamo_.

bahÅ«naá¹ƒ \Ne I 55/ (Dhs-má¹- 1007) nÄ• nappakÄ• rÄ• naá¹ƒ kilesasakkÄ• yadiá¹-á¹-hÄ
janenti, tÄ• hi vÄ• janitÄ• ti puthujjanÄ• . avighÄ• tameva vÄ• jana-saddo vadati. __puthu
mukhamullokikÄ• _ti ettha puthu janÄ• satthupaá¹-iÃ±Ã±Ä• etesanti __puthujjanÄ• _ti vaca
sabbagatÄ«hi avuá¹-á¹-hitÄ• _ti ettha janetabbÄ• , jÄ• yanti vÄ• ettha sattÄ• ti janÄ• , nÄ• n
etesanti __puthujjanÄ• _. ito pare jÄ• yanti etehÄ«ti janÄ• , abhisaá¹…khÄ• rÄ• dayo, te ete
vijjantÄ«ti __puthujjanÄ• _. abhisaá¹…kharaá¹‡Ä• diattho eva vÄ• jana-saddo daá¹-á¹-habb
kÄ• moghÄ• dayo. rÄ• gaggiÄ• dayo __santÄ• pÄ• _. te eva, sabbepi vÄ• kilesÄ• __pariá
kÄ• maguá¹‡esu rattÄ• _ti ettha jÄ• yatÄ«ti jano, rÄ• go gedhoti evamÄ• diko, puthu jano et

puthÅ«su vÄ• janÄ• jÄ• tÄ• rattÄ• ti evaá¹ƒ rÄ• gÄ• diattho eva vÄ• janasaddo daá¹-á¹-h
viya raá¹…gajÄ• tena cittassa vipariá¹‡Ä• makarena chandarÄ• gena rattÄ• sÄ• rattÄ• . __
abhikaá¹…khanasabhÄ• vena abhijjhÄ• nena giddhÄ• gedhaá¹ƒ Ä• pannÄ• . __gadhitÄ• _
dummocanÄ«yabhÄ• vena tattha paá¹-ibaddhÄ• . __mucchitÄ• _ti kilesavasena visaÃ±Ã±Ä
mucchaá¹ƒ mohamÄ• pannÄ• . __ajjhosannÄ• _ti anaÃ±Ã±asÄ• dhÄ• raá¹‡e viya katvÄ• g
á¹-hitÄ• . __laggÄ• _ti vaá¹…kadaá¹‡á¸• ake viya Ä• sattÄ• mahÄ• palipe vÄ• yÄ• va nÄ•
uddharituá¹ƒ asakkuá¹‡eyyabhÄ• vena nimuggÄ• \Be I 62/, __lagitÄ• _ti makkaá¹-Ä• lepe
paccuá¸• á¸• ito viya makkaá¹-o paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ vasena Ä• laggitÄ• . __palibu
upaddutÄ• vÄ• . __Ä• vuá¹-Ä• _ti Ä• vunitÄ• , __nivutÄ• _ti nivÄ• ritÄ• . __ovutÄ• _ti paligu
vÄ• . __pihitÄ• _ti pidahitÄ• , __paá¹-icchannÄ• _ti paá¹-icchÄ• ditÄ• . __paá¹-ikujjitÄ• _ti he
__puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«tÄ• na_ntiÄ• dinÄ• puthu jano puthujjanoti dasse

``assutavÄ• â€™â€™ ti etena avijjandhatÄ• vuttÄ• ti Ä• ha __ ``andhaputhujjano vutto hot
__Ä• rakattÄ• _ (Spk-pá¹- II 3.1) __kilesehi_ maggena samucchinnattÄ• . __anaye_ti avaá¸•
attho. __anaye_ vÄ• anupÄ• ye. __nairiyanato_ avattanato. __aye_ti vaá¸• á¸• hiyaá¹ƒ, atth
__araá¹‡Ä«yato_ti payirupÄ• sitabbato. niruttinayena padasiddhi veditabbÄ• purimesu atth
pana saddasatthavasenapi. yadipi ariya-saddo ``ye hi vo ariyÄ• parisuddhakÄ• yakammant
35) visuddhÄ• sayapayogesu puthujjanesupi vattati. idha pana ariyamaggÄ• dhigamena sab
ariyabhÄ• vo adhippetoti dassento Ä• ha __ ``buddhÄ• â€™â€™ _tiÄ• di. tattha __ ``paccek
tathÄ• gatasÄ• vakÄ• ca sappurisÄ• â€™â€™ _ti idaá¹ƒ ariyÄ• sappurisÄ• ti idha vuttapa
asaá¹…karato dassetuá¹ƒ vuttaá¹ƒ. yasmÄ• pana nippariyÄ• yato ariyasappurisabhÄ• vÄ•
``sabbeva vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__ettÄ• vatÄ• _ \Ne I 56/ __hi buddhasÄ• vako vutto_. tassa hi ekantena kalyÄ• á¹‡amitto
paratoghosamantarena paá¹-hamamaggassa anuppajjanato. visesato cassa bhagavÄ• va _
vuttaÃ±hetaá¹ƒ ``mamaÃ±hi, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sat
parimuccantÄ«â€™â€™ tiÄ• di (SN c V 2). so eva ca aveccapasÄ• dÄ• dhigamena __daá¸
cetaá¹ƒ ``yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ•
nÄ• tikkamantÄ«â€™â€™ ti (Ud 45). __kataÃ±Ã±utÄ• dÄ«hi paccekabuddhÄ• buddhÄ• _t
__kataÃ±Ã±Å«_. kataá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti __katavedÄ«_. anekesupi hi kap
upakÄ• raá¹ƒ jÄ• nanti paccekabuddhÄ• pÄ• kaá¹-aÃ±ca karonti satijananaÄ• misapaá¹-igg
tathÄ• saá¹ƒsÄ• radukkhadukkhitassa sakkaccaá¹ƒ karonti kiccaá¹ƒ, yaá¹ƒ attanÄ• kÄ• tu
sammÄ• sambuddho pana kappÄ• naá¹ƒ asaá¹…khyeyyasahassesupi kataá¹ƒ upakÄ• raá¹
jÄ• nÄ• ti, pÄ• kaá¹-aÃ±ca karoti, sÄ«ho viya ca evaá¹ƒ sabbattha sakkaccameva dhammad
buddhakiccaá¹ƒ karoti. yÄ• ya paá¹-ipattiyÄ• diá¹-á¹-hÄ• nÄ• ma honti, tassÄ• appaá¹-ipaj
Ä• darÄ• bhÄ• vo ariyÄ• naá¹ƒ adassanasÄ«latÄ• ca, na ca dassane sÄ• dhukÄ• ritÄ• ca
adassÄ• vÄ«_ti etta __cakkhu_ nÄ• ma na maá¹ƒsacakkhu eva, atha kho dibbacakkhupÄ«t
vÄ• â€™â€™ _ti. __ariyabhÄ• vo_ti yehi yogato ``ariyÄ• â€™â€™ ti vuccanti. te maggapha

__tatrÄ• _ti Ã±Ä• á¹‡adassanasseva dassanabhÄ• ve. __vatthÅ«_ti adhippetatthaÃ±Ä• pa
vuttepÄ«_ti evaá¹ƒ aÃ±Ã±Ä• padesena attÅ«panÄ• yikaá¹ƒ katvÄ• vuttepi. __dhamma_nti
catusaccadhammaá¹ƒ vÄ• . __ariyakaradhammÄ• _ aniccÄ• nupassanÄ• dayo vipassiyam
ariyasaccÄ• ni.

__avinÄ«to_ti na vinÄ«to, adhisÄ«lasikkhÄ• divasena na sikkhito. yesaá¹ƒ saá¹ƒvaravinay
ayaá¹ƒ avinÄ«toti vuccati, te tÄ• va dassetuá¹ƒ __ ``duvidho vinayo nÄ• mÄ• â€™â€™ _tiÄ
__sÄ«lasaá¹ƒvaro_ti pÄ• timokkhasaá¹ƒvaro veditabbo, so ca atthato kÄ• yikavÄ• casiko av
__satisaá¹ƒvaro_ti indriyarakkhÄ• , sÄ• ca tathÄ• pavattÄ• sati eva. __Ã±Ä• á¹‡asaá¹ƒvar
saá¹ƒvaraá¹ƒ brÅ«mÄ«â€™â€™ ti (Sn 1040) vatvÄ• ``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™
sotasaá¹…khÄ• tÄ• naá¹ƒ taá¹‡hÄ• diá¹-á¹-hiduccaritaavijjÄ• avasiá¹-á¹-hakilesÄ• naá¹ƒ sa
samucchedaÃ±Ä• á¹‡anti veditabbaá¹ƒ. __khantisaá¹ƒvaro_ti adhivÄ• sanÄ• , sÄ• ca tathÄ
vÄ• . paÃ±Ã±Ä• ti eke, taá¹ƒ aá¹-á¹-hakathÄ• ya virujjhati. __vÄ«riyasaá¹ƒvaro_ kÄ• mavita
vinodanavasena \Ne I 57/ pavattaá¹ƒ vÄ«riyameva. tena tena guá¹‡aá¹…gena tassa tassa a
pahÄ• naá¹ƒ __tadaá¹…gapahÄ• naá¹ƒ_. vikkhambhanena pahÄ• naá¹ƒ __vikkhambhanap
nayo.

__iminÄ• pÄ• timokkhasaá¹ƒvarenÄ• _tiÄ• di sÄ«lasaá¹ƒvarÄ• dÄ«naá¹ƒ vivaraá¹‡aá¹ƒ. ta
__iti_-saddo Ä• disattho. tena ``sahagato samupagatoâ€™â€™ tiÄ• dinÄ• \Be I 64/ __vibha
Ä• gataá¹ƒ saá¹ƒvaravibhaá¹…gaá¹ƒ dasseti. esa nayo sesesupi. yaá¹ƒ panettha vattabbaá
Ä• vi bhavissati.

__kÄ• yaduccaritÄ• dÄ«na_nti dussÄ«lyasaá¹…khÄ• tÄ• naá¹ƒ kÄ• yavacÄ«duccaritÄ• dÄ
muá¹-á¹-hassaccasaá¹…khÄ• tassa pamÄ• dassa abhijjhÄ• dÄ«naá¹ƒ vÄ• akkhantiaÃ±Ã±Ä
__saá¹ƒvaraá¹‡ato_ti pidahanato thakanato. __vinayanato_ti kÄ• yavÄ• cÄ• cittÄ• naá¹ƒ vi
vinayanato apanayanato, kÄ• yaduccaritÄ• dÄ«naá¹ƒ vÄ• __vinayanato, _ kÄ• yÄ• dÄ«naá
vicchinditvÄ• ujukaá¹ƒ nayanatoti attho. paccayasamavÄ• ye uppajjanÄ• rahÄ• naá¹ƒ kÄ• y
tathÄ• anuppÄ• danameva __saá¹ƒvaraá¹‡aá¹ƒ vinayanaÃ±ca_ veditabbaá¹ƒ.

yaá¹ƒ pahÄ• nanti sambandho. __ ``nÄ• marÅ«papariccheddÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡
nanu nÄ• marÅ«papariccheddapaccayapariggahakaá¹…khÄ• vitaraá¹‡Ä• ni na vipassanÄ• Ã
appavattanato? saccametaá¹ƒ. vipassanÄ• Ã±Ä• á¹‡assa pana adhiá¹-á¹-hÄ• nabhÄ• vato
``nÄ• marÅ«pamattamidaá¹ƒ, natthi ettha attÄ• vÄ• attaniyaá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ pa
__nÄ• marÅ«pavavatthÄ• naá¹ƒ_. sati vijjamÄ• ne khandhapaÃ±cakasaá¹…khÄ• te kÄ• ye
kÄ• ye diá¹-á¹-hÄ«ti __sakkÄ• yadiá¹-á¹-hi_. ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ ti
evaá¹ƒ pavattÄ• micchÄ• diá¹-á¹-hi. tasseva rÅ«pÄ• rÅ«passa kammÄ• vijjÄ• dipaccayapa
__paccayapariggaho_. ``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™

Ä• dinayappavattÄ• __ahetukadiá¹-á¹-hi_. ``issarapurisapajÄ• patipakatiaá¹‡ukÄ• lÄ• dÄ«h
cÄ• â€™â€™ ti pavattÄ• __visamahetudiá¹-á¹-hi_. __tassevÄ• _ti paccayapariggahasseva
__kaá¹…khÄ• vitaraá¹‡enÄ• _ti yathÄ• etarahi nÄ• marÅ«passa kammÄ• dipaccayato upp
atÄ«tÄ• nÄ• gatesupÄ«ti tÄ«supi kÄ• lesu vicikicchÄ• panayanaÃ±Ä• á¹‡ena. __kathaá¹ƒka
nu kho ahamatÄ«tamaddhÄ• naâ€™â€™ nti (MN I 18; SN a II 20) Ä• dinayappavattÄ• ya s
__kalÄ• pasammasanenÄ• _ti ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â
III 86, 89) khandhapaÃ±cakaá¹ƒ ekÄ• dasasu okÄ• sesu pakkhipitvÄ• sammasanavasena
nayavipassanÄ• Ã±Ä• á¹‡ena \Ne I 58/. __ahaá¹ƒ mamÄ• ti gÄ• hassÄ• _ti attattaniyagaha
__maggÄ• maggavavatthÄ• nenÄ• _ti maggÄ• maggaÃ±Ä• á¹‡avisuddhiyÄ• . __amagge m
amagge ``maggoâ€™â€™ ti uppannasaÃ±Ã±Ä• ya.

yasmÄ• \Be I 65/ sammadeva saá¹…khÄ• rÄ• naá¹ƒ udayaá¹ƒ passanto ``evameva saá¹…
uppajjanti, na pana ucchijjantÄ«â€™â€™ ti gaá¹‡hÄ• ti, tasmÄ• vuttaá¹ƒ __ ``udayadassan
ucchedadiá¹-á¹-hiyÄ• â€™â€™ _ti. yasmÄ• pana saá¹…khÄ• rÄ• naá¹ƒ vayaá¹ƒ passanto
avicchinnÄ• vattanti, uppannuppannÄ• pana appaá¹-isandhikÄ• nirujjhante vÄ• â€™â€™
passato kuto sassataggÄ• ho, tasmÄ• vuttaá¹ƒ __ ``vayadassanena sassatadiá¹-á¹-hiyÄ• â
__bhayadassanenÄ• _ti bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡ena. __sabhaye_ti sabbabhayÄ• n
sakaladukkhavÅ«pasamasaá¹…khÄ• tassa paramassÄ• sassa paá¹-ipakkhabhÄ• vato ca s
__abhayasaÃ±Ã±Ä• yÄ• _ti ``abhayaá¹ƒ khemaâ€™â€™ nti uppannasaÃ±Ã±Ä• ya. __assÄ
paÃ±cupÄ• dÄ• nakkhandhesu assÄ• davasena pavattasaÃ±Ã±Ä• , yÄ• ``Ä• layÄ• bhinive
__abhiratisaÃ±Ã±Ä• _ tattheva abhirativasena pavattasaÃ±Ã±Ä• , yÄ• ``nandÄ«â€™â€™ t
__amuccitukamyatÄ• _ Ä• dÄ• naá¹ƒ. __anupekkhÄ• _ saá¹…khÄ• rehi anibbindanaá¹ƒ, sÄ
__dhammaá¹-á¹-hitiyaá¹ƒ_ paá¹-iccasamuppÄ• de __paá¹-ilomabhÄ• vo_ sassatucchedagg
paccayÄ• kÄ• rapaá¹-icchÄ• dakamoho vÄ• , __nibbÄ• ne paá¹-ilomabhÄ• vo_ saá¹…khÄ•
nibbÄ• napaá¹-icchÄ• dakamoho vÄ• . __saá¹…khÄ• ranimittaggÄ• ho_ti yÄ• disassa kilesa
saá¹…khÄ• ranimittaá¹ƒ na muÃ±cati, so kileso, yo ``saá¹ƒyogÄ• bhinivesoâ€™â€™ tipi vu
saá¹…khÄ• ranimittaggahaá¹‡assa atikkamanameva vÄ• __pahÄ• naá¹ƒ_.

pavatti __eva pavattibhÄ• vo, _ pariyuá¹-á¹-hÄ• nanti attho. __nÄ«varaá¹‡Ä• didhammÄ• n
__Ä• di_-saddena nÄ«varaá¹‡apakkhiyÄ• kilesÄ• vitakkavicÄ• rÄ• dayo ca gayhanti.

catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• accantaá¹ƒ appavattibhÄ• vena yaá¹ƒ pahÄ•
pahÄ• nanti? ariyamaggehevÄ• ti viÃ±Ã±Ä• yamÄ• noyamattho tesaá¹ƒ bhÄ• vitattÄ• appa
__samudayapakkhikassÄ• _ti ettha cattÄ• ropi maggÄ• catusaccÄ• bhisamayÄ• ti katvÄ•
samudayena saha pahÄ• tabbattÄ• samudayasabhÄ• gattÄ• , saccavibhaá¹…ge ca sabba
vuttattÄ• ``samudayapakkhikÄ• â€™â€™ ti diá¹-á¹-hiÄ• dayo vuccanti. __paá¹-ippassaddh
__saá¹…khatanissaá¹-atÄ• _ saá¹…khÄ• rasabhÄ• vÄ• bhÄ• vo. __pahÄ«nasabbasaá¹…kh
visaá¹…khÄ• ranti \Ne I 59/ attho. pahÄ• naÃ±ca taá¹ƒ vinayo cÄ• ti __pahÄ• navinayo_ pu

pana pahÄ«yatÄ«ti pahÄ• naá¹ƒ, tassa vinayoti yojetabbaá¹ƒ.

bhinnasaá¹ƒvarattÄ• ti \Be I 66/ naá¹-á¹-hasaá¹ƒvarattÄ• , saá¹ƒvarÄ• bhÄ• vatoti attho. ter
asamÄ• dinnasaá¹ƒvaropi saá¹…gahito hoti. samÄ• dÄ• nena hi sampÄ• detabbo saá¹ƒvar
evaÃ±hi loke vattÄ• ro honti ``mahÄ• vata no bhogo, so naá¹-á¹-ho tathÄ• akatattÄ• â€™â
paccattavacanaÃ±hetaá¹ƒ. __esese_ti eso so eva, atthato anaÃ±Ã±oti attho. __tajjÄ• te_ti a
sappuriso ariyasabhÄ• vo, ariyo ca sappurisasabhÄ• voti attho.

__taá¹ƒ attha_nti ``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti evaá¹ƒ vuttamatthaá¹ƒ. kas
puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• katÄ• ti? yadettha vattabbaá¹ƒ, taá¹ƒ ``yasmÄ• puthu
apariÃ±Ã±Ä• tavatthukoâ€™â€™ tiÄ• dinÄ• (Ps I 2) sayameva vakkhati. dhammo adhiá¹-á
__dhammÄ• dhiá¹-á¹-hÄ• nÄ• , _ sabhÄ• vadhamme nissÄ• ya pavattitadesanÄ• . dhamma
puggalavasena uá¹-á¹-hahitvÄ• puggalavaseneva gatÄ• tatiyÄ• , itarÄ• dhammapuggalÄ•
kasmÄ• pana bhagavÄ• evaá¹ƒ vibhÄ• gena dhammaá¹ƒ desetÄ«ti? veneyyajjhÄ• sayena
veneyyÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• ya dhammadesanÄ• ya sukhena atthaá¹ƒ paá¹-ivijjha
deseti. esa nayo sabbattha. yassÄ• ca dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• desanÄ•
suppaá¹-ividdhÄ• , tasmÄ• desanÄ• vilÄ• sappatto dhammissaro dhammarÄ• jÄ• yathÄ•
dhammaá¹ƒ desetÄ«ti evaá¹ƒ iminÄ• veneyyajjhÄ• sayena desanÄ• vilÄ• sena ca evaá¹ƒ v
veditabbo.

__chadhÄ• turo_ti pathavidhÄ• tu Ä• po-tejo-vÄ• yo-Ä• kÄ• sadhÄ• tu viÃ±Ã±Ä• á¹‡adhÄ•
dhÄ• tÅ«naá¹ƒ vasena chadhÄ• turo. ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• somanassaá¹-á¹-hÄ• r
upavicaratÄ«â€™â€™ tiÄ• dinÄ• (DN III 324) vuttÄ• naá¹ƒ channaá¹ƒ somanassÅ«pavicÄ•
domanassaupekkhÅ«pavicÄ• rÄ• naÃ±ca vasena __aá¹-á¹-hÄ• rasamanopavicÄ• ro_. saco
__caturÄ• dhiá¹-á¹-hÄ• no_. paÃ±Ã±Ä• cakkhunÄ• diá¹-á¹-hadhammikassa samparÄ• yikas
__andho, _ diá¹-á¹-hadhammikasseva dassanato __ekacakkhu, _ dvinnampi dassanato __c

svÄ• yaá¹ƒ \Be I 67/ niddisÄ«ti sambandho. __svÄ• ya_nti ca so ayaá¹ƒ, yathÄ• vuttadesan
bhagavÄ• ti attho. __apariÃ±Ã±Ä• tavatthuko_ti tÄ«hi pariÃ±Ã±Ä• hi apariÃ±Ã±Ä• takkhand
pariÃ±Ã±Ä• tavatthu. __apariÃ±Ã±Ä• mÅ«likÄ• _ti parijÄ• nanÄ• bhÄ• vanimittÄ• tasmiá¹ƒ
pariÃ±Ã±Ä• naÃ±hi \Ne I 60/ avijjÄ• dayo kilesÄ• paá¹-ipakkhÄ• tammÅ«likÄ• ca sabbam
adassÄ• vÄ«_ti ettha iti-saddo Ä• diattho. tena ``ariyadhammassa akovidoâ€™â€™ tiÄ• dik
visesanabhÄ• vena pavattaá¹ƒ pÄ• á¸·isesaá¹ƒ gaá¹‡hÄ• ti puthujjananiddesabhÄ• vato. ter
puthujjanaá¹ƒ niddisÄ«â€™â€™ _ti.

suttanikkhepavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pathavÄ«vÄ• ravaá¹‡á¹‡anÄ•

__tassÄ• _ti puthujjanassa. vasati ettha Ä• rammaá¹‡akaraá¹‡avasenÄ• ti Ä• rammaá¹‡am
pavattiá¹-á¹-hÄ• nabhÄ• vatoti Ä• ha __ ``pathavÄ«Ä• dÄ«su vatthÅ«sÅ«â€™â€™ _ti. sakk
Ä• rammaá¹‡Ä• dinÄ• satipi maÃ±Ã±anÄ• hetubhÄ• ve maÃ±Ã±anÄ• hetukatteneva tesaá
``sabbasakkÄ• yadhammajanitaá¹ƒ maÃ±Ã±anaâ€™â€™ _nti. ettha ca pathavÄ«dhÄ• tu se
sasambhÄ• rÄ• sambhÄ• rabhÄ• vÄ• satipi pamÄ• á¹‡ato samabhÄ• ve sÄ• matthiyato ad
sambhÄ• rantÄ«ti __sambhÄ• rÄ• , _ parivÄ• rÄ• . taá¹ƒtaá¹ƒkalÄ• pehi lakkhaá¹‡apathaviy
paccayabhÄ• vena parivÄ• rabhÄ• vena ca pavattanti. tenÄ• ha __ ``sÄ• hi vaá¹‡á¹‡Ä• dÄ
pathavÄ«ti sasambhÄ• rapathavÄ«â€™â€™ _ti. __pathavito_ti ettha puthulaá¹-á¹-hena puth
pathavÄ«. sÄ• hi satipi paricchinnavuttiyaá¹ƒ sabbesaá¹ƒ sakalÄ• pabhÄ• vÄ• naá¹ƒ Ä• dh
puthulÄ• patthaá¹-Ä• vitthiá¹‡á¹‡Ä• ti vattabbataá¹ƒ arahati, na pana taá¹ƒ anupavisitvÄ•
Ä• pÄ• dayo. sasambhÄ• rapathaviyÄ• pana puthulabhÄ• ve vattabbameva natthi. Ä• ramm
vaá¸• á¸• hanapharaá¹‡aá¹-á¹-hehi puthulaá¹-á¹-ho, itarasmiá¹ƒ ruá¸·hiyÄ• va daá¹-á¹-habbo
__Ä• rammaá¹‡apathavÄ«_ti jhÄ• nassa Ä• rammaá¹‡abhÅ«taá¹ƒ pathavÄ«saá¹…khÄ• taá
__ ``nimittapathavÄ«tipi vuccatÄ«â€™â€™ _ti. __Ä• gamanavasenÄ• _ti pathavÄ«kasiá¹‡a
tathÄ• hi vuttaá¹ƒ ``Ä• po ca devÄ• pathavÄ«, tejo vÄ• yo tadÄ• gamuâ€™â€™ nti (DN II 3

__sabbÄ• pÄ«_ti catubbidhÄ• pathavÄ«pi. anussavÄ• dimattaladdhÄ• maÃ±Ã±anÄ• vatt
``kakkhaá¸·aá¹ƒ kharigataâ€™â€™ ntiÄ• dinÄ• (Vibh 173) lakkhaá¹‡apathavÄ«pi uddharÄ«
paneke vadanti ``lakkhaá¹‡e diá¹-á¹-he maÃ±Ã±anÄ• natthi, saÃ±jÄ• nÄ• tÄ«ti vuttasaÃ±Ã±
mÅ«labhÅ«tÄ• piá¹‡á¸• aggÄ• hitÄ• , sÄ• lakkhaá¹‡e nakkhamati, tasmÄ• lakkhaá¹‡apath
tadayuttaá¹ƒ lakkhaá¹‡apaá¹-ivedhassa idha anadhippetattÄ• . tenÄ• ha __ ``lokavohÄ• raá
ca sabbasaÃ±Ã±Ä• piá¹‡á¸• aggÄ• hikÄ• \Ne I 61/, nÄ• pi diá¹-á¹-higgÄ• hasseva mÅ«lab
lakkhaá¹‡apathaviyÄ• pi kÄ• yadvÄ• rÄ• nusÄ• rena aÃ±Ã±athÄ• ca upaá¹-á¹-hitÄ• ya maÅ
``anussavÄ• dimattaladdhÄ• â€™â€™ ti vuttaá¹ƒ. __pathavito_ti paccate nissakkavacanant
saÃ±jÄ• nÄ• tÄ«â€™â€™ _ti Ä• ha. yasmÄ• catubbidhampi pathaviá¹ƒ ``pathavÄ«â€™ ti s
pathavÄ«koá¹-á¹-hÄ• seneva saÃ±jÄ• nÄ• tÄ«ti vuccati, na Ä• pÄ• dikoá¹-á¹-hÄ• sena, tasm
``pathavibhÄ• gena saÃ±jÄ• nÄ• tÄ«â€™â€™ _ti. __lokavohÄ• raá¹ƒ gahetvÄ• _ti lokasam
lakkhaá¹‡apathaviyampi vohÄ• ramukhenevassÄ• pavattÄ«ti dasseti.

yadi lokavohÄ• rena tattha pavatti, ko ettha doso, nanu ariyÄ• pi ``ayaÃ±hi bhante mahÄ• p
tiÄ• dinÄ• lokavohÄ• rena pavattantÄ«ti? na ettha vohÄ• ramatte avaá¹-á¹-hÄ• naá¹ƒ adhip
vohÄ• ramukhena micchÄ• bhinivesoti dassento __ ``saÃ±Ã±Ä• vipallÄ• sena saÃ±jÄ• nÄ•
--- ayonisomanasikÄ• rasambhÅ«tÄ• ya ``subhaâ€™â€™ ntiÄ• dinayappavattÄ• ya viparÄ«
etena dubbalÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-himaÃ±Ã±anÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ. yad
gahitÄ• ti? pÄ• kaá¹-abhÄ• vato. yathÄ• nÄ• ma aggimhi mathiyamÄ• ne yadÄ• dhÅ«mo u
vijjateva pÄ• vako avinÄ• bhÄ• vato, pÄ• kaá¹-abhÄ• vato pana dhÅ«mo jÄ• toti vuccati, na
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. yadipi tattha maÃ±Ã±anÄ• kiccaá¹ƒ atthi, na pa

apÄ• kaá¹-abhÄ• vato saÃ±Ã±Ä• kiccameva vibhÅ«taá¹ƒ, taá¹ƒ pana maÃ±Ã±anÄ• nukÅ«la
Ä• ha __ ``saÃ±Ã±Ä• vipallÄ• sena saÃ±jÄ• nÄ• tÄ«â€™â€™ _ti. evaá¹ƒ pathavÄ«bhÄ• ga
saÃ±jÄ• nÄ• tÄ«ti sambandho. yo hi vuttappabhedÄ• ya pathaviyÄ• pathavibhÄ• gaá¹ƒ am
sÄ«sapiá¹‡á¸• e suvaá¹‡á¹‡asaÃ±Ã±Ä« viya anattÄ• disabhÄ• vaá¹ƒyeva taá¹ƒ attÄ• divase
vasena vuttaá¹ƒ ``pathavÄ«â€™â€™ tiÄ• di. __na vattabbaá¹ƒ_ puthujjanaggÄ• hassa yutti
dassento Ä• ha __ ``ummattako viya ... pe ... gaá¹‡hÄ• tÄ«â€™â€™ _ti \Be I 69/. __ariyÄ• n
adassÄ• vitÄ• dibheda_nti ariyÄ• naá¹ƒ adassÄ• vitÄ• divisesaá¹ƒ vadantena bhagavatÄ• v
yathÄ• vuttasaÃ±jÄ• nane kÄ• raá¹‡aá¹ƒ vuttanti yojanÄ• .

__eva_nti ``pathavibhÄ• gena saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• vuttappakÄ• rena. __s
pubbakÄ• lakiriyÄ• niddesoti Ä• ha __ ``aparabhÄ• ge ... pe ... gaá¹‡hÄ• tÄ«â€™â€™ _ti. _
papaÃ±cakoá¹-á¹-hÄ• sÄ• . papaÃ±canti sattÄ• saá¹ƒsÄ• re cirÄ• yanti etehÄ«ti __papaÃ±
mamÄ• â€™â€™ tiÄ• dinÄ• parikappenti etÄ• hÄ«ti __maÃ±Ã±anÄ• _ti dvÄ«hipi pariyÄ• y
__ ``taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cehi idha maÃ±Ã±anÄ• nÄ• mena vuttehÄ«â€™â€™
aseyyÄ• dikassa \Ne I 62/ seyyÄ• dito gahaá¹‡ato diá¹-á¹-himaÃ±Ã±anÄ• viya taá¹‡hÄ• mÄ
gÄ• ho evÄ• ti Ä• ha __ ``aÃ±Ã±athÄ• gaá¹‡hÄ• tÄ«â€™â€™ _ti. Ä• rammaá¹‡Ä• bhinirop
vitakkÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡o upanijjhÄ• yanasabhÄ• vo viya anugijjhanuá¹‡á¹‡atipa
taá¹‡hÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡ena Ä• rammaá¹‡aparikappanÄ• kÄ• rena pavatti __ma
tenÄ• ha __ ``tÄ«hi maÃ±Ã±anÄ• hi maÃ±Ã±atÄ«â€™â€™ _tiÄ• di. __assÄ• _ti puthujjana
viya sukhumanayenapi maÃ±Ã±anÄ• pavatti atthÄ«ti vibhÄ• vanasukhatÄ• ya thÅ«laá¹ƒyev
``oá¸·Ä• rikanayenÄ• â€™â€™ _tiÄ• ha. oá¸·Ä• rike hi vibhÄ• ge dassite sukhumavibhÄ• va
ayamatthayojanÄ• vuccatÄ«ti sambandho. __ajjhattikÄ• _ti indriyabaddhÄ• sattasantÄ• na
niyakajjhattÄ• __vuttÄ• _ vibhaá¹…ge paá¹-isambhidÄ• magge ca.

__vibhaá¹…ge_ti dhÄ• tuvibhaá¹…ge (Vibh 173). __bÄ• hirÄ• _ti anindriyabaddhÄ• saá¹…
__kakkhaá¸·a_nti thaddhaá¹ƒ. __kharigata_nti pharusaá¹ƒ. kakkhaá¸·abhÄ• vo __kakkhaá¸·
__kakkhaá¸·abhÄ• vo_ti kakkhaá¸·asabhÄ• vo. __bahiddhÄ• _ti indriyabaddhato bahiddhÄ•
na upÄ• dinnaá¹ƒ. __ayo_ti kÄ• á¸·alohaá¹ƒ. __loha_nti jÄ• tilohaá¹ƒ vijÄ• tilohaá¹ƒ kittimalo
catubbidhaá¹ƒ. tattha ayo sajjhu suvaá¹‡á¹‡aá¹ƒ tipu sÄ«saá¹ƒ tambalohaá¹ƒ vekantakaloha
__jÄ• tilohÄ• ni_ nÄ• ma. nÄ• ganÄ• sikÄ• lohaá¹ƒ __vijÄ• tilohaá¹ƒ_ nÄ• ma. kaá¹ƒsalohaa
Ä• rakuá¹-anti tÄ«á¹‡i __kittimalohÄ• ni_ nÄ• ma. morakkhakaá¹ƒ puthukaá¹ƒ malinakaá¹ƒ
Ä• á¹-alaá¹ƒ bhattakaá¹ƒ \Be I 70/ dusilohanti aá¹-á¹-ha __pisÄ• calohÄ• ni_ nÄ• ma. tesu _
nÄ• ma sabbalohacchedanasamatthÄ• ekÄ• lohajÄ• ti. tathÄ• hi taá¹ƒ vikantati chindatÄ«
vikantakameva vekantakaá¹ƒ. __nÄ• ganÄ• sikÄ• lohaá¹ƒ_ lohasadisaá¹ƒ lohavijÄ• ti halido
hi taá¹ƒ lohÄ• kÄ• raá¹ƒ lohamalaá¹ƒ viya ghanasaá¹ƒhataá¹ƒ hutvÄ• tiá¹-á¹-hati, tÄ• petvÄ
bhinnaá¹ƒ bhinnaá¹ƒ hutvÄ• visarati mudu maá¹-á¹-haá¹ƒ kammaniyaá¹ƒ vÄ• na hoti. tiputa
__kaá¹ƒsalohaá¹ƒ_. sÄ«satambe missetvÄ• kataá¹ƒ __vaá¹-á¹-alohaá¹ƒ_. jasatambe misse
__Ä• rakuá¹-aá¹ƒ_. teneva taá¹ƒ karaá¹‡ena nibbattattÄ• __kittimaloha_nti vuccati. yaá¹ƒ p

rasakadhÄ• tu viniggataá¹ƒ, taá¹ƒ ``pittalaâ€™â€™ ntipi vadanti. taá¹ƒ idha nÄ• dhippetaá¹
missakameva katvÄ• yojitaá¹ƒ __kittima_nti vuttaá¹ƒ. __morakkhakÄ• _dÄ«ni evaá¹ƒnÄ• m
paÃ±ca jÄ• tilohÄ• ni pÄ• á¸·iyaá¹ƒ visuá¹ƒ vuttÄ• neva, tasmÄ• vekantakalohena saddhiá¹
idha lohanti veditabbaá¹ƒ.

__tipÅ«_ti setatipu. __sÄ«sa_nti kÄ• á¸·atipu. __sajjha_nti rajataá¹ƒ. __muttÄ• _ti hatthikum
aá¹-á¹-havidhÄ• pi muttÄ• . tathÄ• hi hatthikumbhaá¹ƒ varÄ• hadÄ• á¹-hÄ• bhÅ«jaá¹…gas
veá¸·Å« macchasÄ«ro saá¹…kho \Ne I 63/ sippÄ«ti aá¹-á¹-ha muttÄ• yoniyo. tattha __hatthi
pÄ«tavaá¹‡á¹‡Ä• pabhÄ• hÄ«nÄ• . __varÄ• hadÄ• á¹-hÄ• _ varÄ• hadÄ• á¹-havaá¹‡á¹‡Ä•
nÄ«lÄ• divaá¹‡á¹‡Ä• suvisuddhÄ• vaá¹-á¹-alÄ• ca. __valÄ• hakajÄ• _ bhÄ• surÄ• dubbib
andhakÄ• raá¹ƒ vidhamantiyo tiá¹-á¹-hanti, devÅ«pabhogÄ• eva ca honti. __veá¸·ujÄ• _ ka
na bhÄ• surÄ• , te ca veá¸·Å« amanussagocare eva padese jÄ• yanti. __macchasÄ«rajÄ• _
pÄ• á¹-hÄ«napiá¹-á¹-hisamÄ• navaá¹‡á¹‡Ä• vaá¹-á¹-alÄ• laghavo ca honti pabhÄ• vihÄ«n
samuddamajjhe eva jÄ• yanti. __saá¹…khajÄ• _ saá¹…khodaracchavivaá¹‡á¹‡Ä• kolappan
pabhÄ• vihÄ«nÄ• va. __sippijÄ• _ pabhÄ• visesayuttÄ• honti nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• . ev
aá¹-á¹-havidhÄ• supi muttÄ• su yÄ• macchasaá¹…khasippijÄ• , tÄ• sÄ• muddikÄ• honti, b
sÄ• muddikÄ• honti, itarÄ• asÄ• muddikÄ• . yasmÄ• bahulaá¹ƒ sÄ• muddikÄ• va muttÄ•
sippijÄ• va, itarÄ• kÄ• dÄ• cikÄ• . tasmÄ• __sammohavinodaniyaá¹ƒ_ (Vibh-a 173) ``mutt
muttÄ• â€™â€™ ti vuttaá¹ƒ.

__maá¹‡Ä«_ti \Be I 71/ á¹-hapetvÄ• pÄ• á¸·iÄ• gate veá¸·uriyÄ• dike seso jotirasÄ• dibhed
__veá¸·uriya_nti vaá¹ƒsavaá¹‡á¹‡amaá¹‡i. __saá¹…kho_ti sÄ• muddikasaá¹…kho. __silÄ• _
paá¹‡á¸• usilÄ• setasilÄ• dibhedÄ• aá¹-á¹-hapi silÄ• . __rajata_nti kahÄ• paá¹‡Ä• dikaá¹ƒ
rajatasammataá¹ƒ. __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __lohitaá¹…go_ti rattamaá¹‡i. __mas
kabaramaá¹‡i __tiá¹‡Ä• _dÄ«su bahibhÄ• rÄ• tÄ• lanÄ• á¸·ikerÄ• dayopi __tiá¹‡aá¹ƒ_ nÄ•
antamaso dÄ• rukhaá¹‡á¸• ampi __kaá¹-á¹-haá¹ƒ_ nÄ• ma. muggamattato yÄ• va muá¹-á¹-
__sakkharÄ• _ nÄ• ma. muggamattato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• vÄ• likÄ• nÄ• ma. __ka
kapÄ• lakhaá¹‡á¸• aá¹ƒ. __bhÅ«mÄ«_ti sasambhÄ• rapathavÄ«. __pÄ• sÄ• á¹‡o_ti antomu
paá¹-á¹-hÄ• ya yÄ• va hatthippamÄ• á¹‡aá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ, hatthippamÄ• á¹‡ato pana p
__pabbato_ti. ayaá¹ƒ ayoÄ• dÄ«su vibhÄ• ganiddeso. __nimittapathavÄ«_ti paá¹-ibhÄ• gan
pathavikasiá¹‡aá¹ƒ. tampi hi ``rÅ«pÄ• vacaratikacatukkajjhÄ• naá¹ƒ kusalato ca vipÄ• kato
catutthassa jhÄ• nassa vipÄ• ko ime dhammÄ• bahiddhÄ• rammaá¹‡Ä• â€™â€™ ti vacana
vuccati. tena vuttaá¹ƒ __ ``yÄ• ca ajjhattÄ• rammaá¹‡attike nimittapathavÄ«, taá¹ƒ gahetvÄ
uggahanimittaÃ±cettha taá¹ƒgatikameva daá¹-á¹-habbaá¹ƒ, nimittuppattito pana pubbe bhÅ«
gahitanti.

__tÄ«hi maÃ±Ã±anÄ• hÄ«_ti vuttaá¹ƒ maÃ±Ã±anÄ• ttayaá¹ƒ saparasantÄ• nesu saá¹…kh
``ahaá¹ƒ pathavÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ahaá¹ƒ pathavÄ«_tiÄ• dÄ«nÄ• ajjha

diá¹-á¹-himaÃ±Ã±anaá¹ƒ mÄ• namaÃ±Ã±anaÃ±ca dasseti attÄ• bhinivesÄ• haá¹ƒkÄ• radÄ«
iminÄ• taá¹‡hÄ• maÃ±Ã±anaá¹ƒ mÄ• namaÃ±Ã±anampi vÄ• pariggahabhÅ«tÄ• yapi path
sesapadadvayepi iminÄ• nayena maÃ±Ã±anÄ• vibhÄ• go \Ne I 64/ veditabbo. tattha pathav
jhÄ• nacakkhunÄ• gahitajhÄ• nÄ• rammaá¹‡aá¹ƒ ``attÄ• â€™â€™ ti abhinivisanto taÃ±ca
``ahaá¹ƒ pathavÄ«â€™â€™ ti maÃ±Ã±ati_ nÄ• ma, tameva ``ayaá¹ƒ mayhaá¹ƒ attÄ• â€™â
pathavÄ«â€™â€™ ti maÃ±Ã±ati_ nÄ• ma. tathÄ• taá¹ƒ ``parapurisoâ€™â€™ ti vÄ• ``devo
``ayameva paresaá¹ƒ attÄ• â€™â€™ ti vÄ• abhinivisanto __ ``paro pathavÄ«, parassa path
nÄ• ma. iminÄ• nayena sesapathavÄ«supi yathÄ• rahaá¹ƒ catukkaá¹ƒ niddhÄ• retabbaá¹ƒ.

evaá¹ƒ ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti ettha catukkavasena maÃ±Ã±anaá¹ƒ dassetv
maÃ±Ã±anÄ• yo ca vibhajitvÄ• anekavihitaá¹ƒ tassa maÃ±Ã±anÄ• kÄ• raá¹ƒ \Be I 72/ dass
_tiÄ• dimÄ• ha. tattha __aya_nti yathÄ• vutto puthujjano. __chandarÄ• ga_nti bahalarÄ• ga
nikÄ• meti, ``ime kesÄ• mudusiniddhakuÃ±citanÄ«lobhÄ• sÄ• â€™â€™ tiÄ• dinÄ• tattha n
__abhinandatÄ«_ti sappÄ«tikÄ• ya taá¹‡hÄ• ya abhimukho nandati pamodati. __abhivadatÄ
taá¹‡hÄ• bhinandanÄ• vegaá¹ƒ hadayena sandhÄ• retuá¹ƒ asakkonto ``aho me kesÄ• â€™
__ajjhosÄ• ya tiá¹-á¹-hatÄ«_ti balavataá¹‡hÄ• bhinivesena gilitvÄ• pariniá¹-á¹-hÄ• petvÄ• t
__aÃ±Ã±ataraá¹ƒ vÄ• pana rajjanÄ«yavatthu_nti kesÄ• dito aÃ±Ã±ataraá¹ƒ vÄ• karacaraá
niyakajjhattapariyÄ• pannaá¹ƒ rÄ• guppattihetubhÅ«taá¹ƒ vatthuá¹ƒ. __itÄ«_ti iminÄ• sinido
patthayitabbÄ• kÄ• raá¹ƒ parÄ• masati. tattha __nandiá¹ƒ samannÄ• netÄ«_ti tesu bhÄ• vÄ
viya katvÄ• nandiá¹ƒ taá¹‡haá¹ƒ samannÄ• harati samupacÄ• reti. __paá¹‡idahatÄ«_ti patt

sampattiá¹ƒ nissÄ• ya ``seyyohamasmÄ«â€™â€™ ti, vipattiá¹ƒ nissÄ• ya ``hÄ«nohamasm
janetÄ«ti yojanÄ• . pathavÄ«koá¹-á¹-hÄ• sabhÅ«tÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ sampattivipattÄ
maÃ±Ã±anÄ• hotÄ«ti Ä• ha __ ``evaá¹ƒ ajjhattikaá¹ƒ pathaviá¹ƒ mÄ• namaÃ±Ã±anÄ• ya m
avayavabyatirekena samudÄ• yassa abhÄ• vato samudÄ• yo jÄ«vÄ• bhiniveso avayavepi h
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti Ä• gatanayena pana kesaá¹ƒ `jÄ«voâ€™ ti abhinivisatÄ«â€™â€™
issaravihitÄ• pajÄ• patinissitÄ• aá¹‡usaÃ±cayo pakatipariá¹‡Ä• moâ€™â€™ tiÄ• dinÄ• na
__diá¹-á¹-himaÃ±Ã±anÄ• _ veditabbÄ• .

__imissÄ• pavattiyÄ• _ti nikantimÄ• nadiá¹-á¹-hÄ«naá¹ƒ pariyÄ• dÄ• nasamugghÄ• á¹-app
mamÄ• â€™â€™ tiÄ• dinÄ• yadipi tissannampi maÃ±Ã±anÄ• naá¹ƒ sambhavo dassito. taá
heá¹-á¹-hÄ• \Ne I 65/ dassitattÄ• diá¹-á¹-himaÃ±Ã±anÄ• evettha visesato uddhaá¹-Ä• ti ve
``evampi ajjhattikaá¹ƒ pathaviá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«â€™â€™ _ti.

bÄ• hirampi pathaviá¹ƒ tÄ«hi maÃ±Ã±anÄ• hi maÃ±Ã±atÄ«ti yojanÄ• . taá¹ƒ pana maÃ±Ã±
``kathaâ€™â€™ _nti Ä• ha. tassattho heá¹-á¹-hÄ• vuttanayena veditabbo.

__ayaá¹ƒ_ \Be I 73/ __jÄ«vo_ti ayaá¹ƒ kÄ• á¸·alohaá¹ƒ ``jÄ«vo attÄ• â€™â€™ ti __abhinivi

nigaá¹‡á¹-hÄ• viya. __evaá¹ƒ bÄ• hiraá¹ƒ pathaviá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±atÄ
kho pana ajjhattikÄ• pathavÄ«dhÄ• tu, yÄ• ca bÄ• hirÄ• pathavÄ«dhÄ• tÅ«â€™â€™ tiÄ•

__pathavÄ«kasiá¹‡aá¹ƒ attato samanupassatÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹
ca nayo ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ ti ettheva antogadhoti daá¹-á¹-habbo k
rÅ«pasamaÃ±Ã±Ä• sambhÄ• vato. __pathaviá¹ƒ maÃ±Ã±atÄ«_ti ettha yÄ• diso maÃ±Ã±an
vitthÄ• ranayo vutto, tÄ• diso ito paraá¹ƒ vuttanayovÄ• ti Ä• ha __ ``ito paraá¹ƒ saá¹…khepe
kathayissÄ• mÄ• â€™â€™ _ti, atÄ• diso pana vitthÄ• ratopi kathayissatÄ«ti attho.

__tasmÄ• _ti yasmÄ• ``pathaviyÄ• â€™â€™ ti idaá¹ƒ bhummavacanaá¹ƒ, tasmÄ• , so atta
Ä• dhÄ• rabhÄ• vena taá¹ƒ maÃ±Ã±anÄ• vatthuá¹ƒ kappetÄ«ti attho. tenÄ• ha __ ``ahaá¹ƒ
nanu ca indriyabaddhÄ• nindriyabaddhapabhedassa dhammappabandhassa sasambhÄ• ra
itarÄ• Ä• rammaá¹‡anissayo tadÄ• rammaá¹‡assÄ• ti ettha nibbirodhoti? na, maÃ±Ã±anÄ•
parikappanato. ayaÃ±hi ``ahaâ€™â€™ nti diá¹-á¹-himaÃ±Ã±anÄ• ya mÄ• namaÃ±Ã±anÄ• y
pathavisannissayaá¹ƒ katvÄ• __ ``ahaá¹ƒ pathaviyÄ• â€™â€™ ti maÃ±Ã±ati, _ taá¹‡hÄ• m
upakaraá¹‡assa pathaviá¹ƒ sannissayaá¹ƒ katvÄ• __ ``mayhaá¹ƒ kiÃ±canaá¹ƒ palibodho pa
maÃ±Ã±ati. __paro_tiÄ• dÄ«supi iminÄ• nayena attho veditabbo.

yvÄ• yaá¹ƒ atthanayoti sambandho. __vutto_ paá¹-isambhidÄ• magge. __eteneva nayenÄ•
me attÄ• imasmiá¹ƒ rÅ«peâ€™â€™ ti samudÄ• yassa Ä• dhÄ• rabhÄ• vadÄ«pano atthana
avayavabyatirekena samudÄ• yo labbhati, tasmÄ• samudÄ• ye vuttavidhi avayavepi labbha
__so kho pana me ayaá¹ƒ attÄ• imissÄ• pathaviyÄ• ti maÃ±Ã±anto_ti. __tasmiá¹ƒyeva pan
__assÄ• _ti puthujjanassa. __tasmiá¹ƒyeva attanÄ«_ti ajjhattikabÄ• hirapathavÄ«sannissay
``pathaviyÄ•  maÃ±Ã±atÄ«â€™â€™ ti padassÄ• yaá¹ƒ vaá¹‡á¹‡anÄ• . evaá¹ƒ ``pathaviyÄ•
attavasena diá¹-á¹-himÄ• nataá¹‡hÄ• maÃ±Ã±anaá¹ƒ dassetvÄ• idÄ• ni paravasena dasse
_tiÄ• di vuttaá¹ƒ. tattha __assÄ• _ti \Be I 74/ parassa. __tadÄ• _ti paravasena maÃ±Ã±anÄ•
__diá¹-á¹-himaÃ±Ã±anÄ• eva yujjati_ tattha niccÄ• bhinivesÄ• dayo sambhavantÄ«ti katvÄ
mÄ• nataá¹‡hÄ• maÃ±Ã±anÄ• nivatteti. na hi ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• , ``ma
pavattalakkhaá¹‡Ä• mÄ• nataá¹‡hÄ• parasmiá¹ƒ parassa santakabhÄ• vena gahite ca pav
__itarÄ• yopÄ«_ti mÄ• nataá¹‡hÄ• maÃ±Ã±anÄ• yopi. __icchanti_ aá¹-á¹-hakathÄ• cariyÄ•
pathavÄ«sannissayena sampattiissariyÄ• dikassa vasena attani seyyÄ• dibhÄ• vaá¹ƒ dahat
tathÄ• bhÄ• vÄ• ya mÄ• nataá¹‡hÄ• maÃ±Ã±anÄ• sambhavantÄ«ti Ä• cariyÄ• naá¹ƒ adhip
pathavÄ«â€™â€™ ti etthÄ• pi ime dve pakÄ• rÄ• sÄ• dhippÄ• yÄ• niddhÄ• retabbÄ• .

``pathavito saÃ±jÄ• nÄ• tÄ«â€™â€™ ti, ``Ä• ditoâ€™â€™ ti ca Ä• dÄ«su anissakkavacane
__ ``pathavitoti nissakkavacanaâ€™â€™ _nti. __saupakaraá¹‡assÄ• _ti hiraÃ±Ã±asuvaá¹‡a
dÄ• saporisÄ• dinÄ• vittupakaraá¹‡ena saupakaraá¹‡assa, attano vÄ• parassa vÄ• tesaá

attho. __yathÄ• vuttappabhedato_ti lakkhaá¹‡Ä• diajjhattikÄ• divuttappakÄ• ravibhÄ• gato.
niggamanaá¹ƒ vÄ• _ti ``taá¹ƒ aá¹‡á¸• aá¹ƒ ahosi hemamayaá¹ƒ, tasmiá¹ƒ sayaá¹ƒ brahmÄ•
brahmaá¹‡á¸• avÄ• davasena vÄ• ``dvÄ«hi aá¹‡Å«hi dviaá¹‡ukaâ€™â€™ nti evaá¹ƒ pavat
pathavito uppattiá¹ƒ vÄ• ``sabboyaá¹ƒ loko issarato viniggatoâ€™â€™ ti issaravÄ• davase
pathavito niggamanaá¹ƒ vÄ• maÃ±Ã±amÄ• noti yojanÄ• . __pathavito vÄ• aÃ±Ã±o_ Ä• pÄ
ca purimasmiá¹ƒ atthavikappe kÄ• rakalakkhaá¹‡aá¹ƒ nissakkavacanaá¹ƒ, dutiyasmiá¹ƒ upa
daá¹-á¹-habbaá¹ƒ. attano pariggahabhÅ«tapathavito sukhappattiá¹ƒ tato eva ca parehi seyy
kappentassa vasenapettha __taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• _ veditabbÄ• . __apare_ti sÄ•
aÃ±Ã±aá¹ƒ appamÄ• á¹‡aá¹ƒ attÄ• naá¹ƒ gahetvÄ• _ti pubbe bhÄ• vitaÄ• pÄ• diappamÄ•
kÄ• pilakÄ• á¹‡Ä• dadiá¹-á¹-hivasena vÄ• appamÄ• á¹‡aá¹ƒ byÄ• pinaá¹ƒ attÄ• naá¹ƒ gah
abhÄ• vitaavaá¸• á¸• hitapathavÄ«kasiá¹‡asaá¹…khÄ• tapathavito. __bahiddhÄ• pi me attÄ
attÄ• ti adhippÄ• yo.

__kevala_nti \Be I 75/ anavasesaá¹ƒ. __mahÄ• pathaviá¹ƒ taá¹‡hÄ• vasena mamÄ• yati, _
catudÄ«pissariye á¹-hitassa dÄ«pacakkavattino ca labbheyya, maá¹‡á¸• alikarÄ• jamahÄ• n
vasena labbhateva tesampi yathÄ• pariggahaá¹ƒ anavasesetvÄ• maÃ±Ã±anÄ• ya sambha
gÄ• hassa ``esohamasmiá¹ƒ, eso me attÄ• â€™â€™ ti gÄ• havidhÅ«ratÄ• ya vuttaá¹ƒ __ ``
labbhatÄ«â€™â€™ _ti \Ne I 67/. __iminÄ• nayenÄ• _ti vuttamatidesaá¹ƒ vibhÄ• vetuá¹ƒ __
_ntiÄ• di vuttaá¹ƒ. tattha __sÄ• cÄ• ya_nti sÄ• ca ayaá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• yojetabb
diá¹-á¹-himaÃ±Ã±anÄ• maÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ• naÃ±ca uppÄ• dayato taá¹‡
sambhavanti, evaá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• maÃ±Ã±itena vatthunÄ• attÄ• naá¹ƒ seyyÄ• c
niccaá¹ƒ tathÄ• taá¹ƒsÄ• mibhÅ«taá¹ƒ attÄ• naÃ±ca parikappentassa itaramaÃ±Ã±anÄ• pi
viÃ±Ã±Ä• tuá¹ƒ. ``meâ€™â€™ ti hi iminÄ• atthaggahaá¹‡amukheneva attaniyasambandho

__abhinandatÄ«_ti iminÄ• taá¹‡hÄ• diá¹-á¹-hÄ• bhinivesÄ• naá¹ƒ saá¹…gahitattÄ• te das
parÄ• masati cÄ• â€™â€™ _ti Ä• ha. diá¹-á¹-hivippayuttacittuppÄ• davasena cetassa dvaya
veditabbÄ• , ekacittuppÄ• depi vÄ• adhipatidhammÄ• naá¹ƒ viya pubbÄ• bhisaá¹…khÄ• ra
balavabhÄ• vena pavatti. __etasmiá¹ƒ atthe_ti taá¹‡hÄ• diá¹-á¹-hivasena abhinandanatthe.
abhinandatÄ«â€™â€™ ti etaá¹ƒ padaá¹ƒ. yesaá¹ƒ vineyyÄ• naá¹ƒ yehi pakÄ• ravisesehi dh
visesÄ• dhigamo hoti, tesaá¹ƒ tehi pakÄ• ravisesehi dhammavibhÄ• vanaá¹ƒ. yesaá¹ƒ pana
dhammavibhÄ• vane kate visesÄ• dhigamo hoti, tesampi taá¹ƒ vatvÄ• dhammissaratÄ• ya
tadaÃ±Ã±aniravasesappakÄ• ravibhÄ• vanaÃ±ca __desanÄ• vilÄ• so_. tenÄ• ha __ ``pubb
kilesuppattiá¹ƒ dassetvÄ• idÄ• ni abhinandanÄ• vasena dassentoâ€™â€™ _ti. __dhamma
sammÄ• sambodhiyÄ• . sÄ• hi sabbaÃ±eyyadhammaá¹ƒ yathÄ• sabhÄ• vato dhÄ• reti upa
vineyyasattasaá¹…khÄ• tadhammappabandhaá¹ƒ apÄ• yadukkhasaá¹ƒsÄ• radukkhapatana
aviparÄ«tapavattiÄ• kÄ• rÄ• dhÄ• tÅ«ti dhammadhÄ• tÅ«ti idhÄ• dhippetÄ• . sabbaÃ±Ã±ut
maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
__suppaá¹-ividdhattÄ• _ti \Be I 76/ suá¹-á¹-hu paá¹-ividdhabhÄ• vato, sammÄ• adhigatattÄ

abhikaá¹…khanasampaggahaparÄ• masanÄ• naá¹ƒ vasena Ä• rammaá¹‡e parikappanÄ• p
ahaâ€™â€™ nti ca abhinivesanaá¹ƒ __parikappanaá¹ƒ_. yena ajjhosÄ• naá¹ƒ hoti, ayaá¹ƒ
ayametesaá¹ƒ viseso. suttÄ• diaviruddhÄ• yeva attanomati icchitabbÄ• , na itarÄ• ti suttena
dassetuá¹ƒ __ ``vuttaÃ±cetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. desanÄ• vilÄ• savibhÄ• vanassa p
sahetukahetusampayuttadukÄ• didesanÄ• ya nibaddhatÄ• niddhÄ• retabbÄ• .

__tassÄ• _ti tena. Ã±Ä• tasaddasambandhena hetaá¹ƒ kattari sÄ• mivacanaá¹ƒ. __tasmÄ•
``apariÃ±Ã±Ä• taâ€™â€™ nti paá¹-ikkhepamukhena yaá¹ƒ parijÄ• nanaá¹ƒ vuttaá¹ƒ, taá¹ƒ
hotÄ«ti taá¹ƒ sarÅ«pato pavattiÄ• kÄ• rato ca vibhÄ• vento __ ``yo hÄ«â€™â€™ _tiÄ• dimÄ

tattha \Ne I 68/ yÄ• ya paÃ±Ã±Ä• ya vipassanÄ• bhÅ«miá¹ƒ parijÄ• nÄ• ti paricchindati, sÄ
__Ã±Ä• tapariÃ±Ã±Ä• _. sÄ• hi tebhÅ«makadhammajÄ• taá¹ƒ ``ayaá¹ƒ vipassanÄ• bhÅ«m
pÄ• kaá¹-aá¹ƒ karontÄ«yeva lakkhaá¹‡arasÄ• dito ajjhattikÄ• divibhÄ• gato ca paricchijja jÄ
pathavÄ«dhÄ• tuvasena veditabbÄ• ti vuttaá¹ƒ __ ``pathavÄ«dhÄ• tuá¹ƒ parijÄ• nÄ• tÄ«â€™
__tÄ«raá¹‡apariÃ±Ã±Ä• _ti kÄ«raá¹‡avasena parijÄ• nanakapaÃ±Ã±Ä• . sÄ• hi parivÄ• reh
aniccatÄ• disabhÄ• vassa upÄ• dÄ• nakkhandhapaÃ±cakassa tÄ«raá¹‡avasena sammasan
jÄ• nÄ• ti. __aggamaggenÄ• _ti arahattamaggena. so hi anavasesato chandarÄ• gaá¹ƒ paja
aggabhÅ«tena maggena, lokuttaramaggenÄ• ti attho. ubhayathÄ• pi hi samucchedapahÄ• n
nippariyÄ• yena pahÄ• napariÃ±Ã±Ä• ti dasseti.

__nÄ• marÅ«pavavatthÄ• na_nti etena paccayapariggahopi saá¹…gahitoti daá¹-á¹-habbo n
hetuvavatthÄ• nabhÄ• vato. sopi hi hetupaccayamukhena nÄ• marÅ«passa vavatthÄ• name
kalÄ• pasammasanÄ• divasena __tÄ«raá¹‡apariÃ±Ã±Ä• _ aniccÄ• divasena sammasanabh
pariÃ±Ã±Ä• yo natthi, tasmÄ• . atha vÄ• __tasmÄ• apariÃ±Ã±Ä• tattÄ• _ti yasmÄ• apariÃ
apariÃ±Ã±Ä• tattÄ• pathaviyÄ• taá¹ƒ pathaviá¹ƒ maÃ±Ã±ati ca abhinandati cÄ• ti.

pathavÄ«vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• povÄ• rÄ• divaá¹‡á¹‡anÄ•

__Ä• paá¹ƒ_ \Be I 77/ __Ä• pato_ti ettha appoti, appÄ• yatÄ«ti vÄ• __Ä• po, _ yasmiá¹ƒ sa
taá¹ƒ Ä• bandhanavasena byÄ• petvÄ• tiá¹-á¹-hati, paribrÅ«hetÄ«ti vÄ• attho. atthÄ• naá¹
pati pati attÄ• nanti __paccattaá¹ƒ_. ubhayenapi sattasantÄ• napariyÄ• pannameva vadati.
Ä• pogata_ntiÄ• dÄ«su Ä• bandhanameva __Ä• po, _ tadeva Ä• posabhÄ• vaá¹ƒ gatattÄ•
Ä• pabhÄ• vaá¹ƒ pattanti attho. sinehanavasena __sineho, _ soyeva sinehanasabhÄ• vaá¹
__bandhanattaá¹ƒ rÅ«passÄ• _ti avinibbhogarÅ«passa bandhanabhÄ• vo, avippakiraá¹‡ava
attho. __uggaá¹‡hanto_ti yathÄ• paricchinne Ä• pomaá¹‡á¸• ale yathÄ• uggahanimittaá¹ƒ u
nimittaá¹ƒ gaá¹‡hanto. __vutto_ti ``Ä• pasmiâ€™â€™ nti ettha vuttaÄ• po. so hi sasambhÄ•

``Ä• pokasiá¹‡aâ€™â€™ nti ettha vuttaÄ• po. __sesa_nti Ä• rammaá¹‡asammutiÄ• pÄ• na
``Ä• paá¹ƒ \Ne I 69/ Ä• pato pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dipÄ• á¸·iyÄ• atthavibhÄ• vanaÃ±
maÃ±Ã±anÄ• vibhÄ• gadassanaÃ±ca __pathaviyaá¹ƒ vuttasadisamevÄ• _ti. tattha ``pathav
saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (DN III 360; AN c 10.25) vuttaá¹ƒ, idha ``Ä• pokasiá¹‡
tiÄ• dinÄ• vattabbaá¹ƒ. tattha ca ``pathavÄ«ti saÃ±jÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ, idha pa
saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• vattabbanti evamÄ• di eva viseso. sesaá¹ƒ tÄ• disam
``pathaviyaá¹ƒ vuttasadisamevÄ• â€™â€™ ti. yo panettha viseso, taá¹ƒ dassetuá¹ƒ __ ``kev
vuttaá¹ƒ. tattha __mÅ«laraso_ti mÅ«laá¹ƒ paá¹-icca nibbattaraso. __khandharasÄ• _dÄ«sup
__khÄ«rÄ• dÄ«ni_ pÄ• kaá¹-Ä• neva. yathÄ• pana bhesajjasikkhÄ• pade (Vin III 618-625),
yaá¹ƒ kiÃ±ci khÄ«raá¹ƒ __khÄ«ra_meva. sesesupi eseva nayo. __bhummÄ• nÄ«_ti Ä• vÄ•
__antalikkhÄ• nÄ«_ti pathaviá¹ƒ appattÄ• ni vassodakÄ• ni, pattÄ• ni pana bhummÄ• neva.
__ca_-saddena himodakakappavinÄ• sakaudakapathaviyÄ• antoudakapathavÄ«sandhÄ• ra
samuccinoti.

__tejaá¹ƒ tejatoti_ ettha tejanaá¹-á¹-hena __tejo, _ tejanaá¹ƒ nÄ• ma dahanapacanÄ• disan
yaá¹ƒ uá¹‡hattanti vuccati. __yena cÄ• _ti yena tejogatena \Be I 78/ kupitena. __santappatÄ
samantato tappati ekÄ• hikajarÄ• dibhÄ• vena usumajÄ• to hoti. __yena ca jÄ«rÄ«yatÄ«_ti
jÄ«rÄ«yati, indriyavekallataá¹ƒ balaparikkhayaá¹ƒ valitÄ• dibhÄ• vaÃ±ca pÄ• puá¹‡Ä• ti. __
pariá¸• ayhatÄ«_ti yena kupitena ayaá¹ƒ kÄ• yo parito á¸• ayhati, so ca puggalo á¸• ayhÄ• n
satadhotasappigosÄ«tacandanÄ• dilepaÃ±ceva tÄ• lavaá¹‡á¹-avÄ• taÃ±ca paccÄ• sÄ«sati.
asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchatÄ«_ti yena asitaá¹ƒ vÄ•
pÄ• nakÄ• di, khÄ• yitaá¹ƒ vÄ• piá¹-hakhajjakÄ• di, sÄ• yitaá¹ƒ vÄ• ambapakkamadhuphÄ
paripÄ• kaá¹ƒ gacchati, rasÄ• dibhÄ• vena vivekaá¹ƒ gacchatÄ«ti attho. ettha ca sarÄ«rass
atikkamitvÄ• uá¹‡habhÄ• vo __santÄ• po, _ sarÄ«radahanavasena pavatto mahÄ• dÄ• ho
tÄ• petvÄ• udake pakkhipitvÄ• uddhaá¹-asappi __satadhotasappi, _
rasarudhiramaá¹ƒsamedaaá¹-á¹-hiaá¹-á¹-himiÃ±jasukkÄ• __rasÄ• dayo_. tattha purimÄ• ta
catusamuá¹-á¹-hÄ• nÄ• , pacchimo kammasamuá¹-á¹-hÄ• nova.

tejobhÄ• vaá¹ƒ gatattÄ• __tejogataá¹ƒ_. __usmÄ• _ti uá¹‡hÄ• kÄ• ro. usmÄ• va usmÄ• bh
__usmÄ• gataá¹ƒ. usuma_nti caá¹‡á¸• ausumaá¹ƒ. tadeva __usumagataá¹ƒ, _ sabhÄ• vene
attho. __kaá¹-á¹-haggÄ«_ti kaá¹-á¹-hupÄ• dÄ• no aggi. __sakalikaggÄ«_Ä• dÄ«supi eseva
kacavaraá¹ƒ paá¹-icca uppannaaggi. __indaggÄ«_ti asaniaggi. __santÄ• po_ti jÄ• lÄ• ya vÄ
vÄ«taccitaá¹…gÄ• rÄ• naá¹ƒ vÄ• santÄ• po \Ne I 70/. __sÅ«riyasantÄ• po_ti Ä• tapo. __ka
kaá¹-á¹-harÄ• siá¹ƒ paá¹-icca uppannasantÄ• po. sesesupi eseva nayo. __evaá¹ƒ vuttÄ• cÄ
petaggikappavinÄ• sakagginirayaggiÄ• dike avuttepi samuccinoti.

__vÄ• yaá¹ƒ vÄ• yato_ti ettha vÄ• yanaá¹-á¹-hena __vÄ• yo_. kimidaá¹ƒ vÄ• yanaá¹ƒ nÄ• n
samudÄ«raá¹‡aá¹ƒ vÄ• , vÄ• yanaá¹ƒ gamananti eke. __uddhaá¹…gamÄ• vÄ• tÄ• _ti uggÄ

Ä• rohanavÄ• tÄ• . __adhogamÄ• vÄ• tÄ• _ti uccÄ• rapassÄ• vÄ• dinÄ«haraá¹‡atÄ• adho
vÄ• tÄ• _ti antÄ• naá¹ƒ bahivÄ• tÄ• . __koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• _ti antÄ• naá¹ƒ antovÄ•
vÄ• tÄ• _ti dhamanÄ«jÄ• lÄ• nusÄ• rena sakalasarÄ«re aá¹…gamaá¹…gÄ• ni anusaá¹-Ä•
samiÃ±janapasÄ• raá¹‡Ä• dinibbattakÄ• vÄ• tÄ• \Be I 79/. __satthakavÄ• tÄ• _ti sandhiba
chindantÄ• viya pavattavÄ• tÄ• . __khurakavÄ• tÄ• _ti khurena viya hadayamaá¹ƒsacheda
__uppalakavÄ• tÄ• _ti hadayamaá¹ƒsassa samuppÄ• á¹-anakavÄ• tÄ• . __assÄ• so_ti anto
__passÄ• so_ti bahinikkhamananÄ• sikÄ• vÄ• to. ettha ca purimÄ• sabbe catusamuá¹-á¹-h
cittasamuá¹-á¹-hÄ• nÄ• va.

__vÄ• yogata_nti vÄ• yova vÄ• yogataá¹ƒ, sabhÄ• veneva vÄ• yobhÄ• vaá¹ƒ pattanti attho
rÅ«passÄ• _ti avinibbhogarÅ«passa thambhitabhÄ• vo. __puratthimÄ• vÄ• tÄ• _ti puratthin
__pacchimÄ• _dÄ«supi eseva nayo. __sarajÄ• _dÄ«su saha rajena __sarajÄ• , _ rajavirahit
sÄ«tautusamuá¹-á¹-hÄ• nÄ• , sÄ«tavalÄ• hakantare vÄ• jÄ• tÄ• __sÄ«tÄ• _. uá¹‡hautusan
uá¹‡havalÄ• hakantare vÄ• jÄ• tÄ• __uá¹‡hÄ• _. __parittÄ• _ti mandÄ• tanukavÄ• tÄ• . _
__kÄ• á¸·Ä• ti_ kÄ• á¸·avalÄ• hakantare samuá¹-á¹-hitÄ• . yehi abbhÄ• hato chavivaá¹‡á¹‡c
etaá¹ƒ adhivacanantipi eke. __verambhavÄ• tÄ• _ti yojanato upari vÄ• yanavÄ• tÄ• . __pak
makkhikÄ• yapi pakkhÄ• yÅ«hanavÄ• tÄ• . __supaá¹‡á¹‡avÄ• tÄ• _ti garuá¸·avÄ• tÄ• . kÄ•
ussadavasena pana visuá¹ƒ gahitÄ• . __tÄ• lavaá¹‡á¹-avÄ• tÄ• _ti tÄ• lavaá¹‡á¹‡ehi katena
kenaci maá¹‡á¸• alasaá¹‡á¹-hÄ• nena samuá¹-á¹-hÄ• pitavÄ• tÄ• . __vidhÅ«panavÄ• tÄ• _t
samuá¹-á¹-hÄ• pitavÄ• tÄ• . imÄ• ni ca tÄ• lavaá¹‡á¹-avidhÅ«panÄ• ni anuppannampi vÄ• t
parivattenti. idhÄ• pi __ca_-saddo udakasandhÄ• rakavÄ• takappavinÄ• sakavÄ• tajÄ• lÄ•
samuccinoti. ettha ca ``Ä• paá¹ƒ maÃ±Ã±atÄ«â€™â€™ tiÄ• dÄ«su yasmÄ• tÄ«hi maÃ±Ã±
maÃ±Ã±ati, mama Ä• poti maÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• pathavÄ«vÄ• re vuttanayena s
vibhÄ• vetunti vuttaá¹ƒ __ ``sesaá¹ƒ vuttanayamevÄ• â€™â€™ _ti. tasmÄ• tattha vuttanay
vÄ• resu yathÄ• rahaá¹ƒ maÃ±Ã±anÄ• vibhÄ• go vibhÄ• vetabbo.

__ettÄ• vatÄ• _ti \Ne I 71/ ettakena iminÄ• catuvÄ• raparimÄ• á¹‡ena desanÄ• visesena. _
vakkhamÄ• naá¹ƒyeva visesaá¹ƒ joteti. __yvÄ• ya_nti yo ayaá¹ƒ lakkhaá¹‡o nÄ• ma hÄ• ro
lakkhaá¹‡ahÄ• ro yaá¹ƒlakkhaá¹‡o tattha vutto, taá¹ƒ dassetuá¹ƒ \Be I 80/ __ ``vuttamhÄ«â€
vuttaá¹ƒ. tattha __vuttamhi ekadhamme_ti kusalÄ• dÄ«su khandhÄ• dÄ«su vÄ• yasmiá¹ƒ k
sarÅ«pato niddhÄ• raá¹‡avasena vÄ• kathite. __ye dhammÄ• ekalakkhaá¹‡Ä• tenÄ• _ti y
kusalÄ• dibhÄ• vena, rÅ«pakkhandhÄ• dibhÄ• vena vÄ• tena vuttadhammena samÄ• nala
sabbe_ti sabbepi kusalÄ• disabhÄ• vÄ• , khandhÄ• disabhÄ• vÄ• vÄ• dhammÄ• sutte av
samÄ• nalakkhaá¹‡atÄ• ya vuttÄ• bhavanti, Ä• netvÄ• saá¹ƒvaá¹‡á¹‡anavasenÄ• ti adhip

__ettha ca ekalakkhaá¹‡Ä• _ti samÄ• nalakkhaá¹‡Ä• vuttÄ• . tena sahacaritÄ• samÄ• nal
samÄ• naphalatÄ• samÄ• nÄ• rammaá¹‡atÄ• ti evamÄ• dÄ«hipi avuttÄ• naá¹ƒ vuttÄ• naá¹
veditabbaá¹ƒ. __itÄ«_ti iminÄ• pakÄ• rena. tenÄ• ha __ ``evaá¹ƒ nettiyaá¹ƒ lakkhaá¹‡o nÄ•

_ti, __nettipÄ• á¸·iyaá¹ƒ_ (Nett 23) pana ``ye dhammÄ• ekalakkhaá¹‡Ä• keci so hÄ• ro lak
pÄ• á¹-ho Ä• gato. __tassa vasenÄ• _ti tassa lakkhaá¹‡ahÄ• rassa vasena. __rÅ«palakkha
ruppanasabhÄ• vena samÄ• nasabhÄ• vattÄ• . __vadantena_ bhagavatÄ• . __etÄ• _ti ``rÅ
samanupassatÄ«â€™â€™ ti evaá¹ƒ vuttadiá¹-á¹-hÄ«. ettha ca __sakkÄ• yadiá¹-á¹-himaÃ±Ã
sakalarÅ«pavatthukÄ• taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi dassitÄ• evÄ• ti daá¹-á¹-habbaá¹
``tasmiá¹ƒyeva panassa diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ•
taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• â€™â€™ ti. atha vÄ• pathaviá¹ƒ Ä• paá¹ƒ tej
abhinandatÄ«ti ca vadantena vuttanayeneva sakalarÅ«pavatthukÄ• taá¹‡hÄ• maÃ±Ã±anÄ
mÄ• namaÃ±Ã±anÄ• pi vuttÄ• va hotÄ«ti evampettha itaramaÃ±Ã±anÄ• pi niddhÄ• retabbÄ

Ä• povÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÅ«tavÄ• rÄ• divaá¹‡á¹‡anÄ•

<3> ``pathaviá¹ƒ maÃ±Ã±ati, pathaviyÄ• maÃ±Ã±atÄ«â€™â€™ tiÄ• dÄ«hi padehi ``rÅ«pa
rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ sakkÄ• yadiá¹-á¹-hÄ«na
``evaá¹ƒ rÅ«pamukhena saá¹…khÄ• ravatthukaá¹ƒ maÃ±Ã±anaá¹ƒ vatvÄ• â€™â€™ _ti \Be
sattesupÄ«_ti tadupÄ• dÄ• nesupi sattesu \Ne I 72/. __dhÄ• tÅ«sÅ«_ti pathavÄ«Ä• dÄ«su c
``jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataâ€™â€™ ntiÄ• dÄ«su (DN II 207; SN c V 379) bhÅ«ta-sa
saupasaggo pana ``pabhÅ«tamariyo pakaroti puÃ±Ã±aâ€™â€™ ntiÄ• dÄ«su vipule, ``yebh
paribhÅ«tarÅ«poâ€™â€™ tiÄ• dÄ«su hiá¹ƒsane, ``sambhÅ«to sÄ• á¹‡avÄ• sÄ«â€™â€™ ti
paÃ±Ã±attiyaá¹ƒ, ``abhibhÅ«to mÄ• ro vijito saá¹…gÄ• moâ€™â€™ tiÄ• dÄ«su vimathane,
acelo pÄ• thikaputtoâ€™â€™ tiÄ• dÄ«su (DN III 23, 25, 31, 32) parÄ• jaye, ``anubhÅ«taá¹ƒ
ntiÄ• dÄ«su vediyane, ``vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ paÃ±Ã±Ä• yÄ• â€™â€™ tiÄ• dÄ«su pÄ
sabbe __rukkhÄ• dÄ«sÅ«_ti. __Ä• di_-saddena saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . ``kÄ• lo g
2.190), bhÅ«tÄ• loke samussayaâ€™â€™ nti (DN II 220; SN a I 186) ca Ä• dÄ«su avisese
bhÅ«tasaddo, upari devÄ• dipadehi sattavisesÄ• naá¹ƒ gahitattÄ• idha tadavasiá¹-á¹-hÄ• b
Ä• ha __ ``no ca kho avisesenÄ• â€™â€™ _ti. tenevÄ• ha --- __ ``cÄ• tumahÄ• rÄ• jikÄ• na
bhÅ«tÄ• ti adhippetÄ• â€™â€™ _ti. yo hi sattanikÄ• yo paripuá¹‡á¹‡ayoniko catÅ«hipi yonÄ
tatthÄ• yaá¹ƒ bhÅ«tasamaÃ±Ã±Ä• aá¹‡á¸• ajÄ• divasena bhavanato.

__bhÅ«te_ti vuttadesaÄ• desite bhÅ«te. __bhÅ«tato saÃ±jÄ• nÄ• tÄ«_ti iminÄ• ``bhÅ«tÄ•
gahetvÄ• yathÄ• tattha taá¹‡hÄ• dimaÃ±Ã±anÄ• sambhavanti, evaá¹ƒ viparÄ«tasaÃ±Ã±Ä
pakÄ• sÄ«yati. svÄ• yamattho heá¹-á¹-hÄ• ``pathavito saÃ±jÄ• nÄ• tÄ«â€™â€™ ti ettha vu
jÄ• nitunti Ä• ha __ ``vuttanayamevÄ• â€™â€™ _ti. yathÄ• suddhÄ• vÄ• sÄ• sabbadÄ• a
nÄ• ruá¸·hÄ• , evaá¹ƒ nerayikÄ• pi sabbamaÃ±Ã±anÄ• nadhiá¹-á¹-hÄ• nato. eteneva ekacc
daá¹-á¹-habbo. apare pana ``diá¹-á¹-himaÃ±Ã±anÄ• dhiá¹-á¹-hÄ• nato tesampettha saá¹…g
vadanti. ``samaá¹…gibhÅ«taá¹ƒ paricÄ• rentaâ€™â€™ ntiÄ• dinÄ• sutte __vuttanayena_.

sukhitÄ• â€™â€™ ti vipallÄ• saggÄ• hena tattha rÄ• gaá¹ƒ janeti. evamettha rajjanto ca na
dassanavaseneva, savanÄ• divasenapi rajjatevÄ• ti dassento __ ``disvÄ• pi ... pe ... utvÄ• p
tattha ghÄ• yanÄ• divasena rajjanaá¹ƒ tehi anubhÅ«tagandhamÄ• lÄ• divasena ceva visabh
tesaá¹ƒ \Be I 82/ paribhogavasena ca yathÄ• nubhavaá¹ƒ anussaraá¹‡avasena ca veditabb
taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±atÄ«_ti vuttanayena bhÅ«te paá¹-icca chandarÄ• gaá¹ƒ
assÄ• dento abhinandanto abhivadanto ajjhosÄ• ya tiá¹-á¹-hanto ``Ä«disÄ« avatthÄ• mama
siyÄ• â€™â€™ tiÄ• dinÄ• vÄ• pana nayena tattha nandiá¹ƒ samannÄ• nento bhÅ«te taá¹‡
attho. __appaá¹-iladdhassa_ khattiyamahÄ• sÄ• lÄ• dibhÄ• vassa, __sampattiá¹ƒ vipatti_nti
ukkaá¹-á¹-anihÄ«nataá¹ƒ. __dahatÄ«_ti á¹-hapeti. __yo_ \Ne I 73/ __evarÅ«po mÄ• no_ti yo
mayÄ• sadiso, idÄ• ni ayaá¹ƒ seá¹-á¹-ho ayaá¹ƒ hÄ«nataroâ€™â€™ ti uppanno mÄ• no. __
mÄ• nÄ• timÄ• no_ti ayaá¹ƒ bhÄ• rÄ• tibhÄ• ro viya purimaá¹ƒ sadisamÄ• naá¹ƒ upÄ• dÄ•

__niccÄ• _tiÄ• dÄ«su uppÄ• dÄ• bhÄ• vato __niccÄ• , _ maraá¹‡Ä• bhÄ• vato __dhuvÄ• ,
aniccapaá¹-ipakkhato vÄ• __niccÄ• , _ thirabhÄ• vato __dhuvÄ• , _ sassatisamatÄ• ya __s
vipariá¹‡Ä• massa abhÄ• vato __avipariá¹‡Ä• madhammÄ• _ti maÃ±Ã±ati. __sabbe sattÄ•
oá¹-á¹-hagoá¹‡agadrabhÄ• dayo anavasesÄ• saÃ±janaá¹-á¹-hena sattÄ• . __sabbe pÄ• á¹
dvindriyo pÄ• á¹‡oâ€™â€™ tiÄ• divasena vuttÄ• anavasesÄ• pÄ• á¹‡anaá¹-á¹-hena __pÄ
anavasesÄ• aá¹‡á¸• akosÄ• dÄ«su bhÅ«tÄ• saÃ±jÄ• tÄ• ti __bhÅ«tÄ• . sabbe jÄ«vÄ• _ti s
anavasesÄ• jÄ«vanaá¹-á¹-hena __jÄ«vÄ• _. tesu hi so virÅ«habhÄ• vena jÄ«vasaÃ±Ã±Ä«.
tesaá¹ƒ attano vaso vÄ• balaá¹ƒ vÄ• vÄ«riyaá¹ƒ vÄ• natthÄ«ti dasseti. __niyatisaá¹…gatib
ettha __niyatÄ«_ti. __niyatatÄ• , _ acchejjasuttÄ• vutaabhejjamaá¹‡i viya avijahitapakatitÄ•
channaá¹ƒ abhijÄ• tÄ«naá¹ƒ tattha saá¹…gamo. __bhÄ• vo_ti sabhÄ• voyeva, kaá¹‡á¸• akÄ
kapiá¹-á¹-haphalÄ• dÄ«naá¹ƒ parimaá¹‡á¸• alÄ• ditÄ• , migapakkhÄ«naá¹ƒ vicittavaá¹‡á¹‡Ä
niyatiyÄ• ca saá¹…gatiyÄ• ca bhÄ• ve ca pariá¹‡atÄ• nÄ• nappakÄ• rataá¹ƒ pattÄ• . yena
tatheva bhavati. yena na bhavitabbaá¹ƒ, so na bhavatÄ«ti dasseti. __chasvevÄ• bhijÄ• tÄ«s
kaá¹‡hÄ• bhijÄ• tiÄ• dÄ«su chasu eva abhijÄ• tÄ«su á¹-hatvÄ• sukhaÃ±ca dukkhaÃ±ca pa
sukhadukkhabhÅ«mi natthÄ«ti dasseti. __vÄ• _-saddena antÄ• dibhede diá¹-á¹-hÄ• bhinive

__upapatti_nti \Be I 83/ iminÄ• tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye bhÅ«tÄ• naá¹ƒ sahabyataa
dasseti. __sukhuppatti_nti iminÄ• pana tattha tattha uppannassa sukhuppattiá¹ƒ. __ekacce
niccÄ• _tiÄ• dinÄ• ekaccasassatikadiá¹-á¹-hiá¹ƒ dasseti. __ahampi bhÅ«tesu aÃ±Ã±ataros
catutthaá¹ƒ ekaccasassatikavÄ• daá¹ƒ dasseti.

__yato kutocÄ«_ti issarapurisÄ• dibhedato yato kutoci. __ekÄ• taá¹‡hÄ• maÃ±Ã±anÄ• va
heá¹-á¹-hÄ• vuttanayena itaramaÃ±Ã±anÄ• nampi sambhavo niddhÄ• retabbo. vuttappakÄ
taá¹‡hÄ• diá¹-á¹-hÄ«hi abhinandatÄ«tiÄ• dinÄ• vattabbattÄ• Ä• ha ``vuttanayamevÄ• â€™
kÄ• tabbÄ• _ti ``yo bhÅ«tapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«te khandhe parijÄ• nÄ• ti, so tÄ
parijÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• yojanÄ• kÄ• tabbÄ• . apare panettha bhÅ«tagÄ• mopi

rukkhÄ• divasenapi \Ne I 74/ maÃ±Ã±anÄ• vibhÄ• gaá¹ƒ yojetvÄ• dassenti, tathÄ• mahÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ natthi.

__bhÅ«mivisesÄ• dinÄ• bhedenÄ• _ti bhÅ«mivisesaupapattivisesÄ• divibhÄ• gena. __iddh
puÃ±Ã±avisesanibbattena Ä• nubhÄ• vena. kiÃ±cÄ• pi deva-saddo ``viddhe vigatavalÄ• ha
I 110; b III 102; c V 146-148; MN I 486; AN c 10.15; It 27) ajaá¹-Ä• kÄ• se Ä• gato, ``devo ca
phusÄ• yatÄ«â€™â€™ tiÄ• dÄ«su meghe, ``ayaÃ±hi deva kumÄ• roâ€™â€™ tiÄ• dÄ«su (
``paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gibhÅ«to paricÄ• reti devo maÃ±Ã±eâ€™â
211) viya idha upapattidevesu Ä• gato, deva-saddena pana vattabbasatte anavasesato udd
idhÄ• dhippete dassetuá¹ƒ __ ``te tividhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sesÄ• cha kÄ• mÄ
adhippetÄ• _ itaresaá¹ƒ padantarehi nivattitattÄ• ti adhippÄ• yo. bhÅ«tÄ• devÄ• ti gahitesu
taá¹‡hÄ• dimaÃ±Ã±anÄ• naá¹ƒ pavattÄ• kÄ• renapi tividhalakkhaá¹‡anti Ä• ha __ ``bhÅ«ta
veditabbÄ• â€™â€™ _ti.

``aÃ±Ã±atarassa upÄ• sakassa pajÄ• pati abhirÅ«pÄ• hotÄ«â€™â€™ tiÄ• dÄ«su (Vin III 1
gharaá¹‡iyaá¹ƒ Ä• gato, ``pajÄ• pati kÄ• madÄ• yÄ« suvaá¹‡á¹‡avaá¹‡á¹‡Ä• me pajÄ• ho
diá¹-á¹-higatikaparikappite, ``pajÄ• patissa devarÄ• jassa \Be I 84/ dhajaggaá¹ƒ ullokeyyÄ• t
(SN a I 249) devajeá¹-á¹-hake, idha pana adhipatÄ«ti vadanti, taá¹ƒ upari brahmuno gayhan
matimattaá¹ƒ. __devÄ• na_nti cÄ• tumahÄ• rÄ• jikÄ• didevÄ• naá¹ƒ. __mahÄ• rÄ• jÄ• dÄ«n
sakkasuyÄ• masantussitasunimmitavasavattino gahitÄ• . __tesa_nti mahÄ• rÄ• jÄ• dÄ«naá
kÄ• mabhÅ«miyaá¹ƒ sattasaá¹…khÄ• tÄ• ya. __pajÄ• pati_nti pajÄ• patibhÄ• vaá¹ƒ. pajÄ• p
jappento pajÄ• patiá¹ƒ mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«ti vutto.

__ekÄ• diá¹-á¹-himaÃ±Ã±anÄ• va yujjatÄ«_ti vuttaá¹ƒ, pajÄ• patino pana samipataá¹ƒ salo
Ä• kaá¹…khato, tathÄ• bhÄ• vÄ• ya cittaá¹ƒ paá¹‡idahato, tathÄ• laddhabbÄ• ya sampattiyÄ
dahato ca taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi sambhavantÄ«ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. __ye
vadati. __pajÄ• pati_nti etthÄ• pi heá¹-á¹-hÄ• vuttanayena itaramaÃ±Ã±anÄ• nampi sambh

__brÅ«hito_ti \Ne I 75/ parivuddho. __guá¹‡avisesehÄ«_ti jhÄ• nÄ• dÄ«hi visiá¹-á¹-hehi gua
uttarimanussadhammatÄ• ya. brahma-saddassa satipi avisesato visiá¹-á¹-havÄ• cakatte yat
guá¹‡avisesayuttÄ• dirÅ«pÄ• pavatti, taá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá
sahassiyÄ• lokadhÄ• tuyÄ• adhipatibhÅ«to. __paá¹-hamÄ• bhinibbatto_ti paá¹‡Ä«tena paá
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ vÄ• paá¹-hamaá¹ƒ abhinibbatto. __gahitÄ• ti veditabbÄ• _
appadhÄ• nÄ• nampi kenaci sambandhena gahitabhÄ• vasiddhito. ettha ca __brahmÄ• _ti n
vaá¹‡á¹‡avantatÄ• ya ceva dÄ«ghÄ• yukatÄ• ya ca brahmapÄ• risajjÄ• dÄ«hi mahanto bra
pana purohitaá¹-á¹-hÄ• ne á¹-hitÄ• ti __brahmapurohitÄ• , _ parisÄ• yaá¹ƒ bhavÄ• paricÄ•
__brahmapÄ• risajjÄ• _ti veditabbÄ• . ukkaá¹-á¹-hekapuggalabhÄ• vato pajÄ• patismiá¹ƒ viy
vattatÄ«ti vuttaá¹ƒ __ ``pajÄ• pativÄ• re vuttanayeneva veditabbÄ• â€™â€™ ti. tathÄ• hi

bahupuggalabhÄ• vasÄ• maÃ±Ã±ato Ä• bhassaravÄ• rÄ• dÄ«naá¹ƒ bhÅ«tavÄ• rasadisatÄ

yathÄ• vuttapabhÄ• ya Ä• bhÄ• sanasÄ«lÄ• vÄ• __Ä• bhassarÄ• . ekatalavÄ• sino_ti idaá
heá¹-á¹-huparibhÄ• vÄ• bhÄ• vato vuttaá¹ƒ, á¹-hÄ• nÄ• ni \Be I 85/ pana nesaá¹ƒ paricchinn
parittÄ• Ä• bhÄ• etesanti __parittÄ• bhÄ• . appamÄ• á¹‡Ä• Ä• bhÄ• etesanti appamÄ• á

__subhÄ• _ti sobhanÄ• pabhÄ• . kaÃ±canapiá¹‡á¸• o viya sassirikÄ• __kaÃ±canapiá¹‡á¸
sobhanÄ• ya pabhÄ• ya kiá¹‡á¹‡Ä• subhÄ• kiá¹‡á¹‡Ä• ti vattabbe bhÄ• -saddassa rassatta
ha-kÄ• raÃ±ca katvÄ• __ ``subhakiá¹‡hÄ• â€™â€™ _ti vuttÄ• . __subhÄ• _ti ca ekagghan
parittÄ• subhÄ• etesanti __parittasubhÄ• _. appamÄ• á¹‡Ä• subhÄ• etesanti __appamÄ•

__vipulaphalÄ• _ti vipulasantasukhÄ• yuvaá¹‡á¹‡Ä• diphalÄ• .

satipi devabrahmÄ• dÄ«naá¹ƒ puÃ±Ã±aphalena jhÄ• naphalena ca paá¹-ipakkhÄ• bhibhav
puthujjanaasaÃ±Ã±asattesu abhibhÅ«vohÄ• ro pÄ• kaá¹-o niruá¸·ho ca, tesaá¹ƒ vasenÄ• ya
dassento Ä• ha __ ``asaÃ±Ã±abhavassetaá¹ƒ adhivacanaâ€™â€™ _nti. yathÄ• pajÄ• pati
pajÄ• patismiá¹ƒyevÄ• â€™â€™ tiÄ• dinÄ• maÃ±Ã±anÄ• pavatti dassitÄ• , tathÄ• idhÄ• p
__ ``sesaá¹ƒ pajÄ• pativÄ• re vuttanayamevÄ• â€™â€™ _ti.

bhÅ«tavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• kÄ• sÄ• naÃ±cÄ• yatanavÄ• rÄ• divaá¹‡á¹‡anÄ•

<4> evaá¹ƒ \Ne I 76/ sattavasena bhÅ«mikkamadassane suddhÄ• vÄ• sÄ• naá¹ƒ aggahaá
__ ``evaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• _ti
kiÃ±cÄ• pi suddhÄ• vÄ• sÄ• attheva anekakappasahassÄ• yukÄ• , ukkaá¹ƒsapariccheda
soá¸·asakappasahassÄ• yukÄ• va, na tato paranti Ä• ha __ ``katipayakappasahassÄ• yukÄ
kÄ• marÅ«pabhavesu pavattamÄ• nÄ• pi Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• didhammÄ• arÅ«p
taá¹ƒbhÅ«mikavohÄ• raá¹ƒ na labhantÄ«ti __ ``tatrÅ«papannÄ• yevÄ• â€™â€™ _ti avadhÄ
__abhibhÅ«vÄ• re vuttanayena veditabbÄ• _ yathÄ• rahanti adhippÄ• yo. na hettha vaá¹‡á
__pajÄ• pativÄ• re_ __vuttanayenÄ• _ti \Be I 86/ ettha ``ahamasmi arÅ«po pahÄ«narÅ«pap
tiÄ• dinÄ• mÄ• namaÃ±Ã±anÄ• veditabbÄ• .

Ä• kÄ• sÄ• naÃ±cÄ• yatanavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

diá¹-á¹-hasutavÄ• rÄ• divaá¹‡á¹‡anÄ•

<5> rÅ«pamukhena maÃ±Ã±anÄ• vatthudassanaá¹ƒ saá¹…khepoti katvÄ• vuttaá¹ƒ __ ``vi

hi ``yattha neva pathavÄ«, na Ä• po, na tejo, na vÄ• yo, na Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™
saá¹…khepato paÃ±cavokÄ• rabhavadassanaá¹ƒ hotÄ«ti.

__diá¹-á¹-ha_nti yaá¹ƒ cakkhudvÄ• rena katadassanakiriyÄ• samÄ• panaá¹ƒ, yaÃ±ca cakk
passissati sati sambhave passeyya, taá¹ƒ sabbakÄ• lanti visesavacanicchÄ• ya abhÄ• vato
yathÄ• ``duddhaâ€™â€™ nti. tenÄ• ha __ ``rÅ«pÄ• yatanassetaá¹ƒ adhivacanaâ€™â€™ _
__sutÄ• _dÄ«supi yojetabbo. __sattÄ• _ti rÅ«pÄ• dÄ«su sattÄ• visattÄ• ti sattÄ• . saÃ±jana
sÄ• maÃ±Ã±asaddopi cesa satta-saddo ``itthirÅ«peâ€™â€™ ti visayavisesitattÄ• idha puris
__rattÄ• _ti vatthaá¹ƒ viya raá¹…gajÄ• tena cittassa vipariá¹‡Ä• makÄ• rakena chandarÄ• g
__giddhÄ• _ti abhikaá¹…khanasabhÄ• vena abhigijjhanena giddhÄ• gedhaá¹ƒ Ä• pannÄ• .
lobhena dummocanÄ«yabhÄ• vena Ä• rammaá¹‡e paá¹-ibaddhÄ• . __mucchitÄ• _ti kilesav
anaÃ±Ã±akiccÄ• mucchaá¹ƒ mohaá¹ƒ Ä• pannÄ• . __ajjhosannÄ• _ti visaye aÃ±Ã±asÄ• d
pariniá¹-á¹-hÄ• petvÄ• viya á¹-hitÄ• . __iminÄ• _ti suvaá¹‡á¹‡avaá¹‡á¹‡Ä• diÄ• kÄ• rena. _
amaá¹…gala_nti Ä«disaá¹ƒ diá¹-á¹-haá¹ƒ maá¹…galaá¹ƒ, Ä«disaá¹ƒ amaá¹…galanti \Ne I 7
attÄ• naá¹ƒ samanupassananayenÄ• _ti idaá¹ƒ vedanÄ• diarÅ«padhamme, rÅ«pÄ• yatana
gahetvÄ• tato ajjhattikaá¹ƒ, bÄ• hiraá¹ƒ vÄ• rÅ«pÄ• yatanaá¹ƒ tassokÄ• sabhÄ• vena pari
ayaá¹ƒ attÄ• imasmiá¹ƒ rÅ«pÄ• yataneâ€™â€™ ti maÃ±Ã±anto diá¹-á¹-hasmiá¹ƒ maÃ±Ã±a
vuttaá¹ƒ. ``pathavito maÃ±Ã±atÄ«â€™â€™ tiÄ• dÄ«su yathÄ• ``saupakaraá¹‡assa attano
vÄ• â€™â€™ tiÄ• dimaÃ±Ã±anÄ• pavatti dassitÄ• , evaá¹ƒ ``diá¹-á¹-hato maÃ±Ã±atÄ«â€™
dassetunti Ä• ha __ ``tesaá¹ƒ pathavÄ«vÄ• re vuttanayeneva veditabbaâ€™â€™ _nti.

__Ä• haccÄ• _ti visayaá¹ƒ anvÄ• ya, patvÄ• ti attho. tenÄ• ha __ ``upagantvÄ• â€™â€™ ti
aÃ±Ã±amaÃ±Ã±asaá¹ƒsilese_ti cakkhurÅ«pasotasaddÄ• viya dure ahutvÄ• aÃ±Ã±amaÃ±

__manasÄ• viÃ±Ã±Ä• taá¹ƒ_ kevalanti attho. itarÄ• nipi hi manasÄ• viÃ±Ã±Ä• yantÄ«ti. s
paÃ±Ã±attiyÄ• asaá¹…gahitattÄ• tampi saá¹…gahetvÄ• dassetuá¹ƒ __ ``dhammÄ• ramm
dvÄ«supi vikappesu lokuttarÄ• nampi saá¹…gaho Ä• pannoti Ä• ha __ ``idha pana sakkÄ• y
labbhatÄ«â€™â€™ _ti. __vitthÄ• ro_ti maÃ±Ã±anÄ• naá¹ƒ pavattanÄ• kÄ• ravitthÄ• ro. __e
sutavÄ• rÄ• dÄ«su.

diá¹-á¹-hasutavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekattavÄ• rÄ• divaá¹‡á¹‡anÄ•

<6> __samÄ• pannakavÄ• renÄ• _ti samÄ• pannakappavattiyÄ• , rÅ«pÄ• vacarÄ• rÅ«pÄ•
sÄ• hi ekasmiá¹ƒyeva Ä• rammaá¹‡e ekÄ• kÄ• rena pavattatÄ«ti katvÄ• ``ekattaâ€™â€™
vipÄ• kajjhÄ• nappavattipi idha samÄ• pannakavÄ• raggahaá¹‡eneva gahitÄ• ti daá¹-á¹-hab
__asamÄ• pannakavÄ• renÄ• _ti kÄ• mÄ• vacaradhammappavattiyÄ• . upacÄ• rajjhÄ• nen

__ekattaá¹ƒ_ gatanti vuccatÄ«ti.

__yojanÄ• _ti maÃ±Ã±anÄ• yojanÄ• . __bhinditvÄ• _ti vibhajitvÄ• . __sÄ• sananayenÄ• _ti
``ekattaá¹ƒ maÃ±Ã±atÄ«â€™â€™ tiÄ• dÄ«su ``vedanaá¹ƒ attato samanupassatÄ«â€™â€™
maÃ±Ã±atÄ«â€™â€™ tiÄ• dÄ«su \Ne I 78/ pana ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€
vuttavidhiá¹ƒ anugantvÄ• maÃ±Ã±anÄ• veditabbÄ• .

__pathavÄ«vÄ• rÄ• dÄ«su vuttena ca aá¹-á¹-hakathÄ• nayenÄ• _ti ``ahaá¹ƒ vedanÄ• ti ma
maÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• , ``ahaá¹ƒ rÅ«panti maÃ±Ã±ati, mama rÅ«panti maÃ±Ã±a
tenÄ• ha __ ``yathÄ• nurÅ«paá¹ƒ_ \Be I 88/ __vÄ«maá¹ƒsitvÄ• â€™â€™ _ti, ekattanÄ• nat
sambhavati, tadanurÅ«paá¹ƒ vicÄ• retvÄ• ti attho. __kecÄ«_ti abhayagirivÄ• sino. __apare_
diá¹-á¹-hÄ• bhinivesaá¹ƒ vadantÄ«ti sambandho. puthujjanassa maÃ±Ã±anÄ• nÄ• ma sakk
yathÄ• upaá¹-á¹-hitavisayavaseneva pavattatÄ«ti na tattha ayamekattanayo ayaá¹ƒ nÄ• nat
vibhÄ• gavaseneva, ekattasaÃ±Ã±Ä« attÄ• hotÄ«tiÄ• dÄ«su ca attano ekattanÄ• nattasaÃ
ekattaá¹ƒ nÄ• nattanti evaá¹ƒ pavattassa diá¹-á¹-hÄ• bhinivesassa ekattanÄ• nattabhÄ• vot
idha anadhippetabhÄ• vo daá¹-á¹-habbo.

yaá¹ƒ yathÄ• vuttaputhujjano anavasesato gaá¹‡hanto gahetuá¹ƒ sakkoti, taá¹ƒ tassa anav
upÄ• dÄ• ya __ ``sabbaâ€™â€™ _nti vuccatÄ«ti dassento __ ``tamevÄ• â€™â€™ _ti Ä• ha
sabbasmimpi tebhÅ«makadhamme Ä• dÄ«navadassane asati nibbidÄ• bhÄ• vato assÄ• dÄ
vaá¸• á¸• hatevÄ• ti Ä• ha __ ``sabbaá¹ƒ assÄ• dento sabbaá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya
vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``saá¹ƒyojaniyesu, bhikkhave, dhammesu assÄ• dÄ• nupas
pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 53, 57). ``sabbamidaá¹ƒ mayÄ• nimmitaâ€™â€™ nti
attÄ• naá¹ƒ seyyÄ• dito dahanto tena mÄ• nena nimmitaá¹ƒ maÃ±Ã±atiyeva nÄ• ma nimmit
tathÄ• mÄ• nuppattiyÄ• abhÄ• vatoti Ä• ha __ ``attanÄ• nimmitaá¹ƒ maÃ±Ã±anto sabbaá¹
maÃ±Ã±atÄ«â€™â€™ _ti. __sabbaá¹ƒ natthÄ«tiÄ• dinÄ• nayenÄ• _ti __Ä• di_-saddena ni
__mahÄ• me attÄ• _ti iminÄ• sabbato attano vibhÅ«tipavattivÄ• daá¹ƒ dasseti. ``sabbaá¹ƒ
diá¹-á¹-hivasena --- ``ahaá¹ƒ sabbasmiá¹ƒ mayhaá¹ƒ kiÃ±canaá¹ƒ palibodho sabbasmiá¹ƒ, p
kiÃ±canaá¹ƒ palibodho sabbasmiâ€™â€™ ntiÄ• dinÄ• nayenapettha maÃ±Ã±anÄ• sambh
``sesaá¹ƒ pathavÄ«vÄ• re vuttanayena veditabbaâ€™â€™ _nti. apica ``sabboyaá¹ƒ loko pu
evaá¹ƒdiá¹-á¹-hiko purisasaá¹…khÄ• tato sabbato, attano uppattiá¹ƒ vÄ• niggamanaá¹ƒ vÄ
diá¹-á¹-himaÃ±Ã±anÄ• ya sabbato maÃ±Ã±ati, tasmiá¹ƒyeva pana diá¹-á¹-himaÃ±Ã±anÄ• y
sinehaá¹ƒ mÄ• naÃ±ca uppÄ• dayato taá¹‡hÄ• maÃ±Ã±anÄ• mÄ• namaÃ±Ã±anÄ• ca ved
mayhaá¹ƒ attÄ• kattÄ• \Ne I 79/ sÄ• mÄ«ti vÄ• maÃ±Ã±anto ``sabbaá¹ƒ \Be I 89/ meâ€™
tathÄ• yaá¹ƒ diá¹-á¹-hitaá¹‡hÄ• bhinandanÄ• hi abhinandanto sabbaá¹ƒ abhinandatÄ«ti eva
pavatti veditabbÄ• .

__ta_nti sakkÄ• yaá¹ƒ. ukkaá¹ƒsagatasukhasahitaÃ±hi khandhapaÃ±cakaá¹ƒ diá¹-á¹-hadha

nibbÄ• nanti maÃ±Ã±ati, taá¹ƒ panatthato sakkÄ• yoyevÄ• ti. __ekadhÄ• _ti paÃ±cavidham
ekajjhaá¹ƒ katvÄ• vuttaá¹ƒ. __yato_ti yasmÄ• . __paÃ±cahi kÄ• maguá¹‡ehÄ«_ti manÄ• pi
kÄ• makoá¹-á¹-hÄ• sehi, bandhanehi vÄ• . __samappito_ suá¹-á¹-hu appito allÄ«no hutvÄ•
__samaá¹…gibhÅ«to_ti samannÄ• gato. __paricÄ• retÄ«_ti tesu kÄ• maguá¹‡esu kÄ• mak
indriyÄ• ni cÄ• reti saÃ±cÄ• reti ito cito ca upaneti. atha vÄ• laá¸·ati ramati kÄ«á¸·ati. ettha
kÄ• maguá¹‡Ä• mÄ• nusakÄ• ceva dibbÄ• ca. mÄ• nusakÄ• ca mandhÄ• tukÄ• maguá¹
paranimmitavasavattidevarÄ• jassa kÄ• maguá¹‡asadisÄ• . evarÅ«pe kÄ• me upagatÄ• na
diá¹-á¹-hadhammanibbÄ• nasampattiá¹ƒ paÃ±Ã±apenti. tenÄ• ha __ ``ettÄ• vatÄ• kho ... pe
__diá¹-á¹-hadhammo_ti paccakkhadhammo vuccati, tattha tattha paá¹-iladdhattabhÄ• vasse
diá¹-á¹-hadhamme nibbÄ• naá¹ƒ imasmiá¹ƒyeva attabhÄ• ve dukkhavÅ«pasamanaá¹ƒ diá¹-
paramaá¹ƒ uttamaá¹ƒ diá¹-á¹-hadhammanibbÄ• nanti __paramadiá¹-á¹-hadhammanibbÄ• n
attho. __paÃ±cadhÄ• Ä• gata_nti yathÄ• vuttakÄ• maguá¹‡asukhassa ceva catubbidharÅ«
vasena pÄ• á¸·iyaá¹ƒ paÃ±cappakÄ• rena Ä• gataá¹ƒ. __nibbÄ• naá¹ƒ assÄ• dento_ti para
maÃ±Ã±anÄ• ya assÄ• dento.

``imasmiá¹ƒ nibbÄ• ne patte na jÄ• yati, na jÄ«rati, na mÄ«yatÄ«â€™â€™ ti evampi __nibb
``ito paraá¹ƒ paramassÄ• sabhÅ«taá¹ƒ natthÄ«â€™â€™ ti gaá¹‡hanto __nibbÄ• nato maÃ±
mayÄ• adhigataá¹ƒ, tasmÄ• __ ``nibbÄ• naá¹ƒ meâ€™â€™ _ti __maÃ±Ã±ati_. tatoyeva ta
diá¹-á¹-hÄ• bhinandanÄ• ya abhinandati. ayaá¹ƒ tÄ• vettha __diá¹-á¹-himaÃ±Ã±anÄ• _. tas
diá¹-á¹-himaÃ±Ã±anÄ• ya maÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ• naÃ±ca uppÄ• dayato _
niddhÄ• retabbÄ• .

__yÄ• diso_ti yathÄ• rÅ«po, yehi jegucchÄ• disabhÄ• vehi passitabboti attho. __esÄ• _ti a
suá¹‡antÄ• naÃ±ca paccakkhasiddhatamÄ• ha. asubhÄ• disabhÄ• vena saha vijjamÄ• nÄ•
samÅ«hoti __sakkÄ• yo, _ upÄ• dÄ• nakkhandhÄ• . __tathÄ• _ti tassa bhÄ• vabhÅ«tena pa
__sabbamaÃ±Ã±anÄ• _ti pathavÄ«Ä• dike sarÅ«pÄ• vadhÄ• raá¹‡Ä• divibhÄ• gabhinne \B
anekavihitÄ• sabbÄ• taá¹‡hÄ• maÃ±Ã±anÄ• .

__jeguccho_ti \Ne I 80/ jigucchanÄ«yo. tenassa asubhÄ• jaÃ±Ã±aduggandhapaá¹-ikÅ«labh
__siduro_ti khaá¹‡e khaá¹‡e bhijjanasabhÄ• vo. tenassa aniccaaddhuvakhayavayapabhaá¹
__aya_nti sakkÄ• yo. __dukkho_ti na sukho. tenassa kicchakasirÄ• bÄ• dhadukkhavuttitaá¹
__apariá¹‡Ä• yako_ti pariá¹‡Ä• yakarahito. tenassa attasuÃ±Ã±aasÄ• ravuttitaá¹ƒ dasseti. _
__paccanÄ«kato_ti sabhÄ• vapaá¹-ipakkhato, subhaniccasukhaattÄ• ditoti attho. __gaá¹‡ha
subhÄ• digÄ• havasena abhinivisantoti attho.

idÄ• ni tissopi maÃ±Ã±anÄ• upamÄ• hi vibhÄ• vetuá¹ƒ __ ``subhatoâ€™â€™ _tiÄ• di vutt
mahÄ• pariá¸·Ä• he vipulÄ• natthÄ• vahe ca aggimhi salabhassa patanaá¹ƒ subhasukhasa
sakkÄ• ye salabhassa taá¹‡hÄ• maÃ±Ã±anÄ• ti imamatthaá¹ƒ dasseti __ ``subhato ... pe ...

maÃ±Ã±anÄ• â€™â€™ _ti iminÄ• .

gÅ«thÄ• dÄ« kÄ«á¹-ako gÅ«tharÄ• siá¹ƒ laddhÄ• asampannepi tasmiá¹ƒ sampannÄ• kÄ• ukkaá¹ƒseti, evamanekÄ• dÄ«nave ekantabhedini sakkÄ• ye niccasaÃ±Ã±aá¹ƒ upaá¹-á¹-ha bÄ• lo mÄ• naá¹ƒ jappetÄ«ti imamatthamÄ• ha __ ``niccasaÃ±Ã±aá¹ƒ ... pe ... mÄ• nena m

yathÄ• bÄ• lo muddhadhÄ• tuko sammÅ«á¸·ho koci Ä• dÄ• se attano paá¹-ibimbaá¹ƒ disv Ä• dÄ• sasÄ• miko, yadi ahamimaá¹ƒ gahetvÄ• tiá¹-á¹-heyyaá¹ƒ, anatthampi me kareyyÄ• palÄ• yanto tattha avijjamÄ• nameva kiÃ±ci vijjamÄ• naá¹ƒ katvÄ• gaá¹‡hi, tathÅ«pamo ay attattaniyagÄ• haá¹ƒ gaá¹‡hantoti imamatthaá¹ƒ dÄ«peti __ ``attÄ• ... pe ... diá¹-á¹-hiyÄ• h maÃ±Ã±anÄ• â€™â€™ _ti iminÄ• .

__sukhumaá¹ƒ mÄ• rabandhanaá¹ƒ_ vepacittibandhanatopi sukhumatarattÄ• . tenÄ• ha bh kho, bhikkhave, mÄ• rabandhanaâ€™â€™ nti.

__bahu_nti ativiya, anekakkhattuá¹ƒ vÄ• . __vipphandamÄ• nopi sakkÄ• yaá¹ƒ nÄ• tivattati nÄ• tivattanato. yathÄ• ha ``ye te, bhikkhave, samaá¹‡Ä• sato sattassa ucchedaá¹ƒ vinÄ• s paÃ±Ã±apenti, te, sakkÄ• yaá¹ƒyeva anuparidhÄ• vanti seyyathÄ• pi sÄ• gaddulabandhan sattasupi \Be I 91/ ucchedavikappesu saá¹ƒsÄ• ranÄ• yikÄ• naá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ«naá evaá¹ƒ sassatavikappesupÄ«ti \Ne I 81/ kathaÃ±ci pana diá¹-á¹-higatikassa bhavavippamok ``sakkÄ• yaá¹ƒ nÄ• tivattatÄ«â€™â€™ ti.

__saso_ti so eso puthujjano. __nicca_nti sabbakÄ• laá¹ƒ.

__ta_nti tasmÄ• sakkÄ• yamalÄ«nassa jÄ• tiyÄ• dÄ«namanativattanato. __asÄ• tato_ti du

__passaá¹ƒ evamima_nti asubhÄ• niccadukkhÄ• nattasabhÄ• vaá¹ƒ taá¹ƒ sakkÄ• yaá¹ƒ vu yathÄ• bhÅ«tavipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya passanto. __pahÄ• y maÃ±Ã±anÄ• yo pajahitvÄ• . __sabbadukkhÄ• pamuccatÄ«_ti sakalasmÄ• pi vaá¹-á¹-aduk

ekattavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekkhavÄ• radutiyanayavaá¹‡á¹‡anÄ•

<7> adhippetassa atthassa aniyametvÄ• vacanaá¹ƒ __uddeso, _ niyametvÄ• vacanaá¹ƒ _ uddesavacanaá¹ƒ, soti niddesavacanaâ€™â€™ _nti. __sampiá¹‡á¸• anattho_ti samuccayat

sabhÄ• gatÄ• vasena hotÄ«ti Ä• ha --- __ ``Ä• rammaá¹‡asabhÄ• genÄ• â€™â€™ _ti, Ä• r
sadisatÄ• yÄ• ti attho. __sekkhaá¹ƒ dasseti_ sÄ• maÃ±Ã±ajotanÄ• ya visese avaá¹-á¹-hÄ• r
tassa vacanassa.

__kenaá¹-á¹-henÄ• _ti yasmÄ• Ã±Ä• á¹‡ena araá¹‡Ä«yato attho sabhÄ• vo, tasmÄ• kena
kena lakkhaá¹‡ena sekkho nÄ• ma hotÄ«ti attho. yasmÄ• pana sekkhadhammÄ• dhigamen
sekkhavohÄ• rappavatti, tasmÄ• __ ``sekkhadhammapaá¹-ilÄ• bhato sekkhoâ€™â€™ _ti v
nÄ• ma catÅ«su maggesu, heá¹-á¹-himesu ca tÄ«su phalesu sammÄ• diá¹-á¹-hiÄ• dayo. ten
sammÄ• diá¹-á¹-hiyÄ• ... pe ... ettÄ• vatÄ• kho bhikkhu sekkho hotÄ«â€™â€™ _ti. evaá¹ƒ
sekkhalakkhaá¹‡aá¹ƒ dassetvÄ• \Be I 92/ idÄ• ni suttantikapariyÄ• yenapi taá¹ƒ dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ. tattha __sikkhatÄ«_ti iminÄ• sikkhÄ• ttayasamaá¹…gÄ« apariniá¹-á¹-hitas
dasseti. tenÄ• ha __ ``sikkhatÄ«â€™â€™ _tiÄ• di \Ne I 82/. sikkhÄ• hi niccasamÄ• yogadÄ
``sikkhati sikkhatÄ«â€™â€™ ti Ä• meá¸• itavacanaá¹ƒ. atha vÄ• sikkhanaá¹ƒ sikkhÄ• , sÄ•
__sekkho_. so hi apariyositasikkhattÄ• tadadhimuttattÄ• ca ekantena sikkhanasÄ«lo, na as
pariniá¹-á¹-hitasikkho tattha paá¹-ippassaddhussukko, nÄ• pi vissaá¹-á¹-hasikkho pacurajan
anadhimutto. atha vÄ• ariyÄ• ya jÄ• tiyÄ• tÄ«su sikkhÄ• su jÄ• to, tattha vÄ• bhavoti __se
etÄ• yÄ• ti ikkhÄ• , maggaphalasammÄ• diá¹-á¹-hi. saha ikkhÄ• yÄ• ti __sekkho_.

__anulomapaá¹-ipadÄ• ya paripÅ«rakÄ• rÄ«_ti yÄ• sÄ• sÄ«lÄ• dikÄ• vipassanantÄ• duk
lokuttarÄ• ya paá¹-ipadÄ• ya anulomanato anulomapaá¹-ipadÄ• , tassÄ• sampÄ• danena p
paá¹-ipadaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nena dassetuá¹ƒ __ ``sÄ«lasampannoâ€™â€™ _tiÄ•
__sÄ«lasampanno_ti pÄ• timokkhasaá¹ƒvarasÄ«lena samannÄ• gato, paripuá¹‡á¹‡apÄ• tin
pÄ• timokkhasÄ«laÃ±hi idha ``sÄ«laâ€™â€™ nti adhippetaá¹ƒ padhÄ• nabhÄ• vato. rÅ«pÄ
abhijjhÄ• dÄ«naá¹ƒ pavattinivÄ• raá¹‡asaá¹…khÄ• tena manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ•
guttadvÄ• ro_. pariyesanÄ• divasena bhojane pamÄ• á¹‡ajÄ• nanena __bhojane mattaÃ±Ã
rattindivaá¹ƒ kammaá¹-á¹-hÄ• namanasikÄ• re yuttatÄ• ya __jÄ• gariyÄ• nuyogamanuyutto_
jÄ• gariyÄ• nuyogo hotÄ«ti taá¹ƒ dassetuá¹ƒ __ ``pubbarattÄ• ... pe ... viharatÄ«â€™â€™ _
``kathaÃ±ca pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto hoti? idha bhikkhu diva
nisajjÄ• ya Ä• varaá¹‡Ä«yehi cittaá¹ƒ parisodheti, rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ caá¹…
sodheti, evaá¹ƒ kho bhikkhu pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto hotÄ«â
__imasmiá¹ƒ panatthe_ti ``maÃ±Ã±ati, na maÃ±Ã±atÄ«â€™â€™ ti ca vattabbabhÄ• vasaá¹
puthujjano adhippeto_ ``appattamÄ• naso, anuttaraá¹ƒ yogakkhemaá¹ƒ patthayamÄ• noâ€™

sampayuttattÄ• manasi bhavoti rÄ• go mÄ• naso, mano eva mÄ• nasanti katvÄ• cittaá¹ƒ _
mÄ• naá¹ƒ sÄ«yati samucchindatÄ«ti aggamaggo \Be I 93/ __mÄ• nasaá¹ƒ, _ tannibbattattÄ
mÄ• nasatÄ• daá¹-á¹-habbÄ• . __janesutÄ• _ti jane sakalasattaloke vissutÄ• , patthaá¹-aya

natthi ito uttaranti __anuttaraá¹ƒ_. taá¹ƒ pana sabbaseá¹-á¹-haá¹ƒ hontaá¹ƒ ekantato sadisa

tasmÄ• vuttaá¹ƒ __ ``anuttaranti seá¹-á¹-haá¹ƒ, _ __asadisanti atthoâ€™â€™ _ti. __patthay
taá¹‡hÄ• yantassa. __pajappitÄ• nÄ«_ti mÄ• najappanÄ• ni. yasmiÃ±hi vatthusmiá¹ƒ taá¹‡h
patthayamÄ• namaÃ±Ã±anÄ• sambhavati, tasmiá¹ƒyeva ``seyyohamasmÄ«â€™â€™ tiÄ•
adhippÄ• yo. __pavedhÄ«ta_nti parivÄ• sitaá¹ƒ. __pakappitesÅ«_ti taá¹‡hÄ• diá¹-á¹-hikapp
Ä• rammaá¹‡esu. __sota_nti kilesasotaá¹ƒ \Ne I 83/. tasmiÃ±hi chinne itarasotaá¹ƒ chinnam
__viddhasta_nti vinÄ• sitaá¹ƒ. taÃ±ca kho lomahaá¹ƒsamattampi asesetvÄ• ti dassento Ä• I
``vinaá¸·Ä«kataâ€™â€™ _nti, vigatÄ• vasesaá¹ƒ katanti attho. adhimuttiyÄ• idhÄ• dhippeta
hotÄ«ti __ ``tanninnoâ€™â€™ _tiÄ• di vuttaá¹ƒ, na pana kusalacchandassa adhimuttibhÄ•
okappento.

__sabbÄ• kÄ• raviparÄ«tÄ• yÄ• _ti ``subhaá¹ƒ sukhaá¹ƒ niccaâ€™â€™ ntiÄ• dÄ«naá¹ƒ sa
gahetabbÄ• kÄ• rÄ• naá¹ƒ vasena tabbiparÄ«tatÄ• ya, anavasesato dhammasabhÄ• vavipa
__abhivisiá¹-á¹-hena Ã±Ä• á¹‡enÄ• _ti asampajÄ• nanamicchÄ• jÄ• nanÄ• ni viya na dham
atikkamitvÄ• , atha kho avirajjhitvÄ• dhammasabhÄ• vassa abhimukhabhÄ• vappattiyÄ• a
Ã±Ä• tapariÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• ya tÄ«raá¹‡apariÃ±Ã±Ä• ya pahÄ• napariÃ±Ã±ekades
``pathavÄ«ti ... pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti. __pathavÄ«bhÄ• va_nti pathaviyaá¹ƒ abhi
lakkhaá¹‡apathavÄ« hi idhÄ• dhippetÄ• , pariÃ±Ã±eyyabhÄ• vo panassÄ• __ ``aniccÄ• tipA
__abhiÃ±Ã±atvÄ• _ti Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• hi heá¹-á¹-himamaggaÃ±Ä• á¹
__mÄ• maÃ±Ã±Ä«_ti appahÄ«nÄ• naá¹ƒ maÃ±Ã±anÄ• naá¹ƒ vasena mÄ• ti maÃ±Ã±atÄ«ti
maÃ±Ã±atÄ«ti amaÃ±Ã±Ä«, mÄ• ca so amaÃ±Ã±Ä« ca mÄ• maÃ±Ã±Ä«ti evamettha pada
yena bhÄ• gena amaÃ±Ã±Ä«, tena maÃ±Ã±Ä«ti na vattabbo. yena pana bhÄ• gena maÃ±Ã
vattabboti. evaá¹ƒ paá¹-ikkhepappadhÄ• naá¹ƒ atthaá¹ƒ dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ
maÃ±Ã±Ä« ca na vattabboâ€™â€™ _ti vuttaá¹ƒ. paá¹-ikkhepappadhÄ• natÄ• cettha \Be I 9
maÃ±Ã±anÄ• naá¹ƒ dubbalabhÄ• vato veditabbÄ• . tenevÄ• ha --- __ ``itarÄ• pana tanubh
__mÄ• _ti ca nipÄ• tapadametaá¹ƒ, anekatthÄ• ca nipÄ• tÄ• ti adhippÄ• yena __ ``etasmiÃ
nipÄ• tetvÄ• vuttaâ€™â€™ _nti vuttaá¹ƒ. __nipÄ• tetvÄ• _ti ca pakatiÄ• divibhÄ• ganiddhÄ
muÃ±citvÄ• yathÄ• vutte atthe paccakkhatova dassetvÄ• ti attho. __puthujjano viyÄ• _ti ete
uparimaggavajjhataá¹‡hÄ• mÄ• navasena maÃ±Ã±anÄ• na paá¹-ikkhittÄ• ti dÄ«peti.

atha vÄ• __mÄ• maÃ±Ã±Ä«_ti parikappakiriyÄ• paá¹-ikkhepavacanametaá¹ƒ ``mÄ• rand
tiÄ• dÄ«su viya, na maÃ±Ã±eyyÄ• ti vuttaÃ±hoti. yathÄ• hi puthujjano sabbaso appahÄ«na
``maÃ±Ã±atiâ€™â€™ cceva vattabbo, yathÄ• ca khÄ«á¹‡Ä• savo sabbaso pahÄ«namaÃ±
evaá¹ƒ sekkho. tassa hi ekaccÄ• maÃ±Ã±anÄ• pahÄ«nÄ• , ekaccÄ• appahÄ«nÄ• , tasmÄ
vattabbo. nanu ca ubhayabhÄ• vato ubhayathÄ• pi vattabboti? na. yÄ• hi appahÄ«nÄ• , tÄ•
gatÄ• ti tÄ• hipi so na maÃ±Ã±eyya vibhÅ«tatarÄ• ya \Ne I 84/ maÃ±Ã±anÄ• ya abhÄ• vato
bhagavÄ• ``mÄ• maÃ±Ã±Ä«â€™â€™ ti. tena vuttaá¹ƒ ``mÄ• maÃ±Ã±Ä«ti parikappakiriyÄ
`mÄ• randhayuá¹ƒ, mÄ• jÄ«rÄ«â€™ tiÄ• dÄ«su viya, na maÃ±Ã±eyyÄ• ti vuttaá¹ƒ hotÄ«â€
amaÃ±Ã±anÄ• vatthuno pariÃ±Ã±eyyattÄ• , na asekkhassa viya pariÃ±Ã±Ä• tattÄ• . yaÃ±h

parijÄ• nituá¹ƒ sakkÄ• , na tattha tabbidhure viya puthujjanassa maÃ±Ã±anÄ• sambhavanti
``pariÃ±Ã±eyyaá¹ƒ tassÄ• ti vadÄ• mÄ«â€™â€™ _ti.

__okkantaniyÄ• mattÄ• _ti anupaviá¹-á¹-hasammattaniyÄ• mattÄ• , otiá¹‡á¹‡amaggasotattÄ
__sambodhiparÄ• yaá¹‡attÄ• _ti uparimaggasambodhipaá¹-isaraá¹‡attÄ• , tadadhigamÄ• y
ninnapoá¹‡apabbhÄ• rabhÄ• vatoti attho. ubhayenapi tassa avassaá¹ƒbhÄ• vinÄ« sesapari
__pariÃ±Ã±eyya_nti parijÄ• nitabbabhÄ• vena á¹-hitaá¹ƒ, pariÃ±Ã±Ä• tuá¹ƒ vÄ• sakkuá¹‡e
__apariÃ±Ã±eyyaá¹ƒ_. __puthujjanassa viyÄ• _ti etena idhÄ• dhippetaputhujjanassa pariÃ±
natthi anadhikÄ• ratoti dasseti. __ ``mÄ• bhinandÄ«â€™â€™ _ti etthÄ• pi iminÄ• va nayena

sekkhavÄ• radutiyanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khÄ«á¹‡Ä• savavÄ• ratatiyÄ• dinayavaá¹‡á¹‡anÄ•

<8> __sabhÄ• go_ \Be I 95/ diá¹-á¹-hasaccatÄ• disÄ• maÃ±Ã±ena. Ä• rakÄ• kilesehi araha
atthaá¹ƒ vatvÄ• taá¹ƒ pÄ• á¸·iyÄ• samÄ• nento __ ``vuttaÃ±cetaâ€™â€™ _ntiÄ• dimÄ• ha
lÄ• makaá¹-á¹-hena duggatisampÄ• panaá¹-á¹-hena ca pÄ• pakÄ• . sÄ• vajjaá¹-á¹-hena ako
__akusalÄ• _. saá¹ƒkilesaá¹ƒ arahanti, tattha vÄ• niyuttÄ• ti __saá¹ƒkilesikÄ• _. punabbhav
punabbhavaphalaá¹ƒ arahantÄ«ti vÄ• __ponobhavikÄ• _. saha darathena pariá¸·Ä• hena p
dukkho kaá¹-uko, dukkhamo vÄ• vipÄ• ko etesanti __dukkhavipÄ• kÄ• _. anÄ• gate jÄ• tiyÄ
vaá¸• á¸• hanena __jÄ• tijarÄ• maraá¹‡iyÄ• _ti. evametesaá¹ƒ padÄ• naá¹ƒ attho veditabbo
suttantavaá¹‡á¹‡anÄ• , abhidhammanayo pana nippariyÄ• yoti tena dassento __ ``cattÄ• ro
_tiÄ• dimÄ• ha. __samucchinnÄ• paá¹-ippassaddhÄ• _ti na kevalaá¹ƒ samucchinnÄ• eva,
paá¹-ippassaddhÄ• pÄ«ti maggakiccena sadisaá¹ƒ phalakiccampi niddhÄ• reti.

sÄ«lavisodhanÄ• dinÄ• \Ne I 85/ garÅ«naá¹ƒ paá¹-ipattiyÄ• anukaraá¹‡aá¹ƒ __garusaá¹ƒ
ariyamaggapaá¹-ipatti eva __ariyamaggasaá¹ƒvÄ• so_. __dasa ariyÄ• vÄ• sÄ• _ nÄ• ma pa
sandhÄ• ya vuttaá¹ƒ ---

á¹• 02 ``dasayime, bhikkhave, ariyÄ• vÄ• sÄ• , ye ariyÄ• Ä• vasiá¹ƒsu vÄ• Ä• vasanti vÄ•
dasa? idha, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti chaá¸·aá¹…gasamannÄ• ga
caturÄ• passeno, panuá¹‡á¹‡apaccekasacco, samavayasaá¹-á¹-hesano, anÄ• vilasaá¹…ka
passaddhakÄ• yasaá¹…khÄ• ro, suvimuttacitto, suvimuttapaÃ±Ã±o. ime kho, bhikkhave, da
(AN c 10.19).

vussatÄ«ti vÄ• vusitaá¹ƒ, ariyamaggo, ariyaphalaÃ±ca, taá¹ƒ etassa atthÄ«ti atisayavacan
__ ``vusitavÄ• â€™â€™ _ti vutto. __karaá¹‡Ä«ya_nti pariÃ±Ã±Ä• pahÄ• nabhÄ• vanÄ• sac
yasmÄ• catÅ«hi maggehi catÅ«su saccesu kattabbattÄ• soá¸·asavidhanti veditabbaá¹ƒ. te

maggehi_ \Be I 96/ __karaá¹‡Ä«yaâ€™â€™ _nti. __sammÄ• vimuttassÄ• _ti aggamaggaph
samucchedapaá¹-ippassaddhÄ«naá¹ƒ vasena suá¹-á¹-hu vimuttassa. __santacittassÄ• _ti ta
sabbakilesadarathapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasantacittassa. bhinnakilesassa khÄ«á¹‡Ä• sa
__katassa_ pariÃ±Ã±Ä• dikiccassa __paá¹-icayo_ puna karaá¹‡aá¹ƒ __natthi, _ tato eva __
vijjati_ na upalabbhati.

__bhÄ• rÄ• _ti osÄ«dÄ• panaá¹-á¹-hena bhÄ• rÄ• viyÄ• ti bhÄ• rÄ• . vuttaÃ±hi ``bhÄ• rÄ•
tiÄ• di (SN b III 22). attano yonisomanasikÄ• rÄ• yattanti __attupanibandhaá¹ƒ, _ sasantÄ•
attÄ• naá¹ƒ __avijahanaá¹ƒ_. tayidaá¹ƒ yadipi sabbasmiá¹ƒ anavajjadhamme sambhavati,
akuppasabhÄ• vÄ• parihÄ• nadhammesu pana aggabhÅ«te arahatte sÄ• tisayaá¹ƒ, netares
paramatthaá¹-á¹-hena vÄ• â€™â€™ _ti, uttamaá¹-á¹-habhÄ• venÄ• ti attho.

suttantanayo nÄ• ma pariyÄ• yanayoti nippariyÄ• yanayena saá¹ƒyojanÄ• ni dassento __
``bhavarÄ• gaissÄ• macchariyasaá¹ƒyojanaâ€™â€™ _nti Ä• ha, na pana ``rÅ«parÄ• goâ€™
saá¹ƒyojantÄ«_ti kilesakammavipÄ• kavaá¹-á¹-Ä• naá¹ƒ paccayo hutvÄ• nissarituá¹ƒ appa
satipi hi aÃ±Ã±esaá¹ƒ tappaccayabhÄ• ve na vinÄ• saá¹ƒyojanÄ• ni tesaá¹ƒ tappaccayabh
orambhÄ• giyauddhambhÄ• giyasaá¹…gahitehi ca tehi taá¹ƒtaá¹ƒbhavanibbattakakammani
86/, na ca upacchinnasaá¹ƒyojanassa katÄ• nipi kammÄ• ni bhavaá¹ƒ nibbattentÄ«ti tesaá¹
daá¹-á¹-habbo.

__sammÄ• aÃ±Ã±Ä• yÄ• ti_ Ä• jÄ• nanabhÅ«tÄ• ya aggamaggapaÃ±Ã±Ä• ya sammÄ• y
jÄ• nitabbo, taá¹ƒ tathÄ• jÄ• nitvÄ• . __cittavimutti_ sabbassa cittasaá¹ƒkilesassa vissaggo
__nibbÄ• nÄ• dhimutti_ nibbÄ• ne adhimuccanaá¹ƒ tattha ninnapoá¹‡apabbhÄ• ratÄ• . __ta
__pariÃ±Ã±Ä• taá¹ƒ, _ na puthujjanassa viya apariÃ±Ã±Ä• taá¹ƒ, sekkhassa viya pariÃ±Ã±e
pariÃ±Ã±Ä• tattÄ• .

catutthapaÃ±camachaá¹-á¹-havÄ• rÄ• tattha tattha kilesanibbÄ• nakittanavasena pavattatt
nÄ• ma. tattha pathavÄ«Ä• dÄ«naá¹ƒ pariÃ±Ã±Ä• tattÄ• amaÃ±Ã±anÄ• , sÄ• pana pariÃ±
siddhÄ• ti imassa atthassa dÄ«panavasena pÄ• á¸·i pavattÄ• ti dassento __ ``pariÃ±Ã±Ä• ta
yojetvÄ• _ __puna_ \Be I 97/ __khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• ti yojetabbaá¹ƒ_. __esa
Ä• ha. tattha __itaresÅ«_ti paÃ±camachaá¹-á¹-havÄ• resu. yadi evaá¹ƒ kasmÄ• pÄ• á¸·i ev
``desanÄ• pana ekattha vuttaá¹ƒ sabbattha vuttameva hotÄ«ti saá¹ƒkhittÄ• â€™â€™ _ti.

__na khayÄ• rÄ• gassa vÄ«tarÄ• go_ sabbaso appahÄ«narÄ• gattÄ• . vikkhambhitarÄ• go
__bÄ• hiraka_ggahaá¹‡aÃ±cettha tathÄ• bhÄ• vasseva tesu labbhanato, na tesu eva tathÄ
idÄ• ni yÄ• sÄ• ``pariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™â€™ ti sabbapadehi yojanÄ• vuttÄ• , taá¹ƒ
nibbÄ• navÄ• raatthayojanaá¹ƒ dassetuá¹ƒ __ ``yathÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tatt
maÃ±Ã±atÄ«_ti maÃ±Ã±anÄ• nappavattatÄ«ti attho. maÃ±Ã±anÄ• ya maÃ±Ã±itabbattepi t

evamettha attho daá¹-á¹-habbo.

yadipi pariÃ±Ã±Ä• tapadaá¹ƒ aggahetvÄ• nibbÄ• navÄ• radesanÄ• pavattÄ• , evampi ``kh
pariÃ±Ã±Ä• siddhi eva pakÄ• sÄ«yatÄ«ti ko tesaá¹ƒ visesoti codanaá¹ƒ sandhÄ• yÄ• ha __
__maggabhÄ• vanÄ• pÄ• ripÅ«ridassanatthaá¹ƒ vutto, _ maggakiccantÄ• hi pariÃ±Ã±Ä• yo
... veditabbÄ• _ vÄ«tarÄ• gÄ• dikittanatoti. __dvÄ«hi vÄ• kÄ• raá¹‡ehÄ«_ti yathÄ• vuttakÄ•
khÄ«á¹‡Ä• savassa. __ayaá¹ƒ viseso_ti idÄ• ni vuccamÄ• no viseso. yadipi khÄ«á¹‡Ä• sav
vÄ«tadoso vÄ«tamoho eva ca hoti, yÄ• ya pana pubbabhÄ• gapaá¹-ipadÄ• ya vÄ«tarÄ• gat
vattabbataá¹ƒ labhanti, taá¹ƒ dassento __ ``tÄ«su hÄ«â€™â€™ _tiÄ• dimÄ• ha \Ne I 87/. ``
jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (Nett 11) rÄ• ge Ä• dÄ«navaá¹ƒ passato ``rÄ• go ca nÄ• m
sukhaÃ±ca vipariá¹‡Ä• mato dukkhaá¹ƒ. pageva itaraâ€™â€™ nti sahetuke rÄ• ge Ä• dÄ«n
dukkhÄ• nupassanÄ• ya nimittaá¹ƒ, dukkhÄ• nupassanÄ• ca paá¹‡idhiyÄ• paá¹-ipakkhabh
paripuretÄ«ti Ä• ha __ ``rÄ• ge ... pe ... vÄ«tarÄ• go hotÄ«â€™â€™ _ti. tathÄ• ``duá¹-á¹-ho
jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (It 88) dose Ä• dÄ«navaá¹ƒ passato ``doso ca nÄ• ma duk
taÃ±ca ubhayaá¹ƒ anavaá¹-á¹-hitaá¹ƒ ittaraá¹ƒ pabhaá¹…gÅ«â€™â€™ ti sahetuke dose Ä•
aniccÄ• nupassanÄ• ya nimittaá¹ƒ, aniccÄ• nupassanÄ• ca niccanimittÄ• dÄ«naá¹ƒ paá¹-ip
animittavimokkhaá¹ƒ paripÅ«retÄ«ti Ä• ha __ ``dose ... pe ... hotÄ«â€™â€™ _ti. tathÄ• ``m
atthaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (It 88) mohe Ä• dÄ«navaá¹ƒ passato ``moho n
yathÄ• sabhÄ• vaggahaá¹‡assa paribbhamantoâ€™â€™ ti mohassa vikkhambhanaá¹ƒ ana
anattÄ• nupassanÄ• ya ca attÄ• bhinivesassa paá¹-ipakkhabhÄ• vato suÃ±Ã±ataá¹ƒ vimokh
``mohe ... pe ... vÄ«tamoho hotÄ«â€™â€™ _ti.

__evaá¹ƒ sante_ti yadi vÄ«tarÄ• gatÄ• dayo vimokkhavibhÄ• gena vuttÄ• , evaá¹ƒ sante. _
vimokkhamukhavimokkhÄ• naá¹ƒ vasena niyametvÄ• na vuttaá¹ƒ, tasmÄ• . yaá¹ƒ kiÃ±ci an
vibhajitvÄ• vuccatÄ«ti vÄ• rattayadesanÄ• katÄ• ti imamatthaá¹ƒ dasseti __ ``yaá¹ƒ arahat

evaá¹ƒ vimuttivibhÄ• gena khÄ«á¹‡Ä• savassa vibhÄ• gaá¹ƒ vÄ• rattayadesanÄ• nibandha
avibhÄ• genapi tattha pariÃ±Ã±Ä• visayassa anusayavisayassa ca vibhÄ• gaá¹ƒ tassa niba
``avisesenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha upekkhÄ• vedanÄ• visesato saá¹…khÄ• radu
sammohÄ• dhiá¹-á¹-hÄ• nanti vuttaá¹ƒ __ ``saá¹…khÄ• ra ... pe ... mohoâ€™â€™ _ti. sesaa
suviÃ±Ã±eyyameva.

khÄ«á¹‡Ä• savavÄ• ratatiyÄ• dinayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tathÄ• gatavÄ• rasattamanayavaá¹‡á¹‡anÄ•

<12> yehi (DN abhi0 á¹-Ä«0 I 7.cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ• ; Mp-á¹- I 1.170) guá¹‡aviseseh
bhagavati ``tathÄ• gatoâ€™â€™ ti ayaá¹ƒ samaÃ±Ã±Ä• pavattÄ• , taá¹ƒ dassanatthaá¹ƒ \N

kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. guá¹‡anemittakÄ• neva hi b
yathÄ• ha ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || (Dhs-a 1313; Ud-a 53;
á¹-Ä«0 I 7.cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ• ; Mp-á¹- I 1.170) ---

__tathÄ• Ä• gato_ti ettha Ä• kÄ• raniyamanavasena opammasampaá¹-ipÄ• danattho __tat
hi visese avatiá¹-á¹-hatÄ«ti paá¹-ipÄ• dagamanattho __Ä• gata_-saddo, na Ã±Ä• á¹‡agama
Ä• gatoâ€™â€™ tiÄ• dÄ«su \Be I 99/ (Sv I 7; Ps I 12; Spk II 3.78; Mp I 1.170; Ud-a 18; It-a
II bÄ• hiranidÄ• na; Nidd I-a 14) viya, nÄ• pi kÄ• yagamanÄ• diattho ``Ä• gato kho mahÄ• s
giribbajaâ€™â€™ ntiÄ• dÄ«su (Vin I 63) viya. tattha yadÄ• kÄ• raniyamanavasena opamma
tathÄ• -saddo, taá¹ƒ karuá¹‡Ä• ppadhÄ• nattÄ• mahÄ• karuá¹‡Ä• mukhena purimabuddhÄ
udÄ• haraá¹‡avasena sÄ• maÃ±Ã±ato dassento yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ ekantasambandh
... pe ... Ä• gatÄ• â€™â€™ _ti sÄ• dhÄ• raá¹‡ato vatvÄ• puna taá¹ƒ paá¹-ipadaá¹ƒ __mahÄ
4) sambahulaniddesena supÄ• kaá¹-Ä• naá¹ƒ Ä• sannÄ• naÃ±ca vipassÄ«Ä• dÄ«naá¹ƒ cha
vasena dassento __ ``yathÄ• vipassÄ« bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __yena
manussatta-liá¹…gasampatti-hetu-satthÄ• radassana-pabbajjÄ• -abhiÃ±Ã±Ä• diguá¹‡asamp
vasena aá¹-á¹-haá¹…gasamannÄ• gatena kÄ• yapaá¹‡idhÄ• namahÄ• paá¹‡idhÄ• nena. sa
kÄ• yapaá¹‡idhÄ• naá¹ƒ iminÄ• va nÄ«hÄ• rena samijjhatÄ«ti.

 evaá¹ƒ mahÄ• bhinÄ«hÄ• ravasena ``tathÄ• gatoâ€™â€™ ti padassa atthaá¹ƒ vatvÄ• idÄ
dassetuá¹ƒ __ ``atha vÄ• yathÄ• vipassÄ« bhagavÄ• ... pe ... yathÄ• kassapo bhagavÄ•
pÅ«retvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. imasmiá¹ƒ pana á¹-hÄ• ne suttantikÄ• naá¹ƒ mahÄ• l
kosallajananatthaá¹ƒ pÄ• ramÄ«kathÄ• vattabbÄ• , sÄ• pana sabbÄ• kÄ• rasampannÄ• _
(Cp pakiá¹‡á¹‡akakathÄ•) vitthÄ• rato niddiá¹-á¹-hÄ• , tasmÄ• atthikehi tattha vuttanayene
\Ne I 89/ pana pubbe vipassÄ«Ä• dayo sammÄ• sambuddhÄ• abhinÄ«hÄ• rasampattiyaá¹ƒ
paá¹-ipadÄ• ya anavasesato sammadeva sabbÄ• pÄ• ramiyo paripÅ«resuá¹ƒ, evaá¹ƒ amhÄ
imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``samattiá¹ƒ sapÄ• ramiyo pÅ«retvÄ• â€™â€™ _ti. satipi
dÄ• napÄ• ramibhÄ• ve pariccÄ• gavisesabhÄ• vadassanatthaÃ±ceva sudukkarabhÄ• vada
mahÄ• pariccÄ• geâ€™â€™ _ti visuá¹ƒ gahaá¹‡aá¹ƒ, tatoyeva ca aá¹…gapariccÄ• gato vis
nayanapariccÄ• gaggahaá¹‡ampi kataá¹ƒ, pariggahapariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi dh
puttadÄ• rapariccÄ• gaggahaá¹‡aÃ±ca kataá¹ƒ.

 gatapaccÄ• gatikavattapÅ«raá¹‡Ä• dikÄ• ya pubbabhÄ• gapaá¹-ipadÄ• ya saddhiá¹ƒ abhiÃ
__pubbayogo, _ dÄ• nÄ• dÄ«suyeva sÄ• tisayapaá¹-ipattinipphÄ• danaá¹ƒ __pubbacariyÄ•
cariyÄ• piá¹-akasaá¹…gahitÄ• . abhinÄ«hÄ• ro __pubbayogo, _ dÄ• nÄ• dipaá¹-ipatti, kÄ• y

__pubbacariyÄ• _ti keci. dÄ• nÄ• dÄ«naÃ±ceva appicchatÄ• dÄ«naÃ±ca saá¹ƒsÄ• ranibbÄ
vibhÄ• vanavasena sattÄ• naá¹ƒ bodhittaye patiá¹-á¹-hÄ• panaparipÄ• canavasena ca pava
__dhammakkhÄ• naá¹ƒ, _ Ã±Ä• tÄ«naá¹ƒ atthacariyÄ• __Ã±Ä• tatthacariyÄ• , _ sÄ• pi kar
__Ä• di_-saddena lokatthacariyÄ• dayo saá¹…gaá¹‡hÄ• ti. kammassakataÃ±Ä• á¹‡avasena
anavajjakammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• naparicayavasena khandhÄ• yatanÄ•
lakkhaá¹‡attayatÄ«raá¹‡avasena ca Ã±Ä• á¹‡acÄ• ro __buddhicariyÄ• , _ sÄ• pana atthato
Ã±Ä• á¹‡asambhÄ• radassanatthaá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. __koá¹-Ä«_ti pariyanto, ukkaá¹

cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• vetvÄ• brÅ«hetvÄ• ti sambandho. tattha __bhÄ• vetvÄ•
__brÅ«hetvÄ• _ti vaá¸• á¸• hetvÄ• . __satipaá¹-á¹-hÄ• nÄ• _diggahaá¹‡ena Ä• gamanapaá
dasseti. vipassanÄ• sahagatÄ• eva vÄ• __satipaá¹-á¹-hÄ• nÄ• _dayo daá¹-á¹-habbÄ• . ett
abhinÄ«hÄ• renÄ• â€™â€™ tiÄ• dinÄ• Ä• gamanapaá¹-ipadÄ• ya Ä• diá¹ƒ dasseti, ``dÄ• r
majjhaá¹ƒ, ``cattÄ• ro satipaá¹-á¹-hÄ• neâ€™â€™ tiÄ• dinÄ• pariyosÄ• nanti veditabbaá¹ƒ.

__sampatijÄ• to_ti muhuttajÄ• to manussÄ• naá¹ƒ hatthato muttamatto, na mÄ• tukucchito
nikkhantamattaÃ±hi mahÄ• sattaá¹ƒ paá¹-hamaá¹ƒ brahmÄ• no suvaá¹‡á¹‡ajÄ• lena paá¹-i
hatthato cattÄ• ro mahÄ• rÄ• jÄ• no ajinappaveá¹‡iyÄ• , tesaá¹ƒ hatthato manussÄ• dukÅ«
paá¹-iggaá¹‡hiá¹ƒsu, manussÄ• naá¹ƒ hatthato muccitvÄ• pathaviyaá¹ƒ patiá¹-á¹-hitoti. __y
mahÄ• padÄ• nadesanÄ• yaá¹ƒ. __setamhi chatte_ti dibbasetacchatte. __anudhÄ• rÄ«yam
ca chattaggahaá¹‡eneva khaggÄ• dÄ«ni paÃ±ca kakudhabhaá¹‡á¹-Ä• nipi vuttÄ• nevÄ• ti c
khaggatÄ• lavaá¹‡á¹-amorahatthakavÄ• labÄ«janÄ«uá¹‡hÄ«sapaá¹-á¹-Ä• pi \Ne I 90/ hi cha
upaá¹-á¹-hitÄ• ahesuá¹ƒ, chattÄ• dÄ«niyeva ca tadÄ• paÃ±Ã±Ä• yiá¹ƒsu, na chattÄ• diggÄ
disÄ• _ti dasapi disÄ• . nayidaá¹ƒ sabbadisÄ• vilokanaá¹ƒ sattapadavÄ«tihÄ• ruttarakÄ• laá
mahÄ• satto hi manussÄ• naá¹ƒ hatthato muccitvÄ• puratthimadisaá¹ƒ \Be I 101/ olokesi. ta
gandhamÄ• lÄ• dÄ«hi pÅ«jayamÄ• nÄ• ``mahÄ• purisa idha tumhehi sadisopi natthi, kuto u
Ä• haá¹ƒsu. evaá¹ƒ catasso disÄ• , catasso anudisÄ• ; heá¹-á¹-hÄ• , uparÄ«ti sabbÄ• disÄ
attanÄ• sadisaá¹ƒ adisvÄ• ``ayaá¹ƒ uttarÄ• disÄ• â€™â€™ ti tattha sattapadavÄ«tihÄ• re
uttamaá¹ƒ. __aggo_ti sabbapaá¹-hamo. __jeá¹-á¹-ho seá¹-á¹-ho_ti ca tasseva vevacanaá¹ƒ.
natthi dÄ• ni punabbhavo_ti imasmiá¹ƒ attabhÄ• ve pattabbaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si.

__anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• venÄ• _ti saá¹ƒkhittena vuttama
_tiÄ• dinÄ• vitthÄ• rato dasseti. tattha __etthÄ• _ti ---

``anekasÄ• khaÃ±ca sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• ,

na dissare cÄ• marachattagÄ• hakÄ• â€™â€™ ti || (Sn 693).

imissÄ• gÄ• thÄ• ya. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva sabbattha appaá¹-ihatacÄ• ratÄ• y
__ ``sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassÄ• â€™â€™ _ti. __tathÄ• aya
pubbanimittabhÄ• venÄ• _ti etena abhijÄ• tiyaá¹ƒ dhammatÄ• vasena uppajjanakavisesÄ•
sÄ• dhÄ• raá¹‡Ä• ti dasseti. pÄ• ramitÄ• nissandÄ• hi teti.

__vikkamÄ«_ti agamÄ• si. __marÅ«_ti devÄ• . __samÄ• _ti vilokanasamatÄ• ya samÄ• sa
ekaá¹ƒ disaá¹ƒ vilokesi, evaá¹ƒ sesadisÄ• pi, na katthaci vilokane vibandho tassa ahosÄ«ti.
viloketuá¹ƒ yuttÄ• , visamarahitÄ• ti attho. na hi tadÄ• bodhisattassa virÅ«pabÄ«bhacchavi
viloketuá¹ƒ ayuttÄ• ni disÄ• su upaá¹-á¹-hahantÄ«ti.

evaá¹ƒ ``tathÄ• gatoâ€™â€™ ti kÄ• yagamanaá¹-á¹-hena gata-saddena tathÄ• gata-sadda
Ã±Ä• á¹‡agamanaá¹-á¹-hena taá¹ƒ dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
alobhappadhÄ• nena kusalacittuppÄ• dena \Ne I 91/. kusalÄ• hi \Be I 102/ dhammÄ• idha
pabbajjÄ• dayo, ``paá¹-hamajjhÄ• naâ€™â€™ nti (DN abhi0 á¹-Ä«0 I 7.cÅ«á¸·asÄ«lavaá¹‡á
vadanti. __pahÄ• yÄ• _ti pajahitvÄ• . __gato_ adhigato, paá¹-ipanno uttarivisesanti attho. __
pahÄ• nahetu, pahÄ• nalakkhaá¹‡aá¹ƒ vÄ• . hetulakkhaá¹‡attho hi ayaá¹ƒ pahÄ• ya-saddo.
kÄ• macchandÄ• dippahÄ• nahetukaá¹ƒ ``gatoâ€™â€™ ti hettha vuttaá¹ƒ gamanaá¹ƒ avab
kÄ• macchandÄ• dippahÄ• nena ca lakkhÄ«yatÄ«ti. esa nayo __padÄ• letvÄ• _tiÄ• dÄ«sup
__Ä• lokasaÃ±Ã±Ä• yÄ• _ti vibhÅ«taá¹ƒ katvÄ• manasikaraá¹‡ena (DN abhi0 á¹-Ä«0 I 7.cÅ
upaá¹-á¹-hitaÄ• lokasaÃ±cÄ• nanena. __avikkhepenÄ• _ti samÄ• dhinÄ• . __dhammavavat
kusalÄ• didhammÄ• naá¹ƒ yÄ• thÄ• vanicchayena. ``sappaccayanÄ• marÅ«pavavatthÄ• ne

evaá¹ƒ kÄ• macchandÄ• dinÄ«varaá¹‡appahÄ• nena ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™
paá¹-hamajjhÄ• nassa pubbabhÄ• gapaá¹-ipadÄ• ya bhagavato tathÄ• gatabhÄ• vaá¹ƒ das
aá¹-á¹-hahi samÄ• pattÄ«hi aá¹-á¹-hÄ• rasahi ca mahÄ• vipassanÄ• hi taá¹ƒ dassetuá¹ƒ __
_tiÄ• dimÄ• ha. nÄ• marÅ«papariggahakaá¹…khÄ• vitaraá¹‡Ä• naÃ±hi vinibandhabhÅ«tass
Ã±Ä• tapariÃ±Ã±Ä• yaá¹ƒ á¹-hitassa aniccasaÃ±Ã±Ä• dayo sijjhanti, tathÄ• jhÄ• nasamÄ•
pÄ• mojjena. tattha ``anabhiratiyÄ• vinoditÄ• ya jhÄ• nÄ• dÄ«naá¹ƒ samadhigamoâ€™â€™
arativinodanaavijjÄ• padÄ• lanÄ• dÄ«ni upÄ• yo, uppaá¹-ipÄ• á¹-iniddeso pana nÄ«varaá¹‡
heá¹-á¹-hÄ• nivaraá¹‡esupi saá¹…gahadassanatthanti daá¹-á¹-habbaá¹ƒ. samÄ• pattivihÄ•
nÄ«varaá¹‡Ä• ni kavÄ• á¹-asadisÄ• nÄ«ti Ä• ha __ ``nÄ«varaá¹‡akavÄ• á¹-aá¹ƒ ugghÄ• á¹-
anuvitakketvÄ• anuvicÄ• retvÄ• divÄ• kammante payojetÄ«â€™â€™ ti (MN I 251) vuttaá¹
dhÅ«mÄ• yanÄ• ti adhippetÄ• ti Ä• ha __ ``vitakkavicÄ• radhÅ«maâ€™â€™ _nti. kiÃ±cÄ• p
dukkhaá¹ƒ, catutthajjhÄ• nupacÄ• re ca sukhaá¹ƒ pahÄ«yati, atisayappahÄ• naá¹ƒ pana sa
``catutthajjhÄ• nena sukhadukkhaá¹ƒ pahÄ• yÄ• â€™â€™ _ti.

aniccassa, aniccanti ca anupassanÄ• __aniccÄ• nupassanÄ• , _ tebhÅ«makadhammÄ• na
pavattÄ• ya vipassanÄ• yetaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±a_nti saá¹…khatadhammesu ``
evaá¹ƒpavattamicchÄ• saÃ±Ã±aá¹ƒ. saÃ±Ã±Ä• sÄ«sena diá¹-á¹-hicittÄ• nampi \Be I 103/ ga
esa nayo ito paresupi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu nibbijjanÄ• kÄ• rena
__nandi_nti sappÄ«tikataá¹‡haá¹ƒ. __virÄ• gÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu virajja
anupassanÄ• ya. __nirodhÄ• nupassanÄ• yÄ• _ti \Ne I 92/ saá¹…khÄ• rÄ• naá¹ƒ nirodhass
saá¹…khÄ• rÄ• nirujjhantiyeva, Ä• yatiá¹ƒ punabbhavavasena na uppajjanti, evaá¹ƒ anupa
__nirodhÄ• nupassanÄ• _. tenevÄ• ha ``nirodhÄ• nupassanÄ• ya nirodheti, no samudetÄ«â
ayaá¹ƒ balappattÄ• ti. paá¹-inissajjanÄ• kÄ• rena pavattÄ• anupassanÄ• __paá¹-inissaggÄ
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• hi ayaá¹ƒ. __Ä• dÄ• na_nti niccÄ• divasena gahaá¹‡aá¹
santatisamÅ«hakiccÄ• rammaá¹‡Ä• naá¹ƒ vasena ekattaggahaá¹‡aá¹ƒ __ghanasaÃ±Ã±Ä•
abhisaá¹…kharaá¹‡aá¹ƒ. avatthÄ• visesÄ• patti __vipariá¹‡Ä• mo. dhuvasaÃ±Ã±a_nti thirab
__nimitta_nti samÅ«hÄ• dighanavasena sakiccaparicchedatÄ• ya ca saá¹…khÄ• rÄ• naá¹ƒ
__paá¹‡idhi_nti rÄ• gÄ• dipaá¹‡idhiá¹ƒ. sÄ• panatthato taá¹‡hÄ• vasena saá¹…khÄ• resu n
attÄ• nudiá¹-á¹-hiá¹ƒ.

aniccadukkhÄ• divasena sabbadhammatÄ«raá¹‡aá¹ƒ __adhipaÃ±Ã±Ä• dhammavipassanÄ
asÄ• resu sÄ• raggahaá¹‡avipallÄ• saá¹ƒ. issarakuttÄ• divasena loko samuppannoti abhiniv
keci pana ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• nantiÄ• dinÄ• (MN I 18; SN a II 20) pa
__sammohÄ• bhinivesoâ€™â€™ _ti vadanti. saá¹…khÄ• resu leá¹‡atÄ• á¹‡abhÄ• vaggaha
``Ä• layaratÄ• Ä• layasammuditÄ• â€™â€™ ti (DN II 64, 67; MN I 281; II 337; SN a I 172; V
Ä• layo taá¹‡hÄ• , sÄ• yeva cakkhÄ• dÄ«su rÅ«pÄ• dÄ«su ca abhinivisanavasena pavattiyÄ
``evaá¹ƒvidhÄ• saá¹…khÄ• rÄ• paá¹-inissajjÄ«yantÄ«â€™â€™ ti pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ
__paá¹-isaá¹…khÄ• nupassanÄ• _. vaá¹-á¹-ato vigatattÄ• vivaá¹-á¹-aá¹ƒ, __nibbÄ• naá¹ƒ, _
Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• tena anupassanena pavattiyÄ• __vivaá¹-á¹-Ä• nupassa
__saá¹ƒyogÄ• bhinivesa_nti saá¹ƒyujjanavasena saá¹…khÄ• resu nivisanaá¹ƒ. __diá¹-á¹-he
diá¹-á¹-hiyÄ• sahajÄ• tekaá¹-á¹-he pahÄ• nekaá¹-á¹-he ca. __oá¸·Ä• rike_ti uparimaggavajj
vuttaá¹ƒ, aÃ±Ã±athÄ• dassanena pahÄ• tabbÄ• pi dutiyamaggavajjhehi oá¸·Ä• rikÄ• ti. __a
aá¹‡ubhÅ«te. idaá¹ƒ heá¹-á¹-himamaggavajjhe apekkhitvÄ• \Be I 104/ vuttaá¹ƒ. __sabbakil
avasiá¹-á¹-hasabbakilese. na hi paá¹-hamÄ• dimaggehi pahÄ«nÄ• kilesÄ• puna pahÄ«yan

__kakkhaá¸·attaá¹ƒ_ kathinabhÄ• vo. __paggharaá¹‡aá¹ƒ_ dravabhÄ• vo. lokiyavÄ• yunÄ•
vÄ• yunÄ• taá¹ƒtaá¹ƒkalÄ• passa uddhumÄ• yanaá¹ƒ, thaddhabhÄ• vo vÄ• , taá¹ƒ __vittha
kalÄ• pantarabhÅ«tÄ• naá¹ƒ kalÄ• pantarabhÅ«tehi samphuá¹-á¹-habhÄ• ve taá¹ƒtaá¹ƒbhÅ
Ä• kÄ• soti yesaá¹ƒ yo paricchedo, tehi so asamphuá¹-á¹-hova, aÃ±Ã±athÄ• bhÅ«tÄ• naá¹
siyÄ• byÄ• pÄ«bhÄ• vÄ• pattito, abyÄ• pitÄ• va \Ne I 93/ asamphuá¹-á¹-hatÄ• ti yasmiá¹ƒ k
paricchedo, tehi asamphuá¹-á¹-habhÄ• vo __asamphuá¹-á¹-halakkhaá¹‡aá¹ƒ_. tenÄ• ha bha

__Ä• kÄ• sadhÄ• tuniddese_ (Dhs 637) ``asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehÄ«â

virodhipaccayasannipÄ• te visadisuppatti __ruppanaá¹ƒ_. cetanÄ• padhÄ• nattÄ• saá¹…k
cetanÄ• vasenetaá¹ƒ vuttaá¹ƒ __ ``saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aâ
__suttantabhÄ• janÄ«ye saá¹…khÄ• rakkhandhavibhaá¹…ge_ (Vibh 92) ``cakkhusamphass
cetanÄ• va vibhattÄ• . abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• ca cetanÄ• . yathÄ• ha ``tattha ka
puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• â€™â€™ tiÄ• di. __phar
__assaddhiye_ti asaddhiyahetu. nimittatthe bhummaá¹ƒ. esa nayo __kosajje_tiÄ• dÄ«su. __
kÄ• yacittapariá¸·Ä• hÅ«pasamalakkhaá¹‡aá¹ƒ. lÄ«nuddhaccarahite adhicitte pavattamÄ• n
paggahaniggahasampahaá¹ƒsanesu abyÄ• vaá¹-atÄ• ya ajjhupekkhanaá¹ƒ __paá¹-isaá¹…k
pakkhapÄ• tupacchedato.

musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
pariggÄ• hakasabhÄ• vÄ• sammÄ• vÄ• cÄ• siniddhabhÄ• vato sampayuttadhamme samn
sotÄ• raÃ±ca puggalaá¹ƒ pariggaá¹‡hÄ• tÄ«ti tassÄ• __pariggÄ• halakkhaá¹‡aá¹ƒ_ vuttaá
kattabbaá¹ƒ samuá¹-á¹-hÄ• peti, sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ ghaá¹-anaá¹ƒ hotÄ«ti sam
viratiyÄ• __samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ_ daá¹-á¹-habbaá¹ƒ. sampayuttadhammÄ• naá
__samuá¹-á¹-hÄ• panaá¹ƒ_ kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya. jÄ«vamÄ• nassa s
sampayuttadhammÄ• naá¹ƒ vÄ• jÄ«vitindriyappavattiyÄ• , Ä• jÄ«vasseva vÄ• suddhi __vo
sasampayuttadhammassa cittassa saá¹ƒkilesapakkhe patituá¹ƒ adatvÄ• sammadeva pagg

``saá¹…khÄ• rÄ• â€™â€™ ti \Be I 105/ idha cetanÄ• adhippetÄ• ti vuttaá¹ƒ __ ``saá¹…khÄ
cetanÄ• lakkhaá¹‡aâ€™â€™ _nti. __namanaá¹ƒ_ Ä• rammaá¹‡Ä• bhimukhabhÄ• vo. __Ä•
Ä• yatanÄ• naá¹ƒ vasena hi Ä• yasaá¹…khÄ• tÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ pavatti. __taá
vaá¹-á¹-assa janakahetubhÄ• vo, maggassa pana nibbÄ• nasampÄ• pakattanti ayametesaá

__tathalakkhaá¹‡aá¹ƒ_ aviparÄ«tasabhÄ• vo. __ekaraso_ aÃ±Ã±amaÃ±Ã±Ä• nativattanaá
__yuganaddhÄ• _ samathavipassanÄ• va. saddhÄ• paÃ±Ã±Ä• paggahÄ• vikkhepÄ• tipi va

khÄ«á¹‡oti \Ne I 94/ kilese khepatÄ«ti __khayo, _ maggo. anuppÄ• dapariyosÄ• natÄ• ya _
__passaddhi_ kilesavÅ«pasamo. __chandassÄ• _ti kattukÄ• matÄ• chandassa. __mÅ«lalak
patiá¹-á¹-hÄ• bhÄ• vo. samuá¹-á¹-hÄ• nabhÄ• vo __samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ_ Ä• ra
sampayuttadhammÄ• naá¹ƒ uppattihetutÄ• . __samodhÄ• naá¹ƒ_ visayÄ• disannipÄ• tena
saá¹…gatÄ«ti vuccati. samaá¹ƒ saha odahanti anena sampayuttadhammÄ• ti vÄ• __samod
samosaranti sannipatanti etthÄ• ti __samosaraá¹‡aá¹ƒ_. vedanÄ• ya vinÄ• appavattamÄ• n
vedanÄ• nubhavananimittaá¹ƒ samosaá¹-Ä• viya hontÄ«ti evaá¹ƒ vuttaá¹ƒ. gopÄ• nasÄ«na
sampayuttÄ• naá¹ƒ pÄ• mokkhabhÄ• vo __pamukhalakkhaá¹‡aá¹ƒ_. tato, tesaá¹ƒ vÄ• sam
padhÄ• nanti __tatuttari, _ paÃ±Ã±uttarÄ• hi kusalÄ• dhammÄ• . __vimuttiyÄ• _ti phalassa

sÄ«lÄ• diguá¹‡asÄ• rassa paramukkaá¹ƒsabhÄ• vena __sÄ• raá¹ƒ_. ayaÃ±ca lakkhaá¹‡avi
chadhÄ• tupaÃ±cajhÄ• naá¹…gÄ• divasena taá¹ƒtaá¹ƒsuttapadÄ• nusÄ• rena porÄ• á¹‡aá¹
katoti daá¹-á¹-habbaá¹ƒ. tathÄ• hi pubbe vuttopi koci dhammo pariyÄ• yantarapakÄ• sanatt
eva ca ``chandamÅ«lakÄ• kusalÄ• dhammÄ• manasikÄ• rasamuá¹-á¹-hÄ• nÄ• phassasa
vedanÄ• samosaraá¹‡Ä• â€™â€™ ti, ``paÃ±Ã±uttarÄ• kusalÄ• dhammÄ• â€™â€™ ti, ``vi
brahmacariyaâ€™â€™ nti, ``nibbÄ• nogadhaÃ±hi Ä• vuso brahmacariyaá¹ƒ nibbÄ• napariy
suttapadÄ• naá¹ƒ vasena __ ``chandassa mÅ«lalakkhaá¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__tathadhammÄ• nÄ• ma cattÄ• ri ariyasaccÄ• ni_ aviparÄ«tasabhÄ• vattÄ• . __tathÄ• ni_
__avitathÄ• ni_ amusÄ• sabhÄ• vattÄ• . __anaÃ±Ã±athÄ• ni_ aÃ±Ã±Ä• kÄ• rarahitattÄ• .
__jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti jÄ• tipaccayÄ• sambhÅ«taá¹ƒ \Be I 10
paccayÄ• nurÅ«passa uddhaá¹ƒ Ä• gatabhÄ• vo, anupavattanaá¹-á¹-hoti attho. atha vÄ• sa
samudÄ• gataá¹-á¹-ho ca __sambhÅ«tasamudÄ• gataá¹-á¹-ho, _ na jÄ• tito jarÄ• maraá¹‡a
vinÄ• aÃ±Ã±ato hotÄ«ti __jÄ• tipaccayasambhÅ«taá¹-á¹-ho_. itthaÃ±ca jÄ• tito samudÄ• ga
__jÄ• tipaccayasamudÄ• gataá¹-á¹-ho, _ yÄ• yÄ• jÄ• ti yathÄ• yathÄ• paccayo hoti, tadan
attho. __avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho_ti etthÄ• pi na avijjÄ• saá¹…khÄ
na ca avijjaá¹ƒ vinÄ• saá¹…khÄ• rÄ• uppajjanti, yÄ• yÄ• avijjÄ• yesaá¹ƒ yesaá¹ƒ saá¹…k
paccayo hoti, ayaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho paccayabhÄ• voti at

bhagavÄ• taá¹ƒ sabbÄ• kÄ• rato jÄ• nÄ• ti passatÄ«ti sambandho. __tenÄ• _ti bhagavatÄ
yojetabbaá¹ƒ. __ta_nti rupÄ• yatanaá¹ƒ. __iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«_ti __Ä• di_-saddena
saá¹…gaá¹‡hÄ• ti, tathÄ• atÄ«tÄ• nÄ• gatapaccuppannaparittaajjhattabahiddhÄ• tadubhay
__labbhamÄ• nakapadavasenÄ• _ti ``rÅ«pÄ• yatanaá¹ƒ \Ne I 95/ diá¹-á¹-haá¹ƒ, saddÄ• yata
gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ mutaá¹ƒ, sabbaá¹ƒ rÅ«paá
nti (Dhs 966) vacanato diá¹-á¹-hapadaÃ±ca viÃ±Ã±Ä• tapadaÃ±ca rÅ«pÄ• rammaá¹‡e labb
iá¹-á¹-haá¹ƒ aniá¹-á¹-haá¹ƒ majjhattaá¹ƒ parittaá¹ƒ atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppannaá¹ƒ
diá¹-á¹-haá¹ƒ viÃ±Ã±Ä• taá¹ƒ rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ rÅ«padhÄ• tu vaá¹‡á¹‡anibhÄ• s
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takanti evamÄ• dÄ«hi __anekehi nÄ• mehi_.

__terasahi vÄ• rehÄ«_ti rÅ«pakaá¹‡á¸• e (Dhs 616) Ä• gate terasa niddesavÄ• re sandhÄ•
catunnaá¹ƒ catunnaá¹ƒ vavatthÄ• pananayÄ• naá¹ƒ vasena __ ``dvepaÃ±Ã±Ä• sÄ• ya naye
__tathameva_ aviparÄ«tadassitÄ• ya appaá¹-ivattiyadesanatÄ• ya ca. __ ``jÄ• nÄ• mi abhiÃ
vattamÄ• nÄ• tÄ«takÄ• lesu Ã±Ä• á¹‡appavattidassanena anÄ• gatepi Ã±Ä• á¹‡appavatti v
__vidita_-saddo anÄ• maá¹-á¹-hakÄ• laviseso veditabbo ``diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaâ€™â€
viya. __na upaá¹-á¹-hÄ• sÄ«_ti attattaniyavasena na upagacchi. yathÄ• rÅ«pÄ• rammaá¹‡Ä
yaá¹ƒsabhÄ• vÄ• yaá¹ƒpakÄ• rÄ• ca, tathÄ• ne passati jÄ• nÄ• ti gacchatÄ«ti __tathÄ• ga
veditabbo. keci pana ``niruttinayena pisodarÄ• dipakkhepena (pÄ• á¹‡ini VI 3.109) vÄ• das
Ä• gata-saddassa cÄ• gamaá¹ƒ katvÄ• __tathÄ• gatoâ€™â€™ _ti vaá¹‡á¹‡enti.

niddosatÄ• ya \Be I 107/ __anupavajjaá¹ƒ_. pakkhipitabbÄ• bhÄ• vena __anÅ«naá¹ƒ_. apa
__anadhikaá¹ƒ_. atthabyaÃ±janÄ• disampattiyÄ• __sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ_. __no
``tathevÄ• â€™â€™ ti vuttamevatthaá¹ƒ byatirekena sampÄ• deti. tena yadatthaá¹ƒ bhÄ• si
tadatthanipphÄ• danato yathÄ• bhÄ• sitaá¹ƒ bhagavatÄ• , tathevÄ• ti aviparÄ«tadesanataá
etena tathaá¹ƒ gadatÄ«ti __tathÄ• gato_ti da-kÄ• rassa ta-kÄ• ro kato niruttinayenÄ• ti dass

tathÄ• gatamassÄ• ti __tathÄ• gato. gata_nti ca kÄ• yavÄ• cÄ• pavattÄ«ti attho. __tathÄ•
yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ abyabhicÄ• risambandhitÄ• ya yathÄ• ti ayamattho upaá¹-á¹-hitoye
kÄ• yavacÄ«kiriyÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±Ä• nulomena vacanicchÄ• yaá¹ƒ kÄ• yassa vÄ
sambandhÄ«bhÄ• vena upatiá¹-á¹-hatÄ«ti imamatthaá¹ƒ dassento Ä• ha __ ``bhagavato hÄ
pana atthe tathÄ• vÄ• dÄ«tÄ• ya __tathÄ• gato_ti ayampi attho siddho hoti. so pana pubbe
Ä• ha __ ``evaá¹ƒ tathÄ• kÄ• ritÄ• ya tathÄ• gatoâ€™â€™ _ti.

__tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«sÅ«_ti etena yadeke ``tiriyaá¹ƒ viya upari adho
lokadhÄ• tuyoâ€™â€™ ti \Ne I 96/ vadanti, taá¹ƒ paá¹-isedheti. desanÄ• vilÄ• soyeva __des
``puÃ±Ã±amayaá¹ƒ, dÄ• namayaâ€™â€™ ntiÄ• dÄ«su.

nipÄ• tÄ• naá¹ƒ vÄ• cakasaddasannidhÄ• ne tadatthajotanabhÄ• vena pavattanato gata-sa
atÄ«tatthaÃ±ca vadatÄ«ti Ä• ha __ ``gatoti avagato atÄ«toâ€™â€™ _ti.

atha vÄ• abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya yÄ• va sammÄ• sambodhi, etthantare mahÄ• bo
hÄ• naá¹-á¹-hÄ• nasaá¹ƒkilesanivattÄ«naá¹ƒ abhÄ• vato yathÄ• paá¹‡idhÄ• naá¹ƒ, tathÄ•
paá¹-ipannoti __tathÄ• gato_. atha vÄ• mahiddhikatÄ• ya paá¹-isambhidÄ• naá¹ƒ ukkaá¹ƒs
anÄ• varaá¹‡aÃ±Ä• á¹‡atÄ• ya ca katthacipi paá¹-ighÄ• tÄ• bhÄ• vato yathÄ• ruci, tathÄ•
gatÄ• ni gamanÄ• ni pavattiyo etassÄ• ti __tathÄ• gato_. yasmÄ• ca loke vidha-yutta-gata-
samÄ• natthÄ• dissanti. tasmÄ• yathÄ• vidhÄ• vipassÄ«Ä• dayo bhagavanto, ayampi bha
__tathÄ• gato_ \Be I 108/, yathÄ• yuttÄ• ca te bhagavanto, ayampi bhagavÄ• tathÄ• yuttot
yasmÄ• saccaá¹ƒ tacchaá¹ƒ tathanti Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• tathena Ã
__tathÄ• gato_. evampi tathÄ• gata-saddassa attho veditabbo.

pahÄ• ya kÄ• mÄ• dimale yathÄ• gatÄ• ,

samÄ• dhiÃ±Ä• á¹‡ehi vipassiÄ• dayo.

mahesino sakyamunÄ« jutindharo,

tathÄ• gato tena mato tathÄ• gato ||

tathaÃ±ca dhÄ• tÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena jino samÄ• gato,

tathÄ• gato vuccati sakyapuá¹…gavo ||

tathÄ• ni saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aneyyena yato vibhÄ• vitÄ• ,

yÄ• thÄ• vato tena jino tathÄ• gato ||

anekabhedÄ• supi \Ne I 97/ lokadhÄ• tusu,

jinassa rÅ«pÄ• yatanÄ• digocare.

vicitrabhedaá¹ƒ tathameva dassanaá¹ƒ,

tathÄ• gato tena samantalocano ||

yato ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• yanulomamattano.

guá¹‡ehi lokaá¹ƒ abhibhuyyirÄ«yati,

tathÄ• gato tenapi lokanÄ• yako ||

yathÄ• bhinÄ«hÄ• ramato yathÄ• ruci,

pavattavÄ• cÄ• tanucittabhÄ• vato.

yathÄ• vidhÄ• yena purÄ• mahesino,

tathÄ• vidho tena jino tathÄ• gatoti || (It-a 38; Sv-pá¹- I 7 cÅ«á¸·asÄ«lavaá¹‡á¹‡anÄ•).

__Ä• rakattÄ• _tiÄ• dÄ«naá¹ƒ \Be I 109/ padÄ• naá¹ƒ attho __visuddhimagge_ (Vism I 125
buddhÄ• nussatisaá¹ƒvaá¹‡á¹‡anÄ• ya vuttanayeneva veditabbo. __sammÄ• sÄ• maÃ±ca
iminÄ• ssa paropadesarahitassa sabbÄ• kÄ• rena sabbadhammÄ• vabodhanasamatthassa
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa adhigamo dassi

nanu ca (It-a 38) sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±aá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ, a
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni buddhaÃ±Ä• á¹‡Ä• nÄ«ti vacanaá¹ƒ virujjheyyÄ• ti? na viru
visayappavattibhedavasena aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡abhÄ• vadassanatthaá¹ƒ
vuttattÄ• . ekameva hi taá¹ƒ Ã±Ä• á¹‡aá¹ƒ anavasesasaá¹…khatÄ• saá¹…khatasammutidha
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tattha ca Ä• varaá¹‡Ä• bhÄ• vato nissaá¹…gacÄ• ramupÄ•
vuttaá¹ƒ. yathÄ• ha __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 119) ``sabbaá¹ƒ saá¹…khatÄ• saá
jÄ• nÄ• tÄ«ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tatthÄ• varaá¹‡aá¹ƒ natthÄ«ti anÄ• varaá¹‡aÃ
natthi nesaá¹ƒ atthato bhedo, ekantena cetaá¹ƒ evamicchitabbaá¹ƒ, aÃ±Ã±athÄ•
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ sÄ• varaá¹‡atÄ• asabbadhammÄ• ramma
Ã±Ä• á¹‡assa aá¹‡umatampi Ä• varaá¹‡aá¹ƒ atthi, anÄ• varaá¹‡aÃ±Ä• á¹‡assa ca asabbad
98/ yattha taá¹ƒ nappavattati, tatthÄ• varaá¹‡asabbhÄ• vato anÄ• varaá¹‡abhÄ• voyeva na
aÃ±Ã±ameva anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato, idha pana sabbat
anÄ• varaá¹‡aÃ±Ä• á¹‡anti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva adhippetaá¹ƒ, tassa cÄ• dhig
sabbavidÅ« sammÄ• sambuddhoti ca vuccati, na sakimeva sabbadhammÄ• vabodhato. tat
__paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 162) ``vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagava
saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ budd
sabbadhammÄ• vabodhanasamatthaÃ±Ä• á¹‡asamadhigamena hi bhagavato santÄ• ne an
samatthatÄ• ahosÄ«ti.

etthÄ• ha --- kiá¹ƒ panidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattamÄ• naá¹ƒ sakiá¹ƒyeva sabbasmiá¹ƒ vis
kamenÄ• ti. kiÃ±cettha --- yadi tÄ• va sakiá¹ƒyeva sabbasmiá¹ƒ visaye pavattati,
atÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• dibhedena bhinnÄ• naá¹ƒ saá¹…khatadha
asaá¹…khatasammutidhammÄ• naÃ±ca ekajjhaá¹ƒ upaá¹-á¹-hÄ• ne dÅ«rato cittapaá¹-aá¹ƒ
paá¹-ivibhÄ• genÄ• vabodho na siyÄ• , tathÄ• ca sati ``sabbe dhammÄ• anattÄ• â€™â€™
anattÄ• kÄ• rena viya sabbe dhammÄ• anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡assa visayÄ
``sabbaÃ±eyyadhammÄ• naá¹ƒ á¹-hitalakkhaá¹‡avisayaá¹ƒ vikapparahitaá¹ƒ sabbakÄ• laá¹
pavattati, tena te sabbavidÅ«ti vuccanti. evaÃ±ca katvÄ• `caraá¹ƒ samÄ• hito nÄ• go, tiá¹-á
samÄ• hitoâ€™ ti idampi vacanaá¹ƒ suvuttaá¹ƒ hotÄ«â€™â€™ ti vadanti, tesampi vuttados
á¹-hitalakkhaá¹‡Ä• rammaá¹‡atÄ• ya hi atÄ«tÄ• nÄ• gatasammutidhammÄ• naá¹ƒ tadabhÄ
Ã±Ä• á¹‡aá¹ƒ siyÄ• , tasmÄ• sakiá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti na yujjati.

atha kamena sabbasmiá¹ƒ visaye Ã±Ä• á¹‡aá¹ƒ pavattati, evampi na yujjati. na hi jÄ• tibhÅ
disÄ• desakÄ• lÄ• divasena ca anekabhedabhinne neyye kamena gayhamÄ• ne tassa anav
apariyantabhÄ• vato Ã±eyyassa. ye pana ``atthassa avisaá¹ƒvÄ• danato Ã±eyyassa ekades
sesepi evanti adhimuccitvÄ• vavatthÄ• panena sabbaÃ±Ã±Å« bhagavÄ• , taÃ±ca Ã±Ä• á¹‡
saá¹ƒsayÄ• bhÄ• vato. saá¹ƒsayÄ• nubandhaÃ±hi loke anumÄ• naÃ±Ä• á¹‡aâ€™â€™ nti v
sabbassa hi appaccakkhabhÄ• ve atthassa avisaá¹ƒvÄ• danena Ã±eyyassa ekadesaá¹ƒ pa
evanti adhimuccitvÄ• vavatthÄ• panassa asambhavato. yaÃ±hi taá¹ƒ sesaá¹ƒ, taá¹ƒ appac
paccakkhaá¹ƒ, tassa sesabhÄ• vo eva na siyÄ• ti? sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ. kasmÄ•
vuttaÃ±hetaá¹ƒ bhagavatÄ• \Ne I 99/ ``buddhavisayo bhikkhave, acinteyyo na cintetabbo, y
vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN a IV 77). idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá
bhagavatÄ• Ã±Ä• tuá¹ƒ icchitaá¹ƒ sakalamekadeso vÄ• , tattha appaá¹-ihatavuttitÄ• ya pac
pavattati, niccasamÄ• dhÄ• naÃ±ca vikkhepÄ• bhÄ• vato, Ã±Ä• tuá¹ƒ icchitassa ca sakalas
Ä• kaá¹…khÄ• paá¹-ibaddhavuttitÄ• na siyÄ• , ekanteneva ca sÄ• icchitabbÄ• ``sabbe dh
Ä• vajjanapaá¹-ibaddhÄ• Ä• kaá¹…khapaá¹-ibaddhÄ• manasikÄ• rapaá¹-ibaddhÄ• cittupp
(Nidd I 69, 156; Nidd II 85; Paá¹-is III 5) vacanato. atÄ«tÄ• nÄ• gatavisayampi bhagavato Ã±
anumÄ• nÄ• gamatakkagahaá¹‡avirahitattÄ• paccakkhameva.

nanu \Be I 111/ ca etasmimpi pakkhe yadÄ• sakalaá¹ƒ Ã±Ä• tuá¹ƒ icchitaá¹ƒ, tadÄ• sakiá
anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡aá¹ƒ pavatteyyÄ• ti vuttadosÄ• nativattiyevÄ• ti? na
visodhito hi so buddhavisayo acinteyyoti. aÃ±Ã±athÄ• pacurajanaÃ±Ä• á¹‡asamÄ• navuttit
bhagavantÄ• naá¹ƒ Ã±Ä• á¹‡assa acinteyyatÄ• na siyÄ• , tasmÄ• sakaladhammÄ• ramma
ekadhammÄ• rammaá¹‡aá¹ƒ viya suvavatthÄ• piteyeva te dhamme katvÄ• pavattatÄ«ti ida
anantaÃ±ca Ã±Ä• á¹‡aá¹ƒ Ã±eyyaá¹ƒ viya. vuttaÃ±hetaá¹ƒ ``yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ, tÄ•
yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ. Ã±eyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹
Ã±eyyaâ€™â€™ nti (Nidd I 69, 156; Nidd II 85; Paá¹-is III 5). evamekajjhaá¹ƒ, visuá¹ƒ sakiá
icchÄ• nurÅ«paá¹ƒ sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• sammÄ• san

__ta_nti yathÄ• vuttaá¹ƒ pathavÄ«Ä• dibhedaá¹ƒ. __pariÃ±Ã±Ä• ta_nti parito samantato sa
taá¹ƒ parijÄ• nitabbabhÄ• vaá¹ƒ kiÃ±ci asesetvÄ• Ã±Ä• tanti attho. ayameva hi attho ``pari
iminÄ• pi padena pakÄ• sitoti dassento __ ``pariÃ±Ã±Ä• tantaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• c
kilesappahÄ• nena viseso natthÄ«_ti idaá¹ƒ taá¹ƒtaá¹ƒmaggavajjhakilesÄ• naá¹ƒ buddhÄ• n
tena maggeneva pahÄ• tabbabhÄ• vasÄ• maÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ, na sÄ• vakeh
kilesappahÄ• navisesÄ• bhÄ• vato. tathÄ• hi sammÄ• sambuddhÄ• eva savÄ• sanakilese
__ekadesamevÄ• _ti attano santÄ• nagatameva. sasantatipariyÄ• pannadhammapariÃ±Ã±
catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• samijjhati. tenevÄ• ha --- ``imasmiá¹ƒyeva byÄ•
sasaÃ±Ã±imhi samanake lokaÃ±ca paÃ±Ã±apemi lokasamudayaÃ±ca paÃ±Ã±apemÄ«â€™
45). __aá¹‡uppamÄ• á¹‡ampi_ \Ne I 100/ __ ... pe ... natthi, _ yato chattiá¹ƒsakoá¹-isatasah

buddhÄ• naá¹ƒ mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ pavattatÄ«ti vadanti.

tathÄ• gatavÄ• rasattamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tathÄ• gatavÄ• raaá¹-á¹-hamanayavaá¹‡á¹‡anÄ•

<13> __purimataá¹‡hÄ• _ti \Be I 112/ purimataresu bhavesu nibbattÄ• paccuppannattabhÄ
taggahaá¹‡eneva ca atÄ«taddhasaá¹…gahÄ• avijjÄ• saá¹…khÄ• rÄ• saddhiá¹ƒ upÄ• dÄ•
daá¹-á¹-habbÄ• . __etthÄ• _ti ``bhavÄ• jÄ• tÄ«â€™â€™ ti etasmiá¹ƒ pade. __tena upapatti
jÄ• tÄ«â€™â€™ ti jÄ• tisÄ«sena vuttaupapattibhavena. __bhÅ«tassÄ• _ti nibbattassa. so pa
hoti, tasmÄ• vuttaá¹ƒ __ ``sattassÄ• â€™â€™ _ti. __evaÃ±ca jÄ• nitvÄ• _ti iminÄ• __ ``bh
jarÄ• maraá¹‡aâ€™â€™ _nti etthÄ• pi ``iti viditvÄ• â€™â€™ ti idaá¹ƒ padaá¹ƒ Ä• netvÄ• y

yadipi tebhÅ«makÄ• upÄ• dÄ• nakkhandhÄ• ``yaá¹ƒ kiÃ±ci rÅ«paâ€™â€™ ntiÄ• dinÄ• (V
okÄ• sesu pakkhipitabbÄ• sammasitabbÄ• ca, te pana yasmÄ• bhagavatÄ• ``kimhi nu kh
kiá¹ƒpaccayÄ• jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dinÄ• (DN II 57; SN a II 4, 10) paá¹-iccasam
paá¹-iccasamuppÄ• do ca pavattipavattihetubhÄ• vato purimasaccadvayameva hoti, tasmÄ•
``maÃ±Ã±anÄ• bhÄ• vahetu paccayÄ• kÄ• rapaá¹-ivedhoâ€™â€™ ti vibhÄ• vento __ ``yaá¹
dassentoâ€™â€™ _ti Ä• ha. saá¹ƒkhippanti ettha avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti s
hetuÄ• dayo ``hetu, phalaâ€™â€™ nti evaá¹ƒ saá¹ƒkhippantÄ«ti vÄ• saá¹…khepÄ• , avijjÄ
saá¹…khepa-saddo bhÄ• gÄ• dhivacananti daá¹-á¹-habbo. tenÄ• ha __ ``koá¹-á¹-hÄ• sÄ• ti
atÄ«te hetusaá¹…khepo, etarahi phalasaá¹…khepo, etarahi hetusaá¹…khepo, Ä• yatiá¹ƒ ph
saá¹…khepÄ• etassÄ• ti catusaá¹…khepo, taá¹ƒ __catusaá¹…khepaá¹ƒ_. hetuphalasandhi
hetuphalasandhÄ«ti evaá¹ƒ tayo sandhÄ« etassÄ• ti tisandhi, taá¹ƒ __tisandhiá¹ƒ_.
atÄ«tapaccuppannÄ• nÄ• gatabhedÄ• tayo addhÄ• etassÄ• ti tiyaddho, taá¹ƒ __tiyaddhaá
tasmiá¹ƒ tasmiá¹ƒ saá¹…khepe Ä• kirÄ«yanti avijjÄ• saá¹…khÄ• rÄ• diggahaá¹‡ehi pakÄ• s
atÄ«tahetuÄ• dÄ«naá¹ƒ vÄ• pakÄ• rÄ• Ä• kÄ• rÄ• , te ekekasaá¹…khepe paÃ±ca paÃ±ca
vÄ«satÄ• kÄ• ro, taá¹ƒ __vÄ«satÄ• kÄ• raá¹ƒ_.

__esa_ \Ne I 101/ \Be I 113/ __sabbo_ti esa catusaá¹…khepÄ• dipabhedo anavaseso pacc
__paccayalakkhaá¹‡enÄ• _ti paccayabhÄ• vena attano phalassa paá¹-isandhiviÃ±Ã±Ä• á¹‡
avinÄ• bhÄ• valakkhaá¹‡enÄ• ti attho. yathÄ• hi taá¹‡haá¹ƒ vinÄ• avijjÄ• dayo viÃ±Ã±Ä• á
evaá¹ƒ taá¹‡hÄ• pi avijjÄ• dike vinÄ• ti. ettha dukkhaggahaá¹‡ena
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• naá¹ƒ, bhavaggahaá¹‡ena ca ta
gahitatÄ• vuttanayÄ• evÄ• ti na uddhaá¹-Ä• .

idÄ• ni te vÄ«sati Ä• kÄ• re paá¹-isambhidÄ• maggapÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ __ ``evam
tattha (Paá¹-is-a I 47) __purimakammabhavasmi_nti purime kammabhave, atÄ«tajÄ• tiyaá¹ƒ

attho. __moho avijjÄ• _ti yo tadÄ• dukkhÄ• dÄ«su moho, yena mÅ«á¸·ho kammaá¹ƒ karoti,
saá¹…khÄ• rÄ• _ti taá¹ƒ taá¹ƒ kammaá¹ƒ karonto dÄ• nupakaraá¹‡Ä• di sajjanÄ• divasena
saá¹…khÄ• rÄ• . paá¹-iggÄ• hakÄ• naá¹ƒ pana hatthe deyyadhammaá¹ƒ patiá¹-á¹-hÄ• paya
ekÄ• vajjanajavanesu vÄ• purimÄ• cetanÄ• Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , sattamÄ• bh
bhavo, sampayuttÄ• Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• . __nikanti taá¹‡hÄ• _ti yaá¹ƒ kammaá
tassa phalassa nikÄ• manÄ• patthanÄ• , sÄ• taá¹‡hÄ• nÄ• ma. __upagamanaá¹ƒ upÄ• d
paccayabhÅ«taá¹ƒ ``idaá¹ƒ kammaá¹ƒ katvÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne kÄ• me sevi
tiÄ• dinÄ• nayena pavattaá¹ƒ upagamanaá¹ƒ gahaá¹‡aá¹ƒ parÄ• masanaá¹ƒ, idaá¹ƒ upÄ•
bhavo_ti dvÄ«su atthavikappesu vuttassa Ä• yÅ«hanassa avasÄ• ne vuttacetanÄ• , tatiye p
Ä• yÅ«hanasampayuttacetanÄ• bhavo. __iti ime paÃ±ca dhammÄ• purimakammabhavasn
paccayÄ• _ti ime yathÄ• vuttÄ• mohÄ• dayo paÃ±ca dhammÄ• atÄ«takammabhavasiddhÄ
paccayabhÅ«tÄ• ti attho.

__idha paá¹-isandhiviÃ±Ã±Ä• á¹‡a_nti yaá¹ƒ bhavantarapaá¹-isandhÄ• navasena uppanna
vuccati, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __okkanti nÄ• marÅ«pa_nti yÄ• gabbhe rÅ«pÄ• rÅ«padha
pavisantÄ« viya, idaá¹ƒ nÄ• marÅ«paá¹ƒ. __pasÄ• do Ä• yatana_nti idaá¹ƒ cakkhÄ• dipaÃ±
__phuá¹-á¹-ho phasso_ti yo Ä• rammaá¹‡aá¹ƒ phuá¹-á¹-ho phusanto uppanno, ayaá¹ƒ phas
114/ __vedanÄ• _ti yaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡ena vÄ• saá¸·Ä• yatanapaccayena vÄ•
vipÄ• kavedayitaá¹ƒ, sÄ• vedanÄ• . __iti ime ... pe ... paccayÄ• _ti ime viÃ±Ã±Ä• á¹‡Ä• day
koá¹-á¹-hÄ• sikÄ• dhammÄ• purimabhave katassa kammassa kammavaá¹-á¹-assa paccay
paá¹-icca idha etarahi upapattibhavasmiá¹ƒ upapattibhavabhÄ• vena vÄ• hontÄ«ti attho.

__idha_ \Ne I 102/ __paripakkattÄ• Ä• yatanÄ• naá¹ƒ moho_ti paripakkÄ• yatanassa kamm
dasseti. daharassa hi cittappavatti bhavaá¹…gabahulÄ• yebhuyyena bhavantarajanakakam
hotÄ«ti. __kammakaraá¹‡akÄ• le_ti ca iminÄ• sabbo kammassa paccayabhÅ«to sammoho
sesaá¹ƒ vuttanayameva.

__padayojanÄ• yÄ• _ti ``tasmÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ sambandhena saha.
aá¹-á¹-hamavÄ• re desanatthanigamanaá¹ƒ. __nandÄ«ti evaá¹ƒ vuttÄ• naá¹ƒ sabbataá¹‡hÄ
mÅ«laâ€™â€™ nti evaá¹ƒ nandanatthasÄ• maÃ±Ã±ato ekavacanena vuttÄ• naá¹ƒ sabbata
santÄ• nÄ• rammaá¹‡asampayuttadhammappavattiÄ• kÄ• rÄ• dibhedena anekabhedÄ• na
__khayavevacanÄ• nevÄ• _ti samucchedapahÄ• navevacanÄ• neva. ``accantakkhayÄ• â€
__catumaggakiccasÄ• dhÄ• raá¹‡ameta_nti catunnaá¹ƒ ariyamaggÄ• naá¹ƒ pahÄ• nakicca
sÄ• maÃ±Ã±ato gahaá¹‡aá¹ƒ etaá¹ƒ khayÄ• divacananti attho. tesaá¹ƒ pana maggÄ• naá¹ƒ
kiccakameneva dassetuá¹ƒ __ ``virÄ• gÄ• â€™â€™ _tiÄ• di vuttanti dassento __ ``tato_ ...
_nti Ä• ha. tathÄ• satipi khayÄ• disaddÄ• naá¹ƒ pahÄ• napariyÄ• yabhÄ• ve pahÄ• tabbÄ•
taá¹‡hÄ• ya anavasesato pahÄ«nabhÄ• vadÄ«panatthaá¹ƒ khayÄ• dipariyÄ• yantaraggaha
``yÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. yathÄ• vuttasaÃ±jananÄ• dihetubhÅ«tÄ• ya taá¹‡hÄ• y

katvÄ• vuccamÄ• naá¹ƒ khayÄ• divacanaá¹ƒ na kathaÃ±ci dhammataá¹ƒ vilometÄ«ti vuttaá¹ƒ
virujjhatÄ«â€™â€™ _ti.

__uttaravirahita_nti attÄ• naá¹ƒ uttarituá¹ƒ samatthattÄ• uttarena adhikena virahitaá¹ƒ. aya
uttaravirahatÄ• attano seá¹-á¹-habhÄ• venÄ• ti Ä• ha __ ``sabbaseá¹-á¹-haâ€™â€™ _nti. y
``aviparÄ«taá¹ƒ, sÄ• maâ€™â€™ nti imesaá¹ƒ padÄ• naá¹ƒ atthaá¹ƒ vadanti, evaá¹ƒ pÄ• s
__ ``sammÄ• sÄ• maÃ±ca bodhiá¹ƒ pasatthaá¹ƒ sundaraÃ±ca bodhiâ€™â€™ _nti. bujjhi e
ariyasaccÄ• ni, sabbampi vÄ• neyyanti rukkho __bodhi, _ bujjhati etenÄ• ti pana maggo __
115/ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, nibbÄ• naá¹ƒ pana bujjhitabbato __bodhÄ«_ti ayamett
daá¹-á¹-habbo. paá¹‡á¹‡attiyampi attheva bodhi-saddo ``bodhirÄ• jakumÄ• roâ€™â€™ tiÄ•
268). __apare_ti sÄ• rasamÄ• sÄ• cariyÄ• . ettha ca saupasaggassa bodhi-saddassa atthu
udÄ• haraá¹‡e kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva.

lokuttarabhÄ• vato vÄ• tatthÄ• pi heá¹-á¹-himamaggÄ• naá¹ƒ viya tatuttarimaggÄ• bhÄ• va
anuttarÄ• bodhÄ«â€™â€™ ti Ä• saá¹…kaá¹ƒ sandhÄ• ya taá¹ƒ vidhamituá¹ƒ __ ``sÄ• vakÄ
abhinÄ«hÄ• rasampattiyÄ• phalavisesabhÅ«tehi Ã±Ä• á¹‡avisesehi ekaccehi sakalehi sad
103/ maggo ariyÄ• naá¹ƒ taá¹ƒ taá¹ƒ Ã±Ä• á¹‡avisesÄ• diá¹ƒ dento viya hotÄ«ti tassa asab
vuttaá¹ƒ. tena anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• bhinÄ«hÄ• rasampadÄ• siddhassa niratisaya-gu
arahattamaggo anuttarÄ• bodhi nÄ• ma hotÄ«ti dasseti. sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ aÃ
asÄ• dhÄ• raá¹‡aá¹ƒ mahÄ• sÄ• vakÄ• naá¹ƒyeva Ä• veá¹‡ikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __paccek
paccekabuddhÄ• _. nanu ca sabbepi ariyÄ• paccekameva saccÄ• ni paá¹-ivijjhanti dhamm
vedanÄ«yabhÄ• vatoti? saccaá¹ƒ, nayidamÄ«disaá¹ƒ paá¹-ivedhaá¹ƒ sandhÄ• ya vuttaá¹ƒ,
aÃ±Ã±asannissayena saccÄ• ni paá¹-ivijjhanti paratoghosena vinÄ• tesaá¹ƒ dassanamagg
ca sammÄ• sambuddho aÃ±Ã±esaá¹ƒ nissayabhÄ• vena saccÄ• ni abhisambujjhanti, na ev
hutvÄ• apariá¹‡Ä• yakabhÄ• vena saccÄ• ni paá¹-ivijjhanti. tena vuttaá¹ƒ __ ``paccekaá¹ƒ s
paccekabuddhÄ• â€™â€™ _ti.

itÄ«ti karÄ«yati uccÄ• rÄ«yatÄ«ti __itikÄ• ro, _ iti-saddo. __kÄ• raá¹‡attho_ aniyamarÅ«pe
tasmÄ• ti vuttaá¹ƒ hoti. tenÄ• ha __ ``yasmÄ• cÄ• â€™â€™ _ti. pubbe pana iti-saddaá¹ƒ pa
``evaá¹ƒ jÄ• nitvÄ• â€™â€™ ti vuttaá¹ƒ, idhÄ• pi taá¹ƒ pakÄ• ratthameva katvÄ• atho yujja
__viditvÄ• _ti hi padaá¹ƒ hetuatthe daá¹-á¹-habbaá¹ƒ ``paÃ±Ã±Ä• ya cassa disvÄ• â€™â€™
pivitvÄ• balaá¹ƒ hotÄ«â€™â€™ ti ca evamÄ• dÄ«su viya, tasmÄ• pakÄ• ratthepi iti-sadde
viditattÄ• ti ayaá¹ƒ attho labbhateva. __paá¹-iccasamuppÄ• daá¹ƒ viditvÄ• _ti etthÄ• pi hetu
yathÄ• vuttÄ• atthayojanÄ• yujjateva. ettha ca paá¹-hamavikappe paá¹-iccasamupÄ• dass
maÃ±Ã±anÄ• bhÄ• vassa kÄ• raá¹‡aá¹ƒ \Be I 116/ vatvÄ• taá¹‡hÄ• mÅ«lakassa paá¹-icca
taá¹‡hÄ• ppahÄ• naá¹ƒ sammÄ• sambodhiyÄ• adhigamanakÄ• raá¹‡aá¹ƒ uddhatanti dass
maÃ±Ã±atÄ«â€™â€™ _tiÄ• di nigamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. dutiyavikappe pana paá¹-icc
taá¹‡hÄ• ppahÄ• nassa kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ abhisambodhiyÄ• abhisambodhimaÃ

dassitoti ayametesaá¹ƒ dvinnaá¹ƒ atthavikappÄ• naá¹ƒ viseso, tasmÄ• ``nandÄ« dukkhass
vuttaá¹ƒ.

taá¹ƒ kuto labbhatÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yattha yattha hÄ«â€™â€™ _tiÄ• di.
sÄ• sanepi evaá¹ƒ sambandho dissatÄ«ti katvÄ• . lokepi hi yaá¹ƒ-taá¹ƒ-saddÄ• naá¹ƒ abyal
siddhÄ• .

__evaá¹ƒ abhisambuddhoti vadÄ• mÄ«_ti abhisambuddhabhÄ• vassa gahitattÄ• , asabbaÃ
asakkuá¹‡eyyattÄ• ca __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dassentoâ€™â€™ _tiÄ• dimÄ•

__vicitranayadesanÄ• vilÄ• sayutta_nti \Ne I 104/ puthujjanavÄ• rÄ• divibhÄ• gabhinnehi vi
lakkhaá¹‡akammataá¹‡hÄ• maÃ±Ã±anÄ• divibhÄ• gabhinnehi vicittehi atthanayehi,
abhinandanapaccayÄ• kÄ• rÄ• divisesÄ• padesasiddhena desanÄ• vilÄ• sena ca yuttaá¹ƒ.
desesÄ«_ti iminÄ• pi bhagavato desanÄ• vilÄ• saá¹ƒyeva vibhÄ• veti. __taá¹ƒyeva kira path
pathavÄ«gahaá¹‡aá¹ƒ upalakkhaá¹‡amattaá¹ƒ Ä• pÄ• divasenapi, tathÄ• ``kÄ«disÄ• nu kh
kasmÄ• ca bhÅ«tarÅ«pÄ• niyeva gahitÄ• ni, na sesarÅ«pÄ• nÄ«â€™â€™ tiÄ• dinÄ• pi tes
niddhÄ• retabbÄ• . atha vÄ• __kathaá¹ƒ nÄ• mida_nti ettha __iti_-saddo pakÄ• rattho. tena
sabbÄ• yapi tesaá¹ƒ saá¹ƒsayuppattiyÄ• pariggahitattÄ• daá¹-á¹-habbÄ• . __anta_nti mari
antaá¹ƒ paricchedanti attho, yo anusandhÄ«ti vuccati. __koá¹-i_nti pariyantaá¹ƒ, desanÄ• ya
attho. ubhayena sutte ajjhÄ• sayÄ• nusandhi yathÄ• nusandhÄ«ti vadati.

__antarÄ• kathÄ• _ti kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dÄ«naá¹ƒ antar
__vippakathÄ• _ti aniá¹-á¹-hitÄ• sikhaá¹ƒ appattÄ• . __kaá¹…khaá¹‡Ä• nurÅ«penÄ• _ti tas
dhammasabhÄ• yaá¹ƒ sannipatitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ajjhÄ• sayÄ• nurÅ«pena. __ida_n
mÅ«lapariyÄ• yajÄ• takaá¹ƒ.

__disÄ• pÄ• mokkho_ti \Be I 117/ paá¹‡á¸• itabhÄ• vena sabbadisÄ• su pamukhabhÅ«to. _
aá¹‡atÄ«ti brÄ• hmaá¹‡o, mante sajjhÄ• yatÄ«ti attho. __tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti
iruveda-yajuveda-sÄ• mavedÄ• naá¹ƒ. __pÄ• ragÅ«ti_ atthaso byaÃ±janaso ca pÄ• raá¹ƒ p
nighaá¹‡á¸• unÄ• ca keá¹-ubhena cÄ• ti __sanighaá¹‡á¸• ukeá¹-ubhÄ• , _ tesaá¹ƒ. __nigha
vevacanappakÄ• sakaá¹ƒ satthaá¹ƒ. __keá¹-ubha_nti kiriyÄ• kappavikappo, kavÄ«naá¹ƒ up
saha akkharappabhedenÄ• ti __sÄ• kkharappabhedÄ• , _ tesaá¹ƒ, sikkhÄ• niruttisahitÄ• na
__itihÄ• sapaÃ±camÄ• na_nti Ä• thabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katvÄ• ``itiha asa, itiha as
Ä«disavacanapaá¹-isaá¹ƒyutto purÄ• á¹‡akathÄ• saá¹…khÄ• to itihÄ• so paÃ±camo etesan
padaá¹ƒ tadavasesaÃ±ca byÄ• karaá¹‡aá¹ƒ kÄ• yati ajjheti vedeti cÄ• ti __padako, _ veyyÄ
__lokÄ• yataá¹ƒ_ vuccati vitaá¹‡á¸• asatthaá¹ƒ. mahÄ• purisÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ la
__mahÄ• purisalakkhaá¹‡aá¹ƒ_. tesu anÅ«no paripÅ«rakÄ• rÄ«ti __anavayo_.

__mante_ti vede. yadipi vedo ``manto, brahmaá¹ƒ, kappoâ€™â€™ ti tividho, manto eva pa
tadatthavivaraá¹‡aá¹ƒ brahmaá¹ƒ, tattha vuttanayena yaÃ±Ã±akiriyÄ• vidhÄ• naá¹ƒ __kapp
``manteti vedeâ€™â€™ ti. __paá¹‡á¸• itÄ• _ti paÃ±Ã±Ä• vanto. tathÄ• hi te puthupaÃ±Ã±Ä
sahassadvisahassÄ• diparimÄ• á¹‡aá¹ƒ ganthaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• __gaá¹‡hanti_ ug
javanapaÃ±Ã±atÄ• ya __lahuá¹ƒ_ sÄ«ghaá¹ƒ __gaá¹‡hanti, _ tikkhapaÃ±Ã±atÄ• ya \Ne I 1
avirajjhantÄ• __upadhÄ• renti, _ satinepakkasampattiyÄ• __gahitaÃ±ca nesaá¹ƒ na vinass
__sabbampi sippa_nti aá¹-á¹-hÄ• rasavijjÄ• á¹-á¹-hÄ• nÄ• dibhedaá¹ƒ sikkhitabbaá¹-á¹-hena
gataá¹ƒ sabbaá¹ƒ bÄ• hirakasatthaá¹ƒ mokkhÄ• vahasammatampi na mokkhaá¹ƒ Ä• vahat
``diá¹-á¹-hadhammasamparÄ• yahitaâ€™â€™ _nti. __sampiá¹‡á¸• itÄ• hutvÄ• _ti yathÄ• n
piá¹‡á¸• itavasena sannipatitÄ• hutvÄ• . ``evaá¹ƒ gayhamÄ• ne Ä• dinÄ• virujjheyya, evaá
cintentÄ• Ã±Ä• tuá¹ƒ icchitassa atthassa pubbenÄ• paraá¹ƒ aviruddhaá¹ƒ nicchayaá¹ƒ gah
Ä• diá¹ƒ, _ na antaá¹ƒ addasaá¹ƒsu.

__lomasÄ• nÄ«_ti lomavantÄ• ni, ghanakesamassuvÄ• nÄ«ti attho. kesÄ• pi hi lomaggaha
``lomanakhaá¹ƒ phusitvÄ• suddhi kÄ• tabbÄ• â€™â€™ ti. kaá¹‡á¹‡aá¹ƒ viyÄ• ti __kaá¹‡á¹
sutvÄ• kÄ• tabbakiccasÄ• dhanato vuttaá¹ƒ __ ``kaá¹‡á¹‡avÄ• ti paÃ±Ã±avÄ• â€™â€™ _t

yasmÄ• \Be I 118/ sattÄ• naá¹ƒ gacchante gacchante kÄ• le Ä• yuvaá¹‡á¹‡Ä• diparikkhay
kataá¹ƒ viya katvÄ• vuttaá¹ƒ __ ``nesaá¹ƒ Ä• yu ... pe ... khÄ• datÄ«ti vuccatÄ«â€™â€™ _

__abhiÃ±Ã±Ä• yÄ• _ti kusalÄ• dibhedaá¹ƒ khandhÄ• dibhedaÃ±ca desetabbaá¹ƒ dhamma
Ä• sayÄ• nusayacariyÄ• vimuttiÄ• dibhedaá¹ƒ, tassa ca nesaá¹ƒ desetabbappakÄ• raá¹ƒ y
__dhammaá¹ƒ desemÄ«_ti diá¹-á¹-hadhammikasamparÄ• yikanibbÄ• nahitÄ• vahaá¹ƒ sado
__anabhiÃ±Ã±Ä• yÄ• _ti yathÄ• bÄ• hirakÄ• asammÄ• sambuddhattÄ• vuttavidhiá¹ƒ ajÄ•
takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ kathenti, evaá¹ƒ n
__sanidÄ• na_nti sakÄ• raá¹‡aá¹ƒ, veneyyÄ• naá¹ƒ ajjhÄ• sayavasena vÄ• pucchÄ• ya vÄ
sanimittaá¹ƒ hetuudÄ• haraá¹‡asahitaÃ±cÄ• ti attho. __sappÄ• á¹-ihÄ• riya_nti sanissaraá¹
sappaá¹-iharaá¹‡aá¹ƒ, paccanÄ«kapaá¹-iharaá¹‡ena sappÄ• á¹-ihÄ• riyameva katvÄ• dese
``yathÄ• rahaá¹ƒ iddhiÄ• desanÄ• nusÄ• sanipÄ• á¹-ihÄ• riyasahitaâ€™â€™ nti vadanti, an
pana desanÄ• natthÄ«ti. hitÅ«padesanÄ• __ovÄ• do, _ sÄ• eva __anusÄ• sanÄ«_. anotiá
__ovÄ• do, _ otiá¹‡á¹‡avatthuvisayÄ• __anusÄ• sanÄ«_. paá¹-hamÅ«padeso vÄ• __ovÄ•
alaÃ±ca panÄ• _ti yuttameva. __niá¹-á¹-hamagamÄ• sÄ«_ti atthasiddhiá¹ƒ gatÄ• .

tathÄ• gatavÄ• raaá¹-á¹-hamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ayaá¹ƒ tÄ• vettha aá¹-á¹-hakathÄ• ya lÄ«natthavaá¹‡á¹‡anÄ• .

nettinayavaá¹‡á¹‡anÄ•

idÄ• ni \Ne I 106/ (Sv-pá¹- I 149; Spk-pá¹- I 1.nettinayavaá¹‡á¹‡anÄ• ; Mp-á¹- nettinayavaá¹
pakaraá¹‡anayena pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• ma. sÄ• panÄ• yaá¹ƒ atthav
samuá¹-á¹-hÄ• napayojanabhÄ• janesu piá¹‡á¸• atthesu ca niddhÄ• ritesu sutarÄ• hoti suv
suttadesanÄ• ya samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamaá¹ƒ niddhÄ• rayissÄ• ma. tattha __sa
pariyattiá¹ƒ nissÄ• ya mÄ• nuppÄ• do, __payojanaá¹ƒ_mÄ• namaddanaá¹ƒ. vuttaÃ±hi aá¹-á
``sutapariyattiá¹ƒ ... pe ... Ä• rabhÄ«â€™â€™ ti. apica veneyyÄ• naá¹ƒ pathavÄ«Ä• dibhÅ«
puthujjanassa sekkhÄ• diariyassa ca saddhiá¹ƒ hetunÄ• maÃ±Ã±anÄ• maÃ±Ã±anavasena
pavattivibhÄ• gÄ• navabodho __samuá¹-á¹-hÄ• naá¹ƒ, _ yathÄ• vuttavibhÄ• gÄ• vabodho _
vuttappakÄ• re visaye yathÄ• vuttÄ• naá¹ƒ puggalÄ• naá¹ƒ saddhiá¹ƒ hetunÄ• maÃ±Ã±anÄ
pavattivibhÄ• gÄ• vabodho __payojanaá¹ƒ_.

apica __samuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma desanÄ• nidÄ• naá¹ƒ. taá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ as
tattha sÄ• dhÄ• raá¹‡ampi ajjhattikabÄ• hirabhedato duvidhaá¹ƒ. tattha __sÄ• dhÄ• raá¹‡aá
ajjhattikasamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma lokanÄ• thassa mahÄ• karuá¹‡Ä• . tÄ• ya hi samus
veneyyÄ• naá¹ƒ dhammadesanÄ• ya cittaá¹ƒ udapÄ• di. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``sattes
paá¹-icca buddhacakkhunÄ• lokaá¹ƒ volokesÄ«â€™â€™ tiÄ• di (MN I 283; SN a I 172; Vin
hetÄ• vatthÄ• yapi mahÄ• karuá¹‡Ä• ya saá¹…gaho daá¹-á¹-habbo yÄ• vadeva saá¹ƒsÄ• ra
saddhammadesanÄ• hatthadÄ• nehi sattasantÄ• raá¹‡atthaá¹ƒ taduppattito. yathÄ• ca mal
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dasabalaÃ±Ä• á¹‡Ä• dÄ«ni ca desanÄ• ya abbhantarasamu
sabbampi hi Ã±eyyadhammaá¹ƒ, tesaá¹ƒ desetabbappakÄ• raá¹ƒ, sattÄ• naÃ±ca Ä• sayÄ•
jÄ• nanto bhagavÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«su kosallena veneyyajjhÄ• sayÄ• nurÅ«p
pavattesÄ«ti. __bÄ• hiraá¹ƒ_ pana __sÄ• dhÄ• raá¹‡aá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ_ dasasahas
sahampatimahÄ• brahmuno ajjhesanaá¹ƒ. tadajjhesanuttarakÄ• laÃ±hi dhammagambhÄ«ra
appossukkataá¹ƒ paá¹-ippassambhetvÄ• dhammassÄ• mÄ« dhammadesanÄ• ya ussÄ• ha
ambhantarabÄ• hirabhedato duvidhameva. tattha __abbhantaraá¹ƒ_ yÄ• ya mahÄ• karuá¹‡
idaá¹ƒ suttaá¹ƒ pavattitaá¹ƒ, tadubhayaá¹ƒ veditabbaá¹ƒ. __bÄ• hiraá¹ƒ_ pana paÃ±casatÄ•
brÄ• hmaá¹‡ajÄ• tikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pariyattiá¹ƒ nissÄ• ya mÄ• nuppÄ• danaá¹ƒ, v
__aá¹-á¹-hakathÄ• yaá¹ƒ_.

__payojanampi_ sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡anti duvidhaá¹ƒ. tattha __sÄ• dhÄ• ra
anupÄ• dÄ• parinibbÄ• naá¹ƒ \Ne I 107/ vimuttirasattÄ• bhagavato desanÄ• ya. tenevÄ• ha
etadatthÄ• mantanÄ• â€™â€™ tiÄ• di (Vin V 366). eteneva ca saá¹ƒsÄ• racakkanivatti sac
sassatÄ• dimicchÄ• vÄ• danirÄ• karaá¹‡aá¹ƒ sammÄ• vÄ• dapurekkhÄ• ro akusalamÅ«las
kusalamÅ«lasaá¹ƒropanaá¹ƒ apÄ• yadvÄ• rapidahanaá¹ƒ saggamokkhadvÄ• ravivaraá¹‡aá
pariyuá¹-á¹-hÄ• navÅ«pasamanaá¹ƒ anusayasamugghÄ• tanaá¹ƒ \Be I 120/ ``mutto moces
38) purimapaá¹-iÃ±Ã±Ä• avisaá¹ƒvÄ• danaá¹ƒ tappaá¹-ipakkhamÄ• ramanorathavisaá¹ƒvÄ•
titthiyadhammanimmathanaá¹ƒ buddhadhammapatiá¹-á¹-hÄ• pananti evamÄ• dÄ«nampi pa

daá¹-á¹-habbo. __asÄ• dhÄ• raá¹‡aá¹ƒ_ pana tesaá¹ƒ bhikkhÅ«naá¹ƒ mÄ• namaddanaá¹ƒ.
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 1) ``desanÄ• kusalo bhagavÄ• mÄ• nabhaÃ±janatthaá¹ƒ `s
nti desanaá¹ƒ Ä• rabhÄ«â€™â€™ ti. ubhayampetaá¹ƒ bÄ• hiyameva. sace pana veneyyasa
desanÄ• balasiddhisaá¹…khÄ• taá¹ƒ payojanaá¹ƒ adhippÄ• yasamijjhanabhÄ• vato yathÄ•
yathÄ• kÄ• ruá¹‡ikassa bhagavatopi payojanamevÄ• ti gaá¹‡heyya, iminÄ• pariyÄ• yenass

apica veneyyÄ• naá¹ƒ pathavÄ«Ä• dibhÅ«tÄ• divibhÄ• gabhinne sakkÄ• ye puthujjanassa
hetunÄ• maÃ±Ã±anÄ• maÃ±Ã±anavasena pavattivibhÄ• gÄ• navabodho samuá¹-á¹-hÄ• na
yathÄ• vuttavibhÄ• gÄ• vabodho payojananti vuttovÄ• yamattho. veneyyÄ• naÃ±hi vuttappa
yathÄ• vuttÄ• naá¹ƒ puggalÄ• naá¹ƒ saddhiá¹ƒ hetunÄ• maÃ±Ã±anÄ• maÃ±Ã±anÄ• naá¹ƒ
imaá¹ƒ desanaá¹ƒ payojeti ``tannipphÄ• danaparÄ• yaá¹ƒ desanÄ• â€™â€™ ti katvÄ• . yaÃ
phalaá¹ƒ, taá¹ƒ Ä• kaá¹…khitabbattÄ• desakaá¹ƒ desanÄ• ya payojetÄ«ti payojananti vucc
sabbaso ekadesato ca maÃ±Ã±anÄ• naá¹ƒ appahÄ• naá¹ƒ, tattha ca Ä• dÄ«navÄ• dassana
maÃ±Ã±anÄ• naá¹ƒ anekÄ• kÄ• ravohÄ• rassa sakkÄ• ye pavattivisesassa ajÄ• nanaá¹ƒ, t
paá¹-ipattiyÄ• ajÄ• nanaá¹ƒ, taá¹‡hÄ• mukhena paccayÄ• kÄ• rassa ca anavabodhoti evan
veditabbÄ• ni.

bhÅ«mittayapariyÄ• pannesu asaá¹…khÄ• tadhammavippakatapariÃ±Ã±Ä• dikiccasaá¹…kh
sammÄ• sambuddhassa ca paá¹-ipattiá¹ƒ ajÄ• nantÄ• asaddhammassavanadhÄ• raá¹‡apa
saddhammassavana-dhÄ• raá¹‡aparicayapaá¹-ivedhavimukhÄ• ca veneyyÄ• imissÄ• des
piá¹‡á¸• atthÄ• _ pana ``assutavÄ• â€™â€™ tiÄ• dinÄ• ayonisomanasikÄ• rabahulÄ«kÄ• n
olÄ«yanÄ• tidhÄ• vanÄ• pariggaho upÄ• yavinibaddhÄ• nubrÅ«hanÄ• micchÄ• bhinivesas
avijjÄ• taá¹‡hÄ• -parisuddhi \Be I 121/ vaá¹-á¹-attayÄ• nuparamo
Ä• savoghayogaganthÄ• gatitaá¹‡huppÄ• dupÄ• dÄ• nÄ• viyogo
cetokhila-cetovinibaddhaabhinandana-nÄ«varaá¹‡asaá¹…gÄ• natikkamo \Ne I 108/ vivÄ• da
anusayÄ• nupacchedo micchattÄ• nativattanaá¹ƒ taá¹‡hÄ• mÅ«ladhammasannissayatÄ• a
sabbakilesa-pariá¸·Ä• hasÄ• raddhakÄ• yacittatÄ• ti evamÄ• dayo dÄ«pitÄ• honti. ``pathav
saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• taá¹‡hÄ• vicaritaniddeso mÄ• najappanÄ• vipariyesÄ
sakkÄ• yapariggaho bÄ• lalakkhaá¹‡Ä• padeso vaá¹…kattayavibhÄ• vanÄ• nuyogo bahukÄ
tividhanissayasaá¹ƒsÅ«canÄ• Ä• savakkhayakathananti evamÄ• dayo dÄ«pitÄ• honti.

soá¸·asahÄ• ravaá¹‡á¹‡anÄ•

1. desanÄ• hÄ• ravaá¹‡á¹‡anÄ•

tattha ye upÄ• dÄ• nakkhandhadhamme upÄ• dÄ• ya pathavÄ«Ä• dibhÅ«tÄ• dibhedÄ• pa
paÃ±Ã±attipaá¹-ipÄ• danabhÄ• vena jÄ• tijarÄ• maraá¹‡avisesanadukkhapariyÄ• yena ca v

tebhÅ«makadhammÄ• __dukkhasaccaá¹ƒ_. maÃ±Ã±anÄ• bhinandananandÄ«pariyÄ• yehi
__samudayasaccaá¹ƒ_. ayaá¹ƒ tÄ• va suttantanayo. abhidhammanaye pana yathÄ• vuttata
``assutavÄ• â€™â€™ tiÄ• dinÄ• dÄ«pitÄ• avijjÄ• dayo, maÃ±Ã±anÄ• pariyÄ• yena gahitÄ
gahito kammabhavo cÄ• ti sabbepi kilesÄ• bhisaá¹…khÄ• rÄ• __samudayasaccaá¹ƒ_. ubh
__nirodhasaccaá¹ƒ_. ariyadhammaggahaá¹‡ena, pariÃ±Ã±Ä• bhikkhusekkhÄ• bhiÃ±Ã±Ä• g
rÄ• gÄ• dikhayavacanehi, sammÄ• sambodhigahaá¹‡ena ca __maggasaccaá¹ƒ_. keci pana
nirodhasaccaá¹ƒ uddharanti, taá¹ƒ __aá¹-á¹-hakathÄ• ya_ virujjhati tattha taá¹‡hÄ• kkhayÄ•
maggakiccabhÄ• vassa uddhaá¹-attÄ• .

tattha samudayena __assÄ• do, _ dukkhena __Ä• dÄ«navo, _ magganirodhehi __nissaraá
bhikkhÅ«naá¹ƒ mÄ• nabhaÃ±janaá¹ƒ __phalaá¹ƒ, _ tathÄ• ``yathÄ• vuttavibhÄ• gÄ• vabod
__payojanaÃ±ca_. tassa nipphattikÄ• raá¹‡attÄ• desanÄ• ya vicittatÄ• catunnaá¹ƒ puggal
sabhÄ• vÅ«padhÄ• raá¹‡aÃ±ca __upÄ• yo_ \Be I 122/, pathavÄ«Ä• dÄ«su puthujjanÄ• dÄ«
pathavÄ«Ä• dayo ekantato parijÄ• nitabbÄ• , maÃ±Ã±anÄ• ca pahÄ• tabbÄ• ti ayamettha
ayaá¹ƒ __desanÄ• hÄ• ro_.

2. vicayahÄ• ravaá¹‡á¹‡anÄ•

maÃ±Ã±anÄ• naá¹ƒ \Ne I 109/ sakkÄ• yassa avisesahetubhÄ• vato, kassacipi tattha asesit
sabbagahaá¹‡aá¹ƒ, sabhÄ• vadhÄ• raá¹‡ato nissattanijjÄ«vato ca dhammaggahaá¹‡aá¹ƒ, p
Ä• veá¹‡ikahetubhÄ• vato ca mÅ«laggahaá¹‡aá¹ƒ, kÄ• raá¹‡abhÄ• vato desanatthasambha
sammukhabhÄ• vato sampadÄ• natthasambhavato ca ``voâ€™â€™ ti vacanaá¹ƒ, tathÄ• rÅ
abhimukhÄ«karaá¹‡ato ca ``bhikkhaveâ€™â€™ ti Ä• lapanaá¹ƒ. desetuá¹ƒ samatthabhÄ• v
satuppÄ• danatthaÃ±ca ``desessÄ• mÄ«â€™â€™ ti paá¹-ijÄ• nanaá¹ƒ, desetabbatÄ• ya pa
yathÄ• paá¹-iÃ±Ã±aÃ±ca desanato ``taâ€™â€™ nti paccÄ• masanaá¹ƒ, sotabbabhÄ• vato,
nipphÄ• danato ``suá¹‡Ä• thÄ• â€™â€™ ti vuttaá¹ƒ. sakkÄ• tabbato, sakkaccakiriyÄ• ya ev
``sÄ• dhukaâ€™â€™ nti vuttaá¹ƒ. dhammassa manasikaraá¹‡Ä«yato tadadhÄ«nattÄ• ca s
karothÄ• â€™â€™ ti vuttaá¹ƒ yathÄ• pariÃ±Ã±Ä• tÄ• ya desanÄ• ya paribyattabhÄ• vato vi
``bhÄ• sissÄ• mÄ«â€™â€™ ti vuttaá¹ƒ. bhagavato sadevakena lokena sirasÄ• sampaá¹-ic
yathÄ• dhippetatthasÄ• dhanato ``evaâ€™â€™ nti vuttaá¹ƒ. satthu uttamagÄ• ravaá¹-á¹-hÄ
gÄ• ravassa uá¸·Ä• rapuÃ±Ã±abhÄ• vato ``bhanteâ€™â€™ ti vuttaá¹ƒ. bhikkhÅ«naá¹ƒ tath
vacanÄ• laá¹…kÄ• rato ca ``khoâ€™â€™ ti vuttaá¹ƒ. savanassa paá¹-ijÄ• nitabbato, tathÄ•
``paccassosuâ€™â€™ nti vuttaá¹ƒ paccakkhabhÄ• vato, sakalassapi ekajjhaá¹ƒ karaá¹‡ato

vuccamÄ• nassa puggalassa lokapariyÄ• pannattÄ• lokÄ• dhÄ• rattÄ• ca lokaá¹ƒ upÄ• dÄ
paá¹-ivedhabÄ• husaccÄ• bhÄ• vato pariyattibÄ• husaccÄ• bhÄ• vato ca ``assutavÄ• â€™â
vÄ• janabhÄ• vato ``puthujjanoâ€™â€™ ti vuttaá¹ƒ. anariyadhammavirahato ariyadhamma

``ariyÄ• naâ€™â€™ nti vuttaá¹ƒ. ariyabhÄ• vakarÄ• ya paá¹-ipattiyÄ• abhÄ• vato, tattha ko
``ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. asantadhammassavanato santadham
pÄ• saá¹ƒsiyato \Be I 123/ ca ``sappurisÄ• naâ€™â€™ nti vuttaá¹ƒ. sappurisabhÄ• vakarÄ•
abhÄ• vato, tattha ca kosalladamathÄ• bhÄ• vato ``sappurisÄ• naá¹ƒ adassÄ• vÄ«â€™â€™
pathavÄ«vatthukÄ• naá¹ƒ maÃ±Ã±anÄ• naá¹ƒ, upari vuccamÄ• nÄ• naÃ±camaÃ±Ã±anÄ• n
papaÃ±casaá¹…khÄ• naá¹ƒ ``pathaviá¹ƒ pathavito saÃ±jÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ. an
ahaá¹ƒkÄ• ra-mamaá¹ƒkÄ• rÄ• naá¹ƒ katthacipi appahÄ«nattÄ• ``pathaviá¹ƒ maÃ±Ã±atÄ«â

pubbe \Ne I 110/ aggahitattÄ• , sÄ• maÃ±Ã±ato ca gayhamÄ• nattÄ• , puggalassa
pathavÄ«Ä• diÄ• rammaá¹‡asabhÄ• gatÄ• ya labbhamÄ• nattÄ• ca ``yopÄ«â€™â€™ ti vu
gahitassa niyametabbato paá¹-iniddisitabbato ca; ``soâ€™â€™ ti vuttaá¹ƒ sÄ• tisayaá¹ƒ saâ
ikkhanato kilesabhedanasambhavato ca ``bhikkhÅ«â€™â€™ ti vuttaá¹ƒ. sikkhÄ• hi samann
sekkhadhammapaá¹-ilÄ• bhato ca ``sekkhoâ€™â€™ ti vuttaá¹ƒ. manasÄ• laddhabbassa an
adhigamanÄ«yato ca ``appattamÄ• nasoâ€™â€™ ti vuttaá¹ƒ. aparena anuttaraá¹‡Ä«yato, p
uttaritvÄ• á¹-hitattÄ• ca ``anuttaraâ€™â€™ nti vuttaá¹ƒ. yogena bhÄ• vanÄ• ya kÄ• mayog
anupaddavanti ``yogakkhemaâ€™â€™ nti vuttaá¹ƒ. chandappavattiyÄ• ussukkÄ• pattiyÄ•
vuttaá¹ƒ. tadatthassa sabbaso sabbairiyÄ• pathavihÄ• rassa samathavipassanÄ• vihÄ• rass
``viharatÄ«â€™â€™ ti vuttaá¹ƒ. sekkhassa sabbaso abhiÃ±Ã±eyyabhÄ• vaÃ±ceva pariÃ±Ã
abhibhavitvÄ• jÄ• nanato ``abhijÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ. sekkhassa sabbaso appah
``mÄ• maÃ±Ã±Ä«â€™â€™ ti vuttaá¹ƒ. sesaá¹ƒ vuttanayÄ• nusÄ• rena veditabbaá¹ƒ. iminÄ
sabbapadesu vinicchayo kÄ• tabbo. sakkÄ• hi __aá¹-á¹-hakathaá¹ƒ_ tassÄ• __lÄ«natthava
ayamattho viÃ±Ã±Å«hi vibhÄ• vetunti ativitthÄ• rabhayena na vitthÄ• rayimha. iti anupadavi

3. yuttihÄ• ravaá¹‡á¹‡anÄ•

sakkÄ• yassa sabbamaÃ±Ã±anÄ• naá¹ƒ mÅ«labhÄ• vo yujjati parikappamattakattÄ• lokav
byÄ• husaccadvayarahitassa andhaputhujjanabhÄ• vo yujjati puthukilesÄ• bhisaá¹…khÄ• ra
yathÄ• vuttaputhujjanassa vÄ• vuttappakÄ• rabÄ• husaccÄ• bhÄ• vo yujjati tasmiá¹ƒ sati s
assutavato \Be I 124/ puthujjanassa ariyÄ• naá¹ƒ sappurisÄ• naÃ±ca adassÄ• vitÄ• di yujjat
ariyabhÄ• vassa ca tena adiá¹-á¹-hattÄ• appaá¹-ipannattÄ• ca tathÄ• tassa pathaviyÄ• ``
pathavÄ«, paro pathavÄ«â€™â€™ ti saÃ±jÄ• nanaá¹ƒ yujjati ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ•
appahÄ«nattÄ• . tathÄ• saÃ±jÄ• nato cassa pathaviá¹ƒ kammÄ• dikaraá¹‡Ä• divasena gah
maÃ±Ã±anÄ• pavatti yujjati saÃ±Ã±Ä• nidÄ• nattÄ• papaÃ±casaá¹…khÄ• naá¹ƒ. yo maÃ±Ã
apariÃ±Ã±Ä• tavatthukatÄ• yujjati pariÃ±Ã±Ä• ya vinÄ• maÃ±Ã±anÄ• pahÄ• nÄ• bhÄ• vat
saÃ±jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«supi eseva nayo. apariyositasikkhassa appattamÄ• nasa
katakiccatÄ• bhÄ• vato. sekkhassa sato yogakkhemapatthanÄ• yujjati tadadhimuttabhÄ• va
abhijÄ• nanÄ• yujjati pariÃ±Ã±Ä• pahÄ• nesu mattaso kÄ• ribhÄ• vato. tato eva cassa ``mÄ

vattabbatÄ• yujjati vatthupariÃ±Ã±Ä• ya \Ne I 111/ viya maÃ±Ã±anÄ• pahÄ• nassapi vippa
pathaviyÄ• pariÃ±Ã±eyyatÄ• yujjati pariÃ±Ã±Ä• tuá¹ƒ sakkuá¹‡eyyattÄ• sabbaso apariÃ±
Ä• patoâ€™â€™ tiÄ• dÄ«supi eseva nayo. arahattÄ• diyuttassa pathaviyÄ• dÄ«naá¹ƒ abhij
yujjati saá¹…khÄ• tadhammattÄ• , sabbaso kilesÄ• naá¹ƒ pahÄ«nattÄ• , tato eva cassa vÄ«
sammadeva ca paá¹-iccasamuppÄ• dassa paá¹-ividdhatÄ• ti. ayaá¹ƒ __yuttihÄ• ro_.

4. padaá¹-á¹-hÄ• nahÄ• ravaá¹‡á¹‡anÄ•

kissopi maÃ±Ã±anÄ• sakkÄ• yassa padaá¹-á¹-hÄ• naá¹ƒ, maÃ±Ã±anÄ• naá¹ƒ ayonisoma
sutadvayaviraho andhaputhujjanabhÄ• vassa padaá¹-á¹-hÄ• naá¹ƒ, so ariyÄ• naá¹ƒ adassÄ
sÄ• ariyadhammassa akovidatÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, sÄ• ariyadhamme avinÄ«tatÄ•
``sappurisÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ ti etthÄ• pi eseva nayo. saÃ±Ã±Ä• vipallÄ• so ma
padaá¹-á¹-hÄ• naá¹ƒ. saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• ti. maÃ±Ã±anÄ• su ca
itaramaÃ±Ã±anÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ ``taá¹‡hÄ• gatÄ• naá¹ƒ paritassitavipphandita
``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti (MN III 126; Vin I 1) ca vacanato, taá¹‡hÄ•
``seyyohamasmiâ€™â€™ ntiÄ• dinÄ• mÄ• najappanÄ• sabbhÄ• vatÄ• . sabbÄ• pi vÄ• ma
padaá¹-á¹-hÄ• naá¹ƒ \Be I 125/. ``upÄ• dÄ• napaccayÄ• taá¹‡hÄ• â€™â€™ ti hi vacanato
padaá¹-á¹-hÄ• naá¹ƒ. ``ahamasmi brahmÄ• mahÄ• brahmÄ• â€™â€™ ti (DN I 42; III 39) Ä
diá¹-á¹-hiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. tathÄ• ``asmÄ«ti sati itthaá¹ƒsmÄ«ti hoti, evaá¹ƒsmÄ«t
aÃ±Ã±athÄ• smÄ«ti hotÄ«â€™â€™ tiÄ• divacanato mÄ• nassapi taá¹‡hÄ• ya padaá¹-á¹-hÄ
dhammÄ• sappadesato maÃ±Ã±anÄ• pahÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. asekkhÄ• nippa
padaá¹-á¹-hÄ• naá¹ƒ. kammabhavo ca jÄ• tiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. jÄ• ti jarÄ• maraá¹‡a
paccayÄ• kÄ• rassa yathÄ• bhÅ«tÄ• vabodho sammÄ• sambodhiyÄ• padaá¹-á¹-hÄ• nanti.

5. lakkhaá¹‡ahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha mÅ«laggahaá¹‡ena mÅ«lapariyÄ• yag
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo gayhanti, evaá¹ƒ dosamohÄ• dÄ«nampi sakkÄ• yamÅ«ladham
sakkÄ• yassa mÅ«labhÄ• vena ekalakkhaá¹‡attÄ• . ``assutavÄ• â€™â€™ ti iminÄ• yathÄ•
pariyattipaá¹-ivedhasaddhammÄ• naá¹ƒ abhÄ• vo gayhati, evaá¹ƒ paá¹-ipattisaddhammass
saddhammabhÄ• vena ekalakkhaá¹‡attÄ• . ariyÄ• naá¹ƒ adassanakÄ• matÄ• dilakkhaá¹‡Ä
ti \Ne I 112/ iminÄ• ariyadhammÄ• dhigamassa vibandhabhÅ«taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ. ``ari
iminÄ• ariyavinayÄ• bhÄ• vo. so panatthato ariyavinaye appaá¹-ipatti eva vÄ• ti tÄ«hipi pac
micchÄ• diá¹-á¹-hi vicikicchÄ• ca gahitÄ• va honti. taggahaá¹‡ena ca sabbepi akusalÄ• dh
honti saá¹ƒkilesalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . ``sappurisÄ• naá¹ƒ adassÄ• vÄ«â€™â€

``pathaviá¹ƒ pathavito saÃ±jÄ• nÄ• tÄ«â€™â€™ ti idaá¹ƒ diá¹-á¹-himaÃ±Ã±anÄ• dÄ«naá¹ƒ
kÄ• raá¹‡abhÄ• vadassanaá¹ƒ. tattha yathÄ• saÃ±Ã±Ä• , evaá¹ƒ vitakkaphassÄ• vijjÄ• ayo

tÄ• saá¹ƒ kÄ• raá¹‡anti atthato tesampettha saá¹…gaho vutto hoti maÃ±Ã±anÄ• naá¹ƒ kÄ•
ekalakkhaá¹‡attÄ• . ``maÃ±Ã±atÄ«â€™â€™ ti iminÄ• maÃ±Ã±anÄ• kiccena taá¹‡hÄ• mÄ•
tÄ• saá¹ƒ kilesasabhÄ• vattÄ• . taggahaá¹‡eneva vicikicchÄ• dinampi saá¹…gaho daá¹-á¹-h
ekalakkhaá¹‡attÄ• . tathÄ• taá¹‡hÄ• ya hetusabhÄ• vattÄ• taggahaá¹‡eneva avasiá¹-á¹-hÄ
daá¹-á¹-habbo hetulakkhaá¹‡ena ekalakkhaá¹‡attÄ• . tathÄ• taá¹‡hÄ• diá¹-á¹-hÄ«naá¹ƒ Ä•
taggahaá¹‡eneva avasiá¹-á¹-hÄ• savoghayogaganthanÄ«varaá¹‡Ä• dÄ«nampi saá¹…gaho
Ä• savÄ• disabhÄ• vattÄ• ekalakkhaá¹‡attÄ• . tathÄ• ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™
rÅ«pasabhÄ• vattÄ• tabbisayÄ• naÃ±ca maÃ±Ã±anÄ• naá¹ƒ rÅ«pavisayattÄ• taggahaá¹‡
sakalarÅ«pakkhandhavisayÄ• pi maÃ±Ã±anÄ• dassitÄ• honti rÅ«pavisayalakkhaá¹‡ena Ä
evaá¹ƒ cakkhÄ• yatanÄ• divisayÄ• pi maÃ±Ã±anÄ• niddhÄ• retabbÄ• . ``apariÃ±Ã±Ä• taâ€
pariÃ±Ã±Ä• paá¹-ikkhepena tappaá¹-ibaddhakilesÄ• naá¹ƒ pahÄ• napaá¹-ikkhepoti daá¹-á¹-
pariÃ±Ã±Ä• pahÄ• nÄ• naá¹ƒ ekalakkhaá¹‡attÄ• . iminÄ• nayena sesesupi yathÄ• rahaá¹ƒ
niddhÄ• retabbÄ• ti. ayaá¹ƒ __lakkhaá¹‡o hÄ• ro_.

6. catubyÅ«hahÄ• ravaá¹‡á¹‡anÄ•

pathavÄ«Ä• dÄ«su vatthÅ«su byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ gahetvÄ• dhammagambhÄ
asaddhammassavanÄ• dinÄ• vaÃ±citÄ• hutvÄ• saddhammassavanadhÄ• raá¹‡aparicaya
vatthÅ«su puthujjanasekkhÄ• sekkhatathÄ• gatÄ• naá¹ƒ paá¹-ipattivisesaá¹ƒ ajÄ• nantÄ• c
desanÄ• ya __nidÄ• naá¹ƒ_. te ``kathaá¹ƒ nu kho yathÄ• vuttadosavinimuttÄ• yathÄ• vutta
sammÄ• paá¹-ipattiyÄ• ubhayahitaparÄ• yaá¹‡Ä• saveyyuâ€™â€™ nti ayamettha bhagav
padanibbacanaá¹ƒ __niruttaá¹ƒ, _ taá¹ƒ ``evaâ€™â€™ ntiÄ• dinidÄ• napadÄ• naá¹ƒ, ``sabb
ntiÄ• dipÄ• á¸·ipadÄ• naÃ±ca \Ne I 113/ __aá¹-á¹-hakathÄ• yaá¹ƒ, _ tassÄ• __lÄ«natthava
vuttanayena suviÃ±Ã±eyyattÄ• ativitthÄ• rabhayena na vitthÄ• rayimha.

padapadatthadesanÄ• nikkhepasuttasandhivasena paÃ±cavidhÄ• sandhi. tattha padassa
__padasandhi, _ tathÄ• padatthassa padatthantarena sambandho __padatthasandhi, _ yo
``kiriyÄ• kÄ• rakasambandhoâ€™â€™ ti vuccati. nÄ• nÄ• nusandhikassa suttassa taá¹ƒtaá
ekÄ• nusandhikassa pana pubbÄ• parasambandho __desanÄ• sandhi_. yÄ• __aá¹-á¹-haka
ajjhÄ• sayÄ• nusandhi yathÄ• nusandhÄ«â€™â€™ ti \Be I 127/ tidhÄ• vibhattÄ• . ajjhÄ• sa
parajjhÄ• sayoti dvidhÄ• veditabbo. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• nidÄ• n
vuttameva. __nikkhepasandhi_ catunnaá¹ƒ suttanikkhepÄ• naá¹ƒ vasena veditabbo. __sutta
paá¹-hamanikkhepavaseneva veditabbo. kasmÄ• panettha mÅ«lapariyÄ• yasuttameva paá
nÄ• yamanuyogo katthaci nappavattati, apica yasmÄ• maÃ±Ã±anÄ• mÅ«lakaá¹ƒ sakkÄ• y
eva anekabhedabhinnÄ• pavattati, na tassÄ• savisayÄ• ya lesamattampi sÄ• raá¹ƒ atthÄ«
pathavÄ«Ä• divibhÄ• gabhinnesu maÃ±Ã±anÄ• su ca sÄ• tisayaá¹ƒ nibbedhavirÄ• gasaÃ±j
sekkhÄ• sekkhatathÄ• gataguá¹‡avibhÄ• vanÄ« ca ayaá¹ƒ desanÄ• . suttantadesanÄ• ca
diá¹-á¹-hiviniveá¹-hanakathÄ• , tasmÄ• sanissayassa diá¹-á¹-higgÄ• hassa Ä• dito asÄ• rab

sabbesaá¹ƒ ariyÄ• naá¹ƒ guá¹‡avisesavibhÄ• vanamidaá¹ƒ suttaá¹ƒ paá¹-hamaá¹ƒ nikkhitta
maÃ±Ã±anÄ• maÃ±Ã±anÄ• mukhena pavattinivattÄ«su Ä• dÄ«navÄ• nisaá¹ƒsavibhÄ• vana
paá¹-ipattivibhÄ• gato ca idameva suttaá¹ƒ paá¹-hamaá¹ƒ nikkhittaá¹ƒ.

yaá¹ƒ pana ekissÄ• desanÄ• ya desanantarena saddhiá¹ƒ saá¹ƒsandanaá¹ƒ, ayampi desa
veditabbÄ• . ``assutavÄ• puthujjano ... pe ... nibbÄ• naá¹ƒ abhinandatÄ«â€™â€™ ti ayaá¹ƒ
bhikkhave, assutavÄ• puthujjano ... pe ... sappurisadhamme avinÄ«to manasikaraá¹‡Ä«ye
amanasikaraá¹‡Ä«ye ca dhamme nappajÄ• nÄ• ti, so manasikaraá¹‡Ä«ye dhamme appajÄ
dhamme appajÄ• nanto ye dhammÄ• na manasikaraá¹‡Ä«yÄ• , te dhamme manasi karoti
kÄ• mÄ• savo uppajjati, uppanno vÄ• kÄ• mÄ• savo pavaá¸• á¸• hati. anuppanno vÄ• bha
bhavÄ• savo pavaá¸• á¸• hati, anuppanno vÄ• avijjÄ• savo uppajjati, uppanno vÄ• avijjÄ•
ti (MN I 17) imÄ• ya desanÄ• ya saá¹ƒsandati. tathÄ• ``tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ su
karissati, tassa subhanimittassa manasikÄ• rÄ• rÄ• go cittaá¹ƒ anuddhaá¹ƒsessati, so sarÄ
sÄ• á¹…gaá¹‡o saá¹ƒkiliá¹-á¹-hacitto kÄ• laá¹ƒ karissatÄ«â€™â€™ ti (MN I 59) imÄ• ya des
tathÄ• ``cakkhuÃ±cÄ• vuso \Ne I 114/ paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹
phasso, phassapaccayÄ• \Be I 128/ vedanÄ• . yaá¹ƒ vedeti taá¹ƒ saÃ±jÄ• nÄ• ti, yaá¹ƒ saÃ
vitakketi, yaá¹ƒ vitakketi taá¹ƒ papaÃ±ceti, yaá¹ƒ papaÃ±ceti tatonidÄ• naá¹ƒ purisaá¹ƒ
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• carantÄ«â€™â€™ ti (MN I 204) imÄ• ya desanÄ
bhikkhave, asutavÄ• puthujjano ... pe ... sappurisadhamme avinÄ«to rÅ«paá¹ƒ `etaá¹ƒ man
attÄ• â€™ ti samanupassati. vedanaá¹ƒ ... pe ..., saÃ±Ã±aá¹ƒ ... pe ..., saá¹…khÄ• re ... pe
viÃ±Ã±Ä• á¹‡aá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassati. yampi
... yampi taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, so loko so attÄ• so pecca bhavissÄ• mi nicco dhuv
avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«ti, tampi `etaá¹ƒ mama, es
samanupassatÄ«â€™â€™ ti (MN I 241) imÄ• ya desanÄ• ya saá¹ƒsandati.

``yopi so, bhikkhave, bhikkhu ... pe ... nibbÄ• naá¹ƒ mÄ• bhinandÄ«â€™â€™ ti ayaá¹ƒ des
devÄ• naminda, bhikkhuno sutaá¹ƒ hoti `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™
bhikkhuno sutaá¹ƒ hoti `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™ ti, so sabbaá¹ƒ d
sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya sabbaá¹ƒ dhammaá¹ƒ parijÄ• nÄ• ti, sabbaá¹ƒ dham
vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , so tÄ• su vedan
viharati, virÄ• gÄ• nupassÄ« viharati, nirodhÄ• nupassÄ« viharati, paá¹-inissaggÄ• nupassÄ
I 390) imÄ• ya desanÄ• ya saá¹ƒsandati. ``yopi so, bhikkhave, bhikkhu arahaá¹ƒ ... pe ... ab
vadÄ• mÄ«â€™â€™ ti ayaá¹ƒ desanÄ• ``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako ... pe
suvinÄ«to rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati, v
saÃ±Ã±aá¹ƒ ... pe ..., saá¹…khÄ• re ... pe ..., viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamas
samanupassati. yampi taá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ an
tampi `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati. yampi taá¹ƒ diá
loko so attÄ• so pecca bhavissÄ• mi `nicco dhuvo sassato api pariá¹‡Ä• madhammo sassa

á¹-hassÄ• mÄ«â€™ ti, tampi `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanu
samanupassanto na paritassatÄ«â€™â€™ ti (MN I 241) evamÄ• didesanÄ• hi saá¹ƒsandat
hÄ• ro_.

7. Ä• vattahÄ• ravaá¹‡á¹‡anÄ•

``assutavÄ• \Ne I 115/ \Be I 129/ puthujjanoâ€™â€™ ti iminÄ• yonisomanasikÄ• rapaá¹-ik
ayonisomanasikÄ• rapariggaho dÄ«pito. ``ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ tiÄ• dinÄ•
sappurisÅ«panissayÄ• dipaá¹-ikkhepamukhena asappurisÅ«panissayÄ• dipariggaho dÄ«pit
Ä• sayavipatti kittitÄ• , dutiyena payogavipatti. purimena cassa kilesavaá¹-á¹-aá¹ƒ, taÃ±ca y
vipÄ• kavaá¹-á¹-anti sakalaá¹ƒ saá¹ƒsÄ• racakkamÄ• vattati. ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™
maÃ±Ã±anÄ• vuttÄ• . tÄ• su taá¹‡hÄ• maÃ±Ã±anÄ• ``etaá¹ƒ mamÄ• â€™â€™ ti taá¹‡hÄ
``esohamasmÄ«â€™â€™ ti mÄ• naggÄ• ho, diá¹-á¹-himaÃ±Ã±anÄ• ``eso me attÄ• â€™â€
taá¹‡hÄ• ggÄ• hena ``taá¹‡haá¹ƒ paá¹-iccapariyesanÄ• â€™â€™ tiÄ• dikÄ• (DN II 103; DN
963) nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• Ä• vattanti. mÄ• naggÄ• hena ``seyyohamasmÄ
Ä• vattanti. diá¹-á¹-higgÄ• hena ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dikÄ• (SN
sakkÄ• yadiá¹-á¹-hi Ä• vattati. tÄ«su ca gÄ• hesu yÄ• ya saÃ±Ã±Ä• ya taá¹‡hÄ• ggÄ• hass
dukkhasaÃ±Ã±Ä• dukkhÄ• nupassanÄ• . yÄ• ya saÃ±Ã±Ä• ya mÄ• naggÄ• hassa vikkham
aniccÄ• nupassanÄ• . yÄ• ya pana saÃ±Ã±Ä• ya diá¹-á¹-higgÄ• hassa vikkhambhanÄ• , sÄ
anattÄ• nupassanÄ• . tattha paá¹-hamaggÄ• havisabhÄ• gato appaá¹‡ihitavimokkhamukha
dutiyaggÄ• havisabhÄ• gato animittavimokkhamukhaá¹ƒ Ä• vattati, tatiyaggÄ• havisabhÄ• g
suÃ±Ã±atavimokkhamukhaá¹ƒ Ä• vattati.

sekkhaggahaá¹‡ena ariyÄ• ya sammÄ• diá¹-á¹-hiyÄ• saá¹…gaho, tato ca paratoghosayoni
honti. paratoghosena ca sutavÄ• ariyasÄ• vakoti Ä• vattati, yonisomanasikÄ• rena nava yo
dhammÄ• Ä• vattanti, catubbidhaÃ±ca sampatticakkaá¹ƒ. ``mÄ• maÃ±Ã±Ä«â€™â€™ ti ma
vippakatappahÄ• natÄ• gahaá¹‡ena ekaccÄ• savaparikkhayo dÄ«pito hoti, tena ca
saddhÄ• vimuttadiá¹-á¹-hippattakÄ• yasakkhibhÄ• vÄ• Ä• vattanti. ``arahaá¹ƒ khÄ«á¹‡Ä• s
sÄ«lakkhandhÄ• dayo dassitÄ• honti, sÄ«lakkhandhÄ• dipÄ• ripÅ«riyÄ• ca dasa nÄ• thak
``na maÃ±Ã±atÄ«â€™â€™ ti maÃ±Ã±anÄ• paá¹-ikkhepena paÃ±casu upÄ• dÄ• nakkhandh
meso attÄ• â€™â€™ ti sammÄ• paá¹-ipatti dassitÄ• , tÄ• ya ca sÄ• tisayÄ•
nikantipariyÄ• dÄ• namÄ• nasamugghÄ• á¹-anadiá¹-á¹-hiugghÄ• á¹-anÄ• ni \Be I 130/ pakÄ
appaá¹‡ihitÄ• nimitta-suÃ±Ã±atavimokkhÄ• Ä• vattanti.

``tathÄ• gatoâ€™â€™ tiÄ• dinÄ• \Ne I 116/ sabbaÃ±Ã±uguá¹‡Ä• vibhÄ• vitÄ• ti tadavinÄ•
dasabala-catuvesÄ• rajjaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aÄ• veá¹‡ikabuddhadhammÄ• Ä• vatta
mÅ«laâ€™â€™ ntiÄ• dinÄ• saddhiá¹ƒ hetunÄ• vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti
pavattinivattitadubhayahetuvibhÄ• vanena cattÄ• ri ariyasaccÄ• ni Ä• vattanti. ``taá¹‡hÄ• na

tiÄ• dinÄ• taá¹‡happahÄ• nÄ• padesena tadekaá¹-á¹-habhÄ• vato diyaá¸• á¸• hassa kilesa
Ä• vattati. ``sabbaso taá¹‡hÄ• naá¹ƒ khayÄ• sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™â€
dukkhassa mÅ«laâ€™â€™ nti, ``iti viditvÄ• â€™â€™ tiÄ• dinÄ• vuttassa maÃ±Ã±anÄ• bh
paccayÄ• kÄ• ravedanassa sÄ• vakehi asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡acÄ• rabhÄ• vo dassito,
catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• ri bhagavato mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ
__Ä• vatto hÄ• ro_.

8. vibhattihÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbadhammÄ• nÄ• ma tebhÅ«makÄ
tesaá¹ƒ maÃ±Ã±anÄ• padaá¹-á¹-hÄ• naá¹ƒ papaÃ±casaá¹…khÄ• nimittattÄ• lokavicittassa
abyÄ• katÄ• ti tividhÄ• . tesu kusalÄ• naá¹ƒ yonisomanasikÄ• rÄ• di padaá¹-á¹-hÄ• naá¹ƒ, a
ayonisomanasikÄ• rÄ• di, abyÄ• katÄ• naá¹ƒ kammabhavaÄ• vajjanabhÅ«tarÅ«pÄ• di pada
kÄ• mÄ• vacarÄ• divasena bhÅ«mito tividhÄ• , tathÄ• abyÄ• katÄ• cittuppÄ• dasabhÄ• vÄ
kÄ• mÄ• vacarÄ• va tathÄ• akusalÄ• . pariyattipaá¹-ipattipaá¹-ivedhasutakiccÄ• bhÄ• vena
andhakalyÄ• á¹‡avibhÄ• gena duvidho puthujjano. sammÄ• sambuddhapaccekabuddhasÄ•
maá¹ƒsacakkhudibbacakkhupaÃ±Ã±Ä• cakkhÅ«hi dassanÄ• bhÄ• vena tividho adassÄ• vÄ
tividho, navavidho vÄ• ariyadhammo. savanadhÄ• raá¹‡aparicayamanasikÄ• rapaá¹-ivedha
ariyadhammassa kovidatÄ• . tadabhÄ• vato akovido. saá¹ƒvarapahÄ• nabhedena duvidho,
ariyadhammavinayo, tadabhÄ• vato ariyadhamme avinÄ«to. ettha padaá¹-á¹-hÄ• navibhÄ•
``sappurisÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ tiÄ• dÄ«supi eseva nayo. ``pathaviá¹ƒ maÃ±Ã±a
maÃ±Ã±anÄ• vatthuvibhÄ• go pÄ• á¸·iyaá¹ƒ Ä• gatova, tathÄ• ajjhattikabÄ• hirÄ• diko ca a

maÃ±Ã±anÄ• \Be I 131/ pana taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena saá¹…khepato tividhÄ• , v
taá¹‡hÄ• maÃ±Ã±anÄ• tÄ• va kÄ• mataá¹‡hÄ• divasena aá¹-á¹-hasatavidhÄ• , tathÄ• ``as
hotÄ«â€™â€™ tiÄ• dinÄ• . evaá¹ƒ mÄ• namaÃ±Ã±anÄ• pi. ``asmÄ«ti sati itthaá¹ƒsmÄ«ti ho
papaÃ±cattayaá¹ƒ uddiá¹-á¹-haá¹ƒ niddiá¹-á¹-haÃ±cÄ• ti \Ne I 117/. etena diá¹-á¹-himaÃ±Ã±
aá¹-á¹-hasatavidhatÄ• vuttÄ• ti veditabbÄ• . apica seyyassa ``seyyohamasmÄ«â€™â€™ tiÄ
navavidhatÄ• tadantarabhedena anekavidhatÄ• ca veditabbÄ• . ayaÃ±ca attho hÄ«nattika
vibhÄ• vetabbo. diá¹-á¹-himaÃ±Ã±anÄ• ya pana __brahmajÄ• le_ Ä• gatanayena dvÄ• saá¹
anekavidhatÄ• ca veditabbÄ• . ``apariÃ±Ã±Ä• taâ€™â€™ nti ettha Ã±Ä• tapariÃ±Ã±Ä• diva
rÅ«pamukhÄ• diabhinivesabhedÄ• divasena ca pariÃ±Ã±Ä• naá¹ƒ anekavidhatÄ• veditabb
aá¹-á¹-hamakÄ• divasena sekkhavibhÄ• go paÃ±Ã±Ä• vimuttÄ• divasena asekkhavibhÄ• go
padaá¹-á¹-hÄ• navibhÄ• go ca bhÅ«mivibhÄ• go ca vuttanayÄ• nusÄ• rena veditabbÄ• ti. ay

9. parivattahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha ``sabbadhammÄ• â€™â€™ ti paÃ±cup

mÅ«lakÄ• raá¹‡anti ca taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo. tathÄ• assutavÄ• puthujjano ... pe ...
avinÄ«toti. yÄ• vakÄ«vaÃ±ca paÃ±casu upÄ• dÄ• nakkhandhesu subhato sukhato niccato a
``etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti taá¹‡hÄ• mÄ• nadiá¹-á¹-higÄ• hÄ•
nesaá¹ƒ pabandhÅ«paramo supinantepi na kenaci laddhapubbo. yadÄ• pana nesaá¹ƒ asub
anattato samanupassanavasena ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™â€™ t
appaá¹‡ihitÄ• nimittasuÃ±Ã±atÄ• nupassanÄ• ussakkitvÄ• ariyamaggÄ• dhigamÄ• ya saá
pabandhÅ«paramo hoti accantaappaÃ±Ã±attikabhÄ• vÅ«pagamanato. tena vuttaá¹ƒ ``sabb
paÃ±cupÄ• dÄ• nakkhandhÄ• gahitÄ• , tesaá¹ƒ mÅ«lakÄ• raá¹‡anti ca taá¹‡hÄ• mÄ• nadia
assutavÄ• puthujjano ... pe ... sappurisadhamme avinÄ«to tÄ«hipi maÃ±Ã±anÄ• hi pathavia
nibbÄ• naá¹ƒ abhinandati, tÄ«hipi pariÃ±Ã±Ä• hi tassa taá¹ƒ vatthu apariÃ±Ã±Ä• tanti katvÄ
vatthu tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• taá¹ƒ, na so itaro viya taá¹ƒ maÃ±Ã±ati. tenÄ• ha \B
``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako ... pe ... sappurisadhamme suvinÄ«to rÅ«paá¹ƒ
nesohamasmi, na meso attÄ• â€™ ti samanupassati, vedanaá¹ƒ ... pe ... asati na paritassat
241). sekkho pathaviá¹ƒ mÄ• maÃ±Ã±i, yÄ• va nibbÄ• naá¹ƒ mÄ• bhinandi, arahÄ• samm
maÃ±Ã±ati, yÄ• va nibbÄ• naá¹ƒ nÄ• bhinandati, maÃ±Ã±anÄ• maÃ±Ã±itesu vatthÅ«su ma
pariÃ±Ã±Ä• bhisamayasaá¹ƒsiddhiyÄ• pahÄ• nÄ• bhisamayanibbattito. yassa pana tesu va
pariÃ±Ã±Ä• eva natthi, kuto pahÄ• naá¹ƒ, so yathÄ• parikappaá¹ƒ niraá¹…kusÄ• hi maÃ±Ã
tiÄ• dinÄ• \Ne I 118/ maÃ±Ã±ateva. tenÄ• ha bhagavÄ• ``idha, bhikkhave, assutavÄ• puth
sappurisadhamme avinÄ«to rÅ«paá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti sa
..., saÃ±Ã±a ... pe ... â€™â€™ ntiÄ• di (MN I 241). ayaá¹ƒ __parivatto hÄ• ro_.

10. vevacanahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammÄ• sakaladhammÄ• anavasesadhammÄ• â€™â€™ ti pariyÄ• yavacanaá¹ƒ
mÅ«lakÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡ahetuâ€™â€™ nti pariyÄ• yavacanaá¹ƒ, ``mÅ«lapariy
kÄ• raá¹‡atathanaâ€™â€™ nti pariyÄ• yavacanaá¹ƒ, ``vo tumhÄ• kaá¹ƒ tumhaâ€™â€™ nti
``bhikkhave, samaá¹‡Ä• tapassinoâ€™â€™ ti pariyÄ• yavacanaá¹ƒ, ``desessÄ• mÄ« kathe
paÃ±Ã±apessÄ• mÄ«â€™â€™ ti pariyÄ• yavacanaá¹ƒ, ``suá¹‡Ä• tha sotaá¹ƒ odahatha sot
upadhÄ• rethÄ• â€™â€™ ti pariyÄ• yavacanaá¹ƒ, ``sÄ• dhukaá¹ƒ sammÄ• sakkaccaâ€™â
``manasi karotha citte á¹-hapetha samannÄ• harathÄ• â€™â€™ ti pariyÄ• yavacanaá¹ƒ, ``b
kathessÄ• mi vibhajissÄ• mÄ«â€™â€™ ti pariyÄ• yavacanaá¹ƒ, ``evaá¹ƒ, bhante, sÄ• dhu
pariyÄ• yavacanaá¹ƒ, ``paccassosuá¹ƒ sampaá¹-icchiá¹ƒsu sampaá¹-iggahesuâ€™â€™ nti
nayena sabbapadesu vevacanaá¹ƒ vattabbanti. ayaá¹ƒ __vevacano hÄ• ro_.

11. paÃ±Ã±attihÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbadhammÄ• nÄ• ma sakkÄ• yadha
paÃ±Ã±attÄ• , Ä• yatanavasena dvÄ• dasadhÄ• , dhÄ• tuvasena aá¹-á¹-hÄ• rasadhÄ• \Be

``mÅ«laâ€™â€™ nti vÄ• ``mÅ«lapariyÄ• yaâ€™â€™ nti vÄ• maÃ±Ã±anÄ• vuttÄ• , tÄ• ta
tidhÄ• antarabhedena anekadhÄ• ca paÃ±Ã±attÄ• . atha vÄ• ``sabbadhammÄ• â€™â€™
saá¹…gahapaÃ±Ã±atti, ``mÅ«lapariyÄ• yaâ€™â€™ nti tesaá¹ƒ pabhavapaÃ±Ã±atti, ``voâ€
``desessÄ• mi bhÄ• sissÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• paÃ±Ã±atti, ``suá¹‡Ä• tha sÄ• dh
ca Ä• á¹‡Ä• panapaÃ±Ã±atti, ``assutavÄ• â€™â€™ ti paá¹-ivedhavimukhatÄ• paÃ±Ã±atti c
pariyattivimukhatÄ• paÃ±Ã±atti ca, ``puthujjanoâ€™â€™ ti anariyapaÃ±Ã±atti, sÄ•
ariyadhammapaá¹-ikkhepapaÃ±Ã±atti ceva ariyadhammavirahapaÃ±Ã±atti ca, ``ariyÄ• naâ€
ceva samapaÃ±Ã±atti ca. tattha asamapaÃ±Ã±atti tathÄ• gatapaÃ±Ã±atti, samapaÃ±Ã±atti
ubhatobhÄ• gavimuttÄ• dÄ«naÃ±ca vasena aá¹-á¹-havidhÄ• veditabbÄ• . ``ariyÄ• naá¹ƒ ad
dassanabhÄ• vanÄ• paá¹-ikkhepapaÃ±Ã±atti, ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™ tiÄ• di pa
upÄ• dÄ• nakkhandhÄ• naá¹ƒ dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ d
indriyÄ• naá¹ƒ nikkhepapaÃ±Ã±atti \Ne I 119/ ceva pabhavapaÃ±Ã±atti ca, tathÄ• vipallÄ•
pariyuá¹-á¹-hÄ• naá¹ƒ dassanapaÃ±Ã±atti kilesÄ• naá¹ƒ phalapaÃ±Ã±atti abhisaá¹…khÄ• r
taá¹‡hÄ• ya assÄ• danapaÃ±Ã±atti diá¹-á¹-hiyÄ• vipphandanapaÃ±Ã±atti, ``sekkhÄ• â€™â
saddhÄ• nusÄ• rÄ«saddhÄ• vimuttadiá¹-á¹-hippattakÄ• yasakkhÄ«naá¹ƒ dassanapaÃ±Ã±at
``appattamÄ• nasoâ€™â€™ ti sekkhadhammÄ• naá¹ƒ á¹-hitipaÃ±Ã±atti, ``anuttaraá¹ƒ yoga
patthayamÄ• noâ€™â€™ ti paÃ±Ã±Ä• ya abhinibbidÄ• paÃ±Ã±atti, ``abhijÄ• nÄ• tÄ«â€™â
abhiÃ±Ã±Ä• paÃ±Ã±atti, dukkhassa pariÃ±Ã±Ä• paÃ±Ã±atti, samudayassa pahÄ• napaÃ±Ã
sacchikiriyÄ• paÃ±Ã±atti, maggassa bhÄ• vanÄ• paÃ±Ã±atti, ``mÄ• maÃ±Ã±Ä«â€™â€™ ti
paá¹-ikkhepapaÃ±Ã±atti, samudayassa pahÄ• napaÃ±Ã±atti. iminÄ• nayena sesapadesupi
__paÃ±Ã±atti hÄ• ro_.

12. otaraá¹‡ahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbadhammÄ• nÄ• ma lokiyÄ• paÃ±
aá¹-á¹-hÄ• rasa dhÄ• tuyo dve saccÄ• ni ekÅ«navisati indriyÄ• ni dvÄ• dasapadiko paccayÄ
sabbadhammaggahaá¹‡ena khandhÄ• dimukhena desanÄ• ya otaraá¹‡aá¹ƒ. ``mÅ«laâ€™â
nti vÄ• maÃ±Ã±anÄ• vuttÄ• , tÄ• atthato taá¹‡hÄ• mÄ• no diá¹-á¹-hi cÄ• ti tesaá¹ƒ saá¹…
ayaá¹ƒ khandhamukhena otaraá¹‡aá¹ƒ. tathÄ• ``dhammÄ• yatanadhammadhÄ• tÅ«hi saá¹
Ä• yatanamukhena dhÄ• tumukhena ca otaraá¹‡aá¹ƒ. ``assutavÄ• â€™â€™ ti iminÄ• sutas
avijjÄ• dayo gahitÄ• , ``puthujjanoâ€™â€™ ti iminÄ• yesaá¹ƒ kilesÄ• bhisaá¹…khÄ• rÄ• na
puthujjanoti vuccati, te kilesÄ• bhisaá¹…khÄ• rÄ• dayo gahitÄ• , ``ariyÄ• naá¹ƒ adassÄ• vÄ
kilesadhammÄ• naá¹ƒ vasena ariyÄ• naá¹ƒ adassÄ• viÄ• dibhÄ• vo hoti, te diá¹-á¹-himÄ• n
sabbehi tehi saá¹…khÄ• rakkhandhasaá¹…gahoti pubbe vuttanayeneva otaraá¹‡aá¹ƒ vedita
maÃ±Ã±ati abhijÄ• nÄ• ti na maÃ±Ã±atÄ«â€™â€™ ti etthÄ• pi saÃ±jÄ• nanamaÃ±Ã±anÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannattÄ• vuttanayeneva otaraá¹‡aá¹ƒ veditabbaá¹ƒ. tathÄ
``arahaâ€™â€™ ntiÄ• dinÄ• asekkhÄ• sÄ«lakkhandhÄ• dayo gahitÄ• ti evampi khandham
Ä• yatanadhÄ• tÄ• dimukhena ca otaraá¹‡aá¹ƒ veditabbaá¹ƒ. tathÄ• ``na maÃ±Ã±atÄ«â€™

taá¹‡hÄ• gÄ• hÄ• dipaá¹-ikkhepena dukkhÄ• nupassanÄ• dayo gahitÄ• , tesaá¹ƒ vasena ap
otaraá¹‡aá¹ƒ veditabbaá¹ƒ. ``pariÃ±Ã±Ä• taâ€™â€™ nti iminÄ• parijÄ• nanakiccena pavatt
bodhipakkhiyadhammÄ• gayhantÄ«ti satipaá¹-á¹-hÄ• nÄ• dimukhena otaraá¹‡aá¹ƒ veditab
bhavaggahaá¹‡ena taá¹‡hÄ• gahaá¹‡ena ca samudayasaccaá¹ƒ, dukkhaggahaá¹‡ena jÄ• t
dukkhasaccaá¹ƒ, ``taá¹‡hÄ• naá¹ƒ khayÄ• â€™â€™ tiÄ• dinÄ• \Ne I 120/ nirodhasaccaá¹ƒ
maggasaccaá¹ƒ gahitanti ariyasaccehi otaraá¹‡anti. ayaá¹ƒ __otaraá¹‡o hÄ• ro_.

13. sodhanahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaá¹ƒ vo, bhikkhave ... pe ... idha, bhikkhave, assutavÄ• ...
pathavito saÃ±jÄ• nÄ• tÄ«â€™â€™ ti Ä• rambho. ``pathaviá¹ƒ pathaviyÄ• saÃ±Ã±atvÄ• p
padasuddhi, no Ä• rambhasuddhi. tathÄ• ``pathaviyÄ• maÃ±Ã±ati pathavito maÃ±Ã±ati pa
pathaviá¹ƒ abhinandatÄ«â€™â€™ ti padasuddhi, no Ä• rambhasuddhi. ``taá¹ƒ kissa hetu ap
vadÄ• mÄ«â€™â€™ ti padasuddhi ceva Ä• rambhasuddhi ca. sesavÄ• resupi eseva nayoti

14. adhiá¹-á¹-hÄ• nahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbadhammaggahaá¹‡aá¹ƒ sÄ• maÃ±
``pathaviá¹ƒ Ä• paâ€™â€™ ntiÄ• di pana taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ. tathÄ• ``m
I 135/ sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ ``pathavia
abhinandatÄ«â€™â€™ ti. ``pathaviá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti ca sÄ• maÃ±Ã±ato adhiá¹-á
taá¹‡hÄ• diggÄ• hÄ• naá¹ƒ sÄ• dhÄ• raá¹‡attÄ• maÃ±Ã±anÄ• ya, taá¹ƒ avikappetvÄ• vise
esohamasmi, eso me attÄ• â€™â€™ ti, evaá¹ƒ suttantarapadÄ• nipi Ä• netvÄ• visesavaca
sesavÄ• resupi eseva nayo. ``sekkhoâ€™â€™ ti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, taá¹
visesavacanaá¹ƒ ``kÄ• yasakkhÄ« diá¹-á¹-hippatto saddhÄ• vimutto saddhÄ• nusÄ• rÄ« dha
tathÄ• ``sekkhoâ€™â€™ ti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ avikappetvÄ• vises
bhikkhave, bhikkhu sekkhÄ• ya sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti ... pe ... sekkher
samannÄ• gato hotÄ«â€™â€™ ti (SN c V 13). ``arahaâ€™â€™ nti sÄ• maÃ±Ã±ato adhiá¹-á
visesavacanaá¹ƒ ``ubhatobhÄ• gavimutto paÃ±Ã±Ä• vimutto (Pp 1III 2; 1V 1 mÄ• tikÄ•), te
chaá¸·abhiÃ±Ã±oâ€™â€™ ti (Pp 7.26, 27 mÄ• tikÄ•) ca. ``khÄ«á¹‡Ä• savoâ€™â€™ ti sÄ•
taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ ``kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• savÄ
vimuccitthÄ• â€™â€™ tiÄ• di (Vin III 14). sesapadesupi eseva nayo. ``abhijÄ• nÄ• tÄ«â€™â
adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ ``maÃ±Ã±atÄ«â€™â€™ ti. maÃ±
pahÄ• napaá¹-ivedhasiddho, pahÄ• napaá¹-ivedho \Ne I 121/ ca pariÃ±Ã±Ä• sacchikiriyÄ• b
vinÄ• ti sabbepi abhiÃ±Ã±Ä• visesÄ• maÃ±Ã±anÄ• paá¹-ikkhepena atthato gahitÄ• va hon
nti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ avikappetvÄ• visesavacanaá¹ƒ ``vÄ«tarÄ• g
vÄ«tamohattÄ• â€™â€™ ti. iminÄ• nayena sesapadesupi sÄ• maÃ±Ã±avisesaniddhÄ• raá
__adhiá¹-á¹-hÄ• no hÄ• ro_.

14. parikkhÄ• rahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbadhammÄ• nÄ• ma pariyÄ• pann
kusalÄ• kusalÄ• byÄ• katabhedena tividhÄ• . tesu kusalÄ• naá¹ƒ yonisomanasikÄ• ro alobh
akusalÄ• naá¹ƒ ayonisomanasikÄ• ro lobhÄ• dayo ca hetÅ«, abyÄ• katesu vipÄ• kÄ• naá¹ƒ
itaresaá¹ƒ bhavaá¹…gamÄ• vajjanasamannÄ• hÄ• rÄ• di ca hetÅ«. ettha ca sappurisÅ«pan
eva samavaruá¸·ho, so tattha \Be I 136/ Ä• di-saddena saá¹…gahitoti daá¹-á¹-habbo. ``mÅ«
vuttÄ• naá¹ƒ maÃ±Ã±anÄ• naá¹ƒ hetubhÄ• vo pÄ• á¸·iyaá¹ƒ vutto eva. maÃ±Ã±anÄ• su pa
assÄ• dÄ• nupassanÄ• hetu. ``saÃ±Ã±ojaniyesu dhammesu assÄ• dÄ• nupassino taá¹‡hÄ
II 52) hi vuttaá¹ƒ. mÄ• namaÃ±Ã±anÄ• ya diá¹-á¹-hivippayuttalobho hetu kevalaá¹ƒ saá¹ƒsa
``ahamasmÄ«â€™â€™ ti pavattanato. diá¹-á¹-himaÃ±Ã±anÄ• ya ekattanayÄ• dÄ«naá¹ƒ ay
assutabhÄ• vo puthujjanabhÄ• vassa hetu, so ariyÄ• naá¹ƒ adassanasÄ«latÄ• ya, sÄ• ariy
ariyadhamme avinÄ«tatÄ• ya hetu, sabbÄ• cÄ• yaá¹ƒ hetuparamparÄ• pathavÄ«Ä• dÄ«su
me attÄ• â€™â€™ ti tissannaá¹ƒ maÃ±Ã±anÄ• naá¹ƒ hetu, sekkhÄ• rahÄ• dibhÄ• vÄ• pan
maÃ±Ã±anÄ• bhÄ• vassa hetÅ«ti. ayaá¹ƒ __parikkhÄ• ro hÄ• ro_.

16. samÄ• ropanahÄ• ravaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ ntiÄ• dÄ«su mÅ«lapariyÄ• yaggahaá¹‡ena assu
saÃ±jÄ• nanamaÃ±Ã±anÄ• pariÃ±Ã±Ä• gahaá¹‡ehi ca saá¹ƒkilesadhammÄ• dassitÄ• , te
taá¹‡hÄ• saá¹ƒkileso diá¹-á¹-hisaá¹ƒkileso duccaritasaá¹ƒkilesoti. tattha taá¹‡hÄ• saá¹ƒkiles
taá¹‡hÄ• saá¹ƒkilesassa, diá¹-á¹-hisaá¹ƒkilesassa, duccaritasaá¹ƒkilesassa ca padaá¹-á¹-hÄ
diá¹-á¹-hisaá¹ƒkileso diá¹-á¹-hisaá¹ƒkilesassa, taá¹‡hÄ• saá¹ƒkilesassa, duccaritasaá¹ƒkiles
padaá¹-á¹-hÄ• naá¹ƒ, duccaritasaá¹ƒkilesopi duccaritasaá¹ƒkilesassa, taá¹‡hÄ• saá¹ƒkilesa
diá¹-á¹-hisaá¹ƒkilesassa ca padaá¹-á¹-hÄ• naá¹ƒ. tesu taá¹‡hÄ• saá¹ƒkileso atthato lobhova
lubbhitattaá¹ƒ sÄ• rÄ• go sÄ• rajjanÄ• sÄ• rajjitattaâ€™â€™ ntiÄ• dinÄ• \Ne I 122/ (Dhs 3
vibhatto. tathÄ• diá¹-á¹-hiyeva diá¹-á¹-hisaá¹ƒkileso, yo ``diá¹-á¹-higataá¹ƒ diá¹-á¹-higahana
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kaá¹ƒ diá¹-á¹-hivipphanditaâ€™â€™ ntiÄ• dinÄ• (Dhs 110
``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dinÄ• (DN I 30) dvÄ• saá¹-
vibhatto. duccaritasaá¹ƒkileso pana atthato dussÄ«lyacetanÄ• ceva cetanÄ• sampayuttadh
``kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ kÄ• yavisamaá¹ƒ vacÄ«visamaâ€™â€™ nti (Vibh 9
adinnÄ• dÄ• naâ€™â€™ nti (Vibh 913) ca Ä• dinÄ• anekehi pariyÄ• yehi, anekehi pabhede

tesu \Be I 137/ taá¹‡hÄ• saá¹ƒkilesassa samatho paá¹-ipakkho, diá¹-á¹-hisaá¹ƒkilesassa vip
duccaritasaá¹ƒkilesassa sÄ«laá¹ƒ paá¹-ipakkho. te pana sÄ«lÄ• dayo dhammÄ• idha pariÃ±
sekkhaggahaá¹‡ena ``arahaâ€™â€™ ntiÄ• dinÄ• ariyatÄ• diggahaá¹‡ena ca gahitÄ• . tatth
duccaritasaá¹ƒkilesappahÄ• naá¹ƒ sijjhati, tathÄ• tadaá¹…gappahÄ• naá¹ƒ vÄ«tikkamappa

taá¹‡hÄ• saá¹ƒkilesappahÄ• naá¹ƒ sijjhati, tathÄ• vikkhambhanappahÄ• naá¹ƒ pariyuá¹-á¹-
vipassanÄ• ya diá¹-á¹-hisaá¹ƒkilesappahÄ• naá¹ƒ sijjhati, tathÄ• samucchedappahÄ• naá¹ƒ
tattha pubbabhÄ• ge sÄ«le patiá¹-á¹-hitassa samatho, samathe patiá¹-á¹-hitassa vipassanÄ•
samakÄ• lameva bhavanti. pubbeyeva hi suparisuddhakÄ• yavacÄ«kammassa suparisuddh
Ä• raddhÄ• gabbhaá¹ƒ gaá¹‡hantiyo paripÄ• kaá¹ƒ gacchantiyo vuá¹-á¹-hÄ• nagÄ• minivip
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ« maggena ghaá
samathavipassanÄ• paripÅ«reti. atha maggakkhaá¹‡e samathavipassanÄ• bhÄ• vanÄ• pÄ
anavasesasaá¹ƒkilesadhammaá¹ƒ samucchindantiyo nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikaront
hÄ• ro_.

soá¸·asahÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavidhanayavaá¹‡á¹‡anÄ•

1. nandiyÄ• vaá¹-á¹-anayavaá¹‡á¹‡anÄ•

``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ ntiÄ• dÄ«su \Ne I 123/ sabbadhammamÅ«lagga
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo gahitÄ• . maÃ±Ã±anÄ• nampi hi maÃ±Ã±anÄ• kÄ• raá¹‡anti c
``assutavÄ• â€™â€™ tiÄ• dinÄ• avijjÄ• mÄ• nadiá¹-á¹-hiyo gahitÄ• , sabbepi vÄ• saá¹ƒkil
saÃ±Ã±Ä• apariÃ±Ã±Ä• taggahaá¹‡ena. ``khÄ«á¹‡Ä• savo parikkhÄ«á¹‡abhavasaÃ±Ã±oja
saÃ±Ã±ojanÄ• ni ca sarÅ«pato gahitÄ• ni, tathÄ• nandiggahaá¹‡ena taá¹‡hÄ• gahaá¹‡ena
sarÅ«pato pariyÄ• yato ca taá¹‡hÄ• avijjÄ• tappakkhiyadhammÄ• ca gahitÄ• . tattha taá¹‡
rÅ«padhammÄ• adhiá¹-á¹-hÄ• naá¹ƒ, avijjÄ• ya arÅ«padhammÄ• , te pana sabbadhamma
pathavÄ«Ä• diggahaá¹‡ena ca dassitÄ• eva. tÄ• saá¹ƒ samatho vipassanÄ• ca paá¹-ipakk
gahetabbÄ• kÄ• ro heá¹-á¹-hÄ• dassito eva. samathassa cetovimutti phalaá¹ƒ \Be I 138/, vi
paÃ±Ã±Ä• vimutti. tathÄ• hi tÄ• ``rÄ• gavirÄ• gÄ• â€™â€™ tiÄ• dinÄ• visesetvÄ• vuccar
sammadaÃ±Ã±Ä• vimuttavÄ«tarÄ• gÄ• divacanehi veditabbaá¹ƒ. tattha taá¹‡hÄ• vijjÄ• san
tappakkhiyadhammÄ• pana taggahaá¹‡eneva gahitÄ• ti veditabbÄ• . tesaá¹ƒ adhiá¹-á¹-hÄ•
rÅ«pÄ• rÅ«padhammÄ• dukkhasaccaá¹ƒ, tesaá¹ƒ appavatti nirodhasaccaá¹ƒ, nirodhapajÄ•
maggasaccaá¹ƒ. taá¹‡hÄ• gahaá¹‡ena cettha
mÄ• yÄ• -sÄ• á¹-heyya-mÄ• nÄ• timÄ• na-madappamÄ• da-pÄ• picchatÄ• -pÄ• pamittatÄ•
akusalapakkho netabbo, avijjÄ• gahaá¹‡ena viparÄ«tamanasikÄ• ra-kodhÅ«panÄ• ha-mak
sÄ• rambhadovacassatÄ• -bhavadiá¹-á¹-hi-vibhavadiá¹-á¹-hiÄ• divasena akusalapakkho net
amÄ• yÄ• asÄ• á¹-heyyÄ• diaviparÄ«tamanasikÄ• rÄ• divasena, tathÄ• samathapakkhiyÄ•
vipassanÄ• pakkhiyÄ• naá¹ƒ aniccasaÃ±Ã±Ä• dÄ«naÃ±ca vasena vodÄ• napakkho netabb
na yassa bhÅ«mi_.

2. tipukkhalanayavaá¹‡á¹‡anÄ•

tathÄ• vuttanayena sarÅ«pato pariyÄ• yato ca gahitesu taá¹‡hÄ• vijjÄ• tappakkhiyadhamm
avijjÄ• moho, avijjÄ• ya sampayutto lohite sati pubbo viya taá¹‡hÄ• ya sati sijjhamÄ• no Ä•
akusalamÅ«lehi gahitehi, tappaá¹-ipakkhato maÃ±Ã±anÄ• paá¹-ikkhepapariÃ±Ã±Ä• gahaá¹
siddhÄ• niyeva honti. idhÄ• pi ``lobho sabbÄ• ni \Ne I 124/ vÄ• sÄ• savakusalÄ• kusalamÅ
tehi nibbattÄ• , tesaá¹ƒ adhiá¹-á¹-hÄ• nagocarabhÅ«tÄ• ca upÄ• dÄ• nakkhandhÄ• dukkha
saccayojanÄ• veditabbÄ• . phalaá¹ƒ panettha tayo vimokkhÄ• , tÄ«hi pana akusalamÅ«leh
tividhaduccarita-saá¹ƒkilesamala-visamaakusala-saÃ±Ã±Ä• -vitakkÄ• divasena akusalapakh
kusalamÅ«lehi tividhasucarita-samakusala-saÃ±Ã±Ä• -vitakka-saddhamma-samÄ• dhi-vimo
kusalapakkho netabboti. ayaá¹ƒ __tipukkhalassa nayassa bhÅ«mi_.

3. sÄ«havikkÄ«á¸·itanayavaá¹‡á¹‡anÄ•

tathÄ• vuttanayena sarÅ«pato pariyÄ• yato ca gahitesu taá¹‡hÄ• vijjÄ• tappakkhiyadhamm
taá¹‡hÄ• diá¹-á¹-hÄ«naá¹ƒ vasena asubhe ``subhaâ€™â€™ nti \Be I 139/, dukkhe ``sukhaâ
avijjÄ• diá¹-á¹-hÄ«naá¹ƒ vasena anicce ``niccaâ€™â€™ nti, anattani ``attÄ• â€™â€™ ti ca
tesaá¹ƒ paá¹-ipakkhato maÃ±Ã±anÄ• paá¹-ikkhepapariÃ±Ã±Ä• gahaá¹‡Ä• disiddhehi sativÄ
cattÄ• ri satipaá¹-á¹-hÄ• nÄ• ni siddhÄ• neva honti. tattha catÅ«hi indriyehi cattÄ• ro puggal
kathaá¹ƒ? duvidho hi taá¹‡hÄ• carito mudindriyo tikkhindriyoti, tathÄ• diá¹-á¹-hicarito. tesaá
asubhe ``subhaâ€™â€™ nti vipariyÄ• saggÄ• hÄ« satibalena yathÄ• bhÅ«taá¹ƒ kÄ• yasabl
vipallÄ• saá¹ƒ samugghÄ• á¹-etvÄ• sammattaniyÄ• maá¹ƒ okkamati. dutiyo asukhe ``sukha
vipariyÄ• saggÄ• hÄ« ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ
14, 114; AN b VI 58) vuttena vÄ«riyasaá¹ƒvarabhÅ«tena vÄ«riyabalena taá¹ƒ vipallÄ• saá¹ƒ
sammattaniyÄ• maá¹ƒ okkamati. tatiyo anicce ``niccaâ€™â€™ nti ayÄ• thÄ• vaggÄ• hÄ« sa
saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikabhÄ• vasallakkhaá¹‡ena taá¹ƒ vipallÄ• saá¹ƒ samugghÄ• á
catuttho santatisamÅ«hakiccÄ• rammaá¹‡aghanavaÃ±citatÄ• ya phassÄ• didhammapuÃ±ja
micchÄ• bhinivesÄ« catukoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rena taá¹ƒ micchÄ• bhinivesaá¹ƒ
sÄ• maÃ±Ã±aphalaá¹ƒ sacchikaroti.

idhÄ• pi subhasaÃ±Ã±Ä• sukhasaÃ±Ã±Ä• hi catÅ«hipi vÄ• vipallÄ• sehi samudayasaccaá
adhiá¹-á¹-hÄ• nÄ• rammaá¹‡abhÅ«tÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccantiÄ• d
phalaá¹ƒ panettha cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, catÅ«hi cittavipallÄ• sehi
caturÄ• savogha-yoga-kÄ• yagantha-agati-taá¹‡huppÄ• da-sallupÄ• dÄ• na-viÃ±Ã±Ä• á¹‡a
akusalapakkho netabbo. tathÄ• catÅ«hi satipaá¹-á¹-hÄ• nehi \Ne I 125/
catubbidhajhÄ• na-vihÄ• rÄ• dhiá¹-á¹-hÄ• na-sukhabhÄ• giyadhamma-appamaÃ±Ã±Ä• -sam
vodÄ• napakkho netabboti. ayaá¹ƒ __sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mi_.

4-5. disÄ• locana-aá¹…kusanayadvayavaá¹‡á¹‡anÄ•

imesaá¹ƒ pana tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ siddhiyÄ• vohÄ• rena nayadvayaá¹ƒ siddha
atthanayÄ• naá¹ƒ disÄ• bhÅ«tadhammÄ• naá¹ƒ samÄ• locanaá¹ƒ __disÄ• locanaá¹ƒ, _ tes
__aá¹…kuso_ti paÃ±capi nayÄ• niyuttÄ• ti veditabbÄ• .

paÃ±cavidhanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• sanapaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

idaÃ±ca \Be I 140/ suttaá¹ƒ soá¸·asavidhe suttantapaá¹-á¹-hÄ• ne saá¹ƒkilesanibbedhÄ• se
sabbabhÄ• giyameva vÄ• ``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ nti ettha sabbadham
saá¹…gahitattÄ• . aá¹-á¹-havÄ«satividhena pana suttantapaá¹-á¹-hÄ• ne
lokiyalokuttarasabbadhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡aÃ±eyyaá¹ƒ dassanabhÄ• vana
vissajjanÄ«yaá¹ƒ kusalÄ• kusalaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ paá¹-ikkhittaá¹ƒ cÄ• ti veditabbaá¹ƒ.

nettinayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. sabbÄ• savasuttavaá¹‡á¹‡anÄ•

<14> __apubbapadavaá¹‡á¹‡anÄ• _ti \Ne I 126/ atthasaá¹ƒvaá¹‡á¹‡anÄ• vasena heá¹-á¹-h
abhinavassa padassa vaá¹‡á¹‡anÄ• atthavibhajanÄ• . ``hitvÄ• punappunÄ• gatamatthaâ€
__nivÄ• saá¹-á¹-hÄ• nabhÅ«tÄ• _ bhÅ«tapubbanivÄ• saá¹-á¹-hÄ• nabhÅ«tÄ• , nivÄ• saá¹-á
__nivÄ• saá¹-á¹-hÄ• nabhÅ«tÄ• , _ tattha mÄ• pitÄ• ti attho. __yathÄ• kÄ• kandÄ« mÄ• ka
kÄ• kandassa isino nivÄ• saá¹-á¹-hÄ• ne mÄ• pitÄ• nagarÄ« kÄ• kandÄ«, mÄ• kandassa n
mÄ• kandÄ«, kusambassanivÄ• saá¹-á¹-hÄ• ne mÄ• pitÄ• kosambÄ«ti vuccati, evaá¹ƒ sÄ•
samÄ«pe katvÄ• bhuÃ±jitabbato __upabhogo, _ saviÃ±Ã±Ä• á¹‡akavatthu. parito sabbadÄ
__paribhogo, _ nivÄ• sanapÄ• rupanÄ• di aviÃ±Ã±Ä• á¹‡akavatthu. __sabbamettha atthÄ«
sÄ• vatthÄ«-saddasiddhimÄ• ha. __satthasamÄ• yoge_ti satthassa nagariyÄ• samÄ• game
upagateti attho. __pucchite_ satthikajanehi.

__samohita_nti sannicitaá¹ƒ. rammanti anto bahi ca bhÅ«mibhÄ• gasampattiyÄ• ceva Ä• r
ramaá¹‡Ä«yaá¹ƒ. __dassaneyya_nti visikhÄ• sannivesasampattiyÄ• ceva pÄ• sÄ• dakÅ«á
dassanÄ«yaá¹ƒ passitabbayuttaá¹ƒ. upabhogaparibhogavatthusampattiyÄ• ceva nivÄ• sas
nibaddhavÄ• saá¹ƒ vasantÄ• naá¹ƒ itaresaÃ±ca sattÄ• naá¹ƒ manaá¹ƒ rametÄ«ti __manora
hatthisaddo, assa-ratha-bheri-saá¹…kha-mudiá¹…ga-vÄ«á¹‡Ä• -gÄ«ta sammatÄ• á¸·asadd
asnÄ• tha-pivatha-khÄ• dathÄ• ti-saddoti \Be I 141/ imehi dasahi saddehi. __avivitta_nti na

sabbakÄ• laá¹ƒ ghositanti attho.

__vuddhiá¹ƒ vepullataá¹ƒ patta_nti tannivÄ• sÄ« sattavuddhiyÄ• vuddhiá¹ƒ, tÄ• ya parivud
vipulabhÄ• vaá¹ƒ pattaá¹ƒ, bahujanaá¹ƒ Ä• kiá¹‡á¹‡amanussanti attho. vittÅ«pakaraá¹‡asan
sabbakÄ• laá¹ƒ subhikkhabhÄ• vena __phÄ«taá¹ƒ_. antamaso vighÄ• sÄ• de upÄ• dÄ• ya
kapaá¹‡addhikavanibbakayÄ• cakÄ• nampi icchi tatthanipphattiyÄ• manuÃ±Ã±aá¹ƒ jÄ• taá
á¹-hitÄ• nanti dassanatthaá¹ƒ puna __ ``manoramaâ€™â€™ _nti vuttaá¹ƒ. __aá¸·akamandÄ
Ä• á¹-Ä• nÄ• á¹-Ä• dÄ«su dasasu vessavaá¹‡amahÄ• rÄ• jassa nagarÄ«su aá¸·akamandÄ•
aá¸·Ä• kÄ• eva vuccati \Ne I 127/. sÄ• yathÄ• puÃ±Ã±akammÄ«naá¹ƒ Ä• vÄ• sabhÅ«tÄ•
sobhaggappattÄ• , evaá¹ƒ sÄ• vatthÄ«pÄ«ti vuttaá¹ƒ ``aá¸·akamandÄ• vÄ• â€™â€™ ti. __d
vessavaá¹‡apakkhiyÄ• naá¹ƒ cÄ• tumahÄ• rÄ• jikadevÄ• naá¹ƒ.

__jinÄ• tÄ«_ti iminÄ• sota-saddo viya kattusÄ• dhano jeta-saddoti dasseti. __raÃ±Ã±Ä• _t
rÄ• jagataá¹ƒ jayaá¹ƒ Ä• ropetvÄ• kumÄ• ro jitavÄ• ti jetoti vutto. __maá¹…galakabyatÄ• yÄ
ti etasmiá¹ƒ atthe ``jetoâ€™â€™ ti vuttanti dasseti. __sabbakÄ• masamiddhitÄ• yÄ• _ti sab
upabhogaparibhogavatthÅ«hi phÄ«tabhÄ• vena vibhavasampannatÄ• yÄ• ti attho. samiddh
dentÄ«ti Ä• ha __ ``vigatamalamaccheratÄ• yÄ• â€™â€™ _ti, rÄ• gadosÄ• dimalÄ• naÃ±ce
attho. samiddhÄ• amaccharinopi ca karuá¹‡Ä• saddhÄ• diguá¹‡avirahitÄ• attano santakaá
Ä• ha __ ``karuá¹‡Ä• diguá¹‡asamaá¹…gitÄ• ya cÄ• â€™â€™ _ti. __tenÄ• _ti anÄ• thÄ• na
saddatthato pana dÄ• tabbabhÄ• vena sabbakÄ• laá¹ƒ upaá¹-á¹-hapito anÄ• thÄ• naá¹ƒ piá
__anÄ• thapiá¹‡á¸• iko_. __paÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• _ti ``nÄ• tidÅ«raá¹ƒ
gamanÄ• gamanasampannaâ€™â€™ nti ekaá¹ƒ aá¹…gaá¹ƒ, ``divÄ• appÄ• kiá¹‡á¹‡aá¹ƒ r
appanigghosaâ€™â€™ nti ekaá¹ƒ, ``appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasampha
kho pana senÄ• sane viharantassa appakasirena uppajjanti cÄ«vara ... pe ... parikkhÄ• rÄ•
``tasmiá¹ƒ kho pana senÄ• sane therÄ• bhikkhÅ« viharanti bahussutÄ• â€™â€™ ti ekaá¹ƒ,
paÃ±cavidhasenÄ• sanaá¹…gehi sampannatÄ• ya. yadi jetavanaá¹ƒ tathaá¹ƒ anÄ• thapiá¹‡
``so hÄ«â€™â€™ _tiÄ• di.

kÄ«takÄ• lato \Be I 142/ paá¹-á¹-hÄ• ya anÄ• thapiá¹‡á¸• ikasseva taá¹ƒ vanaá¹ƒ, atha kas
parikittananti Ä• ha __ ``jetavaneâ€™â€™ _tiÄ• di. ``yadipi so bhÅ«mibhÄ• go koá¹-isantha
kÄ«to, rukkhÄ• pana jetena na vikkÄ«tÄ• ti jetavananti vattabbataá¹ƒ labhÄ«â€™â€™ ti va

__kasmÄ• idaá¹ƒ suttamabhÄ• sÄ«_ti kathetukamyatÄ• ya suttanikkhepaá¹ƒ pucchati. sÄ•
desanÄ• kÄ• raá¹‡aá¹ƒ pÄ• kaá¹-amevÄ• ti. ko panÄ• yaá¹ƒ suttanikkhepoti? attajjhÄ• sayo
hi bhagavÄ• attano ajjhÄ• sayena imaá¹ƒ suttaá¹ƒ desetÄ«ti Ä• cariyÄ• . yasmÄ• panesa
upakkiliá¹-á¹-hacittataá¹ƒ viditvÄ• ``ime bhikkhÅ« imÄ• ya desanÄ• ya upakkilesavisodhana
Ä• savakkhayÄ• ya paá¹-ipajjissantÄ«â€™â€™ ti ayaá¹ƒ desanÄ• Ä• raddhÄ• , tasmÄ• pa
pana yuttaá¹ƒ. attajjhÄ• sayÄ• dÄ«naÃ±hi saá¹ƒsaggabhedassa sambhavo heá¹-á¹-hÄ• da

bhikkhÅ«na_nti tadÄ• dhammapaá¹-iggÄ• hatabhikkhÅ«naá¹ƒ. __upakkilesavisodhana_nti
\Ne I 128/ cittassa visodhanaá¹ƒ. paá¹-hamaÃ±hi bhagavÄ• anupubbikathÄ• dinÄ• paá¹-ip
nÄ«haritvÄ• pacchÄ• sÄ• mukkaá¹ƒsikaá¹ƒ desanaá¹ƒ deseti khette khÄ• á¹‡ukaá¹‡á¹-aka
kasanaá¹ƒ viya, tasmÄ• kammaá¹-á¹-hÄ• nameva avatvÄ• imÄ• ya anupubbiyÄ• desanÄ•

__saá¹ƒvarabhÅ«ta_nti sÄ«lasaá¹ƒvarÄ• disaá¹ƒvarabhÅ«taá¹ƒ saá¹ƒvaraá¹‡asabhÄ• vaá
atthato dassanÄ• di evÄ• ti veditabbaá¹ƒ. __saá¹ƒvaritÄ• _ti pavattituá¹ƒ appadÄ• navasena
vÄ• ritÄ• . evaá¹ƒbhÅ«tÄ• ca yasmÄ• pavattidvÄ• rapidhÄ• nena pihitÄ• nÄ• ma honti, tas
hutvÄ• â€™â€™ _ti. evaá¹ƒ accantikassa saá¹ƒvarassa kÄ• raá¹‡abhÅ«taá¹ƒ anaccantikaá
idÄ• ni accantikameva saá¹ƒvaraá¹ƒ dassento yasmiá¹ƒ dassanÄ• dimhi sati uppajjanÄ• rah
so tesaá¹ƒ anuppÄ• do nirodho khayo pahÄ• nanti ca vuccamÄ• no atthato appavattimattan
kÄ• raá¹‡anti Ä• ha __ ``yena kÄ• raá¹‡ena anuppÄ• danirodhasaá¹…khÄ• taá¹ƒ khayaá¹ƒ
nappavattanti, taá¹ƒ kÄ• raá¹‡anti atthoâ€™â€™ _ti.

__cakkhutopi ... pe ... manatopÄ«_ti (Dhs-má¹- 14-19) cakkhuviÃ±Ã±Ä• á¹‡Ä• divÄ«thÄ«su
tadanugatamanoviÃ±Ã±Ä• á¹‡avÄ«thÄ«su ca kiÃ±cÄ• pi kusalÄ• dÄ«nampi pavatti atthi, kÄ
pana vaá¹‡ato yÅ«saá¹ƒ viya paggharaá¹‡akaasucibhÄ• vena sandanti, tasmÄ• te eva __
vuccanti. tattha hi paggharaá¹‡aasucimhi niruá¸·ho Ä• sava-saddoti. __dhammato yÄ• va g
maggaphalesu appavattanato vuttaá¹ƒ. ete hi Ä• rammaá¹‡avasena dhamme gacchantÄ• t
nanu tato paraá¹ƒ bhavaá¹…gÄ• dÄ«nipi gacchantÄ«ti ce? na, tesampi pubbe Ä• lambitesu
sÄ• savabhÄ• vena antogadhattÄ• tato paratÄ• bhÄ• vato. ettha ca gotrabhuvacanena
gotrabhuvodÄ• naphalasamÄ• pattipurecÄ• rikaparikammÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni. p
vÄ• gotrabhu avadhinidassanabhÄ• vena gahitaá¹ƒ, tato paraá¹ƒ pana maggaphalasamÄ•
maggavÄ«thiyaá¹ƒ samÄ• pattivÄ«thiyaá¹ƒ nirodhÄ• nantaraÃ±ca pavattamÄ• nesu phales
pavatti nivÄ• ritÄ• ti veditabbaá¹ƒ. __savantÄ«_ti gacchanti, Ä• rammaá¹‡akaraá¹‡avasena
avadhiattho Ä• -kÄ• ro, avadhi ca mariyÄ• dÄ• bhividhibhedato duvidho. tattha mariyÄ• daá
pavattati yathÄ• ``Ä• pÄ• á¹-aliputtÄ• vuá¹-á¹-ho devoâ€™â€™ ti. abhividhi pana kiriyaá¹ƒ
yathÄ• ``Ä• bhavaggÄ• bhagavato yaso pavattatÄ«â€™â€™ ti. abhividhiattho cÄ• yaá¹ƒ Ä
vuttaá¹ƒ __ ``antokaraá¹‡atthoâ€™â€™ _ti.

__madirÄ• dayo_ti \Ne I 129/ __Ä• di_-saddena sindhavakÄ• dambarikÄ• potikÄ• dÄ«naá¹
__cirapÄ• rivÄ• siyaá¹-á¹-ho_ viraparivutthatÄ• purÄ• á¹‡abhÄ• vo. __avijjÄ• nÄ• hosÄ«tÄ
__Ä• di_-saddena ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati bhavataá¹‡hÄ• yÄ• â€™
suttaá¹ƒ saá¹…gahitaá¹ƒ. avijjÄ• savabhavÄ• savÄ• naá¹ƒ ciraparivutthatÄ• ya dassitÄ• ya
kÄ• mÄ• savassa ciraparivutthatÄ• dassitÄ• va hoti. aÃ±Ã±esu ca yathÄ• vutte dhamme ok
katvÄ• pavattamÄ• nesu mÄ• nÄ• dÄ«su vijjamÄ• nesu attattaniyÄ• diggÄ• havasena abhi
Ä• savasadisatÄ• ca etesaá¹ƒyeva, na aÃ±Ã±esanti etesveva Ä• sava-saddo niruá¸·hoti da
diá¹-á¹-hÄ• savo nÄ• gatoti gahetabbaá¹ƒ bhavataá¹‡hÄ• ya viya bhavadiá¹-á¹-hiyÄ• pi bha

gahitattÄ• . __Ä• yataá¹ƒ_ anÄ• dikÄ• likattÄ• . __pasavantÄ«_ti phalanti. na hi taá¹ƒ kiÃ±ci
\Be I 144/ atthi, yaá¹ƒ Ä• savehi vinÄ• uppajjeyya. __purimÄ• ni cetthÄ• _ti ettha etesu catÄ
purimÄ• ni tÄ«á¹‡i. __yatthÄ• _ti yesu suttÄ• bhidhammapadesesu. __tattha yujjanti_ kilese
atthattayassa sambhavato. __pacchimaá¹ƒ_ ``Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savan
vuttanibbacanaá¹ƒ. __kammepi yujjati_ dukkhappasavanassa kilesakammasÄ• dhÄ• raá¹‡a

diá¹-á¹-hadhammÄ• vuccanti paccakkhabhÅ«tÄ• khandhÄ• , diá¹-á¹-hadhamme bhavÄ• _
__vivÄ• damÅ«labhÅ«tÄ• _ti vivÄ• dassa mÅ«lakÄ• raá¹‡abhÅ«tÄ•
kodhÅ«panÄ• ha-makkha-paá¸·Ä• sa-issÄ• -macchariya-mÄ• yÄ• -sÄ• á¹-heyya-thambha-s

__yena devÅ«papatyassÄ• _ti yena kammakilesappakÄ• rena Ä• savena devesu upapatti
sambandho. __gandhabbo vÄ• vihaá¹…gamo_ Ä• kÄ• sacÄ• rÄ« assanti vibhattiá¹ƒ pariá¹
ca yakkhagandhabbatÄ• ya vinimuttÄ• sabbÄ• devagati devaggahaá¹‡ena gahitÄ• . __ava
akusalakammato avasesÄ• akusalÄ• dhammÄ• Ä• savÄ• ti Ä• gatÄ• ti sambandho.

__paá¹-ighÄ• tÄ• yÄ• _ti paá¹-isedhanÄ• ya. __parÅ«pavÄ• ... pe ... upaddavÄ• _ti idaá¹ƒ
sikkhÄ• padaá¹ƒ na paÃ±Ã±apeyya, tato asaddhammappaá¹-isevanaadinnÄ• dÄ• napÄ• á¹
uppajjeyyuá¹ƒ parÅ«pavÄ• dÄ• dayo diá¹-á¹-hadhammikÄ• nÄ• nappakÄ• rÄ• anatthÄ• , y
nirayÄ• dÄ«su nibbattassa paÃ±cavidhabandhanakammakÄ• raá¹‡Ä• divasena mahÄ• duk
te sandhÄ• ya vuttaá¹ƒ. __te panete_ti ete kÄ• marÄ• gÄ• dikilesa-tebhÅ«makakammaparÅ
Ä• savÄ• . __yatthÄ• _ti \Ne I 130/ yasmiá¹ƒ vinayÄ• dipÄ• á¸·ipadese. __yathÄ• _ti yena d
aÃ±Ã±esu ca suttantesu Ä• gatÄ• ti sambandho.

nirayaá¹ƒ gamentÄ«ti __nirayagÄ• miniyÄ• . chakkanipÄ• te_ Ä• huneyyasutte. tattha hi Ä•
Ä• sava-saddÄ• bhidheyyassa atthassa pabhedopacÄ• rena Ä• sava-pade pabhedoti vutto,
pada-saddoti __Ä• savapade_ti Ä• savappakÄ• re saddakoá¹-á¹-hÄ• se atthakoá¹-á¹-hÄ• se

__tathÄ• _ \Be I 145/ __hÄ«_ti tasmÄ• saá¹ƒvaraá¹‡aá¹ƒ pidahanaá¹ƒ pavattituá¹ƒ appadÄ
kÄ• raá¹‡enÄ• ti attho. sÄ«lÄ• disaá¹ƒvare adhippete pavattituá¹ƒ appadÄ• navasena thaka
__dvÄ• raá¹ƒ saá¹ƒvaritvÄ• _ti gehadvÄ• rasaá¹ƒvaraá¹‡ampi udÄ• haá¹-aá¹ƒ. __sÄ«lasaá¹
mÅ«lapariyÄ• yavaá¹‡á¹‡anÄ• ya vuttampi imassa suttassa atthavaá¹‡á¹‡anaá¹ƒ paripuá¹‡
puna vadati. yuttaá¹ƒ tÄ• va sÄ«lasatiÃ±Ä• á¹‡Ä• naá¹ƒ saá¹ƒvarattho pÄ• á¸·iyaá¹ƒ tathÄ•
khantivÄ«riyÄ• naá¹ƒ pana kathanti Ä• ha __ ``tesaÃ±cÄ• â€™â€™ _tiÄ• di. tassattho --- ya
... sÄ«tassa uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• diniddese khant
saá¹ƒvarapariyÄ• yo nÄ• gato, uddese pana sabbÄ• savasaá¹ƒvarapariyÄ• yanti saá¹ƒvara
attheva tesaá¹ƒ saá¹ƒvarabhÄ• voti.

pubbe sÄ«lasatiÃ±Ä• á¹‡Ä• naá¹ƒ pÄ• á¹-hantarena saá¹ƒvarabhÄ• vo dassitoti idÄ• ni taá

gahitabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __khantivÄ«riyasaá¹ƒ
hoti sÄ«tassÄ• â€™â€™ tiÄ• dinÄ• (MN I 14) pÄ• á¸·iyÄ• dassanavasena. __ ``taÃ±ca an
agocaraâ€™â€™ nti ayaá¹ƒ panettha sÄ«lasaá¹ƒvaro_ti taÃ±ca ``yathÄ• rÅ«peâ€™â€™ tiÄ
aniyatavatthukaá¹ƒ raho paá¹-icchannÄ• sanaá¹ƒ, taÃ±ca yathÄ• vuttaá¹ƒ ayuttaá¹ƒ vesiyÄ•
``paá¹-isaá¹…khÄ• yoniso parivajjetÄ«â€™â€™ ti Ä• gataá¹ƒ yaá¹ƒ parivajjanaá¹ƒ, ayaá¹ƒ
sutte Ä• gato sÄ«lasaá¹ƒvaroti attho. anÄ• sanaparivajjanena hi anÄ• cÄ• raparivajjanaá¹ƒ
anÄ• cÄ• rÄ• gocaraparivajjanaá¹ƒ cÄ• rittasÄ«latÄ• yasÄ«lasaá¹ƒvaro. tathÄ• hi bhagava
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«â€™â€™ ti (Vibh 508) sÄ«lasaá¹ƒvaravibhaja
dassentena ``atthi anÄ• cÄ• ro, atthi agocaroâ€™â€™ tiÄ• dinÄ• (Vibh 513, 514) anÄ• cÄ•
dassitÄ• . idaÃ±ca ekadesena samudÄ• yanidassanaá¹ƒ daá¹-á¹-habbaá¹ƒ samuddapabba

__sabbattha paá¹-isaá¹…khÄ• Ã±Ä• á¹‡asaá¹ƒvaro_ti ettha ``yonisomanasikÄ• ro, paá¹-is
Ã±Ä• á¹‡asaá¹ƒvaroâ€™â€™ ti vattabbaá¹ƒ \Ne I 131/. na hi dassanapahÄ• tabbaniddese
atthi, ``yoniso manasi karotÄ«â€™â€™ ti pana vuttaá¹ƒ. yonisomanasikaraá¹‡ampi atthato
Ã±Ä• á¹‡asaá¹ƒvaramevÄ• ti evaá¹ƒ pana atthe gayhamÄ• ne yuttametaá¹ƒ siyÄ• . keci pa
paá¹-isaá¹…khÄ• yonisoâ€™ ti Ä• gataá¹ƒ \Be I 146/, taá¹ƒ sabbaá¹ƒ sandhÄ• ya `sabbatt
Ã±Ä• á¹‡asaá¹ƒvaroâ€™ ti vuttaâ€™â€™ nti vadanti. tesaá¹ƒ matena ``idaá¹ƒ dukkhanti yo
tiÄ• dikassa Ã±Ä• á¹‡asaá¹ƒvarena ca asaá¹…gaho siyÄ• , ``dassanaá¹ƒ paá¹-isevanÄ• b
Ã±Ä• á¹‡asaá¹ƒvaroâ€™â€™ ti ca vacanaá¹ƒ virujjheyya, tasmÄ• vuttanayenevettha attho
paá¹-isaá¹…khÄ• Ã±Ä• á¹‡asaá¹ƒvaroâ€™â€™ ti iminÄ• sattasupi á¹-hÄ• nesu yaá¹ƒ Ã±Ä
Ã±Ä• á¹‡asaá¹ƒvaroti parivajjanÄ• divasena vuttÄ• sÄ«lÄ• dayo sÄ«lasaá¹ƒvarÄ• dayoti a
sati saá¹ƒvarÄ• naá¹ƒ saá¹…karo viya hotÄ«ti te asaá¹…karato dassetuá¹ƒ __ ``aggahitagg
vuttaá¹ƒ parivajjanavisesasaá¹ƒvarÄ• dhivÄ• sanavinodanÄ• naá¹ƒ sÄ«lasaá¹ƒvarÄ• dibhÄ
aggahitÄ• naá¹ƒ gahaá¹‡enÄ• ti attho. te pana aggahite sarÅ«pato dassento __ ``dassanaá
bhÄ• vanÄ• â€™â€™ _ti Ä• ha.

__etena_ sÄ«lasaá¹ƒvarÄ• dinÄ• karaá¹‡abhÅ«tena, kÄ• raá¹‡abhÅ«tena vÄ• . __dhamm
sÄ«lasaá¹ƒvarÄ• dinÄ• hi sahajÄ• takoá¹-iyÄ• , upanissayakoá¹-iyÄ• vÄ• paccayabhÅ«te
__uppattiá¹ƒ gacchanti_ uppajjanti, tathÄ• aniruddhÄ• akusalÄ• dhammÄ• nirodhaá¹ƒ ga
attho. pÄ• á¸·iyaá¹ƒ pana ``anuppannÄ• ceva Ä• savÄ• na uppajjanti, uppannÄ• ca Ä• sa
akusaladhammÄ• naá¹ƒ anuppÄ• dapahÄ• nÄ• ni eva vuttÄ• ni, na kusaladhammÄ• naá¹ƒ
daá¹-á¹-habbaá¹ƒ, ``yoniso ca kho, bhikkhave, manasikarotoâ€™â€™ tiÄ• dinÄ• kusaladha
pakÄ• sitÄ• va Ä• savasaá¹ƒvaraá¹‡assa padhÄ• nabhÄ• vena gahitattÄ• . tathÄ• hi pariy
pahÄ• tabbÄ• , te dassanÄ• pahÄ«nÄ• hontÄ«â€™â€™ tiÄ• dinÄ• (MN I 28) Ä• savappa
nigamitaá¹ƒ.

<15> __jÄ• nato passato_ti ettha dassanampi paÃ±Ã±Ä• cakkhunÄ• va dassanaá¹ƒ adhip
dibbacakkhunÄ• vÄ• ti Ä• ha __ ``dvepi padÄ• ni ekatthÄ• nÄ«â€™â€™ _ti. __evaá¹ƒ sant

ekatthatthepi. __Ã±Ä• á¹‡alakkhaá¹‡a_nti Ã±Ä• á¹‡assa sabhÄ• vaá¹ƒ, visayassa yathÄ• sa
tenÄ• ha __ ``jÄ• nanalakkhaá¹‡aÃ±hi Ã±Ä• á¹‡aâ€™â€™ _nti. __Ã±Ä• á¹‡appabhÄ• va_n
Ã±Ä• á¹‡akiccaá¹ƒ visayobhÄ• sananti \Be I 147/ attho. tenevÄ• ha __ ``Ã±Ä• á¹‡ena vivaá
``jÄ• nato passatoâ€™â€™ _ti ca jÄ• nanadassanamukhena puggalÄ• dhiá¹-á¹-hÄ• nÄ• de
``Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ Ã±Ä• á¹‡appabhÄ• vaá¹ƒ upÄ• dÄ• ya puggalaá¹ƒ niddisatÄ«â€
``yoniso ca manasikÄ• raá¹ƒ ayoniso ca manasikÄ• raâ€™â€™ nti \Ne I 132/ vakkhamÄ• na
yonisomanasikÄ• ravisayajÄ• nanaá¹ƒ, ayonisomanasikÄ• ravisayadassanaá¹ƒ. taÃ±ca kho
khayÅ«pÄ• yasabhÄ• vassa adhippetattÄ• uppÄ• danÄ• nuppÄ• danavasena na Ä• ramma
Ä• ha __ ``yonisomanasikÄ• raá¹ƒ ... pe ... ayamettha sÄ• roâ€™â€™ _ti.

``jÄ• natoâ€™â€™ ti vatvÄ• jÄ• nanaÃ±ca anussavÄ• kÄ• rapaá¹-ivitakkamattavasena na
rÅ«pÄ• di viya cakkhuviÃ±Ã±Ä• á¹‡ena yonisomanasikÄ• rÄ• yonisomanasikÄ• re paccakk
dassananti imamatthaá¹ƒ vibhÄ• vetuá¹ƒ ``passatoâ€™â€™ ti vuttanti evaá¹ƒ vÄ• ettha att
aÃ±Ã±atthÄ• pi hi ``evaá¹ƒ jÄ• nato evaá¹ƒ passato (It 102), jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ p
evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• (MN I 407), ajÄ• nataá¹ƒ apassataâ€™â€™ nti ca Ä•
sÄ• maÃ±Ã±avisesadÄ«panavasenetaá¹ƒ padadvayaá¹ƒ Ä• gatanti. __kecÄ«_ti abhayagiri
hi ``samÄ• dhinÄ• jÄ• nato vipassanÄ• ya passato jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passati, e
passanÄ• vipassanÄ• â€™â€™ ti ca Ä• dinÄ• papaÃ±centi. __te_ti papaÃ±cÄ• . __imasm
tiÄ• dinayappavatte imasmiá¹ƒ suttapadaatthe niddhÄ• riyamÄ• ne. __na yujjanti_ jÄ• nana
yonisomanasikÄ• rÄ• yonisomanasikÄ• ravisayabhÄ• vassa pÄ• á¸·iyaá¹ƒ vuttattÄ• .

__Ä• savappahÄ• naá¹ƒ_ Ä• savÄ• naá¹ƒ accantappahÄ• naá¹ƒ. so pana nesaá¹ƒ anuppÄ
abhÄ• vo evÄ• ti Ä• ha __ ``Ä• savÄ• naá¹ƒ accantakhayamasamuppÄ• daá¹ƒ_ __khÄ«á¹‡
_nti. __ujumaggÄ• nusÄ• rino_ti kilesavaá¹…kassa kÄ• yavaá¹…kÄ• dÄ«naÃ±ca pahÄ• ne
heá¹-á¹-himamagge anussarantassa. tadeva hissa sikkhanaá¹ƒ. __khayasmiá¹ƒ paá¹-hama
aÃ±Ã±Ä• anantarÄ• _ti khayasaá¹…khÄ• te aggamagge tappariyÄ• pannameva Ã±Ä• á¹‡a
148/, tadanantaraá¹ƒ pana aÃ±Ã±aá¹ƒ arahattanti. yadipi gÄ• thÄ• yaá¹ƒ ``khayasmiá¹ƒâ€™
samucchedavasena pana Ä• savehi khÄ«á¹‡otÄ«ti maggo khayoti vuccatÄ«ti Ä• ha __ ``ma
vuttoâ€™â€™ _ti. __samaá¹‡o_ti samitapÄ• po adhippeto. so pana khÄ«á¹‡Ä• savo hotÄ«
khayÄ• â€™â€™ _ti imassa phalapariyÄ• yatÄ• vuttÄ• , nippariyÄ• yena pana Ä• savakkha
phalaá¹ƒ. eteneva nibbÄ• nassapi Ä• savakkhayabhÄ• vo vuttoti veditabbo.

__ ``jÄ• nato passatoâ€™â€™ _ti jÄ• nato eva passato evÄ• ti evamettha niyamo icchito, n
visesÄ• bhÄ• vato aniá¹-á¹-hasÄ• dhanato cÄ• ti tassa niyamassa phalaá¹ƒ dassetuá¹ƒ __ `
133/ __apassatoâ€™â€™ _ti vuttanti Ä• ha __ ``yo pana na jÄ• nÄ• ti na passati, tassa nev
_ti. iminÄ• dÅ«rÄ«katÄ• yonisomanasikÄ• ro idhÄ• dhippeto, yonisomanasikÄ• ro ca Ä• sa
ekantikakÄ• raá¹‡anti dasseti. __etenÄ• _ti ``no ajÄ• nato no apassatoâ€™â€™ ti vacanena
ke pana teti? ``bÄ• le ca paá¹‡á¸• ite ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ ka

II 228), ahetÅ« apaccayÄ• sattÄ• visujjhantÄ«â€™â€™ ti (DN I 168; MN II 227) evamÄ• d
abhijÄ• tisaá¹…kantimattena bhavasaá¹…kantimattena ca saá¹ƒsÄ• rasuddhiá¹ƒ paá¹-ijÄ• r
issarapajÄ• patikÄ• lÄ• divasena, tayidaá¹ƒ sabbaá¹ƒ ``saá¹ƒsÄ• rÄ• dÄ«hÄ«â€™â€™ ti et
daá¹-á¹-habbaá¹ƒ.

__purimena vÄ• padadvayenÄ• _ti ``jÄ• nato, passatoâ€™â€™ ti iminÄ• padadvayena. _
``Ä• savakkhayassÄ• â€™â€™ ti adhikÄ• rato viÃ±Ã±Ä• yati. __iminÄ• _ti ``no ajÄ• nato, n
padadvayena. anupÄ• yo eva hi Ä• savÄ• naá¹ƒ khayassa yadidaá¹ƒ yoniso ca ayoniso ca
adassanaÃ±ca, tena tathattÄ• ya appaá¹-ipattito micchÄ• paá¹-ipattito ca. nanu ``passatoâ€
ayonisomanasikÄ• ro yathÄ• na uppajjati, evaá¹ƒ dassane adhippete purimeneva anupÄ• y
na hoti, ayonisomanasikÄ• rÄ• nuppÄ• danassapi upÄ• yabhÄ• vato satibalena saá¹ƒvutac
sampajaÃ±Ã±abaleneva niccÄ• divasena abhÅ«tajÄ• nanÄ• bhÄ• vo \Be I 149/ hotÄ«ti. ten
... hotÄ«â€™â€™ _ti. tattha __saá¹…khepenÄ• ti_ samÄ• sena, anvayato byatirekato ca vit
attho. __ Ã±Ä• á¹‡aá¹ƒ ... pe ... dassitaá¹ƒ hoti_ ``jÄ• natoâ€™â€™ tiÄ• dinÄ• Ã±Ä• á¹‡ass
evaá¹ƒ ``svÄ• yaá¹ƒ saá¹ƒvaroâ€™â€™ tiÄ• di kathaá¹ƒ nÄ«yatÄ«ti? Ã±Ä• á¹‡assa padhÄ•
evamayaá¹ƒ desanÄ• katÄ• ti nÄ• yaá¹ƒ doso, tathÄ• aÃ±Ã±atthÄ• pi ``ariyaá¹ƒ vo bhikkh
desessÄ• mi saupanisaá¹ƒ saparikkhÄ• raâ€™â€™ nti (MN III 136) vitthÄ• ro.

__dabbajÄ• tiko_ti dabbarÅ«po. so hi drabyoti vuccati ``drabyaá¹ƒ vinassati nÄ• drabyaâ€™
__dabbajÄ• tiko_ vÄ• sÄ• rasabhÄ• vo, sÄ• ruppasÄ«lÄ• cÄ• roti attho. yathÄ• ha ``na kho
nibbeá¹-hentÄ«â€™â€™ ti (Vin III 384, 391; Vin II 193). __vattasÄ«se á¹-hatvÄ• _ti vattaá¹ƒ
dhuraá¹ƒ vÄ• katvÄ• . yo hi parisuddhÄ• jÄ«vo kÄ• tuá¹ƒ ajÄ• nantÄ• naá¹ƒ sabrahmacÄ•
vÄ• tÄ• tapÄ• dipaá¹-ibÄ• hanatthaá¹ƒ chattÄ• dÄ«ni karoti, so vattasÄ«se á¹-hatvÄ• karoti
__padaá¹-á¹-hÄ• naá¹ƒ na hotÄ«ti na vattabbÄ• _ nÄ• thakaraá¹‡adhammabhÄ• vena upar
134/ ``yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiccakaraá¹‡Ä«yÄ• ni, tattha dal
I 497).

__upÄ• yamanasikÄ• ro_ti kusaladhammappavattiyÄ• kÄ• raá¹‡abhÅ«to manasikÄ• ro. __
maggabhÅ«to manasikÄ• ro. __aniccÄ• dÄ«su aniccantiÄ• dinÄ• _ti aniccadukkhaasubhaa
``aniccaá¹ƒ dukkhaá¹ƒ asubhaá¹ƒ anattÄ• â€™â€™ tiÄ• dinÄ• eva nayena, aviparÄ«tasab
__saccÄ• nulomikena vÄ• _ti saccÄ• bhisamayassa anulomavasena. __cittassa Ä• vaá¹-á¹-
Ä• vaá¹-á¹-anÄ• ya paccayabhÅ«tÄ• tato purimuppannÄ• manodvÄ• rikÄ• kusalajavanap
vuttÄ• . tassÄ• hi vasena sÄ• kusaluppattiyÄ• upanissayo hoti. Ä• vajjanÄ• hi bhavaá¹…g
Ä• vaá¹-á¹-ayatÄ«ti __Ä• vaá¹-á¹-anÄ• _. anu anu Ä• vaá¹-á¹-etÄ«ti __anvÄ• vaá¹-á¹-anÄ• _
aÃ±Ã±aá¹ƒ Ä• bhujatÄ«ti __Ä• bhogo_. samannÄ• haratÄ«ti __samannÄ• hÄ• ro_. tadevÄ•
anubandhitvÄ• uppajjamÄ• naá¹ƒ manasi karoti á¹-hapetÄ«ti __manasikÄ• ro_. __ayaá¹ƒ v
upÄ• yapathamanasikÄ• ralakkhaá¹‡o yonisomanasikÄ• ro nÄ• ma vuccati, yassa vasena p
Ä• vajjituá¹ƒ sakkoti \Be I 150/. ayonisomanasikÄ• re __saccapaá¹-ikÅ«lenÄ• _ti saccÄ• bhi

ananulomavasena. sesaá¹ƒ yonisomanasikÄ• re vuttavipariyÄ• yena veditabbaá¹ƒ.

__yutti_nti upapattisÄ• dhanayuttiá¹ƒ, hetunti attho. tenevÄ• ha __ ``yasmÄ• â€™â€™ _tiÄ
``ayoniso bhikkhave ... pe ... pahÄ«yantÄ«â€™â€™ ti etasmiá¹ƒ pÄ• á¹-he. __tatthÄ• _ti vÄ
kasmÄ• panettha ayamuddesaniddeso parivattoti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yonisoâ€
manasikÄ• rapadaá¹ƒ dvinnaá¹ƒ sÄ• dhÄ• raá¹‡anti adhippÄ• yena __ ``yoniso ayonisoti im
padehÄ«â€™â€™ _ti vuttaá¹ƒ. __yoniso_ti hi yonisomanasikÄ• ro, __ayoniso_ti ca ayoniso
anuvattanato vakkhamÄ• nattÄ• ca. satipi anatthuppattisÄ• maÃ±Ã±e bhavÄ• dÄ«su pugga
dassetvÄ• taá¹ƒ parivattitvÄ• visesadassanattaá¹ƒ __nÄ• vÄ• di_ upamÄ• ttayaggahaá¹‡a
__cakkayantaá¹ƒ_ Ä• haá¹-aghaá¹-Ä«yantanti vadanti.

__anuppannÄ• _ti anibbattÄ• . Ä• rammaá¹‡avisesavasena tassa anuppatti veditabbÄ• , na
rÅ«pÄ• rammaá¹‡Ä• diÄ• rammaá¹‡asÄ• maÃ±Ã±ena, nÄ• pi Ä• savavasena. tenÄ• ha __
... pe ... aÃ±Ã±athÄ• hi anamatagge saá¹ƒsÄ• re anuppannÄ• nÄ• ma Ä• savÄ• na santÄ
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akappabhedaá¹ƒ Ä• savuppattikÄ• raá¹‡aá¹ƒ. __Ä• ram
Ä• rammaá¹‡apaccayabhÅ«tarÅ«pÄ• dÄ«ni \Ne I 135/. idÄ• ni Ä• savavasenapi anuppanna
dassetuá¹ƒ __ ``anubhÅ«tapubbepÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __pakatisuddhiyÄ• _ti pub
kilesadÅ«rÄ«bhÄ• vasiddhÄ• ya suddhipakatitÄ• ya. pÄ• á¸·iyÄ• uddisanaá¹ƒ __uddeso, _
__paripucchÄ• _. ajjhayanaá¹ƒ __pariyatti, _ cÄ«varasibbÄ• di __navakammaá¹ƒ, _ samath
__yonisomanasikÄ• ro_. __tÄ• disenÄ• _ti yÄ• disena ``manuÃ±Ã±avatthÅ«â€™â€™ timan
sambhaveyyuá¹ƒ, tÄ• disena. Ä• savÄ• naá¹ƒ vaá¸• á¸• hi nÄ• ma pariyuá¹-á¹-hÄ• natibbat
abhiá¹‡huppattiyÄ• bahulÄ«kÄ• ratoti te laddhÄ• sevanÄ• bahulabhÄ• vaá¹ƒ pattÄ• madd
andhÄ• kÄ• raá¹ƒ karontÄ• aparÄ• paraá¹ƒ uppajjamÄ• nÄ• ekasantÄ• nanayena __ ``upp
vucca_nti. tena vuttaá¹ƒ __ ``punappunaá¹ƒ uppajjamÄ• nÄ• uppannÄ• pavaá¸• á¸• hantÄ
__ito aÃ±Ã±athÄ• _ti ito \Be I 151/ aparÄ• paruppannÄ• naá¹ƒ ekattaggahaá¹‡ato aÃ±Ã±at
natthi_ khaá¹‡ikabhÄ• vato.

__so ca jÄ• nÄ• tÄ«_ti dhammuddhaccaviggahÄ• bhÄ• vamÄ• ha. __kÄ• rakassevÄ• _ti yu
panÄ• _tiÄ• dinÄ• anuddesikaá¹ƒ katvÄ• vuttamatthaá¹ƒ purÄ• tanassa purisÄ• tisayassa
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``maá¹‡á¸• alÄ• rÄ• mavÄ• sÄ«mahÄ• tissabhÅ«tatthera
taÃ±hi sabrahmacÄ• rÄ«naá¹ƒ Ä• yatiá¹ƒ tathÄ• paá¹-ipattikÄ• raá¹‡aá¹ƒ hoti, yato edisaá¹
__tasmiá¹ƒ yevÄ• _ti maá¹‡á¸• alÄ• rÄ• meyeva. __Ä• cariyaá¹ƒ Ä• pucchitvÄ• _ti attano u
kammaá¹-á¹-hÄ• naggahaá¹‡atthaá¹ƒ gantuá¹ƒ Ä• pucchitvÄ• . __Ä• cariyaá¹ƒ vanditvÄ• _t
mahÄ• rakkhitattheraá¹ƒ vanditvÄ• . __uddesamagga_nti yathÄ• Ä• raddhaá¹ƒ uddesapaba
mukhapÄ• á¹-heneva bahÅ« ekajjhaá¹ƒ uddisÄ• petvÄ• manosajjhÄ• yavasena dhammaá¹
thero paÃ±Ã±avantatÄ• ya uddesaá¹ƒ gaá¹‡hantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhorayho, so ``id
mayhaá¹ƒ uddesenÄ• â€™â€™ ti saá¹…kocaá¹ƒ anÄ• pajjitvÄ• dutiyadivase uddesakÄ• le
``uppannÄ• pahÄ«yantÄ«â€™â€™ ti ettha uppannasadisÄ• ``uppannÄ• â€™â€™ ti vuttÄ

paccuppannesu Ä• savesu maggena pahÄ• naá¹ƒ sambhavatÄ«ti Ä• ha __ ``ye pana ... pe
__vattamÄ• nuppannÄ• _ khaá¹‡attayasamaá¹…gino. __tesaá¹ƒ paá¹-ipattiyÄ• pahÄ• naá¹
paccayaghÄ• tena anuppÄ• danameva tÄ• ya pahÄ• nanti.

<16> yadi evaá¹ƒ dutiyapadaá¹ƒ kimatthiyanti? padadvayaggahaá¹‡aá¹ƒ Ä• savÄ• naá¹ƒ
uppannÄ• nuppannabhÄ• vasambhavadassanatthaÃ±ceva pahÄ• yakavibhÄ• gena pahÄ•
__ ``idameva padaá¹ƒ gahetvÄ• â€™â€™ _ti. __aÃ±Ã±ampÄ«_ti Ã±Ä• á¹‡ato aÃ±Ã±ampi
__dassanÄ• _ti idaá¹ƒ hetumhi nissakkavacananti __dassanenÄ• _ti hetumhi karaá¹‡avaca
__esa nayo_ti tamevatthaá¹ƒ atidisati. __dassanenÄ• _ti sotÄ• pattimaggena. so hi paá¹-ha
``dassanaâ€™â€™ nti \Ne I 136/ vuccati. yadipi taá¹ƒ gotrabhu paá¹-hamataraá¹ƒ passati,
kattabbakiccassa kilesappahÄ• nassa akaraá¹‡ato na taá¹ƒ dassananti vuccati. Ä• vajjanaá
Ã±Ä• á¹‡aá¹ƒ maggassa, nibbÄ• nÄ• rammaá¹‡attasÄ• maÃ±Ã±ena cetaá¹ƒ vuttaá¹ƒ, na n
dhammacakkhu punappunaá¹ƒ nibbattanena bhÄ• vanaá¹ƒ appattaá¹ƒ dassanaá¹ƒ nÄ• ma
pariÃ±Ã±Ä• dikiccakaraá¹‡avasena catusaccadhammadassanaá¹ƒ tadabhisamayoti nutthet
dassanabhÄ• vappatti \Be I 152/. ayaÃ±ca vicÄ• ro parato __aá¹-á¹-hakathÄ• yameva_ (Ps
__sabbatthÄ• _ti ``saá¹ƒvarÄ• pahÄ• tabbÄ• â€™â€™ tiÄ• dÄ«su. __saá¹ƒvarÄ• _ti saá¹ƒ
cettha satisaá¹ƒvaro veditabbo. paá¹-isevati etenÄ• ti __paá¹-isevanaá¹ƒ, _ paccayesu
idamatthikatÄ• Ã±Ä• á¹‡aá¹ƒ. adhivÄ• seti khamati etÄ• yÄ• ti __adhivÄ• sanÄ• , _ sÄ«tÄ•
pavatto adoso, tappadhÄ• nÄ• vÄ• cattÄ• ro kusalakkhandhÄ• . parivajjeti etenÄ• ti __pari
vÄ• á¸·amigÄ• dÄ«naá¹ƒ pariharaá¹‡avasena pavattÄ• cetanÄ• , tathÄ• pavattÄ• vÄ• catt
kÄ• mavitakkÄ• dike vinodeti vitudati etenÄ• ti __vinodanaá¹ƒ, _ kusalavÄ«riyaá¹ƒ. paá¹-ha
catusaccadhamme bhÄ• vanÄ• vasena uppajjanato __bhÄ• vanÄ• , _ sesamaggattayaá¹ƒ.
kiÃ±ci passati, evaá¹ƒ dassanÄ• dÄ«naá¹ƒ vacanattho veditabbo.

dassanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<17> kusalÄ• kusaladhammehi Ä• lambiyamÄ• nÄ• pi Ä• rammaá¹‡adhammÄ• Ä• vajjana
dassento __ ``manasikaraá¹‡Ä«yeâ€™â€™ _ti padassa __ ``Ä• vajjitabbeâ€™â€™ _ti atth
hitasukhÄ• vahabhÄ• vena manasikaraá¹‡aá¹ƒ arahantÄ«ti manasikaraá¹‡Ä«yÄ• , tappaá¹-
amanasikaraá¹‡Ä«yÄ• ti Ä• ha __ ``amanasikaraá¹‡Ä«yeti tabbiparÄ«teâ€™â€™ _ti. __ses
``manasikaraá¹‡Ä«ye dhamme appajÄ• nantoâ€™â€™ tiÄ• dÄ«su. yasmÄ• kusaladhamm
manasikÄ• ro assÄ• danÄ• dihetutÄ• ya sÄ• vajjo ahitadukkhÄ• vaho akusaladhammesupi
nibbidÄ• dihetutÄ• ya anavajjo hitasukhÄ• vaho, tasmÄ• __ ``dhammato niyamo natthÄ«â€
``Ä• kÄ• rato pana atthÄ«â€™â€™ _ti Ä• ha.

vÄ• -saddo yebhuyyena ``mamaá¹ƒ vÄ• hi bhikkhave (DN I 5, 6), devo vÄ• bhavissÄ• mi
tiÄ• dÄ«su (MN I 186; MN II 79, 80) vikappattho diá¹-á¹-ho, na samuccayatthoti tattha samu
dassetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evaÃ±ca katvÄ• samuccayatthadÄ«pak

samudÄ• haá¹-aá¹ƒ.

__kÄ• mÄ• savo_ti \Ne I 137/ paÃ±cakÄ• maguá¹‡asaá¹…khÄ• te kÄ• me Ä• savo kÄ• mÄ
``paÃ±cakÄ• maguá¹‡iko rÄ• goâ€™â€™ _ti. bhavÄ• savaá¹ƒ pana á¹-hapetvÄ• sabbo \Be
yuttaá¹ƒ siyÄ• . __rÅ«pÄ• rÅ«pabhaveti_ kammupapattibhedato duvidhepi rÅ«pÄ• rÅ«pabh
jhÄ• nanikantÄ«_ti jhÄ• nassÄ• do. ``sundaramidaá¹ƒ á¹-hÄ• naá¹ƒ niccaá¹ƒ dhuvaâ€™â€™
uppajjamÄ• no sassatucchedadiá¹-á¹-hisahagato rÄ• go bhave Ä• savoti __bhavÄ• savo. ev
sassatucchedadiá¹-á¹-hisaá¹…gahato bhavÄ• saveneva diá¹-á¹-hÄ• savo gahito taá¹ƒsahag
adhippÄ• yo. apare pana ``diá¹-á¹-hÄ• savo avijjÄ• savena ca saá¹…gahitoâ€™â€™ ti vada
catÅ«su diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• desu uppajjatÄ«â€™â€™ ti (Dhs 1
diá¹-á¹-hisampayuttarÄ• gassa bhavÄ• savabhÄ• vo vicÄ• retabbo, atha ``kÄ• masahagatÄ
tiÄ• dÄ«su (SN b IV 332) viya Ä• rammaá¹‡akaraá¹‡attho sahagatattho, evaá¹ƒ sati bhavÄ•
samodhÄ• nagamanaá¹ƒ kataá¹ƒ na siyÄ• . na hi tampayogatabbhÄ• vÄ• dike asati taá¹ƒsa
yathÄ• vuttapÄ• á¸·iá¹ƒ anusÄ• rena diá¹-á¹-higatasampayuttalobhopi kÄ• mÄ• savoti yuttaá
diá¹-á¹-hadhammikasamparÄ• yikadukkhÄ• naÃ±hi kÄ• raá¹‡abhÅ«tÄ• kÄ• mÄ• savÄ• day

__abhidhamme_ (Dhs 1103) ca kÄ• mÄ• savaniddese ``kÄ• mesÅ«ti kÄ• marÄ• gadiá¹-á¹-
Ä• rammaá¹‡abhÅ«tesu tebhÅ«makesu vatthukÄ• mesÅ«â€™â€™ ti attho sambhavati. tatt
taá¹‡hÄ• sabbÄ• pi na kÄ• macchandÄ• dinÄ• maá¹ƒ na labhatÄ«ti. yadi pana lobho kÄ• m
siyÄ• , so yadÄ• diá¹-á¹-higatavippayuttesu cittesu uppajjati, tadÄ• tena sampayutto avijjÄ•
Ä• savavippayuttoti domanassavicikicchuddhaccasampayuttassa viya tassapi Ä• savavippa
``catÅ«su diá¹-á¹-higatavippayuttalobhasahagatacittuppÄ• desu uppanno moho siyÄ• Ä• sa
Ä• savavippayuttoâ€™â€™ ti. ``kÄ• mÄ• savo aá¹-á¹-hasu lobhasahagatacittuppÄ• desu up
``kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savoâ€™â€™ ti (Paá¹-á¹-h III 3.109) c
diá¹-á¹-hisahagatarÄ• go kÄ• mÄ• savo na hotÄ«ti na sakkÄ• vattuá¹ƒ. kiÃ±ca abhijjhÄ• kÄ
Ä• savadvayaekÄ• savabhÄ• vo siyÄ• , na abhijjhÄ• ya ca noÄ• savabhÄ• voti noÄ• savalo
na hi atthi __abhidhamme_ ``Ä• savo ca \Be I 154/ noÄ• savo ca dhammÄ• Ä• savassa dh
noÄ• savassa ca dhammassa hetupaccayoâ€™â€™ ti (Paá¹-á¹-h III 3.16-17) sattamo nava
gaá¹‡anÄ• yaÃ±ca ``hetuyÄ• sattÄ• â€™â€™ ti (Paá¹-á¹-h III 3.40) vuttaá¹ƒ, no ``navÄ• â€
diá¹-á¹-hisampayutte pana lobhe noÄ• save vijjamÄ• ne sattamanavamÄ• pi paÃ±hÄ• vissa
gaá¹‡anÄ• ya ca ``hetuyÄ• navÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• , na pana vuttaá¹ƒ. diá¹-á¹
noÄ• save vijjamÄ• ne vattabbaá¹ƒ \Ne I 138/ vuttameva. yasmÄ• pana suttantadesanÄ• n
abhidhammadesanÄ• viya nippariyÄ• yakathÄ• , tasmÄ• balavakÄ• marÄ• gasseva kÄ• m
``kÄ• mÄ• savoti paÃ±cakÄ• maguá¹‡iko rÄ• goâ€™â€™ _ti vuttaá¹ƒ, tathÄ• bhavÄ• bhina

sÄ• maÃ±Ã±ena bhavÄ• savo diá¹-á¹-hÄ• savaá¹ƒ antogadhaá¹ƒ katvÄ• idha tayo eva Ä•
tadantogadhataá¹ƒ dassetuá¹ƒ __ ``evaá¹ƒ diá¹-á¹-hÄ• savoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tath
bhavÄ• savassa animittavimokkhapaá¹-ipakkhataá¹ƒ. __catÅ«su saccesu aÃ±Ã±Ä• á¹‡a_nt

nissÄ• ya vuttaá¹ƒ. suttantasaá¹ƒvaá¹‡á¹‡anÄ• hesÄ• ti, tadantogadhattÄ• vÄ• pubbantÄ
kÄ• mÄ• savÄ• dayo vavatthÄ• pitÄ• , tathÄ• nesaá¹ƒ uppÄ• davaá¸• á¸• hiyo dassento __
_tiÄ• dimÄ• ha. __assÄ• dato manasikaroto_ti ``subhasukhÄ• â€™â€™ tiÄ• dinÄ• assÄ• d
__catuvipallÄ• sapadaá¹-á¹-hÄ• nabhÄ• venÄ• _ti subhasaÃ±Ã±Ä• dÄ«naá¹ƒ vatthubhÄ• v
``kÄ• mÄ• nÄ• mete aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ tiÄ• dinÄ• kÄ•
Ä• dÄ«navadassanapubbakanekkhammapaá¹-ipattiyÄ• chandarÄ• gaá¹ƒ vikkhambhayato
kÄ• mÄ• savo na uppajjati, uppanno ca pahÄ«yati. tathÄ• mahaggatadhammesu ceva saka
Ä• dÄ«navadassanapubbakaaniccÄ• dimanasikÄ• ravasena nissaraá¹‡apaá¹-ipattiyÄ• anu
bhavÄ• savaavijjÄ• savÄ• na uppajjanti, uppannÄ• ca pahÄ«yantÄ«ti evaá¹ƒ taá¹‡hÄ• pak
paá¹-ipakkhato __sukkapakkhe vitthÄ• ro_ veditabbo.

__tayo evÄ• _ti abhidhamme viya ``cattÄ• roâ€™â€™ ti avatvÄ• kasmÄ• tayo eva Ä• sav
dassanÄ• pahÄ• tabbakathÄ• yaá¹ƒ vuttÄ• ? tattha kÄ• mÄ• savassa taá¹‡hÄ• paá¹‡idhibh
__appaá¹‡ihitavimokkhapaá¹-ipakkhatÄ• _ veditabbÄ• . bhavesu niccaggÄ• hÄ• nusÄ• rato
bhavarÄ• gasampattito bhavÄ• savassa __animittavimokkhapaá¹-ipakkhatÄ• , _ bhavadiá¹-
bhavÄ• savabhÄ• ve vattabbameva natthi, anattasaÃ±Ã±Ä• ya Ã±Ä• á¹‡Ä• nubhÄ• vasiddh
__suÃ±Ã±atavimokkhapaá¹-ipakkhatÄ• _. __etthÄ• _ti etissaá¹ƒ Ä• savakathÄ• yaá¹ƒ. __va
__abhedato_ti sÄ• maÃ±Ã±ato.

<18> __kÄ• mÄ• savÄ• dÄ«na_nti manussalokadevalokagamanÄ«yÄ• naá¹ƒ kÄ• mÄ• sav
kÄ• mÄ• savÄ• dayo ``dassanÄ• pahÄ• tabbe Ä• saveâ€™â€™ ti ettheva samÄ• ruá¸·hÄ•
puggalodassanÄ• pahÄ• tabbÄ• naá¹ƒ Ä• savÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, tadaggena __k
adhiá¹-á¹-hÄ• naá¹ƒ_. na hi samaÃ±Ã±Ä• bhedena vatthubhedo atthÄ«ti dassetuá¹ƒ __ ``et
I 139/ vuttaá¹ƒ. tenevÄ• ha __ ``sÄ• maÃ±Ã±ato vuttÄ• naâ€™â€™ _nti. kasmÄ• panettha
Ä• savesu dassetabbesu ``ahosiá¹ƒ nu kho ahaâ€™â€™ ntiÄ• dinÄ• vicikicchÄ• dassitÄ•
``vicikicchÄ• sÄ«sena cetthÄ• â€™â€™ _tiÄ• di. __ eva_nti yathÄ• soá¸·asavatthukÄ• vici
ayonisomanasikÄ• roti.

__vijjamÄ• nataá¹ƒ avijjamÄ• nataÃ±cÄ• _ti (Spk-pá¹- II 2.20) sassatÄ• saá¹…kaá¹ƒ nissÄ•
ahamatÄ«tamaddhÄ• naâ€™â€™ nti atÄ«te attano vijjamÄ• nataá¹ƒ, adhiccasamuppattiÄ•
pabhuti ahaá¹ƒ, tato pubbe na nu kho ahosiâ€™â€™ nti atÄ«te attano avijjamÄ• nataÃ±ca
vicikicchÄ• ya Ä• kÄ• radvayÄ• valambanato. tassÄ• pana atÄ«tavatthutÄ• ya gahitattÄ•
sassatÄ• dhiccasamuppattiÄ• kÄ• ranissayatÄ• dassitÄ• . evaá¹ƒ Ä• sappanaparisappanÄ
appaá¹-ivattihetubhÅ«taá¹ƒ vicikicchaá¹ƒ kasmÄ• uppÄ• detÄ«ti na codetabbametanti dass
kÄ• raá¹‡anti na vattabbaâ€™â€™ _nti. __ sveva_ puthujjanabhÄ• vo eva. yadi evaá¹ƒ tass
bhavitabbanti Ä• pannanti Ä• ha __ ``nanu ca puthujjanopi yoniso manasi karotÄ«â€™â€™
yonisomanasikaraá¹‡e.

__jÄ• tiliá¹…gÅ«papattiyo_ti khattiyabrÄ• hmaá¹‡Ä• dijÄ• tiá¹ƒ gahaá¹-á¹-hapabbajitÄ• diliá
devamanussÄ• diupapattiÃ±ca. __nissÄ• yÄ• _ti upÄ• dÄ• ya.

tasmiá¹ƒ kÄ• le sattÄ• naá¹ƒ majjhimappamÄ• á¹‡aá¹ƒ, tena yutto __pamÄ• á¹‡iko, _ tadal
atÄ«tabhÄ• vato vÄ• __appamÄ• á¹‡iko_ veditabbo. __kecÄ«_ti sÄ• rasamÄ• sÄ• cariyÄ•
issarena \Be I 156/ vÄ• brahmunÄ• vÄ• pubbakatena vÄ• ahetuto vÄ• nibbattoti cintetÄ«
vuttaá¹ƒ __ ``hetuto kaá¹…khatÄ«ti vadantÄ«â€™â€™ _ti. ahetuto nibbattikaá¹…khÄ• pi hi

__parampara_nti pubbÄ• parappavattiá¹ƒ. __addhÄ• na_nti kÄ• lÄ• dhivacanaá¹ƒ, taÃ±ca
daá¹-á¹-habbaá¹ƒ.

__vijjamÄ• nataá¹ƒ avijjamÄ• nataÃ±cÄ• ti_ sassatÄ• saá¹…kaá¹ƒ nissÄ• ya ``bhavissÄ• m
ahamanÄ• gatamaddhÄ• naâ€™â€™ nti anÄ• gate attano vijjamÄ• nataá¹ƒ, ucchedÄ• saá
attabhÄ• ve ahaá¹ƒ, tato paraá¹ƒ na nu kho bhavissÄ• mÄ«â€™â€™ ti anÄ• gate attano av
kaá¹…khatÄ«ti heá¹-á¹-hÄ• vuttanayena yojetabbaá¹ƒ.

__paccuppannamaddhÄ• na_nti \Ne I 140/ addhÄ• paccuppannassa idhÄ• dhippetattÄ• __
katvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``idaá¹ƒ kathaá¹ƒ idaá¹ƒ kathaâ€™â€™ nti pavattanato k
vicikicchÄ• , sÄ• assa atthÄ«ti __kathaá¹ƒkathÄ«_ti Ä• ha ``__vicikiccho hotÄ«â€™â€™ _t
ummattako viya hi bÄ• laputhujjanoti paá¹-ikacceva vuttanti adhippÄ• yo. taá¹ƒ mahÄ• mÄ•
muá¹‡á¸• esunti muá¹‡á¸• ena anicchantaá¹ƒ jÄ• garaá¹‡akÄ• le na sakkÄ• ti suttaá¹ƒ muá
yathÄ• taá¹ƒ ekacce kulatÄ• pasÄ• , rÄ• jabhayenÄ• ti ca vadanti.

__sÄ«tibhÅ«ta_nti idaá¹ƒ madhurakabhÄ• vappattiyÄ• kÄ• raá¹‡avacanaá¹ƒ. ``setibhÅ«ta
udake ciraá¹-á¹-hÄ• nena setabhÄ• vaá¹ƒ pattanti attho.

__attano khattiyabhÄ• vaá¹ƒ kaá¹…khati_ kaá¹‡á¹‡o viya sÅ«taputtasaÃ±Ã±Ä«. jÄ• tiyÄ• v
``ahaâ€™â€™ nti tassa attano parÄ• masanaá¹ƒ sandhÄ• yÄ• ha ``evaÃ±hi siyÄ• kaá¹…k
rÄ• jÄ• no viyÄ• _ti manussÄ• pi keci ekacce rÄ• jÄ• no viyÄ• ti adhippÄ• yo.

__vuttanayameva_ ``saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• yÄ• â€™â€™ tiÄ• dinÄ• . __etthÄ•
ti pade. __abbhantare jÄ«vo_ti paraparikappitaá¹ƒ antarattÄ• naá¹ƒ vadati. __soá¸·asaá¹ƒsÄ
__Ä• di_-saddena sarÄ«ra-parimÄ• á¹‡a-parimaá¹‡á¸• ala-aá¹…guá¹-á¹-hayavaparamÄ• á¹
saá¹…gaá¹‡hÄ• ti.

``sattapaÃ±Ã±atti \Be I 157/ jÄ«vavisayÄ• â€™â€™ ti diá¹-á¹-higatikÄ• naá¹ƒ matimattaá¹ƒ
attabhÄ• vavisayÄ• vÄ• ti Ä• ha __ ``attabhÄ• vassa Ä• gatigatiá¹-á¹-hÄ• naâ€™â€™ _nti,
gamissati, taá¹ƒ á¹-hÄ• nanti attho.

<19> __yathÄ• ayaá¹ƒ vicikicchÄ• uppajjatÄ«_ti ayaá¹ƒ vuttappabhedÄ• vicikicchÄ• yath
ayoniso manasikaroto. etena vicikicchÄ• ya attÄ• bhinivesasannissayatamÄ• ha. yathÄ• hi
attÄ• bhinivesaá¹ƒ nissÄ• ya pavattati, yato sÄ• sassatÄ• dhiccasamuppattisassatucchedÄ
evaá¹ƒ attÄ• bhinivesopi taá¹ƒ nissÄ• ya pavattati ``ahosiá¹ƒ nu kho ahaâ€™â€™ ntiÄ• dinÄ
antogadhÄ• haá¹ƒkÄ• rassa kathaá¹ƒkathibhÄ• vassa attaggÄ• hasannissayabhÄ• vato. ten
ayonisomanasikÄ• rassa thÄ• magatattÄ• â€™â€™ _ti. __vikappattho_ti aniyamattho. ``aÃ±
uppajjatÄ«â€™â€™ ti hi vuttaá¹ƒ. __suá¹-á¹-hu daá¸·habhÄ• venÄ• _ti abhinivesassa ativiy
__tattha tatthÄ• _ti tasmiá¹ƒ bhave. __paccuppannamevÄ• _ti avadhÄ• raá¹‡ena \Ne I 141/
nivatteti, na atÄ«te tatthapi sati atthitÄ• ya ucchedaggÄ• hassa sabbhÄ• vato. __atÄ«te eva
anÄ• gatepÄ«ti adhippÄ• yo.

__saÃ±Ã±Ä• kkhandhasÄ«senÄ• _ti saÃ±Ã±Ä• kkhandhapamukhena, saÃ±Ã±Ä• kkhandha
__khandhe_ti paÃ±capi khandhe. __attÄ• ti gahetvÄ• _ti ``saÃ±jÄ• nanasabhÄ• vo me attÄ
pakÄ• setabbaá¹ƒ vatthuá¹ƒ viya, attÄ• nampi pakÄ• sento padÄ«po viya, saÃ±jÄ• nitabbaá
viya attÄ• nampi saÃ±jÄ• nÄ• tÄ«ti evaá¹ƒdiá¹-á¹-hitopi diá¹-á¹-higatito hotÄ«ti vuttaá¹ƒ __ ``
attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™â€™ _ti. svÄ• yamattho saÃ±Ã±aá¹ƒ tadaÃ±Ã±ataradhar
gahaá¹‡avasena hotÄ«ti vuttaá¹ƒ __ ``saÃ±Ã±Ä• kkhandhasÄ«senÄ• â€™â€™ _tiÄ• di. ett
gaá¹‡hato sassatadiá¹-á¹-hi, khandhaá¹ƒ pana ``attÄ• â€™â€™ ti gaá¹‡hato ucchedadiá¹-á
``sabbÄ• pi sassatucchedadiá¹-á¹-hiyovÄ• â€™â€™ _ti.

__abhinivesÄ• kÄ• rÄ• _ti vipariyesÄ• kÄ• rÄ• . __vadatÄ«_ti iminÄ• kÄ• rakavedakasattÄ
hitasukhÄ• vabodhanasamatthataá¹ƒ attano dÄ«peti. tenÄ• ha __ ``vacÄ«kammassa kÄ• ra
vediyo, vediyova __vedeyyo_. Ä«disÄ• naÃ±hi padÄ• naá¹ƒ bahulÄ• kattusÄ• dhanataá¹ƒ
uppÄ• davato ekanteneva vayo icchitabbo, sati ca udayabbayatte neva \Be I 158/ niccatÄ• t
vadantassa adhippÄ• yaá¹ƒ vivaranto Ä• ha __ ``uppÄ• davayarahitoâ€™â€™ _ti. __sÄ• ra
sÄ• rabhÄ• vo. __sabbakÄ• liko_ti sabbasmiá¹ƒ kÄ• le vijjamÄ• no. __pakatibhÄ• va_nti sa
``vadoâ€™â€™ tiÄ• dinÄ• vÄ• vuttaá¹ƒ pakatisaá¹…khÄ• taá¹ƒ sabhÄ• vaá¹ƒ. __sassatisa
sassatisamaá¹ƒ, thÄ• varaá¹ƒ niccakÄ• lanti attho. __tatheva á¹-hassatÄ«_ti yenÄ• kÄ• rena
etarahi tiá¹-á¹-hati, tatheva tenÄ• kÄ• rena anÄ• gatepi á¹-hassatÄ«ti attho.

__paccakkhanidassanaá¹ƒ_ idaá¹ƒ-saddassa Ä• sannapaccakkhabhÄ• vaá¹ƒ katvÄ• . __di
diá¹-á¹-higata_nti gata-saddassa padavaá¸• á¸• hanamattataá¹ƒ Ä• ha. __diá¹-á¹-hÄ«sugata
pariyÄ• pannanti attho. tenevÄ• ha __ ``dvÄ• saá¹-á¹-hidiá¹-á¹-hiantogadhattÄ• â€™â€™ _t
gamanamatta_nti diá¹-á¹-hiyÄ• gahaá¹‡amattaá¹ƒ. yathÄ• pana pabbatajalaviduggÄ• ni du
diá¹-á¹-higgÄ• hopÄ«ti Ä• ha __ ``dunniggamanaá¹-á¹-hena gahanaâ€™â€™ _nti. taá¹ƒ nÄ
taá¹ƒ atikkamitabbato __kantÄ• ro, _ nirudakavanaá¹ƒ, taá¹ƒ pavanantipi vuccati. aÃ±Ã±o p
duratikkamanaá¹-á¹-hena kantÄ• ro viyÄ• ti, evaá¹ƒ diá¹-á¹-hipÄ«ti Ä• ha __ ``duratikkaman

_tiÄ• di. __vinivijjhanaá¹ƒ_ vitudanaá¹ƒ. __vilomanaá¹ƒ_ vipariá¹‡Ä• mabhÄ• vo. anavaá¹-á
vicalitaá¹ƒ __vipphandita_nti Ä• ha __ ``kadÄ• cÄ«â€™â€™ _tiÄ• di. andubandhanÄ• di viy
appadÄ• navasena aseribhÄ• vakaraá¹‡aá¹ƒ __bandhanaá¹-á¹-ho, _ kilesakammavipÄ• kav
dÅ«ragatampi Ä• kaá¸• á¸• hitvÄ• saá¹ƒyojanaá¹ƒ __saá¹ƒyojanaá¹-á¹-ho, _ diá¹-á¹-hipi tat
``diá¹-á¹-hisaá¹ƒyojanaâ€™â€™ _nti. __bandhanatthaá¹ƒ dassento_ kiccasiddhiyÄ• ti adhip
``diá¹-á¹-hisaá¹ƒyojanena ... pe ... muccatÄ«â€™â€™ _ti. tattha __etehÄ«_ti iminÄ• jÄ• tiÄ
paccayabhÄ• vamÄ• ha. jÄ• tiÄ• dike dukkhadhamme sarÅ«pato dassetvÄ• pi ``na parimuc
vadantena bhagavatÄ• diá¹-á¹-hisaá¹ƒyojanaá¹ƒ nÄ• ma sabbÄ• natthakaraá¹ƒ mahÄ• sÄ•
mÅ«labhÅ«tanti ayamattho vibhÄ• vitoti dassetuá¹ƒ __ ``kiá¹ƒ vÄ• bahunÄ• , sakalavaá¹-á¹
muccatÄ«â€™â€™ _ti vuttaá¹ƒ.

<20> nanu cettha diá¹-á¹-hisaá¹ƒyojanadassanena sÄ«labbataparÄ• mÄ• sopi dassetabbo,
pahÄ• tabbÄ• Ä• savÄ• anavasesato dassitÄ• hontÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``y
__sÄ«labbataparÄ• mÄ• so kÄ• mÄ• savÄ• diggahaá¹‡eneva gahito hoti_ kÄ• mÄ• savÄ• c
appahÄ«nakÄ• marÄ• gÄ• diko hi kÄ• masukhatthaá¹ƒ vÄ• bhavasuddhatthaá¹ƒ \Be I 159/
hotÄ«ti __sÄ«labbatÄ• ni parÄ• masanti, _ ``iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena
devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™â€™ ti (MN I 186; MN II 79), ``tattha nicco
avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«â€™â€™ ti (MN I 19), ``sÄ
sÄ«labbatena suddhÄ«â€™â€™ ti (Dhs 1222) ca __sutte_vuttaá¹ƒ sÄ«labbataá¹ƒ parÄ• ma
__bhavasukhabhavavisuddhiattha_nti bhavasukhatthaÃ±ca bhavavisuddhiatthaÃ±ca. __tas
sÄ«labbataparÄ• mÄ• sassa diá¹-á¹-higgahaá¹‡ena gahitattÄ• yathÄ• ``diá¹-á¹-higatÄ• naá
tiÄ• dÄ«su (Dhs 277). __tesa_nti dassanapahÄ• tabbÄ• naá¹ƒ. __dassetuá¹ƒ_ puggalÄ• dh
__tabbiparÄ«tassÄ• _ti yonisomanasikaroto kalyÄ• á¹‡aputhujjanassa.

__tassÄ• _ti ``sutavÄ• â€™â€™ tiÄ• dipÄ• á¹-hassa. __tÄ• vÄ• _ti ``sutavÄ• â€™â€™ ti it
idaá¹ƒ dukkhaâ€™â€™ nti padaá¹ƒ, tÄ• va imaá¹ƒ padaá¹ƒ avadhiá¹ƒ katvÄ• ti attho. __hea
ariyasappurisa-ariyadhamma-sappurisadhamma-manasikaraá¹‡Ä«ya-amanasikaraá¹‡Ä«ya
mÅ«lapariyÄ• ye idha gahetvÄ• vuttanayena attho veditabboti sambandho. __vuttapaccanÄ
ariyasÄ• vako, ariyÄ• naá¹ƒ dassÄ• vÄ«, sappurisÄ• naá¹ƒ dassÄ• vÄ«â€™â€™ ti etesaá¹
vuttaviparÄ«tato attho veditabbo, kovidavinÄ«tapadÄ• naá¹ƒ pana na sabbappakÄ• rena vu
nippariyÄ• yena ariyadhamme kovido ariyadhamme suvinÄ«to ca nÄ• ma. tenÄ• ha __ ``pa
... pe ... ariyasÄ• vakoti veditabboâ€™â€™ _ti. saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ __sikh
pana ``bhaá¹…gaÃ±Ä• á¹‡ato paá¹-á¹-hÄ• ya sikhÄ• pattavipassanÄ• â€™â€™ ti vadanti, t
__tadanurÅ«pena atthenÄ• _ti tassa puggalassa anurÅ«pena ariyaá¹-á¹-hena, na paá¹-ived
kalyÄ• á¹‡aputhujjano hi ayaá¹ƒ. yathÄ• cassa ``yopi kalyÄ• á¹‡aputhujjanoâ€™â€™ ti Ä•
sikkhatÄ«ti sekkhoâ€™â€™ ti pariyÄ• yena __sekkhasutte_ (SN c V 13) sekkhabhÄ• vo vu
ariyasÄ• vakabhÄ• vo vutto. vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• lakkhaá¹‡ehi ye
ariyasappurisadhammavinayasaá¹…khÄ• tÄ• bodhipakkhiyadhammÄ• tisso sikkhÄ• eva

imassa ariyasÄ• vakÄ• dibhÄ• vo vutto \Be I 160/. tenÄ• ha __ ``tadanurÅ«pena atthenÄ• â
sÄ• vakoti vÄ• ariyasÄ• vakatthena eva vutto yathÄ• ``agamÄ• rÄ• jagahaá¹ƒ buddhoâ€™
sikhÄ• ppattavipassanÄ• ggahaá¹‡aÃ±cettha vipassanaá¹ƒ ussukkÄ• petvÄ• anivattipaá¹-i
gahaá¹‡atthanti yathÄ• vuttÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• suá¹-á¹-hutaraá¹ƒ yujjateva.

<21> yathÄ• dhÄ• tumukhena vipassanaá¹ƒ abhiniviá¹-á¹-ho dhÄ• tukammaá¹-á¹-hÄ• niko
abhiniviá¹-á¹-ho Ä• yatanÄ• dikammaá¹-á¹-hÄ• niko, evaá¹ƒ saccamukhena abhiniviá¹-á¹-ho
``catusaccakammaá¹-á¹-hÄ• nikoâ€™â€™ _ti. caturoghanittharaá¹‡atthikehi kÄ• tabbato ka
kammameva visesÄ• dhigamassa á¹-hÄ• naá¹ƒ kÄ• raá¹‡anti, kamme vÄ• yathÄ• vuttanaá
avaá¹-á¹-hÄ• naá¹ƒ bhÄ• vanÄ• rambhokammaá¹-á¹-hÄ• naá¹ƒ, tadeva catusaccamukhena
__catusaccakammaá¹-á¹-hÄ• niko_. ubhayaá¹ƒ nappavattati etthÄ• ti __appavatti_.
__uggahitacatusaccakammaá¹-á¹-hÄ• no_ti ca catusaccakammaá¹-á¹-hÄ• naá¹ƒ pÄ• á¸·ito
manasikÄ• rayoggaá¹ƒ katvÄ• á¹-hito. __vipassanÄ• maggaá¹ƒ samÄ• ruá¸·ho_ti sappacca
patiá¹-á¹-hÄ• ya tadeva nÄ• marÅ«paá¹ƒ aniccÄ• dito sammasanto. __samannÄ• haratÄ«_
sandhÄ• yÄ• ha, tasmÄ• yathÄ• ``idaá¹ƒ dukkhaâ€™â€™ nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ pa
Ä• vajjatÄ«ti attho. kathaá¹ƒ panettha ``manasi karotÄ«â€™â€™ ti iminÄ• ``vipassatÄ«â€™
hotÄ«ti Ä• ha __ ``ettha ... pe ... vuttÄ• â€™â€™ _ti. __etthÄ• _ti ca imasmiá¹ƒ sutteti attho
ca yathÄ• upari visesÄ• dhigamo hoti, evaá¹ƒ Ã±Ä• á¹‡acakkhunÄ• vipassati, oloketÄ«ti a
purimaÃ±hi saccadvayaá¹ƒ gambhÄ«rattÄ• duddasaá¹ƒ, itaraá¹ƒ duddasattÄ• gambhÄ«ra

__abhiniveso_ti vipassanÄ• bhiniveso vipassanÄ• paá¹-ipatti. __tadÄ• rammaá¹‡e_ti taá¹ƒ
Ä• rammaá¹‡aá¹ƒ katvÄ• pavatte. __yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ vavatthapetvÄ• _ti a
Ä• rammaá¹‡aá¹ƒ sabhÄ• vacchedanÄ• dikiccaÃ±ceva aÃ±Ã±Ä• á¹‡Ä• dilakkhaá¹‡aÃ±ca a
iminÄ• pubbe nÄ• marÅ«paparicchede katepi dhammÄ• naá¹ƒ salakkhaá¹‡avavatthÄ• pan
suvavatthÄ• pitaá¹ƒ nÄ• ma hotÄ«ti dasseti yathÄ• ``dvikkhattuá¹ƒ baddhaá¹ƒ subaddhaâ€
Ã±Ä• tapariÃ±Ã±Ä• ya kiccaá¹ƒ siddhaá¹ƒ nÄ• ma \Ne I 144/ hoti. paccayato paccayuppann
pÄ• kaá¹-abhÄ• vena siddhenapi siddhabhÄ• vo pÄ• kaá¹-o hotÄ«ti vuttaá¹ƒ __ ``ahutvÄ• h
__aniccalakkhaá¹‡aá¹ƒ Ä• ropetÄ«_ti asato hi \Be I 161/ uppÄ• dena bhavitabbaá¹ƒ, na sat
nesaá¹ƒ ekantena icchitabbÄ• paccayÄ• yattavuttibhÄ• vato, sati uppÄ• de avassaá¹ƒbhÄ•
niccatÄ• vakÄ• soti. sÅ«paá¹-á¹-hitÄ• niccatÄ• ya ca udayabbayadhammehi abhiá¹‡hapaá¹
dukkhamanaá¹-á¹-hena dukkhaá¹ƒ. tenÄ• ha __ ``udayabbayapaá¹-ipÄ«á¸·itattÄ• dukkhÄ•
Ä• ropetÄ«â€™â€™ _ti. katthacipi saá¹…khÄ• ragate ``mÄ• jÄ«ri mÄ• byÄ• dhiyÄ«â€™â€
vasavattananti Ä• ha __ ``avasavattanato anattÄ• ti anattalakkhaá¹‡aá¹ƒ Ä• ropetÄ«â€™â€
__paá¹-ipÄ• á¹-iyÄ• _ti udayabbayaÃ±Ä• á¹‡Ä• diparamparÄ• ya.

__tasmiá¹ƒ khaá¹‡e_ti sotÄ• pattimaggakkhaá¹‡e. __ekapaá¹-ivedhenevÄ• _ti ekaÃ±Ä• á¹
paá¹-ivedho paá¹-ighÄ• tÄ• bhÄ• vena visaye nissaá¹…gacÄ• rasaá¹…khÄ• taá¹ƒ nibbijjhan
avirajjhitvÄ• visayassa adhigamasaá¹…khÄ• to __avabodho_. ``idaá¹ƒ dukkhaá¹ƒ, ettakaá¹

bhiyyoâ€™â€™ ti paricchinditvÄ• jÄ• nanameva vuttanayena paá¹-ivedhoti __pariÃ±Ã±Ä• p
Ã±Ä• á¹‡e pavatte pacchÄ• dukkhassa sarÅ«pÄ• diparicchede sammoho na hoti, tathÄ• p
pana maggaÃ±Ä• á¹‡assa ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• pi vattanato. tenÄ• ha __ ``
samayeâ€™â€™ _tiÄ• di. pahÄ«nassa puna appahÄ• tabbatÄ• ya pakaá¹-á¹-haá¹ƒ hÄ• naá
pahÄ• naá¹ƒ, pahÄ• nameva vuttanayena paá¹-ivedhoti __pahÄ• napaá¹-ivedho_. ayampi y
maggabhÄ• vanÄ• ya na bhavitabbaá¹ƒ, asati ca maggabhÄ• vanÄ• ya yo uppajjeyya, tassa
karontassa anuppattidhammataá¹ƒ Ä• pÄ• dentassa Ã±Ä• á¹‡assa tathÄ• pavattiyÄ• paá¹-
nissaá¹…gacÄ• raá¹ƒ upÄ• dÄ• ya evaá¹ƒ vutto. sacchikiriyÄ• paccakkhakaraá¹‡aá¹ƒ, anu
muÃ±citvÄ• sarÅ«pato Ä• rammaá¹‡akaraá¹‡aá¹ƒ idaá¹ƒ tanti yathÄ• sabhÄ• vato gahaá¹‡
paá¹-ivedhoti __sacchikiriyÄ• paá¹-ivedho_. ayaá¹ƒ pana yassa Ä• varaá¹‡assa asamucchin
nirodhaá¹ƒ Ä• lambituá¹ƒ na sakkoti, tassa samucchindanato taá¹ƒ sarÅ«pato vibhÄ• vitame
vutto.

bhÄ• vanÄ• uppÄ• danÄ• vaá¸• á¸• hanÄ• ca, tattha paá¹-hamamagge uppÄ• danaá¹-á¹-
vaá¸• á¸• hanaá¹-á¹-hena, ubhayatthÄ• pi vÄ• ubhayathÄ• pi veditabbaá¹ƒ. paá¹-hamamag
vuá¹-á¹-hÄ• nagÄ• miniyaá¹ƒ pavattaá¹ƒ parijÄ• nanÄ• diá¹ƒ vaá¸• á¸• hento pavattoti tatthÄ
vaá¸• á¸• hanaá¹-á¹-hena bhÄ• vanÄ• \Be I 162/ sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. dutiyÄ• dÄ«supi
puggalantarasÄ• dhanato uppÄ• danaá¹-á¹-hena bhÄ• vanÄ• , sÄ• eva vuttanayena paá¹-iv
paá¹-ivedho_. ayampi hi yathÄ• Ã±Ä• á¹‡e pavatte pacchÄ• maggadhammÄ• naá¹ƒ sarÅ«
na hoti, tathÄ• pavattimeva gahetvÄ• vutto, tiá¹-á¹-hatu tÄ• va yathÄ• dhigatamaggadham
phaladhammesupi ayaá¹ƒ yathÄ• dhigatasaccadhammesu viya vigatasammohova hoti. tena
pattadhammo viditadhammo pariyogÄ• á¸·hadhammoâ€™â€™ ti (DN I 299, 356; Vin I 27, 5
dhammatÄ• saÃ±coditÄ• yathÄ• dhigatasaccadhammÄ• valambiniyo maggavÄ«thito parato
maggaphalapahÄ«nÄ• vasiá¹-á¹-hakilesanibbÄ• nÄ• naá¹ƒ paccavekkhaá¹‡Ä• pavattanti. d
sakkÄ• yadiá¹-á¹-hiÄ• dayo. ayaÃ±ca atthavaá¹‡á¹‡anÄ• ``pariÃ±Ã±Ä• bhisamayenÄ• â€™
__ekÄ• bhisamayena abhisametÄ«_ti vuttamevatthaá¹ƒ vibhÅ«tataraá¹ƒ katvÄ• dassetuá¹ƒ
aÃ±Ã±amaÃ±Ã±ena Ã±Ä• á¹‡enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha ``ariyamaggaÃ±Ä• á¹‡aá¹ƒ catÅ«su saccesu nÄ• nÄ• bhisam
ekÄ• bhisamayavasena. taÃ±hi kÄ• lena dukkhaá¹ƒ pajÄ• nÄ• ti, kÄ• lena samudayaá¹ƒ pa
sacchikaroti, kÄ• lena maggaá¹ƒ bhÄ• veti, aÃ±Ã±athÄ• ekassa Ã±Ä• á¹‡assa ekasmiá¹ƒ k
na yujjati. na hidaá¹ƒ katthaci diá¹-á¹-hampi suttaá¹ƒ atthÄ«â€™â€™ ti. so vattabbo --- yadi
ariyamaggaÃ±Ä• á¹‡aá¹ƒ nÄ• nÄ• bhisamayavasena saccÄ• ni abhisameti, na ekÄ• bhisam
paccekampi saccesu nÄ• nakkhaá¹‡eneva pavatteyya, na ekakkhaá¹‡ena, tathÄ• sati dukk
ekadesekadesameva parijÄ• nÄ• ti pajahatÄ«ti Ä• pajjatÄ«ti nÄ• nÄ• bhisamaye paá¹-hama
saÃ±Ã±ojanattayÄ• dÄ«naá¹ƒ ekadesekadesappahÄ• naá¹ƒ siyÄ• ti ekadesasotÄ• pattimag
ekadesasotÄ• pannÄ• ditÄ• ca Ä• pajjati anantaraphalattÄ• lokuttarakusalÄ• naá¹ƒ, na ca
kÄ• labhedena vinÄ• so eva sotÄ• panno ca asotÄ• panno cÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ.

apicÄ• yaá¹ƒ nÄ• nÄ• bhisamayavÄ• dÄ« evaá¹ƒ pucchitabbo ``maggaÃ±Ä• á¹‡aá¹ƒ saccÄ
Ä• rammaá¹‡ato paá¹-ivijjhati, udÄ• hu kiccatoâ€™â€™ ti? jÄ• namÄ• no ``kiccatoâ€™â€™
paá¹-ivijjhantassa kiá¹ƒ nÄ• nÄ• bhisamayenÄ• â€™â€™ ti vatvÄ• paá¹-ipÄ• á¹-iyÄ• nidass
saÃ±Ã±Ä• petabbo. atha ``Ä• rammaá¹‡atoâ€™â€™ ti vadeyya, evaá¹ƒ sante tassa Ã±Ä• â
viya dukkhasamudayÄ• naá¹ƒ accantapariÃ±Ã±Ä• samucchedÄ• na yuttÄ• anissaá¹-attÄ•
maggo sayameva attÄ• naá¹ƒ Ä• rabbha pavattatÄ«ti yuttaá¹ƒ, maggantaraparikappanÄ• ya
Ä• pajjati, tasmÄ• tÄ«á¹‡i saccÄ• ni kiccato, nirodhaá¹ƒ kiccato ca Ä• rammaá¹‡ato ca paá
asammohato paá¹-ivijjhantassa maggaÃ±Ä• á¹‡assa nattheva nÄ• nÄ• bhisamayo. vuttaÃ±
dukkhaá¹ƒ passati, dukkhasamudayampi so passatÄ«â€™â€™ tiÄ• di. na cetaá¹ƒ kÄ• lanta
vuttaá¹ƒ ``yo nu kho, Ä• vuso, dukkhaá¹ƒ passati, dukkhasamudayampi \Ne I 146/ ... pe ...
dukkhanirodhagÄ• minipaá¹-ipadampi so passatÄ«â€™â€™ ti (SN c V 1100) ekaccadassan
aÃ±Ã±asaccadassanasamaá¹…gibhÄ• vavicÄ• raá¹‡Ä• yaá¹ƒ tadatthasÄ• dhanatthaá¹ƒ Ä•
Ä• bhatattÄ• , paccekaÃ±ca saccattayadassanassa yojitattÄ• , aÃ±Ã±athÄ• purimadiá¹-á¹-
samudayÄ• didassanamayojaniyaá¹ƒ siyÄ• . na hi lokuttaramaggo lokiyamaggo viya katakÄ
samucchedakattÄ• , tathÄ• yojanena ca sabbadassanaá¹ƒ dassanantaraparamanti dassan
Ä• gamato yuttito ca nÄ• nÄ• bhisamayo na yujjatÄ«ti saÃ±Ã±Ä• petabbo. evaá¹ƒ ce saÃ±Ã
kusalaá¹ƒ. no ce gacchati, __abhidhamme_ (Kv 274) odhisokathÄ• ya saÃ±Ã±Ä• petabboti.

__nirodhaá¹ƒ Ä• rammaá¹‡ato_ti nirodhameva Ä• rammaá¹‡atoti niyamo gahetabbo, na Ä•
nirodhe kiccatopi paá¹-ivedho siddho hoti. __tasmiá¹ƒ samaye_ti saccÄ• naá¹ƒ abhisamaye
__vÄ«sativatthukÄ• _tiÄ• di ``tÄ«á¹‡i saÃ±Ã±ojanÄ• nÄ«â€™â€™ ti vuttÄ• naá¹ƒ sarÅ«pac
Ä• savesÅ«_ti idaá¹ƒ abhidhammanayena vuttaá¹ƒ, na suttantanayena. na hi sutte katthaci
Ä• gatÄ• atthi. yadi vicikicchÄ• na Ä• savo, atha kasmÄ• ``sakkÄ• yadiá¹-á¹-hi vicikicchÄ•
ime vuccanti, bhikkhave, Ä• savÄ• dassanÄ• pahÄ• tabbÄ• â€™â€™ ti vuttanti Ä• ha __ `
_tiÄ• di. __ettha pariyÄ• pannattÄ• _ti etena sammÄ• saá¹…kappassa viya paÃ±Ã±Ä• kkha
vicikicchÄ• ya Ä• savasaá¹…gaho katoti dasseti.

sabbo \Be I 164/ attaggÄ• ho sakkÄ• yadiá¹-á¹-hivinimutto natthÄ«ti vuttaá¹ƒ __ ``channaá¹
... pe ... vibhattÄ• â€™â€™ _ti. sÄ• hi diá¹-á¹-hi ekasmiá¹ƒ cittuppÄ• de santÄ• ne ca á¹-hit
tattha paá¹-hamaá¹ƒ sahajÄ• tekaá¹-á¹-haá¹ƒ, itaraá¹ƒ pahÄ• nekaá¹-á¹-haá¹ƒ, tadubhayam
dassetuá¹ƒ __ ``diá¹-á¹-hÄ• savehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbathÄ• pÄ«_ti sabba
sahajÄ• tekaá¹-á¹-hapahÄ• nekaá¹-á¹-happakÄ• rehÄ«ti attho. __avasesÄ• _ti diá¹-á¹-hÄ• s
__tayopi Ä• savÄ• _ti kÄ• mÄ• savabhavÄ• savaavijjÄ• savÄ• . tathÄ• hi pubbe ``catÅ«su
__tasmÄ• _ti yasmÄ• bahÅ« evettha Ä• savÄ• pahÄ• tabbÄ• , tasmÄ• bahuvacananiddes
Ä• savÄ• dassanÄ• pahÄ• tabbÄ• â€™â€™ ti. __porÄ• á¹‡Ä• na_nti aá¹-á¹-hakathÄ• cari
majjhimabhÄ• á¹‡akÄ• naâ€™â€™ nti ca vadanti.

__dassanÄ• pahÄ• tabbÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

dassanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒvarÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<22> __saá¹ƒvarÄ• dÄ«hÄ«_ti \Ne I 147/ saá¹ƒvarapaá¹-isevanaadhivÄ• sanaparivajjanavi
catunnampi ariyamaggÄ• naá¹ƒ. __aya_nti saá¹ƒvarÄ• pahÄ• tabbÄ• dikathÄ• __pubbabh
tathÄ• hi heá¹-á¹-hÄ• ``upakkilesavisodhanaá¹ƒ Ä• diá¹ƒ katvÄ• Ä• savakkhayapaá¹-ipatti
suttantadesanÄ• ya payojanaá¹ƒ vuttaá¹ƒ. na hi sakkÄ• Ä• dito eva ariyamaggaá¹ƒ bhÄ• ve
samÄ• dinnasÄ«lo indriyesu guttadvÄ• ro ``saá¹…khÄ• yekaá¹ƒ paá¹-isevati, saá¹…khÄ• ye
saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinodetÄ«â€™â€™ ti (DN III 348; MN I
caturÄ• passenapaá¹-ipattiá¹ƒ paá¹-ipajjamÄ• no sammasanavidhiá¹ƒ otaritvÄ• anukkamen
ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• Ä• save khepeti. tenÄ• ha bhagavÄ• ``seyyathÄ
anupubbaninno anupubbapoá¹‡o anupubbapabbhÄ• ro, na Ä• yatakeneva papÄ• to, evaá¹ƒ
dhammavinaye anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• , na Ä• yatakene
(AN c 8.20; Ud 45; Vin II 385).

__idhÄ• _ti \Be I 165/ ayaá¹ƒ __idha_-saddo sabbÄ• kÄ• rato indriyasaá¹ƒvarasaá¹ƒvutass
sannissayabhÅ«tasÄ• sanaparidÄ«pano, aÃ±Ã±asÄ• sanassa tathÄ• bhÄ• vapaá¹-isedhan
sÄ• saneâ€™â€™ _ti. __Ä• dÄ«navapaá¹-isaá¹…khÄ• _ti Ä• dÄ«navapaccavekkhaá¹‡Ä• .
III 6.58) ghaá¹ƒsitaá¹ƒ. __anubyaÃ±janaso_ti hatthapÄ• dahasitakathitavilokitÄ• dippakÄ• ra
ayoniso manasikaroto kilesÄ• naá¹ƒ anu anu byaÃ±janato ``anubyaÃ±janaâ€™â€™ nti vuc
itthipurisanimittÄ• dikassa vÄ• kilesavatthubhÅ«tassa vÄ• nimittassa gÄ• ho. __Ä• dittapar
Ä• dittapariyÄ• ye (SN b IV 28; Vin I 54) Ä• gatanayena veditabbÄ• Ä• dÄ«navapaá¹-isaá¹.
itthiyÄ• indriyanti itthindriyaá¹ƒ, na evamidaá¹ƒ, idaá¹ƒ pana __cakkhumeva indriyanti cakk
__titthakÄ• ko viyÄ• _ti titthe kÄ• ko titthakÄ• ko, nadiyÄ• samatikkamanatitthe niyataá¹-á¹-
__Ä• vÄ• á¹-akacchapo_tiÄ• dÄ«supi eseva nayo.

evaá¹ƒ tappaá¹-ibaddhavuttitÄ• ya __cakkhundriye_ niyataá¹-á¹-hÄ• no __saá¹ƒvaro_ cakk
__muá¹-á¹-hassaccaá¹ƒ_ satipaá¹-ipakkhÄ• akusaladhammÄ• . yadipi aÃ±Ã±attha asaá¹…
nirantaraá¹ƒ uppajjati, pasÄ• daghaá¹-á¹-anÄ• vajjanuppÄ• dÄ• naá¹ƒ pana antare dve eva
uppajjantÄ«ti ayaá¹ƒ cittaniyÄ• moti Ä• ha __bhavaá¹…ge ``dvikkhattuá¹ƒ uppajjitvÄ• nirud

__javanakkhaá¹‡e_ \Ne I 148/ __pana sace dussÄ«lyaá¹ƒ vÄ• _tiÄ• di (Vism-mhá¹- I 15; D
avacanatthaá¹ƒ idheva sabbaá¹ƒ vuttanti chasu dvÄ• resu yathÄ• sambhavaá¹ƒ yojetabbaá
kÄ• yavacÄ«duccaritasaá¹…khÄ• to dussÄ«lyasaá¹ƒvaro atthÄ«ti so manodvÄ• ravasena, i
vasena yojetabbo. muá¹-á¹-hassaccÄ• dÄ«naÃ±hi satipaá¹-ipakkhÄ• dilakkhaá¹‡Ä• naá¹ƒ a

paÃ±cadvÄ• re uppatti, na tveva kÄ• yikavÄ• casikavÄ«tikkamabhÅ«tassa dussÄ«lyassa ta
paÃ±cadvÄ• rikajavanÄ• naá¹ƒ aviÃ±Ã±attijanakattÄ• ti.

__yathÄ• ki_nti yena pakÄ• rena javane uppajjamÄ• no asaá¹ƒvaro ``cakkhudvÄ• re asaá¹
taá¹ƒ nidassanaá¹ƒ kinti attho. __yathÄ• _tiÄ• dinÄ• nagaradvÄ• re asaá¹ƒvare sati taá¹ƒsa
gharÄ• dÄ«naá¹ƒ asaá¹ƒvutatÄ• \Be I 166/ viya javane asaá¹ƒvare sati taá¹ƒsambandhÄ• n
asaá¹ƒvutatÄ• ti aÃ±Ã±Ä• saá¹ƒvare aÃ±Ã±Ä• saá¹ƒvutatÄ• sÄ• maÃ±Ã±ameva nidasseti,
antobahisÄ• maÃ±Ã±aá¹ƒ vÄ• . sambandho ca javanena dvÄ• rÄ• dÄ«naá¹ƒ ekasantatipari
daá¹-á¹-habbo. paccayabhÄ• vena purimanipphannaá¹ƒ javanakÄ• le asantampi bhavaá¹…
cakkhÄ• di viya santaá¹ƒyeva nÄ• ma. na hi dharamÄ• naá¹ƒyeva ``santaâ€™â€™ nti vucc
dvÄ• rabhavaá¹…gÄ• dike pacchÄ• uppajjamÄ• naá¹ƒ javanaá¹ƒ bÄ• hiraá¹ƒ viya katvÄ• n
vuttaá¹ƒ. itaraÃ±ca antonagaragharÄ• disamÄ• naá¹ƒ. javanassa hi paramatthato asatipi bÄ
abbhantarabhÄ• ve ``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upa
upakkiliá¹-á¹-haâ€™â€™ nti (AN a I 49) Ä• divacanato Ä• gantukabhÅ«tassa kadÄ• ci kadÄ
javanassa bÄ• hirabhÄ• vo, tabbidhurasabhÄ• vassa itarassa abbhantarabhÄ• vo ca pariyÄ
asaá¹ƒvare uppanne tato paraá¹ƒ dvÄ• rabhavaá¹…gÄ• dÄ«naá¹ƒ asaá¹ƒvarahetubhÄ• vÄ•
javanena pavisitvÄ• dussÄ«lyÄ• dicorÄ• naá¹ƒ dvÄ• rabhavaá¹…gÄ• dÄ«su musanaá¹ƒ ku
daá¹-á¹-habbaá¹ƒ. uppanne hi asaá¹ƒvare dvÄ• rÄ• dÄ«naá¹ƒ tassa hetubhÄ• vo paÃ±Ã±Ä•
dvÄ• rÄ• dÄ«naá¹ƒ saá¹ƒvarÅ«panissayabhÄ• vaá¹ƒ paá¹-ibÄ• hentoyeva pavattatÄ«ti aya
pavattinayo. paÃ±cadvÄ• re rÅ«pÄ• diÄ• rammaá¹‡e Ä• pÄ• thagate yathÄ• paccayaá¹ƒ ak
bhavaá¹…gaá¹ƒ otiá¹‡á¹‡e manodvÄ• rikajavanaá¹ƒ taá¹ƒyeva Ä• rammaá¹‡aá¹ƒ katvÄ• b
tasmiá¹ƒyeva dvÄ• re ``itthÄ« purisoâ€™â€™ tiÄ• dinÄ• visayaá¹ƒ vavatthapetvÄ• javana
puna vÄ• re rajjanÄ• divasena javanaá¹ƒ javati, punapi yadi tÄ• disaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä
taá¹ƒsadisameva paÃ±cadvÄ• re rÅ«pÄ• dÄ«su javanaá¹ƒ uppajjati. taá¹ƒ sandhÄ• ya vutta
dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi aguttaâ€™â€™ _ntiÄ•
asaá¹ƒvarapakkhe atthavaá¹‡á¹‡anÄ• .

saá¹ƒvarapakkhepi \Ne I 149/ iminÄ• va nayena attho veditabbo. saá¹ƒvarena samannÄ• g
vuttoti Ä• ha __ ``upetoti vuttaá¹ƒ hotÄ«â€™â€™ _ti. __ekajjhaá¹ƒ katvÄ• _ti
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti padaÃ±ca atthato abhinnaá¹ƒ samÄ• naá¹ƒ k
attho_ __sundarataro_ \Be I 167/ uparipÄ• á¸·iyÄ• saá¹ƒsandanato. tenÄ• ha __ ``tathÄ• hÄ
Ä• deso_ti iminÄ• liá¹…gavipallÄ• sena saddhiá¹ƒ vacanavipallÄ• so katoti dasseti, nipÄ• ta
paccattaputhuvacanatthaá¹ƒ. __vighÄ• takarÄ• _ti cittavighÄ• takaraá¹‡Ä• cittadukkhanibb
yathÄ• vuttakilesahetukÄ• dÄ• hÄ• nubandhÄ• vipÄ• kÄ• eva __vipÄ• kapariá¸·Ä• hÄ• _.
ca vighÄ• takarÄ• kilesavipÄ• kapariá¸·Ä• hÄ• sambhavanti, taá¹ƒ dassetuá¹ƒ __ ``cakkhu
vuttaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva. ettha ca saá¹ƒvaraá¹‡Å«pÄ• yo, saá¹ƒvaritabbaá¹ƒ, saá
saá¹ƒvaro, yattha saá¹ƒvaro, yaÃ±ca saá¹ƒvaraphalanti ayaá¹ƒ vibhÄ• go veditabbo. kathaá
yonisoti hi __saá¹ƒvaraá¹‡Å«pÄ• yo_. cakkhundriyaá¹ƒ __saá¹ƒvaritabbaá¹ƒ_. saá¹ƒvaragg

__saá¹ƒvaro_. asaá¹ƒvutassÄ• ti __saá¹ƒvaraá¹‡Ä• vadhi_. asaá¹ƒvarato hi saá¹ƒvaraá¹‡aá
saá¹ƒvaritabbaggahaá¹‡ena siddho idha __saá¹ƒvaravisayo_. cakkhundriyaÃ±hi saá¹ƒvaraÅ
rÅ«pÄ• rammaá¹‡e saá¹ƒvarÄ«yatÄ«ti avuttasiddhoyamattho. Ä• savatannimittakilesÄ• dipa
__phalaá¹ƒ_. evaá¹ƒ sotadvÄ• rÄ• dÄ«supi yojetabbaá¹ƒ. __sabbatthevÄ• _ti manodvÄ• re
sabbasmiá¹ƒ dvÄ• re.

saá¹ƒvarÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-isevanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<23> __paá¹-isaá¹…khÄ• yoniso cÄ«vara_ntiÄ• dÄ«su ``sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™
paccavekkhaá¹‡ameva yoniso paá¹-isaá¹…khÄ• . __Ä«disa_nti evarÅ«paá¹ƒ iá¹-á¹-hÄ• ram
__bhavapatthanÄ• ya assÄ• dayato_ti bhavapatthanÄ• mukhena bhÄ• vitaá¹ƒ Ä• rammaá¹
__cÄ«vara_nti nivÄ• sanÄ• di yaá¹ƒ kiÃ±ci cÄ«varaá¹ƒ. __paá¹-isevatÄ«_ti nivÄ• sanÄ• div
__yÄ• vadevÄ• _ti payojanaparimÄ• á¹‡aniyamanaá¹ƒ. sÄ«tapaá¹-ighÄ• tÄ• diyeva hi yogin
payojanaá¹ƒ. __sÄ«tassÄ• _ti dhÄ• tukkhobhato vÄ• utupariá¹‡Ä• mato vÄ• uppannasÄ«t
paá¹-ibÄ• hanatthaá¹ƒ tappaccayassa vikÄ• rassa vinodanatthaá¹ƒ. __uá¹‡hassÄ• _ti aggis
uá¹‡hassa. __á¸• aá¹ƒsÄ• _dayo pÄ• kaá¹-Ä• yeva. puna __yÄ• vadevÄ• _ti niyatapayojana
niyataÃ±hi payojanaá¹ƒ cÄ«varapaá¹-isevanassa hirikopÄ«napaá¹-icchÄ• danaá¹ƒ, itaraá¹ƒ
168/. __hirikopÄ«na_nti sambÄ• dhaá¹-á¹-hÄ• naá¹ƒ \Ne I 150/. yasmiÃ±hi aá¹…ge vivaá¹-e
taá¹ƒ hiriyÄ• kopanato hirikopÄ«naá¹ƒ, tassa paá¹-icchÄ• danatthaá¹ƒ cÄ«varaá¹ƒ paá¹-ise

__piá¹‡á¸• apÄ• ta_nti yaá¹ƒ kiÃ±ci Ä• hÄ• raá¹ƒ. so hi piá¹‡á¸• olyena bhikkhanÄ• ya patte
laddhabhikkhÄ• piá¹‡á¸• Ä• naá¹ƒ pÄ• to sannipÄ• toti ``piá¹‡á¸• apÄ• toâ€™â€™ ti vuccat
kÄ«á¸·anÄ• ya. __na madÄ• yÄ• _ti na balamadamÄ• namadapurisamadatthaá¹ƒ. __na ma
aá¹…gapaccaá¹…gÄ• naá¹ƒ pÄ«á¹‡anabhÄ• vatthaá¹ƒ. __na vibhÅ«sanÄ• yÄ• _ti na tesaá
chavisampatiatthanti attho. imÄ• ni ca padÄ• ni yathÄ• kkamaá¹ƒ
moha-dosa-saá¹‡á¹-hÄ• na-vaá¹‡á¹‡a-rÄ• gÅ«panissaya-pahÄ• natthÄ• ni veditabbÄ• ni. p
attano saá¹ƒkilesuppattinisedhanatthaá¹ƒ, itaraá¹ƒ parassapi. cattÄ• ripi kÄ• masukhallikÄ•
pahÄ• natthaá¹ƒ vuttÄ• nÄ«ti veditabbÄ• ni. __kÄ• yassÄ• _ti rÅ«pakÄ• yassa. __á¹-hitiyÄ•
pabandhaá¹-á¹-hitatthaÃ±ceva pavattiyÄ• avicchedanatthaÃ±ca cirakÄ• laá¹-á¹-hitatthaá¹ƒ
pavattÄ• panatthaá¹ƒ. __vihiá¹ƒsÅ«paratiyÄ• _ti jighacchÄ• dukkhassa uparamaá¹‡atthaá¹ƒ
__brahmacariyÄ• nuggahÄ• yÄ• _ti sÄ• sanamaggabrahmacariyÄ• naá¹ƒ anuggahatthaá¹ƒ
upÄ• yena. __purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mÄ«_ti purÄ• á¹‡aá¹ƒ abhuttap
paá¹-ihanissÄ• mi. __navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mÄ«_ti navaá¹ƒ bhuttapaccay
uppÄ• dessÄ• mÄ«ti. tassÄ• hi anuppannÄ• ya anuppajjanatthameva Ä• hÄ• raá¹ƒ paribhu
abhuttapaccayÄ• uppajjanakavedanÄ• nÄ• ma yathÄ• pavattÄ• jighacchÄ• nimittÄ• veda
bhiyyo bhiyyo pavaá¸• á¸• hanavasena uppajjati, bhuttapaccayÄ• uppajjanakavedanÄ• pi k

aá¹…gadÄ• hasÅ«lÄ• divedanÄ• appavattÄ• . sÄ• hi bhuttapaccayÄ• anuppannÄ• va na
vihiá¹ƒsÄ• nimittatÄ• cetÄ• saá¹ƒ vihiá¹ƒsÄ• ya viseso.

__yÄ• trÄ• ca me bhavissatÄ«_ti yÄ• panÄ• ca me catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ bhavis
iminÄ• jÄ«vitindriyayÄ• panÄ• vuttÄ• , idha catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ avicchedasaá¹
ayametÄ• saá¹ƒ viseso. __anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• _ti
ayuttapariyesanapaá¹-iggahaá¹‡aparibhogaparivajjanena anavajjatÄ• , parimitaparibhogena
asappÄ• yÄ• parimitabhojanapaccayÄ• aratitandÄ«vijambhitÄ• viÃ±Ã±ugarahÄ• didosÄ• b
sappÄ• yaparimitabhojanapaccayÄ• kÄ• yabalasambhavena \Be I 169/ phÄ• suvihÄ• ro.
yÄ• vadatthaudarÄ• vadehakabhojanaparivajjanena seyyasukhapassasukhamiddhasukhÄ•
catupaÃ±cÄ• lopamattaÃ±Ã±Ä«nabhojanena catuiriyÄ• pathayogyatÄ• pÄ• danato phÄ• su

``cattÄ• ro \Ne I 151/ paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

ettÄ• vatÄ• payojanapariggaho, majjhimÄ• ca paá¹-ipadÄ• dÄ«pitÄ• hoti.

__senÄ• sana_nti sayanaÃ±ca Ä• sanaÃ±ca. yattha hi vihÄ• rÄ• dike seti nipajjati, Ä• sati r
senÄ• sanaá¹ƒ. __utuparissayavinodanapaá¹-isallÄ• nÄ• rÄ• mattha_nti utuyeva parisahana
sarÄ«rÄ• bÄ• dhacittavikkhepakaro, atha vÄ• yathÄ• vutto utu ca sÄ«habyagghÄ• dipÄ• ka
rÄ• gadosÄ• dipaá¹-icchannaparissayo ca utuparissayo, tassa vinodanatthaÃ±ceva ekÄ«bh
cÄ«varapaá¹-isevane hirikopÄ«napaá¹-icchÄ• danaá¹ƒ viya tassa niyatapayojananti puna __
vuttaá¹ƒ.

__gilÄ• napaccayabhesajjaparikkhÄ• ra_nti rogassa paccanÄ«kappavattiyÄ• gilÄ• napacc
anuÃ±Ã±Ä• tavatthutÄ• ya bhesajjaá¹ƒ, jÄ«vitassa parivÄ• rasambhÄ• rabhÄ• vehi parikkhÄ
__gilÄ• napaccayabhesajjaparikkhÄ• ro, _ taá¹ƒ. __uppannÄ• na_nti jÄ• tÄ• naá¹ƒ nibbattÄ
__veyyÄ• bÄ• dhikÄ• na_nti byÄ• bÄ• dhato dhÄ• tukkhobhato ca tannibbattarogato ca jÄ•
dukkhavedanÄ• naá¹ƒ. __abyÄ• bajjhaparamatÄ• yÄ• _ti niddukkhaparamabhÄ• vÄ• ya pa
saá¹…khepeneva pÄ• á¸·ivaá¹‡á¹‡anÄ• veditabbÄ• . __navavedanuppÄ• danatopÄ«_ti na
vipÄ• kapariá¸·Ä• hÄ• , atha kho atibhojanapaccayÄ• alaá¹ƒsÄ• á¹-akÄ• dÄ«naá¹ƒ viya nav
veditabbÄ• ti attho.

paá¹-isevanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhivÄ• sanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<24> __khamo_ti \Be I 170/ khamanako. kammaá¹-á¹-hÄ• nikassa calanaá¹ƒ nÄ• ma kamm
__ ``calati kampati kammaá¹-á¹-hÄ• naá¹ƒ vijahatÄ«â€™â€™ _ti. __adhimattampi uá¹‡haá¹
naggasamaá¹‡Ä• dayo viya sahati, atha kho kammaá¹-á¹-hÄ• nÄ• vijahanenÄ• ti Ä• ha __ `
__bahicaá¹…kame_ti leá¹‡ato bahi caá¹…kame. __uá¹‡habhayenevÄ• _ti narakaggiuá¹‡ha
``avÄ«cimahÄ• nirayaá¹ƒ paccavekkhitvÄ• â€™â€™ _ti, tampi ``mayÄ• anekakkhattuá¹ƒ a
mudutaraâ€™â€™ nti \Ne I 152/ evaá¹ƒ paccavekkhitvÄ• . __etthÄ• _ti etasmiá¹ƒ á¹-hÄ• ne
veditabbo_ sÅ«riyasantÄ• passa parato vuccamÄ• nattÄ• .

__parisuddhasÄ«lohamasmÄ«_ti sabbathÄ• pi ``visuddhasÄ«lohamasmÄ«â€™â€™ ti mar
avippaá¹-isÄ• ramÅ«likaá¹ƒ pÄ«tiá¹ƒ uppÄ• desi. __saha pÄ«tuppÄ• dÄ• _ti pharaá¹‡apÄ«t
__visaá¹ƒ nivattitvÄ• _ti pÄ«tivegena ajjhotthataá¹ƒ daá¹-á¹-hamukheneva bhassitvÄ• . __ta
daá¹-á¹-haá¹-á¹-hÄ• neyeva. __cittekaggataá¹ƒ labhitvÄ• _ti ``pÄ«timanassa kÄ• yo passam
(DN I 466; III 359; SN c V 376; AN a III 96; c 1I 12) nayena samÄ• dhÄ• naá¹ƒ pÄ• puá¹‡itv

paccayesu santoso bhÄ• vanÄ• ya ca Ä• ramitabbaá¹-á¹-hÄ• natÄ• ya Ä• rÄ• mo assÄ• ti p
tassa bhÄ• vo __paccaya ... pe ... rÄ• matÄ• , _ tÄ• ya. __mahÄ• thero_ti vuá¸• á¸• hataro t
tadatthaá¹ƒ Ã±Ä• petukÄ• mÄ• naá¹ƒ pathoti __vacanapatho_.

asukhaá¹-á¹-hena vÄ• __tibbÄ• _. yaÃ±hi na sukhaá¹ƒ, taá¹ƒ aniá¹-á¹-haá¹ƒ ``tibbaâ€™â€
__evaá¹ƒsabhÄ• vo_ti ``adhivÄ• sanajÄ• tiyoâ€™â€™ ti padassa atthamÄ• ha. __muhutten
phÄ• letuá¹ƒ Ä• raddheyeva. __anÄ• gÄ• mÄ« hutvÄ• parinibbÄ• yÄ«_ti arahattaá¹ƒ patvÄ

__evaá¹ƒ sabbatthÄ• _ti ``uá¹‡hena phuá¹-á¹-hassa sÄ«taá¹ƒ patthayatoâ€™â€™ tiÄ• dinÄ
uá¹‡hÄ• dinimittaá¹ƒ kÄ• mÄ• savuppatti veditabbÄ• , sÄ«taá¹ƒ vÄ• uá¹‡haá¹ƒ vÄ• aniá¹-á
attaggÄ• he sati attaniyaggÄ• hoti Ä• ha __ ``mayhaá¹ƒ sÄ«taá¹ƒ uá¹‡hanti gÄ• ho diá¹-á¹-h
sÄ«tÄ• dike upagate sahantÄ« khamantÄ« te attano upari vÄ• sentÄ« viya hotÄ«ti vuttaá¹ƒ
vÄ• setiyevÄ• â€™â€™ _ti \Be I 171/. __na nirassatÄ«_ti na vidhunati. yo hi sÄ«tÄ• dike na
nirassanto vidhunanto viya hotÄ«ti.

adhivÄ• sanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

parivajjanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<25> __ahaá¹ƒ_ \Ne I 153/ __samaá¹‡o_ti (Mp-á¹- III 6.58) ``ahaá¹ƒ samaá¹‡o, kiá¹ƒ mama
maraá¹‡ena vÄ• â€™â€™ ti evaá¹ƒ acintetvÄ• ti adhippÄ• yo. __paccavekkhitvÄ• _ti gÄ• m
paccavekkhitvÄ• . __paá¹-ikkamatÄ«_ti hatthiÄ• dÄ«naá¹ƒ samÄ«pagamanato apakkamati.
tiá¹-á¹-hanti, taá¹ƒ __kaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ_. __amanussaduá¹-á¹-hÄ• nÄ«_ti amanus
saparissayÄ• nÄ«ti attho. __samÄ• na_nti samaá¹ƒ, avisamanti attho. __akÄ• si vÄ• _ tÄ• d

__sÄ«lasaá¹ƒvarasaá¹…khÄ• tenÄ• _ti ``kathaá¹ƒ parivajjanaá¹ƒ sÄ«laâ€™â€™ nti yadettl
heá¹-á¹-hÄ• vuttameva. apica ``caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjetÄ«â€™â€™ ti vacanato ha
bhagavato vacanÄ• nuá¹-á¹-hÄ• nanti katvÄ• Ä• cÄ• rasÄ«lamevÄ• ti veditabbaá¹ƒ.

parivajjanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinodanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<26> __itipÄ«_ti iminÄ• kÄ• raá¹‡ena, ayonisomanasikÄ• rasamuá¹-á¹-hitattÄ• pi lobhÄ• c
kusalapaá¹-ipakkhatopÄ«tiÄ• dÄ«hi kÄ• raá¹‡ehi ayaá¹ƒ vitakko akusaloti attho. iminÄ• nay
__sÄ• vajjo_tiÄ• dÄ«supi attho veditabbo. ettha ca __akusalo_tiÄ• dinÄ• diá¹-á¹-hadhammi
Ä• dÄ«navaá¹ƒ dasseti, __dukkhavipÄ• ko_ti iminÄ• samparÄ• yikaá¹ƒ. __attabyÄ• bÄ• dh
iminÄ• va nayena Ä• dÄ«navavibhÄ• vanÄ• veditabbÄ• . uppannassa kÄ• mavitakkassa an
tÄ• disassa anuppÄ• danaá¹ƒ, taá¹ƒ panassa pahÄ• naá¹ƒ vinodanaá¹ƒ byantikaraá¹‡aá¹ƒ
172/ ca vattuá¹ƒ vaá¹-á¹-atÄ«ti pÄ• á¸·iyaá¹ƒ ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• se
``pajahatÄ«â€™â€™ tiÄ• di vuttanti tamatthaá¹ƒ dassento __ ``anadhivÄ• sento kiá¹ƒ karot
_tiÄ• dimÄ• ha. pahÄ• naÃ±cettha vikkhambhanameva, na samucchedoti dassetuá¹ƒ __ ``v
vuttanti vikkhambhanavaseneva attho dassito.

__kÄ• mavitakko_ti sampayogato Ä• rammaá¹‡ato ca kÄ• masahagato vitakko. tenÄ• ha _
I 154/ __takkoâ€™â€™ _tiÄ• di. __kÄ• mapaá¹-isaá¹ƒyutto_ti hi kÄ• marÄ• gasaá¹…khÄ• t
vatthukÄ• masaá¹…khÄ• tena paá¹-ibaddho ca. __uppannuppanne_ti tesaá¹ƒ pÄ• pavitakk
uppÄ• dÄ• vatthÄ• gahaá¹‡aá¹ƒ vÄ• kataá¹ƒ siyÄ• anavasesaggahaá¹‡aá¹ƒ vÄ• . tesu pa
``upannamatteâ€™â€™ _ti, sampatijÄ• teti attho. anavasesaggahaá¹‡aá¹ƒ byÄ• panicchÄ•
``satakkhattumpi uppanneâ€™â€™ _ti vuttaá¹ƒ. __Ã±Ä• tivitakko_ti ``amhÄ• kaá¹ƒ Ã±Ä• ta
sampattiyuttÄ• â€™â€™ tiÄ• dinÄ• gehassitapemavasena Ã±Ä• take Ä• rabbha uppannav
``amhÄ• kaá¹ƒ janapado subhikkho sampannasasso ramaá¹‡Ä«yoâ€™â€™ tiÄ• dinÄ• geh
Ä• rabbha uppannavitakko. ukkuá¹-ikappadhÄ• nÄ• dÄ«hi dukkhe nijjiá¹‡á¹‡e samparÄ• ye
dukkarakÄ• rikÄ• ya paá¹-isaá¹ƒyutto amaratthÄ• ya vitakko, taá¹ƒ vÄ• Ä• rabbha amarÄ• v
amaro ca so vitakko cÄ• ti __amaravitakko. parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto_ti paresu up
sahanandikÄ• divasena pavatto anuddayatÄ• patirÅ«pako gehassitapemena paá¹-isaá¹ƒyut
__lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto_ti cÄ«varÄ• dilÄ• bhena ceva sakkÄ• rena ca kitt
Ä• rammaá¹‡akaraá¹‡avasena paá¹-isaá¹ƒyutto. __anavaÃ±Ã±attipaá¹-isaá¹ƒyutto_ti ``aho
avajÄ• neyyuá¹ƒ, na heá¹-á¹-hÄ• katvÄ• maÃ±Ã±eyyuá¹ƒ, pÄ• sÄ• á¹‡acchattaá¹ƒ viya ga
uppannavitakko.

kÄ• mavitakko kÄ• masaá¹…kappanasabhÄ• vattÄ• kÄ• masaá¹…kappapavattiyÄ• sÄ• ti

``kÄ• mavitakko panettha kÄ• mÄ• savoâ€™â€™ _ti. __tabbiseso_ti kÄ• mÄ• savaviseso, n
kÄ• mavitakkÄ• dike vinodeti attano santÄ• nato \Be I 173/ nÄ«harati etenÄ• ti __vinodanaá
``vÄ«riyasaá¹ƒvarasaá¹…khÄ• tena vinodanenÄ• â€™â€™ _ti.

vinodanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• vanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ•

<27> ``satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiyo paripÅ«rentÄ«â€™â
vijjÄ• vimuttÄ«naá¹ƒ anadhigamo tato ca sakalavaá¹-á¹-adukkhÄ• nativatti __abhÄ• vanÄ• y
vuttavipariyÄ• yena bhagavato orasaputtabhÄ• vÄ• divasena ca __bhÄ• vanÄ• ya Ä• nisaá
__uparimaggattayasamayasambhÅ«tÄ• _ti dutiyÄ• dimaggakkhaá¹‡e jÄ• tÄ• , bhÄ• vanÄ•
dutiyamaggÄ• dipariyÄ• pannÄ• ti attho. nanu ca te lokuttarÄ• eva, kasmÄ• visesanaá¹ƒ \N
nayidaá¹ƒ visesanaá¹ƒ, visesitabbaá¹ƒ panetaá¹ƒ, lokuttarabojjhaá¹…gÄ• eva adhippetÄ• ,
uparimaggattayasamayasambhÅ«tÄ• ti. __bojjhaá¹…gesu asammohattha_nti vipassanÄ• jh
sammohÄ• bhÄ• vatthaá¹ƒ. missakanayena hi bojjhaá¹…gesu vuccamÄ• nesu tadaá¹…gÄ•
vipassanÄ• bojjhaá¹…gÄ• dayo vibhajitvÄ• vuccanti, na nibbattitalokuttarabojjhaá¹…gÄ• e
sammoho na hoti bojjhaá¹…gabhÄ• vanÄ• paá¹-ipattiyÄ• ca sammadeva pakÄ• sitattÄ• . _
sutte, imasmiá¹ƒ vÄ• adhikÄ• re. __lokuttaranayo eva gahetabbo_ bhÄ• vanÄ• maggassa a

__Ä• dipadÄ• na_nti (Mp-á¹- I 1.418) ``satisambojjhaá¹…gaâ€™â€™ nti evamÄ• dÄ«naá¹ƒ
Ä• dibhÅ«tÄ• naá¹ƒ padÄ• naá¹ƒ. __atthato_ti visesavasena sÄ• maÃ±Ã±avasena ca pada
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• nato. __kamato_ti anupubbito. __anÅ«nÄ• dhikato_ti tÄ•
viÃ±Ã±unÄ• .

__satisambojjhaá¹…ge_ti satisambojjhaá¹…gapade. __saraá¹‡aá¹-á¹-henÄ• _ti anussaraá¹
cirakatÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ• naá¹ƒ, anissajjanaá¹ƒ vÄ• __u
alÄ• bu viya pilavitvÄ• gantuá¹ƒ adatvÄ• pÄ• sÄ• á¹‡assa viya niccalassa Ä• rammaá¹‡as
asammuá¹-á¹-hatÄ• karaá¹‡aá¹ƒ __apilÄ• panaá¹ƒ. vuttampi \Be I 174/ hetaá¹ƒ_ milindapaÃ
__bhaá¹‡á¸• Ä• gÄ• riko_ti bhaá¹‡á¸• agopako. apilÄ• pe karoti __apilÄ• peti. therenÄ• _ti n
sammosapaccanÄ«kaá¹ƒ kiccaá¹ƒ __asammoso, _ na sammosÄ• bhÄ• vamattaá¹ƒ.
__gocarÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _ti kÄ• yÄ• diÄ• rammaá¹‡Ä• bhimukha

__bodhiyÄ• _ dhammasÄ• maggiyÄ• , __aá¹…go_ avayavo, __bodhissa vÄ• _ ariyasÄ• va
__patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• _ oghataraá¹‡asuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Spk I 1.1) ---

á¹• 02 ``kilesavasena patiá¹-á¹-hÄ• naá¹ƒ, abhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• . taá¹‡hÄ
patiá¹-á¹-hÄ• naá¹ƒ, avasesakilesÄ• bhisaá¹…khÄ• rehi Ä• yÅ«hanÄ• . taá¹‡hÄ• vasena pa

diá¹-á¹-hivasena Ä• yÅ«hanÄ• . sassatadiá¹-á¹-hiyÄ• patiá¹-á¹-hÄ• naá¹ƒ, ucchedadiá¹-á¹-h
lÄ«navasena patiá¹-á¹-hÄ• naá¹ƒ, uddhaccavasena Ä• yÅ«hanÄ• . kÄ• masukhÄ• nuyogav
attakilamathÄ• nuyogavasena Ä• yÅ«hanÄ• . sabbÄ• kusalÄ• bhisaá¹…khÄ• ravasena pati
sabbalokiyakusalÄ• bhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• â€™â€™ ti ---

vuttesu pakÄ• resu idha avuttÄ• naá¹ƒ vasena veditabbÄ• . yÄ• hi ayaá¹ƒ bodhÄ«ti vuccat
156/. ``bujjhatÄ«â€™â€™ ti padassa paá¹-ibujjhatÄ«ti atthoti Ä• ha __ ``kilesasantÄ• nanid
uá¹-á¹-hahatÄ«â€™â€™ _ti. taá¹ƒ pana paá¹-ibujjhanaá¹ƒ atthato catunnaá¹ƒ saccÄ• naá¹ƒ
nibbÄ• nasseva vÄ• sacchikiriyÄ• ti Ä• ha __ ``cattÄ• rÄ«â€™â€™ _tiÄ• di. __jhÄ• naá¹…
yathÄ• aá¹…gÄ• ni eva jhÄ• namaggÄ• , na aá¹…gavinimuttÄ• , evamidhÄ• pÄ«ti attho. __
viyÄ• _ti etena puggalapaÃ±Ã±attiyÄ• avijjamÄ• napaÃ±Ã±attibhÄ• vaá¹ƒ dasseti.

__bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• _ti idaá¹ƒ kÄ• raá¹‡attho aá¹…ga-saddoti kat
bodhiyo, bodhiyo eva aá¹…gÄ• ti bojjhaá¹…gÄ• ti vuttaá¹ƒ __ ``bujjhantÄ«ti bojjhaá¹…gÄ• â
__anubujjhantÄ«_ti vipassanÄ• dÄ«naá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ bujjhitabbÄ• naÃ±ca saccÄ• n
__paá¹-ibujjhantÄ«_ti kilesaniddÄ• ya uá¹-á¹-hahanato paccakkhabhÄ• vena vÄ• paá¹-imu
__sambujjhantÄ«_ti aviparÄ«tabhÄ• vena sammÄ• ca bujjhanti. evaá¹ƒ upasaggÄ• naá¹ƒ
daá¹-á¹-habbÄ• . bodhi-saddo hi sabbavisesayuttaá¹ƒ bujjhanaá¹ƒ sÄ• maÃ±Ã±ena gahetv

__vicinÄ• tÄ«_ti \Be I 175/ ``tayidaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• vÄ«maá¹ƒsati. __obhÄ
yathÄ• bhÅ«tasabhÄ• vapaá¹-icchÄ• dakassa sammohassa viddhaá¹ƒsanaá¹ƒ yathÄ• Ä• l
dhamme sati vÄ«ro nÄ• ma hoti, so dhammo __vÄ«rabhÄ• vo. Ä«rayitabbato_ti pavattetab
patituá¹ƒ appadÄ• navasena sampayuttÄ• naá¹ƒ paggaá¹‡hanaá¹ƒ __paggaho_. __upattha
osÄ«danaá¹ƒ layÄ• patti, tappaá¹-ipakkhato __anosÄ«danaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. __pÄ«á
vaá¸• á¸• heti vÄ• . __pharaá¹‡aá¹ƒ_ paá¹‡Ä«tarÅ«pehi kÄ• yassa byÄ• panaá¹ƒ. __tuá¹-á¹
udaggabhÄ• vo __odagyaá¹ƒ, _ kÄ• yacittÄ• naá¹ƒ ukkhipananti attho. __kÄ• yacittadaratha
kÄ• yadarathassa cittadarathassa ca passambhanato vÅ«pasamanato. __kÄ• yoti_ cettha v
__daratho_ sÄ• rambho, dukkhadomanassapaccayÄ• naá¹ƒ uddhaccÄ• dikilesÄ• naá¹ƒ, ta
khandhÄ• naá¹ƒ adhivacanaá¹ƒ. uddhaccÄ• dikilesapaá¹-ipakkhabhÄ• vo daá¹-á¹-habbo, ev
__aparipphandanasÄ«tibhÄ• vo_ daá¹-á¹-habbo asÄ• raddhabhÄ• vato. tenÄ• ha bhagavÄ
asÄ• raddhoâ€™â€™ ti (MN I 52).

__samÄ• dhÄ• nato_ti sammÄ• cittassa Ä• dhÄ• nato á¹-hapanato. __avikkhepo_ sampay
sasampayuttÄ• dhammÄ• avikkhittÄ• honti, so dhammo avikkhepoti. __avisÄ• ro_ attano
__sampiá¹‡á¸• anaá¹ƒ_ sampayuttÄ• naá¹ƒ avippakiá¹‡á¹‡abhÄ• vÄ• pÄ• danaá¹ƒ nhÄ• n
__cittaá¹-á¹-hitipaccupaá¹-á¹-hÄ• no_ti ``cittassa á¹-hitÄ«â€™â€™ ti (Dhs 11) vacanato citta
pabandhaá¹-hitipaccupaá¹-á¹-hÄ• no. __ajjhupekkhanato_ti udÄ• sÄ«nabhÄ• vato. __sÄ• _
157/. samappavatte dhamme paá¹-isaÃ±cikkhati upapattito ikkhati tadÄ• kÄ• rÄ• hutvÄ• p

__paá¹-isaá¹…khÄ• nalakkhaá¹‡Ä• , _ evaÃ±ca katvÄ• ``paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ
majjhattatÄ• â€™â€™ ti upekkhÄ• kiccÄ• dhimattatÄ• ya saá¹…khÄ• rupekkhÄ• vuttÄ• . sa
yathÄ• sakakiccakaraá¹‡avasena samaá¹ƒ pavattanapaccayatÄ• __samavÄ• hitÄ• _. alÄ«
__Å«nÄ• dhikatÄ• nivÄ• raá¹‡aá¹ƒ_. sampayuttÄ• naá¹ƒ asamappavattihetukapakkhapÄ• ta
vuttaá¹ƒ __ ``pakkhapÄ• tupacchedarasÄ• â€™â€™ _ti. ajjhupekkhanameva __majjhattabh

sabbasmiá¹ƒ lÄ«napakkhe uddhaccapakkhe ca atthikÄ• patthanÄ«yÄ• icchitabbÄ• ti sabb
__sabbatthikaá¹ƒ_. samÄ• nakkhaá¹‡apavattÄ«su sattasupi sambojjhaá¹…gesu vÄ• cÄ• ya
paá¹-ipÄ• á¹-iyÄ• vattabbesu yaá¹ƒ kiÃ±ci paá¹-hamaá¹ƒ avatvÄ• satisambojjhaá¹…gassev
kÄ• raá¹‡aá¹ƒ sabbesaá¹ƒ upakÄ• rakattanti vuttaá¹ƒ __ ``sabbesaâ€™â€™ _ntiÄ• di. __sa
lÄ«nuddhaccapakkhikÄ• naá¹ƒ, aÃ±Ã±athÄ• sabbepi sabbesaá¹ƒ paccayÄ• ti.

__ ``kasmÄ• satteva bojjhaá¹…gÄ• vuttÄ• â€™â€™ _ti codako saddhÄ• lobhÄ• dÄ«nam
Ä• saá¹…kati, itaro satiÄ• dÄ«naá¹ƒyeva bhÄ• vanÄ• ya upakÄ• rataá¹ƒ dassento __ ``lÄ«n
sabbatthikato cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __lÄ«nassÄ• _ti atisithilavÄ«riyatÄ• dÄ«
anotaritvÄ• saá¹ƒkuá¹-itassa cittassa. tadÄ• hi passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹
taÃ±hi etehi allatiá¹‡Ä• dÄ«hi viya paritto aggi dussamuá¹-á¹-hÄ• piyaá¹ƒ hotÄ«ti. tenÄ• ha
``seyyathÄ• pi, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa, so tattha allÄ• ni
pakkhipeyyÄ• â€™â€™ tiÄ• di (SN c V 234). dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gÄ•
sukkhatiá¹‡Ä• dÄ«hi viya paritto aggi lÄ«naá¹ƒ cittaá¹ƒ etehi susamuá¹-á¹-hÄ• piyaá¹ƒ hotÄ
``yasmiÃ±ca khoâ€™â€™ _tiÄ• di. tattha yathÄ• sakaá¹ƒ Ä• hÄ• ravasena dhammavicayas
bhÄ• vanÄ• veditabbÄ• . vuttaÃ±hetaá¹ƒ ``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• ...
pÄ«tisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya ... pe ... saá¹ƒvattatÄ«â€™â€™ ti (SN c V 232
sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivedhavasena pavattamanasikÄ• ro ... pe ... dhamm
bhÄ• veti nÄ• ma.

__uddhaccassÄ• _ti cittassa accÄ• raddhavÄ«riyatÄ• dÄ«hi sÄ«tibhÄ• vapatiá¹-á¹-hitabhÄ•
tadÄ• dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gÄ• na bhÄ• vetabbÄ• . taÃ±hi etehi sukk
aggikkhandho duvÅ«pasamayaá¹ƒ hoti. tenÄ• ha bhagavÄ• ``seyyathÄ• pi, bhikkhave, puri
aggikkhandhaá¹ƒ \Ne I 158/ nibbÄ• petukÄ• mo assa, so tattha sukkhÄ• ni ceva tiá¹‡Ä• ni p
(SN c V 234). passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• pana bhÄ• vetabbÄ• , allat
uddhataá¹ƒ cittaá¹ƒ etehi suvÅ«pasamayaá¹ƒ hoti. tena vuttaá¹ƒ __ ``yasmiÃ±ca khoâ€™â€
yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ• vanÄ• vedit
bhikkhave, kÄ• yapassaddhi \Be I 177/ cittapassaddhi ... pe ... upekkhÄ• sambojjhaá¹…gass
saá¹ƒvattatÄ«â€™â€™ ti (SN c V 232). tattha yathÄ• ssa passaddhiÄ• dayo uppannapubbÄ
sallakkhetvÄ• tesaá¹ƒ uppÄ• danavasena tathÄ• manasikarontova passaddhisambojjhaá¹…
satisambojjhaá¹…go pana sabbattha bahÅ«pakÄ• ro. so hi cittaá¹ƒ lÄ«napakkhikÄ• naá¹ƒ p
layÄ• pattito, uddhaccapakkhikÄ• naÃ±ca dhammavicayÄ• dÄ«naá¹ƒ vasena uddhaccapÄ•

loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±janesu sabbakammikaamacco viya ca rÄ• jakiccesu s
__ ``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ _ti (SN c V 234

Ã±atvÄ• Ã±Ä• tabbÄ• ti (Spk-pá¹- I 1.129) sambandho. __vaá¸• á¸• hi_ nÄ• ma vepullaá¹ƒ
uppÄ• do evÄ• ti Ä• ha __ ``punappunaá¹ƒ janetÄ«â€™â€™ _ti. __abhi_vuddhiá¹ƒ pÄ• per
vivittabhÄ• vo. yo hi vivecanÄ«yato viviccati, yaá¹ƒ viviccitvÄ• á¹-hitaá¹ƒ, tadubhayaá¹ƒ idh
vivittabhÄ• vasÄ• maÃ±Ã±ena ``vivittatÄ• â€™â€™ ti vuttaá¹ƒ. tesu purimo vivecanÄ«yato
vivekasaá¹…khÄ• tÄ• ya viviccanakiriyÄ• ya samaá¹…gÄ« dhammasamÅ«ho tÄ• ya eva vi
gahito. itaro sabbaso tato tato vivittasabhÄ• vatÄ• ya. tattha yasmiá¹ƒ dhammapuÃ±je satis
viviccanakiriyÄ• ya pavattati, taá¹ƒ yathÄ• vuttÄ• ya viviccamÄ• natÄ• ya vivekasaá¹…khÄ•
pavattati, itaraá¹ƒ pana tanninnatÄ• tadÄ• rammaá¹‡atÄ• hÄ«ti vuttaá¹ƒ __ ``viveke nissitaâ
vivekavasena pavattaá¹ƒ jhÄ• naá¹ƒ ``vivekajaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ vivekavasena
``vivekanissitoâ€™â€™ ti daá¹-á¹-habbo. nissayaá¹-á¹-ho ca vipassanÄ• maggÄ• naá¹ƒ vas
veditabbo. asatipi pubbÄ• parabhÄ• ve ``paá¹-iccasamuppÄ• dÄ• â€™â€™ ti ettha paccay
abhinnadhammÄ• dhÄ• rÄ• nissayanabhÄ• vanÄ• sambhavantÄ«ti. __ayamevÄ• _ti vivek
pahÄ• navinayavirÄ• ganirodhÄ• ca samÄ• natthÄ• .

tadaá¹…gasamucchedanissaraá¹‡avivekanissitataá¹ƒ vatvÄ• paá¹-ipassaddhivivekanissita
``satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dinÄ• bhÄ• vetabbÄ• naá¹ƒ bojjhaá¹…
bhÄ• vitabbojjhaá¹…gassa hi ye sacchikÄ• tabbÄ• phalabojjhaá¹…gÄ• , tesaá¹ƒ kiccaá¹ƒ p
__ajjhÄ• sayato_ti \Ne I 159/ ``nibbÄ• naá¹ƒ sacchikarissÄ• mÄ«â€™â€™ ti mahantaajjhÄ•
vipassanÄ• kkhaá¹‡e saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ \Be I 178/ cittaá¹ƒ, saá¹…khÄ• resu pa
disvÄ• tappaá¹-ipakkhe nibbÄ• ne adhimuttatÄ• ya ajjhÄ• sayato nissaraá¹‡avivekanissitat
puggalassa sÄ«taninnacitattÄ• viya. __na paá¹-isiddhÄ• _ vipassanÄ• pÄ• dakesu kasiá¹‡Ä
satiÄ• dÄ«naá¹ƒ nibbedhabhÄ• giyattÄ• . anuddharantÄ• pana vipassanÄ• viya bodhiyÄ•
jhÄ• naá¹ƒ na hoti, nÄ• pi tathÄ• ekantikaá¹ƒ kÄ• raá¹‡aá¹ƒ, na ca vipassanÄ• kiccassa viy
niá¹-á¹-hÄ• naá¹ƒ maggoti katvÄ• na uddharanti. ettha ca kasiá¹‡aggahaá¹‡ena tadÄ• yattÄ
gahitÄ• nÄ«ti daá¹-á¹-habbÄ• ni. tÄ• nipi hi vipassanÄ• pÄ• dakÄ• ni nibbedhabhÄ• giyÄ• n
vaá¹-á¹-ati tanninnabhÄ• vasabbhÄ• vato. yadaggena hi nibbÄ• naninnatÄ• , tadaggena pha
``kudÄ• ssu nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja vihareyyaâ€™â€™ nti (MN I 465
sÄ• dhakaá¹ƒ.

__vossagga_-saddo pariccÄ• gattho pakkhandanattho cÄ• ti vossaggassa duvidhatÄ• vutt
pahÄ• naá¹ƒ, vissaá¹-á¹-habhÄ• vena nirÄ• saá¹…kapavati ca, tasmÄ• vipassanÄ• kkhaá¹‡
maggakkhaá¹‡e samucchedavasena paá¹-ipakkhassa pahÄ• naá¹ƒ vossaggo, tathÄ• vipas
tanninnabhÄ• vena, maggakkhaá¹‡e Ä• rammaá¹‡akaraá¹‡ena vissaá¹-á¹-hasabhÄ• vato v
__yathÄ• vuttena pakÄ• renÄ• _ti tadaá¹…gasamucchedapakÄ• rena tanninnatadÄ• ramma
vossagga-padasseva atthassa vuttattÄ• Ä• ha __ ``sakalena vacanenÄ• â€™â€™ _ti. __pa

vipassanÄ• kkhaá¹‡e, __pariá¹‡ataá¹ƒ_ maggakkhaá¹‡e. pariá¹‡Ä• mo nÄ• ma paripÄ• kot
paripakkaÃ±cÄ• â€™â€™ _ti. paripÄ• ko ca Ä• sevanalÄ• bhena Ä• hitasÄ• matthiyassa ki
nibbÄ• naÃ±ca pakkhandituá¹ƒ tikkhavisadasabhÄ• vo. tenÄ• ha __ ``ayaÃ±hÄ«â€™â€™ _
``tadaá¹…gavivekanissitaâ€™â€™ ntiÄ• dinÄ• satisambojjhaá¹…ge vutto, sesesu dhamma
esa nayoti evaá¹ƒ tattha netabbanti attho.

evaá¹ƒ Ä• dikammikÄ• naá¹ƒ bojjhaá¹…gesu asammohatthaá¹ƒ missakanayaá¹ƒ vatvÄ• id
nibbattitalokuttarabojjhaá¹…gavasena atthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``idha panÄ• â€™â€™ _t
panÄ• _ti imasmiá¹ƒ sabbÄ• savasuttante. __maggo eva vossaggavipariá¹‡Ä• mÄ«_ bhÄ• v
adhippetattÄ• . __taÃ±ca kho_ti satisambojjhaá¹…gaá¹ƒ. __samucchedato_ti samucchindan

diá¹-á¹-hÄ• savassa\Be I 179/ paá¹-hamamaggavajjhattÄ• __ ``tayo Ä• savÄ• â€™â€™ _ti
anapÄ• yagamanÄ«yÄ• eva veditabbÄ• \Ne I 160/ apÄ• yagamanÄ«yÄ• naá¹ƒ dassanene
sambojjhaá¹…gÄ• naá¹ƒ yebhuyyena maggabhÄ• ve tattha tattha sambojjhaá¹…gasabhÄ•
vasena vuttamaggattayasampayuttÄ• bojjhaá¹…gÄ• ti paccekabojjhaá¹…ge ``bojjhaá¹…ga
gaá¹‡hanto __ ``maggattayasampayuttÄ• yÄ• â€™â€™ _ti Ä• ha.

bhÄ• vanÄ• pahÄ• tabbaÄ• savavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<28> __thomento_ti Ä• savappahÄ• nassa sudukkarattÄ• tÄ• ya eva dukkarakiriyÄ• ya taá
pahÄ«nÄ• savabhikkhuno. __Ä• nisaá¹ƒsa_nti taá¹‡hÄ• cchedÄ• didukkhakkhayapariyosÄ•
pahÄ• nÄ• disaá¹ƒkittanehi. __ussukkaá¹ƒ janento_ti evaá¹ƒ dhammassÄ• minÄ• pi abhitth
mahÄ• nisaá¹ƒsaÃ±ca Ä• savappahÄ• nanti tattha Ä• darasahitaá¹ƒ ussÄ• haá¹ƒ uppÄ• de
dassanena pahÄ«nÄ• eva. tena vuttaá¹ƒ __ ``na appahÄ«nesuyeva pahÄ«nasaÃ±Ã±Ä«â€

__sabba_-saddena Ä• savÄ• naá¹ƒ, Ä• savasaá¹ƒvarÄ• naÃ±ca sambandhavasena dutiya
daá¹-á¹-habbo. __dassanÄ• bhisamayÄ• _ti pariÃ±Ã±Ä• bhisamayÄ• pariÃ±Ã±Ä• kiccasido
``kiccavasenÄ• â€™â€™ _ti, asammohapaá¹-ivedhenÄ• ti attho. __samussayo_ kÄ• yo, att

anavajjapÄ«tisomanassasahitaá¹ƒ cittaá¹ƒ ``attanoâ€™â€™ ti vattabbataá¹ƒ arahati atthÄ•
tabbiparÄ«taá¹ƒ anatthÄ• vahattÄ• ti pÄ«tisampayuttacittataá¹ƒ sandhÄ• yÄ• ha __ ``attama
_ti. tenÄ• ha __ ``tuá¹-á¹-hamanÄ• â€™â€™ _ti. __attamanÄ• _ti vÄ• pÄ«tisomanassehi ga
gahitatÄ• sampayuttatÄ• va, tasmÄ• vuttaá¹ƒ __ ``pÄ«tisomanassehi vÄ• sampayuttaman
atthato na vibhattaá¹ƒ, taá¹ƒ vuttanayattÄ• suviÃ±Ã±eyyattÄ• cÄ• ti veditabbaá¹ƒ.

sabbÄ• savasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. dhammadÄ• yÄ• dasuttavaá¹‡á¹‡anÄ•

<29> __tasmÄ• _ \Ne I 161/ \Be I 180/ __taá¹ƒ dassetvÄ• _ti yasmÄ• suttantavaá¹‡á¹‡anÄ
dassetvÄ• vuccamÄ• nÄ• pÄ• kaá¹-Ä• hoti, yasmÄ• cassa dhammadÄ• yÄ• dasuttassa a
taá¹ƒ nikkhepaá¹ƒ dassetvÄ• , kathetvÄ• ti attho. __lÄ• bhasakkÄ• re_ti (Spk-pá¹- II 2.63)
lÄ• bhasakkÄ• rasaá¹…khÄ• tÄ• ya aá¹-á¹-huppattiyÄ• ti keci, lÄ• bhasakkÄ• re vÄ• aá¹-á¹
lÄ• bhasakkÄ• ranimittaá¹ƒ tadÄ• bhikkhÅ«su paccayabÄ• hullikatÄ• jÄ• tÄ• , taá¹ƒ aá¹-á¹
bhagavÄ• imaá¹ƒ desesÄ«ti. __yamakamahÄ• megho_ti heá¹-á¹-hÄ• olambanaupariuggam
sahassapaá¹-alo yugaá¸·amahÄ• megho. __tiá¹-á¹-hanti ceva_ bhagavati katthaci nibaddha
cÄ• rikaá¹ƒ pana gacchante __anubandhanti ca_. bhikkhÅ«nampi yebhuyyena kappasatasa
pÅ«ritadÄ• napÄ• ramisaÃ±cayattÄ• tadÄ• mahÄ• lÄ• bhasakkÄ• ro uppajjÄ«ti vuttaá¹ƒ __
bhikkhusaá¹…ghassapÄ«â€™â€™ _ti.

__sakkato_ti sakkÄ• rappato. __garukato_ti garukÄ• rappatto. __mÄ• nito_ti bahumato ma
__pÅ«jito_ti mÄ• lÄ• dipÅ«jÄ• ya ceva catupaccayÄ• bhipÅ«jÄ• ya ca pÅ«jito. __apacito_ti
cattÄ• ro paccaye sakkatvÄ• pi abhisaá¹…khate paá¹‡Ä«tapaá¹‡Ä«te upanenti, so sakkato.
paccupaá¹-á¹-hapetvÄ• te denti, so garukato. yaá¹ƒ manasÄ• piyÄ• yanti bahumaÃ±Ã±ant
sabbametaá¹ƒ pÅ«jÄ• vasena karonti, so pÅ«jito. yassa abhivÄ• danapaccuá¹-á¹-hÄ• naÃ±
paramanipaccakÄ• raá¹ƒ karonti, so apacito. bhagavati bhikkhusaá¹…ghe ca loko evaá¹ƒ pa
``tena kho pana ... pe ... parikkhÄ• rÄ• naâ€™â€™ nti. __lÄ• bhaggayasaggapatta_nti lÄ• b
aggaá¹ƒ ukkaá¹ƒsaá¹ƒ pattaá¹ƒ.

paccayÄ• cÄ«varÄ• dayo garukÄ• tabbÄ• etesanti __paccayagarukÄ• , _ Ä• misacakkhuk
gadhitÄ• paccayÄ• naá¹ƒ bahulabhÄ• vÄ• ya paá¹-ipannÄ• ti __paccayabÄ• hulikÄ• _. __b
pakaticÄ• rittavasenÄ• ti adhippÄ• yo aÃ±Ã±athÄ• apÄ• kaá¹-asseva abhÄ• vato. dhamma
sahottappaÃ±Ä• á¹‡aá¹ƒ __dhammasaá¹ƒvego, _ idha \Be I 181/ pana so bhikkhÅ«naá¹ƒ lÄ
I 162/ veditabbo. __samaá¹‡adhammavuttÄ«_ti samaá¹‡adhammakaraá¹‡aá¹ƒ. __sÄ• _ti d
paá¹-ibimbadassanavasena sabbakÄ• yassa dassanayoggo Ä• dÄ• soti __sabbakÄ• yikaÄ•

pitu-dÄ• yaá¹ƒ, tena dÄ• tabbaá¹ƒ, tato laddhabbaá¹ƒ arahabhÄ• vena Ä• diyantÄ«ti __dÄ•
loke Ä• misameva, sÄ• sane pana dhammopÄ«ti tattha yaá¹ƒ sÄ• vajjaá¹ƒ aniyyÄ• nikaÃ±c
yaá¹ƒ niyyÄ• nikaá¹ƒ anavajjaÃ±ca, tattha bhikkhÅ« niyojento bhagavÄ• avoca __ ``dhamm
bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€™â€™ _ti. __dhammassa me dÄ• yÄ• dÄ• _ti mam
dhammabhÄ• gabhÄ• ginoti attho. tathÄ• hi vakkhati ``dhammakoá¹-á¹-hÄ• sasseva sÄ• m
__nibbattitadhammo_ti asaá¹ƒkilesikÄ• nuttarÄ• dibhÄ• vena dhammasÄ• maÃ±Ã±ato nidd
sabhÄ• vato parivattetvÄ• Ã±Ä• peti etenÄ• ti __pariyÄ• yo, _ leso, lesakÄ• raá¹‡aá¹ƒ vÄ•
__nippariyÄ• yadhammo_ maggappattiyÄ• apÄ• yapatanÄ• dito accantameva vÄ• raá¹‡ato
__pariyÄ• yadhammo_ accantaá¹ƒ apÄ• yadukkhavaá¹-á¹-adukkhapÄ• tanato paramparÄ•
lokiyaá¹ƒ kusalaá¹ƒ dÄ• nasÄ«lÄ• di vivaá¹-á¹-aá¹ƒ uddissa nibbattitaá¹ƒ, ayaá¹ƒ taá¹ƒ asan

sampÄ• pakassa dhammassa nibbattakÄ• raá¹‡abhÄ• vapariyÄ• yena pariyÄ• yadhammo
vaá¹-á¹-aá¹ƒ uddissa nibbattitaá¹ƒ, yaá¹ƒ taá¹‡hÄ• dÄ«hi savisesaá¹ƒ Ä• masitabbato Ä• m
acchÄ• danabhojanÄ• di, tassa, taá¹ƒsadisassa ca phalavisesassa nimittabhÄ• vapariyÄ• y
vuccatÄ«ti dassento Ä• ha __ ``yaá¹ƒ panidaá¹ƒ ... pe ... idaá¹ƒ pariyÄ• yÄ• misaá¹ƒ nÄ• m

``sakalameva hidaá¹ƒ, Ä• nanda, brahmacariyassa yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• â€™â€™
Ä• divacanato sÄ• vakehi adhigatopi lokuttaradhammo satthuyevÄ• ti vattabbataá¹ƒ arahat
``nippariyÄ• yadhammopi bhagavatoyeva santakoâ€™â€™ _ti. sÄ• vakÄ• naÃ±hi dhamma
yonisomanasikÄ• rassa visesapaccayo paratoghoso ca tathÄ• gatÄ• dhÄ«noti tehi paá¹-ivid
dhammassÄ• minoyevÄ• ti vattuá¹ƒ yuttaá¹ƒ. tenÄ• ha __ ``bhagavatÄ• hÄ«â€™â€™ _tiÄ
maggassÄ• _ti kassapassa bhagavato sÄ• sanantaradhÄ• nato pabhuti yÄ• va imasmÄ• b
uppannassa ariyamaggassa. __uppÄ• detÄ• _ti nibbattetÄ• . taá¹ƒ panetaá¹ƒ maggassa \B
nibbattanaá¹ƒ, na paccekabuddhÄ• naá¹ƒ viya sasantÄ• neyeva, atha kho parasantÄ• nepÄ
``asaÃ±jÄ• tassa maggassa saÃ±janetÄ• , _ __anakkhÄ• tassa maggassa akkhÄ• tÄ• â€™
maggassa uppÄ• danaá¹ƒ saÃ±jÄ• nanaÃ±ca atthato jÄ• nanaÃ±Ã±eva asammohapaá¹-ive
``maggaÃ±Ã±Å« maggavidÅ«â€™â€™ _ti. akkhÄ• naá¹ƒ panassa sukusalabhÄ• venÄ• ti v
_ti. satthÄ• rÄ• \Ne I 163/ yathÄ• gataá¹ƒ maggaá¹ƒ anugacchantÄ«ti __maggÄ• nugÄ• _ b
suá¹-á¹-hu adhigamanato. pacchÄ• parato sammÄ• anu anu Ä• gatÄ• paá¹-ipannÄ• ti __p

__jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti jÄ• nitabbameva abhiÃ±Ã±eyyÄ• dibhedaá¹ƒ jÄ• nÄ• ti ekantah
passatÄ«_ti tathÄ• passitabbameva passati. atha vÄ• __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti sabbaÃ±
jÄ• nitabbaá¹ƒ jÄ• nÄ• tiyeva. na hi padesaÃ±Ä• á¹‡ena jÄ• nitabbaá¹ƒ sabbaá¹ƒ ekantato j
passatÄ«_ti dibbacakkhu paÃ±Ã±Ä• cakkhu dhammacakkhu buddhacakkhu samantacakkh
passitabbaá¹ƒ passatiyeva. atha vÄ• __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• aÃ±Ã±e savipallÄ
kÄ• marÅ«papariÃ±Ã±Ä• vÄ• dino jÄ• nantÄ• pi vipallÄ• savasena jÄ• nanti, na evaá¹ƒ bha
pahÄ«navipallÄ• sattÄ• jÄ• nanto jÄ• nÄ• tiyeva, diá¹-á¹-hidassanassa ca abhÄ• vÄ• pass
__cakkhubhÅ«to_ti paÃ±Ã±Ä• cakkhumayattÄ• tassa ca pattattÄ• sattesu ca taduppÄ• da
dassanapariá¹‡Ä• yakaá¹-á¹-hena lokassa cakkhu viya bhÅ«to. __Ã±Ä• á¹‡abhÅ«to_ti etas
daá¹-á¹-habbo. dhammÄ• bodhipakkhiyÄ• , brahmÄ• maggo, tehi uppannattÄ• , tesaá¹ƒvÄ
lokassa ca taduppÄ• danato __ ``dhammabhÅ«to, _ __brahmabhÅ«toâ€™â€™ _ti ca vedita
catusaccadhammaá¹ƒ vadatÄ«ti vattÄ• . ciraá¹ƒ saccappaá¹-ivedhaá¹ƒ pavattento vadatÄ«t
ninnetÄ• _ti dhammatÄ• saá¹…khÄ• taá¹ƒ paramatthaá¹ƒ nibbÄ• naÃ±ca niddhÄ• retvÄ• d
__amatassa dÄ• tÄ• _ti amataá¹ƒ sacchikiriyaá¹ƒ sattesu uppÄ• dento amataá¹ƒ dadÄ• tÄ«
bodhipakkhiyadhammÄ• naá¹ƒ tadÄ• yattabhÄ• vato __dhammassÄ• mÄ«_.

``yÄ• ca nibbÄ• nasampatti, sabbametena labbhati.

sukho vipÄ• ko puÃ±Ã±Ä• naá¹ƒ, adhippÄ• yo samijjhati || (Peá¹- 23).

nibbÄ• napaá¹-isaá¹ƒyutto, sabbasampattidÄ• yakoâ€™â€™ ti ---

evamÄ• diá¹ƒ \Be I 183/ bhagavato vacanaá¹ƒ sutvÄ• eva bhikkhÅ« dÄ• nÄ• dipuÃ±Ã±Ä•
vivaá¹-á¹-asannissayataá¹ƒ jÄ• nanti, na aÃ±Ã±athÄ• ti vuttaá¹ƒ __ ``pariyÄ• yadhammopi .
paá¹-ilabhatÄ«â€™â€™ _ti. ``edisaá¹ƒ paribhuÃ±citabbaâ€™â€™ nti kappiyassa ca cÄ«va
vacanena vinÄ• paá¹-iggahopi bhikkhÅ«naá¹ƒ na sambhavati, kuto paribhogoti Ä• ha __
``nippariyÄ• yÄ• misampÄ«â€™â€™ _tiÄ• di.

pariyÄ• yÄ• misassa bhagavato santakabhÄ• vo pariyÄ• yadhammassa tabbhÄ• veneva d
I 164/ dassentoti sambandho. __tasmÄ• _ti attÄ• dhÄ«napaá¹-ilÄ• bhapaá¹-iggahatÄ• ya at
__tatthÄ• _ti tasmiá¹ƒ dhammÄ• mise.

paccayÄ• cÄ«varÄ• dayo paramÄ• pÄ• puá¹‡itabbabhÄ• vena uttamamariyÄ• dÄ• etass
appicchatÄ• dayo cÄ• ti __paccayaparamo, _ lÄ• bhagarÅ«ti attho. __taá¹‡huppÄ• desÅ«_
bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, piá¹‡á¸• apÄ• tasenÄ• sanaitibh
bhikkhave, bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti (DN III 311; AN a I
catÅ«su taá¹‡huppattikoá¹-á¹-hÄ• sesu. appicchatÄ• santuá¹-á¹-hisallekhapavivekÄ• dayo _

__tatthÄ• _ti tasmiá¹ƒ ovÄ• de, tesu vÄ• dhammapaá¹-iggÄ• hakesu bhikkhÅ«su. bhavissa
yojanÄ• . imasmiá¹ƒ pakkhe __tatthÄ• _ti tasmiá¹ƒ ovÄ• de icceva attho daá¹-á¹-habbo. __a
Ä• misadÄ• yÄ• datÄ• ya uppajjanakaanatthÄ• nuppÄ• dassa dhammadÄ• yÄ• datÄ• ya up
Ä• kaá¹…khÄ• . tenÄ• ha __ ``passatÄ«â€™â€™ _tiÄ• di. tattha __Ä• mise upakkhalitÄ• na
vippaá¹-ipannÄ• naá¹ƒ. __atÄ«takÄ• le_ti kassapasammÄ• sambuddhakÄ• le. __kapilassa
kapilasuttena, __ ``saá¹…ghÄ• á¹-ipiÄ• dittÄ• hotÄ«â€™â€™ _tiÄ• dinÄ• lakkhaá¹‡asutte
vibhÄ• vetabbaá¹ƒ. Ä• misagaruko appagghabhÄ• vena kÅ«á¹-akahÄ• paá¹‡o viya nittejo s
nibbutaá¹…gÄ• ro viya nippabho ca hotÄ«ti yojanÄ• . __tato_ti paccayagarukabhÄ• vato. __
vinivattitamÄ• naso, sallekhavuttÄ«ti attho.

__dhammadÄ• yÄ• dÄ• _ti \Be I 184/ ettÄ• vatÄ• antogadhÄ• vadhÄ• raá¹‡aá¹ƒ vacanant
nivattitamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``mÄ• Ä• misadÄ• yÄ• dÄ• â€™â€™ _ti paá¹-ikkhepo
vibhÄ• vetuá¹ƒ adhippÄ• yÄ• nisaá¹ƒsavibhÄ• vanesupi dassito, tathÄ• Ä• dÄ«navavibhÄ•
dhammadÄ• yÄ• datÄ• paá¹-ikkhepo. __apadisitabbÄ• _ti heá¹-á¹-hÄ• katvÄ• vattabbÄ• ti
__Ä• _-kÄ• ro mariyÄ• dattho, tasmÄ• dhammadÄ• yÄ• datÄ• vidhurena Ä• misadÄ• yÄ• d
karaá¹‡abhÅ«tena vÄ• Ä• diyaá¹ƒ vivecanaá¹ƒ viÃ±Ã±Å«hi visuá¹ƒ karaá¹‡aá¹ƒ vavatthÄ•
``visuá¹ƒ kÄ• tabbÄ• â€™â€™ _ti. tenÄ• ha __ ``viÃ±Ã±Å«hi gÄ• rayhÄ• bhaveyyÄ• thÄ• t

``atthi me tumhesu anukampÄ• ... pe ... no Ä• misadÄ• yÄ• dÄ• â€™â€™ ti bhikkhÅ«su at

karuá¹‡Ä• yanÄ• kittanaá¹ƒ \Ne I 165/ tesaá¹ƒ mudukaraá¹‡aá¹ƒ, ``ahampi tenÄ• â€™â€™
savisesaá¹ƒ mudukaraá¹‡anti Ä• ha __ ``atÄ«va mudukaraá¹‡atthaâ€™â€™ _nti.

__nÄ• á¸·akapaá¹-ipadÄ• dayo_ nÄ• á¸·akasuttÄ• dÄ«su (Sn 684-728) Ä• gatapaá¹-ipattiyo
nÄ• á¸·akattherÄ• dÄ«hi paá¹-ipannÄ• paramasallekhavuttibhÅ«tÄ• atiukkaá¹-á¹-hapaá¹-ip
dhammadÄ• yÄ• dapaá¹-ipadÄ• ya udÄ• haraá¹‡abhÄ• vena uddhaá¹-Ä• . __sakkhibhÅ«tÄ
vuccamÄ• nÄ• ya ``kiá¹ƒ me vinÄ• paá¹-ipajjanako atthÄ«â€™â€™ ti asaddahantÄ• naá¹ƒ
sakkhibhÅ«tÄ• . __imasmi_nti ``tumhe ca me bhikkhave dhammadÄ• yÄ• dÄ• â€™â€™ tiÄ
ca meâ€™â€™ tiÄ• dikaá¹ƒ sukkapakkhe Ä• gataá¹ƒ pÄ• á¸·ipadaá¹ƒ. __vuttanayapaccanÄ
dhammadÄ• yÄ• dabhÄ• vena no Ä• misadÄ• yÄ• dabhÄ• venÄ• â€™â€™ ti evaá¹ƒ kaá¹‡

<30> __thomanaá¹ƒ sutvÄ• _ti paá¹-ipajjanakassa puggalassa pasaá¹ƒsanaá¹ƒ sutvÄ• yat
Ä• yasmato upasenassa paá¹-ipattiyÄ• sÄ«lathomanaá¹ƒ sutvÄ• . __nipÄ• tapada_nti imin
anatthakatamÄ• ha. __pavÄ• rito_ti paá¹-ikkhepito. yo hi bhuÃ±janto bhojanena titto parives
upanÄ«tabhojanaá¹ƒ paá¹-ikkhipati, so tena pavÄ• ritena paá¹-ikkhepito nÄ• ma hoti. tenÄ•
pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti. pakÄ• rehi diá¹-á¹-hÄ• dÄ«hi vÄ• reti saá¹…ghÄ• dike yÄ
karoti etÄ• yÄ• ti __pavÄ• raá¹‡Ä• , _ Ä• pattivisodhanÄ• ya attavossaggo okÄ• sadÄ• naá
vassaá¹ƒvutthehi kÄ• tabbÄ• vuttÄ• , tasmÄ• __ ``vassaá¹ƒvutthapavÄ• raá¹‡Ä• â€™â€™
paccaye icchÄ• peti etÄ• yÄ• ti __pavÄ• raá¹‡Ä• , _ cÄ«varÄ• dÄ«hi upanimantanÄ• . pakÄ
__pavÄ• raá¹‡Ä• , _ vippakatabhojanatÄ• dicaturaá¹…gasahito bhojanapaá¹-ikkhepo. sÄ•
anatirittabhojananimittÄ• ya Ä• pattiyÄ• kÄ• raá¹‡aá¹ƒ hoti, tasmÄ• __ ``anatirittapavÄ• ra
yÄ• vadatthabhojanassa pavÄ• raá¹‡Ä• __yÄ• vadatthapavÄ• raá¹‡Ä• , _ pariyositabhojan
upanÄ«tÄ• hÄ• rapaá¹-ikkhepoti attho.

``bhuttÄ• vÄ«â€™â€™ ti vacanato bhojanapÄ• ripÅ«ritÄ• idhÄ• dhippetÄ• ti Ä• ha __ ``pa
paripuá¹‡á¹‡oâ€™â€™ _ti. __pariyosito_ti etthÄ• pi eseva nayo ``bhojanena bhojanakiriyÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana adhippetatthaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ bhojan
__dhÄ• to_ti titto. __sÄ• dhakÄ• nÄ«_ti Ã±Ä• pakÄ• ni. pariyositabhojanaá¹ƒ suhitayÄ• vad
bhuttÄ• vitÄ• dayo, bhuttÄ• vitÄ• diggahaá¹‡ehi vÄ• itare bodhitÄ• hontÄ«ti aÃ±Ã±amaÃ±
Ã±Ä• pakaÃ±Ä• petabbataá¹ƒ dassetuá¹ƒ __ ``yo hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. evaá¹ƒ ch
udarÄ• vadehakaá¹ƒ bhojanaá¹ƒ dassitaá¹ƒ \Ne I 166/, taÃ±ca kho parikappanÄ• vasena. n
bhuÃ±jati. tenÄ• ha __ ``sabbaÃ±cetaá¹ƒ parikappetvÄ• vuttaâ€™â€™ _nti.

``siyÄ• eva, nÄ• pi siyÄ• â€™â€™ ti ca idaá¹ƒ atthadvayampi idha sambhavatÄ«ti vuttaá¹
vaá¹-á¹-atÄ«â€™â€™ _ti. __athÄ• _ti anantaraá¹ƒ, mama bhojanasamanantaramevÄ• ti att
yathÄ• vuttakÄ• lapaccÄ• masanaá¹ƒ hoti, tasmÄ• __ ``tamhi kÄ• leâ€™â€™ _ti vuttaá¹ƒ.
ruhamÄ• natiá¹‡Ä• diharitarahite. abhÄ• vattho ca ayaá¹ƒ __appa_-saddo ``appicchoâ€™â€
SN a II 148) viya.

__kathitepÄ«_ti __pi_-saddo avuttasamuccayattho. tena vÄ• pasamÄ«karaá¹‡Ä• diá¹ƒ saá
__vutta_-saddo ``no ca kho paá¹-ivuttaâ€™â€™ ntiÄ• dÄ«su (Vin III 289) vÄ• pasamÄ«kara
paradattavuttoâ€™â€™ tiÄ• dÄ«su (Vin II 332) jÄ«vitavuttiyaá¹ƒ, ``paá¹‡á¸• upalÄ• so band
tiÄ• dÄ«su (Vin III 92; Vin IV 666; Vin I 129; MN III 59) apagame, ``gÄ«taá¹ƒ pavuttaá¹ƒ \Be
samihitaâ€™â€™ ntiÄ• dÄ«su (DN I 285) pÄ• vacanabhÄ• vena pavattite, loke pana ``vutta
ntiÄ• dÄ«su (mahÄ• bhÄ• sa 7.II 26) ajjhene dissatÄ«ti.

na ettha piá¹‡á¸• apÄ• tabhojanena dhammadÄ• yÄ• datÄ• nivÄ• ritÄ• , piá¹‡á¸• apÄ• tab
dhammÄ• nudhammapaá¹-ipattÄ«ti ettha kÄ• raá¹‡aá¹ƒ dassento Ä• ha __ ``piá¹‡á¸• apÄ•
vÄ«tinÄ• meyyÄ• â€™â€™ _ti. tattha __vÄ«tinÄ• meyyÄ• _ti kammaá¹-á¹-hÄ• nÄ• nuyoger
``Ä• dittasÄ«sÅ«pamaá¹ƒ paccavekkhitvÄ• â€™â€™ _ti. __Ä• dittasÄ«sÅ«pama_ntiÄ• ditta

__kiÃ±cÄ• pÄ«_ti ayaá¹ƒ ``yadipÄ«â€™â€™ ti iminÄ• samÄ• nattho nipÄ• to. nipÄ• to ca
payujjati, tena tena vattabbatthajotako hotÄ«ti idha ``piá¹‡á¸• apÄ• taâ€™â€™ ntiÄ• dinÄ•
anuÃ±Ã±Ä• pasaá¹ƒsÄ• vasena vuccamÄ• nassa atthassa jotakoti adhippÄ• yena __ ``anu
nipÄ• toâ€™â€™ _ti vuttaá¹ƒ, anuÃ±Ã±Ä• pasaá¹ƒsÄ• rambhe pana ``asambhÄ• vanattheâ
purimeyeva sambhÄ• vanÄ• vibhÄ• vanato adhikattÄ• nulomato ca.

ekavÄ• raá¹ƒ pavattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkhipanaá¹ƒ kathaá¹ƒ dÄ«gharattaá¹ƒ appic
kÄ• raá¹‡aá¹ƒ hotÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``tassa hÄ«â€™â€™ _tiÄ• di. tattha _
icchatÄ«ti atriccho, tassa bhÄ• vo atricchatÄ• , atthato paralÄ• bhapatthanÄ• . tathÄ• hi vut
sakalÄ• bhena asantuá¹-á¹-hi, paralÄ• bhe \Ne I 167/ ca patthanÄ• , etaá¹ƒ atricchatÄ• lakk
(Vibh-a 849). __pÄ• picchatÄ• _ti asantaguá¹‡asambhÄ• vanÄ• dhippÄ• yatÄ• . pÄ• pÄ• ic
bhÄ• vo pÄ• picchatÄ• . yathÄ• ha ``asantaguá¹‡asambhÄ• vanatÄ• paá¹-iggahaá¹‡e ca a
pÄ• picchalakkhaá¹‡aâ€™â€™ nti (Vibh-a 851). mahantÄ• ni vatthÅ«ni icchati, mahatÄ« vÄ
tassa bhÄ• vo __mahicchatÄ• _. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``santaguá¹‡asambhÄ• vanatÄ
amattaÃ±Ã±utÄ• , etaá¹ƒ mahicchalakkhaá¹‡aâ€™â€™ nti. paccavekkhamÄ• no nivÄ• ress
bhikkhuno __saá¹ƒvattissati_ piá¹‡á¸• apÄ• tapaá¹-ikkhepo.

mahiccho puggalo yathÄ• paccayadÄ• navasena paccayadÄ• yakehi bharituá¹ƒ asakkuá¹
paccayapariyesanavasena attanÄ• pÄ«ti vuttaá¹ƒ __ ``attanopi_ \Be I 187/ __upaá¹-á¹-hÄ•
hotÄ«â€™â€™ _ti. saddhÄ• deyyassa vinipÄ• tavasena pavattiyÄ• __aÃ±Ã±assa ghare ch
__rittapattovÄ• _ti yesu kulesu paá¹-ipiá¹‡á¸• avasena pavattati, tesaá¹ƒ sabbapacchimaá¹ƒ
yathÄ• laddhaá¹ƒ datvÄ• tattha kiÃ±ci aladdhÄ• rittapatto __vihÄ• raá¹ƒ pavisitvÄ• nipajja
jighacchÄ• dubbalyenÄ• ti adhippÄ• yo. yathÄ• laddhapaccayaparibhogena, puna pariyesan
subharatÄ• , yathÄ• laddhapaccayena avaÃ±Ã±aá¹ƒ akatvÄ• santosÄ• pattiyÄ• upaá¹-á¹-h
veditabbÄ• .

__kathÄ• vatthÅ«nÄ«_ti appicchatÄ• dipaá¹-isaá¹ƒyuttÄ• naá¹ƒ kathÄ• naá¹ƒ vatthÅ«nÄ«ti
appicchatÄ• dayo eva. __tÄ«á¹‡Ä«_ti tÄ«á¹‡i kathÄ• vatthÅ«ni. __abhisallekhikÄ• _ti ativiya
abhisallekho, appiccha tÄ• diguá¹‡asamudÄ• yo, so etissÄ• atthÄ«ti abhisallekhikÄ• , mahi
tanubhÄ• vÄ• ya yuttarÅ«pÄ• appicchatÄ• dipaá¹-isaá¹ƒyuttatÄ• . __cetovinÄ«varaá¹‡asap
kusalacittuppattiyÄ• nivÄ• rakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ dÅ«rÄ«bhÄ• vakaraá¹‡ena
cetovinÄ«varaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ samathavipassanÄ• naá¹ƒ sappÄ• yÄ• . samathav
vibhÅ«tibhÄ• vakaraá¹‡Ä• ya sappÄ• yÄ• upakÄ• rikÄ• ti __cetovinÄ«varaá¹‡asappÄ• yÄ•
yena nibbidÄ• diÄ• nisaá¹ƒsena ayaá¹ƒ kathÄ• abhisallekhikÄ• cetovinÄ«varaá¹‡asappÄ•
dassetuá¹ƒ vuttaá¹ƒ. tattha __ekantanibbidÄ• yÄ• _ti ekaá¹ƒsena vaá¹-á¹-adukkhato nibbinc
__virÄ• gÄ• ya nirodhÄ• yÄ• _ti tasseva virajjanatthaÃ±ca nirujjhanatthaÃ±ca. __upasamÄ•
sabbakilesavÅ«pasamÄ• ya. __abhiÃ±Ã±Ä• yÄ• _ti sabbassapi abhiÃ±Ã±eyyassa abhijÄ• n
catumaggasambodhÄ• ya. __nibbÄ• nÄ• yÄ• _ti anupÄ• disesanibbÄ• nÄ• ya. etesu hi Ä• c
tÄ«hi maggo, itarena nibbÄ• naá¹ƒ. tena samathavipassanÄ• Ä• diá¹ƒ katvÄ• nibbÄ• napa
uttarimanussadhammo dasakathÄ• vatthulÄ• bhino sambhavatÄ«ti dasseti. __paripÅ«ressa
upakÄ• rato \Ne I 168/ ca saá¹ƒvattissanti. appicchatÄ• dayo hi ekavÄ• rauppannÄ• upari t
saá¹ƒvattissanti. kathÄ• vatthuparipÅ«raá¹‡aá¹ƒ sikkhÄ• paripÅ«raá¹‡aÃ±ca vuttanayeneva

__amataá¹ƒ nibbÄ• na_nti anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ. itarÄ• pana sekkhÄ• sekkh
paripuá¹‡á¹‡Ä• . nibbÄ• napÄ• ripÅ«ri cettha tadÄ• vahadhammapÄ• ripÅ«rivasena pariyÄ•
veditabbÄ• . idÄ• ni yÄ• yaá¹ƒ appicchatÄ• dÄ«naá¹ƒ anukkamaparivuddhiyÄ• guá¹‡apÄ•
sÄ• dhento __ ``seyyathÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __pÄ• vussako_ti vassÄ• n
cirÄ• nuppavatti hoti. __pabbatakandarÄ• _ pabbatesu upaccakÄ• dhiccakÄ• pabhavanijjha
__sarasÄ• khÄ• _ti yattha upariunnatapadesato udakaá¹ƒ Ä• gantvÄ• tiá¹-á¹-hati ceva sanc
khuddakataá¸·Ä• kÄ• . __kunnadiyo_ti pabbatapÄ• dato nikkhantÄ• khuddakanadiyo. tÄ• l
paripÅ«renti. __paramadhammadÄ• yÄ• da_nti paramaá¹ƒ uttamaá¹ƒ dhammadÄ• yÄ• dab
dhammadÄ• yajjaá¹ƒ vÄ• . __te bhikkhÅ«_ti te dhammapaá¹-iggÄ• hake bhikkhÅ«. __sanni
appicchatÄ• dÄ«hi yojento.

__uggahetvÄ• _ti atthato byaÃ±janato ca upadhÄ• raá¹‡avasena gahetvÄ• aviparÄ«taá¹ƒ
__saá¹ƒsandetvÄ• _ti mama desanÄ• nusÄ• rena mamajjhÄ• sayaá¹ƒ avirajjhitvÄ• . yathÄ•
imissÄ• dhammadÄ• yÄ• dadesanÄ• ya cintesi, evaá¹ƒ aÃ±Ã±atthÄ• pi dhammathomanatt
cintesi. __ekajjhÄ• sayÄ• yÄ• _ti samÄ• nÄ• dhippÄ• yÄ• ya. __matiyÄ• _ti paÃ±Ã±Ä• ya. _
bhagavÄ• dhammasenÄ• patiá¹ƒ guá¹‡ato eva paggaá¹‡hÄ• tÄ«ti katvÄ• vuttaá¹ƒ.

__cittagatiyÄ• _ti cittavasena kÄ• yassa pariá¹‡Ä• manena ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ
kÄ• yassa cittena samÄ• nagatikatÄ• dhiá¹-á¹-hÄ• nena. kathaá¹ƒ pana kÄ• yo dandhappav
samÄ• nagatiko hotÄ«ti? na sabbathÄ• samÄ• nagatiko. yatheva hi kÄ• yavasena cittapari

sabbathÄ• kÄ• yena samÄ• nagatikaá¹ƒ na hoti. na hi tadÄ• cittaá¹ƒ sabhÄ• vasiddhena a
dandhavuttikassa rÅ«padhammassa khaá¹‡ena vattituá¹ƒ sakkoti, ``idaá¹ƒ cittaá¹ƒ ayaá¹ƒ k
ti pana adhiá¹-á¹-hÄ• nena dandhagatikassa kÄ• yassa anuvattanato yÄ• va icchitaá¹-á¹-hÄ
kÄ• yagatiá¹ƒ anulomentameva hutvÄ• santÄ• navasena pavattamÄ• naá¹ƒ cittaá¹ƒ kÄ• ya
pariá¹‡Ä• mitaá¹ƒ nÄ• ma hoti, evaá¹ƒ ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viya hotÅ«â€™â€™ t
pageva lahusaÃ±Ã±Ä• ya sukhumasaÃ±Ã±Ä• ya ca sampÄ• ditattÄ• abhÄ• vitiddhipÄ• dÄ
yathÄ• lahuá¹ƒ katipayacittavÄ• reheva icchitaá¹-á¹-hÄ• nappatti hoti \Be I 189/, evaá¹ƒ pav
cittagatikabhÄ• veneva pariá¹‡Ä• mito nÄ• ma hoti, na ekacittakkhaá¹‡eneva pavattiyÄ• . ev
bÄ• husamiÃ±janappasÄ• raá¹‡Å«pamÄ• pi upacÄ• rena vinÄ• suá¹-á¹-hutaraá¹ƒ yuttÄ• h
dhammatÄ• vilomitÄ• siyÄ• . na hi dhammÄ• naá¹ƒ lakkhaá¹‡aÃ±Ã±athattaá¹ƒ iddhibalena
bhÄ• vaÃ±Ã±athattameva pana sakkÄ• ti.

<31> __bhagavato adhippÄ• yÄ• nurÅ«paá¹ƒ_ bhikkhÅ«naÃ±ca ajjhÄ• sayaá¹ƒ Ã±atvÄ• ti
bhÄ• janampi oloketvÄ• eva mahÄ• thero dhammaá¹ƒ katheti. __pakkantassÄ• _ti idaá¹ƒ a
dassento __ ``pakkantassa satoâ€™â€™ _tiÄ• dimÄ• ha. __kittakenÄ• _ti kena parimÄ• á¹
parimÄ• á¹‡aá¹ƒ yasmÄ• parimeyyassa atthassa paricchindanaá¹ƒ hoti, tasmÄ• __ ``kittÄ•
paricchedavacanaâ€™â€™ _nti Ä• ha. __nukÄ• ro pucchÄ• ya_nti ayaá¹ƒ nu-saddo idheva
vuttaá¹ƒ. nu-saddena hettha jotiyamÄ• no attho kiá¹ƒ-saddena parimÄ• á¹‡o attho parimeyy
saá¹ƒkilesapakkho vivekassa ananusikkhanaá¹ƒ Ä• misadÄ• yÄ• datÄ• , vodÄ• napakkho ta
dhammadÄ• yÄ• datÄ• ti. __tÄ«hi vivekehÄ«_ti vivekattayaggahaá¹‡aá¹ƒ tadantogadhattÄ•
vivekapaÃ±cakaggahaá¹‡e panassa sarÅ«pena kÄ• yaviveko gahito na siyÄ• , tadÄ• yattat
payujjamÄ• navivekadassanavasena __ ``tÄ«hi vivekehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aÃ±
vuttaá¹ƒ. na hi kÄ• yavivekamattena dhammadÄ• yÄ• dabhÄ• vo sijjhatÄ«ti? na, vivekadvay
kÄ• yavivekassa idhÄ• dhippetattÄ• . evaÃ±ca katvÄ• cittavivekaggahaá¹‡ampi samatthita
lokiyajjhÄ• nÄ• dhigamamattena nippariyÄ• yato satthudhammadÄ• yÄ• dabhÄ• vo icchito,
icchito, tasmÄ• sabbÄ• pi sÄ• sane vivekÄ• nusikkhanÄ• nibbÄ• napoá¹‡Ä• nibbÄ• napal
vuttaá¹ƒ __ ``tiá¹‡á¹‡aá¹ƒ vivekÄ• naá¹ƒ aÃ±Ã±atarampÄ«â€™â€™ _ti. asati Ä• loke andha
dhammadÄ• yÄ• datÄ• ya ekaá¹ƒsiyÄ• Ä• misadÄ• yÄ• datÄ• ti Ä• ha __ ``Ä• misadÄ• yÄ
sukkapakkhepÄ«_ti kaá¹‡hapakkhato sÄ• dhÄ• raá¹‡avasena labbhamÄ• naá¹ƒ atthasÄ• m
atthavisesaá¹ƒ tassa visadisattÄ• , atthavisesameva vÄ• atidisati visadisÅ«dÄ• haraá¹‡Å«p
``tiá¹‡á¹‡aá¹ƒ vivekÄ• naá¹ƒ aÃ±Ã±ataraâ€™â€™ nti idaá¹ƒ idha na labbhati. tayopi \Be I 1
eko vÄ• itaradvayasannissayo idha labbhati.

__dÅ«ratopÄ«_ti dÅ«raá¹-á¹-hÄ• natopi. tenÄ• ha __ ``tiroraá¹-á¹-hatopÄ«â€™â€™ _tiÄ• d
``paá¹-ibhÄ• tÅ«â€™â€™ ti ettha paá¹-i-saddÄ• pekkhÄ• ya ``sÄ• riputtaâ€™â€™ nti upayo
sÄ• mivacanavaseneva veditabboti dassento Ä• ha __ ``Ä• yasmatoyeva sÄ• riputtassÄ• â€
iminÄ• bhÄ• gattho paá¹-i-saddoti dasseti lakkhaá¹‡Ä• diatthÄ• naá¹ƒ idha ayujjanato. tenÄ
saddalakkhaá¹‡ena sametÄ«â€™â€™ _ti. __dissatÅ«_ti Ã±Ä• á¹‡ena dissatu, passatÅ«ti v

__upaá¹-á¹-hÄ• tÅ«_ti Ã±Ä• á¹‡assa paccupatiá¹-á¹-hatu. __uggahessantÄ«_ti \Ne I 170/ vÄ
vÄ• cuggatakaraá¹‡aÃ±hi uggaho. __pariyÄ• puá¹‡issantÄ«_ti tasseva vevacanaá¹ƒ. puripu
citte Ä• pÄ• danaá¹ƒ paá¹-á¹-hapanaá¹ƒ pariyÄ• puá¹‡anaá¹ƒ. __kÄ• raá¹‡avacana_nti yath
kÄ• raá¹‡abhÄ• vena vacanaá¹ƒ ``hetumhi karaá¹‡avacanaâ€™â€™ nti katvÄ• . vuttatthap
karÄ«yatÄ«ti. tenÄ• ha __ ``yasmÄ• â€™â€™ _tiÄ• di.

__ekenevÄ• kÄ• renÄ• _ti Ä• misadÄ• yÄ• datÄ• siddhena Ä• diyatÄ• saá¹…khÄ• tena ek
Ä• kÄ• raá¹ƒ sandhÄ• yÄ• ha __ ``bhagavatÄ• vuttamatthaâ€™â€™ _nti. aÃ±Ã±athÄ• ``s
sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikkhantÄ«â€™ ti ekeneva Ä• kÄ• rena so attho therenapi vutt
Ä• misadÄ• yÄ• dapaá¹-ipadÄ• bhÅ«tehi tiá¹‡á¹‡aá¹ƒ vivekÄ• naá¹ƒ ananusikkhanÄ• kÄ• r
``idhÄ• vuso ... pe ... nÄ• nusikkhantÄ«â€™â€™ _ti ettakena kaá¹‡hapakkhe uddesapÄ• á¹

__vitthÄ• rato suvibhatto hoti_ anavasesato sammadeva niddiá¹-á¹-hattÄ• . nanu ca uddes
bhagavatÄ• gahitÄ• , sÄ• na niddiá¹-á¹-hÄ• ti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``so ca khoâ
anuggaá¹‡hantassÄ• _ti ``Ä• misadÄ• yÄ• dÄ• satthu sÄ• vakÄ• â€™â€™ ti satthu parapp
``tumhehi dhammadÄ• yÄ• dehi bhavitabbaâ€™â€™ nti evaá¹ƒ sÄ• vake anukampamÄ• na
yuttaá¹ƒ sÄ• mÄ«ciabhÄ• vatoti yojanÄ• . __esa nayo_ti yadidaá¹ƒ ``ettÄ• vatÄ• yaá¹ƒ bhag
kaá¹‡hapakkhe uddesassa atthavibhÄ• gadassanamukhena sambandhadassanaá¹ƒ, esa n
sambandhadassaneti adhippÄ• yo. tenÄ• ha __ ``ayaá¹ƒ tÄ• vettha anusandhikkamayojanÄ
desitÄ• ya uddesadesanÄ• ya mahÄ• therena \Be I 191/ desitÄ• ya ca anusandhikkamena s
yathÄ• nusandhi eva cettha anusandhi veditabbo.

__accantapavivittassÄ• _ti ekantaupadhiviveko viya itarepi viveko satthu ekantikÄ• vÄ• ti. a
anu anu pÅ«raá¹‡anti tappaá¹-ikkhepena Ä• ha __ ``na paripÅ«rentÄ«â€™â€™ _ti, na parib
paripÅ«rentÄ«_ti vÄ• na paripÄ• lentÄ«ti attho. yadaggena hi vivekaá¹ƒ nÄ• nusikkhanti, ta
paribrÅ«henti, na paripÄ• lentÄ«ti vÄ• vattabbataá¹ƒ labhantÄ«ti. kasmÄ• panettha ``vivek
nÄ• nusikkhantÄ«â€™â€™ ti uddese viya avisesavacane kÄ• yavivekasseva gahaá¹‡aá¹ƒ
__ ``yadi panÄ• â€™â€™ _tiÄ• di. __pucchÄ• yÄ• _ti pucchÄ• to aviseso siyÄ• vibhÄ• gas
vissajjanassa. nanu ca ``vivekaá¹ƒ nÄ• nusikkhantÄ«â€™â€™ ti avisesavacanato pÄ• á¸·iy
labbhatevÄ• ti? na, padantarena vibhÄ• vitattÄ• . tenÄ• ha __ ``yesaÃ±ca dhammÄ• naâ€™
__byÄ• karaá¹‡apakkho_ti vissajjanapakkho. vissajjanaÃ±ca na pucchÄ• viya avisesajotan
yathÄ• dhippetatthavibhajananti adhippÄ• yo. __iminÄ• padenÄ• _ti ``vivekaá¹ƒ nÄ• nusikk
padena kÄ• yavivekaá¹ƒ aparipÅ«riyamÄ• naá¹ƒ dassetÄ«ti adhippÄ• yo. __cittavivekaá¹ƒ
eseva nayo.

__ettha ca nappajahantÄ«_ti pahÄ• tabbadhammÄ• naá¹ƒ pahÄ• nÄ• bhÄ• vavacanaá¹ƒ
pahÄ• nalakkhaá¹‡avivekÄ• bhÄ• vadÄ«panaá¹ƒ, taá¹ƒ vatvÄ• puna ``viveke nikkhittadhur
sÄ• tisayavivekÄ• bhÄ• vadÄ«pananti tadubhayavivekÄ• bhÄ• vadassanena ``yesaÃ±ca dh

pÄ• risesaÃ±Ä• yena ``vivekaá¹ƒ nÄ• nusikkhantÄ«â€™â€™ ti iminÄ•
vivekadvayamÅ«labhÅ«takÄ• yavivekÄ• bhÄ• vadassanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. avig
parikkhÄ• rajÄ• taá¹ƒ bahuá¹ƒ lanti Ä• diyantÄ«ti bahulÄ• , bahulÄ• eva __bÄ• hulikÄ• _ ya
(MN I 246; AN c 8.11; Vin III 8). te pana yasmÄ• paccayabahulabhÄ• vÄ• ya yuttappayuttÄ
Ä• ha __ ``cÄ«varÄ• dibÄ• hullÄ• ya paá¹-ipannÄ• â€™â€™ _ti. sikkhÄ• ya Ä• darabhÄ• vÄ
gaá¹‡hantÄ«ti __ ``sÄ• thalikÄ• â€™â€™ _ti vuttaá¹ƒ. __sithila_nti bhÄ• vanapuá¹ƒsakanid
samÄ• natthassa sÄ• thala-saddassa vasena __ ``sÄ• thalikÄ• â€™â€™ _ti padasiddhi vec
__avagamanaá¹-á¹-henÄ• _ti adhogamanaá¹-á¹-hena \Be I 192/, orambhÄ• giyabhÄ• venÄ•
sabbÅ«padhipaá¹-inissaggatÄ• ya upadhÄ«hi vivitte. __oropitadhurÄ• _ti ujjhitussÄ• hÄ• .

__aniyamenevÄ• _ti kiÃ±ci visesaá¹ƒ anÄ• masitvÄ• ``sÄ• vakÄ• â€™â€™ ti aviseseneva
tiÄ• dinÄ• . __dasavasse upÄ• dÄ• yÄ• _ti dasavassato paá¹-á¹-hÄ• ya. __issariye_ti ``seá¹
senÄ• patiá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dÄ«su viya. acirakkhaá¹‡obhÄ• sena lakkhavedhako
__á¹-hitiya_nti avaá¹-á¹-hÄ• ne. __á¹-hÄ• naso_ti taá¹…khaá¹‡eyeva. __tiá¹-á¹-hatÄ«_ti
Ä• dhÄ• rÄ• dheyyabhÄ• venÄ• ti Ä• ha __ ``tadÄ• yattavuttibhÄ• venÄ• â€™â€™ _ti. upek
sattasaá¹…khÄ• resu udÄ• sÄ«natÄ• pi asaá¹…khatÄ• dhigamassa upÄ• yoti tabbipariyÄ•
upadhivivekapÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«ti Ä• ha __ ``cÄ«varapatta ... pe ... apÅ«rayamÄ•
__tatthÄ• _ti theravÄ• re. __idhÄ• _ti majjhimanavakavÄ• resu. tathÄ• hi __ ``majjhimather
vuttaá¹ƒ.

<32> __imasmiÃ±ca kaá¹‡hapakkhe_ti imasmiÃ±ca niddesavÄ• re kaá¹‡hapakkhe, na udd
uddesavÄ• re pana kaá¹‡hapakkhe vuttavipariyÄ• yena gahetabbattho ``esa nayo sukkapak
dassito. __vuttapaccanÄ«kanayenÄ• _ti ``kÄ• yavivekaá¹ƒ nÄ• nusikkhanti na paripÅ«rentÄ
atthassa paccanÄ«kanayena, ``kÄ• yavivekaá¹ƒ anusikkhanti paripÅ«rentÄ«â€™â€™ tiÄ• c
__etthÄ• _ti etasmiá¹ƒ sukkapakkhe. __saá¹…khepo_ti atthasaá¹…khepo. __yojanaparamp
dÅ«rabhÄ• vena ekaá¹ƒ dve tÄ«á¹‡Ä«ti evaá¹ƒ yojanÄ• naá¹ƒ paá¹-ipÄ• á¹-iyÄ• . __araÃ±Ã
araÃ±Ã±esu vanasaá¹‡á¸• abhÅ«tÄ• ni. __pantÄ• nÄ«_ti pariyantÄ• ni. __upagantuá¹ƒ yutt
gocaragÄ• me dÅ«re gamanÄ• gamanasamatthatÄ• bhÄ• vato. ``evaá¹ƒ guá¹‡avantesu dir
__paccayadÄ• yakÄ• naá¹ƒ pasÄ• daá¹ƒ janenti_. __pÄ• saá¹ƒsÄ• _ti pasaá¹ƒsitabbÄ• . __
ekaá¹ƒ appamÄ• davihÄ• rinaá¹ƒ vuddhataraá¹ƒ niddisitvÄ• vadantÄ• naá¹ƒ vasena vuttaá
vivekaá¹-á¹-hÄ• naá¹ƒ. __sÄ• yaá¹ƒ nikkhamati_ yonisomanasikÄ• raá¹ƒ upabrÅ«hetvÄ• ti a
__kasiá¹‡aparikammaá¹ƒ karoti, _ na yaá¹ƒ kiÃ±ci kiccantaraá¹ƒ. __samÄ• pattiyo nibbattet
moghamanasikÄ• raá¹ƒ. __sabbathÄ• _tiÄ• dito tÄ• va tadaá¹…gavasena kilesehi cittaá¹ƒ v
vikkhambhanavasena samucchedavasena paá¹-ipassaddhivasenÄ• ti sabbappakÄ• rena cit
__paá¹ƒsukÅ«lÄ• ni dhÄ• retÄ«_ti iminÄ• bÄ• hulikatÄ• bhÄ• vaá¹ƒ dasseti, __asithilaá¹ƒ s
__gahetvÄ• _ti iminÄ• sÄ• thalikatÄ• bhÄ• vaá¹ƒ, __vigatanÄ«varaá¹‡o_ti iminÄ• okkaman
__phalasamÄ• pattinti_Ä• dinÄ• pavivekapubbaá¹…gamataá¹ƒ dasseti.

<33> __tatrÄ• vuso_ti ettha __iti_-saddo Ä• diattho. tena ``lobho ca pÄ• pakoâ€™â€™ tiÄ•
uparidesanaá¹ƒ anavasesato pariyÄ• diyati. __ko anusandhÄ«_ti yÄ• sÄ• bhagavatÄ• saa
dhammadÄ• yÄ• dapaá¹-ipattibhÄ• vinÄ« ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha
tiÄ• dinÄ• desanÄ• uddiá¹-á¹-hÄ• , taá¹ƒ ``satthu pavivittassa viharatoâ€™â€™ tiÄ• dinÄ•
aá¹-á¹-hÄ• rasavÄ• rapaá¹-imaá¹‡á¸• itÄ• ya niddesadesanÄ• ya vibhajitvÄ• tato paraá¹ƒ ``
pÄ• pakoâ€™â€™ tiÄ• dinayÄ• ya uparidesanÄ• ya sambandhaá¹ƒ pucchati. __eva_nti saa
``nappajahantÄ«â€™â€™ ti pahÄ• nÄ• bhÄ• vadassanavasena, vodÄ• napakkhe ``pajahan
pahÄ• nasabbhÄ• vadassanavasenÄ• ti evaá¹ƒ. aniddhÄ• ritasarÅ«pÄ• yaá¹ƒ-taá¹ƒ-sadde
ye pahÄ• tabbadhammÄ• vuttÄ• , te sarÅ«pato dassetunti yojanÄ• . __ime teti_ ettha kasm
pahÄ• tabbadhammÄ• vuttÄ• , nanu ito aÃ±Ã±epi mohadiá¹-á¹-hivicikicchÄ• dayo pahÄ• ta
santi, te pana lobhÄ• dÄ«hi tadekaá¹-á¹-hatÄ• gahitÄ• eva hontÄ«ti vuttÄ• . atha vÄ• imes
kÄ• raá¹‡aá¹ƒ parato Ä• vi bhavissati.

idÄ• ni upacayena anusandhiá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
dhammassa dÄ• yÄ• dabhÄ• vo satthu abhirucito, so ``cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• ve
akatthetvÄ• ``vivekaá¹ƒ anusikkhanti, te ca dhamme pajahanti, na ca bÄ• hulikÄ• â€™â€™
I 173/ __heá¹-á¹-hÄ• pariyÄ• yeneva dhammo kathito_ti vuttaá¹ƒ. ``te ca dhamme nappajah
pubbaá¹…gamÄ• â€™â€™ tiÄ• dinÄ• __Ä• misaá¹ƒ pariyÄ• yenapi kathitaá¹ƒ_. ``siyÄ• ca
tiÄ• dinÄ• , ``bÄ• hulikÄ• ca hontÄ«â€™â€™ tiÄ• dinÄ• ca __Ä• misaá¹ƒ nippariyÄ• yenap
yÄ• yaá¹ƒ bhagavatÄ• Ä• misadÄ• yÄ• dapaá¹-ikkhepanÄ• dhammadÄ• yÄ• datÄ• vuttÄ•
mahÄ• therena attanÄ• vivekÄ• nusikkhanÄ• di vuttaá¹ƒ, tadubhayaá¹ƒ hetuvasena vibhÄ•
lobho cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ \Be I 194/. hetunirodhena hi saá¹ƒkilesapakkhassa, nir
vodÄ• napakkhassa tappÄ• pakatÄ• .

__atÄ«tadesanÄ• nidassana_nti atÄ«tÄ• ya therena yathÄ• desitÄ• ya desanÄ• ya ca pacc
``satthu pavivittassa ... pe ... desanÄ• yanti vuttaá¹ƒ hotÄ«â€™â€™ _ti. __tatthÄ• _ti yaá¹ƒ
``yesaá¹ƒ dhammÄ• naá¹ƒ satthÄ• pahÄ• namÄ• hÄ• â€™â€™ ti, etasmiá¹ƒ pade. tattha h
sÄ• maÃ±Ã±ato vuttÄ• . __lÄ• makÄ• _ti nihÄ«nÄ• . lobhadosÄ• hi hetuto paccayato sabh
saá¹ƒkiliá¹-á¹-hapakatikÄ• , Ä• yatiá¹ƒ dukkhassa pÄ• panaá¹-á¹-hena vÄ• pÄ• pakÄ• . __l
Ä• rammaá¹‡assa abhigijjhanalakkhaá¹‡o. tathÄ• hi so lubbhanti tena, sayaá¹ƒ vÄ• lubbha
vÄ• tanti ``lobhoâ€™â€™ ti vuccati. rasÄ• dÄ«su abhisaá¹…garaso, apariccÄ• gapaccupaa
dhammesu assÄ• dadassanapadaá¹-á¹-hÄ• no. __dussanalakkhaá¹‡o_ti Ä• rammaá¹‡e by
dussanti tena, sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti ``dosoâ€™â€™ ti vuccat
visappanaraso, sanissayadahanaraso vÄ• , dussanapaccupaá¹-á¹-hÄ• no, Ä• ghÄ• tavatthu

__tesÅ«_tiÄ• dinÄ• dassanena lobhadosÄ• naá¹ƒ ekantato pahÄ• tabbatÄ• dassanaá¹ƒ. _
paccayÄ• naá¹ƒ lÄ• bhe hotÄ«_ti idaá¹ƒ lobhassa Ä• rammaá¹‡aggahaá¹‡asabhÄ• vataá¹ƒ
vasena pana anugijjhanaá¹ƒ sandhÄ• ya __ ``aladdhaá¹ƒ patthetÄ«â€™â€™ _ti Ä• ha. alÄ•

Ä• misadÄ• yÄ• dassa hotÄ«ti Ä• netvÄ• yojanÄ• . __alabhanto_ti ettha ``paccayeâ€™â€™
pariá¹‡Ä• metvÄ• yojetabbaá¹ƒ. __vighÄ• tavÄ• _ti ``yampicchaá¹ƒ na labhati, tampi dukkh
Vibh 190) vacanato icchÄ• vighÄ• tavÄ• . lobho ca deyyadhamme hoti Ä• misadÄ• yÄ• das
anantarapadepi. __deyyadhamme_ti ca idaá¹ƒ nidassanamattaá¹ƒ sattakelÄ• yanÄ• divase
lobhuppattisabbhÄ• vato. ``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ paá¹-icca lÄ•
__nava taá¹‡hÄ• mÅ«lakÄ• . paripÅ«reti_ Ä• misadÄ• yÄ• doti vibhattivipariá¹‡Ä• mo vedita
Ä• vÄ• samacchariyÄ• dÄ«ni __paÃ±ca macchariyÄ• ni_.

__magga_nti \Ne I 174/ \Be I 195/ ariyamaggaá¹ƒ. so hi kilese mÄ• rento gacchati, nibbÄ•
maggÄ«yati, sayaá¹ƒ vÄ• sacchikiriyÄ• bhisamayavasena nibbÄ• naá¹ƒ maggatÄ«ti nippar
vuccati. __eko anto_ti itarena asammisso eko koá¹-á¹-hÄ• so, hÄ«natÄ• ya vÄ• lÄ• makaá
kÄ• maá¹ƒ aÃ±Ã±epi kusaladhammÄ• ete ante asampayogato na upenti, tehi vimuttÄ• eva
accantavimuttiyÄ• na upetÄ«ti Ä• ha __ ``vimutto etehi antehÄ«â€™â€™ _ti. __tasmÄ• _ti
__etesaá¹ƒ majjhe bhavattÄ• _ti idaá¹ƒ maggassa ubhayantavimuttatÄ• ya eva vuttaá¹ƒ, na
vaá¹-á¹-adukkhanissaraá¹‡atthikehi paá¹-ipajjitabbato ca. __tathÄ• _ti yathÄ• itarena asam
lÄ• makaá¹-á¹-hena ca lobho eko anto, tathÄ• __kÄ• masukhallikÄ• nuyogo_ti attho. esa na
anupagamanaÃ±ca nesaá¹ƒ antÄ• naá¹ƒ sabbaso appavattikaraá¹‡eneva daá¹-á¹-habbaá¹ƒ
dve ante na upetÄ«â€™â€™ tiÄ• dinÄ• pubbe vuttanayena.

__saccÄ• na_nti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. __dassanapariá¹‡Ä• yakaá¹-á¹-henÄ• _ti d
pariÃ±Ã±Ä• bhisamayÄ• dibhedassa parito sabbathÄ• nayanaá¹-á¹-hena pavattanaá¹-á¹-he
dhammacakkhussa karaá¹‡Ä« nipphÄ• dikÄ• . tayidaá¹ƒ satipi paá¹-ipadÄ• ya dhammacakk
avayavavasena sijjhamÄ• no attho samudÄ• yena kato nÄ• ma hotÄ«ti upacÄ• ravasena vu
tathÄ• hi vakkhati __ ``maggoyeva hi maggatthÄ• ya saá¹ƒvattati maggena kÄ• tabbakicca
__Ã±Ä• á¹‡Ä• yÄ• ti_ yÄ• thÄ• vato jÄ• nanÄ• ya. tenÄ• ha __ ``viditakaraá¹‡aá¹-á¹-henÄ•
visesaÃ±Ä• tabhÄ• vÄ• pÄ• danaÃ±hi viditakaraá¹‡aá¹ƒ. __vÅ«pasamanato_ti samucchind
dukkhÄ• dÄ«naá¹ƒ pariÃ±Ã±eyyÄ• dibhÄ• vo viya abhiÃ±Ã±eyyabhÄ• vopi maggavaseneva
``catunnampi saccÄ• naá¹ƒ abhiÃ±Ã±eyyabhÄ• vadassanatoâ€™â€™ _ti, vibhÄ• vanatoti a
``sambujjhati etenÄ• â€™â€™ ti katvÄ• . __tassatthÄ• yÄ• _ti maggakiccatthÄ• ya. na hi m
maggakiccakaro atthi. tenÄ• ha __ ``maggoyeva hÄ«â€™â€™ _tiÄ• di. atha vÄ• sammÄ• d
sahajÄ• tÄ• dipaccayabhÄ• vena itare uppÄ• deti, evaá¹ƒ sesamaggadhammÄ• pÄ«ti evam
veditabbaá¹ƒ. __sacchikiriyÄ• ya paccakkhakammÄ• yÄ• _ti sacchikaraá¹‡asaá¹…khÄ• tap
__nibbÄ• nÄ• yÄ• _ti vÄ• anupÄ• disesanibbÄ• nÄ• ya. __upasamÄ• yÄ• ti_ \Be I 196/ imi
gahitanti. __aya_nti ``sÄ• hi saccÄ• naâ€™â€™ ntiÄ• dinÄ• yathÄ• vutto atthanayo. __ett
``cakkhukaraá¹‡Ä«â€™â€™ tiÄ• dÄ«su padesu. __sÄ• ro_ sundaro anapanÄ«to. __ito aÃ±
pariÃ±Ã±Ä• ya diá¹-á¹-hivisuddhiá¹ƒ karotÄ«ti cakkhukaraá¹‡Ä«â€™â€™ tiÄ• dinÄ• atthava
kevalaá¹ƒ vitthÄ• ratthÄ• ya.

__ayamevÄ• _ti ettha __aya_nti iminÄ• attano aÃ±Ã±esaÃ±ca tassaá¹ƒ parisÄ• yaá¹ƒ ariy
175/ paccakkhabhÄ• vaá¹ƒ dasseti. Ä• sannapaccakkhavÄ• cÄ« hi ayaá¹ƒ-saddo. __aÃ±Ã±
aÃ±Ã±assa nibbÄ• nagÄ• mimaggassa atthibhÄ• vapaá¹-isedhanatthaá¹ƒ. sattÄ• paá¹-ikkh
alabbhamÄ• nattÄ• aÃ±Ã±assa maggassa. buddhÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vo ar
sahampati ---

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe,

tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 384, 409; Nidd I 191; Nidd II 107, 121; N

__Ä• rakattÄ• _ti iminÄ• niruttinayena ariya-saddasiddhimÄ• ha. __aripahÄ• nÄ• yÄ• _ti at
pÄ• padhammÄ• yanti apagamanti etenÄ• ti __ariyo_. __ariyena desito_ti ettha ariyassa bh
__ariyabhÄ• vappaá¹-ilÄ• bhÄ• yÄ• _ti ettha ariyakaro __ariyo_ti uttarapadalopena ariya-sa
yasmÄ• maggaá¹…gasamudÄ• ye maggavohÄ• ro hoti, samudÄ• yo ca samudÄ• yÄ«hi sa
``aá¹-á¹-hahi aá¹…gehi upetattÄ• â€™â€™ _ti, tasmÄ• attano avayavabhÅ«tÄ• ni aá¹-á¹-ha
__aá¹-á¹-haá¹…giko_. yasmÄ• pana paramatthato aá¹…gÄ• niyeva maggo, tasmÄ• vuttaá
aá¹…gavinimuttoâ€™â€™ _ti yathÄ• ``chaá¸·aá¹…go vedoâ€™â€™ ti. sadisÅ«dÄ• haraá¹
``paÃ±caá¹…gikatÅ«riyÄ• dÄ«ni viyÄ• â€™â€™ _ti Ä• ha. __Ä• di_-saddena caturaá¹…gin
saá¹…gaho. __mÄ• rento gacchatÄ«_ti niruttinayena saddasiddhimÄ• ha. __maggatÄ«_ti g
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karonto taá¹ƒ gavesanto viya hotÄ«ti. __maggÄ«yati nibbÄ
vivaá¹-á¹-Å«panissayapuÃ±Ã±akaraá¹‡ato \Be I 197/ paá¹-á¹-hÄ• ya tadatthaá¹ƒ paá¹-ipattit
Ä• diantavipariyÄ• yena saddasiddhimÄ• ha yathÄ• ``kakÅ«â€™â€™ ti. __ ``seyyathidanti
tassa sabbaliá¹…gavibhattivacanasÄ• dhÄ• raá¹‡atÄ• ya __ ``katamÄ• ni tÄ• ni aá¹-á¹-haá¹
nanu ca aá¹…gÄ• ni samuditÄ• ni maggo antamaso sattaá¹…gavikalassa ariyamaggassa a
saccapaá¹-ivedhena, maggapaccayatÄ• ya pana yathÄ• sakaá¹ƒ kiccakaraá¹‡ena paccekar
``ekamekaÃ±hi aá¹…gaá¹ƒ maggoyevÄ• â€™â€™ _ti, aÃ±Ã±athÄ• samuditÄ• nampi nesa
sambhaveyyÄ• ti. idÄ• ni tamevatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ __ ``sammÄ• diá¹-á¹-hi
_ti vuttaá¹ƒ.

sammÄ• aviparÄ«taá¹ƒ pariÃ±Ã±Ä• bhisamayÄ• divasena catunnaá¹ƒ saccÄ• naá¹ƒ dassa
lakkhaá¹‡aá¹ƒ \Ne I 176/ etissÄ• ti __sammÄ• dassanalakkhaá¹‡Ä• _. sammÄ• aviparÄ«ta
nibbÄ• nÄ• rammaá¹‡e abhiniropanaá¹ƒ appanÄ• lakkhaá¹‡aá¹ƒ etassÄ• ti __sammÄ• abh
musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
siniddhasabhÄ• vattÄ• sampayuttadhamme, sammÄ• vÄ• cappaccayasubhÄ• sitasotÄ• ra

pariggaá¹‡hÄ• tÄ«ti sammÄ• vÄ• cÄ• sammÄ• pariggaho lakkhaá¹‡aá¹ƒ etissÄ• ti __samm
kÄ• yikÄ• kiriyÄ• kiÃ±ci kattabbaá¹ƒ samuá¹-á¹-hÄ• peti, sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ
sammÄ• kammantasaá¹…khÄ• tÄ• viratipÄ«ti __sammÄ• samuá¹-á¹-hÄ• nalakkhaá¹‡o sa
sampayuttadhammÄ• naá¹ƒ vÄ• ukkhipanaá¹ƒ __samuá¹-á¹-hÄ• naá¹ƒ_ kÄ• yikakiriyÄ• ya
jÄ«vamÄ• nassa sattassa, sampayuttadhammÄ• naá¹ƒ vÄ• suddhi vodÄ• naá¹ƒ, Ä• jÄ«vas
suddhi vodÄ• naá¹ƒ etenÄ• ti __sammÄ• vodÄ• nalakkhaá¹‡o sammÄ• Ä• jÄ«vo_. kosajjap
sampayuttadhammÄ• naá¹ƒ paggaá¹‡hanaá¹ƒ anubalappadÄ• naá¹ƒ __paggaho_. Ä• ram
tassa vÄ• anissajjanaá¹ƒ __upaá¹-á¹-hÄ• naá¹ƒ_. Ä• rammaá¹‡e sampayuttadhammÄ• naá
Ä• dhÄ• naá¹ƒ __samÄ• dhÄ• naá¹ƒ_. sammÄ• saá¹…kappeti sampayuttadhamme Ä• ram
__sammÄ• saá¹…kappo_. sammÄ• vadati etÄ• yÄ• ti __sammÄ• vÄ• cÄ• _. sammÄ• kar
__sammÄ• kammanto_. sammÄ• Ä• jÄ«vati etenÄ• ti __sammÄ• Ä• jÄ«vo_. sammÄ• vÄ•
__sammÄ• vÄ• yÄ• mo_. sammÄ• sarati anussaratÄ«ti __sammÄ• sati_ \Be I 198/. samm
__sammÄ• samÄ• dhÄ«_ti evaá¹ƒ sammÄ• saá¹…kappÄ• dÄ«naá¹ƒ nibbacanaá¹ƒ veditab

__micchÄ• diá¹-á¹-hi_nti sabbampi micchÄ• dassanaá¹ƒ. __tappaccanÄ«yakilese_ti ettha _
sammÄ• diá¹-á¹-hi. na hi micchÄ• diá¹-á¹-hiyÄ• kilesÄ• paccanÄ«yÄ• , atha kho sammÄ• d
__avijjaÃ±cÄ• _ti avijjÄ• ggahaá¹‡aá¹ƒ tassÄ• saá¹ƒkilesadhammÄ• naá¹ƒ pamukhabhÄ• v
bhikkhave, pubbaá¹…gamÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• â€™â€™ ti
sammohassa samugghÄ• tena __asammohato_. ettha ca __micchÄ• diá¹-á¹-hiá¹ƒ ... pe ... p
pahÄ• nÄ• bhisamayaá¹ƒ, __nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«_ti etena sacchikiriyÄ•
__sampayuttadhamme_tiÄ• dinÄ• bhÄ• vanÄ• bhisamayaá¹ƒ sammÄ• diá¹-á¹-hikiccaá¹ƒ d
nÄ• nantariyatÄ• ya atthato vutto eva hotÄ«ti daá¹-á¹-habbo.

kathaá¹ƒ pana ekameva Ã±Ä• á¹‡aá¹ƒ ekasmiá¹ƒ khaá¹‡e cattÄ• ri kiccÄ• ni sÄ• dhentaá¹
tÄ• disaá¹ƒ loke diá¹-á¹-haá¹ƒ, na Ä• gamo vÄ• tÄ• diso atthÄ«ti na vattabbaá¹ƒ. yathÄ• hi
khaá¹‡e vaá¹-á¹-iá¹ƒ dahati, snehaá¹ƒ pariyÄ• diyati, andhakÄ• raá¹ƒ vidhamati, Ä• lokaÃ±c
evametaá¹ƒ Ã±Ä• á¹‡anti daá¹-á¹-habbaá¹ƒ. maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ dukkhepe
dukkhasamudayepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ \Ne I 177/, dukkhanirodhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, du
paá¹-ipadÄ• yapetaá¹ƒ Ã±Ä• á¹‡anti __suttapadaá¹ƒ_ (Vibh 754) ettha udÄ• haritabbaá¹ƒ. y
pubbabhÄ• ge dukkhÄ• dÄ«su visuá¹ƒ visuá¹ƒ pavattitvÄ• maggakkhaá¹‡e ekÄ• va catunn
sÄ• dhentÄ« pavattati, evaá¹ƒ sammÄ• saá¹…kappÄ• dayo pubbabhÄ• ge nekkhammasaá
kÄ• masaá¹…kappÄ• dÄ«naá¹ƒ pajahanavasena visuá¹ƒ visuá¹ƒ pavattitvÄ• maggakkhaá¹
kiccaá¹ƒ sÄ• dhentÄ• pavattanti. sammÄ• samÄ• dhi pana pubbabhÄ• gepi maggakkhaá¹‡
pavattatÄ«ti kÄ• maÃ±cettha sammÄ• diá¹-á¹-hiyÄ• sabbepi pÄ• padhammÄ• paá¹-ipakkh
ujuvipaccanÄ«katÄ• dassanavasena pana sammÄ• diá¹-á¹-hiyÄ• kiccaniddese micchÄ• diá
teneva ca __ ``tappaccanÄ«yakilese cÄ• â€™â€™ _ti vuttaá¹ƒ.

yesaá¹ƒ kilesÄ• naá¹ƒ anupacchindane sammÄ• diá¹-á¹-hi na uppajjeyya, te micchÄ• diá¹-á

sahajekaá¹-á¹-hatÄ• ya tadekaá¹-á¹-hÄ• va tappaccanÄ«yakilesÄ• daá¹-á¹-habbÄ• . samm
kiccaniddesepi eseva nayo. sotÄ• pattimaggÄ• divasena cattÄ• ro lokuttaramaggabhÄ• vas
lobhadosÄ• samudayasaccaá¹ƒ, yassa pana so samudayo taá¹ƒ dukkhasaccaá¹ƒ, pahÄ• n
taá¹ƒ \Be I 199/ pahÄ• naá¹ƒ, taá¹ƒ nirodhasaccanti imÄ• ni cattÄ• ri saccÄ• ni. kasmÄ• pa
visuá¹ƒ Ä• dito ca gahaá¹‡aá¹ƒ? visuá¹ƒ gahaá¹‡aá¹ƒ tÄ• va tathÄ• bujjhanakÄ• naá¹ƒ pug
ajjhÄ• sayavasena, imehi lobhadosehi Ä• misadÄ• yÄ• datÄ• , tappahÄ• nena ca dhammac
tadanusÄ• rena catusaccayojanÄ• ya evaá¹ƒ ekekassa niyyÄ• namukhaá¹ƒ hotÄ«ti dassana
nayo. Ä• dito gahaá¹‡aá¹ƒ pana ativiya oá¸·Ä• rikatÄ• ya supÄ• kaá¹-abhÄ• vato vakkhamÄ
pÄ• padhammÄ• naá¹ƒ mÅ«labhÄ• vato tadekaá¹-á¹-hatÄ• ya ca veditabbaá¹ƒ.

__kujjhanalakkhaá¹‡o_ti kuppanasabhÄ• vo, cittassa byÄ• pajjanÄ• ti attho. __caá¹‡á¸• ikk
kururabhÄ• voti attho. __Ä• ghÄ• takaraá¹‡araso_ti ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• d
karaá¹‡araso. __dussanapaccupaá¹-á¹-hÄ• no_ti saparasantÄ• nassa vinÄ• sanapaccupaá
sapatto. __upanandhanaá¹ƒ_ nÄ• nappakÄ• rassa uparÅ«pari nandhanaá¹ƒ viya hotÄ«ti ka
``veraappaá¹-inissajjanaraso, kodhÄ• nupabandhabhÄ• vapaccupaá¹-á¹-hÄ• noâ€™â€™ _t
upanÄ• hotiÄ• dÄ«_ti __Ä• di_-saddena ``upanayhanÄ• upanayhitattaá¹ƒ Ä• á¹-hapanÄ• â
anusaá¹ƒsandanÄ• anuppabandhanÄ• daá¸·hÄ«kammaâ€™â€™ ntiÄ• dÄ«naá¹ƒ (Vibh 89
atthavaá¹‡á¹‡anaá¹ƒ saá¹…gayhati. upanÄ• hasamaá¹…gÄ« hi puggalo verassa anissajjan
viya jalati eva, cittaÃ±cassa dhoviyamÄ• naá¹ƒ acchacammaá¹ƒ viya, masimakkhitapilotikÄ•

__paraguá¹‡amakkhanalakkhaá¹‡o_ti \Ne I 178/ udakapuÃ±chaniyÄ• udakaá¹ƒ viya pares
makkhanasabhÄ• vo. tathÄ• bhÅ«to cÄ• yaá¹ƒ attano kÄ• rakaá¹ƒ gÅ«thena paharantaá¹ƒ
makkheti evÄ• ti daá¹-á¹-habbo. tathÄ• hessa saparasantÄ• nesu guá¹‡aá¹ƒ makkhetÄ«ti _
__yugaggÄ• ho_ samadhuraggahaá¹‡aá¹ƒ asamÄ• nassapi abhÅ«tassa samÄ• ropanaá¹ƒ.
__samÄ«karaá¹‡aá¹ƒ_. paresaá¹ƒ guá¹‡appamÄ• á¹‡ena attano guá¹‡Ä• naá¹ƒ upaá¹-á¹-h
Ä• ha __ ``paresaá¹ƒ guá¹‡appamÄ• á¹‡ena upaá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• noâ€™â€™
guá¹‡e á¸• aá¹ƒsitvÄ• viya attano guá¹‡ehi same karotÄ«ti __paá¸·Ä• so_ti vuccati.

__parasampattikhÄ«yanaá¹ƒ_ \Be I 200/ parasampattiyÄ• usÅ«yanaá¹ƒ. issati parasampat
__issÄ• _. tathÄ• hesÄ• __ ``parasampattiyÄ• akkhamanalakkhaá¹‡Ä• â€™â€™ _ti vucca
parasampattiyaá¹ƒ. __anabhiratirasÄ• _ abhiratipaá¹-ipakkhakiccÄ• . __vimukhabhÄ• vapac
parasampattiá¹ƒ passitumpi appadÄ• nato. __nigÅ«hanalakkhaá¹‡aá¹ƒ_ attano sampattiyÄ•
sÄ• dhÄ• raá¹‡abhÄ• vÄ• sahanato. __asukhÄ• yanaá¹ƒ_ na sukhanaá¹ƒ dukkhanaá¹ƒ, arc

katassa kÄ• yaduccaritÄ• dipÄ• passa paá¹-icchÄ• danaá¹ƒ __katapÄ• papaá¹-icchÄ• dana
Ä• varaá¹‡abhÄ• vena paccupatiá¹-á¹-hatÄ«ti __tadÄ• varaá¹‡apaccupaá¹-á¹-hÄ• nÄ• , _ m
puggalo bhasmachanno viya aá¹…gÄ• ro, udakachanno viya khÄ• á¹‡u, pilotikapaá¹-icchÄ•

hoti. __avijjamÄ• naguá¹‡appakÄ• sanaá¹ƒ_ attani avijjamÄ• nasÄ«lÄ• diguá¹‡avibhÄ• van
samannÄ• gatassa puggalassa asantaguá¹‡asambhÄ• vanena cittÄ• nurÅ«pakiriyÄ• vihara
evaá¹ƒkiriyoâ€™â€™ ti dubbiÃ±Ã±eyyattÄ• kucchiá¹ƒ vÄ• piá¹-á¹-hiá¹ƒ vÄ• jÄ• nituá¹ƒ na

``vÄ• mena sÅ«karo hoti, dakkhiá¹‡ena ajÄ• migo.

sarena nelako hoti, visÄ• á¹‡ena jaraggavoâ€™â€™ ti || (Sv II 296; Vibh-a 894; Nidd I-a 16

evaá¹ƒ vuttayakkasÅ«karasadiso hoti.

__cittassa uddhumÄ• tabhÄ• vo_ thaddhalÅ«khabhÄ• vo. __appatissayavuttÄ«_ti anivÄ• ta
paccupatiá¹-á¹-hati, amaddavataá¹ƒ vÄ• paccupaá¹-á¹-hapetÄ«ti __amaddavatÄ• paccupaa
samannÄ• gato puggalo gilitanaá¹…galasÄ«so viya ajagaro, vÄ• tabharitabhastÄ• viya ca t
garuá¹-á¹-hÄ• niye ca \Ne I 179/ disvÄ• onamitumpi na icchati, pariyanteneva carati. karaá¹
__karaá¹‡uttariyaá¹ƒ_. visesato paccanÄ«kabhÄ• vo __vipaccanÄ«katÄ• _. parena hi kismi
karaá¹‡avasena __sÄ• rambho_ pavattati.

seyyÄ• diÄ• kÄ• rehi unnamanaá¹ƒ __unnati_. omÄ• nopi hi evaá¹ƒ karaá¹‡amukhena sam
``ahamasmi seyyoâ€™â€™ tiÄ• dinÄ• ahaá¹ƒkaraá¹‡aá¹ƒ sampaggaho __ahaá¹…kÄ• ro_
unnamanaá¹ƒ __abbhunnati_ \Be I 201/. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``pubbakÄ• le attÄ• naa
aparakÄ• le seyyatoâ€™â€™ ti (Vibh 877).

__mattabhÄ• vo_ jÄ• tiÄ• diá¹ƒ paá¹-icca cittassa majjanÄ• kÄ• ro, yassa vÄ• dhammassa
hoti, so dhammo __mattabhÄ• vo. madaggÄ• haá¹‡araso_ madassa gÄ• haá¹‡akicco. mad
sampayuttadhamme gÄ• hento viya pavattamÄ• no taá¹ƒsamaá¹…giá¹ƒ puggalampi tathÄ•
ahaá¹…kÄ• ravasena puggalaá¹ƒ aniá¹-á¹-haá¹ƒ karonto cittassa ummÄ• dabhÄ• vo viya ho
__ummÄ• dapaccupaá¹-á¹-hÄ• no_. satiyÄ• aniggaá¹‡hitvÄ• cittassa vossajjanaá¹ƒ __citta
attho. yathÄ• vuttassa vossaggassa anuppadÄ• naá¹ƒ punappunaá¹ƒ vissajjanaá¹ƒ __vossa
__imesaá¹ƒ_ kodhÄ• dÄ«naá¹ƒ lobhÄ• dÄ«nampi vÄ• . __lakkhaá¹‡Ä• dÄ«nÄ«_ti lakkhaá¹‡
padaá¹-á¹-hÄ• naá¹ƒ pana dhammantaratÄ• ya na gahitaá¹ƒ. nibbacanaá¹ƒ ``kujjhatÄ«ti __k
__upanÄ• hoâ€™â€™ _tiÄ• dinÄ• suviÃ±Ã±eyyamevÄ• ti na vuttaá¹ƒ, atthato pana kodho
pavattiÄ• kÄ• ramattato hi kato nesaá¹ƒ bhedo, makkhapaá¸·Ä• sasÄ• rambhÄ• tadÄ• kÄ•
paá¹-ighasahagatacittuppÄ• dadhammÄ• , mÄ• yÄ• sÄ• á¹-heyyathambhamadappamÄ• dÄ
lobhasahagatacittuppÄ• dadhammÄ• . __thambho_ vÄ• mÄ• naviseso cittassa thaddhabhÄ
__mado_. tathÄ• hi so ``mÄ• no maÃ±Ã±anÄ• â€™â€™ tiÄ• dinÄ• __vibhaá¹…ge_ (Vibh
mÄ• nÄ• timÄ• nÄ• naá¹ƒ visuá¹ƒ gahitattÄ• majjanÄ• kÄ• rena pavattadhammÄ• eva __
sesÄ• naá¹ƒ dhammantarabhÄ• vo pÄ• kaá¹-o eva.

kasmÄ• panettha ete eva aá¹-á¹-ha dukÄ• gahitÄ• , kimito aÃ±Ã±epi kilesadhammÄ• natt
Ä• misadÄ• yÄ• dassa savisesaá¹ƒ kilesÄ• ya saá¹ƒvattantÄ«ti taá¹ƒ visesaá¹ƒ vibhÄ• vent
lobhÄ• dÄ«naá¹ƒ pavattanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``visesatoâ€™â€™ _tiÄ• di Ä• raddh
lobhÄ• dÄ«su. __alabhanto_ Ä• misanti adhippÄ• yo. tatuttari uppanno kodhoti Ä• netvÄ• s
__santepÄ«_ti vijjamÄ• nepi. __issatÄ«_ti issaá¹ƒ janeti. __padussatÄ«_ti tasseva vevacan
``issati dussati padussatÄ«â€™â€™ tiÄ• dinÄ• niddiá¹-á¹-hÄ• . yasmÄ• vÄ• issaá¹ƒ \Ne I
ekaá¹ƒsato paduá¹-á¹-hacitto eva hoti, tasmÄ• __ ``padussatÄ«â€™â€™ _ti vuttaá¹ƒ. __as
Ä• misadÄ• yÄ• dassa. __evaá¹ƒ paá¹-ipanno_ti evaá¹ƒ asantaguá¹‡appakÄ• sanaá¹ƒ paá¹
__ovadituá¹ƒ asakkuá¹‡eyyo_ti etena thambho nÄ• ma dovacassakaraá¹‡o dhammoti dass
ovÄ• dadÄ• navasena. __thambhena ... pe ... maÃ±Ã±anto_ti iminÄ• ca thambhassa mÄ• n
thambhena vÄ• hetunÄ• ti attho. __matto samÄ• no_ti matto honto. __kÄ• ma ... pe ... pam
madavasena ekaá¹ƒsato pamÄ• damÄ• pajjatÄ«ti dasseti.

__eva_nti iminÄ• Ä• misadÄ• yÄ• dassa lobhÄ• dÄ«naá¹ƒ uppattikkamadassaneneva idha
desanÄ• kkamopi dassitoti daá¹-á¹-habbo. na kevalaá¹ƒ imeheva, atha kho aÃ±Ã±ehi ca eva
dhammehi aparimutto hotÄ«ti sambandho. ke pana teti? atricchatÄ• mahicchatÄ• dayoti. ev
Ä• misadÄ• yÄ• datÄ• ti tato balavataro saá¹ƒvego janetabboti ayamettha ovÄ• do veditabb
sutte. __sabbatthÄ• _ti sabbesu vÄ• resu. __nibbisesoyevÄ• _ti eteneva paá¹-hamataraá¹ƒ
dassitasaccayojanÄ• nayena sabbavÄ• resu yojetabboti veditabbo.

__Ã±Ä• á¹‡aparicayapÄ• á¹-avattha_nti maggassa aá¹-á¹-haá¹…gasattaá¹…gatÄ• divisesa
Ä• sevanaá¹-á¹-hena paricayo Ã±Ä• á¹‡aparicayo, tassa paá¹-ubhÄ• vatthaá¹ƒ kosallatthaá
ariyamagge. __bhedo_ti viseso. __kamo_ti aá¹…gÄ• naá¹ƒ desanÄ• nupubbÄ«. __bhÄ• va
``kadÄ• ci aá¹-á¹-haá¹…giko, kadÄ• ci sattaá¹…gikoâ€™â€™ _ti saá¹…khepato vuttamattha
``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __lokuttarapaá¹-hamajjhÄ• navasenÄ• _ti loku
vasena. ettha ca keci jhÄ• nadhammÄ• maggasabhÄ• vÄ• ti ekantato jhÄ• naá¹ƒ maggato
sakkÄ• ti ``lokuttarapaá¹-hamajjhÄ• nasahitoâ€™â€™ ti avatvÄ• ``lokuttarapaá¹-hamajjhÄ•
vuttaá¹ƒ. atha vÄ• __lokuttarapaá¹-hamajjhÄ• navasenÄ• _ti lokuttarÄ• hutvÄ• paá¹-hama
evamettha attho veditabbo. ariyamaggo hi vipassanÄ• ya pÄ• dakabhÅ«tassa, sammasitass
vasena aá¹-á¹-haá¹…giko hoti. atha vÄ• ajhÄ• nalÄ• bhino sukkhavipassakassa, jhÄ• nalÄ•
paá¹-hamajjhÄ• nassa, pakiá¹‡á¹‡akasaá¹…khÄ• rÄ• naá¹ƒ vÄ• sammasane \Be I 203/ up
aá¹-á¹-haá¹…giko hoti, svÄ• ssa aá¹-á¹-haá¹…gikabhÄ• vo paá¹-hamajjhÄ• nikabhÄ• venÄ•
``paá¹-hamajjhÄ• navasenÄ• â€™â€™ _ti Ä• ha. evaá¹ƒ __ ``avasesajjhÄ• navasenÄ• â€™
attho veditabbo.

yadi ariyamaggo sattaá¹…gikopi hoti, atha kasmÄ• pÄ• á¸·iyaá¹ƒ ``aá¹-á¹-haá¹…gikoâ€™â€™
__ ``ukkaá¹-á¹-haniddesatoâ€™â€™ _tiÄ• di. yathÄ• cettha paá¹-ipadÄ• ya maggavasena
aá¹-á¹-haá¹…gikasattaá¹…gikabhedo \Ne I 181/, evaá¹ƒ bojjhaá¹…gavasena sattaá¹…gikac

veditabbo appÄ«tikajjhÄ• navasena chaá¸·aá¹…gikattÄ• , maggavasena pana desanÄ• Ä•
aá¹-á¹-hakathÄ• yaá¹ƒ na uddhaá¹-o. __ito para_nti ito aá¹-á¹-haá¹…gato paraá¹ƒ ukkaá¹ƒsa
sattaá¹…gato paraá¹ƒ maggaá¹…gaá¹ƒ nÄ• ma natthÄ«ti. __nanu maggavibhaá¹…ge_ (Vib
paÃ±ceva maggaá¹…gÄ• ni uddhaá¹-Ä• ni, __mahÄ• saá¸·Ä• yatane_ (MN III 431) ca ``yÄ•
yo tathÄ• bhÅ«tassa saá¹…kappo, yo tathÄ• bhÅ«tassa vÄ• yÄ• mo, yÄ• tathÄ• bhÅ«tassa
samÄ• dhi, svÄ• ssa hoti sammÄ• samÄ• dhÄ«â€™â€™ ti vatvÄ• pubbabhÄ• gavasena pa
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho hotÄ«â€™â€™ ti sammÄ• vÄ• c
taá¹ƒ pana sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ kÄ• rÄ• pakaá¹…gÄ• naá¹ƒ atire
tasmÄ• na ariyamaggo sammÄ• vÄ• cÄ• divirahito atthÄ«ti __ ``ito paraÃ±hi maggaá¹…gaá
suvuttametanti daá¹-á¹-habbaá¹ƒ.

__sabbakusalÄ• na_nti sabbesaá¹ƒ kusaladhammÄ• naá¹ƒ. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• m
kÄ• mÄ• vacarÄ• divasena taá¹ƒtaá¹ƒkusaladhammesu sÄ• sammÄ• diá¹-á¹-hi seá¹-á¹-hÄ•
``paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€™â€™ nti (SN a I 246; Sn 184) vuttaá¹ƒ, n
pana sabbaseá¹-á¹-habhÄ• ve vattabbameva natthi. __kusalavÄ• re_ti kusaluppattisamaye.
kusalÄ• didhammÄ• naá¹ƒ yÄ• thÄ• vasabhÄ• vabodhena sampayuttadhammÄ• naá¹ƒ pari
``sammÄ• diá¹-á¹-hiá¹ƒ sammÄ• diá¹-á¹-hÄ«ti pajÄ• nÄ• tÄ«â€™â€™ _tiÄ• di. sÄ• sammÄ
tappabhavo, sammÄ• saá¹…kappo. sammÄ• dassanavasena hi sammÄ• saá¹…kappo hoti.
__tappabhavÄ• bhinibbattÄ• ni_. tappabhavÄ• bhinibbattÄ• nipi ``tadabhinibbattÄ• nÄ«â€™
kÄ• raá¹‡akÄ• raá¹‡epi kÄ• raá¹‡Å«pacÄ• ratoti Ä• ha __ ``tappabhavÄ• bhinibbattÄ• ni se
tenÄ• ha __ ``sammÄ• diá¹-á¹-hissÄ• â€™â€™ _tiÄ• di. yathÄ• hi sammÄ• dassanaá¹ƒ \Be
visesapaccayo, evaá¹ƒ sammÄ• vitakkanaá¹ƒ sammÄ• pariggahassa sammÄ• pariggaho sa
sammÄ• samuá¹-á¹-hÄ• naá¹ƒ sammÄ• vodÄ• nassa, sammÄ• vodÄ• naá¹ƒ sammÄ• vÄ• y
sammÄ• upaá¹-á¹-hÄ• nassa, sammÄ• upaá¹-á¹-hÄ• naá¹ƒ sammÄ• dhÄ• nassa visesapac
purimaá¹ƒ pacchimassa pacchimassa visesapaccayo hotÄ«â€™â€™ ti __iminÄ• _ visesapa
__kamena etÄ• ni_ sammÄ• diá¹-á¹-hiÄ• dÄ«ni __aá¹…gÄ• ni vuttÄ• nÄ«_ti dassitÄ• ni.

__bhÄ• vanÄ• nayo_ti samathavipassanÄ• naá¹ƒ yuganaddhabhÄ• vena pavatto bhÄ• van
ariyamaggakkhaá¹‡e bhÄ• vanÄ• vidhi. tassa pana pubbabhÄ• ge bhÄ• vanÄ• nayo kassac
182/, kassaci vipassanÄ• pubbaá¹…gamoti. taá¹ƒ vidhiá¹ƒ dassetuá¹ƒ __ ``kocÄ«â€™â€™
paá¹-hamo samathayÄ• nikassa vasena vutto, dutiyo vipassanÄ• yÄ• nikassa. tenÄ• ha __
__ta_nti samathaá¹ƒ samÄ• dhiá¹ƒ, jhÄ• nadhammeti vÄ• attho. __taá¹ƒsampayutte_ti sam
jhÄ• nasampayutte vÄ• dhamme. ayaÃ±ca nayo yebhuyyena samathayÄ• nikÄ• arÅ«pam
vipassanÄ• bhinivesaá¹ƒ karontÄ«ti katvÄ• vutto. __vipassanaá¹ƒ bhÄ• vayato_ti
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiá¹ƒ Ä• rabhitvÄ• yathÄ• dhigataá¹ƒ taruá¹‡avipass
__maggo saÃ±jÄ• yatÄ«_ti pubbabhÄ• giyo lokiyamaggo uppajjati. __Ä• sevati_ nibbidÄ• n
muÃ±citukamyatÄ• vasena. __bahulÄ«karoti_ paá¹-isaá¹…khÄ• nupassanÄ• vasena. __Ä•
bhayatÅ«paá¹-á¹-hÄ• naÃ±Ä• á¹‡avasena. __bahulÄ«karoti_ vuá¹-á¹-hÄ• nagÄ• minivipass

pahÄ«yanti, _ __anusayÄ• byantÄ« honti_ maggapaá¹-ipÄ• á¹-iyÄ• .

__samathaá¹ƒ anuppÄ• detvÄ• vÄ• _ti avadhÄ• raá¹‡ena upacÄ• rasamÄ• dhiá¹ƒ nivatteti
hi khaá¹‡ikasamÄ• dhiá¹ƒ vinÄ• vipassanÄ• sambhavati. __vipassanÄ• pÄ• ripÅ«riyÄ• _ti
paripuá¹‡á¹‡atÄ• ya vuá¹-á¹-hÄ• nagÄ• minibhÄ• vappattiyÄ• . __tatthajÄ• tÄ• na_nti tasmi
uppannÄ• naá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ. niddhÄ• raá¹‡e cetaá¹ƒ s
__vavassaggÄ• rammaá¹‡ato_ti vavassaggassa Ä• rammaá¹‡atÄ• ya. vavassaggo vossagg
ca atthato ekaá¹ƒ, nibbÄ• nanti vuttaá¹ƒ hoti, tasmÄ• nibbÄ• nassa Ä• rammaá¹‡akaraá¹‡e
ekaggatÄ• _ti maggasammÄ• samÄ• dhimÄ• ha. ariyamaggo hi ekanta samÄ• hito asamÄ•
samucchedanato. sesaá¹ƒ vuttanayameva.

__yuganaddhÄ• va_ \Be I 205/ __honti_ tadÄ• samÄ• dhipaÃ±Ã±Ä• naá¹ƒ samarasatÄ• ya
na samathabhÄ• vanÄ• yaá¹ƒ viya samÄ• dhi, vipassanÄ• bhÄ• vanÄ• yaá¹ƒ viya ca paÃ±Ã
samarasatÄ• ya pana aÃ±Ã±amaÃ±Ã±assa anativattanaá¹-á¹-hena dvepi yuganaddhÄ• viy
``samathavipassanÄ• yuganaddhÄ• va hontÄ«â€™â€™ _ti.

dhammadÄ• yÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. bhayabheravasuttavaá¹‡á¹‡anÄ•

<34> __evaá¹ƒ_ \Ne I 183/ __me suta_nti bhayabheravasuttaá¹ƒ. ko nikkhepo? keci tÄ• va
``pucchÄ• vasiko nikkhepoâ€™â€™ ti. duvidhÄ• hi pucchÄ• pÄ• kaá¹-Ä• pÄ• kaá¹-abheda
nimittabhÅ«to Ã±Ä• tuá¹ƒ icchito attho kiá¹ƒ-saddapubbakena pakÄ• sÄ«yati, sÄ• __pÄ• ka
``kiá¹ƒsÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€™ nti evamÄ• di (SN a I 246; Sn 183). ya
nimittabhÅ«to Ã±Ä• tuá¹ƒ icchito attho kiá¹ƒ-saddarahitena kevaleneva saddapayogena pak
__apÄ• kaá¹-Ä• pucchÄ• _. Ã±Ä• tuá¹ƒ icchito hi attho ``paÃ±hÄ• , pucchÄ• â€™â€™ ti vu
me bho gotamÄ• â€™â€™ tiÄ• dikÄ• apÄ• kaá¹-Ä• ti ``pucchÄ• vasiko nikkhepoâ€™â€™
yasmÄ• so brÄ• hmaá¹‡o ``yeme bho gotamÄ• â€™â€™ tiÄ• dÄ«ni vadanto na tattha kaá¹
saá¹ƒsayamÄ• panno avoca, atha kho attanÄ• yathÄ• nicchitamatthaá¹ƒ bhagavati pasÄ• d
pavedento kathesi. tenÄ• ha __ ``bhagavati pasÄ• daá¹ƒ alatthÄ• â€™â€™ _tiÄ• di (Ps I 34
nivÄ• se. __avicchinneyevÄ• _ti pavattamÄ• neyeva. padadvayassapi vasante evÄ• ti attho
purohitaá¹-á¹-hÄ• naá¹ƒ_ uá¹‡hÄ«sÄ• dikakudhabhaá¹‡á¸• ehi saddhiá¹ƒ laddhaá¹ƒ, tathÄ•
dinnaâ€™â€™ nti vadanti. tenÄ• ha __ ``taá¹ƒ tassa raÃ±Ã±Ä• dinnaâ€™â€™ _nti. brahm
mantabrahmakappavasena tividho. tattha mantÄ• padhÄ• naá¹ƒ mÅ«labhÄ• vato, ye aá¹-á
tannissayena jÄ• tÄ• , tena tesaá¹ƒyeva gahaá¹‡aá¹ƒ __ ``mante sajjhÄ• yatÄ«â€™â€™ _t
guttabhÄ• sitabbatÄ• ya __ ``mantÄ• â€™â€™ _ti vuccanti. __idameva hÄ«_ti avadhÄ• raá
tiÄ• dikaá¹ƒ niruttiá¹ƒ paá¹-ikkhipati.

__yena vÄ• kÄ• raá¹‡enÄ• _ti (Sp-á¹- veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ 2; Spk-pá¹-
hetumhi idaá¹ƒ karaá¹‡avacanaá¹ƒ. hetuattho hi kiriyÄ• kÄ• raá¹‡aá¹ƒ, na karaá¹‡aá¹ƒ viya
nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamatthÄ• idha upasaá¹…kamanakiriyÄ• ti ``annena va
hetuatthamevetaá¹ƒ karaá¹‡avacanaá¹ƒ yuttaá¹ƒ, na karaá¹‡atthaá¹ƒ tassa ayujjamÄ• nattÄ
kÄ• raá¹‡enÄ• â€™â€™ tiÄ• di. bhagavato satatappavattaniratisayasÄ• duvipulÄ• matarasa
sÄ• duphalaniccaphalitamahÄ• rukkhena bhagavÄ• upamito, sÄ• duphalÅ«pabhogÄ• dhipp
mahÄ• rukkhassa sÄ• duphalatÄ• gahitÄ• ti.

__upasaá¹…kamÄ«_ti \Ne I 184/ upasaá¹…kanto. sampattukÄ• matÄ• ya hi kiÃ±ci á¹-hÄ• n
taá¹ƒtaá¹ƒpadesÄ• tikkamanena upasaá¹…kami, upasaá¹…kantoti vÄ• vattabbataá¹ƒ labha
vuttaá¹ƒ hotÄ«â€™â€™ _ti, upagatoti attho. __upasaá¹…kamitvÄ• _ti pubbakÄ• lakiriyÄ• ni
``upasaá¹…kamanapariyosÄ• nadÄ«panaâ€™â€™ _nti. __tatoti_ yaá¹ƒ á¹-hÄ• naá¹ƒ patto
vutto, tato upagataá¹-á¹-hÄ• nato. __yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto_ti (Spk-pá¹- I
``kacci te brÄ• hmaá¹‡a khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ ntiÄ• dinÄ• khaman
brÄ• hmaá¹‡ena saddhiá¹ƒ samappavattamodo ahosi pubbabhÄ• sitÄ• ya, tadanukaraá¹‡en
bhagavatÄ• saddhiá¹ƒ samappavattamodo ahosÄ«ti yojanÄ• . taá¹ƒ pana samappavattamo
__ ``sÄ«todakaá¹ƒ viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sammodita_nti saá¹ƒsanditaá¹
sammodanakiriyÄ• ya samÄ• nataá¹ƒ ekarÅ«pataá¹ƒ. __khamanÄ«ya_nti ``idaá¹ƒ catucakk
sarÄ«rayantaá¹ƒ khaá¹‡abhaá¹…guratÄ• ya sabhÄ• vato dussahaá¹ƒ, kacci khamituá¹ƒ sak
pucchati. __yÄ• panÄ«ya_nti paccayÄ• yattavuttikaá¹ƒ cirappabandhasaá¹…khÄ• tÄ• ya yÄ
sakkuá¹‡eyyaá¹ƒ. sÄ«sarogÄ• diÄ• bÄ• dhÄ• bhÄ• vena __kacci appÄ• bÄ• dhaá¹ƒ. dukkh
appÄ• taá¹…kaá¹ƒ_. taá¹ƒtaá¹ƒkiccakaraá¹‡e uá¹-á¹-hÄ• nasukhatÄ• ya __kacci lahuá¹-á¹-h
tadanarÅ«pabalayogato __kacci balaá¹ƒ_. sukhavihÄ• rasabbhÄ• vena __kacci phÄ• suvih
kacci-saddaá¹ƒ yojetvÄ• attho veditabbo.

balavappattÄ• \Be I 207/ pÄ«ti __pÄ«ti_yeva. taruá¹‡apÄ«ti __pÄ• mojjaá¹ƒ_. sammodana
sammodanikaá¹ƒ, tadeva __sammodanÄ«ya_nti Ä• ha __ ``sammodajananatoâ€™â€™ _ti.
__sammodanÄ«ya_nti imaá¹ƒ pana atthaá¹ƒ dassento __ ``sammodituá¹ƒ yuttabhÄ• vatoâ€
__saritabbabhÄ• vato_ti anussaritabbabhÄ• vato. ``saraá¹‡Ä«yaâ€™â€™ nti vattabbe dÄ«g
``sÄ• raá¹‡Ä«yaâ€™â€™ _nti vuttaá¹ƒ. __suyyamÄ• nasukhato_ti Ä• pÄ• thamadhurataá¹ƒ
__anussariyamÄ• nasukhato_ti vimaddaramaá¹‡Ä«yataá¹ƒ. __byaÃ±janaparisuddhatÄ• yÄ
tassÄ• kathÄ• ya vacanacÄ• turiyamÄ• ha, __atthaparisuddhatÄ• yÄ• _ti atthassa nirupakk
pariyÄ• yehÄ«_ti anekehi kÄ• raá¹‡ehi.

abhidÅ«raaccÄ• sannapaá¹-ikkhepena nÄ• tidÅ«ranÄ• ccÄ• sannaá¹ƒ nÄ• ma gahitaá¹ƒ, ta
ubhinnaá¹ƒ pasÄ• ritahatthasaá¹…ghaá¹-á¹-anena daá¹-á¹-habbaá¹ƒ. __gÄ«vaá¹ƒ pasÄ• re
parivattanavasena pasÄ• retvÄ• .

__yeme_ti ettha sandhivasena ikÄ• ralopoti dassento __ ``ye imeâ€™â€™ _tiÄ• dimÄ• ha.
jÄ• tivasena abhijÄ• tÄ• __jÄ• tikulaputtÄ• _. tenÄ• ha __ ``uccÄ• kulappasutÄ• â€™â€™ _
185/ abhijÄ• tÄ• __Ä• cÄ• rakulaputtÄ• _. tenÄ• ha __ ``Ä• cÄ• rasampannÄ• â€™â€™ _t
__kule_. tena brÄ• hmaá¹‡ena adhippetÄ• bhikkhÅ«su duvidhÄ• pi saá¹ƒvijjantÄ«ti Ä• ha _
kÄ• raá¹‡ehi kulaputtÄ• yevÄ• â€™â€™ _ti.

__saddhÄ• _ti idaá¹ƒ karaá¹‡atthe paccattavacananti Ä• ha __ ``saddhÄ• yÄ• â€™â€™ _ti
saddahitvÄ• ti attho. imasmiá¹ƒ pakkhe pÄ• á¸·iyaá¹ƒ ya-kÄ• ralopena niddesoti daá¹-á¹-hab
agÄ• ravÄ• sato, uttarapadalopena, nissayÅ«pacÄ• rena vÄ• ayaá¹ƒ niddesoti. bhikkhanas
bhikkhubhÄ• vo pabbajjÄ• sahacaritÄ• ya saddhiá¹ƒ bhikkhubhÄ• vaá¹ƒ anvÄ• cinantoti Ä•
bhikkhubhÄ• vaÃ±cÄ• â€™â€™ _ti. kammavÄ• cÄ• lakkhaá¹‡e pana bhikkhubhÄ• ve adhip
daá¹-á¹-habbo. __anagÄ• rassa bhÄ• vo_ti etena pabbajjÄ• nissito suvisuddho sÄ«lÄ• cÄ•
kasigorakkhÄ• dikammapaá¹-ikkhepo idha anuppÄ• dÄ• dÄ«hi veditabbo. sesaggahaá¹‡e p
pabbajjÄ• ya, saraá¹‡agamanÄ• divasena upasampadÄ• ya ca anekabhedattÄ• Ä• ha __ `
tena pakÄ• renÄ• ti attho. puratogÄ• mitÄ• paá¹-ipattigamanena, na kÄ• yagamanenÄ• ti Ä
\Be I 208/, sammÄ• paá¹-ipattiyÄ• nibbÄ• nasampÄ• pakoti attho. __hitakiriyÄ• yÄ• _ti
diá¹-á¹-hadhammikÄ• dihitacariyÄ• ya. __gÄ• haá¹‡aá¹ƒ_ adhisÄ«lÄ• dÄ«su accantÄ• ya ni
dassento __ ``gÄ• hetÄ• â€™â€™ _ti vatvÄ• __ ``sikkhÄ• petÄ• â€™â€™ _ti Ä• ha. __diá
diá¹-á¹-hiyÄ• anugamananti dassento __ ``dassanÄ• nugatiâ€™â€™ _nti vatvÄ• sikkhÄ• t
sÄ• sanaá¹ƒ tena diá¹-á¹-hattÄ• diá¹-á¹-hi, tassa tasseva khamanavasena khanti, ruccanav
taá¹ƒdiá¹-á¹-hikhantirucikÄ• va bhagavato sÄ• vakÄ• ti Ä• ha __ ``yaá¹ƒdiá¹-á¹-hikoâ€™â€™

esa kira alatthÄ• ti sambandho. __devaputte viyÄ• _tiÄ• di kassaci pÄ• rijuÃ±Ã±assa abhÄ
``saddhÄ• yÄ• â€™â€™ tiÄ• dinÄ• vuttassa pabbajitabhÄ• vassa pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ
pabbajitvÄ• _ti idaá¹ƒ haá¹-á¹-hapahaá¹-á¹-hÄ• dibhÄ• vassa kÄ• raá¹‡avacanaá¹ƒ. __ghÄ•
santuá¹-á¹-he_ti idaá¹ƒ anussaá¹…kitÄ• parisaá¹…kitatÄ• ya kÄ• raá¹‡avacananti daá¹-á¹-h

__evameta_ntiÄ• dinÄ• Ä• meá¸• itavacanaá¹ƒ sampahaá¹ƒsanavasena, pasÄ• davasena
tathÄ• hi evaá¹ƒ-saddo sampaá¹-icchanattho abbhanumodanattho ca vutto. __mama_nti up
nipÄ• tapadaá¹ƒ vÄ• etaá¹ƒ ``maâ€™â€™ nti iminÄ• samÄ• natthanti daá¹-á¹-habbaá¹ƒ. _
najÄ«vikÄ• pakatÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti __Ä«disÄ• naá¹ƒyevÄ• _ti saddhÄ• pabbajjÄ•
vibhÄ• vitaanabhijjhÄ• luÄ• disabhÄ• vÄ• naá¹ƒyeva, na itaresaá¹ƒ abhijjhÄ• lusabhÄ• vÄ•

á¹• 02 ``saá¹…ghÄ• á¹-ikaá¹‡á¹‡e \Ne I 186/ cepi me, bhikkhave, bhikkhu gahetvÄ• piá¹-á¹
anubandho assa pade padaá¹ƒ nikkhipanto, so ca hoti abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• g
paduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto p
Ä• rakÄ• va mama ahaÃ±ca tassÄ• â€™â€™ ti (It 92).

ajjhogÄ• hetvÄ• adhippetatthaá¹ƒ sambhavituá¹ƒ sÄ• dhetuá¹ƒ dukkhÄ• nÄ«ti __durabhisa
aá¹-á¹-hakathÄ• yaá¹ƒ pana tattha nivÄ• soyeva dukkhoti dassetuá¹ƒ __ ``sambhavituá¹ƒ du
dussahÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __araÃ±Ã±avanapatthÄ• nÄ«_ti araÃ±Ã±alakkhaá¹‡ap
vanapattha-saddo hi saá¹‡á¸• abhÅ«te rukkhasamÅ«hepi vattatÄ«ti \Be I 209/ araÃ±Ã±agga
__kiÃ±cÄ• pÄ«_ti anujÄ• nanasambhÄ• vanatthe nipÄ• to. kiá¹ƒ anujÄ• nÄ• ti? nippariyÄ• y
``gÄ• mato bahi araÃ±Ã±aâ€™â€™ nti. tenÄ• ha __ ``nippariyÄ• yenÄ• â€™â€™ _tiÄ• di. I
Ä• raÃ±Ã±akaá¹…ganipphÄ• dakattaá¹ƒ. yaÃ±hi Ä• raÃ±Ã±akaá¹…ganipphÄ• dakaá¹ƒ, taá
vuttanti. tenevÄ• ha __ ``yaá¹ƒ taá¹ƒ paÃ±cadhanusatikaâ€™â€™ _ntiÄ• di. __nikkhamitvÄ
indakhÄ«lato bahi nikkhamitvÄ• , tato bahi paá¹-á¹-hÄ• yÄ• ti attho. __bahi indakhÄ«lÄ• _ti
indakhÄ«lÄ• ni, tattha bahiddhÄ• indakhÄ«lato paá¹-á¹-hÄ• ya, yattha taá¹ƒ natthi, tattha ta
paá¹-á¹-hÄ• yÄ• ti vadanti. yasmÄ• bahi indakhÄ«lato paá¹-á¹-hÄ• ya manussÅ«pacÄ• re b
tasmÄ• idha nÄ• dhippetanti daá¹-á¹-habbaá¹ƒ.

__gÄ• manta_nti gÄ• masamÄ«paá¹ƒ. __anupacÄ• raá¹-á¹-hÄ• na_nti niccakiccavasena nu
tenÄ• ha __ ``yattha na kasÄ«yati na vapÄ«yatÄ«â€™â€™ _ti. __pantÄ• nÄ«_ti iminÄ• ``p
imassa pariyÄ• yassa idha pÄ• á¸·iyaá¹ƒ gahitattÄ• vuttaá¹ƒ __ ``pariyantÄ• nanti imameka
á¹-hapetvÄ• â€™â€™ _ti. __dÅ«rÄ• na_nti pana ayaá¹ƒ pariyÄ• yo á¹-hapetabbo siyÄ• tas
iminÄ• va atthato gahitattÄ• , tathÄ• sati ``na manussÅ«pacÄ• rÄ• naâ€™â€™ nti edisÄ• n
Ä• pajjati, tasmÄ• saddato eva á¹-hapanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __paviveka_nti pakÄ• rato
vivecanaá¹ƒ, rÅ«pÄ• diputhuttÄ• rammaá¹‡e pakÄ• rato gamanÄ• diiriyÄ• pathappakÄ• reh
gacchatopi tiá¹-á¹-hatopi nisajjatopi ekasseva pavattati. teneva hi vivecetabbÄ• naá¹ƒ viveca
bhedato bahuvidhattÄ• te ekattena gahetvÄ• ``pavivekaâ€™â€™ nti ekavacanena vuttaá¹
paviveka_nti vÄ• pavivekaá¹ƒ kattuá¹ƒ na sukhanti attho. __ekÄ«bhÄ• ve_ti ekikabhÄ• ve.
dvinnaá¹ƒ dvinnaá¹ƒ bhÄ• vÄ• bhirato. __haranti viyÄ• _ti saá¹ƒharanti viya vighÄ• tuppÄ• d
``ghasanti viyÄ• â€™â€™ _ti, bhayasantÄ• suppÄ• danena khÄ• dituá¹ƒ Ä• gatÄ• yakkhar
adhippÄ• yo. __Ä«disassÄ• _ti aladdhasamÄ• dhino. __tiá¹‡apaá¹‡á¹‡amigÄ• disaddehÄ«_
tiá¹‡apaá¹‡á¹‡Ä• dÄ«naá¹ƒ migapakkhiÄ• dÄ«naÃ±ca \Ne I 187/ bhiá¹ƒsanakehi bheravehi
aÃ±Ã±ehi khÄ• á¹‡uÄ• dÄ«hi yakkhÄ• diÄ• kÄ• rehi upaá¹-á¹-hitehi __bhiá¹ƒsanakehi_. eva
durabhisambhavaá¹ƒ nÄ• ma karonto aho acchariyÄ• eteti __vimhito_.

kÄ• yakammantavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<35> __soá¸·asasu_ \Be I 210/ __á¹-hÄ• nesÅ«_ti ``ye kho kecÄ«â€™â€™ tiÄ• dinÄ• pÄ•
soá¸·asasu kÄ• raá¹‡esu. aparisuddhakÄ• yakammantatÄ• dayo araÃ±Ã±e viharantÄ• naá¹
visesato vikkhepÄ• vahÄ• , parisuddhakÄ• yakammantatÄ• dayo pana tadabhÄ• vato tesaá
``aparisuddhakÄ• yakammantasandosahetÅ«â€™â€™ _tiÄ• di. __soá¸·asasÅ«_ti ca vodÄ•
vuttaá¹ƒ. saá¹ƒkilesaggahaá¹‡ampi yÄ• vadeva vodÄ• nadassanatthanti. __Ä• rammaá¹‡ap
aparisuddhakÄ• yakammantÄ• dikassa araÃ±Ã±e diá¹-á¹-hassa tassa Ä• rammaá¹‡assa __

_tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ Ä• gatanayena pariggaá¹‡hanaÃ±Ä• á¹‡arahitÄ• naá¹ƒ. __Ä• ran
ettha vuttavipariyÄ• yena attho veditabbo. __attanÄ• _ti bhagavantaá¹ƒ sandhÄ• ya vadati,
__tÄ• diso_ti Ä• rammaá¹‡apariggahayutto.

sambujjhati etenÄ• ti __sambodho, _ ariyamaggoti Ä• ha __ ``ariyamaggappattitoâ€™â€™
aggamaggÄ• dhigamÄ• dhÄ«no buddhÄ• naá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamoti Ä•
appaá¹-ividdhacatusaccassÄ• â€™â€™ _ti. anavasesato Ã±eyyaá¹ƒ, bujjhituá¹ƒ arahatÄ«ti
mahÄ• vÄ«riyatÄ• dinÄ• tattha visesayogato sattoti Ä• ha __ ``bujjhanakasattassÄ• â€™â€
``sammÄ• sambodhiâ€™â€™ _ntiÄ• di. niyatabhÄ• vappattito paá¹-á¹-hÄ• ya mahÄ• sattÄ•
mahÄ• bodhiyÄ• napaá¹-ipadÄ• hÄ• nabhÄ• giyÄ• , á¹-hitibhÄ• giyÄ• vÄ• na hoti, atha kh
nibbedhabhÄ• giyÄ• ca hoti, tathÄ• paá¹-ipajjanato bodhiyaá¹ƒ ninnagoá¹‡apabbhÄ• rÄ•
vÄ• sattasseva laggassevÄ• â€™â€™ _ti. tenÄ• ha __ ``dÄ«paá¹…karassa hÄ«â€™â€™ _
__aá¹-á¹-hadhammasamodhÄ• nenÄ• _ti ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• â€™â€™ ti || (Bv II 59) ---

imesaá¹ƒ abhinÄ«hÄ• rassa aá¹…gabhÅ«tÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ dhammÄ• naá¹ƒ sam

__pabbajjÅ«pagatÄ• _ti \Ne I 188/ \Be I 211/ pabbajjaá¹ƒ upagatÄ• . tena pabbajjÄ• matter
samitapÄ• patÄ• yÄ• ti dasseti. jÄ• timattena idha __brÄ• hmaá¹‡Ä• _ti adhippetÄ• ti Ä• ha
_ti. te hi ``bho bhoâ€™â€™ ti vadanasÄ«lÄ• , tenÄ• ha ``bhovÄ• dÄ« nÄ• ma so hoti, sace
(Dhp 396; Sn 625). __pÄ• á¹‡Ä• tipÄ• tÄ• dinÄ• _ti __Ä• di_-saddena adinnÄ• dÄ• naá¹ƒ a
saá¹…gaá¹‡hÄ• ti. __aparisuddhenÄ• _ti ca visesanaá¹ƒ kÄ• yakammantÄ• pekkhÄ• ya, na
na hi pÄ• á¹‡Ä• tipÄ• tÄ• diko tassa pubbabhÄ• gapayogo ca koci parisuddho nÄ• ma atthi.
__bhayaá¹ƒ, _ bhÄ«rutÄ• vahaá¹-á¹-hena __bheravaá¹ƒ_. __sandosahetÅ«_ti sadosahetu.
vutto. tenÄ• ha __ ``attano dosassa hetÅ«â€™â€™ _ti. ekantena cittutrÄ• salakkhaá¹‡assa
``sÄ• vajjaâ€™â€™ _nti vuttaá¹ƒ. cittutrÄ• so hi ekantasÄ• vajjo bhÄ• yanaá¹-á¹-hena bhay
idaá¹ƒ ubhayavasena. cittutrÄ• sopi hi sarÄ«racittÄ• naá¹ƒ anatthÄ• vahato akkhema, tathÄ
__bhayÄ• nakÄ• rammaá¹‡ampÄ«_ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana atthadvayaá¹ƒ yathÄ• sa
parikappitabhayÄ• nakÄ• rammaá¹‡animittaá¹ƒ cittutrÄ• sasamuppÄ• danavasena Ä• nentÄ
viya hontÄ«ti vuttaá¹ƒ __ ``avhÄ• yantÄ«ti pakkosantÄ«â€™â€™ _ti. __te_ti mÄ• ritamanus
Ã±Ä• timittÄ• dayo. __gacchaá¹ƒ_ gahanabhÅ«taá¹ƒ mahantaá¹ƒ kaá¹‡á¹-akasaá¹‡á¸• aá¹ƒ
vadanti. __gaccha_nti pana tiá¹‡avanaá¹ƒ veditabbaá¹ƒ, ``gacche ruá¸·hatiá¹‡eâ€™â€™ ti
kaá¹‡á¹-akalatÄ• dibharitÄ• viruá¸·haá¹ƒ. __baddhÄ• vadhitÄ• viyÄ• _ti baddhÄ• hutvÄ•

__ ``na kho panÄ• _ti ettha __kho_ti avadhÄ• raá¹‡atthe nipÄ• to, __panÄ• â€™â€™ _ti vi

dasseti ``aÃ±Ã±e samaá¹‡abrÄ• hmaá¹‡Ä• viya ahaá¹ƒ aparisuddhakÄ• yakammanto hutv
pantÄ• ni senÄ• sanÄ• ni na kho pana paá¹-isevÄ• mi, parisuddhakÄ• yakammantoyeva pa
paá¹-isevÄ• mÄ«â€™â€™ ti. evaá¹ƒ vÄ• ettha atthayojanÄ• veditabbÄ• . ``parisuddhakÄ•
hi tena avadhÄ• raá¹‡ena vibhÄ• vitatthadassanaá¹ƒ. __tesamahaá¹ƒ aÃ±Ã±ataro_ti tÄ• ya
tesaá¹ƒ ariyÄ• naá¹ƒ ahaá¹ƒ aÃ±Ã±ataroti kÄ• yakammapÄ• risuddhiyÄ• mahÄ• satto attÄ
paramasallekhabhÄ• vappattÄ• hi tadÄ• bodhisattassa kÄ• yakammapÄ• risuddhi \Be I 21
vacÄ«kammÄ• dipÄ• risuddhi, yato mÄ• ro randhagavesÄ« hutvÄ• chabbassÄ• ni nirantara
labhati. tenÄ• ha ---

``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448).

__bhiyyo_ti \Ne I 189/ adhikaá¹ƒ savisesaá¹ƒ, uparÅ«pari vÄ• . bhÄ«tatasitÄ• bhayÅ«padd
haá¹-á¹-halomÄ• honti, abhÄ«tÄ• tasitÄ• pana bhayÅ«paddavÄ• bhÄ• vato ahaá¹-á¹-halom
tiá¹-á¹-hantÄ«ti tesaá¹ƒ khemappatti sotthibhÄ• vo vÄ• pannalomatÄ• ya pÄ• kaá¹-o hotÄ«t
``pallomaâ€™â€™ nti vuttaá¹ƒ. tenÄ• ha __ ``pannalomataâ€™â€™ _ntiÄ• di. ettha ca __b
araÃ±Ã±e vihÄ• rÄ• yÄ• _ti paá¹-iÃ±Ã±Ä• niddeso. __parisuddhakÄ• yakammantohamasmA
vo ariyÄ• â€™â€™ _ti sadisÅ«dÄ• haraá¹‡adassanaá¹ƒ. __ye kho keci samaá¹‡Ä• vÄ• br
visadisÅ«dÄ• haraá¹‡adassanaá¹ƒ. sesÄ• ni anvayabyatirekavibhÄ• vanÄ• nÄ«ti daá¹-á¹-ha
yuttivibhÄ• vanÄ• . iminÄ• nayena sesavÄ• resupi yuttivibhÄ• vanÄ• veditabbÄ• .

kÄ• yakammantavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vacÄ«kammantavÄ• rÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<36> __aparisuddhena musÄ• vÄ• dÄ• dinÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ
__Ä• di_-saddena pana saá¹…gahitaá¹ƒ tesaÃ±ca musÄ• vÄ• dÄ• dÄ«naá¹ƒ pavattibhedaá
dassetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-h

__bhaá¹‡á¸• esÅ«_ti saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akesu bhaá¹‡á¸• esu. __uppÄ• de
abhijjhÄ• saá¹…khÄ• taá¹ƒ visamalobhaá¹ƒ uppÄ• detvÄ• . __kujjhitvÄ• _ti vinÄ• sacintÄ• v
evaÃ±hi nesaá¹ƒ ``yesaá¹ƒ aparajjhimhÄ• , te idÄ• ni anubandhitvÄ• â€™â€™ tiÄ• dinÄ• p
siyÄ• . ``ete amhÄ• kaá¹ƒ pariggahavatthuá¹ƒ gahetukÄ• mÄ• maÃ±Ã±e, vinÄ• saá¹ƒ kÄ• t
yathÄ• pare parato tesaá¹ƒ abhijjhÄ• byÄ• pÄ• dappavattiá¹ƒ pariggaá¹‡hanti, tÄ• disaá¹ƒ
manokammantaá¹ƒ sandhÄ• ya __ ``te paresaâ€™â€™ _ntiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ
akusalakÄ• yakammavacÄ«kammapavattikÄ• lepi abhijjhÄ• dayo pavattantiyeva, tadÄ• pa
abbohÄ• rikÄ• vÄ• ti manokammantavÄ• re eva abhijjhÄ• divasena yojanÄ• katÄ• . atha v

pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ vacÄ«kammÄ• dibhÄ• vÄ• bhÄ• vo viya dvÄ• rantare pavatt
kÄ• yakammÄ• dibhÄ• vÄ• bhÄ• vo, manokammabhÄ• vo eva pana siddhoti katvÄ• manok
uddhaá¹-Ä• . tathÄ• hi vuttaá¹ƒ ---

``dvÄ• re \Ne I 190/ caranti kammÄ• ni, na dvÄ• rÄ• dvÄ• racÄ• rino.

tasmÄ• dvÄ• rehi kammÄ• ni, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• â€™â€™ ti || (Dhs-a I kÄ• y

kiÃ±cÄ• pi aá¹-á¹-hakathÄ• yaá¹ƒ sÄ• sane pabbajitavasena Ä• jÄ«vavÄ• re bhayabheravÄ
kho keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• â€™â€™ ti pana vacanato bÄ• hirakavasen
veditabbÄ• . gahaá¹-á¹-hÄ• nampi hi jÄ• tidhammakuladhammadesadhammavilomanavasen
labbhateva, tÄ• ya eva ca Ä• jÄ«vavipattiyÄ• aÃ±Ã±athÄ• vÄ• nesaá¹ƒ araÃ±Ã±avÄ• so s

<37> evaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«lavasena bhayabheravaá¹ƒ dassetvÄ• tato paraá¹ƒ
nÄ«varaá¹‡appahÄ• nÄ• divasena taá¹ƒ dassetuá¹ƒ desanÄ• vaá¸• á¸• hitÄ• ti tadatthaá¹ƒ
paraâ€™â€™ _ntiÄ• dimÄ• ha. tattha __nÄ«varaá¹‡avasena puna vuttÄ• _ti ayamadhippÄ•
sÄ«lavisuddhimattampi araÃ±Ã±e viharato bhayabheravÄ• bhÄ• vaá¹ƒ Ä• vahati, kimaá¹…g
pahÄ• ya appanÄ• samÄ• dhiá¹ƒ, upacÄ• rasamÄ• dhimeva vÄ• sampÄ• dayatoti samÄ• d
bhayabheravÄ• bhÄ• vahetukaá¹ƒ dassetuá¹ƒ upari desanÄ• vaá¸• á¸• hitÄ• ti akusalaman
abhijjhÄ• byÄ• pÄ• dÄ• nÄ«varaá¹‡avasena puna vuttÄ• ti adhippÄ• yo. abhi-pubbo jhÄ• -s
__ ``parabhaá¹‡á¸• Ä• diabhijjhÄ• yanasÄ«lÄ• â€™â€™ _ti. __vatthukÄ• mesÅ«_ti rÅ«pÄ•
vatthubhÅ«tesu kÄ• mesu. __bahalakilesarÄ• gÄ• _ti thiramÅ«ladummocanÄ«yatÄ• hi ajjho
abhijjhÄ• cettha appattavisayapatthanÄ• , tibbasÄ• rÄ• go sampattivisayÄ• bhiniveso. te \B
lobhÄ• bhibhÅ«tÄ• puggalÄ• attani tibbasÄ• pekkhatÄ• ya eva lobhÄ• bhibhÅ«tatÄ• ya av
avinicchitavisayÄ• araÃ±Ã±e taá¹ƒ taá¹ƒ visayaá¹ƒ anupadhÄ• ritvÄ• viharanti, rajjuÄ• dÄ«
sallakkhenti. tenÄ• ha __ ``tesaâ€™â€™ _ntiÄ• di. __upaá¹-á¹-hÄ• ti_ santacittatÄ• ya. tath
``Ä• kulacittÄ• â€™â€™ _ti. ``idÄ• nimha naá¹-á¹-hÄ• â€™â€™ ti tasanti vitasanti, Ä• gantv
honti, evaá¹ƒ taá¹ƒ bhayabheravaá¹ƒ attani samÄ• ropanaá¹-á¹-hena avhÄ• yanti pakkosant
sandhÄ• yÄ• ha __ ``sesaá¹ƒ tÄ• disamevÄ• â€™â€™ _ti. __ ``anabhijjhÄ• luhamasmÄ«â€
ciraparicitaalobhajjhÄ• sayatÄ• ya kamaladale jalabindu viya alaggamÄ• nasattÄ• sabbatth
attho.

<38> __pakatibhÄ• vavijahanenÄ• _ti parisuddhabhÄ• vasaá¹…khÄ• tassa ca pakatibhÄ• v
sÄ• vajjadhammasamuppattiyÄ• hi cittassa anavajjabhÄ• vo jahito hotÄ«ti. __vipannacittÄ•
kilesÄ• sucidÅ«sitatÄ• ya \Ne I 191/ kuthitacittÄ• . tenÄ• ha __ ``kilesÄ• nugataá¹ƒ ... pe ... p
hotÄ«â€™â€™ _ti. __paduá¹-á¹-hamanasaá¹…kappÄ• _ti visasaá¹ƒsaá¹-á¹-hamuttaá¹ƒ viya
padÅ«sitacittasaá¹…kappÄ• . __vuttanayenevÄ• _ti ``te avavatthitÄ• rammaá¹‡Ä• hontÄ«â
abhijjhÄ• luvÄ• re vuttanayeneva. yathÄ• hi lobhavasena, evaá¹ƒ dosÄ• divasenapi avavat

__sabbatthÄ• _ti heá¹-á¹-hÄ• upari cÄ• ti sabbattha á¹-hÄ• nesu vaá¹‡á¹‡etabbÄ• .

<39> ``yÄ• cittassa akallatÄ• akammaÃ±Ã±atÄ• â€™â€™ ti vacanato thinaá¹ƒ cittassa ge
gahaá¹‡aá¹ƒ gacchatÄ«ti Ä• ha __ ``cittagelaÃ±Ã±abhÅ«tena thinenÄ• â€™â€™ _ti. tathÄ•
akammaÃ±Ã±atÄ• â€™â€™ ti (Dhs 1163) vacanato middhaá¹ƒ visesato nÄ• makÄ• yassa
gacchatÄ«ti Ä• ha __ ``sesanÄ• makÄ• yagelaÃ±Ã±abhÅ«tena middhenÄ• â€™â€™ _ti. se
cittanivattanatthaá¹ƒ. idaÃ±ca middhaá¹ƒ rÅ«pakÄ• yassapi gelaÃ±Ã±Ä• vahanti daá¹-á¹-ha
hetubhÄ• vato. tathÄ• hi taá¹ƒ ``niddÄ• capalÄ• yikÄ• â€™â€™ ti niddiá¹-á¹-haá¹ƒ. tenÄ• l
hontÄ«â€™â€™ _ti.

<40> __uddhaccapakatikÄ• _ti uddhaccasÄ«lÄ• anavaá¹-á¹-hitasabhÄ• vÄ• . anavaá¹-á¹-h
tenÄ• ha __ ``vipphandamÄ• nacittÄ• â€™â€™ _tiÄ• di. __idhÄ• _ti ``avÅ«pasantacittÄ• â€
pade. __kukkuccaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati_ saá¹ƒvaá¹‡á¹‡anÄ• vasena pacchÄ• nutÄ• pa
avÅ«pasamakarattÄ• . uddhaccaá¹ƒ pana sarÅ«peneva gahitanti adhippÄ• yo.

<41> __ekamevidaá¹ƒ paÃ±camaá¹ƒ nÄ«varaá¹‡aá¹ƒ_ yadidaá¹ƒ kaá¹…khÄ• vicikicchÄ•
dvidhÄ• katvÄ• vuttanti Ä• ha __ ``kiá¹ƒ nu khoâ€™â€™ _tiÄ• di. __kaá¹…khanato_ti saá¹
vuccati_ ``dhammasabhÄ• vaá¹ƒ vicinanto etÄ• ya kicchati, vigatÄ• tikicchÄ• vÄ• â€™â€™

<42> evaá¹ƒ nÄ«varaá¹‡Ä• bhÄ• vakittanamukhena samÄ• dhisampadÄ• ya bhayabherav
attukkaá¹ƒsanÄ• diabhÄ• vakittanamukhena paÃ±Ã±Ä• sampadÄ• ya bhayabheravÄ• bhÄ•
kecÄ«â€™â€™ tiÄ• dinÄ• upari desanÄ• vaá¸• á¸• hitÄ• , tadatthaá¹ƒ vivarituá¹ƒ __ ``attu
_tiÄ• di vuttaá¹ƒ. __ukkaá¹ƒsenti_ mÄ• navasena paggaá¹‡hanena. tenÄ• ha __ ``ucce á¹-h
_ti. thinamiddhauddhaccakukkuccavicikicchÄ• vÄ• resu gayhamÄ• naá¹ƒ abhijjhÄ• luvÄ• ra
anÄ• masitvÄ• attukkaá¹ƒsakavÄ• re kiÃ±ci visadisaá¹ƒ atthÄ«ti taá¹ƒ dassetuá¹ƒ __ ``te ka
vuttaá¹ƒ.

<43> chambhanaá¹ƒ \Ne I 192/ chambho, kÄ• yassa chambhitattahetubhÅ«to balavacittutr
__chambhÄ«_. tenÄ• ha __ ``kÄ• yathambhanÄ• â€™â€™ _tiÄ• di. __bhÄ«rukajÄ• tikÄ• _t
cetaá¹ƒ sÄ• vajjabhayaá¹ƒ kÄ• ye chambhitattassa, citte ca kÄ• ye ca thaddhabhÄ• vassa u
bhÄ«rutÄ• â€™â€™ ti ca vuccatÄ«ti taá¹ƒsamaá¹…gino samaá¹‡abrÄ• hmaá¹‡Ä• ``chamb
vuttÄ• , idha bhayabheravaá¹ƒ sarÅ«peneva gahitaá¹ƒ.

<44> __labbhati pÄ• puá¹‡Ä«yatÄ«_ti lÄ• bhasaddassa kammasÄ• dhanattamÄ• ha. sakka
__sakkÄ• ro. tadatthadÄ«paka_nti lÄ• bhÄ• diá¹ƒ pahÄ• ya araÃ±Ã±e vasato bhayabherav
dÄ«pakaá¹ƒ. so kira lÄ• bhagarutÄ• yeva piyo gÄ• mo etassÄ• ti __ ``piyagÄ• mikoâ€™â€™
__kammamutto_ti jarÄ• jiá¹‡á¹‡attÄ• kammaá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«ti sÄ• mikehi vissaá

<45> alasabhÄ• vena \Be I 216/ sammÄ• vÄ• yÄ• massa akaraá¹‡ato kucchitaá¹ƒ sÄ«dant
bhÄ• vo, kammaá¹ƒ vÄ• vÄ«riyaá¹ƒ, vidhinÄ• vÄ• Ä«retabbaá¹ƒ pavattetabbanti vÄ«riyaá
hÄ«nÄ• __ hÄ«navÄ«riyÄ• _. kÄ• yaviÃ±Ã±attiyÄ• samuá¹-á¹-hÄ• navasena pavattavÄ«riy
vattakaraá¹‡acaá¹…kamanÄ• dÄ«su daá¹-á¹-habbaá¹ƒ. nisajja sayitvÄ• ca kammaá¹-á¹-hÄ
pavattavÄ«riyaá¹ƒ __cetasikavÄ«riyaá¹ƒ_. tattha purimaá¹ƒ visesato kosajjapaá¹-ipakkhatÄ•
vÄ«riyÄ• rambhatÄ• vasena pÄ• kaá¹-aá¹ƒ hotÄ«ti dassento __ ``kusÄ«tÄ• â€™â€™ _tiÄ•
alasatÄ• yeva Ä• rammaá¹‡avavatthÄ• namattampi kÄ• tuá¹ƒ na sakkonti.

<46> __naá¹-á¹-hassatÄ«_ti alabbhamÄ• nassati, paccayavekallena vijjamÄ• nÄ• yapi sati
asamatthatÄ• ya evaá¹ƒ vuttaá¹ƒ. na sampajÄ• nÄ• ti asampajÄ• nÄ• . taá¹ƒyoganivattiyaÃ
``ahetukÄ• dhammÄ• (Dhs II dukamÄ• tikÄ•), abhikkhuko Ä• vÄ• soâ€™â€™ tiÄ• dÄ«su
``paÃ±Ã±Ä• rahitÄ• â€™â€™ _ti. nanu soá¸·asamo paÃ±Ã±Ä• vÄ• ro, ayaá¹ƒ sativÄ• ro, ta
paÃ±Ã±Ä• gahitÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``imassa cÄ• â€™â€™ _tiÄ• di. __sati
yadidaá¹ƒ cuddasamo vÄ• ro, paÃ±Ã±Ä• panettha cuddasame vÄ• re kevalÄ• sati dubbal
__satidubbalyadÄ«panatthaá¹ƒ_ ``asampajÄ• nÄ• â€™â€™ ti paá¹-ikkhepamukhena __vut
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``duvidhÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<47> appanÄ• samÄ• dhinÄ• , upacÄ• rasamÄ• dhinÄ• vÄ• cittaá¹ƒ Ä• rammaá¹‡e sama
hoti, nÄ• Ã±Ã±athÄ• ti dassento __ ``asamÄ• hitÄ• ti upacÄ• rappanÄ• samÄ• dhivirahitÄ•
__vibbhantacittÄ• _ti anavaá¹-á¹-hitacittÄ• . pubbe nÄ«varaá¹‡abhÄ• vasÄ• maÃ±Ã±ena uc
``uddhatÄ• avÅ«pasantacittÄ• â€™â€™ _ti, idha samÄ• dhÄ• nÄ• bhÄ• vena uddhaccahe
``asamÄ• hitÄ• vibbhantacittÄ• â€™â€™ _ti, ayametesaá¹ƒ viseso. __pubbe vuttanayenÄ•
ekÄ• rammaá¹‡e cittaá¹ƒ vipphandati dhajayaá¹-á¹-hiyaá¹ƒ vÄ• tena paá¹-Ä• kÄ• viyÄ• â€™
vuttanayena. __sabbaá¹ƒ pubbasadisamevÄ• _ti bhayabheravÄ• vhÄ• yanassa abhijjhÄ• lu
sandhÄ• ya vadati.

<48> __duppaÃ±Ã±Ä• _ti \Be I 217/ ettha __du_-saddo ``dussÄ«loâ€™â€™ tiÄ• dÄ«su viy
duppaá¹-ipannoâ€™â€™ tiÄ• dÄ«su viya garahatthoti dassetuá¹ƒ __ ``nippaÃ±Ã±Ä• namet
vatvÄ• __ ``paÃ±Ã±Ä• pana duá¹-á¹-hÄ• nÄ• ma natthÄ«â€™â€™ _ti vuttaá¹ƒ. __te_ti du
catÅ«supi pÄ• á¹-havikappesu. __ela_nti vÄ• doso vuccati. tenÄ• ha ``yÄ• sÄ• vÄ• cÄ• n
ti. tathÄ• hi sÄ«laá¹ƒ ``nelaá¹…gaâ€™â€™ nti vuttaá¹ƒ. duppaÃ±Ã±Ä• ca kathentÄ• sado
apaá¹‡á¸• itabhÄ• vato. tenevÄ• ha ``dubbhÄ• sitabhÄ• sÄ«â€™â€™ ti. tasmÄ• elasabbhÄ
elamÅ«gÄ• ti vuttÄ• ti evampi vÄ• ettha attho daá¹-á¹-habbo. yÄ• ya paÃ±Ã±Ä• ya vasena
vuttaá¹ƒ, taá¹ƒ byatirekamukhena dassetuá¹ƒ __ ``no ca khoâ€™â€™ _tiÄ• di vuttaá¹ƒ. nan
bahulavipassanÄ• paÃ±Ã±Ä• ya samannÄ• gatÄ• hontÄ«ti? honti, tadÄ• pana bodhisatten
ca vipassanÄ• paÃ±Ã±Ä• adhippetÄ• ti vuttaá¹ƒ __ ``no ca kho vipassanÄ• paÃ±Ã±Ä• yÄ•

keci panettha ``saddhÄ• virahitÄ• aparisuddhakÄ• yakammantÄ• dayo viya bhayabheravÄ

visesakÄ• raá¹‡aá¹ƒ, nÄ• pi saddhÄ• lutÄ• pallomatÄ• yÄ• ti saddhÄ• vÄ• ro anuddhaá¹-oá
akÄ• raá¹‡aá¹ƒ. kammaphale hi saddahanto kammapaá¹-isaraá¹‡ataá¹ƒyeva nissÄ• ya bha
amaÃ±Ã±amÄ• no pallomatamÄ• pajjeyya. yasmÄ• pana vÄ«riyÄ• dayo saddhÄ• ya vinÄ•
upanissayabhÅ«tÄ• sahajÄ• tÄ• ca sÄ• taggahaá¹‡eneva gahitÄ• hotÄ«ti visuá¹ƒ na udd
jhÄ• nassa pubbabhÄ• gapaá¹-ipadÄ• yampi na uddhaá¹-Ä• , kiá¹ƒ vÄ• etÄ• ya saddhÄ• ya
Ä• rammaá¹‡apariggahaá¹-á¹-hÄ• ne na gahetabbÄ• va, tato dhammassÄ• minÄ• idha na
edisesu á¹-hÄ• nesu nicchayo kÄ• tabbo. yathÄ• nulomadesanÄ• hi suttantakathÄ• ti.

vacÄ«kammantavÄ• rÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asaá¹-á¹-hÄ• nÄ• rammaá¹‡apariggaho niá¹-á¹-hito.

bhayabheravasenÄ• sanÄ• divaá¹‡á¹‡anÄ•

<49> __soá¸·asÄ• rammaá¹‡Ä• nÄ«_ti \Ne I 194/ soá¸·asaá¹-á¹-hÄ• nÄ• ni Ä• rammaá¹‡Ä
cÄ• tuddasÄ«Ä• dikÄ• upari vakkhamÄ• nÄ• rattiyo sandhÄ• ya vadati \Be I 218/. __evarÅ
eseva nayo. __yÄ• _ti aniyamato uddiá¹-á¹-hÄ• naá¹ƒ puna ``tÄ• â€™â€™ ti vacanaá¹ƒ nid
__ ``yÄ• tÄ• ti ubhayametaá¹ƒ rattÄ«naá¹ƒyeva uddesaniddesavacanaâ€™â€™ _nti. __ab
``aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• â€™â€™ tiÄ• dÄ«su viya. kath
veditabbÄ• ? lakkhÄ«yati etenÄ• ti lakkhaá¹‡anti Ä• ha __ ``candapÄ• ripÅ«riyÄ• â€™â€™
__candapÄ• ripÅ«riyÄ• _ amÄ• vÄ• siyaá¹ƒ __candaparikkhayena_. __Ä• di_-saddena can
upaá¸• á¸• hamaá¹‡á¸• alatÄ• rÄ• huggahatÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __upa
lakkhitasaddeneva lakkhaá¹‡atthassa viÃ±Ã±Ä• yamÄ• nattÄ• ti adhippÄ• yo.

__paá¹-hamadivasato pabhutÄ«_ti paá¹-hamapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya. yasmÄ
anabhilakkhitÄ• pi aparabhÄ• ge abhilakkhitÄ• jÄ• tÄ• , tasmÄ• taá¹ƒ abhilakkhaá¹‡Ä«yata
``sabbadassinÄ• bhagavatÄ• paÃ±camÄ« kasmÄ• na gahitÄ• â€™â€™ _ti codeti, itaro sa
cÄ• tuddasÄ«Ä• dÄ«su gayhamÄ• nÄ• su asabbakÄ• likÄ• ya kathaá¹ƒ gahaá¹‡anti adhipp
``asabbakÄ• likattÄ• â€™â€™ _ti pariharati.

__tathÄ• vidhÄ• sÅ«_ti ``abhiÃ±Ã±Ä• tÄ• â€™â€™ tiÄ• dinÄ• yathÄ• vuttÄ• , tathÄ• vidh
devatÄ• dhiá¹-á¹-hitabhÄ• vena Ä• rÄ• mÄ• dÄ«naá¹ƒ lokassa cetiyabhÄ• voti Ä• ha __ ``p
_ti. manussÄ• yebhuyyena gÄ• mÄ• dÄ«naá¹ƒ dvÄ• resu tathÄ• rÅ«pe rukkhe cetiyaá¹-á¹-
Ä• ha __ ``gÄ• manigamÄ• didvÄ• resÅ«â€™â€™ _tiÄ• di. dassanamattenapi savanamatte
pÄ• katikasatte bhiá¹ƒsentÄ«ti __bhiá¹ƒsanakÄ• ni_. tenÄ• ha __ ``bhayajanakÄ• nÄ«â€™â
etasmÄ• ti __bhayaá¹ƒ, _ ativiya sappaá¹-ibhayaá¹ƒ __bheravaá¹ƒ_.

__Ä• yÄ• canaupahÄ• rakaraá¹‡Ä• raha_nti taá¹ƒtaá¹ƒbalikammapaá¹‡idhikammakaraá¹‡a

... dharaá¹‡itala_nti idaá¹ƒ yathÄ• paá¹-isÅ«tena suppÄ• dinÄ• upahÄ• rakaraá¹‡adassana
paharanto, siá¹…gappahÄ• rakhurappahÄ• rehi saddaá¹ƒ karontoti adhippÄ• yo. __sabbaca
nÄ• maá¹ƒ, _ na ``acchacammaá¹ƒ migacammaá¹ƒ eá¸·akacammaâ€™â€™ ntiÄ• dÄ«su (\
migavisesÄ• nanti \Be I 219/ adhippÄ• yo. __cÄ• letvÄ• _ti aggamaddanena cÄ• letvÄ• . mo
upalakkhaá¹‡anti dassento Ä• ha __ ``idha sabbapakkhigahaá¹‡aá¹ƒ adhippetaâ€™â€™ _n
yathÄ• ``moro vÄ• â€™â€™ ti \Ne I 195/ ettha vÄ• -saddo avuttavikappanattho, evaá¹ƒ ``m
etthÄ• pÄ«ti migasaddassa visesatthavuttitaá¹ƒ sandhÄ• yÄ• ha. __ito pabhÅ«tÄ«_ti ``yaá¹ƒ
rattiyoâ€™â€™ tiÄ• dinÄ• bhayabheravassa gavesanacintanato pabhuti, na gavesanÄ• ran
nÄ• mÄ• haá¹ƒ bhayabheravaá¹ƒ passeyyaâ€™â€™ nti etthÄ• pi hi __Ä• rammaá¹‡ameva
__sukhÄ• rammaá¹‡aá¹ƒ rÅ«paá¹ƒ sukhamiva_ ``rÅ«paá¹ƒ sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ su
(SN b III 60). kathaá¹ƒ bhayaggahaá¹‡ena ca rÅ«pÄ• rammaá¹‡aggahaá¹‡anti Ä• ha __ ``p
_tiÄ• di. ``Ä• gacchatÄ«â€™â€™ ti vacanato gavesanÄ• rambhato pabhuti ``etaá¹ƒ bhayaâ
adhippetanti keci ``taá¹ƒ na passeyyaâ€™â€™ nti cakkhunÄ• dassanassa adhippetattÄ• , t
gahetabbo. __bhayaá¹ƒ Ä• kaá¹…khamÄ• no_ti upaparikkhanavasena ahaá¹ƒ bhayavatthua
taá¹ƒ kimatthiyaá¹ƒ, ettakopi bhayasamannÄ• hÄ• ro mayhaá¹ƒ ayuttoti adhippÄ• yo.

yaá¹ƒ pakÄ• raá¹ƒ bhÅ«to yathÄ• bhÅ«to, so panettha pakÄ• ro iriyÄ• pathavasena yutto p
Ä• gatattÄ• ti Ä• ha __ ``yena yena iriyÄ• pathena bhÅ«tassÄ• â€™â€™ _ti. __bhavitassÄ•
``bhÅ«tassÄ• â€™â€™ ti iminÄ• samÄ• natthaá¹ƒ padanti daá¹-á¹-habbaá¹ƒ. ``samaá¹…gA
purimapadalopena __bhÅ«tassÄ• _ti vuttanti dassento __ ``samaá¹…gÄ«bhÅ«tassa vÄ• â€
__bhayabheravÄ• rammaá¹‡e_ti bhayabheravÄ• bhimate Ä• rammaá¹‡e. __neva mahÄ• sa
``tathÄ• bhÅ«to ca taá¹ƒ paá¹-ivineyyaâ€™â€™ nti yathÄ• cintitaá¹ƒ, tathÄ• paá¹-ipannabh
__iriyÄ• pathapaá¹-ipÄ• á¹-i_ nÄ• ma á¹-hÄ• nagamananisajjÄ• nipajjÄ• ti vadanti, uppaá¹-ip
nipajjÄ• , puna nisajjÄ• , puna á¹-hÄ• naá¹ƒ, pacchÄ• gamananti evaá¹ƒ veditabbÄ• . __Ä•
gamanassa tÄ• va á¹-hÄ• naá¹ƒ Ä• sannaá¹ƒ, á¹-hÄ• nassa nisajjÄ• gamanaÃ±ca, nisajjÄ•
nipajjÄ• ya nisajjÄ• Ä• sannÄ• . idha pana gamanassa á¹-hÄ• naá¹ƒ, á¹-hÄ• nassa ca gam
nipajjÄ• , nipajjÄ• ya ca nisajjÄ• Ä• sannabhÄ• vena gahitÄ• , itare paramparÄ• vasenÄ• ti
pana iriyÄ• pathÄ• sampattapaá¹-ipÄ• á¹-iyÄ• viya aparÄ• paruppattivasena vuccanti.

bhayabheravasenÄ• sanÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asammohavihÄ• ravaá¹‡á¹‡anÄ•

<50> ayaÃ±ca \Be I 220/ me sabbaso bhayabheravÄ• bhÄ• vo visesato asammohadhamm
\Ne I 196/ __kho panÄ• â€™â€™ _tiÄ• dinÄ• upari desanÄ• vaá¸• á¸• hitÄ• ti ayaá¹ƒ vÄ•
__jhÄ• yÄ«naá¹ƒ sammohaá¹-á¹-hÄ• nesÅ«_ti iminÄ• ajjhÄ• yÄ«naá¹ƒ sammohaá¹-á¹-hÄ•
dasseti. __atthÄ«_ti idaá¹ƒ nipÄ• tapadaá¹ƒ puthuvacanampi hoti ``atthi imasmiá¹ƒ kÄ• ye k
(DN II 373-374; MN I 110; III 154; SN b IV 127; Khp 3.dvatiá¹ƒsÄ• kÄ• ra) viyÄ• ti ``santÄ«â

atthadassanavasena vuttaá¹ƒ. kiá¹ƒ khaá¹‡attayasamaá¹…gitÄ• ya te atthi, noti Ä• ha __ ``s
upalabbhantÄ«â€™â€™ _ti, mahati lokasannivÄ• se edisÄ• pi __saá¹ƒvijjanti_ Ã±Ä• á¹‡ena
__upalabbhantÄ«_ti. __odÄ• takasiá¹‡alÄ• bhÄ«_ti appamÄ• á¹‡aodÄ• takasiá¹‡alÄ• bhÄ«
viya upaá¹-á¹-hÄ• ti. __parikamma_nti samÄ• pattipubbabhÄ• gamÄ• ha. ettakaá¹ƒ sÅ«riye
_ __no ca kho addhÄ• naparicchede kusalo hoti, _ kevalaá¹ƒ ``divÄ• eva vuá¹-á¹-hahÄ• mÄ
uppÄ• desi. __visadaá¹ƒ hoti_ sabbaá¹ƒ Ä• rammaá¹‡ajÄ• taá¹ƒ, dibbacakkhunÄ• passant
avisada_nti ettha vuttavipariyÄ• yena attho veditabbo. __evaá¹ƒsaÃ±Ã±ino_ti rattiá¹ƒ ``divÄ
``rattÄ«â€™â€™ ti evaá¹ƒsaÃ±Ã±ino.

__antosenÄ• sane rattiá¹ƒ nisinno hotÄ«_ti ratti-saddo ajjhÄ• haritabbo. parittÄ• sanÄ• dÄ«
__kÄ• raá¹‡ehi_. __gambhÄ«rÄ• ya_ bhÅ«migabbhasadisÄ• ya __ghanavanapaá¹-icchann
bahalatarajÄ• lavanapaá¹-alapaá¹-icchannÄ• ya. __antarahitasÅ«riyÄ• loke kÄ• le_ti etenev
sammohavihÄ• ro nÄ• ma bahuvidhoti Ä• ha __ ``sammohavihÄ• rÄ• naá¹ƒ aÃ±Ã±ataraâ€™

__pÄ• kaá¹-o bodhisattassa rattindivaparicchedo_ antamaso lavatuá¹-ikhaá¹‡assapi upÄ• d
tathÄ• rattidivasakoá¹-á¹-hÄ• saparicchedo attanÄ• kÄ• tabbakiccavasena kÄ• laÃ±Ä• á¹‡

kÄ• lathambhe \Be I 221/ laddhabbachÄ• yÄ• vasena __dvaá¹…gulakÄ• le_. __yÄ• magha
saá¹…ghassa taá¹ƒtaá¹ƒvattakaraá¹‡atthaá¹ƒ. __muggara_nti ghaá¹‡á¹-ikappaharaá¹‡amu
patati_ aÃ±Ã±ehi bhikkhÅ«hi yojitanti adhippÄ• yo. yÄ• va aÃ±Ã±e bhikkhÅ« bhojanasÄ• la
divÄ• vihÄ• raá¹-á¹-hÄ• naá¹ƒ gantvÄ• samaá¹‡adhammaá¹ƒ karoti.

__yaá¹ƒ kho ta_nti ettha __ya_nti aniyamuddeso, __kho_ti avadhÄ• raá¹‡e, yameva pugga
vuccamÄ• nÄ• kÄ• ravacanaá¹ƒ. __mamevÄ• _ti maá¹ƒ eva. __asammohasabhÄ• vo_ti sal
``uppannoâ€™â€™ ti vuttattÄ• __ ``manussalokeâ€™â€™ _ti vuttaá¹ƒ. __paÃ±Ã±Ä• samp
jÄ• nanasamatthena attano paÃ±Ã±Ä• guá¹‡ena, na kevalaá¹ƒ ajjhÄ• sayeneva hitesitÄ• , a
197/ dassento __ ``hitÅ«padesakoâ€™â€™ _ti Ä• ha. ajjhÄ• sayena pana hitesitÄ• __ ``lok
iminÄ• dassitÄ• . upakaraá¹‡ehi vinÄ• na kadÄ• ci bhogasukhaá¹ƒ upakaraá¹‡adÄ• naÃ±c
__ ``cÄ• gasampattiyÄ• ... pe ... dÄ• yakoâ€™â€™ _ti. __mettÄ• sampattiyÄ• _ hitÅ«pasaa
karuá¹‡Ä• sampattiyÄ• _ dukkhÄ• panayanena __gopÄ• yitÄ• _. nanu ca pubbepi vuttaá¹ƒ
atha kasmÄ• puna taá¹ƒ gahitanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``idha devamanussaggah
pubbe avisesato hitÄ• dÄ«ni dassitÄ• ni, idÄ• ni visesato saha payojanena tÄ• ni dassitÄ• n
paro paramo attho nÄ• ma natthÄ«ti Ä• ha __ ``paramatthattÄ• yÄ• â€™â€™ _ti. hinoti nibb
__hitaá¹ƒ, _ maggo. ukkaá¹ƒsato sukhatthaá¹ƒ ariyaphalanti Ä• ha __ ``tato uttari sukhÄ• bh

asammohavihÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbabhÄ• gapaá¹-ipadÄ• divaá¹‡á¹‡anÄ•

<51> __asammohavihÄ• ra_nti asammohavuttiá¹ƒ, asammohasambodhinti vÄ• attho. __ta
samathavipassanÄ• bhÄ• vanÄ• saá¹…khÄ• taá¹ƒ paá¹-ipadaá¹ƒ. __pubbabhÄ• gato pabhu
pubbabhÄ• gavÄ«riyÄ• rambhÄ• dito paá¹-á¹-hÄ• ya. __ kecÄ«_ti uttaravihÄ• ravÄ• sino.

__bodhimaá¹‡á¸• e_ti \Be I 222/ (Sp-á¹- I 11.veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Mp-á¹- III 8
bodhisaá¹…khÄ• tassa Ã±Ä• á¹‡assa maá¹‡á¸• abhÄ• vappatte á¹-hÄ• ne. __caturaá¹…ga
ca, aá¹-á¹-hi ca avasissatÅ«â€™â€™ tiÄ• dinÄ• (MN II 184; SN a II 237; AN a II 5; c 8.13;
vuttacaturaá¹…gasamannÄ• gataá¹ƒ. __paggahita_nti Ä• rambhaá¹ƒ sithilaá¹ƒ akatvÄ•
daá¸·haparakkamasaá¹…khÄ• tussahanabhÄ• vena gahitaá¹ƒ. tenÄ• ha __ ``asithilappavat
_ti. __asallÄ«na_nti asaá¹…kucitaá¹ƒ kosajjavasena saá¹…kocaá¹ƒ anÄ• pannaá¹ƒ.

__upaá¹-á¹-hitÄ• _ti ogÄ• hanasaá¹…khÄ• tena apilÄ• panabhÄ• vena Ä• rammaá¹‡aá¹ƒ u
``Ä• rammaá¹‡Ä• bhimukhÄ«bhÄ• venÄ• â€™â€™ _ti. sammosassa viddhaá¹ƒsanavasena
__asammuá¹-á¹-hÄ• _. kiÃ±cÄ• pi cittamiva cittapassaddhivasena kÄ• yapassaddhivasenev
tathÄ• pi yasmÄ• kÄ• yapassaddhi uppajjamÄ• nÄ• cittapassaddhiyÄ• saheva uppajjati, n
``kÄ• yacittapassaddhisambhavenÄ• â€™â€™ _ti \Ne I 198/. __rÅ«pakÄ• yopi passaddhoy
ubhayesampi kÄ• yÄ• naá¹ƒ passambhanÄ• vahattÄ• . __so ca kho_ kÄ• yo. __vigatadarat
nÄ• makÄ• ye hi vigatadarathe rÅ«pakÄ• yopi vÅ«pasantadarathapariá¸·Ä• ho hoti. __ sam
nÄ• nÄ• rammaá¹‡esu vidhÄ• vanasaá¹…khÄ• tavikkhepaá¹ƒ vicchinditvÄ• ekasmiá¹ƒyeva
avikkhittabhÄ• vÄ• pÄ• dÄ• nena sammadeva Ä• hitaá¹ƒ. tenÄ• ha __ ``suá¹-á¹-hu á¹-hapita
anekaggabhÄ• vo vikkhepavasena caÃ±calatÄ• , sÄ• sati ekaggatÄ• ya na hotÄ«ti Ä• ha _
nipphandanaâ€™â€™ _nti. __ettÄ• vatÄ• _ti ``Ä• raddhaá¹ƒ kho panÄ• â€™â€™ tiÄ• dinÄ
vÄ«riyasatipassaddhisamÄ• dhÄ«naá¹ƒ kiccasiddhidassanena. nanu ca saddhÄ• paÃ±Ã±Ä
pubbapaá¹-ipadÄ• ya icchitabbÄ• ti? saccaá¹ƒ icchitabbÄ• , sÄ• pana nÄ• nantariyabhÄ• v
gahitÄ• . asati hi saddhÄ• ya vÄ«riyÄ• rambhÄ• dÄ«naá¹ƒ asambhavoyeva, paÃ±Ã±Ä• pari
paÃ±Ã±Ä• yÄ• rambhÄ• dibhÄ• vo na siyÄ• . tathÄ• asallÄ«nÄ• sammosatÄ• dayo vÄ«riyÄ
asallÄ«natÄ• diggahaá¹‡enevettha paÃ±Ã±Ä• kiccasiddhi gahitÄ• ti daá¹-á¹-habbaá¹ƒ. jhÄ•
samÄ• dhikiccaá¹ƒ adhikaá¹ƒ icchitabbanti dassetuá¹ƒ samÄ• dhipariyosÄ• nÄ• va __jhÄ• n
kathitÄ• _ti daá¹-á¹-habbaá¹ƒ.

vuttaá¹ƒ, tasmÄ• idha na vattabbaá¹ƒ. __visuddhimaggo_ hi imissÄ• saá¹ƒvaá¹‡á¹‡anÄ• y
vuttovÄ• yamatthoti. __viharatÄ«ti Ä• gataá¹ƒ_ paruddesikattÄ• \Be I 223/ vihÄ• rassa. __id
Ä• gataá¹ƒ_ atthuddesikattÄ• . idaá¹ƒ kira sabbabuddhÄ• naá¹ƒ avijahitanti Ä• ha __
``Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naâ€™â€™ _nti. rÅ«pavirÄ• gabhÄ• vanÄ• vasena (S
12.neraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) pavatto catubbidhopi arÅ«pajjhÄ• naviseso catutthajj
Ä• ha __ ``cattÄ• ri jhÄ• nÄ• nÄ«â€™â€™ _ti. yuttaá¹ƒ tÄ• va cittekaggatÄ• bhavokkaman
vipassanÄ• pÄ• dakatÄ• pi catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• ti tesaá¹ƒ vasena

vacanaá¹ƒ, abhiÃ±Ã±Ä• pÄ• dakatÄ• pana nirodhapÄ• dakatÄ• ca catutthasseva jhÄ• nas
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• vuttÄ• ti? paramparÄ• dhiá¹-á¹-hÄ• nabhÄ• v
padaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nampi hi padaá¹-á¹-hÄ• nanteva vuccati, kÄ• raá¹‡akÄ• raá
``tiá¹‡ehi sattaá¹ƒ siddhaâ€™â€™ nti, evaÃ±ca katvÄ• payojananiddese aá¹-á¹-hasamÄ• p
samatthitaá¹ƒ hoti. __cittekaggatatthÄ• nÄ«_ti cittasamÄ• dhÄ• natthÄ• ni, diá¹-á¹-hadhamm
attho. cittekaggatÄ• sÄ«sena hi diá¹-á¹-hadhammasukhavihÄ• ro vutto, sukkhavipassakakh
vuttaá¹ƒ. tenÄ• ha __ ``ekaggacittÄ• sukhaá¹ƒ divasaá¹ƒ viharissÄ• mÄ• â€™â€™ _ti. __b
bhavesu nibbattiatthÄ• ni.

yasmÄ• (Sp-á¹- I 12.neraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) bodhisattena bodhimaá¹‡á¸• Å«pa
carimabhave catutthajjhÄ• naá¹ƒ nibbattitapubbaá¹ƒ, tadÄ• pana taá¹ƒ nibbattitamattameva
vipassanÄ• dipÄ• dakaá¹ƒ \Ne I 199/, tasmÄ• __ ``bodhirukkhamÅ«le nibbattitaâ€™â€™ _
vuttaá¹ƒ. __vipassanÄ• pÄ• daka_nti vipassanÄ• rambhe vipassanÄ• ya pÄ• dakaá¹ƒ. __ab
eseva nayo. buddhÄ• naÃ±hi paá¹-hamÄ• rambhe eva pÄ• dakajjhÄ• nena payojanaá¹ƒ ah
uparimaggÄ• dhigamaphalasamÄ• pattiabhiÃ±Ã±Ä• vaá¸·aÃ±janÄ• diatthaá¹ƒ. abhisambod
sabbaá¹ƒ Ã±Ä• á¹‡asamÄ• dhikiccaá¹ƒ Ä• kaá¹…khamattapaá¹-ibaddhamevÄ• ti. __sabbak
anupubbavihÄ• rÄ• disabbakiccasÄ• dhakaá¹ƒ. __sabbalokiyalokuttaraguá¹‡adÄ• yaka_nti
vipassanÄ• bhiÃ±Ã±Ä• pÄ• dakattÄ• eva catutthassa jhÄ• nassa bhagavato sabbalokiyalo
veditabbÄ• . sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi maggaÃ±Ä• á¹‡aá¹ƒ, magga
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ abhisambodhi, tadadhigamasamakÄ• lameva bhagavato sa
ahesuá¹ƒ, catutthajjhÄ• nasannissayo ca maggÄ• dhigamoti.

pubbabhÄ• gapaá¹-ipadÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<52> __dvinnaá¹ƒ_ \Be I 224/ __vijjÄ• na_nti pubbenivÄ• saÃ±Ä• á¹‡adibbacakkhuÃ±Ä• á
dvinnaá¹ƒ vijjÄ• naá¹ƒ. __anupadavaá¹‡á¹‡anÄ• _ti tÄ• saá¹ƒ vijjÄ• naá¹ƒ niddesapÄ• á¸·iy
__bhÄ• vanÄ• nayo_ti uppÄ• danavidhi. __ ``soâ€™â€™ _ti paccattavacanassa ahaá¹ƒ-sa
dassetuá¹ƒ __ ``abhininnÄ• mesiâ€™â€™ _ntiÄ• di vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ vÄ• ``abhininnÄ
uttamapurisassa yogoti ahaá¹ƒ-saddena Ä• netvÄ• vuccamÄ• ne tadattho pÄ• kaá¹-o hotÄ
vuttaá¹ƒ. __abhinÄ«hari_nti cittaá¹ƒ jhÄ• nÄ• rammaá¹‡ato apanetvÄ• pubbenivÄ• sÄ• bhi
pubbenivÄ• saninnaá¹ƒ pubbenivÄ• sapoá¹‡aá¹ƒ pubbenivÄ• sapabbhÄ• raá¹ƒ akÄ• sinti a

pubbeatÄ«tajÄ• tÄ«su nivutthakkhandhÄ• pubbenivÄ• so. __nivutthÄ• _ti ca ajjhÄ• vutthÄ
santÄ• ne uppajjitvÄ• niruddhÄ• , gocaranivÄ• sena nivutthadhammÄ• vÄ• attano viÃ±Ã±
paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tÄ• pi vÄ• chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«su, taá¹ƒ pu
anussarati, tÄ• ya sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __pubbenivÄ• sÄ• nussatiÃ±Ã±Ä• á¹‡aá¹ƒ

pubbenivÄ• saá¹ƒ anussaraá¹‡avasena yÄ• vadicchakaá¹ƒ gantvÄ• paccÄ• gacchantassa.
kÄ• raá¹‡abhÄ• vena paccÄ• masanaá¹ƒ, paá¹-inivattantassa paccavekkhaá¹‡abhÄ• vatoti
__idhÅ«papattiyÄ• _ti idha \Ne I 200/ carimabhave upapattiyÄ• . __anantara_nti atÄ«tÄ• na
amukasmiá¹ƒ bhaveti attho. __udapÄ• di_nti uppajjiá¹ƒ. __tÄ• hi devatÄ• hÄ«_ti tusitÄ• dev
tusitagottena ekagotto. mahÄ• bodhisattÄ• naá¹ƒ santÄ• nassa pariyosÄ• nÄ• vatthÄ• ya d
nÄ• ma akusalena kammunÄ• anupaddutameva hotÄ«ti adhippÄ• yena __ ``dukkhaá¹ƒ pa
_ti vuttaá¹ƒ. mahÄ• puÃ±Ã±Ä• nampi pana devaputtÄ• naá¹ƒ pubbanimittuppattikÄ• lÄ• dÄ
aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yogo hotiyevÄ• ti ``kadÄ• ci dukkhadukkhassapi sambhavo
vattuá¹ƒ. __sattapaÃ±Ã±Ä• sa ... pe ... pariyanto_ti idaá¹ƒ manussÄ• naá¹ƒ vassagaá¹‡anÄ
devÄ• naá¹ƒ vassagaá¹‡anÄ• ya pana catusahassameva.

atÄ«tabhave (Sp-á¹- I 12.pubbenivÄ• sakathÄ• yaá¹ƒ) khandhÄ• tappaá¹-ibaddhanÄ• mag
pubbenivÄ• santeva saá¹…gahitanti Ä• ha __ ``kiá¹ƒ viditaá¹ƒ karoti_? __pubbenivÄ• saâ€™
paá¹-icchÄ• dakaá¹-á¹-hena_ __ ``tamoâ€™â€™ ti vuccati_ ``tamo viyÄ• â€™â€™ ti katvÄ•
__obhÄ• sakaraá¹‡aá¹-á¹-henÄ• _ti \Be I 225/ kÄ• tabbato karaá¹‡aá¹ƒ, obhÄ• sova karaá¹
obhÄ• sabhÄ• vena nibbattetabbaá¹-á¹-henÄ• ti attho. __sesaá¹ƒ pasaá¹ƒsÄ• vacana_nti
paá¹-ipakkhavidhamanapavattivisesÄ• naá¹ƒ bodhanato vuttaá¹ƒ. __avijjÄ• vihatÄ• _ti eten
vijjÄ• ti ayampi attho dÄ«pitoti daá¹-á¹-habbaá¹ƒ. __yasmÄ• vijjÄ• uppannÄ• _ti etena vijjÄ
avijjÄ• , paá¹-ipakkhatÄ• cassÄ• pahÄ• tabbabhÄ• vena vijjÄ• ya ca pahÄ• yakabhÄ• ven
itarasmimpi padadvayeti_ iminÄ• tamo vihato vinaá¹-á¹-ho. kasmÄ• ? yasmÄ• Ä• loko upp
atidisati. __pesitattassÄ• _ti yathÄ• dhippetatthasiddhiá¹ƒ pati vissaá¹-á¹-hacittassa. __yath
appamattassÄ• _ti aÃ±Ã±assapi kassaci mÄ• disassÄ• ti adhippÄ• yo.

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<53> __idhÄ• _ti bhayabheravasutte vuttaá¹ƒ. idha ayaá¹ƒ visesoti yojanÄ• . __vuttasadisa
mayÄ• â€™â€™ tiÄ• dinÄ• . __parikammakicca_nti ``abhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• na
nisajjÄ• Ä• vajjitabbÄ• â€™â€™ tiÄ• dinÄ• , kasiá¹‡Ä• rammaá¹‡aá¹ƒ abhiÃ±Ã±Ä• pÄ• da
abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• ca vuttena parikammena kiccaá¹ƒ pa
201/ __tena idha attho_ti tena bhÄ• vanÄ• nayena idha pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anÄ• yaá
tathÄ• bhÄ• vanÄ• ya idha anadhippetattÄ• ti adhippÄ• yo.

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<54> __vipassanÄ• pÄ• daka_nti (Sp-á¹- I 14.Ä• savakkhayaÃ±Ä• á¹‡akathÄ• yaá¹ƒ; Sv-p
vipassanÄ• ya padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. vipassanÄ• ca tividhÄ• vipassanakapuggalab
mahÄ• bodhisattÄ• naÃ±hi paccekabodhisattÄ• naÃ±ca vipassanÄ• cintÄ• mayaÃ±Ä• á¹‡a
sayambhuÃ±Ä• á¹‡abhÅ«tÄ• , itaresaá¹ƒ \Be I 226/ sutamayaÃ±Ä• á¹‡asaá¹ƒvaddhitattÄ•
``á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ avasesarÅ«pÄ• rÅ«pajjhÄ• nÄ• na
vuá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• dinÄ• anekadhÄ• arÅ«pamukhavasena catudhÄ• tuvavatth
dhÄ• tupariggahamukhÄ• naá¹ƒ aÃ±Ã±ataramukhavasena anekadhÄ• va __visuddhimagge
vibhÄ• vitÄ• . mahÄ• bodhisattÄ• naá¹ƒ pana catuvÄ«satikoá¹-isatasahassamukhena pabhe
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asannissayassa ariyamaggaÃ±Ä• á¹‡assa adhiá¹-á¹-hÄ• nabhÅ«
pubbabhÄ• gaÃ±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• pentaá¹ƒ paripÄ• kaá¹ƒ __gacchantaá¹ƒ_
paramagambhÄ«rasaá¹‡hasukhumataraá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vipassanÄ• Ã±Ä
__aá¹-á¹-hakathÄ• su_ mahÄ• vajiraÃ±Ä• á¹‡anti vuccati. yassa ca pavattivibhÄ• gena
catuvÄ«satikoá¹-isatasahassappabhedassa pÄ• dakabhÄ• vena samÄ• pajjiyamÄ• nÄ•
catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• devasikaá¹ƒ satthu vaá¸·aÃ±janakasamÄ• pattiy
buddhÄ• naá¹ƒ vipassanÄ• cÄ• ro paramatthamaÃ±jÅ«sÄ• ya __visuddhimaggasaá¹ƒvaá¹‡
uddesato dassito, atthikehi tato gahetabboti.

Ä• savÄ• naá¹ƒ khepanato samucchindanato Ä• savakkhayo, ariyamaggo, ukkaá¹-á¹-hanid
arahattamaggaggahaá¹‡aá¹ƒ. Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ __Ä• savakkhayaÃ±Ä•
cetaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti vatvÄ• khayeti ca Ä• dhÄ• re bhummaá¹ƒ, na visayeti das
pannattÄ• â€™â€™ ti Ä• ha. __idaá¹ƒ dukkha_nti dukkhassa ariyasaccassa tadÄ• paccakk
__ettakaá¹ƒ dukkha_nti dukkhassa ariyasaccassa tadÄ• paccakkhato gahitabhÄ• vadassan
dukkha_nti tassa paricchijja gahitabhÄ• vadassanaá¹ƒ. __na ito bhiyyo_ti anavasesetvÄ• g
tenÄ• ha __ ``sabbampi_ \Ne I 202/ __dukkhasaccaâ€™â€™ _ntiÄ• di. __sarasalakkhaá¹‡a
sabhÄ• vasaá¹…khÄ• tassa lakkhaá¹‡assa asammohato paá¹-ivijjhanena. __asammohapaa
Ã±Ä• á¹‡e pavatte pacchÄ• dukkhassa sarÅ«pÄ• diparicchede sammoho na hoti, tathÄ• p
``yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siâ€™â€™ _nti. __yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• _ti yaá¹ƒ n
Ä• rammaá¹‡apaccayaá¹-á¹-hena kÄ• raá¹‡abhÅ«taá¹ƒ Ä• gamma. tadubhayavato hi pugga
pattÄ«ti vuttaá¹ƒ. __patvÄ• ti_ vÄ• pÄ• puá¹‡anahetu. __appavatti_nti appavattinimittaá¹ƒ.
etthÄ• ti __appavatti, _ nibbÄ• naá¹ƒ. __tassÄ• _ti dukkhanirodhassa. __sampÄ• paka_nti s
sammadeva pÄ• pakaá¹ƒ.

__kilesavasenÄ• _ti \Be I 227/ Ä• savasaá¹…khÄ• takilesavasena. yasmÄ• Ä• savÄ• naá¹
tappariyÄ• pannattÄ• , sesasaccÄ• naÃ±ca taá¹ƒsamudayÄ• dipariyÄ• yo atthi, tasmÄ• vut
_ti. dassento saccÄ• nÄ«ti yojanÄ• . Ä• savÄ• naá¹ƒyeva cettha gahaá¹‡aá¹ƒ ``Ä• savÄ• na
ti Ä• raddhattÄ• . tathÄ• hi Ä• savavimutti sÄ«seneva sabbasaá¹ƒkilesavimutti vuttÄ• . __ `
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siâ€™â€™ _ntiÄ• dinÄ• missakamaggo idha kathitoti __ `
koá¹-ippattaá¹ƒ maggaá¹ƒ kathetÄ«â€™â€™ _ti vuttaá¹ƒ. ettha ca saccapaá¹-ivedhassa tad

``yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siâ€™â€™ nti vatvÄ• pi abhisamayakÄ• le tassa paccup
jÄ• nato evaá¹ƒ passatoâ€™â€™ ti vattamÄ• nakÄ• lena niddeso kato. so ca kÄ• maá¹ƒ ma
yÄ• vajjatanÄ• atÄ«takÄ• liko eva, sabbapaá¹-hamaá¹ƒ panassa atÄ«takÄ• likattaá¹ƒ phala
Ä• ha __ ``vimuccitthÄ• ti iminÄ• phalakkhaá¹‡aá¹ƒ dassetÄ«â€™â€™ _ti. __jÄ• nato pass
hetuniddesoyaá¹ƒ. jÄ• nanahetu dassanahetu kÄ• mÄ• savÄ• cittaá¹ƒ vimuccitthÄ• ti yojan
cettha bhavarÄ• gassa viya bhavadiá¹-á¹-hiyÄ• pi samavarodhoti diá¹-á¹-hÄ• savassapi saá

__khÄ«á¹‡Ä• jÄ• tÄ«tiÄ• dÄ«hi_ padehi. __tassÄ• _ti paccavekkhaá¹‡aÃ±Ä• á¹‡assa. __b
pavattiá¹-á¹-hÄ• naá¹ƒ. __na tÄ• vassa atÄ«tÄ• jÄ• ti khÄ«á¹‡Ä• _ maggabhÄ• vanÄ• yÄ•
kÄ• raá¹‡amÄ• ha __ ``pubbeva khÄ«á¹‡attÄ• â€™â€™ _ti. na anÄ• gatÄ• assajÄ• ti khÄ«
anÄ• gatÄ• _ti ca anÄ• gatattasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• lesena codeti. tenÄ• ha __ ``anÄ
_ti, anÄ• gataviseso panettha adhippeto, tassa ca khepane vÄ• yÄ• mopi labbhateva. tenÄ•
maggassÄ• â€™â€™ _tiÄ• di. __ekacatupaÃ±cavokÄ• rabhavesÅ«_ti bhavattayaggahaá¹‡
jÄ• tiyÄ• khÄ«á¹‡abhÄ• vadassanatthaá¹ƒ. __ta_nti yathÄ• vuttaá¹ƒ jÄ• tiá¹ƒ. __so_ti bhag

brahmacariyavÄ• so nÄ• ma idha maggabrahmacariyassa nibbattanamevÄ• ti Ä• ha __ ``n
sammÄ• diá¹-á¹-hiyÄ• \Ne I 203/ catÅ«su saccesu pariÃ±Ã±Ä• dikiccasÄ• dhanavasena pa
saá¹…kappÄ• dÄ«nampi dukkhasacce pariÃ±Ã±Ä• bhisamayÄ• nuguá¹‡Ä• pavatti, itarasa
pahÄ• nÄ• bhisamayÄ• divasena pavatti pÄ• kaá¹-Ä• eva. tena vuttaá¹ƒ __ ``catÅ«hi magg
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasenÄ• â€™â€™ _ti. __itthattÄ• yÄ• _ti im
itthattaá¹ƒ, tadatthanti vuttaá¹ƒ \Be I 228/ hoti. te pana pakÄ• rÄ• ariyamaggabyÄ• pÄ• rabl
idhÄ• dhippetÄ• ti Ä• ha __ ``evaá¹ƒsoá¸·asakiccabhÄ• vÄ• yÄ• â€™â€™ _ti. te hi maggaá
maggÄ• nubhÄ• vena pÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hahanti, pariÃ±Ã±Ä• dÄ«su ca pahÄ•
itaresanti Ä• ha __ ``kilesakkhayÄ• yavÄ• â€™â€™ _ti. pahÄ«nakilesapaccavekkhaá¹‡avas
__itthattÄ• yÄ• _ti nissakke sampadÄ• navacananti Ä• ha __ ``itthabhÄ• vatoâ€™â€™ _ti. _
__ime pana_ carimattabhÄ• vasaá¹…khÄ• tÄ• __paÃ±cakkhandhÄ• _. __pariÃ±Ã±Ä• tÄ•
appatiá¹-á¹-hataá¹ƒ dasseti. apariÃ±Ã±Ä• mÅ«lakÄ• hi patiá¹-á¹-hÄ• . yathÄ• ha ``kabaá¸·Ä
Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹
ntiÄ• di (SN a II 64; Nidd I 7; Kv 296). tenevÄ• ha __ ``chinnamÅ«lakÄ• rukkhÄ• viyÄ• â€™

__paccavekkhaá¹‡aÃ±Ä• á¹‡apariggahitaá¹ƒ, _ na paá¹-hamadutiyaÃ±Ä• á¹‡advayÄ• dhig
adhippÄ• yo. __dassento_ nigamanavasenÄ• ti adhippÄ• yo. sarÅ«pato hi taá¹ƒ pubbe das
pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«tÄ• rammaá¹‡asabhÄ• gatÄ• ya tabbhÄ• vÄ«bhÄ• vato ca
saá¹…gahetvÄ• ti yojanÄ• . tattha __atÄ«taá¹ƒsaÃ±Ä• á¹‡a_nti atÄ«takhandhÄ• yatanadhÄ
atÄ«takoá¹-á¹-hÄ• se appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __dibbacakkhunÄ• _ti saparibhaá¹‡á¸
paccuppannaá¹ƒso ca anÄ• gataá¹ƒso ca paccuppannÄ• nÄ• gataá¹ƒsaá¹ƒ, tattha Ã±Ä• á¹‡
__paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ. sakalalokiyalokuttaraguá¹‡a_nti etena sabba
abhibhuyya á¹-hitattÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa viya sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹

balaÃ±Ä• á¹‡aÄ• veá¹‡ikabuddhadhammÄ• dÄ«nampi anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• naá¹ƒ b
veditabbo. tenÄ• ha __ ``sabbepi sabbaÃ±Ã±uguá¹‡e saá¹…gahetvÄ• â€™â€™ _ti.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

araÃ±Ã±avÄ• sakÄ• raá¹‡avaá¹‡á¹‡anÄ•

<55> __siyÄ• kho pana te brÄ• hmaá¹‡Ä• _ti ettha __siyÄ• _ti ``appevÄ• â€™â€™ ti imin
204/, tasmÄ• `brÄ• hmaá¹‡a, appeva kho pana te evamassÄ• â€™ ti \Be I 229/ attho. yaá¹
__aá¹-á¹-hakathÄ• yaá¹ƒ ``kadÄ• cÄ«â€™â€™ _ti vuttaá¹ƒ, tampi imamevatthaá¹ƒ sandhÄ
brÄ• hmaá¹‡ena parikappitamatthaá¹ƒ paá¹-ipakkhipitvÄ• attano adhippetaá¹ƒ kÄ• raá¹‡aá
phalaá¹ƒ tadadhÄ«navuttitÄ• ya vaso etassÄ• ti __atthavaso, _ hetÅ«ti evaá¹ƒ vÄ• ettha at
__attano ca diá¹-á¹-hadhammasukhavihÄ• ra_nti etena satthÄ• attano vivekÄ• bhiratiá¹ƒ pa
``diá¹-á¹-hadhammo nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __iriyÄ• pathavihÄ• rÄ• na_n
tappavattiyo hi ekasmiá¹ƒ iriyÄ• pathe uppannadukkhaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchin
vihÄ• rÄ• ti vuccanti. __pacchimaÃ±ca janataá¹ƒ anukampamÄ• no_ti etena yo Ä• dito brÄ•
tesaá¹ƒ gotamo pubbaá¹…gamo ... pe ... diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjatÄ«â€™â€™ ti vutto
``evametaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dinÄ• attanÄ• sampaá¹-icchito, tameva atthaá
yathÄ• nusandhinÄ• va satthÄ• desanaá¹ƒ niá¹-á¹-hÄ• pesi.

araÃ±Ã±avÄ• sakÄ• raá¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

desanÄ• numodanÄ• vaá¹‡á¹‡anÄ•

<56> evaá¹ƒ niá¹-á¹-hÄ• pitÄ• ya desanÄ• ya brÄ• hmaá¹‡o tattha bhagavati pasÄ• daá¹ƒ
``abhikkantaâ€™â€™ _ntiÄ• dimÄ• ha. __abhikkantÄ• _ti (Sp-á¹- I 15.desanÄ• numodanak
I 1.1; Mp-á¹- II 2.16) atikkantÄ• , vigatÄ• ti atthoti Ä• ha __ ``khaye dissatÄ«â€™â€™ _ti. te
``nikkhanto paá¹-hamo yÄ• moâ€™â€™ _ti vuttaá¹ƒ. __abhikkantataro_ti ativiya kantataro n
sundaro bhaddako nÄ• ma hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â€™ _ti.

__ko_ti devanÄ• gayakkhagandhabbÄ• dÄ«su ko katamo. __me_ti mama. __pÄ• dÄ• nÄ«_
evarÅ«pÄ• ya deviddhiyÄ• . __yasasÄ• _ti iminÄ• edisena parivÄ• rena parijanena. __jala_
__abhikkantenÄ• _ti ativiya kantena kamanÄ«yena abhirÅ«pena. __vaá¹‡á¹‡enÄ• _ti chavi
sarÄ«ravaá¹‡á¹‡anibhÄ• ya. __sabbÄ• obhÄ• sayaá¹ƒ disÄ• _ti dasapi disÄ• obhÄ• sento
sÅ«riyo viya ca ekobhÄ• saá¹ƒ ekÄ• lokaá¹ƒ \Be I 230/ karontoti gÄ• thÄ• ya attho. __abhirÅ
sampannarÅ«pe.

``coro \Ne I 205/ coro, sappo sappoâ€™â€™ tiÄ• dÄ«su __bhaye Ä• meá¸• itaá¹ƒ_. ``vijjha

paharÄ• â€™â€™ tiÄ• dÄ«su __kodhe, _ ``sÄ• dhu sÄ• dhÅ«tiÄ• dÄ«su (MN I 327; SN a II
__pasaá¹ƒsÄ• yaá¹ƒ, _ ``gaccha gaccha, lunÄ• hi lunÄ• hÄ«â€™â€™ tiÄ• dÄ«su __turite, _
tiÄ• dÄ«su __kotÅ«hale, _ ``buddho buddhoti cintentoâ€™â€™ tiÄ• dÄ«su (Bv II 44) __acc
``abhikkamathÄ• yasmanto, abhikkamathÄ• yasmantoâ€™â€™ tiÄ• dÄ«su (DN III 20; AN c
ekaputtaka, kahaá¹ƒ ekaputtakÄ• â€™â€™ tiÄ• dÄ«su (MN II 353; SN a II 63) __soke, _ ``a
sukhaâ€™â€™ ntiÄ• dÄ«su (Ud 20; DN III 305; Vin II 332) __pasÄ• de_. __ca_-saddo avut
garahÄ• asammÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tattha ``pÄ• po pÄ• poâ€™â€
``abhirÅ«paka abhirÅ«pakÄ• â€™â€™ tiÄ• dÄ«su __asammÄ• ne_ daá¹-á¹-habbaá¹ƒ.

nayidaá¹ƒ Ä• meá¸• itavasena dvikkhattuá¹ƒ vuttaá¹ƒ, atha kho atthadvayavasenÄ• ti dasse
_tiÄ• dimÄ• ha. __abhikkanta_nti vacanaá¹ƒ apekkhitvÄ• napuá¹ƒsakaliá¹…gavasena vutta
vacanaá¹ƒ dhammassa desanÄ• ti katvÄ• tathÄ• vuttaá¹ƒ. atthamattadassanaá¹ƒ vÄ• eta
liá¹…gavibhattivipariá¹‡Ä• mo veditabbo. dutiyapadepi eseva nayo. __dosanÄ• sanato_ti
rÄ• gÄ• dikilesadosavidhamanato, __guá¹‡Ä• dhigamanato_ti sÄ«lÄ• diguá¹‡Ä• naá¹ƒ sam
adhigameti, tesu padhÄ• nabhÅ«tÄ• dassetabbÄ• ti te padhÄ• nabhÅ«te tÄ• va dassetuá¹ƒ
paÃ±Ã±Ä• jananatoâ€™â€™ _ti vuttaá¹ƒ. saddhÄ• pamukhÄ• hi lokiyÄ• guá¹‡Ä• , paÃ±Ã
sÄ«lÄ• diatthasampattiyÄ• __sÄ• tthato, _ sabhÄ• vaniruttisampattiyÄ• __sabyaÃ±janato_
suviÃ±Ã±eyyasaddapayogatÄ• ya __uttÄ• napadato, _ saá¹‡hasukhumabhÄ• vena dubbiÃ±
__gambhÄ«ratthato_. siniddhamudumadhurasaddapayogatÄ• ya __kaá¹‡á¹‡asukhato, _ vi
__hadayaá¹…gamato_. mÄ• nÄ• timÄ• navidhamanena __anattukkaá¹ƒsanato, _ thambhas
__aparavambhanato_. hitÄ• dhippÄ• yapavattiyÄ• paresaá¹ƒ rÄ• gapariá¸·Ä• hÄ• divÅ«pas
__karuá¹‡Ä• sÄ«talato, _ kilesandhakÄ• ravidhamanena \Be I 231/ __paÃ±Ã±Ä• vadÄ• tato
__Ä• pÄ• tharamaá¹‡Ä«yato, _ pubbÄ• parÄ• viruddhasuvisuddhatthatÄ• ya __vimaddakkh
eva __suyyamÄ• nasukhato, _ vimaddakkhamatÄ• ya hitajjhÄ• sayappavattitatÄ• ya ca __v
evamÄ• dÄ«hÄ«_ti __Ä• di_saddena saá¹ƒsÄ• racakkanivattanato, saddhammacakkappava
micchÄ• vÄ• davidhamanato, sammÄ• vÄ• dapatiá¹-á¹-hÄ• panato, akusalamÅ«lasamuddh
kusalamÅ«lasaá¹ƒropanato, apÄ• yadvÄ• rapidhÄ• nato, saggamaggadvÄ• ravivaraá¹‡ato,
pariyuá¹-á¹-hÄ• navÅ«pasamanato, anusayasamugghÄ• tanatoti evamÄ• dÄ«naá¹ƒ saá¹…g

__adhomukhaá¹-á¹-hapita_nti \Ne I 206/ kenaci adhomukhaá¹ƒ á¹-hapitaá¹ƒ. __heá¹-á¹-hÄ•
sabhÄ• veneva heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ. __ugghÄ• á¹-eyyÄ• _ti vivaá¹-aá¹ƒ kareyya. __
``puratthÄ• bhimukho, uttarÄ• bhimukho vÄ• gacchÄ• â€™â€™ tiÄ• dÄ«ni avatvÄ• hatthe
maggo, evaá¹ƒ gacchÄ• â€™â€™ ti vadeyya. __kÄ• á¸·apakkhacÄ• tuddasÄ«_ti kÄ• á¸·apa

__nikujjitaá¹ƒ_ Ä• dheyyassa anÄ• dhÄ• rabhÅ«taá¹ƒ bhÄ• janaá¹ƒ Ä• dhÄ• rabhÄ• vÄ• pA
heá¹-á¹-hÄ• mukhajÄ• tatÄ• ya __saddhammavimukhaá¹ƒ, _ adhomukhaá¹-á¹-hapitatÄ• ya
padadvayaá¹ƒ yathÄ• rahaá¹ƒ yojetabbaá¹ƒ, na yathÄ• saá¹…khyaá¹ƒ. kÄ• maá¹ƒ kÄ• mac
micchÄ• diá¹-á¹-hi pana savisesaá¹ƒ paá¹-icchÄ• dikÄ• ti Ä• ha __ ``micchÄ• diá¹-á¹-higaha

_nti. tenÄ• ha bhagavÄ• ``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ, bhikkhave, vajjaá¹ƒ vadÄ• mÄ
sabbo apÄ• yagÄ• mimaggo __kummaggo_ ``kucchito maggoâ€™â€™ ti katvÄ• . sammÄ•
ujupaá¹-ipakkhatÄ• ya micchÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha micchattadhammÄ• __micchÄ•
tadubhayapaá¹-ipakkhataá¹ƒ sandhÄ• ya __ ``saggamokkhamaggaá¹ƒ Ä• cikkhantenÄ• â€™
sappiÄ• disannissayo padÄ«po na tathÄ• ujjalo, yathÄ• telasannissayoti __telapajjotaggah
pariyÄ• yehÄ«_ti etehi nikujjitukkujjanapaá¹-icchannavivaraá¹‡Ä• diupamopamitabbapakÄ•
yathÄ• vuttehi soá¸·asÄ• rammaá¹‡apariggahaasammohavihÄ• radibbavihÄ• ravibhÄ• vana
vijjÄ• ttayavibhÄ• vanÄ• padesena attano sabbaÃ±Ã±uguá¹‡avibhÄ• vanapariyÄ• yehi ca. t
dhammo pakÄ• sitoâ€™â€™ _ti.

desanÄ• numodanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pasannakÄ• ravaá¹‡á¹‡anÄ•

__pasannakÄ• ra_nti \Be I 232/ pasannehi kÄ• tabbaá¹ƒ sakkÄ• raá¹ƒ. __saraá¹‡a_nti paá
``parÄ• yaá¹‡aâ€™â€™ _nti. parÄ• yaá¹‡abhÄ• vo ca anatthanisedhanena atthasampaá¹-i
``aghassa tÄ• tÄ• hitassa ca vidhÄ• tÄ• â€™â€™ _ti. __aghassÄ• _ti dukkhatoti vadanti, p
nissakke cetaá¹ƒ sÄ• mivacanaá¹ƒ. ettha ca nÄ• yaá¹ƒ gami-saddo nÄ«-saddÄ• dayo viya c
``ajaá¹ƒ gÄ• maá¹ƒ netÄ«â€™â€™ ti vuccati, evaá¹ƒ ``gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ
sakkÄ• , ``saraá¹‡anti gacchÄ• mÄ«â€™â€™ ti pana vattabbaá¹ƒ. iti-saddo cettha luttanidd
cÄ• yamattho --- gamanaÃ±ca tadadhippÄ• yena bhajanaá¹ƒ, tathÄ• jÄ• nanaá¹ƒ vÄ• ti das
adhippÄ• yenÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne I 207/. tattha __bhajÄ• mÄ«_tiÄ• dÄ«su purim
pacchimaá¹ƒ atthavacanaá¹ƒ. __bhajanaá¹ƒ_ vÄ• saraá¹‡Ä• dhippÄ• yena upasaá¹…kama
santikÄ• vacaratÄ• , __payirupÄ• sanaá¹ƒ_ vattapaá¹-ivattakaraá¹‡ena upaá¹-á¹-hÄ• nanti e
anaÃ±Ã±asaraá¹‡ataá¹ƒyeva dÄ«peti. __ ``gacchÄ• mÄ«â€™â€™ _ti padassa kathaá¹ƒ ``b
labbhatÄ«ti Ä• ha __ ``yesaÃ±hÄ«â€™â€™ _tiÄ• di.

__adhigatamagge, _ __sacchikatanirodhe_ti padadvayenapi phalaá¹-á¹-hÄ• eva dassitÄ• ,
dassento __ ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne cÄ• â€™â€™ _ti Ä• ha. nanu ca ka
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjatÄ«ti vuccatÄ«ti? kiÃ±cÄ• pi vuccati, nippariyÄ• yena pan
tathÄ• vattabbÄ• , na itare niyÄ• mokkamanÄ• bhÄ• vato. tathÄ• hi te eva __ ``apÄ• yesu
_ti vuttÄ• . sammattaniyÄ• mokkamanena hi apÄ• yavinimuttisambhavo. __akkhÄ• yatÄ«_ti
Ä• diattho, pakÄ• rattho vÄ• . tena ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• a
tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti __suttapadaá¹ƒ_ (AN a IV 34; It 90) saá¹…gaá¹‡hÄ
iminÄ• . ettha ca __ariyamaggo_ niyyÄ• nikatÄ• ya, __nibbÄ• naá¹ƒ_ tassa tadatthasiddhih
nippariyÄ• yena dhammoti vutto. nibbÄ• naÃ±hi Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ labhitvÄ•
tadatthasiddhi, ariyaphalÄ• naá¹ƒ ``yasmÄ• tÄ• ya saddhÄ• ya avÅ«pasantÄ• yÄ• â€™â€™
samucchinnÄ• naá¹ƒ kilesÄ• naá¹ƒ paá¹-ippassaddhipahÄ• nakiccatÄ• ya niyyÄ• nÄ• nugua

niyyÄ• napariyosÄ• natÄ• ya ca. pariyattidhammassa pana niyyÄ• nadhammasamadhigama
pariyÄ• yena dhammabhÄ• vo labbhati eva, svÄ• yamattho pÄ• á¹-hÄ• ruá¸·ho evÄ• ti dass
ntiÄ• dimÄ• ha.

kÄ• marÄ• go bhavarÄ• goti evamÄ• dibhedo sabbopi rÄ• go virajjati pahÄ«yati etenÄ• ti _
kathito_. ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya antonijjhÄ• nalakkhaá¹‡assa sokassa ca tadu
parikkhÄ«á¹‡attÄ• __anejamasokanti phalaá¹ƒ kathitaá¹ƒ. appaá¹-ikÅ«la_nti avirodhadÄ«pa
aviruddhaá¹ƒ, iá¹-á¹-haá¹ƒ paá¹‡Ä«tanti vÄ• attho. paguá¹‡arÅ«pena pavattitattÄ• ,
pakaá¹-á¹-haguá¹‡avibhÄ• vanato vÄ• __paguá¹‡aá¹ƒ_. yathÄ• ha ``vihiá¹ƒsasaÃ±Ã±Ä« pa
dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ti. sabbadhammakkhandhÄ• kathitÄ

__diá¹-á¹-hisÄ«lasaá¹…ghÄ• tenÄ• _ti ``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti
dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€
I 492; III 54) evaá¹ƒ vuttÄ• ya diá¹-á¹-hiyÄ• , ``yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchi
akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒ
tathÄ• rÅ«pehi sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 324; MN I 492;
274) evaá¹ƒ vuttÄ• naá¹ƒ sÄ«lÄ• naÃ±ca saá¹ƒhatabhÄ• vena, diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±
ghaá¹-ito. ariyapuggalÄ• hi yattha katthaci dÅ«re á¹-hitÄ• pi attano guá¹‡asÄ• maggiyÄ• sa
__aá¹-á¹-ha ca puggala dhammadasÄ• te_ti te purisayugavasena cattÄ• ropi puggalavasen
ariyadhammassa paccakkhadassÄ• vitÄ• ya dhammadasÄ• . tÄ«á¹‡i vatthÅ«ni saraá¹‡anti
gamanena ca __tÄ«á¹‡i saraá¹‡agamanÄ• ni_. __paá¹-ivedesÄ«_ti attano hadayagataá¹ƒ v

pasannakÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saraá¹‡agamanakathÄ• vaá¹‡á¹‡anÄ•

saraá¹‡agamanassa visayapabhedaphalasaá¹ƒkilesabhedÄ• naá¹ƒ viya kattu ca vibhÄ• va
hotÄ«ti __ ``saraá¹‡agamanesu kosallatthaá¹ƒ_ \Be I 234/ __saraá¹‡aá¹ƒ ... pe ... veditabbo
tena vinÄ• saraá¹‡agamanasseva asambhavato. kasmÄ• panettha vodÄ• naá¹ƒ na gahita
tattha kosallÄ• vahÄ• ti? saccametaá¹ƒ, taá¹ƒ pana saá¹ƒkilesaggahaá¹‡eneva atthato dÄ«
gahitaá¹ƒ. yÄ• ni hi tesaá¹ƒ saá¹ƒkilesakÄ• raá¹‡Ä• ni aÃ±Ã±Ä• á¹‡Ä• dÄ«ni, tesaá¹ƒ sabbe
anuppannÄ• naá¹ƒ anuppÄ• danena, uppannÄ• naÃ±ca pahÄ• nena vodÄ• naá¹ƒ hotÄ«ti. I
vasenetaá¹ƒ padaá¹ƒ daá¹-á¹-habbanti __ ``hiá¹ƒsatÄ«ti saraá¹‡aâ€™â€™ _nti vatvÄ• taá¹
kesaá¹ƒ, kathaá¹ƒ, kassa vÄ• ti codanaá¹ƒ sodhento __ ``saraá¹‡agatÄ• naâ€™â€™ _ntiÄ•
vaá¹-á¹-abhayaá¹ƒ. __santÄ• sa_nti cittutrÄ• saá¹ƒ. teneva cetasikadukkhassa gahitattÄ• _
kÄ• yikaá¹ƒ dukkhaá¹ƒ. __duggatiparikilesa_nti duggatipariyÄ• pannaá¹ƒ sabbaá¹ƒ dukkhaá
parato phalakathÄ• yaá¹ƒ Ä• vi bhavissati. __eta_nti ``saraá¹‡aâ€™â€™ nti padaá¹ƒ.

evaá¹ƒ avisesato saraá¹‡asaddassa atthaá¹ƒ dassetvÄ• idÄ• ni visesato dassetuá¹ƒ __ ``a
vuttaá¹ƒ. __hite pavattamÄ• nenÄ• _ti ``sampannasÄ«lÄ• , bhikkhave, viharathÄ• â€™â€™
atthe niyojanena. __ahitÄ• ca nivattanenÄ• _ti __ ``pÄ• á¹‡Ä• tipÄ• tassa kho pÄ• pako vip
abhisamparÄ• yaâ€™â€™ _ntiÄ• dinÄ• Ä• dÄ«navadassanÄ• dimukhena anatthato viniva
hitÄ• hitesu appavattipavattihetukaá¹ƒ byasanaá¹ƒ appavattikaraá¹‡ena vinÄ• seti \Ne I 209
uttÄ• raá¹‡ena_ maggasaá¹…khÄ• to dhammo, itaro __assÄ• sadÄ• nena_ sattÄ• naá¹ƒ bh
__kÄ• rÄ• na_nti dÄ• navasena pÅ«jÄ• vasena ca upanÄ«tÄ• naá¹ƒ sakkÄ• rÄ• naá¹ƒ. __v
sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsati anuttaradakkhiá¹‡eyyabhÄ• vatoti adhippÄ• yo. __iminÄ• p
vibhajitvÄ• vuttena kÄ• raá¹‡ena.

``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…ghoâ€™
ratanattaye pasÄ• do tappasÄ• do, tadeva ratanattayaá¹ƒ garu etassÄ• ti taggaru, tassa bh
tappasÄ• do ca taggarutÄ• ca __tappasÄ• dataggarutÄ• , _ tÄ• hi.
vidhutadiá¹-á¹-hivicikicchÄ• sammohaassaddhiyÄ• ditÄ• ya __vihatakileso_. ``tadeva ratana
gati \Be I 235/ tÄ• á¹‡aá¹ƒ leá¹‡aâ€™â€™ nti evaá¹ƒ Ä• kÄ• rena pavattiyÄ• __tapparÄ• y
cittuppÄ• do saraá¹‡agamanaá¹ƒ_ ``saraá¹‡anti gacchati etenÄ• â€™â€™ ti. __taá¹ƒsama
yathÄ• vuttacittuppÄ• dena samannÄ• gato. __evaá¹ƒ upetÄ«_ti evaá¹ƒ bhajati sevati payir
jÄ• nÄ• ti bujjhatÄ«ti evamattho veditabbo. ettha ca pasÄ• daggahaá¹‡ena lokiyasaraá¹‡ag
pasÄ• dappadhÄ• naá¹ƒ, na Ã±Ä• á¹‡appadhÄ• naá¹ƒ. garutÄ• gahaá¹‡ena lokuttaraá¹ƒ. a
guá¹‡Ä• bhiÃ±Ã±Ä• tÄ• ya pÄ• sÄ• á¹‡acchattaá¹ƒ viya garuá¹ƒ katvÄ• passanti, tasmÄ•
vikkhambhanavasena vihatakileso taggarutÄ• ya samucchedavasenÄ• ti yojetabbaá¹ƒ. tapp
taggatikatÄ• ti tÄ• ya catubbidhampi vakkhamÄ• naá¹ƒ saraá¹‡agamanaá¹ƒ gahitanti daá¹-
pasÄ• dagarutÄ• jotitÄ• ti pasÄ• daggahaá¹‡ena aveccappasÄ• dassa itarassa ca gahaá¹‡
garutÄ• gahaá¹‡enÄ• ti ubhayenapi ubhayaá¹ƒ saraá¹‡agamanaá¹ƒ yojetabbaá¹ƒ.

maggakkhaá¹‡e ijjhatÄ«ti yojanÄ• . __nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• _ti etena atthato c
lokuttaraá¹ƒ saraá¹‡agamananti dasseti. tattha hi nibbÄ• nadhammo sacchikiriyÄ• bhisama
bhÄ• vanÄ• bhisamayavasena paá¹-ivijjhiyamÄ• noyeva saraá¹‡agamanattaá¹ƒ sÄ• dheti, b
sÄ• vakagocarabhÅ«tÄ• pariÃ±Ã±Ä• bhisamayavasena, tathÄ• ariyasaá¹…ghaguá¹‡Ä• . t
ratanattaye ijjhatÄ«â€™â€™ _ti, ijjhantaÃ±ca saheva ijjhati, na lokiyaá¹ƒ viya paá¹-ipÄ• á¹-i
asammohapaá¹-ivedhena paá¹-ividdhattÄ• ti adhippÄ• yo. ye pana vadanti ``na saraá¹‡aga
nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• pavattati, maggassa adhigatattÄ• pana adhigatameva h
tevijjÄ• dÄ«naá¹ƒ lokiyavijjÄ• dayo viyÄ• â€™â€™ ti, tesaá¹ƒ lokiyameva saraá¹‡agamana
taÃ±ca ayuttaá¹ƒ duvidhassapi icchitabbattÄ• . __ta_nti lokiyasaraá¹‡agamanaá¹ƒ. __saddh
``sammÄ• sambuddho bhagavÄ• â€™â€™ tiÄ• dinÄ• . __saddhÄ• mÅ«likÄ• _ti yathÄ• vut
__sammÄ• diá¹-á¹-hi_ buddhasubuddhataá¹ƒ dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-i
\Ne I 210/ sammÄ• Ã±Ä• yena dassanato. ``saddhÄ• mÅ«likÄ• sammÄ• diá¹-á¹-hÄ«â€™â
yathÄ• vuttalakkhaá¹‡Ä• paÃ±Ã±Ä• lokiyasaraá¹‡agamananti dasseti. tenÄ• ha __ ``diá¹-

vuccatÄ«â€™â€™ _ti ``diá¹-á¹-hi eva attano paccayehi ujuá¹ƒ karÄ«yatÄ«â€™â€™ ti katvÄ
karÄ«yati etenÄ• ti __diá¹-á¹-hijukammaá¹ƒ, _ tathÄ• pavatto cittuppÄ• do \Be I 236/. evaÃ±
``tapparÄ• yaá¹‡atÄ• kÄ• rapavatto cittuppÄ• doâ€™â€™ ti idaÃ±ca vacanaá¹ƒ samatthitaá
saddhÄ• pubbaá¹…gamasammÄ• diá¹-á¹-higgahaá¹‡aá¹ƒ pana cittuppÄ• dassa tappadhÄ•
``saddhÄ• paá¹-ilÄ• bhoâ€™â€™ ti iminÄ• mÄ• tÄ• dÄ«hi ussÄ• hitadÄ• rakÄ• dÄ«naá¹ƒ v
Ã±Ä• á¹‡avippayuttasaraá¹‡agamanaá¹ƒ dasseti, ``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti iminÄ•
Ã±Ä• á¹‡asampayuttasaraá¹‡agamanaá¹ƒ.

__tayidaá¹ƒ_ lokiyaá¹ƒ saraá¹‡agamanaá¹ƒ. __attÄ• _ sanniyyÄ• tÄ«yati appÄ«yati paricca
__attasanniyyÄ• tanaá¹ƒ, _ yathÄ• vuttaá¹ƒ diá¹-á¹-hijukammaá¹ƒ. taá¹ƒ ratanattayaá¹ƒ parA
paá¹-isaraá¹‡aá¹ƒ etassÄ• ti tapparÄ• yaá¹‡o, puggalo, cittuppÄ• do vÄ• , tassa bhÄ• vo __
yathÄ• vuttadiá¹-á¹-hijukammameva. saraá¹‡anti adhippÄ• yena sissabhÄ• vaá¹ƒ antevÄ• s
etenÄ• ti __sissabhÄ• vÅ«pagamanaá¹ƒ_. saraá¹‡agamanÄ• dhippÄ• yeneva paá¹‡ipatati e
sabbattha yathÄ• vuttadiá¹-á¹-hijukammavaseneva attho veditabbo. __attapariccajana_nti
saá¹ƒsÄ• radukkhanittharaá¹‡atthaá¹ƒ attano attabhÄ• vassa pariccajanaá¹ƒ. esa nayo sese
__buddhÄ• dÄ«naá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ itaresupi saraá¹‡agamanavisesesu yathA
tadaÃ±Ã±anivattanaá¹ƒ kataá¹ƒ hoti.

evaá¹ƒ attasanniyÄ• tanÄ• dÄ«ni ekena pakÄ• rena dassetvÄ• idÄ• ni aparehipi pakÄ• reh
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tena pariyÄ• yantarehipi attasanniyyÄ• tanÄ• di ka
abhinnattÄ• ti dasseti. __Ä• á¸·avakÄ• dÄ«na_nti __Ä• di_-saddena sÄ• tÄ• girihemavatÄ•
daá¹-á¹-habbo. nanu cete Ä• á¸·avakÄ• dayo maggeneva Ä• gatasaraá¹‡agamanÄ• , katha
tapparÄ• yaá¹‡atÄ• saraá¹‡agamanaá¹ƒ vuttanti? maggenÄ• gatasaraá¹‡agamanehipi ``so
gÄ• maâ€™â€™ ntiÄ• dinÄ• (SN a I 246) tehi tapparÄ• yaá¹‡atÄ• kÄ• rassa paveditattÄ•

__Ã±Ä• ti ... pe ... vasenÄ• _ti ettha Ã±Ä• tivasena bhayavasena Ä• cariyavasena dakkhiá¹
paccekaá¹ƒ ``vasenÄ• â€™â€™ ti padaá¹ƒ yojetabbaá¹ƒ. tattha __Ã±Ä• tivasenÄ• _ti Ã±Ä•
sesesupi. __dakkhiá¹‡eyyapaá¹‡ipÄ• tenÄ• _ti dakkhiá¹‡eyyatÄ• hetukena paá¹‡ipÄ• tena.
Ã±Ä• tibhÄ• vÄ• divasappavattehi tÄ«hi paá¹‡ipÄ• tehi. __itarehÄ«_tiÄ• dinÄ• saá¹…khepa
vitthÄ• rato dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vandatÄ«_ti paá¹‡ipÄ• ta
__evarÅ«pa_nti diá¹-á¹-hadhammikaá¹ƒ \Ne I 211/ sandhÄ• ya vadati. samparÄ• yikaÃ±hi n
anusÄ• sanaá¹ƒ paccÄ• sÄ«santo dakkhiá¹‡eyyapaá¹‡ipÄ• tameva karotÄ«ti adhippÄ• yo.
saraá¹‡agamanavibhÄ• go.

ariyamaggoyeva lokuttarasaraá¹‡agamananti Ä• ha __ ``cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni v
__sabbadukkhakkhayo_ti sakalassa vaá¹-á¹-adukkhassa anuppÄ• danirodho. __eta_nti ``ca
sammappaÃ±Ã±Ä• ya passatÄ«â€™â€™ ti (Dhp 190) evaá¹ƒ vuttaá¹ƒ ariyasaccadassanaá

__niccato anupagamanÄ• divasenÄ• _ti niccanti aggahaá¹‡Ä• divasena. __aá¹-á¹-hÄ• na_
__anavakÄ• so_ti paccayapaá¹-ikkhepo. ubhayenapi kÄ• raá¹‡ameva paá¹-ikkhipati. __ya_
__diá¹-á¹-hisampanno_ti maggadiá¹-á¹-hiyÄ• sampanno sotÄ• panno. __kaÃ±ci saá¹…khÄ
saá¹…khatasaá¹…khÄ• resu ekasaá¹…khÄ• rampi. __niccato upagaccheyyÄ• _ti ``niccoâ€
upagaccheyyÄ• _ti ``ekantasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti (DN I 7
attadiá¹-á¹-hivasena sukhato gÄ• haá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. diá¹-á¹-hivippayuttacitten
pariá¸·Ä• havÅ«pasamanatthaá¹ƒ mattahatthiparittÄ• sito viya cokkhabrÄ• hmaá¹‡o ukkÄ• r
saá¹…khÄ• raá¹ƒ sukhato upagacchati. attavÄ• re kasiá¹‡Ä• dipaÃ±Ã±attisaá¹…gahaá¹‡att
nti avatvÄ• __ ``kaÃ±ci dhammaâ€™â€™ _nti vuttaá¹ƒ. imesupi vÄ• resu catubhÅ«makava
tebhÅ«makavaseneva vÄ• . yaá¹ƒ yaÃ±hi puthujjano gÄ• havasena gaá¹‡hÄ• ti, tato tato ar
viniveá¹-heti. __mÄ• tara_ntiÄ• dÄ«su janikÄ• mÄ• tÄ• , janako pitÄ• , manussabhÅ«to khÄ
adhippeto. kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? etampi aá¹-á¹-hÄ•
puthujjanabhÄ• vassa pana mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ ariyasÄ• vakassa phal
__duá¹-á¹-hacitto_ vadhakacittena paduá¹-á¹-hacitto. __lohitaá¹ƒ uppÄ• deyyÄ• _ti jÄ«vamÄ
khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. __saá¹…ghaá¹ƒ bhindeyyÄ
samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitaá¹ƒ saá¹…ghaá¹ƒ `kammena uddesena voharanto anussÄ•
(Vin V 458) evaá¹ƒ vuttehi paÃ±cahi kÄ• raá¹‡ehi bhindeyya \Be I 238/. __aÃ±Ã±aá¹ƒ satthÄ
titthakaraá¹ƒ ``ayaá¹ƒ me satthÄ• â€™â€™ ti evaá¹ƒ gaá¹‡heyyÄ• ti __netaá¹ƒ á¹-hÄ• naá¹

__na te gamissanti apÄ• yabhÅ«mi_nti te buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• tannimittaá¹ƒ apÄ
gamissanti, __devakÄ• yaá¹ƒ_ pana __paripÅ«ressantÄ«_ti attho.

__dasahi_ \Ne I 212/ __á¹-hÄ• nehÄ«_ti dasahi kÄ• raá¹‡ehi. __adhiggaá¹‡hantÄ«_ti adhib
__velÄ• masuttÄ• divasenÄ• pÄ«_ti ettha ``caturÄ• sÄ«tisahassasaá¹…khÄ• naá¹ƒ
suvaá¹‡á¹‡apÄ• tirÅ«piyapÄ• tikaá¹ƒsapÄ• tÄ«naá¹ƒ yathÄ• kkamaá¹ƒ rÅ«piyasuvaá¹‡á¹‡a
karÄ«sassa catutthabhÄ• vappamÄ• á¹‡Ä• naá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• r
hatthisahassÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• assasahassÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• rathasahas
dhenusahassÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• kaÃ±Ã±Ä• sahassÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• palla
caturÄ• sÄ«tiyÄ• vatthakoá¹-isahassÄ• naá¹ƒ aparimÄ• á¹‡assa ca khajjabhojjÄ• dibhedas
pariccajanavasena sattamÄ• sÄ• dhikÄ• ni satta saá¹ƒvaccharÄ• ni nirantaraá¹ƒ pavattavel
sotÄ• pannassa dinnadÄ• naá¹ƒ mahapphalataraá¹ƒ, tato sataá¹ƒ sotÄ• pannÄ• naá¹ƒ dinn
sakadÄ• gÄ• missa, tato ekassa anÄ• gÄ• missa, tato ekassa arahato, tato ekassa paccek
sammÄ• sambuddhassa, tato buddhappamukhassa saá¹…ghassa dinnadÄ• naá¹ƒ mahapp
saá¹…ghaá¹ƒ uddissa vihÄ• rakaraá¹‡aá¹ƒ, tato saraá¹‡agamanaá¹ƒ mahapphalataraâ€™â
dÄ«pentassa velÄ• masuttassa (AN c 9.20) vasena. vuttaÃ±hetaá¹ƒ ``yaá¹ƒ gahapati, velÄ•
adÄ• si mahÄ• dÄ• naá¹ƒ, yo ekaá¹ƒ diá¹-á¹-hisampannaá¹ƒ bhojeyya, idaá¹ƒ tato mahapph
9.20). __velÄ• masuttÄ• dÄ«_ti __Ä• di_-saddena aggappasÄ• dasuttÄ• dÄ«naá¹ƒ (AN a IV
daá¹-á¹-habbo.

__aÃ±Ã±Ä• á¹‡aá¹ƒ_ vatthuttayassa guá¹‡Ä• naá¹ƒ ajÄ• nanaá¹ƒ tattha sammoho, ``buddh
buddhoâ€™â€™ tiÄ• dinÄ• vicikicchÄ• __saá¹ƒsayo, _ __micchÄ• Ã±Ä• á¹‡aá¹ƒ_ tassa g
aguá¹‡abhÄ• vaparikappanena viparÄ«taggÄ• ho. __Ä• di_-saddena anÄ• darÄ• gÄ• ravÄ•
mahÄ• jutika_nti na ujjalaá¹ƒ, aparisuddhaá¹ƒ apariyodÄ• tanti attho. __na mahÄ• vipphÄ• r
__sÄ• vajjo_ti diá¹-á¹-hitaá¹‡hÄ• divasena sadoso. lokiyaá¹ƒ saraá¹‡agamanaá¹ƒ sikkhÄ• s
239/ aggahitakÄ• lapariccheda á¹ƒ jÄ«vitapariyantameva hoti, tasmÄ• tassa khandhabhede
``anavajjo kÄ• lakiriyÄ• yÄ• â€™â€™ _ti. __so_ti anavajjo saraá¹‡agamanabhedo. satipi an
iá¹-á¹-haphalopi na hotÄ«ti Ä• ha __ ``aphaloâ€™â€™ _ti.

saraá¹‡agamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• sakavidhikathÄ• vaá¹‡á¹‡anÄ•

__ko_ \Ne I 213/ __upÄ• sako_ti sarÅ«papucchÄ• , tasmÄ• kiá¹ƒlakkhaá¹‡o upÄ• sakoti v
hetupucchÄ• . tena kena pavattinimittena upÄ• sakasaddo tasmiá¹ƒ puggale niruá¸·hoti das
sÄ«la_nti kÄ«disaá¹ƒ assa upÄ• sakassa sÄ«laá¹ƒ, kittakena sÄ«lenÄ• yaá¹ƒ sÄ«lasampan
__ko Ä• jÄ«vo_ti ko assa sammÄ• Ä• jÄ«vo, so pana micchÄ• jÄ«vassa parivajjanena hotÄ
__kÄ• vipattÄ«_ti kÄ• assa sÄ«lassa, Ä• jÄ«vassa vÄ• vipatti. anantarassa hi vidhi vÄ• p
sampattÄ«_ti etthÄ• pi eseva nayo.

__yo kocÄ«_ti khattiyÄ• dÄ«su yo koci. tena saraá¹‡agamanamevettha kÄ• raá¹‡aá¹ƒ, na j
__upÄ• sanato_ti teneva saraá¹‡agamanena tattha ca sakkaccakÄ• ritÄ• ya Ä• daragÄ• rav
payirupÄ• sanato. __veramaá¹‡iyo_ti veraá¹ƒ vuccati pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyaá¹ƒ, t
vinÄ• sanato veramaá¹‡iyo, paÃ±ca viratiyo viratippadhÄ• nattÄ• tassa sÄ«lassa. tenevÄ•
``paá¹-ivirato hotÄ«â€™â€™ _ti.

__micchÄ• vaá¹‡ijjÄ• _ti na sammÄ• vaá¹‡ijjÄ• ayuttavaá¹‡ijjÄ• asÄ• ruppavaá¹‡ijjÄ• . __
pajahitvÄ• . __dhammenÄ• _ti dhammato anapetena. tena aÃ±Ã±ampi adhammikaá¹ƒ jÄ«v
__samenÄ• _ti avisamena. tena kÄ• yavisamÄ• diduccaritaá¹ƒ vajjetvÄ• kÄ• yasamÄ• dinÄ
dasseti. __satthavaá¹‡ijjÄ• _ti Ä• vudhabhaá¹‡á¸• aá¹ƒ katvÄ• vÄ• kÄ• retvÄ• vÄ• yathÄ•
tassa vikkayo. __satthavaá¹‡ijjÄ• _ti manussavikkayo \Be I 240/. __maá¹ƒsavaá¹‡ijjÄ• _ti sÅ
migasÅ«karÄ• dike posetvÄ• maá¹ƒsaá¹ƒ sampÄ• detvÄ• vikkayo. __majjavaá¹‡ijjÄ• _ti ya
tassa vikkayo. __visavaá¹‡ijjÄ• _ti visaá¹ƒ yojetvÄ• , visaá¹ƒ gahetvÄ• vÄ• tassa vikkayo. t
satthavaá¹‡ijjÄ• paroparodhanimittatÄ• ya akaraá¹‡Ä«yÄ• vuttÄ• , sattavaá¹‡ijjÄ• abhujiss
maá¹ƒsavisavaá¹‡ijjÄ• vadhahetuto, majjavaá¹‡ijjÄ• pamÄ• daá¹-á¹-hÄ• nato.

__tassevÄ• _ti paÃ±caveramaá¹‡ilakkhaá¹‡assa sÄ«lassa ceva paÃ±camicchÄ• vaá¹‡ijjÄ•

__vipattÄ«_ti bhedo pakopo ca. __yÄ• yÄ• _ti yÄ• ya paá¹-ipattiyÄ• . __caá¹‡á¸• Ä• lo_ti up
__mala_nti upÄ• sakamalaá¹ƒ. __patikiá¹-á¹-ho_ti upÄ• sakanihÄ«no. buddhÄ• dÄ«su kam
saddhÄ• vipariyÄ• yo assaddhiyaá¹ƒ micchÄ• dhimokkho. yathÄ• vuttena assaddhiyena sa
yathÄ• vutta sÄ«lavipatti Ä• jÄ«vavipattivasena __dussÄ«lo_. ``iminÄ• diá¹-á¹-hÄ• dinÄ• \N
maá¹…galaá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ bÄ• lajanaparikappitakotÅ«halasaá¹…khÄ• t
diá¹-á¹-hasutamutamaá¹…galena samannÄ• gato __kotÅ«halamaá¹…galiko_. __maá¹…gal
diá¹-á¹-hamaá¹…galÄ• dibhedaá¹ƒ maá¹…galameva pattiyÄ• yati. __no kamma_nti kamma
__ito bahiddhÄ• _ti ito sabbaÃ±Ã±ubuddhasÄ• sanato bahiddhÄ• bÄ• hirakasamaye. __da
duppaá¹-ipannaá¹ƒ dakkhiá¹‡Ä• rahasaÃ±Ã±Ä« gavesati. __pubbakÄ• raá¹ƒ karotÄ«_ti dÄ•
kusalakiriyaá¹ƒ paá¹-hamaá¹ƒ karoti. ettha ca dakkhiá¹‡eyyapariyesanapubbakÄ• re ekaá¹ƒ
veditabbÄ• .

vipattiyaá¹ƒ vuttavipariyÄ• yena __sampatti_ Ã±Ä• tabbÄ• . ayaá¹ƒ pana viseso --- catunna
ratijananaá¹-á¹-hena upÄ• sakova ratanaá¹ƒ __upÄ• sakaratanaá¹ƒ_. guá¹‡asobhÄ• kittisa
padumaá¹ƒ __upÄ• sakapadumaá¹ƒ_. tathÄ• __upÄ• sakapuá¹‡á¸• arÄ«ko_.

__Ä• dimhÄ«_ti Ä• diatthe. __koá¹-iya_nti pariyantakoá¹-iyaá¹ƒ. __vihÄ• raggenÄ• _ti ovar
``imasmiá¹ƒ gabbhe vasantÄ• naá¹ƒ idaá¹ƒ nÄ• ma panasaphalaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â
taá¹ƒtaá¹ƒvasanaá¹-á¹-hÄ• nakoá¹-á¹-hÄ• senÄ• ti attho. __ajjata_nti ajjaicceva attho.

__pÄ• á¹‡ehi_ \Be I 241/ __upeta_nti iminÄ• tassa saraá¹‡agamanassa Ä• pÄ• á¹‡akoá¹-i
me jÄ«vitaá¹ƒ pavattatÄ«â€™â€™ _tiÄ• dinÄ• vatvÄ• puna jÄ«vitena taá¹ƒ vatthuttayaá¹ƒ
``saraá¹‡agamanaá¹ƒ rakkhÄ• mÄ«â€™â€™ ti uppannaá¹ƒ tassa brÄ• hmaá¹‡assa adhipp
``ahaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. __pÄ• á¹‡ehi upeta_nti hi yÄ• va me pÄ• á¹‡Ä• dha
upetaá¹ƒ, upento ca na vÄ• cÄ• mattena, na ekavÄ• raá¹ƒ cittuppÄ• danamattena, atha kh
yÄ• vajÄ«vaá¹ƒ upetanti evamettha attho veditabboti.

upÄ• sakavidhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhayabheravasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. anaá¹…gaá¹‡asuttavaá¹‡á¹‡anÄ•

<57> __Ä• yasmÄ• _ \Ne I 215/ __sÄ• riputto_ti ettha __iti_-saddo Ä• diattho, evamÄ• dika
``bhikkhÅ« Ä• mantesÄ«â€™â€™ tiÄ• dikaá¹ƒ sabbaá¹ƒ suttaá¹ƒ saá¹…gaá¹‡hÄ• ti. tenÄ•
``anaá¹…gaá¹‡asuttaâ€™â€™ _nti. tassa ko nikkhepo? attajjhÄ• sayo. parehi anajjhiá¹-á¹-h
imaá¹ƒ desanaá¹ƒ Ä• rabhi. keci panÄ• hu ``ekacce bhikkhÅ« saá¹ƒkiliá¹-á¹-hacitte disvÄ• t
cittasaá¹ƒkilesappahÄ• nÄ• ya ceva ekaccÄ• naá¹ƒ Ä• yatiá¹ƒ anuppÄ• danÄ• ya ca ayaá¹ƒ

__evaá¹ƒ sabbasuttesÅ«_ti yathÄ• ettha anaá¹…gaá¹‡asutte, evaá¹ƒ ito paresÅ«ti sabbesu
anuttÄ• naapubbapadavaá¹‡á¹‡anÄ• eva karÄ«yati. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ•
gaá¹‡anena paricchindanaá¹ƒ. idaÃ±hi apparajakkhamahÄ• rajakkhatÄ• vasena duvidhe sa
atthaÃ±Ã±utÄ• natthaÃ±Ã±utÄ• vasena dvidhÄ• katvÄ• ``cattÄ• roâ€™â€™ ti anavasesap
vajjÄ«puttakÄ• dayo viya puggalavÄ• dÄ«ti na gahetabbaá¹ƒ lokasamaÃ±Ã±Ä• nusÄ• rena
samatthÄ• naá¹ƒ vasena desanÄ• ya Ä• raddhattÄ• , ayaÃ±ca desanÄ• nayo satthu nissÄ•
``ayaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha.

sammutiparamatthadesanÄ• kathÄ• vaá¹‡á¹‡anÄ•

tattha (Mp-á¹- I 1.170) sammutiyÄ• desanÄ• __sammutidesanÄ• , _ paramatthassa desan
__tatthÄ• _ti sammutiparamatthadesanÄ• su, na sammutiparamatthesu. tenÄ• ha \Be I 242/
sammutidesanÄ• , evarÅ«pÄ• paramatthadesanÄ• â€™â€™ _ti. tatridaá¹ƒ sammutiparama
yasmiá¹ƒ bhinne, buddhiyÄ• avayavavinibbhoge vÄ• kate na taá¹ƒsamaÃ±Ã±Ä• , sÄ• gha
sammuti, tabbipariyÄ• yato paramattho. na hi kakkhaá¸·aphusanÄ• disabhÄ• ve ayaá¹ƒ nay
rÅ«pÄ• didhammaá¹ƒ samÅ«hasantÄ• navasena pavattamÄ• naá¹ƒ upÄ• dÄ• ya puggalavo
sammutidesanÄ• â€™â€™ _ti. sesapadesupi eseva nayo. uppÄ• davayavanto sabhÄ• vadh
``aniccanti paramatthadesanÄ• â€™â€™ _ti. esa nayo sesapadesupi. nanu khandhadesanÄ
khandhaá¹-á¹-ho hi rÄ• saá¹-á¹-ho, koá¹-á¹-hÄ• saá¹-á¹-ho vÄ• ti? saccametaá¹ƒ, ayaá¹ƒ pa
phassÄ• dÄ«su tajjÄ• paÃ±Ã±atti viya paramatthasannissayÄ• tassa Ä• sannatarÄ• , pugg
dÅ«reti paramatthasaá¹…gahatÄ• vuttÄ• , khandhasÄ«sena vÄ• tadupÄ• dÄ• nÄ• sabhÄ•
sabhÄ• vadhammÄ• sabbepi sammutimukheneva desanaá¹ƒ Ä• rohanti, na samukhenÄ• ti
sammutidesanÄ• va \Ne I 216/ siyÄ• ti? nayidamevaá¹ƒ desetabbadhammavibhÄ• gena des
na ca saddo kenaci pavattinimittena vinÄ• atthaá¹ƒ pakÄ• setÄ«ti.

__sammutivasena desanaá¹ƒ sutvÄ• _ti ``idhekacco puggalo attantapo hoti attaparitÄ• pÄ•
tiÄ• dinÄ• (MN II 413; Pp 10.25 mÄ• tikÄ•) sammutimukhena pavattitaá¹ƒ desanaá¹ƒ sutan
sutvÄ• . __atthaá¹ƒ paá¹-ivijjhitvÄ• _ti tadanusÄ• rena catusaccasaá¹…khÄ• taá¹ƒ atthaá¹ƒ
maggena paá¹-ivijjhitvÄ• . __mohaá¹ƒ pahÄ• yÄ• _ti tadekaá¹-á¹-hehi kilesehi saddhiá¹ƒ ana
pajahitvÄ• . __visesa_nti nibbÄ• nasaá¹…khÄ• taá¹ƒ arahattasaá¹…khÄ• taÃ±ca visesaá¹ƒ
vineyyÄ• naá¹ƒ. __paramatthavasenÄ• _ti ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• nÄ«â€™â€™
paramatthadhammavasena. sesaá¹ƒ anantaranaye vuttasadisameva. __tatthÄ• _ti tassaá¹ƒ
paramatthavasena ca desanÄ• yaá¹ƒ. __desabhÄ• sÄ• kusalo_ti nÄ• nÄ• desabhÄ• sÄ• su
vedÄ• na_nti nidassanamattaá¹ƒ, tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ sippaganthÄ• nampÄ«ti adhipp
parato vakkhati. sippÄ• ni vÄ• vedantogadhe katvÄ• __ ``tiá¹‡á¹‡aá¹ƒ vedÄ• naâ€™â€™ _
__kathetabbabhÄ• vena á¹-hitÄ• ni, _ na katthaci sannihitabhÄ• venÄ• ti vedÄ• nampi kathe
avaá¹-á¹-hÄ• naá¹ƒ dÄ«pento ``guyhÄ• tayÄ« \Be I 243/ nihitÄ• gayhatÄ«â€™â€™ ti micc
nÄ• nÄ• vidhÄ• desabhÄ• sÄ• etesanti __nÄ• nÄ• desabhÄ• sÄ• _.

paramo uttamo attho __paramattho, _ dhammÄ• naá¹ƒ yathÄ• bhÅ«tasabhÄ• vo. lokasaá¹
yadi evaá¹ƒ kathaá¹ƒ sammutikathÄ• ya saccatÄ• tiÄ• ha __ ``lokasammutikÄ• raá¹‡Ä• â€™
nissÄ• ya pavattanato. lokasamaÃ±Ã±Ä• ya hi abhinivesena vinÄ• Ã±Ä• panÄ• ekaccassa
musÄ• anatidhÄ• vitabbato tassÄ• . tenÄ• ha bhagavÄ• ``janapadaniruttiá¹ƒ nÄ• bhinivese
nÄ• tidhÄ• veyyÄ• â€™â€™ ti (MN III 332). __dhammÄ• na_nti sabhÄ• vadhammÄ• naá¹ƒ
yathÄ• bhÅ«tasabhÄ• vaá¹ƒ nissÄ• ya pavattanato. __sammutiá¹ƒ voharantassÄ• _ti ``pugg
lokasamaÃ±Ã±aá¹ƒ kathentassa.

__hirottappadÄ«panattha_nti lokapÄ• lanakicce hirottappadhamme kiccato pakÄ• setuá¹ƒ.
sattasantÄ• neyeva pÄ• kaá¹-aá¹ƒ hotÄ«ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ• ya taá¹ƒ va
sesesupi. yasmiÃ±hi cittuppÄ• de kammaá¹ƒ uppannaá¹ƒ, taá¹ƒsantÄ• ne eva tassa phalas
__kammassakatÄ• _. evaÃ±hi kataviÃ±Ã±Ä• á¹‡anÄ• so akatÄ• gamo vÄ• natthÄ«ti sÄ• p
kathÄ• ya \Ne I 217/ dÄ«petabbÄ• . tehi sattehi kÄ• tabbÄ• puÃ±Ã±Ä• dikiriyÄ• __paccatta
santÄ• navasena nipphÄ• detabbato puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya eva kathÄ• ya dÄ«petab

__Ä• nantariyadÄ«panattha_nti cutianantaraá¹ƒ phalaá¹ƒ anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ an
tannibbattanena anantarakaraá¹‡asÄ«lÄ• ni, anantarapayojanÄ• ni vÄ• ti __Ä• nantariyÄ• n
tesaá¹ƒ dÄ«panatthaá¹ƒ. tÄ• nipi hi santÄ• navasena nipphÄ• detabbato ``mÄ• taraá¹ƒ jÄ«v
tiÄ• dinÄ• (Paá¹-á¹-h I 1.423) puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya eva kathÄ• ya dÄ«petabbÄ• ni
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• (DN I
309; III 230; Vibh 642, 643) ``so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati ekampi jÄ• tiâ
I 244, 245; MN I 148, 384, 431; Vin III 12) ``atthi dakkhiá¹‡Ä• dÄ• yakato visujjhati, no
paá¹-iggÄ• hakatoâ€™â€™ tiÄ• dinÄ• (MN III 381) ca pavattÄ•
__brahmavihÄ• rapubbenivÄ• sadakkhiá¹‡Ä• visuddhikathÄ• _ \Be I 244/ puggalÄ• dhiá¹-á¹
dÄ«petabbÄ• sattasantÄ• navisayattÄ• . ``aá¹-á¹-ha purisapuggalÄ• (SN a I 249), na sama
tiÄ• dinÄ• (Pp 1) ca paramatthaá¹ƒ kathentopi lokasammutiyÄ• appahÄ• natthaá¹ƒ puggal
vuttÄ• vasesÄ• ya kathÄ• ya puggalÄ• dhiá¹-á¹-hÄ• nabhÄ• ve payojanaá¹ƒ sÄ• maÃ±Ã±av
daá¹-á¹-habbaá¹ƒ. kÄ• maÃ±cetaá¹ƒ sabbaá¹ƒ apariÃ±Ã±Ä• tavatthukÄ• naá¹ƒ vasena vutta
pariÃ±Ã±Ä• tavatthukÄ• nampi pana evaá¹ƒ desanÄ• sukhÄ• vahÄ• hoti.

__mahÄ• jano_ti lokiyamahÄ• jano. __na jÄ• nÄ• ti_ ghanavinibbhogÄ• bhÄ• vena dhamm
tattha ``kiá¹ƒ nÄ• metaá¹ƒ, kathaá¹ƒ nÄ• metaâ€™â€™ nti saá¹ƒsayapakkhandatÄ• ya __s
viruddhÄ• bhinivesitÄ• ya __paá¹-isattu hoti_. __jÄ• nÄ• ti_ ciraparicitatthÄ• vohÄ• rakathÄ
__sammohamÄ• pajjati, _ na paá¹-isattu hoti.

__nappajahanti_ vohÄ• ramukhena paramatthassa dÄ«panato. samaÃ±Ã±Ä• gahaá¹‡avas
samaÃ±Ã±Ä• yati voharÄ«yatÄ«ti lokasamaÃ±Ã±Ä• , tÄ• ya __lokasamaÃ±Ã±Ä• ya_. tassa

lokena nicchitaá¹ƒ, niyataá¹ƒ vÄ• vuccati voharÄ«yatÄ«ti lokanirutti, tassaá¹ƒ __lokaniruttiy
lokena abhilapÄ«yatÄ«ti lokasamaÃ±Ã±atÄ• ya lokÄ• bhilÄ• po, tasmiá¹ƒ __lokÄ• bhilÄ• pe
puggalavÄ• dino viya __paramatthavasena aggahetvÄ• _.

__santo_ti \Ne I 218/ ettha __santa_saddo ``dÄ«ghaá¹ƒ santassa yojanaâ€™â€™ ntiÄ• dÄ
Ä• gato, ``ayaÃ±ca vitakko ayaÃ±ca vicÄ• ro santÄ• honti samitÄ• â€™â€™ tiÄ• dÄ«su (V
Ä• gato, ``adhigato kho myÄ• yaá¹ƒ dhammo gambhÄ«ro duddaso duranubodho santo paá
67; MN I 281; II 337; SN a II 172; Vin I 7) santaÃ±Ä• á¹‡agocaratÄ• ya, ``upasantassa sadÄ
tiÄ• dÄ«su (Ud 27) kilesavÅ«pasame, ``santo have sabbhi pavedayantÄ«â€™â€™ tiÄ• dÄ«
``paÃ±cime, bhikkhave, mahÄ• corÄ• santo saá¹ƒvijjamÄ• nÄ• â€™â€™ tiÄ• dÄ«su (Vin II
atthibhÄ• veyeva. so ca puggalasambandhena vuttattÄ• lokasamaÃ±Ã±Ä• vasenÄ• ti \Be I
``lokasaá¹…ketavasena atthÄ«â€™â€™ _ti Ä• ha. __atthÄ«_ti cetaá¹ƒ nipÄ• tapadaá¹ƒ daá
imasmiá¹ƒ kÄ• ye kesÄ• â€™â€™ tiÄ• dÄ«su (DN II 373-374; MN I 110; III 154; AN b VI 29
__saá¹ƒvijjamÄ• nÄ• _ti padassa atthaá¹ƒ dassento __ ``upalabbhamÄ• nÄ• â€™â€™ _ti Ä
taá¹ƒ upalabbhatÄ«ti. aá¹…ganti etehi taá¹ƒsamaá¹…gipuggalÄ• nihÄ«nabhÄ• vaá¹ƒ gacch
rÄ• gÄ• dayo. aÃ±jati makkhetÄ«ti __aá¹…gaá¹‡aá¹ƒ, _ malÄ• di. aÃ±jeti tattha á¹-hitaá¹ƒ a
abhibyaÃ±jetÄ«ti __aá¹…gaá¹‡aá¹ƒ, _ vivaá¹-o bhÅ«mipadeso. dosÄ• dÄ«naá¹ƒ pavattiÄ• l
nÄ• nappakÄ• rÄ• bahulappavattiyÄ• __tibbakilesÄ• . pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ.
akosallasambhÅ«tÄ• naá¹ƒ. __icchÄ• vacarÄ• na_nti icchÄ• vasena pavattÄ• naá¹ƒ. __sah
aá¹…gaá¹‡anti laddhanÄ• mena yathÄ• vuttakilesena saha vattati.

__atthÄ«tipi na jÄ• nÄ• ti_ tÄ• disassa yonisomanasikÄ• rassa abhÄ• vÄ• . yesaá¹ƒ kilesÄ•
sappaá¹-ibhayatÄ• visesato jÄ• nitabbÄ• ti dassetuá¹ƒ __ ``ime kilesÄ• nÄ• mÄ• â€™â€™
__kakkhaá¸·Ä• _ti pharusÄ• . __vÄ• á¸·Ä• _ti kururÄ• . __na gahitabbÄ• _ti na uppÄ• detab
yathÄ• bhÅ«tasabhÄ• vato. __evaÃ±cÄ• _ti ``ime kilesÄ• nÄ• mÄ• â€™â€™ tiÄ• dinÄ• vu
vÄ• _ti navakammesu vÄ• pariyattidhutaá¹…gÄ• dÄ«su vÄ• yena vÄ• tena vÄ• . __tatrÄ•
taá¹ƒ pana niddhÄ• raá¹‡aá¹ƒ saá¹…gaá¹‡Ä• naá¹…gaá¹‡asamudÄ• yatoti dassento __ ``c
vatvÄ• puna tadekadesato dassento __ ``tesu vÄ• dvÄ«su sÄ• á¹…gaá¹‡esÅ«â€™â€™ _t
paá¹-hamaá¹ƒ hÄ«naseá¹-á¹-habhÄ• vena niddhÄ• rÄ«yati paá¹-hamaá¹ƒ uddiá¹-á¹-hattÄ• .
kutoci kenaci hotÄ«ti.

<58> kiÃ±cÄ• pi aÃ±Ã±attha ``janako hetu, pariggÄ• hato paccayo, asÄ• dhÄ• raá¹‡o hetu
sabhÄ• go hetu, asabhÄ• go paccayo, pubbakÄ• liko hetu, sahappavatto paccayoâ€™â€™
hetupaccayÄ• vibhajja vuccanti, idha pana ``cattÄ• ro kho, bhikkhave, mahÄ• bhÅ«tÄ• het
paccayÄ• rÅ«pakkhandhassa paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN III 85) viya h
dassetuá¹ƒ __ ``ubhayenapi kÄ• raá¹‡ameva_ \Be I 246/ __pucchatÄ«â€™â€™ _ti vuttaá¹ƒ
hetupaccayavacanadvayena. __pucchati_ Ä• yasmÄ• mahÄ• moggallÄ• no desanaá¹ƒ vaá
anujÄ• nanasambhÄ• vanatthe nipÄ• to. kiá¹ƒ anujÄ• nÄ• ti? samÄ• nepi dvinnaá¹ƒ sÄ• á¹.

pajÄ• nanÄ• ppajÄ• nanahetukataá¹ƒ tesaá¹ƒ seá¹-á¹-hahÄ«nataá¹ƒ. kiá¹ƒ sambhÄ• veti? t
vicittapaá¹-ibhÄ• natÄ• ya nÄ• nÄ• hetÅ«pamÄ• hi alaá¹…katvÄ• yathÄ• pucchitassa attha
tenÄ• ha __ ``nappajÄ• nÄ• tÄ«â€™â€™ _tiÄ• di. __hetu ceva paccayo ca_ seá¹-á¹-hahÄ«
tathÄ• akkhÄ• tabbatÄ• pi hi tesaá¹ƒ tannimittÄ• evÄ• ti.

<59> __ta_nti tesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ hÄ«naseá¹-á¹-hatÄ• ya kÄ• raá¹‡aá¹ƒ. op
katvÄ• dassetuá¹ƒ. eta_nti sutte anantaraá¹ƒ vuccamÄ• naá¹ƒ vÄ«riyÄ• rambhÄ• bhÄ• ver
tenÄ• ha __ ``na chandaá¹ƒ ... pe ... sandhÄ• yÄ• hÄ• â€™â€™ _ti. __kattukamyatÄ• chan
kattukamyatÄ• saá¹…khÄ• taá¹ƒ aá¹…gaá¹‡assa pahÄ• tukamyatÄ• vasena uppajjanakaku
janessatÄ«_ti na uppÄ• dessati. kusalo vÄ• yÄ• mo nÄ• ma chandato balavÄ• ti Ä• ha __ ``
vÄ• yÄ• maá¹ƒ na karissatÄ«â€™â€™ _ti, chandampi anuppÄ• dento kathaá¹ƒ tajjaá¹ƒ vÄ•
adhippÄ• yo. __thÄ• magatavÄ«riyaá¹ƒ_ ussoá¸·hÄ«bhÄ• vappattaá¹ƒ daá¸·haá¹ƒ vÄ«riyaá
aá¹…gaá¹‡Ä• naá¹ƒ kilesavatthutÄ• ya cittassa saá¹ƒkiliá¹-á¹-hatÄ• ya saddhÄ• ya puna
saá¹ƒkiliá¹-á¹-haggahaá¹‡aá¹ƒ savisesaá¹ƒ kiliá¹-á¹-habhÄ• vavibhÄ• vananti Ä• ha __ ``sua
kiliá¹-á¹-hacittoâ€™â€™ _ti. __malinacitto_tiÄ• dÄ«supi ``tehiyevÄ• â€™â€™ ti Ä• netvÄ•
ukkhalipucchanacoá¸·akassa viya vasÄ• pÄ«tapilotikÄ• viya ca dummocanÄ«yabhÄ• vena
__malÄ«natÄ• , _ pÄ«á¸·anaá¹ƒ hiá¹ƒsanaá¹ƒ avipphÄ• rikatÄ• karaá¹‡aá¹ƒ __vibÄ• dhana
darathapariá¸·Ä• huppÄ• danena paridahanaá¹ƒ upatÄ• panaá¹ƒ, __kÄ• la_nti kÄ• lanaá¹ƒ,
attabhÄ• vassa khepanaá¹ƒ Ä• yukkhayanti attho. __karissatÄ«_ti pavattessati, pÄ• puá¹‡is
tathÄ• bhÅ«to ca pÄ• á¹‡aá¹ƒ cajissati nÄ• mÄ• ti Ä• ha __ ``marissatÄ«â€™â€™ _ti.

__seyyathÄ• pÄ«_ti upamÄ• nidassane nipÄ• to. tadatthaá¹ƒ dassento __ ``yathÄ• nÄ• m
__paá¹ƒsuÄ• dinÄ• _ti __Ä• di_-saddena jallÄ• dÄ«naá¹ƒ saá¹…gaho, __ghaá¹ƒsanÄ• dÄ«
chÄ• rikÄ• parimajjanÄ• dÄ«naá¹ƒ saá¹…gahoti. ``abhirÅ«pÄ• ya kaÃ±Ã±Ä• dÄ• tabbÄ• â
atisayatthabodhakasaddena atisayattho Ã±Ä• yatÄ«ti Ä• ha __ ``malaggahitatarÄ• ti vuttaá
__paá¹-ipucchÄ• vacana_nti anumatipucchÄ• viseso. __evaá¹ƒ_ \Be I 247/ __kariyamÄ• nÄ
aparibhoga-apariyodapanarajopathanikkhipanehi kiliá¹-á¹-habhÄ• vaá¹ƒ Ä• pÄ• diyamÄ• nÄ
sampaá¹-ipÄ• dento_ti yathÅ«panÄ«taá¹ƒ upamaá¹ƒ upameyyatthena \Ne I 220/ samaá¹ƒ k
saá¹ƒsandentoti attho. __sÄ• á¹…gaá¹‡o puggalo_ti sÄ• á¹…gaá¹‡o tasmiá¹ƒ attabhÄ• ve a
Ä• paá¹‡Ä• dito kulagharaá¹ƒ Ä• nÄ«tassa malaggahitakaá¹ƒsabhÄ• janassa tattha laddhab
yathÄ• anukkamena saá¹ƒkiliá¹-á¹-hatarabhÄ• vo, evaá¹ƒ gharato nikkhantassa puggalassa
visuddhiyÄ• alÄ• bhato anukkamena saá¹ƒkiliá¹-á¹-hatarabhÄ• voti dassento __
``saá¹ƒkiliá¹-á¹-hakaá¹ƒsapÄ• tiyÄ• â€™â€™ _tiÄ• dimÄ• ha. saá¹ƒkiliá¹-á¹-hatarabhÄ• vo
Ä• jÄ«vavipattivasena vÄ• siyÄ• Ä• cÄ• radiá¹-á¹-hisÄ«lavipattÄ«su aÃ±Ã±ataravasena vÄ
saá¹…gahetvÄ• dassetuá¹ƒ __ ``tassa puggalassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. pÄ• cittiyav
ekaccadiá¹-á¹-hivipattiyÄ• pi saá¹…gaho hotÄ«ti. __ettha á¹-hitassÄ• _ti etissaá¹ƒ Ä• jÄ«vav
á¹-hitassa. iminÄ• nayena sesesupi yathÄ• rahaá¹ƒ vattabbaá¹ƒ. sabbaparisasÄ• dhÄ• raá
tasmÄ• gahapativasenapi yojetabbaá¹ƒ. tattha ukkaá¹ƒsagatasaá¹ƒkiliá¹-á¹-hatarabhÄ• vaá

``mÄ• tughÄ• tÄ• diÄ• nantariyakaraá¹‡aâ€™â€™ _nti Ä• ha. __avisodhetvÄ• _ti yathÄ• a
vÄ• visuddhi hoti, evaá¹ƒ kilesamalinacittasantÄ• naá¹ƒ avisodhetvÄ• .

__bhabbapuggalo_ti upanissayÄ• disampattiyÄ• tasmiá¹ƒ attabhÄ• ve visuddhapuggalo. _
dhovanaghaá¹ƒsanÄ• dÄ«hi pariyodapanaá¹ƒ Ä• dimantaá¹ƒ katvÄ• vadati. __suddhaá¹-á¹
rajena okirÄ«yati. __daá¹‡á¸• akammaá¹ƒ katvÄ• _ti ``ettakÄ• udakÄ• , vÄ• lukÄ• vÄ• Ä•
daá¹‡á¸• akammaá¹ƒ katvÄ• . __ettha á¹-hitassÄ• _ti parisuddhe sÄ«le á¹-hitassa. sammÄ•
sÄ«lavisuddhi dassitÄ• . vattapaá¹-ipattiyÄ• pi hi aá¹…gaá¹‡Ä• naá¹ƒ vikkhambhanaá¹ƒ siy
saá¹ƒkiliá¹-á¹-hakaá¹ƒsapÄ• tiyÄ• parisuddhapariyodÄ• tabhÄ• vo upamÄ• bhÄ• vena vutt
kilesavikkhambhanaá¹ƒ kilesÄ• naá¹ƒ tadaá¹…ganivÄ• raá¹‡aá¹ƒ. __sotÄ• pattiphalÄ• dhig
arahattasacchikiriyÄ• _ti sattasupi á¹-hÄ• nesu ``parisuddhapariyodÄ• tabhÄ• vo viyÄ• â€™
sambandhitabbaá¹ƒ. pabbajitassa hi visuddhi nÄ• ma heá¹-á¹-himantena sÄ«lavisuddhiyÄ•
kammaá¹-á¹-hÄ• nÄ• nuyogavasena vivekavÄ• sena jhÄ• nassÄ• dhigamena vÄ• vipassan
sÄ• maÃ±Ã±aphalÄ• dhigamena vÄ• ti.

__rÄ• gaá¹-á¹-hÄ• niya_nti \Be I 248/ rÄ• guppattihetubhÅ«taá¹ƒ. visabhÄ• gÄ• rammaá¹‡a
``iá¹-á¹-hÄ• rammaá¹‡aâ€™â€™ _nti. __tasmi_nti iá¹-á¹-hÄ• rammaá¹‡e. __vipannassatÄ«
nimitta_nti subhanimittaá¹ƒ. __Ä• vajjissatÄ«_ti ayoniso Ä• vajjissati. __sayameva_ aÃ±Ã±e
kusalavÄ• rapacchindanameva cettha __anuddhaá¹ƒsanaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. __sesa_n
saá¹ƒkiliá¹-á¹-hacittoâ€™â€™ tiÄ• di. __vuttanayÄ• nusÄ• renÄ• _ti paá¹-hamavÄ• re vutta
mÄ• tughÄ• tÄ• diÄ• nantariyakaraá¹‡apariyosÄ• naá¹ƒ sabbaá¹ƒ upamÄ• saá¹ƒsandanava

__ativirahÄ• bhÄ• vato_ti \Ne I 221/ satisammosÄ• bhÄ• vato, upaá¹-á¹-hitassati bhÄ• vato
arÄ• goâ€™â€™ tiÄ• di. ``dhovanaghaá¹ƒsanasaá¹‡hachÄ• rikÄ• parimajjanÄ• dÄ«hÄ«â€™
__dutiyavÄ• rÄ• nusÄ• rena_. ``ko nu khoâ€™â€™ tiÄ• di pucchÄ• vasena Ä• gataá¹ƒ, idaa
viseso.

<60> __aá¹…gaá¹‡a_nti tattha tattha nÄ• mato eva vibhÄ• vitaá¹ƒ, na pana sabhÄ• vato, p
sabhÄ• vÄ• dito vibhÄ• vanaá¹ƒ sandhÄ• yÄ• ha __ ``nÄ• nappakÄ• rato pÄ• kaá¹-aá¹ƒ kÄ
__icchÄ• ya avacarÄ• na_nti icchÄ• vasena avacaraá¹‡Ä• naá¹ƒ. __otiá¹‡á¹‡Ä• na_nti citta
anupaviá¹-á¹-hÄ• naá¹ƒ. te pana tattha paccayavasena nibbattattÄ• pavattÄ• nÄ• ma hont
``pavattÄ• naâ€™â€™ nti. nÄ• nappakÄ• rÄ• na_nti visayabhedena pavattiÄ• kÄ• rabhede
__yena_kÄ• raá¹‡ena. na kevalaá¹ƒ lÄ• bhatthikatÄ• eva, atha kho puÃ±Ã±avantatÄ• sakl
kÄ• raá¹‡abhÄ• vena gahetabbÄ• ti dassento __ ``pakatiyÄ• pi cÄ• â€™â€™ _tiÄ• dimÄ• h
koci evaá¹ƒ cittaá¹ƒ uppÄ• deti puÃ±Ã±avÄ• sambhÄ• vanÄ«yoti dasseti. __therÄ• _ avajja
__majjhimÄ• naá¹ƒ Ä• rocenti, _ tathÄ• majjhimÄ• __navakÄ• naá¹ƒ, _ navakÄ• pana atta
__vighÄ• sÄ• dÄ• dÄ«naá¹ƒ Ä• rocenti_ ``passatha tumhÄ• kaá¹ƒ therassa kammaâ€™â€™
``Ä«disassa santike ovÄ• datthaá¹ƒ tumhe Ä• gatÄ• â€™â€™ ti __bhikkhunÄ«naá¹ƒ Ä• roc

jÄ• neyyu_nti na ca vata maá¹ƒ bhikkhÅ« jÄ• neyyuá¹ƒ, aho vata maá¹ƒ bhikkhÅ« na jÄ• ne
__á¹-hÄ• naá¹ƒ kho paneta_nti ettha __kho_-saddo avadhÄ• raá¹‡attho, __pana_-saddo va
``atthiyevÄ• â€™â€™ _ti. __pubbe_ icchuppÄ• davÄ• ravaá¹‡á¹‡anÄ• ya __vuttanayena. it
Ä• sannakÄ• raá¹‡atthoti taá¹ƒ dassento __ ``iminÄ• kÄ• raá¹‡enÄ• â€™â€™ _ti Ä• ha \Be
kopaappaccayÄ• nameva gahaá¹‡aá¹ƒ. __tÄ• disÄ• na_nti kopaappaccayÄ• dhibhÅ«tÄ• na

__anuraho_ti anurÅ«pe rahasi. evameva hi atthaá¹ƒ dassetuá¹ƒ __ ``vihÄ• rapaccanteâ€™
__purimasadisamevÄ• _ti ``lÄ• bhatthiko hÄ«â€™â€™ tiÄ• dinÄ• vuttena purimena yojanÄ

codanÄ• ya paá¹-ipuggalabhÄ• vo, codanÄ• ca Ä• pattiyÄ• ti cuditakena codakassa samÄ
Ä• pattiÄ• pannatÄ• yÄ• ti Ä• ha __ ``samÄ• noti sÄ• pattikoâ€™â€™ _ti. sappaá¹-ipuggale
kÄ• raá¹‡aá¹ƒ vibhÄ• vetuá¹ƒ __ ``ayaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. na cÄ• yaá¹ƒ sÄ• pattika
icchati, atha kho aÃ±Ã±athÄ• pÄ«ti dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. aÃ±Ã±e
__sappaá¹-ipuggalo_. ayaÃ±hi ``sappaá¹-ipuggalova maá¹ƒ codeyyÄ• â€™â€™ ti icchati ``e
paá¹-ipuggalehi saddhiá¹ƒ ekajjhÄ• sayo hutvÄ• tassa upari kiÃ±ci vattuá¹ƒ kÄ• tuá¹ƒ vÄ•
__maÃ±Ã±amÄ• no_ \Ne I 222/. imasmiá¹ƒ pana pakkhe __no appaá¹-ipuggalo_ti natthi eta
__appaá¹-ipuggalo_ti evamattho veditabbo.

``aho vatÄ• â€™â€™ ti idaá¹ƒ padaá¹ƒ dissatÄ«ti sambandho, imassa puggalassa icchÄ• c
bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyyÄ• ti vacanato __ ``taÃ±ca kho anumatipucchÄ• yÄ• â€™
``saccaá¹ƒ kira tvaá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dinÄ• kiÃ±ci vÄ«tikkamaá¹ƒ uddissa bhagava
icchati. __no maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• vipassanaá¹ƒ vÄ• antaraá¹ƒ katvÄ• _ti maggabl
phalasacchikiriyaá¹ƒ vÄ• sikhÄ• ppattavipassanÄ• nuyogaá¹ƒ vÄ• nirodhasamÄ• pajjanaá
vÄ• antaraá¹ƒ kÄ• raá¹‡aá¹ƒ katvÄ• bhagavatÄ• attÄ• naá¹ƒ paá¹-ipucchitabbaá¹ƒ no icch
anicca_ntiÄ• dinÄ• anumatiggahaá¹‡avasena pucchitabbaá¹ƒ icchati, uttÄ• nameva katvÄ•
attho. upaharante passatÄ«ti sambandho. abhabbaá¹-á¹-hÄ• nabhikkhutÄ• ya __niharissant

__taá¹ƒ sampatti_nti parivÄ• rasampattiÃ±ceva bhikkhÅ«hi kariyamÄ• naá¹ƒ sakkÄ• ragaru
__gahetvÄ• paribhuÃ±janti_ mayÄ• saá¹ƒvibhÄ• ge kariyamÄ• ne. __sayameva paÃ±Ã±Ä
bhikkhÅ«naá¹ƒ purato attÄ• naá¹ƒ dasseti, purato vasantaá¹ƒ pana bhikkhu purakkhatvÄ• g
adhippÄ• yo.

__dakkhiá¹‡odaka_nti \Be I 250/ aggato upanÄ«yamÄ• naá¹ƒ dakkhiá¹‡odakaá¹ƒ. yato eva
niyamo icchito. avadhÄ• raá¹‡atthaá¹ƒ vÄ• eva-kÄ• raggahaá¹‡anti katvÄ• __ahameva lab
labheyyamevÄ• ti evametaá¹ƒ avadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbanti adhippÄ• yenÄ• ha __ `
nÄ• timahÄ• sÄ• vajjÄ• â€™â€™ _ti, aÃ±Ã±athÄ• yathÄ• rutavasena avadhÄ• raá¹‡e gayh
nti ayamevettha attho siyÄ• ti. __pÄ• sÄ• diko hotÄ«_ti idaá¹ƒ tassa aggÄ• sanÄ• dipaccÄ•
kÄ• raá¹‡adassanaá¹ƒ.

__anumodana_nti maá¹…galÄ• maá¹…galesu anumodanÄ• vasena pavattetabbadhammal
anumodanekadesaá¹ƒ. ``pubbe anumoditapubbo anumodatÅ«â€™â€™ ti avatvÄ• __there

__tÄ• disesu á¹-hÄ• nesÅ«_ti tÄ• disesu pesalÄ• naá¹ƒ bahussutÄ• naá¹ƒ vasanaá¹-á¹-hÄ•
pavattanato __sabbarattikÄ• ni_. __vinicchayakusalÄ• na_nti anekavihitesu kaá¹…khaá¹-á¹
kaá¹…khÄ• vinayanÄ• ya taá¹ƒ taá¹ƒ paÃ±hÄ• naá¹ƒ vinicchaye kusalÄ• naá¹ƒ chekÄ• naá
ajjhiá¹-á¹-hesu vÄ• rena dhammaá¹ƒ kathentesu ``ayaá¹ƒ byattoâ€™â€™ ti dhammajjhesak
__okÄ• saá¹ƒ alabhamÄ• no_.

__sakkaccaÃ±ca_ \Ne I 223/ __kareyyu_nti bhikkhÅ« yaá¹ƒ mama
abhivÄ• danapaccuá¹-á¹-hÄ• naÃ±jalikammasÄ• mÄ«cikammÄ• diá¹ƒ karonti. taá¹ƒ Ä• dare
parikkhÄ• rajÄ• taá¹ƒ paá¹-iyÄ• denti, tampi sundaraá¹ƒ sammadeva abhisaá¹…khataá¹ƒ ka
__bhÄ• riya_nti pÄ• sÄ• á¹‡acchattaá¹ƒ viya garukÄ• tabbaá¹ƒ. __etaá¹ƒ vidhi_nti etaá¹ƒ ``s
ntiÄ• dinÄ• vuttasakkÄ• rÄ• dividhiá¹ƒ. __tenÄ• _ti tena kÄ• raá¹‡ena, bÄ• husaccÄ• diguá
sakkÄ• rÄ• dÄ«naá¹ƒ arahattÄ• ti attho. __evarÅ«panti_ Ä«disaá¹ƒ ``piyo garÅ«â€™â€™ ti
vuttappakÄ• raá¹ƒ. __evaá¹ƒ kareyyu_nti evaá¹ƒ ``sakkareyyuâ€™â€™ ntiÄ• dinÄ• vuttapp
kareyyuá¹ƒ. __esa nayo_ti yoyaá¹ƒ bhikkhuvÄ• re vuttavidhi, eseva nayo. __ito paresu_ bhi
__vÄ• resu_.

__ahameva lÄ• bhÄ« assa_nti etthÄ• pi heá¹-á¹-hÄ• vuttanayeneva avadhÄ• raá¹‡aá¹ƒ ga
piá¹‡á¸• apÄ• tassa paá¹‡Ä«tatÄ• upasecanÄ• divasenÄ• ti Ä• ha __ ``sappitelamadhusak
\Be I 251/. __maÃ±capÄ«á¹-hÄ• dÄ«na_nti nidassanamattaá¹ƒ utusappÄ• yÄ• naá¹ƒ nivÄ•
pihitadvÄ• rakavÄ• á¸·avÄ• tapÄ• nÄ• dÄ«nampi paá¹‡Ä«tasenÄ• sanabhÄ• vato. __Ä• di_
daá¹-á¹-habbaá¹ƒ. __sabbatthÄ• pÄ«_ti sabbesu tesu catÅ«supi paccayavÄ• resu.

<61> __kÄ• yakammaá¹ƒ disvÄ• _ti idaá¹ƒ na kÄ• yakammaá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ, kÄ
pavattaá¹ƒ oá¹-á¹-haparipphandanaá¹ƒ bhÄ• kuá¹-ikaraá¹‡aá¹ƒ kÄ• yaá¹…gÄ• didassanaá¹
hotÄ«ti katvÄ• vuttaá¹ƒ. __vacÄ«kammaá¹ƒ sutvÄ• _ti etthÄ• pi eseva nayo, tasmÄ• kÄ• y
``dissantÄ«â€™â€™ ti vuttÄ• , vacÄ«vikÄ• rajanakÄ• ``sÅ«yantÄ«â€™â€™ ti. tato eva ca
sammukhakÄ• le __dissanti_ nÄ• ma. __tirokkhakÄ• le_ asammukhakÄ• le __sÅ«yanti_ nÄ
__anuggaho_. __Ä• raÃ±Ã±ikatta_nti tassa bhikkhuno dhutaguá¹‡attÄ• nurÅ«pato gaá¹‡hÄ
``Ä• raÃ±Ã±ikattaá¹ƒ anuggaá¹‡hÄ• tÄ«â€™â€™ _ti. araÃ±Ã±e nivÄ• so assÄ• ti __Ä• raÃ
dÅ«rataraá¹ƒ senÄ• sanaá¹ƒ assÄ• ti __pantasenÄ• sano_. taá¹ƒ pana atthamattena dasse
vasatÄ«â€™â€™ _ti vuttaá¹ƒ. bhikkhÄ• saá¹…khÄ• tÄ• naá¹ƒ piá¹‡á¸• Ä• naá¹ƒ pÄ• to piá
piá¹‡á¸• apÄ• taá¹ƒ uÃ±chati gavesatÄ«ti __piá¹‡á¸• apÄ• tiko_. piá¹‡á¸• Ä• ya patituá¹ƒ ca
vÄ• piá¹‡á¸• apÄ• ti, so eva __piá¹‡á¸• apÄ• tiko_. dÄ• nato avakhaá¹‡á¸• anato apetaá¹ƒ
apadÄ• nena sapadÄ• naá¹ƒ, anavakhaá¹‡á¸• anaá¹ƒ. anugharaá¹ƒ caraá¹‡asÄ«lo __sapa

paá¹ƒsukÅ«laá¹ƒ viya paá¹ƒsukÅ«laá¹ƒ, paá¹ƒsu viya vÄ• kucchitabhÄ• vaá¹ƒ ulati gaccha
tassa dhÄ• raá¹‡aá¹ƒ idha paá¹ƒsukÅ«laá¹ƒ, taá¹ƒ sÄ«lamassÄ• ti __paá¹ƒsukÅ«liko_.

__tÄ«hi_ \Ne I 224/ __kÄ• raá¹‡ehi lÅ«khaá¹ƒ veditabbaá¹ƒ_ agghaphassavaá¹‡á¹‡aparihÄ
ko pana vÄ• do paá¹ƒsukÅ«lanti adhippÄ• yo. __thÅ«ladÄ«ghasuttakenÄ• _ti thÅ«lena olan
__vaá¹‡á¹‡enÄ• _ti ettha phassenapi parihÄ• yatÄ«ti vattabbaá¹ƒ. taÃ±hi tattha kharaphass
kasmÄ• pana pÄ• á¸·iyaá¹ƒ Ä• raÃ±Ã±ikÄ• diggahaá¹‡ena cattÄ• rova dhutaguá¹‡Ä• vuttÄ
taggahaá¹‡eneva ca ito paresampi sukhaparibhogatÄ• ya gahaá¹‡asambhavato. yo hi Ä• ra
tassa abbhokÄ• sika-rukkhamÅ«lika-nesajjika-yathÄ• santhatika-sosÄ• nikaá¹…gÄ• ni supa
piá¹‡á¸• apÄ• tiko sapadÄ• nacÄ• rÄ« ca, tassa pattapiá¹‡á¸• ikakhalupacchÄ• bhattikaekÄ
paá¹ƒsukÅ«liko, tassa \Be I 252/ tecÄ«varikaá¹…gaá¹ƒ supariharamevÄ• ti. padhÄ• nattÄ•
``kadÄ• haá¹ƒ nandaá¹ƒ passeyyaá¹ƒ, Ä• raÃ±Ã±aá¹ƒ paá¹ƒsukÅ«likaâ€™â€™ ntiÄ• dinÄ•
tattha Ä• raÃ±Ã±ikÄ• dayo eva gayhanti. __ettakÄ• _ti pÄ• á¸·iyaá¹ƒ Ä• gatÄ• naá¹ƒ paricch
ettakÄ• sabbepi ekassa ekaá¹ƒsato sambhavanti, nÄ• pi ettakÄ• yeva pÄ• padhammÄ• pa
makkhapaá¸·Ä• sÄ• dÄ«naá¹ƒ appahÄ«nabhÄ• vepi __sabrahmacÄ• rÄ« neva sakkaronti ..

__tamattha_nti ``yassa kassacÄ«â€™â€™ tiÄ• dinÄ• vuttamatthaá¹ƒ. __upamÄ• ya pÄ• k
byatirekato ca udÄ• haraá¹‡ena vibhÄ• vento. __ahikuá¹‡apÄ• dÄ«naá¹ƒ atipaá¹-ikÅ«lajigu
duggandhatÄ• ya. sÄ• ca ahÄ«naá¹ƒ tikhiá¹‡akopatÄ• ya, kukkuramanussÄ• naá¹ƒ odanak
hotÄ«ti vadanti. __imesa_nti ahiÄ• dÄ«naá¹ƒ. __vaá¸• á¸• hetvÄ• _ti uparÅ«pari khipanena
pana vaá¸• á¸• hitaá¹ƒ tena ca bhÄ• janaá¹ƒ pÅ«ritaá¹ƒ hotÄ«ti Ä• ha __ ``vaá¸• á¸• hetvÄ•
janassa dassanayogyaá¹ƒ dassanÄ«yaá¹ƒ __jaÃ±Ã±aá¹ƒ, _ taá¹ƒ paramaparisuddhaá¹ƒ ma
``cokkhacokkhaâ€™â€™ _nti. abhinavaniviá¹-á¹-hÄ• mahÄ• mÄ• tÄ• __vadhukÄ• _. sÄ•
upÄ• dÄ• ya maá¹…galavacanena ``janÄ«â€™â€™ ti vuccati, tassÄ• niyyamÄ• naá¹ƒ paá¹
haratÄ«ti __jaÃ±Ã±aá¹ƒ_. __ubhayatthÄ• _ti atthadvaye. __punarutta_nti Ä• meá¸• itavacan
etassÄ• ti amanÄ• po, tassa bhÄ• vo __amanÄ• patÄ• , _ tathÄ• pavatto cittuppÄ• doti Ä• h
pe ... adhivacanaâ€™â€™ _nti. buddhavesattÄ• liá¹…gassa __parisuddhakaá¹ƒsapÄ• tisa
__kuá¹‡aparacanaá¹ƒ viya_ icchÄ• vacarehi santÄ• nassa bharitabhÄ• vo. so pana tesaá¹ƒ
``icchÄ• vacarÄ• naá¹ƒ appahÄ• naâ€™â€™ _nti.

<62> ``tena gÄ• mantavihÄ• raá¹ƒ anuggaá¹‡hÄ• tÄ«â€™â€™ ti vattabbe __ ``Ä• raÃ±Ã±i
likhitaá¹ƒ. na hi sukkapakkhe pÄ• á¸·iyaá¹ƒ Ä• raÃ±Ã±ikaggahaá¹‡aá¹ƒ atthi, sati ca icchÄ•
gÄ• mantavihÄ• ro ekantena na paá¹-ikkhipitabbo, icchitabbova tÄ• disÄ• naá¹ƒ uttarimanus
\Ne I 225/. tathÄ• hi vakkhati __ ``appicchatÄ• samuá¹-á¹-hÄ• nehÄ«â€™â€™ _tiÄ• di. __s
viya icchÄ• vacarappahÄ• naá¹ƒ_ manuÃ±Ã±abhÄ• vato tittihetuto ca.

<63> __maá¹ƒ_ \Be I 253/ __ta_nti ca upayogavacanaá¹ƒ paá¹-i-saddayogena, attho pana
__ ``mayhaá¹ƒ tuyhaâ€™â€™ _nti ca. __ ``samayeâ€™â€™ _ti __bhummatthe_ ``samayaâ

gijjhakÅ«á¹-apaá¹‡á¸• avaisigilivebhÄ• ravepullapabbatÄ• naá¹ƒ vasena __samantato giripa
__rÄ• jagahe_ti samÄ«patthe bhummavacananti Ä• ha __ ``taá¹ƒ nissÄ• ya viharÄ• mÄ«â€

__purÄ• á¹‡ayÄ• nakÄ• raputto_ti purÄ• á¹‡e pabbajitato pubbe yÄ• nakÄ• raputto tathÄ•
gomuttakuá¹-ilaá¹ƒ. tenÄ• ha __ ``sappagatamaggasadisaâ€™â€™ _nti. __so_ti paá¹‡á¸• u
__cintitaá¹-á¹-hÄ• namevÄ• _ti cintitacintitaá¹-á¹-hÄ• nameva tacchati, taÃ±ca kho na tassa
kho attano suttÄ• nusÄ• rena tacchanto yÄ• nakÄ• raputto. __citta_nti attano cittena mama

``na saddhÄ• ya pabbajitoâ€™â€™ ti iminÄ• va kammaphalasaddhÄ• ya abhÄ• vo nesaá¹
``assaddhÄ• ti buddhadhammasaá¹…ghesu saddhÄ• virahitÄ• â€™â€™ _ti. pabbajitÄ• naá
__jÄ«vikatthÄ• _. tenÄ• ha __ ``iá¹‡abhayÄ• dÄ«hÄ«â€™â€™ _tiÄ• di. __kerÄ• á¹-ikaá¹ƒ_
saá¹-hÄ• naá¹ƒ guá¹‡avÄ• á¹‡ijakÄ• naá¹ƒ kammaá¹ƒ sÄ• á¹-heyyanti Ä• ha __ ``sÄ• á¹-he
tucchasabhÄ• vena mÄ• no naá¸·o viyÄ• ti naá¸·o, mÄ• nasaá¹…khÄ• to uggato naá¸·o ete
``uá¹-á¹-hitatucchamÄ• nÄ• â€™â€™ _ti. lahukatÄ• ya vÄ• __capalÄ• _. pharusavacanatÄ
tiracchÄ• nakathÄ• bahulatÄ• ya __niratthakavacanapalÄ• pino_. __asaá¹ƒvutakammadvÄ
kammadvÄ• rÄ• dÄ«naá¹ƒ asaá¹ƒvutabhÄ• vo uppattidvÄ• rÄ• naá¹ƒ asaá¹ƒvutatÄ• ya eva
vÄ• __chasu indriyesÅ«_ti nimitte bhummaá¹ƒ, chasu indriyesu nimittabhÅ«tesu asaá¹ƒvut
__yÄ• mattÄ• _ti bhojane ayuttapariyesana-ayuttapaá¹-iggahaá¹‡a-ayuttaparibhoge vajjetv
yuttapariyesana-yuttapaá¹-iggahaá¹‡a-yuttaparibhogasaá¹…khÄ• tÄ• yÄ• mattÄ• appama
__ ``yuttatÄ• â€™â€™ _ti. __jÄ• gare_ti rattindivaá¹ƒ Ä• varaá¹‡iyehi dhammehi cittapariso
jÄ• gare. tesaá¹ƒ jÄ• garitÄ• ya adhisÄ«lasikkhÄ• ya gÄ• ravarahitÄ• naá¹ƒ itarasikkhÄ• su
natthÄ«ti dassento __ ``sikkhÄ• padesu bahulagÄ• ravÄ• na hontÄ«â€™â€™ _ti vatvÄ• ta
sarÅ«pena vibhÄ• vento __ ``Ä• pattivÄ«tikkamabahulÄ• â€™â€™ _ti Ä• ha.

pakatiyÄ• pi \Ne I 226/ \Be I 254/ siddhÄ• ya ratanattayasaddhÄ• ya kammaphalasaddhÄ• y
maÃ±Ã±e_ yathÄ• taá¹ƒ dravabhÅ«taá¹ƒ amataá¹ƒ laddhÄ• . __ghasanti maÃ±Ã±e_ yathÄ
bahalapiá¹‡á¸• ikasudhÄ• bhojanaá¹ƒ laddhÄ• . __attamanavÄ• caá¹ƒ nicchÄ• rentÄ• _ ``sÄ
pana sÄ• dhukÄ• raá¹ƒ hadaye á¹-hapetvÄ• __abbhanumodantÄ• . _ ettha ca attamanavÄ
pivanasadisaá¹ƒ katvÄ• vuttaá¹ƒ bahiddhÄ• bhÄ• vato, manasÄ• abbhanumodanaá¹ƒ pan
ghasanasadisaá¹ƒ vuttaá¹ƒ. saá¹…khÄ• danajjhoharaá¹‡aÃ±hi ghasananti. rassaÃ±ca ekav
``rasse sati sÄ• riputtassa upari hotÄ«â€™â€™ _ti. dÄ«ghaÃ±ca bahuvacanaá¹ƒ hotÄ«ti Ä•
sabrahmacÄ• rÄ«naâ€™â€™ _nti. ``upari hotÄ«â€™â€™ ti Ä• netvÄ• sambandho. __Ä• la
vÄ• Ã±Ä• tibyasanÄ• dÄ«hi vÄ• . __ ``mahÄ• nÄ• gÄ• ti vuccantÄ«â€™â€™ _ti vatvÄ• tat
``tatrÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha ``na gacchantÄ«ti nÄ• gÄ• , na Ä• gacchantÄ«ti nÄ
nÄ• gÄ• â€™â€™ ti yo vividho vacanattho icchito, taá¹ƒ vicÄ• retvÄ• dassetuá¹ƒ __ ``chan
vuttaá¹ƒ, taá¹ƒ pana Ã±eyyÄ• vabodhÄ• ya vacanato appamattakÄ• raá¹‡aá¹ƒ.

sayameva __Ä• guá¹ƒ na karoti_ sabbathÄ• maggena pahÄ«naÄ• guttÄ• . so kÄ• mayogÄ
dasavidhasaá¹ƒyojanappabhedÄ• ni ca sabbabandhanÄ• ni __visajja_ jahitvÄ• __sabbatth
bhavesu kenaci saá¹…gena __na sajjati_ tÄ«hi ca vimuttÄ«hi __vimutto, _ tato eva iá¹-á¹-hÄ
tÄ• dibhÄ• vappattiyÄ• __tÄ• di, _ so vuttalakkhaá¹‡ena __tathattÄ• _ taá¹ƒsabhÄ• vattÄ•
veditabbo. tenÄ• ha __ ``evamettha attho veditabboâ€™â€™ _ti. __aÃ±Ã±ehi khÄ«á¹‡Ä• sa
guá¹‡avisesayogato __pujjatarÄ• ca pÄ• saá¹ƒsatarÄ• ca. samaá¹ƒ anumodisu_nti aÃ±Ã±
sampaá¹-icchanena samappavattamodatÄ• ya samaá¹ƒ sadisaá¹ƒ abbhanumodiá¹ƒsu. taá¹
``tatthÄ• â€™â€™ _tiÄ• dinÄ• pÄ• á¸·ivaseneva dasseti.

sammutiparamatthadesanÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anaá¹…gaá¹‡asuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. Ä• kaá¹…kheyyasuttavaá¹‡á¹‡anÄ•

<64> __sampanna_nti \Ne I 227/ \Be I 255/ paripuá¹‡á¹‡aá¹ƒ, samantato pannaá¹ƒ pattanti
__ ``idaá¹ƒ paripuá¹‡á¹‡asampannaá¹ƒ nÄ• mÄ• â€™â€™ _ti. __na_nti ``suvÄ• â€™â€™ t
__sampanno_ti sammadeva panno gato upagato. tenÄ• ha __ ``samannÄ• gatoâ€™â€™ _
sampattiyuttaá¹ƒ. sÄ• panettha rasasampatti adhippetÄ• sÄ• maÃ±Ã±ajotanÄ• ya visese a
``seyyathÄ• pi khuddamadhuá¹ƒ aneá¸·akaâ€™â€™ _nti, niddosanti attho. tena vuttaá¹ƒ __
madhurasampannaá¹ƒ nÄ• mÄ• â€™â€™ _ti. sÄ«lassa anavasesasamÄ• dÄ• nena akhaá¹
__paripuá¹‡á¹‡asÄ«lÄ• _. samÄ• dÄ• nato paá¹-á¹-hÄ• ya acchindanato __sÄ«lasamaá¹…g
accantavirodhidhammÄ• nuppattiyÄ• sÄ«lasamaá¹…gitÄ• veditabbÄ• , cetanÄ• dÄ«naá¹ƒ
dhammÄ• naá¹ƒ pavattikkhaá¹‡e vattabbameva natthi. __visuddhimagge_ (Vism I 9) __vutt
vuttanayeneva vitthÄ• rakathÄ• veditabbÄ• ti adhippÄ• yo.

__khettapÄ• ripÅ«rÄ«_ti nissitapÄ• ripÅ«riyÄ• nissayapÄ• ripÅ«rimÄ• ha nissitakammavip
yathÄ• ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ ti. tathÄ• hi khettena khaá¹‡á¸• apÅ
__khettaá¹ƒ khaá¹‡á¸• aá¹ƒ hotÄ«_ti aparipÅ«raá¹ƒ hoti sassapÄ• ripÅ«riyÄ• abhÄ• vato. t
uá¹-á¹-hetÄ«â€™â€™ _ti. pÄ• damattassapi anekambaá¹‡aphalanato __mahapphalaá¹ƒ ho
kisalayapalÄ• lÄ• dibahutÄ• ya __mahÄ• nisaá¹ƒsaá¹ƒ_. __evameva_nti yathÄ• khittaá¹ƒ b
khaá¹‡á¸• Ä• dicatudosavasena aparipuá¹‡á¹‡aá¹ƒ hoti, tadabhÄ• vena ca paripuá¹‡á¹‡aá¹
khaá¹‡á¸• Ä• dicatudosavasena aparipuá¹‡á¹‡aá¹ƒ hoti, tadabhÄ• vena ca paripuá¹‡á¹‡ant
catudosatadabhÄ• vasÄ• maÃ±Ã±ameva nidassananidassitabbavipattisampattÄ«su dasset
vipÄ• kaphalena. __mahÄ• nisaá¹ƒsa_nti vipulÄ• nisaá¹ƒsaá¹ƒ. svÄ• yaá¹ƒ Ä• nisaá¹ƒso idh
nÄ• nappakÄ• rena vitthÄ• rÄ«yati.

__ettÄ• vatÄ• kirÄ• _ti (Mp-á¹- II 2.37; Mp-á¹- III 10.71-74) __kira_-saddo arucisÅ«canattho

Ä• cariyavÄ• dassa attano aruccanabhÄ• vaá¹ƒ dÄ«peti. __sampannasÄ«lÄ• _ti anÄ• maá¹
sÄ«lasaá¹…khepena gahitaá¹ƒ. taÃ±ca catubbidhanti Ä• cariyatthero __ ``catupÄ• risuddhis
_ti Ä• ha. __tatthÄ• _ti catupÄ• risuddhisÄ«le. __jeá¹-á¹-hakasÄ«la_nti (Spk-pá¹- III 5.412) p
__ubhayatthÄ• _ti uddesaniddese. idha \Be I 256/ niddese viya uddesepi __pÄ• timokkhasa
``sampannasÄ«lÄ• â€™â€™ ti vuttattÄ• ti adhippÄ• yo \Ne I 228/. sÄ«laggahaá¹‡aÃ±hi pÄ•
pÄ• timokkhasaá¹ƒvaravasena Ä• gataá¹ƒ. tenÄ• ha __ ``pÄ• timokkhasaá¹ƒvaroyevÄ• â€™
avadhÄ• raá¹‡ena itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ ekadesena pÄ• timokkhantogadhabhÄ• vaá¹ƒ dÄ
anolokiyolokane Ä• jÄ«vahetu chasikkhÄ• padavÄ«tikkame gilÄ• napaccayassa apaccavek
vihitÄ• ti. __tÄ«á¹‡Ä«_ti indriyasaá¹ƒvarasÄ«lÄ• dÄ«ni. __sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ•
sÄ«lapariyÄ• yena tesaá¹ƒ katthaci sutte gahitaá¹-á¹-hÄ• naá¹ƒ nÄ• ma kiá¹ƒ atthi yathÄ• p
Ä• cariyassa sammukhattÄ• apaá¹-ikkhipantova upacÄ• rena pucchanto viya vadati. tenÄ•
_ti. __chadvÄ• rarakkhÄ• mattakamevÄ• _ti tassa sallahukabhÄ• vamÄ• ha cittÄ• dhiá¹-á¹-
paá¹-ipÄ• katikabhÄ• vÄ• pattito. itaradvayepi eseva nayo. __paccayuppattimattaka_nti pha
uppÄ• danahetukÄ• hi paccayÄ• naá¹ƒ uppatti. __idamattha_nti idaá¹ƒ payojanaá¹ƒ imassa
paribhuÃ±janeti adhippÄ• yo. __nippariyÄ• yenÄ• _ti iminÄ• indriyasaá¹ƒvarÄ• dÄ«ni tÄ«á¹
parivÄ• ravasena pavattiyÄ• pariyÄ• yasÄ«lÄ• ni nÄ• mÄ• ti dasseti.

idÄ• ni pÄ• timokkhasaá¹ƒvarasseva padhÄ• nabhÄ• vaá¹ƒ byatirekato anvayato ca upamÄ
``yassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __so_ti pÄ• timokkhasaá¹ƒvaro. __sesÄ• nÄ«_ti i
__tassevÄ• _ti ``sampannasÄ«lÄ• â€™â€™ ti ettha yaá¹ƒ sÄ«laá¹ƒ vuttaá¹ƒ, tasseva. __sa
ettha pÄ• timokkhaggahaá¹‡ena __vevacanaá¹ƒ vatvÄ• taá¹ƒ vitthÄ• retvÄ• ... pe ... Ä• dir
aÃ±Ã±athÄ• pi ``idha bhikkhu sÄ«lavÄ• hotÄ«â€™â€™ ti (Nidd I 199) puggalÄ• dhiá¹-á¹-hÄ
uddiá¹-á¹-haá¹ƒ sÄ«laá¹ƒ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«â€™â€™ ti (Vibh 508
niddiá¹-á¹-haá¹ƒ.

__pÄ• timokkhasaá¹ƒvarasaá¹ƒvutÄ• _ti yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti moceti Ä•
dukkhehÄ«ti ``pÄ• timokkhaâ€™â€™ nti laddhanÄ• mena sikkhÄ• padasÄ«lena pihitakÄ• y
evaá¹ƒbhÅ«tÄ• tena samannÄ• gatÄ• nÄ• ma honti, tasmÄ• vuttaá¹ƒ __ ``pÄ• timokkhasa
_ti.

aparo \Be I 257/ nayo (Ud-a 31; It-a 97) --- kilesÄ• naá¹ƒ balavabhÄ• vato, pÄ• pakiriyÄ• ya
puÃ±Ã±akiriyÄ• ya ca dukkarabhÄ• vato bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti pÄ• tÄ«,
bhavÄ• dÄ«su kammavegakkhitto ghaá¹-Ä«yantaá¹ƒ viya anavaá¹-á¹-hÄ• nena paribbhama
maraá¹‡avasena vÄ• tamhi tamhi sattanikÄ• ye attabhÄ• vassa pÄ• tanasÄ«loti pÄ• tÄ«, s
taá¹ƒ pÄ• tiá¹ƒ saá¹ƒsÄ• radukkhato mokkhetÄ«ti \Ne I 229/ __pÄ• timokkhaá¹ƒ_. cittassa h
vimuttoti vuccati. vuttaÃ±hi ``cittavodÄ• nÄ• visujjhantÄ«â€™â€™ ti, ``anupÄ• dÄ• ya Ä• s
vimuttaâ€™â€™ nti (Vin I 28) ca.

atha vÄ• avijjÄ• dinÄ• hetunÄ• saá¹ƒsÄ• re patati gacchati pavattatÄ«ti pÄ• tÄ«. ``avijjÄ•
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti (SN a
pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho etenÄ• ti __pÄ• timokkho_. ``kaá¹‡
tiÄ• dÄ«naá¹ƒ viya samÄ• sasiddhi veditabbÄ• .

atha vÄ• pÄ• teti vinipÄ• teti dukkheti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ``cittena nÄ«yati loko, citte
parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino mokkho etenÄ• ti __pÄ• timokkho_. pat
saá¹ƒsÄ• radukkhe cÄ• ti pÄ• tÄ«, taá¹‡hÄ• disaá¹ƒkileso. vuttaÃ±hi ``taá¹‡hÄ• janeti puris
taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15, 105; AN a IV 9) ca Ä• di. tato pÄ• tito mokkhoti __p

atha vÄ• patati etthÄ• ti pÄ• tÄ«, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaÃ±hi ``chas
chasu kubbati santhavaâ€™â€™ nti (SN a I 70; Sn 171). tato ajjhattikabÄ• hirÄ• yatanasaá
mokkhoti __pÄ• timokkho_. atha vÄ• pÄ• to vinipÄ• to assa atthÄ«ti pÄ• tÄ«, saá¹ƒsÄ• ro.
__pÄ• timokkho_. atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• ``patÄ«â
etenÄ• ti mokkho, patino mokkho tena paÃ±Ã±attattÄ• ti pÄ• timokkho \Be I 258/. pÄ• timok
sabbaguá¹‡Ä• naá¹ƒ vÄ• mÅ«labhÄ• vato uttamaá¹-á¹-hena pati ca so yathÄ• vuttatthena
pÄ• timokkho eva __pÄ• timokkho_. tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhantiÄ• dimetaá¹ƒ mukl
nti (Vin I 135) vitthÄ• ro.

atha vÄ• __pa_-iti pakÄ• re, __atÄ«_ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accantaá¹
__pÄ• timokkho_. idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ±Ã
vikkhambhanavasena, samucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti __pÄ• timok
pÄ• timokkho, tamhÄ• tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkhoti attho. pÄ• timokkh
vÄ• nibbÄ• naá¹ƒ, tassa mokkhassa patibimbabhÅ«toti pÄ• timokkho \Ne I 230/. sÄ«lasaá¹
sÅ«riyassa aruá¹‡uggamanaá¹ƒ viya nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• go viya hoti
kilesanibbÄ• panatoti pÄ• timokkho. pÄ• timokkhoyeva __pÄ• timokkho_. atha vÄ• mokkha
mokkhÄ• bhimukhanti vÄ• pÄ• timokkhaá¹ƒ. pÄ• timokkhameva __pÄ• timokkha_nti evame
veditabbo.

__Ä• cÄ• ragocarasampannÄ• _ti kÄ• yikavÄ• casikaavÄ«tikkamasaá¹…khÄ• tena Ä• cÄ•
navesiyagocaratÄ• disaá¹…khÄ• tena gocarena ca sampannÄ• , sampannaÄ• cÄ• ragocar
atiparittakesu anÄ• pattigamanÄ«yesu, dukkaá¹-adubbhÄ• sitamattesÅ«ti apare. __vajjesÅ«
ekantato akusalasabhÄ• vÄ• hontÄ«ti Ä• ha __ ``akusaladhammesÅ«â€™â€™ _ti. __bhay
dassanasÄ«lÄ• , paramÄ• á¹‡umattampi vajjaá¹ƒ sineruppamÄ• á¹‡aá¹ƒ viya katvÄ• bhÄ•
Ä• diyitvÄ• _ti sammadeva sakkaccaá¹ƒ sabbaso ca Ä• diyitvÄ• . __sikkhÄ• padesÅ«_ti nid
samudÄ• yato avayavaniddhÄ• raá¹‡aá¹ƒ dassento __ ``sikkhÄ• padesu taá¹ƒ taá¹ƒ sikkhÄ
sikkhathÄ• â€™â€™ _ti atthamÄ• ha. sikkhÄ• padameva hi samÄ• dÄ• tabbaá¹ƒ sikkhitabb
kiÃ±ci sikkhÄ• koá¹-á¹-hÄ• sesÅ«_ti sikkhÄ• koá¹-á¹-hÄ• sesu

mÅ«lapaÃ±Ã±attianupaÃ±Ã±atisabbatthapaÃ±Ã±attipadesapaÃ±Ã±attiÄ• dibhedaá¹ƒ yaá¹ƒ
paá¹-ipajjitabbaá¹ƒ pÅ«retabbaá¹ƒ sÄ«laá¹ƒ. taá¹ƒ pana dvÄ• ravasena duvidhamevÄ• ti Ä•
``kÄ• yikaá¹ƒ vÄ• casikaÃ±cÄ• â€™â€™ _ti. imasmiá¹ƒ atthavikappe __sikkhÄ• padesÅ«_t
sikkhÄ• bhÄ• gesu kassaci visuá¹ƒ aggahaá¹‡ato. tenÄ• ha __ ``taá¹ƒ sabbaâ€™â€™ _nti.

<65> __kasmÄ• Ä• raddha_nti (Mp-á¹- III 10.71-74) desanÄ• ya kÄ• raá¹‡apucchÄ• . __sÄ
payojananiddeso. ko attho kva attho kva nipÄ• titÄ• ti? nayidamevaá¹ƒ daá¹-á¹-habbaá¹ƒ.
__sÄ«lÄ• nisaá¹ƒsadassanattha_nti hi ettha byatirekato yaá¹ƒ sÄ«lÄ• nisaá¹ƒsassa adassa
desanÄ• ya kÄ• raá¹‡anti kasmÄ• Ä• raddhanti vineyyÄ• naá¹ƒ sÄ«lÄ• nisaá¹ƒsassa adass
hotÄ«ti. tenÄ• ha __ ``sacepÄ«â€™â€™ _tiÄ• di. __sÄ«lÄ• nisaá¹ƒsadassanattha_nti pana
__ ``tesaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __Ä• nisaá¹ƒso_ti udayo. ``sÄ«lavÄ• sÄ«lasampanno
maraá¹‡Ä• sugatiá¹ƒ saggalokaá¹ƒ upapajjatÄ«â€™â€™ tiÄ• dÄ«su (DN II 150; III 316; AN
vipÄ• kaphalampi ``Ä• nisaá¹ƒsoâ€™â€™ ti vuttaá¹ƒ. __ko viseso_ti ko phalaviseso. __kÄ•
abbhudayo. vijjamÄ• nopi guá¹‡o yÄ• thÄ• vato vibhÄ• vito eva abhiruciá¹ƒ uppÄ• deti, na a
ekantato Ä• nisaá¹ƒsakittanaá¹ƒ icchitabbamevÄ• ti dassetuá¹ƒ __visakaá¹‡á¹-akavÄ• á¹‡ij

tattha \Ne I 231/ __guá¸·o_ nÄ• ma ucchurasaá¹ƒ pacitvÄ• cuá¹‡á¹‡Ä• dÄ«hi missitvÄ• sa
piá¹‡á¸• Ä«bhÅ«taá¹ƒ. __phÄ• á¹‡itaá¹ƒ_ apiá¹‡á¸• itaá¹ƒ dravÄ«bhÅ«taá¹ƒ. __khaá¹‡á¸• a
__sakkharÄ• _ nÄ• ma phalikasadisÄ• . __sakkharÄ• dÄ«ni_ti __Ä• di_-saddena macchaá¹
tasmiá¹ƒ kÄ• le guá¸·Ä• dÄ«su visakaá¹‡á¹-akavohÄ• ro apaccantadese pacuroti __ ``pacca
_ti vuttaá¹ƒ. __dÄ• rake ca palÄ• pesuá¹ƒ_ ``visakaá¹‡á¹-akaá¹ƒ mÄ• gaá¹‡hantÅ«â€™â€™

__piyo_ti piyÄ• yitabbo. piyassa nÄ• ma dassanaá¹ƒ ekantato abhinanditabbaá¹ƒ hotÄ«ti Ä
sampassitabboâ€™â€™ _ti. pÄ«tisamuá¹-á¹-hÄ• napasannasommarÅ«papariggahaÃ±hi ca
vuccati. __tesa_nti sabrahmacÄ• rÄ«naá¹ƒ. __manavaá¸• á¸• hanako_ti pÄ«timanassa pari
pÄ«ticittassa uppÄ• dako. __garuá¹-á¹-hÄ• niyo_ti garukaraá¹‡assa á¹-hÄ• nabhÅ«to. __jÄ•
Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ jÄ• nÄ• ti. yathÄ• vÄ• aÃ±Ã±e ajÄ• nantÄ• pi jÄ• nantÄ• viya
ayaá¹ƒ pana jÄ• nanto eva jÄ• nÄ• ti \Be I 260/. __passaá¹ƒ passatÄ«_ti dassanabhÅ«tena
passitabbaá¹ƒ passati, passanto eva vÄ• passati. __evaá¹ƒ sambhÄ• vanÄ«yo_ti evaá¹ƒ vi
paá¹‡á¸• itabhÄ• vena sambhÄ• vetabbo.

__sÄ«lesvevassa paripÅ«rakÄ• rÄ«_ti sÄ«lesu paripÅ«rakÄ• rÄ« eva bhaveyyÄ• ti evaá¹ƒ
daá¹-á¹-habbaá¹ƒ. evaÃ±hi iminÄ• padena uparisikkhÄ• dvayaá¹ƒ anivattitameva hoti. yath
paripÅ«rakÄ• rÄ« nÄ• ma hoti, taá¹ƒ phalena dassetuá¹ƒ __ ``ajjhattaâ€™â€™ _ntiÄ• di vu
vipassanÄ• dhiá¹-á¹-hÄ• nasamÄ• dhisaá¹ƒvattanikatÄ• ya hi idha sÄ«lassa pÄ• ripÅ«rÄ«, n
akhaá¹‡á¸• Ä• dibhÄ• vamattaá¹ƒ. tenÄ• ha ``yÄ• ni kho pana tÄ• ni akhaá¹‡á¸• Ä• ni ... pe
samÄ• dhisaá¹ƒvattanikÄ• nÄ«â€™â€™ ti. evaÃ±ca katvÄ• upari sikkhÄ• dvayaá¹ƒ sÄ«las
sÄ«lassevettha padhÄ• naggahaá¹‡aá¹ƒ siddhaá¹ƒ hoti. tathÄ• hi cittekaggatÄ• saá¹…khÄ

sÄ«lassÄ• nurakkhaá¹‡abhÄ• vaá¹ƒ vakkhati. yaá¹ƒ pana vakkhati ``sikkhattayadesanÄ• jÄ
taá¹ƒ itarÄ• sampi sikkhÄ• naá¹ƒ idha gahitatÄ• mattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na padhÄ• n
yadi evaá¹ƒ kathaá¹ƒ sÄ«lassa appamattakatÄ• vacanaá¹ƒ. vuttaÃ±hetaá¹ƒ ``appamattakaá
bhikkhave, oramattakaâ€™â€™ nti (DN I 7). taá¹ƒ puthujjanagocaraá¹ƒ sandhÄ• ya vuttaá¹
nippadesato sÄ«laá¹ƒ vibhattaá¹ƒ, evaá¹ƒ katvÄ• tattha sÄ«lamattakanti mattaggahaá¹‡aá¹
daá¹-á¹-habbaá¹ƒ. __anÅ«nenÄ• _ti akhaá¹‡á¸• Ä• dibhÄ• vena, kassaci vÄ• ahÄ• panena
karaá¹‡ena sampÄ• danena. __cittasamathe_ti cittasamÄ• dhÄ• ne. __yutto_ti aviyutto pas
jhÄ• nabhÄ• vanaá¹ƒ ananuyutto, so taá¹ƒ bahi nÄ«harati nÄ• ma. yo Ä• rabhitvÄ• antarÄ•
I 232/, so taá¹ƒ vinÄ• seti nÄ• ma. yo pana Ä«diso ahutvÄ• jhÄ• naá¹ƒ upasampajja vihara
__anirÄ• katajjhÄ• no_ti dassento __ ``bahi anÄ«haá¹-ajjhÄ• noâ€™â€™ _tiÄ• dimÄ• ha.

aniccassa tebhÅ«makadhammassa, aniccanti vÄ• anupassanÄ• __aniccÄ• nupassanÄ• _
anattÄ• nupassanÄ• _ ca. tasseva nibbindanÄ• kÄ• rena pavattÄ• anupassanÄ• __nibbid
virajjanÄ• kÄ• rena pavattÄ• anupassanÄ• __virÄ• gÄ• nupassanÄ• _. nirodhassa anupas
paá¹-inissajjanavasena pavattÄ• anupassanÄ• __paá¹-inissaggÄ• nupassanÄ• _. suÃ±Ã±
laddhakÄ• yavivekatÄ• ya samathavipassanÄ• vasena cittavivekaá¹ƒ \Be I 261/ paribrÅ«he
paá¹-ipattiyÄ• lokaá¹ƒ sÄ• sanaÃ±ca attano visesÄ• dhigamaá¹-á¹-hÄ• nabhÅ«taá¹ƒ suÃ±Ã
guá¹‡avisesÄ• dhiá¹-á¹-hÄ• nabhÄ• vÄ• pÄ• danena viÃ±Ã±Å«naá¹ƒ atthato taá¹ƒ brÅ«hen
``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ _nti. tenÄ• ha __ ``ettha cÄ• â€™â€™ _tiÄ• d
suÃ±Ã±Ä• gÄ• rÄ• nubrÅ«hanaviÃ±Ã±uppasatthÄ• naá¹ƒ bhÄ• janaá¹ƒ, na senÄ• sanapati
``ekabhÅ«makÄ• di ... pe ... daá¹-á¹-habboâ€™â€™ _ti. __suÃ±Ã±Ä• gÄ• ra_ggahaá¹‡ena
sabbaá¹ƒ padhÄ• nÄ• nuyogakkhamaá¹ƒ senÄ• sanaá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ.

__taá¹‡hÄ• vicaritadesanÄ• _ti ``ajjhattikassa upÄ• dÄ• yÄ• â€™â€™ ti (Vibh 937) Ä• dina
taá¹‡hÄ• vicaritasuttaá¹ƒ. __taá¹‡hÄ• padaá¹-á¹-hÄ• nattÄ• _ti taá¹‡hÄ• sannissayattÄ• . na
mÄ• nadiá¹-á¹-hipavatti atthi. __mÄ• nadiá¹-á¹-hiyo osaritvÄ• _ti dassetabbatÄ• ya mÄ• nad
attho. gahaá¹‡atthameva hi desetabbadhammassa desanÄ• ya osaraá¹‡aá¹ƒ. __taá¹‡hÄ• n
papaÃ±cattayaá¹ƒ_ sattasantÄ• nassa saá¹ƒsÄ• re papaÃ±canato anuppabandhanavasena
__sÄ«lapadaá¹-á¹-hÄ• nattÄ• _ti sÄ«lÄ• dhiá¹-á¹-hÄ• nattÄ• .

adhicittasikkhÄ• vuttÄ• ti Ä• netvÄ• sambandho. vipassanÄ• vasena suÃ±Ã±Ä• gÄ• ravaá
sikkhÄ• _ti adhicittÄ• dhipaÃ±Ã±Ä• sikkhÄ• . __saá¹…gahetvÄ• _ti adhisÄ«lasikkhÄ• ya sa
yadi evamayaá¹ƒ sikkhattayadesanÄ• jÄ• tÄ• ti sikkhattayÄ• nisaá¹ƒsappakÄ• sanÄ« siyÄ•
__ ``ettha cÄ• â€™â€™ _tiÄ• di. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. in
pÄ• timokkhasaá¹ƒvarassa catupÄ• risuddhisÄ«lassa Ä• rakkhabhÅ«tÄ• cittekaggatÄ• vip
tadubhayaá¹ƒ appadhÄ• naá¹ƒ, sÄ«lameva pana padhÄ• nabhÄ• vena gahitanti veditabbaá
``sÄ«lÄ• nurakkhikÄ• evÄ• â€™â€™ _tiÄ• di.

__balavatarasukha_nti \Ne I 233/ samuppannabyÄ• dhidukkhato balavataraá¹ƒ, taá¹ƒ abhib
jhÄ• nasukhaá¹ƒ uppajjati. __balavamamattaá¹ƒ hoti, _ tena daá¸·haattasinehena viluttahad
chaá¸• á¸• ento __so tathÄ• rÅ«pesu ... pe ... posetÄ• hoti. balavamamattaá¹ƒ vÄ• sineho
saá¹…khÄ• rapuÃ±joâ€™â€™ ti yÄ• thÄ• vadassanena \Be I 262/ ahaá¹ƒkÄ• ramamaá¹ƒkÄ
khudÄ• bhibhavaá¹ƒ sandhÄ• yÄ• ha __ ``sacepissa antÄ• ni bahi nikkhamantÄ«â€™â€™
sandhÄ• yÄ• ha ``ussussati visussanÄ«â€™â€™ ti. Ä• di-saddena gahitaá¹ƒ corabhayaá¹ƒ
``khaá¹‡á¸• Ä• khaá¹‡á¸• iko vÄ• â€™â€™ _ti. __ubhayassÄ• _ti samathavipassanÄ• dvay
ceto ... pe ... suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti imehi visesanibbedhabhÄ• giyabhÄ• vÄ• pÄ
samatthÄ• eva cittekaggatÄ• vipassanÄ• gahitÄ• . yasmÄ• parato
jhÄ• navimokkhaphalÄ• bhiÃ±Ã±Ä• á¹‡aadhiá¹-á¹-hÄ• nabhÄ• vo sÄ«lassa uddhaá¹-o, tasm
sambhÄ• rabhÅ«tÄ• eva cittekaggatÄ• vipassanÄ• tattha tattha gahitÄ• ti veditabbÄ• .

__sÄ«lÄ• dÄ«_ti __Ä• di_-saddena yathÄ• vuttacittekaggatÄ• vipassanÄ• saá¹…gaá¹‡hÄ•
mÅ«lakÄ• raá¹‡abhÅ«taá¹ƒ sabbaá¹ƒ kammassakataÃ±Ä• á¹‡aÃ±ca saá¹…gaá¹‡hÄ• ti kam
sÄ«laÃ±hi tadaÃ±Ã±ampi puÃ±Ã±akiriyÄ• vatthu teneva parisodhitaá¹ƒ mahapphalaá¹ƒ hoti
__lÄ• bhÄ« assa_nti lÄ• bhÄ• sÄ• ya saá¹ƒvaraá¹‡asÄ«laparipÅ«raá¹‡aá¹ƒ pÄ• á¸·iyaá¹ƒ Ä
bhagavÄ• anujÄ• nÄ• tÄ«ti? na bhagavÄ• sabhÄ• vena Ä«disaá¹ƒ anujÄ• nÄ• ti, mahÄ• k
puggalajjhÄ• sayena evaá¹ƒ vuttanti dassento __ ``na cetthÄ• â€™â€™ _tiÄ• dimÄ• ha. tat
chinnakatho na_ vÄ• caá¹ƒ __payuttaá¹ƒ bhaá¹‡e_ti chinnakatho mÅ«go viya hutvÄ•
obhÄ• saparikathÄ• nimittaviÃ±Ã±attipayuttaá¹ƒ ghÄ• sesanaá¹ƒ vÄ• caá¹ƒ na bhaá¹‡e na
__puggalajjhÄ• sayavasenÄ• _ti saá¹…khepato vuttamatthaá¹ƒ vivaranto __ ``yesaÃ±hÄ«â€
sabhÄ• vabhÅ«to Ä• nisaá¹ƒso __rasÄ• nisaá¹ƒso_.

__paccayadÄ• nakÄ• rÄ• _ti cÄ«varÄ• dipaccayavasena dÄ• nakÄ• rÄ• . __ ``devÄ• naá¹ƒ
pÄ• kaá¹-Ä«kÄ• tumÄ• ha __ ``devÄ• pÄ«â€™â€™ _tiÄ• di. ``paÃ±cime gahapatayo Ä• nis
150) anisaá¹ƒsasaddo phalapariyÄ• yopi hotÄ«ti Ä• ha __ ``ubhayametaá¹ƒ atthato ekaâ€™

sassusasurÄ• ca tappakkhikÄ• ca __sassusasurapakkhikÄ• _. te Ã±Ä• tiyonisambandhen
Ä• vÄ• havivÄ• hasambandhavasena sambandhÄ• __Ã±Ä• tÄ«_. __sÄ• lohitÄ• _ti yonisam
__ekalohitasambaddhÄ• _ti ekena samÄ• nena lohitasambandhena sambaddhÄ• . __pecca
petÅ«papattivasena nibbattiá¹ƒ \Be I 263/ upagatÄ• . te pana yasmÄ• idha katakÄ• lakiriyÄ
katajÄ«vitupacchedÄ• honti, tasmÄ• vuttaá¹ƒ __ ``kÄ• lakatÄ• â€™â€™ _ti. __pasannacit
kÄ• lakato \Ne I 234/ pitÄ• vÄ• mÄ• tÄ• vÄ• petayoniá¹ƒ upapannoti adhikÄ• rato viÃ±Ã±
``mahÄ• nisaá¹ƒsameva hotÄ«â€™â€™ _ti, tassa tathÄ• sÄ«lasampannattÄ• ti adhippÄ• y
vattabbameva natthi. tenÄ• ha __ ``anekÄ• ni kappasatasahassÄ• nÄ«â€™â€™ _tiÄ• di. __
__upasaá¹…kamana_nti abhivÄ• danÄ• divasena upagamanaá¹ƒ. __payirupÄ• sana_nti up

<66> __ajjhottharitÄ• _ti madditÄ• . __ukkaá¹‡á¹-hÄ• _ti riÃ±canÄ• anabhirati ananuyogo.

sÄ«lakhaá¹‡á¸• abhayena samÄ• hito vipassako ca paccayaghÄ• tena aratiyÄ• ratiyÄ• ca
hotÄ«ti Ä• ha __ ``sÄ«lÄ• diguá¹‡ayuttenevÄ• â€™â€™ _tiÄ• di.

__cittutrÄ• so_ bhÄ• yatÄ«ti __bhayaá¹ƒ_. __Ä• rammaá¹‡aá¹ƒ_ bhÄ• yati etasmÄ• ti __bh
purimavÄ• rasadisattÄ• __vuttanayamevÄ• _ti atidisitvÄ• pi puna taá¹ƒ dassetuá¹ƒ __ ``sÄ
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. therassa heá¹-á¹-hÄ• nisinnattÄ• devatÄ• ya __dÄ• rakÄ•
saá¹‡á¹-hÄ• tuá¹ƒ_ sukhena vattituá¹ƒ __asakkontÄ• _ asamatthÄ• .

adhikaá¹ƒ cetoti __abhiceto, _ upacÄ• rajjhÄ• nacittaá¹ƒ. tassa pana adhikatÄ• pÄ• katikal
sundaratÄ• ya sapaá¹-ipakkhato visuddhiyÄ• cÄ• ti Ä• ha __ ``abhikkantaá¹ƒ visuddhicittaâ
__adhicitta_nti samÄ• dhimÄ• ha, so ca upacÄ• rasamÄ• dhi daá¹-á¹-habbo. vivekajaá¹ƒ pÄ
pÄ«tisukhaá¹ƒ, apÄ«tijaá¹ƒ jhÄ• nasukhaá¹ƒ, satipÄ• risuddhijaá¹ƒ jhÄ• nasukhanti catubbid
paá¹-ipakkhato nikkhantataá¹ƒ upÄ• dÄ• ya ``nekkhammasukhaâ€™â€™ nti vuccatÄ«ti Ä•
vindantÄ«â€™â€™ _ti. __icchiticchitakkhaá¹‡e samÄ• pajjituá¹ƒ samatthoti_ iminÄ• tesu jh
samÄ• pajjanavasÄ«bhÄ• vamÄ• ha, ``nikÄ• malÄ• bhÄ«â€™â€™ ti pana vacanato
Ä• vajjanÄ• dhiá¹-á¹-hÄ• napaccavekkhaá¹‡avasiyopi vuttÄ• evÄ• ti veditabbÄ• . __sukhen
vikkhambhetvÄ• _ti etena tesaá¹ƒ jhÄ• nasukhakhippÄ• bhiÃ±Ã±ataÃ±ca dasseti. __vipulÄ•
pÄ• pitÄ• naá¹ƒ. jhÄ• nÄ• naá¹ƒ vipulatÄ• nÄ• ma subhÄ• vitabhÄ• vena ciratarappatti, sÄ
icchitabbbÄ• ti ``vipulÄ• naâ€™â€™ nti vatvÄ• __ ``yathÄ• paricchedeyeva vuá¹-á¹-hÄ• tuâ
__hotÄ«â€™â€™ _ti \Be I 264/ Ä• ha. paricchedakÄ• laÃ±hi appatvÄ• va vuá¹-á¹-hahanto a
yÄ• vadicchakaá¹ƒ pavattetuá¹ƒ asamatthattÄ• . idÄ• ni teyeva yathÄ• vutte samÄ• pajjanÄ
byatirekavasena vibhÄ• vetuá¹ƒ __ ``ekacco hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __lÄ• bh
paá¹-iladdhamattassa jhÄ• nassa vasena vuttaá¹ƒ. __tathÄ• _ti icchiticchitakkhaá¹‡e. __pÄ
vasÄ«bhÄ• vassa paccanÄ«kadhamme. jhÄ• nÄ• dhigamassa pana paccanÄ«kadhammÄ•
jhÄ• nÄ• dhigamo eva na siyÄ• . __kicchena vikkhambhetÄ«_ti kicchena visodheti.
kÄ• mÄ• dÄ«navapaccavekkhaá¹‡Ä• dÄ«hi kÄ• macchandÄ• dÄ«naá¹ƒ viya \Ne I 235/ aÃ±
samÄ• dhipÄ• ribandhikÄ• naá¹ƒ dÅ«rasamussÄ• raá¹‡aá¹ƒ idha vikkhambhanaá¹ƒ visodha
__nÄ• á¸·ikÄ• yanta_nti kÄ• lamÄ• nanÄ• á¸·ikÄ• yantaá¹ƒ Ä• ha.

visesena rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ sabbaso vasÄ«bhÄ• vÄ• pÄ• ditaá¹ƒ abhiÃ±Ã±
__ ``abhiÃ±Ã±Ä• pÄ• dake jhÄ• ne vutteâ€™â€™ _ti. arÅ«pajjhÄ• nampi pana adhiá¹-á¹-hÄ
cuddasadhÄ• cittaparidamanena vinÄ• tadabhÄ• vato. ``evamabhiÃ±Ã±Ä• pÄ• dake rÅ«pÄ
rÅ«pÄ• vacaratÄ• ya kiÃ±cÄ• pi abhiÃ±Ã±Ä• naá¹ƒ lokiyavÄ• ro Ä• gatoâ€™â€™ ti ayaÃ±h
abhiÃ±Ã±Ä• vÄ• raá¹ƒ. __cattÄ• ri ... pe ... ariyamaggÄ• sÄ«lÄ• naá¹ƒ Ä• nisaá¹ƒso_ samp
__pariyÄ• diyitvÄ• _ti gahetvÄ• .

__aá¹…gasantatÄ• yÄ• _ti nÄ«varaá¹‡Ä• dÄ«naá¹ƒ paccanÄ«kadhammÄ• naá¹ƒ sudÅ«rat
vÅ«pasantatÄ• ya, nibbutasabbadarathapariá¸·Ä• hatÄ• yÄ• ti attho, yato tesaá¹ƒ jhÄ• nÄ•

paá¹‡Ä«tatarÄ• dibhÄ• vo. __Ä• rammaá¹‡asantatÄ• yÄ• _ti rÅ«papaá¹-ighÄ• divigamanen
saá¹‡hasukhumÄ• dibhÄ• vappattasantabhÄ• vena. yadaggena hi nesaá¹ƒ
bhÄ• vanÄ• bhisamayasabbhÄ• vitasaá¹‡hasukhumÄ• kÄ• rÄ• ni Ä• rammaá¹‡Ä• ni santÄ•
santatÄ• veditabbÄ• . Ä• rammaá¹‡asantatÄ• ya santatÄ• lokuttaradhammÄ• rammaá¹‡Ä•
dÄ«petabbÄ• . vimuttÄ• visesena muttÄ• . ye hi jhÄ• nadhammÄ• tathÄ• pavattapubbabhÄ
sÄ• tisayaá¹ƒ paá¹-ipakkhadhammehi vimuttivasena pavattanti, tato eva tathÄ• vimuttatÄ• y
vissaá¹-á¹-haaá¹…gapaccaá¹…go viya kumÄ• ro nirÄ• saá¹…kabhÄ• vena Ä• rammaá¹‡e a
vimokkhÄ• ti vuccanti. tenÄ• ha __ ``vimokkhÄ• ti paccanÄ«kadhammehi vimuttattÄ• Ä• ra
adhimuttattÄ• â€™â€™ _ti \Be I 265/. yadipi Ä• rammaá¹‡asamatikkamavasena pattabbÄ•
aá¹…gÄ• tikkamavasena, tathÄ• pi yasmÄ• Ä• rammaá¹‡e avirattassa jhÄ• nasamatikkam
jhÄ• nesu Ä• rammaá¹‡aá¹ƒ samatikkantameva hoti, tasmÄ• Ä• rammaá¹‡asamatikkamaá
``rÅ«pÄ• vacarajjhÄ• ne atikkamitvÄ• â€™â€™ _ti icceva vuttaá¹ƒ. __atikkamma rÅ«pe_ti p
``sampÄ• detabbÄ• , passitabbÄ• â€™â€™ ti vÄ• kiÃ±ci padaá¹ƒ icchitabbaá¹ƒ, asutaparik
natthÄ«ti __ ``santÄ• ti padasambandhoâ€™â€™ _ti vuttaá¹ƒ. evaÃ±ca katvÄ• tena virÄ• g
santatÄ• ti ayampi attho vibhÄ• vito hoti. rÅ«pajjhÄ• nÄ• dÄ«naá¹ƒ viya natthi etesaá¹ƒ Ä• r
phalabhÅ«taá¹ƒ vÄ• rÅ«panti arÅ«pÄ• . arÅ«pÄ• eva __Ä• ruppÄ• _. tenÄ• ha __ ``Ä• ran
rÅ«pavirahitÄ• â€™â€™ _ti. __nÄ• makÄ• yenÄ• _ti sahajÄ• tanÄ• masamÅ«hena.

<67> __saá¹ƒyojentÄ«_ti bandhanti. kehÄ«ti Ä• ha __ ``khandhagatÄ«â€™â€™ _tiÄ• di. as
\Ne I 236/ hi khandhÄ• dÄ«naá¹ƒ Ä• yatiá¹ƒ khandhÄ• dÄ«hi sambandho, samucchinnarÄ•
katÄ• nampi kammÄ• naá¹ƒ asamatthabhÄ• vÄ• pattitoti. rÄ• gÄ• dÄ«naá¹ƒ anvayato ca sa
__ ``khandhagati ... pe ... vuccantÄ«â€™â€™ _ti. __parikkhayenÄ• _ti samucchedena sabb
anuppajjanena. paá¹-ipakkhadhammÄ• naá¹ƒ anavasesato savanato pÄ«á¸·anato __soto, _
``sototi ca maggassetaá¹ƒ adhivacanaâ€™â€™ _nti. taá¹ƒ sotaá¹ƒ Ä• dito panno adhigacch
aá¹-á¹-hamako. tenÄ• ha __ ``taá¹ƒsamaá¹…gÄ«puggalassÄ• â€™â€™ _ti, paá¹-hamamag
adhippÄ• yo. idha pana __panna_-saddo ``phalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ tiÄ•
vattamÄ• nakÄ• likoti Ä• ha __ ``maggena phalassa nÄ• maá¹ƒ dinnaâ€™â€™ _nti. abhÄ«t
nÄ• malÄ• bho siyÄ• . virÅ«paá¹ƒ sadukkhaá¹ƒ saupÄ• yÄ• saá¹ƒ nipÄ• tetÄ«ti __vinipÄ• to
__dhammo_ti sabhÄ• vo. tenÄ• ha __ ``attÄ• naâ€™â€™ _ntiÄ• di. __kasmÄ• _ti avinipÄ•
pucchati. apÄ• yaá¹ƒ gamentÄ«ti apÄ• yagamanÄ«yÄ• . sambujjhatÄ«ti __sambodhi_, ariya
paá¹-hamamaggassa adhigatattÄ• avasiá¹-á¹-ho eva adhigandhabbabhÄ• vena icchitabbot
``uparimaggattayaâ€™â€™ _nti.

__vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ vuttÄ• ni, _na pahÄ• tabbÄ• nÄ«ti adhippÄ• yo. oá¸·Ä• rikÄ•
samucchindanavasena pavattamÄ• no dutiyamaggo avasiá¹-á¹-hÄ• naá¹ƒ tesaá¹ƒ tanubhÄ•
uppanno nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• â€™â€™ _ti. __ad
karahaci uppajjanena. __pariyuá¹-á¹-hÄ• namandatÄ• yÄ• _ti samudÄ• cÄ• ramudutÄ• ya. _
tajjassa ayonisomanasikÄ• rassa anibaddhabhÄ• vato. __mandamandÄ• uppajjanti_ vipall

mohamÄ• nÄ• dÄ«naá¹ƒ mudutarabhÄ• vato. __bahalÄ• va uppajjanti_ vatthupaá¹-isevana
``tathÄ• hÄ«â€™â€™ _tiÄ• di.

__sakiá¹ƒ Ä• gamanadhammo_ti paá¹-isandhivasena sakiá¹ƒyeva Ä• gamanasabhÄ• vo. _
Ä• gantvÄ• _ti iminÄ• paÃ±casu sakadÄ• gÄ• mÄ«su cattÄ• ro vajjetvÄ• ekoyeva gahitoti
_tiÄ• dimÄ• ha. tattha yvÄ• yaá¹ƒ paÃ±camako sakadÄ• gÄ• mÄ« ``idha maggaá¹ƒ bhÄ• ve
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• puna idhÅ«papajjitvÄ• parinibbÄ• yatÄ«â€™â€™ ti vutto, tas
kiá¹ƒ nÄ• nÄ• karaá¹‡anti? ekabÄ«jissa ekÄ• paá¹-isandhi, sakadÄ• gÄ• missa dve paá¹-is
nÄ• nÄ• karaá¹‡aá¹ƒ. yassa hi sotÄ• pannassa ekaá¹ƒyeva khandhabÄ«jaá¹ƒ, na ekaá¹ƒ at
ekabÄ«jÄ«ti.

__heá¹-á¹-hÄ• _ti \Ne I 237/ ``amahaggatabhÅ«miyaâ€™â€™ nti heá¹-á¹-hÄ• sambandhan
hitÄ• ti __heá¹-á¹-hÄ• bhÄ• giyÄ• , _ tesaá¹ƒ. __tÄ• nÄ«ti_ orabbhÄ• giyasaá¹ƒyojanÄ• ni. _
nibbattatiyeva_ ajjhattaá¹ƒ saá¹ƒyojanattÄ• . tathÄ• hesa dÅ«ratopi Ä• vattidhammo evÄ• t
gilabaá¸·isamacchÄ• dayo upamÄ• bhÄ• vena vuttÄ• . __opapÄ• tiko_ti iminÄ• gabbhavÄ•
parinibbÄ• yÄ«_ti iminÄ• sesadukkhÄ• bhÄ• vaá¹ƒ. tattha parinibbÄ• natÄ• cassa kÄ• mal
apunÄ• rohavasenevÄ• ti dassetuá¹ƒ __ ``anÄ• vattidhammoâ€™â€™ _ti vuttaá¹ƒ.

<68> __kevalÄ• _ti lokiyÄ• bhiÃ±Ã±Ä• hi asammissÄ• . __lokiyapaÃ±cÄ• bhiÃ±Ã±Ä• yopi s
tadavinÄ• bhÄ• vato. tÄ• pi dassetuá¹ƒ Ä• kaá¹…kheyya ce ... pe ... evamÄ• dimÄ• hÄ• ti y
anavasesappahÄ• nato arahattamaggoyeva visesato ``Ä• savakkhayoâ€™â€™ ti vattabbat
``Ä• savakkhaye kathiteâ€™â€™ _ti, aÃ±Ã±athÄ• sabbÄ• pi chaá¸·abhiÃ±Ã±Ä• Ä• savakk
guá¹‡Ä• na_nti lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ \Be I 267/. yathÄ• purisassa muá¹‡á¸• itaá¹ƒ sÄ«s
sobhati, evaá¹ƒ desanÄ• ya sÄ«sabhÅ«tÄ• pi aggamaggakathÄ• lokiyÄ• bhiÃ±Ã±Ä• rahitÄ
``ayaá¹ƒ kathÄ• muá¹‡á¸• Ä• bhiÃ±Ã±Ä• kathÄ• nÄ• ma bhaveyyÄ• â€™â€™ _ti. __iddhiv
ca. vikubbanaggahaá¹‡ena cettha vikubbaniddhimÄ• ha, iddhiggahaá¹‡ena tadaÃ±Ã±aá¹ƒ s
abhiÃ±Ã±Ä• kiccaá¹ƒ. __yuttaá¹-á¹-hÄ• neyevÄ• _ti lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ nibbattanassa
yuttaá¹-á¹-hÄ• neyeva. etena na kevalaá¹ƒ desanakkamenevÄ• yaá¹ƒ desanÄ• , atha kho p
dasseti. __visuddhimagge_ (Vism II 369) __vuttÄ• , _ tasmÄ• tattha vuttanayeneva veditab

<69> __Ä• savÄ• naá¹ƒ khayÄ• _ti heá¹-á¹-himamaggena khepitÄ• vasiá¹-á¹-hÄ• naá¹ƒ Ä•
samucchindanato. yasmÄ• arahattamaggo na kevalaá¹ƒ Ä• saveyeva khepeti, atha kho ava
tasmÄ• Ä• ha __ ``sabbakilesÄ• naá¹ƒ khayÄ• â€™â€™ _ti. lakkhaá¹‡amattaÃ±hettha Ä• s
Ä• rammaá¹‡abhÄ• vassapi anupagamanato anÄ• savaá¹ƒ. yasmÄ• pana tattha Ä• savÄ•
vuttaá¹ƒ __ ``Ä• savavirahitaâ€™â€™ _nti. __samÄ• dhi vutto_ cetosÄ«sena yathÄ• ``citta
bhÄ• vayaâ€™â€™ nti (SN a I 23, 192; Peá¹- 22; Mil II 1.9) adhippÄ• yo. __rÄ• gato vimutta
vimuttattÄ• _ti idaá¹ƒ ujuvipaccanÄ«kapaá¹-ippassaddhidassanaá¹ƒ daá¹-á¹-habbaá¹ƒ, na ta
pÄ• padhammÄ• naá¹ƒ appaá¹-ippassaddhattÄ• . idÄ• ni tameva samÄ• dhipaÃ±Ã±Ä• naá¹

Ä• gamena dassetuá¹ƒ __ ``vuttaá¹ƒ cetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __samathaphala_nti
lokiyasamathabhÄ• vanÄ• ya hi vipassanÄ• gatÄ• ya Ä• hitaphalassa lokuttarasamathassa
__cetovimutti_. __vipassanÄ• phala_nti etthÄ• pi eseva nayo. __attanoyevÄ• _ti sutamaya
parapaccayataá¹ƒ \Ne I 238/ nayaggÄ• haÃ±ca muÃ±citvÄ• paratoghosÄ• nugatabhÄ• var
__paÃ±Ã±Ä• ya paccakkhaá¹ƒ katvÄ• _ sayambhuÃ±Ä• á¹‡abhÅ«tÄ• yÄ• ti adhippÄ• yo. te
Ã±atvÄ• â€™â€™ _ti.

__sabbampi ta_nti sabbampi sattarasavidhaá¹ƒ taá¹ƒ yathÄ• vuttaá¹ƒ sÄ«lÄ• nisaá¹ƒsaá¹ƒ
sammadeva sampÄ• dite tadÄ• nisaá¹ƒsÄ• dassitÄ• eva honti tadÄ• yattabhÄ• vato, evaá
Ä• nisaá¹ƒsapadhÄ• nayogyabhÄ• vena dassite \Be I 268/ tadÄ• nisaá¹ƒsÄ• dassitÄ• eva
``sampiá¹‡á¸• etvÄ• dassentoâ€™â€™ _ti. vuttasseva atthassa punavacanaá¹ƒ nigamanar
Ä• hÄ• â€™â€™ _ti. __pubbe_ti desanÄ• rambhe. __evaá¹ƒ vutta_nti ``sampannasÄ«lÄ• â
vuttaá¹ƒ. __idaá¹ƒ sabbampÄ«_ti idaá¹ƒ ``sampannasÄ«lÄ• â€™â€™ tiÄ• dikaá¹ƒ sabbamp
paá¹-iccÄ• _ti etaá¹ƒ sampannasÄ«lassa bhikkhuno yathÄ• vuttasattarasavidhÄ• nisaá¹ƒsa
vuttaá¹ƒ. idameva hi ``iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti vacar
``sabbampi taá¹ƒ sÄ«lÄ• nisaá¹ƒsaá¹ƒ sampiá¹‡á¸• etvÄ• dassentoâ€™â€™ _ti vuttaá¹ƒ. e
Ä• nisaá¹ƒsehi parittabhÅ«mikÄ• sampatti gahitÄ• , tadantaraá¹ƒ paÃ±cahi lokiyÄ• bhiÃ±Ã
mahaggatabhÅ«mikÄ• , itarehi lokuttarabhÅ«mikÄ• ti evaá¹ƒ catubhÅ«mikasampadÄ• nisaá
mahantaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ, tasmÄ• taá¹ƒsampÄ• dane sakkaccakÄ• ritÄ• appamat

Ä• kaá¹…kheyyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. vatthasuttavaá¹‡á¹‡anÄ•

<70> chÄ• detabbaá¹ƒ \Ne I 239/ á¹-hÄ• naá¹ƒ vasati paá¹-icchÄ• detÄ«ti __vatthaá¹ƒ_. ya
sabbaso minoti, mÄ• nassa pana samÄ«pe, taá¹ƒ upamÄ• naá¹ƒ. upamÄ«yati etÄ• yÄ• ti u
bodhakavacanaá¹ƒ __upamÄ• vacanaá¹ƒ_. __katthaci_ sutte. __attha_nti upamiyatthaá¹ƒ.
vatvÄ• tadanantaraá¹ƒ atthaá¹ƒ vatvÄ• puna upamaá¹ƒ vadanto __ ``upamÄ• ya atthaá¹ƒ
dassetÄ«â€™â€™ _ti vutto. __atthena upamaá¹ƒ parivÄ• retvÄ• _ti etthÄ• pi eseva nayo. i
pakÄ• re sutte Ä• gatanayeneva dassento __ ``seyyathÄ• pissu, bhikkhaveâ€™â€™ _tiÄ• c
agÄ• rÄ• _ti dve paá¹-ivissakagharÄ• . __sadvÄ• rÄ• _ti sammukhadvÄ• rÄ• .

__svÄ• ya_nti so ayaá¹ƒ evaá¹ƒ upamÄ• dassanavasenapi nÄ• nÄ• nayenapi dhammades
veneyyÄ• naá¹ƒ atthassa sukhÄ• vabodho paá¹-hamaá¹ƒ upamÄ• dassane hetu, evaá¹ƒ pa
upamÄ• ya atthaparivÄ• raá¹‡e, atthena upamÄ• parivÄ• raá¹‡e cÄ• â€™â€™ ti imamattha
sabbatthÄ• â€™â€™ _ti \Be I 269/ iminÄ• . __dhammadhÄ• tuyÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä
dhammadhÄ• tupariyÄ• pannattÄ• yathÄ• vuttadhamme ca sabbepi Ã±eyyadhamme ca pa
bodheti cÄ• ti dhÄ• tu, dhÄ«yanti vÄ• dhammÄ• etÄ• ya sabbÄ• kÄ• rato Ã±Ä• yanti Ã±Ä•

tassÄ• pana suá¹-á¹-hu saccasampaá¹-ivedhavasena laddhattÄ• __suppaá¹-ividdhattÄ• _t
tÄ• ya suppaá¹-ividdhaá¹ƒ, tadaggena sÄ• pissa suppaá¹-ividdhÄ• evÄ• ti Ä• ha __ ``suppa

pakatipariyodÄ• tassa cittassa Ä• gantukehi upakkilesehi upakkiliá¹-á¹-habhÄ• vadassanatt
saá¹ƒkiliá¹-á¹-havatthadassananti katvÄ• vuttaá¹ƒ __ ``pakatiparisuddhaá¹ƒ vatthaâ€™â€™
ettharajo nÄ• ma reá¹‡u. __Ä• di_-saddena aá¹‡utajjÄ• ridhÅ«mÄ• dikaá¹ƒ vatthassa aparis
saá¹…gaá¹‡hÄ• ti. sabbaso kilissati vinassati visuddhi etenÄ• ti saá¹ƒkileso, tena __saá¹ƒki
paá¹ƒsurajÄ• dinÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ_ vaá¹‡á¹‡avinÄ• sanena vidÅ«sitaá¹ƒ. __malaá¹ƒ_
vuccati loá¹‡apaá¹-alÄ• di chaviyÄ• upari á¹-hitaá¹ƒ sarÄ«ramalaá¹ƒ. __Ä• di_saddena sar
assukheá¸·asiá¹…ghÄ• á¹‡ikÄ• dikaá¹ƒ tadaÃ±Ã±amalaá¹ƒ saá¹…gaá¹‡hÄ• ti. __gahitattÄ•
gahitattÄ• . rajanti sattÄ• tenÄ• ti raá¹…gaá¹ƒ, raá¹…gameva __raá¹…gajÄ• taá¹ƒ_ yathÄ•
__upanÄ• meyyÄ• _ti pakkhipeyya. __nÄ«lakatthÄ• yÄ• _ti nÄ«lavaá¹‡á¹‡atthÄ• ya. __palÄ
kÄ• á¸·asÄ• mÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. haliddikakudhaselÄ• dike __pÄ«takaraá¹…ge_. l
I 240/ __lohitakaraá¹…ge_. mahÄ• rajanaloddakandulÄ• dike __mandarattaraá¹…ge_. duá¹
apabhassaraá¹ƒ. tenÄ• ha __ ``aparisuddhavaá¹‡á¹‡amevassÄ• â€™â€™ _ti. __Ä«disa_nt
tasmiá¹ƒ vatthe raá¹…gajÄ• taá¹ƒ sayaá¹ƒ suparisuddhaá¹ƒ samÄ• naá¹ƒ kissa hetu kena r
aparisuddhaá¹ƒ hotÄ«ti raá¹…gajÄ• tassa niddosataá¹ƒ vadati. tenÄ• ha __ ``yasmÄ• panÄ

saá¹ƒkilesapakkhaá¹ƒ dassentena asaá¹ƒkiliá¹-á¹-hameva vatthaá¹ƒ udÄ• haritabbanti pÄ•
saá¹ƒkiliá¹-á¹-havatthanidassanena pana ``siyÄ• nu kho aÃ±Ã±opi koci visesoâ€™â€™ ti a
``kasmÄ• panÄ• â€™â€™ _tiÄ• dinÄ• . itaro atthavisesoti dassento __ ``vÄ• yÄ• mamahap
_ntiÄ• dimÄ• ha. ettha ca saá¹ƒkiliá¹-á¹-hacittavisodhanavidhÄ• ne saá¹ƒkiliá¹-á¹-havatthaá¹
paá¹-iÃ±Ã±Ä• , vÄ• yÄ• mamahapphaladassanatthanti hetuattho. __yathÄ• hÄ«_tiÄ• di anv
jÄ• tikÄ• á¸·ake viyÄ• _tiÄ• di byatirekattho. sadisÅ«dÄ• haraá¹‡aá¹ƒ pana malaggahitakaá¹
daá¹-á¹-habbaá¹ƒ. __evaá¹ƒ cittampÄ«_tiÄ• di \Be I 270/ opammatthassa upameyyaupanay
__pakatiyÄ• _ti akittimena sabhÄ• vena. tanti cittaá¹ƒ. sÄ• maÃ±Ã±aggahaá¹‡aÃ±cetaá¹ƒ c
tenÄ• ha __ ``sakalepÄ«â€™â€™ _ti. __paá¹‡á¸• arameva_ na saá¹ƒkiliá¹-á¹-haá¹ƒ saá¹ƒki
asamannÄ• gatabhÄ• vato. nanu kiriyÄ• mayacittehi vipÄ• kasantÄ• ne visesÄ• dhÄ• naá¹ƒ
katavinÄ• sÄ• katabbhÄ• gamÄ• Ä• pajjeyyuá¹ƒ? kiÃ±cÄ• pi labbhati, tassa saá¹ƒkileso va
vÄ• na hoti, asaá¹ƒkileso vivaá¹-á¹-upanissayo, visuddhi vÄ• na hoti eva. __upakkiliá¹-á¹-h
upakkilesanÄ• rahassa cittassa vasena vuttaá¹ƒ, na vipÄ• kapabandhassa. tenÄ• ha __ ``pa
cittaâ€™â€™ _nti, __ ``paá¹‡á¸• aramevÄ• â€™â€™ _ti ca. __taÃ±ca kho_ti pana sakasan
nesaá¹ƒ kevalaá¹ƒ ekattanayavasena vuttaá¹ƒ, na vipÄ• kadhammÄ• naá¹ƒ kilesÄ• samaá¹
__upakkiliá¹-á¹-ha_nti iminÄ• upakkilesahetu tattha vijjamÄ• naá¹ƒ visesÄ• dhÄ• namÄ• ha
dhammÄ• â€™â€™ tiÄ• dÄ«su (Dhs 77.dukamÄ• tikÄ•) viya taá¹ƒsamaá¹…gitanti daá¹-á¹
vipassanÄ• paÃ±Ã±Ä• ya anukkamena sabbupakkilesehi vimociyamÄ• naá¹ƒ. __sakkÄ• _ a
__pabhassarataraá¹ƒ kÄ• tuá¹ƒ, _ yato na puna upakkilissati. __eva_ntiÄ• di vuttassevattha

duá¹-á¹-hagatiparipÅ«raá¹‡avasena paá¹-ipajjanaá¹ƒ __paá¹-ipatti_. sÄ• eva kilesadaratha
upÄ• yÄ• sadukkhÄ• , kucchitÄ• vÄ• gati pavatti, duggatihetÅ«ti vÄ• __duggati, _ duggati
gandhabbato, tassÄ• vÄ• nipphannabhÄ• vato kucchito, dukkhÄ• ca gatÄ«ti __duggati_. _
idaá¹ƒ tassÄ• paá¹-ipattiyÄ• duggatibhÄ• vadassanatthaá¹ƒ, na visesanatthaá¹ƒ. na hi asa
pÄ• á¹‡aghÄ• tÄ• divasena pavatti. __saá¹ƒkiliá¹-á¹-hacitto_ti lÄ• bhÄ• sÄ• ya sabbaso kiliá
__dÅ«teyyapahiá¹‡agamana_nti dÅ«teyyaá¹ƒ vuccati dutakammaá¹ƒ, gihÄ«naá¹ƒ paá¹‡á¹‡
gahetvÄ• tattha tattha gamanaá¹ƒ, pahiá¹‡agamanaá¹ƒ gharÄ• gharaá¹ƒ pesitassa khudda
dÅ«teyyagamanaá¹ƒ pahiá¹‡agamanaÃ±ca gacchati. __vejjakamma_nti ananuÃ±Ã±Ä• te á
gahaá¹-á¹-hÄ• naá¹ƒ bhesajjaá¹ƒ karoti. __saá¹…ghabheda_kathÄ• parato Ä• gamissati. _
veá¸·udÄ• napattadÄ• napupphadÄ• nÄ• dÄ«hi micchÄ• jÄ«vena __jÄ«vikaá¹ƒ kappeti_. __
anÄ• cÄ• ro, atthi agocaroâ€™â€™ tiÄ• dinÄ• __vibhaá¹…ge_ (Vibh 513, 514) Ä• gataá¹ƒ
agocaraÃ±ca caraá¹‡avasena paripÅ«reti.

__ ``nirayampi_ \Be I 271/ __ ... pe ... pettivisayampi gacchatÄ«â€™â€™ _ti vatvÄ• tattha
pettivisayagamanaá¹ƒ dassento __ ``samaá¹‡ayakkho nÄ• ma hotÄ«â€™â€™ _tiÄ• dimÄ•

sukkapakkhe __parisuddha_nti sabbaso visuddhaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ. parisuddhattÄ•
_ pabhassaranti attho. __surattavaá¹‡á¹‡amevassÄ• _ti suá¹-á¹-hu rattavaá¹‡á¹‡ameva ass
__parisuddhavaá¹‡á¹‡amevassÄ• _ti nÄ«lavaá¹‡á¹‡opissa parisuddho ca bhaveyyÄ• ti eva
``kaá¹‡hapakkhe vuttapaccanÄ«keneva veditabbÄ• â€™â€™ _ti. __raá¹…gajÄ• ta_ntiÄ• di
veditabbaá¹ƒ. __paá¹-ipattisugati_Ä• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paá¹-ipattiduggatiÄ• d
vuttavipariyÄ• yena veditabbaá¹ƒ. __parisuddhacitto_ti suddhÄ• sayo. __dasa kusalakamm
idaá¹ƒ kaá¹‡hapakkhe ``dasa akusalakammapathe paripÅ«retÄ«â€™â€™ ti vuttassa paá¹-i
vuttaá¹ƒ. yathÄ• hi tattha abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-higgahaá¹‡ena kammapath
kammapathaá¹ƒ appattÄ• ya ca agÄ• riyassa tathÄ• rÅ«pÄ• ya micchÄ• paá¹-ipattiyÄ• saá
anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-á¹-higgahaá¹‡ena alobhÄ• dosÄ• mohavasena pava
saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ, na kammapathappattÄ• vÄ• ti. __manussamahantata_n
jÄ• tirÅ«pabhogÄ• dhipateyyÄ• divasena manussesu mahantabhÄ• vaá¹ƒ. dasahi á¹-hÄ• ne
abhibhavo __devamahantatÄ• _. paá¹-ipatti sugatiyÄ• bhÄ• jiyamÄ• nattÄ• __ ``anÄ• gÄ•
_ti tathÄ• anÄ• gÄ• mibhÄ• vanaá¹ƒ pÄ• petvÄ• á¹-hapitÄ• . gahitaggahaá¹‡ena sukhÄ• n
adhippetattÄ• tadabhÄ• vato asaÃ±Ã±ibhavaá¹ƒ anÄ• diyanto __ ``dasasu vÄ• brahmabha

<71> __sakabhaá¹‡á¸• e chandarÄ• go_ abhijjhÄ• yanaá¹-á¹-hena __abhijjhÄ• , _ abhijjhÄ
__parabhaá¹‡á¸• e chandarÄ• go_ visamaá¹ƒ lubbhatÄ«ti __visamalobho_. evampi abhijjhÄ
hotÄ«ti dassento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha attano santakaá¹ƒ taá¹ƒsad
__yuttaá¹-á¹-hÄ• naá¹ƒ_. yaá¹ƒ yÄ• citaá¹ƒ, appakasirena vÄ• sakkÄ• laddhuá¹ƒ, taá¹ƒ __
paradÄ• ragarudÄ• rÄ• ti __ayuttaá¹-á¹-hÄ• naá¹ƒ_. yaá¹ƒ apatthaniyaá¹ƒ, yassa \Ne I 242/
byasanaá¹ƒ Ä• pajjati, taá¹ƒ __appattaá¹-á¹-hÄ• naá¹ƒ_. __thero_ti __mahÄ• saá¹…gharak

__aá¹-á¹-hakathÄ• _ potthakaá¹ƒ Ä• ropitÄ• . so hi antevÄ• sikesu sÄ• kacchantesu evamÄ
sutte vinibbhogo na labbhati cittasaá¹ƒkilesassa adhippetattÄ• . tenÄ• ha __ ``yutte vÄ• â€™
ayonisomanasikÄ• ravasena \Be I 272/ uppajjanato sampatti Ä• yatiÃ±ca dukkhasseva upp
avisamo nÄ• ma_. __abhijjhÄ• yanaá¹-á¹-henÄ• _ti yassa kassaci Ä• rammaá¹‡assa yuttas
abhijjÄ• yanavasena abhipatthanÄ• vasena ca pavattÄ• taá¹‡hÄ• __abhijjhÄ• _ti lobhato n
tenÄ• ha __ ``ekatthametaá¹ƒ byaÃ±janameva nÄ• naâ€™â€™ _nti. __dÅ«setÄ«_ti sabhÄ•
vinÄ• seti avisuddhaá¹ƒ karoti. tenÄ• ha __ ``obhÄ• situá¹ƒ na detÄ«â€™â€™ _ti. ``ime sat
vinassantÅ«â€™â€™ ti sattesu byÄ• pajjanÄ• kÄ• rappavattiyÄ• __byÄ• pÄ• do navavidha
kodho pana saá¹…khÄ• resupi pavattanato dasavidhaÄ• ghÄ• tavatthusambhavo vutto. ubh
pavattanÄ• nattato bhinditvÄ• vutto. kujjhanavaseneva __cittapariyonandhano_ ``akkocchi
ntiÄ• dinÄ• .

suá¹-á¹-hu kataá¹ƒ karaá¹‡aá¹ƒ __sukataá¹ƒ, _ tassa pubbakÄ• ritÄ• lakkhaá¹‡assa guá¹‡a
udakapuÃ±chaniyÄ• viya sarÄ«rÄ• nugataá¹ƒ udakaá¹ƒ puÃ±chanto __makkho_. tathÄ• h
makkhanaá¹-á¹-hena ``makkhoâ€™â€™ ti vuccati. idÄ• ni __anagÄ• riyassa vÄ• _tiÄ• dinÄ
vitthÄ• rena dassetuá¹ƒ __ ``anagÄ• riyopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. nisinnakathÄ• parik
kathÄ• dhammakathÄ• nayo, ekattÄ• didhammanÄ«ti eva vÄ• . pakaraá¹‡aá¹ƒ satta pakara
__dhammakathÄ• nayapakaraá¹‡akosallaá¹ƒ_. __Ä• di_-saddena vinayakkame catÅ«su ma
saá¹…gaá¹‡hÄ• ti. __acittÄ«kato_ti cittÄ«kÄ• rarahito. __yathÄ• cÄ• ya_nti iminÄ• yathÄ•
dÅ«seti, evaá¹ƒ paá¸·Ä• sopi cittaá¹ƒ dÅ«seti, tasmÄ• upakkilesoti dasseti. __aniyatÄ• gat
niyÄ• mokkamanÄ• bhÄ• vato. Ä• di_-saddena ``rattaÃ±Ã±Å« cirapabbajite puggale ajjhott
sÄ• sane pabbajito, ahampi pabbajito, tvampi sÄ«lamatte á¹-hito ahampÄ«â€™ tiâ€™â€™
__yugaggÄ• hagÄ• hÄ«_ti ``tava vÄ• mama vÄ• ko visesoâ€™â€™ ti asamampi samaá¹ƒ
samadhuraggÄ• hagaá¹‡hanako. __khÄ«yanÄ• _ usÅ«yanÄ• . attano sampattiyÄ• nigÅ«ha
sÄ• dhÄ• raá¹‡abhÄ• vÄ• sahanena hotÄ«ti __ ``parehi sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ asahan
kÄ• raá¹‡e hi gahite phalampi gahitameva hotÄ«ti. aÃ±Ã±athÄ• attano pavedanakapuggalo
``nekatikavÄ• á¹‡ijoâ€™â€™ tipi vadanti. sappamukhÄ• \Be I 273/ macchavÄ• lÄ• ekÄ• n
tenÄ• ha __ ``Ä• yatanamaccho nÄ• mÄ• â€™â€™ _tiÄ• di. __baddhacaro_ti antevÄ• sÄ«.

sabbaso \Ne I 243/ amadditasabhÄ• vena vÄ• tabharitabhattasadisassa thaddhabhÄ• vass
anonamitadaá¹‡á¸• asadisatÄ• ya paggahitasiraanivÄ• tavuttikÄ• rassa ca karaá¹‡ato __vÄ
karaá¹‡o. taduttarikaraá¹‡o_ti yaá¹ƒ yena kataá¹ƒ duccaritaá¹ƒ vÄ• sucaritaá¹ƒ vÄ• , tadutta
dviguá¹‡aá¹ƒ vÄ• karaá¹‡o. attano maá¹‡á¸• anÄ• diatthaá¹ƒ __parena kataá¹ƒ alaá¹…kÄ•
__pariyÄ• puá¹‡Ä• ti vÄ• katheti vÄ• _ attano balÄ• nurÅ«paá¹ƒ. kÄ• maá¹ƒ nikÄ• yadvaya
sevitabbamÄ• no eva, tathÄ• pissa saá¹ƒkilesapakkhattÄ• vuttaá¹ƒ __ ``mÄ• naá¹ƒ anissÄ•

__uá¹‡á¹‡ativasenÄ• _ti ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• cittassa paggahaá¹‡avase
sadisaá¹ƒ katvÄ• pacchÄ• tato adhikato dahanato uppajjanako __atimÄ• no_. __madagga

paá¹-icca majjanÄ• kÄ• ro, sopi atthato mÄ• no eva. __pamÄ• do_ tathÄ• pavatto cittuppÄ•

__tasmÄ• lobhamÄ• diá¹ƒ katvÄ• dassetÄ«_ti lobhassa Ä• dito gahaá¹‡e kÄ• raá¹‡aá¹ƒ v
__paá¹-hamuppattito_ti tattha tattha bhave sabbapaá¹-hamaá¹ƒ uppajjanato. sattÄ• naÃ±hi
jhÄ• nÄ• divisesaá¹ƒ Ä• rabbha paccavekkhaá¹‡Ä• viya yathÄ• laddhaá¹ƒ upapatibhavaá¹ƒ
tenÄ• ha __ ``sabbasattÄ• naâ€™â€™ _ntiÄ• di. __yathÄ• sambhavaá¹ƒ itare_ti itare byÄ•
uppajjanti, lobhassa viya Ä• dito asukassa anantaraá¹ƒ asukoti vÄ• na nesaá¹ƒ niyamo atth
ete soá¸·aseva cittassa upakkilesÄ• , udÄ• hu aÃ±Ã±epi santÄ«ti anuyogaá¹ƒ sandhÄ• ya a
__ ``na ca eteâ€™â€™ _tiÄ• dimÄ• ha. yadi evaá¹ƒ kasmÄ• ettakÄ• eva idha vuttÄ• ti. na
Ä• ha __ ``etena pana ... pe ... veditabbÄ• â€™â€™ _ti. tena
thinamiddhauddhaccakukkucca-vicikicchÄ• -attukkaá¹ƒsana-paravabbhanachambhitattÄ• -
bhÄ«rukatÄ• -ahirikÄ• nottappa-atticchatÄ• -pÄ• picchatÄ• -mahicchatÄ• dayo saá¹…gahitÄ

<72> __saá¹ƒkilesaá¹ƒ_ \Be I 274/ __dassetvÄ• _ti saá¹ƒkiliá¹-á¹-havattanidassanena saá¹
saá¹ƒkilesaá¹ƒ vibhÄ• gena dassetvÄ• . __vodÄ• naá¹ƒ dassento_ti etthÄ• pi eseva nayo. _
``abhijjhÄ• visamalobho ekanteneva cittassa uppakkilesoâ€™â€™ ti sabhÄ• vato samuday
nirodhÅ«pÄ• yato ca pubbabhÄ• gapaÃ±Ã±Ä• ya ceva heá¹-á¹-himamaggadvayapaÃ±Ã±Ä•
ettha accantappahÄ• nameva adhippetanti dassento __ ``samucchedappahÄ• navasena ari
Ä• ha. __ariyamaggenÄ• _ti anÄ• gÄ• mimaggena. tena hi pahÄ• naá¹ƒ idha sabbavÄ• resu
__kilesapaá¹-ipÄ• á¹-i_ idha kilesÄ• naá¹ƒ desanÄ• kkamo. __maggapaá¹-ipÄ• á¹-i_pana ca
desanÄ• kkamopi tÄ• ya desanÄ• ya paá¹-ipajjanakkamopi \Ne I 244/ tÄ• ya paá¹-ipattiyÄ•
ye kilesÄ• yena yena maggena pahÄ«yanti, maggapaá¹-ipÄ• á¹-iá¹ƒ anoloketvÄ• tesaá¹ƒ t
tena maggena pahÄ• nadassanaá¹ƒ kilesapaá¹-ipÄ• á¹-i na kilesÄ• naá¹ƒ uppattikkamo idha
dassento __ ``abhijjhÄ• visamalobhoâ€™â€™ _tiÄ• dimÄ• ha. yena yena pana maggena y
maggÄ• nupubbiyÄ• , tena tena maggena tesaá¹ƒ tesaá¹ƒ kilesÄ• naá¹ƒ pahÄ• nadassanaa
pahÄ• nadassananti dassento __ ``sotÄ• pattimaggenÄ• â€™â€™ _tiÄ• dimÄ• ha.

__imasmiá¹ƒ pana á¹-hÄ• ne_ti ``sa kho so, bhikkhave, bhikkhÅ«â€™â€™ tiÄ• dinÄ• Ä• g
__ime kilesÄ• _ti ime yathÄ• vuttÄ• kilesÄ• . __sotÄ• pattimaggavajjhÄ• vÄ• hontu sesam
dassitamaggapaá¹-ipÄ• á¹-ivasena. tattha pana ye tatiyamaggavajjhÄ• , tesaá¹ƒ anÄ• gÄ• n
vattabbaá¹ƒ natthi, yesaá¹ƒ panettha heá¹-á¹-himamaggavajjhÄ• naá¹ƒ idha saá¹…gahe kÄ•
vattukÄ• mena aggamaggavajjhÄ• naá¹ƒ anÄ• diyitvÄ• kasmÄ• tatiyamaggavajjhÄ• namet
``ayamettha paveá¹‡imaggÄ• gato sambhavoâ€™â€™ _ti, ayaá¹ƒ imassa suttassa etasmiá
Ä• cariyapaveá¹‡iyÄ• kathÄ• maggo tato Ä• gato atthasambhavo atthatatvanti attho. tattha
heá¹-á¹-himamaggavajjhÄ• naá¹ƒ idha saá¹…gahe kÄ• raá¹‡aá¹ƒ pacchÄ• vattukÄ• mo ag
yuttiá¹ƒ dassento __ ``so cÄ• â€™â€™ _tiÄ• dimÄ• ha. __tenÄ• _ti catutthamaggena. __se
\Be I 275/. __yepÄ«_ti makkhÄ• dike sandhÄ• yÄ• ha. __taá¹ƒsamuá¹-á¹-hÄ• pakacittÄ• na
samuá¹-á¹-hÄ• pakacittuppÄ• dÄ• naá¹ƒ. tattha makkha-paá¸·Ä• sa-issÄ• -macchariya-sam

paá¹-ighadvayacittaá¹ƒ, visesato paÃ±cakÄ• maguá¹‡alobhena saá¹-ho mÄ• yÄ• vÄ« ca ho
ca anÄ• gÄ• mimaggeneva niravasesato pahÄ«yati, tasmÄ• vuttaá¹ƒ __ ``taá¹ƒsamuá¹-á¹-h
appahÄ«nattÄ• â€™â€™ _ti. tepi suppahÄ«nÄ• hontÄ«ti sambandho. __ta_nti paá¹-haman
__pubbÄ• parena na sandhiyati_ ``yathodhi khoâ€™â€™ ti ettha odhivacanassa maggattay
aveccappasÄ• do nÄ• ma ariyakantasÄ«laá¹ƒ viya sotÄ• pannassa aá¹…gÄ• ni, te ca pahÄ
tasmÄ• idha vuttappahÄ• naá¹ƒ vikkhambhanapahÄ• namevÄ• ti keci vadanti. __tesaá¹ƒ ic
yathÄ• vuttapahÄ• nasseva vasena aveccappasÄ• dÄ• naá¹ƒ odhiso pahÄ• nassa vibhÄ• v
yuttitopi pakÄ• sitoyeva.

<74> __ekamekena padena yojetabbaá¹ƒ, _ yato ekamekassapi upakkilesassa sabhÄ• vÄ•
niyyÄ• namukhaá¹ƒ hoti, tathÄ• ceva heá¹-á¹-hÄ• saá¹ƒvaá¹‡á¹‡itaá¹ƒ. anÄ• gÄ• mimagga
pasÄ• dassa uddhaá¹-attÄ• vuttaá¹ƒ __ ``anÄ• gÄ• mimaggena lokuttarappasÄ• do Ä• gato
``lokiyo uppajjatÄ«â€™â€™ ti vuttanti? ``itipi so bhagavÄ• â€™â€™ tiÄ• dinayappavattassa
nibbÄ• nÄ• rammaá¹‡o \Ne I 245/ eva hi lokuttaro pasÄ• do. ``itipi so bhagavÄ• â€™â€™ ti
aveccappasÄ• davacanena lokuttaranti __lokiyalokuttaramissakaá¹ƒ pasÄ• daá¹ƒ dassento
yÄ• thÄ• vato Ã±atvÄ• pasÄ• do __aveccappasÄ• do_. so pana yasmÄ• maggenÄ• gatatt
appadhaá¹ƒsiyo ca hoti, tasmÄ• vuttaá¹ƒ __ ``acalena accutenÄ• â€™â€™ _ti. tattha lokutt
buddhaguá¹‡Ä• dÄ«su sammohaá¹ƒ viddhaá¹ƒsento tattha kiccato pavattati, itaro Ä• ramma
__taá¹ƒ vidhi_nti taá¹ƒ tassa uppannappakÄ• raá¹ƒ. __anussatiá¹-á¹-hÄ• nÄ• nÄ«_ti anussa

<75> __somanassÄ• dÄ«_ti __Ä• di_-saddena Ã±Ä• á¹‡Ä• dÄ«ni saá¹…gaá¹‡hÄ• ti. corÄ•
saÃ±caraá¹‡aá¹-á¹-hÄ• natÄ• ya __paccanta_ggahaá¹‡aá¹ƒ. __paccavekkhato_ti ``asukasm
corÄ• evaÃ±ca evaÃ±ca vinÄ• sitÄ• â€™â€™ ti paccavekkhato __raÃ±Ã±o viya_.

yo \Be I 276/ yo odhi __yathodhi_. yathÄ• -saddo byÄ• panicchÄ• yaá¹ƒ, kho saddo avadhA
``sakasakaodhivasena cattameva hotÄ«â€™â€™ _tiÄ• dimÄ• ha. tena ``vantaâ€™â€™ nti
dasseti. __sakasakaodhivasenÄ• _ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``dve odh
Ä• raddhaá¹ƒ. tattha __yaá¹ƒmaggavajjhÄ• _ti yena maggena anavasesato pahÄ• tabbÄ• .
taá¹ƒtaá¹ƒmaggavajjhÄ• naá¹ƒ kilesÄ• naá¹ƒ tadaÃ±Ã±amaggavajjhehi asammissatÄ• , aÃ±
uparimaggavajjhÄ• , te heá¹-á¹-himamaggehi pahÄ«nÄ• pÄ• yagamanÄ«yÄ• disabhÄ• vÄ•
pahÄ• navasena sammissÄ• siyuá¹ƒ. __tena teyeva pahÄ«nÄ• hontÄ«_ti etthÄ• pi eseva
pahÄ• nanimittasomanassuppattito uddhampi. paá¹-ipakkhesu odhiso pavattikiccattÄ• __od
maggÄ• vuccanti_. __te hÄ«_tiÄ• di vuttassevatthassa vivaraá¹‡aá¹ƒ. __imassa bhikkhuno
sandhÄ• yÄ• ha. tena vuttaá¹ƒ __ ``heá¹-á¹-hÄ• maggattayena cattaâ€™â€™ _nti.

keci cattampi gaá¹‡hanti, nayidamevanti dassanatthaá¹ƒ __ ``vantaâ€™â€™ _nti vuttaá¹ƒ.
vantaá¹ƒ, so puna taá¹ƒ Ä• diyati. tenÄ• ha __ ``anÄ• diyanabhÄ• vadassanavasenÄ• â€™
sasantatilaggaá¹ƒ siyÄ• , nayidamevanti dassanatthaá¹ƒ __ ``muttaâ€™â€™ _nti vuttaá¹ƒ. t

vinimocanavasenÄ• â€™â€™ _ti. muttampi kiÃ±ci muttabandhanÄ• viya phalaá¹ƒ kuhiÃ±c
dassanatthaá¹ƒ __ ``pahÄ«naâ€™â€™ _nti vuttaá¹ƒ. tenÄ• ha __ ``kvaci anavaá¹-á¹-hÄ• na
yathÄ• kiÃ±ci dunnissaá¹-á¹-haá¹ƒ puna Ä• dÄ• ya sammadeva nissaá¹-á¹-haá¹ƒ paá¹-iniss
evaá¹ƒ vipassanÄ• ya nissaá¹-á¹-haá¹ƒ Ä• dinnasadisaá¹ƒ maggena pahÄ«naá¹ƒ paá¹-iniss
dassanatthaá¹ƒ __ ``paá¹-inissaá¹-á¹-haâ€™â€™ _nti vuttaá¹ƒ. tenÄ• ha __ ``Ä• dinnapubb
paá¹-inissaggadassanavasenÄ• â€™â€™ _ti. na kÄ• purisena viya parammukhena nissaá¹
abhimukheneva nissaá¹-á¹-hanti dassanatthaá¹ƒ __ ``paá¹-inissaá¹-á¹-haâ€™â€™ _nti vutta
``paá¹-imukhaá¹ƒ vÄ• â€™â€™ _tiÄ• di. __upagantabbato_ti attano hitasukhaá¹ƒ paccÄ• sA
adhigantabbato. __dhÄ• raá¹‡ato_ti taá¹ƒsamaá¹…gÄ«naá¹ƒ apÄ• yapÄ• tato sandhÄ• raá
``vedoâ€™â€™ ti vuccati_ ``vidanti etenÄ• â€™â€™ ti, vedehi Ã±Ä• á¹‡ehi gato paá¹-ipann
__abhijaÃ±Ã±Ä• _ti jÄ• neyya. __vedajÄ• tÄ• _ti uppannasomanassÄ• . __Ã±Ä• á¹‡aá¹ƒ ``v
``veditabbaá¹ƒ vedetÄ«â€™â€™ ti. __somanassaá¹ƒ ``vedoâ€™â€™ ti vuccati_ Ä• ramma
anubhavatÄ«ti.

__uppanna_nti \Be I 277/ aveccappasÄ• daá¹ƒ nissÄ• ya uppannaá¹ƒ. __vuttappakÄ• rame
somanassamayaÃ±Ä• á¹‡aÃ±cÄ• â€™â€™ ti evaá¹ƒ vuttappakÄ• rameva. __atthaveda_nt
__dhammaveda_nti dhamme hetumhi vedaá¹ƒ. tenÄ• ha __ ``aveccappasÄ• dassa hetuâ€™
dhammatthasaddÄ• hetuphalapariyÄ• yÄ• ti imamatthaá¹ƒ pÄ• á¸·iyÄ• eva dassetuá¹ƒ __
vuttaá¹ƒ. __tameva atthaÃ±ca dhammaÃ±cÄ• _ti attho dhammoti ca vuttaá¹ƒ aveccappasÄ•
kilesappahÄ• naÃ±ca. __atthadhammÄ• nisaá¹ƒsabhÅ«taá¹ƒ veda_nti yathÄ• vuttaatthadha
somanassamayaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ vedaÃ±ca. __pÄ• mojja_nti taruá¹‡apÄ«tiá¹ƒ Ä
__paccavekkhaá¹‡Ä• kÄ• rappavattenÄ• _ti etena paccavekkhaá¹‡Ä• evettha anavajjasabl
daá¹-á¹-habbaá¹ƒ. __pÄ«ti jÄ• yatÄ«_ti parappaccayaá¹ƒ balavapÄ«timÄ• ha. __pÄ«á¹‡itan
passaddhiÄ• vahehi uá¸·Ä• rehi pÄ«tivegehi tittacittassa. __kÄ• yo_ti nÄ• makÄ• yo. __vÅ«
kilesapariá¸·Ä• hÄ• naá¹ƒ dÅ«rÄ«bhÄ• vena suá¹-á¹-hu upasantadaratho. paccavekkhaá¹‡a
samÄ• dhÄ• naá¹ƒ idha adhippetanti Ä• ha __ ``appitaá¹ƒ viya acalaá¹ƒ tiá¹-á¹-hatÄ«â€™â€

<76> kÄ• maá¹ƒ ``buddhe aveccappasÄ• dena samannÄ• gatomhi, dhamme saá¹…ghe av
samannÄ• gatomhÄ«â€™â€™ ti idampi tassÄ• paccavekkhaá¹‡Ä• ya pavattiÄ• kÄ• rapak
ratanattaye uppannasomanassÄ• dippakÄ• sanapadaá¹ƒ. ``yathodhi kho panÄ• â€™â€™ ti
paccavekkhaá¹‡Ä• kÄ• rappakÄ• sanapadanti adhippÄ• yena __ ``idÄ• ni yathodhi ... pe ...
vuttaá¹ƒ. cattÄ• ropi pana vÄ• rÄ• paccavekkhaá¹‡Ä• kÄ• rappakÄ• sanavasena ceva
somanassÄ• diÄ• nisaá¹ƒsadassanavasena ca vuttÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ ubhayatthÄ
yadipi ariyamaggo ekacittakkhaá¹‡iko na puna uppajjati, paá¹-ipakkhassa pana tena suppah
taá¹ƒsamaá¹…gÄ« aparihÄ• nadhammo taá¹ƒsÄ«lÄ• dibhÄ• veneva vuccatÄ«ti Ä• ha __ ``t
anÄ• gÄ• mimaggasampayuttaá¹ƒ sÄ«lakkhandhaá¹ƒ dassetÄ«â€™â€™ _tiÄ• di. ``evaá¹ƒ
ntiÄ• dÄ«su (DN II 13; MN III 197-198; SN c V 378) viya idha dhamma-saddo samÄ• dhipar
``samÄ• dhikkhandhaá¹ƒ paÃ±Ã±Ä• kkhandhaÃ±ca dassetÄ«â€™â€™ _ti. tathÄ• hi so sar

avikkhipamÄ• ne \Ne I 247/ avippakiá¹‡á¹‡e avisaá¹-e katvÄ• samaá¹ƒ, sammÄ• ca Ä• da
ca vattabbataá¹ƒ arahatÄ«ti \Be I 278/ dhammoti ca vuccati. __anekarÅ«pÄ• na_nti anekap
nÄ• ma appaá¹-iladdhassa vÄ• alabbhanavasena, paá¹-iladdhassa vÄ• parihÄ• navasena,
dassento __ ``maggassa vÄ• â€™â€™ _tiÄ• dimÄ• ha. __nevassa taá¹ƒ hoti antarÄ• yÄ• y
piá¹‡á¸• apÄ• tabhojanaá¹ƒ neva hoti antarÄ• yÄ• ya ukkaá¹ƒsagatÄ• ya paccavekkhaá¹‡Ä
paribhuÃ±janato. taÃ±cassÄ• ukkaá¹ƒsagamanaá¹ƒ hatapaá¹-ipakkhattÄ• ti dassento __ ``
visuddhacittattÄ• â€™â€™ _ti Ä• ha.

__etthÄ• _ti etasmiá¹ƒ antarÄ• yÄ• bhÄ• ve. __etadeva_ visuddhacittattameva __kÄ• raá¹‡
taá¹ƒ hoti antarÄ• yÄ• yÄ• â€™â€™ ti iminÄ• heá¹-á¹-hÄ• vuttappahÄ• naá¹ƒ anÄ• gÄ• m
anÄ• gÄ• mino hi sabbaso kÄ• marÄ• go pahÄ«no hoti, rasataá¹‡hÄ• ya abhÄ• vato tÄ• dis
aggamaggÄ• dhigame kathaÃ±cipi antarÄ• yÄ• ya na hotÄ«ti. ``seyyathÄ• pi, bhikkhave, va
bhagavÄ• Ä• dimhi attanÄ• upanÄ«tavatthÅ«pamaá¹ƒ anusandheti. udakassa acchabhÄ• v
paá¹…kasevÄ• lapaá¹‡akÄ• dimalÄ• bhÄ• vena pasannatÄ• ya, tabbipariyÄ• yato bahalatÄ
vippasannaâ€™â€™ _nti. vaá¹‡á¹‡anibhÄ• ya vigatasaá¹ƒkilesatÄ• ya samujjalanaá¹ƒ pab
taá¹ƒ pariyodÄ• tanti vattabbataá¹ƒ labhatÄ«ti Ä• ha __ ``pariyodÄ• taá¹ƒ pabhassaratÄ• yÄ
bandheyyÄ• _ti aá¹…gÄ• rakapallaá¹ƒ yathÄ• dÄ• rughaá¹-ikaá¹…gÄ• rÄ• dikena na bhijja
tanumattikÄ• lepÄ• dinÄ• bandheyya. meghapaá¹-alato verambhavÄ• tadhÄ• rÄ• saá¹…gh
kevalaá¹ƒ vÄ• tadhÄ• rÄ• saá¹…ghaá¹-á¹-anajanitÄ• pabhÄ• ukkÄ• pabhÄ• , sÄ• pana ya
vegasambhÅ«tasaá¹…ghaá¹-á¹-anahetukÄ• , tasmÄ• kÄ• raá¹‡avasena __ ``vÄ• tavego ul

<77> __yathÄ• nusandhivasenÄ• _tiÄ• dimhi uá¹-á¹-hitadesanÄ• ya anurÅ«pÄ• anusandh
vasena. byatirekadassanaá¹ƒ viya hi sÄ• dhetabbassa Ä• dimhi uá¹-á¹-hitadesanÄ• ya paá¹
anurÅ«padesanÄ• va sammadeva patiá¹-á¹-hÄ• panabhÄ• vato, yathÄ• taá¹ƒ Ä• vattahÄ•
visabhÄ• gadhammÄ• vattanti daá¹-á¹-habbaá¹ƒ. __ ``yathÄ• nusandhivasena desanÄ• Ä•
vuttamatthaá¹ƒ vitthÄ• rento tappasaá¹…gena itarepi anusandhÄ« dassetuá¹ƒ __ ``tayo hÄ«
__bahiddhÄ• _ti bÄ• hiresu vatthÅ«su. __asati paritassanÄ• _ti taá¹‡hÄ• diá¹-á¹-hiparitassa
__vissajjitasuttavasenÄ• _ti ``idha bhikkhu ekaccassÄ• â€™â€™ tiÄ• dinÄ• \Be I 279/ (MN
vissajjitasuttavasena. __yena dhammenÄ• _ti sÄ«lÄ• divodÄ• nadhammesu akkhantiyÄ• dis
yena dhammena. __cha abhiÃ±Ã±Ä• Ä• gatÄ• _ti iminÄ• ``anurÅ«padhammavasena vÄ• a
sesehi ``paá¹-ipakkhavasena vÄ• â€™â€™ ti \Ne I 248/ vuttavikappaá¹ƒ. akkhantiyÄ• hi ka
222) paá¹-ipakkho, tathÄ• diá¹-á¹-hiyÄ• ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™
paá¹-ibhÄ• gÄ• suÃ±Ã±atÄ• kÄ• rena. sesadvayepi eseva nayo. ``citte saá¹ƒkiliá¹-á¹-he du
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti (MN I 70) heá¹-á¹-hÄ• kilesadesanÄ• Ä• gatÄ• . __sabbo_
__sabbÄ• kÄ• renÄ• _ti Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡apuggaladosajÄ• nanÄ• di

<78> ``mettÄ• bhÄ• vetabbÄ• byÄ• pÄ• dassa pahÄ• nÄ• yÄ• â€™â€™ tiÄ• divacanato (
byÄ• pÄ• davihesÄ• ratirÄ• gÄ• naá¹ƒ paá¹-ipakkhÄ• . yasmÄ• ``so atthÄ«â€™â€™ tiÄ• di

aggamaggÄ• dhigamanaá¹ƒ catusaccakammaá¹-á¹-hÄ• naá¹ƒ matthakaá¹ƒ pÄ• petvÄ• kat
``idÄ• nissÄ• â€™â€™ _tiÄ• dimÄ• ha.

__brahmavihÄ• radhamme_ti brahmavihÄ• re ceva brahmavihÄ• rasahagatadhamme ca. t
_ti. vavatthapetvÄ• ti Ä• netvÄ• sambandhitabbaá¹ƒ. nÄ• mantipi hi Ä«disesu á¹-hÄ• nesu
vuccanti. __iminÄ• nayenÄ• _ti etena bhÅ«tanissitÄ• naá¹ƒ sesupÄ• dÄ• yadhammÄ• naá
pahÄ• tabbataá¹‡hÄ• vajjÄ• naá¹ƒ tebhÅ«makadhammÄ• naá¹ƒ pariggahavidhiá¹ƒ ulliá¹…g
taá¹ƒ attapaccakkhaá¹ƒ katvÄ• Ã±Ä• á¹‡ena yÄ• thÄ• vato paá¹-ivijjhiyamÄ• nataá¹ƒ upÄ•
yathÄ• vavatthÄ• pitaá¹ƒ nÄ• marÅ«paá¹ƒ. tenevÄ• ha __ ``ettÄ• vatÄ• nena dukkhasaccav
hotÄ«â€™â€™ _ti. sÄ• vadhÄ• raá¹‡aÃ±cetaá¹ƒ vacanaá¹ƒ, lokasamaÃ±Ã±Ä• siddhaá¹ƒ s
bÄ• hirakaparikappitaá¹ƒ pakatiÄ• di drabyÄ• di jÄ«vÄ• di kÄ• yÄ• di viya ca na paramattha
vuttaá¹ƒ hoti. __pajÄ• nÄ• tÄ«_ti pubbabhÄ• ge tÄ• va lakkhaá¹‡arasÄ• divasena ceva paá
pakÄ• rato jÄ• nÄ• ti, aparabhÄ• ge pana pariÃ±Ã±Ä• bhisamayavasena paá¹-ivijjhanto jÄ•
akusaladhammÄ• sampati Ä• yatiÃ±ca dukkhamÅ«lattÄ• , tatthÄ• pi visesato taá¹‡hÄ• ti Ä
samudayaá¹ƒ paá¹-ivijjhanto atthi hÄ«nanti_ \Be I 280/ __pajÄ• nÄ• tÄ«â€™â€™ _ti. attano
padhÄ• nabhÄ• vaá¹ƒ nÄ«tattÄ• paá¹‡Ä«tanti iminÄ• atthena ariyamaggova ``paá¹‡Ä«taâ
``pahÄ• nupÄ• yaá¹ƒ vicinanto atthi paá¹‡Ä«tanti pajÄ• nÄ• tÄ«â€™â€™ _ti. ``uttamaá¹-á¹-
nti vuccamÄ• ne nirodhasaccassapi saá¹…gaho siyÄ• , tassa pana padantarena saá¹…gah
attho veditabbo. appamaÃ±Ã±Ä• mukhena vipassanÄ• bhinivesasseva katattÄ• __
``brahmavihÄ• rasaÃ±Ã±Ä• gatassÄ• â€™â€™ _ti vuttaá¹ƒ. ``sabbassapi tebhÅ«makassa s
vattuá¹ƒ vaá¹-á¹-atiyeva. na cettha asaá¹…gaho tassÄ• pi saÃ±Ã±Ä• ya Ä• gatabhÄ• vato.
samatikkamitvÄ• nissaritvÄ• visaá¹ƒyuttaá¹ƒ hutvÄ• á¹-hitattÄ• vuttaá¹ƒ __ ``uttari nissara
nibbÄ• naâ€™â€™ _nti.

__catÅ«hi_ \Ne I 249/ __Ä• kÄ• rehÄ«_ti ``atthi hÄ«naâ€™â€™ ntiÄ• dÄ«hi catÅ«hi pakÄ•
anubodhabhÅ«tÄ• ya vipassanÄ• paÃ±Ã±Ä• ya jÄ• nanattho dhammaÃ±Ä• á¹‡atÄ• ya paá
dassanattho sabhÄ• vasiddhoti dassento __ ``vipassanÄ• paÃ±Ã±Ä• ya cattÄ• ri saccÄ• ni
passatoâ€™â€™ _ti vuttaá¹ƒ. __bhayabherave vuttanayenevÄ• _ti bhayabheravasuttavaá¹
vuttaatthavacanatthapÄ• á¹-hena idha pÄ• á¹-hassa sadisattÄ• atidisanto __ ``kÄ• mÄ• sav
pajÄ• nÄ• tÄ«â€™â€™ _ti Ä• ha. ettha ca yasmÄ• ``kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati ..
cittaá¹ƒ vimuccatÄ«â€™â€™ ti ``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ tiÄ• dÄ«ni vadatÄ• bhagava
niddiá¹-á¹-ho, tasmÄ• yaá¹ƒ heá¹-á¹-hÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``so ca upari
niddiá¹-á¹-hattÄ• yujjatÄ«â€™â€™ ti, taá¹ƒ suvuttamevÄ• ti daá¹-á¹-habbaá¹ƒ.

__tassa codanatthÄ• yÄ• _ti tassa brÄ• hmaá¹‡assa bhagavÄ• attano codanatthÄ• ya ``pu
brÄ• hmaá¹‡a yadettha tayÄ• manasÄ• bhisamÄ«hitaâ€™â€™ nti codanÄ• ya, okÄ• sadÄ
desanÄ• sannissayo brÄ• hmaá¹‡assa tathÄ• rÅ«po ettha ajjhÄ• sayopi natthÄ«ti
yathÄ• vuttaanusandhittayavinimuttattÄ• __ ``pÄ• á¹-iyekkaá¹ƒ anusandhiá¹ƒ Ä• hÄ• â€™â

cittagatattÄ• __abbhantarena_. __kilesavuá¹-á¹-hÄ• nasinÄ• nenÄ• _ti kilesamalapavÄ• ha
rÄ• gapariá¸·Ä• hÄ• divÅ«pasamakarena ca aá¹-á¹-haá¹…gikaariyamaggasalilasinÄ• nena.

<79> dhammasabhÄ• maá¹‡á¸• apaá¹ƒ tÄ• vadeva upagatattÄ• bÄ• hukÄ• nadito __Ä• g
ariyaphalamaddanacuá¹‡á¹‡Ä• dayo telasinehassa vivecanena \Be I 281/. lÅ«khabhÄ• vo lo
atthÄ«ti lokÄ• ti sammatÄ• . __lokkhasammata_ggahaá¹‡ena ``tathÄ• sÄ• nadÄ« loke pÄ•
pavattaá¹ƒ attano micchÄ• gÄ• haá¹ƒ dÄ«peti. tenÄ• ha __ ``visuddhabhÄ• vaá¹ƒ detÄ«ti ev
pÄ• papavÄ• hanena samparÄ• yikÄ• disampattiÄ• vahato lokassa hitÄ• __lokyÄ• _. lokyÄ
purimasadisaá¹ƒ. tenÄ• ha __ ``seá¹-á¹-haá¹ƒ lokaá¹ƒ gamayatÄ«ti evaá¹ƒ sammatÄ• â€™â
__puÃ±Ã±asammatÄ• _ti pujjabhavaphalanibbattanena sattÄ• naá¹ƒ punanena visodhanen
__tadatthadÄ«panatthamevÄ• _ti tassÄ• pubbe Ä• gatadesanÄ• ya atthadÄ«panatthameva
dÄ«panaá¹ƒ kimatthiyanti Ä• ha __ ``gÄ• thÄ• rucikÄ• naâ€™â€™ _nti. cuá¹‡á¹‡ikavacanaâ
vutte atthamabujjhanakÄ• pajjavacanaá¹ƒ sambhÄ• ventÄ• tathÄ• ca vutte bujjhanakÄ• g
__visesatthadÄ«panattha_nti visiá¹-á¹-hadÄ«panatthaá¹ƒ, purimadesanÄ• ya aÃ±Ã±adÄ«pa

``gacchati pana bhavaá¹ƒ gotamo bÄ• hukaá¹ƒ nadiá¹ƒ sinÄ• yituâ€™â€™ nti (MN I 78) he
250/ __bÄ• hukanti idameva ettha tadatthadÄ«pakaá¹ƒ_. __sesÄ• ni_ adhikakkÄ• divacanÄ
atthassa bodhanato __visesatthadÄ«pakÄ• ni_. kasmÄ• panettha bhagavatÄ• brÄ• hmaá¹
gahitÄ• nÄ«ti Ä• ha __ ``yatheva hÄ«â€™â€™ _tiÄ• di. kakkanti nhÄ• napiá¹‡á¸• aá¹ƒ adhi
adhikaá¹ƒ kakkaá¹ƒ ettha gaá¹‡hantÄ«ti __adhikakkaá¹ƒ_. tenÄ• ha __ ``nhÄ• nasambhÄ•
__maá¹‡á¸• alavÄ• pisaá¹‡á¹-hÄ• na_nti vaá¹-á¹-apokkharaá¹‡Ä«saá¹‡á¹-hÄ• naá¹ƒ. __nac
adhikakkÄ• dÄ«ni viya titthamattaá¹ƒ.

__tÄ«hi padehÄ«_ti sundarikÄ• payÄ• gabÄ• hukÄ• padehi. __cattÄ• rÄ«_ti adhikakkÄ• dÄ
hontÄ«_ti lokasammatÄ• lakkhaá¹‡ena ekalakkhaá¹‡atÄ• brÄ• hmaá¹‡assa adhippÄ• yena
pÄ• papavÄ• halakkhaá¹‡ena ekalakkhaá¹‡attÄ• . tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.
karonti_yeva. __na hi naá¹ƒ sodhaye_ti naá¹ƒ puggalaá¹ƒ na sodhaye. __verakibbisabhÄ• v
kammapathabhÄ• vaá¹ƒ appattÄ• . tenÄ• ha __ ``khuddakehÄ«â€™â€™ _ti.

__paá¹-ihananto_ti ayuttabhÄ• vadassanena taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ibÄ• hanto. tatthÄ• ya
yathÄ• yaá¹ƒ kiÃ±ci udakorohanaá¹ƒ na pÄ• papavÄ• hanaá¹ƒ, evaá¹ƒ \Be I 282/ yo koci na
pÄ• pahetÅ«naá¹ƒ paá¹-ipakkhÄ• bhÄ• vato. yaÃ±hi vinÄ• seti, so tassa paá¹-ipakkho. yath
vijjÄ• ca avijjÄ• ya, na evaá¹ƒ udakorohanaá¹ƒ nakkhattayogo vÄ• pÄ• pahetÅ«naá¹ƒ lobh
tasmÄ• niá¹-á¹-hamettha gantabbaá¹ƒ ``na udakorohanÄ• di pÄ• papavÄ• hanaâ€™â€™ n
phaggunÄ«nakkhatta_nti suddhasÄ«lÄ• dikassa sabbakÄ• laá¹ƒ maá¹…galadivaso evÄ• ti a
sÄ«lÄ• divasena asuddho. __niccameva uposatho_ ariyuposathena upavutthabhÄ• vato. __
parisuddhamanosamÄ• cÄ• rassa. __sucikammassÄ• _ti parisuddhakÄ• yavacÄ«samÄ• cÄ
``nikkilesatÄ• yÄ• â€™â€™ _tiÄ• di. __kusalÅ«pasaÃ±hita_nti anavajjabhÄ• vÅ«pagataá¹ƒ

dhutadhammasamÄ• dÄ• nÄ• di __sampannameva hoti, _ nÄ• ssa vipatti atthÄ«ti attho. __
yadi accantameva suddhiá¹ƒ icchasÄ«ti adhippÄ• yo. tenÄ• ha __ ``saceâ€™â€™ _tiÄ• di.
khemabhÄ• vaá¹ƒ. yathÄ• sabbabhÅ«tÄ• ni tapavasena khemappattÄ• ni abhayappattÄ• n
heá¹-á¹-hÄ• dassitaá¹ƒ mettÄ• dibhÄ• vanaá¹ƒ brÄ• hmaá¹‡assa saá¹…khepena upadisan
tadavinÄ• bhÄ• vinÄ« paÃ±Ã±Ä• sampadÄ• ca dassitÄ• ti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ `
dassitÄ• â€™â€™ _ti.

tassa pana sampadÄ• dvayassa nissayabhÅ«taá¹ƒ sÄ«lasampadaá¹ƒ dassetuá¹ƒ __ ``sac
_tiÄ• di vuttaá¹ƒ. ettha ca yathÄ• ``sace musÄ• na bhaá¹‡asÄ«â€™â€™ tiÄ• dinÄ•
musÄ• vÄ• da-pÄ• á¹‡Ä• tipÄ• ta-adinnÄ• dÄ• na-paá¹-ivirativacanena \Ne I 251/ avasesak
vuttÄ• eva hoti lakkhaá¹‡ahÄ• ranayena, evaá¹ƒ ``saddahÄ• no amaccharÄ«â€™â€™ ti
saddhÄ• didhanasampadÄ• niyojaneneva avasesaariyadhanasampadÄ• niyojanampi siddh
vimuttiparipÄ• canÄ«yadhammÄ• brÄ• hmaá¹‡assa pakÄ• sitÄ• evÄ• ti veditabbÄ• . tenev
paá¹-ipattiyÄ• kilesasuddhÄ«â€™â€™ _ti. __gayÄ• sammatatarÄ• _ bÄ• hukÄ• dÄ«hipÄ«

<80> __eko_ti asahÄ• yo, esÄ• panassa asahÄ• yatÄ• ekÄ«bhÄ• venÄ• ti. na hissa tÄ• v
tenevÄ• ha __ ``na cirassevÄ• â€™â€™ _tiÄ• di. ekaggahaá¹‡eneva kÄ• yena vÅ«pakaá¹-
``vupakaá¹-á¹-ho cittavivekenÄ• â€™â€™ _ti. tena ``divÄ• caá¹…kamena nisajjÄ• yÄ• â€™
75; Vibh 519; Nidd I 161) Ä• gataá¹ƒ jÄ• gariyÄ• nuyogamÄ• ha. tathÄ• bhÅ«tassa cassa \E
Ä• ditte tayo bhave passato yathÄ• pamÄ• dassa lesopi nÄ• hosi, evaá¹ƒ kammaá¹-á¹-hÄ•
padahati. katthaci saá¹…khÄ• ragate anapekkhacitto nibbÄ• nÄ• dhimutto eva vihÄ• sÄ«ti c
``appamattoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹
vuttameva. sesaá¹ƒ suviÃ±Ã±eyyameva.

vatthasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. sallekhasuttavaá¹‡á¹‡anÄ•

<81> ``cundoâ€™â€™ ti \Ne I 252/ tassa mahÄ• therassa nÄ• maá¹ƒ, pÅ«jÄ• vasena pana
yathÄ• __ ``mahÄ• moggallÄ• noâ€™â€™ _ti. attano vÄ• cundaá¹ƒ nÄ• ma bhÄ• gineyya
sÄ• riputtattherassa bhÄ• tÄ• ayaá¹ƒ mahÄ• thero __ ``mahÄ• cundoâ€™â€™ _ti paÃ±Ã±
``mahÄ• panthakoâ€™â€™ ti. __sÄ• yanhasamaya_nti bhummatthe ekaá¹ƒ upayogavacan
``sÄ• yanhakÄ• leâ€™â€™ _ti. na hettha accanta saá¹ƒyogo sambhavatÄ«ti. __sattasaá¹…
saddhivihÄ• rikaantevÄ• sikaupÄ• sakÄ• disattehi ceva rÅ«pÄ• rammaá¹‡Ä• disaá¹…khÄ•
apasakkitvÄ• . __nilÄ«yana_nti vivecanaá¹ƒ kÄ• yacittehi tato vivittatÄ• . __ekÄ«bhÄ• vo_ti
__paviveko_ti cittavivekaá¹ƒ. __tato vuá¹-á¹-hito_ti tato duvidhavivekato bhavaá¹…guppattiy
sabrahmacÄ• rÄ«hi samÄ• gamena ca apeto. __abhivÄ• dÄ• petvÄ• _ti abhivÄ• daá¹ƒ kÄ•
yathÄ• vuttaabhivÄ• davasena. paggayhÄ• ti unnÄ• metvÄ• . anupacchinnabhavamÅ«lÄ• n

ucchinnabhavamÅ«lÄ• naá¹ƒ kimatthiyoti Ä• ha __ ``etaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatÄ• na
tathÄ• gatÄ• samparÄ• yikaá¹ƒyeva sattÄ• naá¹ƒ sukhaá¹ƒ Ä• sÄ«santi, atha kho diá¹-á¹-h
daá¹-á¹-habbaá¹ƒ. kasmÄ• evaá¹ƒ tathÄ• gatÄ• abhivadantÄ«ti tattha kÄ• raá¹‡amÄ• ha _
_tiÄ• di. __puthukÄ• yÄ• _ti bahÅ« sattakÄ• yÄ• . __yakkhÄ• _ti devÄ• . te hi pÅ«janÄ«yatÄ
__vucca_nti. __abhivadantÄ«_ti Ä• sÄ«sitamevatthaá¹ƒ Ã±Ä• á¹‡akaruá¹‡Ä• hi abhimukhaá

__yÄ• _ti aniyamato gahitÄ• niyamato dassento __ ``imÄ• â€™â€™ _ti Ä• ha. __imÄ• _ti
Ä• ha __ ``abhimukhaá¹ƒ karonto_ __viyÄ• â€™â€™ _ti \Be I 284/, taá¹ƒ taá¹ƒ diá¹-á¹-higat
sammukhÄ• viya karontoti attho. __diá¹-á¹-hiyo_ti purimapadalopena pÄ• á¸·iyaá¹ƒ vuttanti
``micchÄ• diá¹-á¹-hiyoâ€™â€™ _ti Ä• ha. sattesu diá¹-á¹-higatacittuppÄ• desu uppajjamÄ• n
visayabhÅ«tesu Ä• rabbha uppajjamÄ• nÄ• __ ``sattesu pÄ• tubhavantÄ«â€™â€™ _ti vutt
attÄ• naá¹ƒ Ä• rabbha pavattena vacanena. __paá¹-isaá¹ƒyuttÄ• _ti ``atthi attÄ• â€™â€™ ti
visayabhÄ• vena paá¹-isaá¹ƒyuttÄ• . diá¹-á¹-higatikena diá¹-á¹-hiá¹ƒ gÄ• hantehi gahaá¹‡e g
diá¹-á¹-hi diá¹-á¹-hivÄ• dassa visayoti tena paá¹-isaá¹ƒyuttÄ• nÄ• ma hoti. ``atthi attÄ• â€™
pavattÄ• diá¹-á¹-hi idha attavÄ• dapaá¹-isaá¹ƒyuttÄ• , na tassÄ• visayabhÅ«to attÄ• . sÄ•
tathÄ• pavattena vÄ• dena paá¹-isaá¹ƒyuttÄ• . __lokavÄ• dappaá¹-isaá¹ƒyuttÄ• _ti etthÄ• pi
bhavanti_ tato paraá¹ƒ attavÄ• davatthuno abhÄ• vÄ• \Ne I 253/. paÃ±capi hi upÄ• dÄ• nal
``attÄ• â€™â€™ ti te ca attano nissayabhÄ• vena gaá¹‡hato etÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ s
panÄ• yaá¹ƒ visayo attaggahaá¹‡Ä• kÄ• ro ca natthÄ«ti. __sassato attÄ• ca loko cÄ• _ti rÅ
``attÄ• â€™â€™ ti, ``lokoâ€™â€™ ti vÄ• gahetvÄ• taá¹ƒ sassato sabbakÄ• labhÄ• vÄ« ni
``rÅ«pÄ« attÄ• ceva loko ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apetÄ«â€™â€™
paá¹-hamo sassatavÄ• davasena attaggÄ• ho, dutiyo ucchedavÄ• davasena, tatiyo ekaccas
takkÄ«vÄ• davasena pavatto, amarÄ• vikkhepavasena vÄ• pavatto attaggÄ• ho. __antavÄ
paricchedatÄ• vasena. __anantavÄ• _ti aparicchedatÄ• vasena. __antavÄ• ca anantavÄ•
takkÄ«vÄ• davasena pavatto attaggÄ• ho. evaá¹ƒ pavattattÄ• aá¹-á¹-ha hontÄ«ti yojanÄ• .

__Ä• dimevÄ• _ti Ä• dimanasikÄ• rameva. taá¹ƒ pana sarÅ«pato dassento __
``vipassanÄ• missakapaá¹-hamamanasikÄ• ramevÄ• â€™â€™ _ti Ä• ha. __appatvÄ• pi so
avadhÄ• raá¹‡ena nivattitaá¹ƒ dasseti. nÄ• marÅ«papariccheda to pabhuti yÄ• va udayabba
Ä• dimanasikÄ• roti adhippeto paÃ±Ã±Ä• bhÄ• vanÄ• ya Ä• rambhabhÄ• vato. udayabbayÄ
__vipassanÄ• missakatÄ• _ vacanaá¹ƒ. __eva_nti imassa atthavacanaá¹ƒ __ ``ettakeneva_
I 285/, yathÄ• vuttaÄ• dimanasikÄ• renÄ• ti attho. __etÄ• sa_nti yathÄ• vuttÄ• naá¹ƒ
attavÄ• dalokavÄ• dapaá¹-isaá¹ƒyuttÄ• naá¹ƒ diá¹-á¹-hÄ«naá¹ƒ. kÄ• maÃ±ca tÄ• saá¹ƒ tena
hotiyeva, taá¹ƒ pana nÄ• dhippetaá¹ƒ, tasmÄ• samucchedavasena pahÄ• naá¹ƒ paá¹-iniss
sabbaso samucchinnasaá¹ƒyojanatÄ• ya __anadhimÄ• nikopi samÄ• no_. ``ariyadhammo a
adhimÄ• no, so yesaá¹ƒ atthi te __adhimÄ• nikÄ• , _ tesaá¹ƒ udayabbayaÃ±Ä• á¹‡Ä• dhiga
tadavasÄ• no ca manasikÄ• roti adhippeto. tena diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ na hotÄ«ti k
pucchÄ• ti Ä• ha __ ``adhimÄ• nappahÄ• natthaá¹ƒ pucchatÄ«â€™â€™ _ti. ``Ä• dimeva nu

hotÄ«â€™â€™ ti anabhisametÄ• vÄ« viya vadanto adhimÄ• ne á¹-hito viya hotÄ«ti Ä• ha __
hutvÄ• â€™â€™ _ti. __so_ti thero. __tesaá¹ƒ atthÄ• yÄ• ti_ tesaá¹ƒ attano antevÄ• sikÄ• n
micchÄ• gÄ• hassa vivecanatthÄ• ya. thero kira dhammasenÄ• pati viya saddhiá¹ƒ attano a
upasaá¹…kami.

<82> __yatthÄ• _ti visaye bhummaá¹ƒ. diá¹-á¹-hÄ«naÃ±hi Ä• rammaá¹‡anidassanametanti
anusayanabhÅ«mipi samudÄ• caraá¹‡aá¹-á¹-hÄ• nampi khandhÄ• eva, tasmÄ• Ä• ha __ `
uppajjantÄ« tiÄ• di paÃ±cakkhandhe sandhÄ• ya vuttaâ€™â€™ _nti. __rÅ«paá¹ƒ abhinivis
mama attÄ• â€™â€™ ti \Ne I 254/ diá¹-á¹-hÄ• bhinivesavasena abhinivisitvÄ• Ä• rabbha. a
diá¹-á¹-hi naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati. __ ``so attÄ• â€™â€™ _tiÄ• dÄ«su yac
cakkhÄ• disaá¹…gahaá¹ƒ rÅ«paá¹ƒ, sahabuddhinibandhanatÄ• ya __so me attÄ• , _ sukhÄ
__so loko_. __ ``so_evÄ• haá¹ƒ __pecca_ paraloke __bhavissÄ• mÄ«_ti tathÄ• bhÄ• vena
__dhuvo, _ sabbadÄ• bhÄ• vitÄ• ya __sassato, _ nibbikÄ• ratÄ• ya __aviparia¹‡Ä• madhan
paÃ±cakkhandhe sandhÄ• ya vuttaá¹ƒ, kathamekavacananti Ä• ha __ ``Ä• rammaá¹‡avase
karÄ«yati etenÄ• ti __nÄ• nÄ• karaá¹‡aá¹ƒ, _ viseso. __jÄ• tivasenÄ• _ti uppattivasena. ye
samÄ• nÄ• vatthÄ• , te uppÄ• dasaá¹…khÄ• tavikÄ• rasamaá¹…gitÄ• ya uppajjantÄ«ti sam
``jÄ• tivasenÄ• â€™â€™ _tiÄ• di. __punappunaá¹ƒ Ä• sevitÄ• _ti anÄ• dimati saá¹ƒsÄ• re a
laddhÄ• sevanÄ• . etena kilesÄ• naá¹ƒ bhÄ• vanaá¹-á¹-hena anusayatthaá¹ƒ viseseti \Be I 2
thÄ• mabhÄ• vaá¹ƒ upagatÄ• . etena anusaye sabhÄ• vato dasseti. __thÄ• magamana_nti
anaÃ±Ã±asÄ• dhÄ• raá¹‡o sabhÄ• vo. tathÄ• hi vuttaá¹ƒ ``thÄ• magato anusaye pajahatÄ«
__appaá¹-ivinÄ«tÄ• _ti samucchedavinayavasena na paá¹-ivinÄ«tÄ• . appahÄ«nÄ• hi thÄ•
vuccanti. etena tesaá¹ƒ kÄ• raá¹‡alÄ• bhe sati uppajjanÄ• rahataá¹ƒ dasseti. __samudÄ• ca
etena tesaá¹ƒ vÄ«tikkamappattataá¹ƒ dasseti. __uppajjantÄ«_ti pana iminÄ• va pariyuá¹-á¹-
dassitÄ• .

__taá¹ƒ paÃ±cakkhandhappabhedaá¹ƒ Ä• rammaá¹‡a_nti yaá¹ƒ taá¹ƒ ``yattha cetÄ• diá¹-á
tiÄ• dinÄ• vuttaá¹ƒ rÅ«pupÄ• dÄ• nakkhandhÄ• dipaÃ±cakkhandhapabhedaá¹ƒ diá¹-á¹-hÄ«
mayhaá¹ƒ na hotÄ«_ti etaá¹ƒ khandhapaÃ±cakaá¹ƒ mayhaá¹ƒ santakaá¹ƒ na hoti mama kiÃ
gahetabbatÄ• ya abhÄ• vato. tenassa paramatthato taá¹‡hÄ• vatthubhÄ• vaá¹ƒ paá¹-ikkhipa
__ahampi eso na asmÄ«_ti eso paÃ±cakkhandhapabhedo ahampi na asmi, ahanti so gahet
etenassa mÄ• navatthubhÄ• vaá¹ƒ paá¹-ikkhipati aniccadukkhajegucchÄ• dibhÄ• vato. __es
attasabhÄ• vassa tattha abhÄ• vato mamaÃ±cassa kiÃ±canapalibodhabhÄ• vena gahetabb

taá¹‡hÄ• va mamanti gaá¹‡hÄ• ti etenÄ• ti __taá¹‡hÄ• gÄ• ho. taá¹ƒ gaá¹‡hanto_ti taá¹ƒ u
``taá¹‡hÄ• papaÃ±caá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ _ti. papaÃ±ceti santÄ• naá¹ƒ vitthÄ• rento
__papaÃ±co_. __yathÄ• vuttapabheda_nti aá¹-á¹-hasatataá¹‡hÄ• vicaritapabhedaá¹ƒ. __ta
paá¹-ikkhipati_ khandhapaÃ±cakassa taá¹‡hÄ• vatthukÄ• bhÄ• vavibhÄ• vanenÄ• ti adhipp
nayo. __diá¹-á¹-hekaá¹-á¹-hÄ• _ti diá¹-á¹-hiyÄ• \Ne I 255/ pahÄ• nekaá¹-á¹-hÄ• . tena tesaá

paá¹-hamamaggavajjhataá¹ƒ dasseti. sahajekaá¹-á¹-hÄ• pana diá¹-á¹-hiyÄ• taá¹‡hÄ• eva,
apÄ• yagamanÄ«yÄ• . __yathÄ• atthÄ«_ti yena aniccadukkhÄ• subhÄ• nattÄ• kÄ• rena att
yathÄ• bhÅ«taá¹ƒ passati nÄ• ma. tenÄ• ha __ ``khandhapaÃ±cakaÃ±hÄ«â€™â€™ _tiÄ• d
ruppanÄ• dianiccÄ• diÄ• kÄ• reneva. __gayhamÄ• nampi_ appahÄ«navipallÄ• sehi. __tenÄ
ntiÄ• diÄ• kÄ• rena. __nevatthi_ yathÄ• bhÅ«tadassanavipallÄ• sÄ• naá¹ƒ \Be I 287/ tadabl
passantassÄ• _ti yathÄ• puna tathÄ• na passitabbaá¹ƒ, evaá¹ƒ suá¹-á¹-hu sÄ• tisayaá¹ƒ p

na Ä• dimanasikÄ• reneva diá¹-á¹-hippahÄ• naá¹ƒ hoti, adhimÄ• nikÄ• naá¹ƒ pana adhimÄ
maggeneva taá¹ƒ hotÄ«ti imamatthaá¹ƒ vibhÄ• vento __ ``sotÄ• pattimaggena diá¹-á¹-hippa
_ti Ä• ha. __vibhajanto_ti adhimÄ• nikÄ• naá¹ƒ jhÄ• nÄ• ni asallekhabhÄ• vena vibhajanto.
neva uppajjati_ akÄ• rakabhÄ• vato. __na ariyasÄ• vakÄ• naá¹ƒ_ pahÄ«nÄ• dhimÄ• napac
aá¹-á¹-hÄ• naniyojako_ sappÄ• yakammaá¹-á¹-hÄ• neyeva niyojanato.

thero ``yadatthaá¹ƒ saá¹…gho pakkosati, so attho tattha vÄ• sÄ«naá¹ƒ Ä• gatÄ• gatÄ• naá
taá¹ƒ udikkhanto saá¹…ghena yÄ• vatatiyaá¹ƒ pahitopi na gato na agÄ• ravena. tenÄ• ha _
paá¹‡á¸• ito hi tattha attano kiccameva karotÄ«ti __aÃ±Ã±ataraá¹ƒ vuá¸• á¸• hapabbajitaá¹ƒ
saá¹…ghassa Ä• á¹‡Ä• ya akaraá¹‡aá¹ƒ nÄ• ma kimetanti karaá¹‡e Ä• daraá¹ƒ dÄ«pento e
__saá¹-á¹-hivassÄ• tÄ«to_ti appatte pattasaÃ±Ã±Ä« eva saá¹-á¹-hivassÄ• tÄ«to. yasmÄ• p
saá¹ƒsandanti samÄ• nÄ• dhimuttitÄ• ya, tasmÄ• thero __ ``sÄ• dhÄ• vusoâ€™â€™ _ti va
sabbaá¹ƒ akÄ• si.

__tÄ• disovÄ• _ti anantaraá¹ƒ vuttattherasadisova appatte pattasaÃ±Ã±Ä« eva saá¹-á¹-hiva
__padumagumba_nti kamalasaá¹‡á¸• aá¹ƒ. __pÄ• sÄ• daá¹ƒ pÄ• visi_ vissaá¹-á¹-haá¹ƒ olo
attanÄ• va paÃ±Ã±Ä• yissatÄ«ti. tissamahÄ• vihÄ• re kira therÄ• bhikkhÅ« tadÄ• ``sakacit
vacanaá¹ƒ pÅ«jentÄ• kÄ• lasseva cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• ettakÄ• rammaá¹‡an
uppÄ• detvÄ• divase divase tathÄ• karonti. tena vuttaá¹ƒ __ ``tasmiÃ±ca samayeâ€™â€™
idha pattacÄ«varaá¹ƒ á¹-hapetÄ«â€™â€™ ti __vattÄ• pi_ paá¹-isanthÄ• ravasena kiÃ±ci __
guá¹‡aá¹ƒ jÄ• nÄ• tÄ«_ti nimujjanÄ• dÄ«su vivaradÄ• nÄ• dinÄ• guá¹‡aá¹ƒ jÄ• nÄ• ti viya.
Ä• gantukavattassapi akaraá¹‡ato. satthuÄ• á¹‡Ä• vilaá¹…ghinÄ« kÄ«disÄ« sÄ• saá¹…gha
katikÄ• ca nÄ• ma sikkhÄ• padÄ• virodhena anuvattetabbÄ• , ettakampi ajÄ• nantehi me s
abbhukkami.

__yaá¹ƒ_ \Be I 288/ __tassa evamassa sallekhena viharÄ• mÄ«_ti yo ``paá¹-hamajjhÄ• naá
vihareyyÄ• â€™â€™ ti vutto, tassa bhikkhuno yaá¹ƒ ``paá¹-hamajjhÄ• nasaá¹…khÄ• taá¹ƒ
kilese sallekhati, tena sallekhena ahaá¹ƒ viharÄ• mÄ«â€™â€™ ti adhimÄ• navasena evama
á¹-hÄ• nametaá¹ƒ vijjatÄ«ti evamettha sambandho veditabbo. __taá¹ƒ na yujjatÄ«_ti taá¹ƒ a
``yathÄ• vibhaá¹…gaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ sallekhoâ€™â€™ ti parivitakkitaá¹ƒ na yujja
tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di. tattha sammÄ• sabbaso ca kilese likhatÄ«ti __salle

tadupÄ• yavipassanÄ• __sallekhapaá¹-ipadÄ• _. yaá¹ƒ pana jhÄ• naá¹ƒ vipassanÄ• pÄ• da
pariyÄ• yena maggapÄ• dakaá¹ƒ hotiyeva. tenÄ• ha __ ``avipassanÄ• pÄ• dakattÄ• â€™â€

__jhÄ• nadhammavasenÄ• _ti vitakkÄ• dipaÃ±cakajjhÄ• nadhammavasena. cittuppÄ• dava
pavattamÄ• nampi jhÄ• naá¹ƒ ekÄ• vajjanatÄ• ya ekavÄ«thipariyÄ• pannattÄ• ekÄ• samÄ
samÄ• pattivasenÄ• â€™â€™ _ti vuttaá¹ƒ. cattÄ• ri arÅ«pajjhÄ• nÄ• ni yathÄ• sakaá¹ƒ eke
pavattantÄ«ti Ä• ha __ ``Ä• rammaá¹‡abhedÄ• bhÄ• vatoâ€™â€™ _ti. __purimakÄ• raá¹‡a
``jhÄ• nadhammavasena, punappunaá¹ƒ samÄ• pattivasenÄ• â€™â€™ ti pubbe vuttappak

tesaá¹ƒ arÅ«pajjhÄ• nÄ• naá¹ƒ kilesapariá¸·Ä• hÄ• bhÄ• vena __nibbutÄ• ni_ aá¹…gÄ• ni,
__sukhumÄ• ni_ Ä• rammaá¹‡Ä• ni. __tasmÄ• tÄ• nÄ«_ti tesaá¹ƒ vasena tÄ• ni jhÄ• nÄ• n
ete vihÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ. __tesaá¹ƒ catunnampÄ«_ti catunnampi tesaá¹ƒ arÅ«pa

<83> __so_ti adhimÄ• niko bhikkhu, aÃ±Ã±o vÄ• ito bÄ• hirako tÄ• pasaparibbÄ• jakÄ• di
adhimÄ• niko appatte pattasaÃ±Ã±itÄ• ya na sammasati, itaro avisayatÄ• ya. __yatthÄ• _ti
sallekhavatthusmiá¹ƒ, avihiá¹ƒsakatÄ• dÄ«hi __catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehi_.

aá¹-á¹-ha samÄ• pattiyo nÄ• ma kilesÄ• naá¹ƒ vikkhambhanavasena pavattÄ• uttaruttari s
tathÄ• lokiyÄ• avihiá¹ƒsÄ• dayo. tattha kathaá¹ƒ avihiá¹ƒsÄ• dayo eva sallekhabhÄ• vena
imamatthaá¹ƒ vibhÄ• vento codako __ ``kasmÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. itaro kÄ•
\Be I 289/ santapaá¹‡Ä«tasabhÄ• vÄ• , vaá¹-á¹-apÄ• dakatÄ• ya pana kilesÄ• naá¹ƒ sallekh
avihiá¹ƒsÄ• dayo pana vivaá¹-á¹-apÄ• dakÄ• sallekhapaá¹-ipadÄ• ti imamatthaá¹ƒ vibhÄ• v
``lokuttarapÄ• dakattÄ• â€™â€™ _tiÄ• dimÄ• ha. iminÄ• yeva aá¹-á¹-hasamÄ• pattÄ«hi avi
visesadÄ«pakena suttena yathÄ• mahapphalataraá¹ƒ hoti, taá¹ƒ pakÄ• rajÄ• taá¹ƒ veditabb
dakkhiá¹‡eyyataratÄ• ya dakkhiá¹‡Ä• ya mahapphalatarataá¹ƒ sandhÄ• ya vuttanti samban
``sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ ti Ä• gataá¹ƒ, na ``saraá¹‡agatoâ€™
sandhÄ• yÄ• ha __ ``saraá¹‡agamanato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. vuttaÃ±hetaá¹ƒ
III 379) ``heá¹-á¹-himakoá¹-iyÄ• tisaraá¹‡aá¹ƒ gato upÄ• sakopi sotÄ• pattiphalasacchikiriyÄ
nÄ• mÄ• â€™â€™ ti. yo hi vaá¹-á¹-adukkhaá¹ƒ samatikkamitukÄ• mo pasannacitto ratanatt
tassa taá¹ƒ adhisÄ«lÄ• dÄ«naá¹ƒ upanissayo hutvÄ• anukkamena dassanamaggÄ• dhigan

__vihiá¹ƒsÄ• divatthu_nti yadetaá¹ƒ vihiá¹ƒsÄ• dÄ«naá¹ƒ vatthuá¹ƒ vadÄ• ma, imasmiá¹ƒ v
__antamicchÄ• diá¹-á¹-hiÃ±ca micchattÄ• naá¹ƒ Ä• dimicchÄ• diá¹-á¹-hiÃ±cÄ• _ti idaá¹ƒ de
vuttaá¹ƒ. __missetvÄ• _ti micchÄ• diá¹-á¹-hibhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ katvÄ• . __
kammapathamicchattÄ• naá¹ƒ ante Ä• dimhi ca vuttamicchÄ• diá¹-á¹-hiá¹ƒ missetvÄ• ekajj
tesaá¹ƒ ante vuttasammÄ• diá¹-á¹-hÄ«ti imamatthaá¹ƒ upasaá¹ƒharati.

__pÄ• á¹‡a_nti vohÄ• rato sattaá¹ƒ, paramatthato jÄ«vitindriyaá¹ƒ. __atipÄ• tenti_ sarasen

aticca antarÄ• eva pÄ• tenti, atikkamma vÄ• satthÄ• dÄ«hi abhibhavitvÄ• pÄ• tenti. __adi
__Ä• diyantÄ«_ti gaá¹‡hanti. __sallekhatÄ«_ti samaá¹ƒ lekhati, pajahatÄ«ti attho. kammapa
``atthabhaÃ±janakaâ€™â€™ _nti vuttaá¹ƒ. piyasuÃ±Ã±akaraá¹‡ato __pisuá¹‡Ä• , _ pisati p
vÄ• __pisuá¹‡Ä• . pharusÄ• _ti lÅ«khÄ• , niá¹-á¹-hurÄ• ti attho. __niratthaka_nti attharahita
hitavinimuttaá¹ƒ. __micchÄ• _ti viparÄ«tÄ• niccÄ• divasena pavattiyÄ• . __pÄ• pikÄ• _ti lÄ•
ekantÄ• kusalatÄ• ya __viÃ±Ã±Å«hi_ buddhÄ• dÄ«hi __garahitÄ• . natthi dinnanti Ä• divatt
dasavatthukamicchÄ• diá¹-á¹-himÄ• ha. natthikabhÄ• vÄ• bhinivesanavasena kammapatha
__kammapathapariyÄ• pannatÄ• _. ``rÅ«paá¹ƒ attÄ• â€™â€™ â€™ tiÄ• dinayappavattÄ•
maggantarÄ• yakarattÄ• __aniyyÄ• nikadiá¹-á¹-hi_. aniyyÄ• nikattÄ• eva hissÄ• micchatta
__sammÄ• _ti aviparÄ«tÄ• , tato __eva sobhanÄ• _ sundarÄ• , buddhÄ• dÄ«hi pasatthattÄ•
sesamettha micchÄ• diá¹-á¹-hiyaá¹ƒ vuttanayena veditabbaá¹ƒ.

asubhÄ• dÄ«su \Ne I 258/ subhÄ• diÄ• kÄ• raggahaá¹‡ato __ayÄ• thÄ• vaaniyyÄ• nikÄ• _
__akusalÄ• _ti ayÄ• thÄ• vÄ• aniyyÄ• nikÄ• akusalÄ• saá¹…kappÄ• . __esa nayo_ti iminÄ
akusalÄ• vÄ• cÄ• â€™â€™ tiÄ• dinÄ• tattha tattha ayÄ• thÄ• vÄ• diatthaá¹ƒ atidisati. __v
tathÄ• __kammantÄ• jÄ«vÄ• sati_ ca. yebhuyyena atÄ«tÄ• nussaraá¹‡avasena pavattito _
_ti vuttaá¹ƒ. tathÄ• hi loke evaá¹ƒ vadanti ``yaá¹ƒ me pahÅ«taá¹ƒ dhanaá¹ƒ ahosi, taá¹ƒ pa
bahuá¹ƒ khÄ«á¹‡aâ€™â€™ nti. __satipatirÅ«pakenÄ• _ti ``cirakatampi cirabhÄ• sitampi sa
vuttasatuppattipatirÅ«pakena. __uppatti_nti cittuppattiá¹ƒ. tathÄ• pavattacittuppÄ• do hi mic
kodhavasena vÄ• ``akkocchi maá¹ƒ avadhi maâ€™â€™ ntiÄ• dinÄ• (Dhp 3) upanayhanta
tÄ• ni pubbe mÄ• tugÄ• mena saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni anussaratÄ«â€™â€™ ti (
subhato anussarantassa, diá¹-á¹-hivasena vÄ• ``so kho pana me atto nicco dhuvoâ€™â€™
micchÄ• abhinivisantassÄ• ti evamÄ• dinÄ• nayena pavattatÄ«ti veditabbÄ• .

__upÄ• yacintÄ• vasenÄ• _ti khippajÄ• lakuminÄ• duhalÄ• diupakaraá¹‡asaá¹ƒvidhÄ• nÄ•
__pÄ• paá¹ƒ katvÄ• _ vippaá¹-isÄ• ranimittaá¹ƒ, __ ``sukataá¹ƒ mayÄ• â€™â€™ _ti pÄ• mo
__paccavekkhaá¹‡Ä• kÄ• rena moho_ aÃ±Ã±Ä• á¹‡aá¹ƒ. tattha pana ``asive sivÄ• â€™â€™
Ã±Ä• á¹‡avohÄ• ro. micchÄ• sabhÄ• vattÄ• pana __micchÄ• Ã±Ä• á¹‡aá¹ƒ_tveva vuccati.
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ sammÄ• pekkhitattÄ• __sammÄ• Ã±Ä• á¹‡aá¹ƒ_ vuccati,
jhÄ• nÄ• dipaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ sammÄ• diá¹-á¹-hiyÄ• va saá¹…gayhati. rÅ«pÄ•
vaá¹-á¹-ato __avimuttÄ• yeva samÄ• nÄ• ``vimuttÄ• mayaâ€™â€™ nti evaá¹ƒsaÃ±Ã±ino_
pakatipurisantaraÃ±Ä• á¹‡asaá¹…khÄ• tÄ• yaá¹ƒ, guá¹‡aviyuttassa attano sakattani avaá¹-
attano mahÄ• brahmunÄ• salokatÄ• tassa samÄ«patÄ• saá¹ƒyujjanasaá¹…khÄ• tÄ• yaá¹ƒ
__vimuttisaÃ±Ã±ino_. ekantÄ• kusalatÄ• ya hÄ«nattÄ• __pÄ• pikÄ• _. ayÄ• thÄ• vatÄ• ya
``avimuttÄ• yeva samÄ• nÄ• â€™â€™ ti vuttappakÄ• rena. ``mayamettha sammÄ• diá¹-á¹-
phalasammÄ• diá¹-á¹-hiÄ• dÄ«nipi maggasammÄ• diá¹-á¹-hiÄ• dipakkhikÄ• nevÄ• ti adhipp
... pe ... veditabbÄ• â€™â€™ _ti vuttaá¹ƒ. sabbepi pana phaladhamme vimuttikkhandhasaá
ti vuccamÄ• ne na koci virodho. ettha sammÄ• vimuttisaá¹…khÄ• te sallekhavatthumhi.

yadi __nÄ«varaá¹‡avasena vuttÄ• ni, _ tasmÄ• tÄ«á¹‡eva vuttÄ• nÄ«ti Ä• ha __ ``abhijjhÄ
pariyuá¹-á¹-hÄ• nappattÄ• __thinamiddhapariyuá¹-á¹-hitÄ• _. yassa dhammassa atthitÄ• ya
dhammo uddhaccanti Ä• ha __ ``uddaccena samannÄ• gatÄ• ti uddhatÄ• â€™â€™ _ti. __v
adhammoti vÄ• \Ne I 259/ Ä• dinÄ• yaá¹ƒ kiÃ±ci sabhÄ• vaá¹ƒ vinicchinantÄ• . __upanÄ•
citte anubandhanasÄ«lÄ• . __issantÄ«_ti usÅ«yanti. __saá¹-hayantÄ«ti saá¹-hÄ• _ aÃ±Ã±at
pavedanakÄ• . te pana yasmÄ• na yathÄ• bhÅ«tavÄ• dino, tasmÄ• Ä• ha __ ``na sammÄ•
hotÄ«â€™â€™ _ti. __vuttapaccanÄ«kanayenÄ• _ti ``na kodhanÄ• akkodhanÄ• â€™â€™ t
vuttaatthapaá¹-ipakkhanayena.

dukkhaá¹ƒ vaco etesu vippaá¹-ikÅ«laggÄ• hitÄ• ya vipaccanÄ«kagÄ• hesÅ«ti __dubbacÄ• _
hontÄ«ti Ä• ha __ ``vattuá¹ƒ dukkhÄ• â€™â€™ _tiÄ• di. hÄ«nÄ• cÄ• ratÄ• ya dukkhassa vÄ
__asaddhammavasenÄ• _ti asappurisadhammavasena. attanÄ• visesitabbavasena kÄ• ya
kÄ• yakammadvÄ• rÄ• dibhÄ• vo viya assaddhiyÄ• diasaddhammasamannÄ• gamenaasata
tÄ• niyeva assaddhiyÄ• dÄ«ni asaddhammÄ• nÄ• ma, tesaá¹ƒ vasenÄ• ha __ ``saddhÄ• e
taá¹ƒ ``duppaÃ±Ã±Ä• â€™â€™ ti. suttageyyÄ• di __appaá¹ƒ sutaá¹ƒ etesanti appassutÄ• ,
__natthÄ«ti gahetabba_nti iminÄ• abhÄ• vattho ayaá¹ƒ appa-saddo
``appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naâ€™â€™ ntiÄ• dÄ«su (AN
sammÄ• paá¹-ipattiyÄ• anÄ• rambhanato __kucchitÄ• _ gÄ• rayhÄ• __sÄ«danti_ osÄ«dan
__kusÄ«tÄ• _ da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nA
upasampadÄ• ya __Ä• raddhaá¹ƒ_ paggahitaá¹ƒ __vÄ«riyaá¹ƒ etesanti Ä• raddhavÄ«riyÄ•
__muá¹-á¹-hÄ• _ naá¹-á¹-hÄ• sati __etesanti muá¹-á¹-hassatÄ«_. __duá¹-á¹-hÄ• _ti dÅ«sitÄ
dÅ«sitabhÄ• vo paá¹-ipakkhena vinÄ• sitabhÄ• voti Ä• ha __ ``naá¹-á¹-hapaÃ±Ã±Ä• ti vuttaa
heá¹-á¹-hÄ• sammÄ• diá¹-á¹-higgahaá¹‡ena kammassakatÄ• paÃ±Ã±Ä• ya maggasammÄ•
subbacakalyÄ• á¹‡amittatÄ• parivÄ• rÄ• hi idha saddhÄ• dÄ«hi vipassanÄ• sambhÄ• rassa
``idha vipassanÄ• paÃ±Ã±Ä• veditabbÄ• â€™â€™ _ti. tenÄ• ha __ ``vipassanÄ• sambhÄ•
anapekkhitvÄ• pi ayamattho gahetabboti dassento Ä• ha __ ``porÄ• á¹‡Ä• naá¹ƒ Ä• á¹‡Ä• â

__lokuttaraguá¹‡Ä• naá¹ƒ antarÄ• yakara_nti lokuttaraguá¹‡Ä• naá¹ƒ adhigamassa antarÄ•
__sandiá¹-á¹-hi_nti saá¹ƒ attano diá¹-á¹-hiá¹ƒ, yaá¹ƒ vÄ• taá¹ƒ vÄ• attanÄ• yathÄ• gahitac
sabhÄ• vaá¹ƒ atikkamitvÄ• parato Ä• masanato __parÄ• mÄ• sÄ«. daá¸·haggÄ• hÄ«_ti ``id
thiraggÄ• haggÄ• hÄ«. __paá¹-inissaggÄ«_ti paá¹-inissajjanako. __kummovÄ• _ti yathÄ• k
aá¹…ge kenaci ghaá¹-á¹-ito sabbÄ• ni aá¹…gÄ• ni attano kapÄ• leyeva samodahati, na bah
``na sundaro tava gÄ• ho, chaá¸• á¸• ehi naâ€™â€™ nti vutto taá¹ƒ na vissajjeti. __antoyev
á¹-hapetvÄ• taá¹ƒ vadati. __kumbhÄ«laggÄ• ha_nti saá¹ƒsumÄ• raggÄ• haá¹ƒ. __gaá¹‡ha
gahitaá¹ƒ na vissajjenti, evaá¹ƒ gaá¹‡hanti.

<84> __evaá¹ƒ_ \Ne I 260/ __catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehÄ«_ti avihiá¹ƒsanÄ• dÄ«hi

catuadhikacattÄ• lÄ«sappakÄ• rehi. kasmÄ• panettha avihiá¹ƒsÄ• Ä• dito vuttÄ• ? sabbag
avihiá¹ƒsÄ• ti hi karuá¹‡Ä• yetaá¹ƒ adhivacanaá¹ƒ, sÄ• ca visesato sÄ«lassa mÅ«lakÄ• raá
parÅ«paghÄ• talakkhaá¹‡Ä• dussÄ«lyÄ• oramÄ• panato. yathÄ• hi pÄ• á¹‡Ä• tipÄ• to pa
paresaá¹ƒ sÄ• pateyyÄ• vaharaá¹‡aá¹ƒ, sattippahÄ• ratopi dhanassÄ• vahÄ• ro garutaroti.
gabbhadhÄ• raá¹‡Ä• didukkhÄ• vahanato, paradÄ• rÄ• tikkame pana vattabbameva natthi.
visaá¹ƒvÄ• danabhedanamammaghaá¹-á¹-anÄ• naá¹ƒ parÅ«paghÄ• tabhÄ• vo pÄ• kaá¹-o
atthaggÄ• hÄ• panato anatthuppÄ• danato, abhijjhÄ• adinnÄ• dÄ• nÄ• dihetuto, byÄ• pÄ•
micchÄ• diá¹-á¹-hi sabbÄ• natthahetuto \Be I 293/ parÅ«paghÄ• talakkhaá¹‡Ä• , micchÄ• di
dhammikapaá¹-iÃ±Ã±opi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karoti, pare ca tattha niyojeti, kimaá¹…g
vihiá¹ƒsalakkhaá¹‡Ä• dussÄ«lyÄ• oramÄ• avihiá¹ƒsalakkhaá¹‡Ä• visesato sÄ«lassa bala
sÄ«lapadaá¹-á¹-hÄ• no ca samÄ• dhi, samÄ• dhipadaá¹-á¹-hÄ• nÄ• ca paÃ±Ã±Ä• ti sabbag
avihiá¹ƒsÄ• . apica uá¸·Ä• rajjhÄ• sayÄ• naá¹ƒ nisammakÄ• rÄ«naá¹ƒ dhÄ«rÄ• naá¹ƒ uttam
samÄ• dhipaÃ±Ã±Ä• pi paresaá¹ƒ hitasukhÄ• vahÄ• va sampajjantÄ«ti evampi karuá¹‡Ä• s
Ä• dito vuttÄ• .

tato paraá¹ƒ visesato ``avihiá¹ƒsÄ• samuá¹-á¹-hÄ• nÄ• ime dhammÄ• â€™â€™ ti dassana
kusalakammapathadhammÄ• gahitÄ• . tato idaá¹ƒ guá¹‡Ä• naá¹ƒ mÅ«labhÅ«taá¹ƒ sÄ«laá
dhammÄ• uppÄ• detabbÄ• ti dassanatthaá¹ƒ aá¹-á¹-ha sammattÄ• gahitÄ• . tesaá¹ƒ visod
evaá¹ƒ hotÄ«ti dassanatthaá¹ƒ nÄ«varaá¹‡aviveko gahito, Ä• dito nÄ«varaá¹‡advayassa ag
gahitÄ• gahitakÄ• raá¹‡aá¹ƒ __aá¹-á¹-hakathÄ• ya_ vuttameva. kodhassa pana byÄ• pÄ• d
__vatthasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Ps I 71) vuttanayeneva veditabbo. kodhÄ• dippahÄ• ne
dassanatthaá¹ƒ tato upakkilesavisuddhi gahitÄ• . sÄ• ca subbacakalyÄ• á¹‡amittaappamat
dassanatthaá¹ƒ pakiá¹‡á¹‡akÄ• gahitÄ• . sampannasovacassatÄ• diguá¹‡assa ime dhamm
vipassanaá¹ƒ paribrÅ«hetvÄ• ariyamaggÄ• dhigamÄ• ya saá¹ƒvattantÄ«ti dassanatthaá¹ƒ s
evaá¹ƒbhÅ«tassa ayaá¹ƒ micchÄ• gÄ• ho lokuttaraguá¹‡Ä• dhigamassa antarÄ• yakaro, tas
evaá¹ƒ yathÄ• vuttÄ• ya sammÄ• paá¹-ipattiyÄ• ariyamaggaá¹ƒ adhigacchanto sallekhaá¹ƒ
dassanatthaá¹ƒ ``sandiá¹-á¹-hiparÄ• mÄ• sÄ«â€™â€™ tiÄ• di vuttanti evametesaá¹ƒ catuca
sallekhÄ• kÄ• rÄ• naá¹ƒ gahaá¹‡apayojanaá¹ƒ anupubbÄ« ca veditabbÄ• . payogato sallek
paá¹-ipajjituá¹ƒ asakkontÄ• naá¹ƒ cittuppÄ• dopi bahÅ«pakÄ• roti Ä• ha __ ``cittuppÄ• dass
dassetuâ€™â€™ _nti.

__kusalesu_ \Ne I 261/ __dhammesÅ«_ti avihiá¹ƒsÄ• dÄ«su yathÄ• vuttaanavajjadhamme
cittuppÄ• dassa kÄ• yavÄ• cÄ• hi anuvidhÄ• nÄ• . __tesaá¹ƒ dhammÄ• na_nti avihiá¹ƒsÄ•
cittuppÄ• davasena pavattadhammÄ• naá¹ƒ. idÄ• ni \Be I 294/ yathÄ• vuttadhammaá¹ƒ vitth
``kasmÄ• panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. saraá¹‡agamanaá¹ƒ vÄ• cÄ• ya viÃ±Ã±Ä
vuttaá¹ƒ __ ``kÄ• yena vÄ• â€™â€™ _ti. ``sÄ«laá¹ƒ kÄ• yena samÄ• diyatÄ«â€™â€™ ti ett
tathÄ• tathÄ• pavattasallahukakÄ• mÄ• vacarakusalacittuppattiá¹ƒ upÄ• dÄ• ya
tathÄ• rÅ«pakusalakÄ• yavacÄ«kammÄ• naá¹ƒ bahÅ«pakÄ• ratÄ• vuttÄ• ti na sabhÄ• vato

Ã±Ä• yatÄ«ti daá¹-á¹-habbaá¹ƒ.

<85> __hitÄ• dhigamÄ• yÄ• _ti diá¹-á¹-hadhammikÄ• dihitasampattiyÄ• , ariyamaggÄ• dhig
ekantahitattÄ• hito nÄ• ma. parivajjanavasena kamanaá¹ƒ pavatti parikkamananti Ä• ha __
parivajjanatthÄ• yÄ• â€™â€™ _ti. sammÄ• dassanupÄ• yasaá¹ƒvidhÄ• nena __avihiá¹ƒsÄ•
sammÄ• sambuddhena. __sukhenevÄ• _ti akiccheneva. eteneva __upÄ• yenÄ• _ti eteneva
vidhinÄ• . __sabbapadÄ• nÄ«_ti sesÄ• ni tecattÄ• lÄ«sa padÄ• ni.

<86> __akusalÄ• _ paá¹-isandhiajanakÄ• nÄ• ma uddhaccasahagatacittuppÄ• dadhammÄ
pavattivipÄ• kamattadÄ• yino, __dinnÄ• ya paá¹-isandhiyÄ• vipÄ• kajanakÄ• , _ paccayave
aladdhokÄ• sÄ• ahosikammÄ• dayo vÄ• __ajanakÄ• _. __jÄ• tivasenÄ• _ti akusalajÄ• tiva
__adhobhÄ• gaá¹…gamanÄ«yÄ• _ti apÄ• yagamanÄ«yÄ• . __evaá¹ƒnÄ• mÄ• _ti nÄ• magg
paccayasamavÄ• ye taá¹ƒsabhÄ• vÄ• nativattanato. tenÄ• ha __ ``vipÄ• kakÄ• le aniá¹-á¹-h
_ti. vuttanayeneva kusalapakkho veditabbo. ayaá¹ƒ pana viseso, idha paá¹-isandhiajanakÄ•
abhiÃ±Ã±Ä• sahagatadhammÄ• , sesaá¹ƒ vuttasadisameva. __sabbe akusalÄ• _ti ettha vih
itare sabbe akusalÄ• upamÄ• bhÅ«tÄ• . vihiá¹ƒsÄ• hi upameyyaá¹ƒ. __sabbe kusalÄ• _ti e
__eteneva upÄ• yenÄ• _ti yathÄ• vihiá¹ƒsÄ• naá¹ƒ upameyyatÄ• , tadavasesÄ• naá¹ƒ kusa
vutto, iminÄ• nayena akusalaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• diakusalena itarena, kusalaÃ±ca
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratiÄ• dikusalena itarena upametabbaá¹ƒ.

<87> __parinibbÄ• pane_ti kilesapariá¸·Ä• havÅ«pasamane. parito limpanaá¹-á¹-hena palip
mahÄ• kaddamaá¹ƒ, taá¹ƒ pana ekantato gambhÄ«rampi hotÄ«ti __ ``gambhÄ«rakaddame
_ti vuttaá¹ƒ. palipaá¹ƒ viya \Ne I 262/ __palipanti paÃ±ca kÄ• maguá¹‡Ä• vuccanti, tasmÄ•
vuccamÄ• nena upamopameyyasaá¹ƒsandananayena __ettha_ imasmiá¹ƒ á¹-hÄ• ne __atth
taá¹ƒ kÄ• raá¹‡a_nti ettha kÄ• raá¹‡aá¹ƒ nÄ• ma hatthassa vÄ• pÄ• dassa vÄ• apalipanna
nayo upameyyepi.

__tattha siyÄ• _ kassaci parivitakko ``bhagavato desanÄ• nubhÄ• vena bhikkhuÄ• dayo ka
``bhagavÄ• yeva hi tattha uddharatÄ«â€™â€™ _ti vatvÄ• upamÄ• ya tadatthaá¹ƒ vibhÄ• v
_tiÄ• di vuttaá¹ƒ. puthujjanÄ• tÄ• vatiá¹-á¹-hantu, sÄ• vakasikhÄ• ppattavisesÄ• nampi ariy
satthuyeva desanÄ• ti dassetuá¹ƒ __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha. tathÄ• hi tehi
buddhavacanameva, tesaá¹ƒ desanÄ• ya laddhavisesÄ• pi ariyÄ• buddhaputtÄ• yevÄ• ti.

__anibbisatÄ• yÄ• _ti anibbisevanatÄ• ya. __asikkhitavinayatÄ• yÄ• _ti paÃ±cannaá¹ƒ vina
asikkhitabhÄ• vena. te pana vinayÄ• tissannaá¹ƒ sikkhÄ• naá¹ƒ sikkhÄ• panena hotÄ«ti Ä•
sikkhÄ• pessatÄ«â€™â€™ _ti. __kiá¹ƒ pana ta_nti? ``á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti
á¹-hÄ• nanti Ä• ha __ ``apalipapalipannattaâ€™â€™ _ntiÄ• di. yasmÄ• pÄ• á¸·iyaá¹ƒ ``so v
sÄ• maÃ±Ã±atthaá¹ƒ upamÄ• bhÄ• vena gahetvÄ• visesattho upameyyabhÄ• vena vutto, t

veditabboâ€™â€™ _tiÄ• dinÄ• sÄ• dhÄ• raá¹‡ato vatvÄ• puna asÄ• dhÄ• raá¹‡ato vivara
hotÄ«â€™â€™ _tiÄ• dimÄ• ha. __parassa vihiá¹ƒsÄ• cetanaá¹ƒ nibbÄ• pessatÄ«_ti idaá¹ƒ
sammÄ• paá¹-ipattiá¹ƒ disvÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanto dhammadesanÄ• ya paro a
sandhÄ• ya vuttaá¹ƒ. Ä• desanaÃ±hi tassa vacananti. tenÄ• ha __ ``ayaá¹ƒ yÄ• esÄ• vihiá
pubbe __vihiá¹ƒsakassa_ micchÄ• paá¹-ipajjantassa. __vihiá¹ƒsÄ• pahÄ• nÄ• ya maggaá¹ƒ
eva avihiá¹ƒsÄ• ya vihiá¹ƒsÄ• parinibbÄ• nÄ• ya saá¹ƒvattanamÄ• ha. tenÄ• ha __ ``parinib
__sabbapadesÅ«_ti ``pÄ• á¹‡Ä• tipÄ• tissÄ• â€™â€™ tiÄ• dinÄ• Ä• gatesu tecattÄ• lÄ«sÄ

<88> __eva_nti desitÄ• kÄ• raparÄ• masanaá¹ƒ. __tassÄ• _ti sallekhassa. ``atthi khvesa b
pariyÄ• yoâ€™â€™ tiÄ• dÄ«su (AN c 8.11; Vin III 3-10) viya __pariyÄ• ya_-saddo kÄ• raá¹‡
``sallekhakÄ• raá¹‡aâ€™â€™ _nti. __tesaá¹ƒ vasenÄ• _ti sallekhÄ• naá¹ƒ vasena. mettÄ•
__hitaá¹ƒ esantena_. karuá¹‡Ä• ya vasena __anukampamÄ• nena_. __pariggahetvÄ• _ti pa
attho. __pariccÄ• _ti parito itvÄ• , samantato pharitvÄ• icceva attho. __mÄ• pamajjitthÄ• _
ti vuttasamathavipassanÄ• naá¹ƒ aÃ±Ã±Ä• á¹‡ena, aÃ±Ã±ena vÄ• kenaci pamÄ• dakÄ• ra
Ä• pajjittha. niyyÄ• nikasÄ• sane hi akattabbakaraá¹‡ampi pamÄ• doti. __vipattikÄ• le_ti
sattaasappÄ• yÄ• divipattiyuttakÄ• le. yathÄ• vuttÄ• paÃ±ca pariyÄ• yÄ• aÃ±Ã±epi sabbe
saá¹…gahaá¹ƒ gacchantÄ«ti Ä• ha __ ``jhÄ• yatha, mÄ• pamÄ• datthÄ• ti tumhÄ• kaá¹ƒ an

sallekhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. sammÄ• diá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<89> __kathetukamyatÄ• pucchÄ• _ \Ne I 264/ __evÄ• _ti avadhÄ• raá¹‡ena itarÄ• catass
itarÄ• saá¹ƒ asambhavato, tattha yathÄ• pucchitassa atthassa vissajjanato ca ``ayaá¹ƒ sam
yÄ• thÄ• vato ajÄ• nantÄ• pi puthujjanÄ• bÄ• hirakatÄ• pasÄ• dayo attano samÄ• nasÄ«le
__sammÄ• diá¹-á¹-hÄ«ti vadanti_. __anussavÄ• divasenÄ• pÄ«_ti
anussavÄ• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantivasenapi. yathÄ• samaá¹…gitÄ• kÄ•
nijjhÄ• nakkhamÄ• panato ekantato yÄ• thÄ• vaggÄ• ho hotÄ«ti Ä• ha __ ``attapaccakkhen
lakkhaá¹‡assa paá¹-ividdhattÄ• attano paccakkhabhÄ• venÄ• ti attho. __bahunnaá¹ƒ vacan
sÄ• sane loke ca niruá¸·hatÄ• ya ayaá¹ƒ Ä• meá¸• itapayogoti sÄ• sanassa niruá¸·hatÄ• ya
upÄ• dÄ• yapi tadubhayiko Ä• meá¸• itapayogo daá¹-á¹-habbo. __attha_nti vacanatthaá¹ƒ.
sabhÄ• vaá¹ƒ. __upÄ• dÄ• yÄ• _ti gahetvÄ• . __sobhanÄ• yÄ• _ti sundarÄ• ya. __pasatthÄ
purimena dhammÄ• naá¹ƒ yathÄ• sabhÄ• vÄ• vabodhasaá¹…khÄ• taá¹ƒ sammÄ• diá¹-á¹-h
sabbadhamme abhibhavitvÄ• sobhati. dutiyena sampayuttadhammesu pariá¹‡Ä• yikabhÄ•
sampayuttadhamme Ã±Ä• á¹‡amaye viya taá¹ƒsamaá¹…ginaÃ±ca puggalaá¹ƒ Ã±Ä• á¹‡api
``paá¹‡á¸• ito nipuá¹‡o cheko viÃ±Ã±Å« vibhÄ• vÄ«â€™â€™ tiÄ• dinÄ• disÄ• su pasaá¹ƒs

__kammassakatÄ• Ã±Ä• á¹‡a_nti \Be I 297/ kammaá¹ƒ sako etassÄ• ti kammassako, tassa

Ã±Ä• á¹‡aá¹ƒ ``idaá¹ƒ kammaá¹ƒ sattÄ• naá¹ƒ sakaá¹ƒ, idaá¹ƒ no sakaâ€™â€™ nti evaá¹ƒ
__saccÄ• nulomikaÃ±Ä• á¹‡a_nti ariyasaccÄ• naá¹ƒ paá¹-ivedhassa anulomato saccÄ• nul
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __no saccÄ• nulomikÄ• yÄ• _ti bÄ• hirako saccÄ• nulomikÄ• ya
sammÄ• diá¹-á¹-hi sabbena sabbaá¹ƒ tassa abhÄ• vato. tattha kÄ• raá¹‡amÄ• ha __
``attadiá¹-á¹-hiparÄ• mÄ• sakattÄ• â€™â€™ _ti. kammassa katÄ• diá¹-á¹-hi pana bÄ• hirak
anurujjhantÄ« pavattati ``atthi dinnaâ€™â€™ ntiÄ• dinayappavattito. __sÄ• saniko dvÄ«hip
puthujjano kammassakatÄ• Ã±Ä• á¹‡Ä• dÄ«hi dvÄ«hipi sammÄ• diá¹-á¹-hi. okkantasammat
niyatÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. asekkhÄ• ya sammÄ• diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹-hÄ«
tÄ«supi puggalesu sekkho idha sammÄ• diá¹-á¹-hÄ«ti adhippetoti dassento __ ``niyatÄ• ya
_tiÄ• dimÄ• ha.

idÄ• ni \Ne I 265/ yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ __ ``tenevÄ• hÄ• â€™
__antadvaya_nti ``sassataá¹ƒ, ucchedaá¹ƒ, kÄ• masukhaá¹ƒ, attakilamathaâ€™â€™ nti eta
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanantadvayassa anupagamanaá¹ƒ atthasiddhameva.
maggena, majjhimÄ• ya paá¹-ipattiyÄ• ti attho. dhamme pasÄ• daggahaá¹‡ena satthari saá
gahitoyeva hotÄ«ti __ ``dhammeâ€™â€™ _icceva vutto tadavinÄ• bhÄ• vato. yasmÄ• esa
samannÄ• gato sammÄ• diá¹-á¹-hÄ«ti adhippeto, taÃ±ca vaá¹-á¹-ato niyyÄ• naá¹ƒ vivaá¹-á¹
__ ``Ä• gato imaá¹ƒ saddhammaâ€™â€™ _nti. nibbÄ• naÃ±hi santo sadÄ• vijjamÄ• no dh
imaá¹ƒ phalehi asÄ• dhÄ• raá¹‡ena pariyÄ• yena vattabbataá¹ƒ labhati. tayidamassa Ä• ga
sacchikiriyÄ• bhisamayo, so ca pahÄ• nÄ• bhisamayÄ• dÄ«hi saheva idha ijjhatÄ«ti dassen
``sabbadiá¹-á¹-higahanÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __sabbadiá¹-á¹-higahanÄ• ni
pajahanto_ti padadvayena pana pahÄ• nÄ• bhisamayamÄ• ha, __jÄ• tisaá¹ƒsÄ• rÄ• nikkh
pariÃ±Ã±Ä• bhisamayaá¹ƒ. samatikkamattho hi pariÃ±Ã±attho. __paá¹-ipattiá¹ƒ pariniá¹-á¹-h
bhÄ• vanÄ• bhisamayanti daá¹-á¹-habbaá¹ƒ.

__kÄ• laparicchedavacana_nti paricchijjatÄ«ti paricchedo, kÄ• lo eva paricchedo kÄ• lapar
akusalapajÄ• nanÄ• dinÄ• paricchinno \Be I 298/ maggavuá¹-á¹-hÄ• nakÄ• lo maggakkhaá
tenÄ• ha __ ``yasmiá¹ƒ kÄ• leâ€™â€™ _ti. __akusalaÃ±cÄ• _ti __ca_-saddo samuccayatth
akusalamÅ«lÄ• diá¹ƒ samuccinoti. __dasÄ• kusalakammapatha_nti kutoyaá¹ƒ viseso, yÄ• v
akusalaá¹ƒ gahitanti? na sÄ• maÃ±Ã±ajotanÄ• ya visese avaá¹-á¹-hÄ• nato. kiá¹ƒ vÄ• imÄ
paá¹-hamavÄ• rena uddesavasena desitassa atthassa vitthÄ• radesanÄ• dutiyavÄ• ro. ten
panÄ• vusoâ€™â€™ _tiÄ• di. yasmÄ• lokuttarÄ• sammÄ• diá¹-á¹-hi idha adhippetÄ• , tas
pajÄ• nanÄ• ya maggapaÃ±Ã±Ä• ya kiccavasena sammohato ``idaá¹ƒ dukkhaâ€™â€™ nti
paá¹-ivijjhanto __ ``akusalaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ _ti vuccatÄ«ti attho. __tassÄ• _ti
akusalakammapathasaá¹…khÄ• tassa dukkhassa. __teneva pakÄ• renÄ• _ti ``nirodhÄ• ram
kiccavasenÄ• â€™â€™ ti vuttappakÄ• rena.

__kusala_nti etthÄ• yaá¹ƒ vacanattho --- kucchite pÄ• padhamme salayati calayati kampet

kucchitena vÄ• Ä• kÄ• rena sayantÄ«ti kusÄ• , pÄ• pakÄ• dhammÄ• . te kuse lunÄ• ti chin
kucchitÄ• naá¹ƒ vÄ• sÄ• nato tanukaraá¹‡ato Ã±Ä• á¹‡aá¹ƒ kusaá¹ƒ nÄ• ma, tena lÄ• tabb
pavattetabbanti __kusalaá¹ƒ_. yathÄ• vÄ• kuso ubhayabhÄ• gagataá¹ƒ hatthapadesaá¹ƒ l
uppannÄ• nuppannavasena ubhayabhÄ• gagataá¹ƒ saá¹ƒkilesapakkhaá¹ƒ lunÄ• ti chindati,
\Ne I 266/ __kusalaá¹ƒ_. kucchitÄ• naá¹ƒ vÄ• sÄ• vajjadhammÄ• naá¹ƒ salanato saá¹ƒvara
kusaladhammavasena hi akusalÄ• manacchaá¹-á¹-hesu dvÄ• resu appavattiyÄ• saá¹ƒvutÄ
pÄ• padhamme salayati gameti apanetÄ«ti __kusalaá¹ƒ_. kucchitÄ• naá¹ƒ vÄ• pÄ• á¹‡Ä• t
nisÄ• nato tejanato kusÄ• , dosalobhÄ• dayo. sÄ• dÄ«navavasena cetanÄ• ya tikkhabhÄ• v
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ mahÄ• sÄ• vajjatÄ• . te kuse lunÄ• ti chindatÄ«ti __kusalaá¹
sÄ• nato antakaraá¹‡ato vinÄ• sanato kusÄ• ni, puÃ±Ã±akiriyavasena pavattÄ• ni saddhÄ•
lÄ• tabbaá¹ƒ pavattetabbanti __kusalaá¹ƒ_. ``kuâ€™â€™ iti vÄ• bhÅ«mi vuccati, adhiá¹-á¹-
taá¹ƒsadisassa attano nissayabhÅ«tassa rÅ«pÄ• rÅ«papabandhassa sampati Ä• yatiÃ±ca a
sasantÄ«ti kusÄ• , rÄ• gÄ• dayo. te viya attano \Be I 299/ nissayassa lavanato chindanato _
payogasampÄ• ditÄ• hi kusaladhammÄ• accantameva rÅ«pÄ• rÅ«padhamme appavattika
mÅ«lanti __kusalamÅ«laá¹ƒ, _ suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena kusalassa patiá¹-á¹-hÄ
__akusalamÅ«la_nti etthÄ• pi eseva nayo.

__akusala_nti pana na kusalaá¹ƒ akusalaá¹ƒ, kusaladhammÄ• naá¹ƒ paá¹-ipakkhavasena
veditabbo. evaÃ±hi Ä• rogyÄ• navajjasukhavipÄ• kakosallasambhÅ«taá¹-á¹-hena kusalaá¹ƒ
dhammajÄ• taá¹ƒ na arogaá¹ƒ na avajjaá¹ƒ na sukhavipÄ• kaá¹ƒ na ca kosallasambhÅ«taá
ayamattho dassito hoti. evaá¹ƒ yaá¹ƒ na kucchitÄ• naá¹ƒ salanasabhÄ• vaá¹ƒ, na kusena, k
pavattetabbaá¹ƒ, na ca kuso viya lavanakaá¹ƒ, taá¹ƒ akusalaá¹ƒ nÄ• mÄ• ti ayampi attho da
__vatthupajÄ• nanÄ• _ti dukkhÄ• divatthuno pajÄ• nanÄ• paá¹-ivedho. tathÄ• bujjhanakap
ajjhÄ• sayavasena desanÄ• pavattÄ• ti Ä• ha __ ``akusalÄ• dipajÄ• nanenÄ• pÄ«â€™â€™
desanÄ• pavattÄ• . bhÄ• vanÄ• manasikÄ• ro pana ``sabbaá¹ƒ bhikkhave abhiÃ±Ã±eyyaâ€
3) vacanato anavasesato rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ pariggahavaseneva pavattati. tenÄ
_tiÄ• di. tattha __manasikÄ• rapaá¹-ivedho_ti pubbabhÄ• ge pavattavipassanÄ• manasikÄ•
kassaci akopanato vitthÄ• ravaseneva vuttaá¹ƒ vipassanaá¹ƒ anuyuÃ±jantÄ• maggaá¹ƒ pa
vitthÄ• ranayeneva paá¹-ivijjhantÄ«ti attho visuddhikkamassa abhÄ• vato.

__bhikkhÅ«_ti mahÄ• vihÄ• re dhammasaá¹…gÄ«tivasena paÃ±canikÄ• yamaá¹‡á¸• ale n
saá¹…ghattheroti vadanti. vatthasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena pana mahÄ• saá¹…
antevÄ• sikabhikkhÅ« \Ne I 267/ sandhÄ• ya __ ``Ä• haá¹ƒsÅ«â€™â€™ _ti vuttaá¹ƒ. __ther
mahÄ• saá¹…gharakkhitatthero. so hi imasmiá¹ƒ majjhimanikÄ• ye taá¹ƒ taá¹ƒ vinicchayaá¹
piá¹‡á¸• ato, ekajjhanti attho.

akusalakammapathavaá¹‡á¹‡anÄ•

__akosallappavattiyÄ• _ti kosallapaá¹-ipakkhato akosallaá¹ƒ vuccati aÃ±Ã±Ä• á¹‡aá¹ƒ, tato
akosallasambhÅ«tattÄ• ti attho. Ã±Ä• á¹‡apaá¹-ipakkho \Be I 300/ aÃ±Ã±Ä• á¹‡aá¹ƒ mittapa
kusalapaá¹-ipakkho akusalaá¹ƒ kusalena pahÄ• tabbattÄ• , na pana kusalÄ• naá¹ƒ pahÄ• y
payogasampÄ• ditaá¹ƒ akusalaá¹ƒ pajahati. saha avajjehi lobhÄ• dÄ«hi vattatÄ«ti __sÄ• va
aniá¹-á¹-ho catukkhandha-saá¹…khÄ• to vipÄ• ko etassÄ• ti __dukkhavipÄ• kaá¹ƒ_. tattha s
akusalÄ• naá¹ƒ pavattidukkhataá¹ƒ dasseti, dukkhavipÄ• kavacanena vipÄ• kadukkhataá¹ƒ
pavattisambhavavasena akusalassa lakkhaá¹‡avacanaá¹ƒ, pacchimaá¹ƒ tÄ• lantare vipÄ• k
tathÄ• purimena akusalassa avisuddhasabhÄ• vataá¹ƒ dasseti, pacchimena avisuddhavipÄ
akusalaá¹ƒ kusalasabhÄ• vato nivatteti, pacchimena abyÄ• katasabhÄ• vato savipÄ• kattad
purimena vÄ• avajjavantatÄ• dassanato kiccaá¹-á¹-hena rasena anatthajananarasataá¹ƒ da
sampattiatthena aniá¹-á¹-havipÄ• karasataá¹ƒ. purimena ca upaá¹-á¹-hÄ• nÄ• kÄ• raá¹-á¹-h
saá¹ƒkilesapaccupaá¹-á¹-hÄ• nataá¹ƒ, pacchimena phalaá¹-á¹-hena dukkhavipÄ• kapaccup
ca ayonisomanasikÄ• raá¹ƒ akusalassa padaá¹-á¹-hÄ• naá¹ƒ pakÄ• seti. tato hi taá¹ƒ sÄ• va
pacchimena akusalassa aÃ±Ã±esaá¹ƒ padaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ vibhÄ• veti. taÃ±hi duk
__saá¹ƒkiliá¹-á¹-ha_nti saá¹ƒkilesehi samannÄ• gataá¹ƒ, dasahi kilesavatthÅ«hi vibÄ• dhitaa
tehi vidÅ«sitaá¹ƒ malÄ«nakataÃ±cÄ• ti attho. idaÃ±cassa dukkhavipÄ• kataÃ±cÄ• ti atthe id
apaccakkhatÄ• ya asaddahantÄ• naá¹ƒ paccakkhato Ä• dÄ«navadassanena saá¹ƒvejanatth
__sÄ• dhÄ• raá¹‡Ä• _ sabbassapi akusalassa.

saraseneva (Dhs-má¹- 1) patanasabhÄ• vassa antarÄ• eva atÄ«va pÄ• tanaá¹ƒ __atipÄ• t
adatvÄ• sÄ«ghaá¹ƒ pÄ• tananti attho. atikkammavÄ• satthÄ• dÄ«hi abhibhavitvÄ• pÄ• tan
payogavatthumahantatÄ• dÄ«hi __mahÄ• sÄ• vajjatÄ• _ tehi paccayehi uppajjamÄ• nÄ• ya
ekassa hi payogassa sahasÄ• nipphÄ• danavasena sakiccasÄ• dhikÄ• ya bahukkhattuá¹ƒ
laddhÄ• sevanÄ• ya ca sanniá¹-á¹-hÄ• pakacetanÄ• ya vasena payogassa mahantabhÄ• vo
mahante ca pÄ• á¹‡e payogassa samabhÄ• ve mahantaá¹ƒ \Ne I 268/ hanantassa cetanÄ•
vatthussa mahantabhÄ• vo. iti ubhayampetaá¹ƒ cetanÄ• ya \Be I 301/ balavabhÄ• veneva h
yathÄ• vuttapaccayapariyÄ• yepi taá¹ƒtaá¹ƒpaccayehi cetanÄ• ya balavatÄ• ya eva mahÄ•
payogavatthuÄ• dipaccayÄ• naÃ±hi amahattepi hantabbassa guá¹‡avantatÄ• ya mahÄ• sÄ
appasÄ• vajjatÄ• ca vatthussa mahattÄ• mahattesu viya daá¹-á¹-habbÄ• . kilesÄ• naá¹ƒ up
mudutÄ• ya tibbatÄ• ya ca appasÄ• vajjatÄ• mahÄ• sÄ• vajjatÄ• pi yojetabbÄ• . pÄ• á¹‡o p
vadhakacittaÃ±ca pubbabhÄ• giyÄ• pi honti, upakkamo vadhakacetanÄ• samuá¹-á¹-hÄ• pit
pÄ• á¹‡Ä• tipÄ• tacetanÄ• ti sÄ• paÃ±casambhÄ• ravinimuttÄ• daá¹-á¹-habbÄ• . ayaÃ±ca
yathÄ• rahaá¹ƒ vattabbo. vijjhanapaharaá¹‡Ä• divasena sahatthenanibbatto __sÄ• hatthiko,
pavatto __Ä• á¹‡attiko, _ ususattiyantapÄ• sÄ• á¹‡Ä• dinissajjanavasena pavatto __nissagg
aduhalasajjanÄ• divasena pavatto __thÄ• varo, _ Ä• thabbaá¹‡ikÄ• dÄ«naá¹ƒ viya mantapa
__vijjÄ• mayo, _ kammavipÄ• kajiddhimayo __iddhimayo_ dÄ• á¹-hÄ• koá¹-anÄ• dÄ«ni viya

yadi ``mama idaâ€™â€™ nti parena pariggahitaá¹ƒ adinnaá¹ƒ, uttÄ• naseyyakadÄ• rakasa

pariggahasaÃ±Ã±Ä• ya eva abhÄ• vatoti Ä• ha __ ``yattha paroâ€™â€™ _tiÄ• di. paro nÄ•
atthi tassa vatthussa sÄ• miko. aviÃ±Ã±Å«pi hi viÃ±Ã±ukÄ• le yathÄ• kÄ• maá¹ƒ karonto __
mantaparijappanena parasantakaharaá¹‡aá¹ƒ vijjÄ• mayo, vinÄ• mantena parasantakassa
parikaá¸• á¸• hanaá¹ƒ tÄ• diseniddhivasena iddhimayo payogoti adinnÄ• dÄ• ne __cha pay
vuttÄ• . __yathÄ• nurÅ«pa_nti ettha sÄ• hatthiko tÄ• va paÃ±cannampi avahÄ• rÄ• naá¹ƒ v
Ä• á¹‡attiyo nissaggiyo ca. thÄ• varo theyyÄ• vahÄ• rapasayhÄ• vahÄ• rapaá¹-icchannÄ• v
sesÄ• pÄ«ti daá¹-á¹-habbaá¹ƒ.

__methunasamÄ• cÄ• resÅ«_ti sadÄ• rÄ• santosa-paradÄ• ragamanavasena duvidhesu m
bhedo idhÄ• dhippeto. __gottarakkhitÄ• _ sagottehi rakkhitÄ• . __dhammarakkhitÄ• _ sahad
__sÄ• rakkhÄ• _ sasÄ• mikÄ• . yassÄ• gamane raÃ±Ã±Ä• daá¹‡á¸• o á¹-hapito, sÄ• __sa
bhariyabhÄ• vatthaá¹ƒ dhanena kÄ«tÄ• __dhanakkÄ«tÄ• _. chandena vasantÄ« __chanda
vasantÄ« bhogavÄ• sinÄ«. paá¹-atthaá¹ƒ vasantÄ« __paá¹-avÄ• sinÄ«_. udakapattaá¹ƒ Ä•
__odapattakinÄ«_. cumbaá¹-akaá¹ƒ apanetvÄ• gahitÄ• \Be I 302/ __obhaá¹-acumbaá¹-Ä•
__dhajÄ• hatÄ• _. taá¹…khaá¹‡ikÄ• __muhuttikÄ• _. abhibhavitvÄ• vÄ«tikkame micchÄ• c
dvinnaá¹ƒ samÄ• nachandatÄ• ya. abhibhavitvÄ• vÄ«tikkamane satipi maggenamaggapaá
purimuppannasevanÄ• bhisandhipayogÄ• bhÄ• vato micchÄ• cÄ• ro \Ne I 269/ na hoti abhi
sevanÄ• citte sati payogÄ• bhÄ• vo appamÄ• á¹‡aá¹ƒ yebhuyyena itthiyÄ• sevanÄ• payog
puretaraá¹ƒ sevanÄ• cittassa upaá¹-á¹-hÄ• nepi tassÄ• micchÄ• cÄ• ro na siyÄ• , tathÄ• p
sevanÄ• payogÄ• bhÄ• veti, tasmÄ• attano ruciyÄ• pavattitassa vasena tayo, balakkÄ• re
tayoti sabbepi aggahitaggahaá¹‡ena __cattÄ• ro sambhÄ• rÄ• _ti vuttanti veditabbaá¹ƒ.

__atthabhaÃ±jako_ti kammapathavasena vuttaá¹ƒ. kammapathakathÄ• hesÄ• ti. __assÄ•
vadati etenÄ• ti __cetanÄ• musÄ• vÄ• do, _ imasmiá¹ƒ pakkhe atathÄ• kÄ• rena vatthuno
taá¹ƒsamuá¹-á¹-hÄ• pikÄ• cetanÄ• musÄ• vÄ• doti vuttattÄ• tato aÃ±Ã±athÄ• vattuá¹ƒ __
vuttaá¹ƒ. __attano santakaá¹ƒ adÄ• tukÄ• matÄ• yÄ• _tiÄ• di musÄ• vÄ• dasÄ• maÃ±Ã±en
visaá¹ƒvÄ• danapurakkhÄ• rassa musÄ• vÄ• do. __parassÄ• _ti visaá¹ƒvÄ• danavasena vi
musÄ• vÄ• dapayogo.

__suÃ±Ã±abhÄ• va_nti pÄ«tivirahitatÄ• ya rittabhÄ• vaá¹ƒ. pharusasaddatÄ• ya __neva ka
atthavipannatÄ• ya __na hadayasukhÄ• _. __saá¹ƒkiliá¹-á¹-hacittassÄ• _ti dosena, lobhena

__ekantapharusÄ• cetanÄ• _ti etena duá¹-á¹-hacittataá¹ƒyeva vibhÄ• veti, duá¹-á¹-hacittat
amaraá¹‡Ä• dhippÄ• yavasena daá¹-á¹-habbÄ• . sati hi maraá¹‡Ä• dhippÄ• ye atthasiddhi,
pÄ• á¹‡Ä• tipÄ• tabyÄ• pÄ• dÄ• siyunti. yaá¹ƒ paá¹-icca pharusavÄ• cÄ• payujjati, tassa s
parammukhÄ• pi sÄ«saá¹ƒ eti evÄ• ti apare. tatthÄ• yaá¹ƒ adhippÄ• yo yutto siyÄ• --- sam
agÄ• ravÄ• dÄ«naá¹ƒ balavabhÄ• vato siyÄ• cetanÄ• balavatÄ«, parassa ca tadatthaviÃ±
asammukhÄ• ti. yathÄ• ca akkosite mate Ä• á¸·ahane katÄ• khamÄ• panÄ• upavÄ• danta

parammukhÄ• payuttÄ• pharusavÄ• cÄ• hotiyevÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. __tassÄ• _
\Be I 303/ pharusavÄ• cÄ• bhÄ• vassa Ä• vibhÄ• vatthaá¹ƒ. __mammacchedako_ savanap
__cittasaá¹‡hÄ• tÄ• ya pharusavÄ• cÄ• na hoti_ kammapathÄ• â€™ ppattattÄ• , kammabh
vÄ• retuá¹ƒ. evaá¹ƒ anvayavasena cetanÄ• pharusatÄ• ya pharusavÄ• caá¹ƒ sÄ• dhetvÄ•
sÄ• dhetuá¹ƒ __ ``vacanasaá¹‡hatÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __esÄ• _ti pharusavÄ
appattÄ• __appasÄ• vajjÄ• , _ itarÄ• __mahÄ• sÄ• vajjÄ• _. tathÄ• kilesÄ• naá¹ƒ mudutib
purimasadisaá¹ƒ.

__Ä• sevanaá¹ƒ_ bahulÄ«karaá¹‡aá¹ƒ. yaá¹ƒ uddissa pavattito, tena aggahite __appasÄ• v
__mahÄ• sÄ• vajjo_ \Ne I 270/ kammapathappattito. yo koci pana samphappalÄ• po dvÄ«h
kilesÄ• naá¹ƒ mudutibbatÄ• vasenapi appasÄ• vajjamahÄ• sÄ• vajjatÄ• veditabbÄ• .

__attano pariá¹‡Ä• manaá¹ƒ_ cittenevÄ• ti veditabbaá¹ƒ. __hitasukhaá¹ƒ byÄ• pÄ• dayatÄ
tassa hitasukhaá¹ƒ vinÄ• seti. __aho vatÄ• _ti iminÄ• accantavinÄ• sacintanaá¹ƒ dÄ«peti. e
dÄ• ruá¹‡apavattiyÄ• kammapathappatti. __yathÄ• bhuccagahaá¹‡Ä• bhÄ• venÄ• _ti yÄ• t
aniccÄ• disabhÄ• vassa niccÄ• dito gahaá¹‡ena. __micchÄ• passatÄ«_ti vitathaá¹ƒ passat
viyÄ• _ti iminÄ• Ä• sevanassa mandatÄ• ya appasÄ• vajjataá¹ƒ, mahantatÄ• ya mahÄ• sÄ
__gahitÄ• kÄ• raviparÄ«tatÄ• _ti micchÄ• diá¹-á¹-hiyÄ• gahitÄ• kÄ• rassa viparÄ«tabhÄ• v
ayathÄ• bhÅ«tasabhÄ• vamÄ• ha. __tathÄ• bhÄ• venÄ• _ti gahitÄ• kÄ• reneva __tassa_ di
vatthuno __upaá¹-á¹-hÄ• naá¹ƒ_ evametaá¹ƒ, na ito aÃ±Ã±athÄ• ti.

__dhammato_ti sabhÄ• vato. __koá¹-á¹-hÄ• sato_ti phassapaÃ±camakÄ• dÄ«su cittaá¹…g
koá¹-á¹-hÄ• sÄ• honti, tatoti attho. __cetanÄ• dhammÄ• _ti cetanÄ• sabhÄ• vÄ• .

__paá¹-ipÄ• á¹-iyÄ• sattÄ• _ti ettha nanu cetanÄ• abhidhamme kammapathesu na vuttÄ• t
sattannaá¹ƒ kammapathabhÄ• vo na yuttoti? na, avacanassa aÃ±Ã±ahetukattÄ• . na hi tatth
akammapathattÄ• kammapatharÄ• simhi avacanaá¹ƒ, kadÄ• ci pana kammapatho hoti, na
aniyatattÄ• \Be I 304/ avacanaá¹ƒ. yadÄ• pana kammapatho hoti, tadÄ• kammapatharÄ•
etthÄ• ha --- yadi cetanÄ• ya sabbadÄ• kammapathabhÄ• vÄ• bhÄ• vato aniyato kammapa
avacanaá¹ƒ, nanu abhijjhÄ• dÄ«naá¹ƒ kammapathabhÄ• vaá¹ƒ appattÄ• naá¹ƒ atthitÄ• ya a
tesampi kammapatharÄ• simhi avacanaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati kammapathatÄ• taá¹ƒ
vuttattÄ• . yadi evaá¹ƒ cetanÄ• pi tattha vattabbÄ• siyÄ• ? saccametaá¹ƒ, sÄ• pana pÄ• á¹
pÄ• kaá¹-o, tassÄ• kammapathabhÄ• voti na vuttÄ• siyÄ• . cetanÄ• ya hi --- ``cetanÄ• haá
vadÄ• mi (AN b VI 63; Kv 539), tividhÄ• , bhikkhave, kÄ• yasaÃ±cetanÄ• akusalaá¹ƒ kÄ• y
ntiÄ• divacanato (Kv 539) kammabhÄ• vo pÄ• kaá¹-o, kammaá¹ƒyeva ca sugatiduggatÄ«na
uppajjanakasukhadukkhÄ• naÃ±ca pathabhÄ• vena pavattaá¹ƒ kammapathoti vuccatÄ«ti pÄ
kammapathabhÄ• vo, abhijjhÄ• dÄ«naá¹ƒ pana cetanÄ• samÄ«hanabhÄ• vena sucaritaduc
cetanÄ• janitapiá¹-á¹-hivaá¹-á¹-akabhÄ• vena sugatiduggatitaduppajjanakasukhadukkhÄ• na

tathÄ• pÄ• kaá¹-o kammapathabhÄ• voti teyeva tena sabhÄ• vena dassetuá¹ƒ __abhidham
kammapatharÄ• sibhÄ• vena na vuttÄ• \Ne I 271/, atathÄ• jÄ• tiyakattÄ• vÄ• cetanÄ• teh
daá¹-á¹-habbaá¹ƒ. __mÅ«laá¹ƒ patvÄ• _ti mÅ«ladesanaá¹ƒ patvÄ• , mÅ«lasabhÄ• vesu dha

__adinnÄ• dÄ• naá¹ƒ sattÄ• rammaá¹‡a_nti idaá¹ƒ ``paÃ±ca sikkhÄ• padÄ• parittÄ• ramm
paÃ±hapucchakapÄ• á¸·iyÄ• virujjhati. yaÃ±hi pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyassa Ä• ramm
veramaá¹‡iyÄ• Ä• rammaá¹‡aá¹ƒ. vÄ«tikkamitabbavatthuto eva hi viratÄ«ti. __sattÄ• ramm
sattasaá¹…khÄ• taá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡ameva upÄ• dÄ• ya vuttanti nÄ• yaá¹ƒ viro
__sammohavinodaniyaá¹ƒ_ (Vibh-a 714) ``yÄ• ni sikkhÄ• padÄ• ni ettha sattÄ• rammaá¹‡Ä
sattoti saá¹…khyaá¹ƒ gataá¹ƒ saá¹…khÄ• rameva Ä• rammaá¹‡aá¹ƒ karontÄ«â€™â€™ ti. v
purisoâ€™â€™ ti gahetabbato __sattÄ• rammaá¹‡oti eke_. ``eko diá¹-á¹-ho, dve sutÄ• â€™
samphappalapane __diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasena_. __tathÄ• abhijjhÄ• _ti ettha
``diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasenÄ• â€™â€™ ti idampi upasaá¹ƒharati, na sattasaá¹…
dassanÄ• divasena abhijjhÄ• yanato. ``natthi sattÄ• opapÄ• tikÄ• â€™â€™ ti pavattamÄ• n
\Be I 305/ tebhÅ«makadhammavisayÄ• vÄ• ti adhippÄ• yenassÄ• __saá¹…khÄ• rÄ• ramm
micchÄ• diá¹-á¹-hiyÄ• sabbe tebhÅ«makadhammÄ• Ä• rammaá¹‡aá¹ƒ hontÄ«ti? sÄ• dhÄ
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti hi pavattamÄ• nÄ• ya
rÅ«pÄ• rupÄ• vacaradhammÄ• pi gahitÄ• eva hontÄ«ti.

sukhabahulatÄ• ya rÄ• jÄ• no hasamÄ• nÄ• pi ``coraá¹ƒ ghÄ• tethÄ• â€™â€™ ti vadanti, h
aÃ±Ã±avisayoti Ä• ha __ ``sanniá¹-á¹-hÄ• paka ... pe ... hotÄ«â€™â€™ _ti.

__kesaÃ±cÄ«_ti sahajÄ• tÄ• naá¹ƒ adinnÄ• dÄ• nÄ• dÄ«naá¹ƒ. __sampayuttapabhÄ• vaka
uppÄ• dakaá¹-á¹-hena. __kesaÃ±cÄ«_ti asahajÄ• tÄ• naá¹ƒ. __upanissayapaccayaá¹-á¹-he
lobhassa upakÄ• rataá¹ƒ nivatteti. suppatiá¹-á¹-hitabhÄ• vasÄ• dhanaá¹-á¹-ho hi mÅ«laá¹-á
hetupaccayatÄ• avinÄ• bhÄ• vÄ«, tena cettha mÅ«lamiva mÅ«lanti gahetabbaá¹ƒ, nippariyÄ
``kesaÃ±cÄ«â€™â€™ ti vuttÄ• naá¹ƒ sahajÄ• tÄ• naá¹ƒ mÅ«labhÄ• vo veditabbo. __ratto k
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ akusalÄ• naá¹ƒ lobhassa mÅ«lakÄ• raá¹‡ataá¹ƒ vibhÄ• veti,
mÅ«laá¹-á¹-henupakÄ• ratthaá¹ƒ avisesato tesaá¹ƒ hetupaccayattÄ• bhÄ• vato.

akusalakammapathavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalakammapathavaá¹‡á¹‡anÄ•

__vera_nti \Ne I 272/ pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• padhammaá¹ƒ. so hi verahetutÄ• ya ``vera
__maá¹‡ati_ ``mayi idha á¹-hitÄ• ya kathamÄ• gacchasÄ«â€™â€™ ti tajjentÄ« viya nivÄ• re
tenÄ• ha __ ``pajahatÄ«â€™â€™ _ti. ``viramaá¹‡Ä«â€™â€™ ti vattabbe niruttinayena eva-
vuttaá¹ƒ. __vibhaá¹…ge_ (Vibh 703, 704) eva niddisanavasena evaá¹ƒ vuttÄ• . asamÄ• din

yathÄ• upaá¹-á¹-hitavÄ«tikkamitabbavatthuto virati __sampattavirati, _ samÄ• dÄ• navasena
__samÄ• dÄ• navirati, _ samÄ• dÄ• navasena uppannÄ• virati __samÄ• dÄ• navirati, _ kile
pavattÄ• virati __samucchedavirati_.

jÄ«vamÄ• nasasassa \Be I 306/ maá¹ƒsarudhirasammissatÄ• ya __allasasamaá¹ƒsaá¹ƒ_. _
samakaruá¹‡atÄ• ya. __saccaá¹ƒ vatvÄ• _ ``etena saccavajjena mayhaá¹ƒ mÄ• tu rogo sam
__adhiá¹-á¹-hÄ• si_.

__mahÄ• sappo_ti ajagaro. __muÃ±citvÄ• agamÄ• si_ sÄ«latejena.

kosallaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, kosallena, kosallato vÄ• __pavattiyÄ• _ upagamanato. _
kucchitenÄ• kÄ• rena sayanato anusayanato, pavattanato vÄ• . ``veramaá¹‡ikusalÄ• â€™â
pucchÄ• nurÅ«paá¹ƒ vissajjananti ``kusalÄ• â€™â€™ ti na vuttÄ• , ``kusalaâ€™â€™ ntveva

kÄ• maÃ±cettha pÄ• á¸·iyaá¹ƒ viratiyova Ä• gatÄ• , sikkhÄ• padavibhaá¹…ge (Vibh 704) pa
dÄ«pitÄ• ti tadubhayampi gaá¹‡hanto __ ``cetanÄ• pi vaá¹-á¹-anti viratiyopÄ«â€™â€™ _ti Ä

__anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• _ kammapathakoá¹-á¹-hÄ• saá¹ƒ patvÄ• anabhijjhÄ• ti
kusalamÅ«laá¹ƒ hotÄ«ti evamattho daá¹-á¹-habbo. sesapadadvayepi eseva nayo.

dussÄ«lyÄ• rammaá¹‡Ä• tadÄ• rammaá¹‡Ä• jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• kathaá¹ƒ d
dassetuá¹ƒ __ ``yathÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__anabhijjhÄ• _ \Ne I 273/ __ ... pe ... viramantassÄ• _ti abhijjhaá¹ƒ pajahantassÄ• ti attho.
manoduccaritato virati atthi anabhijjhÄ• dÄ«heva tappahÄ• nasiddhito. __tesu alobho_tiÄ• d
taá¹ƒ akusalamÅ«lesu vuttanayeneva veditabbaá¹ƒ.

__appanÄ• vÄ• ra_nti nigamanavÄ• raá¹ƒ. __ekena nayenÄ• _ti vedanÄ• divasena arÅ«pa
vipassanÄ• kammaá¹-á¹-hÄ• nesu ekena kammaá¹-á¹-hÄ• nanayena. __ ``á¹-hapetvÄ• abh
akusalakammapathÄ• â€™â€™ _ti vattabbaá¹ƒ. __dasÄ• _ti vÄ• idaá¹ƒ ``kusalakammapat
sambandhitabbaá¹ƒ ``akusalakammapathÄ• ca dasa kusalakammapathÄ• cÄ• â€™â€™ ti
nti hi iminÄ• va akusalakammapathÄ• naá¹ƒ navabhÄ• vo vutto hoti. atha vÄ• __dasÄ• _ti
sambandhitabbaá¹ƒ. abhijjhÄ• hi pahÄ• tabbÄ• pi sati pariÃ±Ã±eyyataá¹ƒ nÄ• tivattatÄ«ti. t
``rÅ«pataá¹‡hÄ• piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™â€™ ntiÄ• di, tasmÄ• \Be I 307/ sÄ• tÄ• y
dukkhasaccepi saá¹…gahaá¹ƒ labhateva, pahÄ• tabbaá¹ƒ pana upÄ• dÄ• ya ``á¹-hapetvÄ•
tenevÄ• ha __ ``pariyÄ• yena pana sabbepi kammapathÄ• dukkhasaccaâ€™â€™ _nti. abh
pavattiÄ• kÄ• rasiddhabhedaá¹ƒ upÄ• dÄ• ya __ ``ime dve dhammÄ• â€™â€™ _ti vuttaá¹ƒ
``samudayasaccaâ€™â€™ nti vuttÄ• ti Ä• ha __ ``nippariyÄ• yena samudayasaccaâ€™â€™

appavattinimittamÄ• ha yathÄ• ``rÄ• gakkhayo dosakkhayoâ€™â€™ ti (SN b IV 314). sapp
saá¹…khatasabhÄ• ve dukkhasacce gahite appaccayatÄ• ya asaá¹…khataá¹ƒ nirodhasacca
ekantasÄ• vajje Ä• cayagÄ• milakkhaá¹‡e samudayasacce gahite sÄ• vajjÄ• vigamanaá¹ƒ
maggasaccaá¹ƒpaá¹-ipakkhato Ä• vattatÄ«ti dve Ä• vattahÄ• ravasena veditabbÄ• nÄ«ti vu
__nettiyaá¹ƒ_ (Nett IV niddesavÄ• ra) ---

``ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

Ä• vattati paá¹-ipakkhe, Ä• vatto nÄ• ma so hÄ• roâ€™â€™ ti ||

__sabbÄ• kÄ• renÄ• _ti kÄ• marÄ• garÅ«parÄ• gÄ• disabbappakÄ• rehi, sabbato vÄ• apÄ
kiÃ±cipi anavasesetvÄ• vÄ• . __sabbÄ• kÄ• renevÄ• _ti sabbÄ• kÄ• rato. __nÄ«haritvÄ• _
samucchinditvÄ• icceva attho. __kaÃ±ci dhammaá¹ƒ anavakÄ• rÄ«karitvÄ• _ti rÅ«pavedanÄ
avinibbhogaá¹ƒ katvÄ• , ekekato aggahetvÄ• samÅ«hatova gahetvÄ• ti attho. __asmÄ«_ti
mÄ• naggÄ• havasena. so pana yasmÄ• paÃ±cakkhandhe niravasesato gaá¹‡hÄ• ti, tasmÄ
``samÅ«haggahaá¹‡Ä• kÄ• renÄ• â€™â€™ _ti. yasmÄ• cettha aggamaggacittaá¹ƒ vuccati
``diá¹-á¹-hisadisaá¹ƒ mÄ• nÄ• nusayaâ€™â€™ _nti. ``yaá¹ƒ rÅ«paá¹ƒ taá¹ƒ ahaâ€™â€™ n
diá¹-á¹-hi rÅ«pÄ• diá¹ƒ ``ahamasmÄ«â€™â€™ ti gaá¹‡hantÄ« pavattati, evaá¹ƒ mÄ• nopi ``
tiÄ• dinÄ• ti Ä• ha __ ``mÄ• nÄ• nusayo asmÄ«ti pavattattÄ• diá¹-á¹-hisadisoâ€™â€™ _ti.
osÄ• napariccheda karo ito paraá¹ƒ dukkhassÄ• bhÄ• vakaraá¹‡ato. __kammapathadesanÄ
pavattacatusaccadesanÄ• ya. __manasikÄ• rappaá¹-ivedhavasenÄ• _ti vipassanÄ• manasi

kusalakammapathavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• hÄ• ravÄ• ravaá¹‡á¹‡anÄ•

<90> __Ä• haratÄ«_ti \Be I 308/ (Spk-pá¹- II 2.11) Ä• neti, uppÄ• deti upatthambheti cÄ• ti
pasutÄ• . tato paá¹-á¹-hÄ• ya hi loke jÄ• tavohÄ• ro. paá¹-isandhiggahaá¹‡ato pana paá¹-á¹
mÄ• tukucchito nikkhamanaá¹ƒ, tÄ• va sambhavesino. esa tÄ• va gabbhaseyyakesu bhÅ«ta
pana paá¹-hamacittÄ• divasena vutto. __sambhava_-saddo cettha gabbhaseyyakÄ• naá¹ƒ
itaresaá¹ƒ vasena uppattipariyÄ• yo. paá¹-hamacittapaá¹-hamairiyÄ• pathakkhaá¹‡esu hi te
esanti upagacchanti nÄ• ma, na tÄ• va bhÅ«tÄ• uppattiyÄ• na suppatiá¹-á¹-hitattÄ• . __bh
bhavesanÄ• ya samucchinnattÄ• . __na puna bhavissantÄ«ti_ avadhÄ• raá¹‡ena nivattitam
kÄ• laghaso bhÅ«toâ€™â€™ tiÄ• dÄ«su (J I 2.190) bhÅ«ta-saddassa khÄ«á¹‡Ä• savavÄ•
__vÄ• -saddo cettha sampiá¹‡á¸• anattho_ ``agginÄ• vÄ• udakena vÄ• â€™â€™ tiÄ• dÄ«

yathÄ• sakaá¹ƒ paccayabhÄ• vena attabhÄ• vassa paá¹-á¹-hapanamevetthaÄ• hÄ• rehi kÄ
adhippÄ• yenÄ• ha __ ``vacanabhedo ... pe ... ekoyevÄ• â€™â€™ _ti. __sattassa uppanna

sattassasantÄ• ne uppannadhammÄ• naá¹ƒ. yathÄ• ``vassasataá¹ƒ tiá¹-á¹-hatÄ«â€™â€™
pavattatÄ«ti vuttaá¹ƒ hoti, evaá¹ƒ __á¹-hitiyÄ• _ti anuppabandhavasena pavattiyÄ• ti attho,
Ä• ha __ ``avicchedÄ• yÄ• â€™â€™ _ti. anuppabandhadhammuppattiyÄ• sattasantÄ• no
``anuppannÄ• naá¹ƒ uppÄ• dÄ• yÄ• â€™â€™ _ti. __etÄ• nÄ«_ti á¹-hitianuggahapadÄ• ni.
na yathÄ• saá¹…khyaá¹ƒ.

vatthugatÄ• \Ne I 275/ ojÄ• vatthu viya tena saddhiá¹ƒ Ä• haritabbataá¹ƒ gacchatÄ«ti vutt
``ajjhoharitabbato Ä• hÄ• roâ€™â€™ _ti. nibbattitaojaá¹ƒ pana sandhÄ• ya ``kabaá¸·Ä«kÄ•
ojaá¹-á¹-hamakarÅ«pÄ• ni Ä• haratÄ«â€™â€™ ti vakkhati. __oá¸·Ä• rikatÄ• _ appojatÄ• ya
kathinatÄ• ya vÄ• , tasmÄ• yasmiá¹ƒ vatthusmiá¹ƒ parittÄ• ojÄ• hoti, taá¹ƒ oá¸·Ä• rikaá¹ƒ.
dukkhuppÄ• dakatÄ• ya oá¸·Ä• rikÄ• veditabbÄ• . visÄ• á¹‡Ä• dÄ«naá¹ƒ tivassachaá¸• á¸•
mudukatÄ• ti vadanti, taracchakheá¸·atemikatÄ• ya pana tathÄ• bhÅ«tÄ• naá¹ƒ tesaá¹ƒ mu
hesa. __sasÄ• naá¹ƒ_ \Be I 309/ __Ä• hÄ• ro sukhumo_ taruá¹‡atiá¹‡asassakhÄ• danato.
sukhumo_ tiá¹‡abÄ«jÄ• dikhÄ• danato. __paccantavÄ• sÄ«naá¹ƒ sukhumo, _ tesaÃ±hi
sÄ• kapaá¹‡á¹‡asukkhakurapadumapattampi Ä• hÄ• roti. __tesaá¹ƒ_ paranimmitavasavattÄ
kiÃ±ci upÄ• dÄ• ya, atha kho sukhumo icceva __niá¹-á¹-haá¹ƒ patto_ tato paraá¹ƒ sukhuma

vatthuvasena panettha Ä• hÄ• rassa oá¸·Ä• rikasukhumatÄ• vuttÄ• , sÄ• cassa appojama
dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __parissama_nti khudÄ• vasena uppa
__vinodetÄ«_ti vatthu tassa vinodanamattaá¹ƒ karoti. __na pana sakkoti pÄ• letu_nti sarÄ«
nappahoti nissÄ• rattÄ• . __na sakkoti parissamaá¹ƒ vinodetuá¹ƒ_ Ä• mÄ• sayassa apÅ«ra

__chabbidhopÄ«_ti iminÄ• kassacipi phassassa anavasesitabbatamÄ• ha. Ä• hÄ• rassade
phassÄ• dÄ«naá¹ƒ dutiyÄ• ditÄ• , na aÃ±Ã±ena kÄ• raá¹‡enÄ• ti Ä• ha __ ``desanÄ• nayo
saÃ±cetanÄ• , na sattassÄ• ti dassanatthaá¹ƒ manogahaá¹‡aá¹ƒ yathÄ• ``cittassa á¹-hiti (D
cÄ• â€™â€™ ti (MN I 69) Ä• ha __ ``manosaÃ±cetanÄ• ti cetanÄ• evÄ• â€™â€™ _ti. __ci
na vipÄ• kaviÃ±Ã±Ä• á¹‡ameva.

pubbe ``Ä• hÄ• ranti paccayaâ€™â€™ nti vuttattÄ• __ ``yadi paccayaá¹-á¹-ho Ä• hÄ• raá¹
codeti. __atha kasmÄ• imeyeva cattÄ• ro vuttÄ• _ti atha kasmÄ• cattÄ• rova vuttÄ• , ime e
__visesapaccayattÄ• _ti etena yathÄ• aÃ±Ã±e paccayadhammÄ• attano paccayuppannas
tathÄ• ca honti aÃ±Ã±athÄ• cÄ• ti samÄ• nepi paccayatte atirekapaccayÄ• honti, tasmÄ•
imamatthaá¹ƒ dasseti. idÄ• ni taá¹ƒ atirekapaccayataá¹ƒ dassetuá¹ƒ __ ``visesapaccayo hÄ
Ä• raddhaá¹ƒ. __visesapaccayo rÅ«pakÄ• yassa kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ upatthambha
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vism II 708; Paá¹-á¹-h-a paccayuddesavaá¹‡á¹‡anÄ•) ``rÅ«pÄ•
upatthambhakattena upakÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ• Ä• hÄ• rapaccayoâ€™â€™ ti. upa
satipi janakatte arÅ«pÄ«naá¹ƒ Ä• hÄ• rÄ• naá¹ƒ Ä• hÄ• rajarÅ«pasamuá¹-á¹-hÄ• pakarÅ«p
asati pana upatthambhakatte Ä• hÄ• rÄ• naá¹ƒ janakattaá¹ƒ natthÄ«ti upatthambhakattaá¹ƒ

janayamÄ• nopi hi Ä• hÄ• ro avicchedavasena upatthambhayamÄ• no eva janetÄ«ti upattan
Ä• hÄ• rabhÄ• vo. __vedanÄ• ya phasso visesapaccayo_. ``phassapaccayÄ• vedanÄ• â€™
``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Ud 1; MN III 126) vacanato __viÃ±Ã
``cetanÄ• tividhaá¹ƒ bhavaá¹ƒ janetÄ«â€™â€™ ti hi vuttaá¹ƒ. ``viÃ±Ã±Ä• á¹‡apaccayÄ• n
vacanato __nÄ• marÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ visesapaccayÄ• _. na hi okkantiviÃ±Ã±Ä• a
attasambhavo. yathÄ• ha ``viÃ±Ã±Ä• á¹‡aÃ±ca hi, Ä• nanda, mÄ• tukucchismiá¹ƒ na okkan
nÄ• marÅ«paá¹ƒ mÄ• tukucchismiá¹ƒ samuccissathÄ• â€™â€™ tiÄ• di (DN II 115). vuttam
__ ``yathÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

evaá¹ƒ yadipi paccayaá¹-á¹-ho Ä• hÄ• raá¹-á¹-ho, visesapaccayatÄ• ya pana ime eva Ä• hÄ
nesaá¹ƒ visesapaccayataá¹ƒ avibhÄ• gato dassetvÄ• idÄ• ni vibhÄ• gato dassetuá¹ƒ __ ``k
Ä• raddhaá¹ƒ. __mukhe á¹-hapitamattoyeva_ asaá¹…khÄ• dito, tattakenapi abbhantarassa
eva. tenÄ• ha __ ``aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-hÄ• petÄ«â€™â€™ _ti. sukhavedanÄ• ya
sabbathÄ• pÄ«_ti cakkhusamphassÄ• divasena. yattakÄ• phassassa pakÄ• rabhedÄ• , tes
__phassÄ• hÄ• ro_. yathÄ• rahaá¹ƒ __tisso vedanÄ• Ä• harati, _ anÄ• hÄ• rako natthi.

__sabbathÄ• pÄ«_ti idhÄ• pi phassÄ• hÄ• re vuttanayÄ• nusÄ• rena attho veditabbo. __tis
kÄ• yadasakaá¹ƒ bhÄ• vadasakaá¹ƒ vatthudasakanti tividhasantativasena. __sahajÄ• tÄ• d
sahajÄ• tÄ• dipaccayavidhinÄ• . paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±hi attanÄ• sahajÄ• tanÄ• ma
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kindriyasampayuttaatthiavigatapaccayehi paccayo
Ä• hÄ• rapaccayatÄ• ya taá¹ƒ Ä• hÄ• retÄ« vuttaá¹ƒ, sahajÄ• tarÅ«pesu pana vatthuno sam
vippayuttapaccayena, sesarÅ«passa aÃ±Ã±amaÃ±Ã±apaccayaÃ±ca á¹-hapetvÄ• vuttanay
__tÄ• nÄ«_ti napuá¹ƒsakaniddeso anapuá¹ƒsakÄ• nampi napuá¹ƒsakehi saha vacanato.

__sÄ• savÄ• _ \Be I 311/ __kusalÄ• kusalacetanÄ• va vuttÄ• _. visesapaccayabhÄ• vadas
``avisesena panÄ• â€™â€™ _tiÄ• di. __paá¹-isandhiviÃ±Ã±Ä• á¹‡ameva vutta_nti etthÄ• p
tassa phalassa visesato paccayatÄ• ya etesaá¹ƒ Ä• hÄ• raá¹-á¹-ho, evaá¹ƒ avisesatopÄ«ti
panÄ• â€™â€™ _tiÄ• di \Ne I 277/ vuttaá¹ƒ. tattha __taá¹ƒsampayuttataá¹ƒsamuá¹-á¹-hÄ• n
phassÄ• dÄ«hi sampayuttadhammÄ• naÃ±ceva taá¹ƒsamuá¹-á¹-hÄ• narÅ«padhammÄ• na
__sampayutta_ggahaá¹‡aá¹ƒ yathÄ• rahato daá¹-á¹-habbaá¹ƒ, __samuá¹-á¹-hÄ• na_ggaha

__upatthambhento Ä• hÄ• rakiccaá¹ƒ sÄ• dhetÄ«_ti upatthambhentoyeva rÅ«paá¹ƒ samuá
ojaá¹-á¹-hamakarÅ«pasamuá¹-á¹-hÄ• paneneva panassa upatthambhanakiccasiddhi. __phu
karonto eva. __Ä• yÅ«hamÄ• nÄ• vÄ• _ti cetayamÄ• nÄ• eva abhisandahantÄ« eva. __vijÄ
upapattiparikappanavasena vijÄ• nantameva Ä• hÄ• rakiccaá¹ƒ sÄ• dhetÄ«ti yojanÄ• . sesa
Ä• hÄ• rakiccasÄ• dhanaÃ±ca tesaá¹ƒ vedanÄ• diuppattihetutÄ• ya attabhÄ• vassa pavatta

__kÄ• yaá¹-á¹-hapanenÄ• _ti kasmÄ• vuttaá¹ƒ? nanu kammajÄ• dirÅ«paá¹ƒ kammÄ• dinÄ

sandhÄ• yÄ• ha __ ``kammajanitopÄ«â€™â€™ _tiÄ• di. upÄ• dinnarÅ«pasantatiyÄ• upatth
utucittajarÅ«pasantatÄ«nampi upatthambhanasiddhi hotÄ«ti __ ``dvinnaá¹ƒ rÅ«pasantatÄ«n
upatthambhanameva sandhÄ• ya __ ``anupÄ• lako hutvÄ• â€™â€™ _ti ca vuttaá¹ƒ. rÅ«pak
yÄ• panÄ• anupÄ• lanÄ• .

__sukhÄ• divatthubhÅ«ta_nti sukhÄ• dÄ«naá¹ƒ pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. Ä• rammaá¹
Ä• rammaá¹‡akaraá¹‡avasena tadÄ• rammaá¹‡Ä• dhammÄ• ti vatthÅ«ti vuccati. __phusan
phusanasabhÄ• vattÄ• vuttaá¹ƒ. na hi dhammÄ• naá¹ƒ sabhÄ• vena vinÄ• pavatti atthi. ve
sattÄ• naá¹ƒ sandhÄ• vanatÄ• natthÄ«ti Ä• ha __ ``sukhÄ• di ... pe ... hotÄ«â€™â€™ _ti, n
saÃ±Ã±Ä«bhavakathÄ• yaá¹ƒ asaÃ±Ã±Ä«bhavo dassetabbo, tassÄ• pi vÄ• kÄ• raá¹‡abhÅ
á¹-hitiyÄ• hetuno abyÄ• pitÄ• . tathÄ• hi __ ``manosaÃ±cetanÄ• ... pe ... bhavamÅ«lanipp
á¹-hitiyÄ• hotÄ«â€™â€™ _ti vuttÄ• , tato eva ``viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nantamevÄ• ti upap
vijÄ• nantamevÄ• â€™â€™ ti vuttovÄ• yamatthoti.

__cattÄ• ri_ \Be I 312/ __bhayÄ• ni daá¹-á¹-habbÄ• ni_ Ä• dÄ«navavibhÄ• vanato. __nikan
rasataá¹‡haá¹ƒ sandhÄ• ya vadati. sÄ• hi kabaá¸·Ä«kÄ• re Ä• hÄ• re balavatÄ«. teneva tat
kataá¹ƒ. bhÄ• yati etasmÄ• ti __bhayaá¹ƒ, nikantiyevabhayaá¹ƒ_ mahÄ• natthahetuto. __up
visayindriyaviÃ±Ã±Ä• á¹‡esu visayaviÃ±Ã±Ä• á¹‡esu eva ca saá¹…gativasena pavatti, taá¹
vedanÄ• diuppattihetutÄ• ya __ ``bhayaâ€™â€™ _nti vuttaá¹ƒ. avadhÄ• raá¹‡e payojanaá¹
esevanayo. __Ä• yÅ«hanaá¹ƒ_ abhisandahanaá¹ƒ, saá¹ƒvidhÄ• nantipi \Ne I 278/ vadanti. t
bhavÅ«papattihetutÄ• ya __ ``bhayaâ€™â€™ _nti vuttaá¹ƒ. __abhinipÄ• to_ tattha tattha bh
paá¹-isandhiggahaá¹‡avasena nibbatti. so bhavÅ«papattihetukÄ• naá¹ƒ sabbesaá¹ƒ anatthÅ
__ ``bhayaâ€™â€™ _nti vutto. idÄ• ni nikantiÄ• dÄ«naá¹ƒ sappaá¹-ibhayataá¹ƒ vitthÄ• rato
``kiá¹ƒkÄ• raá¹‡Ä• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __nikantiá¹ƒ katvÄ• _ti Ä• layaá¹
uppÄ• detvÄ• ti attho.

__phassa upagacchantÄ• _ti cakkhusamphassÄ• dibhedaá¹ƒ phassaá¹ƒ pavattentÄ• . __p
kÄ• yasamphassavasena phoá¹-á¹-abbasaá¹…khÄ• tassa phassassa assÄ• danasÄ«lÄ• . k
sattÄ• naá¹ƒ phoá¹-á¹-habbataá¹‡hÄ• pavattatÄ«ti dassetuá¹ƒ phassÄ• hÄ• rÄ• dÄ«navada
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ uddhaá¹-aá¹ƒ __ ``paresaá¹ƒ rakkhitagopitesÅ«â€™â€™ _
__phassassÄ• dino_ti vÄ• phassÄ• hÄ• rassÄ• dinoti attho. sati hi phassÄ• hÄ• re sattÄ• n
assÄ• do, nÄ• satÄ«ti. tenÄ• ha __ ``phassassÄ• damÅ«lakaâ€™â€™ _ntiÄ• di.

jÄ• tinimittassa bhayassa abhinipÄ• tasabhÄ• vena gahitattÄ• __ ``tammÅ«lakaâ€™â€™ _
kammÄ• yÅ«hananimittanti attho.

__abhinipatatÄ«_ti abhinibbattati. paá¹-hamÄ• bhinibbatti hi sattÄ• naá¹ƒ tattha tattha aá¹…
bhave abhinipÄ• tasadisÄ«ti. __tammÅ«lakattÄ• _ti nÄ• marÅ«panibbattimÅ«lakattÄ• .

__tatrÄ• _ti tÄ• su upamÄ• su. __bhÅ«tamatthaá¹ƒ katvÄ• _ti na parikappitamatthaá¹ƒ, ath
bhÅ«tapubbaá¹ƒ atthaá¹ƒ katvÄ• . pÄ• theyyahatthesu gacchantesu pÄ• theyyaá¹ƒ, gaccha
__ ``gantvÄ• pÄ• theyyaá¹ƒ niá¹-á¹-hÄ• sÄ«â€™â€™ _ti. __gantvÄ• _ti vÄ• gamanahetÅ«t
ghanacchÄ• yaá¹ƒ rukkhaá¹ƒ upagantuá¹ƒ asamatthÄ• __viraá¸·hacchÄ• yÄ• yaá¹ƒ nisÄ«d
mayÄ• kÄ• tuá¹ƒ_ \Be I 313/ atidubbalabhÄ• vato. parikkhalitagatitaruá¹‡adÄ• rako khuppip
tasmÄ• __gacchantoyeva mato_.

__sajÄ• timaá¹ƒsatÄ• yÄ• _ti (Spk-pá¹- II 2.63) samÄ• najÄ• timaá¹ƒsatÄ• ya, manussama
manussamaá¹ƒsaá¹ƒ, taÃ±hi loke jigucchanÄ«yattÄ• paá¹-ikulaá¹ƒ. tathÄ• hi taá¹ƒ viÃ±Ã±
manussamaá¹ƒsesupi Ã±Ä• timaá¹ƒsaá¹ƒ ayuttaparibhogatÄ• ya paá¹-ikÅ«laá¹ƒ, tatthÄ• pi
piyaputtamaá¹ƒsaá¹ƒ, tatthÄ• pi taruá¹‡amaá¹ƒsaá¹ƒ, tatthÄ• pi Ä• makamaá¹ƒsaá¹ƒ, tatthÄ
agorasÄ• bhisaá¹…khataá¹ƒ, tatthÄ• pi aloá¹‡aá¹ƒ, tatthÄ• pi adhÅ«pitanti evaá¹ƒ heá¹-á¹-h
paá¹-ikÅ«latarabhÄ• vakÄ• raá¹‡atÄ• \Ne I 279/ daá¹-á¹-habbÄ• . __puttamaá¹ƒsasadisa_n
paá¹-ikÅ«latÄ• upaá¹-á¹-hÄ• panena puttamaá¹ƒsasadisaá¹ƒ katvÄ• passati. __tattha nikan
ariyamaggena Ä• hÄ• re sÄ• pekkhaá¹ƒ khepeti.

__sÄ• gÄ• vÄ«_ti ``seyyathÄ• pi bhikkhave gÄ• vÄ«â€™â€™ ti (SN a II 63) evaá¹ƒ sutte v
__uddÄ• letvÄ• _ti uppÄ• á¹-etvÄ• . __nissÄ• ya tiá¹-á¹-hatÄ«_ti paá¹-iccapaccayaá¹ƒ katvÄ
dukkhadukkhatÄ• divasena tiá¹‡á¹‡ampi vedayitÄ• naá¹ƒ dukkhabhÄ• vaá¹ƒ sandhÄ• yÄ• h
_ti.

sÄ• dhusammatÄ• pi gati vipariá¹‡Ä• masaá¹…khÄ• radukkhatÄ• vasena kilesadukkhavas
vuttaá¹ƒ __ ``mahÄ• pariá¸·Ä• haá¹-á¹-hena tayo bhavÄ• â€™â€™ _ti. __yathÄ• upakaá¸•
evaá¹ƒ kusalÄ• kusalavasena dve manosaÃ±cetanÄ• . yathÄ• manosaÃ±cetanÄ• na pava
tattha nikantiá¹ƒ pariyÄ• diyatÄ«ti veditabbo.

sattisatena hatÄ• __eva_ upamÄ• sattisatahatÅ«pamÄ• , tassaá¹ƒ __sattisatahatÅ«pamÄ
sattisataá¹ƒ. __assa_ purisassa. __patitokÄ• se_ti purimasattÄ«hi patitappadese. __dukkha
natthi_ anekassa aparÄ• paraá¹ƒ uppajjanato. __khandhajanana_nti khandhÄ• naá¹ƒ aparÄ
paá¹-hamÄ• bhinibbatti pana paá¹-isandhi eva. __Ä• gucÄ• rÄ« puriso viya paá¹-isandhiviÃ±
nÄ• nappakÄ• radukkhuppÄ• dasannissayato, tehi ca dukkhehi upagantabbato. sampayutta
pavattiyÄ• __ ``viÃ±Ã±Ä• á¹‡assa dukkhuppÄ• do_ti vuttÄ• . tathÄ• hi vuttaá¹ƒ ``manopub
ti (Dhp 1, 2) yathÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• yatiá¹ƒ paá¹-isandhivasena na pavattati, evaá¹ƒ k
nikantipariyÄ• dÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

__pariÃ±Ã±Ä• taá¹ƒ_ \Be I 314/ __vatthÅ«_ti dukkhasaccamÄ• ha. __paÃ±cakÄ• maguá¹‡
paÃ±cakÄ• maguá¹‡Ä• rammaá¹‡o rÄ• go. __pariÃ±Ã±Ä• to hotÄ«_ti paricchijja jÄ• nanena

rasataá¹‡hÄ• ya hi sammadeva vigatÄ• ya rÅ«pataá¹‡hÄ• dayopi vigatÄ• yeva honti. tathÄ•
kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ samucchinnameva hoti, evaá¹ƒ karaá¹‡aá¹ƒ tattha nikantipari
daá¹-á¹-habbaá¹ƒ. pariÃ±Ã±Ä• bhisamaye hi siddhe pahÄ• nÄ• bhisamayo siddho evÄ• ti. p
kÄ• marÄ• gasaá¹ƒyojane orambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ lesopi nÄ• vasissatÄ«ti dasse
saá¹ƒyojanaâ€™â€™ _ntiÄ• di. tena kabaá¸·Ä«kÄ• rÄ• hÄ• rapariÃ±Ã±Ä• anÄ• gÄ• mitaá
sesÄ• hÄ• rapariÃ±Ã±Ä• pana arahattaniá¹-á¹-hÄ• evÄ• ti dassento __ ``phasse bhikkhave
__tisso taá¹‡hÄ• _ti kÄ• mataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• ti imÄ• tisso taá¹‡hÄ

__ ``purimataá¹‡hÄ• samudayÄ• â€™â€™ _ti \Ne I 280/ saá¹…khepato vuttamatthaá¹ƒ vitt
``kathaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __taá¹‡hÄ• paccayanibbattÄ• _ti taá¹‡hÄ• p
paá¹-isandhikkhaá¹‡e purimataá¹‡hÄ• samudayÄ• Ä• hÄ• rÄ• naá¹ƒ samudayadassanenev
upÄ• dinnakaÄ• hÄ• rasamudayo dassito hotÄ«ti taá¹ƒ anÄ• masitvÄ• anupÄ• dinnakÄ• na
dassetuá¹ƒ __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sutte __n
avisesitattÄ• . __sahajÄ• tataá¹‡hÄ• paccayanibbatto_ti ettha __sahajÄ• ta_ggahaá¹‡aá¹ƒ
asahajÄ• tataá¹‡hÄ• paccayanibbattopi anupÄ• dinnakaÄ• hÄ• ro labbhatÄ«ti dassanatthaá
asahajÄ• tataá¹‡hÄ• paccayanibbattatÄ• sÄ• maÃ±Ã±enapi yathÄ• vuttaupÄ• dinnakÄ• hÄ
uddhaá¹-o, na ca etaá¹ƒ kÄ• raá¹‡aá¹ƒ ``rÄ• gaá¹ƒ upanissÄ• ya domanassaá¹ƒ uppajjatÄ«
taá¹‡hopanissayapaá¹-ighacittasamuá¹-á¹-hÄ• nÄ• ya ca ojÄ• ya vasena anupÄ• dinnakaÄ•
pana taá¹‡hÄ• ojÄ• ya upanissayapaccayo; na hi __paá¹-á¹-hÄ• ne_ katthaci rÅ«passa upa
atthÄ«ti. nÄ• yaá¹ƒ virodho ``yasmiá¹ƒ sati yaá¹ƒ hoti, so tassa upanissayoâ€™â€™ ti sutta
adhippetattÄ• yathÄ• vuttatthasambhavato. tenevÄ• ha __ ``imissÄ• ... pe ... taá¹‡hÄ• ya n

kÄ• raá¹‡e sabbaso niruddhe phalampi sabbaso nirujjhatÄ«ti Ä• ha __ ``Ä• hÄ• ranirodho p
Ä• hÄ• rÄ• naá¹ƒ dukkhasaccekadesattÄ• Ä• hÄ• raggahaá¹‡aá¹ƒ \Be I 315/ dukkhasacca
``idha cattÄ• ripi saccÄ• ni sarÅ«peneva vuttÄ• nÄ«â€™â€™ _ti. saccadesanÄ• dukkhÄ• c
pariÃ±Ã±eyyÄ• dibhÄ• vasandassanatthÄ• , tasmÄ• jarÄ• maraá¹‡Ä• dÄ«su pariÃ±Ã±eyyÄ
sallakkhetabboti dassento __ ``sabbattha asammuyhantena saccÄ• ni uddharitabbÄ• nÄ«â€

Ä• hÄ• ravÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccavÄ• ravaá¹‡á¹‡anÄ•

<91> __yena yena pariyÄ• yena byÄ• karotÄ«_ti yena yena dukkhÄ• dijarÄ• maraá¹‡Ä• dip
saá¹…khepato ca vitthÄ• rato ca katheti. __dukkhanti dukkhasaccaá¹ƒ_ dukkhaá¹ƒ, na dukk

saccavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jarÄ• maraá¹‡avÄ• ravaá¹‡á¹‡anÄ•

<92> __tesaá¹ƒ_ \Ne I 281/ __tesa_nti byÄ• panicchÄ• vasenÄ• yaá¹ƒ niddeso kato, tasmÄ
ramaá¹‡Ä«yoâ€™â€™ ti vutte ramaá¹‡Ä«yatÄ• ya tÄ• disÄ• sabbepi gÄ• mÄ• saá¹…gaha
tesaá¹ƒ sattÄ• naá¹ƒ jÄ• tÄ«â€™â€™ ti vutte jÄ• tisaá¹…khÄ• tavikÄ• ravasena sabbepi sa
tenÄ• ha __ ``saá¹…khepato anekesaá¹ƒ sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddesoâ€™â€™ _t

__gatijÄ• tivasenÄ• _ti (Spk-pá¹- II 1.2) paÃ±cagativasena, tatthÄ• pi ekekÄ• ya gatiyÄ•
khattiyÄ• dibhummadevÄ• dihatthiÄ• dijÄ• tivasena ca. nikiyyanti sattÄ• ettha, etena vÄ• ti
gottacaraá¹‡Ä• divibhÄ• go. jarÄ• ya sabhÄ• vo nÄ• ma vayohÄ• ni, tasmÄ• __jarÄ• _ti va
sabhÄ• vassa niddeso, pÄ• kaá¹-ajarÄ• vasena niddeso khaá¹‡á¸• iccÄ• divasena gahaá¹‡
__jÄ«raá¹‡atÄ• , _ jÄ«rantassa vÄ• Ä• kÄ• ro tÄ• -saddena vutto. tenÄ• ha __ ``ayaá¹ƒ Ä•
dantÄ• dÄ«naá¹ƒ vasena khaá¹‡á¸• aá¹ƒ jÄ• taá¹ƒ etassÄ• ti \Be I 316/ khaá¹‡á¸• ito, pugga
__khaá¹‡á¸• iccaá¹ƒ_. palitaá¹ƒ etassa atthÄ«ti palito, tassa bhÄ• vo __pÄ• liccaá¹ƒ_. vali ta
valittaco, tassa bhÄ• vo __valittacatÄ• _. __ime_ khaá¹‡á¸• iccÄ• dayo jarÄ• . __vikÄ• rÄ• n
vipattidassanavasena. __vÄ• tassÄ• _ti mahato vÄ• takkhandhassa. __khaá¹‡á¸• iccÄ• diva
tasmÄ• khaá¹‡á¸• iccÄ• diggahaá¹‡aá¹ƒ jarÄ• ya kiccaniddesoti vuttanti dasseti. __na ca k
jarÄ• _ti kalalakÄ• lato pabhuti purimarÅ«pÄ• naá¹ƒ jarÄ• pattakkhaá¹‡e uppajjamÄ• nÄ• ni
paripakkarÅ«pÄ• nurÅ«pÄ• ni pariá¹‡atapariá¹‡atÄ• ni uppajjantÄ«ti anukkamena supariá¹‡
paripÄ• kakÄ• le uppajjamÄ• nÄ• ni khaá¹‡á¸• iccÄ• disabhÄ• vÄ• ni uppajjanti, tÄ• ni udak
tiá¹‡arukkhasaá¹ƒbhaggatÄ• dayo viya paripÄ• kagatamaggasaá¹…khÄ• tesu paripakkarÅ«
maggoâ€™â€™ icceva vuttÄ• ni, na jarÄ• ti.

__pakatiyÄ• _ti phalavipaccanapakatiyÄ• , jarÄ• ya vÄ• pÄ• puá¹‡itabbaá¹ƒ phalamevapa
__suppasannÄ• nÄ«_ti suá¹-á¹-hu pasannÄ• ni. tameva suppasannataá¹ƒ kiccato dassetuá
_tiÄ• di vuttaá¹ƒ. tikkhavisadatÄ• hi tesaá¹ƒ indriyÄ• naá¹ƒ suppasannatÄ• . __Ä• luá¸·itÄ•
__avisadÄ• nÄ«_ti abyattÄ• ni.

__kÄ• maá¹ƒ_ rÅ«padhammesupi khaá¹‡ikajarÄ• durupalakkhitÄ• paá¹-icchannÄ• va, sÄ•
pavattiyÄ• paribyattÄ• va hotÄ«ti __ ``pÄ• kaá¹-ajarÄ• â€™â€™ _icceva vuttÄ• . avÄ«ci nir
__avÄ«cijarÄ• _ sati santÄ• ne sattÄ• naá¹ƒ anuppabandhato. __tato aÃ±Ã±esÅ«_ti manda
pubbadasakÄ• diparicchedato aÃ±Ã±esu yathÄ• vuttesu. __antarantarÄ• _ti tesu eva vuttap
purimadasakÄ• dito pacchimadasakÄ• dÄ«naá¹ƒ antarantarÄ• . __vaá¹‡á¹‡avisesÄ• dÄ«na
vaá¹‡á¹‡avisesasaá¹‡á¹-hÄ• navisesasamphassavisesÄ• dÄ«naá¹ƒ.

__vacanakavasenÄ• _ti ka-kÄ• rena hi padaá¹ƒ vaá¸• á¸• hetvÄ• vuttaá¹ƒ, tasmÄ• cavana
taá¹ƒ pana ekacatupaÃ±cavokÄ• rabhavesu cutiyÄ• avisesato gahaá¹‡anti Ä• ha __ ``ekac
sÄ• maÃ±Ã±avacanaâ€™â€™ _nti. __cavanakavasenÄ• _ti vÄ• cavanakassa puggalassa
__cavanatÄ• _ti Ä• ha __ ``bhÄ• vavacanenÄ• â€™â€™ _ti. __lakkhaá¹‡anidassana_nti va

nidassanaá¹ƒ. cavantassa vÄ• Ä• kÄ• ro tÄ• -saddena vutto \Be I 317/ __ ``cavanatÄ• â€™
__bhedo_ti vuttaá¹ƒ __ ``cutikkhandhÄ• naá¹ƒ bhaá¹…guppattiparidÄ«panaâ€™â€™ _nti. y
kenaci pariyÄ• yena ghanaghaá¹-abhÄ• vena á¹-hÄ• naá¹ƒ natthi, evaá¹ƒ bhinnÄ• naá¹ƒ kh
antarahitaá¹ƒ nÄ• mÄ• ti Ä• ha __ ``antaradhÄ• nanti ... pe ... paridÄ«panaâ€™â€™ _nti. yo
yaÃ±ca maraá¹‡aá¹ƒ pÄ• á¹‡acÄ• go, tadubhayaá¹ƒ ekajjhaá¹ƒ katvÄ• vuttaá¹ƒ __ ``maccu
vÄ• ettha attho daá¹-á¹-habbo. kÄ• lassa antakassa kiriyÄ• ti yÄ• loke vuccati, sÄ• cuti, m
cavanakÄ• lo eva vÄ• anatikkamanÄ«yattÄ• visesena kÄ• loti vuttoti tassa kiriyÄ• atthato
bhedappattiyeva. ``cuti cavanatÄ• â€™â€™ tiÄ• dinÄ• pubbe vohÄ• ramissakena niddiá¹-á

idÄ• ni nibbattitaparamatthanayeneva niddesoti dassetuá¹ƒ __ ``paramatthena dÄ«petuâ€™
``cavanakavasenÄ• â€™â€™ tiÄ• dinÄ• hi puggalavasena ca vohÄ• rÄ• dhiá¹-á¹-hÄ• nÄ•
kiÃ±ci_ kaá¸·evaraá¹ƒ __nikkhipaki_ opapÄ• tikÄ• naá¹ƒ cutikkhandhÄ• naá¹ƒ antaradhÄ• n
utusamuá¹-á¹-hÄ• narÅ«pasantati na pavattati. ``jÄ• tisamudayÄ• â€™â€™ tiÄ• dÄ«su yaá
``taá¹‡hÄ• samudayÄ• â€™â€™ tiÄ• dÄ«su vuttanayaneva sakkÄ• viÃ±Ã±Ä• tunti na vutta

jarÄ• maraá¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÄ• tivÄ• ravaá¹‡á¹‡anÄ•

<93> __jÄ• yanaá¹-á¹-henÄ• _tiÄ• di Ä• yatanavasena yonivasena ca dvÄ«hi dvÄ«hi padeh
jÄ• tiá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __sammohavinodaniyaá¹ƒ_ (Vibh-a 191) pana ``jÄ• yamÄ• na
__jÄ• ti, _ saÃ±jÄ• yanavasena saÃ±jÄ• tÄ«â€™â€™ ti vuttattÄ• tattha ekekeneva padena
jÄ• tiá¹ƒ dassetÄ«ti daá¹-á¹-habbaá¹ƒ. sampuá¹‡á¹‡Ä• jÄ• ti __saÃ±jÄ• tÄ«_ti katvÄ• __ ``
paripuá¹‡á¹‡Ä• yatanavasena yuttÄ• â€™â€™ _ti vuttaá¹ƒ. eteneva kevalaá¹ƒ jÄ• tisadden
aparipuá¹‡á¹‡Ä• yatanatÄ• daá¹-á¹-habbÄ• . abhibyattÄ• nibbatti __abhinibbatti, _ pÄ• kaá
``tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ... pe ... abhinibbattÄ«â€™â€™ ti sattavasena pavattattÄ• _

__tatra_ \Be I 318/ __tatrÄ• _ti ettha catuvokÄ• rabhave dvinnaá¹ƒ, ekavokÄ• rabhave dvin
sesarÅ«padhÄ• tuyaá¹ƒ paá¹-isandhikkhaá¹‡e uppajjamÄ• nÄ• naá¹ƒ paÃ±cannaá¹ƒ, kÄ• n
vikalÄ• vikalindriyavasena sattannaá¹ƒ navannaá¹ƒ dasannaá¹ƒ, puna dasannaá¹ƒ, ekÄ• da
vasena saá¹…gaho veditabbo. yadipi cutikkhandhÄ• anantarÄ• naá¹ƒ paá¹-isandhikadham
paccayÄ• honti, ye pana samudayÄ• ajanakÄ• , te ettha upapattibhavoti adhippetÄ• . jana
adhippetoti dassento __ ``jÄ• tiyÄ• paccayabhÅ«to kammabhavo veditabboâ€™â€™ _ti Ä•

jÄ• tivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhavavÄ• ravaá¹‡á¹‡anÄ•

<94> bhÄ• vanabhavanaá¹-á¹-hena bhavo duvidho. tattha kammabhavo ``bhavati etasmÄ•
bhÄ• vanaá¹-á¹-hena __bhavo. aá¹-á¹-hakathÄ• yaá¹ƒ_ pana upapattibhavaá¹ƒ ``bhavatÄ«t
tassa kÄ• raá¹‡attÄ• kammaá¹ƒ phalÅ«pacÄ• rena bhavoti ayamattho vutto, ubhayatthÄ• p
upapattibhavahetubhÄ• vanettha kammassa kammabhavapariyÄ• yoti dassitaá¹ƒ hoti. __sa
bhÄ• vanabhavanakusalÄ• kusalaupapattisampattibhavahÄ«napaá¹‡Ä«tÄ• dinÄ• sabbapp
vuttaá¹ƒ_ kÄ• mataá¹‡hÄ• hetukato kÄ• mataá¹‡hÄ• ya Ä• rammaá¹‡abhÄ• vato ca. rÅ«pa
tathÄ• arÅ«pabhavÅ«pagakammaá¹ƒ arÅ«pabhavo, taá¹ƒtaá¹ƒnibbattakkhandhÄ• rÅ«pÄ•
rÅ«pÄ• rÅ«pabhavabhÄ• vo pana tesaá¹ƒ ``kÄ• mabhavoâ€™â€™ ti ettha vuttanayeneva v

bhavavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• dÄ• navÄ• ravaá¹‡á¹‡anÄ•

<95> __upÄ• dÄ• na_nti \Ne I 284/ catubbidhampi upÄ• dÄ• naá¹ƒ. yathÄ• hi kÄ• massÄ•
vÄ• taá¹ƒtaá¹ƒsugatibhavÅ«pagaá¹ƒ kammaá¹ƒ karontassa kÄ• mupÄ• dÄ• naá¹ƒ, evaá¹ƒ
ucchedÄ• dimicchÄ• bhinivesavasenÄ• ti cattÄ• ripi upÄ• dÄ• nÄ• ni yathÄ• rahaá¹ƒ tassa t
upanissayavaseneva paccayÄ• honti, akusalakammabhavassa asahajÄ• tassa anantarass
Ä• rammaá¹‡avasenapi \Be I 319/. sahajÄ• tassa kÄ• mupÄ• dÄ• naá¹ƒ
sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigata-hetu-vasena sattadhÄ• , ses
hetupaccayabhÄ• vaá¹ƒ pahÄ• ya maggapaccayaá¹ƒ pakkhipitvÄ• sattadhÄ• va paccayÄ•
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanavasena paccayÄ• honti. tas
__Ä• di_-saddena saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. __vatthukÄ• maá¹ƒ upÄ• diyati_ cittaá
__etenÄ• _ti attho. __ta_nti vatthukÄ• maá¹ƒ. kÄ• metÄ«ti kÄ• mo ca so upÄ• diyatÄ«ti upÄ
__vuttanayenÄ• _ti __abhidhamme_ vuttanayena.

__sassato attÄ• _ti idaá¹ƒ purimadiá¹-á¹-hiá¹ƒ upÄ• diyamÄ• naá¹ƒ uttaradiá¹-á¹-hiá¹ƒ nidas
yathÄ• esÄ• diá¹-á¹-hi daá¸·hÄ«karaá¹‡avasena purimaá¹ƒ purimaá¹ƒ uttarÄ• uttarÄ• upÄ
dinnaâ€™â€™ ntiÄ• dikÄ• pÄ«ti. __atta_ggahaá¹‡aá¹ƒ pana attavÄ• dupÄ• dÄ• nanti nayid
diá¹-á¹-hupÄ• dÄ• nadassananti daá¹-á¹-habbaá¹ƒ. __loko cÄ• _ti attaggahaá¹‡avinimuttaga
diá¹-á¹-hupÄ• dÄ• nabhÅ«taá¹ƒ idha purimadiá¹-á¹-hiuttaradiá¹-á¹-hivacanehi vuttanti vedita
__sabbadiá¹-á¹-higatassa_ ``diá¹-á¹-hupÄ• dÄ• naâ€™â€™ nti __etaá¹ƒ adhivacanaá¹ƒ_ ``s
diá¹-á¹-hupÄ• dÄ• naâ€™â€™ nti vacanato.

__sÄ«labbataá¹ƒ upÄ• diyantÄ«_ti sÄ«labbataá¹ƒ ``suddhimaggoâ€™â€™ ti upÄ• diyanti.
micchÄ• bhinivesena. __sayaá¹ƒ vÄ• taá¹ƒ_ micchÄ• bhinivesasahagataá¹ƒ. sÄ«labbatasa
__sÄ«labbataÃ±ca taá¹ƒ_ daá¸·haggÄ• habhÄ• vato __upÄ• dÄ• naÃ±cÄ• ti sÄ«labbatupÄ
abhinivesato_ti evaá¹ƒ gosÄ«lagovatÄ• dicaraá¹‡ena saá¹ƒsÄ• rasuddhÄ«ti abhinivesabhÄ
sahacaraá¹‡ato abhinivesassa taá¹ƒsaddÄ• rahataá¹ƒ dasseti.

__vadantÄ«_ti ``atthi me attÄ• â€™â€™ tiÄ• dinÄ• voharanti. __etena_ diá¹-á¹-higatena. _
attÄ• ti vÄ• cÄ• mattameva. etena vÄ• cÄ• vatthumattametaá¹ƒ, yadidaá¹ƒ bÄ• hirakaparika

__taá¹‡hÄ• _ \Ne I 285/ __kÄ• mupÄ• dÄ• nassÄ• _ti ettha ``tattha katamaá¹ƒ kÄ• mupÄ•
kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ• mataá¹‡hÄ• kÄ• masneho kÄ• mapariá
idaá¹ƒ vuccati kÄ• mupÄ• dÄ• naâ€™â€™ nti vacanato taá¹‡hÄ• daá¸·hattaá¹ƒ kÄ• mupÄ•
__taá¹‡hÄ• daá¸·hatta_nti ca purimataá¹‡hÄ• upanissayapaccayato daá¸·habhÅ«tÄ• uttara
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``appattavisayapatthanÄ• \Be I 320/ taá¹‡hÄ• andhakÄ• re corassahatthappasÄ• raá¹‡aá
sampattavisayaggahaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ tasseva bhaá¹‡á¸• aggahaá¹‡aá¹ƒ viyÄ• â€™
appicchasantuá¹-á¹-hipaá¹-ipakkhÄ• ete dhammÄ• pariyesanÄ• rakkhadukkhamÅ«lÄ• ni, t
taá¹‡hÄ• vuttalakkhaá¹‡asseva upÄ• dÄ• nassa anÄ• nantarassa upanissayavasena pacca
paccayo hotiyeva, anantarÄ• dÄ«naá¹ƒ pana anantarÄ• divasena paccayo. sabbassapi hi lo
kÄ• mupÄ• dÄ• napariyÄ• yopi labbhatevÄ• ti. __avasesÄ• na_nti diá¹-á¹-hupÄ• dÄ• nÄ• dÄ
sahajÄ• tÄ• naá¹ƒ sahajÄ• tÄ• divasena, asahajÄ• tÄ• naá¹ƒ anantaraupanissayÄ• divasen
vuttanayeneva veditabbaá¹ƒ.

upÄ• dÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

taá¹‡hÄ• vÄ• ravaá¹‡á¹‡anÄ•

<96> ``cakkhusamphassoâ€™â€™ tiÄ• di phassassa mÄ• tito nÄ• maá¹ƒ viya puttassa va
uppattihetuttÄ• , Ä• rammaá¹‡aá¹ƒ pana kevalaá¹ƒ uppattihetÅ«ti vuttaá¹ƒ __ ``seá¹-á¹-hi ...
_nti. __kÄ• marÄ• gabhÄ• venÄ• _ti vatthukÄ• massa rajjanavasena. __rÅ«paá¹ƒ assÄ• de
taá¹‡hÄ• bhinandanÄ• vasena abhiramamÄ• nÄ• eva assÄ• dentÄ«. __nicca_ntiÄ• dinÄ•
rÅ«paá¹ƒ abhiramantÄ«. __pecca na bhavissatÄ«_ti bhijjitvÄ• na hoti puna anuppajjanato.
saddakaá¹‡hÄ• dayopÄ«_ti yathÄ• rÅ«pataá¹‡hÄ• kÄ• marÄ• gabhÄ• vena sassatarÄ• ga
pavattiyÄ• tisso taá¹‡hÄ• , tathÄ• saddataá¹‡hÄ• gandharasaphoá¹-á¹-habbadhammataá
__taá¹‡hÄ• vicaritÄ• nÄ«_ti taá¹‡hÄ• samudÄ• cÄ• rÄ• , samudÄ• cÄ• ravasena pavattataá

__ajjhattikassupÄ• dÄ• yÄ• _ti (Vibh-a 973; Spk-pá¹- II 2.2) ajjhattikaá¹ƒ khandhapaÃ±caka
upayogatthe hi idaá¹ƒ sÄ• mivacanaá¹ƒ. __asmÄ«ti hotÄ«_ti yadetaá¹ƒ ajjhattaá¹ƒ khandha
upÄ• dÄ• ya taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena samÅ«hagÄ• hato asmÄ«ti evaá¹ƒ hoti, tasm
__itthasmÄ«ti hotÄ«_ti khattiyÄ• dÄ«su ``idaá¹ƒpakÄ• ro ahaâ€™â€™ nti evaá¹ƒ \Be I 321/
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena hotÄ«ti idamettha anupanidhÄ• ya gahaá¹‡aá¹ƒ. __evam
``evaá¹ƒsmÄ«ti, aÃ±Ã±athÄ• smÄ«ti, bhavissanti, itthaá¹ƒ bhavissanti, evaá¹ƒ bhavissanti, a

bhavissanti, asasmÄ«ti, satasmÄ«ti, siyanti, itthaá¹ƒ siyanti, evaá¹ƒ siyanti, aÃ±Ã±athÄ• siy
siyanti, apÄ• haá¹ƒ itthaá¹ƒ siyanti, apÄ• haá¹ƒ evaá¹ƒ siyanti, apÄ• haá¹ƒ aÃ±Ã±athÄ• siy
imesaá¹ƒ taá¹‡hÄ• vicaritÄ• naá¹ƒ gahaá¹‡aá¹ƒ. tattha __evaá¹ƒsmÄ«_ti idaá¹ƒ samato upa
yathÄ• ayaá¹ƒ khattiyo, yathÄ• ayaá¹ƒ brÄ• hmaá¹‡o, evaá¹ƒ ahampÄ«ti attho. __aÃ±Ã±a
asamaá¹‡o upanidhÄ• ya gahaá¹‡aá¹ƒ, yathÄ• ayaá¹ƒ khattiyo, yathÄ• ayaá¹ƒ brÄ• hmaá
hÄ«no vÄ• adhiko vÄ• ti attho. iti imÄ• ni pubbe vuttÄ• ni dveti etÄ• ni paccuppannavasena
taá¹‡hÄ• vicaritÄ• ni. __bhavissa_ntiÄ• dÄ«ni pana cattÄ• ri anÄ• gatavasena vuttÄ• ni. tes
vuttanayeneva attho veditabbo. __asasmÄ«_ti asatÄ«ti asaá¹ƒ. niccassetaá¹ƒ adhivacanaá
asmÄ«ti attho. __satasmÄ«_ti sÄ«datÄ«ti sataá¹ƒ. aniccassetaá¹ƒ adhivacanaá¹ƒ, tasmÄ•
iti imÄ• ni dve sassatucchedavasena vuttÄ• ni. ito parÄ• ni __siya_ntiÄ• dÄ«ni cattÄ• ri saá
vuttÄ• ni, tÄ• ni purimacatukke vuttanayena atthato veditabbÄ• ni. __apÄ• haá¹ƒ siya_ntiÄ•
nÄ• mÄ• haá¹ƒ bhaveyyaâ€™â€™ nti evaá¹ƒ patthanÄ• kappanavasena vuttÄ• ni, tÄ• ni pu
veditabbÄ• ni.

ettha ca sassatucchedavasena vuttÄ• dve diá¹-á¹-hisÄ«sÄ• nÄ• ma, asmi, bhavissaá¹ƒ, si
ete pana cattÄ• ro suddhasÄ«sÄ• eva, ``itthasmÄ«â€™â€™ tiÄ• dayo tayo tayoti dvÄ• das
evametÄ• ni dve diá¹-á¹-hisÄ«sÄ• , cattÄ• ro suddhasÄ«sÄ• , dvÄ• dasa sÄ«samÅ«lakÄ• ti
aá¹-á¹-hÄ• rassa taá¹‡hÄ• vicaritÄ• ni veditabbÄ• ni.

__bÄ• hirassupÄ• dÄ• yÄ• _ti bÄ• hiraá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. idampi hi up
__iminÄ• _ti iminÄ• rupena vÄ• ... pe ... viÃ±Ã±Ä• á¹‡ena vÄ• ti evaá¹ƒ rÅ«pÄ• dÄ«su eka
itaraá¹ƒ kiÃ±canapalibodhabhÄ• vena gahetvÄ• taá¹‡hÄ• divasena ``asmÄ«â€™â€™ ti ab
ayamettha viseso. __asmÄ«_ti iminÄ• khaggena vÄ• chattena vÄ• abhisekena vÄ• ``kha
322/ abhinivisati. __bÄ• hirarÅ«pÄ• dinissitÄ• nÄ«_ti bÄ• hirÄ• ni parasantatipariyÄ• pannÄ
nissitÄ• ni. __aá¹-á¹-hÄ• rasÄ• _ti iminÄ• ``asmÄ«â€™â€™ tiÄ• dinayappavattÄ• ni aá¹-á¹-
vuttanayeneva veditabbÄ• ni. ``iminÄ• â€™â€™ ti hi \Ne I 287/ ayamevettha viseso, tasmÄ•
diá¹-á¹-hisÄ«sÄ• â€™â€™ tiÄ• dinÄ• vuttanayeneva niddhÄ• retvÄ• veditabbÄ• . ubhayaá
__ ``chattiá¹ƒsÄ• â€™â€™ _ti.

__niddesatthenÄ• _ti ``chayime Ä• vuso taá¹‡hÄ• kÄ• yÄ• â€™â€™ tiÄ• diniddesapÄ• á¸·i
__niddesavitthÄ• rÄ• _ti tassa ca niddesassa aá¹-á¹-hasatataá¹‡hÄ• vicaritavasena vitthÄ•
puna saá¹…gahato_ti dvÄ«hi Ä• kÄ• rehi vitthÄ• ritassa aá¹-á¹-hÄ• rasataá¹‡hÄ• vicaritapal
tissoyevÄ• ti ca puna saá¹…gahaá¹‡ato ca.

__vipÄ• kavedanÄ• adhippetÄ• _ visesato attÄ• naá¹ƒ assÄ• detabbato. tameva hissÄ• a
__ ``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __assÄ• danenÄ• _ti abhiratiyÄ• . __mamÄ• yantÄ•
__cittakÄ• rÄ• dÄ«na_nti __Ä• di_-saddena iá¹-á¹-havaá¹‡á¹‡Ä• rammaá¹‡adÄ• yakÄ• naá
__sippasandassanakÄ• dÄ«na_nti __Ä• di_-saddena vejjÄ• dÄ«naá¹ƒ saá¹…gaho. vejjÄ• I

tadupatthambhitavasena ca dhammÄ• rammaá¹‡assa dÄ• yakÄ• . svÄ• yaá¹ƒ __Ä• di_-sad
tiÄ• dinÄ• paccekaÃ±ca yojetabbo, __puttaá¹ƒ mamÄ• yantÄ• _ti puttaá¹ƒ sampiyÄ• yantÄ
daá¹-á¹-habbÄ• , sappÄ• yasappikhÄ«rÄ• dÄ«ni viya vedanÄ• ya paccayabhÅ«tÄ• ni iá¹-á¹-
dhÄ• ti viya rÅ«pÄ• dichaá¸·Ä• rammaá¹‡adÄ• yakÄ• cittakÄ• rÄ• dayo daá¹-á¹-habbÄ• .

taá¹‡hÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• vÄ• ravaá¹‡á¹‡anÄ•

<97> cakkhusamphassajÄ• eva vedanÄ• atÄ«tÄ• dibhedabhinnÄ• rÄ• sivasena ekajjhaá
yathÄ• vedanÄ• kkhandho, evaá¹ƒ sotasamphassajÄ• dikÄ• ti pÄ• á¸·iyaá¹ƒ ``chayime Ä• v
vuttanti Ä• ha __ ``vedanÄ• kÄ• yÄ• ti vedanÄ• samÅ«hÄ• â€™â€™ _ti. cakkhusamphassa
vedanÄ• _. sÄ• pana upÄ• dinnÄ• pi anupÄ• dinnÄ• pi, tadubhayassapi saá¹…gaá¹‡hante
Ä• ha __ ``ayaá¹ƒ tÄ• vettha sabbasaá¹…gÄ• hikakathÄ• â€™â€™ _ti. idÄ• ni ``vipÄ• kavic
upÄ• dinnayeva \Be I 323/ gaá¹‡hanto __ ``vipÄ• kavasenÄ• â€™â€™ _tiÄ• dimÄ• ha. __m
manoviÃ±Ã±Ä• á¹‡adhÄ• tusampayuttÄ• _ti tadÄ• rammaá¹‡amanoviÃ±Ã±Ä• á¹‡adhÄ• tus

__avasesÄ• na_nti \Ne I 288/ sampaá¹-icchanÄ• divedanÄ• naá¹ƒ. __upanissayÄ• dÄ«_ti _
anantarÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. anantarÄ• naÃ±hi anantarÄ• divasena, itar
phasso paccayo hoti, manodvÄ• re pana tadÄ• rammaá¹‡avedanÄ• naá¹ƒ manosamphasso
__advÄ• rikÄ• na_nti dvÄ• rarahitÄ• naá¹ƒ. na hi paá¹-isandhiÄ• divedanÄ• naá¹ƒ kiÃ±ci dv
__sahajÄ• tamanosamphassasamudayÄ• _ti etenassa tÄ• saá¹ƒ sahajÄ• takoá¹-iyÄ• pacca

vedanÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

phassavÄ• ravaá¹‡á¹‡anÄ•

<98> cakkhuá¹ƒ nissÄ• ya uppanno samphasso __cakkhusamphasso_. __paÃ±cavatthukÄ
cakkhÄ• dipaÃ±cavatthusannissayÄ• . ``upÄ• dinnakakathÄ• esÄ• â€™â€™ ti __bÄ• vÄ«s
pavattikathÄ• bhÄ• vato __lokiya_ggahaá¹‡aá¹ƒ. __vipÄ• kamanasampayuttaphassÄ• _ti
vipÄ• kamanoviÃ±Ã±Ä• á¹‡asampayuttÄ• phassÄ• . paccayuppannena viya paccayenapi u
``channaá¹ƒ cakkhÄ• dÄ«naá¹ƒ Ä• yatanÄ• naâ€™â€™ _nti vuttaá¹ƒ.

phassavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¸·Ä• yatanavÄ• ravaá¹‡á¹‡anÄ•

<99> nidassanamattaÃ±cetaá¹ƒ, tasmÄ• yathÄ• ettha arÅ«palokÄ• pekkhÄ• ya chaá¹-á¹-h

saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatananti ekaseso icchitabbo, evaá¹ƒ yesaá¹ƒ paccayuppanno
anupÄ• dinnotipi icchitabbo. tesaá¹ƒ matena bÄ• hirÄ• yatanavasenapi ekaseso veditabbo `
saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatanaâ€™â€™ nti. visuddhimaggopi ima
atthasaá¹ƒvaá¹‡á¹‡anÄ• ti Ä• ha __ ``visuddhimagge ... pe ... vuttanayamevÄ• â€™â€™ _t
visuddhimaggaggahaá¹‡e.

saá¸·Ä• yatanavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• marÅ«pavÄ• ravaá¹‡á¹‡anÄ•

<100> __namanalakkhaá¹‡a_nti \Ne I 289/ Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanasabhÄ• v
__ruppanaá¹ƒ_ sÄ«tÄ• divirodhipaccayasannipÄ• te visadisuppatti. ime pana __tayo_tiÄ• d
sabbacittuppÄ• dasÄ• dhÄ• raá¹‡avaseneva taá¹ƒsaá¹…khÄ• rakkhandhaggahaá¹‡aá¹ƒ, ta
tepi atthato gahitÄ• yevÄ• ti dasseti.

__upÄ• diyitvÄ• _ti paccaye katvÄ• . paccayakaraá¹‡ameva hi paccayuppannassa paccaya
upÄ• diyanaá¹ƒ. samÅ«hasambandhe sÄ• mivacanaá¹ƒ etanti __ ``samÅ«hatthe etaá¹ƒ sÄ•
tena vinÄ• sambandhassa abhÄ• vato. __tenÄ• _ti tasmÄ• . __taá¹ƒ sabbampÄ«_ti taá¹ƒ b
sabbampi sattavÄ«satividhaá¹ƒ. __yassa nÄ• massÄ• _ti catuvokÄ• rabhave nÄ• massa. __
tappariyÄ• pannameva veditabbaá¹ƒ. __rÅ«passÄ• _ti ekavokÄ• rabhave rÅ«passa. __viÃ±
paÃ±cavokÄ• rabhave saá¹…khÄ• raviÃ±Ã±Ä• á¹‡ameva. __yassa_ paÃ±cavokÄ• rabhave
sahajÄ• tassa sahajÄ• tÄ• divasena, anantarassa anantarÄ• divasena, itarassa upanissayÄ
yathÄ• rahaá¹ƒ tassa tassa viÃ±Ã±Ä• á¹‡assa paccayabhÄ• vo veditabbo.

nÄ• marÅ«pavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

viÃ±Ã±Ä• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<101> __tebhÅ«makavipÄ• ka_ggahaá¹‡e kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. __saá¹.
viÃ±Ã±Ä• á¹‡assÄ• _ti ettha aá¹-á¹-havidhopi kÄ• mÄ• vacarapuÃ±Ã±Ä• bhisaá¹…khÄ• ro
kÄ• mÄ• vacaravipÄ• kaviÃ±Ã±Ä• á¹‡assa, paÃ±cavidhopi rÅ«pÄ• vacarapuÃ±Ã±Ä• bhisaá
rÅ«pÄ• vacaravipÄ• kaviÃ±Ã±Ä• á¹‡assa, dvÄ• dasavidhopi apuÃ±Ã±Ä• bhisaá¹…khÄ• ro
akusalavipÄ• kaviÃ±Ã±Ä• á¹‡assa, catubbidhopi Ä• neÃ±jÄ• bhisaá¹…kÄ• ro \Be I 325/ cat
arÅ«pÄ• vacaravipÄ• kaviÃ±Ã±Ä• á¹‡assa yathÄ• rahaá¹ƒ paá¹-isandhipavattÄ«su kammap
upanissayapaccayena ca paccayo hoti. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhi
vuttanayena veditabbo.

viÃ±Ã±Ä• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• ravÄ• ravaá¹‡á¹‡anÄ•

<102> __abhisaá¹…kharaá¹‡alakkhaá¹‡o_ti \Ne I 290/ abhisaÃ±cetayitasabhÄ• vo, Ä• yÅ«
__copanavasenÄ• _ti kÄ• yaviÃ±Ã±attisaá¹…khÄ• tacopanavasena. tena paÃ±cadvÄ• rikac
__vacanabhedavasenÄ• _ti vÄ• cÄ• nicchÄ• raá¹‡avasena. vacÄ«viÃ±Ã±attisamuá¹-á¹-hÄ•
yathÄ• vuttÄ• vÄ«sati, nava mahaggatakusalacetanÄ• cÄ• ti __ekÅ«natiá¹ƒsa manosaÃ±c
upanissayavasenÄ• â€™â€™ _ti vuttaá¹ƒ, ekaccÄ• naá¹ƒ Ä• rammaá¹‡avasenapÄ«ti vatta
__sahajÄ• tÄ• divasenÄ• _ti sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigata
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanasena paccayo. __api_-sadde
saá¹…gaá¹‡hÄ• ti.

saá¹…khÄ• ravÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• vÄ• ravaá¹‡á¹‡anÄ•

<103> __ ``dukkhasacceaÃ±Ã±Ä• á¹‡aâ€™â€™ _nti saá¹…khepato vuttamatthaá¹ƒ vivarit
_tiÄ• di Ä• raddhaá¹ƒ. __ta_nti aÃ±Ã±Ä• á¹‡aá¹ƒ. satipi pahÄ• tabbatte pariÃ±Ã±eyyattavas
__dukkhasaccaÃ±cassÄ• _ti vatthusaá¹…khÄ• taá¹ƒ sampayuttakhandhasaá¹…khÄ• taÃ±c
aÃ±Ã±Ä• á¹‡assa. taá¹ƒ hissa nissayapaccayo hoti. __tassÄ• _ti dukkhasaccassa.
__yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhanivÄ• raá¹‡enÄ• _ti saá¹…khataaviparÄ«tasabhÄ• vap
etenassa pariÃ±Ã±Ä• bhisamayasaá¹…khÄ• tassa ariyamaggapaá¹-ivedhassa vibandhakab
__Ã±Ä• á¹‡appavattiyÄ• _ti ``idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ dukkhaâ€™â€™ nti \Be I 326/ an
pubbabhÄ• gaÃ±Ä• á¹‡appavattiyÄ• . __etthÄ• _ti dukkhasacce. __appadÄ• nenÄ• _ti avis
anubodhaÃ±Ä• á¹‡assapi vibandhakatamÄ• ha.

__tÄ«hi kÄ• raá¹‡ehi veditabbaá¹ƒ_ antogadhÄ• bhÄ• vato. idha sampayuttakhandhavasen
aÃ±Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __ekenevÄ• _ti itaraá¹ƒ kÄ• raá¹‡attayaá¹ƒ paá¹-ikkhip
aÃ±Ã±Ä• á¹‡aá¹ƒ nirodhamagge Ä• rammaá¹‡aá¹ƒ na karoti, kuto tadantogadhatabbatthutÄ
tappaá¹-icchÄ• danavasena anirodhamaggesu nirodhamaggaggÄ• hahetutÄ• vasena ca pa
paá¹-ipadÄ• yaÃ±ca aÃ±Ã±Ä• á¹‡aâ€™â€™ _nti vuccati. tenÄ• ha __ ``paá¹-icchÄ• danato
vuttoyeva. __gambhÄ«rattÄ• _ti sabhÄ• veneva gambhÄ«rattÄ• . agÄ• dhaapatiá¹-á¹-hÄ• b
Ã±Ä• á¹‡assa uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• __duddasaá¹ƒ. purimaá¹ƒ_ \Ne I 291/ __p
__vaÃ±canÄ«yaá¹-á¹-henÄ• _ti vaÃ±cakabhÄ• vena ayÄ• thÄ• vabhÄ• vena upaá¹-á¹-hÄ• n
na sabhÄ• vato, tasmÄ• taá¹ƒvisayaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati. __tatthÄ• _ti tasmiá¹ƒ
aniccÄ• disabhÄ• valakkhaá¹‡assa duddasattÄ• eva niccÄ• divipallÄ• savasena pavattati a
sambandhitabbaá¹ƒ.

idÄ• ni niddesavibhÄ• genapi avijjÄ• ya saccesu pavattivibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``apicÄ
vuttaá¹ƒ. tattha __dukkhe_ti ettakena bhummaniddesena. __saá¹…gahato_ti pariÃ±Ã±eyya
saá¹…gahetabbato. tena niddhÄ• raá¹‡atthaá¹ƒ dasseti. dukkhasmiÃ±hi avijjÄ• niddhÄ• rÄ
__vatthuto_ti Ä• dhÄ• ratthaá¹ƒ. dukkhasannissayÄ• hi avijjÄ• . __Ä• rammaá¹‡ato_ti visay
pavattanato. __kiccato_ti byÄ• panatthaá¹ƒ chÄ• danavasena taá¹ƒ byÄ• petvÄ• pavattana
attho veditabbo. __avisesato_ti visesÄ• bhÄ• vato, vuttanayena dukkhÄ• dÄ«su pavattiÄ• k
attho. __sabhÄ• vato_ti sarasalakkhaá¹‡ato. catunnampi saccÄ• naá¹ƒ ajÄ• nanasabhÄ• vÄ
kÄ• marÄ• gabhavarÄ• gÄ• kÄ• mÄ• savabhavÄ• savÄ• ti Ä• ha __ ``sahajÄ• tÄ• divasenÄ
avijjÄ• savo, so kathaá¹ƒ avijjÄ• ya paccayoti Ä• ha __ ``pubbuppannÄ• â€™â€™ _tiÄ• di.

avijjÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• savavÄ• ravaá¹‡á¹‡anÄ•

<104> __Ä• savavÄ• re_ \Be I 327/ Ä• sava-saddattho Ä• savavicÄ• ro ca heá¹-á¹-hÄ• vut
vÄ• ro vutto, nanu avijjÄ• dikÄ• va paá¹-iccasamuppÄ• dadesanÄ• ti codanaá¹ƒ sandhÄ• ya
_tiÄ• di Ä• raddhaá¹ƒ. __paá¹-iccasamuppÄ• dapadesÅ«_ti paá¹-iccasamuppÄ• dakoá¹-á¹-h
dvÄ• dasakoá¹-á¹-hÄ• sÄ• hi satthu paá¹-iccasamuppÄ• dadesanÄ• . __tassÄ• pi paccaya
kÄ• pilÄ• naá¹ƒ mÅ«lapakati viya appaccayÄ• , atha kho sappaccayÄ• ti avijjÄ• yapi paccay
__Ä• savasamudayenÄ• _ti atÄ«tabhave Ä• savÄ• naá¹ƒ samudayena etarahi avijjÄ• ya sa
samudayena anÄ• gate Ä• savasamudayoti evaá¹ƒ Ä• savÄ• vijjÄ• naá¹ƒ paccayapaccayup
pavattamÄ• naá¹ƒ Ä• dikoá¹-iabhÄ• veneva tannimittassa saá¹ƒsÄ• rassa Ä• dikoá¹-iabhÄ•
veditabbÄ• .

__dvattiá¹ƒsa_ \Ne I 292/ __á¹-hÄ• nÄ• nÄ«_ti dvattiá¹ƒsa saccappaá¹-ivedhakÄ• raá¹‡Ä• n
catusaccakammaá¹-á¹-hÄ• nÄ• ni. __imamhÄ• sammÄ• diá¹-á¹-hisuttÄ• _ti yÄ• ya ariyasÄ•
hoti, sÄ• ariyÄ• sammÄ• diá¹-á¹-hi ettha vuttÄ• ti sammÄ• diá¹-á¹-hisuttaá¹ƒ, ito sammÄ• d

__catusaccapariyÄ• yehÄ«_ti catusaccÄ• dhigamakÄ• raá¹‡ehi. __arahattapariyÄ• yehÄ«_
rÄ• gÄ• nusayaá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• arahattÄ• dhigamakÄ• raá¹‡ehi. tenÄ• k
kÄ• raá¹‡ehÄ«â€™â€™ _ti.

Ä• savavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sammÄ• diá¹-á¹-hisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<105> __jÄ• napadino_ti \Ne I 293/ (Sv-pá¹- II 95) janapadavanto, janapadassa vÄ• issarÄ
gottavasena __kurÅ«_ nÄ• ma. tesaá¹ƒ nivÄ• so yadi eko janapado, kathaá¹ƒ bahuvacanan
``ruá¸·hÄ«saddenÄ• â€™â€™ _ti. akkharacintakÄ• hi Ä«disesu á¹-hÄ• nesu yutte viya salia
I 251) icchanti, ayamettha ruá¸·hÄ« yathÄ• \Be I 328/ aÃ±Ã±atthÄ• pi ``aá¹…gesu viharati,
viharatÄ«â€™â€™ ti ca. tabbisesane pana janapada-sadde jÄ• ti-sadde ekavacanameva. _
panÄ• _ti __pana_-saddo visesatthajotano. tena puthuatthavisayatÄ• ya evaá¹ƒ taá¹ƒ bahuv
panÄ• â€™â€™ tiÄ• dinÄ• vakkhamÄ• naá¹ƒ visesaá¹ƒ dÄ«peti. __sutvÄ• _ti mandhÄ• tur
Ä• nubhÄ• vadassanÄ• nusÄ• rena paramparÄ• gataá¹ƒ kathaá¹ƒ sutvÄ• . __anusaá¹ƒyÄ•
__etesaá¹ƒ á¹-hÄ• nanti_ candimasÅ«riyamukhena cÄ• tumahÄ• rÄ• jikabhavanamÄ• ha. t
agamÄ• sÄ«â€™â€™ _tiÄ• di. __soti_ mandhÄ• tumahÄ• rÄ• jÄ• . __ta_nti cÄ• tumahÄ• r
sampaá¹-icchitvÄ• . __puna pucchi_ pariá¹‡Ä• yakaratanaá¹ƒ. __dovÄ• rikabhÅ«miyaá¹ƒ tiá
devasabhÄ• ya devapurassa ca catÅ«su dvÄ• resu Ä• rakkhÄ• ya adhikatattÄ• .
__dibbarukkhasahassapaá¹-imaá¹‡á¸• ita_nti idaá¹ƒ ``cittalatÄ• vanaâ€™â€™ ntiÄ• dÄ«sup

__pathaviyaá¹ƒ patiá¹-á¹-hÄ• sÄ«_ti bhassitvÄ• pathaviyÄ• Ä• sanne á¹-hÄ• ne aá¹-á¹-hÄ
nacirasseva antaradhÄ• yi tenattabhÄ• vena raÃ±Ã±o cakkavattissariyassa abhÄ• vato. ``ci
á¹-hatvÄ• â€™â€™ ti apare. __devabhÄ• vo pÄ• turahosi_ devaloke pavattivipÄ• kadÄ• yin
kammassa katokÄ• sattÄ• . avayave siddho viseso samudÄ• yassa visesako hotÄ«ti __eka
bahuvacanena voharÄ«yati_.

__da-kÄ• rena atthaá¹ƒ vaá¹‡á¹‡aya_nti niruttinayena. __kammÄ• so_ti kammÄ• sapÄ• do
yathÄ• ``rÅ«pabhavo rÅ«paâ€™â€™ nti. kathaá¹ƒ pana so kammÄ• sapÄ• doti Ä• ha __ ``
__damito_ti ettha kÄ«disaá¹ƒ damanaá¹ƒ adhippetanti Ä• ha __ ``porisÄ• dabhÄ• vato paá¹
pana therÄ• _ti majjhimabhÄ• á¹‡ake vadati, te pana cÅ«á¸·akammÄ• sadammaá¹ƒ sandhÄ
yakkhiniputto hi kammÄ• sapÄ• do alÄ«nasattukumÄ• rakÄ• le bodhisattena tattha damito,
pana bÄ• rÄ• á¹‡asirÄ• jÄ• porisÄ• dabhÄ• vapaá¹-isedhanena yattha damito, taá¹ƒ mahÄ
__putto_ti vatvÄ• __atrajo_ti vacanaá¹ƒ orasaputtabhÄ• vadassanatthaá¹ƒ.

yehi Ä• vasitapadeso kururaá¹-á¹-hanti nÄ• maá¹ƒ labhi, te uttarakuruto Ä• gatÄ• manussÄ
rakkhitaniyÄ• meneva paÃ±ca sÄ«lÄ• ni rakkhiá¹ƒsu, tesaá¹ƒ diá¹-á¹-hÄ• nugatiyÄ• \Be I 3
so desadhammavasena avicchedato vattamÄ• no __kuruvattadhammo_ti paÃ±Ã±Ä• yittha,
__kurudhammajÄ• takena_ (J I 3.76-78) dÄ«petabbo. so aparabhÄ• ge yattha paá¹-hamaá¹
taá¹ƒ dassetuá¹ƒ __ ``kururaá¹-á¹-havÄ• sÄ«naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. yattha bhagava
vihÄ• ro na hoti, tattha kevalaá¹ƒ gocaragÄ• makittanaá¹ƒ nidÄ• nakathÄ• ya pakati, yathÄ•
devadahaá¹ƒ nÄ• ma sakkÄ• naá¹ƒ nigamoti imamatthaá¹ƒ dassento __ ``avasanokÄ• sato

uddesavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<106> __kasmÄ• bhagavÄ• imaá¹ƒ suttamabhÄ• sÄ«_ti asÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ•
pana pÄ• kaá¹-anti anÄ• maá¹-á¹-haá¹ƒ, tena suttanikkhepo pucchitoti katvÄ• itaro __
``kururaá¹-á¹-havÄ• sÄ«naâ€™â€™ _ntiÄ• dinÄ• aparajjhÄ• sayoyaá¹ƒ suttanikkhepoti das
bÄ• hirasamuá¹-á¹-hÄ• naá¹ƒ vibhÄ• vitanti daá¹-á¹-habbaá¹ƒ. ajjhattikaá¹ƒ pana asÄ• dhÄ•
__mÅ«lapariyÄ• yasuttÄ• diá¹-Ä«kÄ• yaá¹ƒ_ vuttanayeneva veditabbaá¹ƒ. kururaá¹-á¹-haá¹
tadÄ• tannivÄ• sÄ«naá¹ƒ sattÄ• naá¹ƒ yebhuyyena yonisomanasikÄ• ravantatÄ• ya pubbe
utuÄ• disampannameva ahosi. tena vuttaá¹ƒ __ ``utupaccayÄ• disampannattÄ• â€™â€™ _
bhojanÄ• disampattiá¹ƒ saá¹…gaá¹‡hÄ• ti. keci pana ``pubbe kuruvattadhammÄ• nuá¹-á¹-h
viya yebhuyyena utuÄ• disampannameva hontaá¹ƒ bhagavato kÄ• le sÄ• tisayaá¹ƒ utusapp
raá¹-á¹-haá¹ƒ ahosÄ«â€™â€™ ti vadanti. __cittasarÄ«rakallatÄ• yÄ• _ti cittassa sarÄ«rassa
__anuggahitapaÃ±Ã±Ä• balÄ• _ti laddhupakÄ• raÃ±Ä• á¹‡Ä• nubhÄ• vÄ• , anu anu vÄ• Ä
__ekavÄ«satiyÄ• á¹-hÄ• nesÅ«_ti kÄ• yÄ• nupassanÄ• vasena cuddasasuá¹-hÄ• nesu, ve
á¹-hÄ• ne, tathÄ• cittÄ• nupassanÄ• vasena, dhammÄ• nupassanÄ• vasena paÃ±casu á¹-
á¹-hÄ• nesu. __kammaá¹-á¹-hÄ• naá¹ƒ arahatte pakkhipitvÄ• _ti catusaccakammaá¹-á¹-hÄ•
pÄ• peti, evaá¹ƒ desanÄ• vasena arahatte pakkhipitvÄ• . suvaá¹‡á¹‡acaá¹…koá¹-akasuvaá
pakkhittÄ• ni sumanacampakÄ• dinÄ• nÄ• pupphÄ• ni maá¹‡iputtÄ• disattaratanÄ• ni ca ya
savisesaá¹ƒ sobhanti, kiccakarÄ• ni \Be I 330/ ca honti manuÃ±Ã±Ä• bhÄ• vato, evaá¹ƒ sÄ«
bhÄ• janavisesabhÅ«tÄ• ya kururaá¹-á¹-havÄ• siparisÄ• ya desitÄ• \Ne I 295/ ca bhagavat
bhiyyosomattÄ• ya sobhati, kiccakÄ• rÄ« ca hotÄ«ti imamatthaá¹ƒ dasseti __ ``yathÄ• hi pu
__etthÄ• _ti kururaá¹-á¹-he.

__pakatiyÄ• _ti sarasato, imissÄ• satipaá¹-á¹-hÄ• nasuttadesanÄ• ya pubbepÄ«ti adhippÄ
viharanti_ satthu desanÄ• nusÄ• ratoti adhippÄ• yo. __vissaá¹-á¹-haattabhÄ• vanÄ• _ti anic
yonisomanasikÄ• re cittaá¹ƒ aniyojetvÄ• rÅ«pÄ• diÄ• rammaá¹‡e abhirativasena vissaá¹-á¹
vaá¹-á¹-ati, _ pamÄ• davihÄ• raá¹ƒ pahÄ• ya appamattena bhavitabbanti adhippÄ• yo.

__ekÄ• yano_ti ettha __ayana_-saddo maggapariyÄ• yo. na kevalamayanameva, atha kho
maggapariyÄ• yÄ• ti paduddhÄ• raá¹ƒ karonto __ ``maggassa hÄ«â€™â€™ _tiÄ• di vatvÄ•
ayana-saddo, kasmÄ• puna maggoti vuttanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``tasmÄ• â€™
eko eva maggo. na hi nibbÄ• nagÄ• mÄ« maggo aÃ±Ã±o atthÄ«ti. nanu satipaá¹-á¹-hÄ• naá
adhippetaá¹ƒ, tadaÃ±Ã±e ca bahÅ« maggadhammÄ• atthÄ«ti? saccaá¹ƒ atthi, te pana satip
gahitÄ• tadavinÄ• bhÄ• vato. tathÄ• hi Ã±Ä• á¹‡avÄ«riyÄ• dayo niddese gahitÄ• . uddese
veneyyajjhÄ• sayavasenÄ• ti daá¹-á¹-habbaá¹ƒ. __na dvedhÄ• pathabhÅ«to_ti iminÄ• imas
anekamaggatÄ• bhÄ• vaá¹ƒ viya anibbÄ• nagÄ• mibhÄ• vÄ• bhÄ• vaÃ±ca dasseti. __ekenA
duvidhÄ• attadutiyatÄ• bhÄ• vena vÄ• , yÄ• ``vÅ«pakaá¹-á¹-hakÄ• yatÄ• â€™â€™ ti vucca
vÄ• , yÄ• ``pavivittacittatÄ• â€™â€™ ti vuccati. tenÄ• ha __ ``vÅ«pakaá¹-á¹-hena pavivittac
seá¹-á¹-hopi loke ``ekoâ€™â€™ ti vuccati ``yÄ• va pare ekato karosÄ«â€™â€™ tiÄ• dÄ«sÅ
seá¹-á¹-hassÄ• â€™â€™ _ti. yadi saá¹ƒsÄ• rato nissaraá¹‡aá¹-á¹-ho ayanaá¹-á¹-ho aÃ±Ã±e

upanissayasampannÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o kathaá¹ƒ bhagavatoti Ä• ha __ ``kiÃ±cÄ• pÄ
kho_ti ettha __kho_-saddo avadhÄ• raá¹‡e, tasmÄ• imasmiá¹ƒ yevÄ• ti attho. __desanÄ• b
maggoti vÄ• ayanoti vÄ• . tenÄ• ha __ ``attho panekoâ€™â€™ _ti.

__nÄ• nÄ• mukhabhÄ• vanÄ• nayappavatto_ti \Be I 331/ kÄ• yÄ• nupassanÄ• dimukhena
bhÄ• vanÄ• nayena pavatto. __ekÄ• yana_nti ekagÄ• minaá¹ƒ, nibbÄ• nagÄ• minanti attho
seá¹-á¹-hattÄ• ca ``ekaâ€™â€™ nti vuccati. yathÄ• ha ``ekaÃ±hi saccaá¹ƒ na dutÄ«yamatt
``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá
a IV 34; It 90) ca. khayo eva antoti khayanto \Ne I 296/, jÄ• tiyÄ• khayantaá¹ƒ diá¹-á¹-havÄ•
__jÄ• tikhayantadassÄ«_. avibhÄ• gena sabbepi satte hitena anukampatÄ«ti __hitÄ• nukam
tariá¹ƒsu. __pubbe_ti purimakÄ• buddhÄ• , __pubbe_ vÄ• atÄ«takÄ• le.

__ta_nti taá¹ƒ tesaá¹ƒ vacanaá¹ƒ, __taá¹ƒ_ vÄ• kiriyÄ• vuttivÄ• cakattaá¹ƒ na yujjati. na hi
saá¹…kheyyappadhÄ• natÄ• ya sattavÄ• cino eka-saddassa kiriyÄ• vuttivÄ• cakatÄ• atthi.
gaccheyyÄ• â€™â€™ tiÄ• dÄ«su (AN b 7.72) viya __ ``sakiá¹ƒ ayanoâ€™â€™ ti iminÄ• by
__evaá¹ƒ atthaá¹ƒ yojetvÄ• _ti evaá¹ƒ padatthaá¹ƒ yojetvÄ• . __ubhayathÄ• pÄ«_ti puriman
__na yujjati_ idhÄ• dhippetamaggassa anekavÄ• raá¹ƒ pavattisabbhÄ• vato. tenÄ• ha __ ``
__anekavÄ• rampi ayatÄ«_ti purimanayassa, anekaÃ±cassa ayanaá¹ƒ __hotÄ«_ti pacchima

__imasmiá¹ƒ pade_ti ``ekÄ• yano ayaá¹ƒ bhikkhave maggoâ€™â€™ ti imasmiá¹ƒ vÄ• kye,
``pubbabhÄ• gamaggo lokuttaramaggoâ€™â€™ ti saá¹ƒsayaá¹-á¹-hÄ• ne. __missakamagg
lokuttaramaggo. visuddhiÄ• dÄ«naá¹ƒ nippariyÄ• yahetuá¹ƒ saá¹…gaá¹‡hanto Ä• cariyatthe
Ä• ha, itaro pariyÄ• yahetu idhÄ• dhippetoti __ ``pubbabhÄ• gamaggoâ€™â€™ _ti.

__saddaá¹ƒ sutvÄ• vÄ• _ti ``kÄ• lo, bhante, dhammassavanÄ• yÄ• â€™â€™ ti kÄ• lÄ• roc
ukkhipitvÄ• _ti. evaá¹ƒ ``madhuraá¹ƒ imaá¹ƒ kuhiá¹ƒ chaá¸• á¸• emÄ• â€™â€™ ti achaá¸• a
paggahetvÄ• na vicaranti. __Ä• luá¸·etÄ«_ti viluá¸·ito Ä• kulo hotÄ«ti attho. __ekÄ• yanama
pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggo_ti. ettÄ• vatÄ• idhÄ• dhippetatthe siddhe tasseva a
yassa pubbabhÄ• gamaggo, taá¹ƒ dassetuá¹ƒ __ ``maggÄ• naá¹-á¹-haá¹…gikoâ€™â€™ _ti
paá¹-isambhidÄ• maggatova Ä• netvÄ• á¹-hapitÄ• .

__nibbÄ• nagamanaá¹-á¹-henÄ• _ti nibbÄ• naá¹ƒ gacchati adhigacchati etenÄ• ti nibbÄ• na
aviparÄ«tasabhÄ• vatÄ• ya attho, tena nibbÄ• nagamanaá¹-á¹-hena, nibbÄ• nÄ• dhigamupA
__magganÄ«yaá¹-á¹-henÄ• _ti gavesitabbatÄ• ya, __ ``gamanÄ«yaá¹-á¹-henÄ• â€™â€™ _
upagantabbattÄ• ti attho. __rÄ• gÄ• dÄ«hÄ«ti_. iminÄ• rÄ• gadosamohÄ• naá¹ƒyeva gaha
malaá¹ƒ, moho malaâ€™â€™ nti (Vibh 924) vacanato. ``abhijjhÄ• visamalobhÄ• dÄ«hÄ«â€
sabbesampi upakkilesÄ• naá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ te visuá¹ƒ uddhaá¹-Ä• . __sattÄ• n
atthassa ekantikataá¹ƒ \Ne I 297/ dassento __ ``tathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. kÄ• m

sÄ• maÃ±Ã±ajotanÄ• , cittavisuddhi eva panettha adhippetÄ• ti dassetuá¹ƒ __ ``rÅ«pamala
vuttaá¹ƒ. na kevalaá¹ƒ __aá¹-á¹-hakathÄ• _vacanameva, atha kho idamettha Ä• haccabhÄ•
``tathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha.

sÄ• panÄ• yaá¹ƒ cittavisuddhi sijjhamÄ• nÄ• yasmÄ• sokÄ• dÄ«naá¹ƒ anuppÄ• dÄ• ya s
``sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• â€™â€™ _tiÄ• di. tattha socanaá¹ƒ Ã±Ä• tibyasa
santÄ• po antonijjhÄ• naá¹ƒ __soko_. Ã±Ä• tibyasanÄ• dinimittameva sokÄ• dhikatÄ• ya ``k
ekaputtakÄ• â€™â€™ ti paridevavasena lapanaá¹ƒ __paridevo, _ Ä• yatiá¹ƒ anuppajjanaá¹
Ä• ha __ ``pahÄ• nÄ• yÄ• â€™â€™ _ti. taá¹ƒ panassa samatikkamÄ• vahataá¹ƒ nidassana
hÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __yaá¹ƒ pubbe taá¹ƒ visodhehÄ«_ti atÄ«tesu khandhesu taá¹‡hÄ• saá¹ƒkilesavisodh
__pacchÄ• _ti parato. __te_ti tuyhaá¹ƒ. __mÄ• hÅ«_ti mÄ• ahu. __kiÃ±cana_nti rÄ• gÄ• di
anÄ• gatesu khandhesu saá¹ƒkilesavisodhanaá¹ƒ vuttaá¹ƒ. __majjhe_ti tadubhayavemajjhe
upÄ• diyissasi ce. etena paccuppanne khandhapabandhe upÄ• dÄ• nappavatti vuttÄ• . __u
addhattayagatasaá¹ƒkilesavisodhane sati nibbutasabbapariá¸·Ä• hatÄ• ya upasanto hutvÄ•
arahattanikÅ«á¹-ena gÄ• thaá¹ƒ niá¹-á¹-hapesi. tenÄ• ha __ ``imaá¹ƒ gÄ• thaâ€™â€™ _ntiÄ

__puttÄ• _ti \Be I 333/ orasÄ• , aÃ±Ã±epi vÄ• ye keci. __pitÄ• _ti janako. __bandhavÄ• _ti
attho --- puttÄ• vÄ• pitÄ• vÄ• bandhavÄ• vÄ• __antakena_ maccunÄ• __adhipannassa
tÄ• á¹‡Ä• ya na honti, tasmÄ• __natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• _ti. na hi Ã±Ä• tÄ«naá¹ƒ va
atthi, tasmÄ• paá¹-Ä• cÄ• re ``ubho puttÄ• kÄ• lakatÄ• â€™â€™ tiÄ• dinÄ• (Ap therÄ« II
paridevi, dhammaá¹ƒyeva pana yÄ• thÄ• vato passÄ• ti adhippÄ• yo.

__sotÄ• pattiphale patiá¹-á¹-hitÄ• _ti yathÄ• nulomaá¹ƒ pavattitÄ• ya sÄ• mukkaá¹ƒsikÄ• ya
pariyosÄ• ne sahassanayapaá¹-imaá¹‡á¸• ite sotÄ• pattiphale patiá¹-á¹-hahi. kathaá¹ƒ panÄ
satipaá¹-á¹-hÄ• namaggavasena sotÄ• pattiphale patiá¹-á¹-hÄ• sÄ«ti Ä• ha __ ``yasmÄ• pa
catusaccakammaá¹-á¹-hÄ• nakathÄ• ya vinÄ• sÄ• vakÄ• naá¹ƒ ariyamaggÄ• dhigamo atth
sutvÄ• â€™â€™ _ti pana idaá¹ƒ sokavinodanavasena pavattitÄ• ya gÄ• thÄ• ya paá¹-hama
nayo itaragÄ• thÄ• yapi. __bhÄ• vanÄ• _ti \Ne I 298/ paÃ±Ã±Ä• bhÄ• vanÄ• . sÄ• hi idhÄ•
rÅ«pÄ• dÄ«naá¹ƒ aniccÄ• dito anupassanÄ• pi satipaá¹-á¹-hÄ• nabhÄ• vanÄ• , tasmÄ• . __
santatimahÄ• mattapaá¹-Ä• cÄ• rÄ• .

__paÃ±casate core_ti satasatacoraparivÄ• re paÃ±ca core paá¹-ipÄ• á¹-iyÄ• pesesi. te ara
theraá¹ƒ pariyesantÄ• anukkamena therassa samÄ«pe samÄ• gacchiá¹ƒsu. tenÄ• ha __ ``
parivÄ• retvÄ• nisÄ«diá¹ƒsÅ«â€™â€™ _ti. vedanaá¹ƒ vikkhambhetvÄ• pÄ«tipÄ• mojjaá¹ƒ
therassa hi sÄ«laá¹ƒ paccavekkhato suparisuddhaá¹ƒ sÄ«laá¹ƒ nissÄ• ya uá¸·Ä• raá¹ƒ pÄ«
uppajjamÄ• naá¹ƒ Å«ruá¹-á¹-hibhedajanitaá¹ƒ dukkhavedanaá¹ƒ vikkhambhesi. __pÄ• dÄ•

__saÃ±Ã±apessÄ• mÄ«_ti saÃ±Ã±attiá¹ƒ karissÄ• mi. __aá¸• á¸• iyÄ• mÄ«_ti jigucchÄ• mi.
__vipassisa_nti sammasiá¹ƒ.

__pacalÄ• yantÄ• na_nti pacalÄ• yanaá¹ƒ niddaá¹ƒ upagatÄ• naá¹ƒ. __vatasampanno_ti d
__pamÄ• da_nti pacalÄ• yanaá¹ƒ sandhÄ• yÄ• ha. __oruddhamÄ• naso_ti uparuddhaadhic
sarÄ«raÃ±hi nhÄ• rusambandhaaá¹-á¹-hisaá¹…ghÄ• tatÄ• ya idha ``paÃ±jaraâ€™â€™ nti v

pÄ«tavaá¹‡á¹‡Ä• ya paá¹-Ä• kÄ• ya pariharaá¹‡ato mallayuddhacittakatÄ• ya ca __pÄ«tam
paá¹‡á¸• ucoá¸·agoá¸·arajjesu. mallÄ• sÄ«haá¸·adÄ«pe sakkÄ• rasammÄ• naá¹ƒ \Be I 334
__tambapaá¹‡á¹‡idÄ«paá¹ƒ Ä• gamma_. __taá¹ƒyeva aá¹…kusaá¹ƒ katvÄ• _ti ``rÅ«pÄ• da
gahetabbÄ• â€™â€™ ti na tumhÄ• kavaggena (SN b III 33-34) pakÄ• sitamatthaá¹ƒ attano
aá¹…kusaá¹ƒ katvÄ• . __jaá¹‡á¹‡ukehi caá¹…kamati_ ``nisinne niddÄ• ya avasaro hotÄ«â€
attano vÄ«riyÄ• rambhassa saphalatÄ• pavedanamukhena sabrahmacÄ• rÄ«naá¹ƒ ussÄ• h
byÄ• karitvÄ• . __bhÄ• sita_nti vacanaá¹ƒ. kassa pana tanti Ä• ha __ ``buddhaseá¹-á¹-hass
__sabbalokaggavÄ• dinoâ€™â€™ _ti. __na tumhÄ• ka_ntiÄ• di tassa pavattiÄ• kÄ• radass
saá¹…khÄ• rÄ• naá¹ƒ accantavÅ«pasamakÄ• raá¹‡anti dassento __ ``aniccÄ• vatÄ• â€™â
idÄ• nÄ• haá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡e khaá¹‡e bhaá¹…gasaá¹…khÄ• tassa rogass
dasseti.

__assÄ• _ti sakkassa. __upapattÄ«_ti devÅ«papatti. __punapÄ• katikÄ• va ahosi_ sakkabh
__subrahmÄ• _ti evaá¹ƒ nÄ• mo. accharÄ• naá¹ƒ nirayÅ«papattiá¹ƒ disvÄ• tato pabhuti sat
attano cittutrÄ• saá¹ƒ sandhÄ• yÄ• ha __ ``niccaá¹ƒ utrastamidaá¹ƒ cittaâ€™â€™ _ntiÄ• di.
santastaá¹ƒ bhÄ«taá¹ƒ. __ubbigga_nti saá¹ƒviggaá¹ƒ. __utrasta_nti vÄ• saá¹ƒviggaá¹ƒ. __u
saha kÄ• yena saÃ±calitaá¹ƒ. __anuppannesÅ«_ti anÄ• gatesu. __kicchesÅ«_ti dukkhesu.
bhummavacanaá¹ƒ, bhÄ• vÄ«dukkhapavattinimittanti \Ne I 299/ attho. __uppatitesÅ«_ti upp
yojanÄ• , tadÄ• attano parivÄ• rassa uppannadukkhanimittanti adhippÄ• yo.

__bojjhÄ• _ti bodhito, ariyamaggatoti attho. __aÃ±Ã±atrÄ• _ti ca padaá¹ƒ apekkhitvÄ• niss
bodhiá¹ƒ á¹-hapetvÄ• ti attho. esa nayo sesesupi. __tapasÄ• _ti tapokammato. tena maggÄ
upÄ• yabhÅ«taá¹ƒ dhutaá¹…gasevanÄ• disallekhapaá¹-ipadaá¹ƒ dasseti. __indriyasaá¹ƒvar
manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ saá¹ƒvaraá¹‡ato. etena satisaá¹ƒvarasÄ«sena sal
lakkhaá¹‡ahÄ• ranayena vÄ• sabbampi catupÄ• risuddhisÄ«laá¹ƒ dasseti. __sabbanissagg
sabbakilesappahÄ• nato. kilesesu hi nissaá¹-á¹-hesu kammavaá¹-á¹-aá¹ƒ vipÄ• kavaá¹-á¹-a
hotÄ«ti. __sotthi_nti khemaá¹ƒ anupaddavataá¹ƒ.

Ã±Ä• yati nicchayena kamati nibbÄ• naá¹ƒ, taá¹ƒ vÄ• Ã±Ä• yati paá¹-ivijjhÄ«yati etenÄ• ti
ariyamaggoti Ä• ha __ ``Ã±Ä• yo vuccati ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ _ti \Be I 3
__taá¹‡hÄ• vÄ• navirahitattÄ• _ti taá¹‡hÄ• saá¹…khÄ• tavÄ• navivittattÄ• . taá¹‡hÄ• hi kha

vÄ• phalaá¹ƒ, sattehi vÄ• dukkhaá¹ƒ vinati saá¹ƒsibbatÄ«ti vÄ• nanti vuccati. tayidaá¹ƒ nat
na vÄ• etasmiá¹ƒ adhigate puggalassa vÄ• nanti __nibbÄ• naá¹ƒ, _ asaá¹…khatÄ• dhÄ• tu
paccakkhakaraá¹‡aá¹ƒ sacchikiriyÄ• ti Ä• ha __ ``attapaccakkhatÄ• yÄ• â€™â€™ _ti.

nanu ``visuddhiyÄ• â€™â€™ ti cittavisuddhiyÄ• adhippetattÄ• visuddhiggahaá¹‡enevettha
gahitÄ• eva honti, te puna kasmÄ• gahitÄ• ti anuyogaá¹ƒ sandhÄ• ya __ ``tattha kiÃ±cÄ• p
vuttaá¹ƒ. __sÄ• sanayuttikovide_ti saccapaá¹-iccasamuppÄ• dÄ• dilakkhaá¹‡Ä• yaá¹ƒ dhan
taá¹ƒ atthaá¹ƒ Ã±Ä• petÄ«_ti ye ye bodhaneyyapuggalÄ• saá¹…khepavitthÄ• rÄ• divasena
attano desanÄ• vilÄ• sena bhagavÄ• te te tathÄ• tathÄ• bodhento taá¹ƒ tamatthaá¹ƒ Ã±Ä
pÄ• kaá¹-aá¹ƒ katvÄ• dassento_ti atthÄ• pattiá¹ƒ agaá¹‡ento taá¹ƒ taá¹ƒ atthaá¹ƒ pÄ• kaá¹
na hi sammÄ• sambuddhÄ• atthÄ• pattiÃ±Ä• pakÄ• disÄ• dhanÄ«yavacanÄ• ti. __saá¹ƒva
yasmÄ• anatikkantasokaparidevassa na kadÄ• ci cittavisuddhi atthi sokaparidevasamatikka
cittavisuddhiyÄ• ijjhanato, tasmÄ• Ä• ha __ ``sokaparidevÄ• naá¹ƒ samatikkamena hotÄ«â
domanassapaccayehi dukkhadhammehi puá¹-á¹-haá¹ƒ puthujjanaá¹ƒ sokÄ• dayo abhibhava
te na honti, tasmÄ• vuttaá¹ƒ __ ``sokaparidevÄ• naá¹ƒ samatikkamo dukkhadomanassÄ• n
_ti. __Ã±Ä• yassÄ• _ti aggamaggassa tatiyamaggassa ca. tadadhigamena hi yathÄ• kkama
dukkhadomanassÄ• naá¹ƒ atthaá¹…gamo. sacchikiriyÄ• bhisamayasahabhÄ• vÄ«pi itarÄ• b
sacchikiriyÄ• bhisamayahetuko viya vutto __ ``Ã±Ä• yassÄ• dhigamo nibbÄ• nassa sacchik
phalaÃ±Ä• á¹‡ena vÄ• paccakkhakaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``nibbÄ• nassa sacc
sampadÄ• navacanaÃ±cetaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__vaá¹‡á¹‡abhaá¹‡ana_nti pasaá¹ƒsÄ• vacanaá¹ƒ. tayidaá¹ƒ na idheva, atha kho aÃ±Ã±at
akÄ• siyevÄ• ti dassento __ ``yatheva hÄ«â€™â€™ _tiÄ• dimÄ• ha. tatthaÄ• dimhi kalyÄ• a
kalyÄ• á¹‡aá¹ƒ etassÄ• ti __Ä• dikalyÄ• á¹‡aá¹ƒ_. sesapadadvayepi eseva nayo. atthasamp
byaÃ±janasampattiyÄ• __sabyaÃ±janaá¹ƒ_. sÄ«lÄ• dipaÃ±cadhammakkhandhapÄ• ripÅ«r
__kevalaparipuá¹‡á¹‡aá¹ƒ_. nirupakkilesato apanetabbassa abhÄ• vÄ• \Be I 336/ ca __par
seá¹-á¹-hacariyabhÄ• vato sÄ• sana __brahmacariyaá¹ƒ maggabrahmacariyaÃ±ca_ vo __p
saá¹…khepo, vitthÄ• ro pana __visuddhimagge_ (Vism I 147) vuttanayena veditabbo. __ariy
buddhÄ• dÄ«naá¹ƒ vaá¹ƒsÄ• paveá¹‡iyo. __aggaÃ±Ã±Ä• _ti ``aggÄ• â€™â€™ ti jÄ• nitabb
seá¹-á¹-habhÄ• vato. __rattaÃ±Ã±Ä• _ti ``cirarattÄ• â€™â€™ ti jÄ• nitabbÄ• . __vaá¹ƒsaÃ±
vaá¹ƒsÄ• â€™â€™ ti jÄ• nitabbÄ• . __porÄ• á¹‡Ä• _ti purÄ• tanÄ• anadhunÄ• tanattÄ• . __
avikiá¹‡á¹‡Ä• anapanÄ«tÄ• . __asaá¹ƒkiá¹‡á¹‡apubbÄ• _ti ``kiá¹ƒ imehÄ«â€™â€™ ti ariye
saá¹ƒkÄ«yantÄ«_ti idÄ• nipi tehi na apanÄ«yanti. __na saá¹ƒkÄ«yissantÄ«_ti anÄ• gatepi te
__appaá¹-ikuá¹-á¹-hÄ• ... pe ... viÃ±Ã±Å«hÄ«_ti ye loke viÃ±Ã±Å« samaá¹‡abrÄ• hmaá¹‡Ä
aninditÄ• , agarahitÄ• ti attho. __visuddhiyÄ• tiÄ• dÄ«hÄ«_ti visuddhiÄ• didÄ«panehi. __pa
visuddhiatthatÄ• dibhedabhinnehi vÄ• dhammakoá¹-á¹-hÄ• sehi.

__upaddave_ti anatthe. __visuddhi_nti visujjhanaá¹ƒ saá¹ƒkilesappahÄ• naá¹ƒ. vÄ• cuggat

__pariyÄ• puá¹‡anaá¹ƒ_ paricayo. atthassa hadaye á¹-hapanaá¹ƒ __dhÄ• raá¹‡aá¹ƒ_. pariv
__gandhÄ• rako_ti gandhÄ• radese uppanno. __pahontÄ«_ti sakkonti aniyyÄ• namaggÄ• ti
micchattaniyatÄ• niyatamaggÄ• pi vÄ• . suvaá¹‡á¹‡anti kÅ«á¹-asuvaá¹‡á¹‡ampi vuccati. __
__muttÄ• _ti veá¸·ujÄ• pi. __pavÄ• á¸·a_nti pallavopi vuccatÄ«ti__ rattajambunadÄ• _dipad

__na tato heá¹-á¹-hÄ• _ti (Spk-pá¹- II 5.367; Sv-pá¹- II 373) idhÄ• dhippetakÄ• yÄ• dÄ«naá
vedanÄ• disabhÄ• vattÄ• bhÄ• vÄ• , kÄ• yavedanÄ• cittavimuttassa tebhÅ«makadhammas
vipallÄ• savatthantarabhÄ• vena gahitattÄ• ca heá¹-á¹-hÄ• gahaá¹‡esu vipallÄ• savatthÅ«
sandhÄ• ya vuttaá¹ƒ, paÃ±camassa \Ne I 301/ pana vipallÄ• savatthuno abhÄ• vÄ• __ ``na
Ä• rammaá¹‡avibhÄ• gena hettha satipaá¹-á¹-hÄ• navibhÄ• goti. __tayo satipaá¹-á¹-hÄ• nÄ
satipaá¹-á¹-hÄ• nasaddassa atthuddhÄ• radassanaá¹ƒ, na idha pÄ• á¸·iyaá¹ƒ vuttassa satip
atthadassananti. __Ä• dÄ«su hi satigocaro_ti ettha __Ä• di_-saddena ``phassasamudayÄ•
nÄ• marÅ«pasamudayÄ• cittassa samudayo, manasikÄ• rasamudayÄ• dhammÄ• naá¹ƒ s
satipaá¹-á¹-hÄ• nÄ• ti vuttÄ• naá¹ƒ \Be I 337/ satigocarÄ• naá¹ƒ pakÄ• sake suttapadese sa
paá¹-isambhidÄ• pÄ• á¸·iyampi (Paá¹-is III 34) avasesapÄ• á¸·ippadesadassanattho __Ä• d
__satiyÄ• paá¹-á¹-hÄ• na_nti satiyÄ• patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• naá¹ƒ. dÄ• nÄ• dÄ«ni s
rÅ«pÄ• dÄ«ni kasiá¹‡Ä• dÄ«ni ca satiyÄ• á¹-hÄ• naá¹ƒ hontÄ«ti taá¹ƒnivÄ• raá¹‡atthamÄ•
á¹-hÄ• naâ€™â€™ _nti. pa-saddo hi idha ``paá¹‡Ä«tÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (D
padhÄ• natthadÄ«pakoti adhippÄ• yo.

__ariyo_ti ariyaá¹ƒ sabbasattaseá¹-á¹-haá¹ƒ sammÄ• sambuddhamÄ• ha. __etthÄ• _ti etas
saá¸·Ä• yatanavibhaá¹…gasutte (MN III 311). suttekadesena hi suttaá¹ƒ dasseti. tattha hi ---

á¹• 02 ``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo ... pe ... marahatÄ«ti iti kho panetaá¹ƒ vuttaá¹ƒ, l
paá¹-icca vuttaá¹ƒ. idha, bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampa
upÄ• dÄ• ya ``idaá¹ƒ vo hitÄ• ya idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• na sussÅ«
na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, vokkamma ca satthusÄ• sanÄ• vattanti. tatra, bhikk
ceva anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti, anavassuto ca viharati sat
bhikkhave, paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, yadariyo ... pe ... arahati.

á¹• 02 puna caparaá¹ƒ, bhikkhave, satthÄ• ... pe ... idaá¹ƒ vo sukhÄ• yÄ• ti. tassa ekacce s
sussÅ«santi ... pe ... vattanti. ekacce sÄ• vakÄ• sussÅ«santi ... pe ... na ca vokkamma satt
vattanti. tatra, bhikkhave, tathÄ• gato na ceva anattamano hoti, na ca anattamanataá¹ƒ paá
ceva attamano hoti, na ca attamanataá¹ƒ paá¹-isaá¹ƒvedeti. anattamanataÃ±ca attamanata
abhinivajjetvÄ• upekkhato viharati sato sampajÄ• no. idaá¹ƒ vuccati, bhikkhave, dutiyaá¹ƒ s
... pe ... arahati.

á¹• 02 puna caparaá¹ƒ ... pe ... sukhÄ• yÄ• ti. tassa sÄ• vakÄ• sussÅ«santi ... pe ... vattant

tathÄ• gato attamano ceva hoti, attamanataÃ±ca paá¹-isaá¹ƒvedeti, anavassuto ca viharati
sampajÄ• no \Be I 338/. idaá¹ƒ vuccati, bhikkhave, tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ ... pe ...
(MN III 311) ---

evaá¹ƒ paá¹-ighÄ• nunayehi anavassutatÄ• , niccaá¹ƒ upaá¹-á¹-hitassatitÄ• ya tadubhayav
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . buddhÄ• naá¹ƒyeva hi niccaá¹ƒ upaá¹-á¹-hitassatit
Ä• veá¹‡ikadhammabhÄ• vato, na paccekabuddhÄ• dÄ«naá¹ƒ. __pa_-saddo Ä• rambhaá¹ƒ
katvÄ• Ä• ha __ ``pavattayitabbatoti atthoâ€™â€™ _ti. __satiyÄ• _ karaá¹‡abhÅ«tÄ• ya __
paá¹-á¹-hapetabbaá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ_. ana-saddo hi bahulavacanena kammattho

tathÄ• ssa kattuatthopi labbhatÄ«ti __ ``patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naâ€™â€™ _nti vut
__pa_-saddo bhÅ«satthavisiá¹-á¹-haá¹ƒ pakkhandhanaá¹ƒ dÄ«petÄ«ti __ ``okkantitvÄ• pak
atthoâ€™â€™ _ti Ä• ha. puna bhÄ• vatthaá¹ƒ sati-saddaá¹ƒ paá¹-á¹-hÄ• na-saddaÃ±ca vaá
vÄ• â€™â€™ _tiÄ• dimÄ• ha. tena purimavikappe sati-saddo paá¹-á¹-hÄ• na-saddo ca katt
__saraá¹‡aá¹-á¹-henÄ• _ti cirakatassa cirabhÄ• sitassa ca anussaraá¹‡aá¹-á¹-hena. __ida_
satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ, idaá¹ƒ __idha_ imasmiá¹ƒ suttapadese adhippetaá

__yadi eva_nti yadi sati eva satipaá¹-á¹-hÄ• naá¹ƒ, sati nÄ• ma eko dhammo, evaá¹ƒ sante
``satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti bahuvacananti Ä• ha __ ``satibahuttÄ• â€™â€™ _tiÄ• d
atha kasmÄ• ``maggoâ€™â€™ ti ekavacananti yojanÄ• . __maggaá¹-á¹-henÄ• _ti niyyÄ• n
maggadhammo, teneva niyyÄ• nikabhÄ• vena ekattupagato ekantato nibbÄ• naá¹ƒ gacchat
maggÄ«yatÄ«ti attanÄ• va pubbe vuttaá¹ƒ paccÄ• harati __ ``vuttaÃ±ceataâ€™â€™ _nti. tat
kÄ• yÄ• nupassanÄ• divasena catubbidhÄ• pi ca etÄ• satiyo. __aparabhÄ• ge_ti ariyamag
sÄ• dhayamÄ• nÄ• _ti pubbabhÄ• ge kÄ• yÄ• dÄ«su Ä• rammaá¹‡esu subhasaÃ±Ã±Ä• div
maggakkhaá¹‡e sakiá¹ƒyeva tattha catubbidhassapi vipallÄ• sassa samucchedavasena pah
Ä• rammaá¹‡akaraá¹‡avasena nibbÄ• naá¹ƒ gacchanti. catubbidhakiccasÄ• dhaneneva het
__evaÃ±ca satÄ«_ti maggaá¹-á¹-hena ekattaá¹ƒ upÄ• dÄ• ya ``maggoâ€™â€™ ti ekavacan
339/ catubbidhataá¹ƒ upÄ• dÄ• ya ``cattÄ• roâ€™â€™ ti ca vattabbatÄ• ya sativijjamÄ• nat
``ekÄ• yano ayaâ€™â€™ ntiÄ• dikÄ• desanÄ• __sÄ• nusandhikÄ• va, _ na ananusandhik
nidassanena paá¹-ipÄ• detuá¹ƒ __ ``mÄ• rasenappamaddanaâ€™â€™ _nti suttapadaá¹ƒ (S
__ ``yathÄ• â€™â€™ _tiÄ• dinÄ• nidassanaá¹ƒ saá¹ƒsandeti. __tasmÄ• _tiÄ• di nigamana

visesato kÄ• yo ca vedanÄ• ca assÄ• dassakÄ• raá¹‡anti tappahÄ• natthaá¹ƒ tesu taá¹‡hÄ
oá¸·Ä• rikasukhumesu asubhadukkhabhÄ• vadassanÄ• ni mandatikkhapaÃ±Ã±ehi taá¹‡hÄ
tesaá¹ƒ ``visuddhimaggoâ€™â€™ ti vuttÄ• ni tathÄ• ``niccaá¹ƒ attÄ• â€™â€™ ti abhinives
visesakÄ• raá¹‡esu cittadhammesu aniccÄ• nattatÄ• dassanÄ• ni sarÄ• gÄ• divasena saÃ±
nÄ«varaá¹‡Ä• divasena ca nÄ• tippabhedaatippabhedagatesu tesu tappahÄ• natthaá¹ƒ ma
diá¹-á¹-hicaritÄ• naá¹ƒ sukarÄ• nÄ«ti tesaá¹ƒ tÄ• ni ``visuddhimaggoâ€™â€™ ti vuttÄ• ni. e

cittadhammÄ• nampi taá¹‡hÄ• ya vatthubhÄ• vo sambhavati, tathÄ• kÄ• yavedanÄ• nampi
catunnampi taá¹‡hÄ• diá¹-á¹-hiyÄ• vatthubhÄ• ve yo yassa sÄ• tisayapaccayo, taá¹ƒdassa
visesaggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. tikkhapaÃ±Ã±asamathayÄ• niko oá¸·Ä• rikÄ•
pariggaá¹‡hanto tattha aá¹-á¹-hatvÄ• jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya vedanaá¹
vuttaá¹ƒ. __ ``oá¸·Ä• rikÄ• rammaá¹‡e asaá¹‡á¹-hahanatoâ€™â€™ _ti. vipassanÄ• yÄ• nika
dhammesu ca cittaá¹ƒ pakkhandatÄ«ti cittadhammÄ• nupassanÄ• naá¹ƒ mandatikkhapaÃ±
visuddhimaggatÄ• vuttÄ• .

__tesaá¹ƒ tatthÄ• _ti ettha tattha-saddassa ``pahÄ• natthaâ€™â€™ nti etena yojanÄ• . par
etthÄ• pi esevanayo. paÃ±ca kÄ• maguá¹‡Ä• savisesÄ• kÄ• ye labbhantÄ«ti visesena kÄ•
bhavesu sukhaggahaá¹‡avasena bhavassÄ• do hoti bhavoghassa vedanÄ• vatthu, santati
citte attÄ• bhiniveso hotÄ«ti diá¹-á¹-hoghassa cittaá¹ƒ vatthu, dhammesu vinibbhogassa duk
dhammamattatÄ• ya duppaá¹-ivijjhattÄ• sammoho hotÄ«ti avijjoghassa dhammÄ• vatthu, t
pahÄ• natthaá¹ƒ __cattÄ• rova vuttÄ• . _

yadaggena \Be I 340/ ca kÄ• yo kÄ• moghassa vatthu, tadaggena abhijjhÄ• kÄ• yaganthas
vedanÄ• ya paá¹-ighÄ• nusayo anusetÄ«ti dukkhadukkhaviparia¹‡Ä• madukkhasaá¹…khÄ•
byÄ• pÄ• dakÄ• yaganthassa vatthu, citte niccaggahaá¹‡avasena sassatassa attano sÄ«lem
parÄ• masanaá¹ƒ hotÄ«ti sÄ«labbataparÄ• mÄ• sassa cittaá¹ƒ vatthu, nÄ• marÅ«paparicch
apassantassa bhavavibhavadiá¹-á¹-hisaá¹…khÄ• to idaá¹ƒsaccÄ• bhiniveso hotÄ«ti tassa d
sukhavedanÄ• ssÄ• davasena paralokanirapekkho ``natthi dinnaâ€™â€™ ntiÄ• dikaá¹ƒ par
diá¹-á¹-hupÄ• dÄ• nassa vedanÄ• vatthu santatighanagahaá¹‡avasena sarÄ• gÄ• dicitte sa
cittaá¹ƒ \Ne I 304/ vatthu, dhammasabhÄ• vÄ• navabodhena bhayaá¹ƒ hotÄ«ti bhayÄ• gatiy
panettha avuttÄ• , tesaá¹ƒ vuttanayena vatthubhÄ• vo yojetabbo. tathÄ• hi oghesu vuttana
yojanÄ• atthato abhinnattÄ• . tathÄ• paá¹-hamoghatatiyacatutthaganthayojanÄ• ya vuttana
kÄ• yacittadhammÄ• naá¹ƒ itarÅ«pÄ• dÄ• navatthutÄ• yojanÄ• , tathÄ• kÄ• moghabyÄ• p
vuttanayÄ• eva kÄ• yavedanÄ• naá¹ƒ chandadosÄ• gati vatthutÄ• yojanÄ• vÄ• .

``Ä• hÄ• rasamudayÄ• kÄ• yasamudayo, phassasamudayÄ• vedanÄ• samudayo, (SN c V
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti (MN III 126; Ud 1; V
kÄ• yÄ• dÄ«naá¹ƒ samudayabhÅ«tÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• raphassamanosaÃ±cetanÄ• v
kÄ• yÄ• diparijÄ• nanena pariÃ±Ã±Ä• tÄ• hontÄ«ti Ä• ha __ ``catubbidhÄ• hÄ• rapariÃ±Ã±
__pakaraá¹‡anayo_ti __nettipakaraá¹‡avasena_ suttantasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

__saraá¹‡avasenÄ• _ti kÄ• yÄ• dÄ«naá¹ƒ kusalÄ• didhammÄ• naÃ±ca upadhÄ• raá¹‡avas
etÄ• yÄ• ti satÄ«ti imasmiá¹ƒ atthe ekatte ekasabhÄ• ve nibbÄ• ne samosaraá¹‡aá¹ƒ samÄ
__ekattasamosaraá¹‡aá¹ƒ_. etadeva hi dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vutta
ekanibbÄ• napavesahetubhÅ«tÄ• vÄ• samÄ• natÄ• eko satipaá¹-á¹-hÄ• nassa bhÄ• vo e

\Be I 341/ taá¹ƒsabhÄ• gatÄ• __ekattasamosaraá¹‡aá¹ƒ_. ekanibbÄ• napavesahetubhÄ• v
``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. etasmiá¹ƒ atthe saraá¹‡ekattasamosaraá¹‡Ä• ni sal
satipaá¹-á¹-hÄ• nekabhÄ• vassa kÄ• raá¹‡atthena vuttÄ• nÄ«ti daá¹-á¹-habbÄ• ni, purimasn
__saraá¹‡avasenÄ• _ti vÄ• ``gamanavasenÄ• â€™â€™ ti atthe sati tadeva gamanaá¹ƒ sar
vÄ• satisaddatthavasena avuccamÄ• ne dhÄ• raá¹‡atÄ• va satÄ«ti satisaddatthantarÄ• bh
kÄ• raá¹‡aá¹ƒ, pacchimaá¹ƒ ekabhÄ• vassÄ• ti nibbÄ• nasamosaraá¹‡epi sahitÄ• neva tÄ•
satipaá¹-á¹-hÄ• nekabhÄ• vassa kÄ• raá¹‡Ä• ni vuttÄ• ni honti. __cuddasavidhena, _ __nav
paÃ±cavidhenÄ• _ti idaá¹ƒ upari pÄ• á¸·iyaá¹ƒ (MN I 107) Ä• gatÄ• naá¹ƒ Ä• nÄ• pÄ• napa
tesaá¹ƒ pana antarabhedavasena tadanugatabhedavasena ca bhÄ• vanÄ• ya anekavidhatÄ
disÄ• su uá¹-á¹-hÄ• nakabhaá¹‡á¸• asadisatÄ• kÄ• yÄ• nupassanÄ• ditaá¹ƒtaá¹ƒsatipaá¹-á
daá¹-á¹-habbÄ• .

``gocare, bhikkhave, caratha sake pettike visayeâ€™â€™ tiÄ• divacanato (DN III 80; SN c
ete dhammÄ• , yadidaá¹ƒ kÄ• yÄ• nupassanÄ• dayo. tattha yasmÄ• kÄ• yÄ• nupassanÄ• d
tasmÄ• ``kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ tiÄ• dinÄ• bhikkhuá¹ƒ dasseti, bhikkhumh
``paá¹-ipattiyÄ• bhikkhubhÄ• vadassanatoâ€™â€™ _ti. satthu cariyÄ• nuvidhÄ• yakattÄ• V
sakalasÄ• sanasampaá¹-iggÄ• hakattÄ• ca __sabbappakÄ• rÄ• ya anusÄ• saniyÄ• bhÄ• j

__samaá¹ƒ careyyÄ• _ti kÄ• yÄ• divisamacariyaá¹ƒ pahÄ• ya kÄ• yÄ• dÄ«hi samaá¹ƒ care
__santo_. indriyadamena __danto_. catumagganiyÄ• mena __niyato_. seá¹-á¹-hacaritÄ• ya
kÄ• yadaá¹‡á¸• Ä• dioropanena __nidhÄ• ya daá¹‡á¸• aá¹ƒ_. ariyabhÄ• ve á¹-hito __so_ ev
bÄ• hitapÄ• pasamitapÄ• pabhinnakilesatÄ• hi __brÄ• hmaá¹‡o samaá¹‡o bhikkhÅ«_ti vedi

``ayaÃ±ceva kÄ• yo bahiddho ca nÄ• marÅ«paâ€™â€™ ntiÄ• dÄ«su (Sv-pá¹- II 373) khan
kÄ• yena paá¹-isaá¹ƒvedetÄ«â€™â€™ tiÄ• dÄ«su (MN I 271, 287; Vin III 11) nÄ• makÄ• yo
visesanatthaá¹ƒ __ ``kÄ• yeti rÅ«pakÄ• yeâ€™â€™ _ti Ä• ha.

__asammissato_ti \Be I 342/ ``vedanÄ• dayopi ettha sitÄ• ettha paá¹-ibaddhÄ• â€™â€™ t
vedanÄ• dianupassanÄ• pasaá¹…gepi Ä• panne tato asammissatoti attho. samÅ«havisayat
samudÄ• yupÄ• dÄ• natÄ• ya ca asubhÄ• kÄ• rassa ``kÄ• yeâ€™â€™ ti ekavacanaá¹ƒ, tat
anekabhedabhinnampi cittaá¹ƒ cittabhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ gahetvÄ• ``citteâ€™
vedanÄ• pana sukhÄ• dibhedabhinnÄ• visuá¹ƒ visuá¹ƒ anupassitabbÄ• ti dassentena ``ve
bahuvacanena vuttÄ• , tatheva ca niddeso pavattito, dhammÄ• ca paropaá¹‡á¹‡Ä• sabhed
anekabhedÄ• evÄ• ti tepi bahuvacanavaseneva vuttÄ• .
avayavÄ«gÄ• ha-samaÃ±Ã±Ä• tidhÄ• vana-sÄ• rÄ• dÄ• nÄ• bhinivesanisedhanatthaá¹ƒ kÄ
kesÄ• dÄ«hi, kesÄ• dike ca bhÅ«tupÄ• dÄ• yarÅ«pehi vinibbhujjanto __ ``tathÄ• na kÄ• ye
pÄ• sÄ• dÄ• dinagarÄ• vayavasamÅ«he avayavÄ«vÄ• dinopi avayavÄ«gÄ• haá¹ƒ na karon
atthÄ«ti pana kesaÃ±ci samaÃ±Ã±Ä• tidhÄ• vanaá¹ƒ siyÄ• ti itthipurisÄ• disamaÃ±Ã±Ä• tid

vuttaá¹ƒ. aá¹…gapaccaá¹…gasamÅ«ho, kesalomÄ• disamÅ«ho bhÅ«tupÄ• dÄ• yasamÅ«h
kÄ• yopi nÄ• ma koci natthi, pageva itthiÄ• dayoti Ä• ha __ ``kÄ• yo vÄ• ... pe ... dissatÄ«â
dhammo_ti iminÄ• sattajÄ«vÄ• diá¹ƒ paá¹-ikkhipati, avayavÄ« pana kÄ• yapaá¹-ikkhepenev
evaá¹ƒ kathaá¹ƒ kÄ• yÄ• disaÃ±Ã±Ä• bhidhÄ• nÄ• nÄ«tiÄ• ha __ ``yathÄ• vutta ... pe ... ka

__yaá¹ƒ passati_ itthiá¹ƒ purisaá¹ƒ vÄ• . nanu cakkhunÄ• itthipurisadassanaá¹ƒ natthÄ«ti?
``itthiá¹ƒ \Ne I 306/ passÄ• mi, purisaá¹ƒ passÄ• mÄ«â€™â€™ ti pana pavattasaÃ±Ã±Ä• ya
passatÄ«â€™â€™ ti vuttaá¹ƒ. micchÄ• dassanena vÄ• diá¹-á¹-hiyÄ• __yaá¹ƒ passati, na t
rÅ«pÄ• yatanaá¹ƒ na hotÄ«ti attho viparÄ«taggÄ• havasena micchÄ• parikappitarÅ«pattÄ•
kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ diá¹-á¹-haá¹ƒ na hoti acakkhuviÃ±Ã±
diá¹-á¹-haá¹ƒ vÄ• taá¹ƒ na hoti. __yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passatÄ«_ti yaá¹ƒ rÅ«pÄ• y
kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ diá¹-á¹-haá¹ƒ, taá¹ƒ paÃ±Ã±Ä• cakkh
attho. __apassaá¹ƒ bajjhate_ti imaá¹ƒ attabhÄ• vaá¹ƒ yathÄ• bhÅ«taá¹ƒ paÃ±Ã±Ä• cakkhu
esohamasmi, eso me attoâ€™â€™ ti kilesabandhanena bajjhati.

__na_ \Be I 343/ __aÃ±Ã±adhammÄ• nupassÄ«_ti na aÃ±Ã±asabhÄ• vÄ• nupassÄ«, asub
hotÄ«ti attho. __kiá¹ƒ vuttaá¹ƒ hotÄ«_tiÄ• dinÄ• tamevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti. __pat
kesÄ• dikoá¹-á¹-hÄ• sapathaviá¹ƒ dhammasamÅ«hattÄ• ``kÄ• yoâ€™â€™ ti vadati, lakkha
anekappabhedaá¹ƒ sakalasarÄ«ragataá¹ƒ pubbÄ• pariyabhÄ• vena ca pavattamÄ• naá¹ƒ s
``kÄ• yoâ€™â€™ ti vadati. __Ä• pokÄ• ya_ntiÄ• dÄ«supi eseva nayo.

__evaá¹ƒ gahetabbassÄ• _ti ``ahaá¹ƒ mamaâ€™â€™ nti evaá¹ƒ attattaniyabhÄ• vena and
idÄ• ni sattannaá¹ƒ anupassanÄ• kÄ• rÄ• nampi vasena kÄ• yÄ• nupassanaá¹ƒ dassetuá¹ƒ
Ä• raddhaá¹ƒ. tattha __aniccato anupassatÄ«_ti catusamuá¹-á¹-hÄ• nikakÄ• yaá¹ƒ ``anicca
evaá¹ƒ passanto evaá¹ƒ cassa aniccÄ• kÄ• rampi anupassatÄ«ti vuccati. tathÄ• bhÅ«tassa
lesopi na hotÄ«ti vuttaá¹ƒ __ ``no niccatoâ€™â€™ _ti tathÄ• hesa ``niccasaÃ±Ã±aá¹ƒ pajah
III 35) vutto. ettha ca ``aniccato eva anupassatÄ«â€™â€™ ti eva-kÄ• ro luttaniddiá¹-á¹-hoti
nivattitamatthaá¹ƒ dassetuá¹ƒ __ ``no niccatoâ€™â€™ _ti vuttaá¹ƒ. na cettha dukkhato
anupassanÄ• dinivattanamÄ• saá¹…kitabbaá¹ƒ paá¹-iyogÄ«nivattanaparattÄ• eva-kÄ• rass
tÄ• saá¹ƒ.

__dukkhato anupassatÄ«_tiÄ• dÄ«supi eseva nayo. ayaá¹ƒ pana viseso --- aniccassa dukk
dukkhato anupassati, dukkhassa anattattÄ• __anattato anupassati_. yasmÄ• pana yaá¹ƒ a
anattÄ• , taá¹ƒ anabhinanditabbaá¹ƒ, na tattha rajjitabbaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``nibbinda
__virajjati no rajjatÄ«â€™â€™ _ti. so evaá¹ƒ arajjanto rÄ• gaá¹ƒ __nirodheti no samudeti, _
karotÄ«ti attho. evaá¹ƒ paá¹-ipanno ca __paá¹-inissajjati no Ä• diyati_. ayaÃ±hi aniccÄ• dian
tadaá¹…gavasena saddhiá¹ƒ kÄ• yatannissayakhandhÄ• bhisaá¹…khÄ• rehi kilesÄ• naá¹ƒ
saá¹…khatadosadassanena tabbiparÄ«te nibbÄ• ne tanninnatÄ• ya pakkhandanato ``paric

pakkhandanapaá¹-inissaggo cÄ• â€™â€™ ti vuccati, tasmÄ• tÄ• ya samannÄ• gato bhikkh
pariccajati, nibbÄ• ne ca pakkhandati \Be I 344/, tathÄ• bhÅ«to ca nibbattanavasena kilese
adosadassitÄ• vasena saá¹…khatÄ• rammaá¹‡aá¹ƒ. tena vuttaá¹ƒ __ ``paá¹-inissajjati no Ä
idÄ• nissa tÄ• hi anupassanÄ• hi yesaá¹ƒ dhammÄ• naá¹ƒ pahÄ• naá¹ƒ hoti, taá¹ƒ dassetu
anupassanto niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€™ _ti. tattha __niccasaÃ±Ã±a_nti ``saá¹…
evaá¹ƒ pavattaviparÄ«tasaÃ±Ã±aá¹ƒ. diá¹-á¹-hicittavipallÄ• sapahÄ• namukheneva saÃ±Ã±
saÃ±Ã±Ä• gahaá¹‡aá¹ƒ, saÃ±Ã±Ä• sÄ«sena vÄ• tesampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.
sappÄ«tikataá¹‡haá¹ƒ. sesaá¹ƒ vuttanayemeva.

__viharatÄ«_ti iminÄ• kÄ• yÄ• nupassanÄ• samaá¹…gino iriyÄ• pathavihÄ• ro vuttoti Ä• h
iriyÄ• pathaá¹ƒ pavattetÄ«ti attho. Ä• rammaá¹‡akaraá¹‡avasena abhibyÄ• panato __ ``tÄ«
vuttaá¹ƒ, uppajjanavasena pana kilesÄ• parittabhÅ«makÄ• evÄ• ti. yadipi kilesÄ• naá¹ƒ pa
taá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«nampi attheva, Ä• tÄ• pa-saddo pana vÄ«riyeyeva niruá¸·ho
``vÄ«riyassetaá¹ƒ nÄ• maâ€™â€™ _nti. atha vÄ• paá¹-ipakkhapahÄ• ne sampayuttadham
pavattamÄ• nassa vÄ«riyassa sÄ• tisayaá¹ƒ tadÄ• tÄ• pananti vÄ«riyameva tathÄ• vuccati
__Ä• tÄ• pÄ«_ti cÄ• yamÄ«kÄ• ro pasaá¹ƒsÄ• ya, atisayassa vÄ• dÄ«pakoti Ä• tÄ• pÄ«ga
sammappadhÄ• nasamaá¹…gitaá¹ƒ dasseti. sammÄ• , samantato, sÄ• maÃ±ca pajÄ• nant
vavatthÄ• ne aÃ±Ã±adhammÄ• nupassitÄ• bhÄ• vena sammÄ• aviparÄ«taá¹ƒ, sabbÄ• kÄ
visesÄ• vahabhÄ• vena pavattiyÄ• sayaá¹ƒ pajÄ• nantoti attho. yadi paÃ±Ã±Ä• ya anupass
satipaá¹-á¹-hÄ• natÄ• ti Ä• ha __ ``na hÄ«â€™â€™ _tiÄ• di. __sabbatthika_nti sabbattha bl
uddhate ca citte icchitabbattÄ• , sabbe vÄ• lÄ«ne uddhate ca bhÄ• vetabbÄ• bojjhaá¹…gÄ
__sabbatthikÄ• _. satiyÄ• laddhÅ«pakÄ• rÄ• ya eva paÃ±Ã±Ä• ya ettha yathÄ• vutte __kÄ
bhikkhu __kÄ• yÄ• nupassÄ« viharati. antosaá¹…khepo_ anto olÄ«yano, kosajjanti attho. __
sÄ«lavisodhanÄ• di gaá¹‡anÄ• di uggahakosallÄ• di ca __upÄ• yo, _ tabbipariyÄ• yato __a
ca upaá¹-á¹-hitassati yathÄ• vuttaupÄ• yaá¹ƒ na pariccajati, anupÄ• yaÃ±ca na upÄ• diyati,
``muá¹-á¹-hassati ... pe ... asamattho_ \Be I 345/ __hotÄ«â€™â€™ _ti. __tenÄ• _ti upÄ• yÄ
pariggahaparivajjanesu apariccÄ• gÄ• pariggahesu ca asamatthabhÄ• vena __assa_ yogin

yasmÄ• \Ne I 308/ satiyevettha satipaá¹-á¹-hÄ• naá¹ƒ vuttÄ• , tasmÄ• ssa sampayuttÄ• dh
aá¹…ganti Ä• ha __ ``sampayogaá¹…gaÃ±cassa dassetvÄ• â€™â€™ _ti. aá¹…ga-saddo co
daá¹-á¹-habbo, satiggahaá¹‡eneva cettha samÄ• dhissati gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ ta
saá¹…gahitattÄ• . yasmÄ• vÄ• satisÄ«senÄ• yaá¹ƒ desanÄ• . na hi kevalÄ• ya satiyÄ• kil
nibbÄ• nÄ• dhigamo vÄ• , na ca kevalÄ• sati pavattati, tasmÄ• ssa jhÄ• nadesanÄ• yaá¹ƒ
sampayogaá¹…gadassanatÄ• ti aá¹…ga-saddassa avayavapariyÄ• yatÄ• daá¹-á¹-habbÄ•
kÄ• mehÄ«â€™â€™ tiÄ• dÄ«su (DN I 226; MN I 271, 287; SN a II 152; AN a IV 123; Vin III
pahÄ• tabbaá¹…gaá¹ƒ dassetuá¹ƒ. yasmÄ• ettha lokiyamaggo adhippeto, na lokuttaramag
vinayaá¹ƒ dassento __ ``tadaá¹…gavinayena vÄ• vikkhambhanavinayena vÄ• â€™â€™ _ti
vedanÄ• didhammÄ• naá¹ƒ. tesaÃ±hi tattha anadhippetattÄ• __ ``atthuddhÄ• ranayenetaá¹

avisesena dvÄ«hipi nÄ«varaá¹‡appahÄ• naá¹ƒ vuttanti katvÄ• puna ekekena vuttaá¹ƒ pah
__ ``visesenÄ• â€™â€™ _ti Ä• ha. atha vÄ• ``vineyya nÄ«varaá¹‡Ä• nÄ«â€™â€™ ti avatv
payojanaá¹ƒ dassento __ ``visesenÄ• â€™â€™ _tiÄ• dimÄ• ha. kÄ• yÄ• nupassanÄ• bhÄ•
anurodhÄ• dÄ«naá¹ƒ pahÄ• naá¹ƒ dassanaá¹ƒ etassa payojananti. __kÄ• yasampattimÅ«la
rÅ«pa-bala-yobbanÄ• rogyÄ• di-sarÄ«rasampadÄ• -nimittassa. vuttavipariyÄ• yato __kÄ• y
veditabbo. __kÄ• yabhÄ• vanÄ• yÄ• _ti kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• ya. sÄ• hi idha ``
adhippetÄ• . __tenÄ• _ti anurodhÄ• dippahÄ• navacanena. __yogÄ• nubhÄ• vo hÄ«_tiÄ• d
pÄ• kaá¹-akaraá¹‡aá¹ƒ.

__satisampajaÃ±Ã±enÄ• _ti atisampajaÃ±Ã±aggahaá¹‡ena. __sabbatthikakammaá¹-á¹-hÄ
maraá¹‡assati asubhabhÄ• vanÄ• ca. idaÃ±hi catukkaá¹ƒ yoginÄ• parihariyamÄ• naá¹ƒ
``sabbatthikakammaá¹-á¹-hÄ• naâ€™â€™ nti vuccati atisampajaÃ±Ã±abalena avicchinnass
__satiyÄ• vÄ• samatho vutto_ tassÄ• samÄ• ddhikkhandhena saá¹…gahitattÄ• .

__tenÄ• _ti \Be I 346/ saddatthaá¹ƒ anÄ• diyitvÄ• bhÄ• vatthasseva vibhajanavasena pava
vibhaá¹…gapÄ• á¹-hena saha. __aá¹-á¹-hakathÄ• nayo_ti saddatthassapi vivaraá¹‡avasena
atthasaá¹ƒvaá¹‡á¹‡anÄ• nayo. __yathÄ• saá¹ƒsandatÄ«_ti yathÄ• atthato adhippÄ• yato c
saá¹ƒsandati sameti, evaá¹ƒ veditabbo.

__vedanÄ• dÄ«naá¹ƒ_ \Ne I 309/ __puna vacane_ti ettha nissayapaccayabhÄ• vavasena c
vedanÄ• sannissitattÄ• paÃ±cavokÄ• rabhave arÅ«padhammÄ• naá¹ƒ rÅ«papaá¹-ibaddha
kÄ• yÄ• dianupassanÄ• pasaá¹…gepi Ä• panne tadasammissato vavatthÄ• nadassanatthaa
ghanavinibbhogÄ• didassanatthaÃ±ca dutiyavedanÄ• gahaá¹‡aá¹ƒ. tena na vedanÄ• yaá¹ƒ
cittadhammÄ• nupassÄ« vÄ• , atha kho vedanÄ• nupassÄ«yevÄ• ti vedanÄ• saá¹…khÄ• te
vedanÄ• nupassanÄ• kÄ• rasseva dassanena asammissato vavatthÄ• naá¹ƒ dassitaá¹ƒ hot
sukhÄ• vedanÄ• , na tasmiá¹ƒ samaye dukkhÄ• adukkhamasukhÄ• vÄ• vedanÄ• . yasmi
adukkhamasukhÄ• vÄ• vedanÄ• , na tasmiá¹ƒ samaye itarÄ• vedanÄ• â€™â€™ ti vedanA
taá¹ƒ taá¹ƒ vedanaá¹ƒ vinibbhujitvÄ• dassanena ghanavinibbhogo dhuvabhÄ• vaviveko das
khaá¹‡amattÄ• vaá¹-á¹-hÄ• nadassanena aniccatÄ• ya tato eva dukkhatÄ• ya anattatÄ• ya
hoti. __ghanavinibbhogÄ• dÄ«_ti __Ä• di_-saddena ayampi attho veditabbo. ayaÃ±hi vedan
vedanÄ• nupassÄ«yeva, na aÃ±Ã±adhammÄ• nupassÄ«. kiá¹ƒ vuttaá¹ƒ hoti --- yathÄ• nÄ•
udakabubbuá¸·ake maá¹‡iÄ• kÄ• rÄ• nupassÄ« hoti, na evamayaá¹ƒ á¹-hitiramaá¹‡Ä«yepi v
manuÃ±Ã±Ä• kÄ• rÄ• nupassÄ«, atha kho khaá¹‡abhaá¹…guratÄ• ya avasavattitÄ• ya kiles
aniccaanattaasubhÄ• kÄ• rÄ• nupassÄ«, vipariá¹‡Ä• madukkhatÄ• ya saá¹…khÄ• radukkha
dukkhÄ• nupassÄ«yevÄ• ti vuttaá¹ƒ hoti. evaá¹ƒ cittadhammesupi yathÄ• rahaá¹ƒ puna vac
vattabbaá¹ƒ. __ ``kevalaá¹ƒ panidhÄ• â€™â€™ _tiÄ• dinÄ• idha `ettakaá¹ƒ veditabbaâ€™â

veditabbaparicchedaá¹ƒ dasseti. __esa nayo_ti iminÄ• yathÄ• cittaá¹ƒ dhammÄ• ca anup
anupassanto ``citte cittÄ• nupassÄ«, dhammesu dhammÄ• nupassÄ«â€™â€™ ti veditabbo

__yo_ \Be I 347/ __sukhaá¹ƒ dukkhato addÄ• _ti yo bhikkhu sukhavedanaá¹ƒ vipariá¹‡Ä• n
``dukkhaâ€™â€™ nti paÃ±Ã±Ä• cakkhunÄ• addakkhi. __dukkhamaddakkhi sallato_ti dukk
antotudanato dunnÄ«haraá¹‡ato ca sallanti addakkhi passi. __adukkhamasukha_nti upekkh
sukhadukkhÄ• ni viya anoá¸·Ä• rikatÄ• ya paccayavasena vÅ«pasantasabhÄ• vatÄ• ya ca s
abhÄ• vato udayabbayavantato tÄ• vakÄ• likatoniccapaá¹-ikkhepato ca ``aniccaâ€™â€™ n
sammaddaso bhikkhu_ ekaá¹ƒsena paribyattaá¹ƒ vÄ• vedanÄ• ya sammÄ• passanakoti a

__dukkhÄ• tipÄ«_ti saá¹…khÄ• radukkhatÄ• ya dukkhÄ• itipi. __sabbaá¹ƒ taá¹ƒ dukkhasm
vedayitaá¹ƒ dukkhasmiá¹ƒ antogadhaá¹ƒ pariyÄ• pannaá¹ƒ vadÄ• mi saá¹…khÄ• radukkhat
__sukhadukkhatopi cÄ• _ti \Ne I 310/ sukhÄ• dÄ«naá¹ƒ á¹-hitivipariá¹‡Ä• maÃ±Ã±Ä• á¹‡asu
vipariá¹‡Ä• maá¹-hitiaÃ±Ã±Ä• á¹‡adukkhatÄ• ya ca vuttattÄ• tissopi sukhato, tissopi ca duk
attho. rÅ«pÄ• di__-Ä• rammaá¹‡a_chandÄ• di-__adhipati-_Ã±Ä• á¹‡Ä• di-__sahajÄ• ta-_
kÄ• mÄ• vacarÄ• di-__bhÅ«mi_nÄ• nattabhedÄ• naá¹ƒ kusalÄ• kusala-taá¹ƒvipÄ• kakiriyÄ•
Ä• di-saddena saá¹…khÄ• rikÄ• saá¹…khÄ• rikasa-vatthukÄ• vatthukÄ• di-nÄ• nattabhedÄ•
__suÃ±Ã±atadhammassÄ• _ti ``dhammÄ• hontÄ«â€™â€™ tiÄ• dinÄ• (Dhs 121) suÃ±Ã±a
vasena. __ ``kÄ• maÃ±cetthÄ• â€™â€™ _tiÄ• dinÄ• pubbe pahÄ«nattÄ• puna pahÄ• naá
dasseti, maggacittakkhaá¹‡e vÄ• ekattha pahÄ«naá¹ƒ sabbattha pahÄ«nameva hotÄ«ti vis
vattabbanti. tattha purimÄ• ya codanÄ• ya nÄ• nÄ• puggalaparihÄ• ro, pacchimÄ• ya nÄ• n
lokiyabhÄ• vanÄ• ya hi kÄ• ye pahÄ«naá¹ƒ na vedanÄ• dÄ«su pahÄ«naá¹ƒ hoti yadipi na p
paá¹-ipakkhabhÄ• vanÄ• ya tattha sÄ• abhijjhÄ• domanassassa appavatti hotÄ«ti puna tap
__ekattha pahÄ«naá¹ƒ sesesupi pahÄ«naá¹ƒ hotÄ«_ti maggasatipaá¹-á¹-hÄ• nabhÄ• vanaá
sabbattha appavattimattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``paÃ±capi khandhÄ• lokoâ€™â€™ ti hi
364, 366, 373) catÅ«supi á¹-hÄ• nesu vuttanti.

uddesavÄ• ravaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

kÄ• yÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ•

<107> bÄ• hirakesupi \Be I 348/ ito ekadesassa sambhavato sabbappakÄ• raggahaá¹‡aá¹ƒ
``sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassÄ• â€™â€™ _ti. tena ye ime Ä• nÄ• pÄ
cuddasappakÄ• rÄ• , tadantogadhÄ• ca ajjhattÄ• dianupassanÄ• pakÄ• rÄ• , tathÄ• __kÄ
vuttÄ• kesÄ• divaá¹‡á¹‡asaá¹‡á¹-hÄ• nakasiá¹‡Ä• rammaá¹‡acatukkajjhÄ• nappakÄ• rÄ•
sabbepi anavasesato saá¹…gaá¹‡hÄ• ti. ime ca pakÄ• rÄ• imasmiá¹ƒyeva sÄ• sane, na ito

``sabbappakÄ• ra ... pe ... paá¹-isedhano cÄ• â€™â€™ _ti. tattha __tathÄ• bhÄ• vapaá¹-ise
sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassa puggalassa aÃ±Ã±asÄ• sanassa nissa
``idha, bhikkhaveâ€™â€™ ti ettha idha-saddo antogadhaevasaddatthoti dasseti \Ne I 311/.
sÄ• vadhÄ• raá¹‡Ä• ni yathÄ• ``vÄ• yubhakkhoâ€™â€™ ti (Sv-pá¹- II 374). tenÄ• ha __ ``i
_tiÄ• di. paripuá¹‡á¹‡asamaá¹‡akaraá¹‡adhammo hi so, yo sabbappakÄ• rakÄ• yÄ• nupass
__parappavÄ• dÄ• _ti paresaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ nÄ• nappakÄ• rÄ• vÄ• dÄ• titthÄ•

araÃ±Ã±Ä• dikasseva bhÄ• vanÄ• nurÅ«pasenÄ• sanataá¹ƒ dassetuá¹ƒ __ ``imassa hÄ«â
damathaá¹ƒ anupagato goá¹‡o __kÅ«á¹-agoá¹‡o_. dohanakÄ• le yathÄ• thanehi anavases
evaá¹ƒ dohapaá¹-ibandhinÄ« __kÅ«á¹-adhenu_. rÅ«pasaddÄ• dike paá¹-icca uppajjanakaa
__rÅ«pÄ• rammaá¹‡Ä• diraso. pubbe Ä• ciá¹‡á¹‡Ä• rammaá¹‡a_nti pabbajjÄ• to pubbe, an
paricitÄ• rammaá¹‡aá¹ƒ.

__nibandheyyÄ• _ti bandheyya. __satiyÄ• _ti sammadeva kammaá¹-á¹-hÄ• nassa sallakkh
satiyÄ• . __Ä• rammaá¹‡e_ti kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e. daá¸·hanti thiraá¹ƒ, yathÄ•
upacÄ• rappanÄ• bhedo samÄ• dhi ijjhati, tathÄ• thÄ• magataá¹ƒ katvÄ• ti attho.

__visesÄ• dhigamadiá¹-á¹-hadhammasukhavihÄ• rapadaá¹-á¹-hÄ• na_nti sabbesaá¹ƒ budd
paccekabuddhÄ• naá¹ƒ, buddhasÄ• vakÄ• naÃ±ca visesÄ• dhigamassa, aÃ±Ã±ena kamma
\Be I 349/ diá¹-á¹-hadhammasukhavihÄ• rassa ca padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. __vatthuvijjÄ
yogÄ«naá¹ƒ anurÅ«panivÄ• saá¹-á¹-hÄ• nupadisanato. __bhikkhu dÄ«pisadiso_ araÃ±Ã±e
paá¹-ipakkhanimmathanena icchitatthasÄ• dhanato. __phalamuttama_nti sÄ• maÃ±Ã±apha
__parakkamajavayoggabhÅ«mi_nti bhÄ• vanussÄ• hajavassa yoggakaraá¹‡abhÅ«mibhÅ«t

__assÄ• sapassÄ• sÄ• naá¹ƒ vasena sikkhato_ti assÄ• sapassÄ• sÄ• naá¹ƒ
dÄ«gharassatÄ• pajÄ• nana-sabbakÄ• yapaá¹-isaá¹ƒvedana-oá¸·Ä• rikoá¸·Ä• rikapaá¹-ippa
bhÄ• vanÄ• nuyogaá¹ƒ sikkhato, tathÄ• bhÅ«to vÄ• hutvÄ• tisso sikkhÄ• pavattayato. __a
assÄ• sapassÄ• sasannissayena upaá¹-á¹-hitapaá¹-ibhÄ• ganimitte. __assÄ• sapassÄ• se
vipassanaá¹ƒ abhinivisanto, yo ``assÄ• sapassÄ• sakammikoâ€™â€™ ti vutto. __jhÄ• naá¹
arÅ«pamukhena vipassanaá¹ƒ abhinivisanto. __vatthu nÄ• ma karajakÄ• yo_ cittacetasikÄ•
pavattiá¹-á¹-hÄ• nabhÄ• vato. __aÃ±Ã±o satto vÄ• puggalo vÄ• natthÄ«_ti visuddhadiá¹-á¹
dhammamattaá¹ƒ na ahetukaá¹ƒ, nÄ• pi issarÄ• divisamahetukaá¹ƒ, atha kho avijjÄ• dÄ«hi
addhattayepi kaá¹…khÄ• vitaraá¹‡ena __vitiá¹‡á¹‡akaá¹…kho_ ``yaá¹ƒ kiÃ±ci rÅ«paâ€™â€
II 113; MN III 86; AN a IV 181; Paá¹-is I 48) kalÄ• pasammasanavasena \Ne I 312/ __tilakkh
udayabbayÄ• nupassanÄ• divasena __vipassanaá¹ƒ vaá¸• á¸• hento anukkamena_ magga

__parassa vÄ• assÄ• sapassÄ• sakÄ• ye_ti idaá¹ƒ sammasanacÄ• ravasenÄ• yaá¹ƒ pÄ•
samathavasena pana parassa assÄ• sapassÄ• sakÄ• ye appanÄ• nimittuppatti eva natthÄ«

labbhatÄ«_ti ``ajjhattaá¹ƒ, bahiddhÄ• â€™â€™ ti ca vuttaá¹ƒ idaá¹ƒ dhammadvayaghaá¹-ita
Ä• rammaá¹‡abhÄ• vena na labbhati.

samudeti etasmÄ• ti samudayo, so eva kÄ• raá¹‡aá¹-á¹-hena dhammoti samudayadhamm
pavattihetukarajakÄ• yÄ• di. tassa anupassanasÄ«lo __samudayadhammÄ• nupassÄ«_. ta
upamÄ• mukhena dassento __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __bhast
__gaggaranÄ• á¸·i_nti ukkÄ• panÄ• á¸·iá¹ƒ. __te_ti karajakÄ• yÄ• dike. yathÄ• assÄ• sapa
karajakÄ• yÄ• disambandhÄ« phalabhÄ• vena, evaá¹ƒ tepi assÄ• sapassÄ• sakÄ• yasamb
``samudayadhammÄ• kÄ• yasmiâ€™â€™ nti vattabbataá¹ƒ \Be I 350/ labhantÄ«ti vuttaá¹ƒ
vuccatÄ«â€™â€™ _ti. pakativÄ• cÄ« vÄ• __dhamma_-saddo ``jÄ• tidhammÄ• naâ€™â€™
Paá¹-is I 33) viyÄ• ti kÄ• yassa paccayasamavÄ• ye uppajjanapakatikÄ• nupassÄ« __ ``sam
_ti vutto. tenÄ• ha --- ``karajakÄ• yaÃ±cÄ• â€™â€™ tiÄ• di. evaÃ±ca katvÄ• __kÄ• yasmi_
samatthitaá¹ƒ hoti. __vayadhammÄ• nupassÄ«_ti ettha ahetukattepi vinÄ• sassa yesaá¹ƒ h
yaá¹ƒ na hoti, tadabhÄ• vo tassa abhÄ• vassa hotu viya voharÄ«yatÄ«ti upacÄ• rato karaja
assÄ• sapassÄ• sakÄ• yassa vayakÄ• raá¹‡aá¹ƒ vutto. tenÄ• ha __ ``yathÄ• bhastÄ• yÄ• a
paá¹-hamavikappavasena atthavibhÄ• vanÄ• . dutiyavikappavasena pana upacÄ• rena vinÄ
ajjhattabahiddhÄ• nupassanÄ• viya bhinnavatthuvisayatÄ• ya samudayavayadhammÄ• nu
labbhatÄ«ti Ä• ha __ ``kÄ• lena samudayaá¹ƒ kÄ• lena vayaá¹ƒ anupassantoâ€™â€™ _ti.

__atthi kÄ• yo_ti eva-saddo luttaniddiá¹-á¹-hoti __ ``kÄ• yova atthÄ«â€™â€™ _ti vatvÄ• av
nivatthitaá¹ƒ dassento __ ``na sattoâ€™â€™ _tiÄ• dimÄ• ha. tassattho --- yo rÅ«pÄ• dÄ«su
paresaÃ±ca sajjÄ• panaá¹-á¹-hena, satvaguá¹‡ayogato vÄ• __ ``sattoâ€™â€™ _ti parehi p
sattanikÄ• yassa pÅ«raá¹‡ato ca cavanupapajjanadhammatÄ• ya galanato ca __ ``puggalo
saá¹ƒhaÃ±Ã±ati ettha gabbhoti __ ``itthÄ«â€™â€™ _ti. puri pure bhÄ• ge seti pavattatÄ«ti _
Ä• hito \Ne I 313/ ahaá¹ƒmÄ• no etthÄ• ti __ ``attÄ• â€™â€™ _ti, attano santakabhÄ• vena
paro na hotÄ«ti katvÄ• __ ``ahaâ€™â€™ _nti, mama santakanti katvÄ• __ ``mamaâ€™â€™
vuttappakÄ• ravinimutto aÃ±Ã±oti katvÄ• __ ``kocÄ«â€™â€™ _ti, tassa santakabhÄ• vena
parikappetabbo koci natthi, kevalaá¹ƒ kÄ• yo eva atthÄ«ti attattaniyasuÃ±Ã±atameva kÄ• ya
__eva_nti ``kÄ• yova atthÄ«â€™â€™ tiÄ• dinÄ• vuttappakÄ• rena. __Ã±Ä• á¹‡apamÄ• á¹‡
kÄ• yÄ• nupassanÄ• Ã±Ä• á¹‡aparaá¹ƒ pamÄ• á¹‡aá¹ƒ pÄ• panatthÄ• ya. __satipamÄ• á¹‡
kÄ• yapariggÄ• hikasatipavattaá¹ƒ satiparaá¹ƒ pamÄ• á¹‡aá¹ƒ pÄ• panatthÄ• ya. imassa hi
kÄ• yoâ€™â€™ ti aparÄ• paruppattivasena paccupaá¹-á¹-hitÄ• sati bhiyyoso mattÄ• ya tat
paribrÅ«hanÄ• ya hoti. tenÄ• ha__ ``satisampajaÃ±Ã±Ä• naá¹ƒ vaá¸• á¸• hatthÄ• yÄ• â€™â€™

imissÄ• \Be I 351/ bhÄ• vanÄ• ya taá¹‡hÄ• diá¹-á¹-higÄ• hÄ• naá¹ƒ ujupaá¹-ipakkhattÄ• v
pe ... viharatÄ«â€™â€™ _ti. tathÄ• bhÅ«to ca loke kiÃ±ci ``ahaâ€™â€™ nti vÄ• ``mamaâ€™
na passati, kuto gaá¹‡heyya. tenÄ• ha __ ``na ca kiÃ±cÄ«â€™â€™ _tiÄ• di. __evampÄ«_ti
heá¹-á¹-hÄ• niddiá¹-á¹-hassa tÄ• disassa atthassa abhÄ• vato avuttasamuccayatthoti dasse

upÄ• dÄ• yÄ• â€™â€™ _ti Ä• ha. __ ``evaâ€™â€™ _nti pana niddiá¹-á¹-hÄ• kÄ• rassa pac
katanti Ä• ha __ ``iminÄ• pana ... pe ... dassetÄ«â€™â€™ _ti. pubbabhÄ• gasatipaá¹-á¹-hÄ
vuttaá¹ƒ __ ``sati dukkhasaccaâ€™â€™ _nti. sÄ• pana sati yasmiá¹ƒ attabhÄ• ve, tassa sa
taá¹‡hÄ• tassÄ• pi samuá¹-á¹-hÄ• pikÄ• eva nÄ• ma hoti tadabhÄ• ve abhÄ• vatoti Ä• ha
purimataá¹‡hÄ• â€™â€™ _ti. __appavattÄ«_ti appavattinimittaá¹ƒ, na pavattati etthÄ• ti vÄ
__catusaccavasenÄ• _ti catusaccakammaá¹-á¹-hÄ• navasena. __ussakkitvÄ• _ti visuddhipa
bhÄ• vanaá¹ƒ upari netvÄ• ti attho. __niyyÄ• namukha_nti vaá¹-á¹-adukkhato nissaraá¹‡Å«

Ä• nÄ• pÄ• napabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iriyÄ• pathapabbavaá¹‡á¹‡anÄ•

<108> __iriyÄ• pathavasenÄ• _ti iriyanaá¹ƒ iriyÄ• , kiriyÄ• , idha pana kÄ• yikapayogo vedi
patho pavattimaggoti iriyÄ• patho, gamanÄ• disarÄ«rÄ• vatthÄ• . gacchanto vÄ• hi satto kÄ
kareyya á¹-hito vÄ• nisinno vÄ• nipanno vÄ• ti. tesaá¹ƒ vasena, iriyÄ• pathavibhÄ• genÄ•
__puna capara_nti puna ca aparaá¹ƒ, yathÄ• vuttaÄ• nÄ• pÄ• nakammaá¹-á¹-hÄ• nato bhiy
kÄ• yÄ• nupassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathemi, suá¹‡Ä• thÄ• ti vÄ• adhippÄ• yo. __
gamanÄ• dimattajÄ• nanassa gamanÄ• digatavisesajÄ• nanassa ca sÄ• dhÄ• raá¹‡avacan
gamanÄ• dimattajÄ• nanaá¹ƒ idha nÄ• dhippetaá¹ƒ, gamanÄ• digatavisesajÄ• nanaá¹ƒ pan
vibhajitvÄ• dassetuá¹ƒ __ ``tattha kÄ• maâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __sattÅ«paladdhi_nt
upaladdhiá¹ƒ sattaggÄ• haá¹ƒ __na jahati_ na pariccajati ``ahaá¹ƒ gacchÄ• mi, mama gama
gÄ• hasabbhÄ• vato. tato eva __attasaÃ±Ã±aá¹ƒ_ ``atthi attÄ• kÄ• rako vedakoâ€™â€™ ti
viparÄ«tasaÃ±Ã±aá¹ƒ na __ugghÄ• á¹-eti_ \Be I 352/ nÄ• paneti apaá¹-ipakkhabhÄ• vato, a
bhÅ«tassa cassa kuto kammaá¹-á¹-hÄ• nÄ• dibhÄ• voti Ä• ha __ ``kammaá¹-á¹-hÄ• naá¹ƒ v
vÄ• na hotÄ«â€™â€™ _ti. __imassa panÄ• _tiÄ• disukkapakkhassa vuttavipariyÄ• yena at
atthaá¹ƒ vivarituá¹ƒ __ ``idaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ko gacchatÄ«_ti gan
kattupucchÄ• , sÄ• kattubhÄ• vavisiá¹-á¹-haattapaá¹-ikkhepatthÄ• dhammamattasseva gan
gamana_nti akattutÄ• visiá¹-á¹-haattaggÄ• hapaá¹-ikkhepatthÄ• . __kiá¹ƒkÄ• raá¹‡Ä• _ti pa
gamanakiriyÄ• ya aviparÄ«takÄ• raá¹‡apucchÄ• ``gamananti attÄ• manasÄ• saá¹ƒyujjati,
attehÄ«â€™â€™ ti evamÄ• digamanakÄ• raá¹‡apaá¹-ikkhepanato. tenÄ• ha __ ``tatthÄ• â€

__na koci satto vÄ• puggalo vÄ• gacchati_ dhammamattasseva gamanasiddhito tabbinim
abhÄ• vato. idÄ• ni dhammamattasseva gamanasiddhiá¹ƒ dassetuá¹ƒ __ ``cittakiriyavÄ• yo
_tiÄ• di vuttaá¹ƒ. tattha cittakiriyÄ• ca sÄ• vÄ• yodhÄ• tuyÄ• vipphÄ• ro vipphandanaÃ±cÄ
__cittakiriyavÄ• yodhÄ• tuvipphÄ• ro, _ tena. ettha ca cittakiriyaggahaá¹‡ena
anindriyabaddhavÄ• yodhÄ• tuvipphÄ• raá¹ƒ nivatteti, vÄ• yodhÄ• tuvipphÄ• raggahaá¹‡en
cetanÄ• vacÄ«viÃ±Ã±attibhedaá¹ƒ cittakiriyaá¹ƒ nivatteti, ubhayena pana kÄ• yaviÃ±Ã±attiâ
``gacchatÄ«â€™â€™ _ti vatvÄ• yathÄ• pavattamÄ• ne kÄ• ye ``gacchatÄ«â€™â€™ ti voh

``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ta_nti gantukÄ• matÄ• vasena pavattacittaá¹ƒ. __vÄ
vÄ• yodhÄ• tuadhikaá¹ƒ rÅ«pakalÄ• paá¹ƒ janeti, adhikatÄ• cettha sÄ• matthiyato, na pam
gamanacittasamuá¹-á¹-hitaá¹ƒ sahajÄ• tarÅ«pakÄ• yassa thambhanasandhÄ• raá¹‡acalanÄ
Ä• kÄ• ravisesena pavattamÄ• naá¹ƒ vÄ• yodhÄ• tuá¹ƒ sandhÄ• yÄ• ha __ ``vÄ• yo viÃ±Ã±
adhippÄ• yasahabhÄ• vÄ« hi vikÄ• ro viÃ±Ã±atti, yathÄ• vuttaadhikabhÄ• veneva ca vÄ• yo
vÄ• yodhÄ• tuyÄ• eva janakabhÄ• vato, aÃ±Ã±athÄ• viÃ±Ã±attiyÄ• upÄ• dÄ• yarÅ«pabh
abhinÄ«hÄ• ro_ puratobhÄ• gena kÄ• yassa pavattanaá¹ƒ, yo ``abhikkamoâ€™â€™ ti vucc

__ ``eseva_ \Ne I 315/ __nayoâ€™â€™ _ti atidesavasena saá¹…khepato vatvÄ• tamevatt
``tatrÄ• pi hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __koá¹-ito paá¹-á¹-hÄ• yÄ• _ti heá¹-á¹-himakoá¹-it
__ussitabhÄ• vo_ti ubbiddhabhÄ• vo.

__evaá¹ƒ_ \Be I 353/ __pajÄ• nato_ti evaá¹ƒ cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva gama
pajÄ• nato tassa evaá¹ƒ pajÄ• nanÄ• ya nicchayagamanatthaá¹ƒ __ ``evaá¹ƒ hotÄ«â€™â€™
loke yathÄ• bhÅ«taá¹ƒ ajÄ• nantehi micchÄ• bhinivesavasena, lokavohÄ• ravasena vÄ• . __
vÄ«maá¹ƒsanavasena pucchÄ• vacanaá¹ƒ. __natthÄ«_ti nicchayavasena sattassa paá¹-ikk
panÄ• _tiÄ• di tassevatthassa upamÄ• ya vibhÄ• vanaá¹ƒ.

__nÄ• vÄ• mÄ• lutavegenÄ• _ti __yathÄ• _ acetanÄ• nÄ• vÄ• vÄ• tavegena desantaraá¹
__tejanaá¹ƒ_ kaá¹‡á¸• o __jiyÄ• vegena_ desantaraá¹ƒ __yÄ• ti, _ tathÄ• acetano __kÄ• y
yathÄ• vuttavÄ• yunÄ• nÄ«to desantaraá¹ƒ __yÄ• tÄ«_ti evaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ
vadeyya ``yathÄ• nÄ• vÄ• ya tejanassa ca pellakassa purisassa vasena desantaragamana
kÄ• yassÄ• pÄ«â€™â€™ ti, hotu, evaá¹ƒ icchitovÄ• yamattho. yathÄ• hi nÄ• vÄ• tejanÄ• n
purisassa vasena gamanaá¹ƒ, na asaá¹ƒhatalakkhaá¹‡assa, evaá¹ƒ kÄ• yassÄ• pÄ«ti kÄ•
dhammamattatÄ• va patiá¹-á¹-haá¹ƒ labhati, na purisavÄ• do. tenÄ• ha __ ``yantaá¹ƒ suttav

tattha __payutta_nti heá¹-á¹-hÄ• vuttanayena gamanÄ• dikiriyÄ• vasena payojitaá¹ƒ. __á¹-
__etthÄ• _ti imasmiá¹ƒ loke. __vinÄ• hetupaccaye_ti
gantukÄ• matÄ• citta-taá¹ƒsamuá¹-á¹-hÄ• na-vÄ• yodhÄ• tu-Ä• dihetupaccayehi vinÄ• . __t
__vaje_ti vajeyya gaccheyya ko nÄ• mÄ• ti sambandho. paá¹-ikkhepattho cettha __kiá¹ƒ_-s
hetupaccayavirahena á¹-hÄ• nagamanapaá¹-ikkhepamukhena sabbÄ• yapi dhammappavat
paccayÄ• dhÄ«navuttitÄ• vibhÄ• vanena attasuÃ±Ã±atÄ• viya aniccadukkhatÄ• pi vibhÄ• v

__paá¹‡ihito_ti yathÄ• yathÄ• paccayehi pakÄ• rato nihito á¹-hapito. __sabbasaá¹…gÄ• h
catunnampi iriyÄ• pathÄ• naá¹ƒ saá¹…gaá¹‡hanavacanaá¹ƒ, pubbe visuá¹ƒ visuá¹ƒ iriyÄ• p
tesaá¹ƒ ekajjhaá¹ƒ gahetvÄ• vacananti attho. purimanayo vÄ• iriyÄ• pathappadhÄ• no vutt
appadhÄ• no anunipphÄ• dÄ«ti idha kÄ• yaá¹ƒ padhÄ• naá¹ƒ appadhÄ• naÃ±ca iriyÄ• path
dassetuá¹ƒ dutiyanayo vuttoti evampettha dvinnaá¹ƒ nayÄ• naá¹ƒ viseso veditabbo. __á¹-hi

iriyÄ• pathapariggaá¹‡hanampi \Ne I 316/ \Be I 354/ iriyÄ• pathavato kÄ• yasseva pariggaá
avatthÄ• visesabhÄ• vatoti vuttaá¹ƒ __ ``iriyÄ• pathapariggahaá¹‡ena kÄ• ye kÄ• yÄ• nupa
tenevettha rÅ«pakkhandhavaseneva samudayÄ• dayo uddhaá¹-Ä• . esa nayo sesavÄ• resu
__Ä• di_-saddena yathÄ• ``taá¹‡hÄ• samudayÄ• kammasamudayÄ• Ä• hÄ• rasamudayÄ
passantopi rupakkhandhassa udayaá¹ƒ passatÄ«ti ime cattÄ• ro Ä• hÄ• rÄ• saá¹…gayhant
rÅ«panirodhÄ• â€™â€™ tiÄ• dayopi paÃ±ca Ä• kÄ• rÄ• saá¹…gahitÄ• ti daá¹-á¹-habbo. se

iriyÄ• pathapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ•

<109> __catusampajaÃ±Ã±avasenÄ• _ti (Sv-pá¹- I 284; SN b V 368; DN abhi0 á¹-Ä«0 II 21
pakaá¹-á¹-haá¹ƒ vÄ• savisesaá¹ƒ jÄ• nÄ• tÄ«ti sampajÄ• no, sampajÄ• nassa bhÄ• vo __s
tathÄ• pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. cattÄ• ri sampajaÃ±Ã±Ä• ni samÄ• haá¹-Ä• ni __catusamp
abhikkamanaá¹ƒ __abhikkanta_nti Ä• ha __ ``abhikkantaá¹ƒ vuccati gamanaâ€™â€™ _nti.
__paá¹-ikkanta_nti Ä• ha __ ``paá¹-ikkantaá¹ƒ vuccati nivattanaâ€™â€™ _nti. __nivattana_
nivattitvÄ• pana gamanaá¹ƒ gamanameva. __abhiharanto_ti gamanavasena kÄ• yaá¹ƒ upa

sammÄ• pajÄ• nanaá¹ƒ sampajÄ• naá¹ƒ, tena attanÄ• kÄ• tabbassa karaá¹‡asÄ«lo __sa
``sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«â€™â€™ _ti. sampajÄ• nasaddassa sampajaÃ±Ã±a
__sampajaÃ±Ã±aá¹ƒ karotevÄ• _ti abhikkantÄ• dÄ«su asammohaá¹ƒ uppÄ• deti eva. samp
atthÄ«ti __sampajÄ• nakÄ• rÄ«_. dhammato vaá¸• á¸• hisaá¹…khÄ• tena saha atthena pav
abhikkantÄ• di. sÄ• tthakassa sampajÄ• nanaá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ_. sappÄ•
hitassa sampajÄ• nanaá¹ƒ __sappÄ• yasampajaÃ±Ã±aá¹ƒ_ abhikkamÄ• dÄ«su bhikkhÄ• c
pavattesu avijahite kammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocare sampajaÃ±Ã±aá¹ƒ __gocarasa
abhikkamÄ• dÄ«su asammuyhanameva sampajaÃ±Ã±aá¹ƒ __asammohasampajaÃ±Ã±aá¹
paá¹-isaá¹…khÄ• ya.

__tasmi_nti \Ne I 317/ \Be I 355/ sÄ• tthakasampajaÃ±Ã±avasena pariggahitaatthe. attho n
vaá¸• á¸• hÄ«ti yaá¹ƒ sÄ• tthakanti adhippetaá¹ƒ gamanaá¹ƒ, taá¹ƒ sappÄ• yamevÄ• ti siyÄ
tannivattanatthaá¹ƒ __ ``cetiyadassanaá¹ƒ tÄ• vÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __cittak
cittakammakatapaá¹-imÄ• yo viya, yantapayogena vÄ• vicittakammapaá¹-imÄ• yo viya. __a
gehasitaaÃ±Ã±Ä• á¹‡upekkhÄ• vasena Ä• rammaá¹‡assa ayoniso gahaá¹‡aá¹ƒ. yaá¹ƒ san
rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ• bÄ• lassa mÅ«á¸·hassa puthujjanassÄ• â€™â€™ tiÄ•
hatthiÄ• disammaddena __jÄ«vitantarÄ• yo, _ visabhÄ• garÅ«padassanÄ• dinÄ• __brahma

pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ anuvattanakathÄ• Ä• ciá¹‡á¹‡Ä• , ananu

dutiyÄ• nÄ• ma hotÄ«ti Ä• ha __ ``dve kathÄ• nÄ• ma na kathitapubbÄ• â€™â€™ _ti.

__eva_nti ``sace panÄ• â€™â€™ tiÄ• dikaá¹ƒ sabbampi vuttÄ• kÄ• raá¹ƒ paccÄ• masati, r
mÄ• tugÄ• mÄ• subhaâ€™â€™ ntiÄ• dikaá¹ƒ vuccamÄ• naá¹ƒ. yogakammassa pavattiá¹-á
Ä• rammaá¹‡aá¹ƒ kammaá¹-á¹-hÄ• nanti vuccatÄ«ti Ä• ha __ ``kammaá¹-á¹-hÄ• nasaá¹…kl
__uggahetvÄ• _ti yathÄ• uggahanimittaá¹ƒ uppajjati, evaá¹ƒ uggahakosallassa sampÄ• da
__haratÄ«_ti kammaá¹-á¹-hÄ• naá¹ƒ pavatteti, yÄ• va piá¹‡á¸• apÄ• tapaá¹-ikkamÄ• anuyu
__paccÄ• haratÄ«_ti Ä• hÄ• rÅ«pabhogato yÄ• va divÄ• á¹-á¹-hÄ• nupasaá¹…kamanÄ• ka

__sarÄ«raparikamma_nti mukhadhovanÄ• disarÄ«rapaá¹-ijagganaá¹ƒ. __dve tayo pallaá¹…
nisajjÄ• vÄ• re, dve tÄ«á¹‡i uá¹‡hÄ• sanÄ• ni. tenÄ• ha __ ``usumaá¹ƒ gÄ• hÄ• pentoâ€™â
__kammaá¹-á¹-hÄ• nasÄ«senevÄ• _ti kammaá¹-á¹-hÄ• naggeneva, kammaá¹-á¹-hÄ• naá¹ƒ
tena ``pattopi acetanoâ€™â€™ tiÄ• dinÄ• (Ps I 109) vakkhamÄ• naá¹ƒ kammaá¹-á¹-hÄ• na
vÄ• avijahitvÄ• ti dasseti. ``paribhogacetiyato sarÄ«racetiyaá¹ƒ garutaraâ€™â€™ nti katvÄ
vanditvÄ• â€™â€™ _ti pubbakÄ• lakiriyÄ• vasena vuttaá¹ƒ. tathÄ• hi __aá¹-á¹-hakathÄ• ya
128; Mp I 1.275) ``cetiyaá¹ƒ bÄ• dhayamÄ• nÄ• bodhisÄ• khÄ• haritabbÄ• â€™â€™ ti vut

__janasaá¹…gahattha_nti \Be I 356/ ``mayi akathente etesaá¹ƒ ko kathessatÄ«â€™â€™ ti
janasaá¹…gahatthaá¹ƒ. __tasmÄ• _ti. yasmÄ• ``dhammakathÄ• nÄ• ma kathetabbÄ• yevÄ
__aá¹-á¹-hakathÄ• cariyÄ• _ vadanti, yasmÄ• ca dhammakathÄ• kammaá¹-á¹-hÄ• navinim
__anumodanaá¹ƒ katvÄ• _ti etthÄ• pi ``kammaá¹-á¹-hÄ• nasÄ«senevÄ• â€™â€™ ti \Ne I 31
__sampattaparicchedenevÄ• _ti ``paricito aparicitoâ€™â€™ tiÄ• divibhÄ• gaá¹ƒ akatvÄ• sa
__bhaye_ti paracakkÄ• dibhaye.

__kammajatejo_ti gahaá¹‡iá¹ƒ sandhÄ• yÄ• ha. __kammaá¹-á¹-hÄ• navÄ«thiá¹ƒ nÄ• rohati
kilantakÄ• yattÄ• samÄ• dhÄ• nÄ• bhÄ• vato. __avasesaá¹-á¹-hÄ• ne_ti yÄ• guyÄ• aggah
__poá¹…khÄ• nupoá¹…kha_nti kammaá¹-á¹-hÄ• nupaá¹-á¹-hÄ• nassa avicchedadassanava
poá¹…khÄ• nupoá¹…khapavattÄ• ya sarapaá¹-ipÄ• á¹-iyÄ• avicchedo, evametassÄ• pÄ«ti.

__nikkhittadhuro_ bhÄ• vanÄ• nuyoge. vattapaá¹-ipattiyÄ• apÅ«raá¹‡ena __sabbavatthÄ•
avÄ«tarÄ• go hoti, kÄ• ye avÄ«tarÄ• go, rÅ«pe avÄ«tarÄ• go, yÄ• vadatthaá¹ƒ udarÄ• vade
seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati, aÃ±Ã±ataraá¹ƒ devanikÄ
brahmacariyaá¹ƒ caratÄ«â€™â€™ ti (DN III 320; MN I 186) evaá¹ƒ vutta __paÃ±cavidhacet
caritvÄ• _ti pavattitvÄ• .

__attakÄ• mÄ• _ti attano hitasukhaá¹ƒ icchantÄ• , dhammacchandavantoti attho. dhammot
tannimittakaÃ±ca sukhanti. atha vÄ• viÃ±Ã±Å«naá¹ƒ nibbisesattÄ• attabhÄ• vapariyÄ• par
dhammo, taá¹ƒ kÄ• menti icchantÄ«ti attakÄ• mÄ• . __usabhaá¹ƒ_ nÄ• ma vÄ«sati yaá¹-á¹-

tÄ• ya pÄ• sÄ• á¹‡asaÃ±Ã±Ä• ya, ettakaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gatÄ• ti jÄ• nantÄ• ti adhippÄ
bhikkhÅ«â€™â€™ tiÄ• diko yo á¹-hÄ• ne vutto, so eva nisajjÄ• yapi nayo. pacchato Ä• gac
chinnabhattabhÄ• vabhayenapi yonisomanasikÄ• raá¹ƒ paribrÅ«heti.

__bahÄ• padhÄ• naá¹ƒ pÅ«jessÄ• mÄ«_ti amhÄ• kaá¹ƒ atthÄ• ya lokanÄ• thena cha vass
evÄ• haá¹ƒ yathÄ• satti pÅ«jessÄ• mÄ«ti. paá¹-ipattipÅ«jÄ• hi \Be I 357/ satthupÅ«jÄ• , na
__á¹-hÄ• nacaá¹…kamanamevÄ• _ti adhiá¹-á¹-hÄ• tabbairiyÄ• pathavasena vuttaá¹ƒ, na bh
kattabbanisajjÄ• ya paá¹-ikkhepavasena.

vÄ«thiá¹ƒ otaritvÄ• ito cito ca anoloketvÄ• paá¹-hamameva vÄ«thiyo sallakkhetabbÄ• ti Ä
sallakkhetvÄ• â€™â€™ _ti. yaá¹ƒ sandhÄ• ya vuccati ``pÄ• sÄ• dikena abhikkantenÄ• â€™
``tattha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

paccekabodhiá¹ƒ \Ne I 319/ sacchikaroti, yadi upanissayasampanno hotÄ«ti sambandho. e
paresupi. tattha paccekabodhiyÄ• upanissayasampadÄ• kappÄ• naá¹ƒ dve asaá¹…khyey
puÃ±Ã±aÃ±Ä• á¹‡asambharaá¹‡aá¹ƒ, sÄ• vakabodhiyaá¹ƒ aggasÄ• vakÄ• naá¹ƒ ekaá¹ƒ as
kappasatasahassaÃ±ca, mahÄ• sÄ• vakÄ• naá¹ƒ kappasatasahassameva, itaresaá¹ƒ atÄ«
vivaá¹-á¹-asannissayavasena nibbattitaá¹ƒ nibbedhabhÄ• giyaá¹ƒ kusalaá¹ƒ. __bÄ• hiyo dÄ
saÃ±jÄ• tasaá¹ƒvaá¸• á¸• hatÄ• ya bÄ• hiyo, dÄ• rucÄ«rapariharaá¹‡ena dÄ• rucÄ«riyoti ca
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á¹• 02 ``tasmÄ• tiha te, bÄ• hiya, evaá¹ƒ sikkhitabbaá¹ƒ `diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bha
mute ... viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bhavissatÄ«â€™ ti. yato kho te, bÄ• hiya, diá¹-á¹
bhavissati, sute ... mute ... viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bhavissati, tato tvaá¹ƒ, bÄ• hi
tvaá¹ƒ, bÄ• hiya, na tena, tato tvaá¹ƒ, bÄ• hiya, na tattha. yato tvaá¹ƒ, bÄ• hiya, na tattha, ta
bÄ• hiya, nevidha na huraá¹ƒ na ubhayamantarena, esevanto dukkhassÄ• â€™â€™ ti (Ud
arahattaá¹ƒ sacchÄ• kÄ• si.

__ta_nti asammuyhanaá¹ƒ. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena veditabbaá¹ƒ. __attÄ
andhaputhujjanassa diá¹-á¹-higgÄ• havasena abhikkame sammuyhanaá¹ƒ dasseti, ahaá¹ƒ
iminÄ• mÄ• naggÄ• havasena, tadubhayaá¹ƒ pana taá¹‡hÄ• ya vinÄ• na hotÄ«ti taá¹‡hÄ•
dassitameva hoti. __ ``tathÄ• asammuyhantoâ€™â€™ _ti vatvÄ• taá¹ƒ asammuyhanaá¹ƒ
ghanavinibbhogena hoti, taá¹ƒ dassento __ ``abhikkamÄ• mÄ«â€™â€™ _tiÄ• dimÄ• ha. ta
anugatÄ• tejodhÄ• tu uddharaá¹‡assa paccayo. uddharaá¹‡agatikÄ• hi tejodhÄ• tÅ«ti udd
tassÄ• anugatabhÄ• vo, tasmÄ• imÄ• saá¹ƒ dvinnamettha sÄ• matthiyato adhimattatÄ• , i
dassento __ ``ekeka ... pe ... balavatiyoâ€™â€™ _ti Ä• ha. yasmÄ• pana tejodhÄ• tuyÄ• a
atiharaá¹‡avÄ«tiharaá¹‡Ä• naá¹ƒ paccayo. tiriyagatikÄ• ya hi vÄ• yodhÄ• tuyÄ• atiharaá¹‡a
byÄ• pÄ• roti tejodhÄ• tuyÄ• tassÄ• anugatabhÄ• vo, tasmÄ• imÄ• saá¹ƒ dvinnamettha s

itarÄ• saÃ±ca omattatÄ• ti dassento __ ``tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esÅ«â€™â€™ _ti
anugamanÄ• nugantabbatÄ• visese tejodhÄ• tu-vÄ• yodhÄ• tu-bhÄ• vamattaá¹ƒ sandhÄ• y
tattha akkantaá¹-á¹-hÄ• nato pÄ• dassa ukkhipanaá¹ƒ __uddharaá¹‡aá¹ƒ, _ á¹-hitaá¹-á¹-hÄ•
purato haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ_ khÄ• á¹‡uÄ• dipariharaá¹‡atthaá¹ƒ,
patiá¹-á¹-hitapÄ• daghaá¹-á¹-anapariharaá¹‡atthaá¹ƒ vÄ• passena \Ne I 320/ haraá¹‡aá¹ƒ _
yÄ• va patiá¹-á¹-hitapÄ• do, tÄ• va Ä• haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ, _ tato paraá¹ƒ haraá¹‡
__vÄ«tiharaá¹‡a_nti ayaá¹ƒ vÄ• etesaá¹ƒ viseso.

yasmÄ• pathavÄ«dhÄ• tuyÄ• anugatÄ• Ä• podhÄ• tu vossajjanassa paccayo. garutarasa
vossajjane pathavÄ«dhÄ• tuyÄ• tassÄ• anugatabhÄ• vo, tasmÄ• tÄ• saá¹ƒ dvinnamettha
itarÄ• saÃ±ca omattatÄ• ti dassento Ä• ha __ ``vossajjane ... pe ... balavatiyoâ€™â€™ _ti. y
Ä• podhÄ• tuyÄ• anugatÄ• pathavÄ«dhÄ• tu sannikkhepanassa paccayo, patiá¹-á¹-hÄ• bh
tassÄ• sÄ• tisayakiccattÄ• Ä• podhÄ• tuyÄ• tassÄ• anugatabhÄ• vo, tathÄ• ghaá¹-á¹-an
vasena sannirumbhanassa sijjhanato tatthÄ• pi pathavÄ«dhÄ• tuyÄ• Ä• podhÄ• tuanugata
``tathÄ• sannikkhepanasannirumbhanesÅ«â€™â€™ _ti. __tatthÄ• _ti tasmiá¹ƒ abhikkaman
uddharaá¹‡Ä• dÄ«su chasu koá¹-á¹-hÄ• sesu. __uddharaá¹‡e_ti uddharaá¹‡akkhaá¹‡e. __n
uddharaá¹‡Ä• kÄ• rena pavattÄ• rÅ«padhammÄ• , taá¹ƒsamuá¹-á¹-hÄ• pakÄ• arÅ«padha
pÄ• puá¹‡anti_ khaá¹‡amattÄ• vaá¹-á¹-hÄ• nato. __tattha tatthevÄ• _ti yattha yattha uppann
hi dhammÄ• naá¹ƒ \Be I 359/ desantarasaá¹…kamanaá¹ƒ atthi. __pabbaá¹ƒ pabba_ntiÄ• di
sandhÄ• ya vuttaá¹ƒ, taá¹ƒ sabhÄ• gasantativasena vuttanti veditabbaá¹ƒ. atiittaro hi rÅ«pa
pavattikkhaá¹‡o gamanassÄ• dÄ• naá¹ƒ devaputtÄ• naá¹ƒ heá¹-á¹-hupariyena paá¹-imukha
pÄ• de ca baddhadhuradhÄ• rÄ• samÄ• gamatopi sÄ«ghataro. yathÄ• tilÄ• naá¹ƒ bhajjiyan
bhedo lakkhÄ«yati, evaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ uppÄ• denÄ• ti dassanatthaá¹ƒ __
_ti vuttaá¹ƒ. uppannÄ• hi ekantato bhijjantÄ«ti.

__saddhiá¹ƒ rÅ«penÄ• _ti idaá¹ƒ tassa tassa cittassa nirodhena saddhiá¹ƒ nirujjhanakarÅ«
vuttaá¹ƒ, yaá¹ƒ tato sattarasamacittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ. aÃ±Ã±athÄ• yadi
samÄ• nakkhaá¹‡Ä• siyuá¹ƒ, ``rÅ«paá¹ƒ garupariá¹‡Ä• maá¹ƒ dandhanirodhaâ€™â€™ nti
virodho siyÄ• , tathÄ• ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ•
lahuparivattaá¹ƒ, yathayidaá¹ƒ cittaâ€™â€™ nti evamÄ• dipÄ• á¸·iyÄ• (AN a I 48). cittaceta
sÄ• rammaá¹‡asabhÄ• vÄ• yathÄ• balaá¹ƒ attano Ä• rammaá¹‡apaccayabhÅ«tamatthaá¹ƒ
tesaá¹ƒ taá¹ƒsabhÄ• vanipphattianantaraá¹ƒ nirodho, rÅ«padhammÄ• pana anÄ• rammaá¹
tesaá¹ƒ pakÄ• setabbabhÄ• vanivatti soá¸·asahi cittehi hotÄ«ti taá¹…khaá¹‡Ä• yukatÄ• tes
lahuviÃ±Ã±Ä• á¹‡avisayasaá¹…gatimattapaccayatÄ• ya tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ, visay
viÃ±Ã±Ä• á¹‡assa lahuparivattitÄ• , dandhamahÄ• bhÅ«tapaccayatÄ• ya rÅ«padhammÄ• n
nÄ• nÄ• dhÄ• tuyÄ• yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ kho \Ne I 321/ pana tathÄ• gatasseva, ter
rÅ«padhammova vutto, pacchÄ• jÄ• tapaccayo ca tassevÄ• ti rÅ«pÄ• rÅ«padhammÄ• naá¹
yujjateva, tasmÄ• vuttanayenevettha attho veditabbo.

__aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, _ __aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhatÄ«_ti yaá¹ƒ purimuppanna
aÃ±Ã±aá¹ƒ, taá¹ƒ pana nirujjhantaá¹ƒ aparassa anantarÄ• dipaccayabhÄ• veneva nirujjhatÄ
aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ. yadi evaá¹ƒ tesaá¹ƒ antaro labbheyyÄ• ti noti Ä• ha __ ``avÄ«
_ti, yathÄ• vÄ«ci antaro na labbhati, tadevetanti avisesavidu maÃ±Ã±anti, evaá¹ƒ anu anu s
cittasantÄ• no rÅ«pasantÄ• no ca __nadÄ«sotova_ nadiyaá¹ƒ udakappavÄ• ho viya vattati.

__abhimukhaá¹ƒ_ \Be I 360/ __lokitaá¹ƒ Ä• lokita_nti Ä• ha __ ``puratopekkhanaâ€™â€™
yaá¹ƒdisÄ• bhimukho gacchati tiá¹-á¹-hati nisÄ«dati vÄ• , tadabhimukhaá¹ƒ pekkhanaá¹ƒ Ä•
tadanugataá¹ƒ vidisÄ• lokanaá¹ƒ vilokitanti Ä• ha __ ``vilokitaá¹ƒ nÄ• ma anudisÄ• pekkhan
sammajjanaparibhaá¹‡á¸• Ä• dikaraá¹‡e olokitassa, ullokaharaá¹‡Ä• dÄ«su ullokitassa, pac
Ä• gacchantaparissayassa parivajjanÄ• dÄ«su apalokitassa siyÄ• sambhavoti Ä• ha __ ``in
sabbÄ• nipi tÄ• ni gahitÄ• nevÄ• â€™â€™ _ti.

__kÄ• yasakkhi_nti kÄ• yena sacchikatavantaá¹ƒ, paccakkhakÄ• rinanti attho. so hi Ä• yas
``yamevÄ• haá¹ƒ indriyesu aguttadvÄ• rataá¹ƒ nissÄ• ya sÄ• sane anabhiratiÄ• divippakÄ•
suá¹-á¹-hu niggaá¹‡hissÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to balavahirottappo, tattha ca katÄ•
indriyasaá¹ƒvare ukkaá¹ƒsapÄ• ramippatto, teneva naá¹ƒ satthÄ• ``etadaggaá¹ƒ, bhikkhave
bhikkhÅ«naá¹ƒ indriyesu guttadvÄ• rÄ• naá¹ƒ yadidaá¹ƒ nandoâ€™â€™ ti (AN a I 235) etad

__sÄ• tthakatÄ• ca sappÄ• yatÄ• ca_ Ä• lokitavilokitassa __veditabbÄ• . tasmÄ• _ti
``kammaá¹-á¹-hÄ• nÄ• vijahanasseva gocarasampajaÃ±Ã±abhÄ• vatoâ€™â€™ ti vuttamev
paccÄ• masati. __attano kammaá¹-á¹-hÄ• navaseneva Ä• lokanavilokanaá¹ƒ kÄ• tabbaá¹ƒ,
aÃ±Ã±o upÄ• yo na gavesitabboti adhippÄ• yo. Ä• lokitÄ• disamaÃ±Ã±Ä• pi yasmÄ• dham
tasmÄ• tassa yÄ• thÄ• vato jÄ• nanaá¹ƒ asammohasampajaÃ±Ã±anti dassetuá¹ƒ __ ``abb

__ ``paá¹-hamajavanepi_ \Ne I 322/ __ ... pe ... na hotÄ«â€™â€™ _ti idaá¹ƒ
paÃ±cadvÄ• raviÃ±Ã±Ä• á¹‡avÄ«thiyaá¹ƒ ``itthÄ« purisoâ€™â€™ ti rajjanÄ• dÄ«naá¹ƒ abh
tattha hi Ä• vajjanavoá¹-á¹-habbanÄ• naá¹ƒ ayoniso Ä• vajjanavoá¹-á¹-habbanavasena iá¹-á
lobho, aniá¹-á¹-he ca paá¹-igho uppajjati, manodvÄ• re pana ``itthÄ« purisoâ€™â€™ ti rajjan
paÃ±cadvÄ• rajavanaá¹ƒ mÅ«laá¹ƒ, yathÄ• vuttaá¹ƒ vÄ• sabbaá¹ƒ bhavaá¹…gÄ• di, evaá¹
mÅ«lavasena mÅ«lapariÃ±Ã±Ä• vuttÄ• . Ä• gantukatÄ• vakÄ• likatÄ• pana paÃ±cadvÄ• ra
ittarabhÄ• vavasena ca vuttÄ• . __heá¹-á¹-hupariyavasena bhijjitvÄ• patitesÅ«_ti heá¹-á¹-hi
I 361/ ca aparÄ• paraá¹ƒ bhaá¹…gappattimÄ• ha. __ta_nti javanaá¹ƒ. tassa na yuttanti sam
abbhÄ• gato. udayabbayaparicchinno tÄ• vatako kÄ• lo etesanti __tÄ• vakÄ• likÄ• ni_.

__etaá¹ƒ_ asammohasampajaÃ±Ã±aá¹ƒ. __tatthÄ• _ti paÃ±cakkhandhavasena Ä• lokanav

tabbinimutto __ko eko Ä• loketi, ko viloketi. upanissayapaccayo_ti idaá¹ƒ suttantanayena pa
__sahajÄ• tapaccayo_ti nidassanamattametaá¹ƒ aÃ±Ã±amaÃ±Ã±a-sampayutta-atthiavigatÄ

__maá¹‡isappo nÄ• ma_ ekÄ• sappajÄ• tÄ«ti vadanti. __laá¸·ana_nti kampananti vadanti,
laá¸·anaá¹ƒ.

__uá¹‡hapakatiko_ pariá¸·Ä• habahulo. sÄ«lassa vidÅ«sanena ahitÄ• vahattÄ• __micchÄ•
asappÄ• yaá¹ƒ_. __cÄ«varampi acetana_ntiÄ• dinÄ• cÄ«varassa viya __ ``kÄ• yopi acetan
attasuÃ±Ã±atÄ• vibhÄ• vanena __ ``abbhantareâ€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ vib
kÄ• raá¹‡aá¹ƒ dasseti. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. __catupaÃ±cagaá¹‡á¹-hikÄ
Ä• hatacatupaÃ±cagaá¹‡á¹-hiko, catupaÃ±cagaá¹‡á¹-hikÄ• hi vÄ• hatasobho.

__aá¹-á¹-havidhopi attho_ti aá¹-á¹-havidhopi payojanaviseso. pathavÄ«sandhÄ• rakajalassa
taá¹ƒsandhÄ• rakavÄ• yunÄ• viya paribhuttassa Ä• hÄ• rassa vÄ• yodhÄ• tunÄ• va Ä• say
``vÄ• yodhÄ• tuvaseneva tiá¹-á¹-hatÄ«â€™â€™ _ti. __atiharatÄ«_ti yÄ• va mukhÄ• abhiha
yÄ• va kucchi, tÄ• va harati. __atiharatÄ«_ti vÄ• mukhadvÄ• raá¹ƒ atikkÄ• mento harati. __
kucchigataá¹ƒ passato harati. __parivattetÄ«_ti aparÄ• paraá¹ƒ cÄ• reti. ettha ca Ä• hÄ• ras
dhÄ• raá¹‡aparivattanasaá¹ƒcuá¹‡á¹‡anavisosanÄ• ni pathavÄ«dhÄ• tusahitÄ• eva vÄ• yo
tÄ• ni \Ne I 323/ pathavÄ«dhÄ• tuyÄ• pi kiccabhÄ• vena vuttÄ• ni. __allattaÃ±ca anupÄ• let
atisosanaá¹ƒ yathÄ• na hoti, tathÄ• anupÄ• leti allaÄ• dÄ«hi atisosanaá¹ƒ yathÄ• na hoti,
allabhÄ• vaá¹ƒ. __tejodhÄ• tÅ«_ti gahaá¹‡Ä«saá¹…khÄ• tÄ• tejodhÄ• tu. sÄ• hi anto pavi
paripÄ• ceti. __aÃ±jaso hotÄ«_ti Ä• hÄ• rassa pavesanÄ• dÄ«naá¹ƒ maggo hoti. __Ä• bhuj
pariyesanajjhoharaá¹‡ajiá¹‡á¹‡Ä• jiá¹‡á¹‡atÄ• diá¹ƒ Ä• vajjeti, vijÄ• nÄ• tÄ«ti attho.
taá¹ƒtaá¹ƒvijÄ• nananipphÄ• dakoyeva hi \Be I 362/ payogo ``sammÄ• payogoâ€™â€™ ti v
pariyesanÄ• di nipphajjati, so tabbisayavijÄ• nanampi nipphÄ• deti nÄ• ma tadavinÄ• bhÄ•
__sammÄ• payogaá¹ƒ_ sammÄ• paá¹-ipattiá¹ƒ __anvÄ• ya_ Ä• gamma __Ä• bhuja_ti sama
sabbopi viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti tathÄ• vuttaá¹ƒ.

__gamanato_ti bhikkhÄ• cÄ• ravasena gocaragÄ• maá¹ƒ uddissa gamanato. __pariyesana
bhikkhatthaá¹ƒ Ä• hiá¹‡á¸• anato. __paribhogato_ti Ä• hÄ• rassa paribhuÃ±janato. __Ä• say
Ä• sayati ettha ekajjhaá¹ƒ pavattamÄ• nopi kammabalavatthito hutvÄ• mariyÄ• davasena a
asaá¹…karato sayati tiá¹-á¹-hati pavattatÄ«ti __Ä• sayo, _ Ä• mÄ• sayassa upari tiá¹-á¹-han
mariyÄ• dattho hi ayamÄ• kÄ• ro. nidheti yathÄ• bhutto Ä• hÄ• ro nicito hutvÄ• tiá¹-á¹-hati
Ä• mÄ• sayo. tato __nidhÄ• nato_. __aparipakkato_ti gahaá¹‡Ä«saá¹…khÄ• tena kammaja
__paripakkato_ti yathÄ• bhuttassa Ä• hÄ• rassa vipakkabhÄ• vato. __phalato_ti nipphattito.
cito ca vissandanato. __sammakkhanato_ti sabbaso makkhanato. ayamettha saá¹…khepo,
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• ya_ (Vism-mhá¹- I 294) gahetabbo.

__aÃ±Ã±e ca rogÄ• _ kaá¹‡á¹‡asÅ«labhagandarÄ• dayo. __aá¹-á¹-hÄ• ne_ti manussÄ• m
á¹-hÄ• ne khettadevÄ• yatanÄ• dike. nissaá¹-á¹-hattÄ• __neva attano_ kassaci anissajjitatt
__na parassa_. __udakatumbato_ti veá¸·unÄ• á¸·iÄ• diudakabhÄ• janato. __ta_nti chaá¸• á

__addhÄ• nairiyÄ• pathÄ• _ cirappavattikÄ• dÄ«ghakÄ• likÄ• iriyÄ• pathÄ• . __majjhimÄ•
pavattÄ• . __cuá¹‡á¹‡ikairiyÄ• pathÄ• _ vihÄ• re aÃ±Ã±atthÄ• pi ito cito ca parivattanÄ• div
vadanti. ``gateti gamaneâ€™â€™ ti pubbe abhikkamapaá¹-ikkamaggahaá¹‡ena gamanena
atiharaá¹‡aá¹ƒ vuttanti idha gamanameva gahitanti keci.

yasmÄ• \Ne I 324/ \Be I 363/ mahÄ• sÄ«vattheravÄ• de anantare anantare iriyÄ• pathe
pavattarÅ«pÄ• rÅ«padhammÄ• naá¹ƒ tattha tattheva nirodhadassanavasena sampajÄ• nak
sampajaÃ±Ã±avipassanÄ• cÄ• ravasena Ä• gataá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``tayidaá¹ƒ mahÄ
asammohadhuraá¹ƒ imasmiá¹ƒ satipaá¹-á¹-hÄ• nabhutte adhippetaâ€™â€™ _nti. __sÄ• ma
214; Sv-pá¹- I 214) __pana sabbampi catubbidhaá¹ƒ sampajaÃ±Ã±aá¹ƒ labbhati_ yÄ• vadev
sÄ• maÃ±Ã±aphalavisesadassanaparattÄ• tassÄ• desanÄ• ya. __satisampayuttassevÄ• _
sampajaÃ±Ã±akiccassa padhÄ• natÄ• , evaá¹ƒ satikiccassÄ• pÄ«ti dassanatthaá¹ƒ, na sati
sabbhÄ• vamattadassanatthaá¹ƒ. na hi kadÄ• ci satirahitÄ• Ã±Ä• á¹‡appavatti atthi. __etÄ•
sampajaÃ±Ã±apadÄ• ni. __vibhattÄ• nevÄ• _ti visuá¹ƒ vibhattÄ• neva. iminÄ• pi sampajaÃ±
padhÄ• nataá¹ƒyeva vibhÄ• veti.

aparo nayo --- eko bhikkhu gacchanto aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ vitakkento gacchati,
avissajjetvÄ• va gacchati, tathÄ• eko tiá¹-á¹-hanto nisÄ«danto sayanto aÃ±Ã±aá¹ƒ cintento
sayati, eko kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• va sayati, etthakena pana na pÄ• kaá¹-aá¹
dÄ«penti. yo hi bhikkhu caá¹…kamanaá¹ƒ otaritvÄ• caá¹…kamanakoá¹-iyaá¹ƒ á¹-hito parig
``pÄ• cÄ«nacaá¹…kamanakoá¹-iyaá¹ƒ pavattÄ• rÅ«pÄ• rÅ«padhammÄ• pacchimacaá¹…k
niruddhÄ• , pacchimacaá¹…kamanakoá¹-iyaá¹ƒ pavattÄ• pi pÄ• cÄ«nacaá¹…kamanakoá¹-i
caá¹…kamanamajjhe pavattÄ• ubho koá¹-iyo appatvÄ• ettheva niruddhÄ• , caá¹…kame pa
á¹-hÄ• naá¹ƒ appatvÄ• ettheva niruddhÄ• , á¹-hÄ• ne pavattÄ• nisajjaá¹ƒ, nisajjÄ• ya pava
etthevaniruddhÄ• â€™â€™ ti, evaá¹ƒ pariggaá¹‡hanto pariggaá¹‡hantoyeva cittaá¹ƒ bhava
uá¹-á¹-hahanto kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va uá¹-á¹-hahati, ayaá¹ƒ bhikkhu __gatÄ•
nÄ• ma hoti, evampi sutte kammaá¹-á¹-hÄ• naá¹ƒ avibhÅ«taá¹ƒ hoti, tasmÄ• yo bhikkhu yÄ
caá¹…kamitvÄ• á¹-hatvÄ• nisÄ«ditvÄ• sayamÄ• no evaá¹ƒ pariggahetvÄ• sayati ``kÄ• yo
kÄ• yo na jÄ• nÄ• ti ``ahaá¹ƒ maÃ±ce sayitoâ€™ ti, maÃ±co na jÄ• nÄ• ti ``mayi kÄ• yo say
acetane maÃ±ce sayitoâ€™â€™ ti, evaá¹ƒ pariggaá¹‡hantoyeva cittaá¹ƒ bhavaá¹…gaá¹ƒ o
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va pabujjhati, ayaá¹ƒ __sutte sampajÄ• nakÄ• rÄ«_ nÄ• n

kÄ• yÄ• dikiriyÄ• nibbattanena \Be I 364/ tammayattÄ• Ä• vajjanakiriyÄ• samuá¹-á¹-hitattÄ
vÄ• chadvÄ• rappavattaá¹ƒ kiriyÄ• mayapavattaá¹ƒ nÄ• ma, tasmiá¹ƒ sati jÄ• garitaá¹ƒ nÄ•

__jÄ• garite sampajÄ• nakÄ• rÄ«_ nÄ• ma. apica rattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• p
jaggantopi __jÄ• garite sampajÄ• nakÄ• rÄ«_ nÄ• ma hoti. vimuttÄ• yatanasÄ«sena dhamm
bÄ• ttiá¹ƒsatiracchÄ• nakathaá¹ƒ \Ne I 325/ pahÄ• ya dasakathÄ• vatthunissitaá¹ƒ sappÄ• y
__bhÄ• site sampajÄ• nakÄ• rÄ«_ nÄ• ma. aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu cittaruciy
pavattentopi dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannopi __tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ«
vacÄ«saá¹…khÄ• ravirahato visesato tuá¹‡hÄ«bhÄ• vo nÄ• ma. rÅ«padhammasseva pavat
abhikkamÄ• dayoti vuttaá¹ƒ __ ``rÅ«pakkhandhasseva samudayo ca vayo ca nÄ«haritabboa
vuttanayameva.

catusampajaÃ±Ã±apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-ikÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<110> __paá¹-ikÅ«lamanasikÄ• ravasenÄ• _ti (Sv-pá¹- II 377) jigucchanÄ«yatÄ• ya. paá¹-i
yo paá¹-ikÅ«lasabhÄ• vo paá¹-ikÅ«lÄ• kÄ• ro, tassa manasikaraá¹‡avasena. antarenapi hi b
bhÄ• vattho viÃ±Ã±Ä• yati yathÄ• ``paá¹-assa sukkaâ€™â€™ nti. yasmÄ• __visuddhimag
tasmÄ• tattha taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca vuttanayena veditabbaá¹ƒ. vatthÄ• dÄ«hi p
kataá¹ƒ Ä• vaá¹-anaá¹ƒ __putoá¸·i. vibhÅ«tÄ• kÄ• ro_ti paá¹‡á¹‡attiá¹ƒ samatikkamitvÄ• as
upaá¹-á¹-hitÄ• kÄ• ro. iti-saddassa Ä• kÄ• ratthataá¹ƒ dassento __ ``evaâ€™â€™ _nti vatvÄ
sarÅ«pato dassento __ ``kesÄ• dipariggahaá¹‡enÄ• â€™â€™ _ti Ä• ha.

paá¹-ikÅ«lamanasikÄ• rapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ•

<111> __dhÄ• tumanasikÄ• ravasenÄ• _ti pathavÄ«dhÄ• tuÄ• dikÄ• catasso dhÄ• tuyo Ä•
pavattabhÄ• vanÄ• manasikÄ• ravasena, catudhÄ• tuvavatthÄ• navasenÄ• ti attho. dhÄ• tu
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ catudhÄ• tuvavatthÄ• nanti hi atthato ekaá¹ƒ. __goghÄ• tako
ghÄ• tako. __antevÄ• siko_ti \Be I 365/ kammakaraá¹‡avasena tassa samÄ«pavÄ• sÄ«. __
vÄ• â€™â€™ tiÄ• dÄ«su (DN I 263; AN b V 28) á¹-hÄ• nasaá¹…khÄ• tairiyÄ• pathasamaá¹
gativinivattiatthatÄ• ya aÃ±Ã±attha á¹-hapetvÄ• gamanaá¹ƒ sesairiyÄ• pathasamaá¹…gitÄ•
yathÄ• tathÄ• rÅ«pakÄ• yassa pavattiÄ• kÄ• rabodhako adhippetoti Ä• ha __ ``catunnaá¹ƒ
kenaci Ä• kÄ• rena á¹-hitattÄ• yathÄ• á¹-hitaâ€™â€™ _nti. tattha __Ä• kÄ• renÄ• _ti á¹-hÄ
pavattiÄ• kÄ• rena. á¹-hÄ• nÄ• dayo \Ne I 326/ hi iriyÄ• pathasaá¹…khÄ• tÄ• ya kÄ• yikakir
``iriyÄ• pathoâ€™â€™ ti vuccanti. __yathÄ• á¹-hita_nti yathÄ• pavattaá¹ƒ. yathÄ• vuttaá¹-á¹
``paá¹‡idhÄ• naâ€™â€™ nti adhippetanti Ä• ha __ ``yathÄ• á¹-hitattÄ• ca yathÄ• paá¹‡ihita
__á¹-hita_nti vÄ• kÄ• yassa á¹-hÄ• nasaá¹…khÄ• tairiyÄ• pathasamÄ• yogaparidÄ«panaá¹
tadaÃ±Ã±airiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ. __á¹-hita_nti vÄ• kÄ• yasaá¹…khÄ• tÄ

tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e sakiccavasena avaá¹-á¹-hÄ• naparidÄ«panaá¹ƒ. __paá¹‡ihita_nt
tehi paccayehi pakÄ• rato nihitaá¹ƒ paá¹‡ihitanti evampettha attho veditabbo. __paccavekkh
avekkhati, Ã±Ä• á¹‡acakkhunÄ• vinibbhujitvÄ• visuá¹ƒ visuá¹ƒ passati.

idÄ• ni vuttamevatthaá¹ƒ bhÄ• vatthavibhÄ• vanavasena dassetuá¹ƒ __ ``yathÄ• goghÄ• t
vuttaá¹ƒ. tattha __posentassÄ• _ti maá¹ƒsÅ«pacayaparibrÅ«hanÄ• ya kuá¹‡á¸• akabhattaka
saá¹ƒvaá¸• á¸• hentassa. __vadhitaá¹ƒ mata_nti hiá¹ƒsitaá¹ƒ hutvÄ• mataá¹ƒ. __mata_nti c
tenevÄ• ha __ ``tÄ• vadevÄ• â€™â€™ _ti. __gÄ• vÄ«ti saÃ±Ã±Ä• na antaradhÄ• yati_ yÄ•
yathÄ• sanniviá¹-á¹-hÄ• ni upÄ• dÄ• ya gÄ• vÄ«samaÃ±Ã±Ä• matamattÄ• yapi gÄ• viyÄ• ,
avinaá¹-á¹-hattÄ• . vilÄ«yanti bhijjanti vibhujjantÄ«ti __bÄ«lÄ• _ bhÄ• gÄ• va-kÄ• rassa ba-
Ä«-kÄ• raá¹ƒ katvÄ• . __bÄ«laso_ti bÄ«laá¹ƒ bÄ«laá¹ƒ katvÄ• . __vibhajitvÄ• _ti aá¹-á¹-hisa
maá¹ƒsaá¹ƒ vivecetvÄ• , tato vÄ• vivecitamaá¹ƒsaá¹ƒ bhÄ• gaso katvÄ• . tenevÄ• ha __ ``
pavattatÄ«â€™â€™ _ti. __pabbajitassa_pi apariggahitakammaá¹-á¹-hÄ• nassa. __ghanavi
santatisamÅ«hakiccaghanÄ• naá¹ƒ vinibbhujanaá¹ƒ vivecanaá¹ƒ. __dhÄ• tuso paccavekkha
ghanavinibbhogakaraá¹‡ena dhÄ• tuá¹ƒ dhÄ• tuá¹ƒ pathavÄ«Ä• didhÄ• tuá¹ƒ visuá¹ƒ visuá
__sattasaÃ±Ã±Ä• _ti attÄ• nudiá¹-á¹-hivasena pavattÄ• saÃ±Ã±Ä• ti vadanti, vohÄ• ravase
\Be I 366/ tadÄ• antaradhÄ• naá¹ƒ yuttameva yÄ• thÄ• vato ghanavinibbhogassa sampÄ•
yathÄ• vuttaopammatthena upameyyattho aÃ±Ã±adatthu saá¹ƒsandati sameti. tenevÄ• ha
santiá¹-á¹-hatÄ«â€™â€™ _ti. __dakkho_ti cheko taá¹ƒtaá¹ƒsamaÃ±Ã±Ä• ya kusalo, yathÄ•
naá¹…guá¹-á¹-hakhuravisÄ• á¹‡Ä• divante aá¹-á¹-himaá¹ƒsÄ• diavayavasamudÄ• ye avibha
vibhatte, vibhatte pana aá¹-á¹-iá¹ƒmaá¹ƒsÄ• diavayavasamaÃ±Ã±Ä• ti jÄ• nanako. __catum
catuiriyÄ• patho_ti gÄ• viyÄ• á¹-hitacatumahÄ• patho viya kÄ• yassa pavattimaggabhÅ«to
yasmÄ• __visuddhimagge_ (Vism I 306) __vitthÄ• ritÄ• , _ tasmÄ• tattha __taá¹ƒsaá¹ƒvaá
(Vism-mhá¹- I 306) vuttanayeneva veditabbÄ• .

dhÄ• tumanasikÄ• rapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navasivathikapabbavaá¹‡á¹‡anÄ•

<112> sivathikÄ• ya \Ne I 327/ apaviddhauddhumÄ• takÄ• dipaá¹-isaá¹ƒyuttÄ• naá¹ƒ odhis
tadabhidheyyÄ• naÃ±ca uddhumÄ• takÄ• diasubhabhÄ• gÄ• naá¹ƒ sivathikapabbÄ• nÄ«ti s
gahitasamaÃ±Ã±Ä• . tenÄ• ha __ ``sivathikapabbehi vibhajituâ€™â€™ _nti. __uddhaá¹ƒ jÄ•
jÄ«vitakkhayato upari maraá¹‡ato paraá¹ƒ. __samuggatenÄ• _ti uá¹-á¹-hitena. __uddhumÄ•
uddhaá¹ƒ dhumÄ• tattÄ• sÅ«nattÄ• . setarattehi viparibhinnaá¹ƒ vimissitaá¹ƒ nÄ«laá¹ƒ vinÄ
purimavaá¹‡á¹‡aviparia¹‡Ä• mabhÅ«taá¹ƒ vÄ• nÄ«laá¹ƒvinÄ«laá¹ƒ, vinÄ«lameva __vinÄ«la
padavaá¸• á¸• hanamÄ• ha anatthantarato yathÄ• ``pÄ«takaá¹ƒ lohitakaâ€™â€™ nti (Dhs
jigucchanÄ«yattÄ• . __kucchitaá¹ƒ vinÄ«laá¹ƒ vinÄ«laka_nti kucchanattho vÄ• ayaá¹ƒ ka-k
vuttaá¹ƒ yathÄ• ``pÄ• pako kittisaddo abbhuggacchatÄ«â€™â€™ ti (DN III 316; AN b V 21

__paribhinnaá¹-á¹-hÄ• nehi_ kÄ• kakaá¹…kÄ• dÄ«hi. __vissandamÄ• naá¹ƒ pubba_nti viss
tahaá¹ƒ paggharantapubbanti attho. __tathÄ• bhÄ• va_nti vissandamÄ• napubbabhÄ• vaá¹

__so bhikkhÅ«_ti yo ``passeyya sarÄ«raá¹ƒ sivathikÄ• ya chaá¸• á¸• itaâ€™â€™ nti vutto,
__upasaá¹ƒharati_ sadisataá¹ƒ. __ayampi kho_tiÄ• di upasaá¹ƒharaá¹‡Ä• kÄ• radassanaá¹
rÅ«pajÄ«vitindriyaá¹ƒ, arÅ«pajÄ«vitindriyaá¹ƒ panettha viÃ±Ã±Ä• á¹‡agatikameva. __usmÄ
__evaá¹ƒpÅ«tikasabhÄ• vo_ti evaá¹ƒ ativiya pÅ«tikasabhÄ• vo, na Ä• yuÄ• dÄ«naá¹ƒ aviga
adhippÄ• yo. ediso bhavissatÄ«ti __evaá¹ƒbhÄ• vÄ«_ti Ä• ha __ ``evaá¹ƒuddhumÄ• tÄ• dib

__luÃ±citvÄ• luÃ±citvÄ• _ti uppÄ• á¹-etvÄ• uppÄ• á¹-etvÄ• . __sesÄ• vasesamaá¹ƒsalohi
akhÄ• ditattÄ• tahaá¹ƒ tahaá¹ƒ sesena appÄ• vasesena maá¹ƒsalohitena yuttaá¹ƒ. __aÃ±Ã
avisesena hatthaá¹-á¹-hikÄ• naá¹ƒ vippakiá¹‡á¹‡atÄ• jotitÄ• ti anavasesato tesaá¹ƒ vippaki
__ ``catusaá¹-á¹-hibhedampÄ«â€™â€™ _tiÄ• dimÄ• ha. __terovassikÄ• nÄ«_ti tirovassaá¹
saá¹ƒvaccharaá¹ƒ vÄ«tivattÄ• ni hontÄ«ti Ä• ha __ ``atikkantasaá¹ƒvaccharÄ• nÄ«â€™â€™
ghanabhÄ• vavigamena vicuá¹‡á¹‡atÄ• idha pÅ«tibhÄ• voti so yathÄ• hoti, taá¹ƒ dassento
_tiÄ• dimÄ• ha. khajjamÄ• natÄ• divasena dutiyasivathikapabbÄ• dÄ«naá¹ƒ vavatthitatthÄ•
``khajjamÄ• nÄ• dÄ«naá¹ƒ vasena yojanÄ• kÄ• tabbÄ• â€™â€™ _ti.

navasivathikapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__imÄ• neva_ \Ne I 328/ __dve_ti avadhÄ• raá¹‡ena appanÄ• kammaá¹-á¹-hÄ• naá¹ƒ tatth
tadabhÄ• vato. yato hi eva-kÄ• ro, tato aÃ±Ã±attha niyameti, tena pabbadvayassa vipassan
appaá¹-isiddhÄ• ti daá¹-á¹-habbÄ• aniccÄ• didassanato. saá¹…khÄ• resu Ä• dÄ«navavibh
Ä• ha __ ``sivathikÄ• naá¹ƒ Ä• dÄ«navÄ• nupassanÄ• vasena vuttattÄ• â€™â€™ _ti. iriyÄ•
anappanÄ• vahatÄ• pÄ• kaá¹-Ä• evÄ• ti __ ``sesÄ• ni dvÄ• dasÄ• pÄ«â€™â€™ _ti vuttaá
avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

kÄ• yÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<113> __sukhaá¹ƒ vedana_nti ettha sukhayatÄ«ti __sukhÄ• , _ sampayuttadhamme kÄ• y
attho. suá¹-á¹-hu vÄ• khÄ• dati, khanati vÄ• kÄ• yikaá¹ƒ cetasikaÃ±ca \Be I 368/ Ä• bÄ• d
sukaraá¹ƒ okÄ• sadÄ• naá¹ƒ etissÄ• ti __sukhÄ• _ti apare. vedayati Ä• rammaá¹‡arasaá¹ƒ
vedayamÄ• no_ti anubhavamÄ• no. __kÄ• ma_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ iriyÄ•
sampajÄ• nassa vediyanaá¹ƒ__ sampajÄ• navediyanaá¹ƒ_.

__ ``vohÄ• ramattaá¹ƒ hotÄ«â€™â€™ _ti etena ``sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no sukh

vedayÄ• mÄ«â€™â€™ ti idaá¹ƒ vohÄ• ramattanti dasseti. __vatthuÄ• rammaá¹‡Ä• _ti rÅ«p
rÅ«pÄ• diÄ• rammaá¹‡aÃ±hi vedanÄ• ya pavattiá¹-á¹-hÄ• natÄ• ya ``vatthÅ«â€™â€™ ti ad
bhaveyya. dhammavinimuttassa aÃ±Ã±assa kattu abhÄ• vato dhammasseva kattubhÄ• vaá
vedayatÄ«â€™â€™ _ti Ä• ha. __nitthunanto_ti. balavato vedanÄ• vegassa nirodhane Ä• dÄ
avasaradÄ• navasena nitthunanto. __vÄ«riyasamataá¹ƒ yojetvÄ• _ti adhivÄ• sanavÄ«riyass
hÄ• panavasena samÄ• dhinÄ• samarasatÄ• pÄ• danena vÄ«riyasamataá¹ƒ yojetvÄ• . __s
lokuttarapaá¹-isambhidÄ• hi saha. lokiyÄ• nampi vÄ• sati uppattikÄ• le tattha samatthataá¹
``saha paá¹-isambhidÄ• hÄ«â€™â€™ ti_. __samasÄ«sÄ«_ti vÄ• rasamasÄ«sÄ« hutvÄ• , p
anantaravÄ• re parinibbÄ• yÄ«ti attho.

__yathÄ• ca sukhaá¹ƒ, evaá¹ƒ dukkha_nti yathÄ• ``sukhaá¹ƒ vedayatÄ«â€™â€™ tiÄ• din
sandhÄ• ya vuttaá¹ƒ, evaá¹ƒ dukkhampi. tattha dukkhayatÄ«ti __dukkhÄ• , _ sampayuttadh
vibÄ• dhatÄ«ti \Ne I 329/ attho. duá¹-á¹-huá¹ƒ vÄ• khÄ• dati, khanati vÄ• kÄ• yikaá¹ƒ cetas
__dukkhÄ• _. dukkaraá¹ƒ okÄ• sadÄ• naá¹ƒ etissÄ• ti __dukkhÄ• _ti apare. __arÅ«pakamn
arÅ«papariggahaá¹ƒ, arÅ«padhammamukhena vipassanÄ• bhinivesanti attho. rÅ«pakamma
samathÄ• bhinivesopi saá¹…gayhati, vipassanÄ• bhiniveso pana idhÄ• dhippetoti dassento
arÅ«papariggahotipi etadeva vuccatÄ«â€™â€™ _ti. __catudhÄ• tuvavatthÄ• naá¹ƒ kathesÄ
``yebhuyyenÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __tadubhaya_nti catuc
saá¹…khepavitthÄ• radvayamÄ• ha. __saá¹…khepamanasikÄ• ravasena_ mahÄ• satipaá¹-
__vitthÄ• ramanasikÄ• ravasena_ rÄ• hulovÄ• da- (MN II 115-117) dhÄ• tuvibhaá¹…gÄ• dÄ

__yebhuyya_ggahaá¹‡ena \Be I 369/ tadaÃ±Ã±adhammavasenapi arÅ«pakammaá¹-á¹-hÄ•
taá¹ƒ vibhÄ• gena dassetuá¹ƒ __ ``tividho hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __abhinives
Ä• rambhoti attho. Ä• rambhe eva hi ayaá¹ƒ vibhÄ• go, sammasanaá¹ƒ pana anavasesatov
vattati. __pariggahite rÅ«pakammaá¹-á¹-hÄ• ne_ti idaá¹ƒ rÅ«pamukhena vipassanÄ• bhiniv
arÅ«pamukhena pana vipassanÄ• bhiniveso yebhÅ«yyena samathayÄ• nikassa icchitabbo,
jhÄ• naá¹…gÄ• ni pariggahetvÄ• tato paraá¹ƒ sesadhamme pariggaá¹‡hÄ• ti. __paá¹-hamÄ
cetasikÄ• cittÄ• yattÄ• cittakiriyabhÄ• vena vuccantÄ«ti phasso cittassa paá¹-hamÄ• bhini
uppannaphasso puggalo, cittacetasikarÄ• si vÄ• Ä• rammaá¹‡ena phuá¹-á¹-ho phassasaha
taá¹ƒsamakÄ• lameva vedeti, phasso pana obhÄ• sassa viya padÄ«po vedanÄ• dÄ«naá¹ƒ
purimakÄ• lo viya vuccati, yÄ• tassa Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡atÄ• vuccati. __
phusanÄ• kÄ• rena. ayaÃ±hi arÅ«padhammatÄ• ekadesena anallÄ«yamÄ• nopi rÅ«paá¹ƒ
sotaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aÃ±ca phusanto viya saá¹…ghaá¹-á¹-ento viya ca pavattati. ta
``saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti vuccati.

__Ä• rammaá¹‡aá¹ƒ anubhavantÄ«_ti issaravatÄ• ya visavitÄ• ya sÄ• mibhÄ• vena Ä• ram
phassÄ• dÄ«naÃ±hi sampayuttadhammÄ• naá¹ƒ Ä• rammaá¹‡e ekadeseneva pavatti phus
pana iá¹-á¹-hÄ• kÄ• rasambhogÄ• divasena pavattanato Ä• rammaá¹‡e nippadesato pavatt

Ä• rammaá¹‡aggahaá¹‡aá¹ƒ ekadesÄ• nubhavanaá¹ƒ, vedayitÄ• bhÄ• vena gahaá¹‡aá¹ƒ y
evasabhÄ• vÄ• neva tÄ• ni gahaá¹‡Ä• nÄ«ti na vedanÄ• ya viya phassÄ• dÄ«nampi yathÄ•
sÄ• mibhÄ• vÄ• nubhavanaá¹ƒ codetabbaá¹ƒ. __vijÄ• nanta_nti paricchindanavasena vises
viÃ±Ã±Ä• á¹‡aÃ±hi minitabbavatthuá¹ƒ nÄ• á¸·iyÄ• minanto puriso viya Ä• rammaá¹‡aá¹ƒ
vibhÄ• ventaá¹ƒ pavattati, na saÃ±Ã±Ä• viya saÃ±jÄ• nanamattaá¹ƒ hutvÄ• . tathÄ• hi ane
lakkhaá¹‡attayavibhÄ• vanÄ• pi hoti. imesaá¹ƒ pana phassÄ• dÄ«naá¹ƒ tassa tassa pÄ• ka
paccayavisesasiddhassa pubbÄ• bhogassa vasena veditabbÄ• .

evaá¹ƒ \Be I 370/ tassa tasseva pÄ• kaá¹-abhÄ• vepi ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyy
Paá¹-is I 3) ``sabbaÃ±ca kho, bhikkhave, abhijÄ• naâ€™â€™ nti (SN b IV 26) ca evamÄ• di
sammasanupagÄ• dhammÄ• pariggahetabbÄ• ti dassento __ ``tattha yassÄ• â€™â€™ _ti
__phassapaÃ±camakeyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ tadantogadhattÄ• taggahaá¹‡eneva ga
arÅ«pakkhandhÄ• naá¹ƒ. phassapaÃ±camakaggahaá¹‡aÃ±hi tassa sabbacittuppÄ• dasÄ•
phassacetanÄ• ggahaá¹‡ena sabbasaá¹…khÄ• rakkhandhadhammasaá¹…gaho cetanÄ• pa
suttantabhÄ• janÄ«ye __saá¹…khÄ• rakkhandhavibhaá¹…ge_ (Vibh 12) ``cakkhusamphass
cetanÄ• va vibhattÄ• , itare pana khandhÄ• sarÅ«peneva gahitÄ• .

__vatthuá¹ƒ nissitÄ• _ti ettha vatthu-saddo karajakÄ• yavisayoti kathamidaá¹ƒ viÃ±Ã±Ä• ya
sandhÄ• ya vuttaâ€™â€™ _ntiÄ• di. kattha pana vuttaá¹ƒ? __sÄ• maÃ±Ã±aphale. so_ti kar
__paÃ±cakkhandhavinimuttaá¹ƒ nÄ• marÅ«paá¹ƒ natthÄ«_ti idaá¹ƒ adhikÄ• ravasena vutta
khandhavinimuttampi nÄ• maá¹ƒ atthevÄ• ti. __avijjÄ• dihetukÄ• _ti avijjÄ• taá¹‡hupÄ• dÄ•
__vipassanÄ• paá¹-ipÄ• á¹-iyÄ• ... pe ... vicaratÄ«_ti iminÄ• balavavipassanaá¹ƒ vatvÄ• p
ussukkÄ• panaá¹ƒ visesÄ• dhigamanaÃ±ca dassento __ ``soâ€™â€™ _tiÄ• dimÄ• ha.

__idhÄ• _ti imissaá¹ƒ dutiyasatipaá¹-á¹-hÄ• nadesanÄ• yaá¹ƒ, tassÄ• pana vedanÄ• nupa
__bhagavÄ• vedanÄ• vasena kathesi_. yathÄ• vuttesu ca tÄ«su kammaá¹-á¹-hÄ• nÄ• bhin
kammaá¹-á¹-hÄ• nÄ• bhiniveso sukaro vedanÄ• naá¹ƒ vibhÅ«tabhÄ• vatoti dassetuá¹ƒ __ `
_tiÄ• di vuttaá¹ƒ. __na pÄ• kaá¹-aá¹ƒ hotÄ«_ti idaá¹ƒ tÄ• dise puggale sandhÄ• ya vuttaá¹ƒ
vedanÄ• va vibhÅ«tatarÄ• hutvÄ• upaá¹-á¹-hÄ• ti. evaÃ±hi yaá¹ƒ vuttaá¹ƒ ``phasso pÄ• ka
pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ ti, taá¹ƒ avirodhitaá¹ƒ hoti. __vedanÄ• naá¹ƒ uppattipÄ• kaá¹
sukhadukkhavedanÄ• naá¹ƒ vasena vuttaá¹ƒ. tÄ• saÃ±hi pavatti oá¸·Ä• rikÄ• , na itarÄ• ya.
vÄ• gahetabbattÄ• itarÄ• yapi pavatti viÃ±Ã±Å«naá¹ƒ pÄ• kaá¹-Ä• evÄ• ti __ ``vedanÄ• n
avisesaggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __yadÄ• sukhaá¹ƒ uppajjatÄ«_tiÄ• di sukhavedan
pÄ• kaá¹-abhÄ• vavibhÄ• vanaá¹ƒ. __neva tasmiá¹ƒ samaye dukkhaá¹ƒ vedanaá¹ƒ vedetÄ«
sukhavedanÄ• samaá¹…gisamaye neva dukkhaá¹ƒ vedanaá¹ƒ vedeti niruddhattÄ• , anuppa
I 371/ atÄ«tÄ• nÄ• gatÄ• naá¹ƒ \Ne I 331/, paccuppannÄ• ya pana asambhavo vuttoyeva.
sakiccakkhaá¹‡amattÄ• vaá¹-á¹-hÄ• nato __aniccÄ• _. sameccasambhuyya paccayehi kata
vatthÄ• rammaá¹‡Ä• dipaccayaá¹ƒ paá¹-icca uppannattÄ• __paá¹-iccasamuppannÄ• _.

khayavayapalujjananirujjhanapakatitÄ• ya __khayadhammÄ• ... pe ... nirodhadhammÄ• _ti

kilesehi Ä• masitabbato Ä• misaá¹ƒ nÄ• ma paÃ±ca kÄ• maguá¹‡Ä• , Ä• rammaá¹‡akaraá
__Ä• misÄ• _. tenÄ• ha __ ``paÃ±cakÄ• maguá¹‡Ä• misanissitÄ• â€™â€™ _ti. __ito para_
evamÄ• dipÄ• á¸·iá¹ƒ sandhÄ• yÄ• ha __ ``kÄ• yÄ• nupassanÄ• yaá¹ƒ vuttanayamevÄ• â€

vedanÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

<114> sampayogavasena (Sv-pá¹- II 381) pavattamÄ• nena saha rÄ• genÄ• ti __sarÄ• gaá
``lobhasahagataâ€™â€™ _nti. __vÄ«tarÄ• ga_nti. ettha kÄ• maá¹ƒ sarÄ• gapadapaá¹-iyog
bhavitabbaá¹ƒ, sammasanacÄ• rassa pana idhÄ• dhippetattÄ• tebhÅ«makasseva gahaá¹‡
``lokiyakusalÄ• byÄ• kataâ€™â€™ _nti vatvÄ•  ``idaá¹ƒ panÄ• â€™â€™ tiÄ• dinÄ• tameva
sesÄ• ni dve dosamÅ«lÄ• ni, dve mohamÅ«lÄ• nÄ«ti __cattÄ• ri akusalacittÄ• ni_. tesaÃ±hi
nattheva sarÄ• gatÄ• , tannimittakatÄ• ya pana siyÄ• taá¹ƒsahitatÄ• lesoti nattheva vÄ«tar
dukavinimuttatÄ• evettha labbhatÄ«ti Ä• ha __ ``neva purimapadaá¹ƒ, na pacchimapadaá¹
yadi evaá¹ƒ padesikaá¹ƒ pajÄ• nanaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati dukantarapariyÄ• pannatt
akusalamÅ«lesu saha moheneva vattatÄ«ti __samoha_nti Ä• ha __ ``vicikicchÄ• sahagataÃ
uddhaccasahagataÃ±cÄ• â€™â€™ _ti. yasmÄ• cettha saheva mohenÄ• ti samohanti purim
labbhatiyeva, tasmÄ• vuttaá¹ƒ __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. yathÄ• pana atimÅ«
pÄ• á¹-ipuggalikanayena savisesaá¹ƒ mohavantatÄ• ya momÅ«hacittanti vattabbato vicikicc
visesato ``samohaâ€™â€™ nti vuccati, na tathÄ•  sesÄ• kusalacittÄ• nÄ«ti __ ``vaá¹-á¹-ant
372/ vuttaá¹ƒ. sampayogavasena thinamiddhena anupatitaá¹ƒ anugatanti thinamiddhÄ• nup
sasaá¹…khÄ• rikÄ• kusalacittaá¹ƒ __saá¹…kuá¹-itacittaá¹ƒ_. __saá¹…kuá¹-itacittaá¹ƒ nÄ• n
saá¹…kocanavasena pavattanato. paccayavisesavasena thÄ• majÄ• tena uddhaccena saha
saá¹ƒsaá¹-á¹-hanti __uddhaccasahagataá¹ƒ, _ aÃ±Ã±athÄ• \Ne I 332/ sabbampi akusalacit
uddhaccasahagatamevÄ• ti. __pasaá¹-acittaá¹ƒ nÄ• ma_ sÄ• tisayaá¹ƒ vikkhepavasena pa

kilesavikkhambhanasamatthatÄ• ya vipulaphalatÄ• ya dÄ«ghasantÄ• natÄ• ya ca mahantal
vÄ• uá¸·Ä• racchandÄ• dÄ«hi gataá¹ƒ paá¹-ipannanti __mahaggataá¹ƒ_. taá¹ƒ pana rÅ«pÄ
mahantassa loke abhÄ• vato. tenÄ• ha __ ``rÅ«pÄ• rÅ«pÄ• vacaraâ€™â€™ _nti. tassa cett
Ä• ha __ ``amahaggatanti kÄ• mÄ• vacaraâ€™â€™ _nti. attÄ• naá¹ƒ uttarituá¹ƒ samatthehi
__sauttaraá¹ƒ, _ tappaá¹-ipakkhena __anuttaraá¹ƒ, _ tadubhayaá¹ƒ upÄ• dÄ• ya veditabbar
kÄ• mÄ• vacaraâ€™â€™ _ntiÄ• di. paá¹-ipakkhavikkhambhanasamatthena samÄ• dhinÄ•
__samÄ• hitaá¹ƒ_. tenÄ• ha __ ``yassÄ• â€™â€™ _tiÄ• di. __yassÄ• _ti yassa cittassa. ya
samÄ• hitanti __asamÄ• hitaá¹ƒ_. tenÄ• ha __ ``ubhayasamÄ• dhirahitaâ€™â€™ _nti. tada
_ kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ. vikkhambhanavimuttiyÄ• __vimuttaá¹ƒ, _ mahaggatanti ta

``tadaá¹…gavikkhambhanavimuttÄ«hi vimuttaâ€™â€™ _nti. yattha tadubhayavimutti natthi,
ubhayavimuttirahitanti gayhamÄ• ne lokuttaracittepi siyÄ• Ä• saá¹…kÄ• ti tannivattanatthaá
pe ... okÄ• sova natthÄ«â€™â€™ _ti Ä• ha. okÄ• sÄ• bhÄ• vo ca sammasanacÄ• rassa ad
panettha atthato avibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

cittÄ• nupassanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• vaá¹‡á¹‡anÄ•

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<115> pahÄ• tabbÄ• didhammavibhÄ• gadassanavasena \Ne I 333/ paÃ±cadhÄ• dhammÄ
ayamattho pÄ• á¸·ito eva viÃ±Ã±Ä• yatÄ«ti tamatthaá¹ƒ ulliá¹…gento __ ``paÃ±cavidhena_
__dhammÄ• nupassanaá¹ƒ kathetuâ€™â€™ _nti vuttaá¹ƒ. yadi evaá¹ƒ kasmÄ• nÄ«varaá¹
veneyyajjhÄ• sayato. yesaÃ±hi veneyyÄ• naá¹ƒ pahÄ• tabbadhammesu paá¹-hamaá¹ƒ nÄ«
vattabbÄ• ni, tesaá¹ƒ vasenettha bhagavatÄ• paá¹-hamaá¹ƒ nÄ«varaá¹‡esu dhammÄ• nup
kÄ• yÄ• nupassanÄ• pi samathapubbaá¹…gamÄ• desitÄ• , tato pariÃ±Ã±eyyesu khandhes
bojjhaá¹…gesu pariÃ±Ã±eyÄ• divibhÄ• gesu saccesu ca uttarÄ• desanÄ• desitÄ• , tasmÄ
yÄ• vadeva vipassanatthaá¹ƒ icchitÄ• , vipassanÄ• padhÄ• nÄ• vipassanÄ• bahulÄ• ca sa
tassÄ• vipassanÄ• bhinivesavibhÄ• gena desitabhÄ• vaá¹ƒ vibhÄ• vento __ ``apicÄ• â€™â
khandhÄ• yatanadukkhasaccavasena missakapariggahakathanaá¹ƒ daá¹-á¹-habbaá¹ƒ.
__saÃ±Ã±Ä• saá¹…khÄ• rakkhandhapariggahampÄ«_ti __pi_-saddena sakalapaÃ±cupÄ• c
sampiá¹‡á¸• eti itaresaá¹ƒ tadantogadhattÄ• . ``kaá¹‡hasukkÄ• naá¹ƒ yugandhatÄ• natthÄ«
abhÄ• vÄ• __ ``abhiá¹‡hasamudÄ• cÄ• ravasenÄ• â€™â€™ _ti vuttaá¹ƒ. __yathÄ• _ti yen
``kÄ• macchandassa uppÄ• do hotÄ«â€™â€™ ti vuttattÄ• kÄ• macchandassa kÄ• raá¹‡Ä•
Ä• ha __ ``yena kÄ• raá¹‡enÄ• â€™â€™ _ti. __ca_-saddo vakkhamÄ• natthasamuccayatth

__tatthÄ• _ti ``yathÄ• cÄ• â€™â€™ tiÄ• dinÄ• vuttapade. __subhampÄ«_ti kÄ• macchan
gahaá¹‡Ä• kÄ• rena __ ``subhaâ€™â€™ _nti vuccati, tenÄ• kÄ• rena pavattanakassa aÃ±Ã
nimittattÄ• __ ``subhanimittaâ€™â€™ _nti ca. iá¹-á¹-haá¹ƒ, iá¹-á¹-hÄ• kÄ• rena vÄ• gayha
__subhÄ• rammaá¹‡aá¹ƒ_. Ä• kaá¹…khitassa hitasukhassa anupÄ• yabhÅ«to manasikÄ• r
ayonisomanasikÄ• raá¹ƒ. __tatthÄ• _ti nipphÄ• detabbe Ä• rammaá¹‡abhÅ«te ca duvidhepi
paccayo.

__asubhampÄ«_ti asubhajjhÄ• nampi uttarapadalopena. taá¹ƒ pana dasasu aviÃ±Ã±Ä• á¹‡
pavattaá¹ƒ daá¹-á¹-habbaá¹ƒ. kesÄ• dÄ«su hi saÃ±Ã±Ä• asubhasaÃ±Ã±Ä• ti __girimÄ• na
vuttÄ• ti. ettha ca catubbidhassa ayonisomanasikÄ• rassa yonisomanasikÄ• rassa \Ne I 334
niravasesadassanatthaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. tesu pana asubhe ``subhaâ€™â€™ nt

manasikÄ• ro idhÄ• dhippeto, tadanukÅ«lattÄ• vÄ• itarepÄ«ti.

ekÄ• dasasu \Be I 374/ (Mp-á¹- I 1.16) asubhesu paá¹-ikÅ«lÄ• kÄ• rassa uggaá¹‡hanaá¹ƒ, uggahanimittaá¹ƒ uppajjati, tathÄ• paá¹-ipatti __asubhanimittassa uggaho_. upacÄ• rappan asubhabhÄ• vanÄ• ya anuyuÃ±janaá¹ƒ __asubhabhÄ• vanÄ• nuyogo_. bhojane mattaÃ±Ã otÄ• raá¹ƒ alabhamÄ• no kÄ• macchando pahÄ«yatÄ«ti vadanti. bhojananissitaá¹ƒ pana Ä• tabbipariá¹‡Ä• massa, tadÄ• dhÄ• rassa, tassa ca udariyabhÅ«tassa asubhatÄ• dassanaá¹ Ä• hÄ• raá¹-á¹-hitikatÄ• dassanaÃ±ca yo sammadeva jÄ• nÄ• ti, so visesato __bhojane mat kÄ• macchando pahÄ«yateva. __asubhakammikatissatthero_ dantaá¹-á¹-hidassÄ• vÄ«. __a 1159, 1503) sabbopi lobho kÄ• macchandanÄ«varaá¹‡anti Ä• ha __ ``arahattamaggenÄ• â

__paá¹-ighampi_ purimuppannaá¹ƒ __paá¹-ighanimittaá¹ƒ_ parato uppajjanakapaá¹-ighass mejjati hitapharaá¹‡avasena siniyhatÄ«ti mitto, tasmiá¹ƒ mitte bhavÄ• , mittassa vÄ• esÄ• t __mettÄ• ya_.

mettÄ• yanassa sattesu hitapharaá¹‡assa uppÄ• danaá¹ƒ pavattanaá¹ƒ __mettÄ• nimittass __odhisakaanodhisakadisÄ• pharaá¹‡Ä• na_nti attaatipiyasahÄ• yamajjhattaverÄ«vasena c kate anodhisakatÄ• , ekÄ• didisÄ• pharaá¹‡avasena disÄ• pharaá¹‡atÄ• mettÄ• ya uggaha vihÄ• raracchÄ• gÄ• mÄ• divasena vÄ• odhisakadisÄ• pharaá¹‡aá¹ƒ, vihÄ• rÄ• diuddesara anodhisakadisÄ• pharaá¹‡anti evaá¹ƒ vÄ• dvidhÄ• uggahaá¹‡aá¹ƒ sandhÄ• ya __ ``odhisakaanodhisakadisÄ• pharaá¹‡Ä• naâ€™â€™ _nti vuttaá¹ƒ. uggaho ca yÄ• va upacÄ uggahitÄ• ya Ä• sevanÄ• bhÄ• vanÄ• . tattha ``sabbe sattÄ• , pÄ• á¹‡Ä• , bhÅ«tÄ• , pugga attabhÄ• vapariyÄ• pannÄ• â€™â€™ ti etesaá¹ƒ vasena paÃ±cavidhÄ• , ekekasmiá¹ƒ ``ave anÄ«ghÄ• , sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™â€™ ti catudhÄ• pavattito vÄ«satividhÄ• mettÄ• , ``sabbÄ• itthiyo, purisÄ• , ariyÄ• , anariyÄ• , devÄ• , manussÄ• , vinipÄ• tikÄ• â€™ sattodhikaraá¹‡avasena pavattÄ• sattavidhÄ• aá¹-á¹-havÄ«satividhÄ• vÄ• , dasahi disÄ• pavattÄ• dasavidhÄ• ca, ekekÄ• ya vÄ• disÄ• ya sattÄ• diitthÄ• diaverÄ• dibhedena \Be I asÄ«tÄ• dhikacatusatappabhedÄ• ca odhibhopharaá¹‡Ä• veditabbÄ• .

yena \Ne I 335/ ayonisomanasikÄ• rena aratiÄ• dikÄ• ni uppajjanti, so aratiÄ• dÄ«su __ayo nipphÄ• detabbe hi idaá¹ƒ bhummaá¹ƒ. esa nayo ito paresupi. __ukkaá¹‡á¹-hitÄ• _ pantase dhammesu ca uppajjanabhÄ• variÃ±canÄ• . __kÄ• yavinÄ• manÄ• _ti kÄ• yassa virÅ«penÄ

kusaladhammasampaá¹-ipattiyÄ• paá¹-á¹-hapanasabhÄ• vatÄ• ya, tappaá¹-ipakkhÄ• naá¹ Ä• rambhadhÄ• tuÄ• dito pavattavÄ«riyanti Ä• ha __ ``paá¹-hamÄ• rambhavÄ«riyaâ€™â€™ paá¹-hamÄ• rambhamattassa kosajjavidhamanaá¹ƒ thÄ• magamanaÃ±ca natthi, tasmÄ• vu nikkhantatÄ• ya tato balavataraâ€™â€™ _nti. yasmÄ• pana aparÄ• paruppattiyÄ• laddhÄ uparÅ«parivisesaá¹ƒ Ä• vahantaá¹ƒ ativiya thÄ• magatameva hoti, tasmÄ• vuttaá¹ƒ __ ``pa

akkamanato tatopi balavataraâ€™â€™ _nti.

__atibhojane nimittaggÄ• ho_ti atibhojane thinamiddhassa nimittaggÄ• ho, ``ettake bhutte t
kÄ• raá¹‡aá¹ƒ hoti, ettake na hotÄ«â€™â€™ ti thinamiddhassa kÄ• raá¹‡Ä• kÄ• raá¹‡aggÄ
sÅ«riyÄ• loka_nti divÄ• gahitanimittaá¹ƒ sÅ«riyÄ• lokaá¹ƒ rattiyaá¹ƒ manasikarontassapÄ«t
veditabbo. dhutaá¹…gÄ• naá¹ƒ vÄ«riyanissitattÄ• vuttaá¹ƒ __ ``dhutaá¹…ganissitasappÄ• y

kukkuccampi katÄ• katÄ• nusocanavasena pavattamÄ• naá¹ƒ cetaso avÅ«pasamÄ• vahat
samÄ• nalakkhaá¹‡amevÄ• ti __ ``avÅ«pasamo nÄ• ma avÅ«pasantÄ• kÄ• ro, uddhaccaku
vuttaá¹ƒ.

bahussutassa ganthato atthato ca suttÄ• dÄ«ni vicÄ• rentassa atthavedÄ• dipaá¹-ilÄ• bhas
hoti, yathÄ• vidhipaá¹-ipattiyÄ• yathÄ• nurÅ«papaá¹-ikÄ• rappavattiyÄ• ca katÄ• katÄ• nus
``bÄ• husaccenapi ... pe ... uddhaccakukkuccaá¹ƒ pahÄ«yatÄ«â€™â€™ _ti Ä• ha. yadagge
uddhaccakukkuccaá¹ƒ pahÄ«yati, tadaggena paripucchakatÄ• vinayapakataÃ±Ã±utÄ• hipi t
daá¹-á¹-habbaá¹ƒ. buddhasevitÄ• ca buddhasÄ«litaá¹ƒ Ä• vahatÄ«ti cetaso vÅ«pasamakar
uddhaccakukkuccapahÄ• nakÄ• rÄ« vuttÄ• . buddhattaá¹ƒ \Be I 376/ pana anapekkhitvÄ• v
kukkuccavinodakÄ• kalyÄ• á¹‡amittÄ• vuttÄ• ti daá¹-á¹-habbÄ• . vikkhepo ca bhikkhuno ye
hotÄ«ti __ ``kappiyÄ• kappiyaparipucchÄ• mahulassÄ• â€™â€™ _tiÄ• dinÄ• vinayanayene
niddiá¹-á¹-hÄ• . __pahÄ«ne uddhaccakukkucce_ti niddhÄ• raá¹‡e bhummaá¹ƒ. __kukkucca
__anÄ• gÄ• mimaggena Ä• yatiá¹ƒ anuppÄ• do_ vutto.

tiá¹-á¹-hati \Ne I 336/ pavattati etthÄ• ti á¹-hÄ• nÄ«yÄ• , vicikicchÄ• ya á¹-hÄ• nÄ«yÄ•
__vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• , _ vicikicchÄ• ya kÄ• raá¹‡abhÅ«tÄ• dhammÄ• . tiá¹-á¹-ha
vicikicchÄ• á¹-hÄ• nÄ«yÄ• etissÄ• ti __vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• , _ atthato vicikicchÄ•
purimuppannÄ• parato uppajjanakavicikicchÄ• ya sabhÄ• gahetutÄ• ya asÄ• dhÄ• raá¹‡aá

__kusalÄ• kusalÄ• _ti kosallasambhÅ«taá¹-á¹-hena kusalÄ• , tappaá¹-ipakkhato akusalÄ• .
__sÄ• vajjÄ• asevitabbÄ• hÄ«nÄ• ca_. ye kusalÄ• , te __anavajjÄ• sevitabbÄ• paá¹‡Ä«t
hÄ«nehi chandÄ• dÄ«hi Ä• raddhÄ• __hÄ«nÄ• , _ paá¹‡Ä«tehi __paá¹‡Ä«tÄ• . kaá¹‡hÄ• _
apabhassarabhÄ• vakaraá¹‡Ä• . __sukkÄ• _ti odÄ• tÄ• , cittassa pabhassarabhÄ• vakaraá
vÄ• __kaá¹‡hÄ• , _ sukkÄ• bhijÄ• tihetuto __sukkÄ• _. te eva __sappaá¹-ibhÄ• gÄ• _. kaá
sukkehi sappaá¹-ibhÄ• gÄ• , tathÄ• sukkÄ• pi itarehi. atha vÄ• kaá¹‡hasukkÄ• ca sappaá
__kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• _. sukhÄ• hi vedanÄ• dukkhÄ• yavedanÄ• ya sappaá
sukhÄ• ya vedanÄ• ya sappaá¹-ibhÄ• gÄ• ti.

kÄ• maá¹ƒ bÄ• husaccaparipucchakatÄ• hi aá¹-á¹-havatthukÄ• pi vicikicchÄ• pahÄ«yati, ta
ratanattayavicikicchÄ• mÅ«likÄ• sesavicikicchÄ• ti katvÄ• Ä• ha __ ``tÄ«á¹‡i ratanÄ• ni Ä•

ratanattayaguá¹‡Ä• vabodhe hi ``satthari kaá¹…khatÄ«â€™â€™ ti (Dhs 1008, 1123, 1167,
915) Ä• divicikicchÄ• ya asambhavoti. vinaye pakataÃ±Ã±utÄ• ``sikkhÄ• ya kaá¹…khatÄ«â
1167, 1241, 1263, 1270; Vibh 915) vuttÄ• ya vicikicchÄ• ya pahÄ• naá¹ƒ karotÄ«ti Ä• ha __
ciá¹‡á¹‡avasÄ«bhÄ• vassapÄ«â€™â€™ _ti. __okappanÄ«yasaddhÄ• saá¹…khÄ• taadhimo
anupavisanasaddhÄ• saá¹…khÄ• taadhimokkhena adhimuccanabahulassa \Be I 377/. adhi
adhimokkhuppÄ• danamevÄ• ti daá¹-á¹-habbaá¹ƒ. saddhÄ• ya vÄ• ninnapoá¹‡atÄ• adhim

__subhanimittaasubhanimittÄ• dÄ«sÅ«_ti ``subhanimittÄ• dÄ«su asubhanimittÄ• dÄ«sÅ«â
paccekaá¹ƒ yojetabbo. tattha paá¹-hamena __Ä• di_-saddena paá¹-ighanimittÄ• dÄ«naá¹ƒ s
mettÄ• cetovimuttiÄ• dÄ«naá¹ƒ. sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vuttanayamevÄ• ti.

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhapabbavaá¹‡á¹‡anÄ•

<116> upÄ• dÄ• nehi \Ne I 337/ Ä• rammaá¹‡akaraá¹‡Ä• divasena upÄ• dÄ• tabbÄ• vÄ•
rÅ«pa_nti ettha __iti_-saddo idaá¹ƒ-saddena samÄ• natthoti adhippÄ• yenÄ• ha __ ``idaá¹ƒ
tayidaá¹ƒ sarÅ«pato anavasesapariyÄ• dÄ• naá¹ƒ hotÄ«ti Ä• ha --- __ ``ettakaá¹ƒ rÅ«paá¹ƒ
atthÄ«â€™â€™ _ti. __itÄ«_ti vÄ• pakÄ• ratthe nipÄ• to, tasmÄ• __ ``iti rÅ«paâ€™â€™ _n
bhÅ«tupÄ• dÄ• divasena yattako rÅ«passa bhedo, tena saddhiá¹ƒ rÅ«paá¹ƒ anavasesato p
__sabhÄ• vato_ti ruppanasabhÄ• vato cakkhÄ• divaá¹‡á¹‡Ä• disabhÄ• vato ca. __vedanÄ•
vedanÄ• , ettakÄ• vedanÄ• , na ito paraá¹ƒ vedanÄ• atthÄ«ti sabhÄ• vato vedanaá¹ƒ pajÄ
__sabhÄ• vato_ti ca anubhavanasabhÄ• vato sÄ• tÄ• disabhÄ• vato cÄ• ti evamÄ• dinÄ• y

khandhapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanapabbavaá¹‡á¹‡anÄ•

<117> __chasu ajjhattikabÄ• hiresÅ«_ti (Sv-pá¹- II 384) ``chasu ajjhattikesu chasu bÄ• hire
``chasÅ«â€™â€™ _ti padaá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ. kasmÄ• panetÄ• ni ubhayÄ• ni ch
chaviÃ±Ã±Ä• á¹‡akÄ• yuppattidvÄ• rÄ• rammaá¹‡avavatthÄ• nato. cakkhuviÃ±Ã±Ä• á¹‡av
pariyÄ• pannassa hi viÃ±Ã±Ä• á¹‡akÄ• yassa cakkhÄ• yatanameva uppattidvÄ• raá¹ƒ, rÅ«p
Ä• rammaá¹‡aá¹ƒ, tathÄ• itarÄ• ni itaresaá¹ƒ, chaá¹-á¹-hassa pana bhavaá¹…gamanasaá¹
uppattidvÄ• raá¹ƒ, asÄ• dhÄ• raá¹‡aÃ±ca dhammÄ• yatanaá¹ƒ Ä• rammaá¹‡aá¹ƒ. cakkhatÄ
assÄ• deti vibhÄ• veti cÄ• ti attho. suá¹‡Ä• tÄ«ti __sotaá¹ƒ_. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ_. j
jÄ«vitaá¹ƒ, taá¹ƒ jÄ«vitamavhÄ• yatÄ«ti __jivhÄ• _. kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá
__kÄ• yo_. munÄ• ti Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• tÄ«ti __mano_. rÅ«payati vaá¹‡á¹‡avikÄ•
hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• setÄ«ti __rÅ«paá¹ƒ_. sappati attano paccayehi harÄ«yat

gamÄ«yatÄ«ti __saddo_. gandhayati attano vatthuá¹ƒ sÅ«cetÄ«ti __gandho_. rasanti taá¹ƒ
__raso_. phusÄ«yatÄ«ti __phoá¹-á¹-habbaá¹ƒ_. attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«ti __dhan
Ä• yÄ• naá¹ƒ tananÄ• diatthena __Ä• yatanÄ• ni_. ayamettha saá¹…khepo, vitthÄ• ro pana
510-512) __taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya_ (Vism-mhá¹- II 510) ca vuttanayena veditabbo.

__cakkhuÃ±ca_ \Ne I 338/ __pajÄ• nÄ• tÄ«_ti ettha __cakkhu_ nÄ• ma pasÄ• dacakkhu, n
dibbacakkhuÄ• dikanti Ä• ha __ ``cakkhupasÄ• daâ€™â€™ _nti. yaá¹ƒ sandhÄ• ya vuttaá¹
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• doâ€™â€™ ti (Dhs 596-599). __ca_-saddo vakk
__yÄ• thÄ• vasarasalakkhaá¹‡avasenÄ• _ti aviparÄ«tassa attano rasassa ceva lakkhaá¹‡as
Ä• viÃ±chanakiccassa ceva rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tapasÄ• dalakkhaá¹‡assa ca vas
paá¹-icca rÅ«pe cÄ• â€™â€™ tiÄ• dÄ«su (MN I 204, 400; III 421, 425-426; SN a II 43-45; b
samuditÄ• niyeva rÅ«pÄ• yatanÄ• ni cakkhuviÃ±Ã±Ä• á¹‡uppattihetu, na visuá¹ƒ visunti ima
dassanatthaá¹ƒ __ ``rÅ«pe cÄ• â€™â€™ _ti puthuvacanaggahaá¹‡aá¹ƒ, tÄ• ya eva ca desa
``rÅ«pe ca pajÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ, rÅ«pabhÄ• vasÄ• maÃ±Ã±ena pana sabbaá¹
``bahiddhÄ• catusamuá¹-á¹-hÄ• nikarÅ«paÃ±cÄ• â€™â€™ _ti ekavacanavasena attho vutt
__sarasalakkhaá¹‡avasenÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡assa visayabhÄ• vakiccassa ceva cak
ca vasenÄ• ti yojetabbaá¹ƒ.

__ubhayaá¹ƒ paá¹-iccÄ• _ti cakkhuá¹ƒ upanissayapaccayavasena paccayabhÅ«taá¹ƒ, rÅ«p
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayavasena paccayabhÅ«te ca paá¹-icca. kÄ•
suttantasaá¹ƒvaá¹‡á¹‡anÄ• \Be I 379/, nippariyÄ• yakathÄ• nÄ• ma abhidhammasannissit
saá¹ƒyojanÄ• ni dassento __ ``kÄ• marÄ• ga ... pe ... avijjÄ• saá¹ƒyojanaâ€™â€™ _nti Ä• h
kÄ• mo ca so rÄ• go cÄ• ti __kÄ• marÄ• go, _ so eva bandhanaá¹-á¹-hena __saá¹ƒyojanaá
saá¹ƒvijjati, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒyojeti bandhati, iti dukkhena sattaá¹ƒ, bh
bhavantarÄ• dÄ«hi, kammunÄ• vÄ• vipÄ• kaá¹ƒ saá¹ƒyojeti bandhatÄ«ti __saá¹ƒyojanaá¹
paá¹-ighasaá¹ƒyojanÄ• dÄ«nampi yathÄ• rahaá¹ƒ attho vattabbo. __sarasalakkhaá¹‡avasen
vaá¹-á¹-ato anissajjanasaá¹…khÄ• tassa attano kiccassa ceva yathÄ• vuttabandhanasaá¹…
vasenÄ• ti yojetabbaá¹ƒ.

bhavassÄ• da-diá¹-á¹-hissÄ• da-nivattanatthaá¹ƒ __kÄ• massÄ• da_ggahaá¹‡aá¹ƒ. __assÄ
__abhinandato_ti sapppÄ«tikataá¹‡hÄ• vasena nandantassa. padadvayenapi balavato kÄ•
kÄ• marÄ• guppatti vuttÄ• . esa nayo sesesupi. __etaá¹ƒ Ä• rammaá¹‡a_nti etaá¹ƒ evaá¹ƒs
evaá¹ƒdubbibhÄ• gaá¹ƒ Ä• rammaá¹‡aá¹ƒ. __niccaá¹ƒ dhuva_nti etaá¹ƒ nidassanamattaá¹
vinassissatÄ«ti gaá¹‡hatoâ€™â€™ ti evamÄ• dÄ«nampi saá¹…gaho icchitabbo. __bhavaá¹
sampattibhave yasmÄ• amhÄ• kaá¹ƒ idaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ sulabhaá¹ƒ jÄ• taá¹ƒ
sampattibhavo bhaveyyÄ• â€™â€™ ti \Ne I 339/ bhavaá¹ƒ nikÄ• mentassa. evarÅ«paá¹ƒ sa
__usÅ«yato_ti usÅ«yaá¹ƒ issaá¹ƒ uppÄ• dayato. __aÃ±Ã±assa maccharÄ• yato_ti aÃ±Ã±en
asÄ• dhÄ• raá¹‡abhÄ• vakaraá¹‡ena macchariyaá¹ƒ karoto. __sabbeheva_ yathÄ• vuttehi n

__taÃ±ca kÄ• raá¹‡a_nti subhanimittapaá¹-ighanimittÄ• divibhÄ• vaá¹ƒ
iá¹-á¹-hÄ• niá¹-á¹-hÄ• dirÅ«pÄ• rammaá¹‡aÃ±ceva tajjÄ• yonisomanasikÄ• raÃ±cÄ• ti tassa
kÄ• raá¹‡aá¹ƒ. avikkhambhitaasamÅ«hatabhÅ«miladdhuppannataá¹ƒ sandhÄ• ya __ ``appa
uppannassÄ• â€™â€™ _ti vuttaá¹ƒ. vattamÄ• nuppannatÄ• __samudÄ• cÄ• ra_ggahaá¹‡e
kÄ• raá¹‡enÄ• _ti yena vipassanÄ• samathabhÄ• vanÄ• saá¹…khÄ• tena kÄ• raá¹‡ena. __
vikkhambhanavasena ca pahÄ• nakÄ• raá¹‡aá¹ƒ. issÄ• macchariyÄ• naá¹ƒ apÄ• yagaman
vuttÄ• . yadi evaá¹ƒ ``tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hotÄ«â€™
suttapadaá¹ƒ \Be I 380/ kathanti? taá¹ƒ suttantapariyÄ• yena vuttaá¹ƒ. yathÄ• nulomasÄ• sa
ayaá¹ƒ pana abhidhammanayena saá¹ƒvaá¹‡á¹‡anÄ• ti nÄ• yaá¹ƒ doso. __oá¸·Ä• rikassÄ•
abhiá¹‡hasamuppattipariyuá¹-á¹-hÄ• natibbatÄ• va hoti. __aá¹‡usahagatassÄ• _ti vuttappal
aá¹‡ubhÄ• vaá¹ƒ sukhumabhÄ• vaá¹ƒ gatassa. uddhaccasaá¹ƒyojanassapettha anuppÄ• d
yathÄ• vuttasaá¹ƒyojanehi avinÄ• bhÄ• vato. sotÄ• dÄ«naá¹ƒ sabhÄ• vasarasalakkhaá¹‡av
tappaccayÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ uppÄ• dÄ• dipajÄ• nanÄ• ca vuttanayeneva vedita
nayoâ€™â€™ _ti atidisati.

__attano vÄ• dhammesÅ«_ti attano ajjhattikÄ• yatanadhammesu, attano ubhayadhammes
__ajjhattikÄ• yatanapariggahaá¹‡enÄ• _ti ajjhattikÄ• yatanapariggaá¹‡hanamukhenÄ• ti attl
saparasantÄ• nesu Ä• yatanÄ• naá¹ƒ pariggaho siddho hoti. __parassa vÄ• dhammesÅ«_t
__rÅ«pÄ• yatanassÄ• _ti aá¸• á¸• hekÄ• dasapabhedarÅ«pasabhÄ• vassa Ä• yatanassa. rÅ
nÄ«haritabbÄ• ti Ä• netvÄ• sambandhitabbaá¹ƒ. __sesakhandhesÅ«_ti vedanÄ• saÃ±Ã±Ä
__vuttanayenÄ• _ti iminÄ• atidesena rÅ«pakkhandhe Ä• hÄ• rasamudayÄ• ti, viÃ±Ã±Ä• á¹
nÄ• marÅ«pasamudayÄ• ti, sesakkhandhesu phassasamudayÄ• ti imaá¹ƒ visesaá¹ƒ vibhÄ•
samÄ• nanti. khandhapabbe viya Ä• yatanapabbepi lokuttaranivattanaá¹ƒ pÄ• á¸·iyaá¹ƒ gah
``lokuttaradhammÄ• na gahetabbÄ• â€™â€™ _ti.

Ä• yatanapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

<118> __bujjhanakasattassÄ• _ti \Ne I 340/ kilesaniddÄ• ya paá¹-ibujjhanakasattassa, ariya
paá¹-ivijjhanakasattassa. __aá¹…gesÅ«_ti kÄ• raá¹‡esu, avayavesu vÄ• . udayabbayaÃ±Ä
sambodhipaá¹-ipadÄ• yaá¹ƒ á¹-hito nÄ• ma hotÄ«ti Ä• ha __ ``Ä• raddhavipassakato paá¹-á
sambodhÄ«â€™â€™ _ti.

__ ``satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• â€™â€™ _ti \Be I 381/ padassa attho ``vicikicch
ti ettha vuttanayena veditabbo. __ ta_nti yonisomanasikÄ• raá¹ƒ. __tatthÄ• _ti satiyaá¹ƒ. nip
bhummaá¹ƒ.

sati ca sampajaÃ±Ã±aÃ±ca __satisampajaÃ±Ã±aá¹ƒ_ (Sv-pá¹- II 385; Spk-pá¹- II 5.232; Mp
satipadhÄ• naá¹ƒ abhikkantÄ• disÄ• tthakabhÄ• vapariggaá¹‡hanaÃ±Ä• á¹‡aá¹ƒ __satisam
satokÄ• ribhÄ• vÄ• vahattÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya hoti. yathÄ• paccanÄ«
anurÅ«padhammasevanÄ• ca anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ
satirahitapuggalavivajjhanÄ• , satokÄ• rÄ«puggalasevanÄ• , tattha ca yuttapayuttatÄ• satis
uppÄ• dÄ• ya hotÄ«ti imamatthaá¹ƒ dasseti __ ``satisampajaÃ±Ã±aâ€™â€™ _ntiÄ• dinÄ• .

dhammÄ• naá¹ƒ, dhammesu vÄ• vicayo dhammavicayo, so eva sambojjhaá¹…go, tassa
__dhammavicayasambojjhaá¹…gassa_. __ ``kusalÄ• kusalÄ• dhammÄ• â€™â€™ _tiÄ• dÄ
heá¹-á¹-hÄ• vuttameva. tattha __yonisomanasikÄ• rabahulÄ«kÄ• ro_ti kusalÄ• dÄ«su
taá¹ƒtaá¹ƒsabhÄ• varasalakkhaá¹‡Ä• dikassa yÄ• thÄ• vato avabujjhanavasena uppanno Ã
so hi aviparÄ«tamanasikÄ• ratÄ• ya ``yonisomanasikÄ• roâ€™â€™ ti vutto, tadÄ• bhogatÄ•
taggatikÄ• va, tassa abhiá¹‡hapavattanaá¹ƒ bahulÄ«kÄ• ro. __bhiyyobhÄ• vÄ• yÄ• _ti puna
__vepullÄ• yÄ• _ti vipulabhÄ• vÄ• ya. __pÄ• ripÅ«riyÄ• _ti paribrÅ«hanÄ• ya.

__paripucchakatÄ• _ti pariyogÄ• hetvÄ• pucchakabhÄ• vo. Ä• cariye payirupÄ• sitvÄ• pa
aá¹-á¹-hakathÄ• ya pariyogÄ• hetvÄ• yaá¹ƒ yaá¹ƒ tattha gaá¹‡á¹-hiá¹-á¹-hÄ• nabhÅ«taá¹ƒ,
bhante kathaá¹ƒ, imassa ko atthoâ€™â€™ ti khandhÄ• yatanÄ• diatthaá¹ƒ pucchantassa dh
uppajjati. tenÄ• ha __ ``khandhadhÄ• tu ... pe ... bahulatÄ• â€™â€™ _ti.

__vatthuvisadakiriyÄ• _ti \Ne I 341/ ettha cittacetasikÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabhÄ• vato
tappaá¹-ibaddhÄ• ni cÄ«varÄ• dÄ«ni ca idha ``vatthÅ«nÄ«â€™â€™ ti adhippetÄ• ni. tÄ• ni
sukhÄ• vahÄ• ni honti, tathÄ• karaá¹‡aá¹ƒ tesaá¹ƒ visadabhÄ• vakaraá¹‡aá¹ƒ. tena vuttaá¹
``ajjhattikabÄ• hirÄ• naâ€™â€™ _ntiÄ• di. __ussannadosa_nti vÄ• tÄ• diussannadosaá¹ƒ. _
ceva jallikÄ• saá¹…khÄ• tena sarÄ«ramalena \Be I 382/ ca makkhitaá¹ƒ. __ca_-saddena aÃ
pÄ«á¸·Ä• vahaá¹ƒ saá¹…gaá¹‡hÄ• ti. __senÄ• sanaá¹ƒ vÄ• _ti __vÄ• _-saddena pattÄ• dÄ
__avisade_ sati, visayabhÅ«te vÄ• . kathaá¹ƒ bhÄ• vanamanuyuttassa tÄ• ni visayo? antara
pavattanakacittuppÄ• davasenevaá¹ƒ vuttaá¹ƒ. te hi cittuppÄ• dÄ• cittekaggatÄ• ya aparisu
saá¹ƒvattanti. __cittacetasikesu_ nissayÄ• dipaccayabhÅ«tesu. __Ã±Ä• á¹‡ampÄ«_ti __pi_
tena na kevalaá¹ƒ taá¹ƒ vatthuyeva, atha kho tasmiá¹ƒ aparisuddhe Ã±Ä• á¹‡ampi aparisud
nissayÄ• parisuddhiyÄ• taá¹ƒnissitÄ• parisuddhi viya visayassa aparisuddhatÄ• ya visayÄ«
dasseti.

__samabhÄ• vakaraá¹‡a_nti kiccato anÅ«nÄ• dhikabhÄ• vakaraá¹‡aá¹ƒ. yathÄ• paccayaá
adhimokkhakiccassa paá¹-utarabhÄ• vena paÃ±Ã±Ä• ya avisadatÄ• ya vÄ«riyÄ• dÄ«naÃ±c
__saddhindriyaá¹ƒ balavaá¹ƒ hoti_. tenÄ• ha __ ``itarÄ• ni mandÄ• nÄ«â€™â€™ _ti. __tato
balavabhÄ• vato itaresaÃ±ca mandattÄ• . kosajjapakkhe patituá¹ƒ adatvÄ• sampayuttadha

anubalappadÄ• naá¹ƒ paggaho, paggahova kiccaá¹ƒ __paggahakiccaá¹ƒ_. ``kÄ• tuá¹ƒ na s
sambandhitabbaá¹ƒ. Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ• naá¹ƒ, anissajjanaá¹ƒ vÄ• __up
vikkhepapaá¹-ipakkho, yena vÄ• sampayuttÄ• avikkhittÄ• honti, so __avikkhepo_. rÅ«pag
yena yÄ• thÄ• vato visayasabhÄ• vaá¹ƒ passati, taá¹ƒ __dassanakiccaá¹ƒ kÄ• tuá¹ƒ na sak
saddhindriyena abhibhÅ«tattÄ• . sahajÄ• tadhammesu indaá¹-á¹-haá¹ƒ kÄ• rentÄ• naá¹ƒ sa
dhammÄ• naá¹ƒ ekarasatÄ• vaseneva atthasiddhi, na aÃ±Ã±athÄ• .

__tasmÄ• _ti vuttamevatthaá¹ƒ kÄ• raá¹‡abhÄ• vena paccÄ• masati. __ta_nti saddhindriya
__dhammasabhÄ• vapaccavekkhaá¹‡enÄ• _ti yassa saddheyyavatthuno uá¸·Ä• ratÄ• digua
sÄ• tisayappavattiyÄ• saddhindriyaá¹ƒ balavaá¹ƒ jÄ• taá¹ƒ, tassa paccayapaccayuppannat
vÄ«maá¹ƒsanena. evaÃ±hi evaá¹ƒdhammatÄ• nayena sabhÄ• vasarasato pariggayhamÄ•
``ayaá¹ƒ imesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• voâ€™â€™ ti parijÄ• nanavasena paÃ±Ã±Ä• b
dhuriyadhammesu hi yathÄ• saddhÄ• ya balavabhÄ• ve paÃ±Ã±Ä• ya mandabhÄ• vo hoti,
saddhÄ• ya mandabhÄ• vo hoti. tena vuttaá¹ƒ __ ``taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹
hÄ• petabbaâ€™â€™ _nti. __tathÄ• _ \Ne I 342/ __amanasikÄ• renÄ• _ti yenÄ• kÄ• rena b
saddhindriyaá¹ƒ balavaá¹ƒ \Be I 383/ jÄ• taá¹ƒ, tenÄ• kÄ• rena bhÄ• vanÄ• ya ananuyuÃ±ja
duvidhena saddhindriyassa balavabhÄ• vo attano vÄ• paccayavisesavasena kiccuttariyato
mandakiccatÄ• ya. tattha paá¹-hamavikappe hÄ• panavidhi dassito, dutiyavikappe pana yat
vÄ«riyÄ• dÄ«naá¹ƒ mandakiccatÄ• ya saddhindriyaá¹ƒ balavaá¹ƒ jÄ• taá¹ƒ, tathÄ• amanas
paá¹-ukiccabhÄ• vÄ• vahena manasikÄ• rena saddhindriyaá¹ƒ tehi samarasaá¹ƒ karontena
sesindriyesupi hÄ• panavidhi veditabbo.

__vakkalittheravatthÅ«_ti so hi Ä• yasmÄ• saddhÄ• dhimuttÄ• ya katÄ• dhikÄ• ro satthu rÄ
hutvÄ• viharanto satthÄ• rÄ• ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kho
passati, so maá¹ƒ passatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 87) ovaditvÄ• kammaá¹-á¹-hÄ• n
ananuyuÃ±janto paá¹‡Ä• mito attÄ• naá¹ƒ vinipÄ• tetuá¹ƒ papÄ• taá¹-á¹-hÄ• naá¹ƒ abhiruhi
yathÄ• nisinnova obhÄ• sagissajjanena atthÄ• naá¹ƒ dassetvÄ• ---

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381).

gÄ• thaá¹ƒ vatvÄ• ``ehivakkalÄ«â€™â€™ ti Ä• ha. so tena amateneva abhisitto haá¹-á¹-ha
vipassanaá¹ƒ paá¹-á¹-hapesi, saddhÄ• ya pana balavabhÄ• vato vipassanÄ• vÄ«thiá¹ƒ na o
bhagavÄ• tassa indriyasamattapaá¹-ipÄ• danÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• adÄ
vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vutta
``vakkalittheravatthu cettha nidassanaâ€™â€™ _nti.

__itarakiccabheda_nti upaá¹-á¹-hÄ• nÄ• dikiccavisesaá¹ƒ. __passaddhÄ• dÄ«_ti __Ä• di_-
samÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ saá¹…gaho. __hÄ• petabba_nti yathÄ• sadd
dhammasabhÄ• vapaccavekkhaá¹‡ena hÄ• yati, evaá¹ƒ vÄ«riyindriyassa adhimattatÄ• pas
samÄ• dhipakkhiyattÄ• tassÄ• . tathÄ• hi sÄ• samÄ• dhindriyassa adhimattataá¹ƒ kosajjap
vÄ«riyÄ• dibhÄ• vanÄ• viya vÄ«riyindriyassa adhimattataá¹ƒ uddhaccapÄ• tato rakkhantÄ«
hÄ• peti. tena vuttaá¹ƒ __ ``passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaâ€™â€™ _nti. __soá
sukhumÄ• lasoá¹‡attherassa \Ne I 343/ vatthu. so hi Ä• yasmÄ• , satthu, santike kammaá¹-
sÄ«tavane viharanto ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹ƒ, na ca sakkÄ• sukheneva sukhaá
kilametvÄ• pi samaá¹‡adhammo kÄ• tabboâ€™â€™ ti á¹-hÄ• nacaá¹…kamameva adhiá¹-á
pÄ• datalesu phoá¹-esu uá¹-á¹-hitesupi vedanaá¹ƒ ajjhupekkhitvÄ• daá¸·havÄ«riyaá¹ƒ karo
accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi. satthÄ• tattha gantvÄ• vÄ
ovaditvÄ• vÄ«riyasamatÄ• yojanavidhiá¹ƒ dassento kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• gijjh
satthÄ• rÄ• dinnanayena vÄ«riyasamataá¹ƒ yojetvÄ• bhÄ• vento vipassanaá¹ƒ ussukkÄ• p
patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __ ``soá¹‡attherassa vatthu dassetabbaâ€™â€™ _nti. __ses
satisamÄ• dhipaÃ±Ã±indriyesupi.

__samata_nti saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anÅ«nÄ• nadhikabhÄ• vaá¹
yathÄ• hi saddhÄ• paÃ±Ã±Ä• naá¹ƒ visuá¹ƒ visuá¹ƒ dhuriyadhammabhÅ«tÄ• naá¹ƒ kiccato
visesato icchitabbaá¹ƒ, yato nesaá¹ƒ samadhuratÄ• ya appanÄ• sampajjati, evaá¹ƒ samÄ•
kosajjuddhaccapakkhikÄ• naá¹ƒ samarasatÄ• ya sati aÃ±Ã±amaÃ±Ã±Å«patthambhanato sa
antadvayapÄ• tÄ• bhÄ• vena sammadeva appanÄ• ijjhatÄ«ti. __balavasaddho_tiÄ• di vutta
samatthanaá¹ƒ. tassattho --- yo balavatiyÄ• saddhÄ• ya samannÄ• gato avisadaÃ±Ä• á¹‡o
__na_ aveccappasanno. tathÄ• hi so __avatthusmiá¹ƒ pasÄ«dati_ seyyathÄ• pi titthiyasÄ•
__kerÄ• á¹-ikapakkha_nti sÄ• á¹-heyyapakkhaá¹ƒ bhajati. saddhÄ• hÄ«nÄ• ya paÃ±Ã±Ä• y
``deyyavatthupariccÄ• gena vinÄ• cittuppÄ• damattenapi dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ hotÄ
hetupatirÅ«pakehi vaÃ±cito, evaá¹ƒbhÅ«to ca sukkhatakkaviluttacitto paá¹‡á¸• itÄ• naá¹ƒ va
saÃ±Ã±attiá¹ƒ na gacchati. tenÄ• ha __ ``bhesajjasamuá¹-á¹-hito viya rogo atekiccho hotÄ«
cettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samabhÄ• vo atthÄ• vaho, anatthÄ•
samÄ• dhivÄ«riyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ avikkhepÄ• vaho samabhÄ• vo, itaro vikkhe
adhibhavati, _ tena appanaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti adhippÄ• yo \Be I 385/. __uddhaccaá¹
eseva nayo. __tadubhaya_nti saddhÄ• paÃ±Ã±Ä• dvayaá¹ƒ samÄ• dhivÄ«riyadvayaÃ±ca. _
samarasaá¹ƒ kÄ• tabbaá¹ƒ.

__samÄ• dhikammikassÄ• _ti samathakammaá¹-á¹-hÄ• nikassa. __eva_nti evaá¹ƒ sante, s
balavabhÄ• ve satÄ«ti attho. __saddahanto_ti ``pathavÄ«ti manasikÄ• ramattena kathaá¹ƒ j
acintetvÄ• ``addhÄ• sammÄ• sambuddhena vuttavidhi ijjhissatÄ«â€™â€™ ti saddahanto s
__okappento_ti Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya adhimuccanavasena avakappento pa
balavatÄ« vaá¹-á¹-ati_ samÄ• dhippadhÄ• nattÄ• jhÄ• nassa. __ubhinna_nti samÄ• dhipaÃ

samÄ• dhikammikassa samÄ• dhino adhimattatÄ• ya \Ne I 344/ paÃ±Ã±Ä• ya adhimattatÄ•
``samatÄ• yapÄ«â€™â€™ _ti, samabhÄ• venapÄ«ti attho. __appanÄ• _ti lokiyaappanÄ• . t
_ti sÄ• saá¹…kaá¹ƒ vadati. lokuttarappanÄ• pana tesaá¹ƒ samabhÄ• veneva icchitÄ• . yath
yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (AN a IV 17; Paá¹-is II 5). yadi visesato saddhÄ• pa
samÄ• dhivÄ«riyÄ• naÃ±ca samatÄ• icchitÄ• , kathaá¹ƒ satÄ«ti Ä• ha __ ``sati pana sabba
vaá¹-á¹-atÄ«â€™â€™ _ti. __sabbatthÄ• _ti lÄ«nuddhaccapakkhikesu paÃ±casu indriyesu. u
gaá¹‡hanto __ ``saddhÄ• vÄ«riyapaÃ±Ã±Ä• naâ€™â€™ _nti Ä• ha. aÃ±Ã±athÄ• pÄ«ti ca
``kosajjapakkhikena samÄ• dhinÄ• â€™â€™ _icceva vuttaá¹ƒ, na ``passaddhisamÄ• dhiup
sati. sabbesu rÄ• jakammesu niyutto __sabbakammiko. tenÄ• _ti tenÄ• sabbattha icchitabb
__Ä• ha_ aá¹-á¹-hakathÄ• yaá¹ƒ. sabbattha niyuttÄ• __sabbatthikÄ• , _ sabbena vÄ• lÄ«n
bojjhaá¹…gena atthetabbÄ• sabbatthiyÄ• , sabbatthiyÄ• va __sabbatthikÄ• _. __citta_nti ku
__sati paá¹-isaraá¹‡aá¹ƒ_ parÄ• yaá¹‡aá¹ƒ appattassa pattiyÄ• anadhigatassa adhigamÄ•
``Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

__khandhÄ• dibhede anogÄ• á¸·hapaÃ±Ã±Ä• na_nti pariyattibÄ• husaccavasenapi khandh
appatiá¹-á¹-hitabuddhÄ«naá¹ƒ. bahussutasevanÄ• hi sutamayaÃ±Ä• á¹‡Ä• vahÄ• . taruá¹‡
bhÄ• vanÄ• mayaÃ±Ä• á¹‡e á¹-hitattÄ• ekaá¹ƒsato paÃ±Ã±avÄ• eva \Be I 386/ nÄ• ma ho
... pe ... puggalasevanÄ• â€™â€™ _ti. Ã±eyyadhammassa gambhÄ«rabhÄ• vavasena tapp
gambhÄ«rabhÄ• vaggahaá¹‡anti Ä• ha __ ``gambhÄ«resu khandhÄ• dÄ«su pavattÄ• ya ga
taÃ±hi Ã±eyyaá¹ƒ tÄ• disÄ• ya paÃ±Ã±Ä• ya caritabbato gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ, ta
pabhedato pavatti gambhÄ«raÃ±Ä• á¹‡acariyÄ• , tassÄ• paccavekkhaá¹‡Ä• ti Ä• ha __ ``g
pabhedapaccavekkhaá¹‡Ä• â€™â€™ _ti. yathÄ• sativepullappatto nÄ• ma arahÄ• eva, ev
paÃ±Ã±Ä• vepullappattopÄ«ti Ä• ha __ ``arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«
eseva nayo.

``tattaá¹ƒ ayokhilaá¹ƒ hatthe gamentÄ«â€™â€™ tiÄ• dinÄ• (MN III 250, 267; AN a III 36)
paÃ±cavidhabandhanakammakÄ• raá¹‡aá¹ƒ niraye nibbattasattassa yebhuyyena sabbapaá
devadÅ«tasuttÄ• dÄ«su tassÄ• Ä• dito vuttattÄ• ca Ä• ha __ ``paÃ±cavidhabandhanakam
paá¹-á¹-hÄ• yÄ• â€™â€™ _ti. __sakaá¹-avÄ• hanÄ• dikÄ• le_ti __Ä• di_-saddena tadaÃ±Ã
vibÄ• dhiyamÄ• nakÄ• laá¹ƒ saá¹…gaá¹‡hÄ• ti. __ekaá¹ƒ buddhantara_nti idaá¹ƒ aparÄ• pa
uppajjanakasattavasena vuttaá¹ƒ, ekaccÄ• naá¹ƒ vÄ• \Ne I 345/ petÄ• naá¹ƒ ekaccatiracch
dÄ«ghÄ• yukabhÄ• vato. tathÄ• hi kÄ• á¸·o nÄ• garÄ• jÄ• catunnaá¹ƒ buddhÄ• naá¹ƒ adh

__evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vino_ti vÄ«riyÄ• yatto __eva_ sabbo lokuttaro lokiyo ca vise
vÄ«riye Ä• nisaá¹ƒsadassanasÄ«lassa. __gamanavÄ«thi_nti sapubbabhÄ• gaá¹ƒ nibbÄ• na
ariyamaggapaá¹-ipadaá¹ƒ. sÄ• hi bhikkhuno vaá¹-á¹-anissaraá¹‡Ä• ya gantabbÄ• paá¹-ipa
katvÄ• gamanavÄ«thi nÄ• ma. __kÄ• yadaá¸·hÄ«bahulo_ti yathÄ• tathÄ• kÄ• yassa daá¸
__piá¹‡á¸• a_nti raá¹-á¹-hapiá¹‡á¸• aá¹ƒ. paccayadÄ• yakÄ• naá¹ƒ attani kÄ• rassa attano s

mahapphalabhÄ• vassa karaá¹‡ena piá¹‡á¸• assa bhikkhÄ• ya paá¹-ipÅ«janÄ• __piá¹‡á¸•

__nÄ«haranto_ti pattatthavikato nÄ«haranto. __taá¹ƒ saddaá¹ƒ sutvÄ• ti taá¹ƒ_ upÄ• sikÄ• paá¹‡á¹‡asÄ• ladvÄ• re á¹-hitova paÃ±cÄ• bhiÃ±Ã±atÄ• ya dibbasotena sutvÄ• . manussas nibbÄ• nasampattÄ«ti __tisso sampattiyo_ \Be I 387/. __dÄ• tuá¹ƒ sakkhissasÄ«_ti ``tayi ka veyyÄ• vaccamayena ca puÃ±Ã±akammena khettavisesabhÄ• vÅ«pagamanena aparÄ• pa nibbÄ• nasampattiÃ±ca dÄ• tuá¹ƒ sakkhissasÄ«â€™â€™ ti thero attÄ• naá¹ƒ pucchati. __s ``akiccheneva mayÄ• vaá¹-á¹-adukkhaá¹ƒ samatikkantaâ€™â€™ nti paccavekkhaá¹‡Ä• va sitaá¹ƒ karonto eva.

__vippaá¹-ipanna_nti jÄ• tidhammakuladhammÄ• dilaá¹…ghanena asammÄ• paá¹-ipannaá asammÄ• paá¹-ipanno putto tÄ• ya eva asammÄ• paá¹-ipattiyÄ• kulasantÄ• nato bÄ• hiro l dÄ• yajjassa na bhÄ• gÄ«, evaá¹ƒ __kusÄ«topi_ teneva kusÄ«tabhÄ• vena asammÄ• paá¹- laddhabbaariyadhanadÄ• yajjassa na bhÄ• gÄ«. __Ä• raddhavÄ«riyova labhati_ sammÄ• p vÄ«riyasambojjhaá¹…goti yojanÄ• . evaá¹ƒ sabbattha.

__mahÄ• _ti sÄ«lÄ• dÄ«hi guá¹‡ehi mahanto vipulo anaÃ±Ã±asÄ• dhÄ• raá¹‡o. taá¹ƒ pana dasasahassilokadhÄ• tukampanena loke pÄ• kaá¹-anti dassento __ ``satthuno hÄ«â€™â€™

yasmÄ• satthusÄ• sane pabbajitassa pabbajjupagamena sakyaputtiyabhÄ• vo sampajÄ• y buddhaputtabhÄ• vaá¹ƒ dassento __ ``asambhinnÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

alasÄ• naá¹ƒ \Ne I 346/ bhÄ• vanÄ• ya nÄ• mamattampi ajÄ• nantÄ• naá¹ƒ kÄ• yadaá¸·hÄ bhuÃ±jitvÄ• seyyasukhÄ• dianuyuÃ±janakÄ• naá¹ƒ tiracchÄ• nakathikÄ• naá¹ƒ puggalÄ• n __kusÄ«tapuggalaparivajjanÄ• _. ``divasaá¹ƒ caá¹…kamena nisajjÄ• yÄ• â€™â€™ tiÄ• din 120; AN a III 16; Vibh 519; Nidd I 161) bhÄ• vanÄ• rambhavasena Ä• raddhavÄ«riyÄ• naá¹ƒ kÄ• lena kÄ• laá¹ƒ upasaá¹…kamanÄ• __Ä• raddhavÄ«riyapuggalasevanÄ• _. tenÄ• ha --- _tiÄ• di. __visuddhimagge_ pana jÄ• timahattapaccavekkhaá¹‡Ä• sabrahmacÄ• rimahattap dvayaá¹ƒ na gahitaá¹ƒ, thinamiddhavinodanatÄ• sammappadhÄ• napaccavekkhaá¹‡atÄ• ti tattha Ä• nisaá¹ƒsadassÄ• vitÄ• ya eva sammappadhÄ• napaccavekkhaá¹‡Ä• gahitÄ• hot lokiyalokuttaravisesÄ• dhigamassa vÄ«riyÄ• yattatÄ• dassanabhÄ• vato. thinamiddhavinoda tadadhimuttatÄ• ya eva gahitaá¹ƒ, vÄ«riyuppÄ• dane yuttappayuttassa thinamiddhavinodan tattha thinamiddhavinodana-kusÄ«tapuggalaparivajjana-Ä• raddhavÄ«riyapuggalasevana-ta paá¹-ipakkhavidhamanapaccayÅ«pasaá¹ƒhÄ• ravasena, apÄ• yapaccavekkhaá¹‡Ä• dayo s vÄ«riyasambojjhaá¹…gassa uppÄ• dakÄ• daá¹-á¹-habbÄ• .

purimuppannÄ• pÄ«ti parato uppajjanakapÄ«tiyÄ• kÄ• raá¹‡abhÄ• vato __ ``pÄ«tiyeva pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• â€™â€™ _ti vuttÄ• , tassÄ• pana bahu

upÄ• dÄ• ya bahuvacananiddeso, yathÄ• sÄ• uppajjati, evaá¹ƒ paá¹-ipatti, __tassÄ• uppÄ

buddhÄ• nussatiyÄ• upacÄ• rasamÄ• dhiniá¹-á¹-hattÄ• vuttaá¹ƒ __ ``yÄ• va upacÄ• rÄ• â
pharamÄ• no_ti pÄ«tisamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi sakalasarÄ«raá¹ƒ pharamÄ• n
anussarantassapi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no pÄ«tisambojjhaá¹…g
sesaanussatÄ«su pasÄ• danÄ«yasuttantapaccavekkhaá¹‡Ä• yaÃ±ca yojetabbaá¹ƒ tassÄ• p
taggatikattÄ• . __samÄ• pattiyÄ• ... pe ... samudÄ• carantÄ«_ti idaÃ±ca upasamÄ• nussati
saá¹…khÄ• rÄ• naÃ±hi sappadesavÅ«pasamepi nippadesavÅ«pasame viya tathÄ• paÃ±Ã±
bhÄ• vanÄ• manasikÄ• ro kilesavikkhambhanasamattho hutvÄ• upacÄ• rasamÄ• dhiá¹ƒ Ä•
tathÄ• rÅ«papÄ«tisomanassasamannÄ• gato pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya hotÄ
pasÄ• dasinehÄ• bhÄ• vena thusasamahadayatÄ• lÅ«khatÄ• , sÄ• tattha Ä• daragÄ• ravÄ
__ ``asakkaccakiriyÄ• ya saá¹ƒsÅ«citalÅ«khabhÄ• veâ€™â€™ _ti.

kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• \Ne I 347/ passaddhi eva passaddhisambojjhaá
__passaddhisambojjhaá¹…gassa_.

__paá¹‡Ä«tabhojanasevanatÄ• _ti paá¹‡Ä«tasappÄ• yabhojanasevanatÄ• . __utuiriyÄ• pa
sappÄ• yautuiriyÄ• pathaggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. taÃ±hi tividhaá¹ƒ sappÄ• yaá¹ƒ s
kallatÄ• pÄ• danavasena cittassa kallataá¹ƒ \Be I 389/ Ä• vahantaá¹ƒ duvidhÄ• yapi passad
ahetukaá¹ƒ sattesu labbhamÄ• naá¹ƒ sukhaá¹ƒ dukkhanti ayameko anto, issarÄ• divisamah
dutiyo, ete ubho ante anupagamma yathÄ• sakaá¹ƒ kammunÄ• hotÄ«ti ayaá¹ƒ majjhimÄ•
yassa hoti majjhattapayogo, tassa bhÄ• vo __majjhattapayogatÄ• _. ayaÃ±hi pahÄ• ya sÄ•
passaddhakÄ• yatÄ• ya kÄ• raá¹‡aá¹ƒ hontÄ« passaddhidvayaá¹ƒ Ä• vahati, eteneva
sÄ• raddhakÄ• yapuggalaparivajjanapassaddhakÄ• yapuggalavasenÄ• naá¹ƒ tadÄ• vahana
daá¹-á¹-habbaá¹ƒ.

yathÄ• samÄ• hitÄ• kÄ• rasallakkhaá¹‡avasena gayhamÄ• no purimuppanno samatho eva
nÄ• nÄ• rammaá¹‡e paribbhamanena vividhaá¹ƒ aggaá¹ƒ etassÄ• ti byaggo, vikkhepo. tath
anavaá¹-á¹-hÄ• naraso bhantatÄ• paccupaá¹-á¹-hÄ• no ca vutto. ekaggatÄ• bhÄ• vato byag
samÄ• dhi. so eva nimittanti pubbe viya vattabbaá¹ƒ. tenÄ• ha __ ``avikkhepaá¹-á¹-hena ca
_nti.

vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danÄ• ca paÃ±Ã±Ä• vahÄ• vuttÄ• , samÄ• c
samÄ• dhÄ• nÄ• vahabhÄ• veneva paÃ±Ã±Ä• vahabhÄ• vatoti vuttaá¹ƒ __ ``vatthuvisada .

karaá¹‡abhÄ• vanÄ• kosallÄ• naá¹ƒ avinÄ• bhÄ• vato, rakkhaá¹‡akosallassa ca tammÅ«la
nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusalatÄ• â€™â€™ _icceva vuttaá¹ƒ. __kasiá¹‡anim
nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. asubhanimittassÄ• dikassapi hi yassa kassaci jhÄ• n

uggahaá¹‡akosallaá¹ƒ nimittakusalatÄ• evÄ• ti.

__atisithilavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-saddena paÃ±Ã±Ä• payogamandataá¹ƒ pamoda
__tassa paggahaá¹‡a_nti tassa lÄ«nassa cittassa dhammavicayasambojjhaá¹…gÄ• disamu
samuddharaá¹‡aá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

á¹• 02 ``yasmiÃ±ca \Ne I 348/ kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya \Be I 390/. taá¹ƒ kissa hetu? lÄ«naá¹ƒ, bhikkhave,
dhammehi susamuá¹-á¹-hÄ• payaá¹ƒ hoti. seyyathÄ• pi, bhikkhave, puriso parittaá¹ƒ aggiá
so tattha sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhipeyya, sukkhÄ• ni ca gomayÄ• ni pakkhipeyya, s
pakkhipeyya, mukhavÄ• taÃ±ca dadeyya, na ca paá¹ƒsukena okireyya, bhabbo nu kho so p
ujjÄ• letunti? evaá¹ƒ santeâ€™â€™ ti (SN c V 234).

ettha ca yathÄ• sakaá¹ƒ Ä• hÄ• ravasena dhammavicayasambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ
veditabbaá¹ƒ, sÄ• anantaraá¹ƒ vibhÄ• vitÄ• eva.

__accÄ• raddhavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-saddena paÃ±Ã±Ä• payogabalavataá¹ƒ pa
saá¹…gaá¹‡hÄ• ti. __tassa niggahaá¹‡a_nti tassa uddhatacittassa samÄ• dhisambojjhaá¹…
uddhatÄ• pattito nisedhanaá¹ƒ. vuttampi cetaá¹ƒ bhagavatÄ• ---

á¹• 02 ``yasmiÃ±ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ sama
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ•
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, ci
suvÅ«pasamayaá¹ƒ hoti. seyyathÄ• pi, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nib
tattha allÄ• ni ceva tiá¹‡Ä• ni ... pe ... paá¹ƒsukena ca okireyya, bhabbo nu kho so puriso m
aggikkhandhaá¹ƒ nibbÄ• petunti? evaá¹ƒ bhanteâ€™â€™ ti (SN c V 234).

etthÄ• pi yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ• va
veditabbÄ• . tattha passaddhisambojjhaá¹…gassa bhÄ• vanÄ• vuttÄ• eva, samÄ• dhisamb
itarassa anantaraá¹ƒ vakkhati.

__paÃ±Ã±Ä• payogamandatÄ• yÄ• _ti paÃ±Ã±Ä• byÄ• pÄ• rassa appabhÄ• vena. yathÄ•
sÄ«laá¹ƒ adosappadhÄ• naá¹ƒ, evaá¹ƒ bhÄ• vanÄ• amohappadhÄ• nÄ• . tattha yadÄ• pa
bhÄ• vanÄ• pubbenÄ• paraá¹ƒ visesÄ• vahÄ• na hoti, anabhisaá¹…khato viya Ä• hÄ• ro p
cittassa abhiruciá¹ƒ na janeti, tena taá¹ƒ nirassÄ• daá¹ƒ hoti, tathÄ• bhÄ• vanÄ• ya samma
avÄ«thipaá¹-ipattiyÄ• \Ne I 349/ upasamasukhaá¹ƒ na vindati, tenÄ• pi cittaá¹ƒ nirassÄ• da
vuttaá¹ƒ __ ``paÃ±Ã±Ä• payoga ... pe ... nirassÄ• daá¹ƒ hotÄ«â€™â€™ _ti. tassa saá¹ƒveg

pasÄ• duppÄ• danaÃ±ca tikicchananti taá¹ƒ dassento __ ``aá¹-á¹-ha saá¹ƒvegavatthÅ«nÄ«
jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni yathÄ• rahaá¹ƒ sugatiyaá¹ƒ duggatiyaÃ±ca hontÄ«ti tadaÃ
paÃ±cavidhabandhanÄ• di-khuppipÄ• sÄ• di-aÃ±Ã±amaÃ±Ã±avibÄ• dhanÄ• dihetukaá¹ƒ a
tayidaá¹ƒ sabbaá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ paccuppannabhavanissitaá¹ƒ gahitanti atÄ
vaá¹-á¹-amÅ«lakadukkhÄ• ni visuá¹ƒ gahitÄ• ni. ye pana sattÄ• Ä• hÄ• rÅ«pajÄ«vino, tatth
uá¹-á¹-hÄ• naphalÅ«pajÄ«vino, tesaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ jÄ«vikadukkhaá¹ƒ a
saá¹ƒvegavatthu gahitanti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati samaye sampahaá¹ƒsanatÄ•
sampahaá¹ƒsitabbasamaye vuttanayena tena saá¹ƒvejanavasena ceva pasÄ• duppÄ• dana
pahaá¹ƒsanÄ• , saá¹ƒvegajananapubbakapasÄ• duppÄ• danena bhÄ• vanÄ• cittassa tosan

__sammÄ• paá¹-ipattiá¹ƒ Ä• gammÄ• _ti lÄ«nuddhaccavirahena samathavÄ«thipaá¹-ipattiy
sammadeva bhÄ• vanÄ• paá¹-ipattiá¹ƒ Ä• gamma. __alÄ«na_ntiÄ• dÄ«su kosajjapakkhiyÄ•
anadhimattatÄ• ya __alÄ«naá¹ƒ, _ uddhaccapakkhiyÄ• naá¹ƒ anadhimattatÄ• ya __anuddh
paÃ±Ã±Ä• payogasattiyÄ• upasamasukhÄ• dhigamena ca __anirassÄ• daá¹ƒ, _ tato eva _
samathavÄ«thipaá¹-ipannaÃ±ca_. tattha alÄ«natÄ• ya __paggahe, _ anuddhatatÄ• ya __nig
__sampahaá¹ƒsane na byÄ• pÄ• raá¹ƒ Ä• pajjati, _ alÄ«nÄ• nuddhatatÄ• hi Ä• rammaá¹‡e
anirassÄ• datÄ• ya samathavÄ«thipaá¹-ipannaá¹ƒ. samappavattiyÄ• vÄ• __alÄ«naá¹ƒ anu
samathavÄ«thipaá¹-ipattiyÄ• __anirassÄ• da_nti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati sama
ayaá¹ƒ ajjhupekkhitabbasamaye bhÄ• vanÄ• cittassa paggahaniggahasampahaá¹ƒsanesu l
paá¹-ipakkhaá¹ƒ abhibhuyya pekkhanÄ• vuccati.

paá¹-ipakkhavikkhambhanato vipassanÄ• ya adhiá¹-á¹-hÄ• nabhÄ• vÅ«pagamanato ca upa
samÄ• dÄ• nakiccanipphattiyÄ• puggalassa samÄ• hitabhÄ• vasÄ• dhanamevÄ• ti tattha s
``upacÄ• raá¹ƒ vÄ• appanaá¹ƒ vÄ• â€™â€™ _ti.

__upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá
veditabbaá¹ƒ.

anurodhavirodhavippahÄ• navasena \Be I 392/ majjhattabhÄ• vo upekkhÄ• sambojjhaá¹…g
sati sijjhanato, asati ca asijjhanato, so ca majjhattabhÄ• vo visayavasena duvidhoti Ä• ha __
``sattamajjhattatÄ• saá¹…khÄ• ramajjhattatÄ• â€™â€™ _ti. tadubhaye ca virujjhanaá¹ƒ
passaddhisambojjhaá¹…gabhÄ• vanÄ• ya eva dÅ«rÄ«katanti \Ne I 350/ anurujjhanasseva p
``sattamajjhattatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tenevÄ• ha __
``sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• â€™â€™ _ti. upekkhÄ• ya hi visesato
cÄ• ha ``upekkhÄ• rÄ• gabahulassa visuddhimaggoâ€™â€™ ti (Vism I 269).

__dvÄ«hÄ• kÄ• rehÄ«_ti kammassakatÄ• paccavekkhaá¹‡aá¹ƒ attasuÃ±Ã±atÄ• paccavekk
kÄ• raá¹‡ehi. __dvÄ«hevÄ• _ti avadhÄ• raá¹‡aá¹ƒ saá¹…khyÄ• samÄ• natÄ• ya. __assÄ• n

attani tassa kiÃ±canabhÄ• vena cÄ«varaá¹ƒ aÃ±Ã±aÃ±ca kiÃ±ci attaniyaá¹ƒ nÄ• ma siyÄ• ,
adhippÄ• yo. __anaddhaniya_nti na addhÄ• nakkhamaá¹ƒ, na ciraá¹-á¹-hÄ• yi ittaraá¹ƒ anic
__tÄ• vakÄ• lika_nti tasseva vevacanaá¹ƒ.

__mamÄ• yatÄ«_ti mamattaá¹ƒ karoti, ``mamaâ€™â€™ nti taá¹‡hÄ• ya pariggayha tiá¹-á¹-
dhanaá¹ƒ drabyaá¹ƒ karontÄ• .

ayaá¹ƒ satipaá¹-á¹-hÄ• nadesanÄ• pubbabhÄ• gamaggavasena desitÄ• ti pubbabhÄ• giya
``bojjhaá¹…gapariggÄ• hikÄ• sati dukkhasaccaâ€™â€™ _nti.

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catusaccapabbavaá¹‡á¹‡anÄ•

<119> __yathÄ• sabhÄ• vato_ti aviparÄ«tasabhÄ• vato bÄ• dhanalakkhaá¹‡ato, yo yo vÄ•
tato, ruppanÄ• dikakkhaá¸·Ä• disabhÄ• vatoti attho. __janikaá¹ƒ samuá¹-á¹-hÄ• pika_nti pav
dukkhassa janikaá¹ƒ nimittalakkhaá¹‡assa samuá¹-á¹-hÄ• pikaá¹ƒ. __purimataá¹‡ha_nti duk
puretarasiddhaá¹ƒ taá¹‡haá¹ƒ.

sasantatipariyÄ• pannÄ• naá¹ƒ \Be I 393/ dukkhasamudayÄ• naá¹ƒ appavattibhÄ• vena pa
sasantatipariyÄ• panno viya hotÄ«ti katvÄ• vuttaá¹ƒ __ ``attano vÄ• cattÄ• ri saccÄ• nÄ«â
vÄ• _ti etthÄ• pi eseva nayo. tenÄ• ha bhagavÄ• --- ``imasmiá¹ƒyeva byÄ• mamatte kaá¸·e
lokaÃ±ca paÃ±Ã±apemi, lokasamudayaÃ±ca paÃ±Ã±apemi, lokanirodhaÃ±ca paÃ±Ã±apem
lokanirodhagÄ• minipaá¹-ipadaÃ±ca paÃ±Ã±apemÄ«â€™â€™ ti (SN a I 107). kathaá¹ƒ pan
nirodhasaccÄ• ni pariggaá¹‡hÄ• tÄ«ti? anussavÄ• disiddhamÄ• kÄ• raá¹ƒ pariggaá¹‡hÄ• ti,
lokuttarabojjhaá¹…ge uddissapi pariggaho na virujjhati. __yathÄ• sambhavato_ti sambhavÄ
nirodhasaccaá¹ƒ sesasaccavasena samudayavayÄ• veditabbÄ• ti attho.

catusaccapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

``aá¹-á¹-hikasaá¹…khalikaá¹ƒ samaá¹ƒsaâ€™â€™ ntiÄ• dikÄ• satta sivathikÄ• aá¹-á¹-hika
itarÄ• saá¹ƒ uddhumÄ• takÄ• dÄ«naá¹ƒ sabhÄ• venevÄ• ti navannaá¹ƒ sivathikÄ• naá¹ƒ ap
vuttÄ• . __dveyevÄ• _ti ``Ä• nÄ• pÄ• naá¹ƒ, dvattiá¹ƒsÄ• kÄ• roâ€™â€™ ti imÄ• ni dveyeva
vipassanÄ• bhiniveso, so pana sammasanÄ«yadhamme pariggaho. iriyÄ• pathÄ• Ä• lokitÄ
avatthÄ• visesamattatÄ• ya na sammasanupagÄ• viÃ±Ã±attiÄ• dayo viya. nÄ«varaá¹‡aboj
pariggahetabbÄ• ti vuttaá¹ƒ __ ``iriyÄ• patha ... pe ... na jÄ• yatÄ«â€™â€™ _ti. kesÄ• diapa
tadupÄ• dÄ• nadhammÄ• viya iriyÄ• pathÄ• diapadesena tadavatthÄ• rÅ«padhammÄ• pa
ca taá¹ƒ sampayuttÄ• taá¹ƒnissayadhammÄ• ti adhippÄ• yena mahÄ• sÄ«vatthero __ ``iriy

__abhiniveso jÄ• yatÄ«â€™â€™ _ti Ä• ha. __atthi nu kho me_tiÄ• di pana sabhÄ• vato iriyÄ• dikammikassa anicchitabhÄ• vadassanaá¹ƒ. apariÃ±Ã±Ä• pubbikÄ• hi pariÃ±Ã±Ä• ti.

<137> kÄ• maá¹ƒ ``idha, bhikkhave, bhikkhÅ«â€™â€™ tiÄ• dinÄ• uddesaniddesesu tattha kataá¹ƒ, taá¹ƒ paá¹-ipattiyÄ• bhikkhubhÄ• vadassanatthaá¹ƒ, desanÄ• pana sabbasÄ• dhÄ ``yo hi koci, bhikkhaveâ€™â€™ _icceva vuttaá¹ƒ, na bhikkhuyevÄ• ti dassento __ ``yo hi ko _tiÄ• dimÄ• ha. __dassana_maggena Ã±Ä• tamariyÄ• daá¹ƒ anatikkamitvÄ• jÄ• nantÄ« sik \Be I 394/ aÃ±Ã±Ä• nÄ• ma, tassa phalabhÄ• vato aggaphalampÄ«ti Ä• ha __ ``aÃ±Ã±Ä• t appatarepi kÄ• le sÄ• sanassa niyyÄ• nikabhÄ• vaá¹ƒ dassentoti yojanÄ• .

<138> __niyyÄ• tento_ti nigamento.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca mÅ«lapariyÄ• yavaggavaá¹‡á¹‡anÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

mÅ«lapaá¹‡á¹‡Ä• sa-á¹-Ä«kÄ•

(dutiyo bhÄ• go)

2. sÄ«hanÄ• davaggo

1. cÅ«á¸·asÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

<139> suttadesanÄ• vatthusaá¹…khÄ• tassa \Be II 1/ \Ne II 1/ atthassa uppatti aá¹-á¹-hupp atthÄ«ti __aá¹-á¹-huppattiko_ti vuttovÄ• yamattho. __lÄ• bhasakkÄ• rapaccayÄ• _ti lÄ• bha bhagavato saá¹…ghassa ca uppannalÄ• bhasakkÄ• rahetu, attano vÄ• lÄ• bhasakkÄ• rupp __titthiyaparidevite_ti titthiyÄ• naá¹ƒ ``kiá¹ƒ bho samaá¹‡oyeva gotamo samaá¹‡oâ€™â€™ vippalapanimittaá¹ƒ. __ ``mahÄ• lÄ• bhasakkÄ• ro uppajjÄ«â€™â€™ _ti vatvÄ• samantapÄ uppattikÄ• raá¹‡aá¹ƒ dassento __ ``catuppamÄ• á¹‡iko hÄ«â€™â€™ _tiÄ• dimÄ• ha. cattÄ

catuppamÄ• á¹‡Ä• ni, catuppamÄ• á¹‡Ä• ni etassa atthÄ«ti __catuppamÄ• á¹‡iko_. lokoyev
vasanaá¹-á¹-hena __lokasannivÄ• so, _ sattakÄ• yoti attho. paminÄ• ti uá¸·Ä• ratÄ• divisesa
pamÄ• á¹‡aá¹ƒ (Mp-á¹- II 4.65) rÅ«paá¹ƒ rÅ«pakÄ• yo pamÄ• á¹‡aá¹ƒ etassÄ• ti __rÅ«papp
pasannoti __rÅ«pappasanno_. sesapadesupi eseva nayo \Ne II 2/. __ghoso_ti pavattathutig
__lÅ«kha_nti paccayalÅ«khatÄ• . __dhammo_ti sÄ«lÄ• dayo guá¹‡adhammÄ• adhippetÄ•

__tesaá¹ƒ_ \Be II 2/ puggalÄ• naá¹ƒ. __Ä• roha_nti uccataá¹ƒ. sÄ• ca kho tasmiá¹ƒ tasmiá
pamÄ• á¹‡ayuttÄ• daá¹-á¹-habbÄ• . __pariá¹‡Ä• ha_nti nÄ• tikisanÄ• tithÅ«latÄ• vasena m
__saá¹‡á¹-hÄ• na_nti tesaá¹ƒ tesaá¹ƒ aá¹…gapaccaá¹…gÄ• naá¹ƒ susaá¹‡á¹-hitataá¹ƒ. __p
sarÄ«rÄ• vayavÄ• naá¹ƒ paripuá¹‡á¹‡ataá¹ƒ avekallataá¹ƒ. __tattha pamÄ• á¹‡aá¹ƒ gahetv
rÅ«pasampattiyaá¹ƒ pamÄ• á¹‡abhÄ• vaá¹ƒ upÄ• dÄ• ya. __pasÄ• daá¹ƒ janetÄ«_ti adhim

__paravaá¹‡á¹‡anÄ• yÄ• _ti ``amuko ediso ca ediso cÄ• â€™â€™ ti yasaguá¹‡avacanena
sammukhÄ• va parassa silÄ• ghuppÄ• danena abhitthavanena. __parapasaá¹ƒsanÄ• yÄ• _
guá¹‡asaá¹ƒkittanena. __paravaá¹‡á¹‡ahÄ• rikÄ• yÄ• _ti paramparavaá¹‡á¹‡ahÄ• rikÄ• ya
kittisaddÅ«pasaá¹ƒhÄ• rena. __tatthÄ• _ti tasmiá¹ƒ thutighose.

__cÄ«varalÅ«kha_nti thÅ«lajiá¹‡á¹‡abahutunnakatÄ• diá¹ƒ cÄ«varassa lÅ«khabhÄ• vaá¹ƒ.
anekaganthikÄ• hatÄ• diá¹ƒ pattassa lÅ«khabhÄ• vaá¹ƒ. __vividhaá¹ƒ vÄ• dukkarakÄ• rika
dhutaá¹…gasevanÄ• divasena pavattaá¹ƒ nÄ• nÄ• vidhaá¹ƒ dukkaracariyaá¹ƒ.

__sÄ«laá¹ƒ vÄ• passitvÄ• _ti sÄ«lapÄ• ripÅ«rivasena visuddhaá¹ƒ kÄ• yavacÄ«sucaritaá¹
passitvÄ• . jhÄ• nÄ• diadhigamasiddhaá¹ƒ __samÄ• dhiá¹ƒ vÄ• _. vipassanÄ• bhiÃ±Ã±Ä• s

bhagavato sarÄ«raá¹ƒ disvÄ• ti sambandho. __rÅ«pappamÄ• á¹‡opi sammÄ• sambuddhey
aparimitakÄ• lasamupacitapuÃ±Ã±Ä• nubhÄ• vanipphannÄ• ya sabbaso anavajjÄ• ya sabb
rÅ«pakÄ• yasampattiyÄ• samantapÄ• sÄ• dikattÄ• , yassÄ• rucirabhÄ• vo visuddhe vigata
puá¹‡á¹‡amÄ• siyaá¹ƒ paripuá¹‡á¹‡akalÄ• bhÄ• gamaá¹‡á¸• alaá¹ƒ candamaá¹‡á¸• alaá¹ƒ
pabhassarabhÄ• vo saradasamayaá¹ƒ saá¹ƒvaddhitadiguá¹‡atejakiraá¹‡ajÄ• lasamujjalaá¹
abhibhavati, sommakiraá¹‡arasasamujjalabhÄ• vehi tadubhayehi abhibhuyya vattamÄ• naá
dasasahassilokadhÄ• tuá¹ƒ vijjotanasamatthaá¹ƒ mahÄ• brahmuno pabhÄ• samudayaá¹ƒ a
virocati ca.

satipi \Ne II 3/ aá¹…gapariccÄ• gÄ• dÄ«naá¹ƒ dÄ• napÄ• ramibhÄ• ve pariccÄ• gavisesabl
sudukkarabhÄ• vadassanatthaÃ±ca __aá¹…gapariccÄ• gÄ• _diggahaá¹‡aá¹ƒ, tatthÄ• pi ca
__nayanapariccÄ• ga_ggahaá¹‡aá¹ƒ, pariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi rajjapariccÄ• gat
__puttadÄ• rapariccÄ• ga_ggahaá¹‡aÃ±ca kataá¹ƒ. __Ä• dinÄ• nayenÄ• _ti __Ä• di_-sadd

pubbayogapubbacariyÄ• dihetusampattiyÄ• , ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• (DN I
phalasampattiyÄ• , ``so dhammaá¹ƒ desetÄ«â€™â€™ tiÄ• dinÄ• (DN I 255) vuttÄ• ya sattu
saá¹…gaho daá¹-á¹-habbo. __sammÄ• sambuddheyeva pasÄ«dati_ yathÄ• vuttaguá¹‡Ä• n
anaÃ±Ã±asÄ• dhÄ• raá¹‡abhÄ• vato acchariyabbhutabhÄ• vato ca. sesesupi eseva nayo.

__ ``cÄ«varalÅ«khaá¹ƒ disvÄ• â€™â€™ _ti vatvÄ• taá¹ƒ dassetuá¹ƒ __ ``sace bhagavÄ• â
__sÄ• á¹‡apaá¹ƒsukÅ«lacÄ«varenÄ• _ti matakaá¸·evaraá¹ƒ paliveá¹-hetvÄ• chaá¸• á¸• iten
papphoá¹-etvÄ• gahitena sÄ• á¹‡apaá¹ƒsukÅ«lacÄ«varena. __bhÄ• riya_nti garukaá¹ƒ, dul
vadhuyuvatÄ«majjhimitthivasena, bÄ• layobbanapurÄ• á¹‡avasena vÄ• __tividhanÄ• á¹-ak
maá¹‡á¸• alakalÄ• yaraso. ``yÄ• pessati nÄ• mÄ• â€™â€™ ti nÄ• ma-saddaá¹ƒ Ä• netvÄ•
anÄ• gatakÄ• lassa viya payogo, yÄ• peti icceva attho. __appÄ• á¹‡aka_nti nirassÄ• saá¹ƒ
nirodhitassÄ• sapassÄ• saá¹ƒ.

__samÄ• dhiguá¹‡a_nti sÄ• dhÄ• raá¹‡ato vuttamatthaá¹ƒ vivarati jhÄ• nÄ• diggahaá¹‡ena
nibbisevanabhÄ• vÄ• pÄ• danampi damanamevÄ• ti vuttaá¹ƒ __ ``pÄ• thikaputtadamanÄ• d
saccakÄ• á¸·avakabakadamanÄ• dÄ«naá¹ƒ saá¹…gaho. __bÄ• veru_nti evaá¹ƒnÄ• makaá¹
aá¹-á¹-haá¹…gasamannÄ• gatena sarena samannÄ• gato. tena brahmassaratÄ• karavÄ«ka
lakkhaá¹‡ahÄ• ranayena avasesalakkhaá¹‡apÄ• ripÅ«riá¹ƒ viya tadavinÄ• bhÄ• vato buddh
vibhÄ• veti.

__hatappabhÄ• _ti buddhÄ• nubhÄ• vena vigatatejÄ• . __kÄ• á¸·apakkhÅ«pame_ti sattÄ• n
byÄ• mohandhakÄ• rÄ• bhibhavena kÄ• á¸·apakkharattÅ«pame. __sÅ«riye_ti sÅ«riye uday

__siá¹…ghÄ• á¹-ake_ti tikoá¹‡aracchÄ• yaá¹ƒ. __catukke_ti sandhiyaá¹ƒ. __paridevantÄ«_
vippalapanti. sokÄ• dhikakato hi vacÄ«palÄ• po paridevo. __loke uppajjamÄ• neyeva uppan
diá¹-á¹-hivÄ• dassa purÄ• tanabhÄ• vaá¹ƒ dÄ«penti.

__sesapadesupÄ«_ti \Be II 4/ \Ne II 4/ ``idha dutiyo samaá¹‡oâ€™â€™ tiÄ• dÄ«su sesavÄ«
4.241-242) yathÄ• hi ``vivicceva kÄ• mehÄ«â€™â€™ ti (Vin III 11; DN I 226; SN a II 152; A
niyamo ``vivicca akusalehÄ«â€™â€™ ti (Vin III 11; DN I 226; SN a II 152; AN a IV 123) etth
sÄ• vadhÄ• raá¹‡asseva atthassa icchitabbattÄ• , evamidhÄ• pÄ«ti. tenÄ• ha __ ``dutiyÄ• d
sÄ• maÃ±Ã±aphalÄ• dhigamavasena nippariyÄ• yato samaá¹‡abhÄ• voti tesaá¹ƒ vasenetth
tamatthaá¹ƒ suttantarena samatthetuá¹ƒ __ ``tenevÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. paá¹-
desanÄ• kkamena ca sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ dutiyÄ• ditÄ• vuttÄ• ti sotÄ• pannassa
coditÄ• . __phalaá¹-á¹-hakasamaá¹‡Ä• va adhippetÄ• _ samitapÄ• pasamaá¹‡aggahaá¹‡at
__mahÄ• parinibbÄ• ne_ viya maggaá¹-á¹-hÄ• tadatthÄ• ya paá¹-ipannÄ• ca na gahitÄ• ti
hi maggÄ• dhigamatthÄ• ya vipassanÄ• pi ito bahiddhÄ• natthi, kuto maggaphalÄ• nÄ«ti da
``Ã±Ä• yassa dhammassa padesavattÄ«, ito bahiddhÄ• samaá¹‡opi natthÄ«â€™â€™ ti vu

niá¹-á¹-hÄ• nappattameva taá¹ƒtaá¹ƒsamaá¹‡abhÄ• vaá¹ƒ gaá¹‡hantena phalaá¹-á¹-hakasa
``maggaá¹-á¹-hato phalaá¹-á¹-ho savisesaá¹ƒ dakkhiá¹‡eyyoâ€™â€™ ti. svÄ• yamattho dvÄ
desanÄ• bhedeneva viÃ±Ã±Ä• yatÄ«ti.

__rittÄ• _ti vivittÄ• . __tucchÄ• _ti nissÄ• rÄ• paá¹-ipannakasÄ• rÄ• bhÄ• vato. pavadanti e
diá¹-á¹-higatikÄ• naá¹ƒ nÄ• nÄ• diá¹-á¹-hidÄ«pakÄ• samayÄ• ti Ä• ha __ ``cattÄ• ro sassat
tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato Ä• gamissati. __te_ti yathÄ• vuttasamaá¹‡Ä• . __etth
``parappavÄ• dÄ• â€™â€™ ti vutte bÄ• hirakasamaye.

__ya_nti yasmiá¹ƒ. bhummatthe hi idaá¹ƒ paccattavacanaá¹ƒ. Ã±Ä• yo vuccati saha vipass
hi nibbÄ• naá¹ƒ Ã±Ä• yati gammati paá¹-ivijjhatÄ«ti. so eva nibbÄ• nasampÄ• pakahetutÄ• t
``Ã±Ä• yassa dhammassÄ• â€™â€™ _ti.

__tesaá¹ƒ_ parappavÄ• dasÄ• sanÄ• naá¹ƒ __akhettatÄ• khettatÄ• ca ariyamaggassa_ a
sÄ«lassa suparisuddhÄ• ya samathavipassanÄ• ya __abhÄ• vato sÄ• vato ca_. tadubhayaÄ
durakkhÄ• tasvÄ• kkhÄ• tabhÄ• vahetukaá¹ƒ, so ca asammÄ• sambuddhasammÄ• sambud
II 5/ satthu vipattihetutÄ• ya sÄ• sanassa aniyyÄ• nabhÄ• voti dasseti.

idÄ• ni \Ne II 5/ yathÄ• vuttamatthaá¹ƒ pariyÄ• yato ca pÄ• á¸·iyÄ• ca samatthetuá¹ƒ __ ``t
_tiÄ• dinÄ• pÄ• á¸·iá¹ƒ dassetvÄ• upamÄ• padesena tattha suttaá¹ƒ vibhÄ• vento __ ``yas
tattha yasmÄ• ekaccÄ• naá¹ƒ visesato sÄ«hÄ• naá¹ƒ purimaá¹ƒ pÄ• dadvayaá¹ƒ hatthakic
``surattahatthapÄ• doâ€™â€™ _ti. __sÄ«hassa kesÄ• _ nÄ• ma kesarÄ• yatanÄ• khandha
nÄ• ma pakatihatthikulaá¹ƒ, yaá¹ƒ ``kÄ• lÄ• vakaâ€™â€™ ntipi vuccati. __ghoá¹-ako_ nÄ• n
sineruparibhaá¹‡á¸• e simbalirukkhehi saÃ±chÄ• dito paÃ±Ã±Ä• sayojano daho simbalidaho
mahantaá¹ƒ simbalivanaá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha __ ``simbalidahavaneâ€™â€™ _ti. aÃ±Ã
imesu samaá¹‡esu ekacco na uppajjati, Ä«diso panettha vikappo natthi, sabbena sabbaá¹ƒ
dassento __ ``ekasamaá¹‡opÄ«â€™â€™ _ti Ä• ha. __ariyamaggaparikkhate_ti ariyamaggu
yadÄ• sÄ• sanikÄ• naá¹ƒ sammÄ• paá¹-ipattiyÄ• ariyamaggo dibbati, tadÄ• ti attho.

__sammÄ• _ti suá¹-á¹-hu. suá¹-á¹-hu nadanaá¹ƒ nÄ• ma hetuyuttaá¹ƒ suá¹-á¹-hu katvÄ• ka
``hetunÄ• â€™â€™ _ti. so ca hetu aviparÄ«to eva icchitabboti Ä• ha __ ``nayenÄ• â€™â€™
evaá¹ƒbhÅ«to ca so yathÄ• dhippetatthaá¹ƒ karoti sÄ• dhetÄ«ti dassento Ä• ha __ ``kÄ• raa
tiracchÄ• nasÄ«hassa nÄ• do sabbatiracchÄ• naekaccamanussÄ• manussanÄ• dato seá¹-á
kimaá¹…gaá¹ƒ pana tathÄ• gatasÄ«hanÄ• doti Ä• ha __ ``sÄ«hanÄ• danti seá¹-á¹-hanÄ• da
tiracchÄ• nasÄ«hanÄ• dassa seá¹-á¹-hanÄ• datÄ• nibbhayatÄ• ya appaá¹-isattutÄ• ya icch
tathÄ• gatasÄ«hanÄ• dasseva ayamattho sÄ• tisayoti Ä• ha __ ``abhÄ«tanÄ• daá¹ƒ appaá¹
seá¹-á¹-hanÄ• dabhÄ• vaá¹ƒ kÄ• raá¹‡ena paá¹-ipÄ• dento __ ``imesaÃ±hÄ«â€™â€™ _tiÄ
vuttamatthaá¹ƒ samattheti. tattha __atthitÄ• yÄ• _ti iminÄ• sÄ«hanÄ• dassa uttamatthataá¹

bhÅ«taá¹-á¹-ho hi uttamaá¹-á¹-ho. tÄ• ya eva bhÅ«taá¹-á¹-hatÄ• ya abhÄ«tanÄ• datÄ• ti das
... pe ... nÄ• ma hotÄ«â€™â€™ _ti Ä• ha. abhÅ«taÃ±hi vadato kutoci \Be II 6/ bhayaá¹ƒ vÄ•
``idhevÄ• â€™â€™ ti niyamassa aviparÄ«tataá¹ƒ dassento __ ``amhÄ• kampi ... pe ... appa
hotÄ«â€™â€™ _ti Ä• ha. yaÃ±hi aÃ±Ã±atthÄ• pi atthi, taá¹ƒ idhevÄ• ti avadhÄ• retuá¹ƒ na

<140> __kho_ti avadhÄ• raá¹‡e. tena vijjati evÄ• ti dasseti. yanti karaá¹‡atthe paccattanti Ä
kÄ• raá¹‡enÄ• â€™â€™ _ti. __titthaá¹ƒ nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo_ tabbinimuttass
diá¹-á¹-hivipphanditassa abhÄ• vato. pÄ• ragamanasaá¹…khÄ• taá¹ƒ taraá¹‡aá¹ƒ diá¹-á¹-hig
3.62) tattha tattheva aparÄ• paraá¹ƒ ummujjananimujjanavasena pilavananti Ä• ha __ ``tara
_ti. __uppÄ• detÄ• _ti pÅ«raá¹‡Ä• diko. titthe jÄ• tÄ• ti __titthiyÄ• , _ yathÄ• vuttaá¹ƒ vÄ•
diá¹-á¹-higatasaá¹…khÄ• taá¹ƒ \Ne II 6/ titthaá¹ƒ etesaá¹ƒ atthÄ«ti titthikÄ• , titthikÄ• eva __
assasanti ettha, etenÄ• ti vÄ• __assÄ• so, _ avassayo.

pakatatthaniddeso yaá¹ƒ-taá¹ƒ-saddoti tassa ``bhagavatÄ• â€™â€™ tiÄ• dÄ«hi padehi sam
vuttassa yena abhisambuddhabhÄ• vena bhagavÄ• pakato satthubhÄ• vena adhigato supÄ
abhisambuddhabhÄ• vaá¹ƒ saddhiá¹ƒ Ä• gamanapaá¹-ipadÄ• ya atthabhÄ• vena dassento
abhisambuddhoâ€™â€™ _ti Ä• ha. satipi Ã±Ä• á¹‡adassanasaddÄ• naá¹ƒ idha paÃ±Ã±Ä•
nesaá¹ƒ savisaye visesappavattidassanatthaá¹ƒ (Sp-á¹- parivÄ• ra III 1) asÄ• dhÄ• raá¹‡avi
vijjÄ• ttayavasena vijjÄ• bhiÃ±Ã±Ä• nÄ• varaá¹‡avasena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amaá¹ƒ
paá¹-ivedhadesanÄ• Ã±Ä• á¹‡avasena ca te yojetvÄ• dassento __ ``tesaá¹ƒ tesaâ€™â€™
__Ä• sayÄ• nusayaá¹ƒ jÄ• natÄ• _ Ä• sayÄ• nusayaÃ±Ä• á¹‡ena, __sabbaá¹ƒ Ã±eyyadhar
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡ehi. __pubbenivÄ• sÄ• dÄ«hÄ«_ti pubbenivÄ• saÄ•
anaÃ±Ã±asÄ• dhÄ• raá¹‡apuÃ±Ã±Ä• nubhÄ• vanibbatto anuttaraÃ±Ä• á¹‡Ä• dhigamaladdh
rÅ«pakÄ• yo atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ vattatÄ«ti Ä• ha __ ``sabbasa
passatÄ• â€™â€™ _ti. __paá¹-ivedhapaÃ±Ã±Ä• yÄ• _ti maggapaÃ±Ã±Ä• ya. tÄ• ya hi sabb
vidhamitattÄ• pacchÄ• pavattajÄ• nanaá¹ƒ tassa jÄ• nanaá¹ƒ viya vuccati.

__arÄ«na_nti kilesÄ• rÄ«naá¹ƒ, paÃ±cavidhamÄ• rÄ• naá¹ƒ vÄ• sÄ• sanapaccatthikÄ• na
tesaá¹ƒ hananaá¹ƒ pÄ• á¹-ihÄ• riyehi abhibhavanaá¹ƒ appaá¹-ibhÄ• natÄ• karaá¹‡aá¹ƒ ajjhu
__kesivinayasutta_Ã±cettha (AN a IV 111) nidassanaá¹ƒ. tathÄ• ca á¹-hÄ• nÄ• á¹-á¹-hÄ• n
yathÄ• kammupage satte __passatÄ• , _ savÄ• sanÄ• namÄ• savÄ• naá¹ƒ khÄ«á¹‡attÄ• _
dhamme abhiÃ±Ã±eyyÄ• dito aviparÄ«tÄ• vabodhena __sammÄ• sambuddhena_. atha vÄ•
appaá¹-ihataÃ±Ä• á¹‡atÄ• ya __jÄ• natÄ• , _ kÄ• yakammÄ• dÄ«naá¹ƒ Ã±Ä• á¹‡Ä• nupariv
__passatÄ• , _ ravÄ• dÄ«nampi (Sp-á¹- parivÄ• ra III 1) abhÄ• vasÄ• dhikÄ• ya pahÄ• nasa
chandÄ• dÄ«naá¹ƒ ahÄ• nihetubhÅ«tÄ• ya akkhayapaá¹-ibhÄ• nasÄ• dhikÄ• ya sabbaÃ±Ã±
evaá¹ƒ dasabalaaá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddhadhammavasenapi yojanÄ• veditabbÄ• . _
__attanÄ«_ti amhesu. na rÄ• jarÄ• jamahÄ• mattÄ• dÄ«su upatthambhaá¹ƒ sampassamÄ•
sampassamÄ• nÄ• ti yojanÄ• .

__uppannapasÄ• do_ti aveccappasÄ• daá¹ƒ vadati. vakkhati hi ``cattÄ• ri sotÄ• pannassa
kathitÄ• nÄ«â€™â€™ ti \Ne II 7/ (Ps I 140). kÄ• maá¹ƒ asekkhÄ• pi asekkhÄ• ya samasikkh
ciá¹‡á¹‡abrahmacariyatÄ• ya pana sahadhammaá¹ƒ carantÄ«ti na vattabbÄ• ti asekkhavÄ•
ete yathÄ• vuttÄ• bhikkhuÄ• dayo sotÄ• pannÄ• dayo ca puthujjanÄ• ariyÄ• cÄ• ti sabbep
samÄ• nadhammattÄ• sahadhammattÄ• __ ``sahadhammikÄ• â€™â€™ _ti vuccanti. idÄ•
sahadhammike dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. __maggadassanamhÄ«_ti p
saccapaá¹-ivedhena ``nava maggaá¹…gÄ• ni, aá¹-á¹-ha bojjhaá¹…gÄ• nÄ«â€™â€™ tiÄ• di
__ekadhammacÄ• ritÄ• yÄ• _ti samÄ• nadhammacÄ• ritÄ• ya. na hi paá¹-ividdhasaccÄ• na
tayÄ• duddiá¹-á¹-hoâ€™â€™ tiÄ• dinÄ• vivÄ• do atthi. diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá
uttamapurisÄ• . __iminÄ• _ti ``sahadhammikÄ• kho panÄ• â€™â€™ tiÄ• divacanena. tatth
sÄ«lesu paripÅ«rakÄ• ritÄ• padesena ekadesena gahitaá¹ƒ saá¹…ghasuppaá¹-ipattiá¹ƒ par
dasseti. ye hi sampannasÄ«lÄ• suvisuddhadassanÄ• , te viÃ±Ã±Å«naá¹ƒ piyÄ• manÄ• pÄ
kho no Ä• vusoâ€™â€™ tiÄ• dinayappavattena ratanattayapasÄ• dajotanena __akkhÄ• tÄ•

<141> __satthari pasÄ• do_ti __pasÄ• da_ggahaá¹‡ena ``bhagavatÄ• â€™â€™ tiÄ• dinÄ•
gahitÄ• . tena buddhasubuddhataá¹ƒ dasseti, tathÄ• __ ``dhamme_ \Be II 8/ __pasÄ• doâ€
dhammasudhammataá¹ƒ, itarena saá¹…ghasuppaá¹-ipannataá¹ƒ. yena cittena aÃ±Ã±attha
sÄ• saneyeva samaá¹‡o ito bahiddhÄ• natthÄ«ti ayamattho, sammadeva, patiá¹-á¹-hÄ• pit
tatrÄ• yaá¹ƒ yojanÄ• --- yasmÄ• sammÄ• sambuddho amhÄ• kaá¹ƒ satthÄ• , tasmÄ• atth
pasÄ• do, sammÄ• sambuddhattÄ• cassa svÄ• khÄ• to dhammoti atthi dhamme pasÄ• do,
paripÅ«rakÄ• ritÄ• ti sahadhammikÄ• ... pe ... pabbajitÄ• cÄ• ti evamettha satthari pasÄ• d
tena saá¹…ghasuppaá¹-ipattÄ«ti ayaÃ±ca nayo lesenapi parappavÄ• desu natthÄ«ti idheva
samaá¹‡ehi aÃ±Ã±ehÄ«ti.

paá¹-ividdhasaccÄ• naá¹ƒ pahÄ«nÄ• nurodhÄ• naá¹ƒ gehassitapemassa asambhavo evÄ•
vuttaá¹ƒ. yadi evaá¹ƒ ``upajjhÄ• yena, bhikkhave, saddhivihÄ• rikamhi puttapemaá¹ƒ upaá¹-
tiÄ• divacanaá¹ƒ (Vin I 65) kathanti? nayidaá¹ƒ gehassitapemaá¹ƒ sandhÄ• ya vuttaá¹ƒ, taá
pemamukhena vutto mettÄ• sneho. na hi bhagavÄ• bhikkhÅ« saá¹ƒkilese niyojeti. __evarÅ
sandhÄ• yÄ• _ti pasÄ• dÄ• vahaguá¹‡Ä• vahato pÅ«raá¹‡Ä• dÄ«su bhatti pasÄ• do na hoti
lobhapavattÄ«ti daá¹-á¹-habbÄ• . __thero_ti mahÄ• saá¹…gharakkhitatthero. yena __aá¹-á¹
\Ne II 8/ Ä• ropitÄ• . __ekova satthÄ• _ anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡attÄ• , aÃ±Ã±athÄ•
satthulakkhaá¹‡ameva na paripÅ«reyya. __visuá¹ƒ katvÄ• _ti aÃ±Ã±ehi vivecetvÄ• attano
``amhÄ• kaá¹ƒ satthÄ• â€™â€™ ti byÄ• vadantÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ satthÄ• na hotÄ«ti
tathÄ• ca padesavattiniá¹ƒ tassa satthutaá¹ƒ paá¹-ijÄ• nantÄ• paripuá¹‡á¹‡alakkhaá¹‡asat
tato viruddhÄ• satthubhÄ• vapariyesanena parÄ• jitÄ• honti. __pariyattidhamme_ti
adhikabrahmaguá¹‡asuttageyyÄ• dippabhedasamaye. tattha __ajasÄ«la ... pe ... kukkurasÄ
yebhuyyena aÃ±Ã±atitthiyÄ• naá¹ƒ tÄ• disaá¹ƒ vatasamÄ• dÄ• nasabbhÄ• vato vuttaá¹ƒ, __

yamaniyamacÄ• tuyÄ• masaá¹ƒvarÄ• dÄ«naá¹ƒ saá¹…gahoti. __adhippayÄ• so_ti adhikaá¹
adhippayÄ• so, savisesaá¹ƒ adhikattabbakiriyÄ• (Mp-á¹- II 3.117). tenÄ• ha __ ``adhikappa

__tassa_ \Be II 9/ __pasÄ• dassa pariyosÄ• nabhÅ«tÄ• _ti tassa satthari dhamme ca pasÄ
niá¹-á¹-hÄ• nabhÅ«tÄ• . __niá¹-á¹-hÄ• _ti mokkho. samayavÄ• dÄ«naÃ±hi tasmiá¹ƒ tasmiá¹
pasÄ• do yÄ• vadeva mokkhÄ• dhigamanaá¹-á¹-ho. diá¹-á¹-higatikÄ• tathÄ• tathÄ• attano
parikappenti yevÄ• ti Ä• ha __ ``niá¹-á¹-haá¹ƒ apaÃ±Ã±apento nÄ• ma natthÄ«â€™â€™ _ti
brÄ• hmaá¹‡avÄ• dÄ«naá¹ƒ. tesaá¹ƒ ekacce brahmunÄ• salokatÄ• niá¹-á¹-hÄ• ti vadanti,
ekacce tena saá¹ƒyogo niá¹-á¹-hÄ• ti vadanti. tattha ye salokatÄ• vÄ• dino samÄ«patÄ• vÄ•
dvedhÄ• vÄ• dino, itare advedhÄ• vÄ• dino. sabbepi te atthato brahmalokupapattiyaá¹ƒyeva
tattha hi nesaá¹ƒ niccÄ• bhiniveso yathÄ• taá¹ƒ bakassa brahmuno. tena vuttaá¹ƒ __ ``brah
niá¹-á¹-hÄ• â€™â€™ _ti. __brahmaloko_ti paá¹-hamajjhÄ• nabhÅ«mi. __mahÄ• tÄ• pasÄ•
vekhanasÄ• ditÄ• pasÄ• naá¹ƒ. mahÄ• brahmÄ• viya paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ Ä• b
natthÄ«ti __ ``Ä• bhassarÄ• â€™â€™ _ti puthuvacanaá¹ƒ. __paribbÄ• jakÄ• na_nti saÃ±ca
ca mano ca etassa natthÄ«ti __anantamÄ• naso_. Ä• jÄ«vakÄ• naÃ±hi sabbadÄ• bhÄ• vate
sukhadukkhÄ• disamatikkamanato amÄ• naso. iminÄ• aá¹-á¹-hahi lokadhammehi upakkiliá

__papaÃ±ce_ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. __taá¹‡hÄ• diá¹-á¹-hiyova
mamaá¹…kÄ• raahaá¹…kÄ• ravigamassa adhippetattÄ• . yathÄ• paÃ±casu á¹-hÄ• nesu ek
dvÄ«su á¹-hÄ• nesu tayo kilesÄ• Ä• gatÄ• ``doso moho diá¹-á¹-hÄ«â€™â€™ ti. ``sadosas
vuttaá¹-á¹-hÄ• ne paá¹-ighaá¹ƒ akusalamÅ«laá¹ƒ gahitaá¹ƒ, ``paá¹-iviruddhassÄ• â€™â€™
``samohassÄ• â€™â€™ ti moho akusalamÅ«laá¹ƒ, ``aviddasunoâ€™â€™ ti malyaá¹ƒ, asan
``saupÄ• dÄ• nassÄ• â€™â€™ ti ``natthi dinnaâ€™â€™ ntiÄ• dinÄ• nayena gahaá¹‡aá¹ƒ,
papaÃ±cuppattivasena.

__Ä• kÄ• rato_ti \Ne II 9/ pavattiÄ• kÄ• rato. padantarena rÄ• gavisesassa vuccamÄ• nattÄ
sarÄ• gavacanaá¹ƒ oá¸·Ä• rikaá¹ƒ rÄ• gavisayanti Ä• ha __ ``paÃ±cakÄ• maguá¹‡ikarÄ• ga
__gahaá¹‡avasenÄ• _ti daá¸·haggahaá¹‡avasena. ``anuruddhapaá¹-iviruddhassÄ• â€™â€™
Ä• gatattÄ• ekajjhaá¹ƒ paduddhÄ• ro kato. tattha pana ``anuruddhassÄ• â€™â€™ ti subha
vattabbo. na hi paá¹-ivirujjhanaá¹ƒ subhavasena hoti. __papaÃ±cuppattidassanavasenÄ• _t
kilesakammavipÄ• kÄ• naá¹ƒ aparÄ• paruppattipaccayatÄ• ya \Be II 10/ saá¹ƒsÄ• rassa pa
uppattihetubhÄ• vadassanavasena. taá¹‡hÄ• hi bhavuppattiyÄ• visesapaccayo. __taá¹‡hÄ
upÄ• dÄ• nadassanavasenÄ• _ti taá¹‡hÄ• paccayassa upÄ• dÄ• nassa dassanavasena, ya
paccayo, tadavatthÄ• dassanavasena. phalena hi hetuvisesakittanametanti. __evaá¹ƒ viddh
kÄ• marÄ• gabhavataá¹‡hÄ• divasena lobhaá¹ƒ kasmÄ• evaá¹ƒ vippakiretha. __taá¹‡hÄ• k
taá¹‡hÄ• yanakaraá¹‡avasena subhÄ• kÄ• raggahaá¹‡avasena. subhanti hi Ä• rammaá¹‡e
vutto.

<142> vadanti etenÄ• ti __vÄ• do, _ diá¹-á¹-hivÄ• do. diá¹-á¹-hivasena hi ``sassato attÄ• ca
attÄ• ca loko cÄ• â€™â€™ ti ca diá¹-á¹-higatikÄ• paÃ±Ã±apenti. tenÄ• ha __ ``dvemÄ• , b
diá¹-á¹-hiyoâ€™â€™ _ti (MN I 142). taá¹‡hÄ• rahitÄ• ya diá¹-á¹-hiyÄ• abhÄ• vato taá¹‡hÄ•
sassatabhÄ• vÄ• bhinivesoti katvÄ• vuttaá¹ƒ __ ``taá¹‡hÄ• diá¹-á¹-hivasenÄ• â€™â€™ _ti.
__upagatÄ• _ti avissajjanavasena ekibhÄ• vamiva gatÄ• . __ajjhositÄ• _ti tÄ• ya diá¹-á¹-hiy
pariniá¹-á¹-hÄ• pitÄ• viya tadantogadhÄ• . tenÄ• ha __ ``anupaviá¹-á¹-hÄ• â€™â€™ _ti. ya
kÄ• majjhosÄ• naá¹ƒ vivÄ• damÅ«laá¹ƒ, evaá¹ƒ pabbajitÄ• naá¹ƒ diá¹-á¹-hajjhosÄ• nanti Ä•
``vibhavadiá¹-á¹-hiyÄ• te paá¹-iviruddhÄ• â€™â€™ _ti. diá¹-á¹-hivirodhena hi diá¹-á¹-higatik

khaá¹‡ikasamudayo uppÄ• dakkhaá¹‡oti Ä• ha __ ``diá¹-á¹-hÄ«naá¹ƒ nibbattÄ«â€™â€™ _
diá¹-á¹-hinibbattiggahaá¹‡eneva cettha yathÄ• diá¹-á¹-hÄ«naá¹ƒ paá¹-iccasamuppannatÄ•
diá¹-á¹-hivatthunopÄ«ti ubhayesampi aniccatÄ• dukkhatÄ• anattatÄ• ca vibhÄ• vitÄ• ti daa
__paá¹-isambhidÄ• nayena_ (Paá¹-is I 122) ``paccayasamudayo aá¹-á¹-ha á¹-hÄ• nÄ• nÄ«â
dassento __ ``khandhÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ
``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• divacanato (SN b III 81; b IV 345). __avijjÄ
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ upanissayÄ• divasena paccayabhÄ• vato. yathÄ• ha --- ``assutav
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovidoâ€™â€™ tiÄ• di (MN I 2, 461; SN b III
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_. yathÄ• cÄ• ha ``tadapi phassapaccayÄ• (DN I 118-130), phuss
paá¹-isaá¹ƒvediyantÄ«â€™â€™ ti (DN I 144) ca \Ne II 10/. __saÃ±Ã±Ä• pi diá¹-á¹-hiá¹-á¹-hÄ
vuttaÃ±hetaá¹ƒ ``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• ti \Be II 11/ (Sn 880), patha
saÃ±Ã±atvÄ• â€™â€™ ti (MN I 2) ca Ä• di. __vitakkopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_. vuttampi
diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«â€™â€™ ti (Sn 89
vÄ«maá¹ƒsÄ«â€™â€™ ti (DN I 34) ca Ä• di. __ayonisomanasikÄ• ropi diá¹-á¹-hiá¹-á¹-hÄ• n
``tasseva ayoniso manasikaroto channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarÄ• diá¹-á¹-hi uppajj
assa saccato thetato diá¹-á¹-hi uppajjatÄ«â€™â€™ tiÄ• di (MN I 19). samuá¹-á¹-hÄ• ti etenÄ
samuá¹-á¹-hÄ• naá¹ƒ, tassa bhÄ• vo __samuá¹-á¹-hÄ• naá¹-á¹-ho, _ tena. __khaá¹‡ikatthaá
__paccayatthaá¹…gamo_ avijjÄ• dÄ«naá¹ƒ accantanirodho. so pana yena hoti, taá¹ƒ dasse
``sotÄ• pattimaggoâ€™â€™ _ti Ä• ha. cattÄ• ro hi ariyamaggÄ• yathÄ• rahaá¹ƒ tassa tass
accantanirodhahetu, khaá¹‡ikanirodho pana ahetuko.

__Ä• nisaá¹ƒsa_nti udayaá¹ƒ. so pana diá¹-á¹-hadhammikasamparÄ• yikavasena duvidho.
duggatiparikilesatÄ• yaÄ• dÄ«navapakkhiko evÄ• ti itaraá¹ƒ dassento __ ``yaá¹ƒ sandhÄ• y
__Ä• dÄ«navampi_ diá¹-á¹-hadhammikameva dassento __ ``diá¹-á¹-higgahaá¹‡amÅ«lakaá¹
_ntiÄ• dimÄ• ha. __so_tiÄ• dÄ«navo. __Ä• dÄ«na_nti __Ä• di_-saddena naggiyÄ• nasanas
saá¹…gaho. nissarati etenÄ• ti nissaraá¹‡anti vuccamÄ• ne dassanamaggo eva diá¹-á¹-hÄ«
siyÄ• , tassa pana atthaá¹…gamapariyÄ• yena gahitattÄ• sabbasaá¹…khatanissaá¹-aá¹ƒ n
nissaá¹-anti katvÄ• vuttaá¹ƒ __ ``diá¹-á¹-hÄ«naá¹ƒ nissaraá¹‡aá¹ƒ nÄ• ma nibbÄ• naâ€™â
__iminÄ• _tiÄ• dÄ«su vattabbaá¹ƒ anuyogavatte vuttanayameva.

<143> __diá¹-á¹-hicchedanaá¹ƒ dassento_ti sabbupÄ• dÄ• napariÃ±Ã±Ä• dassanena sabb
samucchedavidhiá¹ƒ dassento. __vuttÄ• yevÄ• _ti ---

``upÄ• dÄ• nÄ• ni cattÄ• ri, tÄ• ni atthavibhÄ• gato.

dhammasaá¹…khepavitthÄ• rÄ• , kamato ca vibhÄ• vayeâ€™â€™ ti || (Vism II 645) ---

gÄ• thaá¹ƒ uddisitvÄ• atthavibhÄ• gÄ• divasena vuttÄ• yeva. kÄ• maá¹ƒ ito bÄ• hirakÄ• na
ettakÄ• ni cattÄ• ri, na ito bhiyyoâ€™â€™ ti Ä«disaá¹ƒ Ã±Ä• á¹‡aá¹ƒ natthi, kevalaá¹ƒ pana
pahÄ• tabbÄ• â€™â€™ ti vadanti, keci ``natthi paro lokoti ca, micchÄ• â€™â€™ ti vadanti,
suddhÄ«ti \Be II 12/ ca, micchÄ• â€™â€™ ti vadanti, attadiá¹-á¹-hiyÄ• pana micchÄ• bhÄ•
eva. yattakaá¹ƒ pana jÄ• nanti, tassapi accantappahÄ• naá¹ƒ na jÄ• nanti, tathÄ• pi sabbas
II 11/ pariÃ±Ã±eyyaá¹ƒ paÃ±Ã±apemaicceva tiá¹-á¹-hanti. evaá¹ƒbhÅ«tÄ• naá¹ƒ pana nesa
paá¹-ipatti, taá¹ƒ dassento satthÄ• __ ``santi, bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tattha __
saá¹ƒvijjanti. tena tesaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ vijjamÄ• natÄ• ya avicchedataá¹ƒ dasseti.
__samaá¹‡abrÄ• hmaá¹‡Ä• _ti pabbajjupagamanena samaá¹‡Ä• , jÄ• timattena ca brÄ• hm
anavasesÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ __samatikkamaá¹ƒ_ pahÄ• naá¹ƒ. __sammÄ• na p
paÃ±Ã±apenti, tesampi sammÄ• pariÃ±Ã±aá¹ƒ na paÃ±Ã±apenti. idÄ• ni taá¹ƒ atthaá¹ƒ vitt
``kecÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
hotika-kuá¹-Ä«caka-bahÅ«daka-haá¹ƒsa-paramahaá¹ƒsa-kÄ• jaka-tidaá¹‡á¸• a-monavata-s
- somakÄ• raka-mugabbata-carabÄ• ka-tÄ• pasa-niganthÄ• -jÄ«vaka-isi-pÄ• rÄ• yanika-pa
kÄ• á¹‡Ä• da-saá¹ƒsÄ• ramocaka-aggibhattika-magavatika-govatika-kukkuravatika-kÄ• maa
vaggulivatika-ekasÄ• á¹-aka-odakasuddhika-sarÄ«rasantÄ• paka-sÄ«lasuddhika-jhÄ• nasu
sassatavÄ• dÄ• dayo channavuti taá¹‡hÄ• pÄ• sena á¸• aá¹ƒsanato, ariyadhammassa vÄ•
vatthupaá¹-isevanaá¹ƒ kÄ• ma_nti byÄ• pÄ• rassa vatthuno paá¹-isevanasaá¹…khÄ• taá¹ƒ
sevantÄ«_ti paá¹-ihatthaÄ• disamaÃ±Ã±Ä• ya lokassa vacanavasena sevanti. __tÄ«á¹‡i kÄ
dinnaâ€™â€™ ntiÄ• dinayappavattÄ• ni diá¹-á¹-hivisesabhÅ«tÄ• ni vaá¹-á¹-akÄ• raá¹‡Ä• ni

__atthasallÄ• pikÄ• _ti atthassa sallÄ• pikÄ• , dvinnaá¹ƒ adhippetatthasallÄ• pavibhÄ• vinÄ
dvinnaÃ±hi vacanaá¹ƒ sallÄ• po. tenÄ• ha __ ``pathavÄ« kirÄ• â€™â€™ _tiÄ• di.

yo titthiyÄ• naá¹ƒ attano satthari dhamme sahadhammikesu ca pasÄ• do vutto, tassa anÄ•
appasÄ• dakabhÄ• vadassanaá¹ƒ pasÄ• dapacchedo. tathÄ• pavatto vÄ• do __pasÄ• dapa
Ä«dise vuttanayena kilesÄ• naá¹ƒ anupasamasaá¹ƒvattanike. __dhamme_ti dhammapatirÅ«
vinayapatirÅ«pake. titthiyÄ• hi kohaÃ±Ã±e á¹-hatvÄ• lokaá¹ƒ vaÃ±centÄ• dhammaá¹ƒ kat
akaá¹-Ä• akaá¹-avidhÄ• â€™â€™ tiÄ• dinÄ• (DN I 174) yaá¹ƒ kiÃ±ci kathetvÄ• tathÄ• ``v
ti \Be II 13/ gosÄ«lavaggulivatÄ• dÄ«ni paÃ±Ã±apetvÄ• tÄ• disaá¹ƒ sÄ• vake sikkhÄ• petvÄ

kathenti, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ ``dhammavinayeâ€™â€™ ti. tenÄ• ha __ ``ubhaye
sÄ• sanaá¹ƒ dassetÄ«â€™â€™ _ti. parittampi nÄ• ma puÃ±Ã±aá¹ƒ kÄ• tukÄ• maá¹ƒ maccl
nivÄ• rentassa antarÄ• yaá¹ƒ tassa karoto diá¹-á¹-heva dhamme viÃ±Ã±Å«hi garahitabbatÄ
pÄ• á¹-ikaá¹…khÄ• , kimaá¹…gaá¹ƒ pana sakalavaá¹-á¹-adukkhanissaraá¹‡Ä• vahe jinacak
titthakarassa tadovÄ• dakarassa cÄ• ti imamatthaá¹ƒ dassento __ ``aniyyÄ• nikasÄ• sanam
yathÄ• so pasÄ• do \Ne II 12/ samparÄ• ye na sammaggato attano pavattivasenÄ• ti dasse
gantvÄ• pi pacchÄ• vinassati yevÄ• â€™â€™ _ti Ä• ha, aveccappasÄ• do viya accantiko n

__sampajjamÄ• nÄ• _ yathÄ• vidhipaá¹-ipattiyÄ• __tiracchÄ• nayoniá¹ƒ Ä• vahati_. kamm
bhavitabbaá¹ƒ. __sabbampi kÄ• raá¹‡abheda_nti sabbampi yathÄ• vuttaá¹ƒ titthakarÄ• naá
apÄ• yadukkhÄ• vahaá¹ƒ micchÄ• paá¹-ipattisaá¹…khÄ• taá¹ƒ kÄ• raá¹‡avisesaá¹ƒ. __so p
micchattapakkhikattÄ• surÄ• pÄ«tasiá¹…gÄ• le pasÄ• do viya. suraá¹ƒ parissÄ• vetvÄ• ch
__surÄ• jallikaá¹ƒ_. brÄ• hmaá¹‡Ä• nÄ• ma dhanaluddhÄ• ti adhippÄ• yenÄ• ha __ ``imaá
__kaá¹ƒsasatÄ• _ti kahÄ• paá¹‡asatÄ• .

<144> __tassÄ• _ti pasÄ• dassa. sabbopi lobho kÄ• mupÄ• dÄ• nanteva vuccatÄ«ti Ä• ha
kÄ• mupÄ• dÄ• nassa pahÄ• napariÃ±Ã±aâ€™â€™ _nti. __evarÅ«pe_ti Ä«dise sabbaso ki
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• nÄ• naá¹ƒ apÄ• yesu apatanavasena dhÄ• raá¹‡aá¹
vinayanaá¹-á¹-hena __vinaye_. tattha bhavadukkhanissaraá¹‡Ä• ya saá¹ƒvattane.

__namassamÄ• no aá¹-á¹-hÄ• si_ dve asaá¹…khyeyyÄ• ni paccekabodhipÄ• ramÄ«naá¹ƒ
paricayena ca bhagavati pasannacittatÄ• ya ca. __ ``ulÅ«kÄ• â€™â€™ _tyÄ• digÄ• thÄ• ru
__kÄ• luá¹-á¹-hita_nti sÄ• yanhakÄ• le divÄ• vihÄ• rato uá¹-á¹-hitaá¹ƒ. __duggateso na gac
na gamissati. __morajiko_ murajavÄ• dako. __mahÄ• bherivÄ• dakavatthu_Ä• dÄ«nipi sitap
katvÄ• vitthÄ• retabbÄ• ni.

__paramatthe_ti \Be II 14/ lokuttaradhamme. __kiá¹ƒ pana vattabba_nti dhammepi paramat
suá¹‡antÄ• naá¹ƒ. __sÄ• maá¹‡eravatthÅ«_ti pabbajitadivaseyeva sappena daá¹-á¹-ho hutv
devalokaá¹ƒ upapannasÄ• maá¹‡eravatthu.

__khÄ«rodana_nti khÄ«rena saddhiá¹ƒ sammissaá¹ƒ odanaá¹ƒ. __timbarusaka_nti tinduka
ekÄ• vallijÄ• ti timbarusaá¹ƒ, tassa phalaá¹ƒ timbarusakanti ca vadanti. __kakkÄ• rika_nti
khuddakaelÄ• á¸·ukaá¹ƒ. mahÄ• tipusanti ca vadanti. __vallipakka_nti khuddakatipusavalliy
__hatthapatÄ• paka_nti mandÄ• mukhi. __ambakaÃ±jika_nti ambilakaÃ±jikaá¹ƒ. khaá¸·ayÄ
__doá¹‡inimmajjani_nti satelaá¹ƒ tilapiÃ±Ã±Ä• kaá¹ƒ. __vidhupana_nti caturassabÄ«janiá¹ƒ
__tÄ• lavaá¹‡á¹-a_nti tÄ• lapattehi katamaá¹‡á¸• alabÄ«janiá¹ƒ. __morahattha_nti morapiÃ±
makasabÄ«janiá¹ƒ.

__vuttanayÄ• nusÄ• renevÄ• _ti yasmÄ• idhÄ• pi yathÄ• vuttaá¹ƒ sabbampi kÄ• raá¹‡abh
satthÄ• ``taá¹ƒ kissa hetÅ«â€™â€™ ntiÄ• dimÄ• ha, tasmÄ• tattha aniyyÄ• nikasÄ• sane
anussaraá¹‡avasena yojetvÄ• veditabbaá¹ƒ.

<145> __pariÃ±Ã±a_nti pahÄ• napariÃ±Ã±aá¹ƒ. __tesaá¹ƒ paccayaá¹ƒ dassetu_nti upÄ• d
pahÄ• napariÃ±Ã±Ä• . tesaá¹ƒ accantanirodho adhippeto, so ca paccayanirodhena hotÄ«ti
mÅ«lakÄ• raá¹‡ato pabhuti dassetuá¹ƒ. __aya_nti idÄ• ni vuccamÄ• no __ettha_ ``ime cÄ•
``kiá¹ƒ nidÄ• nÄ• â€™â€™ tiÄ• disamÄ• sapadÄ• naá¹ƒ attho. __sabbapadesÅ«_ti ``taá¹‡h
sabbesu padesu. iminÄ• eva ca sabbaggahaá¹‡ena ``phassanidÄ• nÄ• â€™â€™ tiÄ• dÄ«
daá¹-á¹-habbo. ime aÃ±Ã±atitthiyÄ• upÄ• dÄ• nÄ• nampi samudayaá¹ƒ na jÄ• nanti, kuto n
tesaá¹ƒ tappaccayapaccayÄ• nampi samudayaÃ±ca atthaá¹…gamaÃ±ca yÄ• thÄ• vato jÄ•
bhikkhave, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â
yathÄ• raddhasÄ«hanÄ• daá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassento ``ime ca, bhikkhave, catt
tiÄ• dinÄ• (MN I 145) nayena desanaá¹ƒ paá¹-iccasamuppÄ• damukhena otÄ• rento vaá¹-á
khoâ€™â€™ tiÄ• dinÄ• vivaá¹-á¹-aá¹ƒ dassento arahattena desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡h
``yasmÄ• pana bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva.

cÅ«á¸·asÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ•

vesÄ• lÄ«nagaravaá¹‡á¹‡anÄ•

<146> __aparÄ• para_nti \Be II 15/ \Ne II 14/ punappunaá¹ƒ. __visÄ• lÄ«bhÅ«tatÄ• yÄ• _ti
gÄ• vutantaraá¹ƒ puthubhÅ«tatÄ• ya. __tatrÄ• _ti tassaá¹ƒ visÄ• lÄ«bhÅ«tatÄ• yaá¹ƒ. __ch
vissaá¹-á¹-hamatte. __Å«mibhayÄ• dÄ«hÄ«_ti Å«mikumbhÄ«laÄ• vaá¹-á¹-asaá¹ƒsukÄ• bha
ca usmÄ• na vigacchati, usmÄ• ca nÄ• ma Ä«disassa saviÃ±Ã±Ä• á¹‡akatÄ• ya bhaveyyÄ
cintesi. __tathÄ• _ hÄ«tiÄ• di tattha kÄ• raá¹‡acintÄ• . puÃ±Ã±avantatÄ• ya __duggandhaá
__pÅ«tikabhÄ• vo_. dÄ• rakÄ• naá¹ƒ puÃ±Ã±Å«panissayato __aá¹…guá¹-á¹-hakato cassa
khÄ«rabhattaÃ±ca labhi. carimakabhave bodhisatte kucchigate bodhisattamÄ• tu viya udara
acchavippasannatÄ• ya nicchavi viyÄ• ti katvÄ• Ä• ha __ ``nicchavÄ« ahesuâ€™â€™ _nti.
dÄ• rakÄ• naá¹ƒ. __mÄ• tÄ• pitaro_ti posakamÄ• tÄ• pitaro. __abhisiÃ±citvÄ• rÄ• jÄ• naá¹
dÄ• yakassa kammassa katattÄ• , asambhinne eva rÄ• jakule uppannattÄ• ca. kumÄ• rass
devatÄ• dhiggahitÄ• ti keci.

__purassa apare_ti purassa aparadisÄ• ya gÄ• vutamatte á¹-hÄ• ne jÄ«vakambavanaá¹ƒ v
__acirapakkanto_ti ettha na desantarapakkamanaá¹ƒ adhippetaá¹ƒ, atha kho sÄ• sanato ap
``vibbhamitvÄ• â€™â€™ _tiÄ• dimÄ• ha. tenevÄ• ha ``imasmÄ• dhammavinayÄ• â€™â€™

janasamÅ«heti attho. janasamÅ«hagato pana __ ``parisamajjheâ€™â€™ _ti vutto. bhÄ• va
pakatiyÄ• va manussehi nibbattetabbo dhammoti __manussadhammo, _ manussattabhÄ• v
__manussadhammo, _ anuá¸·Ä• raá¹ parittakusalaá¹. yaá¹ asatipi buddhuppÄ• de vatta
``hÄ«nena brahmacariyena, khattiye upapajjatÄ«â€™â€™ ti. ``amhÄ• kaá¹ buddhoâ€™â€
__buddhamÄ• makÄ• _. sesapadadvayepi eseva nayo.

uttarimanussadhammÄ• divaá¹‡á¹‡anÄ•

alaá¹ \Be II 16/ ariyÄ• ya ariyabhÄ• vÄ• yÄ• ti __alamariyo, _ rÅ«pÄ• yatanaá¹ jÄ• nÄ• ti
viya passati cÄ• ti __Ã±Ä• á¹‡adassanaá¹, _ dibbacakkhu. sammasanupage ca pana dhar
tathÄ• jÄ• nÄ• ti \Ne II 15/ passati cÄ• ti __Ã±Ä• á¹‡adassanaá¹, _ vipassanÄ• . nibbÄ• na
saccÄ• ni asammohapaá¹-ivedhato jÄ• nÄ• ti passati cÄ• ti __Ã±Ä• á¹‡adassanaá¹, _ mag
nibbÄ• navaseneva yojetabbaá¹. paccavekkhaá¹‡Ä• maggÄ• dhigatassa atthassa paccak
__Ã±Ä• á¹‡adassanaá¹, _ sabbaÃ±Ã±utÄ• anÄ• varaá¹‡atÄ• ya samantacakkhutÄ• ya ca
lokuttaramaggo adhippeto, _ tasmiÃ±hi paá¹-isiddhe sabbesampi buddhaguá¹‡Ä• naá¹ asa
tenÄ• ha __ ``taÃ±hi so bhagavato paá¹-isedhetÄ«â€™â€™ _ti.

__sukhumaá¹ dhammantaraá¹_ nÄ• ma jhÄ• navipassanÄ• dikaá¹ Ä• cariyÄ• nuggaher
takkapariyÄ• hata_nti ``iti bhavissati, evaá¹ bhavissatÄ«â€™â€™ ti taá¹taá¹dassetabbar
vitakkanamattena parito Ä• hataá¹ parivattitaá¹ katvÄ• . tenÄ• ha __ ``takketvÄ• â€™â€™
__lokiyapaÃ±Ã±aá¹ anujÄ• nÄ• ti_ upanisinnaparisÄ• ya anukÅ«ladhammakathanatoti adh
``samaá¹‡o gotamoâ€™â€™ _tiÄ• di. paá¹-ibhÄ• tÄ«ti paá¹-ibhÄ• naá¹, ``iti vakkhÄ• mÄ«â
kathanacittaá¹, tato paá¹-ibhÄ• nato jÄ• nanaá¹ paá¹-ibhÄ• naá¹, Ä• gamÄ• bhÄ• vato s
__sayaá¹paá¹-ibhÄ• naá¹_. tenÄ• ha __ ``iminÄ• ssa dhammesu paccakkhabhÄ• vaá¹ p
__suphusita_nti nibbivaraá¹. aphusitatte hi sukhena vacÄ«ghoso na niccharati. __dantÄ• v
oá¹-á¹-hadvayaá¹. jivhÄ• pi thaddhatÄ• ya sukhena vacÄ«ghoso na niccharatÄ«ti Ä• ha __
_ti. karavÄ«karutamaÃ±jutÄ• ya __madhuro saro_. elaá¹ vuccati doso, elaá¹ gaá¸·atÄ«ti e
elagaá¸·Ä• __anelagaá¸·Ä• , _ niddosÄ• , na rujjhatÄ«ti attho. sabbametaá¹ raÃ±janassev
vadati.

__paÃ±ca dhammÄ• _ti gambhÄ«raÃ±Ä• á¹‡acariyabhÅ«tÄ• naá¹ khandhÄ• dÄ«naá¹
uggahaá¹‡a-savana-dhÄ• raá¹‡a-paricaya-yonisomanasikÄ• re sandhÄ• yÄ• ha. __takkaras
ettha __sammÄ• _-saddo ubhayatthÄ• pi yojetabbo ``sammÄ• takkarassa sammÄ• dukkha
sammÄ• dhammaá¹ paá¹-ipajjati, tasseva sammÄ• dukkhakkhayo hoti. yo pana vuttanaye
niyyÄ• naá¹ atthato dhammasseva niyyÄ• nanti Ä• ha __ ``so dhammo ... pe ... niyyÄ• ti ga

<147> __kodhano_ti \Be II 17/ kujjhanasÄ«lo. yasmÄ• pana sunakkhatto kodhavasena kur
tasmÄ• Ä• ha __ ``kodhanoti caá¹‡á¸• o pharuso cÄ• â€™â€™ _ti. __tasmiá¹ attabhÄ• ve

natthÄ«_ti tasmiá¹ƒ attabhÄ• ve uppajjanÄ• rahÄ• naá¹ƒ maggaphalÄ• naá¹ƒ upanissayo na
``moghapurisoâ€™â€™ ti vadanti_ yathÄ• taá¹ƒ sudinnalÄ• á¸·udÄ• yiÄ• dike. __upanissa
magge vÄ• phale vÄ• asati ``moghapurisoâ€™â€™ ti vadanti_ yathÄ• taá¹ƒ dhaniyÅ«pas
samucchinnopanissaye pana vattabbameva natthi. yathÄ• ``makkhali moghapuriso manuss
maÃ±Ã±eâ€™â€™ ti (AN a I 311) tathÄ• sunakkhattopÄ«ti Ä• ha __ ``imassa panÄ• â€™â
kattari hidaá¹ƒ sÄ• mivacanaá¹ƒ. __kodhenÄ• _ti kodhahetunÄ• .

__bhagavato_ti sampadÄ• navacanaá¹ƒ kuddhapadÄ• pekkhÄ• ya. __pubbe_ti bhikkhukÄ
kira dibbacakkhunÄ• tÄ• vatiá¹ƒsabhavane devatÄ• naá¹ƒ rÅ«paá¹ƒ passanto oá¹-á¹-hacal
saddaá¹ƒ suá¹‡Ä• ti, tasmÄ• tÄ• saá¹ƒ saddaá¹ƒ sotukÄ• mo ahosi. tena vuttaá¹ƒ __ ``sad
pucchÄ«â€™â€™ _ti. so ca atÄ«te ekaá¹ƒ sÄ«lavantaá¹ƒ bhikkhuá¹ƒ kaá¹‡á¹‡asakkhaliyaá
badhiramakÄ• si, tasmÄ• parikammaá¹ƒ karontopi abhabbova dibbasotÄ• dhigamÄ• ya. ta
``upanissayo natthÄ«ti Ã±atvÄ• parikammaá¹ƒ na kathesÄ«â€™â€™ _ti. __cintesÄ«_ti atta
ayoniso ummujjanto cintesi.

niyyÄ• nikattÄ• vabodhanato abhedopacÄ• rena __ ``desanÄ• dhammo niyyÄ• nikoâ€™â€
ariyamaggo bodhetabbo etassa atthÄ«ti __niyyÄ• niko desanÄ• dhammo. attani atthitaá¹ƒ c
kiccasiddhidassanena tattha tattha pÄ• kaá¹-Ä«katattÄ• , na paá¹-iÃ±Ã±Ä• mattena. tathÄ•
taá¹ƒtaá¹ƒsikkhÄ• padapaÃ±Ã±attiyÄ• yathÄ• dhammaá¹ƒ veneyyajjhÄ• sayÄ• nurÅ«paÃ±
devamanussehi yathÄ• bhisaá¹…khatapaÃ±hÄ• naá¹ƒ tadajjhÄ• sayÄ• nukÅ«laá¹ƒ á¹-hÄ• n
sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• rabhÄ• vena __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ_ viÃ±
tattha tattha yamakapÄ• á¹-ihÄ• riyakaraá¹‡Ä• dÄ«su __iddhividhaÃ±Ä• á¹‡Ä• dÄ«nÄ«_ti. t
_tiÄ• di. anveti yathÄ• gahitasaá¹…ketassa anugamanavasena eti \Be II 18/ jÄ• nÄ• tÄ«ti __
``anubujjhatÄ«ti atthoâ€™â€™ _ti. saá¹…ketÄ• nugamanaÃ±cettha ``yathÄ• parÄ• dhaá¹ƒ
taá¹ƒtaá¹ƒsikkhÄ• padapaÃ±Ã±attiyÄ• â€™â€™ tiÄ• dinÄ• vuttanayameva. __evaá¹ƒ yojan
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena yojanÄ• katÄ• , evaá¹ƒ ``evarÅ«pampi nÄ• ma mayhaá¹ƒ id
uttarimanussadhammaâ€™â€™ ntiÄ• dinÄ• tattha tattha yojanÄ• veditabbÄ• .

uttarimanussadhammÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasabalaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ•

<148> yadipi Ä• dito abhiÃ±Ã±Ä• ttayavasena desanÄ• ya Ä• gatattÄ• cetopariyaÃ±Ä• á¹‡
abhiÃ±Ã±Ä• vattabbÄ• siyunti vattabbaá¹ƒ siyÄ• , atthato pana vijjÄ• ttayaá¹ƒ yathÄ• vutta
\Ne II 17/ katvÄ• __ ``tisso vijjÄ• vattabbÄ• siyuâ€™â€™ _nti vuttaá¹ƒ. kasmÄ• panettha
upari dasabalaÃ±Ä• á¹‡aá¹ƒ na paripÅ«ratÄ«â€™â€™ _ti vuttaá¹ƒ, nanu imÄ• ni Ã±Ä• á¹‡Ä
attano visayassa abhijÄ• nanaá¹-á¹-haá¹ƒ upÄ• dÄ• ya abhiÃ±Ã±Ä• su vattabbÄ• ni, akamp
upatthambhanaá¹-á¹-haÃ±ca upÄ• dÄ• ya balaÃ±Ä• á¹‡esu yathÄ• sammÄ• satiÄ• dayo

indriyabalabojjhaá¹…gamaggaá¹…gesÅ«ti? nayidamevaá¹ƒ. tattha hi dhammÄ• naá¹ƒ
dhammakiccavisesavibhÄ• vanaparÄ• ya desanÄ• ya vuttaá¹ƒ, idha pana satthu guá¹‡avise
desanÄ• ya tathÄ• vattuá¹ƒ na sakkÄ• atthato anaÃ±Ã±attÄ• , ekaccÄ• naá¹ƒ puthujjanÄ•
uppajjeyya ``kimidaá¹ƒ bhagavÄ• heá¹-á¹-hÄ• vuttaguá¹‡e punapi gaá¹‡hanto guá¹‡Ä• dhi
ti. tasmÄ• suvuttametaá¹ƒ ``upari dasabalaÃ±Ä• á¹‡aá¹ƒ na paripÅ«ratÄ«â€™â€™ ti.

__aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• nÄ«_ti kasmÄ• vuttaá¹ƒ (Mp-á¹- III 10.21), nanu cetÄ• ni s
uppajjantÄ«ti? kÄ• maá¹ƒ uppajjanti, yÄ• disÄ• ni pana buddhÄ• naá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ
tÄ• disÄ• ni tadaÃ±Ã±esaá¹ƒ kadÄ• cipi uppajjantÄ«ti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• nÄ«ti. t
balÄ• nÄ«â€™â€™ _ti. imameva hi yathÄ• vuttalesaá¹ƒ apekkhitvÄ• tadabhÄ• vato Ä• say
asÄ• dhÄ• raá¹‡aguá¹‡asamaÃ±Ã±Ä• niruá¸·hÄ• . kÄ• maá¹ƒ Ã±Ä• á¹‡abalÄ• naá¹ƒ Ã±Ä•
puÃ±Ã±asambhÄ• ropi pana nesaá¹ƒ paccayo eva \Be II 19/, Ã±Ä• á¹‡asambhÄ• rassapi v
``puÃ±Ã±ussayasampattiyÄ• Ä• gatÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__pakatihatthikula_nti (SN b II 22) giricaranadÄ«caravanacarÄ• dippabhedÄ• gocariyakÄ•
balena pÄ• katikÄ• hatthijÄ• ti. __dasannaá¹ƒ purisÄ• na_nti thÄ• mamajjhimÄ• naá¹ƒ das
tathÄ• gatassa kÄ• yabalanti Ä• netvÄ• sambandho. __ekassÄ• _ti ca tathÄ• heá¹-á¹-hÄ•
desanÄ• sotena vuttaá¹ƒ. __nÄ• rÄ• yanasaá¹…ghÄ• tabala_nti ettha nÄ• rÄ• vuccanti ras
ito uppajjantÄ«ti __nÄ• rÄ• yanaá¹ƒ, _ vajiraá¹ƒ, tasmÄ• nÄ• rÄ• yanasaá¹…ghÄ• tabalanti
attho. __Ã±Ä• á¹‡abalaá¹ƒ pana pÄ• á¸·iyaá¹ƒ Ä• gatameva, _ na kÄ• yabalaá¹ƒ viya aá¹-á
adhippÄ• yo. __ ``saá¹ƒyuttake Ä• gatÄ• ni tesattati Ã±Ä• á¹‡Ä• ni sattasattati Ã±Ä• á¹‡Ä• n
(Vibh-má¹- 760), tattha pana nidÄ• navagge sattasattati Ä• gatÄ• ni catucattÄ• rÄ«saÃ±ca,
paá¹-isambhidÄ• magge (Paá¹-is I 73 mÄ• tikÄ•) sutamayÄ• dÄ«ni Ä• gatÄ• ni dissanti, na
__aÃ±Ã±Ä• nipÄ«_ti etena Ã±Ä• á¹‡avatthuvibhaá¹…ge ekakÄ• divasena vuttÄ• ni, aÃ±Ã±
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (Dhs 1076) brahmajÄ• lÄ• dÄ«su (DN I 36) ca ``tayidaá¹ƒ t
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni evaá¹ƒ gahitÄ• nÄ«â€™â€™ tiÄ• dinÄ• vuttÄ• ni anekÄ• ni Ã±Ä•
saá¹…gaá¹‡hÄ• ti. yÄ• thÄ• vapaá¹-ivedhato sayaÃ±ca \Ne II 18/ akampiyaá¹ƒ puggalaÃ±ca
adhibalaá¹ƒ karotÄ«ti Ä• ha __ ``akampiyaá¹-á¹-hena upatthambhanaá¹-á¹-hena cÄ• â€™â€

usabhassa idanti __Ä• sabhaá¹ƒ, _ (Mp-á¹- II 4.8) seá¹-á¹-haá¹ƒ á¹-hÄ• naá¹ƒ. sabbaÃ±Ã±u
abhimukhaá¹ƒ gacchanti, aá¹-á¹-ha vÄ• parisÄ• upasaá¹…kamantÄ«ti __Ä• sabhÄ• , _ pu
buddhÄ• naá¹ƒ á¹-hÄ• naá¹ƒ sabbaÃ±Ã±utameva vadati. __tiá¹-á¹-hamÄ• novÄ• _ti avadan
tiá¹-á¹-hamÄ• nova paá¹-ijÄ• nÄ• ti nÄ• mÄ• ti attho. __upagacchatÄ«_ti anujÄ• nÄ• ti.

__aá¹-á¹-hasu parisÄ• sÅ«_ti ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, anekasataá¹ƒ
... tatra vata maá¹ƒ bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• okkamissatÄ«ti nimittametaá¹ƒ, sÄ• ripu
samanupassÄ• mÄ«â€™â€™ ti (MN I 151) vuttÄ• su aá¹-á¹-hasu parisÄ• su. __abhÄ«tanÄ
parato dassitaÃ±Ä• á¹‡ayogena dasabalohanti abhÄ«tanÄ• daá¹ƒ nadati. __sÄ«hanÄ• dasu

78) Ä• gatena.

``devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattatÄ«â€™â€™ ti (AN a IV 31) suttasesena sappur
phalasampattipavatti, purimasappurisÅ«passayÄ• diá¹ƒ upanissÄ• ya pacchimasappurisÅ«p
sampattipavatti vÄ• vuttÄ• ti Ä• di-saddena tattha ca cakka-saddassa gahaá¹‡aá¹ƒ veditab
vicakkasaá¹‡á¹-hÄ• nÄ• asani eva __asanivicakkaá¹ƒ. uracakkÄ• dÄ«sÅ«_ti __Ä• di_-sadd
cakka-saddassa pavatti veditabbÄ• . ``saá¹…ghabhedaá¹ƒ karissÄ• ma cakkabhedaâ€™â€
II 343) hi Ä• á¹‡Ä• ``cakkaâ€™â€™ nti vuttÄ• , ``devacakkaá¹ƒ asuracakkaâ€™â€™ ntiÄ•
samÅ«hoti. paá¹-ivedhaniá¹-á¹-hattÄ• arahattamaggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhoti __ ``phala
nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. tena paá¹-iladdhassapi desanÄ• Ã±Ä• á¹‡assa kiccanippha
hotÄ«ti __ ``aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±assa sotÄ• patti ... pe ... phalakkhaá¹‡e pavattaá¹ƒ
vuttaá¹ƒ. tato paraá¹ƒ pana yÄ• va parinibbÄ• nÄ• desanÄ• Ã±Ä• á¹‡appavatti tasseva pav
á¹-hÄ• nanti veditabbaá¹ƒ pavattitacakkassa cakkavattino cakkaratanassa á¹-hÄ• naá¹ƒ viya

__ ``tiá¹-á¹-hatÄ«â€™â€™ _ti vuttaá¹ƒ, kiá¹ƒ bhÅ«miyaá¹ƒ puriso viya? noti Ä• ha __
``tadÄ• yattavuttitÄ• yÄ• â€™â€™ _ti. __á¹-hÄ• na_nti cettha attalÄ• bho dharamÄ• natÄ•
__ ``uppajjati ceva pavattati cÄ• â€™â€™ _ti \Ne II 19/. yattha panetaá¹ƒ dasabalaÃ±Ä• á¹‡
taá¹ƒ dassento __ ``abhidhamme panÄ• â€™â€™ _tiÄ• dimÄ• ha. sesesupi eseva nayo.

samÄ• diyantÄ«ti __samÄ• dÄ• nÄ• ni, _ tÄ• ni pana samÄ• diyitvÄ• katÄ• ni hontÄ«ti Ä•
katÄ• naâ€™â€™ _nti. __kammameva vÄ• kammasamÄ• dÄ• na_nti etena samÄ• dÄ• na
muttagatasadde gatasaddassa viya. __gatÄ«_ti nirayÄ• digatiyo. __upadhÄ«_ti attabhÄ• vo
vipaccanÄ• rahakÄ• lo. __payogo_ti vipÄ• kuppattiyÄ• paccayabhÅ«tÄ• kiriyÄ• .

__agatigÄ• mini_nti nibbÄ• nagÄ• miniá¹ƒ. vakkhati hi ``nibbÄ• naÃ±cÄ• haá¹ƒ, sÄ• riputta
nibbÄ• nagÄ• miÃ±ca maggaá¹ƒ nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ nti (MN I 153
\Be II 21/ pÄ• á¹‡aá¹ƒ ghÄ• tentesu kÄ• maá¹ƒ sabbesaá¹ƒ cetanÄ• tassevekassa jÄ«vitin
pana kammaá¹ƒ tesaá¹ƒ nÄ• nÄ• kÄ• raá¹ƒ. tesu (Vibh-a 811) hi eko Ä• darena chandajÄ•
karohÄ«â€™â€™ ti parehi nippÄ«á¸·ito karoti, eko samÄ• nacchando viya hutvÄ• appaá¹-i
eko teneva kammena niraye nibbattati, eko tiracchÄ• nayoniyaá¹ƒ, eko pettivisaye. taá¹ƒ tat
Ä• yÅ«hanakkhaá¹‡e eva --- ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa niraye nibbattissati,
tiracchÄ• nayoniyaá¹ƒ, esa pettivisayeâ€™â€™ ti jÄ• nÄ• ti. niraye nibbattamÄ• nampi --- ``
nibbattissati, esa ussadanirayeâ€™â€™ ti jÄ• nÄ• ti. tiracchÄ• nayoniyaá¹ƒ nibbattamÄ• na
bhavissati, esa dvipÄ• dako, esa catuppado, esa bahuppadoâ€™â€™ ti jÄ• nÄ• ti. pettivisa
``esa nijjhÄ• mataá¹‡hiko bhavissati, esa khuppipÄ• siko, esa paradattÅ«pajÄ«vÄ«â€™â€™
kammesu --- ``idaá¹ƒ kammaá¹ƒ paá¹-isandhimÄ• kaá¸• á¸• hissati, idaá¹ƒ aÃ±Ã±ena dinnÄ
upadhivepakkaá¹ƒ bhavissatÄ«â€™â€™ ti jÄ• nÄ• ti.

tathÄ• sakalagÄ• mavÄ• sikesu ekato piá¹‡á¸• apÄ• taá¹ƒ dadamÄ• nesu kÄ• maá¹ƒ sabb
piá¹‡á¸• apÄ• tÄ• rammaá¹‡Ä• va, taá¹ƒ pana kammaá¹ƒ tesaá¹ƒ nÄ• nÄ• kÄ• raá¹ƒ. tesu h
sesaá¹ƒ purimasadisaá¹ƒ, tasmÄ• tesu keci devaloke nibbattanti, keci manussaloke, taá¹ƒ t
Ä• yÅ«hanakkhaá¹‡eyeva jÄ• nÄ• ti --- ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa manussa
devaloke, tatthÄ• pi esa khattiyakule, esa brÄ• hmaá¹‡akule, esa vessakule, esa suddakule
paranimmitavasavattÄ«su, esa nimmÄ• naratÄ«su, esa tusitesu, esa yÄ• mesu, esa \Ne II 2
cÄ• tumahÄ• rÄ• jikesu, esa bhummadevesÅ«â€™â€™ tiÄ• dinÄ• tattha tattha
hÄ«napaá¹‡Ä«tasuvaá¹‡á¹‡adubbaá¹‡á¹‡aappaparivÄ• ramahÄ• parivÄ• ratÄ• dibhedaá¹ƒ
Ä• yÅ«hanakkhaá¹‡eyeva jÄ• nÄ• ti.

tathÄ• vipassanaá¹ƒ paá¹-á¹-hapentesuyeva --- ``iminÄ• nÄ«hÄ• rena esa kiÃ±ci sallakkh
esa mahÄ• bhÅ«tamattameva vavatthapessati, esa rÅ«papariggaheyeva á¹-hassati, esa arÅ
nÄ• marÅ«papariggaheyeva \Be II 22/, esa paccayapariggahe eva, esa lakkhaá¹‡Ä• ramma
paá¹-hamaphaleyeva, esa dutiyaphale eva, esa tatiyaphale eva, esa arahattaá¹ƒ pÄ• puá¹‡i
jÄ• nÄ• ti. kasiá¹‡aparikammaá¹ƒ karontesupi --- ``imassa parikammamattameva bhavissati
uppÄ• dessati, esa appanaá¹ƒ eva pÄ• puá¹‡issati, esa jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vip
arahattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti jÄ• nÄ• ti. tenÄ• ha __ ``imassa cetanÄ• â€™â€™ _t

kÄ• manato, kÄ• metabbato, kÄ• mapaá¹-isaá¹ƒyuttato ca kÄ• mo dhÄ• tu __kÄ• madhÄ• t
byÄ• pÄ• dadhÄ• tu-rÅ«padhÄ• tu-Ä• dÄ«naá¹ƒ saá¹…gaho. __vilakkhaá¹‡atÄ• yÄ• _ti visa
__khandhÄ• yatanadhÄ• tuloka_nti anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ khandhalokaá¹ƒ Ä
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«ti yojanÄ• . ``ayaá¹ƒ rÅ«pakkhandho nÄ• ma ... pe ... ayaá¹
nÄ• ma. tesupi ekavidhena rÅ«pakkhandho, ekÄ• dasavidhena rÅ«pakkhandho (Vibh 33). e
bahuvidhena vedanÄ• kkhandho (Vibh 34-61). ekavidhena saÃ±Ã±Ä• kkhandho, bahuvidhe
62-91). ekavidhena saá¹…khÄ• rakkhandho, bahuvidhena saá¹…khÄ• rakkhandho (Vibh 92
viÃ±Ã±Ä• á¹‡akkhandho, bahuvidhena viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Vibh 121-149)
``idaá¹ƒ cakkhÄ• yatanaá¹ƒ nÄ• ma ... pe ... idaá¹ƒ dhammÄ• yatanaá¹ƒ nÄ• ma. tattha das
dve cÄ• tubhÅ«makÄ• â€™â€™ tiÄ• dinÄ• (Vibh 156-171) Ä• yatanalokassa, ``ayaá¹ƒ cak
ayaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• ma, tattha soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , c
tiÄ• dinÄ• (Vibh 172-188) dhÄ• tulokassa anekasabhÄ• vaá¹ƒ nÄ• nÄ• sabhÄ• vaÃ±ca paj
upÄ• dinnakasaá¹…khÄ• ralokasseva, atha kho anupÄ• dinnakasaá¹…khÄ• ralokassapi ---
ussannattÄ• imassa rukkhassa khandho seto, imassa kÄ• á¸·o, imassa maá¹-á¹-ho, imassa
bahalattaco, imassa tanuttaco, imassa pattaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«
nÄ«laá¹ƒ pÄ«taá¹ƒ lohitaá¹ƒ odÄ• taá¹ƒ sugandhaá¹ƒ duggandhaá¹ƒ, imassa phalaá¹ƒ khud
dÄ«ghaá¹ƒ rassaá¹ƒ vaá¹-á¹-aá¹ƒ susaá¹‡á¹-hÄ• naá¹ƒ dussaá¹‡á¹-hÄ• naá¹ƒ mudukaá¹ƒ p
duggandhaá¹ƒ madhuraá¹ƒ tittakaá¹ƒ kaá¹-ukaá¹ƒ \Ne II 21/ ambilaá¹ƒ kasÄ• vaá¹ƒ, imassa
kuá¹‡á¹-ho ujuko \Be II 23/ kuá¹-ilo tambo kÄ• á¸·o odÄ• to hotÄ«â€™â€™ tiÄ• dinÄ• pajÄ•
sabbaÃ±Ã±ubuddhÄ• dÄ«naá¹ƒ eva hi etaá¹ƒ balaá¹ƒ, na aÃ±Ã±esaá¹ƒ.

__nÄ• nÄ• dhimuttikata_nti nÄ• nÄ• ajjhÄ• sayataá¹ƒ. adhimutti nÄ• ma ajjhÄ• sayadhÄ• tu
hÄ«napaá¹‡Ä«tatÄ• sÄ• maÃ±Ã±ena pÄ• á¸·iyaá¹ƒ dvidhÄ• va vuttopi hÄ«napaá¹‡Ä«tÄ• di
``hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaâ€™â€™ _nti. tattha tattha ye ye s
yaá¹ƒyaá¹ƒadhimuttikÄ• , te te taá¹ƒtadadhimuttike eva sevanti bhajanti payirupÄ• santi dhÄ
gÅ«thÄ• dÄ«naá¹ƒ dhÄ• tusabhÄ• vo eso, yaá¹ƒ gÅ«thÄ• dÄ«hi eva saá¹ƒsandanti sament
ajjhÄ• sayassevesa sabhÄ• vo, yaá¹ƒ) (Vibh-má¹- 813) hÄ«najjhÄ• sayÄ• dussÄ«lÄ• dÄ«h
sampannasÄ«lÄ• dayo ca sampannasÄ«lÄ• dÄ«heva. taá¹ƒ nesaá¹ƒ nÄ• nÄ• dhimuttikataá
pajÄ• nÄ• tÄ«ti.

__vuddhiÃ±ca hÄ• niÃ±cÄ• _ti paccayavisesena sÄ• matthiyato adhikataá¹ƒ anadhikataÃ±
indriyaparopariyattaÃ±Ä• á¹‡aniddese (Vibh 814; Paá¹-is I 113) ``Ä• sayaá¹ƒ jÄ• nÄ• ti anus
ti Ä• sayÄ• dijÄ• nanaá¹ƒ kasmÄ• niddiá¹-á¹-hanti? Ä• sayajÄ• nanÄ• dinÄ• yehi indriyehi
kalyÄ• á¹‡apÄ• pÄ• sayÄ• dikÄ• honti, tesaá¹ƒ jÄ• nanassa vibhÄ• vanato. evaÃ±ca katvÄ
indriyaparopariyattaÄ• sayÄ• nusayaÃ±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ asÄ• dhÄ• raá¹‡atÄ• ,
indriyaparopariyattanÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ balatÄ• ca siddhÄ• h
sattÄ• nivasanti, taá¹ƒ tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-higataá¹ƒ vÄ• yathÄ• bhÅ«
__Ä• sayo. _ __anusayo_ appahÄ«nabhÄ• vena thÄ• magato kileso. taá¹ƒ pana bhagavÄ•
tesaá¹ƒ tesaá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ, vipassanÄ• maggaÃ±Ä• á¹‡Ä• naÃ±ca appavattikkha
hetaá¹ƒ ---

``kÄ• maá¹ƒ sevantaá¹ƒyeva bhagavÄ• jÄ• nÄ• ti `ayaá¹ƒ puggalo kÄ• magaruko kÄ• mÄ•
kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo nekkhammagaruko nekkhammÄ• sa
nekkhammaá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti. byÄ• pÄ• daá¹ƒ, abyÄ• pÄ• daá¹ƒ, thinamiddha
sevantaá¹ƒyeva \Be II 24/ jÄ• nÄ• ti `ayaá¹ƒ puggalo thinamiddhagaruko thinamiddhÄ• sayo
tiâ€™â€™ (Paá¹-is I 113).

__paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• na_nti rÅ«pÄ• vacarÄ• naá¹ƒ paá¹-hamÄ• d
paccanÄ«kajhÄ• panaá¹-á¹-hena Ä• rammaá¹‡Å«panijjhÄ• naá¹-á¹-hena ca jhÄ• nÄ• naá¹ƒ
vuttaá¹ƒ. __aá¹-á¹-hannaá¹ƒ vimokkhÄ• na_nti ettha paá¹-ipÄ• á¹-iyÄ• \Ne II 22/ satta appit
paccanÄ«kadhammehi vimuccanato Ä• rammaá¹‡e ca adhimuccanato vimokkhÄ• nÄ• ma,
saÃ±Ã±Ä• vedayitehi vimuttattÄ• apagamavimokkho nÄ• ma. catukkanayapaÃ±cakanayes
savitakkasavicÄ• ro nÄ• ma, paÃ±cakanaye dutiyajjhÄ• nasamÄ• dhi avitakkavicÄ• ramatto
jhÄ• nesu samÄ• dhi avitakkaavicÄ• ro, samÄ• pattÄ«su paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hannaá¹ƒ
samÄ• pattÄ«tipi cittekaggatÄ• sabbhÄ• vato, nirodhasamÄ• pattiyÄ• tadabhÄ• vato na sa
__hÄ• nabhÄ• giyadhamma_nti appaguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa sa
kÄ• mÄ• dianupakkhandanaá¹ƒ. __visesabhÄ• giyadhamma_nti paguá¹‡ehi paá¹-hamajjhÄ
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ dutiyajjhÄ• nÄ• dipakkhandanaá¹ƒ. iti saÃ±Ã±Ä• manasikÄ

kÄ• mÄ• didutiyajjhÄ• nÄ• dipakkhandanÄ• ni hÄ• nabhÄ• giyavisesabhÄ• giyadhammÄ• ti
taá¹ƒsabhÄ• vatÄ• dhamma-saddena vuttÄ• . __tasmÄ• _ti vuttamevatthaá¹ƒ hetubhÄ• ver
paguá¹‡atÄ• saá¹…khÄ• taá¹ƒ vodÄ• naá¹ƒ. taÃ±hi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hahi
dutiyajjhÄ• nÄ• diadhigamassa paccayattÄ• __ ``vuá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. ye
``nirodhato phalasamÄ• pattiyÄ• vuá¹-á¹-hÄ• nanti pÄ• á¸·i natthÄ«â€™â€™ ti vadanti, te `
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• ananta
imÄ• ya __pÄ• á¸·iyÄ• _ (Paá¹-á¹-h I 1.417) paá¹-isedhetabbÄ• . yo samÄ• pattilÄ• bhÄ« sa
labhÄ• mahaâ€™â€™ nti, kammaá¹-á¹-hÄ• naá¹ƒ samÄ• naá¹ƒ eva ``na kammaá¹-á¹-hÄ• n
sampattiá¹ƒyeva samÄ• naá¹ƒ ``vipattÄ«â€™â€™ ti paccetÄ«ti veditabbo.

<149> __appana_nti nigamanaá¹ƒ. __na tathÄ• daá¹-á¹-habba_nti yathÄ• paravÄ• dinÄ•
daá¹-á¹-habbaá¹ƒ. __sakasakakiccameva jÄ• nÄ• tÄ«_ti á¹-hÄ• nÄ• á¹-á¹-hÄ• najÄ• nanÄ•
kiccaá¹ƒ kÄ• tuá¹ƒ jÄ• nÄ• ti, yathÄ• sakameva visayaá¹ƒ paá¹-ivijjhatÄ«ti attho. __tampÄ«_
dasabalaÃ±Ä• á¹‡ehi jÄ• nitabbampi. __kammantaravipÄ• kantaramevÄ• _ti \Be II 25/ kamm
jÄ• nÄ• ti, cetanÄ• cetanÄ• sampayuttadhamme nirayÄ• dinibbÄ• nagÄ• minipaá¹-ipadÄ• b
``kammaparicchedamevÄ• â€™â€™ _ti. dhÄ• tunÄ• nattaÃ±ca dhÄ• tunÄ• nattakÄ• raá¹‡a
ekadesasarÅ«pekaseso daá¹-á¹-habbo. taÃ±hi Ã±Ä• á¹‡aá¹ƒ tadubhayampi jÄ• nÄ• ti, ``imÄ
ussannattÄ• â€™â€™ tiÄ• dinÄ• (Vibh-a 812) tathÄ• ceva saá¹ƒvaá¹‡á¹‡itaá¹ƒ. __saccap
pariÃ±Ã±Ä• bhisamayÄ• divasena saccÄ• naá¹ƒ paricchindanameva. __appetuá¹ƒ na sakko
viya taá¹ƒsadisaá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ viya __vikubbituá¹ƒ_. etenassa balasadisataÃ±
jhÄ• nÄ• diÃ±Ä• á¹‡aá¹ƒ viya vÄ• __appetuá¹ƒ vikubbitu_Ã±ca. yadipi hi ``jhÄ• nÄ• dipacc
sattamabalaâ€™â€™ nti tassa savitakkasavicÄ• ratÄ• vuttÄ• , tathÄ• pi ``jhÄ• nÄ• dÄ«hi v
natthÄ«â€™â€™ ti \Ne II 23/ jhÄ• nÄ• disahagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ tadantogadhaá¹ƒ katvÄ
veditabbaá¹ƒ. atha vÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ jhÄ• nÄ• dikiccaá¹ƒ viya na sabbaá
sakkotÄ«ti dassetuá¹ƒ __ ``jhÄ• naá¹ƒ hutvÄ• appetuá¹ƒ na sakkoti iddhi hutvÄ• vikubbitua
_ti vuttaá¹ƒ, na pana kassaci balassa jhÄ• naiddhibhÄ• vatoti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ kicc
dasabalaÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ visesaá¹ƒ dassetvÄ• idÄ• ni vitakka
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __paá¹-ipÄ• á¹-iyÄ• _tiÄ• dito paá¹-á¹-hÄ

anupadavaá¹‡á¹‡anaá¹ƒ katvÄ• veditabbÄ• nÄ«ti sambandho. kilesÄ• varaá¹‡aá¹ƒ niyatan
kilesÄ• varaá¹‡assa abhÄ• vo Ä• savakkhayÄ• dhigamassa á¹-hÄ• naá¹ƒ, tabbhÄ• vo aá¹-á
tadubhayaá¹ƒ yathÄ• kkamaá¹ƒ aá¹-á¹-hÄ• naÃ±ca á¹-hÄ• naÃ±cÄ• ti tattha kÄ• raá¹‡aá¹ƒ
... dassanato cÄ• â€™â€™ _ti Ä• ha. tattha lokiyasammÄ• diá¹-á¹-hiyÄ• á¹-hiti Ä• savakkha
kilesÄ• varaá¹‡Ä• bhÄ• vassa kÄ• raá¹‡attÄ• . sÄ• hi tasmiá¹ƒ sati na hoti, asati ca hoti. et
aá¹-á¹-hitiyÄ• tassa aá¹-á¹-hÄ• natÄ• vuttÄ• eva. __nesaá¹ƒ_ veneyyasattÄ• naá¹ƒ. __dhÄ
kÄ• madhÄ• tuÄ• dÄ«naá¹ƒ pavattibhedadassanato. yadaggena dhÄ• tuvemattaá¹ƒ jÄ• nÄ•
jÄ• nÄ• ti. __dhÄ• tuvemattadassanato_ti vÄ• dhammadhÄ• tuvemattadassanato. sabbÄ• p
dhammadhÄ• tupariyÄ• pannÄ• evÄ• ti. __payogaá¹ƒ anÄ• diyitvÄ• pi_ santatimahÄ• matt

__dibbacakkhuÃ±Ä• á¹‡Ä• nubhÄ• vato pattabbenÄ• _ti ettha dibbacakkhunÄ• parassa hadayavatthusannissayalohitavaá¹‡á¹‡adassanamukhena tadÄ• pavattamÄ• nacittajÄ• na nÄ• ma sÄ• vakÄ• naá¹ƒ, taÃ±ca kho Ä• dikammikÄ• naá¹ƒ, yato dibbacakkhuÄ• nubhÄ• va pattabbatÄ• siyÄ• , buddhÄ• naá¹ƒ pana yadipi Ä• savakkhayaÃ±Ä• á¹‡Ä• dhigamato page tathÄ• pi tathÄ• parikammakaraá¹‡aá¹ƒ natthi vijjÄ• ttayasiddhiyÄ• sijjhanato. sesÄ• bhiÃ± cetopariyaÃ±Ä• á¹‡aá¹ƒ dibbacakkhuÃ±Ä• á¹‡Ä• dhigamena pattanti ca vattabbataá¹ƒ labh daá¹-á¹-habbaá¹ƒ.

__puna evarÅ«piá¹ƒ vÄ• caá¹ƒ na vakkhÄ• mÄ«_ti cittaá¹ƒ uppÄ• dento taá¹ƒ vÄ• caá¹ƒ pa so attho pÄ• kaá¹-o hotÄ«ti __ ``vadantoâ€™â€™ _ti vuttaá¹ƒ. __diá¹-á¹-hiá¹ƒ na gaá¹‡hiss diá¹-á¹-higgÄ• hapaá¹-ikkhepo. diá¹-á¹-hiyÄ• anuppÄ• danaá¹ƒ pajahanamevÄ• ti Ä• ha __ __so_ ariyÅ«pavÄ• dÄ« __niraye á¹-hapitoyeva, _ nÄ• ssa nirayÅ«papattiyÄ• koci vibandh adhippÄ• yo.

__assÄ• _ti \Ne II 24/ ekaá¹ƒsikabhÄ• vassa. sikkhÄ• hi sÄ«lasamÄ• dhipaÃ±Ã±Ä• hi, tada vinÄ• aÃ±Ã±Ä• rÄ• dhanassa asambhavato __ ``lokiyalokuttarÄ• sÄ«lasamÄ• dhipaÃ±Ã± puna Ä• sannatare sÄ«lÄ• dike dassento __ ``lokuttaravaseneva vinivattetumpi vaá¹-á¹-atÄ« aggamaggapariyÄ• pannÄ• sÄ«lÄ• dayo veditabbÄ• . aggamaggaá¹-á¹-hassa hi diá¹-á¹-hev aÃ±Ã±Ä• rÄ• dhanÄ• , itaresaá¹ƒ anekaá¹ƒsikÄ• ti. sampajjanaá¹ƒ __sampadÄ• , _ nipphat __evaá¹ƒsampada_nti evaá¹ƒavirajjhanakanipphattikanti vuttaá¹ƒ hoti. tenÄ• ha __ ``imamp _ntiÄ• di. tattha __kÄ• raá¹‡a_nti yutti. tatrÄ• yaá¹ƒ yuttiniddhÄ• raá¹‡Ä• ``nirayÅ«pago ari tadÄ• dÄ• yassa avijjamÄ• nato seyyathÄ• pi micchÄ• diá¹-á¹-hÄ«â€™â€™ ti. ettha ca ``taá appahÄ• yÄ• â€™â€™ tiÄ• divacanena tadÄ• dÄ• yassa appahÄ• nena ca ariyÅ«pavÄ• do pahÄ• nena pana accayaá¹ƒ desetvÄ• khamÄ• panena anantarÄ• yiko atthÄ• vaho ca yath ca Ä• pattÄ«ti dasseti.

dasabalaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuvesÄ• rajjaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ•

<150> byÄ• mohabhayavasena \Be II 27/ (Mp-á¹- II 4.8) saraá¹‡apariyesanaá¹ƒ sÄ• rajjana byÄ• mohabhayaá¹ƒ, vigato sÄ• rado etassÄ• ti visÄ• rado, tassa bhÄ• vo __vesÄ• rajjaá¹ƒ Ã±Ä• á¹‡asampadaá¹ƒ pahÄ• nasampadaá¹ƒ desanÄ• visesasampadaá¹ƒ khemaá¹ƒ nissÄ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. tenÄ• ha __ ``catÅ«su á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di. __d vuttadhammesu. vacanamattameva hi tesaá¹ƒ, na pana dassanaá¹ƒ tÄ• disasseva dhamma vÄ• ``ime dhammÄ• anabhisambuddhÄ• â€™â€™ ti parassa vacanavasena __dassitadha ``dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 718) viya __dhamma_-saddo hetupa ``sahadhammenÄ• ti sahetunÄ• â€™â€™ _ti. __hetÅ«_ti ca upapattisÄ• dhanahetu veditab

__appamÄ• á¹‡a_nti anidassanaá¹ƒ. nidassanaÃ±hi anvayato byatirekato pamÄ• á¹‡aá¹…g
vuccati. __nimitta_nti codanÄ• ya kÄ• raá¹‡aá¹ƒ. tattha codako codanaá¹ƒ karotÄ«ti __kÄ•
codanaá¹ƒ karoti etenÄ• ti __kÄ• raá¹‡aá¹ƒ_. tenÄ• ha __ ``puggalopÄ«â€™â€™ _tiÄ• di. _
appaá¹-ibandhiyabhÄ• vena anupaddutataá¹ƒ.

antarÄ• yo \Ne II 25/ etesaá¹ƒ atthi, antarÄ• yevÄ• yuttÄ• ti __antarÄ• yikÄ• _. evaá¹ƒbhÅ
antarÄ• yakarÄ• nÄ• ma honti, tasmÄ• Ä• ha __ ``antarÄ• yaá¹ƒ karontÄ«ti antarÄ• yikÄ•
vÄ«tikkamo na tathÄ• sÄ• vajjoti katvÄ• vuttaá¹ƒ __ ``saÃ±cicca vÄ«tikkantÄ• â€™â€™ _t
Ä• pattikkhandhÄ• _tiÄ• di nidassanamattaá¹ƒ itaresampi catunnaá¹ƒ ``antarÄ• yikÄ• â€™â
tabbhÄ• ve byabhicÄ• rÄ• bhÄ• vato. __idha pana methunadhammo adhippeto_ti idaá¹ƒ aá
__ariá¹-á¹-hasikkhÄ• padaá¹ƒ_ (Vin IV 417-422) viya. yasmÄ• taá¹…khaá¹‡ampi kÄ• mesu
Ä• dÄ«navaá¹ƒ disvÄ• viratto (Mp-á¹- II 4.8) hoti ce, visesaá¹ƒ adhigacchati, na kÄ• mesu Ä
vuttaá¹ƒ __ ``methunaá¹ƒ ... pe ... antarÄ• yo hotÄ«â€™â€™ _ti. tattha __yassa kassacÄ«_
pabbajitasseva, atha kho yassa kassaci. tathÄ• hi vuttaá¹ƒ ``methunamanuyuttassa, mussa
nti. __tasmiá¹ƒ aniyyÄ• nikadhamme_ti tasmiá¹ƒ parena parikappitaaniyyÄ• nikadhammani
idaá¹ƒ kammasaá¹ƒyoge bhummaá¹ƒ.

catuvesÄ• rajjaÃ±Ä• á¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-haparisavaá¹‡á¹‡anÄ•

<151> purisassa \Be II 28/ sÅ«ratarabhÄ• vo nÄ• ma saá¹…gÄ• me pÄ• kaá¹-o hoti, na ge
vesÄ• rajjaÃ±Ä• á¹‡assa Ä• nubhÄ• vo paá¹‡á¸• itaparisÄ• su yattha katthacÄ«ti dassento
baladassanatthaâ€™â€™ _nti Ä• ha. __sannipatitvÄ• nisinnaá¹-á¹-hÄ• na_nti á¹-hÄ• nasÄ
sannipatitakhattiyaparisameva dasseti. __eseva nayo sabbatthÄ• _ti atidesena Ä• vibhÄ• vi
__ ``mÄ• rakÄ• yikÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ sadisatthavisayattÄ• atidesassa. yathÄ
khattiyaparisÄ• ti ayamattho labbhati, na evaá¹ƒ ``mÄ• raparisÄ• â€™â€™ ti ettha, mÄ• ras
mÄ• raparisÄ• ti ayamattho adhippeto. tenÄ• ha __ ``mÄ• rakÄ• yikÄ• naá¹ƒ ... pe ... na mÄ
__mÄ• rakÄ• yikÄ• na_nti mÄ• rapakkhiyÄ• naá¹ƒ. __uggaá¹-á¹-hÄ• nadassanavasenÄ• _t
sÄ• rajjitabbaá¹-á¹-hÄ• nadassanavasena, evaá¹ƒ uggÄ• khattiyÄ• attano puÃ±Ã±atejenÄ
__brÄ• hmaá¹‡Ä• tÄ«su vedesÅ«_ti idaá¹ƒ itaresaá¹ƒ avisayadassanavasena vuttaá¹ƒ. ve
khattiyÄ• vessÄ• ca tadatthavicÄ• raá¹‡Ä• ya yebhuyyena asamatthÄ• evÄ• ti. kasmÄ• p
gahitÄ• ti? bhusaá¹ƒ kÄ• mÄ• bhigiddhatÄ• ya yonisomanasikÄ• ravirahato. yÄ• mÄ• dayo
paá¹-isevantÄ• tatthÄ• bhigiddhatÄ• ya dhammassavanÄ• ya sabhÄ• vena cittampi na upp
pana buddhÄ• naÃ±ca \Ne II 26/ Ä• nubhÄ• vena Ä• kaá¸• á¸• hiyamÄ• nÄ• kadÄ• ci tesaá
tÄ• dise mahÄ• samaye. teneva hi vimÄ• navatthudesanÄ• pi tannimittÄ• bahulÄ• nÄ• hos
katÄ• .

paracakkavÄ• á¸·esu ca manussÄ• naá¹ƒ visesÄ• dhigamo natthÄ«ti pucchati __ ``kiá¹ƒ pa
cakkavÄ• á¸·Ä• nipi gacchatÄ«â€™â€™ _ti. itaro yadipi tesaá¹ƒ ariyadhammÄ• dhigamo na
gantvÄ• dhammaá¹ƒ desetÄ«ti dassento __ ``Ä• magacchatÄ«â€™â€™ _ti Ä• ha. __keyÅ
nÄ• nÄ• vidharatanaparisibbitasuvaá¹‡á¹‡ajÄ• lavinaddhaá¹ƒ bhujÄ• bharaá¹‡aá¹ƒ. __aá¹…
nÄ• nÄ• gandhagandhitaá¹ƒ, kevalaá¹ƒ vÄ• suvaá¹‡á¹‡amayaá¹ƒ bÄ• huvalayaá¹ƒ. __chin
dvidhÄ• bhÅ«tassarÄ• (Sv-pá¹- II 172) __gaggarassarÄ• _ti gaggarikÄ• ya viya gaggarÄ• y
II 172; Mp-á¹- III 8.69). __bhÄ• santara_nti tesaá¹ƒ bhÄ• saá¹ƒ (Sv-pá¹- II 172; Mp-á¹- III 8.6
__ ``vÄ«maá¹ƒsÄ• _ \Be II 29/ __uppajjatÄ«â€™â€™ _ti saá¹…khepato vuttaá¹ƒ vivarituá¹ƒ
hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__saá¹…gammÄ• _ti samÄ• gantvÄ• . Ä• dito lÄ• po __Ä• lÄ• po, _ vacanapaá¹-ivacanava
sammÄ• , samaÃ±Ã±Ä• vÄ• kathÄ• saá¹ƒkathÄ• , saá¹ƒkathÄ• va __sÄ• kacchÄ• _.

aá¹-á¹-haparisavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuyonivaá¹‡á¹‡anÄ•

<152> yavanti tÄ• ya sattÄ• amissitÄ• pi samÄ• najÄ• titÄ• ya missitÄ• viya hontÄ«ti __yo
aá¹‡á¸• Ä• diuppattiá¹-á¹-hÄ• navisiá¹-á¹-ho khandhÄ• naá¹ƒ bhÄ• gaso pavattivisesoti Ä• h
``khandhakoá¹-á¹-hÄ• so yoni nÄ• mÄ• â€™â€™ _ti. __aá¹‡á¸• e jÄ• tÄ• _ti paá¹-hamÄ• ya
dutiyÄ• ya pana aá¹‡á¸• ato, aá¹‡á¸• e vÄ• bhijjamÄ• ne jÄ• tÄ• ti evamattho veditabbo. ter
jÄ• yantÄ«â€™â€™ _ti. __vinÄ• _ti etehi aá¹‡á¸• Ä• dÄ«hi bÄ• hirapaccayehi vinÄ• . __upp
uppajjanavasena patitvÄ• viya. bÄ• hirapaccayanirapekkhattÄ• yeva vÄ• upapatane sÄ• d
eva idha __opapÄ• tikÄ• _ti vuttÄ• . __Ä• di_-saddena gabbhamale nibbattamahÄ• paduma
nijjhÄ• mataá¹‡hikapetÄ• naá¹ƒ niccaá¹ƒ dukkhÄ• turatÄ• ya kÄ• masevanÄ• natthi \Ne II 2
gabbhaseyyakÄ• na honti, jÄ• lavantatÄ• ya na tÄ• saá¹ƒ kucchiyaá¹ƒ gabbho saá¹‡á¹-hÄ•
opapÄ• tikÄ• yeva saá¹ƒsedajattÄ• yapi asambhavato. __nerayikÄ• viyÄ• _ti nidassanÄ• p
opapÄ• tikattaá¹ƒ dÄ«peti. __avasesÄ• _ti nijjhÄ• mataá¹‡hikanerayike á¹-hapetvÄ• avases
yakkhÄ• naá¹ƒ cÄ• tumahÄ• rÄ• jikatÄ• ya opapÄ• tikabhÄ• ve eva Ä• panne taá¹ƒ nivattet
yakkhÄ• pÄ«â€™â€™ _ti vuttaá¹ƒ. tathÄ• hi te na bhummadevÄ• na ca vinipÄ• tikÄ• ti.

catuyonivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cagativaá¹‡á¹‡anÄ•

<153> __gantabbÄ• _ti \Be II 30/ upapajjitabbÄ• . yathÄ• hi kammabhavo paramatthato as
paccayasÄ• maggiyÄ• siddho taá¹ƒsamaá¹…ginÄ• santÄ• nalakkhaá¹‡ena sattena katoti v
upapattibhavalakkhaá¹‡Ä• gatiyo paramatthato asatipi gamake taá¹ƒtaá¹ƒkammavasena ye

gantabbÄ• ti voharÄ«yantÄ«ti. evaá¹ƒ saddatthato gatiá¹ƒ dassetvÄ• atthuddhÄ• ranayena
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yesu nirayÄ• dibhedesu upapattibhavesu gati-saddo nir
aÃ±Ã±atthÄ• pi gatisaddappavatti atthi, taá¹ƒ ekena gati-saddena visesetvÄ• Ä• ha __ ``ga
yathÄ• ``dukkhadukkhaá¹ƒ, (SN b IV 327) rÅ«parÅ«paâ€™â€™ nti (Vism II 449) ca. uppÄ•
upagamananti __ ``nibbattigatÄ«â€™â€™ _ti vuttÄ• . __gati_nti cittagatiá¹ƒ. tenÄ• ha __ ``a
nÄ• mÄ• â€™â€™ _ti, ajjhÄ• sayappavattÄ«ti attho. __tadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps II 50
nipphattiâ€™â€™ nti attho vutto. brahmanimantanasutte (MN I 503) hi ayaá¹ƒ pÄ• á¸·Ä«ti. _
Ä• nubhÄ• vaá¹ƒ. __vibhavo_ti vinÄ• so. so hi vigamoti atthena gati. teneva __nibbÄ• naá¹ƒ
339) anupÄ• disesanibbÄ• naá¹ƒ arahato gati vigamo vibhavoti anekatthattÄ• dhÄ• tÅ«naá
dveva nipphattiyoti atthoti Ä• ha __ ``ayaá¹ƒ nipphattigati nÄ• mÄ• â€™â€™ _ti.

yassa uppajjati, taá¹ƒ brÅ«hento eva uppajjatÄ«ti ayo, sukhaá¹ƒ. natthi ettha ayoti __nirayo
ramitabbaá¹ƒ assÄ• detabbaá¹ƒ tattha natthÄ«ti dassento Ä• ha __ ``niratiatthena nirassÄ•
nirayoâ€™â€™ _ti. __tiriyaá¹ƒ aÃ±citÄ• _ti devamanussÄ• dayo viya uddhaá¹ƒ dÄ«ghÄ• a
attho. pakaá¹-á¹-hato sukhato ayanaá¹ƒ apagamo __peccabhÄ• vo, _ taá¹ƒ peccabhÄ• vaá
\Ne II 28/ petayonimeva vadati. __manaso ussannattÄ• _ti satisÅ«rabhÄ• vabrahmacariyay
upacitamÄ• nasatÄ• ya ukkaá¹-á¹-haguá¹‡acittatÄ• yÄ• ti atto. ayaá¹ƒ panattho nippariyÄ• y
jambudÄ«pavÄ• sÄ«vasena veditabbo. yathÄ• ha --- ``tÄ«hi, bhikkhave, á¹-hÄ• nehi jambud
uttarakuruke manusse adhiggaá¹‡hanti deve ca tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• sati
brahmacariyavÄ• soâ€™â€™ ti (AN c 9.21). tehi pana samÄ• narÅ«pÄ• ditÄ• ya saddhiá¹ƒ
itaramahÄ• dÄ«pavÄ• sinopi \Be II 31/ manussÄ• teva paÃ±Ã±Ä• yiá¹ƒsu. lokiyÄ• pana ``m
manussÄ• â€™â€™ ti vadanti. ayamettha saá¹…khepo, vitthÄ• ro pana paramatthadÄ«pan
__vimÄ• navatthusaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vv-a 3) vuttanayena gahetabbo. __Ä• nubhÄ
devÄ• nubhÄ• vasaá¹…khÄ• tehi iddhivisesehi. tattha kÄ• mÄ• devÄ• kÄ• maguá¹‡ehi cev
iddhiviseseheva __dibbanti_ kÄ«á¸·anti jotanti, saraá¹‡anti vÄ• gammanti, abhitthaviyantÄ«

__tiracchÄ• nayoniÃ±cÄ• tiÄ• dÄ«sÅ«_ti ettha tiracchÄ• nayonipettivisayaggahaá¹‡ena kha
tesaá¹ƒ tÄ• disassa paricchinnassa okÄ• sassa abhÄ• vato. yattha vÄ• te araÃ±Ã±asamud
nibaddhavÄ• saá¹ƒ vasanti, tÄ• disassa á¹-hÄ• nassa vasena okÄ• sopi gahetabbo. nirayÅ«
maggitabbato __maggo_ paá¹-ipajjitabbÄ• __paá¹-ipadÄ• _ cÄ• ti taá¹ƒ taá¹ƒ kammameva
``ubhayenapÄ«â€™â€™ _tiÄ• di. __yathÄ• ca paá¹-ipanno_ti iminÄ• tassa kammassa kat
__nirayagÄ• miÃ±ca maggaá¹ƒ nirayagÄ• miniÃ±ca paá¹-ipada_nti iminÄ• sÄ• dhÄ• raá¹‡a
kammaá¹ƒ vatvÄ• puna taá¹ƒ taá¹ƒ santÄ• napatitatÄ• ya asÄ• dhÄ• raá¹‡ataá¹ƒ dassetuá
``yathÄ• paá¹-ipannoâ€™â€™ _tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ. __vinipatantÄ«_ti vivasÄ•
nipatanti. kasmÄ• panettha paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ dassento bhagavÄ• ``ni
ntiÄ• dimÄ• hÄ• ti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``idaá¹ƒ panÄ• â€™â€™ _tiÄ• di. na hi b
buddhasubuddhataá¹ƒ vibhÄ• vento sÄ• vasesaá¹ƒ katvÄ• desanaá¹ƒ deseti.

paÃ±cagativaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ã±Ä• á¹‡apavattÄ• kÄ• ravaá¹‡á¹‡anÄ•

<154> __Ã±Ä• á¹‡appavattÄ• kÄ• ra_nti Ã±Ä• á¹‡assa pavattiÄ• kÄ• raá¹ƒ, Ã±Ä• á¹‡assa __ekantadukkhÄ• _ti ekantena dukkhÄ• accantadukkhÄ• . tÄ• pana sabbakÄ• laá¹ƒ dukkh \Ne II 29/ dassento Ä• ha __ ``niccadukkhÄ• nirantaradukkhÄ• â€™â€™ _ti. __bahalÄ• _ti \Be II 32/. __tibbÄ• _ti vÄ• tikhiá¹‡Ä• . __kharÄ• _ti kakkhaá¸·Ä• . __kaá¹-ukÄ• _ti vÄ• ania khaá¹‡Ä«yatÄ«ti __kÄ• su, _ Ä• vÄ• á¹-o. kasÄ«yati cÄ«yatÄ«ti __kÄ• su, _ rÄ• si. __phuna aá¹…gÄ• rÄ• ni ukkhipitvÄ• paá¹-ivÄ• taá¹ƒ ophunanti, tena tesaá¹ƒ sakalasarÄ«raá¹ƒ á¸• á ``paridaá¸• á¸• hagattÄ• â€™â€™ _ti. purisappamÄ• á¹‡aá¹ƒ __porisaá¹ƒ. ekapathenevÄ• __anukkamanÄ«yenÄ• _ti ukkamituá¹ƒ apakkamituá¹ƒ asakkuá¹‡eyyena.

nanu ca dibbacakkhuÃ±Ä• á¹‡aá¹ƒ paccuppannavaá¹‡á¹‡Ä• rammaá¹‡aá¹ƒ, tena kathaá¹ƒ nibbattasattaá¹ƒ ``ayaá¹ƒ soâ€™â€™ ti jÄ• nÄ• tÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``tattha yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena ``ayaá¹ƒ soâ€™â€™ ti sallakkheti, tassa pana dibbacakk __ ``dibbacakkhubalaá¹ƒ nÄ• ma eta_nti vuttaá¹ƒ.

__purimanayenevÄ• _ti ``gÅ«thakÅ«po viya tiracchÄ• nayoni daá¹-á¹-habbÄ• â€™â€™ tiÄ aá¹…gÄ• rakÄ• supamÄ• yaá¹ƒ vuttanayeneva. dukkhÄ• vedanÄ• bahulÄ• etÄ• sÅ«ti __d bahalapattapalÄ• so_ti aviraá¸·atanuvipulapaá¹‡á¹‡o. sukhaparibhogaá¹ƒ mahÄ• pÄ• sÄ• d ``dÄ«ghapÄ• sÄ• doâ€™â€™ _ti vuttaá¹ƒ caturassapÄ• sÄ• dÄ• dÄ«naá¹ƒ khuddakattÄ• . uá¹‡á¹‡Ä• mayalohitaattharaá¹‡ena. uttaraá¹ƒ uparibhÄ• gaá¹ƒ chÄ• detÄ«ti __uttaracchad pana lohitavitÄ• naá¹ƒ idhÄ• dhippetanti __ ``rattavitÄ• nenÄ• â€™â€™ _ti vuttaá¹ƒ.

__aparabhÄ• gayojanÄ• _ti pÄ• á¸·iyaá¹ƒ ``aparena samayenÄ• â€™â€™ ti vuttassa apara ekadesena purimabhÄ• ge vutte eva suviÃ±Ã±eyyÄ• hotÄ«ti __ ``yathÄ• soâ€™â€™ _tiÄ• __maggÄ• ruá¸·hamevÄ• _ti maggaá¹ƒ upagatamattameva.

__niyamÄ• bhÄ• vÄ• _ti ``dibbacakkhunÄ• va passatÄ«â€™â€™ ti niyamassa abhÄ• vÄ• . passissatÄ«â€™â€™ _ti idaá¹ƒ na anuttarasukhÄ• nubhavanassa dibbacakkhugocarattÄ• tassa dibbacakkhuparibhaá¹‡á¸• abhÅ«tena anÄ• gataá¹ƒsaÃ±Ä• á¹‡ena dassanamevÄ• ti pÄ• á¸·iyaá¹ƒ pana ``cetasÄ• ceto paricca pajÄ• nÄ• miâ€™â€™ cceva vuttaá¹ƒ. __ ``attha _ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``devalokasukhaá¹ƒ hÄ«â€™â€™ _tiÄ• diá yathÄ• dassitaupamÄ• hipi ayamattho pÄ• kaá¹-o evÄ• ti dassento __ ``upamÄ• yampÄ«â€ gotrabhuÃ±Ä• á¹‡uppÄ• dato paá¹-á¹-hÄ• ya nirodhaá¹ƒ passitvÄ• uppannamaggaphalapa phalasamÄ• pattisamÄ• pajjanavasena ca ariyasÄ• vako nirodhe \Ne II 30/ sayito viya hoti t pavattanatoti Ä• ha __ ``nirodhasayanavaragataâ€™â€™ _nti. tenÄ• ha __ ``nibbÄ• nÄ• ...

_ti.

Ã±Ä• á¹‡apavattÄ• kÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukkarakÄ• rikÄ• disuddhivaá¹‡á¹‡anÄ•

<155> pucchÄ• nusandhiÄ• dianusandhittayato aÃ±Ã±attÄ• __ ``pÄ• á¹-iyekkaá¹ƒ anusan
vuttaá¹ƒ. na kevalaá¹ƒ ``dukkarakÄ• rikÄ• ya suddhi hotÄ«â€™â€™ ti evaá¹ƒ laddhiko eva,
abhippasannoti dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __catukuá¹‡á¸• iko_ti dv
catÅ«hi aá¹…gehi kuá¹‡á¸• anako Ä• hiá¹‡á¸• anako. __chamÄ• nikiá¹‡á¹‡a_nti bhÅ«miyaá
Ä• hÄ• raá¹ƒ.

macchariyamalÄ• dipÄ• padhammavigamanato mettÄ• diguá¹‡Ä• nubrÅ«hanato ca brahm
__brahmacariyaá¹ƒ, _ dÄ• naá¹ƒ. tathÄ• hi taá¹ƒ bhagavatÄ• paá¹‡á¸• itapaÃ±Ã±attaá¹ƒ v
yathÄ• rahaá¹ƒ brahmacariyapariyÄ• yo niddhÄ• retvÄ• vattabbo. __ki_nti kÄ«disaá¹ƒ. __v
__suciá¹‡á¹‡assÄ• _ti suá¹-á¹-hu ciá¹‡á¹‡assa puÃ±Ã±assa. __iddhÄ«_ti Ä• nubhÄ• vo. __
vatthÄ• bharaá¹‡obhÄ• sasamujjalÄ• sarÄ«rappabhÄ• . __balavÄ«riyÅ«papattÄ«_ti kÄ• ya
samannÄ• gamo.

__tena pÄ• á¹‡i kÄ• madado_ti tena addhikÄ• naá¹ƒ upagacchantÄ• naá¹ƒ hatthaá¹ƒ pasÄ
dÄ• naá¹-á¹-hÄ• nadassanamayena puÃ±Ã±ena idÄ• ni mayhaá¹ƒ hattho kapparukkho viya
kÄ• madado honto ca madhussavo iá¹-á¹-havatthuvissajjanako jÄ• to. __tena me brahmaca
yathÄ• vuttakÄ• yaveyyÄ• vaá¹-iyakammasaá¹…khÄ• tena seá¹-á¹-hacariyena. __puÃ±Ã±a
pujjasabhÄ• vato, uttarapadalopena vÄ• ``evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™
``puÃ±Ã±aâ€™â€™ nti vuccati.

paÃ±ca \Be II 34/ sikkhÄ• padÄ• ni samÄ• haá¹-Ä• ni __paÃ±casikkhÄ• padaá¹ƒ_ yathÄ•
nti ca. __brahmacariyasmi_nti \Ne II 31/ dhammadesanÄ• ya. sÄ• hi vineyyÄ• naá¹ƒ brahm
seá¹-á¹-haá¹ƒ cariyaá¹ƒ, brahmuno vÄ• bhagavato vÄ• casikaá¹ƒ cariyanti ``brahmacariyaâ

__sahassaá¹ƒ maccuhÄ• yina_nti sahassamattÄ• arahattasamadhigamena maccuvisayÄ•
jÄ• tÄ• . __brahmacÄ• rÄ« bhavissÄ• mÄ• _ti ettha yena brahmacariyena te brahmacÄ• rin
brahmacariyaá¹ƒ niddhÄ• retvÄ• Ä• ha __ ``methunavirati brahmacariyanti vuttÄ• â€™â€™

__nÄ• tikkamÄ• mÄ• _ti na aticarÄ• ma agamanÄ«yaá¹-á¹-hÄ• nepi itaratthÄ• pi na vÄ«tik
``aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• mÄ• â€™â€™ _ti. __amha_nti amhÄ• kaá¹ƒ.

__attadamanavasenÄ• _ti yathÄ• paá¹-iÃ±Ã±aá¹ƒ arahantÄ• naá¹ƒ anukaraá¹‡Ä• kÄ• rena

manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ damanenÄ• ti attho. sikhÄ• ppattaseá¹-á¹-hacariya
brahmacariyaá¹ƒ_. brahmaá¹ƒ seá¹-á¹-haá¹ƒ carati etenÄ• ti __brahmacariyaá¹ƒ, _ satthusÄ

__ataramÄ• nÄ• na_nti na taramÄ• nÄ• naá¹ƒ desakÄ• laá¹ƒ udikkhantÄ• naá¹ƒ. __phalÄ•
sudullabhaphalepi Ä• sÄ• sammÄ• payogamanvÄ• ya samijjhati eva. __vipakkabrahmacar
nipphannapaá¹‡Ä«tajjhÄ• sayo paripuá¹‡á¹‡auá¸·Ä• ramanoratho. so hi seá¹-á¹-hamanosan
brahmacariyapariyÄ• yena vutto.

__idameva suttaá¹ƒ_ Ä• gataá¹-á¹-hÄ• nanti adhippÄ• yo tepiá¹-ake buddhavacane idamev
brahmacariyaâ€™â€™ nti Ä• gataá¹-á¹-hÄ• nanti attho. vÄ«riyaÃ±hi tasmiá¹ƒ visaye uttama
tÄ• disacariyÄ• hetu cÄ• ti brahmacariyanti idha vuttaá¹ƒ. __caturaá¹…gasamannÄ• gata_n
catubbidhadukkarakiriyÄ• ya sÄ• dhakassa catubbidhassa attano pavattiÄ• kÄ• rassa vasen
caturaá¹…gasamannÄ• gataá¹ƒ.

koci chinnabhinnapaá¹-apilotikadharo dasantayuttassa vatthassa abhÄ• vato nicceloti vatta
taá¹ƒ nivattento Ä• ha __ ``naggoâ€™â€™ _ti. __evaá¹ƒ akÄ• siá¹ƒ, _ evampi sattapÄ«á¸·Ä
adhippÄ• yo. yathÄ• \Be II 35/ ``abhihaá¹-aá¹ƒ na sÄ• diyÄ• mÄ«â€™â€™ tiÄ• di (MN I 15
ukkaá¹-á¹-hacÄ• ritÄ• dassanaá¹ƒ, evaá¹ƒ ``naehi bhaddantikÄ• dibhÄ• vopÄ«â€™â€™ ti g
__purisantaragatÄ• yÄ• _ti purisasamÄ«pagatÄ• ya. saá¹ƒkittÄ«yanti etÄ• yÄ• ti __saá¹ƒkit
samudÄ• yavasena kariyamÄ• nakiriyÄ• . idha pana bhattasaá¹ƒkitti adhippetÄ• ti Ä• ha __
katabhattesÅ«â€™â€™ _ti. dadanti \Ne II 32/ tÄ• yÄ• ti __datti_. ekÄ• haá¹ƒ antarabhÅ«taá
__ekÄ• hikaá¹ƒ_. esa nayo sesapadesupi. __ekÄ• havÄ• renÄ• _ti ekÄ• hikavÄ• rena. ``ekA
vuttavidhimeva paá¹-ipÄ• á¹-iyÄ• pavattabhÄ• vaá¹ƒ dassetuá¹ƒ puna vuttaá¹ƒ. tenÄ• ha __
_ntiÄ• di.

__erakatiá¹‡Ä• dÄ«ni vÄ• _ti erakatiá¹‡Ä• dÄ«ni ganthitvÄ• katanivÄ• sanÄ• ni chavadus
attho. __tantÄ• vutÄ• na_nti tantaá¹ƒ pasÄ• retvÄ• vÄ«tÄ• naá¹ƒ. __pakatikaá¹‡á¹-ake_ti s

<156> __nekavassagaá¹‡asaÃ±jÄ• ta_nti anekavassasamÅ«hasaÃ±jÄ• taá¹ƒ. nanu ca idÄ
udakorohanÄ• nuyogamanuyuttoâ€™â€™ ti vuttaá¹ƒ, ``nekavassagaá¹‡ikaá¹ƒ rajojallaá¹ƒ k
ca, tadubhayaá¹ƒ ekasmiá¹ƒ kathaá¹ƒ sambhavatÄ«ti Ä• ha __ ``idaá¹ƒ attano rajojallakava
sandhÄ• ya vadatÄ«â€™â€™ _ti. eteneva ``acelako homÄ«â€™â€™ ti vuttaacelakapaá¹-iÃ
dhÄ• remÄ«â€™â€™ tiÄ• dinÄ• vuttachannakapaá¹-iÃ±Ã±Ä• , tatthÄ• pi
sÄ• á¹‡a-masÄ• á¹‡a-chavadussÄ• di-nivattha-paá¹-iÃ±Ã±Ä• ca aviruddhÄ• ti daá¹-á¹-habb
tathÄ• tathÄ• paá¹-ipannattÄ• . __te_ti acelakÄ• . __saá¹…ghÄ• ta_nti sabbaso ghÄ• taá¹
_nti. __sÄ«lavÄ• nÄ• ma natthi_ ``anabhisandhikampi pÄ• paá¹ƒ hotÄ«â€™â€™ ti evaá¹ƒ
adhiá¹-á¹-hÄ• yÄ• _ti idaá¹ƒ paá¹-ikkamanakiriyaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__pÄ• saá¹‡á¸• apariggahaá¹‡atthÄ• yÄ• _ti pÄ• saá¹‡á¸• esu asÄ• rasÄ• rabhÄ• vavÄ«m
pabbajja_nti Ä• jÄ«vakapabbajjaá¹ƒ. __vikaá¹-abhojane_ti vikatabhojane virÅ«pabhojane. te
``apakatibhojaneâ€™â€™ _ti.

<157> __bhiá¹ƒsanakatasmi_nti bhÄ• vasÄ• dhanabhÄ• vÄ« idaá¹ƒ padanti Ä• ha __ ``bhi
bhiá¹ƒsanakakiriyÄ• yÄ• â€™â€™ _ti. ``bhiá¹ƒsanakattasmiâ€™â€™ nti vattabbe ekassa ta
daá¹-á¹-habbo. yebhuyyaggahaá¹‡aá¹ƒ lomavantavasenapi yojetabbaá¹ƒ, na lomavasenÄ•
vÄ• â€™â€™ _tiÄ• di.

su-sadde u-kÄ• rassa o-kÄ• raá¹ƒ katvÄ• pÄ• á¸·iyaá¹ƒ ``sotattoâ€™â€™ ti vuttanti tadatth
``sutattoâ€™â€™ _ti Ä• ha. suá¹-á¹-hu avatattoti vÄ• __sotatto. sosinno_ti etthÄ• pi eseva
__suddhivasanatthÄ• yÄ• _ti saá¹ƒsÄ• rasuddhigavesanatthÄ• ya.

__vihÄ• rasmi_nti \Ne II 33/ paccatte bhummavacananti Ä• ha __ ``vihÄ• ro eva hi `vihÄ• ra
_ti. __teneva cÄ• _ti teneva vibhattivipallÄ• savasena. __evaá¹ƒ attho_ti ayaá¹ƒ evaá¹ƒ liá¹.
attho veditabbo. dukkhappattoti Ä• netvÄ• sambandho. __sabbatthÄ• _ti sukhadukkhe lÄ•
__tulito_ti tulÄ• sadiso.

dukkarakÄ• rikÄ• disuddhivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• hÄ• rasuddhivaá¹‡á¹‡anÄ•

<158> __sujjhitu_nti saá¹ƒsÄ• rato sujjhituá¹ƒ.

<159> __Ä• sÄ«tikapabbÄ• nÄ«_ti Ä• sÄ«tikapiá¹-á¹-hipabbÄ• ni, ``kÄ• á¸·apabbÄ• nÄ«â€
__majjhe. unnatunnatÄ• nÄ«_ti maá¹ƒse milÄ• te dvinnaá¹ƒ sandhÄ«naá¹ƒ antare vÄ• tenu
unnatÄ• ni unnatÄ• nÄ«ti. __Ä• nisada_nti Ä• nisadaá¹-á¹-hÄ• naá¹ƒ. __nisinnaá¹-á¹-hÄ• na
vÄ• nicitaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ. __sarapoá¹…khenÄ• _ti sarassa poá¹…khappadesen
vÄ• maggena. __akkanta_nti akkantaá¹-á¹-hÄ• naá¹ƒ. takkagoá¸·ikasadisÄ• naá¹ƒ, sarÄ«ra
kuruvindagoá¸·akÄ• naá¹ƒ vÄ• __Ä• vaá¸·i_ vaá¹-á¹-anÄ• hÄ• ro. __vaá¹ƒsato_ti piá¹-á¹-hiv
__maá¹‡á¸• ale_ti bhittipÄ• dÄ• naá¹ƒ matthake á¹-hapitamaá¹‡á¸• alake sÄ«saggena __pa
phÄ• suá¸·iyo_ti yathÄ• yathÄ• vuttagopÄ• nasiyo papatÄ• tiá¹-á¹-hanti, na evaá¹ƒ bodhis
papatÄ• á¹-hitÄ• .

__okkhÄ• yikÄ• _ti avakkhÄ• yikÄ• , heá¹-á¹-hÄ• hutvÄ• ninnabhÄ• vena paÃ±Ã±Ä• yam
yathÄ• vuttarÅ«pÄ• , ninnatarÄ• ti attho. __yÄ• va piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ_ __allÄ«nÄ• _ \
mayhaá¹ƒ udaracchavi yÄ• va piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ, tÄ• va taá¹ƒ Ä• hacca á¹-hitattÄ• a
parikkhayena antÄ• naÃ±ca suá¹-á¹-humilÄ• tatÄ• ya. __bhÄ• riyabhÄ• riyÄ• _ti garutarÄ• .

piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ, sahapiá¹-á¹-hikaá¹‡á¹-akaá¹ƒ udaracchavinti yojanÄ• . __neva nik
Ä• hÄ• rasannissayaÄ• podhÄ• tuyÄ• sabbaso visukkhattÄ• . __pÅ«timÅ«lÄ• nÄ«_ti lomar
maá¹ƒse lohite ca parikkhÄ«á¹‡e tÄ• ni sukkhÄ• ni á¹-hÄ• nato bhaá¹-á¹-hÄ• ni abhÄ• vene
ti vuttÄ• ni. tenÄ• ha __ ``tassa panÄ• â€™â€™ _tiÄ• di.

__adhigatÄ• _ti idÄ• ni adhigatÄ• . __yathÄ• etarahi vipassanÄ• paÃ±Ã±Ä• ya adhigatattÄ
II 34/ mahÄ• bodhisattÄ• paripÄ• kagataÃ±Ä• á¹‡Ä• vasÄ«bhÅ«tajjhÄ• nÄ• bhiÃ±Ã±Ä• vi
yathÄ• ca nesaá¹ƒ carimabhave vipassanÄ• cÄ• ro, na tathÄ• tadÄ• ti dasseti. __etadevÄ
atthajÄ• taá¹ƒ, etadeva __ettha_ etasmiá¹ƒ pÄ• á¹-hapadese __yuttaá¹ƒ_ pubbenÄ• paraá¹
__itarathÄ• _ti bhikkhÅ«hi vuttappakÄ• rena __ananurÅ«po siyÄ• _ ``imissÄ• â€™â€™ ti vu

Ä• hÄ• rasuddhivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒsÄ• rasuddhiÄ• divaá¹‡á¹‡anÄ•

<160> __saá¹ƒsÄ• renÄ• _ti aparÄ• paraá¹ƒ cavanupapajjanavasena bhavesu saá¹ƒsaraá
vuttaá¹ƒ ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || (Vism II 619; Sv II 9
4.199; Dhs-a nidÄ• nakathÄ• ; Vibh-a 226; Sn-a II 523; Ud-a 39; It-a 14, 58; Th-a I 67, 99; B
6; Paá¹-is-a II 1.117; Vism-mhá¹- I 127; Mp-á¹- II 4.9; Sp-á¹- I 1).

__bahuka_nti bahukÄ• laá¹ƒ bahukkhattuá¹ƒ. __upapajjitvÄ• _ti tattha tattha bhave nibbatti
tasmiá¹ƒ tasmiá¹ƒ sattÄ• vÄ• se Ä• vasanena nibbattitvÄ• jÄ«vanena. __khandhÄ• yeva vu
pavattivisesassa tena tena \Be II 38/ pariyÄ• yena vuttattÄ• . __bahuyÄ• ge_ti ajasÅ«karag
mahÄ• yaÃ±Ã±e. __bahuaggÄ«_ti vÄ• cÄ• peyyÄ• divasena antamaso pÄ• kayaÃ±Ã±Ä• di
paricaraá¹‡ena.

<161> bÄ• ladÄ• rakopi ``daharoâ€™â€™ ti vuccatÄ«ti tato visesanatthaá¹ƒ __ ``yuvÄ• â€
atikkantapaá¹-hamavayÄ• sattÄ• sabhÄ• vena palitasirÄ• hontÄ«ti paá¹-hamavaye á¹-hita
``susukÄ• á¸·akesoâ€™â€™ _ti \Ne II 35/ vuttaá¹ƒ. __jarÄ• jiá¹‡á¹‡o_ti jarÄ• ya jiá¹‡á¹‡o, n
abhibhÅ«to. ukkaá¹ƒsagatabuddhatÄ• ya __vuddho_. tenÄ• ha __ ``vaá¸• á¸• hitvÄ• á¹-hita
Ä• rohapariá¹‡Ä• havasena vuddhirahitoti attho. __jÄ• timahallako_ti jÄ• tiyÄ• mahallako, n
bhogaparivÄ• rÄ• dÄ«hÄ«ti attho. __addhagato_ti ettha __addha_-saddo dÄ«ghakÄ• lavÄ•
``bahuaddhÄ• naá¹ƒ gatoâ€™â€™ _ti. __vayo_tiÄ• dipadalopenÄ• yaá¹ƒ niddesoti Ä• ha _
__padasatampi ... pe ... samatthatÄ• _ti padasatampi padasahassampi sotapathamÄ• gacc

uggahaá¹‡asamatthatÄ• pariggahetuá¹ƒ samatthatÄ• . ayaÃ±ca gatiyÄ• byÄ• pÄ• roti sak
gahaá¹‡amattabhÄ• vato. __tadevÄ• _ti padasatampi padasahassampi. __Ä• dhÄ• raá¹‡aá
dhÄ• raá¹‡aá¹ƒ. __upanibandhanaá¹ƒ_ yathÄ• na pamuá¹-á¹-haá¹ƒ hoti, tathÄ• upecca ap
ayaá¹ƒ pana satiyÄ• byÄ• pÄ• roti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. pÄ• á¸·iyaÃ±ca ``paramÄ• ya g
cÄ• â€™â€™ ti vuttaá¹ƒ, parato ca ``evaá¹ƒ adhimattagatimantoâ€™â€™ ti vuttaá¹ƒ. __sar
nÄ• mÄ• _ti visiá¹-á¹-havisayaá¹ƒ dassento yathÄ• vuttasatisamÄ• yogaá¹ƒ tassa dÄ«peti. _
yathÄ• vuttagatisatidhitÄ«hi subhadhÄ• tavacÄ«paricitassa pariyattidhammassa Ä• gamava
atthadassanasamatthatÄ• yuttivasena kÄ• raá¹‡adassanasamatthatÄ• .

daá¸·haá¹ƒ (Mp-á¹- III 9.38) thiraá¹ƒ dhanu etassÄ• ti daá¸·hadhanvÄ• , so eva idha __ ``da
_ti vutto. paá¹-isattuvidhamanatthaá¹ƒ dhanuá¹ƒ gaá¹‡hÄ• tÄ«ti __dhanuggaho, _ so eva us
khipatÄ«ti __issÄ• so_ti Ä• ha __ ``dhanuá¹ƒ gahetvÄ• á¹-hito issÄ• soâ€™â€™ _ti. dvisah
lohÄ• dibhÄ• raá¹ƒ vahituá¹ƒ samatthaá¹ƒ __dvisahassathÄ• maá¹ƒ_. tenÄ• ha __ ``dvisaha
_tiÄ• di. __daá¹‡á¸• e_ti dhanudaá¹‡á¸• e. __yÄ• va kaá¹‡á¸• appamÄ• á¹‡Ä• _ti dÄ«ghato
pamÄ• á¹‡aá¹ƒ, tattake \Be II 39/ dhanudaá¹‡á¸• e ukkhittamatte Ä• ropito ceva hoti jiyÄ• da
pathavito muccati, evaá¹ƒ idaá¹ƒ ``dvisahassathÄ• maá¹ƒ nÄ• ma dhanÅ«ti daá¹-á¹-habbaá
uggahitadhanusippo. __katahattho_ti thirataraá¹ƒ lakkhesu avirajjhanasarakkhepo. Ä«diso p
vasÄ«bhÅ«to katahattho nÄ• ma hotÄ«ti Ä• ha __ ``ciá¹‡á¹‡avasÄ«bhÄ• voâ€™â€™ _ti. ka
asanaá¹ƒ etena so __katÅ«pÄ• sano_ti Ä• ha __ ``rÄ• jakulÄ• dÄ«su dassitasippoâ€™â€™
antosusirakaraá¹‡Ä• dinÄ• sallahukaá¹ƒ kataá¹ƒ.

__oloketÄ«_ti udikkhati. __evaá¹ƒ santepi tesaá¹ƒ vÄ• ro paÃ±Ã±Ä• yatÄ«_ti tesaá¹ƒ bhikk
paá¹-hamaá¹ƒ pucchati, ayaá¹ƒ dutiyaâ€™â€™ ntiÄ• dinÄ• pucchanavÄ• ro tÄ• disassa pa
sukhumassa antarassa labbhanato. __buddhÄ• naá¹ƒ pana vÄ• ro_ti Ä«dise á¹-hÄ• ne bud
aÃ±Ã±esaá¹ƒ napaÃ±Ã±Ä• yanato buddhÄ• naá¹ƒyeva paÃ±Ã±Ä• yati. idÄ• ni tameva paÃ
__ ``vidatthicaturaá¹…gulachÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. accharÄ• saá¹…ghÄ• á¹-ama
aneka-koá¹-isahassa-cittapavattisambhavato \Ne II 36/ __ ``vidatthicaturaá¹…gulachÄ• yaá¹
puretaraá¹ƒyeva bhagavÄ• ... pe ... kathetÄ«â€™â€™ _ti vatvÄ• tato lahutarÄ• pi satthu d
atthevÄ• ti dassento __ ``tiá¹-á¹-hantu vÄ• tÄ• va eteâ€™â€™ _tiÄ• dimÄ• ha. idÄ• ni tatth
__ ``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __soá¸·asa padÄ• ni kathetÄ«_ti etena lokiyajanas
ekapaduccÄ• raá¹‡akkhaá¹‡e bhagavÄ• aá¹-á¹-havÄ«sasatapadÄ• ni kathetÄ«ti dasseti. id
dassetuá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__dhammo_ti pÄ• á¸·i. pajjati attho etenÄ• ti __padaá¹ƒ, _ tadattho. atthaá¹ƒ byaÃ±jetÄ«ti _
akkharaá¹ƒ. taÃ±hi padavÄ• kyakkharabhÄ• vehi paricchijjamÄ• naá¹ƒ taá¹ƒ taá¹ƒ atthaá¹ƒ
tenÄ• ha __ ``dhammapadabyaÃ±jananti pÄ• á¸·iyÄ• padabyaÃ±janaá¹ƒ, tassa tassa attha
akkharaâ€™â€™ _nti. etena aparÄ• parehi padabyaÃ±janehi sucirampi kÄ• laá¹ƒ kathentas
tesaá¹ƒ pariyÄ• dÄ• naá¹ƒ atthÄ«ti dasseti. paÃ±haá¹ƒ byÄ• karonti etenÄ• ti __paÃ±habyÄ

tathÄ• pavattapaá¹-ibhÄ• naá¹ƒ. aparikkhayapaá¹-ibhÄ• nÄ• hi buddhÄ• bhagavanto, yato
``natthi dhammadesanÄ• ya hÄ• nÄ«â€™â€™ ti (Sv-pá¹- III 141, 305; Vibh-má¹- I suttantab
tenÄ• ha __ ``iminÄ• kiá¹ƒ dassetÄ«â€™â€™ _tiÄ• di. tathÄ• Ä• sannaparinibbÄ• nassapi
ca visesÄ• tÄ• voti paá¹-hamabuddhavacanampi majjhimabuddhavacanampi pacchimabudd
Ä• sÄ«tikavassato paraá¹ƒ __paÃ±camo Ä• yukoá¹-á¹-hÄ• so_.

<162> kÄ• maÃ±cettha bhagavatÄ• nÄ• gasamÄ• lattherassa acchariyaabbhutapavedana
haá¹-á¹-habhÄ• vassa paveditattÄ• __ ``lomahaá¹ƒsanapariyÄ• yoâ€™â€™ _ti nÄ• maá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• di-anaÃ±Ã±asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nubhÄ• va-vibhÄ• v
sÄ«hanÄ• dassa nadanena desanÄ• ya pavattitattÄ• ``mahÄ• sÄ«hanÄ• doâ€™â€™ tveva
nÄ• maá¹ƒ á¹-hapitanti daá¹-á¹-habbaá¹ƒ.

mahÄ• sÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. mahÄ• dukkhakkhandhasuttavaá¹‡á¹‡anÄ•

<163> __tato_ \Ne II 37/ __para_nti tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ upari saá¹…gho catuvaggaka
paá¹-ikammappattattÄ• . __gÄ• maá¹ƒ gatoti vuccati_ gÄ• maá¹ƒ uddissa gatattÄ• , evaá¹ƒ
vihÄ• rato nikkhantÄ• ``pavisiá¹ƒsÅ«â€™â€™ ti vuttÄ• . __pariÃ±Ã±a_nti pahÄ• napariÃ±Ã
na itarÄ• . __rÅ«pavedanÄ• supÄ«_ti ``rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ, vedanÄ• naá¹ƒ pariÃ±Ã
kÄ• maá¹ƒ sabbesaá¹ƒ titthiyÄ• naá¹ƒ kÄ• mÄ• dipariÃ±Ã±Ä• paÃ±Ã±Ä• panahetubhÅ«to s
te upÄ• dÄ• ya __ ``sakasamayaá¹ƒ jÄ• nantÄ• â€™â€™ _ti vuttaá¹ƒ. ``yato yato kho bho a
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettÄ• vatÄ• kho bho kÄ•
hotÄ«â€™â€™ ti evaá¹ƒ sarÅ«pato paá¹-hamajjhÄ• naá¹ƒ vibhÄ• vetuá¹ƒ asakkontÄ• pi ke
accantappahÄ• nasaÃ±Ã±Ä• ya __kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeyyuá¹ƒ paá¹-ha
kissa hetu? tÄ• disassa Ä• gamÄ• dhigamassÄ• bhÄ• vato. __rÅ«pavedanÄ• pariÃ±Ã±Ä• s
vucceyya. __dutiyapadepÄ«_ti ``anusÄ• saniyÄ• vÄ• anusÄ• saniâ€™â€™ nti evaá¹ƒ vutt
bhikkhÅ«.

<165> __na_ \Be II 41/ __ceva sampÄ• yissantÄ«_ti na ceva sammadeva pakÄ• rehi game
__ ``sampÄ• detvÄ• kathetuá¹ƒ na sakkhissantÄ«â€™â€™ _ti. yasmÄ• avisaye paÃ±ho p
Ä• pajjissantÄ«ti yojanÄ• . __sadevake_ti arÅ«padevaggahaá¹‡aá¹ƒ. te hi lokiyadevehi dÄ«
ukkaá¹-á¹-hÄ• . __samÄ• rake_ti kÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ. __sabrahmaketi_ rÅ«
__sassamaá¹‡abrÄ• hmaá¹‡iyÄ• _ti ettha __samaá¹‡a_ggahaá¹‡ena pabbajite, __brÄ• hm
jÄ• tibrÄ• hmaá¹‡e, puna __deva_ggahaá¹‡ena sammutideve, manussaggahaá¹‡ena avasi
pariyÄ• diyati. __lokapajÄ• _ggahaá¹‡ena pana payojanaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ dassita
Ä• rÄ• dhanaá¹ƒ nÄ• ma natthÄ«_ti iminÄ• kÄ• marÅ«pavedanÄ• su assÄ• dÄ• dÄ«naá¹ƒ
bÄ• hirakÄ• naá¹ƒ natthi, kuto pavedanÄ• ti dasseti.

<166> __cittÄ• rÄ• dhana_nti yÄ• thÄ• vapavedanena paresaá¹ƒ cittassa paritosanaá¹ƒ. __
guá¹‡Ä• ti_ kÄ• marÄ• gasaá¹ƒyojanassa paccayabhÄ• vena vatthukÄ• mesupi bandhanaá
koá¹-á¹-hÄ• saá¹-á¹-ho vÄ• guá¹‡aá¹-á¹-ho daá¹-á¹-habbo. __tarayantÄ«_ti taramÄ• nÄ• y
atÄ«tÄ• dibhinnapaá¹-hamÄ• divayÄ• eva cittatÄ• rÄ• sibhÄ• vena vayoguá¹‡Ä• ti gahitÄ•
guá¹‡aá¹-á¹-hoâ€™â€™ _ti. __cakkhuviÃ±Ã±eyyÄ• _ti vÄ• cakkhuviÃ±Ã±Ä• á¹‡ataá¹ƒdvÄ
vijÄ• nitabbÄ• . __sotaviÃ±Ã±eyyÄ• _tiÄ• dÄ«supi eseva nayo. __iá¹-á¹-hÄ• rammaá¹‡abhÅ
iá¹-á¹-hÄ• rammaá¹‡ajÄ• tikÄ• , iá¹-á¹-hÄ• rammaá¹‡abhÄ• vaá¹ƒ vÄ• pattÄ• . __kamanÄ«
__manavaá¸• á¸• hanakÄ• _ti manoharÄ• . etena parikappanatopi iá¹-á¹-habhÄ• vaá¹ƒ gaá¹
piyÄ• yitabbasabhÄ• vÄ• . __kÄ• mÅ«pasaá¹ƒhitÄ• _ti kÄ• marÄ• gena upecca sandhÄ• ni
kÄ• tabbÄ• ti Ä• ha __ ``Ä• rammaá¹‡aá¹ƒ katvÄ• â€™â€™ _ti.

<167> __saÃ±Ã±aá¹ƒ á¹-hapetvÄ• _ti ``imasmiá¹ƒ aá¹…gulikÄ• dipabbe gahite sataá¹ƒ hot
ntiÄ• dinÄ• saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• gaá¹‡anÄ• . __acchiddagaá¹‡anÄ• _ti ``ekaá¹ƒ dve
navantavidhinÄ• nirantaragaá¹‡anÄ• . __piá¹‡á¸• agaá¹‡anÄ• _ti saá¹…kalanapaá¹-uppÄ•
gaá¹‡anÄ• . tenÄ• ha __ ``khettaá¹ƒ oloketvÄ• â€™â€™ _tiÄ• di. kasanaá¹ƒ __kasÄ«_ti ka
kasipaá¹-ibaddho \Be II 42/ jÄ«vikÅ«pÄ• yo gahitoti Ä• ha __ ``kasÄ«ti kasikammaâ€™â€™
__jaá¹…ghavaá¹‡ijjÄ• _ti jaá¹…ghasatthavasena vaá¹‡ijjaá¹ƒ Ä• ha, __thalavaá¹‡ijjÄ• _ti sa
__Ä• di_-saddena nÄ• vÄ• paá¹‡Ä• divasena vohÄ• raá¹ƒ. __vaá¹‡ippatho_ti vaá¹‡ijamagg
saá¹ƒvohÄ• roti attho. usÅ«naá¹ƒ asanakammaá¹ƒ __issattaá¹ƒ, _ dhanusippena jÄ«vikÄ• ,
viyÄ• ti __issattaá¹ƒ, _ sabbaÄ• vudhajÄ«vikÄ• ti Ä• ha __ ``Ä• vudhaá¹ƒ gahetvÄ• upaá¹-
porohiccÄ• maccakammÄ• di __rÄ• jakammaá¹ƒ. _ __Ä• di_-saddena rathasippakhattavijjÄ
mahÄ• sippaá¹ƒ khuddakasippaÃ±ca saá¹…gaá¹‡hÄ• ti. __sÄ«tassa purakkhato_ti sÄ«tass
sÄ«takÄ• le jÄ«vikÄ• hetu sÄ«talapadesaá¹ƒ pakkhandati, so vÄ• á¸·amigÄ• dÄ«hi viya sÄ«
purato kato viya hoti. tenÄ• ha __ ``sÄ«tena bÄ• dhiyamÄ• noâ€™â€™ _ti. __uá¹‡hassa pu
nayo. __saritvÄ• _ti saá¹ƒsappitvÄ• . __ghaá¹-á¹-iyamÄ• no_ti hiá¹ƒsiyamÄ• no bÄ• dhiyam
__Ä• bÄ• dho, _ pÄ«á¸·Ä• ti attho. __kÄ• mahetu_nti vÄ• bhÄ• vanapuá¹ƒsakaniddeso yat
candimasÅ«riyÄ• parivattantÄ«â€™â€™ ti (AN a IV 70). tathÄ• sesapadadvayepi. tenevÄ•
hetÅ«â€™â€™ _ti. __kÄ• mÄ• naá¹ƒ hetÅ«_ti ettha purimapadÄ• vadhÄ• raá¹‡amayuttaá¹
tadaÃ±Ã±apaccayapaá¹-ikkhepÄ• pattito, tathÄ• uttarapadÄ• vadhÄ• raá¹‡aá¹ƒ kÄ• mÄ• n
sambhavato, tasmÄ• __ ``uppajjatiyevÄ• â€™â€™ _ti vuttaá¹ƒ.

__uá¹-á¹-hahato_ti iminÄ• uá¹-á¹-hÄ• navÄ«riyaá¹ƒ vuttanti Ä• ha __ ``Ä• jÄ«vasamuá¹-á¹-
_ti. __taá¹ƒ vÄ«riyanti_ Ä• jÄ«vikasamuá¹-á¹-hÄ• pakavÄ«riyaá¹ƒ. __pubbenÄ• paraá¹ƒ gha
paá¹-á¹-hÄ• ya nirantaraá¹ƒ pavattentassa. __citte uppannabalavasokena socatÄ«_ti cittasa
nijjhÄ• yati. __kÄ• ye uppannadukkhenÄ• _ti tasseva sokassa vasena kÄ• ye uppannadukk
vippalapento vÄ• __paridevati. uraá¹ƒ tÄ• á¸·etvÄ• _ti vakkhappadesaá¹ƒ paharitvÄ• . __ ``
paridevanÄ• kÄ• radassanaÃ±ceva \Ne II 39/ sammohÄ• pajjanÄ• kÄ• radassanaÃ±ca. __r

puthuvacanaá¹ƒ attano ubhayathÄ• pi voharitabbato, byÄ• mÅ«á¸·havacanaá¹ƒ vÄ• sokava

<168> idha \Be II 43/ kÄ• maggahaá¹‡ena visesato vatthukÄ• mÄ• gahitÄ• ti kÄ• mÄ• digg
nÄ• nantariyatÄ• ya pana kilesakÄ• mopi gahito eva. __asicamma_nti ettha __camma_ggal
cammamayassa, cammaparisibbitasseva vÄ• gahaá¹‡aá¹ƒ, atha kho sabbassapi Ä• vudha
dassento __ ``kheá¹-akaphalakÄ• dÄ«nÄ«â€™â€™ _ti Ä• ha. __Ä• di_-saddena sarÄ• disa
sannayhitvÄ• _ti dhanuÃ±ceva khurappatÅ«á¹‡iÃ±ca sannayhitvÄ• , dhanudaá¹‡á¸• assa ji
tathÄ• bhÄ• vakaraá¹‡Ä• dipi (Mp-á¹- III 5.76) dhanuno sannayhananti. dvinnaá¹ƒ senÄ• na
vÄ• __ubhatobyÅ«á¸·haá¹ƒ. vijjotalantesÅ«_ti nisitapÄ«taphalatÄ• ya vijjotanavasena pariv

pÄ• kÄ• rasamÄ«pÄ• tisaá¹…khÄ• ratÄ• ya pÄ• kÄ• rapÄ• dÄ• __upakÄ• riyo, _ yÄ• ``ud
__satadantenÄ• _ti anekasatadantakena, yassa tikhiá¹‡adantÄ• ni anekasatÄ• ni mÅ«lÄ• n
dasavÄ«samattÄ• pi janÄ• ukkhipituá¹ƒ na sakkonti, yantavasena pana ukkhipitvÄ• bandh
__ ``aá¹-á¹-hadantÄ• kÄ• renÄ• â€™â€™ _tiÄ• di. __omaddantÄ«_ti oá¹-á¹-hapenti.

<169> __sandhimpi chindanti_ corikÄ• ya jÄ«vitukÄ• mÄ• . __nillopa_nti nissesavilopaá¹ƒ,
gÄ• maá¹ƒ parivÄ• retvÄ• tattha kiÃ±cipi gayhÅ«pagaá¹ƒ asesetvÄ• karamaraggahaá¹‡aá
``mahÄ• vilopaâ€™â€™ _nti. __panthaduhanakammaá¹ƒ_ aá¹-avimagge á¹-hatvÄ• addhik
__pahÄ• rasÄ• dhanatthaá¹ƒ_ (Mp-á¹- II 2.1) daá¹‡á¸• appahÄ• rassa sukhasiddhiatthaá¹ƒ.
kaÃ±jiyaá¹ƒ, Ä• ranÄ• laá¹ƒ. yaá¹ƒ ``bilaá¹…gaâ€™â€™ ntipi vuccati, taá¹ƒ yattha siÃ±cati,
__kaÃ±jiyaukkhalikÄ• _. bilaá¹…gathÄ• likasadisakaraá¹‡aá¹ƒ __bilaá¹…gathÄ• liyaá¹ƒ. sÄ
uppÄ• á¹-etvÄ• _ti ayoguá¸·apavesanappamÄ• á¹‡aá¹ƒ chiddaá¹ƒ katvÄ• . __saá¹…khamu
saá¹…khaá¹ƒ viya muá¹‡á¸• akammakÄ• raá¹‡aá¹ƒ.

__rÄ• humukhakammakÄ• raá¹‡a_nti rÄ• humukhagata-sÅ«riyasadisa-kammakÄ• raá¹‡aá
jotimÄ• lavantaá¹ƒ kammakÄ• raá¹‡aá¹ƒ. __hatthapajjotika_nti hatthapajjotanakammakÄ• r
__erakavattakammakÄ• raá¹‡a_nti erakavattasadise sarÄ«rato baddhe uppÄ• á¹-anakamm
__cÄ«rakavÄ• sikakammakÄ• raá¹‡a_nti sarÄ«rato uppÄ• á¹-itabaddhacÄ«rakÄ• hi nivÄ• s
karontÄ• yathÄ• gÄ«vato paá¹-á¹-hÄ• ya baddhe kantitvÄ• kaá¹-iyameva á¹-hapenti, evaá
paá¹-á¹-hÄ• ya \Be II 44/ kantitvÄ• kaá¹-iyameva á¹-hapenti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pan
paá¹-á¹-hÄ• ya kantitvÄ• gopphakesu á¹-hapentÄ«â€™â€™ _ti vuttaá¹ƒ. __eá¹‡eyyakakam
eá¹‡Ä«migasadisakammakÄ• raá¹‡aá¹ƒ \Ne II 40/. __ayavalayÄ• ni datvÄ• _ti ayavalayÄ• n
__ayasÅ«lÄ• ni koá¹-á¹-entÄ«_ti kapparajaá¹‡á¹‡ukakoá¹-Ä«su ayasÅ«lÄ• ni pavesenti. nti
tathÄ• katakammakÄ• raá¹‡aá¹ƒ sattaá¹ƒ.

__baá¸·isamaá¹ƒsika_nti baá¸·isehi maá¹ƒsuppÄ• á¹-anakammakÄ• raá¹‡aá¹ƒ. __kahÄ• pa
chindanakammakÄ• raá¹‡aá¹ƒ. __koá¹-á¹-entÄ«_ti chindanti. __khÄ• rÄ• patacchika_nti tac
khÄ• rÄ• vasiÃ±canakammakÄ• raá¹‡aá¹ƒ. __palighaparivattika_nti palighassa viya parivatt

__ekÄ• baddhaá¹ƒ karonti_ ayasÅ«lassa koá¹-á¹-anena. __palÄ• lapÄ«á¹-haka_nti palÄ• la
saá¹ƒvellanakammakÄ• raá¹‡aá¹ƒ. __kÄ• raá¹‡ikÄ• _ti ghÄ• tanakÄ• rakÄ• . __palÄ• lavaá
palÄ• lapÄ«á¹-haá¹ƒ karontÄ• palÄ• lavaá¹-á¹-iá¹ƒ katvÄ• saá¹ƒvellanavasena naá¹ƒ (Mp-
evaá¹ƒ karontÄ«ti attho. __chÄ• takehÄ«_ti bubhukkhitehi koleyyakasunakhehi. balavanto h
ca honti. kammavasena sampareti etthÄ• ti samparÄ• yo, paraloko. tattha bhavoti __sampa

<170> chandarÄ• go vinÄ«yati ceva pahÄ«yati ca etthÄ• ti nibbÄ• naá¹ƒ __chandarÄ• gavi
chandarÄ• gappahÄ• naÃ±cÄ• _ti. tenÄ• ha __ ``nibbÄ• naÃ±hÄ«â€™â€™ _ti. tattha __Ä•
chandarÄ• gaá¹ƒ vineti pajahati, tassa Ä• rammaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tÄ«hi pari
Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• hi parijÄ• nissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ko pana vÄ•
pahÄ• napariÃ±Ã±Ä• yÄ• ti dasseti? __tathabhÄ• vÄ• yÄ• _ti parijÄ• nanakabhÄ• vÄ• ya.

<171> __aparittenÄ• _ti ahÄ«nena. __vipulenÄ• _ti mahatÄ• . yadi vaá¹‡á¹‡asampattidass
vaá¹‡á¹‡adasakaá¹ƒ kasmÄ• na gahitanti Ä• ha __ ``mÄ• tugÄ• massa hÄ«â€™â€™ _tiÄ•
alÄ• bhepÄ«ti dassanatthaá¹ƒ __ ``duggatakule nibbattassapÄ«â€™â€™ _ti vuttaá¹ƒ. __tho
vaá¹‡á¹‡Ä• yatanaá¹ƒ pasÄ«dati_ maá¹ƒsassa paribrÅ«hanato thanamaá¹ƒsÄ• ni vaá¸• á¸•
hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• sento viya hotÄ«ti __vaá¹‡á¹‡o_. so eva sÄ• maggopabh
__nibhÄ• _. tenÄ• ha __ ``vaá¹‡á¹‡anibhÄ• ti vaá¹‡á¹‡oyevÄ• â€™â€™ _ti.

__bhogga_nti \Be II 45/ ativiya vaá¹…katÄ• ya bhoggaá¹ƒ. tÄ• disaá¹ƒ pana sarÄ«raá¹ƒ bh
Ä• ha __ ``bhaggaâ€™â€™ _nti. tenÄ• ha __ ``iminÄ• pissa vaá¹…kabhÄ• vameva dÄ«pet
chinnabhinnatÄ• ya ekaccÄ• naá¹ƒ patanena ca __khaá¹‡á¸• itadantaá¹ƒ_. kesÄ• naá¹ƒ set
Ä• ha __ ``paá¹‡á¸• arakesaâ€™â€™ _nti. kesÄ• naá¹ƒ mattaso siyane khallÄ• á¹-avohÄ• n
sandhÄ• yÄ• ha __ ``mahÄ• khallÄ• á¹-asÄ«saâ€™â€™ _nti. vassasatikakÄ• le \Ne II 41/ u
sandhÄ• yÄ• ha __ ``tilakÄ• hatagattaâ€™â€™ _nti. tÄ• ni pana kÄ• nici setÄ• ni honti kÄ•
``setakÄ• á¸·atilakehÄ«â€™â€™ _ti. __byÄ• dhika_nti saÃ±cÄ• tabyÄ• dhiá¹ƒ. __bÄ• á¸·ha
kagelaÃ±Ã±ena gilÄ• naá¹ƒ.

<173> __tasmiá¹ƒ samaye_ti tasmiá¹ƒ jhÄ• naá¹ƒ upasampajja viharaá¹‡asamaye. __na ce
byÄ• bÄ• dhanaá¹-á¹-hena byÄ• bÄ• dho, byÄ• bÄ• dhova byÄ• bajjhaá¹ƒ, natthi ettha byÄ•
dukkharahitaá¹ƒ. tenÄ• ha __ ``niddukkhamevÄ• â€™â€™ _ti.

<174> __aniccÄ• diÄ• kÄ• ro_ti aniccÄ• kÄ• ro dukkhÄ• kÄ• ro vipariá¹‡Ä• mÄ• kÄ• ro cal

mahÄ• dukkhakkhandhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. cÅ«á¸·adukkhakkhandhasuttavaá¹‡á¹‡anÄ•

<175> __sakkesÅ«_ti \Ne II 42/ ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ satipaá¹-á¹-hÄ• nasuttavaá¹
vuttanayeneva veditabbanti taá¹ƒ ekadesena dassento __ ``so hÄ«â€™â€™ _ti Ä• ha. tatth
sakyÄ• nÄ• ma jÄ• tÄ• , yato tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• natÄ• ya janapado tathÄ• vuccati,
``sakyÄ• naá¹ƒ pana uppatti ambaá¹-á¹-hasutte Ä• gatÄ• vÄ• â€™â€™ _ti. __kapilavatthÅ«
purimasaÃ±Ã±Ä• vasena.

__nÄ• nappakÄ• raka_nti ``lobhadhammÄ• â€™â€™ ti bahuvacanassa nimittaá¹ƒ vadati. l
avatthÄ• visesena pavattiÄ• kÄ• rabhedena ``chando rÄ• gotaá¹‡hÄ• Ä• satti apekkhÄ• â€
lubbhanalakkhaá¹‡ena pana ``lobhoâ€™â€™ tveva vuccati. tenÄ• ha __ ``nÄ• nappakÄ• ra
_ti. tathÄ• ``doso paá¹-igho kodho upanÄ• ho \Be II 46/ virodhoâ€™â€™ tiÄ• dinÄ• , ``muy
apaccavekkhaá¹‡Ä• dummejjhaá¹ƒ bÄ• lyaâ€™â€™ ntiÄ• dinÄ• (Dhs 390) ca dosamohÄ•
sandhÄ• yÄ• ha __ ``itaresupi dvÄ«su eseva nayoâ€™â€™ _ti. __pariyÄ• diyitvÄ• _ti parito
gahetvÄ• ti ayamettha atthoti Ä• ha __ ``gahaá¹‡e Ä• gataâ€™â€™ _nti. __pariyÄ• diyatÄ«
dÄ«-saddaÃ±hi saddavidÅ« khayatthaá¹ƒ vadanti.

__ekadÄ• _ti Ä• meá¸• italopena niddesoti Ä• ha __ ``ekekasmiá¹ƒ kÄ• leâ€™â€™ _ti. __l
paá¹-hamamaggena pahÄ«nÄ• vasesÄ• lobhadosamohÄ• . __niravasesÄ• pahÄ«yanti, _
kataá¹ƒ siyÄ• ti adhippÄ• yo. samudÄ• cÄ• rappattaá¹ƒ pana disvÄ• __ ``appahÄ«naá¹ƒ m
jÄ• nÄ• ti_. evaá¹ƒ kathaá¹ƒ niravasesappahÄ• nasaÃ±Ã±Ä• ti Ä• ha __ ``appahÄ«nakaá¹ƒ
hotÄ«â€™â€™ _ti. evaá¹ƒ paá¹-hamamaggeneva samucchinnasaá¹ƒsayassa ``ko su nÄ• n
appahÄ«noti __evaá¹ƒ sandheho kathaá¹ƒ uppajjatÄ«â€™â€™ _ti vatvÄ• __ ``paá¹‡á¹‡att
kÄ• raá¹‡amÄ• ha. vinayakukkuccaá¹ƒ viya hi paá¹‡á¹‡attiyaá¹ƒ akusalatÄ• ya ariyÄ• namp
uppajjati yathÄ• taá¹ƒ sabbaso appahÄ«nasammohÄ• nanti. attano avisaye anabhijÄ• nana
kimettha payojanaá¹ƒ, paccavekkhaá¹‡Ä• mattena ayamattho sijjhatÄ«ti dassento __ ``kiá¹ƒ
natthÄ«â€™â€™ _ti Ä• ha. itaro ``natthÄ«â€™â€™ ti na sakkÄ• vattunti katvÄ• ``atthÄ«â€
labbhamÄ• navibhÄ• gaá¹ƒ dassento __ ``sÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ
paccavekkhaá¹‡Ä• . __sabbesa_nti sabbesaá¹ƒ ariyÄ• naá¹ƒ. yathÄ• paripuá¹‡á¹‡Ä• na h
hotÄ«ti Ä• ha __ ``imÄ• su panÄ• â€™â€™ _tiÄ• di.

<176> __ajjhatta_nti niyakajjhattaá¹ƒ adhippetanti Ä• ha __ ``tava santÄ• neâ€™â€™ _ti. _
anavasesato appahÄ«no. __duvidhe_ti vatthukÄ• makilesakÄ• me. kilesakÄ• mopi hi yadag
paribhuÃ±jÄ«yati.

<177> assÄ• dÄ«yatÄ«ti assÄ• do, sukhaá¹ƒ. appo appamattako assÄ• do etesÅ«ti __appa
``parittasukhÄ• â€™â€™ _ti. pariyesanadukkhÄ• dihetukaá¹ƒ \Be II 47/ diá¹-á¹-hadhammika
duccaritacaraá¹‡ena samparÄ• yikaÃ±ca dukkhamettha kÄ• mesu bahukanti __bahudukkhÄ
bahuparikkilesÄ• . te pana parikkilesÄ• vakkhamÄ• nanayena bahÅ«yevettha diá¹-á¹-hadha
``diá¹-á¹-hadhammika ... pe ... bahÅ«â€™â€™ _ti. te ca parikkilesÄ• yasmÄ• taá¹ƒsamaá¹

antarÄ• yakarÄ• idha ceva paraloke ca Ä• dÄ«navakÄ• raá¹‡aÃ±ca pavattanti, tasmÄ• vut
``diá¹-á¹-hadhammika ... pe ... bahÅ«â€™â€™ _ti. __evaá¹ƒ cepÄ«_ti evaá¹ƒ ``appassÄ• dA
Ä• kÄ• rena. __nayenÄ• _ti dhammena. __kÄ• raá¹‡enÄ• _ti yuttiyÄ• . suá¹-á¹-hu diá¹-á¹-ha
__vipassanÄ• paÃ±Ã±Ä• yÄ• _ti ariyamaggapaÃ±Ã±Ä• ya. sÄ• cattÄ• ripi saccÄ• ni visesa
adhippetÄ• . tenÄ• ha __ ``heá¹-á¹-hÄ• maggadvayaÃ±Ä• á¹‡enÄ• ti atthoâ€™â€™ _ti. __p
pÄ«tisukhavantaá¹ƒ jhÄ• nadvayaá¹ƒ. __dve magge_ti heá¹-á¹-hÄ• magge. Ä• vaá¹-á¹-anas
hotÄ«ti __anÄ• vaá¹-á¹-Ä« neva hoti_ sabbaso appahÄ«nakÄ• marÄ• gachando. tenÄ• ha _
__orodhanÄ• á¹-akÄ• pajahanapaÃ±Ã±Ä• _ti Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡amÄ• ha

<179> __assÄ• dopi kathito, _ ``appassÄ• dÄ• â€™â€™ ti hi iminÄ• yÄ• vatako kÄ• mesu
anavasesato pariggahetvÄ• cassa parittabhÄ• vo dassitoti __Ä• dÄ«navopi kathito_ saá¹…
sesassaÄ• dÄ«navassa dassitattÄ• . __taá¹ƒ kathetu_nti taá¹ƒ nissaraá¹‡aá¹ƒ ``ekantasukh
ti iminÄ• kathetuá¹ƒ. __imehi antehÄ«_ti ``paÃ±cime, mahÄ• nÄ• ma, kÄ• maguá¹‡Ä• â€™
kÄ• maguá¹‡adassanamukhena kÄ• masukhallikÄ• nuyogaá¹ƒ ``ubbhaá¹-á¹-hakÄ• honti Ä
tiÄ• dinÄ• attakilamathÄ• nuyogaÃ±ca dassetvÄ• imehi dvÄ«hi antehi muttaá¹ƒ mama sÄ•
phalasamÄ• pattipariyosÄ• nattÄ• sÄ• sanasampattiyÄ• __ ``upariphalasamÄ• pattisÄ«se
dassetuâ€™â€™ _nti Ä• ha. gijjhasadiso kÅ«á¹-oti majjhepadalopÄ«samÄ• so yathÄ• ``sÄ
(pÄ• á¹‡ini0 II 1.60). dutiye panettha gijjhavantatÄ• ya gijjhÄ• kÅ«á¹-e etassÄ• ti \Ne II 44/ _
uddhaá¹ƒyeva tiá¹-á¹-hanakÄ• nisajjÄ• ya vuá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya ekaá¹-á¹-hÄ•
tenÄ• ha __ ``anisinnÄ• â€™â€™ _ti. __nigaá¹‡á¹-hassÄ• _ti nÄ• á¹-aputtassa. natthi etass
__aparisesaá¹ƒ_. evaá¹ƒ saá¹…khÄ• bhavacanamattamassÄ• ti Ä• ha __ ``aparisesasaá¹…
niccaá¹-á¹-hena \Be II 48/ satata-saddena abhiá¹‡happavatti jotitÄ• siyÄ• ti __ ``samitaâ€™
tena nirantarappavattiá¹ƒ dassetÄ«ti evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo.

<180> __yaá¹ƒ karoti, taá¹ƒ jÄ• nÄ• tÄ«_ti dukkhassa nijjaraá¹‡akhepanaá¹ƒ nÄ• ma viÃ±Ã
viÃ±Ã±unÄ• ca purisena katÄ• kataá¹ƒ jÄ• nitabbaá¹ƒ, tasmÄ• tumhehi purÄ• á¹‡Ä• naá¹ƒ
karontehi paá¹-hamaá¹ƒ tÄ• va ettakÄ• ni purÄ• á¹‡Ä• ni kammÄ• nÄ«ti jÄ• nitabbÄ• ni, tato
katena tapasÄ• ettakÄ• ni tÄ• ni byantikatÄ• ni, idÄ• ni ettakÄ• ni kÄ• tabbÄ• nÄ«â€™â€™
purisena viya attanÄ• kÄ• tabbakiccaá¹ƒ paricchinditabbanti dasseti. tenÄ• ha __ ``tumheh
siyÄ• â€™â€™ _ti. __suddhanta_nti suddhakoá¹-á¹-hÄ• saá¹ƒ, Ä• yatiá¹ƒ anavassavasiddh
vÄ• dukkhakkhayanti attho. __suddhantaá¹ƒ patto atthÄ«ti pucchatÄ«_ti iminÄ• akusalÄ• n
kusalÄ• naá¹ƒ bhÄ• vanÄ• ca sabbena sabbaá¹ƒ nigaá¹‡á¹-hasamaye natthi sabbaso visuc
tasmÄ• kuto dukkhakkhayassa sambhavoti dasseti.

__evaá¹ƒ ajÄ• nanabhÄ• ve satÄ«_ti ``ahuvamheva mayaâ€™â€™ ntiÄ• dinÄ• vuttappak
tumhehi aÃ±Ã±Ä• yamÄ• neti attho. __luddÄ• _ti ghorÄ• . te pana yasmÄ• kÄ• yavÄ• cÄ•
vuttaá¹ƒ __ ``luddÄ• cÄ• rÄ• â€™â€™ _ti. __lohitapÄ• á¹‡itveva vuccati_ tajjÄ• kiriyÄ• cara
mÄ• gavikakevaá¹-á¹-acoraghÄ• takÄ• dayo __mÄ• gavikÄ• dayo. kakkhaá¸·akammÄ• _ti p

pabbajantÄ«_ti pubbe mahÄ• dukkhasaá¹ƒvattaniyakammassa katattÄ• hi tumhe etarahi Ä
paccanubhavathÄ• ti dasseti.

__vÄ• de_ti diá¹-á¹-hiyaá¹ƒ, samayeti attho. __sukhena sukha_nti ettha __sukhenÄ• _ti paa
sukhÄ• ya paá¹-ipattiyÄ• ti attho. __sukha_nti vimokkhasukhaá¹ƒ, idha loke sukhaá¹ƒ adhig
kasivaá¹‡ijjÄ• didukkhapaá¹-ipattiyÄ• va adhigacchanti, evaá¹ƒ mokkhasukhampÄ«ti adhipp
sarÄ«rÄ• vayavasampattiyÄ• pi bimbino sÄ• roti __bimbisÄ• ro. te nigaá¹‡á¹-hÄ• ... pe ... s
pana bhagavato accantasantapaá¹‡Ä«taá¹ƒ nibbÄ• nasukhapaá¹-ivedanaá¹ƒ jÄ• nanti. __sa
__appaá¹-isaá¹…khÄ• _ti na paá¹-isaá¹…khÄ• ya avicÄ• retvÄ• . tenÄ• ha __ ``sÄ• hasaá¹ƒ

aÃ±Ã±Ä• hi \Be II 49/ \Ne II 45/ vedanÄ• hi avomissaá¹ƒ ekantaá¹ƒ sukhaá¹ƒ __ekantasukh
paá¹-isaá¹ƒvedÄ«. tenÄ• ha __ ``nirantarasukhapaá¹-isaá¹ƒvedÄ«â€™â€™ _ti. __kathÄ• pa
``ekantasukhapaá¹-isaá¹ƒvedÄ«â€™â€™ ti evaá¹ƒ Ä• raddhakathÄ• ya patiá¹-á¹-hÄ• panat
rÄ• jÄ• naá¹ƒ uddissa Ä• gatadesanÄ• vÄ• re. __sukhaá¹ƒ pucchituá¹ƒ hotÄ«ti_ ``yadi satta
kiá¹ƒ cha rattindivÄ• ni pahotÄ«â€™â€™ tiÄ• dinÄ• pucchanasukhaá¹ƒ hoti. ``ahaá¹ƒ khoâ
__suddhavÄ• ro_ suddhanissandassa phalasamÄ• pattisukhassa vasena Ä• gatattÄ• . __a
rattindivÄ• ni pahontassa ekasmiá¹ƒ rattindive kiá¹ƒ vattabbanti. __uttÄ• natthameva_ vutta
suviÃ±Ã±eyyattÄ• .

cÅ«á¸·adukkhakkhandhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. anumÄ• nasuttavaá¹‡á¹‡anÄ•

<181> __vuttÄ• nusÄ• renÄ• _ti \Ne II 46/ ``kurÅ«su, sakkesÅ«â€™â€™ ti ca ettha vuttana
nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• â€™â€™ tiÄ• dinÄ• nayena vacanattho veditabboti
__vatthupariggahadivase_ti nagaramÄ• panatthaá¹ƒ vatthuvijjÄ• cariyena nagaraá¹-á¹-hÄ• n
pariggaá¹‡hanadivase. __athÄ• _ti pacchÄ• . __nagare nimmite_ti tattha anantarÄ• yena na
susumÄ• ragiraá¹‡aá¹ƒ subhanimittaá¹ƒ katvÄ• __ ``susumÄ• ragiriâ€™â€™ tvevassa nÄ•
susumÄ• rasaá¹‡á¹-hÄ• nattÄ• susumÄ• ro nÄ• ma eko giri, so tassa nagarassa samÄ«pe
etassa atthÄ«ti __ ``susumÄ• ragirÄ«â€™â€™ _ti vuccatÄ«ti keci. __bhesakaá¸·Ä• _ti vucc
ghammaá¹‡á¸• agacchaá¹ƒ, keci ``setarukkhaâ€™â€™ nti vadanti, tesaá¹ƒ bahulatÄ• ya pa
bhesakaá¸·Ä• vananteva paÃ±Ã±Ä• yittha. __bheso_ nÄ• ma eko yakkho ayuttakÄ• rÄ«, ta
gaá¸·itaá¹-á¹-hÄ• natÄ• ya taá¹ƒ vanaá¹ƒ __bhesagaá¸·Ä• vanaá¹ƒ_ nÄ• ma jÄ• tanti keci. _
jÄ• taá¹ƒ_ virÅ«á¸·haá¹ƒ, saá¹ƒvaddhanti attho.

__icchÄ• petÄ«_ti yaá¹ƒ kiÃ±ci attani garahitabbaá¹ƒ vattuá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ iccha
tadatthÄ• ya tesaá¹ƒ attÄ• naá¹ƒ vissajjetÄ«ti attho. paá¹-hamaá¹ƒ dinno hitÅ«padeso __ov
dinno __anusÄ• sanÄ«_. paccuppannÄ• tÄ«tavisayo \Be II 50/ vÄ• __ovÄ• do, _ anÄ• gata

otiá¹‡á¹‡avatthuko __ovÄ• do, _ itaro __anusÄ• sanÄ«. so cÄ• _ti evaá¹ƒ pavÄ• retÄ• so b
etasmiá¹ƒ vippaá¹-ikÅ«laggÄ• he vipaccanÄ«kasÄ• te anÄ• dare puggaleti __dubbaco_. ter
vattabboâ€™â€™ _ti. __upari Ä• gatehÄ«_ti ``pÄ• piccho hotÄ«â€™â€™ tiÄ• dinÄ• (MN I
pÄ• padhammehi. pakÄ• rehi Ä• vahaá¹ƒ padakkhiá¹‡aá¹ƒ, tato padakkhiá¹‡ato gahaá¹‡as
padakkhiá¹‡aggÄ• hÄ« __appadakkhiá¹‡aggÄ• hÄ«. vÄ• mato_ti apasabyato, vuttavipariyÄ

__asantasambhÄ• vanapatthanÄ• na_nti asantehi avijjamÄ• nehi guá¹‡ehi sambhÄ• vanas
paá¹-i-saddo paccattikapariyÄ• yo, pharaá¹‡aá¹ƒ vÄ• yamanaá¹ƒ idha tathÄ• vaá¹-á¹-hÄ• na
``paá¹-ippharatÄ«ti paá¹-iviruddho paccanÄ«ko hutvÄ• tiá¹-á¹-hatÄ«â€™â€™ _ti. __apasÄ•
tajjeti. tathÄ• bhÅ«to \Ne II 47/ ca paraá¹ƒ ghaá¹-á¹-ento nÄ• ma hotÄ«ti Ä• ha __ ``ghaá¹-á
__paá¹-iÄ• ropetÄ«_ti yÄ• disena vutto, tassa paá¹-ibhÄ• gabhÅ«taá¹ƒ dosaá¹ƒ codakassa

__paá¹-icaratÄ«_ti (Mp-á¹- II 3.68) paá¹-icchÄ• danavasena carati pavattati, paá¹-icchÄ• da
carati-saddo anekatthattÄ• dhÄ• tÅ«nanti Ä• ha __ ``paá¹-icchÄ• detÄ«â€™â€™ _ti. __aÃ±
paá¹-icchÄ• danÄ• kÄ• radassananti Ä• ha __ ``aÃ±Ã±ena kÄ• raá¹‡enÄ• â€™â€™ _tiÄ• d
vacanaá¹ƒ vÄ• _ti yaá¹ƒ codakena cuditakassa dosavibhÄ• vanaá¹ƒ kÄ• raá¹‡aá¹ƒ, vacana
aÃ±Ã±eneva kÄ• raá¹‡ena, vacanena vÄ• paá¹-icchÄ• deti. __kÄ• raá¹‡enÄ• _ti codanÄ• y
yuttiyÄ• . __vacanenÄ• _ti tadatthabodhanena. __ko Ä• panno_tiÄ• dinÄ• codanaá¹ƒ aviss
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡anti dasseti, bahiddhÄ• kathÄ• apanÄ• manaá¹ƒ vissajje
viseso. tenÄ• ha __ ``itthannÄ• maâ€™â€™ _ntiÄ• di.

apadÄ«yanti dosÄ• etena rakkhÄ«yanti, lÅ«yanti, chijjantÄ«ti vÄ• __apadÄ• naá¹ƒ, _ (Mp-
sammÄ• , micchÄ• vÄ• pavattapayogo. tenÄ• ha __ ``attano cariyÄ• yÄ• â€™â€™ _ti.

<183> __anuminitabba_nti \Be II 51/ anu anu minitabbo jÄ• nitabbo. __attÄ• naá¹ƒ anumini
paccatte upayogavacanaá¹ƒ. tenÄ• ha __ ``anuminitabbo tuletabbo tÄ«retabboâ€™â€™ _ti
anuminitabba_nti vÄ• attani anumÄ• naÃ±Ä• á¹‡aá¹ƒ pavattetabbaá¹ƒ. tatrÄ• yaá¹ƒ nayo --
pavattÄ• pÄ• picchatÄ• pÄ• picchÄ• bhÄ• vato parasmiá¹ƒ pavattapÄ• picchatÄ• viya. es
nayo --- sabrahmacÄ• rÄ«naá¹ƒ piyabhÄ• vaá¹ƒ icchantena pÄ• picchatÄ• pahÄ• tabbÄ• s
attukkaá¹ƒsanÄ• dippahÄ• naá¹ƒ viya. sesadhammesupi eseva nayo.

<184> __paccavekkhitabbo_ti ``na pÄ• piccho bhavissÄ• mi, na pÄ• pikÄ• naá¹ƒ icchÄ• na
tiÄ• dinÄ• pati pati divasassa tikkhattuá¹ƒ vÄ• Ã±Ä• á¹‡acakkhunÄ• avekkhitabbaá¹ƒ, Ã±Ä
attho. pÄ• picchatÄ• dÄ«naá¹ƒ pahÄ• naá¹ƒ pati avekkhitabbaá¹ƒ, ayaÃ±ca attho tabba-sad
veditabbo, kammatthatÄ• vasena pana __aá¹-á¹-hakathÄ• yaá¹ƒ ``attÄ• naâ€™â€™ _nti pa
katvÄ• vuttaá¹ƒ. __sikkhantenÄ• _ti tissopi sikkhÄ• sikkhantena. tenÄ• ha __ ``kusalesu dh

__tilaka_nti \Ne II 48/ kÄ• á¸·atilasetatilÄ• ditilakaá¹ƒ. __sabbappahÄ• na_nti sabbappakÄ•

__phale Ä• gate_ti phale uppanne. __nibbÄ• ne Ä• gate_ti nibbÄ• nassa adhigatattÄ• . __b
samaá¹‡o, sa bhikkhÅ«â€™â€™ ti evaá¹ƒ vuttabhikkhÅ«naá¹ƒ pÄ• timokkhaá¹ƒ, na upasan
pabbajitÄ• naá¹ƒ evÄ• ti daá¹-á¹-habbaá¹ƒ. yasmÄ• cidaá¹ƒ bhikkhupÄ• timokkhaá¹ƒ, tasm
divasassa tikkhattuâ€™â€™ _ntiÄ• di. __apaccavekkhituá¹ƒ na vaá¹-á¹-ati_ attavisuddhiyÄ•

anumÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. cetokhilasuttavaá¹‡á¹‡anÄ•

<185> ceto \Ne II 49/ tehi khilayati thaddhabhÄ• vaá¹ƒ Ä• pajjatÄ«ti __cetokhilÄ• _. tenÄ• h
thaddhabhÄ• vÄ• â€™â€™ _ti. yasmÄ• tehi uppannehi cittaá¹ƒ uklÄ• pÄ«jÄ• taá¹ƒ á¹-hÄ•
khettaá¹ƒ viya ca khÄ• á¹‡ukanicitaá¹ƒ amahapphalaá¹ƒ hoti. tena vuttaá¹ƒ __ ``kacavarabh
khÄ• á¹‡ukabhÄ• vÄ• â€™â€™ _ti. ``cittassÄ• â€™â€™ ti Ä• netvÄ• \Be II 52/ sambandhi
bandhitvÄ• _ti taá¹‡hÄ• pavattibhÄ• vato kusalacÄ• rassa avasaracajanavasena cittaá¹ƒ ba
samorodhetvÄ• . tenÄ• ha __ ``muá¹-á¹-hiyaá¹ƒ katvÄ• viya gaá¹‡hantÄ«â€™â€™ _ti. sad
virÅ«paá¹ƒ nibandhÄ«yati saá¹ƒyamÄ«yati etehÄ«ti __cetaso vinibandhÄ• _ yassa catubbid
akhaá¹‡á¸• Ä• dibhÄ• vappattiyÄ• suparisuddhaá¹ƒ visesabhÄ• giyattÄ• appakasireneva r
mahÄ• saá¹…gharakkhitattherassa viya, so tÄ• disena sÄ«lena imasmiá¹ƒ dhammavinaye v
Ä• ha __ ``sÄ«lena vuddhiâ€™â€™ _nti. yassa pana ariyamaggo uppajjanto virÅ«á¸·hamÅ«
suppatiá¹-á¹-hito, so sÄ• sane virÅ«á¸·hiá¹ƒ Ä• pannoti Ä• ha __ ``maggena virÅ«á¸·hiâ€™â
kilesanibbÄ• nappatto, so arahÄ• sÄ«lÄ• didhammakkhandhapÄ• ripÅ«riyÄ• sativepullapp
``nibbÄ• nena vepullaâ€™â€™ _nti. dutiyavikappe attho vuttanayÄ• nusÄ• rena veditabbo.

buddhÄ• naá¹ƒ dhammakÄ• yo viya rÅ«pakÄ• yopi anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya anutt
apaccakkhakÄ• rÄ«naá¹ƒ saá¹ƒsayavatthu hotiyevÄ• ti __ ``sarÄ«re vÄ• guá¹‡e vÄ• kaá¹.
tattha yathÄ• mahÄ• purisalakkhaá¹‡ena anubyaÃ±janÄ• dayo rÅ«pakÄ• yaguá¹‡Ä• gahit
__ ``dvattiá¹ƒsavaralakkhaá¹‡appaá¹-imaá¹‡á¸• itaâ€™â€™ _micceva vuttaá¹ƒ, evaá¹ƒ anÄ
sabbepi anantÄ• parimeyyabhedÄ• dhammakÄ• yaguá¹‡Ä• gahitÄ• eva hontÄ«ti __sabba
kataá¹ƒ nÄ• nantariyabhÄ• vatoti daá¹-á¹-habbaá¹ƒ. __kaá¹…khahÄ«_ti ``aho vata te guá¹‡
bhaveyyuá¹ƒ vÄ• â€™â€™ ti patthanuppÄ• danavasena kaá¹…khati. purimo hi viparÄ«tajjh
yathÄ• bhÅ«taÃ±Ä• á¹‡ajjhÄ• sayo. __vicinanto_ti vicayabhÅ«tÄ• ya paÃ±Ã±Ä• ya te vivec
kicchaá¹ƒ dukkhaá¹ƒ Ä• pajjati, kicchappatti ca tattha nicchetuá¹ƒ asamatthatÄ• yevÄ• ti Ä•
na sakkotÄ«â€™â€™ _ti. vigatÄ• cikicchÄ• ti __vicikicchÄ• . adhimokkhaá¹ƒ na paá¹-ilabha
nti okappanavasena guá¹‡esu vinicchayaá¹ƒ nÄ• dhigacchati. __otaritvÄ• _ti Ã±Ä• á¹‡ena a
__pasÄ«ditu_nti ``pasannarÅ«padhammakÄ• yaguá¹‡ehi bhagavÄ• â€™â€™ ti pasÄ«dituá
hotuá¹ƒ __na sakkoti_. ``kaá¹…khatÄ«â€™â€™ ti \Ne II 50/ iminÄ• dubbalÄ• vimati vuttÄ•
ti iminÄ• majjhimÄ• , ``nÄ• dhimuccatÄ«â€™â€™ ti iminÄ• balavatÄ«, ``na sampasÄ«datÄ
tividhÄ• yapi vimatiyÄ• vasena uppannacittakÄ• lussiyaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

__Ä• tappÄ• yÄ• _tiÄ• dito \Be II 53/ tapati santapati kileseti __Ä• tappaá¹ƒ, _ Ä• rambhadl
__anuyogÄ• yÄ• _ti yathÄ• saá¹ƒkilesadhammÄ• naá¹ƒ avasaro na hoti, evaá¹ƒ anu anu y
nikkamadhÄ• tu, tadatthÄ• ya. tenÄ• ha __ ``punappunaá¹ƒ yogÄ• yÄ• â€™â€™ _ti. __sÄ•
visesÄ• dhigamo hoti, tathÄ• satatassa nirantarapavattassa anuyogassa bhÄ• vo __sÄ• ta
tadatthÄ• ya. __padhÄ• nÄ• yÄ• _ti santamevaá¹ƒ tividhadhÄ• tusaá¹ƒvaá¸• á¸• hitÄ• nubh
sabbakilesaviddhaá¹ƒsanasamatthaá¹ƒ padhÄ• nasaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ, tadatthÄ• y
cittaá¹ƒ na namati yathÄ• vuttakaá¹…khÄ• vasena, pageva anuyogÄ• diatthanti dassetuá¹ƒ
gahitÄ• ni, anavasesavisesadassanatthaá¹ƒ vÄ• . keci pana ``Ä• tappavevacanÄ• neva anu
vadanti. ettÄ• vatÄ• bhagavÄ• satthari kaá¹…khÄ• ya cittassa thaddhakacavarakhÄ• á¹‡u
akusalabhÄ• vÄ• diÄ• pÄ• danato cetokhilabhÄ• vaá¹ƒ dasseti. sesesupi eseva nayo.

sikkhÄ• ggahaá¹‡ena paá¹-ipattisaddhammassa gahitattÄ• vuttaá¹ƒ __ ``pariyattidhamme
cÄ• â€™â€™ _ti. pariyattidhamme yattha kaá¹…khÄ• ya sambhavo, taá¹ƒ dassetuá¹ƒ __ ``
dhammakkhandhasahassÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tayidaá¹ƒ nidassanamattaá¹ƒ d
paá¹-ivedhÄ• vahabhÄ• vÄ• divasenapi ekaccÄ• naá¹ƒ tattha saá¹ƒsayuppattito. yathÄ• ca
vuttÄ• , evaá¹ƒ adhigamadhammepi pavattatÄ«ti veditabbÄ• . tathÄ• hi ekacce ``kasiá¹‡Ä•
ijjhantÄ«â€™â€™ ti vadanti. ``kasiá¹‡anissando Ä• ruppÄ• ti, mettÄ• dinissando catutthabr
evamÄ• dinÄ• kaá¹…khatiyevÄ• ti. ettha ca navalokuttaresu paÃ±Ã±attiyaá¹ƒyeva kaá¹…k
asaá¹ƒkilesikattÄ• lokuttaradhammÄ• naá¹ƒ.

__evarÅ«pa_nti edisaá¹ƒ suppaá¹-ipatti-ujuppaá¹-ipatti-Ã±Ä• yappaá¹-ipatti-sÄ• mÄ«cippaá
sammÄ• paá¹-ipadaá¹ƒ. __adhisÄ«lasikkhÄ• _dayo lokuttaradhammassa anudhammabhÅ«
maggaphalasikkhÄ• hi imÄ• saá¹ƒ viseso siddho hoti. tathÄ• hi vuttaá¹ƒ ``sikkhÄ• ggahaá¹‡
paá¹-ipattisaddhammassa gahitattÄ• â€™â€™ ti. ettha ca yathÄ• vicikicchÄ• vatthuttayass
anadhimuccanaasampasÄ«danavasena appaá¹-ipattibhÄ• vato cittassa thaddhabhÄ• vo Ä•
pavattiyÄ• kacavarakhÄ• á¹‡ukabhÄ• vo ca, evaá¹ƒ sabrahmacÄ• rÄ«su Ä• ghÄ• tacaá¹‡á
cittassa thaddhabhÄ• vo ca upahananavirujjhanÄ• divasena \Be II 54/ kacavarakhÄ• á¹‡uka
ariyasaá¹…ghavisayÄ• vicikicchÄ• , puggalavisayÄ• kÄ• ci natthÄ«ti saá¹…ghavisayÄ• va
cÄ• yaá¹ƒ cetokhiladesanÄ• ti sabrahmacÄ• rÄ«visayova kopo gahito.

<186> yathÄ• vatthukÄ• mo, evaá¹ƒ kilesakÄ• mopi assÄ• danÄ«yo evÄ• ti __ ``kilesakÄ•
tenÄ• ha bhagavÄ• ``rÅ«pataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ
ettha nivisamÄ• nÄ• nivisatÄ«â€™â€™ tiÄ• di (DN II 400; MN I 133; Vibh 203). __kÄ• man
tebhÅ«makÄ• dhammÄ• kÄ• manÄ«yaá¹-á¹-hena __ ``kÄ• mÄ• â€™â€™ _ti vuttÄ• , bala
kÄ• maggahaá¹‡ena gahitÄ• ti. vinibaddhavatthubhÄ• vena yathÄ• visuá¹ƒ attano kÄ• yo g
tathÄ• rÅ«pÄ• rÅ«padhammÄ• samÅ«haá¹-á¹-henÄ• ti Ä• ha __ ``rÅ«peti bahiddhÄ• rÅ«p
paÃ±cakÄ• maguá¹‡iko rÄ• go jhÄ• nÄ• divisesÄ• dhigamassa vinibaddhÄ• ya saá¹ƒvattati

bahiddhÄ• ca sakaparikkhÄ• raÃ±Ä• timittÄ• dÄ«su apekkhÄ• ti. keci panettha ``rÅ«peti rÅ
papaÃ±centi. tadayuttaá¹ƒ jhÄ• nÄ• dhigamavinibaddhÄ• naá¹ƒ sÄ«lassa ca saá¹ƒkilesabh
cetovinibaddhabhÄ• vena gahitattÄ• .

__yÄ• vadattha_nti yÄ• va attheti abhikaá¹…khati, tÄ• va. tenÄ• ha __ ``yattakaá¹ƒ icchati,
nti yÄ• vadatthaá¹ƒ udarapÅ«raá¹ƒ bhuttaá¹ƒ. __avadehanato_ pÅ«raá¹‡ato. __seyyasukha
uppajjanakasukhaá¹ƒ. __passasukha_nti passÄ• naá¹ƒ samparivattanena uppajjanakasukh
niddÄ• yanena uppajjanakasukhaá¹ƒ.

__sÄ«lenÄ• _tiÄ• di patthanÄ• kÄ• radassanaá¹ƒ. __vatasamÄ• dÄ• na_nti dhutaá¹…gÄ•
__tapo_ti vÄ«riyÄ• rambho. so hi kilesÄ• naá¹ƒ tapanaá¹-á¹-hena niggaá¹‡hanaá¹-á¹-hena
vuttaá¹ƒ.

<189> __chandaá¹ƒ nissÄ• yÄ• _ti chandaá¹ƒ dhuraá¹ƒ, chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ, chand
katvÄ• pavattivasena chandaá¹ƒ nissÄ• ya. jeá¹-á¹-hakaá¹-á¹-hena padhÄ• nabhÅ«tÄ• , pa
pattÄ• ti __padhÄ• nabhÅ«tÄ• . tehi dhammehÄ«_ti chandanissayena pavattasamÄ• dhinÄ
``padhÄ• nasaá¹…khÄ• roâ€™â€™ ti vuttavÄ«riyena ca. __upeta_nti sampayuttaá¹ƒ. ijjhan
nipphattiatthena paá¹-ilÄ• bhaá¹-á¹-hena cÄ• ti attho, tassÄ• __iddhiyÄ• pÄ• daá¹ƒ_ pÄ• d
padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. atha vÄ• ijjhanti tÄ• ya iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hon
uparivisesÄ• naá¹ƒ \Ne II 52/ adhiá¹-á¹-hÄ• nabhÄ• vato __pÄ• do_. tenÄ• ha __ ``iddhibhÅ
iddhipÄ• daâ€™â€™ _nti. __sesesupÄ«_ti vÄ«riyiddhipÄ• dÄ• dÄ«supi. __assÄ• _ti iddhip
dÄ«panatthaá¹ƒ kataá¹ƒ, tasmÄ• __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹
gahetabbo. iddhipÄ• dÄ• naá¹ƒ samÄ• dhipadhÄ• nattÄ• vuttaá¹ƒ __ ``vikkhambhanappah
tesaá¹ƒ tesaá¹ƒ kusaladhammÄ• naá¹ƒ anuppannÄ• naá¹ƒ uppÄ• danakiriyÄ• ya uppannÄ•
ussahanato __ussoá¸·hÄ«, _ thÄ• mappattÄ• parakkamadhÄ• tu. sÄ• pana catunnaá¹ƒ idd
visesapaccayabhÅ«tÄ• te upÄ• dÄ• ya __ ``paÃ±camÄ«â€™â€™ _ti vuttÄ• , sÄ• ca yasm
tattha caÄ• dimajjhapariyosÄ• nesu sÄ• dhetabbaá¹ƒ vÄ«riyaá¹ƒ, tasmÄ• Ä• ha __ ``ussoá
kattabbavÄ«riyaá¹ƒ dassetÄ«â€™â€™ _ti. pubbabhÄ• giyasamathavipassanÄ• sÄ• dhanaá
bhinditvÄ• Ä• ha __ ``paÃ±ca cetokhilappahÄ• nÄ• ni paÃ±ca vinibandhappahÄ• nÄ• nÄ«â
arahati nipphattiyÄ• . __Ã±Ä• á¹‡enÄ• _ti maggaÃ±Ä• á¹‡ena. __kilesabhedÄ• yÄ• _ti kiles
__khemassÄ• _ti anupaddavassa.

__sambhÄ• vanatthe_ti (Sp-á¹- I 11; Mp-á¹- III 7.71) ``api nÄ• mevaá¹ƒ siyÄ• â€™â€™ ti vi
sambhÄ• vanattho. evaá¹ƒ hÄ«ti evaá¹ƒ ekameva saá¹…khyaá¹ƒ avatvÄ• aparÄ• ya saá¹…
loke siliá¹-á¹-havacanaá¹ƒ hoti yathÄ• ``dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• nÄ«â€™â€™
adhisayitÄ• nÄ«_ti pÄ• dÄ• dÄ«hi attanÄ• nesaá¹ƒ kiÃ±ci upaghÄ• taá¹ƒ akarontiyÄ•
bahivÄ• tÄ• diparissayapariharaá¹‡atthaá¹ƒ sammadeva upari sayitÄ• ni. __utuá¹ƒ gÄ• hÄ•
allasinehapariyÄ• dÄ• natthaá¹ƒ attano kÄ• yusmÄ• vasena utuá¹ƒ gaá¹‡hÄ• pentiyÄ• . ten

_ti. __sammÄ• paribhÄ• vitÄ• nÄ«_ti sammadeva sabbaso kukkuá¹-avÄ• sanÄ• ya vÄ• sitÄ
``kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ• nÄ«â€™â€™ _ti. ayaÃ±ca kukkuá¹-agandhaparibhÄ•
sammÄ• adhisayanasammÄ• parisedananipphattiyÄ• __ ``anunipphÄ• dÄ«â€™â€™ _ti (S
pana saddhiá¹ƒyeva ijjhanato vuttaá¹ƒ __ ``tividhakiriyÄ• karaá¹‡enÄ• â€™â€™ _ti. kiÃ±cÄ
vatimeâ€™â€™ tiÄ• dinÄ• icchÄ• uppajjeyya, kÄ• raá¹‡assa pana sampÄ• ditattÄ• atha k
abhinibbhijjitunti yojanÄ• \Be II 56/. kasmÄ• bhabbÄ• ti Ä• ha __ ``te hi yasmÄ• tÄ• yÄ• â€
yathÄ• kapÄ• lassa tanutÄ• Ä• lokassa anto paÃ±Ã±Ä• yamÄ• nassa kÄ• raá¹‡aá¹ƒ, tathÄ
nakhasikhÄ• mukhatuá¹‡á¸• akÄ• naá¹ƒ kharatÄ• ya ca allasinehassa pariyÄ• dÄ• naá¹ƒ kÄ
daá¹-á¹-habbaá¹ƒ, __tasmÄ• _ti Ä• lokassa anto paÃ±Ã±Ä• yamÄ• nato, sayaÃ±ca paripÄ•

__opammasampaá¹-ipÄ• dana_nti opammatthassa upameyyena sammadeva paá¹-ipÄ• da
upameyyatthena. yathÄ• kukkuá¹-iyÄ• aá¹‡á¸• esu tividhakiriyÄ• ya karaá¹‡aá¹ƒ kukkuá¹-a
aá¹‡á¸• akosato \Ne II 53/ nikkhamanassa mÅ«lakÄ• raá¹‡aá¹ƒ, evaá¹ƒ bhikkhuno ussoá¸·h
avijjaá¹‡á¸• akosato nikkhamanassa mÅ«lakÄ• raá¹‡anti Ä• ha __ ``tassÄ• kukkuá¹-iyÄ• ..
samannÄ• gatabhÄ• voâ€™â€™ _ti. paá¹-icchÄ• danasÄ• maÃ±Ã±ena avijjÄ• ya aá¹‡á¸• a
balavavipassanÄ• vasena avijjaá¹‡á¸• akosassa tanubhÄ• vo, vipassanÄ• Ã±Ä• á¹‡assa pa
vuá¹-á¹-hÄ• nagÄ• minibhÄ• vÄ• patti, tadÄ• ca sÄ• maggaÃ±Ä• á¹‡agabbhaá¹ƒ dhÄ• ren
``gabbhaggahaá¹‡akÄ• loâ€™â€™ _ti. __abhiÃ±Ã±Ä• pakkhe_ti lokiyÄ• bhiÃ±Ã±Ä• pakkhe
avijjaá¹‡á¸• akosaá¹ƒ padÄ• likÄ• ti. __gÄ• thÄ• ya avijjaá¹‡á¸• akosaá¹ƒ paharatÄ«_ti desa
vineyyasantÄ• nagataá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ ghaá¹-á¹-eti, yathÄ• á¹-hÄ• ne á¹-hÄ• tuá¹ƒ

__paá¹-isaá¹…khÄ• nappahÄ• na_nti tadaá¹…gappahÄ• napubbakaá¹ƒ vikkhambhanappa
iddhipÄ• dÄ• pÄ• á¸·iyaá¹ƒ gahitÄ• ti __ ``iddhipÄ• dehi vikkhambhanappahÄ• naâ€™â€™
``ussoá¸·hipannarasaá¹…gasamannÄ• gato bhikkhu bhabbo abhinibbidÄ• yÄ• â€™â€™ tiÄ
lokuttariddhipÄ• dÄ• pana sambodhaggahaá¹‡eneva gahitÄ• . __magge Ä• gate_ti
ussoá¸·hÄ«pannarasaá¹…gasamannÄ• gatassa bhikkhuno vipassanaá¹ƒ ussukkÄ• payato
pÄ• á¸·iyaá¹ƒ vÄ• abhinibbhidÄ• sambodhaggahaá¹‡ehi __magge Ä• gate. phale Ä• gate_
veditabbo. nibbÄ• nassa pana pÄ• á¸·iyaá¹ƒ anÄ• gatattÄ• nissaraá¹‡appahÄ• naá¹ƒ na ga
suviÃ±Ã±eyyameva.

cetokhilasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. vanapatthapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<190> vanÄ«yati \Be II 57/ \Ne II 54/ vivekakÄ• mehi bhajÄ«yati, vanute vÄ• te attasampat
yÄ• canto viya hotÄ«ti vanaá¹ƒ, patiá¹-á¹-hanti ettha vivekakÄ• mÄ• yathÄ• dhippetavisesÄ
vanesu patthaá¹ƒ gahanaá¹-á¹-hÄ• ne senÄ• sanaá¹ƒ __vanapatthaá¹ƒ_. pariyÄ• yati attano
vattatÄ«ti __pariyÄ• yo, _ kÄ• raá¹‡anti Ä• ha __ ``vanapatthapariyÄ• yanti vanapatthakÄ•

vanapatthaÃ±hi taá¹ƒ upanissÄ• ya viharato upanissayakÄ• raá¹‡aá¹ƒ. tenÄ• ha ``vanapatt
viharatÄ«â€™â€™ ti. pariyÄ• yati desetabbamatthaá¹ƒ patiá¹-á¹-hapetÄ«ti __pariyÄ• yo, _
Ä• rabbha pavattÄ• desanÄ• __vanapatthadesanÄ• , _ taá¹ƒ, ubhayatthÄ• pi vanapatthag
lakkhaá¹‡amattaá¹ƒ gÄ• mÄ• dÄ«nampettha kÄ• raá¹‡abhÄ• vassa, desanÄ• ya visayabhÄ

<191> __nissÄ• yÄ• _ti apassÄ• ya, vivekavÄ• sassa apassayaá¹ƒ katvÄ• ti attho. __na up
tasmiá¹ƒ vanapatthe senÄ• sanasappÄ• yÄ• bhÄ• vaá¹ƒ, utupuggaladhammassavanasapp
__jÄ«vitasambhÄ• rÄ• _ti (Mp-á¹- III 9.6) jÄ«vitappavattiyÄ• sambhÄ• rÄ• paccayÄ• . __sa
Ã±Ä• yena anavajjauÃ±chÄ• cariyÄ• dinÄ• uddhaá¹ƒ uddhaá¹ƒ Ä• netabbÄ• pÄ• puá¹‡ital
samÄ• haá¹-Ä• nÄ• ma hontÄ«ti Ä• ha __ ``samÄ• haritabbÄ• â€™â€™ _ti. __dukkhena u
honti. etena bhojanasappÄ• yÄ• diabhÄ• vaá¹ƒ dasseti. __rattibhÄ• gaá¹ƒ vÄ• divasabhÄ•
upayogavacananti Ä• ha __ ``rattikoá¹-á¹-hÄ• se vÄ• divasakoá¹-á¹-hÄ• se vÄ• â€™â€™ _
pakkamitabbaá¹ƒ_ samaá¹‡adhammassa tattha anipphajjanato.

192-3__._ __saá¹…khÄ• pÄ«_ti ``yadatthamahaá¹ƒ pabbajito, na metaá¹ƒ idha nipphajjati,
samudÄ• gacchati, nÄ• haá¹ƒ tadatthaá¹ƒ pabbajito, kiá¹ƒ me idha vÄ• senÄ• â€™â€™ ti p
anantaravÄ• re __saá¹…khÄ• pÄ«_ti ``yadatthamahaá¹ƒ pabbajito, taá¹ƒ me idha nipphajja
samudÄ• gacchati, nÄ• haá¹ƒ tadatthaá¹ƒ pabbajitoâ€™â€™ ti paá¹-isaá¹…khÄ• yapÄ«ti at
``samaá¹‡adhammassa nipphajjanabhÄ• vaá¹ƒ jÄ• nitvÄ• â€™â€™ _ti.

195-7__._ __so_ \Be II 58/ __puggalo anÄ• pucchÄ• pakkamitabbaá¹ƒ, nÄ• nubandhitabbo
padassa ``nÄ• nubandhitabboâ€™â€™ ti iminÄ• sambandho. yassa yena hi sambandho, d
\Ne II 55/. __taá¹ƒ puggala_nti ``so puggaloâ€™â€™ ti paccattavacanaá¹ƒ upayogavasena
puggalaá¹ƒ anÄ• pucchÄ• pakkamitabbanti attho. atthavasena hi vibhattivipariá¹‡Ä• moti. _
pakkamitabba_nti etthÄ• pi eseva nayo. __Ä• pucchÄ• pakkamitabba_nti ca kataÃ±Ã±utak

<198> __evarÅ«po_ti yaá¹ƒ nissÄ• ya bhikkhuno guá¹‡ehi vuddhiyeva pÄ• á¹-ikaá¹…khÄ•
evarÅ«po daá¹‡á¸• akammÄ• dÄ«hi niggaá¹‡hÄ• ti cepi, na pariccajitabboti dasseti __ ``sac

vanapatthapariyÄ• yasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. madhupiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<199> __jÄ• tivana_nti \Ne II 56/ sayaá¹ƒjÄ• taá¹ƒ vanaá¹ƒ. tenÄ• ha __ ``aropimaâ€™â€™
__paá¹-isallÄ• natthÄ• yÄ• _ti ekÄ«bhÄ• vatthÄ• ya, puthuttÄ• rammaá¹‡ato vÄ• cittaá¹ƒ p
accantasante nibbÄ• ne phalasamÄ• pattivasena allÄ«yÄ• panatthaá¹ƒ. daá¹‡á¸• o pÄ• á¹‡
__daá¹‡á¸• apÄ• á¹‡i_. yathÄ• so ``daá¹‡á¸• apÄ• á¹‡Ä«â€™â€™ ti vuccati, taá¹ƒ dassetu
_tiÄ• di vuttaá¹ƒ. __daá¹‡á¸• avittatÄ• yÄ• _ti daá¹‡á¸• e soá¹‡á¸• atÄ• ya. so hi daá¹‡á¸• a

sukusalo tattha pÄ• kaá¹-o paÃ±Ã±Ä• to, tasmÄ• daá¹‡á¸• aá¹ƒ gahetvÄ• va vicarati.
__jaá¹…ghÄ• kilamathavinodanattha_nti rÄ• jasabhÄ• ya ciranisajjÄ• ya uppannajaá¹…ghÄ
apanayanatthaá¹ƒ. __adhiccanikkhamano_ti yÄ• dicchakanikkhamano, na abhiá¹‡hanikkha
sannirumbhitvÄ• á¹-hito. yathÄ• so ``olubbhÄ• â€™â€™ ti vutto, taá¹ƒ dassetuá¹ƒ __ ``gop
viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

<200> vadanti etenÄ• ti __vÄ• do, _ diá¹-á¹-hÄ«ti Ä• ha __ ``kiá¹ƒ vÄ• dÄ«ti, kiá¹ƒ diá¹-á¹-h
__kimakkhÄ• yÄ«_ti kimÄ• cikkhako, kÄ«disadhammakatho? __acittÄ«kÄ• renÄ• _ti anÄ• d
kÄ• raá¹‡aá¹ƒ dassento __ ``kasmÄ• â€™â€™ _tiÄ• dimÄ• ha. __nassateta_nti nassatu eta

__atthaá¹ƒ_ \Be II 59/ __na jÄ• nÄ• tÄ«_ti atthaá¹ƒ ce ekadesena jÄ• neyya, taá¹ƒ micchÄ•
paá¹-ippharitvÄ• pi tiá¹-á¹-heyya. tassa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• ti tadassa att
bhagavatÄ• icchitaá¹ƒ. __viggÄ• hikakatha_nti viggahakathaá¹ƒ, sÄ• rambhakathanti attho
saddhiá¹ƒ loke puthÅ« samaá¹‡abrÄ• hmaá¹‡Ä• nÄ• nÄ• vÄ• dÄ• santÄ«ti codanaá¹ƒ san
hÄ«â€™â€™ _tiÄ• di. __na vivadati_ vivÄ• dahetukÄ• naá¹ƒ kÄ• madiá¹-á¹-hijjhosÄ• nÄ• n
samugghÄ• titattÄ• , tadabhÄ• vato pana __loko tathÄ• gatena vivadati_. dhammavÄ• dÄ«
dhammavÄ• dÄ«hi na vivadati tesaá¹ƒ vivaditukÄ• matÄ• ya eva abhÄ• vato, adhammavÄ•
namaÃ±Ã±amÄ• no tehi kiÃ±ci vivadati. tenÄ• ha __ ``na, bhikkhave, dhammavÄ• dÄ« kena
vivadatÄ«â€™â€™ _ti (SN b III 94). adhammavÄ• dÄ« pana asamucchinnavivÄ• dahetukat
__ ``adhammavÄ• dÄ«va kho, bhikkhave, vivadatÄ«â€™â€™ _ti.

__yathÄ• ca panÄ• _ti ettha __yathÄ• _-saddo ``yathÄ• ca anuppannassa kÄ• macchand
II 57/ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«su (AN a III 122) viya kÄ• raá¹‡atthoti Ä• ha __ ``yena
kÄ• raá¹‡Ä• kÄ• ro vÄ• idha yathÄ• -saddena vutto, so pana atthato kÄ• raá¹‡amevÄ• ti vu
kÄ• raá¹‡enÄ• â€™â€™ _ti. ``idaá¹ƒ kathaá¹ƒ idaá¹ƒ kathaá¹ƒâ€™â€™ ti pavattanato katha
sÄ• yassa natthi, so akathaá¹ƒkathÄ«, taá¹ƒ __akathaá¹ƒkathiá¹ƒ_. vippaá¹-isÄ• rakukkucc
anÄ• gÄ• mimaggeneva chinnaá¹ƒ, hatthapÄ• dakukkuccaá¹ƒ aggamaggena Ä• veá¹‡ikadh
uppajjanakabhavo __ ``bhavÄ• bhavoâ€™â€™ _ti idhÄ• dhippetoti Ä• ha __ ``punappunab
saá¹ƒvarÄ• saá¹ƒvaro phalÄ• phalaá¹ƒ viya khuddakamahanto bhavo __ ``bhavÄ• bhavoâ€
``hÄ«napaá¹‡Ä«te vÄ• bhaveâ€™â€™ _ti. bhavo vuá¸• á¸• hippatto __ ``abhavoâ€™â€™
dhammÄ• â€™â€™ ti (Dhs 1I tikamÄ• tikÄ•). __kilesasaÃ±Ã±Ä• _ti kÄ• masaÃ±Ã±Ä• dike
saÃ±Ã±Ä• nÄ• mena vuttÄ• ``saÃ±Ã±Ä• pahÄ• ya amataá¹ƒ eva pÄ• puá¹‡Ä• tÄ«â€™â€™
khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ dÄ«petÄ«_ti iminÄ• va paresaÃ±ca tathattÄ• ya dhammaá¹ƒ de
vibhÄ• vitoti daá¹-á¹-habbaá¹ƒ. __nÄ«haritvÄ• kÄ«á¸·Ä• petvÄ• _ti nÄ«haritvÄ• ceva kÄ«á
nÄ«haraá¹‡avasena vÄ• kÄ«á¸·Ä• petvÄ• . __tivisÄ• kha_nti tibhaá¹…gabhÄ• kuá¹-i viya n
__nalÄ• á¹-ikaá¹ƒ_.

<201> __kinti_ \Be II 60/ __nu kho_ti kiá¹ƒ kÄ• raá¹‡enÄ• ti attho. __anusandhiá¹ƒ gahetvÄ

pucchÄ• nusandhiá¹ƒ uá¹-á¹-hapetvÄ• . __yatonidÄ• na_nti yaá¹ƒnidÄ• naá¹ƒ, yaá¹ƒkÄ• raá
purimapade hi vibhatti alopaá¹ƒ katvÄ• niddeso, chaajjhattikabÄ• hirÄ• yatanÄ• dinidÄ• na
saá¹…khÄ• yanti saá¹…khÄ• bhÄ• vena Ã±Ä• yantÄ«ti __saá¹…khÄ• _ti Ä• ha __ ``saá¹…
kÄ• maÃ±cettha mÄ• nopi papaÃ±co, abhinandanasabhÄ• ve eva pana gaá¹‡hanto __
``taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±casampayuttÄ• â€™â€™ _ti Ä• ha. tathÄ• hi vakkhati `
ntiÄ• di. __samudÄ• carantÄ«_ti sabbaso uddhaá¹ƒ uddhaá¹ƒ pariyÄ• dÄ• ya pavattanti. ma
tena ca yogena __purisa_nti upayogavacanaá¹ƒ yathÄ• ``tathÄ• gataá¹ƒ, bhikkhave, araha
dve vitakkÄ• samudÄ• carantÄ«â€™â€™ ti (It 38). taá¹‡hÄ• dayo ca yathÄ• sakaá¹ƒ pavat
avilaá¹…ghantiyo Ä• sevanavasena uparÅ«pari pavattanti. tathÄ• hi tÄ• ``papaÃ±casaá¹…

__kÄ• raá¹‡e_ti pavattipaccaye. __ekÄ• yatanampi ... pe ... natthÄ«_ti cakkhÄ• yatanÄ• di
abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabbaÃ±ca natthi ce, nanu natthi eva, kasmÄ• `
vuttanti? saccaá¹ƒ natthi, appahÄ«nÄ• bhinandanÄ• bhivadanaajjhosÄ• nÄ• naá¹ƒ pana pu
abhinanditabbÄ• dippakÄ• rÄ• ni Ä• yatanÄ• ni hontÄ«ti tesaá¹ƒ na sakkÄ• natthÄ«ti vattu,
pahÄ«nÄ• bhinandanÄ• dÄ«naá¹ƒ pana sabbathÄ• natthÄ«ti ``natthi ceâ€™â€™ ti vuttaá¹
abhinanditabba_nti \Ne II 58/ diá¹-á¹-hÄ• bhinandanÄ• ya ``ahaâ€™â€™ nti taá¹‡hÄ• bhina
rocetabbaá¹ƒ. __abhivaditabba_nti abhinivisanasamuá¹-á¹-hÄ• panavasena vattabbaá¹ƒ. te
vattabbaâ€™â€™ _nti. __ajjhositvÄ• _ti diá¹-á¹-hi taá¹‡hÄ• vatthuá¹ƒ anupavisitvÄ• gÄ• h
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ viya katvÄ• . tenÄ• ha __ ``gilitvÄ• pariniá¹-á¹-hapetvÄ• â€™
``ettha ce natthÄ«â€™â€™ tiÄ• divacanena. __etthÄ• _ti Ä• yatanesu. taá¹‡hÄ• dÄ«naá¹ƒ
__taá¹‡hÄ• dÄ«naá¹ƒyeva appavattiá¹ƒ_ kilesaparinibbÄ• naá¹ƒ kathitanti. tenÄ• ha bhagav
_tiÄ• di, ayameva abhinandanÄ• dÄ«naá¹ƒ natthibhÄ• vakaro maggo, tappaá¹-ippassaddhi
taá¹ƒnissaraá¹‡aá¹ƒ vÄ• nibbÄ• naá¹ƒ rÄ• gÄ• nusayÄ• dÄ«naá¹ƒ anto avasÄ• naá¹ƒ appa
``ayaá¹ƒ ... pe ... antoâ€™â€™ _ti. __sabbatthÄ• _ti ``esevanto paá¹-ighÄ• nusayÄ• naá¹ƒâ
sabbapadesu.

__Ä• diyatÄ«_ti \Be II 61/ pahÄ• radÄ• nÄ• divasena gayhati. __matthakappattaá¹ƒ kalaha
aá¹-á¹-hatvÄ• mukhasattÄ«hi vitudanÄ• divasena matthakappattaá¹ƒ kalahaá¹ƒ. yÄ• ya kar
sesapadesupi eseva nayo. viruddhaggÄ• havasena __nÄ• nÄ• gÄ• hamattaá¹ƒ, _ tathÄ• v
__nÄ• nÄ• vÄ• damattaá¹ƒ. evaá¹ƒ pavatta_nti garukÄ• tabbesupi gÄ• ravaá¹ƒ akatvÄ• ``tu
pavattaá¹ƒ sÄ• rambhakathaá¹ƒ, yÄ• ya cetanÄ• ya yaá¹ƒ karoti, sÄ• tuvaá¹ƒ tuvaá¹ƒ. __ni
nissayÄ• dipaccaye katvÄ• ti attho. kilesÄ• naá¹ƒ uppattinimittatÄ• tÄ• va Ä• yatanÄ• naá¹
nirodhanimittatÄ• pana kathaá¹ƒ. na hettha lokuttaradhammÄ• naá¹ƒ saá¹…gaho lokiyÄ• n
codanaá¹ƒ sandhÄ• yÄ• ha __ ``nirujjhamÄ• nÄ• pÄ«â€™â€™ _tiÄ• di. nÄ• mamattena nin
dassento __ ``yatthuppannÄ• , tattheva niruddhÄ• hontÄ«â€™â€™ _ti vatvÄ• tamatthaá¹ƒ
``svÄ• yamatthoâ€™â€™ _tiÄ• dimÄ• ha.

tattha __samudayasaccapaÃ±henÄ• _ti mahÄ• satipaá¹-á¹-hÄ• ne samudayasaccaniddese

uppajjamÄ• nÄ• â€™â€™ _tiÄ• dinÄ• pucchÄ• vasena pavattattÄ• paÃ±hoti vutto. nanu ta
uppattinirodhÄ• vuttÄ• , na sabbakilesÄ• nanti Ä«disÄ« codanÄ• anavakÄ• sÄ• ti dassento
_tiÄ• dimÄ• ha. __laddhavohÄ• re_ti iminÄ• rÄ• gÄ• dÄ«naá¹ƒ appavattinimittatÄ• ya antot
dasseti. eteneva abhinandanÄ• dÄ«naá¹ƒ abhÄ• voti ca idaá¹ƒ saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-
sabbasaá¹…khatavinissaá¹-e nibbÄ• ne akusaladhammÄ• naá¹ƒ nirodhasambhavoti Ä• ha
taá¹ƒ tattha niruddhaá¹ƒ nÄ• ma hotÄ«â€™â€™ _ti. yvÄ• yaá¹ƒ appavattiyaá¹ƒ nirodhavohÄ
nirodhapaÃ±hena dÄ«petabbo. na hi tattha uppajjitvÄ• niruddhÄ• vitakkavicÄ• rÄ• paá¹-ip
atha kho appavattÄ• evÄ• ti.

<203> __evaá¹ƒsampada_nti \Ne II 59/ evaá¹ƒsampajjanakaá¹ƒ evaá¹ƒ passitabbaá¹ƒ idaá
tenÄ• ha __ ``Ä«disanti atthoâ€™â€™ _ti. __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti (Mp-á¹- III 10.113-116
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti. ukkaá¹-á¹-haniddesena h
``jÄ• naâ€™â€™ nti iminÄ• niravasesaá¹ƒ Ã±eyyajÄ• taá¹ƒ pariggaá¹‡hÄ• tÄ«ti tabbisayÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva \Be II 62/ karaá¹‡aá¹ƒ bhavituá¹ƒ yuttaá¹ƒ. atha vÄ• paka
``bhagavÄ• â€™â€™ ti saddantarasannidhÄ• nena cÄ• yamattho vibhÄ• vetabbo. __passit
dibbacakkhu-paÃ±Ã±Ä• cakkhu-dhammacakkhu-buddhacakkhu-samantacakkhu-saá¹…khÄ
passitabbaá¹ƒ passati eva. atha vÄ• __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• aÃ±Ã±e savipallÄ•
kÄ• marÅ«papariÃ±Ã±Ä• vÄ• dino jÄ• nantÄ• pi vipallÄ• savasena jÄ• nanti, na evaá¹ƒ bha
pahÄ«navipallÄ• sattÄ• jÄ• nanto jÄ• nÄ• ti eva, diá¹-á¹-hidassanassa ca abhÄ• vÄ• passa
__dassanapariá¹‡Ä• yakaá¹-á¹-henÄ• _ti yathÄ• cakkhu sattÄ• naá¹ƒ dassanatthaá¹ƒ pariá
yÄ• thÄ• vadassanasÄ• dhanato dassanakiccapariá¹‡Ä• yakaá¹-á¹-hena __cakkhubhÅ«to,
sayambhuÃ±Ä• á¹‡ena paÃ±Ã±Ä• cakkhuá¹ƒ bhÅ«to pattoti vÄ• __cakkhubhÅ«to. Ã±Ä• á¹
attho daá¹-á¹-habbo. __dhammÄ• vÄ• _ bodhipakkhiyÄ• tehi uppannattÄ• lokassa ca tadu
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vÄ• dhammaá¹ƒ pattoti __dhammabhÅ«to. brahmÄ• _ vucca
ca taduppÄ• danattÄ• , taÃ±ca sayambhuÃ±Ä• á¹‡ena pattoti __brahmabhÅ«to_. catusacca
__vattÄ• _. ciraá¹ƒ saccapaá¹-ivedhaá¹ƒ pavattento vadatÄ«ti __pavattÄ• . atthaá¹ƒ nÄ«har
dukkhÄ• diatthaá¹ƒ tatthÄ• pi pÄ«á¸·anÄ• diatthaá¹ƒ uddharitvÄ• . paramatthaá¹ƒ vÄ• nibb
amatasacchikiriyaá¹ƒ sattesu uppÄ• dento amataá¹ƒ dadÄ• tÄ«ti __amatassa dÄ• tÄ• . _ bo
tadÄ• yattabhÄ• vato __dhammassÄ• mÄ«_.

<204> so vÄ• uddeso attanopi hotÄ«ti thero __ ``yaá¹ƒ kho noâ€™â€™ _ti Ä• ha. sabbalo
buddhÄ• naá¹ƒ desanÄ• ti. idÄ• ni yehi dvÄ• rÄ• rammaá¹‡ehi purisaá¹ƒ papaÃ±casaÃ±Ã±
tÄ• ni tÄ• va dassento papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• dassetuá¹ƒ yena saá¸·Ä• yatanavib
atthaá¹ƒ dassetuá¹ƒ __ ``cakkhuÃ±cÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __nissayabh
nissayapaccayabhÄ• vena. nissayapaccayo ca pasÄ• dacakkhuyeva hoti, na cuddasasamb
catucattÄ• lÄ«sasambhÄ• raá¹ƒ vÄ• sasambhÄ• racakkhunti Ä• ha __ ``cakkhupasÄ• daÃ±
__Ä• rammaá¹‡abhÄ• venÄ• _ti Ä• rammaá¹‡apaccayabhÄ• vena. Ä• rammaá¹‡apaccayo
kiÃ±ci hotÄ«ti Ä• ha __ ``catusamuá¹-á¹-hÄ• nikarÅ«pe ca paá¹-iccÄ• â€™â€™ _ti.

ettha cakkhu ekampi viÃ±Ã±Ä• á¹‡assa paccayo hoti, rÅ«pÄ• yatanaá¹ƒ pana anekameva
imassa \Ne II 60/ visesassa dassanatthaá¹ƒ nissayabhÄ• vena __ ``cakkhupasÄ• daÃ±ca Ä
catusamuá¹-á¹-hÄ• nikarÅ«pe cÄ• â€™â€™ _ti vacanabhedo kato. kiá¹ƒ pana kÄ• raá¹‡aá¹
viÃ±Ã±Ä• á¹‡assa paccayo hoti, rÅ«paá¹ƒ pana anekamevÄ• ti? paccayabhÄ• vavisesato.
cakkhuviÃ±Ã±Ä• á¹‡assa nissayapurejÄ• taindriyavippayuttapaccayehi paccayo hontaá¹ƒ a
tasmiá¹ƒ sati tassa bhÄ• vato, asati abhÄ• vato, yato taá¹ƒ atthiavigatapaccayehissa paccay
tannissitatÄ• cassa na ekadesena allÄ«yanavasena icchitabbÄ• arÅ«pabhÄ• vato. atha kh
sissarÄ• japurisÄ• dÄ«naá¹ƒ viya tappaá¹-ibaddhavuttitÄ• ya, itare pana paccayÄ• tena ten

sacÄ• yaá¹ƒ paccayabhÄ• vo na ekasmiá¹ƒ na sambhavatÄ«ti ekampi cakkhu cakkhuviÃ±Ã
dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``cakkhuÃ±cÄ• vuso, paá¹-iccÄ• â€™â€™ _ti ekavacanavasen
yadipi cakkhu viya purejÄ• taatthi-avigatapaccayehi paccayo hoti puretaraá¹ƒ uppannaá¹ƒ h
vijjamÄ• nakkhaá¹‡e eva upakÄ• rakattÄ• tathÄ• pi anekameva saá¹ƒhataá¹ƒ hutvÄ• pacc
yaÃ±hi paccayadhammaá¹ƒ sabhÄ• vabhÅ«taá¹ƒ, parikappitÄ• kÄ• ramattaá¹ƒ vÄ• viÃ±Ã±
pavattati, tadaÃ±Ã±esaÃ±ca satipi paccayabhÄ• ve so tassa sÄ• rammaá¹‡asabhÄ• vatÄ•
pavattituá¹ƒ asamatthassa olubbhapavattikÄ• raá¹‡abhÄ• vena Ä• lambanÄ«yato Ä• ramma
yathÄ• tathÄ• sabhÄ• vÅ«paladdhi viÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayalÄ• bho, tasm
rÅ«paá¹ƒ Ä• rabbha pavattamÄ• naá¹ƒ tassa sabhÄ• vaá¹ƒ vibhÄ• ventameva pavattati. sÄ
indriyÄ• dhÄ«navuttikassa Ä• rammaá¹‡asabhÄ• vÅ«paladdhi na ekadvikalÄ• pagatavaá¹‡
katipayakalÄ• pagatavaá¹‡á¹‡avasena, atha kho Ä• bhogÄ• nurÅ«paá¹ƒ Ä• pÄ• thagatavaá
rÅ«paá¹ƒ saá¹ƒhaccakÄ• ritÄ• ya viÃ±Ã±Ä• á¹‡assa paccayo hotÄ«ti dassento __ ``rÅ«pe c
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ _nti bahuvacanavasenÄ• ha.

yaá¹ƒ pana __paá¹-á¹-hÄ• ne_ (Paá¹-á¹-h I 1.2 paccayaniddesa) ``rÅ«pÄ• yatanaá¹ƒ cakkh
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayoâ€™â€™
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayo, tÄ• disaá¹ƒ sandhÄ• y
\Be II 64/? samuditanti pÄ• kaá¹-oyamattho. evaÃ±ca katvÄ• yadeke vadanti ``Ä• yatanasa
cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo sallakkhaá¹‡avisayÄ• , na drabyasallakkhaá¹‡avasenÄ• â€™â
na cettha samudÄ• yÄ• rammaá¹‡atÄ• Ä• saá¹…kitabbÄ• samudÄ• yÄ• bhogasseva abhÄ
vaá¹‡á¹‡adhammÄ• Ä• rammaá¹‡apaccayÄ• honti. kathaá¹ƒ pana paccekaá¹ƒ asamatthÄ
honti. na hi \Ne II 61/ paccekaá¹ƒ daá¹-á¹-huá¹ƒ asakkontÄ• andhÄ• samuditÄ• passantÄ«
visuá¹ƒ visuá¹ƒ asamatthÄ• nampi sivikÄ• vahanÄ• dÄ«su samatthatÄ• ya dassanato. kesÄ
á¹-hitÄ• naá¹ƒ paccekaá¹ƒ vaá¹‡á¹‡aá¹ƒ gahetuá¹ƒ na sakkÄ• , tasmiá¹ƒyeva á¹-hÄ• ne sam
gahetuá¹ƒ sakkÄ• ti bhiyyopi tesaá¹ƒ saá¹ƒhaccakÄ• ritÄ• paribyattÄ• . etena kiá¹ƒ cakkhu
paramÄ• á¹‡urÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ, udÄ• hu taá¹ƒsamudÄ• yotiÄ• dikÄ• codanÄ• p
``sotaÃ±ca, Ä• vuso, paá¹-iccÄ• â€™â€™ _tiÄ• dÄ«supi iminÄ• nayena attho veditabbo. __
nÄ• mÄ• _ti cakkhunissitarÅ«pavijÄ• nanalakkhaá¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma

__tiá¹‡á¹‡aá¹ƒ saá¹…gatiyÄ• _ti cakkhu, rÅ«paá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡anti imesaá¹ƒ tiá¹‡
samodhÄ• nena. __phasso nÄ• mÄ• _ti arÅ«padhammopi samÄ• no Ä• rammaá¹‡e phusan
phusanalakkhaá¹‡o phasso nÄ• ma dhammo uppajjati. __sahajÄ• tÄ• divasenÄ• _ti cakkhu
sahajÄ• taaÃ±Ã±amaÃ±Ã±Ä• divasena, anantarÄ• ya anantarÄ• divasena, itarÄ• ya upanis
__phassapaccayÄ• _ phassakÄ• raá¹‡Ä• __vedanÄ• uppajjati_. anubhavanasamakÄ• lam
hotÄ«ti __ ``tÄ• ya vedanÄ• ya yaá¹ƒ Ä• rammaá¹‡aá¹ƒ vedeti, tadeva saÃ±Ã±Ä• saÃ±jÄ•
cakkhudvÄ• rikÄ• dhammÄ• idhÄ• dhippetÄ• ti tadanusÄ• rena pana aparÄ• paruppannÄ•
sati, yanti vÄ• kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• Ä• rammaá¹‡aá¹ƒ vedeti, tasmÄ• taá¹ƒ saÃ
asati vedayite kadÄ• ci saÃ±Ã±uppatti atthi. sesapadesupi eseva nayo. saÃ±Ã±Ä• ya hi yat
vijjamÄ• naá¹ƒ, avijjamÄ• naá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ vitakkavasena parikappeti, yathÄ• p
diá¹-á¹-hitaá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• hi maÃ±Ã±amÄ• no papaÃ±cetÄ«ti vutto. tenevÄ• l
saÃ±jÄ• nÄ• â€™â€™ ti, ``pathaviá¹ƒ pathavito \Be II 65/ saÃ±Ã±atvÄ• pathaviá¹ƒ maÃ±Ã
2), ``takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«â€
ca. balappattapapaÃ±cavasenevÄ• yamatthavaá¹‡á¹‡anÄ• katÄ• , __aá¹-á¹-hakathÄ• yaá¹

__cakkhurÅ«pÄ• dÄ«hi kÄ• raá¹‡ehÄ«_ti cakkhuviÃ±Ã±Ä• á¹‡aphassavedanÄ• saÃ±Ã±Ä•
akÄ• raá¹‡abhÅ«tÄ• nampi tesaá¹ƒ atthitÄ• ya kÄ• raá¹‡aggahaá¹‡aá¹ƒ. pariÃ±Ã±Ä• tÄ• h
``apariÃ±Ã±Ä• takÄ• raá¹‡aâ€™â€™ _nti. tÄ«hipi pariÃ±Ã±Ä• hi apariÃ±Ã±Ä• tavatthukaá¹
ajjhottharanti. __sahajÄ• tÄ• hontÄ«_ti ettha ``cakkhusamphassapaccayÄ• vedanÄ• kkhan
tiÄ• divacanato vedanÄ• saÃ±Ã±Ä• asahajÄ• tÄ• pi gahetabbÄ• . __yadi eva_nti ``papaÃ±
paÃ±cadvÄ• rajavanasahajÄ• tÄ• papaÃ±casaá¹…khÄ• adhippetÄ• tÄ• saá¹ƒ paccuppan
atÄ«tÄ• nÄ• gataggahaá¹‡aá¹ƒ_ \Ne II 62/ __kata_nti codeti. itaro __ ``tathÄ• uppajjanatoâ
pariharati. tattha __tathÄ• uppajjanato_ti yathÄ• vattamÄ• nakÄ• le, evaá¹ƒ atÄ«takÄ• le a
cakkhudvÄ• re papaÃ±casaá¹…khÄ• naá¹ƒ uppajjanato atÄ«tÄ• nÄ• gataggahaá¹‡aá¹ƒ kat
vÄ• cakkhurÅ«pesu cakkhudvÄ• rikÄ• naá¹ƒ tÄ• saá¹ƒ uppajjanato.

__manaÃ±jÄ• vuso, paá¹-iccÄ• _ti ettha duvidhaá¹ƒ manaá¹ƒ kevalaá¹ƒ bhavaá¹…gaá¹ƒ, s
hi kathÄ• . uppattidvÄ• rakathÄ• yaá¹ƒ dvikkhattuá¹ƒ calitaá¹ƒ bhavaá¹…gaá¹ƒ manodvÄ• r
rÅ«pÄ• dinÄ• yena taá¹ƒ ghaá¹-á¹-itaá¹ƒ tattha upari viÃ±Ã±Ä• á¹‡uppattiyÄ• dvÄ• rabhÄ•
sÄ• vajjanabhavaá¹…gaá¹ƒ, ``manosamphassapaccayÄ• atthi kusaloâ€™â€™ tiÄ• dÄ«su
icchito, na bhavaá¹…gamanosamphasso asambhavato. tattha paá¹-hamanayaá¹ƒ sandhÄ•
bhavaá¹…gacittaâ€™â€™ _nti. __dhammeti tebhÅ«makadhammÄ• rammaá¹‡a_nti iminÄ•
kilesuppattÄ«ti keci, tadayuttaá¹ƒ tadupÄ• dÄ• nÄ• yapi paÃ±Ã±attiyÄ• dhammÄ• rammaá
tebhÅ«makÄ• pi dhammÄ• labbhantÄ«ti dassanatthaá¹ƒ __ ``tebhÅ«makadhammÄ• ramm
paÃ±Ã±attiyÄ• anÄ• rammaá¹‡attÄ• . evaÃ±cetaá¹ƒ sampaá¹-icchitabbaá¹ƒ, aÃ±Ã±athÄ•
anÄ• rammaá¹‡Ä• nÄ• ma siyuá¹ƒ. uppattidvÄ• rakathÄ• yaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• di
dvÄ• rapakkhikamevÄ• ti vuttaá¹ƒ __ ``manoviÃ±Ã±Ä• á¹‡anti Ä• vajjanaá¹ƒ vÄ• â€™â€™

Ä• vajjanaá¹ƒ gahitanti __ ``javanaá¹ƒ vÄ• â€™â€™ _ti vuttaá¹ƒ. nayadvaye dhammÄ• naá
dassetuá¹ƒ __ ``Ä• vajjane_ \Be II 66/ __gahiteâ€™â€™ _tiÄ• di vuttaá¹ƒ. __yuttamevÄ• _t
yuttameva.

so yÄ• va na paccayapaá¹-ivedho sambhavati, tÄ• va paÃ±Ã±attimukheneva sabhÄ• vadha
apaÃ±Ã±Ä• paneti Ä• ha __ ``phasso nÄ• ma eko dhammo uppajjatÄ«â€™â€™ _ti. __evaá
paÃ±Ã±apessatÄ«_ti paÃ±Ã±apetvÄ• tabbisayadassanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppÄ• dessati. _
hotÄ«_ti imasmiá¹ƒ cakkhuÄ• dike paccaye sati idaá¹ƒ phassÄ• dikaá¹ƒ paccayuppannaá¹ƒ
__dvÄ• dasÄ• yatanavasenÄ• _ti dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ vasena Ä• gatena pa
__dvÄ• dasÄ• yatanapaá¹-ikkhepavasenÄ• _ti ``imasmiá¹ƒ asati idaá¹ƒ na hotÄ«â€™â€™ t
paccayÄ• bhÄ• vapaccayuppannÄ• bhÄ• vadassanakkame dvÄ• dasannaá¹ƒ Ä• yatanÄ• n

__sÄ• vakena paÃ±ho kathito_ti ayaá¹ƒ paÃ±ho sÄ• vakena kathito, iti iminÄ• kÄ• raá¹‡en
ahuvattha. atha vÄ• saá¹ƒkhittena vuttamatthaá¹ƒ vitthÄ• rena vibhajantena etadagge á¹-ha
paÃ±ho kathitoti iminÄ• kÄ• raá¹‡ena etasmiá¹ƒ paÃ±he mÄ• nikkaá¹…khÄ• ahuvattha, h
kahÄ• paá¹‡aá¹ƒ sayaá¹ƒ nicchinantÄ• viya ahutvÄ• bhagavato eva santike nikkaá¹…khÄ•

<205> Ä• karonti phalaá¹ƒ tÄ• ya tÄ• ya mariyÄ• dÄ• ya nibbattentÄ«ti __Ä• kÄ• rÄ• , _ kÄ
__pÄ• á¹-iyekkakÄ• raá¹‡ehÄ«_ti channaá¹ƒ dvÄ• rÄ• naá¹ƒ vasena visuá¹ƒ visuá¹ƒ papaÃ
niddiá¹-á¹-hattÄ• vuttaá¹ƒ. atha vÄ• yadipi yattakehi dhammehi yaá¹ƒ phalaá¹ƒ nibbattati, t
samuditÄ• naá¹ƒyeva kÄ• raá¹‡abhÄ• vo sÄ• maggiyÄ• va phaluppattito, tathÄ• pi pacceka
katvÄ• vuttaá¹ƒ __ ``pÄ• á¹-iyekkakÄ• raá¹‡ehÄ«â€™â€™ _ti. __padehÄ«_ti nÄ• mÄ• dipa
taá¹ƒsamudÄ• yabhÅ«tehi vÄ• kyehi ca. tenÄ• ha __ ``akkharasampiá¹‡á¸• anehÄ«â€™â€™
yathÄ• vaccaá¹ƒ padavÄ• kyabhÄ• vena paricchijjanti. __byaÃ±janehÄ«_ti atthassa abhiby
byaÃ±janasaÃ±Ã±itehi vaá¹‡á¹‡ehi. tÄ• ni pana yasmÄ• pariyÄ• yassa akkharaá¹‡ato ``akk
vuccanti, tasmÄ• Ä• ha __ ``akkharehÄ«â€™â€™ _ti. ettha ca imehi Ä• kÄ• rehi imehi pad
papaÃ±casamudÄ• cÄ• rassa vaá¹-á¹-assa ca vivaá¹-á¹-assa ca dassanaattho vibhattoti yoj
__paá¹‡á¸• iccenÄ• _ti paÃ±Ã±Ä• ya. ``kittÄ• vatÄ• nu kho, bhante, paá¹‡á¸• ito hoti \Be II
dhÄ• tukusalo ca hotÄ«â€™â€™ ti (MN III 124) Ä• disuttapadavasena paá¹‡á¸• italakkhaá¹
vÄ• kÄ• raá¹‡ehÄ«â€™â€™ _tiÄ• dimÄ• ha. saccapaá¹-ivedhavasena paá¹‡á¸• iccaá¹ƒ da
mahÄ• paÃ±Ã±ataá¹ƒ dassetuá¹ƒ __ ``mahante attheâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__guá¸·apÅ«va_nti guá¸·e missitvÄ• katapÅ«vaá¹ƒ. __baddhasattuguá¸·aka_nti madhusak
sattupiá¹‡á¸• aá¹ƒ. __asecitabbakaá¹ƒ_ madhuÄ• dinÄ• pageva tehi samayojitabbattÄ• . _
dhammacintÄ• ya cintakasabhÄ• vo. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enevassÄ• _ti sabbaÃ±Ã
guá¹‡aá¹ƒ paricchindÄ• petvÄ• nÄ• maá¹ƒ gaá¹‡hÄ• pessÄ• mi.

madhupiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. dvedhÄ• vitakkasuttavaá¹‡á¹‡anÄ•

<206> __dve_ \Ne II 64/ __dve bhÄ• ge_ti dve dve koá¹-á¹-hÄ• se katvÄ• . kÄ• maÃ±cettha
bhÄ• gamakÄ• siá¹ƒ, imaá¹ƒ dutiyabhÄ• gamakÄ• siâ€™â€™ nti vacanato sabbepi vitakkÄ
dveva bhÄ• gÄ• katÄ• , aparÄ• paruppattiyÄ• panetesaá¹ƒ abhiá¹‡hÄ• cÄ• raá¹ƒ upÄ• dÄ
katvÄ• â€™â€™ ti Ä• meá¸• itavacananti __ ``dve dve bhÄ• ge katvÄ• â€™â€™ _ti Ä• meá
vÄ• bhÄ• gadvayassa sappaá¹-ibhÄ• gatÄ• ya tattha yaá¹ƒ yaá¹ƒ dvayampi kho ujuvipacca
visuá¹ƒ visuá¹ƒ gahetukÄ• mo bhagavÄ• Ä• ha ``dvidhÄ• katvÄ• vitakke vihareyyaâ€™â€
tattha micchÄ• vitakkÄ• naá¹ƒ sammÄ• vitakkÄ• naÃ±ca anavasesaá¹ƒ asaá¹…karato ca ga
``imaá¹ƒ ekaá¹ƒ bhÄ• gamakÄ• siá¹ƒ, imaá¹ƒ dutiyabhÄ• gamakÄ• siâ€™â€™ _nti avoca. _
kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mena sampayutto, kÄ• mena paá¹-ibaddho vÄ• . sesesu
--- byÄ• pajjati cittaá¹ƒ etenÄ• ti __byÄ• pÄ• do, _ doso. vihiá¹ƒsati etÄ• ya satte, vihiá¹ƒsan
etanti __vihiá¹ƒsÄ• , _ paresaá¹ƒ viheá¹-hanÄ• kÄ• rena pavattassa karuá¹‡Ä• paá¹-ipakkha
adhivacanaá¹ƒ. __ajjhatta_nti ajjhattadhammÄ• rammaá¹‡amÄ• ha. __bahiddhÄ• _ti bÄ• hi
__oá¸·Ä• riko_ti bahalakÄ• marÄ• gÄ• dipaá¹-isaá¹ƒyutto. tabbipariyÄ• yena __sukhumo. vi
__akusalapakkhikoyevÄ• _ti \Be II 68/ iminÄ• vitakkabhÄ• vasÄ• maÃ±Ã±ena tatthÄ• pi ak
ekabhÄ• gakaraá¹‡aá¹ƒ, na ekacittuppÄ• dapariyÄ• pannatÄ• divasenÄ• ti dasseti.

nekkhammaá¹ƒ vuccati lobhÄ• tikkantattÄ• paá¹-hamajjhÄ• naá¹ƒ, sabbÄ• kusalehi nikkha
idha pana kÄ• mavitakkapaá¹-ipakkhassa adhippetattÄ• Ä• ha __ ``kÄ• mehi nissaá¹-o nek
vitakkoâ€™â€™ _ti. __so_ti nekkhammavitakko. __yÄ• va paá¹-hamajjhÄ• nÄ• _ti paá¹-han
paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• naá¹ƒ etthuppanno vitakko nekkhammavitakkoyeva.
idaá¹ƒ tato paraá¹ƒ vitakkÄ• bhÄ• vato vuttaá¹ƒ. na byÄ• pajjati cittaá¹ƒ etena, byÄ• pÄ• da
__abyÄ• pÄ• do, _ mettÄ• pubbabhÄ• go mettÄ• bhÄ• vanÄ• rambho. na vihiá¹ƒsanti etÄ•
paá¹-ipakkhoti __avihiá¹ƒsÄ• , _ karuá¹‡Ä• pubbabhÄ• go karuá¹‡Ä• bhÄ• vanÄ• rambho.

mahÄ• bodhisattÄ• naá¹ƒ mahÄ• bhinikkhamanaá¹ƒ nikkhantakÄ• lato paá¹-á¹-hÄ• ya ladd
uparÅ«pari savisesaá¹ƒ pavattantÄ«ti Ä• ha __ ``chabbassÄ• ni ... pe ... pavattiá¹ƒsÅ«â€™â
aparipakkattÄ• \Ne II 65/ pubbavÄ• sanÄ• vasena satisammosato kadÄ• ci micchÄ• vitakka
dassetuá¹ƒ __ ``satisammosena ... pe ... tiá¹-á¹-hantÄ«â€™â€™ _ti Ä• ha. yathÄ• niccapih
vÄ• tapÄ• ne vivaá¹-amatte laddhÄ• vasaro vÄ• to anto paviseyya, evaá¹ƒ guttindriyepi bod
satisammosavasena laddhÄ• vasaro akusalavitakko uppajji, uppanno ca kusalavÄ• raá¹ƒ pa
atha mahÄ• satto taá¹ƒmuhuttuppannameva paá¹-ivinodetvÄ• tesaá¹ƒ Ä• yatiá¹ƒ anuppÄ•
ime sammÄ• vitakkÄ• â€™â€™ ti yÄ• thÄ• vato te paricchinditvÄ• micchÄ• vitakkÄ• naá¹ƒ
sammÄ• vitakke parivaá¸• á¸• hesi. tena vuttaá¹ƒ __ ``mayhaá¹ƒ imeâ€™â€™ _tiÄ• di.

<207> pamÄ• do nÄ• ma sativippavÄ• soti Ä• ha __ ``appamattassÄ• ti satiyÄ• avippavÄ•

__Ä• tÄ• pavÄ«riyavantassÄ• _ti kilesÄ• naá¹ƒ niggaá¹‡hanavÄ«riyavato. __pesitacittassÄ•
vissaá¹-á¹-hacittassa kÄ• ye ca jÄ«vite ca nirapekkhassa. __ ``evaá¹ƒ paá¹-ipÄ• katiko jÄ• t
attabhÄ• vaá¹ƒ nissÄ• ya pavattaá¹ƒ somanassÄ• kÄ• raá¹ƒ gehassitasomanassapakkhikaa
paÃ±Ã±Ä• mahantatÄ• ya sukhumadassitÄ• .

__apariÃ±Ã±Ä• yaá¹ƒ_ \Be II 69/ __á¹-hitassÄ• _ti na pariÃ±Ã±Ä• yaá¹ƒ á¹-hitassa, aparigg
attho. __vitakko ... pe ... etÄ• ni tÄ«á¹‡i nÄ• mÄ• ni labhatÄ«_ti tÄ• disassa uppanno micch
yathÄ• rahaá¹ƒ attabyÄ• bÄ• dhako ubhayabyÄ• bÄ• dhako ca na hotÄ«ti na vattabbo taá¹ƒ
adhippÄ• yo. anuppannÄ• nuppÄ• dauppannaparihÄ• ninimittatÄ• ya paÃ±Ã±aá¹ƒ nirodhet
tenÄ• ha __ ``anuppannÄ• yÄ• â€™â€™ _tiÄ• di. __natthibhÄ• vaá¹ƒ gacchatÄ«_ti paá¹-isa
vikkhambhanappahÄ• namÄ• ha. __nirujjhatÄ«_tiÄ• dÄ«hipi tadeva vadati. __vigatanta_nti
uddhaá¹-aá¹ƒ viya tadÄ• appavattanakaá¹ƒ akÄ• sinti vadati.

<208> __cittaviparia¹‡Ä• mabhÄ• vo_ cittassa aÃ±Ã±athattaá¹ƒ pakaticittavigamo. __aneka
tattha vitakkena cittaá¹ƒ vihaÃ±Ã±amÄ• naá¹ƒ viya hotÄ«ti Ä• ha __ ``taá¹ƒ gahetvÄ• vihiá
akÄ• sÄ«â€™â€™ _ti. __kÄ• ruÃ±Ã±a_nti paradukkhanimittaá¹ƒ cittakhedaá¹ƒ vadati. tene
sÄ• dhÅ«naá¹ƒ manaá¹ƒ kampetÄ«ti karuá¹‡Ä• â€™â€™ ti (Ps-pá¹- I 1; Spk-pá¹- I 1.1). nti
pavattacittapakampanaá¹ƒ sandhÄ• ya __ ``uppajjati vihiá¹ƒsÄ• vitakkoâ€™â€™ ti Ä• ha, _
pavattatÄ«ti adhippÄ• yo.

__tena tena cassÄ• kÄ• renÄ• _ti yena yena Ä• kÄ• rena bhikkhunÄ• anuvitakkitaá¹ƒ anu
tena Ä• kÄ• renassa __cetaso nati hoti_. tenevÄ• ha __ ``kÄ• mavitakkÄ• dÄ«sÅ«â€™â€™
kÄ• lavipallÄ• sena vuttanti Ä• ha __ ``pajahatÄ«â€™â€™ _ti. pahÄ• naá¹ƒ panassa siddha
siddhattÄ• ti dassetuá¹ƒ __ ``pahÄ• sÄ«â€™â€™ _ti vuttaá¹ƒ yathÄ• ``asÄ• mibhoge gÄ• n
__bahulamakÄ• sÄ«_ti etthÄ• pi eseva nayo. __evamevaá¹ƒ namatÄ«_ti kÄ• mavitakkasam
kÄ• mavitakkasampayuttÄ• kÄ• rena vÄ• pariá¹‡amati. kasanaá¹ƒ __kiá¹-á¹-haá¹ƒ, _ kasÄ•
pana kÄ• raá¹‡Å«pacÄ• rena sassaá¹ƒ ``kiá¹-á¹-haâ€™â€™ nti vuttanti Ä• ha __ ``sassasa
cattÄ• ri bhayÄ• nÄ«_ti vadhabandhajÄ• nigarahÄ• ni. __upaddava_nti anatthuppÄ• dabhÄ
nihÄ«nabhÄ• vaá¹ƒ. __dhandhesÅ«_ti attano khandhesu. __otÄ• ra_nti anuppavesaá¹ƒ kile
visujjhanaá¹ƒ __visuddhi, _ sÄ• eva __vodÄ• na_nti Ä• ha __ ``vodÄ• napakkhanti idaá¹ƒ t
_nti.

<209> __sabbakusalaá¹ƒ_ \Be II 70/ __nekkhammaá¹ƒ_ sabbÄ• kusalapaá¹-ipakkhatÄ• ya
__nibbÄ• nameva nekkhammaá¹ƒ_ sabbakilesato sabbasaá¹…khatato ca nissaá¹-attÄ• . __
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ_ pamÄ• de sati anatthuppattiá¹-á¹-hÄ• nabhÄ• vato. __kÅ«á¹-a
duddamabhÄ• vato. __paá¹‡á¸• itagopÄ• lako viya bodhisatto_ upÄ• yakosallayogato. __ca
micchÄ• vitakkÄ• _ sappaá¹-ibhayabhÄ• vato. paÃ±Ã±Ä• ya vuddhi etassa atthÄ«ti __paÃ±
cittaá¹ƒ etenÄ• ti vighÄ• to, cetodukkhaá¹ƒ, tappakkhiko vighÄ• tapakkhiko, na vighÄ• tapak

__avighÄ• tapakkhiko. nibbÄ• nasaá¹ƒvattaniko_ nibbÄ• navaho. __ugghÄ• tÄ«yeyyÄ• _ti u
bhaveyyÄ• ti attho. __saá¹‡á¹-hapemÄ«_ti sammadeva paá¹-á¹-hapemi. yathÄ• pana á¹-ha
nÄ• ma hoti, taá¹ƒ dassetuá¹ƒ __ ``sannisÄ«dÄ• pemÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __sanni
samÄ• dhipaá¹-ipakkhe kilese sannisÄ«dÄ• pento cittaá¹ƒ gocarajjhatte sannisÄ«dÄ• pemi.
__ekaggaá¹ƒ karomi, _ yathÄ• Ä• rammaá¹‡e suá¹-á¹-hu appitaá¹ƒ hoti, __evaá¹ƒ sammÄ•
samÄ• hitaá¹ƒ karomi, yasmÄ• tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ suá¹-á¹-hu Ä• rammaá¹‡e Ä•
paripatati, tasmÄ• vuttaá¹ƒ __ ``suá¹-á¹-hu Ä• ropemÄ«ti atthoâ€™â€™ _ti. __mÄ• ugghÄ
haÃ±Ã±ittha, mÄ• Å«hataá¹ƒ atthÄ• ti attho.

<210> __soyeva ... pe ... vutto_ti iminÄ• kiÃ±cÄ• pi ekaá¹ƒyeva kusalavitakkaá¹ƒ maggakk
tividhattasambhavato tividhanÄ• mikaá¹ƒ katvÄ• dassitaá¹ƒ viya hoti, na kho panetaá¹ƒ eva
pabandhapavattaÃ±hi upÄ• dÄ• ya ekattanayena __ ``soyeva byÄ• pÄ• dapaccanÄ«kaá¹-á
ekajÄ• tiyesu hi kusalacittesu uppanno vitakko samÄ• nÄ• kÄ• ratÄ• ya so evÄ• ti vattabbat
eva tittirÄ«, tÄ• ni eva osadhÄ• nÄ«â€™â€™ ti (Spk-pá¹- II 2.19). na hi tadÄ• mahÄ• purisa
asubhamettÄ• karuá¹‡Ä• sannissayÄ• te vitakkÄ• evaá¹ƒ vuttÄ• ti.

__samÄ• pattiá¹ƒ_ \Ne II 67/ __nissÄ• yÄ• _ti samÄ• pattiá¹ƒ samÄ• pajjitvÄ• , tato vuá¹-á¹
vipassanÄ• pi taruá¹‡Ä• ti yojanÄ• . __kÄ• yo kilamati_ samathavipassanÄ• naá¹ƒ taruá¹‡a
pubbenÄ• paraá¹ƒ visesassa alabbhamÄ• nattÄ• . tenÄ• ha __ ``cittaá¹ƒ haÃ±Ã±ati vihaÃ±Ã
__vipassanÄ• ya_ __bahÅ«pakÄ• rÄ• _ \Be II 71/ __samÄ• patti, _ tathÄ• hi vuttaá¹ƒ --- ``s
bhÄ• vetha, samÄ• hito yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passatÄ«â€™â€™ ti (SN b III 5; b IV 9

yathÄ• vissamaá¹-á¹-hÄ• naá¹ƒ yodhÄ• naá¹ƒ parissamaá¹ƒ vinodeti, tathÄ• parissamavin
kÄ• tabbaá¹ƒ vissamaá¹-á¹-hÄ• naá¹ƒ phalakakoá¹-á¹-hako, samÄ• pattiyÄ• pana vipassan
samÄ• dhiparipanthakÄ• naá¹ƒ, sabbesampi vÄ• kilesÄ• naá¹ƒ vimathanena dubbalabhÄ•
``vipassanÄ• thÄ• majÄ• tÄ• samÄ• pattimpi rakkhati, _ __thÄ• majÄ• taá¹ƒ karotÄ«â€™â
itarÄ«tarasannissayadoso Ä• pajjatÄ«ti? nayidamekantikaá¹ƒ, itarÄ«tarasannissayÄ• pi kicc
labbhatÄ«ti dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__gÄ• mantaá¹ƒ Ä• haá¹-esÅ«_ti gÄ• masamÄ«paá¹ƒ upanÄ«tesu. __etÄ• gÄ• voti sati up
yathÄ• gÄ• vo rakkhitabbÄ• , tadabhÄ• vato. __tadÄ• _ti samathavipassanÄ• naá¹ƒ thÄ• m
lahuá¹ƒ lahuá¹ƒ uppattiá¹ƒ sandhÄ• ya __ ``ekappahÄ• reneva Ä• ruá¸·hova hotÄ«â€™â€™
anupassanÄ• paá¹-ipÄ• á¹-iá¹ƒ Ä• rohati.

<215> evaá¹ƒ bhagavÄ• attano appamÄ• dapaá¹-ipadaá¹ƒ, tÄ• ya ca laddhaá¹ƒ anaÃ±Ã±a
dassento hetusampattiyÄ• saddhiá¹ƒ phalasampattiá¹ƒ dassetvÄ• idÄ• ni sattÅ«pakÄ• ras
``seyyathÄ• pÄ«â€™â€™ _tiÄ• dimÄ• hÄ• ti evaá¹ƒ ettha anusandhi veditabbÄ• . araÃ±Ã±a
__araÃ±Ã±aá¹ƒ_. mahÄ• vanatÄ• ya __pavanaá¹ƒ_. pavaddhaÃ±hi vanaá¹ƒ pavanaá¹ƒ. __

jighacchÄ• pipÄ• sÄ• bhayapaá¹-ipattisaá¹…khÄ• tayogehi. __khemaá¹ƒ_ anupaddavataá¹ƒ
Ä• vahatÄ«ti __sovatthiko_. pÄ«tiá¹ƒ kuá¹-á¹-hiá¹ƒ gameti upanetÄ«ti __pÄ«tigamanÄ«yo_.
gacchatÄ«ti __pÄ«tagamanÄ«yo. sÄ• khÄ• dÄ«hÄ«_ti kaá¹‡á¹-akasÄ• khÄ• kaá¹‡á¹-akalat
udakasanniruddhopi __amaggo_ vutto, itarÄ• ni apÄ«tigamanÄ«yatÄ• yapi. __Ä• di_-sadde
pariggaá¹‡hÄ• ti. okemigaluddakassa gocare caratÄ«ti __okacaro, _ dÄ«pakamigo. araÃ±Ã
saddhiá¹ƒ palÄ• yeyyÄ• ti __dÄ«gharajjubandhanaá¹ƒ_.

__idha vasantÄ«_ti migÄ• naá¹ƒ Ä• sayaá¹ƒ vadati, tato Ä• sayato __iminÄ• maggena nikl
__carantÄ«_ti etasmiá¹ƒ á¹-hÄ• ne gocaraá¹ƒ gaá¹‡hanti. __ettha_ __pivantÄ«_ti \Be II 72/
nipÄ• natitthe udakaá¹ƒ pivanti. __iminÄ• maggena pavisantÄ«_ti iminÄ• maggena nipÄ• r
__maggaá¹ƒ pidhÄ• yÄ• _ti pakatimaggaá¹ƒ pidahitvÄ• . __na tÄ• va kiÃ±ci karoti_ anavase

__avijjÄ• ya aÃ±Ã±Ä• á¹‡Ä• hutvÄ• _ti avijjÄ• ya nivutattÄ• Ã±Ä• á¹‡arahitÄ• hutvÄ• , na
rÅ«pÄ• rammaá¹‡Ä• dÄ«ni Ä• bandhitvÄ• . palobhanato __okacaraá¹ƒ nandÄ«rÄ• go_ti. by
avijjÄ• ti katvÄ• dasseti. tesa_nti okacarokacÄ• rikÄ• naá¹ƒ. __sÄ• khÄ• bhaá¹…genÄ• _ti
lÅ«khataragandhena sÄ• khÄ• bhaá¹…gena. __manussagandhaá¹ƒ apanetvÄ• _ tassa sÄ•
__sammatto_ti sammajjito byÄ• muÃ±cho.

buddhÄ• naá¹ƒ khemamaggavicaraá¹‡aá¹ƒ kummaggapidhÄ• naÃ±ca __sabbalokasÄ• dh
veneyyapuggalÄ• pekkhamevÄ• ti dassento __ ``aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±Ä• dÄ«naá¹ƒ b
__Å«hato_ti samÅ«hato nÄ«hatoti Ä• ha __ ``dvedhÄ• chetvÄ• pÄ• titoâ€™â€™ _ti. __nÄ
gamitÄ• ti Ä• ha __ ``sabbena sabbaá¹ƒ samugghÄ• á¹-itÄ• â€™â€™ _ti. __hitÅ«pacÄ• ra_

dvedhÄ• vitakkasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. vitakkasaá¹‡á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<216> __dasakusalakammapathavasenÄ• _ti \Ne II 69/ idaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-
vaá¹-á¹-apÄ• dakasamÄ• patticittassapi idha adhicittabhÄ• vena anicchitattÄ• . tenÄ• ha __
``vipassanÄ• pÄ• dakaaá¹-á¹-hasamÄ• patticittaâ€™â€™ _nti. atha vÄ• anuttarimanussadh
kevalaá¹ƒ ``pakaticittaâ€™â€™ nti vattabbanti dassento __ ``dasakusalakammapathavasen
cittamevÄ• â€™â€™ _ti vatvÄ• yadettha adhicittanti adhippetaá¹ƒ, taá¹ƒ tadeva dassento _
``vipassanÄ• pÄ• dakaaá¹-á¹-hasamÄ• patticittaâ€™â€™ _nti Ä• ha. itarassa panettha vidh
daá¹-á¹-habbaá¹ƒ. vipassanÄ• ya sampayuttaá¹ƒ adhicittanti keci. __anuyuttenÄ• _ti anuppa
uppannassa paribrÅ«hanavasena anu anu yuttena. __mÅ«lakammaá¹-á¹-hÄ• na_nti pÄ• rih
__gahetvÄ• viharanto_ti bhÄ• vanaá¹ƒ anuyuÃ±janto. bhÄ• vanÄ• ya appanaá¹ƒ appattopi

tadatthepi taá¹ƒsaddavohÄ• rato.

yehi \Be II 73/ phalaá¹ƒ nÄ• ma yathÄ• uppajjanaá¹-á¹-hÄ• ne pakappiyamÄ• naá¹ƒ viya h
tenÄ• ha __ ``kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. __kÄ• lena kÄ• la_nti ettha __kÄ• lenÄ• _ti bhu
Ä• ha __ ``samaye samayeâ€™â€™ _ti. __nanu ca ... pe ... nirantaraá¹ƒ manasi kÄ• tabba
ca bhÄ• vanÄ• ya vÄ«thipaá¹-ipannattÄ• abbudanÄ«haraá¹‡avidhiá¹ƒ dassentena bhagava
kÄ• lena kÄ• laá¹ƒ manasi kÄ• tabbÄ• nÄ«â€™â€™ _ti ayaá¹ƒ desanÄ• Ä• raddhÄ• ti? ``a
vuttattÄ• avicchedavasena bhÄ• vanÄ• ya yuttappayutto adhicittamanuyutto nÄ• mÄ• ti co
bhÄ• vanaá¹ƒ anuyuÃ±jantassaÄ• dikammikassa kadÄ• ci bhÄ• vanupakkilesÄ• uppajjeyy
visodhanatthÄ• ya yathÄ• kÄ• laá¹ƒ imÄ• ni nimittÄ• ni manasi kÄ• tabbÄ• nÄ«ti ``kÄ• lena
avocÄ• ti dassento __ ``pÄ• á¸·iyaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __imÄ• nÄ«_ti im
paÃ±ca nimittÄ• ni. __abbuda_nti upaddavaá¹ƒ.

__chandasahagatÄ• rÄ• gasampayuttÄ• _ti taá¹‡hÄ• chandasahagatÄ• kÄ• marÄ• gasan
__iá¹-á¹-hÄ• niá¹-á¹-haasamapekkhitesÅ«_ti iá¹-á¹-hesu piyesu, aniá¹-á¹-hesu appiyesu, asa
pekkhitesu. __asamapekkhana_nti gehassitaaÃ±Ã±Ä• á¹‡upekkhÄ• vasena Ä• rammaá¹‡a
sandhÄ• ya vuttaá¹ƒ --- ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• upekkhÄ• bÄ• lassa mÅ«á¸·hassa
(MN III 308). __te_ parivitakkÄ• . __tato nimittato aÃ±Ã±a_nti tato
chandÅ«pasaá¹ƒhitÄ• diakusalavitakkuppattikÄ• raá¹‡ato \Ne II 70/ aÃ±Ã±aá¹ƒ navaá¹ƒ nim
``manasikarotoâ€™â€™ ti hi vuttaá¹ƒ, tasmÄ• Ä• rammaá¹‡aá¹ƒ, tÄ• diso purimuppanno c
nimittaá¹ƒ. __kusalanissitaá¹ƒ nimitta_nti kusalacittappavattikÄ• raá¹‡aá¹ƒ __manasi kÄ• ta
á¹-hapetabbaá¹ƒ, bhÄ• vanÄ• vasena cintetabbaá¹ƒ, cittasantÄ• ne vÄ• saá¹…kamitabbaá
asubhanimittanti. saá¹…khÄ• resu uppanne chandÅ«pasaá¹ƒhite vitakketi Ä• netvÄ• samb
``dosÅ«pasaÃ±hiteâ€™â€™ _tiÄ• dÄ«su yathÄ• rahaá¹ƒ taá¹ƒ taá¹ƒ padaá¹ƒ Ä• netvÄ• sa
katthacÄ«_ti ``sattesu saá¹…khÄ• resÅ«â€™â€™ ti yattha katthaci. __paÃ±cadhammÅ«pa
dhammÅ«pasaá¹ƒhito upanissayo.

evaá¹ƒ __ ``chandÅ«pasaÃ±hiteâ€™â€™ _tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vitth
hatthÄ• vÄ• sobhanÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __ ``asubhato_ \Be II 74/ __
_nti vatvÄ• upasaá¹ƒharaá¹‡Ä• kÄ• rassa dassanaá¹ƒ __ ``kimhi sÄ• rattosÄ«â€™â€™ _ti
chavirÄ• gatÄ• ya kÄ• á¸·asÄ• mÄ• divaá¹‡á¹‡anibhÄ• ya. __kuphaá¸·apÅ«rito_ti pakkehi k
``kaliphalapÅ«ritoâ€™â€™ ti vÄ• pÄ• á¹-ho.

__assÄ• mikatÄ• vakÄ• likabhÄ• vavasenÄ• _ti idaá¹ƒ pattaá¹ƒ anukkamena vaá¹‡á¹‡avikÄ
patvÄ• chiddÄ• vachiddaá¹ƒ bhinnaá¹ƒ vÄ• hutvÄ• kapÄ• laniá¹-á¹-haá¹ƒ bhavissati. idaá
vaá¹‡á¹‡avikÄ• raá¹ƒ jiá¹‡á¹‡ataÃ±ca upagantvÄ• pÄ• dapuÃ±chanacoá¸·akaá¹ƒ hutvÄ• y
chaá¸• á¸• anÄ«yaá¹ƒ bhavissati. sace pana nesaá¹ƒ sÄ• miko bhaveyya, na nesaá¹ƒ evaá
evaá¹ƒ assÄ• mikabhÄ• vavasena, ``anaddhaniyaá¹ƒ idaá¹ƒ tÄ• vakÄ• likaâ€™â€™ nti eva

ca manasikaroto.

__Ä• ghÄ• tavinaya ... pe ... bhÄ• vetabbÄ• _ti --- ``paÃ±cime, bhikkhave, Ä• ghÄ• tapaá¹-iv
bhikkhuno uppanno Ä• ghÄ• to sabbaso paá¹-ivinetabboâ€™â€™ tiÄ• dinÄ• nayena Ä• ga
(AN b V 161) ceva __kakacÅ«pamovÄ• da_ (MN I 222-233) __ chavÄ• lÄ• tÅ«pamÄ• _dÄ«
paá¹-ivinodetvÄ• mettÄ• bhÄ• vetabbÄ• .

__garusaá¹ƒvÄ• so_ti garuá¹ƒ upanissÄ• ya vÄ• so. __uddeso_ti pariyattidhammassa uddi
__uddiá¹-á¹-haparipucchana_nti yathÄ• uggahitassa dhammassa atthaparipucchÄ• . __paÃ
garusaá¹ƒvÄ• sÄ• dike paÃ±ca dhamme paá¹-icca. __mohadhÄ• tÅ«_ti moho.

__upanissitabbÄ• _ti upanissayitabbÄ• , ayameva vÄ• pÄ• á¹-ho. __yattappaá¹-iyatto_ti ya
gÄ• mappavesanÄ• pucchÄ• karaá¹‡esu ussukkaá¹ƒ Ä• panno sajjito ca hotÄ«ti attho. __at
II 71/ assa bhikkhuno evaá¹ƒ tattha yuttappayuttassa pacchÄ• so moho vigacchati. __evam
appamajjanenapi. puna __evampÄ«_ti atthaparipucchÄ• ya kaá¹…khÄ• vinodanepi. __tesu
pÄ• kaá¹-o hotÄ«_ti suyyamÄ• nassa dhammassa tesu tesu padesu ``idha sÄ«laá¹ƒ kathita
paÃ±Ã±Ä• â€™â€™ ti so so attho vibhÅ«to hoti. idaá¹ƒ cakkhurÅ«pÄ• lokÄ• di \Be II 75/ __
cakkhuviÃ±Ã±Ä• á¹‡assa __kÄ• raá¹‡aá¹ƒ, idaá¹ƒ_ sÄ• libÄ«jabhÅ«misalilÄ• di __imassa_
__kÄ• raá¹‡aá¹ƒ. idaá¹ƒ na kÄ• raá¹‡a_nti tadeva cakkhurÅ«pÄ• lokÄ• di sotaviÃ±Ã±Ä• á¹‡
kudrusakaá¹…kurassa na kÄ• raá¹‡anti á¹-hÄ• nÄ• á¹-á¹-hÄ• navinicchaye cheko hoti.

__Ä• rammaá¹‡esÅ«_ti kammaá¹-á¹-hÄ• nesu. __ime vitakkÄ• _ti kÄ• mavitakkÄ• dayo. sa
sabbÄ• kusalapaá¹-ipakkhÄ• ti katvÄ• ``pahÄ«yantÄ«â€™â€™ ti vattabbe na sabbe sabbe
ujuvipaccanÄ«kabhÅ«tÄ• ti ``pahÄ«yanti evÄ• â€™â€™ ti sÄ• saá¹…kaá¹ƒ vadati. tenÄ• ha

__kusalanissita_nti kusalena nissitaá¹ƒ nissayitabbaá¹ƒ. __kusalassa paccayabhÅ«ta_nti ta
kusaluppattikÄ• raá¹‡aá¹ƒ yathÄ• vuttaasubhanimittÄ• dimeva vadati. __sÄ• raphalake_ti ca
__visamÄ• á¹‡i_nti visamÄ• kÄ• rena tattha á¹-hitaá¹ƒ Ä• á¹‡iá¹ƒ. __haneyyÄ• _ti pahareyy

<217> __aá¹-á¹-o_ti Ä• turo, duggandhabÄ• dhatÄ• ya pÄ«á¸·ito. __dukkhito_ti saÃ±jÄ• tad
kÄ• raá¹‡enÄ• _ti akosallasambhÅ«tatÄ• ya kusalapaá¹-ipakkhatÄ• ya gehassitarogena sam
viÃ±Ã±ugarahitabbatÄ• ya jigucchanÄ«yatÄ• ya ca __sÄ• vajjÄ• _ aniá¹-á¹-haphalatÄ• ya n
ca __dukkhavipÄ• kÄ• _ti evaá¹ƒ tena tena kÄ• raá¹‡ena akusalÄ• dibhÄ• vaá¹ƒ __upapari

``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaâ€™â€™ nti || (Ap therÄ« II 4.15

evamÄ• di __kÄ• yavicchandanÄ«yakathÄ• dÄ«hi_ vÄ• . __Ä• di_-saddena ---

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaâ€™â€™ nti || (Th 442) ---

evamÄ• di paá¹-ighavÅ«pasamanakathÄ• dikÄ• pi saá¹…gaá¹‡hÄ• ti.

<218> na \Ne II 72/ saraá¹‡aá¹ƒ __asati, _ ananussaraá¹‡aá¹ƒ. amanasikaraá¹‡aá¹ƒ __am
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisÄ«ditabba_nti kammaá¹-á¹-hÄ• namanasikÄ• reneva r
dhammakathÄ• pabandho_ti kammaá¹-á¹-hÄ• nassa upakÄ• ro dhammakathÄ• pabandho.
muá¹-á¹-hippamÄ• á¹‡o pÄ• rihÄ• riyapotthako. __samannÄ• nentenÄ• _ti \Be II 76/ saman
hoti_ Ä• raddhassa pariyosÄ• petabbato. Ä• raddhassa antagamanaá¹ƒ anÄ• rambhovÄ• ti
upajjhÄ• yassa. __pabbhÄ• rasodhanaá¹ƒ_ kÄ• yakammaá¹ƒ, Ä• rabhanto eva vitakkanigga
saá¹ƒyuttanikÄ• yasajjhÄ• yanaá¹ƒ vacÄ«kammaá¹ƒ, dassanakiccapubbakammakaraá¹‡att
tÄ«á¹‡i kammÄ• ni Ä• cinoti. thero tassa Ä• sayaá¹ƒ kasiá¹‡aÃ±ca savisesaá¹ƒ jÄ• nitvÄ• _
vihÄ• reâ€™â€™ _tiÄ• dimavoca. tenassa yathÄ• dhippÄ• yaá¹ƒ sabbaá¹ƒ sampÄ• ditaá¹ƒ
asatiyÄ• vitakkaniggahaá¹‡avibhÄ• vanato.

<219> __vitakkamÅ«labhedaá¹ƒ pabba_nti vitakkamÅ«lassa tammÅ«lassa ca bhedavibhÄ•
pabbaá¹ƒ. vitakkaá¹ƒ saá¹…kharotÄ«ti vitakkasaá¹…khÄ• ro, vitakkapaccayo subhanimittÄ•
ayonisomanasikÄ• ro. so pana vitakkasaá¹…khÄ• ro saá¹ƒtiá¹-á¹-hati etthÄ• ti
__vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá¹ƒ, _ asubhe subhantiÄ• di saÃ±Ã±Ä• vipallÄ• so. t
mÅ«laÃ±ca mÅ«lamÅ«laÃ±ca manasi kÄ• tabbaâ€™â€™ _nti. __vitakkÄ• naá¹ƒ mÅ«lamÅ
upaparikkhanavasena micchÄ• vitakkÄ• naá¹ƒ mÅ«laá¹ƒ uppattikÄ• raá¹‡aá¹ƒ Ã±Ä• á¹‡aga
yÄ• thÄ• vato jÄ• nantassa pubbe viya vitakkÄ• abhiá¹‡haá¹ƒ nappavattantÄ«ti Ä• ha __ ``
hotÄ«â€™â€™ _ti. __tasmiá¹ƒ sithilÄ«bhÅ«te matthakaá¹ƒ gacchante_ti vuttanayena vitakk
tasmiá¹ƒ vitakkÄ• naá¹ƒ mÅ«lagamane anukkamena thirabhÄ• vappattiyÄ• matthakaá¹ƒ ga
nirujjhantÄ«_ti micchÄ• vitakkÄ• sabbepi gacchanti na samudÄ• caranti, bhÄ• vanÄ• pÄ• r
pahÄ«yanti.

__kaá¹‡á¹‡amÅ«le patita_nti sasakassa kaá¹‡á¹‡asamÄ«pe kaá¹‡á¹‡asakkhaliá¹ƒ paharan
tassa kira sasakassa heá¹-á¹-hÄ• mahÄ• mÅ«sikÄ• hi khatamahÄ• vÄ• á¹-aá¹ƒ umaá¹…ga
mahÄ• saddo ahosi. __palÄ• yiá¹ƒsu_ ``pathavÄ« udrÄ«yatÄ«â€™â€™ ti. __mÅ«lamÅ«laá
``pathavÄ« bhijjatÄ«â€™â€™ ti yatthÄ• yaá¹ƒ saso uá¹-á¹-hito, tattha gantvÄ• tassa mÅ«la
vÄ«maá¹ƒseyyaá¹ƒ. pathaviyÄ• bhijjanaá¹-á¹-hÄ• naá¹ƒ gate ``ko jÄ• nÄ• ti, kiá¹ƒ bhavissa
sakkomi sÄ• mÄ«â€™â€™ ti Ä• ha. Ä• dhipaccavato hi yÄ• canaá¹ƒ saá¹‡hamudukaá¹ƒ. _
saddaá¹ƒ karoti. anuravadassanaÃ±hetaá¹ƒ. __bhaddante_ti migarÄ• jassa piyasamudÄ• c

te atthÅ«ti attho. __kimeta_nti kiá¹ƒ etaá¹ƒ, kiá¹ƒ tassa mÅ«lakÄ• raá¹‡aá¹ƒ? __duddubha_
anuravadassanameva. evanti yathÄ• sasakassa mahÄ• pathavÄ«bhedanaá¹ƒ ravanÄ• ya
micchÄ• gÄ• hasamuá¹-á¹-hÄ• naá¹ƒ \Be II 77/ amÅ«laá¹ƒ, evaá¹ƒ vitakkacÄ• ropi saÃ±Ã±
amÅ«lo. tenÄ• ha __ ``vitakkÄ• naâ€™â€™ _ntiÄ• di.

<220> __abhidanta_nti abhibhavanadantaá¹ƒ, uparidantanti attho. tenÄ• ha __ ``uparidanta
itaraá¹ƒ musalaá¹ƒ viya udukkhalaá¹ƒ visesato kassaci khÄ• danakÄ• le abhibhuyya vattati.
balavasammÄ• saá¹…kappasampayuttena. __akusalacitta_nti kÄ• mavitakkÄ• disahitaá¹ƒ
__abhiniggaá¹‡hitabba_nti yathÄ• tassa Ä• yatiá¹ƒ samudÄ• cÄ• ro na hoti, evaá¹ƒ abhibh
anuppattidhammatÄ• Ä• pÄ• detabbÄ• ti attho. __ke ca tumhe_ satipi cirakÄ• labhÄ• vanÄ
cÄ• haá¹ƒ_ mama santike laddhappatiá¹-á¹-he viya á¹-hitepi idÄ• neva appatiá¹-á¹-he karon
__abhibhavitvÄ• _. taá¹ƒ pana abhibhavanÄ• kÄ• raá¹ƒ dassento __ ``kÄ• maá¹ƒ taco cÄ•
caturaá¹…gasamannÄ• gatavÄ«riyapaggaá¹‡hanamÄ• ha. __atthadÄ«pika_nti ekantato vita
__upama_nti ``seyyathÄ• pi, bhikkhave, balavÄ• purisoâ€™â€™ tiÄ• dikaá¹ƒ upamaá¹ƒ.

<221> __pariyÄ• dÄ• nabhÄ• janÄ«ya_nti yaá¹ƒ taá¹ƒ Ä• dito ``adhicittamanuyuttena bhikk
kÄ• lena kÄ• laá¹ƒ manasi kÄ• tabbÄ• nÄ«â€™â€™ ti niddiá¹-á¹-haá¹ƒ, tattha tassa nimitta
manasikaraá¹‡akÄ• lapariyÄ• dÄ• nassa vasena vibhajanaá¹ƒ. nigamanaá¹ƒ vÄ• etaá¹ƒ, y
bhikkhaveâ€™â€™ tiÄ• di. yathÄ• vuttassa hi atthassa puna vacanaá¹ƒ nigamananti. tathÄ
vasÄ«bhÄ• vavisuddhidassanatthaá¹ƒ __ ``yato kho, bhikkhaveâ€™â€™ _tiÄ• di vuttaá¹ƒ.
dhanubbedÄ• cariyo. yathÄ• hi sasanato asatthampi satthaggahaá¹‡eneva saá¹…gayhati,
dhanubbedapariyÄ• pannamevÄ• ti.

pariyÄ• yati parivitakketÄ«ti __pariyÄ• yo_. vÄ• roti Ä• ha __ ``vitakkavÄ• rapathesÅ«â€™
vÄ• rena pavattanamaggesu. __ciá¹‡á¹‡avasÄ«_ti Ä• sevitavasÄ«. __paguá¹‡avasÄ«_ti su
sammÄ• vitakkaá¹ƒyeva yathicchitaá¹ƒ tathÄ• vitakkanato, itarassa panassa setughÄ• toye

vitakkasaá¹‡á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca sÄ«hanÄ• davaggavaá¹‡á¹‡anÄ• .

3. opammavaggo

1. kakacÅ«pamasuttavaá¹‡á¹‡anÄ•

<222> __moá¸·i_nti \Be II 78/ \Ne II 74/ kesaracanaá¹ƒ. __vehÄ• yasa_nti Ä• kÄ• se.
__ratanacaá¹…koá¹-avarenÄ• _ti ratanasilÄ• mayavaracaá¹…koá¹-akena sahassanetto sira
``suvaá¹‡á¹‡acaá¹…koá¹-akavarenÄ• â€™â€™ tipi (Bv-a 23 dÅ«renidÄ• nakathÄ• ; Ja I 2 a

pÄ• á¹-ho.

__sÄ• _ti moá¸·i. moá¸·i etassa atthÄ«ti moá¸·iko, moá¸·iko eva __moá¸·iyo. phagguno_ti p
__saá¹…khÄ• _ti samaÃ±Ã±Ä• . velÄ«yati khaá¹‡amuhuttÄ• divasena upadisÄ«yatÄ«ti __v
``tÄ• yaá¹ƒ velÄ• yaá¹ƒ ... pe ... ayaá¹ƒ kÄ• lavelÄ• nÄ• mÄ• â€™â€™ _ti. velayati paricch
__velÄ• , _ sÄ«mÄ• . velayati saá¹ƒkilesapakkhaá¹ƒ cÄ• layatÄ«ti __velÄ• , _ sÄ«laá¹ƒ. ana
cassa saá¹ƒkilesadhammanimittaá¹ƒ acalanameva. viÃ±Ã±upurisÄ• bhÄ• ve chapaÃ±cavÄ
pamÄ• á¹‡aá¹ƒ nÄ• ma. _ __davasahagataá¹ƒ katvÄ• _ti kÄ«á¸·Ä• sahitaá¹ƒ katvÄ• .

__missÄ«bhÅ«to_ti ananulomikasaá¹ƒsaggavasena missÄ«bhÅ«to. __ ``avaá¹‡á¹‡aá¹ƒ bh
saá¹…khepato vuttaá¹ƒ vivarituá¹ƒ ``tÄ• panapacanakoá¹-á¹-anÄ• dÄ«nÄ«â€™â€™ tiÄ• di
karotÄ«_ti ettha yathÄ• so adhikaraá¹‡Ä• ya parisakkati, taá¹ƒdassanaá¹ƒ __ ``imesaá¹ƒ bh
_ntiÄ• di. __adhikaraá¹‡aá¹ƒ Ä• kaá¸• á¸• hatÄ«_ti adhikaraá¹‡aá¹ƒ uddissa te bhikkhÅ« Ä•
adhikaraá¹‡aá¹ƒ vÄ• tesu uppÄ• dento Ä• kaá¸• á¸• hati. __uddesapadaá¹ƒ vÄ• _ti padaso
piyakamyatÄ• yÄ• _ti neva attani satthuno piyabhÄ• vakÄ• matÄ• ya. __na bhedÄ• dhippÄ
bhikkhunÄ• bhedÄ• dhippÄ• yena. __atthakÄ• matÄ• yÄ• _ti moá¸·iyaphaggunassa hitakÄ

<224> __avaá¹‡á¹‡abhÄ• sane_ti \Ne II 75/ bhikkhunÄ«naá¹ƒ aguá¹‡akathane. chandÄ• d
kÄ• maguá¹‡Ä• gehaá¹ƒ viya gehaá¹ƒ, te ca te sitÄ• nissitÄ• ti __gehassitÄ• _ti vuttÄ• . ta
tÄ• saá¹ƒ kattukÄ• matÄ• pÄ«ti ubhayepi __taá¹‡hÄ• chandÄ• , paá¹-ighachandÄ• _ pana t
phalikamaá¹‡i viya pakatipabhassarassa cittasantÄ• nassa upasaá¹…go viya vipariá¹‡Ä• m
Ä• ha __ ``rattampi cittaá¹ƒ vipariá¹‡ataâ€™â€™ _ntiÄ• di. __hitÄ• nukampÄ«_ti \Be II 79/
paccupaá¹-á¹-hÄ• panamÄ• ha. ``yassantarato na santi kopÄ• â€™â€™ tiÄ• dÄ«su (Ud 20
cittapariyÄ• yoti Ä• ha __ ``dosantaroti dosacittoâ€™â€™ _ti.

<225> dubbacatÄ• ya ovÄ• daá¹ƒ asampaá¹-icchanto citteneva __paá¹-iviruddho aá¹-á¹-hÄ
cittaá¹ƒ, hadayagÄ• hiniá¹ƒ paá¹-ipajjiá¹ƒsÅ«ti attho. __pÅ«rayiá¹ƒsu_ ajjhÄ• sayanti attho.
paá¹-hamabodhiyaá¹ƒ. ekÄ• sanaá¹ƒ bhojanassa __ekÄ• sanabhojanaá¹ƒ, _ ekavelÄ• yam
pubbaá¹‡he evÄ• ti Ä• ha __ ``ekaá¹ƒ purebhattabhojanaâ€™â€™ _ntiÄ• di. sattakkhattuá¹
imasmiá¹ƒ sutte ekÄ• sanabhojananteva adhippetaá¹ƒ, na ekÄ• sanikatÄ• ya ekÄ• ya eva n
``appaá¸• aá¹ƒsa ... pe ... samphassaâ€™â€™ ntiÄ• dÄ«su viya __appa_-saddo abhÄ• vatt
``nirÄ• bÄ• dhataá¹ƒ, niddukkhataâ€™â€™ _nti. padhÄ• nÄ• divasena sallahukaá¹ƒ akiccha
__sallahukauá¹-á¹-hÄ• naá¹ƒ. na ekappahÄ• renÄ• _ti na ekavÄ• rena, na ekasmiá¹ƒyeva k
bhojanÄ• nÄ«_ti ``aparaá¹‡he rattiyaâ€™â€™ nti kÄ• lavasena dve bhojanÄ• ni. __paÃ±ca
paÃ±ca Ä• nisaá¹ƒse. __satuppÄ• dakaraá¹‡Ä«yamattamevÄ• _ti satuppÄ• damattakaraá¹‡
punappunaá¹ƒ samÄ• dapanaÃ±ca nÄ• hosi.

__maá¹‡á¸• abhÅ«mÄ«_ti ojavantabhÅ«mi, yattha parisiÃ±canena vinÄ• sassÄ• ni kiá¹-á¹

yojetabbÄ• ni yoggÄ• ni, tesaá¹ƒ Ä• cariyo __yoggÄ• cariyo, _ tesaá¹ƒ sikkhÄ• panako. gÄ•
``yoggÄ• â€™â€™ ti vuccantÄ«ti Ä• ha pÄ• á¸·iyaá¹ƒ __ ``assadammasÄ• rathÄ«â€™â€™
maggena icchati_. javasamagÄ• dibhedÄ• su gatÄ«su __yaá¹ƒ yaá¹ƒ gatiá¹ƒ. taá¹ƒ taá¹ƒ_
otiá¹‡á¹‡Ä• yeva. __neva vÄ• retabbÄ• _ rasmiviniggaá¹‡hanena. __na vijjhitabbÄ• _ patod
__gamanamevÄ• _ti ime yuttÄ• mama icchÄ• nurÅ«paá¹ƒ mandaá¹ƒ gacchanti, samaá¹ƒ g
gacchantÄ«ti khuresu nimittaggahaá¹‡aá¹ƒ paá¹-á¹-hapetvÄ• sÄ• rathinÄ• tesaá¹ƒ gamana
na tattha niyojanaá¹ƒ \Ne II 76/. __tehipi_ bhikkhÅ«hi. __pajahiá¹ƒsu_ pajahitabbaá¹ƒ. __sÄ
sÄ• larukkhavisanÄ• sakÄ• . __aÃ±Ã±Ä• ca valliyo_ sÄ• larukkhe vinandhitvÄ• á¹-hitÄ• . _
sÄ• lavanato bahi chaá¸• á¸• anena. __susaá¹‡á¹-hitÄ• _ti saá¹‡á¹-hÄ• nasampannÄ• , __n
__bandhitvÄ• _ti Ä• lavÄ• lasampÄ• danavasena mariyÄ• daá¹ƒ bandhitvÄ• . __kipillapuá¹-
tambakipillakapuá¹-akaá¹ƒ. __sukkhadaá¹‡á¸• akaharaá¹‡aá¹ƒ_ Ä• lavÄ• labbhantarÄ• .

<226> videharaá¹-á¹-he jÄ• tasaá¹ƒvaá¸• á¸• hatÄ• ya __vedehikÄ• _. paá¹‡á¸• Ä• vuccati
pavattÄ• ti __paá¹‡á¸• itÄ• . gahapatÄ• nÄ«_ti gehasÄ• minÄ«. __soraccenÄ• _ti saá¹ƒyam
paá¹‡ipÄ• takÄ• rÄ«. __nibbutÄ• _ti nibbutaduccaritapariá¸·Ä• hÄ• . __uá¹-á¹-hÄ• hikÄ• _ti
__kibbisÄ• _ti kurÅ«rÄ• .

<227> __evaá¹ƒ akkhantiyÄ• dosaá¹ƒ dassetvÄ• _ti ``guá¹‡avantoâ€™â€™ ti loke patthaá
akkhantinimittaá¹ƒ ayasuppattiguá¹‡aparihÄ• niÄ• diá¹ƒ akkhamatÄ• yaÄ• dÄ«navaá¹ƒ pak
vacanamagge yuttakÄ• lÄ• dike. saá¹‡hÄ• bhÄ• vopi hi vacanassa pavattiÄ• kÄ• roti katvÄ•
vutto. __tesaá¹ƒyeva_ kÄ• lÄ• dÄ«naá¹ƒ. mettÄ• etassa atthÄ«ti mettaá¹ƒ, uppannaá¹ƒ me
__uppannamettacittÄ• _. puna ``kÄ• lena vÄ• , bhikkhaveâ€™â€™ tiÄ• di (Vin V 362, 363)
dhammasabhÄ• vadassanavasena pavattÄ• ``paraá¹ƒ codanÄ• vasena vadantÄ• nÄ• ma
__adhimuÃ±citvÄ• _ti abhirativasena tasmiá¹ƒ puggale bhÄ• vanÄ• cittaá¹ƒ muÃ±citvÄ• vis
Ä• rammaá¹‡aá¹ƒ etassÄ• ti __tadÄ• rammaá¹‡aá¹ƒ, _ mettacittaá¹ƒ. yadi evaá¹ƒ padesavi
nippadesavisayaá¹ƒ viya hotÄ«ti codento __ ``kathaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ sabbÄ• vantaa
_ti Ä• ha, itaro __ ``paÃ±ca vacanapatheâ€™â€™ _tiÄ• dinÄ• pariharati. idha __tadÄ• ram
mettacittassa Ä• rammaá¹‡aá¹ƒ katvÄ• ti pÄ• á¸·iyaá¹ƒ vacanaseso daá¹-á¹-habbo. tenÄ• h
_tiÄ• di. sabbÄ• sattakÄ• yasaá¹…khÄ• tÄ• pajÄ• etassa atthÄ«ti __sabbÄ• vanto_ti iman
``sabbÄ• vantaâ€™â€™ _nti Ä• ha. __vipulenÄ• _ti mahÄ• janÄ• rammaá¹‡ena. mahantap
mahattaÃ±cettha bahukabhÄ• vo. tenÄ• ha __ ``anekasattÄ• rammaá¹‡enÄ• â€™â€™ _ti.
vacanapathe gahetvÄ• Ä• gatapuggalaá¹ƒ. __cittassÄ• _ti mettÄ• sahagatacittassa. ettha c
cetasÄ• viharissÄ• mÄ• ti sambandho. tattha kathanti Ä• ha __ ``taÃ±ca puggalaá¹ƒ sabba
cittassa Ä• rammaá¹‡aá¹ƒ katvÄ• adhimuccitvÄ• â€™â€™ _ti.

<228> __tadatthadÄ«pika_nti \Ne II 77/ \Be II 81/ yÄ• mettaá¹ƒ cetovimuttiá¹ƒ sammadeva
nibbikÄ• rato kenaci vikÄ• raá¹ƒ na Ä• pÄ• detabbatÄ• , tadatthajotikaá¹ƒ. __apathavi_nti pa
apathavÄ«. __nippathavi_nti sabbena sabbaá¹ƒ pathavÄ«bhÄ• vÄ• bhÄ• vaá¹ƒ. __tiriyaá¹ƒ

kasmÄ• vuttaá¹ƒ, nanu cakkavÄ• á¸·apabbatehi taá¹ƒ taá¹ƒ cakkavÄ• á¸·aá¹ƒ paricchindati
tadaÃ±Ã±acakkavÄ• á¸·apathaviyÄ• ekÄ• baddhabhÄ• vato. tiá¹‡á¹‡aÃ±hi cakkÄ• naá¹ƒ a
tiá¹‡á¹‡aá¹ƒ lokadhÄ• tÅ«naá¹ƒ antareyeva pathavÄ« natthi lokantaranirayabhÄ• vato. cakk
sambaddhaá¹-á¹-hÄ• ne pathavÄ« ekÄ• baddhÄ• va. vivaá¹-á¹-akÄ• le hi saá¹‡á¹-hahamÄ•
yathÄ• saá¹‡á¹-hitapathaviyÄ• ekÄ• baddhÄ• va saá¹‡á¹-hahati. tenÄ• ha __ ``tiriyaá¹ƒ par
_ti. iminÄ• va gambhÄ«rabhÄ• vena vuttaparimÄ• á¹‡ato paraá¹ƒ natthÄ«ti dÄ«pitaá¹ƒ hoti.

<229> __haliddÄ«_ti haliddivaá¹‡á¹‡aá¹ƒ adhippetanti Ä• ha __ ``yaá¹ƒ kiÃ±ci pÄ«takavaá
vaá¹‡á¹‡asaá¹…khÄ• taá¹ƒ rÅ«paá¹ƒ assa atthÄ«ti rÅ«pÄ«, na rÅ«pÄ«ti __arÅ«pÄ«_ti Ä• h
tenevÄ• ha __ ``sanidassanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti.

<230> __paÃ±ca yojanasatÄ• nÄ«_ti himavantato samuddaá¹ƒ paviá¹-á¹-haá¹-á¹-hÄ• nava
anotattadahamukhato. aÃ±Ã±Ä• nadiyo upÄ• dÄ• ya labbhamÄ• naá¹ƒ gambhÄ«rataá¹ƒ ap
``gambhÄ«rÄ• appameyyÄ• â€™â€™ _ti vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana tiá¹‡ukk
tÄ• petabbattÄ• bhÄ• vadassanaparametanti vuttaá¹ƒ __ ``etena payogenÄ• â€™â€™ _tiÄ•

<231> tÅ«linÄ« viya __tÅ«linÄ«_ti Ä• ha __ ``simbalitÅ«lalatÄ• tÅ«lasamÄ• nÄ• â€™â€™ _
evaá¹ƒpavatto saddo __sassarasaddo_. anuravadassanaÃ±hetaá¹ƒ. tathÄ• __bhabbharasa
mettÄ• vihÄ• rino cittassa dÅ«setuá¹ƒ asakkuá¹‡eyyabhÄ• vadassanaparaá¹ƒ. ayaÃ±hettha
mahÄ• pathavÄ« kenaci purisena apathaviá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , yathÄ• Ä• kÄ• se kiÃ±
na sakkÄ• , yathÄ• gaá¹…gÄ• ya udakaá¹ƒ tiá¹‡ukkÄ• ya tÄ• petuá¹ƒ na sakkÄ• , yathÄ• c
thaddhaá¹ƒ pharusaÃ±ca samphassaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , evamevaá¹ƒ mettÄ• ya ceto
bhÄ• vitÄ• ya bahulÄ«katÄ• ya paÃ±ca vacanapathe gahetvÄ• Ä• gatapurisena kenaci par
aÃ±Ã±athattaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• ti.

<232> __ocarakÄ• _ti \Be II 82/ \Ne II 78/ parÅ«paghÄ• tavasena hÄ«nakammakÄ• rino. te
``nÄ«cakammakÄ• rakÄ• â€™â€™ _ti. __anadhivÄ• sanenÄ• _ti akkhamanena. __mayhaá
anatthakÄ• rimhi cittapadosanena Ä• ghÄ• tuppÄ• danena mama sÄ• sane sammÄ• paá¹-ip

<233> __aá¹‡u_nti appakaá¹ƒ tanu parittakaá¹ƒ. __thÅ«la_nti mahantaá¹ƒ oá¸·Ä• rikaá¹ƒ. v
adhippetattÄ• taá¹ƒ sÄ• vajjavibhÄ• gena gahetabbanti Ä• ha __ ``appasÄ• vajjaá¹ƒ vÄ• m
_ti. khantiyÄ• idaá¹ƒ bhÄ• riyaá¹ƒ na hotÄ«ti avocuá¹ƒ __ ``anadhi ... pe ... passÄ• mÄ• â€
__dÄ«gharatta_nti cirakÄ• laá¹ƒ, accantamevÄ• ti attho. accantaÃ±ca hitasukhaá¹ƒ nÄ• ma
Ä• ha __ ``arahattena kÅ«á¹-aá¹ƒ gaá¹‡hantoâ€™â€™ _ti.

kakacÅ«pamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. alagaddÅ«pamasuttavaá¹‡á¹‡anÄ•

<234> __bÄ• dhayiá¹ƒsÅ«_ti \Ne II 79/ (Sp-á¹- pÄ• cittiya III 417) haniá¹ƒsu. taá¹ƒtaá¹ƒsam
vibandhanavasena sattasantÄ• nassa antare vemajjhe eti Ä• gacchatÄ«ti antarÄ• yo, diá¹-á
anatikkamanaá¹-á¹-hena tasmiá¹ƒ antarÄ• ye niyuttÄ• , antarÄ• yaá¹ƒ vÄ• phalaá¹ƒ arahan
karaá¹‡asÄ«lÄ• ti __antarÄ• yikÄ• . _ tenÄ• ha __ ``antarÄ• yaá¹ƒ karontÄ«ti antarÄ• yikÄ•
__Ä• nantariyadhammÄ• _ti Ä• nantariyasabhÄ• vacetanÄ• dhammÄ• . tatrÄ• yaá¹ƒ vacana
anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare niyuttÄ• , tannibbattanena anantarakaraá¹‡asÄ«lÄ•
Ä• nantarikÄ• , te eva __Ä• nantariyÄ• _ti vuttÄ• . kammÄ• ni eva antarÄ• yikÄ• ti __kamma
antarÄ• yaá¹ƒ karoti, na saggassa_ micchÄ• cÄ• ralakkhaá¹‡Ä• bhÄ• vato. na hi bhikkhuniy
atthi. pÄ• katikabhikkhunÄ«vasena cetaá¹ƒ vuttaá¹ƒ, ariyÄ• ya pana pavattaá¹ƒ apÄ• yasaá
nandamÄ• á¹‡avako cettha nidassanaá¹ƒ. ubhinnaá¹ƒ samÄ• nacchandatÄ• vasena vÄ• as
mokkhantarÄ• yikatÄ• pana mokkhatthapaá¹-ipattiyÄ• vidÅ«sanato, abhibhavitvÄ• pana p
saggantarÄ• yikatÄ• pi na sakkÄ• nivÄ• retunti. ahetukadiá¹-á¹-hiakiriyadiá¹-á¹-hinatthikadiá
niyatabhÄ• vaá¹ƒ pattÄ• __niyatamicchÄ• diá¹-á¹-hidhammÄ• . paá¹-isandhidhammÄ• _ti p
paá¹‡á¸• akÄ• diggahaá¹‡aÃ±cettha nidassanamattaá¹ƒ sabbÄ• yapi ahetukapaá¹-isandhiy
yÄ• hi ariye upavadati, sÄ• cetanÄ• __ariyÅ«pavÄ• dadhammÄ• . tato para_nti khamÄ• p
vattabbaá¹ƒ, taá¹ƒ mahÄ• sÄ«hanÄ• dassa lÄ«natthapakÄ• sane vuttameva. __yÄ• va bhik
pÄ• rÄ• jikaá¹ƒ Ä• panno. __na vuá¹-á¹-hÄ• ti_ sesaá¹ƒ garukÄ• pattiá¹ƒ. __na deseti_ lahu

__ayaá¹ƒ bhikkhu_ ariá¹-á¹-ho. __rasena rasaá¹ƒ saá¹ƒsanditvÄ• _ti anavajjena paccayapa
sÄ• vajjaá¹ƒ kÄ• maguá¹‡aparibhogarasaá¹ƒ samÄ• netvÄ• . __upanento viyÄ• _ti bandhan
``ghaá¹-ento viyÄ• â€™â€™ tipi pÄ• á¹-ho. __upasaá¹ƒharanto viyÄ• _ti sadisataá¹ƒ upasa
ekantasÄ• vajje anavajjabhÄ• vapakkhepena. __pÄ• paka_nti lÄ• makaá¹-á¹-hena duggatis
pÄ• pakaá¹ƒ. setukaraá¹‡avasena __mahÄ• samuddaá¹ƒ bandhantena viya. sabbaÃ±Ã±uta
nti diá¹-á¹-haá¹ƒ ``anavajjaâ€™â€™ nti gahaá¹‡ena tena __paá¹-ivirujjhanto_. ekantato ana
gahaá¹‡ena __vesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ paá¹-ibÄ• hanto_. kÄ• makaá¹‡á¹-akehi ariyamagg
upakkilissatÄ«ti vadanto __ ``ariyamagge khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«ni_ \Ne II 80/ __pakkh
paá¹-hamapÄ• rÄ• jikasikkhÄ• padasaá¹…khÄ• te, ``abrahmacariyaá¹ƒ pahÄ• yÄ• â€™â€™
Ä• didesanÄ• saá¹…khÄ• te ca __Ä• á¹‡Ä• cakke_.

pucchamÄ• nÄ• __samanuyuÃ±janti nÄ• ma_. pucchÄ• hi anuyogoti. tenÄ• dhigatÄ• ya la
paccanubhÄ• sanena puna paá¹-ijÄ• nÄ• panaá¹ƒ patiá¹-á¹-hÄ• panaá¹ƒ, taá¹ƒ panassa Ä•
hotÄ«ti Ä• ha __ ``samanugÄ• hanti nÄ• mÄ• â€™â€™ _ti. tassÄ• pana laddhiyÄ• anuyuÃ
kÄ• raá¹‡aá¹ƒ kÄ• raá¹‡apatirÅ«pakamevÄ• ti tassa pucchanaá¹ƒ __samanubhÄ• sanaá¹ƒ.
anupÄ• yapaá¹-ipattiyÄ• sampati Ä• yatiÃ±ca anudahanaá¹-á¹-hena. __mahÄ• bhitÄ• pana
anavaá¹-á¹-hitasabhÄ• vatÄ• ya. __ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena_ muhuttaramaá¹‡Ä
__tÄ• vakÄ• likaá¹-á¹-hena_ parehi abhibhavanÄ«yatÄ• ya. __sabbaá¹…gapaccaá¹…gapal
chedanabhedanÄ• diadhikaraá¹‡abhÄ• vena. ugghÄ• á¹-asadisatÄ• ya \Be II 84/ __adhikuâ

vaá¹‡aá¹ƒ uppÄ• detvÄ• anto anupavisanasabhÄ• vatÄ• ya __vinivijjhanaá¹-á¹-hena_.
diá¹-á¹-hadhammikasamparÄ• yikaanatthanimittatÄ• ya __sÄ• saá¹…kasappaá¹-ibhayaá¹-á
__diá¹-á¹-hithÄ• menÄ• _ti tassÄ• diá¹-á¹-hiyÄ• thÄ• magatabhÄ• vena. __diá¹-á¹-hiparÄ•
diá¹-á¹-hisaá¹…khÄ• taparÄ• masanena. diá¹-á¹-hiyeva hi dhammasabhÄ• vaá¹ƒ atikkamitv
parÄ• mÄ• so. __abhinivissÄ• _ti taá¹‡hÄ• bhinivesapubbaá¹…gamena diá¹-á¹-hÄ• bhinives
nti abhinivisitvÄ• . __yasmÄ• hi abhinivesanaá¹ƒ tattha abhiniviá¹-á¹-haá¹ƒ nÄ• ma hoti. _ta
``adhiá¹-á¹-hahitvÄ• â€™â€™ _ti.

<235> __natthÄ«ti vattukÄ• mopÄ«_ti attano laddhiá¹ƒ niguhetukÄ• matÄ• ya avajÄ• nituk
paá¹-ijÄ• nÄ• ti. __dve kathÄ• ti_ visaá¹ƒvÄ• danakathaá¹ƒ sandhÄ• ya vadati. abhÅ«takath
bhÅ«takathÄ• ya vasena dve kathÄ• ti vuccati.

<236> __kassa kho nÄ• mÄ• _ti iminÄ• satthÄ• ``na mama tuyhaá¹ƒ tÄ• disassa atthÄ• y
bhÅ«tapubbÄ• â€™â€™ ti dasseti. tenÄ• ha __ ``khattiyassa vÄ• â€™â€™ _tiÄ• di.

Ã±Ä• á¹‡amayÄ• usmÄ• etassa atthÄ«ti usmÄ«, tathÄ• rÅ«pehi paccayehi anusmÄ«kato
paá¹-ivedhagabbhoapi __usmÄ«kato_ti vikatabhÄ• vato paÃ±Ã±Ä• bÄ«jamassa imasmiá¹ƒ
bhagavÄ• bhikkhÅ« pucchati. te __paá¹-ikkhipantÄ• vadanti_ á¹-hÄ• nagatena duccaritena
sampassantÄ• . __nittejabhÅ«to_ti nittejaá¹ƒ bhÅ«to tejohÄ• nippatto. tato eva bhikkhÅ«nar
sammukhÄ• oloketuá¹ƒ asamatthatÄ• ya __pattakkhandho_ adhomukho. sahadhammikaá¹
__appaá¹-ibhÄ• no. sampattÅ«paganti_ sampattiÄ• vahaá¹ƒ. __paá¹-ippassambhento_ti pa

<237> antarÄ• yakaraladdhiyÄ• sabhÄ• vavibhÄ• vanena __parisaá¹ƒ sodheti. nissÄ• reti_
avisuddhadiá¹-á¹-hitÄ• ya. __kassaci_ buddhÄ• nubhÄ• vaá¹ƒ ajÄ• nantassa. tassa hi evaá
kathitaâ€™â€™ nti. na hi kadÄ• ci buddhÄ• naá¹ƒ sahasÄ• kiriyÄ• nÄ• ma atthi. __assÄ•
vuttabhikkhussa. __sutvÄ• pi_ \Be II 85/ __tuá¹‡hÄ«bhÄ• vaá¹ƒ Ä• pajjeyyÄ• _ti athÄ• pi si
sabba_nti ``sace hÄ«â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ sabbaá¹ƒ parikappanaá¹ƒ. __na karissa
sodhetÄ«ti sambandho. __laddhiá¹ƒ pakÄ• sento_ti mahÄ• sÄ• vajjatÄ• vasena pakÄ• sent
subhanimittÄ• nubyaÃ±janaggÄ• hÄ• divasena pavattehi saÃ±Ã±Ä• vitakkehi. tenÄ• ha __
``kilesakÄ• masampayuttehÄ«â€™â€™ _ti. __methunasamÄ• cÄ• ra_nti idaá¹ƒ adhikÄ• ra
pana --- ``apica kho mÄ• tugÄ• massa ucchÄ• danaá¹ƒ parimaddanaá¹ƒ nahÄ• panaá¹ƒ sa
tiÄ• dinÄ• (AN b 7.50) Ä• gataá¹ƒ visabhÄ• gavatthuvisayaá¹ƒ Ä• misaparibhogaá¹ƒ. ``aÃ±
kÄ• masaÃ±Ã±Ä• hi aÃ±Ã±atra kÄ• mavitakkehi samÄ• carissatÄ«â€™â€™ ti __netaá¹ƒ á¹

<238> yoniso paccavekkhaá¹‡ena natthi ettha chandarÄ• goti nicchandarÄ• go, taá¹ƒ __ni
uposathikabhÄ• vena samÄ• dinnasÄ«lÄ• pi honti kadÄ• ci noti __anibaddhasÄ«lÄ• naá¹ƒ g
sÄ«lasamÄ• dÄ• nabhÄ• vato __antarÄ• yakaraá¹ƒ_. vatthukÄ• mÄ• naá¹ƒ __sacchandarÄ
apaccavekkhaá¹‡ena __bhikkhÅ«naá¹ƒ Ä• varaá¹‡akaraá¹ƒ_. paccayÄ• naá¹ƒ __sacchand

ariá¹-á¹-ho duggahitÄ• ya pariyattiyÄ• vasena amhe ceva abbhÄ• cikkhati, attÄ• naÃ±ca kh
apuÃ±Ã±aá¹ƒ pasavatÄ«ti evaá¹ƒ saÃ±Ã±Ä• mÄ• hontÅ«ti __duggahitÄ• ya pariyattiyÄ• c
uggaá¹‡hantÄ«_ti sajjhÄ• yanti ceva vÄ• cuggataá¹ƒ karontÄ• dhÄ• renti cÄ• ti attho.

__sutta_ntiÄ• dinÄ• navappabhedampi pariyattidhammaá¹ƒ pariyÄ• diyati. kathaá¹ƒ suttaá
sagÄ• thakaÃ±hi suttaá¹ƒ __geyyaá¹ƒ, _ niggÄ• thakaá¹ƒ suttaá¹ƒ __veyyÄ• karaá¹‡aá¹ƒ, _
suttaá¹ƒ udÄ• nÄ• divisesasaÃ±Ã±Ä• virahitaá¹ƒ natthi, yaá¹ƒ suttaá¹…gaá¹ƒ siyÄ• , maá¹…
suttaá¹…gasaá¹…gaho na siyÄ• gÄ• thÄ• bhÄ• vato dhammapadÄ• dÄ«naá¹ƒ viya, geyya
sagÄ• thakattÄ• sagÄ• thÄ• vaggassa viya, tathÄ• ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thak

suttanti \Ne II 82/ sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• nirÅ«á¸·hattÄ• , sahatÄ• Ã±Ã±ena naÃ±Ã±ato || (Sv-pá¹- I nidÄ• nakathÄ• vaá¹‡
Sp-á¹- I bÄ• hiranidÄ• nakathÄ•).

sabbassapi \Be II 86/ hi buddhavacanassa suttanti ayaá¹ƒ __sÄ• maÃ±Ã±avidhi_. tenevÄ•
__nettiyaá¹ƒ_ (Nett I saá¹…gahavÄ• ra) ``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti. ``e
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ (Vin IV 655, 1242), sakavÄ• de paÃ±ca suttasatÄ• nÄ
nidÄ• nakathÄ• ; Kv-a nidÄ• nakathÄ•) evamÄ• di ca etassa atthassa sÄ• dhakaá¹ƒ. tadek
__visesavidhayo_ tena tena nimittena patiá¹-á¹-hitÄ• . tathÄ• hi geyyassa sagÄ• thakattaá¹
lokepi hi sasilokaá¹ƒ sagÄ• thakaá¹ƒ vÄ• cuá¹‡á¹‡iyaganthaá¹ƒ ``geyyaâ€™â€™ nti vadan
sati pucchaá¹ƒ katvÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa tabbhÄ• vanimittaá¹ƒ. pucch
``byÄ• karaá¹‡aâ€™â€™ nti vuccati, byÄ• karaá¹‡ameva veyyÄ• karaá¹‡aá¹ƒ.

evaá¹ƒ sante sagÄ• thakÄ• dÄ«nampi pucchaá¹ƒ katvÄ• vissajjanavasena pavattÄ• naá¹ƒ
Ä• pajjatÄ«ti? nÄ• pajjati geyyÄ• disaÃ±Ã±Ä• naá¹ƒ anokÄ• sabhÄ• vato, ``gÄ• thÄ• virahe
ca. tathÄ• hi dhammapadÄ• dÄ«su kevalaá¹ƒ gÄ• thÄ• bandhesu, sagÄ• thakattepi
somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• yuttesu, ``vuttaÃ±hetaâ€™â€™ nti (It 1) Ä• divacana
abbhutadhammapaá¹-isaá¹ƒyuttesu ca suttavisesesu yathÄ• kkamaá¹ƒ
gÄ• thÄ• -udÄ• na-itivuttaka-abbhutadhamma-saÃ±Ã±Ä• patiá¹-á¹-hitÄ• , tathÄ• satipi gÄ•
atÄ«tÄ• su jÄ• tÄ«su cariyÄ• nubhÄ• vappakÄ• sakesu jÄ• takasaÃ±Ã±Ä• , satipi paÃ±havi
kesuci suttantesu vedassa labhÄ• panato vedallasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti evaá¹ƒ tena te
nimittena tesu tesu suttavisesesu geyyÄ• disaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti visesavidhayo sutta
geyyÄ• dayo. yaá¹ƒ panettha geyyaá¹…gÄ• dinimittarahitaá¹ƒ, taá¹ƒ suttaá¹…gaá¹ƒ visesas
sÄ• maÃ±Ã±asaÃ±Ã±Ä• ya pavattanatoti. nanu ca sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ
veyyÄ• karaá¹‡anti suttaá¹…gaá¹ƒ na sambhavatÄ«ti codanÄ• tadavatthÄ• evÄ• ti? na tad
sodhitaÃ±hi pubbe ``gÄ• thÄ• virahe sati pucchÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa ta

yaÃ±ca vuttaá¹ƒ ``gÄ• thÄ• bhÄ• vato maá¹…galasuttÄ• dÄ«naá¹ƒ suttaá¹…gasaá¹…gaho
261), taá¹ƒ na, __niruá¸·hattÄ• _. niruá¸·ho hi maá¹…galasuttÄ• dÄ«naá¹ƒ suttabhÄ• vo. na
dhammapadabuddhavaá¹ƒsÄ• dayo viya gÄ• thÄ• bhÄ• vena paÃ±Ã±Ä• tÄ• ni, kintu suttab
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``suttanÄ• makaâ€™â€™ nti nÄ• maggahaá¹‡aá¹ƒ kataá¹ƒ. yaá¹
``sagÄ• thakattÄ• geyyaá¹…gasaá¹…gaho siyÄ• â€™â€™ ti \Ne II 83/, tadapi natthi, yasm
gÄ• thÄ• hÄ«ti hi sagÄ• thakaá¹ƒ, sahabhÄ• vo ca nÄ• ma atthato aÃ±Ã±ena hoti, na ca ma
gÄ• thÄ• vinimutto koci suttapadeso atthi, yo ``saha gÄ• thÄ• hÄ«â€™â€™ ti vucceyya, na
atthi. yadapi vuttaá¹ƒ ``ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• naá¹ƒ geyyaá¹…g
tadapi __na aÃ±Ã±ato_. aÃ±Ã±Ä• eva hi tÄ• gÄ• thÄ• jÄ• takÄ• dipariyÄ• pannattÄ• , ato
ubhatovibhaá¹…gÄ• dÄ«naá¹ƒ geyyaá¹…gabhÄ• voti. evaá¹ƒ suttÄ• dÄ«naá¹ƒ aá¹…gÄ• na
veditabbo.

__atthattha_nti atthabhÅ«taá¹ƒ yathÄ• bhÅ«taá¹ƒ atthaá¹ƒ. anatthampi keci vipallÄ• savase
gaá¹‡hantÄ«ti ``atthatthaâ€™â€™ nti visesetvÄ• vuttaá¹ƒ. __kÄ• raá¹‡attha_nti kÄ• raá¹‡a
sÄ«laá¹ƒ samÄ• dhissa kÄ• raá¹‡aá¹ƒ, samÄ• dhi vipassanÄ• yÄ• ti evaá¹ƒ tassa tassa kÄ
tenÄ• ha __ ``imasmiá¹ƒ á¹-hÄ• ne sÄ«laâ€™â€™ _ntiÄ• di. tenetaá¹ƒ dasseti --- imasmiá¹
kathitaá¹ƒ, taÃ±ca yÄ• vadeva samÄ• dhatthaá¹ƒ, samÄ• dhi vipassanattho, vipassanÄ• m
vaá¹-á¹-aá¹ƒ kathitaá¹ƒ yÄ• vadeva vivaá¹-á¹-Ä• dhigamatthanti jÄ• nituá¹ƒ na sakkontÄ«ti.
``atthaâ€™â€™ nti iminÄ• bhÄ• sitatthapayojanatthÄ• naá¹ƒ gahitatÄ• veditabbÄ• . __na
vicÄ• renti, nijjhÄ• napaÃ±Ã±Ä• kkhamÄ• na honti, nijjhÄ• yitvÄ• paÃ±Ã±Ä• ya rocetvÄ• g
adhippÄ• yo. __iti_ evaá¹ƒ etÄ• ya pariyattiyÄ• __vÄ• dappamokkhÄ• nisaá¹ƒsÄ• _ attano
Ä• ropitavÄ• dassa niggahassa mokkhapayojanÄ• hutvÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti.
nindÄ• pamokkho. __yassa cÄ• _ti yassa ca sÄ«lÄ• dipÅ«raá¹‡ena pattabbassa, maggassa
pattabbassa, phalassa vÄ• tadadhigamena pattabbassa, anupÄ• dÄ• vimokkhassa vÄ• att
pariyÄ• puá¹‡anti, _ Ã±Ä• yena pariyÄ• puá¹‡antÄ«ti adhippÄ• yo. __nÄ• nubhonti_ na vind
duggahitÄ• _ upÄ• rambhamÄ• nadappamakkhapaá¸·Ä• sÄ• dihetubhÄ• vena __dÄ«ghara
saá¹ƒvattanti_.

<239> alaá¹ƒ \Be II 88/ pariyatto gado assÄ• ti __alagaddo_ anunÄ• sikalopaá¹ƒ da-kÄ• rÄ
vaá¹-á¹-adukkhakantÄ• rato nittharaá¹‡atthÄ• ya pariyatti __nittharaá¹‡apariyatti_. bhaá¹‡á¸
bhaá¹‡á¸• Ä• gÄ• riko, bhaá¹‡á¸• Ä• gÄ• riko viya bhaá¹‡á¸• Ä• gÄ• riko, dhammaratanÄ• r
anapekkhitvÄ• bhaá¹‡á¸• Ä• gÄ• rikasseva sato pariyatti __bhaá¹‡á¸• Ä• gÄ• rikapariyatti_
``vaá¹ƒsÄ• nurakkhakovÄ• â€™â€™ ti avadhÄ• raá¹‡aá¹ƒ sÄ«hÄ• valokanaÃ±Ä• yena __ta
paveá¹‡ipÄ• lakovÄ• _ti purimapadadvayepi yojetabbaá¹ƒ.

yadi tantidhÄ• raá¹‡Ä• diatthaá¹ƒ buddhavacanassa pariyÄ• puá¹‡anaá¹ƒ bhaá¹‡á¸• Ä• gÄ
``khÄ«á¹‡Ä• savassÄ• â€™â€™ ti visesetvÄ• vuttaá¹ƒ, nanu ekaccassa puthujjanassapi ay
anuyogaá¹ƒ \Ne II 84/ sandhÄ• yÄ• ha __ ``yo panÄ• â€™â€™ _tiÄ• di. __attano á¹-hÄ• ne

kÄ• maá¹ƒ puthujjano ``paveá¹‡iá¹ƒ pÄ• lessÄ• mÄ«â€™â€™ ti ajjhÄ• sayena pariyÄ• puá
bhavakantÄ• rato anittiá¹‡á¹‡attÄ• tassa sÄ• pariyatti nittharaá¹‡apariyatti eva nÄ• ma hot
tenÄ• ha __ ``puthujjanassÄ• â€™â€™ _tiÄ• di.

__nijjhÄ• naá¹ƒ khamantÄ«_ti nijjhÄ• napaÃ±Ã±aá¹ƒ khamanti. tattha tattha Ä• gate sÄ«lÄ
paÃ±Ã±Ä• ya rocetvÄ• yÄ• thÄ• vato gahetabbÄ• honti. tenÄ• ha __ ``idha sÄ«laâ€™â€™
suggahitaá¹ƒ pariyattiá¹ƒ nissÄ• ya maggabhÄ• vanÄ• phalasacchikiriyÄ• ,
paravÄ• daniggahasakavÄ• dapatiá¹-á¹-hÄ• panÄ• dÄ«nipi ijjhantÄ«ti dassetuá¹ƒ __ ``parav
vuttaá¹ƒ. tenÄ• ha ``uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahaá¹ƒ niggahit
__icchiticchitaá¹-á¹-hÄ• na_nti diá¹-á¹-hiviniveá¹-hanÄ• divasena icchitaá¹ƒ icchitaá¹ƒ pÄ• á
__mocetu_nti apanetuá¹ƒ. ahitÄ• ya dukkhÄ• ya asaá¹ƒvattanampi tadabhÄ• ve uppajjanak
tasmiá¹ƒ sati bhÄ• vatoti. suggahitaalagaddassapi hitÄ• ya sukhÄ• ya saá¹ƒvattanatÄ• daá

<240> uttaranti etenÄ• ti uttaro, sinanti bandhantÄ«ti setu, uttaro ca so setu cÄ• ti __uttaras
paratÄ«raá¹ƒ vahati pÄ• petÄ«ti __kullaá¹ƒ. kalÄ• paá¹ƒ katvÄ• baddho_ti veá¸·unaá¸·Ä• d
baddho. __aá¹‡unti_ idaá¹ƒ aá¹-á¹-hasamÄ• pattiÄ• rammaá¹‡aá¹ƒ saÃ±Ã±ojanaá¹ƒ sandh
II 89/ itaraá¹ƒ. __diá¹-á¹-hi_nti yathÄ• bhÅ«tadassanaá¹ƒ, vipassananti attho. __evaá¹ƒ pari
pariyodÄ• ta_nti tebhÅ«makesu dhammesu Ã±Ä• taá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na
taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesÄ• bhÄ• vena sabbaso visuddhaá¹ƒ, parisuddhattÄ• eva pariy
allÄ«yethÄ• _ti nikantivasena na nissayetha. __na kelÄ• yethÄ• _ti na mamÄ• yetha. __na
drabyaá¹ƒ na kayirÄ• tha. __ubhayatthÄ• _ti samathe vipassanÄ• ya ca.

__asaddhamme_tiÄ• dÄ«su asataá¹ƒ hÄ«najjhÄ• sayÄ• naá¹ƒ dhammoti __asaddhammo_
__gÄ• madhammo_. kilesÄ• naá¹ƒ vassanasabhÄ• vatÄ• ya __vasaladhammo_. kilesehi d
__duá¹-á¹-hullo_. udakasuddhipariyosÄ• natÄ• ya __odakantiko_. ``dhammÄ• pi vo pahÄ• t
ovÄ• dena_ bhikkhÅ« uddissa kathentopi __ariá¹-á¹-haá¹ƒyeva niggaá¹‡hÄ• ti_.

<241> __tividhaggÄ• havasenÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• havasena. yadi evaá¹ƒ
gaá¹‡hÄ• tÄ«â€™â€™ _ti gÄ• hadvayameva kasmÄ• vuttanti? nayidamevaá¹ƒ tatthÄ• pi g
``ahaâ€™â€™ nti \Ne II 85/ hi iminÄ• mÄ• nadiá¹-á¹-higgÄ• hÄ• vuttÄ• ``ahamasmÄ«â€™
__diá¹-á¹-hipi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ purimuppannÄ• ya diá¹-á¹-hiyÄ• uttaradiá¹-á¹-hiyÄ
sakkÄ• yadiá¹-á¹-hiyÄ• sassatadiá¹-á¹-hiyÄ• ca kÄ• raá¹‡abhÄ• vato. __Ä• rammaá¹‡aá¹ƒ
rÅ«pÄ• rammaá¹‡Ä• dÄ«ni ca. __diá¹-á¹-hiyÄ• paccayo_
avijjÄ• -phassa-saÃ±Ã±Ä• -vitakka-ayonisomanasikÄ• ra-pÄ• pamittaparatoghosÄ• diko diá
upanissayÄ• dipaccayo. vuttaÃ±hetaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 124) ``katamÄ
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni avijjÄ• pi phassopi saÃ±Ã±Ä• pi vitakkopi ayonisomanasikÄ• ropi
paratoghosopi diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ ntiÄ• di. __rÅ«pÄ• rammaá¹‡Ä• _ti ruppanas
__rÅ«paá¹ƒ pana attÄ• ti na vattabbaá¹ƒ_ idha ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™

imassa gÄ• hassa anadhippetattÄ• . so hi ``yampi taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ ntiÄ
idha pana ``rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassati, attani rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ attÄ•
gÄ• hÄ• adhippetÄ• ti keci, tadayuttaá¹ƒ. yasmÄ• rÅ«paá¹ƒ attÄ• na hoti, attaggÄ• hassa
attasabhÄ• veyeva vÄ• rÅ«pÄ• didhamme Ä• rabbha attadiá¹-á¹-hi uppajjati, na attÄ• naá¹
anupalabbhanato, tasmÄ• rÅ«pÄ• diÄ• rammaá¹‡Ä• va attadiá¹-á¹-hÄ«ti katvÄ• \Be II 90/
``attÄ• â€™â€™ ti na vattabbanti ayamettha attho. ``yampi taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naâ€™
vipassanÄ• paá¹-ivipassanÄ• viya diá¹-á¹-hianupassanÄ• nÄ• ma dassitÄ• .

gandharasaphoá¹-á¹-habbÄ• yatanÄ• naá¹ƒ sampattagÄ• hindriyavisayatÄ• ya patvÄ• gah
visayaá¹ƒ paribhutvÄ• sambandhaá¹ƒ hutvÄ• gaá¹‡hÄ• ti. __avasesÄ• ni sattÄ• yatanÄ• n
manasÄ• viÃ±Ã±Ä• tabbato. aÃ±Ã±athÄ• itaresampi viÃ±Ã±Ä• tatÄ• siyÄ• . __patta_nti a
gavesitaá¹ƒ. __anuvicarita_nti cintitaá¹ƒ. tenÄ• ha __ ``manasÄ• â€™â€™ _ti. ettha ca patt
apaá¹-ikkhepassa, visuá¹ƒ, ekajjhaá¹ƒ paá¹-ikkhepassa ca vasena catukkoá¹-ikaá¹ƒ dassetv
anuvicaritassa bhedaá¹ƒ dassetuá¹ƒ __ ``lokasmiÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __pariye
paá¹-hamaá¹ƒ cetasÄ• pacchÄ• kÄ• yena pattattÄ• __pattaá¹ƒ nÄ• ma. pariyesitvÄ• nopa
kevalaá¹ƒ pariyesitabhÄ• vato. __apariyesitvÄ• pattaÃ±ca nopattaÃ±ca_ manasÄ• anuvica
__manasÄ• nuvicaritaá¹ƒ nÄ• ma_.

ayaÃ±ca vikappo Ä• kulo viyÄ• ti __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pattaá¹-á¹-her
pattatÄ• sÄ• maÃ±Ã±ena. __apariyesitvÄ• nopattaá¹ƒ manasÄ• nuvicaritaá¹ƒ nÄ• ma_ pat
abhÄ• vato. __sabbaá¹ƒ vÄ• eta_nti ``pariyesitvÄ• pattampÄ«â€™â€™ tiÄ• dinÄ• vuttaá¹
``yampi taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒâ€™â€™ tiÄ• divacanena. __viÃ±Ã±Ä• á¹‡Ä• ramma
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo kathitÄ• _ pÄ• risesaÃ±Ä• yena \Ne II 86/. evaá¹ƒ pÄ• risesaÃ
payojananti Ä• ha __ ``desanÄ• vilÄ• senÄ• â€™â€™ _tiÄ• di. yesaá¹ƒ vineyyÄ• naá¹ƒ des
anÄ• masitvÄ• Ä• rammaá¹‡akicca-sampayuttadhamma-phalavisesÄ• di-pakÄ• rantaravibh
tesaá¹ƒ tappakÄ• rabhedehi dhammehi, yesaá¹ƒ pana yena ekeneva pakÄ• rena sarÅ«pen
paá¹-ivedho hoti, tesaá¹ƒ taá¹ƒ vatvÄ• dhammissarattÄ• tadaÃ±Ã±aá¹ƒ niravasesÄ• kÄ• ra
__desanÄ• vilÄ• so_. tenÄ• ha __ ``diá¹-á¹-hÄ• diÄ• rammaá¹‡avasena viÃ±Ã±Ä• á¹‡aá¹ƒ

__diá¹-á¹-hiá¹-á¹-hÄ• na_nti diá¹-á¹-hi eva diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vutt
rÅ«paá¹ƒ esÄ• diá¹-á¹-hi ``loko ca attÄ• cÄ• â€™â€™ ti gaá¹‡hÄ• ti. taá¹ƒ rÅ«paá¹ƒ sandh
attÄ• â€™â€™ ti vacanaá¹ƒ vuttanti yojanÄ• . __so pecca_ __bhavissÄ• mÄ«_ti \Be II 91/
uddhamÄ• ghÄ• tanikavÄ• davasenÄ• yaá¹ƒ diá¹-á¹-hÄ«ti Ä• ha __ ``so ahaá¹ƒ paralokaá¹
bhavissÄ• mÄ«â€™â€™ _tiÄ• di. __dhuvo_ti thiro. __sassato_ti sabbadÄ• bhÄ• vÄ«. __avi
maraá¹‡ena ca avipariá¹‡Ä• metabbasabhÄ• vo, nibbikÄ• roti attho. __tampi dassana_nti ta
diá¹-á¹-hidassanaá¹ƒ attÄ• naá¹ƒ viya taá¹‡hÄ• diá¹-á¹-higgÄ• havisesena gaá¹‡hÄ• ti. tenÄ
mamÄ• â€™â€™ _tiÄ• di. __diá¹-á¹-hÄ• rammaá¹‡Ä• _ti diá¹-á¹-hivisayÄ• . kathaá¹ƒ pana
hotÄ«ti Ä• ha __ ``vipassanÄ• yÄ• â€™â€™ _tiÄ• di. __paá¹-ivipassanÄ• kÄ• le_ti yamakat

sandhÄ• yÄ• ha. tattha akkharacintakÄ• naá¹ƒ sadde viya, vedajjhÄ• yÄ«naá¹ƒ vedasatthe
diá¹-á¹-higatikÄ• naá¹ƒ diá¹-á¹-higgÄ• happavatti daá¹-á¹-habbÄ• .

__samanupassatÄ«_ti padassa ca tasso samanupassanÄ• atthoti yojanÄ• . tena samanup
dasseti. tattha Ã±Ä• á¹‡aá¹ƒ tÄ• va samavisamaá¹ƒ sammÄ• yÄ• thÄ• vato anupassatÄ«ti
pana saá¹ƒkilesavasena anu anu passantÄ«ti __samanupassanÄ• _. yadi evaá¹ƒ hotu tÄ• v
micchÄ• dassanabhÄ• vato, kathaá¹ƒ taá¹‡hÄ• mÄ• nÄ• ti? taá¹‡hÄ• yapi sattÄ• naá¹ƒ pÄ•
paÃ±Ã±Ä• patirÅ«pikÄ• pavatti labbhateva, yÄ• ya vaÃ±cananikatisÄ• ciyogÄ• sambhavan
dassanavaseneva tathÄ• attÄ• naá¹ƒ Å«hatÄ«ti taá¹‡hÄ• mÄ• nÄ• naá¹ƒ samanupassanÄ•
daá¹-á¹-habbaá¹ƒ. __avijjamÄ• ne_ti ``etaá¹ƒ mamÄ• â€™â€™ ti evaá¹ƒ gahetabbe taá¹‡hÄ
ajjhattakhandhapaÃ±cake anupalabbhamÄ• ne vinaá¹-á¹-he. __na paritassati_
bhayaparittÄ• sataá¹‡hÄ• parittÄ• sÄ• naá¹ƒ maggena samugghÄ• titattÄ• .

<242> __catÅ«hi kÄ• raá¹‡ehÄ«_ti ``asati na paritassatÄ«â€™â€™ ti vuttampi itarehi tÄ«hi
vuttaá¹ƒ. __catÅ«hi kÄ• raá¹‡ehÄ«_ti catukkoá¹-ikasuÃ±Ã±atÄ• kathanassa kÄ• raá¹‡ehi. _
bÄ• hire \Ne II 87/ vatthusmiá¹ƒ avijjamÄ• ne. sÄ• panassa avijjamÄ• natÄ• laddhavinÄ• s
vÄ• ti pÄ• á¸·iyaá¹ƒ --- ``ahu vata me, taá¹ƒ vata me natthi, siyÄ• vata me, taá¹ƒ vatÄ• haá¹
ti vuttanti tadubhayaá¹ƒ parikkhÄ• ravasena vibhajitvÄ• tattha paritassanaá¹ƒ dassetuá¹ƒ _
parikkhÄ• ravinÄ• seâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yÄ• naá¹ƒ_ ``ratho vayhaâ€™â€™
hatthiassÄ• di.

__yehi_ \Be II 92/ __kilesehÄ«_ti yehi asantapatthanÄ• dÄ«hi kilesehi. __evaá¹ƒ bhaveyyÄ
meâ€™â€™ tiÄ• dinÄ• codanÄ• di bhaveyya.
__diá¹-á¹-hiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• napariyuá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• na_nti et
diá¹-á¹-hÄ«su yÄ• parato uppannÄ• diá¹-á¹-hiyo, tÄ• saá¹ƒ purimuppannÄ• diá¹-á¹-hiyo kÄ
__diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni_. adhikaraá¹‡aá¹-á¹-hena __diá¹-á¹-hÄ• dhiá¹-á¹-hÄ• nÄ• ni, _
pariyuá¹-á¹-hÄ• nappattiyÄ• sabbÄ• pi __diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• ni_. ``idameva sacc
nti (MN II 202, 427; III 27-29; Ud 55; Nidd I 20; Nett 59) pavattiyÄ• __abhinivesÄ• _. appah
santÄ• ne sayantÄ«ti __anusayÄ• _ti evaá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ
taá¹‡hÄ• dÄ«hi kampaniyatÄ• ya sabbasaá¹…khÄ• rÄ• va iÃ±jitÄ• nÄ«ti __sabbasaá¹…khÄ
eseva nayo. upadhÄ«yati ettha dukkhanti upadhi, khandhÄ• va upadhi __khandhÅ«padhi_.
ca Ä• gamma taá¹‡hÄ• khÄ«yati virajjati nirujjhatÄ«ti yojanÄ• . __ucchijjissÄ• mi nÄ• mass
nipÄ• tamattaá¹ƒ, saá¹ƒsaye vÄ• . __tÄ• so_ti attaniyÄ• bhÄ• vaá¹ƒ paá¹-icca taá¹‡hÄ• pari
bhayaparittÄ• so ca. tenÄ• ha __ ``tÄ• so hesoâ€™â€™ _tiÄ• di. __no cassaá¹ƒ, _ __no ca
nti kira koci no cassaá¹ƒ, ``meâ€™â€™ ti ca kiÃ±ci no siyÄ• ti. tÄ• sappatÄ«kÄ• radassana

<243> __ettÄ• vatÄ• _ti ``evaá¹ƒ vutteâ€™â€™ tiÄ• dinÄ• , pucchÄ• nusandhivasena pava
bhikkhave, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ tiÄ• dinÄ• (MN I 241) vÄ• . sÄ• pi hi ajjhat

paritassanakaá¹ƒ dassetvÄ• aparitassanakaá¹ƒ dassentÄ« pavattÄ• ti tassanakassa suÃ±Ã
akiccasÄ• dhakampi suÃ±Ã±atÄ• dassanamevÄ• ti imesaá¹ƒ vasena __ ``catukkoá¹-ikÄ• s
vuttaá¹ƒ. __bahiddhÄ• parikkhÄ• ra_nti bÄ• hiraá¹ƒ saviÃ±Ã±Ä• á¹‡akaá¹ƒ aviÃ±Ã±Ä• á¹‡a
taÃ±hi jÄ«vitavuttiyÄ• parikkhÄ• rakaá¹-á¹-hena ``parikkhÄ• roâ€™â€™ ti vuttaá¹ƒ. __parig
__ ``mama_ idaâ€™â€™ nti pariggahetabbatÄ• ya pariggahitaá¹ƒ nÄ• ma katvÄ• . sabbopi
nicco dhuvo sassato, attÄ• ucchijjati vinassatÄ«â€™â€™ tiÄ• dinÄ• attadiá¹-á¹-hisannissa
``sakkÄ• yadiá¹-á¹-hipamukhÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-hiyoâ€™â€™ _ti. ayÄ• thÄ• vaggÄ•
abhinivesanapaÃ±Ã±Ä• panÄ• naá¹ƒ upatthambhabhÄ• vato diá¹-á¹-hi eva nissayoti __diá¹
pariggaá¹‡heyyÄ• _ti niccÄ• divisesayuttaá¹ƒ katvÄ• \Ne II 88/ pariggaá¹‡heyya. kimevaá¹ƒ
sakkuá¹‡eyya \Be II 93/? __sabbatthÄ• _ti ``taá¹ƒ, bhikkhave, attavÄ• dupÄ• dÄ• naá¹ƒ upÄ
bhikkhave, diá¹-á¹-hinissayaá¹ƒ nissayethÄ• â€™â€™ ti etesupi.

<244> __attani vÄ• satÄ«_ti yassa attano santakabhÄ• vena kiÃ±ci attaniyanti vucceyya, t
so eva pana attÄ• paramatthato natthÄ«ti adhippÄ• yo. sakkÄ• hi vattuá¹ƒ bÄ• hirakaparik
``paramatthoâ€™â€™ ti? siyÄ• khandhapaÃ±cakaá¹ƒ Ã±eyyasabhÄ• vattÄ• yathÄ• taá¹ƒ
tadaÃ±Ã±aá¹ƒ nÄ• ma kiÃ±ci abhavissa, na taá¹ƒ niyamato viparÄ«taá¹ƒ siyÄ• ti? na ca so
pamÄ• á¹‡ehi anupalabbhamÄ• nattÄ• turaá¹…gamavisÄ• á¹‡aá¹ƒ viyÄ• ti. __attaniye vÄ•
nÄ• ma attano santakaâ€™â€™ nti tassa kiÃ±canabhÄ• vena nicchite kismiÃ±ci vatthusmiá
attaniyanti. __ahanti satÄ«_ti ``ahaá¹ƒ nÄ• mÄ• yaâ€™â€™ nti ahaá¹ƒkÄ• ravatthubhÅ«te
niddhÄ• ritasarÅ«pe kismiÃ±ci sati tassa santakabhÄ• vena mamÄ• ti kiÃ±ci gahetuá¹ƒ yutt
sati ``ahaâ€™â€™ _nti etthÄ• pi eseva nayo. iti paramatthato attano anupalabbhamÄ• nattÄ
paramatthato natthevÄ• ti sabbasaá¹…khÄ• rÄ• naá¹ƒ anattatÄ• ya anattaniyataá¹ƒ, anattan
dasseti. __bhÅ«tato_ti bhÅ«tatthato. __tathato_ti tathasabhÄ• vato. __thirato_ti á¹-hitasabhÄ
nibbikÄ• rato.

__yasmÄ• hutvÄ• na hotÄ«_ti yasmÄ• pubbe asantaá¹ƒ paccayasamavÄ• yena hutvÄ• u
bhaá¹…gupagamena na hoti, tasmÄ• na niccanti __aniccaá¹ƒ, _ adhuvanti attho. tato eva _
uppajjanavasena nirujjhanavasena ca pavattanato. sabhÄ• vavigamo idha __vipariá¹‡Ä• mo
__tÄ• vakÄ• likatÄ• , _ niccasabhÄ• vÄ• bhÄ• vo __eva niccapaá¹-ikkhepo_. aniccadhamm
aniccabhÄ• vena atthato niccataá¹ƒ paá¹-ikkhipanti nÄ• ma. tathÄ• hi vuttaá¹ƒ ``na niccanti
uppÄ• dajarÄ• bhaá¹…gavasena rÅ«passa nirantarabÄ• dhatÄ• ti paá¹-ipÄ«á¸·anÄ• kÄ• ren
dukkhadukkhatÄ• divasena santÄ• panaá¹ƒ paridahanaá¹ƒ, tato evassa dussahatÄ• ya __d
dukkhatÄ• naá¹ƒ saá¹ƒsÄ• radukkhassa ca adhiá¹-á¹-hÄ• natÄ• ya __dukkhavatthukatÄ• _.
__sukhapaá¹-ikkhepo_. __vipariá¹‡Ä• madhamma_nti jarÄ• ya maraá¹‡ena ca vipariá¹‡ama
rÅ«paá¹ƒ paccayasamavÄ• yena \Be II 94/ uppÄ• daá¹ƒ, uppÄ• dÄ• nantaraá¹ƒ jaraá¹ƒ patv
bhinnaÃ±ca bhinnameva, nÄ• ssa kassaci saá¹…kamoti bhavantarÄ• nupagamanasaá¹…kh
vipariá¹‡Ä• madhammataá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``bhavasaá¹…kanti upagamanasa
__pakatibhÄ• vavijahanaá¹ƒ_ sabhÄ• vavigamo nirujjhanameva. nti aniccaá¹ƒ dukkhaá¹ƒ vi

rÅ«paá¹ƒ. __iminÄ• _ti ``no hetaá¹ƒ, bhanteâ€™â€™ ti rÅ«passa taá¹‡hÄ• diggÄ• hÄ• naá
vatthubhÄ• vapaá¹-ikkhepena. rÅ«paÃ±hi uppannaá¹ƒ á¹-hitiá¹ƒ \Ne II 89/ mÄ• pÄ• puá¹‡Ä
jÄ«ratu, jarappattaá¹ƒ mÄ• bhijjatu, udayabbayehi mÄ• kilamiyatÅ«ti na ettha kassaci vasÄ
svÄ• yamassa avasavattanaá¹-á¹-ho anattatÄ• sallakkhaá¹‡assa kÄ• raá¹‡aá¹ƒ hotÄ«ti Ä• h
rÅ«paá¹ƒ, bhante, anattÄ• ti paá¹-ijÄ• nantÄ«â€™â€™ _ti. nivÄ• sikÄ• rakavedakaadhiá¹-á
suÃ±Ã±atÄ• __suÃ±Ã±aá¹-á¹-ho, _ sÄ• mibhÅ«tassa kassaci abhÄ• vo __assÄ• mikaá¹-á
yathÄ• vuttavasavattibhÄ• vÄ• bhÄ• vo __anissaraá¹-á¹-ho, _ paraparikappitaattasabhÄ• vÄ
__attapaá¹-ikkhepaá¹-á¹-ho_.

yasmÄ• aniccalakkhaá¹‡ena viya dukkhalakkhaá¹‡aá¹ƒ, tadubhayena anattalakkhaá¹‡aá¹
kevalaá¹ƒ, tasmÄ• tadubhayenettha anattalakkhaá¹‡avibhÄ• vanaá¹ƒ katanti dassento __ `
ti_Ä• dimÄ• ha. tattha __aniccavasenÄ• _ti aniccatÄ• vasena. __dukkhavasenÄ• _ti dukkha
upapajjatÄ«_ti na yujjati. tameva ayujjamÄ• nataá¹ƒ dassetuá¹ƒ __ ``cakkhussa uppÄ• dopÄ
vuttaá¹ƒ. yasmÄ• attavÄ• dÄ« attÄ• naá¹ƒ niccaá¹ƒ paÃ±Ã±apeti, cakkhuá¹ƒ pana aniccaá
attÄ• pi anicco Ä• panno. tenÄ• ha __ ``yassa kho panÄ• â€™â€™ _tiÄ• di. tattha __vetÄ«_
__iti cakkhu anattÄ• _ti cakkhussa udayabbayavantatÄ• ya aniccatÄ• , attano ca attavÄ• di
anicchitattÄ• cakkhu anattÄ• .

kÄ• maá¹ƒ __anattalakkhaá¹‡asutte_ (SN b III 59; Vin I 20) --- ``yasmÄ• ca kho, bhikkhave
tasmÄ• rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti rÅ«passa anattatÄ• ya dukkha
tathÄ• pi ``yasmÄ• rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattati, tasmÄ• anattÄ• â€™â€™ ti pÄ•
rÅ«passa attasÄ• rÄ• bhÄ• vo vibhÄ• vito, tato eva ca ``na labbhati rÅ«pe evaá¹ƒ me rÅ«pa
rÅ«paá¹ƒ mÄ• ahosÄ«â€™â€™ ti rÅ«pe kassaci anissaratÄ• , tassa ca avasavattanÄ• kÄ•
``dukkhavasena anattataá¹ƒ_ \Be II 95/ __dassetÄ«â€™â€™ _ti. __yadaniccaá¹ƒ taá¹ƒ duk
aniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ udayabbayapaá¹-ipÄ«á¸·itattÄ• , yaá¹ƒ pana niccaá¹ƒ tadabhÄ•
yathÄ• taá¹ƒ nibbÄ• nanti adhippÄ• yo. __yaá¹ƒ ta_nti kÄ• raá¹‡aniddesovÄ• yaá¹ƒ, yasmÄ
tasmÄ• ti attho. __yaá¹ƒ dukkhaá¹ƒ tadanattÄ• _ti ettha vuttanayeneva attho veditabbo. __a
ghaá¹-Ä• di viya paccayuppannattÄ• rÅ«paá¹ƒ aniccanti imamatthaá¹ƒ dasseti. iminÄ• va n
vattuá¹ƒ labbhamÄ• nepi __ ``anattÄ• â€™â€™ ti vattÄ• nÄ• ma natthi. evaá¹ƒ dukkhanti v
yathÄ• rahaá¹ƒ vattabbaá¹ƒ ``akkhisÅ«lÄ• divikÄ• rappattakÄ• le viya paccayuppannattÄ• c
ntiÄ• dinÄ• . __duddasaá¹ƒ duppaÃ±Ã±Ä• panaá¹ƒ_. tathÄ• hi sarabhaá¹…gÄ• dayopi satt
paÃ±Ã±Ä• panÄ• . __tayidaá¹ƒ_ anattalakkhaá¹‡aá¹ƒ.

__tasmÄ• tihÄ• _tiÄ• dinÄ• \Ne II 90/ tiyaddhagatarÅ«paá¹ƒ lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ
``etarahi aÃ±Ã±adÄ• pÄ«â€™â€™ _ti. taá¹ƒ pana yÄ• disaá¹ƒ tÄ• disampi tathÄ• vuttanti a
vattabbo. __pi_-saddena vÄ• tassÄ• pi saá¹…gaho daá¹-á¹-habbo.

<245> __ukkaá¹‡á¹-hatÄ«_ti nÄ• bhiramati. aÃ±Ã±attha ``nibbidÄ• â€™â€™ ti balavavipas

pana saá¹…khÄ• rupekkhÄ• ``vuá¹-á¹-hÄ• nagÄ• minÄ«â€™â€™ ti, sÄ• idha kathaá¹ƒ nib
``vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya hÄ«â€™â€™ _tiÄ• di. iminÄ• sikhÄ• pattanibbedat
idha nibbidÄ• nÄ• mena vuttÄ• ti dasseti.

``so anupubbena saÃ±Ã±aggaá¹ƒ phusatÄ«â€™â€™ ti (DN I 414, 415) vatvÄ• ``saÃ±Ã±Ä
paá¹-hamaá¹ƒ uppajjati, pacchÄ• Ã±Ä• á¹‡aâ€™â€™ nti (DN I 416) vuttattÄ• __saÃ±Ã±ag
pahÄ• nasaÃ±Ã±Ä• su sikhÄ• pattabhÄ• vato. __dhammaá¹-á¹-hitiÃ±Ä• á¹‡anti vuttÄ• _ ida
matthakappattÄ«ti katvÄ• . tato paraÃ±hi asaá¹…khatÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti.
susima dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, pacchÄ• nibbÄ• ne Ã±Ä• á¹‡aâ€™â€™ nti (SN a II
__pÄ• risuddhipadhÄ• niyaá¹…ganti vuttÄ• _ maggÄ• dhigamassa paripanthabhÅ«tasabba
padhÄ• nikassa yogino, padhÄ• nabhÄ• vanÄ• ya vÄ• jÄ• taá¹ƒ aá¹…ganti katvÄ• .
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«ti vuttÄ• _ paramukkaá¹ƒsagatapaá¹-ipadÄ• Ã±
__atammayata_nti ettha __tammayatÄ• nÄ• ma_ taá¹‡hÄ• , kÄ• mataá¹‡hÄ• dÄ«su tÄ• ya
nÄ• ma tebhÅ«mikappavattaá¹ƒ, tassa \Be II 96/ bhÄ• voti katvÄ• . tassÄ• taá¹‡hÄ• ya par
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• __atammayatÄ• _ti vuccati. __nissÄ• yÄ• _ti taá¹ƒ atam
__Ä• gammÄ• _ti tasseva vevacanaá¹ƒ. __nÄ• nattÄ• _ti nÄ• nÄ• sabhÄ• vÄ• bahÅ« anek
nÄ• nÄ• rammaá¹‡anissitÄ• rÅ«pÄ• divisayÄ• . __ekattÄ• _ti ekasabhÄ• vÄ• . __ekattasitÄ
nissitÄ• . __taá¹ƒ nissÄ• yÄ• _ti taá¹ƒ ekattasitaá¹ƒ upekkhaá¹ƒ paccayaá¹ƒ katvÄ• . __etiss
upekkhÄ• ya. __pahÄ• naá¹ƒ hotÄ«_ti aÃ±Ã±Ä• á¹‡upekkhato pabhuti sabbaá¹ƒ upekkhaá¹
``atammayatÄ• â€™â€™ ti vuttÄ• ya vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya arÅ«pÄ• vacara
vipassanupekkhÄ• ya ca pahÄ• naá¹ƒ hotÄ«ti __pariyÄ• dÄ• nanti vuttÄ• _ti. sabbasaá¹…k
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nassa sikhÄ• pattabhÄ• vato vuá¹-á¹-hÄ• nagÄ• minÄ
paá¹-isaá¹…khÄ• nanti ca vuttÄ• . mudumajjhÄ• divasena pavattiÄ• kÄ• ramattaá¹ƒ, atthato
muÃ±citukamyatÄ• dayo, __byaÃ±janameva nÄ• naá¹ƒ. dvÄ«hi nÄ• mehÄ«_ti gotrabhu, vo

__virÄ• goti maggo, _ accantameva virajjati etenÄ• ti __virÄ• go, _ tena. __maggena_ hetu
__vimuccatÄ«_ti paá¹-ippassaddhivimuttivasena vimuccati. tenÄ• ha __ ``phalaá¹ƒ kathitaâ€

__mahÄ• khÄ«á¹‡Ä• savo_ti pasaá¹ƒsÄ• vacanaá¹ƒ yathÄ• ``mahÄ• rÄ• jÄ• â€™â€™ ti. t
satthÄ• __ ``ayaá¹ƒ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipÄ«â€™â€™ _tiÄ• dimÄ
vivarituá¹ƒ __ ``idÄ• ni tassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __yathÄ• bhÅ«tehÄ«_ti yÄ• thÄ•
__durukkhipanaá¹-á¹-henÄ• _ti pacurajanehi ukkhipituá¹ƒ asakkuá¹‡eyyabhÄ• vena. nibbÄ•
vibandhanena paligho viyÄ• ti __palighoti vuccati_. matthakacchinno tÄ• lo pattaphalÄ• dÄ«
tÄ• lÄ• vatthu asive ``sivÄ• â€™â€™ ti samaÃ±Ã±Ä• viya. tenÄ• ha __ ``sÄ«sacchinnatÄ•
punabbhavassa karaá¹‡asÄ«lo, punabbhavaá¹ƒ vÄ• phalaá¹ƒ arahatÄ«ti __ponobhaviko_.
punabbhavaá¹ƒ deti nÄ• mÄ• ti Ä• ha __ ``punabbhavadÄ• yakoâ€™â€™ _ti. __punabbhav
jÄ• tisaá¹ƒsÄ• roti phalÅ«pacÄ• rena kÄ• raá¹‡aá¹ƒ vuttanti dasseti. __parikkhÄ• ti vuccati_
parikkhipanato. __saá¹ƒkiá¹‡á¹‡attÄ• _ti sabbaso kiá¹‡á¹‡attÄ• vinÄ• sitattÄ• . __gabbhÄ«

gambhÄ«raá¹ƒ anupaviá¹-á¹-haá¹-á¹-hena. __luÃ±citvÄ• _ti \Be II 97/ uddharitvÄ• . __etÄ• n
kÄ• marÄ• gasaÃ±Ã±ojanÄ• dÄ«ni. __aggaá¸·Ä• ti vuccanti_ avadhÄ• raá¹‡aá¹-á¹-hena. ag
etassÄ• ti __patitamÄ• naddhajo_. itarabhÄ• roropanassa purimapadehi pakÄ• sitattÄ• __
oropitattÄ• pannabhÄ• roti adhippetoâ€™â€™ _ti vuttaá¹ƒ. __mÄ• nasaá¹ƒyogeneva visaá
eseva nayo. paÃ±capi khandhe avisesato asmÄ«ti gahetvÄ• pavattamÄ• no ``asmimÄ• noâ
__ ``rÅ«pe asmÄ«ti mÄ• noâ€™â€™ _tiÄ• di.

nagaradvÄ• rassa parissayapaá¹-ibÄ• hanatthaÃ±ceva sobhanatthaÃ±ca ubhosu passesu
á¹-hapentÄ«ti Ä• ha __ ``nagaradvÄ• re ussÄ• pite esikatthambheâ€™â€™ _ti. pÄ• kÄ• rav
bhÅ«misamakaraá¹‡aá¹ƒ hotÄ«ti Ä• ha __ ``pÄ• kÄ• raá¹ƒ bhindanto parikkhaá¹ƒ saá¹ƒkirit
__eva_ntiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. santo saá¹ƒvijjamÄ• no kÄ• yo dhammasamÅ«h
upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ. __dvattiá¹ƒsa kammakÄ• raá¹‡Ä• _ dukkhakkhandhe Ä
__aá¹-á¹-hanavuti rogÄ• _. rÄ• jabhayÄ• dÄ«ni __paÃ±cavÄ«sati mahÄ• bhayÄ• ni_.

<246> __anadhigamanÄ«yaviÃ±Ã±Ä• á¹‡ata_nti \Ne II 92/ ``idaá¹ƒ nÄ• ma nissÄ• ya iminÄ
pavattatÄ«â€™â€™ ti evaá¹ƒ duviÃ±Ã±eyyacittataá¹ƒ. __anvesa_nti paccatte ekavacananti
``anvesantoâ€™â€™ _ti. __sattopi tathÄ• gatoti vuccati_ ``tathÄ• gato paraá¹ƒ maraá¹‡Ä• â
65) viya. satto hi yatheko kammakilesehi itthattaá¹ƒ Ä• gato, tathÄ• aparopi Ä• gatoti ``tathÄ
vuccati. __uttamapuggalo_ti bhagavantaá¹ƒ sandhÄ• ya vadati. __khÄ«á¹‡Ä• savopÄ«_ti yo
``tathÄ• gatoâ€™â€™ ti adhippeto. sopi hi yatheko catÅ«su satipaá¹-á¹-hÄ• nesu sÅ«paá¹-á
bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• anuttaraá¹ƒ arahattaá¹ƒ Ä• gato adhigato, tath
``tathÄ• gatoâ€™â€™ ti vuccati. __asaá¹ƒvijjamÄ• no_ti paramatthato anupalabbhanÄ«yo.
vinditabbo, duviÃ±Ã±eyyoti attho.

__tathÄ• gato satto puggaloti na paÃ±Ã±apemi_ paramatthato sattasseva abhÄ• vatoti adh
paÃ±Ã±apessÄ• mi_ paÃ±Ã±attiupÄ• dÄ• nassapi dharamÄ• nakassa \Be II 98/ abhÄ• vato
anuppatti khemaâ€™â€™ ntiÄ• dinÄ• asaá¹…khatÄ• ya dhÄ• tuyÄ• pakkhandhanavasena
aggaphalasamÄ• pattiatthaá¹ƒ __vipassanÄ• cittaá¹ƒ vÄ• _.

__tucchÄ• _ti karaá¹‡e nissakkavacananti Ä• ha __ ``tucchakenÄ• â€™â€™ _ti. vinayatÄ«
__venayiko. tathÄ• ma_nti tathÄ• bhÅ«taá¹ƒ maá¹ƒ. paramatthato vijjamÄ• nassa hi sattas
sattavinÄ• sapaÃ±Ã±Ä• pako ca nÄ• ma siyÄ• , ahaá¹ƒ pana paramatthato avijjamÄ• naá¹ƒ
vadÄ• mi. yathÄ• ca loko voharati, tatheva taá¹ƒ voharÄ• mi, tathÄ• bhÅ«taá¹ƒ maá¹ƒ ye sa
``venayiko samaá¹‡o gotamoâ€™â€™ ti vadantÄ• asatÄ• tucchÄ• musÄ• abhÅ«tena abh
appaá¹-isandhikassa khÄ«á¹‡Ä• savassa carimacittaá¹ƒ nirupÄ• dÄ• nato anupÄ• dÄ• no v
idaá¹ƒ nÄ• ma nissitanti na paÃ±Ã±Ä• yatÄ«ti vadanto kimettÄ• vatÄ• ucchedavÄ• dÄ« bha
atthi, nÄ• pi koci atthÄ«ti vadÄ• mi. evaá¹ƒ sante kiá¹ƒ nissÄ• ya te moghapurisÄ• sato satt
vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apetÄ«ti vadantÄ• asatÄ• ... pe ... abbhÄ• cikkhantÄ«ti aya

__mahÄ• bodhimaá¹‡á¸• amhÄ«ti bodhimaá¹‡á¸• a_ggahaá¹‡ena sattasattÄ• hamÄ• ha. te
V 1081; Vin I 13; Paá¹-is II 30) pubbe vuttaá¹ƒ tantidesanaá¹ƒ vadati \Ne II 93/. __catusacca
paÃ±Ã±apemÄ«_ti etena saccavimuttÄ• satthudesanÄ• natthÄ«ti dasseti. ettha ca --- ``pub
dukkhaÃ±ceva paÃ±Ã±apemi dukkhassa ca nirodhaâ€™â€™ nti vadanto bhagavÄ• nÄ• ha
ucchijjati, vinassatÄ«â€™â€™ ti vÄ• , ``attÄ• nÄ• ma koci atthÄ«â€™â€™ ti vÄ• vadÄ• mi
nissÄ• ya te moghapurisÄ• ``sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±ape
tucchena abbhÄ• cikkhantÄ«ti dasseti. __pare_ti amÄ• makÄ• , mama ovÄ• dassa abhÄ• ja
``saccÄ• ni ... pe ... asamatthapuggalÄ• â€™â€™ _ti. __adhippÄ• yenÄ• _ti iminÄ• tesaá¹ƒ
rosanavihesanÄ• ni pana tathÄ• gatassa Ä• kÄ• sassa vilikhanaá¹ƒ viya na sambhavantiyev
cittanti __Ä• ghÄ• to_. appatÄ«tÄ• honti etenÄ• ti __appaccayo_. cittaá¹ƒ na abhirÄ• dhaya
atuá¹-á¹-hÄ«_ti tuá¹-á¹-hipaá¹-ipakkho tathÄ• pavatto cittuppÄ• do, kodho eva vÄ• .

__pare_ti \Be II 99/ aÃ±Ã±e ekacce. Ä• nandanti pamodanti etenÄ• ti __Ä• nando, _ pÄ«tiy
adhivacanaá¹ƒ. sobhanamanatÄ• __somanassaá¹ƒ, _ cetasikasukhassetaá¹ƒ adhivacanaá
bhijjati visesaá¹ƒ Ä• pajjatÄ«ti uppilaá¹ƒ, tadeva uppilÄ• vitaá¹ƒ, tassa bhÄ• vo __uppilÄ• vi
uppannÄ• ya kÄ• yacittaá¹ƒ vÄ• tapÅ«ritabhattÄ• viya uddhumÄ• yanÄ• kÄ• rappattaá¹ƒ h
odaggiyapÄ«tiyÄ• etaá¹ƒ adhivacanaá¹ƒ. __saccÄ• ni paá¹-ivijjhituá¹ƒ asamatthÄ• _ti dukk
nirujjhati ca, na aÃ±Ã±o satto nÄ• ma atthÄ«ti evaá¹ƒ jÄ• nituá¹ƒ asamatthÄ• ``attÄ• nÄ• n
evaá¹ƒdiá¹-á¹-hino appahÄ«navipallÄ• sÄ• . uttamaá¹ƒ pasÄ• danÄ«yaá¹-á¹-hÄ• naá¹ƒ __ta
kimaá¹…gaá¹ƒ pana bhikkhÅ«ti adhippÄ• yo.

<247> anattaniyepi khandhapaÃ±cake micchÄ• gÄ• havasena attaniyasaÃ±Ã±Ä• ya pavatt
pahÄ• naá¹ƒ. __amhÄ• kaá¹ƒ neva attÄ• _ti yasmÄ• rÅ«pavedanÄ• diyeva attaggÄ• havat
lobhaneyyassa abhÄ• vato. etaá¹ƒ tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ na amhÄ• kaá¹ƒ r
tasmÄ• amhÄ• kaá¹ƒ neva attÄ• ti yojanÄ• . ajjhattikassa vatthuno neva attÄ• ti paá¹-ikkhitt
attaniyabhÄ• vena paá¹-ikkhittaá¹ƒ hotÄ«ti Ä• ha __ ``amhÄ• kaá¹ƒ cÄ«varÄ• diparikkhÄ• r
__khandhapaÃ±cakaá¹ƒyevÄ• _ti bÄ• hiravatthuá¹ƒ nidassanaá¹ƒ katvÄ• khandhapaÃ±cak
pajahÄ• peti. na uppÄ• á¹-etvÄ• _ kandaá¹ƒ viya. __na luÃ±citvÄ• vÄ• _ kese viyÄ• ti. imin
nÄ• mamukhena pahÄ• naá¹ƒ icchanti. ulliá¹…gitamatthaá¹ƒ __chandarÄ• gavinayena paja
dasseti.

<248> ``taá¹ƒ \Ne II 94/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• â€™â€™ tiÄ
__tiparivaá¹-á¹-aá¹ƒ. yÄ• va imaá¹ƒ á¹-hÄ• na_nti ``evaá¹ƒ svÄ• kkhÄ• toâ€™â€™ ti yÄ• vÄ
suviÃ±Ã±eyyabhÄ• vena akkhÄ• tattÄ• pi __svÄ• kkhÄ• to_ti Ä• ha __ ``sukathitattÄ• eva u
pakÄ• sitoâ€™â€™ _ti. tiriyaá¹ƒ vidÄ• raá¹‡ena __chinnaá¹ƒ, _ dÄ«ghaso phÄ• lanena __b
tattha sibbitagaá¹‡á¹-hikatajiá¹‡á¹‡avatthaá¹ƒ pilotikÄ• , tadabhÄ• vato __chinnapilotiko, _ p
attho. iriyÄ• patha-saá¹‡á¹-hapanaavijjamÄ• najhÄ• na-vipassanÄ• ni chinnÄ• ya avijjamÄ•

sibbanagaá¹‡á¹-hikaraá¹‡asadisÄ• ni, tÄ• disaá¹ƒ idha natthÄ«ti Ä• ha __ ``na hettha ... pe
__patiá¹-á¹-hÄ• tuá¹ƒ na labhatÄ«_ti pesalehi \Be II 100/ saddhiá¹ƒ saá¹ƒvÄ• savasenapi pa
labhati, visesÄ• dhigamavasena pana vattabbameva natthi.

__kÄ• raá¹‡á¸• avaá¹ƒ niddhamathÄ• _ti vipannasÄ«latÄ• ya kacavarabhÅ«taá¹ƒ puggalaá
apanetha. __kasambuÃ±cÄ• pakassathÄ• _ti kasaá¹-abhÅ«taÃ±ca naá¹ƒ khattiyÄ• dÄ«naá
paggharitakuá¹-á¹-haá¹ƒ caá¹‡á¸• Ä• laá¹ƒ viya apakassatha nikkaá¸• á¸• hatha. kiá¹ƒ kÄ• r
nÄ• ma sÄ«lavantÄ• naá¹ƒ kato, na dussÄ«lÄ• naá¹ƒ, yato etadeva. __tato palÄ• pe vÄ• he
samaá¹‡amÄ• nine_ti yathÄ• palÄ• pÄ• antosÄ• rarahitÄ• ataá¹‡á¸• ulÄ• bahi thusena vA
pÄ• pabhikkhÅ« antosÄ«larahitÄ• pi bahi kÄ• sÄ• vÄ• diparikkhÄ• rena bhikkhÅ« viya dissa
ti vuccanti, te palÄ• pe vÄ• hetha odhunÄ• tha vidhamatha. paramatthato assamaá¹‡e vesa
evaá¹ƒ __niddhamitvÄ• na ... pe ... _ __patissatÄ• _ti. tattha __kappayavho_ti kappetha, ka
hoti. __patissatÄ• _ti pati pati satÄ• sampajÄ• nantÄ• suá¹-á¹-hu pajÄ• nantÄ• . __patissat
aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• . athevaá¹ƒ suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ kappentÄ
__samaggÄ• _. anukkamena paripÄ• kagatapaÃ±Ã±atÄ• ya __nipakÄ• _. sabbassevimassa
karissatha, _ parinibbÄ• naá¹ƒ pÄ• puá¹‡issathÄ• ti attho.

__vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya_ sabbaso samucchinnavaá¹-á¹-amÅ«lak

dhammaá¹ƒ anussaranti, dhammassa vÄ• anussaraá¹‡asÄ«lÄ• ti __dhammÄ• nusÄ• rino_
veditabbÄ• . __paá¹-ipannassÄ• _ti paá¹-ipajjamÄ• nassa, sotÄ• pattimaggaá¹-á¹-hopi adhip
balavaá¹ƒ. __paÃ±Ã±Ä• vÄ• hÄ«_ti paÃ±Ã±aá¹ƒ vÄ• heti, paÃ±Ã±Ä• vÄ• imaá¹ƒ puggalaa
vadanti. __paÃ±Ã±Ä• pubbaá¹…gama_nti paÃ±Ã±aá¹ƒ purecÄ• rikaá¹ƒ katvÄ• . __ayaá¹ƒ v
puggalo paÃ±Ã±Ä• saá¹…khÄ• tena dhammena sarati anussaratÄ«ti __dhammÄ• nusÄ• rÄ
vÄ• heti, saddhÄ• vÄ• \Ne II 95/ imaá¹ƒ puggalaá¹ƒ vahatÄ«ti saddhÄ• vÄ• hÄ«tipi vadant
__saddhÄ• pubbaá¹…gama_nti saddhaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• . __ayaá¹ƒ vuccatÄ«_ti a
saddhÄ• ya sarati anussaratÄ«ti saddhÄ• nusÄ• rÄ«. __saddhÄ• matta_nti ``itipi so bhagav
buddhasubuddhatÄ• ya saddahanamattaá¹ƒ. matta-saddena aveccappasÄ• daá¹ƒ nivatteti.
yathÄ• vuttasaddhÄ• nusÄ• rena uppannaá¹ƒ tuá¹-á¹-himattaá¹ƒ. sinehoti keci. __evaá¹ƒ vip
paá¹-á¹-hapetvÄ• nisinnÄ• nanti_ \Be II 101/ kalÄ• pasammasanÄ• divasena Ä• raddhavipa
saddhÄ• _ti vipassanÄ• nusÄ• rena svÄ• kkhÄ• tadhammatÄ• siddhÄ• , tato eva ekÄ• seá
uppajjati. __ekaá¹ƒ pema_nti etthÄ• pi eseva nayo. __sagge á¹-hapitÄ• viya hontÄ«_ti tesa
saggasaá¹ƒvattaniyatÄ• ya abyabhicÄ• rÄ«bhÄ• vamÄ• ha. __cÅ«á¸·asotÄ• pannoti vadant
á¹-hitattÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

alagaddÅ«pamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. vammikasuttavaá¹‡á¹‡anÄ•

<249> __piyavacana_nti \Ne II 96/ piyasamudÄ• cÄ• ro. viÃ±Ã±ujÄ• tikÄ• hi paraá¹ƒ piyen
``bhavaâ€™â€™ nti vÄ• , ``devÄ• naá¹ƒ piyoâ€™â€™ ti vÄ• , ``Ä• yasmÄ• â€™â€™ ti vÄ•
sammukhÄ• sambodhanavasena ``Ä• vusoâ€™â€™ ti, tirokkhaá¹ƒ ``Ä• yasmÄ• â€™â€™
mahÄ• kassapauruvelakassapÄ• dayo aÃ±Ã±epi kassapanÄ• makÄ• atthÄ«ti __ ``katarass
pucchanti. __raÃ±Ã±Ä• _ti kosalaraÃ±Ã±Ä• . __ ``saÃ±jÄ• niá¹ƒsÅ«â€™â€™ _ti saá¹…khe
vivarituá¹ƒ __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __assÄ• _ti kumÄ• rakassap
ti vuttasaÃ±jÄ• nanassa vÄ• . __puÃ±Ã±Ä• ni karonto_ti kappasatasahassaá¹ƒ devesu ca n
dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni bhÄ• vento. __osakkante_ti parihÄ• yamÄ• ne. __paá¹-hama_
upÄ• littheraá¹ƒ paá¹-icchÄ• pesi_ taá¹ƒ adhikaraá¹‡aá¹ƒ vinayakammenevassÄ• bhikkhun
arogabhÄ• vaá¹ƒ.

__paÃ±Ã±attivibhÄ• vanÄ• _ti ``andhavanaâ€™â€™ ntveva paÃ±Ã±Ä• yamÄ• nassa vibhÄ
saá¹…kucati saá¹‡ikaá¹ƒ vattati. __bhÄ• á¹‡ako_ti sarabhÄ• á¹‡ako. __yaá¹ƒ atthi, taá¹ƒ ga
pariyesitabbaá¹-á¹-hÄ• naá¹ƒ natthi, yathÄ• gataá¹ƒ pana yaá¹ƒ atthi, taá¹ƒ gahetvÄ• . __ba
adhimattaguá¹‡e. kassapabhagavato kÄ• le niruá¸·hasamaÃ±Ã±Ä• vasena vacanasantatiyÄ
buddhuppÄ• de taá¹ƒ ``andhavanaâ€™â€™ ntveva paÃ±Ã±Ä• yittha, uparÅ«parivaá¸• á¸• h
rukkhagacchÄ• dÄ«su saÃ±jÄ• yantesupÄ«ti. __sekkhapaá¹-ipada_nti sekkhabhÄ• vÄ• vah

__aÃ±Ã±atara_-saddo \Be II 102/ apÄ• kaá¹-e viya pÄ• kaá¹-epi vattati eka-saddena samÄ
__ ``abhijÄ• nÄ• tÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. bhayabheravadassitampi abhikkanta-sadda
dassento evaá¹ƒ heá¹-á¹-hÄ• tattha tattha katÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• parato tasmiá¹ƒ
yathÄ• rahaá¹ƒ vattabbÄ• ti nayadassanaá¹ƒ karoti. kaÃ±canasannibhattacatÄ• suvaá¹‡á¹‡
gahitÄ• ti adhippÄ• yenÄ• ha __ ``chaviyaâ€™â€™ _nti. chavigatÄ• pana vaá¹‡á¹‡adhÄ• t
``suvaá¹‡á¹‡avaá¹‡á¹‡oâ€™â€™ ti ettha vaá¹‡á¹‡aggahaá¹‡ena gahitÄ• ti apare. vaá¹‡á¹‡
ugghosananti __vaá¹‡á¹‡o, _ thuti. vaá¹‡á¹‡Ä«yati asaá¹…karato vavatthapÄ«yatÄ«ti __vaá
vaá¹‡á¹‡Ä«yati phalaá¹ƒ etena yathÄ• sabhÄ• vato vibhÄ• vÄ«yatÄ«ti __vaá¹‡á¹‡o, _ kÄ• n
dÄ«gharassÄ• divasena saá¹‡á¹-hahananti __vaá¹‡á¹‡o, _ saá¹‡á¹-hÄ• naá¹ƒ. vaá¹‡á¹‡Ä«
pamÄ«yatÄ«ti __vaá¹‡á¹‡o, _ pamÄ• á¹‡aá¹ƒ. vaá¹‡á¹‡eti vikÄ• ramÄ• pajjamÄ• naá¹ƒ had
pakÄ• setÄ«ti \Ne II 97/ __vaá¹‡á¹‡o, _ rÅ«pÄ• yatanaá¹ƒ. evaá¹ƒ tena tena pavattinimitten
tasmiá¹ƒ tasmiá¹ƒ atthe pavatti veditabbÄ• .

__anavasesattaá¹ƒ_ sakalatÄ• kevalatÄ• . __kevalakappÄ• _ti ettha keci Ä«saá¹ƒ asamatt
vadanti, evaá¹ƒ sati anavasesattho eva kevala-saddo siyÄ• . anatthantarena pana kappa-sa
padavaá¸• á¸• hanaá¹ƒ katvÄ• kevalÄ• eva kevalakappÄ• . tathÄ• vÄ• kappanÄ«yattÄ• p
kevalakappÄ• . __yebhuyyatÄ• _ bahulabhÄ• vo. __abyÄ• missatÄ• _ vijÄ• tiyena asaá¹…k
taá¹ƒmattatÄ• visesÄ• bhÄ• vo. __kevalakappa_nti kevalaá¹ƒ daá¸·haá¹ƒ katvÄ• ti attho. ke
nibbÄ• naá¹ƒ sabbasaá¹…khatavivittattÄ• . tenÄ• ha __ ``visaá¹ƒyogÄ• dianekatthoâ€™â€™

adhigataá¹ƒ atthÄ«ti __kevalÄ«, _ sacchikatanirodho khÄ«á¹‡Ä• savo.

__kappa-saddo_ panÄ• yaá¹ƒ saupasaggo anupasaggo cÄ• ti adhippÄ• yena okappanÄ«y
okappasaddamattaá¹ƒ nidasseti, aÃ±Ã±athÄ• kappa-saddassa atthuddhÄ• re okappanÄ«y
__samaá¹‡akappehÄ«_ti vinayasiddhehi \Be II 103/ samaá¹‡avohÄ• rehi. __niccakappa_nti
__paÃ±Ã±attÄ«_ti nÄ• maá¹ƒ. nÄ• maÃ±hetaá¹ƒ tassa Ä• yasmato, yadidaá¹ƒ kappoti. __ka
kattarikÄ• ya cheditakesamassu. __dvaá¹…gulakappo_ti majjhanhikavelÄ• ya vÄ«tikkantÄ•
__leso_ti apadeso. anavasesaá¹ƒ phariituá¹ƒ samatthassapi obhÄ• sassa kenaci kÄ• raá¹‡e
siyÄ• , ayaá¹ƒ pana sabbasova pharÄ«ti dassetuá¹ƒ samantattho kappa-saddo gahitoti Ä• h
samantatoâ€™â€™ _ti.

__samaá¹‡asaÃ±Ã±Ä• samudÄ• cÄ• renÄ• _ti ``ahaá¹ƒ samaá¹‡oâ€™â€™ ti evaá¹ƒ uppa
samudÄ• cÄ• rena, tannimittena vÄ• tabbohÄ• rena. __pubbayoge_ti pubbayogakathÄ• ya
tumhesu Ä• gatesu yathÄ• pavatto paá¹-isanthÄ• ro kathÄ• samudÄ• cÄ• ro ca amhÄ• kaá¹
samaá¹‡adhammameva karomÄ• ti adhippÄ• yo.

__ariyabhÅ«miá¹ƒ patto_ti anÄ• gÄ• miphalaá¹ƒ adhigato. pakkusÄ• tikulaputtaá¹ƒ sandhÄ
__vibhajitvÄ• _ti vibhÄ• gaá¹ƒ katvÄ• . __turitÄ• lapanavasenÄ• _ti turitaá¹ƒ Ä• lapanavase
samaá¹‡o, tasmÄ• sÄ«ghamassa paÃ±ho kathetabbo, iminÄ• ca sÄ«ghaá¹ƒ gantvÄ• satt
Ä• lapÄ«ti dasseti. __ ``yathÄ• vÄ• â€™â€™ _tiÄ• dinÄ• pana vacanÄ• laá¹…kÄ• ravasen
__evamÄ• hÄ• _ti ``bhikkhu bhikkhÅ«â€™â€™ ti evaá¹ƒ dvikkhattuá¹ƒ avoca.

vammikapariyÄ• yena \Ne II 98/ karajakÄ• yaá¹ƒ paccakkhaá¹ƒ katvÄ• dassentÄ« devatÄ•
_ti Ä• ha. tÄ• ya pana bhÄ• vatthassa abhÄ• sitattÄ• saddatthameva dassento __ ``purato
ayanti Ä• hÄ• â€™â€™ _ti avoca. sesesupi eseva nayo. __maá¹‡á¸• Å«ka_nti thalamaá¹‡á
uddhumÄ• yikÄ• ti vuccati, na udakamaá¹‡á¸• Å«ko. tassa nivÄ• sato vÄ• to mÄ• kho bÄ•
apagammÄ• â€™â€™ _ti vuttaá¹ƒ. kathaá¹ƒ panÄ• yaá¹ƒ devatÄ• iminÄ• nÄ«hÄ• rena im
keci tÄ• va Ä• hu --- yathÄ• sutamatthaá¹ƒ upamÄ• bhÄ• vena gahetvÄ• attano paá¹-ibhÄ•
cintetvÄ• taá¹ƒ bhagavÄ• va imassa Ä• cikkhissati. sÄ• ca desanÄ• atthÄ• ya hitÄ• ya sul
vammikoâ€™â€™ tiÄ• dinÄ• upamÄ• vaseneva pannarasa paÃ±he therassa Ä• cikkhi. kas
bÄ• rÄ• á¹‡asiyaá¹ƒ eko seá¹-á¹-hi aá¸• á¸• ho mahaddhano mahantaá¹ƒ nidhÄ• naá¹ƒ \Be
palighÄ• diÄ• kÄ• rÄ• ni kÄ• nicipi laá¹…gÄ• ni tattha á¹-hapesi. so maraá¹‡akÄ• le attano s
Ä• rocesi --- ``imasmiá¹ƒ á¹-hÄ• ne mayÄ• nidhÄ• naá¹ƒ nidahitaá¹ƒ, taá¹ƒ mama puttassa
dassetÄ«â€™â€™ ti vatvÄ• kÄ• lamakÄ• si. brÄ• hmaá¹‡o sahÄ• yakaputtassa viÃ±Ã±uta
dassesi. so nikhanitvÄ• sabbapacchÄ• nÄ• gaá¹ƒ passi, nÄ• go attano puttaá¹ƒ disvÄ• ``s
gaá¹‡hatÅ«â€™â€™ ti apagacchi. svÄ• yamattho tadÄ• loke pÄ• kaá¹-o jÄ• to. ayaá¹ƒ pan
bÄ• rÄ• á¹‡asiyaá¹ƒ gahapatikule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinibbute uraá¹
pabbajito paÃ±cahi sahÄ• yakabhikkhÅ«hi saddhiá¹ƒ samaá¹‡adhammamakÄ• si. ye sandh

bhikkhÅ« nisseá¹‡iá¹ƒ bandhitvÄ• â€™â€™ tiÄ• di. tena vuttaá¹ƒ ``yathÄ• sutamatthaá¹ƒ up
gahetvÄ• â€™â€™ tiÄ• di. apare pana ``devatÄ• attano paá¹-ibhÄ• nena ime paÃ±he evaá
therassa Ä• cikkhÄ«â€™â€™ ti vadanti. __devaputte nissakkaá¹ƒ_ devaputtapaÃ±hattÄ• ta

<251> catÅ«hi mahÄ• bhÅ«tehi nibbattoti __cÄ• tumahÄ• bhÅ«tiko_. tenÄ• ha __ ``catuma
__vamati_ uggiranto viya hotÄ«ti attho. __vantako_ti ucchaá¸• á¸• ako. __vantussayo_ti upa
mattikÄ• piá¹‡á¸• assa ussayabhÅ«to. __vantasinehasambaddho_ti vantena kheá¸·asinehe
__asucikalimalaá¹ƒ vamatÄ«_ti ettha mukhÄ• dÄ«hi pÄ• á¹‡akÄ• naá¹ƒ niggamanato pÄ• á
labbhateva. __ariyehi vantako_ti kÄ• yabhÄ• vasÄ• maÃ±Ã±ena vuttaá¹ƒ. dukkhasaccapari
tebhÅ«makadhammajÄ• tassa pariÃ±Ã±Ä• tattÄ• sabbopi kÄ• yo ariyehi chandarÄ• gappa
sabba_nti yehi tÄ«hi aá¹-á¹-hisatehi ussito, yehi nhÄ• rÅ«hi sambaddho, yehi maá¹ƒsehi ava
allacammena pariyonaddho, yÄ• ya chaviyÄ• raÃ±jito, taá¹ƒ aá¹-á¹-hiÄ• disabbaá¹ƒ accant
virattatÄ• yavantameva. __ ``yathÄ• cÄ• â€™â€™ _tiÄ• dinÄ• vattabbopamatopi vammiko
dasseti.

sambhavati \Ne II 99/ etasmÄ• ti sambhavo, mÄ• tÄ• pettiko sambhavo etassÄ• ti __mÄ• t
upaciyati etenÄ• ti upacayoâ€™ odanakummÄ• saá¹ƒ upacayo etassÄ• ti __odanakummÄ•
adhuvasabhÄ• vatÄ• ya \Be II 105/ __aniccadhammassa, _
sedagÅ«tha-pitta-semhÄ• di-dhÄ• tukkhobha-garubhÄ• vaduggandhÄ• naá¹ƒ vinodanÄ• ya
parito sambÄ• hanena __parimadditabbadhammassa, _ khaá¹‡e khaá¹‡e bhijjanasabhÄ• va
tato eva vikiraá¹‡asabhÄ• vatÄ• ya __viddhaá¹ƒsanadhammassÄ• _ti dhamma-saddo pacc
__tanuvilepanenÄ• _ti kÄ• yÄ• valepanena ucchÄ• danavilepanena. __aá¹…gapaccaá¹…gÄ
tÄ• disasamuá¹-á¹-hÄ• na-sarÄ«ravikÄ• ravigamÄ• ya. yasmÄ• sukkasoá¹‡itaá¹ƒ Ä• hÄ• ro
yathÄ• rahaá¹ƒ uppÄ• dassa, vuá¸• á¸• hiyÄ• ca paccayo, tasmÄ• Ä• ha __ ``mÄ• tÄ• pett
_ti. __uccÄ• vacabhÄ• vo_ti yathÄ• rahaá¹ƒ yojetabbo --- odanakummÄ• sÅ«pacaya-ucchÄ
__uccabhÄ• vo, vaá¸• á¸• hÄ«_. mÄ• tÄ• pettikasambhavaggahaá¹‡ena __samudayo_. itar
atthaá¹…gamo_ pakÄ• sito. aá¹…gapaccaá¹…gÄ• naá¹ƒ saá¹‡á¹-hapanampi hi vaá¹-á¹-apa

__kodho_ dhÅ«moti ettha dhÅ«mapariyÄ• yena kodhassa vuttattÄ• dhÅ«ma-saddo kodhe
``dhÅ«mo viya dhÅ«moâ€™â€™ _ti. __bhasmanÄ«_ti __bhasmaá¹ƒ. mosavajja_nti musÄ•
__dhÅ«mÄ• yitaá¹ƒ_. icchÄ• dhÅ«mÄ• yitaá¹ƒ etissÄ• ti __icchÄ• dhÅ«mÄ• yitÄ• , _ pajÄ•
taá¹‡hÄ• ya vutti vuttanayo eva. __dhÅ«mÄ• yanto_ti vitakkasantÄ• pena saá¹ƒtappento, vi
__palipo_ti dukkaramahÄ• kaddamaá¹ƒ. __timÅ«la_nti tÄ«hi mÅ«lehi patiá¹-á¹-hitaá¹ƒ viya a
vuttaá¹ƒ. __rajo ca dhÅ«mo ca mayÄ• pakÄ• sitÄ• _ti rajasabhÄ• vakaraá¹‡aá¹-á¹-hena ``r
dhÅ«masabhÄ• vakaraá¹‡aá¹-á¹-hena ``dhÅ«moâ€™â€™ ti ca mayÄ• pakÄ• sitÄ• . __pak
kilesaggijÄ• lassa paÃ±Ã±Ä• á¹‡abhÄ• vato. __dhammadesanÄ• dhÅ«mo_ Ã±Ä• á¹‡aggisa
__ayaá¹ƒ rattiá¹ƒ dhÅ«mÄ• yanÄ• _ti yÄ• divÄ• kattabbakammante uddissa rattiyaá¹ƒ anu
dhÅ«mÄ• yanÄ• .

__sattannaá¹ƒ dhammÄ• na_nti idaá¹ƒ sutte (Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa
suttaÃ±ca tathÄ• Ä• rÄ• dhanaveneyyajjhÄ• sayavasena. tadekaá¹-á¹-hatÄ• ya vÄ• tadaÃ
__sundarapaÃ±Ã±o_ti Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• ya paÃ±Ã±Ä• ya sundarapaÃ

__eta_nti \Be II 106/ ``satthaâ€™â€™ nti etaá¹ƒ __adhivacanaá¹ƒ_ saá¹ƒkilesadhammÄ• n
samucchindanato. nti vÄ«riyaá¹ƒ. __paÃ±Ã±Ä• gatikameva_ paÃ±Ã±Ä• ya hitasseva adhipp
paÃ±Ã±Ä• ya Ä• rambhakÄ• le lokiyavÄ«riyaá¹ƒ \Ne II 100/ gahetabbaá¹ƒ, lokuttarÄ• ya pa
lokuttaravÄ«riyaá¹ƒ gahetabbanti yojanÄ• . __atthadÄ«panÄ• _ti upameyyatthadÄ«panÄ« u

__gÄ• mato_ti attano vasanagÄ• mato. __mante_ti Ä• thabbanamante. te hi brÄ• hmaá¹‡Ä
aÃ±Ã±e assosuâ€™â€™ nti. __tathÄ• akÄ• sÄ«_ti cattÄ• ro koá¹-á¹-hÄ• se akÄ• si. evame
vasena upamÄ• Ä• gatÄ• , sesÄ• naá¹ƒ vasena heá¹-á¹-hÄ• vuttanayena veditabbÄ• .

laá¹…ganaá¹-á¹-hena nivÄ• raá¹‡aá¹-á¹-hena __laá¹…gÄ«, _ paligho. __Ã±Ä• á¹‡amukhe_
vipassanÄ• Ã±Ä• á¹‡avÄ«thiyaá¹ƒ. __patatÄ«_ti pavattati. __kammaá¹-á¹-hÄ• nauggahapa
catusaccakammaá¹-á¹-hÄ• nassa uggaá¹‡hanena tassa atthaparipucchÄ• vasena ceva
vipassanÄ• saá¹…khÄ• ta-atthavinicchaya-paripucchÄ• vasena ca. sabbaso Ã±Ä• tuá¹ƒ icc
vipassanÄ• ca aniccÄ• dito sabbatebhÅ«makadhammÄ• naá¹ƒ Ã±Ä• tuá¹ƒ icchati. evaá¹ƒ
avijjÄ• pahÄ• namÄ• ha, uparikattabbasabbhÄ• vato na tÄ• va maggavasena.

__valliantare vÄ• _ti __vÄ• _-saddo paá¹ƒsuantare vÄ• mattikantare vÄ• ti avuttavikappatt
__cittÄ• vilamattakovÄ• _ti cittakkhobhamattakova. __aniggahito_ti paá¹-isaá¹…khÄ• nabal
__mukhavikulanaá¹ƒ_ mukhasaá¹…koco. __hanusaÃ±copanaá¹ƒ pÄ• peti_ antojappanÄ• v
pÄ• peti_ yattha bÄ• dhetabbo á¹-hito, taá¹ƒdassanatthaá¹ƒ nivÄ• rakaparivÄ• raá¹‡atthaá¹
__daá¹‡á¸• asatthÄ• bhinipÄ• ta_nti daá¹‡á¸• asatthÄ• naá¹ƒ parassa upari nipÄ• tanÄ• vat
aniggahitena mÄ• tÄ• dikaá¹ƒ aghÄ• tetabbaá¹ƒ ugghÄ• tetvÄ• ``ayuttaá¹ƒ vata mayÄ• ka
hanati, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``paraghÄ• tanampi attaghÄ• tanampi pÄ• petÄ«
parassa haÃ±Ã±amÄ• nassa vasena ghÄ• takopi ghÄ• tanaá¹ƒ pÄ• puá¹‡Ä• ti, tÄ• disassa
kodhasÄ• maÃ±Ã±ena hetaá¹ƒ vuttaá¹ƒ __ ``paraá¹ƒ ghÄ• tetvÄ• attÄ• naá¹ƒ ghÄ• tetÄ«â€
__paramussadagato_ti paramukkaá¹ƒsagato. daá¸·haá¹ƒ parissayamÄ• vahatÄ• ya __kodh
__ ``balavappattoâ€™â€™ _tiÄ• di.

__dvedhÄ• pathasamÄ• _ \Be II 107/ __hoti_ appaá¹-ipattihetubhÄ• vato.

__kusaladhammo na tiá¹-á¹-hati_ nÄ«varaá¹‡ehi nivÄ• ritaparamattÄ• . samathapubbaá¹…
bhÄ• vayato paá¹-hamaá¹ƒ samathena nÄ«varaá¹‡avikkhambhanaá¹ƒ hoti, vipassanÄ• pa
nÄ«haratÄ«ti vuttaá¹ƒ __ ``vikkhambhanatadaá¹…gavasenÄ• â€™â€™ _ti.

``kummova \Ne II 101/ aá¹…gÄ• ni sake kapÄ• leâ€™â€™ tiÄ• dÄ«su (SN a I 17) kummass
pÄ• dasÄ«sÄ• ni eva vuccantÄ«ti Ä• ha __ ``paÃ±ceva aá¹…gÄ• ni hontÄ«â€™â€™ _ti. vip
adhikÄ• rato sammasanÄ«yÄ• nameva dhammÄ• naá¹ƒ idha gahaá¹‡anti __ ``sabbepi saá
visesaá¹ƒ katvÄ• va vuttaá¹ƒ. tenÄ• ha bhagavÄ• ``paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ

sunanti koá¹-á¹-anti etthÄ• ti __sÅ«nÄ• , _ adhikuá¹-á¹-ananti Ä• ha __ ``sÅ«nÄ• ya uparÄ«
maá¹ƒsakantanena. __ghÄ• tiyamÄ• nÄ• _ti haÃ±Ã±amÄ• nÄ• vibÄ• dhiyamÄ• nÄ• . __va
vatthukÄ• mesu á¹-hapetvÄ• te accÄ• dhÄ• naá¹ƒ katvÄ• . __kantitÄ• _ti chinditÄ• . __koá
vibhajitÄ• . __chandarÄ• gappahÄ• na_nti chandarÄ• gassa vikkhambhanappahÄ• naá¹ƒ.

__sammattÄ• _ti mucchitÄ• sammÅ«á¸·hÄ• . __nandÄ«rÄ• gaá¹ƒ upagamma vaá¹-á¹-aá¹ƒ
sammÅ«á¸·hattÄ• evaÄ• dÄ«navaá¹ƒ apassantÄ• nandÄ«rÄ• gassa Ä• rammaá¹‡aá¹ƒ up
__nandÄ«rÄ• gabaddhÄ• _ti nandÄ«rÄ• ge laggattÄ• tena baddhÄ• . __vaá¹-á¹-e laggantÄ
sajjanti. tattha sajjattÄ• eva __dukkhaá¹ƒ patvÄ• pi na ukkaá¹‡á¹-hanti_ na nibbindanti. idha
anavasesappahÄ• naá¹ƒ adhippetanti Ä• ha __ ``catutthamaggena nandÄ«rÄ• gappahÄ• na

__anaá¹…gaá¹‡asutte_ (Ps I 63) __pakÄ• sito eva_ ``chandÄ• dÄ«hi na gacchantÄ«â€™â
bhagavÄ• â€™â€™ _tiÄ• di ``namo karohÄ«â€™â€™ ti (MN I 249, 251) vuttanamakkÄ• ras
__bodhÄ• yÄ• _ti catusaccasambodhÄ• ya. tathÄ• damathasamathataraá¹‡aparinibbÄ• nÄ
veditabbÄ• ni. samathaparinibbÄ• nÄ• ni pana anupÄ• disesavasenapi yojetabbÄ• ni. __kar
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ ahosi. __etassa paÃ±hassÄ• _ti etassa pannarasamass
itaresupi vattabbaá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ khÄ«á¹‡Ä• savaguá¹‡ehi matthak
yathÄ• nusandhinÄ• va desanaá¹ƒ niá¹-á¹-hapesi, na \Be II 108/ pucchitÄ• nusandhinÄ• ti a
pucchÄ• vasenÄ• yaá¹ƒ desanÄ• Ä• raddhÄ• ti? saccaá¹ƒ Ä• raddhÄ• , evaá¹ƒ pana ``puc
vattabbaá¹ƒ, na ``pucchÄ• nusandhivasena niá¹-á¹-hapitÄ• â€™â€™ ti. antarapucchÄ• vase
aparivattitattÄ• Ä• rambhÄ• nurÅ«pameva pana desanÄ• niá¹-á¹-hapitÄ• .

vammikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. rathavinÄ«tasuttavaá¹‡á¹‡anÄ•

<252> mahÄ• govindena \Ne II 102/ pariggahitatÄ• kittanaá¹ƒ tadÄ• magadharÄ• jena par
tassa hi so purohito. __mahÄ• govindo_ti purÄ• tano eko magadharÄ• jÄ• ti keci. gayhatÄ«
__rÄ• jagahaá¹ƒ_. nagara-saddÄ• pekkhÄ• ya napuá¹ƒsakaniddeso. __aÃ±Ã±epettha pakÄ
patiá¹-á¹-hÄ• pitattÄ• tesaá¹ƒ gahaá¹ƒ gehabhÅ«tantipi __rÄ• jagahaá¹ƒ_. Ä• rakkhasampa
anatthuppattihetutÄ• ya upagatÄ• naá¹ƒ paá¹-irÄ• jÅ«naá¹ƒ gahaá¹ƒ gahabhÅ«tantipi __rÄ•
Ä• rÄ• marÄ• maá¹‡Ä«yakÄ• dÄ«hi rÄ• jate, nivÄ• sasukhatÄ• dinÄ• sattehi mamattavase

__rÄ• jagaha_nti evamÄ• dike pakÄ• re. __buddhakÄ• le ca cakkavattikÄ• le cÄ• _ti idaá¹ƒ
__veá¸·Å«hi parikkhittaá¹ƒ ahosi, _ na pana kevalaá¹ƒ kaá¹-á¹-hakapavanameva. raÃ±Ã±o u
patiá¹-á¹-hÄ• pitaaá¹-á¹-Ä• lakavasena __aá¹-á¹-Ä• lakayuttaá¹ƒ_.

jananaá¹ƒ jÄ• ti, jÄ• tiyÄ• bhÅ«mi jÄ• tibhÅ«maá¹ƒ, jÄ• yi vÄ• mahÄ• bodhisatto etthÄ• bh
jÄ• tibhÅ«maá¹ƒ, sÄ• imesaá¹ƒ nivÄ• soti __jÄ• tibhÅ«makÄ• _ti Ä• ha __ ``jÄ• tibhÅ«mak
_ti. kassa panÄ• yaá¹ƒ jÄ• tibhÅ«mÄ«ti Ä• ha __ ``taá¹ƒ kho panÄ• â€™â€™ _tiÄ• di. tena
jÄ• tiyÄ• adhippetattÄ• sadevake loke supÄ• kaá¹-abhÄ• vato visesanena vinÄ• pi visiá¹-á
jÄ• ti-saddo viÃ±Ã±Ä• yatÄ«ti dasseti. tenÄ• ha __ ``sabbaÃ±Ã±ubodhisattassa
jÄ• taá¹-á¹-hÄ• nasÄ• kiyajanapadoâ€™â€™ _ti. tatthapi kapilavatthusannissayo padesoti Ä
``kapilavatthÄ• hÄ• roâ€™â€™ _ti.

garudhammabhÄ• vavaá¹‡á¹‡anÄ•

__sÄ• kiyamaá¹‡á¸• alassÄ• _ti \Be II 109/ sÄ• kiyarÄ• jasamÅ«hassa. dasannaá¹ƒ appicc
dasakathÄ• vatthu, appicchatÄ• di. tattha suppatiá¹-á¹-hitatÄ• ya tassa lÄ• bhÄ« __dasakat
tatthÄ• _ti dasakathÄ• vatthusmiá¹ƒ.

garukaraá¹‡Ä«yatÄ• ya dhammo garu etassÄ• ti dhammagaru, tassa bhÄ• vo __dhammag
``ajjhÄ• sayena veditabboâ€™â€™ _ti vatvÄ• na kevalaá¹ƒ ajjhÄ• sayeneva, atha kho kÄ•
veditabboti \Ne II 103/ dassento __ ``dhammagarutÄ• yeva hÄ«â€™â€™ _tiÄ• dimÄ• ha. _
dhammakathaá¹ƒ katvÄ• _ti ettha ``kumbhakÄ• rassa nivesane tiyÄ• marattiá¹ƒ vasanto dh
ti evaá¹ƒ vacanasesavasena attho veditabbo. aÃ±Ã±athÄ• yathÄ• lÄ• bhavasena atthe gay
dhammakathÄ• katÄ• ti Ä• pajjati, na ca taá¹ƒ atthi. vakkhati hi ``bahudeva rattinti
diyaá¸• á¸• hayÄ• mamattaâ€™â€™ nti. dasabalÄ• diguá¹‡avisesÄ• viya dhammagÄ• rava
sabbabuddhÄ• naá¹ƒ majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya sadisÄ• evÄ• ti imassa bhagavato
``kassapopi bhagavÄ• â€™â€™ _tiÄ• dinÄ• kassapabhagavato dhammagÄ• ravaá¹ƒ dass

__cÄ• rikaá¹ƒ nikkhamÄ«_ti janapadacÄ• rikaá¹ƒ carituá¹ƒ nikkhami. janapadacÄ• rikÄ• ya
kosalarÄ• jÄ• dayo vÄ• retuá¹ƒ Ä• rabhiá¹ƒsu. pavÄ• retvÄ• hi caraá¹‡aá¹ƒ buddhÄ• ciá¹‡á
sammÄ• paá¹-ipattiá¹ƒ paccÄ• sÄ«santo bhagavÄ• __ ``kiá¹ƒ me karissasÄ«â€™â€™ _ti Ä

__anahÄ• tovÄ• _ti dhammasavanussukkena sÄ• yanhe buddhÄ• ciá¹‡á¹‡aá¹ƒ nhÄ• naá¹ƒ
attahitaparahitapaá¹-ipattÄ«su ekissÄ• dvinnaÃ±ca atthitÄ• siddhÄ• catubbidhatÄ• paá¹-ip
hotÄ«ti vuttaá¹ƒ __ ``paá¹-ipannako ca nÄ• ma ... pe ... catubbidho hotÄ«â€™â€™ _ti. paá¹
paá¹-ipanno atthato paá¹-ipannattho evÄ• ti. kÄ• maá¹ƒ attahitÄ• ya paá¹-ipanno tÄ• ya sam
sÄ• sanaá¹ƒ sobhati, na pana sÄ• sanaá¹ƒ vaá¸• á¸• heti appossukkabhÄ• vato, na ca kÄ•
sabbathÄ• manorathaá¹ƒ pÅ«reti. tathÄ• hi bhagavÄ• paá¹-hamabodhiyaá¹ƒ ekasaá¹-á¹-h

\Be II 110/ --- ``caratha, bhikkhave, bahujanahitÄ• yÄ• â€™â€™ tiÄ• dinÄ• (DN II 86-88; Vi
parahitapaá¹-ipattiyaá¹ƒ niyojesi. tena vuttaá¹ƒ __ ``evarÅ«paá¹ƒ bhikkhuá¹ƒ bhagavÄ• na
mayhaá¹ƒ sÄ• sanassa vuá¸• á¸• hipakkhe á¹-hitoâ€™â€™ _ti.

samudÄ• yo appakena Å«nopi anÅ«no viya hotÄ«ti bÄ• kulattheraá¹ƒ catuttharÄ• sito bahi
``asÄ«timahÄ• therÄ• viyÄ• â€™â€™ _ti vuttaá¹ƒ. asÄ«timahÄ• therasamaÃ±Ã±Ä• vÄ• a
aá¹-á¹-hasamÄ• pattisÄ• maÃ±Ã±Ä• viya daá¹-á¹-habbÄ• . Ä«dise á¹-hÄ• ne bahÅ«naá¹ƒ e
kaá¹‡á¹-hena ca kathanaá¹ƒ satthu cittÄ• rÄ• dhanamevÄ• ti tehi bhikkhÅ«hi tathÄ• paá¹-ip
bhikkhÅ« meghasaddaá¹ƒ sutvÄ• â€™â€™ _tiÄ• dimÄ• ha. __guá¹‡asambhÄ• vanÄ• yÄ•
sambhÄ• vanÄ• ya sambhÄ• vito, na yena kenaci kiccasamatthatÄ• dinÄ• .

garudhammabhÄ• vavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appicchatÄ• divaá¹‡á¹‡anÄ•

appa-saddassa \Ne II 104/ parittapariyÄ• yataá¹ƒ manasi katvÄ• Ä• ha __ ``byaÃ±janaá¹ƒ
_ti. tenÄ• ha __ ``na hi tassÄ• â€™â€™ _tiÄ• di. __appa_-saddo panettha abhÄ• vatthoti sa
``appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 225; II 134) viya.

__atricchatÄ• nÄ• ma_ (Mp-á¹- I 1.63) atra atra icchÄ• ti katvÄ• . __asantaguá¹‡asambhÄ•
avijjamÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ vijjamÄ• nÄ• naá¹ƒ viya paresaá¹ƒ pakÄ• sanÄ• . __saddho
vattapaá¹-ipattikÄ• rakavisesalÄ• bhÄ«ti jÄ• nÄ• tu ``vattapaá¹-ipattiÄ• pÄ• thakajjhÄ• yitÄ•
__santaguá¹‡asambhÄ• vanÄ• _ti icchÄ• cÄ• re á¹-hatvÄ• attani vijjamÄ• nasÄ«ladhutadh
tÄ• disassa hi paá¹-iggahaá¹‡e amattaÃ±Ã±utÄ• pi hoti.

__gaá¹‡hantoyeva ummujji_ aÃ±Ã±esaá¹ƒ ajÄ• nantÄ• naá¹ƒyevÄ• ti adhippÄ• yo.

appicchatÄ• padhÄ• naá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nena catubbidhaá¹ƒ icchÄ• pabhedaá¹ƒ
puggalÄ• dhiá¹-á¹-hÄ• nena catubbidhaá¹ƒ icchÄ• pabhedaá¹ƒ dassento __ ``aparopi catub
__appicchoâ€™â€™ _tiÄ• dimÄ• ha. __dÄ• yakassa vasa_nti dÄ• yakassa cittavasaá¹ƒ. __
deyyadhammassa appabahubhÄ• vaá¹ƒ. __attano thÄ• ma_nti attano yÄ• panamattakathÄ•

__ekabhikkhupi na aÃ±Ã±Ä• si_ sosÄ• nikavatte sammadeva vuttittÄ• . __abbokiá¹‡á¹‡a_n
maá¹ƒ na jÄ• neyyÄ• _ti dutiyo sahÄ• yabhÅ«topi yathÄ• maá¹ƒ jÄ• nituá¹ƒ na sakkuá¹‡ey
vassÄ• ni nirantaraá¹ƒ susÄ• ne vasÄ• mi, tasmÄ• __ahaá¹ƒ aho sosÄ• nikuttamo_.

__dhammakathÄ• ya janataá¹ƒ khobhetvÄ• _ti lomahaá¹ƒsanasÄ• dhukÄ• radÄ• nacelukk
itaraÃ±ca ``kathaá¹ƒ nu kho ayyassa santikeva dhammaá¹ƒ sossÄ• mÄ• â€™â€™ ti kolÄ•

khobhetvÄ• . __gato_ti ``ayaá¹ƒ so, tena rattiyaá¹ƒ dhammakathÄ• katÄ• â€™â€™ ti jÄ• na
pariyattiappicchatÄ• ya pariveá¹‡aá¹ƒ gato.

__tayo_ \Ne II 105/ __kulaputtÄ• viyÄ• _ti pÄ• cÄ«navaá¹ƒsadÄ• ye samaggavÄ• saá¹ƒ vu
__pahÄ• yÄ• _ti pubbabhÄ• ge tadaá¹…gÄ• divasena pacchÄ• aggamaggeneva pajahitvÄ

appicchatÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasavidhasantosavaá¹‡á¹‡anÄ•

pakatidubbalÄ• dÄ«naá¹ƒ garucÄ«varÄ• dÄ«ni naphÄ• subhÄ• vÄ• vahÄ• ni sarÄ«rakhedÄ
payojanavasena naatricchatÄ• divasena tÄ• ni parivattetvÄ• lahukacÄ«varaparibhogo na s
``lahukena yÄ• pentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. mahagghacÄ«varaá¹ƒ, bahÅ«ni
tÄ• ni vissajjetvÄ• tadaÃ±Ã±assa gahaá¹‡aá¹ƒ yathÄ• sÄ• ruppanaye á¹-hitattÄ• na santos
``tesaá¹ƒ ... pe ... dhÄ• rentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. evaá¹ƒ sesapaccayesup
yathÄ• balayathÄ• sÄ• ruppasantosaniddesesu apisaddaggahaá¹‡e adhippÄ• yo veditabbo
aggo_ alobhajjhÄ• sayassa ukkaá¹ƒsanato.

dvÄ• dasavidhasantosavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tividhapavivekavaá¹‡á¹‡anÄ•

__eko_ti \Be II 112/ ekÄ• kÄ«. __gacchatÄ«_ti cuá¹‡á¹‡ikairiyÄ• pathavasena vuttaá¹ƒ. __c
bahi saÃ±cÄ• ravasena, __viharatÄ«_ti divÄ• vihÄ• rÄ• divasena. __kÄ• yaviveko_ti ca nek
bhÄ• vanÄ• nuyogavasena vivekaá¹-á¹-hakÄ• yatÄ• , na jhÄ• navivekamattaá¹ƒ. tenÄ• ha _
_nti. __parisuddhacittÄ• na_nti nÄ«varaá¹‡Ä• disaá¹ƒkilesato visuddhacittÄ• naá¹ƒ. __para
vitakkÄ• ditaá¹ƒtaá¹ƒjhÄ• napaá¹-ipakkhavigamena paramaá¹ƒ uttamaá¹ƒ vodÄ• naá¹ƒ patt
kilesupadhiÄ• dÄ«naá¹ƒ vigamena nirupadhÄ«naá¹ƒ.

tividhapavivekavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavidhasaá¹ƒsaggavaá¹‡á¹‡anÄ•

saá¹ƒsÄ«dati \Ne II 106/ etenÄ• ti saá¹ƒsaggo, rÄ• go. savanahetuko, savanavasena vÄ• p
__savanasaá¹ƒsaggo_. esa nayo sesesupi. __kÄ• yasaá¹ƒsaggo_ pana kÄ• yaparÄ• mÄ• s
yuvatÄ« vÄ• . __sandhÄ• netu_nti pubbenÄ• paraá¹ƒ ghaá¹-etuá¹ƒ. __sotaviÃ±Ã±Ä• á¹‡avÄ
mÅ«labhÅ«taá¹ƒ savanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tassa piá¹-á¹-hivattakamanodvÄ• rikajava
rÄ• go savanasaá¹ƒsaggoyeva. __dassanasaá¹ƒsagge_pi eseva nayo. __anitthigandhabod

kathiyamÄ• navasena pavattasavanasaá¹ƒsaggassa nidassanaá¹ƒ. __tissadaharo_ attanÄ•
paá¹-hamaá¹ƒ jÄ• take veditabbanti itaraá¹ƒ dassento __ ``daharo kirÄ• â€™â€™ _tiÄ• dim
viddho_ti rÄ• gasallena hadaye appito anto anuviddho.

__so_ti dassanasaá¹ƒsaggo. __evaá¹ƒ veditabbo_ti vatthuvasena pÄ• kaá¹-aá¹ƒ karoti. tas
yebhuyyena itthiyo abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• , tasmÄ• thero __ ``sace ant
_ti Ä• ha. kÄ• lasseva paviá¹-á¹-hattÄ• yÄ• guá¹ƒ adÄ• si, tasmÄ• yÄ• gumeva gahetvÄ•
bhante, bhikkhaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• haá¹ƒsu. yÄ• citvÄ• _ti ``na mayaá¹ƒ, bha
nivattema, apica idaá¹ƒ bhante kÄ• raá¹‡aâ€™â€™ nti yÄ• citvÄ• .

Ä• dito \Be II 113/ lapanaá¹ƒ __Ä• lÄ• po, _ vacanapaá¹-ivacanavasena pavatto lÄ• po __s
idaá¹ƒ nidassanamattaá¹ƒ. yÄ• ya kÄ• yacipi itthiyÄ• santakaparibhogavasena uppannarÄ•
__sambhogasaá¹ƒsaggova_.

paÃ±cavidhasaá¹ƒsaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gÄ• hagÄ• hakÄ• divaá¹‡á¹‡anÄ•

__bhikkhuno bhikkhÅ«hi kÄ• yaparÄ• mÄ• so_ kÄ• yasambÄ• hanÄ• divasena. __kÄ• yas
kÄ• yaparÄ• mÄ• sasaá¹ƒsaggaá¹ƒ. __gÄ• hagÄ• hako_ti gaá¹‡hanakÄ• naá¹ƒ gaá¹‡hana
ayoniso Ä• misehi saá¹…gaá¹‡hanakehi sayaá¹ƒ muccanako. __muttagÄ• hako_ti yathÄ• v
saá¹…gaá¹‡hanako. __muttamuttako_ti muccanakehi sayampi muccanako. __gahaá¹‡avas
__upasaá¹…kamanti_ tato kiÃ±ci \Ne II 107/ lokÄ• misaá¹ƒ paccÄ• sÄ«santÄ• , na dakkhiá¹
__gahaá¹‡avasenÄ• _ti paccayalÄ• bhÄ• ya saá¹…gaá¹‡hanavasenÄ• ti yojetabbaá¹ƒ. __v
``Ä• misenÄ• â€™â€™ tiÄ• dinÄ• vuttanayena.

__á¹-hÄ• na_nti attano á¹-hÄ• nÄ• vatthaá¹ƒ. __pÄ• puá¹‡ituá¹ƒ na deti_ uppannameva taá
nÄ«haranto vikkhambheti. tenÄ• ha __ ``mantenÄ• â€™â€™ _tiÄ• di. yathÄ• jÄ«vitukÄ• m
amittena vÄ• saha na saá¹ƒvasati, evaá¹ƒ khaá¹‡amattampi kilesehi saha na saá¹ƒvasatÄ«

__catupÄ• risuddhisÄ«laá¹ƒ_ lokiyaá¹ƒ lokuttaraÃ±ca. tathÄ• __samÄ• dhi_pi. vipassanÄ•
__vipassanÄ• pÄ• dakÄ• _ti aá¹-á¹-hasamÄ• pattiggahaá¹‡ena yathÄ• lokiyasamÄ• dhi ga
etesanti __vipassanÄ• pÄ• dakÄ• _ti aá¹-á¹-hasamÄ• pattiggahaá¹‡eneva lokuttaro samÄ•
cattÄ• ri rÅ«pajjhÄ• nÄ• ni adhiá¹-á¹-hÄ• naá¹ƒ katvÄ• pavatto maggasamÄ• dhi vipassanÄ
arÅ«pajjhÄ• nÄ• ni adhiá¹-á¹-hÄ• naá¹ƒ katvÄ• pavattopi. samÄ• pattipariyÄ• yo pana pubb
paá¹-ipakkhasamucchedanena sammÄ• Ä• pajjanato vÄ• yathÄ• ``sotÄ• pattimaggoâ€™â
sÄ«lasamÄ• dhÄ«nampi missakabhÄ• vo veditabbo, na paÃ±Ã±Ä• ya eva. __vimuttÄ«ti ariy
``vimuttisampannoâ€™â€™ ti vuttattÄ• . taÃ±hi nipphÄ• danaá¹-á¹-hena sampÄ• detabbaá¹

ettha \Be II 114/ ca appicchatÄ• ya laddhapaccayena paritussati, santuá¹-á¹-hatÄ• ya laddh
amucchitoÄ• dÄ«navadassÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati, evaá¹ƒbhÅ«to ca katthac
pavivekaá¹ƒ paribrÅ«hento kenaci asaá¹ƒsaá¹-á¹-ho viharati gahaá¹-á¹-hena vÄ• pabbajiten
ajjhÄ• sayasampanno vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigamassa adhigam
yathÄ• samÄ• dinnaá¹ƒ attano sÄ«laá¹ƒ paccavekkhati, tassa sÄ«lassa suparisuddhataá¹ƒ
avippaá¹-isÄ• ro, ayamassa __sÄ«lasampadÄ• _. tassa avippaá¹-isÄ• ramÅ«lakehi pÄ• mo
sammÄ• brÅ«hitaá¹ƒ cittaá¹ƒ sammadeva samÄ• dhiyati, ayamassa __samÄ• dhisampadÄ
jÄ• naá¹ƒ passaá¹ƒ nibbindati, nibbindaá¹ƒ virajjati, virÄ• gÄ• vimuccati, ayamassa __paÃ±
vimuttacittatÄ• panassa __vimuttisampadÄ• , _ tato vimuttito __Ã±Ä• á¹‡adassana_nti etes
kathÄ• vatthÅ«naá¹ƒ anupubbÄ« veditabbÄ• . tassa yo dasahi kathÄ• vatthÅ«hi samannÄ•
paá¹-ipatti_. yÄ• nesaá¹ƒ paresaá¹ƒ saá¹ƒkittanaá¹ƒ, ayaá¹ƒ __parahitÄ• ya paá¹-ipatti_. tÄ
Ã±Ä• á¹‡apubbaá¹…gamÄ• Ã±Ä• á¹‡asampayuttÄ• ca, itarÄ• karuá¹‡Ä• pubbaá¹…gamÄ
sabbaá¹ƒ Ã±Ä• á¹‡akaruá¹‡Ä• kaá¹‡á¸• aá¹ƒ vattabbaá¹ƒ.

__dasahi_ \Ne II 108/ __kathÄ• vatthÅ«hi_ karaá¹‡abhÅ«tehi bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ d
atricchatÄ• dike dÅ«rato vajjetvÄ• sammadeva appicchena bhavitabbaâ€™â€™ ntiÄ• dinÄ
bhikkhÅ«naá¹ƒ upadisatÄ«ti attho. upadisanto hi tÄ• ni ``tehi bhikkhÅ« ovadatÄ«â€™â€™ t
sarÅ«padassanamattena. __sukhumaá¹ƒ atthaá¹ƒ parivattetvÄ• _ti evampi appicchatÄ• ho
appicchatÄ• divasena aparÄ• paraá¹ƒ appicchatÄ• vuttiá¹ƒ dassetvÄ• tattha sukhumanipuá
appicchatÄ• saá¹…khÄ• taá¹ƒ atthaá¹ƒ jÄ• nÄ• petuá¹ƒ na sakkoti. __viÃ±Ã±Ä• petÄ«_ti ya
viÃ±Ã±Ä• peti. __kÄ• raá¹‡a_nti yena kÄ• raá¹‡ena appicchatÄ• ijjhati, taá¹ƒ pana ``mahic
appicchatÄ• ya ayamÄ• nisaá¹ƒsoâ€™â€™ tiÄ• dÄ«navÄ• nisaá¹ƒsadassanaá¹ƒ daá¹-á¹-h
appicchataá¹ƒ dassetÄ«ti __sandassako. gÄ• hetu_nti yathÄ• gaá¹‡hati, tathÄ• kÄ• tuá¹ƒ,
attho. __ussÄ• hajananavasenÄ• _ti yathÄ• taá¹ƒ samÄ• dÄ• naá¹ƒ niccalaá¹ƒ hoti, evaá¹ƒ
uppÄ• danavasena sammadeva uttejetÄ«ti __samuttejako. ussÄ• hajÄ• te_ti appicchatÄ• y
vatvÄ• _ tattha sampattiá¹ƒ Ä• yatiÃ±ca labbhamÄ• naguá¹‡aá¹ƒ kittetvÄ• __sampahaá¹ƒs
tosetÄ«ti \Be II 115/ __sampahaá¹ƒsako. _ evaá¹ƒ santuá¹-á¹-hiÄ• dÄ«su yathÄ• rahaá¹ƒ y

gÄ• hagÄ• hakÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±calÄ• bhavaá¹‡á¹‡anÄ•

<253> __satthu sammukhÄ• evaá¹ƒ vaá¹‡á¹‡o abbhuggato_ti. iminÄ• tassa vaá¹‡á¹‡assa
yathÄ• bhÅ«taguá¹‡asamuá¹-á¹-hitataá¹ƒ dasseti. __mandamando viyÄ• _ti ati viya acheko
viyÄ• _ti ati viya abalo viya. __bhÄ• kuá¹-ikabhÄ• kuá¹-iko viyÄ• _ti ati viya dummukho viya.
anumasitvÄ• , dasa kathÄ• vatthÅ«ni sarÅ«pato visesato ca anupariggahetvÄ• ti attho. pari
nesaá¹ƒ anupavisanaá¹ƒ viya hotÄ«ti vuttaá¹ƒ __ ``anupavisitvÄ• â€™â€™ _ti. sabrahmacÄ

vaá¹‡á¹‡abhÄ• sanaá¹ƒ eko lÄ• bhoti yojanÄ• . evaá¹ƒ sesesupi. __patthayamÄ• no evamÄ
adhippÄ• yo.

paÃ±calÄ• bhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ• rikÄ• divaá¹‡á¹‡anÄ•

<254> abhiramanaá¹ƒ \Ne II 109/ abhirataá¹ƒ, tadeva anunÄ• sikalopaá¹ƒ akatvÄ• vuttaá¹
_nti. bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ. __anabhirati nÄ• ma natthi, abhiramitvÄ• ciravihÄ• ro
pariÃ±Ã±Ä• tavatthukattÄ• . sabbasahÄ• hi buddhÄ• bhagavanto asayhalÄ• bhino.

pubbe dhammagarutÄ• kittanapasaá¹…gena gahitaá¹ƒ aggahitaÃ±ca mahÄ• kassapapacc
dassetvÄ• vanavÄ• sitissasÄ• maá¹‡erassa vatthuá¹ƒ vitthÄ• retvÄ• janapadacÄ• rikaá¹ƒ
hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. Ä• kÄ• sagÄ• mÄ«hi saddhiá¹ƒ gantukÄ• mo __ ``chaâ
_ti Ä• ha. saá¹…ghakammena sijjhamÄ• nÄ• pi upasampadÄ• satthu Ä• á¹‡Ä• vaseneva s
te dassÄ• mÄ«â€™â€™ _ti vuttanti vadanti. apare ``aparipuá¹‡á¹‡avÄ«sativassasseva tass
anujÄ• nanto satthÄ• __ `buddhadÄ• yajjaá¹ƒ te_ \Be II 116/ __dassÄ• mÄ«_â€™ ti avocÄ
__upasampÄ• detvÄ• _ti dhammasenÄ• patinÄ• upajjhÄ• yena upasampÄ• detvÄ• .

__navayojanasatikaá¹ƒ_ majjhimadesapariyÄ• pannameva, tato paraá¹ƒ nÄ• dhippetaá¹ƒ c
__samantÄ• _ti gatagataá¹-á¹-hÄ• nassa catÅ«su passesu. __aÃ±Ã±enapi kÄ• raá¹‡enÄ• _
samathavipassanÄ• taruá¹‡abhÄ• vato aÃ±Ã±enapi majjhimamaá¹‡á¸• ale veneyyÄ• naá¹ƒ
nikkhamati, antomaá¹‡á¸• alaá¹ƒ otarati. __sattahi vÄ• _tiÄ• di __ ``ekaá¹ƒ mÄ• saá¹ƒ vÄ• â
vuttÄ• nukkamena yojetabbaá¹ƒ.

__sarÄ«raphÄ• sukatthÄ• yÄ• _ti ekasmiá¹ƒyeva á¹-hÄ• ne nibaddhavÄ• sena ussannadhÄ
phÄ• subhÄ• vatthÄ• ya. __aá¹-á¹-huppattikÄ• lÄ• bhikaá¹…khanatthÄ• yÄ• _ti aggikhand
maghadevajÄ• takÄ• didesanÄ• naá¹ƒ (J I 1.9) viya dhammadesanÄ• ya aá¹-á¹-huppattikÄ•
surÄ• pÄ• nasikkhÄ• padapaÃ±Ã±Ä• pane (Vin IV 326) viya __sikkhÄ• padapaÃ±Ã±Ä• pan
aá¹…gulimÄ• lÄ• dike __bodhanatthÄ• ya_. nibaddhavÄ• saÃ±ca puggalaá¹ƒ uddissa cÄ• n

<255> apariggahabhÄ• vaá¹ƒ katthaci alaggabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yÅ«thaá¹ƒ pahÄ•
viyÄ• â€™â€™ _ti \Ne II 110/ vuttaá¹ƒ. __asahÄ• yakicco_ti sahÄ• yakiccarahito sÄ«ho viyâ
ekavihÄ• ritaá¹ƒ tejavantataÃ±ca dasseti. __tadÄ• pana kÄ• yaviveko na sakkÄ• laddhu_n
daá¹-á¹-habbaá¹ƒ. __bahÅ«hÄ«_tiÄ• di pana sabhÄ• vadassanavasena vuttaá¹ƒ. therassa p
ciá¹‡á¹‡agaruvÄ• sÄ• garuno icchÄ• nurÅ«pameva vattati.

vuttakÄ• raá¹‡ayutte addhÄ• nagamane cÄ• rikÄ• naá¹ƒ vohÄ• ro sÄ• sane niruá¸·hoti Ä• h

_tiÄ• di. kenacideva nimittena kismiÃ±ci atthe pavattÄ• ya saÃ±Ã±Ä• ya tannimittarahitepi a
__ruá¸·hÄ«_ nÄ• ma. vijitamÄ• rattÄ• __saá¹…gÄ• mavijayamahÄ• yodho viya. aÃ±Ã±aá¹ƒ
Ä• gatabhÄ• vaá¹ƒ satthu Ä• rocehÄ«â€™â€™ ti Ä• rocanatthaá¹ƒ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ

bhagavÄ• \Be II 117/ dhammaá¹ƒ desento taá¹ƒtaá¹ƒpuggalajjhÄ• sayÄ• nurÅ«paá¹ƒ tada
kathaá¹ƒ karotÄ«ti dassento __ ``cÅ«á¸·agosiá¹…gasutteâ€™â€™ _tiÄ• dimÄ• ha. tattha __
``kacci pana vo, anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• â€™â€™ tiÄ• dinÄ• (MN I 32
kathesi. __Ä• vasathÄ• nisaá¹ƒsa_nti ``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanatÄ«â€™â€™ tiÄ• din
Ä• vasathapaá¹-isaá¹ƒyuttaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ. __satipaá¹-ilÄ• bhika_nti jotipÄ• latthere lÄ
otiá¹‡á¹‡amatte mahÄ• bodhipallaá¹…ke pana sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhituá¹ƒ patthanaá
pÅ«rento Ä• gato. tÄ• disassa nÄ• ma pamÄ• davihÄ• ro na yuttoti yathÄ• kassapo bhagav
paá¹-ilabhituá¹ƒ dhammiá¹ƒ kathaá¹ƒ kathesi, tathÄ• ayaá¹ƒ bhagavÄ• tameva
__pubbenivÄ• sapaá¹-isaá¹ƒyuttakathaá¹ƒ_ bhikkhÅ«naá¹ƒ ghaá¹-ikÄ• rasuttaá¹ƒ (MN II 28
dhammuddese_ti --- ``upanÄ«yati loko addhuvo, atÄ• á¹‡o loko anabhissaro, assako loko sa
gamanÄ«yaá¹ƒ, Å«no loko atitto taá¹‡hÄ• dÄ• so cÄ• â€™â€™ ti (MN II 305) ime cattÄ• ro
kÄ• maÃ±cete dhammuddesÄ• __raá¹-á¹-hapÄ• lasutte_ (MN II 304) Ä• yasmatÄ• raá¹-á¹
korabyassa kathitÄ• , te pana bhagavato eva Ä• haritvÄ• therena tattha kathitÄ• ti vuttaá¹ƒ
``raá¹-á¹-hapÄ• lasutteâ€™â€™ _tiÄ• di. tathÄ• hi vuttaá¹ƒ sutte --- ``atthi kho, mahÄ• rÄ•
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena cattÄ• ro dhammuddesÄ• uddiá¹-á¹
__pÄ• nakÄ• nisaá¹ƒsakatha_nti ``aggihuttaá¹ƒ mukhaá¹ƒ yaÃ±Ã±Ä• â€™â€™ tiÄ• dinÄ• (
vatvÄ• puna pakiá¹‡á¹‡akakathÄ• vasena pÄ• nakapaá¹-isaá¹ƒyuttaá¹ƒ Ä• nisaá¹ƒsakatha
Ä• nisaá¹ƒsaá¹ƒ kathesi, _ yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``atha kho bhagavÄ• Ä• yasmantaá¹
kathÄ• ya sandassesÄ«â€™â€™ tiÄ• di \Ne II 111/ (MN III 238). __anantanaya_nti aparimÄ
appicchatÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ dhammiá¹ƒ kathaá¹ƒ. tenÄ• ha __ ``puá¹‡á¹‡a, ayampi a
_tiÄ• di bahÅ«hi pariyÄ• yehi nÄ• nÄ• nayaá¹ƒ deseti. kathaá¹ƒ tathÄ• desitaá¹ƒ thero aÃ±
``paá¹-isambhidÄ• pattassa ... pe ... ahosÄ«â€™â€™ _ti.

cÄ• rikÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattavisuddhipaÃ±havaá¹‡á¹‡anÄ•

<256> __tato_ \Be II 118/ __paá¹-á¹-hÄ• yÄ• _ti. yadÄ• jÄ• tibhÅ«makÄ• bhikkhÅ« satthu
vaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsu, tato paá¹-á¹-hÄ• ya. sÄ«sÄ• nulokÄ« hutvÄ• piá¹-á¹-hito piá¹-á
therena samÄ• game Ä• daravasena katanti daá¹-á¹-habbaá¹ƒ. tathÄ• hi vuttaá¹ƒ pÄ• á¹-he
tiÄ• di, ``taramÄ• narÅ«poâ€™â€™ ti ca. yaá¹ƒ pana vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ ``ek
nilÄ«naâ€™â€™ _ntiÄ• di, taá¹ƒ akÄ• raá¹‡aá¹ƒ. na hi dhammasenÄ• pati tassa therassa n
abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena jÄ• nituá¹ƒ na sakkoti. ``kacci nu kho maá¹ƒ adisvÄ• va gamissat
Ä• daravasenevÄ• ti yuttaá¹ƒ. na hi satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ Ä• gato sÄ• vako api Ä• ya

aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±o satthukappaá¹ƒ dhammasenÄ• patiá¹ƒ tattha vasantaá¹ƒ adis
__divÄ• vihÄ• ra_nti sampadÄ• ne upayogavacananti Ä• ha __ ``divÄ• vihÄ• ratthÄ• yÄ• â€

<257> __purimakathÄ• yÄ• _ti paá¹-hamÄ• lÄ• pe. __appatiá¹-á¹-hitÄ• yÄ• _ti nappavattitÄ
jÄ• yatÄ«_ti pacchÄ• vattabbakathÄ• ya avasaro na hoti. __satta visuddhiyo pucchi_ diá¹-á
__Ã±Ä• á¹‡adassanavisuddhi_ nÄ• ma ariyamaggo. yasmÄ• tato uttarimpi pattabbaá¹ƒ att
``catupÄ• risuddhisÄ«lÄ• dÄ«su á¹-hitassapi brahmacariyavÄ• so matthakaá¹ƒ na pÄ• puá¹
__tasmÄ• _ti brahmacariyavÄ• sassa matthakaá¹ƒ appattattÄ• . __sabbaá¹ƒ paá¹-ikkhipÄ«_
paá¹-ikkhipi, itaresu vattabbameva natthi.

__appaccayaparinibbÄ• na_nti anupÄ• disesanibbÄ• namÄ• ha. idÄ• ni pakÄ• rantarenapi
dassetuá¹ƒ __ ``dvedhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __gahaá¹‡Å«pÄ• dÄ• na_nti da
upÄ• dÄ• naá¹ƒ \Ne II 112/. tenÄ• ha __ ``kÄ• mupÄ• dÄ• nÄ• dikaâ€™â€™ _nti. __paccay
paccayamÄ• ha. so hi attano phalaá¹ƒ upÄ• diyati upÄ• dÄ• navasena gaá¹‡hatÄ«ti __upÄ
__ ``paccayÅ«pÄ• dÄ• naá¹ƒ nÄ• ma ... pe ... paccayÄ• â€™â€™ _ti. ``anupÄ• dÄ• ya Ä• s
ti vacanato (Vin I 28, 30) __arahattaphalaá¹ƒ anupÄ• dÄ• parinibbÄ• nanti kathenti. na ca u
upÄ• dÄ• nehi etaá¹ƒ na sahitaá¹ƒ nÄ• pi upÄ• dÄ• nehi saha pavatti hutvÄ• . __na ca kaÃ±
kassaci dhammassa Ä• rammaá¹‡akaraá¹‡avasena na upÄ• diyati \Be II 119/. __parinibbut
kÄ• tabbakilesaparinibbÄ• napariyosÄ• nante jÄ• tattÄ• . __amatadhÄ• tumeva anupÄ• dÄ
kathentÄ• naÃ±ca yathÄ• tassa koci paccayo nÄ• ma natthi, evaá¹ƒ adhigatopi yathÄ• koc
tathÄ• parinibbÄ• naá¹ƒ apaccayaparinibbÄ• nanti dassento __ ``ayaá¹ƒ antoâ€™â€™ _tiÄ
Ä• rabhi_ anupÄ• dÄ• parinibbÄ• naá¹ƒ sarÅ«pato patiá¹-á¹-hÄ• petukÄ• mo.

<258> __sabbaparivattesÅ«_ti sabbesu paÃ±haparivattanesu, paÃ±havÄ• resÅ«ti attho. __
``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• gaá¹‡hatÄ«ti gahaá¹‡aá¹ƒ, saha gahaá¹‡enÄ• ti saga
attho. vivaá¹-á¹-asannissitassa abhÄ• vato vaá¹-á¹-ameva anugatoti __vaá¹-á¹-Ä• nugato_.
``catupÄ• risuddhisÄ«lamattassapi abhÄ• vatoâ€™â€™ _ti. yo pana catubbidhe vivaá¹-á¹-Å
sopi __ ``aÃ±Ã±atra imehi dhammehÄ«â€™â€™ _ti vattabbataá¹ƒ arahati.

sattavisuddhipaÃ±havaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattarathavinÄ«tavaá¹‡á¹‡anÄ•

<259> __nissakkavacanametaá¹ƒ_ ``yÄ• va heá¹-á¹-himasopÄ• nakaá¸·evarÄ• â€™â€™ ti
payojanaá¹ƒ. cittavisuddhi hettha sÄ«lavisuddhiá¹ƒ payojeti tassa tadatthattÄ• . __sÄ«lavisu
kataá¹ƒ nÄ• ma hoti_ samÄ• dhisaá¹ƒvattanato. samÄ• dhisaá¹ƒvattanikÄ• hi sÄ«lavisuddh
``cittavisuddhi yÄ• vadeva diá¹-á¹-hivisuddhatthÄ• â€™â€™ tiÄ• dÄ«su sabbapadesu, diá¹-
á¹-hitassa cittavisuddhakiccaá¹ƒ kataá¹ƒ nÄ• ma hotÄ«tiÄ• dinÄ• yojetabbaá¹ƒ.

__sÄ• vatthinagaraá¹ƒ viya sakkÄ• yanagaraá¹ƒ_ atikkamitabbattÄ• . __sÄ• ketanagaraá¹ƒ
pÄ• puá¹‡itabbattÄ• \Ne II 113/. __accÄ• yikassa kiccassa uppÄ• dakÄ• lo viya_ navamen
abhisamayakiccassa upÄ• dakÄ• lo. yathÄ• raÃ±Ã±o sattamena rathavinÄ«tena sÄ• kete a
tÄ• va kiccaá¹ƒ niá¹-á¹-hitaá¹ƒ nÄ• ma hoti, saá¹ƒvidhÄ• tabbasaá¹ƒvidhÄ• naá¹ƒ Ã±Ä• timi
surasabhojanaparibhoge niá¹-á¹-hitaá¹ƒ nÄ• ma siyÄ• , evametaá¹ƒ Ã±Ä• á¹‡adassanavisu
tesaá¹ƒyeva paá¹-ippassaddhipahÄ• nasÄ• dhakaariyaphalasamaá¹…gikÄ• le abhisamayak
hoti. tenÄ• ha \Be II 120/ __ ``yogino ... pe ... kÄ• lo daá¹-á¹-habboâ€™â€™ _ti. tattha __pa
kusaladhammÄ• nÄ• ma_ cittuppÄ• dapariyÄ• pannÄ• phassÄ• dayo paropaá¹‡á¹‡Ä• sa a
nibbÄ• nasayane.

``visuddhiyoâ€™â€™ ti vÄ• ``kathÄ• vatthÅ«nÄ«â€™â€™ ti vÄ• atthato ekaá¹ƒ, byaÃ±ja
atthato anaÃ±Ã±abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``itÄ«â€™â€™ _ti Ä• raddhaá¹ƒ. __Ä• yasmÄ•
kathÄ• vatthÅ«ni vissajjesÄ«_ti satta visuddhiyo nÄ• ma vissajjantopi dasa kathÄ• vatthÅ«n
atthato anaÃ±Ã±attÄ• . eteneva dhammasenÄ• pati sÄ• riputtatthero satta visuddhiyo pucch
pucchÄ«ti ayampi attho vuttovÄ• ti veditabbo. nti paÃ±haá¹ƒ. __kiá¹ƒ jÄ• nitvÄ• pucchÄ«_ti
kathÄ• vatthÅ«ni pucchÄ• mÄ«ti kiá¹ƒ jÄ• nitvÄ• pucchi. dasakathÄ• vatthulÄ• bhinaá¹ƒ the
pucchitaá¹-á¹-hÄ• neyeva pucchanena kiá¹ƒ titthakusalo vÄ• pana hutvÄ• visayasmiá¹ƒ pu
pÄ• nÄ«yatthikamatitthehi chinnataá¹-ehi pÄ• tento viya atitthakusalo hutvÄ• apucchitabba
avisayasmiá¹ƒ pucchÄ«ti yojanÄ• . iminÄ• nayena vissajjanapakkhepi atthayojanÄ• vedita
vicÄ• raá¹‡Ä• Ä• raddhÄ• , taá¹ƒ dassentena __ ``titthakusalo hutvÄ• â€™â€™ _tiÄ• diá¹ƒ
visuddhikathÄ• vatthÅ«naá¹ƒ atthato anaÃ±Ã±attepi ayaá¹ƒ viseso veditabboti dassetuá¹ƒ _
_tiÄ• di vuttaá¹ƒ. __tadaminÄ• _ti yaá¹ƒ ``saá¹ƒkhittaá¹ƒ, vitthiá¹‡á¹‡aâ€™â€™ nti ca vuttaa
idÄ• ni vuccamÄ• nena nayena vidhinÄ• veditabbaá¹ƒ.

__ekÄ• sÄ«lavisuddhÄ«_ti visuddhÄ«su visuá¹ƒ ekÄ• sÄ«lavisuddhi. dasasu kathÄ• vatth
kathÄ• vatthÅ«ni hutvÄ• Ä• gatÄ• _ appicchatÄ• dÄ«hi vinÄ• sÄ«lavisuddhiyÄ• asambhav
__appicchakathÄ• _tiÄ• dÄ«su kathÄ• sÄ«sena dasakathÄ• vatthu gahitaá¹ƒ. kathetabbattÄ
__kathÄ• vatthÅ«_ti vuttaá¹ƒ. evaÃ±ca upakÄ• rato, sabhÄ• vato vÄ• catunnaá¹ƒ kathÄ• va
sÄ«lavisuddhisaá¹…gaho daá¹-á¹-habbo. tiá¹‡á¹‡aá¹ƒ kathÄ• vatthÅ«naá¹ƒ cittavisuddhisaa
__paÃ±ca visuddhiyo_ti nÄ• marÅ«paparicchedo diá¹-á¹-hivisuddhi, sappaccayanÄ• marÅ«
kaá¹…khÄ• vitaraá¹‡avisuddhi, vipassanupakkilese pahÄ• ya uppannaá¹ƒ vipassanÄ• Ã±Ä•
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi, udayabbayaÃ±Ä• á¹‡Ä• di navavidhaÃ±Ä• á¹‡a
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi, ariyamaggaÃ±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡adassanavisud

sattarathavinÄ«tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<260> __sammoditu_nti \Be II 121/ anantaraá¹ƒ vuccamÄ• nena sammodituá¹ƒ. __aá¹-á¹-h

akÄ• raá¹‡assa vatthuno parikappanena tadÄ• asambhavantaá¹ƒ atthaá¹ƒ parikappetvÄ• v
__abhiá¹‡hadassanassÄ• _ti niccadassanassa, niyatadassanassÄ• ti attho.

__ukkhipÄ«_ti guá¹‡ato kathitabhÄ• vena ukkaá¹ƒseti. __therassÄ• _ti Ä• yasmato puá¹‡á¹
á¹-hÄ• ne_ imasmiá¹ƒ kÄ• raá¹‡e ekapadeneva sÄ• vakavisaye anaÃ±Ã±asÄ• dhÄ• raá¹‡a
idÄ• ni tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``amaccaÃ±hÄ«â€™â€™ _tiÄ• di vut
pÅ«jayanto.

``anumassa anumassa pucchitÄ• â€™â€™ ti vuttattÄ•  vicÄ• raá¹‡avasenÄ• ha __ ``kiá¹ƒ
bhÄ• riyaá¹ƒ udÄ• hu vissajjanaâ€™â€™ _nti. __sahetukaá¹ƒ katvÄ• _ti yuttÄ• yuttaá¹ƒ kat
tasseva vevacanaá¹ƒ. __pucchanampÄ«_ti evaá¹ƒ sahadhammena pucchitabbamatthaá¹ƒ s
pucchanampi bhÄ• riyaá¹ƒ dukkaraá¹ƒ. __vissajjanampÄ«ti_ sahadhammena vissajjanampi
vissajjento viÃ±Ã±Å«naá¹ƒ cittaá¹ƒ Ä• rÄ• dhetÄ«ti. __yathÄ• nusandhinÄ• va desanÄ• niá
saparikkhÄ• raá¹ƒ sÄ«laá¹ƒ, majjhe samÄ• dhiá¹ƒ, ante vasÄ«bhÄ• vappattaá¹ƒ paÃ±Ã±aá¹
niá¹-á¹-hÄ• pitattÄ• ti.

rathavinÄ«tasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. nivÄ• pasuttavaá¹‡á¹‡anÄ•

<261> nivappatÄ«ti \Ne II 115/ nivÄ• po, nivÄ• paá¹ƒ vatteti, nivÄ• pabhojanaá¹ƒ vÄ• etass
nivÄ• pena mige palobhetvÄ• gaá¹‡hanakamÄ• gaviko. __tiá¹‡abÄ«jÄ• nÄ«_ti nivÄ• patiá¹
sassaá¹ƒ viya vapitabbaá¹-á¹-hena vappaá¹ƒ. ``mayaá¹ƒ viya aÃ±Ã±e ke Ä«disaá¹ƒ labhissa
__mÄ• namadaá¹ƒ Ä• pajjissanti. vissaá¹-á¹-hasatibhÄ• va_nti anussaá¹…kitaparisaá¹…kita
vijÄ• tiyabalavatiracchÄ• navasanaá¹-á¹-hÄ• nesu sÄ• saá¹…kÄ• ubbiggahadayÄ• appam
mÄ• gavikÄ• dimanussÅ«pacÄ• re, rasataá¹‡hÄ• ya pana baddhÄ• pamÄ• daá¹ƒ Ä• pajjas
__nivÄ• po, _ nivÄ• pabhÅ«mi nivÄ• paá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``nivÄ• paá¹-á¹-hÄ• ne
``yathÄ• kÄ• makaraá¹‡Ä«yÄ• â€™â€™ ti vuttamatthaá¹ƒ vivarituá¹ƒ __ ``ekaá¹ƒ kirÄ• â€™
vuttaá¹ƒ. tattha __nÄ«vÄ• ravanaá¹ƒ viyÄ• _ti nÄ«vÄ• rassa samÅ«ho viya. __nÄ«vÄ• ro_ n
sayaá¹ƒjÄ• tavÄ«hijÄ• ti. __meghamÄ• lÄ• viyÄ• _ti meghaghaá¹-Ä• viya. __ekagghananti
aviraá¹-á¹-haá¹ƒ. __pakkamantÄ«_ti Ä• saá¹…kaparisaá¹…kÄ• hutvÄ• pakkamanti. __kaá
anÄ• saá¹…kantÄ• naá¹ƒ pahaá¹-á¹-hÄ• kÄ• radassanaá¹ƒ. __maá¹‡á¸• alagumba_nti maá
gumbaá¹ƒ.

<262> __kappetvÄ• _ti upamÄ• bhÄ• vena parikappetvÄ• . mige attano vase vattÄ• panaá
ijjhanaá¹-á¹-hena __iddhi, _ pabhÄ• vanaá¹-á¹-hena __Ä• nubhÄ• vo_.

<263> __bhayena bhogato_ti bhayena saha sabhayaá¹ƒ nivÄ• paparibhogato. __balavÄ«ri

uá¹-á¹-hÄ• navÄ«riyaÃ±ca. aá¹-á¹-hakathÄ• yaá¹ƒ pana balameva vÄ«riyaá¹ƒ. __bala_nti ca
atthato manasikÄ• ramaggehi aparÄ• paraá¹ƒ saÃ±caraá¹‡akavÄ• toti vuttaá¹ƒ __ ``aparÄ•
saÃ±caraá¹‡avÄ• yodhÄ• tÅ«â€™â€™ _ti.

<264> __sikkhitakerÄ• á¹-ikÄ• _ti paricitasÄ• á¹-heyyÄ• , vaÃ±cakÄ• ti attho. __iddhimanto
viya. pacurajanehi parabhÅ«tÄ• jÄ• tÄ• ti __parajanÄ• , _ mahÄ• bhÅ«tÄ• . tenÄ• ha __ ``y
__samantÄ• sappadesa_nti samantato padesavantaá¹ƒ vipulokÄ• sasannivÄ• saá¹-á¹-hÄ•
mahÄ• okÄ• satÄ• yÄ• ti vuttaá¹ƒ __ ``mahantaá¹ƒ okÄ• saâ€™â€™ _nti.

<265> __ghaá¹-á¹-essantÄ«_ti ``sabhayasamuá¹-á¹-hÄ• naâ€™â€™ nti saÃ±Ã±Ä• dÄ• nav
tÄ• sessantÄ«ti \Ne II 116/ attho. __pariccajissantÄ«_ti nibbisissanti. __mahallako_ti jÄ• tiyÄ
jiá¹‡á¹‡o. __dubbalo_ti byÄ• dhivasena, pakatiyÄ• vÄ• balavirahito.

<267> nivÄ• pasadisatÄ• ya __nivÄ• poti vÄ• _. lokapariyÄ• pannaá¹ƒ hutvÄ• kilesehi Ä• n
__lokÄ• misÄ• nÄ«ti vÄ• _. vaá¹-á¹-e Ä• misabhÅ«tattÄ• __vaá¹-á¹-Ä• misabhÅ«tÄ• naá¹ƒ
kÄ• maguá¹‡ehi kÄ• maguá¹‡e giddhe satte tasseva gedhassa vasena attano vase vattetÄ«

``antalikkhacaro \Be II 123/ pÄ• so, yvÄ• yaá¹ƒ carati mÄ• naso.

tena taá¹ƒ bÄ• dhayissÄ• mi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti || (SN a I 151; Vin I 3

__aya_nti paá¹-hamamigajÄ• tÅ«pamÄ• . vÄ• napatthassa satova papaÃ±caparadattikÄ• c
sandhÄ• yÄ• ha __ ``saputtabhariyapabbajjÄ• yÄ• â€™â€™ _ti.

<268> kÄ• mato cittassa vimutti idha cetovimuttÄ«ti adhippetÄ• ti Ä• ha __ ``cetovimutti nÄ
uppannaajjhÄ• sayoâ€™â€™ _ti. kÄ• me vissajjetvÄ• puna tattha nimuggatÄ• ya dutiyasan
dutiyamigajÄ• tÅ«pamÄ• vuttÄ• .

<269> tatiyasamaá¹‡abrÄ• hmaá¹‡Ä• yathÄ• pariccatte kÄ• me pariccajitvÄ• evaá¹ƒ á¹-hi
nimuggÄ• ti adhippÄ• yena __ ``kiá¹ƒ pana te akaá¹ƒsÅ«â€™â€™ _ti pucchati. itare kÄ• ma
na nimuggÄ• , pariyÄ• yena pana nimuggÄ• diá¹-á¹-hijÄ• lena ca ajjhotthaá¹-Ä• ti dassento
``gÄ• manigamajanapadarÄ• jadhÄ• niyoâ€™â€™ _tiÄ• dimÄ• ha. diá¹-á¹-hijÄ• lampi taá¹‡
``mÄ• rassa pÄ• pimato diá¹-á¹-hijÄ• lena parikkhipitvÄ• â€™â€™ _ti.

<271> khandhakilesÄ• bhisaá¹…khÄ• ramÄ• rÄ• vÄ• idha __mÄ• ra_ggahaá¹‡ena gahitÄ
bhindi_ daá¹-á¹-huá¹ƒ asamatthabhÄ• vÄ• pÄ• danena. tenÄ• ha __ ``vipassanÄ• pÄ• daka
kiÃ±cÄ• pi mÄ• ro yaá¹ƒ kiÃ±ci jhÄ• naá¹ƒ samÄ• pannassapi bhikkhuno cittaá¹ƒ imaá¹ƒ nÄ
vattatÄ«ti na jÄ• nÄ• ti, idhÄ• dhippetassa pana bhikkhuno vasena __ ``vipassanÄ• pÄ• dak

vuttaá¹ƒ. __teneva pariyÄ• yenÄ• _ti ``na mÄ• rassa akkhÄ«ni bhindÄ«â€™â€™ ti evamÄ•
__adassanaá¹ƒ gato_ti etthÄ• pi eseva nayo. cakkhussa padaá¹ƒ patiá¹-á¹-hÄ• ti ca idha Ä•
adhippetaá¹ƒ taá¹ƒ pariggayha \Ne II 117/ pavattanatoti Ä• ha __ ``appatiá¹-á¹-haá¹ƒ nirÄ• r
__so_ti mÄ• ro. __disvÄ• _ti dassanahetu. yasmÄ• maggena catusaccadassanahetu Ä• sa
phalakkhaá¹‡e hi te khÄ«á¹‡Ä• ti vuccantÄ«ti.

__loke_ti sattaloke saá¹…khÄ• raloke ca. __sattavisattabhÄ• venÄ• _ti laggabhÄ• vena ce
Ä• sattabhÄ• vena ca. __atha vÄ• _tiÄ• dinÄ• __niddesanayavasena_ (Nidd I 3, Nidd II
mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 22, 23; Nidd II khaggavisÄ• á¹‡asuttaniddesa 124) v
__visatÄ• _ti vitthaá¹-Ä• \Be II 124/ rÅ«pÄ• dÄ«su tebhÅ«makadhammesu byÄ• panavase
purimavacanameva takÄ• rassa á¹-akÄ• raá¹ƒ katvÄ• vuttaá¹ƒ. __visÄ• lÄ• _ti vipulÄ• . __
sahati. ratto hi rÄ• gavatthunÄ• pÄ• dena tÄ• liyamÄ• nopi sahati. osakkanaá¹ƒ, vipphanda
__visakkana_ntipi vadanti. __visaá¹ƒharatÄ«_ti yathÄ• tathÄ• kÄ• mesu Ä• nisaá¹ƒsaá¹ƒ c
Ä• kÄ• rehi nekkhammÄ• bhimukhappavattito cittaá¹ƒ saá¹ƒharati saá¹…khipati, visaá¹ƒ vÄ
upanetÄ«ti attho. __visaá¹ƒvÄ• dikÄ• _ti aniccÄ• diá¹ƒ niccÄ• dito gaá¹‡hÄ• pentÄ« visaá¹ƒ
dukkhanibbattakassa kammassa hetubhÄ• vato __visamÅ«lÄ• , _ visaá¹ƒ vÄ• dukkhadukk
etissÄ• ti __visamÅ«lÄ• _. dukkhasamudayattÄ• visaá¹ƒ phalaá¹ƒ etissÄ• ti __visaphalÄ• _
dukkhasseva paribhogo hoti, na amatassÄ• ti sÄ• __ ``visaparibhogÄ• â€™â€™ _ti vuttÄ•
saddasiddhi veditabbÄ• . yo panettha padhÄ• no attho, taá¹ƒ dassetuá¹ƒ puna __ ``visÄ• lÄ
_tiÄ• di vuttaá¹ƒ. __nittiá¹‡á¹‡o uttiá¹‡á¹‡o_ti upasaggavasena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. n
tiá¹‡á¹‡o __nittiá¹‡á¹‡o_. tena tena maggena uddhamuddhaá¹ƒ tiá¹‡á¹‡o __uttiá¹‡á¹‡o_. ya
avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

nivÄ• pasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. pÄ• sarÄ• sisuttavaá¹‡á¹‡anÄ•

<272> __sÄ• dhumaya_nti \Ne II 118/ ettha __sÄ• dhu_-saddo Ä• yÄ• canattho, na ``sÄ• c
a I 246; Sn 182) viya abhinandanÄ• diatthoti Ä• ha __ ``Ä• yÄ• cantÄ• â€™â€™ _ti. tenÄ• h
``labheyyÄ• mÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __na sakkonti, _ kasmÄ• ? __buddhÄ• hi garÅ
uttamaá¹ƒ gÄ• ravaá¹-á¹-hÄ• naá¹ƒ, na yathÄ• tathÄ• upasaá¹…kamanÄ«yÄ• . tenÄ• ha _
_tiÄ• di.

__ ``pÄ• kaá¹-akiriyÄ• yÄ• â€™â€™ _ti saá¹…khepena vuttaá¹ƒ vivarituá¹ƒ __ ``yaá¹ƒ hÄ«
bhagavÄ• sabbakÄ• laá¹ƒ kimevamakÄ• sÄ«ti? na sabbakÄ• lamevamakÄ• si. yadÄ• pan
``bhagavÄ• paá¹-hamabodhiyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __manussattabhÄ• ve_ti iminÄ
ulliá¹…geti. __dhanapariccÄ• go kato nÄ• ma natthi_ bhagavato dharamÄ• nakÄ• leti adhip

__mÄ• lÄ• kacavara_nti \Be II 125/ milÄ• tamÄ• lÄ• kacavaraá¹ƒ. __rajojallaá¹ƒ na upalimp
acchatarachavibhÄ• vato. vuttaÃ±hetaá¹ƒ ``sukhumattÄ• chaviyÄ• kÄ• ye rajojallaá¹ƒ na li
evaá¹ƒ kasmÄ• bhagavÄ• nahÄ• yatÄ«ti Ä• ha __ ``utuggahaá¹‡atthaâ€™â€™ _nti.

__vihÄ• ro_ti jetavanavihÄ• ro. __vÄ«satiusabhaá¹ƒ_ gÄ• vutassa catuttho bhÄ• goti vadan
kasmiÃ±ci buddhuppÄ• de. __acalamevÄ• _ti aparivattameva anaÃ±Ã±abhÄ• vato, maÃ±cA
pÄ• dÄ• naá¹ƒ patiá¹-á¹-hitaá¹-á¹-hÄ• nassa hÄ• nivaá¸• á¸• hiyo hontiyeva.

__yantanÄ• á¸·ikÄ• hi_ paripuá¹‡á¹‡asuvaá¹‡á¹‡arasadhÄ• rÄ• hi. __nhÄ• navatta_nti ``pa
nhÄ• yitabbaâ€™â€™ nti nahÄ• nacÄ• rittaá¹ƒ dassetvÄ• . yasmÄ• bhagavato sarÄ«raá¹ƒ
sudhantacÄ• mÄ«karasamÄ• navaá¹‡á¹‡aá¹ƒ suparisodhitapavÄ• á¸·arucirakaracaraá¹‡Ä•
suvisuddhanÄ«laratanÄ• vaá¸·isadisakesatanuruhaá¹ƒ, tasmÄ• tahaá¹ƒ tahaá¹ƒ
vinissatajÄ• tihiá¹…gulakarasÅ«pasobhitaá¹ƒ upari mahaggharatanÄ• vaá¸·isaÃ±chÄ• ditaá
kanakagirisikharaá¹ƒ virocittha. tasmiÃ±ca samaye dasabalassa sarÄ«rato nikkhamitvÄ• ch
samantato asÄ«tihatthappamÄ• á¹‡e padese Ä• dhÄ• vantÄ« vidhÄ• vantÄ«
ratanÄ• vaá¸·iratanadÄ• ma-ratanacuá¹‡á¹‡a-vippakiá¹‡á¹‡aá¹ƒ viya, pasÄ• ritaratanacittak
Ä• siÃ±camÄ• nalÄ• khÄ• rasadhÄ• rÄ• -citamiva \Ne II 119/, ukkÄ• satanipÄ• tasamÄ• kul
vippakiá¹‡á¹‡a-kaá¹‡ikÄ• ra-kiá¹…kiá¹‡ika-pupphamiva, vÄ• yuvegasamuddhata-cinapiá¹-á
indadhanu-vijjulatÄ• -vitÄ• nasanthatamiva, gaganatalaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ pavanaÃ±ca
vuttaá¹ƒ __ ``vaá¹‡á¹‡abhÅ«mi nÄ• mesÄ• â€™â€™ _tiÄ• di. __attha_nti upameyyatthaá¹ƒ
hotÄ«â€™â€™ ti yathÄ• rahaá¹ƒ tadanucchavikÄ• upamÄ• . __kÄ• raá¹‡Ä• nÄ«_ti upamu
kÄ• raá¹‡Ä• ni. __pÅ«retvÄ• _ti vaá¹‡á¹‡anaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• . __thÄ• mo vedit
pakkhandoâ€™â€™ ti avattabbattÄ• .

<273> __kaá¹‡á¹‡ikÄ• _ti sarÄ«ragatabindukatÄ• ni maá¹‡á¸• alÄ• ni. __parikkhÄ• rabhaá
saá¹…ghÄ• á¹-iÃ±ca sandhÄ• ya vadati. kiá¹ƒ panÄ• yaá¹ƒ nayo buddhÄ• nampi sarÄ«re h
vattadassanatthaá¹ƒ panetaá¹ƒ katanti dassetuá¹ƒ __ ``buddhÄ• naá¹ƒ panÄ• â€™â€™ _tiA
kÄ• yassÄ• bhinÄ«haraá¹‡aá¹ƒ __gamanÄ• bhihÄ• ro_. yathÄ• dhippÄ• yÄ• vattanaá¹ƒ __a

__aÃ±Ã±atarÄ• ya pÄ• ramiyÄ• _ti nekkhammapÄ• ramiyÄ• . vÄ«riyapÄ• ramiyÄ• ti apare.
mahantassa carimabhave abhinikkhamanassa. taÃ±hi mahantaá¹ƒ \Be II 126/ bhogakkhanc
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ mahantaÃ±ca cakkavattisiriá¹ƒ pajahitvÄ• sadevakassa lokassa sa
acinteyyÄ• parimeyyabhedassa mahato atthÄ• ya hitÄ• ya sukhÄ• ya pavattattÄ• mahanÄ«
abhinikkhamananti vuccati.

__purimo_ti ``katamÄ• ya nu kathÄ• ya sannisinnÄ• bhavathÄ• â€™â€™ ti evaá¹ƒ vuttaat
ettha __ca_-saddo byatireke. tena yathÄ• pucchitÄ• ya kathÄ• ya vakkhamÄ• naá¹ƒ vippaka
__pana_-saddo vacanÄ• laá¹…kÄ• re. yÄ• ya hi kathÄ• ya te bhikkhÅ« sannisinnÄ• , sÄ• e

vippakatÄ• visesena puna pucchÄ«yati. __aÃ±Ã±Ä• _ti antarÄ• -saddassa atthamÄ• ha. aÁ
antarÄ• -saddo ``bhÅ«mantaraá¹ƒ (Dhs-a nidÄ• nakathÄ•) samayantaraâ€™â€™ ntiÄ• dÄ
vemajjheti attho. __dasakathÄ• vatthunissitÄ• _ti ``kiá¹ƒ sÄ«laá¹ƒ nÄ• ma, kathaÃ±ca pÅ«re
saá¹ƒkilesavodÄ• nÄ• nÄ«â€™â€™ tiÄ• dinÄ• appicchÄ• dinissitÄ• sÄ«lÄ• dinissitÄ• ca l
atha vÄ• atthakÄ• mehi araá¹‡Ä«yoti __ariyo, _ ariyÄ• naá¹ƒ ayanti vÄ• __ariyo_ti. bhÄ• v
__tuá¹‡hÄ«_ bhavanti, na ekaccabÄ• hirakapabbajitÄ• viya mÅ«gabbatasamÄ• dÄ• nena.
tuá¹‡hÄ«bhÄ• vo_ vacÄ«saá¹…khÄ• rapahÄ• nato. __mÅ«lakammaá¹-á¹-hÄ• na_nti pÄ• rib
__jhÄ• na_nti dutiyajjhÄ• naá¹ƒ.

<274> ``sannipatitÄ• naá¹ƒ \Ne II 120/ vo, bhikkhave, dvayaâ€™â€™ nti (MN I 273; Ud 12,
aá¹-á¹-huppattivasena desanÄ• pavattÄ• ti tassÄ• uparidesanÄ• ya sambandhaá¹ƒ dasset
pariyesanÄ• ti ko anusandhÄ«â€™â€™ _ti anusandhiá¹ƒ pucchati. __ayaá¹ƒ tumhÄ• kaá¹ƒ
mahÄ• bhinikkhamanapaá¹-ibaddhÄ• dhammÄ« kathÄ• , sÄ• tumhÄ• kaá¹ƒ dhammapariy
ariyapariyesanÄ• nÄ• ma. __apÄ• yamagga_nti anatthÄ• vahaá¹ƒ maggaá¹ƒ. __uddesÄ• n
uddesÄ• nupubbiá¹ƒ laá¹…ghitvÄ• . __dhamma_-saddo ``amosadhammaá¹ƒ nibbÄ• naâ€™
pakatipariyÄ• yo. __jÄ• yanasabhÄ• vo_ti jÄ• yanapakatikoti attho. sesapadesupi eseva nay

__sabbatthÄ• _ti yathÄ• ``puttabhariyaâ€™â€™ nti dvandasamÄ• savasena ekattaá¹ƒ, es
``dÄ• sidÄ• saâ€™â€™ ntiÄ• dÄ«su sabbapadesu. parato vikÄ• raá¹ƒ anÄ• pajjitvÄ• \Be II
hotÄ«ti __jÄ• tarÅ«paá¹ƒ, _ suvaá¹‡á¹‡aá¹ƒ. dhavalasabhÄ• vatÄ• ya raÃ±jÄ«yatÄ«ti __raja
pana suvaá¹‡á¹‡aá¹ƒ á¹-hapetvÄ• yaá¹ƒ kiÃ±ci upabhogaparibhogÄ• rahaá¹ƒ rajataá¹ƒteva
ettha dukkhanti __upadhayo. cutÄ«saá¹…khÄ• taá¹ƒ maraá¹‡a_nti ekabhavapariyÄ• panna
khandhanirodhasaá¹…khÄ• taá¹ƒ maraá¹‡amÄ• ha. khaá¹‡ikanirodho pana khaá¹‡e khaá¹‡
viyÄ• â€™â€™ _ti. __saá¹ƒkilissatÄ«_ti dÅ«savisena viya attÄ• naá¹ƒ dÅ«sissati. tenÄ• ha
bhikkhave, jÄ• tarÅ«passa upakkilesÄ• ayo lohaâ€™â€™ ntiÄ• di (AN b V 23). __malaá¹ƒ
malinaá¹ƒ hoti, tesaá¹ƒ malinabhÄ• vapaccayÄ• naá¹ƒ vasena malaá¹ƒ gahetvÄ• . jÄ«raá¹‡
jÄ• tarÅ«paá¹ƒ gahitanti yojanÄ• . ye pana jÄ• tidhammavÄ• repi jÄ• tarÅ«paá¹ƒ na paá¹-ha
viya jÄ«raá¹‡adhammavÄ• re sarÅ«pato anÄ• gatampi upadhiggahaá¹‡ena gahitamevÄ• ti
á¹-hitÄ• naá¹ƒ pana vasena vuccamÄ• ne apÄ• kaá¹-Ä• nampi jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ
jÄ• tarÅ«pasÄ«sena cettha sabbassapi anindriyabaddhassa gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ
puttabhariyÄ• diggahaá¹‡ena viya mittÄ• maccÄ• diggahaá¹‡aá¹ƒ.

<275> ariyehi pariyesanÄ• , ariyÄ• naá¹ƒ pariyesanÄ• ti vÄ• __ariyapariyesanÄ• _ti samÄ
``ayaá¹ƒ, bhikkhaveâ€™â€™ _tiÄ• dinÄ• .

<276> __mÅ«lato paá¹-á¹-hÄ• yÄ• _ti yaá¹ƒ mahÄ• bhinikkhamanassa mÅ«labhÄ• vesuÄ•
paá¹-á¹-hÄ• ya. yasmÄ• te bhikkhÅ« tattha mahÄ• bhinikkhamanakathÄ• ya sannisinnÄ• ,
vippakatÄ• , tasmÄ• bhagavÄ• tesaá¹ƒ mÅ«lato paá¹-á¹-hÄ• ya mahÄ• bhinikkhamanakath

__ahampi pubbe_ti visesavacanaá¹ƒ aparipakkaÃ±Ä• á¹‡ena sayaá¹ƒ carimabhave tÄ«su p
tividhanÄ• á¹-akaparivÄ• rassa dibbasampattisadisÄ• ya mahÄ• sampattiyÄ• anubhavanaá
padhÄ• napadahanavasena \Ne II 121/ attakilamathÄ• nuyogaÃ±ca sandhÄ• yÄ• ha. __ana
etthÄ• pi eseva nayo. __paÃ±cavaggiyÄ• pÄ«_ti yathÄ• sakaá¹ƒ gihibhogaá¹ƒ anuyuttÄ• ta
attakilamathÄ• nuyoge á¹-hitÄ• satthu dhammacakkapavattanadesanÄ• ya (SN c V 1081; V
tampi pahÄ• ya ariyapariyesanaá¹ƒ pariyesiá¹ƒsÅ«ti.

<277> kÄ• maá¹ƒ \Be II 128/ __dahara_-saddo ``daharaá¹ƒ kumÄ• raá¹ƒ mandaá¹ƒ uttÄ• n
496) ettha bÄ• ladÄ• rake Ä• gato, ``bhadrena yobbanena samannÄ• gatoâ€™â€™ ti pana
idha dahara-saddena vuttÄ• ti Ä• ha __ ``taruá¹‡ova samÄ• noâ€™â€™ _ti. __paá¹-hamava
jÄ• tiyÄ• hi yÄ• va tettiá¹ƒsavayÄ• paá¹-hamavayo. __anÄ• daratthe sÄ• mivacanaá¹ƒ_ ya
rudantassa pabbajÄ«â€™â€™ ti. kÄ• maá¹ƒ assumuccanaá¹ƒ rodanaá¹ƒ, taá¹ƒ __assumuk
taá¹ƒ pana vatvÄ• __ ``rudantÄ• naâ€™â€™ _nti vacanaá¹ƒ balavasokasamuá¹-á¹-hÄ• naâ
pakÄ• setÄ«ti Ä• ha __ ``kanditvÄ• rodamÄ• nÄ• naâ€™â€™ _nti. __kiá¹ƒ kusalanti gaves
avajjarahitaá¹ƒ ekanta niyyÄ• nikaá¹ƒ pariyesamÄ• no. __varapada_nti vaá¹-á¹-adukkhaniss
varaá¹‡Ä«yaá¹-á¹-hena varaá¹ƒ, pajjitabbaá¹-á¹-hena padaá¹ƒ. tuá¹…gasarÄ«ratÄ• ya dÄ«g
piá¹…galoti __dÄ«ghapiá¹…galo. dhammo_ti vinayo, samayoti attho. __sutvÄ• va uggaá¹‡h
savanamatteneva uggaá¹‡hiá¹ƒ vÄ• cuggataá¹ƒ akÄ• siá¹ƒ.

__paá¹-ilapanamattakenÄ• _ti puna lapanamattakena. jÄ• nÄ• tÄ«ti Ã±Ä• á¹‡o, Ã±Ä• á¹‡ot
__Ã±Ä• á¹‡avÄ• daá¹ƒ_. ``vadÄ• mÄ«â€™â€™ ti Ä• gatattÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ ``jÄ
uttamapurisavasena attho vutto. __aÃ±Ã±epi bahÅ«_ti aÃ±Ã±epi bahÅ« mama tathÄ• bhÄ•
imaá¹ƒ dhammaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti, ``akampanÄ«yatÄ• ya thiroâ€™â€™ ti vÄ• eva
aÃ±Ã±Ä• sÄ«_ti dhammassa uddisanena mahÄ• paÃ±Ã±atÄ• ya ``ayaá¹ƒ attanÄ• gatamag
anussutikoâ€™â€™ ti aÃ±Ã±Ä• si. __assÄ• _ti bodhisattassa. __etadahosÄ«_ti etaá¹ƒ ``na
kÄ• lÄ• moâ€™â€™ tiÄ• di manasi ahosi, cintesÄ«ti attho.

heá¹-á¹-himasamÄ• pattÄ«hi vinÄ• uparimasamÄ• pattÄ«naá¹ƒ sampÄ• danassa asambha
maá¹ƒ jÄ• nÄ• pesÄ«â€™â€™ _ti Ä• ha. __payogaá¹ƒ kareyya_nti bhÄ• vanaá¹ƒ anuyuÃ±j
evaá¹ƒ ``ahaá¹ƒ, Ä• vusoâ€™â€™ tiÄ• dimÄ• ha, sattannaá¹ƒ samÄ• pattÄ«naá¹ƒ adhigam

__anusÅ«yako_ti anissukÄ«. tena mahÄ• purise pasÄ• daá¹ƒ pavedesi. bodhisattassa tÄ•
nibbattetvÄ• á¹-hitassa purimajÄ• tiparicayena Ã±Ä• á¹‡assa ca mahantatÄ• ya tÄ• saá¹ƒ g
upaá¹-á¹-hÄ• si \Be II 129/. tena ``vaá¹-á¹-apariyÄ• pannÄ• evetÄ• â€™â€™ ti nicchayo ud
``nÄ• yaá¹ƒ dhammo nibbidÄ• yÄ• â€™â€™ _tiÄ• di. ekaccÄ• naá¹ƒ virÄ• gabhÄ• vanÄ• sa
accantÄ• ya samatikkamÄ• vaho, sayaÃ±ca vaá¹-á¹-apariyÄ• pannoyeva, tasmÄ• neva vaá
yadaggena na nibbidÄ• ya, tadaggena na virajjanatthÄ• ya, rÄ• gÄ• dÄ«naá¹ƒ pÄ• padham
na upasamatthÄ• ya, tasmÄ• taá¹ƒ abhiÃ±Ã±eyyadhammaá¹ƒ na abhijÄ• nanatthÄ• ya ... p

yojanÄ• .

__yÄ• vadeva Ä• kiÃ±caÃ±Ã±Ä• yatanupapattiyÄ• _ti sattasu samÄ• pattÄ«su ukkaá¹-á¹-h
uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya acutidhammaá¹ƒ pariyesituá¹ƒ yuttattÄ• taÃ±ca anatikkant
mahÄ• satto pajahatÄ«ti Ä• ha __ ``yaÃ±ca á¹-hÄ• naá¹ƒ pÄ• petÄ«â€™â€™ _tiÄ• di. __ta
samÄ• pattidhammassa gatiÃ±ca abhisamparÄ• yaÃ±ca abbhaÃ±Ã±Ä• si, tato paá¹-á¹-hÄ•
bhojanassa makkhikÄ• missatÄ• vasena. __manaá¹ƒ na uppÄ• deti_ bhuÃ±jitunti adhippÄ•
idaá¹ƒ katipÄ• haá¹ƒ tattha bhÄ• vanÄ• nuyogamattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na aÃ±Ã±esa
kasiá¹‡aparikammÄ• dikaraá¹‡aá¹ƒ. na hi antimabhavikabodhisattÄ• naá¹ƒ samÄ• pattinibb
__analaá¹…karitvÄ• _ti anu anu alaá¹ƒkatvÄ• punappunaá¹ƒ ``iminÄ• na kiÃ±ci payojanaâ

<278> __vÄ• cÄ• ya uggahitamattovÄ• _ti ettha pubbe vuttanayÄ• nusÄ• rena attho vedita

<279> mahÄ• velÄ• viya __mahÄ• velÄ• , _ vipulavÄ• likapuÃ±jatÄ• ya mahanto velÄ• taá
``mahÄ• vÄ• likarÄ• sÄ«ti atthoâ€™â€™ _ti. uru maru sikatÄ• vÄ• lukÄ• vaá¹‡á¹‡u vÄ• lik
samÄ• natthÄ• , byaÃ±janameva nÄ• naá¹ƒ.

senÄ• nigacchi nivisi etthÄ• ti __senÄ• nigamo, _ senÄ• ya niviá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. __
ayaá¹ƒ samaÃ±Ã±Ä• aparakÄ• likÄ• . gocaragÄ• manidassanaÃ±cetaá¹ƒ. __uparisuttasmi
pana bodhipallaá¹…ko adhippeto_ ariyapariyesanÄ• ya vuccamÄ• nattÄ• .

<280> ``Ã±Ä• á¹‡adassanaâ€™â€™ nti \Be II 130/ ca ekajjhaá¹ƒ gahitapadadvayavisayavi
``meâ€™â€™ ti ca gahitattÄ• anavasesaÃ±eyyÄ• vabodhanasamatthameva Ã±Ä• á¹‡avise
Ã±Ä• á¹‡amattaá¹ƒ, na dassanamattanti Ä• ha __ ``sabbadhammadassanasamatthaÃ±ca n
udapÄ• dÄ«â€™â€™ _ti. __akuppatÄ• yÄ• _ti vimokkhantatÄ• ya sabbaso paá¹-ipakkhadh
tenÄ• ha __ ``rÄ• gÄ• dÄ«hi_ \Ne II 123/ __na kuppatÄ«â€™â€™ _ti. Ä• rammaá¹‡asantat
atthi viseso yathÄ• taá¹ƒ ``Ä• neÃ±javihÄ• reâ€™â€™ ti Ä• ha __ ``akuppÄ• rammaá¹‡atÄ
__paccavekkhaá¹‡aÃ±Ä• á¹‡ampÄ«_ti na kevalaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva, atha
paá¹-ivedhasaddhamme ekÅ«navÄ«satividhapaccavekkhaá¹‡aÃ±Ä• á¹‡ampi.

<281> __paá¹-ividdhoti_ (Sv-pá¹- II 64; Spk-pá¹- I 1.172; Sp-á¹- mahÄ• vagga III 7) sayamb
``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• paá¹-imukhaá¹ƒ nibbijjhanavasena patto, yathÄ• bhÅ
__gambhÄ«ro_ti mahÄ• samuddo viya makasatuá¹‡á¸• asÅ«ciyÄ• aÃ±Ã±atra samupacitap
aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡ena alabbhaneyyapatiá¹-á¹-ho. tenÄ• ha __ ``uttÄ• nabhÄ• vapaá¹-il
yo alabbhaneyyapatiá¹-á¹-ho, so ogÄ• hitumasakkuá¹‡eyyatÄ• ya sarÅ«pato ca passituá¹ƒ
``gambhÄ«rattÄ• va duddasoâ€™â€™ _ti. __dukkhena daá¹-á¹-habbo_ti kicchena kenacide
daá¹-á¹-humeva na sakkÄ• , tassa ogÄ• hetvÄ• anu anu bujjhane kathÄ• eva natthÄ«ti Ä•
duranubodhoâ€™â€™ _ti. __dukkhena avabujjhitabbo_ avabodhassa dukkarabhÄ• vato. im

kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambhavatar
__suttapadaá¹ƒ_ (SN c V 1115) vattabbaá¹ƒ. santÄ• rammaá¹‡atÄ• ya vÄ• __santo. _ nibb
nibbuto_. padhÄ• nabhÄ• vaá¹ƒ nÄ«toti vÄ• __paá¹‡Ä«to_. atittikaraá¹-á¹-hena __atappako
viya. ettha ca nirodhasaccaá¹ƒ santaá¹ƒ Ä• rammaá¹‡anti __santÄ• rammaá¹‡aá¹ƒ, _ magg
santÄ• rammaá¹‡aÃ±cÄ• ti __santÄ• rammaá¹‡aá¹ƒ_. anupasantasabhÄ• vÄ• naá¹ƒ kilesÄ
abhÄ• vato nibbutasabbapariá¸·Ä• hatÄ• ya santapaá¹‡Ä«tabhÄ• veneva ca asecanakatÄ•
tenÄ• ha __ ``idaá¹ƒ dvayaá¹ƒ lokuttarameva sandhÄ• ya vuttaâ€™â€™ _nti. uttamaÃ±Ä• â
avacaritabbo, _ tato eva nipuá¹‡aÃ±Ä• á¹‡agocaratÄ• ya ca __saá¹‡ho_. sukhumasabhÄ• v
bÄ• lÄ• naá¹ƒ avisayattÄ• \Be II 131/ paá¹‡á¸• itehi eva veditabboti __paá¹‡á¸• itavedanÄ«
abhiramitabbaá¹-á¹-hena sevÄ«yantÄ«ti __Ä• layÄ• , _ paÃ±ca kÄ• maguá¹‡Ä• . Ä• layanti
abhiramaá¹‡avasena sevantÄ«ti __Ä• layÄ• , _ taá¹‡hÄ• vicaritÄ• ni. __ramantÄ«_ti ratiá¹ƒ
laá¸·anti. __Ä• layaratÄ• _ti Ä• layaniratÄ• .

__á¹-hÄ• naá¹ƒ sandhÄ• yÄ• _ti á¹-hÄ• na-saddaá¹ƒ sandhÄ• ya. atthato pana __á¹-hÄ• na
eva adhippeto. tiá¹-á¹-hati phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _ saá¹…khÄ•
paccayabhÅ«tÄ• avijjÄ• dayo. imesaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayÄ• ti idappaccay
eva __idappaccayatÄ• _ yathÄ• ``devo eva devatÄ• â€™â€™ ti, idappaccayÄ• naá¹ƒ vÄ•
phalaá¹ƒ pati paccayabhÄ• vo \Ne II 124/ uppÄ• danasamatthatÄ• __idappaccayatÄ• _. ten
paá¹-iccasamuppÄ• do dassito hoti. paá¹-icca samuppajjati phalaá¹ƒ etasmÄ• ti __paá¹-icca
padadvayenapi dhammÄ• naá¹ƒ paccayaá¹-á¹-ho eva vibhÄ• vito. tenÄ• ha __ ``saá¹…khÄ•
adhivacanaâ€™â€™ _nti. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimaggasaá¹ƒv
II 572-573) vuttanayena veditabbo.

__sabbasaá¹…khÄ• rasamathotiÄ• di sabba_nti sabbasaá¹…khÄ• rasamathÄ• disaddÄ• b
__nibbÄ• nameva_. idÄ• ni tassa nibbÄ• nabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yasmÄ• hÄ«â€™â
nibbÄ• naá¹ƒ. __Ä• gammÄ• _ti paá¹-icca ariyamaggassa Ä• rammaá¹‡apaccayabhÄ• vahe
appaá¹-isandhikÅ«pasamavasena sammanti. tathÄ• santÄ• savisesaá¹ƒ upasantÄ• nÄ• n
``vÅ«pasammantÄ«â€™â€™ _ti. etena ``sabbe saá¹…khÄ• rÄ• sammanti etthÄ• ti __sabb
nibbÄ• naâ€™â€™ nti dasseti. sabbasaá¹…khatavisaá¹ƒyutte ca nibbÄ• ne sabbasaá¹…kh
heá¹-á¹-hÄ• vuttanayeneva veditabbo. sesapadesupi eseva nayo. __paá¹-inissaá¹-á¹-hÄ• _
pariccattÄ• honti. __sabbÄ• taá¹‡hÄ• _ti aá¹-á¹-hasatappabhedÄ• sabbÄ• pi taá¹‡hÄ• . __
kÄ• marÄ• garÅ«parÄ• gÄ• dibhedÄ• sabbepi kilesabhÅ«tÄ• rÄ• gÄ• , sabbepi vÄ• kilesÄ
veditabbÄ• , na lobhavisesÄ• eva cittassa vipariá¹‡atabhÄ• vÄ• pÄ• danato \Be II 132/. yat
cittaá¹ƒ vipariá¹‡ataá¹ƒ, duá¹-á¹-hampi cittaá¹ƒ vipariá¹‡ataá¹ƒ, mÅ«á¸·hampi cittaá¹ƒ vipari
(Vin III 271). __virajjantÄ«_ti palujjanti.

ciranisajjÄ• cirabhÄ• sanehi piá¹-á¹-hiÄ• gilÄ• yanatÄ• lugalasosÄ• divasena __kÄ• yakilan
ca veditabbÄ• . sÄ• ca kho desanÄ• ya atthaá¹ƒ ajÄ• nantÄ• naá¹ƒ vasena vuttÄ• , jÄ• nan

kÄ• yaparissamopi satthu aparissamova. tenÄ• ha bhagavÄ• --- ``na ca maá¹ƒ dhammÄ• c
ti (Ud 10). tenevÄ• ha __ ``yÄ• ajÄ• nantÄ• naá¹ƒ desanÄ• nÄ• ma, so mama kilamatho as
cittakilamatho ceva cittavihesÄ• cÄ• ti ubhayampetaá¹ƒ __buddhÄ• naá¹ƒ natthi_ bodhimÅ

__anubrÅ«hanaá¹ƒ_ sampiá¹‡á¸• anaá¹ƒ. __so_ti ``apissÅ«â€™â€™ ti nipÄ• to. __ma_nti
sÄ• miatthe upayogavacananti Ä• ha __ ``mamÄ• â€™â€™ _ti. vuddhippattÄ• vÄ• acchar
vuddhiatthopi hi a-kÄ• ro hoti yathÄ• ``asekkhÄ• dhammÄ• â€™â€™ ti (Dhs 1I tikamÄ• tik
satasahassaá¹ƒ cattÄ• ri ca asaá¹…khyeyyÄ• ni sadevakassa lokassa dhammasaá¹ƒvibhÄ•
pÅ«retvÄ• \Ne II 125/ idÄ• ni adhigatadhammarajjassa tattha appossukkatÄ• pattidÄ«pana
acchariyatÄ• , tassa vuddhippatti cÄ• ti veditabbaá¹ƒ. atthadvÄ• rena hi gÄ• thÄ• naá¹ƒ ana
ahesu_nti upaá¹-á¹-hahesuá¹ƒ. upaá¹-á¹-hÄ• naÃ±ca vitakketabbatÄ• ti Ä• ha __ ``parivitak
pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ _ti.

yadi sukhÄ• paá¹-ipadÄ• va, kathaá¹ƒ kicchatÄ• ti Ä• ha __ ``pÄ• ramÄ«pÅ«raá¹‡akÄ• le p
__evamÄ• dÄ«ni_ duppariccajÄ• ni __dentassa. ha_-iti vÄ• ``byattaâ€™â€™ nti etasmiá¹ƒ
ekaá¹ƒsattheti keci. ha byattaá¹ƒ, ekaá¹ƒsena vÄ• alaá¹ƒ nippayojanaá¹ƒ evaá¹ƒ kicchena
desitanti yojanÄ• . __hala_nti vÄ• ``alaâ€™â€™ nti iminÄ• samÄ• natthaá¹ƒ padaá¹ƒ ``hal
tiÄ• dÄ«su (Sv-pá¹- II 65; Spk-pá¹- I 1.172) viya. __rÄ• gadosapariphuá¹-á¹-hehÄ«_ti phuá¹-
sappena rÄ• gena dosena ca samphuá¹-á¹-hehi abhibhÅ«tehi. __rÄ• gadosÄ• nugatehÄ«_t
anubandhehi.

kÄ• marÄ• garattÄ• \Be II 133/ bhavarÄ• garattÄ• ca nÄ«varaá¹‡ehi nivutatÄ• ya, diá¹-á¹-
viparÄ«tÄ• bhinivesena. __na dakkhantÄ«_ti yÄ• thÄ• vato dhammaá¹ƒ na paá¹-ivijjhissanti
``aniccaâ€™â€™ ntiÄ• dinÄ• sabhÄ• vena yÄ• thÄ• vato dhammaá¹ƒ jÄ• nÄ• petuá¹ƒ. rÄ•
sammÅ«á¸·habhÄ• venevÄ• ti Ä• ha __ ``tamokhandhena Ä• vuá¹-Ä• â€™â€™ _ti.

<282> dhammadesanÄ• ya appossukkatÄ• pattiyÄ• kÄ• raá¹‡aá¹ƒ vibhÄ• vetuá¹ƒ __ ``kas
sayameva codanaá¹ƒ samuá¹-á¹-hÄ• peti. tattha __aÃ±Ã±Ä• tavesenÄ• _ti imassa bhagava
aÃ±Ã±Ä• tarÅ«pena. tÄ• pasavesenÄ• ti keci. so pana arahattÄ• dhigameneva vigaccheyya
appossukkatÄ• pattiyÄ• paá¹-ipakkhassa balavabhÄ• vo, dhammassa gambhÄ«ratÄ• , tatt
ta dassetuá¹ƒ __ ``tassa hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. (tattha __paá¹-ipakkhÄ• _ nÄ•
sammÄ• paá¹-ipattiyÄ• antarÄ• yakarattÄ• . tesaá¹ƒ balavabhÄ• vato ciraparibhÄ• vanÄ• y
dubbisodhiyatÄ• ya te satte mattahatthino viya dubbalapurisaá¹ƒ adhibhavitvÄ• ajjhottharit
Ä• pÄ• dentÄ• anekasatayojanÄ• yÄ• mavitthÄ• raá¹ƒ sunicitaá¹ƒ ghanasannivesaá¹ƒ kaá
dÅ«rappabhedaducchejjatÄ• hi dubbisodhiyataá¹ƒ pana dassetuá¹ƒ __ ``athassÄ• â€™â€™
anto amaá¹-á¹-hatÄ• ya __kaÃ±jiyapuá¹‡á¹‡Ä• lÄ• bu_. cirapÄ• rivÄ• sikatÄ• ya __takkabh
snehatintadubbalabhÄ• vena __vasÄ• pÄ«tapilotikÄ• _. telamissitatÄ• ya __aÃ±janamakkhi
vuttÄ• , hÄ«nÅ«pamÄ• cetÄ• rÅ«papabandhabhÄ• vato acirakÄ• likattÄ• ca malÄ«natÄ• y

dubbisodhanÄ«yataro anÄ• dikÄ• likattÄ• \Ne II 126/ anusayitattÄ• ca. tenÄ• ha __ ``atisa
_ti. yathÄ• ca dubbisodhanÄ«yataratÄ• ya, evaá¹ƒ gambhÄ«raduddasaduranubodhÄ• nam

paá¹-ipakkhavigamanena gambhÄ«ropi dhammo supÄ• kaá¹-o bhaveyya. paá¹-ipakkhaviga
sammÄ• paá¹-ipattipaá¹-ibaddhaá¹ƒ, sÄ• saddhammassavanÄ• dhÄ«nÄ• . taá¹ƒ satthari dh
garuá¹-á¹-hÄ• niyÄ• naá¹ƒ ajjhesanahetukoti panÄ• á¸·ikÄ• ya sattÄ• naá¹ƒ dhammasampa
brahmayÄ• canÄ• nimittanti taá¹ƒ dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha.

upakkilesabhÅ«taá¹ƒ \Be II 134/ appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ etassÄ• ti apparajaá¹ƒ, apparaj
paÃ±Ã±Ä• cakkhu yesaá¹ƒ te taá¹ƒsabhÄ• vÄ• ti katvÄ• __apparajakkhajÄ• tikÄ• _ti ayam
``paÃ±Ã±Ä• mayeâ€™â€™ _tiÄ• dinÄ• . appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ yesaá¹ƒ taá¹ƒsabhÄ• v
evampi saddattho sambhavati. dÄ• nÄ• didasapuÃ±Ã±akiriyavatthÅ«ni saraá¹‡agamanapar
saddhiá¹ƒ (dvÄ• dasa hontÄ«ti) __ ``dvÄ• dasapuÃ±Ã±akiriyavasenÄ• â€™â€™ _ti vuttaá¹

rÄ• gÄ• dimalena __samalehi_ pÅ«raá¹‡Ä• dÄ«hi __chahi satthÄ• rehi_ satthupaá¹-iÃ±Ã±e
cintÄ• kaviÄ• dibhÄ• ve á¹-hatvÄ• takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒ
te kira buddhakolÄ• halÄ• nussavena saÃ±jÄ• takutÅ«halaá¹ƒ lokaá¹ƒ vaÃ±cetvÄ• kohaÃ±
paá¹-ijÄ• nantÄ• yaá¹ƒ kiÃ±ci adhammaá¹ƒyeva dhammoti dÄ«pesuá¹ƒ. tenÄ• ha __ ``te hi
uppajjitvÄ• â€™â€™ _tiÄ• di. __apÄ• pureta_nti etaá¹ƒ kassapassa bhagavato sÄ• sananta
nibbÄ• nanagarassa mahÄ• dvÄ• raá¹ƒ ariyamaggaá¹ƒ saddhammadesanÄ• hatthena apÄ

selapabbato ucco hoti thiro ca, na paá¹ƒsupabbato missakapabbato cÄ• ti Ä• ha __ ``sele y
pabbatamuddhanÄ«â€™â€™ _ti. __dhammamayaá¹ƒ pÄ• sÄ• da_nti lokuttaradhammamÄ
sabbadhamme atikkamma abbhuggataá¹-á¹-hena pÄ• sÄ• dasadiso ca. paÃ±Ã±Ä• pariyÄ•
hi abbhuggataá¹-á¹-hena ``pÄ• sÄ• doâ€™â€™ ti __abhidhamme_ (Dhs-a 16) niddiá¹-á¹-hÄ

``paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he, dhÄ«ro bÄ• le avekkhatÄ«â€™â€™ ti || (Dhp 28).

__uá¹-á¹-hehÄ«_ti \Ne II 127/ vÄ• dhammadesanÄ• ya appossukkatÄ• saá¹…khÄ• tasaá¹
uá¹-á¹-haha.

<283> garuá¹-á¹-hÄ• niyaá¹ƒ payirupÄ• sitvÄ• garutaraá¹ƒ payojanaá¹ƒ uddissa abhipatth
atthato yÄ• canÄ• va hotÄ«ti Ä• ha __ ``ajjhesananti yÄ• canaâ€™â€™ _nti. padesavisaya
ahutvÄ• buddhÄ• naá¹ƒyeva \Be II 135/ Ä• veá¹‡ikabhÄ• vato idaá¹ƒ Ã±Ä• á¹‡advayaá¹ƒ `
vuccatÄ«ti Ä• ha __ ``imesaÃ±hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ buddhacakkhÅ«ti nÄ• maâ€™
maggaÃ±Ä• á¹‡Ä• na_nti heá¹-á¹-himÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• naá¹ƒ __ ``d

catusaccadhammadassanamattabhÄ• vato. yato tÄ• ni Ã±Ä• á¹‡Ä• ni vijjÅ«pamabhÄ• vena
pana Ã±Ä• á¹‡akiccassa sikhÄ• ppattiyÄ• na dassanamattaá¹ƒ hotÄ«ti ``dhammacakkhÅ«
taá¹ƒ vajirÅ«pamabhÄ• vena vuttaá¹ƒ. __vuttanayenÄ• _ti ``apparajakkhÄ• â€™â€™ ti etth
mandakilesÄ• __ ``apparajakkhÄ• â€™â€™ _ti vuttÄ• , tasmÄ•  bahalakilesÄ•  __ ``mahÄ•
veditabbÄ• . paá¹-ipakkhavidhamanasamatthatÄ• ya __tikkhÄ• ni_ sÅ«rÄ• ni visadÄ• ni, vu
saddhÄ• dayo Ä• kÄ• rÄ• _ti saddahanÄ• dippakÄ• re vadati. __sundarÄ• _ti kalyÄ• á¹‡Ä•
(Vibh-a 814) pana ``yesaá¹ƒ Ä• sayÄ• dayo koá¹-á¹-hÄ• sÄ• sundarÄ• , te svÄ• kÄ• rÄ• , v
vuttaá¹ƒ, taá¹ƒ imÄ• ya atthavaá¹‡á¹‡anÄ• ya aÃ±Ã±adatthu saá¹ƒsandati sametÄ«ti daá¹-
__kÄ• raá¹‡aá¹ƒ_ nÄ• ma paccayÄ• kÄ• ro, saccÄ• ni vÄ• .

__ayaá¹ƒ panettha pÄ• á¸·Ä«_ti ettha apparajakkhÄ• dipadÄ• naá¹ƒ atthavibhÄ• vane ayaá
pÄ• á¸·i. saddhÄ• dÄ«naá¹ƒ vimuttiparipÄ• cakadhammÄ• naá¹ƒ balavabhÄ• vo tappaá¹-ipa
dubbalabhÄ• veneva hoti, tesaÃ±ca balavabhÄ• vo saddhÄ• dÄ«naá¹ƒ dubbalabhÄ• venÄ•
vimuttiparipÄ• cakadhammÄ• naá¹ƒ atthitÄ• natthitÄ• vasena apparajakkhamahÄ• rajakkha
vibhajitvÄ• dassitÄ• . khandhÄ• dayo eva lujjanapalujjanaá¹-á¹-hena __loko_. sampattibhav
__sampattibhavaloko, _ sugatisaá¹…khÄ• to upapattibhavo. sampatti sambhavati etenÄ• ti
sugatisaá¹ƒvattaniyo kammabhavo. duggati saá¹…khÄ• taupapattibhavaduggati saá¹ƒvattan
__vipattibhavalokavipattisambhavalokÄ• _.

puna ekakadukÄ• divasena lokaá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``eko lokoâ€™â€™ _tiÄ• di
viya hi Ä• hÄ• raá¹-á¹-hitikÄ• saá¹…khÄ• rÄ• lujjanapalujjanaá¹-á¹-hena lokoti. ettha __eko
Ä• hÄ• raá¹-á¹-hitikÄ• _ti yÄ• yaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kathÄ• ya sabbasaá¹…kh
tÄ• ya sabbe saá¹…khÄ• rÄ• ekova loko ekavidho pakÄ• rantarassa abhÄ• vato. __dve lok
136/ nayena attho veditabbo. nÄ• maggahaá¹‡ena cettha nibbÄ• nassa aggahaá¹‡aá¹ƒ tass
ca __Ä• hÄ• raá¹-á¹-hitikÄ• _ti ettha paccayÄ• yattavuttitÄ• ya maggaphalÄ• nampi lokatÄ•
nÄ• pajjati pariÃ±Ã±eyyÄ• naá¹ƒ dukkhasaccadhammÄ• naá¹ƒ idha ``lokoâ€™â€™ ti adhip
na palujjatÄ«ti yo gahito tathÄ• na hoti, so lokoti taá¹ƒ-gahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• na
upÄ• dÄ• nÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• __upÄ• dÄ• nakkhandhÄ• . dasÄ•
sesamettha suviÃ±Ã±eyyameva.

vivaá¹-á¹-ajjhÄ• sayassa adhippetattÄ• tassa ca sabbaá¹ƒ tebhÅ«makakammaá¹ƒ garahita
hutvÄ• upaá¹-á¹-hÄ• tÄ«ti vuttaá¹ƒ __ ``sabbe abhisaá¹…khÄ• rÄ• vajjaá¹ƒ, sabbe bhavag
_nti. apparajakkhamahÄ• rajakkhÄ• dÄ«su paÃ±casu dukesu ekekasmiá¹ƒ dasa dasa katvÄ
Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• ni jÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ• anvayato
saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ paropariyattaá¹ƒ jÄ• nÄ• tÄ«ti katvÄ• tathÄ• vuttaá¹ƒ. e
apparajakkhÄ• dibhabbÄ• divasena Ä• vajjentassa bhagavato te sattÄ• puÃ±japuÃ±jÄ• va
ekekÄ• .

uppalÄ• ni ettha santÄ«ti __uppalinÄ«, _ gacchopi jalÄ• sayopi, idha pana jalÄ• sayo adhip
``uppalavaneâ€™â€™ _ti. yÄ• ni udakassa anto nimuggÄ• neva hutvÄ• pusanti vaá¸• á¸• h
__antonimuggaposÄ«ni. dÄ«pitÄ• nÄ«_ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ pakÄ• sitÄ• ni, idheva v
tiÄ• dinÄ• bhÄ• sitÄ• ni.

__ugghaá¹-itaÃ±Ã±Å«_ti ugghaá¹-itaá¹ƒ nÄ• ma Ã±Ä• á¹‡ugghaá¹-anaá¹ƒ, Ã±Ä• á¹‡e uggh
attho. vipaÃ±citaá¹ƒ vitthÄ• ritameva atthaá¹ƒ jÄ• nÄ• tÄ«ti __vipaÃ±citaÃ±Ã±Å«_. uddesÄ•
saha udÄ• haá¹-avelÄ• yÄ• _ti udÄ• hÄ• re udÄ• haá¹-amatteyeva. __dhammÄ• bhisamayo
saddhiá¹ƒ abhisamayo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â
saá¹ƒkhittena mÄ• tikÄ• ya á¹-hapiyamÄ• nÄ• ya desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetv
samattho puggalo __ ``ugghaá¹-itaÃ±Ã±Å«â€™â€™ _ti vuccati. __ayaá¹ƒ vuccatÄ«_ti ayaá
mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• rena atthe \Be II 137/ vibhajiyamÄ• ne arahattaá¹ƒ pÄ• pua
puggalo __ ``vipaÃ±citaÃ±Ã±Å«â€™â€™ _ti vuccati. __uddesato_ti uddesahetu, uddisantas
attho. __paripucchato_ti atthaá¹ƒ paripucchantassa. __anupubbena dhammÄ• bhisamayo h
arahattappatti hoti. __na tÄ• ya jÄ• tiyÄ• dhammÄ• bhisamayo hotÄ«_ti tena attabhÄ• vena
antamaso jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• nibbattetuá¹ƒ na sakkoti. __ayaá¹ƒ vuccati pu
ayaá¹ƒ puggalo byaÃ±janapadameva paramaá¹ƒ assÄ• ti padaparamoti vuccati.

__kammÄ• varaá¹‡enÄ• _ti \Ne II 129/ (Vibh-a 826) paÃ±cavidhena Ä• nantariyakammena
ahetukapaá¹-isandhiyÄ• . yasmÄ• pana duhetukÄ• nampi ariyamaggapaá¹-ivedho natthi, ta
paá¹-isandhipi ``vipÄ• kÄ• varaá¹‡amevÄ• â€™â€™ ti veditabbÄ• . __kilesÄ• varaá¹‡enÄ•
niyatamicchÄ• diá¹-á¹-hiyÄ• . __assaddhÄ• _ti buddhÄ• dÄ«su saddhÄ• rahitÄ• . __acchan
kattukamyatÄ• kusalacchandarahitÄ• . uttarakurukÄ• manussÄ• acchandikaá¹-á¹-hÄ• naá
__duppaÃ±Ã±Ä• _ti bhavaá¹…gapaÃ±Ã±Ä• ya parihÄ«nÄ• . bhavaá¹…gapaÃ±Ã±Ä• ya par
bhavaá¹…gaá¹ƒ lokuttarassa paccayo na hoti, sopi duppaÃ±Ã±o eva nÄ• ma. __abhabbÄ•
kusalesu dhammesu sammatta_nti kusalesu dhammesu sammattaniyÄ• masaá¹…khÄ• taá
adhigantuá¹ƒ abhabbÄ• . __na kammÄ• varaá¹‡enÄ• _tiÄ• dÄ«ni vuttavipariyÄ• yena vedita

__nibbÄ• nassa dvÄ• raá¹ƒ_ pavisanamaggo. __vivaritvÄ• á¹-hapito_ mahÄ• karuá¹‡Å«pa
adhigatattÄ• . __saddhaá¹ƒ pamuÃ±cantÅ«_ti attano saddhaá¹ƒ pavesentu, saddahanÄ• kÄ
attho. sukhena akicchena pavattanÄ«yatÄ• ya __suppavattitaá¹ƒ. na bhÄ• siá¹ƒ_ na bhÄ• s

<284> dhammaá¹ƒ desessÄ• mÄ«ti evaá¹ƒ pavattitadhammadesanÄ• paá¹-isaá¹ƒyuttassa
paraá¹ƒ aá¹-á¹-hamasattÄ• heyeva uppannattÄ• vuttaá¹ƒ __ ``aá¹-á¹-hame sattÄ• heâ€™â
viya paá¹-iniyatakiccalakkhitassa aá¹-á¹-hamasattÄ• hassa nÄ• ma pavattitassa sabbhÄ• vÄ

__vivaá¹-a_nti \Be II 138/ devatÄ• viggahena vivaá¹-aaá¹…gapaccaá¹…ganiddÄ• ya janÄ•
vippakÄ• ranti attho. ``buddhattaá¹ƒ anadhigantvÄ• na paccÄ• gamissÄ• mÄ«â€™â€™ ti u

__pathavÄ«parivattanacetiyaá¹ƒ nÄ• ma dassetvÄ• _. sÄ• kiyakoliyamallarajjavasena __tÄ«
rukkhamÅ«le_ti nigrodhamÅ«le. __vatvÄ• pakkÄ• mi, _ pakkamantiyÄ• cassÄ• mahÄ• sa
suvaá¹‡á¹‡athÄ• laggahaá¹‡Ä• ya, sÄ• ``tumhÄ• kaá¹ƒ taá¹ƒ pariccattamevÄ• â€™â€™ ti

__divÄ• vihÄ• raá¹ƒ katvÄ• _ti nÄ• nÄ• samÄ• pattiyo samÄ• pajjanena divÄ• vihÄ• raá¹ƒ
nhÄ• ru ca, aá¹-á¹-hi ca avasissatu, upasussatu sarÄ«re maá¹ƒsalohitaâ€™â€™ ntiÄ• dinÄ
a II 237; AN a II 5; c 8.13; Nidd I 17, 196) Ä• gatanayena __caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-

__navayojana_nti ubbedhato vuttaá¹ƒ, puthulato dvÄ• dasayojanÄ• , dÄ«ghato yÄ• va cakk
130/ vadanti. ajjhottharanto upasaá¹…kamitvÄ• --- ``uá¹-á¹-hehi so, siddhattha, ahaá¹ƒ imas
anucchavikoâ€™â€™ ti vatvÄ• tattha sakkhiá¹ƒ otÄ• rento attano parisaá¹ƒ niddisi. ekappa
anucchaviko, ayameva anucchavikoâ€™â€™ ti kolÄ• halamakÄ• si, taá¹ƒ sutvÄ• __mahÄ•
pasÄ• reti_. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``acetanÄ• yaá¹ƒ pathavÄ«, aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ.

sÄ• pi dÄ• nabalÄ• mayhaá¹ƒ, sattakkhattuá¹ƒ pakampathÄ• â€™â€™ ti || (Cp 1.124).

pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ visodhetvÄ• ti Ä• netvÄ• sambandho sÄ«hÄ• valokanaÃ±Ä• y
sammasitvÄ• _ti catusaccamanasikÄ• raá¹ƒ sandhÄ• yÄ• ha. __imassa pallaá¹…kassa atth
adhigatavisesaá¹ƒ dasseti. tattha hi sikhÄ• ppattavimuttisukhaá¹ƒ avijahanto antarantarÄ• c
paá¹-iccasamuppÄ• daá¹…gaá¹ƒ manasikaronto ekapallaá¹…kena nisÄ«di. __ekaccÄ• na_
sacchikatanirodhÄ• ekadesena ca buddhaguá¹‡e jÄ• nanti, tÄ• á¹-hapetvÄ• tadaÃ±Ã±esa
buddhattakarÄ• _ti visÄ• khÄ• puá¹‡á¹‡amato paá¹-á¹-hÄ• ya rattindivaá¹ƒ evaá¹ƒ niccasan
buddhaguá¹‡Ä• naá¹ƒ upari aÃ±Ã±epi \Be II 139/ buddhattasÄ• dhakÄ• , ``ayaá¹ƒ buddhoâ
paresaá¹ƒ vibhÄ• vanÄ• dhammÄ• kiá¹ƒ nu kho atthÄ«ti yojanÄ• .

__animisehÄ«_ti dhammapÄ«tivipphÄ• ravasena pasÄ• davikasitaniccalatÄ• ya nimesarah
devatÄ• hi mÄ• pite ratanamayacaá¹…kame. ratanabhÅ«tÄ• naá¹ƒ sattannaá¹ƒ pakaraá¹‡Ä
dhammaratanassa sammasanena __taá¹ƒ á¹-hÄ• naá¹ƒ ratanagharacetiyaá¹ƒ nÄ• ma jÄ• ta
vakkhamÄ• nÄ• kÄ• rena. chabbaá¹‡á¹‡Ä• naá¹ƒ rasmÄ«naá¹ƒ dantehi nikkhamanato __ch
nidassanaá¹ƒ vuttaá¹ƒ.

__heá¹-á¹-hÄ• lohapÄ• sÄ• dappamÄ• á¹‡o_ti navabhÅ«makassa sabbapaá¹-hamassa loh
lohapÄ• sÄ• dappamÄ• á¹‡o. __khandhakaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 5) pana tatt
``bhaá¹‡á¸• Ä• gÄ• ragabbhappamÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ.

__paccagghe_ti abhinave. paccekaá¹ƒ mahagghatÄ• ya __paccagghe_ti keci, taá¹ƒ na sun

bhagavanto mahagghaá¹ƒ paá¹-iggaá¹‡hanti paribhuÃ±janti vÄ• . __piá¹‡á¸• apÄ• ta_nti ett
madhupiá¹‡á¸• ikaÃ±ca \Ne II 131/ sandhÄ• ya vadati. __ayaá¹ƒ vitakko_ti --- ``kassa nu kh
dhammaá¹ƒ deseyyaâ€™â€™ nti ayaá¹ƒ parivitakko.

__paá¹‡á¸• iccenÄ• _ti samÄ• pattipaá¹-ilÄ• bhasaá¹ƒsiddhena adhigamabÄ• husaccasaá¹
__veyyattiyenÄ• _ti samÄ• pattipaá¹-ilÄ• bhapaccayena pÄ• rihÄ• riyapaÃ±Ã±Ä• saá¹…khÄ
__medhÄ• vÄ«_ti tihetukapaá¹-isandhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya taá¹ƒtaá¹ƒitikattabbatÄ
medhÄ• ya samannÄ• gatoti evampettha attho daá¹-á¹-habbo. __mahÄ• jÄ• niyo_ti mahÄ•
natthÄ«_ti idaá¹ƒ paá¹-hamaá¹ƒ vattabbaá¹ƒ, athÄ• haá¹ƒ tattha gaccheyyaá¹ƒ, gantvÄ• de
dhammampissa sotuá¹ƒ sotapasÄ• dopi natthÄ«ti yojanÄ• . kiá¹ƒ pana bhagavatÄ• attano
dhammaá¹ƒ Ã±Ä• petuá¹ƒ na sakkÄ• ti? Ä• ma, na sakkÄ• . na hi parato ghosaá¹ƒ antarena
dhammÄ• bhisamayo sambhavati, aÃ±Ã±athÄ• itarapaccayarahitassapi dhammÄ• bhisama
atthi. vuttaÃ±hetaá¹ƒ --- ``dveme, bhikkhave, paccayÄ• sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• y
ajjhattaÃ±ca yonisomanasikÄ• roâ€™â€™ ti (AN a II 127). pÄ• á¸·iyaá¹ƒ rÄ• masseva samÄ
udakassa, taá¹ƒ tassa bodhisattena samÄ• gatakÄ• lavasena vuttaá¹ƒ \Be II 140/. so hi pub
yuttappayutto viharanto mahÄ• purisena khippaÃ±Ã±eva samÄ• pattÄ«naá¹ƒ nibbattitabhÄ•
mahÄ• satte tato nibbijja pakkante ghaá¹-ento vÄ• yamanto nacirasseva aá¹-á¹-ha samÄ• p
vuttaá¹ƒ __ ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nibbattoti addasÄ• â€™â€™ _ti. ete aá
sambandho. __chaá¸·aá¹…gavÄ• _ti chaá¸·aá¹…gaviduno. __manta_nti mantapadaá¹ƒ. ``ni
vacanaseso, mantetvÄ• ti attho. __viyÄ• kariá¹ƒsÅ«_ti kathesuá¹ƒ.

__yathÄ• mantapada_nti lakkhaá¹‡amantasaá¹…khÄ• tavedavacanÄ• nurÅ«paá¹ƒ. __gatÄ
gatiyo bhavanti anaÃ±Ã±Ä• â€™â€™ ti (DN II 33; III 199-200; MN II 384, 398) vuttaniyÄ• m
asakkontÄ• brÄ• hmaá¹‡Ä• vuttameva paá¹-ipajjiá¹ƒsu, na mahÄ• purisassa buddhabhÄ•
__ime pana_ koá¹‡á¸• aÃ±Ã±Ä• dayo __paÃ±ca_ ``ekaá¹ƒsato buddho bhavissatÄ«â€™â€
__mantapadaá¹ƒ atikkantÄ• . puá¹‡á¹‡apatta_nti tuá¹-á¹-hidÄ• naá¹ƒ. __nibbitakkÄ• _ti nibb
takkÄ• .

__vappakÄ• le_ti vapanakÄ• le. vapanatthaá¹ƒ bÄ«jÄ• ni nÄ«haraá¹‡antena tattha aggaá¹
__bÄ«jaggadÄ• naá¹ƒ_ nÄ• ma. __lÄ• yanaggÄ• _dÄ«supi eseva nayo. dhaÃ±Ã±aphalassa
__puthukakÄ• le. lÄ• yane_ti sassalÄ• yane. yathÄ• lÅ«naá¹ƒ hatthakaá¹ƒ katvÄ• veá¹‡iva
__veá¹‡ikaraá¹‡aá¹ƒ_. veá¹‡iyo pana purisabhÄ• ravasena \Ne II 132/ bandhanaá¹ƒ __kalÄ
á¹-hapanadivase aggaá¹ƒ gahetvÄ• dÄ• naá¹ƒ __khalaggaá¹ƒ_. madditvÄ• vÄ«hÄ«naá¹ƒ
gahetvÄ• dÄ• naá¹ƒ __bhaá¹‡á¸• aggaá¹ƒ_. koá¹-á¹-hÄ• gÄ• re dhaÃ±Ã±assa pakkhipana
__koá¹-á¹-haggaá¹ƒ. uddharitvÄ• _ti khalato dhaÃ±Ã±assa uddharitvÄ• . __navannaá¹ƒ agg
idaá¹ƒ tassa rattaÃ±Ã±Å«naá¹ƒ aggabhÄ• vatthÄ• ya katÄ• bhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ pav
ciá¹‡á¹‡ante pavattitattÄ• vuttaá¹ƒ. tiá¹‡á¹‡ampi hi bodhisattÄ• naá¹ƒ taá¹ƒtaá¹ƒpÄ• ramiyÄ
pavattitaá¹ƒ puÃ±Ã±aá¹ƒ apuÃ±Ã±aá¹ƒ vÄ• garutaravipÄ• kameva hoti, dhammassa ca sal

sacchikiriyÄ• ya vinÄ• kathaá¹ƒ rattaÃ±Ã±Å«naá¹ƒ aggabhÄ• vasiddhÄ«ti. __bahukÄ• rÄ• idaá¹ƒ pana upakÄ• rÄ• nussaraá¹‡amattakameva paricayavasena Ä• á¸·Ä• rudakÄ• nussa

<285> __vivare_ti majjhe. tenÄ• ha __ ``tigÄ• vutantare á¹-hÄ• neâ€™â€™ _ti. __ayojiyam pÄ• puá¹‡Ä• ti_ sÄ• mivacanassa pasaá¹…ge antarÄ• -saddayogena \Be II 141/ upayogava __ ``antarÄ• saddena pana yuttattÄ• upayogavacanaá¹ƒ kataâ€™â€™ _nti.

__sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ abhibhavitvÄ• _ pariÃ±Ã±Ä• bhisamayavasena atikka __catubhÅ«makadhammaá¹ƒ_ anavasesaá¹ƒ Ã±eyyaá¹ƒ sabbaso Ã±eyyÄ• varaá¹‡assa pa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena __avediá¹ƒ_. rajjanadussanamuyhanÄ• dinÄ• __kilesena_. kusalÄ• byÄ• kataá¹ƒ tappaá¹-ibaddhakilesamathanena pahÄ«nattÄ• na hotÄ«ti Ä• ha __ ` tebhÅ«makadhammaá¹ƒ jahitvÄ• á¹-hitoâ€™â€™ _ti. __Ä• rammaá¹‡ato_ti Ä• rammaá¹‡a

kiÃ±cÄ• pi lokiyadhammÄ• nampi yÄ• diso lokanÄ• thassa adhigamo, na tÄ• diso adhigam lokuttaradhamme panassa lesopi natthÄ«ti Ä• ha __ ``lokuttaradhamme mayhaá¹ƒ Ä• cariyo __paá¹-ibhÄ• gapuggalo_ti sÄ«lÄ• dÄ«hi guá¹‡ehi paá¹-inidhibhÅ«to puggalo. __sahetunÄ• sapÄ• á¹-ihÄ«rakatÄ• ya. __nayenÄ• _ti abhijÄ• nanatÄ• dividhinÄ• . __cattÄ• ri saccÄ• nÄ Ã±eyyassa abhÄ• vato vuttaá¹ƒ. __sayaá¹ƒ buddho_ti sayameva sayambhuÃ±Ä• á¹‡ena bu __sÄ«tibhÅ«to_. tato eva __nibbuto. Ä• haÃ±chanti_ Ä• hanissÄ• mi. veneyyÄ• naá¹ƒ amat katvÄ• satthu dhammadesanÄ• __amatadundubhÄ«_ti vuttÄ• .

anantaÃ±Ä• á¹‡o jitakilesoti __anantajino. evampi nÄ• ma bhaveyyÄ• _ti evaá¹ƒvidhe nÄ• Ã±Ä• á¹‡ena bhavitabbanti adhippÄ• yo. ayaá¹ƒ hissa pabbajjÄ• ya paccayo jÄ• to, katÄ• d bhagavÄ• tena samÄ• gamatthaá¹ƒ padasÄ• va taá¹ƒ maggaá¹ƒ paá¹-ipajji.

__koá¹-á¹-hÄ• sasampannÄ• _ti \Ne II 133/ aá¹…gapaccaá¹…gasaá¹…khÄ• taavayavasam aá¹-á¹-o hoti, domanassaá¹ƒ Ä• pajjatÄ«ti attho.

__avihaá¹ƒ upapannÄ• se_ti avihesu nibbattÄ• . __vimuttÄ• _ti aggaphalavimuttiyÄ• vimut mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upajjhagu_nti te upakÄ• dayo mÄ• nusaá¹ƒ attabhÄ• orambhÄ• giyasaá¹ƒyojanappahÄ• nena avihesu nibbattamattÄ• va aggamaggÄ• dhigamen uddhambhÄ• giyasaá¹ƒyojanaá¹ƒ samatikkamiá¹ƒsu.

<286> __saá¹‡á¹-hapesu_nti \Be II 142/ ``neva abhivÄ• detabboâ€™â€™ tiÄ• dinÄ• (Vin I kiriyÄ• kÄ• raá¹ƒ akaá¹ƒsu. tenÄ• ha __ ``katikaá¹ƒ akaá¹ƒsÅ«â€™â€™ _ti. __padhÄ• nato anuá¹-á¹-hitadukkaracaraá¹‡ato. __pabhÄ• vita_nti vÄ• cÄ• samuá¹-á¹-hÄ• naá¹ƒ, vacÄ«nic ``ayaá¹ƒ na kiÃ±ci visesaá¹ƒ adhigamissatÄ«â€™â€™ ti __anukkaá¹‡á¹-hanatthaá¹ƒ_. ``ma gamissÄ• mÄ• â€™â€™ ti __mÄ• vitakkayittha. obhÄ• so_ti vipassanobhÄ• so. __nimitta_

kammaá¹-á¹-hÄ• nanimittaá¹ƒ. __ekapadenevÄ• _ti ekavacaneneva. ``anena pubbepi na kiÅ
vuttapubbaâ€™â€™ nti __satiá¹ƒ labhitvÄ• _. yathÄ• bhÅ«tavÄ• dÄ«ti __uppannagÄ• ravÄ

__antovihÄ• reyeva ahosi_ daharakumÄ• ro viya tehi bhikkhÅ«hi pariharito. __male_ti saá¹
bhikkhÅ«hi nÄ«haá¹-aá¹ƒ upanÄ«taá¹ƒ bhattaá¹ƒ etassÄ• ti nÄ«haá¹-abhatto, tena __nÄ«ha
__ettakaá¹ƒ kathÄ• magga_nti --- ``dvemÄ• , bhikkhave, pariyesanÄ• â€™â€™ ti Ä• rabhitv
punabbhavoâ€™â€™ ti padaá¹ƒ, ettakaá¹ƒ desanÄ• maggaá¹ƒ. kÄ• maÃ±cettha --- ``tumhe
paÃ±cavaggiyÄ• naÃ±ca maggaá¹ƒ Ä• rÅ«á¸·hÄ• , ariyapariyesanÄ• tumhÄ• kaá¹ƒ pariyes
aá¹-á¹-hakathÄ• vacanaá¹ƒ. tena pana --- ``so kho ahaá¹ƒ, bhikkhave, attanÄ• jÄ• tidhamm
asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagamanti, atha kho, bhik
bhikkhÅ« mayÄ• evaá¹ƒ ovadiyamÄ• nÄ• ... pe ... anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá
natthi dÄ• ni punabbhavoâ€™â€™ ti imasseva suttapadassa attho vibhÄ• vitoti katvÄ• vutt
pubbe avaca tumhepi mamaÃ±ceva paÃ±cavaggiyÄ• naÃ±ca maggaá¹ƒ Ä• ruá¸·hÄ• , ariya
pariyesanÄ• ti. imaá¹ƒ ekameva anusandhiá¹ƒ dassento Ä• harÄ«â€™â€™ _ti.

<287> __anagÄ• riyÄ• nampÄ«_ti pabbajitÄ• nampi. __paÃ±cakÄ• maguá¹‡avasena anari
gadhitÄ• dibhÄ• vena paribhuÃ±janato. micchÄ• jÄ«vavasenapi anariyapariyesanÄ• hotÄ«
II 134/ __ ``paÃ±cakÄ• maguá¹‡avasenÄ• â€™â€™ _ti vuttaá¹ƒ sacchandarÄ• gaparibhoga
catÅ«su paccayesu kÄ• maguá¹‡e niddhÄ• retuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
paribhogapaccayapÄ«tisomanassaá¹ƒ. ayaá¹ƒ pana rasasamÄ• natÄ• vasena gahaá¹‡aá¹ƒ
``rasoâ€™â€™ ti vutto, na sabhÄ• vato. sabhÄ• vena gahaá¹‡aá¹ƒ upÄ• dÄ• ya pÄ«tisoma
siyÄ• , na rasÄ• rammaá¹‡aá¹ƒ. __appaccavekkhaá¹‡aparibhogo_ti paccavekkhaá¹‡arahito
anissÄ• ya gadhitÄ• dibhÄ• vena paribhogoti attho. __gadhitÄ• _ti taá¹‡hÄ• ya baddhÄ• . __
mohaá¹ƒ pamÄ• daá¹ƒ Ä• pannÄ• . __ajjhogÄ• á¸·hÄ• _ti adhiogÄ• á¸·hÄ• , taá¹ƒ taá¹ƒ Ä•
á¹-hitÄ• . __Ä• dÄ«navaá¹ƒ apassantÄ• _ti sacchandarÄ• gaparibhoge dosaá¹ƒ ajÄ• nantÄ•
apaccavekkhitaparibhogahetuÄ• dÄ«navaá¹ƒ nissarati atikkamati etenÄ• ti __nissaraá¹‡aá¹
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

__pÄ• sarÄ• si_nti pÄ• sasamudÄ• yaá¹ƒ. luddako hi pÄ• saá¹ƒ oá¸• á¸• ento na ekaá¹ƒye
á¹-hÄ• ne oá¸• á¸• eti, atha kho taá¹ƒtaá¹ƒmigÄ• naá¹ƒ Ä• gamanamaggaá¹ƒ sallakkhetvÄ•
bahÅ«yeva oá¸• á¸• eti, tasmÄ• te cittena ekato gahetvÄ• __ ``pÄ• sarÄ• sÄ«â€™â€™ _ti
pÄ• sapadesÄ• naá¹ƒ bahubhÄ• vato __ ``pÄ• sarÄ• sÄ«â€™â€™ _ti vuttaá¹ƒ.

pÄ• sarÄ• sisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. cÅ«á¸·ahatthipadopamasuttavaá¹‡á¹‡anÄ•

<288> __setaparivÄ• ro_ti \Ne II 135/ setapaá¹-icchado, setavaá¹‡á¹‡Ä• laá¹…kÄ• roti atth

``setÄ• laá¹…kÄ• rÄ• â€™â€™ ti assÄ• laá¹…kÄ• ro gahito, idha cakkapaÃ±jarakubbarÄ• c
kÄ• tabbÄ• laá¹…kÄ• ro. __evaá¹ƒ vuttenÄ• _ti evaá¹ƒ ``setÄ• ya sudaâ€™â€™ ntiÄ• dinÄ
saá¹ƒyuttamahÄ• vagge (SN c V 4) vuttena. __nÄ• timahÄ• _ yuddhamaá¹‡á¸• ale saÃ±cÄ•
sÄ• rathÄ«ti __dvinnaá¹ƒ, _ paharaá¹‡adÄ• yakena saddhiá¹ƒ __tiá¹‡á¹‡aá¹ƒ vÄ• _.

__nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karoti_ nagarasobhanatthaá¹ƒ. idaá¹ƒ kira tassa brÄ• hmaá¹
jÄ• á¹‡ussoá¹‡iá¹-á¹-hÄ• nantaraá¹ƒ jÄ• tisiddhaá¹ƒ paramparÄ• gataá¹ƒ cÄ• rittaá¹ƒ. tenÄ•
divasehÄ«â€™â€™ _tiÄ• di. cÄ• rittavasena nagaravÄ• sinopi tathÄ• tathÄ• paá¹-ipajjanti
puÃ±Ã±avÄ• dimaá¹…galakathane niyuttÄ• __mÄ• á¹…galikÄ• _. suvatthipattanÄ• ya __s
vandÄ«Ä• dÄ«naá¹ƒ saá¹…gaho. __yasasirisampattiyÄ• _ti yasasampattiyÄ• sirisampattiy
ceva vibhavasobhÄ• sampattiyÄ• cÄ• ti attho.

__nagarÄ• bhimukho_ \Be II 144/ __pÄ• yÄ• si_ attano bhikkhÄ• cÄ• ravelÄ• ya. __paá¹‡á
__maÃ±Ã±e_ti idaá¹ƒ ``maÃ±Ã±atÄ«â€™â€™ ti iminÄ• samÄ• natthaá¹ƒ nipÄ• tapadaá¹ƒ.
atthaá¹ƒ dassento __ ``paá¹‡á¸• itoti maÃ±Ã±atÄ«â€™â€™ _ti Ä• ha. anumatipucchÄ• vas
tenevÄ• ha __ ``udÄ• hu noâ€™â€™ _ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±ati bhavaá¹ƒ vacchÄ• yano s
paÃ±Ã±Ä• veyyattiyaâ€™â€™ nti hi vuttamevatthaá¹ƒ puna gaá¹‡hanto __ ``paá¹‡á¸• ito m
tasmÄ• vuttaá¹ƒ __ ``bhavaá¹ƒ vacchÄ• yano, samaá¹‡aá¹ƒ gotamaá¹ƒ paá¹‡á¸• itoti maÃ±
yathÄ• te khameyya, tathÄ• naá¹ƒ kathehÄ«ti adhippÄ• yo.

__ahaá¹ƒ ko nÄ• ma, _ mama avisayo esoti dasseti. __ko cÄ• _ti hetunissakke paccattava
cÄ• â€™â€™ _ti. tathÄ• cÄ• ha __ ``kena kÄ• raá¹‡ena jÄ• nissÄ• mÄ«â€™â€™ _ti, yena
gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyyaá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ mayi natthÄ«ti adhip
bhaveyya, _ abuddhassa sabbathÄ• buddhaÃ±Ä• á¹‡Ä• nubhÄ• vaá¹ƒ jÄ• nituá¹ƒ na sakk
``appamattakaá¹ƒ kho panetaá¹ƒ, bhikkhave, oramattakaá¹ƒ sÄ«lamattakaá¹ƒ, yena puthujj
vaá¹‡á¹‡aá¹ƒ vadamÄ• no vadeyya (DN I 7), atthi, bhikkhave, aÃ±Ã±eva dhammÄ• gambh
\Ne II 136/ ... pe ... yehi tathÄ• gatassa yathÄ• bhuccaá¹ƒ vaá¹‡á¹‡aá¹ƒ sammÄ• vadamÄ•
I 28) ca. __etthÄ• _ti ``sopi nÅ«nassa tÄ• disovÄ• â€™â€™ ti etasmiá¹ƒ pade. __pasattha
attano guá¹‡eheva so pasattho, na tassa kittinÄ• , pasaá¹ƒsÄ• sabhÄ• veneva pÄ• saá¹ƒso
``sabbaguá¹‡Ä• naâ€™â€™ _ntiÄ• di. __maá¹‡iratana_nti cakkavattino maá¹‡iratanaá¹ƒ. s
pÄ• saá¹ƒsÄ• nampi pÄ• saá¹ƒsoti dassetuá¹ƒ __ ``pasatthehi vÄ• â€™â€™ _ti dutiyavikap

araá¹‡Ä«yato attho, so eva vasatÄ«ti vasoti __atthavaso, _ tassa tassa payogassa Ä• nisa
phalanti Ä• ha __ ``atthavasanti atthÄ• nisaá¹ƒsaâ€™â€™ _nti. attho vÄ• vuttalakkhaá¹‡o
__atthavaso, _ kÄ• raá¹‡aá¹ƒ. __nÄ• gavanavÄ• siko_ti hatthinÄ• gÄ• naá¹ƒ vicaraá¹‡avan
vasanako. __anuggahitasippo_ti asikkhitahatthisippo Ä• yatavitthatassa padamattassa dass
nÄ• goâ€™â€™ ti niá¹-á¹-hÄ• gamanato. __parato pana_ bhagavatÄ• vuttaá¹-á¹-hÄ• ne. _
nÄ• gavanikoti Ä• gato_ Ä• yatavitthatassa \Be II 145/ padassa uccassa ca nisevitassa byal

Ã±atvÄ• tattakena niá¹-á¹-haá¹ƒ agantvÄ• mahÄ• hatthiá¹ƒ disvÄ• va niá¹-á¹-hÄ• gamanat
etthÄ• ti __Ã±Ä• á¹‡apadÄ• ni, _ khattiyapaá¹‡á¸• itÄ• dÄ«naá¹ƒ dhammavinaye vinÄ«tattÄ
adhigatajjhÄ• nÄ• dÄ«ni. tÄ• ni hi tathÄ• gatagandhahatthino desanÄ• Ã±Ä• á¹‡ena akkant
__cattÄ• rÄ«_ti pana vineyyÄ• naá¹ƒ idha khattiyapaá¹‡á¸• itÄ• divasena catubbidhÄ• naá¹

<289> puggalesu paÃ±Ã±Ä• ya ca nipuá¹‡atÄ• paá¹‡á¸• itasamaÃ±Ã±Ä• nipuá¹‡atthassa
Ä• ha __ ``sukhumaatthantarapaá¹-ivijjhanasamattheâ€™â€™ _ti. __kata_-saddo idha nipp
pavadanti ettha, etenÄ• ti __parappavÄ• do, _ parasamayo. parehi pavadanaá¹ƒ __parappa
viggÄ• hikakathÄ• ya paravÄ• damaddanaá¹ƒ. tadubhayampi ekato katvÄ• pÄ• á¸·iyaá¹ƒ v
``viÃ±Ã±Ä• taparappavÄ• de ceva parehi saddhiá¹ƒ katavÄ• daparicaye cÄ• â€™â€™ _ti, p
paravÄ• damaddanesu ca nipphanneti attho. __vÄ• lavedhirÅ«pe_ti vÄ• lavedhipatirÅ«pe. t
``vÄ• lavedhidhanuggahasadiseâ€™â€™ _ti. __vÄ• la_nti anekadhÄ• bhinnassa vÄ• lassa
vÄ• laá¹ƒ. __bhindantÄ• viyÄ• _ti ghaá¹-Ä• diá¹ƒ saviggahaá¹ƒ muggarÄ• dinÄ• bhindantÄ
ekaá¹ƒsato bhindantÄ• ti adhippÄ• yo. ``atthaá¹ƒ guyhaá¹ƒ paá¹-icchannaá¹ƒ katvÄ• pucch
saá¹…khataá¹ƒ padapaÃ±haá¹ƒ pucchantÄ«ti dassetuá¹ƒ __ ``dupadampÄ«â€™â€™ _tiÄ•
__vÄ• do, _ doso. pucchÄ«yatÄ«ti __paÃ±ho, _ attho. pucchati etenÄ• ti __paÃ±ho, _ sadd
gahetvÄ• Ä• ha __ ``evarÅ«pe paÃ±heâ€™â€™ _tiÄ• di. __ ``evaá¹ƒ puccheyya, evaá¹ƒ v
137/ ca pucchÄ• vissajjanÄ• naá¹ƒ sikhÄ• vagamanaá¹ƒ dasseti. __seyyo_ti uttamo, param

evaá¹ƒ attano vÄ• davidhamanabhayenapi pare bhagavantaá¹ƒ paÃ±haá¹ƒ pucchituá¹ƒ na
vÄ• davidhamanena vinÄ• pi na visahanti evÄ• ti dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di
pasÄ«dati_ pare attano attabhÄ• vampi vissatthaá¹ƒ niyyÄ• detukÄ• mÄ• honti odhisakame
tassa mettÄ• yanassa. __dassanasampannÄ• _ti daá¹-á¹-habbatÄ• ya sampannÄ• dassan
dassanÄ«yÄ• ti attho.

__saraá¹‡agamanavasena_ \Be II 146/ __sÄ• vakÄ• _ti lokiyasaraá¹‡agamanena sÄ• vakÄ
pana sÄ• vakattaá¹ƒ parato Ä• gamissati, taÃ±ca pabbajitavasena vuccati, idha gahaá¹-á¹-h
saraá¹‡agamanena sÄ• vakattaá¹ƒ veditabbaá¹ƒ. te hi paralokavajjabhayadassÄ• vino kula
Ä• cÄ• rakulaputtÄ• pi tÄ• disÄ• bhavanti. __thokenÄ• _ti iminÄ• ``manaá¹ƒ anassÄ• mÄ•
vadati.

<290> udÄ• harÄ«yati ubbegapÄ«tivasenÄ• ti, tathÄ• vÄ• udÄ• haraá¹‡aá¹ƒ __udÄ• naá¹
udÄ• harÄ«â€™â€™ _ti. __assa dhammassÄ• _ti assa paá¹-ipattisaddhammapubbakassa
hatthipadopamo hatthipadopamabhÄ• vena vuccamÄ• no dhammo. __ettÄ• vatÄ• _ti ettake
vuttakathÄ• maggamattena. kÄ• maá¹ƒ tena vuttakathÄ• maggenapi hatthipadopamabhÄ• v
paripuá¹‡á¹‡ova arahattaá¹ƒ pÄ• petvÄ• paveditattÄ• , so ca kho saá¹…khepato, na vitthÄ•
ettÄ• vatÄ• vitthÄ• rena paripÅ«ro hotÄ«â€™â€™ _ti. yadi yathÄ• vitthÄ• rena hatthipado
tathÄ• desanÄ• Ä• raddhÄ• , __atha kasmÄ• kusaloti na vutto_ti codanÄ• .

<291> __Ä• yÄ• matopÄ«_ti __pi_-saddena ubbedhenapi rassÄ• ti dasseti. nÄ«cakÄ• yÄ•
uccakÄ• . nisevanaá¹ƒ, nisevati etthÄ• ti vÄ• __nisevitaá¹ƒ_. nisevanaÃ±cettha kaá¹‡á¸• uy
ghaá¹ƒsanaá¹ƒ. tenÄ• ha __ ``khandhappadese ghaá¹ƒsitaá¹-á¹-hÄ• naâ€™â€™ _nti. __uc
ubbedhavantiyoti attho. __kÄ• á¸·Ä• rikÄ• _ti viraá¸·adantÄ• , visaá¹…gatadantÄ• ti attho. te
``dantÄ• naâ€™â€™ _ntiÄ• di. __kaá¸·Ä• ratÄ• yÄ• _ti viraá¸·atÄ• ya. __Ä• raÃ±jitÄ• nÄ«_
vilikhitÄ• nÄ«ti attho. __kaá¹‡erutÄ• yÄ• _ti kuá¹-umalasaá¹‡á¹-hÄ• natÄ• ya. __ayaá¹ƒ vÄ•
saá¹ƒsayitanicchayattho yathÄ• aÃ±Ã±atthÄ• pi ``ayaá¹ƒ vÄ• imesaá¹ƒ samaá¹‡abrÄ• hma
sabbamÅ«á¸·hoâ€™â€™ tiÄ• dÄ«su (DN I 181).

__nÄ• gavanaá¹ƒ_ \Ne II 138/ __viyÄ• _ti mahÄ• hatthino vÄ• manikÄ• dÄ«naÃ±ca padada
nÄ• gavanaá¹ƒ viya. __Ä• dito paá¹-á¹-hÄ• ya yÄ• va nÄ«varaá¹‡appahÄ• nÄ• dhammade
bÄ• hiraparibbÄ• jakÄ• dÄ«naÃ±ca padadassanabhÄ• vato. __Ä• dito paá¹-á¹-hÄ• yÄ• _ti c
padato paá¹-á¹-hÄ• ya. __kusalo nÄ• gavaniko viya yogÄ• vacaro_ pariyesanavasena pamÅ
á¹-hatvÄ• _ti imassa suttassa pariyosÄ• ne á¹-hatvÄ• . __imasmimpi á¹-hÄ• ne_ti ``evameva
tiÄ• dinÄ• upameyyassa atthassa upaÃ±Ã±Ä• sanaá¹-á¹-hÄ• nepi.

__svÄ• ya_nti (Sv-pá¹- I 190) idha-saddamattaá¹ƒ gaá¹‡hÄ• ti, na yathÄ• visesitabbaá¹ƒ id
vakkhati ``katthaci padapÅ«raá¹‡amattamevÄ• â€™â€™ ti. __lokaá¹ƒ upÄ• dÄ• ya vuccati_
samÄ• nÄ• dhikaraá¹‡abhÄ• vena vuttattÄ• . sesapadadvaye pana saddantarasannidhÄ• n
vuttatÄ• daá¹-á¹-habbÄ• . __okÄ• sa_nti kaÃ±ci padesaá¹ƒ indasÄ• laguhÄ• ya adhippetatt
__padapÅ«raá¹‡amattameva_ okÄ• sÄ• padisanassapi asambhavato.

tathÄ• gata-saddÄ• dÄ«naá¹ƒ atthaviseso __mÅ«lapariyÄ• yaá¹-á¹-hakathÄ• _ (Ps I 12) __
visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• su_ vutto eva. tathÄ• gatassa sattanikÄ• yantogadhatÄ•
adhippetoâ€™â€™ _ti vatvÄ• tatthÄ• yaá¹ƒ yasmiá¹ƒ sattanikÄ• ye, yasmiÃ±ca okÄ• se up
``sattaloke uppajjamÄ• nopi cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __imasmiá¹ƒyeva cakkav
lokadhÄ• tuyÄ• . ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ•
sammÄ• sambuddho apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuâ€™â€™ nti (DN III 161; MN III 129
1.1) ettha jÄ• tikhettabhÅ«tÄ• dasasahassilokadhÄ• tu ``ekissÄ• lokadhÄ• tuyÄ• â€™â€™
imaá¹ƒyeva lokadhÄ• tuá¹ƒ sandhÄ• ya ``imasmiá¹ƒyeva cakkavÄ• á¸·eâ€™â€™ ti vuttaá¹ƒ
Ä• ruá¸·he tepiá¹-ake buddhavacane visayakhettaá¹ƒ Ä• á¹‡Ä• khettaá¹ƒ jÄ• tikhettanti tivid
imaá¹ƒ cakkavÄ• á¸·aá¹ƒ aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• uppajjantÄ«ti suttaá¹ƒ nat
atthi. kathaá¹ƒ? ``na me Ä• cariyo atthi, sadiso me na vijjati (MN I 285; II 341; Vin I 11; Kv 40
5.11), ekomhi sammÄ• sambuddhoâ€™â€™ ti (MN I 285; II 341; Kv 405; Vin I 11) evamÄ•
á¹-hatvÄ• vadantena bhagavatÄ• --- ``kiá¹ƒ panÄ• vuso, sÄ• riputta, atthetarahi \Be II 148/
brÄ• hmaá¹‡o vÄ• bhagavatÄ• samasamo sambodhiyanti evaá¹ƒ puá¹-á¹-hÄ• haá¹ƒ, bhan
vatvÄ• tassa kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ --- ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekis

arahanto sammÄ• sambuddhÄ• â€™â€™ ti \Ne II 139/ imaá¹ƒ suttaá¹ƒ dassentena dhamm
uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ imaá¹ƒ lokadhÄ• tuá¹ƒ á¹-hapetvÄ• aÃ±Ã±attha anuppatti vu

__sujÄ• tÄ• yÄ• _tiÄ• dinÄ• vuttesu catÅ«su vikappesu paá¹-hamo vikappo buddhabhÄ• v
Ä• sannatarapaá¹-ipattidassanavasena vutto. Ä• sannatarÄ• ya hi paá¹-ipattiyaá¹ƒ á¹-hito __
_ti vuccati uppÄ• dassa ekantikattÄ• , pageva paá¹-ipattiyÄ• matthake á¹-hito. dutiyo
buddhabhÄ• vÄ• vahapabbajjato paá¹-á¹-hÄ• ya Ä• sannapaá¹-ipattidassanavasena, tatiyo
paá¹-á¹-hÄ• ya buddhabhÄ• vÄ• ya paá¹-ipattidassanavasena. na hi mahÄ• sattÄ• naá¹ƒ tu
paá¹-á¹-hÄ• ya bodhisambhÄ• rasambharaá¹‡aá¹ƒ nÄ• ma atthi. catuttho buddhakaradham
bodhiyÄ• niyatabhÄ• vÄ• pattito pabhuti hi viÃ±Ã±Å«hi __ ``buddho uppajjatÄ«â€™â€™ _t
uppÄ• dassa ekantikattÄ• , yathÄ• pana ``tiá¹-á¹-hanti pabbatÄ• , sandanti nadiyoâ€™â€™
tiá¹-á¹-hanasandanakiriyÄ• naá¹ƒ avicchedamupÄ• dÄ• ya vattamÄ• napayogo, evaá¹ƒ upp
paá¹-ipajjanakiriyÄ• ya avicchedamupÄ• dÄ• ya catÅ«su vikappesu __ ``uppajjati nÄ• mÄ•
__sabbapaá¹-hamaá¹ƒ uppannabhÄ• va_nti sabbehi upari vuccamÄ• nehi visesehi paá¹-ha
uppannatÄ• saá¹…khÄ• taá¹ƒ atthitÄ• visesaá¹ƒ.

__so bhagavÄ• _ti (Mp-á¹- II 3.64) yo ``tathÄ• gato arahaâ€™â€™ ntiÄ• dinÄ• kittitaguá¹‡
loka_nti nayidaá¹ƒ mahÄ• janassa sammukhÄ• mattaá¹ƒ lokaá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha
pariyÄ• dÄ• yÄ• ti dassetuá¹ƒ __ ``sadevakaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tenÄ• ha __ ``idÄ•
nidassetÄ«â€™â€™ _ti. __pajÄ• tattÄ• _ti yathÄ• sakaá¹ƒ kammakilesehi nibbattattÄ• .
__paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_ pÄ• risesaÃ±Ä• yena itaresaá¹ƒ padantarehi
ca avayavena viggaho samudÄ• yo samÄ• sattho. __chaá¹-á¹-hakÄ• mÄ• vacaradevaggaha
tattha hi so jÄ• to tannivÄ• sÄ« ca. __brahmakÄ• yikÄ• dibrahmaggahaá¹‡a_nti etthÄ• pi es
__paccatthikapaccÄ• mittasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡a_nti \Be II 149/ nidassanamatt
asamitÄ• bÄ• hitapÄ• pÄ• naÃ±ca samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sassamaá¹‡abrÄ• hmaá
``sadevakaâ€™â€™ ntiÄ• divisesanÄ• naá¹ƒ vasena sattavisayo loka-saddoti viÃ±Ã±Ä• ya
tesaá¹ƒ, ``salomako sapakkhakoâ€™â€™ tiÄ• dÄ«su pana atulyayogepi ayaá¹ƒ samÄ• so
byabhicÄ• radassanato pajÄ• gahaá¹‡anti Ä• ha __ ``pajÄ• vacanena sattalokaggahaá¹‡aâ

arÅ«pino \Ne II 140/ sattÄ• attano Ä• neÃ±javihÄ• rena viharantÄ• ``dibbantÄ«ti __devÄ•
nibbacanaá¹ƒ labhantÄ«ti Ä• ha __ ``sadevakaggahaá¹‡ena arÅ«pÄ• vacaradevaloko gahit
``Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataâ€™â€™ nti (AN a III 1
chakÄ• mÄ• vacaradevaloko gahito_ tassa savisesaá¹ƒ mÄ• rassa vase vattanato. __rÅ«pÄ
arÅ«pÄ«brahmalokassa visuá¹ƒ gahitattÄ• . __catuparisavasenÄ• _ti khattiyÄ• dicatuparisa
catasso parisÄ• samÄ• rakÄ• diggahaá¹‡ena gahitÄ• evÄ• ti. __avasesasabbasattaloko_

ettÄ• vatÄ• bhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni tena tena visesena
gahetvÄ• yojanaá¹ƒ dassetuá¹ƒ __ ``apicetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ukkaá¹

ukkaá¹ƒsagabhivijÄ• nanena. paÃ±casu hi gatÄ«su devalokova seá¹-á¹-ho. tatthÄ• pi arÅ«p
``dÅ«rasamussÄ• ritakilesadukkhatÄ• ya, santapaá¹‡Ä«taÄ• neÃ±javihÄ• rasamaá¹…gitÄ•
dÄ«ghÄ• yukatÄ• yÄ• â€™â€™ ti evamÄ• dÄ«hi visesehi ativiya itarehi ukkaá¹-á¹-hÄ• . __b
mahÄ• nubhÄ• vo_tiÄ• diá¹ƒ dasasahassiyaá¹ƒ mahÄ• brahmuno vasena vadati. ``ukkaá¹-á
vuttaá¹ƒ. __anuttara_nti seá¹-á¹-haá¹ƒ navalokuttaraá¹ƒ. __bhÄ• vÄ• nukkamo_ bhÄ• vavas
ajjhÄ• sayavasena ``sadevakaâ€™â€™ ntiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ anukkamo. __tÄ«hÄ•
devamÄ• rabrahmasahitatÄ• saá¹…khÄ• tehi tÄ«hi pakÄ• rehi. __tÄ«su padesÅ«_ti ``sadev
padesu. __tena tenÄ• kÄ• renÄ• _ti sadevakattÄ• dinÄ• tena tena pakÄ• rena. tedhÄ• tuka
porÄ• á¹‡Ä• panÄ• hÅ«ti yojanÄ• .

__abhiÃ±Ã±Ä• _ti \Be II 150/ ya-kÄ• ralopenÄ• yaá¹ƒ niddeso, abhijÄ• nitvÄ• ti ayamettha
``abhiÃ±Ã±Ä• ya, adhikena Ã±Ä• á¹‡ena Ã±atvÄ• â€™â€™ _ti. __anumÄ• nÄ• dipaá¹-ikkhe
anumÄ• naupamÄ• naatthÄ• pattiÄ• dipaá¹-ikkhepo ekappamÄ• á¹‡attÄ• . sabbattha appaá
sabbapaccakkhÄ• buddhÄ• bhagavanto. __anuttaraá¹ƒ vivekasukha_nti phalasamÄ• patti
kadÄ• ci bhagavato dhammadesanÄ• hotÄ«ti Ä• ha __ ``hitvÄ• pÄ«â€™â€™ _ti. bhagavÄ•
khaá¹‡e parisÄ• sÄ• dhukÄ• raá¹ƒ vÄ• deti, yathÄ• sutaá¹ƒ vÄ• dhammaá¹ƒ paccavekkha
pubbabhÄ• gena paricchinditvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjati, yathÄ• pariccheda Ã±
á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dhammaá¹ƒ deseti.

desakÄ• yattena Ä• á¹‡Ä• dividhinÄ• atisajjanaá¹ƒ pabodhanaá¹ƒ __desanÄ• _ti sÄ• pari
veditabbÄ• ti Ä• ha __ ``desanÄ• ya tÄ• va catuppadikÄ• yapi gÄ• thÄ• yÄ• â€™â€™ _tiÄ•
yathÄ• parÄ• dhÄ• disÄ• sitabbabhÄ• vena \Ne II 141/ anusÄ• sanaá¹ƒ tadaá¹…gavinayÄ•
__sÄ• sana_nti taá¹ƒ paá¹-ipattidhammavasena veditabbanti Ä• ha __ ``sÄ«lasamÄ• dhivip
__kusalÄ• na_nti maggakusalÄ• naá¹ƒ, __kusalÄ• na_nti vÄ• anavajjÄ• naá¹ƒ. tena phalad
hoti. __Ä• di_bhÄ• vo sÄ«ladiá¹-á¹-hÄ«naá¹ƒ tammÅ«lakattÄ• uttarimanussadhammÄ• naá
kathÄ• vadhisaddappabandho gÄ• thÄ• vasena suttavasena ca vavatthito pariyattidhammo,
ti vutto. tassa pana attho visesena sÄ«lÄ• di evÄ• ti Ä• ha __ ``bhagavÄ• hi dhammaá¹ƒ de
nibbÄ• naá¹ƒ dassetÄ«â€™â€™ _ti. tattha __sÄ«laá¹ƒ dassetvÄ• _ti sÄ«laggahaá¹‡ena sa
gahitaá¹ƒ. tathÄ• maggaggahaá¹‡ena sasambhÄ• ro maggoti tadubhayena anavasesato pa
pariyÄ• diyati. __tenÄ• _ti sÄ«lÄ• didassanena. atthavasena hi idha desanÄ• ya Ä• dikalyÄ•
__kathikasaá¹‡á¹-hitÄ«_ti kathikassa saá¹‡á¹-hÄ• naá¹ƒ kathanavasena samavaá¹-á¹-hÄ• n

__na so sÄ• tthaá¹ƒ deseti_ niyyÄ• natthavirahato tassÄ• desanÄ• ya. __ekabyaÃ±janÄ• d
sithilÄ• dibhedesu byaÃ±janesu ekappakÄ• reneva, dvippakÄ• reneva vÄ• byaÃ±janena yu
viya. sabbattha niroá¹-á¹-haá¹ƒ katvÄ• vattabbatÄ• ya __sabbaniroá¹-á¹-habyaÃ±janÄ• vÄ•
sabbattheva vissajjanÄ«yayuttatÄ• ya \Be II 151/ __sabbavissaá¹-á¹-habyaÃ±janÄ• vÄ• _ y
sabbattheva sÄ• nusÄ• ratÄ• ya __sabbaniggahitabyaÃ±janÄ• vÄ• _ pÄ• rasikÄ• dimilakkh
ekadesabyaÃ±janavaseneva pavattiyÄ• aparipuá¹‡á¹‡abyaÃ±janÄ• ti katvÄ• __ ``abyaÃ±j

__amakkhetvÄ• _ti apalicchetvÄ• avinÄ• setvÄ• , ahÄ• petvÄ• ti vÄ• attho.

bhagavÄ• yamatthaá¹ƒ Ã±Ä• petuá¹ƒ ekagÄ• thampi ekavÄ• kyampi deseti, tamatthaá¹ƒ t
paripuá¹‡á¹‡ameva katvÄ• deseti, evaá¹ƒ sabbatthÄ• ti Ä• ha __ ``ekadesanÄ• pi aparipuá
__ullumpanasabhÄ• vasaá¹‡á¹-hitenÄ• _ti saá¹ƒkilesapakkhato vaá¹-á¹-adukkhato ca
uddharaá¹‡asabhÄ• vÄ• vaá¹-á¹-hitena cittena. __tasmÄ• _ti yasmÄ• sikkhÄ• ttayasaá¹…g
idha ``brahmacariyaâ€™â€™ nti adhippetaá¹ƒ, tasmÄ• . __brahmacariya_nti iminÄ• samÄ
sabbapadÄ• ni yojetvÄ• atthaá¹ƒ dassento __ ``so dhammaá¹ƒ deseti ... pe ... pakÄ• setÄ«
daá¹-á¹-habboâ€™â€™ _ti Ä• ha.

dÅ«rasamussÄ• ritamÄ• nasseva sÄ• sane sammÄ• paá¹-ipatti sambhavati, na mÄ• na jÄ•
``nihatamÄ• nattÄ• â€™â€™ _ti. __ussannattÄ• _ti bahulabhÄ• vato. bhogÄ• rogyÄ• divatt
nimittassa anavaá¹-á¹-hÄ• natoâ€™ na tathÄ• kulavijjÄ• madÄ• ti khattiyabrÄ• hmaá¹‡akul
jÄ• tivijjÄ• nissÄ• ya mÄ• najappanaá¹ƒ duppajahanti Ä• ha __ ``yebhuyyena hi ... pe ... mÄ
_ti \Ne II 142/. __vijÄ• titÄ• yÄ• _ti nihÄ«najÄ• titÄ• ya. __patiá¹-á¹-hÄ• tuá¹ƒ na sakkontÄ«_
katvÄ• sÄ«laá¹ƒ rakkhituá¹ƒ na sakkonti. sÄ«lavasena hi sÄ• sane patiá¹-á¹-hÄ• ti. __patiá
saccapaá¹-ivedhena lokuttarÄ• ya patiá¹-á¹-hÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ. yebhuyyena hi upan
eva honti, na dujjÄ• tÄ• .

__parisuddha_nti rÄ• gÄ• dÄ«naá¹ƒ accantameva pahÄ• nadÄ«panato nirupakkilesatÄ• ya
__saddhaá¹ƒ paá¹-ilabhatÄ«_ti pothujjanikasaddhÄ• vasena saddahati. viÃ±Ã±ujÄ• tikÄ• na
dhammasampattigahaá¹‡apubbikÄ• saddhÄ• siddhi dhammapamÄ• á¹‡adhammappasann
vasantÄ«_ti kÄ• maá¹ƒ ``jÄ• yampatikÄ• â€™â€™ ti vutte gharasÄ• mikagharasÄ• minivas
viÃ±Ã±Ä• yati. yassa pana \Be II 152/ purisassa anekÄ• pajÄ• patiyo honti, tattha kiá¹ƒ vatt
tÄ• ya vÄ• so sambÄ• dhoti dassanatthaá¹ƒ __ ``dveâ€™â€™ _ti vuttaá¹ƒ. rÄ• gÄ• dinÄ• _
khettavatthuÄ• dinÄ• __sapalibodhaá¹-á¹-hena_. rÄ• garajÄ• dÄ«naá¹ƒ Ä• gamanapathatÄ
evÄ• ti dvepi vaá¹‡á¹‡anÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒ. __alagganaá¹-á¹-henÄ•
appaá¹-ibaddhabhÄ• vena. evaá¹ƒ akusalakusalappavattÄ«naá¹ƒ á¹-hÄ• nabhÄ• vena ghar
sambÄ• dhabbhokÄ• sataá¹ƒ dassetvÄ• idÄ• ni kusalappavattiyÄ• eva aá¹-á¹-hÄ• naá¹-hÄ
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__saá¹…khepakathÄ• _ti visuá¹ƒ visuá¹ƒ paduddhÄ• raá¹ƒ akatvÄ• saá¹…khepato atthava
divasa_nti ekadivasamattampi. __akhaá¹‡á¸• aá¹ƒ katvÄ• _ti dukkaá¹-amattassapi anÄ• paj
katvÄ• . __kilesamalena amalÄ«na_nti taá¹‡hÄ• saá¹ƒkilesÄ• divasena asaá¹ƒkiliá¹-á¹-haá¹
__paridahitvÄ• _ti nivÄ• setvÄ• ceva pÄ• rupitvÄ• ca. agÄ• ravÄ• so agÄ• raá¹ƒ uttarapad
vaá¸• á¸• hiÄ• vahaá¹ƒ __agÄ• rassa hitaá¹ƒ. bhogakkhandho_ti bhogarÄ• si bhogasamudÄ
__Ä• bandhanaá¹-á¹-henÄ• _ti ``putto nattÄ• â€™â€™ tiÄ• dinÄ• pemavasena saparicche
``amhÄ• kameteâ€™â€™ ti Ã±Ä• yantÄ«ti __Ã±Ä• tÄ«_. pitÄ• mahapituputtÄ• divasena pa

__parivaá¹-á¹-o_.

<292> sÄ• maÃ±Ã±avÄ• cÄ«pi __sikkhÄ• _-saddo sÄ• jÄ«va-saddasannidhÄ• nato upari v
visesaniviá¹-á¹-hova hotÄ«ti vuttaá¹ƒ __ ``yÄ• bhikkhÅ«naá¹ƒ adhisÄ«lasaá¹…khÄ• tÄ• sik
sikkhitabbaá¹-á¹-hena __sikkhÄ• _. saha Ä• jÄ«vanti etthÄ• ti __sÄ• jÄ«vo. sikkhanabhÄ• v
ca sikkhanabhÄ• vena. __sikkhaá¹ƒ paripÅ«rento_ti sÄ«lasaá¹ƒvaraá¹ƒ paripÅ«rento. __sÄ
avÄ«tikkamanto_ti --- ``nÄ• makÄ• yo padakÄ• yo niruttikÄ• yo byaÃ±janakÄ• yoâ€™â€™ t
vuttasikkhÄ• padaá¹ƒ bhagavato vacanaá¹ƒ avÄ«tikkamanto hutvÄ• ti attho. idameva \Ne II
``sikkhanaâ€™â€™ nti vuttaá¹ƒ. tattha sÄ• jÄ«vÄ• natikkamo sikkhÄ• pÄ• ripÅ«riyÄ• pacca
sikkhÄ• pÄ• ripÅ«rÄ« hotÄ«ti.

__pajahitvÄ• _ti samÄ• dÄ• navasena pariccajitvÄ• . __pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya ...
pahÄ• nassa viratiyÄ• ca samÄ• nakÄ• lataá¹ƒ dasseti \Be II 153/. yadi evaá¹ƒ ``pahÄ• yÄ•
purimakÄ• laniddesoti? tathÄ• gahetabbataá¹ƒ upÄ• dÄ• ya. dhammÄ• naÃ±hi paccayapac
sahajÄ• tÄ• nampi paccayapaccayuppannabhÄ• vena gahaá¹‡aá¹ƒ purimapacchimabhÄ• v
gahaá¹‡apavattiÄ• kÄ• ravasena paccayabhÅ«tesu hirottappaÃ±Ä• á¹‡Ä• dÄ«su pahÄ• nal
paccayuppannÄ• su ca viratÄ«su viramaá¹‡akiriyÄ• ya aparakÄ• lavohÄ• ro ca hotÄ«ti ``pa
hotÄ«â€™â€™ ti vuttaá¹ƒ. __pahÄ• yÄ• _ti vÄ• samÄ• dÄ• nakÄ• lavasena vuttaá¹ƒ, pacc
vÄ«tikkamitabbavatthusamÄ• yogavasena __paá¹-ivirato_ti. __pahÄ• yÄ• _ti vÄ• ---

``nihantvÄ• na tamokhandhaá¹ƒ, uditoyaá¹ƒ divÄ• karo.

vaá¹‡á¹‡apabhÄ• ya bhÄ• seti, obhÄ• setvÄ• samuggatoâ€™â€™ ti ca || (Vism-mhá¹- II 57

evamÄ• dÄ«su viya samÄ• nakÄ• lavasena veditabbo. atha vÄ• pÄ• á¹‡o atipÄ• tÄ«yati et
pÄ• á¹‡aghÄ• tahetubhÅ«to ahirikÄ• nottappadosamohavihiá¹ƒ sÄ• diko cetanÄ• padhÄ• n
samÄ• dÄ• navasena pahÄ• ya. __tato ... pe ... viratova hotÄ«_ti avadhÄ• raá¹‡ena tassÄ•
apariyantataá¹ƒ dasseti. yathÄ• hi aÃ±Ã±e samÄ• dinnaviratikÄ• pi anavaá¹-á¹-hitacittatÄ•
samÄ• dÄ• naá¹ƒ bhindanteva, na evamayaá¹ƒ. ayaá¹ƒ pana pahÄ«nakÄ• lato paá¹-á¹-hÄ•
__adinnÄ• dÄ• naá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«supi iminÄ• nayena attho veditabbo.

daá¹‡á¸• anaá¹ƒ daá¹‡á¸• anipÄ• tanaá¹ƒ __daá¹‡á¸• o_. muggarÄ• dipaharaá¹‡avisesopi
adhippeto. tenÄ• ha __ ``á¹-hapetvÄ• daá¹‡á¸• aá¹ƒ sabbampi avasesaá¹ƒ upakaraá¹‡aâ€™
daá¹‡á¸• anasaá¹…khÄ• tassa paraviheá¹-hanassa parivajjitabhÄ• vadÄ«panatthaá¹ƒ daá¹‡
nikkhepavacananti Ä• ha __ ``parÅ«paghÄ• tatthÄ• yÄ• â€™â€™ _tiÄ• di. __vihiá¹ƒsanabh
__lajjÄ«_ti ettha vuttalajjÄ• ya ottappampi vuttanti daá¹-á¹-habbaá¹ƒ. na hi
pÄ• pajigucchanapÄ• puttÄ• sarahitaá¹ƒ, pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ atthi. yassa vÄ•
ca attÄ• dhÄ«nattÄ• attÄ• dhipatibhÅ«tÄ• lajjÄ• kiccakÄ• rÄ«, tassa \Ne II 144/ lokÄ• dhip

kiccakaranti vattabbameva natthÄ«ti ``lajjÄ«â€™â€™ icceva vuttaá¹ƒ. __dayaá¹ƒ mettacitta
kasmÄ• vuttaá¹ƒ, nanu \Be II 154/ __dayÄ• _-saddo ``adayÄ• pannoâ€™â€™ tiÄ• dÄ«su k
saccametaá¹ƒ, ayaá¹ƒ pana dayÄ• -saddo anurakkhaá¹‡atthaá¹ƒ antonÄ«taá¹ƒ katvÄ• pav
karuá¹‡Ä• ya ca pavattatÄ«ti idha mettÄ• ya pavattamÄ• no vutto. mijjati siniyhatÄ«ti mettÄ•
mettaá¹ƒ, mettaá¹ƒ cittaá¹ƒ etassa atthÄ«ti mettacitto, tassa bhÄ• vo __mettacittatÄ• , _ me

__sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«_ti etena tassÄ• viratiyÄ• sattavasena apariyanta
__pÄ• á¹‡abhÅ«te_ti pÄ• á¹‡ajÄ• te. __anukampako_ti karuá¹‡Ä• yanako. yasmÄ• pana m
hoti, tasmÄ• vuttaá¹ƒ __ ``tÄ• ya eva dayÄ• pannatÄ• yÄ• â€™â€™ _ti. evaá¹ƒ yehi dham
sampajjati, tehi lajjÄ• mettÄ• karuá¹‡Ä• dhammehi samaá¹…gibhÄ• vo dassito, saddhiá¹ƒ
piá¹-á¹-hivaá¹-á¹-akadhammehÄ«ti daá¹-á¹-habbaá¹ƒ. etthÄ• ha --- kasmÄ• ``pÄ• á¹‡Ä• tip
ekavacananiddeso kato, nanu niravasesÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ atipÄ• tato virati idhÄ• d
vuttaá¹ƒ ``sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharatÄ«â€™â€™ ti. teneva hi __aá¹-á¹-h
pÄ• á¹‡abhÅ«te hitena anukampakoâ€™â€™ ti puthuvacananiddesoti? saccametaá¹ƒ, pÄ•
panettha pÄ• á¸·iyaá¹ƒ Ä• dito ekavacananiddeso kato, sabbasaddasannidhÄ• nena puthut
sÄ• maÃ±Ã±aniddesaá¹ƒ akatvÄ• bhedavacanicchÄ• vasena dassetuá¹ƒ __aá¹-á¹-hakathÄ
vutto. kiÃ±ca bhiyyo --- sÄ• maÃ±Ã±ato saá¹ƒvarasamÄ• dÄ• naá¹ƒ, tabbisesato saá¹ƒvara
dassanatthaá¹ƒ ayaá¹ƒ vacanabhedo katoti veditabbaá¹ƒ. __viharatÄ«_ti vuttappakÄ• ro hu
iriyÄ• pathe uppannaá¹ƒ dukkhaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• attabhÄ• vaá¹ƒ
tenÄ• ha __ ``iriyati pÄ• letÄ«â€™â€™ _ti.

na kevalaá¹ƒ kÄ• yavacÄ«payogavasena Ä• dÄ• nameva, atha kho Ä• kaá¹…khapissa par
dassetuá¹ƒ __ ``cittenapÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. theneti theyyaá¹ƒ karotÄ«ti __theno,
__sucibhÅ«tenÄ• _ti ettha sucibhÄ• vo adhikÄ• rato saddantarasannidhÄ• nato ca theyyasa
__ ``athenattÄ• yeva sucibhÅ«tenÄ• â€™â€™ _ti. kÄ• maÃ±cettha ``lajjÄ« \Be II 155/ dayÄ
vuttaá¹ƒ, adhikÄ• ravasena pana atthato vÄ• vuttamevÄ• ti veditabbaá¹ƒ. yathÄ• hi lajjÄ• d
pÄ• á¹‡Ä• tipÄ• tapahÄ• nassa visesapaccayo, evaá¹ƒ adinnÄ• dÄ• napahÄ• nassapÄ«ti, t
vattabbÄ• . esa nayo ito paresupi. atha vÄ• __sucibhÅ«tenÄ• _ti etena hirottappÄ• dÄ«hi \N
ahirikÄ• dÄ«naÃ±ca pahÄ• naá¹ƒ vuttamevÄ• ti ``lajjÄ«â€™â€™ tiÄ• di na vuttanti daá¹-á¹-

aseá¹-á¹-hacariyanti aseá¹-á¹-hÄ• naá¹ƒ cariyaá¹ƒ, aseá¹-á¹-haá¹ƒ vÄ• cariyaá¹ƒ. mithunÄ•
sadisabhÅ«tÄ• naá¹ƒ ayanti __mithuno, _ yathÄ• vutto durÄ• cÄ• ro. __Ä• rÄ• cÄ• rÄ« met
brÄ• hmaá¹‡a, ekacco ... pe ... na heva kho mÄ• tugÄ• mena saddhiá¹ƒ dvayaá¹ƒdvayasam
apica kho mÄ• tugÄ• massa ucchÄ• danaparimaddananhÄ• panasambÄ• hanaá¹ƒ sÄ• diya
nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• dinÄ• (AN b 7.50) vuttÄ• sattavidham
paá¹-ivirati dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

__saccena sacca_nti purimena vacÄ«saccena pacchimaá¹ƒ vacÄ«saccaá¹ƒ __sandahati_ a

tenÄ• ha __ ``yo hÄ«â€™â€™ _tiÄ• di. __haliddirÄ• go viya na thirakato hotÄ«_ti ettha kath
anavaá¹-á¹-hitabhÄ• vena haliddirÄ• gasadisatÄ• veditabbÄ• , na puggalassa. __pÄ• sÄ• â
eseva nayo. saddhÄ• ayati pavattati etthÄ• ti saddhÄ• yo, saddhÄ• yo eva __saddhÄ• yiko
ti (MN I 246; AN c 8.11; Vin III 8), saddhÄ• ya vÄ• ayitabbo __saddhÄ• yiko, _ saddheyyoti
__vattabbataá¹ƒ Ä• pajjati_visaá¹ƒvÄ• danatoti adhippÄ• yo.

__anuppadÄ• tÄ• _ti (Sv-pá¹- I 9; Mp-á¹- II 4.198) anubalappadÄ• tÄ• , anuvattanavasena
anuvattanaá¹ƒ padÄ• naÃ±cÄ• ti? ``sahitÄ• naâ€™â€™ nti vuttattÄ• sandhÄ• nassÄ• ti viÃ
``sandhÄ• nÄ• nuppadÄ• tÄ• â€™â€™ _ti. yasmÄ• pana anuvattanavasena sandhÄ• nass
rakkhaá¹‡aá¹ƒ vÄ• daá¸·hÄ«karaá¹‡aá¹ƒ hoti. tena vuttaá¹ƒ __ ``dve jane samagge disvÄ•
Ä• ramanti etthÄ• ti __Ä• rÄ• mo, _ ramitabbaá¹-á¹-hÄ• naá¹ƒ. yasmÄ• pana Ä• -kÄ• rena
tasmÄ• vuttaá¹ƒ __ ``samaggarÄ• motipi pÄ• á¸·i, ayamevettha atthoâ€™â€™ _ti.

__etthÄ• _ti \Be II 156/ ---

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaâ€™â€™ nti || (SN b IV 347; Ud
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imissÄ• \Ne II 146/ gÄ• thÄ• ya. sÄ«laÃ±hettha ``nelaá¹…gaâ€™â€™ nti vuttaá¹ƒ. tenevÄ•
``nelaá¹…ganti kho, bhante, sÄ«lÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti (SN b IV 347; Sv-pa
apharusatÄ• ya mudukÄ• . __purassa esÄ• _ti ettha __pura_-saddo tannivÄ• sÄ«vÄ• cako
Ä• gatoâ€™â€™ tiÄ• dÄ«su (Sv-pá¹- I 9) viya. tenevÄ• ha __ ``nagaravÄ• sÄ«naâ€™â€™
vaá¸• á¸• hetÄ«ti __manÄ• pÄ• _. tena vuttaá¹ƒ __ ``cittavuddhikarÄ• â€™â€™ _ti.

__kÄ• lavÄ• dÄ«_tiÄ• di samphappalÄ• pÄ• paá¹-iviratassa paá¹-ipattidassanaá¹ƒ. atthasa
ayuttakÄ• lapayogena atthÄ• vahÄ• na siyÄ• ti anatthaviÃ±Ã±Ä• panavÄ• caá¹ƒ anulometi
pajahantena akÄ• lavÄ• ditÄ• pariharitabbÄ• ti vuttaá¹ƒ ``kÄ• lavÄ• dÄ«â€™â€™ ti. kÄ• le
ubhayÄ• natthasÄ• dhanato abhÅ«taá¹ƒ parivajjetabbanti Ä• ha __ ``bhÅ«tavÄ• dÄ«â€™â€
yaá¹ƒ idhaloka-paraloka-hitasampÄ• dakaá¹ƒ, tadeva vattabbanti dassetuá¹ƒ __ ``atthavÄ•
atthaá¹ƒ vadantenapi lokiyadhammasannissitameva avatvÄ• lokuttaradhammasannissitaá¹
dassanatthaá¹ƒ __ ``dhammavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• ca attho lokuttaradham
taá¹ƒdassanatthaá¹ƒ __ ``vinayavÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. paÃ±cannaÃ±hi saá¹ƒvaravi
pahÄ• navinayÄ• naá¹ƒ vasena vuccamÄ• no attho nibbÄ• nÄ• dhigamahetubhÄ• vato loku
evaá¹ƒ guá¹‡avisesayuttova attho vuccamÄ• no desanÄ• kosalle sati sobhati, kiccakaro ca
dassetuá¹ƒ __ ``nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ _ti vuttaá¹ƒ. idÄ• ni taá¹ƒ
vibhÄ• vetuá¹ƒ __ ``kÄ• lenÄ• â€™â€™ _tiÄ• dimÄ• ha. pucchÄ• divasena hi otiá¹‡á¹‡avÄ•

ekaá¹ƒsÄ• dibyÄ• karaá¹‡avibhÄ• gaá¹ƒ sallakkhetvÄ• á¹-hapanÄ• hetuudÄ• haraá¹‡aá¹ƒ
taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá¹ƒ vibhÄ• ventiyÄ• parimitaparicchinnarÅ«pÄ• ya
vipulatara-gambhÄ«rodÄ• ra-paramattha-vitthÄ• rasaá¹…gÄ• hikÄ• ya kathÄ• ya Ã±Ä• á¹‡a
yÄ• thÄ• vato dhamme patiá¹-á¹-hÄ• pento ``desanÄ• kusaloâ€™â€™ ti vuccatÄ«ti evamet

<293> evaá¹ƒ \Be II 157/ paá¹-ipÄ• á¹-iyÄ• satta mÅ«lasikkhÄ• padÄ• ni vibhÄ• vetvÄ• sa
abhijjhÄ• dipahÄ• naindriyasaá¹ƒvarasatisampajaÃ±Ã±ajÄ• gariyÄ• nuyogÄ• dike uttarades
pariharitvÄ• Ä• cÄ• rasÄ«lasseva vibhajanavasena pÄ• á¸·i pavattÄ• ti tadatthaá¹ƒ vivaritua
``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha bÄ«jÄ• naá
bhÅ«tÄ• naá¹ƒ jÄ• tÄ• naá¹ƒ nibbattÄ• naá¹ƒ rukkhagacchalatÄ• dÄ«naá¹ƒ samÅ«ho __bhÅ
cittarahitatÄ• ya na jÄ«vÄ• , cittarahitatÄ• ca paripphandÄ• bhÄ• vato chinne viruhanato vis
catuyoniapariyÄ• pannato ca veditabbÄ• , vuá¸• á¸• hi pana pavÄ• á¸·asilÄ• lavaá¹‡Ä• nam
jÄ«vabhÄ• ve \Ne II 147/ kÄ• raá¹‡aá¹ƒ, visayaggahaá¹‡aÃ±ca nesaá¹ƒ parikappanÄ• matta
ciÃ±cÄ• denaá¹ƒ, tathÄ• dohaá¸·Ä• dayo, tattha kasmÄ• bÄ«jagÄ• mabhÅ«tagÄ• masamÄ
samaá¹‡asÄ• ruppato tannivÄ• sisattÄ• nurakkhaá¹‡ato ca. tenevÄ• ha --- ``jÄ«vasaÃ±Ã±in
rukkhasmiâ€™â€™ ntiÄ• di (Vin IV 89).

mÅ«lameva bÄ«jaá¹ƒ __mÅ«labÄ«jaá¹ƒ, _ mÅ«labÄ«jaá¹ƒ etassÄ• tipi __mÅ«labÄ«jaá¹ƒ_
__phaá¸·ubÄ«ja_nti pabbabÄ«jaá¹ƒ. paccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesa
viruhaá¹‡asamatthe sÄ• raphale niruá¸·ho bÄ«jasaddo tadatthasaá¹ƒsiddhiyÄ• mÅ«lÄ• dÄ«
mÅ«lÄ• dito nivattanatthaá¹ƒ ekena bÄ«ja-saddena visesetvÄ• vuttaá¹ƒ __ ``bÄ«jabÄ«jaâ€
(Vism II 449), dukkhadukkhaâ€™â€™ nti (SN b IV 327; c V 165; Nett 11) ca yathÄ• . kasmÄ
bÄ«jagÄ• mabhÅ«tagÄ• maá¹ƒ uddharitvÄ• bÄ«jagÄ• mo eva niddiá¹-á¹-hoti? na kho pane
nanu avocumha --- ``mÅ«lameva bÄ«jaá¹ƒ mÅ«labÄ«jaá¹ƒ, mÅ«labÄ«jaá¹ƒ etassÄ• tipi mÅ
purimena bÄ«jagÄ• mo niddiá¹-á¹-ho, dutiyena bhÅ«tagÄ• mo, duvidhopesa mÅ«labÄ«jaÃ±
__mÅ«labÄ«ja_nti sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• uddiá¹-á¹-hoti veditabbo.
``paÃ±cavidhassÄ• â€™â€™ _tiÄ• di. __nÄ«latiá¹‡arukkhÄ• dikassÄ• _ti allatiá¹‡assa ceva
__Ä• di_-saddena osadhigacchalatÄ• dÄ«naá¹ƒ saá¹…gaho.

ekaá¹ƒ bhattaá¹ƒ ekabhattaá¹ƒ, taá¹ƒ assa atthÄ«ti __ekabhattiko_. so pana rattibhojanena
tannivattanatthaá¹ƒ Ä• ha __ ``rattÅ«paratoâ€™â€™ _ti. evampi aparaá¹‡habhojÄ«pi siyÄ•
tannivattanatthaá¹ƒ __ ``virato vikÄ• labhojanÄ• â€™â€™ _ti \Be II 158/ vuttaá¹ƒ. aruá¹‡ugg
paá¹-á¹-hÄ• ya yÄ• va majjhanhikÄ• ayaá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡as
nÄ• ma, tadaÃ±Ã±o __vikÄ• lo_. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana dutiyapadena rattibhojana
``atikkante majjhanhike yÄ• va sÅ«riyatthaá¹…gamanÄ• bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ nÄ

``sabbapÄ• passa akaraá¹‡aâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (DN II 90; Dhp 183; Nett 30
sÄ• sanaá¹ƒ accantarÄ• guppattiyÄ• naccÄ• didassanaá¹ƒ na anulometÄ«ti Ä• ha __ ``sÄ•

_ti. attanÄ• payojiyamÄ• naá¹ƒ, parehi payojÄ• piyamÄ• naÃ±ca naccaá¹ƒ naccabhÄ• vas
ekeneva __nacca_-saddena gahitaá¹ƒ, tathÄ• gÄ«tavÄ• dita-saddena cÄ• ti Ä• ha __
``naccananaccÄ• panÄ• divasenÄ• â€™â€™ _ti. __Ä• di_-saddena gÄ• yanagÄ• yÄ• pana
dassanena cettha savanampi saá¹…gahitaá¹ƒ virÅ«pekasesanayena \Ne II 148/. yathÄ• sak
Ä• locanasabhÄ• vatÄ• ya vÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ savanakiriyÄ• yapi da
``dassanÄ• â€™â€™ _icceva vuttaá¹ƒ. tenÄ• ha ``paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci dha
aÃ±Ã±atra abhinipÄ• tamattÄ• â€™â€™ ti. avisÅ«kabhÅ«tassa gÄ«tassa savanaá¹ƒ kadÄ•
``visÅ«kabhÅ«tÄ• dassanÄ• â€™â€™ _ti. tathÄ• hi vuttaá¹ƒ paramatthajotikÄ• yaá¹ƒ __kh
(Khp-a II pacchimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•) ``dhammÅ«pasaá¹ƒhitaá¹ƒ gÄ«taá¹
gÄ«tÅ«pasaá¹ƒhito dhammo na vaá¹-á¹-atÄ«â€™â€™ ti. __yaá¹ƒ kiÃ±cÄ«_ti ganthitaá¹ƒ vÄ
kiÃ±ci pupphaá¹ƒ. __gandhajÄ• ta_nti gandhajÄ• tikaá¹ƒ. tassapi ``yaá¹ƒ kiÃ±cÄ«â€™â€™
apisitassapi yassa kassaci vilepanÄ• di na vaá¹-á¹-atÄ«ti dasseti.

__uccÄ• _ti ucca-saddena samÄ• natthaá¹ƒ ekaá¹ƒ saddantaraá¹ƒ. seti etthÄ• ti __sayana
mahÄ• sayanaÃ±ca samaá¹‡asÄ• rupparahitaá¹ƒ adhippetanti Ä• ha __ ``pamÄ• á¹‡Ä• tikk
akappiyattharaá¹‡aâ€™â€™ _nti. Ä• sanaÃ±cettha sayaneneva saá¹…gahitanti daá¹-á¹-hal
paá¹-ikkhitte tadÄ• dhÄ• rÄ• kiriyÄ• paá¹-ikkhittÄ• va hoti, tasmÄ• ``uccÄ• sayanamahÄ•
vuttaá¹ƒ, atthato \Be II 159/ pana tadupabhogabhÅ«tanisajjÄ• nipajjanehi virati dassitÄ• ti da
atha vÄ• uccÄ• sayanamahÄ• sayanaÃ±ca uccÄ• sayanamahÄ• sayanaÃ±ca __uccÄ• say
ekasesena ayaá¹ƒ niddeso kato yathÄ• ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™
1), Ä• sanakiriyÄ• pubbakattÄ• vÄ• sayanakiriyÄ• ya sayanaggahaá¹‡ena Ä• sanampi gah

__dÄ• rumÄ• sakoti ye vohÄ• raá¹ƒ gacchantÄ«_ti __iti_-saddena evaá¹ƒpakÄ• re dasseti.
upanikkhittasÄ• diyane ca paá¹-iggahaá¹‡attho labbhatÄ«ti Ä• ha __ ``neva naá¹ƒ uggaá¹‡h
na upanikkhittaá¹ƒ sÄ• diyatÄ«â€™â€™ _ti. atha vÄ• tividhaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ kÄ• ye
tattha kÄ• yena paá¹-iggahaá¹‡aá¹ƒ __uggaá¹‡hanaá¹ƒ, _ vÄ• cÄ• ya paá¹-iggahaá¹‡aá¹ƒ _
paá¹-iggahaá¹‡aá¹ƒ __sÄ• diyana_nti tividhampi paá¹-iggahaá¹‡aá¹ƒ ekajjhaá¹ƒ gahetvÄ• `
ti vuttanti Ä• ha __ ``neva naá¹ƒ uggaá¹‡hÄ• tÄ«â€™â€™ _tiÄ• di. esa nayo
__Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• _tiÄ• dÄ«supi. nÄ«vÄ• rÄ• diupadhaÃ±Ã±assa sÄ•
vuttaá¹ƒ __ ``sattavidhassÄ• â€™â€™ _ti. ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca vasÄ• ni bh
macchavasaá¹ƒ susukÄ• vasaá¹ƒ sukaravasaá¹ƒ gadrabhavasaâ€™â€™ nti (Vin I 262) vut
anuÃ±Ã±Ä• taá¹ƒ nÄ• ma, tassa pana ``kÄ• le paá¹-iggahitaâ€™â€™ nti (Vin I 262) vuttattÄ
vaá¹-á¹-ati. sati paccayeti Ä• ha __ ``aÃ±Ã±atra odissa anuÃ±Ã±Ä• tÄ• â€™â€™ _ti.

sarÅ«pena \Ne II 149/ vaÃ±canaá¹ƒ __rÅ«pakÅ«á¹-aá¹ƒ, _ patirÅ«pena vaÃ±canÄ• ti attho
sarÄ«rÄ• vayavena vaÃ±canaá¹ƒ __aá¹…gakÅ«á¹-aá¹ƒ_. gahaá¹‡avasena vaÃ±canaá¹ƒ __
paá¹-icchannaá¹ƒ katvÄ• vaÃ±canaá¹ƒ __paá¹-icchannakÅ«á¹-aá¹ƒ. akkamatÄ«_ti nippÄ«á
akkamatÄ«ti sambandho.

__hadaya_nti nÄ• á¸·iÄ• dÄ«naá¹ƒ mÄ• nabhÄ• janÄ• naá¹ƒ abbhantaraá¹ƒ. tilÄ• dÄ«naá¹
ussÄ• pitasikhÄ• yeva sikhÄ• . __sikhÄ• bhedo_ tassÄ• hÄ• panaá¹ƒ.

__kecÄ«_ti \Be II 160/ sÄ• rasamÄ• sÄ• cariyÄ• , uttaravihÄ• ravÄ• sino ca. __vadho_ti
muá¹-á¹-hipahÄ• rakasÄ• tÄ• á¸·anÄ• dÄ«hi vihesanaá¹ƒ, vibÄ• dhananti attho. viheá¹-hana
dissati ``attÄ• naá¹ƒvadhitvÄ• vadhitvÄ• rodatÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 879, 881). ya
apariggahabhÄ• vasÄ• maÃ±Ã±e satipi pabbajitehi appaá¹-iggahitabbavatthuvibhÄ• gasanc
itthikumÄ• ridÄ• sidÄ• sÄ• dayo vibhÄ• gena vuttÄ• . evaá¹ƒ parassa haraá¹‡abhÄ• vato ac
satipi tulÄ• kÅ«á¹-Ä• dayo adinnÄ• dÄ• navisesabhÄ• vadassanatthaá¹ƒ vibhÄ• gena vuttÄ
pÄ• á¹‡Ä• tipÄ• tapariyÄ• yassa vadhassa puna gahaá¹‡e payojanaá¹ƒ atthi, tattha sayaá¹ƒ
ca na sakkÄ• vattuá¹ƒ ``kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• chappayogÄ• â
yathÄ• vutto evettha attho yutto. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana __ ``vadhoti mÄ• raá¹‡aâ€
tampi pothanameva sandhÄ• yÄ• ti ca sakkÄ• viÃ±Ã±Ä• tuá¹ƒ mÄ• raá¹‡a-saddassapi vihi

<294> cÄ«varapiá¹‡á¸• apÄ• tÄ• naá¹ƒ yathÄ• kkamaá¹ƒ kÄ• yakucchipariharaá¹‡amattajc
aá¹-á¹-hannaá¹ƒ parikkhÄ• rÄ• naá¹ƒ antare tappayojanatÄ• sambhavatÄ«ti dassento __ ``
_tiÄ• dimÄ• ha. __etepÄ«_ti navaparikkhÄ• rikÄ• dayopi appicchÄ• va santuá¹-á¹-hÄ• va. n
asantuá¹-á¹-hitÄ• vÄ• hotÄ«ti.

catÅ«su disÄ• su sukhaá¹ƒ viharati, tato eva sukhavihÄ• raá¹-á¹-hÄ• nabhÅ«tÄ• catasso d
__cÄ• tuddiso_. tattha cÄ• yaá¹ƒ satte vÄ• saá¹…khÄ• re vÄ• bhayena na paá¹-ihaÃ±Ã±a
dvÄ• dasavidhassa santosassa vasena santussanako __santussamÄ• no. itarÄ«tarenÄ• _ti
__parissayÄ• naá¹ƒ_ bÄ• hirÄ• naá¹ƒ sÄ«habyagghÄ• dÄ«naá¹ƒ, abbhantarÄ• naÃ±ca kÄ•
kÄ• yacittupaddavÄ• naá¹ƒ abhibhavanato parissayÄ• naá¹ƒ __sahitÄ• _. thaddhabhÄ• vak
__acchambhÄ«. eko_ asahÄ• yo. tato eva khaggamigasiá¹…gasadisatÄ• ya __khaggavisÄ•

chinnapakkho \Ne II 150/, asaÃ±jÄ• tapakkho vÄ• sakuá¹‡o gantuá¹ƒ na sakkotÄ«ti __ ``pa
_ti pakkhi-saddena visesetvÄ• sakuá¹‡o pÄ• á¸·iyaá¹ƒ vuttoti \Be II 161/ Ä• ha __ ``pakkhay
_ti. yassa sannidhikÄ• raparibhogo kiÃ±ci á¹-hapetabbaá¹ƒ sÄ• pekkhÄ• ya á¹-hapanaÃ±ca
bhikkhÅ«ti dassento __ ``ayaá¹ƒ panettha saá¹…khepatthoâ€™â€™ _tiÄ• dimÄ• ha. ariyan
vÄ• Ä• rakÄ• ti __ariyo_ti Ä• ha __ ``ariyenÄ• ti niddosenÄ• â€™â€™ _ti. __ajjhatta_nti att
nirÄ• misasukhaá¹ƒ kilesavajjarahitattÄ• .

<295> yathÄ• vutte sÄ«lasaá¹ƒvare patiá¹-á¹-hitasseva indriyasaá¹ƒvaro icchitabbo tadadh
ca paripÄ• lakabhÄ• vatoti vuttaá¹ƒ __ ``so iminÄ• ariyena sÄ«lakkhandhena samannÄ• ga
__sesapadesÅ«_ti ``na nimittaggÄ• hÄ« hotÄ«â€™â€™ tiÄ• dÄ«su padesu. yasmÄ• __vis
vuttaá¹ƒ, tasmÄ• tassa __lÄ«natthappakÄ• siniyaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mh

veditabbaá¹ƒ. rÅ«pÄ• dÄ«su nimittÄ• diggÄ• haparivajjanalakkhaá¹‡attÄ• indriyasaá¹ƒvara
anavasittasukhatÄ• avikiá¹‡á¹‡asukhatÄ• cassa vuttÄ• .

<296> __paccayasampatti_nti paccayapÄ• ripÅ«riá¹ƒ. __ime cattÄ• ro_ti sÄ«lasaá¹ƒvaro s
satisampajaÃ±Ã±anti ime cattÄ• ro araÃ±Ã±avÄ• sassa sambhÄ• rÄ• . __tiracchÄ• nagateh
isisiá¹…gassa pituÄ• dayo viya. __vanacarakehÄ«_ti vanacarakamÄ• tugÄ• mehi. __bherav
tÄ• vatÄ• apalÄ• yantÄ• naá¹ƒ __hatthehi sÄ«saá¹ƒ ... pe ... karonti_. paá¹‡á¹‡attivÄ«tikka
__kÄ• á¸·akaá¹ƒ vÄ• _. micchÄ• vitakkasaá¹…khÄ• taá¹ƒ __tilakaá¹ƒ vÄ• . ta_nti pÄ«tiá¹ƒ v
upaá¹-á¹-hÄ• nato __khayato sammasanto_.

__vivitta_nti janavivittaá¹ƒ. tenÄ• ha __ ``suÃ±Ã±aâ€™â€™ _nti. sÄ• ca vivittatÄ• nissado
lakkhitabbÄ• ti Ä• ha __ ``appasaddaá¹ƒ appanigghosaâ€™â€™ _nti. Ä• vasathabhÅ«taá¹ƒ
viharitabbaá¹-á¹-hena __vihÄ• rasenÄ• sanaá¹ƒ_. masÄ• rakÄ• di maÃ±capÄ«á¹-haá¹ƒ tatth
bhisiupadhÄ• naÃ±ca maÃ±capÄ«á¹-hasambandhito __maÃ±capÄ«á¹-hasenÄ• sanaá¹ƒ_. d
santharitabbatÄ• ya __santhatasenÄ• sanaá¹ƒ_. rukkhamÅ«lÄ• di paá¹-ikkamitabbaá¹-á¹-hÄ
okÄ• sabhÄ• vato __okÄ• sasenÄ• sanaá¹ƒ_.

__ ``anucchavikaá¹ƒ_ \Ne II 151/ __dassentoâ€™â€™ _ti vatvÄ• tameva anucchavikabhÄ
``tattha hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __acchanna_nti iá¹-á¹-hakachadanÄ• dinÄ• antama
channaá¹ƒ.

__bhattassa_ \Be II 162/ __pacchato_ti bhattabhuÃ±janassa pacchato. __Å«rubaddhÄ• sa
adhobandhanavasena nisajjaá¹ƒ. heá¹-á¹-himakÄ• yassa anujukaá¹-á¹-hapanaá¹ƒ nisajjÄ• v
__ujuá¹ƒ kÄ• ya_nti ettha __kÄ• ya_-saddo uparimakÄ• yavisayoti Ä• ha __ ``uparimaá¹ƒ sa
á¹-hapetvÄ• â€™â€™ _ti. taá¹ƒ pana ujukaá¹-á¹-hapanaá¹ƒ sarÅ«pato payojanato ca dasse
``aá¹-á¹-hÄ• rasÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na paá¹‡amantÄ«_ti na oá¹‡amanti. __na
vigacchati, vÄ«thiá¹ƒ na vilaá¹…gheti. tato eva pubbenÄ• paraá¹ƒ visesappattiyÄ• kammaá
__vuddhiá¹ƒ phÄ• tiá¹ƒ upagacchati. mukhasamÄ«pe_ti mukhassa samÄ«pe nÄ• sikagge v
__pari_-saddo abhi-saddena samÄ• natthoti Ä• ha __ ``kammaá¹-á¹-hÄ• nÄ• bhimukhaâ€™
puthuttÄ• rammaá¹‡ato nivÄ• retvÄ• kammaá¹-á¹-hÄ• naá¹ƒyeva purakkhatvÄ• ti attho. __p
``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su (Dhs 16) viya. __niyyÄ• naá¹-á¹-ho_ paá¹-ipakkhato
__pariggahitaniyyÄ• nasati_nti sabbathÄ• gahitÄ• sammosaá¹ƒ pariccattasammosaá¹ƒ sati
satinepakkaá¹ƒ upaá¹-á¹-hapetvÄ• ti attho.

__vikkhambhanavasenÄ• _ti ettha vikkhambhanaá¹ƒ anuppÄ• danaá¹ƒ appavattanaá¹ƒ na
__pahÄ«nattÄ• _ti ca pahÄ«nasadisataá¹ƒ sandhÄ• ya vuttaá¹ƒ jhÄ• nassa anadhigatatÄ• .
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viya sabhÄ• vato vigatÄ• bhijjhaá¹ƒ, atha kho bhÄ• vanÄ• vasena
cakkhuviÃ±Ã±Ä• á¹‡asadisenÄ• â€™â€™ _ti. __eseva nayo_ti yathÄ• cakkhuviÃ±Ã±Ä• á¹

vigatÄ• bhijjhaá¹ƒ abyÄ• pannaÃ±ca, na bhÄ• vanÄ• ya vikkhambhitattÄ• , na evamidaá¹ƒ.
bhÄ• vanÄ• ya parisodhitattÄ• abyÄ• pannaá¹ƒ vigatathinamiddhaá¹ƒ anuddhataá¹ƒ nibbic
__idaá¹ƒ ubhaya_nti satisampajaÃ±Ã±amÄ• ha.

<297> __ucchinditvÄ• pÄ• tentÄ«_ti ettha ucchindanaá¹ƒ pÄ• tanaÃ±ca tÄ• saá¹ƒ paÃ±Ã±
uppajjituá¹ƒ appadÄ• nameva. iti mahaggatÄ• nuttarapaÃ±Ã±Ä• naá¹ƒ ekaccÄ• ya ca paritt
anuppattihetubhÅ«tÄ• nÄ«varaá¹‡Ä• dhammÄ• itarÄ• ya ca samatthataá¹ƒ vihanantiyevÄ
dubbalÄ«karaá¹‡Ä• _ vuttÄ• . idampi paá¹-hamajjhÄ• naá¹ƒ veneyyasantÄ• ne patiá¹-á¹-hÄ
pajjati etthÄ• ti __Ã±Ä• á¹‡apadaá¹ƒ_. Ã±Ä• á¹‡aá¹ƒ vaá¸·aÃ±jeti etthÄ• ti __Ã±Ä• á¹‡avaá

<299> __na_ \Ne II 152/ __tÄ• va niá¹-á¹-haá¹ƒ gato_ bÄ• hirakÄ• naá¹ƒ Ã±Ä• á¹‡ena akka
siyunti. yadi evaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡e maggaÃ±Ä• á¹‡apade kathaá¹ƒ na niá¹-á¹-h
__ ``maggakkhaá¹‡epÄ«â€™â€™ _tiÄ• di. __tÄ«su ratanesu niá¹-á¹-haá¹ƒ gato hotÄ«_ti bu
dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipattitaÃ±ca Ä• rabbha Ã±Ä• á¹‡ena niá¹-á¹-ha
kÄ• maÃ±cettha paá¹-hamamaggeneva sabbaso vicikicchÄ• ya pahÄ«nattÄ• sabbassapi a
vimati vÄ• natthi, tattha pana yathÄ• paÃ±Ã±Ä• vepullappattassa arahato savisaye Ã±Ä• á
ogÄ• hati, na tathÄ• anÄ• gÄ• miÄ• dÄ«nanti ratanattaye sÄ• tisayaá¹ƒ Ã±Ä• á¹‡anicchaya
``aggamaggavasena tatthaniá¹-á¹-hÄ• gamanaá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ. yaá¹ƒ panetth
suviÃ±Ã±eyyamevÄ• ti.

cÅ«á¸·ahatthipadopamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. mahÄ• hatthipadopamasuttavaá¹‡á¹‡anÄ•

<300> __jaá¹…galÄ• na_nti \Ne II 153/ ettha yo nipicchalena amuduko nirudakatÄ• ya thac
so ``jaá¹…galoâ€™â€™ ti vuccati. tabbahulatÄ• ya pana idha sabbo bhÅ«mippadeso jaá¹…
jÄ• tÄ• , bhavÄ• ti vÄ• jaá¹…galÄ• , tesaá¹ƒ jaá¹…galÄ• naá¹ƒ. evaÃ±hi nadÄ«carÄ• namp
hoti. samodhÄ• tabbÄ• naá¹ƒ viya hi samodhÄ• yakÄ• nampi jaá¹…galaggahaá¹‡ena gahet
__pathavÄ«talacÄ• rÄ«na_nti iminÄ• jalacÄ• rino na nivatteti adissamÄ• napÄ• dattÄ• . __
sÄ• dhÄ• raá¹‡avacanampi ``padajÄ• tÄ• nÄ«â€™â€™ ti saddantarasannidhÄ• nena vises
``sapÄ• dakapÄ• á¹‡Ä• naâ€™â€™ _nti. ``muttagataâ€™â€™ ntiÄ• dÄ«su (MN II 119; AN
viya, __jÄ• ta_-saddo anatthantaroti Ä• ha __ ``padajÄ• tÄ• nÄ«ti padÄ• nÄ«â€™â€™ _ti. _
samavarodhaá¹ƒ, antogamaá¹ƒ vÄ• . __mahantattenÄ• _ti vipulabhÄ• vena.

__kusalÄ• dhammÄ• _ti anavajjasukhavipÄ• kÄ• dhammÄ• , na anavajjamattadhammÄ•
kusalÄ• dhammÄ• gahetabbÄ• , na bÄ• hitikasutte Ä• gatanayena. __catubbidho saá¹…ga
ekavidhovettha saá¹…gaho adhippetoti? na, atthaá¹ƒ aggahetvÄ• aniddhÄ• ritatthassa sad
saá¹…gaha-saddo tÄ• va attano atthavasena \Be II 164/ catubbidhoti ayaÃ±hettha attho. att

aniddhÄ• ritaviseso sÄ• maÃ±Ã±ena gahetabbataá¹ƒ patto ``saá¹…gahaá¹ƒ gacchatÄ«â€™
vacanÄ«yataá¹ƒ gatoti na koci doso, niddhÄ• rite visese tassa ekavidhatÄ• siyÄ• , na tato p
__sajÄ• tisaá¹…gaho_ti samÄ• najÄ• tiyÄ• , samÄ• najÄ• tikÄ• naá¹ƒ vÄ• saá¹…gaho. dhÄ
__ ``jÄ• tisaá¹…gahoâ€™â€™ _icceva vuttaá¹ƒ, taá¹ƒ jÄ• ti-saddassa sÄ• pekkhasaddattÄ•
attano jÄ• tiyÄ• ti viÃ±Ã±Ä• yati sambandhÄ• rahassa aÃ±Ã±assa avuttattÄ• ti katvÄ• vutta
__rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ_ (Dhs-a 594) viya pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹
_icceva vuttaá¹ƒ. saÃ±jÄ• yanti etthÄ• ti saÃ±jÄ• ti, saÃ±jÄ• tiyÄ• saá¹…gaho __saÃ±jÄ• ti
saÃ±jÄ• tidesavasena saá¹…gahoti attho. ``sabbe rathikÄ• â€™â€™ ti vutte sabbe rathayo
yujjhanakiriyÄ• ya ekasaá¹…gahoti. ``sabbe dhanuggahÄ• â€™â€™ ti vutte sabbe issÄ• sÄ
ekasaá¹…gahoti Ä• ha __ ``evaá¹ƒ kiriyavasena saá¹…gahoâ€™â€™ _ti. __rÅ«pakkhandh
rÅ«pakkhandhena ekasaá¹…gahaá¹ƒ rÅ«pakkhandhoteva gaá¹‡itaá¹ƒ, gahaá¹‡aá¹ƒ gatanti

__diyaá¸• á¸• hameva_ \Ne II 154/ __saccaá¹ƒ bhajati_ maggasaccadukkhasaccekadesabh
saccekadesantogadhampi saccantogadhameva hotÄ«ti Ä• ha __ ``saccÄ• naá¹ƒ antogadha
tamatthaá¹ƒ sÄ• sanato ca lokato ca upamaá¹ƒ Ä• ha ritvÄ• dÄ«petuá¹ƒ __ ``yathÄ• hÄ«â
tattha __sÄ• dhikamidaá¹ƒ, bhikkhave, diyaá¸• á¸• hasikkhÄ• padasata_nti idaá¹ƒ yasmiá¹ƒ
desitaá¹ƒ, tadÄ• paÃ±Ã±attasikkhÄ• padavasena vuttaá¹ƒ, tato paraá¹ƒ pana sÄ• dhikÄ• n
sikkhÄ• padÄ• nÄ«ti. __sikkhÄ• naá¹ƒ antogadhattÄ• _ adhisÄ«lasikkhÄ• ya. ettha ca ``sÄ«
sikkhÄ• sikkhatÄ«â€™â€™ ti visamoyaá¹ƒ upaÃ±Ã±Ä• so. tattha hi yo pahÄ• tabbaá¹ƒ paj
saá¹ƒvaraá¹ƒ Ä• pajjati, ayamassa __adhisÄ«lasikkhÄ• _. yo tattha cetaso avikkhepo, ayam
__adhicittasikkhÄ• _. yÄ• tattha vÄ«maá¹ƒsÄ• , ayamassa __adhipaÃ±Ã±Ä• sikkhÄ• _. iti s
labbhamÄ• nÄ• eva tisso sikkhÄ• sikkhatÄ«ti dÄ«pito, na sikkhÄ• naá¹ƒ antogadhatÄ• ma
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yo tathÄ• bhÅ«tassa saá¹ƒvaro, ayamettha adhisÄ«lasikkhÄ• ,
165/ samÄ• dhi, ayamettha adhicittasikkhÄ• , yÄ• tathÄ• bhÅ«tassa paÃ±Ã±Ä• , ayaá¹ƒ ad
tisso sikkhÄ• tasmiá¹ƒ Ä• rammaá¹‡e tÄ• ya satiyÄ• tena manasikÄ• rena sikkhati Ä• seva
bahulÄ«karotÄ«â€™â€™ ti. idha pana saccÄ• naá¹ƒ antogadhattÄ• sacca-saddÄ• bhidhey
gaá¹‡anantogadhÄ• hontÄ«ti? na, tatthÄ• pi hi nippariyÄ• yato adhisÄ«lasikkhÄ• va labbha
katvÄ• __ ``sikkhÄ• naá¹ƒ antogadhattÄ• â€™â€™ _ti vuttaá¹ƒ.

__catÅ«su ariyasaccesu saá¹…gahaá¹ƒ gacchantÄ«_ti ca tato amuccitvÄ• tasseva antoga
vuttaá¹ƒ. evaÃ±ca katvÄ• ``yathÄ• ca ekassa hatthipadassÄ• â€™â€™ tiÄ• dinÄ• dassitÄ
samatthitÄ• daá¹-á¹-habbÄ• . __ekasmimpi dvÄ«supi tÄ«supi saccesu gaá¹‡anaá¹ƒ gatÄ•
kusalattikavaseneva veditabbaá¹ƒ, atha kho tikadukesu yathÄ• rahaá¹ƒ labbhamÄ• napada
ekasmiá¹ƒ sacce gaá¹‡anaá¹ƒ gato dhammo asaá¹…khatadhammo daá¹-á¹-habbo, dvÄ«su
kusalÄ• dhammÄ• , tathÄ• akusalÄ• dhammÄ• , abyÄ• katÄ• ca dhammÄ• , tÄ«su sacce
dhammÄ• , evaá¹ƒ aÃ±Ã±esampi tikadukapadÄ• naá¹ƒ vasena ayamattho yathÄ• rahaá¹ƒ v
``ekasmimpi ... pe ... gatÄ• va hontÄ«â€™â€™ _ti. ekadeso hi samudÄ• yantogadhattÄ• vi
samÅ«hena saá¹…gahaá¹ƒ labhati. tenÄ• ha __ ``saccÄ• naá¹ƒ antogadhattÄ• â€™â€™ _t

ariyasaccÄ• ni uddisitvÄ• dukkhasaccaniddesavasena paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandh
rÅ«pakkhandhaniddesavasenaÄ• dito ajjhattikÄ• ya pathavÄ«dhÄ• tuyÄ• vibhajananti. aya
anukkamo.

<301> taá¹ƒ \Ne II 155/ panetaá¹ƒ upamÄ• hi vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _ti
__sujÄ• ta_nti sundaraá¹ƒ, susaá¹‡á¹-hitaá¹ƒ supariá¹‡ataÃ±cÄ• ti adhippÄ• yo. __pesiyo_t
__kucchibhÄ• gaá¹ƒ Ä• dÄ• ya. itare ca cattÄ• ro koá¹-á¹-hÄ• se_ti paÃ±cadhÄ• bhinnakoá
cattÄ• ro koá¹-á¹-hÄ• se. __itare ca tayo koá¹-á¹-hÄ• se_tiÄ• dito catudhÄ• bhinnakoá¹-á¹-h
koá¹-á¹-hÄ• se.

__rÄ• japuttÅ«pamÄ• yÄ• _ti raÃ±Ã±o jeá¹-á¹-haputtaupamÄ• ya. nti piá¸·andhanaá¹ƒ. ure
vÄ• yÄ• majanitaariyajÄ• tiyÄ• __oraso. mukhato jÄ• to_ti mukhato niggatadhammadesanÄ
buddhÄ• naá¹ƒ vÄ• dhammakÄ• yassa mukhabhÅ«taariyadhammato jÄ• to. tato eva __dha
dhammadÄ• yÄ• dasseva gahitattÄ• __dhammadÄ• yÄ• do_. tenÄ• ha __ ``no Ä• misadÄ•
puttoâ€™â€™ tiÄ• divacanaá¹ƒ. mahÄ• paÃ±Ã±atÄ• diguá¹‡ehi sÄ• tisayaá¹ƒ anupubbabh
yathÄ• bhÅ«taá¹ƒ __vadamÄ• no_ vattuá¹ƒ sakkonto __vadeyya_.

__akutobhayaá¹ƒ_ nibbÄ• naá¹ƒ nibbÄ• nagÄ• miniÃ±ca. rÄ• garajÄ• dÄ«naá¹ƒ vigamena
desentaá¹ƒ sugataá¹ƒ sammÄ• sambuddhaá¹ƒ bhikkhÅ«naá¹ƒ parosahassaá¹ƒ payirupÄ• s

__ ``sevetha bhajathÄ• â€™â€™ _ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``paá¹‡á¸• itÄ• bh
_ti. paá¹‡á¸• itÄ• pi samÄ• nÄ• na appassutÄ• , atha kho ovÄ• dÄ• nusÄ• sanÄ«hi anuggÄ
therasseva vasena udÄ• haá¹-Ä• , dutiyÄ• pana bhagavato bhikkhusaá¹…ghassapi vasena

<302> __ajjhattikÄ• _ti sattasantÄ• napariyÄ• pannÄ• . __ajjhattaá¹ƒ paccatta_nti padadva
taá¹ƒtaá¹ƒpÄ• á¹-ipuggalikadhammÄ• vuccantÄ«ti Ä• ha __ ``ubhayampetaá¹ƒ niyakÄ• dhi
sasantatipariyÄ• pannatÄ• ya pana attÄ• ti gahetabbabhÄ• vÅ«pagamanavasena attÄ• naá
__ajjhattaá¹ƒ, _ taá¹ƒtaá¹ƒsattasantÄ• napariyÄ• pannatÄ• ya __paccattaá¹ƒ_. tenÄ• ha __
(Vism I 307) ``attani pavattattÄ• ajjhattaá¹ƒ, attÄ• naá¹ƒ paá¹-icca paá¹-icca pavattattÄ• pa
__kakkhaá¸·a_nti kathinaá¹ƒ. yasmÄ• taá¹ƒ thaddhabhÄ• vena sahajÄ• tÄ• naá¹ƒ patiá¹-á¹
``thaddhaâ€™â€™ _nti vuttaá¹ƒ. __kharigata_nti kharasabhÄ• vesu gataá¹ƒ tappariyÄ• par
kharasabhÄ• vamevÄ• ti attho. yasmÄ• pana kharasabhÄ• vaá¹ƒ pharusÄ• kÄ• rena upaá¹
hoti, tasmÄ• vuttaá¹ƒ __ ``pharusaâ€™â€™ _nti. __upÄ• dinnaá¹ƒ_ nÄ• ma sarÄ«raá¹-á¹-h
kammasamuá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ nippariyÄ• yato __ ``upÄ• dinnaâ€™â€™ _nti vuccati, it
tadubhayampi idha taá¹‡hÄ• dÄ«hi Ä• dinnagahitaparÄ• maá¹-á¹-havasena upÄ• dinnamev
``sarÄ«raá¹-á¹-hakaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __Ä• dinna_nti abhiniviá¹-á¹-ha
__gahitaá¹ƒ_. ahanti __parÄ• maá¹-á¹-haá¹ƒ_ \Ne II 156/. __dhÄ• tukammaá¹-á¹-hÄ• nikass
catudhÄ• tuvavatthÄ• navasena dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ pariharantassa. __etthÄ• _t

dhÄ• tukammaá¹-á¹-hÄ• ne. __tÄ«su koá¹-á¹-hÄ• sesÅ«_ti tippakÄ• resu koá¹-á¹-hÄ• sesu.
koá¹-á¹-hÄ• sÄ• .

__vuttappakÄ• rÄ• _ti ``kesÄ• lomÄ• â€™â€™ tiÄ• dinÄ• vuttappakÄ• rÄ• . __nÄ• nÄ• sa
kakkhaá¸·abhÄ• vasÄ• maÃ±Ã±e sasambhÄ• ravibhattito pana kesÄ• disaá¹…ghÄ• tagatan
apekkhÄ• . __nikantÄ«_ti nikÄ• manÄ• . __patthanÄ• _ti taá¹‡hÄ• patthanÄ• . __pariyuá¹-á
taá¹‡hÄ• pariyuá¹-á¹-hÄ• naá¹ƒ. __gahaá¹‡a_nti kÄ• mupÄ• dÄ• naá¹ƒ. __parÄ• mÄ• so_ti
micchÄ• bhiniveso. __na balavÄ• _ Ä• layÄ• di. yadi evaá¹ƒ kasmÄ• vibhaá¹…ge bÄ• hirÄ•
vitthÄ• reneva vibhattÄ• ti? yathÄ• dhammadesanattÄ• tattha vitthÄ• reneva desanÄ• pava
yathÄ• nulomadesanattÄ• panettha vuttanayena desanÄ• saá¹ƒkhittÄ• .

__yojetvÄ• dassetÄ«_ti ekajjhaá¹ƒ katvÄ• dasseti. __sÄ• _ti ajjhattikÄ• pathavÄ«dhÄ• tu
``na me so attÄ• â€™â€™ ti. siddhe hi anattalakkhaá¹‡e dukkhalakkhaá¹‡aá¹ƒ aniccalakkha
saá¹…khatadhammesu tadavinÄ• bhÄ• vatoti. __visÅ«kÄ• yatÄ«_ti visÅ«kaá¹ƒ virÅ«pakiriy
atthato vipphandanamevÄ• ti Ä• ha __ ``vipphandatÄ«â€™â€™ _ti. __assÄ• _ti ajjhattikÄ•
__acetanÄ• bhÄ• vo pÄ• kaá¹-o hoti_ dhÄ• tumattatÄ• ya dassanato. __taá¹ƒ ubhayampÄ«
pathavÄ«dhÄ• tudvayampi.

__tato visesatarenÄ• _ti tato bÄ• hiramahÄ• pathavito visesavantatarena, lahutarenÄ• ti att
luppati. __vilÄ«yamÄ• nÄ• _ti pakatiudake loá¹‡aá¹ƒ viya vilayaá¹ƒ gacchantÄ«. __udakÄ•
anugatÄ• udakagatikÄ• . tenÄ• ha __ ``udakameva hotÄ«â€™â€™ _ti. abhÄ• vo __eva ab
abhÄ• vo, tathÄ• sabhÄ• vo dhammo. tassa bhÄ• vo __abhÄ• vatÄ• _. vayo vinÄ• so dham
tassa bhÄ• vo __vayadhammatÄ• , _ atthato khayo eva. sesapadesupi eseva nayo. tenÄ• h
padehi aniccalakkhaá¹‡ameva vuttaâ€™â€™ _nti. viddhaá¹ƒsanabhÄ• vassa pana pavedita
aniccalakkhaá¹‡ameva vuttaá¹ƒ sarÅ«pato, itarÄ• nipi atthato vuttÄ• nevÄ• ti dassento Ä• h
_tiÄ• di.

mattaá¹ƒ \Be II 168/ khaá¹‡amattaá¹ƒ tiá¹-á¹-hatÄ«ti mattaá¹-á¹-ho, appamattaá¹-á¹-ho __m
atiittarakhaá¹‡ikoti attho. tenÄ• ha __ ``parittaá¹-á¹-hitikassÄ• â€™â€™ _ti. __á¹-hitiparittatÄ
ekacittapavattimattatÄ• á¹-hÄ• nalakkhaá¹‡assa itarabhÄ• vena \Ne II 157/. ekassa cittassa
pavattikkhaá¹‡amatteneva hi sattÄ• naá¹ƒ paramatthato jÄ«vanakkhaá¹‡o paricchinno. tenÄ
hÄ«â€™â€™ _tiÄ• di.

__jÄ«vita_nti jÄ«vitindriyaá¹ƒ. __sukhadukkhÄ• _ti sukhadukkhÄ• vedanÄ• . upekkhÄ• pi h
antogadhÄ• iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vato. __attabhÄ• vo_ti jÄ«vitavedanÄ• viÃ±Ã±Ä• á¹‡
avasiá¹-á¹-hadhammÄ• vuttÄ• . __kevalÄ• _ti attaniccabhÄ• vena avomissÄ• . __ekacittasa
sahitÄ• ekacittakkhaá¹‡ikÄ• . __lahuso vattate khaá¹‡o_ti tÄ• ya eva ekakkhaá¹‡ikatÄ• ya
jÄ«vitÄ• dÄ«naá¹ƒ khaá¹‡o vattati vÄ«tivattatÄ«ti attho. __ida_nti gÄ• thÄ• vacanaá¹ƒ.

yasmÄ• sattÄ• naá¹ƒ jÄ«vitaá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ aparÄ• parasaÃ±caraá¹‡aá¹ƒ
alabhamÄ• naá¹ƒ, tasmÄ• __assÄ• sapassÄ• sÅ«panibaddhaá¹ƒ_. tathÄ• mahÄ• bhÅ«tÄ
labhamÄ• nameva pavattati. pathavÄ«dhÄ• tuyÄ• hi Ä• podhÄ• tuÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±
puriso patthaddhakÄ• yo vÄ• , atisÄ• rÄ• divasena kilinnapÅ«tikÄ• yo vÄ• , mahÄ• á¸• Ä• h
saÃ±chijjamÄ• nasandhibandhano vÄ• hutvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡Ä• ti. kabaá¸·Ä
labhantasseva jÄ«vitaá¹ƒ pavattati, alabhantassa parikkhayaá¹ƒ gacchati, viÃ±Ã±Ä• á¹‡e pa
jÄ«vitaá¹ƒ pavattati, na tasmiá¹ƒ appavattamÄ• ne. __ jÄ«vita_nti ettha __iti_-saddena
iriyÄ• pathÅ«panibaddhatÄ• sÄ«tuá¹‡hÅ«panibaddhatÄ• dÄ«naá¹ƒ saá¹…gaho. catunnaÃ±
samavuttitaá¹ƒ labhamÄ• nameva jÄ«vitaá¹ƒ pavattati, aÃ±Ã±atarassa pana adhimattatÄ• y
upacchijjanti, sÄ«tuá¹‡hÄ• nampi samavuttitaá¹ƒ labhamÄ• nameva pavattati, atisÄ«tena pa
abhibhÅ«tassa vipajjatÄ«ti.

__taá¹‡hupÄ• dinnassÄ• _ti iminÄ• hi paccayuppannatÄ• kittanena sarasapabhaá¹…gutaá
dukkhÄ• nupassanÄ• ya taá¹‡hÄ• ggÄ• hassa aniccÄ• nupassanÄ• ya mÄ• naggÄ• hassa
diá¹-á¹-higgÄ• hassa ujuvipaccanÄ«kabhÄ• vato ekaá¹ƒseneva tÄ«hi anupassanÄ• hi gÄ• h
``noteva hotÄ«â€™â€™ _ti. __ekaá¹ƒyeva Ä• gataá¹ƒ_ bÄ• hirÄ• ya pathavÄ«dhÄ• tuyÄ•
antaradhÄ• nadassanapavattajotanÄ• ya.

__pariggaha_nti \Be II 169/ dhÄ• tupariggahaá¹‡aá¹ƒ. __paá¹-á¹-hapento_ti Ä• rabhanto de
balaá¹ƒ dassetÄ«ti yojanÄ• . kammaá¹-á¹-hÄ• nikassa baladassanÄ• padesena kammaá¹-á
dasseti. __vÄ• cÄ• ya ghaá¹-á¹-anameva vuttaá¹ƒ_ sotadvÄ• re baladassanabhÄ• vato. __b
ajjhattikÄ• yapi pathavÄ«dhÄ• tuyÄ• acetanÄ• bhÄ• vadassanena \Ne II 158/ rukkhassa viy
nibbikÄ• ratÄ• . __sampativattamÄ• nuppannabhÄ• venÄ• _ti tadÄ• paccuppannabhÄ• ven
__samudÄ• cÄ• ruppannabhÄ• venÄ• _ti Ä• pÄ• thagate tasmiá¹ƒ aniá¹-á¹-he saddÄ• ramm
Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• tauppattivasena sotadvÄ• re javanavedanÄ• dukkhÄ• t
``upanissayavasenÄ• â€™â€™ _ti vuttaá¹ƒ. __vedanÄ• dayopÄ«_ti ``vedanÄ• aniccÄ• â€™
saÃ±Ã±Ä• dayo ca. te hi phassena samÄ• nabhÅ«mikÄ• na pubbe vuttavedanÄ• . __dhÄ•
Ä• rammaá¹‡a_nti yathÄ• pariggahitaá¹ƒ pathavÄ«dhÄ• tusaá¹…khÄ• tameva visayaá¹ƒ. __
vipassanÄ• cittaá¹ƒ aniccantipi dukkhantipi anattÄ• tipi sammasanavasena anupavisati. eten
bahiddhÄ• vikkhepÄ• bhÄ• vamÄ• ha, __pasÄ«datÄ«_ti pana iminÄ• kammaá¹-á¹-hÄ• nas
__santiá¹-á¹-hatÄ«_ti iminÄ• uparÅ«pari visesÄ• vahabhÄ• vena avatthÄ• naá¹ƒ paá¹-ipakk
niccalabhÄ• vato. __vimuccatÄ«_ti iminÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• hato visesena m
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana samuá¹-á¹-hÄ• navasena attho vutto __ ``adhimokkhaá¹ƒ la
__sotadvÄ• ramhi Ä• rammaá¹‡e Ä• pÄ• thagate_ti idaá¹ƒ mÅ«lapariÃ±Ã±Ä• ya mÅ«ladass
Ä• vajjanavoá¹-á¹-habbanÄ• naá¹ƒ ayoniso Ä• vajjayato voá¹-á¹-habbanavasena iá¹-á¹-he Ä
aniá¹-á¹-he ca paá¹-igho uppajjati, manodvÄ• re pana ``itthÄ«, purisoâ€™â€™ ti rajjanÄ• di
paÃ±cadvÄ• rajavanaá¹ƒ __mÅ«laá¹ƒ, _ sabbaá¹ƒ vÄ• bhavaá¹…gÄ• di. evaá¹ƒ manodvÄ•

__pariÃ±Ã±Ä• _. __Ä• gantukatÄ• vakÄ• likapariÃ±Ã±Ä• _ pana paÃ±cadvÄ• rajavanassev
itarabhÄ• vavasena ca veditabbÄ• . ayamettha saá¹…khepo, vitthÄ• ro pana satipaá¹-á¹-hÄ
vutto eva.

yÄ• thÄ• vato dhÄ• tÅ«naá¹ƒ pariggaá¹‡hanavasena katapariggahassapi anÄ• dikÄ• labhÄ
Ä• vajjanaá¹ƒ sacepi uppajjati. voá¹-á¹-habbanaá¹ƒ patvÄ• _ti voá¹-á¹-habbanakiccataá¹ƒ pa
vÄ• re Ä• sevanaá¹ƒ labhitvÄ• , na_ Ä• sevanapaccayaá¹ƒ. na hi upekkhÄ• sahagatÄ• hetu
Ä• sevanapaccayabhÅ«taá¹ƒ atthi. yadi siyÄ• , paá¹-á¹-hÄ• ne kusalattike paá¹-iccavÄ• rÄ•
maggapaccayÄ• Ä• sevane dve, Ä• sevanapaccayÄ• na magge dveâ€™â€™ ti ca vattabb
Ä• sevane ekaá¹ƒ (Paá¹-á¹-h I 1.221), Ä• sevanapaccayÄ• na magge ekaâ€™â€™ nti (Paá
vuttaá¹ƒ. __ekaá¹ƒ dve vÄ• re_ti ettha ca ekaggahaá¹‡aá¹ƒ vacanasiliá¹-á¹-hatÄ• ya vasena
moghavÄ• re ekavÄ• rameva voá¹-á¹-habbanaá¹ƒ pavattati. dvikkhattuá¹ƒ vÄ• tassa pavatt
ekavÄ• raggahaá¹‡aá¹ƒ, tikkhattuá¹ƒ pavattiá¹ƒ sandhÄ• ya dvevÄ• raggahaá¹‡aá¹ƒ. tattha
pavattamÄ• naá¹ƒ laddhÄ• sevanaá¹ƒ viya hoti. yasmÄ• pana ``voá¹-á¹-habbanaá¹ƒ patvÄ•
vÄ• reÄ• sevanaá¹ƒ labhitvÄ• cittaá¹ƒ bhavaá¹…gameva otaratÄ«â€™â€™ ti idaá¹ƒ dutiya
bhaveyya. so ca Ä• rammaá¹‡adubbalatÄ• ya eva hotÄ«ti __abhidhammaá¹-á¹-hakathÄ• ya
tikkhÄ• nupassanÄ• nubhÄ• vena akusaluppattiyÄ• asambhavavasena ayonisova Ä• vajjat
159/ siyÄ• , na yoniso, tasmiÃ±ca pavatte mahati atimahati vÄ• Ä• rammaá¹‡e javanaá¹ƒ n
vicÄ• retvÄ• gahetabbo.

etasseva vÄ• satipi duvidhatÄ• parikappane so ca yadi anulome vedanÄ• ttike paá¹-iccavÄ
``Ä• sevanapaccayÄ• na magge dve, na maggapaccayÄ• Ä• sevane dveâ€™â€™ ti ca vu
vuttaá¹ƒ. yadi pana voá¹-á¹-habbanampi Ä• sevanapaccayo siyÄ• , kusalÄ• kusalÄ• nampi s
Ä• sevanapaccayaá¹ƒ laddhuá¹ƒ yuttassa Ä• sevanapaccayatÄ• pi dhammo Ä• sevanapacc
voá¹-á¹-habbanassa pana kusalÄ• kusalÄ• naá¹ƒ Ä• sevanapaccayabhÄ• vo avutto --- ``kus
kusalo dhammo uppajjati nÄ• sevanapaccayÄ• . akusalaá¹ƒ ... pe ... nÄ• sevanapaccayÄ• â
1.93-94) vacanato paá¹-ikkhitto ca. athÄ• pi siyÄ• asamÄ• navedanÄ• naá¹ƒ vaseneva vutt
--- ``Ä• vajjanÄ• kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantara
(Paá¹-á¹-h I 1.417) vuttaá¹ƒ, evaá¹ƒ ``Ä• sevanapaccayena paccayoâ€™â€™ tipi vattabbaá
jÄ• tibhedÄ• na vuttanti ce? bhÅ«mibhinnassa kÄ• mÄ• vacarassa rÅ«pÄ• vacarÄ• dÄ«naá
jÄ• tibhinnassapi bhaveyyÄ• ti vattabbo eva siyÄ• , abhinnajÄ• tikassa ca vasena yathÄ• --
sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayoâ€™â€™ ti \Be II 171/ vuttaá
``Ä• sevanapaccayena paccayoâ€™â€™ tipi vattabbaá¹ƒ siyÄ• , na ca vuttaá¹ƒ. tasmÄ• ve
``Ä• sevanapaccayÄ• na magge ekaá¹ƒ, na maggapaccayÄ• Ä• sevane ekaâ€™â€™ nti e
niddhÄ• riyamÄ• nÄ• ya voá¹-á¹-habbanassa Ä• sevanapaccayattassa abhÄ• vÄ• ayaá¹ƒ n
gahetabbo.

voá¹-á¹-habbanaá¹ƒ pana vÄ«thivipÄ• kasantatiyÄ• Ä• vaá¹-á¹-anato Ä• vajjanÄ• , tato vis

karaá¹‡ato manasikÄ• roti ca vattabbataá¹ƒ labheyya, evaÃ±ca katvÄ• __paá¹-á¹-hÄ• ne_
kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayoâ€™â€™ tiÄ• di na vuttaá¹ƒ, ``
(Paá¹-á¹-h I 1.417) vuttaá¹ƒ, tampi voá¹-á¹-habbanato paraá¹ƒ catunnaá¹ƒ paÃ±cannaá¹ƒ vÄ
Ä• rammaá¹‡apurejÄ• taá¹ƒ bhavituá¹ƒ asakkontaá¹ƒ rÅ«pÄ• diá¹ƒ Ä• rabbha pavattamÄ• r
javanaá¹-á¹-hÄ• ne á¹-hatvÄ• bhavaá¹…gaá¹ƒ otarati. __javanaá¹-á¹-hÄ• ne á¹-hatvÄ• _ti c
uppajjanaá¹-á¹-hÄ• ne dvikkhattuá¹ƒ pavattitvÄ• ti attho, na javanabhÄ• venÄ• ti. __Ä• seva
cettha Ä• sevanaá¹ƒ viya Ä• sevananti vuttovÄ• yamattho. vipphÄ• rikattÄ• cassa dvikkhatt
pavattiyeva cettha Ä• sevanasadisatÄ• . vipphÄ• rikatÄ• ya hi viÃ±Ã±attisamuá¹-á¹-hÄ• pak
vipphÄ• rikampi javanaá¹ƒ viya anekakkhattuá¹ƒ appavattiyÄ• asuppatiá¹-á¹-hitatÄ• ya ca r
Ä• sevanabhÄ• vena \Ne II 160/ vattatÄ«ti na imassa Ä• sevanatthaá¹ƒ vuttaá¹ƒ. __aá¹-á¹-h
phalacittesu maggapariyÄ• yo viya pariyÄ• yavasena vuttaá¹ƒ.

__aya_nti ``sacepÄ«â€™â€™ tiÄ• dinÄ• vutto ekavÄ• rampi rÄ• gÄ• dÄ«naá¹ƒ anuppÄ• c
karonto yogÄ• vacaro. __koá¹-ippatto_ti matthakaá¹ƒ patto. paá¹-ipakkhehi anabhibhÅ«tattÄ
visadavipassanÄ• Ã±Ä• á¹‡atÄ• ya __tikkhavipassako. Ä• rammaá¹‡aá¹ƒ pariggahitameva
javitaâ€™â€™ nti sÄ• rammaá¹‡assa javanassa hutvÄ• abhÄ• vavavatthÄ• panassa kamm
Ä• vajjanavasena vÄ• taá¹ƒ Ä• rammaá¹‡aá¹ƒ vissajjetvÄ• tÄ• vadeva mÅ«lakammaá¹-á¹-
pariggahitameva hoti. __dutiyassa pana vasenÄ• _ti ``aparassa rÄ• gÄ• divasena ekavÄ• ra
javatÄ«â€™â€™ tiÄ• dinÄ• vuttassa nÄ• titikkhavipassakassa vasena ``tassa dhÄ• tÄ• ram
pakkhandatÄ«â€™â€™ tiÄ• dinÄ• imasmiá¹ƒ sutte Ä• gatattÄ• . ``tamenaá¹ƒ upadhipahÄ•
upadhipaá¹-inissaggÄ• ya kadÄ• ci karahaci satisammosÄ• upadhipaá¹-isaá¹ƒyuttÄ• saras
dandho udÄ• yi satuppÄ• do, atha kho \Be II 172/ naá¹ƒ khippameva pajahati vinodeti byant
gametÄ«â€™â€™ ti __laá¹-ukikopame_. tassa hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sotÄ• pannÄ•
puthujjano kathaá¹ƒ pajahatÄ«â€™â€™ ti codanaá¹ƒ paá¹-á¹-hapetvÄ• ``Ä• raddhavipassa
kilese uppanne `mÄ• disassa nÄ• ma bhikkhuno kileso uppannoâ€™ ti saá¹ƒvegaá¹ƒ katvÄ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggena kilese samugghÄ• teti, iti so pajahati nÄ• mÄ• â€
vuttaá¹ƒ --- ``tassa dhÄ• tÄ• rammaá¹‡ameva cittaá¹ƒ pakkhandatÄ«tiÄ• dinÄ• imasmiá¹ƒ s
tiÄ• di. __indriyabhÄ• vane ca_ majjhimassa vasena __ayamattho veditabbo_.

__pariggahavasenÄ• _ti dhÄ• tupariggahavasena. mammacchedanÄ• divasena pavattaakk
Ä• rammaá¹‡aá¹ƒ patvÄ• __sotadvÄ• re kilamati_ puggalo, tathÄ• pothanapaharaá¹‡Ä• di
Ä• rammaá¹‡aá¹ƒ patvÄ• __kÄ• yadvÄ• re kilamati_.

__samudÄ• carantÄ«_ti sabbaso uddhaá¹ƒ Ä• caranti. tayidaá¹ƒ amanÄ• pehi samudÄ• ca
pothanapaharaá¹‡Ä• divasena upakkamanamevÄ• ti Ä• ha __ ``upakkamantÄ«â€™â€™ _t
__tathÄ• sabhÄ• vo_ti yathÄ• pÄ• á¹‡ippahÄ• rÄ• dÄ«hi ghaá¹-á¹-itamatto vikÄ• raá¹ƒ Ä• p
``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacenÄ• â€™â€™ tiÄ• dinÄ• (MN I 232) ovÄ• c
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• naá¹ƒyeva Ä• veá¹‡ikanti Ä• ha __ ``vuttaá¹ƒ kho p

anussarantopi ... pe ... kakacÅ«pamovÄ• daá¹ƒ anussarantopÄ«â€™â€™ _ti vuttaá¹ƒ. tassa
pariyattidhammabhÄ• vatoti keci \Ne II 161/. yaá¹ƒ pana kakacokantakesupi manussesu app
nibbikÄ• raá¹ƒ, taá¹ƒ satthusÄ• sanaá¹ƒ anussarantopi sammÄ• paá¹-ipattilakkhaá¹‡aá¹ƒ dh
evaá¹ƒ vÄ• ettha attho veditabbo. __bhikkhuno guá¹‡a_nti ariyadhammÄ• dhigamanasiddh
sabbesampi ariyÄ• naá¹ƒ guá¹‡oti taá¹ƒ anussarantopi saá¹…ghaá¹ƒ anussarati evÄ• ti vutt

__vipassanupekkhÄ• adhippetÄ• , _ tasmÄ• upekkhÄ• kusalanissitÄ• na saá¹‡á¹-hÄ• tÄ
sabbasmimpi saá¹…khÄ• ragate ajjhupekkhanaá¹ƒ na labhatÄ«ti attho. __chaá¸·aá¹…gupek
viya chaá¸·aá¹…gupekkhÄ• iá¹-á¹-hÄ• niá¹-á¹-hesu nibbikÄ• ratÄ• sÄ• maÃ±Ã±ena \Be II 1
panesÄ• â€™â€™ _tiÄ• di. __chaá¸·aá¹…gupekkhÄ• á¹-hÄ• ne á¹-hapeti_ ``lÄ• bhÄ• vata
tiÄ• dinÄ• attamanataá¹ƒ Ä• pajjanto.

<303> __Ä• pogata_nti Ä• bandhanavasena Ä• po, tadeva Ä• posabhÄ• vaá¹ƒ gatattÄ• Ä•
Ä• pobhÄ• vaá¹ƒ vÄ• pattanti attho. yasmÄ• pana so Ä• pobhÄ• vasaá¹…khÄ• to allayÅ«s
sasambhÄ• rapathavÄ«sasambhÄ• raudakÄ• digate sabbasmimpi Ä• pasmiá¹ƒ vijjati, tasm
gataá¹ƒ allayÅ«sabhÄ• valakkhaá¹‡aâ€™â€™ _nti, dravabhÄ• valakkhaá¹‡anti attho. ``pak
pÄ• katikapakopaá¹ƒ sandhÄ• yÄ• ha __ ``oghavasena vaá¸• á¸• hatÄ«â€™â€™ _ti. tenÄ•
pakopoâ€™â€™ _ti. itaraá¹ƒ pana dassetuá¹ƒ __ ``Ä• posaá¹ƒvaá¹-á¹-akÄ• le panÄ• â€™â
__ogacchantÄ«_ti ettha ogamananti pariyÄ• dÄ• naá¹ƒ adhippetaá¹ƒ, na adhogamanamatta
... pÄ• puá¹‡antÄ«â€™â€™ _ti.

<304> __sabbatejesu gata_nti indhanÄ• divasena anekabhedesu sabbesu tejokoá¹-á¹-hÄ•
yathÄ• pÄ«ti eva pÄ«tigataá¹ƒ, evaá¹ƒ __tejo eva tejogataá¹ƒ, _ tejanavasena pavattimatta
Ä• pogataá¹ƒ, vÄ• yogataÃ±ca veditabbanti Ä• ha __ ``purimeâ€™â€™ _tiÄ• di. __ekÄ• hik
ekÄ• hikÄ• dijarÄ• bhedena. __usumajÄ• to_ti usmÄ• bhibhÅ«to. __jÄ«ratÄ«_ti jiá¹‡á¹‡o ho
labbhamÄ• nÄ• imasmiá¹ƒ kÄ• ye jarÄ• pavatti pÄ• kaá¹-ajarÄ• vasena veditabbÄ• ti dasse
``indriyavekallattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __valipalitÄ• dibhÄ• va_nti valitapalitabhÄ• v
aá¹…gapaccaá¹…gÄ• naá¹ƒ sithilabhÄ• vaÃ±ca. __ kuppitenÄ• _ti khubhitena. satakkhattua
sÄ«tÅ«dake pakkhipitvÄ• uddhaá¹-asappi __satadhotasappÄ«_ti vadanti. sarÄ«re pakatius
uá¹‡habhÄ• vo __santÄ• po, _ sarÄ«rassa dahanavasena pavatto mahÄ• dÄ• ho __paridÄ•
__asita_nti suttaá¹ƒ. __khÄ• yita_nti khÄ• ditaá¹ƒ. __sÄ• yita_nti assÄ• ditaá¹ƒ. __sammÄ•
gacchatÄ«_ti samavepÄ• kiniyÄ• gahaá¹‡iyÄ• vasena vuttaá¹ƒ. asammÄ• paripÄ• kopi vis
II 162/ vasena veditabbo. __rasÄ• dibhÄ• venÄ• _ti
rasarudhiramaá¹ƒsamedanhÄ• ruaá¹-á¹-hiaá¹-á¹-himiÃ±jasukkabhÄ• vena. __viveka_nti put
aÃ±Ã±amaÃ±Ã±aá¹ƒ visadisabhÄ• vaá¹ƒ. asitÄ• dibhedassa \Be II 174/ Ä• hÄ• rassa pariá¹
paá¹-icca rasadhÄ• tu uppajjatÄ«ti attho. evaá¹ƒ rasassa pariá¹‡Ä• me ``rudhiraâ€™â€™ n
netabbaá¹ƒ.

__haritantanti haritameva, _ anta-saddena padavaá¸• á¸• hanaá¹ƒ kataá¹ƒ yathÄ• ``vanant
__cammanillekhanaá¹ƒ_ cammaá¹ƒ likhitvÄ• chaá¸• á¸• itakasaá¹-aá¹ƒ.

<305> __uggÄ• rahikkÄ• rÄ• dÄ«_ti ettha __Ä• di_-saddena uddekakhÄ«panÄ• dipavattak
daá¹-á¹-habbo. __uccÄ• rapassÄ• vÄ• dÄ«_ti __Ä• di_-saddena pittasemhalasikÄ• dinÄ«ha
usumavÄ• tassa ca saá¹…gaho veditabbo. yadipi __kucchi_-saddo udarapariyÄ• yo, koá¹-á
abbhantarassa vuccamÄ• nattÄ• tadavasiá¹-á¹-ho udarapadeso idha kucchi-saddena vucca
vÄ• tÄ• ti antÄ• naá¹ƒ bahivÄ• tÄ• â€™â€™ _ti. __samiÃ±janapasÄ• raá¹‡Ä• dÄ«nÄ«_ti __
Ä• lokanavilokanauddharaá¹‡Ä• dikÄ• sabbÄ• kÄ• yikakiriyÄ• saá¹…gahitÄ• . avasavati u
__ossavanaá¹ƒ, _ chadananto. __idhÄ• _ti imasmiá¹ƒ á¹-hÄ• ne.

<306> __nissattabhÄ• va_nti anattakataá¹ƒ. yathÄ• dassitÄ• hi catasso dhÄ• tuyo anattan
dhÄ• tumattÄ• nissattanijjÄ«vÄ• ti imamatthaá¹ƒ dasseti. __parivÄ• rito_ti parivÄ• ritabhÄ•
tenÄ• ha __ ``etÄ• nÄ«â€™â€™ _tiÄ• di, kaá¹-á¹-hÄ• dÄ«ni sannivesavisesavasena á¹-hap
aÃ±Ã±athÄ• agÄ• rasamaÃ±Ã±Ä• ya bhÄ• vato. tenÄ• ha __ ``kaá¹-á¹-hÄ• dÄ«su panÄ• â
pÄ• á¸·iyaá¹ƒ ``seyyathÄ• pi, Ä• vusoâ€™â€™ tiÄ• di Ä• raddhaá¹ƒ, tamatthaá¹ƒ pÄ• kaá¹-
``yathÄ• kaá¹-á¹-hÄ• dÄ«nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

kÄ• maá¹ƒ heá¹-á¹-hÄ• ``mattaá¹-á¹-hakassa kÄ• yassÄ• â€™â€™ tiÄ• dinÄ• (MN I 302)
upÄ• dÄ• rÅ«pampi kathitaá¹ƒ, tathÄ• vedanÄ• dayo khandhabhÄ• vena pariggahetvÄ• na
samudayasaccabhÄ• vena. itarÄ• ni pana saccÄ• ni sabbena sabbaá¹ƒ na kathitÄ• ni. tenev
pe ... na kathitÄ• nÄ«â€™â€™ _ti. __cakkhupasÄ• de niruddhe_ti cakkhupasÄ• de vinaá¹-á
pubbakimiÄ• dÄ«hi upaddute. __palibuddhe_ti pubbÄ• diuppattiyÄ• vinÄ• paá¹-icchÄ• dite
cakkhuviÃ±Ã±Ä• á¹‡uppattiyÄ• anurÅ«poti attho. cakkhussa \Be II 175/ rÅ«pÄ• rammaá¹‡e
uppajjanamanasikÄ• ro hadayasannissayopi cakkhumhi sati hoti, asati na hotÄ«ti \Ne II 163
``cakkhuá¹ƒ paá¹-icca uppajjanamanasikÄ• roâ€™â€™ _ti vutto. bhavaá¹…gÄ• vaá¹-á¹-ana
Ä• rammaá¹‡apaccaye, evaá¹ƒ pasÄ• dapaccayepi hotÄ«ti vuttaá¹ƒ __ ``cakkhuÃ±ca rÅ«pe
nti cakkhudvÄ• re kiriyamanodhÄ• tucittaá¹ƒ. __aÃ±Ã±avihitassÄ• _ti aÃ±Ã±Ä• rammaá¹‡ap
__tadanurÅ«passÄ• _ti tesaá¹ƒ cakkhurÅ«patadÄ• bhogÄ• naá¹ƒ anurÅ«passa.

__cattÄ• ri saccÄ• ni dasseti_ sarÅ«pato atthÄ• pattito cÄ• ti adhippÄ• yo. tappakÄ• ro bhÅ
patto __tathÄ• bhÅ«to, _ tassa, yathÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tÄ• disassa pac
attho. __tisamuá¹-á¹-hÄ• narÅ«pa_nti utukammÄ• hÄ• rasamuá¹-á¹-hÄ• narÅ«paá¹ƒ. idaÃ±
bhavaá¹…gÄ• vaá¹-á¹-anacittasamuá¹-á¹-hÄ• narÅ«pe kevalaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asam
abhÄ• vamattaá¹ƒ gahetvÄ• vuttaá¹ƒ. __saá¹…gahaá¹ƒ gacchatÄ«_ti nagaraá¹ƒ viya rajje n
saá¹…gahetabbataá¹ƒ gahetabbataá¹ƒ gacchati. ``tathÄ• bhÅ«tassÄ• â€™â€™ ti vuttattÄ•
cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• va, viÃ±Ã±Ä• á¹‡ampi cakkhuviÃ±Ã±Ä• á¹‡ameva. saá¹
cetanÄ• padhÄ• nattÄ• saá¹…khÄ• rakkhandhassÄ• ti adhippÄ• yo. tattha pana

phassajÄ«vitindriyamanasikÄ• racittaá¹-á¹-hitiyopi saá¹…khÄ• rakkhandhadhammÄ• va. __
``paÃ±cakkhandhÄ• â€™â€™ ti ekato gaá¹‡anÄ• . __samÄ• gamoti_ yathÄ• sakaá¹ƒ pacc
__samavÄ• yo_ti aÃ±Ã±amaÃ±Ã±assa paccayabhÄ• vena samavetatÄ• ya samuditabhÄ• v

paccayuppannadhammo paá¹-icca samuppajjati etasmÄ• ti __paá¹-iccasamuppÄ• do, _ pa
passantopi paccayuppannadhamme passati, te passantopi paccayadhamme passatÄ«ti vut
paá¹-iccasamuppÄ• daâ€™â€™ _ntiÄ• di. __chandakaraá¹‡avasenÄ• _ti taá¹‡hÄ• yanavas
apekkhÄ• karaá¹‡avasena. __anunayakaraá¹‡avasenÄ• _ti anurajjanavasena. __ajjhogÄ• l
anupavisitvÄ• viya gilitvÄ• viya niá¹-á¹-hapetvÄ• viya daá¸·haggahaá¹‡avasena. chandarÄ
etthÄ• ti __chandarÄ• gavinayo chandarÄ• gapahÄ• naÃ±cÄ• _ti vuccati nibbÄ• naá¹ƒ. __Ä
sarÅ«pato anÄ• gatampi atthato Ä• netvÄ• saá¹…gaá¹‡hanavasena gahetabbaá¹ƒ. Ä• hara
``yÄ• imesÅ«â€™â€™ _tiÄ• dimÄ• ha. __imesu tÄ«su á¹-hÄ• nesÅ«_ti yathÄ• vuttesu suk
abhisamayaá¹-á¹-hÄ• nesu. __diá¹-á¹-hÄ«_ti pariÃ±Ã±Ä• bhisamayÄ• divasena pavattÄ• sa
yÄ• thÄ• vadassanaá¹ƒ. evaá¹ƒ saá¹…kappÄ• dayopi \Be II 176/ yathÄ• rahaá¹ƒ veditabbÄ
bhÄ• vanÄ• vasena paá¹-ivedho, na Ä• rammaá¹‡akaraá¹‡amattena. __ayaá¹ƒ maggo_ti ay
ariyasaccÄ• naá¹ƒ paá¹-ivijjhanavasena pavatto aá¹-á¹-haá¹…giko maggo. __ettÄ• vatÄ• pÄ
cakkhudvÄ• re vatthu pariggahamukhenapi catusaccakammaá¹-á¹-hÄ• nassa matthakaá¹ƒ
paripuá¹‡á¹‡ameva __bhagavato sÄ• sanaá¹ƒ kataá¹ƒ_ anuá¹-á¹-hitaá¹ƒ __hoti_.

uppajjitvÄ• \Ne II 164/ niruddhameva bhavaá¹…gacittaá¹ƒ Ä• vajjanacittassa paccayo bhav
``taá¹ƒ niruddhampÄ«â€™â€™ _ti. __mandathÄ• magatamevÄ• _ti mahatiyÄ• niddÄ• ya a
kapimiddhaparetassa pana bhavaá¹…gacittaá¹ƒ kadÄ• ci Ä• vajjanassa paccayo bhaveyyÄ
__bhavaá¹…gasamayenevÄ• _ti bhavaá¹…gasseva pavattanasamayena
paguá¹‡ajjhÄ• napaguá¹‡akammaá¹-á¹-hÄ• napaguá¹‡aganthesu tesaá¹ƒ paguá¹‡abhÄ• ve
manasikÄ• ro pavattati. tathÄ• hi paguá¹‡aá¹ƒ ganthaá¹ƒ paguá¹‡abhÄ• veneva nirantaraá
aÃ±Ã±avihitatÄ• ya ``ettako gantho gato, ettako avasiá¹-á¹-hoâ€™â€™ ti sallakkhaá¹‡Ä• n
__catusamuá¹-á¹-hÄ• nampÄ«_ti sabbaá¹ƒ catusamuá¹-á¹-hÄ• narÅ«paá¹ƒ, na pubbe viya t
adhippÄ• yo. pubbaá¹…gamattÄ• oá¸·Ä• rikattÄ• ca phassacetanÄ• va saá¹…khÄ• rakkha
abhÄ• vÄ• . __ekadesameva sammasanto_ti yathÄ• uddiá¹-á¹-haá¹ƒ atthaá¹ƒ heá¹-á¹-hÄ•
ekadesameva niddisanavasena desanÄ• ya Ä• masanto. __imasmiá¹ƒ á¹-hÄ• ne_ti yathÄ•
``ajjhattikaÃ±ceva, Ä• vuso, cakkhuâ€™â€™ ntiÄ• dinÄ• (MN I 306) chadvÄ• ravasena nid
__heá¹-á¹-hÄ• parihÄ«nadesana_nti --- ``yaá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ cattÄ• ro arÅ«pino khan
ariyasaccÄ• nÄ«â€™â€™ ti niddesavasena parihÄ«naá¹ƒ atthajÄ• taá¹ƒ sabbaá¹ƒ. __taá¹ƒ
cakkhudvÄ• rÄ• dikaá¹ƒ taá¹ƒtaá¹ƒdvÄ• ravasena. catusaccavasena Ä• raddhÄ• desanÄ•
Ä• ha __ ``yathÄ• nusandhinÄ• va suttantaá¹ƒ niá¹-á¹-hapesÄ«â€™â€™ _ti.

mahÄ• hatthipadopamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. mahÄ• sÄ• ropamasuttavaá¹‡á¹‡anÄ•

<307> __nacirapakkante_ti \Be II 177/ \Ne II 165/ na ciraá¹ƒ pakkante, pakkantassa sato na
__saliá¹…genevÄ• _ti muá¹‡á¸• iyakÄ• sÄ• yaggahaá¹‡Ä• dinÄ• attano purimaliá¹…genev
vipannÄ• cÄ• radiá¹-á¹-hitÄ• ya pakÄ• sanÄ«yakammakaraá¹‡ato paraá¹ƒ aÃ±Ã±atitthiyasa
__kulaputto_ti jÄ• timattena kulaputto. __asambhinnÄ• yÄ• _ti sambhedarahitÄ• ya, jÄ• tisa
atto. jÄ• tisÄ«sena idha jÄ• tivatthukaá¹ƒ dukkhaá¹ƒ vuttanti Ä• ha __ ``otiá¹‡á¹‡oti yassa jÄ
anupaviá¹-á¹-hÄ• â€™â€™ _ti. jÄ• to hi satto jÄ• takÄ• lato paá¹-á¹-hÄ• ya jÄ• tinimittena d
anupaviá¹-á¹-ho viya vibÄ• dhÄ«yati. __jarÄ• yÄ• _tiÄ• dÄ«supi eseva nayo. cattÄ• ro pacc
catunnaá¹ƒ paccayÄ• naá¹ƒ labbhamÄ• nÄ• naá¹ƒ sukatabhÄ• vo suá¹-á¹-hu abhisaá¹…kha
__vaá¹‡á¹‡abhaá¹‡ana_nti guá¹‡akittanaá¹ƒ. __apaÃ±Ã±Ä• tÄ• _ti sambhÄ• vanÄ• vasena
lÄ• bhÄ• dinibbattiyÄ• bhÄ• vadassanaÃ±hetaá¹ƒ. tenÄ• ha __ ``ghÄ• sacchÄ• danamattan
__appesakkhÄ• _ti appÄ• nubhÄ• vÄ• . sÄ• pana appesakkhatÄ• adhipateyyasampattiyÄ•
abhÄ• vena pÄ• kaá¹-Ä• hoti. tattha parivÄ• rasampattiyÄ• abhÄ• vaá¹ƒ dassento __ ``app

sÄ• renapi keci ajÄ• nanena aÃ±Ã±Ä• lÄ• bhena vÄ• asÄ• rabhÅ«tampi kattabbaá¹ƒ karon
``sÄ• rena sÄ• rakaraá¹‡Ä«yaâ€™â€™ nti vuttanti taá¹ƒ dassento __ ``akkhacakkayuganaá
Ä• ha. __brahmacariyassÄ• _ti sikkhÄ• ttayasaá¹…gahassa sÄ• sanabrahmacariyassa. ma
Ã±Ä• á¹‡adassanapheggukassa samÄ• dhitacassa sÄ«lapapaá¹-ikassa caÃ±calasabhÄ• vÄ
__cattÄ• ro paccayÄ• sÄ• khÄ• palÄ• saá¹ƒ nÄ• ma. tenevÄ• _ti lÄ• bhasakkÄ• rasilokanib
patto_ti imasmiá¹ƒ sÄ• sane adhigantabbasÄ• ro nÄ• ma iminÄ• lÄ• bhÄ• dinibbattanena a
niá¹-á¹-hitakiccaá¹ƒ Ä• panno.

<310> __Ã±Ä• á¹‡adassana_nti Ã±Ä• á¹‡abhÅ«taá¹ƒ dassanaá¹ƒ visayassa sacchikaraá¹‡
abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ. __sukhumaá¹ƒ rÅ«pa_nti devÄ• dÄ«naá¹ƒ, aÃ±Ã±ampi vÄ• su
tenÄ• ha __ ``antamaso ... pe ... viharantÄ«â€™â€™ _ti, dibbacakkhu hi idha ukkaá¹-á¹-han
``Ã±Ä• á¹‡adassanaâ€™â€™ nti gahitaá¹ƒ.

<311> __asamayavimokkhaá¹ƒ_ \Be II 178/ \Ne II 166/ __Ä• rÄ• dhetÄ«_ti ettha adhippeta
pÄ• á¸·iyÄ• eva dassetuá¹ƒ __ ``katamo asamayavimokkhoâ€™â€™ _tiÄ• di vuttaá¹ƒ. aá¹-
samÄ• pajjanasamayopi atthi asamayopi, maggavimokkhena pana vimuccanassa samayo v
saddhÄ• balavatÄ«, vipassanÄ• ca Ä• raddhÄ• , tassa gacchantassa tiá¹-á¹-hantassa nisÄ
maggaphalapaá¹-ivedho nÄ• ma na hotÄ«ti na vattabbaá¹ƒ, iti maggavimokkhena vimuccan
vÄ• natthÄ«ti so __asamayavimokkho_. tenÄ• ha __ ``lokiyasamÄ• pattiyo hÄ«â€™â€™ _

na kuppati, na nassatÄ«ti __akuppÄ• , _ kadÄ• cipi aparihÄ• nasabhÄ• vÄ• . sabbasaá¹ƒki
paá¹-ippassaddhivasena cetaso vimuttÄ«ti __cetovimutti_. tenÄ• ha __ ``arahattaphalavimu

ayamattho payojanaá¹ƒ etassÄ• ti __etadatthaá¹ƒ, _ sÄ• sanabrahmacariyaá¹ƒ, tassa __es
yathÄ• raddhassa sÄ• ropamena phalena desanÄ• niá¹-á¹-hÄ• pitÄ• ti Ä• ha __ ``yathÄ• n
niá¹-á¹-hapesÄ«â€™â€™ _ti. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva

mahÄ• sÄ• ropamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. cÅ«á¸·asÄ• ropamasuttavaá¹‡á¹‡anÄ•

<312> __piá¹…galadhÄ• tuko_ti \Ne II 167/ piá¹…galasabhÄ• vo piá¹…galacchaviko, piá¹…
__pabbajitasamÅ«hasaá¹…khÄ• to saá¹…gho, _ na sÄ«lÄ• diguá¹‡ehi saá¹…gahitabbabhÄ
parivÄ• rabhÅ«toti __saá¹…ghino. svevÄ• _ti so eva pabbajitasamÅ«hasaá¹…khÄ• to. __Ä
attanÄ• parikappitaacelavatÄ• diÄ• cÄ• rasikkhÄ• panavasena. __paÃ±Ã±Ä• tÄ• _ti yathÄ
ceva viÃ±Ã±Ä• taladdhivasena ca paÃ±Ã±Ä• tÄ• . __laddhikarÄ• _ti tassÄ• micchÄ• diá¹-á
__bahujanassÄ• _ti puthujanassa. tassa pana Ä• gamasampadÄ• pi nÄ• ma natthi, kuto ad
andhaputhujjano evÄ• ti Ä• ha __ ``assutavato andhabÄ• laputhujjanassÄ• â€™â€™ _ti. na
pasÄ«danti. maá¹…galesu kÄ• tabbadÄ• sakiccakaro dÄ• so __maá¹…galadÄ• so_.

__tantÄ• vutÄ• na_nti \Be II 179/ tante pasÄ• retvÄ• vÄ«tÄ• naá¹ƒ. __gaá¹‡á¹-hanakileso_
bandhanakileso. __evaá¹ƒ vÄ• ditÄ• yÄ• _ti evaá¹ƒ paá¹-iÃ±Ã±atÄ• ya, evaá¹ƒ diá¹-á¹-hitÄ•
niyyÄ• nagatisappÄ• á¹-ihÄ«rakÄ• anupÄ• rambhabhÅ«tattÄ• ti adhippÄ• yo. no ce niyyÄ•
tesaá¹ƒ sabbaÃ±Ã±upaá¹-iÃ±Ã±Ä• ya abhÅ«tattÄ• tassÄ• abhÅ«tabhÄ• vakathanena tass
atthasiddhÄ«ti Ä• ha __ ``nesaá¹ƒ aniyyÄ• nikabhÄ• vakathanena atthÄ• bhÄ• vatoâ€™â€™

<318> nihÄ«nalokÄ• mise lÄ«no ajjhÄ• sayo etassa, na pana nibbÄ• neti. __lÄ«najjhÄ• say
katvÄ• gaá¹‡hÄ• ti_ sikkhÄ• ya na tibbagÄ• ravattÄ• .

<323> __heá¹-á¹-hÄ• _ti anantarÄ• tÄ«tasutte mahÄ• sÄ• ropame. __paá¹-hamajjhÄ• nÄ•
vipassanÄ• ya padaá¹-á¹-hÄ• nabhÅ«tÄ• . __idhÄ• _ti imasmiá¹ƒ cÅ«á¸·asÄ• ropame Ä• ga
anÄ• gÄ• mino, arahanto vÄ• nirodhasamÄ• pattiá¹ƒ samÄ• pajjituá¹ƒ samatthÄ• . __tasm
paá¹-hamajjhÄ• nÄ• didhammÄ• Ã±Ä• á¹‡adassanato __uttaritarÄ• _ti veditabbÄ• .

cÅ«á¸·asÄ• ropamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca opammavaggavaá¹‡á¹‡anÄ• .

4. mahÄ• yamakavaggo

1. cÅ«á¸·agosiá¹…gasuttavaá¹‡á¹‡anÄ•

<325> Ã±Ä• tÄ«naá¹ƒ \Ne II 168/ \Be II 180/ (Mp-á¹- III 6.19) nivÄ• saá¹-á¹-hÄ• nabhÅ«to g
__nÄ• tiko_. so kira gÄ• mo yesaá¹ƒ santako, tesaá¹ƒ pubbapurisena attano Ã±Ä• tÄ«naá¹ƒ
nivesito, tena ``nÄ• tikoâ€™â€™ ti paÃ±Ã±Ä• yittha. atha pacchÄ• tattha dvÄ«hi dÄ• yÄ• c
paribhutto. tenÄ• ha __ ``dvinnaá¹ƒ cÅ«á¸·apitimahÄ• pitiputtÄ• naá¹ƒ dve gÄ• mÄ• â€™â€
iá¹-á¹-hakÄ• , giÃ±jakÄ• hiyeva kato Ä• vasatho __giÃ±jakÄ• vasatho_. tasmiá¹ƒ kira pades
sakkharamarumbavÄ• likÄ• dÄ«hi asammissÄ• akaá¹-hinÄ• saá¹‡hÄ• sukhumÄ• , tÄ• ya
silÄ• mayÄ• ni viya daá¸·hÄ• ni, tasmÄ• te upÄ• sakÄ• tÄ• ya mattikÄ• ya dÄ«ghaputhulai
á¹-hapetvÄ• dvÄ• rabÄ• havÄ• tapÄ• nakavÄ• á¹-atulÄ• yo sesaá¹ƒ sabbaá¹ƒ dabbasambh
pÄ• sÄ• daá¹ƒ kÄ• resuá¹ƒ. tenÄ• ha __ ``iá¹-á¹-hakÄ• hevÄ• â€™â€™ _tiÄ• di.

__gosiá¹…gasÄ• lavanadÄ• ya_nti gosiá¹…gasÄ• lavananti laddhanÄ• maá¹ƒ rakkhitaá¹ƒ a
__jeá¹-á¹-hakarukkhassÄ• _ti vanappatibhÅ«tassa sÄ• larukkhassa. __sÄ• maggirasa_nti s
vivekasukhaá¹ƒ. __uparipaá¹‡á¹‡Ä• sake_ upakkilesasutte (MN III 237-238) puthujjanakÄ•
cÅ«á¸·agosiá¹…gasutte __khÄ«á¹‡Ä• savakÄ• lo kathito_. katakiccÄ• pi hi te mahÄ• therÄ•
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ paresaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanaÃ±ca sampa
anubrÅ«hantÄ• sÄ• maggirasaá¹ƒ anubhavamÄ• nÄ• tattha viharanti. __tadÄ• _ti tasmiá¹ƒ
upakkilesasuttadesanÄ• kÄ• le. __te_ti anuruddhappamukhÄ• kulaputtÄ• . __laddhassÄ• c
vÄ«thipaá¹-ipattiyÄ• adhigatassÄ• dÄ• . vipassanÄ• hi pubbenÄ• paraá¹ƒ visesaá¹ƒ Ä• val
sÄ• tisayaá¹ƒ pÄ«tisomanassaá¹ƒ Ä• vahati. tenÄ• ha bhagavÄ• ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhati pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

__laddhapatiá¹-á¹-hÄ• _ \Ne II 169/ \Be II 181/ maggaphalÄ• dhigamanena. sati hi maggap
patiá¹-á¹-hÄ• laddhÄ• nÄ• ma hoti, no aÃ±Ã±athÄ• .

kÄ• maá¹ƒ sÄ• riputtamoggallÄ• nÄ• pi mahÄ• sÄ• vakapariyÄ• pannÄ• va, aggasÄ• vakal
visesadassanatthaá¹ƒ __ ``dhammasenÄ• patimahÄ• moggallÄ• nattheresu vÄ• â€™â€™ _
sÄ• maÃ±Ã±ayoge visesavanto visuá¹ƒ gayhanti yathÄ• ``brÄ• hmaá¹‡Ä• Ä• gatÄ• , vÄ• s
tesu pana visuá¹ƒ gahitesupi __ ``asÄ«timahÄ• sÄ• vakesÅ«â€™â€™ _ti __asÄ«ti_ggahaá
Å«namadhikaá¹ƒ vÄ• gaá¹‡anupagaá¹ƒ na hotÄ«ti. __antamaso_ti idaá¹ƒ dhammabhaá¹‡â
upaá¹-á¹-hÄ• kabhÄ• vena Ä• sannacÄ• ritÄ• ya vuttaá¹ƒ. __anÄ«kÄ• _ti hatthÄ• nÄ«kÄ• ,
hatthisamÅ«hatoti attho. kÄ• á¸·asÄ«ho yebhuyyena yÅ«thacaroti katvÄ• vuttaá¹ƒ __ ``yÅ«
kÄ• á¸·asÄ«ho viyÄ• â€™â€™ _ti. kesarÄ« pana ekacarova. __vÄ• tacchinno valÄ• hako vi
pabbatakÅ«á¹-appamÄ• á¹‡o valÄ• hakacchedo viya. __tesaá¹ƒ paggaá¹‡hanato_ti yathÄ•
bhojane, pipÄ• sitassa pÄ• nÄ«ye, sÄ«tena phuá¹-á¹-hassa uá¹‡he, uá¹‡hena phuá¹-á¹-has

sukhe abhiruci uppajjati, evamevaá¹ƒ bhagavato kosambake bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹
samaggÄ• vÄ• saá¹ƒ vasante Ä• vajjitassa ime tayo kulaputtÄ• Ä• pÄ• thaá¹ƒ Ä• gamiá¹ƒs
upasaá¹…kami, evÄ• yaá¹ƒ paá¹-ipattianukkamena kosambakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vina
``tesaá¹ƒ paggaá¹‡hanatoâ€™â€™ ti. eteneva __pacchimajanataá¹ƒ anukampanato_ti idan
saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-habbaá¹ƒ. __ukkaá¹ƒsitvÄ• _ti yathÄ• bhÅ«tehi guá¹‡ehi sampa
visiá¹-á¹-he katvÄ• pasaá¹ƒsÄ• vasena cetaá¹ƒ Ä• meá¸• itavacanaá¹ƒ.

__taá¹ƒ araÃ±Ã±aá¹ƒ rakkhati_ vanasÄ• minÄ• Ä• á¹‡atto. rakkhitagopitaá¹ƒ vanasaá¹‡á¸
viya apariggahitaá¹ƒ. sÄ«lÄ• dippabhedÄ• ya attatthÄ• ya paá¹-ipannÄ• __attakÄ• mÄ• , _
Ä• ha __ ``attano hitaá¹ƒ kÄ• mayamÄ• nÄ• â€™â€™ _ti. tenÄ• ha __ ``yo hÄ«â€™â€™ _t
vinÄ• seyya.

__dubbalamanussÄ• _ti paÃ±Ã±Ä• ya dubbalÄ• aviddasuno manussÄ• . __tÄ• nÄ«_ti abh
uppannapÄ• á¹-ihÄ• riyÄ• ni. __cÄ«varagabbhena paá¹-icchÄ• detvÄ• _ti cÄ«varasaá¹…kh
na hi cÄ«varapÄ• rupanamattena buddhÄ• nubhÄ• vo paá¹-icchanno hoti. ``mÄ• sudha koc
aÃ±Ã±Ä• sÄ«â€™â€™ ti pana \Be II 182/ tathÄ• rÅ«pena iddhÄ• bhisaá¹…khÄ• rena taá¹ƒ
tathÄ• vutto. tenÄ• ha __ ``aÃ±Ã±Ä• takavesena agamÄ• sÄ«â€™â€™ _ti.

__abhikkamathÄ• _ti \Ne II 170/ padaá¹ƒ abhimukhabhÄ• vena vidhimukhena vadatÄ«ti Ä•
Ä• gacchathÄ• â€™â€™ _ti. buddhÄ• naá¹ƒ kÄ• yo nÄ• ma suvisuddhajÄ• timaá¹‡i viya so
apanetabbaá¹ƒ natthi, kimatthaá¹ƒ bhagavÄ• pÄ• de pakkhÄ• lesÄ«ti Ä• ha __ ``buddhÄ• r

<326> __anuruddhÄ• _ti vÄ• ekasesanayena vuttaá¹ƒ virÅ«pekasesassapi icchitabbattÄ•
bahuvacananiddesopi samatthito hoti. __iriyÄ• patho khamatÄ«_ti sarÄ«rassa lahuá¹-á¹-hÄ•
iriyÄ• patho sukhappavattiko. __jÄ«vitaá¹ƒ yÄ• petÄ«_ti yÄ• panÄ• lakkhaá¹‡aá¹ƒ jÄ«vitaá¹
yÄ• peti sukhena pavatteti. __uá¸·uá¹…kayÄ• guá¹ƒ vÄ• kaá¹-acchubhikkhaá¹ƒ vÄ• _ti idaá
missakabhattena yÄ• panaá¹ƒ vattanti katvÄ• vuttaá¹ƒ. tenÄ• ha __ ``bhikkhÄ• cÄ• ravatta

__aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsandatÄ«_ti satipi ubhayesaá¹ƒ kalÄ• pÄ• naá¹ƒ paramatthat
duviÃ±Ã±eyyanÄ• nattaá¹ƒ khÄ«rodakasammoditaá¹ƒ accantameva saá¹ƒsaá¹-á¹-haá¹ƒ viy
tenÄ• ha __ ``visuá¹ƒ na hoti, ekattaá¹ƒ viya upetÄ«â€™â€™ _ti. piyabhÄ• vadÄ«panÄ• ni
__piyacakkhÅ«ni_. piyÄ• yati, piyÄ• yitabboti vÄ• __piyo_ti. samaggavÄ• sassa yaá¹ƒ ekan
pucchanto bhagavÄ• __ ``yathÄ• kathaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• hÄ• ti __ ``kathan
vuttaá¹ƒ. yo nesaá¹ƒ mettÄ• sahitÄ• naá¹ƒyeva kammÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±asmiá¹
sandhÄ• ya __ ``kathaâ€™â€™ _nti pucchÄ• . tathÄ• hi parato ``evaá¹ƒ kho mayaá¹ƒ, bha
vissajjanaá¹ƒ kathitaá¹ƒ.

mittaá¹ƒ etassa atthÄ«ti __mettaá¹ƒ, _ kÄ• yakammaá¹ƒ. __Ä• vÄ«_ti pakÄ• saá¹ƒ. __raho

uddissa mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hapeti, taá¹ƒ tassa sammukhÄ• ce, pakÄ
appakÄ• saá¹ƒ. tenÄ• ha __ ``Ä• vi ceva raho cÄ• ti sammukhÄ• ceva parammukhÄ• cÄ•
parammukhÄ• kÄ• yavacÄ«kammÄ• ni. __ ``tatthÄ• â€™â€™ _tiÄ• dinÄ• saá¹…khepato
``yaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sammajjanÄ• divasena __paá¹-ijaggitabbayuttaá¹ƒ
tathevÄ• _ti yathÄ• sammukhÄ• kate mettÄ• kÄ• yakamme vuttaá¹ƒ, tatheva \Be II 183/. ``
evamÄ• dikÄ• kathÄ• __sammodanÄ«yakathÄ• _. yathÄ• parehi saddhiá¹ƒ attano chidda
paá¹-isanthÄ• ravasena pavattÄ• kathÄ• __paá¹-isanthÄ• rakathÄ• _. ``aho tadÄ• therena
dinnÄ• anusÄ• sanÄ«â€™â€™ ti evaá¹ƒ kÄ• lantare saritabbayuttÄ• , chasÄ• raá¹‡Ä«yapa
__sÄ• raá¹‡Ä«yakathÄ• _. suttapadaá¹ƒ nikkhipitvÄ• tassa atthaniddesavasena sÄ«lÄ• did
kathÄ• __dhammÄ«kathÄ• _. sarena suttassa uccÄ• raá¹‡aá¹ƒ __sarabhaÃ±Ã±aá¹ƒ_. paÃ
atthassa pucchanaá¹ƒ __paÃ±hapucchanaá¹ƒ_. tassa yathÄ• pucchitassaÄ• disanaá¹ƒ \Ne
__paÃ±havissajjanaá¹ƒ_. __evaá¹ƒ samannÄ• harato_ti evaá¹ƒ manasikaroto, evaá¹ƒ metta
attho.

ekato kÄ• tuá¹ƒ na sakkÄ• , tasmÄ• __nÄ• nÄ• . hitaá¹-á¹-henÄ• _ti attano viya aÃ±Ã±ama
__nirantaraá¹-á¹-henÄ• _ti antarÄ• bhÄ• vena bhedÄ• bhÄ• vena. __aviggahaá¹-á¹-henÄ• _
__samaggaá¹-á¹-henÄ• _ti sahitabhÄ• vena. __paribhaá¹‡á¸• aá¹ƒ katvÄ• _ti bahalatanuma
__cÄ«varaá¹ƒ vÄ• dhovantÄ«_ti attano cÄ«varaá¹ƒ vÄ• dhovanti. __paribhaá¹‡á¸• aá¹ƒ vÄ
paá¹‡á¹‡asÄ• lÄ• ya paribhaá¹‡á¸• aá¹ƒ vÄ• karonti.

<327> __paá¹-iviruddhÄ• evÄ• _ti etthÄ• pi ``yebhuyyenÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ•
appamÄ• dalakkhaá¹‡a_nti tesaá¹ƒ appamajjanasabhÄ• vaá¹ƒ. __kacci pana vo anuruddhÄ
__vo_ti nipÄ• tamattaá¹ƒ, paccattavacanaá¹ƒ vÄ• , kacci tumheti evamattho veditabbo. __sa
samuggapuá¹-asadisaá¹ƒ pÄ• tiá¹ƒ.

paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ anto bahi ca sammajjanena sodhitaá¹…gaá¹‡atÄ• __vattapaá¹-ipa
paá¹-ivisamattamevÄ• _ti attano yÄ• panapaá¹-ivisamattameva. __osÄ• petvÄ• _ti pakkhipit
attano yÄ• panapamÄ• á¹‡ameva. __vuttanayena jahitvÄ• _ti pÄ• á¸·iyaá¹ƒ vuttanayena jah

__hatthena hatthaá¹ƒ saá¹ƒsibbantÄ• _ti attano hatthena itarassa hatthaá¹ƒ daá¸·haggahaá
vilaá¹…gheti desantaraá¹ƒ pÄ• peti etenÄ• ti vilaá¹…ghako, hattho. hattho eva vilaá¹…ghak
tena __hatthavilaá¹…ghakena_.

__taá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• _ti taá¹ƒ tÄ«supi divasesu dhammassavanaá¹ƒ pavattanav
katvÄ• . __eta_nti ``paÃ±cÄ• hikaá¹ƒ kho panÄ• â€™â€™ tiÄ• divacanaá¹ƒ. paÃ±came paÃ
bhavatÄ«ti __paÃ±cÄ• hikaá¹ƒ. bhagavatÄ• pucchitena_ anuruddhattherena. __pamÄ• daá
aÃ±Ã±esaá¹ƒ pamÄ• daá¹-á¹-hÄ• nesuyeva. __ ``pamÄ• daá¹-á¹-hÄ• nesuyevÄ• â€™â€™
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``aÃ±Ã±esaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __papaÃ±cak

kathÄ• papaÃ±cassa karaá¹‡aá¹-á¹-hÄ• nÄ• ni vissaá¹-á¹-hakathÄ• pavattanena kammaá¹-
pamajjanaá¹-á¹-hÄ• nÄ• ni. tatthÄ• pi ``mayaá¹ƒ, bhante, kammaá¹-á¹-hÄ• naviruddhaá¹ƒ na
sikhÄ• ppattaá¹ƒ attano appamÄ• dalakkhaá¹‡aá¹ƒ thero dasseti. __ettakaá¹ƒ á¹-hÄ• naá¹ƒ
tadÄ• vihÄ• rasamÄ• pattÄ«naá¹ƒ vaá¸·aÃ±jÄ• bhÄ• vena vuttaá¹ƒ.

<328> jhÄ• nassa \Ne II 172/ adhippetattÄ• __ ``alamariyaÃ±Ä• á¹‡adassanavisesoâ€™â€
sammÄ• paá¹-ipannatÄ• ya satthu cittÄ• rÄ• dhanatthaá¹ƒ tassa ca visesÄ• dhigamassa sa
__ ``kiÃ±hi no siyÄ• , bhanteâ€™â€™ _ti Ä• ha. __yÄ• vadevÄ• _ti yattakaá¹ƒ kÄ• laá¹ƒ ek
sakalarattiá¹ƒ vÄ• yÄ• va satta vÄ• divase.

<329> __samatikkamÄ• yÄ• _ti sammadeva atikkamanÄ• ya. sati hi upari visesÄ• dhigame
samatikkantaá¹ƒ nÄ• ma hoti paá¹-ippassaddhi ca. tenÄ• ha __ ``paá¹-ippassaddhiyÄ• â€™
__Ã±Ä• á¹‡adassanaviseso_ti kÄ• raá¹‡Å«pacÄ• rena vuttoti veditabbo. __vedayitasukhato
vedanÄ• sahitajjhÄ• nasukhato vÄ• phalasukhato vÄ• . __avedayitasukha_nti nibbÄ• nasu
sukhaá¹ƒ. __avedayitasukha_nti ca nidassanamattametaá¹ƒ, taá¹ƒ pana aphassaá¹ƒ asaÃ±
sabbacittacetasikarahitameva. tato ca satipi rÅ«padhammappavattiyaá¹ƒ tassa acetanattÄ•
saá¹…khÄ• radukkhavirahitatÄ• ya santatarÄ• paá¹‡Ä«tatarÄ• ca nirodhasamÄ• pattÄ«ti v
``avedayitasukhaá¹ƒ santataraá¹ƒ paá¹‡Ä«tataraá¹ƒ hotÄ«â€™â€™ _ti. tena vuttaá¹ƒ ``imar

<330> __sÄ• maggirasÄ• nisaá¹ƒsameva nesaá¹ƒ bhagavÄ• kathesi_ ajjhÄ• sayÄ• nukÅ«
anupagamanavasena sammadeva Ä• rocetvÄ• . ``anusaá¹ƒsÄ• vetvÄ• â€™â€™ ti vÄ• pÄ
paá¹-inivattitvÄ• _ti etarahi bhagavato ekavihÄ• re ajjhÄ• sayoti satthu manaá¹ƒ gaá¹‡hantÄ
tiá¹-á¹-hathÄ• â€™â€™ ti vissajjitaá¹-á¹-hÄ• nato nivattitvÄ• \Be II 185/. __pabbajjÄ• dÄ«nÄ
upasampadÄ• -visuddhi-dhutakammaá¹-á¹-hÄ• nÄ• nuyoga-jhÄ• navimokkha-samÄ• patti-Ã
lasacchikiriyÄ• dike saá¹…gaá¹‡hÄ• ti. __adhigantvÄ• pÄ«_ti __pi_-saddena yathÄ• dhigat
guá¹‡akathÄ• ya aá¹-á¹-iyamÄ• nÄ• _ti bhagavantaá¹ƒ nissÄ• ya adhigantvÄ• pi dhammÄ•
satthuvihesÄ• bhÄ• vadÄ«pane bhagavato pÄ• kaá¹-aguá¹‡Ä• naá¹ƒ kathÄ• ya aá¹-á¹-iyam
__devatÄ• _ti taá¹ƒtaá¹ƒsamÄ• pattilÄ• bhiniyo devatÄ• . __mukhaá¹ƒ me sajja_nti mukhaá
kathane yogyanti attho.

<331> __evaá¹ƒ Ä• gato_ti evaá¹ƒ Ä• á¹-Ä• nÄ• á¹-iyasutte Ä• gato. __paliveá¹-hente_ti co
__maccharÄ• yantÄ«_ti attano guá¹‡Ä• naá¹ƒ bhagavatopi Ä• rocanaá¹ƒ asahamÄ• nÄ• m
katvÄ• vuttaá¹ƒ.

01 __tesaá¹ƒ_ \Ne II 173/ __lÄ• bhÄ• _ti tesaá¹ƒ vajjirÄ• jÅ«naá¹ƒ vajjiraá¹-á¹-havÄ• sÄ«na
patirÅ«padesavÄ• sÄ• diko, bhagavato tiá¹‡á¹‡aÃ±ca kulaputtÄ• naá¹ƒ dassanavandanadÄ
lÄ• bhÄ• . suladdhÄ• lÄ• bhÄ• ti yojanÄ• . __pasannacittaá¹ƒ anussareyyÄ• _ti taá¹ƒ kulaÃ
cittaá¹ƒ pasÄ• detvÄ• anussareyya. vuttaá¹ƒ tesaá¹ƒ ``anussaraá¹‡ampÄ• haá¹ƒ, bhikkhav

bahÅ«pakÄ• raá¹ƒ vadÄ• mÄ«â€™â€™ ti (It 104; SN c V 184).

cÅ«á¸·agosiá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. mahÄ• gosiá¹…gasuttavaá¹‡á¹‡anÄ•

<332> __kocidevÄ• _ti \Ne II 174/ gosiá¹…gasÄ• lavanasÄ• mantato niviá¹-á¹-hesu yo koci
bhavissati, tasmÄ• anibaddhabhÄ• vato gocaragÄ• mo na gahito, vasanaá¹-á¹-hÄ• nameva
araÃ±Ã±anidÄ• nakaá¹ƒ nÄ• metaá¹ƒ. __sabbatthÄ• _ti devaloke manussaloke ca. __thirak
thirabhÄ• vakÄ• rakehi. __savanante jÄ• tattÄ• _ti catusaccagabbhassa dhammassavanass
jÄ• tiyÄ• jÄ• tattÄ• . yathÄ• paá¹-ivedhabÄ• husaccaá¹ƒ ijjhati, tathÄ• dhammassa savana
__sÅ«riyo viya_ bhÄ• suraguá¹‡araá¹ƒsitÄ• ya mohandhakÄ• ravidhamanato. __cando viya
ramaá¹‡Ä«yamanoharasÄ«talaguá¹‡atÄ• ya kilesapariá¸·Ä• havÅ«pasamato. __sÄ• garo vi
gambhÄ«rathiravipulÄ• nekaguá¹‡atÄ• ya á¹-hitadhammasabhÄ• vato. guá¹‡amahantatÄ• y
guá¹‡amahantatÄ• ca suttesu Ä• gatanayeneva Ã±Ä• tabbÄ• ti taá¹ƒ vitthÄ• rato dassetuá
_ntiÄ• di vuttaá¹ƒ. __sÄ«hanÄ• dasutta_nti majjhimanikÄ• ye Ä• gataá¹ƒ mahÄ• sÄ«hanÄ•
__therapaÃ±hasutta_nti suttanipÄ• te aá¹-á¹-hakavagge Ä• gataá¹ƒ __sÄ• riputtasuttaá¹ƒ_
__therasÄ«hanÄ• dasutta_nti imassa ca therassa janapadacÄ• rikÄ• ya satthu sammukhÄ•
__abhinikkhamana_nti therasseva mahatÄ• Ã±Ä• tiparivaá¹-á¹-ena mahatÄ• ca bhogapari
gharÄ• vÄ• sapariccÄ• go abhinikkhamanaá¹ƒ. esa nayo ito paresupi. __yadida_nti nipÄ• to

__mahÄ• paÃ±Ã±e bhikkhÅ« gahetvÄ• _ti Ä• yasmato kira sÄ• riputtattherassa parivÄ• rab
ahesuá¹ƒ. dhÄ• tuso hi sattÄ• saá¹ƒsandanti. __sayaá¹ƒ iddhimÄ• _tiÄ• dÄ«supi eseva nay
__dhÄ• tusaá¹ƒyuttena_ (SN a II 99) dÄ«petabbo --- gijjhakÅ«á¹-apabbate gilÄ• naseyyÄ• y
Ä• rakkhatthÄ• ya parivÄ• retvÄ• vasantesu sÄ• riputtamoggallÄ• nÄ• dÄ«su ekamekaá¹ƒ
caá¹…kamantaá¹ƒ voloketvÄ• bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, sÄ
bhikkhÅ«hi saddhiá¹ƒ caá¹…kamantanti. evaá¹ƒ, bhante. sabbe kho ete, bhikkhave, bhikkhÅ
ti sabbaá¹ƒ vitthÄ• retabbaá¹ƒ.

__vanante_ti upavanante. __meghavaá¹‡á¹‡Ä• yÄ• _ti nÄ«lÄ• bhÄ• ya. samuddakucchito
upaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. cakkavÄ• á¸·apabbatamatthakasamÄ«pe Ä• bhÄ•
``pÄ• cÄ«nacakkavÄ• á¸·apabbatamatthakeâ€™â€™ _ti vuttaá¹ƒ, na cakkavÄ• á¸·apabbata
vicaraá¹‡ato. tathÄ• \Ne II 175/ sati lokantarikanirayesupi candimasÅ«riyÄ• naá¹ƒ Ä• bhÄ•
ubbedhavasena hi cakkavÄ• á¸·apabbatassa vemajjhato candimasÅ«riyÄ• vicaranti. sÄ• la
atirattatÄ• ya vuttaá¹ƒ __ ``lÄ• khÄ• rasena siÃ±camÄ• naá¹ƒ viyÄ• â€™â€™ _ti. __upagÄ•
payirupÄ• sanavasena upecca gÄ• yamÄ• nÄ• viya \Be II 187/. __kÄ• ya nu kho ajja ratiyÄ
jhÄ• nasamÄ• pattiratiyÄ• eva nu kho, udÄ• hu dhammasÄ• kacchÄ• ratiyÄ• dhammadesa

__dve candamaá¹‡á¸• alÄ• ni viya_ paramasobhaggappattÄ• ya kantiyÄ• . __dve sÅ«riyan
suvisuddhasamujjalÄ• ya guá¹‡avibhÅ«tiyÄ• . __dve chaddantanÄ• garÄ• jÄ• no viya_ mah
viya_ tejussadatÄ• ya. __dve byagghÄ• viya_ anolÄ«navuttitÄ• ya. __sabbapÄ• liphullame
vikasitaá¹ƒ.

<333> kathÄ• upacarati pavattati etthÄ• ti kathÄ• upacÄ• ro, savanÅ«pacÄ• ro padeso, ta
ramaá¹‡Ä«yameva __rÄ• maá¹‡eyyakaá¹ƒ_. __ujjaá¹…gale_ti lÅ«khapadese kaá¹-hinapad
__dosinÄ• _ ta-kÄ• rassa na-kÄ• raá¹ƒ katvÄ• . __dibbÄ• maÃ±Ã±e gandhÄ• _ti devaloke
__dibbÄ• _. __dve therÄ• _ti sÄ• riputtattheraÄ• nandattherÄ• . Ä• nandatthero tÄ• va mam
akhÄ«á¹‡Ä• savabhÄ• vato, sÄ• riputtatthero kathanti? na idaá¹ƒ mamÄ• yanaá¹ƒ gehassita
guá¹‡abhattivasenÄ• ti nÄ• yaá¹ƒ doso.

anumatiyÄ• pucchÄ• __anumatipucchÄ• , _ anumatiggahaá¹‡atthaá¹ƒ pucchanaá¹ƒ. tatth
vuddhassa anumatiá¹ƒ itaro paá¹-ikkhipituá¹ƒ na labhati, tena sÄ• anujÄ• nitabbÄ• va hoti,
saá¹…ghakhuddakato paá¹-á¹-hÄ• ya anumati pucchitabbÄ• . tenÄ• ha __ ``anumatipucchÄ
__khuddakato paá¹-á¹-hÄ• yÄ• _ti kaá¹‡iá¹-á¹-hato paá¹-á¹-hÄ• ya. paá¹-ibhÄ• ti upaá¹-á¹-h
yathÄ• dhippeto attho, __taá¹ƒ paá¹-ibhÄ• naá¹ƒ. sikhÄ• ppattÄ• vepullappattÄ• na bhavis
á¹-hitehi bhÄ• sitattÄ• . __sikhÄ• ppattÄ• vepullappattÄ• bhavissati_ sabbaÃ±Ã±utaÃ±Ã±Ä
vuttamevatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ta
aá¹-á¹-iyanti dukkhÄ• yanti etenÄ• ti __aá¹-á¹-o, _ vinicchitabbavohÄ• ro. __gÄ• mabhojaka
uppanno, taá¹ƒ gÄ• mabhojakaá¹ƒ. __janapadabhojaka_nti yasmiá¹ƒ janapade so uppanno
__mahÄ• vinicchayaamacca_nti yasmiá¹ƒ rajje so janapado, tassa rÄ• jadhÄ• niyaá¹ƒ mahÄ
__senÄ• pati_nti yassa raÃ±Ã±o so amacco, tassa senÄ• patiá¹ƒ. tathÄ• __uparÄ• ja_nti \E
panettha pakaticÄ• rittavasena vuttaá¹ƒ upameyyatthÄ• nurÅ«patoti daá¹-á¹-habbaá¹ƒ. __ap
saÃ±carati_ vinicchayanÄ• rahena vinicchitabhÄ• vato.

pakaá¹-á¹-hÄ• naá¹ƒ \Ne II 176/ (Mp-á¹- II 4.22) ukkaá¹-á¹-hÄ• naá¹ƒ sÄ«lÄ• diatthÄ• naá¹ƒ
sabhÄ• vaniruttivasena buddhÄ• dÄ«hi bhÄ• sitattÄ• ca pakaá¹-á¹-hÄ• naá¹ƒ vacanappaba
__pÄ• á¸·i, _ pariyattidhammo. purimassa atthassa pacchimena atthena anusandhÄ• naá¹ƒ
pana pÄ• á¸·ipadesÄ• nampi anusandhi hotiyeva, so ca
pubbÄ• parÄ• nusandhi-pucchÄ• nusandhi-ajjhÄ• sayÄ• nusandhi-yathÄ• nusandhivasena
taá¹ƒtaá¹ƒdesanÄ• naá¹ƒ pana pubbÄ• parasaá¹ƒsandanaá¹ƒ __pubbÄ• paraá¹ƒ_. pÄ• á¸·i
pubbÄ• paravasenÄ• ti paccekaá¹ƒ yojetabbaá¹ƒ. __uggahita_nti byaÃ±janaso atthaso ca u
gahitaá¹ƒ, pariyÄ• puá¹‡anavasena ceva paripucchÄ• vasena ca hadayena gahitanti attho.
vaá¹-á¹-adukkhanissaraá¹‡atthikehi sotabbato sutaá¹ƒ, pariyattidhammo, taá¹ƒ dhÄ• retÄ«ti
sutadharo, sutaá¹ƒ tasmiá¹ƒ patiá¹-á¹-hitaá¹ƒ hoti suppatiá¹-á¹-hitaá¹ƒ, tasmÄ• vuttaá¹ƒ __
Ä• dhÄ• rabhÅ«toâ€™â€™ _ti. tenÄ• ha __ ``yassa hÄ«â€™â€™ _tiÄ• di. ekapadaá¹ƒ eka
hutvÄ• sannicÄ«yatÄ«ti sannicayo, sutaá¹ƒ sannicayo etasminti __sutasannicayo. ajjhosÄ•

__tiá¹-á¹-hatÄ«_ti na mussati.

__á¹-hitÄ• paguá¹‡Ä• _ti paguá¹‡Ä• vÄ• cuggatÄ• . __niccalita_nti aparivattitaá¹ƒ. __saá¹ƒ
saá¹ƒsanditvÄ• . __samanuggÄ• hitvÄ• _ti paripucchÄ• vasena atthaá¹ƒ ogÄ• hetvÄ• . paba
__gaá¹…gÄ• sotasadisaá¹ƒ, _ ``bhavaá¹…gasotasadisaâ€™â€™ nti vÄ• pÄ• á¹-ho, akittim
suttekadesassa suttassa ca vacasÄ• paricayo idha nÄ• dhippeto, vaggÄ• divasena pana a
``suttadasaka ... pe ... sajjhÄ• yitÄ• â€™â€™ _ti, ``dasa suttÄ• ni gatÄ• ni, dasa vaggÄ• ga
sallakkhetvÄ• vÄ• cÄ• ya sajjhÄ• yitÄ• ti attho. manasÄ• anu anu pekkhitÄ• bhÄ• gaso ni
__manasÄ• nupekkhitÄ• . rÅ«pagataá¹ƒ viya paÃ±Ã±Ä• yatÄ«_ti rÅ«pagataá¹ƒ viya cakkhu
paÃ±Ã±Ä• yati. __suppaá¹-ividdhÄ• _ti nijjaá¹-aá¹ƒ niggumbaá¹ƒ katvÄ• suá¹-á¹-hu yÄ• thÄ

pajjati attho Ã±Ä• yati etenÄ• ti __padaá¹ƒ, _ tadeva atthaá¹ƒ byaÃ±jetÄ«ti __byaÃ±jana_n
atthassa byaÃ±janato padabyaÃ±janaâ€™â€™ _nti. akkharapÄ• ripÅ«riyÄ• padabyaÃ±jan
parimaá¹‡á¸• alatÄ• , sÄ• pana pÄ• ripÅ«rÄ« evaá¹ƒ veditabbÄ• ti Ä• ha __ ``dasavidhaby
aparihÄ• petvÄ• â€™â€™ _ti. __aÃ±Ã±aá¹ƒ upÄ• rambhakara_nti yathÄ• nikkhittasuttato a
suttaá¹ƒ Ä• harati. __tadatthaá¹ƒ otÄ• retÄ«_ti tassa Ä• haá¹-asuttasseva atthaá¹ƒ vicÄ• ret
aparimaá¹‡á¸• alÄ• nÄ• ma hoti_ atthassa aparipuá¹‡á¹‡abhÄ• vato. yathÄ• nikkhittassa su
atthasaá¹ƒvaá¹‡á¹‡anÄ• vaseneva suttantarampi Ä• nento __bahi ekapadampi na gacchati
avinÄ• sento. taá¹ƒ taá¹ƒ atthaá¹ƒ suá¹-á¹-hu vavatthitaá¹ƒ katvÄ• dassento __tulikÄ• ya pa
gambhÄ«rataramatthaá¹ƒ \Ne II 177/ gamento __gambhÄ«ramÄ• tikÄ• ya udakaá¹ƒ pesent
mariyÄ• daá¹ƒ ottharitvÄ• udakaá¹ƒ aÃ±Ã±athÄ• gaccheyya. ekaá¹ƒyeva padaá¹ƒ anekeh
saá¹ƒvaá¹‡á¹‡ento padaá¹ƒ __koá¹-á¹-ento sindhavÄ• jÄ• nÄ«yo viya_. so hi vaggitÄ• ya ga
koá¹-á¹-ento gacchati. kathÄ• maggena __tassa kathÄ• parimaá¹‡á¸• alÄ• nÄ• ma hoti_ d
pubbÄ• parato Ä• cariyuggahatoti sabbaso paripuá¹‡á¹‡abhÄ• vato.

__anuppabandhehÄ«_ti vissaá¹-á¹-hehi Ä• sajjamÄ• nehi. nÄ• tisÄ«ghaá¹ƒ nÄ• tisaá¹‡ikaá
katvÄ• parisÄ• ya ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ kathento vissaá¹-á¹-hÄ• ya kathÄ•
aÃ±Ã±athÄ• ti dassento __ ``yo bhikkhÅ«â€™â€™ _tiÄ• dimÄ• ha. __araá¹‡iá¹ƒ manthento
khÄ• danto viyÄ• _ti sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ kathanassa udÄ• haraá¹‡aá¹ƒ, __gahitaá¹ƒ gah
kathanassa. purÄ• á¹‡apaá¹‡á¹‡antaresu hi paripÄ• tiyamÄ• nagodhÄ• kadÄ• ci dissati, ev
atthavaá¹‡á¹‡anÄ• katthaci na dissati. __ohÄ• yÄ• _ti á¹-hapetvÄ• . __yopÄ«_tiÄ• dinÄ• e
akathanaá¹ƒ dasseti. __petaggi_ nijjhÄ• mataá¹‡hikapetassa mukhato niccharaá¹‡akaaggi.
appaá¹-itÄ• natamÄ• pajjati. kenaci rogena dukkhaá¹ƒ patto viya __nitthunanto. kandanto vi
karonto viya. __appabandhÄ• nÄ• ma hoti_ sukhena appavattabhÄ• vato. __Ä• cariyehi di
Ä• cariyuggahaá¹ƒ amuÃ±canto, yathÄ• ca Ä• cariyÄ• taá¹ƒ taá¹ƒ suttaá¹ƒ saá¹ƒvaá¹‡á¹‡
saá¹ƒvaá¹‡á¹‡entoti attho. __acchinnadhÄ• raá¹ƒ katvÄ• _ti ``nÄ• tisÄ«ghaá¹ƒ nÄ• tisaá¹‡ik
heá¹-á¹-hÄ• vuttanayena avicchinnaá¹ƒ kathÄ• pabandhaá¹ƒ katvÄ• . __anusayasamuggh
kathÄ• ya arahattapariyosÄ• nataá¹ƒ dasseti \Be II 190/. __evarÅ«penÄ• _ti nayidaá¹ƒ ekav

gahetabbaá¹ƒ, atha kho lakkhaá¹‡e pavattanti dassento __ ``tathÄ• rÅ«peneva bhikkhusate
vÄ• â€™â€™ _ti vuttaá¹ƒ. __pallaá¹…kenÄ• _ti pallaá¹…kapadesena, pallaá¹…kÄ• sanante
nayenÄ• _ti vÄ• rantarasÄ• dhÄ• raá¹‡aá¹ƒ atthaá¹ƒ atidisati, asÄ• dhÄ• raá¹‡aá¹ƒ pana va

<334> Ä• ramati etenÄ• ti __Ä• rÄ• mo_.

<335> __dhuvasevana_nti niyatasevitaá¹ƒ. __pÄ• sÄ• dapariveá¹‡e_ti pÄ• sÄ• daá¹…gaá¹
patiá¹-á¹-hitÄ• na_nti nÄ• bhiyÄ• bhÅ«miyaá¹ƒ patiá¹-á¹-hitÄ• naá¹ƒ. __arantarÄ• nÄ«_ti ar
taá¹ƒtaá¹ƒarÄ• naá¹ƒ vemajjhaá¹-á¹-hÄ• nÄ• ni.

<336> __samÄ• dinnaaraÃ±Ã±adhutaá¹…go Ä• raÃ±Ã±iko, _ na araÃ±Ã±avÄ• samattena.

<337> __na_ \Ne II 178/ __osÄ• dentÄ«_ti na avasÄ• denti, na avasÄ• danÄ• pekkhÄ• aÃ
pucchantÄ«ti attho. __pavattinÄ«_ti paguá¹‡Ä• .

<338> __lokuttarÄ• vihÄ• rasamÄ• patti_ nÄ• ma therassa arahattaphalasamÄ• pattiyo, pa
nirodhasamÄ• pattipi veditabbÄ• .

<339> __sÄ• dhukÄ• ro Ä• nandattherassa dinno_. tenÄ• ha bhagavÄ• ``yathÄ• taá¹ƒ Ä•
byÄ• kareyyÄ• â€™â€™ tiÄ• di. __sammÄ• _ti suá¹-á¹-hu, yathÄ• ajjhÄ• sayanti adhippÄ•
yathÄ• cittaá¹ƒ kathitaá¹ƒ, taá¹ƒ sammÄ• kathitaá¹ƒ nÄ• ma hoti. sampattavasena hi yathÄ
sobhati. tenÄ• ha __ ``attano anucchavikamevÄ• â€™â€™ _tiÄ• di. bahussuto bhikkhu tatth
sÄ«lÄ• dÄ«naá¹ƒ Ä• gataá¹-á¹-hÄ• ne tesaá¹ƒ suviditattÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipa
paripÅ«retÄ«ti Ä• ha __ ``sÄ«lassa Ä• gataá¹-á¹-hÄ• neâ€™â€™ _tiÄ• di. maggÄ• dipasava
gaá¹‡hÄ• petvÄ• _ paripÄ• kaá¹ƒ gametvÄ• ti attho.

<340> ``eseva nayoâ€™â€™ ti atidesavasena saá¹…khepato vuttamatthaá¹ƒ vivaranto __
_tiÄ• dimÄ• ha.

<342> __aparepi_ \Be II 191/ __nÄ• nappakÄ• re kilese_ti aparepi nÄ• nappakÄ• re dosam
__dhunitvÄ• _ti vidhametvÄ• .

<343> Ä• yasmÄ• mahÄ• moggallÄ• no evaá¹ƒ byÄ• kÄ• sÄ«ti sambandho. sakalampi cal
cittaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡anti aggahetvÄ• cakkhusannissitameva pana viÃ±Ã±Ä• á¹‡aá¹
tadanantaraá¹ƒ sampaá¹-icchanaá¹ƒ, tadanantaraá¹ƒ santÄ«raá¹‡antiÄ• dinÄ• saá¹‡haá¹ƒ
atiittarakhaá¹‡avantaá¹ƒ __cittantaraá¹ƒ_ cittanÄ• nattaá¹ƒ. khandhÄ• dÄ«naÃ±ca nÄ• natta
__khandhantarÄ• di_. pathavÄ«kasiá¹‡e paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tatheva tat
Ä• rammaá¹‡aá¹ƒ anukkamitvÄ• jhÄ• nasseva ekantarikabhÄ• vena ukkamanaá¹ƒ __jhÄ•

pathavÄ«kasiá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• puna tadeva tejokasiá¹‡etiÄ•
anukkamitvÄ• Ä• rammaá¹‡asseva ekantarikabhÄ• vena ukkamanaá¹ƒ __Ä• rammaá¹‡okk
``paá¹-hamajjhÄ• naá¹ƒ paÃ±caá¹…gikaâ€™â€™ ntiÄ• dinÄ• yÄ• va nevasaÃ±Ã±Ä• nÄ• s
jhÄ• naá¹…gamattasseva vavatthÄ• panaá¹ƒ __aá¹…gavavatthÄ• naá¹ƒ_. ``idaá¹ƒ pathavÄ
odÄ• takasiá¹‡aâ€™â€™ nti Ä• rammaá¹‡amattasseva vavatthÄ• panaá¹ƒ __Ä• rammaá¹‡
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tattheva itaresampi samÄ• pajjanaá¹ƒ \Ne II 179/
pathavÄ«kasiá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tadeva Ä• pokasiá¹‡eti evaá¹
jhÄ• nassa samÄ• pajjanaá¹ƒ __Ä• rammaá¹‡asaá¹…kanti. ekatovaá¸• á¸• hanaá¹ƒ ubhato
khandhÄ• didesanÄ• yaá¹ƒ labbhati. abhidhammabhÄ• janÄ«ye hi vedanÄ• kkhandhaá¹ƒ b
dukesu pakkhipi, duke gahetvÄ• tikesu pakkhipi, idaá¹ƒ __ekatovaá¸• á¸• hanaá¹ƒ_. tike ca
ubhatovaá¸• á¸• hananÄ«hÄ• rena kathesi, idaá¹ƒ __ubhatovaá¸• á¸• hanaá¹ƒ_. evaá¹ƒ ses
dhÄ• tÄ• yatanÄ• dÄ«su ca yathÄ• rahaá¹ƒ __vibhaá¹…gappakaraá¹‡e_ (Vibh 32-33; 155-1
abhidhammabhÄ• janÄ«ye Ä• gatanayena veditabbaá¹ƒ. tenÄ• ha __ ``Ä• bhidhammikadha
_nti. khandhÄ• dÄ«su sabhÄ• vadhammesu tÄ«su lakkhaá¹‡esu paÃ±Ã±attiyaá¹ƒ samayan
__ayaá¹ƒ sakavÄ• do ayaá¹ƒ paravÄ• doti na jÄ• nÄ• ti_. tato eva __sakavÄ• daá¹ƒ ... pe ..
visaá¹ƒvÄ• deti_. khandhÄ• dÄ«su pana kusalatÄ• ya __Ä• bhidhammiko sakavÄ• daá¹ƒ ...

<344> __cittaá¹ƒ_ \Be II 192/ __attano vase vattetuá¹ƒ sakkoti_ paá¹-isaá¹…khÄ• nabhÄ• v
pariggaá¹‡hanasamatthattÄ• . idÄ• ni tamatthaá¹ƒ byatirekato anvayato ca vibhÄ• vetuá¹ƒ _
_tiÄ• dimÄ• ha. tattha __sabbÄ• nassÄ• _ti sabbÄ• ni assa. __visevitavipphanditÄ• nÄ«_ti l
duccaritavipphanditÄ• ni ca. __bhaÃ±jitvÄ• _ti madditvÄ• . __bahÄ«_ti kammaá¹-á¹-hÄ• nat

<345> __pariyÄ• yenÄ• _ti ettha __pariyÄ• ya_-saddo ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ
8.11; Vin III 3-9) viya kÄ• raá¹‡atthoti Ä• ha __ ``sobhanakÄ• raá¹‡aá¹ƒ atthÄ«â€™â€™ _ti.
``idha, sÄ• riputta, bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantoâ€™â€™ tiÄ• di
mahÄ• bodhipallaá¹…kaá¹ƒ sandhÄ• yÄ• ha, evaá¹ƒ sante sammÄ• sambuddheheva saá¹.
aÃ±Ã±ehÄ«ti Ä• pannanti Ä• ha __ ``apica pacchimaá¹ƒ janataâ€™â€™ _ntiÄ• di. nibbÄ• n
etassÄ• ti paá¹-ipattisÄ• ro, taá¹ƒ __paá¹-ipattisÄ• raá¹ƒ. nippariyÄ• yenevÄ• _ti kenaci pari
mukhyena nayeneva. yo ``arahattaá¹ƒ appatvÄ• na vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti daá¸
nisinno taá¹ƒ adhigantvÄ• va uá¹-á¹-hahati. evarÅ«pena idaá¹ƒ gosiá¹…gasÄ• lavanaá¹ƒ so
sabbÄ• rambhÄ• naá¹ƒ tadatthattÄ• ti attho. Ä• savakkhayÄ• vahaá¹ƒ paá¹-ipattiá¹ƒ Ä• rabh
desanÄ• ya pariyosÄ• pitattÄ• __yathÄ• nusandhinÄ• va desanaá¹ƒ niá¹-á¹-hapesÄ«_ti.

mahÄ• gosiá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. mahÄ• gopÄ• lakasuttavaá¹‡á¹‡anÄ•

<346> __tatthÄ• _ti \Ne II 180/ gopÄ• lakasutte. __tisso kathÄ• _ti (Mp-á¹- III 11.17) tisso a
tividhÄ• suttassa atthavaá¹‡á¹‡anÄ• ti attho. ekekaá¹ƒ padaá¹ƒ nÄ• á¸·aá¹ƒ mÅ«laá¹ƒ etiss
__ekanÄ• á¸·ikÄ• , _ ekekaá¹ƒ vÄ• padaá¹ƒ nÄ• á¸·aá¹ƒ atthaniggamanamaggo etissÄ• ti _
``ekekapadassa atthakathanaâ€™â€™ _nti. cattÄ• ro aá¹ƒsÄ• bhÄ• gÄ• atthasallakkhaá¹
__caturassÄ• _. tenÄ• ha __ ``catukkaá¹ƒ bandhitvÄ• kathanaâ€™â€™ _nti. niyamato nisi
193/ vatto saá¹ƒvatto etissÄ• atthÄ«ti __nisinnavattikÄ• , _ yathÄ• raddhassa atthassa visu
pariyosÄ• pikÄ• ti attho. tenÄ• ha __ ``paá¹‡á¸• itaá¹ƒ gopÄ• lakaá¹ƒ dassetvÄ• â€™â€™ _
piá¹‡á¸• atthadassanavasena bahunnaá¹ƒ padÄ• naá¹ƒ ekajjhaá¹ƒ atthaá¹ƒ akathetvÄ• eka
atthavaá¹‡á¹‡anÄ• . ayaá¹ƒ sabbattheva labbhati. __catukkaá¹ƒ bandhitvÄ• _ti kaá¹‡hapak
upamÅ«pameyyadvayaá¹ƒ, tathÄ• sukkapakkheti idaá¹ƒ catukkaá¹ƒ yojetvÄ• . ayaá¹ƒ Ä«di
__pariyosÄ• nagamana_nti keci tÄ• va Ä• hu --- ``kaá¹‡hapakkhe upamaá¹ƒ dassetvÄ• upa
upameyyasampaá¹-idÄ• natthÄ• ti upameyyatthaá¹ƒ Ä• haritvÄ• saá¹ƒkilesapakkhaniddesc
vodÄ• napakkhavibhÄ• vanatthÄ• yÄ• ti sukkapakkhampi upamÅ«pameyyavibhÄ• gena Ä•
pariyosÄ• panaâ€™â€™ nti. kaá¹‡hapakkhe upameyyaá¹ƒ dassetvÄ• pariyosÄ• nagaman
``kaá¹‡hapakkhe sukkapakkhe ca taá¹ƒtaá¹ƒupamÅ«pameyyatthÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ p
pariyosÄ• nagamanaâ€™â€™ nti vadanti. __aya_nti nisinnavattikÄ• . __idhÄ• _ti imasmiá¹
__sabbÄ• cariyÄ• naá¹ƒ Ä• ciá¹‡á¹‡Ä• _ti sabbehipi pubbÄ• cariyehi Ä• caritÄ• saá¹ƒvaá¹‡
pavattÄ• ti.

aá¹…gÄ«yanti avayavabhÄ• vena Ã±Ä• yantÄ«ti __aá¹…gÄ• ni, _ bhÄ• gÄ• . tÄ• ni panett
tasmÄ• Ä• ha __ ``aá¹…gehÄ«ti aguá¹‡akoá¹-á¹-hÄ• sehÄ«â€™â€™ _ti. __gomaá¹‡á¸• al
__pariharitu_nti rakkhituá¹ƒ. taá¹ƒ pana pariharaá¹‡aá¹ƒ pariggahetvÄ• vicaraá¹‡anti Ä• ha
vicarituâ€™â€™ _nti. __vaá¸• á¸• hi_nti gunnaá¹ƒ bahubhÄ• vaá¹ƒ bahugorasatÄ• saá¹…k
``ettakamidaâ€™â€™ nti rÅ«pÄ«yatÄ«ti __rÅ«paá¹ƒ, _ parimÄ• naparicchedopi sarÄ«rarÅ«
``gaá¹‡anato vÄ• vaá¹‡á¹‡ato vÄ• â€™â€™ _ti. __na pariyesati_ vinaá¹-á¹-habhÄ• vassev
ettha __iti_-saddo Ä• diattho. tena setasabalÄ• divaá¹‡á¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti.

__dhanusattisÅ«lÄ• dÄ«_ti \Ne II 181/ ettha issÄ• sÄ• cariyÄ• naá¹ƒ gÄ• vÄ«su kataá¹ƒ __
kumÄ• rabhattigaá¹‡Ä• naá¹ƒ gÄ• vÄ«su kataá¹ƒ __sattilakkhaá¹‡aá¹ƒ_. issarabhattigaá¹‡Ä
__sÅ«lalakkhaá¹‡a_nti yojanÄ• . __Ä• di_-saddena rÄ• mavÄ• sudevagaá¹‡Ä• dÄ«naá¹ƒ g
pharasucakkÄ• dilakkhaá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti.

__nÄ«lamakkhikÄ• _ti piá¹…galamakkhikÄ• , khuddamakkhikÄ• eva vÄ• . saá¹-ati rujati et
saá¹ƒvaddhÄ• sÄ• á¹-ikÄ• ti __Ä• sÄ• á¹-ikÄ• _. tenÄ• ha __ ``vaá¸• á¸• hantÄ«â€™â€™ _

__vÄ• kenÄ• _ti \Be II 194/ vÄ• kapattena. __cÄ«rakenÄ• _ti pilotikena. __antovasse_ti vas
__niggÄ• ha_nti susumÄ• rÄ• diggÄ• harahitaá¹ƒ. __pÄ«ta_nti pÄ• nÄ«yassa pÄ«tabhÄ• va
__sÄ• saá¹…ko sappaá¹-ibhayo_.

paÃ±ca ahÄ• ni bhÅ«tÄ• ni etassÄ• ti paÃ±cÄ• hito, so eva vÄ• roti __paÃ±cÄ• hikavÄ• ro
__sattÄ• hikavÄ• ro_ti veditabbo. __ciá¹‡á¹‡aá¹-á¹-hÄ• na_nti caritaá¹-á¹-hÄ• naá¹ƒ gocara

__pituá¹-á¹-hÄ• na_nti pitarÄ• kÄ• tabbaá¹-á¹-hÄ• naá¹ƒ, pitarÄ• kÄ• tabbakaraá¹‡anti att
gahetvÄ• gacchantÄ«_ti gunnaá¹ƒ rucianurÅ«paá¹ƒ gocarabhÅ«miyaá¹ƒ vÄ• nadipÄ• raá¹
__gobhatta_nti kappÄ• saá¹-á¹-hikÄ• dimissaá¹ƒ gobhuÃ±jitabbaá¹ƒ bhattaá¹ƒ, bhattaggaha

<347> __ ``dvÄ«hÄ• kÄ• rehÄ«â€™â€™ _ti vuttaá¹ƒ Ä• kÄ• radvayaá¹ƒ dassetuá¹ƒ __ ``g
samuá¹-á¹-hÄ• nato vÄ• â€™â€™ _ti vuttaá¹ƒ. __evaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatÄ• _ti ``upaca
jÄ• tiá¹ƒ dvidhÄ• bhinditvÄ• hadayavatthuá¹ƒ aggahetvÄ• ``dasa Ä• yatanÄ• ni paÃ±cada
evaá¹ƒ rÅ«pakaá¹‡á¸• apÄ• á¸·iyaá¹ƒ (Dhs 651-655) Ä• gatÄ• . __paÃ±cavÄ«sati rÅ«pakoá
aÃ±Ã±amaÃ±Ã±asaá¹…karÄ• bhÄ• vato rÅ«pabhÄ• gÄ• . __rÅ«pakoá¹-á¹-hÄ• sÄ• _ti vÄ•
kalÄ• pabhÄ• veneva pavattanato rÅ«pakalÄ• pÄ• . __koá¹-á¹-hÄ• sÄ• _ti ca aá¹ƒsÄ• , ava
__koá¹-á¹-ha_nti vÄ• sarÄ«raá¹ƒ, tassa aá¹ƒsÄ• kesÄ• dayo koá¹-á¹-hÄ• sÄ• ti aÃ±Ã±epi
viya __koá¹-á¹-hÄ• sÄ• . seyyathÄ• pÄ«_ti upamÄ• saá¹ƒsandanaá¹ƒ. tattha __rÅ«paá¹ƒ pa
yathÄ• vuttaá¹ƒ rÅ«paá¹ƒ salakkhaá¹‡ato Ã±Ä• á¹‡ena pariggaá¹‡hitvÄ• . __arÅ«paá¹ƒ vav
rÅ«paá¹ƒ nissÄ• ya Ä• rammaá¹‡aÃ±ca katvÄ• pavattamÄ• ne vedanÄ• dike cattÄ• ro kha
vavatthapetvÄ• . __rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• _ti puna tattha yaá¹ƒ ruppanalakkhaá¹‡
tadaÃ±Ã±aá¹ƒ arÅ«paá¹ƒ, ubhayavinimuttaá¹ƒ kiÃ±ci natthi attÄ• vÄ• attaniyaá¹ƒ vÄ• ti ev
pariggahetvÄ• . tadubhayaÃ±ca avijjÄ• dinÄ• paccayena sappaccayanti __paccayaá¹ƒ sall
aniccÄ• dilakkhaá¹‡aá¹ƒ \Ne II 182/ __Ä• ropetvÄ• _ yo kalÄ• pasammasanÄ• dikkamena k
pÄ• petuá¹ƒ na sakkoti, so na vaá¸• á¸• hatÄ«ti yojanÄ• .

__ettakaá¹ƒ_ \Be II 195/ __rÅ«paá¹ƒ ekasamuá¹-á¹-hÄ• na_nti cakkhÄ• yatanaá¹ƒ, sotaghÄ
itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyanti aá¹-á¹-havidhaá¹ƒ kammavasena, kÄ• yaviÃ±Ã
vacÄ«viÃ±Ã±attÄ«ti idaá¹ƒ dvayaá¹ƒ cittavasenÄ• ti ettakaá¹ƒ rÅ«paá¹ƒ ekasamuá¹-á¹-hÄ•
saddÄ• yatanamekaá¹ƒ utucittavasena __dvisamuá¹-á¹-hÄ• naá¹ƒ_. rÅ«passa lahutÄ• muc
ettakaá¹ƒ rÅ«paá¹ƒ utucittÄ• hÄ• ravasena __tisamuá¹-á¹-hÄ• naá¹ƒ_. rÅ«pagandharasaph
Ä• kÄ• sadhÄ• tu Ä• podhÄ• tu kabaá¸·Ä«kÄ• ro Ä• hÄ• roti ettakaá¹ƒ rÅ«paá¹ƒ utucittÄ• h
__catusamuá¹-á¹-hÄ• naá¹ƒ_. upacayo santati jaratÄ• rÅ«passa aniccatÄ• ti __ettakaá¹ƒ_
samuá¹-á¹-hÄ• tÄ«ti na jÄ• nÄ• ti. samuá¹-á¹-hÄ• nato rÅ«paá¹ƒ ajÄ• nanto_tiÄ• dÄ«su vatt
rÅ«paá¹ƒ ajÄ• nantoâ€™â€™ tiÄ• desu vuttanayeneva veditabbaá¹ƒ.

__kammalakkhaá¹‡o_ti attanÄ• kataá¹ƒ duccaritakammaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti kam
vuttaÃ±hetaá¹ƒ --- ``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni. katamÄ• ni
hoti, dubbhÄ• sitabhÄ• sÄ«, dukkaá¹-akammakÄ• rÄ«. imÄ• ni kho ... pe ... lakkhaá¹‡Ä• nÄ

Nett 116). attanÄ• kataá¹ƒ sucaritakammaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __kammalakkhaá¹‡
cetaá¹ƒ --- ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni. katamÄ•
sucintitacintÄ« hoti, subhÄ• sitabhÄ• sÄ«, sukatakammakÄ• rÄ«. imÄ• ni kho ... pe ...
paá¹‡á¸• italakkhaá¹‡Ä• nÄ«â€™â€™ ti (MN III 253; AN a III 3; Nett 116). tenÄ• ha __ ``kus
paá¹‡á¸• itamÄ• lalakkhaá¹‡aâ€™â€™ _nti. __bÄ• le vajjetvÄ• paá¹‡á¸• ite na sevatÄ«_ti
vajjetvÄ• paá¹‡á¸• itasevanaá¹ƒ atthakÄ• mena kÄ• tabbaá¹ƒ, taá¹ƒ na karoti. tathÄ• bhÅ«
dassetuá¹ƒ puna __ ``bÄ• le vajjetvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yaá¹ƒ bhagavatÄ•
kappatÄ«â€™â€™ ti anuÃ±Ã±Ä• taá¹ƒ, tadanulomaÃ±ce, taá¹ƒ __kappiyaá¹ƒ_. yaá¹ƒ ``idaa
paá¹-ikkhittaá¹ƒ, tadanulomaÃ±ce, taá¹ƒ __akappiyaá¹ƒ_. yaá¹ƒ kosallasambhÅ«taá¹ƒ, taá¹
tappaá¹-ipakkhaá¹ƒ __akusalaá¹ƒ_. tadeva __sÄ• vajjaá¹ƒ, _ kusalaá¹ƒ __anavajjaá¹ƒ_. Ä•
Ä• pattikkhandhÄ• __garukaá¹ƒ, _ tadaÃ±Ã±aá¹ƒ __lahukaá¹ƒ_. dhammato mahÄ• sÄ• vaj
appasÄ• vajjaá¹ƒ __lahukaá¹ƒ_. sappaá¹-ikÄ• raá¹ƒ __satekiccaá¹ƒ, _ appaá¹-ikÄ• raá¹ƒ __
dhammatÄ• nugataá¹ƒ __kÄ• raá¹‡aá¹ƒ, _ itaraá¹ƒ __akÄ• raá¹‡aá¹ƒ_. __taá¹ƒ ajÄ• nanto_
garukalahukaá¹ƒ satekicchÄ• tekicchaá¹ƒ ajÄ• nanto suvisuddhaá¹ƒ katvÄ• sÄ«laá¹ƒ rakkh
kusalÄ• kusalaá¹ƒ sÄ• vajjÄ• navajjaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ ajÄ• nanto khandhÄ• d
akusalatÄ• ya rÅ«pÄ• rÅ«papariggahampi kÄ• tuá¹ƒ na sakkoti, kuto tassa kammaá¹-á¹-hÄ•
vaá¸• á¸• hanÄ• . tenÄ• ha __ ``kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vaá¸• á¸• hetuá¹ƒ na sakl

govaá¹‡asadise attabhÄ• ve uppajjitvÄ• tattha dukkhuppattihetuto micchÄ• vitakkÄ• Ä• sÄ
__Ä• sÄ• á¹-ikÄ• _ti Ä• ha __ ``akusalavitakkaá¹ƒ Ä• sÄ• á¹-ikaá¹ƒ ahÄ• retvÄ• â€™â€™ _

``gaá¹‡á¸• oti kho, bhikkhave, paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ adhivacanaâ
8.56) chahi vaá¹‡amukhehi vissandamÄ• nayÅ«so gaá¹‡á¸• o viya pilotikakhaá¹‡á¸• ena ch
vissandamÄ• nakilesÄ• suci attabhÄ• vavaá¹‡o satisaá¹ƒvarena pidahitabbo, ayaá¹ƒ pana e
``yathÄ• so gopÄ• lako vaá¹‡aá¹ƒ na paá¹-icchÄ• deti, evaá¹ƒ saá¹ƒvaraá¹ƒ na sampÄ• de

yathÄ• dhÅ«mo indhanaá¹ƒ nissÄ• ya uppajjamÄ• no saá¹‡ho sukhumo taá¹ƒ taá¹ƒ vivara
sattÄ• naá¹ƒ á¸• aá¹ƒsamakasÄ• diparissayaá¹ƒ vinodeti, aggijÄ• lasamuá¹-á¹-hÄ• nassa pu
dhammadesanÄ• Ã±Ä• á¹‡assa indhanabhÅ«taá¹ƒ rÅ«pÄ• rÅ«padhammajÄ• taá¹ƒ nissÄ•
taá¹ƒ taá¹ƒ khandhantaraá¹ƒ Ä• yatanantaraÃ±ca anupavissa byÄ• peti, sattÄ• naá¹ƒ micch
vinodeti, Ã±Ä• á¹‡aggijÄ• lasamuá¹-á¹-hÄ• nassa pubbaá¹…gamoti dhÅ«mo viyÄ• ti __dhÅ
dhÅ«maá¹ƒ viya dhammadesanÄ• dhÅ«maá¹ƒ na karotÄ«â€™â€™ _ti. attano santikaá¹ƒ u
tadanucchavikÄ• dhammakathÄ• __upanisinnakathÄ• _. katassa dÄ• nÄ• dipuÃ±Ã±assa a
__tato_ti dhammakathÄ• dÄ«naá¹ƒ akaraá¹‡ato. __ ``bahussuto guá¹‡avÄ• â€™â€™ _ti na
nanu attano jÄ• nÄ• panatthaá¹ƒ dhammakathÄ• di na kÄ• tabbamevÄ• ti? saccaá¹ƒ, na kÄ
dhamme kathite tassa guá¹‡ajÄ• nanataá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. tenÄ• ha bhagavÄ•

``nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaá¹ƒ.

bhÄ• saye jotaye dhammaá¹ƒ, paggaá¹‡he isinaá¹ƒ dhajaâ€™â€™ nti || (SN a II 241).

taranti etthÄ• ti __titthaá¹ƒ, _ nadÄ«taá¸·Ä• kÄ• dÄ«naá¹ƒ nahÄ• nÄ• diatthaá¹ƒ otaraá¹‡aá
pana taá¹ƒ udakena otiá¹‡á¹‡asattÄ• naá¹ƒ sarÄ«ramalaá¹ƒ pavÄ• heti, parissamaá¹ƒ vinod
uppÄ• deti, evaá¹ƒ bahussutÄ• attano samÄ«paá¹ƒ otiá¹‡á¹‡asattÄ• naá¹ƒ \Be II 197/ dhar
pavÄ• henti, parissamaá¹ƒ vinodenti, visuddhiá¹ƒ uppÄ• denti, tasmÄ• te titthaá¹ƒ viyÄ• ti _
__ ``titthabhÅ«te bahussutabhikkhÅ«â€™â€™ _ti. __byaÃ±janaá¹ƒ kathaá¹ƒ ropetabba_nti,
byaÃ±janaá¹ƒ ayaá¹ƒ saddo kathaá¹ƒ imasmiá¹ƒ atthe \Ne II 184/ ropetabbo, kena pakÄ• re
vÄ• cako jÄ• to. ``nirÅ«petabbaâ€™â€™ nti vÄ• pÄ• á¹-ho, nirÅ«petabbaá¹ƒ ayaá¹ƒ sabhÄ
niruá¸·hÄ• ti adhippÄ• yo. __imassa bhÄ• sitassa ko attho_ti saddatthaá¹ƒ pucchati. __imas
imasmiá¹ƒ pÄ• á¸·ipadese. __pÄ• á¸·i kiá¹ƒ vadetÄ«_ti bhÄ• vatthaá¹ƒ pucchati. __attho kiá
bhÄ• vatthaá¹ƒ vÄ• saá¹…ketatthaá¹ƒ vÄ• . __na paripucchatÄ«_ti vimaticchedanapucchÄ•
karoti. __na paripaÃ±hatÄ«_ti pari pari attano Ã±Ä• tuá¹ƒ icchaá¹ƒ na Ä• cikkhati na vibhÄ•
jÄ• nÄ• petÄ«â€™â€™ _ti. __te_ti bahussutabhikkhÅ«. __vivaraá¹‡aá¹ƒ_ nÄ• ma atthassa
__ ``bhÄ• jetvÄ• na dassentÄ«â€™â€™ _ti. __anuttÄ• nÄ«kata_nti Ã±Ä• á¹‡ena apÄ• kaá
paá¹-icchannaá¹ƒ. __na uttÄ• nÄ«karontÄ«_ti sinerumÅ«lakaá¹ƒ vÄ• likaá¹ƒ uddharanto viy
pathavÄ«sandhÄ• rodakaá¹ƒ vivaritvÄ• dassento viya ca uttÄ• naá¹ƒ na karonti. evaá¹ƒ yas
bahussutÄ• ``titthaâ€™â€™ nti vuttÄ• pariyÄ• yato, idÄ• ni tameva dhammaá¹ƒ nippariyÄ•
__ ``yathÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. dhammo hi taranti etena nibbÄ• naá¹ƒ nÄ• ma
``titthaâ€™â€™ _nti vuccati. tenÄ• ha bhagavÄ• sumedhabhÅ«to ---

``evaá¹ƒ kilesamaladhovaá¹ƒ, vijjante amatantaá¸·e.

na gavesati taá¹ƒ taá¸·Ä• kaá¹ƒ, na doso amatantaá¸·eâ€™â€™ ti || (Bv II 14).

dhammasseva nibbÄ• nassotaraá¹‡atitthabhÅ«tassa otaraá¹‡apakÄ• raá¹ƒ ajÄ• nanto __ `
jÄ• nÄ• tÄ«â€™â€™ _ti vutto.

__pÄ«tÄ• pÄ«ta_nti gogaá¹‡e pÄ«taá¹ƒ apÄ«taÃ±ca gorÅ«paá¹ƒ na jÄ• nÄ• ti na vindati. a
vutto. __ ``Ä• nisaá¹ƒsaá¹ƒ na vindatÄ«â€™â€™ _ti vatvÄ• tassa avindanÄ• kÄ• raá¹ƒ das
``dhammassavanaggaá¹ƒ gantvÄ• â€™â€™ _tiÄ• dimÄ• ha.

__ayaá¹ƒ lokuttaro_ti padaá¹ƒ sandhÄ• yÄ• ha __ ``ariyaâ€™â€™ _nti. paccÄ• sattiÃ±Ä• y
anantaravidhippaá¹-isedho vÄ• , ariya-saddo vÄ• niddosapariyÄ• yo daá¹-á¹-habbo. __aá¹-
visuá¹ƒ ekajjhaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ upÄ• dÄ• ya gahetabbaá¹ƒ, aá¹-á¹-haá¹…gatÄ•
evaÃ±ca katvÄ• sattaá¹…gassapi ariyamaggassa saá¹…gaho siddho hoti.

__cattÄ• ro satipaá¹-á¹-hÄ• ne_tiÄ• dÄ«su avisesena satipaá¹-á¹-hÄ• nÄ• vuttÄ• . tattha
kÄ• yavedanÄ• cittadhammÄ• rammaá¹‡Ä• \Ne II 185/ satipaá¹-á¹-hÄ• nÄ• lokiyÄ• , tattha
pavattÄ• nibbÄ• nÄ• rammaá¹‡Ä• lokuttarÄ• ti evaá¹ƒ __ime lokiyÄ• , ime lokuttarÄ• ti yat
pajÄ• nÄ• ti_.

__anavasesaá¹ƒ duhatÄ«_ti paá¹-iggahaá¹‡e mattaá¹ƒ ajÄ• nanto kismiÃ±ci dÄ• yake sadd
paccayahÄ• niyÄ• anavasesaá¹ƒ duhati. vÄ• cÄ• ya abhihÄ• ro __vÄ• cÄ• bhihÄ• ro_. pac
__paccayÄ• bhihÄ• ro_.

__ime amhesu garucittÄ«kÄ• raá¹ƒ na karontÄ«_ti iminÄ• navakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ c
abhÄ• vaá¹ƒ dasseti Ä• cariyupajjhÄ• yesu pitupemassa anupaá¹-á¹-hÄ• panato. tena ca
sikkhÄ• gÄ• ravatÄ• bhÄ• vadÄ«panena saá¹…gahassa abhÄ• janabhÄ• vaá¹ƒ, tena therÄ
hi sÄ«lÄ• diguá¹‡ehi sÄ• sane thirabhÄ• vappattÄ• ananuggahetabbe sabrahmacÄ• rÄ« an
vÄ• anuggahaá¹ƒ karonti. tenÄ• ha __ ``navake bhikkhÅ«â€™â€™ _ti. __dhammakathÄ• b
pakiá¹‡á¹‡akadhammakathÄ• maggaá¹ƒ. saccasattapaá¹-isandhipaccayÄ• kÄ• rapaá¹-isaá
__guyhaganthaá¹ƒ_. __vuttavipallÄ• savasenÄ• _ti ``na rÅ«paÃ±Ã±Å«â€™â€™ tiÄ• dÄ«su
paá¹-ikkhepavasena aggahaá¹‡avasena. __yojetvÄ• _ti ``rÅ«paÃ±Ã±Å« hotÄ«ti gaá¹‡anÄ•
rÅ«paá¹ƒ jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• , ``tassa gogaá¹‡opi na parihÄ• yati, paÃ±cagoras
paribÄ• hiro hotÄ«â€™â€™ tiÄ• dinÄ• ca atthaá¹ƒ yojetvÄ• . __veditabbo_ti tasmiá¹ƒ tasm
attho veditabbo.

mahÄ• gopÄ• lakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. cÅ«á¸·agopÄ• lakasuttavaá¹‡á¹‡anÄ•

<350> __celukkÄ• hÄ«_ti \Ne II 186/ celamayÄ• hi ukkÄ• hi. ukkabhÅ«tÄ• ni celÄ• ni etthÄ
nagaraá¹ƒ. __sabbÄ• gaá¹…gÄ• pÄ• kaá¹-Ä• hutvÄ• paÃ±Ã±Ä• yatÄ«_ti pakaticakkhuss
upaá¹-á¹-hÄ• ti, dibbacakkhussa pana samantacakkhussa vÄ• yattha katthaci nisinnassapi
hutvÄ• paÃ±Ã±Ä• yateva. __sotthÄ«_ti anupaddavo. __vaá¸• á¸• hÄ«_ti aparihÄ• ni. __Ä•
Ä• bÄ• dhÄ• bhÄ• vo.

magadho janapado nivÄ• so etassÄ• ti mÄ• gadho, mÄ• gadhova __mÄ• gadhiko_. paÃ±Ã
natthi ekantÄ• navajjatÄ• ya, tasmÄ• __du_-saddo abhÄ• vavÄ• cÄ« ``dussÄ«loâ€™â€™ t
ca sabhÄ• vatthoti Ä• ha __ ``nippaÃ±Ã±asabhÄ• voâ€™â€™ _ti. -saddo Ä• rambhatthoti Ä
tÄ• retuá¹ƒ Ä• rabhÄ«â€™â€™ _ti paratÄ«raá¹ƒ gÄ• vÄ«naá¹ƒ appattattÄ• . __suvidehÄ• n
videharaá¹-á¹-haá¹ƒ kira bhÅ«mibhÄ• gadassanasampattiyÄ• ca vanarÄ• maá¹‡eyyakÄ• d
__Ä• maá¹‡á¸• alikaá¹ƒ karitvÄ• _ti Ä• vatte patitÄ• temaá¹‡á¸• alÄ• kÄ• rena paribbhamitv
asesetvÄ• nadÄ«sotena vÅ«á¸·hattÄ• vuttaá¹ƒ __ ``avaá¸• á¸• hiá¹ƒ vinÄ• saá¹ƒ pÄ• puá¹

katipayÄ• supi hi avasiá¹-á¹-hÄ• su gÄ• vÄ«su anukkamenapi siyÄ• gogaá¹‡assa vaá¸• á¸•
__vissamaá¹-á¹-hÄ• na_nti parissamavinodanaá¹-á¹-hÄ• naá¹ƒ. __titthÄ• bhaá¹-á¹-hÄ• _ti g
titthaá¹ƒ appattÄ• . __arogo nÄ• ma nÄ• hosÄ«_ti lomamattampi asesetvÄ• sabbÄ• gÄ• vi
attho.

yesu khandhÄ• yatanadhÄ• tÅ«su idha lokasamaÃ±Ã±Ä• , te ajÄ• nantÄ• ``akusalÄ• imas
Ä• ha __ ``idhaloke khandhadhÄ• tÄ• yatanesu akusalÄ• achekÄ• â€™â€™ _ti. ayameva n
lokassÄ• â€™â€™ ti etthÄ• pÄ«ti Ä• ha __ ``paralokepi eseva nayoâ€™â€™ _ti. mÄ• ro ett
__mÄ• radheyyaá¹ƒ. mÄ• ro_ti cettha kilesamÄ• ro veditabbo. khandhÄ• bhisaá¹…khÄ• rÄ•
gahitÄ• , maccumÄ• ro visuá¹ƒ gahito eva, kilesamÄ• ravaseneva ca devaputtamÄ• rassa k
__tesa_nti ye idhalokÄ• dÄ«su achekÄ• , tesaá¹ƒ. te pana ukkaá¹-á¹-haniddesena dassento
satthÄ• ro dassitÄ• â€™â€™ _ti.

<351> __balavagÄ• vo_ti balavante gorÅ«pe. te pana dammataá¹ƒ upagatagoá¹‡Ä• ceva
187/ __ ``dantagoá¹‡e ceva dhenuyo cÄ• â€™â€™ _ti \Be II 200/. __avijÄ• tagÄ• voti na_ v
__vacchake_ti khuddakavacche. appattho hi ayaá¹ƒ ka-saddo. tenÄ• ha __ ``taruá¹‡avacch
__kisÄ• balake_ti dubbale.

<352> __mÄ• rassa taá¹‡hÄ• sotaá¹ƒ chetvÄ• _ti khandhamÄ• rasambandhÄ«taá¹‡hÄ• sa
samucchinditvÄ• . __tayo koá¹-á¹-hÄ• se khepetvÄ• á¹-hitÄ• _ti anÄ• gÄ• mino sandhÄ• yÄ
sakadÄ• gÄ• misotÄ• pannaaá¹-á¹-hamakavÄ• resu. tattha pana yathÄ• kkamaá¹ƒ catumag
koá¹-á¹-hÄ• se khepetvÄ• á¹-hitÄ• , ekakoá¹-á¹-hÄ• saá¹ƒ khepetvÄ• á¹-hitÄ• , paá¹-hamaa
khepentoti vattabbaá¹ƒ. dhammaá¹ƒ anussaranti, dhammassa vÄ• anussaraá¹‡asÄ«lÄ• ti _
dhammo_ti cettha paÃ±Ã±Ä• adhippetÄ• . saddhaá¹ƒ anussaranti, saddhÄ• ya vÄ• anussa
__saddhÄ• nusÄ• rino_.

__jÄ• natÄ• _ti ettha jÄ• nanakiriyÄ• visayassa avisesitattÄ• adhikÄ• ravasena anavasesa
Ä• ha __ ``sabbadhamme jÄ• nantenÄ• â€™â€™ _ti. antosÄ• ravirahato abbhuggataá¹-á¹-h
__naá¸·o, _ mÄ• noti Ä• ha __ ``vigatamÄ• nanaá¸·aá¹ƒ kataâ€™â€™ _nti. __khemaá¹ƒ pa
yogehi anupaddavattÄ• ``khemaâ€™â€™ nti arahattaá¹ƒ adhippetaá¹ƒ. __patthanÄ• _ ca c
taá¹‡hÄ• patthanÄ• ti Ä• ha __ ``kattukamyatÄ• chandena arahattaá¹ƒ patthethÄ• â€™â€™
tassa pattiyÄ• na koci antarÄ• yo. sotthinÄ• pÄ• ragamanaá¹ƒ uddissa desanaá¹ƒ Ä• rabh
desanÄ• ya pariyosÄ• pitattÄ• __yathÄ• nusandhinÄ• va desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«_ti.

cÅ«á¸·agopÄ• lakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. cÅ«á¸·asaccakasuttavaá¹‡á¹‡anÄ•

<353> __haá¹ƒsavaá¹-á¹-akacchannenÄ• _ti \Ne II 188/ haá¹ƒsavaá¹-á¹-akapaá¹-icchanner
haá¹ƒsamaá¹‡á¸• alÄ• kÄ• renÄ• ti attho.

vadanti etenÄ• ti vÄ• do, maggo. kiá¹ƒ vadanti? uttaraá¹ƒ. vÄ• dÄ• naá¹ƒ satÄ• ni __vÄ• da
paÃ±cavÄ• dasatÄ• ni, nigaá¹‡á¹-hÄ« paÃ±cavÄ• dasatÄ• nÄ«â€™â€™ ti evaá¹ƒ __nigaá¹
nigaá¹‡á¹-hÄ« ca paÃ±ca paÃ±ca vÄ• dasatÄ• ni uggahetvÄ• vicarantÄ• _. kiriyato te __pu
pana nigaá¹‡á¹-habhÄ• vo Ã±Ä• to. tenÄ• ha __ ``ahaá¹ƒ vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™

__jagganto_ sammajjanÄ• divasena. __divÄ• tara_nti atidivaá¹ƒ. ``kassa pucchÄ• , kassa v
ti paribbÄ• jikÄ• hi vutte thero Ä• ha __ ``pucchÄ• nÄ• ma amhÄ• kaá¹ƒ pattÄ• â€™â€™ _
pubbapakkho, yasmÄ• tumhe vÄ• dapasutÄ• vÄ• dÄ• bhiratÄ• dhajaá¹ƒ paggayha vicara
pubbapakkho amhÄ• kaá¹ƒ patto, evaá¹ƒ santepi tumhÄ• kaá¹ƒ mÄ• tugÄ• mabhÄ• vato pu
``tumhe pana mÄ• tugÄ• mÄ• nÄ• ma paá¹-hamaá¹ƒ pucchathÄ• â€™â€™ _ti. __tÄ• _ par
aá¸• á¸• hateyyasatavÄ• damaggaá¹ƒ pucchantiyo __vÄ• dasahassaá¹ƒ pucchiá¹ƒsu_. yath
kumudanÄ• á¸·acchedane kimatthi bhÄ• riyaá¹ƒ, evaá¹ƒ paá¹-isambhidÄ• ppattassa sÄ• va
aggabhÄ• ve á¹-hitassa dhammasenÄ• patino puthujjanaparikappitapaÃ±havissajjane kimat
``thero khaggenÄ• â€™â€™ _tiÄ• di. tattha __nijjaá¹-aá¹ƒ niggaá¹‡á¹-hiá¹ƒ katvÄ• _ti yathÄ
jaá¹-aá¹ƒ gaá¹‡á¹-hiá¹ƒ kÄ• tuá¹ƒ na visahanti, tathÄ• vijaá¹-etvÄ• kathesi. ayaá¹ƒ thero
caturaá¹…gasamannÄ• gate andhakÄ• re sahassavaá¹-á¹-ikaá¹ƒ dÄ«pento viya aÃ±Ã±esaa
paÃ±he pucchitamatteyeva vissajjesÄ«ti therassa paÃ±Ã±Ä• veyyattiyaá¹ƒ disvÄ• sayaÃ±c
kohaÃ±Ã±e á¹-hÄ• tuá¹ƒ asakkontiyo __ ``ettakameva, bhante, mayaá¹ƒ jÄ• nÄ• mÄ• â€™â
visaya_nti therassa paÃ±Ã±Ä• visayaá¹ƒ.

__neva antaá¹ƒ na koá¹-iá¹ƒ addasaá¹ƒsÅ«_ti ekanti vattabbassa bahubhÄ• vato tassÄ• p
evamavasÄ• nakoá¹-Ä«ti na passiá¹ƒsu na jÄ• niá¹ƒsu. thero tÄ• saá¹ƒ ajjhÄ• sayaá¹ƒ olok
disvÄ• Ä• ha __ ``idÄ• ni kiá¹ƒ karissathÄ• â€™â€™ _ti? __uttaritarapaÃ±Ã±o_ti vÄ• dama
ca yÄ• disÄ• tÄ• saá¹ƒ paÃ±Ã±Ä• , tato uttaritarapaÃ±Ã±o.

__kathÄ• maggo_ti \Ne II 189/ vÄ• damaggo. tasmÄ• tehi tehi parappavÄ• dÄ• dÄ«hi bhas
pakÄ• rehi vadetÄ«ti __bhassappavÄ• dako. paá¹‡á¸• itavÄ• do_ti ahaá¹ƒ paá¹‡á¸• ito nipu
evaá¹ƒvÄ• dÄ«. __yaá¹ƒ yaá¹ƒ nakkhattÄ• cÄ• rena Ä• disatÄ«_ti nakkhattagatiyÄ• kÄ• laÅ
candaggÄ• ho bhavissati, sÅ«riyaggÄ• ho bhavissatÄ«â€™â€™ tiÄ• dinÄ• yaá¹ƒ yaá¹ƒ Ä•
__sÄ• dhuladdhiko_ Ã±Ä• á¹‡asampattiyÄ• sundaro. __Ä• ropito_ti paá¹-iÃ±Ã±Ä• hetunida
upari Ä• ropito vÄ• do svÄ• ropito. dosapadaá¹ƒ Ä• ropentena vÄ• dinÄ• paravÄ• dimhi ab
dhÄ• tukkhobhopi siyÄ• , cittavikkhepena yena doso tena saá¹…kappito sampavedhitoti. __
khobhitanti katvÄ• . __thÅ«á¹‡a_nti hi lohitapittasemhÄ• naá¹ƒ adhivacanaá¹ƒ sabbaá¹…ga
apica thÅ«á¹‡apado nÄ• ma atthi kathÄ• maggo vÄ• damaggaá¹ƒ gaá¹‡hantÄ• naá¹ƒ. sacc
attano vÄ• dappabhedavasena pare vimhÄ• pento __ ``thÅ«á¹‡aá¹ƒ cepÄ• haâ€™â€™ _nt

vinayaá¹ƒ nÄ• ma sikkhÄ• padaá¹ƒ, taÃ±ca dhammadesanÄ• hotÄ«ti esÄ• eva cassa anu
sammÄ• sambuddhassa mataá¹ƒ sÄ• sanaá¹ƒ pucchanto saccako __ ``kathaá¹ƒ pana, bho
athassa thero ``lakkhaá¹‡attayakathÄ• nÄ• ma anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• veá¹
mayÄ• aniccakathÄ• ya samuá¹-á¹-hÄ• pitÄ• ya taá¹ƒ asahanto saccako tucchamÄ• nena
licchavÄ« gahetvÄ• bhagavato santikaá¹ƒ Ä• gamissati, athassa bhagavÄ• vÄ• daá¹ƒ mac
patiá¹-á¹-hapento dhammaá¹ƒ kathessati, tadÄ• bhavissati vijahitavÄ• do sammÄ• paá¹-ipa
patiá¹-á¹-hitoâ€™â€™ ti cintetvÄ• aniccÄ• nattalakkhaá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ bhagavato a
__ ``evaá¹ƒ, bho, aggivessanÄ• â€™â€™ _tiÄ• dimÄ• ha.

kasmÄ• panettha dukkhalakkhaá¹‡aá¹ƒ aggahitanti Ä• ha __ ``thero panÄ• â€™â€™ _tiÄ•
okÄ• so hotÄ«â€™â€™ _ti saá¹…khepato vuttaá¹ƒ vivarituá¹ƒ __ ``maggaphalÄ• nÄ«â€™â
__pariyÄ• yenÄ• _ti saá¹…khÄ• radukkhatÄ• pariyÄ• yena. __aya_nti saccako. __nayidaá¹
nÄ• mÄ• _ti yattha tumhe avaá¹-á¹-hitÄ• , idaá¹ƒ tumhÄ• kaá¹ƒ sabbaÃ±Ã±usÄ• sanaá¹ƒ nÄ
anissaraá¹‡attÄ• , atha kho __mahÄ• Ä• ghÄ• tanaá¹ƒ nÄ• metaá¹ƒ, _ mahÄ• dukkhaniddiâ
nÄ• ma_ ussadanirayo nÄ• ma, tasmÄ• __natti_ nÄ• ma __tumhÄ• kaá¹ƒ sukhÄ• sÄ• . uá¹
ussukkaá¹ƒ katvÄ• , __dukkhameva jÄ«rÄ• pentÄ• _ sabbaso dukkhameva anubhavantÄ• ,
sabbamidaá¹ƒ tassa micchÄ• parikappitameva. kasmÄ• ? dukkhasaccÅ«pasaÃ±hitÄ• yeva
nÄ• ma. tassa hi pariÃ±Ã±atthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussati. maggaphalÄ• ni saâ
``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti pariyÄ• yato dukkhaá¹ƒ, na nippariyÄ• yato. tenÄ
_tiÄ• di. __sotuá¹ƒ ayuttaá¹ƒ_ micchÄ• vÄ• dattÄ• ti adhippÄ• yo.

<354> saha \Ne II 190/ \Be II 203/ atthÄ• nusÄ• sanaá¹ƒ agÄ• ranti sandhÄ• gÄ• raá¹ƒ, rÄ•
santhÄ• panaagÄ• rantipi sandhÄ• gÄ• raá¹ƒ, tasmiá¹ƒ __santhÄ• gÄ• re_ti attho. ekasmiâ
rÄ• jakiccÄ• naá¹ƒ santhÄ• namettha vicÄ• rentÄ«ti sandhÄ• gÄ• raá¹ƒ, tasmiá¹ƒ __santhÄ
__patiá¹-á¹-hita_nti ``aniccaá¹ƒ anattÄ• â€™â€™ ti ca paá¹-iÃ±Ã±Ä• taá¹ƒ. __idÄ• neva piâ
parivattento_ti bhagavato nalÄ• á¹-aá¹ƒ anoloketvÄ• vimukhabhÄ• vaá¹ƒ Ä• pajjanto. __su
surÄ• sampÄ• dakagehe. __piá¹-á¹-hakilaÃ±ja_nti piá¹-á¹-haá¹-hapanakiá¸·aÃ±jaá¹ƒ. __vÄ•
__sÄ• á¹‡asÄ• á¹-akakaraá¹‡attha_nti sÄ• á¹‡asÄ• á¹-akaá¹ƒ karonti etenÄ• ti __sÄ• á¹‡as
suttaá¹ƒ, tadatthaá¹ƒ. sÄ• á¹‡avÄ• kÄ• etesu santÄ«ti __sÄ• á¹‡avÄ• kÄ• , _ sÄ• á¹‡adaá¹
sÄ• á¹‡Ä• naá¹ƒ dhovanasadisaá¹ƒ kÄ«á¸·itajÄ• taá¹ƒ yathÄ• ``uddÄ• lapupphabhaÃ±jikÄ•
ca. __kiá¹ƒ so bhavamÄ• no_ti kÄ«diso hutvÄ• so bhavamÄ• no, kiá¹ƒ honto loke aggapug
vÄ• dÄ• ropanaá¹ƒ nÄ• ma tato uttaritarasÅ«raguá¹‡o eva yakkhÄ• dibhÄ• vena so bhavam
pana appÄ• nubhÄ• vatÄ• ya pisÄ• carÅ«po kiá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ niddÄ• yanto ajja pab
adhippÄ• yo. tenÄ• ha __ ``kiá¹ƒ yakkhoâ€™â€™ _tiÄ• di.

<355> __mahÄ• majjhanhikasamaye_ti mahati majjhanhikakÄ• le, gaganamajjhe sÅ«riyag
__divÄ• padhÄ• nikÄ• _ padhÄ• nÄ• nuyuÃ±jakÄ• . __vattaá¹ƒ dassetvÄ• _ti pacchÄ• bhat
pubbe kÄ• tabbavattaá¹ƒ dassetvÄ• paá¹-ipajjitvÄ• . __bhagavantaá¹ƒ dassento_ti bhagava

vibhÄ• vento ubho hatthe kamalamakulÄ• kÄ• re katvÄ• ukkhippa bhagavantaá¹ƒ dassento

__taá¹ƒ sandhÄ• yÄ• _ti taá¹ƒ aparicchinnagaá¹‡anaá¹ƒ sandhÄ• ya evaá¹ƒ ``mahatiyÄ• li
vuttaá¹ƒ. kiá¹ƒ sÄ«sena bhÅ«miá¹ƒ paharanteneva vandanÄ• katÄ• hoti? __kerÄ• á¹-ikÄ•
bhikkhÄ• dÄ• nato mocentÄ• . __avakkhittamattikÄ• piá¹‡á¸• o viyÄ• _ti heá¹-á¹-hÄ• khittan
__yattha katthacÄ«_ti attano anurÅ«paá¹ƒ vacanaá¹ƒ asallapento yattha katthaci.

<356> dissati \Be II 204/ ``idaá¹ƒ imassa phalaâ€™â€™ nti apadissati etenÄ• ti __deso, _ l
tassa pavattiá¹-á¹-hÄ• natÄ• ya okÄ• soti Ä• ha __ ``kaÃ±cideva desanti kaÃ±ci okÄ• saá¹ƒ
_nti. okÄ• so á¹-hÄ• nanti ca kÄ• raá¹‡aá¹ƒ vuccati ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• soâ€™
MN III 128-131; AN a I 268-295; Vibh 809). __yadÄ• kaá¹…khasÄ«ti na vadanti_ anavasesa
paá¹-iÃ±Ã±Ä• ya. __tumha_nti tumhÄ• kaá¹ƒ. __yakkha ... pe ... paribbÄ• jakÄ• na_nti ettha
yadÄ• kaá¹…khasÄ«â€™â€™ tiÄ• dÄ«ni (SN a I 246; Sn Ä• á¸·avakasutta) pucchÄ• vacan
yojetabbÄ• ni.

__Ã±atvÄ• _ \Ne II 191/ __sayaá¹ƒ lokamimaá¹ƒ paraÃ±cÄ• _ti idaá¹ƒ mahÄ• satto nirayaá
paccakkhato dassetvÄ• Ä• ha.

__taggha te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• _ti yathÄ• pakÄ• rena sukusalo sal
katheti, tathÄ• ahaá¹ƒ kathessÄ• mi. tassa pana kÄ• raá¹‡aá¹ƒ akÄ• raá¹‡aÃ±ca avijÄ• nan
mÄ• vÄ• , ahaá¹ƒ pana te akkhissÄ• mÄ«ti Ä• ha __ ``rÄ• jÄ• ca kho ... pe ... na vÄ• â€™â

__kathitaniyÄ• meneva kathento_ti teparivaá¹-á¹-akathÄ• ya dukkhalakkhaá¹‡ampesa kath
aÃ±Ã±athÄ• sÄ• vakena assajinÄ• kathitaá¹ƒ, aÃ±Ã±athÄ• samaá¹‡ena gotamenÄ• ti vad
dukkhalakkhaá¹‡aá¹ƒ anÄ• masitvÄ• therena kathitaniyÄ• meneva aniccÄ• nattalakkhaá¹‡a
--- ``rÅ«paá¹ƒ anattÄ• yÄ• va viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ ti vutte saccako taá¹ƒ as
atthaÃ±Ä• pane upamÄ• pamÄ• á¹‡aá¹ƒ yathÄ• ``go viya gavayoâ€™â€™ ti attÄ• naá¹ƒ u
upamÄ• pamÄ• á¹‡ena patiá¹-á¹-hÄ• petukÄ• mo Ä• ha __ ``upamÄ• maá¹ƒ, bho gotama,
te karissÄ• mi, upamÄ• yapidhekacce viÃ±Ã±Å« purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nant
upamÄ• satena, aÃ±Ã±ena vÄ• pi pamÄ• á¹‡ena tava attÄ• patiá¹-á¹-hÄ• petuá¹ƒ na labbh
anupalabbhanatoti Ä• ha __ ``paá¹-ibhÄ• tu taá¹ƒ aggivessanÄ• â€™â€™ _ti. yathÄ• hi att
na upalabbhati ekaá¹ƒsena anupaladdhito, evassa Ã±Ä• pakapuggalaá¹ƒ pamÄ• á¹‡ampi n
``Ä• hara taá¹ƒ_ \Be II 205/ __upamaá¹ƒ vissatthoâ€™â€™ _ti, na tena tava attavÄ• do pati
adhippÄ• yo.

yaá¹ƒ diá¹-á¹-haá¹ƒ kÄ• yikaá¹ƒ vÄ• puÃ±Ã±Ä• puÃ±Ã±aá¹ƒ purisapuggale upalabbhati, te
__rÅ«pattÄ• yaá¹ƒ purisapuggalo, _ tathÄ• yaá¹ƒ diá¹-á¹-haá¹ƒ sukhadukkhapaá¹-isaá¹ƒve
upalabbhati, yaá¹ƒ diá¹-á¹-haá¹ƒ nÄ«lÄ• disaÃ±jÄ• nanaá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ rajjanadus

diá¹-á¹-haá¹ƒ Ä• rammaá¹‡apaá¹-ivijÄ• nanaá¹ƒ purisapuggale upalabbhati, tena viÃ±Ã±Ä•
__viÃ±Ã±Ä• á¹‡attÄ• yaá¹ƒ purisapuggalo_ti. evaá¹ƒ rÅ«pÄ• dilakkhaá¹‡o attÄ• tattha tatth
kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kaá¹ƒ sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedet
sampaá¹-icchitabbaá¹ƒ, aÃ±Ã±athÄ• kammaphalasambandho na yujjeyyÄ• ti imamatthaá¹ƒ
dÄ«petÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __te_ti sattÄ• . __patiá¹-á¹-hÄ• yÄ• _ti nissÄ• ya.
purisapuggaloâ€™â€™ tiÄ• dinÄ• rÅ«pÄ• didhamme ``attÄ• â€™â€™ ti vatvÄ• puna ``rÅ«
tiÄ• diá¹ƒ vadanto ayaá¹ƒ nigaá¹‡á¹-ho attano vÄ• daá¹ƒ bhindati patiá¹-á¹-hÄ• nassa, patiá
abhedadÄ«panato. rÅ«pÄ• dayo \Ne II 192/ vedanÄ• disabhÄ• vÄ• attÄ• tannissayena pu
idha yaá¹ƒ nissÄ• ya puÃ±Ã±Ä• dikiriyÄ• samupalabbhati, te rÅ«pÄ• dayo sattasaÃ±Ã±itÄ•
yathÄ• taá¹ƒ devatÄ• dÄ«su, ye pana sattasaÃ±Ã±itÄ• tato aÃ±Ã±e asattasabhÄ• vÄ• diá
kaá¹-á¹-hakaliá¹…garÄ• dÄ«sÅ«ti evaá¹ƒ sÄ• dhetabbaá¹ƒ atthaá¹ƒ sahetuá¹ƒ katvÄ• dass
nidassanaá¹ƒ Ä• nesÄ«ti Ä• ha __ ``ativiya sakÄ• raá¹‡aá¹ƒ katvÄ• upamaá¹ƒ Ä• harÄ«â€™
``balakaraá¹‡Ä«yÄ• â€™â€™ ti vuttapurisappayogÄ• viya bÄ«jagÄ• mabhÅ«tagÄ• mÄ• pi
sadisÅ«dÄ• haraá¹‡abhÄ• vena vuttÄ• ti daá¹-á¹-habbaá¹ƒ. sace pana ye jÄ«vassa Ä• dhÄ«
pavattetabbabhÄ• vena sallakkhetabbÄ• , te sajÄ«vÄ• ti icchitÄ• , na kevalena pavattetabba
``balakaraá¹‡Ä«yÄ• kammantÄ• â€™â€™ ti vadantena visadisÅ«dÄ• haraá¹‡abhÄ• vena u

__samattho nÄ• ma natthi_ attavÄ• dabhaÃ±janassa anattatÄ• patiá¹-á¹-hÄ• panassa ca su
panetarahi sÄ• sanikÄ• yathÄ• satti tadubhayaá¹ƒ karonti, taá¹ƒ buddhehi dinnanaye á¹-ha
desanÄ• nusÄ• rato. __nivattetvÄ• _ti \Be II 206/ nÄ«haritvÄ• , visuá¹ƒ katvÄ• ti attho. __sa
sabbavesÄ• livÄ• sinaá¹ƒ janaá¹ƒ nissayÅ«pacÄ• rena nissitaá¹ƒ vadati yathÄ• ``gÄ• mo Ä
__saá¹ƒvaá¹-á¹-itvÄ• _ti sampiá¹‡á¸• itvÄ• , ekajjhaá¹ƒ gahetvÄ• ti attho.

<357> __patiá¹-á¹-hapetvÄ• _ti yathÄ• taá¹ƒ vÄ• daá¹ƒ na avajÄ• nÄ• ti, evaá¹ƒ paá¹-iÃ±Ã
__ghÄ• ti_-saddo hiá¹ƒsanattho, tato ca saddavidÅ« arahatthaá¹ƒ tÄ• ya-saddaá¹ƒ uppÄ• d
rÅ«pasiddhiá¹ƒ icchantÄ«ti Ä• ha __ ``ghÄ• tÄ• rahaâ€™â€™ _nti. __jÄ• petÄ• ya_ntiÄ• dÄ
__vattituÃ±ca marahatÄ«_ti ma-kÄ• ro padasandhikaro. __visesetvÄ• dÄ«petÄ«_ti ``vattati
``vattituÃ±ca marahatÄ«â€™â€™ ti dutiyena padena bhagavatÄ• vuttaá¹ƒ visesetvÄ• dÄ«

__pÄ• sÄ• dikaá¹ƒ abhirÅ«pa_nti abhimatarÅ«pasampannaá¹ƒ sabbÄ• vayavaá¹ƒ. tato eva
suá¹-á¹-hu sajjitÄ• kÄ• rameva. __evaá¹ƒvidha_nti yÄ• disaá¹ƒ sandhÄ• ya vuttaá¹ƒ, taá¹ƒ c
``dubbaá¹‡á¹‡aâ€™â€™ _ntiÄ• dinÄ• . __imasmiá¹ƒ á¹-hÄ• ne_ti ``vattati te tasmiá¹ƒ rÅ«pe
kÄ• raá¹‡aggahaá¹‡e. kÄ• raá¹‡aÃ±hetaá¹ƒ bhagavatÄ• gahitaá¹ƒ ``vattati ... pe ... mÄ• a
tenetaá¹ƒ dasseti rÅ«paá¹ƒ anattÄ• avasavattanato, yaÃ±hi vase na vattati, taá¹ƒ anattakan
yathÄ• taá¹ƒ sampatti. __vÄ• da_nti dosaá¹ƒ niggahaá¹ƒ Ä• ropessati. __sattadhÄ• muddh
sahadhammikasÄ• kacchÄ• hi tathÄ• gate, pucchante abyÄ• karaá¹‡ena vihesÄ• ya kayiran
dhammatÄ• vasena vihesakassa sattadhÄ• muddhÄ• phalati yathÄ• taá¹ƒ sabbaÃ±Ã±upa
sammukhabhÄ• vÅ«pagamane. vajirapÄ• á¹‡i \Ne II 193/ pana kasmÄ• á¹-hito hotÄ«ti? bha

mahantaá¹ƒ bhayÄ• nakaá¹ƒ rÅ«paá¹ƒ mÄ• petvÄ• tÄ• setvÄ• imaá¹ƒ diá¹-á¹-hiá¹ƒ vissajj
Ä• kÄ• se vajiraá¹ƒ Ä• haranto tiá¹-á¹-hati, na muddhaá¹ƒ phÄ• letukÄ• mo. na hi bhagavato
nÄ• ma hoti. yasmÄ• pana bhagavÄ• ekaá¹ƒsato sahadhammikameva paÃ±haá¹ƒ puccha
``pucchiteâ€™â€™ _icceva vuttaá¹ƒ.

__Ä• ditta_nti dippamÄ• naá¹ƒ. __akkhinÄ• sÄ• dÄ«nÄ«_ti __Ä• di_-saddena eá¸·akasÄ«s
saá¹…gaá¹‡hÄ• ti. __ ``diá¹-á¹-hivissajjÄ• panatthaâ€™â€™ _nti vatvÄ• nayidaá¹ƒ yadicch
Ä• gamanaá¹ƒ, atha kho Ä• dito mahÄ• brahmÄ• naá¹ƒ purato katvÄ• attanÄ• katapaá¹-iÃ
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. nti vajirapÄ• á¹‡iá¹ƒ. __taá¹ƒ_ saccakassa paá¹-iÃ±Ã±Ä•
parivattana__kÄ• raá¹‡aá¹ƒ. aÃ±Ã±epi nu kho_tiÄ• di saccakassa vÄ«maá¹ƒsakabhÄ• vada
taá¹ƒ disvÄ• mahÄ• yakkhoti vadeyya, tenassa asÄ• ruppaá¹ƒ siyÄ• , ayaá¹ƒ pana aÃ±Ã±e
upadhÄ• retvÄ• ``addhÄ• me yakkhaá¹ƒ na passanti, tasmÄ• mayhameva bhayaá¹ƒ uppan
yuttappattavasena paá¹-ipajji.

<358> __upadhÄ• retvÄ• _ti byÄ• kÄ• tabbamatthaá¹ƒ sallakkhetvÄ• . __eseva nayo_ti saa
saÃ±Ã±Ä• ya viya nayoti attho. __vuttavipariyÄ• yenÄ• _ti ``akusalÄ• dukkhÄ• vedanÄ• m
domanassasampayuttÄ• saÃ±Ã±Ä• mÄ• ahosÄ«â€™â€™ tiÄ• dinÄ• nayena attho vedita
sabbasattÄ• naá¹ƒ sappadaá¹-á¹-haá¹-á¹-hÄ• ne sarÄ«rapadese patitaá¹ƒ visaá¹ƒ. __allÄ«n
__upagato_ti na apagato. __ajjhosito_ti gilitvÄ• pariniá¹-á¹-hapetvÄ• á¹-hito. __parito jÄ• n
sabbaso kiÃ±cipi asesetvÄ• jÄ• neyya. __parikkhepetvÄ• _ti Ä• yatiá¹ƒ anuppattidhammatÄ
khepetvÄ• . tathÄ• bhÅ«to cassa khayavayaá¹ƒ upaneti nÄ• mÄ• ti Ä• ha __ ``khayaá¹ƒ vay
upanetvÄ• â€™â€™ _ti.

<359> attano vÄ• dassa asÄ• rabhÄ• vato, yathÄ• parikappitassa vÄ• sÄ• rassa abhÄ• va
vippakÄ• ra_nti diá¹-á¹-hiyÄ• sÄ«lÄ• cÄ• rassa ca vasena virÅ«pataá¹ƒ sÄ• parÄ• dhataá¹ƒ
upari Ä• ropetvÄ• . __sinnapatto_ti tanukapatto. __viphÄ• rita_nti viphÄ• á¸·itaá¹ƒ.

__asÄ• rakarukkhaparicito_ti palÄ• sÄ• diasÄ• rarukkhakoá¹-á¹-ane kataparicayo. __thadd
vipakkabhÄ• vaá¹ƒ, tikkhabhÄ• vanti attho. __natthÄ«_ti sadÄ• natthÄ«ti na vattabbaá¹ƒ. __
catuparisamajjhe \Ne II 194/. tathÄ• hi __ ``gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• paá¹-icchan
vuttaá¹ƒ. __yantÄ• ruá¸·hassa viyÄ• _ti byÄ• karaá¹‡atthaá¹ƒ vÄ• yamayantaá¹ƒ Ä• ruá¸·ha

<360> __diá¹-á¹-hivisÅ«kÄ• nÄ«_ti \Be II 208/ diá¹-á¹-hikiÃ±cakÄ• ni. __diá¹-á¹-hisaÃ±carit
diá¹-á¹-hitÄ• á¸·anÄ• ni. __diá¹-á¹-hivipphanditÄ• nÄ«_ti diá¹-á¹-hiiÃ±jitÄ• ni. __tesaá¹ƒ adhi
Ã±atvÄ• _ti tesaá¹ƒ licchavikumÄ• rÄ• naá¹ƒ iÃ±jiteneva ajjhÄ• sayaá¹ƒ jÄ• nitvÄ• . tenÄ• h

<361> yasmiá¹ƒ adhigate puggalo satthusÄ• sane visÄ• rado hoti parehi asaá¹ƒhÄ• riyo, ta
visÄ• radassa bhÄ• voti katvÄ• __vesÄ• rajja_nti Ä• ha __ ``vesÄ• rajjappattoti Ã±Ä• á¹‡ap

evamassa na paro paccetabbo etassa atthÄ«ti __aparappaccayo_. na paro pattiyo saddahÄ
__aparappattiyo_. kÄ• maá¹ƒ saccako sekkhabhÅ«mi asekkhabhÅ«mÄ«ti idaá¹ƒ sÄ• sanav
passatÄ«ti pana dassanakiriyÄ• ya vippakatabhÄ• vassa vuttattÄ• ``na ettÄ• vatÄ• bhikkhu
nti aÃ±Ã±Ä• si, tasmÄ• puna ``kittÄ• vatÄ• panÄ• â€™â€™ ti pucchaá¹ƒ Ä• rabhi. tena vu
vuttattÄ• â€™â€™ _tiÄ• di.

yathÄ• bhÅ«taá¹ƒ passatÄ«ti dassanaá¹ƒ, visiá¹-á¹-haá¹-á¹-hena anuttariyaá¹ƒ, dassaname
__dassanÄ• nuttariyaá¹ƒ, _ dassanesu vÄ• anuttariyaá¹ƒ __dassanÄ• nuttariyaá¹ƒ_. __loki
vipassanÄ• paÃ±Ã±Ä• veditabbÄ• . sÄ• hi sabbalokiyapaÃ±Ã±Ä• hi visiá¹-á¹-haá¹-á¹-hena
vuttÄ• . lokiyapaá¹-ipadÄ• nuttariyesupi eseva nayo. idÄ• ni nippariyÄ• yatova tividhampi an
__ ``suddhalokuttaramevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. satipi sabbesampi lokuttaradhammÄ
ukkaá¹-á¹-haniddesena aggamaggapaÃ±Ã±Ä• tato uttaritarassa abhÄ• vato __dassanÄ• nu
``arahattamaggasammÄ• diá¹-á¹-hÄ«â€™â€™ _ti. __sesÄ• ni maggaá¹…gÄ• nÄ«_ti sesÄ•
hi matthakappattÄ• ni nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• ti. __aggaphalavimuttÄ«_ti aggama
arahattaphalaá¹ƒ. __khÄ«á¹‡Ä• savassÄ• _ti sabbaso khÄ«yamÄ• nÄ• savassa. __nibbÄ•
aggamaggasammÄ• diá¹-á¹-hiyÄ• sacchikiriyÄ• bhisamayamÄ• ha. tattha __maggaá¹…gÄ
catusaccantogadhattÄ• sabbassa Ã±eyyadhammassa __ ``cattÄ• ri saccÄ• ni buddhoâ€™
saccÄ• nugatasammohaviddhaá¹ƒsaneneva hi bhagavato sabbaso Ã±eyyÄ• varaá¹‡appah
niruddhakilesavisevano.

<362> __dhaá¹ƒsÄ«_ti anuddhaá¹ƒsanasÄ«lÄ• . __anupahata_nti avikkhittaá¹ƒ. __sakala_
__kÄ• yaá¹…ga_nti \Ne II 195/ kÄ• yameva aá¹…ganti vadanti, kÄ• yasaá¹…khÄ• taá¹ƒ aá¹
II 209/ attho. tathÄ• ``hotu, sÄ• dhÅ«â€™â€™ ti evamidaá¹ƒ vÄ• cÄ• ya avayavo __vÄ• ca

<363> __Ä• harantÄ«_ti abhiharanti. __puÃ±Ã±a_nti puÃ±Ã±aphalasaá¹…khÄ• to Ä• nubh
uttarapadalopena ``puÃ±Ã±aâ€™â€™ nti vuccati --- ``kusalÄ• naá¹ƒ, bhikkhave, dhammÄ•
evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ tiÄ• dÄ«su (DN III 80). tenÄ• ha __ ``
vipÄ• kakkhandhÄ• â€™â€™ _ti. __puÃ±Ã±amahÄ«_ti mahati puÃ±Ã±aphalavibhÅ«ti setad
vuttaá¹ƒ __ ``vipÄ• kakkhandhÄ• naá¹ƒyeva parivÄ• roâ€™â€™ _ti. licchavÄ«hi pesitena kh
samaá¹‡o gotamo sasÄ• vakasaá¹…gho mayÄ• parivisito, tasmÄ• licchavÄ«nameva taá¹ƒ
__ ``taá¹ƒ dÄ• yakÄ• naá¹ƒ sukhÄ• ya hotÅ«â€™â€™ _ti. yasmÄ• pana bhagavato bhikkhu
dÄ• naá¹ƒ dinnaá¹ƒ, na licchavÄ«hi, tasmÄ• bhagavÄ• saccakassa satiá¹ƒ parivattento __
_tiÄ• dimÄ• ha. tena vuttaá¹ƒ __ ``iti bhagavÄ• â€™â€™ _tiÄ• di. __nigaá¹‡á¹-hassa mater
cittena vinÄ• eva tassa dakkhiá¹‡aá¹ƒ khettagataá¹ƒ katvÄ• dasseti. tenÄ• ha __ ``attano d
... pe ... niyyÄ• tesÄ«â€™â€™ _ti.

cÅ«á¸·asaccakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. mahÄ• saccakasuttavaá¹‡á¹‡anÄ•

<364> __ekaá¹ƒ_ \Ne II 196/ __samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharatÄ«_ti iminÄ• ta
vesÄ• liyaá¹ƒ nivÄ• saparicchinno pubbaá¹‡hÄ• dibhedo sabbo samayo sÄ• dhÄ• raá¹‡ato
samayenÄ• _ti ca iminÄ• . __pubbaá¹‡hasamaya_nti pana iminÄ• tabbiseso, yo bhikkhÄ• c
paccavekkhaá¹‡akÄ• lo. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana __ ``tÄ«hi padehi ekova samayo v
visesassa sÄ• maÃ±Ã±antogadhattÄ• . mukhadhovanassa pubbakÄ• lakiriyÄ• bhÄ• vasÄ•
dhovitvÄ• â€™â€™ _ti. mukhaá¹ƒ dhovitvÄ• eva hi vÄ• sadhuro ce, velaá¹ƒ sallakkhetvÄ•
bhÄ• vanÄ• nuyogaá¹ƒ, ganthadhuro ce, ganthaparicaye katipaye nisajjavÄ• re anuyuÃ±jitv
vitakkamÄ• á¸·aá¹ƒ upagacchati.

__kÄ• raá¹‡aá¹ƒ_ \Be II 210/ yuttaá¹ƒ, anucchavikanti attho. pubbe yathÄ• cintitaá¹ƒ paÃ±h
aÃ±Ã±aá¹ƒ pucchanto maggaá¹ƒ á¹-hapetvÄ• ummaggato parivattento viya hotÄ«ti Ä• ha _
pariharantoâ€™â€™ _ti.

<365> __Å«rukkhambhopi nÄ• ma bhavissatÄ«_ti ettha __nÄ• ma_-saddo vimhayatthoti ka
``vimhayatthavasenÄ• â€™â€™ _tiÄ• di. ``andho nÄ• ma pabbataá¹ƒ abhiruhissatÄ«â€™â€
vimhayavÄ• cÄ«saddayogena hi ``bhavissatÄ«â€™â€™ ti anÄ• gatavacanaá¹ƒ. __kÄ• yan
``ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™â€™ tiÄ• dinÄ•
kÄ• yassa asubhÄ• niccÄ• ditÄ• ya anupassanÄ• kÄ• yabhÄ• vanÄ• ti Ä• ha __ ``kÄ• yabh
vuccatÄ«â€™â€™ _ti. __anÄ• gatarÅ«pa_nti abhÄ«te atthe anÄ• gatasaddÄ• ropanaá¹ƒ an
__atthopÄ«_ti ``Å«rukkhambhopi nÄ• ma bhavissatÄ«â€™â€™ ti vuttaatthopi na sameti. __
attakilamathÄ• nuyogo. __tesa_nti nigaá¹‡á¹-hÄ• naá¹ƒ.

<366> attano adhippetakÄ• yabhÄ• vanaá¹ƒ vitthÄ• rento vitthÄ• rato dassento ye taá¹ƒ an
vibhÄ• vento __ ``nando vacchoâ€™â€™ _tiÄ• dimÄ• ha. __kiliá¹-á¹-hatapÄ• na_nti kÄ• ya
puggalÄ• naá¹ƒ. __jÄ• tameda_nti medabhÄ• vÄ• pattivasena uppannamedaá¹ƒ. __purima
kÄ• laparicchedena anÄ• hÄ• raappÄ• hÄ• ratÄ• divasena kÄ• yassa apacinanaá¹ƒ khedan
__kÄ• yabhÄ• vanÄ• _ \Ne II 197/ __pana na paÃ±Ã±Ä• yatÄ«_ti niyamaá¹ƒ paramatthato l
Ã±Ä• á¹‡ena na Ã±Ä• yati, sesatopi na dissati.

<367> __imasmiá¹ƒ pana á¹-hÄ• ne_ti ``kÄ• yabhÄ• vanampi kho tvaá¹ƒ, aggivessana, na
cittabhÄ• vanaá¹ƒ jÄ• nissasÄ«â€™â€™ ti imasmiá¹ƒ á¹-hÄ• ne. tathÄ• ``yo tvaá¹ƒ evaá¹ƒ
kÄ• yabhÄ• vanaá¹ƒ na jÄ• nÄ• si, so tvaá¹ƒ kuto santasukhumaá¹ƒ cittabhÄ• vanaá¹ƒ jÄ• n
atthavaá¹‡á¹‡anÄ• á¹-hÄ• ne. __abuddhavacanaá¹ƒ nÄ• metaá¹ƒ pada_nti kÄ• yabhÄ• van
cittabhÄ• vanÄ• santÄ• , vipassanÄ• pana pÄ• dakajjhÄ• nato oá¸·Ä• rikÄ• ceva dubbalÄ
attho. ``abuddhavacanaá¹ƒ nÄ• metaá¹ƒ vacanaá¹ƒ \Be II 211/ siyÄ• â€™â€™ ti vatvÄ• the
atha naá¹ƒ mahÄ• sÄ«vatthero ``vipassanÄ• nÄ• mesÄ• na Ä• dito subrÅ«hitÄ• balavatÄ

taruá¹‡avasenÄ• yamattho veditabboâ€™â€™ ti dassento __ ``dissati, bhikkhaveâ€™â€™
62) Ä• hari. tattha __Ä• dÄ• na_nti paá¹-isandhi. __nikkhepana_nti cuti. __oá¸·Ä• rika_nti a
duá¹-á¹-hullabhÄ• vattÄ• oá¸·Ä• rikaá¹ƒ. __kÄ• ya_nti catusantatirÅ«pasamÅ«habhÅ«taá¹ƒ
bhÄ• vanapuá¹ƒsakaniddeso, oá¸·Ä• rikÄ• kÄ• renÄ• ti attho. teneva vuttaá¹ƒ __ ``Ä• dÄ• n
_ti.

<368> __sukhasÄ• rÄ• gena samannÄ• gato_ti sukhavedanÄ• ya balavatararÄ• gena sam
paá¹-isiddhÄ• _ avacaneneva. __tasmÄ• _ti sukhe á¹-hite eva dukkhassÄ• nuppajjanato. __
``sukhÄ• ya vedanÄ• ya nirodhÄ• uppajjati dukkhÄ• vedanÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ,
__khepetvÄ• _ti kusalÄ• ni khepetvÄ• . __gaá¹‡hitvÄ• _ attano eva okÄ• saá¹ƒ gahetvÄ• . _
``kadÄ• ci sukhavedanÄ• , kadÄ• ci dukkhavedanÄ• â€™â€™ ti pakkhadvayavasenapi ved
yathÄ• kkamaá¹ƒ abhÄ• vitakÄ• yassa abhÄ• vitacittassa.

<369> __vipassanÄ• ca sukhassa paccanÄ«kÄ• _ti sukkhavipassakassaÄ• dikammikassa
bahi cittacÄ• raá¹ƒ nisedhetvÄ• kammaá¹-á¹-hÄ• ne eva satiá¹ƒ saá¹ƒharantassa aladdhas
vindati, sambÄ• dhe vaje sanniruddho gogaá¹‡o viya vihaÃ±Ã±ati vipphandati, accÄ• sanna
dukkhaá¹ƒ uppajjateva. tena vuttaá¹ƒ __ ``dukkhassa Ä• sannÄ• â€™â€™ _ti. tenÄ• ha __
paá¹-á¹-hapetvÄ• â€™â€™ _tiÄ• di. __addhÄ• ne gacchante gacchante_ti mahÄ• bhÅ«tap
gacchante. __tattha tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ sarÄ«rapadese. __dukkhaá¹ƒ dÅ«rÄ• pag
samÄ• pattibalena vikkhambhitattÄ• appanÄ• bhÄ• vato. __anappakaá¹ƒ_ vipulaá¹ƒ. __suk
198/. __okkamatÄ«_ti jhÄ• nasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«pavasena rÅ«pakÄ• yaá¹ƒ an
vattabbameva natthi. kÄ• yapassaddhikammikassapi sammasanabhÄ• vanÄ• paá¹-á¹-hape
Ä• ditova kÄ• yakilamathacittupaghÄ• tÄ• pi sambhavanti, samÄ• dhissa pana apaccanÄ«k
II 212/ na sukkhavipassanÄ• viya sukhassa vipaccanÄ«ko, anukkamena ca dukkhaá¹ƒ vikk
``yathÄ• samÄ• dhÄ«â€™â€™ _ti. yathÄ• samÄ• dhi, vipassanÄ• ya panetaá¹ƒ natthÄ«ti
vipassanÄ• â€™â€™ _ti. __tena vutta_nti yasmÄ• vipassanÄ• sukhassa paccanÄ«kÄ• , s
vuttaá¹ƒ __ ``uppannÄ• pi sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, bhÄ• vit
_ti. tathÄ• yasmÄ• samÄ• dhi dukkhassa paccanÄ«ko, so ca cittabhÄ• vanÄ• , tena vuttaá
vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, bhÄ• vitattÄ• cittassÄ• â€™â€™ _ti yojanÄ

<370> __guá¹‡e ghaá¹-á¹-etvÄ• _ti apadesena vinÄ• samÄ«pameva netvÄ• . taá¹ƒ vata m
vedanÄ• pariyÄ• dÄ• ya á¹-hassatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti yojanÄ• .

<371> __kiá¹ƒ na bhavissati, _ sukhÄ• pi dukkhÄ• pi vedanÄ• yathÄ• paccayaá¹ƒ uppajjat
__tamattha_nti sukhadukkhavedanÄ• naá¹ƒ uppattiyÄ• attano cittassa anabhibhavanÄ«yat
__tattha_ tÄ• va pÄ• sarÄ• sisutte __bodhipallaá¹…ke nisajjÄ• _ ``tattheva nisÄ«diâ€™â€™
mahÄ• saccakasutte __dukkarakÄ• rikÄ• ya_ dukkaracaraá¹‡e __nisajjÄ• _ ``tattheva nisÄ«

<374> __chandakaraá¹‡avasenÄ• _ti taá¹‡hÄ• yanavasenÄ• ti attho. __sinehakaraá¹‡avas
__mucchÄ• karaá¹‡avasenÄ• _ti mohanavasena pamÄ• dÄ• pÄ• danena. __vipÄ• sÄ• kara
__anudahanavasenÄ• _ti rÄ• gagginÄ• anudahanavasena. __lokuttaramaggavevacaname
adhippetattÄ• .

allaggahaá¹‡ena kilesÄ• naá¹ƒ asamucchinnabhÄ• vaá¹ƒ dasseti, sasnehaggahaá¹‡ena av
pakkhittabhÄ• vaggahaá¹‡ena samudÄ• cÄ• rÄ• vatthaá¹ƒ, udumbarakaá¹-á¹-haggahaá¹‡e
__iminÄ• va nayenÄ• _ti ``allaá¹ƒ udumbarakaá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• vuttanayena.
__saputtabhariyapabbajjÄ• yÄ• _ti puttabhariyehi saddhiá¹ƒ kataparibbÄ• jakapabbajjÄ• va
kuá¹-Ä«cakabahÅ«dakahaá¹ƒsa-paramahaá¹ƒsÄ• dibhedÄ• __brÄ• hmaá¹‡apabbajjÄ• _.

<376> kutopi \Be II 213/ \Ne II 199/ imassa Ä• posineho natthÄ«ti __koá¸·Ä• paá¹ƒ_. tenÄ•
``chinnasinehaá¹ƒ nirÄ• paâ€™â€™ _nti. __koá¸·a_nti vÄ• sukkhakaliá¹…garaá¹ƒ vuccati,
Ä• pannanti __koá¸·Ä• paá¹ƒ_. paá¹-ipannassa upakkamamahattanissitatÄ• pakatiyÄ• kile
__atintatÄ• _ paá¹-ipakkhabhÄ• vanÄ• ya. tathÄ• hi sukkhakoá¸·Ä• pabhÄ• vo, Ä• rakÄ• u
nidassito. __opakkamikÄ• hÄ«_ti kilesaatiniggaá¹‡hanupakkamappabhavÄ• hi. __vedanÄ•
dukkhÄ• paá¹-ipadÄ• hi idhÄ• dhippetÄ• .

<377> __kiá¹ƒ pana na samattho, _ yato evaá¹ƒ parehi cintitumpi asakkuá¹‡eyyaá¹ƒ dukka
chabbassÄ• ni akÄ• sÄ«ti adhippÄ• yo. __katvÄ• pi akatvÄ• pi samatthova_ kÄ• raá¹‡assa
sabbesampi kho bodhisattÄ• naá¹ƒ carimabhave antamaso sattÄ• hamattampi dhammatÄ•
evaá¹ƒ bhagavÄ• samattho dukkaracariyaá¹ƒ kÄ• tuá¹ƒ, evaÃ±ca naá¹ƒ akÄ• si, na pana t
majjhimÄ• ya eva paá¹-ipattiyÄ• â€™â€™ ti tassÄ• byatirekamukhena sadevakassa lokass
amaggabhÄ• vadÄ«panatthaá¹ƒ, imassa pana bhagavato kammavipÄ• kavasena chabbass
vuttaÃ±hetaá¹ƒ ---

``avacÄ• haá¹ƒ jotipÄ• lo, kassapaá¹ƒ sugataá¹ƒ tadÄ• .

kuto nu bodhi muá¹‡á¸• assa, bodhi paramadullabhÄ• ||

tena kammavipÄ• kena, acariá¹ƒ dukkaraá¹ƒ bahuá¹ƒ.

chabbassÄ• nuruvelÄ• yaá¹ƒ, tato bodhimapÄ• puá¹‡iá¹ƒ ||

nÄ• haá¹ƒ etena maggena, pÄ• puá¹‡iá¹ƒ bodhimuttamaá¹ƒ.

kumaggena gavesissaá¹ƒ, pubbakammena vÄ• ritoâ€™â€™ ti ||

dukkaracariyÄ• ya bodhÄ• ya amaggabhÄ• vadassanatthaá¹ƒ dukkaracariyaá¹ƒ akÄ• sÄ«t
attano parakkamasampattidassanatthÄ• ya dukkaracariyÄ• . paá¹‡Ä«tÄ• dhimuttiyÄ• hi pa
abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ sambodhiyaá¹ƒ tibbachandatÄ• ya sikhÄ• ppattiyÄ• tadatthaá
dukkaracariyaá¹ƒ akÄ• sÄ«ti loke attano vÄ«riyÄ• nubhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ --- ``so ca
pÄ«tisomanassÄ• vaho bhavissatÄ«â€™â€™ ti lokanÄ• tho dukkaracariyaá¹ƒ \Be II 214/ ak
``sadevakassa lokassÄ• â€™â€™ _tiÄ• di. tattha __vÄ«riyanimmathanaguá¹‡o_ti vÄ«riyas
saá¹ƒvaá¸• á¸• hanasampÄ• danaguá¹‡o. yathÄ• vuttamatthaá¹ƒ \Ne II 200/ upamÄ• ya vib
_tiÄ• di vuttaá¹ƒ. __saá¹…gÄ• me dve tayo sampahÄ• re_ti dvikkhattuá¹ƒ tikkhattuá¹ƒ vÄ•
pahÄ• rapayoge. __padhÄ• navÄ«riya_nti sammappadhÄ• nehi Ä• sevanavÄ«riyaá¹ƒ, sabb

__abhidanta_nti abhibhavanadantaá¹ƒ, uparidantanti attho. tenÄ• ha __ ``uparidantaâ€™â
musalaá¹ƒ viya udukkhalaá¹ƒ visesato kassaci khÄ• danakÄ• le abhibhuyya vattati. __kusal
balavasammÄ• saá¹…kappayuttena kusalacittena. __akusalacitta_nti kÄ• mavitakkÄ• disah
akusalacittassa pavattituá¹ƒ appadÄ• naá¹ƒ __niggaho_. taá¹ƒtaá¹ƒpaá¹-ikkhepavasena vin
__abhinippÄ«á¸·anaá¹ƒ_. vÄ«riyatÄ• pena vikkhambhanaá¹ƒ __abhisantÄ• panaá¹ƒ. sadara
__padhÄ• nenÄ• _ti padahanena, kÄ• yassa kilamathuppÄ• dakena vÄ«riyenÄ• ti attho. __
__sato_ti samÄ• nassa.

<378> __sÄ«saveá¹-hana_nti sÄ«saá¹ƒ rajjuyÄ• bandhitvÄ• daá¹‡á¸• akena parivattakave
nÄ• ma evarÅ«pÄ• hontÄ«_ti iminÄ• yathÄ• yaá¹ƒ, evaá¹ƒ visaÃ±Ã±Ä«bhÅ«tÄ• pi hutvÄ•
__ ``matakasadisÄ• â€™â€™ _ti, vedanÄ• ppattÄ• viya hontÄ«ti attho. __supinappaá¹-igga
paá¹-isandhiggahaá¹‡e setavÄ• raá¹‡asupinaá¹ƒ passitvÄ• brÄ• hmaá¹‡ehi byÄ• katakÄ• I

<379> dhammasarÄ«rassa arogabhÄ• vena sÄ• dhÅ«ti marisaniyoti __mÄ• riso, _ piyÄ• ya
``sampiyÄ• yamÄ• nÄ• â€™â€™ _tiÄ• di. __ajajjita_nti evaá¹ƒ abhuÃ±jitaá¹ƒ bhakÄ• rassa
tenÄ• ha __ ``abhojanaâ€™â€™ _nti. __evaá¹ƒ mÄ• karitthÄ• _ti ``lomakÅ«pehi ajjhohÄ• n
anuppavesessÄ• mÄ• â€™â€™ ti yathÄ• tumhehi vuttaá¹ƒ, evaá¹ƒ mÄ• karittha. kasmÄ•
yÄ• vadatthaá¹ƒ Ä• hÄ• ramattaá¹ƒ bhuÃ±janto yathÄ• yÄ• pessÄ• mi, evaá¹ƒ Ä• hÄ• raá¹

380-81__._ __etÄ• va parama_nti ettakaá¹ƒ paramaá¹ƒ, na ito paraá¹ƒ opakkamikadukkhav
attho. raÃ±Ã±o gahetabbanaá¹…galato aÃ±Ã±Ä• ni sandhÄ• ya \Be II 215/ __ ``ekena Å«na
suvaá¹‡á¹‡aparikkhataá¹ƒ, itarÄ• ni rajataparikkhatÄ• ni. tenÄ• ha __ ``amaccÄ•
ekenÅ«naaá¹-á¹-hasatarajatanaá¹…galÄ• nÄ«â€™â€™ _ti. Ä• á¸·Ä• rudakasamÄ• game la
vaá¹-á¹-apÄ• dakÄ• ni, Ä• nÄ• pÄ• nasamÄ• dhi pana kÄ• yagatÄ• satipariyÄ• pannattÄ• s
vipassanÄ• pÄ• dakattÄ• ``bodhÄ• ya maggoâ€™â€™ ti vutto. __bujjhanatthÄ• yÄ• _ti cat
sabbasseva vÄ• Ã±eyyadhammassa abhisambujjhanÄ• ya \Ne II 201/. satiyÄ• anussaraá¹
__satÄ• nusÄ• riviÃ±Ã±Ä• á¹‡aá¹ƒ_. kassÄ• pana satiyÄ• ti taá¹ƒ dassetuá¹ƒ __ ``nayidaâ

<382> __paccupaá¹-á¹-hitÄ• _ti taá¹ƒtaá¹ƒvattakaraá¹‡avasena patiupaá¹-á¹-hitÄ• upaá¹-á
``paá¹‡á¹‡asÄ• lÄ• â€™â€™ _tiÄ• di. __paccayabÄ• hulliko_ti paccayÄ• naá¹ƒ bÄ• hullÄ•
pubbe paccayagedhappahÄ• nÄ• ya paá¹-ipanno, idÄ• ni tato paá¹-inivatto. tenÄ• ha __ ``ra
Ä• vattoâ€™â€™ _ti. __dhammaniyÄ• menÄ• _ti dhammatÄ• ya. tameva dhammataá¹ƒ das
_tiÄ• dimÄ• ha. __bÄ• rÄ• á¹‡asimeva_ tatthÄ• pi ca sabbabuddhÄ• naá¹ƒ avijahitadhamm
__agamaá¹ƒsu_. paÃ±cavaggiyÄ• kira visÄ• khamÄ• sassa addhamÄ• siyaá¹ƒ gatÄ• . tenÄ
aá¸• á¸• hamÄ• saá¹ƒ kÄ• yavivekaá¹ƒ labhitvÄ• â€™â€™ _ti.

<387> ``addhÄ• bhoto gotamassa sÄ• vakÄ• cittabhÄ• vanÄ• nuyogamanuyuttÄ• viharant
imaá¹ƒ sandhÄ• yÄ• ha __ ``ekaá¹ƒ paÃ±haá¹ƒ pucchiâ€™â€™ _nti. __imaá¹ƒ dhammades
panÄ• haâ€™â€™ ntiÄ• dikaá¹ƒ dhammadesanaá¹ƒ. __asallÄ«no_ taá¹‡hÄ• diá¹-á¹-hikiles
sabbaso na litto. __anupalitto_ti tasseva vevacanaá¹ƒ taá¹‡hÄ• nandiyÄ• abhÄ• vena. __g
gocarajjhattasaÃ±Ã±ite phalasamÄ• pattiyÄ• Ä• rammaá¹‡e, nibbÄ• neti attho. yaá¹ƒ sandh
``purimasmiá¹ƒ samÄ• dhinimitteâ€™â€™ ti vuttaá¹ƒ __sannisÄ«dÄ• pemÄ«_ti phalasamÄ
accantasamÄ• dÄ• navasena cittaá¹ƒ sammadeva nisÄ«dÄ• pemi. __pubbÄ• bhogenÄ• _ti
pavattaÄ• bhogena. __paricchinditvÄ• _ti samÄ• pajjanakkhaá¹‡aá¹ƒ paricchinditvÄ• . tenÄ
pe ... avicchinneyevÄ• â€™â€™ _ti. evamassa paricchinnakÄ• lasamÄ• pajjanaá¹ƒ yathÄ•
vuá¹-á¹-hÄ• naÃ±ca buddhÄ• naá¹ƒ na bhÄ• riyaá¹ƒ vasÄ«bhÄ• vassa tathÄ• suppaguá¹‡a
``buddhÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di. dhammasampaá¹-iggÄ• hakÄ• naá¹ƒ __assÄ• savÄ
dhammaá¹ƒ upadhÄ• retuá¹ƒ na \Be II 216/ sakkonti, tasmÄ• tasmiá¹ƒ khaá¹‡e desitadesan
hi buddhÄ• naá¹ƒ niratthakÄ• kiriyÄ• atthi.

__okappanÄ«yameta_nti ``tassÄ• eva kathÄ• yÄ• â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ ativiya ac
aá¹-á¹-huppattiá¹ƒ sutvÄ• Ä«disÄ« paá¹-ipatti sammÄ• sambuddhasseva hotÄ«ti upavÄ• da
sabhÄ• vena. tenÄ• ha __ ``satthari pasÄ• damattampi na uppannaâ€™â€™ _nti. __kÄ• ya
rÅ«pakÄ• yassa parissamÄ• kÄ• ro. __upÄ• dinnake_ti indriyabaddhe. __anupÄ• dinnake_
__vikasanti_ sÅ«riyarasmisamphassena. tadabhÄ• vena __makulÄ• ni honti. kesaÃ±ci_ tint
II 202/. __patilÄ«yanti_ nissayarÅ«padhammaavipphÄ• rikatÄ• ya. arÅ«padhammatÄ• ya pa
kiriyÄ• mayaviÃ±Ã±Ä• á¹‡Ä• naÃ±ca appavattisaÃ±Ã±itÄ• avipphÄ• rikatÄ• hoti, yattha ni
``darathavasena bhavaá¹…gasotaÃ±ca idha niddÄ• ti adhippetaâ€™â€™ _nti. tattha __dara
darathavaseneva, na thinamiddhavasenÄ• ti avadhÄ• raá¹‡aá¹ƒ avadhÄ• raá¹‡aphalaÃ±ca
sandhÄ• yÄ• _ti kÄ• yassa darathasaá¹…khÄ• tasarÄ«ragilÄ• nahetukaá¹ƒ niddaá¹ƒ sandh
bhagavato natthÄ«ti na sakkÄ• vattuá¹ƒ ``piá¹-á¹-hi me Ä• gilÄ• yatÄ«â€™â€™ ti (DN III 30
345) vacanato. __sammohavihÄ• rasmi_nti paccatte etaá¹ƒ bhummavacananti Ä• ha __ ``sa
vadantÄ«â€™â€™ _ti, __sammohavihÄ• rasmiá¹ƒ_ vÄ• pariyÄ• pannaá¹ƒ etaá¹ƒ vadanti,
niddokkamananti yojanÄ• .

<389> __upanÄ«tehÄ«_ti dosamaggaá¹ƒ nindÄ• pathaá¹ƒ upanÄ«tehi. __abhinanditvÄ• _t

``cittena sampaá¹-icchantoâ€™â€™ _ti. __anumoditvÄ• _ti ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti
anumoditvÄ• . tenÄ• ha __ ``vÄ• cÄ• yapi pasaá¹ƒsantoâ€™â€™ _ti. __sampatte kÄ• le_ti
anuppatte.

__gaá¹‡aá¹ƒ vinodetvÄ• _ti gaá¹‡aá¹ƒ apanetvÄ• gaá¹‡apalibodhaá¹ƒ chinditvÄ• . __papa
__ ``puÃ±Ã±avÄ• rÄ• japÅ«jitoâ€™â€™ _ti vuttamatthaá¹ƒ vivarituá¹ƒ __ ``tasmiÃ±hi kÄ• l
chandavÄ• saharaá¹‡ena __uposathakammaá¹ƒ karonto_.

sakalaá¹ƒ \Be II 217/ rattiá¹ƒ buddhaguá¹‡Ä• naá¹ƒyeva kathitattÄ• therassa Ã±Ä• á¹‡aá¹ƒ
vibhÄ• vento Ä• ha __ ``ettakÄ• va, bhante, buddhaguá¹‡Ä• â€™â€™ _ti. imÄ• ya, bhante,
anavasesato buddhaguá¹‡Ä• kathitÄ• viya jÄ• yanti, evaá¹ƒ santepi anantÄ• parimeyyÄ• v
vijjantevÄ• ti theraá¹ƒ tattha sÄ«hanÄ• daá¹ƒ nadÄ• petukÄ• mo Ä• ha __ ``udÄ• hu aÃ±Ã±
rajjassa padesikattÄ• , yathÄ• vuttasubhÄ• sitassa ca anagghattÄ• vuttaá¹ƒ __ ``ayaá¹ƒ me
duggatapaá¹‡á¹‡Ä• kÄ• roâ€™â€™ _ti. __tiyojanasatika_nti idaá¹ƒ parikkhepavasena vutta
manussÄ• naá¹ƒ paribhogavasenÄ• ti daá¹-á¹-habbaá¹ƒ.

mahÄ• saccakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ•

<390> __tatrÄ• _ti \Ne II 203/ tasmiá¹ƒ pubbÄ• rÄ• mamigÄ• ramÄ• tupÄ• sÄ• dÄ• naá¹ƒ a
vuccamÄ• nÄ• __anupubbÄ« kathÄ• . maá¹‡Ä«na_nti ettha padumarÄ• gamaá¹‡Ä«naá¹ƒ a
cÄ• â€™â€™ _ti. tena indanÄ«lÄ• dimaá¹‡Ä«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassarakabaravaá¹‡á¹‡avasena __sattavaá¹‡á¹‡

taá¹‡hÄ• sabbaso khÄ«yanti etthÄ• ti __taá¹‡hÄ• saá¹…khayo_ (Mp-á¹- III 7.61), tasmiá¹ƒ
__taá¹‡hÄ• saá¹…khaye_ti ca visaye idaá¹ƒ bhummanti Ä• ha __ ``taá¹ƒ Ä• rammaá¹‡aá¹ƒ
__vimuttacittatÄ• yÄ• _ti sabbasaá¹ƒkilesehi vimuttacittatÄ• ya. aparabhÄ• gapaá¹-ipadÄ•
ariyasaccÄ• bhisamayo, sÄ• sÄ• sanacÄ• rigocarÄ• paccattaá¹ƒ veditabbatoti Ä• ha __ ``p
saá¹ƒkhittena desethÄ• ti pucchatÄ«â€™â€™ _ti. akuppadhammatÄ• ya khayavayasaá¹…k
accantÄ• , so eva aparihÄ• nasabhÄ• vattÄ• accantÄ• niá¹-á¹-hÄ• etassÄ• ti __accantani
``ekantaniá¹-á¹-ho satataniá¹-á¹-hoti atthoâ€™â€™ _ti. na hi paá¹-ividdhassa lokuttaradham
kuppanaá¹ƒ nÄ• ma atthi. accantameva catÅ«hi yogehi khemo etassa atthÄ«ti __accantayo
maggabrahmacariyassa vusitattÄ• , tassa ca aparihÄ• nasabhÄ• vattÄ• accantaá¹ƒ brahma
__accantabrahmacÄ• rÄ«_. tenÄ• ha __ ``niccabrahmacÄ• rÄ«ti atthoâ€™â€™ _ti. __pariy
pariyosÄ• naá¹ƒ.

__vegÄ• yatÄ«_ti turitÄ• yati. __sallakkhesÄ«_ti cintesi, attanÄ• yathÄ• sutÄ• ya satthu d

anussaraá¹‡avasena upadhÄ• resi. __anuggaá¹‡hitvÄ• vÄ• _ti atthavinicchayavasena anug
niyuttÄ• ti __chadvÄ• rikÄ• , _ tehi.

__paÃ±cakkhandhÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• . sakkÄ• yasabbaÃ±hi sandhÄ• ya
vuttaá¹ƒ vipassanÄ• visayassa adhippetattÄ• , tasmÄ• Ä• yatanadhÄ• tuyopi taggatikÄ• ev
bhagavÄ• ``nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™â€™ ti. __na yuttÄ• abhinivesÄ• ya_ ``etaá¹ƒ n
ajjhosÄ• nÄ• ya. ``alameva nibbindituá¹ƒ alaá¹ƒ virajjituâ€™â€™ ntiÄ• dÄ«su (DN II 272; SN
134, 143) viya __alaá¹ƒ_-saddo yuttatthopi hotÄ«ti Ä• ha __ ``na yuttÄ• â€™â€™ _ti. __sam
yadipi ``tatiyÄ• , catutthÄ«â€™â€™ ti idaá¹ƒ visuddhidvayaá¹ƒ \Ne II 204/ abhiÃ±Ã±Ä• paÃ±
sappaccayanÄ• marÅ«padassanabhÄ• vato, sati ca paccayapariggahe sappaccayattÄ• (nÄ
aniccaá¹ƒ dukkhaá¹ƒ, dukkhaÃ±ca anattÄ• ti atthato) lakkhaá¹‡attayaá¹ƒ supÄ• kaá¹-ameva
``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti Ã±Ä• tapariÃ±Ã±Ä• ya abhijÄ• nÄ• tÄ«â€™â€™ _ti. __tath
tÄ«raá¹‡apariÃ±Ã±Ä• yÄ• _ti iminÄ• aniccÄ• dibhÄ• vena nÄ• laá¹ƒ abhinivesÄ• yÄ• ti nÄ•
abhiÃ±Ã±Ä• paÃ±Ã±Ä• naá¹ƒ sambhÄ• radhammÄ• naá¹ƒ. purimÄ• ya hi atthato Ä• panna
salakkhaá¹‡asallakkhaá¹‡aparattÄ• tassÄ• , dutiyÄ• ya sarÅ«pato tassÄ• lakkhaá¹‡attayÄ
sammasanabhÄ• vato. ekacittakkhaá¹‡ikatÄ• ya abhinipÄ• tamattatÄ• ya ca __appamattaka
oá¸·Ä• rikabhÄ• vato __arÅ«papariggahaá¹ƒ dasseti_. dassento ca vedanÄ• ya Ä• sannabh
sukhasÄ• rÄ• gitÄ• ya, bhavassÄ• dagadhitamÄ• nasatÄ• ya ca __sakkassa vedanÄ• vase

__uppÄ• davayaá¹-á¹-henÄ• _ti udayabbayasabhÄ• vena uppajjitvÄ• nirujjhanena. __anic
aniccalakkhaá¹‡aá¹ƒ aniccatÄ• udayavayatÄ• . __tasmÄ• _ti yasmÄ• paÃ±cannaá¹ƒ khan
dassanaÃ±Ä• á¹‡aá¹ƒ aniccÄ• nupassanÄ• , taá¹ƒsamaá¹…gÄ« ca puggalo aniccÄ• nupas
__khayavirÄ• go_ti khayasaá¹…khÄ• to virÄ• go saá¹…khÄ• rÄ• naá¹ƒ palujjanÄ• . yaá¹ƒ Ä
virajjanÄ• hoti, taá¹ƒ nibbÄ• naá¹ƒ __accantavirÄ• go. nirodhÄ• nupassimhipÄ«_ti nirodhÄ•
``eseva nayoâ€™â€™ _ti abhidisitvÄ• taá¹ƒ ekadesena vivaranto __ ``nirodhopi hi ... pe ...
_ti Ä• ha. sabbÄ• savasaá¹ƒvare vuttavossaggova idha ``paá¹-inissaggoâ€™â€™ ti vuttoti d
``paá¹-inissaggo vuccati vossaggoâ€™â€™ _tiÄ• dimÄ• ha. __pariccÄ• gavossaggo_ vipas
appanato __pakkhandanavossaggo_ maggo aÃ±Ã±assa tadabhÄ• vato. __so_ti maggo. __
kiccasÄ• dhanavasena Ä• rammaá¹‡akaraá¹‡ato. evaÃ±hi maggato aÃ±Ã±esaá¹ƒ nibbÄ• n
pakkhandanavossaggÄ• bhÄ• vo siddho hoti. pariccajanena pakkhandanena cÄ• ti __dvÄ«h
sabbesaá¹ƒ khandhÄ• naá¹ƒ vossajjanaá¹ƒ tappaá¹-ibaddhasaá¹ƒkilesappahÄ• nena daá¹-a
pakkhandatÄ«_ti maggasampayuttaá¹ƒ cittaá¹ƒ sandhÄ• yÄ• ha. __ubhayampetaá¹ƒ_ voss
__tadubhayasamaá¹…gÄ«_ti vipassanÄ• samaá¹…gÄ« maggasamaá¹…gÄ« ca. ``aniccÄ•
pajahatÄ«â€™â€™ tiÄ• divacanato (Paá¹-is I 52) yathÄ• vipassanÄ• ya kilesÄ• naá¹ƒ paric
labbhati, evaá¹ƒ Ä• yatiá¹ƒ tehi kilesehi uppÄ• detabbakhandhÄ• nampi pariccÄ• gapaá¹-ini
pakkhandanapaá¹-inissaggo pana magge labbhamÄ• nÄ• ya ekantakÄ• raá¹‡abhÅ«tÄ• ya v
vasena veditabbo, magge pana tadubhayampi Ã±Ä• yÄ• gatameva nippariyÄ• yatova labbh
``tadubhayasamaá¹…gÄ« puggaloâ€™â€™ _tiÄ• di.

pucchantassa \Ne II 205/ ajjhÄ• sayavasena ``na kiÃ±ci loke upÄ• diyatÄ«â€™â€™ ti ettha
upÄ• diyanaá¹ƒ paá¹-ikkhipÄ«yatÄ«ti Ä• ha __ ``taá¹‡hÄ• vasena na upÄ• diyatÄ«â€™â€™
upÄ• diyane diá¹-á¹-hivasena upÄ• diyanaá¹ƒ anavakÄ• samevÄ• ti __ ``taá¹‡hÄ• vasenaâ€
parÄ• masatÄ«_ti nÄ• diyati, diá¹-á¹-hiparÄ• mÄ• savasena vÄ• ``niccaâ€™â€™ ntiÄ• dinÄ
saá¹ƒkhitteneva khippaá¹ƒ kathesÄ«_ti tassa ajjhÄ• sayavasena papaÃ±caá¹ƒ akatvÄ• kat

<391> __abhisamÄ• gantvÄ• _ti abhimukhaÃ±Ä• á¹‡ena Ã±eyyaá¹ƒ samÄ• gantvÄ• yÄ• t
``jÄ• nitvÄ• â€™â€™ _ti. __yathÄ• parisaviÃ±Ã±Ä• pakattÄ• _ti yathÄ• parisaá¹ƒ \Be II 220
dhammasampaá¹-iggÄ• hikÄ• ya mahatiyÄ• , appakÄ• ya vÄ• parisÄ• ya anurÅ«pameva v
niccharatÄ«_ti na pavattati. __mÄ• niratthakÄ• agamÄ• sÄ«_ti idaá¹ƒ dhammatÄ• vasena
ajjhÄ• sayavasena. ekaÃ±hetaá¹ƒ satthu vacÄ«ghosassa aá¹-á¹-hasu aá¹…gesu, yadidaá¹ƒ
__chiddavivarokÄ• so_ti chiddabhÅ«to, vivarabhÅ«to vÄ• okÄ• sopi natthi, bhagavato sado
vuttameva. __tasmÄ• _ti yathÄ• vuttakÄ• raá¹‡ato.

paÃ±ca aá¹…gÄ• ni etassÄ• ti paÃ±caá¹…gaá¹ƒ, paÃ±caá¹…gaá¹ƒ eva __paÃ±caá¹…gika
vÄ«á¹‡Ä• visesopi Ä• tatamevÄ• ti __ ``cammapariyonaddhesÅ«â€™â€™ _ti visesitaá¹ƒ. _
kumbhathÅ«á¹‡adaddarÄ• di. cammapariyonaddhaá¹ƒ hutvÄ• tantibaddhaá¹ƒ __Ä• tatavita
``tantibaddhapaá¹‡avÄ• dÄ«â€™â€™ _ti. gomukhÄ«Ä• dÄ«nampi ettheva saá¹…gaho daá
__Ä• di_-saddena saá¹…khasiá¹…gÄ• dÄ«naá¹ƒ saá¹…gaho. __sammÄ• dÄ«_ti
sammatÄ• á¹·akaá¹ƒsatÄ• á¹·asilÄ• salÄ• katÄ• á¹·Ä• di. tattha __sammatÄ• á¹·aá¹ƒ_ nÄ•
__kaá¹ƒsatÄ• á¹·aá¹ƒ_ lohamayaá¹ƒ. silÄ• ya ayopattena ca vÄ• danatÄ• á¹·aá¹ƒ __silÄ• sa
samappito_ti sammÄ• appito upeto. tenÄ• ha __ ``upagatoâ€™â€™ _ti. upaá¹-á¹-hÄ• nava
upeto. evaá¹ƒbhÅ«to ca yasmÄ• tehi upaá¹-á¹-hito samannÄ• gato nÄ• ma hoti, tasmÄ• vu
``samaá¹…gÄ«bhÅ«toti tasseva vevacanaâ€™â€™ _nti. __paricÄ• retÄ«_ti parito cÄ• reti.
kathaá¹ƒ vÄ• cÄ• retÄ«ti Ä• ha __ ``sampattiá¹ƒ ... pe ... cÄ• retÄ«â€™â€™ _ti. tattha __ta
tasmiá¹ƒ vÄ• dite tattha tattha ca vÄ• dakajane. __apanetvÄ• _ti vÄ• dakajane nisedhetvÄ•
``nissaddÄ• ni kÄ• rÄ• petvÄ• â€™â€™ _ti. __devacÄ• rikaá¹ƒ gacchatiyeva_ devatÄ• naá
svÄ• yamattho __vimÄ• navatthÅ«hi_ (Vv 1) dÄ«petabbo.

<392> __appeva sakena karaá¹‡Ä«yenÄ• _ti mÄ• risa, moggallÄ• na, mayaá¹ƒ sakena kar
bahukiccÄ• pi na homa. __apica devÄ• naá¹ƒyevÄ• _ti apica kho pana devÄ• naá¹ƒyeva tÄ
karaá¹‡Ä«yena \Ne II 206/ visesato \Be II 221/ bahukiccÄ• ti atthayojanÄ• . bhummaá¹-á¹-ha
aá¹-á¹-Ä• sakkena vinicchitabbÄ• hontÄ«ti Ä• ha __ ``pathavito paá¹-á¹-hÄ• yÄ• â€™â€™
avadhÄ• rento. taá¹ƒ pana karaá¹‡Ä«yaá¹ƒ sarÅ«pato dassetuá¹ƒ __ ``devÄ• naá¹ƒ hÄ«â€™
__tÄ• sa_nti devadhÄ«tudevaputtapÄ• daparicÄ• rikÄ• naá¹ƒ. __maá¹‡á¹•• anapasÄ• dhana
maá¹‡á¹•• anapasÄ• dhanasaá¹ƒvidhÄ• yikÄ• . __aá¹-á¹-akaraá¹‡aá¹ƒ natthi_ saá¹ƒsayasse

__ya_nti savanuggahaá¹‡Ä• divasena suparicitampi yaá¹ƒ atthajÄ• taá¹ƒ. __na dissati, _ pa
na paá¹-ibhÄ• tÄ«ti attho. __kecÄ«_ti sÄ• rasamÄ• sÄ• cariyÄ• . __somanassasaá¹ƒvega_n
somanassasamuá¹-á¹-hÄ• naá¹ƒ saá¹ƒvegaá¹ƒ, na cittasantÄ• saá¹ƒ.

__samupabyÅ«á¸·ho_ti yujjhanavasena sahapatito samogÄ• á¸·ho. evaá¹ƒbhÅ«to ca yasm
sampiá¹‡á¸• ito hoti, tasmÄ• vuttaá¹ƒ __ ``sannipatito rÄ• sibhÅ«toâ€™â€™ _ti. __anantar
dutiyaá¹ƒ sakkattabhÄ• vaá¹ƒ tato anantarÄ• tÄ«tena sakkattabhÄ• vena sakkattabhÄ• vas
gahaá¹‡avasena vuttaá¹ƒ, aÃ±Ã±athÄ• ``tatiye attabhÄ• veâ€™â€™ ti vattabbaá¹ƒ siyÄ• .
tatiyoti. atha vÄ• yasmiá¹ƒ attabhÄ• ve so devÄ• surasaá¹…gÄ• mo ahosi, tassa anantarat
vuttaá¹ƒ __ ``anantare attabhÄ• veâ€™â€™ _ti. sattÄ• naá¹ƒ hitesitÄ• ya mÄ• tÄ• pituupaá
__bodhisattacariyÄ• viyassa cariyÄ• ahosi. satta vatapadÄ• nÄ«_ti satta vatakoá¹-á¹-hÄ• s

__mahÄ• pÄ• na_nti mahantaá¹ƒ surÄ• pÄ• naá¹ƒ. __gaá¹‡á¸• apÄ• na_nti gaá¹‡á¸• asurÄ
attho. __pariharamÄ• nÄ• _ti parivÄ• rentÄ• . __vedikÄ• pÄ• dÄ• _ti sinerussa pariyante ve
__paÃ±casu á¹-hÄ• nesÅ«_ti paÃ±casu paribhaá¹‡á¸• aá¹-á¹-hÄ• nesu nÄ• gasenÄ• dÄ«hi

<393> __rÄ• maá¹‡eyyaka_nti ramaá¹‡Ä«yabhÄ• vaá¹ƒ. __masÄ• ragallatthambhe_ti kaba
__suvaá¹‡á¹‡Ä• dimaye ghaá¹-ake_ti ``rajatatthambhesu suvaá¹‡á¹‡amaye, suvaá¹‡á¹‡atth
tiÄ• dinÄ• suvaá¹‡á¹‡Ä• dimaye ghaá¹-ake vÄ• á¸·arÅ«pakÄ• ni ca. pabÄ• á¸·haá¹ƒ mattot
``ativiya mattoâ€™â€™ _ti. __nÄ• á¹-akaparivÄ• renÄ• _ti accharÄ• parivÄ• rena.

__acchariyabbhuta_nti \Be II 222/ padadvayenapi vimhayanÄ• kÄ• rova vutto, tasmÄ• saÃ
acchariyabbhutaá¹ƒ vimhayanÄ• kÄ• ro etesanti __saÃ±jÄ• taacchariyaabbhutÄ• , _ tathÄ•
acchariyabbhutahetukÄ• saÃ±jÄ• tÄ• \Ne II 207/ tuá¹-á¹-hi etesanti __saÃ±jÄ• tatuá¹-á¹-hi
saÃ±jÄ• tasaá¹ƒvegaá¹ƒ. svÄ• yaá¹ƒ saá¹ƒvego yasmÄ• purimÄ• vatthÄ• ya cittassa calan
``calitaâ€™â€™ _nti.

<394> __tamaá¹ƒ vinodita_nti pÄ• á¹-ihÄ• riyadassanena ``aho therassa iddhÄ• nubhÄ• vo
sammÄ• paá¹-ipattiyaá¹ƒ saÃ±jÄ• tabahumÄ• no, Ä«disaá¹ƒ nÄ• ma sÄ• sanaá¹ƒ labhitvÄ•
bhogamadena sammattÄ• bhavÄ• mÄ• ti yoniso manasikÄ• ruppÄ• danena sammohatama
__ete_ti mahÄ• thero sakko cÄ• ti te dvepi samÄ• nabrahmacariyatÄ• ya __sabrahmacÄ• ri

<395> __paÃ±Ã±Ä• tÄ• na_nti pÄ• kaá¹-Ä• naá¹ƒ
cÄ• tumahÄ• rÄ• ja-suyÄ• ma-santusita-paranimmitavasavattimahÄ• brahmÄ• naá¹ƒ aÃ±Ã±
adhippÄ• yo. Ä• raddhadhammavaseneva pariyosÄ• pitattÄ• __yathÄ• nusandhinÄ• va niá

cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. mahÄ• taá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ•

<396> __laddhimatta_nti \Ne II 208/ micchÄ• gÄ• hamattaá¹ƒ, na diá¹-á¹-hÄ• bhiniveso. __
niccÄ• bhiniveso. __so_ti ariá¹-á¹-ho bhikkhu. kathetvÄ• samodhÄ• nentanti yojanÄ• . __sa
nigamentanti attho. __tattha tatthevÄ• _ti tesu tesu eva bhavesu __nirujjhanti, _ na bhavant
saá¹…kamanti. __viÃ±Ã±Ä• á¹‡aá¹ƒ pana_ abhinnasabhÄ• vaá¹ƒ anaÃ±Ã±anti adhippÄ• y
attabhÄ• vÄ• . __paralokanti_ parabhavasaÃ±Ã±itaá¹ƒ attabhÄ• vaá¹ƒ. __sandhÄ• vatÄ«_t
asambaddhaá¹ƒ viya gacchati. tena idhalokato paralokagamanamÄ• ha. __saá¹ƒsaratÄ«_ti
idhÄ• gamanaá¹ƒ. __sandhÄ• vatÄ«_ti vÄ• bhavantarasaá¹…kamanamÄ• ha. __saá¹ƒsara
aparÄ• parasaÃ±caraá¹‡aá¹ƒ.

``paccaye \Be II 223/ sati bhavatÄ«â€™â€™ tiÄ• dinÄ• viÃ±Ã±Ä• á¹‡assa anvayato byatir
paá¹-iccasamuppannabhÄ• vaá¹ƒ dassento sassatabhÄ• vaá¹ƒ paá¹-ikkhipati. __buddhena
iminÄ• ``yaá¹ƒ abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena, taá¹ƒ bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• g
dÄ«petÄ«â€™â€™ ti (Vin II 352, 353) imasmiá¹ƒ bhedakaravatthusmiá¹ƒ sandissatÄ«ti das
pahÄ• raá¹ƒ detÄ«_ti ``tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... anaÃ±Ã±aâ€™â€™ nti nicca
``sabbe saá¹…khÄ• rÄ• aniccÄ• (Dhp 277), rÅ«paá¹ƒ, bhikkhave, aniccaâ€™â€™ nti (SN
Ä• dinayappavatte satthu dhammacakke khÄ«laá¹ƒ uppÄ• dento pahÄ• raá¹ƒ deti. sabbaÃ±
diá¹-á¹-haá¹ƒ paveditaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ niccanti paá¹-ijÄ• nanto __vesÄ• rajjaÃ±Ä• á
sotukÄ• maá¹ƒ jana_nti ariyadhammÄ• dhigamassa ekantaupÄ• yabhÅ«taá¹ƒ vipassanÄ• n
niccaggÄ• hapaggaá¹‡hanena __visaá¹ƒvÄ• deti_. tato eva __ariyapathe_ ariyadhammavÄ
paá¹-ikkhipanena __tiriyaá¹ƒ nipatitvÄ• _.

<398> viÃ±Ã±Ä• á¹‡asÄ«sena attanÄ• gahitaá¹ƒ attÄ• naá¹ƒ vibhÄ• vento __ ``yvÄ• yaá¹ƒ
tattha __vado vedeyyo_tiÄ• dayo sassatadiá¹-á¹-hiyÄ• eva abhinivesÄ• kÄ• rÄ• . vadatÄ«ti
kÄ• rakoti attho. iminÄ• hi kÄ• rakabhÄ• vupÄ• yikasattÄ• naá¹ƒ hitasukhÄ• vabodhanasan
vediyova __vedeyyo, _ jÄ• nÄ• ti anubhavati cÄ• ti attho. Ä«disÄ• naÃ±hi padÄ• naá¹ƒ bahu
saddavidÅ« maÃ±Ã±anti. __vedayatÄ«_ti taá¹ƒ taá¹ƒ anubhavitabbaá¹ƒ anubhavati. __tahiâ
bhavayonigatiá¹-hitisattÄ• vÄ• sasattanikÄ• yesu.

<399> taá¹ƒ \Ne II 209/ vÄ• daá¹ƒ paggayha á¹-hitattÄ• sÄ• tissa chinnapaccayatÄ• aviru
veditabbÄ• . __heá¹-á¹-hÄ• _ti alagaddasuttasaá¹ƒvaá¹‡á¹‡anaá¹ƒ (Ps II 236-237) sandhÄ•
__heá¹-á¹-hÄ• _ti vuttaá¹-á¹-hÄ• nepi eseva nayo. __pÄ• á¹-iyekko anusandhÄ«_ti tÄ«hipi a
visuá¹ƒyeveko anusandhi. nanu cÄ• yampi sÄ• tissa ajjhÄ• sayavasena pavattitattÄ• ajjhÄ•
niyyÄ• namukhena appavattattÄ• . niyyÄ• naÃ±hi purakkhatvÄ• pucchÄ• divasena pavattÄ
desanÄ• pucchÄ• nusandhiÄ• dayo. idha tadabhÄ• vato \Be II 224/ vuttaá¹ƒ __ ``pÄ• á¹-iye
__parisÄ• ya laddhiá¹ƒ sodhento_ti yÄ• disÄ« sÄ• tissa laddhi, tadabhÄ• vadassanavasena
sodhento, parisÄ• ya laddhisodhaneneva sÄ• ti gaá¹‡ato nissÄ• rito nÄ• ma jÄ• to.

<400> __yaá¹ƒ yadevÄ• _ti idaá¹ƒ yadipi avisesato paccayadhammaggahaá¹‡aá¹ƒ, ``viÃ±Ã
gacchatÄ«â€™â€™ ti pana vuttattÄ• taá¹ƒtaá¹ƒviÃ±Ã±Ä• á¹‡assa samaÃ±Ã±Ä• nimittapa
daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ --- ``cakkhuviÃ±Ã±Ä• á¹‡antveva saá¹…khya
tiÄ• di. atha vÄ• taá¹ƒtaá¹ƒdvÄ• raniyataá¹ƒ itarampi sabbaá¹ƒ tassa tassa viÃ±Ã±Ä• á¹‡as
``yaá¹ƒ yadevÄ• â€™â€™ ti gahitaá¹ƒ, tattha pana yaá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ, tena sama
``cakkhuviÃ±Ã±Ä• á¹‡antvevÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __dvÄ• rasaá¹…kantiyÄ• abhÄ•
dvÄ• rantarasaá¹…kamanassa abhÄ• vaá¹ƒ. svÄ• yaá¹ƒ oá¸·Ä• rikanayena mandabuddhÄ«
nayadassanavasena vutto. na hi kadÄ• ci paccuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vigacchantaá
saá¹…kamati anantarÄ• dipaccayÄ• lÄ• bhe tassa anuppajjanato.

__evamevÄ• _ti yathÄ• aggi upÄ• dÄ• naá¹ƒ paá¹-icca jalanto anupÄ• dÄ• no tattheva nib
saá¹…kamati, evameva. __ ``paccayavekallena tattheva nirujjhatÄ«â€™â€™ _ti kasmÄ• v
anuppÄ• danirodho icchito tÄ• disassa nirodhassa idha anadhippetattÄ• , atha kho khaá¹‡a
sÄ• bhÄ• vikattÄ• na paccayavekallahetuko? saccametaá¹ƒ, taá¹ƒtaá¹ƒdvÄ• rikassa pana
dvÄ• rantaraá¹ƒ asaá¹…kamitvÄ• tattha tattheva nirujjhanaá¹ƒ idhÄ• dhippetaá¹ƒ. yesaÃ±c
dvÄ• rantarikaviÃ±Ã±Ä• á¹‡ena bhavitabbaá¹ƒ, tesaá¹ƒ tadabhÄ• vato paccayavekallaggah
paccayavekallena na sotÄ• dÄ«ni saá¹…kamitvÄ• sotaviÃ±Ã±Ä• á¹‡antiÄ• di saá¹…khyaá¹
yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhurÅ«pÄ• dipaccayasÄ• maggiyÄ• vasena cakkhuviÃ±Ã±Ä• a
tattheva nirujjhati tÄ• vakÄ• likabhÄ• vato, tassa pana sotasaddÄ• dipaccayÄ• bhÄ• vato ku
sotaviÃ±Ã±Ä• á¹‡Ä• disamaÃ±Ã±Ä• , evamappavattito tassa kuto saá¹…kamoti dassitaá¹ƒ
__viÃ±Ã±Ä• á¹‡appavatte_ti viÃ±Ã±Ä• á¹‡appavattiyaá¹ƒ. __dvÄ• rasaá¹…kantimatta_nti
dvÄ• rantarasaá¹…kamanamattampi na vadÄ• mi tattha tattheva \Ne II 210/ bhijjanato pacc
sati ca uppÄ• de avassaá¹ƒbhÄ• vÄ« nirodhoti hutvÄ• abhÄ• vaá¹-á¹-hena aniccatÄ• dÄ«p

<401> ``paá¹-iccasamuppannaá¹ƒ \Be II 225/ viÃ±Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ mayÄ• , aÃ±Ã±at
viÃ±Ã±Ä• á¹‡assa sambhavoâ€™â€™ ti pÄ• á¸·iyÄ• anvayato ca byatirekato ca viÃ±Ã±Ä•
dassitÄ• ti Ä• ha __ ``sappaccayabhÄ• vaá¹ƒ dassetvÄ• â€™â€™ _ti. hetupaccayehi jÄ• ta
``bhÅ«taâ€™â€™ nti idhÄ• dhippetaá¹ƒ, taá¹ƒ atthato paÃ±cakkhandhÄ• tabbinimuttassa s
yaÃ±ca khandhapaÃ±cakaá¹ƒ attano tesaÃ±ca bhikkhÅ«naá¹ƒ, taá¹ƒ ``bhÅ«tamidaâ€™â€™
__ ``idaá¹ƒ khandhapaÃ±cakaâ€™â€™ _nti. attano phalaá¹ƒ Ä• haratÄ«ti Ä• hÄ• ro, pacca
sambhavo, Ä• hÄ• ro sambhavo etassÄ• ti __Ä• hÄ• rasambhavaá¹ƒ_. tenÄ• ha __ ``pacca
paccayassa nirodhÄ• _ti yena avijjÄ• dinÄ• paccayena khandhapaÃ±cakaá¹ƒ sambhavati,
anuppÄ• danirodhÄ• . khaá¹‡anirodho pana kÄ• raá¹‡anirapekkho.

__nossÅ«ti_ saá¹ƒsayajotano nipÄ• toti Ä• ha __ ``bhÅ«taá¹ƒ nu kho idaá¹ƒ, na nu kho bhÅ
__bhÅ«tamidaá¹ƒ nossÅ«_ti ca iminÄ• khandhapaÃ±cakameva nu kho idaá¹ƒ, udÄ• hu atta
saá¹ƒsayanÄ• kÄ• ro gahito. __tadÄ• hÄ• rasambhavaá¹ƒ nossÅ«_ti pana iminÄ• sahetuka

udÄ• hu ahetukanti yathÄ• ahetukabhÄ• vÄ• panno saá¹ƒsayanÄ• kÄ• ro gahito, evaá¹ƒ vi
saá¹ƒsayanÄ• kÄ• ro gahitoti daá¹-á¹-habbaá¹ƒ. visamahetunopi paramatthato bhÅ«tassa a
visamahetuvÄ• dopi parehi parikappitamattatÄ• ya sabhÄ• vaniyatiyadicchÄ• divÄ• dehi sa
__nirodhadhammaá¹ƒ nossÅ«_ti iminÄ• yathÄ• aniccaá¹ƒ nu kho idaá¹ƒ bhÅ«taá¹ƒ, udÄ•
paá¹-icca saá¹ƒsayanÄ• kÄ• ro gahito, evaá¹ƒ dukkhaá¹ƒ nu kho, udÄ• hu na dukkhaá¹ƒ, a
anattÄ• tipi saá¹ƒsayanÄ• kÄ• ro gahitoyevÄ• ti daá¹-á¹-habbaá¹ƒ aniccassa dukkhabhÄ• v
ca tadubhayÄ• bhÄ• vato. __yÄ• thÄ• vasarasalakkhaá¹‡ato_ti aviparÄ«tasarasato salakkh
sabhÄ• vato cÄ• ti attho. vipassanÄ• ya adhiá¹-á¹-hÄ• nabhÅ«tÄ• pi paÃ±Ã±Ä• vipassanÄ
``vipassanÄ• paÃ±Ã±Ä• yÄ• â€™â€™ _ti. __sarasato_ti ca sabhÄ• vato. __salakkhaá¹‡ato
tenÄ• ha __ ``vipassanÄ• paÃ±Ã±Ä• ya sammÄ• passantassÄ• â€™â€™ _ti. __vuttanaye
``yÄ• thÄ• vasarasalakkhaá¹‡atoâ€™â€™ ti vuttanayeneva. __ye ye_ti tassaá¹ƒ parisÄ• ya
__sallakkhesu_nti sammadeva upadhÄ• resuá¹ƒ.

__tehÄ«_ti \Be II 226/ \Ne II 211/ tehi bhikkhÅ«hi. __tatthÄ• _ti tissaá¹ƒ vipassanÄ• paÃ±Ã
__nittaá¹‡habhÄ• va_nti taá¹‡hÄ• bhÄ• vaá¹ƒ ``etaá¹ƒ mamaâ€™â€™ nti taá¹‡hÄ• ggÄ• h
bhagavÄ• ``ahaá¹ƒ, bhikkhave, dhammesupi taá¹‡hÄ• pahÄ• nameva vaá¹‡á¹‡emi, sÄ• ti
taá¹‡hÄ• saá¹ƒvaddhaniá¹ƒ viparÄ«tadiá¹-á¹-hiá¹ƒ paggayha tiá¹-á¹-hatÄ«â€™â€™ ti sÄ• ti
__sabhÄ• vadassanenÄ• _ti dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vadassanena. __paccayad
anavasesato hetuno paccayassa ca dassanena. __allÄ«yethÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasen
``taá¹‡hÄ• diá¹-á¹-hÄ«hÄ«â€™â€™ _ti. __kelÄ• yethÄ• _ti pariharaá¹‡akeá¸·iyÄ• parihare
``kÄ«á¸·amÄ• nÄ• vihareyyÄ• thÄ• â€™â€™ _ti. __dhanaá¹ƒ viya icchantÄ• _ti dhanaá¹ƒ
taá¹‡haá¹ƒ janentÄ• . tenÄ• ha __ ``gedhaá¹ƒ Ä• pajjeyyÄ• thÄ• â€™â€™ _ti. __mamattaá
``mamamidaâ€™â€™ nti taá¹‡hÄ• diá¹-á¹-hivasena abhinivesaá¹ƒ janeyyÄ• tha. nikantivas
desito, tassa vÄ• saá¹‡hasukhumassa vipassanÄ• dhammassa gahaá¹‡aá¹ƒ nÄ• ma nikan
oá¸·Ä• rikataá¹‡hÄ• yÄ• ti vuttaá¹ƒ __ ``nikantivasenÄ• â€™â€™ _ti.

<402> paá¹-icca etasmÄ• phalaá¹ƒ etÄ«ti __paccayo, _ sabbo kÄ• raá¹‡avisesoti Ä• ha __
paccayaá¹ƒ dassentoâ€™â€™ _ti. yÄ• va avijjÄ• hi sabbo nesaá¹ƒ kÄ• raá¹‡aviseso idha
paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• , antato paá¹-á¹-hÄ• ya yÄ• va Ä• dÄ«ti anulomato pa
vaá¹-á¹-avivaá¹-á¹-adassanavasena nÄ• nÄ• nayehi paá¹-iccasamuppÄ• do dassito, niccag
kilesopi idha natthÄ«ti dÄ«peti. __tampi vuttatthamevÄ• _ti tampi ``ime ca, bhikkhave, cattÄ
tiÄ• di yÄ• va ``taá¹‡hÄ• pabhavÄ• â€™â€™ ti pÄ• á¸·ipadaá¹ƒ, tÄ• va vuttatthameva
__sammÄ• diá¹-á¹-hisuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Ps I 89). sesaá¹ƒ paá¹-iccasamuppÄ• daka
__visuddhimagge_ (Vism II 570) __vitthÄ• ritÄ• vÄ• _ti iminÄ• va saá¹…gahitaá¹ƒ.

<404> __imasmiá¹ƒ sati idaá¹ƒ hotÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paramatthadÄ«
__udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ (Ud-a 1) vuttanayeneva veditabbaá¹ƒ.

<407> __paá¹-idhÄ• vanÄ• _ti paá¹-isaraá¹‡aá¹ƒ, pubbe attano Ä• gataá¹ƒ atÄ«taá¹ƒ addh
taá¹‡hÄ• diá¹-á¹-hivasena paá¹-igamananti attho. nanu vicikicchÄ• vasena pÄ• á¸·iyaá¹ƒ \Be
paá¹-idhÄ• vanÄ• Ä• gatÄ• ti? saccaá¹ƒ Ä• gatÄ• , sÄ• pana taá¹‡hÄ• diá¹-á¹-hihetukÄ• ti
``taá¹‡hÄ• diá¹-á¹-hivasenÄ• â€™â€™ ti vuttaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ yathÄ• dhigate Ã±

__niccalabhÄ• va_nti \Ne II 212/ suppatiá¹-á¹-hitabhÄ• vaá¹ƒ, titthiyavÄ• davÄ• tehi akamp
__garÅ«_ti garuguá¹‡ayutto. __bhÄ• riko_ pÄ• sÄ• á¹‡acchattasadiso. __akÄ• mÄ• anuva
anuvattanamÄ• ha, na aveccappasÄ• dena. __kicca_nti satthukiccaá¹ƒ. __brÄ• hmaá¹‡Ä• n
jÄ• timantabrÄ• hmaá¹‡Ä• naá¹ƒ. __vatasamÄ• dÄ• nÄ• nÄ«_ti magavatÄ• divatasamÄ• dÄ
__diá¹-á¹-hikutÅ«halÄ• nÄ«_ti taá¹ƒtaá¹ƒdiá¹-á¹-higgÄ• havasena ``idaá¹ƒ saccaá¹ƒ, idaá¹ƒ
gahetabbakutÅ«halÄ• ni. __evaá¹ƒ nissaá¹-á¹-hÄ• nÄ«_ti yathÄ• mayÄ• tumhÄ• kaá¹ƒ ovÄ
nissaá¹-á¹-hÄ• ni vatÄ• dÄ«ni taá¹ƒ atikkamitvÄ• kiá¹ƒ gaá¹‡heyyÄ• tha. __sayaá¹ƒ Ã±Ä• á
paraneyyataá¹ƒ muÃ±citvÄ• attano eva Ã±Ä• á¹‡ena yÄ• thÄ• vato Ã±Ä• taá¹ƒ. evaá¹ƒbhÅ
diá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``sayaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• diá¹-á¹-haâ€™â€™
vibhÄ• vita_nti tehi bhikkhÅ«hi tassa atthassa paccattaá¹ƒ vibhÅ«tabhÄ• vaá¹ƒ Ä• pÄ• ditaá
upakkamena dhammadesanÄ• nusÄ• rena nÄ«tÄ• . __mayÄ• _ti kattari karaá¹‡avacanaá¹ƒ
__etaá¹ƒ vacana_nti etaá¹ƒ ``sandiá¹-á¹-hikoâ€™â€™ tiÄ• divacanaá¹ƒ.

<408> __taá¹ƒ_ sammohaá¹-á¹-hÄ• naá¹ƒ __assa_ lokassa. __samodhÄ• nenÄ• _ti samÄ•
attabhÄ• vabhÄ• vena vattatÄ«ti __gabbho, _ kalalÄ• diavattho dhammapabandho, tannissi
``gabbhoâ€™â€™ ti vutto yathÄ•  ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ ti. tanniss
``gabbhoâ€™â€™ ti veditabbo, gabbho viyÄ• ti vÄ• . yathÄ• hi nivÄ• saá¹-á¹-hÄ• natÄ• ya
``gabbhoâ€™â€™ ti vuccati, evaá¹ƒ gabbhaseyyakÄ• naá¹ƒ yÄ• va abhijÄ• ti nivÄ• saá¹-á¹
``gabbhoâ€™â€™ ti vuttoti.

__yamekaratti_nti yassaá¹ƒ ekarattiyaá¹ƒ. bhummatthe hi idaá¹ƒ upayogavacanaá¹ƒ, accan
__paá¹-hama_nti sabbapaá¹-hamaá¹ƒ paá¹-isandhikkhaá¹‡e. __gabbhe_ti mÄ• tukucchiyaá
yebhuyyena sattÄ• rattiyaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hantÄ«ti \Be II 228/ rattiggahaá¹‡aá¹ƒ.
__abbhuá¹-á¹-hitovÄ• _ti uá¹-á¹-hitaabbho viya, abhimukhabhÄ• vena vÄ• uá¹-á¹-hito eva m
adhippÄ• yo. __so yÄ• tÄ«_ti so mÄ• á¹‡avo yÄ• ti paá¹-hamakkhaá¹‡ato paá¹-á¹-hÄ• ya ga
nivattatÄ«_ti so evaá¹ƒ gacchanto khaá¹‡amattampi na nivattati, aÃ±Ã±adatthu maraá¹‡am
gÄ• thÄ• ya attho.

__utusamayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, _ na lokasamaÃ±Ã±Ä• tarajassa lagganadivasamat
vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``mÄ• tugÄ• massa kira yasmiâ€™â€™ _
tasmiá¹ƒ gabbhÄ• saye. __saá¹‡á¹-hahitvÄ• _ti nibbattitvÄ• . __bhijjitvÄ• _ti aggahitagabbh
ayaÃ±hi tassÄ• sabhÄ• vo. __vatthu suddhaá¹ƒ hotÄ«_ti paggharitalohitattÄ• anÄ• mayatt
hoti. suddhavatthuttÄ• \Ne II 213/ tato paraá¹ƒ katipayadivasÄ• ni __khettameva hoti_ gabb

parittassa lohitalesassa vijjamÄ• nattÄ• . sambhavassa pana kathaá¹ƒ sabbhÄ• voti Ä• ha _
_tiÄ• di. itthisantÄ• nepi sukkadhÄ• tu labbhateva. tenÄ• ha __ ``aá¹…gaparÄ• masanenap
nibbattatiyevÄ• â€™â€™ _ti. yathÄ• pÄ• rikÄ• ya nÄ• bhiparÄ• masanena sÄ• massa bod
diá¹-á¹-hamaá¹…galikÄ• ya nÄ• bhiparÄ• masanena maá¹‡á¸• abyassa nibbatti. __gandhab
uppajjanagatiyÄ• nimittupaá¹-á¹-hÄ• panena sÅ«canato gandhoti laddhanÄ• mena bhavag
pavattatÄ«ti __gandhabbo, _ tattha uppajjanakasatto. tenÄ• ha __ ``tatrÅ«pagasattoâ€™â€
__kammayantayantito_ti tatrÅ«papattiÄ• vahena kammasaá¹…khÄ• tena pellanakayantena
__mahantena jÄ«vitasaá¹ƒsayenÄ• _ti vijÄ• yanaparikkilesena ``jÄ«vissÄ• mi kho, na nu kh
putto vÄ• meâ€™â€™ ti evaá¹ƒ pavattena jÄ«vitasaá¹ƒsayena vipulena garutarena saá¹ƒs
á¹-hÄ• na_nti thanappadesamÄ• ha. kÄ«á¸·anti tenÄ• ti kÄ«á¸·anaá¹ƒ, kÄ«á¸·anameva __k

<409> __sÄ• rajjatÄ«_ti sÄ• rattacitto hoti. __byÄ• pajjatÄ«_ti byÄ• pannacitto hoti. __kÄ•
kesÄ• didvattiá¹ƒsÄ• sucisamudÄ• ye taá¹ƒsabhÄ• vÄ• rammaá¹‡Ä• __sati kÄ• yasati. anu
anuppÄ• detvÄ• , yathÄ• sabhÄ• vato kÄ• yaá¹ƒ anupadhÄ• retvÄ• ti attho. __parittacetaso
parito khaá¹‡á¸• itacitto. tenÄ• ha __ ``akusalacittoâ€™â€™ _ti. __ete_ akusaladhammÄ• .
nirodhaá¹ƒ pattÄ• honti. __taá¹‡hÄ• vasena abhinandatÄ«_ti sappÄ«tikataá¹‡hÄ• vasena a
nandati. __abhivadatÄ«_ti taá¹‡hÄ• vasena taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ abhinivissa vadat
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ viya Ä• rammaá¹‡aá¹ƒ taá¹‡hÄ• vasena anupavisitvÄ• . tenÄ
pariniá¹-á¹-hapetvÄ• â€™â€™ _ti. __dukkhaá¹ƒ kathaá¹ƒ abhinandatÄ«_ti ettha dukkhahetu
dukkhaá¹ƒ abhinandati nÄ• mÄ• ti daá¹-á¹-habbaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana yÄ• v
diá¹-á¹-hitaá¹‡hÄ• abhinandanÄ• appahÄ«nÄ• , tÄ• vatÄ• yaá¹ƒ dukkhaá¹ƒ abhinandati nÄ
``ahaá¹ƒ dukkhito mama dukkhanti gaá¹‡hanto abhinandati nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ.
tattha abhinandanÄ• ti dasseti. __puna ekavÄ• ra_nti punapi ekavÄ• raá¹ƒ. phalahetusandh
__dvisandhÄ«_. ``gabbhassÄ• vakkanti hotÄ«â€™â€™ tiÄ• dinÄ• atthato sarÅ«pato ca eta
__sarÅ«peneva_ ca itaradvayassa desitattÄ• Ä• ha __ ``tisaá¹…khepaâ€™â€™ _nti.

410-414__._ samathayÄ• nikassa bhikkhuno vedanÄ• mukhena saá¹…khepeneva yÄ• va a
kathitanti Ä• ha __ ``saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ dhÄ• rethÄ• â€™â€™ _
taá¹‡hÄ• saá¹…khayavimuttiâ€™â€™ nti ca bhagavÄ• yathÄ• desitaá¹ƒ desanaá¹ƒ avocÄ
... vimuttidesanaâ€™â€™ _nti \Ne II 214/. yadi evaá¹ƒ kathaá¹ƒ desanÄ• vimuttÄ«ti Ä• ha _
... vimuttÄ«ti vuttÄ• â€™â€™ _ti. yassÄ• taá¹‡hÄ• ya vasena sÄ• ti bhikkhu
sassataggÄ• hamahÄ• saá¹…ghÄ• á¹-apaá¹-imukko, sÄ• sabbabuddhÄ• naá¹ƒ desanÄ• h
durugghÄ• á¹-iyÄ• jÄ• tÄ• ti Ä• ha __ ``mahÄ• taá¹‡hÄ• jÄ• lataá¹‡hÄ• saá¹…ghÄ• á¹-apaá
__mahÄ• taá¹‡hÄ• jÄ• le_ti mahante taá¹‡hÄ• jaá¹-e. __taá¹‡hÄ• saá¹…ghÄ• á¹-e_ti taá¹‡h
tathÄ• bhÅ«to ca tassa abbhantare kato nÄ• ma hotÄ«ti Ä• ha __ ``anupaviá¹-á¹-ho antogad
suviÃ±Ã±eyyameva.

mahÄ• taá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. mahÄ• assapurasuttavaá¹‡á¹‡anÄ•

<415> __jÄ• napadino_ti \Ne II 215/ janapadavanto, janapadassa vÄ• issarÄ• rÄ• jakumÄ
nÄ• ma_. tesaá¹ƒ nivÄ• so yadi eko janapado \Be II 230/, kathaá¹ƒ bahuvacananti Ä• ha __
_ti. akkharacintakÄ• hi Ä«disesu á¹-hÄ• nesu yutte viya saliá¹…gavacanÄ• ni (pÄ• á¹‡ini I 2
ayamettha ruá¸·hÄ« yathÄ• ``kurÅ«su viharati, mallesu viharatÄ«â€™â€™ ti ca. tabbisesan
jÄ• tisadde ekavacanameva. tenÄ• ha __ ``aá¹…gesu janapadeâ€™â€™ _ti. assÄ• vuccan
sundarÄ• ni tattha santÄ«ti __ ``assapuraâ€™â€™ _nti so nigamo vuttoti kecÄ«. apare pana
raÃ±Ã±o tattha gahaá¹‡aá¹ƒ upagatoti __ ``assapuraâ€™â€™ _nti vuttoti vadanti. kiá¹ƒ tehi
nigamassa. yasmÄ• pana tattha bhagavato nibaddhavasanaá¹-á¹-hÄ• naá¹ƒ kiÃ±ci nÄ• hos
gocaragÄ• maá¹ƒ katvÄ• viharatiâ€™â€™ _cceva vuttaá¹ƒ. tathÄ• hi pÄ• á¸·iyaá¹ƒ ``assap
nigamoâ€™â€™ ti gocaragÄ• makittanameva kataá¹ƒ.

__evarÅ«pena sÄ«lenÄ• _tiÄ• dÄ«su sÄ«laggahaá¹‡ena vÄ• rittasÄ«lamÄ• ha. tena samm
Ä• cÄ• raggahaá¹‡ena cÄ• rittasÄ«laá¹ƒ. tena parisuddhaá¹ƒ kÄ• yavacÄ«samÄ• cÄ• raá¹ƒ
samathavipassanÄ• maggaphalasaá¹…gahaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ. __lajjino_ti iminÄ•
yathÄ• vuttasÄ«lÄ• cÄ• ramÅ«lakÄ• raá¹‡aá¹ƒ. __pesalÄ• _ti iminÄ• pÄ• risuddhiá¹ƒ. __uá
paá¹-ipattiyÄ• pÄ• ripÅ«riá¹ƒ. __bhikkhusaá¹…ghasseva vaá¹‡á¹‡aá¹ƒ kathentÄ«_ti idaá¹ƒ
yebhuyyena bhikkhÅ«naá¹ƒ guá¹‡akittanapasutatÄ• ya vuttaá¹ƒ. te pana saddhammepi sam
abhippasannÄ• eva. tenÄ• ha __ ``buddhamÄ• makÄ• dhammamÄ• makÄ• â€™â€™ _ti.
abhippasannÄ• itaradvaye abhippasannÄ• eva tadavinÄ• bhÄ• vato. __piá¹‡á¸• apÄ• tÄ•
lakkhaá¹‡avacanametaá¹ƒ yathÄ• ``kÄ• kehi sappi rakkhitabbaâ€™â€™ nti, tasmÄ• pacca
hoti. paccayadÄ• yakÄ• naÃ±hi kÄ• rassa attano sammÄ• paá¹-ipattiyÄ• mahapphalabhÄ•
``piá¹‡á¸• apÄ• tÄ• pacÄ• yanaâ€™â€™ nti adhippetaá¹ƒ.

__samaá¹‡akaraá¹‡Ä• _ti samaá¹‡abhÄ• vakarÄ• , samaá¹‡abhÄ• vassa kÄ• rakÄ• ti atth
santÄ• ne uppÄ• ditÄ• vaá¸• á¸• hitÄ• ca hontÄ«ti Ä• ha __ ``samÄ• dÄ• ya paripÅ«ritÄ• â
__samaá¹‡a_ggahaá¹‡aÃ±cettha samaá¹‡avasena, na sÄ• maÃ±Ã±amattenÄ• ti Ä• ha __
__brÄ• hmaá¹‡akaraá¹‡Ä• _ti etthÄ• pi vuttanayenevattho veditabbo. byaÃ±janato eva cÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• ti \Ne II 216/, na atthato. __samaá¹‡ena_ __kattabbadhammÄ• _t
á¹-hitena sampÄ• detabbadhammÄ• . yo hi heá¹-á¹-himasikkhÄ• saá¹…khÄ• tasamaá¹‡abh
uparisikkhÄ• saá¹…khÄ• tasamaá¹‡abhÄ• vÄ• sampÄ• detabbÄ• , tesaá¹ƒ vaseneva vutta
vuttÄ• ti. tathÄ• hi tesaá¹ƒ samaá¹‡abhÄ• vÄ• vahataá¹ƒ sandhÄ• yÄ• ha __ ``tepi ca sama
hontiyevÄ• â€™â€™ _ti. __idha panÄ• _ti mahÄ• assapure. __hirottappÄ• divasena desan
hirottappa-parisuddhakÄ• yavacÄ«manosamÄ• cÄ• rÄ• jÄ«vaindriyasaá¹ƒvara-bhojanemat
jÄ• gariyÄ• nuyogasatisampajaÃ±Ã±a-jhÄ• navijjÄ• vasena samaá¹‡akaraá¹‡adhammades
tikanipÄ• te viya saá¹…khepato. __phala_ggahaá¹‡eneva vipÄ• kaphalaá¹ƒ gahitaá¹ƒ, taá¹ƒ

ukkaá¹-á¹-haniddesena catubbidhaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ daá¹-á¹-habbaá¹ƒ. __Ä• nisaá
piyamanÄ• patÄ• diudrayo. __tasseva attho_ti tasseva avaÃ±cÄ• padasseva atthaniddeso.
_tiÄ• dinÄ• byatirekavasena atthaá¹ƒ vadati. __ettakena á¹-hÄ• nenÄ• _ti ettakena pÄ• á¸·i
__hirottappÄ• dÄ«naá¹ƒ_ upari pÄ• á¸·iyaá¹ƒ vuccamÄ• nÄ• naá¹ƒ samaá¹‡akaraá¹‡a__dh
kathesÄ«_ti guá¹‡aá¹ƒ Ä• nisaá¹ƒsaá¹ƒ abhÄ• si. __satipaá¹-á¹-hÄ• ne vuttanayenÄ• _ti ``a
vaá¹‡á¹‡abhaá¹‡anametaâ€™â€™ ntiÄ• dinÄ• __satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_
vuttanayena.

<416> __yaá¹ƒ hirÄ«yatÄ«_ti yena dhammena hetubhÅ«tena vÄ• jigucchati. karaá¹‡e heta
__ya_nti vÄ• liá¹…gavipallÄ• sena vutto, dhammoti attho. __hirÄ«yitabbenÄ• _ti upayogatth
hirÄ«yitabbayuttakaá¹ƒ kÄ• yaduccaritÄ• dinti attho. __ottappitabbenÄ• _ti etthÄ• pi eseva n
niyakajjhattaá¹ƒ jÄ• tiÄ• di samuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ
bahibhÅ«to parasatto samuá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ott
Ä• gatÄ• __attÄ• dhipateyyÄ• , _ attÄ• naá¹ƒ adhipatiá¹ƒ katvÄ• pavattÄ• . __lajjÄ• sabhÄ
pÄ• pajigucchanasabhÄ• vaá¹-á¹-hÄ• yinÄ«. sappatissavalakkhaá¹‡attÄ• garunÄ• kismiÃ±
patissavanaá¹ƒ patissavo, saha patissavenÄ• ti __sappatissavaá¹ƒ, _ patissavabhÅ«taá¹ƒ t
kiÃ±ci gÄ• ravaá¹ƒ. jÄ• tiÄ• dimahattatÄ• paccavekkhaá¹‡ena uppajjamÄ• nÄ• ca hirÄ« tat
pavattatÄ«ti sappatissavalakkhaá¹‡Ä• ti vuccati. __bhayasabhÄ• vasaá¹‡á¹-hita_nti pÄ• pat
bhÄ• yanasabhÄ• vaá¹-á¹-hÄ• yÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡attÄ• \Be II 232
bhayato passatÄ«ti __vajjabhÄ«rukabhayadassÄ• vÄ«, _ evaá¹ƒsabhÄ• vaá¹ƒ ottappaá¹ƒ.
ajjhattasamuá¹-á¹-hÄ• nÄ• ditÄ• ca hirottappÄ• naá¹ƒ tattha tattha pÄ• kaá¹-abhÄ• veneva
kadÄ• ci aÃ±Ã±amaÃ±Ã±avippayogÄ• . na hi lajjanaá¹ƒ nibbhayaá¹ƒ, pÄ• pabhayaá¹ƒ vÄ•
ayamettha saá¹…khepo, vitthÄ• ro pana __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a I balarÄ• sivaá¹‡
veditabbo. lokamariyÄ• dassa pÄ• lanato __lokapÄ• ladhammÄ• nÄ• ma. sukkÄ• _ti \Ne II
pabhassarabhÄ• vakÄ• rakÄ• , sukkÄ• bhijÄ• tihetutÄ• ya __vÄ• sukkÄ• . sambheda_nti Ä
devabhÄ• vÄ• vahÄ• dhammÄ• ti __devadhammÄ• _.

__sukkadhammasamÄ• hitÄ• _ti yathÄ• vuttasukkadhammasamaá¹…gino. __santo_ti vÅ«p
santajanÄ• . saparahitasÄ• dhakÄ• hi sÄ• dhavo.

avayavavinimuttassa samudÄ• yassa abhÄ• vato, avayavena ca samudÄ• yassa apadisital
ovÄ• dÅ«pasampadÄ• vahaovÄ• dekadeso __ovÄ• dÅ«pasampadÄ• _ti. __idhÄ• _ti imasm
hirottappadhammÄ• . __samaá¹‡adhammÄ• nÄ• mÄ• ti dassitÄ• _ mÅ«labhÅ«tasamaá¹‡a
tathÄ• hi tesaá¹ƒ Ä• dito gahaá¹‡aá¹ƒ.

yassa adhigamena nippariyÄ• yato samaá¹‡Ä• nÄ• ma honti, so ariyamaggo ``samaá¹‡as
ti katvÄ• sÄ• maÃ±Ã±aá¹ƒ, tassa pana phalabhÄ• vato, Ä• rammaá¹‡akaraá¹‡avasena ara
__sÄ• maÃ±Ã±attho_. rÄ• gaá¹ƒ khepetÄ«ti __rÄ• gakkhayo, _ ariyamaggo. rÄ• go khÄ«ya

nibbÄ• naá¹ƒ. phalaá¹ƒ pana kÄ• raá¹‡Å«pacÄ• rena __rÄ• gakkhayo_ daá¹-á¹-habbo. __d
etthÄ• pi eseva nayo. sÄ• maÃ±Ã±abhÅ«to attho __sÄ• maÃ±Ã±attho, _ maggo, sÄ• maÃ±
_ phalanti Ä• ha __ ``maggampi phalampi ekato katvÄ• sÄ• maÃ±Ã±attho kathitoâ€™â€™
ukkaá¹-á¹-haniddesena vuttaá¹ƒ. sÄ«lÄ• dipubbabhÄ• gapaá¹-ipadÄ• pi hi idha ``sÄ• maÃ±
tenevÄ• ha ``sati uttarikaraá¹‡Ä«yeâ€™â€™ ti. __paá¹-ivedayÄ• mÄ«_ti punappunaá¹ƒ Ã±

<417> __kammapathavasenevÄ• _ti akusalakammapathabhÄ• veneva, tato tÄ• disampi ak
kÄ• tuá¹ƒ na yuttanti duá¹-á¹-hullabhÄ• veneva tato \Be II 233/ oramatÄ«ti adhippÄ• yo. __s
sikkhÄ• padapaÃ±Ã±Ä• panena. __pÄ• nÄ«yaghaá¹-e vÄ• patte vÄ• kÄ• kÄ• naá¹ƒ hattha
leá¸• á¸• uá¹ƒ vÄ• _ti sabbamidaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. yattha katthaci h
aÃ±Ã±esampi pÄ• á¹‡Ä«naá¹ƒ uá¹-á¹-hÄ• panÄ• di sabbaá¹ƒ aniá¹-á¹-hakaraá¹‡aá¹ƒ idha
aparisuddhakÄ• yasamÄ• cÄ• rabhÄ• veneva saá¹…gahitanti. __uttÄ• no_ti uddhamuddha
evaá¹ƒbhÅ«to ca kenaci anuppÄ• dabhÅ«miyaá¹ƒ saÃ±jÄ• tasÄ• lakalyÄ• á¹‡Ä«khandho vi
pÄ• kaá¹-o ca hotÄ«ti Ä• ha __ ``uggato pÄ• kaá¹-oâ€™â€™ _ti. __anÄ• vaá¹-o_ti anivuto.
``asaÃ±channoâ€™â€™ _ti, nacchÄ• detabboti attho. __ekasadiso_ visuddhabhÄ• vena. _
pubbenÄ• paraá¹ƒ sammÄ• paá¹-ipattiyÄ• sandhÄ• nena. __saá¹ƒvuto_ kÄ• yikassa saá¹ƒ
__ ``kilesÄ• naá¹ƒ dvÄ• raá¹ƒ pidahanenÄ• â€™â€™ _ti.

<418> ettha \Ne II 218/ yathÄ• lahukataraá¹ƒ kÄ• kuá¹-á¹-hÄ• panÄ• dikÄ• yakammaá¹ƒ k
aparisuddhabhÄ• vÄ• vahaá¹ƒ sallekhavikopanato, micchÄ• vitakkanamattaÃ±ca manosam
aniyyÄ• nakathÄ• kathanamattaá¹ƒ vacÄ«samÄ• cÄ• rassa aparisuddhabhÄ• vÄ• vahaá¹ƒ
hasÄ• dhippÄ• yena musÄ• kathananti daá¹-á¹-habbaá¹ƒ. hasÄ• dhippÄ• yena hi musÄ• ka
paá¹-ikkhittanti.

<420> Ä• jÄ«vopi ekacco kammapathavasena vÄ• rito labbhati. so pana atioá¸·Ä• riko kÄ•
vuttanayo evÄ• ti na gahitoti daá¹-á¹-habbaá¹ƒ. ye pana ``tÄ• diso bhikkhÅ«naá¹ƒ ayogyato
vadanti, taá¹ƒ micchÄ• tathÄ• sati kÄ• yavacÄ«samÄ• cÄ• ravÄ• repi tassa aggahetabbab
pivathÄ• â€™â€™ ti pucchÄ• attano khÄ• ditukÄ• matÄ• dÄ«panena, pariyÄ• yakathÄ• bh
jÄ• tÄ• .

<422> anesanaá¹ƒ pahÄ• ya dhammena samena paccaye pariyesanto __pariyesanamatta
deyyadhammassa attano ca pamÄ• á¹‡aÃ±Ã±utÄ• paá¹-iggaá¹‡hanto __paá¹-iggahaá¹‡am
paccavekkhitvÄ• paribhuÃ±janto __paribhogamattaÃ±Ã±Å«_ nÄ• ma.

<423> __ekasmiá¹ƒ_ \Be II 234/ __koá¹-á¹-hÄ• se_ti majjhimayÄ• masaÃ±Ã±ite ekasmiá¹ƒ
``vÄ• mena passena sentÄ«â€™â€™ _ti evaá¹ƒ vuttÄ• . __dakkhiá¹‡apassena sayÄ• no nÄ
dakkhiá¹‡ahatthassa sarÄ«raggahaá¹‡Ä• dipayogakkhamato. purisavasena cetaá¹ƒ vuttaá¹

__tejussadattÄ• _ti iminÄ• sÄ«hassa abhÄ«rukabhÄ• vaá¹ƒ dasseti. bhÄ«rukÄ• hi sesam
pavisitvÄ• santÄ• sapubbakaá¹ƒ yathÄ• tathÄ• sayanti, sÄ«ho pana abhÄ«rukabhÄ• vato
satiá¹ƒ upaá¹-á¹-hapetvÄ• va sayati. tenÄ• ha __ ``dve purimapÄ• deâ€™â€™ _tiÄ• di. seti
pavattati etthÄ• ti __seyyÄ• , _ catutthajjhÄ• nameva seyyÄ• . kiá¹ƒ pana taá¹ƒ catutthajjhÄ
Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ. tattha hi á¹-hatvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• bhag
adhigato tathÄ• gato jÄ• toti keci, tayidaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na seyyÄ• . apare
``catutthajjhÄ• nasamanantarÄ• bhagavÄ• parinibbÄ• yÄ«â€™â€™ ti vuttapadaá¹ƒ gahetv
``lokiyacatutthajjhÄ• nasamÄ• patti tathÄ• gataseyyÄ• â€™â€™ ti vadanti, tathÄ• sati parin
tathÄ• gataseyyÄ• ti Ä• pajjati, na ca bhagavÄ• catutthajjhÄ• naá¹ƒ samÄ• pajjanabahulo v
panettha ``catutthajjhÄ• naâ€™â€™ nti adhippetaá¹ƒ. tattha yathÄ• sattÄ• naá¹ƒ niddupag
\Ne II 219/ bhavaá¹…gacittavÄ• ravasena hoti, taÃ±ca tesaá¹ƒ paá¹-hamajÄ• tisamanvayaá
evaá¹ƒ bhagavato ariyajÄ• tisamanvayaá¹ƒ yebhuyyavuttikaá¹ƒ aggaphalabhÅ«taá¹ƒ catutth
``tathÄ• gataseyyÄ• â€™â€™ ti veditabbaá¹ƒ. __sÄ«haseyyÄ• _ti seá¹-á¹-haseyyÄ• ti Ä• ha
_ti.

<426> __vigatantÄ• nÄ«_ti iá¹‡amÅ«lÄ• ni. __tesa_nti iá¹‡amÅ«lÄ• naá¹ƒ. __pariyanto_ti a

pavattinivÄ• raá¹‡ena __catuiriyÄ• pathaá¹ƒ chindanto. Ä• bÄ• dhatÄ«_ti pÄ«á¸·eti. __dukk
appaá¹ƒ balaá¹ƒ __balamattÄ• _. appattho hi ayaá¹ƒ __mattÄ• _-saddo ``mattÄ• sukhapario
(Dhp 290) viya, balavattho pana __mattÄ• _-saddo anatthantaro. __sesa_nti ``tassa hi bano
Ä• vajjayato tadubhayaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• vattabbaá¹ƒ sandhÄ• yÄ• ha. __sabb
vuttÄ• vasiá¹-á¹-hesu sabbapadesu. yenakÄ• maá¹ƒ yathÄ• ruci gacchatÄ«ti __yenakÄ• ma
anunÄ• sikalopaá¹ƒ akatvÄ• niddeso. bhujo attano yathÄ• sukhaviniyogo isso icchitabbo et
sÄ• miko. so pana aparasantakatÄ• ya __ ``attano santakoâ€™â€™ _ti vutto. dullabhaÄ• pa
etthÄ• ti __kantÄ• ro_ti Ä• ha __ ``nirudakaá¹ƒ dÄ«ghamaggaâ€™â€™ _nti.

__vinÄ• setÄ«_ti khÄ• danadubbiniyojanÄ• dÄ«hi yathÄ• iá¹‡amÅ«laá¹ƒ kiÃ±ci na hoti, tat
rÄ• gavatthumhi. __so_ puggalo. __tena_ rÄ• gavatthunÄ• , puriso ce itthiyÄ• , itthÄ« ce pu
kÄ• macchando daá¹-á¹-habbo_ pÄ«á¸·Ä• samÄ• nato.

__na vindatÄ«_ti na jÄ• nÄ• ti. __upaddavethÄ• _ti sukhavihÄ• rassa upaddavaá¹ƒ karotha
__rogo viya byÄ• pÄ• do daá¹-á¹-habbo_ sukhabhaÃ±janasamÄ• nato.

nÄ• nÄ• vidhahetÅ«pÄ• yÄ• laá¹…katatÄ• ya khandhÄ• yatanadhÄ• tupaá¹-iccasamuppÄ•
__vicittanaye. dhammassavane_ti dhammakathÄ• yaá¹ƒ. kathÄ• hi sotabbaá¹-á¹-hena ``sa
evamettha sÄ«laá¹ƒ vibhattaá¹ƒ, evaá¹ƒ jhÄ• nÄ• bhiÃ±Ã±Ä• , evaá¹ƒ vipassanÄ• maggaph
dhammassavanassa __Ä• dimajjhapariyosÄ• naá¹ƒ jÄ• nÄ• ti. uá¹-á¹-hite_ti niá¹-á¹-hite. __a
tattha paá¹-iÃ±Ã±Ä• nurÅ«pena nikkhittasÄ• dhanavasena gahitakÄ• raá¹‡aá¹ƒ. __aho upa

patiá¹-á¹-hÄ• panavasena anvayato byatirekato ca patiá¹-á¹-haá¹ƒ udÄ• haraá¹‡Ä• di. __ba
thinamiddhaá¹ƒ daá¹-á¹-habbaá¹ƒ_ dukkhato niyyÄ• nassa vibandhanato.

yasmÄ• \Ne II 220/ kukkuccanÄ«varaá¹‡aá¹ƒ uddhaccarahitaá¹ƒ natthi, yasmÄ• vÄ• uddh
samÄ• nakiccÄ• hÄ• rapaá¹-ipakkhaá¹ƒ, tasmÄ• kukkuccassa visayaá¹ƒ dassento __ ``vina
_tiÄ• dimÄ• ha. yathÄ• hi uddhaccaá¹ƒ sattassa avÅ«pasamakaraá¹ƒ, tathÄ• kukkuccamp
Ã±Ä• tivitakkÄ• di Ä• hÄ• ro, tathÄ• kukkuccassapi. yathÄ• ca uddhaccassa samatho paá¹
kukkuccassapÄ«ti. __dÄ• sabyaá¹ƒ viya uddhaccakukkuccaá¹ƒ daá¹-á¹-habbaá¹ƒ_ aseribhÄ

soá¸·asavatthukÄ• vicikicchÄ• aá¹-á¹-havatthukaá¹ƒ vicikicchaá¹ƒ anupaviá¹-á¹-hÄ• ti Ä• h
á¹-hÄ• nesu vicikicchÄ• â€™â€™ _ti. __vicikicchanto_ti saá¹ƒsayanto. __adhimuccitvÄ• _ti
pattiyÄ• yetvÄ• . __gaá¹‡hitu_nti saddheyyavatthuá¹ƒ pariggahetuá¹ƒ. abhimukhaá¹ƒ sappa
parito sappanaá¹ƒ __parisappanaá¹ƒ_. padadvayenapi cittassa anicchanÄ• kÄ• rameva vac
na pariyogÄ• hati etenÄ• ti __apariyogÄ• hanaá¹ƒ, _ ussaá¹…kitaparisaá¹…kitabhÄ• vena c
yassa dhammassa vasena, so dhammo __chambhitatta_nti vicikicchanÄ• kÄ• ramÄ• ha. ten
uppÄ• dayamÄ• nÄ• â€™â€™ _ti. __kantÄ• raddhÄ• namaggo viyÄ• _ti sÄ• saá¹…kakantÄ
__daá¹-á¹-habbÄ• _ appaá¹-ipattihetubhÄ• vato.

natthi ettha iá¹‡anti aá¹‡aá¹‡o, tassa bhÄ• vo __Ä• á¹‡aá¹‡yaá¹ƒ, _ kassaci iá¹‡assa adhÄ
__samiddhakammanto_ti nipphannajÄ«vikappayogo. paribundhati uparodhetÄ«ti ra-kÄ• ras
palibodho, aserivihÄ• ro, tassa mÅ«laá¹ƒ kÄ• raá¹‡anti __palibodhamÅ«laá¹ƒ. cha dhamme
asubhanimittaggÄ• hÄ• dike cha dhamme uppÄ• detvÄ• vaá¸• á¸• hetvÄ• . __cha dhamme
mettÄ• nimittaggÄ• hÄ• dayo ca tattha tattha cha dhammÄ• ti vuttÄ• ti veditabbo. __pajahat
pajahati. tenÄ• ha __ ``Ä• cÄ• rapaá¹‡á¹‡attiÄ• dÄ«ni sikkhÄ• piyamÄ• noâ€™â€™ _tiÄ• d
visabhÄ• gavatthusmiá¹ƒ, paravisaye vÄ• . paravisayÄ• hete bhikkhuno, yadidaá¹ƒ paÃ±ca
__Ä• á¹‡aá¹‡yamiva kÄ• macchandappahÄ• naá¹ƒ Ä• ha_ piyavatthuabhÄ• vÄ• vahato.

Ä• cÄ• ravipattipaá¹-ibÄ• hakÄ• ni sikkhÄ• padÄ• ni __Ä• cÄ• rapaá¹‡á¹‡attiÄ• dÄ«ni. Ä• n
Ä• ha_ kÄ• yacittÄ• naá¹ƒ phÄ• subhÄ• vÄ• vahato.

__bandhanÄ• mokkhamiva thinamiddhappahÄ• naá¹ƒ Ä• ha_ cittassa niggahitabhÄ• vÄ• v

__bhujissaá¹ƒ viya uddhaccakukkuccappahÄ• naá¹ƒ Ä• ha_ cittassa seribhÄ• vÄ• vahato.

__tiá¹‡aá¹ƒ_ \Ne II 221/ __viyÄ• _ti tiá¹‡amiva katvÄ• . __agaá¹‡etvÄ• _ti acintetvÄ• . __kh
vicikicchÄ• pahÄ• naá¹ƒ Ä• ha_ anussaá¹…kitÄ• parisaá¹…kitabhÄ• vena sammÄ• paá¹-ipa

<427> kirÄ«yati (Mp-á¹- III 5.28-29) gabbhÄ• saye khipÄ«yatÄ«ti karo, sambhavo, karato jÄ

mÄ• tÄ• pettikasambhavoti attho. mÄ• tuyÄ• hi sarÄ«rasaá¹‡á¹-hÄ• panavasena \Be II 237
apare. ubhayathÄ• pi __karajakÄ• ya_nti catusantatirÅ«pamÄ• ha. __temetÄ«_ti tintaá¹ƒ ka
tintabhÄ• voti Ä• ha __ ``snehetÄ«â€™â€™ _ti, pÄ«tisnehena pÄ«á¹‡anaá¹ƒ karotÄ«ti atth
pavattapÄ«tisukhaá¹ƒ karotÄ«â€™â€™ _ti. pÄ«tisamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«pehi sakal
pariphuá¹-atÄ• ya cettha taá¹ƒsamuá¹-á¹-hÄ• pakapÄ«tisukhÄ• naá¹ƒ sabbattha pavatti jotit
__parisandetÄ«_tiÄ• dÄ«supi eseva nayo. tatthÄ• pi hi ``samantato sandeti temeti sneheti,
pavattapÄ«tisukhaá¹ƒ karotÄ«â€™â€™ tiÄ• dinÄ• yathÄ• rahaá¹ƒ attho veditabbo. __parip
bhastaá¹ƒ viya imaá¹ƒ karajakÄ• yaá¹ƒ pÄ«tisukhena pÅ«reti. __samantato phusatÄ«_ti ima
pÄ«tisukhena phusati. __sabbÄ• vato_ti a-kÄ• rassa Ä• -kÄ• ro kato, sabbÄ• vayavavatoti a
``sabbakoá¹-á¹-hÄ• savatoâ€™â€™ _ti, maá¹ƒsÄ• disabbÄ• bhÄ• gavatoti attho. __aphuá¹-
pÄ«tisukhasamuá¹-á¹-hÄ• nehi rÅ«pehi sabbatthakameva byÄ• pitattÄ• . kÄ• tuÃ±ceva yoje
paá¹-ibaloti yojanÄ• . nhÄ• nÄ«yacuá¹‡á¹‡Ä• naá¹ƒ parimaddanavasena piá¹‡á¸• aá¹ƒ karo
nippÄ«á¸·etabbaá¹ƒ hotÄ«ti Ä• ha __ ``sannentassa bhijjatÄ«â€™â€™ _ti. __anugatÄ• _ti a
__parigatÄ• _ti parito samantato tintÄ• . tintabhÄ• veneva samaá¹ƒ antaraá¹ƒ bÄ• hiraÃ±ca
__santarabÄ• hirÄ• . sabbatthakamevÄ• _ti sabbattheva. __na ca paggharia¹‡Ä«_ pamÄ• â
sittattÄ• . ettha ca nhÄ• nÄ«yapiá¹‡á¸• aá¹ƒ viya karajakÄ• yo, taá¹ƒ temetvÄ•
sampiá¹‡á¸• itapamÄ• á¹‡ayuttaudakaá¹ƒ viya paá¹-hamajjhÄ• nasukhaá¹ƒ daá¹-á¹-habbaá

<428> __heá¹-á¹-hÄ• ubbhijjitvÄ• uggacchanaudako_ti rahadassa adhothÅ«ladhÄ• rÄ• va
uá¹-á¹-hahanaudako. __antoyeva ubbhijjanaudako_ti rahadassa abbhantareyeva thÅ«ladhÄ
uá¹-á¹-hitaudakasirÄ• mukhehi ubbhijjanako. __Ä• gamanamaggo_ti nadÄ«taá¸·Ä• kakanda

<429> uppalagacchÄ• ni ettha santÄ«ti __uppalinÄ«_ (Mp-á¹- III 5.28-29), vÄ• ri. __ayamet
tathÄ• hi loke rattakkhiko ``puá¹‡á¸• arÄ«kakkhoâ€™â€™ ti vuccati. keci pana \Ne II 222/ `
setaá¹ƒ puá¹‡á¸• arÄ«kaâ€™â€™ nti vadanti. uppalÄ• dÄ«ni viya karajakÄ• yo, udakaá¹ƒ \
tatiyajjhÄ• nasukhanti ayampi attho __ ``purimanayenÄ• â€™â€™ _ti atideseneva vibhÄ• v

<430> __nirupakkilesaá¹-á¹-henÄ• _ti rajojallÄ• dinÄ• anupakkiliá¹-á¹-hatÄ• ya amalÄ«nab
kiÃ±ci vatthu pabhassarasabhÄ• vaá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``pabhassaraá¹-á¹-henÄ• â€™â€
uá¹‡hautupharaá¹‡aá¹ƒ. sabbatthakameva jhÄ• nasukhena phuá¹-á¹-ho karajakÄ• yo yathÄ
phuá¹-á¹-havatthasadisoti Ä• ha __ ``vatthaá¹ƒ viya karajakÄ• yoâ€™â€™ _ti. __tasmÄ• _ti
tiÄ• dinÄ• vuttamevatthaá¹ƒ hetubhÄ• vena paccÄ• masati, karajakÄ• yassa vatthasadisatt
ca utupharaá¹‡asadisattÄ• ti attho. santasabhÄ• vattÄ• Ã±Ä• á¹‡uttarattÄ• cettha upekkhÄ
catutthajjhÄ• nepi sukhaggahaá¹‡aá¹ƒ kataá¹ƒ. ``parisuddhena pariyodÄ• tena pharitvÄ• ni
vacanato catutthajjhÄ• nacittassa vatthasadisatÄ• vuttÄ• . catutthajjhÄ• nasamuá¹-á¹-hÄ• n
kÄ• yassa phuá¹-abhÄ• vaá¹ƒ sandhÄ• ya __ ``taá¹ƒsamuá¹-á¹-hÄ• narÅ«paá¹ƒ utupharaá¹
vuttaá¹ƒ. purisassa kÄ• yo viya bhikkhuno karajakÄ• yoti ayaá¹ƒ panattho pÄ• kaá¹-oti na ga
``yathÄ• hi katthaci ... pe ... kÄ• yo phuá¹-o hotÄ«â€™â€™ ti vuttattÄ• .

<431> __pubbenivÄ• saÃ±Ä• á¹‡aupamÄ• ya_nti pubbenivÄ• saÃ±Ä• á¹‡assa dassitaupa
__taá¹ƒdivasaá¹ƒkatakiriyÄ• _gahaá¹‡aá¹ƒ pÄ• katikasattassapi yebhuyyena pÄ• kaá¹-Ä• h
__taá¹ƒdivasagatagÄ• mattaya_ggahaá¹‡eneva mahÄ• bhinÄ«hÄ• rehi aÃ±Ã±esampi pubb
tÄ«su bhavesu katÄ• kiriyÄ• yebhuyyena pÄ• kaá¹-Ä• hotÄ«ti dÄ«pitanti daá¹-á¹-habbaá¹

<432> __sammukhadvÄ• rÄ• _ti aÃ±Ã±amaÃ±Ã±assa abhimukhadvÄ• rÄ• . __aparÄ• para
taá¹ƒtaá¹ƒkiccavasena ito cito ca saÃ±carante. __ito pana gehÄ• ... pe ... pavisanavasenap
cutÅ«papÄ• taÃ±Ä• á¹‡assa visayadassanavasena vuttaá¹ƒ. __dvinnaá¹ƒ gehÄ• naá¹ƒ anta
gehadvÄ• rÄ• naá¹ƒ sammukhaá¹-á¹-hÄ• nabhÅ«te antaravÄ«thiyaá¹ƒ vemajjhe á¹-hatvÄ• .
pÄ• cÄ«namukhadvÄ• raá¹ƒ itarassa pacchimamukhaá¹ƒ, tassa sammukhaá¹ƒ ubhinnaá¹ƒ
dakkhiá¹‡Ä• mukhassa, uttarÄ• mukhassa vÄ• cakkhumato purisassa tattha pavisanakanik
sukheneva \Be II 239/ pÄ• kaá¹-Ä• honti, evaá¹ƒ dibbacakkhuÃ±Ä• á¹‡asamaá¹…gino cava
yathÄ• pana tassa purisassa aÃ±Ã±eneva khaá¹‡ena pavisantassa dassanaá¹ƒ, aÃ±Ã±ena
evaá¹ƒ imassapi aÃ±Ã±eneva khaá¹‡ena cavamÄ• nassa dassanaá¹ƒ, aÃ±Ã±ena upapajjan
daá¹-á¹-habbaá¹ƒ. Ã±Ä• á¹‡assa pÄ• kaá¹-Ä• ti Ä• netvÄ• sambandho. __tassÄ• _ti Ã±Ä• a

<433> pabbatasikharaá¹ƒ \Ne II 223/ yebhuyyena saá¹ƒkhittaá¹ƒ saá¹…kucitaá¹ƒ hotÄ«ti id
__ ``pabbatasaá¹…khepoâ€™â€™ _ti vuttaá¹ƒ, pabbatapariyÄ• panno vÄ• padeso __pabb
akÄ• lusso. sÄ• cassa anÄ• vilatÄ• kaddamÄ• bhÄ• vena hotÄ«ti Ä• ha __ ``nikkaddamoâ
nisinnÄ• supi_ gÄ• vÄ«su. __vijjamÄ• nÄ• sÅ«_ti labbhamÄ• nÄ• su. __itarÄ• _ á¹-hitÄ• pi
vuccanti_ sahacaraá¹‡aÃ±Ä• yena. __tiá¹-á¹-hantameva, _ na kadÄ• cipi carantaá¹ƒ. __dva
macchagumbanti imaá¹ƒ ubhayaá¹ƒ __tiá¹-á¹-hantanti vuttaá¹ƒ, _ carantampÄ«ti adhippÄ• y
sahacariyÄ• ya, yathÄ• lÄ• bhaggahaá¹‡aá¹ƒ panettha daá¹-á¹-habbaá¹ƒ. sakkharakathalas
``tiá¹-á¹-hantaâ€™â€™ nti, sippisambukassa macchagumbassa ca vasena ``tiá¹-á¹-hantamp
yojanÄ• kÄ• tabbÄ• .

<434> __bhikkhÅ«_ti bhinnakilesoti bhikkhu. so hi paramatthato samaá¹‡otinÄ• mako. tatth
pÄ• pÄ• naá¹ƒ samitÄ• vÄ«ti __samaá¹‡o_. tenÄ• ha __ ``samitapÄ• pattÄ• â€™â€™ _ti. s
vuccati sammÄ• sambuddho, tato Ä• gatoti brahmÄ• , ariyamaggo, taá¹ƒ asammohapaá¹-iv
__brÄ• hmaá¹‡o_. taá¹ƒsamaá¹…gitÄ• ya hissa pÄ• pÄ• naá¹ƒ bÄ• hitabhÄ• vo. tenÄ• ha _
brÄ• hmaá¹‡oâ€™â€™ _ti. aá¹-á¹-haá¹…gikena ariyamaggajalena nhÄ• tavÄ• niddhotakile
pahÄ• nÄ• bhisamayavasena paá¹-ividdhattÄ• . tenÄ• ha __ ``viditattÄ• â€™â€™ _ti. __nis
samucchedappahÄ• navasena santÄ• nato sabbaso nihatattÄ• . tenÄ• ha __ ``apahatattÄ•
kilesÄ• naá¹ƒ hiá¹ƒsitattÄ• ariyamaggehi odhiso sabbaso kilesÄ• naá¹ƒ samucchinnattÄ• ti
``hatattÄ• â€™â€™ _ti. __Ä• rakattÄ• _ti suppahÄ«natÄ• ya vippakaá¹-á¹-habhÄ• vato. ten
``dÅ«rÄ«bhÅ«tattÄ• â€™â€™ _ti. ubhayampi ubhayattha yojetabbaá¹ƒ --- kilesÄ• naá¹ƒ Ä•
hatattÄ• dÅ«rÄ«bhÅ«tattÄ• ca __ariyo, _ tathÄ• __araha_nti. yaá¹ƒ panettha atthato na vi

uttÄ• natthattÄ• suviÃ±Ã±eyyameva.

mahÄ• assapurasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. cÅ«á¸·aassapurasuttavaá¹‡á¹‡anÄ•

<435> __purimasadisamevÄ• _ti \Ne II 224/ ``assapuravÄ• sÄ«naá¹ƒ bhikkhusaá¹…ghe gÄ
nipaccakÄ• raÃ±ca disvÄ• bhikkhÅ« piá¹‡á¸• apÄ• tÄ• pacÄ• yane niyojento idaá¹ƒ suttaá¹
purimasutte mahÄ• assapure (Ps II 415) vuttasadisameva. __samaá¹‡Ä• naá¹ƒ anucchavik
samaá¹‡abhÄ• vassa anucchavikÄ• patirÅ«pÄ• . __samaá¹‡Ä• naá¹ƒ anulomappaá¹-ipadÄ
sÄ• maÃ±Ã±asaá¹…khÄ• tassa ariyamaggassa anukÅ«lappaá¹-ipadÄ• .

<436> __ete dhammÄ• _ti ete pÄ• á¸·iyaá¹ƒ Ä• gatÄ• abhijjhÄ• byÄ• pÄ• dÄ• dayo pÄ• pa
uppajjamÄ• nÄ• eva, pageva santÄ• ne bhÄ• vitÄ• . __maline_ti malavante kiliá¹-á¹-he. __n
saÃ±jÄ• tamale. __samaá¹‡amalÄ• _ti samaá¹‡Ä• naá¹ƒ samaá¹‡abhÄ• vassa malÄ• . __d
vinassanti. __samaá¹‡adosÄ• _ti samaá¹‡Ä• naá¹ƒ samaá¹‡abhÄ• vadÅ«sanÄ• . __kasaá¹
nitteje. ayato sukhato apetÄ• ti apÄ• yÄ• , nirayÄ• dayo, taá¹ƒ phalaá¹ƒ arahanti, taá¹ƒ payo
__Ä• pÄ• yikÄ• . á¹-hÄ• nÄ• ni_ abhijjhÄ• dayo. tenÄ• ha __ ``apÄ• yeâ€™â€™ _tiÄ• di. kÄ
duggatipariyÄ• pannÄ• ya vedanÄ• ya hitÄ• nÄ«ti __duggativedaniyÄ• ni_. tena vuttaá¹ƒ __
vipÄ• kavedanÄ• ya paccayÄ• naâ€™â€™ _nti. __tikhiá¹‡aá¹ƒ aya_nti vekantakasadisaá¹ƒ
ayoghaá¹ƒsakena. koÃ±casakuá¹‡Ä• naá¹ƒ kira kucchiyaá¹ƒ nivutthaá¹ƒ yaá¹ƒ kiÃ±ci khara
tathÄ• hi tesaá¹ƒ vaccaá¹ƒ aá¹-á¹-himpi pÄ• sÄ• á¹‡ampi vilÄ«yÄ• peti. tena vuttaá¹ƒ __ ``k
khÄ• dÄ• pentÄ«â€™â€™ _ti. taá¹ƒ kira ayacuá¹‡á¹‡aá¹ƒ agginÄ• pi kicchena dayhati, bhe
dayheyya. tena vuttaá¹ƒ __ ``susikkhitÄ• ca naá¹ƒ ayakÄ• rÄ• bahuhatthakammamÅ«laá¹
_tiÄ• di. __atitikhiá¹‡aá¹ƒ hoti, _ aÃ±Ã±ataraá¹ƒ ayobandhanaá¹ƒ pheggudaá¹‡á¸• aá¹ƒ viya
sasabiá¸·Ä• racammehi \Be II 241/ saá¹…ghaá¹-itaá¹-á¹-hena __saá¹…ghÄ• á¹-Ä«_ti vuccat
__ ``saá¹…ghÄ• á¹-iyÄ• ti kosiyÄ• â€™â€™ _ti. __pariyonaddha_nti parito onaddhaá¹ƒ chÄ
veá¹-hitanti_ sabbaso pihitaá¹ƒ.

<437> __rajo_ti Ä• gantukarajo. __jalla_nti sarÄ«re uá¹-á¹-hÄ• nakaloá¹‡Ä• dimalaá¹ƒ. rajo
vatasamÄ• dÄ• navasena anapanÄ«taá¹ƒ etassa atthÄ«ti __rajojalliko, _ tassa. tenÄ• ha __
``rajojalladhÄ• rinoâ€™â€™ _ti. __udakaá¹ƒ orohantassÄ• _tiÄ• dÄ«namattho mahÄ• sÄ«h
vuttoyeva. __sabbameta_ntiÄ• dÄ«su sabbasopi vatasamÄ• dÄ• navasenÄ• ti adhippÄ• yo
bÄ• hirasamayavaseneva \Ne II 225/ kathitaá¹ƒ, tasmÄ• __saá¹…ghÄ• á¹-ikassÄ• _ti pilotik
saá¹…ghaá¹-itattÄ• ``saá¹…ghÄ• á¹-Ä«â€™â€™ ti laddhanÄ• mavatthadhÄ• rinoti attho. ta
``saá¹…ghÄ• á¹-ikassaâ€™â€™ icceva vuttaá¹ƒ, na ``bhikkhunoâ€™â€™ ti. tenÄ• ha __ ``i
kasmÄ• panettha bhagavatÄ• saá¹…ghÄ• á¹-ikattÄ• dÄ«niyeva vatasamÄ• dÄ• nÄ• ni paá
nayadassanametaá¹ƒ aÃ±Ã±esampi paÃ±cÄ• tapamÅ«gavatÄ• dÄ«naá¹ƒ tappaá¹-ikkheper

bhaá¹‡anti --- ``nÄ• haá¹ƒ, bhikkhave, saá¹…ghÄ• á¹-ikassa saá¹…ghÄ• á¹-idhÄ• raá¹‡ama
vadÄ• mÄ«â€™â€™ ti vutte tattha nisinno koci titthantaraladdhiko acelakattaá¹ƒ nu kho kat
rajojallakattaá¹ƒ nu kho kathanti, evaá¹ƒ taá¹ƒ taá¹ƒ cintentÄ• naá¹ƒ ajjhÄ• sayavasena bha
vatasamÄ• dÄ• nÄ• ni idha paá¹-ikkhipÄ«ti. __saá¹…ghÄ• á¹-ika_nti nivÄ• sanapÄ• rupana
tenÄ• ha __ ``saá¹…ghÄ• á¹-ikaá¹ƒ vatthaâ€™â€™ _ntiÄ• di. attano ruciyÄ• mittÄ• dayo _
kareyyuá¹ƒ, _ pacchÄ• viÃ±Ã±utaá¹ƒ pattakÄ• le saá¹…ghÄ• á¹-ikatte samÄ• dapeyyuá¹ƒ.

<438> __attÄ• naá¹ƒ visujjhantaá¹ƒ passati_ abhijjhÄ• dÄ«naá¹ƒ samudÄ• cÄ• rÄ• bhÄ• va
__visuddhoti pana na vattabbo. pÄ• mojja_nti taruá¹‡apÄ«timÄ• ha. tassa hi attano sammÄ
kilesÄ• naá¹ƒ vikkhambhitattÄ• cittassa visuddhataá¹ƒ passantassa pÄ• mojjaá¹ƒ jÄ• yati, t
tuá¹-á¹-hÄ• kÄ• raá¹ƒ. tenÄ• ha __ ``tuá¹-á¹-hÄ• kÄ• roâ€™â€™ _ti. __pÄ«tÄ«_ti passaddh
__nÄ• makÄ• yo passambhatÄ«_ti iminÄ• ubhayampi passaddhiá¹ƒ vadati. __vediyatÄ«_ti
tena nÄ«varaá¹‡ehi cittassa visodhanattaá¹ƒ laddhanti Ä• ha \Be II 242/ __ ``appanÄ• ppatt
_ti. aÃ±Ã±attha uá¹-á¹-hitÄ• aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ upagatÄ• ti ettakena upamÄ• bhÄ• v
heá¹-á¹-hÄ• asaddhammÄ• naá¹ƒ paá¹-ipakkhavasena desanÄ• ya pariyosÄ• pitattÄ• vutt
``yathÄ• nusandhinÄ• â€™â€™ _ti. __mahÄ• sÄ«hanÄ• dasutte maggo pokkharaá¹‡iyÄ• u
sÄ• riputta, pokkharaá¹‡Ä«â€™â€™ tiÄ• diá¹ƒ (MN I 154) Ä• rabhitvÄ• upamÄ• saá¹ƒsand
paá¹-ipanno, tathÄ• ca iriyati, taÃ±ca maggaá¹ƒ samÄ• ruá¸·ho, yathÄ• Ä• savÄ• naá¹ƒ kh
vuttattÄ• . yathÄ• hi puratthimÄ• didisÄ• hi Ä• gatÄ• purisÄ• taá¹ƒ pokkharaá¹‡iá¹ƒ Ä• ga
vigatapariá¸·Ä• hÄ• ca honti, evaá¹ƒ khattiyÄ• dikulato Ä• gatÄ• tathÄ• gatappaveditaá¹ƒ c
sÄ• sanaá¹ƒ Ä• gamma visuddhanÄ• makÄ• yÄ• vigatakilesapariá¸·Ä• hÄ• ca honti. tasm
samitattÄ• paramatthasamaá¹‡o hotÄ«_ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

cÅ«á¸·aassapurasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca mahÄ• yamakavaggavaá¹‡á¹‡anÄ• .

5. cÅ«á¸·ayamakavaggo

1. sÄ• leyyakasuttavaá¹‡á¹‡anÄ•

<439> __mahÄ• janakÄ• ye_ \Be II 243/ \Ne II 226/ __sannipatite_ti keci ``pahaá¹ƒsanavid
rÄ• jakumÄ• raá¹ƒ hÄ• sessÄ• mÄ• â€™â€™ ti, keci ``taá¹ƒ kÄ«á¸·anaá¹ƒ passissÄ• mÄ• â
sannipatite. __devanaá¹-a_nti dibbagandhabbaá¹ƒ. __kusalaá¹ƒ kusalanti vacanaá¹ƒ upÄ• c
kusalaá¹ƒ? Ä• ma kusalaâ€™â€™ nti vacanapaá¹-ivacanavasena pavattakusalavÄ• ditÄ• y
samaÃ±Ã±aá¹ƒ labhiá¹ƒsu. tesaá¹ƒ kusalÄ• naá¹ƒ issarÄ• ti rÄ• jakumÄ• rÄ• __kosalÄ• _.
nivÄ• soti sabbaá¹ƒ pubbe vuttanayameva. tenÄ• ha __ ``so padeso kosalÄ• ti vuccatÄ«â€™

__cÄ• rikaá¹ƒ caramÄ• no_ti sÄ• maÃ±Ã±avacanampi ``mahatÄ• ... pe ... tadavasarÄ«â€™
niviá¹-á¹-hamevÄ• ti Ä• ha __ ``aturitacÄ• rikaá¹ƒ caramÄ• noâ€™â€™ _ti. __mahatÄ• _ti g
saá¹…khyÄ• mahattenapi mahatÄ• . tasmiÃ±hi bhikkhusamÅ«he keci adhisÄ«lasikkhÄ• vas
keci sÄ«lasamÄ• dhisampannÄ• , keci sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampannÄ• ti guá¹‡amah
mahÄ• ti. taá¹ƒ anÄ• masitvÄ• saá¹…khyÄ• mahattameva dassento __ ``sataá¹ƒ vÄ• â€™
aÃ±Ã±agÄ• mapaá¹-ibaddhajÄ«vikÄ• vasena samosaranti etthÄ• ti __samosaraá¹‡aá¹ƒ, gÄ
sÄ• laá¹ƒ brÄ• hmaá¹‡agÄ• maá¹ƒ. __vihÄ• ro_ti bhagavato viharaá¹‡aá¹-á¹-hÄ• naá¹ƒ. __
__sÄ• leyyakasutte. aniyamito_ti asukasmiá¹ƒ Ä• rÄ• me pabbate rukkhamÅ«le vÄ• ti na ni
sarÅ«paggahaá¹‡avasena na niyamitvÄ• vutto. __tasmÄ• _ti aniyamitattÄ• . atthÄ• pattisid
parikappanavasena dassento __ ``vanasaá¹‡á¸• o bhavissatÄ«â€™â€™ _ti Ä• ha, addhÄ•

__upalabhiá¹ƒsÅ«_ti (Sp-á¹- I 1.veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Sv-pá¹- I 255; Mp-á¹- II
upalabhiá¹ƒsÅ«ti imamatthaá¹ƒ dassento __ ``sotadvÄ• ra ... pe ... jÄ• niá¹ƒsÅ«â€™â€™ _t
avadhÄ• raá¹‡aphalattÄ• sabbampi vÄ• kyaá¹ƒ antogadhÄ• vadhÄ• raá¹‡anti Ä• ha __ ``pa
227/ __nipÄ• toâ€™â€™ _ti. __avadhÄ• raá¹‡atthe_ti pana iminÄ• iá¹-á¹-hatthÄ• vadhÄ• r
kho-saddaggahaá¹‡anti dasseti. ``assosuâ€™â€™ nti \Be II 244/ padaá¹ƒ kho-sadde gahite
phullitamaá¹‡á¸• itavibhÅ«sitaá¹ƒ viya hontaá¹ƒ pÅ«ritaá¹ƒ nÄ• ma hoti, tena ca purimapaco
saá¹ƒsiliá¹-á¹-hÄ• ni honti, na tasmiá¹ƒ aggahiteti Ä• ha __ ``padapÅ«raá¹‡ena
byaÃ±janasiliá¹-á¹-hatÄ• mattamevÄ• â€™â€™ _ti. __matta_-saddo visesanivattiattho. tena
anatthantaradÄ«panataá¹ƒ dasseti, __eva_-saddena pana byaÃ±janasiliá¹-á¹-hatÄ• ya ekan
jÄ• tÄ• saá¹ƒvaá¸• á¸• hakÄ• __sÄ• leyyakÄ• _ yathÄ• ``katteyyakÄ• ubbheyyakÄ• â€™

__samitapÄ• pattÄ• _ti accantaá¹ƒ anavasesato savÄ• sanaá¹ƒ samitapÄ• pattÄ• . evaÃ±hi
bÄ• hirakavÄ«tarÄ• gasekkhÄ• sekkhapÄ• pasamanato bhagavato pÄ• pasamanaá¹ƒ vises
nipÄ• tÄ• naá¹ƒ idha anussavattho adhippetoti Ä• ha __ ``khalÅ«ti anussavanatthe nipÄ• to
__Ä• lapanamatta_nti piyÄ• lÄ• pavacanaá¹ƒ. piyasamudÄ• hÄ• rÄ• hete ``bhoâ€™â€™ ti
``devÄ• naá¹ƒpiyÄ• â€™â€™ ti vÄ• . __gottavasenÄ• _ti ettha taá¹ƒ tÄ• yatÄ«ti __gottaá¹ƒ_
pavattamÄ• naá¹ƒ abhidhÄ• naá¹ƒ buddhiÃ±ca ekaá¹ƒsikavisayatÄ• ya tÄ• yati rakkhatÄ«ti
hi buddhi Ä• rammaá¹‡abhÅ«tena atthena vinÄ• na vattati, evaá¹ƒ abhidhÄ• naá¹ƒ abhidhe
tÄ• ni tÄ• yati rakkhatÄ«ti vuccati. so pana atthato aÃ±Ã±akulaparamparÄ• sÄ• dhÄ• raá¹‡a
Ä• dipurisasamudÄ• gataá¹ƒ taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«
__uccÄ• kulaparidÄ«panaá¹ƒ_ uditoditavipulakhattiyakulavibhÄ• vanato. sabbakhattiyÄ• na
Ä• dibhÅ«tamahÄ• sammatamahÄ• rÄ• jato paá¹-á¹-hÄ• ya asambhinnaá¹ƒ uá¸·Ä• ratamaá
pÄ• rijuÃ±Ã±enÄ• _ti Ã±Ä• tipÄ• rijuÃ±Ã±abhogapÄ• rijuÃ±Ã±Ä• dinÄ• kenacipi pÄ• rijuÃ±
__anabhibhÅ«to_ anajjhotthaá¹-o. tathÄ• hi kadÄ• cipi tassa kulassa tÄ• disapÄ• rijuÃ±Ã±
abhinikkhamanakÄ• le ca tato samiddhatamabhÄ• vo loke pÄ• kaá¹-o paÃ±Ã±Ä• toti. __sak
vacanaá¹ƒ bhagavato __saddhÄ• pabbajitabhÄ• vadÄ«panaá¹ƒ_ vuttaá¹ƒ mahantaá¹ƒ Ã±Ä
bhogakkhandhaá¹ƒ pahÄ• ya pabbajitabhÄ• vadÄ«panato. ettha ca __samaá¹‡o_ti iminÄ•

bahumatabhÄ• vo dassito samitapÄ• patÄ• dÄ«panato, __gotamo_ti iminÄ• lokiyajanehi uá¸·Ä• ratamakulÄ«natÄ• dÄ«panato.

__abbhuggato_ti ettha __abhi_-saddo itthambhÅ«tÄ• khyÄ• ne, taá¹ƒyogato pana ``bhavan upayogavacanaá¹ƒ sÄ• miatthepi samÄ• naá¹ƒ itthambhÅ«tayogadÄ«panato \Be II 245/ __ ``itthambhÅ«tÄ• khyÄ• nattheâ€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``tassa kho pana bhoto got __kalyÄ• á¹‡o_ti bhaddako. sÄ• cassa kalyÄ• á¹‡atÄ• uá¸·Ä• ravisayatÄ• yÄ• ti Ä• ha __ ``kalyÄ• á¹‡aguá¹‡asamannÄ• gatoâ€™â€™ _ti. taá¹ƒvisayatÄ• hettha samannÄ• gamo. _ nayo yathÄ• ``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haâ€™â€™ nti (Sp (to Vin III) I veraÃ±jakaá¹ I 142; Ud-a 1; It-a nidÄ• navaá¹‡á¹‡anÄ• ; Nidd I-a 50). ``bhagavÄ• \Ne II 228/ arahaâ€™â guá¹‡Ä• naá¹ƒ saá¹ƒkittanato saá¹ƒsaddanato ca kittisaddo vaá¹‡á¹‡oti Ä• ha __ ``kittiyevÄ kittipariyÄ• yopi hi sadda-saddo yathÄ• taá¹ƒ ``uá¸·Ä• rasaddÄ• isayo guá¹‡avanto tapass __thutighoso_ti abhitthavudÄ• hÄ• ro. __ajjhottharitvÄ• _ti paá¹-ipakkhÄ• bhÄ• vena anaÃ± abhibhavitvÄ• .

__so bhagavÄ• _ti yo so samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anut abhisambuddho devÄ• naá¹ƒ atidevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibrahmÄ• lo kÄ• raá¹‡ehi bhagavÄ• ti laddhanÄ• mo, so bhagavÄ• . ``bhagavÄ• â€™â€™ ti hi idaá¹ƒ sa hi vuttaá¹ƒ ``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataâ€™â€™ ntiÄ• di (Nidd I 149, 1 ajitamÄ• á¹‡avapucchÄ• niddesa 2). parato pana ``bhagavÄ• â€™â€™ ti guá¹‡akittanamev ntiÄ• dÄ«hi padehi ye sadevake loke ativiya paÃ±Ã±Ä• tÄ• buddhaguá¹‡Ä• , te nÄ• nappal dassetuá¹ƒ paccekaá¹ƒ itipi-saddo yojetabboti Ä• ha __ ``itipi arahaá¹ƒ, itipi samÄ• sambud bhagavÄ• â€™â€™ _ti. ``itipetaá¹ƒ bhÅ«taá¹ƒ, itipetaá¹ƒ tacchaâ€™â€™ ntiÄ• dÄ«su (DN __iti_-saddo Ä• sannapaccakkhakÄ• raá¹‡attho, __pi_-saddo sampiá¹‡á¸• anattho tena tesa bahubhÄ• vadÄ«panato. tÄ• ni guá¹‡asallakkhaá¹‡akÄ• raá¹‡Ä• ni saddhÄ• sampannÄ• na paccakkhÄ• ni evÄ• ti dassento __ ``iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hotÄ«â visuddhimaggato. tesa_nti ``arahaâ€™â€™ ntiÄ• dÄ«naá¹ƒ. __vitthÄ• ro_ atthaniddeso __g taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Vism-mhá¹- I 130) vutto ``Ä• rakÄ• ti arahaá¹ƒ suvidÅ«rabh arahaá¹ƒ Ä• sannabhÄ• vato, rahitabbassa abhÄ• vato, sayaÃ±ca arahitabbato, natthi \Be I rahogamanaá¹ƒ gatÄ«su paccÄ• jÄ• ti, pÄ• saá¹ƒsabhÄ• vato vÄ• arahaâ€™â€™ ntiÄ• dir padÄ• naá¹ƒ attho vitthÄ• rato veditabbo.

bhavanti cettha (Vism-mhá¹- I 130; Sp-á¹- I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) ---

``sammÄ• nappaá¹-ipajjanti, ye nihÄ«nÄ• sayÄ• narÄ• .

Ä• rakÄ• tehi bhagavÄ• , dÅ«re tenÄ• rahaá¹ƒ mato ||

ye sammÄ• paá¹-ipajjanti, suppaá¹‡Ä«tÄ• dhimuttikÄ• .

bhagavÄ• tehi Ä• sanno, tenÄ• pi arahaá¹ƒ jino ||

pÄ• padhammÄ• \Ne II 229/ rahÄ• nÄ• ma, sÄ• dhÅ«hi rahitabbato.

tesaá¹ƒ suá¹-á¹-hu pahÄ«nattÄ• , bhagavÄ• arahaá¹ƒ mato ||

ye sacchikatasaddhammÄ• , ariyÄ• suddhagocarÄ• .

na tehi rahito hoti, nÄ• tho tenÄ• rahaá¹ƒ mato ||

raho vÄ• gamanaá¹ƒ yassa, saá¹ƒsÄ• re natthi sabbaso.

pahÄ«najÄ• timaraá¹‡o, arahaá¹ƒ sugato mato ||

guá¹‡ehi sadiso natthi, yasmÄ• loke sadevake.

tasmÄ• pÄ• saá¹ƒsiyattÄ• pi, arahaá¹ƒ dvipaduttamo ||

Ä• rakÄ• mandabuddhÄ«naá¹ƒ, Ä• sannÄ• ca vijÄ• nataá¹ƒ.

rahÄ• naá¹ƒ suppahÄ«nattÄ• , vidÅ«namaraheyyato.

bhavesu ca rahÄ• bhÄ• vÄ• , pÄ• saá¹ƒsÄ• arahaá¹ƒ jinoâ€™â€™ ti ||

__sundara_nti bhaddakaá¹ƒ. taÃ±ca passantassa hitasukhÄ• vahabhÄ• vena veditabbanti
sukhÄ• vahaâ€™â€™ _nti. tattha __atthÄ• vaha_nti diá¹-á¹-hadhammikasamparÄ• yikapara
__sukhÄ• vaha_nti tappariyÄ• pannatividhasukhÄ• vahaá¹ƒ. __tathÄ• rÅ«pÄ• na_nti tÄ• dis
guá¹‡ehi bhagavÄ• samannÄ• gato, tehi catuppamÄ• á¹‡ikassa lokassa sabbathÄ• pi acca
dassetuá¹ƒ __ ``anekehipÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yathÄ• bhÅ«ta ... pe ... ara
dhammappamÄ• á¹‡Ä• naá¹ƒ lÅ«khappamÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ bhagavato pasÄ• d
__dassanamattampi_ __sÄ• dhu_ \Be II 247/ __hotÄ«_ti ettha kosiyasakuá¹‡assa vatthu ka
padampi sotuá¹ƒ labhissÄ• ma, sÄ• dhutaraá¹ƒyeva bhavissatÄ«_ti ettha maá¹‡á¸• Å«kade

__iminÄ• nayena agÄ• rikapucchÄ• Ä• gatÄ• _ti idaá¹ƒ yebhuyyavasena vuttaá¹ƒ. yebhuy
pucchanti. __anagÄ• rikapucchÄ• yapi_ eseva nayo. __yathÄ• na sakkonti ... pe ... vissajje

tesaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ niggaá¹‡hanavidhiá¹ƒ dasseti. tesaÃ±hi saá¹ƒkhitt
saá¹…khepadesanÄ• , tÄ• ya atthaá¹ƒ ajÄ• nantÄ• vitthÄ• radesanaá¹ƒ Ä• yÄ• canti, sÄ•
paá¹‡á¸• itamÄ• nitÄ• ya, so ca mÄ• no yathÄ• desitassa atthassa ajÄ• nante appatiá¹-á¹-h
bhagavÄ• tesaá¹ƒ mÄ• naniggahavidhiá¹ƒ cintetvÄ• saá¹…khepeneva paÃ±haá¹ƒ vissajje
asallakkhaá¹‡atthaá¹ƒ. tenÄ• ha __ ``paá¹‡á¸• itamÄ• nikÄ• hÄ«â€™â€™ _tiÄ• di. __yasm
saá¹ƒkhittena vuttamatthaá¹ƒ na jÄ• nitthÄ• ti adhippÄ• yo.

<440> ``ekavidhena Ã±Ä• á¹‡avatthuâ€™â€™ ntiÄ• dÄ«su (Vibh 751) viya koá¹-á¹-hÄ• sat
vibhattivacanavipallÄ• saá¹ƒ katvÄ• paccatte karaá¹‡avacanavasena __ ``tividhaâ€™â€™
karaá¹‡aputhuvacanavasena daá¹-á¹-habboti Ä• ha __ ``tividhanti tÄ«hi koá¹-á¹-hÄ• sehÄ«â
vÄ• __vidha_-saddo, pakÄ• ratthattÄ• yeva labbhamÄ• naá¹ƒ adhammacariyÄ• visamacari
kÄ• yadvÄ• rikabhÄ• vasÄ• maÃ±Ã±aá¹ƒ vÄ• upÄ• dÄ• ya ekattaá¹ƒ netvÄ• __ ``tividhaâ€
pana apekkhite ``tividhÄ• â€™â€™ icceva vuttaá¹ƒ hoti. __kÄ• yenÄ• _ti ettha __kÄ• yo_ti
ca adhammacariyÄ• ya dvÄ• rabhÅ«to tena vinÄ• tassÄ• appavattanato. __kÄ• yenÄ• _ti
kiÃ±cÄ• pi hi adhammacariyÄ• saá¹…khÄ• tacetanÄ• samuá¹-á¹-hÄ• nÄ• sÄ• viÃ±Ã±atti,
catuvÄ«satiyÄ• paccayesu ekenapi paccayena cetanÄ• ya paccayo hoti, tassÄ• pana tath
kÄ• yakammasaÃ±Ã±itÄ• ya cetanÄ• ya pavatti hotÄ«ti tena dvÄ• rena lakkhitabbabhÄ• va
sabbohÄ• ramattaá¹ƒ hoti. __kÄ• yadvÄ• renÄ• _ti vÄ• kÄ• yena dvÄ• rabhÅ«tena kÄ• yad
itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ. adhammaá¹ƒ carati etÄ• yÄ• ti __adhammaca
tathÄ• pavattÄ• cetanÄ• . __adhammo_ti pana taá¹ƒsamuá¹-á¹-hÄ• no payogo daá¹-á¹-hab
dhammÄ• , na dhammÄ• ti adhammÄ• , adhammÄ• ca sÄ• cariyÄ• cÄ• ti __adhammacar
samaá¹ƒ, samÄ• naá¹ƒ sadisaá¹ƒ yuttanti vÄ• samaá¹ƒ, sucaritaá¹ƒ. samato vigataá¹ƒ, viru
visamaá¹ƒ, duccaritaá¹ƒ. sÄ• eva visamÄ• cariyÄ• ti __visamacariyÄ• . sabbesu kaá¹‡has
``catubbidhaá¹ƒ vÄ• cÄ• ya adhammacariyÄ• visamacariyÄ• hotÄ«â€™â€™ tiÄ• dinÄ• ud
sabbesu kaá¹‡hapadesu --- ``tividhaá¹ƒ kho gahapatayo kÄ• yena dhammacariyÄ• samaca
uddesaniddesavasena Ä• gatesu sabbesu sukkapadesu ca.

rodeti kurÅ«rakammantatÄ• ya parapaá¹-ibaddhe satte assÅ«ni mocetÄ«ti ruddo, so eva __
la-kÄ• raá¹ƒ katvÄ• . __kakkhaá¸·o_ti luddo. __dÄ• ruá¹‡o_ti pharuso. __sÄ• hasiko_ti sÄ•
lippanti_. __tathÄ• vidho_ paresaá¹ƒ ghÄ• tanasÄ«lo __lohitapÄ• á¹‡Ä«tveva vuccati_ yath
dÄ• natthaá¹ƒ adhotahatthopi ``payatapÄ• á¹‡Ä«â€™â€™ tveva vuccati. paharaá¹‡aá¹ƒ pa
__hataá¹ƒ, _ pavuddhaá¹ƒ paharaá¹‡aá¹ƒ parassa mÄ• raá¹‡aá¹ƒ __pahata_nti dassento _
_tiÄ• dimÄ• ha. tattha __niviá¹-á¹-ho_ti abhiniviá¹-á¹-ho pasuto.

yassa \Ne II 231/ vasena ``parassÄ• â€™â€™ ti sÄ• miniddeso, taá¹ƒ sÄ• pateyyaá¹ƒ. yaÃ±
taá¹ƒ teneva sÄ• miniddesena pakÄ• sitanti Ä• ha __ ``parassa santakaâ€™â€™ _nti. para
vÄ• ekamevetaá¹ƒ samÄ• sapadaá¹ƒ, yaá¹ƒ kiÃ±ci parasantakaá¹ƒ visesato parassa vittÅ«
__tehi parehÄ«_ti yesaá¹ƒ santakaá¹ƒ, tehi. yassa vasena puriso ``thenoâ€™â€™ ti vuccati

__ ``avaharaá¹‡acittassetaá¹ƒ adhivacanaâ€™â€™ _nti. __theyyasaá¹…khÄ• tena, _ na vissÄ• satÄ• vakÄ• likÄ• divasenÄ• ti attho.

__mate vÄ• _ti __vÄ• _-saddo avuttavikappattho. tena pabbajitÄ• dibhÄ• vaá¹ƒ saá¹…gaá¹
yaá¹ƒ mÄ• tari matÄ• ya, naá¹-á¹-hÄ• ya vÄ• pitÄ• rakkhati, sÄ• __piturakkhitÄ• _. yaá¹ƒ
rakkhati, sÄ• \Be II 249/ __bhÄ• turakkhitÄ• _ti evamÄ• diá¹ƒ sandhÄ• yÄ• ha. __sabhÄ• g
Ä• vÄ• hakiriyÄ• ya sabhÄ• gÄ• ni kulÄ• ni. dassukavidhiá¹ƒ vÄ• uddissa __á¹-hapitadaá¹‡
__sammÄ• diá¹-á¹-hisutte_ (Ps I 89) ``asaddhammÄ• dhippÄ• yena kÄ• yadvÄ• rappavattÄ
agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• â€™â€™ ti evaá¹ƒ __vuttamicchÄ• cÄ• ralak

__hatthapÄ• dÄ• dihetÅ«_ti hatthapÄ• dÄ• dibhedanahetu. __dhanahetÅ«_ti dhanassa lÄ•
__lÄ• bho_ti ghÄ• sacchÄ• danÄ• ni labbhatÄ«ti lÄ• bho. __kiÃ±cikkha_nti kiÃ±cimattakaá¹
__ ``yaá¹ƒ vÄ• â€™â€™ _tiÄ• di. __jÄ• nantoyevÄ• _ti musÄ• bhÄ• vaá¹ƒ tassa vatthuno a

__aá¹‡á¸• akÄ• _ti vuccati rukkhe aá¹‡á¸• asadisÄ• gaá¹‡á¹-hiyo. yathÄ• thaddhÄ• visam
evamevaá¹ƒ khuá¹ƒsanavambhanavasena pavattavÄ• cÄ• pi hi ``aá¹‡á¸• akÄ• â€™â€™ ti
sadose rukkheâ€™â€™ _tiÄ• di. __kakkasÄ• _ti pharusÄ• eva, so panassÄ• kakkasabhÄ
pÅ«tikÄ• ti. tenÄ• ha __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di. __kaá¹-ukÄ• _ti aniá¹-á¹-hÄ•
manavaá¸• á¸• hanÄ«, tato eva __dosajananÄ«, _ cittasandosuppattikÄ• rikÄ• . __mammes
dukkhuppattito mammasadisesu jÄ• tiÄ• dÄ«su. __lagganakÄ• rÄ«_ti evaá¹ƒ vadantassa ev
atthÄ• dhippÄ• yena lagganakÄ• rÄ«, na byaÃ±janavasena. __kodhassa Ä• sannÄ• _ tassa
__sadosavÄ• cÄ• yÄ• _ti attano samuá¹-á¹-hÄ• pakadosassa vasena sadosavÄ• cÄ• ya __

__akÄ• lenÄ• _ti ayuttakÄ• lena. __akÄ• raá¹‡anissita_nti nipphalaá¹ƒ. phalaÃ±hi kÄ• raá¹
tadavinÄ• bhÄ• vato. akÄ• raá¹‡anissitaá¹ƒ nipphalaá¹ƒ, samphanti attho. __asabhÄ• vavat
__asaá¹ƒvaravinayapaá¹-isaá¹ƒyuttassÄ• _ti saá¹ƒvaravinayarahitassa, attano suá¹‡antass
saá¹ƒvaravinayÄ• vahassa __vattÄ• . hadayamaÃ±jÅ«sÄ• yaá¹ƒ nidhetu_nti ahitasaá¹ƒhitat
nidhetuá¹ƒ \Ne II 232/. __ayuttakÄ• le_ti dhammaá¹ƒ kathentena yo attho yasmiá¹ƒ kÄ• le v
pacchÄ• tassa akÄ• lo, tasmiá¹ƒ ayuttakÄ• le __vattÄ• hoti. anapadesa_nti bhagavatÄ• a
suttÄ• padesavirahitaá¹ƒ. __apariccheda_nti paricchedarahitaá¹ƒ \Be II 250/. yathÄ• pana v
paricchedarahitÄ• hoti, taá¹ƒ dassetuá¹ƒ __ ``suttaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __up
__bÄ• hirakathaá¹ƒyevÄ• _ti yaá¹ƒ suttaá¹ƒ, jÄ• takaá¹ƒ vÄ• nikkhittaá¹ƒ, tassa sarÄ«rabh
anÄ• masitvÄ• tato bahibhÅ«taá¹ƒyeva kathaá¹ƒ. __sampajjitvÄ• _ti viruá¸·haá¹ƒ Ä• pajjitv
__paveá¹‡ijÄ• takÄ• vÄ• _ti anujÄ• tapÄ• rohamÅ«lÄ• niyeva tiá¹-á¹-hanti. __Ä• haritvÄ• _t
anuyogaupamÄ• vatthuvasena tadanupayoginaá¹ƒ Ä• haritvÄ• . __jÄ• nÄ• petu_nti etadatth
jÄ• nÄ• petuá¹ƒ yo sakkoti. __tassa kathetu_nti tassa tathÄ• rÅ«passa dhammakathikassa
vaá¹-á¹-ati. __na atthanissita_nti attano paresaÃ±ca na hitÄ• vahaá¹ƒ.

abhijjhÄ• yanaá¹ƒ yebhuyyena parasantakassa dassanavasena hotÄ«ti __ ``abhijjhÄ• ya ol
vuttaá¹ƒ. abhijjhÄ• yanto vÄ• abhijjhÄ• yitaá¹ƒ vatthuá¹ƒ yattha katthaci á¹-hitampi paccakk
abhijjhÄ• yatÄ«ti vuttaá¹ƒ __ ``abhijjhÄ• ya oloketÄ• hotÄ«â€™â€™ _ti. __kammapathabh
lobhamattova hoti pariá¹‡Ä• manavasena appavattattÄ• . yathÄ• pana kammapathabhedo
``yadÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pariá¹‡Ä• metÄ«_ti attano santakabhÄ• vena

__vipannacitto_ti byÄ• pÄ• dena vipattiá¹ƒ Ä• pÄ• ditacitto. tenÄ• ha __ ``pÅ«tibhÅ«tacittoâ
visaá¹ƒ viya lohitassa cittaá¹ƒ pÅ«tibhÄ• vaá¹ƒ janeti. __dosena duá¹-á¹-hacittasaá¹…kappo
sappiÄ• dikopena dÅ«sitacittasaá¹…kappo. __ghÄ• tÄ«yantÅ«_ti hanÄ«yantu. __vadhaá¹ƒ
pÄ• puá¹‡antu. __mÄ• vÄ• ahesu_nti sabbena sabbaá¹ƒ na hontu. tenÄ• ha __ ``kiÃ±cipi
anavasesavinÄ• saá¹ƒ pÄ• puá¹‡antÅ«ti attho. __haÃ±Ã±antÅ«ti Ä• dicintanenevÄ• _ti eka

__micchÄ• diá¹-á¹-hiko_ti ayoniso uppannadiá¹-á¹-hiko. so ca ekantato kusalapaá¹-ipakkhad
``akusaladassanoâ€™â€™ _ti. __vipallatthadassano_ti dhammatÄ• ya vipariyÄ• saggÄ• hÄ
deyyadhammasÄ«sena dÄ• naá¹ƒ vuttanti Ä• ha __ ``dinnassa phalÄ• bhÄ• vaá¹ƒ sandhÄ•
pana annÄ• divatthuá¹ƒ kathaá¹ƒ paá¹-ikkhipati. esa nayo __ ``yiá¹-á¹-haá¹ƒ hutaâ€™â€™ _
__mahÄ• yÄ• go_ti sabbasÄ• dhÄ• raá¹‡aá¹ƒ mahÄ• dÄ• naá¹ƒ. __paheá¹‡akasakkÄ• ro_t
__phala_nti Ä• nisaá¹ƒsaphalaÃ±ca nissandaphalaÃ±ca. __vipÄ• ko_ti sadisaá¹ƒ \Be II 251
á¹-hitassa ayaá¹ƒ loko natthÄ«_ti paraloke á¹-hitassa kammunÄ• laddhabbo ayaá¹ƒ loko na
á¹-hitassapi paraloko natthÄ«_ti idhaloke á¹-hitassa kammunÄ• laddhabbo paraloko na hoti
kÄ• raá¹‡amÄ• ha __ ``sabbe tattha tattheva ucchijjantÄ«â€™â€™ _ti \Ne II 233/. ime sattÄ
bhavayonigatiÄ• dÄ«su á¹-hitÄ• tattha tattheva ucchijjanti nirudayavinÄ• savasena vinassa
__phalÄ• bhÄ• vavasenÄ• _ti mÄ• tÄ• pitÅ«su sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá
``natthi mÄ• tÄ• , natthi pitÄ• â€™â€™ ti vadati, na mÄ• tÄ• pitÅ«naá¹ƒ, nÄ• pi tesu
sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ abhÄ• vavasena tesaá¹ƒ lokapaccakkhattÄ•
imesaá¹ƒ sattÄ• naá¹ƒ uppÄ• do nÄ• ma kevalova, na cavitvÄ• Ä• gamanapubbakoti dassa
opapÄ• tikÄ• â€™â€™ ti vuttanti Ä• ha __ ``cavitvÄ• upapajjanakasattÄ• nÄ• ma natthÄ«t
samaá¹‡ena nÄ• ma yÄ• thÄ• vato jÄ• nantena kassaci kiÃ±ci akathetvÄ• saÃ±Ã±atena bh
ahopurisikÄ• nÄ• ma siyÄ• , kiá¹ƒ paro parassa karissati, tathÄ• attano sampÄ• danassa k
tattha tattheva ucchijjanatoti Ä• ha __ ``ye imaÃ±ca ... pe ... pavedentÄ«â€™â€™ _ti. __ett
dinnaâ€™â€™ ntiÄ• dinÄ• byapadesena. __dasavatthukÄ• _ti paá¹-ikkhipitabbÄ• ni dasa v
dasavatthukÄ• .

<441> __anabhijjhÄ• dayo_ heá¹-á¹-hÄ• atthato pakÄ• sitattÄ• __uttÄ• natthÄ• yeva_.

<442> saha byayati gacchatÄ«ti sahabyo, sahavattanako, tassa bhÄ• vo __sahabyatÄ• , _
``sahabhÄ• vaá¹ƒ upagaccheyyaâ€™â€™ _nti. brahmÄ• naá¹ƒ kÄ• yo samÅ«hoti brahmak
gatÄ• ti __brahmakÄ• yikÄ• _. kÄ• maá¹ƒ cetÄ• ya sabbassapi brahmanikÄ• yassa samaÃ±

``Ä• bhÄ• naâ€™â€™ ntiÄ• dinÄ• pana dutiyajjhÄ• nabhÅ«mikÄ• dÄ«naá¹ƒ upari gahitattÄ
tadavasesÄ• naá¹ƒ ayaá¹ƒ samaÃ±Ã±Ä• ti Ä• ha __ ``brahmakÄ• yikÄ• naá¹ƒ devÄ• nanti
paá¹-hamajjhÄ• nabhÅ«midevÄ• naâ€™â€™ _nti. __Ä• bhÄ• nÄ• ma visuá¹ƒ_ devÄ• __n
pana Ä• bhÄ• vantatÄ• sÄ• maÃ±Ã±ena ekajjhaá¹ƒ gahetvÄ• pavattaá¹ƒ etaá¹ƒ adhivacan
ti yathÄ• ``brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• naá¹ƒ \Be II 252/ brahmakÄ•
__parittÄ• bhÄ• nantiÄ• di panÄ• _ti __Ä• di_-saddena appamÄ• á¹‡Ä• bhÄ• naá¹ƒ devÄ• n
imaá¹ƒ pÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti. __ekato aggahetvÄ• _ti Ä• bhÄ• ti vÄ• , ekattakÄ• ya
aggahetvÄ• . __tesaá¹ƒyevÄ• _ti Ä• bhÄ• ti vuttadevÄ• naá¹ƒyeva. __bhedato gahaá¹‡a_nt
hÄ«nÄ• dibhedabhinnatÄ• dassanavasena parittÄ• bhÄ• diggahaá¹‡aá¹ƒ. __iti bhagavÄ• Ä
evaá¹ƒ bhagavÄ• dhammacariyaá¹ƒ, samacariyaá¹ƒ, vaá¹-á¹-anissitaá¹ƒ sugatigÄ• mipaá¹-
vivaá¹-á¹-anissitaá¹ƒ Ä• savakkhayagÄ• mipaá¹-ipadaá¹ƒ katvÄ• tibhavabhaÃ±janato Ä• sa
__arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hapesi_.

__idha á¹-hatvÄ• _ti imasmiá¹ƒ dhammacariyÄ• samacariyÄ• ya niddese á¹-hatvÄ• . __dev
chabbÄ«satipi \Ne II 234/ devalokÄ• samodhÄ• netabbÄ• . __vÄ«sati brahmalokÄ• _ti
taá¹ƒtaá¹ƒbhavapariyÄ• pannanikÄ• yavasena vÄ«sati brahmalokÄ• , vÄ«sati brahmanikÄ•
__dasakusalakammapathehÄ«_ti yathÄ• rahaá¹ƒ dasakusalakammapathehi kammÅ«panis
upanissayabhÅ«tehi ca __nibbatti dassitÄ• _.

__tiá¹‡á¹‡aá¹ƒ sucaritÄ• na_nti tiá¹‡á¹‡aá¹ƒ kÄ• mÄ• vacarasucaritÄ• naá¹ƒ. kÄ• mÄ• vac
manosucaritÄ• pekkhÄ• ya. __vipÄ• kenevÄ• _ti iminÄ• vipÄ• kuppÄ• deneva nibbatti hoti,
dasseti. __ ``upanissayavasenÄ• â€™â€™ _ti vuttamatthaá¹ƒ vivarituá¹ƒ __ ``dasa kusalak
_tiÄ• di vuttaá¹ƒ. __dutiyÄ• dÄ«ni bhÄ• vetvÄ• _tiÄ• dÄ«supi ``sÄ«le patiá¹-á¹-hÄ• yÄ• â€™
sambandhitabbaá¹ƒ. kasmÄ• panettha ``upanissayavasenÄ• â€™â€™ ti vuttaá¹ƒ, nanu __
(Paá¹-is I 41) --- ``paá¹-hamena jhÄ• nena nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naá¹ƒ sÄ«laá¹ƒ, vera
sÄ«laá¹ƒ, saá¹ƒvaro sÄ«laá¹ƒ, avÄ«tikkamo sÄ«laâ€™â€™ ntiÄ• dinÄ• sabbesupi jhÄ• nes
tassa vasena uparidevalokÄ• nampi vipÄ• kena nibbatti vattabbÄ• ti? na, tassa pariÃ±Ã±Ä•
pariÃ±Ã±Ä• ya desanatÄ• cassa ``yattha ca pahÄ• naâ€™â€™ ntiÄ• dinÄ• __visuddhima
(Vism-mhá¹- II 837, 839) pakÄ• sitÄ• eva. tathÄ• hi idhÄ• pi ``dasa kusalakammapathÄ• h
sÄ«lassa rÅ«pÄ• rÅ«pabhavÄ• naá¹ƒ upanissayatÄ• vibhÄ• vitÄ• , na nibbattakatÄ• ya. ka
bhÄ• vanÄ• lakkhaá¹‡Ä• ya dhammacariyÄ• ya bhavavisese vibhajiyamÄ• ne asaÃ±Ã±abh
``asaÃ±Ã±abhavo_ \Be II 253/ __pana ... pe ... na niddiá¹-á¹-hoâ€™â€™ _ti. bÄ• hirakÄ• h
ayathÄ• bhÅ«tadassitÄ• ya asaÃ±Ã±abhavaá¹ƒ bhavavippamokkhaá¹ƒ maÃ±Ã±amÄ• nÄ•
asaÃ±Ã±esu nibbattanti. ayamettha saá¹…khepo, yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ
__brahmajÄ• laá¹-á¹-hakathÄ• yaá¹ƒ taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya_Ã±ca (Sv I 68-73; Sv-pá¹-
veditabbaá¹ƒ.

sÄ• leyyakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. veraÃ±jakasuttavaá¹‡á¹‡anÄ•

<444> __veraÃ±javÄ• sino_ti \Ne II 235/ veraÃ±jagÄ• mavÄ• sino. keci pana ``vividharaá¹-
veraÃ±jakÄ• â€™â€™ ti etamatthaá¹ƒ vadanti, tesaá¹ƒ matena ``verajjakÄ• â€™â€™ ti pÄ•
__aniyamitakiccenÄ• _ti ``iminÄ• nÄ• mÄ• â€™â€™ ti evaá¹ƒ na niyamitena kiccena. __ay
puggalÄ• dhiá¹-á¹-hÄ• nadhammÄ• dhiá¹-á¹-hÄ• nakato imesu dvÄ«su suttesu desanÄ• ya
ca majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya avisiá¹-á¹-hoti dasseti. kasmÄ• pana bhagavÄ• katth
puggalÄ• dhiá¹-á¹-hÄ• nadesanaá¹ƒ deseti, katthaci dhammÄ• dhiá¹-á¹-hÄ• nanti? desanÄ•
ca. desanÄ• vilÄ• sappattÄ• hi buddhÄ• bhagavanto, te yathÄ• ruci katthaci puggalÄ• dhiá
katthaci dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• dhammaá¹ƒ desenti. ye pana veneyyÄ• sÄ•
tesaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nadesanaá¹ƒ desenti. ye otiá¹‡á¹‡Ä• , tesaá¹ƒ dhammÄ• dhi
sammutisaccavisayÄ• puggalÄ• dhiá¹-á¹-hÄ• nÄ• , itarÄ• paramatthasaccavisayÄ• . purim
paÃ±Ã±Ä• nukÅ«lÄ• . saddhÄ• nusÄ• rigottÄ• naá¹ƒ vÄ• purimÄ• . te hi puggalappamÄ• á
dhammÄ• nusÄ• rÄ«naá¹ƒ. saddhÄ• caritatÄ• ya vÄ• lokÄ• dhipatÄ«naá¹ƒ vasena puggalÄ
paÃ±Ã±Ä• caritatÄ• ya dhammÄ• dhipatÄ«naá¹ƒ vasena dhammÄ• dhiá¹-á¹-hÄ• nÄ• . purin
nÄ«tatthÄ• . iti bhagavÄ• taá¹ƒ taá¹ƒ visesaá¹ƒ avekkhitvÄ• tattha tattha duvidhaá¹ƒ desan
veditabbaá¹ƒ.

veraÃ±jakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. mahÄ• vedallasuttavaá¹‡á¹‡anÄ•

<449> garubhÄ• vo \Be II 254/ \Ne II 236/ gÄ• ravaá¹ƒ, pÄ• sÄ• á¹‡acchattaá¹ƒ viya garuka
gÄ• ravenÄ• ti sagÄ• ravo, garunÄ• kismiÃ±ci vutte gÄ• ravavasena patissavanaá¹ƒ patiss
sappatissavo, patissavabhÅ«taá¹ƒ taá¹ƒsabhÄ• gaÃ±ca yaá¹ƒ kiÃ±ci garukaraá¹‡aá¹ƒ. sagÄ
__sagÄ• ravasappatissavacanaá¹ƒ_. garukaraá¹‡aá¹ƒ vÄ• gÄ• ravo, sagÄ• ravassa sappa
__sagÄ• ravasappatissavacanaá¹ƒ_. etena sabhÄ• veneva sagÄ• ravassa tathÄ• pavattaá¹
aÃ±Ã±attha __du_-saddo garahatthopi hoti ``dukkhaá¹ƒ dupputtoâ€™â€™ tiÄ• dÄ«su viya,
kucchitÄ• ya paÃ±Ã±Ä• ya abhÄ• vatoti Ä• ha __ ``paÃ±Ã±Ä• ya duá¹-á¹-haá¹ƒ nÄ• ma nat
``dussÄ«loâ€™â€™ tiÄ• dÄ«su viya abhÄ• vattho __du_-saddoti vuttaá¹ƒ __ ``appaÃ±Ã±o
_ti. __kittakenÄ• _ti kena parimÄ• á¹‡ena. taá¹ƒ pana parimÄ• á¹‡aá¹ƒ yasmÄ• parimeyyas
paricchindanaá¹ƒ hoti, __nu_-saddo ca pucchÄ• ya jotako, tasmÄ• __ ``kittÄ• vatÄ• nu kho
kÄ• raá¹‡aparicchedapucchÄ• â€™â€™ _ti vatvÄ• __ ``kittakena nu kho evaá¹ƒ vuccatÄ«t
``kÄ• raá¹‡aparicchedapucchÄ• â€™â€™ ti iminÄ• ``kittÄ• vatÄ• â€™â€™ ti sÄ• maÃ±Ã±a
visesato, tassa pucchÄ• visesabhÄ• vaÃ±Ä• panatthaá¹ƒ mahÄ• niddese Ä• gatÄ• sabbÄ•
dasseti __ ``pucchÄ• ca nÄ• mÄ• â€™â€™ _tiÄ• dinÄ• . adiá¹-á¹-haá¹ƒ jotÄ«yati etÄ• yÄ•
pucchÄ• . __diá¹-á¹-hasaá¹ƒsandanÄ• _ sÄ• kacchÄ• vasena vinicchayakaraá¹‡aá¹ƒ. vimat

__vimaticchedanÄ• _. anumatiyÄ• pucchÄ• __anumatipucchÄ• _. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atl
tiÄ• dipucchÄ• ya hi ``kiá¹ƒ tumhÄ• kaá¹ƒ anumatÄ«â€™â€™ ti anumati pucchitÄ• hoti. ka
__kathetukamyatÄ• pucchÄ• _.

__lakkhaá¹‡a_nti Ã±Ä• tuá¹ƒ icchito yo koci sabhÄ• vo. __aÃ±Ã±Ä• ta_nti yena kenaci Ã±Ä
aÃ±Ã±Ä• tabhÄ• vaá¹ƒ Ä• ha. __adiá¹-á¹-ha_nti dassanabhÅ«tena paccakkhaá¹ƒ viya adiá¹
``ettakaá¹ƒ idaâ€™â€™ nti tulanabhÅ«tena atulitataá¹ƒ. __atÄ«rita_nti tÄ«raá¹‡abhÅ«tena
akataÃ±Ä• á¹‡akiriyÄ• samÄ• panataá¹ƒ. __avibhÅ«ta_nti Ã±Ä• á¹‡assa apÄ• kaá¹-abhÄ•
Ã±Ä• á¹‡ena apÄ• kaá¹-Ä«katabhÄ• vaá¹ƒ. __idha diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• adhi
vimaticchedanÄ• cÄ• ti.

kathamayaá¹ƒ \Be II 255/ attho viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``thero hÄ«â€™â€™ _tiÄ• di. __
sayameva tesaá¹ƒ paÃ±hÄ• naá¹ƒ atthaá¹ƒ visesena nicchinanto. __idaá¹ƒ sutta_nti idaá¹ƒ
paÃ±cavÄ«satipaÃ±hapaá¹-imaá¹‡á¸• itasuttaá¹ƒ, na \Ne II 237/ yaá¹ƒ kiÃ±ci anavasesenev
pÄ• pesÄ«ti. ``sayameva paÃ±haá¹ƒ samuá¹-á¹-hÄ• petvÄ• sayaá¹ƒ vinicchinantoâ€™â€™
bhavatÄ«ti dassento __ ``ekacco hÄ«â€™â€™ _tiÄ• dimÄ• ha. __paÃ±haá¹ƒ samuá¹-á¹-hÄ
pucchanavidhiá¹ƒyeva jÄ• nÄ• ti. __na nicchetu_nti nicchetuá¹ƒ na sakkoti, vissajjanavidhiá
attho. __visesaá¹-á¹-hÄ• na_nti aÃ±Ã±ehi asadisaá¹-á¹-hÄ• naá¹ƒ. __therena sadiso_ti ther
natthi.

__saá¹ƒsanditvÄ• _ti saá¹ƒyojetvÄ• samÄ• naá¹ƒ katvÄ• , yathÄ• tattha sabbaÃ±Ã±utaÃ±
tathÄ• taá¹ƒ avilometvÄ• ti attho. __lÄ«á¸·Ä• yanto_ti lÄ«á¸·aá¹ƒ karonto. dhammakathikat
aggabhÄ• vappattiyÄ• tattha appaá¹-ihataÃ±Ä• á¹‡atÄ• ya buddhalÄ«á¸·Ä• ya viya catunna
gaá¹‡hanto dhammakathaá¹ƒ katheti.

__ito vÄ• etto vÄ• anukkamitvÄ• _ti uggahitakathÄ• maggato yattha katthaci Ä«sakampi a
uggahitaniyÄ• menevÄ• ti attho. tenÄ• ha __ ``yaá¹-á¹-hikoá¹-iâ€™â€™ _ntiÄ• di. __ekapad
ekapadanikkhepamattaá¹ƒ. __daá¹‡á¸• akasetu_nti ekadaá¹‡á¸• akamayaá¹ƒ setuá¹ƒ. heá¹
suttapadÄ• naá¹ƒ Ä• haraá¹‡ena __tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ heá¹-á¹-hupariyaá¹ƒ ka
jÄ• tassarasadisaÃ±ca gÄ• thaá¹ƒ, suttapadaá¹ƒ vÄ• nikkhipitvÄ• tattha nÄ• nÄ• upamÄ•
ca tehi suttapadehi bodhento samuá¹-á¹-hÄ• pento __ ``jÄ• tassare paÃ±cavaá¹‡á¹‡Ä• ni ku
sinerumatthake vaá¹-á¹-isahassaá¹ƒ jÄ• lento viyÄ• â€™â€™ _ti vutto.

__ekapaduddhÄ• re_ti ekasmiá¹ƒ paduddhÄ• raá¹‡akkhaá¹‡e. padavasena __saá¹-á¹-hi pa
gÄ• thÄ• vasena __pannarasa gÄ• thÄ• sahassÄ• ni. Ä• kaá¸• á¸• hitvÄ• gaá¹‡hanto viyÄ•
anocinitvÄ• vallimeva Ä• kaá¸• á¸• hitvÄ• ekajjhaá¹ƒ pupphÄ• ni katvÄ• gaá¹‡hanto viya.
``ekappahÄ• renevÄ• â€™â€™ _ti. __gatimantÄ• na_nti atisayÄ• ya Ã±Ä• á¹‡agatiyÄ• yut
dhÄ• raá¹‡abalena yuttÄ• naá¹ƒ.

__anantanayussada_nti \Be II 256/ paccayuppannabhÄ• sitatthanibbÄ• navipÄ• kakiriyÄ• c
visaye pavattiyÄ• anantanayehi ussannaá¹ƒ upacitaá¹ƒ. caturoghanittharaá¹‡atthikÄ• naá¹ƒ
viyÄ• ti yojanÄ• . __sahassayuttaÄ• jaÃ±Ã±aratho_ti vejayantarathaá¹ƒ sandhÄ• ya vadati.

yasmÄ• pucchÄ• yaá¹ƒ byÄ• panicchÄ• nayena ``duppaÃ±Ã±o duppaÃ±Ã±oâ€™â€™ ti Ä
dhammasenÄ• pati pucchitamatthaá¹ƒ vissajjento pucchÄ• sabhÄ• gena ``nappajÄ• nÄ• ti n
Ä• meá¸• itavasenevÄ• ha. tattha iti-saddo kÄ• raá¹‡atthoti dassento __ ``yasmÄ• nappajÄ
duppaÃ±Ã±oti_ \Ne II 238/ __vuccatÄ«â€™â€™ _ti Ä• ha. __idaá¹ƒ dukkha_nti idaá¹ƒ upÄ•
dukkhaá¹ƒ ariyasaccaá¹ƒ. taÃ±ca kho ruppanaá¹ƒ vediyanaá¹ƒ saÃ±jÄ• nanaá¹ƒ abhisaá¹…
saá¹…khepato __ettakaá¹ƒ. ito uddhaá¹ƒ_ kiÃ±ci dhammajÄ• taá¹ƒ dukkhaá¹ƒ ariyasaccaá¹
__yÄ• thÄ• vasarasalakkhaá¹‡ato_ pavattikkamato ceva pÄ«á¸·anasaá¹…khatasantÄ• pavi
yathÄ• bhÅ«taá¹ƒ ariyamaggapaÃ±Ã±Ä• ya __nappajÄ• nÄ• ti_. avasesapaccayasamÄ• ga
samudayo saá¹ƒsÄ• rapavattibhÄ• venÄ• ti Ä• ha __ ``pavattidukkhapabhÄ• vikÄ• â€™â€™
uppÄ• dikÄ• ti attho. __yÄ• thÄ• vasarasalakkhaá¹‡ato_ti yathÄ• bhÅ«taá¹ƒ anupacchedak
sampiá¹‡á¸• ananidÄ• nasaá¹ƒyogapalibodhalakkhaá¹‡ato ca.

__idaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ patvÄ• _ti idaá¹ƒ nÄ• ma appavattikÄ• raá¹‡aá¹ƒ Ä• gamma
anuppÄ• danirodhavasena nirujjhati, tenÄ• ha __ ``ubhinnaá¹ƒ appavattÄ«â€™â€™ _ti.
__yÄ• thÄ• vasarasalakkhaá¹‡ato_ti yathÄ• bhÅ«taá¹ƒ accutirasato ceva
nissaraá¹‡avivekÄ• saá¹…khatÄ• matalakkhaá¹‡ato ca. __ayaá¹ƒ paá¹-ipadÄ• _ti ayaá¹ƒ sa
samodhÄ• nalakkhaá¹‡Ä• paá¹-ipajjati etÄ• yÄ• ti paá¹-ipadÄ• . __dukkhanirodhaá¹ƒ gacch
nibbÄ• naá¹ƒ sacchikiriyÄ• bhisamayavasena gacchati Ä• rabbha pavattati. __yÄ• thÄ• vas
yathÄ• bhÅ«taá¹ƒ kilesappahÄ• nakaraá¹‡asarasato ceva niyyÄ• nahetudassanÄ• dhipatey
nappajÄ• nÄ• ti. __anantaravÄ• re_ti dutiyavÄ• re. __iminÄ• va nayenÄ• _ti ``idaá¹ƒ dukkha
dukkhaâ€™â€™ ntiÄ• dinÄ• paá¹-hamavÄ• re vuttanayena. tattha hi duppaÃ±Ã±aniddesat
pajÄ• nanapaá¹-ikkhepavasena desanÄ• Ä• gatÄ• , idha paÃ±Ã±avantaniddesattÄ• pajÄ•
__etthÄ• _ti dutiyavÄ• re.

__savanato_ti \Be II 257/ kammaá¹-á¹-hÄ• nassa savanato uggaá¹‡hÄ• ti. ganthasavanam
uggahaá¹‡aá¹ƒ. __á¹-hapetvÄ• taá¹‡ha_ntiÄ• di tassa uggahaá¹‡Ä• kÄ• ranidassanaá¹ƒ. _
vipassanÄ• bhinivesavasena abhinivisati vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ paá¹-á¹-hapeti
vivaá¹-á¹-e abhiniveso na hoti avisayattÄ• . __aya_nti catusaccakammaá¹-á¹-hÄ• niko.

__paÃ±cakkhandhÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• . khandhavasena vipassanÄ• bhiniv
vedanÄ• divasena ca satipi anekavidhatte sukaraá¹ƒ suviÃ±Ã±eyyanti catudhÄ• tumukhena
``dhÄ• tukammaá¹-á¹-hÄ• navasena otaritvÄ• â€™â€™ _ti Ä• ha. __rÅ«panti vavatthapetÄ•
rÅ«panti asaá¹…karato paricchindati. __tadÄ• rammaá¹‡Ä• _ti taá¹ƒ rÅ«paá¹ƒ Ä• rammaá¹‡

__nÄ• ma_nti vedanÄ• dicatukkaá¹ƒ namanaá¹-á¹-hena nÄ• manti vavatthÄ• peti. __yamak
viya_ yamakaá¹ƒ bhinditvÄ• ``arÅ«paá¹ƒ, rÅ«paÃ±cÄ• â€™â€™ ti __dveva ime dhammÄ•
attaniyaá¹ƒ vÄ• ti __nÄ• marÅ«paá¹ƒ vavatthapeti_ paricchindati \Ne II 239/ pariggaá¹‡hÄ•
diá¹-á¹-hivisuddhi dassitÄ• . __taá¹ƒ panetaá¹ƒ_ nÄ• marÅ«paá¹ƒ __na ahetukaá¹ƒ_. yasmÄ
sabbadÄ• ca natthi, tasmÄ• __sahetukaá¹ƒ_. kÄ«disena hetunÄ• ? na issarÄ• divisamahe
vattabbaá¹ƒ, taá¹ƒ __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- II 447) vuttana
sahetukattÄ• eva __sapaccayaá¹ƒ_. __avijjÄ• dayo_ti avijjÄ• taá¹‡hupÄ• dÄ• nakammÄ• h
panetaâ€™â€™ ntiÄ• dinÄ• vuttappakÄ• rena avijjÄ• dike __paccaye ceva_ rÅ«pavedanÄ
vavatthapetvÄ• _ paricchinditvÄ• pariggahetvÄ• . vuttaÃ±hetaá¹ƒ ``avijjÄ• samudayÄ• rÅ«
taá¹‡hÄ• samudayÄ• rÅ«pasamudayoâ€™â€™ ti (Paá¹-is I 50). ettÄ• vatÄ• kaá¹…khÄ• vi

__hutvÄ• _ti hetupaccayasamavÄ• ye uppajjitvÄ• . __abhÄ• vaá¹-á¹-henÄ• _ti tadanantara
__aniccÄ• _ti aniccÄ• addhuvÄ• . __aniccalakkhaá¹‡aá¹ƒ Ä• ropetÄ«_ti tesu paÃ±casu kha
aniccatÄ• saá¹…khÄ• taá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ niropeti. __tato_ti aniccalakkhaá¹‡
vÄ• aniccabhÄ• vato. __udayabbayappaá¹-ipÄ«á¸·anÄ• kÄ• renÄ• _ti uppÄ• danirodhehi p
pÄ«á¸·anÄ• kÄ• rena hetunÄ• __dukkhÄ• _ aniá¹-á¹-hÄ• , dukkhamÄ• vÄ• . __avasavatta
avasavattanÄ• kÄ• rena. __anattÄ• _ti na sayaá¹ƒ attÄ• , nÄ• pi nesaá¹ƒ koci attÄ• atthÄ«t
__tilakkhaá¹‡aá¹ƒ_ __Ä• ropetvÄ• _ti \Be II 258/ evaá¹ƒ aniccassa dukkhabhÄ• vato, dukkh
khandhapaÃ±cake tividhampi sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ Ä• ropetvÄ• . __sammasanto_ti
uppanne vipassanupakkilese pahÄ• ya maggÄ• maggaá¹ƒ vavatthapetvÄ•
udayabbayaÃ±Ä• á¹‡Ä• divipassanÄ• paá¹-ipÄ• á¹-iyÄ• saá¹…khÄ• re sammasanto gotrab
__lokuttaramaggaá¹ƒ pÄ• puá¹‡Ä• ti_.

__ekapaá¹-ivedhenÄ• _ti ekeneva Ã±Ä• á¹‡ena paá¹-ivijjhanena. __paá¹-ivedho_ paá¹-ighÄ
nissaá¹…gacÄ• rasaá¹…khÄ• taá¹ƒ nibbijjhanaá¹ƒ. __abhisamayo_ avirajjhitvÄ• adhigama
``idaá¹ƒ dukkhaá¹ƒ, ettaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti paricchinditvÄ• yÄ• thÄ• va
vuttanayena paá¹-ivedhoti __pariÃ±Ã±Ä• paá¹-ivedho, _ idaÃ±ca yathÄ• Ã±Ä• á¹‡e pavatte
sarÅ«pÄ• diparicchede sammoho na hoti, tathÄ• pavattiá¹ƒ gahetvÄ• vuttaá¹ƒ, na pana ma
dukkhaâ€™â€™ ntiÄ• dinÄ• pavattanato. tenÄ• ha __ ``tasmiÃ±cassa khaá¹‡eâ€™â€™ _
apahÄ• tabbatÄ• ya pakaá¹-á¹-haá¹ƒ hÄ• naá¹ƒ cajanaá¹ƒ samucchindanaá¹ƒ pahÄ• naá¹ƒ
paá¹-ivedhoti __pahÄ• napaá¹-ivedho_. ayampi yena kilesena appahÄ«yamÄ• nena magga
asati ca maggabhÄ• vanÄ• ya yo uppajjeyya, tassa padaghÄ• taá¹ƒ karontassa anuppattidh
Ã±Ä• á¹‡assa tathÄ• pavattiyÄ• paá¹-ighÄ• tÄ• bhÄ• vena \Ne II 240/ nissaá¹…gacÄ• raá¹
sacchikiriyÄ• paccakkhakaraá¹‡aá¹ƒ anussavÄ• kÄ• raparivitakkÄ• dike muÃ±citvÄ• va sa
Ä• rammaá¹‡akaraá¹‡aá¹ƒ ``idaá¹ƒ taâ€™â€™ nti yÄ• thÄ• vasabhÄ• vato gahaá¹‡aá¹ƒ, sÄ
paá¹-ivedhoti __sacchikiriyÄ• paá¹-ivedho_. ayampi yassa Ä• varaá¹‡assa asamucchindana
Ä• lambituá¹ƒ na sakkoti, tassa samucchindanato taá¹ƒ sarÅ«pato vibhÄ• vitameva pavatta

__bhÄ• vanÄ• _ uppÄ• danÄ• vaá¸• á¸• hanÄ• ca. tattha paá¹-hamamagge uppÄ• danaá¹
vaá¸• á¸• hanaá¹-á¹-hena, ubhayatthÄ• pi vÄ• ubhayaá¹ƒ veditabbaá¹ƒ. paá¹-hamamaggop
vuá¹-á¹-hÄ• nagÄ• miniyaá¹ƒ pavattaá¹ƒ parijÄ• nanÄ• diá¹ƒ vaá¸• á¸• hento pavattoti tatthÄ
vaá¸• á¸• hanaá¹-á¹-hena bhÄ• vanÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. dutiyÄ• dÄ«supi appahÄ«
puggalantarasÄ• dhanato ca uppÄ• danaá¹-á¹-hena bhÄ• vanÄ• , sÄ• eva vuttanayena paá
__bhÄ• vanÄ• paá¹-ivedho_. ayampi yathÄ• Ã±Ä• á¹‡e pavatte pacchÄ• maggadhammÄ•
hoti, tathÄ• \Be II 259/ pavattiá¹ƒ gahetvÄ• vutto. tiá¹-á¹-hantu tÄ• va yathÄ• dhigatÄ• mag
yathÄ• pavattesu phalesupi ayaá¹ƒ yathÄ• dhigatasaccadhammesu viya vigatasammohova
vuttaá¹ƒ --- ``diá¹-á¹-hadhammo pattadhammo viditadhammo pariyogÄ• á¸·hadhammoâ€™â
cassa dhammÄ• tÄ• saá¹ƒ jotitÄ• yathÄ• dhigatasaccadhammÄ• valambiniyo maggavÄ«th
maggaphalapahÄ«nÄ• vasiá¹-á¹-hakilesanibbÄ• nÄ• naá¹ƒ paccavekkhaá¹‡Ä• pavattanti. d
sakkÄ• yadiá¹-á¹-hiÄ• dayo. ayaÃ±ca atthavaá¹‡á¹‡anÄ• __pariÃ±Ã±Ä• bhisamayenÄ• _tiÄ
__kiccato_ti asammohato. __nirodhaá¹ƒ Ä• rammaá¹‡ato_ti ettha ``Ä• rammaá¹‡atopÄ«â€™
luttaniddiá¹-á¹-ho daá¹-á¹-habbo nirodhepi asammohapaá¹-ivedhassa labbhanato. __etassÄ
catusaccakammaá¹-á¹-hÄ• nikassa puggalassa.

__paÃ±Ã±avÄ• ti niddiá¹-á¹-ho_ nippariyÄ• yato paÃ±Ã±avantatÄ• ya idha adhippetattÄ• .
__atthato_ti aá¹-á¹-hakathÄ• to. __anusandhito_ti tasmiá¹ƒ tasmiá¹ƒ sutte taá¹ƒtaá¹ƒanusan
__pubbÄ• parato_ti pubbenÄ• parassa saá¹ƒsandanato. saá¹…gÄ«tikkamena cettha pubbÄ
taá¹ƒtaá¹ƒdesanÄ• yameva vÄ• pubbabhÄ• gena aparabhÄ• gassa saá¹ƒsandanato. __viÃ
vijÄ• nanacarito vÄ«maá¹ƒsanacarito tepiá¹-ake buddhavacane vicÄ• raá¹‡Ä• cÄ• ravepulla
vattabbo_ maggenÄ• gatÄ• ya paÃ±Ã±Ä• ya abhÄ• vato. __ajja ajjeva arahatta_nti ittaraá¹ƒ
adhippÄ• yo. __paÃ±Ã±avÄ• pakkhaá¹ƒ bhajati_ sekkhapariyÄ• yasabbhÄ• vato. __sutte pa
saccÄ• bhisamayavasena Ä• gatattÄ• .

__esÄ• _ti anantare vutto ariyapuggalo. __kammakÄ• rakacitta_nti bhÄ• vanÄ• kammassa
241/. __sukhavedanampi vijÄ• nÄ• tÄ«_ti ko vediyati, kassa vedanÄ• , kiá¹ƒkÄ• raá¹‡Ä• ve
abhÄ• vaggahaá¹‡amukhena sukhaá¹ƒ vedanaá¹ƒ sabhÄ• vato samudayato atthaá¹…gama
yathÄ• bhÅ«taá¹ƒ paricchindanto pariggaá¹‡hanto sukhaá¹ƒ vedanaá¹ƒ vijÄ• nÄ• ti nÄ• ma
nayo. yasmÄ• __ ``satipaá¹-á¹-hÄ• neâ€™â€™ _ti iminÄ• satipaá¹-á¹-hÄ• nakathaá¹ƒ upa
veditabbo, tasmÄ• taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yampi (Sv-pá¹- II 380) vuttanayena tassattho v
kÄ• maÃ±cetaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vedanÄ• to aÃ±Ã±ampi Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• ti,
vipassanÄ• bhinivesassa dassitattÄ• idha arÅ«pamukhena dassetuá¹ƒ ``sukhantipi vijÄ• nÄ
niddiá¹-á¹-haá¹ƒ, pucchantassa vÄ• ajjhÄ• sayavasena.

__saá¹ƒsaá¹-á¹-hÄ• _ti sampayuttÄ• . tenÄ• ha __ ``ekuppÄ• dÄ• dilakkhaá¹‡ena saá¹ƒyog
__visaá¹ƒsaá¹-á¹-hÄ• _ti vippayuttÄ• . __bhinditvÄ• _ti aÃ±Ã±abhÅ«mikassa aÃ±Ã±abhÅ«m
saá¹ƒbhinditvÄ• vÄ• . __saá¹ƒsaá¹-á¹-habhÄ• vaá¹ƒ pucchatÄ«_ti taá¹ƒcittuppÄ• dapariyÄ•

paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ saá¹ƒsaá¹-á¹-habhÄ• vaá¹ƒ pucchati. yadi evaá¹ƒ kathaá¹ƒ p
visaá¹ƒsaá¹-á¹-habhÄ• vÄ• saá¹…kÄ• ya eva abhÄ• vato? na, cittuppÄ• dantaragatÄ• naá¹
maggapaÃ±Ã±Ä• maggaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vipassanÄ• paÃ±Ã±Ä• vipassanÄ• viÃ±Ã±Ä
vomissakasaá¹ƒsaá¹-á¹-habhÄ• vassa labbhamÄ• nattÄ• . __vinivaá¹-á¹-etvÄ• _ti aÃ±Ã±am
__nÄ• nÄ• karaá¹‡aá¹ƒ dassetuá¹ƒ na sakkÄ• _ti idaá¹ƒ kevalaá¹ƒ saá¹ƒsaá¹-á¹-habhÄ• va
sabhÄ• vabhedaá¹ƒ, sabhÄ• vabhedato pana nÄ• nÄ• karaá¹‡aá¹ƒ nesaá¹ƒ pÄ• kaá¹-amev
vatthuto vÄ• uppÄ• dato vÄ• nirodhato vÄ• â€™â€™ _ti. idÄ• ni tameva sabhÄ• vabhedaá
pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ __ ``tesaá¹ƒ tesaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. _
pavattiá¹-á¹-hÄ• naá¹ƒ issariyabhÅ«mi, yena cittapaÃ±Ã±Ä• naá¹ƒ tattha tattha pubbaá¹…ga

kÄ• maÃ±ca vipassanÄ• pi paÃ±Ã±Ä• vaseneva kiccakÄ• rÄ«, maggopi viÃ±Ã±Ä• á¹‡asah
lokiyadhammesu cittaá¹ƒ padhÄ• naá¹ƒ tatthassa dhorayhabhÄ• vena pavattisabbhÄ• vato.
``chadvÄ• rÄ• dhipati rÄ• jÄ• â€™â€™ ti (Dhp-a II 181) vuccati, evaá¹ƒ lokuttaradhammesu
paá¹-ipakkhavidhamanassa visesato tadadhÄ«nattÄ• . tathÄ• hi maggadhamme sammÄ• d
gahitÄ• . ayaÃ±ca nesaá¹ƒ visayavasena pavattibhedo, tathÄ• ca paÃ±Ã±Ä• panavidhi na
dassito, apica kho bhagavatÄ• pi dassitoti vibhÄ• vento __ ``sammÄ• sambuddhopÄ«â€™â
paÃ±Ã±Ä• na labbhati, tattha cittavasena pucchane vattabbameva natthi yathÄ• ``kiá¹ƒcitt
bhikkhÅ«â€™â€™ tiÄ• dÄ«su (Vin III 132-135). yattha pana paÃ±Ã±Ä• labbhati, tatthÄ• pi
yathÄ• --- ``ajjhattameva cittaá¹ƒ saá¹‡á¹-hapeti sannisÄ• deti ekodiá¹ƒ karoti samÄ• dahat
yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ \Be II 261/ \Ne II 242/ cittaá¹ƒ uppannaá¹ƒ
(Dhs 1). __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana lokiyadhammesu cittavasena, lokuttaradhammesu
byatirekamukhena dassetuá¹ƒ __ ``katamÄ• te bhikkhu paÃ±Ã±Ä• adhigatÄ• â€™â€™ _ti
cetaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. tathÄ• hi katthaci lokiyadhammÄ• paÃ±Ã±Ä• sÄ«senap
``paá¹-hamassa jhÄ• nassa lÄ• bhino kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samud
paÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (Paá¹-is I 1). saÃ±Ã±Ä• sÄ«senapi --- ``uddhumÄ• takasaÃ
sesarÅ«pÄ• rÅ«pasaÃ±Ã±Ä• ti vÄ• ime dhammÄ• ekatthÄ• , udÄ• hu nÄ• natthÄ• â€™â€
padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•). tathÄ• lokuttaradhammÄ• pi katthaci cittasÄ«sena niddi
samaye lokuttaraá¹ƒ cittaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Dhs 277), tathÄ• phassÄ• disÄ«senap
lokuttaraá¹ƒ phassaá¹ƒ bhÄ• veti, vedanaá¹ƒ saÃ±Ã±aá¹ƒ cetanaá¹ƒ bhÄ• vetÄ«â€™â€™ t

__catÅ«su sotÄ• pattiyaá¹…gesÅ«_ti sappurisasevanÄ• , saddhammassavanaá¹ƒ, yoniso
dhammÄ• nudhammapaá¹-ipattÄ«ti imesu catÅ«su sotÄ• pattimaggassa kÄ• raá¹‡esu. kÄ•
dhammÄ• icchitabbÄ• va tehi vinÄ• tesaá¹ƒ asambhavato, tathÄ• pi cettha saddhÄ• vises
veditabbÄ• . saddo eva hi sappurise payirupÄ• sati, saddhammaá¹ƒ suá¹‡Ä• ti, yoniso ca m
ariyamaggassa ca anudhammaá¹ƒ paá¹-ipajjati, tasmÄ• vuttaá¹ƒ __ ``ettha saddhindriyaá¹ƒ
_nti. iminÄ• nayena sesindriyesupi attho daá¹-á¹-habbo. __catÅ«su sammappadhÄ• nesÅ«
catubbidhasammappadhÄ• nabhÄ• vanÄ• ya. __catÅ«su satipaá¹-á¹-hÄ• nesÅ«_tiÄ• dÄ«su
sotÄ• pattiyaá¹…gesu saddhÄ• viya sammappadhÄ• nabhÄ• vanÄ• ya vÄ«riyaá¹ƒ viya ca

``satimÄ• vineyya loke abhijjhÄ• domanassaâ€™â€™ nti (DN II 373; MN I 106; SN c V 384
pubbabhÄ• ge kiccato sati adhikÄ• icchitabbÄ• . evaá¹ƒ samÄ• dhikammikassa samÄ• dhi
paÃ±Ã±Ä• bhÄ• vanÄ• â€™â€™ ti katvÄ• tattha paÃ±Ã±Ä• pubbabhÄ• ge adhikÄ• icchit
adhigamakkhaá¹‡e pana samÄ• dhipaÃ±Ã±Ä• naá¹ƒ viya sabbesampi indriyÄ• naá¹ƒ saddh
icchitabbÄ• . tathÄ• hi __ ``ettha saddhindriyaâ€™â€™ _ntiÄ• dinÄ• tattha tattha etthagga
__eva_nti yaá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ indriyasamattÄ• diá¹ƒ paccÄ• masati. __savisayasmiá¹
visaye \Be II 262/ eva. __lokiyalokuttarÄ• dhammÄ• kathitÄ• _ti lokiyadhammÄ• lokuttara
pavattivisesena kathitÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- saddhÄ• paÃ±camesu indriyesu saha pava
tattha visaye saddhÄ• dÄ«naá¹ƒ kiccÄ• dhikatÄ• ya tassa tasseva daá¹-á¹-habbatÄ• vuttÄ•
aÃ±Ã±epi lokiyalokuttarÄ• dhammÄ• yathÄ• sakaá¹ƒ visaye pavattivisesavasena bodhitÄ•

idÄ• ni \Ne II 243/ saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ tattha tattha atirekakiccataá¹ƒ upamÄ•
``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tatridaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ rÄ• japaÃ±ca
vimuttiparipÄ• cakÄ• ni paÃ±cindriyÄ• ni. nesaá¹ƒ kÄ«á¸·anatthaá¹ƒ ekajjhaá¹ƒ vÄ«thiotara
indriyÄ• naá¹ƒ ekajjhaá¹ƒ vipassanÄ• vÄ«thiotaraá¹‡aá¹ƒ. sahÄ• yesu paá¹-hamÄ• dÄ«naá
vicÄ• raá¹‡Ä• viya saddhÄ• dÄ«naá¹ƒ sotÄ• pattiaá¹…gÄ• dÄ«ni patvÄ• pubbaá¹…gamat
tattha tuá¹‡hÄ«bhÄ• vo viya sesindriyÄ• naá¹ƒ tattha tattha tadanvayatÄ• . tassa pubbaá¹…
kiccÄ• nugatatÄ• . na hi tadÄ• tesaá¹ƒ sasambhÄ• rapathavÄ«Ä• dÄ«su Ä• pÄ• dÄ«naá¹ƒ
saddhÄ• dÄ«naá¹ƒyeva pana kiccaá¹ƒ vibhÅ«taá¹ƒ hutvÄ• tiá¹-á¹-hati puretaraá¹ƒ tathÄ• p
abhisaá¹…khatattÄ• . ettha ca vipassanÄ• kammikassa bhÄ• vanÄ• visesato paÃ±Ã±uttarÄ
rÄ• jÄ• naá¹ƒ nidassanaá¹ƒ katvÄ• paÃ±Ã±indriyaá¹ƒ vuttaá¹ƒ. __itÄ«_tiÄ• di yathÄ• dhiga
nigamanaá¹ƒ.

__maggaviÃ±Ã±Ä• á¹‡ampÄ«_ti ariyamaggasahagataá¹ƒ apacayagÄ• miviÃ±Ã±Ä• á¹‡amp
saccadhammaá¹ƒ ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• nayeneva vijÄ• nÄ• ti ekacittuppÄ•
maggÄ• nukÅ«lattÄ• ca. __yaá¹ƒ vijÄ• nÄ• tÄ«_ti ettha vijÄ• nanapajÄ• nanÄ• ni vipassan
adhippetÄ• ni, na ``yaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti ettha viya maggacittuppÄ• dapariyÄ• pa
saá¹…khÄ• ragataâ€™â€™ _ntiÄ• di. __tathevÄ• _ti ``aniccaâ€™â€™ ntiÄ• dinÄ• nayena
vipassanÄ• bhÄ• vato ca samÄ• napaccayehi saha pavattikatÄ• __ekuppÄ• datÄ• , _ tato
nirujjhanaá¹ƒ __ekanirodhatÄ• , _ ekaá¹ƒyeva vatthuá¹ƒ nissÄ• ya pavatti __ekavatthukatÄ•
Ä• rammaá¹‡aá¹ƒ Ä• rabbha pavatti __ekÄ• rammaá¹‡atÄ• _. hetumhi cetaá¹ƒ karaá¹‡avac
saá¹ƒsaá¹-á¹-habhÄ• vaá¹ƒ sÄ• dheti. anavasesapariyÄ• dÄ• naÃ±cetaá¹ƒ, ito tÄ«hipi samp
hotiyeva.

__maggapaÃ±Ã±aá¹ƒ_ \Be II 263/ __sandhÄ• ya vuttaá¹ƒ, _ sÄ• hi ekantato bhÄ• vetabbÄ
paÃ±Ã±Ä• ya pana bhÄ• vetabbatÄ• ya taá¹ƒsampayuttadhammÄ• pi taggatikÄ• va hontÄ«
panÄ• â€™â€™ _tiÄ• di. kiÃ±cÄ• pi vipassanÄ• paÃ±Ã±Ä• ya bhÄ• vanÄ• vasena pavattan
tatheva pavattati, tassa pana pariÃ±Ã±eyyabhÄ• vÄ• nativattanato pariÃ±Ã±eyyatÄ• vuttÄ•

taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadha
nti.

<450> __evaá¹ƒ santepÄ«_ti vedanÄ• ti evaá¹ƒ sÄ• maÃ±Ã±aggahaá¹‡e satipi.
__tebhÅ«mikasammasanacÄ• ravedanÄ• vÄ• _ti bhÅ«mittayapariyÄ• pannÄ• , tato eva sar
vedanÄ• eva adhippetÄ• sabrahmacÄ• rÄ«naá¹ƒ upakÄ• rÄ• vahabhÄ• vena desanÄ• ya
``caturoghanittharaá¹‡atthikÄ• naâ€™â€™ ntiÄ• di \Ne II 244/. esa nayo paÃ±Ã±Ä• yapi. id
tadÄ• rammaá¹‡avisayÄ• ti imamatthaá¹ƒ suttena sÄ• dhetuá¹ƒ __ ``rÅ«paÃ±ca hÄ«â€™â€
__ekantadukkha_nti ekanteneva aniá¹-á¹-haá¹ƒ, tato eva dukkhamatÄ• ya dukkhaá¹ƒ. Ä• ra
dukkhavedanÄ• ya anupatitaá¹ƒ, otiá¹‡á¹‡aÃ±cÄ• ti __dukkhÄ• nupatitaá¹ƒ, dukkhÄ• vakka
anavakkantaá¹ƒ abhavissÄ• ti yojanÄ• . __nayida_nti ettha __ida_nti nipÄ• tamattaá¹ƒ. __s
sÄ• rÄ• gaá¹ƒ uppÄ• deyyuá¹ƒ. __sukha_nti sabhÄ• vato ca iá¹-á¹-haá¹ƒ. __sÄ• rÄ• gÄ• sa
bahalarÄ• gahetu yathÄ• rahaá¹ƒ dasahipi saá¹ƒyojanehi saá¹ƒyujjanti. __saá¹ƒyogÄ• saá¹
saá¹ƒyuttatÄ• ya taá¹‡hÄ• saá¹ƒkilesÄ• divasena saá¹ƒkilissanti, vibÄ• dhÄ«yanti upatÄ• pA
__Ä• rammaá¹‡a_nti iá¹-á¹-haá¹ƒ, aniá¹-á¹-haá¹ƒ, majjhattaÃ±ca Ä• rammaá¹‡aá¹ƒ yathÄ• l
dukkhaá¹ƒ, adukkhamasukhanti kathitaá¹ƒ. evaá¹ƒ avisesena paÃ±capi khandhe sukhÄ• diA
dassetvÄ• idÄ• ni vedanÄ• eva sukhÄ• diÄ• rammaá¹‡abhÄ• vena dassetuá¹ƒ __ ``apicÄ•
pÄ• katikapacurajanavasenÄ• yaá¹ƒ kathitÄ• ti katvÄ• __ ``purimaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ
katvÄ• â€™â€™ _ti vuttaá¹ƒ. visesalÄ• bhÄ« pana anÄ• gatampi sukhaá¹ƒ vedanaá¹ƒ Ä• ra
__vuttametaá¹ƒ_ satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ (Sv II 380; Ps I 79). vedanÄ• ya hi
vediyantiyÄ• taá¹ƒsamaá¹…gÄ«puggalo vedetÄ«ti vohÄ• ramattaá¹ƒ hoti.

__sabbasaÃ±Ã±Ä• yÄ• _ti sabbÄ• yapi catubhÅ«mikasaÃ±Ã±Ä• ya. __sabbatthakasaÃ±Ã±
pavattanakasaÃ±Ã±Ä• ya. __vatthe vÄ• _ti __vÄ• _-saddena vaá¹‡á¹‡adhÄ• tuá¹ƒ saá¹…g
__pÄ• pento_ti bhÄ• vanaá¹ƒ upacÄ• raá¹ƒ vÄ• appanaá¹ƒ vÄ• upanento. __uppajjanakas
rÅ«paá¹ƒ, rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ«laâ€™â€™ nti uppajjanakasaÃ±Ã±Ä• pi.

__asabbasaá¹…gÄ• hikattÄ• _ti sabbesaá¹ƒ vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ as
suttakantanakatakkamhi, suttavattanakatakkamhi vÄ• veá¹-hanavasena á¹-hitaá¹ƒ. __pariv
suttaveá¹-hanaparivaá¹-á¹-akÄ• digataá¹ƒ. __vissaá¹-á¹-hattÄ• va na gahitÄ• , _ yadaggena
saddhiá¹ƒ sampayogaá¹ƒ labhÄ• pitÄ• , tadaggena vedanÄ• saÃ±Ã±Ä• hipi sampayogaá¹ƒ
saÃ±jÄ• nÄ• ti_ saá¹ƒsaá¹-á¹-habhÄ• vato.

__saÃ±jÄ• nÄ• ti vijÄ• nÄ• tÄ«_ti ettha ``pajÄ• nÄ• tÄ«â€™â€™ ti padaá¹ƒ Ä• netvÄ• vatt
visesassa vakkhamÄ• nattÄ• . __jÄ• nÄ• tÄ«_ti ayaá¹ƒ saddo ca laddatoyevettha aviseso, a
icchitabbo. anekatthattÄ• hi dhÄ• tÅ«naá¹ƒ tena Ä• khyÄ• tapadena nÄ• mapadena ca vutt
jotakabhÄ• vena viseseti, na vÄ• cakabhÄ• vena. tenÄ• ha __ ``tassapi jÄ• nanatthe viseso
II 245/. etena saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• padÄ• ni antogadhajÄ• nanatthe yathÄ•

niá¹-á¹-hÄ• nÄ«ti dasseti. tenevÄ• ha __ ``saÃ±Ã±Ä• hÄ«â€™â€™ _tiÄ• di. __saÃ±jÄ• nan
__matta_-saddena visesanivattiatthena vijÄ• nanapajÄ• nanÄ• kÄ• re nivatteti, __eva_-sad
visesÄ• natthevÄ• ti avadhÄ• reti. tenevÄ• ha __ ``aniccaá¹ƒ dukkhaâ€™â€™ _ntiÄ• di. tat
kÄ• tuá¹ƒ asakkontÄ« saÃ±Ã±Ä• kuto paÃ±Ã±Ä• kiccaá¹ƒ kareyyÄ• ti __ ``lakkhaá¹‡apaá¹-
sakkotiâ€™â€™ _cceva vuttaá¹ƒ, na vuttaá¹ƒ ``maggapÄ• tubhÄ• vaâ€™â€™ nti.

Ä• rammaá¹‡e pavattamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ na saÃ±Ã±Ä• viya nÄ«lapÄ«tÄ• dima
atha kho tattha aÃ±Ã±ampi tÄ• disaá¹ƒ visesaá¹ƒ jÄ• nantameva pavattatÄ«ti Ä• ha __ ``viÃ
_ntiÄ• di. kathaá¹ƒ pana viÃ±Ã±Ä• á¹‡aá¹ƒ lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• petÄ«ti? paÃ±Ã±
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya hi anekavÄ• raá¹ƒ lakkhaá¹‡Ä• ni paá¹-ivijjhitvÄ•
paguá¹‡abhÄ• vato paricayavasena Ã±Ä• á¹‡avippayuttacittenapi vipassanÄ• sambhavati,
ganthassa ajjhayane tattha tattha gatÄ• pi vÄ• rÄ• \Be II 265/ na upadhÄ• rÄ«yanti. ``lakkh
nti ca lakkhaá¹‡Ä• naá¹ƒ Ä• rammaá¹‡akaraá¹‡amattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na paá¹-ivij
udayabbayaÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡apaá¹-ipÄ• á¹-iyÄ• Ä• rabhitvÄ• . __maggapÄ• tubhÄ•
asambodhasabhÄ• vattÄ• . __Ä• rammaá¹‡ampi saÃ±jÄ• nÄ• _ti avabujjhanavaseneva, na
__lakkhaá¹‡apaá¹-ivedhampi pÄ• peti, _ na vijÄ• nanamattena, attano pana aÃ±Ã±Ä• sÄ• c
ussakkitvÄ• maggapÄ• tubhÄ• vampi pÄ• peti.

idÄ• ni yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• c
__ajÄ• tabuddhÄ«_ti asaÃ±jÄ• tabyavahÄ• rabuddhi. __upabhogaparibhoga_nti upabhogap
upabhogaparibhogavatthÅ«naá¹ƒ paá¹-ilÄ• bhayogganti attho. __kÅ«á¹-o_ti kahÄ• paá¹‡ap
tambakaá¹ƒsÄ• dimayo. __cheko_ti mahÄ• sÄ• ro. __karato_ti aá¸• á¸• hasÄ• ro. __saá¹‡h
__iti_-saddo Ä• diattho. tena pÄ• dasÄ• raparopÄ• dasÄ• raaá¸• á¸• hasÄ• rÄ• dÄ«naá¹ƒ s
naá¹ƒ rÅ«paá¹ƒ disvÄ• pi ... pe ... asukÄ• cariyena katotipi jÄ• nÄ• ti_ tathÄ• heraÃ±Ã±ikag
suggahitattÄ• . __evameva_ntiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. saÃ±Ã±Ä• vibhÄ• gaá¹ƒ ak
Ä• rammaá¹‡assa gahaá¹‡ato dÄ• rakassa kahÄ• paá¹‡adassanasadisÄ• vuttÄ• . tathÄ•
yathÄ• upaá¹-á¹-hitavisayapadaá¹-á¹-hÄ• nÄ• vuccati. viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡e
ekaccavisesaggahaá¹‡asamatthabhÄ• vato gÄ• mikapurisakahÄ• paá¹‡adassanasadisaá¹ƒ
Ä• rammaá¹‡e anavasesÄ• vabodhato heraÃ±Ã±ikakahÄ• paá¹‡adassanasadisÄ• vuttÄ• .
saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ \Ne II 246/. __viseso_ti sabhÄ• vaviseso. __dup
pakatipaÃ±Ã±Ä• ya. iminÄ• va nesaá¹ƒ accantasukhumataá¹ƒ dasseti.

__ekÄ• rammaá¹‡e pavattamÄ• nÄ• na_nti ekasmiá¹ƒyeva Ä• rammaá¹‡e pavattamÄ• nÄ•
abhinnavisayÄ• bhinnakÄ• latÄ• dassanena avinibbhogavuttitaá¹ƒ vibhÄ• vento duppaá¹-ivi
__vavatthÄ• na_nti asaá¹…karato á¹-hapanaá¹ƒ. __ayaá¹ƒ phasso ... pe ... idaá¹ƒ citta_nti
nidassanamattametaá¹ƒ. __iti_-saddo vÄ• Ä• diattho. tena sesadhammÄ• nampi saá¹…gah
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ vavatthÄ• nakaraá¹‡aá¹ƒ. __tato_ti yaá¹ƒ vuttaá¹ƒ tilatelÄ•
yadi dukkarataraá¹ƒ, kathaá¹ƒ tanti Ä• ha __ ``bhagavÄ• panÄ• â€™â€™ _tiÄ• di.

<451> __nissaá¹-enÄ• _ti \Be II 266/ nikkhantena ataá¹ƒsambandhena. __pariccattenÄ• _ti
paccayabhÄ• vÄ• nupagamanena paccayuppannasambandhÄ• bhÄ• vato. __nissakkavaca
__karaá¹‡avacanaá¹ƒ_ kattuatthadÄ«panato. kÄ• mÄ• vacaramanoviÃ±Ã±Ä• á¹‡aá¹ƒ na ni
paÃ±cadvÄ• rikÄ• sambandhÄ• â€™â€™ ti sakkÄ• vattuá¹ƒ, rÅ«pÄ• vacaraviÃ±Ã±Ä• á¹‡a
paÃ±cahi indriyehi nissaá¹-atÄ• vuttÄ• ti Ä• ha __ ``rÅ«pÄ• vacaracatutthajjhÄ• nacittenÄ•
catutthajjhÄ• naggahaá¹‡aá¹ƒ tasseva arÅ«pÄ• vacarassa padaá¹-á¹-hÄ• nabhÄ• vato. __p
asaá¹ƒkilesikattÄ• va. taÃ±hi vigatÅ«pakkilesatÄ• ya visesato parisuddhaá¹ƒ. tenÄ• ha __ ``
_ti. __jÄ• nitabbaá¹ƒ neyyaá¹ƒ, _ saparasantÄ• nesu idaá¹ƒ atisayaá¹ƒ jÄ• nitabbato bujjhita
vÄ• ti attho. __neyya_nti vÄ• attano santÄ• ne netabbaá¹ƒ pavattetabbanti attho. tenÄ• ha
sakkÄ• hoti. ettha á¹-hitassa hi sÄ• ijjhatÄ«â€™â€™ _ti. __pÄ• á¹-iyekka_nti visuá¹ƒ visuá
anupadadhammavasenÄ• ti attho. __abhinivesÄ• bhÄ• vato_ti vipassanÄ• bhinivesassa as
nayato_ti kalÄ• pasammasanasaá¹…khÄ• tato nayavipassanato. __bhikkhuno_ti sÄ• vakas
anupadadhammavipassanÄ• na sambhavati, na satthu. tenÄ• ha __ ``tasmÄ• â€™â€™ _ti
tappaá¹-ibaddhachandarÄ• gappahÄ• nena pajahati.

__hatthagatattÄ• _ti hatthagatasadisattÄ• , Ä• sannattÄ• ti attho. yadÄ• hi lokanÄ• tho bod
aparÄ• jitapallaá¹…ke nisinno --- ``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• pannoâ€™â€™ tiÄ• dinÄ•
paá¹-iccasamuppÄ• damukhena vipassanÄ• bhinivesaá¹ƒ katvÄ• adhigantabbasabbaÃ±Ã±
chattiá¹ƒsakoá¹-isahassamukhena mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ nÄ• ma mahÄ• bodhisattasan
anekÄ• kÄ• rasamÄ• pattidhammasammasane anupadameva nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
aparÄ• paraá¹ƒ sammasi. tenÄ• ha __ ``bhagavÄ• panÄ• â€™â€™ _tiÄ• di. __paropaÃ±Ã
kÄ• maÃ±cettha keci dhammÄ• vedanÄ• dayo phassapaÃ±camakÄ• dÄ«su vuttÄ• pi jhÄ•
saá¹…gahitÄ• , taá¹ƒtaá¹ƒpaccayabhÄ• vavisiá¹-á¹-hena pana atthavisesena dhammantarÄ
vuttaá¹ƒ. tathÄ• hi lokuttaracittuppÄ• desu navindriyatÄ• vuccati. __aá¹…guddhÄ• renÄ• _
labbhamÄ• najhÄ• naá¹…gabojjhaá¹…gamaggaá¹…gÄ• naá¹ƒ uddharaá¹‡ena. __aá¹…ga_
koá¹-á¹-hÄ• sapariyÄ• yo, tasmÄ• __aá¹…guddhÄ• renÄ• _ti phassapaÃ±camakÄ• dikoá¹-
__yÄ• vatÄ• saÃ±Ã±Ä• samÄ• pattiyo_ti yattakÄ• saÃ±Ã±Ä• sahagatÄ• jhÄ• nasamÄ• pa
adhigandhabbattÄ• tÄ• vatikÄ• veneyyÄ• naá¹ƒ __aÃ±Ã±Ä• paá¹-ivedho_ arahattasamadh

__dassanapariá¹‡Ä• yakaá¹-á¹-henÄ• _ti andhassa yaá¹-á¹-hikoá¹-iá¹ƒ gahetvÄ• maggade
yathÄ• sabhÄ• vadassanasaá¹…khÄ• tena pariá¹‡Ä• yakabhÄ• vena. yathÄ• vÄ• so tassa
paÃ±Ã±Ä• . tenÄ• ha __ ``cakkhubhÅ«tÄ• ya paÃ±Ã±Ä• yÄ• â€™â€™ _ti. samÄ• dhisampa
__samÄ• dhipaÃ±Ã±Ä• _. samÄ• dhi cettha Ä• ruppasamÄ• dhÄ«ti vadanti, sammasanapa
yuttaá¹ƒ. vipassanÄ• bhÅ«tÄ• paÃ±Ã±Ä• __vipassanÄ• paÃ±Ã±Ä• _. samÄ• dhipaÃ±Ã±Ä
pajÄ• nÄ• ti, _ ``samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti pana vacanato (SN
5.1071-1072; Nett 40; Mil II 1.14) __asammohato pajÄ• nÄ• ti_. tattha __kiccato_ti gocarajjh
Ä• rammaá¹‡akaraá¹‡akiccato. __asammohato_ti sampayuttadhammesu sammohavidhama

pÄ«tipaá¹-isaá¹ƒvedanÄ• dÄ«su. __kimatthiyÄ• _ti kiá¹ƒpayojanÄ• ti Ä• ha __ ``ko etissÄ•
__abhiÃ±Ã±eyye dhamme_ti yÄ• thÄ• vasarasalakkhaá¹‡Ä• vabodhavasena abhimukhaá¹ƒ
khandhÄ• yatanÄ• didhamme. __abhijÄ• nÄ• tÄ«_ti salakkhaá¹‡ato sÄ• maÃ±Ã±alakkhaá¹‡
avirajjhanavasena jÄ• nÄ• ti. etena Ã±Ä• tapariÃ±Ã±Ä• byÄ• pÄ• ramÄ• ha. __pariÃ±Ã±eyy
anattÄ• tipi paricchijja jÄ• nitabbe. __parijÄ• nÄ• tÄ«_ti ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ ... pe ... anic
khayaá¹-á¹-henÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-is I 48) paricchinditvÄ• jÄ• nÄ• ti. iminÄ•
tÄ«raá¹‡apariÃ±Ã±Ä• byÄ• pÄ• ramÄ• ha. __pahÄ• tabbe dhamme_ti niccasaÃ±Ã±Ä• dike
pÄ• padhamme. __pajahati_ pakaá¹-á¹-hato jahati, vikkhambheti ceva samucchindati cÄ• ti
pahÄ• napariÃ±Ã±Ä• byÄ• pÄ• ramÄ• ha. sÄ• panesÄ• paÃ±Ã±Ä• lokiyÄ• pi tippakÄ• rÄ•
sayamevÄ• ha. __kiccato_ti abhijÄ• nanavasena Ä• rammaá¹‡akiccato. __asammohato_ti y
abhiÃ±Ã±eyyÄ• dÄ«su sammohavidhamanato. nibbÄ• namÄ• rammaá¹‡aá¹ƒ katvÄ• pavat
vigatasammohato evÄ• ti Ä• ha __ ``lokuttarÄ• asammohatoâ€™â€™ _ti.

<452> kammassakatÄ• \Be II 268/ \Ne II 248/ sammÄ• diá¹-á¹-hi ca vaá¹-á¹-anissitattÄ• id
vivaá¹-á¹-akathÄ• hesÄ• ti vuttaá¹ƒ __ ``vipassanÄ• sammÄ• diá¹-á¹-hiyÄ• ca maggasamm
_ti. __parato ghoso_ti parato satthuto, sÄ• vakato vÄ• labbhamÄ• no dhammaghoso. tenÄ•
``sappÄ• yadhammassavanaâ€™â€™ _nti. taÃ±hi sammÄ• diá¹-á¹-hiyÄ• paccayo bhavituâ
paratoghoso. __upÄ• yamanasikÄ• ro_ti yena nÄ• marÅ«papariggahÄ• di sijjhati, tÄ• diso p
sammÄ• diá¹-á¹-hiyÄ• paccayoti niyamapakkhiko, na sabbasaá¹ƒgÄ• hakoti dassento __ ``
panÄ• â€™â€™ _tiÄ• dimÄ• ha. __yonisomanasikÄ• rasmiá¹ƒyevÄ• _ti avadhÄ• raá¹‡ena
padaá¹-á¹-hÄ• navisesaá¹ƒ paá¹-iyogÄ«nivattanatthattÄ• eva-saddassa.

__laddhupakÄ• rÄ• _ti (Mp-á¹- III 5.25) yathÄ• rahaá¹ƒ nissayÄ• divasena laddhapaccayÄ•
vipassanÄ• sammÄ• diá¹-á¹-hiyÄ• anuggahitabhÄ• vena gahitattÄ• maggasammÄ• diá¹-á¹
__arahattamaggasammÄ• diá¹-á¹-hi, _ anantarassa hi vidhi, paá¹-isedho vÄ• . aggaphalasa
tapparikkhÄ• radhammesuyeva ca kevalo cetopariyÄ• yo niruá¸·hoti __sammÄ• diá¹-á¹-hÄ«
arahattamaggasammÄ• diá¹-á¹-hi. phalakkhaá¹‡e_ti anantare kÄ• lantare cÄ• ti duvidhe pha
paá¹-ippassaddhivasena sabbasaá¹ƒkilesehi ceto vimuccati etÄ• yÄ• ti __cetovimutti, _ agg
á¹-hapetvÄ• avasesÄ• phaladhammÄ• . tenÄ• ha __ ``cetovimutti phalaá¹ƒ assÄ• _ti. __ce
phalaá¹ƒ Ä• nisaá¹ƒsoâ€™â€™ _ti, sabbasaá¹ƒkilesehi cetaso vimuccanasaá¹…khÄ• taá¹ƒ
paá¹-ippassambhanasaÃ±Ã±itaá¹ƒ pahÄ• naá¹ƒ phalaá¹ƒ Ä• nisaá¹ƒso cÄ• ti yojanÄ• . idha
pahÄ• namattaá¹ƒ gahitaá¹ƒ, pubbe pahÄ• yakadhammÄ• , aÃ±Ã±athÄ• phaladhammÄ• e
punavacanaá¹ƒ niratthakaá¹ƒ siyÄ• .

__paÃ±Ã±Ä• vimuttiphalÄ• nisaá¹ƒsÄ• _ti etthÄ• pi evameva attho veditabbo. sammÄ• vÄ•
sÄ«lasabhÄ• vattÄ• visesato samÄ• dhissa upakÄ• rÄ• , tathÄ• sammÄ• saá¹…kappo jhÄ
``appanÄ• â€™â€™ ti niddiá¹-á¹-ho. sammÄ• satisammÄ• vÄ• yÄ• mÄ• pana samÄ• dhipa
dhammÄ• cetovimuttÄ«ti veditabbÄ• â€™â€™ _ti. __catupÄ• risuddhisÄ«la_nti ariyamagg

padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ catupÄ• risuddhisÄ«laá¹ƒ. __sutÄ• _dÄ«supi eseva nayo. attan
cittappavattiÄ• rocanavasena saha kathanaá¹ƒ saá¹ƒkathÄ• , saá¹ƒkathÄ• va \Be II 269/ __
kammaá¹-á¹-hÄ• napaá¹-ibaddhÄ• ti Ä• ha __ ``kammaá¹-á¹-hÄ• ne ... pe ... kathÄ• â€™â€
kammaá¹-á¹-hÄ• nassa ekavÄ• raá¹ƒ vÄ«thiyÄ• appaá¹-ipajjanaá¹ƒ khalanaá¹ƒ, anekavÄ•
tadubhayassa vicchedanÄ«kathÄ• __khalanapakkhalanachedanakathÄ• . pÅ«rentassÄ• _t
pÄ• lentassa brÅ«hentassa ca. __suá¹‡antassÄ• _ti ``yathÄ• uggahitakammaá¹-á¹-hÄ• naá
ti \Ne II 249/ evaá¹ƒ suá¹‡antassa. teneva hi __ ``sappÄ• yadhammassavanaâ€™â€™ _nti
karontassÄ• _ti bhÄ• vanÄ• nuyogakammaá¹ƒ karontassa.

paÃ±casupi á¹-hÄ• nesu __anta_-saddo hetuatthajotano daá¹-á¹-habbo. evaÃ±hi __ ``yathÄ
vuccamÄ• nÄ• ambupamÄ• ca yujjeyya. __udakakoá¹-á¹-haka_nti Ä• lavÄ• laá¹ƒ. __thiraá
asithilaá¹ƒ daá¸·haá¹ƒ nÄ• timahantaá¹ƒ nÄ• tikhuddakaá¹ƒ katvÄ• yojeti. __thiraá¹ƒ karotÄ
udakasiÃ±canakÄ• le tato tato vissaritvÄ• udakassa anikkhamanatthaá¹ƒ Ä• lavÄ• laá¹ƒ thi
__sukkhadaá¹‡á¸• ako_ti tasseva ambagacchakassa sukkho sÄ• khÄ• sÄ«sako. __kipillikap
tambakipillikakuá¹-ajaá¹ƒ. __khaá¹‡itti_nti kudÄ• laá¹ƒ. __koá¹-á¹-hakabandhanaá¹ƒ viya sÄ
sammÄ• diá¹-á¹-hiyÄ• vaá¸• á¸• hanupÄ• yassa mÅ«labhÄ• vato. __udakasiÃ±canaá¹ƒ viya
paribrÅ«hanato. __mariyÄ• dÄ• ya thirabhÄ• vakaraá¹‡aá¹ƒ viya samatho_ yathÄ• vuttabhÄ
sÄ«lamariyÄ• dÄ• ya daá¸·habhÄ• vÄ• pÄ• danato. samÄ• hitassa hi sÄ«laá¹ƒ thirataraá¹ƒ
valliÄ• dÄ«naá¹ƒ haraá¹‡aá¹ƒ viya kammaá¹-á¹-hÄ• ne khalanapakkhalanacchedanaá¹ƒ_ ijj
vibandhÄ• panayanato. __mÅ«lakhaá¹‡anaá¹ƒ viya sattannaá¹ƒ anupassanÄ• naá¹ƒ bhÄ• v
mÅ«lakÄ• naá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ palikhaá¹‡anato. ettha ca yasmÄ• supa
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jantassa sappÄ• yadhammassavanaá¹ƒ icchitabbaá¹ƒ, tato
sÄ• kacchÄ• samÄ• pajjanaá¹ƒ, tato kammaá¹-á¹-hÄ• navisodhanena samathanipphatti, tat
Ä• raddhavipassakassa vipassanÄ• pÄ• ripÅ«ri. paripuá¹‡á¹‡avipassano maggasammÄ• di
evametesaá¹ƒ aá¹…gÄ• naá¹ƒ paramparÄ• ya sammukhÄ• ca anuggaá¹‡hanato ayamÄ• n

<453> __idha kiá¹ƒ pucchatÄ«_ti idha evaá¹ƒ arahattaphalaá¹ƒ pÄ• pitÄ• ya desanÄ• ya ``
bhavÄ• â€™â€™ ti bhavaá¹ƒ pucchanto kÄ«disaá¹ƒ anusandhiá¹ƒ upÄ• dÄ• ya pucchatÄ«t
``mÅ«lameva gato anusandhÄ«â€™â€™ _ti vatvÄ• adhippÄ• yaá¹ƒ \Be II 270/ pakÄ• sento
_tiÄ• dimÄ• ha. __duppaÃ±Ã±o_ti hi idha appaá¹-ividdhasacco adhippeto, na jaá¸·o eva. __
kammopapattibhedato duvidhopi bhavo adhippetoti dassento __ ``kÄ• mabhavÅ«pagaá¹ƒ ka
tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __visuddhimagge_ __taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Visn
646-647) vuttanayena veditabbaá¹ƒ. __punabbhavassÄ• _ti punappunaá¹ƒ aparÄ• paraá¹ƒ
punabbhavoti laddhanÄ• massa vaá¹-á¹-apabandhassa. tenÄ• ha __ ``idha vaá¹-á¹-aá¹ƒ pu
__abhinibbattÄ«_ti bhavayonigatiÄ• divasena nibbatti. __tahiá¹ƒ tahiá¹ƒ_ tasmiá¹ƒ tasmiá¹ƒ
__abhinandanÄ• _ti taá¹‡hÄ• abhinandanahetu. __gamanÄ• gamanaá¹ƒ hotÄ«ti_Ä• dinÄ•
aparÄ• paraá¹ƒ cutipaá¹-isandhiyo dasseti. __khayanirodhenÄ• _ti accantakhayasaá¹…khÄ
__ubhayametaá¹ƒ na vattabbaá¹ƒ_ pahÄ• nÄ• bhisamayabhÄ• vanÄ• bhisamayÄ• naá¹ƒ \N

vattabbaá¹ƒ taá¹ƒ hetuphaladhammÅ«pacÄ• ravasena. yathÄ• hi padÄ«pujjalanahetuko an
vijjuppÄ• dahetuko avijjÄ• nirodho, hetuphaladhammÄ• ca samÄ• nakÄ• lÄ• pi pubbÄ• par
yathÄ• --- ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (M
425, 426; SN a II 43-45; II 4.60; Kv 465, 467) paccayapaccayuppannakiriyÄ• . __gamanaá¹
kÄ• mabhave parinibbÄ• nena. __Ä• gamanaá¹ƒ upacchijjati_ tattha rÅ«pÄ• rÅ«pesu parini
upacchijjati_ sabbaso aparÄ• paruppattiyÄ• abhÄ• vato.

<454> vivaá¹-á¹-akathÄ• ya parato jotitaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ vivaá¹-á¹-aá¹ƒ patvÄ
ukkaá¹-á¹-haniddesena ubhatobhÄ• gavimuttassa nirodhasÄ• dhakaá¹ƒ vibhÄ• vituá¹ƒ yutta
panÄ• vusoti idha kiá¹ƒ pucchatÄ«â€™â€™ _tiÄ• di. tathÄ• hi anantaraá¹ƒ nirodhasamÄ• p
jÄ• nitabbÄ• ni paá¹-hamassa jhÄ• nassa sampayogapahÄ• naá¹…gÄ• ni pucchitÄ• ni. __a
jhÄ• naá¹…gavavatthÄ• naá¹ƒ. __koá¹-á¹-hÄ• saparicchedo_ti tattha
labbhamÄ• naphassapaÃ±camakÄ• didhammakoá¹-á¹-hÄ• saparicchedo jÄ• nitabbo. imasm
saá¹ƒvijjanti, ettakÄ• nirodhitÄ• ti jÄ• nitabbaá¹ƒ. __upakÄ• rÄ• nupakÄ• rÄ• ni aá¹…gÄ• n
upakÄ• rÄ• ni ca anupakÄ• rÄ• ni ca aá¹…gÄ• ni. nirodhasamÄ• pattiyÄ• hi soá¸·asahi Ã±Ä
samÄ• dhicariyÄ• hi ca pattabbattÄ• taá¹ƒtaá¹ƒÃ±Ä• á¹‡assa samÄ• dhicariyÄ• hi samatik
anupakÄ• rakaá¹…gÄ• ni, samatikkamakÄ• \Be II 271/ upakÄ• rakaá¹…gÄ• ni. tesaÃ±hi va
upasantupasantaoá¸·Ä• rikabhÄ• vÄ• ya bhavaggasamÄ• pattiyÄ• saá¹…khÄ• rÄ• vasesas
yathÄ• paricchinnaá¹ƒ kÄ• laá¹ƒ nirujjhanti, appavattiá¹ƒ gacchanti. __tassÄ• _ti nirodhassa
__anantarapaccaya_nti anantarapaccayasadisaá¹ƒ. na hi nirodhassa koci dhammo anantar
yaÃ±hi tadÄ• cittacetasikÄ• naá¹ƒ tathÄ• nirujjhanaá¹ƒ, taá¹ƒ yathÄ• vuttapubbÄ• bhisaá¹.
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ahosÄ«ti sÄ• tassa anantarapaccay
__cha samÄ• pattiyo_ti suttantanayena vuttasuttantapiá¹-akasaá¹ƒvaá¹‡á¹‡anÄ• ti katvÄ• .
samÄ• pattiyoâ€™â€™ ti pana vattabbaá¹ƒ, aÃ±Ã±athÄ• idaá¹ƒ ``caturaá¹…gikaâ€™â€™
__nayaá¹ƒ vÄ• dassetvÄ• _ti Ä• diantadassanavasena nayadassanaá¹ƒ katvÄ• .

<455> evaá¹ƒ nirodhassa pÄ• dakaá¹ƒ vibhÄ• vetvÄ• idÄ• ni antonirodhe anupabandhabh
pasÄ• dÄ• naá¹ƒ paccayapucchane paá¹-hamaá¹ƒ tÄ• va te sarÅ«pato Ä• veá¹‡ikato Ä• ve
paá¹-issaraá¹‡ato ca pucchanavasena pÄ• á¸·i pavattÄ• ti dassento __ ``viÃ±Ã±Ä• á¹‡aniss
pucchantoâ€™â€™ _ti \Ne II 251/ Ä• ha. __gocaravisaya_nti ettha kÄ• maá¹ƒ tabbahulacÄ
gocaraggahaá¹‡aá¹ƒ, anaÃ±Ã±atthabhÄ• vÄ• pekkhaá¹ƒ visayaggahaá¹‡anti attheva gocar
vivariyamÄ• naá¹ƒ pana ubhayampi Ä• rammaá¹‡asabhÄ• vamevÄ• ti Ä• ha __ ``gocarabh
__ekekassÄ• _ti eko ekassa, aÃ±Ã±o aÃ±Ã±assÄ• ti attho. aÃ±Ã±attho hi ayaá¹ƒ __eka_-s
abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27) viya. __sace hÄ«_tiÄ• di abhÅ«taparikappan
__samodhÄ• netvÄ• _ti ekajjhaá¹ƒ katvÄ• . __vinÄ• pi mukhenÄ• _tiÄ• dinÄ• atthasallÄ• p
yathÄ• viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitameva cakkhu rÅ«paá¹ƒ passati, na kevalaá¹ƒ, evaá¹ƒ c
viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ passati, na itaranti Ä• ha __ ``cakkhupasÄ• de upanehÄ«â€™â€™
saá¹ƒhaccakÄ• ritaá¹ƒ dasseti. __yadi vÄ• nÄ«laá¹ƒ yadi vÄ• pÄ«taka_nti idaá¹ƒ

nÄ«lapÄ«tÄ• disabhÄ• vajÄ• nanamattaá¹ƒ sandhÄ• yÄ• ha. __nÄ«laá¹ƒ pÄ«taka_nti pajÄ•
nattheva avikappakabhÄ• vato. __etesaá¹ƒ_ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. nissayasÄ«
evaÃ±hi visayÄ• nubhavanacodanÄ• samatthitÄ• hoti. tenÄ• ha __ ``cakkhuviÃ±Ã±Ä• á¹‡
yathÄ• sakaá¹ƒ visayaá¹ƒ rajjanÄ• divasena anubhavituá¹ƒ \Be II 272/ asamatthÄ• ni cakkh
tattha samatthatÄ• yeva ca natthi, na kiÃ±ci atthato paá¹-isarantÄ• ni viya hontÄ«ti vuttaá¹ƒ
paá¹-isarantÄ«â€™â€™ _ti. __javanamano paá¹-isaraá¹‡a_nti paÃ±cadvÄ• rikaá¹ƒ itaraÃ±c
puna yÄ• yaâ€™ ssa rajjanÄ• dipavattiyÄ• paá¹-isaraá¹‡atÄ• , sÄ• savisesÄ• yattha labbl
``manodvÄ• rikajavanamano vÄ• â€™â€™ _ti Ä• ha. __etasmiá¹ƒ pana dvÄ• re_ti cakkhud
dussati vÄ• muyhati vÄ• , yato tattha aÃ±Ã±Ä• á¹‡Ä• diasaá¹ƒvaro pavattati.

__tatrÄ• _ti tasmiá¹ƒ javanamanasseva paá¹-isaraá¹‡abhÄ• ve. __dubbalabhojakÄ• _ti hÄ«
rÄ• jabhoggÄ• . sevakÄ• naá¹ƒ gaá¹‡anÄ• ya yojitadivase labbhamÄ• nakahÄ• paá¹‡o __y
baddhassa vissajjanena labbhamÄ• nakahÄ• paá¹‡o __bandhakahÄ• paá¹‡o_. kiÃ±ci paha
paá¹-ikkhipato dÄ• tabbadaá¹‡á¸• o __mÄ• pahÄ• rakahÄ• paá¹‡o_. so sabbopi parittakesu
labbhamÄ• no ettako hotÄ«ti Ä• ha __ ``aá¹-á¹-hakahÄ• paá¹‡o vÄ• â€™â€™ _tiÄ• di. __sa
satakarÄ«savatthukaá¹ƒ. esa nayo sesapadadvayepi. __tatthÄ• _tiÄ• di upamÄ• saá¹ƒsand
suviÃ±Ã±eyyameva.

<456> __antonirodhasmiá¹ƒ paÃ±ca pasÄ• de_ti nirodhasamÄ• pannassa pavattamÄ• ne
__kiriyamayapavattasmi_nti javanÄ• dikiriyÄ• nibbattakadhammappavattiyaá¹ƒ. __balavapa
pacchÄ• jÄ• tavippayuttaatthiavigatapaccayehi paccayÄ• honti, upatthambhakabhÄ• vena
__jÄ«vitindriyaá¹ƒ paá¹-iccÄ• _ti indriyaatthiavigatapaccayavasena paccayabhÅ«taá¹ƒ jÄ«vi
\Ne II 252/ paÃ±cavidhopi pasÄ• do tiá¹-á¹-hati. __jÄ«vitindriyena vinÄ• na tiá¹-á¹-hati_
jÄ«vitindriyarahitassa kammasamuá¹-á¹-hÄ• narÅ«pakalÄ• passa abhÄ• vato. __tasmÄ• _ti
anupÄ• lanalakkhaá¹‡ena jÄ«vitena anupÄ• litÄ• eva usmÄ• pavattati, na tena ananupÄ•
paá¹-icca tiá¹-á¹-hati. __jÄ• lasikhaá¹ƒ paá¹-icca Ä• bhÄ• paÃ±Ã±Ä• yatÄ«_ti
jÄ• lasikhÄ• saá¹…khÄ• tabhÅ«tasaá¹…ghÄ• taá¹ƒ saheva pavattamÄ• naá¹ƒ nissÄ• ya ``Ä
vaá¹‡á¹‡adhÄ• tu ``ujjalati, andhakÄ• raá¹ƒ vidhamati, rÅ«pagatÄ• ni ca vidaá¹ƒsetÄ«â€™â
Ã±Ä• yati. __taá¹ƒ Ä• lokaá¹ƒ paá¹-iccÄ• _ti taá¹ƒ vuttappakÄ• raá¹ƒ Ä• lokaá¹ƒ paccayaá¹ƒ
paÃ±Ã±Ä• yatÄ«_ti ``appikÄ• , mahatÄ«, uju, kuá¹-ilÄ• â€™â€™ tiÄ• dinÄ• pÄ• kaá¹-Ä• h

__jÄ• lasikhÄ• _ \Be II 273/ __viya kammajatejo_ nissayabhÄ• vato. __Ä• loko viya jÄ«vitin
tannissitabhÄ• vato. idÄ• ni upamopamitabbÄ• naá¹ƒ sambandhaá¹ƒ dassetuá¹ƒ __ ``jÄ• la
vuttaá¹ƒ. __Ä• lokaá¹ƒ gahetvÄ• va uppajjatÄ«_ti iminÄ• yathÄ• jÄ• lasikhÄ• ya saheva Ä•
kammajusmanÄ• saheva jÄ«vitindriyaá¹ƒ uppajjatÄ«ti dasseti. jÄ• lasikhÄ• sannissayo tass
tÄ• ya uppÄ• dito viya hotÄ«ti Ä• ha __ ``attanÄ• janitaÄ• lokenevÄ• â€™â€™ _ti. usmÄ•
kammasamuá¹-á¹-hÄ• nÄ• tejodhÄ• tu tannissitaÃ±ca jÄ«vitindriyaá¹ƒ tadanupÄ• lakaÃ±cÄ
``kammajamahÄ• bhÅ«tasambhavena jÄ«vitindriyena usmÄ• ya anupÄ• lanaâ€™â€™ _nti.

khaá¹‡aá¹-á¹-hitiyÄ• eva, atha kho pabandhÄ• nupacchedassapi jÄ«vitindriyaá¹ƒ kÄ• raá¹‡
``vassasatampi kammajatejapavattaá¹ƒ pÄ• letÄ«â€™â€™ _ti. usmÄ• Ä• yuno paccayo ho
hotÄ«ti Ä• ha __ ``mahÄ• bhÅ«tÄ• nÄ«â€™â€™ _ti. tathÄ• Ä• yupi sahajÄ• tarÅ«paá¹ƒ pÄ
hotÄ«ti vuttaá¹ƒ __ ``mahÄ• bhÅ«tÄ• ni pÄ• letÄ«â€™â€™ _ti.

<457> Ä• yu eva indriyapaccayÄ• divasena sahajÄ• tadhammÄ• naá¹ƒ anupÄ• lanavasena
__Ä• yusaá¹…khÄ• ro_. bahuvacananiddeso pana anekasatasahassabhedesu rÅ«pakalÄ•
katvÄ• . Ä• rammaá¹‡arasaá¹ƒ anubhavantÄ«ti __vedaniyÄ• _ yathÄ• ``niyyÄ• nikÄ• â€™â
dhammÄ• vÄ• â€™â€™ _ti. sukhÄ• dibhedabhinnattÄ• bahuvacananiddeso. imesaá¹ƒ Ä• y
ekantanirodhaá¹ƒ samÄ• pannassa maraá¹‡ena bhavitabbaá¹ƒ vedanÄ• ya niruddhattÄ• . Ä
aniruddhattÄ• nirodhassa samÄ• pajjanameva na siyÄ• , kuto vuá¹-á¹-hÄ• naá¹ƒ. tena vutta
hÄ• vusoâ€™â€™ tiÄ• di. __vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati_ saÃ±Ã±Ä• vedanÄ• dÄ«na
vitthÄ• rato upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yo hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ukkaá¹‡á¹-
nÄ• nÄ• rammaá¹‡Ä• pÄ• tato nibbinditvÄ• . __yathÄ• paricchinnakÄ• lavasenÄ• _ti yathÄ•
__rÅ«pajÄ«vitindriyapaccayÄ• _ti indriyapaccayabhÅ«tÄ• \Ne II 253/. __jÄ• lÄ• pavattaá¹ƒ
tejussadabhÄ• vato visayobhÄ• sanato ca. udakappahÄ• ro viya nirodhasamÄ• pattiyÄ• pu
__pihitaaá¹…gÄ• rÄ• viya rÅ«pajÄ«vitindriyaá¹ƒ_ usmÄ• mattatÄ• ya anobhÄ• sanato \Be
__yathÄ• paricchinnakÄ• lÄ• gamana_nti yathÄ• paricchinnakÄ• lassa upagamanaá¹ƒ. anu
__rÅ«papavatti_ggahaá¹‡aá¹ƒ. __imaá¹ƒ rÅ«pakÄ• yaá¹ƒ jahantÄ«_ti imasmÄ• rÅ«pakÄ• y
nappavattanti.

kÄ• yena saá¹…kharÄ«yantÄ«ti __kÄ• yasaá¹…khÄ• rÄ• _ tappaá¹-ibaddhavuttitÄ• ya. vÄ•
__vacÄ«saá¹…khÄ• rÄ• _. vitakketvÄ• vicÄ• retvÄ• hi vÄ• caá¹ƒ bhindati katheti. cittena s
__cittasaá¹…khÄ• rÄ• _ tappaá¹-ibaddhavuttito. cittasaá¹…khÄ• ranirodhacodanÄ• ya rÅ«p
acodito tesaá¹ƒ tato aÃ±Ã±attÄ• ti na cittasampayuttanirodho ekantiko vitakkÄ• dinirodhe ta
pana vuttaá¹ƒ ``vÄ• cÄ• aniruddhÄ• hotÄ«â€™â€™ ti, tampi na. vÄ• caá¹ƒ saá¹…kharontÄ
tesu niruddhesu kathaá¹ƒ vÄ• cÄ• ya anirodho. cittaá¹ƒ pana niruddhesupi cittasaá¹…khÄ•
anabhisaá¹…khatattÄ• vitakkÄ• dinirodho viya pavattatiyevÄ• ti ayamettha parassa adhippÄ
kataá¹ƒ bhaveyya, cittassa aniruddhattÄ• taá¹ƒ nissÄ• ya ca rÅ«padhammÄ• naá¹ƒ anapag
nÄ• mÄ• ti. __byaÃ±jane abhinivesaá¹ƒ akatvÄ• _ti ``cittasaá¹…khÄ• rÄ• niruddhÄ• â€™â€™
na cittanti evaá¹ƒ neyyatthaá¹ƒ suttaá¹ƒ ``nÄ«tatthaâ€™â€™ nti abhinivesaá¹ƒ akatvÄ• . __
á¹-hatvÄ• _ti paramparÄ• gatÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ adhippÄ• ye á¹-hatvÄ• ti attho. __u
suttantarÄ• gamato suttantarapadassa aviparÄ«to attho vÄ«maá¹ƒsitabbo. yathÄ• hi ``asaÃ
vacanato ``saÃ±Ã±Ä• va tattha natthi, itare pana cittacetasikÄ• santÄ«â€™â€™ ti ayamettha
yathÄ• ca ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ nti vacanato ``saÃ±Ã±Ä• va tat
phassÄ• dayoâ€™â€™ ti ayamettha attho na gayhati saÃ±Ã±Ä• sÄ«sena desanÄ• ti katvÄ•
``cittasaá¹…khÄ• rÄ•  niruddhÄ• â€™â€™ ti, ``saÃ±Ã±Ä• vedayitanirodhoâ€™â€™ ti ca de
cittacetasikÄ• tattha nirujjhantevÄ• ti ayamettha aviparÄ«to attho veditabbo, tathÄ• pubbÄ•

sabbesaá¹ƒyeva cittacetasikÄ• naá¹ƒ tattha nirujjhanato. etena yaá¹ƒ pubbe ``aÃ±Ã±attÄ• ,
ca yuttivacanaá¹ƒ, tadayuttaá¹ƒ adhippÄ• yÄ• navabodhatoti dassitaá¹ƒ hoti. tenÄ• ha __ ``
paá¹-isaraá¹‡aá¹ƒ, na byaÃ±janaâ€™â€™ _nti.

__upahatÄ• nÄ«_ti \Be II 275/ bÄ• dhitÄ• ni. __makkhitÄ• nÄ«_ti dhaá¹ƒsitÄ• ni. Ä• ramma
indriyÄ• naá¹ƒ kilamatho cakkhunÄ• bhÄ• surarÅ«pasukhumarajadassanena vibhÄ• vetabl
purato aggimhi \Ne II 254/ jalante kharassare ca paá¹‡ave Ä• koá¹-ite akkhÄ«ni bhedÄ• ni v
``sikharena viya abhihaÃ±Ã±antÄ«â€™â€™ ti vattÄ• ro honti.

<458> rÅ«pÄ• vacaracatutthajjhÄ• nameva rÅ«pavirÄ• gabhÄ• vanÄ• vasena pavattaá¹ƒ a
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ vissajjento dhammasenÄ• pati ``sukhassa ca pah
vissajjesi. apagamanena vigamena paccayÄ• __apagamanapaccayÄ• _ sukhÄ• dippahÄ•
kasiá¹‡esu rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ heá¹-á¹-himÄ• tayo ca Ä• ruppÄ• . na hi sakk
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanamadhigantuá¹ƒ. __nirodhato vuá¹-á¹-hÄ• nakaphalasa
vuá¹-á¹-hÄ• nabhÅ«taá¹ƒ aniccÄ• nupassanÄ• samudÄ• gataphalasamÄ• pattiá¹ƒ. sÄ• hi `
ti vuccati. yathÄ• samathanissando abhiÃ±Ã±Ä• , mettÄ• karuá¹‡Ä• muditÄ• brahmavihÄ•
upekkhÄ• brahmavihÄ• ro, kasiá¹‡anissando Ä• ruppÄ• , samathavipassanÄ• nissando niro
vipassanÄ• ya nissandaphalabhÅ«taá¹ƒ sÄ• maÃ±Ã±aphalanti Ä• ha __ ``vipassanÄ• nissa
phalasamÄ• pattiyÄ• â€™â€™ _ti. Ä• rammaá¹‡Ä• nÄ• ma sÄ• rammaá¹‡adhammÄ• naá¹
``sabbanimittÄ• nanti rÅ«pÄ• dÄ«naá¹ƒ sabbÄ• rammaá¹‡Ä• naâ€™â€™ _nti. natthi ettha
__animittÄ• , _ asaá¹…khatÄ• dhÄ• tÅ«ti Ä• ha __ ``sabbanimittÄ• pagatÄ• ya nibbÄ• nadl
__phalasamÄ• pattisahajÄ• taá¹ƒ manasikÄ• raá¹ƒ sandhÄ• yÄ• ha, _ na Ä• vajjanamanasi
sambhavo anulomÄ• nantaraá¹ƒ uppajjanato.

__imasmiá¹ƒ á¹-hÄ• ne_ti idha vuttanirodhassa Ä• dimajjhapariyosÄ• nÄ• naá¹ƒ gahitÄ• na
pariyosÄ• nassa gahitaá¹-á¹-hÄ• ne. __dvÄ«hi balehÄ«_ti samathavipassanÄ• balehi. __tay
kÄ• yasaá¹…khÄ• rÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ. __soá¸·asahi Ã±Ä• á¹
aniccÄ• nupassanÄ• , dukkhÄ• , anattÄ• , nibbidÄ• , virÄ• gÄ• , nirodhÄ• , paá¹-inissaggÄ•
sotÄ• pattimaggo ... pe ... arahattaphalasamÄ• pattÄ«ti imÄ• hi soá¸·asahi Ã±Ä• á¹‡acariyÄ
samÄ• dhicariyÄ• hÄ«_ti paá¹-hamajjhÄ• nasamÄ• dhiÄ• dÄ«hi navahi samÄ• dhicariyÄ• h
cariyÄ• su puggalassa vasÄ«bhÄ• vo, sÄ• __vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• _. assÄ• sÄ• k
__vinicchayakathÄ• _ti vinicchayavasena pavattÄ• __aá¹-á¹-hakathÄ• _ kathitÄ• . tasmÄ•
868-869) __taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca_ (Vism-mhá¹- II 868) vuttanayena veditabbÄ•

__valaÃ±janasamÄ• patti_ ariyavihÄ• ravasena viharaá¹‡asamÄ• patti. __á¹-hitiyÄ• _ti etth
adhippetÄ• , na khaá¹‡aá¹-á¹-hiti. kasmÄ• ? samÄ• pajjanattÄ• . tenÄ• ha __ ``á¹-hitiyÄ• ti c
_nti. __addhÄ• naparicchedo_ti \Ne II 255/ ettakaá¹ƒ kÄ• laá¹ƒ samÄ• pattiyÄ• vÄ«tinÄ• m
kÄ• laparicchedo. __rÅ«pÄ• dinimittavasenÄ• _ti kammakammanimittagatinimittesu yathÄ•

labbhamÄ• narÅ«pÄ• dinimittavasena. tattha yasmÄ• kammanimitte chabbidhampi Ä• ram
``sabbanimittÄ• naâ€™â€™ _nti vuttaá¹ƒ, na sabbesaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ ekajjhaá¹ƒ
manasikÄ• tabbato. lakkhaá¹‡avacanaÃ±hetaá¹ƒ yathÄ• ``dÄ• tabbametaá¹ƒ bhesajjaá¹ƒ,
siyuâ€™â€™ nti.

<459> __nÄ«lampi saÃ±jÄ• nÄ• tÄ«_tiÄ• dinÄ• nÄ«lÄ• diggahaá¹‡amukhena taá¹ƒvaá¹‡á
saÃ±jÄ• nanaá¹ƒ averÄ• dibhÄ• vamanasikaraá¹‡aá¹ƒ jotitanti Ä• ha __ ``etasmiÃ±hi á¹-hÄ
cetovimutti kathitÄ• â€™â€™ _ti. ettha Ä• kiÃ±caÃ±Ã±aá¹ƒ kathitanti sambandho. __ ``ettha
``ettha animittÄ• â€™â€™ _ti etthÄ• pi eseva nayo. nti ``idha aÃ±Ã±aá¹ƒ abhinavaá¹ƒ nÄ•
tiÄ• dinÄ• vuttaá¹ƒ atthavacanaá¹ƒ. __etÄ• _ti appamÄ• á¹‡acetovimuttiÄ• dayo. __ekanÄ•
nÄ• nÄ• byaÃ±janÄ• ti adhippetÄ• . __eko dhammo_ti arahattaphalasamÄ• patti. __catunÄ•
appamÄ• á¹‡acetovimuttiÄ• dinÄ• mako. __eta_nti etamatthaá¹ƒ. __appamÄ• á¹‡Ä• _ti and
``ettakÄ• â€™â€™ ti aparimitÄ• . __asesetvÄ• _ti asubhasamÄ• patti viya ekasseva aggah

kiÃ±cÄ• pi asubhanimittÄ• rammaá¹‡ampi kiÃ±canaá¹ƒ hoti, Ä• rammaá¹‡asaá¹…ghaá¹-á¹
asubhasamÄ• pattÄ«nampi paá¹-ibhÄ• ganimittasaá¹…khÄ• taá¹ƒ Ä• rammaá¹‡aá¹ƒ sabim
hutvÄ• upaá¹-á¹-hÄ• ti, na tathÄ• imassÄ• ti. nanu brahmavihÄ• rapaá¹-hamÄ• ruppÄ• nan
paá¹-ibhÄ• ganimittabhÅ«taá¹ƒ kiÃ±ci Ä• rammaá¹‡aá¹ƒ natthÄ«ti? saccaá¹ƒ natthi, ayaá¹ƒ
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ viya na paá¹-ibhÄ• ganimittabhÅ«taÄ• rammaá¹‡atÄ•
\Be II 277/ attanÄ• . bhavati etena attÄ• ti abhidhÄ• naá¹ƒ buddhi cÄ• ti __bhÄ• vo, _ attÄ•
attapariyÄ• yoti Ä• ha __ ``bhÄ• vaposapuggalÄ• disaá¹…khÄ• tenÄ• â€™â€™ _ti. __nesa
appamÄ• á¹‡asamÄ• dhiÄ• dÄ«naá¹ƒ catunnaá¹ƒ. __ ``nÄ• natÄ• pÄ• kaá¹-Ä• vÄ• â€™â€
Ä• rammaá¹‡ato ca dassetuá¹ƒ __ ``attho panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. parittÄ• dibhÄ•
ajjhattÄ• dibhÄ• vena ca na vattabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ etissÄ• ti __navattabbÄ• ramma
nibbÄ• nÄ• rammaá¹‡aphalasamÄ• pattibhÄ• vato.

__ettako_ti rÄ• gÄ• dÄ«hi saá¹ƒkiliá¹-á¹-hatÄ• ya ettakappamÄ• á¹‡o, uttÄ• no parittacetas
appamÄ• á¹‡ameva pamÄ• á¹‡akaraá¹‡Ä• naá¹ƒ abhÄ• venÄ• ti Ä• netvÄ• sambandho. _
paá¹-ipakkhehi akopanÄ«yatÄ• ya. __kiÃ±catÄ«_ti kattari paá¹-hito dhÄ• tu maddanatthoti \
``kiÃ±cati maddatÄ«â€™â€™ _ti. tassa payogaá¹ƒ dassetuá¹ƒ __ ``manussÄ• kirÄ• â€™â

samÅ«hÄ• dighanavasena sakiccaparicchedatÄ• ya ca saviggahÄ• viya upaá¹-á¹-hitÄ• sa
vatthutÄ• ya __ ``niccanimittaá¹ƒ sukhÄ• dinimittaâ€™â€™ _nti ca vuccati. vipassanÄ• par
ghanavinibbhogaá¹ƒ karontÄ« niccÄ• diggÄ• haá¹ƒ vidhamentÄ« ``nimittaá¹ƒ samugghÄ• te
ghananimittassa Ä• rammaá¹‡abhÅ«tassa abhÄ• vÄ• . __na gahitÄ• _ti ekatthapadaniddes
gahitÄ• ? __sÄ• _ti suÃ±Ã±atÄ• cetovimutti. __sabbatthÄ• _ti appamÄ• á¹‡Ä• cetovimuttiÄ
__Ä• rammaá¹‡avasenÄ• _ti Ä• rammaá¹‡avasenapi ekatthÄ• , na kevalaá¹ƒ sabhÄ• vasan
pariyÄ• yenÄ• _ti appamÄ• á¹‡atotiÄ• dinÄ• Ä• rammaá¹‡ato laddhapariyÄ• yena. __aÃ±Ã

Ä• kiÃ±caÃ±Ã±Ä• disaddapavattihetuto aÃ±Ã±ena hetunÄ• appamÄ• á¹‡Ä• tisaddappavat
honti. esa nayo sesesupi. __iminÄ• pariyÄ• yenÄ• _ti iminÄ• tÄ• ya tÄ• ya samaÃ±Ã±Ä• y
saccÄ• naá¹ƒ dassanamukhena vaá¹-á¹-avasena uá¹-á¹-hitadesanaá¹ƒ arahattena kÅ«á¹-aá
__yathÄ• nusandhinÄ• va desanaá¹ƒ niá¹-á¹-hapesi_. yaá¹ƒ panettha atthato avibhattaá¹ƒ, t

mahÄ• vedallasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. cÅ«á¸·avedallasuttavaá¹‡á¹‡anÄ•

<460> ayaá¹ƒ \Be II 278/ \Ne II 257/ desanÄ• yasmÄ• pucchÄ• vissajjanavasena pavattÄ•
pucchakavissajjake pucchÄ• nimittaÃ±ca samudÄ• yato vibhÄ• vetuá¹ƒ __ ``ko panÄ• yaâ€
__upÄ• sakatta_nti amaggÄ• gataá¹ƒ upÄ• sakattaá¹ƒ. __tesa_nti ekÄ• dasanahutÄ• naá¹ƒ
__santindriyo santamÄ• naso_.

``kiá¹ƒ nu kho ajja bhavissati ayyaputtoâ€™â€™ ti __vÄ«thiá¹ƒ olokayamÄ• nÄ• . olamban
hatthÄ• valambanatthaá¹ƒ pubbÄ• ciá¹‡á¹‡avasena attano hatthaá¹ƒ pasÄ• resi. __bahiddh
visabhÄ• gavatthuá¹ƒ sandhÄ• ya vadati. __paribhedakenÄ• _ti pesuÃ±Ã±avÄ• dinÄ• .

adhigamappicchatÄ• ya ``na pakÄ• setabboâ€™â€™ ti __cintesi_. puna taá¹ƒ anukampant
panÄ• haâ€™â€™ _ntiÄ• diá¹ƒ cintesi. __eso dhammo_ti eso lokuttaradhammo. vivaá¹-á¹-a
nibbedhabhÄ• giyaá¹ƒ kusalaá¹ƒ __upanissayo_. ``yadi me upanissayo atthi, sakkÄ• etaá¹
natthi, Ä• yatiá¹ƒ upanissayo bhavissatÄ«â€™â€™ ti cirakÄ• laparibhÄ• vitÄ• ya ghaá¹-e pa
abbhantare dippamÄ• nÄ• ya hetusampattiyÄ• codiyamÄ• nÄ• Ä• ha __ ``evaá¹ƒ sante ma
anujÄ• nÄ• thÄ• â€™â€™ _ti.

__lÄ• bhasakkÄ• ro uppajji_ sucirakÄ• laá¹ƒ katÅ«pacitapuÃ±Ã±atÄ• ya. __abhinÄ«hÄ• ras
sujÄ• tattherassa padumuttarassa bhagavato aggasÄ• vakassa nipaccakÄ• raá¹ƒ katvÄ• --
diá¹-á¹-hadhammassa bhÄ• gÄ« assaâ€™â€™ nti nibbedhabhÄ• giyaá¹ƒ dÄ• naá¹ƒ datvÄ•
katapatthanÄ• saá¹…khÄ• tasampannÄ• bhinÄ«hÄ• rattÄ• . __nÄ• ticiraá¹ƒ kilamitthÄ• _ti k
vipassanÄ• ya paripÄ• kavasena ciraá¹ƒ na kilamittha. vuttamevatthaá¹ƒ vivarituá¹ƒ __ ``ito
_tiÄ• di vuttaá¹ƒ. __dutiyagamanenÄ• _ti pabbÄ• janatthaá¹ƒ gamanato dutiyagamanena.

__upanetvÄ• _ti paÃ±hassa atthabhÄ• vena upanetvÄ• . __sakkÄ• ya_nti sakÄ• yaá¹ƒ. __
vatthuá¹ƒ __sampaá¹-icchamÄ• nÄ• , viya_ sampaá¹-icchantÄ« viya. eko eva pÄ• so etissÄ
gaá¹‡á¹-hi. sÄ• hi sumociyÄ• , anekapÄ• sÄ• pana dummociyÄ• , ekapÄ• saggahaá¹‡aá¹ƒ
sukarabhÄ• vadassanatthaá¹ƒ \Ne II 258/. __paá¹-isambhidÄ• visaye á¹-hatvÄ• _ti etena th
pabhinnapaá¹-isambhidataá¹ƒ dasseti. __paccayabhÅ«tÄ• _ti Ä• rammaá¹‡Ä• divasena pa

theriyÄ• \Be II 279/ visesÄ• dhigamassa attano avisayatÄ• ya visÄ• kho __ ``na sakkÄ• â€
cintesÄ«ti daá¹-á¹-habbaá¹ƒ. __saccavinibbhogapaÃ±habyÄ• karaá¹‡enÄ• _ti saccapariyÄ•
dassanato aÃ±Ã±Ä• naÃ±Ã±atthaniddhÄ• raá¹‡abhedanÄ• saá¹…khÄ• tassa vinibbhogapa
saccÄ• nÄ«_ti dukkhasamudayasaccÄ• ni. __paá¹-inivattetvÄ• _ti parivattetvÄ• . __gaá¹‡á¹
dubbinibbedhatÄ• ya gaá¹‡á¹-hibhÅ«taá¹ƒ paÃ±haá¹ƒ.

__na taá¹ƒyeva upÄ• dÄ• naá¹ƒ te paÃ±cupÄ• dÄ• nakkhandhÄ• _ ekadesassa samudÄ•
ekadesatÄ• bhÄ• vato. __nÄ• pi aÃ±Ã±atra paÃ±cahi upÄ• dÄ• nakkhandhehi upÄ• dÄ• na
hi ekadeso samudÄ• yavinimutto hoti. __yadi hi taÃ±Ã±evÄ• _tiÄ• dinÄ• ubhayapakkhepi c
__rÅ«pÄ• disabhÄ• vampÄ«_ti rÅ«pavedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡asabhÄ• vampi, pha
__upÄ• dÄ• naá¹ƒ siyÄ• . aÃ±Ã±atra siyÄ• _ti paÃ±cahi upÄ• dÄ• nakkhandhehi visuá¹ƒyev
__parasamaye_ti nikÄ• yavÄ• de. __cittavippayutto anusayo_ti nidassanamattametaá¹ƒ nik
cittasabhÄ• vÄ• bhÄ• vaviÃ±Ã±Ä• á¹‡Ä• dÄ«nampi cittavippayuttabhÄ• vapaá¹-ijÄ• nanato.
kho, Ä• vusoâ€™â€™ tiÄ• dinÄ• khandhagatachandarÄ• gabhÄ• vena byÄ• kÄ• si. atthad
__asambandhena_. tesu katthacipi asammuyhanato __avitthÄ• yantena_. pucchÄ• visaye n
__padÄ«pasahassaá¹ƒ jÄ• lentena viya_. saupÄ• dÄ• nupÄ• dÄ• naá¹-á¹-hÄ• naá¹ƒ anuttÄ
__gÅ«á¸·ho_. aggahitasaá¹…ketÄ• naá¹ƒ kesaÃ±ci paá¹-icchÄ• ditasadisattÄ• __paá¹-icch
tilakkhaá¹‡abbhÄ• hatadhammavisayatÄ• ya __tilakkhaá¹‡Ä• hato_. gambhÄ«raÃ±Ä• á¹‡a
__laddhapatiá¹-á¹-hÄ• _ ariyasaccasampaá¹-ivedhanato. evaá¹ƒ diá¹-á¹-hadhammÄ• dibhÄ
sabbaso nivutthabrahmacariyatÄ• ya tiá¹‡á¹‡aá¹ƒ bhavÄ• nampi aparabhÄ• ge nibbÄ• ne n
__bhavamatthake á¹-hitÄ• _.

<461> __ ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ _ti paduddhÄ• raá¹ƒ katvÄ• __ ``id
(Paá¹-is I 130) paá¹-isambhidÄ• pÄ• á¹-hena tadatthaá¹ƒ vivarati. tattha __attato samanupa
samanupassati, attabhÄ• vena samanupassati. __aha_nti attÄ• naá¹ƒ niddisati. ahaá¹ƒbudd
attÄ• naá¹ƒ attavÄ• dÄ« paÃ±Ã±apeti, tasmÄ• __yaá¹ƒ rÅ«paá¹ƒ so aha_nti yadetaá¹ƒ ma
vuccamÄ• no mama attÄ• \Be II 280/ taá¹ƒ mama rÅ«panti __rÅ«paÃ±ca attaÃ±ca advayaa
__samanupassati_. tathÄ• passato ca attÄ• viya rÅ«paá¹ƒ, rÅ«paá¹ƒ viya vÄ• attÄ• anicc
259/. __accÄ«_ti jÄ• lasikhÄ• . sÄ• ce vaá¹‡á¹‡o, cakkhuviÃ±Ã±eyyÄ• va siyÄ• , na kÄ• ya
vÄ• kÄ• yÄ• diviÃ±Ã±eyyo acciyÄ• anaÃ±Ã±attÄ• ti upameyyaá¹ƒ viya upamÄ• pi diá¹-á¹-h
__diá¹-á¹-hipassanÄ• yÄ• _ti micchÄ• diá¹-á¹-hisaá¹…khÄ• tÄ• ya passanÄ• ya passati, na
taá¹‡hÄ• mÄ• napaÃ±Ã±Ä• nupassanÄ• ya. arÅ«paá¹ƒ vedanÄ• diá¹ƒ attÄ• ti gahetvÄ• ch
__chÄ• yÄ• vantaá¹ƒ rukkhaá¹ƒ viya, _ rÅ«passa santakabhÄ• vena attÄ• dhÄ«natÄ• ya __
samanupassati_. pupphÄ• dhÄ«natÄ• ya __pupphasmiá¹ƒ gandhaá¹ƒ viya_ Ä• dheyyabhÄ
__attani rÅ«paá¹ƒ samanupassati_. yathÄ• karaá¹‡á¸• o maá¹‡ino Ä• dhÄ• ro, evaá¹ƒ rÅ«p
katvÄ• __attÄ• naá¹ƒ rÅ«pasmiá¹ƒ samanupassati. eseva nayo_ti iminÄ• attano vedanÄ•
tesaÃ±cÄ• dhÄ• raá¹‡ataá¹ƒ nissitataÃ±ca yathÄ• vuttaá¹ƒ atidisati.

__arÅ«paá¹ƒ attÄ• ti kathitaá¹ƒ_ ``vedanÄ• vantaâ€™â€™ ntiÄ• dÄ«su viya rÅ«pena vomi
__rÅ«pÄ• rÅ«pamissako attÄ• kathito_ rÅ«pena saddhiá¹ƒ sesÄ• rÅ«padhammÄ• naá¹ƒ at
__ucchedadiá¹-á¹-hi kathitÄ• _ rÅ«pÄ• dÄ«naá¹ƒ vinÄ• sadassanato. tenevÄ• ha ``rÅ«paá¹
na upapajjati, attÄ• me uppajjati ca veti cÄ• ti iccassa evamÄ• gataá¹ƒ hotÄ«â€™â€™ tiÄ•
pannarasasu á¹-hÄ• nesu. __sassatadiá¹-á¹-hi kathitÄ• _ rÅ«pavantÄ• dibhÄ• vena gahitas

diá¹-á¹-higatiko yaá¹ƒ vatthuá¹ƒ attÄ• ti samanupassati, yebhuyyena taá¹ƒ niccaá¹ƒ sukhan
samanupassateva. sÄ• vako pana tappaá¹-ikkhepena sabbe dhammÄ• anattÄ• ti sudiá¹-á¹
samanupassati, tathÄ• bhÅ«to ca aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti samanupassati, tathÄ• ve
``na rÅ«paá¹ƒ attatoâ€™â€™ _tiÄ• dimÄ• ha. evaá¹ƒ bhavadiá¹-á¹-hipi avijjÄ• bhavataá¹‡h
samudayoyevÄ• ti diá¹-á¹-hikathÄ• yaá¹ƒ __ ``ettakena gamanaá¹ƒ hotÄ«â€™â€™ _tiÄ• di.
diá¹-á¹-hippahÄ• nakathÄ• yaÃ±ca __ ``ettakena gamanaá¹ƒ na hotÄ«â€™â€™ _tiÄ• di vut

<462> heá¹-á¹-hÄ• vuttamatthameva pucchitattÄ• __ ``theriyÄ• paá¹-ipucchitvÄ• vissajje
paá¹-ipucchanavidhiá¹ƒ dassetuá¹ƒ __ ``upÄ• sakÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __paá¹-ipa
sakkÄ• yanirodhagÄ• minipaá¹-ipadÄ• bhÄ• vena. saá¹…khatÄ• saá¹…khatavasena lokiyal
saá¹…gahitÄ• saá¹…gahitavasenÄ• ti ``vasenÄ• â€™â€™ ti padaá¹ƒ paccekaá¹ƒ yojetabba
asaá¹…khato nÄ• ma maggo natthi, kiá¹ƒ saá¹…khato, udÄ• hu asaá¹…khatoti pana pucch
``ariyoâ€™â€™ ti vacaneneva maggassa lokuttarato siddhÄ• , saá¹…gÄ• hakakhandhapari
maggadhammÄ• nampi siyÄ• lokiyatÄ• ti \Ne II 260/ idha lokiyaggahaá¹‡aá¹ƒ. kiÃ±cÄ• pi s
pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ, na asaá¹…gahitapadaá¹ƒ, ye pana saá¹…gÄ• hakabhÄ• vena vut
hontÄ«ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ asaá¹…gahitaggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. _
samecca sambhuyya paccayehi katoti __saá¹…khato_. tathÄ• bhÅ«to ca taá¹ƒsamaá¹…gin
pubbabhÄ• gacetanÄ• ti mayhaá¹ƒ maggo aá¹-á¹-haá¹…giko hotu sattaá¹…giko vÄ• ti cetita
sahajÄ• tacetanÄ• yapi cetitova tassÄ• sahakÄ• rÄ«kÄ• raá¹‡abhÄ• vato, tato eva __paka
nipphÄ• ditattÄ• __kato nibbattito_ ca. __samÄ• pajjantena_ attano santÄ• ne sammadeva
iti sattahipi padehi paccayanibbattitaá¹ƒyeva ariyamaggassa dasseti.

asaá¹…gahito khandhÄ• naá¹ƒ padeso etassa atthÄ«ti __maggo sappadeso_. natthi etesa
nippadesÄ• _. padissati etena samudÄ• yoti hi __padeso, _ avayavo. __aya_nti maggo. __
ekadesattÄ• . __nippadesehi_ samudÄ• yabhÄ• vato niravasesapadesehi. yathÄ• nagaraá
tadantogadhattÄ• rajjena saá¹…gahitaá¹ƒ, evaá¹ƒ ariyamaggo khandhattayekadesabhÅ«to
khandhehi saá¹…gahitoti dasseti __ ``nagaraá¹ƒ viya rajjenÄ• â€™â€™ _ti iminÄ• . __sajÄ•
samÄ• najÄ• titÄ• ya, samÄ• nasabhÄ• vattÄ• evÄ• ti attho. ettha ca sÄ«lakkhandho ``nav
tiÄ• dinÄ• (Vism I 20; Ap-a II 55.55; Paá¹-is-a I 1.37) vuttapabhedavasena ceva
sampattasamÄ• dÄ• naviratiÄ• divasena ca gayhamÄ• no nippadeso, maggasÄ«laá¹ƒ pana
samucchedaviratimattamevÄ• ti sappadesaá¹ƒ. samÄ• dhikkhandho parittamahaggatÄ• div
upacÄ• rappanÄ• samÄ• dhivasena ca anekabhedatÄ• ya nippadeso, maggasamÄ• dhi pa

appanÄ• samÄ• dhi evÄ• ti sappadeso. tathÄ• paÃ±Ã±Ä• kkhandho parittamahaggatÄ• div
sutamayaÃ±Ä• á¹‡Ä• divasena ca anekabhedatÄ• ya nippadeso, maggapaÃ±Ã±Ä• pana lo
sappadesÄ• . __attano dhammatÄ• yÄ• _ti sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ anapekkhitvÄ• attan
__appetuá¹ƒ na sakkoti_ vÄ«riyena anupatthambhitaá¹ƒ, satiyÄ• ca anupaá¹-á¹-hitaá¹ƒ. __
kosajjapakkhe na patitÄ• cittaá¹-á¹-hiti, tathÄ• paggaá¹‡hanakiccaá¹ƒ. __apilÄ• panakicca
Ä• rammaá¹‡e na pilavati, evaá¹ƒ apilÄ• panakiccaá¹ƒ.

__ekato jÄ• tÄ• _ti sahajÄ• tÄ• . __piá¹-á¹-hiá¹ƒ datvÄ• onatasahÄ• yo viya vÄ• yÄ• mo_ s
appanÄ• ya visesapaccayabhÄ• vato. __aá¹ƒsakÅ«á¹-aá¹ƒ datvÄ• á¹-hitasahÄ• yo viya sat
daá¸·hapavattiyÄ• paccayabhÄ• vato. __kiriyato_ti upakÄ• rakiriyato.

__Ä• koá¹-etvÄ• _ti \Ne II 261/ Ä• rammaá¹‡aá¹ƒ Ä• hanitvÄ• . tathÄ• hi vitakko ``Ä• hana
yogÄ• vacaro ca ``kammaá¹-á¹-hÄ• naá¹ƒ takkÄ• hataá¹ƒ vitakkapariyÄ• hataá¹ƒ karotÄ«â€
__idhÄ• pÄ«_ti sammÄ• diá¹-á¹-hisaá¹…kappesu. __kiriyato_ti vuttappakÄ• raupakÄ• rakiri

subhasukhÄ• dinimittaggÄ• havidhamanaá¹ƒ __catukiccasÄ• dhanaá¹ƒ. paccayattenÄ• _ti
__catukiccasÄ• dhanavasenevÄ• _ti idaá¹ƒ maggavÄ«riyasseva gahitabhÄ• vadassanaá¹ƒ.
catukiccaá¹ƒ yathÄ• vuttaupakÄ• rakasabhÄ• vena ca parivÄ• raá¹-á¹-hena parikkhÄ• ro ho
__maggasampayuttadhammÄ• na_nti iminÄ• maggadhammÄ• nampi gahaá¹‡aá¹ƒ, na taá
__ekacittakkhaá¹‡ikÄ• _ti maggacittuppÄ• davasena ekacittakkhaá¹‡ikÄ• .

__sattahi Ã±Ä• á¹‡ehÄ«_ti paramukkaá¹ƒsagatehi sattahi javanehi sampayuttaÃ±Ä• á¹‡ehi
anupassanÄ• Ã±Ä• á¹‡ehi. Ä• dito sevanÄ• __Ä• sevanÄ• , _ tato paraá¹ƒ vaá¸• á¸• hanÄ
karaá¹‡aá¹ƒ __bahulÄ«kamma_nti adhippÄ• yenÄ• ha __ ``aÃ±Ã±ena cittenÄ• â€™â€™ _t
niddhÄ• retvÄ• gahetabbatthaá¹ƒ __suttaá¹ƒ neyyatthaá¹ƒ_. yathÄ• rutavasena gahetabba
evaá¹ƒ sante_ti yadi idaá¹ƒ suttaá¹ƒ nÄ«tatthaá¹ƒ, Ä• sevanÄ• di ca visuá¹ƒ visuá¹ƒ cittehi h
Ä• sevanÄ• di nÄ• ma cittassa anekavÄ• raá¹ƒ uppattiyÄ• hoti \Be II 283/, na ekavÄ• rame
cittaâ€™â€™ _ntiÄ• di. tatrÄ• yaá¹ƒ saá¹…khepattho --- Ä• sevanÄ• vasena pavattamÄ• na
kÄ• laá¹ƒ Ä• sevanÄ• vaseneva pavatteyya, tathÄ• bhÄ• vanÄ• bahulÄ«kammavasena pav
ettakÄ• neva cittÄ• ni Ä• sevanÄ• vasena pavattanti, ettakÄ• ni bhÄ• vanÄ• vasena, bahulÄ
labbhati. iti anekacittakkhaá¹‡ikaariyamaggaá¹ƒ vadantassa dunnivÄ• riyovÄ• yaá¹ƒ doso. y
pubbabhÄ• gepi nÄ• nÄ• cittesu pavattapariÃ±Ã±Ä• dikiccÄ• naá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ
yathÄ• rahaá¹ƒ catukiccasÄ• dhanaá¹ƒ, ekacittakkhaá¹‡ikÄ• ca pavatti, evaá¹ƒ vipassanÄ•
pavattÄ• bhisaá¹…khÄ• ravasena Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammÄ• ni paá¹-ivedha
hontÄ«ti vadantÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ na koci doso Ä• sevanÄ• dÄ«hi kÄ• tabbakiccas
sijjhanato. tenÄ• ha __ ``ekacittakkhaá¹‡ikÄ• vÄ• â€™â€™ _tiÄ• di. __sace saÃ±jÄ• nÄ• tÄ
gacchati. __yÄ• guá¹ƒ pivÄ• hÄ«ti uyyojetabbo_ dhammasÄ• kacchÄ• ya abhabbabhÄ• vat

<463> __puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«sÅ«_ti __Ä• di_-saddena kÄ• yasaÃ±cetanÄ• c
kÄ• yasaá¹…khÄ• rÄ• dikepi saá¹…gaá¹‡hÄ• ti, na apuÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• re c
kÄ• yena saá¹…kharÄ«yati, _ na kÄ• yasamuá¹-á¹-hÄ• nattÄ• . cittasamuá¹-á¹-hÄ• nÄ• hi t
__nibbattÄ«yatÄ«_ti ca idaá¹ƒ kÄ• ye sati sabbhÄ• vaá¹ƒ \Ne II 262/, asati ca abhÄ• vaá¹ƒ s
__vÄ• ca_nti vacÄ«ghosaá¹ƒ. __saá¹…kharotÄ«_ti janeti. tenÄ• ha __ ``nibbattetÄ«â€™â€™
vitakkavicÄ• rarahitacittaá¹ƒ vacÄ«ghosaá¹ƒ nibbattetuá¹ƒ sakkoti. __cittapaá¹-ibaddhattÄ• j
nissayÄ• dipaccayabhÄ• vo cittasaá¹…khÄ• rasaá¹…kharaá¹‡anti dasseti. __aÃ±Ã±amaÃ±
kÄ• yasaá¹…khÄ• rÄ• divacanavacanÄ«yabhÄ• vena aÃ±Ã±amaÃ±Ã±amissitÄ• abhinnÄ•
saá¹ƒkiá¹‡á¹‡Ä• __avibhÅ«tÄ• _ apÄ• kaá¹-Ä• __duddÄ«panÄ• _ duviÃ±Ã±Ä• payÄ• .
__Ä• dÄ• naggahaá¹‡amuÃ±canacopanÄ• nÄ«_ti yassa kassaci kÄ• yena Ä• dÄ• tabbassa
vissajjanasaá¹…khÄ• taá¹ƒ muÃ±canaá¹ƒ, yathÄ• tathÄ• calanasaá¹…khÄ• taá¹ƒ copanant
sÄ• dhetvÄ• __uppannÄ• _. kÄ• yato pavattÄ• saá¹…khÄ• rÄ• , kÄ• yena saá¹…kharÄ«ya
vuccanti. hanusaá¹ƒcopana_nti hanusaÃ±calanaá¹ƒ. __vacÄ«bheda_nti vÄ• cÄ• nicchÄ• ra
saá¹…kharontÄ«ti katvÄ• idha __vacÄ«saá¹…khÄ• rÄ• tveva vuccanti_.

<464> __samÄ• pajjissa_nti \Be II 284/ padaá¹ƒ nirodhassa Ä• sannÄ• nÄ• gatabhÄ• vavis
dÅ«rassa gahaá¹‡e payojanÄ• bhÄ• vato. nirodhapÄ• dakassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
paá¹-á¹-hÄ• ya nirodhaá¹ƒ samÄ• pajjati nÄ• mÄ• ti adhippÄ• yena __ ``padadvayena
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattikÄ• lo kathitoâ€™â€™ _ti vuttaá¹ƒ. __tath
hotÄ«_ti ettha addhÄ• napariccheda cittaggahaá¹‡aá¹ƒ itaresaá¹ƒ nÄ• nantariyabhÄ• vato. n
baladvayaÃ±Ä• á¹‡asamÄ• dhicariyÄ• naá¹ƒ vasÄ«bhÄ• vÄ• pÄ• danacittehi vinÄ• addhÄ•
acittakabhÄ• vÄ• ya hoti.

__sesasaá¹…khÄ• rehÄ«_ti kÄ• yasaá¹…khÄ• racittasaá¹…khÄ• rehi. __dutiyajjhÄ• neyev
anuppattinirodhena. itaresupi eseva nayo. __vuá¹-á¹-hahissa_nti padaá¹ƒ vuá¹-á¹-hahanass
Ä• sannÄ• nÄ• gatabhÄ• vavisayaá¹ƒ Ä• sannaá¹ƒ vajjetvÄ• dÅ«rassa gahaá¹‡e payojanÄ
vuá¹-á¹-hÄ• nassa ca cittuppÄ• dena paricchinnattÄ• tato oramevÄ• ti Ä• ha __ ``padadvay
kathitoâ€™â€™ _ti. tathÄ• __cittaá¹ƒ bhÄ• vitaá¹ƒ hotÄ«_ti yathÄ• yathÄ• paricchinnakÄ•
tato paraá¹ƒ sacittakabhÄ• vo hoti, tathÄ• nirodhassa parikammacittaá¹ƒ uppÄ• ditaá¹ƒ hot

__paá¹-isaá¹…khÄ• _ti paá¹-isaá¹…khÄ• ya idameva kÄ• tabbaá¹ƒ jÄ• nitvÄ• appavattima
acittakabhÄ• vaá¹ƒ sampadeva Ä• pajjanti. atha kasmÄ• sattÄ• hameva samÄ• pajjantÄ«ti
yathÄ• kÄ• lapariccheda karaá¹‡ato, taÃ±ca yebhuyyena Ä• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ sattÄ• n
ekadivasaá¹ƒ bhuttÄ• hÄ• rassa sattÄ• hameva yÄ• panato.

sabbÄ• \Ne II 263/ phalasamÄ• patti assÄ• sapassÄ• se na samuá¹-á¹-hÄ• petÄ«ti idaá¹ƒ
``samuá¹-á¹-hÄ• petÄ«â€™â€™ _ti. yÄ• pana na samuá¹-á¹-hÄ• peti, taá¹ƒ dassento __ ``i
samuá¹-á¹-hÄ• petÄ«â€™â€™ _ti Ä• ha. tattha __imassÄ• _ti idha pÄ• á¸·iyaá¹ƒ vuttanirodh

tassa pana phalasamÄ• patti catutthajjhÄ• nikÄ• vÄ• ti niyamo natthÄ«ti Ä• ha __ ``kiá¹ƒ vÄ
__abbohÄ• rikÄ• _ti sukhumattabhÄ• vappattiyÄ• ``atthÄ«â€™â€™ ti voharituá¹ƒ asakkuá¹
pana pÄ• dakabhÅ«tÄ• ya catutthajjhÄ• nÄ• disamÄ• dhicariyÄ• ya vasena acatutthajjhÄ• n
nirodhÄ• nantaraphalasamÄ• patti assÄ• sapassÄ• se \Be II 285/ na samuá¹-á¹-hÄ• petÄ«ti
abbohÄ• rikÄ• vuttÄ• . evaÃ±ca katvÄ• saÃ±jÄ«vattheravatthumhi Ä• nÄ«tasamÄ• pattiph
upapajjati. tenÄ• ha __ ``bhavaá¹…gasamayenevetaá¹ƒ kathitaâ€™â€™ _nti. __kiriyamaya
ettha kiriyamayapavattaá¹ƒ kÄ• yavacÄ«viÃ±Ã±attivipphÄ• ro, tassa vaá¸·aÃ±janakÄ• le pa
abhisaá¹…khÄ• tuá¹ƒ na sakkonti_ aviÃ±Ã±attijanakattÄ• tesaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ.

__saguá¹‡enÄ• _ti sarasena, sabhÄ• venÄ• ti attho. __suÃ±Ã±atÄ• nÄ• ma phalasamÄ• p
tathÄ• rÄ• ganimittÄ• dÄ«naá¹ƒ abhÄ• vÄ• __animittÄ• , _ rÄ• gapaá¹‡idhiÄ• dÄ«naá¹ƒ al
__ ``animittaappaá¹‡ihitesupi eseva nayoâ€™â€™ _ti. animittaá¹ƒ appaá¹‡ihitaÃ±ca nibbÄ•
katvÄ• uppannaphalasamÄ• pattiyaá¹ƒ phasso animitto phasso appaá¹‡ihito phasso nÄ• m
nayoâ€™â€™ _ti iminÄ• atidisati.

attasuÃ±Ã±atÄ• dassanato anattÄ• nupassanÄ• suÃ±Ã±atÄ• , niccanimittugghÄ• á¹-anato
sukhappaá¹‡idhipaá¹-ikkhepato dukkhÄ• nupassanÄ• appaá¹‡ihitÄ• ti Ä• ha --- __ ``suÃ±Ã
vipassanÄ• pi vuccatÄ«â€™â€™ _ti. __aniccato vuá¹-á¹-hÄ• tÄ«_ti saá¹…khÄ• rÄ• naá¹ƒ a
vuá¹-á¹-hÄ• nagÄ• miniyÄ• parato ekatovuá¹-á¹-hÄ• naubhatovuá¹-á¹-hÄ• nehi nimittapava
__aniccato pariggahetvÄ• _ti ca idaá¹ƒ ``na ekantikaá¹ƒ evampi hotÄ«â€™â€™ ti katvÄ• v
sesesupi. appaá¹‡ihitavipassanÄ• ya maggotiÄ• dinÄ• , suÃ±Ã±atavipassanÄ• ya maggotiÄ
sandhÄ• yÄ• ha __ ``eseva nayoâ€™â€™ _ti. __vikappo Ä• pajjeyya_ Ä• gamanassa vava
avavatthÄ• nakarattÄ• . __evaÃ±hi tayo phassÄ• phusantÄ«_ti evaá¹ƒ saguá¹‡ato Ä• ramm
suÃ±Ã±atÄ• dinÄ• makÄ• tayo phassÄ• phusantÄ«ti aniyamavacanaá¹ƒ. __sameti_ yujjati
nÄ• mattayayogato.

sabbasaá¹…khatavivittatÄ• ya \Ne II 264/ __nibbÄ• naá¹ƒ viveko nÄ• ma_ upadhivivekoti k
tappaá¹-ipakkhavimukhassa tadabhimukhatÄ• . __poá¹‡atÄ• _ onamanaá¹ƒ, __pabbhÄ• rat

<465> cakkhÄ• dito rÅ«pÄ• dÄ«su pavattarÅ«pakÄ• yato uppajjanato __paÃ±cadvÄ• rikaá
manodvÄ• rikaá¹ƒ_ cetophassajÄ• tÄ• ya __cetasikaá¹ƒ_ \Be II 286/ __nÄ• ma. sabhÄ• var
__madhurabhÄ• vadÄ«paka_nti iá¹-á¹-habhÄ• vajotanaá¹ƒ. __vedayitabhÄ• vadÄ«paka_nti
vedanÄ• eva hi paramatthato Ä• rammaá¹‡aá¹ƒ vedeti, Ä• rammaá¹‡aá¹ƒ pana veditabban
sabhÄ• vaniddesotievamÄ• diatthavacanaá¹ƒ sandhÄ• yÄ• ha __ ``eseva nayoâ€™â€™ _ti
dharamÄ• natÄ• ya sukhÄ• , na á¹-hitikkhaá¹‡amattena. tenÄ• ha __ ``atthibhÄ• vo sukhaâ
__vipariá¹‡Ä• madukkhÄ• _ti vipariá¹‡amanena vigamanena dukkhÄ• , na nirodhakkhaá¹‡e
dukkhaâ€™â€™ _nti. apariÃ±Ã±Ä• tavatthukÄ• naÃ±hi sukhavedanuparamo dukkhato upa
piyavippayogena dÄ«petabbo. __á¹-hitidukkhÄ• vipariá¹‡Ä• masukhÄ• _ti etthÄ• pi eseva n

``atthibhÄ• vo dukkhaá¹ƒ, natthibhÄ• vo sukhaâ€™â€™ _nti. dukkhavedanuparamo hi sattÄ
upaá¹-á¹-hÄ• ti. evaÃ±hi vadanti --- ``tassa rogassa vÅ«pasamena aho sukhaá¹ƒ jÄ• taâ€™
__jÄ• nanabhÄ• vo_ti yÄ• thÄ• vasabhÄ• vato avabujjhanaá¹ƒ. adukkhamasukhaÃ±hi veda
tassa sukhumabhÄ• vato, yathÄ• tadaÃ±Ã±e dhamme salakkhaá¹‡ato sÄ• maÃ±Ã±alakkha
paramaá¹ƒ sukhaá¹ƒ. tenevÄ• ha ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

__ajÄ• nanabhÄ• vo_ti ettha vuttavipariyÄ• yena attho veditabbo. dukkhaÃ±hi sammohavih
__jÄ• nanabhÄ• vo_ti jÄ• nanassa Ã±Ä• á¹‡assa sabbhÄ• vo. Ã±Ä• á¹‡asampayuttÄ• hi Ã
adukkhamasukhÄ• vedanÄ• sukhÄ• iá¹-á¹-hÄ• kÄ• rÄ• . yathÄ• ha ``iá¹-á¹-hÄ• ceva iá¹-á
__ajÄ• nanabhÄ• vo dukkha_nti ettha vuttavipariyÄ• yena attho veditabbo.

__katamo anusayo anusetÄ«_ti kÄ• marÄ• gÄ• nusayÄ• dÄ«su sattasu anusayesu katamo
pavattati? appahÄ«nabhÄ• vena hi santÄ• ne anusayantÄ«ti __anusayÄ• , _ anurÅ«paá¹ƒ k
uppajjantÄ«ti attho. etena kÄ• raá¹‡alÄ• bhe sati uppajjanÄ• rahatÄ• nesaá¹ƒ dassitÄ• . ap
kÄ• raá¹‡alÄ• bhe sati uppajjanti. tenÄ• ha __ ``appahÄ«naá¹-á¹-hena sayito viya hotÄ«â€™
nippariyÄ• yato \Be II 287/ anÄ• gatÄ• kilesÄ• daá¹-á¹-habbÄ• , atÄ«tÄ• paccuppannÄ• \
taá¹ƒsabhÄ• vattÄ• tathÄ• vuccanti. na hi dhammÄ• naá¹ƒ kÄ• labhedena sabhÄ• vabhed
anusayaá¹-á¹-ho, nanu sabbepi kilesÄ• appahÄ«nÄ• anusayÄ• bhaveyyunti? na mayaá¹ƒ
anusayaá¹-á¹-haá¹ƒ vadÄ• ma, atha kho pana appahÄ«naá¹-á¹-hena thÄ• magatÄ• kilesÄ•
thÄ• magamanaÃ±ca rÄ• gÄ• dÄ«nameva Ä• veá¹‡iko sabhÄ• vo daá¹-á¹-habbo, yato abhi
anusayaá¹ƒ pajahatÄ«â€™â€™ ti vuttaá¹ƒ. __so_ti rÄ• gÄ• nusayo. __appahÄ«no_ti appah
anusayanaá¹-á¹-hamÄ• ha. so ca apariÃ±Ã±Ä• takkhandhavatthuto, pariÃ±Ã±Ä• tesu patiá¹
tenÄ• ha __ ``na sabbÄ• ya sukhÄ• ya vedanÄ• ya so appahÄ«noâ€™â€™ _ti. Ä• rammaá
adhippeto. tenÄ• ha __ ``na sabbaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ Ä• rabbha uppajjatÄ«ti atthoâ€™

vatthuvasenapi pana anusayaá¹-á¹-ho veditabbo, yo ``bhÅ«miladdhaâ€™â€™ nti vuccati. t
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vism II 834) vuttaá¹ƒ ---

``bhÅ«mÄ«ti vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ• . bh
uppattirahaá¹ƒ kilesajÄ• taá¹ƒ. tena hi sÄ• bhÅ«miladdhÄ• nÄ• ma hoti, tasmÄ• bhÅ«mila
kho na Ä• rammaá¹‡avasena. Ä• rammaá¹‡avasena hi sabbepi atÄ«tÄ• nÄ• gate pariÃ±Ã±
khandhe Ä• rabbha kilesÄ• uppajjanti mahÄ• kaccÄ• nauppalavaá¹‡á¹‡Ä• dÄ«naá¹ƒ khand
soreyyaseá¹-á¹-hinandamÄ• á¹‡avakÄ• dÄ«naá¹ƒ viya. yadi ca taá¹ƒ bhÅ«miladdhaá¹ƒ nÄ•
na koci bhavamÅ«laá¹ƒ pajaheyya, vatthuvasena pana bhÅ«miladdhaá¹ƒ veditabbaá¹ƒ. yatt

apariÃ±Ã±Ä• tÄ• khandhÄ• uppajjanti, tattha tattha uppÄ• dato pabhuti tesu vaá¹-á¹-amÅ«
anuseti. taá¹ƒ appahÄ«naá¹-á¹-hena bhÅ«miladdhanti veditabbaâ€™â€™ ntiÄ• di.

__esa nayo sabbatthÄ• _ti iminÄ• ``na sabbÄ• ya dukkhÄ• ya vedanÄ• ya so appahÄ«no,
vedanaá¹ƒ Ä• rabbha uppajjatÄ«â€™â€™ tiÄ• diá¹ƒ atidisati. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹
veditabbaá¹ƒ. ``yo anusayo yattha anuseti \Be II 288/, so pahÄ«yamÄ• no tattha pahÄ«no n
tattha tattha pahÄ• napucchÄ• , taá¹ƒ sandhÄ• yÄ• ha __ ``kiá¹ƒ pahÄ• tabbanti ayaá¹ƒ pah
_ti.

__ekeneva byÄ• karaá¹‡enÄ• _ti ``idhÄ• vuso, visÄ• kha, bhikkhu vivicceva kÄ• mehÄ«â€™
ekeneva vissajjanena. __dve pucchÄ• _ti anusayapucchÄ• pahÄ• napucchÄ• ti dvepi pucc
tena pajahatÄ«â€™â€™ ti idamekaá¹ƒ vissajjanaá¹ƒ, ``na tattha rÄ• gÄ• nusayo anusetÄ«â
vissajjanaá¹ƒ, pucchÄ• nukkamaÃ±cettha anÄ• diyitvÄ• pahÄ• nakkamena vissajjanÄ• pa
pucchÄ• vissajjesÄ«â€™â€™ _ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``idhÄ• â€™
tattha __tathÄ• vikkhambhitameva katvÄ• _ti iminÄ• yo rÄ• gaá¹ƒ vikkhambhetvÄ• puna u
tathÄ• vikkhambhitameva katvÄ• maggena samugghÄ• teti, tassa vasena ``rÄ• gaá¹ƒ tena
rÄ• gÄ• nusayo anusetÄ«â€™â€™ ti vattabbanti dasseti. kÄ• moghÄ• dÄ«hi catÅ«hi ogheh
vegasÄ• vuyhamÄ• nesu sattesu taá¹ƒ uttaritvÄ• pattabbaá¹ƒ, tassa pana gÄ• dhabhÄ• va
__patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ_. tenÄ• ha bhagavÄ• --- ``tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-
brÄ• hmaá¹‡oâ€™â€™ ti (SN b IV 238; It 69; Pp 187).

suÃ±Ã±atÄ• dibhedena anekabhedattÄ• pÄ• á¸·iyaá¹ƒ ``anuttaresÅ«â€™â€™ ti bahuvaca
vimokkhÄ• â€™â€™ _ti vatvÄ• puna tesaá¹ƒ sabbesampi arahattabhÄ• vasÄ• maÃ±Ã±ena
vuttaá¹ƒ. visaye cetaá¹ƒ bhummaá¹ƒ. __patthanaá¹ƒ paá¹-á¹-hapentassÄ• _ti ``aho vatÄ• ha
labheyyaâ€™â€™ nti patthanaá¹ƒ upaá¹-á¹-hapentassa, patthentassÄ• ti attho. __paá¹-á¹-h
hetumhi __anta_saddo. kathaá¹ƒ pana arahattavisayÄ• patthanÄ• uppajjatÄ«ti? na kÄ• ci
Ä• rammaá¹‡aá¹ƒ katvÄ• patthanÄ• uppajjati anadhigatattÄ• avisayabhÄ• vato. parikappi
uddissa patthanÄ• uppajjati. __ ``uppajjati pihÄ• paccayÄ• â€™â€™ ti vuttaá¹ƒ_ parampar
ujukaá¹ƒ pana paccayabhÄ• vo natthÄ«ti vuttaá¹ƒ __ ``na patthanÄ• ya paá¹-á¹-hapanamÅ«
_ti. __idaá¹ƒ pana sevitabbaá¹ƒ domanassaá¹ƒ_ akusalappahÄ• nassa kusalÄ• bhivuá¸• á¸
tenÄ• ha bhagavÄ• --- ``domanassampÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevi
ti (DN II 359-362). tÄ«hi mÄ• sehi sampajjanakÄ• __temÄ• sikÄ• _ \Be II 289/. sesapadadv
__imasmiá¹ƒ vÄ• re_ti imasmiá¹ƒ pavÄ• raá¹‡avÄ• re. __visuddhipavÄ• raá¹‡a_nti ``parisud
pavattaá¹ƒ visuddhipavÄ• raá¹‡aá¹ƒ. arahantÄ• nameva hesa pavÄ• raá¹‡Ä• .

na kadÄ• ci pahÄ• tabbassa pahÄ• yakatÄ• atthÄ«ti dassento __ ``na domanassena vÄ• â
pariyÄ• yenetaá¹ƒ vuttaá¹ƒ, taá¹ƒ vibhÄ• vento __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha
taá¹ƒ parato vitthÄ• rena Ä• gamissati. __paá¹-ipadaá¹ƒ gahetvÄ• _ patthanaá¹ƒ katvÄ• pa

__paá¹-isaÃ±cikkhatÄ«_ti ovÄ• davasena attÄ• naá¹ƒ samuttejento katheti. __sÄ«lena hÄ«
arahattÄ• ya paá¹-ipajjantehi sÄ«lena hÄ«naá¹-á¹-hÄ• naá¹ƒ kiá¹ƒ tuyhaá¹ƒ atthÄ«ti adhipp
__suparisuddha_nti akhaá¹‡á¸• Ä• dibhÄ• vato sudhotajÄ• timaá¹‡i viya suá¹-á¹-hu parisud
kadÄ• cipi saá¹…kocÄ• bhÄ• vato vÄ«riyaá¹ƒ suá¹-á¹-hu paggahitaá¹ƒ. __paÃ±Ã±Ä• _ti vip
paá¹-ipakkhehi anadhibhÅ«tatÄ• ya akuá¹‡á¹-hÄ• tikkhavisadÄ• saá¹…khÄ• rÄ• naá¹ƒ sa
vahati_ pavattati. __pariyÄ• yenÄ• _ti tassa domanassassa \Ne II 267/ arahattupanissayatÄ
Ä• rammaá¹‡avasena anusayanaá¹ƒ idhÄ• dhippetanti Ä• ha __ ``na taá¹ƒ Ä• rabbha uppa
anuppajjanamettha pahÄ• naá¹ƒ nÄ• mÄ• ti vuttaá¹ƒ __ ``pahÄ«nova tattha paá¹-ighÄ• nus
tatiyajjhÄ• nena vikkhambhetabbÄ• avijjÄ• , sÄ• eva ariyamaggena samucchindÄ«yatÄ«ti
vikkhambhetvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, anusayasadisatÄ• ya vÄ• . ``rÄ• gÄ• nusayaá¹
etthÄ• pi eseva nayo. __catutthajjhÄ• ne nÄ• nuseti nÄ• ma_ tattha kÄ• tabbakiccÄ• karaá¹

<466> __tasmÄ• _ti paccanÄ«kattÄ• sabhÄ• vato kiccato paccayato cÄ• ti adhippÄ• yo. _
kathito_ ``kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su viya. __andhak
appakÄ• sabhÄ• vato. __avibhÅ«tÄ• _ apÄ• kaá¹-Ä• anoá¸·Ä• rikabhÄ• vato. tato eva __d
__tÄ• disÄ• vÄ• _ti upekkhÄ• sadisÄ• va. yathÄ• upekkhÄ• sukhadukkhÄ• ni viya na oá¸·Ä
rÄ• gadosÄ• viya na oá¸·Ä• rikÄ• . atha kho andhakÄ• rÄ• avibhÅ«tÄ• duddÄ«panÄ• duv
__sabhÄ• gapaá¹-ibhÄ• go kathito_ ``paá¹‡idhi paá¹-ighosoâ€™â€™ tiÄ• dÄ«su viya. __ya
dukkhÄ• dÄ«su yattakesu á¹-hÄ• nesu, yattha vÄ• Ã±eyyaá¹-á¹-hÄ• nesu. __visabhÄ• gap
\Be II 290/ viya Ä• loko vighÄ• takapaá¹-ibhÄ• go. __vijjÄ• _ti maggaÃ±Ä• á¹‡aá¹ƒ adhippet
phalanti Ä• ha __ ``ubhopete dhammÄ• anÄ• savÄ• â€™â€™ _ti. __anÄ• savaá¹-á¹-henÄ
paá¹‡Ä«taá¹-á¹-henÄ• tipi vattabbaá¹ƒ. sopi hi vimuttinibbÄ• nÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o, vi
asaá¹…khataá¹-á¹-hena nibbÄ• nassa visabhÄ• gatÄ• pi labbhateva. __paÃ±haá¹ƒ atikkam
apucchitabbaá¹ƒ pucchantoti adhippÄ• yo. __paÃ±hÄ• naá¹ƒ paricchedapamÄ• á¹‡aá¹ƒ ga
aá¹-á¹-hatvÄ• tato paraá¹ƒ pucchanto __nÄ• sakkhi_ paÃ±hÄ• naá¹ƒ pariyantaá¹ƒ gahetuá
__appaá¹-ibhÄ• gadhammassÄ• _ti nippariyÄ• yato sabhÄ• gapaá¹-ibhÄ• gena appaá¹-ibh
anÄ• gatÄ• dipariyÄ• yena nibbÄ• nassa sabhÄ• gapaá¹-ibhÄ• go vutto, visabhÄ• ge ca att
nippariyÄ• yato kiÃ±ci sabhÄ• gapaá¹-ibhÄ• gaá¹ƒ sandhÄ• ya pucchatÄ«ti katvÄ• __ ``acc
vuttaá¹ƒ. asaá¹…khatassa hi appatiá¹-á¹-hassa ekantaniccassa sato nibbÄ• nassa kuto nipp
sambhavo. tenÄ• ha __ ``nibbÄ• naá¹ƒ nÄ• metaâ€™â€™ _ntiÄ• di.

__viraddho_ti ettha sabhÄ• gapaá¹-ibhÄ• gaá¹ƒ pucchissÄ• mÄ«ti nicchayÄ• bhÄ• vato pu
virajjhitvÄ• va pucchi, na ajÄ• nitvÄ• ti attho. etena heá¹-á¹-hÄ• sabbapucchÄ• diá¹-á¹-has
jÄ• nitvÄ• va pavattÄ• ti dÄ«pitaá¹ƒ hoti. therÄ« pana taá¹ƒ taá¹ƒ pucchitamatthaá¹ƒ sabhÄ
satthu desanÄ• Ã±Ä• á¹‡aá¹ƒ anugantvÄ• va vissajjesi. __nibbÄ• nogadha_nti nibbÄ• naá¹
nibbÄ• nantogadhaá¹ƒ. tenÄ• ha __ ``nibbÄ• nabbhantaraá¹ƒ nibbÄ• naá¹ƒ anupaviá¹-á¹-ha
brahmacariyassa.

<467> __paá¹‡á¸• iccena_ \Ne II 268/ __samannÄ• gatÄ• _ti ettha vuttapaá¹‡á¸• iccaá¹ƒ d
``dhÄ• tukusalÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tenevÄ• ha --- ``kittÄ• vatÄ• nu kho, bhante, p
kho, Ä• nanda, bhikkhu dhÄ• tukusalo ca hoti, Ä• yatanakusalo ca paá¹-iccasamuppÄ• daku
á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalo ca. ettÄ• vatÄ• nu kho, Ä• nanda, bhikkhu paá¹‡á¸• ito hotÄ
__paÃ±Ã±Ä• mahattaá¹ƒ_ nÄ• ma theriyÄ• asekkhappaá¹-isambhidappattÄ• ya paá¹-isamb
taá¹ƒ dassetuá¹ƒ __ ``mahante attheâ€™â€™ _tiÄ• di vuttaá¹ƒ. __rÄ• jayuttehÄ«_ti raÃ±Ã±
__Ä• haccavacanenÄ• _ti satthÄ• rÄ• karaá¹‡Ä• dÄ«ni Ä• hanitvÄ• pavattitavacanena. ya
taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyameva.

cÅ«á¸·avedallasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. cÅ«á¸·adhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ•

<468> __dhammoti_ \Be II 291/ \Ne II 269/ __gahitagahaá¹‡Ä• nÄ«_ti dhammo vÄ• hotu it
paggahitaggÄ• happavattÄ• cariyÄ• va. __Ä• yÅ«hanakkhaá¹‡e_ti tassa dhammoti gahitas
__sukha_nti akicchaá¹ƒ. tenÄ• ha __ ``sukaraâ€™â€™ _nti. __dukkhavipÄ• ka_nti aniá¹-á¹

<469> yathÄ• cakkhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ yathÄ• sakaá¹ƒ visayagga
evaá¹ƒ manasopi. te ca visayÄ• iá¹-á¹-hÄ• kÄ• rato gahaá¹‡e na koci doso, purisattabhÄ• v
pavattentÄ«ti ayaá¹ƒ tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ laddhÄ«ti Ä• ha __ ``vatthukÄ
doso natthÄ«â€™â€™ _ti, assÄ• detvÄ• visayaparibhoge natthi Ä• dÄ«navo, tappaccayÄ•
adhippÄ• yo. __pÄ• tabyataá¹ƒ Ä• pajjantÄ«_ti paribhuÃ±janakataá¹ƒ upagacchanti. paribh
__pÄ• _-saddo kattusÄ• dhano ca __tabya_-saddo, yathÄ• ruci paribhuÃ±jantÄ«ti attho. kile
vatthukÄ• mantogadhoyeva, kilesakÄ• mavasena pana nesaá¹ƒ assÄ• detabbatÄ• ti Ä• ha
kilesakÄ• mena pÄ• tabyataâ€™â€™ _nti. __kilesakÄ• menÄ• _ti karaá¹‡atthe karaá¹‡avad
paribhuÃ±jitabbata_nti etthÄ• pi kattuvaseneva attho veditabbo. __moá¸·iá¹ƒ katvÄ• _ti veá¹
moá¸·iá¹ƒ katvÄ• . __tÄ• pasaparibbÄ• jikÄ• hÄ«_ti tÄ• pasapabbajjÅ«pagatÄ• hi. __pariÃ±
idaá¹ƒ ``pahÄ• namÄ• haá¹ƒsÅ«â€™â€™ ti padasseva vevacananti __ ``pahÄ• naá¹ƒ sama
_ti vuttaá¹ƒ. tena kÄ• mÄ• nÄ• mete aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• ti yÄ• thÄ
``pahÄ• naâ€™â€™ nti adhippetaá¹ƒ, na vinÄ• bhÄ• vamattanti dasseti. __mÄ• luvÄ• sipÄ•
mÄ• luvÄ• phale poá¹-á¹-alikÄ• . __santÄ• saá¹ƒ Ä• pajjeyyÄ• _ti sÄ• le adhivatthadevatÄ•
vuttaá¹ƒ. tadÄ• hi tassÄ• evaá¹ƒ hoti. __koviá¸·Ä• rapattasadisehÄ«_ti mahÄ• koviá¸·Ä• ra
saá¹‡á¹-hÄ• navasena hetaá¹ƒ vuttaá¹ƒ, mÄ• luvÄ• pattÄ• pana koviá¸·Ä• rapattehi mahan
ca honti. vipulabahughanagarupattatÄ• ya __mahantaá¹ƒ bhÄ• raá¹ƒ janetvÄ• . sÄ• ti_ mÄ•
heá¹-á¹-hato olambanahetubhÅ«taá¹ƒ ghanabhÄ• vaá¹ƒ.

__andhavanasubhagavana_ggahaá¹‡aá¹ƒ \Be II 292/ tesaá¹ƒ abhilakkhitabhÄ• vato. __nÄ
tiá¹‡ajÄ• tÄ«su. khÄ• danupalakkhaá¹‡aá¹ƒ upacikÄ• naá¹ƒ uá¹-á¹-hahanaggahaá¹‡anti Ä•

_nti. __keá¸·iá¹ƒ karontÄ« viyÄ• _ti vilambananadÄ« \Ne II 270/ viya keá¸·iá¹ƒ karontÄ«. idÄ
ajjhottharinti pamodamÄ• nÄ• viya ito cito ca vipphandamÄ• nÄ• __vilambantÄ«. samphas
mudutaluá¹‡akomalabhÄ• vato. __dassanampi sukhaá¹ƒ_ ghanabahalapattasaá¹ƒhatatÄ• y
anussavavasena bhavanavinÄ• sabhayÄ• santÄ• saá¹ƒ Ä• pajji, idÄ• ni tassÄ• sampattida
somanassajÄ• tÄ• ahosi.

__viá¹-abhiá¹ƒ kareyyÄ• _ti Ä• tÄ• navitÄ• navasena jaá¹-entÄ« jÄ• laá¹ƒ kareyya. tathÄ• b
ghanapattasaÃ±channatÄ• ya chattasadisÄ« hotÄ«ti Ä• ha __ ``chattÄ• kÄ• rena tiá¹-á¹-hey
rukkha_nti upari sabbasÄ• khÄ• pasÄ• khaá¹ƒ sabbarukkhaá¹ƒ. __bhassamÄ• nÄ• _ti paliv
__yÄ• va mÅ«lÄ• otiá¹‡á¹‡asÄ• khÄ• hÄ«_ti mÄ• luvÄ• bhÄ• rena onamitvÄ• rukkhassa y
puna abhiruhamÄ• nÄ• . __sabbasÄ• khÄ• _ti heá¹-á¹-hÄ• majjhe upari cÄ• ti sabbÄ• pi sÄ
__saá¹ƒsibbitvÄ• _ jÄ• lasantÄ• nakaniyÄ• mena jaá¹-etvÄ• . evaá¹ƒ aparÄ• paraá¹ƒ saá¹ƒs
sabbasÄ• khÄ• heá¹-á¹-hÄ• katvÄ• sayaá¹ƒ upari á¹-hatvÄ• _ mahÄ• bhÄ• rabhÄ• vena _
vassante padÄ• leyya. sÄ• khaá¹-á¹-hakavimÄ• na_nti sÄ• khÄ• paá¹-ibaddhaá¹ƒ vimÄ• na
``seyyathÄ• pi, bhikkhaveâ€™â€™ tiÄ• dinÄ• bhÅ«tapubbameva vatthu upamÄ• bhÄ• ven
pana vimÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<471> __bahalarÄ• gasabhÄ• vo_ti paccavekkhaá¹‡Ä• hi nÄ«harituá¹ƒ asakkuá¹‡eyyatÄ•
abhibhavanarÄ• gadhÄ• tuko. __rÄ• gaja_nti rÄ• ganimittajÄ• taá¹ƒ. __diá¹-á¹-he diá¹-á¹-he
diá¹-á¹-he diá¹-á¹-he visabhÄ• gÄ• rammaá¹‡e. __nimittaá¹ƒ gaá¹‡hÄ• tÄ«_ti kilesuppattiyÄ
anubyaÃ±janaso nimittaá¹ƒ gaá¹‡hÄ• ti, sikkhÄ• gÄ• ravena pana kilesehi nissitaá¹ƒ magga
tato eva Ä• cariyupajjhÄ• yehi Ä• á¹‡attaá¹ƒ daá¹‡á¸• akammaá¹ƒ karoteva. tenÄ• ha __ ``n
karotÄ«â€™â€™ _ti. __hatthaparÄ• mÄ• sÄ• dÄ«nÄ«_ti --- ``ehi tÄ• va tayÄ• vuttaá¹ƒ may
vÄ«maá¹ƒsissÄ• mÄ• â€™â€™ tiÄ• dinÄ• hatthaggahaá¹‡Ä• dÄ«ni karonto, na karuá¹‡Ä•
__mohajÄ• tiko_ti bahalamohasabhÄ• vo.

<472> __kammaniyÄ• menÄ• _ti \Be II 293/ purimajÄ• tisiddhena lobhussadatÄ• diniyamite
taá¹ƒ lobhussadatÄ• diá¹ƒ vibhÄ• gena dassetuá¹ƒ __ ``yassa hÄ«â€™â€™ _tiÄ• di Ä• rad
__kammÄ• yÅ«hanakkhaá¹‡e_ti kammakaraá¹‡avelÄ• ya. __lobho balavÄ• _ti tajjÄ• ya sÄ•
adhiko \Ne II 271/ hoti. __alobho mando_ti tappaá¹-ipakkho alobho dubbalo hoti. kathaá¹ƒ p
aÃ±Ã±amaÃ±Ã±aá¹ƒ ujuvipaccanÄ«kabhÅ«tÄ• ekakkhaá¹‡e pavattanti? na kho panetaá¹ƒ
``ekakkhaá¹‡e pavattantÄ«â€™â€™ ti, nikantikkhaá¹‡aá¹ƒ pana Ä• yÅ«hanakkhaá¹‡ameva
nayo sesesu. __pariyÄ• dÄ• tu_nti abhibhavituá¹ƒ na sakkoti. yo hi ``evaá¹ƒsundaraá¹ƒ eva
evaá¹ƒmahagghaÃ±ca na sakkÄ• parassa dÄ• tuâ€™â€™ ntiÄ• dinÄ• amuttacÄ• gatÄ• d
sampayutto alobho sammadeva lobhaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti. dosamohÄ• naá¹ƒ a
tÄ• disapaccayalÄ• bheneva __adosÄ• mohÄ• balavanto. tasmÄ• _ti lobhÄ• dosÄ• mohÄ•
alobhadosamohÄ• naÃ±ca dubbalabhÄ• vatoti vuttameva kÄ• raá¹‡aá¹ƒ paccÄ• masati. __
kammenÄ• _ti tena lobhÄ• diupanissayavatÄ• kusalakammunÄ• . __sukhasÄ«lo_ti sakhilo

pariyÄ• yena vadati.

__mandÄ• alobhÄ• dosÄ• _ lobhadose pariyÄ• dÄ• tuá¹ƒ na sakkonti, __amoho pana bala
sakkotÄ«ti evaá¹ƒ yathÄ• rahaá¹ƒ paá¹-hamavÄ• re vuttanayeneva atidesattho veditabbo. _
vuttanayÄ• nusÄ• rena. __duá¹-á¹-ho_ti kodhano. __dandho_ti mandamaÃ±Ã±o. __sukhas

ettha ca lobhavasena, dosamoha-lobhadosa-lobhamoha-dosamoha-lobhadosamohavasen
eko tikoti lobhÄ• diussadavasena akusalapakkhe eva satta vÄ• rÄ• , tathÄ• kusalapakkhe a
cuddasa vÄ• rÄ• labbhanti. tattha alobhadosamohÄ• , alobhÄ• dosamohÄ• , alobhadosÄ•
kusalapakkhe tatiyadutiyapaá¹-hamavÄ• rehi dosussadamohussadadosamohussadavÄ• rÄ
II 294/ akusalapakkhe lobhÄ• dosÄ• mohÄ• , lobhadosÄ• mohÄ• , lobhÄ• dosamohÄ• bala
tatiyadutiyapaá¹-hamavÄ• rehi adosussadaamohussadaadosÄ• mohussadavÄ• rÄ• gahitÄ
tayo tayo vÄ• re antogadhe katvÄ• aá¹-á¹-heva vÄ• rÄ• dassitÄ• . ye pana ubhayasammis
lobhÄ• lobhussadavÄ• rÄ• dayo apare ekÅ«napaÃ±Ã±Ä• sa vÄ• rÄ• kÄ• maá¹ƒ dassetabb
dassitÄ• . na hi ``ekasmiá¹ƒ santÄ• ne antarena avatthantaraá¹ƒ lobho ca balavÄ• alobho c
yujjati. paá¹-ipakkhavasena vÄ• pi etesaá¹ƒ balavadubbalabhÄ• vo sahajÄ• tadhammavase
lobhassa tÄ• va paá¹-ipakkhavasena anabhibhÅ«tatÄ• ya balavabhÄ• vo, tathÄ• dosamoh
alobhÄ• dÄ«naá¹ƒ pana lobhÄ• dianabhibhavanato. sabbesaÃ±ca samÄ• najÄ• tiyasamadh
sahajÄ• tadhammato balavabhÄ• vo. tena vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps II 472) ---
mando. adosÄ• mohÄ• balavanto, dosamohÄ• mandÄ• â€™â€™ tiÄ• di, so ca nesaá¹ƒ m
purimÅ«panissayato tathÄ• Ä• sayassa paribhÄ• vitatÄ• ya veditabbo. tenevÄ• ha __ ``kan
sesaá¹ƒ vuttanayattÄ• suviÃ±Ã±eyyamevÄ• ti.

cÅ«á¸·adhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. mahÄ• dhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ•

<473> evaá¹ƒ \Ne II 273/ idÄ• ni vuccamÄ• nÄ• kÄ• ro kÄ• mo kÄ• manaá¹ƒ icchÄ• etesa
chando chandanaá¹ƒ rocanaá¹ƒ ajjhÄ• sayo etesanti __evaá¹ƒchandÄ• _. abhimukhaá¹ƒ, a
upagacchatÄ«ti adhippÄ• yo, laddhi. sÄ• hi laddhabbavatthuá¹ƒ abhimukhaá¹ƒ ``evametaâ
tena tena pakÄ• rena upagacchati, hatthagataá¹ƒ katvÄ• tiá¹-á¹-hati na vissajjeti. evaá¹ƒ vu
adhippÄ• yo etesanti __evaá¹ƒadhippÄ• yÄ• _. bhagavÄ• mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etesaá¹
__bhagavaá¹ƒmÅ«lakÄ• _. tenÄ• ha __ ``bhagavantaÃ±hi nissÄ• ya mayaá¹ƒ ime dhamme
paá¹-ivijjhÄ• mÄ• â€™â€™ _ti. __amhÄ• kaá¹ƒ_ __dhammÄ• _ti \Be II 295/ tehi attanÄ• ad
sevitabbÄ• naÃ±hi yÄ• thÄ• vato adhigamaÃ±Ä• á¹‡Ä• ni adhigacchanakasambandhÄ«ni, t
sammÄ• sambuddhamÅ«lakÄ• ni anaÃ±Ã±avisayattÄ• . tenÄ• ha __ ``pubbe kassapasamb
netÄ• tesanti __bhagavaá¹ƒnettikÄ• . netÄ• _ti sevitabbadhamme vineyyasantÄ• naá¹ƒ pÄ
asevitabbadhamme vineyyasantÄ• nato apanetÄ• . tadaá¹…gavinayÄ• divasena vÄ• __vin

sevitabbÄ• , ime na sevitabbÄ• ti ubhayasampÄ• panÄ• panayanatthaá¹ƒ paÃ±Ã±apetÄ• . t
``yathÄ• sabhÄ• vatoâ€™â€™ _tiÄ• di.

paá¹-isaranti etthÄ• ti paá¹-isaraá¹‡aá¹ƒ, bhagavÄ• paá¹-isaraá¹‡aá¹ƒ etesanti __bhagava
paá¹-isarati sabhÄ• vasampaá¹-ivedhavasena paccekamupagacchatÄ«ti vÄ• paá¹-isaraá¹‡
paá¹-isaraá¹‡aá¹ƒ etesanti __bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . paá¹-ivedhavasenÄ• _ti paá¹-ivij
asatipi mukhe atthato evaá¹ƒ vadanto viya hotÄ«ti Ä• ha __ ``phasso Ä• gacchati, ahaá¹ƒ b
nÄ• moâ€™â€™ _ti. __paá¹-ibhÄ• tÅ«_ti ettha paá¹-i-saddÄ• pekkhÄ• ya ``bhagavantaâ€™
attho pana sÄ• mivacanavaseneva veditabboti dassento Ä• ha __ ``bhagavatoâ€™â€™ _ti
bhagavato bhÄ• go hotu. bhagavato hi esa bhÄ• go, yadidaá¹ƒ dhammassa desanÄ• , amh
adhippÄ• yo. keci pana __paá¹-ibhÄ• tÅ«_ti padissatÅ«ti atthaá¹ƒ vadanti, Ã±Ä• á¹‡ena dis
attho. __upaá¹-á¹-hÄ• tÅ«_ti ca Ã±Ä• á¹‡assa paccupaá¹-á¹-hÄ• tu.

<474> __nissayitabbe_ti \Ne II 274/ attano santÄ• ne uppÄ• danavasena apassayitabbe.
tatiyacatutthadhammasamÄ• dÄ• nÄ• ni hi apassÄ• ya sattÄ• naá¹ƒ etarahi Ä• yatiÃ±ca sa
__bhajitabbe_ti tasseva vevacanaá¹ƒ. __sevitabbe_ti vÄ• sappurisupassayasaddhammass
sandhÄ• yÄ• ha. __bhajitabbe_ti tappaccaye dÄ• nÄ• dipuÃ±Ã±adhamme.

<475> __uppaá¹-ipÄ• á¹-iÄ• kÄ• renÄ• _ti paá¹-hamaá¹ƒ saá¹ƒkilesadhamme dassetvÄ• p
satthu desanÄ• paá¹-ipÄ• á¹-i, yathÄ• --- ``vÄ• maá¹ƒ muÃ±ca, dakkhiá¹‡aá¹ƒ gaá¹‡hÄ• â€
Vism-mhá¹- I 14), tathÄ• uppaá¹-ipÄ• á¹-ipakÄ• rena, sÄ• ca kho purimesu dvÄ«su dhamm
pacchimesu pana paá¹-ipÄ• á¹-iyÄ• va mÄ• tikÄ• paá¹-á¹-hapitÄ• . __yathÄ• dhammaraser
pahÄ• tabbapahÄ• yakadhammÄ• naá¹ƒ yathÄ• sabhÄ• veneva. sabhÄ• vo hi yÄ• thÄ• vat
``rasoâ€™â€™ ti vuccati. paá¹-hamaá¹ƒ pahÄ• tabbadhamme dassetvÄ• tadanantaraá¹ƒ ``
pahÄ«yantÄ«â€™â€™ ti pahÄ• yakadhammadassanaá¹ƒ desanÄ• nupubbÄ«. __gahaá¹‡a
uppÄ• danaá¹ƒ.

<478> vadhadaá¹‡á¸• Ä• dÄ«hi bhÄ«tassa upasaá¹…kamane, micchÄ• caritvÄ• tathÄ• a
pubbÄ• paracetanÄ• naá¹ƒ vasena micchÄ• cÄ• ro dukkhavedano hoti, tathÄ• issÄ• nindÄ
aparacetanÄ• vasena, evaá¹ƒ abhijjhÄ• micchÄ• diá¹-á¹-hÄ«supi yathÄ• rahaá¹ƒ veditabba
cetanÄ• na_nti pubbÄ• parasanniá¹-á¹-hÄ• pakacetanÄ• naá¹ƒ. adinnÄ• dÄ• naá¹ƒ musÄ•
samphappalÄ• poti imesaá¹ƒ catunnaá¹ƒ sanniá¹-á¹-hÄ• pakacetanÄ• naá¹ƒ sukhasampay
vÄ• ti ayaá¹ƒ nayo idha adhikatattÄ• na uddhaá¹-o. __domanassameva cettha dukkha_nti i
pubbabhÄ• gÄ• parabhÄ• gacetanÄ• pi cettha Ä• sannÄ• domanassasahagatÄ• eva hont
pana sandhÄ• ya __ ``pariyeá¹-á¹-hiá¹ƒ vÄ• Ä• pajjantassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ter
micchÄ• cÄ• rÄ• bhijjhÄ• micchÄ• diá¹-á¹-hÄ«naá¹ƒ pubbabhÄ• gÄ• parabhÄ• gacetanÄ• A
sanniá¹-á¹-hÄ• pakacetanÄ• gatikÄ• vÄ• ti dassitaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. __pariyeá¹
micchÄ• cÄ• rÄ• dÄ«su vÄ«tikkamitabbavatthumÄ• lÄ• gandhÄ• dipariyesanaá¹ƒ. pÄ• á¹‡Ä

mÄ• retabbavatthuÄ• vudhÄ• dipariyesanaá¹ƒ __Ä• pajjantassa_. akicchenapi tesaá¹ƒ pariy
``vaá¹-á¹-atiyevÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ vadati.

<479> __sukhavedanÄ• hontÄ«_ti sukhavedanÄ• pi hontÄ«ti adhippÄ• yo. tÄ• saá¹ƒ cetan
labbhatÄ«ti __ ``sukhavedanÄ• pi hontiyevÄ• â€™â€™ _ti sÄ• saá¹…kavacanaá¹ƒ. __soma
idaá¹ƒ pubbabhÄ• gÄ• parabhÄ• gacetanÄ• pi somanassasahagatÄ• eva hontÄ«ti katvÄ•
micchÄ• cÄ• ravajjÄ• naá¹ƒ channaá¹ƒ vasena. micchÄ• cÄ• rassa pana pubbÄ• parabhÄ•
sukhampi vaá¹-á¹-atiyevÄ• _ti sÄ• saá¹…kavacanaá¹ƒ.

<480> dosajapariá¸·Ä• havasenassa siyÄ• kÄ• yikampi dukkhanti adhippÄ• yena __ ``so g
_ti vuttaá¹ƒ. cetodukkhameva vÄ• sandhÄ• ya tassa aparÄ• paruppattidassanatthaá¹ƒ __ ``
domanassitoâ€™â€™ _ti vuttaá¹ƒ.

<481> __dasasupi_ \Be II 297/ __padesÅ«_ti dasasupi koá¹-á¹-hÄ• sesu, vÄ• kyesu vÄ• . u
sambhavatÄ«ti __ ``sukhasampayuttÄ• hontiyevÄ• â€™â€™ _ti idha sÄ• saá¹…kavacanaá
paá¹-iviratassa kÄ• yopi siyÄ• vigatadarathapariá¸·Ä• hoti pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ
kÄ• yikapaá¹-isaá¹ƒvedanÄ• pi sambhavatÄ«ti __sahÄ• pi sukhenÄ• _ti ettha kÄ• yiyasukha

<482> __tittakÄ• lÄ• bÅ«_ti upabhuttassa ummÄ• dÄ• dipÄ• panena kucchitatittakaraso al
aniá¹-á¹-harasatÄ• ya aniá¹-á¹-haphalatÄ• ya ca.

<483> __rasaá¹ƒ detÄ«_ti rasaá¹ƒ dasseti vibhÄ• veti.

<484> __pÅ«timutta_nti pÅ«tisabhÄ• vamuttaá¹ƒ. __taruá¹‡a_nti dhÄ• rÄ• vasena nipatant
tenassa uparimuttatamÄ• ha. muttaÃ±hi passÄ• vamaggato muccamÄ• naá¹ƒ kÄ• yusmÄ•

<485> __yaá¹ƒ bhagandarasaá¹ƒsaá¹-á¹-haá¹ƒ lohitaá¹ƒ pakkhandatÄ«_ti bhagandarabyÄ•
lohitapakkhandatÄ• ya vasena yaá¹ƒ lohitaá¹ƒ vissavati. pittasaá¹ƒsaá¹-á¹-haá¹ƒ lohitaá¹ƒ p
Ä• netvÄ• sambandho.

<486> __ubbiddhe_ti dÅ«re. abbhamahikÄ• diupakkilesavigamena hi Ä• kÄ• saá¹ƒ uttuá¹…
khÄ• yati. tenÄ• ha __ ``dÅ«rÄ«bhÅ«teâ€™â€™ _ti. tamaá¹ƒyeva __tamagataá¹ƒ_ ``gÅ«tha
(MN II 119; AN c 9.11) yathÄ• . __bhÄ• sate ca tapate ca virocate_ ca idaá¹ƒ catutthaá¹ƒ dh
vibhajantena kusalakammapathassa vibhajitvÄ• dassitattÄ• .

saá¹…gararukkho \Ne II 276/ kandamÄ• dasapova. __sarabhaÃ±Ã±avasenÄ• _ti atthaá¹ƒ a
sarabhaÃ±Ã±avasena. __osÄ• rentassÄ• _ti uccÄ• rentassa. __sadde_ti osÄ• raá¹‡asadde
anÄ• rocetukÄ• mÄ• __devatÄ• tattheva antaradhÄ• yi. taá¹ƒ divasa_nti satthÄ• rÄ• desit

visesÄ• dhigamanimittatÄ• ya ayaá¹ƒ devatÄ• imaá¹ƒ suttaá¹ƒ piyÄ• yati. sesaá¹ƒ uttÄ• na

mahÄ• dhammasamÄ• dÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. vÄ«maá¹ƒsakasuttavaá¹‡á¹‡anÄ•

<487> __atthavÄ«maá¹ƒsako_ti \Be II 298/ \Ne II 277/ attatthaparatthÄ• diatthavijÄ• nanak
__saá¹…khÄ• ravÄ«maá¹ƒsako_ti saá¹…khatadhamme salakkhaá¹‡ato sÄ• maÃ±Ã±alakkh
ca vÄ«maá¹ƒsako. __satthuvÄ«maá¹ƒsako_ti ``satthÄ• nÄ• ma guá¹‡ato ediso ediso cÄ• â
upaparikkhako. __vÄ«maá¹ƒsako_ti vicÄ• rako. yaá¹ƒ cetaso sarÄ• gÄ• divibhÄ• gato paric
__cetopariyÄ• yo_. tenÄ• ha __ ``cittaparicchedaâ€™â€™ _nti. yasmÄ• cetopariyÄ• yaÃ±Ã
cittaá¹ƒ ito paraá¹ƒ pavattaá¹ƒ idamito paraâ€™â€™ nti parassa cittuppattiá¹ƒ pajÄ• nÄ• ti,
``__cetopariyÄ• yanti cittavÄ• raâ€™â€™ _nti. vÄ• ratthepi hi __pariyÄ• ya_-saddo hoti --- `
Ä• nanda, pariyÄ• yo ajja bhikkhuniyo ovadituâ€™â€™ ntiÄ• dÄ«su (MN III 398). cittacÄ• ra
cittapavattinti attho. __evaá¹ƒ vijÄ• nanatthÄ• yÄ• _ti idÄ• ni vuccamÄ• nÄ• kÄ• rena vÄ«m

<488> __kalyÄ• á¹‡amittÅ«panissaya_nti kalyÄ• á¹‡amittasaá¹…khÄ• taá¹ƒ brahmacariyav
__upaá¸• á¸• haá¹ƒ attano Ä• nubhÄ• venÄ• _ti iminÄ• puggalena sampÄ• diyamÄ• nassa
upaá¸• á¸• habhÄ• gamattaá¹ƒ attano vimuttiparipÄ• cakadhammÄ• nubhÄ• vena sijjhati. __
kalyÄ• á¹‡amittÄ• nubhÄ• venÄ• _ti itaro pana upaá¸• á¸• habhÄ• go yaá¹ƒ nissÄ• ya brahm
kalyÄ• á¹‡amittassa upadesÄ• nubhÄ• vena __hoti, _ sijjhatÄ«ti attho. lokasiddho eva ayam

``pÄ• do siddho Ä• cariyÄ• , pÄ• do hissÄ• nubhÄ• vato.

taá¹ƒvijjÄ• sevakÄ• pÄ• do, pÄ• do kÄ• lena paccatÄ«â€™â€™ ti || ---

vadanti. __attano dhammatÄ• yÄ• _ti attano sabhÄ• vena, Ã±Ä• á¹‡enÄ• ti attho. __kalyÄ•
bhadro sundaro mitto etassÄ• ti kalyÄ• á¹‡amitto, tassa bhÄ• vo __kalyÄ• á¹‡amittatÄ• , _ k
sÄ«lÄ• diguá¹‡asampannehi kalyÄ• á¹‡apuggaleheva ayanaá¹ƒ pavatti __kalyÄ• á¹‡asahÄ
kÄ• yena ca ninnapoá¹‡apabbhÄ• rabhÄ• vena pavatti __kalyÄ• á¹‡asampavaá¹…katÄ• . m
``upaá¸• á¸• haá¹ƒ brahmacariyassÄ• â€™â€™ ti mÄ• kathehÄ«ti attho. __tadaminÄ• _ti e
II 299/ da-kÄ• ro padasandhikaro i-kÄ• rassa a-kÄ• raá¹ƒ katvÄ• niddeso. __iminÄ• pÄ«_ti
\Ne II 278/ attho. __pariyÄ• yenÄ• _ti kÄ• raá¹‡ena. idÄ• ni taá¹ƒ kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ.

yathÄ• cettha, aÃ±Ã±esupi suttesu kalyÄ• á¹‡amittupanissayameva visesoti dassento __ `
bÄ• hiraá¹…gasampattiá¹ƒ kathentopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __vimuttiparipÄ• ca
arahattassa paripÄ• cakadhamme. __paccaye_ti gilÄ• napaccayabhesajje. __mahÄ• jacco_

__kÄ• yiko samÄ• cÄ• ro_ti abhikkamapaá¹-ikkamÄ• diko satisampajaÃ±Ã±aparikkhato pÄ
upaparikkhakassa. __cakkhuviÃ±Ã±eyyo nÄ• ma_ cakkhudvÄ• rÄ• nusÄ• rena viÃ±Ã±Ä• ta
etthÄ• pi eseva nayo. __saá¹ƒkiliá¹-á¹-hÄ• _ti rÄ• gÄ• disaá¹ƒkilesadhammehi vibÄ• dhitÄ•
malÄ«nÄ• cÄ• ti attho. te pana tehi samannÄ• gatÄ• hontÄ«ti Ä• ha __ ``kilesasampayuttÄ
cakkhusotaviÃ±Ã±eyyÄ• , pÄ• á¸·iyaá¹ƒ kathaá¹ƒ tathÄ• vuttÄ• ti Ä• ha __ ``yathÄ• panÄ•
__kÄ• yavacÄ«samÄ• cÄ• rÄ• pi_ __saá¹ƒkiliá¹-á¹-hÄ• yeva nÄ• ma_ saá¹ƒkiliá¹-á¹-hacittas
taá¹ƒhetukepi tadupacÄ• ro yathÄ• ``semho guá¸·oâ€™â€™ ti. ``mÄ• me idaá¹ƒ asÄ• rupp
ti pana __paá¹-icchannatÄ• ya na na upalabbhanti. ``na kho mayaá¹ƒ, bhante, bhagavato ki
_ti vatvÄ• garahitabbÄ• bhÄ• vaá¹ƒ dassento __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha
garahitabbatÄ• nÄ• ma siyÄ• , na bhÄ• vitamaggassa. __esa_ uttaro mÄ• á¹‡avo ``buddha
pakkamissÄ• mÄ«â€™â€™ ti katvÄ• anubandhi. __evaá¹ƒ cintesi_ mahÄ• bhinikkhamana
aá¹-á¹-hitattÄ• . __kiÃ±ci vajjaá¹ƒ apassanto_ mÄ• ro evamÄ• ha ---

``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448).

__kÄ• le kaá¹‡hÄ• , kÄ• le sukkÄ• _ti yathÄ• samÄ• dinnaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ paris
asakkontassa kadÄ• ci kaá¹‡hÄ• aparisuddhÄ• kÄ• yasamÄ• cÄ• rÄ• dayo, kadÄ• ci sukk
antarantarÄ• byÄ• missavasena \Be II 300/ __vomissakÄ• . nikkilesÄ• _ti nirupakkilesÄ• a

__anavajjaá¹ƒ_ vajjarahitattÄ• . __dÄ«gharatta_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ.
Ä• panno samaá¹…gÄ«bhÅ«to. tenÄ• ha __ ``samannÄ• gatoâ€™â€™ _ti. attanÄ• katass
paá¹-icchÄ• danatthaá¹ƒ __Ä• raÃ±Ã±ako_ \Ne II 279/ __viya hutvÄ• . tassa parihÄ• ra_nti
pÅ«jÄ• sakkÄ• rehi manussehi tassa parihariyamÄ• nataá¹ƒ. __atidappito_ti evaá¹ƒ manus
ativiya datto gabbito.

__na ittarasamÄ• pannoti jÄ• nÄ• ti_. kasmÄ• ? sÄ«laá¹ƒ nÄ• ma dÄ«ghena addhunÄ• jÄ
idÄ• ni anekajÄ• tisamudÄ• cÄ• ravasena tathÄ• gato imaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ dÄ«gh
ativiya acchariyanti dassetuá¹ƒ __ ``anacchariyaá¹ƒ cetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__araÃ±Ã±agÄ• make_ti araÃ±Ã±apadese ekasmiá¹ƒ khuddakagÄ• me. tattha nesaá¹ƒ div
caraá¹‡assa avicchinnataá¹ƒ dassetuá¹ƒ __ ``piá¹‡á¸• Ä• ya carantÄ«â€™â€™ _ti vuttaá¹ƒ
eseva nayo. __dullabhaloá¹‡o hoti_ samuddassa dÅ«ratÄ• ya.

tadÄ• kira videharaá¹-á¹-he soá¸·asa gÄ• masahassÄ• ni mahantÄ• neva. tenÄ• ha --- __
paripuá¹‡á¹‡Ä• ni soá¸·asÄ• â€™â€™ _ti. idÄ• ni kasmÄ• __ ``sannidhiá¹ƒ dÄ• ni kubbasÄ

ghaá¹-á¹-ethÄ• ti vatthukÄ• mo taá¹ƒ anÄ• vikatvÄ• __ ``loá¹‡a ... pe ... na karothÄ• â€™â€
tassÄ• dhippÄ• yaá¹ƒ vibhÄ• vetukÄ• mo __ ``kiá¹ƒ mayÄ• kataá¹ƒ vedehÄ«sÄ«â€™â€™

itaro attano adhippÄ• yaá¹ƒ vibhÄ• vento __ ``hitvÄ• â€™â€™ _ti gÄ• thamÄ• ha. itaro __
bhaá¹‡Ä• mÄ«â€™â€™ _ti gÄ• thanti evaá¹ƒ sabbÄ• pi nesaá¹ƒ vacanapaá¹-ivacanagÄ• th
ghaá¹-á¹-ento viya anusÄ• sasi. __na pÄ• pamupalimpati_ cittappakopÄ• bhÄ• vato. __mah
mahÄ• atthasaá¹ƒhitaá¹ƒ. __no ce assa sakÄ• buddhÄ«_tiÄ• di vedehaisino --- ``Ä• cariyo
á¹-hatvÄ• dhammaá¹ƒ eva bhaá¹‡atÄ«â€™â€™ ti yoniso ummujjanÄ• kÄ• radassanaá¹ƒ. t
vatvÄ• â€™â€™ _tiÄ• di.

``Ã±attÄ• â€™â€™ ti loke Ã±Ä• yati vissutoti Ã±Ä• to, Ã±Ä• tassa bhÄ• vo __Ã±attaá¹ƒ. aj
Ã±atta-ggahaá¹‡ena patthaá¹-ayasatÄ• vibhÄ• vitÄ• ti \Be II 301/ Ä• ha __ ``yasaÃ±ca pari
_nti. __ki_nti kiá¹ƒpayojanaá¹ƒ, ko ettha dosoti adhippÄ• yo.

__tattha tattha vijjhanto_ti yasamadena parivÄ• ramadena ca matto hutvÄ• gÄ• mepi vihÄ
saá¹…ghamajjhepi aÃ±Ã±e bhikkhÅ« ghaá¹-á¹-ento ``mayhaá¹ƒ nÄ• ma pÄ• dÄ• itaresaá¹
phusantÄ«â€™â€™ ti aphusitukÄ• matÄ• ya aggapÄ• dena bhÅ«miá¹ƒ phusanto viya carat
nivÄ• tavuttitÄ• ya avanamati anuddhato atthaddho hoti. __akiÃ±canabhÄ• va_nti ``pabbajit
akiÃ±canaÃ±Ä• á¹‡ena \Ne II 280/ samapariggahena bhavitabbaâ€™â€™ nti akiÃ±canajjhÄ
__lÄ• bhepi tÄ• dÄ«, alÄ• bhepi tÄ• dÄ«_ti yathÄ• alÄ• bhakÄ• le lÄ• bhassa laddhakÄ• le
ekasadiso. __yase_ satipi mahÄ• parivÄ• rakÄ• lepi.

__abhayo hutvÄ• uparato_ti nibbhayo hutvÄ• bhayassa abhÄ• veneva oramitabbato upar
pahÄ«nattÄ• . taÃ±ca kho na katipayakÄ• laá¹ƒ, atha kho accantameva uparatoti __accantÅ
bhÄ• yitabbavatthuá¹ƒ avekkhitvÄ• tato __bhayena uparato_. kilesÄ• eva bhÄ• yitabbato _
nayo sesesupi. __satta sekkhÄ• _ti satta sekkhÄ• pi bhayÅ«paratÄ• , pageva puthujjanoti a

__thaá¹‡á¸• ilapÄ«á¹-haka_nti thaá¹‡á¸• ilamaÃ±casadisaá¹ƒ pÄ«á¹-hakanti attho. __nissÄ
apassÄ• yaá¹ƒ katvÄ• . dvinnaá¹ƒ majjhe thaá¹‡á¸• ilapÄ«á¹-hakÄ• dvÄ• re á¹-hatvÄ• olok
na paÃ±Ã±Ä• yi. __asaÃ±Ã±atanÄ«hÄ• renÄ• _ti na saÃ±Ã±atÄ• kÄ• rena. ``maá¹ƒ bhÄ• y
paviá¹-á¹-ho bhavissatÄ«â€™â€™ ti heá¹-á¹-hÄ• maÃ±caá¹ƒ __oloketvÄ• . ukkÄ• si_ ``bahi
apuÃ±Ã±aá¹ƒ pasavÄ«â€™â€™ ti. __adhivÄ• setu_nti tÄ• disaá¹ƒ iddhÄ• nabhÄ• vaá¹ƒ dis
attano kodhaá¹ƒ adhivÄ• setuá¹ƒ asakkonto.

__khayenevÄ• _ti rÄ• gassa accantakkhayeneva vÄ«tarÄ• gattÄ• . __na paá¹-isaá¹…khÄ•
paá¹-isaá¹…khÄ• nabalena rÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ nivÄ• retvÄ• vÄ«tarÄ• gattÄ• . __e
kÄ• yasamÄ• cÄ• rÄ• dÄ«naá¹ƒ saá¹ƒkiliá¹-á¹-hÄ• naá¹ƒ vÄ«tikkamiyÄ• naÃ±ca abhÄ• vaá
cirakÄ• lasamÄ• ciá¹‡á¹‡atÄ• ya Ã±Ä• tassa sahitabhÄ• vepi anupakkiliá¹-á¹-hatÄ• ya

abhayÅ«paratabhÄ• vasamannesanÄ• ya Ä• karÄ«yati Ã±Ä• petuá¹ƒ icchito attho pakÄ• ra
__Ä• kÄ• rÄ• , _ \Be II 302/ upapattisÄ• dhanakÄ• raá¹‡Ä• ni. tÄ• ni pana yasmÄ• attano y
Ã±Ä• pakabhÄ• vena vavatthÄ«yanti, tasmÄ• tÄ• ni tesaá¹ƒ mÅ«lakÄ• raá¹‡abhÅ«tÄ• ni a
bhagavÄ• --- ``ke panÄ• yasmato Ä• kÄ• rÄ• ke anvayÄ• â€™â€™ ti avocÄ• ti imamattha
kÄ• raá¹‡Ä• ni, anvayÄ• ti anubuddhiyoâ€™â€™ _ti Ä• ha. yathÄ• hi loke diá¹-á¹-hena dhÅ
aggiá¹ƒ anveti anumÄ• nato jÄ• nÄ• ti, evaá¹ƒ vÄ«maá¹ƒsako bhikkhu --- ``bhagavÄ• ekek
duppaá¹-ipannesu ca yathÄ• ekasadisatÄ• dassanena abhayÅ«paratataá¹ƒ anveti anumÄ•
suppaá¹-ipannaduppaá¹-ipannapuggalesu anussÄ• danÄ• napasÄ• danappattÄ• ya satthu
sammÄ• sambuddhataá¹ƒ saá¹…ghasuppaá¹-ipattiÃ±ca anveti anumÄ• nato jÄ• nÄ• ti, eva
tathÄ• gato sabbadhi vÄ«tarÄ• gattÄ• , yo \Ne II 281/ yattha vÄ«tarÄ• go, na so tannimittaá
passati seyyathÄ• pi brahmÄ• kÄ• mabhavanimittaá¹ƒ, tathÄ• sammÄ• sambuddho bhaga
svÄ• khÄ• to dhammo ekantaniyyÄ• nikattÄ• , suppaá¹-ipanno saá¹…gho aveccappasannat
guá¹‡ato yÄ• thÄ• vato jÄ• nÄ• ti.

__gaá¹‡abandhanenÄ• _ti ``mama saddhivihÄ• rikÄ• mama antevÄ• sikÄ• â€™â€™ ti eva
bandhanena baddhÄ• payuttÄ• . __tÄ• ya tÄ• ya paá¹-ipattiyÄ• _ti ``sugatÄ• duggatÄ• â€
suppaá¹-ipattiyÄ• duppaá¹-ipattiyÄ• ca. __ussÄ• danÄ• _ti guá¹‡avasena ukkaá¹ƒsanÄ• .
hÄ«á¸·anÄ• . ubhayattha __gehassitavasenÄ• _ti iminÄ• sammÄ• paá¹-ipattiyÄ• paresaá¹
``paá¹‡á¸• ito, bhikkhave, mahÄ• kaccÄ• noâ€™â€™ tiÄ• dinÄ• (MN I 205; III 285, 322) gu
Ä• yatiá¹ƒ saá¹ƒvarÄ• ya yathÄ• parÄ• dhaá¹ƒ garahaá¹‡ampi na nivÄ• reti.

<489> vÄ«maá¹ƒsakassapi adhippÄ• yo vÄ«maá¹ƒsanavasena pavatto. __mÅ«lavÄ«maá¹
gaá¹‡á¹-hivÄ«maá¹ƒsakassa anussutibhÄ• vato vuttaá¹ƒ __ ``parasseva kathÄ• ya niá¹-á¹-h
tenÄ• ha bhagavÄ• --- ``parassa cetopariyÄ• yaá¹ƒ ajÄ• nantenÄ• â€™â€™ ti. __tathÄ• ga
iminÄ• pubbe sÄ• dhÄ• raá¹‡ato vuttaá¹ƒ anumÄ• naá¹ƒ ukkaá¹ƒsaá¹ƒ pÄ• petvÄ• vadati.
anumÄ• naá¹ƒ, yadidaá¹ƒ sabbaÃ±Ã±uvacanaá¹ƒ avisaá¹ƒvÄ• daá¹ƒ sÄ• maÃ±Ã±ato aputh
atthassa anumÄ• nato. tividho hi attho, koci paccakkhasiddho, yo rÅ«pÄ• didhammÄ• naá¹ƒ
aniddisitabbÄ• kÄ• ro. koci anumÄ• nasiddho, yo ghaá¹-Ä• dÄ«su pasiddhena paccayÄ• ya
saddÄ• dÄ«naá¹ƒ aniccatÄ• diÄ• kÄ• ro. koci okappanasiddho, yo pacurajanassa accantam
paralokanibbÄ• nÄ• di. tattha yassa satthuno vacanaá¹ƒ paccakkhasiddhe anumÄ• nasiddh
aviparÄ«tappavattiyÄ• , tassa vacanena saddheyyatthasiddhi, saddheyyarÅ«pÄ• eva ca ye
accantasambhavato.

__esa mayhaá¹ƒ patho_ti yvÄ• yaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«lasaá¹…khÄ• to mayhaá¹ƒ
aparacittaviduno vÄ«maá¹ƒsakassa bhikkhuno mama jÄ• nanapatho jÄ• nanamaggo. __esa
tassa mayi gocaro, na ito paraá¹ƒ. tathÄ• hi __brahmajÄ• lepi_ (DN I 7) bhagavatÄ• Ä• jÄ«
niddiá¹-á¹-haá¹ƒ. __etÄ• pÄ• tho_ti ettakÄ• pÄ• tho. yo sÄ«le patiá¹-á¹-hito ``etaá¹ƒ mamÄ•
``iminÄ• haá¹ƒ sÄ«lena devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™â€™ ti taá¹‡hÄ• y

282/ visesabhÄ• giyatÄ• ya, nibbedhabhÄ• giyatÄ• ya vÄ• akÄ• raá¹‡ena taá¹‡haá¹ƒ anati
tenÄ• ha __ ``na tammayo na sataá¹‡hoâ€™â€™ _tiÄ• di.

 sutassa uparÅ«pari visesÄ• vahabhÄ• vena __uttaruttaraÃ±ceva_ tassa ca visesassa anuk
paá¹‡Ä«tatarabhÄ• vato __paá¹‡Ä«tataraÃ±ca katvÄ• deseti. savipakkhanti_ pahÄ• tabbap
sappaá¹-ipakkhaá¹ƒ. __kaá¹‡haá¹ƒ paá¹-ibÄ• hitvÄ• sukka_nti idaá¹ƒ dhammajÄ• taá¹ƒ kaá
pahÄ• yakaá¹ƒ idaá¹ƒ sukkaá¹ƒ nÄ• mÄ• ti evaá¹ƒ kaá¹‡haá¹ƒ paá¹-ibÄ• hitvÄ• sukkaá¹ƒ. _
kaá¹‡ha_nti etthÄ• pi eseva nayo. idha pana ``iminÄ• pahÄ• tabbaâ€™â€™ nti vattabbaá¹
sabyÄ• pÄ• raá¹ƒ. kiriyamayacittÄ• naÃ±hi anupacchinnÄ• vijjÄ• taá¹‡hÄ• mÄ• nÄ• dike sa
saussÄ• hatÄ• , savipÄ• kadhammatÄ• ti attho. __tasmiá¹ƒ desite dhamme_ti tasmiá¹ƒ satt
lokiyalokuttaradhamme. __ekaccaá¹ƒ_ ekadesabhÅ«taá¹ƒ maggaphalanibbÄ• nasaá¹…khÄ
abhiÃ±Ã±Ä• ya_ abhivisiá¹-á¹-hÄ• ya maggapaÃ±Ã±Ä• ya jÄ• nitvÄ• . __paá¹-ivedhadhamm
desanÄ• ruá¸·he pubbabhÄ• giye bodhipakkhiyadhamme __niá¹-á¹-haá¹ƒ gacchati_ --- ``ad
paá¹-ipadÄ• ya jarÄ• maraá¹‡ato muccissÄ• mÄ«â€™â€™ ti. pubbe pothujjanikasaddhÄ• y
__bhiyyosomattÄ• ya_ aviparÄ«tadhammadesano __sammÄ• sambuddho so bhagavÄ• ti s
niyyÄ• nikattÄ• _ti vaá¹-á¹-adukkhato eva tato niyyÄ• nÄ• vahattÄ• . __vaá¹…kÄ• dÄ«_ti __
asÄ• mÄ«cipariyÄ• yaá¹ƒ sabbaá¹ƒ dosaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<490> __imehi satthuvÄ«maá¹ƒsanakÄ• raá¹‡ehÄ«_ti ``parisuddhakÄ• yasamÄ• cÄ• ratÄ•
uttaruttaripaá¹‡Ä«tapaá¹‡Ä«taaviparÄ«tadhammadesanÄ• hi cÄ• â€™â€™ ti imehi yathÄ•
satthuupaparikkhanakÄ• raá¹‡ehi. __akkharasampiá¹‡á¸• anapadehÄ«_ti tesaá¹ƒyeva kÄ•
akkharasamudÄ• yalakkhaá¹‡ehi padehi. __idha vuttehi akkharehÄ«_ti imasmiá¹ƒ sutte vutt
atthassa abhibyaÃ±janato byaÃ±janasaÃ±Ã±itehi akkharehi. __okappanÄ• _ti saddheyyava
pasÄ«danato okappanalakkhaá¹‡Ä• . __saddhÄ• ya mÅ«laá¹ƒ nÄ• mÄ• _ti aveccappasÄ• d
nÄ• ma kÄ• raá¹‡anti saddahanassa kÄ• raá¹‡aá¹ƒ parisuddhakÄ• yasamÄ• cÄ• rÄ• dikaá
paá¹-ipakkhasamucchedena suppatiá¹-á¹-hitattÄ• . __harituá¹ƒ na sakkÄ• _ti apanetuá¹ƒ as
samaá¹‡abrÄ• hmaá¹‡adevesu vattabbameva natthÄ«ti Ä• ha __ ``samitapÄ• pasamaá¹‡en

 ``buddhÄ• naá¹ƒ \Ne II 283/ kesaÃ±ci sÄ• vakÄ• naÃ±ca vibÄ• dhanatthaá¹ƒ mÄ• ro upaga
sutapubbattÄ• __ ``ayaá¹ƒ mÄ• ro Ä• gatoâ€™â€™ _ti cintesi. Ä• nubhÄ• vasampannena
__musÄ• vÄ• daá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi. ete_ti yathÄ• vutte samitapÄ• pasamaá¹‡Ä• day
__sabhÄ• vasamannesanÄ• _ti yÄ• thÄ• vasamannesanÄ• aviparÄ«tavÄ«maá¹ƒsÄ• . __sa
yathÄ• bhÅ«taguá¹‡ato eva. __suá¹-á¹-hu_ sammadeva. __samannesito_ti upaparikkhito. s
suviÃ±Ã±eyyamevÄ• ti.

vÄ«maá¹ƒsakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. kosambiyasuttavaá¹‡á¹‡anÄ•

<491> __tasmÄ• _ti \Ne II 284/ yasmÄ• kosambarukkhavatÄ«, tasmÄ• nagaraá¹ƒ kosamb
kusambassa vÄ• isino nivÄ• sabhÅ«mi kosambÄ«, tassÄ• vidÅ«re bhavattÄ• nagaraá¹ƒ __

__ghositaseá¹-á¹-hinÄ• _ \Be II 305/ __kÄ• rite Ä• rÄ• me_ti ettha ko ghositaseá¹-á¹-hi, katl
kÄ• ritoti antolÄ«nÄ• ya codanÄ• ya vissajjane samudÄ• gamato paá¹-á¹-hÄ• ya ghositaseá
``addilaraá¹-á¹-haá¹ƒ nÄ• ma ahosÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __kedÄ• raparicchinn
kedÄ• rabhÅ«miyÄ• paricchinnaá¹ƒ. __gacchanto_ti kedÄ• rapÄ• á¸·iyÄ• gacchanto. __pa
pahÅ«tataraá¹ƒ pÄ• yasaá¹ƒ, taá¹ƒ pana garu siniddhaá¹ƒ antarÄ• magge appÄ• hÄ• ratÄ•
jÄ«rÄ• petuá¹ƒ nÄ• sakkhi. tenÄ• ha __ ``jÄ«rÄ• petuá¹ƒ asakkontoâ€™â€™ _tiÄ• di. yasav
nibbatti. ghositaseá¹-á¹-hi nÄ• ma jÄ• to_ti evamettha saá¹…khepeneva ghositaseá¹-á¹-hiva
vitthÄ• ro pana __dhammapadavatthumhi_ (Dhp-a I sÄ• mÄ• vatÄ«vatthu) vuttanayeneva v

__upasaá¹ƒkappanavasenÄ• _ti upasaá¹…kappananiyÄ• mena. __Ä• hÄ• raparikkhÄ«á¹‡a
Ä• hÄ• ranimittaparikkhÄ«á¹‡akÄ• yassa, Ä• hÄ• rakkhayena parikkhÄ«á¹‡akÄ• yassÄ• ti a
janavivitte phÄ• sukaá¹-á¹-hÄ• ne.

__kalahassa pubbabhÄ• go bhaá¹‡á¸• anaá¹ƒ nÄ• mÄ• _ti kalahassa hetubhÅ«tÄ• paribh
aniá¹-á¹-hakiriyÄ• bhaá¹‡á¸• anaá¹ƒ nÄ• ma. __hatthaparÄ• mÄ• sÄ• divasenÄ• _ti kujjhitv
gahetvÄ• parÄ• masanaaccantabandhanÄ• divasena. ``ayaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ
Ä• pannÄ• ti __vivÄ• dÄ• pannÄ• _. tenÄ• ha __ ``viruddhabhÅ«taâ€™â€™ _ntiÄ• di. mukh
``mukhaâ€™â€™ nti adhippetÄ• ti Ä• ha __ ``mukhasattÄ«hÄ«ti vÄ• cÄ• sattÄ«hÄ«â€™â€
saÃ±Ã±Ä• panaá¹ƒ ``ayaá¹ƒ dhammo, ayaá¹ƒ vinayoâ€™â€™ ti saÃ±Ã±Ä• petabbataá¹ƒ. _
tassa nijjhÄ• naá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana __ ``saÃ±Ã±attivevacanamevetaâ€™â

__sace hoti desessÄ• mÄ«_ti subbacatÄ• ya sikkhÄ• kÄ• matÄ• ya ca Ä• pattiá¹ƒ passi. __
285/ anÄ• pattipakkhopi ettha sambhavatÄ«ti adhippÄ• yenÄ• ha. sÄ• panÄ• patti eva. ten
Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi ahosÄ«â€™â€™ _ti.

<492> __kalahabhaá¹‡á¸• anavasenÄ• _ti kalahabhaá¹‡á¸• anassa nimittavasena. __yathÄ
kalahabhaá¹‡á¸• anÄ• naá¹ƒ sÄ• raá¹‡Ä«yadhammapaá¹-ipakkhattÄ• tadupasamÄ• vahÄ•
anurÅ«pÄ• va uparidesanÄ• ti yathÄ• nusandhinÄ• va uparisuttadesanÄ• pavattÄ• . __sari
anussaraá¹‡Ä• rahÄ• . __sabrahmacÄ• rÄ«na_nti sahadhammikÄ• naá¹ƒ. piyaá¹ƒ piyÄ• yit
__piyakaraá¹‡Ä• _. garuá¹ƒ garuá¹-á¹-hÄ• niyaá¹ƒ karontÄ«ti __garukaraá¹‡Ä• . saá¹…gah
saá¹…gahavatthuvisesabhÄ• vato sabrahmacÄ• rÄ«naá¹ƒ saá¹…gaá¹‡hanÄ• ya saá¹ƒvatta
__avivÄ• danatthÄ• yÄ• _ti saá¹…gahavatthubhÄ• vato eva na vivÄ• danÄ• ya. sati ca
avivÄ• danahetubhÅ«tasaá¹…gÄ• haá¹‡atte tesaá¹ƒ vasena sabrahmacÄ• rÄ«naá¹ƒ samag
siddhoyevÄ• ti Ä• ha __ ``sÄ• maggiyÄ• â€™â€™ _tiÄ• di. mijjati siniyhati etÄ• yÄ• ti mettÄ

etassa atthÄ«ti __mettaá¹ƒ, _ kÄ• yakammaá¹ƒ. taá¹ƒ pana yasmÄ• mettÄ• sahagatacittas
vuttaá¹ƒ __ ``mettacittena kattabbaá¹ƒ kÄ• yakammaâ€™â€™ _nti. __imÄ• ni_ mettakÄ• ya
vasena Ä• gatÄ• ni_ pÄ• á¹-he bhikkhÅ«hi paccupaá¹-á¹-hapetabbatÄ• vacanato. __bhikkhu
sesasahadhammikÄ• nampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. bhikkhuno sabbampi anavajjak
Ä• bhisamÄ• cÄ• rikakammantogadhamevÄ• ti Ä• ha --- __ ``mettacittena ... pe ... kÄ• yaka
vattavasena pavattiyamÄ• nÄ• cetiyabodhÄ«naá¹ƒ vandanÄ• mettÄ• sadisÄ«ti katvÄ• tad
kÄ• yakammanti vuttaá¹ƒ. __Ä• di_-saddena cetiyabodhibhikkhÅ«su vuttÄ• vasesaapacÄ• y
pavattaá¹ƒ kÄ• yikaá¹ƒ kiriyaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__tepiá¹-akampi buddhavacanaá¹ƒ_ kathiyamÄ• nanti adhippÄ• yo. __tÄ«á¹‡i sucaritÄ• ni_
kÄ• yavacÄ«manosucaritÄ• ni. __cintana_nti iminÄ• evaá¹ƒ cintanamattampi mettaá¹ƒ man
vidhipaá¹-ipannÄ• bhÄ• vanÄ• ti dasseti.

__sahÄ• yabhÄ• vÅ«pagamanaá¹ƒ_ tesaá¹ƒ purato. tesu karontesuyeva hi sahÄ• yabhÄ• v
kÄ• yakammaá¹ƒ nÄ• ma_ hoti. kevalaá¹ƒ ``devoâ€™â€™ ti avatvÄ• guá¹‡ehi thirabhÄ• va
vacanaá¹ƒ __paggayha vacanaá¹ƒ_. mamattabodhanaá¹ƒ vacanaá¹ƒ __mamÄ• yanavacan
manokammassa sammukhatÄ• nÄ• ma viÃ±Ã±attisamuá¹-á¹-hÄ• panavaseneva hoti, taÃ±
pÄ• kaá¹-aá¹ƒ paÃ±Ã±Ä• taá¹ƒ hatthavikÄ• rÄ• diá¹ƒ anÄ• masitvÄ• eva \Be II 307/ dasser
ummÄ«letvÄ• â€™â€™ _ti Ä• ha. tathÄ• hi vacÄ«bhedavasena pavatti na gahitÄ• .

laddhapaccayÄ• \Ne II 286/ labbhantÄ«ti __lÄ• bhÄ• , _ parisuddhÄ• gamanÄ• paccayÄ•
dhammaladdhÄ• nÄ• ma na hontÄ«ti tappaá¹-isedhanatthaá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``dhammal
deyyaá¹ƒ dakkhiá¹‡eyyaÃ±ca appaá¹-ivibhattaá¹ƒ katvÄ• bhuÃ±jatÄ«ti __appaá¹-ivibhattab
paá¹-ivibhattÄ• ni nÄ• mÄ• â€™â€™ _tiÄ• di. __cittena vibhajana_nti etena --- ``cittuppÄ• o
paá¹-ivibhattaá¹ƒ nÄ• ma, pageva payogatoâ€™â€™ ti dasseti.

__paá¹-iggaá¹‡hantova ... pe ... passatÄ«_ti iminÄ• Ä• gamanato paá¹-á¹-hÄ• ya sÄ• dhÄ•
upaá¹-á¹-hÄ• peti. evaá¹ƒ hissa sÄ• dhÄ• raá¹‡abhogitÄ• sukarÄ• , sÄ• raá¹‡Ä«yadhammo
__vatta_nti sÄ• raá¹‡Ä«yadhammapÅ«raá¹‡avattaá¹ƒ.

__dÄ• tabba_nti avassaá¹ƒ dÄ• tabbaá¹ƒ. attano palibodhavasena sapalibodhasseva pÅ«r
odissakadÄ• nampissa na sabbattha vÄ• ritanti dassetuá¹ƒ __ ``tena panÄ• â€™â€™ _tiÄ•
__pi_-saddena dussÄ«lassapi atthikassa sati sambhave dÄ• tabbanti dasseti. dÄ• naÃ±hi n
nivÄ• ritaá¹ƒ.

__mahÄ• girigÄ• mo nÄ• ma_ nÄ• gadÄ«papasse eko gÄ• mo. __sÄ• raá¹‡Ä«yadhammo
pattagataá¹ƒ na khÄ«yatÄ«_ti Ä• ha tesaá¹ƒ kukkuccavinodanatthaá¹ƒ. taá¹ƒ sutvÄ• tepi th
``sÄ• raá¹‡Ä«yadhammapÅ«rako ayaâ€™â€™ nti abbhaÃ±Ã±aá¹ƒsu. daharakÄ• le eva kir

ahosi, tassÄ• ca paá¹-ipattiyÄ• avaÃ±jhabhÄ• vavibhÄ• vanatthaá¹ƒ __ ``ete mayhaá¹ƒ pÄ
Ä• ha.

ahaá¹ƒ sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• , mama pattapariyÄ• pannenapi sabbÄ• pimÄ• bh
``mÄ• tumhe tesaá¹ƒ gatabhÄ• vaá¹ƒ cintayitthÄ• â€™â€™ _ti.

__sattasu Ä• pattikkhandhesu Ä• dimhi vÄ• ante vÄ• , vemajjhe_ti ca idaá¹ƒ uddesÄ• gata
hi aÃ±Ã±o koci Ä• pattikkhandhÄ• naá¹ƒ anukkamo atthi. __pariyante chinnasÄ• á¹-ako viy
vÄ• chinnavatthaá¹ƒ viya. __khaá¹‡á¸• a_nti khaá¹‡á¸• avantaá¹ƒ, khaá¹‡á¸• itaá¹ƒ vÄ• . __
eseva nayo \Be II 308/. visabhÄ• gavaá¹‡á¹‡ena upaá¸• á¸• haá¹ƒ, tatiyabhÄ• gaá¹ƒ vÄ• sa
__sabalaá¹ƒ, _ visabhÄ• gavaá¹‡á¹‡eheva pana bindÅ«hi antarantarÄ• vimissaá¹ƒ __kamm
viseso. __taá¹‡hÄ• dÄ• sabyato mocana_vacaneneva tesaá¹ƒ sÄ«lÄ• naá¹ƒ vivaá¹-á¹-upan
__bhujissabhÄ• vakaraá¹‡ato_ti iminÄ• bhujissakarÄ• ni bhujissÄ• nÄ«ti uttarapadalopenÄ
aviÃ±Ã±Å«naá¹ƒ appamÄ• á¹‡atÄ• ya \Ne II 287/ __ ``viÃ±Ã±uppasatthÄ• nÄ«â€™â€™ _ti
__taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hattÄ• _ti --- ``iminÄ• haá¹ƒ sÄ«lena devo vÄ• bh
vÄ• â€™â€™ ti taá¹‡hÄ• parÄ• mÄ• sena --- ``iminÄ• haá¹ƒ sÄ«lena devo hutvÄ• tattha ni
bhavissÄ• mÄ«â€™â€™ ti diá¹-á¹-hiparÄ• mÄ• sena ca aparÄ• maá¹-á¹-hattÄ• . __parÄ• m
sÄ«laá¹ƒ nÄ• ma avippaá¹-isÄ• rÄ• dipÄ• rampariyena yÄ• vadeva samÄ• dhisampÄ• dana
``samÄ• dhisaá¹ƒvattakÄ• nÄ«â€™â€™ _ti. samÄ• nabhÄ• vo sÄ• maÃ±Ã±aá¹ƒ, paripuá¹‡
bhinnasuvaá¹‡á¹‡assa viya bhedÄ• bhÄ• vato sÄ«lena sÄ• maÃ±Ã±aá¹ƒ sÄ«lasÄ• maÃ±Ã±
__sÄ«lasÄ• maÃ±Ã±agato_. tenÄ• ha __ ``samÄ• nabhÄ• vÅ«pagatasÄ«loâ€™â€™ _ti.

__yÄ• yaá¹ƒ diá¹-á¹-hÄ«_ti yÄ• ayaá¹ƒ diá¹-á¹-hi mayhaÃ±ceva tumhÄ• kaÃ±ca paccakkha
catusaccadassanaá¹-á¹-hena diá¹-á¹-hi, ``sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe saá¹…khÄ
anattÄ• â€™â€™ ti, ``sammÄ• sambuddho bhagavÄ• , svÄ• khÄ• to bhagavatÄ• dhammo
ca diá¹-á¹-hiyÄ• sÄ• maÃ±Ã±aá¹ƒ __samÄ• nadiá¹-á¹-hibhÄ• vaá¹ƒ. aggaá¹ƒ_ itaresaá¹ƒ sÄ
padhÄ• nabhÄ• vato. etasmiá¹ƒ sati sukhasiddhito tesaá¹ƒ saá¹…gÄ• hikaá¹ƒ, tato eva tesa
gopÄ• nasiyo aparipatante katvÄ• saá¹…gaá¹‡hÄ• ti dhÄ• retÄ«ti __saá¹…gÄ• hikaá¹ƒ. sa
saá¹…ghÄ• á¹-abhÄ• vaá¹ƒ. saá¹…ghÄ• á¹-anaá¹ƒ etesaá¹ƒ atthÄ«ti __saá¹…ghÄ• á¹-anika
vÄ• pÄ• á¹-ho, saá¹…ghÄ• á¹-ane niyuttanti vÄ• saá¹…ghÄ• á¹-anikaá¹ƒ, ka-kÄ• rassa ya-
__saá¹…ghÄ• á¹-aniyaá¹ƒ_. sÄ• maÃ±Ã±ato eva gahitattÄ• napuá¹ƒsakaniddeso.

<493> paá¹-hamamaggasammÄ• diá¹-á¹-hipi evaá¹ƒsabhÄ• vÄ• , aÃ±Ã±amaggasammÄ• d
Ä• ha __ ``yÄ• yaá¹ƒ sotÄ• pattimaggadiá¹-á¹-hÄ«â€™â€™ _ti. __ettÄ• vatÄ• pÄ«_ti ettake
pariyuá¹-á¹-hitacittatÄ• yapi __pariyuá¹-á¹-hitacittoyeva nÄ• ma hoti, _ pageva dvÄ«hi, bahÅ
pariyuá¹-á¹-hitacittatÄ• ya. __sabbatthÄ• _ti sabbesu aá¹-á¹-hasupi vÄ• resu. __suá¹-á¹-hu a
maggabhÄ• vanÄ• upari saccÄ• bhisambodho hoti, evaá¹ƒ sammÄ• á¹-hapitaá¹ƒ. tenÄ• ha
bodhÄ• yÄ• â€™â€™ _ti. __taá¹ƒ Ã±Ä• á¹‡a_nti \Be II 309/ ``natthi kho me taá¹ƒ pariyuá¹-á

pavattaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __ariyÄ• naá¹ƒ hotÄ«_ti ariyÄ• nameva hoti. tes
pahÄ«naá¹ƒ vattabbataá¹ƒ arahati. tenÄ• ha __ ``na puthujjanÄ• naâ€™â€™ _nti. __ariyan
jÄ• taâ€™â€™ nti katvÄ• . lokuttarahetukatÄ• ya __lokuttaranti vuttaá¹ƒ_. tenevÄ• ha __ ``y
_tiÄ• di. tathÄ• hissa puthujjanehi asÄ• dhÄ• raá¹‡atÄ• . tenÄ• ha __ ``puthujjanÄ• naá¹ƒ p
__sabbavÄ• resÅ«_ti sabbesu itaresu chasu vÄ• resu.

<494> __paccatta_nti pÄ• á¹-iyekkaá¹ƒ attani mama citteyeva. tenÄ• ha __ ``attano citteâ€
``paccattaá¹ƒ \Ne II 288/ attano citte nibbutiá¹ƒ kilesavÅ«pasamaá¹ƒ labhÄ• mÄ«â€™â€™ t
``eseva nayoâ€™â€™ _ti iminÄ• atidisati.

<495> __tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• _ti idaá¹ƒ ``yathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• saman
atthassa paccÄ• masananti Ä• ha __ ``tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• ti evarÅ«pÄ• ya
sotÄ• pattimaggadiá¹-á¹-hiyÄ• â€™â€™ _ti.

<496> __sabhÄ• venÄ• _ti niyatapaÃ±casikkhÄ• padatÄ• disabhÄ• vena. __saá¹…ghakam
mÄ• nattacariyÄ• disaá¹…ghakammavasena. __daharo_ti bÄ• lo. __kumÄ• ro_ti dÄ• rako.
ti ca ``yuvÄ• â€™â€™ ti ca vuccati, tasmÄ• __mando_ti vuttaá¹ƒ. mandindriyatÄ• ya hi __
``cakkhusotÄ• dÄ«naá¹ƒ mandatÄ• yÄ• â€™â€™ _ti. evampi yuvÄ• vatthÄ• pi keci mandin
tannivattanatthaá¹ƒ __ ``uttÄ• naseyyakoâ€™â€™ _ti vuttaá¹ƒ. yadi uttÄ• naseyyako, katha
aá¹…gÄ• rakkamananti? yathÄ• tathÄ• aá¹…gÄ• rassa phusanaá¹ƒ idha ``akkamanaâ€™
``ito cito cÄ• â€™â€™ _tiÄ• di. __manussÄ• na_nti mahallakamanussÄ• naá¹ƒ. __na sÄ«g
kathinahatthatÄ• ya. __khippaá¹ƒ paá¹-isaá¹ƒharati_ mudutaluá¹‡asarÄ«ratÄ• ya. __adhivÄ
apekkhitvÄ• .

<497> __uccÄ• vacÄ• nÄ«_ti mahantÄ• ni ceva khuddakÄ• ni ca. __tatthevÄ• _ti sudhÄ• k
__kasÄ• vapacanaá¹ƒ_ sudhÄ• disaá¹…kharaá¹‡atthaá¹ƒ, __udakÄ• nayanaá¹ƒ_ dhovanÄ
haliddivaá¹‡á¹‡adhÄ• tulepanatthaá¹ƒ __kucchakaraá¹‡aá¹ƒ. bahalapatthano_ti daá¸·hacha
nibbattadhenupagavacchaá¹ƒ. __apacinÄ• tÄ«_ti apavindati, Ä• loketÄ«ti \Be II 310/ attho. t
``apaloketÄ«â€™â€™ _ti. __tanninno hotÄ«_ti adhisÄ«lasikkhÄ• dininnova hoti uccÄ• vacÄ
kiá¹ƒkaraá¹‡Ä«yÄ• naá¹ƒ cÄ• rittasÄ«lassa pÅ«raá¹‡avaseneva karaá¹‡ato, yonisomanasik
paá¹-ipajjanato. __therassa santike aá¹-á¹-hÄ• si_ yonisomanasikÄ• rÄ• bhÄ• vato ``taá¹ƒ ta
samullapissÄ• mÄ«â€™â€™ ti.

<498> balaá¹ƒ eva __balatÄ• _ti Ä• ha __ ``balena samannÄ• gatoâ€™â€™ _ti. __atthikab
dhammena savisesaá¹ƒ atthikabhÄ• vaá¹ƒ uppÄ• detvÄ• . __sakalacittenÄ• _ti desanÄ• ya
sabbattheva pavattatÄ• ya sakalena anavasesena cittena.

<500> __sabhÄ• vo_ti ariyasÄ• vakassa puthujjanehi asÄ• dhÄ• raá¹‡atÄ• ya Ä• veá¹‡iko

samannesito_ti sammadeva upaparikkhito. __sotÄ• pattiphalasacchikiriyÄ• yÄ• _ti sotÄ• pa
sacchikaraá¹‡ena, sacchikatabhÄ• venÄ• ti attho. tenÄ• ha __ ``sotÄ• pattiphalasacchikata
paá¹-hamamaggaphalassa \Ne II 289/ paccavekkhaá¹‡aÃ±Ä• á¹‡avisesÄ• hete pavattiÄ• k
``sattahi mahÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡ehÄ«â€™â€™ _ti. __ayaá¹ƒ tÄ• va Ä• cariyÄ• n
paá¹-hamaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• vuttÄ• ni paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, n
pavattÄ• paramparÄ• gatÄ• pubbÄ• cariyÄ• naá¹ƒ samÄ• nÄ• sÄ• dhÄ• raá¹‡Ä• imissÄ•
atthavaá¹‡á¹‡anÄ• . tattha kÄ• raá¹‡amÄ• ha __ ``lokuttaramaggo hi bahucittakkhaá¹‡iko n
yadi so bahucittakkhaá¹‡iko siyÄ• nÄ• nÄ• bhisamayo, tathÄ• sati saá¹ƒyojanattayÄ• dÄ«
pÄ• puá¹‡Ä• tÄ«ti ariyamaggassa anantaraphalattÄ• ekadesasotÄ• pannatÄ• dibhÄ• vo Ä•
anekabhÄ• vo, sabbametaá¹ƒ ayuttanti tasmÄ• ekacittakkhaá¹‡ikova ariyamaggo.

yaá¹ƒ pana suttapadaá¹ƒ nissÄ• ya vitaá¹‡á¸• avÄ• dÄ« ariyamaggassa ekacittakkhaá¹‡ika
taá¹ƒ dassento __ ``satta vassÄ• nÄ«ti hi vacanatoâ€™â€™ _ti Ä• ha. __kilesÄ• pana lahu
vadantena hi khippaá¹ƒ tÄ• va kilesappahÄ• naá¹ƒ, dandhapavattikÄ• maggabhÄ• vanÄ• t
tattha sace maggassa bhÄ• vanÄ• ya Ä• raddhamattÄ• ya kilesÄ• pahÄ«yanti, sesÄ• mag
atha pacchÄ• kilesappahÄ• naá¹ƒ, kilesÄ• pana lahu \Be II 311/ chijjantÄ«ti idaá¹ƒ micchÄ
``sotÄ• pattiphalasacchikiriyÄ• yÄ• â€™â€™ ti vakkhatÄ«ti. __tato_ suttapaá¹-ijÄ• nanato. _
abhÄ• vetvÄ• _ti ariyamaggaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• abhÄ• vetvÄ• . __attharasaá¹ƒ v
aviparÄ«to attho eva attharaso, taá¹ƒ yÄ• thÄ• vato Ã±atvÄ• . evaá¹ƒ vitaá¹‡á¸• avÄ• divÄ•
vuttamevatthaá¹ƒ nigametuá¹ƒ __ ``imÄ• ni satta Ã±Ä• á¹‡Ä• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ

kosambiyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. brahmanimantanikasuttavaá¹‡á¹‡anÄ•

<501> ``sassato \Ne II 290/ attÄ• ca loko cÄ• â€™â€™ ti (DN I 30) evaá¹ƒ pavattÄ• diá¹-á
__sassatadiá¹-á¹-hi_ (Spk-pá¹- I 1.175). __saha kÄ• yenÄ• _ti saha tena brahmattabhÄ• ver
__brahmaá¹-á¹-hÄ• na_nti attano brahmavatthuá¹ƒ. __ ``aniccaá¹ƒ niccaâ€™â€™ nti vadati
apaÃ±Ã±Ä• yamÄ• nattÄ• . __thira_nti daá¸·haá¹ƒ, vinÄ• sÄ• bhÄ• vato sÄ• rabhÅ«tanti att
uppÄ• daviparia¹‡Ä• mÄ• bhÄ• vato __sadÄ• vijjamÄ• naá¹ƒ. kevala_nti paripuá¹‡á¹‡aá¹ƒ.
``akhaá¹‡á¸• aâ€™â€™ _nti. __kevala_nti vÄ• jÄ• tiÄ• dÄ«hi amissaá¹ƒ, virahitanti adhipp
abhÄ• vato eva __acavanadhammaá¹ƒ. koci jÄ• yanako vÄ• ... pe ... upapajjanako vÄ• na
á¹-hÄ• nena saddhiá¹ƒ tannivÄ• sÄ«naá¹ƒ niccabhÄ• vaÃ±hi so paá¹-ijÄ• nÄ• ti. __tisso jhÄ
dutiyatatiyacatutthajjhÄ• nabhÅ«miyo. catutthajjhÄ• nabhÅ«mivisesÄ• hi asaÃ±Ã±asuddhÄ
__paá¹-ibÄ• hatÄ«_ti santaá¹ƒyeva samÄ• naá¹ƒ ajÄ• nantova natthÄ«ti paá¹-ikkhipati. __a
avijjÄ• ya saha gato pavatto. sahayoge hi idaá¹ƒ karaá¹‡avacanaá¹ƒ. tenÄ• ha __ ``samann
__aÃ±Ã±Ä• á¹‡Ä«_ti avidvÄ• . paÃ±Ã±Ä• cakkhuvirahato andho bhÅ«to, andhabhÄ• vaá¹ƒ

<502> tadÄ• bhagavato subhagavane viharaá¹‡assa avicchinnataá¹ƒ sandhÄ• ya vuttaá¹ƒ
viharatÄ«ti Ã±atvÄ• â€™â€™ _ti. tattha pana tadÄ• ssa bhagavato adassanaá¹ƒ sandhÄ• y
gatoti olokentoâ€™â€™ _ti. __brahmalokaá¹ƒ gacchantaá¹ƒ disvÄ• _ti iminÄ• katipayacitta
bhagavato \Be II 312/ brahmalokagamanaá¹ƒ jÄ• taá¹ƒ, na ekacittakkhaá¹‡enÄ• ti dasseti. n
cittapariá¹‡Ä• manaá¹ƒ adhippetaá¹ƒ --- ``seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá
pasÄ• reyyÄ• â€™â€™ tiÄ• divacanato (MN I 501). yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹
__vichanda_nti chandavigamaá¹ƒ. __apasÄ• dito_ti diá¹-á¹-hiyÄ• gÄ• hassa viparivattanen
``metamÄ• sadoâ€™â€™ ti vacanena __upatthambho hutvÄ• _.

__anvÄ• visitvÄ• _ti Ä• visanavasena tassa attabhÄ• vaá¹ƒ adhibhavitvÄ• . tathÄ• abhibha
paviá¹-á¹-ho viya hotÄ«ti vuttaá¹ƒ __ ``sarÄ«raá¹ƒ pavisitvÄ• â€™â€™ _ti. yaÃ±hi sattaá¹ƒ
Ä• visanti, tassa pÄ• katikakiriyamayaá¹ƒ cittappavattiá¹ƒ nivÄ• retvÄ• attano iddhÄ• nubhÄ
hasitalapitÄ• di, taá¹ƒ tena kÄ• rÄ• penti, kÄ• rentÄ• ca Ä• viá¹-á¹-hapuggalassa cittavasen
``attanovÄ• â€™â€™ ti na vattabbametaá¹ƒ acinteyyattÄ• kammajassa iddhÄ• nubhÄ• vas
tadÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• dipavatti Ä• viá¹-á¹-hapuggalasseva, evaá¹ƒ kiriyamayacittap
Ä• vesakÄ• nubhÄ• vena pana sÄ• maÃ±Ã±atÄ• parivattati. tathÄ• hi mahÄ• nubhÄ• vaá¹
sakkonti, tikicchÄ• vuá¹-á¹-hÄ• pane pana chavasarÄ«raá¹ƒ anupavisitvÄ• satantaá¹ƒ karo
korakhattiyÄ• dÄ«naá¹ƒ pana chavasarÄ«rassa uá¹-á¹-hÄ• naá¹ƒ vacÄ«nicchÄ• raá¹‡aÃ±ca
acinteyyÄ• hi buddhÄ• naá¹ƒ buddhÄ• nubhÄ• vÄ• ti. __abhibhavitvÄ• á¹-hito_ti sakalalok
abhibhavitvÄ• á¹-hito. __jeá¹-á¹-hako_ti padhÄ• no, tÄ• disaá¹ƒ vÄ• Ä• nubhÄ• vasampann
__daso_. visesavacanicchÄ• ya abhÄ• vato anavasesavisayo daso-saddoti Ä• ha __ ``sabb
__sabbajana_nti laddhanÄ• maá¹ƒ sabbasattakÄ• yaá¹ƒ. __vase vatteti, _ seá¹-á¹-hattÄ• n
vase vatteti. lokassa Ä«sanasÄ«latÄ• ya __issaro_. sattÄ• naá¹ƒ kammassa kÄ• rakabhÄ•
thÄ• varajaá¹…gamavibhÄ• gaá¹ƒ sakalaá¹ƒ lokaá¹ƒ nimmÄ• netÄ«ti __nimmÄ• tÄ• _.

guá¹‡avisesena loke pÄ• saá¹ƒsattÄ• __seá¹-á¹-ho_. tÄ• diso ca ukkaá¹-á¹-hatamo hotÄ«t
_ti. sattÄ• naá¹ƒ nimmÄ• naá¹ƒ tathÄ• tathÄ• sajanaá¹ƒ visajanaá¹ƒ viya hotÄ«ti Ä• ha __
_tiÄ• di. jhÄ• nÄ• dÄ«su attano citte ca ciá¹‡á¹‡avasittÄ• __vasÄ«. bhÅ«tÄ• na_nti nibbattÄ
abhijÄ• taá¹ƒ \Be II 313/ arahantÄ«ti bhabyÄ• , sambhavesino, tesaá¹ƒ __bhabyÄ• naá¹ƒ_.
``aá¹‡á¸• ajajalÄ• bujÄ• sattÄ• â€™â€™ _tiÄ• di.

pathavÄ«Ä• dayo niccÄ• dhuvÄ• sassatÄ• . ye tesaá¹ƒ ``aniccÄ• â€™â€™ tiÄ• dinÄ• ga
ayathÄ• bhÅ«tavÄ• ditÄ• ya matakÄ• le apÄ• yaniá¹-á¹-hÄ• ahesuá¹ƒ. ye pana pathavÄ«Ä
tiÄ• dinÄ• pasaá¹ƒsakÄ• , te yathÄ• bhÅ«tavÄ• ditÄ• ya brahmakÄ• yÅ«pagÄ• ahesunti m
byatirekato ca pathavÄ«Ä• dimukhena saá¹…khÄ• rÄ• naá¹ƒ pariÃ±Ã±Ä• paÃ±Ã±Ä• pane A
vivecetukÄ• mo. tenÄ• ha __ ``pathavÄ«garahakÄ• â€™â€™ _tiÄ• di. ettha ca mÄ• ro
pathavÄ«Ä• didhÄ• tumahÄ• bhÅ«taggahaá¹‡ena manussalokaá¹ƒ, bhÅ«taggahaá¹‡ena cÄ
avasesakÄ• madevalokaá¹ƒ, pajÄ• patiggahaá¹‡ena attano á¹-hÄ• naá¹ƒ, brahmaggahaá¹‡

Ä• bhassarÄ• dayo pana avisayatÄ• ya eva anena aggahitÄ• ti daá¹-á¹-habbaá¹ƒ. __taá¹‡h
taá¹‡hÄ• bhinandanÄ• ya diá¹-á¹-hÄ• bhinandanÄ• ya ca vasena. ``etaá¹ƒ mama, eso me a
abhinandakÄ• , abhinandanasÄ«lÄ• vÄ• . __brahmuno ovÄ• de á¹-hitÄ• naá¹ƒ iddhÄ• nubh
tattha sannipatitabrahmÄ• naá¹ƒ iddhÄ• nubhÄ• vaá¹ƒ tassa mahÄ• brahmuno ovÄ• de á¹-h
dasseti. __yasenÄ• _ti \Ne II 292/ Ä• nubhÄ• vena. __siriyÄ• _ti sobhÄ• ya. __maá¹ƒ brahm
yÄ• disÄ• brahmaparisÄ• issariyÄ• disampattiyÄ• , tattha maá¹ƒ uyyojesi. __mahÄ• janass
mahÄ• janassa vivaá¹-á¹-Å«panissayaguá¹‡avinÄ• sanena Ä• nubhÄ• vena mÄ• raá¹‡ato. _
akittikammÄ• nubhÄ• vaÃ±cÄ• ti attho.

<503> __kasiá¹‡aá¹ƒ Ä• yu_nti vassasataá¹ƒ sandhÄ• ya vadati. upanissÄ• ya setÄ«ti upa
__opasÄ• yiko_ yathÄ• ``venayikoâ€™â€™ ti (MN I 246; AN c 8.11; Vin III 8) Ä• ha __ ``sa
__saya_ggahaá¹‡aÃ±cettha nidassanamattanti dassetuá¹ƒ __ ``maá¹ƒ gacchantaâ€™â€™
anekatthattÄ• dhÄ• tÅ«naá¹ƒ vattanattho daá¹-á¹-habbo. __mama vatthusmiá¹ƒ sayanako_
vattanako. __bÄ• hitvÄ• _ti nÄ«caá¹ƒ katvÄ• , abhibhavitvÄ• vÄ• . __jajjharikÄ• gumbato_t
nÄ• ma pathaviá¹ƒ pattharitvÄ• jÄ• tÄ• ekÄ• gacchajÄ• ti.

__iminÄ• _ti \Be II 314/ ``sace kho tvaá¹ƒ bhikkhÅ«â€™â€™ tiÄ• divacanena. __esa_ brah
saá¹…gaá¹‡hÄ• ti. __apasÄ• detÄ«_ti niggaá¹‡hÄ• ti. __sesapadehÄ«_ti vatthusÄ• yiko yat
bÄ• hiteyyoti imehi padehi. __mayhaá¹ƒ Ä• rakkhaá¹ƒ gaá¹‡hissasÄ«_ti mama Ä• rakkhako
__lakuá¹‡á¸• akatara_nti nÄ«cataraá¹ƒ nihÄ«navuttisarÄ«raá¹ƒ.

__phusitumpi samatthaá¹ƒ kiÃ±ci na passati, _ pageva Ã±Ä• á¹‡avibhavanti adhippÄ• yo. _
nipphajjanaá¹ƒ, phalanti attho. taÃ±hi kÄ• raá¹‡avasena gantabbato adhigantabbato __gatÄ
__Ä• nubhÄ• va_nti pabhÄ• vaá¹ƒ. so hi jotanaá¹-á¹-hena virocanaá¹-á¹-hena __jutÄ«_ti vu
Ä• nubhÄ• vena paresaá¹ƒ abhibhavanato mahesoti akkhÄ• yatÄ«ti __mahesakkho_. tayida
kittisampattiyÄ• parivÄ• rasampattiyÄ• cÄ• ti Ä• ha __ ``mahÄ• yaso mahÄ• parivÄ• roâ€™

__pariharantÄ«_ti sineruá¹ƒ dakkhiá¹‡ato katvÄ• parivattanti. __disÄ• _ti bhummatthe etaá
Ä• ha __ ``disÄ• su virocamÄ• nÄ• â€™â€™ _ti. attano jutiyÄ• dibbamÄ• nÄ• ya vÄ• . __te
__tattakena pamÄ• á¹‡enÄ• _ti yattake candimasÅ«riyehi obhÄ• siyamÄ• no lokadhÄ• tusa
pamÄ• á¹‡ena. idaá¹ƒ cakkavÄ• á¸·aá¹ƒ buddhÄ• naá¹ƒ uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ seá¹
padhÄ• naá¹ƒ, tasmÄ• yebhuyyena etthupapannÄ• devatÄ• aÃ±Ã±esu cakkavÄ• á¸·esu c
tathÄ• hi brahmÄ• sahampati dasasahassabrahmaparivÄ• ro bhagavato santikaá¹ƒ upaga
cakkavÄ• á¸·asahasse tuyhaá¹ƒ vaso vattatÄ«â€™â€™ _ti. idÄ• ni __ ``ettha te vattate vas
vase vattanaá¹ƒ sarÅ«pato \Ne II 293/ dassetuá¹ƒ __ ``paroparaÃ±ca jÄ• nÄ• sÄ«â€™â€™
paá¹-hamagÄ• thÄ• yaá¹ƒ vuttaá¹ƒ __ettha_-saddaá¹ƒ Ä• netvÄ• attho veditabboti dassent
cakkavÄ• á¸·asahasseâ€™â€™ _ti Ä• ha. __uccanÄ«ce_ti jÄ• tikularÅ«pabhogaparivÄ• rÄ
anuá¸·Ä• re ca. __ayaá¹ƒ iddho_ __ayaá¹ƒ pakatimanusso_ti iminÄ• ``sarÅ«pato evassa sa

paroparajÄ• nanaá¹ƒ, na samudÄ• gamatoâ€™â€™ ti dasseti. yaá¹ƒ pana vakkhati __ ``sat
gati_nti, taá¹ƒ kÄ• maloke sattÄ• naá¹ƒ Ä• dÄ• nanikkhepajÄ• nanamattaá¹ƒ sandhÄ• ya vu
kammavipÄ• kajÄ• nanaá¹ƒ. yadi hi samudÄ• gamato jÄ• neyya, attanopi jÄ• neyya, na cas
Ä• ha __ ``itthambhÄ• voti_ \Be II 315/ __idaá¹ƒ cakkavÄ• á¸·aâ€™â€™ _ntiÄ• di. rÄ• gayo
vÄ• rÄ• go, virajjanasÄ«lo virÄ• gÄ«, __taá¹ƒ rÄ• gavirÄ• ginaá¹ƒ. sahassibrahmÄ• nÄ• m
lokadhÄ• tuyÄ• jÄ• nanato. __tayÄ• _ti nissakke karaá¹‡avacanaá¹ƒ. __catuhatthÄ• yÄ• _t
sÄ• á¹‡ipÄ• kÄ• rena kÄ• tabbapaá¹-appamÄ• á¹‡aá¹ƒ dÄ«ghato catuhatthÄ• ya, vitthÄ• ra
kÄ• tuá¹ƒ vÄ• yamanto viya gopphake udake nimujjitukÄ• mo viya ca pamÄ• á¹‡aá¹ƒ ajÄ• n
niggaá¹‡hÄ• ti.

<504> __taá¹ƒ kÄ• ya_nti tadeva nikÄ• yaá¹ƒ. __jÄ• nitabbaá¹-á¹-hÄ• naá¹ƒ patvÄ• pÄ«_ti
mayhaá¹ƒ sÄ«lÄ• dayo guá¹‡avisesÄ• tÄ• va tiá¹-á¹-hantu, Ä«disaá¹ƒ lokiyaá¹ƒ parittakaá¹
jÄ• nitabbaá¹-á¹-hÄ• nampi patvÄ• . ayaá¹ƒ imesaá¹ƒ atisayena nÄ«coti nÄ«ceyyo, tassa bh
__ ``tayÄ• nÄ«catarabhÄ• vo pana mayhaá¹ƒ kutoâ€™â€™ _ti.

__heá¹-á¹-hÅ«papattiko_ti uparÅ«parito cavitvÄ• heá¹-á¹-hÄ• laddhÅ«papattiko. evaá¹ƒ sa
vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``anuppanne buddhuppÄ• deâ€™â€™ _ti Ä• ha.
katvÄ• _ti heá¹-á¹-hÅ«papattikaá¹ƒ patthanaá¹ƒ katvÄ• . yathÄ• kenaci bahÅ«su Ä• nantari
garutaraá¹ƒ balavaá¹ƒ, tadeva paá¹-isandhiá¹ƒ deti, itarÄ• ni pana tassa anubalappadÄ• yal
paá¹-isandhidÄ• yakÄ• ni, evaá¹ƒ catÅ«su rÅ«pajjhÄ• nesu bhÄ• vitesu yaá¹ƒ tattha garutar
chandapaá¹‡idhiadhimokkhÄ• divasena sÄ• bhisaá¹…khÄ• raÃ±ca, tadeva ca paá¹-isandhi
aladdhokÄ• satÄ• ya tassa anubalappadÄ• yakÄ• ni honti, na paá¹-isandhidÄ• yakÄ• ni, tar
Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hotÄ«ti Ä• ha __ ``tatiyajjhÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ bhÄ•
__tatthÄ• _ti subhakiá¹‡habrahmaloke. puna __tatthÄ• _ti Ä• bhassarabrahmaloke. __paá¹-
bhave paá¹-hamasmiá¹ƒ kÄ• le. __ubhaya_nti atÄ«taá¹ƒ attano nibbattaá¹-á¹-hÄ• naá¹ƒ, tat
hetubhÅ«taá¹ƒ attano katakammanti ubhayaá¹ƒ. __pamussitvÄ• _ kÄ• lassa ciratarabhÄ• v
paá¹-ipajjantÄ«_ti ca tadÄ• tassÄ• kiriyÄ• ya pavattikkhaá¹‡aá¹ƒ upÄ• dÄ• ya pavattamÄ•

__apÄ• yesÄ«_ti \Ne II 294/ pÄ• yesi. __pipÄ• site_ti tasite. __ghammanÄ«_ti ghammakÄ•
ghammapariá¸·Ä• hena pipÄ• sÄ• ya abhibhÅ«te. nti pÄ• nÄ«yadÄ• naá¹ƒ. __vatasÄ«lavatt
vatabhÅ«taá¹ƒ cÄ• rittasÄ«labhÄ• vena samÄ• ciá¹‡á¹‡attÄ• \Be II 316/ sÄ«lavattaá¹ƒ. __s
anussarÄ• mÄ«_ti supitvÄ• pabuddhamatto viya supinaá¹ƒ tava pubbanivutthaá¹ƒ mama
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena anussarÄ• mi, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena viya pac

__karamare_ti vilumpitvÄ• Ä• nÄ«te. __kammasajja_nti yuddhasajjaá¹ƒ, Ä• vudhÄ• dÄ• yi

__eá¹‡Ä«kÅ«lasmi_nti eá¹‡Ä«migabÄ• hullena ``eá¹‡Ä«kÅ«laâ€™â€™ nti saá¹…khaá¹ƒ g
__gayhaka nÄ«yamÄ• na_nti gayhavasena karamarabhÄ• vena corehi attano á¹-hÄ• naá¹ƒ

Ä• vÄ• havivÄ• havasena __mittasanthavaá¹ƒ katvÄ• _. ``evaá¹ƒ amhesu kÄ«á¸·antesu ga
ti __mayi saÃ±Ã±ampi na karontÄ«_ti. __susukÄ• ra_nti susÅ«ti pavattaá¹ƒ bheravanÄ• ga

__gahÄ«tanÄ• va_nti viheá¹-hetukÄ• matÄ• ya gatinivÄ• raá¹‡avasena gahitaá¹ƒ niggahita
kurÅ«rena. __manussakappÄ• _ti nÄ• vÄ• gatÄ• naá¹ƒ manussÄ• naá¹ƒ viheá¹-hetukÄ• ma

__baddhacaro_ti paá¹-ibaddhacariyo. tenÄ• ha __ ``antevÄ• sikoâ€™â€™ _ti. __taá¹ƒ niss
upaá¹-á¹-hiyamÄ• nopi rÄ• jÄ• naá¹ƒ pahÄ• ya taá¹ƒ kappaá¹ƒ antevÄ• siá¹ƒ nissÄ• yeva.

__sambuddhimantaá¹ƒ vatinaá¹ƒ amaÃ±Ã±Ä«_ti ayaá¹ƒ sammadeva buddhimÄ• vatasam

__nÄ• nattabhÄ• vesÅ«_ti nÄ• nÄ• visuá¹ƒ visuá¹ƒ attabhÄ• vesu.

__addhÄ• _ti ekaá¹ƒsena. __mametamÄ• yu_nti mayhaá¹ƒ etaá¹ƒ yathÄ• vuttaá¹ƒ tattha ta
Ä• yuá¹ƒ. na kevalaá¹ƒ mama Ä• yumeva, atha kho __aÃ±Ã±ampi_ sabbaÃ±Ã±eyyaá¹ƒ __j
aviditaá¹ƒ nÄ• ma atthi. __tathÄ• hi buddho_ sammÄ• sambuddho tuvaá¹ƒ. no ce kathama
hi_ sammÄ• sambuddhattÄ• __eva te ayaá¹ƒ jalito_ jotamÄ• no __Ä• nubhÄ• vo obhÄ• sa
obhÄ• sento dibbamÄ• no __tiá¹-á¹-hatÄ«_ti satthu asamasamataá¹ƒ pavedesi.

__pathavattenÄ• _ti \Be II 317/ \Ne II 295/ pathavÄ«attena. tenÄ• ha __ ``pathavÄ«sabhÄ•
ca yasmÄ• --- ``sabbasaá¹…khÄ• rasamathotiâ€™â€™ Ä• dinÄ• (Vin I 7; DN II 64, 67; MN
sÄ• dhÄ• raá¹‡ato, ``yattha neva pathavÄ«â€™â€™ ti asÄ• dhÄ• raá¹‡ato ca pathaviyÄ• a
gahetabbatÄ• atthi, taá¹ƒ nivattetvÄ• pathaviyÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ sabhÄ• va
``pathaviyÄ• pathavattenÄ• â€™â€™ _ti vuttaá¹ƒ. __nÄ• pahosi_nti na pÄ• puá¹‡iá¹ƒ. idha
nÄ• ma ``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• gahaá¹‡anti Ä• ha __ ``taá¹‡hÄ• diá¹-á¹-himÄ
_nti.

__vÄ• ditÄ• yÄ• _ti vÄ• dasÄ«latÄ• ya. __sabbanti akkharaá¹ƒ niddisitvÄ• _ti ``sabbaá¹ƒ kh
tiÄ• dinÄ• bhagavatÄ• vuttaá¹ƒ sabba-saddaá¹ƒ --- ``sace kho te mÄ• risa sabbassa sabba
nti paccanubhÄ• sanavasena niddisitvÄ• . __akkhare dosaá¹ƒ gaá¹‡hanto_ti bhagavatÄ• s
sabba-sadde gahite sabbasabbavasena tadatthaparivattanena sabba-saddavacanÄ«yatÄ• s
gaá¹‡hanto. tenÄ• ha __ ``satthÄ• panÄ• â€™â€™ _tiÄ• di. tattha yadi sabbaá¹ƒ ananubh
nti loke anavasesaá¹ƒ pucchati. sace sabbassa sabbattena anavasesasabhÄ• vena ananub
gaganakusumaá¹ƒ viya kiÃ±ci na siyÄ• . __athassa ananubhÅ«taá¹ƒ atthÄ«_ti assa sabbatt
atthi, ``sabbaâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ micchÄ• , sabbaá¹ƒ nÄ• ma taá¹ƒ na hotÄ«ti ad
``mÄ• heva te rittakamevÄ• â€™â€™ _tiÄ• di.

__ahaá¹ƒ sabbaÃ±ca vakkhÄ• mi, ananubhÅ«taÃ±ca vakkhÄ• mÄ«_ti ahaá¹ƒ ``sabbaâ€™
``ananubhÅ«taâ€™â€™ nti ca vakkhÄ• mi, ettha ko dosoti adhippÄ• yo. __kÄ• raá¹‡aá¹ƒ Ä
sabbattena ananubhÅ«tassa atthibhÄ• ve kÄ• raá¹‡aá¹ƒ niddisanto. __vijÄ• nitabba_nti
maggaphalapaccavekkhaá¹‡aÃ±Ä• á¹‡ehi visesato sabbasaá¹…khatavisiá¹-á¹-hatÄ• ya jÄ•
idaá¹ƒ nibbÄ• nassa sanidassanaduke dutiyapadasahitatÄ• dassananti adhippÄ• yena __ ``
Ä• pÄ• thaá¹ƒ anupagamanato anidassanaá¹ƒ nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. sabbasaá¹..
etassa nidassananti __anidassanaá¹ƒ_. natthi etassa antoti __anantaá¹ƒ_. tena vuttaá¹ƒ __
_ntiÄ• di.

__bhÅ«tÄ• nÄ«_ti paccayasambhÅ«tÄ• ni. __asambhÅ«ta_nti paccayehi asambhÅ«taá¹ƒ,
apabhassarabhÄ• vahetÅ«naá¹ƒ sabbaso abhÄ• vÄ• sabbato \Be II 318/ pabhÄ• ti __sabb
``nibbÄ• nato hÄ«â€™â€™ _tiÄ• di. tathÄ• hi vuttaá¹ƒ --- ``tamo tattha na vijjatÄ«â€™â€™
__pabhÅ«tamevÄ• _ti pakaá¹-á¹-habhÄ• vena ukkaá¹-á¹-habhÄ• vena vijjamÄ• nameva. ar
sabbato pabhavati vijjatÄ«ti __sabbatopabhaá¹ƒ_. tenÄ• ha __ ``puratthimadisÄ• dÄ«sÅ«â€
etthÄ• ti pavisaá¹ƒ, tadeva \Ne II 296/ sa-kÄ• rassa bha-kÄ• raá¹ƒ, vi-kÄ• rassa ca lopaá¹ƒ
``pabhaâ€™â€™ _nti. tenÄ• ha __ ``titthassa nÄ• maâ€™â€™ _nti. __vÄ• daá¹ƒ patiá¹-á¹-
sabbaÃ±ca vuttaá¹ƒ, ananubhÅ«taÃ±ca vuttaá¹ƒ, tattha yaá¹ƒ tayÄ• adhippÄ• yaá¹ƒ ajÄ• n
appaá¹-isaá¹…khÄ• ya dosaggahaá¹‡aá¹ƒ, taá¹ƒ micchÄ• ti brahmÄ• naá¹ƒ niggaá¹‡hanto
patiá¹-á¹-hapesi.

__gahitagahita_nti ``idaá¹ƒ niccaâ€™â€™ ntiÄ• dinÄ• gahitagahitaá¹ƒ gÄ• haá¹ƒ. tattha ta
niggaá¹‡hantena __satthÄ• rÄ• vissajjÄ• pito kiÃ±ci gahetabbaá¹ƒ_ attano paá¹-isaraá¹‡aá
parÄ• jayaá¹ƒ paá¹-icchÄ• detuá¹ƒ __laá¸·itakaá¹ƒ_ __kÄ• tukÄ• mo_ vÄ• daá¹ƒ pahÄ• ya i
pÄ• á¹-ihÄ• riyalÄ«á¸·aá¹ƒ dassetukÄ• mo. __yadi sakkosi mayhaá¹ƒ antaradhÄ• yituá¹ƒ, _
adhippÄ• yo. __mÅ«lapaá¹-isandhiá¹ƒ gantukÄ• mo_ti attano pÄ• katikena attabhÄ• vena á
paá¹-isandhikÄ• le nibbattasadisatÄ• ya mÅ«lapaá¹-isandhÄ«ti vutto. __aÃ±Ã±esa_nti heá¹
aÃ±Ã±akÄ• yikÄ• naá¹ƒ brahmÅ«naá¹ƒ. __na adÄ• si_ abhisaá¹…khatakÄ• yenevÄ• yaá¹ƒ
pÄ• katikarÅ«penÄ• ti cittaá¹ƒ uppÄ• desi. tena so abhisaá¹…khatakÄ• yaá¹ƒ apanetuá¹ƒ a
attabhÄ• vapaá¹-icchÄ• dakaá¹ƒ andhakÄ• raá¹ƒ nimminituá¹ƒ Ä• rabhi. satthÄ• taá¹ƒ tama
vuttaá¹ƒ __ ``mÅ«lapaá¹-isandhiá¹ƒ vÄ• â€™â€™ _tiÄ• di.

__bhavevÄ• ha_nti bhave eva ahaá¹ƒ. ayaÃ±ca eva-saddo aá¹-á¹-hÄ• napayuttoti dassent
bhayaá¹ƒ disvÄ• yevÄ• â€™â€™ _ti, sabbasmiá¹ƒ bhave jÄ• tiÄ• dibhayaá¹ƒ Ã±Ä• á¹‡acak
__sattabhava_nti sattasaá¹…khÄ• taá¹ƒ bhavaá¹ƒ. kammabhavapaccaye hi upapattibhave
__vibhava_nti vimuttiá¹ƒ. pariyesamÄ• nampi upÄ• yassa anadhigatattÄ• __bhaveyeva dis
vibhavesinaá¹ƒ_ vibhavaá¹ƒ nibbutiá¹ƒ esamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ bhavaá¹ƒ, bhavesu
vÄ• ettha attho daá¹-á¹-habbo. __na abhivadi_nti ``aho vata sukhaâ€™â€™ nti evaá¹ƒ

abhivadÄ• panÄ• kÄ• rÄ• bhÄ• vato na abhinivisiá¹ƒ, lakkhaá¹‡avacanametaá¹ƒ. gÄ• hatth
Ä• ha __ ``nÄ• bhivadiâ€™â€™ _nti, __ ``na_ \Be II 319/ __gavesiâ€™â€™ _nti. __bhava_
dukkhasaccaá¹ƒ, __nandÄ«_gahaá¹‡ena samudayasaccaá¹ƒ, __vibhava_ggahaá¹‡ena nir
upÄ• diyinti_ iminÄ• maggasaccaá¹ƒ pakÄ• sitanti Ä• ha __ ``iti cattÄ• ri saccÄ• ni pakÄ• s
catunnaá¹ƒ ariyasaccÄ• naá¹ƒ gÄ• thÄ• ya vibhÄ• vanadassanaá¹ƒ. satthÄ• pana tesaá¹ƒ
ajjhÄ• sayÄ• nurÅ«paá¹ƒ saccÄ• ni vitthÄ• rato pakÄ• sento vipassanaá¹ƒ pÄ• petvÄ• arah
gaá¹‡hi. te ca brahmÄ• no keci sotÄ• pattiphale, keci sakadÄ• gÄ• miphale, keci anÄ• gÄ•
patiá¹-á¹-hahiá¹ƒsu. tena vuttaá¹ƒ __ ``saccÄ• ni pakÄ• sento satthÄ• dhammaá¹ƒ desesÄ«
__acchariyajÄ• tÄ• _ti saÃ±jÄ• tacchariyÄ• . __samÅ«laá¹ƒ bhava_nti taá¹‡hÄ• vijjÄ• hi sa

<505> __mama_ \Ne II 297/ __vasaá¹ƒ ativattitÄ• nÄ«_ti sabbaso kÄ• madhÄ• tusamatikk
visayaá¹ƒ atikkamitÄ• ni. kathaá¹ƒ panÄ• yaá¹ƒ tesaá¹ƒ ariyabhÅ«misamokkamanaá¹ƒ jÄ•
``samaá¹‡o gotamo dhammaá¹ƒ desento saá¹ƒsÄ• re Ä• dÄ«navaá¹ƒ, nibbÄ• ne ca Ä• nis
veneyyajanaá¹ƒ nibbÄ• naá¹ƒ diá¹-á¹-hameva karoti, tassa desanÄ• avaÃ±jhÄ• amoghÄ•
vissaá¹-á¹-havajirasadisÄ• , tassa ca Ä• á¹‡Ä• ya á¹-hitÄ• saá¹ƒsÄ• re na dissantevÄ• â€™
anumÄ• nena jÄ• nÄ• ti. __sace tvaá¹ƒ evaá¹ƒ anubuddho_ti yathÄ• tvaá¹ƒ paresaá¹ƒ sac
evaá¹ƒ tvaá¹ƒ attano anurÅ«pato sayambhuÃ±Ä• á¹‡ena buddho dhammaá¹ƒ paá¹-ivijjhitv
dhammaá¹ƒ mÄ• upanayasÄ«_ti tayÄ• paá¹-ividdhadhammaá¹ƒ mÄ• sÄ• vakapaá¹-ivedh
anantaraá¹ƒ vuttaá¹ƒ brahmaloke patiá¹-á¹-hÄ• naá¹ƒyeva sandhÄ• ya mÄ• ro vadati, te da
hÄ«â€™â€™ _tiÄ• dimÄ• ha. apÄ• yapatiá¹-á¹-hÄ• naá¹ƒ pana Ä• jÄ«vakanigaá¹‡á¹-hÄ• d
ye keci vÄ• pabbajitvÄ• micchÄ• paá¹-ipanne jane sandhÄ• ya vadati. __anuppanne_ti as
__anullapanatÄ• yÄ• _ti yathÄ• mÄ• ro upari kiÃ±ci uttaraá¹ƒ lapituá¹ƒ na sakkoti, evaá¹ƒ t
uttarabhÄ• sanena. __nimantanavacanenÄ• _ti viÃ±Ã±Ä• panavacanena. brahmaá¹ƒ seá¹-
vÄ• nimantanaá¹ƒ ettha atthÄ«ti __brahmanimantanikaá¹ƒ, _ suttaá¹ƒ. yaá¹ƒ panettha atth
suviÃ±Ã±eyyameva.

brahmanimantanikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. mÄ• ratajjanÄ«yasuttavaá¹‡á¹‡anÄ•

<506> __koá¹-á¹-hamanupaviá¹-á¹-ho_ti \Be II 320/ \Ne II 298/ Ä• sayo vaccaguttaá¹-á¹-hÄ
koá¹-á¹-haá¹ƒ, tassa abbhantaraÃ±hettha koá¹-á¹-haá¹ƒ. anurÅ«po hutvÄ• paviá¹-á¹-ho an
sukhumaÃ±hi tadanucchavikaá¹ƒ attabhÄ• vaá¹ƒ mÄ• petvÄ• ayaá¹ƒ tattha paviá¹-á¹-ho. _
garukagaruko viya. u-kÄ• rassa hi o-kÄ• raá¹ƒ katvÄ• ayaá¹ƒ niddeso, ativiya garuko maÃ±
viya icceva vÄ• pÄ• á¹-ho. mÄ• sabhattaá¹ƒ mÄ• so uttarapadalopena, mÄ• sabhattena Ä•
__mÄ• sÄ• citaá¹ƒ maÃ±Ã±e_. tenÄ• ha __ ``mÄ• sabhattaá¹ƒ bhuttassa kucchi viyÄ• â€™
atthaá¹ƒ dassetuá¹ƒ __ ``mÄ• sapÅ«ritapasibbako viyÄ• â€™â€™ _ti vuttaá¹ƒ. __tintamÄ•
pasibbako viya. kiá¹ƒ nu kho etaá¹ƒ mama kucchiyaá¹ƒ pubbaá¹ƒ bhÄ• rikattaá¹ƒ, kiá¹ƒ nu k

jÄ• tanti adhippÄ• yo? __upÄ• yenÄ• _ti pathena Ã±Ä• yena. byatirekato panassa anupÄ• y
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. attÄ• nameva vÄ• sandhÄ• ya __ ``mÄ• tathÄ• gataá¹ƒ
yathÄ• hi ariyasaá¹…gho ``tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, saá¹…ghaá¹ƒ namassÄ
tiÄ• dÄ«su (Khp 6.18; Sn 241) __tathÄ• gato_ti vuccati, evaá¹ƒ tappariyÄ• pannÄ• ariyapu
purimakÄ• dutiyaaggasÄ• vakÄ• kappÄ• naá¹ƒ satasahassÄ• dhikaá¹ƒ ekaá¹ƒ asaá¹…khy
Ä• gatÄ• , ayampi mahÄ• thero tathÄ• Ä• gatoti __tathÄ• gato_ti. __patiaggaá¸·eva aá¹-á¹-
bahibhÄ• ge aá¹-á¹-hÄ• si.

<507> rukkhadevatÄ• nÄ• ma cÄ• tumahÄ• rÄ• jikesu nihÄ«no kÄ• yo, tasmÄ• nesaá¹ƒ n
nÄ• tijegucchoti Ä• ha __ ``Ä• kÄ• saá¹-á¹-hadevatÄ• naâ€™â€™ _nti. __Ä• bÄ• dhaá¹ƒ ka
__nÄ• gariko_ti sukumÄ• ro. __paricokkho_ti sabbaso sucirÅ«po. __Ã±Ä• tikoá¹-i_nti Ã±Ä•
saá¹ƒsÄ• re Ã±Ä• tibhÄ• garahito nÄ• ma satto kassacipi natthÄ«ti adhippÄ• yo. __ida_nti `
hosÄ«â€™â€™ ti idaá¹ƒ vacanaá¹ƒ. __paveá¹‡ivasenÄ• _ti tadÄ• mayhaá¹ƒ bhÄ• gineyyo
mÄ• raá¹-á¹-hÄ• ne á¹-hitoti imissÄ• paveá¹‡iyÄ• vasena vuttaá¹ƒ. aÃ±Ã±assa vÄ• vesam
tenÄ• ha __ ``aÃ±Ã±ehi saddhiá¹ƒ asadisoâ€™â€™ _ti. __appadukkhenÄ• _ti sukheneva. p
avanti gacchantÄ«ti __pathÄ• vino. ettakenÄ• _ti ettÄ• vatÄ• citakasannisayena. __udakale
udakanissandanaleá¹‡aá¹ƒ. __samÄ• pattito_ti nirodhasamÄ• pattito. __samÄ• pattiphala_n
nirodhasamÄ• pattiphalaá¹ƒ.

<508> __dasahi akkosavatthÅ«hÄ«_ti dasahipi akkosavatthÅ«hi, tato kiÃ±ci ahÄ• pentÄ• .
II 299/ garahatha. __ghaá¹-á¹-ethÄ• _ti anÅ«nÄ• hi kathÄ• hi imesu ovijjhatha. __dukkhÄ• p
janetha. __etesa_nti tesaá¹ƒ bhikkhÅ«naá¹ƒ tumhÄ• kaá¹ƒ akkosanÄ• dÄ«hi bhikkhÅ«naá¹
__dÅ«sÄ« mÄ• ro_ otÄ• raá¹ƒ labhati nÄ• mÄ• ti adhippÄ• yo. upaá¹-á¹-hÄ• tabbaá¹ƒ ibhaá
hatthibhaá¹‡á¸• akÄ• , hÄ«najÄ«vikatÄ• ya hete ibbhÄ• viyÄ• ti __ibbhÄ• , _ te pana sadut
``gahapatikÄ• â€™â€™ _ti vuttÄ• . __kaá¹‡hÄ• _ti kaá¹‡hÄ• bhijÄ• tikÄ• . pÄ• dato jÄ• tatt
Ä• lasiyajÄ• tÄ• _ti kasivaá¹‡ijjÄ• dikammassa akaraá¹‡ena saÃ±jÄ• tÄ• lasiyÄ• . __gÅ«tha
vaccakÅ«pato gÅ«thassa nikkhamapadeso.

__manussÄ• naá¹ƒ akusalaá¹ƒ na bhaveyya_ tesaá¹ƒ tÄ• disÄ• ya abhisandhiyÄ• abhÄ• v
Ä• viá¹-á¹-hassa cittasantati viparivattatÄ«ti vuttovÄ• yamattho. __visabhÄ• gavatthu_nti bh
itthirÅ«paá¹ƒ, bhikkhunÄ«naá¹ƒ santike purisarÅ«panti Ä«disaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• pabbajit
visabhÄ• gavatthuá¹ƒ. __vippaá¹-isÄ• rÄ• rammaá¹‡a_nti passantÄ• naá¹ƒ vippaá¹-isÄ• ras
__lepayaá¹-á¹-hi_nti lepalittaá¹ƒ vÄ• kurayaá¹-á¹-hiá¹ƒ.

<510> __somanassavasenÄ• _ti gehassitasomanassavasena. __aÃ±Ã±athatta_nti uppilÄ•
__purimanayenevÄ• _ti ``sace mÄ• ro manussÄ• naá¹ƒ sarÄ«re adhimuccitvÄ• â€™â€™ ti
mÄ• rova tathÄ• kareyya, manussÄ• naá¹ƒ kusalaá¹ƒ na bhaveyya, mÄ• rasseva bhaveyya
tÄ• disaá¹ƒ pasÄ• danÄ«yaá¹ƒ pasÄ• davatthuá¹ƒ dassesi. tenÄ• ha __ ``yathÄ• hÄ«â€™â

<511> __asubhasaÃ±Ã±Ä• paricitenÄ• _ti sakalaá¹ƒ kÄ• yaá¹ƒ asubhanti pavattÄ• ya saÃ±
asubhasaÃ±Ã±Ä• , tena paricitena paribhÄ• vitena. __cetasÄ• _ \Be II 322/ cittena. __bahul
__viharato_ti viharantassa, asubhasamÄ• pattibahulassÄ• ti attho. __patilÄ«yatÄ«_ti saá¹…
paá¹-ikÅ«latÄ• ya saá¹‡á¹-hitattÄ• . __patikuá¹-atÄ«_ti apasakkati. __pativattatÄ«_ti nivattat
sampasÄ• riyati. rasataá¹‡hÄ• yÄ• _ti madhurÄ• dirasavisayÄ• ya taá¹‡hÄ• ya.

__sabbaloke anabhiratisaÃ±Ã±Ä• _ti tÄ«supi bhavesu aruccanavasena pavattÄ• vipassan
nibbidÄ• nupassanÄ• hesÄ• . __lokacitresÅ«_ti hatthiassarathapÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ
Ä• rÄ• marÄ• maá¹‡eyyakÄ• dibhedesu ca loke cittavicittesu. __rÄ• gasantÄ• ni_ vÅ«pasan
__dosamohasantÄ• nÄ«_ti etthÄ• pi eseva nayo. imesaá¹ƒ evaá¹ƒ kammaá¹-á¹-hÄ• naggah
sappÄ• yabhÄ• vato.

<512> __sakkharaá¹ƒ_ \Ne II 300/ __gahetvÄ• _ti sakkharÄ• sÄ«sena tattakaá¹ƒ bhinnapÄ
__ ``antomuá¹-á¹-hiyaá¹ƒ tiá¹-á¹-hanapamÄ• á¹‡aá¹ƒ pÄ• sÄ• á¹‡aâ€™â€™ _nti. muá¹-á¹-h
ayaÃ±hi pÄ• sÄ• á¹‡assa heá¹-á¹-himakoá¹-i. __hatthinÄ• go_ti mahÄ• hatthÄ«. mahantapa
keci. ahinÄ• gÄ• dito vÄ• visesanatthaá¹ƒ hatthinÄ• goti vuttaá¹ƒ. sakalasarÄ«reneva nivat
vuttamatthaá¹ƒ vivarituá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __na vÄ• ya_nti etth
avadhÄ• raá¹‡atthoti Ä• ha __ ``neva pamÄ• á¹‡aá¹ƒ aÃ±Ã±Ä• sÄ«â€™â€™ _ti. __sahÄ• p
iminÄ• vacanena imaá¹ƒ vacanamattaá¹ƒ gahetvÄ• ti adhippÄ• yo. __uá¸·Ä• re_ti uá¸·Ä• ra
á¹-hapetvÄ• natthi tadÄ• sadevake loke tÄ• diso guá¹‡avisesayuttoti.

visuá¹ƒ visuá¹ƒ paccattavedaniyo ayasÅ«lena saddhiá¹ƒ bhÅ«tÄ• ni cha phassÄ• yatanÄ• n
phassÄ• yatanaá¹ƒ, dukkhaá¹ƒ. taá¹ƒ ettha atthÄ«ti __cha phassÄ• yataniko, _ nirayo. tenÄ
... pe ... paccayoâ€™â€™ _ti. samÄ• hanatÄ«ti samÄ• hato, anekasatabhedo saá¹…kusam
__saá¹…kusamÄ• hato, _ nirayo. visesapaccayatÄ• ya vedanÄ• ya á¹-hitoti vedaniyo, kÄ• n
paccattaá¹ƒ sayameva vedaniyoti __paccattavedaniyo. ayasÅ«lena saddhiá¹ƒ ayasÅ«la_nti
paá¹-á¹-hÄ• ya nirantaraá¹ƒ abhihananavasena Ä• gatena paá¹‡á¹‡Ä• sÄ• ya \Be II 323/ jan
saha sÄ«sapadesato paá¹-á¹-hÄ• ya Ä• gataá¹ƒ. ayasÅ«labhÄ• vasÄ• maÃ±Ã±ena cetaá¹ƒ
patitÄ• ni sÅ«lÄ• ni. __iminÄ• te á¹-hÄ• nena cintetvÄ• _ti nissitavohÄ• rena nissayaá¹ƒ va
``tadÄ• jÄ• neyyÄ• si vassasahassaá¹ƒ me niraye paccamÄ• nassÄ• â€™â€™ ti evaá¹ƒ vu
vuá¹-á¹-hÄ• ne bhavaá¹ƒ, antimanti attho. tenÄ• ha __ ``vipÄ• kavuá¹-á¹-hÄ• navedanaâ€™
pariyosÄ• naá¹ƒ vedananti attho. __dukkhatarÄ• hoti_ padÄ«passa vijjhÄ• yanakkhaá¹‡e n

<513> __ghaá¹-á¹-ayitvÄ• _ pothetvÄ• . __pÄ• á¹-iyekkavedanÄ• janakÄ• _ti paccekaá¹ƒ n
ayato apagato __nirayo, _ so __devadÅ«tasuttena_ (MN III 261) dÄ«petabbo. atthavaá¹‡á¹-
sayameva Ä• gamissati. imaá¹ƒ pana atÄ«tavatthuá¹ƒ Ä• haritvÄ• attano Ã±Ä• á¹‡Ä• nubh
santajjento mahÄ• thero __ ``yo_ __etamabhijÄ• nÄ• tÄ«â€™â€™ _ti gÄ• thamÄ• ha. tassa

__etaá¹ƒ_ kammaá¹ƒ kammaphalaÃ±ca hatthatale á¹-hapitaá¹ƒ Ä• malakaá¹ƒ viya abhimuk
jÄ• nÄ• ti. sabbaso bhinnakilesatÄ• ya __bhikkhu_ sammÄ• sambuddhassa aggasÄ• vako,
__Ä• sajja_ ghaá¹-á¹-ayitvÄ• ekantakÄ• á¸·akehi pÄ• padhammehi samannÄ• gatattÄ• __
mahÄ• dukkhaá¹ƒ vindissasi.

__udakaá¹ƒ vatthuá¹ƒ katvÄ• _ti tattha nibbattanakasattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammap
adhiá¹-á¹-hÄ• naá¹ƒ \Ne II 301/ katvÄ• . tathÄ• hi tÄ• ni kappaá¹-á¹-hitikÄ• ni honti. tenÄ• h
``kappaá¹-á¹-hÄ• yinoâ€™â€™ _ti. __tesa_nti vimÄ• nÄ• naá¹ƒ. __etaá¹ƒ_ yathÄ• vuttavim
accharÄ• naá¹ƒ sampattiá¹ƒ, tassa ca kÄ• raá¹‡aá¹ƒ attapaccakkhaá¹ƒ katvÄ• __jÄ• nÄ• ti
kampayÄ«_ti pubbÄ• rÄ• me visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya kÄ• ritaá¹ƒ sahassagabb
attano pÄ• daá¹…guá¹-á¹-hena kampesi. tenÄ• ha __ ``idaá¹ƒ pÄ• sÄ• dakampanasuttena
``yo vejayantaâ€™â€™ nti imissÄ• gÄ• thÄ• ya atthajÄ• taá¹ƒ __cÅ«á¸·ataá¹‡hÄ• saá¹…k
393) __dÄ«petabbaá¹ƒ_.

tassa brahmagaá¹‡assa tathÄ• cintanasamanantarameva tasmiá¹ƒ brahmaloke sudhamma
__tepÄ«_ti mahÄ• moggallÄ• nÄ• dayo. __paccekaá¹ƒ disÄ• sÅ«_ti \Be II 324/ mahÄ• mog
puratthimadisÄ• yaá¹ƒ, mahÄ• kassapatthero dakkhiá¹‡adisÄ• yaá¹ƒ, mahÄ• kappinatthero
anuruddhatthero uttaradisÄ• yanti evaá¹ƒ cattÄ• ro therÄ• brahmaparisamatthake majjhe n
samantato catuddisÄ• nisÄ«diá¹ƒsu. __gÄ• thÄ• vuttÄ• _ti ``yo brahmaá¹ƒ paripucchatÄ«â
__aÃ±Ã±atarabrahmasuttenÄ• _ti --- ``tena kho pana samayena aÃ±Ã±atarassa brahmuno
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• (SN a I 176) mahÄ• vagge Ä• gate

__jhÄ• navimokkhena phusÄ«_ti jhÄ• navimokkhasannissayena abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena
aphassayÄ«ti sambandho. jambudÄ«po hi vanabahulatÄ• ya idha ``vanaâ€™â€™ nti vutto.
issaroâ€™â€™ ti. __pubbavidehÄ• naá¹ƒ dÄ«pa_nti pubbavidehavÄ• sÄ«naá¹ƒ dÄ«paá¹ƒ,
__bhÅ«misayÄ• narÄ• _ nÄ• ma aparagoyÄ• nakÄ• uttarakurukÄ• ca. yasmÄ• te gehapa
sayanti, na pÄ• sÄ• dÄ• dÄ«su. __paá¹-ilabhÄ«_ti uppÄ• desi. __etaá¹ƒ Ä• saá¹ƒ mÄ• akÄ
dÅ«simÄ• rassa, evaá¹ƒ tuyhaá¹ƒ Ä• sÄ• dÄ«gharattaá¹ƒ anatthÄ• vahÄ• , tasmÄ• edisaá
mÄ• rassa ovÄ• daá¹ƒ adÄ• si. sesaá¹ƒ sabbattha suviÃ±Ã±eyyameva.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mÄ• ratajjanÄ«yasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca cÅ«á¸·ayamakavaggavaá¹‡á¹‡anÄ• .

mÅ«lapaá¹‡á¹‡Ä• saá¹-Ä«kÄ• samattÄ• .

dutiyo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• yo

mÅ«lapaá¹‡á¹‡Ä• sapÄ• á¸·i

1. mÅ«lapariyÄ• yavaggo

1. mÅ«lapariyÄ• yasuttaá¹ƒ

<1> evaá¹ƒ \Be I 1/ \Ne I 1/ \Ee I 1/ \Se I 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uk
viharati subhagavane sÄ• larÄ• jamÅ«le. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhi
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sa
vo, bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ•
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<2> ``idha, bhikkhave, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa a
ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sapp
pathaviá¹ƒ {paá¹-haviá¹ƒ (Ce Se Ke Ee) } pathavito saÃ±jÄ• nÄ• ti; pathaviá¹ƒ pathavito saÃ
maÃ±Ã±ati, pathaviyÄ• maÃ±Ã±ati, pathavito maÃ±Ã±ati, pathaviá¹ƒ meti maÃ±Ã±ati \Se I
abhinandati. taá¹ƒ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``Ä• paá¹ƒ Ä• pato saÃ±jÄ• nÄ• ti; Ä• paá¹ƒ Ä• pato saÃ±Ã±atvÄ• Ä• paá¹ƒ maÃ±Ã±ati, Ä
maÃ±Ã±ati, Ä• paá¹ƒ meti maÃ±Ã±ati, Ä• paá¹ƒ abhinandati. taá¹ƒ kissa hetu? `apariÃ±Ã±Ä
vadÄ• mi.

``tejaá¹ƒ \Be I 2/ tejato saÃ±jÄ• nÄ• ti; tejaá¹ƒ tejato saÃ±Ã±atvÄ• tejaá¹ƒ maÃ±Ã±ati, tejas
tejato maÃ±Ã±ati, tejaá¹ƒ meti maÃ±Ã±ati, tejaá¹ƒ abhinandati. taá¹ƒ kissa hetu? `apariÃ±Ã
ti vadÄ• mi.

``vÄ• yaá¹ƒ vÄ• yato saÃ±jÄ• nÄ• ti; vÄ• yaá¹ƒ vÄ• yato saÃ±Ã±atvÄ• vÄ• yaá¹ƒ maÃ±Ã±
vÄ• yato maÃ±Ã±ati, vÄ• yaá¹ƒ meti maÃ±Ã±ati, vÄ• yaá¹ƒ abhinandati. taá¹ƒ kissa hetu? `
tassÄ• â€™ ti \Ee I 2/ vadÄ• mi.

<3> ``bhÅ«te bhÅ«tato saÃ±jÄ• nÄ• ti; bhÅ«te bhÅ«tato saÃ±Ã±atvÄ• bhÅ«te maÃ±Ã±ati,
bhÅ«tato maÃ±Ã±ati, bhÅ«te meti maÃ±Ã±ati, bhÅ«te abhinandati. taá¹ƒ kissa hetu? `apari
ti vadÄ• mi.

``deve devato saÃ±jÄ• nÄ• ti; deve devato saÃ±Ã±atvÄ• deve maÃ±Ã±ati, devesu maÃ±Ã±
meti maÃ±Ã±ati, deve abhinandati. taá¹ƒ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vad

``pajÄ• patiá¹ƒ pajÄ• patito saÃ±jÄ• nÄ• ti; pajÄ• patiá¹ƒ pajÄ• patito saÃ±Ã±atvÄ• pajÄ• p
pajÄ• patismiá¹ƒ maÃ±Ã±ati, pajÄ• patito maÃ±Ã±ati, pajÄ• patiá¹ƒ meti maÃ±Ã±ati, pajÄ• p
kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``brahmaá¹ƒ \Ne I 3/ brahmato saÃ±jÄ• nÄ• ti; brahmaá¹ƒ brahmato saÃ±Ã±atvÄ• brahma
brahmasmiá¹ƒ maÃ±Ã±ati, brahmato maÃ±Ã±ati, brahmaá¹ƒ meti maÃ±Ã±ati, brahmaá¹ƒ a
`apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``Ä• bhassare Ä• bhassarato saÃ±jÄ• nÄ• ti; Ä• bhassare Ä• bhassarato saÃ±Ã±atvÄ• Ä•
Ä• bhassaresu maÃ±Ã±ati, Ä• bhassarato maÃ±Ã±ati, Ä• bhassare meti maÃ±Ã±ati, Ä• bha
hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``subhakiá¹‡he subhakiá¹‡hato saÃ±jÄ• nÄ• ti; subhakiá¹‡he subhakiá¹‡hato saÃ±Ã±atvÄ•
subhakiá¹‡hesu maÃ±Ã±ati, subhakiá¹‡hato maÃ±Ã±ati, subhakiá¹‡he meti maÃ±Ã±ati, sub
taá¹ƒ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``vehapphale \Be I 3/ vehapphalato saÃ±jÄ• nÄ• ti; vehapphale vehapphalato saÃ±Ã±atvÄ•
vehapphalesu maÃ±Ã±ati, vehapphalato maÃ±Ã±ati, vehapphale meti maÃ±Ã±ati, vehapph
hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``abhibhuá¹ƒ abhibhÅ«to saÃ±jÄ• nÄ• ti; abhibhuá¹ƒ abhibhÅ«to saÃ±Ã±atvÄ• abhibhuá¹ƒ
maÃ±Ã±ati, abhibhÅ«to maÃ±Ã±ati, abhibhuá¹ƒ meti maÃ±Ã±ati, abhibhuá¹ƒ abhinandati. ta
`apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

<4> ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanato saÃ±jÄ• nÄ• ti; Ä• kÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanato saÃ±Ã±atvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ maÃ±Ã±ati, Ä
Ä• kÄ• sÄ• naÃ±cÄ• yatanato maÃ±Ã±ati, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ meti maÃ±Ã±ati,
abhinandati. taá¹ƒ \Se I 4/ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanato saÃ±jÄ• nÄ• ti; viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanato saÃ±Ã±atvÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Ee I 3/ maÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasmiá¹ƒ maÃ±Ã±ati, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanato \Ne I 4/ maÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ meti maÃ±Ã±ati, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ abhinand
`apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanato saÃ±jÄ• nÄ• ti; Ä• kiÃ±caÃ±Ã±Ä
saÃ±Ã±atvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ maÃ±Ã±ati, Ä• kiÃ±caÃ±Ã±Ä• yatanasmiá¹ƒ ma
maÃ±Ã±ati, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ meti maÃ±Ã±ati, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ abh
`apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanato saÃ±jÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanato saÃ±Ã±a
maÃ±Ã±ati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasmiá¹ƒ maÃ±Ã±ati, nevasaÃ±Ã±Ä• nÄ• s
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ meti maÃ±Ã±ati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

<5> ``diá¹-á¹-haá¹ƒ \Be I 4/ diá¹-á¹-hato saÃ±jÄ• nÄ• ti; diá¹-á¹-haá¹ƒ diá¹-á¹-hato saÃ±Ã±at
maÃ±Ã±ati, diá¹-á¹-hasmiá¹ƒ maÃ±Ã±ati, diá¹-á¹-hato maÃ±Ã±ati, diá¹-á¹-haá¹ƒ meti maÃ±Ã
abhinandati. taá¹ƒ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``sutaá¹ƒ sutato saÃ±jÄ• nÄ• ti; sutaá¹ƒ sutato saÃ±Ã±atvÄ• sutaá¹ƒ \Se I 5/ maÃ±Ã±ati, s
sutato maÃ±Ã±ati, sutaá¹ƒ meti maÃ±Ã±ati, sutaá¹ƒ abhinandati. taá¹ƒ kissa hetu? `apariÃ±
ti vadÄ• mi.

``mutaá¹ƒ mutato saÃ±jÄ• nÄ• ti; mutaá¹ƒ mutato saÃ±Ã±atvÄ• mutaá¹ƒ maÃ±Ã±ati, muta
maÃ±Ã±ati, mutaá¹ƒ meti maÃ±Ã±ati, mutaá¹ƒ abhinandati. taá¹ƒ kissa hetu? `apariÃ±Ã±Ä•
vadÄ• mi.

``viÃ±Ã±Ä• taá¹ƒ viÃ±Ã±Ä• tato saÃ±jÄ• nÄ• ti; viÃ±Ã±Ä• taá¹ƒ viÃ±Ã±Ä• tato saÃ±Ã±atvÄ
viÃ±Ã±Ä• tasmiá¹ƒ maÃ±Ã±ati, viÃ±Ã±Ä• tato maÃ±Ã±ati, viÃ±Ã±Ä• taá¹ƒ meti maÃ±Ã±ati,
taá¹ƒ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

<6> ``ekattaá¹ƒ \Ne I 5/ ekattato saÃ±jÄ• nÄ• ti; ekattaá¹ƒ ekattato saÃ±Ã±atvÄ• ekattaá¹ƒ
ekattasmiá¹ƒ maÃ±Ã±ati, ekattato maÃ±Ã±ati, ekattaá¹ƒ meti maÃ±Ã±ati, ekattaá¹ƒ abhinar
`apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``nÄ• nattaá¹ƒ nÄ• nattato saÃ±jÄ• nÄ• ti; nÄ• nattaá¹ƒ nÄ• nattato saÃ±Ã±atvÄ• nÄ• natt
nÄ• nattasmiá¹ƒ maÃ±Ã±ati, nÄ• nattato maÃ±Ã±ati, nÄ• nattaá¹ƒ meti maÃ±Ã±ati, nÄ• nat
kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``sabbaá¹ƒ sabbato saÃ±jÄ• nÄ• ti; sabbaá¹ƒ sabbato saÃ±Ã±atvÄ• sabbaá¹ƒ maÃ±Ã±ati,
maÃ±Ã±ati, sabbato maÃ±Ã±ati, sabbaá¹ƒ meti maÃ±Ã±ati, sabbaá¹ƒ abhinandati. taá¹ƒ kis
`apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``nibbÄ• naá¹ƒ nibbÄ• nato saÃ±jÄ• nÄ• ti; nibbÄ• naá¹ƒ nibbÄ• nato saÃ±Ã±atvÄ• nibbÄ•
nibbÄ• nasmiá¹ƒ maÃ±Ã±ati \Se I 6/, nibbÄ• nato maÃ±Ã±ati, nibbÄ• naá¹ƒ meti maÃ±Ã±at
taá¹ƒ kissa hetu? `apariÃ±Ã±Ä• taá¹ƒ tassÄ• â€™ ti vadÄ• mi.

puthujjanavasena paá¹-hamanayabhÅ«mipariccheda niá¹-á¹-hito.

<7> ``yopi \Be I 5/ so, bhikkhave, bhikkhu sekkho {sekho (Ce Se Ke Ee) } appattamÄ• nasc
yogakkhemaá¹ƒ patthayamÄ• no viharati, sopi pathaviá¹ƒ pathavito abhijÄ• nÄ• ti; pathaviá
abhiÃ±Ã±Ä• ya {abhiÃ±Ã±atvÄ• (Katthaci) } pathaviá¹ƒ mÄ• maÃ±Ã±i {vÄ• maÃ±Ã±ati}, p
pathavito mÄ• maÃ±Ã±i, pathaviá¹ƒ meti mÄ• maÃ±Ã±i, pathaviá¹ƒ mÄ• bhinandi {vÄ• ab
oloketabbÄ• }. taá¹ƒ kissa hetu? `pariÃ±Ã±eyyaá¹ƒ tassÄ• â€™ ti vadÄ• mi.

``Ä• paá¹ƒ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ...
... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... viÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... diá¹-á¹-haá¹ƒ ..
viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ• naá¹ƒ nibbÄ• nato abhijÄ
nibbÄ• nato abhiÃ±Ã±Ä• ya \Ne I 6/ nibbÄ• naá¹ƒ mÄ• maÃ±Ã±i, nibbÄ• nasmiá¹ƒ mÄ• ma
nibbÄ• naá¹ƒ meti mÄ• maÃ±Ã±i, nibbÄ• naá¹ƒ mÄ• bhinandi. taá¹ƒ kissa hetu? `pariÃ±Ã±
vadÄ• mi.

sekkhavasena {satthÄ• ravasena (Ce), satthuvasena (Se Katthaci) } dutiyanayabhÅ«mipari

<8> ``yopi so, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo o
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, sopi pathav
pathaviá¹ƒ pathavito \Se I 7/ abhiÃ±Ã±Ä• ya pathaviá¹ƒ na maÃ±Ã±ati, pathaviyÄ• na maÃ
maÃ±Ã±ati, pathaviá¹ƒ meti na maÃ±Ã±ati, pathaviá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? `pa
tassÄ• â€™ ti vadÄ• mi.

``Ä• paá¹ƒ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ...
... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... viÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... diá¹-á¹-haá¹ƒ ..
viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ• naá¹ƒ nibbÄ• nato abhijÄ
nibbÄ• nato abhiÃ±Ã±Ä• ya nibbÄ• naá¹ƒ na maÃ±Ã±ati, nibbÄ• nasmiá¹ƒ na maÃ±Ã±ati, n
nibbÄ• naá¹ƒ meti na maÃ±Ã±ati, nibbÄ• naá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? `pariÃ±Ã±
vadÄ• mi.

khÄ«á¹‡Ä• savavasena tatiyanayabhÅ«mipariccheda niá¹-á¹-hito.

<9> ``yopi \Be I 6/ so, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, sopi pathav
abhijÄ• nÄ• ti; pathaviá¹ƒ pathavito abhiÃ±Ã±Ä• ya pathaviá¹ƒ na maÃ±Ã±ati, pathaviyÄ• n
maÃ±Ã±ati, pathaviá¹ƒ meti na maÃ±Ã±ati, pathaviá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? kha
vÄ«tarÄ• gattÄ• .

``Ä• paá¹ƒ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ...
... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... viÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Ne I 7/ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ \Se I 8/ ...
... mutaá¹ƒ ... viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ• naá¹ƒ nibb
abhijÄ• nÄ• ti; nibbÄ• naá¹ƒ nibbÄ• nato abhiÃ±Ã±Ä• ya nibbÄ• naá¹ƒ na maÃ±Ã±ati, nibbÄ
nibbÄ• nato na maÃ±Ã±ati, nibbÄ• naá¹ƒ meti na maÃ±Ã±ati, nibbÄ• naá¹ƒ nÄ• bhinandati.
rÄ• gassa, vÄ«tarÄ• gattÄ• .

khÄ«á¹‡Ä• savavasena catutthanayabhÅ«mipariccheda niá¹-á¹-hito.

<10> ``yopi so, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, sopi pathav
pathaviá¹ƒ pathavito abhiÃ±Ã±Ä• ya pathaviá¹ƒ na maÃ±Ã±ati, pathaviyÄ• na maÃ±Ã±ati, p
pathaviá¹ƒ meti na maÃ±Ã±ati, pathaviá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? khayÄ• dosas

``Ä• paá¹ƒ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ...
... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... viÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... diá¹-á¹-haá¹ƒ ...
viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ• naá¹ƒ nibbÄ• nato abhijÄ
nibbÄ• nato abhiÃ±Ã±Ä• ya nibbÄ• naá¹ƒ na maÃ±Ã±ati, nibbÄ• nasmiá¹ƒ na maÃ±Ã±ati, n
nibbÄ• naá¹ƒ meti na maÃ±Ã±ati, nibbÄ• naá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? khayÄ• d

khÄ«á¹‡Ä• savavasena paÃ±camanayabhÅ«mipariccheda niá¹-á¹-hito.

<11> ``yopi \Se I 9/ \Be I 7/ so, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• ka
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt
abhijÄ• nÄ• ti; pathaviá¹ƒ pathavito abhiÃ±Ã±Ä• ya pathaviá¹ƒ na maÃ±Ã±ati, pathaviyÄ• n
maÃ±Ã±ati, pathaviá¹ƒ meti na maÃ±Ã±ati, pathaviá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? kha
vÄ«tamohattÄ• .

``Ä• paá¹ƒ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ...

... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... viÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Ne I 8/ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... diá¹-á¹-
mutaá¹ƒ ... viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ• naá¹ƒ nibbÄ•
nibbÄ• naá¹ƒ nibbÄ• nato abhiÃ±Ã±Ä• ya nibbÄ• naá¹ƒ na maÃ±Ã±ati, nibbÄ• nasmiá¹ƒ na
maÃ±Ã±ati, nibbÄ• naá¹ƒ meti na maÃ±Ã±ati, nibbÄ• naá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu
vÄ«tamohattÄ• .

khÄ«á¹‡Ä• savavasena chaá¹-á¹-hanayabhÅ«miparicchedo niá¹-á¹-hito.

<12> ``tathÄ• gatopi, bhikkhave, arahaá¹ƒ sammÄ• sambuddho pathaviá¹ƒ pathavito abhijÄ
pathavito abhiÃ±Ã±Ä• ya pathaviá¹ƒ na maÃ±Ã±ati, pathaviyÄ• na maÃ±Ã±ati, pathavito na
meti na maÃ±Ã±ati, pathaviá¹ƒ nÄ• bhinandati \Ee I 6/. taá¹ƒ kissa hetu? `pariÃ±Ã±Ä• tanta
ti vadÄ• mi.

``Ä• paá¹ƒ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ...
... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... viÃ±Ã±Ä
I 10/ ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... diá¹-á¹-
mutaá¹ƒ ... viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ• naá¹ƒ nibbÄ•
nibbÄ• naá¹ƒ nibbÄ• nato abhiÃ±Ã±Ä• ya nibbÄ• naá¹ƒ na maÃ±Ã±ati, nibbÄ• nasmiá¹ƒ na
maÃ±Ã±ati, nibbÄ• naá¹ƒ meti na maÃ±Ã±ati, nibbÄ• naá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu
tathÄ• gatassÄ• â€™ ti vadÄ• mi.

tathÄ• gatavasena sattamanayabhÅ«miparicchedo niá¹-á¹-hito.

<13> ``tathÄ• gatopi \Be I 8/, bhikkhave, arahaá¹ƒ sammÄ• sambuddho pathaviá¹ƒ pathavi
pathaviá¹ƒ pathavito abhiÃ±Ã±Ä• ya pathaviá¹ƒ na maÃ±Ã±ati, pathaviyÄ• na maÃ±Ã±ati, p
pathaviá¹ƒ meti na maÃ±Ã±ati, pathaviá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? `nandÄ« {nand
mÅ«laâ€™ nti --- iti viditvÄ• `bhavÄ• jÄ• ti bhÅ«tassa jarÄ• maraá¹‡aâ€™ nti. tasmÄ• tiha
sabbaso taá¹‡hÄ• naá¹ƒ khayÄ• virÄ• gÄ• nirodhÄ• cÄ• gÄ• paá¹-inissaggÄ• anuttaraá¹
abhisambuddhoâ€™ ti vadÄ• mi.

``Ä• paá¹ƒ \Ne I 9/ ... pe ... tejaá¹ƒ ... vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahm
Ä• bhassare ... subhakiá¹‡he ... vehapphale ... abhibhuá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±
... sutaá¹ƒ ... mutaá¹ƒ ... viÃ±Ã±Ä• taá¹ƒ ... ekattaá¹ƒ ... nÄ• nattaá¹ƒ ... sabbaá¹ƒ ... nibbÄ•
nibbÄ• nato abhijÄ• nÄ• ti; nibbÄ• naá¹ƒ nibbÄ• nato abhiÃ±Ã±Ä• ya nibbÄ• naá¹ƒ na maÃ±
maÃ±Ã±ati, nibbÄ• nato na maÃ±Ã±ati, nibbÄ• naá¹ƒ meti na maÃ±Ã±ati, nibbÄ• naá¹ƒ nÄ•
kissa hetu? `nandÄ« dukkhassa mÅ«laâ€™ nti --- iti viditvÄ• `bhavÄ• jÄ• ti bhÅ«tassa jarÄ

tasmÄ• tiha, bhikkhave, `tathÄ• gato sabbaso taá¹‡hÄ• naá¹ƒ khayÄ• virÄ• gÄ• nirodhÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti vadÄ• mÄ«â€™â€™ ti.

tathÄ• gatavasena aá¹-á¹-hamanayabhÅ«miparicchedo niá¹-á¹-hito.

idamavoca bhagavÄ• . na te bhikkhÅ« {na attamanÄ• tebhikkhÅ« (Se), te bhikkhÅ« (Ee Ka bhÄ• sitaá¹ƒ abhinandunti.

mÅ«lapariyÄ• yasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. sabbÄ• savasuttaá¹ƒ

<14> evaá¹ƒ \Se I 12/ \Ne I 10/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sabbÄ• savasaá¹ƒvarapariyÄ• yaá¹ƒ vo, bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha \Be I manasi karotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavÄ• etadavoca ---

<15> ``jÄ• nato ahaá¹ƒ, bhikkhave, passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• na bhikkhave, jÄ• nato kiÃ±ca passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi? yoniso ca manasik manasikÄ• raá¹ƒ. ayoniso, bhikkhave, manasikaroto anuppannÄ• ceva Ä• savÄ• uppajjant pavaá¸• á¸• hanti; yoniso ca kho, bhikkhave, manasikaroto anuppannÄ• ceva Ä• savÄ• na Ä• savÄ• pahÄ«yanti.

<16> ``atthi, bhikkhave, Ä• savÄ• dassanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• saá¹ƒvarÄ• p paá¹-isevanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ atthi Ä• savÄ• vinodanÄ• pahÄ• tabbÄ• , atthi Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• .

dassanÄ• pahÄ• tabbÄ• savÄ•

<17> ``katame ca, bhikkhave, Ä• savÄ• dassanÄ• pahÄ• tabbÄ• ? idha, bhikkhave \Se I 1 --- ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• sappurisadhammassa akovido sappurisadhamme avinÄ«to --- manasikaraá¹‡Ä«ye dhamme amanasikaraá¹‡Ä«ye dhamme nappajÄ• nÄ• ti. so manasikaraá¹‡Ä«ye dhamme appajÄ• na appajÄ• nanto, ye dhammÄ• na manasikaraá¹‡Ä«yÄ• , te dhamme manasi karoti, ye dham dhamme na manasi karoti.

``katame \Ne I 11/ ca, bhikkhave, dhammÄ• na manasikaraá¹‡Ä«yÄ• ye dhamme manasi
dhamme manasikaroto anuppanno vÄ• kÄ• mÄ• savo uppajjati, uppanno vÄ• kÄ• mÄ• sav
bhavÄ• savo uppajjati, uppanno vÄ• bhavÄ• savo pavaá¸• á¸• hati; anuppanno vÄ• avijjÄ•
avijjÄ• savo pavaá¸• á¸• hati --- ime dhammÄ• na manasikaraá¹‡Ä«yÄ• ye dhamme mana

``katame \Be I 10/ ca, bhikkhave, dhammÄ• manasikaraá¹‡Ä«yÄ• ye dhamme na manasi
dhamme manasikaroto anuppanno vÄ• kÄ• mÄ• savo na uppajjati, uppanno vÄ• kÄ• mÄ•
bhavÄ• savo na uppajjati, uppanno vÄ• bhavÄ• savo pahÄ«yati; anuppanno vÄ• avijjÄ• sa
avijjÄ• savo pahÄ«yati --- ime dhammÄ• manasikaraá¹‡Ä«yÄ• ye dhamme na manasi karo

``tassa amanasikaraá¹‡Ä«yÄ• naá¹ƒ \Ee I 8/ dhammÄ• naá¹ƒ manasikÄ• rÄ• manasikaraá
amanasikÄ• rÄ• anuppannÄ• ceva Ä• savÄ• uppajjanti uppannÄ• ca Ä• savÄ• \Se I 14/

<18> ``so evaá¹ƒ ayoniso manasi karoti --- `ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ
atÄ«tamaddhÄ• naá¹ƒ? kiá¹ƒ nu kho ahosiá¹ƒ atÄ«tamaddhÄ• naá¹ƒ? kathaá¹ƒ nu kho aho
kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ? bhavissÄ• mi nu kho ah
na nu kho bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ? kiá¹ƒ nu kho bhavissÄ• mi anÄ• gatama
bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ? kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ a
etarahi vÄ• paccuppannamaddhÄ• naá¹ƒ {paccuppannamaddhÄ• naá¹ƒ Ä• rabbha (Se) } a
--- `ahaá¹ƒ nu khosmi? no nu khosmi? kiá¹ƒ nu khosmi? kathaá¹ƒ nu khosmi? ayaá¹ƒ nu kh
kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«â€™ ti?

<19> ``tassa evaá¹ƒ ayoniso manasikaroto channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarÄ• diá¹
me attÄ• â€™ ti vÄ• assa {vÄ• ssa (Ce Se Ee) } saccato thetato diá¹-á¹-hi uppajjati; `natthi
assa saccato thetato diá¹-á¹-hi uppajjati; `attanÄ• va attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™ ti v
\Ne I 12/ diá¹-á¹-hi uppajjati; `attanÄ• va anattÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™ ti vÄ• assa s
diá¹-á¹-hi uppajjati; `anattanÄ• va attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™ ti vÄ• assa saccato th
uppajjati; atha vÄ• panassa evaá¹ƒ diá¹-á¹-hi hoti --- `yo me ayaá¹ƒ attÄ• vado vedeyyo tat
kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti so kho pana me
sassato aviparia¹‡Ä• madhammo \Be I 11/ sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™ ti. idaá
I 15/, diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• raá¹ƒ diá¹-á¹-hivisÅ«kaá¹ƒ
diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ. diá¹-á¹-hisaá¹ƒyojanasaá¹ƒyutto, bhikkha
puthujjano na parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi doma
parimuccati dukkhasmÄ• â€™ ti vadÄ• mi.

<20> ``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako --- ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhamm
suvinÄ«to, sappurisÄ• naá¹ƒ dassÄ• vÄ« sappurisadhammassa kovido sappurisadhamme s
dhamme pajÄ• nÄ• ti amanasikaraá¹‡Ä«ye dhamme pajÄ• nÄ• ti. so manasikaraá¹‡Ä«ye d

amanasikaraá¹‡Ä«ye dhamme pajÄ• nanto ye dhammÄ• na \Ee I 9/ manasikaraá¹‡Ä«yÄ• dhammÄ• manasikaraá¹‡Ä«yÄ• te dhamme manasi karoti.

``katame ca, bhikkhave, dhammÄ• na manasikaraá¹‡Ä«yÄ• ye dhamme na manasi karoti manasikaroto anuppanno vÄ• kÄ• mÄ• savo uppajjati, uppanno vÄ• kÄ• mÄ• savo pavaá¸• bhavÄ• savo uppajjati, uppanno vÄ• bhavÄ• savo pavaá¸• á¸• hati; anuppanno vÄ• avijjÄ• avijjÄ• savo pavaá¸• á¸• hati --- ime dhammÄ• na manasikaraá¹‡Ä«yÄ• , ye dhamme na m

``katame ca, bhikkhave, dhammÄ• manasikaraá¹‡Ä«yÄ• ye dhamme manasi karoti? yass manasikaroto anuppanno vÄ• kÄ• mÄ• savo na uppajjati, uppanno vÄ• kÄ• mÄ• savo pah na uppajjati \Se I 16/, uppanno vÄ• bhavÄ• savo pahÄ«yati; anuppanno vÄ• avijjÄ• savo n avijjÄ• savo pahÄ«yati --- ime dhammÄ• manasikaraá¹‡Ä«yÄ• ye dhamme manasi karoti.

``tassa amanasikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• naá¹ƒ amanasikÄ• rÄ• manasikaraá¹‡Ä«y anuppannÄ• ceva Ä• savÄ• na uppajjanti, uppannÄ• ca Ä• savÄ• pahÄ«yanti.

<21> ``so \Ne I 13/ `idaá¹ƒ dukkhaâ€™ nti yoniso manasi karoti, `ayaá¹ƒ dukkhasamudayo karoti, `ayaá¹ƒ dukkhanirodhoâ€™ ti yoniso \Be I 12/ manasi karoti, `ayaá¹ƒ dukkhanirodha paá¹-ipadÄ• â€™ ti yoniso manasi karoti. tassa evaá¹ƒ yoniso manasikaroto tÄ«á¹‡i saá¹ƒy sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so. ime vuccanti, bhikkhave, Ä• sav

saá¹ƒvarÄ• pahÄ• tabbÄ• savÄ•

<22> ``katame ca, bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• ? idha, bhikkhave, bhik cakkhundriyasaá¹ƒvarasaá¹ƒvuto viharati. yaÃ±hissa, bhikkhave, cakkhundriyasaá¹ƒvaraá¹ƒ uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , cakkhundriyasaá¹ƒvaraá¹ƒ saá¹ƒvutassa vighÄ• tapariá¸·Ä• hÄ• na honti. paá¹-isaá¹…khÄ• yoniso sotindriyasaá¹ƒvarasaá¹ƒvuto vih ghÄ• nindriyasaá¹ƒvarasaá¹ƒvuto viharati ... pe ... jivhindriyasaá¹ƒvarasaá¹ƒvuto viharati ... kÄ• yindriyasaá¹ƒvarasaá¹ƒvuto viharati ... pe ... manindriyasaá¹ƒvarasaá¹ƒvuto viharati. ya \Se I 17/, manindriyasaá¹ƒvaraá¹ƒ asaá¹ƒvutassa viharato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• t manindriyasaá¹ƒvaraá¹ƒ saá¹ƒvutassa viharato evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ

``yaÃ±hissa, bhikkhave, saá¹ƒvaraá¹ƒ asaá¹ƒvutassa viharato uppajjeyyuá¹ƒ Ä• savÄ• vigh 10/, saá¹ƒvaraá¹ƒ saá¹ƒvutassa viharato evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na bhikkhave, Ä• savÄ• saá¹ƒvarÄ• pahÄ• tabbÄ• .

paá¹-isevanÄ• pahÄ• tabbÄ• savÄ•

<23> ``katame ca, bhikkhave, Ä• savÄ• paá¹-isevanÄ• pahÄ• tabbÄ• ? idha, bhikkhave, b
yoniso cÄ«varaá¹ƒ paá¹-isevati --- `yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• ya, uá¹‡hassa paá
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«á¹ƒsapa- {siriá¹ƒsapa (Ce Se Ee) } samphassÄ• naá¹ƒ
hirikopÄ«nappaá¹-icchÄ• danatthaá¹ƒâ€™.

``paá¹-isaá¹…khÄ• yoniso piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevati --- `neva davÄ• ya, na madÄ• y
\Ne I 14/ vibhÅ«sanÄ• ya, yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya, vihiá¹ƒsÅ
brahmacariyÄ• nuggahÄ• ya, iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi navaÃ±ca
uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro caâ€™ {cÄ• t

``paá¹-isaá¹…khÄ• yoniso senÄ• sanaá¹ƒ paá¹-isevati --- `yÄ• vadeva sÄ«tassa paá¹-ighÄ
paá¹-ighÄ• tÄ• ya, á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«á¹ƒsapasamphassÄ• naá¹ƒ paá¹-igh
utuparissayavinodanapaá¹-isallÄ• nÄ• rÄ• matthaá¹ƒâ€™.

``paá¹-isaá¹…khÄ• yoniso gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati --- `yÄ• v
veyyÄ• bÄ• dhikÄ• naá¹ƒ vedanÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, abyÄ• bajjhaparamatÄ• yaâ€™
Ee), abyÄ• pajjaparamatÄ• ya (Katthaci) }.

``yaÃ±hissa, bhikkhave, appaá¹-isevato uppajjeyyuá¹ƒ Ä• savÄ• \Se I 18/ vighÄ• tapariá¸·Ä
evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ•

adhivÄ• sanÄ• pahÄ• tabbÄ• savÄ•

<24> ``katame ca, bhikkhave, Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• ? idha, bhikkhave, b
yoniso khamo hoti sÄ«tassa uá¹‡hassa, jighacchÄ• ya pipÄ• sÄ• ya.
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«á¹ƒsapasamphassÄ• naá¹ƒ, duruttÄ• naá¹ƒ durÄ• gatÄ
uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ {tippÄ• na
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ•

``yaÃ±hissa, bhikkhave, anadhivÄ• sayato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ•
Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ• adhivÄ• san

parivajjanÄ• pahÄ• tabbÄ• savÄ•

<25> ``katame ca, bhikkhave, Ä• savÄ• parivajjanÄ• pahÄ• tabbÄ• ? idha, bhikkhave, bhi
paá¹-isaá¹…khÄ• yoniso caá¹‡á¸• aá¹ƒ hatthiá¹ƒ parivajjeti, caá¹‡á¸• aá¹ƒ assaá¹ƒ parivajje
goá¹‡aá¹ƒ parivajjeti, caá¹‡á¸• aá¹ƒ kukkuraá¹ƒ parivajjeti, ahiá¹ƒ khÄ• á¹‡uá¹ƒ kaá¹‡á¹-aka

11/ sobbhaá¹ƒ papÄ• taá¹ƒ candanikaá¹ƒ oá¸·igallaá¹ƒ. yathÄ• rÅ«pe anÄ• sane nisinnaá¹ƒ
agocare carantaá¹ƒ yathÄ• rÅ«pe pÄ• pake mitte bhajantaá¹ƒ viÃ±Ã±Å« sabrahmacÄ• rÄ«
okappeyyuá¹ƒ, so taÃ±ca anÄ• sanaá¹ƒ taÃ±ca agocaraá¹ƒ te ca \Se I 19/ pÄ• pake mitte p
parivajjeti.

``yaÃ±hissa, bhikkhave, aparivajjayato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , pa
Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ• parivajjanÄ•

vinodanÄ• pahÄ• tabbÄ• savÄ•

<26> ``katame ca, bhikkhave, Ä• savÄ• vinodanÄ• pahÄ• tabbÄ• ? idha, bhikkhave, bhikk
uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá
byÄ• pÄ• davitakkaá¹ƒ ... pe ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... pe ... uppannuppanne
nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti.

``yaÃ±hissa, bhikkhave, avinodayato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , vino
Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ• vinodanÄ•

bhÄ• vanÄ• pahÄ• tabbÄ• savÄ•

<27> ``katame ca, bhikkhave, Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• ? idha, bhikkhave, bhik
satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ voss
paá¹-isaá¹…khÄ• yoniso dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... vÄ«riyasam
pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... \Ne I 16/ passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti ...
samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti viveka
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

``yaÃ±hissa, bhikkhave \Se I 20/, abhÄ• vayato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä•
te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ime vuccanti, bhikkhave, Ä• savÄ• bhÄ• van

<28> ``yato kho, bhikkhave, bhikkhuno ye Ä• savÄ• dassanÄ• pahÄ• tabbÄ• te dassanÄ•
saá¹ƒvarÄ• pahÄ• tabbÄ• \Be I 15/ te saá¹ƒvarÄ• pahÄ«nÄ• honti, ye Ä• savÄ• paá¹-ise
paá¹-isevanÄ• pahÄ«nÄ• honti, ye Ä• savÄ• adhivÄ• sanÄ• pahÄ• tabbÄ• te adhivÄ• sa
parivajjanÄ• pahÄ• tabbÄ• \Ee I 12/ te parivajjanÄ• pahÄ«nÄ• honti, ye Ä• savÄ• vinoda
vinodanÄ• pahÄ«nÄ• honti, ye Ä• savÄ• bhÄ• vanÄ• pahÄ• tabbÄ• te bhÄ• vanÄ• pahÄ
bhikkhave --- `bhikkhu sabbÄ• savasaá¹ƒvarasaá¹ƒvuto viharati, acchecchi {acchejji (Kattha
vivattayi {vÄ• vattayi (Ce Ee) } saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ•

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

sabbÄ• savasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. dhammadÄ• yÄ• dasuttaá¹ƒ

<29> \Se I 21/ \Ne I 17/ evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• . atthi me tum
sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• â€™ ti. tumhe ca m
bhaveyyÄ• tha no dhammadÄ• yÄ• dÄ• , tumhepi tena Ä• diyÄ• {Ä• dissÄ• (Ce Se Ee) } b
satthusÄ• vakÄ• viharanti, no dhammadÄ• yÄ• dÄ• â€™ ti; ahampi tena Ä• diyo bhaveyya
satthusÄ• vakÄ• viharanti, no dhammadÄ• yÄ• dÄ• â€™ ti. tumhe ca me, bhikkhave, dham
Ä• misadÄ• yÄ• dÄ• , tumhepi tena na Ä• diyÄ• bhaveyyÄ• tha --- `dhammadÄ• yÄ• dÄ• s
Ä• misadÄ• yÄ• dÄ• â€™ ti; ahampi tena na Ä• diyo bhaveyyaá¹ƒ --- `dhammadÄ• yÄ• dÄ•
Ä• misadÄ• yÄ• dÄ• â€™ ti. tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, m
16/ tumhesu anukampÄ• --- `kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä

<30> ``idhÄ• haá¹ƒ, bhikkhave, bhuttÄ• vÄ« assaá¹ƒ pavÄ• rito paripuá¹‡á¹‡o pariyosito \S
yÄ• vadattho; siyÄ• ca me piá¹‡á¸• apÄ• to atirekadhammo chaá¸• á¸• anÄ«yadhammo {ch
atha dve bhikkhÅ« Ä• gaccheyyuá¹ƒ jighacchÄ• dubbalya- {jighacchÄ• dubballa (Ce Ee) } p
tyÄ• haá¹ƒ evaá¹ƒ vadeyyaá¹ƒ --- `ahaá¹ƒ khomhi, bhikkhave, bhuttÄ• vÄ« pavÄ• rito paripu
suhito yÄ• vadattho; atthi ca me ayaá¹ƒ piá¹‡á¸• apÄ• to atirekadhammo chaá¸• á¸• anÄ«ya
bhuÃ±jatha, no ce tumhe bhuÃ±jissatha {sace tumhe na bhuÃ±jissatha (Ce Se Ee) }, idÄ• n
chaá¸• á¸• essÄ• mi, appÄ• á¹‡ake vÄ• udake opilÄ• pessÄ• mÄ«â€™ ti. tatrekassa bhikkh
bhuttÄ• vÄ« pavÄ• rito paripuá¹‡á¹‡o pariyosito suhito yÄ• vadattho; atthi cÄ• yaá¹ƒ bhagav
atirekadhammo chaá¸• á¸• anÄ«yadhammo. sace mayaá¹ƒ na bhuÃ±jissÄ• ma, idÄ• ni bha
chaá¸• á¸• essati, appÄ• á¹‡ake vÄ• udake opilÄ• pessatiâ€™ \Ne I 18/. vuttaá¹ƒ kho pane
`dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€™ ti. Ä• misa
yadidaá¹ƒ piá¹‡á¸• apÄ• to. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhuÃ±jitvÄ• i
evaá¹ƒ imaá¹ƒ rattindivaá¹ƒ {rattidivaá¹ƒ (Katthaci) } vÄ«tinÄ• meyyaâ€™â€™ nti. so taá¹ƒ p
abhuÃ±jitvÄ• teneva jighacchÄ• dubbalyena evaá¹ƒ taá¹ƒ rattindivaá¹ƒ vÄ«tinÄ• meyya. at
evamassa --- `bhagavÄ• kho bhuttÄ• vÄ« pavÄ• rito paripuá¹‡á¹‡o pariyosito suhito yÄ• va
bhagavato piá¹‡á¸• apÄ• to atirekadhammo chaá¸• á¸• anÄ«yadhammo. sace mayaá¹ƒ na b
appaharite vÄ• chaá¸• á¸• essati, appÄ• á¹‡ake \Se I 23/ vÄ• udake opilÄ• pessati. yaá¹ƒn
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• jighacchÄ• dubbalyaá¹ƒ paá¹-ivinodetvÄ• {paá¹-ivinetvÄ•

imaá¹ƒ rattindivaá¹ƒ vÄ«tinÄ• meyyaâ€™ nti. so taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• jigh
paá¹-ivinodetvÄ• evaá¹ƒ taá¹ƒ rattindivaá¹ƒ vÄ«tinÄ• meyya. kiÃ±cÄ• pi so, bhikkhave, bhik
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• jighacchÄ• dubbalyaá¹ƒ paá¹-ivinodetvÄ• evaá¹ƒ taá¹ƒ rat
atha kho asuyeva me purimo bhikkhu pujjataro ca pÄ• saá¹ƒsataro ca. taá¹ƒ kissa hetu? taÃ
bhikkhuno dÄ«gharattaá¹ƒ \Be I 17/ appicchatÄ• ya santuá¹-á¹-hiyÄ• sallekhÄ• ya subharat
saá¹ƒvattissati. tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misad
anukampÄ• --- `kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na {vatvÄ• (Ce Ee) evamÄ«disesu á¹-hÄ• nesu} suga
vihÄ• raá¹ƒ pÄ• visi.

<31> tatra kho Ä• yasmÄ• sÄ• riputto acirapakkantassa bhagavato bhikkhÅ« Ä• mantesi --
ti. ``Ä• vusoâ€™â€™ ti kho te \Ee I 14/ bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ
etadavoca ---

``kittÄ• vatÄ• nu kho, Ä• vuso, satthu pavivittassa viharato sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikk
pana satthu pavivittassa viharato sÄ• vakÄ• vivekamanusikkhantÄ«â€™â€™ ti? ``dÅ«ratop
Ä• gacchÄ• ma \Se I 24/ Ä• yasmato sÄ• riputtassa santike etassa bhÄ• sitassa atthamaÃ±
vatÄ• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ibhÄ• tu etassa bhÄ• sitassa attho; Ä• yasmato
bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena \Ne I 19/ hÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• ri
sÄ• riputto etadavoca ---

``kittÄ• vatÄ• nu kho, Ä• vuso, satthu pavivittassa viharato sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikk
satthu pavivittassa viharato sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikkhanti, yesaÃ±ca dhammÄ• naá
ca dhamme nappajahanti, bÄ• hulikÄ• {bÄ• hullikÄ• (Se) } ca honti, sÄ• thalikÄ• , okkaman
nikkhittadhurÄ• . tatrÄ• vuso, therÄ• bhikkhÅ« tÄ«hi á¹-hÄ• nehi gÄ• rayhÄ• bhavanti. `sat
viharato sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikkhantÄ«â€™ ti --- iminÄ• paá¹-hamena á¹-hÄ• nen
bhavanti. `yesaÃ±ca dhammÄ• naá¹ƒ satthÄ• pahÄ• namÄ• ha te ca dhamme nappajahant
I 18/ á¹-hÄ• nena therÄ• bhikkhÅ« gÄ• rayhÄ• bhavanti. `bÄ• hulikÄ• ca, sÄ• thalikÄ• , ok
paviveke nikkhittadhurÄ• â€™ ti --- iminÄ• tatiyena á¹-hÄ• nena therÄ• bhikkhÅ« gÄ• rayh
Ä• vuso, bhikkhÅ« imehi tÄ«hi á¹-hÄ• nehi gÄ• rayhÄ• bhavanti. tatrÄ• vuso, majjhimÄ• bh
bhikkhÅ« tÄ«hi á¹-hÄ• nehi gÄ• rayhÄ• bhavanti. `satthu pavivittassa viharato \Se I 25/ sÄ•
nÄ• nusikkhantÄ«â€™ ti --- iminÄ• paá¹-hamena á¹-hÄ• nena navÄ• bhikkhÅ« gÄ• rayhÄ•
dhammÄ• naá¹ƒ satthÄ• pahÄ• namÄ• ha te ca dhamme nappajahantÄ«â€™ ti --- iminÄ•
bhikkhÅ« gÄ• rayhÄ• bhavanti. `bÄ• hulikÄ• ca honti, sÄ• thalikÄ• , okkamane pubbaá¹…g
nikkhittadhurÄ• â€™ ti --- iminÄ• tatiyena á¹-hÄ• nena navÄ• bhikkhÅ« gÄ• rayhÄ• bhava
bhikkhÅ« imehi tÄ«hi á¹-hÄ• nehi gÄ• rayhÄ• bhavanti. ettÄ• vatÄ• kho, Ä• vuso, satthu pa

sÄ• vakÄ• vivekaá¹ƒ nÄ• nusikkhanti.

<32> ``kittÄ• vatÄ• ca, panÄ• vuso, satthu pavivittassa viharato sÄ• vakÄ• vivekamanusik
idhÄ• vuso, satthu pavivittassa viharato sÄ• vakÄ• vivekamanusikkhanti --- yesaÃ±ca dhan
pahÄ• namÄ• ha te ca dhamme pajahanti; na ca bÄ• hulikÄ• honti, na sÄ• thalikÄ• okkam
pubbaá¹…gamÄ• . tatrÄ• vuso, therÄ• bhikkhÅ« tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒsÄ• bhavanti.
viharato sÄ• vakÄ• vivekamanusikkhantÄ«â€™ ti --- iminÄ• paá¹-hamena á¹-hÄ• nena the
bhavanti. `yesaÃ±ca dhammÄ• naá¹ƒ satthÄ• pahÄ• namÄ• ha te ca dhamme pajahantÄ«â
á¹-hÄ• nena therÄ• bhikkhÅ« pÄ• saá¹ƒsÄ• \Ne I 20/ bhavanti. `na ca bÄ• hulikÄ• , na sÄ•
nikkhittadhurÄ• paviveke pubbaá¹…gamÄ• â€™ ti --- iminÄ• tatiyena á¹-hÄ• nena therÄ•
bhavanti. therÄ• , Ä• vuso, bhikkhÅ« imehi tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒsÄ• bhavanti \Se I 2
majjhimÄ• bhikkhÅ« ... pe ... navÄ• bhikkhÅ« tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒsÄ• bhavanti. `s
viharato sÄ• vakÄ• vivekamanusikkhantÄ«â€™ ti --- iminÄ• paá¹-hamena á¹-hÄ• nena nav
bhavanti. `yesaÃ±ca dhammÄ• naá¹ƒ satthÄ• pahÄ• namÄ• ha te ca dhamme pajahantÄ«â
á¹-hÄ• nena navÄ• bhikkhÅ« pÄ• saá¹ƒsÄ• bhavanti. `na ca bÄ• hulikÄ• , na sÄ• thalikÄ•
paviveke pubbaá¹…gamÄ• â€™ ti --- iminÄ• tatiyena á¹-hÄ• nena navÄ• bhikkhÅ« pÄ• sa
Ä• vuso, bhikkhÅ« imehi \Be I 19/ tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒsÄ• bhavanti. ettÄ• vatÄ• kh
pavivittassa viharato sÄ• vakÄ• vivekamanusikkhanti.

<33> ``tatrÄ• vuso, lobho ca pÄ• pako doso ca pÄ• pako. lobhassa ca pahÄ• nÄ• ya dosas
majjhimÄ• paá¹-ipadÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä•
saá¹ƒvattati. katamÄ• ca sÄ• , Ä• vuso, majjhimÄ• paá¹-ipadÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati? ayameva ariyo aá¹-á¹-haá¹…gik
{seyyathÄ«daá¹ƒ (Ce Se Ee) } --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ
sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi. ayaá¹ƒ kho sÄ• , Ä• vuso, majjhimÄ
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt

``tatrÄ• vuso, kodho ca pÄ• pako upanÄ• ho ca \Se I 27/ pÄ• pako ... pe ... makkho ca pÄ•
pÄ• pako, issÄ• ca pÄ• pikÄ• maccheraÃ±ca pÄ• pakaá¹ƒ, mÄ• yÄ• ca pÄ• pikÄ• sÄ• á¹
pÄ• pako sÄ• rambho \Ee I 16/ ca pÄ• pako, mÄ• no ca pÄ• pako atimÄ• no ca pÄ• pako, m
pÄ• pako. madassa ca pahÄ• nÄ• ya pamÄ• dassa ca pahÄ• nÄ• ya atthi majjhimÄ• paá¹-
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
majjhimÄ• paá¹-ipadÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä•
saá¹ƒvattati? ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi
sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sa
majjhimÄ• \Ne I 21/ paá¹-ipadÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abh
nibbÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

idamavocÄ• yasmÄ• sÄ• riputto. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ•

dhammadÄ• yÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. bhayabheravasuttaá¹ƒ

<34> evaá¹ƒ \Be I 20/ \Ne I 22/ \Se I 28/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• v
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena b
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
Se Ee) } vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá¹‡i b
etadavoca --- ``yeme, bho gotama, kulaputtÄ• bhavantaá¹ƒ gotamaá¹ƒ uddissa saddhÄ• a
pabbajitÄ• , bhavaá¹ƒ tesaá¹ƒ gotamo pubbaá¹…gamo, bhavaá¹ƒ tesaá¹ƒ gotamo bahukÄ•
samÄ• dapetÄ• {samÄ• dÄ• petÄ• (?) }; bhoto ca pana gotamassa sÄ• janatÄ• diá¹-á¹-h
ti. ``evametaá¹ƒ, brÄ• hmaá¹‡a, evametaá¹ƒ, brÄ• hmaá¹‡a! ye te, brÄ• hmaá¹‡a, kulaputtÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , ahaá¹ƒ tesaá¹ƒ pubbaá¹…gamo, ahaá¹ƒ tesaá¹ƒ
samÄ• dapetÄ• ; mama ca pana sÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjatÄ«â€™â€™ ti
bho gotama, araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni, dukkaraá¹ƒ pavivekaá¹ƒ, d
haranti maÃ±Ã±e mano vanÄ• ni samÄ• dhiá¹ƒ alabhamÄ• nassa bhikkhunoâ€™â€™ ti \Ee
brÄ• hmaá¹‡a, evametaá¹ƒ, brÄ• hmaá¹‡a! durabhisambhavÄ• ni hi kho, brÄ• hmaá¹‡a, ara
\Se I 29/ senÄ• sanÄ• ni, dukkaraá¹ƒ pavivekaá¹ƒ, durabhiramaá¹ƒ ekatte, haranti maÃ±Ã±e
samÄ• dhiá¹ƒ alabhamÄ• nassa bhikkhunoâ€™â€™ ti.

<35> ``mayhampi kho, brÄ• hmaá¹‡a, pubbeva sambodhÄ• anabhisambuddhassa bodhisa
`durabhisambhavÄ• ni hi kho araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni, dukkaraá¹
ekatte, haranti maÃ±Ã±e mano vanÄ• ni samÄ• dhiá¹ƒ alabhamÄ• nassa bhikkhunoâ€™ ti.
etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aparisuddhakÄ• yakamma
pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, aparisuddhakÄ• yakammantasandosahetu have te
akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho panÄ• haá¹ƒ aparisuddhakÄ• yakammant
pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; parisuddhakÄ• yakammantohamasmi. ye hi vo ar
\Be I 21/ araÃ±Ã±avanapatthÄ• ni \Ne I 23/ pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesamah
etamahaá¹ƒ, brÄ• hmaá¹‡a, parisuddhakÄ• yakammataá¹ƒ attani sampassamÄ• no bhiyyo
vihÄ• rÄ• ya.

<36> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
aparisuddhavacÄ«kammantÄ• ... pe ... aparisuddhamanokammantÄ• \Se I 30/ ... pe ... apa
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, aparisuddhÄ• jÄ«vasando
samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho panÄ• haá¹ƒ a
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; parisuddhÄ• jÄ«vohama

parisuddhÄ• jÄ«vÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesan
etamahaá¹ƒ, brÄ• hmaá¹‡a, parisuddhÄ• jÄ«vataá¹ƒ attani sampassamÄ• no bhiyyo pallom
vihÄ• rÄ• ya.

<37> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
kÄ• mesu tibbasÄ• rÄ• gÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevan
abhijjhÄ• lukÄ• mesutibbasÄ• rÄ• gasandosahetu have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä•
avhÄ• yanti. na kho panÄ• haá¹ƒ abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• go araÃ±Ã±avanapatt
paá¹-isevÄ• mi; anabhijjhÄ• lÅ«hamasmi. ye hi vo ariyÄ• anabhijjhÄ• lÅ« araÃ±Ã±avanapa
senÄ• sanÄ• ni paá¹-isevanti \Ee I 18/, tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ•
anabhijjhÄ• lutaá¹ƒ attani sampassamÄ• no bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vihÄ•

<38> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
paduá¹-á¹-hamanasaá¹…kappÄ• araÃ±Ã±avanapatthÄ• ni \Se I 31/ pantÄ• ni senÄ• sanÄ•
byÄ• pannacittapaduá¹-á¹-hamanasaá¹…kappasandosahetu have te bhonto samaá¹‡abrÄ•
bhayabheravaá¹ƒ avhÄ• yanti. na kho panÄ• haá¹ƒ byÄ• pannacitto paduá¹-á¹-hamanasaá¹
pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; mettacittohamasmi. ye hi vo ariyÄ• mettacittÄ• a
pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ•
attani sampassamÄ• no bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vihÄ• rÄ• ya.

<39> ``tassa \Be I 22/ \Ne I 24/ mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá
vÄ• thÄ«namiddhapariyuá¹-á¹-hitÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni pa
thÄ«namiddhapariyuá¹-á¹-hÄ• nasandosahetu have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• ak
avhÄ• yanti. na kho panÄ• haá¹ƒ thÄ«namiddhapariyuá¹-á¹-hito araÃ±Ã±avanapatthÄ• ni pa
paá¹-isevÄ• mi; vigatathÄ«namiddhohamasmi. ye hi vo ariyÄ• vigatathÄ«namiddhÄ• araÃ±
senÄ• sanÄ• ni paá¹-isevanti tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ• hmaá¹‡a,
attani sampassamÄ• no bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vihÄ• rÄ• ya.

<40> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
avÅ«pasantacittÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti,
uddhataavÅ«pasantacittasandosahetu \Se I 32/ have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• a
avhÄ• yanti. na kho panÄ• haá¹ƒ uddhato avÅ«pasantacitto araÃ±Ã±avanapatthÄ• ni pantÄ
paá¹-isevÄ• mi; vÅ«pasantacittohamasmi. ye hi vo ariyÄ• vÅ«pasantacittÄ• araÃ±Ã±avana
senÄ• sanÄ• ni paá¹-isevanti, tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ• hmaá¹‡a,
sampassamÄ• no bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vihÄ• rÄ• ya.

<41> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
vicikicchÄ« araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, kaá¹…khivicik

bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho panÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; tiá¹‡á¹‡avicikicchohama tiá¹‡á¹‡avicikicchÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesan etamahaá¹ƒ, brÄ• hmaá¹‡a, tiá¹‡á¹‡avicikicchataá¹ƒ attani sampassamÄ• no \Ee I 19/ bhiyy araÃ±Ã±e vihÄ• rÄ• ya.

<42> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm paravambhÄ« araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, attukkaá¹ƒs have te bhonto \Be I 23/ samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yan panÄ• haá¹ƒ attukkaá¹ƒsako paravambhÄ« araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ anattukkaá¹ƒsako aparavambhÄ«hamasmi. ye hi vo ariyÄ• anattukkaá¹ƒsakÄ• aparavamb pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ• anattukkaá¹ƒsakataá¹ƒ aparavambhitaá¹ƒ attani sampassamÄ• no bhiyyo pallomamÄ• pÄ•

<43> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm bhÄ«rukajÄ• tikÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, chamb have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho bhÄ«rukajÄ• tiko araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; vigatal ariyÄ• vigatalomahaá¹ƒsÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevan ti. etamahaá¹ƒ, brÄ• hmaá¹‡a, vigatalomahaá¹ƒsataá¹ƒ attani sampassamÄ• no bhiyyo pall vihÄ• rÄ• ya.

<44> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm lÄ• bhasakkÄ• rasilokaá¹ƒ nikÄ• mayamÄ• nÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• s lÄ• bhasakkÄ• rasilokanikÄ• mana {nikÄ• mayamÄ• na (Ce Se) } sandosahetu have te bhon akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho panÄ• haá¹ƒ lÄ• bhasakkÄ• rasilokaá¹ƒ n araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; appicchohamasmi. ye h araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesamahaá¹ƒ aÃ±Ã±ataroâ brÄ• hmaá¹‡a, appicchataá¹ƒ attani sampassamÄ• no bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã

<45> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm hÄ«navÄ«riyÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti \Be I 24/, kusÄ«tahÄ«navÄ«riyasandosahetu have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bh kho panÄ• haá¹ƒ kusÄ«to hÄ«navÄ«riyo araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• n Ä• raddhavÄ«riyohamasmi. ye hi vo ariyÄ• Ä• raddhavÄ«riyÄ• araÃ±Ã±avanapatthÄ• ni pa paá¹-isevanti tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ• hmaá¹‡a, Ä• raddhavÄ«riy bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vihÄ• rÄ• ya.

<46> ``tassa \Ne I 26/ mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye \Ee I 20/ kho keci samaá
vÄ• muá¹-á¹-hassatÄ« asampajÄ• nÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni
muá¹-á¹-hassatiasampajÄ• nasandosahetu have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusa
avhÄ• yanti. na kho panÄ• haá¹ƒ muá¹-á¹-hassati asampajÄ• no araÃ±Ã±avanapatthÄ• ni p
paá¹-isevÄ• mi; upaá¹-á¹-hitassatihamasmi. ye \Se I 35/ hi vo ariyÄ• upaá¹-á¹-hitassatÄ« ar
pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti tesamahaá¹ƒ aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ•
upaá¹-á¹-hitassatitaá¹ƒ attani sampassamÄ• no bhiyyo pallomamÄ• pÄ• diá¹ƒ araÃ±Ã±e vih

<47> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
vibbhantacittÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, asamÄ• h
have te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho
vibbhantacitto araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; samÄ• dh
ariyÄ• samÄ• dhisampannÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isev
ti. etamahaá¹ƒ, brÄ• hmaá¹‡a, samÄ• dhisampadaá¹ƒ attani sampassamÄ• no bhiyyo pallo
vihÄ• rÄ• ya.

<48> ``tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `ye kho keci samaá¹‡Ä• vÄ• brÄ• hm
eá¸·amÅ«gÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti, duppaÃ±Ã
bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusalaá¹ƒ bhayabheravaá¹ƒ avhÄ• yanti. na kho panÄ•
I 25/ araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi; paÃ±Ã±Ä• sampan
paÃ±Ã±Ä• sampannÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti te
aÃ±Ã±ataroâ€™ ti. etamahaá¹ƒ, brÄ• hmaá¹‡a, paÃ±Ã±Ä• sampadaá¹ƒ attani sampassam
araÃ±Ã±e vihÄ• rÄ• ya.

soá¸·asapariyÄ• yaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<49> ``tassa \Ne I 27/ mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ yÄ• tÄ
abhilakkhitÄ• --- cÄ• tuddasÄ« paÃ±cadasÄ« aá¹-á¹-hamÄ« ca pakkhassa --- tathÄ• rÅ«pÄ
Ä• rÄ• macetiyÄ• ni vanacetiyÄ• ni rukkhacetiyÄ• ni bhiá¹ƒsanakÄ• ni salomahaá¹ƒsÄ• ni ta
vihareyyaá¹ƒ appeva nÄ• mÄ• haá¹ƒ bhayabheravaá¹ƒ passeyyaâ€™ nti. so kho ahaá¹ƒ, br
yÄ• tÄ• rattiyo abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• --- cÄ• tuddasÄ« paÃ±cadasÄ« aá¹-á¹-ham
tathÄ• rÅ«pÄ• su rattÄ«su yÄ• ni tÄ• ni Ä• rÄ• macetiyÄ• ni vanacetiyÄ• ni rukkhacetiyÄ• n
salomahaá¹ƒsÄ• ni tathÄ• rÅ«pesu senÄ• sanesu viharÄ• mi. tattha ca me, brÄ• hmaá¹‡a,
moro vÄ• kaá¹-á¹-haá¹ƒ \Ee I 21/ pÄ• teti, vÄ• to vÄ• paá¹‡á¹‡akasaá¹-aá¹ƒ {paá¹‡á¹‡asaa
tassa mayhaá¹ƒ brÄ• hmaá¹‡a etadahosi {tassa mayhaá¹ƒ evaá¹ƒ hoti (Ce Se) } --- `etaá¹ƒ
bhayabheravaá¹ƒ Ä• gacchatÄ«â€™ ti. tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, etadahosi --- `kiá¹ƒ
aÃ±Ã±adatthu bhayapaá¹-ikaá¹…khÄ« {bhayapÄ• á¹-ikaá¹…khÄ« (Ce) } viharÄ• mi? yaá¹ƒ
yathÄ• bhÅ«tassa {yathÄ• bhÅ«tassa yathÄ• bhÅ«tassa (Ce Se) } me taá¹ƒ bhayabheravaá

tathÄ• bhÅ«taá¹ƒ tathÄ• bhÅ«tova {yathÄ• bhÅ«to yathÄ• bhÅ«tova (Ce Se) } taá¹ƒ bhayab
nti. tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, caá¹…kamantassa taá¹ƒ bhayabheravaá¹ƒ Ä• gacchati
brÄ• hmaá¹‡a, neva tÄ• va tiá¹-á¹-hÄ• mi \Se I 37/ na nisÄ«dÄ• mi na nipajjÄ• mi, yÄ• va ca
bhayabheravaá¹ƒ paá¹-ivinemi. tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, á¹-hitassa taá¹ƒ bhayabher
ahaá¹ƒ, brÄ• hmaá¹‡a, neva tÄ• va caá¹…kamÄ• mi na nisÄ«dÄ• mi na nipajjÄ• mi. yÄ• va
bhayabheravaá¹ƒ paá¹-ivinemi. tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, nisinnassa taá¹ƒ bhayabhe
ahaá¹ƒ, brÄ• hmaá¹‡a, neva tÄ• va nipajjÄ• mi na tiá¹-á¹-hÄ• mi \Be I 26/ na caá¹…kamÄ• n
bhayabheravaá¹ƒ paá¹-ivinemi. tassa mayhaá¹ƒ, brÄ• hmaá¹‡a, nipannassa taá¹ƒ bhayabhe
ahaá¹ƒ, brÄ• hmaá¹‡a, neva tÄ• va nisÄ«dÄ• mi na tiá¹-á¹-hÄ• mi na caá¹…kamÄ• mi, yÄ•
bhayabheravaá¹ƒ paá¹-ivinemi.

<50> ``santi kho pana, brÄ• hmaá¹‡a, eke samaá¹‡abrÄ• hmaá¹‡Ä• rattiá¹ƒyeva samÄ• n
divÄ• yeva samÄ• naá¹ƒ rattÄ«ti saÃ±jÄ• nanti. idamahaá¹ƒ tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡
vadÄ• mi. ahaá¹ƒ kho pana, brÄ• hmaá¹‡a, rattiá¹ƒyeva samÄ• naá¹ƒ rattÄ«ti saÃ±jÄ• nÄ•
divÄ• ti saÃ±jÄ• nÄ• mi. yaá¹ƒ kho taá¹ƒ, brÄ• hmaá¹‡a, sammÄ• vadamÄ• no vadeyya ---
uppanno bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukh
mameva taá¹ƒ sammÄ• vadamÄ• no vadeyya --- `asammohadhammo satto loke uppanno
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™ nti.

<51> ``Ä• raddhaá¹ƒ \Se I 38/ \Ne I 28/ kho pana me, brÄ• hmaá¹‡a, vÄ«riyaá¹ƒ ahosi asal
upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• {appammuá¹-á¹-hÄ• (Se) }, passaddho kÄ• yo asÄ•
cittaá¹ƒ ekaggaá¹ƒ. so kho ahaá¹ƒ, brÄ• hmaá¹‡a, vivicceva kÄ• mehi vivicca akusalehi dha
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ \Ee I 22/
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. pÄ«tiyÄ• ca virÄ• gÄ• upekk
ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesiá¹ƒ; yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhant
sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. sukhassa ca pahÄ• nÄ
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ.

<52> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ
pubbenivÄ• saá¹ƒ \Be I 27/ anussarÄ• mi, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ti
catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cat
paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹
anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒ
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro

evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ayaá¹ƒ kho me, brÄ• hmaá¹‡
paá¹-hamÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• vijjÄ• uppannÄ• , tamo vihato Ä• loko uppa
appamattassa Ä• tÄ• pino pahitattassa viharato.

<53> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mes
visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ• ne hÄ«ne p
dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• mi --- `ime vata bhonto
samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• a
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• par
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ• yasucarit
23/ vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anup
\Se I 40/ sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passÄ
hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pa
brÄ• hmaá¹‡a, rattiyÄ• majjhime yÄ• me dutiyÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• vijjÄ•
Ä• loko uppanno, yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato.

<54> ``so \Be I 28/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhasamudayoâ€™ ti yat
`ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodh
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ. `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhoâ€
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá
evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• savÄ• pi citt
avijjÄ• savÄ• pi cittaá¹ƒ vimuccittha. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi. `khÄ«á¹
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä•
me, brÄ• hmaá¹‡a, rattiyÄ• pacchime yÄ• me tatiyÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• vij
vihato Ä• loko uppanno, yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato.

<55> ``siyÄ• kho pana te, brÄ• hmaá¹‡a, evamassa --- `ajjÄ• pi nÅ«na samaá¹‡o gotamo
avÄ«tamoho, tasmÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevatÄ«â€™
brÄ• hmaá¹‡a, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. dve kho ahaá¹ƒ, brÄ• hmaá¹‡a, atthavase sampas
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevÄ• mi --- attano ca diá¹-á¹-hadh
sampassamÄ• no, pacchimaÃ±ca janataá¹ƒ anukampamÄ• noâ€™â€™ ti.

<56> ``anukampitarÅ«pÄ• \Ne I 30/ vatÄ• yaá¹ƒ bhotÄ• gotamena pacchimÄ• janatÄ• \E
arahatÄ• sammÄ• sambuddhena. abhikkantaá¹ƒ, bho gotama! abhikkantaá¹ƒ, bho gotama!
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹
vÄ• telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ g
bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡
gataâ€™â€™ nti.

bhayabheravasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. anaá¹…gaá¹‡asuttaá¹ƒ

<57> evaá¹ƒ \Be I 29/ \Ne I 31/ \Se I 42/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• v
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä•
bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa pac
sÄ• riputto etadavoca ---

``cattÄ• rome, Ä• vuso, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro?
sÄ• á¹…gaá¹‡ova samÄ• no `atthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ na
ekacco puggalo sÄ• á¹…gaá¹‡ova samÄ• no `atthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yath
idhÄ• vuso, ekacco puggalo anaá¹…gaá¹‡ova samÄ• no `natthi me ajjhattaá¹ƒ aá¹…gaá¹‡a
nappajÄ• nÄ• ti. idha panÄ• vuso, ekacco puggalo anaá¹…gaá¹‡ova samÄ• no `natthi me a
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo sÄ• á¹…gaá¹‡ova samÄ• n
aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ayaá¹ƒ imesaá¹ƒ dvinnaá¹ƒ puggal
sÄ• á¹…gaá¹‡Ä• naá¹ƒyeva sataá¹ƒ hÄ«napuriso akkhÄ• yati. tatrÄ• vuso, yvÄ• yaá¹ƒ pugg
`atthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ imesaá¹ƒ d
sÄ• á¹…gaá¹‡Ä• naá¹ƒyeva sataá¹ƒ seá¹-á¹-hapuriso akkhÄ• yati \Se I 43/. tatrÄ• vuso, yvÄ
anaá¹…gaá¹‡ova \Ee I 25/ samÄ• no `natthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ
ayaá¹ƒ imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ anaá¹…gaá¹‡Ä• naá¹ƒyeva sataá¹ƒ hÄ«napuris
yvÄ• yaá¹ƒ puggalo anaá¹…gaá¹‡ova samÄ• no `natthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti
ayaá¹ƒ imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ anaá¹…gaá¹‡Ä• naá¹ƒyeva sataá¹ƒ seá¹-á¹-hap

<58> evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etada

``ko nu kho, Ä• vuso sÄ• riputta, hetu ko paccayo yenimesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ s
sataá¹ƒ eko hÄ«napuriso akkhÄ• yati, eko seá¹-á¹-hapuriso akkhÄ• yati? ko panÄ• vuso \Ne
ko \Be I 30/ paccayo yenimesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ anaá¹…gaá¹‡Ä• naá¹ƒyeva sa
akkhÄ• yati, eko seá¹-á¹-hapuriso akkhÄ• yatÄ«â€™â€™ ti?

<59> ``tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo sÄ• á¹…gaá¹‡ova samÄ• no `atthi me ajjhattaá¹ƒ a
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- na chandaá¹ƒ janess
vÄ«riyaá¹ƒ Ä• rabhissati tassaá¹…gaá¹‡assa pahÄ• nÄ• ya; so sarÄ• go sadoso samoho sÄ
saá¹ƒkiliá¹-á¹-hacitto kÄ• laá¹ƒ karissati. seyyathÄ• pi, Ä• vuso, kaá¹ƒsapÄ• ti Ä• bhatÄ• Ä•
kammÄ• rakulÄ• vÄ• rajena ca malena ca pariyonaddhÄ• . tamenaá¹ƒ sÄ• mikÄ• na ceva
pariyodapeyyuá¹ƒ {pariyodÄ• peyyuá¹ƒ (?) }, rajÄ• pathe ca naá¹ƒ nikkhipeyyuá¹ƒ. evaÃ±hi
kaá¹ƒsapÄ• ti aparena samayena saá¹ƒkiliá¹-á¹-hatarÄ• \Se I 44/ assa malaggahitÄ• â€™â
ti. ``evameva kho, Ä• vuso, yvÄ• yaá¹ƒ puggalo sÄ• á¹…gaá¹‡ova samÄ• no `atthi me ajjha
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- na chandaá¹ƒ janess
vÄ«riyaá¹ƒ Ä• rabhissati tassaá¹…gaá¹‡assa pahÄ• nÄ• ya; so sarÄ• go sadoso samoho sÄ
saá¹ƒkiliá¹-á¹-hacitto kÄ• laá¹ƒ karissati.

``tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo sÄ• á¹…gaá¹‡ova samÄ• no `atthi me ajjhattaá¹ƒ aá¹…g
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- chandaá¹ƒ janessati vÄ•
Ä• rabhissati tassaá¹…gaá¹‡assa pahÄ• nÄ• ya; so arÄ• go adoso amoho anaá¹…gaá¹‡o a
karissati. seyyathÄ• pi, Ä• vuso, kaá¹ƒsapÄ• ti Ä• bhatÄ• Ä• paá¹‡Ä• vÄ• kammÄ• rakulÄ
pariyonaddhÄ• . tamenaá¹ƒ sÄ• mikÄ• paribhuÃ±jeyyuÃ±ceva pariyodapeyyuÃ±ca, na ca n
nikkhipeyyuá¹ƒ. evaÃ±hi \Ee I 26/ sÄ• , Ä• vuso, kaá¹ƒsapÄ• ti aparena samayena parisudd
pariyodÄ• tÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``evameva kho, Ä• vuso, yvÄ• yaá¹ƒ
`atthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tassetaá¹ƒ pÄ• á¹-
chandaá¹ƒ janessati vÄ• yamissati vÄ«riyaá¹ƒ Ä• rabhissati tassaá¹…gaá¹‡assa pahÄ• nÄ•
anaá¹…gaá¹‡o asaá¹ƒkiliá¹-á¹-hacitto kÄ• laá¹ƒ karissati.

``tatrÄ• vuso \Be I 31/, yvÄ• yaá¹ƒ puggalo anaá¹…gaá¹‡ova samÄ• no `natthi me ajjhattaá
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ \Se I 45/ --- subhanimitt
tassa subhanimittassa manasikÄ• rÄ• rÄ• go cittaá¹ƒ anuddhaá¹ƒsessati; so sarÄ• go sado
saá¹ƒkiliá¹-á¹-hacitto \Ne I 33/ kÄ• laá¹ƒ karissati. seyyathÄ• pi, Ä• vuso, kaá¹ƒsapÄ• ti Ä• b
kammÄ• rakulÄ• vÄ• parisuddhÄ• pariyodÄ• tÄ• . tamenaá¹ƒ sÄ• mikÄ• na ceva paribhu
pariyodapeyyuá¹ƒ, rajÄ• pathe ca naá¹ƒ nikkhipeyyuá¹ƒ. evaÃ±hi sÄ• , Ä• vuso, kaá¹ƒsapÄ
saá¹ƒkiliá¹-á¹-hatarÄ• assa malaggahitÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``evame
puggalo anaá¹…gaá¹‡ova samÄ• no `natthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ
tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- subhanimittaá¹ƒ manasi karissati, tassa subhanimittass
cittaá¹ƒ anuddhaá¹ƒsessati; so sarÄ• go sadoso samoho sÄ• á¹…gaá¹‡o saá¹ƒkiliá¹-á¹-haci

``tatrÄ• vuso, yvÄ• yaá¹ƒ puggalo anaá¹…gaá¹‡ova samÄ• no `natthi me ajjhattaá¹ƒ aá¹…g
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- subhanimittaá¹ƒ na man
subhanimittassa amanasikÄ• rÄ• rÄ• go cittaá¹ƒ nÄ• nuddhaá¹ƒsessati; so arÄ• go adoso a

asaá¹ƒkiliá¹-á¹-hacitto kÄ• laá¹ƒ karissati. seyyathÄ• pi, Ä• vuso, kaá¹ƒsapÄ• ti Ä• bhatÄ• Ä
kammÄ• rakulÄ• vÄ• parisuddhÄ• pariyodÄ• tÄ• . tamenaá¹ƒ sÄ• mikÄ• paribhuÃ±jeyyu
naá¹ƒ rajÄ• pathe nikkhipeyyuá¹ƒ. evaÃ±hi sÄ• , Ä• vuso, kaá¹ƒsapÄ• ti aparena samayena
pariyodÄ• tÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``evameva \Se I 46/ kho, Ä• vuso, yv
anaá¹…gaá¹‡ova samÄ• no `natthi me ajjhattaá¹ƒ aá¹…gaá¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pa
pÄ• á¹-ikaá¹…khaá¹ƒ --- subhanimittaá¹ƒ na manasi karissati, tassa subhanimittassa amana
nÄ• nuddhaá¹ƒsessati; so arÄ• go adoso amoho anaá¹…gaá¹‡o asaá¹ƒkiliá¹-á¹-hacitto kÄ•

``ayaá¹ƒ kho, Ä• vuso moggallÄ• na \Ee I 27/, hetu ayaá¹ƒ paccayo yenimesaá¹ƒ dvinnaá¹ƒ
sÄ• á¹…gaá¹‡Ä• naá¹ƒyeva sataá¹ƒ eko hÄ«napuriso akkhÄ• yati, eko seá¹-á¹-hapuriso akk
moggallÄ• na, hetu ayaá¹ƒ \Be I 32/ paccayo yenimesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ anaá¹
eko hÄ«napuriso akkhÄ• yati, eko seá¹-á¹-hapuriso akkhÄ• yatÄ«â€™â€™ ti.

<60> ``aá¹…gaá¹‡aá¹ƒ aá¹…gaá¹‡anti, Ä• vuso, vuccati. kissa nu kho etaá¹ƒ, Ä• vuso, adh
aá¹…gaá¹‡aâ€™â€™ nti? ``pÄ• pakÄ• naá¹ƒ kho etaá¹ƒ, Ä• vuso, akusalÄ• naá¹ƒ icchÄ• v
yadidaá¹ƒ aá¹…gaá¹‡aâ€™â€™ nti.

``á¹-hÄ• naá¹ƒ \Ne I 34/ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá
--- `Ä• pattiÃ±ca vata Ä• panno assaá¹ƒ, na ca maá¹ƒ bhikkhÅ« jÄ• neyyuá¹ƒ Ä• pattiá¹ƒ Ä•
kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ taá¹ƒ bhikkhuá¹ƒ bhikkhÅ« jÄ• neyyuá¹ƒ --- `Ä• pattiá¹ƒ
`jÄ• nanti maá¹ƒ bhikkhÅ« Ä• pattiá¹ƒ Ä• pannoâ€™ ti --- iti so kupito hoti appatÄ«to. yo cev
yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ \Se I 47/ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá
--- `Ä• pattiÃ±ca vata Ä• panno assaá¹ƒ, anuraho maá¹ƒ bhikkhÅ« codeyyuá¹ƒ, no saá¹…gh
kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ taá¹ƒ bhikkhuá¹ƒ bhikkhÅ« saá¹…ghamajjhe codeyyuá
`saá¹…ghamajjhe maá¹ƒ bhikkhÅ« codenti, no anurahoâ€™ ti --- iti so kupito hoti appatÄ«to
Ä• vuso, kopo yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
`Ä• pattiÃ±ca vata Ä• panno assaá¹ƒ, sappaá¹-ipuggalo maá¹ƒ codeyya, no appaá¹-ipuggalo
panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ taá¹ƒ bhikkhuá¹ƒ appaá¹-ipuggalo codeyya, no sappaá¹-ipu
`appaá¹-ipuggalo maá¹ƒ codeti, no sappaá¹-ipuggaloâ€™ ti --- iti so kupito hoti appatÄ«to. y
Ä• vuso, kopo yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata mameva satthÄ• paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• bhikkhÅ«naá¹ƒ dhammaá¹ƒ dese
satthÄ• paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyyÄ• â€™ ti. a

Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ satthÄ• paá¹-ipucchitvÄ• \Be I 33/ paá¹-ipucch
dhammaá¹ƒ deseyya, na taá¹ƒ bhikkhuá¹ƒ \Ee I 28/ satthÄ• \Se I 48/ paá¹-ipucchitvÄ• paá
bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyya. `aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ satthÄ• paá¹-ipucchitvÄ• pa
dhammaá¹ƒ deseti, na maá¹ƒ satthÄ• paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• bhikkhÅ«naá¹ƒ d
iti so kupito hoti appatÄ«to. yo ceva kho, Ä• vuso, kopo yo ca appaccayo --- ubhayametaá¹ƒ

``á¹-hÄ• naá¹ƒ \Ne I 35/ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá
--- `aho vata mameva bhikkhÅ« purakkhatvÄ• purakkhatvÄ• gÄ• maá¹ƒ bhattÄ• ya pavisey
bhikkhuá¹ƒ bhikkhÅ« purakkhatvÄ• purakkhatvÄ• gÄ• maá¹ƒ bhattÄ• ya paviseyyuâ€™ nt
Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ bhikkhÅ« purakkhatvÄ• purakkhatvÄ• gÄ• ma
na taá¹ƒ bhikkhuá¹ƒ bhikkhÅ« purakkhatvÄ• purakkhatvÄ• gÄ• maá¹ƒ bhattÄ• ya paviseyy
bhikkhÅ« purakkhatvÄ• purakkhatvÄ• gÄ• maá¹ƒ bhattÄ• ya pavisanti, na maá¹ƒ bhikkhÅ«
gÄ• maá¹ƒ bhattÄ• ya pavisantÄ«â€™ ti --- iti so kupito hoti appatÄ«to. yo ceva kho, Ä• vus
appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata ahameva labheyyaá¹ƒ bhattagge aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ, na a
bhattagge aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€™ nti. á¹-hÄ• naá¹ƒ kho \Se I 49/
yaá¹ƒ aÃ±Ã±o bhikkhu labheyya bhattagge aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ
bhattagge aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ. `aÃ±Ã±o bhikkhu labhati bhatta
aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ, nÄ• haá¹ƒ labhÄ• mi bhattagge aggÄ• sanaá¹ƒ aggodakaa
iti so kupito hoti appatÄ«to. yo ceva kho, Ä• vuso, kopo yo ca appaccayo --- ubhayametaá¹ƒ

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata ahameva bhattagge bhuttÄ• vÄ« anumodeyyaá¹ƒ, na aÃ±Ã±o bhikkhu bhattagge bhutt
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±o bhikkhu bhattagge bhuttÄ• vÄ« a
bhattagge bhuttÄ• vÄ« anumodeyya. `aÃ±Ã±o bhikkhu bhattagge bhuttÄ• vÄ« \Be I 34/ anu
bhuttÄ• vÄ« anumodÄ• mÄ«â€™ ti --- iti so kupito hoti appatÄ«to. yo ceva kho, Ä• vuso, ko
ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata ahameva Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ, na aÃ±Ã±o b
bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyyÄ• â€™ ti. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati y
36/ Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseyya, na so bhikkhu Ä• rÄ• maga
dhammaá¹ƒ deseyya. `aÃ±Ã±o bhikkhu Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ
Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ desemÄ«â€™ ti --- iti so kupito hoti appa
kopo yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata ahameva Ä• rÄ• magatÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ ... pe ... up
deseyyaá¹ƒ ... pe ... upÄ• sikÄ• naá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ, na aÃ±Ã±o bhikkhu Ä• rÄ•
dhammaá¹ƒ deseyyÄ• â€™ ti. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±o bh
upÄ• sikÄ• naá¹ƒ dhammaá¹ƒ deseyya, na so bhikkhu Ä• rÄ• magatÄ• naá¹ƒ upÄ• sikÄ• na
bhikkhu Ä• rÄ• magatÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ dhammaá¹ƒ deseti, nÄ• haá¹ƒ Ä• rÄ• mag
desemÄ«â€™ ti --- iti so kupito hoti appatÄ«to. yo ceva kho, Ä• vuso, kopo yo ca appaccayo
aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata mameva bhikkhÅ« sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ {garukareyyuá¹ƒ (Ce Se Ee) } m
aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ bhikkhÅ« sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyy
panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ bhikkhÅ« sakkareyyuá¹ƒ garuá¹ƒ ka
pÅ«jeyyuá¹ƒ, na taá¹ƒ bhikkhuá¹ƒ bhikkhÅ« sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá
bhikkhuá¹ƒ bhikkhÅ« sakkaronti garuá¹ƒ \Be I 35/ karonti mÄ• nenti pÅ«jenti \Se I 51/, na m
sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jentÄ«â€™ ti --- iti so kupito hoti appatÄ«to. yo cev
kopo yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata mameva bhikkhuniyo ... pe ... upÄ• sakÄ• ... pe ... upÄ• sikÄ• sakkareyyuá¹ƒ garuá¹ƒ
pÅ«jeyyuá¹ƒ, na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ upÄ• sikÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ upÄ• sikÄ• sakka
kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, na taá¹ƒ bhikkhuá¹ƒ upÄ• sikÄ• sakkareyyuá¹ƒ ga
mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ. `aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ upÄ• sikÄ• sakkaronti garuá¹ƒ karonti
maá¹ƒ upÄ• sikÄ• sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jentÄ«â€™ ti --- iti so kupito ho
kho, Ä• vuso, kopo yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata ahameva lÄ• bhÄ« assaá¹ƒ paá¹‡Ä«tÄ• naá¹ƒ cÄ«varÄ• naá¹ƒ, na aÃ±Ã±o bhikkhu lÄ
cÄ«varÄ• naâ€™ nti. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ aÃ±Ã±o \Ee I 30/ bh
paá¹‡Ä«tÄ• naá¹ƒ cÄ«varÄ• naá¹ƒ, na so bhikkhu lÄ• bhÄ« assa paá¹‡Ä«tÄ• naá¹ƒ cÄ«var
lÄ• bhÄ« {lÄ• bhÄ« assa (Katthaci) } paá¹‡Ä«tÄ• naá¹ƒ cÄ«varÄ• naá¹ƒ, nÄ• haá¹ƒ lÄ• bhÄ
(Katthaci) } paá¹‡Ä«tÄ• naá¹ƒ cÄ«varÄ• naâ€™ nti --- iti so kupito hoti appatÄ«to. yo ceva k
ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ idhekaccassa bhikkhuno evaá¹ƒ icchÄ•
vata ahameva lÄ• bhÄ« assaá¹ƒ paá¹‡Ä«tÄ• naá¹ƒ piá¹‡á¸• apÄ• tÄ• naá¹ƒ ... pe ... paá¹‡Ä
... pe ... paá¹‡Ä«tÄ• naá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ, na aÃ±Ã±o bhikk

paá¹‡Ä«tÄ• naá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti. á¹-hÄ• naá¹ƒ kho pa
aÃ±Ã±o bhikkhu lÄ• bhÄ« assa paá¹‡Ä«tÄ• naá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• rÄ•
assa paá¹‡Ä«tÄ• naá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. `aÃ±Ã±o bhikkhu \B
(Katthaci) } paá¹‡Ä«tÄ• naá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ, nÄ• haá¹ƒ lÄ•
(Katthaci) } paá¹‡Ä«tÄ• naá¹ƒ gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti --- iti so k
ceva kho, Ä• vuso, kopo yo ca appaccayo --- ubhayametaá¹ƒ aá¹…gaá¹‡aá¹ƒ.

``imesaá¹ƒ kho etaá¹ƒ, Ä• vuso, pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ icchÄ• vacarÄ• naá¹ƒ a
aá¹…gaá¹‡aâ€™â€™ nti.

<61> ``yassa kassaci, Ä• vuso, bhikkhuno ime pÄ• pakÄ• akusalÄ• icchÄ• vacarÄ• appa
ca, kiÃ±cÄ• pi so hoti Ä• raÃ±Ã±iko pantasenÄ• sano piá¹‡á¸• apÄ• tiko \Ne I 38/ sapadÄ•
lÅ«khacÄ«varadharo, atha kho naá¹ƒ sabrahmacÄ• rÄ« na ceva sakkaronti na garuá¹ƒ kar
pÅ«jenti. taá¹ƒ kissa hetu? te hi tassa \Se I 53/ Ä• yasmato pÄ• pakÄ• akusalÄ• icchÄ• va
dissanti ceva sÅ«yanti ca. seyyathÄ• pi, Ä• vuso, kaá¹ƒsapÄ• ti Ä• bhatÄ• Ä• paá¹‡Ä• vÄ•
parisuddhÄ• pariyodÄ• tÄ• . tamenaá¹ƒ sÄ• mikÄ• ahikuá¹‡apaá¹ƒ vÄ• kukkurakuá¹‡apa
racayitvÄ• aÃ±Ã±issÄ• kaá¹ƒsapÄ• tiyÄ• paá¹-ikujjitvÄ• antarÄ• paá¹‡aá¹ƒ paá¹-ipajjeyyu
disvÄ• evaá¹ƒ vadeyya --- `ambho, kimevidaá¹ƒ harÄ«yati jaÃ±Ã±ajaÃ±Ã±aá¹ƒ viyÄ• â€™
uá¹-á¹-hahitvÄ• apÄ• puritvÄ• {avÄ• puritvÄ• (Ce) } olokeyya. tassa sahadassanena amar
saá¹‡á¹-haheyya, pÄ• á¹-ikulyatÄ• {paá¹-ikÅ«latÄ• (Katthaci), pÄ• á¹-ikÅ«lyatÄ• (Se) } ca
jegucchatÄ• ca {jegucchitÄ• ca (Ee Katthaci) } saá¹‡á¹-haheyya; jighacchitÄ• nampi na bh
pageva suhitÄ• naá¹ƒ. evameva kho, Ä• vuso, yassa kassaci bhikkhuno ime pÄ• pakÄ• aku
appahÄ«nÄ• dissanti ceva sÅ«yanti ca, kiÃ±cÄ• pi so hoti Ä• raÃ±Ã±iko pantasenÄ• sano
sapadÄ• nacÄ• rÄ« paá¹ƒsukÅ«liko lÅ«khacÄ«varadharo, atha kho naá¹ƒ sabrahmacÄ• rÄ«
karonti \Ee I 31/ na mÄ• nenti na pÅ«jenti. taá¹ƒ kissa hetu? te hi tassa Ä• yasmato pÄ• pak
icchÄ• vacarÄ• appahÄ«nÄ• dissanti ceva sÅ«yanti ca.

<62> ``yassa kassaci, Ä• vuso, bhikkhuno ime pÄ• pakÄ• akusalÄ• icchÄ• vacarÄ• pahÄ
ca, kiÃ±cÄ• pi so hoti gÄ• mantavihÄ• rÄ« \Be I 37/ nemantaniko gahapaticÄ«varadharo, at
sabrahmacÄ• rÄ« sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti. taá¹ƒ kissa hetu \Se I 54/?
pÄ• pakÄ• akusalÄ• icchÄ• vacarÄ• pahÄ«nÄ• dissanti ceva sÅ«yanti ca. seyyathÄ• pi,
Ä• paá¹‡Ä• vÄ• kammÄ• rakulÄ• vÄ• parisuddhÄ• pariyodÄ• tÄ• . tamenaá¹ƒ sÄ• mikÄ•
vicitakÄ• á¸·akaá¹ƒ {vicinitakÄ• á¸·akaá¹ƒ (Katthaci) } anekasÅ«paá¹ƒ anekabyaÃ±janaá¹ƒ
kaá¹ƒsapÄ• tiyÄ• paá¹-ikujjitvÄ• antarÄ• paá¹‡aá¹ƒ paá¹-ipajjeyyuá¹ƒ. tamenaá¹ƒ jano dis
`ambho, kimevidaá¹ƒ harÄ«yati jaÃ±Ã±ajaÃ±Ã±aá¹ƒ viyÄ• â€™ ti? tamenaá¹ƒ uá¹-á¹-hahitv
tassa saha dassanena manÄ• patÄ• ca saá¹‡á¹-haheyya, appÄ• á¹-ikulyatÄ• ca saá¹‡á¹-h
saá¹‡á¹-haheyya; suhitÄ• nampi bhottukamyatÄ• assa, pageva jighacchitÄ• naá¹ƒ. evame
kassaci bhikkhuno ime pÄ• pakÄ• akusalÄ• icchÄ• vacarÄ• pahÄ«nÄ• dissanti ceva sÅ«

gÄ• mantavihÄ• rÄ« nemantaniko gahapaticÄ«varadharo, atha kho naá¹ƒ sabrahmacÄ• rÄ«
mÄ• nenti pÅ«jenti \Ne I 39/. taá¹ƒ kissa hetu? te hi tassa Ä• yasmato pÄ• pakÄ• akusalÄ•
dissanti ceva sÅ«yanti cÄ• â€™â€™ ti.

<63> evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etada
sÄ• riputta, paá¹-ibhÄ• tÄ«â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, Ä• vuso moggallÄ• nÄ• â€™â
Ä• vuso, samayaá¹ƒ rÄ• jagahe viharÄ• mi giribbaje. atha khvÄ• haá¹ƒ, Ä• vuso, pubbaá¹‡h
I 55/ pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ. tena kho pana sam
yÄ• nakÄ• raputto rathassa nemiá¹ƒ tacchati. tamenaá¹ƒ paá¹‡á¸• uputto Ä• jÄ«vako purÄ•
paccupaá¹-á¹-hito hoti. atha kho, Ä• vuso, paá¹‡á¸• uputtassa Ä• jÄ«vakassa purÄ• á¹‡ayÄ
cetaso parivitakko udapÄ• di --- `aho vatÄ• yaá¹ƒ samÄ«ti yÄ• nakÄ• raputto imissÄ• nemi
imaÃ±ca jimhaá¹ƒ imaÃ±ca dosaá¹ƒ taccheyya, evÄ• yaá¹ƒ nemi apagatavaá¹…kÄ• apaga
assa {suddhÄ• ssa (Ce Ee), suddhÄ• (Katthaci) } sÄ• re patiá¹-á¹-hitÄ• â€™ ti \Ee I 32/. yat
Ä• vuso, paá¹‡á¸• uputtassa Ä• jÄ«vakassa purÄ• á¹‡ayÄ• nakÄ• raputtassa cetaso parivita
I 38/ samÄ«ti yÄ• nakÄ• raputto tassÄ• nemiyÄ• taÃ±ca vaá¹…kaá¹ƒ taÃ±ca jimhaá¹ƒ taÃ
kho, Ä• vuso, paá¹‡á¸• uputto Ä• jÄ«vako purÄ• á¹‡ayÄ• nakÄ• raputto attamano attamana
`hadayÄ• hadayaá¹ƒ maÃ±Ã±e aÃ±Ã±Ä• ya tacchatÄ«â€™ ti.

``evameva kho, Ä• vuso, ye te puggalÄ• assaddhÄ• , jÄ«vikatthÄ• na saddhÄ• agÄ• rasm
saá¹-hÄ• mÄ• yÄ• vino ketabino {keá¹-ubhino (bahÅ«su) } uddhatÄ• unnaá¸·Ä• capalÄ• n
indriyesu aguttadvÄ• rÄ• , bhojane amattaÃ±Ã±uno, jÄ• gariyaá¹ƒ ananuyuttÄ• , sÄ• maÃ±Ã
na tibbagÄ• ravÄ• , bÄ• hulikÄ• sÄ• thalikÄ• , okkamane pubbaá¹…gamÄ• , paviveke nikkh
hÄ«navÄ«riyÄ• muá¹-á¹-hassatÄ« asampajÄ• nÄ• asamÄ• hitÄ• \Se I 56/ vibbhantacittÄ•
tesaá¹ƒ Ä• yasmÄ• sÄ• riputto iminÄ• dhammapariyÄ• yena hadayÄ• hadayaá¹ƒ maÃ±Ã±

``ye pana te kulaputtÄ• saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , asaá¹-hÄ• am
anuddhatÄ• anunnaá¸·Ä• acapalÄ• amukharÄ• avikiá¹‡á¹‡avÄ• cÄ• , indriyesu guttadvÄ•
jÄ• gariyaá¹ƒ anuyuttÄ• , sÄ• maÃ±Ã±e apekkhavanto, sikkhÄ• ya tibbagÄ• ravÄ• , na bÄ•
sÄ• thalikÄ• , okkamane nikkhittadhurÄ• , paviveke pubbaá¹…gamÄ• , Ä• raddhavÄ«riyÄ•
sampajÄ• nÄ• samÄ• hitÄ• ekaggacittÄ• paÃ±Ã±avanto aneá¸·amÅ«gÄ• , te Ä• yasmato
dhammapariyÄ• yaá¹ƒ sutvÄ• pivanti maÃ±Ã±e, ghasanti maÃ±Ã±e vacasÄ• ceva manasÄ
sabrahmacÄ• rÄ« akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petÄ«â€™ ti. seyyath
puriso vÄ• daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko sÄ«saá¹ƒnhÄ• to uppalamÄ• laá¹ƒ vÄ• v
atimuttakamÄ• laá¹ƒ {adhimuttakamÄ• laá¹ƒ (Se) } vÄ• labhitvÄ• ubhohi hatthehi paá¹-igga
sirasmiá¹ƒ patiá¹-á¹-hapeyya, evameva kho, Ä• vuso, ye te kulaputtÄ• saddhÄ• agÄ• rasm
pabbajitÄ• , asaá¹-hÄ• amÄ• yÄ• vino aketabino anuddhatÄ• anunnaá¸·Ä• acapalÄ• amu
indriyesu guttadvÄ• rÄ• , bhojane mattaÃ±Ã±uno, jÄ• gariyaá¹ƒ anuyuttÄ• , sÄ• maÃ±Ã±e a
tibbagÄ• ravÄ• , na \Se I 57/ bÄ• hulikÄ• na sÄ• thalikÄ• , okkamane nikkhittadhurÄ• , pavi

Ä• raddhavÄ«riyÄ• pahitattÄ• upaá¹-á¹-hitassatÄ« \Be I 39/ sampajÄ• nÄ• samÄ• hitÄ• e
aneá¸·amÅ«gÄ• , te Ä• yasmato sÄ• riputtassa imaá¹ƒ dhammapariyÄ• yaá¹ƒ sutvÄ• pivan
vacasÄ• ceva manasÄ• ca --- `sÄ• dhu vata, bho, sabrahmacÄ• rÄ« akusalÄ• vuá¹-á¹-hÄ•
patiá¹-á¹-hÄ• petÄ«â€™ ti. itiha te ubho mahÄ• nÄ• gÄ• aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá

anaá¹…gaá¹‡asuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. Ä• kaá¹…kheyyasuttaá¹ƒ

<64> evaá¹ƒ \Se I 58/ \Ne I 41/ \Ee I 33/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• v
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``sampannasÄ«lÄ• , bhikkhave, viharatha sampannapÄ• timokkhÄ• ; pÄ• timokkhasaá¹ƒva
Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino; samÄ• dÄ• ya sikkha

<65> ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `sabrahmacÄ• rÄ«naá¹ƒ piyo ca assaá¹
bhÄ• vanÄ«yo cÄ• â€™ ti {manÄ• po garubhÄ• vaniyo cÄ• ti (Ce) }, sÄ«lesvevassa paripÅ«
cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `lÄ• bhÄ« assaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti, sÄ«
ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `yesÄ• haá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ•
gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jÄ• mi tesaá¹ƒ te kÄ• rÄ• mahapphalÄ
mahÄ• nisaá¹ƒsÄ• â€™ ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ajjhattaá¹ƒ cetosamathamanuy
vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya \Se I 59/ ce, bhikkhave, bhikkhu --- `ye maá¹ƒ {ye me (Ce Se) } Ã±Ä• tÄ
kÄ• laá¹…katÄ• {kÄ• lakatÄ• (Ce Se Ee) } pasannacittÄ• anussaranti tesaá¹ƒ taá¹ƒ maha
mahÄ• nisaá¹ƒsaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ajjhattaá¹ƒ cetosamathamanuy
vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

<66> ``Ä• kaá¹…kheyya \Ne I 42/ ce, bhikkhave, bhikkhu --- `aratiratisaho assaá¹ƒ, na ca m
uppannaá¹ƒ aratiá¹ƒ abhibhuyya abhibhuyya vihareyyaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ
suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `bhayabheravasaho assaá¹ƒ, na ca maá¹ƒ bh
uppannaá¹ƒ bhayabheravaá¹ƒ abhibhuyya abhibhuyya vihareyyaâ€™ nti, sÄ«lesvevassa pa
brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• n
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« assaá¹ƒ akicchalÄ• bhÄ« akasin
paripÅ«rakÄ• rÄ« ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `ye te santÄ• vimokkhÄ• atikkamma rÅ«pe Ä
phusitvÄ• vihareyyaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ... pe ... brÅ«hetÄ• suÃ±Ã±

<67> ``Ä• kaá¹…kheyya \Ee I 34/ ce, bhikkhave, bhikkhu --- `tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá
sotÄ• panno assaá¹ƒ avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™ ti, sÄ«lesvevas
brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya \Se I 60/ ce, bhikkhave, bhikkhu --- `tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« assaá¹ƒ sakideva imaá¹ƒ lokaá¹ƒ Ä• g
kareyyaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• n

``Ä• kaá¹…kheyya \Be I 41/ ce, bhikkhave, bhikkhu --- `paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá
parikkhayÄ• opapÄ• tiko assaá¹ƒ tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• â
paripÅ«rakÄ• rÄ« ... pe ... \Ne I 43/ brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

<68> ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `anekavihitaá¹ƒ iddhividhaá¹ƒ paccanub
hutvÄ• bahudhÄ• assaá¹ƒ, bahudhÄ• pi hutvÄ• eko assaá¹ƒ; Ä• vibhÄ• vaá¹ƒ tirobhÄ• va
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gaccheyyaá¹ƒ, seyyathÄ• pi Ä• kÄ• se; path
kareyyaá¹ƒ, seyyathÄ• pi udake; udakepi abhijjamÄ• ne gaccheyyaá¹ƒ, seyyathÄ• pi pathav
pallaá¹…kena kameyyaá¹ƒ, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒ n
evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• maseyyaá¹ƒ parimajjeyyaá¹ƒ; yÄ• va brahmalo
vatteyyaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• n

``Ä• kaá¹…kheyya \Se I 61/ ce, bhikkhave, bhikkhu --- `dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡eyyaá¹ƒ --- dibbe ca mÄ• nuse ca ye dÅ«re sant
sÄ«lesvevassa paripÅ«rakÄ• rÄ« ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ
pajÄ• neyyaá¹ƒ --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vÄ«tarÄ• g
vÄ«tarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; sadosaá¹ƒ vÄ• cittaá¹ƒ sadosaá¹ƒ cittanti pajÄ• ney

vÄ• cittaá¹ƒ vÄ«tadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; samohaá¹ƒ vÄ• cittaá¹ƒ samohaá¹ƒ citta
vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ vÄ«tamohaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; saá¹ƒkhittaá¹ƒ vÄ• citta
cittanti pajÄ• neyyaá¹ƒ, vikkhittaá¹ƒ vÄ• cittaá¹ƒ vikkhittaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; mahag
cittaá¹ƒ mahaggataá¹ƒ cittanti pajÄ• neyyaá¹ƒ, amahaggataá¹ƒ vÄ• cittaá¹ƒ amahaggataá¹
sauttaraá¹ƒ vÄ• cittaá¹ƒ sauttaraá¹ƒ cittanti pajÄ• neyyaá¹ƒ, anuttaraá¹ƒ vÄ• cittaá¹ƒ anutta
pajÄ• neyyaá¹ƒ; samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ• hitaá¹ƒ \Ee I 35/ cittanti pajÄ• neyyaá¹ƒ
cittaá¹ƒ asamÄ• hitaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; vimuttaá¹ƒ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittanti p
avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti \Ne I 44/ pajÄ• neyyaâ€™ nti, sÄ«lesvevassa p
pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya \Se I 62/ \Be I 42/ ce, bhikkhave, bhikkhu --- `anekavihitaá¹ƒ pubbenivÄ•
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi j
jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• t
jÄ• tisahassampi jÄ• ti satasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-aka
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a
sÄ«lesvevassa paripÅ«rakÄ• rÄ« ... pe ... brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- `dibbena cakkhunÄ• visuddhena atikkantamÄ
passeyyaá¹ƒ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e su
satte pajÄ• neyyaá¹ƒ --- ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
bhonto \Se I 63/ sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gat
samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hi
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• ti, iti dibbena cakkhun
atikkantamÄ• nusakena satte passeyyaá¹ƒ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te
duggate yathÄ• kammÅ«page satte pajÄ• neyyaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ• rÄ«
cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±

<69> ``Ä• kaá¹…kheyya \Ne I 45/ ce, bhikkhave, bhikkhu --- `Ä• savÄ• naá¹ƒ khayÄ• anÄ•
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-hevadhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \Ee I 36/ up
vihareyyaâ€™ nti, sÄ«lesvevassa paripÅ«rakÄ• rÄ« ajjhattaá¹ƒ cetosamathamanuyutto ani
vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

``sampannasÄ«lÄ• , bhikkhave, viharatha sampannapÄ• timokkhÄ• ; pÄ• timokkhasaá¹ƒva

Ä• cÄ• ragocarasampannÄ• aá¹‡umattesu vajjesu bhayadassÄ• vino; samÄ• dÄ• ya sikkha
iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

Ä• kaá¹…kheyyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vatthasuttaá¹ƒ

<70> evaá¹ƒ \Se I 64/ \Ne I 46/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``seyyathÄ• pi, bhikkhave, vatthaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ malaggahitaá¹ƒ; tamenaá¹ƒ rajako
raá¹…gajÄ• te upasaá¹ƒhareyya --- yadi nÄ«lakÄ• ya yadi pÄ«takÄ• ya yadi lohitakÄ• ya ya
{maÃ±jeá¹-á¹-hakÄ• ya (Ce Ee), maÃ±jeá¹-á¹-hikÄ• ya (Se) } durattavaá¹‡á¹‡amevassa apa
taá¹ƒ kissa hetu? aparisuddhattÄ• , bhikkhave, vatthassa. evameva kho, bhikkhave, citte sa
duggati pÄ• á¹-ikaá¹…khÄ• . seyyathÄ• pi, bhikkhave, vatthaá¹ƒ parisuddhaá¹ƒ pariyodÄ• ta
yasmiá¹ƒ yasmiá¹ƒ raá¹…gajÄ• te upasaá¹ƒhareyya --- yadi nÄ«lakÄ• ya yadi pÄ«takÄ• ya
maÃ±jiá¹-á¹-hakÄ• ya --- surattavaá¹‡á¹‡amevassa parisuddhavaá¹‡á¹‡amevassa. taá¹ƒ kis
bhikkhave, vatthassa. evameva kho, bhikkhave, citte asaá¹ƒkiliá¹-á¹-he, sugati pÄ• á¹-ikaá¹.

<71> ``katame ca, bhikkhave, cittassa upakkilesÄ• ? abhijjhÄ• visamalobho cittassa upakki
cittassa upakkileso, kodho cittassa upakkileso, upanÄ• ho cittassa upakkileso, makkho \Be
upakkileso, paá¸·Ä• so cittassa upakkileso, issÄ• \Se I 65/ cittassa upakkileso, macchariyaa
upakkileso, mÄ• yÄ• cittassa upakkileso, sÄ• á¹-heyyaá¹ƒ cittassa upakkileso, thambho citt
sÄ• rambho cittassa upakkileso, mÄ• no cittassa upakkileso, atimÄ• no cittassa upakkileso,
37/ upakkileso, pamÄ• do cittassa upakkileso.

<72> ``sa kho so, bhikkhave, bhikkhu `abhijjhÄ• visamalobho cittassa upakkilesoâ€™ ti ---
abhijjhÄ• visamalobhaá¹ƒ cittassa upakkilesaá¹ƒ pajahati; `byÄ• pÄ• do cittassa upakkilesoâ
byÄ• pÄ• daá¹ƒ cittassa upakkilesaá¹ƒ pajahati \Ne I 47/; `kodho cittassa upakkilesoâ€™ ti
kodhaá¹ƒ cittassa upakkilesaá¹ƒ pajahati; `upanÄ• ho cittassa upakkilesoâ€™ ti --- iti viditvÄ
cittassa upakkilesaá¹ƒ pajahati; `makkho cittassa upakkilesoâ€™ ti --- iti viditvÄ• makkhaá¹
upakkilesaá¹ƒ pajahati; `paá¸·Ä• so cittassa upakkilesoâ€™ ti --- iti viditvÄ• paá¸·Ä• saá¹ƒ c
upakkilesaá¹ƒ pajahati; `issÄ• cittassa upakkilesoâ€™ ti --- iti viditvÄ• issaá¹ƒ cittassa upak
pajahati; `macchariyaá¹ƒ cittassa upakkilesoâ€™ ti --- iti viditvÄ• macchariyaá¹ƒ cittassa up
pajahati; `mÄ• yÄ• cittassa upakkilesoâ€™ ti --- iti viditvÄ• mÄ• yaá¹ƒ cittassa upakkilesaá

`sÄ• á¹-heyyaá¹ƒ cittassa upakkilesoâ€™ ti --- iti viditvÄ• sÄ• á¹-heyyaá¹ƒ cittassa upakkile
`thambho cittassa upakkilesoâ€™ ti --- iti viditvÄ• thambhaá¹ƒ cittassa upakkilesaá¹ƒ pajah
cittassa upakkilesoâ€™ ti \Se I 66/ --- iti viditvÄ• sÄ• rambhaá¹ƒ cittassa upakkilesaá¹ƒ paja
cittassa upakkilesoâ€™ ti --- iti viditvÄ• mÄ• naá¹ƒ cittassa upakkilesaá¹ƒ pajahati; `atimÄ•
upakkilesoâ€™ ti --- iti viditvÄ• atimÄ• naá¹ƒ cittassa upakkilesaá¹ƒ pajahati; `mado cittass
--- iti viditvÄ• madaá¹ƒ cittassa upakkilesaá¹ƒ pajahati; `pamÄ• do cittassa upakkilesoâ€™
pamÄ• daá¹ƒ cittassa upakkilesaá¹ƒ pajahati.

<73> ``yato kho {yato ca kho (Ce Se) }, bhikkhave, bhikkhuno `abhijjhÄ• visamalobho cittas
--- iti viditvÄ• abhijjhÄ• visamalobho cittassa upakkileso \Be I 45/ pahÄ«no hoti, `byÄ• pÄ•
upakkilesoâ€™ ti --- iti viditvÄ• byÄ• pÄ• do cittassa upakkileso pahÄ«no hoti; `kodho cittas
--- iti viditvÄ• kodho cittassa upakkileso pahÄ«no hoti; `upanÄ• ho cittassa upakkilesoâ€™
upanÄ• ho cittassa upakkileso pahÄ«no hoti; `makkho cittassa upakkilesoâ€™ ti --- iti viditv
upakkileso pahÄ«no hoti; `paá¸·Ä• so cittassa upakkilesoâ€™ ti --- iti viditvÄ• paá¸·Ä• so ci
pahÄ«no hoti; `issÄ• cittassa upakkilesoâ€™ ti --- iti viditvÄ• issÄ• cittassa upakkileso pah
`macchariyaá¹ƒ cittassa upakkilesoâ€™ ti --- iti viditvÄ• macchariyaá¹ƒ cittassa upakkileso
`mÄ• yÄ• cittassa upakkilesoâ€™ ti --- iti viditvÄ• mÄ• yÄ• cittassa upakkileso pahÄ«no h
cittassa upakkilesoâ€™ ti \Se I 67/ --- iti viditvÄ• sÄ• á¹-heyyaá¹ƒ cittassa upakkileso pahÄ«
cittassa upakkilesoâ€™ ti --- iti viditvÄ• thambho cittassa upakkileso pahÄ«no hoti; `sÄ• ran
upakkilesoâ€™ ti --- iti viditvÄ• sÄ• rambho cittassa upakkileso pahÄ«no \Ne I 48/ hoti; `mÄ
upakkilesoâ€™ ti --- iti viditvÄ• mÄ• no cittassa upakkileso pahÄ«no hoti; `atimÄ• no cittass
--- iti viditvÄ• atimÄ• no cittassa upakkileso pahÄ«no hoti; `mado cittassa upakkilesoâ€™ ti
mado cittassa upakkileso pahÄ«no hoti; `pamÄ• do cittassa upakkilesoâ€™ ti --- iti viditvÄ•
upakkileso pahÄ«no hoti.

<74> ``so buddhe aveccappasÄ• dena samannÄ• gato hoti --- `itipi so bhagavÄ• arahaá¹ƒ
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• â€™ ti; dhamme aveccappasÄ• dena samannÄ• gato hoti --- `svÄ• kkhÄ• to bha
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti; saá¹…ghe ave
hoti --- `suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vak
Ã±Ä• yappaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno \Be I 46/ bha
yadidaá¹ƒ cattÄ• ri purisayugÄ• ni, aá¹-á¹-ha purisapuggalÄ• . esa bhagavato sÄ• vakasaá¹
dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo \Se I 68/, anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™

<75> ``yathodhi {yatodhi (aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) } kho panassa cattaá¹ƒ
muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, so `buddhe aveccappasÄ• dena samannÄ• g
atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. pam
pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ sam

... saá¹…ghe \Ee I 38/ aveccappasÄ• dena samannÄ• gatomhÄ«â€™ ti labhati atthavedaá¹
labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ; pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa k
passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati. `yathodhi kho pana me c
muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haâ€™ nti labhati atthavedaá¹ƒ, labhati dhammaved
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ; pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p
sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati.

<76> ``sa kho so, bhikkhave, bhikkhu evaá¹ƒsÄ«lo evaá¹ƒdhammo evaá¹ƒpaÃ±Ã±o sÄ• lÄ
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jati vicitakÄ• á¸·akaá¹ƒ anekasÅ«paá¹ƒ anekabyaÃ±janaá¹ƒ, nev
antarÄ• yÄ• ya. seyyathÄ• pi, bhikkhave, vatthaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ malaggahitaá¹ƒ acc
parisuddhaá¹ƒ hoti pariyodÄ• taá¹ƒ \Ne I 49/, ukkÄ• mukhaá¹ƒ vÄ• panÄ• gamma jÄ• tarÅ«
pariyodÄ• taá¹ƒ, evameva kho, bhikkhave, bhikkhu evaá¹ƒsÄ«lo evaá¹ƒdhammo evaá¹ƒpaÃ
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jati vicitakÄ• á¸·akaá¹ƒ anekasÅ«paá¹ƒ anekabyaÃ±janaá¹ƒ \Se
antarÄ• yÄ• ya.

<77> ``so mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ
tathÄ• catutthaá¹ƒ {catutthiá¹ƒ (Ce Ee) }. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya
lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ
karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sa
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catu
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagat
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati.

<78> ``so `atthi idaá¹ƒ, atthi hÄ«naá¹ƒ, atthi paá¹‡Ä«taá¹ƒ, atthi imassa saÃ±Ã±Ä• gatassa
nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi ci
bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimutt
hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti \Ee I 39/. ayaá¹ƒ vuccati, bhikkhave --- `bhikkhu sinÄ• to antarena sinÄ• nenÄ•

<79> tena kho pana samayena sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavato avidÅ«r
sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o \Se I 70/ bhagavantaá¹ƒ etadavoca --- ``gacchati pa
bÄ• hukaá¹ƒ nadiá¹ƒ sinÄ• yituâ€™â€™ nti? ``kiá¹ƒ, brÄ• hmaá¹‡a, bÄ• hukÄ• ya nadiyÄ•
karissatÄ«â€™â€™ ti? ``lokkhasammatÄ• {lokhyasammatÄ• (Ce), mokkhasammatÄ• (Ee
nadÄ« bahujanassa, puÃ±Ã±asammatÄ• hi, bho gotama, bÄ• hukÄ• nadÄ« bahujanassa,
bahujano pÄ• pakammaá¹ƒ kataá¹ƒ pavÄ• hetÄ«â€™â€™ ti. atha kho bhagavÄ• sundarika
gÄ• thÄ• hi ajjhabhÄ• si ---

``bÄ• hukaá¹ƒ adhikakkaÃ±ca, gayaá¹ƒ sundarikaá¹ƒ mapi {sundarikÄ• mapi (Ce Se Ee), su

}.

sarassatiá¹ƒ payÄ• gaÃ±ca, atho bÄ• humatiá¹ƒ nadiá¹ƒ.

niccampi bÄ• lo pakkhando {pakkhanno (Ce Se Ee) }, kaá¹‡hakammo na sujjhati ||

``kiá¹ƒ \Ne I 50/ sundarikÄ• karissati, kiá¹ƒ payÄ• gÄ• {payÄ• go (Ce Se Ee) } kiá¹ƒ bÄ• hu

veriá¹ƒ katakibbisaá¹ƒ naraá¹ƒ, na hi naá¹ƒ sodhaye pÄ• pakamminaá¹ƒ ||

``suddhassa \Be I 48/ ve sadÄ• phaggu, suddhassuposatho sadÄ• .

suddhassa sucikammassa, sadÄ• sampajjate vataá¹ƒ.

idheva sinÄ• hi brÄ• hmaá¹‡a, sabbabhÅ«tesu karohi khemataá¹ƒ ||

``sace musÄ• na bhaá¹‡asi, sace pÄ• á¹‡aá¹ƒ na hiá¹ƒsasi.

sace adinnaá¹ƒ nÄ• diyasi, saddahÄ• no amaccharÄ«.

kiá¹ƒ kÄ• hasi gayaá¹ƒ gantvÄ• , udapÄ• nopi te gayÄ• â€™â€™ ti ||

<80> evaá¹ƒ \Se I 71/ vutte, sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadav
bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkuj
vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ
rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ•
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹ƒ
pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti. alattha kho sundarikabhÄ• radvÄ• jo b
pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acirÅ«pasampanno \Ee I 40/ kho panÄ• yasmÄ• bhÄ
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya ku
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacari
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kho pa
arahataá¹ƒ ahosÄ«ti.

vatthasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. sallekhasuttaá¹ƒ

<81> evaá¹ƒ \Ne I 51/ \Se I 72/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• mahÄ• cundo sÄ• yanhasamayaá
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho \Be I 49/ Ä• yasmÄ• mahÄ• cundo bhagavantaá¹ƒ etadavoca --- ``yÄ• imÄ• , b
diá¹-á¹-hiyo loke uppajjanti --- attavÄ• dapaá¹-isaá¹ƒyuttÄ• vÄ• lokavÄ• dapaá¹-isaá¹ƒyuttÄ
kho, bhante, bhikkhuno manasikaroto evametÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ hoti, e
diá¹-á¹-hÄ«naá¹ƒ paá¹-inissaggo hotÄ«â€™â€™ ti?

<82> ``yÄ• imÄ• , cunda, anekavihitÄ• diá¹-á¹-hiyo loke uppajjanti --- attavÄ• dapaá¹-isaá¹
lokavÄ• dapaá¹-isaá¹ƒyuttÄ• vÄ• --- yattha cetÄ• diá¹-á¹-hiyo uppajjanti yattha ca anusent
samudÄ• caranti taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na me so attÄ• â€™ ti --- evametaá¹
sammappaÃ±Ã±Ä• passato evametÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ hoti, evametÄ•
paá¹-inissaggo hoti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu vivicceva \Se I 73/ kÄ
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
vihareyya. tassa evamassa --- `sallekhena viharÄ• mÄ«â€™ ti. na kho panete, cunda, ariya
vuccanti. diá¹-á¹-hadhammasukhavihÄ• rÄ• ete \Ee I 41/ ariyassa vinaye vuccanti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu vitakkavicÄ• rÄ• naá¹
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyya. tassa evamassa --- `sallekhena viharÄ• mÄ«â
cunda, ariyassa vinaye sallekhÄ• vuccanti. diá¹-á¹-hadhammasukhavihÄ• rÄ• ete ariyassa

``á¹-hÄ• naá¹ƒ \Ne I 52/ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu pÄ«tiyÄ• ca
ca vihareyya, sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeyya, yaá¹ƒ taá¹ƒ a
`upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyya. ta
`sallekhena viharÄ• mÄ«â€™ ti. na kho panete, cunda, ariyassa vinaye sallekhÄ• \Se I 74/
diá¹-á¹-hadhammasukhavihÄ• rÄ• ete ariyassa vinaye vuccanti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu sukhassa ca pahÄ• n
pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasuá¹ƒ upe
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyya. tassa evamassa --- `sallekhena viharÄ• mÄ«
cunda, ariyassa vinaye sallekhÄ• vuccanti. diá¹-á¹-hadhammasukhavihÄ• rÄ• ete ariyassa

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu sabbaso rÅ«pasaÃ±Ã
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• , nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• , `a

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja vihareyya. tassa evamassa --- `sallekhena vih
panete, cunda, ariyassa vinaye sallekhÄ• vuccanti. santÄ• ete vihÄ• rÄ• ariyassa vinaye v

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu sabbaso Ä• kÄ• sÄ• r
samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasamp
--- `sallekhena viharÄ• mÄ«â€™ ti. na kho panete, cunda, ariyassa vinaye sallekhÄ• vucca
vihÄ• rÄ• ariyassa vinaye vuccanti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu sabbaso viÃ±Ã±Ä• á¹
samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyya.
`sallekhena viharÄ• mÄ«â€™ ti. na kho panete, cunda, ariyassa vinaye sallekhÄ• \Se I 75/
vihÄ• rÄ• ariyassa vinaye vuccanti.

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, cunda, vijjati yaá¹ƒ idhekacco bhikkhu sabbaso Ä• kiÃ±caÃ±
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyya. tassa eva
viharÄ• mÄ«â€™ ti \Ne I 53/. na \Ee I 42/ kho panete, cunda, ariyassa vinaye sallekhÄ• vu
vihÄ• rÄ• ariyassa vinaye vuccanti.

<83> ``idha kho pana vo, cunda, sallekho karaá¹‡Ä«yo. `pare vihiá¹ƒsakÄ• bhavissanti, ma
avihiá¹ƒsakÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare pÄ• á¹‡Ä• tipÄ• tÄ« bha
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare adinn
mayamettha adinnÄ• dÄ• nÄ• paá¹-iviratÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `
bhavissanti, mayamettha brahmacÄ• rÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `par
mayamettha musÄ• vÄ• dÄ• paá¹-iviratÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `p
vÄ• cÄ• (Ce Ee) } bhavissanti, mayamettha pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• bhaviss
karaá¹‡Ä«yo. `pare pharusavÄ• cÄ• {pharusÄ• vÄ• cÄ• (Ce Ee) } bhavissanti, mayametth
paá¹-iviratÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare samphappalÄ• pÄ« bhavi
samphappalÄ• pÄ• paá¹-iviratÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare abhij
mayamettha anabhijjhÄ• lÅ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare byÄ• pann
mayamettha abyÄ• pannacittÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare micchÄ
mayamettha sammÄ• diá¹-á¹-hÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare micch
bhavissanti, mayamettha sammÄ• saá¹…kappÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä
bhavissanti, mayamettha sammÄ• vÄ• cÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `p
bhavissanti, mayamettha sammÄ• kammantÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«y
bhavissanti, mayamettha sammÄ• Ä• jÄ«vÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo.
bhavissanti, mayamettha sammÄ• vÄ• yÄ• mÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«
bhavissanti, mayamettha sammÄ• satÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `par
bhavissanti, mayamettha sammÄ• samÄ• dhÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«y

bhavissanti, mayamettha sammÄ• Ã±Ä• á¹‡Ä« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo
bhavissanti, mayamettha sammÄ• vimuttÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo.

`` `pare thÄ«namiddhapariyuá¹-á¹-hitÄ• bhavissanti, mayamettha vigatathÄ«namiddhÄ• bh
sallekho karaá¹‡Ä«yo \Ne I 54/. `pare uddhatÄ• bhavissanti, mayamettha anuddhatÄ• bha
karaá¹‡Ä«yo. `pare vicikicchÄ« {vecikicchÄ« (Ce Ee Katthaci) } bhavissanti, mayamettha tiá
bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare kodhanÄ• bhavissanti, mayamettha ak
sallekho karaá¹‡Ä«yo. `pare upanÄ• hÄ« bhavissanti, mayamettha anupanÄ• hÄ« bhavissÄ
karaá¹‡Ä«yo. `pare \Ee I 43/ makkhÄ« bhavissanti \Be I 52/, mayamettha amakkhÄ« bhavis
karaá¹‡Ä«yo. `pare \Se I 77/ paá¸·Ä• sÄ« bhavissanti, mayamettha apaá¸·Ä• sÄ« bhavissÄ
karaá¹‡Ä«yo. `pare issukÄ« bhavissanti, mayamettha anissukÄ« bhavissÄ• mÄ• â€™ ti sall
maccharÄ« bhavissanti, mayamettha amaccharÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä
bhavissanti, mayamettha asaá¹-hÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare mÄ
mayamettha amÄ• yÄ• vÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare thaddhÄ• b
atthaddhÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare atimÄ• nÄ« bhavissanti, ma
bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare dubbacÄ• bhavissanti, mayamettha su
sallekho karaá¹‡Ä«yo. `pare pÄ• pamittÄ• bhavissanti, mayamettha kalyÄ• á¹‡amittÄ• bha
karaá¹‡Ä«yo. `pare pamattÄ• bhavissanti, mayamettha appamattÄ• bhavissÄ• mÄ• â€™ t
assaddhÄ• bhavissanti, mayamettha saddhÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«y
mayamettha hirimanÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare anottÄ• pÄ« {an
bhavissanti, mayamettha ottÄ• pÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare app
mayamettha bahussutÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare kusÄ«tÄ• bha
Ä• raddhavÄ«riyÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare muá¹-á¹-hassatÄ« b
upaá¹-á¹-hitassatÄ« bhavissÄ• mÄ• â€™ ti \Se I 78/ sallekho karaá¹‡Ä«yo. `pare duppaÃ±Ã
mayamettha paÃ±Ã±Ä• sampannÄ• bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo. `pare sa
Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« bhavissanti, mayamettha asandiá¹-á¹-hiparÄ• mÄ
suppaá¹-inissaggÄ« bhavissÄ• mÄ• â€™ ti sallekho karaá¹‡Ä«yo.

<84> ``cittuppÄ• dampi kho ahaá¹ƒ, cunda, kusalesu dhammesu bahukÄ• raá¹ƒ {bahÅ«pak
vadÄ• mi, ko pana vÄ• do kÄ• yena vÄ• cÄ• ya anuvidhÄ«yanÄ• su! tasmÄ• tiha, cunda, `p
mayamettha avihiá¹ƒsakÄ• bhavissÄ• mÄ• â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ. `pare pÄ• á¹
mayamettha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• \Be I 53/ bhavissÄ• mÄ• â€™ ti cittaá¹ƒ upp
sandiá¹-á¹-hiparÄ• mÄ• sÄ« \Ne I 55/ Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« bhavissanti
asandiá¹-á¹-hiparÄ• mÄ• sÄ« anÄ• dhÄ• naggÄ• hÄ« suppaá¹-inissaggÄ« bhavissÄ• mÄ• â

<85> ``seyyathÄ• pi, cunda, visamo maggo assa, tassa {maggo tassÄ• ssa (Ce Se Ee) } aÃ
parikkamanÄ• ya; seyyathÄ• vÄ• pana, cunda, visamaá¹ƒ titthaá¹ƒ assa, tassa aÃ±Ã±aá¹ƒ
parikkamanÄ• ya; evameva \Ee I 44/ kho, cunda, vihiá¹ƒsakassa purisapuggalassa avihiá¹ƒ

pÄ• á¹‡Ä• tipÄ• tissa purisapuggalassa pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« hoti parikkaman
purisapuggalassa adinnÄ• dÄ• nÄ• veramaá¹‡Ä« hoti parikkamanÄ• ya, abrahmacÄ• rissa
abrahmacariyÄ• veramaá¹‡Ä« hoti parikkamanÄ• ya \Se I 79/, musÄ• vÄ• dissa purisapugg
veramaá¹‡Ä« hoti parikkamanÄ• ya, pisuá¹‡avÄ• cassa purisapuggalassa pisuá¹‡Ä• ya vÄ•
parikkamanÄ• ya, pharusavÄ• cassa purisapuggalassa pharusÄ• ya vÄ• cÄ• ya veramaá¹‡
samphappalÄ• pissa purisapuggalassa samphappalÄ• pÄ• veramaá¹‡Ä« hoti parikkamanÄ
purisapuggalassa anabhijjhÄ• hoti parikkamanÄ• ya, byÄ• pannacittassa purisapuggalassa
parikkamanÄ• ya, micchÄ• diá¹-á¹-hissa purisapuggalassa sammÄ• diá¹-á¹-hi hoti parikkam
micchÄ• saá¹…kappassa purisapuggalassa sammÄ• saá¹…kappo hoti parikkamanÄ• ya, m
sammÄ• vÄ• cÄ• hoti parikkamanÄ• ya, micchÄ• kammantassa purisapuggalassa sammÄ
micchÄ• Ä• jÄ«vassa purisapuggalassa sammÄ• Ä• jÄ«vo hoti parikkamanÄ• ya, micchÄ• v
sammÄ• vÄ• yÄ• mo hoti parikkamanÄ• ya, micchÄ• satissa purisapuggalassa sammÄ• sa
micchÄ• samÄ• dhissa purisapuggalassa sammÄ• samÄ• dhi hoti parikkamanÄ• ya, micch
sammÄ• Ã±Ä• á¹‡aá¹ƒ hoti parikkamanÄ• ya, micchÄ• vimuttissa purisapuggalassa sammÄ

``thÄ«namiddhapariyuá¹-á¹-hitassa purisapuggalassa vigatathinamiddhatÄ• hoti parikkama
purisapuggalassa anuddhaccaá¹ƒ \Se I 80/ hoti parikkamanÄ• ya, vicikicchissa purisapugga
tiá¹‡á¹‡avicikicchatÄ• hoti parikkamanÄ• ya, kodhanassa purisapuggalassa \Be I 54/ akkod
upanÄ• hissa purisapuggalassa anupanÄ• ho hoti parikkamanÄ• ya, makkhissa purisapugg
parikkamanÄ• ya, paá¸·Ä• sissa purisapuggalassa apaá¸·Ä• so hoti parikkamanÄ• ya \Ne I
purisapuggalassa anissukitÄ• hoti parikkamanÄ• ya, maccharissa purisapuggalassa amaco
parikkamanÄ• ya, saá¹-hassa purisapuggalassa asÄ• á¹-heyyaá¹ƒ hoti parikkamanÄ• ya, m
amÄ• yÄ• {amÄ• yÄ• vitÄ• (Katthaci) } hoti parikkamanÄ• ya, thaddhassa purisapuggalass
parikkamanÄ• ya, atimÄ• nissa purisapuggalassa anatimÄ• no hoti parikkamanÄ• ya, dubba
sovacassatÄ• hoti parikkamanÄ• ya, pÄ• pamittassa purisapuggalassa kalyÄ• á¹‡amittatÄ
pamattassa purisapuggalassa appamÄ• do hoti parikkamanÄ• ya, assaddhassa purisapugg
parikkamanÄ• ya, ahirikassa purisapuggalassa hirÄ« hoti parikkamanÄ• ya, anottÄ• pissa p
ottappaá¹ƒ hoti parikkamanÄ• ya, appassutassa purisapuggalassa bÄ• husaccaá¹ƒ hoti par
purisapuggalassa vÄ«riyÄ• rambho hoti parikkamanÄ• ya, muá¹-á¹-hassatissa purisapuggal
hoti parikkamanÄ• ya, duppaÃ±Ã±assa purisapuggalassa paÃ±Ã±Ä• sampadÄ• hoti parikk
sandiá¹-á¹-hiparÄ• mÄ• si-Ä• dhÄ• naggÄ• hi-duppaá¹-inissaggissa purisapuggalassa
asandiá¹-á¹-hiparÄ• mÄ• sianÄ• dhÄ• naggÄ• hi-suppaá¹-inissaggitÄ• hoti parikkamanÄ• y

<86> ``seyyathÄ• pi, cunda, ye keci akusalÄ• dhammÄ• sabbe te adhobhÄ• gaá¹…gaman
(Ce Se Ee) }, ye keci kusalÄ• dhammÄ• sabbe te uparibhÄ• gaá¹…gamanÄ«yÄ• {uparibh
}, evameva kho, cunda, vihiá¹ƒsakassa purisapuggalassa avihiá¹ƒsÄ• hoti uparibhÄ• gÄ• y
Katthaci) }, pÄ• á¹‡Ä• tipÄ• tissa purisapuggalassa pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« hoti u
sandiá¹-á¹-hiparÄ• mÄ• si-Ä• dhÄ• naggÄ• hi-duppaá¹-inissaggissa \Ee I 45/ purisapuggala

asandiá¹-á¹-hiparÄ• mÄ• si-anÄ• dhÄ• naggÄ• hi-suppaá¹-inissaggitÄ• hoti uparibhÄ• gÄ•

<87> ``so vata, cunda, attanÄ• palipapalipanno paraá¹ƒ palipapalipannaá¹ƒ uddharissatÄ«
vijjati. so vata, cunda, attanÄ• apalipapalipanno paraá¹ƒ \Be I 55/ palipapalipannaá¹ƒ uddha
á¹-hÄ• nametaá¹ƒ vijjati. so vata, cunda, attanÄ• adanto avinÄ«to aparinibbuto paraá¹ƒ dan
parinibbÄ• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vata \Ne I 57/, cunda, attanÄ• danto v
paraá¹ƒ damessati vinessati parinibbÄ• pessatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. evameva kho, c
purisapuggalassa avihiá¹ƒsÄ• hoti parinibbÄ• nÄ• ya, pÄ• á¹‡Ä• tipÄ• tissa purisapuggalas
veramaá¹‡Ä« hoti parinibbÄ• nÄ• ya. adinnÄ• dÄ• yissa purisapuggalassa adinnÄ• dÄ• nÄ•
parinibbÄ• nÄ• ya. abrahmacÄ• rissa purisapuggalassa abrahmacariyÄ• veramaá¹‡Ä« hoti
musÄ• vÄ• dissa purisapuggalassa musÄ• vÄ• dÄ• veramaá¹‡Ä« hoti parinibbÄ• nÄ• ya. p
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä« hoti parinibbÄ• nÄ• ya. pharusavÄ• cassa purisapug
veramaá¹‡Ä« hoti parinibbÄ• nÄ• ya. samphappalÄ• pissa purisapuggalassa samphappalÄ•
parinibbÄ• nÄ• ya. abhijjhÄ• lussa purisapuggalassa anabhijjhÄ• hoti parinibbÄ• nÄ• ya. by
purisapuggalassa abyÄ• pÄ• do hoti parinibbÄ• nÄ• ya. micchÄ• diá¹-á¹-hissa purisapuggal
parinibbÄ• nÄ• ya. micchÄ• saá¹…kappassa purisapuggalassa sammÄ• saá¹…kappo hoti p
purisapuggalassa sammÄ• vÄ• cÄ• hoti parinibbÄ• nÄ• ya. micchÄ• kammantassa purisap
parinibbÄ• nÄ• ya. micchÄ• Ä• jÄ«vassa purisapuggalassa sammÄ• Ä• jÄ«vo hoti parinibbÄ
purisapuggalassa sammÄ• vÄ• yÄ• mo hoti parinibbÄ• nÄ• ya. micchÄ• satissa purisapugg
parinibbÄ• nÄ• ya. micchÄ• samÄ• dhissa purisapuggalassa sammÄ• samÄ• dhi hoti parini
purisapuggalassa sammÄ• Ã±Ä• á¹‡aá¹ƒ hoti parinibbÄ• nÄ• ya. micchÄ• vimuttissa purisa
parinibbÄ• nÄ• ya.

``thÄ«namiddhapariyuá¹-á¹-hitassa \Se I 83/ purisapuggalassa vigatathinamiddhatÄ• hoti p
uddhatassa purisapuggalassa anuddhaccaá¹ƒ hoti parinibbÄ• nÄ• ya. vicikicchissa purisapu
tiá¹‡á¹‡avicikicchatÄ• hoti parinibbÄ• nÄ• ya. kodhanassa purisapuggalassa akkodho hoti p
upanÄ• hissa purisapuggalassa anupanÄ• ho hoti parinibbÄ• nÄ• ya. makkhissa purisapugg
parinibbÄ• nÄ• ya. paá¸·Ä• sissa purisapuggalassa apaá¸·Ä• so \Be I 56/ hoti parinibbÄ• nÄ
purisapuggalassa anissukitÄ• hoti parinibbÄ• nÄ• ya. maccharissa purisapuggalassa amac
parinibbÄ• nÄ• ya. saá¹-hassa purisapuggalassa asÄ• á¹-heyyaá¹ƒ hoti parinibbÄ• nÄ• ya.
purisapuggalassa amÄ• yÄ• hoti parinibbÄ• nÄ• ya. thaddhassa purisapuggalassa atthadd
parinibbÄ• nÄ• ya. atimÄ• nissa purisapuggalassa anatimÄ• no hoti parinibbÄ• nÄ• ya. dub
sovacassatÄ• hoti parinibbÄ• nÄ• ya. pÄ• pamittassa purisapuggalassa kalyÄ• á¹‡amittatÄ
pamattassa purisapuggalassa appamÄ• do \Ne I 58/ hoti parinibbÄ• nÄ• ya. assaddhassa p
hoti parinibbÄ• nÄ• ya. ahirikassa purisapuggalassa hirÄ« hoti parinibbÄ• nÄ• ya. anottÄ• p
ottappaá¹ƒ hoti parinibbÄ• nÄ• ya. appassutassa purisapuggalassa bÄ• husaccaá¹ƒ hoti pa
purisapuggalassa vÄ«riyÄ• rambho hoti parinibbÄ• nÄ• ya. muá¹-á¹-hassatissa purisapugga
upaá¹-á¹-hitassatitÄ• hoti parinibbÄ• nÄ• ya. duppaÃ±Ã±assa purisapuggalass \Ee I 46/ pa

parinibbÄ• nÄ• ya. sandiá¹-á¹-hiparÄ• mÄ• si-Ä• dhÄ• naggÄ• hi-duppaá¹-inissaggissa puri
asandiá¹-á¹-hiparÄ• mÄ• si-anÄ• dhÄ• naggÄ• hi-suppaá¹-inissaggitÄ• hoti parinibbÄ• nÄ•

<88> ``iti kho, cunda, desito mayÄ• sallekhapariyÄ• yo, desito cittuppÄ• dapariyÄ• yo, des
parikkamanapariyÄ• yo, desito uparibhÄ• gapariyÄ• yo, desito parinibbÄ• napariyÄ• yo. yaá
karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kat
cunda, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni, jhÄ• yatha, cunda, mÄ• pamÄ• datt
ahuvatthaâ€™ --- ayaá¹ƒ kho amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• mahÄ• cundo bhagavato bhÄ• sitaá¹ƒ abhina

catuttÄ• lÄ«sapadÄ• vuttÄ• , sandhayo paÃ±ca desitÄ• .

sallekho nÄ• ma suttanto, gambhÄ«ro sÄ• garÅ«pamoti ||

sallekhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sammÄ• diá¹-á¹-hisuttaá¹ƒ

<89> evaá¹ƒ \Se I 85/ \Be I 57/ \Ne I 59/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• v
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä•
bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa pac
sÄ• riputto etadavoca ---

`` `sammÄ• diá¹-á¹-hi {sammÄ• diá¹-á¹-hÄ« (Ce Se) } sammÄ• diá¹-á¹-hÄ«â€™ ti, Ä• vuso,
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti?

``dÅ«ratopi kho mayaá¹ƒ, Ä• vuso, Ä• gaccheyyÄ• ma Ä• yasmato sÄ• riputtassa santike e
atthamaÃ±Ã±Ä• tuá¹ƒ. sÄ• dhu vatÄ• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ibhÄ• tu etassa
sÄ• riputtassa sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, Ä• vuso, suá¹‡Ä• tha
karotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasma
Ä• yasmÄ• sÄ• riputto etadavoca ---

``yato kho, Ä• vuso, ariyasÄ• vako akusalaÃ±ca pajÄ• nÄ• ti, akusalamÅ«laÃ±ca pajÄ• nÄ
kusalamÅ«laÃ±ca pajÄ• nÄ• ti \Ee I 47/ --- ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako samm
ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena \Se I 86/ samannÄ• gato, Ä• gato ima
panÄ• vuso, akusalaá¹ƒ, katamaá¹ƒ akusalamÅ«laá¹ƒ, katamaá¹ƒ kusalaá¹ƒ, katamaá¹ƒ ku

pÄ• á¹‡Ä• tipÄ• to kho, Ä• vuso, akusalaá¹ƒ, adinnÄ• dÄ• naá¹ƒ akusalaá¹ƒ, kÄ• mesumicc
musÄ• vÄ• do akusalaá¹ƒ, pisuá¹‡Ä• vÄ• cÄ• {pisuá¹‡avÄ• cÄ• (Katthaci) } akusalaá¹ƒ, p
{pharusavÄ• cÄ• (Katthaci) } akusalaá¹ƒ, samphappalÄ• po akusalaá¹ƒ, abhijjhÄ• akusala
micchÄ• diá¹-á¹-hi akusalaá¹ƒ --- idaá¹ƒ vuccatÄ• vuso akusalaá¹ƒ. katamaÃ±cÄ• vuso, aku
akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccatÄ• vuso

``katamaÃ±cÄ• vuso \Be I 58/ \Ne I 60/, kusalaá¹ƒ? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« kus
veramaá¹‡Ä« kusalaá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« kusalaá¹ƒ, musÄ• vÄ• d
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä« kusalaá¹ƒ, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä« ku
veramaá¹‡Ä« kusalaá¹ƒ, anabhijjhÄ• kusalaá¹ƒ, abyÄ• pÄ• do kusalaá¹ƒ, sammÄ• diá¹-á¹-
vuccatÄ• vuso, kusalaá¹ƒ. katamaÃ±cÄ• vuso, kusalamÅ«laá¹ƒ? alobho kusalamÅ«laá¹ƒ, a
kusalamÅ«laá¹ƒ --- idaá¹ƒ vuccatÄ• vuso, kusalamÅ«laá¹ƒ.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ akusalaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ akusalamÅ«laá
kusalaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ kusalamÅ«laá¹ƒ pajÄ• nÄ• ti, so sabbaso rÄ• gÄ• nusayaá¹
paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• , `asmÄ«â€™ ti diá¹-á¹-himÄ• nÄ• nusayaá¹ƒ samÅ
vijjaá¹ƒ uppÄ• detvÄ• , diá¹-á¹-hevadhamme dukkhassantakaro hoti --- ettÄ• vatÄ• pi kho, Ä
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena \Se I 87/ sam
saddhammaâ€™â€™ nti.

<90> ``sÄ• dhÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ uttari {uttariá¹ƒ (Ce Se Ee) } paÃ±haá¹ƒ apucchuá¹ƒ {apucch
``siyÄ• panÄ• vuso, aÃ±Ã±opi pariyÄ• yo yathÄ• ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, uju
dhamme aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti?

``siyÄ• , Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako Ä• hÄ• raÃ±ca pajÄ• nÄ• ti, Ä• hÄ• ras
Ä• hÄ• ranirodhaÃ±ca pajÄ• nÄ• ti, Ä• hÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ
Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappa
Ä• gato imaá¹ƒ \Ee I 48/ saddhammaá¹ƒ. katamo panÄ• vuso, Ä• hÄ• ro, katamo Ä• hÄ• ra
Ä• hÄ• ranirodho, katamÄ• Ä• hÄ• ranirodhagÄ• minÄ« paá¹-ipadÄ• ? cattÄ• rome, Ä• vus
sattÄ• naá¹ƒ á¹-hitiyÄ• , sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya. katame cattÄ• ro? kabaá¸
\Be I 59/ vÄ• sukhumo vÄ• , phasso dutiyo, manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ
taá¹‡hÄ• samudayÄ• Ä• hÄ• rasamudayo, taá¹‡hÄ• nirodhÄ• Ä• hÄ• ranirodho, ayameva
Ä• hÄ• ranirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi \Ne I 61/ sam
sammÄ• kammanto \Se I 88/, sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ Ä• hÄ• raá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ Ä• hÄ• rasam
Ä• hÄ• ranirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ Ä• hÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ•

rÄ• gÄ• nusayaá¹ƒ pahÄ• ya, paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• , `asmÄ«â€™ ti diá¹-á
samÅ«hanitvÄ• , avijjaá¹ƒ pahÄ• ya vijjaá¹ƒ uppÄ• detvÄ• , diá¹-á¹-hevadhamme dukkhassa
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, d
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<91> ``sÄ• dhÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ uttari paÃ±haá¹ƒ apucchuá¹ƒ --- ``siyÄ• panÄ• vuso, aÃ±Ã±
ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena
imaá¹ƒ saddhammaâ€™â€™ nti?

``siyÄ• , Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako dukkhaÃ±ca pajÄ• nÄ• ti, dukkhasamud
dukkhanirodhaÃ±ca pajÄ• nÄ• ti, dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --
ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena
imaá¹ƒ saddhammaá¹ƒ. katamaá¹ƒ panÄ• vuso, dukkhaá¹ƒ, katamo dukkhasamudayo, kata
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ• , maraá¹‡ampi
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , appiyehi sampayogopi dukkho, pi
yampicchaá¹ƒ na \Se I 89/ labhati tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhan
{paÃ±cupÄ• dÄ• nakkhandhÄ• pi (Katthaci) } dukkhÄ• --- idaá¹ƒ vuccatÄ• vuso, dukkhaá¹ƒ
dukkhasamudayo? yÄ• yaá¹ƒ taá¹‡hÄ• \Be I 60/ ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ•
tatratatrÄ• bhinandinÄ« {nandirÄ• gasahagatÄ• (Ce Ee) }, seyyathidaá¹ƒ, kÄ• mataá¹‡hÄ•
vibhavataá¹‡hÄ• --- ayaá¹ƒ vuccatÄ• vuso, dukkhasamudayo. katamo cÄ• vuso, dukkhanir
taá¹‡hÄ• ya asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ• layo --- ayaá¹ƒ vuccatÄ
katamÄ• cÄ• vuso, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? ayameva \Ne I 62/ ariyo aá¹-á¹
seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi --- ayaá¹ƒ vuccatÄ• vuso, du
paá¹-ipadÄ• .

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ dukkhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ dukkhasamuday
dukkhanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ•
rÄ• gÄ• nusayaá¹ƒ pahÄ• ya, paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• , `asmÄ«â€™ ti diá¹-á
samÅ«hanitvÄ• , avijjaá¹ƒ pahÄ• ya vijjaá¹ƒ uppÄ• detvÄ• , diá¹-á¹-hevadhamme dukkhassa
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, d
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<92> ``sÄ• dhÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ uttari paÃ±haá¹ƒ apucchuá¹ƒ --- ``siyÄ• panÄ• vuso, aÃ±Ã±
ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena
Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti?

``siyÄ• , Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako jarÄ• maraá¹‡aÃ±ca pajÄ• nÄ• ti, jarÄ•
pajÄ• nÄ• ti, jarÄ• maraá¹‡anirodhaÃ±ca pajÄ• nÄ• ti, jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ p
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, d
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaá¹ƒ. katamaá¹ƒ panÄ• vuso, jarÄ• maraá¹‡aá¹
katamo jarÄ• maraá¹‡anirodho, katamÄ• jarÄ• maraá¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• ? y
tamhi tamhi sattanikÄ• ye jarÄ• jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä
indriyÄ• naá¹ƒ paripÄ• ko --- ayaá¹ƒ vuccatÄ• vuso, jarÄ• . katamaÃ±cÄ• vuso, maraá¹‡aá¹
Katthaci), satipaá¹-á¹-hÄ• nasuttepi} tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ \Be I 61/ tamhÄ• tamhÄ•
cavanatÄ• bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• laá¹ƒkiriyÄ• khandhÄ• naá¹ƒ
jÄ«vitindriyassupacchedo --- idaá¹ƒ vuccatÄ• vuso, maraá¹‡aá¹ƒ. iti ayaÃ±ca jarÄ• idaÃ±ca
idaá¹ƒ vuccatÄ• vuso, jarÄ• maraá¹‡aá¹ƒ. jÄ• tisamudayÄ• jarÄ• maraá¹‡asamudayo, jÄ• t
jarÄ• maraá¹‡anirodho, ayameva ariyo aá¹-á¹-haá¹…giko maggo jarÄ• maraá¹‡anirodhagÄ•
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato \Ne I 63/ kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ jarÄ• maraá¹‡aá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ
pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá¹‡anirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ \Se I 91/ jarÄ• maraá¹‡a
paá¹-ipadaá¹ƒ pajÄ• nÄ• ti, so sabbaso rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassanta
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<93> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... \E
Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako jÄ• tiÃ±ca pajÄ• nÄ• ti, jÄ• tisamudayaÃ±ca pajÄ
pajÄ• nÄ• ti, jÄ• tinirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- ettÄ• vatÄ• pi kho, Ä•
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaá¹ƒ. katamÄ• panÄ• vuso, jÄ• ti, katamo jÄ• tisamudayo, katamo jÄ• tinirodho,
jÄ• tinirodhagÄ• minÄ« paá¹-ipadÄ• ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattan
okkanti abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo, Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho --- aya
bhavasamudayÄ• jÄ• tisamudayo, bhavanirodhÄ• jÄ• tinirodho, ayameva ariyo aá¹-á¹-haá
jÄ• tinirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ•

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ jÄ• tiá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ jÄ• tisamudayaá¹ƒ
jÄ• tinirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ jÄ• tinirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti, so
pahÄ• ya ... pe ... dukkhassantakaro hoti --- ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sam
hoti, ujugatÄ• ssa \Se I 92/ diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• gato, Ä• gat
nti.

<94> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... ``s
kho, Ä• vuso, ariyasÄ• vako bhavaÃ±ca pajÄ• nÄ• ti, bhavasamudayaÃ±ca pajÄ• nÄ• ti, bh

bhavanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- ettÄ• vatÄ• pi kho, Ä• vuso, ariya
hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ
katamo panÄ• vuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamÄ• bhav
tayome, Ä• vuso, bhavÄ• --- kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo. upÄ• dÄ• nasamud
upÄ• dÄ• nanirodhÄ• bhavanirodho, ayameva ariyo aá¹-á¹-haá¹…giko maggo bhavanirodh
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ bhavaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ bhavasamudayaá
bhavanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ bhavanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti,
pahÄ• ya ... pe ... dukkhassantakaro hoti. ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako samm
ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ sadd

<95> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... ``s
kho, Ä• vuso, ariyasÄ• vako upÄ• dÄ• naÃ±ca pajÄ• nÄ• ti, upÄ• dÄ• nasamudayaÃ±ca \S
upÄ• dÄ• nanirodhaÃ±ca pajÄ• nÄ• ti, upÄ• dÄ• nanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca paj
Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappa
Ä• gato imaá¹ƒ saddhammaá¹ƒ. katamaá¹ƒ panÄ• vuso, upÄ• dÄ• naá¹ƒ, katamo upÄ• dÄ•
upÄ• dÄ• nanirodho, katamÄ• upÄ• dÄ• nanirodhagÄ• minÄ« paá¹-ipadÄ• ? cattÄ• rimÄ• n
--- kÄ• mupÄ• dÄ• naá¹ƒ, diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dup
upÄ• dÄ• nasamudayo, taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, ayameva ariyo \Be I 63/ a
upÄ• dÄ• nanirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... s

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ upÄ• dÄ• naá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ upÄ• dÄ• n
evaá¹ƒ upÄ• dÄ• nanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ upÄ• dÄ• nanirodhagÄ• miniá¹ƒ paá¹-ip
rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassantakaro hoti --- ettÄ• vatÄ• pi kho, Ä• vuso,
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaâ€™â€™ nti.

<96> ``sÄ• dhÄ• vusoâ€™â€™ ti \Ne I 65/ kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ..
Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako taá¹‡haÃ±ca pajÄ• nÄ• ti, taá¹‡hÄ• samudayaÃ±
taá¹‡hÄ• nirodhaÃ±ca pajÄ• nÄ• ti, taá¹‡hÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ•
Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappa
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaá¹ƒ. katamÄ• panÄ• vuso, taá¹‡hÄ• , katamo
taá¹‡hÄ• nirodho, katamÄ• taá¹‡hÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? chayime, Ä• vuso, t
rÅ«pataá¹‡hÄ• , saddataá¹‡hÄ• , gandhataá¹‡hÄ• , rasataá¹‡hÄ• , phoá¹-á¹-habbataá¹‡hÄ•
vedanÄ• samudayÄ• taá¹‡hÄ• samudayo, vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho, ayameva
taá¹‡hÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sam

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ taá¹‡haá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ taá¹‡hÄ• samud
taá¹‡hÄ• nirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ taá¹‡hÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ•
rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassantakaro hoti --- ettÄ• vatÄ• pi kho, Ä• vuso,
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaâ€™â€™ nti.

<97> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... ``s
kho, Ä• vuso, ariyasÄ• vako vedanaÃ±ca pajÄ• nÄ• ti, vedanÄ• samudayaÃ±ca pajÄ• nÄ• t
pajÄ• nÄ• ti, vedanÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- ettÄ• vatÄ• pi kho
I 64/ sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samann
saddhammaá¹ƒ. katamÄ• panÄ• vuso, vedanÄ• , katamo vedanÄ• samudayo, katamo veda
vedanÄ• nirodhagÄ• minÄ« \Se I 95/ paá¹-ipadÄ• ? chayime, Ä• vuso, vedanÄ• kÄ• yÄ• ---
sotasamphassajÄ• vedanÄ• , ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphassajÄ• ved
manosamphassajÄ• vedanÄ• . phassasamudayÄ• vedanÄ• samudayo, phassanirodhÄ• v
aá¹-á¹-haá¹…giko maggo vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- samm
sammÄ• samÄ• dhi.

``yato \Ne I 66/ \Ee I 52/ kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ vedanaá¹ƒ pajÄ• nÄ• ti, evaá¹
pajÄ• nÄ• ti, evaá¹ƒ vedanÄ• nirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ vedanÄ• nirodhagÄ• miniá¹ƒ
sabbaso rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassantakaro hoti --- ettÄ• vatÄ• pi kho,
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaâ€™â€™ nti.

<98> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... ``s
kho, Ä• vuso, ariyasÄ• vako phassaÃ±ca pajÄ• nÄ• ti, phassasamudayaÃ±ca pajÄ• nÄ• ti,
phassanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- ettÄ• vatÄ• pi kho, Ä• vuso, ariya
hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ
panÄ• vuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamÄ• phassani
chayime, Ä• vuso, phassakÄ• yÄ• --- cakkhusamphasso, sotasamphasso \Se I 96/, ghÄ• n
kÄ• yasamphasso, manosamphasso. saá¸·Ä• yatanasamudayÄ• phassasamudayo, saá¸·Ä
ayameva ariyo aá¹-á¹-haá¹…giko maggo phassanirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathida
pe ... sammÄ• samÄ• dhi.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ phassaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ phassasamuday
phassanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ phassanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ•
rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassantakaro \Be I 65/ hoti --- ettÄ• vatÄ• pi kho,
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaâ€™â€™ nti.

<99> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ•  panÄ• vuso ... pe ... ``s
kho, Ä• vuso, ariyasÄ• vako saá¸·Ä• yatanaÃ±ca pajÄ• nÄ• ti, saá¸·Ä• yatanasamudayaÃ±c
saá¸·Ä• yatananirodhaÃ±ca pajÄ• nÄ• ti, saá¸·Ä• yatananirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaá¹ƒ. katamaá¹ƒ panÄ• vuso, saá¸·Ä• yatanaá¹
katamo saá¸·Ä• yatananirodho, katamÄ• saá¸·Ä• yatananirodhagÄ• minÄ« paá¹-ipadÄ• \S
Ä• yatanÄ• ni --- cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatanaá
manÄ• yatanaá¹ƒ. nÄ• marÅ«pasamudayÄ• saá¸·Ä• yatanasamudayo, nÄ• marÅ«panirodh
ariyo aá¹-á¹-haá¹…giko maggo saá¸·Ä• yatananirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá
pe ... sammÄ• samÄ• dhi.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ saá¸·Ä• yatanaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ saá¸·Ä• y
pajÄ• nÄ• ti, evaá¹ƒ saá¸·Ä• yatananirodhaá¹ƒ pajÄ• nÄ• ti \Ee I 53/, evaá¹ƒ saá¸·Ä• yatana
paá¹-ipadaá¹ƒ pajÄ• nÄ• ti, so sabbaso rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassanta
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<100> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... `
kho, Ä• vuso, ariyasÄ• vako nÄ• marÅ«paÃ±ca pajÄ• nÄ• ti, nÄ• marÅ«pasamudayaÃ±ca p
pajÄ• nÄ• ti, nÄ• marÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- ettÄ• vatÄ• p
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaá¹ƒ. katamaá¹ƒ panÄ• vuso, nÄ• marÅ«paá¹ƒ, katamo nÄ• marÅ«pasamudayo
nÄ• marÅ«panirodhagÄ• minÄ« paá¹-ipadÄ• ? vedanÄ• , saÃ±Ã±Ä• , cetanÄ• , phasso, ma
vuccatÄ• vuso, nÄ• maá¹ƒ; cattÄ• ri ca mahÄ• bhÅ«tÄ• ni, catunnaÃ±ca mahÄ• bhÅ«tÄ• na
vuccatÄ• vuso, rÅ«paá¹ƒ. iti idaÃ±ca nÄ• maá¹ƒ idaÃ±ca rÅ«paá¹ƒ --- idaá¹ƒ vuccatÄ• vuso
viÃ±Ã±Ä• á¹‡asamudayÄ• nÄ• marÅ«pasamudayo, viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«pa
aá¹-á¹-haá¹…giko maggo nÄ• marÅ«panirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sa
sammÄ• samÄ• dhi.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ \Se I 98/ nÄ• marÅ«paá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ n
pajÄ• nÄ• ti, evaá¹ƒ nÄ• marÅ«panirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ nÄ• marÅ«panirodhagÄ•
pajÄ• nÄ• ti, so sabbaso \Ne I 68/ rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassantakaro
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<101> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... `
kho, Ä• vuso, ariyasÄ• vako viÃ±Ã±Ä• á¹‡aÃ±ca pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡asamudayaÃ±c

viÃ±Ã±Ä• á¹‡anirodhaÃ±ca pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
Ä• gato imaá¹ƒ saddhammaá¹ƒ. katamaá¹ƒ panÄ• vuso, viÃ±Ã±Ä• á¹‡aá¹ƒ, katamo viÃ±Ã±
viÃ±Ã±Ä• á¹‡anirodho, katamÄ• viÃ±Ã±Ä• á¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• ? chayime,
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒ. saá¹…khÄ• rasamudayÄ• viÃ±Ã±Ä• á¹‡
viÃ±Ã±Ä• á¹‡anirodho, ayameva ariyo aá¹-á¹-haá¹…giko maggo viÃ±Ã±Ä• á¹‡anirodhagÄ•
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ viÃ±Ã±Ä
pajÄ• nÄ• ti, evaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhag
pajÄ• nÄ• ti \Ee I 54/, so sabbaso \Se I 99/ rÄ• gÄ• nusayaá¹ƒ pahÄ• ya ... pe ... dukkhassa
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, d
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<102> ``sÄ• dhÄ• vusoâ€™â€™ ti \Be I 67/ kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso
Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako saá¹…khÄ• re ca pajÄ• nÄ• ti, saá¹…khÄ• rasam
saá¹…khÄ• ranirodhaÃ±ca pajÄ• nÄ• ti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca
kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme avecc
Ä• gato imaá¹ƒ saddhammaá¹ƒ. katame panÄ• vuso, saá¹…khÄ• rÄ• , katamo saá¹…khÄ•
saá¹…khÄ• ranirodho, katamÄ• saá¹…khÄ• ranirodhagÄ• minÄ« paá¹-ipadÄ• ? tayome, Ä
kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• ro. avijjÄ• samudayÄ• saá¹…k
saá¹…khÄ• ranirodho, ayameva ariyo aá¹-á¹-haá¹…giko maggo saá¹…khÄ• ranirodhagÄ• n
--- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ saá¹…khÄ• re pajÄ• nÄ• ti, evaá¹ƒ saá¹…khÄ• r
evaá¹ƒ saá¹…khÄ• ranirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá
sabbaso rÄ• gÄ• nusayaá¹ƒ pahÄ• ya, paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• , `asmÄ«â€™
samÅ«hanitvÄ• , avijjaá¹ƒ pahÄ• ya vijjaá¹ƒ uppÄ• detvÄ• , diá¹-á¹-heva dhamme dukkhass
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa \Se I 100/ d
aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<103> ``sÄ• dhÄ• vusoâ€™â€™ ti kho ... pe ... apucchuá¹ƒ --- siyÄ• panÄ• vuso ... pe ... `
kho, Ä• vuso, ariyasÄ• vako avijjaÃ±ca pajÄ• nÄ• ti, avijjÄ• samudayaÃ±ca pajÄ• nÄ• ti, av
pajÄ• nÄ• ti, avijjÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- ettÄ• vatÄ• pi kho, Ä
sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena samannÄ• ga
saddhammaá¹ƒ. katamÄ• panÄ• vuso, avijjÄ• , katamo avijjÄ• samudayo, katamo avijjÄ• n
avijjÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? yaá¹ƒ kho, Ä• vuso, dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, duk

dukkhanirodhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡
avijjÄ• . Ä• savasamudayÄ• avijjÄ• samudayo, Ä• savanirodhÄ• avijjÄ• nirodho, ayameva
avijjÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... samm

``yato \Be I 68/ kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ avijjaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ avijjÄ• sa
evaá¹ƒ avijjÄ• nirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ avijjÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ paj
rÄ• gÄ• nusayaá¹ƒ pahÄ• ya, paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• , `asmÄ«â€™ ti diá¹-
samÅ«hanitvÄ• , avijjaá¹ƒ pahÄ• ya vijjaá¹ƒ uppÄ• detvÄ• , diá¹-á¹-heva dhamme dukkhass
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako \Se I 101/ sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa d
aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

<104> ``sÄ• dhÄ• vusoâ€™â€™ ti \Ne I 70/ kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa bh
anumoditvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ uttari paÃ±haá¹ƒ apucchuá¹ƒ --- ``siyÄ• panÄ
\Ee I 55/ yathÄ• ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme av
samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti?

``siyÄ• , Ä• vuso. yato kho, Ä• vuso, ariyasÄ• vako Ä• savaÃ±ca pajÄ• nÄ• ti, Ä• savasam
Ä• savanirodhaÃ±ca pajÄ• nÄ• ti, Ä• savanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti
ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti, ujugatÄ• ssa diá¹-á¹-hi, dhamme aveccappasÄ• dena
imaá¹ƒ saddhammaá¹ƒ. katamo panÄ• vuso, Ä• savo, katamo Ä• savasamudayo, katamo Ä
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• ti? tayome, Ä• vuso, Ä• savÄ• --- kÄ• mÄ• savo, bh
avijjÄ• samudayÄ• Ä• savasamudayo, avijjÄ• nirodhÄ• Ä• savanirodho, ayameva ariyo aá
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... samm

``yato kho, Ä• vuso, ariyasÄ• vako evaá¹ƒ Ä• savaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ Ä• savasamuda
Ä• savanirodhaá¹ƒ \Se I 102/ pajÄ• nÄ• ti, evaá¹ƒ Ä• savanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹
rÄ• gÄ• nusayaá¹ƒ pahÄ• ya, paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• , `asmÄ«â€™ ti diá¹-
samÅ«hanitvÄ• , avijjaá¹ƒ pahÄ• ya vijjaá¹ƒ uppÄ• detvÄ• , diá¹-á¹-heva dhamme dukkhass
ettÄ• vatÄ• pi kho, Ä• vuso, ariyasÄ• vako sammÄ• diá¹-á¹-hi hoti \Be I 69/, ujugatÄ• ssa di
aveccappasÄ• dena samannÄ• gato, Ä• gato imaá¹ƒ saddhammaâ€™â€™ nti.

idamavocÄ• yasmÄ• sÄ• riputto. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ•

sammÄ• diá¹-á¹-hisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ. {ito paraá¹ƒ kesuci potthakesu imÄ• p

evaá¹ƒ dissanti ---

dukkhaá¹ƒ jarÄ• maraá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ, saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«paá¹ƒ. viÃ±Ã

katamÄ• panÄ• vuso padÄ• naá¹ƒ ||

kiá¹ƒ jÄ• ti taá¹‡hÄ• ca vedanÄ• , avijjÄ• ya catukkanayo. cattÄ• ri pare katamÄ• , panÄ• v
||

Ä• hÄ• ro ca bhavo phasso, saá¹…khÄ• ro Ä• savapaÃ±camo. yÄ• va paÃ±ca pare katamÄ

katamanti chabbidhÄ• vuttaá¹ƒ, katamÄ• ni catubbidhÄ• ni. katamo paÃ±cavidho vutto, sa
ekasaá¹…khÄ• naá¹ƒ paÃ±canayapadÄ• ni cÄ• ti ||}

10. mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ

<105> evaá¹ƒ \Be I 70/ \Ne I 71/ \Se I 103/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• ku
kammÄ• sadhammaá¹ƒ nÄ• ma kurÅ«naá¹ƒ nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• man
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

uddeso

<106> ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiyÄ• , sokaparidevÄ• na
{pariddavÄ• naá¹ƒ (Ce Ee) } samatikkamÄ• ya, dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ•
nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• .

``katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ
abhijjhÄ• domanassaá¹ƒ; citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , v
abhijjhÄ• domanassaá¹ƒ; dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no
abhijjhÄ• domanassaá¹ƒ.

uddeso niá¹-á¹-hito.

kÄ• yÄ• nupassanÄ• Ä• nÄ• pÄ• napabbaá¹ƒ

<107> ``kathaÃ±ca, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati? idha, bhikkhave
vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati, pallaá¹…kaá¹ƒ Ä• bhujitvÄ
paá¹‡idhÄ• ya, parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so satova assasati, satova {sato (
dÄ«ghaá¹ƒ \Se I 104/ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, dÄ«gha
passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• assasanto `rassaá¹ƒ assasÄ• mÄ«â€™ ti
passasanto \Ne I 72/ `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, `sabbakÄ• yapaá¹-isaá¹ƒ

sikkhati, `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati \Be I 71/, `passam
kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…kh
sikkhati.

``seyyathÄ• pi, bhikkhave, dakkho bhamakÄ• ro vÄ• bhamakÄ• rantevÄ• sÄ« vÄ• dÄ«gha
aÃ±chÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• aÃ±chanto `rassaá¹ƒ aÃ±chÄ• mÄ«â€™ ti
bhikkhave, bhikkhu dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ•
`dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• assasanto `rassaá¹ƒ assasÄ•
rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; `sabbakÄ• yapaá¹-i
ti sikkhati, `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá
assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ
ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati, bahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupass
vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati; samudayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ
kÄ• yasmiá¹ƒ viharati, samudayavayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati. `atth
sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva \Se I 105/ Ã±Ä• á¹‡amattÄ• ya paá¹-issatimattÄ• y
na ca kiÃ±ci loke upÄ• diyati. evampi kho {evampi (Ce Se Ee) }, bhikkhave, bhikkhu kÄ• ye
viharati.

Ä• nÄ• pÄ• napabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• iriyÄ• pathapabbaá¹ƒ

<108> ``puna caparaá¹ƒ, bhikkhave, bhikkhu gacchanto vÄ• `gacchÄ• mÄ«â€™ ti pajÄ• nÄ
`á¹-hitomhÄ«â€™ ti pajÄ• nÄ• ti, nisinno vÄ• `nisinnomhÄ«â€™ ti \Ee I 57/ pajÄ• nÄ• ti, sa
`sayÄ• nomhÄ«â€™ ti pajÄ• nÄ• ti. yathÄ• yathÄ• vÄ• panassa kÄ• yo paá¹‡ihito hoti tath
iti ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati, bahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupa
ajjhattabahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati; samudayadhammÄ• nupassÄ« v
vayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati, samudayavayadhammÄ• nupassÄ« v
I 72/ \Ne I 73/ kÄ• yoâ€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä• á¹
paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhav
kÄ• yÄ• nupassÄ« viharati.

iriyÄ• pathapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• sampajÄ• napabbaá¹ƒ

<109> ``puna caparaá¹ƒ, bhikkhave, bhikkhu abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ«
sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipa

sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• ra
sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sa
ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... evampi kho, bhikkhave, bhikkhu
viharati.

sampajÄ• napabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ

<110> ``puna caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• , a
tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati --- `atthi imasmiá¹ƒ
dantÄ• taco maá¹ƒsaá¹ƒ \Se I 106/ nhÄ• ru {nahÄ• ru (Ce Se Ee) } aá¹-á¹-hi aá¹-á¹-himiÃ±j
yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«s
pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti
(Katthaci) }.

``seyyathÄ• pi, bhikkhave, ubhatomukhÄ• putoá¸·i {mÅ«toá¸·Ä« (Ce Se Ee) } pÅ«rÄ• nÄ•
seyyathidaá¹ƒ --- sÄ• lÄ«naá¹ƒ \Ne I 74/ vÄ«hÄ«naá¹ƒ muggÄ• naá¹ƒ mÄ• sÄ• naá¹ƒ tilÄ• n
tamenaá¹ƒ cakkhumÄ• puriso muÃ±citvÄ• paccavekkheyya --- `ime sÄ• lÄ« ime vÄ«hÄ« im
mÄ• sÄ• ime tilÄ• ime taá¹‡á¸• ulÄ• â€™ ti. evameva kho, bhikkhave, bhikkhu imameva kÄ
adho kesamatthakÄ• , tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkh
kÄ• ye kesÄ• lomÄ• ... pe ... muttaâ€™ nti.

``iti ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... evampi kho, bhikkhave, bhikk
kÄ• yÄ• nupassÄ« viharati.

paá¹-ikÅ«lamanasikÄ• rapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• dhÄ• tumanasikÄ• rapabbaá¹ƒ

<111> ``puna caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yathÄ•
paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yo

``seyyathÄ• pi \Ee I 58/, bhikkhave, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ•
catumahÄ• pathe {cÄ• tummahÄ• pathe (Ce Se Ee) } bilaso vibhajitvÄ• nisinno assa. evam
imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ dhÄ• tuso paccavekkhati --- `att
pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti. iti ajjhattaá¹ƒ vÄ• kÄ• ye
pe ... \Ne I 75/ evampi kho, bhikkhave \Se I 107/, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati

dhÄ• tumanasikÄ• rapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kÄ• yÄ• nupassanÄ• navasivathikapabbaá¹ƒ

<112> ``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• uddhumÄ• takaá¹ƒ vinÄ«lak imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« anatÄ«toti (Ce Ee) }. iti ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... evampi k bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati.

``puna \Be I 74/ caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathik kÄ• kehi vÄ• khajjamÄ• naá¹ƒ kulalehi vÄ• khajjamÄ• naá¹ƒ gijjhehi vÄ• khajjamÄ• naá¹ƒ khajjamÄ• naá¹ƒ sunakhehi vÄ• khajjamÄ• naá¹ƒ byagghehi vÄ• khajjamÄ• naá¹ƒ dÄ«pÄ« siá¹…gÄ• lehi vÄ• {gijjhehi vÄ• khajjamÄ• naá¹ƒ, suvÄ• nehi vÄ• khajjamÄ• naá¹ƒ, sigÄ• khajjamÄ• naá¹ƒ vividhehi vÄ• pÄ• á¹‡akajÄ• tehi khajjamÄ• naá¹ƒ. so imameva kÄ• yaá¹ƒ kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™ ti. iti ajjhattaá¹ƒ vÄ• kÄ• ... pe ... evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya cha aá¹-á¹-hikasaá¹…khalikaá¹ƒ samaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hika nimaá¹ƒsalohitamakkhitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikasaá¹…khalikaá¹ƒ ap nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikÄ• ni apagatasambandhÄ• ni \Ne I 76/ {apagatanh disÄ• vidisÄ• vikkhittÄ• ni, aÃ±Ã±ena hatthaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena pÄ• daá¹-á¹-hikaá¹ƒ \ gopphakaá¹-á¹-hikaá¹ƒ { ``aÃ±Ã±ena gopphakaá¹-á¹-hikaâ€™â€™ nti idaá¹ƒ Ce Se Ee pott jaá¹…ghaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena Å«ruá¹-á¹-hikaá¹ƒ aÃ±Ã±ena kaá¹-iá¹-á¹-hikaá¹ƒ {aÃ±Ã±e aÃ±Ã±ena piá¹-á¹-haá¹-á¹-hikaá¹ƒ aÃ±Ã±ena kaá¹‡á¹-akaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena phÄ• suk uraá¹-á¹-hikaá¹ƒ aÃ±Ã±ena aá¹ƒsaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena bÄ• huá¹-á¹-hikaá¹ƒ (Se) } aÃ±Ã phÄ• sukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena piá¹-á¹-hiá¹-á¹-hikaá¹ƒ aÃ±Ã±ena khandhaá¹-á¹-hikaá¹ƒ { kaá¹-aá¹-á¹-hikaá¹ƒ aÃ±Ã±ena piá¹-á¹-haá¹-á¹-hikaá¹ƒ aÃ±Ã±ena kaá¹‡á¹-akaá¹-á¹-hikaá¹ƒ phÄ• sukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena uraá¹-á¹-hikaá¹ƒ aÃ±Ã±ena aá¹ƒsaá¹-á¹-hikaá¹ƒ aÃ±Ã±e } aÃ±Ã±ena gÄ«vaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena hanukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena dantaá¹-á¹-hika sÄ«sakaá¹-Ä• haá¹ƒ. so imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒd evaá¹ƒanatÄ«toâ€™ ti. iti ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... evamp bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya cha aá¹-á¹-hikÄ• ni setÄ• ni saá¹…khavaá¹‡á¹‡apaá¹-ibhÄ• gÄ• ni {saá¹…khavaá¹‡á¹‡Å«panib

aá¹-á¹-hikÄ• ni puÃ±jakitÄ• ni terovassikÄ• ni ... pe ... aá¹-á¹-hikÄ• ni pÅ«tÄ«ni cuá¹‡á¹‡aka
so imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• v
ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupassÄ« \Be I 75/ viharati, bahiddhÄ• vÄ• kÄ• ye kÄ• yÄ
ajjhattabahiddhÄ• vÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati; samudayadhammÄ• nupassÄ« v
vayadhammÄ• nupassÄ« vÄ• kÄ• yasmiá¹ƒ viharati, samudayavayadhammÄ• nupassÄ« v
kÄ• yoâ€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya p
ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nu

navasivathikapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

cuddasakÄ• yÄ• nupassanÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ•

<113> ``kathaÃ±ca \Se I 109/ \Ne I 77/ pana, bhikkhave, bhikkhu vedanÄ• su vedanÄ• nup
bhikkhave, bhikkhu sukhaá¹ƒ vÄ• {sukhaá¹ƒ, dukkhaá¹ƒ, adukkhamasukhaá¹ƒ (Ce Se Ee K
vedayamÄ• no `sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti; dukkhaá¹ƒ vÄ• {suk
adukkhamasukhaá¹ƒ (Ce Se Ee Katthaci) } vedanaá¹ƒ vedayamÄ• no `dukkhaá¹ƒ vedanaá¹
pajÄ• nÄ• ti; adukkhamasukhaá¹ƒ vÄ• vedanaá¹ƒ vedayamÄ• no `adukkhamasukhaá¹ƒ ve
pajÄ• nÄ• ti; sÄ• misaá¹ƒ vÄ• sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `sÄ• misaá¹ƒ sukhaá¹ƒ
pajÄ• nÄ• ti; nirÄ• misaá¹ƒ vÄ• sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `nirÄ• misaá¹ƒ sukhaá
pajÄ• nÄ• ti; sÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `sÄ• misaá¹ƒ dukkhaá
pajÄ• nÄ• ti; nirÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `nirÄ• misaá¹ƒ dukkh
ti pajÄ• nÄ• ti; sÄ• misaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `sÄ• misa
vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti; nirÄ• misaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ veda
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti; iti ajjhattaá¹ƒ vÄ• vedan
viharati, bahiddhÄ• vÄ• vedanÄ• su vedanÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vÄ• v
viharati; samudayadhammÄ• nupassÄ« vÄ• vedanÄ• su viharati, vayadhammÄ• nupassÄ«
samudayavayadhammÄ• nupassÄ« vÄ• vedanÄ• su viharati. `atthi vedanÄ• â€™ ti vÄ• pa
hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issatimattÄ• ya anissito ca viharati \Be I 76/, na
upÄ• diyati. evampi kho, bhikkhave, bhikkhu vedanÄ• su vedanÄ• nupassÄ« viharati.

vedanÄ• nupassanÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ•

<114> ``kathaÃ±ca \Se I 110/ pana, bhikkhave, bhikkhu citte cittÄ• nupassÄ« viharati? idha
sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá

cittaâ€™ nti pajÄ• nÄ• ti; sadosaá¹ƒ vÄ• cittaá¹ƒ `sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«t
`vÄ«tadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; samohaá¹ƒ vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti p
vÄ• cittaá¹ƒ `vÄ«tamohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ `saá¹ƒkh
pajÄ• nÄ• ti, vikkhittaá¹ƒ vÄ• cittaá¹ƒ `vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; mahaggataá¹ƒ
`mahaggataá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ citta
sauttaraá¹ƒ \Ne I 78/ vÄ• cittaá¹ƒ `sauttaraá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• ci
cittaâ€™ nti pajÄ• nÄ• ti; samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ•
cittaá¹ƒ `asamÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ
avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti. iti ajjhattaá¹ƒ vÄ• citte cittÄ
viharati, bahiddhÄ• vÄ• citte cittÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vÄ• citte cittÄ• n
samudayadhammÄ• nupassÄ« \Ee I 60/ vÄ• cittasmiá¹ƒ viharati, vayadhammÄ• nupassÄ«
samudayavayadhammÄ• nupassÄ« vÄ• cittasmiá¹ƒ viharati. `atthi cittaâ€™ nti vÄ• panass
hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ• ya paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci
111/. evampi kho, bhikkhave, bhikkhu citte cittÄ• nupassÄ« viharati.

cittÄ• nupassanÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• nÄ«varaá¹‡apabbaá¹ƒ

<115> ``kathaÃ±ca, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati? idha, bhi
dhammÄ• nupassÄ« viharati paÃ±casu nÄ«varaá¹‡esu. kathaÃ±ca pana, bhikkhave, bhikkh
viharati paÃ±casu nÄ«varaá¹‡esu?

``idha \Be I 77/, bhikkhave, bhikkhu santaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• macchandaá¹ƒ `atthi me
kÄ• macchandoâ€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ kÄ• macchandaá¹ƒ `natthi m
kÄ• macchandoâ€™ ti pajÄ• nÄ• ti; yathÄ• ca anuppannassa kÄ• macchandassa uppÄ• do
ca uppannassa kÄ• macchandassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«
Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ byÄ• pÄ• daá¹ƒ `atthi me ajjhattaá¹ƒ byÄ• pÄ• doâ€™ ti pajÄ• n
ajjhattaá¹ƒ byÄ• pÄ• daá¹ƒ `natthi me ajjhattaá¹ƒ byÄ• pÄ• doâ€™ ti pajÄ• nÄ• ti; yathÄ• c
byÄ• pÄ• dassa \Ne I 79/ uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa byÄ• p
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa byÄ• pÄ• dassa Ä• yatiá¹ƒ anuppÄ• do hoti taÃ

``santaá¹ƒ vÄ• ajjhattaá¹ƒ thÄ«namiddhaá¹ƒ `atthi me ajjhattaá¹ƒ thÄ«namiddhaâ€™ nti pa
vÄ• ajjhattaá¹ƒ thÄ«namiddhaá¹ƒ `natthi me ajjhattaá¹ƒ thÄ«namiddhaâ€™ nti pajÄ• nÄ• ti,
thÄ«namiddhassa uppÄ• do hoti taÃ±ca \Se I 112/ pajÄ• nÄ• ti, yathÄ• ca uppannassa thÄ
hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa thÄ«namiddhassa Ä• yatiá¹ƒ anuppÄ• do h

``santaá¹ƒ vÄ• ajjhattaá¹ƒ uddhaccakukkuccaá¹ƒ `atthi me ajjhattaá¹ƒ uddhaccakukkuccaâ
asantaá¹ƒ vÄ• ajjhattaá¹ƒ uddhaccakukkuccaá¹ƒ `natthi me ajjhattaá¹ƒ uddhaccakukkuccaâ
yathÄ• ca anuppannassa uddhaccakukkuccassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ•
uddhaccakukkuccassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa uddha
anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ vicikicchaá¹ƒ `atthi me ajjhattaá¹ƒ vicikicchÄ• â€™ ti pajÄ• nÄ• t
ajjhattaá¹ƒ vicikicchaá¹ƒ `natthi me ajjhattaá¹ƒ vicikicchÄ• â€™ ti pajÄ• nÄ• ti; yathÄ• ca an
vicikicchÄ• ya uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannÄ• ya vicikicchÄ• ya pa
pajÄ• nÄ• ti, yathÄ• ca pahÄ«nÄ• ya vicikicchÄ• ya Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pajÄ

``iti ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu d
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati; samudayadhammÄ• nupa
vayadhammÄ• nupassÄ« vÄ• dhammesu viharati \Be I 78/, samudayavayadhammÄ• nupa
dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ•
113/ anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu dhar
dhammÄ• nupassÄ« viharati paÃ±casu nÄ«varaá¹‡esu.

nÄ«varaá¹‡apabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• khandhapabbaá¹ƒ

<116> ``puna \Ne I 80/ caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« \Ee
upÄ• dÄ• nakkhandhesu. kathaÃ±ca pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupas
upÄ• dÄ• nakkhandhesu? idha, bhikkhave, bhikkhu --- `iti rÅ«paá¹ƒ, iti rÅ«passa samudayo
atthaá¹…gamo; iti vedanÄ• , iti vedanÄ• ya samudayo, iti vedanÄ• ya atthaá¹…gamo; iti saÃ
samudayo, iti saÃ±Ã±Ä• ya atthaá¹…gamo; iti saá¹…khÄ• rÄ• , iti saá¹…khÄ• rÄ• naá¹ƒ sa
atthaá¹…gamo; iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa
ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu dham
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati; samudayadhammÄ• nupa
vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupassÄ« vÄ•
dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ•
anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu dhammes
viharati paÃ±casu upÄ• dÄ• nakkhandhesu.

khandhapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• Ä• yatanapabbaá¹ƒ

<117> ``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati chas
Ä• yatanesu. kathaÃ±ca pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati
ajjhattikabÄ• hiresu Ä• yatanesu?

``idha \Be I 79/, bhikkhave, bhikkhu cakkhuÃ±ca pajÄ• nÄ• ti, rÅ«pe ca pajÄ• nÄ• ti, yaÃ±c
paá¹-icca uppajjati saá¹ƒyojanaá¹ƒ taÃ±ca pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyoja
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ•
saá¹ƒyojanassa Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

``sotaÃ±ca \Ne I 81/ pajÄ• nÄ• ti, sadde ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca up
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ•
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``ghÄ• naÃ±ca pajÄ• nÄ• ti, gandhe ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppaj
pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, y
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``jivhaÃ±ca pajÄ• nÄ• ti, rase ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppajjati saá
pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, y
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``kÄ• yaÃ±ca pajÄ• nÄ• ti, phoá¹-á¹-habbe ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ•
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``manaÃ±ca pajÄ• nÄ• ti, dhamme ca pajÄ• nÄ• ti, yaÃ±ca tadubhayaá¹ƒ paá¹-icca uppajja
pajÄ• nÄ• ti, yathÄ• ca anuppannassa saá¹ƒyojanassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, y
saá¹ƒyojanassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa saá¹ƒyojana
taÃ±ca pajÄ• nÄ• ti.

``iti \Be I 80/ ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dha
viharati, ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati; samudayadhamm

viharati, vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupas
dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ•
paá¹-issatimattÄ• ya anissito \Ne I 82/ ca viharati na ca kiÃ±ci loke upÄ• diyati. evampi kho,
bhikkhu dhammesu dhammÄ• nupassÄ« viharati chasu ajjhattikabÄ• hiresu Ä• yatanesu.

Ä• yatanapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• bojjhaá¹…gapabbaá¹ƒ

<118> ``puna caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati satta
pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharati sattasu bojjhaá¹…gesu?
santaá¹ƒ vÄ• ajjhattaá¹ƒ satisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ satisambojjhaá¹…goâ
asantaá¹ƒ vÄ• ajjhattaá¹ƒ satisambojjhaá¹…gaá¹ƒ `natthi me \Ee I 62/ ajjhattaá¹ƒ satisambo
pajÄ• nÄ• ti, yathÄ• ca anuppannassa satisambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ•
satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ dhammavicayasambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ dhamm
ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ dhammavicayasambojjhaá¹…gaá¹ƒ `natthi me ajjh
dhammavicayasambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa dhammavica
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ
pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ vÄ«riyasambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ vÄ«riyasamboj
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ vÄ«riyasambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹ƒ v
ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa vÄ«riyasambojjhaá¹…gassa uppÄ• do hoti taÃ±ca
uppannassa vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ

``santaá¹ƒ \Be I 81/ vÄ• ajjhattaá¹ƒ pÄ«tisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ pÄ«tisam
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ pÄ«tisambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹ƒ pÄ«
pajÄ• nÄ• ti \Ne I 83/, yathÄ• ca anuppannassa pÄ«tisambojjhaá¹…gassa uppÄ• do hoti ta
uppannassa pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ•

``santaá¹ƒ vÄ• ajjhattaá¹ƒ passaddhisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ passaddhisa
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ passaddhisambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹
passaddhisambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa passaddhisamboj
taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya
pajÄ• nÄ• ti.

``santaá¹ƒ vÄ• ajjhattaá¹ƒ samÄ• dhisambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ samÄ• dhis
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ samÄ• dhisambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹
samÄ• dhisambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa samÄ• dhisambo
pajÄ• nÄ• ti, yathÄ• ca uppannassa samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• rip

``santaá¹ƒ vÄ• ajjhattaá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ `atthi me ajjhattaá¹ƒ upekkhÄ• s
pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ `natthi me ajjhattaá¹
upekkhÄ• sambojjhaá¹…goâ€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa upekkhÄ• sambo
pajÄ• nÄ• ti, yathÄ• ca uppannassa upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• rip
I 116/.

``iti ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• vÄ• dhammesu d
ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viharati; samudayadhammÄ• nupa
vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhammÄ• nupassÄ« vÄ•
dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä• á¹‡amattÄ•
anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhave, bhikkhu dhamme
viharati sattasu bojjhaá¹…gesu.

bojjhaá¹…gapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ {bojjhaá¹…gapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ. paá¹-hamabhÄ

dhammÄ• nupassanÄ• saccapabbaá¹ƒ

<119> ``puna \Be I 82/ \Ne I 84/ caparaá¹ƒ, bhikkhave, bhikkhu dhammesu dhammÄ• nupa
ariyasaccesu. kathaÃ±ca pana, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viharat
bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhas
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• t
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

dukkhasaccaniddeso

<120> ``katamaÃ±ca \Se I 117/, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , ja
maraá¹‡ampi dukkhaá¹ƒ, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , appiyeh
vippayogopi dukkho { ``appiyehi ... pe ... vippayogopi dukkhoâ€™â€™ ti pÄ• á¹-ho ceva taá
potthakesu na dissati, sumaá¹…galavilÄ• siniyaá¹ƒpi taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• natthi}, yam
tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• {paÃ±cupÄ• dÄ• nakkhandh

<121> ``katamÄ• ca, bhikkhave, jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi satt
saÃ±jÄ• ti okkanti abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• b
bhikkhave, jÄ• ti.

<122> ``katamÄ• ca, bhikkhave, jarÄ• ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sat
jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá
vuccati, bhikkhave, jarÄ• .

<123> ``katamaÃ±ca, bhikkhave, maraá¹‡aá¹ƒ? yaá¹ƒ {sumaá¹…galavilÄ• sinÄ« oloketabb
sattÄ• naá¹ƒ tamhÄ• tamhÄ• sattanikÄ• yÄ• cuti cavanatÄ• bhedo antaradhÄ• naá¹ƒ ma
khandhÄ• naá¹ƒ bhedo kaá¸·evarassa nikkhepo jÄ«vitindriyassupacchedo, idaá¹ƒ vuccati, b

<124> ``katamo \Be I 83/ ca, bhikkhave, soko? yo kho, bhikkhave, aÃ±Ã±ataraÃ±Ã±atarena
samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±atarena \Se I 118/ dukkhadhammena phuá¹-á¹-hassa s
antosoko antoparisoko, ayaá¹ƒ vuccati, bhikkhave, soko.

<125> ``katamo ca, bhikkhave, paridevo? yo kho, bhikkhave, aÃ±Ã±ataraÃ±Ã±atarena bya
aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa Ä• devo paridevo Ä• devanÄ•
paridevitattaá¹ƒ, ayaá¹ƒ vuccati, bhikkhave, paridevo.

<126> ``katamaÃ±ca, bhikkhave, dukkhaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ dukkhaá¹
kÄ• yasamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ, idaá¹ƒ vuccati, bhikkhave, dukkh

<127> ``katamaÃ±ca, bhikkhave, domanassaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasikaá¹ƒ dukkh
asÄ• taá¹ƒ manosamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ, idaá¹ƒ vuccati, bhikkh

<128> ``katamo ca, bhikkhave, upÄ• yÄ• so? yo kho, bhikkhave, aÃ±Ã±ataraÃ±Ã±atarena
aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa Ä• yÄ• so upÄ• yÄ• so Ä• yÄ•
ayaá¹ƒ vuccati, bhikkhave, upÄ• yÄ• so.

<129> ``katamo ca, bhikkhave, appiyehi sampayogo dukkho? idha yassa te honti aniá¹-á¹-h
rÅ«pÄ• saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• dhammÄ• , ye vÄ• panassa te honti an
aphÄ• sukakÄ• mÄ• ayogakkhemakÄ• mÄ• , yÄ• tehi saddhiá¹ƒ saá¹…gati samÄ• gamo s
vuccati, bhikkhave, appiyehi sampayogo dukkho.

<130> ``katamo ca, bhikkhave, piyehi vippayogo dukkho? idha yassa te honti iá¹-á¹-hÄ• ka
saddÄ• gandhÄ• \Se I 119/ rasÄ• phoá¹-á¹-habbÄ• dhammÄ• , ye vÄ• panassa te honti
phÄ• sukakÄ• mÄ• yogakkhemakÄ• mÄ• mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ

Ã±Ä• tisÄ• lohitÄ• vÄ• , yÄ• tehi saddhiá¹ƒ asaá¹…gati asamÄ• gamo \Be I 84/ asamodhÄ
vuccati, bhikkhave, piyehi vippayogo dukkho.

<131> ``katamaÃ±ca, bhikkhave, yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ? jÄ• tidhammÄ
86/, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjati --- `aho vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ• m
Ä• gaccheyyÄ• â€™ ti. na kho panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ, idampi yampicchaá¹ƒ na la
jarÄ• dhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ• uppajjati --- `aho vata mayaá
assÄ• ma, na ca vata no jarÄ• Ä• gaccheyyÄ• â€™ ti. na kho panetaá¹ƒ icchÄ• ya pattabb
labhati tampi dukkhaá¹ƒ. byÄ• dhidhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹ƒ icchÄ•
mayaá¹ƒ na byÄ• dhidhammÄ• assÄ• ma, na ca vata no byÄ• dhi Ä• gaccheyyÄ• â€™ ti. n
pattabbaá¹ƒ, idampi yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ. maraá¹‡adhammÄ• naá¹ƒ, b
evaá¹ƒ icchÄ• uppajjati --- `aho vata mayaá¹ƒ na maraá¹‡adhammÄ• assÄ• ma, na ca vata
Ä• gaccheyyÄ• â€™ ti. na kho panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ, idampi yampicchaá¹ƒ na la
sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ evaá¹
mayaá¹ƒ na sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• assÄ• ma, na ca vata no
sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• Ä• gaccheyyuâ€™ nti. na kho paneta
yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ.

<132> ``katame ca, bhikkhave, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• ? se
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, sa
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime vuccanti, bhikkhave, saá¹ƒkhittena paÃ±cupÄ• dÄ
vuccati, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ.

samudayasaccaniddeso

<133> ``katamaÃ±ca, bhikkhave, dukkhasamudayaá¹ƒ {dukkhasamudayo (Se) } ariyasacca
I 120/ ponobbhavikÄ• {ponobhavikÄ• (Ce Ee) } nandÄ«rÄ• gasahagatÄ• {nandirÄ• gasah
tatratatrÄ• bhinandinÄ«. seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ

``sÄ• \Be I 85/ kho panesÄ• , bhikkhave, taá¹‡hÄ• kattha uppajjamÄ• nÄ• uppajjati, katth
nivisati? yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• upp
nivisati.

``kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ett
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. sotaá¹ƒ loke ... pe ... ghÄ• naá¹ƒ lo
87/ loke ... kÄ• yo loke ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• upp
ettha nivisamÄ• nÄ• nivisati.

``rÅ«pÄ• loke ... saddÄ• loke ... gandhÄ• loke ... rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... d
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ lo
sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisa

``cakkhusamphasso loke ... sotasamphasso loke ... ghÄ• nasamphasso loke ... jivhÄ• samp
kÄ• yasamphasso loke ... manosamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• ta
uppajjati, ettha nivisamÄ• nÄ• nivisati.

``cakkhusamphassajÄ• vedanÄ• loke ... sotasamphassajÄ• vedanÄ• loke ... ghÄ• nasam
jivhÄ• samphassajÄ• vedanÄ• loke ... kÄ• yasamphassajÄ• vedanÄ• loke ... manosamph
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam

``rÅ«pasaÃ±Ã±Ä• loke ... saddasaÃ±Ã±Ä• \Se I 121/ loke ... gandhasaÃ±Ã±Ä• loke ... ras
phoá¹-á¹-habbasaÃ±Ã±Ä• loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, e
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pasaÃ±cetanÄ• \Be I 86/ loke ... saddasaÃ±cetanÄ• loke ... gandhasaÃ±cetanÄ• lok
loke ... phoá¹-á¹-habbasaÃ±cetanÄ• loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• t
taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pataá¹‡hÄ• loke ... saddataá¹‡hÄ• loke ... gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• lok
phoá¹-á¹-habbataá¹‡hÄ• \Ne I 88/ loke ... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«pa
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pavitakko loke ... saddavitakko loke ... gandhavitakko loke ... rasavitakko loke ...
phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ•
uppajjati, ettha nivisamÄ• nÄ• nivisati.

``rÅ«pavicÄ• ro loke ... saddavicÄ• ro loke ... gandhavicÄ• ro loke ... rasavicÄ• ro loke ...
phoá¹-á¹-habbavicÄ• ro loke ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÃ
uppajjati, ettha nivisamÄ• nÄ• nivisati. idaá¹ƒ vuccati, bhikkhave, dukkhasamudayaá¹ƒ ariya

nirodhasaccaniddeso

<134> ``katamaÃ±ca, bhikkhave, dukkhanirodhaá¹ƒ {dukkhanirodho (Se) } ariyasaccaá¹ƒ?

asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ• layo.

``sÄ• kho panesÄ• , bhikkhave, taá¹‡hÄ• kattha pahÄ«yamÄ• nÄ• pahÄ«yati, kattha niruj
yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati,
nirujjhati.

``kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ett
taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati. sotaá¹ƒ loke ... pe
jivhÄ• loke ... kÄ• yo loke ... mano \Be I 87/ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• ta
pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pÄ• loke ... saddÄ• loke ... gandhÄ• loke ... rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... d
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 89/ loke ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... ghÄ• naviÃ±Ã±Ä
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ lo
sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• n

``cakkhusamphasso loke ... sotasamphasso loke ... ghÄ• nasamphasso loke ... jivhÄ• samp
kÄ• yasamphasso loke ... manosamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• ta
pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``cakkhusamphassajÄ• vedanÄ• loke ... sotasamphassajÄ• vedanÄ• loke ... ghÄ• nasan
jivhÄ• samphassajÄ• vedanÄ• loke ... kÄ• yasamphassajÄ• vedanÄ• loke ... manosamph
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj

``rÅ«pasaÃ±Ã±Ä• loke ... saddasaÃ±Ã±Ä• loke ... gandhasaÃ±Ã±Ä• loke ... rasasaÃ±Ã±
phoá¹-á¹-habbasaÃ±Ã±Ä• loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, e
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pasaÃ±cetanÄ• loke ... saddasaÃ±cetanÄ• loke ... gandhasaÃ±cetanÄ• loke ... rasa
phoá¹-á¹-habbasaÃ±cetanÄ• loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«pa
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha \Se I 123/ nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pataá¹‡hÄ• loke ... saddataá¹‡hÄ• loke ... gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• lok
phoá¹-á¹-habbataá¹‡hÄ• loke ... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ \Be I 88/ sÄ• tarÅ«pa
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pavitakko loke ... saddavitakko loke ... gandhavitakko loke ... rasavitakko loke ... phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

``rÅ«pavicÄ• ro loke ... saddavicÄ• ro loke ... gandhavicÄ• ro loke ... rasavicÄ• ro loke ... phoá¹-á¹-habbavicÄ• ro \Ne I 90/ loke ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhÄ• mÄ• nÄ• nirujjhati. idaá¹ƒ vuccati, bhikkhave, ariyasaccaá¹ƒ.

maggasaccaniddeso

<135> ``katamaÃ±ca, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ay aá¹-á¹-haá¹…giko maggo seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo samm sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi.

``katamÄ• ca, bhikkhave, sammÄ• diá¹-á¹-hi? yaá¹ƒ kho, bhikkhave, dukkhe Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã± bhikkhave, sammÄ• diá¹-á¹-hi.

``katamo ca, bhikkhave, sammÄ• saá¹…kappo? nekkhammasaá¹…kappo abyÄ• pÄ• dasaá ayaá¹ƒ vuccati, bhikkhave, sammÄ• saá¹…kappo.

``katamÄ• ca, bhikkhave, sammÄ• vÄ• cÄ• ? musÄ• vÄ• dÄ• veramaá¹‡Ä« {veramaá¹‡i (k veramaá¹‡Ä«, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä« \S bhikkhave, sammÄ• vÄ• cÄ• .

``katamo ca, bhikkhave, sammÄ• kammanto? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• d kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«. ayaá¹ƒ vuccati, bhikkhave, sammÄ• kammanto.

``katamo \Be I 89/ ca, bhikkhave, sammÄ• Ä• jÄ«vo? idha, bhikkhave, ariyasÄ• vako micch sammÄ• Ä• jÄ«vena jÄ«vitaá¹ƒ kappeti. ayaá¹ƒ vuccati, bhikkhave, sammÄ• Ä• jÄ«vo.

``katamo ca, bhikkhave, sammÄ• vÄ• yÄ• mo? idha, bhikkhave, bhikkhu anuppannÄ• naá¹ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ k á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch

vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ayaá¹ƒ vuccati, bhikkhave, sammÄ•

``katamÄ• ca, bhikkhave, sammÄ• sati? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ
91/ sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupa
sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; citte cittÄ• nupassÄ« viharati
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; dhammesu dhammÄ• nupassÄ« viharati Ä•
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, sammÄ• sati.

``katamo ca, bhikkhave, sammÄ• samÄ• dhi? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ
viharati, sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä
satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pah
pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, sammÄ• samÄ• dh
bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ.

<136> ``iti \Be I 90/ ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• v
dhammÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vÄ• dhammesu dhammÄ• nupassÄ« viha
dhammesu viharati, vayadhammÄ• nupassÄ« vÄ• dhammesu viharati, samudayavayadhar
viharati. `atthi dhammÄ• â€™ ti vÄ• panassa sati paccupaá¹-á¹-hitÄ• hoti. yÄ• vadeva Ã±Ä
paá¹-issatimattÄ• ya anissito ca viharati, na ca kiÃ±ci loke upÄ• diyati. evampi kho, bhikkhav
dhammesu \Se I 126/ dhammÄ• nupassÄ« viharati catÅ«su ariyasaccesu.

saccapabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nupassanÄ• niá¹-á¹-hitÄ• .

<137> ``yo \Ne I 92/ hi koci, bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya
tassa dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ diá¹-á¹-heva d
upÄ• disese anÄ• gÄ• mitÄ• .

``tiá¹-á¹-hantu, bhikkhave, satta vassÄ• ni. yo hi koci \Ee I 63/, bhikkhave, ime cattÄ• ro sat
evaá¹ƒ bhÄ• veyya cha vassÄ• ni ... pe ... paÃ±ca vassÄ• ni ... cattÄ• ri vassÄ• ni ... tÄ«á¹‡
vassÄ• ni ... ekaá¹ƒ vassaá¹ƒ ... tiá¹-á¹-hatu, bhikkhave, ekaá¹ƒ vassaá¹ƒ. yo hi koci, bhikkh
satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya satta mÄ• sÄ• ni, tassa dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±
pÄ• á¹-ikaá¹…khaá¹ƒ diá¹-á¹-heva dhamme aÃ±Ã±Ä• ; sati vÄ• upÄ• disese anÄ• gÄ• mitÄ

satta mÄ• sÄ• ni. yo hi koci, bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya
paÃ±ca mÄ• sÄ• ni ... cattÄ• ri mÄ• sÄ• ni ... tÄ«á¹‡i mÄ• sÄ• ni ... dve mÄ• sÄ• ni ... ekaá¹
aá¸• á¸• hamÄ• saá¹ƒ ... tiá¹-á¹-hatu, bhikkhave, aá¸• á¸• hamÄ• so. yo hi koci, bhikkhave, i
satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• veyya sattÄ• haá¹ƒ, tassa dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±at
pÄ• á¹-ikaá¹…khaá¹ƒ diá¹-á¹-heva dhamme aÃ±Ã±Ä• sati vÄ• upÄ• disese anÄ• gÄ• mitÄ

<138> `` `ekÄ• yano \Be I 91/ ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiyÄ• sokapa
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
sacchikiriyÄ• ya yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™ ti. iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, ida
vuttaâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• satipaá¹-á¹-hÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

mÅ«lapariyÄ• yavaggo niá¹-á¹-hito paá¹-hamo.

tassuddÄ• naá¹ƒ --- {ito paraá¹ƒ kesuci potthakesu imÄ• pi gÄ• thÄ• yo evaá¹ƒ dissanti ---

ajaraá¹ƒ amataá¹ƒ amatÄ• dhigamaá¹ƒ, phalamagganidassanaá¹ƒ dukkhanudaá¹ƒ. sahitat
bhÅ«tamiti sÄ• raá¹ƒ vividhaá¹ƒ suá¹‡Ä• tha ||

taá¸·Ä• kaá¹ƒ vasupÅ«ritaá¹ƒ ghammapathe, tividhaggipiá¸·esitanibbÄ• panaá¹ƒ. byÄ• dhip
pacchimasuttapavarÄ• á¹-hapitÄ• ||

madhumandavarasÄ• madÄ• naá¹ƒ, khiá¸• á¸• Ä• rati jananimanusaá¹…ghÄ• taá¹ƒ. tathÄ•
á¹-hapitÄ• , sakyaputtÄ• namabhidamanatthÄ• ya ||

paÃ±Ã±Ä• saá¹ƒ ca diyaá¸• há¸• asataá¹ƒ, dve ca veyyÄ• karaá¹‡aá¹ƒ apare ca. tevanÄ• n
ekamanÄ• nisÄ• metha mudaggaá¹ƒ ||}

mÅ«lasusaá¹ƒvaradhammadÄ• yÄ• dÄ• , bheravÄ• naá¹…gaá¹‡Ä• kaá¹…kheyyavatthaá¹ƒ

sallekhasammÄ• diá¹-á¹-hisatipaá¹-á¹-haá¹ƒ, vaggavaro asamo susamatto ||

2. sÄ«hanÄ• davaggo

1. cÅ«á¸·asÄ«hanÄ• dasuttaá¹ƒ

<139> evaá¹ƒ \Se I 128/ \Be I 92/ \Ne I 93/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, idha catuttho s
parappavÄ• dÄ• samaá¹‡ebhi \Ee I 64/ aÃ±Ã±ehÄ«ti {samaá¹‡ehi aÃ±Ã±eti (Ce Ee Kattha
sakÄ• ya paá¹-iÃ±Ã±Ä• ya saccÄ• bhiÃ±Ã±ehÄ«ti attho veditabbo}. evametaá¹ƒ {evameva (
sammÄ• sÄ«hanÄ• daá¹ƒ nadatha.

<140> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jak
--- `ko panÄ• yasmantÄ• naá¹ƒ assÄ• so, kiá¹ƒ balaá¹ƒ, yena tumhe Ä• yasmanto evaá¹ƒ va
idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, idha catuttho samaá¹‡o; suÃ±Ã±Ä• parappav
aÃ±Ã±ehÄ«â€™ ti? evaá¹ƒvÄ• dino, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu
no, Ä• vuso, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena cattÄ
attani sampassamÄ• nÄ• evaá¹ƒ vadema --- idheva samaá¹‡o, idha dutiyo samaá¹‡o, idha
I 129/ catuttho samaá¹‡o; suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«ti. katame
Ä• vuso, satthari pasÄ• do, atthi dhamme pasÄ• do, atthi sÄ«lesu paripÅ«rakÄ• ritÄ• ; saha
manÄ• pÄ• --- gahaá¹-á¹-hÄ• ceva pabbajitÄ• ca. ime kho no, Ä• vuso, tena bhagavatÄ•
sammÄ• sambuddhena cattÄ• ro dhammÄ• akkhÄ• tÄ• ye mayaá¹ƒ attani sampassamÄ•
samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, idha catuttho samaá¹‡o; suÃ±Ã±Ä•
samaá¹‡ebhi aÃ±Ã±ehÄ«â€™ ti.

<141> ``á¹-hÄ• naá¹ƒ \Be I 93/ \Ne I 94/ kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ aÃ±Ã±atitth
evaá¹ƒ vadeyyuá¹ƒ --- `amhÄ• kampi kho, Ä• vuso, atthi satthari pasÄ• do yo amhÄ• kaá¹ƒ
dhamme pasÄ• do yo amhÄ• kaá¹ƒ dhammo, mayampi sÄ«lesu paripÅ«rakÄ• rino yÄ• ni a
sahadhammikÄ• piyÄ• manÄ• pÄ• --- gahaá¹-á¹-hÄ• ceva pabbajitÄ• ca. idha no, Ä• vus
{adhippÄ• yo (Katthaci Ce Se Ee), adhippayogo (Katthaci) } kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ yadi
amhÄ• kaÃ±cÄ• â€™ ti?

``evaá¹ƒvÄ• dino, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `
niá¹-á¹-hÄ• , udÄ• hu puthu niá¹-á¹-hÄ• â€™ ti? sammÄ• byÄ• karamÄ• nÄ• , bhikkhave, a
evaá¹ƒ byÄ• kareyyuá¹ƒ --- `ekÄ• vuso, niá¹-á¹-hÄ• , na puthu niá¹-á¹-hÄ• â€™ ti.

`` `sÄ• panÄ• vuso, niá¹-á¹-hÄ• sarÄ• gassa udÄ• hu vÄ«tarÄ• gassÄ• â€™ ti? sammÄ• I
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• \Se I 130/ evaá¹ƒ byÄ• kareyyuá¹ƒ --- `vÄ«tarÄ• gassÄ• vu
sÄ• niá¹-á¹-hÄ• sarÄ• gassÄ• â€™ ti.

`` `sÄ• panÄ• vuso, niá¹-á¹-hÄ• sadosassa udÄ• hu vÄ«tadosassÄ• â€™ ti? sammÄ• by
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ byÄ• kareyyuá¹ƒ --- `vÄ«tadosassÄ• vuso, sÄ• niá
niá¹-á¹-hÄ• sadosassÄ• â€™ ti.

`` `sÄ• panÄ• vuso, niá¹-á¹-hÄ• samohassa udÄ• hu vÄ«tamohassÄ• â€™ ti? sammÄ• b
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ byÄ• kareyyuá¹ƒ --- `vÄ«tamohassÄ• vuso, sÄ• ni
niá¹-á¹-hÄ• samohassÄ• â€™ ti.

`` `sÄ• panÄ• vuso, niá¹-á¹-hÄ• sataá¹‡hassa udÄ• hu vÄ«tataá¹‡hassÄ• â€™ ti? sammÄ
bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ byÄ• kareyyuá¹ƒ --- `vÄ«tataá¹‡hassÄ•
sÄ• niá¹-á¹-hÄ• sataá¹‡hassÄ• â€™ ti.

`` `sÄ• panÄ• vuso, niá¹-á¹-hÄ• saupÄ• dÄ• nassa udÄ• hu anupÄ• dÄ• nassÄ• â€™ ti? s
\Ne I 95/, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ byÄ• kareyyuá¹ƒ --- `anupÄ• dÄ• nassÄ•
sÄ• niá¹-á¹-hÄ• saupÄ• dÄ• nassÄ• â€™ ti.

`` `sÄ• \Be I 94/ panÄ• vuso, niá¹-á¹-hÄ• viddasuno udÄ• hu aviddasunoâ€™ ti? sammÄ•
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ byÄ• kareyyuá¹ƒ --- `viddasuno, Ä• vuso, sÄ• niá¹
niá¹-á¹-hÄ• aviddasunoâ€™ ti.

`` `sÄ• panÄ• vuso, niá¹-á¹-hÄ• anuruddhappaá¹-iviruddhassa udÄ• hu ananuruddhaappa
sammÄ• byÄ• karamÄ• nÄ• , bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ byÄ• kar
`ananuruddhaappaá¹-iviruddhassÄ• vuso, sÄ• niá¹-á¹-hÄ• , na sÄ• niá¹-á¹-hÄ• anuruddha

`` `sÄ• \Se I 131/ panÄ• vuso, niá¹-á¹-hÄ• papaÃ±cÄ• rÄ• massa papaÃ±caratino udÄ• hu
nippapaÃ±caratinoâ€™ ti? sammÄ• byÄ• karamÄ• nÄ• , bhikkhave, aÃ±Ã±atitthiyÄ• parib
--- `nippapaÃ±cÄ• rÄ• massÄ• vuso, sÄ• niá¹-á¹-hÄ• nippapaÃ±caratino, na sÄ• niá¹-á¹-h
papaÃ±caratinoâ€™ ti.

<142> ``dvemÄ• , bhikkhave, diá¹-á¹-hiyo --- bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca. ye hi k
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhavadiá¹-á¹-hiá¹ƒ allÄ«nÄ• bhavadiá¹-á¹-hiá¹ƒ upag
ajjhositÄ• , vibhavadiá¹-á¹-hiyÄ• te paá¹-iviruddhÄ• . ye hi keci, bhikkhave, samaá¹‡Ä• vÄ•
vibhavadiá¹-á¹-hiá¹ƒ allÄ«nÄ• vibhavadiá¹-á¹-hiá¹ƒ upagatÄ• vibhavadiá¹-á¹-hiá¹ƒ ajjhositÄ
bhavadiá¹-á¹-hiyÄ• te paá¹-iviruddhÄ• . ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹
dvinnaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«nava
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, `te sarÄ• gÄ• te sadosÄ• te samohÄ• te sataá¹‡hÄ• te
te anuruddhappaá¹-iviruddhÄ• te papaÃ±cÄ• rÄ• mÄ• papaÃ±caratino; te na parimuccanti
sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi; na parimuccanti dukkhasmÄ• â€™

bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imÄ• saá¹ƒ dvinnaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ s
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, `te vÄ«tar
vÄ«tamohÄ• te vÄ«tataá¹‡hÄ• te \Se I 132/ anupÄ• dÄ• nÄ• te viddasuno te ananuruddha
nippapaÃ±cÄ• rÄ• mÄ• nippapaÃ±caratino; te parimuccanti jÄ• tiyÄ• jarÄ• ya \Ne I 96/ ma
dukkhehi domanassehi upÄ• yÄ• sehi; parimuccanti dukkhasmÄ• â€™ ti vadÄ• mi.

<143> ``cattÄ• rimÄ• ni \Be I 95/ \Ee I 66/, bhikkhave, upÄ• dÄ• nÄ• ni. katamÄ• ni cattÄ• n
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ. santi, bhikkh
sabbupÄ• dÄ• napariÃ±Ã±Ä• vÄ• dÄ• paá¹-ijÄ• namÄ• nÄ• . te na sammÄ• sabbupÄ• dÄ
kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na diá¹-á¹-hupÄ• dÄ• nassa pariÃ±Ã±a
sÄ«labbatupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na attavÄ• dupÄ• dÄ• nassa pariÃ
kissa hetu? imÄ• ni hi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• tÄ«á¹‡i á¹-hÄ• nÄ• ni yathÄ• bhÅ
te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sabbupÄ• dÄ• napariÃ±Ã±Ä• vÄ• dÄ• paá¹-ijÄ• namÄ
sabbupÄ• dÄ• napariÃ±Ã±aá¹ƒ paÃ±Ã±apenti --- kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ
diá¹-á¹-hupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na sÄ«labbatupÄ• dÄ• nassa pariÃ±
attavÄ• dupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti.

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• sabbupÄ• dÄ• napariÃ±Ã±Ä• vÄ• dÄ• pa
sabbupÄ• dÄ• napariÃ±Ã±aá¹ƒ paÃ±Ã±apenti --- kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ
pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na sÄ«labbatupÄ• dÄ• nassa \Se I 133/ pariÃ±Ã±aá¹ƒ paÃ±Ã
attavÄ• dupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti. taá¹ƒ kissa hetu? imÄ• ni hi te bhon
á¹-hÄ• nÄ• ni yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti. tasmÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä
paá¹-ijÄ• namÄ• nÄ• ; te na sammÄ• {paá¹-ijÄ• namÄ• nÄ• na sammÄ• (?) } sabbupÄ• d
kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, diá¹-á¹-hupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ
sÄ«labbatupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na attavÄ• dupÄ• dÄ• nassa pariÃ

``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• sabbupÄ• dÄ• napariÃ±Ã±Ä• vÄ• dÄ• pa
sabbupÄ• dÄ• napariÃ±Ã±aá¹ƒ paÃ±Ã±apenti --- kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ
pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, sÄ«labbatupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na at
pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti. taá¹ƒ kissa hetu? imaÃ±hi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti. tasmÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sabbupÄ• d
paá¹-ijÄ• namÄ• nÄ• ; te na sammÄ• {paá¹-ijÄ• namÄ• nÄ• na sammÄ• (?) } sabbupÄ• d
kÄ• mupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, diá¹-á¹-hupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ
sÄ«labbatupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, na attavÄ• dupÄ• dÄ• nassa pariÃ

``evarÅ«pe \Be I 96/ kho, bhikkhave, dhammavinaye yo satthari pasÄ• do so na sammagga
134/ dhamme pasÄ• do so na sammaggato akkhÄ• yati; yÄ• sÄ«lesu paripÅ«rakÄ• ritÄ• s
yÄ• sahadhammikesu piyamanÄ• patÄ• sÄ• na sammaggatÄ• akkhÄ• yati. taá¹ƒ kissa h

hoti yathÄ• taá¹ƒ durakkhÄ• te \Ee I 67/ dhammavinaye duppavedite aniyyÄ• nike anupasa
asammÄ• sambuddhappavedite.

<144> ``tathÄ• gato ca kho, bhikkhave, arahaá¹ƒ sammÄ• sambuddho sabbupÄ• dÄ• napa
sammÄ• sabbupÄ• dÄ• napariÃ±Ã±aá¹ƒ paÃ±Ã±apeti --- kÄ• mupÄ• dÄ• nassa pariÃ±Ã±a
diá¹-á¹-hupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, sÄ«labbatupÄ• dÄ• nassa pariÃ±Ã±a
attavÄ• dupÄ• dÄ• nassa pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti. evarÅ«pe kho, bhikkhave, dhammavi
sammaggato akkhÄ• yati; yo dhamme pasÄ• do so sammaggato akkhÄ• yati; yÄ• sÄ«lesu
sammaggatÄ• akkhÄ• yati; yÄ• sahadhammikesu piyamanÄ• patÄ• sÄ• sammaggatÄ• a
evaÃ±hetaá¹ƒ, bhikkhave, hoti yathÄ• taá¹ƒ svÄ• kkhÄ• te dhammavinaye suppavedite niy
upasamasaá¹ƒvattanike sammÄ• sambuddhappavedite.

<145> ``ime ca, bhikkhave, cattÄ• ro upÄ• dÄ• nÄ• . kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹
cattÄ• ro upÄ• dÄ• nÄ• taá¹‡hÄ• nidÄ• nÄ• taá¹‡hÄ• samudayÄ• \Se I 135/ taá¹‡hÄ• jÄ•
cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• ? taá
vedanÄ• samudayÄ• vedanÄ• jÄ• tikÄ• vedanÄ• pabhavÄ• . vedanÄ• cÄ• yaá¹ƒ, bhikkha
kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• ? vedanÄ• phassanidÄ• nÄ• phassasamudayÄ• phassajÄ•
cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo? phasso sa
saá¸·Ä• yatanasamudayo saá¸·Ä• yatanajÄ• tiko saá¸·Ä• yatanapabhavo. saá¸·Ä• yatanaÃ±
kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ kiá¹ƒpabhavaá¹ƒ? saá¸·Ä• yatanaá¹ƒ n
nÄ• marÅ«pasamudayaá¹ƒ nÄ• marÅ«pajÄ• tikaá¹ƒ nÄ• marÅ«papabhavaá¹ƒ. nÄ• marÅ«p
kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ kiá¹ƒpabhavaá¹ƒ? nÄ• marÅ«paá¹ƒ viÃ
viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ viÃ±Ã±Ä• á¹‡ajÄ• tikaá¹ƒ viÃ±Ã±Ä• á¹‡apabhavaá¹ƒ. viÃ±Ã±Ä
97/, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ \Ne I 98/ kiá¹ƒpabhavaá¹ƒ? viÃ±Ã±
saá¹…khÄ• ranidÄ• naá¹ƒ saá¹…khÄ• rasamudayaá¹ƒ saá¹…khÄ• rajÄ• tikaá¹ƒ saá¹…khÄ
bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• ? saá¹…khÄ• rÄ
avijjÄ• samudayÄ• avijjÄ• jÄ• tikÄ• avijjÄ• pabhavÄ• .

``yato ca kho, bhikkhave, bhikkhuno avijjÄ• pahÄ«nÄ• hoti vijjÄ• uppannÄ• , so avijjÄ• vi
neva kÄ• mupÄ• dÄ• naá¹ƒ upÄ• diyati, na diá¹-á¹-hupÄ• dÄ• naá¹ƒ upÄ• diyati, na sÄ«labb
attavÄ• dupÄ• dÄ• naá¹ƒ upÄ• diyati. anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ paccatta
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ \Se I 136/ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• para
pajÄ• nÄ• tÄ«â€™â€™ ti.

idamavoca \Ee I 68/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandu

cÅ«á¸·asÄ«hanÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. mahÄ• sÄ«hanÄ• dasuttaá¹ƒ

<146> evaá¹ƒ \Se I 137/ \Ne I 99/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá
aparapure vanasaá¹‡á¸• e. tena kho pana samayena sunakkhatto licchaviputto acirapakkan
dhammavinayÄ• . so vesÄ• liyaá¹ƒ parisati {parisatiá¹ƒ (Ce Ee) } evaá¹ƒ {etaá¹ƒ (Ee Kattha
bhÄ• sati --- ``natthi samaá¹‡assa gotamassa uttari {uttariá¹ƒ (Ee) } manussadhammÄ•
alamariyaÃ±Ä• á¹‡adassanaviseso. takkapariyÄ• hataá¹ƒ samaá¹‡o gotamo dhammaá¹ƒ de
sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ. yassa ca khvÄ• ssa atthÄ• ya dhammo desito so niyyÄ• ti takkara
dukkhakkhayÄ• yÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• sÄ• riputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dA
pÄ• visi. assosi kho Ä• yasmÄ• sÄ• riputto sunakkhattassa licchaviputtassa vesÄ• liyaá¹ƒ p
bhÄ• samÄ• nassa --- ``natthi samaá¹‡assa gotamassa uttarimanussadhammÄ• alamariya
takkapariyÄ• hataá¹ƒ samaá¹‡o gotamo dhammaá¹ƒ deseti \Be I 98/ vÄ«maá¹ƒsÄ• nucarita
yassa ca khvÄ• ssa atthÄ• ya dhammo desito so niyyÄ• ti takkarassa sammÄ• dukkhakkha

atha kho Ä• yasmÄ• sÄ• riputto vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• \Se I 138/ pacchÄ• b
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etad
bhante, licchaviputto acirapakkanto imasmÄ• dhammavinayÄ• . so vesÄ• liyaá¹ƒ parisati ev
--- `natthi samaá¹‡assa gotamassa uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavi
samaá¹‡o gotamo dhammaá¹ƒ deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ. y
dhammo desito so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™â€™ â€™ ti.

<147> ``kodhano heso, sÄ• riputta, sunakkhatto moghapuriso. kodhÄ• ca panassa esÄ• v
`avaá¹‡á¹‡aá¹ƒ bhÄ• sissÄ• mÄ«â€™ ti kho, sÄ• riputta, sunakkhatto moghapuriso vaá¹‡á¹
I 100/ bhÄ• sati \Ee I 69/. vaá¹‡á¹‡o heso, sÄ• riputta, tathÄ• gatassa yo evaá¹ƒ vadeyya ---
atthÄ• ya dhammo desito so niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™ ti.

``ayampi hi nÄ• ma, sÄ• riputta, sunakkhattassa moghapurisassa mayi dhammanvayo na b
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anutt
satthÄ• devamanussÄ• naá¹ƒ, buddho bhagavÄ• â€™ ti.

``ayampi hi nÄ• ma, sÄ• riputta, sunakkhattassa moghapurisassa mayi \Se I 139/ dhamman
`itipi so bhagavÄ• anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• h
eko hoti; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ
seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udake; udake
seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamati, seyyathÄ• pi pakkhÄ« sakuá¹

evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parimasati parimajjati; yÄ• va bra
vattetÄ«â€™ ti.

``ayampi \Be I 99/ hi nÄ• ma, sÄ• riputta, sunakkhattassa moghapurisassa mayi dhamman
`itipi so bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho
mÄ• nuse ca, ye dÅ«re santike cÄ• â€™ ti.

``ayampi hi nÄ• ma, sÄ• riputta, sunakkhattassa moghapurisassa mayi dhammanvayo na b
bhagavÄ• parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti --- sarÄ
sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ vÄ«tarÄ• gaá¹ƒ cittanti pajÄ•
cittaá¹ƒ sadosaá¹ƒ cittanti pajÄ• nÄ• ti, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ vÄ«tadosaá¹ƒ cittanti paj
vÄ• cittaá¹ƒ samohaá¹ƒ cittanti pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ vÄ«tamohaá¹ƒ citt
saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ saá¹ƒkhittaá¹ƒ cittanti pajÄ• nÄ• ti \Se I 140/, vikkhittaá¹ƒ vÄ• c
vikkhittaá¹ƒ cittanti pajÄ• nÄ• ti; mahaggataá¹ƒ vÄ• cittaá¹ƒ mahaggataá¹ƒ cittanti pajÄ• nÄ
vÄ• cittaá¹ƒ amahaggataá¹ƒ cittanti pajÄ• nÄ• ti; sauttaraá¹ƒ vÄ• cittaá¹ƒ sauttaraá¹ƒ cittan
anuttaraá¹ƒ vÄ• cittaá¹ƒ anuttaraá¹ƒ cittanti pajÄ• nÄ• ti; samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ
I 101/ pajÄ• nÄ• ti, asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ asamÄ• hitaá¹ƒ cittanti pajÄ• nÄ• ti; vimutta
vimuttaá¹ƒ cittanti pajÄ• nÄ• ti, avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• nÄ• tÄ«â

<148> ``dasa kho panimÄ• ni, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalÄ• ni yehi balehi sa
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakka
dasa?

``idha, sÄ• riputta, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• na
pajÄ• nÄ• ti. yampi, sÄ• riputta, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi, sÄ• riputta, tathÄ• gatassa \Ee I 70/ tathÄ• gatabala
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá
pavatteti.

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasa
hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, sÄ• riputta, tathÄ• gato atÄ«tÄ• n
kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ \E
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ
\Se I 141/, sÄ• riputta, tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ p
sÄ• riputta, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä•

paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bh
sÄ• riputta, tathÄ• gato anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á
parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna \Ne I 102/ caparaá¹ƒ, sÄ• riputta, tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ
pajÄ• nÄ• ti. yampi, sÄ• riputta, tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• b
idampi, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ•
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyapar
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, sÄ• riputta, tathÄ• gato parasattÄ• naá¹ƒ parapuggal
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi, sÄ• riputta, tathÄ• gatassa t
yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su
brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ s
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi, sÄ• riputta, tathÄ• gato
jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ \Se I 142/ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-
pajÄ• nÄ• ti, idampi, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• ga
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakk

``puna \Be I 101/ caparaá¹ƒ, sÄ• riputta, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
--- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi
jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi j
jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
sÄ• riputta, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekan
jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati,
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á
parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• n

passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate d
103/ satte pajÄ• nÄ• ti --- `ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vac
samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ•
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• \Ee I 71/ paraá¹ƒ maraá¹‡Ä
vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena saman
samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upa
102/ paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ
tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ•
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ
sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoducc
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariy
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kamm
idampi, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ•
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimu
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. yampi, sÄ•
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati, idampi, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalaá¹ƒ h
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá
pavatteti.

``imÄ• ni kho, sÄ• riputta, dasa tathÄ• gatassa tathÄ• gatabalÄ• ni yehi balehi samannÄ• g
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

<149> ``yo \Ne I 104/ kho maá¹ƒ, sÄ• riputta, evaá¹ƒ jÄ• nantaá¹ƒ evaá¹ƒ passantaá¹ƒ eva
samaá¹‡assa gotamassa uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso; takk
samaá¹‡o gotamo dhammaá¹ƒ deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naâ€™
vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yat
evaá¹ƒ niraye. seyyathÄ• pi, sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ
dhamme \Be I 103/ aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya, evaá¹ƒ sampadamidaá¹ƒ, sÄ• riputta, vadÄ•
taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto

<150> ``cattÄ• rimÄ• ni, sÄ• riputta, tathÄ• gatassa vesÄ• rajjÄ• ni yehi vesÄ• rajjehi sama
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakk
cattÄ• ri?

`` `sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• â€™ ti. ta
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhamm
nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• mi. etamahaá¹ƒ {etampahaá¹ƒ (Ce Ee) }, sÄ
asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi.

`` `khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato ime Ä• savÄ• aparikkhÄ«á¹‡Ä• â€™ ti. tatra vata
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhamm
nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• mi. etamahaá¹ƒ, sÄ• riputta, nimittaá¹ƒ asam
abhayappatto \Se I 145/ vesÄ• rajjappatto viharÄ• mi.

`` `ye kho pana te antarÄ• yikÄ• dhammÄ• vuttÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lo
paá¹-icodessatÄ«ti nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• mi. etamahaá¹ƒ, sÄ• ripu
asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi.

`` `yassa kho pana te atthÄ• ya dhammo desito, so na niyyÄ• ti takkarassa sammÄ• dukkh
105/. tatra vata maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ•
sahadhammena paá¹-icodessatÄ«â€™ ti nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• mi.
nimittaá¹ƒ asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi.

``imÄ• ni \Be I 104/ kho, sÄ• riputta, cattÄ• ri tathÄ• gatassa vesÄ• rajjÄ• ni yehi vesÄ• rajj
tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, b

``yo kho maá¹ƒ, sÄ• riputta, evaá¹ƒ jÄ• nantaá¹ƒ evaá¹ƒ passantaá¹ƒ evaá¹ƒ vadeyya --- `n
gotamassa uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso, takkapariyÄ• hata
deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naâ€™ nti, taá¹ƒ, sÄ• riputta, vÄ• caá¹
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye
sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampanno diá¹-á¹-hev
Ä• rÄ• dheyya, evaá¹ƒ sampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi. taá¹ƒ vÄ• caá¹ƒ appahÄ• y
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

<151> ``aá¹-á¹-ha kho imÄ• , sÄ• riputta, parisÄ• . katamÄ• aá¹-á¹-ha? khattiyaparisÄ• , br
gahapatiparisÄ• , samaá¹‡aparisÄ• , cÄ• tumahÄ• rÄ• jikaparisÄ• {cÄ• tummahÄ• rÄ• jikÄ

tÄ• vatiá¹ƒsaparisÄ• , mÄ• raparisÄ• , brahmaparisÄ• --- imÄ• kho, sÄ• riputta, aá¹-á¹-ha p
sÄ• riputta, catÅ«hi vesÄ• rajjehi samannÄ• gato tathÄ• gato imÄ• aá¹-á¹-ha parisÄ• upas
abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, anekasataá¹ƒ khattiyaparisaá¹ƒ upasaá¹…kam
sannisinnapubbaÃ±ceva, sallapitapubbaÃ±ca, sÄ• kacchÄ• ca samÄ• pajjitapubbÄ• . tatra
sÄ• rajjaá¹ƒ vÄ• okkamissatÄ«ti nimittametaá¹ƒ, sÄ• riputta, na samanupassÄ• mi. etamah
nimittaá¹ƒ asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi.

``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, anekasataá¹ƒ brÄ• hmaá¹‡aparisaá¹ƒ ... pe
samaá¹‡aparisaá¹ƒ ... cÄ• tumahÄ• rÄ• jikaparisaá¹ƒ ... tÄ• vatiá¹ƒsaparisaá¹ƒ ... mÄ• rapa
brahmaparisaá¹ƒ upasaá¹…kamitÄ• . tatrapi mayÄ• sannisinnapubbaÃ±ceva, sallapitapubb
samÄ• pajjitapubbÄ• . tatra vata maá¹ƒ bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• okkamissatÄ«ti nim
\Ne I 106/, na samanupassÄ• mi. etamahaá¹ƒ, sÄ• riputta, nimittaá¹ƒ asamanupassanto khe
vesÄ• rajjappatto \Ee I 73/ viharÄ• mi.

``yo \Be I 105/ kho maá¹ƒ, sÄ• riputta, evaá¹ƒ jÄ• nantaá¹ƒ evaá¹ƒ passantaá¹ƒ evaá¹ƒ vad
samaá¹‡assa gotamassa uttarimanussadhammÄ• \Se I 147/ alamariyaÃ±Ä• á¹‡adassanav
samaá¹‡o gotamo dhammaá¹ƒ deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naâ€™
vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yat
evaá¹ƒ niraye. seyyathÄ• pi, sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ
dhamme aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya, evaá¹ƒ sampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi. taá¹ƒ
cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹

<152> ``catasso kho imÄ• , sÄ• riputta, yoniyo. katamÄ• catasso? aá¹‡á¸• ajÄ• yoni, jalÄ•
saá¹ƒsedajÄ• yoni, opapÄ• tikÄ• yoni. katamÄ• ca, sÄ• riputta, aá¹‡á¸• ajÄ• yoni? ye kho
aá¹‡á¸• akosaá¹ƒ abhinibbhijja jÄ• yanti --- ayaá¹ƒ vuccati, sÄ• riputta, aá¹‡á¸• ajÄ• yoni. k
sÄ• riputta, jalÄ• bujÄ• yoni? ye kho te, sÄ• riputta, sattÄ• vatthikosaá¹ƒ abhinibbhijja jÄ• y
vuccati, sÄ• riputta, jalÄ• bujÄ• yoni. katamÄ• ca, sÄ• riputta, saá¹ƒsedajÄ• yoni? ye kho
pÅ«timacche vÄ• jÄ• yanti pÅ«tikuá¹‡ape vÄ• pÅ«tikummÄ• se vÄ• candanikÄ• ye vÄ• c
ayaá¹ƒ vuccati, sÄ• riputta, saá¹ƒsedajÄ• yoni. katamÄ• ca, sÄ• riputta, opapÄ• tikÄ• yon
ekacce ca manussÄ• , ekacce ca vinipÄ• tikÄ• --- ayaá¹ƒ vuccati, sÄ• riputta, opapÄ• tikÄ•
sÄ• riputta, catasso yoniyo.

``yo \Se I 148/ kho maá¹ƒ, sÄ• riputta, evaá¹ƒ jÄ• nantaá¹ƒ evaá¹ƒ passantaá¹ƒ evaá¹ƒ vad
samaá¹‡assa gotamassa uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso, tak
dhammaá¹ƒ deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naâ€™ nti, taá¹ƒ, sÄ• ripu
taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto
seyyathÄ• pi, sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampan
Ä• rÄ• dheyya, evaá¹ƒ \Ne I 107/ sampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi. taá¹ƒ vÄ• caá¹ƒ a

appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye

<153> ``paÃ±ca \Be I 106/ kho imÄ• , sÄ• riputta, gatiyo. katamÄ• paÃ±ca? nirayo, tiracch
manussÄ• , devÄ• . nirayaÃ±cÄ• haá¹ƒ, sÄ• riputta, pajÄ• nÄ• mi, nirayagÄ• miÃ±ca magg
paá¹-ipadaá¹ƒ; yathÄ• paá¹-ipanno ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ
nirayaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. tiracchÄ• nayoniÃ±cÄ• haá¹ƒ, sÄ• riputta, pajÄ• n
tiracchÄ• nayonigÄ• miÃ±ca maggaá¹ƒ, tiracchÄ• nayonigÄ• miniÃ±ca paá¹-ipadaá¹ƒ; yath
bhedÄ• paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. pettivisay
pajÄ• nÄ• mi, pettivisayagÄ• miÃ±ca maggaá¹ƒ, pettivisayagÄ• miniÃ±ca paá¹-ipadaá¹ƒ; ya
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. man
pajÄ• nÄ• mi, manussalokagÄ• miÃ±ca maggaá¹ƒ \Se I 149/, manussalokagÄ• miniÃ±ca pa
ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussesu upapajjati taÃ±ca pajÄ• nÄ• mi. dev
pajÄ• nÄ• mi, devalokagÄ• miÃ±ca maggaá¹ƒ, devalokagÄ• miniÃ±ca paá¹-ipadaá¹ƒ; yathÄ
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. ni
sÄ• riputta, pajÄ• nÄ• mi, nibbÄ• nagÄ• miÃ±ca maggaá¹ƒ, nibbÄ• nagÄ• miniÃ±c \Ee I 74/
paá¹-ipanno ca Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati taÃ±ca pajÄ• nÄ• mi.

<154> ``idhÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• kÄ• yassa
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjissatÄ«ti. tamenaá¹ƒ passÄ• mi apare
cakkhunÄ• visuddhena atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• ap
nirayaá¹ƒ upapannaá¹ƒ, ekantadukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedayamÄ• naá¹ƒ. se
aá¹…gÄ• rakÄ• su sÄ• dhikaporisÄ• pÅ«rÄ• aá¹…gÄ• rÄ• naá¹ƒ vÄ«taccikÄ• naá¹ƒ vÄ«ta
Ä• gaccheyya ghammÄ• bhitatto ghammapareto kilanto tasito pipÄ• sito ekÄ• yanena magg
paá¹‡idhÄ• ya. tamenaá¹ƒ cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `tathÄ• yaá¹ƒ bha
tathÄ• ca \Se I 150/ iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• imaá¹ƒyeva aá¹…gÄ
Ä• gamissatÄ«â€™ ti \Ne I 108/. tamenaá¹ƒ passeyya aparena samayena tassÄ• aá¹…gÄ
patitaá¹ƒ, ekantadukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedayamÄ• naá¹ƒ. evameva kho ah
puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- tathÄ• yaá¹ƒ puggalo paá¹-ipanno
maggaá¹ƒ samÄ• rÅ«á¸·ho yathÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dug
upapajjissatÄ«ti. tamenaá¹ƒ passÄ• mi aparena samayena dibbena cakkhunÄ• visuddhena
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
tibbÄ• kaá¹-ukÄ• vedanÄ• vedayamÄ• naá¹ƒ.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• kÄ• yassa
tiracchÄ• nayoniá¹ƒ upapajjissatÄ«ti. tamenaá¹ƒ passÄ• mi aparena samayena dibbena cak

atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapa
kaá¹-ukÄ• vedanÄ• vedayamÄ• naá¹ƒ. seyyathÄ• pi, sÄ• riputta, gÅ«thakÅ«po sÄ• dhikap
puriso Ä• gaccheyya ghammÄ• bhitatto ghammapareto \Ee I 75/ kilanto tasito pipÄ• sito ekÄ
gÅ«thakÅ«paá¹ƒ paá¹‡idhÄ• ya. tamenaá¹ƒ cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya ---
paá¹-ipanno tathÄ• \Se I 151/ ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho yathÄ• imaá¹ƒye
Ä• gamissatÄ«â€™ ti. tamenaá¹ƒ passeyya aparena samayena tasmiá¹ƒ gÅ«thakÅ«pe pati
kaá¹-ukÄ• vedanÄ• vedayamÄ• naá¹ƒ. evameva kho ahaá¹ƒ, sÄ• riputta, idhekaccaá¹ƒ pu
paricca pajÄ• nÄ• mi --- tathÄ• yaá¹ƒ puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapajjissatÄ«ti. tamenaá¹ƒ pa
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá
upapannaá¹ƒ, dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedayamÄ• naá¹ƒ.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• kÄ• yassa
pettivisayaá¹ƒ upapajjissatÄ«ti. tamenaá¹ƒ \Be I 108/ passÄ• mi aparena samayena dibbena
atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapannaá¹
vedayamÄ• naá¹ƒ. seyyathÄ• pi, sÄ• riputta, rukkho visame bhÅ«mibhÄ• ge jÄ• to tanupatta
109/. atha puriso Ä• gaccheyya ghammÄ• bhitatto ghammapareto kilanto tasito pipÄ• sito e
rukkhaá¹ƒ paá¹‡idhÄ• ya. tamenaá¹ƒ cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `tathÄ•
paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• imaá¹ƒyeva rukkha
tamenaá¹ƒ passeyya\Se I 152/, aparena samayena tassa rukkhassa chÄ• yÄ• ya nisinnaá¹ƒ
dukkhabahulÄ• vedanÄ• vedayamÄ• naá¹ƒ. evameva kho ahaá¹ƒ, sÄ• riputta, idhekaccaá
ceto paricca pajÄ• nÄ• mi --- tathÄ• yaá¹ƒ puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca mag
yathÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapajjissatÄ«ti. tamenaá¹ƒ
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá
upapannaá¹ƒ, dukkhabahulÄ• vedanÄ• vedayamÄ• naá¹ƒ.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho yathÄ• kÄ• yassa
manussesu upapajjissatÄ«ti. tamenaá¹ƒ passÄ• mi aparena samayena dibbena cakkhunÄ•
atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussesu upapannaá¹ƒ,
vedayamÄ• naá¹ƒ. seyyathÄ• pi, sÄ• riputta, rukkho same bhÅ«mibhÄ• ge jÄ• to bahalapat
{saá¹‡á¸• acchÄ• yo (Se), santacchÄ• yo (Katthaci) }. atha puriso Ä• gaccheyya ghammÄ•
kilanto tasito pipÄ• sito ekÄ• yanena maggena tameva rukkhaá¹ƒ paá¹‡idhÄ• ya. tamenaá¹ƒ
evaá¹ƒ vadeyya --- `tathÄ• yaá¹ƒ bhavaá¹ƒ puriso paá¹-ipanno tathÄ• ca iriyati taÃ±ca mag
yathÄ• imameva rukkhaá¹ƒ Ä• gamissatÄ«â€™ ti. tamenaá¹ƒ passeyya aparena samayena
nisinnaá¹ƒ vÄ• nipannaá¹ƒ vÄ• sukhabahulÄ• vedanÄ• vedayamÄ• naá¹ƒ. evameva kho
idhekaccaá¹ƒ \Se I 153/ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- tathÄ• ya

tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho yathÄ• kÄ• yassa bhedÄ• paraá¹ƒ mar
upapajjissatÄ«ti. tamenaá¹ƒ passÄ• mi aparena samayena dibbena cakkhunÄ• visuddhena
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussesu upapannaá¹ƒ, sukhabahulÄ• vedanÄ•

``idha \Ee I 76/ panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paric
tathÄ• yaá¹ƒ puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yath
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissatÄ«â€™ ti. tamenaá¹ƒ passÄ• m
cakkhunÄ• \Ne I 110/ visuddhena atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ mar
lokaá¹ƒ upapannaá¹ƒ, ekantasukhÄ• vedanÄ• vedayamÄ• naá¹ƒ. seyyathÄ• pi, sÄ• riputta
kÅ«á¹-Ä• gÄ• raá¹ƒ ullittÄ• valittaá¹ƒ nivÄ• taá¹ƒ phusitaggaá¸·aá¹ƒ pihitavÄ• tapÄ• naá¹ƒ. t
gonakatthato paá¹-ikatthato paá¹-alikatthato kadalimigapavarapaccattharaá¹‡o sauttaraccha
ubhatolohitakÅ«padhÄ• no. atha puriso Ä• gaccheyya ghammÄ• bhitatto ghammapareto kil
ekÄ• yanena maggena tameva pÄ• sÄ• daá¹ƒ paá¹‡idhÄ• ya. tamenaá¹ƒ cakkhumÄ• puris
`tathÄ• yaá¹ƒ bhavaá¹ƒ puriso paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸
pÄ• sÄ• daá¹ƒ Ä• gamissatÄ«â€™ ti. tamenaá¹ƒ passeyya aparena samayena tasmiá¹ƒ pÄ
tasmiá¹ƒ pallaá¹…ke nisinnaá¹ƒ vÄ• nipannaá¹ƒ vÄ• ekantasukhÄ• vedanÄ• vedayamÄ•
sÄ• riputta, idhekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- tathÄ• y
paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho yathÄ• kÄ• yassa bhedÄ•
saggaá¹ƒ lokaá¹ƒ upapajjissatÄ«ti. tamenaá¹ƒ passÄ• mi aparena samayena dibbena cakkh
atikkantamÄ• nusakena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹
vedanÄ• vedayamÄ• naá¹ƒ.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi -
paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• Ä• savÄ• naá¹ƒ kh
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
viharissatÄ«ti. tamenaá¹ƒ passÄ• mi aparena samayena Ä• savÄ• naá¹ƒ khayÄ• anÄ• sava
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
vedanÄ• vedayamÄ• naá¹ƒ. seyyathÄ• pi, sÄ• riputta, pokkharaá¹‡Ä« acchodakÄ• \Be I 1
setakÄ• supatitthÄ• ramaá¹‡Ä«yÄ• . avidÅ«re cassÄ• tibbo vanasaá¹‡á¸• o. atha puriso Ä
ghammapareto kilanto tasito pipÄ• sito ekÄ• yanena maggena tameva pokkharaá¹‡iá¹ƒ paá
cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `tathÄ• bhavaá¹ƒ puriso paá¹-ipanno tathÄ•
maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• imaá¹ƒyeva pokkharaá¹‡iá¹ƒ Ä• gamissatÄ«â€™ ti. tam
samayena taá¹ƒ pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• nhÄ• yitvÄ• ca pivitvÄ• ca sabbadarathakil
paá¹-ippassambhetvÄ• \Se I 155/ paccuttaritvÄ• tasmiá¹ƒ vanasaá¹‡á¸• e nisinnaá¹ƒ vÄ•
ekantasukhÄ• vedanÄ• vedayamÄ• naá¹ƒ. evameva kho ahaá¹ƒ, sÄ• riputta, idhekaccaá¹
ceto paricca pajÄ• nÄ• mi --- tathÄ• yaá¹ƒ puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca ma
yathÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-h
111/ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissatÄ«â€™ ti. tamenaá¹ƒ passÄ• mi ap

khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharantaá¹ƒ, ekantasukhÄ• vedanÄ• vedayamÄ• naá¹ƒ. imÄ• kho, sÄ• riput

``yo kho maá¹ƒ, sÄ• riputta, evaá¹ƒ jÄ• nantaá¹ƒ evaá¹ƒ passantaá¹ƒ evaá¹ƒ vadeyya --- `n
gotamassa uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso; takkapariyÄ• hata
deseti vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naâ€™ nti taá¹ƒ, sÄ• riputta, vÄ• caá¹ƒ
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye
sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampanno diá¹-á¹-hev
evaá¹ƒ sampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi `taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ
diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™.

<155> ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, caturaá¹…gasamannÄ• gataá¹ƒ brah
caritÄ• {caritvÄ• (Katthaci) } --- tapassÄ« sudaá¹ƒ homi paramatapassÄ«, lÅ«kho sudaá¹ƒ
Ee) } homi paramalÅ«kho, jegucchÄ« sudaá¹ƒ homi paramajegucchÄ«, pavivitto sudaá¹ƒ {p
} homi paramapavivitto \Be I 111/. tatrÄ• ssu me idaá¹ƒ, sÄ• riputta, tapassitÄ• ya hoti --- ac
muttÄ• cÄ• ro hatthÄ• palekhano {hatthÄ• valekhano (Se) }, na ehibhaddantiko na tiá¹-á¹-ha
nÄ• bhihaá¹-aá¹ƒ na uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyÄ• mi. so na kumbhimukhÄ•
kaá¸·opimukhÄ• paá¹-iggaá¹‡hÄ• mi, na eá¸·akamantaraá¹ƒ, na daá¹‡á¸• amantaraá¹ƒ, na
dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, na gabbhiniyÄ• , na pÄ• yamÄ• nÄ• ya {pÄ• yantiyÄ• (k
purisantaragatÄ• ya, na saá¹…kittÄ«su, na yattha sÄ• upaá¹-á¹-hito hoti, na yattha makkhik
saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ«; na macchaá¹ƒ na maá¹ƒsaá¹ƒ na suraá¹ƒ na merayaá¹ƒ na
ekÄ• gÄ• riko vÄ• homi ekÄ• lopiko, dvÄ• gÄ• riko \Ee I 78/ vÄ• homi dvÄ• lopiko ... pe ...
sattÄ• lopiko; ekissÄ• pi dattiyÄ• yÄ• pemi, dvÄ«hipi dattÄ«hi yÄ• pemi ... pe ... sattahipi da
ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• remi, dvÄ«hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• remi ... pe ... sat
Ä• hÄ• remi; iti evarÅ«paá¹ƒ addhamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyut

``so sÄ• kabhakkho vÄ• homi, sÄ• mÄ• kabhakkho vÄ• homi, nÄ«vÄ• rabhakkho vÄ• hom
haá¹-abhakkho vÄ• homi, kaá¹‡abhakkho vÄ• \Se I 157/ homi, Ä• cÄ• mabhakkho vÄ• ho
piÃ±Ã±Ä• kabhakkho vÄ• homi, tiá¹‡abhakkho vÄ• homi, gomayabhakkho vÄ• homi, vana
pavattaphalabhojÄ«.

``so sÄ• á¹‡Ä• nipi dhÄ• remi, masÄ• á¹‡Ä• nipi dhÄ• remi, chavadussÄ• nipi dhÄ• remi, p
tirÄ«á¹-Ä• nipi dhÄ• remi, ajinampi dhÄ• remi, ajinakkhipampi dhÄ• remi, kusacÄ«rampi dhÄ
dhÄ• remi, phalakacÄ«rampi dhÄ• remi, kesakambalampi dhÄ• remi, vÄ• á¸·akambalampi d
dhÄ• remi; kesamassulocakopi homi kesamassulocanÄ• nuyogamanuyutto; ubbhaá¹-á¹-hak
ukkuá¹-ikopi homi ukkuá¹-ikappadhÄ• namanuyutto; kaá¹‡á¹-akÄ• passayikopi homi kaá¹‡á
kappemi {imassÄ• nantare aÃ±Ã±opi koci pÄ• á¹-hapadeso aÃ±Ã±esu Ä• jÄ«vakavatadÄ«p
sÄ• yatatiyakampi udakorohanÄ• nuyogamanuyutto viharÄ• mi --- iti evarÅ«paá¹ƒ anekavih

Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharÄ• mi. idaá¹ƒsu me, sÄ• riputta, tapassitÄ

<156> ``tatrÄ• ssu me idaá¹ƒ, sÄ• riputta, lÅ«khasmiá¹ƒ hoti --- nekavassagaá¹‡ikaá¹ƒ rajo
sannicitaá¹ƒ hoti papaá¹-ikajÄ• taá¹ƒ. seyyathÄ• pi, sÄ• riputta, tindukakhÄ• á¹‡u nekavass
hoti papaá¹-ikajÄ• to, evamevÄ• ssu me, sÄ• riputta, nekavassagaá¹‡ikaá¹ƒ rajojallaá¹ƒ kÄ•
papaá¹-ikajÄ• taá¹ƒ. tassa mayhaá¹ƒ, sÄ• riputta, na evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ imaá¹
pÄ• á¹‡inÄ• parimajjeyyaá¹ƒ, aÃ±Ã±e vÄ• pana me imaá¹ƒ rajojallaá¹ƒ pÄ• á¹‡inÄ• parim
sÄ• riputta \Se I 158/, na hoti. idaá¹ƒsu me, sÄ• riputta, lÅ«khasmiá¹ƒ hoti.

``tatrÄ• ssu me idaá¹ƒ, sÄ• riputta, jegucchismiá¹ƒ hoti --- so kho ahaá¹ƒ, sÄ• riputta, satova
satova paá¹-ikkamÄ• mi, yÄ• va udakabindumhipi me dayÄ• paccupaá¹-á¹-hitÄ• hoti --- `m
visamagate saá¹…ghÄ• taá¹ƒ Ä• pÄ• desiâ€™ nti. idaá¹ƒsu me, sÄ• riputta, jegucchismiá¹ƒ

``tatrÄ• ssu me idaá¹ƒ, sÄ• riputta, pavivittasmiá¹ƒ hoti --- so kho \Ee I 79/ ahaá¹ƒ, sÄ• ripu
aÃ±Ã±ataraá¹ƒ araÃ±Ã±Ä• yatanaá¹ƒ ajjhogÄ• hetvÄ• viharÄ• mi. yadÄ• passÄ• mi gopÄ
tiá¹‡ahÄ• rakaá¹ƒ vÄ• kaá¹-á¹-hahÄ• rakaá¹ƒ vÄ• vanakammikaá¹ƒ vÄ• , vanena vanaá¹ƒ
ninnaá¹ƒ thalena thalaá¹ƒ saá¹ƒpatÄ• mi {papatÄ• mi (Ce Se Ee) }. taá¹ƒ kissa hetu? mÄ•
ahaÃ±ca mÄ• te addasanti. seyyathÄ• pi, sÄ• riputta, Ä• raÃ±Ã±ako mago manusse disvÄ
gahanaá¹ƒ ninnena ninnaá¹ƒ \Ne I 113/ thalena thalaá¹ƒ saá¹ƒpatati, evameva kho ahaá¹ƒ,
passÄ• mi gopÄ• lakaá¹ƒ vÄ• pasupÄ• lakaá¹ƒ vÄ• tiá¹‡ahÄ• rakaá¹ƒ vÄ• kaá¹-á¹-hahÄ•
vanena vanaá¹ƒ gahanena gahanaá¹ƒ ninnena ninnaá¹ƒ thalena thalaá¹ƒ saá¹ƒpatÄ• mi. ta
te addasaá¹ƒsu ahaÃ±ca mÄ• te addasanti. idaá¹ƒsu me, sÄ• riputta, pavivittasmiá¹ƒ hoti.

``so kho ahaá¹ƒ, sÄ• riputta, ye te goá¹-á¹-hÄ• paá¹-á¹-hitagÄ• vo apagatagopÄ• lakÄ• , ta
upasaá¹…kamitvÄ• yÄ• ni tÄ• ni vacchakÄ• naá¹ƒ \Se I 159/ taruá¹‡akÄ• naá¹ƒ dhenupak
sudaá¹ƒ Ä• hÄ• remi. yÄ• vakÄ«vaÃ±ca me \Be I 113/, sÄ• riputta, sakaá¹ƒ muttakarÄ«saá
sakaá¹ƒyeva sudaá¹ƒ muttakarÄ«saá¹ƒ Ä• hÄ• remi. idaá¹ƒsu me, sÄ• riputta, mahÄ• vikaá

<157> ``so kho ahaá¹ƒ, sÄ• riputta, aÃ±Ã±ataraá¹ƒ bhiá¹ƒsanakaá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajj
tatrÄ• ssudaá¹ƒ, sÄ• riputta, bhiá¹ƒsanakassa vanasaá¹‡á¸• assa bhiá¹ƒsanakatasmiá¹ƒ ho
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ pavisati, yebhuyyena lomÄ• ni haá¹ƒsanti. so kho ahaá¹ƒ, sÄ• ripu
sÄ«tÄ• hemantikÄ• antaraá¹-á¹-hakÄ• himapÄ• tasamayÄ• {antaraá¹-á¹-hake himapÄ• ta
tathÄ• rÅ«pÄ• su rattÄ«su rattiá¹ƒ abbhokÄ• se viharÄ• mi, divÄ• vanasaá¹‡á¸• e; gimhÄ•
abbhokÄ• se viharÄ• mi, rattiá¹ƒ vanasaá¹‡á¸• e. apissu maá¹ƒ, sÄ• riputta, ayaá¹ƒ anaccha
pubbe assutapubbÄ• ---

``sotatto sosinno {sosÄ«no (Ce Ee Katthaci), sosino (Se), sosindo (saddanÄ«ti) } ceva, eko

naggo na caggimÄ• sÄ«no, esanÄ• pasuto munÄ«â€™â€™ ti ||

``so kho ahaá¹ƒ, sÄ• riputta, susÄ• ne seyyaá¹ƒ kappemi chavaá¹-á¹-hikÄ• ni upadhÄ• ya.
gÄ• maá¹‡á¸• alÄ• {gomaá¹‡á¸• alÄ• (bahÅ«su) cariyÄ• piá¹-akaaá¹-á¹-hakathÄ• oloketab
oá¹-á¹-hubhantipi, omuttentipi, paá¹ƒsukenapi okiranti, kaá¹‡á¹‡asotesupi salÄ• kaá¹ƒ paves
panÄ• haá¹ƒ, sÄ• riputta, abhijÄ• nÄ• mi tesu pÄ• pakaá¹ƒ cittaá¹ƒ uppÄ• detÄ• . idaá¹ƒsu
upekkhÄ• vihÄ• rasmiá¹ƒ hoti.

<158> ``santi \Se I 160/ \Ee I 80/ kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá
evaá¹ƒdiá¹-á¹-hino --- `Ä• hÄ• rena \Ne I 114/ suddhÄ«â€™ ti. te evamÄ• haá¹ƒsu --- `koleh
kolampi khÄ• danti, kolacuá¹‡á¹‡ampi khÄ• danti, kolodakampi pivanti --- anekavihitampi ko
paribhuÃ±janti. abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, sÄ• riputta, ekaá¹ƒyeva kolaá¹ƒ Ä• hÄ• raá
pana te, sÄ• riputta, evamassa --- `mahÄ• nÅ«na tena samayena kolo ahosÄ«â€™ ti. na kl
evaá¹ƒ daá¹-á¹-habbaá¹ƒ. tadÄ• pi etaparamoyeva kolo ahosi seyyathÄ• pi etarahi. tassa m
ekaá¹ƒyeva \Be I 114/ kolaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• rayato adhimattakasimÄ• naá¹ƒ patto kÅ
Ä• sÄ«tikapabbÄ• ni vÄ• kÄ• á¸·apabbÄ• ni vÄ• , evamevassu me aá¹…gapaccaá¹…gÄ• n
seyyathÄ• pi nÄ• ma oá¹-á¹-hapadaá¹ƒ, evamevassu me Ä• nisadaá¹ƒ hoti tÄ• yevappÄ• hÅ
vaá¹-á¹-anÄ• vaá¸·Ä«, evamevassu me piá¹-á¹-hikaá¹‡á¹-ako unnatÄ• vanato hoti tÄ• yevap
nÄ• ma jarasÄ• lÄ• ya gopÄ• nasiyo oluggaviluggÄ• bhavanti, evamevassu me phÄ• suá¸·
tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma gambhÄ«re udapÄ• ne udakatÄ• rakÄ• g
evamevassu me akkhikÅ«pesu akkhitÄ• rakÄ• gambhÄ«ragatÄ• okkhÄ• yikÄ• dissanti tÄ
seyyathÄ• pi nÄ• ma tittakÄ• lÄ• buÄ• makacchinno vÄ• tÄ• tapena saá¹ƒphuá¹-ito {samph
Katthaci) ettha saá¹ƒphuá¹-itoti saá¹…kucitoti attho} hoti sammilÄ• to, evamevassu \Se I 161
saá¹ƒphuá¹-itÄ• hoti sammilÄ• tÄ• tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, sÄ• riputta,
parimasissÄ• mÄ«â€™ ti piá¹-á¹-hikaá¹‡á¹-akaá¹ƒyeva pariggaá¹‡hÄ• mi, `piá¹-á¹-hikaá¹‡á¹
parimasissÄ• mÄ«â€™ ti udaracchaviá¹ƒyeva pariggaá¹‡hÄ• mi, yÄ• vassu me, sÄ• riputta
piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ allÄ«nÄ• hoti tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, sÄ• riput
muttaá¹ƒ vÄ• karissÄ• mÄ«â€™ ti tattheva avakujjo papatÄ• mi tÄ• yevappÄ• hÄ• ratÄ• ya
tameva kÄ• yaá¹ƒ assÄ• sento pÄ• á¹‡inÄ• gattÄ• ni anomajjÄ• mi. tassa mayhaá¹ƒ, sÄ• ri
anomajjato pÅ«timÅ«lÄ• ni lomÄ• ni kÄ• yasmÄ• patanti tÄ• yevappÄ• hÄ• ratÄ• ya.

<159> ``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒ
suddhÄ«â€™ ti. te evamÄ• haá¹ƒsu --- `muggehi yÄ• pema ... pe ... tilehi yÄ• pema ... pe ...
yÄ• pemÄ• â€™ ti. te taá¹‡á¸• ulampi khÄ• danti, taá¹‡á¸• ulacuá¹‡á¹‡ampi khÄ• danti, taá
pivanti --- anekavihitampi taá¹‡á¸• ulavikatiá¹ƒ paribhuÃ±janti. abhijÄ• nÄ• mi kho panÄ• ha
ekaá¹ƒyeva taá¹‡á¸• ulaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• ritÄ• . siyÄ• kho pana te, sÄ• riputta, evam
samayena taá¹‡á¸• ulo ahosÄ«â€™ ti. na kho panetaá¹ƒ, sÄ• riputta, evaá¹ƒ daá¹-á¹-habba
etaparamoyeva taá¹‡á¸• ulo ahosi \Ne I 115/, seyyathÄ• pi \Be I 115/ etarahi. tassa mayhaá

ekaá¹ƒyeva taá¹‡á¸• ulaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• rayato adhimattakasimÄ• naá¹ƒ \Se I 162/
seyyathÄ• pi nÄ• ma Ä• sÄ«tikapabbÄ• ni vÄ• kÄ• á¸·apabbÄ• ni vÄ• , evamevassu me aá
tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma oá¹-á¹-hapadaá¹ƒ, evamevassu me Ä• nis
tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma vaá¹-á¹-anÄ• vaá¸·Ä«, evamevassu me pi
unnatÄ• vanato hoti tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma jarasÄ• lÄ• ya gopÄ•
evamevassu me phÄ• suá¸·iyo oluggaviluggÄ• bhavanti tÄ• yevappÄ• hÄ• ratÄ• ya. seyyat
udakatÄ• rakÄ• gambhÄ«ragatÄ• okkhÄ• yikÄ• dissanti, evamevassu me akkhikÅ«pesu a
okkhÄ• yikÄ• dissanti tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma tittakÄ• lÄ• bu Ä• n
saá¹ƒphuá¹-ito hoti sammilÄ• to, evamevassu me sÄ«sacchavi saá¹ƒphuá¹-itÄ• hoti sammi
tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, sÄ• riputta, `udaracchaviá¹ƒ parimasissÄ• mÄ«
piá¹-á¹-hikaá¹‡á¹-akaá¹ƒyeva pariggaá¹‡hÄ• mi, `piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ parimasissÄ• mÄ
udaracchaviá¹ƒyeva pariggaá¹‡hÄ• mi. yÄ• vassu me, sÄ• riputta, udaracchavi piá¹-á¹-hikaa
hoti tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, sÄ• riputta, `vaccaá¹ƒ vÄ• muttaá¹ƒ vÄ• ka
avakujjo papatÄ• mi tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, sÄ• riputta, tameva kÄ• yaa
gattÄ• ni anomajjÄ• mi. tassa mayhaá¹ƒ, sÄ• riputta, pÄ• á¹‡inÄ• gattÄ• ni anomajjato pÅ«
kÄ• yasmÄ• patanti tÄ• yevappÄ• hÄ• ratÄ• ya.

``tÄ• yapi kho ahaá¹ƒ, sÄ• riputta, iriyÄ• ya tÄ• ya paá¹-ipadÄ• ya tÄ• ya dukkarakÄ• rikÄ•
uttariá¹ƒ manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ. taá¹ƒ kissa hetu? imiss
anadhigamÄ• , yÄ• yaá¹ƒ ariyÄ• paÃ±Ã±Ä• adhigatÄ• ariyÄ• niyyÄ• nikÄ• , niyyÄ• ti takk
dukkhakkhayÄ• ya.

<160> ``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒd
`saá¹ƒsÄ• rena suddhÄ«â€™ ti. na kho pana so {na kho paneso (Ce Se) }, sÄ• riputta, saá¹
I 116/ yo mayÄ• asaá¹ƒsaritapubbo \Ee I 82/ iminÄ• dÄ«ghena addhunÄ• , aÃ±Ã±atra sud
suddhÄ• vÄ• se cÄ• haá¹ƒ, sÄ• riputta, deve saá¹ƒsareyyaá¹ƒ, nayimaá¹ƒ lokaá¹ƒ punarÄ•

``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-
I 116/ suddhÄ«â€™ ti. na kho pana sÄ• , sÄ• riputta \Se I 163/, upapatti sulabharÅ«pÄ• yÄ
anupapannapubbÄ• iminÄ• dÄ«ghena addhunÄ• , aÃ±Ã±atra suddhÄ• vÄ• sehi devehi. su
deve upapajjeyyaá¹ƒ, nayimaá¹ƒ lokaá¹ƒ punarÄ• gaccheyyaá¹ƒ.

``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-
suddhÄ«â€™ ti. na kho pana so, sÄ• riputta, Ä• vÄ• so sulabharÅ«po yo mayÄ• anÄ• vuá¹
(Ce Ee) } iminÄ• dÄ«ghena addhunÄ• , aÃ±Ã±atra suddhÄ• vÄ• sehi devehi. suddhÄ• vÄ•
Ä• vaseyyaá¹ƒ, nayimaá¹ƒ lokaá¹ƒ punarÄ• gaccheyyaá¹ƒ.

``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-h

suddhÄ«â€™ ti. na kho pana so, sÄ• riputta, yaÃ±Ã±o sulabharÅ«po yo mayÄ• ayiá¹-á¹-ha
addhunÄ• , taÃ±ca kho raÃ±Ã±Ä• vÄ• satÄ• khattiyena muddhÄ• vasittena brÄ• hmaá¹‡e

``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-
`aggiparicariyÄ• ya suddhÄ«â€™ ti. na kho pana so, sÄ• riputta, aggi sulabharÅ«po yo may
iminÄ• dÄ«ghena addhunÄ• , taÃ±ca kho raÃ±Ã±Ä• vÄ• satÄ• khattiyena muddhÄ• vasit
mahÄ• sÄ• lena.

<161> ``santi kho pana, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒ
`yÄ• vadevÄ• yaá¹ƒ bhavaá¹ƒ puriso daharo hoti yuvÄ• \Se I 164/ susukÄ• á¸·akeso bhadr
paá¹-hamena vayasÄ• tÄ• vadeva paramena paÃ±Ã±Ä• veyyattiyena samannÄ• gato hoti.
puriso jiá¹‡á¹‡o hoti vuddho mahallako addhagato vayoanuppatto, Ä• sÄ«tiko vÄ• nÄ• vutik
jÄ• tiyÄ• , atha tamhÄ• paÃ±Ã±Ä• veyyattiyÄ• , parihÄ• yatÄ«â€™ ti. na kho panetaá¹ƒ, sÄ
daá¹-á¹-habbaá¹ƒ. ahaá¹ƒ kho pana, sÄ• riputta, etarahi jiá¹‡á¹‡o vuddho mahallako addhag
Ä• sÄ«tiko me vayo vattati. idha me assu, sÄ• riputta, cattÄ• ro sÄ• vakÄ• vassasatÄ• yukÄ
paramÄ• ya satiyÄ• ca gatiyÄ• ca dhitiyÄ• ca samannÄ• gatÄ• paramena ca paÃ±Ã±Ä• v
sÄ• riputta, daá¸·hadhammÄ• {daá¸·hadhammo (bahÅ«su) á¹-Ä«kÄ• ca moggallÄ• nabyÄ•
dhanuggaho sikkhito katahattho katÅ«pÄ• sano lahukena asanena appakasireneva tiriyaá¹ƒ
atipÄ• teyya, evaá¹ƒ adhimattasatimanto \Ne I 117/ evaá¹ƒ adhimattagatimanto evaá¹ƒ \Ee
adhimattadhitimanto evaá¹ƒ paramena paÃ±Ã±Ä• veyyattiyena samannÄ• gatÄ• . te maá¹ƒ
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya paÃ±haá¹ƒ puccheyyuá¹ƒ, puá¹-á¹-ho pu
byÄ• kareyyaá¹ƒ, byÄ• kataÃ±ca me byÄ• katato dhÄ• reyyuá¹ƒ, na ca maá¹ƒ dutiyakaá¹ƒ u
aÃ±Ã±atra asitapÄ«takhÄ• yitasÄ• yitÄ• aÃ±Ã±atra uccÄ• rapassÄ• vakammÄ• , aÃ±Ã±atr
apariyÄ• dinnÄ• yevassa, sÄ• riputta, tathÄ• gatassa dhammadesanÄ• , apariyÄ• dinnaá¹ƒy
dhammapadabyaÃ±janaá¹ƒ, apariyÄ• dinnaá¹ƒyevassa tathÄ• gatassa paÃ±hapaá¹-ibhÄ• n
cattÄ• ro sÄ• vakÄ• vassasatÄ• yukÄ• vassasatajÄ«vino vassasatassa accayena kÄ• laá¹
maá¹ƒ, sÄ• riputta, pariharissatha, nevatthi tathÄ• gatassa paÃ±Ã±Ä• veyyattiyassa aÃ±Ã±a
taá¹ƒ {yaá¹ƒ kho panetaá¹ƒ (Ce) }, sÄ• riputta, sammÄ• vadamÄ• no vadeyya --- `asammoh
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev
sammÄ• vadamÄ• no vadeyya `asammohadhammo satto loke uppanno bahujanahitÄ• ya b
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ â€™ nti.

<162> tena kho pana samayena Ä• yasmÄ• nÄ• gasamÄ• lo bhagavato piá¹-á¹-hito á¹-hito
bÄ«jayamÄ• no. atha kho Ä• yasmÄ• nÄ• gasamÄ• lo bhagavantaá¹ƒ etadavoca --- ``acch
bhante! api hi me, bhante, imaá¹ƒ dhammapariyÄ• yaá¹ƒ sutvÄ• lomÄ• ni haá¹-á¹-hÄ• ni. k
dhammapariyÄ• yoâ€™â€™ ti? ``tasmÄ• tiha tvaá¹ƒ, nÄ• gasamÄ• la, imaá¹ƒ dhammapari
tveva naá¹ƒ dhÄ• rehÄ«â€™â€™ ti.

idamavoca \Be I 118/ bhagavÄ• . attamano Ä• yasmÄ• nÄ• gasamÄ• lo bhagavato bhÄ• s

mahÄ• sÄ«hanÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mahÄ• dukkhakkhandhasuttaá¹ƒ

<163> evaá¹ƒ \Se I 166/ \Ne I 118/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ
pattacÄ«varamÄ• dÄ• ya \Ee I 84/ sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒsu. atha kho tesa
etadahosi --- ``atippago kho tÄ• va sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya carituá¹ƒ, yaá¹ƒ nÅ«na m
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá¹…kameyyÄ• mÄ• â€™â
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá¹…kamiá¹ƒsu; upasaá¹…
paribbÄ• jakehi saddhiá¹ƒ sammodiá¹ƒsu; sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te bhikkhÅ« te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• eta
``samaá¹‡o, Ä• vuso, gotamo kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, mayampi kÄ• mÄ
samaá¹‡o, Ä• vuso, gotamo rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, mayampi rÅ«pÄ• na
samaá¹‡o, Ä• vuso, gotamo vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, mayampi vedanÄ•
idha no, Ä• vuso, ko viseso, ko adhippayÄ• so, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ samaá¹‡assa vÄ
--- yadidaá¹ƒ dhammadesanÄ• ya vÄ• dhammadesanaá¹ƒ, anusÄ• saniyÄ• vÄ• anusÄ• s
bhikkhÅ« tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ neva \Se I 167/
nappaá¹-ikkosiá¹ƒsu; anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá
etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™â€™ ti.

<164> atha kho te bhikkhÅ« sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha mayaá¹ƒ, bh
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ \Be I 119/ piá
no, bhante, amhÄ• kaá¹ƒ etadahosi --- `atippago kho tÄ• va sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya
mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá¹…kameyy
bhante, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá¹…kamimha
aÃ±Ã±atitthiyehi \Ne I 119/ paribbÄ• jakehi saddhiá¹ƒ sammodimha; sammodanÄ«yaá¹ƒ kat
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«dimha. ekamantaá¹ƒ nisinne kho amhe, bhante, te aÃ±
etadavocuá¹ƒ --- `samaá¹‡o, Ä• vuso, gotamo kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti,
pariÃ±Ã±aá¹ƒ paÃ±Ã±apema \Ee I 85/. samaá¹‡o, Ä• vuso, gotamo rÅ«pÄ• naá¹ƒ pariÃ±Ã±
rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apema. samaá¹‡o, Ä• vuso, gotamo vedanÄ• naá¹ƒ pa
vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apema. idha no, Ä• vuso, ko viseso, ko adhippayÄ• s
\Se I 168/ samaá¹‡assa vÄ• gotamassa amhÄ• kaá¹ƒ vÄ• , yadidaá¹ƒ dhammadesanÄ• ya
anusÄ• saniyÄ• vÄ• anusÄ• saniâ€™ nti. atha kho mayaá¹ƒ, bhante, tesaá¹ƒ aÃ±Ã±atitthi

bhÄ• sitaá¹ƒ neva abhinandimha, nappaá¹-ikkosimha; anabhinanditvÄ• appaá¹-ikkositvÄ• pakkamimha --- `bhagavato santike etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™â€

<165> ``evaá¹ƒvÄ• dino, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«y kÄ• mÄ• naá¹ƒ assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko rÅ«pÄ• naá¹ƒ assÄ• do nissaraá¹‡aá¹ƒ? ko vedanÄ• naá¹ƒ assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aâ€™ nti? ev bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• na ceva sampÄ• yissanti, uttariÃ±ca vighÄ• taá kissa hetu? yathÄ• taá¹ƒ, bhikkhave, avisayasmiá¹ƒ. nÄ• haá¹ƒ taá¹ƒ, bhikkhave, passÄ• m samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya yo i veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dheyya, aÃ±Ã±atra tathÄ• gatena vÄ• tathÄ• gatasÄ• va sutvÄ• .

<166> ``ko ca, bhikkhave, kÄ• mÄ• naá¹ƒ assÄ• do? paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒ saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• \Be I 120/ ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• .. phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajan bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• . yaá¹ƒ kho, bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá somanassaá¹ƒ --- ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• do.

<167> ``ko ca, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo? idha, bhikkhave, kulaputto yena sip 120/ jÄ«vikaá¹ƒ kappeti --- yadi muddÄ• ya yadi gaá¹‡anÄ• ya yadi saá¹…khÄ• nena {saá¹. kasiyÄ• yadi vaá¹‡ijjÄ• ya yadi gorakkhena yadi issatthena yadi rÄ• japorisena yadi sippaÃ sÄ«tassa purakkhato uá¹‡hassa purakkhato á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«á¹ƒsapasa {Ä«rayamÄ• no (Katthaci), samphassamÄ• no (Nidd II khaggavisÄ• á¹‡asutta 136) } khuppi ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko, dukkhakkhandho kÄ• mah kÄ• mÄ• dhikaraá¹‡aá¹ƒ \Ee I 86/ kÄ• mÄ• nameva hetu.

``tassa ce, bhikkhave, kulaputtassa evaá¹ƒ uá¹-á¹-hahato ghaá¹-ato vÄ• yamato te bhogÄ• socati kilamati paridevati urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati --- `moghaá¹ƒ vata aphalo vata me vÄ• yÄ• moâ€™ ti. ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹ kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``tassa ce, bhikkhave, kulaputtassa evaá¹ƒ uá¹-á¹-hahato ghaá¹-ato vÄ• yamato te bhogÄ• tesaá¹ƒ bhogÄ• naá¹ƒ Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve rÄ• jÄ• no hareyyuá¹ƒ, na corÄ• hareyyuá¹ƒ, na aggi daheyya, na udakaá¹ƒ vaheyya {vÄ• appiyÄ• dÄ• yÄ• dÄ• hareyyuâ€™ nti. tassa \Se I 170/ evaá¹ƒ Ä• rakkhato gopayato te bh corÄ• vÄ• haranti, aggi vÄ• dahati, udakaá¹ƒ vÄ• vahati, appiyÄ• vÄ• dÄ• yÄ• dÄ• hara paridevati urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati --- `yampi me ahosi tampi no natth

bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko, dukkhakkhandho kÄ• mahetu kÄ• n
kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

<168> ``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡a
rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi vivadanti \Be I 121/, brÄ• hmaá¹‡Ä• p
vivadanti, gahapatÄ«pi gahapatÄ«hi vivadanti, mÄ• tÄ• pi puttena vivadati, puttopi mÄ• tarÄ
puttena vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhÄ• tÄ• pi bhag
bhaginÄ«pi bhÄ• tarÄ• vivadati, sahÄ• yopi sahÄ• yena vivadati. te tattha kalahaviggahaviv
aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¹‡Ä«hipi upakkamanti, leá¸• á¸• Å«hipi upakkamanti, daá¹‡á¸• el
upakkamanti. te tattha maraá¹‡ampi nigacchanti, maraá¹‡amattampi dukkhaá¹ƒ \Ne I 121/. a
kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko, dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá
kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ•
gahetvÄ• , dhanukalÄ• paá¹ƒ sannayhitvÄ• , ubhatobyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ pakkha
\Se I 171/, sattÄ«supi khippamÄ• nÄ• su, asÄ«supi vijjotalantesu. te tattha usÅ«hipi vijjhanti
vijjhanti, asinÄ• pi sÄ«saá¹ƒ chindanti. te tattha maraá¹‡ampi nigacchanti, maraá¹‡amattam
bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko, dukkhakkhandho kÄ• mahetu kÄ• n
kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ•
gahetvÄ• , dhanukalÄ• paá¹ƒ sannayhitvÄ• , addÄ• valepanÄ• {aá¹-á¹-Ä• valepanÄ• (Se k
pakkhandanti usÅ«supi khippamÄ• nesu, sattÄ«supi khippamÄ• nÄ• su \Ee I 87/, asÄ«supi
usÅ«hipi vijjhanti, sattiyÄ• pi vijjhanti, chakaá¹‡akÄ• yapi {pakaá¹-á¹-hiyÄ• pi (Ce) } osiÃ±ca
omaddanti, asinÄ• pi sÄ«saá¹ƒ chindanti. te tattha maraá¹‡ampi nigacchanti, maraá¹‡amatt
bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko, dukkhakkhandho kÄ• mahetu kÄ• n
kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

<169> ``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡a
chindanti, nillopampi haranti, ekÄ• gÄ• rikampi karonti, paripanthepi tiá¹-á¹-hanti, paradÄ• ra
tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti --- kasÄ• hipi tÄ• á
aá¸• á¸• hadaá¹‡á¸• akehipi tÄ• á¸·enti; hatthampi chindanti, pÄ• dampi chindanti, hatthapÄ
chindanti, kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti, kaá¹‡á¹‡anÄ• sampi chindanti; bila
karonti \Be I 122/, saá¹…khamuá¹‡á¸• ikampi karonti, rÄ• humukhampi karonti, jotimÄ• likar
hatthapajjotikampi karonti, erakavattikampi karonti, cÄ«rakavÄ• sikampi karonti, eá¹‡eyyaka
baá¸·isamaá¹ƒsikampi karonti, kahÄ• paá¹‡ikampi karonti, khÄ• rÄ• patacchikampi karonti,
karonti, palÄ• lapÄ«á¹-hakampi karonti, tattenapi telena osiÃ±canti, sunakhehipi khÄ• dÄ• p
sÅ«le uttÄ• senti, asinÄ• pi sÄ«saá¹ƒ chindanti \Ne I 122/. te tattha maraá¹‡ampi nigacchan

dukkhaá¹ƒ. ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko, dukkhakkhandh
kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ•
duccaritaá¹ƒ caranti, vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti. te kÄ•
caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ caritvÄ• , kÄ• yassa bh
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. ayampi, bhikkhave, kÄ• mÄ• naá
samparÄ• yiko, dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ

<170> ``kiÃ±ca, bhikkhave, kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ? yo kho, bhikkhave, kÄ• mesu
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ \Se I 173/ kÄ• mÄ• n
Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nappajÄ
kÄ• me parijÄ• nissanti, paraá¹ƒ vÄ• tathattÄ• ya samÄ• dapessanti yathÄ• paá¹-ipanno k
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
kÄ• mÄ• naá¹ƒ assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca
pajÄ• nanti, te vata sÄ• maá¹ƒ vÄ• kÄ• me parijÄ• nissanti paraá¹ƒ vÄ• tathattÄ• ya samÄ
paá¹-ipanno kÄ• me parijÄ• nissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati.

<171> ``ko ca, bhikkhave, rÅ«pÄ• naá¹ƒ assÄ• do? seyyathÄ• pi, bhikkhave, khattiyakaÃ±
brÄ• hmaá¹‡akaÃ±Ã±Ä• vÄ• gahapatikaÃ±Ã±Ä• vÄ• pannarasavassuddesikÄ• vÄ• soá
nÄ• tidÄ«ghÄ• nÄ• tirassÄ• nÄ• tikisÄ• nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·Ä« nÄ• ccodÄ• tÄ• pa
samaye subhÄ• \Be I 123/ vaá¹‡á¹‡anibhÄ• ti? `evaá¹ƒ, bhanteâ€™. yaá¹ƒ kho, bhikkhave
vaá¹‡á¹‡anibhaá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ rÅ«pÄ• naá¹ƒ ass

``ko ca, bhikkhave, rÅ«pÄ• naá¹ƒ Ä• dÄ«navo? idha, bhikkhave, tameva bhaginiá¹ƒ passey
Ä• sÄ«tikaá¹ƒ vÄ• nÄ• vutikaá¹ƒ vÄ• vassasatikaá¹ƒ vÄ• jÄ• tiyÄ• , jiá¹‡á¹‡aá¹ƒ gopÄ• na
bhoggaá¹ƒ daá¹‡á¸• aparÄ• yanaá¹ƒ pavedhamÄ• naá¹ƒ gacchantiá¹ƒ Ä• turaá¹ƒ gatayobb
{khaá¹‡á¸• adantiá¹ƒ (Ce Ee) } palitakesaá¹ƒ {palitakesiá¹ƒ}, vilÅ«naá¹ƒ khalitasiraá¹ƒ valina
tilakÄ• hatagattaá¹ƒ {tilakÄ• hatagattiá¹ƒ (bahÅ«su) aá¹-á¹-hakathÄ• á¹-Ä«kÄ• oloketabbÄ
maÃ±Ã±atha, bhikkhave, yÄ• purimÄ• subhÄ• vaá¹‡á¹‡anibhÄ• \Se I 174/ sÄ• antarahit
`evaá¹ƒ, bhanteâ€™. ayampi, bhikkhave, rÅ«pÄ• naá¹ƒ Ä• dÄ«navo.

``puna caparaá¹ƒ, bhikkhave, tameva bhaginiá¹ƒ passeyya Ä• bÄ• dhikaá¹ƒ dukkhitaá¹ƒ bÄ
muttakarÄ«se palipannaá¹ƒ semÄ• naá¹ƒ {seyyamÄ• naá¹ƒ (Katthaci) }, aÃ±Ã±ehi vuá¹-á¹-h
saá¹ƒvesiyamÄ• naá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, yÄ• purimÄ• subhÄ• vaá¹‡á
Ä• dÄ«navo pÄ• tubhÅ«toti? `evaá¹ƒ, bhanteâ€™. ayampi, bhikkhave, rÅ«pÄ• naá¹ƒ Ä• dÄ

<172> ``puna caparaá¹ƒ, bhikkhave, tameva bhaginiá¹ƒ passeyya sarÄ«raá¹ƒ sivathikÄ• ya
ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• , uddhumÄ• takaá¹ƒ vinÄ«lak
kiá¹ƒ maÃ±Ã±atha, bhikkhave, yÄ• purimÄ• subhÄ• vaá¹‡á¹‡anibhÄ• sÄ• antarahitÄ• , Ä
`evaá¹ƒ, bhanteâ€™. ayampi, bhikkhave, rÅ«pÄ• naá¹ƒ Ä• dÄ«navo.

``puna caparaá¹ƒ, bhikkhave, tameva bhaginiá¹ƒ passeyya sarÄ«raá¹ƒ sivathikÄ• ya chaá¸
vÄ• khajjamÄ• naá¹ƒ, kulalehi vÄ• khajjamÄ• naá¹ƒ, gijjhehi vÄ• khajjamÄ• naá¹ƒ, kaá¹…
sunakhehi vÄ• khajjamÄ• naá¹ƒ, byagghehi vÄ• khajjamÄ• naá¹ƒ, dÄ«pÄ«hi vÄ• khajjam
khajjamÄ• naá¹ƒ, vividhehi vÄ• pÄ• á¹‡akajÄ• tehi khajjamÄ• naá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±at
yÄ• purimÄ• subhÄ• vaá¹‡á¹‡anibhÄ• sÄ• antarahitÄ• , Ä• dÄ«navo pÄ• tubhÅ«toti? `ev
bhikkhave, rÅ«pÄ• naá¹ƒ Ä• dÄ«navo.

``puna caparaá¹ƒ, bhikkhave, tameva bhaginiá¹ƒ passeyya sarÄ«raá¹ƒ sivathikÄ• ya chaá¸
aá¹-á¹-hikasaá¹…khalikaá¹ƒ samaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaá¹ƒ, aá¹-á¹-hikasaá¹…k
nimaá¹ƒsalohitamakkhitaá¹ƒ \Be I 124/ nhÄ• rusambandhaá¹ƒ, aá¹-á¹-hikasaá¹…khalikaá¹ƒ
nhÄ• rusambandhaá¹ƒ, aá¹-á¹-hikÄ• ni apagatasambandhÄ• ni disÄ• vidisÄ• vikkhittÄ• ni --
hatthaá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena pÄ• daá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena gopphakaá¹-á¹-hikaá¹ƒ, aÃ±
jaá¹…ghaá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena Å«ruá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena kaá¹-iá¹-á¹-hikaá¹ƒ, aÃ±Ã±
phÄ• sukaá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena piá¹-á¹-hiá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena khandhaá¹-á¹-hikaá¹ƒ
gÄ«vaá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena hanukaá¹-á¹-hikaá¹ƒ, aÃ±Ã±ena dantaá¹-á¹-hikaá¹ƒ, aÃ±Ã±e
sÄ«sakaá¹-Ä• haá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, yÄ• purimÄ• subhÄ• vaá¹‡á¹‡a
Ä• dÄ«navo pÄ• tubhÅ«toti? `evaá¹ƒ, bhanteâ€™. ayampi, bhikkhave, rÅ«pÄ• naá¹ƒ Ä• dÄ

``puna caparaá¹ƒ, bhikkhave, tameva bhaginiá¹ƒ passeyya sarÄ«raá¹ƒ sivathikÄ• ya chaá¸
aá¹-á¹-hikÄ• ni setÄ• ni saá¹…khavaá¹‡á¹‡apaá¹-ibhÄ• gÄ• ni, aá¹-á¹-hikÄ• ni puÃ±jakitÄ• n
aá¹-á¹-hikÄ• ni pÅ«tÄ«ni cuá¹‡á¹‡akajÄ• tÄ• ni. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, yÄ• p
vaá¹‡á¹‡anibhÄ• sÄ• antarahitÄ• , Ä• dÄ«navo pÄ• tubhÅ«toti? `evaá¹ƒ, bhanteâ€™. aya
Ä• dÄ«navo.

``kiÃ±ca, bhikkhave, rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ? yo, bhikkhave, rÅ«pesu chandarÄ• gav
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ rÅ«pÄ• naá¹ƒ assÄ•
Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nappajÄ•
rÅ«pe parijÄ• nissanti, paraá¹ƒ vÄ• tathattÄ• ya samÄ• dapessanti yathÄ• paá¹-ipanno rÅ«
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato y

vata sÄ• maá¹ƒ vÄ• rÅ«pe parijÄ• nissanti paraá¹ƒ vÄ• tathattÄ• ya samÄ• dapessanti yat
parijÄ• nissatÄ«ti \Se I 176/ --- á¹-hÄ• nametaá¹ƒ vijjati.

<173> ``ko ca, bhikkhave, vedanÄ• naá¹ƒ assÄ• do? idha, bhikkhave, bhikkhu vivicceva kÄ
dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savit
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, neva tasmiá¹ƒ sa
attabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ• yapi ceteti, na ubhayabyÄ• bÄ• dhÄ•
125/; abyÄ• bajjhaá¹ƒyeva tasmiá¹ƒ samaye vedanaá¹ƒ vedeti. abyÄ• bajjhaparamÄ• haá¹ƒ
assÄ• daá¹ƒ vadÄ• mi.

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sam
ekodibhÄ• vaá¹ƒ \Ne I 125/ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá
viharati ... pe ... yasmiá¹ƒ samaye, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• , upekkhako c
sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• \Se I 177/ Ä• cikkh
satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... yasmiá¹ƒ
bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanass
adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
attabyÄ• bÄ• dhÄ• yapi ceteti, na parabyÄ• bÄ• dhÄ• yapi ceteti, na ubhayabyÄ• bÄ• dhÄ•
tasmiá¹ƒ samaye vedanaá¹ƒ vedeti. abyÄ• bajjhaparamÄ• haá¹ƒ, bhikkhave, vedanÄ• naá¹

<174> ``ko ca, bhikkhave, vedanÄ• naá¹ƒ Ä• dÄ«navo? yaá¹ƒ, bhikkhave, vedanÄ• anicc
vipariá¹‡Ä• madhammÄ• --- ayaá¹ƒ vedanÄ• naá¹ƒ Ä• dÄ«navo.

``kiÃ±ca, bhikkhave, vedanÄ• naá¹ƒ nissaraá¹‡aá¹ƒ? yo, bhikkhave, vedanÄ• su chandarÄ
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ vedanÄ• naá¹ƒ nissaraá¹‡aá¹ƒ.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ vedanÄ• naá¹ƒ assÄ
Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nappajÄ
vedanaá¹ƒ parijÄ• nissanti, paraá¹ƒ vÄ• tathattÄ• ya samÄ• dapessanti yathÄ• paá¹-ipann
parijÄ• nissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ye ca kho \Se I 178/ keci, bhikkhave, sama
brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ vedanÄ• naá¹ƒ assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä
nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ pajÄ• nanti te vata sÄ• maá¹ƒ vÄ• vedanaá¹ƒ parijÄ• nissa
tathattÄ• ya samÄ• dapessanti yathÄ• paá¹-ipanno vedanaá¹ƒ parijÄ• nissatÄ«ti --- á¹-hÄ•
ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• dukkhakkhandhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. cÅ«á¸·adukkhakkhandhasuttaá¹ƒ

<175> evaá¹ƒ \Be I 126/ \Ee I 91/ \Ne I 126/ \Se I 179/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bh
viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho mahÄ• nÄ• mo sakko yena bhagavÄ
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``dÄ«gharattÄ• haá¹ƒ, bhante, bhagavatÄ• evaá¹ƒ dhammaá
`lobho cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkilesoâ€™ ti. evaÃ±
{evaá¹ƒpÄ• haá¹ƒ (Katthaci) }, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi ---
upakkileso, doso cittassa upakkileso, moho cittassa upakkilesoâ€™ ti. atha ca pana me eka
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, dosadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, m
pariyÄ• dÄ• ya tiá¹-á¹-hanti. tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `kosu nÄ• ma me dhan
appahÄ«no yena me ekadÄ• lobhadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, dosad
pariyÄ• dÄ• ya tiá¹-á¹-hanti, mohadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™â€

<176> ``so eva kho te, mahÄ• nÄ• ma, dhammo ajjhattaá¹ƒ appahÄ«no yena te ekadÄ• lo
pariyÄ• dÄ• ya tiá¹-á¹-hanti, dosadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, mohadha
pariyÄ• dÄ• ya tiá¹-á¹-hanti. so ca hi te, mahÄ• nÄ• ma, dhammo ajjhattaá¹ƒ pahÄ«no abha
ajjhÄ• vaseyyÄ• si, na kÄ• me paribhuÃ±jeyyÄ• si. yasmÄ• ca kho te, mahÄ• nÄ• ma, so e
appahÄ«no tasmÄ• tvaá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasasi, kÄ• me paribhuÃ±jasi.

<177> `` `appassÄ• dÄ• \Se I 180/ kÄ• mÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«nav
ettha bhiyyoâ€™ ti --- iti cepi, mahÄ• nÄ• ma, ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammap
hoti, so ca {sova (Katthaci) } aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi dhammehi pÄ«tisu
aÃ±Ã±aá¹ƒ vÄ• tato santataraá¹ƒ; atha kho so neva tÄ• va anÄ• vaá¹-á¹-Ä« kÄ• mesu hoti.
ariyasÄ• vakassa `appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya \Ne I 127/ sudiá¹-á¹-haá¹ƒ hoti, so ca
aÃ±Ã±atra akusalehi dhammehi pÄ«tisukhaá¹ƒ adhigacchati aÃ±Ã±aá¹ƒ vÄ• tato santatara
anÄ• vaá¹-á¹-Ä« kÄ• mesu hoti.

``mayhampi kho, mahÄ• nÄ• ma \Ee I 92/, pubbeva sambodhÄ• , anabhisambuddhassa bo
`appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™ t
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ hoti, so ca aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusal
nÄ• jjhagamaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• tato santataraá¹ƒ; atha khvÄ• haá¹ƒ neva tÄ• va anÄ• va
paccaÃ±Ã±Ä• siá¹ƒ. yato ca kho me, mahÄ• nÄ• ma, `appassÄ• dÄ• kÄ• mÄ• bahudukkh
bhiyyoâ€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ ahos
aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi dhammehi pÄ«tisukhaá¹ƒ ajjhagamaá¹ƒ, aÃ±Ã

athÄ• haá¹ƒ anÄ• vaá¹-á¹-Ä« kÄ• mesu paccaÃ±Ã±Ä• siá¹ƒ.

<178> ``ko ca, mahÄ• nÄ• ma, kÄ• mÄ• naá¹ƒ assÄ• do? paÃ±cime, mahÄ• nÄ• ma, kÄ• m
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒ
saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho
kÄ• maguá¹‡Ä• . yaá¹ƒ kho, mahÄ• nÄ• ma, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati
ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• do.

``ko ca, mahÄ• nÄ• ma, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo? idha, mahÄ• nÄ• ma, kulaputto yena
kappeti --- yadi muddÄ• ya yadi gaá¹‡anÄ• ya yadi saá¹…khÄ• nena yadi kasiyÄ• yadi vaá
yadi issatthena yadi rÄ• japorisena yadi sippaÃ±Ã±atarena, sÄ«tassa purakkhato uá¹‡hassa
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«á¹ƒsapasamphassehi rissamÄ• no khuppipÄ• sÄ• ya m
kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá
kÄ• mÄ• nameva hetu.

``tassa \Be I 128/ ce mahÄ• nÄ• ma kulaputtassa evaá¹ƒ uá¹-á¹-hahato ghaá¹-ato vÄ• yama
nÄ• bhinipphajjanti, so socati kilamati paridevati urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajj
128/ vata me uá¹-á¹-hÄ• naá¹ƒ, aphalo vata me vÄ• yÄ• moâ€™ ti. ayampi, mahÄ• nÄ• ma
sandiá¹-á¹-hiko dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ

``tassa ce, mahÄ• nÄ• ma, kulaputtassa evaá¹ƒ uá¹-á¹-hahato ghaá¹-ato vÄ• yamato te bho
tesaá¹ƒ bhogÄ• naá¹ƒ Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve
rÄ• jÄ• no hareyyuá¹ƒ, na corÄ• hareyyuá¹ƒ, na aggi daheyya, na udakaá¹ƒ vaheyya, na ap
hareyyuâ€™ nti. tassa evaá¹ƒ Ä• rakkhato gopayato te bhoge rÄ• jÄ• no vÄ• haranti, corÄ•
dahati, udakaá¹ƒ vÄ• vahati, appiyÄ• vÄ• dÄ• yÄ• dÄ• haranti. so socati kilamati paridev
kandati sammohaá¹ƒ Ä• pajjati --- `yampi me ahosi tampi no natthÄ«â€™ ti. ayampi, mahÄ•
Ä• dÄ«navo sandiá¹-á¹-hiko dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhi

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹
rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi vivadanti, brÄ• hmaá¹‡Ä• pi brÄ• hmaá¹‡ehi vivad
gahapatÄ«hi vivadanti, mÄ• tÄ• pi puttena vivadati, puttopi mÄ• tarÄ• vivadati, pitÄ• pi putt
pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhÄ• tÄ• pi bhaginiyÄ• vivadati, bhaginÄ
sahÄ• yopi sahÄ• yena vivadati. te tattha kalahaviggahavivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±
leá¸• á¸• Å«hipi upakkamanti, daá¹‡á¸• ehipi upakkamanti, satthehipi upakkamanti. te tattha
nigacchanti, maraá¹‡amattampi dukkhaá¹ƒ \Se I 183/. ayampi, mahÄ• nÄ• ma, kÄ• mÄ• naá
dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• namev

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹
gahetvÄ• , dhanukalÄ• paá¹ƒ sannayhitvÄ• , ubhatobyÅ«á¸·haá¹ƒ saá¹…gÄ• maá¹ƒ pakkha
sattÄ«supi khippamÄ• nÄ• su, asÄ«supi vijjotalantesu. te tattha usÅ«hipi vijjhanti, sattiyÄ• p
asinÄ• pi sÄ«saá¹ƒ \Be I 129/ chindanti. te tattha maraá¹‡ampi nigacchanti, maraá¹‡amattam
mahÄ• nÄ• ma, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko dukkhakkhandho kÄ• mahetu k
kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹
\Ne I 129/ gahetvÄ• , dhanukalÄ• paá¹ƒ sannayhitvÄ• , addÄ• valepanÄ• upakÄ• riyo pakk
khippamÄ• nesu, sattÄ«supi khippamÄ• nÄ• su, asÄ«supi vijjotalantesu. te tattha usÅ«hipi v
vijjhanti, chakaá¹‡akÄ• yapi osiÃ±canti, abhivaggenapi omaddanti, asinÄ• pi sÄ«saá¹ƒ chin
maraá¹‡ampi nigacchanti, maraá¹‡amattampi dukkhaá¹ƒ. ayampi, mahÄ• nÄ• ma, kÄ• mÄ•
dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• namev

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹
chindanti, nillopampi haranti, ekÄ• gÄ• rikampi \Se I 184/ karonti, paripanthepi tiá¹-á¹-hanti,
gacchanti. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti --- kasÄ
tÄ• á¸·enti, aá¸• á¸• hadaá¹‡á¸• akehipi tÄ• á¸·enti; hatthampi chindanti, pÄ• dampi chindant
chindanti, kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti, kaá¹‡á¹‡anÄ• sampi chindanti; bila
karonti, saá¹…khamuá¹‡á¸• ikampi karonti, rÄ• humukhampi karonti, jotimÄ• likampi karonti
karonti, erakavattikampi karonti, cÄ«rakavÄ• sikampi karonti, eá¹‡eyyakampi karonti, baá¸·is
karonti, kahÄ• paá¹‡ikampi karonti, khÄ• rÄ• patacchikampi karonti, palighaparivattikampi k
palÄ• lapÄ«á¹-hakampi karonti, tattenapi telena osiÃ±canti, sunakhehipi khÄ• dÄ• penti, jÄ«
uttÄ• senti, asinÄ• pi sÄ«saá¹ƒ chindanti. te tattha maraá¹‡ampi nigacchanti, maraá¹‡amatt
ayampi, mahÄ• nÄ• ma, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko dukkhakkhandho kÄ• m
kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, mahÄ• nÄ• ma, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹
duccaritaá¹ƒ caranti, vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti. te kÄ•
caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ caritvÄ• , kÄ• yassa bh
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. ayampi, mahÄ• nÄ• ma, kÄ• mÄ
samparÄ• yiko \Be I 130/, dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhika

<179> ``ekamidÄ• haá¹ƒ, mahÄ• nÄ• ma, samayaá¹ƒ rÄ• jagahe viharÄ• mi gijjhakÅ«á¹-e p
samayena sambahulÄ• nigaá¹‡á¹-hÄ• {niganthÄ• (Se Katthaci) } isigilipasse kÄ• á¸·asilÄ•
ubbhaá¹-á¹-hakÄ• honti Ä• sanapaá¹-ikkhittÄ• , opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá
atha khvÄ• haá¹ƒ, mahÄ• nÄ• ma, sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena
yena te nigaá¹‡á¹-hÄ• \Ne I 130/ tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• te nigaá¹‡á¹-h

tumhe, Ä• vuso, nigaá¹‡á¹-hÄ• ubbhaá¹-á¹-hakÄ• Ä• sanapaá¹-ikkhittÄ• , opakkamikÄ• du
kaá¹-ukÄ• vedanÄ• vedayathÄ• â€™ ti? evaá¹ƒ vutte, mahÄ• nÄ• ma, te nigaá¹‡á¹-hÄ• m
`nigaá¹‡á¹-ho, Ä• vuso, nÄ• á¹-aputto {nÄ• thaputto (Ce Ee) } sabbaÃ±Ã±Å« sabbadassÄ• v
Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• ti --- ``carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• gara
satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™â€™ nti. so evamÄ• ha --
bho (Se Katthaci) }, nigaá¹‡á¹-hÄ• , pubbe pÄ• pakammaá¹ƒ kataá¹ƒ, taá¹ƒ imÄ• ya kaá¹-uk
nijjÄ«retha {nijjaretha (Ce Se Ee) }; yaá¹ƒ panettha {mayaá¹ƒ panettha (Katthaci) } etarahi k
vÄ• cÄ• ya saá¹ƒvutÄ• manasÄ• saá¹ƒvutÄ• taá¹ƒ Ä• yatiá¹ƒ pÄ• passa kammassa akara
kammÄ• naá¹ƒ tapasÄ• byantibhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• yati
anavassavÄ• kammakkhayo, kammakkhayÄ• dukkhakkhayo, dukkhakkhayÄ• vedanÄ• kk
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti. taÃ±ca panamhÄ• kaá¹ƒ ruccati ceva kh
attamanÄ• â€™ ti.

<180> ``evaá¹ƒ \Se I 186/ vutte, ahaá¹ƒ, mahÄ• nÄ• ma, te nigaá¹‡á¹-he etadavocaá¹ƒ --- `
Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- ahuvamheva mayaá¹ƒ pubbe na nÄ• huvamhÄ• â€™
`kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- akaramheva mayaá¹ƒ pubbe pÄ•
nÄ• karamhÄ• â€™ ti? `no hidaá¹ƒ, Ä• vusoâ€™. `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ•
vÄ• evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akaramhÄ• â€™ ti? `no hidaá¹ƒ, Ä• vusoâ€™. `ki
nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- ettakaá¹ƒ vÄ• dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ, ettakaá¹ƒ vÄ• duk
\Be I 131/, ettakamhi vÄ• dukkhe nijjiá¹‡á¹‡e sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissat
hidaá¹ƒ, Ä• vusoâ€™. `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- diá¹-á¹-he
dhammÄ• naá¹ƒ pahÄ• naá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadaâ€™ nti? `no hi

`` `iti kira tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , na jÄ• nÄ• tha --- ahuvamheva mayaá¹ƒ pubbe n
jÄ• nÄ• tha --- akaramheva mayaá¹ƒ pubbe pÄ• pakammaá¹ƒ na nÄ• karamhÄ• ti, na jÄ• n
evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akaramhÄ• ti, na jÄ• nÄ• tha --- ettakaá¹ƒ vÄ• dukkha
vÄ• dukkhaá¹ƒ nijjÄ«retabbaá¹ƒ, ettakamhi vÄ• dukkhe nijjiá¹‡á¹‡e sabbaá¹ƒ dukkhaá¹ƒ ni
bhavissatÄ«ti. na jÄ• nÄ• tha --- diá¹-á¹-heva dhamme akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pah
dhammÄ• naá¹ƒ upasampadaá¹ƒ. evaá¹ƒ sante, Ä• vuso nigaá¹‡á¹-hÄ• , ye loke luddÄ• lo
kurÅ«rakammantÄ• manussesu \Ne I 131/ paccÄ• jÄ• tÄ• te nigaá¹‡á¹-hesu pabbajantÄ«â
Ä• vuso gotama, sukhena sukhaá¹ƒ adhigantabbaá¹ƒ, dukkhena kho sukhaá¹ƒ adhigantabb
94/ gotama, sukhaá¹ƒ adhigantabbaá¹ƒ abhavissa, rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro s
rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro sukhavihÄ• ritaro Ä• yasmatÄ• gotamenÄ• â€™ ti.

`` `addhÄ• yasmantehi nigaá¹‡á¹-hehi sahasÄ• appaá¹-isaá¹…khÄ• vÄ• cÄ• bhÄ• sitÄ• -
sukhena sukhaá¹ƒ adhigantabbaá¹ƒ, dukkhena kho sukhaá¹ƒ adhigantabbaá¹ƒ; sukhena cÄ
adhigantabbaá¹ƒ abhavissa, rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro sukhaá¹ƒ adhigacchey
bimbisÄ• ro sukhavihÄ• ritaro Ä• yasmatÄ• gotamenÄ• â€™â€™ ti. api ca ahameva tattha

kho Ä• yasmantÄ• naá¹ƒ sukhavihÄ• ritaro rÄ• jÄ• vÄ• mÄ• gadho seniyo bimbisÄ• ro Ä•
addhÄ• vuso gotama, amhehi sahasÄ• appaá¹-isaá¹…khÄ• vÄ• cÄ• bhÄ• sitÄ• , na kho,
adhigantabbaá¹ƒ, dukkhena kho sukhaá¹ƒ adhigantabbaá¹ƒ; sukhena cÄ• vuso gotama, su
abhavissa, rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro sukhaá¹ƒ adhigaccheyya, rÄ• jÄ• mÄ•
sukhavihÄ• ritaro Ä• yasmatÄ• gotamenÄ• ti. api ca tiá¹-á¹-hatetaá¹ƒ, idÄ• nipi mayaá¹ƒ Ä•
pucchÄ• ma --- ko nu kho Ä• yasmantÄ• naá¹ƒ sukhavihÄ• ritaro rÄ• jÄ• vÄ• mÄ• gadho
gotamoâ€™ ti?

`` `tena \Be I 132/ hÄ• vuso nigaá¹‡á¹-hÄ• , tumheva tattha paá¹-ipucchissÄ• mi, yathÄ• v
byÄ• kareyyÄ• tha. taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso nigaá¹‡á¹-hÄ• , pahoti rÄ• jÄ• mÄ• gad
aniÃ±jamÄ• no \Se I 188/ kÄ• yena, abhÄ• samÄ• no vÄ• caá¹ƒ, satta rattindivÄ• ni ekanta
viharituâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™.

`` `taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso nigaá¹‡á¹-hÄ• , pahoti rÄ• jÄ• mÄ• gadho seniyo bimbis
kÄ• yena, abhÄ• samÄ• no vÄ• caá¹ƒ, cha rattindivÄ• ni ... pe ... paÃ±ca rattindivÄ• ni ... ca
... tÄ«á¹‡i rattindivÄ• ni ... dve rattindivÄ• ni ... ekaá¹ƒ rattindivaá¹ƒ ekantasukhaá¹ƒ paá¹-isa
viharituâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™.

`` `ahaá¹ƒ \Ne I 132/ kho, Ä• vuso nigaá¹‡á¹-hÄ• , pahomi aniÃ±jamÄ• no kÄ• yena, abhÄ•
rattindivaá¹ƒ ekantasukhaá¹ƒ paá¹-isaá¹ƒvedÄ« viharituá¹ƒ. ahaá¹ƒ kho, Ä• vuso nigaá¹‡á¹-
aniÃ±jamÄ• no kÄ• yena, abhÄ• samÄ• no vÄ• caá¹ƒ, dve rattindivÄ• ni ... tÄ«á¹‡i rattindiv
rattindivÄ• ni ... paÃ±ca rattindivÄ• ni ... cha rattindivÄ• ni ... satta rattindivÄ• ni ekantasukh
paá¹-isaá¹ƒvedÄ« viharituá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso nigaá¹‡á¹-hÄ• , evaá¹ƒ sante
rÄ• jÄ• vÄ• mÄ• gadho seniyo bimbisÄ• ro ahaá¹ƒ vÄ• â€™ ti? `evaá¹ƒ sante Ä• yasmÄ•
sukhavihÄ• ritaro raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• renÄ• â€™â€™ â€™ ti.

idamavoca bhagavÄ• . attamano mahÄ• nÄ• mo sakko bhagavato bhÄ• sitaá¹ƒ abhinandÄ

cÅ«á¸·adukkhakkhandhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. anumÄ• nasuttaá¹ƒ

<181> evaá¹ƒ \Se I 189/ \Ne I 133/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• m
viharati susumÄ• ragire {suá¹ƒsumÄ• ragire (Ce Se Ee) } bhesakaá¸·Ä• vane migadÄ• ye. t
mahÄ• moggallÄ• no bhikkhÅ« Ä• mantesi --- ``Ä• vuso, bhikkhavoâ€™â€™ ti. ``Ä• vusoâ€
Ä• yasmato mahÄ• moggallÄ• nassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• moggallÄ• no eta

``pavÄ• reti \Be I 133/ cepi, Ä• vuso, bhikkhu --- `vadantu maá¹ƒ Ä• yasmanto, vacanÄ«yo

so ca hoti dubbaco, dovacassakaraá¹‡ehi dhammehi samannÄ• gato, akkhamo appadakkhi
atha kho naá¹ƒ sabrahmacÄ• rÄ« na ceva vattabbaá¹ƒ maÃ±Ã±anti, na ca anusÄ• sitabbaá
tasmiá¹ƒ puggale vissÄ• saá¹ƒ Ä• pajjitabbaá¹ƒ maÃ±Ã±anti.

``katame cÄ• vuso, dovacassakaraá¹‡Ä• dhammÄ• ? idhÄ• vuso, bhikkhu pÄ• piccho hoti
vasaá¹ƒ gato. yampÄ• vuso, bhikkhu pÄ• piccho hoti, pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹
dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu attukkaá¹ƒsako hoti paravambhÄ«. yampÄ• vuso, bhikk
paravambhÄ« --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu kodhano hoti kodhÄ• bhibhÅ«to. yampÄ• vuso, bhikkhu
kodhÄ• bhibhÅ«to --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso \Se I 190/, bhikkhu kodhano hoti kodhahetu upanÄ• hÄ«. yampÄ
hoti kodhahetu upanÄ• hÄ« --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu kodhano hoti kodhahetu abhisaá¹…gÄ«. yampÄ• vuso
kodhahetu abhisaá¹…gÄ« --- ayampi dhammo dovacassakaraá¹‡o.

``puna \Ne I 134/ caparaá¹ƒ, Ä• vuso, bhikkhu kodhano hoti kodhasÄ• mantÄ• {kodhasÄ• m
vÄ• caá¹ƒ nicchÄ• retÄ• . yampÄ• vuso, bhikkhu kodhano hoti kodhasÄ• mantÄ• vÄ• caá¹ƒ
dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito {cudito (Ce Se Ee) } codakena codakaá¹ƒ paá¹-i
bhikkhu codito codakena codakaá¹ƒ paá¹-ippharati --- ayampi dhammo dovacassakaraá¹‡o.

``puna \Be I 134/ caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena codakaá¹ƒ apasÄ• deti. yam
codakena codakaá¹ƒ apasÄ• deti --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ \Ee I 96/, Ä• vuso, bhikkhu codito codakena codakassa paccÄ• ropeti. yam
codakena codakassa paccÄ• ropeti --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bah
apanÄ• meti, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. yampÄ• vuso, bhikkhu cod
paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ• meti, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tu
dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena apadÄ• ne \Se I 191/ na sampÄ• yati.
codito codakena apadÄ• ne na sampÄ• yati --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ«. yampÄ• vuso, bhikkhu mak
ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu issukÄ« hoti maccharÄ«. yampÄ• vuso, bhikkhu issukÄ
ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu saá¹-ho hoti mÄ• yÄ• vÄ«. yampÄ• vuso, bhikkhu saá¹
ayampi dhammo dovacassakaraá¹‡o.

``puna \Ne I 135/ caparaá¹ƒ, Ä• vuso, bhikkhu thaddho hoti atimÄ• nÄ«. yampÄ• vuso, bhik
atimÄ• nÄ« --- ayampi dhammo dovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ«
yampÄ• vuso, bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-iniss
dovacassakaraá¹‡o. ime vuccantÄ• vuso, dovacassakaraá¹‡Ä• dhammÄ• .

<182> ``no \Be I 135/ cepi, Ä• vuso, bhikkhu pavÄ• reti --- `vadantu maá¹ƒ Ä• yasmanto, va
Ä• yasmantehÄ«â€™ ti, so ca hoti suvaco, sovacassakaraá¹‡ehi dhammehi samannÄ• gato
anusÄ• saniá¹ƒ, atha kho naá¹ƒ sabrahmacÄ• rÄ« vattabbaÃ±ceva maÃ±Ã±anti, anusÄ• sit
tasmiÃ±ca puggale vissÄ• saá¹ƒ Ä• pajjitabbaá¹ƒ maÃ±Ã±anti.

``katame cÄ• vuso, sovacassakaraá¹‡Ä• dhammÄ• ? idhÄ• vuso, bhikkhu na pÄ• piccho h
icchÄ• naá¹ƒ vasaá¹ƒ gato. yampÄ• vuso, bhikkhu na pÄ• piccho hoti na \Se I 192/ pÄ• pikÄ
vasaá¹ƒ gato --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu anattukkaá¹ƒsako hoti aparavambhÄ«. yampÄ• vuso, b
hoti aparavambhÄ« --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu na kodhano hoti na kodhÄ• bhibhÅ«to. yampÄ• vuso, b
kodhÄ• bhibhÅ«to --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu na kodhano hoti na kodhahetu upanÄ• hÄ«. yampÄ• vu
na kodhahetu upanÄ• hÄ« --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu na kodhano hoti na kodhahetu abhisaá¹…gÄ«. yampÄ•

hoti na kodhahetu abhisaá¹…gÄ« --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu na kodhano hoti na kodhasÄ• mantÄ• vÄ• caá¹ƒ nicch
136/, bhikkhu na kodhano hoti na kodhasÄ• mantÄ• vÄ• caá¹ƒ nicchÄ• retÄ• --- ayampi dh

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena codakaá¹ƒ nappaá¹-ippharati. yampÄ•
codakena codakaá¹ƒ nappaá¹-ippharati --- ayampi dhammo sovacassakaraá¹‡o \Se I 193/.

``puna \Be I 136/ caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena codakaá¹ƒ na apasÄ• deti.
codito codakena codakaá¹ƒ na apasÄ• deti --- ayampi dhammo \Ee I 97/ sovacassakaraá¹‡

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena codakassa na paccÄ• ropeti. yampÄ•
codakena codakassa na paccÄ• ropeti --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena na aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, n
apanÄ• meti, na kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. yampÄ• vuso, bhikkhu
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, na bahiddhÄ• kathaá¹ƒ apanÄ• meti, na kopaÃ±ca dosaÃ
pÄ• tukaroti --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu codito codakena apadÄ• ne sampÄ• yati. yampÄ• vuso
apadÄ• ne sampÄ• yati --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu amakkhÄ« hoti apaá¸·Ä• sÄ«. yampÄ• vuso, bhikkhu a
--- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu anissukÄ« hoti amaccharÄ«. yampÄ• vuso, bhikkhu an
--- ayampi dhammo sovacassakaraá¹‡o.

``puna \Ne I 137/ caparaá¹ƒ, Ä• vuso, bhikkhu asaá¹-ho hoti amÄ• yÄ• vÄ«. yampÄ• vuso,
amÄ• yÄ• vÄ« --- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu atthaddho hoti anatimÄ• nÄ«. yampÄ• vuso, bhikkhu a
--- ayampi dhammo sovacassakaraá¹‡o.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu asandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti anÄ• dhÄ• naggÄ• h
yampÄ• vuso, bhikkhu asandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti, anÄ• dhÄ• naggÄ• hÄ« suppaá¹-i
dhammo sovacassakaraá¹‡o. ime vuccantÄ• vuso, sovacassakaraá¹‡Ä• dhammÄ• .

<183> ``tatrÄ• vuso \Se I 194/, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ anuminitabbaá¹
} --- `yo khvÄ• yaá¹ƒ puggalo pÄ• piccho, pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gato, ayaá
amanÄ• po; ahaÃ±ceva kho panassaá¹ƒ pÄ• piccho pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ
appiyo amanÄ• poâ€™ ti. evaá¹ƒ jÄ• nantenÄ• vuso, bhikkhunÄ• `na pÄ• piccho bhavissÄ
icchÄ• naá¹ƒ vasaá¹ƒ gatoâ€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo attukkaá¹ƒsako paravambhÄ«, ayaá¹ƒ me puggalo appiyo aman
panassaá¹ƒ attukkaá¹ƒsako paravambhÄ«, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• po
jÄ• nantenÄ• vuso, bhikkhunÄ• `anattukkaá¹ƒsako bhavissÄ• mi aparavambhÄ«â€™ ti citta

`` `yo khvÄ• yaá¹ƒ puggalo kodhano kodhÄ• bhibhÅ«to, ayaá¹ƒ me puggalo appiyo amanÄ
panassaá¹ƒ kodhano kodhÄ• bhibhÅ«to, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€
bhikkhunÄ• `na kodhano bhavissÄ• mi na kodhÄ• bhibhÅ«toâ€™ ti cittaá¹ƒ uppÄ• detabba

`` `yo khvÄ• yaá¹ƒ puggalo kodhano kodhahetu upanÄ• hÄ«, ayaá¹ƒ me puggalo appiyo an
panassaá¹ƒ kodhano kodhahetu upanÄ• hÄ«, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ•
jÄ• nantenÄ• vuso, bhikkhunÄ• `na kodhano bhavissÄ• mi na kodhahetu upanÄ• hÄ«â€™

`` `yo \Ne I 138/ khvÄ• yaá¹ƒ puggalo kodhano kodhahetu abhisaá¹…gÄ«, ayaá¹ƒ me pugg
ahaÃ±ceva \Se I 195/ kho panassaá¹ƒ kodhano kodhahetu abhisaá¹…gÄ«, ahaá¹ƒpÄ• ssaá
amanÄ• poâ€™ ti. evaá¹ƒ jÄ• nantenÄ• vuso, bhikkhunÄ• `na kodhano bhavissÄ• mi na ko
cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo \Be I 138/ khvÄ• yaá¹ƒ puggalo kodhano kodhasÄ• mantÄ• vÄ• caá¹ƒ nicchÄ• retÄ•
amanÄ• po; ahaÃ±ceva kho panassaá¹ƒ kodhano kodhasÄ• mantÄ• vÄ• caá¹ƒ nicchÄ• ret
appiyo amanÄ• poâ€™ ti. evaá¹ƒ jÄ• nantenÄ• vuso, bhikkhunÄ• `na kodhano bhavissÄ• n
nicchÄ• ressÄ• mÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo codito codakena codakaá¹ƒ paá¹-ippharati, ayaá¹ƒ me puggalo
ahaÃ±ceva kho pana codito codakena codakaá¹ƒ paá¹-ipphareyyaá¹ƒ \Ee I 98/, ahaá¹ƒpÄ•
amanÄ• poâ€™ ti. evaá¹ƒ jÄ• nantenÄ• vuso, bhikkhunÄ• `codito codakena codakaá¹ƒ nap
cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo codito codakena codakaá¹ƒ apasÄ• deti, ayaá¹ƒ me puggalo ap
kho pana codito codakena codakaá¹ƒ apasÄ• deyyaá¹ƒ, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiy
jÄ• nantenÄ• vuso, bhikkhunÄ• `codito codakena codakaá¹ƒ na apasÄ• dessÄ• mÄ«â€™ t

`` `yo khvÄ• yaá¹ƒ puggalo codito codakena codakassa paccÄ• ropeti, ayaá¹ƒ me puggalo

ahaÃ±ceva kho pana codito codakena codakassa paccÄ• ropeyyaá¹ƒ, ahaá¹ƒpÄ• ssaá¹ƒ pa
ti. evaá¹ƒ \Se I 196/ jÄ• nantenÄ• vuso, bhikkhunÄ• `codito codakena codakassa na paccÄ
cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo codito codakena aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• k
kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, ayaá¹ƒ me puggalo appiyo amanÄ• po; a
codakena aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icareyyaá¹ƒ, bahiddhÄ• kathaá¹ƒ apanÄ• meyyaá¹ƒ \N
appaccayaÃ±ca pÄ• tukareyyaá¹ƒ, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€™ ti.
bhikkhunÄ• `codito codakena na aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarissÄ• mi, na bahiddhÄ• kat
kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukarissÄ• mÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ

`` `yo \Be I 139/ khvÄ• yaá¹ƒ puggalo codito codakena apadÄ• ne na sampÄ• yati, ayaá¹ƒ m
amanÄ• po; ahaÃ±ceva kho pana codito codakena apadÄ• ne na sampÄ• yeyyaá¹ƒ, ahaá¹ƒ
amanÄ• poâ€™ ti. evaá¹ƒ jÄ• nantenÄ• vuso, bhikkhunÄ• `codito codakena apadÄ• ne sam
uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo makkhÄ« paá¸·Ä• sÄ«, ayaá¹ƒ me puggalo appiyo amanÄ• po;
makkhÄ« paá¸·Ä• sÄ«, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€™ ti. evaá¹ƒ jÄ• n
`amakkhÄ« bhavissÄ• mi apaá¸·Ä• sÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo issukÄ« maccharÄ«, ayaá¹ƒ me puggalo appiyo amanÄ• po; ah
I 197/ issukÄ« maccharÄ«, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€™ ti. evaá¹ƒ j
`anissukÄ« bhavissÄ• mi amaccharÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo saá¹-ho mÄ• yÄ• vÄ«, ayaá¹ƒ me puggalo appiyo amanÄ• po; a
saá¹-ho mÄ• yÄ• vÄ«, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€™ ti. evaá¹ƒ jÄ• n
`asaá¹-ho bhavissÄ• mi amÄ• yÄ• vÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo thaddho atimÄ• nÄ«, ayaá¹ƒ me puggalo appiyo amanÄ• po; ah
thaddho atimÄ• nÄ«, ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€™ ti. evaá¹ƒ jÄ• na
`atthaddho bhavissÄ• mi anatimÄ• nÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ.

`` `yo khvÄ• yaá¹ƒ puggalo sandiá¹-á¹-hiparÄ• mÄ• sÄ« Ä• dhÄ• naggÄ• hÄ« duppaá¹-inis
appiyo amanÄ• po; ahaÃ±ceva kho panassaá¹ƒ sandiá¹-á¹-hiparÄ• mÄ• sÄ« Ä• dhÄ• nagg
ahaá¹ƒpÄ• ssaá¹ƒ paresaá¹ƒ appiyo amanÄ• poâ€™ ti. evaá¹ƒ jÄ• nantenÄ• vuso, bhikkhu
bhavissÄ• mi anÄ• dhÄ• naggÄ• hÄ« suppaá¹-inissaggÄ«â€™ ti cittaá¹ƒ uppÄ• detabbaá¹ƒ

<184> ``tatrÄ• vuso \Ne I 140/, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitab

khomhi pÄ• piccho, pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gatoâ€™ ti? sace, Ä• vuso \Be I
paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `pÄ• piccho khomhi, pÄ• pikÄ• naá¹ƒ icchÄ• naá¹
tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pa
panÄ• vuso, bhikkhu paccavekkhamÄ• no \Se I 198/ evaá¹ƒ jÄ• nÄ• ti --- `na khomhi pÄ• pi
icchÄ• naá¹ƒ vasaá¹ƒ gatoâ€™ ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ•
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
attukkaá¹ƒsako paravambhÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ j
khomhi paravambhÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusa
pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ
I 99/ khomhi aparavambhÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ•
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
kodhano kodhÄ• bhibhÅ«toâ€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ•
kodhÄ• bhibhÅ«toâ€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ•
vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `na
kodhÄ• bhibhÅ«toâ€™ ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ
kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
kodhano kodhahetu upanÄ• hÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá
kodhahetu upanÄ• hÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva \Se I 199/ pÄ• pakÄ• n
dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhan
kodhano kodhahetu upanÄ• hÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna \Be I 141/ \Ne I 141/ caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹
--- `kiá¹ƒ nu khomhi kodhano kodhahetu abhisaá¹…gÄ«â€™ ti? sace, Ä• vuso, bhikkhu pac
jÄ• nÄ• ti --- `kodhano khomhi kodhahetu abhisaá¹…gÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• te
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkh
jÄ• nÄ• ti --- `na khomhi kodhano kodhahetu abhisaá¹…gÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ•
vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
kodhano kodhasÄ• mantÄ• vÄ• caá¹ƒ nicchÄ• retÄ• â€™ ti? sace, Ä• vuso, bhikkhu pacca
`kodhano khomhi kodhasÄ• mantÄ• vÄ• caá¹ƒ nicchÄ• retÄ• â€™ ti, tenÄ• vuso, bhikkhun

akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkh
jÄ• nÄ• ti --- `na khomhi kodhano kodhasÄ• mantÄ• vÄ• caá¹ƒ nicchÄ• retÄ• â€™ ti, tenÄ•
pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
codito codakena codakaá¹ƒ \Se I 200/ paá¹-ippharÄ• mÄ«â€™ ti? sace, Ä• vuso, bhikkhu pa
jÄ• nÄ• ti `codito khomhi codakena codakaá¹ƒ paá¹-ippharÄ• mÄ«â€™ ti, tenÄ• vuso, bhikk
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace pa
evaá¹ƒ jÄ• nÄ• ti --- `codito khomhi codakena codakaá¹ƒ nappaá¹-ippharÄ• mÄ«â€™ ti, ten
pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
codito codakena codakaá¹ƒ apasÄ• demÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ
khomhi codakena codakaá¹ƒ apasÄ• demÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva p
dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhan
khomhi codakena codakaá¹ƒ \Be I 142/ na apasÄ• demÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• t
vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
codito codakena codakassa paccÄ• ropemÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhan
jÄ• nÄ• ti --- `codito khomhi codakena codakassa paccÄ• ropemÄ«â€™ ti, tenÄ• vuso, bhik
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace pa
evaá¹ƒ jÄ• nÄ• ti --- `codito khomhi codakena codakassa na paccÄ• ropemÄ«â€™ ti, tenÄ•
pÄ«tipÄ• mojjena \Se I 201/ vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
codito codakena aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarÄ• mi, bahiddhÄ• kathaá¹ƒ apanÄ• memi, k
pÄ• tukaromÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `co
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarÄ• mi, bahiddhÄ• kathaá¹ƒ apanÄ• memi, kopaÃ±ca dosaÃ±
ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `codito khomhi codaken
paá¹-icarÄ• mi, na bahiddhÄ• kathaá¹ƒ apanÄ• memi, na kopaÃ±ca dosaÃ±ca appaccayaÃ
tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• ku

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
codito codakena apadÄ• ne na sampÄ• yÄ• mÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekk
`codito khomhi codakena apadÄ• ne na sampÄ• yÄ• mÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• t
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkh

jÄ• nÄ• ti --- `codito khomhi codakena apadÄ• ne sampÄ• yÄ• mÄ«â€™ ti, tenÄ• vuso, bhik
vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``puna \Be I 143/ caparaá¹ƒ \Se I 202/, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ
--- `kiá¹ƒ nu khomhi makkhÄ« paá¸·Ä• sÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ
`makkhÄ« khomhi paá¸·Ä• sÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá
pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ
apaá¸·Ä• sÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ aho
dhammesu.

``puna \Ne I 143/ caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavek
khomhi issukÄ« maccharÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ
maccharÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `ani
ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ•

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
saá¹-ho mÄ• yÄ• vÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• t
mÄ• yÄ• vÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹
vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `asa
ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ•

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
khomhi thaddho atimÄ• nÄ«â€™ ti? sace, Ä• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ
atimÄ• nÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `att
ti, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ•

``puna caparaá¹ƒ, Ä• vuso, bhikkhunÄ• attanÄ• va attÄ• naá¹ƒ evaá¹ƒ paccavekkhitabbaá
sandiá¹-á¹-hiparÄ• mÄ• sÄ« Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«â€™ ti? sace, Ä• vus
paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `sandiá¹-á¹-hiparÄ• mÄ• sÄ« khomhi Ä• dhÄ• nag
ti, tenÄ• vuso, bhikkhunÄ• \Ee I 100/ tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `asa
khomhi anÄ• dhÄ• naggÄ• hÄ« suppaá¹-inissaggÄ«â€™ ti, tenÄ• vuso, bhikkhunÄ• teneva
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

``sace \Ne I 144/, Ä• vuso, bhikkhu paccavekkhamÄ• no sabbepime pÄ• pake akusale dha
samanupassati, tenÄ• vuso, bhikkhunÄ• sabbesaá¹ƒyeva imesaá¹ƒ pÄ• pakÄ• naá¹ƒ akusa

pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no sabbepim
attani samanupassati, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ, ah
kusalesu dhammesu.

``seyyathÄ• pi, Ä• vuso, itthÄ« \Se I 204/ vÄ• puriso vÄ• , daharo yuvÄ• maá¹‡á¸• anajÄ•
parisuddhe pariyodÄ• te, acche vÄ• udakapatte, sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ
rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ• , tasseva rajassa vÄ• aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya
passati rajaá¹ƒ vÄ• aá¹…gaá¹‡aá¹ƒ vÄ• , teneva attamano hoti --- `lÄ• bhÄ• vata me, paris
evameva kho, Ä• vuso, sace bhikkhu paccavekkhamÄ• no sabbepime pÄ• pake akusale dh
samanupassati, tenÄ• vuso, bhikkhunÄ• sabbesaá¹ƒyeva imesaá¹ƒ pÄ• pakÄ• naá¹ƒ akusa
pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace panÄ• vuso, bhikkhu paccavekkhamÄ• no sabbepim
attani samanupassati, tenÄ• vuso, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ, ah
kusalesu dhammesÅ«â€™â€™ ti.

idamavocÄ• yasmÄ• mahÄ• moggallÄ• no. attamanÄ• te bhikkhÅ« Ä• yasmato mahÄ• m
abhinandunti.

anumÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. cetokhilasuttaá¹ƒ

<185> evaá¹ƒ \Se I 205/ \Be I 145/ \Ne I 145/ \Ee I 101/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``yassa kassaci, bhikkhave, bhikkhuno paÃ±ca cetokhilÄ• appahÄ«nÄ• , paÃ±ca cetasovin
{cetasovinibaddhÄ• (Ce), cetovinibaddhÄ• (sÄ• ratthadÄ«panÄ«á¹-Ä«kÄ•) } asamucchinn
dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ

``katamÄ• ssa paÃ±ca cetokhilÄ• appahÄ«nÄ• honti? idha, bhikkhave, bhikkhu satthari ka
nÄ• dhimuccati na sampasÄ«dati. yo so, bhikkhave, bhikkhu satthari kaá¹…khati vicikicchat
sampasÄ«dati tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-hamo cet

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhamme kaá¹…khati vicikicchati nÄ• dhimuccati na s
evamassÄ• yaá¹ƒ dutiyo cetokhilo appahÄ«no hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu saá¹…ghe kaá¹…khati vicikicchati nÄ• dhimuccati na

... evamassÄ• yaá¹ƒ tatiyo cetokhilo appahÄ«no hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sikkhÄ• ya kaá¹…khati vicikicchati nÄ• dhimuccati na
bhikkhave, bhikkhu sikkhÄ• ya kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati, tas
\Se I 206/ Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ \Ne I 14
anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ catuttho cetokhilo appahÄ«n

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatac
bhikkhave, bhikkhu sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to, tass
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati \Be I 14
sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paÃ±camo cetokhilo appahÄ«no hoti. imÄ
appahÄ«nÄ• honti.

<186> ``katamÄ• ssa paÃ±ca cetasovinibandhÄ• asamucchinnÄ• honti? idha, bhikkhave,
{avigatarÄ• go (katthaci) } hoti avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä
yo so, bhikkhave, bhikkhu kÄ• me avÄ«tarÄ• go hoti avigatacchando avigatapemo avigatap
avigatataá¹‡ho, tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• n
namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-ha
hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu kÄ• ye avÄ«tarÄ• go hoti ... pe ... evamassÄ• yaá¹ƒ
asamucchinno hoti.

``puna \Ee I 102/ caparaá¹ƒ, bhikkhave, bhikkhu rÅ«pe avÄ«tarÄ• go hoti ... pe ... evamass
cetasovinibandho asamucchinno \Se I 207/ hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• s
middhasukhaá¹ƒ anuyutto viharati. yo so, bhikkhave, bhikkhu yÄ• vadatthaá¹ƒ udarÄ• vadeh
seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati, tassa cittaá¹ƒ na namati
sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• tacc
evamassÄ• yaá¹ƒ catuttho cetasovinibandho asamucchinno hoti.

``puna \Ne I 147/ caparaá¹ƒ, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ
carati --- `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ
devaÃ±Ã±ataro vÄ• â€™ ti. yo so, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá
carati --- `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ
devaÃ±Ã±ataro vÄ• â€™ ti, tassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ•
yassa cittaá¹ƒ na namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamas

cetasovinibandho asamucchinno hoti. imÄ• ssa paÃ±ca cetasovinibandhÄ• asamucchinnÄ•

``yassa kassaci, bhikkhave, bhikkhuno ime paÃ±ca cetokhilÄ• appahÄ«nÄ• , ime paÃ±ca c
asamucchinnÄ• , so vatimasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pa
á¹-hÄ• naá¹ƒ vijjati.

<187> ``yassa \Se I 208/ kassaci, bhikkhave, bhikkhuno paÃ±ca cetokhilÄ• pahÄ«nÄ• , pa
susamucchinnÄ• , so vatimasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• p
á¹-hÄ• nametaá¹ƒ vijjati.

``katamÄ• ssa paÃ±ca cetokhilÄ• pahÄ«nÄ• honti? idha, bhikkhave, bhikkhu satthari na k
vicikicchati adhimuccati sampasÄ«dati. yo so, bhikkhave, bhikkhu satthari na kaá¹…khati na
adhimuccati sampasÄ«dati, tassa cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya
namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-ha

``puna caparaá¹ƒ, bhikkhave, bhikkhu dhamme na kaá¹…khati na vicikicchati adhimuccati s
evamassÄ• yaá¹ƒ dutiyo cetokhilo pahÄ«no hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu saá¹…ghe na kaá¹…khati na vicikicchati adhimuccat
... evamassÄ• yaá¹ƒ tatiyo cetokhilo pahÄ«no hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sikkhÄ• ya na kaá¹…khati na vicikicchati adhimuccat
... evamassÄ• yaá¹ƒ catuttho cetokhilo pahÄ«no hoti.

``puna \Ne I 148/ caparaá¹ƒ, bhikkhave, bhikkhu sabrahmacÄ• rÄ«su na kupito hoti na ana
Ee) } anÄ• hatacitto akhilajÄ• to. yo so, bhikkhave, bhikkhu sabrahmacÄ• rÄ«su na kupito h
anÄ• hatacitto akhilajÄ• to, tassa cittaá¹ƒ namati Ä• tappÄ• ya \Ee I 103/ anuyogÄ• ya sÄ• t
yassa cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ•
cetokhilo pahÄ«no hoti. imÄ• ssa paÃ±ca cetokhilÄ• pahÄ«nÄ• honti.

<188> ``katamÄ• ssa \Be I 148/ paÃ±ca cetasovinibandhÄ• susamucchinnÄ• honti? idha,
vÄ«tarÄ• go hoti vigatacchando vigatapemo vigatapipÄ• so vigatapariá¸·Ä• ho vigatataá¹‡h
bhikkhu kÄ• me vÄ«tarÄ• go hoti vigatacchando vigatapemo vigatapipÄ• so vigatapariá¸·Ä•
cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya. yassa cittaá¹ƒ nam
sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paá¹-hamo cetasovinibandho susamucchi

``puna caparaá¹ƒ, bhikkhave, bhikkhu kÄ• ye vÄ«tarÄ• go hoti ... pe ... rÅ«pe vÄ«tarÄ• go
yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhas

so, bhikkhave, bhikkhu na yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá
middhasukhaá¹ƒ anuyutto viharati, tassa cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• tac
cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ
susamucchinno hoti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu na aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya br
`iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavis
210/ vÄ• â€™ ti. yo so, bhikkhave, bhikkhu na aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ•
--- `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bha
vÄ• â€™ ti, tassa cittaá¹ƒ namati Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya.
Ä• tappÄ• ya anuyogÄ• ya sÄ• taccÄ• ya padhÄ• nÄ• ya, evamassÄ• yaá¹ƒ paÃ±camo cet
imÄ• ssa paÃ±ca cetasovinibandhÄ• susamucchinnÄ• honti.

``yassa \Ne I 149/ kassaci, bhikkhave, bhikkhuno ime paÃ±ca cetokhilÄ• pahÄ«nÄ• , ime p
susamucchinnÄ• , so vatimasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• p
á¹-hÄ• nametaá¹ƒ vijjati.

<189> ``so chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ b
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Be I 149/ iddhipÄ• daá¹ƒ bhÄ• v
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
so, bhikkhave, evaá¹ƒ ussoá¸·hÄ«pannarasaá¹…gasamannÄ• gato \Ee I 104/ bhikkhu bhab
sambodhÄ• ya, bhabbo anuttarassa yogakkhemassa adhigamÄ• ya. seyyathÄ• pi, bhikkhav
aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa vÄ• . tÄ• nassu kukkuá¹-iyÄ• sammÄ• adhisayitÄ• ni s
paribhÄ• vitÄ• ni. kiÃ±cÄ• pi tassÄ• kukkuá¹-iyÄ• na evaá¹ƒ icchÄ• uppajjeyya --- `aho va
pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ \Se I 211/ padÄ• I
abhinibbhijjeyyuâ€™ nti. atha kho bhabbÄ• va te kukkuá¹-apotakÄ• pÄ• danakhasikhÄ• ya
aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sotthinÄ• abhinibbhijjituá¹ƒ. evameva kho, bhikkhave, evaá
ussoá¸·hipannarasaá¹…gasamannÄ• gato bhikkhu bhabbo abhinibbidÄ• ya, bhabbo sambo
yogakkhemassa adhigamÄ• yÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

cetokhilasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vanapatthasuttaá¹ƒ

<190> evaá¹ƒ \Ne I 150/ \Se I 212/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthi

anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``va
bhikkhave, desessÄ• mi, taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasikarotha, bhÄ• sissÄ• mÄ«
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<191> ``idha, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharati. tass
upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati na upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca \Be
samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• na parikkhayaá¹ƒ gacchanti, ananuppattaÃ±
nÄ• nupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te kasirena
bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ \Ee I 105/ --- `ahaá¹ƒ kho imaá¹ƒ vanap
viharÄ• mi, tassa me imaá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva s
asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• na parikkhayaá
ananuppattaÃ±ca anuttaraá¹ƒ yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• mi. ye ca kho ime pabba
I 213/ samudÄ• netabbÄ• --- cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajja
samudÄ• gacchantÄ«â€™ ti. tena, bhikkhave, bhikkhunÄ• rattibhÄ• gaá¹ƒ vÄ• divasabhÄ•
pakkamitabbaá¹ƒ, na vatthabbaá¹ƒ.

<192> ``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharat
vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati na upaá¹-á¹-hÄ• ti, asamÄ
samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• na parikkhayaá¹ƒ gacchanti, ananuppattaÃ±
nÄ• nupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te appakas
\Ne I 151/, bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `ahaá¹ƒ kho imaá¹ƒ vana
upanissÄ• ya viharÄ• mi. tassa me imaá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á
upaá¹-á¹-hÄ• ti asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ•
ananuppattaÃ±ca anuttaraá¹ƒ yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• mi. ye ca kho ime pabba
samudÄ• netabbÄ• --- cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparik
samudÄ• gacchanti. na kho panÄ• haá¹ƒ cÄ«varahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
pe ... na senÄ• sanahetu ... pe ... na gilÄ• nappaccayabhesajjaparikkhÄ• rahetu agÄ• rasm
pabbajito. atha ca pana me imaá¹ƒ \Se I 214/ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá
upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ•
gacchanti, ananuppattaÃ±ca anuttaraá¹ƒ yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• mÄ«â€™ ti. t
saá¹…khÄ• pi tamhÄ• vanapatthÄ• pakkamitabbaá¹ƒ, na vatthabbaá¹ƒ.

<193> ``idha \Be I 151/ pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ vanapatthaá¹ƒ upanissÄ•
taá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-hÄ• ti, asam
samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca

anupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• ---
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• , te kasirena sa
bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ \Ee I 106/ --- `ahaá¹ƒ kho imaá¹ƒ vanap
viharÄ• mi. tassa me imaá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva s
asamÄ• hitaÃ±ca cittaá¹ƒ samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gac
anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• mi. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te kasirena
panÄ• haá¹ƒ cÄ«varahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito, na piá¹‡á¸• apÄ• tahetu
... pe ... na gilÄ• nappaccayabhesajjaparikkhÄ• rahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
pana me imaá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-
cittaá¹ƒ samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppat
yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• mÄ«â€™ ti. tena, bhikkhave, bhikkhunÄ• saá¹…khÄ• pi t
vatthabbaá¹ƒ, na pakkamitabbaá¹ƒ.

<194> ``idha \Ne I 152/ pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ vanapatthaá¹ƒ upanissÄ•
taá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-hÄ• ti, asar
samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca
anupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• ---
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te appakas
bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `ahaá¹ƒ kho imaá¹ƒ vanapatthaá¹ƒ u
tassa me imaá¹ƒ vanapatthaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-
cittaá¹ƒ samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppat
yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• mi. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samu
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te appakas
\Be I 152/. tena, bhikkhave, bhikkhunÄ• yÄ• vajÄ«vampi tasmiá¹ƒ vanapatthe vatthabbaá¹ƒ

<195> ``idha, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ upanissÄ• ya viharati \Se I 21
aÃ±Ã±ataraá¹ƒ nigamaá¹ƒ upanissÄ• ya viharati ... pe ... aÃ±Ã±ataraá¹ƒ nagaraá¹ƒ upaniss
... aÃ±Ã±ataraá¹ƒ janapadaá¹ƒ upanissÄ• ya viharati ... pe ... aÃ±Ã±ataraá¹ƒ puggalaá¹ƒ up
tassa taá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati na upaá¹-á¹-hÄ• t
cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• na parikkhayaá¹ƒ gacchanti, anar
yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• sam
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te kasirena
bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `ahaá¹ƒ kho imaá¹ƒ puggalaá¹ƒ upa
tassa me imaá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati na upaá¹-á¹-
cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• na parikkhayaá¹ƒ gacchanti, anar
yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• mi. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• sa
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te kasirena

tena, bhikkhave, bhikkhunÄ• rattibhÄ• gaá¹ƒ vÄ• divasabhÄ• gaá¹ƒ vÄ• so puggalo anÄ• nÄ• nubandhitabbo.

<196> ``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ puggalaá¹ƒ upanissÄ• ya viharati. ta puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• \Ee I 107/ ceva sati na upaá¹-á¹-hÄ• ti, cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca \Se I 217/ Ä• savÄ• na parikkhayaá¹ƒ gacc anuttaraá¹ƒ yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikk cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• , te appakasire bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `ahaá¹ƒ kho imaá¹ƒ puggalaá¹ƒ upa tassa me imaá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati na upaá¹-á¹- cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• na parikkhayaá¹ƒ gacchanti, anan yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• mi. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• sa cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• \Be I 153/ --- t samudÄ• gacchanti. na kho panÄ• haá¹ƒ cÄ«varahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba pe ... na senÄ• sanahetu ... pe ... na gilÄ• nappaccayabhesajjaparikkhÄ• rahetu agÄ• rasm pabbajito. atha ca pana me imaá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• cev upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• gacchanti, ananuppattaÃ±ca anuttaraá¹ƒ yogakkhemaá¹ƒ nÄ• nupÄ• puá¹‡Ä• mÄ«â€™ ti. t saá¹…khÄ• pi so puggalo Ä• pucchÄ• pakkamitabbaá¹ƒ, nÄ• nubandhitabbo.

<197> ``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ puggalaá¹ƒ upanissÄ• ya viharati. ta upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca \Se I 21 samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca anupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• --- cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te kasirena bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `ahaá¹ƒ kho imaá¹ƒ puggalaá¹ƒ upa tassa me imaá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-hÄ cittaá¹ƒ samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppat yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• mi. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samu cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te kasirena panÄ• haá¹ƒ cÄ«varahetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito, na piá¹‡á¸• apÄ• tahetu ... pe ... na gilÄ• nappaccayabhesajjaparikkhÄ• rahetu agÄ• rasmÄ• \Ne I 154/ anagÄ• riya pana me imaá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá¹-á¹-hÄ cittaá¹ƒ samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppat yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• mÄ«â€™ ti. tena, bhikkhave, bhikkhunÄ• saá¹…khÄ• pi s pakkamitabbaá¹ƒ.

<198> ``idha pana, bhikkhave, bhikkhu aÃ±Ã±ataraá¹ƒ puggalaá¹ƒ upanissÄ• ya viharati. ta

upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati \Se I 219/ upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±
samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti \Be I 154/, ananupp
yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ• samud
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te appakas
bhikkhave, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `ahaá¹ƒ kho imaá¹ƒ puggalaá¹ƒ upa
I 108/. tassa me imaá¹ƒ puggalaá¹ƒ upanissÄ• ya viharato anupaá¹-á¹-hitÄ• ceva sati upaá
asamÄ• hitaÃ±ca cittaá¹ƒ samÄ• dhiyati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gac
anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• mi. ye ca kho ime pabbajitena jÄ«vitaparikkhÄ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• --- te appakas
tena, bhikkhave, bhikkhunÄ• yÄ• vajÄ«vampi so puggalo anubandhitabbo, na pakkamitabb
panujjamÄ• nenapÄ«â€™â€™ ti {api paá¹‡ujjamÄ• nenÄ• ti (?) }.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

vanapatthasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. madhupiá¹‡á¸• ikasuttaá¹ƒ

<199> evaá¹ƒ \Se I 220/ \Ne I 155/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu v
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• se
kapilavatthuá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. kapilavatthusmiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena mahÄ• vanaá¹ƒ tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. m
beluvalaá¹-á¹-hikÄ• ya mÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. daá¹‡á¸• apÄ• á¹‡ipi kho sakko jaá
{jaá¹…ghavihÄ• raá¹ƒ (Katthaci) } anucaá¹…kamamÄ• no anuvicaramÄ• no yena mahÄ• va
mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• yena beluvalaá¹-á¹-hikÄ• yena bhagavÄ• tenupasaá¹…k
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho daá¹‡á¸• apÄ• á¹‡i sakko bhagavantaá
``kiá¹ƒvÄ• dÄ« samaá¹‡o kimakkhÄ• yÄ«â€™â€™ ti? ``yathÄ• vÄ• dÄ« kho, Ä• vuso, sade
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya \Be I 155/ sadevamanussÄ• ya na kenaci loke vigg
pana kÄ• mehi visaá¹ƒyuttaá¹ƒ viharantaá¹ƒ taá¹ƒ brÄ• hmaá¹‡aá¹ƒ akathaá¹ƒkathiá¹ƒ chin
vÄ«tataá¹‡haá¹ƒ saÃ±Ã±Ä• nÄ• nusenti --- evaá¹ƒvÄ• dÄ« kho ahaá¹ƒ, Ä• vuso, evamakkh

``evaá¹ƒ vutte daá¹‡á¸• apÄ• á¹‡i sakko sÄ«saá¹ƒ okampetvÄ• \Ee I 109/, jivhaá¹ƒ nillÄ• á
nalÄ• á¹-ikaá¹ƒ \Se I 221/ nalÄ• á¹-e vuá¹-á¹-hÄ• petvÄ• daá¹‡á¸• amolubbha pakkÄ• mi.

<200> atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena nigroc
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mant
bhikkhave, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kapilavatthuá¹ƒ

kapilavatthusmiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto
tenupasaá¹…kamiá¹ƒ divÄ• vihÄ• rÄ• ya. mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• beluvalaá¹-á¹-hi
nisÄ«diá¹ƒ. daá¹‡á¸• apÄ• á¹‡ipi kho, bhikkhave, sakko jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…k
mahÄ• vanaá¹ƒ tenupasaá¹…kami. mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• yena beluvalaá¹-á¹-hik
upasaá¹…kamitvÄ• mayÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«
daá¹‡á¸• amolubbha ekamantaá¹ƒ \Ne I 156/ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho, bhikkh
sakko maá¹ƒ etadavoca --- `kiá¹ƒvÄ• dÄ« samaá¹‡o kimakkhÄ• yÄ«â€™ ti?

``evaá¹ƒ vutte ahaá¹ƒ, bhikkhave, daá¹‡á¸• apÄ• á¹‡iá¹ƒ sakkaá¹ƒ etadavocaá¹ƒ --- yathÄ•
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
tiá¹-á¹-hati, yathÄ• ca pana kÄ• mehi visaá¹ƒyuttaá¹ƒ viharantaá¹ƒ taá¹ƒ brÄ• hmaá¹‡aá¹ƒ
chinnakukkuccaá¹ƒ bhavÄ• bhave vÄ«tataá¹‡haá¹ƒ saÃ±Ã±Ä• nÄ• nusenti --- evaá¹ƒvÄ• d
evamakkhÄ• yÄ«â€™â€™ ti. ``evaá¹ƒ vutte bhikkhave, daá¹‡á¸• apÄ• á¹‡i sakko sÄ«saá¹ƒ
jivhaá¹ƒ nillÄ• á¸·etvÄ• , tivisÄ• khaá¹ƒ nalÄ• á¹-ikaá¹ƒ nalÄ• á¹-e vuá¹-á¹-hÄ• petvÄ• daá¹‡
pakkÄ• mÄ«â€™â€™ ti.

<201> evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒvÄ• dÄ« pana
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
tiá¹-á¹-hati? kathaÃ±ca pana, bhante, bhagavantaá¹ƒ kÄ• mehi visaá¹ƒyuttaá¹ƒ viharantaá¹ƒ
brÄ• hmaá¹‡aá¹ƒ akathaá¹ƒkathiá¹ƒ chinnakukkuccaá¹ƒ bhavÄ• bhave vÄ«tataá¹‡haá¹ƒ sa
``yatonidÄ• naá¹ƒ, bhikkhu, purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caranti. e
abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabbaá¹ƒ. esevanto rÄ• gÄ• nusayÄ• naá¹ƒ, ese
paá¹-ighÄ• nusayÄ• naá¹ƒ, esevanto diá¹-á¹-hÄ• nusayÄ• naá¹ƒ \Ee I 110/, esevanto vicikic
esevanto mÄ• nÄ• nusayÄ• naá¹ƒ, esevanto bhavarÄ• gÄ• nusayÄ• naá¹ƒ, esevanto avijjÄ
daá¹‡á¸• Ä• dÄ• na-satthÄ• dÄ• na-kalaha-viggaha-vivÄ• da-tuvaá¹ƒtuvaá¹ƒ-pesuÃ±Ã±a-m
pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhantÄ«â€™ ti. idamavoca bhagavÄ• . ida
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

<202> atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ acirapakkantassa bhagavato etadahosi --- ``idaá¹ƒ
bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• , vitthÄ• rena atthaá¹ƒ avibhajitvÄ• , uá¹-á¹-h
paviá¹-á¹-ho --- `yatonidÄ• naá¹ƒ, bhikkhu, purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• sam
natthtthti abhinanditabbaá¹ƒ \Se I 223/ abhivaditabbaá¹ƒ ajjhositabbaá¹ƒ. esevanto rÄ• gÄ•
... etthete pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhantÄ«â€™ ti \Ne I 157/. ko nu
saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena at
vibhajeyyÄ• â€™â€™ ti? atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yas
ceva saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ•
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vi
vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ

Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kamiá¹ƒsu; upasaá¹…
mahÄ• kaccÄ• nena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹
kho no, Ä• vuso kaccÄ• na, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena att
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `yatonidÄ• naá¹ƒ, bhikkhu, purisaá¹ƒ pap
samudÄ• caranti. ettha ce natthi abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabbaá¹ƒ. esev
rÄ• gÄ• nusayÄ• naá¹ƒ ... pe ... etthete pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjh
Ä• vuso kaccÄ• na, amhÄ• kaá¹ƒ acirapakkantassa bhagavato etadahosi --- `idaá¹ƒ kho no,
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- ``yatonidÄ• naá¹ƒ, bhikkhu, purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• sam
224/ ce natthi abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabbaá¹ƒ. esevanto rÄ• gÄ• nusay
etthete pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhantÄ«â€™â€™ ti. ko nu kho ima
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhaje
Ä• vuso kaccÄ• na, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• no s
sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ, pahoti \Ee I 111/ cÄ• yasmÄ• ma
saá¹ƒkhittena \Ne I 158/ uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitth
vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™ ti. vibhajat
ti.

<203> ``seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ car
tiá¹-á¹-hato sÄ• ravato atikkammeva mÅ«laá¹ƒ, atikkamma khandhaá¹ƒ, sÄ• khÄ• palÄ• se
maÃ±Ã±eyya; evaá¹ƒsampadamidaá¹ƒ Ä• yasmantÄ• naá¹ƒ satthari sammukhÄ«bhÅ«te, ta
I 225/, amhe etamatthaá¹ƒ paá¹-ipucchitabbaá¹ƒ maÃ±Ã±atha. so hÄ• vuso, bhagavÄ• jÄ•
passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«to, vattÄ• pavattÄ• ,
dÄ• tÄ• , dhammassÄ• mÄ« tathÄ• gato. so ceva panetassa kÄ• lo ahosi, yaá¹ƒ bhagavant
paá¹-ipuccheyyÄ• tha. yathÄ• vo bhagavÄ• byÄ• kareyya tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ•
kaccÄ• na, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ
vattÄ• pavattÄ• , atthassa ninnetÄ• , amatassa dÄ• tÄ• , dhammassÄ• mÄ« tathÄ• gato. so
yaá¹ƒ bhagavantaá¹ƒyeva etamatthaá¹ƒ paá¹-ipuccheyyÄ• ma. yathÄ• no bhagavÄ• byÄ•
dhÄ• reyyÄ• ma. api cÄ• yasmÄ• mahÄ• kaccÄ• no satthu ceva saá¹ƒvaá¹‡á¹‡ito sambhÄ
sabrahmacÄ• rÄ«naá¹ƒ, pahoti \Be I 158/ cÄ• yasmÄ• mahÄ• kaccÄ• no imassa bhagavat
uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. vibhaj
mahÄ• kaccÄ• no agaruá¹ƒ katvÄ• â€™â€™ ti {agarukatvÄ• (Ce), agarukaritvÄ• (Se Ee) }
sÄ• dhukaá¹ƒ manasikarotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho
mahÄ• kaccÄ• nassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• kaccÄ• no etadavoca ---

<204> ``yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• ren
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `yatonidÄ• naá¹ƒ, bhikkhu, purisaá¹ƒ pap
samudÄ• caranti \Se I 226/. ettha ce natthi abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabb
rÄ• gÄ• nusayÄ• naá¹ƒ ... pe ... etthete pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjh
ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi ---

``cakkhuÃ±cÄ• vuso, paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ s
phassapaccayÄ• \Ne I 159/ vedanÄ• , yaá¹ƒ vedeti taá¹ƒ saÃ±jÄ• nÄ• ti \Ee I 112/, yaá¹ƒ s
vitakketi, yaá¹ƒ vitakketi taá¹ƒ papaÃ±ceti, yaá¹ƒ papaÃ±ceti tatonidÄ• naá¹ƒ purisaá¹ƒ
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caranti atÄ«tÄ• nÄ• gatapaccuppannesu cakkh
sotaÃ±cÄ• vuso, paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• naÃ±cÄ•
ca uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... jivhaÃ±cÄ• vuso, paá¹-icca rase ca uppajjati
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaÃ±cÄ• vuso, paá¹-icca phoá¹-á¹-habbe ca uppajjati
... pe ... manaÃ±cÄ• vuso, paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡a
phassapaccayÄ• vedanÄ• , yaá¹ƒ vedeti taá¹ƒ saÃ±jÄ• nÄ• ti, yaá¹ƒ saÃ±jÄ• nÄ• ti taá¹ƒ v
taá¹ƒ papaÃ±ceti, yaá¹ƒ papaÃ±ceti tatonidÄ• naá¹ƒ purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…k
atÄ«tÄ• nÄ• gatapaccuppannesu manoviÃ±Ã±eyyesu dhammesu.

``so vatÄ• vuso, cakkhusmiá¹ƒ sati rÅ«pe sati cakkhuviÃ±Ã±Ä• á¹‡e sati phassapaÃ±Ã±atti
--- á¹-hÄ• nametaá¹ƒ vijjati. phassapaÃ±Ã±attiyÄ• sati vedanÄ• paÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• p
á¹-hÄ• nametaá¹ƒ vijjati. vedanÄ• paÃ±Ã±attiyÄ• sati saÃ±Ã±Ä• paÃ±Ã±attiá¹ƒ paÃ±Ã±Ä•
á¹-hÄ• nametaá¹ƒ vijjati. saÃ±Ã±Ä• paÃ±Ã±attiyÄ• sati \Be I 159/ vitakkapaÃ±Ã±attiá¹ƒ paÃ
á¹-hÄ• nametaá¹ƒ vijjati. vitakkapaÃ±Ã±attiyÄ• sati papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samud
paÃ±Ã±Ä• pessatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. so vatÄ• vuso, sotasmiá¹ƒ sati sadde sati
\Se I 227/ ghÄ• nasmiá¹ƒ sati gandhe sati ... pe ... jivhÄ• ya sati rase sati ... pe ... kÄ• yasmi
phoá¹-á¹-habbe sati ... pe ... manasmiá¹ƒ sati dhamme sati manoviÃ±Ã±Ä• á¹‡e sati phassa
paÃ±Ã±Ä• pessatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. phassapaÃ±Ã±attiyÄ• sati vedanÄ• paÃ±
paÃ±Ã±Ä• pessatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. vedanÄ• paÃ±Ã±attiyÄ• sati saÃ±Ã±Ä• p
paÃ±Ã±Ä• pessatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. saÃ±Ã±Ä• paÃ±Ã±attiyÄ• sati vitakkapaÃ
paÃ±Ã±Ä• pessatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. vitakkapaÃ±Ã±attiyÄ• sati
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caraá¹‡apaÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessatÄ«ti ---

``so vatÄ• vuso, cakkhusmiá¹ƒ asati rÅ«pe asati cakkhuviÃ±Ã±Ä• á¹‡e asati phassapaÃ±Ã±
--- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. phassapaÃ±Ã±attiyÄ• asati vedanÄ• paÃ±Ã±attiá¹ƒ paÃ±Ã±
á¹-hÄ• naá¹ƒ vijjati. vedanÄ• paÃ±Ã±attiyÄ• asati saÃ±Ã±Ä• paÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pes
á¹-hÄ• naá¹ƒ vijjati. saÃ±Ã±Ä• paÃ±Ã±attiyÄ• asati vitakkapaÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessa

á¹-hÄ• naá¹ƒ vijjati. vitakkapaÃ±Ã±attiyÄ• asati papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ•
paÃ±Ã±Ä• pessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vatÄ• vuso, sotasmiá¹ƒ \Se I 229/ a
pe ... ghÄ• nasmiá¹ƒ asati gandhe asati ... pe ... jivhÄ• ya asati rase asati ... pe ... kÄ• yasm
phoá¹-á¹-habbe asati ... pe ... manasmiá¹ƒ asati dhamme asati manoviÃ±Ã±Ä• á¹‡e \Ne I 16
phassapaÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. phassapaÃ±Ã±a
vedanÄ• paÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. vedanÄ• paÃ±
saÃ±Ã±Ä• paÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. saÃ±Ã±Ä• p
vitakkapaÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. vitakkapaÃ±Ã±a
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caraá¹‡apaÃ±Ã±attiá¹ƒ paÃ±Ã±Ä• pessatÄ«ti ---

``yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena \Ee I 113/ uddesaá¹ƒ uddisitvÄ• vitthÄ•
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `yatonidÄ• naá¹ƒ, bhikkhu,
papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caranti ettha ce natthi abhinanditabbaá¹ƒ abhiva
esevanto rÄ• gÄ• nusayÄ• naá¹ƒ ... pe ... etthete pÄ• pakÄ• akusalÄ• dhammÄ• aparises
kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• \Be I 160/ saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitth
avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. Ä• kaá¹…khamÄ• nÄ• ca pana tu
bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha. yathÄ• no bh
naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

<205> atha kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa bhÄ• sitaá¹ƒ abhinanditvÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
bhante, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• u
vihÄ• raá¹ƒ paviá¹-á¹-ho --- `yatonidÄ• naá¹ƒ, bhikkhu, purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹.
ettha ce natthi abhinanditabbaá¹ƒ abhivaditabbaá¹ƒ ajjhositabbaá¹ƒ. esevanto rÄ• gÄ• nusa
etthete pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhantÄ«â€™ ti. tesaá¹ƒ no, bhante
acirapakkantassa bhagavato etadahosi --- `idaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena
vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- ``yato
purisaá¹ƒ papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• caranti. ettha ce natthi abhinanditabba
ajjhositabbaá¹ƒ. esevanto rÄ• gÄ• nusayÄ• naá¹ƒ, esevanto paá¹-ighÄ• nusayÄ• naá¹ƒ, ese
diá¹-á¹-hÄ• nusayÄ• naá¹ƒ, esevanto vicikicchÄ• nusayÄ• naá¹ƒ, esevanto mÄ• nÄ• nusay
bhavarÄ• gÄ• nusayÄ• naá¹ƒ \Ne I 162/, esevanto avijjÄ• nusayÄ• naá¹ƒ, esevanto
daá¹‡á¸• Ä• dÄ• na-satthÄ• dÄ• na-kalaha-viggaha-vivÄ• datuvaá¹ƒtuvaá¹ƒ-pesuÃ±Ã±a-mu
akusalÄ• dhammÄ• aparisesÄ• nirujjhantÄ«â€™â€™ ti. ko nu kho imassa bhagavatÄ• sa
uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™ ti
amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• no satthu ceva saá¹ƒvaá
viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ, pahoti cÄ• yasmÄ• mahÄ• kaccÄ• no \Se I 230/ in
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajitu

mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ
etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, yenÄ• yasmÄ• ma
tenupasaá¹…kamimha; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ \Be I 161/ mahÄ• kaccÄ• naá¹
paá¹-ipucchimha. tesaá¹ƒ no, bhante, Ä• yasmatÄ• mahÄ• kaccÄ• nena imehi Ä• kÄ• rehi
attho vibhattoâ€™â€™ ti. ``paá¹‡á¸• ito, bhikkhave, mahÄ• kaccÄ• no; mahÄ• paÃ±Ã±o, bh
maá¹ƒ cepi tumhe, bhikkhave, etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, ahampi taá¹ƒ evamevaá
taá¹ƒ mahÄ• kaccÄ• nena byÄ• kataá¹ƒ. eso cevetassa attho. evaÃ±ca {evemeva ca (Katth
dhÄ• rethÄ• â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``seyyathÄ• pi, bhante, pu
jighacchÄ• dubbalyapareto madhupiá¹‡á¸• ikaá¹ƒ adhigaccheyya, so yato yato sÄ• yeyya, la
asecanakaá¹ƒ. evameva kho, bhante, cetaso bhikkhu dabbajÄ• tiko, yato yato imassa dham
atthaá¹ƒ upaparikkheyya, labhetheva attamanataá¹ƒ, labhetheva cetaso pasÄ• daá¹ƒ. ko nÄ
nÄ• mÄ• yaá¹ƒ (Se) }, bhante, dhammapariyÄ• yoâ€™â€™ ti? ``tasmÄ• tiha tvaá¹ƒ, Ä• nan
madhupiá¹‡á¸• ikapariyÄ• yo tveva naá¹ƒ dhÄ• rehÄ«â€™â€™ ti.

idamavoca \Se I 231/ bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ a

madhupiá¹‡á¸• ikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dvedhÄ• vitakkasuttaá¹ƒ

<206> evaá¹ƒ \Ne I 163/ \Se I 232/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``pubbeva me, bhikkhave, sambodhÄ• anabhisambuddhassa bodhisattasseva sato etadah
dvidhÄ• katvÄ• dvidhÄ• katvÄ• vitakke vihareyyaâ€™ nti. so kho ahaá¹ƒ, bhikkhave, yo c
ca byÄ• pÄ• davitakko yo ca vihiá¹ƒsÄ• vitakko --- imaá¹ƒ ekaá¹ƒ bhÄ• gamakÄ• siá¹ƒ \Be I
nekkhammavitakko yo ca abyÄ• pÄ• davitakko yo ca avihiá¹ƒsÄ• vitakko --- imaá¹ƒ dutiyaá¹

<207> ``tassa mayhaá¹ƒ, bhikkhave, evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharat
kÄ• mavitakko. so evaá¹ƒ pajÄ• nÄ• mi --- `uppanno kho me ayaá¹ƒ kÄ• mavitakko. so ca k
saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati,
vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattanikoâ€™ {anibbÄ• nasaá¹ƒvattanikoâ€™â€™ ti (?)
saá¹ƒvattatÄ«â€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato abbhatthaá¹ƒ gacchati; `parabyÄ•
saá¹ƒvattatÄ«â€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato abbhatthaá¹ƒ gacchati; `ubhayab
saá¹ƒvattatÄ«â€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato abbhatthaá¹ƒ gacchati; \Se I 233/

vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattanikoâ€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato ab
kho ahaá¹ƒ, bhikkhave, uppannuppannaá¹ƒ kÄ• mavitakkaá¹ƒ pajahameva {atÄ«takÄ• likak
vinodameva {atÄ«takÄ• likakiriyÄ• padÄ• niyeva} byantameva {byanteva (Ce Se Ee) } naá¹ƒ

<208> ``tassa mayhaá¹ƒ, bhikkhave, evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharat
byÄ• pÄ• davitakko ... pe ... uppajjati vihiá¹ƒsÄ• vitakko. so evaá¹ƒ pajÄ• nÄ• mi --- `uppann
vihiá¹ƒsÄ• vitakko. so ca kho attabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, paÃ±Ã±Ä• nirodhiko vighÄ• tapakkhiko anibbÄ• na
`attabyÄ• bÄ• dhÄ• ya saá¹ƒvattatÄ«â€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato abbhattha
`parabyÄ• bÄ• dhÄ• ya saá¹ƒvattatÄ«â€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato abbhatth
`ubhayabyÄ• bÄ• dhÄ• ya saá¹ƒvattatÄ«â€™ tipi me, bhikkhave, paá¹-isaÃ±cikkhato abbha
`paÃ±Ã±Ä• nirodhiko vighÄ• tapakkhiko anibbÄ• nasaá¹ƒvattanikoâ€™ tipi me, bhikkhave,
abbhatthaá¹ƒ gacchati. so kho ahaá¹ƒ, bhikkhave, uppannuppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ
byantameva naá¹ƒ akÄ• siá¹ƒ.

``yaÃ±Ã±adeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicÄ• reti, tathÄ• tathÄ• nati
kÄ• mavitakkaá¹ƒ ce, bhikkhave, bhikkhu bahulamanuvitakketi \Be I 163/ anuvicÄ• reti, pah
nekkhammavitakkaá¹ƒ, kÄ• mavitakkaá¹ƒ bahulamakÄ• si, tassa taá¹ƒ \Se I 234/ kÄ• mavita
byÄ• pÄ• davitakkaá¹ƒ ce, bhikkhave ... pe ... vihiá¹ƒsÄ• vitakkaá¹ƒ ce, bhikkhave, bhikkhu
anuvicÄ• reti, pahÄ• si avihiá¹ƒsÄ• vitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ bahulamakÄ• si, tassa
vihiá¹ƒsÄ• vitakkÄ• ya cittaá¹ƒ namati. seyyathÄ• pi, bhikkhave, vassÄ• naá¹ƒ pacchime mÄ
kiá¹-á¹-hasambÄ• dhe gopÄ• lako gÄ• vo rakkheyya. so tÄ• gÄ• vo tato tato daá¹‡á¸• ena
sannirundheyya sannivÄ• reyya. taá¹ƒ kissa hetu? passati hi so, bhikkhave, gopÄ• lako tato
vÄ• bandhanaá¹ƒ vÄ• jÄ• niá¹ƒ vÄ• garahaá¹ƒ vÄ• . evameva kho ahaá¹ƒ, bhikkhave, ado
dhammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
vodÄ• napakkhaá¹ƒ.

<209> ``tassa \Ee I 116/ mayhaá¹ƒ, bhikkhave, evaá¹ƒ appamattassa Ä• tÄ• pino pahitattas
nekkhammavitakko. so evaá¹ƒ pajÄ• nÄ• mi --- `uppanno kho me ayaá¹ƒ nekkhammavitakk
nevattabyÄ• bÄ• dhÄ• ya saá¹ƒvattati, na parabyÄ• bÄ• dhÄ• ya saá¹ƒvattati, na ubhayaby
paÃ±Ã±Ä• vuddhiko avighÄ• tapakkhiko nibbÄ• nasaá¹ƒvattanikoâ€™. rattiá¹ƒ cepi naá¹ƒ,
anuvicÄ• reyyaá¹ƒ, neva tatonidÄ• naá¹ƒ bhayaá¹ƒ samanupassÄ• mi. divasaá¹ƒ cepi naá¹ƒ
anuvitakkeyyaá¹ƒ anuvicÄ• reyyaá¹ƒ, neva tatonidÄ• naá¹ƒ bhayaá¹ƒ samanupassÄ• mi. ra
bhikkhave, anuvitakkeyyaá¹ƒ anuvicÄ• reyyaá¹ƒ, neva tatonidÄ• naá¹ƒ bhayaá¹ƒ samanupa
aticiraá¹ƒ anuvitakkayato anuvicÄ• rayato kÄ• yo kilameyya \Ne I 165/. kÄ• ye kilante {kilam
cittaá¹ƒ \Se I 235/ Å«haÃ±Ã±eyya. Å«hate citte Ä• rÄ• cittaá¹ƒ samÄ• dhimhÄ• ti. so kho a
ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemi sannisÄ• demi ekodiá¹ƒ karomi {ekodi karomi (Ee) } s
kissa hetu? `mÄ• me cittaá¹ƒ Å«haÃ±Ã±Ä«â€™ ti {ugghÄ• á¹-Ä«ti (Se Katthaci), Å«hanÄ«t

<210> ``tassa mayhaá¹ƒ, bhikkhave, evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharat
abyÄ• pÄ• davitakko ... pe ... uppajjati avihiá¹ƒsÄ• vitakko. so evaá¹ƒ pajÄ• nÄ• mi --- `uppa
avihiá¹ƒsÄ• vitakko. so ca kho nevattabyÄ• bÄ• dhÄ• ya saá¹ƒvattati, na parabyÄ• bÄ• dhÄ
ubhayabyÄ• bÄ• dhÄ• ya \Be I 164/ saá¹ƒvattati, paÃ±Ã±Ä• vuddhiko avighÄ• tapakkhiko n
rattiá¹ƒ cepi naá¹ƒ, bhikkhave, anuvitakkeyyaá¹ƒ anuvicÄ• reyyaá¹ƒ, neva tatonidÄ• naá¹ƒ b
samanupassÄ• mi. divasaá¹ƒ cepi naá¹ƒ, bhikkhave, anuvitakkeyyaá¹ƒ anuvicÄ• reyyaá¹ƒ, n
bhayaá¹ƒ samanupassÄ• mi. rattindivaá¹ƒ cepi naá¹ƒ, bhikkhave, anuvitakkeyyaá¹ƒ anuvicÄ
tatonidÄ• naá¹ƒ bhayaá¹ƒ samanupassÄ• mi. api ca kho me aticiraá¹ƒ anuvitakkayato anuvi
kilameyya. kÄ• ye kilante cittaá¹ƒ Å«haÃ±Ã±eyya. Å«hate citte Ä• rÄ• cittaá¹ƒ samÄ• dhim
bhikkhave, ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemi, sannisÄ• demi, ekodiá¹ƒ karomi samÄ• da
`mÄ• me cittaá¹ƒ Å«haÃ±Ã±Ä«â€™ ti.

``yaÃ±Ã±adeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicÄ• reti, tathÄ• tathÄ• nati
nekkhammavitakkaÃ±ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicÄ• reti, pahÄ• si \S
nekkhammavitakkaá¹ƒ bahulamakÄ• si, tassaá¹ƒ taá¹ƒ nekkhammavitakkÄ• ya cittaá¹ƒ nam
bhikkhave ... pe ... avihiá¹ƒsÄ• vitakkaÃ±ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvic
vihiá¹ƒsÄ• vitakkaá¹ƒ, avihiá¹ƒsÄ• vitakkaá¹ƒ bahulamakÄ• si, tassa taá¹ƒ avihiá¹ƒsÄ• vitak
seyyathÄ• pi, bhikkhave, gimhÄ• naá¹ƒ pacchime mÄ• se sabbasassesu gÄ• mantasambha
\Ee I 117/, tassa rukkhamÅ«lagatassa vÄ• abbhokÄ• sagatassa vÄ• satikaraá¹‡Ä«yameva
(Katthaci) } gÄ• voâ€™ ti. evamevaá¹ƒ kho, bhikkhave, satikaraá¹‡Ä«yameva ahosi --- `ete

<211> ``Ä• raddhaá¹ƒ kho pana me, bhikkhave, vÄ«riyaá¹ƒ ahosi asallÄ«naá¹ƒ, upaá¹-á¹-h
asammuá¹-á¹-hÄ• \Ne I 166/, passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekagg
bhikkhave, vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vive
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• aj
cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ j
vihÄ• siá¹ƒ. pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihÄ• siá¹ƒ sato ca sampajÄ• no, sukhaÃ
paá¹-isaá¹ƒvedesiá¹ƒ, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti `upekkhako satimÄ• \Be I 165/ sukha
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja vihÄ• siá¹ƒ.

<212> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ
pubbenivÄ• saá¹ƒ anussarÄ• mi. seyyathidaá¹ƒ, ekampi jÄ• tiá¹ƒ ... pe ... iti sÄ• kÄ• raá¹ƒ s
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ayaá¹ƒ kho \Se I 237/ me, bhikkhave, rattiy
paá¹-hamÄ• vijjÄ• adhigatÄ• ; avijjÄ• vihatÄ• vijjÄ• uppannÄ• ; tamo vihato Ä• loko uppa

appamattassa Ä• tÄ• pino pahitattassa viharato.

<213> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mes
visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ• ne ... pe ... i
kÄ• yaduccaritena samannÄ• gatÄ• ... pe ... iti dibbena cakkhunÄ• visuddhena atikkantam
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate
pajÄ• nÄ• mi. ayaá¹ƒ kho me, bhikkhave, rattiyÄ• majjhime yÄ• me dutiyÄ• vijjÄ• adhigatÄ
uppannÄ• ; tamo vihato Ä• loko uppanno; yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitatta

<214> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. s
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ a
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ \Be I 166/. `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ a
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ \Ne I 167/ Ä• sava
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ \Se I 238/ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ
tassa me evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• sa
avijjÄ• savÄ• pi cittaá¹ƒ vimuccittha, vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi --- `khÄ«
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbh
me, bhikkhave, rattiyÄ• pacchime yÄ• me tatiyÄ• vijjÄ• adhigatÄ• ; avijjÄ• vihatÄ• vijjÄ•
Ä• loko uppanno; yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato.

<215> ``seyyathÄ• pi, bhikkhave, araÃ±Ã±e pavane mahantaá¹ƒ ninnaá¹ƒ pallalaá¹ƒ. tame
upanissÄ• ya vihareyya. tassa kocideva puriso uppajjeyya anatthakÄ• mo ahitakÄ• mo ayog
maggo khemo sovatthiko pÄ«tigamanÄ«yo taá¹ƒ maggaá¹ƒ pidaheyya, vivareyya kummagg
á¹-hapeyya okacÄ• rikaá¹ƒ. evaÃ±hi so, bhikkhave, mahÄ• migasaá¹…gho aparena samaye
{anayabyasanaá¹ƒ tanuttaá¹ƒ (Ce Se Ee) } Ä• pajjeyya. tasseva kho pana, bhikkhave, maha
kocideva puriso uppajjeyya atthakÄ• mo hitakÄ• mo yogakkhemakÄ• mo. so yvÄ• ssa magg
pÄ«tigamanÄ«yo taá¹ƒ maggaá¹ƒ vivareyya, pidaheyya kummaggaá¹ƒ, Å«haneyya okacara
evaÃ±hi so, bhikkhave, mahÄ• migasaá¹…gho aparena samayena vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ

``upamÄ• kho me ayaá¹ƒ, bhikkhave, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya \Ee I 118/. ayaá
mahantaá¹ƒ ninnaá¹ƒ pallalanti kho, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. mahÄ•
bhikkhave, sattÄ• nametaá¹ƒ adhivacanaá¹ƒ. puriso anatthakÄ• mo ahitakÄ• mo ayogakkhe
mÄ• rassetaá¹ƒ pÄ• pimato adhivacanaá¹ƒ. kummaggoti kho, bhikkhave, aá¹-á¹-haá¹…gikas
adhivacanaá¹ƒ, seyyathidaá¹ƒ --- micchÄ• diá¹-á¹-hiyÄ• micchÄ• saá¹…kappassa micchÄ•
micchÄ• Ä• jÄ«vassa micchÄ• vÄ• yÄ• massa micchÄ• satiyÄ• micchÄ• samÄ• dhissa. ok

nandÄ«rÄ• gassetaá¹ƒ adhivacanaá¹ƒ. okacÄ• rikÄ• ti \Be I 167/ kho, bhikkhave, avijjÄ• yet
puriso atthakÄ• mo hitakÄ• mo yogakkhemakÄ• moti kho, bhikkhave, tathÄ• gatassetaá¹ƒ a
sammÄ• sambuddhassa. khemo maggo sovatthiko pÄ«tigamanÄ«yoti kho \Ne I 168/, bhikkh
aá¹-á¹-haá¹…gikassa maggassa adhivacanaá¹ƒ, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hiyÄ• sa
sammÄ• vÄ• cÄ• ya sammÄ• kammantassa sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• massa

``iti kho, bhikkhave, vivaá¹-o mayÄ• khemo maggo sovatthiko pÄ«tigamanÄ«yo, pihito kum
nÄ• sitÄ• okacÄ• rikÄ• . yaá¹ƒ, bhikkhave, satthÄ• rÄ• karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ h
anukampaá¹ƒ upÄ• dÄ• ya, kataá¹ƒ vo taá¹ƒ mayÄ• . etÄ• ni, bhikkhave \Se I 240/, rukkhan
suÃ±Ã±Ä• gÄ• rÄ• ni; jhÄ• yatha, bhikkhave, mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-is
amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

dvedhÄ• vitakkasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. vitakkasaá¹‡á¹-hÄ• nasuttaá¹ƒ

<216> evaá¹ƒ \Se I 241/ \Ne I 169/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti \Ee I 119/ te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadave

``adhicittamanuyuttena, bhikkhave, bhikkhunÄ• paÃ±ca nimittÄ• ni kÄ• lena kÄ• laá¹ƒ man
katamÄ• ni paÃ±ca? idha, bhikkhave, bhikkhuno yaá¹ƒ nimittaá¹ƒ Ä• gamma yaá¹ƒ nimittaá
pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasa
bhikkhunÄ• tamhÄ• nimittÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ manasi kÄ• tabbaá¹ƒ kusalÅ«pasaá¹ƒ
nimittÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ manasikaroto kusalÅ«pasaá¹ƒhitaá¹ƒ ye pÄ• pakÄ• akusalÄ
chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi te pahÄ«yanti te abb
pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti {ekodibhoti (Se Katt
samÄ• dhiyati. seyyathÄ• pi, bhikkhave, dakkho palagaá¹‡á¸• o vÄ• palagaá¹‡á¸• antevÄ•
oá¸·Ä• rikaá¹ƒ Ä• á¹‡iá¹ƒ abhinihaneyya abhinÄ«hareyya abhinivatteyya {abhinivajjeyya (Ce
bhikkhave, bhikkhuno yaá¹ƒ nimittaá¹ƒ Ä• gamma yaá¹ƒ nimittaá¹ƒ manasikaroto uppajjanti
vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi \Se I 242/ mohÅ«pasaá¹ƒhitÄ• pi,
tamhÄ• nimittÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ manasi kÄ• tabbaá¹ƒ kusalÅ«pasaá¹ƒhitaá¹ƒ. tassa
nimittaá¹ƒ manasikaroto kusalÅ«pasaá¹ƒhitaá¹ƒ ye pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«
dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi te pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesa
cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati.

<217> ``tassa ce, bhikkhave, bhikkhuno tamhÄ• nimittÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ manasika
kusalÅ«pasaá¹ƒhitaá¹ƒ uppajjanteva pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ•
mohÅ«pasaá¹ƒhitÄ• pi, tena, bhikkhave, bhikkhunÄ• tesaá¹ƒ vitakkÄ• naá¹ƒ Ä• dÄ«navo u
vitakkÄ• akusalÄ• , itipime vitakkÄ• sÄ• vajjÄ• , itipime vitakkÄ• \Ne I 170/ dukkhavipÄ• k
vitakkÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ upaparikkhato ye pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«p
dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi te pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesa
cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. seyyathÄ• pi, bhikkhave, itthÄ
daharo yuvÄ• maá¹‡á¸• anakajÄ• tiko ahikuá¹‡apena vÄ• kukkurakuá¹‡apena vÄ• manus
kaá¹‡á¹-he Ä• sattena aá¹-á¹-iyeyya harÄ• yeyya jiguccheyya; evameva kho, bhikkhave, tas
nimittÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ \Se I 243/ manasikaroto kusalÅ«pasaá¹ƒhitaá¹ƒ uppajjantev
vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi, tena, bhikk
vitakkÄ• naá¹ƒ Ä• dÄ«navo upaparikkhitabbo --- `itipime vitakkÄ• akusalÄ• , itipime \Be I 16
sÄ• vajjÄ• , itipime vitakkÄ• dukkhavipÄ• kÄ• â€™ ti. tassa tesaá¹ƒ vitakkÄ• naá¹ƒ Ä• dÄ«
pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasa
abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«d
samÄ• dhiyati.

<218> ``tassa ce, bhikkhave, bhikkhuno tesampi vitakkÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ upaparikkh
akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi,
tesaá¹ƒ vitakkÄ• naá¹ƒ asatiamanasikÄ• ro Ä• pajjitabbo. tassa tesaá¹ƒ vitakkÄ• naá¹ƒ asat
Ä• pajjato ye pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• p
pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-
ekodi hoti samÄ• dhiyati. seyyathÄ• pi, bhikkhave, cakkhumÄ• puriso Ä• pÄ• thagatÄ• naá
assa; so nimÄ«leyya vÄ• aÃ±Ã±ena vÄ• apalokeyya. evameva kho, bhikkhave, tassa ce b
vitakkÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ upaparikkhato uppajjanteva pÄ• pakÄ• akusalÄ• vitakkÄ•
dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi, te pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tes
ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati.

<219> ``tassa \Se I 244/ ce, bhikkhave, bhikkhuno tesampi vitakkÄ• naá¹ƒ asatiamanasikÄ
171/ uppajjanteva pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhi
tena, bhikkhave, bhikkhunÄ• tesaá¹ƒ vitakkÄ• naá¹ƒ vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá
tesaá¹ƒ vitakkÄ• naá¹ƒ vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá¹ƒ manasikaroto ye pÄ• pakÄ•
chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi te pahÄ«yanti te abb
pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. seyy
puriso sÄ«ghaá¹ƒ gaccheyya. tassa evamassa --- `kiá¹ƒ nu kho ahaá¹ƒ sÄ«ghaá¹ƒ gacchÄ•
saá¹‡ikaá¹ƒ gaccheyyaâ€™ nti. so saá¹‡ikaá¹ƒ gaccheyya. tassa evamassa --- `kiá¹ƒ nu kh
gacchÄ• mi? yaá¹ƒnÅ«nÄ• haá¹ƒ tiá¹-á¹-heyyaâ€™ nti. so tiá¹-á¹-heyya \Be I 170/. tassa ev
kho ahaá¹ƒ á¹-hito? yaá¹ƒnÅ«nÄ• haá¹ƒ nisÄ«deyyaâ€™ nti. so nisÄ«deyya. tassa evamas

nisinno? yaá¹ƒnÅ«nÄ• haá¹ƒ nipajjeyyaâ€™ nti. so nipajjeyya. evaÃ±hi so, bhikkhave, puris
oá¸·Ä• rikaá¹ƒ iriyÄ• pathaá¹ƒ abhinivajjetvÄ• {abhinissajjetvÄ• (Se) } sukhumaá¹ƒ sukhum
kappeyya. evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkÄ• naá¹ƒ asatiaman
uppajjanteva pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• p
pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-
ekodi hoti samÄ• dhiyati.

<220> ``tassa \Se I 245/ ce, bhikkhave, bhikkhuno tesampi vitakkÄ• naá¹ƒ vitakkasaá¹…kh
manasikaroto uppajjanteva pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«p
mohÅ«pasaá¹ƒhitÄ• pi. tena, bhikkhave, bhikkhunÄ• dantebhidantamÄ• dhÄ• ya {dante + a
á¹-Ä«kÄ• yaá¹ƒ padacchedo, dantebhÄ«ti panettha karaá¹‡attho yutto viya dissati} jivhÄ• ya
cetasÄ• cittaá¹ƒ abhiniggaá¹‡hitabbaá¹ƒ abhinippÄ«á¸·etabbaá¹ƒ abhisantÄ• petabbaá¹ƒ \B
dantebhidantamÄ• dhÄ• ya jivhÄ• ya tÄ• luá¹ƒ Ä• hacca cetasÄ• cittaá¹ƒ abhiniggaá¹‡hato
abhisantÄ• payato ye pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá
te pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á
ekodi hoti samÄ• dhiyati. seyyathÄ• pi, bhikkhave, balavÄ• puriso dubbalataraá¹ƒ purisaá¹ƒ
khandhe vÄ• gahetvÄ• abhiniggaá¹‡heyya abhinippÄ«á¸·eyya abhisantÄ• peyya; evameva
bhikkhuno tesampi vitakkÄ• naá¹ƒ vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá¹ƒ manasikaroto up
vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi. tena, bhikk
dantebhidantamÄ• dhÄ• ya \Ne I 172/ jivhÄ• ya tÄ• luá¹ƒ Ä• hacca cetasÄ• cittaá¹ƒ abhinig
abhinippÄ«á¸·etabbaá¹ƒ abhisantÄ• petabbaá¹ƒ. tassa dantebhidantamÄ• dhÄ• ya jivhÄ• ya
cittaá¹ƒ abhiniggaá¹‡hato abhinippÄ«á¸·ayato abhisantÄ• payato ye pÄ• pakÄ• akusalÄ• v
chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi \Se I 246/ mohÅ«pasaá¹ƒhitÄ• pi \Be I 171/
abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«d
samÄ• dhiyati.

<221> ``yato kho {yato ca kho (Se Katthaci) }, bhikkhave, bhikkhuno yaá¹ƒ nimittaá¹ƒ Ä• ga
manasikaroto uppajjanti pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pas
mohÅ«pasaá¹ƒhitÄ• pi, tassa tamhÄ• nimittÄ• aÃ±Ã±aá¹ƒ nimittaá¹ƒ manasikaroto kusalÅ
akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi t
gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti s
tesampi vitakkÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ upaparikkhato ye pÄ• pakÄ• akusalÄ• vitakkÄ• ch
dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi te pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesa
cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. tesampi vitakkÄ• naá¹ƒ asatia
Ä• pajjato ye pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• p
pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-
ekodi hoti samÄ• dhiyati. tesampi vitakkÄ• naá¹ƒ vitakkasaá¹…khÄ• rasaá¹‡á¹-hÄ• naá¹ƒ m
akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒhitÄ• pi dosÅ«pasaá¹ƒhitÄ• pi mohÅ«pasaá¹ƒhitÄ• pi \

abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«d
samÄ• dhiyati. dantebhidantamÄ• dhÄ• ya jivhÄ• ya tÄ• luá¹ƒ Ä• hacca cetasÄ• cittaá¹ƒ ab
abhinippÄ«á¸·ayato abhisantÄ• payato ye pÄ• pakÄ• akusalÄ• vitakkÄ• chandÅ«pasaá¹ƒ
mohÅ«pasaá¹ƒhitÄ• pi te pahÄ«yanti te abbhatthaá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• ajjhatt
santiá¹-á¹-hati sannisÄ«dati ekodi hoti \Ee I 122/ samÄ• dhiyati. ayaá¹ƒ vuccati, bhikkhave,
vitakkapariyÄ• yapathesu. yaá¹ƒ vitakkaá¹ƒ Ä• kaá¹…khissati taá¹ƒ vitakkaá¹ƒ vitakkessati,
nÄ• kaá¹…khissati na taá¹ƒ vitakkaá¹ƒ vitakkessati. acchecchi taá¹‡haá¹ƒ, vivattayi {vÄ• vat
saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ• â€™â€™ ti.

idamavoca \Be I 172/ \Ne I 173/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ

vitakkasaá¹‡á¹-hÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

sÄ«hanÄ• davaggo niá¹-á¹-hito dutiyo.

tassuddÄ• naá¹ƒ ---

cÅ«á¸·asÄ«hanÄ• dalomahaá¹ƒsavaro, mahÄ• cÅ«á¸·adukkhakkhandhaanumÄ• nikasuttaá

khilapatthamadhupiá¹‡á¸• ikadvidhÄ• vitakka, paÃ±canimittakathÄ• puna vaggo ||

3. opammavaggo

1. kakacÅ«pamasuttaá¹ƒ

<222> evaá¹ƒ \Se I 248/ \Be I 173/ \Ne I 174/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ•
saddhiá¹ƒ ativelaá¹ƒ saá¹ƒsaá¹-á¹-ho viharati. evaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• yasmÄ• moá¸·iya
saddhiá¹ƒ viharati --- sace koci bhikkhu Ä• yasmato moá¸·iyaphaggunassa sammukhÄ• tÄ•
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, tenÄ• yasmÄ• moá¸·iyaphagguno kupito anattamano adhikaraá¹‡
bhikkhu tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ sammukhÄ• Ä• yasmato moá¸·iyaphaggunassa avaá¹
bhikkhuniyo kupitÄ• anattamanÄ• adhikaraá¹‡ampi karonti. evaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• yas
bhikkhunÄ«hi saddhiá¹ƒ viharati. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu
--- ``Ä• yasmÄ• , bhante, moá¸·iyaphagguno bhikkhunÄ«hi saddhiá¹ƒ ativelaá¹ƒ saá¹ƒsaá¹-á
saá¹ƒsaá¹-á¹-ho, bhante, Ä• yasmÄ• moá¸·iyaphagguno bhikkhunÄ«hi saddhiá¹ƒ viharati --
Ä• yasmato moá¸·iyaphaggunassa sammukhÄ• tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ avaá¹‡á¹‡aá¹ƒ
moá¸·iyaphagguno kupito anattamano \Se I 249/ adhikaraá¹‡ampi karoti. sace pana koci bh

bhikkhunÄ«naá¹ƒ sammukhÄ• Ä• yasmato moá¸·iyaphaggunassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati
anattamanÄ• adhikaraá¹‡ampi karonti. evaá¹ƒ saá¹ƒsaá¹-á¹-ho, bhante, Ä• yasmÄ• moá¸·i
saddhiá¹ƒ viharatÄ«â€™â€™ ti.

<223> atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ \Ee I 123/
vacanena moá¸·iyaphaggunaá¹ƒ bhikkhuá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso phaggu
ti. ``evaá¹ƒ \Ne I 175/, bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-issutvÄ• yenÄ• ya
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ moá¸·iyaphaggunaá¹ƒ etadavoca -
phagguna, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• moá¸·iyaph
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ moá¸·iyaphaggunaá¹ƒ bhagavÄ• etadavoca -

``saccaá¹ƒ kira tvaá¹ƒ, phagguna, bhikkhunÄ«hi saddhiá¹ƒ ativelaá¹ƒ saá¹ƒsaá¹-á¹-ho vihar
saá¹ƒsaá¹-á¹-ho kira tvaá¹ƒ, phagguna, bhikkhunÄ«hi saddhiá¹ƒ viharasi --- sace koci bhikkh
sammukhÄ• tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ avaá¹‡á¹‡aá¹ƒ bhÄ• sati, tena tvaá¹ƒ kupito anatt
karosi. sace pana koci bhikkhu tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ sammukhÄ• tuyhaá¹ƒ avaá¹‡á¹
bhikkhuniyo kupitÄ• anattamanÄ• adhikaraá¹‡ampi karonti. evaá¹ƒ saá¹ƒsaá¹-á¹-ho kira tv
bhikkhunÄ«hi saddhiá¹ƒ viharasÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``nanu tvaá¹ƒ,
saddhÄ• \Se I 250/ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti? ``evaá¹ƒ, bhanteâ€

<224> ``na kho te etaá¹ƒ, phagguna, patirÅ«paá¹ƒ kulaputtassa saddhÄ• agÄ• rasmÄ• an
yaá¹ƒ tvaá¹ƒ bhikkhunÄ«hi saddhiá¹ƒ ativelaá¹ƒ saá¹ƒsaá¹-á¹-ho vihareyyÄ• si. tasmÄ• tiha
koci sammukhÄ• tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ avaá¹‡á¹‡aá¹ƒ bhÄ• seyya, tatrÄ• pi tvaá¹ƒ, p
{gehassitÄ• (?) } chandÄ• ye gehasitÄ• vitakkÄ• te pajaheyyÄ• si. tatrÄ• pi te, phagguna
--- `na ceva me cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ nicchÄ• res
ca viharissÄ• mi mettacitto, na dosantaroâ€™ ti. evaÃ±hi te, phagguna, sikkhitabbaá¹ƒ.

``tasmÄ• tiha, phagguna, tava cepi koci sammukhÄ• tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ pÄ• á¹‡in
leá¸• á¸• unÄ• pahÄ• raá¹ƒ dadeyya, daá¹‡á¸• ena pahÄ• raá¹ƒ dadeyya, satthena pahÄ• r
phagguna, ye gehasitÄ• chandÄ• ye gehasitÄ• vitakkÄ• te pajaheyyÄ• si. tatrÄ• pi te, pha
sikkhitabbaá¹ƒ `na ceva me cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ
hitÄ• nukampÄ« ca viharissÄ• mi mettacitto, na dosantaroâ€™ ti. evaÃ±hi te, phagguna, sik

``tasmÄ• tiha, phagguna, tava cepi koci sammukhÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• seyya, tatrÄ• pi t
176/, ye gehasitÄ• chandÄ• ye gehasitÄ• vitakkÄ• te \Be I 175/ pajaheyyÄ• si. tatrÄ• pi te
sikkhitabbaá¹ƒ `na ceva me cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ
hitÄ• nukampÄ« ca viharissÄ• mi mettacitto, na dosantaroâ€™ ti. evaÃ±hi \Se I 251/ te, pha

``tasmÄ• tiha, phagguna, tava cepi koci pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dadeyya, leá¸• á¸• unÄ• daá¹‡á¸• ena pahÄ• raá¹ƒ dadeyya, satthena pahÄ• raá¹ƒ \Ee I 124/ dadeyya, tatrÄ• pi tvaá gehasitÄ• chandÄ• ye gehasitÄ• vitakkÄ• te pajaheyyÄ• si. tatrÄ• pi te, phagguna, evaá¹ me cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ nicchÄ• ressÄ• mi, hitÄ viharissÄ• mi mettacitto, na dosantaroâ€™ ti. evaÃ±hi te, phagguna, sikkhitabbaâ€™â€™ n

<225> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``Ä• rÄ• dhayiá¹ƒsu vata me, bhikkhav samayaá¹ƒ cittaá¹ƒ. idhÄ• haá¹ƒ, bhikkhave, bhikkhÅ« Ä• mantesiá¹ƒ --- ahaá¹ƒ kho, bhikkh bhuÃ±jÄ• mi. ekÄ• sanabhojanaá¹ƒ kho ahaá¹ƒ, bhikkhave, bhuÃ±jamÄ• no appÄ• bÄ• dha appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±ca. etha tumhepi bhuÃ±jatha. ekÄ• sanabhojanaá¹ƒ kho, bhikkhave, tumhepi bhuÃ±jamÄ• nÄ• appÄ• bÄ• dl appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±cÄ• ti. na me, bh anusÄ• sanÄ« karaá¹‡Ä«yÄ• ahosi; satuppÄ• dakaraá¹‡Ä«yameva me, bhikkhave, tesu bh

``seyyathÄ• pi, bhikkhave, subhÅ«miyaá¹ƒ catumahÄ• pathe Ä• jaÃ±Ã±aratho yutto assa á tamenaá¹ƒ dakkho yoggÄ• cariyo assadammasÄ• rathi abhiruhitvÄ• , vÄ• mena hatthena ra hatthena patodaá¹ƒ gahetvÄ• , yenicchakaá¹ƒ yadicchakaá¹ƒ \Se I 252/ sÄ• reyyapi paccÄ• bhikkhave, na me tesu bhikkhÅ«su anusÄ• sanÄ« karaá¹‡Ä«yÄ• ahosi, satuppÄ• dakaraá¹ bhikkhÅ«su ahosi. tasmÄ• tiha, bhikkhave, tumhepi akusalaá¹ƒ pajahatha, kusalesu dhamm evaÃ±hi tumhepi imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissath

``seyyathÄ• pi \Be I 176/ \Ne I 177/, bhikkhave, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re m taÃ±cassa eá¸·aá¹‡á¸• ehi saÃ±channaá¹ƒ. tassa kocideva puriso uppajjeyya atthakÄ• mo h so yÄ• tÄ• sÄ• lalaá¹-á¹-hiyo kuá¹-ilÄ• ojÄ• paharaá¹‡iyo {ojaharaá¹‡iyo (Katthaci) } tÄ• c (Ce Se Ee) } bahiddhÄ• nÄ«hareyya, antovanaá¹ƒ suvisodhitaá¹ƒ visodheyya. yÄ• pana tÄ ujukÄ• sujÄ• tÄ• tÄ• sammÄ• parihareyya. evaÃ±hetaá¹ƒ, bhikkhave, sÄ• lavanaá¹ƒ apa virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyya. evameva kho, bhikkhave, tumhepi akusalaá¹ƒ pajahat Ä• yogaá¹ƒ karotha. evaÃ±hi \Ee I 125/ tumhepi imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á Ä• pajjissatha.

<226> ``bhÅ«tapubbaá¹ƒ, bhikkhave, imissÄ• yeva sÄ• vatthiyÄ• vedehikÄ• nÄ• ma gaha bhikkhave, gahapatÄ• niyÄ• evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `soratÄ• vedehi nivÄ• tÄ• vedehikÄ• gahapatÄ• nÄ«, upasantÄ• vedehikÄ• gahapatÄ• nÄ«â€™ ti. vedeh gahapatÄ• niyÄ• kÄ• á¸·Ä« nÄ• ma dÄ• sÄ« ahosi dakkhÄ• analasÄ• \Se I 253/ susaá¹ƒv

``atha kho, bhikkhave, kÄ• á¸·iyÄ• dÄ• siyÄ• etadahosi --- `mayhaá¹ƒ kho ayyÄ• ya evaá¹ abbhuggato --- ``soratÄ• vedehikÄ• gahapatÄ• nÄ«, nivÄ• tÄ• vedehikÄ• gahapatÄ• nÄ«

gahapatÄ• nÄ«â€™â€™ ti. kiá¹ƒ nu kho me ayyÄ• santaá¹ƒyeva nu kho ajjhattaá¹ƒ kopaá¹
asantaá¹ƒ udÄ• hu mayhamevete {mayhevete (Ce Ee) } kammantÄ• susaá¹ƒvihitÄ• yena m
ajjhattaá¹ƒ kopaá¹ƒ na pÄ• tukaroti, no asantaá¹ƒ? yaá¹ƒnÅ«nÄ• haá¹ƒ ayyaá¹ƒ vÄ«maá¹ƒs
bhikkhave, kÄ• á¸·Ä« dÄ• sÄ« divÄ• uá¹-á¹-hÄ• si. atha kho, bhikkhave, vedehikÄ• gahapa
etadavoca --- `he je kÄ• á¸·Ä«â€™ ti. `kiá¹ƒ, ayyeâ€™ ti? `kiá¹ƒ, je, divÄ• uá¹-á¹-hÄ• sÄ«â€
{na kho ayye (Ce Ee) }, kiÃ±cÄ«â€™ ti. `no vata re kiÃ±ci, pÄ• pi dÄ• si {pÄ• padÄ• si (Se k
uá¹-á¹-hÄ• sÄ«â€™ ti kupitÄ• anattamanÄ• bhÄ• kuá¹-iá¹ƒ {bhÅ«kuá¹-iá¹ƒ (Ce Ee), bhaku
atha kho, bhikkhave, kÄ• á¸·iyÄ• dÄ• siyÄ• \Be I 177/ etadahosi --- `santaá¹ƒyeva kho me
kopaá¹ƒ na pÄ• tukaroti, no asantaá¹ƒ; mayhamevete kammantÄ• susaá¹ƒvihitÄ• , yena me
ajjhattaá¹ƒ kopaá¹ƒ na pÄ• tukaroti, no asantaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ bhiyyosomattÄ• ya a
vÄ«maá¹ƒseyyaâ€™â€™ â€™ nti.

``atha \Ne I 178/ kho, bhikkhave, kÄ• á¸·Ä« dÄ• sÄ« divÄ• taraá¹ƒyeva uá¹-á¹-hÄ• si. atha k
vedehikÄ• gahapatÄ• nÄ« kÄ• á¸·iá¹ƒ dÄ• siá¹ƒ etadavoca --- `he je, kÄ• á¸·Ä«â€™ ti. `kiá¹
je, divÄ• taraá¹ƒ uá¹-á¹-hÄ• sÄ«â€™ ti? `na khvayye, kiÃ±cÄ«â€™ ti. `no vata re kiÃ±ci, pÄ
divÄ• taraá¹ƒ \Se I 254/ uá¹-á¹-hÄ• sÄ«â€™ ti kupitÄ• anattamanÄ• anattamanavÄ• caá¹ƒ
bhikkhave, kÄ• á¸·iyÄ• dÄ• siyÄ• etadahosi --- `santaá¹ƒyeva kho me ayyÄ• ajjhattaá¹ƒ ko
asantaá¹ƒ. mayhamevete kammantÄ• susaá¹ƒvihitÄ• , yena me ayyÄ• santaá¹ƒyeva ajjhat
pÄ• tukaroti, no asantaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ bhiyyosomattÄ• ya ayyaá¹ƒ vÄ«maá¹ƒseyya

``atha kho, bhikkhave, kÄ• á¸·Ä« dÄ• sÄ« divÄ• taraá¹ƒyeva uá¹-á¹-hÄ• si. atha kho, bhikkh
gahapatÄ• nÄ« kÄ• á¸·iá¹ƒ dÄ• siá¹ƒ etadavoca \Ee I 126/ --- `he je, kÄ• á¸·Ä«â€™ ti. `kiá¹ƒ
je, divÄ• uá¹-á¹-hÄ• sÄ«â€™ ti? `na khvayye, kiÃ±cÄ«â€™ ti. `no vata re kiÃ±ci, pÄ• pi dÄ•
uá¹-á¹-hÄ• sÄ«â€™ ti kupitÄ• anattamanÄ• aggaá¸·asÅ«ciá¹ƒ gahetvÄ• sÄ«se pahÄ• raá
{vi + ava + bhindi = vobhindi}. atha kho, bhikkhave, kÄ• á¸·Ä« dÄ• sÄ« bhinnena sÄ«sena lo
paá¹-ivissakÄ• naá¹ƒ ujjhÄ• pesi --- `passathayye, soratÄ• ya kammaá¹ƒ; passathayye, nivÄ
passathayye, upasantÄ• ya kammaá¹ƒ! kathaÃ±hi nÄ• ma ekadÄ• sikÄ• ya divÄ• uá¹-á¹-hÄ
aggaá¸·asÅ«ciá¹ƒ gahetvÄ• sÄ«se pahÄ• raá¹ƒ dassati, sÄ«saá¹ƒ vobhindissatÄ«â€™ ti.

``atha kho, bhikkhave, vedehikÄ• ya gahapatÄ• niyÄ• aparena samayena evaá¹ƒ pÄ• pako
`caá¹‡á¸• Ä« vedehikÄ• gahapatÄ• nÄ«, anivÄ• tÄ• vedehikÄ• gahapatÄ• nÄ«, anupasan
ti.

``evameva kho, bhikkhave, idhekacco bhikkhu tÄ• vadeva soratasorato hoti nivÄ• tanivÄ• t
upasantÅ«pasanto hoti yÄ• va na amanÄ• pÄ• vacanapathÄ• phusanti. yato ca, bhikkhave
amanÄ• pÄ• vacanapathÄ• phusanti, atha bhikkhu `soratoâ€™ ti veditabbo, `nivÄ• toâ€™
ti veditabbo. nÄ• haá¹ƒ taá¹ƒ, bhikkhave, bhikkhuá¹ƒ `suvacoâ€™ ti vadÄ• mi yo
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rahetu suvaco hoti

taá¹ƒ kissa hetu? taÃ±hi so, bhikkhave, bhikkhu
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ \Ne I 179/ ala
sovacassataá¹ƒ Ä• pajjati. yo ca kho, bhikkhave, bhikkhu dhammaá¹ƒyeva sakkaronto, dhar
dhammaá¹ƒ mÄ• nento, dhammaá¹ƒ pÅ«jento, dhammaá¹ƒ apacÄ• yamÄ• no {dhammaá¹ƒ
garukaronto dhammaá¹ƒ apacÄ• yamÄ• no (Ce Se Ee) } suvaco hoti, sovacassataá¹ƒ Ä• pa
ti vadÄ• mi. tasmÄ• tiha, bhikkhave, `dhammaá¹ƒyeva sakkarontÄ• , dhammaá¹ƒ garuá¹ƒ k
mÄ• nentÄ• , dhammaá¹ƒ pÅ«jentÄ• , dhammaá¹ƒ apacÄ• yamÄ• nÄ• suvacÄ• bhavissÄ•
ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

<227> ``paÃ±cime, bhikkhave, vacanapathÄ• yehi vo pare vadamÄ• nÄ• vadeyyuá¹ƒ --- k
bhÅ«tena vÄ• abhÅ«tena vÄ• ; saá¹‡hena vÄ• pharusena vÄ• ; atthasaá¹ƒhitena vÄ• ana
mettacittÄ• vÄ• dosantarÄ• vÄ• . kÄ• lena vÄ• , bhikkhave, pare vadamÄ• nÄ• vadeyyuá
bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ abhÅ«tena vÄ• ; saá¹‡hena vÄ• , bhikkhave, pa
pharusena vÄ• ; atthasaá¹ƒhitena vÄ• , bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ anattha
\Se I 256/; mettacittÄ• vÄ• , bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ dosantarÄ• vÄ• . t
evaá¹ƒ sikkhitabbaá¹ƒ --- `na ceva no cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ
nicchÄ• ressÄ• ma, hitÄ• nukampÄ« ca viharissÄ• ma mettacittÄ• , na dosantarÄ• . taÃ±ca
cetasÄ• pharitvÄ• viharissÄ• ma, tadÄ• rammaá¹‡aÃ±ca sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ•
mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena {abyÄ• pajjhena (Ce Se Ee), abyÄ
aá¹…guttaratikanipÄ• taá¹-Ä«kÄ• oloketabbÄ• } pharitvÄ• viharissÄ• mÄ• â€™ ti. evaÃ±hi
sikkhitabbaá¹ƒ.

<228> ``seyyathÄ• pi, bhikkhave, puriso Ä• gaccheyya kudÄ• lapiá¹-akaá¹ƒ {kuddÄ• lapiá¹-
Ä• dÄ• ya. so evaá¹ƒ vadeyya --- `ahaá¹ƒ imaá¹ƒ mahÄ• pathaviá¹ƒ apathaviá¹ƒ karissÄ• m
tatra tatra vikhaá¹‡eyya {khaá¹‡eyya (Ce Se Ee) }, tatra tatra vikireyya, tatra tatra oá¹-á¹-hub
tatra omutteyya --- `apathavÄ« bhavasi, apathavÄ« bhavasÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±at
puriso imaá¹ƒ mahÄ• pathaviá¹ƒ apathaviá¹ƒ kareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€
hetuâ€™â€™ ? ``ayaÃ±hi, bhante, mahÄ• pathavÄ« gambhÄ«rÄ• appameyyÄ• . sÄ• na s
yÄ• vadeva ca pana so puriso kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``ev
paÃ±cime vacanapathÄ• yehi vo pare vadamÄ• nÄ• vadeyyuá¹ƒ --- kÄ• lena vÄ• akÄ• len
vÄ• ; saá¹‡hena vÄ• pharusena vÄ• ; atthasaá¹ƒhitena vÄ• anatthasaá¹ƒhitena vÄ• ; metta
kÄ• lena vÄ• \Ne I 180/, bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ akÄ• lena \Se I 257/ vA
pare vadamÄ• nÄ• vadeyyuá¹ƒ abhÅ«tena vÄ• ; saá¹‡hena vÄ• , bhikkhave, pare vadamÄ
atthasaá¹ƒhitena vÄ• , bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ anatthasaá¹ƒhitena vÄ•
bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ dosantarÄ• vÄ• . tatrÄ• pi vo, bhikkhave, evaá¹
ceva no cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ nicchÄ• ressÄ• ma
viharissÄ• ma mettacittÄ• na dosantarÄ• . taÃ±ca puggalaá¹ƒ mettÄ• sahagatena cetasÄ•
tadÄ• rammaá¹‡aÃ±ca sabbÄ• vantaá¹ƒ lokaá¹ƒ pathavisamena cetasÄ• vipulena mahagg

abyÄ• bajjhena pharitvÄ• viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

<229> ``seyyathÄ• pi, bhikkhave, puriso Ä• gaccheyya lÄ• khaá¹ƒ vÄ• haliddiá¹ƒ vÄ• nÄ«
maÃ±jiá¹-á¹-haá¹ƒ vÄ• Ä• dÄ• ya. so evaá¹ƒ vadeyya --- `ahaá¹ƒ imasmiá¹ƒ Ä• kÄ• se rÅ«p
rÅ«papÄ• tubhÄ• vaá¹ƒ karissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu so
rÅ«paá¹ƒ likheyya, rÅ«papÄ• tubhÄ• vaá¹ƒ kareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™
? ``ayaÃ±hi, bhante, Ä• kÄ• so arÅ«pÄ« anidassano. tattha na sukaraá¹ƒ rÅ«paá¹ƒ likhituá¹
kÄ• tuá¹ƒ; yÄ• vadeva ca pana \Ee I 128/ so puriso kilamathassa vighÄ• tassa bhÄ• gÄ« as
kho, bhikkhave, paÃ±cime vacanapathÄ• yehi vo pare vadamÄ• nÄ• vadeyyuá¹ƒ kÄ• lena
... pe ... `na ceva ... tadÄ• rammaá¹‡aÃ±ca \Be I 180/ sabbÄ• vantaá¹ƒ lokaá¹ƒ Ä• kÄ• sasa
mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharissÄ• mÄ• â€™ ti.
sikkhitabbaá¹ƒ.

<230> ``seyyathÄ• pi, bhikkhave, puriso Ä• gaccheyya Ä• dittaá¹ƒ tiá¹‡ukkaá¹ƒ Ä• dÄ• ya.
`ahaá¹ƒ imÄ• ya Ä• dittÄ• ya tiá¹‡ukkÄ• ya gaá¹…gaá¹ƒ nadiá¹ƒ santÄ• pessÄ• mi saá¹ƒpa
kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu so puriso Ä• dittÄ• ya tiá¹‡ukkÄ• ya gaá¹…gaá¹ƒ nadi
saá¹ƒparitÄ• peyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™
nadÄ« gambhÄ«rÄ• appameyyÄ• . sÄ• na sukarÄ• Ä• dittÄ• ya tiá¹‡ukkÄ• ya santÄ• petu
yÄ• vadeva ca pana so puriso kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``ev
paÃ±cime vacanapathÄ• yehi vo pare vadamÄ• nÄ• vadeyyuá¹ƒ kÄ• lena vÄ• akÄ• lena
ceva ... tadÄ• rammaá¹‡aÃ±ca sabbÄ• vantaá¹ƒ lokaá¹ƒ gaá¹…gÄ• samena cetasÄ• vipule
averena abyÄ• bajjhena pharitvÄ• viharissÄ• mÄ• â€™â€™ ti. evaÃ±hi vo, bhikkhave, sikk

<231> ``seyyathÄ• pi, biá¸·Ä• rabhastÄ• madditÄ• sumadditÄ• suparimadditÄ
chinnasassarÄ• chinnabhabbharÄ• . atha puriso Ä• gaccheyya kaá¹-á¹-haá¹ƒ vÄ• kathalaá
} vÄ• Ä• dÄ• ya. so evaá¹ƒ vadeyya --- `ahaá¹ƒ imaá¹ƒ biá¸·Ä• rabhastaá¹ƒ madditaá¹ƒ sur
suparimadditaá¹ƒ, mudukaá¹ƒ tÅ«liniá¹ƒ, chinnasassaraá¹ƒ chinnabhabbharaá¹ƒ kaá¹-á¹-he
sarasaraá¹ƒ karissÄ• mi bharabharaá¹ƒ karissÄ• mÄ«â€™ ti \Se I 259/. taá¹ƒ kiá¹ƒ maÃ±Ã±
so puriso amuá¹ƒ biá¸·Ä• rabhastaá¹ƒ madditaá¹ƒ sumadditaá¹ƒ suparimadditaá¹ƒ, muduka
chinnasassaraá¹ƒ chinnabhabbharaá¹ƒ kaá¹-á¹-hena vÄ• kathalena vÄ• sarasaraá¹ƒ karey
kareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``amu h
madditÄ• sumadditÄ• suparimadditÄ• , mudukÄ• tÅ«linÄ«, chinnasassarÄ• chinnabhabb
kaá¹-á¹-hena vÄ• kathalena vÄ• sarasaraá¹ƒ kÄ• tuá¹ƒ bharabharaá¹ƒ kÄ• tuá¹ƒ; yÄ• vade
kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``evameva kho, bhikkhave, paÃ±ci
vadamÄ• nÄ• vadeyyuá¹ƒ kÄ• lena vÄ• \Ee I 129/ akÄ• lena vÄ• ; bhÅ«tena vÄ• abhÅ«te
vÄ• pharusena vÄ• ; atthasaá¹ƒhitena vÄ• anatthasaá¹ƒhitena vÄ• ; mettacittÄ• vÄ• dosa
bhikkhave pare vadamÄ• nÄ• vadeyyuá¹ƒ akÄ• lena vÄ• ; bhÅ«tena vÄ• , bhikkhave, pare
abhÅ«tena vÄ• ; saá¹‡hena vÄ• , bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ pharusena vÄ

bhikkhave, pare vadamÄ• nÄ• vadeyyuá¹ƒ anatthasaá¹ƒhitena vÄ• ; mettacittÄ• vÄ• , bhik
vadeyyuá¹ƒ dosantarÄ• vÄ• . tatrÄ• pi vo, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `na ceva no
vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ nicchÄ• ressÄ• ma hitÄ• nukampÄ•
mettacittÄ• na dosantarÄ• . taÃ±ca puggalaá¹ƒ mettÄ• sahagatena cetasÄ• pharitvÄ• viha
tadÄ• rammaá¹‡aÃ±ca sabbÄ• vantaá¹ƒ lokaá¹ƒ biá¸·Ä• rabhastÄ• samena cetasÄ• \Se I 2
appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bh

<232> ``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…
yo mano padÅ«seyya, na me so tena sÄ• sanakaro. tatrÄ• pi vo, bhikkhave \Ne I 182/, evaá
`na ceva no cittaá¹ƒ vipariá¹‡ataá¹ƒ bhavissati, na ca pÄ• pikaá¹ƒ vÄ• caá¹ƒ nicchÄ• ressÄ•
viharissÄ• ma mettacittÄ• na dosantarÄ• . taÃ±ca puggalaá¹ƒ mettÄ• sahagatena cetasÄ•
tadÄ• rammaá¹‡aÃ±ca sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mah
abyÄ• bajjhena pharitvÄ• viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

<233> ``imaÃ±ca {imaÃ±ce (?) } tumhe, bhikkhave, kakacÅ«pamaá¹ƒ ovÄ• daá¹ƒ abhikkha
kareyyÄ• tha. passatha no tumhe, bhikkhave, taá¹ƒ vacanapathaá¹ƒ, aá¹‡uá¹ƒ vÄ• thÅ«laá
nÄ• dhivÄ• seyyÄ• thÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tiha, bhikkha
ovÄ• daá¹ƒ abhikkhaá¹‡aá¹ƒ manasikarotha. taá¹ƒ vo bhavissati dÄ«gharattaá¹ƒ hitÄ• ya su

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

kakacÅ«pamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. alagaddÅ«pamasuttaá¹ƒ

<234> evaá¹ƒ \Se I 261/ \Be I 182/ \Ne I 183/ \Ee I 130/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samaye
bhikkhuno gaddhabÄ• dhipubbassa {gandhabÄ• dhipubbassa (Katthaci) } evarÅ«paá¹ƒ pÄ•
uppannaá¹ƒ hoti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ•
vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti. assosuá¹ƒ kho s
``ariá¹-á¹-hassa kira nÄ• ma bhikkhuno gaddhabÄ• dhipubbassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ
--- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yi
te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti. atha kho te bhikkhÅ« yena ariá
gaddhabÄ• dhipubbo tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• ariá¹-á¹-haá¹ƒ bhikkhuá
etadavocuá¹ƒ --- ``saccaá¹ƒ kira te, Ä• vuso ariá¹-á¹-ha, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-h
--- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yi
te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti. ``evaá¹ƒbyÄ• kho {evaá¹ƒ kho
sammukhÄ• yevassa ``evaá¹ƒbyÄ• khoâ€™â€™ ti} ahaá¹ƒ, Ä• vuso, bhagavatÄ• dhamma

yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•

atha kho tepi bhikkhÅ« ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ etasmÄ• \Se I 2
diá¹-á¹-higatÄ• vivecetukÄ• mÄ• samanuyuÃ±janti samanugÄ• hanti {samanuggÄ• hanti (
``mÄ• hevaá¹ƒ, Ä• vuso ariá¹-á¹-ha, avaca, mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi; na hi sÄ• c
abbhakkhÄ• naá¹ƒ {abbhÄ• cikkhanaá¹ƒ (Katthaci) }, na hi bhagavÄ• evaá¹ƒ vadeyya. anel
ariá¹-á¹-ha, antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• , alaÃ±ca pana te
appassÄ• dÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«nav
aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... maá¹ƒsapesÅ«pamÄ•
tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• v
kÄ• mÄ• vuttÄ• bhagavatÄ• ... yÄ• citakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... rukkh
bhagavatÄ• ... asisÅ«nÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... sattisÅ«lÅ«pamÄ• kÄ•
sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• \Be I 183/ bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ
ti. evampi kho ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo \Ne I 184/ tehi bhikkhÅ«hi samanuy
samanugÄ• hiyamÄ• no {samanuggÄ• hiyamÄ• no (Se vinayepi) } samanubhÄ• siyamÄ• no
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharati --- ``evaá¹ƒ
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yikÄ• dhammÄ• v
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti.

<235> yato kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubb
131/ etasmÄ• pÄ• pakÄ• diá¹-á¹-higatÄ• vivecetuá¹ƒ, atha kho te bhikkhÅ« yena bhagavÄ
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``ariá¹-á¹-hassa nÄ• ma, bhante, bhikkhuno gaddhabÄ• dh
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desita
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€
bhante --- `ariá¹-á¹-hassa kira nÄ• ma bhikkhuno gaddhabÄ• dhipubbassa evarÅ«paá¹ƒ pÄ•
uppannaá¹ƒ --- tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yem
bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, y
gaddhabÄ• dhipubbo tenupasaá¹…kamimha; upasaá¹…kamitvÄ• ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ
etadavocumha --- `saccaá¹ƒ kira te, Ä• vuso ariá¹-á¹-ha, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-h
--- tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yik
te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™ ti?

``evaá¹ƒ vutte, bhante, ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo amhe etadavoca --- `evaá
Ä• vuso, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yikÄ• dha
paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, ariá¹-á¹-haá¹ƒ bh
gaddhabÄ• dhipubbaá¹ƒ etasmÄ• pÄ• pakÄ• diá¹-á¹-higatÄ• vivecetukÄ• mÄ• samanuyu
samanubhÄ• simha \Se I 264/ --- `mÄ• hevaá¹ƒ, Ä• vuso ariá¹-á¹-ha, avaca, mÄ• bhagava

sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ \Be I 184/, na hi bhagavÄ• evaá¹ƒ vadeyya. anekap
antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• , alaÃ±ca pana te paá¹-isevato
kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. a
vuttÄ• bhagavatÄ• ... pe ... sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ
ettha bhiyyoâ€™ ti. evampi kho, bhante, ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo amhehi s
samanugÄ• hiyamÄ• no \Ne I 185/ samanubhÄ• siyamÄ• no tadeva pÄ• pakaá¹ƒ diá¹-á¹-hig
abhinivissa voharati --- `evaá¹ƒbyÄ• kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• dhammaá¹ƒ desitaá
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€
nÄ• sakkhimha ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ etasmÄ• pÄ• pakÄ• diá
mayaá¹ƒ etamatthaá¹ƒ bhagavato Ä• rocemÄ• â€™â€™ ti.

<236> atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu,
ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso a
Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ \Ee I 132/, bhanteâ€™â€™ ti kho so bhikkhu bhaga
ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo tenupasaá¹…kami; upasaá¹…kamitvÄ• ariá¹-á¹-ha
gaddhabÄ• dhipubbaá¹ƒ etadavoca --- ``satthÄ• \Se I 265/ taá¹ƒ, Ä• vuso ariá¹-á¹-ha, Ä• m
``evamÄ• vusoâ€™â€™ ti kho ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo tassa bhikkhuno pa
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ bhagavÄ• etadavoca --- ``saccaá¹ƒ kira
evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhan
yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antar

``evaá¹ƒbyÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi --- `ya
dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti
moghapurisa, mayÄ• evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• si? nanu mayÄ• , moghapur
antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• ? alaÃ±ca pana te paá¹-isevato antarÄ• yÄ•
mayÄ• , bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. aá¹-á¹-hikaá¹…kalÅ«pa
maá¹ƒsapesÅ«pamÄ• \Be I 185/ kÄ• mÄ• vuttÄ• mayÄ• ... tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• v
aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... supinakÅ«pamÄ• kÄ• mÄ• vuttÄ•
vuttÄ• mayÄ• ... rukkhaphalÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... asisÅ«nÅ«pamÄ• kÄ•
sattisÅ«lÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ•
Ä• dÄ«navo ettha bhiyyo. atha ca pana tvaá¹ƒ, moghapurisa, attanÄ• duggahitena \Se I 26
abbhÄ• cikkhasi, attÄ• naÃ±ca khanasi, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavasi. taÃ±hi te, mogh
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

atha \Ne I 186/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhav
ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo usmÄ«katopi imasmiá¹ƒ dhammavinayeâ€™â€™
(Katthaci) } siyÄ• , bhante; no hetaá¹ƒ, bhanteâ€™â€™ ti. evaá¹ƒ vutte, ariá¹-á¹-ho bhikkhu

tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yanto appaá¹-ibhÄ• n
ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ maá¹…kubhÅ«taá¹ƒ
adhomukhaá¹ƒ pajjhÄ• yantaá¹ƒ appaá¹-ibhÄ• naá¹ƒ viditvÄ• ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gad
etadavoca --- ``paÃ±Ã±Ä• yissasi kho tvaá¹ƒ, moghapurisa, etena sakena pÄ• pakena diá¹-
bhikkhÅ« paá¹-ipucchissÄ• mÄ«â€™â€™ ti.

<237> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tumhepi me, bhikkhave \Ee I 133/, ev
Ä• jÄ• nÄ• tha yathÄ• yaá¹ƒ ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo attanÄ• duggahitena
attÄ• naÃ±ca khanati, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhante
bhante, antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• ; alaÃ±ca pana te paá¹
appassÄ• dÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo
aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... sappasirÅ«pamÄ• kÄ•
bahudukkhÄ• bahupÄ• yÄ• sÄ• \Se I 267/, Ä• dÄ«navo ettha bhiyyoâ€™â€™ ti. ``sÄ• dhu
me tumhe, bhikkhave, evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• tha. anekapariyÄ• yena hi k
dhammÄ• vuttÄ• mayÄ• , alaÃ±ca pana te paá¹-isevato antarÄ• yÄ• ya. appassÄ• dÄ• kÄ
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ
sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• , bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo
ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo attanÄ• duggahitena amhe ceva abbhÄ• cikkhati,
bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavati. taÃ±hi tassa moghapurisassa bhavissati dÄ«gharattaá¹ƒ
vata, bhikkhave, aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra kÄ• masaÃ±Ã±Ä• ya aÃ±Ã±atra kÄ• ma
paá¹-isevissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™â€™.

<238> ``idha, bhikkhave, ekacce moghapurisÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti --- suttaá¹ƒ
veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ
dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±Ä• ya atthaá¹ƒ na upapari
paÃ±Ã±Ä• ya atthaá¹ƒ anupaparikkhataá¹ƒ \Ne I 187/ na nijjhÄ• naá¹ƒ khamanti. te upÄ• ra
dhammaá¹ƒ pariyÄ• puá¹‡anti itivÄ• dappamokkhÄ• nisaá¹ƒsÄ• ca. yassa catthÄ• ya dham
taÃ±cassa atthaá¹ƒ \Se I 268/ nÄ• nubhonti. tesaá¹ƒ te dhammÄ• duggahitÄ• dÄ«gharatta
saá¹ƒvattanti. taá¹ƒ kissa hetu? duggahitattÄ• , bhikkhave, dhammÄ• naá¹ƒ.

``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« alagaddapariyesanaá¹ƒ
mahantaá¹ƒ alagaddaá¹ƒ. tamenaá¹ƒ bhoge vÄ• naá¹…guá¹-á¹-he vÄ• gaá¹‡heyya. tassa
paá¹-iparivattitvÄ• {paá¹-inivattitvÄ• (Se Katthaci) } hatthe vÄ• bÄ• hÄ• ya vÄ• aÃ±Ã±atan
aá¹…gapaccaá¹…ge á¸• aá¹ƒseyya {á¸• aseyya (Ce Ee) }. so tatonidÄ• naá¹ƒ \Ee I 134/ ma
maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. taá¹ƒ kissa hetu? duggahitattÄ• , bhikkhave, alagaddas
bhikkhave, idhekacce moghapurisÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti --- suttaá¹ƒ, geyyaá¹ƒ,
gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ. te taá¹ƒ
pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±Ä• ya atthaá¹ƒ na upaparikkhanti. tesa

atthaá¹ƒ anupaparikkhataá¹ƒ na nijjhÄ• naá¹ƒ khamanti. te upÄ• rambhÄ• nisaá¹ƒsÄ• ceva
itivÄ• dappamokkhÄ• nisaá¹ƒsÄ• ca. yassa catthÄ• ya dhammaá¹ƒ pariyÄ• puá¹‡anti taÃ±c
tesaá¹ƒ te dhammÄ• duggahitÄ• dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ
bhikkhave dhammÄ• naá¹ƒ.

<239> ``idha \Be I 187/ pana, bhikkhave, ekacce kulaputtÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti
veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ
dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±Ä• ya atthaá¹ƒ upaparikkh
paÃ±Ã±Ä• ya atthaá¹ƒ upaparikkhataá¹ƒ nijjhÄ• naá¹ƒ \Se I 269/ khamanti. te na ceva upÄ•
dhammaá¹ƒ pariyÄ• puá¹‡anti na itivÄ• dappamokkhÄ• nisaá¹ƒsÄ• ca {na ca itivÄ• dappam
yassa catthÄ• ya dhammaá¹ƒ pariyÄ• puá¹‡anti taÃ±cassa atthaá¹ƒ anubhonti. tesaá¹ƒ te d
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? suggahitattÄ• bhikkhav

``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« alagaddapariyesanaá¹ƒ
mahantaá¹ƒ alagaddaá¹ƒ. tamenaá¹ƒ ajapadena daá¹‡á¸• ena suniggahitaá¹ƒ niggaá¹‡heyy
suniggahitaá¹ƒ niggahitvÄ• , gÄ«vÄ• ya suggahitaá¹ƒ gaá¹‡heyya. kiÃ±cÄ• pi so, bhikkhave
tassa purisassa hatthaá¹ƒ vÄ• bÄ• haá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• aá¹…gapaccaá¹…gaá¹ƒ
kho so neva tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkha
suggahitattÄ• , bhikkhave, alagaddassa. evameva kho, bhikkhave, idhekacce kulaputtÄ• dh
--- suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• karaá¹‡aá¹ƒ, gÄ• thaá¹ƒ, udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá
vedallaá¹ƒ. te taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±Ä• ya
tesaá¹ƒ te dhammÄ• paÃ±Ã±Ä• ya atthaá¹ƒ upaparikkhataá¹ƒ nijjhÄ• naá¹ƒ khamanti. te na
upÄ• rambhÄ• nisaá¹ƒsÄ• dhammaá¹ƒ pariyÄ• puá¹‡anti, na itivÄ• dappamokkhÄ• nisaá¹ƒ
dhammaá¹ƒ pariyÄ• puá¹‡anti, taÃ±cassa atthaá¹ƒ anubhonti. tesaá¹ƒ te dhammÄ• suggah
atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? suggahitattÄ• , bhikkhave, dha
bhikkhave, yassa \Se I 270/ me bhÄ• sitassa atthaá¹ƒ Ä• jÄ• neyyÄ• tha, tathÄ• naá¹ƒ dhÄ
me bhÄ• sitassa atthaá¹ƒ na Ä• jÄ• neyyÄ• tha, ahaá¹ƒ vo tattha paá¹-ipucchitabbo, ye vÄ•
bhikkhÅ«.

<240> ``kullÅ«pamaá¹ƒ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi nittharaá¹‡atthÄ• ya, no g
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasikarotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``seyyathÄ• pi \Be I 188/, bhikkhave, pu
addhÄ• namaggappaá¹-ipanno. so passeyya mahantaá¹ƒ udakaá¹‡á¹‡avaá¹ƒ, orimaá¹ƒ tÄ«
sappaá¹-ibhayaá¹ƒ, pÄ• rimaá¹ƒ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayaá¹ƒ; na cassa nÄ• vÄ• s
apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya. tassa evamassa \Ee I 135/ --- `ayaá¹ƒ kho mahÄ• udakaá
sÄ• saá¹…kaá¹ƒ sappaá¹-ibhayaá¹ƒ, pÄ• rimaá¹ƒ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayaá¹ƒ; na
uttarasetu vÄ• apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya. yaá¹ƒnÅ«nÄ• haá¹ƒ tiá¹‡akaá¹-á¹-hasÄ• k
saá¹ƒkaá¸• á¸• hitvÄ• , kullaá¹ƒ bandhitvÄ• , taá¹ƒ kullaá¹ƒ nissÄ• ya hatthehi ca pÄ• dehi c

sotthinÄ• pÄ• raá¹ƒ uttareyyaâ€™ nti. atha kho so, bhikkhave, puriso tiá¹‡akaá¹-á¹-hasÄ• k
saá¹ƒkaá¸• á¸• hitvÄ• , kullaá¹ƒ bandhitvÄ• taá¹ƒ kullaá¹ƒ nissÄ• ya hatthehi ca pÄ• dehi ca
pÄ• raá¹ƒ uttareyya. tassa purisassa uttiá¹‡á¹‡assa {tiá¹‡á¹‡assa (Ee Katthaci) } pÄ• raá¹…
`bahukÄ• ro kho me ayaá¹ƒ kullo; imÄ• haá¹ƒ kullaá¹ƒ nissÄ• ya hatthehi ca pÄ• dehi ca vÄ
pÄ• raá¹ƒ uttiá¹‡á¹‡o. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ kullaá¹ƒ sÄ«se vÄ• Ä• ropetvÄ• khandh
{uccopetvÄ• (Katthaci) } yena kÄ• maá¹ƒ pakkameyyaâ€™ nti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bh
evaá¹ƒkÄ• rÄ« tasmiá¹ƒ kulle kiccakÄ• rÄ« assÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€
bhikkhave, puriso tasmiá¹ƒ kulle kiccakÄ• rÄ« assa? idha, bhikkhave, tassa purisassa uttiá¹
pÄ• raá¹…gatassa evamassa --- `bahukÄ• ro kho me ayaá¹ƒ kullo; imÄ• haá¹ƒ kullaá¹ƒ niss
ca pÄ• dehi ca vÄ• yamamÄ• no sotthinÄ• pÄ• raá¹ƒ uttiá¹‡á¹‡o. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá
ussÄ• detvÄ• {ussÄ• retvÄ• (Katthaci) } udake vÄ• opilÄ• petvÄ• yena kÄ• maá¹ƒ pakkam
so, bhikkhave, puriso tasmiá¹ƒ kulle kiccakÄ• rÄ« assa. evameva kho, bhikkhave, kullÅ«pam
nittharaá¹‡atthÄ• ya, no gahaá¹‡atthÄ• ya. kullÅ«pamaá¹ƒ vo, bhikkhave, dhammaá¹ƒ desit
dhammÄ• pi vo pahÄ• tabbÄ• pageva adhammÄ• .

<241> ``chayimÄ• ni, bhikkhave, diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni. katamÄ• ni cha? idha, bhikkhav
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• na
sappurisadhammassa akovido sappurisadhamme avinÄ«to, rÅ«paá¹ƒ `etaá¹ƒ mama, esoha
I 189/ samanupassati; vedanaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanu
mama, esohamasmi, eso me attÄ• â€™ ti samanupassati; saá¹…khÄ• re `etaá¹ƒ mama, es
attÄ• â€™ ti samanupassati; yampi taá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pat
anuvicaritaá¹ƒ manasÄ• tampi `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupa
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ --- so loko so attÄ• , so pecca bhavissÄ• mi nicco dhuvo sassato a
\Ee I 136/, sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«ti --- tampi `etaá¹ƒ mama, esohamasmi, e
samanupassati. sutavÄ• ca kho, bhikkhave, ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ariyad
suvinÄ«to, sappurisÄ• naá¹ƒ dassÄ• vÄ« sappurisadhammassa kovido sappurisadhamme s
mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati; vedanaá¹ƒ `netaá¹ƒ mama, ne
ti samanupassati; saÃ±Ã±aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti saman
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati; yampi taá¹ƒ diá¹-á¹-h
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ, anuvicaritaá¹ƒ manasÄ• , tampi `netaá¹ƒ mama, nes
attÄ• â€™ ti samanupassati; yampi taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ --- so loko so attÄ• , so p
nicco dhuvo sassato aviparia¹‡Ä• madhammo, sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«ti ---
nesohamasmi, na meso attÄ• â€™ ti samanupassati. so evaá¹ƒ samanupassanto asati na p

<242> evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``siyÄ• nu kho, bha
paritassanÄ• â€™â€™ ti? ``siyÄ• , bhikkhÅ«â€™â€™ ti --- bhagavÄ• \Se I 273/ avoca. ``id
I 190/ evaá¹ƒ hoti --- `ahu vata me, taá¹ƒ vata me natthi; siyÄ• vata me, taá¹ƒ vatÄ• haá¹ƒ n
so socati kilamati paridevati urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjati. evaá¹ƒ kho, bhik

asati paritassanÄ• hotÄ«â€™â€™ ti.

``siyÄ•  pana, bhante, bahiddhÄ•  asati aparitassanÄ• â€™â€™ ti? ``siyÄ• , bhikkhÅ«â€™
``idha bhikkhu ekaccassa na evaá¹ƒ hoti --- `ahu vata me, taá¹ƒ vata me natthi; siyÄ• vata
vatÄ• haá¹ƒ na labhÄ• mÄ«â€™ ti. so na socati \Be I 190/ na kilamati na paridevati na uratt
sammohaá¹ƒ Ä• pajjati. evaá¹ƒ kho, bhikkhu, bahiddhÄ• asati aparitassanÄ• hotÄ«â€™â€

``siyÄ•  nu kho, bhante, ajjhattaá¹ƒ asati paritassanÄ• â€™â€™ ti? ``siyÄ• , bhikkhÅ«â€™
avoca. ``idha, bhikkhu, ekaccassa evaá¹ƒ diá¹-á¹-hi hoti --- `so loko so attÄ• , so pecca bhav
dhuvo sassato avipariá¹‡Ä• madhammo, sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«â€™ ti. so
tathÄ• gatasÄ• vakassa vÄ• sabbesaá¹ƒ
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• napariyuá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• naá¹ƒ samu
sabbasaá¹…khÄ• rasamathÄ• ya sabbÅ«padhipaá¹-inissaggÄ• ya taá¹‡hÄ• kkhayÄ• ya vir
dhammaá¹ƒ desentassa. tassa evaá¹ƒ hoti \Ee I 137/ --- `ucchijjissÄ• mi nÄ• massu, vinassi
nÄ• ma bhavissÄ• mÄ«â€™ ti. so socati kilamati paridevati urattÄ• á¸·iá¹ƒ kandati sammoha
kho, bhikkhu, ajjhattaá¹ƒ asati paritassanÄ• hotÄ«â€™â€™ ti.

``siyÄ•  pana, bhante, ajjhattaá¹ƒ asati aparitassanÄ• â€™â€™ ti? ``siyÄ• , bhikkhÅ«â€™
bhagavÄ• avoca. ``idha, bhikkhu, ekaccassa na evaá¹ƒ diá¹-á¹-hi hoti --- `so loko so attÄ• ,
bhavissÄ• mi nicco dhuvo sassato avipariá¹‡Ä• madhammo, sassatisamaá¹ƒ tatheva á¹-has
tathÄ• gatassa vÄ• tathÄ• gatasÄ• vakassa vÄ• sabbesaá¹ƒ
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• napariyuá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• naá¹ƒ samu
sabbasaá¹…khÄ• rasamathÄ• ya sabbÅ«padhipaá¹-inissaggÄ• ya taá¹‡hÄ• kkhayÄ• ya vir
dhammaá¹ƒ desentassa. tassa na evaá¹ƒ hoti --- `ucchijjissÄ• mi nÄ• massu, vinassissÄ• m
bhavissÄ• mÄ«â€™ ti. so na socati \Ne I 191/ na kilamati na paridevati na urattÄ• á¸·iá¹ƒ ka
Ä• pajjati. evaá¹ƒ kho, bhikkhu, ajjhattaá¹ƒ asati aparitassanÄ• hotiâ€™â€™.

<243> ``taá¹ƒ {taÃ±ca (Katthaci) }, bhikkhave, pariggahaá¹ƒ pariggaá¹‡heyyÄ• tha, yvÄ• ss
} pariggaho nicco dhuvo sassato avipariá¹‡Ä• madhammo, sassatisamaá¹ƒ tatheva tiá¹-á¹-h
bhikkhave, taá¹ƒ pariggahaá¹ƒ yvÄ• ssa pariggaho nicco dhuvo sassato avipariá¹‡Ä• madh
tatheva tiá¹-á¹-heyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave. ah
pariggahaá¹ƒ na samanupassÄ• mi \Be I 191/ yvÄ• ssa pariggaho nicco dhuvo sassato avip
sassatisamaá¹ƒ tatheva tiá¹-á¹-heyya.

``taá¹ƒ, bhikkhave, attavÄ• dupÄ• dÄ• naá¹ƒ upÄ• diyetha, yaá¹ƒsa {yassa (Se Katthaci) }
upÄ• diyato na uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . passatha no tu
attavÄ• dupÄ• dÄ• naá¹ƒ \Se I 275/ yaá¹ƒsa attavÄ• dupÄ• dÄ• naá¹ƒ upÄ• diyato na uppa
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``

taá¹ƒ, bhikkhave, attavÄ• dupÄ• dÄ• naá¹ƒ na samanupassÄ• mi yaá¹ƒsa attavÄ• dupÄ• dÄ
uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• .

``taá¹ƒ, bhikkhave, diá¹-á¹-hinissayaá¹ƒ nissayetha yaá¹ƒsa diá¹-á¹-hinissayaá¹ƒ nissayato
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . passatha no tumhe, bhikkhave, taá¹ƒ diá¹-á¹-
diá¹-á¹-hinissayaá¹ƒ nissayato na uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ
bhanteâ€™â€™. ``sÄ• dhu, bhikkhave. ahampi kho taá¹ƒ, bhikkhave, diá¹-á¹-hinissayaá¹ƒ n
diá¹-á¹-hinissayaá¹ƒ nissayato \Ee I 138/ na uppajjeyyuá¹ƒ sokaparidevadukkhadomanassu

<244> ``attani vÄ• , bhikkhave, sati attaniyaá¹ƒ me ti assÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``attaniye vÄ• , bhikkhave, sati attÄ• me ti assÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``attani \Ne I 192/ ca, bhikkhave, attaniye ca saccato thetato anupalabbhamÄ• ne, yampi ta
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ --- `so loko so attÄ• , so pecca bhavissÄ• mi nicco dhuvo sassato
sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«â€™ ti --- nanÄ• yaá¹ƒ {na ca khoyaá¹ƒ (Katthaci) },
paripÅ«ro bÄ• ladhammoâ€™â€™ â€™ ti?

``kiÃ±hi no siyÄ• , bhante, kevalo hi, bhante, paripÅ«ro {kevalo paripÅ«ro (Ce Ee) } bÄ• lad

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™ \Se I 276/.

``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... v
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ \Be I 192/ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ \Ne I 193/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ
etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``tasmÄ• tiha, bhikkhave, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ, ajjhatta
\Ee I 139/, oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• , hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ d
rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«
daá¹-á¹-habbaá¹ƒ. yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ, ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , oá¸·
hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `n
na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habb

<245> ``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmiá¹ƒ nibbindati, veda
saÃ±Ã±Ä• ya nibbindati, saá¹…khÄ• resu nibbindati, viÃ±Ã±Ä• á¹‡asmiá¹ƒ nibbindati, nibbi
{nibbindaá¹ƒ virajjati (Ce Se Ee) }, virÄ• gÄ• vimuccati \Se I 277/, vimuttasmiá¹ƒ vimuttamiti
hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, saá¹ƒkiá¹‡á¹‡aparikkh
abbÅ«á¸·hesiko itipi, niraggaá¸·o itipi, ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto itipi.

``kathaÃ±ca, bhikkhave, bhikkhu ukkhittapaligho hoti? idha, bhikkhave, bhikkhuno avijjÄ• p
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• , Ä• yatiá¹ƒ anuppÄ• dadhamm
ukkhittapaligho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikkho hoti? idha, bhikkhave, bhikkhuno
194/ jÄ• tisaá¹ƒsÄ• ro pahÄ«no hoti, ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato,
evaá¹ƒ kho, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikkho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti? idha, bhikkhave, bhikkhuno taá¹‡hÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• , Ä• yatiá¹ƒ anuppÄ• dadhamm
abbÅ«á¸·hesiko hoti.

``kathaÃ±ca, bhikkhave, bhikkhu niraggaá¸·o hoti? idha, bhikkhave, bhikkhuno paÃ±ca oran
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni honti, ucchinnamÅ«lÄ• ni tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá
anuppÄ• dadhammÄ• ni \Be I 193/. evaá¹ƒ kho, bhikkhave, bhikkhu niraggaá¸·o hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hoti? idha, b
asmimÄ• no pahÄ«no hoti, ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato \Se I 278/
\Ee I 140/. evaá¹ƒ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto ho

<246> ``evaá¹ƒ vimuttacittaá¹ƒ kho, bhikkhave, bhikkhuá¹ƒ saindÄ• devÄ• sabrahmakÄ•
nÄ• dhigacchanti --- `idaá¹ƒ nissitaá¹ƒ tathÄ• gatassa viÃ±Ã±Ä• á¹‡aâ€™ nti. taá¹ƒ kissa he
diá¹-á¹-hevÄ• haá¹ƒ, bhikkhave, dhamme tathÄ• gataá¹ƒ ananuvijjoti vadÄ• mi. evaá¹ƒvÄ• d
evamakkhÄ• yiá¹ƒ eke samaá¹‡abrÄ• hmaá¹‡Ä• asatÄ• tucchÄ• musÄ• abhÅ«tena abbh
gotamo, sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±Ä• petÄ«â€™ ti. yathÄ•
{bhikkhave na (Ce Se Ee) }, yathÄ• cÄ• haá¹ƒ na vadÄ• mi, tathÄ• maá¹ƒ te bhonto samaá
tucchÄ• musÄ• abhÅ«tena abbhÄ• cikkhanti --- `venayiko samaá¹‡o gotamo, sato sattassa
vibhavaá¹ƒ paÃ±Ã±Ä• petÄ«â€™ ti. pubbe cÄ• haá¹ƒ bhikkhave, etarahi ca dukkhaÃ±ceva
nirodhaá¹ƒ. tatra ce, bhikkhave, pare tathÄ• gataá¹ƒ akkosanti paribhÄ• santi rosenti vihese
bhikkhave, tathÄ• gatassa na hoti Ä• ghÄ• to na appaccayo na cetaso anabhiraddhi.

``tatra ce, bhikkhave, pare tathÄ• gataá¹ƒ sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, ta
tathÄ• gatassa na hoti Ä• nando na somanassaá¹ƒ na cetaso uppilÄ• vitattaá¹ƒ. tatra ce, bh
pare \Se I 279/ vÄ• tathÄ• gataá¹ƒ sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, tatra, bhi
tathÄ• gatassa evaá¹ƒ hoti --- `yaá¹ƒ kho idaá¹ƒ pubbe pariÃ±Ã±Ä• taá¹ƒ tattha me evarÅ«p
(Katthaci) } karÄ«yantÄ«â€™ ti. tasmÄ• tiha, bhikkhave, tumhe cepi pare akkoseyyuá¹ƒ par
roseyyuá¹ƒ viheseyyuá¹ƒ, tatra tumhe hi na Ä• ghÄ• to na appaccayo na cetaso anabhiradd
tasmÄ• tiha, bhikkhave, tumhe cepi pare sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ
na Ä• nando na somanassaá¹ƒ na cetaso uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaá¹ƒ. tasmÄ• tiha, b
sakkareyyuá¹ƒ garuá¹ƒ \Be I 194/ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, tatra tumhÄ• kaá
idaá¹ƒ pubbe pariÃ±Ã±Ä• taá¹ƒ, tattha me {tattha no (Katthaci) tattha + imeti padacchedo} e
karÄ«yantÄ«â€™ ti.

<247> ``tasmÄ• tiha, bhikkhave, yaá¹ƒ na tumhÄ• kaá¹ƒ taá¹ƒ pajahatha; taá¹ƒ vo pahÄ«na
hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? rÅ«paá¹ƒ, bhikkhave, n
pajahatha; taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. vedanÄ• , b
taá¹ƒ \Ee I 141/ pajahatha; sÄ• vo pahÄ«nÄ• dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissa
na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha; sÄ• vo pahÄ«nÄ• dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya b
bhikkhave, na tumhÄ• kaá¹ƒ, te pajahatha; te vo pahÄ«nÄ• dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha; taá¹ƒ vo pahÄ«naá¹ƒ dÄ«

sukhÄ• ya bhavissati. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, yaá¹ƒ \Se I 280/ imasmiá¹ƒ jetav
tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ, taá¹ƒ jano hareyya vÄ• daheyya vÄ• yathÄ• paccay
tumhÄ• kaá¹ƒ evamassa --- `amhe jano harati vÄ• dahati vÄ• yathÄ• paccayaá¹ƒ vÄ• karo
bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``na hi no etaá¹ƒ, bhante, attÄ• vÄ• attaniya
``evameva kho, bhikkhave, yaá¹ƒ na tumhÄ• kaá¹ƒ taá¹ƒ pajahatha; taá¹ƒ vo pahÄ«naá¹ƒ d
sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? rÅ«paá¹ƒ, bhikkhave, na tumhÄ
taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. vedanÄ• , bhikkhave ..
bhikkhave ... saá¹…khÄ• rÄ• , bhikkhave ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave, na tumhÄ•
taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati.

<248> ``evaá¹ƒ \Ne I 196/ svÄ• kkhÄ• to, bhikkhave, mayÄ• dhammo uttÄ• no vivaá¹-o pa
evaá¹ƒ svÄ• kkhÄ• te, bhikkhave, mayÄ• dhamme uttÄ• ne vivaá¹-e pakÄ• site chinnapiloti
khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parik
sammadaÃ±Ã±Ä• vimuttÄ• , vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya. evaá¹ƒ svÄ•
dhammo uttÄ• no vivaá¹-o pakÄ• sito chinnapilotiko. evaá¹ƒ svÄ• kkhÄ• te, bhikkhave, may
pakÄ• site chinnapilotike yesaá¹ƒ bhikkhÅ«naá¹ƒ paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni
sabbe te opapÄ• tikÄ• , tattha \Se I 281/ parinibbÄ• yino, anÄ• vattidhammÄ• tasmÄ• lokÄ
bhikkhave, mayÄ• dhammo uttÄ• no vivaá¹-o pakÄ• sito chinnapilotiko. evaá¹ƒ svÄ• kkhÄ•
uttÄ• ne vivaá¹-e pakÄ• site chinnapilotike yesaá¹ƒ bhikkhÅ«naá¹ƒ tÄ«á¹‡i saá¹ƒyojanÄ• ni
rÄ• gadosamohÄ• tanubhÅ«tÄ• , sabbe te sakadÄ• gÄ• mino, sakideva imaá¹ƒ lokaá¹ƒ Ä•
karissanti. evaá¹ƒ svÄ• kkhÄ• to, bhikkhave, mayÄ• dhammo uttÄ• no vivaá¹-o pakÄ• sito c
svÄ• kkhÄ• te, bhikkhave, mayÄ• dhamme uttÄ• ne vivaá¹-e pakÄ• site chinnapilotike yesa
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni, sabbe te sotÄ• pannÄ• , avinipÄ• tadhammÄ• \Ee I 142/, niy
evaá¹ƒ svÄ• kkhÄ• to, bhikkhave, mayÄ• dhammo uttÄ• no vivaá¹-o pakÄ• sito chinnapiloti
bhikkhave, mayÄ• dhamme uttÄ• ne vivaá¹-e pakÄ• site chinnapilotike ye te bhikkhÅ« dhar
saddhÄ• nusÄ• rino sabbe te sambodhiparÄ• yanÄ• . evaá¹ƒ svÄ• kkhÄ• to, bhikkhave, ma
pakÄ• sito chinnapilotiko. evaá¹ƒ svÄ• kkhÄ• te, bhikkhave, mayÄ• dhamme uttÄ• ne vivaá
chinnapilotike yesaá¹ƒ mayi saddhÄ• mattaá¹ƒ pemamattaá¹ƒ sabbe te saggaparÄ• yanÄ• á

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

alagaddÅ«pamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. vammikasuttaá¹ƒ

<249> evaá¹ƒ \Se I 282/ \Ne I 197/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• kumÄ• rakassap
aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ an

yenÄ• yasmÄ• kumÄ• rakassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá
kho sÄ• devatÄ• Ä• yasmantaá¹ƒ kumÄ• rakassapaá¹ƒ etadavoca ---

``bhikkhu \Be I 196/ bhikkhu, ayaá¹ƒ vammiko {vammÄ«ko (katthaci) sakkatÄ• nurÅ«paá¹ƒ}
divÄ• pajjalati. brÄ• hmaá¹‡o evamÄ• ha --- `abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ
sumedho satthaá¹ƒ Ä• dÄ• ya addasa laá¹…giá¹ƒ `laá¹…gÄ«, bhadanteâ€™ ti. brÄ• hmaá¹
laá¹…giá¹ƒ; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. abhikkhaá¹‡anto sumed
uddhumÄ• yikaá¹ƒ. `uddhumÄ• yikÄ• , bhadanteâ€™ ti. brÄ• hmaá¹‡o evamÄ• ha --- `ukkh
abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. abhikkhaá¹‡anto sumedho satthaá¹ƒ
dvidhÄ• pathaá¹ƒ. `dvidhÄ• patho, bhadanteâ€™ ti. brÄ• hmaá¹‡o evamÄ• ha --- `ukkhipa c
abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. abhikkhaá¹‡anto sumedho satthaá¹ƒ
caá¹…gavÄ• raá¹ƒ {paá¹…kavÄ• raá¹ƒ (Se), caá¹…kavÄ• raá¹ƒ (Katthaci) }. `caá¹…gavÄ• r
brÄ• hmaá¹‡o evamÄ• ha --- `ukkhipa \Ee I 143/ caá¹…gavÄ• raá¹ƒ; abhikkhaá¹‡a, sumedh
abhikkhaá¹‡anto sumedho satthaá¹ƒ Ä• dÄ• ya addasa kummaá¹ƒ. `kummo \Se I 283/, bha
evamÄ• ha --- `ukkhipa kummaá¹ƒ; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. a
satthaá¹ƒ Ä• dÄ• ya addasa asisÅ«naá¹ƒ. `asisÅ«nÄ• , bhadanteâ€™ ti. brÄ• hmaá¹‡o eva
asisÅ«naá¹ƒ; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. abhikkhaá¹‡anto sume
maá¹ƒsapesiá¹ƒ. `maá¹ƒsapesi, bhadanteâ€™ ti. brÄ• hmaá¹‡o evamÄ• ha --- `ukkhipa ma
sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. abhikkhaá¹‡anto sumedho satthaá¹ƒ Ä• dÄ• ya ado
bhadanteâ€™ ti. brÄ• hmaá¹‡o evamÄ• ha --- `tiá¹-á¹-hatu nÄ• go, mÄ• nÄ• gaá¹ƒ ghaá¹-á
nÄ• gassÄ• â€™â€™ â€™ ti.

``ime \Ne I 198/ kho tvaá¹ƒ, bhikkhu, paÃ±he bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchey
bhagavÄ• byÄ• karoti tathÄ• naá¹ƒ dhÄ• reyyÄ• si. nÄ• haá¹ƒ taá¹ƒ, bhikkhu, passÄ• mi s
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, yo imesaá¹ƒ pa
cittaá¹ƒ Ä• rÄ• dheyya aÃ±Ã±atra tathÄ• gatena vÄ• , tathÄ• gatasÄ• vakena vÄ• , ito vÄ•
idamavoca sÄ• devatÄ• . idaá¹ƒ vatvÄ• tatthevantaradhÄ• yi.

<250> atha kho Ä• yasmÄ• kumÄ• rakassapo tassÄ• rattiyÄ• accayena yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
kumÄ• rakassapo bhagavantaá¹ƒ \Be I 197/ etadavoca --- ``imaá¹ƒ, bhante, rattiá¹ƒ aÃ±Ã±a
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ andhavanaá¹ƒ obhÄ• setvÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• k
maá¹ƒ etadavoca --- `bhikkhu bhikkhu, ayaá¹ƒ vammiko rattiá¹ƒ dhÅ«mÄ• yati, divÄ• pajjala
evamÄ• ha --- `abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• â€™ ti. abhikkhaá¹‡anto sum
pe ... ito vÄ• pana sutvÄ• ti. idamavoca, bhante, sÄ• devatÄ• . idaá¹ƒ vatvÄ• tatthevantara
bhante, vammiko, kÄ• rattiá¹ƒ dhÅ«mÄ• yanÄ• , kÄ• divÄ• pajjalanÄ• , ko brÄ• hmaá¹‡o,
kiá¹ƒ abhikkhaá¹‡aá¹ƒ, kÄ• laá¹…gÄ«, kÄ• uddhumÄ• yikÄ• , ko dvidhÄ• patho, kiá¹ƒ caá¹

asisÅ«nÄ• \Se I 285/, kÄ• maá¹ƒsapesi, ko nÄ• goâ€™â€™ â€™ ti?

<251> `` `vammikoâ€™ ti \Ee I 144/ kho, bhikkhu, imassetaá¹ƒ cÄ• tumahÄ• bhÅ«tikassa {
(Ce Se Ee) } kÄ• yassa adhivacanaá¹ƒ, mÄ• tÄ• pettikasambhavassa odanakummÄ• sÅ«pa
aniccucchÄ• dana-parimaddanabhedana-viddhaá¹ƒsana-dhammassa.

``yaá¹ƒ kho, bhikkhu, divÄ• kammante {kammantaá¹ƒ (Katthaci) } Ä• rabbha rattiá¹ƒ anuvit
--- ayaá¹ƒ rattiá¹ƒ dhÅ«mÄ• yanÄ• . yaá¹ƒ kho, bhikkhu, rattiá¹ƒ anuvitakketvÄ• anuvicÄ• r
payojeti kÄ• yena vÄ• cÄ• ya `manasÄ• â€™ { ( ) natthi (Ce Se) } --- ayaá¹ƒ divÄ• pajjalan

`` `brÄ• hmaá¹‡oâ€™ ti \Ne I 199/ kho, bhikkhu, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahat
`sumedhoâ€™ ti kho bhikkhu sekkhassetaá¹ƒ bhikkhuno adhivacanaá¹ƒ.

`` `satthaâ€™ nti kho, bhikkhu, ariyÄ• yetaá¹ƒ paÃ±Ã±Ä• ya adhivacanaá¹ƒ. `abhikkhaá¹‡a
vÄ«riyÄ• rambhassetaá¹ƒ adhivacanaá¹ƒ.

`` `laá¹…gÄ«â€™ ti kho, bhikkhu, avijjÄ• yetaá¹ƒ adhivacanaá¹ƒ. ukkhipa laá¹…giá¹ƒ, pajah
abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• ti ayametassa attho.

`` `uddhumÄ• yikÄ• â€™ ti kho, bhikkhu, kodhÅ«pÄ• yÄ• sassetaá¹ƒ adhivacanaá¹ƒ. ukkhi
kodhÅ«pÄ• yÄ• saá¹ƒ; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• ti ayametassa attho.

`` `dvidhÄ• pathoâ€™ ti \Be I 198/ kho, bhikkhu, vicikicchÄ• yetaá¹ƒ adhivacanaá¹ƒ. ukkhip
pajaha vicikicchaá¹ƒ; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• ti ayametassa attho.

`` `caá¹…gavÄ• raâ€™ nti kho, bhikkhu, paÃ±cannetaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ adhivacana
kÄ• macchandanÄ«varaá¹‡assa, byÄ• pÄ• danÄ«varaá¹‡assa, thÄ«namiddhanÄ«varaá¹‡a
uddhaccakukkuccanÄ«varaá¹‡assa, vicikicchÄ• nÄ«varaá¹‡assa. ukkhipa caá¹…gavÄ• raá
\Se I 286/; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• ti ayametassa attho.

`` `kummoâ€™ ti kho, bhikkhu, paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ adhivacana
rÅ«pupÄ• dÄ• nakkhandhassa, vedanupÄ• dÄ• nakkhandhassa, saÃ±Ã±upÄ• dÄ• nakkhan
saá¹…khÄ• rupÄ• dÄ• nakkhandhassa, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhassa. ukkhipa ku
paÃ±cupÄ• dÄ• nakkhandhe; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• ti ayametassa

`` `asisÅ«nÄ• â€™ ti kho, bhikkhu, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ
rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«p
sotaviÃ±Ã±eyyÄ• naá¹ƒ saddÄ• naá¹ƒ ... pe ... ghÄ• naviÃ±Ã±eyyÄ• naá¹ƒ gandhÄ• naá¹ƒ

jivhÄ• viÃ±Ã±eyyÄ• naá¹ƒ rasÄ• naá¹ƒ ... pe ... kÄ• yaviÃ±Ã±eyyÄ• naá¹ƒ \Ne I 200/ phoá¹-
iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ piyarÅ«pÄ• naá¹ƒ kÄ• mÅ«pasaá¹ƒhitÄ• n
ukkhipa asisÅ«naá¹ƒ, pajaha paÃ±ca kÄ• maguá¹‡e; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä•

`` `maá¹ƒsapesÄ«â€™ ti kho, bhikkhu, nandÄ«rÄ• gassetaá¹ƒ adhivacanaá¹ƒ. ukkhipa maá
nandÄ«rÄ• gaá¹ƒ; abhikkhaá¹‡a, sumedha, satthaá¹ƒ Ä• dÄ• yÄ• ti ayametassa attho.

`` `nÄ• goâ€™ ti kho, bhikkhu, khÄ«á¹‡Ä• savassetaá¹ƒ bhikkhuno adhivacanaá¹ƒ. tiá¹-á¹-h
ghaá¹-á¹-esi; namo karohi nÄ• gassÄ• ti ayametassa atthoâ€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• kumÄ• rakassapo bhagavato bhÄ• sitaá¹ƒ ab

vammikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. rathavinÄ«tasuttaá¹ƒ

<252> evaá¹ƒ \Se I 287/ \Be I 199/ \Ne I 201/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
veá¸·uvane kalandakanivÄ• pe. atha kho sambahulÄ• jÄ• tibhÅ«makÄ• bhikkhÅ« jÄ• tibhÅ
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinne kho te bhikkhÅ« bhagavÄ• etadavoca ---

``ko nu kho, bhikkhave, jÄ• tibhÅ«miyaá¹ƒ jÄ• tibhÅ«makÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sabrahm
sambhÄ• vito --- `attanÄ• ca appiccho appicchakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ•
santuá¹-á¹-hikathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ• ca pavivitto pavivekakathaÃ±ca bh
attanÄ• ca asaá¹ƒsaá¹-á¹-ho asaá¹ƒsaggakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ• ca Ä
vÄ«riyÄ• rambhakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ• ca sÄ«lasampanno sÄ«lasamp
kattÄ• , attanÄ• ca samÄ• dhisampanno samÄ• dhisampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ k
paÃ±Ã±Ä• sampanno paÃ±Ã±Ä• sampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ• ca
vimuttisampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ• ca vimuttiÃ±Ä• á¹‡adassanas
vimuttiÃ±Ä• á¹‡adassanasampadÄ• kathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , ovÄ• dako viÃ±Ã±Ä
samuttejako \Ee I 146/ sampahaá¹ƒsako sabrahmacÄ• rÄ«naâ€™â€™ â€™ nti? ``puá¹‡á¹‡
mantÄ• á¹‡iputto \Se I 288/ jÄ• tibhÅ«miyaá¹ƒ jÄ• tibhÅ«makÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sabra
sambhÄ• vito --- `attanÄ• ca appiccho appicchakathaÃ±ca bhikkhÅ«naá¹ƒ kattÄ• , attanÄ•
... ovÄ• dako viÃ±Ã±Ä• pako sandassako samÄ• dapako samuttejako sampahaá¹ƒsako sab

<253> tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhagavato avidÅ«re nisinno hoti. a
sÄ• riputtassa etadahosi --- ``lÄ• bhÄ• Ä• yasmato puá¹‡á¹‡assa mantÄ• á¹‡iputtassa, sula
puá¹‡á¹‡assa mantÄ• á¹‡iputtassa, yassa viÃ±Ã±Å« sabrahmacÄ• rÄ« satthu sammukhÄ•

bhÄ• santi, taÃ±ca satthÄ• abbhanumodati. appeva nÄ• ma mayampi kadÄ• ci \Ne I 202/ k
puá¹‡á¹‡ena mantÄ• á¹‡iputtena saddhiá¹ƒ samÄ• gaccheyyÄ• ma {samÄ• gamaá¹ƒ gacch
siyÄ• kocideva kathÄ• sallÄ• poâ€™â€™ ti.

<254> atha \Be I 200/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• v
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
viharati jetavane anÄ• thapiá¹‡á¸• ikassa \Se I 289/ Ä• rÄ• me. assosi kho Ä• yasmÄ• puá¹
``bhagavÄ• kira sÄ• vatthiá¹ƒ anuppatto; sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸•
ti.

<255> atha kho Ä• yasmÄ• puá¹‡á¹‡o mantÄ• á¹‡iputto senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ•
sÄ• vatthi tena cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ puá¹‡á¹‡aá¹ƒ mantÄ• á
dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho Ä•
mantÄ• á¹‡iputto bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito
bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• d
yena andhavanaá¹ƒ tenupasaá¹…kami divÄ• vihÄ• rÄ• ya.

<256> atha kho aÃ±Ã±ataro bhikkhu yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá
sÄ• riputtaá¹ƒ etadavoca --- ``yassa kho tvaá¹ƒ, Ä• vuso sÄ• riputta, puá¹‡á¹‡assa nÄ• ma
mantÄ• á¹‡iputtassa abhiá¹‡haá¹ƒ kittayamÄ• no ahosi, so bhagavatÄ• \Ee I 147/ dhammiy
samÄ• dapito samuttejito sampahaá¹ƒsito bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumodit
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena andhavanaá¹ƒ tena pakkant

atha \Se I 290/ kho Ä• yasmÄ• sÄ• riputto taramÄ• narÅ«po nisÄ«danaá¹ƒ Ä• dÄ• ya Ä• y
mantÄ• á¹‡iputtaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhi sÄ«sÄ• nulokÄ«. atha kho Ä• yasmÄ
mantÄ• á¹‡iputto andhavanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vih
\Ne I 203/ kho sÄ• riputto andhavanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le

atha \Be I 201/ kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-
mantÄ• á¹‡iputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• puá¹‡á¹‡ena mantÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
sÄ• riputto Ä• yasmantaá¹ƒ puá¹‡á¹‡aá¹ƒ mantÄ• á¹‡iputtaá¹ƒ etadavoca ---

<257> ``bhagavati no, Ä• vuso, brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti?

``evamÄ• vusoâ€™â€™ ti.

``kiá¹ƒ nu kho, Ä• vuso, sÄ«lavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso, cittavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso, diá¹-á¹-hivisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso, kaá¹…khÄ• vitaraá¹‡avisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vuss

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso, maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhatthaá¹ƒ bhagavati brah
ti?

``no \Ne I 204/ hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ bhagavati brahmacariy

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso, Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ \Se I 291/ bhagavati brahmaca
ti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

`` `kiá¹ƒ nu kho, Ä• vuso, sÄ«lavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™
samÄ• no `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. `kiá¹ƒ panÄ• vuso, cittavisuddhatthaá¹ƒ bhag
vussatÄ«â€™ ti iti puá¹-á¹-ho samÄ• no `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. `kiá¹ƒ nu kho, Ä
diá¹-á¹-hivisuddhatthaá¹ƒ ... pe ... kaá¹…khÄ• vitaraá¹‡avisuddhatthaá¹ƒ ... pe ...
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhatthaá¹ƒ ... pe ... paá¹-ipadÄ• Ã±Ä• á¹‡adassana
kiá¹ƒ nu kho, Ä• vuso, Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussa
samÄ• no `no hidaá¹ƒ Ä• vusoâ€™ ti vadesi. kimatthaá¹ƒ carahÄ• vuso, bhagavati brahmac

vussatÄ«â€™â€™ ti? ``anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä• vuso, bhagavati brahmac

``kiá¹ƒ nu kho, Ä• vuso, sÄ«lavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso, cittavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso, diá¹-á¹-hivisuddhi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti?

``no \Ne I 205/ hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso kaá¹…khÄ• vitaraá¹‡avisuddhi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti \

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso, maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi anupÄ• dÄ• parinibbÄ•

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

``kiá¹ƒ nu kho, Ä• vuso, Ã±Ä• á¹‡adassanavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti

``no hidaá¹ƒ \Se I 292/, Ä• vusoâ€™â€™.

``kiá¹ƒ panÄ• vuso, aÃ±Ã±atra imehi dhammehi anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti?

``no hidaá¹ƒ, Ä• vusoâ€™â€™.

`` `kiá¹ƒ nu kho, Ä• vuso, sÄ«lavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™ nti iti puá¹-á¹-ho sa
Ä• vusoâ€™ ti vadesi. `kiá¹ƒ panÄ• vuso, cittavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™ nti iti
hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. `kiá¹ƒ nu kho, Ä• vuso, diá¹-á¹-hivisuddhi anupÄ• dÄ• parini
... kaá¹…khÄ• vitaraá¹‡avisuddhi ... maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi ... paá¹-ipad

... `kiá¹ƒ nu kho, Ä• vuso, Ã±Ä• á¹‡adassanavisuddhi anupÄ• dÄ• parinibbÄ• naâ€™ nti iti p
hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. `kiá¹ƒ panÄ• vuso, aÃ±Ã±atra imehi dhammehi anupÄ• dÄ•
puá¹-á¹-ho samÄ• no `no hidaá¹ƒ, Ä• vusoâ€™ ti vadesi. yathÄ• kathaá¹ƒ panÄ• vuso, imas
daá¹-á¹-habboâ€™â€™ ti?

<258> ``sÄ«lavisuddhiá¹ƒ \Ne I 206/ ce, Ä• vuso, bhagavÄ• anupÄ• dÄ• parinibbÄ• naá¹ƒ
saupÄ• dÄ• naá¹ƒyeva samÄ• naá¹ƒ anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya {paÃ±Ã
cittavisuddhiá¹ƒ ce, Ä• vuso, bhagavÄ• anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya, saup
anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya. diá¹-á¹-hivisuddhiá¹ƒ ce, Ä• vuso, bhagavÄ•
paÃ±Ã±apeyya, saupÄ• dÄ• naá¹ƒyeva samÄ• naá¹ƒ anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã
kaá¹…khÄ• vitaraá¹‡avisuddhiá¹ƒ ce, Ä• vuso, bhagavÄ• anupÄ• dÄ• parinibbÄ• naá¹ƒ pa
samÄ• naá¹ƒ anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya \Se I 293/. maggÄ• maggaÃ±Ä
bhagavÄ• anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya, saupÄ• dÄ• naá¹ƒyeva samÄ• na
paÃ±Ã±apeyya. paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiá¹ƒ ce, Ä• vuso, bhagavÄ• anupÄ
paÃ±Ã±apeyya, saupÄ• dÄ• naá¹ƒyeva samÄ• naá¹ƒ anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã
ce, Ä• vuso, bhagavÄ• anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya, saupÄ• dÄ• naá¹ƒye
anupÄ• dÄ• parinibbÄ• naá¹ƒ paÃ±Ã±apeyya. aÃ±Ã±atra ce, Ä• vuso, imehi dhammehi anu
abhavissa, puthujjano parinibbÄ• yeyya. puthujjano hi, Ä• vuso, aÃ±Ã±atra imehi dhammeh
te karissÄ• mi; upamÄ• yapidhekacce viÃ±Ã±Å« purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nant

<259> ``seyyathÄ• pi, Ä• vuso, raÃ±Ã±o pasenadissa kosalassa sÄ• vatthiyaá¹ƒ paá¹-ivasa
kiÃ±cideva accÄ• yikaá¹ƒ karaá¹‡Ä«yaá¹ƒ uppajjeyya. tassa antarÄ• ca sÄ• vatthiá¹ƒ antar
rathavinÄ«tÄ• ni upaá¹-á¹-hapeyyuá¹ƒ. atha kho, Ä• vuso, rÄ• jÄ• pasenadi kosalo sÄ• vatt
antepuradvÄ• rÄ• paá¹-hamaá¹ƒ rathavinÄ«taá¹ƒ abhiruheyya, paá¹-hamena rathavinÄ«ten
pÄ• puá¹‡eyya, paá¹-hamaá¹ƒ rathavinÄ«taá¹ƒ vissajjeyya dutiyaá¹ƒ rathavinÄ«taá¹ƒ abhiru
rathavinÄ«tena tatiyaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡eyya, dutiyaá¹ƒ rathavinÄ«taá¹ƒ vissajje
rathavinÄ«taá¹ƒ \Se I 294/ abhiruheyya. tatiyena rathavinÄ«tena catutthaá¹ƒ rathavinÄ«taá¹
tatiyaá¹ƒ rathavinÄ«taá¹ƒ vissajjeyya, catutthaá¹ƒ rathavinÄ«taá¹ƒ abhiruheyya. catutthena
paÃ±camaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡eyya, catutthaá¹ƒ rathavinÄ«taá¹ƒ vissajjeyya, paÃ
abhiruheyya. paÃ±camena rathavinÄ«tena chaá¹-á¹-haá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡eyya,
rathavinÄ«taá¹ƒ vissajjeyya, chaá¹-á¹-haá¹ƒ rathavinÄ«taá¹ƒ abhiruheyya. chaá¹-á¹-hena rat
sattamaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡eyya, chaá¹-á¹-haá¹ƒ rathavinÄ«taá¹ƒ vissajjeyya, sa
rathavinÄ«taá¹ƒ abhiruheyya. sattamena rathavinÄ«tena sÄ• ketaá¹ƒ anupÄ• puá¹‡eyya an
antepuradvÄ• ragataá¹ƒ samÄ• naá¹ƒ mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• evaá¹ƒ puccheyyu
mahÄ• rÄ• ja, rathavinÄ«tena sÄ• vatthiyÄ• sÄ• ketaá¹ƒ anuppatto antepuradvÄ• raâ€™ n
byÄ• karamÄ• no nu kho, Ä• vuso, rÄ• jÄ• pasenadi kosalo sammÄ• byÄ• karamÄ• no by

``evaá¹ƒ byÄ• karamÄ• no kho, Ä• vuso, rÄ• jÄ• pasenadi kosalo sammÄ• byÄ• karamÄ•

sÄ• vatthiyaá¹ƒ paá¹-ivasantassa sÄ• kete kiÃ±cideva accÄ• yikaá¹ƒ karaá¹‡Ä«yaá¹ƒ uppaj
}. tassa me antarÄ• ca sÄ• vatthiá¹ƒ antarÄ• ca sÄ• ketaá¹ƒ satta rathavinÄ«tÄ• ni upaá¹-
khvÄ• haá¹ƒ sÄ• vatthiyÄ• \Be I 204/ nikkhamitvÄ• antepuradvÄ• rÄ• paá¹-hamaá¹ƒ ratha
paá¹-hamena rathavinÄ«tena dutiyaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡iá¹ƒ, paá¹-hamaá¹ƒ ratha
dutiyaá¹ƒ rathavinÄ«taá¹ƒ abhiruhiá¹ƒ. dutiyena rathavinÄ«tena tatiyaá¹ƒ rathavinÄ«taá¹ƒ p
dutiyaá¹ƒ rathavinÄ«taá¹ƒ vissajjiá¹ƒ, tatiyaá¹ƒ rathavinÄ«taá¹ƒ abhiruhiá¹ƒ. tatiyena rathavi
catutthaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡iá¹ƒ, tatiyaá¹ƒ rathavinÄ«taá¹ƒ vissajjiá¹ƒ, catutthaá¹
abhiruhiá¹ƒ. catutthena rathavinÄ«tena paÃ±camaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡iá¹ƒ, catutt
vissajjiá¹ƒ, paÃ±camaá¹ƒ \Se I 295/ rathavinÄ«taá¹ƒ abhiruhiá¹ƒ. paÃ±camena rathavinÄ«te
rathavinÄ«taá¹ƒ pÄ• puá¹‡iá¹ƒ, paÃ±camaá¹ƒ rathavinÄ«taá¹ƒ vissajjiá¹ƒ, chaá¹-á¹-haá¹ƒ ra
abhiruhiá¹ƒ. chaá¹-á¹-hena rathavinÄ«tena sattamaá¹ƒ rathavinÄ«taá¹ƒ pÄ• puá¹‡iá¹ƒ, chaá
rathavinÄ«taá¹ƒ vissajjiá¹ƒ, sattamaá¹ƒ rathavinÄ«taá¹ƒ abhiruhiá¹ƒ. sattamena rathavinÄ«t
anuppatto antepuradvÄ• raâ€™ nti. evaá¹ƒ byÄ• karamÄ• no kho, Ä• vuso, rÄ• jÄ• pasena
byÄ• kareyyÄ• â€™â€™ ti.

``evameva kho, Ä• vuso, sÄ«lavisuddhi yÄ• vadeva cittavisuddhatthÄ• , cittavisuddhi yÄ• v
diá¹-á¹-hivisuddhatthÄ• , diá¹-á¹-hivisuddhi yÄ• vadeva kaá¹…khÄ• vitaraá¹‡avisuddhatthÄ•
kaá¹…khÄ• vitaraá¹‡avisuddhi \Ee I 150/ yÄ• vadeva maggÄ• maggaÃ±Ä• á¹‡adassanavisu
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi yÄ• vadeva paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisu
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi yÄ• vadeva Ã±Ä• á¹‡adassanavisuddhatthÄ• , Ã±Ä
anupÄ• dÄ• parinibbÄ• natthÄ• . anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä• vuso, bhagavati
ti.

<260> evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ puá¹‡á¹‡aá¹ƒ mantÄ• á¹‡iputt
Ä• yasmÄ• , kathaÃ±ca panÄ• yasmantaá¹ƒ sabrahmacÄ• rÄ« jÄ• nantÄ«â€™â€™ ti? ``pu
nÄ• maá¹ƒ; mantÄ• á¹‡iputtoti ca pana maá¹ƒ sabrahmacÄ• rÄ« jÄ• nantÄ«â€™â€™ ti. ``a
abbhutaá¹ƒ, Ä• vuso! yathÄ• taá¹ƒ sutavatÄ• sÄ• vakena sammadeva satthusÄ• sanaá¹ƒ
Ä• yasmatÄ• \Ne I 208/ puá¹‡á¹‡ena mantÄ• á¹‡iputtena gambhÄ«rÄ• \Se I 296/ gambhÄ
byÄ• katÄ• . lÄ• bhÄ• sabrahmacÄ• rÄ«naá¹ƒ, suladdhalÄ• bhÄ• sabrahmacÄ• rÄ«naá¹ƒ,
mantÄ• á¹‡iputtaá¹ƒ labhanti dassanÄ• ya, labhanti payirÅ«pÄ• sanÄ• ya. celaá¹‡á¸• ukena
(Katthaci), celaá¹‡á¸• upekena (?) } cepi sabrahmacÄ• rÄ« Ä• yasmantaá¹ƒ puá¹‡á¹‡aá¹ƒ
205/ muddhanÄ• pariharantÄ• labheyyuá¹ƒ dassanÄ• ya, labheyyuá¹ƒ payirÅ«pÄ• sanÄ•
suladdhaá¹ƒ, amhÄ• kampi lÄ• bhÄ• amhÄ• kampi suladdhaá¹ƒ, ye mayaá¹ƒ Ä• yasmanta
mantÄ• á¹‡iputtaá¹ƒ labhÄ• ma dassanÄ• ya, labhÄ• ma payirÅ«pÄ• sanÄ• yÄ• â€™â€™ t

evaá¹ƒ vutte, Ä• yasmÄ• puá¹‡á¹‡o mantÄ• á¹‡iputto Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etada
Ä• yasmÄ• , kathaÃ±ca panÄ• yasmantaá¹ƒ sabrahmacÄ• rÄ« jÄ• nantÄ«â€™â€™ ti? ``up
sÄ• riputtoti ca pana maá¹ƒ sabrahmacÄ• rÄ« jÄ• nantÄ«â€™â€™ ti. ``satthukappena vata

}, sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimha --- `Ä• yasmÄ• sÄ• riputtoâ€™ ti.
`Ä• yasmÄ• sÄ• riputtoâ€™ ti, ettakampi no nappaá¹-ibhÄ• seyya {nappaá¹-ibheyya (?) }. a
abbhutaá¹ƒ, Ä• vuso! yathÄ• taá¹ƒ sutavatÄ• sÄ• vakena sammadeva satthusÄ• sanaá¹ƒ
Ä• yasmatÄ• sÄ• riputtena gambhÄ«rÄ• gambhÄ«rapaÃ±hÄ• anumassa anumassa pucch
suladdhalÄ• bhÄ• sabrahmacÄ• rÄ«naá¹ƒ, ye Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ labhanti dass
payirÅ«pÄ• sanÄ• ya. celaá¹‡á¸• ukena cepi sabrahmacÄ• rÄ« Ä• yasmantaá¹ƒ sÄ• riputta
I 297/ labheyyuá¹ƒ dassanÄ• ya, labheyyuá¹ƒ payirÅ«pÄ• sanÄ• ya, tesampi \Ee I 151/ lÄ•
amhÄ• kampi lÄ• bhÄ• amhÄ• kampi suladdhaá¹ƒ, ye mayaá¹ƒ Ä• yasmantaá¹ƒ sÄ• riputta
labhÄ• ma payirÅ«pÄ• sanÄ• yÄ• â€™â€™ ti.

itiha te ubhopi mahÄ• nÄ• gÄ• aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ samanumodiá¹ƒsÅ«ti.

rathavinÄ«tasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. nivÄ• pasuttaá¹ƒ

<261> evaá¹ƒ \Se I 298/ \Ne I 209/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``na \Be I 206/, bhikkhave, nevÄ• piko nivÄ• paá¹ƒ nivapati migajÄ• tÄ• naá¹ƒ --- `imaá¹ƒ m
nivuttaá¹ƒ migajÄ• tÄ• paribhuÃ±jantÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto ciraá¹ƒ dÄ«gham
evaÃ±ca kho, bhikkhave, nevÄ• piko nivÄ• paá¹ƒ nivapati migajÄ• tÄ• naá¹ƒ --- `imaá¹ƒ me
migajÄ• tÄ• anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jissanti, anupakhajja mucchitÄ• bh
madaá¹ƒ Ä• pajjissanti, mattÄ• samÄ• nÄ• pamÄ• daá¹ƒ Ä• pajjissanti, pamattÄ• samÄ• n
bhavissanti imasmiá¹ƒ nivÄ• peâ€™ ti.

<262> ``tatra, bhikkhave, paá¹-hamÄ• migajÄ• tÄ• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ nevÄ• p
mucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu, te tattha anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±ja
Ä• pajjiá¹ƒsu, mattÄ• samÄ• nÄ• pamÄ• daá¹ƒ Ä• pajjiá¹ƒsu, pamattÄ• samÄ• nÄ• yathÄ
nevÄ• pikassa amusmiá¹ƒ nivÄ• pe. evaÃ±hi te, bhikkhave, paá¹-hamÄ• migajÄ• tÄ• na pa
iddhÄ• nubhÄ• vÄ• .

<263> ``tatra, bhikkhave, dutiyÄ• migajÄ• tÄ• evaá¹ƒ samacintesuá¹ƒ --- `ye kho \Se I 299
migajÄ• tÄ• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ nevÄ• pikassa anupakhajja mucchitÄ• bhojanÄ
anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ• madaá¹ƒ Ä• pajjiá¹ƒsu, mattÄ• sam
pamattÄ• samÄ• nÄ• yathÄ• kÄ• makaraá¹‡Ä«yÄ• \Ee I 152/ ahesuá¹ƒ nevÄ• pikassa am
paá¹-hamÄ• migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«

nivÄ• pabhojanÄ• paá¹-ivirameyyÄ• ma, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• n
vihareyyÄ• mÄ• â€™ ti. te sabbaso nivÄ• pabhojanÄ• paá¹-iviramiá¹ƒsu, bhayabhogÄ• pa
araÃ±Ã±Ä• yatanÄ• ni \Ne I 210/ ajjhogÄ• hetvÄ• vihariá¹ƒsu. tesaá¹ƒ gimhÄ• naá¹ƒ pacch
tiá¹‡odakasaá¹…khaye, adhimattakasimÄ• naá¹ƒ patto kÄ• yo hoti. tesaá¹ƒ adhimattakasim
balavÄ«riyaá¹ƒ parihÄ• yi. balavÄ«riye parihÄ«ne tameva nivÄ• paá¹ƒ nivuttaá¹ƒ nevÄ• pika
tattha anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha anupakhajja mucchitÄ• b
madaá¹ƒ Ä• pajjiá¹ƒsu, mattÄ• samÄ• nÄ• pamÄ• daá¹ƒ Ä• pajjiá¹ƒsu, pamattÄ• samÄ• n
ahesuá¹ƒ nevÄ• pikassa amusmiá¹ƒ nivÄ• pe. evaÃ±hi te, bhikkhave, dutiyÄ• pi migajÄ• tÄ•
nevÄ• pikassa iddhÄ• nubhÄ• vÄ• .

<264> ``tatra \Be I 207/, bhikkhave, tatiyÄ• migajÄ• tÄ• evaá¹ƒ samacintesuá¹ƒ --- `ye kho
migajÄ• tÄ• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ nevÄ• pikassa ... pe ... evaÃ±hi te paá¹-hamÄ•
parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yepi te dutiyÄ• migajÄ• tÄ• evaá¹ƒ sa
paá¹-hamÄ• migajÄ• tÄ• \Se I 300/ amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ nevÄ• pikassa ... pe ...
migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na mayaá¹ƒ s
paá¹-ivirameyyÄ• ma, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni ajjhogÄ• hetvÄ•
nivÄ• pabhojanÄ• paá¹-iviramiá¹ƒsu, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni aj
tesaá¹ƒ gimhÄ• naá¹ƒ pacchime mÄ• se tiá¹‡odakasaá¹…khaye adhimattakasimÄ• naá¹ƒ p
adhimattakasimÄ• naá¹ƒ pattakÄ• yÄ• naá¹ƒ balavÄ«riyaá¹ƒ parihÄ• yi. balavÄ«riye parihÄ«
nivuttaá¹ƒ nevÄ• pikassa paccÄ• gamiá¹ƒsu. te tattha anupakhajja mucchitÄ• bhojanÄ• ni b
anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ• madaá¹ƒ Ä• pajjiá¹ƒsu, mattÄ• sam
pamattÄ• samÄ• nÄ• yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ nevÄ• pikassa amusmiá¹ƒ n
migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na mayaá¹ƒ a
nevÄ• pikassa upanissÄ• ya \Ee I 153/ Ä• sayaá¹ƒ kappeyyÄ• ma. tatrÄ• sayaá¹ƒ kappetvÄ
nivuttaá¹ƒ nevÄ• pikassa ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jissÄ• ma, ananupa
bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjissÄ• ma, amattÄ• samÄ• nÄ• na pamÄ• daá¹ƒ Ä• p
yathÄ• kÄ• makaraá¹‡Ä«yÄ• bhavissÄ• ma nevÄ• pikassa amusmiá¹ƒ nivÄ• peâ€™ ti. te a
nevÄ• pikassa upanissÄ• ya Ä• sayaá¹ƒ kappayiá¹ƒsu. tatrÄ• sayaá¹ƒ kappetvÄ• amuá¹ƒ n
nevÄ• pikassa ananupakhajja \Se I 301/ amucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu, te tattha an
bhojanÄ• ni bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjiá¹ƒsu, amattÄ• samÄ• nÄ• \Ne I 211/ n
appamattÄ• samÄ• nÄ• na yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ nevÄ• pikassa amusm

``tatra, bhikkhave, nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca etadahosi --- `saá¹-hÄ• ssunÄ
migajÄ• tÄ• ketabino, iddhimantÄ• ssunÄ• mime tatiyÄ• migajÄ• tÄ• parajanÄ• ; imaÃ±ca
paribhuÃ±janti, na ca nesaá¹ƒ \Be I 208/ jÄ• nÄ• ma Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• . yaá¹ƒnÅ«
nivÄ• paá¹ƒ nivuttaá¹ƒ mahatÄ«hi daá¹‡á¸• avÄ• karÄ• hi {daá¹‡á¸• avÄ• gurÄ• hi (Se) } sa
anuparivÄ• reyyÄ• ma --- appeva nÄ• ma tatiyÄ• naá¹ƒ migajÄ• tÄ• naá¹ƒ Ä• sayaá¹ƒ pass
gaccheyyuâ€™ nti. te amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mahatÄ«hi daá¹‡á¸• avÄ• karÄ• hi sa

anuparivÄ• resuá¹ƒ. addasaá¹ƒsu kho, bhikkhave, nevÄ• piko ca nevÄ• pikaparisÄ• ca tati
Ä• sayaá¹ƒ, yattha te gÄ• haá¹ƒ agamaá¹ƒsu. evaÃ±hi te, bhikkhave, tatiyÄ• pi migajÄ• tÄ•
nevÄ• pikassa iddhÄ• nubhÄ• vÄ• .

<265> ``tatra, bhikkhave, catutthÄ• migajÄ• tÄ• evaá¹ƒ samacintesuá¹ƒ --- `ye kho te paá
pe ... evaÃ±hi te paá¹-hamÄ• migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ
migajÄ• tÄ• evaá¹ƒ samacintesuá¹ƒ `ye kho te paá¹-hamÄ• migajÄ• tÄ• ... pe ... evaÃ±hi t
na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na mayaá¹ƒ \Se I 302/ sab
paá¹-ivirameyyÄ• ma, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni ajjhogÄ• hetvÄ•
sabbaso nivÄ• pabhojanÄ• paá¹-iviramiá¹ƒsu ... pe ... evaÃ±hi te dutiyÄ• pi migajÄ• tÄ• na
nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yepi te tatiyÄ• migajÄ• tÄ• evaá¹ƒ samacintesuá¹ƒ `ye
154/ migajÄ• tÄ• ... pe ... evaÃ±hi te paá¹-hamÄ• migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pi
yepi te dutiyÄ• migajÄ• tÄ• evaá¹ƒ samacintesuá¹ƒ `ye kho te paá¹-hamÄ• migajÄ• tÄ• ..
paá¹-hamÄ• migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«
nivÄ• pabhojanÄ• paá¹-ivirameyyÄ• ma, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• n
vihareyyÄ• mÄ• â€™ ti. te sabbaso nivÄ• pabhojanÄ• paá¹-iviramiá¹ƒsu ... pe ... evaÃ±hi te
na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na mayaá¹ƒ amuá¹ƒ nivÄ•
upanissÄ• ya Ä• sayaá¹ƒ kappeyyÄ• ma, tatrÄ• sayaá¹ƒ kappetvÄ• amuá¹ƒ nivÄ• paá¹ƒ niv
ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jissÄ• ma, ananupakhajja amucchitÄ• bhoja
madaá¹ƒ Ä• pajjissÄ• ma, amattÄ• \Ne I 212/ samÄ• nÄ• na pamÄ• daá¹ƒ Ä• pajjissÄ• ma
yathÄ• kÄ• makaraá¹‡Ä«yÄ• bhavissÄ• ma nevÄ• pikassa \Be I 209/ amusmiá¹ƒ nivÄ• peâ
nivuttaá¹ƒ nevÄ• pikassa upanissÄ• ya Ä• sayaá¹ƒ kappayiá¹ƒsu, tatrÄ• sayaá¹ƒ kappetvÄ•
nivuttaá¹ƒ nevÄ• pikassa ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu, te tattha an
bhojanÄ• ni bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjiá¹ƒsu, amattÄ• samÄ• nÄ• na pamÄ• d
samÄ• nÄ• na yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ nevÄ• pikassa amusmiá¹ƒ nivÄ• pe

``tatra nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca etadahosi --- `saá¹-hÄ• ssunÄ• mime tati
iddhimantÄ• ssunÄ• mime tatiyÄ• \Se I 303/ migajÄ• tÄ• parajanÄ• , imaÃ±ca nÄ• ma nivÄ
paribhuÃ±janti. na ca nesaá¹ƒ jÄ• nÄ• ma Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• . yaá¹ƒnÅ«na mayaá¹
nivuttaá¹ƒ mahatÄ«ti \Be I 210/ daá¹‡á¸• avÄ• karÄ• hi samantÄ• sappadesaá¹ƒ anuparivÄ
tatiyÄ• naá¹ƒ migajÄ• tÄ• naá¹ƒ Ä• sayaá¹ƒ passeyyÄ• ma, yattha te gÄ• haá¹ƒ gaccheyyu
nivuttaá¹ƒ mahatÄ«ti daá¹‡á¸• avÄ• karÄ• hi samantÄ• sappadesaá¹ƒ anuparivÄ• resuá¹ƒ.
nevÄ• pikaparisÄ• ca tatiyÄ• naá¹ƒ migajÄ• tÄ• naá¹ƒ Ä• sayaá¹ƒ, yattha te gÄ• haá¹ƒ aga
tatiyÄ• pi migajÄ• tÄ• na parimucciá¹ƒsu nevÄ• pikassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na n
nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca tatrÄ• sayaá¹ƒ kappeyyÄ• ma, tatrÄ• sayaá¹ƒ ka
nivuttaá¹ƒ nevÄ• pikassa ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jissÄ• ma, ananupa
bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjissÄ• ma, amattÄ• samÄ• nÄ• na pamÄ• daá¹ƒ Ä• p
yathÄ• kÄ• makaraá¹‡Ä«yÄ• \Ee I 155/ bhavissÄ• ma nevÄ• pikassa amusmiá¹ƒ nivÄ• peâ

nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca tatrÄ• sayaá¹ƒ kappayiá¹ƒsu. tatrÄ• sayaá¹ƒ kap
nivuttaá¹ƒ nevÄ• pikassa ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu, te tattha an
bhojanÄ• ni bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjiá¹ƒsu, amattÄ• samÄ• nÄ• na pamÄ• d
samÄ• nÄ• na yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ nevÄ• pikassa amusmiá¹ƒ nivÄ• pe

``tatra, bhikkhave, nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca etadahosi --- `saá¹-hÄ• ssunÄ
migajÄ• tÄ• ketabino, iddhimantÄ• ssunÄ• mime catutthÄ• migajÄ• tÄ• parajanÄ• . imaÃ±
paribhuÃ±janti, na ca nesaá¹ƒ jÄ• nÄ• ma Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• . yaá¹ƒnÅ«na mayaá¹
213/ nivuttaá¹ƒ mahatÄ«hi daá¹‡á¸• avÄ• karÄ• hi samantÄ• sappadesaá¹ƒ anuparivÄ• rey
catutthÄ• naá¹ƒ migajÄ• tÄ• naá¹ƒ Ä• sayaá¹ƒ passeyyÄ• ma yattha te gÄ• haá¹ƒ gaccheyy
nivÄ• paá¹ƒ nivuttaá¹ƒ mahatÄ«hi daá¹‡á¸• avÄ• karÄ• hi samantÄ• sappadesaá¹ƒ anupar
bhikkhave, addasaá¹ƒsu nevÄ• piko ca nevÄ• pikaparisÄ• ca catutthÄ• naá¹ƒ migajÄ• tÄ• n
gÄ• haá¹ƒ gaccheyyuá¹ƒ. tatra, bhikkhave, nevÄ• pikassa ca nevÄ• pikaparisÄ• ya ca etada
catutthe migajÄ• te ghaá¹-á¹-essÄ• ma, te ghaá¹-á¹-itÄ• aÃ±Ã±e ghaá¹-á¹-issanti te ghaá¹-á
ghaá¹-á¹-issanti. evaá¹ƒ imaá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ sabbaso migajÄ• tÄ• parimuÃ±cissa
catutthe migajÄ• te ajjhupekkheyyÄ• mÄ• â€™ ti. ajjhupekkhiá¹ƒsu kho, bhikkhave, nevÄ• p
catutthe migajÄ• te. evaÃ±hi te, bhikkhave, catutthÄ• migajÄ• tÄ• parimucciá¹ƒsu nevÄ• p

<266> ``upamÄ• kho me ayaá¹ƒ, bhikkhave, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayaá¹ƒ c
kho, bhikkhave, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. nevÄ• pikoti kho, b
pÄ• pimato adhivacanaá¹ƒ. nevÄ• pikaparisÄ• ti kho, bhikkhave, mÄ• raparisÄ• yetaá¹ƒ adh
kho, bhikkhave, samaá¹‡abrÄ• hmaá¹‡Ä• nametaá¹ƒ adhivacanaá¹ƒ.

<267> ``tatra, bhikkhave, paá¹-hamÄ• samaá¹‡abrÄ• hmaá¹‡Ä• amuá¹ƒ nivÄ• paá¹ƒ nivu
lokÄ• misÄ• ni anupakhajja mucchitÄ• \Ee I 156/ bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha anupa
bhojanÄ• ni bhuÃ±jamÄ• nÄ• madaá¹ƒ Ä• pajjiá¹ƒsu, mattÄ• samÄ• nÄ• pamÄ• daá¹ƒ Ä•
yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ mÄ• rassa amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ•
bhikkhave, paá¹-hamÄ• samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nu
bhikkhave, paá¹-hamÄ• migajÄ• tÄ• tathÅ«pame ahaá¹ƒ ime paá¹-hame samaá¹‡abrÄ• hm

<268> ``tatra, bhikkhave, dutiyÄ• samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ samacintesuá¹ƒ --- `ye
samaá¹‡abrÄ• hmaá¹‡Ä• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ
bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ• n
samÄ• nÄ• pamÄ• daá¹ƒ \Be I 211/ Ä• pajjiá¹ƒsu, pamattÄ• samÄ• nÄ• yathÄ• kÄ• maka
amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ• mise. evaÃ±hi te paá¹-hamÄ• samaá¹‡abrÄ• hma
214/ mÄ• rassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na mayaá¹ƒ sabbaso nivÄ• pabhojanÄ• lok
bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni ajjhogÄ• hetvÄ• vihareyyÄ• mÄ• â€™
lokÄ• misÄ• paá¹-iviramiá¹ƒsu, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni ajjhogÄ

sabbaso nivÄ• pabhojanÄ• lokÄ• misÄ• paá¹-iviramiá¹ƒsu, bhayabhogÄ• paá¹-iviratÄ• ar
ajjhogÄ• hetvÄ• vihariá¹ƒsu. te tattha sÄ• kabhakkhÄ• pi ahesuá¹ƒ, sÄ• mÄ• kabhakkhÄ• p
nÄ«vÄ• rabhakkhÄ• pi ahesuá¹ƒ, daddulabhakkhÄ• pi ahesuá¹ƒ, haá¹-abhakkhÄ• pi ahesua
Ä• cÄ• mabhakkhÄ• pi ahesuá¹ƒ, piÃ±Ã±Ä• kabhakkhÄ• pi ahesuá¹ƒ, tiá¹‡abhakkhÄ• pi ah
ahesuá¹ƒ, vanamÅ«laphalÄ• hÄ• rÄ• yÄ• pesuá¹ƒ pavattaphalabhojÄ«.

``tesaá¹ƒ gimhÄ• naá¹ƒ pacchime mÄ• se, tiá¹‡odakasaá¹…khaye, adhimattakasimÄ• naá¹
adhimattakasimÄ• naá¹ƒ \Se I 306/ pattakÄ• yÄ• naá¹ƒ balavÄ«riyaá¹ƒ parihÄ• yi. balavÄ«r
parihÄ• yi. cetovimuttiyÄ• parihÄ«nÄ• ya tameva nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa paccÄ•
lokÄ• misÄ• ni. te tattha anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha anupak
bhojanÄ• ni bhuÃ±jamÄ• nÄ• madaá¹ƒ Ä• pajjiá¹ƒsu, mattÄ• samÄ• nÄ• pamÄ• daá¹ƒ Ä•
yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ mÄ• rassa amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ•
dutiyÄ• pi samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa \Ee I 157/ iddhÄ• nubhÄ
bhikkhave, dutiyÄ• migajÄ• tÄ• tathÅ«pame ahaá¹ƒ ime dutiye samaá¹‡abrÄ• hmaá¹‡e va

<269> ``tatra, bhikkhave, tatiyÄ• samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ samacintesuá¹ƒ --- `ye
samaá¹‡abrÄ• hmaá¹‡Ä• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ
paá¹-hamÄ• samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• .
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ samacintesuá¹ƒ --- `ye kho te paá¹-hamÄ• samaá¹‡abrÄ
nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni ... pe .... evaÃ±hi te paá¹-hamÄ• samaá¹‡a
parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na mayaá¹ƒ sabbaso nivÄ• pabho
paá¹-ivirameyyÄ• ma, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni ajjhogÄ• hetvÄ•
sabbaso nivÄ• pabhojanÄ• lokÄ• misÄ• \Be I 212/ paá¹-iviramiá¹ƒsu. bhayabhogÄ• paá¹-i
ajjhogÄ• hetvÄ• vihariá¹ƒsu. te tattha sÄ• kabhakkhÄ• pi ahesuá¹ƒ ... pe ... pavattaphalabh
gimhÄ• naá¹ƒ \Ne I 215/ pacchime mÄ• se tiá¹‡odakasaá¹…khaye adhimattakasimÄ• naá¹ƒ
tesaá¹ƒ adhimattakasimÄ• naá¹ƒ pattakÄ• yÄ• naá¹ƒ balavÄ«riyaá¹ƒ parihÄ• yi, balavÄ«riye
parihÄ• yi, cetovimuttiyÄ• parihÄ«nÄ• ya tameva nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa paccÄ•
lokÄ• misÄ• ni. te tattha anupakhajja mucchitÄ• bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha anupak
bhojanÄ• ni bhuÃ±jamÄ• nÄ• madaá¹ƒ Ä• pajjiá¹ƒsu, mattÄ• samÄ• nÄ• pamÄ• daá¹ƒ Ä•
yathÄ• kÄ• makaraá¹‡Ä«yÄ• ahesuá¹ƒ mÄ• rassa amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na m
nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni upanissÄ• ya Ä• sayaá¹ƒ kappeyyÄ• ma, ta
nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni ananupakhajja amucchitÄ• bh
ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjissÄ• ma, am
Ä• pajjissÄ• ma, appamattÄ• samÄ• nÄ• na yathÄ• kÄ• makaraá¹‡Ä«yÄ• bhavissÄ• ma n
amusmiÃ±ca lokÄ• miseâ€™â€™ ti.

``te amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni upanissÄ• ya Ä• s

tatrÄ• sayaá¹ƒ kappetvÄ• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ
bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ
amattÄ• samÄ• nÄ• na pamÄ• daá¹ƒ Ä• pajjiá¹ƒsu, appamattÄ• samÄ• nÄ• na yathÄ• kÄ
amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ• mise \Se I 308/. api ca kho evaá¹ƒdiá¹-á¹-hikÄ• ah
itipi, asassato loko itipi; antavÄ• loko itipi, anantavÄ• loko itipi; taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«r
aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ itipi; hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itipi,
paraá¹ƒ maraá¹‡Ä• itipi, hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itipi, neva hoti na
tathÄ• gato paraá¹ƒ maraá¹‡Ä• itipi \Ee I 158/. evaÃ±hi te, bhikkhave, tatiyÄ• pi samaá¹‡ab
213/ na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . seyyathÄ• pi te, bhikkhave, tatiyÄ•
ahaá¹ƒ ime tatiye samaá¹‡abrÄ• hmaá¹‡e vadÄ• mi.

<270> ``tatra, bhikkhave, catutthÄ• samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ samacintesuá¹ƒ --- `
samaá¹‡abrÄ• hmaá¹‡Ä• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa ... pe .... evaÃ±hi te pa
samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu \Ne I 216/ mÄ• rassa iddhÄ• nubhÄ• vÄ• . yep
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ samacintesuá¹ƒ --- `ye kho te paá¹-hamÄ• samaá¹‡abrÄ
te paá¹-hamÄ• samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ
nivÄ• pabhojanÄ• lokÄ• misÄ• paá¹-ivirameyyÄ• ma bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±
vihareyyÄ• mÄ• â€™ ti. te sabbaso nivÄ• pabhojanÄ• lokÄ• misÄ• paá¹-iviramiá¹ƒsu ... pe
samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yepi te tatiyÄ
samacintesuá¹ƒ ye kho te paá¹-hamÄ• samaá¹‡abrÄ• hmaá¹‡Ä• \Se I 309/ ... pe .... evaÃ±
samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yepi te dutiyÄ
samacintesuá¹ƒ ye kho te paá¹-hamÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ... pe .... evaÃ±hi te paá¹-
samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na n
lokÄ• misÄ• paá¹-ivirameyyÄ• ma, bhayabhogÄ• paá¹-iviratÄ• araÃ±Ã±Ä• yatanÄ• ni ajjh
ti. te sabbaso nivÄ• pabhojanÄ• lokÄ• misÄ• paá¹-iviramiá¹ƒsu ... pe .... evaÃ±hi te dutiyÄ
samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na n
nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni upanissÄ• ya Ä• sayaá¹ƒ kappeyyÄ• ma. ta
nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni ananupakhajja amucchitÄ• bh
ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjissÄ• ma, am
Ä• pajjissÄ• ma, appamattÄ• samÄ• nÄ• na yathÄ• kÄ• makaraá¹‡Ä«yÄ• bhavissÄ• ma n
amusmiÃ±ca lokÄ• miseti.

``te amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni upanissÄ• ya Ä• s
tatrÄ• sayaá¹ƒ kappetvÄ• amuá¹ƒ nivÄ• paá¹ƒ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ
bhojanÄ• ni bhuÃ±jiá¹ƒsu. te tattha ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ
amattÄ• samÄ• nÄ• \Be I 214/ na pamÄ• daá¹ƒ Ä• pajjiá¹ƒsu. appamattÄ• samÄ• nÄ• na
ahesuá¹ƒ mÄ• rassa amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ• mise. api ca kho evaá¹ƒdiá¹-á
itipi ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• itipi. evaÃ±hi te tatiyÄ• pi

samaá¹‡abrÄ• hmaá¹‡Ä• na parimucciá¹ƒsu mÄ• rassa iddhÄ• nubhÄ• vÄ• . yaá¹ƒnÅ«na r
mÄ• raparisÄ• ya ca tatrÄ• sayaá¹ƒ kappeyÄ• ma. tatrÄ• sayaá¹ƒ kappetvÄ• amuá¹ƒ nivÄ•
amÅ«ni \Se I 310/ ca lokÄ• misÄ• ni ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jissÄ• m
bhojanÄ• ni bhuÃ±jamÄ• nÄ• na madaá¹ƒ Ä• pajjissÄ• ma, amattÄ• samÄ• nÄ• na pamÄ
samÄ• nÄ• na yathÄ• kÄ• makaraá¹‡Ä«yÄ• bhavissÄ• ma mÄ• rassa amusmiá¹ƒ nivÄ• pe

``te \Ne I 217/ yattha agati mÄ• rassa ca mÄ• raparisÄ• ya ca tatrÄ• sayaá¹ƒ kappayiá¹ƒsu
kappetvÄ• amuá¹ƒ nivÄ• paá¹ƒ \Ee I 159/ nivuttaá¹ƒ mÄ• rassa amÅ«ni ca lokÄ• misÄ• ni a
bhojanÄ• ni bhuÃ±jiá¹ƒsu, te tattha ananupakhajja amucchitÄ• bhojanÄ• ni bhuÃ±jamÄ• nÄ
amattÄ• samÄ• nÄ• na pamÄ• daá¹ƒ Ä• pajjiá¹ƒsu, appamattÄ• samÄ• nÄ• na yathÄ• kÄ
amusmiá¹ƒ nivÄ• pe amusmiÃ±ca lokÄ• mise. evaÃ±hi te, bhikkhave, catutthÄ• samaá¹‡ab
mÄ• rassa iddhÄ• nubhÄ• vÄ• . seyyathÄ• pi te, bhikkhave, catutthÄ• migajÄ• tÄ• tathÅ«p
samaá¹‡abrÄ• hmaá¹‡e vadÄ• mi.

<271> ``kathaÃ±ca, bhikkhave, agati mÄ• rassa ca mÄ• raparisÄ• ya ca? idha, bhikkhave,
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apada
mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sam
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sato ca
kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti \Be I 215/ `upekkhako satimÄ•
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• ,
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
I 311/ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá
atthaá¹…gamÄ• \Ne I 218/ nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ
upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkan
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ...

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhav

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamm
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave .

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ s
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati. paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
vuccati, bhikkhave, bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ• mÄ• racakkhu
pÄ• pimato tiá¹‡á¹‡o loke visattikaâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

nivÄ• pasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. pÄ• sarÄ• sisuttaá¹ƒ

<272> evaá¹ƒ \Be I 216/ \Ne I 219/ \Se I 312/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho bhagavÄ• pubbaá¹‡hasama
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho sambahulÄ• bhikk
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocuá¹ƒ --
Ä• nanda, bhagavato sammukhÄ• dhammÄ« kathÄ• . sÄ• dhu mayaá¹ƒ, Ä• vuso Ä• nanda
dhammiá¹ƒ kathaá¹ƒ savanÄ• yÄ• â€™â€™ ti. ``tena hÄ• yasmanto yena rammakassa brÄ
tenupasaá¹…kamatha; appeva nÄ• ma labheyyÄ• tha bhagavato sammukhÄ• dhammiá¹ƒ
``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä• nandassa paccassosuá¹ƒ.

atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• ap
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä• yÄ• mÄ• nanda, yena pubbÄ• rÄ• mo mig
tenupasaá¹…kamissÄ• ma divÄ• vihÄ• rÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paccassosi. atha \Ee I 161/ kho bhagavÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ yena pubb
tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä• yÄ• mÄ• nanda, yena \Se I 313/ pubbakoa
tenupasaá¹…kamissÄ• ma gattÄ• ni parisiÃ±cituâ€™â€™ nti. ``evaá¹ƒ, bhanteâ€™â€™ ti k
bhagavato paccassosi.

<273> atha kho bhagavÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ yena pubbakoá¹-á¹-hako t
parisiÃ±cituá¹ƒ. pubbakoá¹-á¹-hake gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo aá¹
pubbÄ• payamÄ• no. atha kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ

brÄ• hmaá¹‡assa assamo avidÅ«re. ramaá¹‡Ä«yo, bhante, rammakassa brÄ• hmaá¹‡assa
rammakassa brÄ• hmaá¹‡assa assamo. sÄ• dhu, bhante, bhagavÄ• yena rammakassa brÄ
tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹

atha \Be I 217/ \Ne I 220/ kho bhagavÄ• yena rammakassa brÄ• hmaá¹‡assa assamo tenu
samayena sambahulÄ• bhikkhÅ« rammakassa brÄ• hmaá¹‡assa assame dhammiyÄ• kath
bhagavÄ• bahidvÄ• rakoá¹-á¹-hake aá¹-á¹-hÄ• si kathÄ• pariyosÄ• naá¹ƒ Ä• gamayamÄ• r
kathÄ• pariyosÄ• naá¹ƒ viditvÄ• ukkÄ• sitvÄ• aggaá¸·aá¹ƒ Ä• koá¹-esi. vivariá¹ƒsu kho te b
dvÄ• raá¹ƒ. atha kho bhagavÄ• rammakassa brÄ• hmaá¹‡assa assamaá¹ƒ pavisitvÄ• paÃ
kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``kÄ• yanuttha, bhikkhave, etarahi kathÄ• ya sannis
antarÄ• kathÄ• vippakatÄ• â€™â€™ ti \Se I 314/? ``bhagavantameva kho no, bhante, Ä• ra
vippakatÄ• , atha bhagavÄ• anuppattoâ€™â€™ ti. ``sÄ• dhu, bhikkhave! etaá¹ƒ kho, bhikkh
patirÅ«paá¹ƒ kulaputtÄ• naá¹ƒ saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• naá¹ƒ yaá
sannisÄ«deyyÄ• tha. sannipatitÄ• naá¹ƒ vo, bhikkhave, dvayaá¹ƒ karaá¹‡Ä«yaá¹ƒ --- dhamm
tuá¹‡hÄ«bhÄ• voâ€™â€™.

<274> ``dvemÄ• , bhikkhave, pariyesanÄ• --- ariyÄ• ca pariyesanÄ• , anariyÄ• ca pariyes

``katamÄ• ca, bhikkhave, anariyÄ• pariyesanÄ• ? idha, bhikkhave, ekacco attanÄ• jÄ• tid
jÄ• tidhammaá¹ƒyeva pariyesati, attanÄ• jarÄ• dhammo samÄ• no jarÄ• dhammaá¹ƒyeva \
byÄ• dhidhammo samÄ• no byÄ• dhidhammaá¹ƒyeva pariyesati, attanÄ• maraá¹‡adhamm
pariyesati, attanÄ• sokadhammo samÄ• no sokadhammaá¹ƒyeva pariyesati, attanÄ• saá¹ƒ
saá¹ƒkilesadhammaá¹ƒyeva pariyesati.

``kiÃ±ca, bhikkhave, jÄ• tidhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, jÄ• tidhammaa
jÄ• tidhammaá¹ƒ, ajeá¸·akaá¹ƒ jÄ• tidhammaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ jÄ• tidhammaá¹ƒ, ha
jÄ• tidhammaá¹ƒ, jÄ• tarÅ«parajataá¹ƒ jÄ• tidhammaá¹ƒ. jÄ• tidhammÄ• hete, bhikkhave, u
gathito {gadhÄ«to (Se Katthaci) } mucchito ajjhÄ• panno attanÄ• jÄ• tidhammo samÄ• no jÄ
pariyesati.

``kiÃ±ca, bhikkhave, jarÄ• dhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, jarÄ• dhamm
jarÄ• dhammaá¹ƒ, ajeá¸·akaá¹ƒ jarÄ• dhammaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ \Se I 315/ jarÄ• dh
hatthigavÄ• ssavaá¸·avaá¹ƒ jarÄ• dhammaá¹ƒ \Be I 218/, jÄ• tarÅ«parajataá¹ƒ \Ne I 221/ jar
jarÄ• dhammÄ• hete, bhikkhave, upadhayo. etthÄ• yaá¹ƒ gathito mucchito ajjhÄ• panno att
jarÄ• dhammaá¹ƒyeva pariyesati.

``kiÃ±ca, bhikkhave, byÄ• dhidhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, byÄ• dhidh
byÄ• dhidhammaá¹ƒ, ajeá¸·akaá¹ƒ byÄ• dhidhammaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ byÄ• dhidha

hatthigavÄ• ssavaá¸·avaá¹ƒ byÄ• dhidhammaá¹ƒ. byÄ• dhidhammÄ• hete, bhikkhave, upa
mucchito ajjhÄ• panno attanÄ• byÄ• dhidhammo samÄ• no byÄ• dhidhammaá¹ƒyeva pariy

``kiÃ±ca, bhikkhave, maraá¹‡adhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, maraá¹‡a
maraá¹‡adhammaá¹ƒ, ajeá¸·akaá¹ƒ maraá¹‡adhammaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ maraá¹‡ad
hatthigavÄ• ssavaá¸·avaá¹ƒ maraá¹‡adhammaá¹ƒ. maraá¹‡adhammÄ• hete, bhikkhave, up
mucchito ajjhÄ• panno attanÄ• maraá¹‡adhammo samÄ• no maraá¹‡adhammaá¹ƒyeva pa

``kiÃ±ca, bhikkhave, sokadhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, sokadhammaá
sokadhammaá¹ƒ, ajeá¸·akaá¹ƒ sokadhammaá¹ƒ, kukkuá¹-asÅ«karaá¹ƒ sokadhammaá¹ƒ, ha
sokadhammaá¹ƒ. sokadhammÄ• hete, bhikkhave, upadhayo. etthÄ• yaá¹ƒ gathito mucchito
sokadhammo samÄ• no sokadhammaá¹ƒyeva pariyesati.

``kiÃ±ca, bhikkhave, saá¹ƒkilesadhammaá¹ƒ vadetha? puttabhariyaá¹ƒ, bhikkhave, saá¹ƒkil
dÄ• sidÄ• saá¹ƒ saá¹ƒkilesadhammaá¹ƒ, ajeá¸·akaá¹ƒ saá¹ƒkilesadhammaá¹ƒ \Se I 316/, ku
saá¹ƒkilesadhammaá¹ƒ, hatthigavÄ• ssavaá¸·avaá¹ƒ saá¹ƒkilesadhammaá¹ƒ, jÄ• tarÅ«para
saá¹ƒkilesadhammaá¹ƒ. saá¹ƒkilesadhammÄ• hete, bhikkhave, upadhayo. etthÄ• yaá¹ƒ ga
attanÄ• saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhammaá¹ƒyeva pariyesati. ayaá¹ƒ, bhik
pariyesanÄ• .

<275> ``katamÄ• ca, bhikkhave, ariyÄ• pariyesanÄ• ? idha, bhikkhave, ekacco attanÄ• jÄ
jÄ• tidhamme Ä• dÄ«navaá¹ƒ viditvÄ• \Ee I 163/ ajÄ• taá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nib
attanÄ• jarÄ• dhammo samÄ• no jarÄ• dhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajaraá¹ƒ anuttara
pariyesati, attanÄ• byÄ• dhidhammo samÄ• no byÄ• dhidhamme Ä• dÄ«navaá¹ƒ viditvÄ•
222/ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesati, attanÄ• maraá¹‡adhammo samÄ• no maraá
Ä• dÄ«navaá¹ƒ viditvÄ• amataá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesati, att
sokadhamme Ä• dÄ«navaá¹ƒ viditvÄ• asokaá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ
saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhamme Ä• dÄ«navaá¹ƒ viditvÄ• asaá¹ƒkiliá¹-á¹
yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesati. ayaá¹ƒ, bhikkhave, ariyÄ• pariyesanÄ• .

<276> ``ahampi sudaá¹ƒ, bhikkhave, pubbeva sambodhÄ• anabhisambuddho bodhisattova
samÄ• no jÄ• tidhammaá¹ƒyeva pariyesÄ• mi, attanÄ• jarÄ• dhammo samÄ• no jarÄ• dhar
\Se I 317/ byÄ• dhidhammo samÄ• no byÄ• dhidhammaá¹ƒyeva pariyesÄ• mi, attanÄ• mar
maraá¹‡adhammaá¹ƒyeva pariyesÄ• mi, attanÄ• sokadhammo samÄ• no sokadhammaá¹ƒ
saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhammaá¹ƒyeva pariyesÄ• mi. tassa mayhaá¹ƒ,
`kiá¹ƒ nu kho ahaá¹ƒ attanÄ• jÄ• tidhammo samÄ• no jÄ• tidhammaá¹ƒyeva pariyesÄ• mi,
... pe ... byÄ• dhidhammo samÄ• no ... maraá¹‡adhammo samÄ• no ... sokadhammo samÄ
saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhammaá¹ƒyeva pariyesÄ• mi? yaá¹ƒnÅ«nÄ• ha

jÄ• tidhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajÄ• taá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ
jarÄ• dhammo samÄ• no jarÄ• dhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajaraá¹ƒ anuttaraá¹ƒ yoga
pariyeseyyaá¹ƒ, attanÄ• byÄ• dhidhammo samÄ• no byÄ• dhidhamme Ä• dÄ«navaá¹ƒ vidi
yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyeseyyaá¹ƒ, attanÄ• maraá¹‡adhammo samÄ• no maraá
amataá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyeseyyaá¹ƒ, attanÄ• sokadhammo
Ä• dÄ«navaá¹ƒ viditvÄ• asokaá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyeseyyaá¹
samÄ• no saá¹ƒkilesadhamme Ä• dÄ«navaá¹ƒ viditvÄ• asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ y
pariyeseyyaâ€™ nti.

<277> ``so kho ahaá¹ƒ, bhikkhave, aparena samayena daharova samÄ• no susukÄ• á¸·ake
yobbanena samannÄ• gato paá¹-hamena vayasÄ• akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni \Be I 220/ vatthÄ• ni acchÄ• detvÄ• agÄ• rasm
evaá¹ƒ pabbajito samÄ• no kiá¹ƒ kusalagavesÄ« {kiá¹ƒkusalaá¹ƒgavesÄ« (Katthaci) } anutta
pariyesamÄ• no yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ. upasaá¹…kamitvÄ• Ä•
etadavocaá¹ƒ --- `icchÄ• mahaá¹ƒ, Ä• vuso kÄ• lÄ• ma, imasmiá¹ƒ dhammavinaye \Ne I 22
nti. evaá¹ƒ vutte, bhikkhave, Ä• á¸·Ä• ro kÄ• lÄ• mo maá¹ƒ etadavoca --- `viharatÄ• yasmÄ•
yattha viÃ±Ã±Å« puriso \Ee I 164/ nacirasseva sakaá¹ƒ Ä• cariyakaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä•
upasampajja vihareyyÄ• â€™ ti. so kho ahaá¹ƒ, bhikkhave, nacirasseva khippameva taá¹ƒ
pariyÄ• puá¹‡iá¹ƒ. so kho ahaá¹ƒ, bhikkhave, tÄ• vatakeneva oá¹-á¹-hapahatamattena lapita
Ã±Ä• á¹‡avÄ• daÃ±ca vadÄ• mi theravÄ• daÃ±ca, `jÄ• nÄ• mi passÄ• mÄ«â€™ ti ca paá¹-
tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `na kho Ä• á¸·Ä• ro kÄ• lÄ• mo imaá¹ƒ dhammaá
saddhÄ• mattakena sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti paved
imaá¹ƒ dhammaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ viharatÄ«â€™ ti.

``atha khvÄ• haá¹ƒ, bhikkhave, yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasaá
kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• no, Ä• vuso kÄ• lÄ• ma, imaá¹ƒ dhammaá¹ƒ
sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedesÄ«â€™ ti {upasampajja pavedesÄ«ti (Ce
bhikkhave, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Se I 319/ pavedesi. tassa
etadahosi --- `na kho Ä• á¸·Ä• rasseva kÄ• lÄ• massa atthi saddhÄ• , mayhaá¹ƒpatthi saddh
kÄ• lÄ• massa atthi vÄ«riyaá¹ƒ, mayhaá¹ƒpatthi vÄ«riyaá¹ƒ; na kho Ä• á¸·Ä• rasseva kÄ• lÄ
mayhaá¹ƒpatthi sati; na kho Ä• á¸·Ä• rasseva kÄ• lÄ• massa atthi samÄ• dhi, mayhaá¹ƒpatt
Ä• á¸·Ä• rasseva kÄ• lÄ• massa atthi paÃ±Ã±Ä• , mayhaá¹ƒpatthi paÃ±Ã±Ä• . yaá¹ƒnÅ«nÄ
kÄ• lÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedeti, tassa
padaheyyaâ€™ nti. so kho ahaá¹ƒ, bhikkhave, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ
sacchikatvÄ• upasampajja vihÄ• siá¹ƒ.

``atha khvÄ• haá¹ƒ, bhikkhave, yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasaá
kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ ---

`ettÄ• vatÄ• no, Ä• vuso kÄ• lÄ• ma, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ti?

`ettÄ• vatÄ• \Be I 221/ kho ahaá¹ƒ, Ä• vuso, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sac
pavedemÄ«â€™ ti.

`ahampi \Ne I 224/ kho, Ä• vuso, ettÄ• vatÄ• imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sa
viharÄ• mÄ«â€™ ti.

`lÄ• bhÄ• no, Ä• vuso, suladdhaá¹ƒ no, Ä• vuso, ye mayaá¹ƒ Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ s
iti yÄ• haá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pavedemi taá¹ƒ
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi. yaá¹ƒ tvaá¹ƒ \Ee I 165/ dhammaá¹ƒ saya
sacchikatvÄ• upasampajja viharasi tamahaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• \Se I 320
pavedemi. iti yÄ• haá¹ƒ dhammaá¹ƒ jÄ• nÄ• mi taá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si, yaá¹ƒ t
tamahaá¹ƒ dhammaá¹ƒ jÄ• nÄ• mi. iti yÄ• diso ahaá¹ƒ tÄ• diso tuvaá¹ƒ, yÄ• diso tuvaá¹ƒ tÄ
Ä• vuso, ubhova santÄ• imaá¹ƒ gaá¹‡aá¹ƒ pariharÄ• mÄ• â€™ ti. iti kho, bhikkhave, Ä• á¸·
samÄ• no (attano) { ( ) natthi (Ce Se Ee) } antevÄ• siá¹ƒ maá¹ƒ samÄ• naá¹ƒ attanÄ• {attan
á¹-hapesi, uá¸·Ä• rÄ• ya ca maá¹ƒ pÅ«jÄ• ya pÅ«jesi. tassa mayhaá¹ƒ, bhikkhave, etadahos
nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambod
saá¹ƒvattati, yÄ• vadeva Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«papattiyÄ• â€™ ti. so kho ahaá¹ƒ, bhikk
analaá¹…karitvÄ• tasmÄ• dhammÄ• nibbijja apakkamiá¹ƒ.

<278> ``so kho ahaá¹ƒ, bhikkhave, kiá¹ƒ kusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ pari
{uddako (Ce Se Ee) } rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• udakaá¹ƒ rÄ•
`icchÄ• mahaá¹ƒ, Ä• vuso {Ä• vuso rÄ• ma (Ce Se Katthaci) mahÄ• satto rÄ• maputtameva
tattha gaá¹‡Ä• cariyo bhaveyya, tadÄ• ca kÄ• laá¹…kato asanto. tenevettha rÄ• mÄ• yattÄ
atÄ«takÄ• lavasena Ä• gatÄ• ni, udako ca rÄ• maputto mahÄ• sattassa sabrahmacÄ• rÄ«tv
á¹-Ä«kÄ• yaá¹ƒ ca ``pÄ• á¸·iyaá¹ƒ rÄ• masseva samÄ• pattilÄ• bhitÄ• Ä• gatÄ• na udakas
pacchÄ• bhÄ• ge pakÄ• sitÄ• }, imasmiá¹ƒ dhammavinaye brahmacariyaá¹ƒ carituâ€™ nti.
udako rÄ• maputto maá¹ƒ etadavoca --- `viharatÄ• yasmÄ• ; tÄ• diso ayaá¹ƒ dhammo yatth
nacirasseva sakaá¹ƒ Ä• cariyakaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihar
bhikkhave, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡iá¹ƒ. so kho \Be I 222/
tÄ• vatakeneva oá¹-á¹-hapahatamattena lapitalÄ• panamattena Ã±Ä• á¹‡avÄ• daÃ±ca vadÄ
`jÄ• nÄ• mi passÄ• mÄ«â€™ ti ca paá¹-ijÄ• nÄ• mi ahaÃ±ceva aÃ±Ã±e ca. tassa mayhaá¹ƒ
kho rÄ• mo imaá¹ƒ dhammaá¹ƒ kevalaá¹ƒ saddhÄ• mattakena sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
pavedesi; addhÄ• rÄ• mo imaá¹ƒ dhammaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ vihÄ• sÄ«â€™ ti.

``atha khvÄ• haá¹ƒ, bhikkhave, yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…k
rÄ• maputtaá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• no, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ saya
upasampajja \Ne I 225/ viharÄ• mÄ«ti pavedesÄ«â€™ ti? evaá¹ƒ vutte, bhikkhave, udako rÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pavedesi. tassa mayhaá¹ƒ, bhikkhave, etadahosi
saddhÄ• , mayhaá¹ƒpatthi saddhÄ• ; na kho rÄ• masseva ahosi vÄ«riyaá¹ƒ \Ee I 166/, mayh
kho rÄ• masseva ahosi sati, mayhaá¹ƒpatthi sati; na kho rÄ• masseva ahosi samÄ• dhi, ma
kho rÄ• masseva ahosi paÃ±Ã±Ä• , mayhaá¹ƒpatthi paÃ±Ã±Ä• . yaá¹ƒnÅ«nÄ• haá¹ƒ yaá¹ƒ
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedesi, tassa dhammassa sacchi
so kho ahaá¹ƒ, bhikkhave, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä•
vihÄ• siá¹ƒ.

``atha khvÄ• haá¹ƒ, bhikkhave, yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…k
rÄ• maputtaá¹ƒ etadavocaá¹ƒ ---

`ettÄ• vatÄ• no, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•

`ettÄ• vatÄ• kho, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•

`ahampi kho, Ä• vuso, ettÄ• vatÄ• imaá¹ƒ \Se I 322/ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sa
viharÄ• mÄ«â€™ ti.

`lÄ• bhÄ• no, Ä• vuso, suladdhaá¹ƒ no, Ä• vuso, ye mayaá¹ƒ Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ
iti yaá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pavedesi, ta
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi. yaá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±
upasampajja viharasi, taá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasa
dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si taá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si, yaá¹ƒ tvaá¹ƒ dhamm
rÄ• mo abhiÃ±Ã±Ä• si. iti yÄ• diso rÄ• mo ahosi tÄ• diso tuvaá¹ƒ, yÄ• diso tuvaá¹ƒ tÄ• diso
Ä• vuso, tuvaá¹ƒ imaá¹ƒ gaá¹‡aá¹ƒ pariharÄ• â€™ ti \Be I 223/. iti kho, bhikkhave \Ne I 226/
sabrahmacÄ• rÄ« me samÄ• no Ä• cariyaá¹-á¹-hÄ• ne maá¹ƒ á¹-hapesi, uá¸·Ä• rÄ• ya ca m
mayhaá¹ƒ, bhikkhave, etadahosi --- `nÄ• yaá¹ƒ dhammo nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ•
abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati, yÄ• vadeva nevasaÃ±Ã±Ä
ti. so kho ahaá¹ƒ, bhikkhave, taá¹ƒ dhammaá¹ƒ analaá¹…karitvÄ• tasmÄ• dhammÄ• nibbi

<279> ``so kho ahaá¹ƒ, bhikkhave, kiá¹ƒ kusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ pari
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena uruvelÄ• senÄ• nigamo tadavasariá¹ƒ. tatthadda
ramaá¹‡Ä«yaá¹ƒ bhÅ«mibhÄ• gaá¹ƒ, pÄ• sÄ• dikaÃ±ca vanasaá¹‡á¸• aá¹ƒ, nadiÃ±ca sand
ramaá¹‡Ä«yaá¹ƒ, samantÄ• {sÄ• mantÄ• (?) } ca gocaragÄ• maá¹ƒ \Se I 323/. tassa mayh
--- `ramaá¹‡Ä«yo vata, bho, bhÅ«mibhÄ• go, pÄ• sÄ• diko ca vanasaá¹‡á¸• o, nadÄ« ca sa

ramaá¹‡Ä«yÄ• , samantÄ• ca gocaragÄ• mo. alaá¹ƒ vatidaá¹ƒ kulaputtassa padhÄ• natthik
kho ahaá¹ƒ, bhikkhave, tattheva nisÄ«diá¹ƒ --- alamidaá¹ƒ padhÄ• nÄ• yÄ• ti.

<280> ``so kho ahaá¹ƒ, bhikkhave, attanÄ• jÄ• tidhammo samÄ• no jÄ• tidhamme Ä• dÄ«
anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesamÄ• no ajÄ• taá¹ƒ anuttaraá¹ƒ yogakkhe
ajjhagamaá¹ƒ, attanÄ• jarÄ• dhammo samÄ• no jarÄ• dhamme Ä• dÄ«navaá¹ƒ viditvÄ• aj
nibbÄ• naá¹ƒ pariyesamÄ• no ajaraá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagam
samÄ• no byÄ• dhidhamme Ä• dÄ«navaá¹ƒ viditvÄ• abyÄ• dhiá¹ƒ anuttaraá¹ƒ yogakkhema
abyÄ• dhiá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagamaá¹ƒ, attanÄ• maraá¹‡adh
Ä• dÄ«navaá¹ƒ viditvÄ• amataá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagamaá¹ƒ
sokadhamme Ä• dÄ«navaá¹ƒ viditvÄ• asokaá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ
saá¹ƒkilesadhammo samÄ• no saá¹ƒkilesadhamme Ä• dÄ«navaá¹ƒ viditvÄ• asaá¹ƒkiliá¹-á¹
yogakkhemaá¹ƒ nibbÄ• naá¹ƒ pariyesamÄ• no asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ yogakkhem
ajjhagamaá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimutti, aya
dÄ• ni punabbhavoâ€™ ti.

<281> ``tassa \Be I 224/ mayhaá¹ƒ, bhikkhave, etadahosi --- `adhigato kho myÄ• yaá¹ƒ dha
duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yo. Ä• layarÄ•
Ä• layaratÄ• Ä• layasammuditÄ• . Ä• layarÄ• mÄ• kho panÄ• yaá¹ƒ \Ne I 227/ pajÄ• Ä• la
duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ yadidaá¹ƒ --- idappaccayatÄ• paá¹-iccasamuppÄ• do. idan
duddasaá¹ƒ yadidaá¹ƒ --- sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ
nirodho nibbÄ• naá¹ƒ. ahaÃ±ceva \Ee I 168/ kho pana dhammaá¹ƒ deseyyaá¹ƒ, pare ca me
mamassa kilamatho, sÄ• mamassa vihesÄ• â€™ ti. apissu maá¹ƒ, bhikkhave, imÄ• anacc
paá¹-ibhaá¹ƒsu pubbe assutapubbÄ• ---

`kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

`paá¹-isotagÄ• miá¹ƒ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™â€™ â€™ ti {Ä• vaá¹-Ä• ti (Ce)

<282> ``itiha me, bhikkhave, paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ namati, no dha
kho, bhikkhave, brahmuno sahampatissa mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya etad
loko, vinassati vata bho loko, yatra hi nÄ• ma tathÄ• gatassa arahato sammÄ• sambuddhas
cittaá¹ƒ namati {namissati (?) }, no dhammadesanÄ• yÄ• â€™ ti. atha kho, bhikkhave, brah
seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• rita

evameva --- brahmaloke antarahito mama purato pÄ• turahosi. atha kho, bhikkhave, brahm
uttarÄ• saá¹…gaá¹ƒ karitvÄ• yenÄ• haá¹ƒ tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• maá¹ƒ etadavoca
bhagavÄ• dhammaá¹ƒ, desetu \Se I 325/ sugato dhammaá¹ƒ. santi sattÄ• apparajakkhajÄ
dhammassa parihÄ• yanti. bhavissanti dhammassa aÃ±Ã±Ä• tÄ• roâ€™ ti. idamavoca, bhik
idaá¹ƒ vatvÄ• athÄ• paraá¹ƒ etadavoca ---

`pÄ• turahosi \Be I 225/ magadhesu pubbe,

dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ {avÄ• puretaá¹ƒ (Ce) } amatassa dvÄ• raá¹ƒ,

suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

`sele \Ne I 228/ yathÄ• pabbatamuddhaniá¹-á¹-hito,

yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha,

pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ {sokÄ• vakiá¹‡á¹‡aá¹ƒ (Se) } janatamapetasoko,

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ ||

`uá¹-á¹-hehi \Ee I 169/ vÄ«ra vijitasaá¹…gÄ• ma,

satthavÄ• ha aá¹‡aá¹‡a vicara loke.

desassu {desetu (Se Katthaci) } bhagavÄ• dhammaá¹ƒ,

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ â€™ ti ||

<283> ``atha kho ahaá¹ƒ, bhikkhave, brahmuno ca ajjhesanaá¹ƒ viditvÄ• sattesu ca kÄ• ru
buddhacakkhunÄ• lokaá¹ƒ volokesiá¹ƒ. addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, buddhacakkhun
apparajakkhe \Se I 326/ mahÄ• rajakkhe, tikkhindriye mudindriye, svÄ• kÄ• re dvÄ• kÄ• re,
duviÃ±Ã±Ä• paye, appekacce paralokavajjabhayadassÄ• vine {dassÄ• vino (Se Ke Katthac

paralokavajjabhayadassÄ• vine {dassÄ• vino (Se Ke Katthaci) } viharante. seyyathÄ• pi nÄ•
paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• n
udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni antonimuggaposÄ«ni, ap
padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni ud
á¹-hitÄ• ni, appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake
saá¹ƒvaá¸• á¸• hÄ• ni udakaá¹ƒ accuggamma á¹-hitÄ• ni {tiá¹-á¹-hanti (Ce Se Ee) } anupalit
kho ahaá¹ƒ, bhikkhave, buddhacakkhunÄ• \Be I 226/ lokaá¹ƒ volokento addasaá¹ƒ satte ap
mahÄ• rajakkhe, tikkhindriye mudindriye, svÄ• kÄ• re dvÄ• kÄ• re, suviÃ±Ã±Ä• paye duviÃ±
paralokavajjabhayadassÄ• vine viharante, appekacce na paralokavajjabhayadassÄ• vine vi
bhikkhave, brahmÄ• naá¹ƒ sahampatiá¹ƒ gÄ• thÄ• ya paccabhÄ• siá¹ƒ ---

`apÄ• rutÄ• \Ne I 229/ tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ â€™ ti ||

``atha kho, bhikkhave, brahmÄ• sahampati `katÄ• vakÄ• so khomhi bhagavatÄ• dhamma
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

<284> ``tassa \Se I 327/ mayhaá¹ƒ, bhikkhave, etadahosi --- `kassa nu kho ahaá¹ƒ paá¹-ha
deseyyaá¹ƒ; ko imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™ ti? tassa mayhaá¹ƒ, b
`ayaá¹ƒ kho Ä• á¸·Ä• ro kÄ• lÄ• mo paá¹‡á¸• ito viyatto medhÄ• vÄ« dÄ«gharattaá¹ƒ appara
yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• á¸·Ä• rassa kÄ• lÄ• massa \Ee I 170/ paá¹-hamaá¹ƒ dhammaá¹ƒ de
khippameva Ä• jÄ• nissatÄ«â€™ ti. atha kho maá¹ƒ, bhikkhave, devatÄ• upasaá¹…kamitvÄ
`sattÄ• hakÄ• laá¹…kato, bhante, Ä• á¸·Ä• ro kÄ• lÄ• moâ€™ ti. Ã±Ä• á¹‡aÃ±ca pana me d
`sattÄ• hakÄ• laá¹…kato Ä• á¸·Ä• ro kÄ• lÄ• moâ€™ ti. tassa mayhaá¹ƒ, bhikkhave, etadah
Ä• á¸·Ä• ro kÄ• lÄ• mo. sace hi so imaá¹ƒ dhammaá¹ƒ suá¹‡eyya, khippameva Ä• jÄ• neyy

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá
dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™ ti? tassa mayhaá¹ƒ, bhikkhave, etadahosi ---
rÄ• maputto paá¹‡á¸• ito viyatto medhÄ• vÄ« dÄ«gharattaá¹ƒ apparajakkhajÄ• tiko. yaá¹ƒnÅ
rÄ• maputtassa paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ. so imaá¹ƒ dhammaá¹ƒ khippameva
maá¹ƒ, bhikkhave, devatÄ• upasaá¹…kamitvÄ• etadavoca --- `abhidosakÄ• laá¹…kato, bh
ti. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `abhidosakÄ• laá¹…kato udako rÄ• m
bhikkhave, etadahosi --- `mahÄ• jÄ• niyo kho udako rÄ• maputto. sace hi so imaá¹ƒ dhamm

khippameva Ä• jÄ• neyyÄ• â€™ ti.

``tassa mayhaá¹ƒ \Se I 328/, bhikkhave, etadahosi --- `kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ c
ko imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™ ti? tassa mayhaá¹ƒ, bhikkhave, eta
230/ kho me paÃ±cavaggiyÄ• bhikkhÅ«, ye maá¹ƒ padhÄ• napahitattaá¹ƒ upaá¹-á¹-hahiá¹ƒ
paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™ nti. tassa m
--- `kahaá¹ƒ nu kho etarahi paÃ±cavaggiyÄ• bhikkhÅ« viharantÄ«â€™ ti? addasaá¹ƒ kho a
cakkhunÄ• visuddhena atikkantamÄ• nusakena paÃ±cavaggiye bhikkhÅ« bÄ• rÄ• á¹‡asiya
migadÄ• ye. atha khvÄ• haá¹ƒ, bhikkhave, uruvelÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• ye
cÄ• rikaá¹ƒ pakkamiá¹ƒ {pakkÄ• miá¹ƒ (Se Ee Katthaci) }.

<285> ``addasÄ• kho maá¹ƒ, bhikkhave, upako Ä• jÄ«vako antarÄ• {Ä• jÄ«viko (Ce Ee Ka
antarÄ• ca bodhiá¹ƒ addhÄ• namaggappaá¹-ipannaá¹ƒ. disvÄ• na maá¹ƒ etadavoca --- `vip
indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o pariyodÄ• to! kaá¹ƒsi tvaá¹ƒ, Ä• vuso, uddissa pabb
satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™ ti \Ee I 171/? evaá¹ƒ vutte, ahaá¹ƒ, bh
Ä• jÄ«vakaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• siá¹ƒ ---

`sabbÄ• bhibhÅ« sabbavidÅ«hamasmi, sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hÄ• kkhaye vimutto, sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ ||

`na \Se I 329/ me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggalo ||

`ahaÃ±hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tosmi nibbuto ||

`dhammacakkaá¹ƒ pavattetuá¹ƒ, gacchÄ• mi kÄ• sinaá¹ƒ puraá¹ƒ.

andhÄ«bhÅ«tasmiá¹ƒ {andhabhÅ«tasmiá¹ƒ (Ce Se Ee) } lokasmiá¹ƒ, Ä• haÃ±chaá¹ƒ amata

`yathÄ• kho tvaá¹ƒ, Ä• vuso, paá¹-ijÄ• nÄ• si, arahasi anantajinoâ€™ ti!

`mÄ• disÄ• \Ne I 231/ ve jinÄ• honti, ye pattÄ• Ä• savakkhayaá¹ƒ.

jitÄ• me pÄ• pakÄ• dhammÄ• , tasmÄ• hamupaka jinoâ€™ ti ||

``evaá¹ƒ \Be I 228/ vutte, bhikkhave, upako Ä• jÄ«vako `hupeyyapÄ• vusoâ€™ ti {huveyyap
huveyyÄ• vuso (Se) } vatvÄ• sÄ«saá¹ƒ okampetvÄ• ummaggaá¹ƒ gahetvÄ• pakkÄ• mi.

<286> ``atha khvÄ• haá¹ƒ, bhikkhave, anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ• rÄ• á
yena paÃ±cavaggiyÄ• bhikkhÅ« tenupasaá¹…kamiá¹ƒ. addasaá¹ƒsu kho maá¹ƒ, bhikkhave
dÅ«rato Ä• gacchantaá¹ƒ. disvÄ• na aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹‡á¹-hapesuá¹ƒ {aÃ±Ã±amaÃ
saá¹‡á¹-hapesuá¹ƒ (vinayapiá¹-ake mahÄ• vagge) } --- `ayaá¹ƒ kho, Ä• vuso, samaá¹‡o got
{bÄ• huliko (Ce Ee) sÄ• ratthadÄ«panÄ«á¹-Ä«kÄ• ya sameti} padhÄ• navibbhanto Ä• vatto
abhivÄ• detabbo, na paccuá¹-á¹-hÄ• tabbo; nÄ• ssa pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ.
á¹-hapetabbaá¹ƒ, sace Ä• kaá¹…khissati nisÄ«dissatÄ«â€™ ti. yathÄ• yathÄ• kho ahaá¹ƒ,
upasaá¹…kamiá¹ƒ tathÄ• \Se I 330/ tathÄ• paÃ±cavaggiyÄ• bhikkhÅ« nÄ• sakkhiá¹ƒsu sa
saá¹‡á¹-hÄ• tuá¹ƒ. appekacce maá¹ƒ paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahesuá¹ƒ, a
paÃ±Ã±apesuá¹ƒ, appekacce pÄ• dodakaá¹ƒ upaá¹-á¹-hapesuá¹ƒ. api ca kho maá¹ƒ nÄ• m
samudÄ• caranti.

``evaá¹ƒ vutte, ahaá¹ƒ, bhikkhave, paÃ±cavaggiye bhikkhÅ« etadavocaá¹ƒ --- `mÄ• , bhikkh
nÄ• mena ca Ä• vusovÄ• dena ca samudÄ• caratha {samudÄ• carittha (Ce Se Ee) }. arahaá
sammÄ• sambuddho \Ee I 172/. odahatha, bhikkhave, sotaá¹ƒ, amatamadhigataá¹ƒ, ahama
desemi. yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• nÄ• nacirasseva --- yassatthÄ• ya k
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissathÄ• â€™ ti. evaá¹ƒ vutte, bhikkhave, paÃ
maá¹ƒ etadavocuá¹ƒ --- `tÄ• yapi kho tvaá¹ƒ, Ä• vuso gotama, iriyÄ• ya tÄ• ya paá¹-ipadÄ•
dukkarakÄ• rikÄ• ya nÄ• jjhagamÄ• uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassana
etarahi bÄ• hulliko padhÄ• navibbhanto Ä• vatto bÄ• hullÄ• ya adhigamissasi uttarimanussa
alamariyaÃ±Ä• á¹‡adassanavisesaâ€™ nti? evaá¹ƒ vutte, ahaá¹ƒ, bhikkhave, paÃ±cavaggi
--- `na, bhikkhave, tathÄ• gato bÄ• hulliko, na padhÄ• navibbhanto, na Ä• vatto bÄ• hullÄ• y
arahaá¹ƒ, bhikkhave, tathÄ• gato sammÄ• sambuddho. odahatha, bhikkhave, sotaá¹ƒ, ama
ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajja
yassatthÄ• ya kulaputtÄ• \Se I 331/ sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti t
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
ti. dutiyampi kho, bhikkhave, paÃ±cavaggiyÄ• bhikkhÅ« maá¹ƒ etadavocuá¹ƒ --- `tÄ• yapi k
gotama, iriyÄ• ya tÄ• ya paá¹-ipadÄ• ya tÄ• ya dukkarakÄ• rikÄ• ya nÄ• jjhagamÄ• uttarim
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ, kiá¹ƒ pana tvaá¹ƒ etarahi bÄ• hulliko padhÄ• navibb
adhigamissasi uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaâ€™ nti? dutiya
paÃ±cavaggiye bhikkhÅ« etadavocaá¹ƒ --- `na, bhikkhave, tathÄ• gato bÄ• hulliko ... pe ... u
viharissathÄ• â€™ ti. tatiyampi kho, bhikkhave, paÃ±cavaggiyÄ• bhikkhÅ« maá¹ƒ etadavoc
tvaá¹ƒ, Ä• vuso gotama, iriyÄ• ya tÄ• ya paá¹-ipadÄ• ya tÄ• ya dukkarakÄ• rikÄ• ya nÄ• jjha

alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ, kiá¹ƒ pana tvaá¹ƒ etarahi bÄ• hulliko padhÄ• navibb
adhigamissasi uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaâ€™ nti?

``evaá¹ƒ vutte, ahaá¹ƒ, bhikkhave, paÃ±cavaggiye bhikkhÅ« etadavocaá¹ƒ --- `abhijÄ• nÄ•
bhikkhave, ito pubbe evarÅ«paá¹ƒ pabhÄ• vitametaâ€™ nti {bhÄ• sitametanti (Ce Se vinaye
bhanteâ€™. `arahaá¹ƒ, bhikkhave, tathÄ• gato sammÄ• sambuddho. odahatha, bhikkhave,
ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajja
332/ --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tad
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \E
viharissathÄ• â€™ ti.

``asakkhiá¹ƒ kho ahaá¹ƒ, bhikkhave, paÃ±cavaggiye bhikkhÅ« saÃ±Ã±Ä• petuá¹ƒ. dvepi su
bhikkhÅ« ovadÄ• mi, tayo bhikkhÅ« piá¹‡á¸• Ä• ya caranti. yaá¹ƒ tayo bhikkhÅ« piá¹‡á¸• Ä•
tena chabbaggiyÄ• {chabbaggÄ• (Ce Se) } yÄ• pema. tayopi sudaá¹ƒ, bhikkhave, bhikkhÅ
piá¹‡á¸• Ä• ya caranti. yaá¹ƒ dve bhikkhÅ« piá¹‡á¸• Ä• ya caritvÄ• Ä• haranti tena chabbag
bhikkhave, paÃ±cavaggiyÄ• \Be I 230/ bhikkhÅ« mayÄ• evaá¹ƒ ovadiyamÄ• nÄ• evaá¹ƒ a
jÄ• tidhammÄ• samÄ• nÄ• jÄ• tidhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajÄ• taá¹ƒ anuttaraá¹ƒ y
pariyesamÄ• nÄ• ajÄ• taá¹ƒ anuttaraá¹ƒ \Ne I 233/ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagam
samÄ• nÄ• jarÄ• dhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajaraá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ n
ajaraá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagamaá¹ƒsu, attanÄ• byÄ• dhidham
attanÄ• maraá¹‡adhammÄ• samÄ• nÄ• ... attanÄ• sokadhammÄ• samÄ• nÄ• ... attanÄ
saá¹ƒkilesadhamme Ä• dÄ«navaá¹ƒ viditvÄ• asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ yogakkhema
pariyesamÄ• nÄ• asaá¹ƒkiliá¹-á¹-haá¹ƒ anuttaraá¹ƒ yogakkhemaá¹ƒ nibbÄ• naá¹ƒ ajjhagam
nesaá¹ƒ dassanaá¹ƒ udapÄ• di --- `akuppÄ• no \Se I 333/ vimutti {akuppÄ• nesaá¹ƒ vimutt
ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™ ti.

<287> ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• n
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• ma
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• . ye hi kec
brÄ• hmaá¹‡Ä• vÄ• ime paÃ±ca kÄ• maguá¹‡e gathitÄ• mucchitÄ• ajjhopannÄ• anÄ• dÄ
anissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±janti, te evamassu veditabbÄ• --- `anayamÄ• pannÄ• by
yathÄ• kÄ• makaraá¹‡Ä«yÄ• pÄ• pimatoâ€™ {pÄ• pimatoâ€™â€™ ti (?) }. `seyyathÄ• pi,
baddho pÄ• sarÄ• siá¹ƒ adhisayeyya. so evamassa veditabbo --- anayamÄ• panno byasana
yathÄ• kÄ• makaraá¹‡Ä«yo luddassa. Ä• gacchante ca pana ludde yena kÄ• maá¹ƒ na pak
bhikkhave, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• ime paÃ±ca kÄ• maguá¹‡e gat
anÄ• dÄ«navadassÄ• vino anissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±janti, te evamassu veditabbÄ
byasanamÄ• pannÄ• yathÄ• kÄ• makaraá¹‡Ä«yÄ• pÄ• pimatoâ€™. ye ca kho keci, bhikkh

vÄ• ime paÃ±ca kÄ• maguá¹‡e agathitÄ• amucchitÄ• anajjhopannÄ• Ä• dÄ«navadassÄ•
174/ paribhuÃ±janti, te evamassu veditabbÄ• --- `na anayamÄ• pannÄ• na byasanamÄ• p
yathÄ• kÄ• makaraá¹‡Ä«yÄ• pÄ• pimatoâ€™.

``seyyathÄ• pi \Ne I 234/, bhikkhave, Ä• raÃ±Ã±ako mago abaddho pÄ• sarÄ• siá¹ƒ adhisa
veditabbo --- `na anayamÄ• panno na byasanamÄ• panno na yathÄ• kÄ• makaraá¹‡Ä«yo lu
ludde yena kÄ• maá¹ƒ pakkamissatÄ«â€™ ti. evameva kho, bhikkhave, ye hi keci samaá¹‡Ä
paÃ±ca kÄ• maguá¹‡e agathitÄ• amucchitÄ• anajjhopannÄ• Ä• dÄ«navadassÄ• vino niss
te evamassu veditabbÄ• --- `na anayamÄ• pannÄ• na byasanamÄ• pannÄ• na \Se I 334/
pÄ• pimatoâ€™.

``seyyathÄ• pi, bhikkhave, Ä• raÃ±Ã±ako mago araÃ±Ã±e pavane caramÄ• no vissattho ga
tiá¹-á¹-hati, vissattho nisÄ«dati, vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa hetu? anÄ• pÄ• thag
luddassa. evameva kho, bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammeh
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ay
bhikkhu andhamakÄ• si mÄ• raá¹ƒ apadaá¹ƒ, vadhitvÄ• mÄ• racakkhuá¹ƒ adassanaá¹ƒ ga

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ san
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati, sato c
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti `upekkhako satimÄ•
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• p
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá
atthaá¹…gamÄ• \Se I 335/ nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ
upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• pimato.

``puna \Be I 232/ \Ne I 235/ caparaá¹ƒ, bhikkhave, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• y
`anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ay
pe ... pÄ• pimato.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam

Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave ... pe ... pÄ• p

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamm
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave .

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sa
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
vuccati, bhikkhave, bhikkhu andhamakÄ• si mÄ• raá¹ƒ apadaá¹ƒ, vadhitvÄ• mÄ• racakkhua
pÄ• pimato. tiá¹‡á¹‡o loke visattikaá¹ƒ vissattho gacchati, vissattho tiá¹-á¹-hati, vissattho nis
vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa hetu? anÄ• pÄ• thagato, bhikkhave, pÄ• pimatoâ€™

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

pÄ• sarÄ• sisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. cÅ«á¸·ahatthipadopamasuttaá¹ƒ

<288> evaá¹ƒ \Se I 336/ \Ne I 236/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o
vaá¸·avÄ• bhirathena {vaá¸·abhÄ«rathena (Ce Ee) } sÄ• vatthiyÄ• niyyÄ• ti divÄ• divassa. a
jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o pilotikaá¹ƒ paribbÄ• jakaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. dis
paribbÄ• jakaá¹ƒ etadavoca ---

``handa, kuto nu bhavaá¹ƒ vacchÄ• yano Ä• gacchati divÄ• divassÄ• â€™â€™ ti?

``ito hi kho ahaá¹ƒ \Be I 233/, bho, Ä• gacchÄ• mi samaá¹‡assa gotamassa santikÄ• â€™â

``taá¹ƒ kiá¹ƒ maÃ±Ã±ati, bhavaá¹ƒ vacchÄ• yano, samaá¹‡assa gotamassa paÃ±Ã±Ä• vey

``paá¹‡á¸• ito maÃ±Ã±eâ€™â€™ ti.

``ko cÄ• haá¹ƒ, bho, ko ca samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• nissÄ• m
samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyyÄ• â€™â€™ ti.

``uá¸·Ä• rÄ• ya khalu bhavaá¹ƒ vacchÄ• yano samaá¹‡aá¹ƒ gotamaá¹ƒ pasaá¹ƒsÄ• ya pas

``ko cÄ• haá¹ƒ, bho, ko ca samaá¹‡aá¹ƒ gotamaá¹ƒ pasaá¹ƒsissÄ• mi?

``pasatthapasatthova so bhavaá¹ƒ gotamo seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti.

``kaá¹ƒ pana bhavaá¹ƒ vacchÄ• yano atthavasaá¹ƒ sampassamÄ• no samaá¹‡e gotame ev
{abhippasanno hotÄ«ti (Se) }?

``seyyathÄ• pi, bho, kusalo nÄ• gavaniko nÄ• gavanaá¹ƒ paviseyya. so passeyya nÄ• gava
\Ne I 237/ \Ee I 176/ hatthipadaá¹ƒ, dÄ«ghato ca Ä• yataá¹ƒ, tiriyaÃ±ca vitthataá¹ƒ. so niá¹-á
--- `mahÄ• vata, bho, nÄ• goâ€™ ti. evameva kho ahaá¹ƒ, bho, yato addasaá¹ƒ samaá¹‡e
athÄ• haá¹ƒ niá¹-á¹-hamagamaá¹ƒ --- `sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhag
bhagavato sÄ• vakasaá¹…ghoâ€™ ti.

<289> ``katamÄ• ni cattÄ• ri? idhÄ• haá¹ƒ, bho, passÄ• mi ekacce khattiyapaá¹‡á¸• ite nipu
vÄ• lavedhirÅ«pe, te bhindantÄ• {vobhindantÄ• (Ce Ee) vi + ava + bhindantÄ• } maÃ±Ã±e
diá¹-á¹-higatÄ• ni. te suá¹‡anti --- `samaá¹‡o khalu, bho, gotamo amukaá¹ƒ nÄ• ma gÄ• ma
osarissatÄ«â€™ ti. te paÃ±haá¹ƒ abhisaá¹…kharonti --- `imaá¹ƒ mayaá¹ƒ paÃ±haá¹ƒ samaá
upasaá¹…kamitvÄ• pucchissÄ• ma. evaá¹ƒ ce no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evama
Ä• ropessÄ• ma. evaá¹ƒ cepi no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evampissa mayaá¹ƒ vÄ•
te suá¹‡anti --- `samaá¹‡o khalu, bho, gotamo amukaá¹ƒ nÄ• ma gÄ• maá¹ƒ vÄ• nigamaá¹
samaá¹‡o gotamo tenupasaá¹…kamanti. te samaá¹‡o gotamo dhammiyÄ• kathÄ• ya sand
sampahaá¹ƒseti. te samaá¹‡ena gotamena dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dap
sampahaá¹ƒsitÄ• na ceva samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ pucchanti, kutossa {kutassa
Ä• ropessanti? aÃ±Ã±adatthu \Be I 234/ samaá¹‡asseva gotamassa sÄ• vakÄ• sampajjant
gotame imaá¹ƒ paá¹-hamaá¹ƒ \Se I 338/ padaá¹ƒ addasaá¹ƒ athÄ• haá¹ƒ niá¹-á¹-hamagama
bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹.

``puna caparÄ• haá¹ƒ, bho, passÄ• mi idhekacce brÄ• hmaá¹‡apaá¹‡á¸• ite ... pe ... gahap
samaá¹‡apaá¹‡á¸• ite nipuá¹‡e kataparappavÄ• de vÄ• lavedhirÅ«pe te bhindantÄ• maÃ±Ã
diá¹-á¹-higatÄ• ni. te suá¹‡anti --- `samaá¹‡o khalu bho gotamo amukaá¹ƒ nÄ• ma \Ee I 177
nigamaá¹ƒ vÄ• osarissatÄ«â€™ ti. te paÃ±haá¹ƒ abhisaá¹…kharonti `imaá¹ƒ mayaá¹ƒ paÃ
gotamaá¹ƒ upasaá¹…kamitvÄ• pucchissÄ• ma. evaá¹ƒ ce no puá¹-á¹-ho evaá¹ƒ byÄ• karis
vÄ• daá¹ƒ Ä• ropessÄ• ma. evaá¹ƒ cepi no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evaá¹ƒpissa m
Ä• ropessÄ• mÄ• â€™ ti. te suá¹‡anti `samaá¹‡o khalu bho gotamo amukaá¹ƒ nÄ• ma gÄ•
osaá¹-oâ€™ ti. te yena samaá¹‡o gotamo tenupasaá¹…kamanti. te samaá¹‡o gotamo dham
samÄ• dapeti samuttejeti sampahaá¹ƒseti. te samaá¹‡ena gotamena dhammiyÄ• kathÄ• ya
samuttejitÄ• sampahaá¹ƒsitÄ• na ceva samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ pucchanti, kut
Ä• ropessanti? aÃ±Ã±adatthu samaá¹‡aá¹ƒyeva gotamaá¹ƒ okÄ• saá¹ƒ yÄ• canti agÄ• rasn
te samaá¹‡o gotamo pabbÄ• jeti {pabbÄ• jeti upasampÄ• deti (Ce) }. te tattha pabbajitÄ• sa
appamattÄ• Ä• tÄ• pino pahitattÄ• viharantÄ• \Se I 339/ nacirasseva --- yassatthÄ• ya kul

agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. te evamÄ• haá¹ƒsu --- `manaá¹ƒ vata, bh
vata, bho, panassÄ• ma; mayaÃ±hi pubbe assamaá¹‡Ä• va samÄ• nÄ• samaá¹‡amhÄ• ti p
samÄ• nÄ• brÄ• hmaá¹‡amhÄ• ti paá¹-ijÄ• nimha, anarahantova samÄ• nÄ• arahantamhÄ
samaá¹‡Ä• , idÄ• ni khomha brÄ• hmaá¹‡Ä• , idÄ• ni khomha arahantoâ€™ ti. yadÄ• haá¹ƒ
catutthaá¹ƒ padaá¹ƒ addasaá¹ƒ athÄ• haá¹ƒ niá¹-á¹-hamagamaá¹ƒ --- `sammÄ• sambuddho
bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ â€™ ti.

``yato \Be I 235/ kho ahaá¹ƒ, bho, samaá¹‡e gotame imÄ• ni cattÄ• ri padÄ• ni addasaá¹ƒ a
niá¹-á¹-hamagamaá¹ƒ --- `sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dha
sÄ• vakasaá¹…ghoâ€™â€™ â€™ ti.

<290> evaá¹ƒ vutte, jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o sabbasetÄ• vaá¸·avÄ• bhirathÄ• orohi
uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ u
``namo tassa bhagavato arahato sammÄ• sambuddhassa; namo tassa bhagavato arahato s
bhagavato arahato sammÄ• sambuddhassa. appeva nÄ• ma mayampi kadÄ• ci karahaci \E
saddhiá¹ƒ samÄ• gaccheyyÄ• ma, appeva nÄ• ma siyÄ• kocideva kathÄ• sallÄ• poâ€™â€
brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami \Se I 340/; upasaá¹…kamitvÄ• bhagavat
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yÄ• vatako ahosi pilotikena paribbÄ• jakena saddhiá¹ƒ kathÄ
bhagavato Ä• rocesi. evaá¹ƒ vutte, bhagavÄ• jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavo
brÄ• hmaá¹‡a, ettÄ• vatÄ• hatthipadopamo vitthÄ• rena paripÅ«ro hoti. api ca, brÄ• hmaá¹
vitthÄ• rena paripÅ«ro hoti taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«
bhoâ€™â€™ ti kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavato paccassosi. bhagavÄ• etada

<291> ``seyyathÄ• pi, brÄ• hmaá¹‡a, nÄ• gavaniko nÄ• gavanaá¹ƒ paviseyya. so passeyya
239/ hatthipadaá¹ƒ, dÄ«ghato ca Ä• yataá¹ƒ, tiriyaÃ±ca vitthataá¹ƒ. yo hoti kusalo nÄ• gava
niá¹-á¹-haá¹ƒ gacchati --- `mahÄ• vata, bho, nÄ• goâ€™ ti. taá¹ƒ kissa hetu? santi hi, brÄ• h
vÄ• manikÄ• nÄ• ma hatthiniyo mahÄ• padÄ• , tÄ• saá¹ƒ petaá¹ƒ padaá¹ƒ assÄ• ti.

``so tamanugacchati. tamanugacchanto passati nÄ• gavane mahantaá¹ƒ hatthipadaá¹ƒ, dÄ
tiriyaÃ±ca vitthataá¹ƒ, uccÄ• ca nisevitaá¹ƒ. yo hoti kusalo nÄ• gavaniko neva tÄ• va niá¹-á
`mahÄ• vata, bho, nÄ• goâ€™ ti. taá¹ƒ kissa hetu? santi hi, brÄ• hmaá¹‡a, nÄ• gavane ucc
hatthiniyo mahÄ• padÄ• , tÄ• saá¹ƒ petaá¹ƒ padaá¹ƒ assÄ• ti.

``so \Be I 236/ tamanugacchati. tamanugacchanto passati nÄ• gavane \Se I 341/ mahantaá
dÄ«ghato ca Ä• yataá¹ƒ, tiriyaÃ±ca vitthataá¹ƒ, uccÄ• ca nisevitaá¹ƒ, uccÄ• ca dantehi Ä•
kusalo nÄ• gavaniko neva tÄ• va niá¹-á¹-haá¹ƒ gacchati --- `mahÄ• vata, bho, nÄ• goâ€™ t

santi hi, brÄ• hmaá¹‡a, nÄ• gavane uccÄ• kaá¹‡erukÄ• nÄ• ma hatthiniyo mahÄ• padÄ• ,
assÄ• ti.

``so tamanugacchati. tamanugacchanto passati nÄ• gavane mahantaá¹ƒ hatthipadaá¹ƒ, dÄ
tiriyaÃ±ca vitthataá¹ƒ, uccÄ• ca nisevitaá¹ƒ, uccÄ• ca dantehi Ä• raÃ±jitÄ• ni, uccÄ• ca sÄ
taÃ±ca nÄ• gaá¹ƒ passati rukkhamÅ«lagataá¹ƒ vÄ• abbhokÄ• sagataá¹ƒ vÄ• gacchantaá¹
nisinnaá¹ƒ vÄ• nipannaá¹ƒ vÄ• . so niá¹-á¹-haá¹ƒ gacchati --- `ayameva so mahÄ• nÄ• goâ

``evameva kho \Ee I 179/, brÄ• hmaá¹‡a, idha tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ•
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abr
sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä•
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ; kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti gahapati vÄ• gahapatiputto vÄ•
paccÄ• jÄ• to. so taá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ paá¹-ilabhati. so tena sa
samannÄ• gato iti paá¹-isaÃ±cikkhati --- `sambÄ• dho gharÄ• vÄ• so rajopatho \Se I 342/, a
nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ \Ne I 240/ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantap
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• ret
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so aparena samayena ap
pahÄ• ya mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-a
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acc
anagÄ• riyaá¹ƒ pabbajati.

<292> ``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, nihitadaá¹‡á¸• o \Be I 237/ nihitasattho lajjÄ« dayÄ• pa
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti dinnÄ• dÄ• yÄ« dinnapÄ•
sucibhÅ«tena attanÄ• viharati.

``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hoti Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• ma

``musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti saccavÄ• dÄ« saccasandho
paccayiko avisaá¹ƒvÄ• dako lokassa.

``pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, ito sutvÄ• na
imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya.
sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , samaggÄ• rÄ• mo samaggarato samagganandÄ« sama

hoti \Se I 343/.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ• c
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• \Ee I 180/ t
hoti.

``samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«
dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ• lena sÄ• pade
atthasaá¹ƒhitaá¹ƒ.

<293> ``so \Ne I 241/ bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti, ekabh
virato vikÄ• labhojanÄ• , naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti,
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, Ä• makadhaÃ±Ã±apa
paá¹-ivirato hoti, Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, itthikumÄ• rikapaá¹-ig
paá¹-ivirato hoti, dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• \Be I 238/ paá¹-ivirato hoti, ajeá¸·akapaá¹-i
paá¹-ivirato hoti, kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, hatthigavÄ• ssavaá¸
paá¹-ivirato hoti, khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, dÅ«teyyapahiá¹‡agamanÄ
hoti, kayavikkayÄ• paá¹-ivirato hoti, tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivi
ukkoá¹-anavaÃ±cananikatisÄ• ciyogÄ• paá¹-ivirato hoti, chedanavadhabandhanaviparÄ• m
{sÄ• hasÄ• kÄ• rÄ• (Katthaci) } paá¹-ivirato hoti {imassa anantaraá¹ƒ ``so iminÄ• ariyena s
samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedetÄ«â€™â€™ ti vacanaá¹ƒ dÄ
idha santosakathÄ• vasÄ• ne Ä• gataá¹ƒ, sÄ• ca santosakathÄ• tattha satisampajaÃ±Ã±Ä

<294> ``so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á
yeneva \Se I 344/ pakkamati samÄ• dÄ• yeva pakkamati. seyyathÄ• pi nÄ• ma pakkhÄ« sa
sapattabhÄ• rova á¸• eti, evameva bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«vare
piá¹‡á¸• apÄ• tena. so yena yeneva pakkamati samÄ• dÄ• yeva pakkamati. so iminÄ• ariye
samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

<295> ``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• h
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä•
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« h
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati \Ee I 181/ manind
saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ a

paá¹-isaá¹ƒvedeti.

``so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ
samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹ƒghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sa
pÄ«te \Be I 239/ khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sa
á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve \Se I 345/ sampajÄ• nakÄ• rÄ« h

<296> ``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ• ya sa
{ ( ) etthantare pÄ• á¹-ho idha nadissati, catukkaá¹…guttare pana imasmiá¹ƒ á¹-hÄ• ne diss
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca tadattho pakÄ• sito. tasmÄ• so ettha paá¹-Ä«pÅ«rito} imin
indriyasaá¹ƒvarena samannÄ• gato, iminÄ• ca ariyena satisampajaÃ±Ã±ena samannÄ• ga
bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vana
palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…k
kÄ• yaá¹ƒ paá¹‡idhÄ• ya, parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pah
cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti. byÄ• pÄ• dappadosaá¹ƒ pahÄ• ya abyÄ
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« byÄ• pÄ• dappadosÄ• cittaá¹ƒ parisodheti. thinamid
vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thinamiddhÄ• cittaá¹ƒ paris
uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati, ajjhattaá¹ƒ vÅ«pasantacitto uddhaccak
parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kusalesu d
vicikicchÄ• ya cittaá¹ƒ parisodheti.

<297> ``so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«k
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharati. idampi vuccati, brÄ• hmaá¹‡a, tathÄ• gatapadaá¹ƒ itipi, tathÄ• gatanis
tathÄ• gatÄ• raÃ±jitaá¹ƒ itipi. na tveva tÄ• va ariyasÄ• vako niá¹-á¹-haá¹ƒ gacchati --- `samm
346/ bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vaka

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
idampi vuccati, brÄ• hmaá¹‡a ... pe ... \Ee I 182/ suppaá¹-ipanno bhagavato sÄ• vakasaá¹…

``puna \Be I 240/ caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca
sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti `upe
sukhavihÄ• rÄ«â€™ ti \Ne I 243/ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idampi vuccati,
... suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• n
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ri

upasampajja viharati. idampi vuccati, brÄ• hmaá¹‡a, tathÄ• gatapadaá¹ƒ itipi, tathÄ• gatanis
tathÄ• gatÄ• raÃ±jitaá¹ƒ itipi. na tveva tÄ• va ariyasÄ• vako niá¹-á¹-haá¹ƒ gacchati --- `samm
bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹.

<298> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ, dvepi jÄ• tiyo ... pe ... iti sÄ
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. idampi vuccati, brÄ• hmaá¹‡a, ta
tathÄ• gatanisevitaá¹ƒ itipi, tathÄ• gatÄ• raÃ±jitaá¹ƒ itipi. na tveva tÄ• va ariyasÄ• vako niá¹
--- `sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno

``so \Ee I 183/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abh
cakkhunÄ• \Se I 347/ visuddhena atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page sa
vuccati, brÄ• hmaá¹‡a, tathÄ• gatapadaá¹ƒ itipi, tathÄ• gatanisevitaá¹ƒ itipi, tathÄ• gatÄ• ra
tveva tÄ• va ariyasÄ• vako niá¹-á¹-haá¹ƒ gacchati --- `sammÄ• sambuddho bhagavÄ• , svÄ
suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti.

<299> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya \Be I 241/ cittaá¹ƒ abhininnÄ•
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ime Ä• savÄ• â€™ ti \Ne I 244/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yat
`ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idam
tathÄ• gatapadaá¹ƒ itipi, tathÄ• gatanisevitaá¹ƒ itipi, tathÄ• gatÄ• raÃ±jitaá¹ƒ itipi. na tveva t
ariyasÄ• vako niá¹-á¹-haá¹ƒ gato hoti, api ca kho niá¹-á¹-haá¹ƒ gacchati --- `sammÄ• sambu
svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti

``tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati \Ee I 184/, bha
vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti \Se I
vuccati, brÄ• hmaá¹‡a, tathÄ• gatapadaá¹ƒ itipi, tathÄ• gatanisevitaá¹ƒ itipi, tathÄ• gatÄ• ra
ettÄ• vatÄ• kho, brÄ• hmaá¹‡a, ariyasÄ• vako niá¹-á¹-haá¹ƒ gato hoti --- `sammÄ• sambud
bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti. ettÄ• vatÄ• k
vitthÄ• rena paripÅ«ro hotÄ«â€™â€™ ti.

evaá¹ƒ vutte, jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ,

abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ•
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

cÅ«á¸·ahatthipadopamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. mahÄ• hatthipadopamasuttaá¹ƒ

<300> evaá¹ƒ \Be I 242/ \Ne I 245/ \Se I 349/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho Ä• yasmÄ• sÄ• riputto bhikk
bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa pac
sÄ• riputto etadavoca --- ``seyyathÄ• pi, Ä• vuso, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ pÄ• á¹‡
sabbÄ• ni tÄ• ni hatthipade samodhÄ• naá¹ƒ gacchanti, hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ
mahantattena; evameva kho, Ä• vuso, ye keci kusalÄ• dhammÄ• sabbete catÅ«su ariyasa
gacchanti. katamesu catÅ«su? dukkhe ariyasacce \Ee I 185/, dukkhasamudaye ariyasacce,
ariyasacce, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasacceâ€™â€™.

<301> ``katamaÃ±cÄ• vuso, dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , yampicchaá¹ƒ na labhati tampi du
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• . katame cÄ• vuso, paÃ±cupÄ• dÄ• nakkhandhÄ•
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, sa
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho.

``katamo cÄ• vuso, rÅ«pupÄ• dÄ• nakkhandho? cattÄ• ri ca mahÄ• bhÅ«tÄ• ni, catunnaÃ±
rÅ«paá¹ƒ.

``katamÄ• cÄ• vuso, cattÄ• ro mahÄ• bhÅ«tÄ• ? pathavÄ«dhÄ• tu, Ä• podhÄ• tu \Se I 350

<302> ``katamÄ• cÄ• vuso, pathavÄ«dhÄ• tu? pathavÄ«dhÄ• tu siyÄ• ajjhattikÄ• , siyÄ•
ajjhattikÄ• pathavÄ«dhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹ƒ up
seyyathidaá¹ƒ --- kesÄ• lomÄ• nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-
hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariy
panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ \Ne I 246/ paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹ƒ upÄ• c
vuccatÄ• vuso, ajjhattikÄ• pathavÄ«dhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• pathavÄ«dhÄ
pathavÄ«dhÄ• tu, pathavÄ«dhÄ• turevesÄ• . `taá¹ƒ netaá¹ƒ mama, nesohamasmi, na meso
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ

pathavÄ«dhÄ• tuyÄ• nibbindati, pathavÄ«dhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

``hoti \Be I 243/ kho so, Ä• vuso, samayo yaá¹ƒ bÄ• hirÄ• Ä• podhÄ• tu pakuppati {pathav
(Katthaci) }. antarahitÄ• tasmiá¹ƒ samaye bÄ• hirÄ• pathavÄ«dhÄ• tu hoti. tassÄ• hi nÄ• r
pathavÄ«dhÄ• tuyÄ• tÄ• va mahallikÄ• ya aniccatÄ• paÃ±Ã±Ä• yissati, khayadhammatÄ•
paÃ±Ã±Ä• yissati, vipariá¹‡Ä• madhammatÄ• paÃ±Ã±Ä• yissati. kiá¹ƒ panimassa mattaá¹-
taá¹‡hupÄ• dinnassa `ahanti vÄ• mamanti vÄ• asmÄ«â€™ ti vÄ• ? atha khvÄ• ssa noteve

``taÃ±ce, Ä• vuso, bhikkhuá¹ƒ pare akkosanti paribhÄ• santi rosenti vihesenti, so evaá¹ƒ pa
`uppannÄ• kho me ayaá¹ƒ sotasamphassajÄ• dukkhavedanÄ• \Se I 351/. sÄ• ca kho paá
paá¹-icca? phassaá¹ƒ \Ee I 186/ paá¹-iccaâ€™. so {sopikho (Se), sopi (Katthaci) } phasso a
vedanÄ• aniccÄ• ti passati, saÃ±Ã±Ä• aniccÄ• ti passati, saá¹…khÄ• rÄ• aniccÄ• ti passa
aniccanti passati. tassa dhÄ• tÄ• rammaá¹‡ameva cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á

``taÃ±ce, Ä• vuso, bhikkhuá¹ƒ pare aniá¹-á¹-hehi akantehi amanÄ• pehi samudÄ• caranti ---
leá¸• á¸• usamphassenapi daá¹‡á¸• asamphassenapi satthasamphassenapi. so evaá¹ƒ pajÄ
ayaá¹ƒ kÄ• yo yathÄ• bhÅ«tasmiá¹ƒ kÄ• ye pÄ• á¹‡isamphassÄ• pi kamanti, leá¸• á¸• usam
daá¹‡á¸• asamphassÄ• pi kamanti, satthasamphassÄ• pi kamanti. vuttaá¹ƒ kho panetaá¹ƒ b
--- ``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ•
mano padÅ«seyya na me so tena sÄ• sanakaroâ€™â€™ ti. Ä• raddhaá¹ƒ kho pana me vÄ«
asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, sam
ekaggaá¹ƒ. kÄ• maá¹ƒ dÄ• ni imasmiá¹ƒ kÄ• ye pÄ• á¹‡isamphassÄ• pi kamantu, leá¸• á¸•
daá¹‡á¸• asamphassÄ• pi kamantu, satthasamphassÄ• pi kamantu, karÄ«yati hidaá¹ƒ budd

``tassa ce, Ä• vuso, bhikkhuno evaá¹ƒ buddhaá¹ƒ anussarato evaá¹ƒ dhammaá¹ƒ anussara
I 247/ anussarato upekkhÄ• kusalanissitÄ• na saá¹‡á¹-hÄ• ti. so tena \Se I 352/ saá¹ƒvijjat
Ä• pajjati --- `alÄ• bhÄ• vata me, na vata \Be I 244/ me lÄ• bhÄ• , dulladdhaá¹ƒ vata me, na
yassa me evaá¹ƒ buddhaá¹ƒ anussarato, evaá¹ƒ dhammaá¹ƒ anussarato, evaá¹ƒ saá¹…gha
kusalanissitÄ• na saá¹‡á¹-hÄ• tÄ«â€™ ti. seyyathÄ• pi, Ä• vuso, suá¹‡isÄ• sasuraá¹ƒ disv
saá¹ƒvegaá¹ƒ Ä• pajjati; evameva kho, Ä• vuso, tassa ce bhikkhuno evaá¹ƒ buddhaá¹ƒ anu
anussarato, evaá¹ƒ saá¹…ghaá¹ƒ anussarato, upekkhÄ• kusalanissitÄ• na saá¹‡á¹-hÄ• ti,
saá¹ƒvegaá¹ƒ Ä• pajjati --- `alÄ• bhÄ• vata me na vata me lÄ• bhÄ• , dulladdhaá¹ƒ vata me
yassa me evaá¹ƒ buddhaá¹ƒ anussarato evaá¹ƒ dhammaá¹ƒ anussarato, evaá¹ƒ saá¹…gha
kusalanissitÄ• na saá¹‡á¹-hÄ• tÄ«â€™ ti. tassa ce, Ä• vuso, bhikkhuno evaá¹ƒ buddhaá¹ƒ
dhammaá¹ƒ anussarato, evaá¹ƒ saá¹…ghaá¹ƒ anussarato upekkhÄ• kusalanissitÄ• saá¹‡á
\Ee I 187/ hoti. ettÄ• vatÄ• pi kho, Ä• vuso, bhikkhuno bahukataá¹ƒ hoti.

<303> ``katamÄ• cÄ• vuso, Ä• podhÄ• tu? Ä• podhÄ• tu siyÄ• ajjhattikÄ• , siyÄ• bÄ• hirÄ

ajjhattikÄ• Ä• podhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pogataá¹ƒ upÄ• dinnaá¹ƒ
pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasi
panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pogataá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ
Ä• podhÄ• tu. yÄ• \Se I 353/ ceva kho pana ajjhattikÄ• Ä• podhÄ• tu yÄ• ca bÄ• hirÄ• Ä•
`taá¹ƒ netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ s
daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• Ä• podhÄ•
cittaá¹ƒ virÄ• jeti.

``hoti kho so, Ä• vuso, samayo yaá¹ƒ bÄ• hirÄ• Ä• podhÄ• tu pakuppati. sÄ• gÄ• mampi v
nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. hoti kho so, Ä• vuso, sa
yojanasatikÄ• nipi udakÄ• ni ogacchanti, dviyojanasatikÄ• nipi udakÄ• ni ogacchanti, tiyojan
ogacchanti, catuyojanasatikÄ• nipi udakÄ• ni ogacchanti, paÃ±cayojanasatikÄ• nipi udakÄ•
chayojanasatikÄ• nipi udakÄ• ni ogacchanti, sattayojanasatikÄ• nipi udakÄ• ni ogacchanti. I
samayo yaá¹ƒ mahÄ• samudde \Be I 245/ sattatÄ• lampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, chattÄ• la
saá¹‡á¹-hÄ• ti, paÃ±catÄ• lampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, catuttÄ• lampi udakaá¹ƒ saá¹‡á¹-h
udakaá¹ƒ saá¹‡á¹-hÄ• ti, dvitÄ• lampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, tÄ• lamattampi {tÄ• laá¹ƒpi (
saá¹‡á¹-hÄ• ti. hoti kho so, Ä• vuso, samayo yaá¹ƒ mahÄ• samudde sattaporisampi udakaá
chapporisampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, paÃ±caporisampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, catuppo
saá¹‡á¹-hÄ• ti, tiporisampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, dviporisampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, p
{porisaá¹ƒpi (Ce) } udakaá¹ƒ saá¹‡á¹-hÄ• ti. hoti kho so, Ä• vuso, samayo yaá¹ƒ mahÄ• sam
aá¸• á¸• haporisampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, kaá¹-imattampi udakaá¹ƒ saá¹‡á¹-hÄ• ti, jÄ•
saá¹‡á¹-hÄ• ti, gopphakamattampi udakaá¹ƒ saá¹‡á¹-hÄ• ti. hoti kho so, Ä• vuso, samayo, y
aá¹…gulipabbatemanamattampi udakaá¹ƒ na hoti. tassÄ• hi nÄ• ma, Ä• vuso, bÄ• hirÄ• ya
mahallikÄ• ya aniccatÄ• \Ee I 188/ paÃ±Ã±Ä• yissati, khayadhammatÄ• paÃ±Ã±Ä• yissati,
paÃ±Ã±Ä• yissati, vipariá¹‡Ä• madhammatÄ• paÃ±Ã±Ä• yissati. kiá¹ƒ panimassa mattaá¹-a
taá¹‡hupÄ• dinnassa `ahanti vÄ• mamanti vÄ• asmÄ«tiâ€™ vÄ• ? atha khvÄ• ssa notevet
Ä• vuso, bhikkhuno evaá¹ƒ buddhaá¹ƒ anussarato, evaá¹ƒ dhammaá¹ƒ anussarato, evaá¹ƒ
upekkhÄ• kusalanissitÄ• saá¹‡á¹-hÄ• ti. so tena attamano hoti. ettÄ• vatÄ• pi kho, Ä• vuso
hoti.

<304> ``katamÄ• cÄ• vuso, tejodhÄ• tu? tejodhÄ• tu siyÄ• ajjhattikÄ• , siyÄ• bÄ• hirÄ• . I
ajjhattikÄ• tejodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ upÄ• dinnaá¹ƒ, seyya
santappati, yena ca jÄ«rÄ«yati, yena ca pariá¸• ayhati, yena ca asitapÄ«takhÄ• yitasÄ• yitaá
pariá¹‡Ä• maá¹ƒ gacchati, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ tejo tejo
--- ayaá¹ƒ vuccatÄ• vuso, ajjhattikÄ• tejodhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• tejodhÄ• t
tejodhÄ• tu, tejodhÄ• turevesÄ• . `taá¹ƒ netaá¹ƒ mama \Se I 355/, nesohamasmi, na meso a
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ s
tejodhÄ• tuyÄ• nibbindati, tejodhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

``hoti \Be I 246/ kho so, Ä• vuso, samayo yaá¹ƒ bÄ• hirÄ• tejodhÄ• tu pakuppati. sÄ• gÄ•
dahati, nagarampi dahati, janapadampi dahati, janapadapadesampi dahati. sÄ• haritantaá¹
selantaá¹ƒ vÄ• udakantaá¹ƒ vÄ• ramaá¹‡Ä«yaá¹ƒ vÄ• bhÅ«mibhÄ• gaá¹ƒ Ä• gamma anÄ
Ä• vuso, samayo yaá¹ƒ kukkuá¹-apattenapi nhÄ• rudaddulenapi aggiá¹ƒ gavesanti \Ne I 249
Ä• vuso, bÄ• hirÄ• ya tejodhÄ• tuyÄ• tÄ• va mahallikÄ• ya aniccatÄ• paÃ±Ã±Ä• yissati, kh
vayadhammatÄ• paÃ±Ã±Ä• yissati, vipariá¹‡Ä• madhammatÄ• paÃ±Ã±Ä• yissati. kiá¹ƒ pa
kÄ• yassa taá¹‡hupÄ• dinnassa `ahanti vÄ• mamanti vÄ• asmÄ«â€™ ti vÄ• ? atha khvÄ•
tassa ce, Ä• vuso, bhikkhuno evaá¹ƒ buddhaá¹ƒ anussarato evaá¹ƒ dhammaá¹ƒ anussarato
anussarato upekkhÄ• kusalanissitÄ• saá¹‡á¹-hÄ• ti, so tena attamano hoti. ettÄ• vatÄ• pi k
bahukataá¹ƒ hoti.

<305> ``katamÄ• cÄ• vuso, vÄ• yodhÄ• tu? vÄ• yodhÄ• tu siyÄ• ajjhattikÄ• , siyÄ• bÄ• h
ajjhattikÄ• vÄ• yodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ upÄ• dinnaá
uddhaá¹…gamÄ• vÄ• tÄ• , adhogamÄ• vÄ• tÄ• , kucchisayÄ• vÄ• tÄ• , koá¹-á¹-hÄ• sayÄ
vÄ• tÄ• , aá¹…gamaá¹…gÄ• nusÄ• rino \Se I 356/ vÄ• tÄ• , assÄ• so passÄ• so iti, yaá¹ƒ vÄ
ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccatÄ• vuso, ajjha
ceva kho pana ajjhattikÄ• vÄ• yodhÄ• tu, yÄ• ca bÄ• hirÄ• vÄ• yodhÄ• tu, vÄ• yodhÄ• tu
nesohamasmi na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya d
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• vÄ• yodhÄ• tuyÄ• nibbindati vÄ• yodhÄ• t

``hoti \Ee I 189/ kho so, Ä• vuso, samayo yaá¹ƒ bÄ• hirÄ• vÄ• yodhÄ• tu pakuppati. sÄ• gÄ
vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. hoti kho so, Ä• v
gimhÄ• naá¹ƒ pacchime mÄ• se tÄ• lavaá¹‡á¹-enapi vidhÅ«panenapi vÄ• taá¹ƒ pariyesanti,
tiá¹‡Ä• ni na icchanti. tassÄ• hi nÄ• ma, Ä• vuso, bÄ• hirÄ• ya vÄ• yodhÄ• tuyÄ• tÄ• va m
paÃ±Ã±Ä• yissati, khayadhammatÄ• paÃ±Ã±Ä• yissati, vayadhammatÄ• paÃ±Ã±Ä• yissat
paÃ±Ã±Ä• yissati. kiá¹ƒ panimassa mattaá¹-á¹-hakassa kÄ• yassa taá¹‡hupÄ• dinnassa `ah
asmÄ«â€™ ti vÄ• ? atha khvÄ• ssa notevettha hoti.

``taÃ±ce, Ä• vuso, bhikkhuá¹ƒ pare akkosanti paribhÄ• santi rosenti vihesenti. so evaá¹ƒ pa
kho me ayaá¹ƒ sotasamphassajÄ• dukkhÄ• vedanÄ• . sÄ• ca kho paá¹-icca, no apaá¹-icc
phassaá¹ƒ paá¹-icca. sopi phasso aniccoti passati, vedanÄ• aniccÄ• ti \Se I 357/ passati \N
aniccÄ• ti passati, saá¹…khÄ• rÄ• aniccÄ• ti passati, viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti passati. t
dhÄ• tÄ• rammaá¹‡ameva cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati.

``taÃ±ce, Ä• vuso, bhikkhuá¹ƒ pare aniá¹-á¹-hehi akantehi amanÄ• pehi samudÄ• caranti, p
leá¸• á¸• usamphassenapi daá¹‡á¸• asamphassenapi satthasamphassenapi. so evaá¹ƒ pajÄ
ayaá¹ƒ kÄ• yo yathÄ• bhÅ«tasmiá¹ƒ kÄ• ye pÄ• á¹‡isamphassÄ• pi kamanti, leá¸• á¸• usam

daá¹‡á¸• asamphassÄ• pi kamanti, satthasamphassÄ• pi kamanti. vuttaá¹ƒ kho panetaá¹ƒ b
``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ• ni
padÅ«seyya, na me so tena sÄ• sanakaroâ€™â€™ ti. Ä• raddhaá¹ƒ kho pana me vÄ«riyaá
upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ citta
dÄ• ni imasmiá¹ƒ kÄ• ye pÄ• á¹‡isamphassÄ• pi kamantu, leá¸• á¸• usamphassÄ• pi kaman
kamantu, satthasamphassÄ• pi kamantu. karÄ«yati hidaá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaâ€™ n

``tassa ce, Ä• vuso, bhikkhuno evaá¹ƒ buddhaá¹ƒ anussarato, evaá¹ƒ dhammaá¹ƒ anussar
anussarato upekkhÄ• kusalanissitÄ• na saá¹‡á¹-hÄ• ti. so tena saá¹ƒvijjati saá¹ƒvegaá¹ƒ Ä
vata me, na vata me lÄ• bhÄ• , dulladdhaá¹ƒ vata me, na vata me suladdhaá¹ƒ. yassa me e
190/ anussarato, evaá¹ƒ dhammaá¹ƒ anussarato, evaá¹ƒ saá¹…ghaá¹ƒ anussarato upekkhÄ
na saá¹‡á¹-hÄ• tÄ«â€™ ti. seyyathÄ• pi, Ä• vuso, suá¹‡isÄ• sasuraá¹ƒ disvÄ• saá¹ƒvijjati
evameva kho, Ä• vuso, tassa ce \Be I 248/ bhikkhuno evaá¹ƒ buddhaá¹ƒ anussarato, evaá¹
evaá¹ƒ saá¹…ghaá¹ƒ anussarato, upekkhÄ• kusalanissitÄ• na saá¹‡á¹-hÄ• ti. so tena saá¹
Ä• pajjati --- `alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• , dulladdhaá¹ƒ vata me, na vata me s
evaá¹ƒ buddhaá¹ƒ anussarato, evaá¹ƒ dhammaá¹ƒ anussarato, evaá¹ƒ saá¹…ghaá¹ƒ anuss
kusalanissitÄ• na saá¹‡á¹-hÄ• tÄ«â€™ ti. tassa ce, Ä• vuso, bhikkhuno evaá¹ƒ buddhaá¹ƒ
dhammaá¹ƒ anussarato, evaá¹ƒ saá¹…ghaá¹ƒ anussarato, upekkhÄ• kusalanissitÄ• saá¹‡
hoti. ettÄ• vatÄ• pi kho, Ä• vuso, bhikkhuno bahukataá¹ƒ hoti.

<306> ``seyyathÄ• pi, Ä• vuso, kaá¹-á¹-haÃ±ca paá¹-icca valliÃ±ca paá¹-icca tiá¹‡aÃ±ca pa
paá¹-icca Ä• kÄ• so parivÄ• rito agÄ• raá¹ƒ tveva saá¹…khaá¹ƒ gacchati; evameva kho, Ä•
251/ paá¹-icca nhÄ• ruÃ±ca paá¹-icca maá¹ƒsaÃ±ca paá¹-icca cammaÃ±ca paá¹-icca Ä• kÄ
tveva saá¹…khaá¹ƒ gacchati. ajjhattikaÃ±ceva, Ä• vuso, cakkhuá¹ƒ aparibhinnaá¹ƒ hoti, bÄ•
Ä• pÄ• thaá¹ƒ Ä• gacchanti, no ca tajjo samannÄ• hÄ• ro hoti, neva tÄ• va tajjassa viÃ±Ã±Ä
hoti. ajjhattikaÃ±ceva {ajjhattikaÃ±ce (Ce Se Ee), ajjhattikaÃ±cepi (?) }, Ä• vuso, cakkhuá¹ƒ
hoti bÄ• hirÄ• ca rÅ«pÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanti, no ca tajjo samannÄ• hÄ• ro hoti, ne
tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. yato ca kho, Ä• vuso, ajjhattikaÃ±ce
aparibhinnaá¹ƒ hoti, bÄ• hirÄ• ca rÅ«pÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanti, tajjo ca samannÄ• h
viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. yaá¹ƒ tathÄ• bhÅ«tassa rÅ«paá¹ƒ taá¹ƒ rÅ«p
saá¹…gahaá¹ƒ gacchati, yÄ• tathÄ• bhÅ«tassa vedanÄ• sÄ• vedanupÄ• dÄ• nakkhandhe
tathÄ• bhÅ«tassa saÃ±Ã±Ä• sÄ• saÃ±Ã±upÄ• dÄ• nakkhandhe saá¹…gahaá¹ƒ gacchati, y
saá¹…khÄ• rupÄ• dÄ• nakkhandhe saá¹…gahaá¹ƒ gacchanti, yaá¹ƒ tathÄ• bhÅ«tassa viÃ±
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhe saá¹…gahaá¹ƒ gacchati.

``so evaá¹ƒ pajÄ• nÄ• ti --- `evaÃ±hi kira imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ•
samavÄ• yo hoti. vuttaá¹ƒ kho panetaá¹ƒ bhagavatÄ• --- `yo paá¹-iccasamuppÄ• daá¹ƒ pas
dhammaá¹ƒ passati; yo dhammaá¹ƒ passati so paá¹-iccasamuppÄ• daá¹ƒ passatÄ«ti. paá¹-

yadidaá¹ƒ paÃ±cupÄ• dÄ• nakkhandhÄ• . yo imesu paÃ±casu \Be I 249/ upÄ• dÄ• nakkhan
ajjhosÄ• naá¹ƒ so dukkhasamudayo. yo imesu paÃ±casu upÄ• dÄ• nakkhandhesu chandar
chandarÄ• gappahÄ• naá¹ƒ, so dukkhanirodhoâ€™ ti. ettÄ• vatÄ• pi kho, Ä• vuso, bhikkhur

``ajjhattikaÃ±ceva, Ä• vuso, sotaá¹ƒ aparibhinnaá¹ƒ hoti ... pe ... ghÄ• naá¹ƒ aparibhinnaá¹
aparibhinnÄ• hoti ... kÄ• yo aparibhinno hoti ... mano aparibhinno hoti, bÄ• hirÄ• ca dhamm
Ä• gacchanti \Se I 360/ no ca tajjo samannÄ• hÄ• ro hoti, neva tÄ• va tajjassa viÃ±Ã±Ä• á¹‡
hoti. ajjhattiko ceva, Ä• vuso, mano aparibhinno hoti, bÄ• hirÄ• ca dhammÄ• Ä• pÄ• thaá¹
samannÄ• hÄ• ro hoti, neva tÄ• va tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. y
ajjhattiko ceva mano aparibhinno hoti, bÄ• hirÄ• ca dhammÄ• Ä• pÄ• thaá¹ƒ Ä• gacchanti
hoti, evaá¹ƒ tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. yaá¹ƒ tathÄ• bhÅ«tassa
rÅ«pupÄ• dÄ• nakkhandhe saá¹…gahaá¹ƒ gacchati, yÄ• tathÄ• bhÅ«tassa vedanÄ• sÄ•
saá¹…gahaá¹ƒ gacchati, yÄ• tathÄ• bhÅ«tassa saÃ±Ã±Ä• \Ne I 252/ sÄ• saÃ±Ã±upÄ• dÄ
gacchati, ye tathÄ• bhÅ«tassa saá¹…khÄ• rÄ• te saá¹…khÄ• rupÄ• dÄ• nakkhandhe saá¹.
tathÄ• bhÅ«tassa viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhe saá¹…gahaá
--- `evaÃ±hi kira imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ saá¹…gaho sannip
kho panetaá¹ƒ bhagavatÄ• --- ``yo paá¹-iccasamuppÄ• daá¹ƒ passati so dhammaá¹ƒ passa
paá¹-iccasamuppÄ• daá¹ƒ passatÄ«â€™â€™ ti. paá¹-iccasamuppannÄ• kho panime yadid
yo imesu paÃ±casu upÄ• dÄ• nakkhandhesu chando Ä• layo anunayo ajjhosÄ• naá¹ƒ so du
upÄ• dÄ• nakkhandhesu chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ so dukkhanirodh
bhikkhuno bahukataá¹ƒ hotÄ«â€™â€™ ti.

idamavoca \Se I 361/ Ä• yasmÄ• sÄ• riputto. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riput
abhinandunti.

mahÄ• hatthipadopamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. mahÄ• sÄ• ropamasuttaá¹ƒ

<307> evaá¹ƒ \Se I 362/ \Be I 250/ \Ne I 253/ \Ee I 192/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
viharati gijjhakÅ«á¹-e pabbate acirapakkante devadatte. tatra kho bhagavÄ• devadattaá¹ƒ Ä
Ä• mantesi ---

``idha, bhikkhave, ekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti -
jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, dul
appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™
lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilokena attamano hoti p
so tena lÄ• bhasakkÄ• rasilokena attÄ• nukkaá¹ƒseti paraá¹ƒ vambheti --- `ahamasmi lÄ• bh

{lÄ• bhÄ« silokavÄ• (Ce Ee), lÄ• bhÄ« sakkÄ• ra silokavÄ• (Se) }, ime panaÃ±Ã±e bhikkhÄ
appesakkhÄ• â€™ ti. so tena lÄ• bhasakkÄ• rasilokena majjati pamajjati pamÄ• daá¹ƒ Ä• p
dukkhaá¹ƒ viharati.

``seyyathÄ• pi, bhikkhave, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ
tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phegguá¹ƒ atikkamma tacaá¹ƒ at
sÄ• khÄ• palÄ• saá¹ƒ chetvÄ• Ä• dÄ• ya pakkameyya `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. ta
evaá¹ƒ vadeyya --- `na vatÄ• yaá¹ƒ bhavaá¹ƒ puriso aÃ±Ã±Ä• si \Se I 363/ sÄ• raá¹ƒ, na aÃ
aÃ±Ã±Ä• si tacaá¹ƒ, na aÃ±Ã±Ä• si papaá¹-ikaá¹ƒ, na aÃ±Ã±Ä• si sÄ• khÄ• palÄ• saá¹ƒ. ta
(Katthaci) } bhavaá¹ƒ puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• no m
tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phegguá¹ƒ atikkamma tacaá¹ƒ at
sÄ• khÄ• palÄ• saá¹ƒ chetvÄ• Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. yaÃ±
taÃ±cassa atthaá¹ƒ nÄ• nubhavissatÄ«â€™ ti. evameva kho, bhikkhave, idhekacco kulaput
anagÄ• riyaá¹ƒ pabbajito hoti --- otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paride
domanassehi upÄ• yÄ• sehi, dukkhotiá¹‡á¹‡o dukkhapareto \Be I 251/, appeva nÄ• ma ima
paÃ±Ã±Ä• yethÄ• â€™ ti. so evaá¹ƒ pabbajito \Ne I 254/ samÄ• no lÄ• bhasakkÄ• rasilokaá
lÄ• bhasakkÄ• rasilokena attamano hoti paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ•
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti \Ee I 193/ `ahamasmi lÄ• bhasakkÄ• rasilokavÄ• , im
appaÃ±Ã±Ä• tÄ• appesakkhÄ• â€™ ti. so tena lÄ• bhasakkÄ• rasilokena majjati pamajjati
pamatto samÄ• no dukkhaá¹ƒ viharati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu sÄ• khÄ• palÄ• s
brahmacariyassa; tena ca vosÄ• naá¹ƒ Ä• pÄ• di.

<308> ``idha pana, bhikkhave, ekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi \Se I 364/ paridevehi dukkhehi doman
dukkhotiá¹‡á¹‡o dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa anta
ti. so evaá¹ƒ pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhas
attamano hoti na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nu
vambheti. so tena lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• paj
sÄ«lasampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti paripuá¹‡á¹‡as
sÄ«lasampadÄ• ya attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti --- `ahamasmi sÄ«lavÄ• kalyÄ• á
bhikkhÅ« dussÄ«lÄ• pÄ• padhammÄ• â€™ ti. so tÄ• ya sÄ«lasampadÄ• ya majjati pamajja
pamatto samÄ• no dukkhaá¹ƒ viharati.

``seyyathÄ• pi, bhikkhave, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ
tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phegguá¹ƒ atikkamma tacaá¹ƒ, p
Ä• dÄ• ya pakkameyya `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. tamenaá¹ƒ cakkhumÄ• puriso dis
vatÄ• yaá¹ƒ bhavaá¹ƒ puriso aÃ±Ã±Ä• si sÄ• raá¹ƒ, na aÃ±Ã±Ä• si phegguá¹ƒ, na aÃ±Ã±Ä
papaá¹-ikaá¹ƒ, na aÃ±Ã±Ä• si sÄ• khÄ• palÄ• saá¹ƒ. tathÄ• hayaá¹ƒ bhavaá¹ƒ puriso sÄ• n

sÄ• rapariyesanaá¹ƒ caramÄ• no mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ
phegguá¹ƒ atikkamma \Se I 365/ tacaá¹ƒ, papaá¹-ikaá¹ƒ chetvÄ• Ä• dÄ• ya pakkanto `sÄ•
yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ nÄ• nubhavissatÄ«â€™ ti.

``evameva \Ne I 255/ kho, bhikkhave, idhekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ•
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä
pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilok
paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti, na par
lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati. appamatto sam
Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti paripuá¹‡á¹‡asaá¹…kappo. so tÄ•
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti --- `ahamasmi sÄ«lavÄ• kalyÄ• á¹‡adhammo, ime pa
pÄ• padhammÄ• â€™ ti. so tÄ• ya sÄ«lasampadÄ• ya majjati pamajjati pamÄ• daá¹ƒ Ä• pa
viharati. ayaá¹ƒ \Ee I 194/ vuccati, bhikkhave, bhikkhu papaá¹-ikaá¹ƒ aggahesi brahmacariya
vosÄ• naá¹ƒ Ä• pÄ• di.

<309> ``idha pana, bhikkhave, ekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi \Se I 366/ paridevehi dukkhehi doman
dukkhotiá¹‡á¹‡o dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa anta
ti. so evaá¹ƒ pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhas
attamano hoti na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nu
vambheti. so tena lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• paj
sÄ«lasampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti no ca kho parip
sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya sÄ«lasampadÄ•
pamÄ• daá¹ƒ Ä• pajjati. appamatto samÄ• no samÄ• dhisampadaá¹ƒ Ä• rÄ• dheti \Be I 253
attamano hoti paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya samÄ• dhisampadÄ• ya attÄ• nukkaá¹ƒ
`ahamasmi samÄ• hito ekaggacitto, ime panaÃ±Ã±e bhikkhÅ« asamÄ• hitÄ• vibbhantacittÄ
samÄ• dhisampadÄ• ya majjati pamajjati pamÄ• daá¹ƒ Ä• pajjati, pamatto samÄ• no dukkha

``seyyathÄ• pi \Ne I 256/, bhikkhave, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá
rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phegguá¹ƒ tacaá¹ƒ ch
`sÄ• raâ€™ nti maÃ±Ã±amÄ• no. tamenaá¹ƒ cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya `n
aÃ±Ã±Ä• si sÄ• raá¹ƒ \Se I 367/, na aÃ±Ã±Ä• si phegguá¹ƒ, na aÃ±Ã±Ä• si tacaá¹ƒ, na aÃ±
aÃ±Ã±Ä• si sÄ• khÄ• palÄ• saá¹ƒ. tathÄ• hayaá¹ƒ bhavaá¹ƒ puriso sÄ• ratthiko sÄ• ragave
caramÄ• no mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma p
Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä
nÄ• nubhavissatÄ«â€™ ti.

``evameva kho, bhikkhave, idhekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä
pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilok
paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti, na par
lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appamatto sam
Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti no ca kho paripuá¹‡á¹‡asaá¹…kap
na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya sÄ«lasampadÄ• ya na majjati nappam
Ä• pajjati, appamatto samÄ• no samÄ• dhisampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya samÄ• dhisa
paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya samÄ• dhisampadÄ• ya attÄ• nukkaá¹ƒseti, paraá¹ƒ v
368/ samÄ• hito ekaggacitto, ime panaÃ±Ã±e bhikkhÅ« asamÄ• hitÄ• vibbhantacittÄ• â€™
samÄ• dhisampadÄ• ya majjati pamajjati pamÄ• daá¹ƒ Ä• pajjati, pamatto samÄ• no dukkha
\Ee I 195/, bhikkhave, bhikkhu tacaá¹ƒ aggahesi brahmacariyassa; tena ca vosÄ• naá¹ƒ Ä•

<310> ``idha pana, bhikkhave, ekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa \Ne I 257/ antakiriyÄ•
evaá¹ƒ pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ•
hoti na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti
tena lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati. appamatt
Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…ka
sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya sÄ«lasampadÄ•
pamÄ• daá¹ƒ Ä• pajjati, appamatto samÄ• no samÄ• dhisampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya
hoti, no ca kho paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya samÄ• dhisampadÄ• ya na attÄ• nukk
vambheti. so tÄ• ya samÄ• dhisampadÄ• ya na majjati nappamajjati \Se I 369/ na pamÄ• da
samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ• dheti. so tena Ã±Ä• á¹‡adassanena attamano hoti
tena Ã±Ä• á¹‡adassanena attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti --- `ahamasmi jÄ• naá¹ƒ pa
panaÃ±Ã±e bhikkhÅ« ajÄ• naá¹ƒ apassaá¹ƒ viharantÄ«â€™ ti. so tena Ã±Ä• á¹‡adassanen
pamÄ• daá¹ƒ Ä• pajjati, pamatto samÄ• no dukkhaá¹ƒ viharati.

``seyyathÄ• pi, bhikkhave, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ•
tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ phegguá¹ƒ chetvÄ• Ä• dÄ• ya pakkameyya
tamenaá¹ƒ cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `na vatÄ• yaá¹ƒ bhavaá¹ƒ puriso
aÃ±Ã±Ä• si phegguá¹ƒ na aÃ±Ã±Ä• si tacaá¹ƒ na aÃ±Ã±Ä• si papaá¹-ikaá¹ƒ na aÃ±Ã±Ä• si
hayaá¹ƒ bhavaá¹ƒ puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• no mah
tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ phegguá¹ƒ chetvÄ• Ä• dÄ• ya pakkanto `sÄ
yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ nÄ• nubhavissatÄ«â€™ ti.
bhikkhave, idhekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti --- `ot

jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, dukkhotiá¹‡á
nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti. so ev
lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilokena \Se I 370/ na att
paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti, na par
258/ tena lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appa
sÄ«lasampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti, no ca kho parip
tÄ• ya sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya sÄ«lasam
nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appamatto samÄ• no samÄ• dhisampadaá¹ƒ Ä• rÄ
samÄ• dhisampadÄ• ya attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya sam
attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya samÄ• dhisampadÄ• ya na majjati napp
Ä• pajjati, appamatto samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ• dheti. so tena Ã±Ä• á¹‡adass
paripuá¹‡á¹‡asaá¹…kappo. so tena Ã±Ä• á¹‡adassanena attÄ• nukkaá¹ƒseti, paraá¹ƒ vamb
passaá¹ƒ viharÄ• mi, ime panaÃ±Ã±e bhikkhÅ« ajÄ• naá¹ƒ apassaá¹ƒ viharantÄ«â€™ ti. so
majjati pamajjati pamÄ• daá¹ƒ Ä• pajjati, pamatto samÄ• no dukkhaá¹ƒ viharati. ayaá¹ƒ vuc
phegguá¹ƒ aggahesi brahmacariyassa; tena ca vosÄ• naá¹ƒ Ä• pÄ• di.

<311> ``idha pana, bhikkhave, ekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi \Se I 371/ paridevehi dukkhehi doman
dukkhotiá¹‡á¹‡o dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa anta
ti. so evaá¹ƒ pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhas
attamano hoti \Be I 256/, na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena n
paraá¹ƒ vambheti. so tena lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá
samÄ• no sÄ«lasampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti, no c
so tÄ• ya sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya sÄ«las
nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appamatto samÄ• no samÄ• dhisampadaá¹ƒ Ä• rÄ
samÄ• dhisampadÄ• ya attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya sam
attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya samÄ• dhisampadÄ• ya na majjati napp
Ä• pajjati, appamatto samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ• dheti. so tena Ã±Ä• á¹‡adass
paripuá¹‡á¹‡asaá¹…kappo. so tena Ã±Ä• á¹‡adassanena na attÄ• nukkaá¹ƒseti, na paraá¹ƒ
Ã±Ä• á¹‡adassanena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appamatto samÄ•
259/ Ä• rÄ• dheti. aá¹-á¹-hÄ• nametaá¹ƒ {aá¹-á¹-hÄ• naá¹ƒ kho panetaá¹ƒ (Katthaci) }, bhikk
so bhikkhu tÄ• ya asamayavimuttiyÄ• parihÄ• yetha.

``seyyathÄ• pi \Se I 372/, bhikkhave, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá
rukkhassa tiá¹-á¹-hato sÄ• ravato sÄ• raÃ±Ã±eva chetvÄ• Ä• dÄ• ya pakkameyya `sÄ• raâ
cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `aÃ±Ã±Ä• si vatÄ• yaá¹ƒ bhavaá¹ƒ puriso sÄ
phegguá¹ƒ, aÃ±Ã±Ä• si tacaá¹ƒ, aÃ±Ã±Ä• si papaá¹-ikaá¹ƒ, aÃ±Ã±Ä• si sÄ• khÄ• palÄ• saâ
puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• no mahato \Ee I 197/ rukk

sÄ• ravato sÄ• raÃ±Ã±eva chetvÄ• Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti jÄ• namÄ• no. yaÃ
sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ anubhavissatÄ«â€™ ti.

``evameva kho, bhikkhave, idhekacco kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä
evaá¹ƒ pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ
hoti, na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒset
tena lÄ• bhasakkÄ• rasilokena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appamatt
Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…ka
sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya sÄ«lasampadÄ•
\Se I 373/ na pamÄ• daá¹ƒ Ä• pajjati, appamatto samÄ• no samÄ• dhisampadaá¹ƒ Ä• rÄ• d
samÄ• dhisampadÄ• ya attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya sam
attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. so tÄ• ya samÄ• dhisampadÄ• ya na majjati napp
Ä• pajjati, appamatto samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ• dheti. so tena Ã±Ä• á¹‡adass
paripuá¹‡á¹‡asaá¹…kappo. so tena Ã±Ä• á¹‡adassanena na attÄ• nukkaá¹ƒseti, na paraá¹ƒ
Ã±Ä• á¹‡adassanena na majjati nappamajjati na pamÄ• daá¹ƒ Ä• pajjati, appamatto samÄ•
260/ Ä• rÄ• dheti. aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ so bhikkhu tÄ• ya a
parihÄ• yetha.

``iti kho, bhikkhave, nayidaá¹ƒ brahmacariyaá¹ƒ lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsaá¹ƒ, na
sÄ«lasampadÄ• nisaá¹ƒsaá¹ƒ, na samÄ• dhisampadÄ• nisaá¹ƒsaá¹ƒ, na Ã±Ä• á¹‡adassanA
ayaá¹ƒ, bhikkhave, akuppÄ• cetovimutti --- etadatthamidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ,
etaá¹ƒ pariyosÄ• naâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• sÄ• ropamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. cÅ«á¸·asÄ• ropamasuttaá¹ƒ

<312> evaá¹ƒ \Se I 374/ \Ne I 261/ \Ee I 198/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho piá¹…galakoccho brÄ• hmaá
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho piá¹…galakoccho brÄ• hm
etadavoca --- ``yeme, bho gotama, samaá¹‡abrÄ• hmaá¹‡Ä• saá¹…ghino gaá¹‡ino gaá¹‡Ä
titthakarÄ• sÄ• dhusammatÄ• , bahujanassa, seyyathidaá¹ƒ --- pÅ«raá¹‡o kassapo, makkh
kesakambalo, pakudho kaccÄ• yano, saÃ±cayo {saÃ±jayo (Ce Se Ee Katthaci) } belaá¹-á¹-h

nÄ• á¹-aputto, sabbete sakÄ• ya paá¹-iÃ±Ã±Ä• ya abbhaÃ±Ã±aá¹ƒsu sabbeva nÄ• bbhaÃ±
abbhaÃ±Ã±aá¹ƒsu ekacce nÄ• bbhaÃ±Ã±aá¹ƒsÅ«â€™â€™ ti? ``alaá¹ƒ, brÄ• hmaá¹‡a, tiá¹
sakÄ• ya paá¹-iÃ±Ã±Ä• ya abbhaÃ±Ã±aá¹ƒsu sabbeva nÄ• bbhaÃ±Ã±aá¹ƒsu, udÄ• hu eka
nÄ• bbhaÃ±Ã±aá¹ƒsÅ«ti. dhammaá¹ƒ te, brÄ• hmaá¹‡a, desessÄ• mi, taá¹ƒ suá¹‡Ä• hi, sÄ
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho piá¹…galakoccho brÄ• hmaá¹‡c
etadavoca ---

<313> ``seyyathÄ• pi, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá
rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phegguá¹ƒ atikkamma
atikkamma papaá¹-ikaá¹ƒ, sÄ• khÄ• palÄ• saá¹ƒ chetvÄ• Ä• dÄ• ya pakkameyya `sÄ• raâ€
cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `na vatÄ• yaá¹ƒ bhavaá¹ƒ puriso aÃ±Ã±Ä• si
phegguá¹ƒ, na aÃ±Ã±Ä• si tacaá¹ƒ, na aÃ±Ã±Ä• si papaá¹-ikaá¹ƒ, na aÃ±Ã±Ä• si sÄ• khÄ•
bhavaá¹ƒ puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• no mahato rukk
atikkammeva sÄ• raá¹ƒ atikkamma phegguá¹ƒ atikkamma tacaá¹ƒ atikkamma papaá¹-ikaá¹
Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä
nÄ• nubhavissatÄ«â€™ ti.

<314> ``seyyathÄ• pi vÄ• pana, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rap
262/ mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phegguá
199/, papaá¹-ikaá¹ƒ chetvÄ• Ä• dÄ• ya \Be I 259/ pakkameyya `sÄ• raâ€™ nti maÃ±Ã±amÄ
puriso disvÄ• evaá¹ƒ vadeyya --- `na vatÄ• yaá¹ƒ bhavaá¹ƒ puriso aÃ±Ã±Ä• si sÄ• raá¹ƒ, n
aÃ±Ã±Ä• si tacaá¹ƒ, na aÃ±Ã±Ä• si papaá¹-ikaá¹ƒ, na aÃ±Ã±Ä• si sÄ• khÄ• palÄ• saá¹ƒ. ta
sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• no mahato rukkhassa tiá¹-á¹-hato
sÄ• raá¹ƒ atikkamma phegguá¹ƒ atikkamma tacaá¹ƒ papaá¹-ikaá¹ƒ chetvÄ• Ä• dÄ• ya pakk
maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ nÄ• nubl

<315> ``seyyathÄ• pi vÄ• pana, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rap
mahato rukkhassa tiá¹-á¹-hato \Se I 376/ sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma phe
Ä• dÄ• ya pakkameyya `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. tamenaá¹ƒ cakkhumÄ• puriso dis
vatÄ• yaá¹ƒ bhavaá¹ƒ puriso aÃ±Ã±Ä• si sÄ• raá¹ƒ, na aÃ±Ã±Ä• si phegguá¹ƒ, na aÃ±Ã±Ä
papaá¹-ikaá¹ƒ, na aÃ±Ã±Ä• si sÄ• khÄ• palÄ• saá¹ƒ. tathÄ• hayaá¹ƒ bhavaá¹ƒ puriso sÄ• r
sÄ• rapariyesanaá¹ƒ caramÄ• no mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ
tacaá¹ƒ chetvÄ• Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena
atthaá¹ƒ nÄ• nubhavissatÄ«â€™ ti.

<316> ``seyyathÄ• pi vÄ• pana, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rap
mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ, phegguá¹ƒ chetvÄ• Ä• d
nti maÃ±Ã±amÄ• no. tamenaá¹ƒ cakkhumÄ• puriso disvÄ• evaá¹ƒ vadeyya --- `na vatÄ• y

aÃ±Ã±Ä• si sÄ• raá¹ƒ, na aÃ±Ã±Ä• si phegguá¹ƒ, na aÃ±Ã±Ä• si tacaá¹ƒ, na aÃ±Ã±Ä• si pa
sÄ• khÄ• palÄ• saá¹ƒ. tathÄ• hayaá¹ƒ bhavaá¹ƒ puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rap
rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ, phegguá¹ƒ chetvÄ• Ä• dÄ• ya pa
maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ nÄ• nubl

<317> ``seyyathÄ• pi vÄ• pana, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rap
263/ mahato rukkhassa tiá¹-á¹-hato sÄ• ravato sÄ• raÃ±Ã±eva \Be I 260/ chetvÄ• Ä• dÄ• y
jÄ• namÄ• no. tamenaá¹ƒ cakkhumÄ• \Se I 377/ puriso disvÄ• evaá¹ƒ vadeyya --- `aÃ±Ã±Ä
puriso sÄ• raá¹ƒ, aÃ±Ã±Ä• si phegguá¹ƒ, aÃ±Ã±Ä• si tacaá¹ƒ, aÃ±Ã±Ä• si papaá¹-ikaá¹ƒ, a
tathÄ• hayaá¹ƒ bhavaá¹ƒ puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ•
tiá¹-á¹-hato sÄ• ravato sÄ• raÃ±Ã±eva chetvÄ• Ä• dÄ• ya \Ee I 200/ pakkanto `sÄ• raâ€™
sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ anubhavissatÄ«â€™ ti.

<318> ``evameva kho, brÄ• hmaá¹‡a, idhekacco puggalo saddhÄ• agÄ• rasmÄ• anagÄ•
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä
pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilok
paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena attÄ• nukkaá¹ƒseti, paraá¹ƒ v
lÄ• bhasakkÄ• rasilokavÄ• , ime panaÃ±Ã±e bhikkhÅ« appaÃ±Ã±Ä• tÄ• appesakkhÄ• â€™
aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ
vÄ• yamati, olÄ«navuttiko ca hoti sÄ• thaliko. seyyathÄ• pi so, brÄ• hmaá¹‡a, puriso sÄ• ra
sÄ• rapariyesanaá¹ƒ caramÄ• no mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ
atikkamma tacaá¹ƒ atikkamma papaá¹-ikaá¹ƒ, sÄ• khÄ• palÄ• saá¹ƒ chetvÄ• \Se I 378/ Ä•
maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ nÄ• nubl
brÄ• hmaá¹‡a, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

<319> ``idha pana, brÄ• hmaá¹‡a, ekacco puggalo saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä
pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilok
attamano hoti na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nul
vambheti. lÄ• bhasakkÄ• rasilokena ca ye aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ
sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati \Ne I 264/, anolÄ«navuttiko ca hoti asÄ• thalik
sÄ«lasampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti, paripuá¹‡á¹‡as
sÄ«lasampadÄ• ya attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti --- `ahamasmi sÄ«lavÄ• kalyÄ• á
bhikkhÅ« dussÄ«lÄ• pÄ• padhammÄ• â€™ ti. sÄ«lasampadÄ• ya ca ye aÃ±Ã±e dhammÄ•
tesaá¹ƒ dhammÄ• naá¹ƒ \Ee I 201/ sacchikiriyÄ• ya na chandaá¹ƒ janeti, na vÄ• yamati, olÄ
sÄ• thaliko. seyyathÄ• pi so, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« \Se I 379/ sÄ

caramÄ• no mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ atikkamma p
papaá¹-ikaá¹ƒ chetvÄ• Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. yaÃ±cassa s
taÃ±cassa atthaá¹ƒ nÄ• nubhavissati. tathÅ«pamÄ• haá¹ƒ, brÄ• hmaá¹‡a, imaá¹ƒ puggalaá

<320> ``idha pana, brÄ• hmaá¹‡a, ekacco puggalo saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ
dukkhapareto, appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä
pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilok
paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti, na par
lÄ• bhasakkÄ• rasilokena ca ye aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca tesaá
sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati, anolÄ«navuttiko ca hoti asÄ• thaliko. so sÄ«l
Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti no ca kho paripuá¹‡á¹‡asaá¹…kap
na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. sÄ«lasampadÄ• ya ca ye aÃ±Ã±e dhammÄ• u
ca tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati, anolÄ«navuttiko
262/. so samÄ• dhisampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya samÄ• dhisampadÄ• ya attamano h
tÄ• ya samÄ• dhisampadÄ• ya attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti --- `ahamasmi samÄ•
panaÃ±Ã±e bhikkhÅ« \Se I 380/ asamÄ• hitÄ• vibbhantacittÄ• â€™ ti. samÄ• dhisampadÄ
uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca, tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya na chandaá¹ƒ
olÄ«navuttiko ca hoti sÄ• thaliko. seyyathÄ• pi so, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ra
sÄ• rapariyesanaá¹ƒ caramÄ• no mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ
tacaá¹ƒ chetvÄ• Ä• dÄ• ya pakkanto `sÄ• raâ€™ nti maÃ±Ã±amÄ• no. yaÃ±cassa \Ne I 26
taÃ±cassa atthaá¹ƒ nÄ• nubhavissati. tathÅ«pamÄ• haá¹ƒ, brÄ• hmaá¹‡a, imaá¹ƒ puggalaá

<321> ``idha pana, brÄ• hmaá¹‡a, ekacco puggalo saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena ... pe ... \Ee I 202/ antakiriyÄ• paÃ±Ã±Ä• yet
pabbajito samÄ• no lÄ• bhasakkÄ• rasilokaá¹ƒ abhinibbatteti. so tena lÄ• bhasakkÄ• rasilok
paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhasakkÄ• rasilokena na attÄ• nukkaá¹ƒseti, na par
lÄ• bhasakkÄ• rasilokena ca ye aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca tesaá
sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati, anolÄ«navuttiko ca hoti asÄ• thaliko. so sÄ«l
Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…ka
sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. sÄ«lasampadÄ• ya ca ye a
paá¹‡Ä«tatarÄ• ca tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati,
asÄ• thaliko. so samÄ• dhisampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya samÄ• dhisampadÄ• ya atta
paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya samÄ• dhisampadÄ• ya na attÄ• nukkaá¹ƒseti, na par
samÄ• dhisampadÄ• ya ca ye aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca tesaá¹
sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati, anolÄ«navuttiko ca hoti asÄ• thaliko. so Ã±Ä
Ä• rÄ• dheti. so tena Ã±Ä• á¹‡adassanena attamano hoti, paripuá¹‡á¹‡asaá¹…kappo \Be I 2
Ã±Ä• á¹‡adassanena attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti --- `ahamasmi jÄ• naá¹ƒ passaá

bhikkhÅ« ajÄ• naá¹ƒ apassaá¹ƒ viharantÄ«â€™ ti. Ã±Ä• á¹‡adassanena ca ye aÃ±Ã±e dha
paá¹‡Ä«tatarÄ• ca tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya na chandaá¹ƒ janeti, na vÄ• y
hoti sÄ• thaliko. seyyathÄ• pi so, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rap
mahato rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva sÄ• raá¹ƒ, phegguá¹ƒ chetvÄ• Ä• c
maÃ±Ã±amÄ• no. yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ nÄ• nub
brÄ• hmaá¹‡a, imaá¹ƒ puggalaá¹ƒ vadÄ• mi.

<322> ``idha pana, brÄ• hmaá¹‡a, ekacco puggalo saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ
`otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi up
dukkhotiá¹‡á¹‡o dukkhapareto \Se I 382/, appeva nÄ• ma imassa kevalassa dukkhakkhand
paÃ±Ã±Ä• yethÄ• â€™ ti. so evaá¹ƒ pabbajito samÄ• no \Ee I 203/ lÄ• bhasakkÄ• rasilokaá
lÄ• bhasakkÄ• rasilokena na attamano hoti, na paripuá¹‡á¹‡asaá¹…kappo. so tena lÄ• bhas
attÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. lÄ• bhasakkÄ• rasilokena ca ye aÃ±Ã±e dhammÄ
paá¹‡Ä«tatarÄ• ca tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati,
asÄ• thaliko. so sÄ«lasampadaá¹ƒ Ä• rÄ• dheti. so tÄ• ya sÄ«lasampadÄ• ya attamano hot
paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya sÄ«lasampadÄ• ya na attÄ• nukkaá¹ƒseti, na paraá¹ƒ
ca ye aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca tesaá¹ƒ dhammÄ• naá¹ƒ sacch
vÄ• yamati, anolÄ«navuttiko ca hoti asÄ• thaliko. so samÄ• dhisampadaá¹ƒ Ä• rÄ• dheti. so
attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…kappo. so tÄ• ya samÄ• dhisampadÄ• ya na
vambheti. samÄ• dhisampadÄ• ya ca ye aÃ±Ã±e dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ•
sacchikiriyÄ• ya chandaá¹ƒ janeti, vÄ• yamati, anolÄ«navuttiko ca hoti asÄ• thaliko. so Ã±Ä
Ä• rÄ• dheti. so tena Ã±Ä• á¹‡adassanena attamano hoti, no ca kho paripuá¹‡á¹‡asaá¹…ka
Ã±Ä• á¹‡adassanena na attÄ• nukkaá¹ƒseti, na \Be I 264/ paraá¹ƒ vambheti. Ã±Ä• á¹‡adas
uttaritarÄ• ca paá¹‡Ä«tatarÄ• \Se I 383/ ca tesaá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya chan
anolÄ«navuttiko ca hoti asÄ• thaliko.

<323> ``katame ca, brÄ• hmaá¹‡a, dhammÄ• Ã±Ä• á¹‡adassanena uttaritarÄ• ca paá¹‡Ä
brÄ• hmaá¹‡a, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayampi kho, brÄ• hmaá¹‡a,
uttaritaro ca paá¹‡Ä«tataro ca.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
ayampi kho, brÄ• hmaá¹‡a, dhammo Ã±Ä• á¹‡adassanena uttaritaro ca paá¹‡Ä«tataro ca.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati, sa
267/ sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako
sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayampi kho \Ee I 204/, brÄ

Ã±Ä• á¹‡adassanena uttaritaro ca paá¹‡Ä«tataro ca.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. ayampi kho, brÄ• hmaá¹‡a, dhammo Ã±Ä• á¹‡adassanena uttaritaro

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• p
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. ayampi kho, brÄ• hmaá¹‡a, dhammo Ã±Ä• á¹‡adassanena uttaritaro ca paá¹‡Ä«tat

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatik
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ayampi kho, b
Ã±Ä• á¹‡adassanena uttaritaro ca paá¹‡Ä«tataro ca.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samati
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayampi kho, brÄ• hmaá¹‡a, dhammo Ã±
paá¹‡Ä«tataro ca.

``puna \Be I 265/ caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ayampi kho, brÄ• hmaá¹‡a,
uttaritaro ca \Se I 384/ paá¹‡Ä«tataro ca.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
kho, brÄ• hmaá¹‡a, dhammo Ã±Ä• á¹‡adassanena uttaritaro ca paá¹‡Ä«tataro ca. ime kho,
Ã±Ä• á¹‡adassanena uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca.

<324> ``seyyathÄ• pi \Ne I 268/ so, brÄ• hmaá¹‡a, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• r
mahato rukkhassa tiá¹-á¹-hato sÄ• ravato sÄ• raá¹ƒyeva chetvÄ• Ä• dÄ• ya pakkanto `sÄ•
yaÃ±cassa sÄ• rena sÄ• rakaraá¹‡Ä«yaá¹ƒ taÃ±cassa atthaá¹ƒ anubhavissati. tathÅ«pamÄ
puggalaá¹ƒ vadÄ• mi.

``iti kho, brÄ• hmaá¹‡a, nayidaá¹ƒ brahmacariyaá¹ƒ lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsaá¹ƒ,
sÄ«lasampadÄ• nisaá¹ƒsaá¹ƒ, na samÄ• dhisampadÄ• nisaá¹ƒsaá¹ƒ, na Ã±Ä• á¹‡adassan
\Ee I 205/, brÄ• hmaá¹‡a, akuppÄ• cetovimutti --- etadatthamidaá¹ƒ, brÄ• hmaá¹‡a, brahma
sÄ• raá¹ƒ etaá¹ƒ pariyosÄ• naâ€™â€™ nti.

evaá¹ƒ vutte, piá¹…galakoccho brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹

abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjata
saraá¹‡aá¹ƒ gataâ€™â€™ nti.

cÅ«á¸·asÄ• ropamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

opammavaggo niá¹-á¹-hito tatiyo.

tassuddÄ• naá¹ƒ ---

moá¸·iyaphaggunariá¹-á¹-haÃ±ca \Se I 385/ nÄ• mo, andhavane kathipuá¹‡á¹‡aá¹ƒ nivÄ• p

rÄ• sikaá¹‡erumahÄ• gajanÄ• mo, sÄ• rÅ«pamo {sÄ• ravaro (Se), sÄ• ravano (Katthaci) } p

4. mahÄ• yamakavaggo

1. cÅ«á¸·agosiá¹…gasuttaá¹ƒ

<325> evaá¹ƒ \Be I 266/ \Ne I 269/ \Se I 386/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
Se Ee), Ã±Ä• tike (Katthaci) } viharati giÃ±jakÄ• vasathe. tena kho pana samayena Ä• yasm
ca nandiyo Ä• yasmÄ• ca kimilo {kimbilo (Ce Ee Katthaci) } gosiá¹…gasÄ• lavanadÄ• ye vi
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena gosiá¹…gasÄ• lavanadÄ• yo tenu
dÄ• yapÄ• lo bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na bhagavantaá¹ƒ etadav
etaá¹ƒ dÄ• yaá¹ƒ pÄ• visi. santettha tayo kulaputtÄ• attakÄ• marÅ«pÄ• viharanti. mÄ• tes
aphÄ• sumakÄ• sÄ«â€™â€™ ti.

assosi kho Ä• yasmÄ• anuruddho dÄ• yapÄ• lassa bhagavatÄ• saddhiá¹ƒ mantayamÄ• n
etadavoca --- ``mÄ• , Ä• vuso dÄ• yapÄ• la, bhagavantaá¹ƒ vÄ• resi. satthÄ• no bhagavÄ•
kho Ä• yasmÄ• anuruddho yenÄ• yasmÄ• ca nandiyo Ä• yasmÄ• ca kimilo tenupasaá¹…
Ä• yasmantaÃ±ca nandiyaá¹ƒ Ä• yasmantaÃ±ca kimilaá¹ƒ etadavoca --- ``abhikkamathÄ• y
abhikkamathÄ• yasmanto, satthÄ• no bhagavÄ• \Ee I 206/ anuppattoâ€™â€™ ti. atha \Se
anuruddho Ä• yasmÄ• ca nandiyo Ä• yasmÄ• ca kimilo bhagavantaá¹ƒ paccuggantvÄ• ---
paá¹-iggahesi, eko Ä• sanaá¹ƒ paÃ±Ã±apesi, eko pÄ• dodakaá¹ƒ upaá¹-á¹-hÄ• pesi. nisÄ«d
Ä• sane. nisajja kho bhagavÄ• pÄ• de pakkhÄ• lesi. tepi kho Ä• yasmanto bhagavantaá¹ƒ
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhagavÄ• etada

<326> ``kacci vo, anuruddhÄ• , khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci piá¹‡á¸• ake
\Ne I 270/? ``khamanÄ«yaá¹ƒ, bhagavÄ• , yÄ• panÄ«yaá¹ƒ, bhagavÄ• ; na ca mayaá¹ƒ, bha
kilamÄ• mÄ• â€™â€™ ti. ``kacci pana vo, anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• avi

aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi sampassantÄ• viharathÄ• â€™â€™ ti? ``taggha maya
sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakk
ti. ``yathÄ• kathaá¹ƒ pana tumhe, anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• avivadamÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi sampassantÄ• viharathÄ• â€™â€™ ti? ``idha mayhaá
`lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yohaá¹ƒ evarÅ«pehi sabrahmacÄ• rÄ«hi saddhiá
mayhaá¹ƒ, bhante, imesu Ä• yasmantesu mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ
vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca; mettaá¹ƒ manokammaá¹ƒ paccu
raho ca. tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sakaá¹ƒ cittaá¹ƒ nikkh
imesaá¹ƒyeva Ä• yasmantÄ• naá¹ƒ cittassa vasena vatteyyaâ€™ nti. so kho ahaá¹ƒ, bhante
nikkhipitvÄ• imesaá¹ƒyeva Ä• yasmantÄ• naá¹ƒ cittassa vasena vattÄ• mi. nÄ• nÄ• hi kho
pana maÃ±Ã±e cittaâ€™â€™ nti.

Ä• yasmÄ• pi kho nandiyo ... pe ... Ä• yasmÄ• pi kho kimilo bhagavantaá¹ƒ etadavoca --- ``
evaá¹ƒ hoti --- `lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yohaá¹ƒ evarÅ«pehi sabrahmacÄ•
viharÄ• mÄ«â€™ ti. tassa mayhaá¹ƒ, bhante, imesu Ä• yasmantesu mettaá¹ƒ kÄ• yakamma
ceva raho ca, mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca, mettaá¹ƒ
paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca. tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `yaá¹ƒnÅ«
I 207/ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒyeva Ä• yasmantÄ• naá¹ƒ cittassa vasena vatteyyaâ€™
bhante, sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒyeva Ä• yasmantÄ• naá¹ƒ cittassa vasena v
no, bhante, kÄ• yÄ• ekaÃ±ca pana maÃ±Ã±e cittanti.

``evaá¹ƒ kho mayaá¹ƒ, bhante, samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«roda
piyacakkhÅ«hi sampassantÄ• viharÄ• mÄ• â€™â€™ ti.

<327> ``sÄ• dhu sÄ• dhu, anuruddhÄ• ! kacci pana vo, anuruddhÄ• , appamattÄ• Ä• tÄ• p
viharathÄ• â€™â€™ ti? ``taggha mayaá¹ƒ, bhante, appamattÄ• Ä• tÄ• pino pahitattÄ• viha
\Ne I 271/ kathaá¹ƒ pana tumhe, anuruddhÄ• , appamattÄ• Ä• tÄ• pino pahitattÄ• viharath
bhante, amhÄ• kaá¹ƒ yo paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati so Ä• sanÄ•
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, avakkÄ• rapÄ• tiá¹ƒ upaá¹-á¹-hÄ• peti.
268/ piá¹‡á¸• Ä• ya paá¹-ikkamati, sace hoti bhuttÄ• vaseso sace Ä• kaá¹…khati bhuÃ±jati,
appaharite vÄ• chaá¸• á¸• eti, appÄ• á¹‡ake vÄ• udake opilÄ• peti. so Ä• sanÄ• ni paá¹-is
paribhojanÄ«yaá¹ƒ paá¹-isÄ• meti, avakkÄ• rapÄ• tiá¹ƒ paá¹-isÄ• meti, bhattaggaá¹ƒ samm
pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• vaccaghaá¹-aá¹ƒ vÄ• rittaá¹ƒ tu
upaá¹-á¹-hÄ• peti. sacassa hoti avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatt
upaá¹-á¹-hÄ• pema, na tveva mayaá¹ƒ, bhante, tappaccayÄ• vÄ• caá¹ƒ bhindÄ• ma. paÃ±c
bhante, sabbarattikaá¹ƒ dhammiyÄ• kathÄ• ya sannisÄ«dÄ• ma. evaá¹ƒ kho mayaá¹ƒ, bha
pahitattÄ• viharÄ• mÄ• â€™â€™ ti.

<328> ``sÄ• dhu sÄ• dhu, anuruddhÄ• ! atthi pana vo, anuruddhÄ• , evaá¹ƒ appamattÄ• na
pahitattÄ• naá¹ƒ viharantÄ• naá¹ƒ uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavis
phÄ• suvihÄ• roâ€™â€™ ti? ``kiÃ±hi no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ• vadeva
kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹
upasampajja viharÄ• ma. ayaá¹ƒ kho no, bhante, amhÄ• kaá¹ƒ appamattÄ• naá¹ƒ Ä• tÄ• pÄ
viharantÄ• naá¹ƒ uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ

``sÄ• dhu sÄ• dhu, anuruddhÄ• ! etassa \Se I 390/ pana vo, anuruddhÄ• , vihÄ• rassa sam
vihÄ• rassa \Ee I 208/ paá¹-ippassaddhiyÄ• atthaÃ±Ã±o uttarimanussadhammÄ• alamariya
adhigato phÄ• suvihÄ• roâ€™â€™ ti? ``kiÃ±hi no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ•
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• ma. etassa, bhant
samatikkamÄ• ya etassa vihÄ• rassa paá¹-ippassaddhiyÄ• ayamaÃ±Ã±o uttarimanussadha
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti.

``sÄ• dhu \Ne I 272/ sÄ• dhu, anuruddhÄ• ! etassa pana vo, anuruddhÄ• , vihÄ• rassa sam
vihÄ• rassa paá¹-ippassaddhiyÄ• atthaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡
phÄ• suvihÄ• roâ€™â€™ ti? ``kiÃ±hi \Be I 269/ no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ
pÄ«tiyÄ• ca virÄ• gÄ• upekkhakÄ• ca viharÄ• ma, satÄ• ca sampajÄ• nÄ• , sukhaÃ±ca k
taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹
etassa, bhante, vihÄ• rassa samatikkamÄ• ya etassa vihÄ• rassa paá¹-ippassaddhiyÄ• aya
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™

``sÄ• dhu sÄ• dhu, anuruddhÄ• ! etassa pana vo, anuruddhÄ• , vihÄ• rassa samatikkamÄ•
paá¹-ippassaddhiyÄ• atthaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavis
phÄ• suvihÄ• roâ€™â€™ ti \Se I 391/? ``kiÃ±hi no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ
sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• ma. etassa, bhan
samatikkamÄ• ya etassa vihÄ• rassa paá¹-ippassaddhiyÄ• ayamaÃ±Ã±o uttari manussadh
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti.

``sÄ• dhu sÄ• dhu, anuruddhÄ• ! etassa pana vo, anuruddhÄ• , vihÄ• rassa samatikkamÄ•
paá¹-ippassaddhiyÄ• atthaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavis
phÄ• suvihÄ• roâ€™â€™ ti? ``kiÃ±hi no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ• vadeva
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
`ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Ee I 209/ upasampajja viharÄ• ma
samatikkamÄ• ya etassa vihÄ• rassa paá¹-ippassaddhiyÄ• ayamaÃ±Ã±o uttarimanussadha
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti.

``sÄ• dhu sÄ• dhu, anuruddhÄ• ! etassa pana vo, anuruddhÄ• , vihÄ• rassa samatikkamÄ•
paá¹-ippassaddhiyÄ• atthaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavis
phÄ• suvihÄ• roâ€™â€™ ti? ``kiÃ±hi no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ• vadeva
sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti
upasampajja viharÄ• ma ... pe ... sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Se I 392/ samat
ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• ma ... pe ... sabbaso Ä• kiÃ±caÃ±Ã±Ä•
270/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• ma. etassa, bhante, vih
vihÄ• rassa paá¹-ippassaddhiyÄ• ayamaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á
phÄ• suvihÄ• roâ€™â€™ ti.

<329> ``sÄ• dhu sÄ• dhu, anuruddhÄ• ! etassa pana vo, anuruddhÄ• , vihÄ• rassa samatik
paá¹-ippassaddhiyÄ• atthaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavis
phÄ• suvihÄ• roâ€™â€™ ti? ``kiÃ±hi no siyÄ• , bhante! idha mayaá¹ƒ, bhante, yÄ• vadeva
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
no disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• . etassa, bhante, vihÄ• rassa samatikkamÄ• ya etass
paá¹-ippassaddhiyÄ• ayamaÃ±Ã±o uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanav
imamhÄ• ca mayaá¹ƒ, bhante, phÄ• suvihÄ• rÄ• aÃ±Ã±aá¹ƒ phÄ• suvihÄ• raá¹ƒ uttaritara
na samanupassÄ• mÄ• â€™â€™ ti. ``sÄ• dhu sÄ• dhu, anuruddhÄ• ! imamhÄ• phÄ• suvih
vÄ• phÄ• suvihÄ• ro natthÄ«â€™â€™ ti.

<330> atha kho bhagavÄ• Ä• yasmantaÃ±ca anuruddhaá¹ƒ Ä• yasmantaÃ±ca nandiyaá¹ƒ
dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• \Se I 393/ samuttejetvÄ• sampaha
pakkÄ• mi. atha kho Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca nandiyo Ä• yasmÄ• ca kimil
anusaá¹ƒyÄ• yitvÄ• {anusaá¹ƒsÄ• vetvÄ• (Ce), anusÄ• vetvÄ• (á¹-Ä«kÄ•) } tato paá¹-iniv
nandiyo \Ee I 210/ Ä• yasmÄ• ca kimilo Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``k
Ä• yasmato anuruddhassa evamÄ• rocimha --- `imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• rasamÄ•
ti, yaá¹ƒ no Ä• yasmÄ• anuruddho bhagavato sammukhÄ• yÄ• va Ä• savÄ• naá¹ƒ khayÄ•
Ä• yasmanto evamÄ• rocesuá¹ƒ --- `imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• rasamÄ• pattÄ«naá¹ƒ
me Ä• yasmantÄ• naá¹ƒ cetasÄ• ceto paricca vidito --- `imÄ• saÃ±ca imÄ• saÃ±ca vihÄ• ra
Ä• yasmanto lÄ• bhinoâ€™ ti. devatÄ• pi me \Be I 271/ etamatthaá¹ƒ Ä• rocesuá¹ƒ --- `imÄ•
vihÄ• rasamÄ• pattÄ«naá¹ƒ ime Ä• yasmanto lÄ• bhinoâ€™ ti. tamenaá¹ƒ bhagavatÄ• paÃ
byÄ• kataâ€™â€™ nti.

<331> atha \Ne I 274/ kho dÄ«gho parajano yakkho yena bhagavÄ• tenupasaá¹…kami; up
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho dÄ«gh
bhagavantaá¹ƒ etadavoca --- ``lÄ• bhÄ• vata, bhante, vajjÄ«naá¹ƒ, suladdhalÄ• bhÄ• vajji
tathÄ• gato viharati arahaá¹ƒ sammÄ• sambuddho, ime ca tayo kulaputtÄ• --- Ä• yasmÄ•

nandiyo, Ä• yasmÄ• ca kimiloâ€™â€™ ti. dÄ«ghassa parajanassa yakkhassa saddaá¹ƒ su
saddamanussÄ• vesuá¹ƒ --- `lÄ• bhÄ• \Se I 394/ vata, bho, vajjÄ«naá¹ƒ, suladdhalÄ• bhÄ•
tathÄ• gato viharati arahaá¹ƒ sammÄ• sambuddho, ime ca tayo kulaputtÄ• --- Ä• yasmÄ•
nandiyo, Ä• yasmÄ• ca kimiloâ€™ ti. bhummÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• t
tÄ• vatiá¹ƒsÄ• devÄ• ... pe ... yÄ• mÄ• devÄ• ... pe ... tusitÄ• devÄ• ... pe ... nimmÄ• na
paranimmitavasavattÄ« devÄ• ... pe ... brahmakÄ• yikÄ• devÄ• saddamanussÄ• vesuá¹ƒ
vajjÄ«naá¹ƒ, suladdhalÄ• bhÄ• vajjipajÄ• ya, yattha tathÄ• gato viharati arahaá¹ƒ sammÄ•
kulaputtÄ• --- Ä• yasmÄ• ca anuruddho, Ä• yasmÄ• ca nandiyo, Ä• yasmÄ• ca kimiloâ€™
tena khaá¹‡ena (tena layena) { ( ) Ce Se Ee potthakesu natthi} tena muhuttena yÄ• vabrahm
{saá¹ƒviditÄ• (Katthaci) } ahesuá¹ƒ.

``evametaá¹ƒ, dÄ«gha, evametaá¹ƒ, dÄ«gha! yasmÄ• pi, dÄ«gha, kulÄ• ete tayo kulaputtÄ
pabbajitÄ• , taÃ±cepi kulaá¹ƒ ete tayo kulaputte pasannacittaá¹ƒ anussareyya, tassapÄ• ssa
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. yasmÄ• pi, dÄ«gha, kulaparivaá¹-á¹-Ä• ete tayo kulapu
anagÄ• riyaá¹ƒ \Ee I 211/ pabbajitÄ• , so cepi kulaparivaá¹-á¹-o ete tayo kulaputte pasannac
tassapÄ• ssa kulaparivaá¹-á¹-assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. yasmÄ• pi, dÄ«gha,
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , so cepi gÄ• mo ete tayo kulaputte \Be I 272/ pasa
tassapÄ• ssa gÄ• massa \Se I 395/ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. yasmÄ• pi, dÄ«gha
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , so cepi nigamo ete tayo kulaputte pasannacitto a
nigamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. yasmÄ• pi, dÄ«gha, nagarÄ• ete tayo kulap
anagÄ• riyaá¹ƒ pabbajitÄ• , taÃ±cepi nagaraá¹ƒ ete tayo kulaputte pasannacittaá¹ƒ anussar
nagarassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. yasmÄ• pi, dÄ«gha, janapadÄ• ete tayo kul
anagÄ• riyaá¹ƒ pabbajitÄ• , so cepi janapado ete tayo kulaputte pasannacitto anussareyya,
janapadassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sabbe cepi, dÄ«gha, khattiyÄ• ete tayo ku
\Ne I 275/ anussareyyuá¹ƒ, sabbesÄ• naá¹ƒpÄ• ssa khattiyÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• y
dÄ«gha, brÄ• hmaá¹‡Ä• ... pe ... sabbe cepi, dÄ«gha, vessÄ• ... pe ... sabbe cepi, dÄ«gha
kulaputte pasannacittÄ• anussareyyuá¹ƒ, sabbesÄ• naá¹ƒpÄ• ssa suddÄ• naá¹ƒ dÄ«ghara
sadevako cepi, dÄ«gha, loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ•
kulaputte pasannacittÄ• anussareyya, sadevakassapÄ• ssa lokassa samÄ• rakassa sabrah
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya dÄ«gharattaá¹ƒ hitÄ• ya sukh
tayo kulaputtÄ• bahujanahitÄ• ya paá¹-ipannÄ• bahujanasukhÄ• ya lokÄ• nukampÄ• ya, a
devamanussÄ• naâ€™â€™ nti.

idamavoca \Se I 396/ bhagavÄ• . attamano dÄ«gho parajano yakkho bhagavato bhÄ• sitaá

cÅ«á¸·agosiá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. mahÄ• gosiá¹…gasuttaá¹ƒ

<332> evaá¹ƒ \Se I 397/ \Ne I 276/ \Ee I 212/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
gosiá¹…gasÄ• lavanadÄ• ye viharati sambahulehi abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehi thereh
Ä• yasmatÄ• ca sÄ• riputtena Ä• yasmatÄ• ca mahÄ• moggallÄ• nena Ä• yasmatÄ• \Be I
ca anuruddhena Ä• yasmatÄ• ca revatena Ä• yasmatÄ• ca Ä• nandena, aÃ±Ã±ehi ca abh
therehi sÄ• vakehi saddhiá¹ƒ. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no sÄ• yanhasamaya
yenÄ• yasmÄ• mahÄ• kassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ m
``Ä• yÄ• mÄ• vuso, kassapa, yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kamissÄ• ma dhamm
``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmato mahÄ• moggallÄ•
mahÄ• moggallÄ• no Ä• yasmÄ• ca mahÄ• kassapo Ä• yasmÄ• ca anuruddho yenÄ• yasm
dhammassavanÄ• ya. addasÄ• kho Ä• yasmÄ• Ä• nando Ä• yasmantaÃ±ca mahÄ• mogg
mahÄ• kassapaá¹ƒ Ä• yasmantaÃ±ca anuruddhaá¹ƒ yenÄ• yasmÄ• sÄ• riputto tenupasaá¹
disvÄ• na yenÄ• yasmÄ• revato tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ r
``upasaá¹…kamantÄ• kho amÅ«, Ä• vuso {Ä• yasmantÄ• vuso (Katthaci) } revata, sappuris
\Se I 398/ tena dhammassavanÄ• ya. Ä• yÄ• mÄ• vuso revata, yenÄ• yasmÄ• sÄ• riputto t
dhammassavanÄ• yÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• revato Ä• ya
kho Ä• yasmÄ• ca revato Ä• yasmÄ• ca Ä• nando yenÄ• yasmÄ• sÄ• riputto tenupasaá¹.

<333> addasÄ• kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaÃ±ca revataá¹ƒ Ä• yasmantaÃ±c
Ä• gacchante. disvÄ• na Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``etu kho Ä• yasmÄ•
Ä• nandassa bhagavato upaá¹-á¹-hÄ• kassa bhagavato santikÄ• vacarassa! ramaá¹‡Ä«yaá
gosiá¹…gasÄ• lavanaá¹ƒ, dosinÄ• ratti, sabbaphÄ• liphullÄ• {sabbapÄ• liphullÄ• (Ce) } sÄ
gandhÄ• sampavanti; kathaá¹ƒrÅ«pena, Ä• vuso Ä• nanda, bhikkhunÄ• gosiá¹…gasÄ• lav
``idhÄ• vuso sÄ• riputta \Ee I 213/, bhikkhu bahussuto hoti sutadharo sutasannicayo. ye te d
Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• \Be I 274/ sÄ• tthÄ• sab
kevalaparipuá¹‡á¹‡aá¹ƒ \Ne I 277/ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«p
bahussutÄ• honti, dhÄ• tÄ• {dhatÄ• (Ce Se Ke Ee) }, vacasÄ• paricitÄ• , manasÄ• nupek
suppaá¹-ividdhÄ• . so catassannaá¹ƒ parisÄ• naá¹ƒ dhammaá¹ƒ deseti parimaá¹‡á¸• alehi p
anuppabandhehi {appabaddhehi (Ce Ee) } anusayasamugghÄ• tÄ• ya. evarÅ«pena kho, Ä•
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ ti.

<334> evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ revataá¹ƒ etadavoca \Se I 399
Ä• vuso revata, Ä• yasmatÄ• Ä• nandena yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. tattha dÄ• ni n
revataá¹ƒ pucchÄ• ma --- `ramaá¹‡Ä«yaá¹ƒ, Ä• vuso revata, gosiá¹…gasÄ• lavanaá¹ƒ, dosi
sabbaphÄ• liphullÄ• sÄ• lÄ• , dibbÄ• , maÃ±Ã±e, gandhÄ• sampavanti; kathaá¹ƒrÅ«pena,
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti? ``idhÄ• vuso sÄ• riputta, bhikkhu pa
paá¹-isallÄ• narato, ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• katajjhÄ• no, vipassanÄ• ya s
suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ. evarÅ«pena kho, Ä• vuso sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ•

<335> evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``
anuruddha, Ä• yasmatÄ• revatena yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. tattha dÄ• ni mayaá¹
pucchÄ• ma --- `ramaá¹‡Ä«yaá¹ƒ, Ä• vuso anuruddha, gosiá¹…gasÄ• lavanaá¹ƒ, dosinÄ• r
sÄ• lÄ• , dibbÄ• , maÃ±Ã±e, gandhÄ• sampavanti; kathaá¹ƒrÅ«pena, Ä• vuso anuruddha,
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti? ``idhÄ• vuso sÄ• riputta, bhikkhu di
atikkantamÄ• nusakena sahassaá¹ƒ lokÄ• naá¹ƒ voloketi. seyyathÄ• pi, Ä• vuso sÄ• riputta
uparipÄ• sÄ• davaragato sahassaá¹ƒ nemimaá¹‡á¸• alÄ• naá¹ƒ volokeyya; evameva kho, Ä
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena sahassaá¹ƒ lokÄ• naá¹ƒ voloketi.
sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ ti.

<336> evaá¹ƒ \Se I 400/ \Be I 275/ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• ka
``byÄ• kataá¹ƒ kho, Ä• vuso kassapa, Ä• yasmatÄ• anuruddhena yathÄ• sakaá¹ƒ paá¹-ibh
Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ pucchÄ• ma --- `ramaá¹‡Ä«yaá¹ƒ, Ä• vuso kassapa, go
ratti, sabbaphÄ• liphullÄ• sÄ• lÄ• , dibbÄ• , maÃ±Ã±e, gandhÄ• sampavanti; kathaá¹ƒrÅ«p
bhikkhunÄ• \Ee I 214/ gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti? ``idhÄ• vuso
Ä• raÃ±Ã±iko \Ne I 278/ hoti Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca piá¹‡á¸•
piá¹‡á¸• apÄ• tikattassa ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca paá¹ƒsukÅ«liko hoti paá¹ƒsukÅ«
vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca tecÄ«variko hoti tecÄ«varikattassa ca vaá¹‡á¹‡avÄ• dÄ«, at
appicchatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca santuá¹-á¹-ho hoti santuá¹-á¹-hiyÄ• ca va
ca pavivitto hoti pavivekassa ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca asaá¹ƒsaá¹-á¹-ho hoti asaá¹
vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca Ä• raddhavÄ«riyo hoti vÄ«riyÄ• rambhassa ca vaá¹‡á¹‡avÄ
sÄ«lasampanno hoti sÄ«lasampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca samÄ• dhisamp
vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca paÃ±Ã±Ä• sampanno hoti paÃ±Ã±Ä• sampadÄ• ya ca vaá¹
vimuttisampanno hoti vimuttisampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca vimuttiÃ±Ä• á¹
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. evarÅ«pena kho, Ä• vuso sÄ
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ ti.

<337> evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ etad
Ä• vuso moggallÄ• na, Ä• yasmatÄ• mahÄ• kassapena yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ.
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ pucchÄ• ma --- `ramaá¹‡Ä«yaá¹ƒ, Ä• vuso mogga
dosinÄ• ratti, sabbaphÄ• liphullÄ• sÄ• lÄ• , dibbÄ• , maÃ±Ã±e, gandhÄ• sampavanti; kath
moggallÄ• na, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti? ``idhÄ•
abhidhammakathaá¹ƒ kathenti, te aÃ±Ã±amaÃ±Ã±aá¹ƒ paÃ±haá¹ƒ pucchanti, aÃ±Ã±amaÃ
vissajjenti, no ca saá¹ƒsÄ• denti {saá¹ƒsÄ• renti (Katthaci) }, dhammÄ« ca nesaá¹ƒ kathÄ•
evarÅ«pena kho, Ä• vuso sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€

<338> atha \Be I 276/ kho Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmantaá¹ƒ sÄ• riputtaá¹

kho, Ä• vuso sÄ• riputta, amhehi sabbeheva yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. tattha dÄ• n
sÄ• riputtaá¹ƒ pucchÄ• ma --- `ramaá¹‡Ä«yaá¹ƒ, Ä• vuso sÄ• riputta, gosiá¹…gasÄ• lavana
sabbaphÄ• liphullÄ• sÄ• lÄ• , dibbÄ• , maÃ±Ã±e, gandhÄ• sampavanti; kathaá¹ƒrÅ«pena,
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti? ``idhÄ• vuso moggallÄ• na, bhikkhu
bhikkhu cittassa vasena vattati. so yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati \Ee I 215/
viharituá¹ƒ, tÄ• ya vihÄ• rasamÄ• pattiyÄ• pubbaá¹‡hasamayaá¹ƒ viharati; yÄ• ya vihÄ• ras
Ä• kaá¹…khati majjhanhikasamayaá¹ƒ {majjhantikasamayaá¹ƒ (Ce Se Ke Ee Katthaci) } vih
vihÄ• rasamÄ• pattiyÄ• majjhanhikasamayaá¹ƒ \Ne I 279/ viharati; yÄ• ya vihÄ• rasamÄ• p
sÄ• yanhasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• rasamÄ• pattiyÄ• sÄ• yanhasamayaá¹ƒ viha
moggallÄ• na, raÃ±Ã±o vÄ• rÄ• jamahÄ• mattassa vÄ• nÄ• nÄ• rattÄ• naá¹ƒ dussÄ• naá¹
so yaÃ±Ã±adeva dussayugaá¹ƒ Ä• kaá¹…kheyya pubbaá¹‡hasamayaá¹ƒ pÄ• rupituá¹ƒ, taá
pubbaá¹‡hasamayaá¹ƒ pÄ• rupeyya; yaÃ±Ã±adeva dussayugaá¹ƒ Ä• kaá¹…kheyya majjha
taá¹ƒ tadeva dussayugaá¹ƒ majjhanhikasamayaá¹ƒ pÄ• rupeyya; yaÃ±Ã±adeva dussayugaá
sÄ• yanhasamayaá¹ƒ pÄ• rupituá¹ƒ, taá¹ƒ tadeva dussayugaá¹ƒ sÄ• yanhasamayaá¹ƒ pÄ•
moggallÄ• na, bhikkhu cittaá¹ƒ vasaá¹ƒ vatteti, no ca bhikkhu cittassa vasena vattati. so yÄ•
vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati pubbaá¹‡hasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• ras
pubbaá¹‡hasamayaá¹ƒ viharati; yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati majjhanhika
vihÄ• rasamÄ• pattiyÄ• majjhanhikasamayaá¹ƒ viharati; yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä•
viharituá¹ƒ, tÄ• ya vihÄ• rasamÄ• pattiyÄ• sÄ• yanhasamayaá¹ƒ viharati. evarÅ«pena kho,
bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ ti.

<339> atha kho Ä• yasmÄ• sÄ• riputto te Ä• yasmante etadavoca --- ``byÄ• kataá¹ƒ kho, Ä
yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. Ä• yÄ• mÄ• vuso, yena bhagavÄ• tenupasaá¹…kamissÄ
etamatthaá¹ƒ \Be I 277/ bhagavato \Se I 403/ Ä• rocessÄ• ma. yathÄ• no bhagavÄ• byÄ• l
dhÄ• ressÄ• mÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te Ä• yasmanto Ä• yasmato s
kho te Ä• yasmanto yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagava
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --
bhante, Ä• yasmantaÃ±ca revataá¹ƒ Ä• yasmantaÃ±ca Ä• nandaá¹ƒ dÅ«ratova Ä• gacchan
216/ Ä• nandaá¹ƒ etadavocaá¹ƒ --- `etu kho Ä• yasmÄ• Ä• nando! svÄ• gataá¹ƒ Ä• yasmat
upaá¹-á¹-hÄ• kassa bhagavato santikÄ• vacarassa! ramaá¹‡Ä«yaá¹ƒ, Ä• vuso Ä• nanda, go
ratti, sabbaphÄ• liphullÄ• sÄ• lÄ• , dibbÄ• , maÃ±Ã±e, gandhÄ• sampavanti; kathaá¹ƒrÅ«p
bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™ ti? evaá¹ƒ vutte, bhante, Ä• yasmÄ•
`idhÄ• vuso, sÄ• riputta, bhikkhu bahussuto hoti sutadharo ... pe ... anusayasamugghÄ• tÄ•
Ä• vuso sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ \Ne I 280/ sobheyyÄ• â€™â€™ â
sÄ• riputta! yathÄ• taá¹ƒ Ä• nandova sammÄ• byÄ• karamÄ• no byÄ• kareyya. Ä• nando l
sutadharo sutasannicayo. ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ
sabyaÃ±janÄ• ; kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ \Se I 404/ brahmacariyaá¹ƒ abhivad
dhammÄ• bahussutÄ• honti, dhÄ• tÄ• , vacasÄ• paricitÄ• , manasÄ• nupekkhitÄ• , diá¹-á

catassannaá¹ƒ parisÄ• naá¹ƒ dhammaá¹ƒ deseti parimaá¹‡á¸• alehi padabyaÃ±janehi anup
anusayasamugghÄ• tÄ• yÄ• â€™â€™ ti.

<340> ``evaá¹ƒ vutte, ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ revataá¹ƒ etadavocaá¹ƒ --- `byÄ• ka
revata Ä• yasmatÄ• Ä• nandena yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. tattha dÄ• ni mayaá¹ƒ
pucchÄ• ma --- ramaá¹‡Ä«yaá¹ƒ, Ä• vuso revata, gosiá¹…gasÄ• lavanaá¹ƒ, dosinÄ• ratti, s
dibbÄ• maÃ±Ã±e gandhÄ• sampavanti. kathaá¹ƒrÅ«pena, Ä• vuso revata, bhikkhunÄ• go
sobheyyÄ• â€™ ti? evaá¹ƒ vutte, bhante, Ä• yasmÄ• revato maá¹ƒ etadavoca --- `idhÄ• vu
paá¹-isallÄ• nÄ• rÄ• mo hoti paá¹-isallÄ• narato \Be I 278/, ajjhattaá¹ƒ cetosamathamanuyut
vipassanÄ• ya samannÄ• gato, brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ. evarÅ«pena kho, Ä• v
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, sÄ• riputta! yath
byÄ• karamÄ• no byÄ• kareyya. revato hi, sÄ• riputta, paá¹-isallÄ• nÄ• rÄ• mo paá¹-isallÄ•
cetosamathamanuyutto anirÄ• katajjhÄ• no, vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ

<341> ``evaá¹ƒ \Ee I 217/ vutte, ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca
Ä• vuso anuruddha Ä• yasmatÄ• revatena ... pe ... kathaá¹ƒrÅ«pena, Ä• vuso \Se I 405/ an
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™ ti. evaá¹ƒ vutte, bhante, Ä• yasmÄ• anuruddho n
sÄ• riputta, bhikkhu dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena sahassaá¹ƒ lo
seyyathÄ• pi, Ä• vuso sÄ• riputta, cakkhumÄ• puriso ... pe ... evarÅ«pena kho Ä• vuso sÄ•
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, sÄ• riputta, yath
byÄ• karamÄ• no byÄ• kareyya. anuruddho hi, sÄ• riputta, dibbena cakkhunÄ• visuddhena
sahassaá¹ƒ lokÄ• naá¹ƒ voloketÄ«â€™â€™ ti.

<342> ``evaá¹ƒ vutte, ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavocaá¹ƒ --
\Ne I 281/ kassapa Ä• yasmatÄ• anuruddhena yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. tattha dÄ
mahÄ• kassapaá¹ƒ pucchÄ• ma ... pe ... kathaá¹ƒ rÅ«pena kho, Ä• vuso kassapa, bhikkhun
sobheyyÄ• â€™ ti? evaá¹ƒ vutte bhante, Ä• yasmÄ• mahÄ• kassapo maá¹ƒ etadavoca --- `
attanÄ• ca Ä• raÃ±Ã±iko hoti Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca piá¹‡á
attanÄ• ca paá¹ƒsukÅ«liko hoti ... pe ... attanÄ• ca tecÄ«variko hoti ... pe ... attanÄ• ca ap
pe ... attanÄ• ca santuá¹-á¹-ho hoti ... pe ... attanÄ• ca pavivitto hoti ... pe ... attanÄ• ca
asaá¹ƒsaá¹-á¹-ho hoti ... pe ... attanÄ• ca Ä• raddhavÄ«riyo hoti ... pe ... attanÄ• ca sÄ«las
pe ... attanÄ• ca samÄ• dhisampanno hoti ... pe ... attanÄ• ca paÃ±Ã±Ä• sampanno hoti ..
vimuttisampanno \Se I 406/ hoti ... \Be I 279/ attanÄ• ca vimuttiÃ±Ä• á¹‡adassanasampann
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«. evarÅ«pena kho, Ä• vuso sÄ
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti \Ee I 218/. ``sÄ• dhu sÄ• dhu, sÄ• rip
sammÄ• byÄ• karamÄ• no byÄ• kareyya. kassapo hi, sÄ• riputta, attanÄ• ca Ä• raÃ±Ã±iko
vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca piá¹‡á¸• apÄ• tiko piá¹‡á¸• apÄ• tikattassa ca vaá¹‡á¹‡avÄ•
paá¹ƒsukÅ«liko paá¹ƒsukÅ«likattassa ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca tecÄ«variko tecÄ«v

vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca appiccho appicchatÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca
santuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca pavivitto pavivekassa ca vaá¹‡á¹‡avÄ•
asaá¹ƒsaá¹-á¹-ho asaá¹ƒsaggassa ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca Ä• raddhavÄ«riyo vÄ«
vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca sÄ«lasampanno sÄ«lasampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, a
samÄ• dhisampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca paÃ±Ã±Ä• sampanno paÃ±Ã±Ä
attanÄ• ca vimuttisampanno vimuttisampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«, attanÄ• ca vimutti
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti.

<343> ``evaá¹ƒ vutte, ahaá¹ƒ bhante Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ etadavocaá
Ä• vuso moggallÄ• na, Ä• yasmatÄ• mahÄ• kassapena \Se I 407/ yathÄ• sakaá¹ƒ paá¹-ibh
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ pucchÄ• ma ... pe ... kathaá¹ƒrÅ«pena, Ä• vuso m
gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™ ti? evaá¹ƒ vutte, bhante, Ä• yasmÄ• mahÄ• mog
`idhÄ• vuso sÄ• riputta, dve bhikkhÅ« abhidhammakathaá¹ƒ kathenti. te aÃ±Ã±amaÃ±Ã±aá
aÃ±Ã±amaÃ±Ã±assa \Ne I 282/ paÃ±haá¹ƒ puá¹-á¹-hÄ• vissajjenti, no ca saá¹ƒsÄ• denti, d
pavattinÄ« hoti. evarÅ«pena kho, Ä• vuso sÄ• riputta, bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹
``sÄ• dhu sÄ• dhu, sÄ• riputta, yathÄ• taá¹ƒ moggallÄ• nova sammÄ• byÄ• karamÄ• no b
sÄ• riputta, dhammakathikoâ€™â€™ ti.

<344> evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• moggallÄ• no bhagavantaá¹ƒ etadavoca --- ``atha
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavocaá¹ƒ --- `byÄ• kataá¹ƒ kho, Ä• vuso sÄ• riputta, am
yathÄ• sakaá¹ƒ paá¹-ibhÄ• naá¹ƒ. tattha dÄ• ni \Be I 280/ mayaá¹ƒ Ä• yasmantaá¹ƒ sÄ• rip
ramaá¹‡Ä«yaá¹ƒ, Ä• vuso sÄ• riputta, gosiá¹…gasÄ• lavanaá¹ƒ, dosinÄ• ratti, sabbaphÄ• l
maÃ±Ã±e, gandhÄ• sampavanti. kathaá¹ƒrÅ«pena, Ä• vuso sÄ• riputta, bhikkhunÄ• gosiá
ti? evaá¹ƒ vutte, bhante, Ä• yasmÄ• sÄ• riputto maá¹ƒ etadavoca --- `idhÄ• vuso, moggallÄ
vasaá¹ƒ vatteti no ca bhikkhu cittassa vasena vattati. so yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä•
pubbaá¹‡hasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• rasamÄ• pattiyÄ• pubbaá¹‡hasamayaá¹ƒ
vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati majjhanhikasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• ras
majjhanhikasamayaá¹ƒ viharati; yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati sÄ• yanhas
vihÄ• rasamÄ• pattiyÄ• sÄ• yanhasamayaá¹ƒ viharati. seyyathÄ• pi, Ä• vuso moggallÄ• na
rÄ• jamahÄ• mattassa vÄ• nÄ• nÄ• rattÄ• naá¹ƒ dussÄ• naá¹ƒ dussakaraá¹‡á¸• ako pÅ«ro
dussayugaá¹ƒ Ä• kaá¹…kheyya pubbaá¹‡hasamayaá¹ƒ pÄ• rupituá¹ƒ \Ee I 219/, taá¹ƒ tade
pubbaá¹‡hasamayaá¹ƒ pÄ• rupeyya; yaÃ±Ã±adeva dussayugaá¹ƒ Ä• kaá¹…kheyya majjha
taá¹ƒ tadeva dussayugaá¹ƒ majjhanhikasamayaá¹ƒ pÄ• rupeyya; yaÃ±Ã±adeva dussayuga
sÄ• yanhasamayaá¹ƒ pÄ• rupituá¹ƒ, taá¹ƒ tadeva dussayugaá¹ƒ sÄ• yanhasamayaá¹ƒ pÄ•
moggallÄ• na, bhikkhu cittaá¹ƒ vasaá¹ƒ vatteti, no ca bhikkhu cittassa vasena vattati. so yÄ•
vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati pubbaá¹‡hasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• ras
pubbaá¹‡hasamayaá¹ƒ viharati; yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati majjhanhika
vihÄ• rasamÄ• pattiyÄ• majjhanhikasamayaá¹ƒ viharati; yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä•

viharituá¹ƒ, tÄ• ya vihÄ• rasamÄ• pattiyÄ• sÄ• yanhasamayaá¹ƒ viharati. evarÅ«pena kho,
bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyyÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, mog
sÄ• riputtova sammÄ• byÄ• karamÄ• no byÄ• kareyya. sÄ• riputto hi, moggallÄ• na, cittaá¹
sÄ• riputto cittassa vasena vattati. so yÄ• ya vihÄ• rasamÄ• pattiyÄ• \Se I 409/ \Ne I 283/ Ä
pubbaá¹‡hasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• rasamÄ• pattiyÄ• pubbaá¹‡hasamayaá¹ƒ v
vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati majjhanhikasamayaá¹ƒ viharituá¹ƒ, tÄ• ya vihÄ• ras
majjhanhikasamayaá¹ƒ viharati; yÄ• ya vihÄ• rasamÄ• pattiyÄ• Ä• kaá¹…khati sÄ• yanhas
vihÄ• rasamÄ• pattiyÄ• sÄ• yanhasamayaá¹ƒ viharatÄ«â€™â€™ ti.

<345> evaá¹ƒ \Be I 281/ vutte, Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``kassa
subhÄ• sitaâ€™â€™ nti? ``sabbesaá¹ƒ vo, sÄ• riputta, subhÄ• sitaá¹ƒ pariyÄ• yena. api ca
yathÄ• rÅ«pena bhikkhunÄ• gosiá¹…gasÄ• lavanaá¹ƒ sobheyya. idha, sÄ• riputta, bhikkhu
piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡
satiá¹ƒ upaá¹-á¹-hapetvÄ• --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi yÄ• v
Ä• savehi cittaá¹ƒ vimuccissatÄ«â€™ ti. evarÅ«pena kho, sÄ• riputta, bhikkhunÄ• gosiá¹…
sobheyyÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te Ä• yasmanto {te bhikkhÅ« (Katthaci) } bhagavato bhÄ

mahÄ• gosiá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mahÄ• gopÄ• lakasuttaá¹ƒ

<346> evaá¹ƒ \Se I 410/ \Ne I 284/ \Ee I 220/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mant
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``ekÄ• dasahi, bhikkhave, aá¹…gehi samannÄ• gato gopÄ• lako abhabbo gogaá¹‡aá¹ƒ par
{phÄ• tikattuá¹ƒ (Ce Ee), phÄ• tikÄ• tuá¹ƒ (Se Ke) }. katamehi ekÄ• dasahi? idha, bhikkhave
rÅ«paÃ±Ã±Å« hoti, na lakkhaá¹‡akusalo hoti, na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• {sÄ• á¹-etÄ• (
vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, na dhÅ«maá¹ƒ kattÄ• hoti, na titthaá¹ƒ jÄ• nÄ• ti, na pÄ
vÄ«thiá¹ƒ jÄ• nÄ• ti, na gocarakusalo hoti anavasesadohÄ« ca hoti. ye te usabhÄ• gopitaro
atirekapÅ«jÄ• ya pÅ«jetÄ• hoti. imehi kho, bhikkhave, ekÄ• dasahi aá¹…gehi samannÄ• ga
gogaá¹‡aá¹ƒ pariharituá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. evameva kho, bhikkhave, ekÄ• dasahi dhar
abhabbo imasmiá¹ƒ dhammavinaye \Be I 282/ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá
ekÄ• dasahi? idha, bhikkhave, bhikkhu na rÅ«paÃ±Ã±Å« hoti, na lakkhaá¹‡akusalo hoti, na
hoti, na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, na dhÅ«maá¹ƒ kattÄ• hoti, na titthaá¹ƒ jÄ• nÄ• t
jÄ• nÄ• ti, na vÄ«thiá¹ƒ jÄ• nÄ• ti, na gocarakusalo hoti, anavasesadohÄ« ca hoti. ye te \Se

therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• te na atirel

<347> ``kathaÃ±ca, bhikkhave, bhikkhu na rÅ«paÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu ya sabbaá¹ƒ rÅ«paá¹ƒ `cattÄ• ri mahÄ• bhÅ«tÄ• ni, catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu na rÅ«paÃ±Ã±Å« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na lakkhaá¹‡akusalo hoti? idha, bhikkhave, bhikkhu `kam 285/ bÄ• lo, kammalakkhaá¹‡o paá¹‡á¸• itoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ lakkhaá¹‡akusalo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti? idha, bhikkhave, bhik kÄ• mavitakkaá¹ƒ adhivÄ• seti, nappajahati na vinodeti na byantÄ« karoti na anabhÄ• vaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ ... pe ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... pe ... uppannuppanne adhivÄ• seti, nappajahati \Ee I 221/ na vinodeti na byantÄ« karoti na anabhÄ• vaá¹ƒ gameti bhikkhave, bhikkhu na Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti? idha, bhikkhave, bh rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• na paá¹-ipajjati, na rakkhati \Se I 412/ cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒvaraá¹ƒ Ä• p saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nimitta anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharan pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati, manindriyaá¹ƒ, manindriye na saá¹ƒvaraá¹ƒ Ä• pajjati. evaá¹ƒ kho, bhikkhave, bhikkhu na va paá¹-icchÄ• detÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na dhÅ«maá¹ƒ kattÄ• hoti? idha, bhikkhave, bhikkhu yath yathÄ• pariyattaá¹ƒ dhammaá¹ƒ na vitthÄ• rena paresaá¹ƒ desetÄ• hoti. evaá¹ƒ kho, bhikkh dhÅ«maá¹ƒ kattÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu na titthaá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu ye te bhik Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• , te kÄ• lena kÄ• laá¹ƒ u na paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ? imassa ko atthoâ€™ ti? tassa te Ä• yasmanto vivaranti, anuttÄ• nÄ«kataÃ±ca na uttÄ• nÄ« karonti, anekavihitesu \Ne I 286/ ca kaá¹…khÄ kaá¹…khaá¹ƒ na paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, bhikkhu na titthaá¹ƒ jÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, bhikkhu na pÄ«taá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu tathÄ• g

dhammavinaye desiyamÄ• ne na labhati atthavedaá¹ƒ, na labhati dhammavedaá¹ƒ, na labh
pÄ• mojjaá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu na pÄ«taá¹ƒ jÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, bhikkhu na \Se I 413/ vÄ«thiá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave,
jÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, bhikkhu na gocarakusalo hoti? idha, bhikkhave, bhikkhu cattÄ• ro
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave \Ee I 222/, bhikkhu na gocarakus

``kathaÃ±ca, bhikkhave, bhikkhu anavasesadohÄ« hoti? idha, bhikkhave, bhikkhuá¹ƒ saddh
abhihaá¹-á¹-huá¹ƒ pavÄ• renti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajj
mattaá¹ƒ na jÄ• nÄ• ti paá¹-iggahaá¹‡Ä• ya. evaá¹ƒ kho, bhikkhave, bhikkhu anavasesadoh

``kathaÃ±ca, bhikkhave, bhikkhu ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…
saá¹…ghapariá¹‡Ä• yakÄ• te na atirekapÅ«jÄ• ya pÅ«jetÄ• hoti \Be I 284/? idha, bhikkhav
therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• , tesu na m
paccupaá¹-á¹-hÄ• peti Ä• vi ceva raho ca; na mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hÄ• p
mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hÄ• peti Ä• vi ceva raho ca. evaá¹ƒ kho, bhikkhave
therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• te na atirek

``imehi kho bhikkhave ekÄ• dasahi dhammehi samannÄ• gato bhikkhu abhabbo imasmiá¹ƒ
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituá¹ƒ.

<348> ``ekÄ• dasahi \Ne I 287/, bhikkhave, aá¹…gehi samannÄ• gato gopÄ• lako bhabbo g
phÄ• tiá¹ƒ kÄ• tuá¹ƒ. katamehi ekÄ• dasahi? idha, bhikkhave \Se I 414/, gopÄ• lako rÅ«paÃ
lakkhaá¹‡akusalo hoti, Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti, vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, d
titthaá¹ƒ jÄ• nÄ• ti, pÄ«taá¹ƒ jÄ• nÄ• ti, vÄ«thiá¹ƒ jÄ• nÄ• ti, gocarakusalo hoti, sÄ• vasesad
usabhÄ• gopitaro gopariá¹‡Ä• yakÄ• te atirekapÅ«jÄ• ya pÅ«jetÄ• hoti. imehi kho, bhikkh
samannÄ• gato gopÄ• lako bhabbo gogaá¹‡aá¹ƒ parihariuá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. evamev
dhammehi samannÄ• gato bhikkhu bhabbo imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hi
katamehi ekÄ• dasahi? idha, bhikkhave, bhikkhu rÅ«paÃ±Ã±Å« hoti, lakkhaá¹‡akusalo hoti,
hoti, vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti, dhÅ«maá¹ƒ kattÄ• hoti, titthaá¹ƒ jÄ• nÄ• ti, pÄ«taá¹
jÄ• nÄ• ti, gocarakusalo hoti, sÄ• vasesadohÄ« ca hoti. ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å«
saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• te atirekapÅ«jÄ• ya pÅ«jetÄ• hoti.

<349> ``kathaÃ±ca, bhikkhave, bhikkhu rÅ«paÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu yaá¹ƒ
sabbaá¹ƒ rÅ«paá¹ƒ `cattÄ• ri mahÄ• bhÅ«tÄ• ni \Ee I 223/, catunnaÃ±ca mahÄ• bhÅ«tÄ• na

yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu rÅ«paÃ±Ã±Å« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu lakkhaá¹‡akusalo hoti? idha, bhikkhave, bhikkhu kammala
kammalakkhaá¹‡o paá¹‡á¸• itoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhi
hoti.

``kathaÃ±ca \Be I 285/, bhikkhave, bhikkhu Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti? idha, bhikkhav
\Se I 415/ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti, pajahati vinodeti byantÄ« karoti anabhÄ• vaá¹
byÄ• pÄ• davitakkaá¹ƒ ... pe ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ... pe ... uppannuppanne
nÄ• dhivÄ• seti, pajahati vinodeti byantÄ« karoti anabhÄ• vaá¹ƒ gameti. evaá¹ƒ kho, bhikkh
Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti? idha, bhikkhave, bhikk
288/ rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ
paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena sadda
... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yen
phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubya
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati manindriyaá¹ƒ, m
Ä• pajjati. evaá¹ƒ kho, bhikkhave, bhikkhu vaá¹‡aá¹ƒ paá¹-icchÄ• detÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu dhÅ«maá¹ƒ kattÄ• hoti? idha, bhikkhave, bhikkhu yathÄ•
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena paresaá¹ƒ desetÄ• hoti. evaá¹ƒ kho, bhikkhav
kattÄ• hoti.

``kathaÃ±ca, bhikkhave, bhikkhu titthaá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu ye te bhikkh
Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• te kÄ• lena kÄ• laá¹ƒ \
paripucchati, paripaÃ±hati --- `idaá¹ƒ, bhante, kathaá¹ƒ? imassa ko atthoâ€™ ti? tassa te Ä
avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ« karonti, anekavihitesu ca kaá¹…
dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave, bhikkhu titthaá¹ƒ jÄ• nÄ•

``kathaÃ±ca bhikkhave, bhikkhu \Ee I 224/ pÄ«taá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu ta
dhammavinaye desiyamÄ• ne labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhamm
pÄ• mojjaá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu pÄ«taá¹ƒ jÄ• nÄ• ti.

``kathaÃ±ca \Be I 286/, bhikkhave, bhikkhu vÄ«thiá¹ƒ jÄ• nÄ• ti? idha, bhikkhave, bhikkhu a
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhik

``kathaÃ±ca, bhikkhave, bhikkhu gocarakusalo hoti? idha, bhikkhave, bhikkhu cattÄ• ro sati
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ kho, bhikkhave, bhikkhu gocarakusalo hoti.

``kathaÃ±ca \Ne I 289/ bhikkhave, bhikkhu sÄ• vasesadohÄ« hoti? idha, bhikkhave, bhikkhu
abhihaá¹-á¹-huá¹ƒ pavÄ• renti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajj
mattaá¹ƒ jÄ• nÄ• ti paá¹-iggahaá¹‡Ä• ya. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ• vasesadohÄ«

``kathaÃ±ca, bhikkhave, bhikkhu ye te bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…
saá¹…ghapariá¹‡Ä• yakÄ• , te atirekapÅ«jÄ• ya pÅ«jetÄ• hoti? idha, bhikkhave, bhikkhu ye
rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• tesu mettaá¹ƒ kÄ•
paccupaá¹-á¹-hÄ• peti Ä• vi ceva raho \Se I 417/ ca; mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á
ca; mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hÄ• peti Ä• vi ceva raho ca. evaá¹ƒ kho, bhikkh
bhikkhÅ« therÄ• rattaÃ±Ã±Å« cirapabbajitÄ• saá¹…ghapitaro saá¹…ghapariá¹‡Ä• yakÄ• t
hoti.

``imehi kho, bhikkhave, ekÄ• dasahi dhammehi samannÄ• gato bhikkhu bhabbo imasmiá¹ƒ
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjituâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• gopÄ• lakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. cÅ«á¸·agopÄ• lakasuttaá¹ƒ

<350> evaá¹ƒ \Se I 418/ \Ne I 290/ \Ee I 225/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
ukkacelÄ• yaá¹ƒ gaá¹…gÄ• ya nadiyÄ• tÄ«re. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi ---
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``bhÅ«tapubbaá¹ƒ \Be I 287/, bhikkhave, mÄ• gadhako gopÄ• lako duppaÃ±Ã±ajÄ• tiko, va
saradasamaye, asamavekkhitvÄ• gaá¹…gÄ• ya nadiyÄ• orimaá¹ƒ tÄ«raá¹ƒ, asamavekkhit
atittheneva gÄ• vo patÄ• resi uttaraá¹ƒ tÄ«raá¹ƒ suvidehÄ• naá¹ƒ. atha kho, bhikkhave, gÄ•
nadiyÄ• sote Ä• maá¹‡á¸• aliyaá¹ƒ karitvÄ• tattheva anayabyasanaá¹ƒ Ä• pajjiá¹ƒsu. taá¹ƒ
so, bhikkhave, mÄ• gadhako gopÄ• lako duppaÃ±Ã±ajÄ• tiko, vassÄ• naá¹ƒ pacchime mÄ•
asamavekkhitvÄ• gaá¹…gÄ• ya nadiyÄ• orimaá¹ƒ tÄ«raá¹ƒ, asamavekkhitvÄ• pÄ• rimaá¹
patÄ• resi uttaraá¹ƒ tÄ«raá¹ƒ suvidehÄ• naá¹ƒ. evameva kho, bhikkhave, ye hi keci {ye keci
vÄ• brÄ• hmaá¹‡Ä• vÄ• akusalÄ• imassa lokassa akusalÄ• parassa lokassa, akusalÄ•
amÄ• radheyyassa, akusalÄ• maccudheyyassa akusalÄ• amaccudheyyassa, tesaá¹ƒ ye s

maÃ±Ã±issanti, tesaá¹ƒ taá¹ƒ bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya.

<351> ``bhÅ«tapubbaá¹ƒ, bhikkhave, mÄ• gadhako gopÄ• lako sappaÃ±Ã±ajÄ• tiko, vassÄ
mÄ• se saradasamaye, samavekkhitvÄ• gaá¹…gÄ• ya nadiyÄ• orimaá¹ƒ tÄ«raá¹ƒ, samave
tittheneva gÄ• vo patÄ• resi uttaraá¹ƒ tÄ«raá¹ƒ suvidehÄ• naá¹ƒ. so paá¹-hamaá¹ƒ patÄ• re
gopariá¹‡Ä• yakÄ• . te tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ chetvÄ• sotthinÄ• pÄ• raá¹ƒ agamaá
balavagÄ• vo dammagÄ• vo. tepi tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ chetvÄ• sotthinÄ• pÄ• raá
patÄ• resi vacchatare vacchatariyo. tepi tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ chetvÄ• sotthinÄ• p
athÄ• pare patÄ• resi vacchake kisÄ• balake {kisabalake (Ce Se Ee) }. tepi tiriyaá¹ƒ gaá¹…g
sotthinÄ• pÄ• raá¹ƒ agamaá¹ƒsu. bhÅ«tapubbaá¹ƒ, bhikkhave, vacchako taruá¹‡ako tÄ• va
mÄ• tugoravakena vuyhamÄ• no, sopi tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ chetvÄ• sotthinÄ• pÄ
hetu? tathÄ• \Ne I 291/ hi so, bhikkhave, mÄ• gadhako gopÄ• lako sappaÃ±Ã±ajÄ• tiko \Ee
pacchime mÄ• se saradasamaye, samavekkhitvÄ• gaá¹…gÄ• ya nadiyÄ• orimaá¹ƒ \Be I 2
pÄ• rimaá¹ƒ tÄ«raá¹ƒ, tittheneva gÄ• vo patÄ• resi uttaraá¹ƒ tÄ«raá¹ƒ suvidehÄ• naá¹ƒ. eva
hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• kusalÄ• imassa lokassa kusalÄ• parassa lok
kusalÄ• amÄ• radheyyassa, kusalÄ• maccudheyyassa kusalÄ• amaccudheyyassa, tesaá
saddahÄ• tabbaá¹ƒ maÃ±Ã±issanti, tesaá¹ƒ taá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ

<352> ``seyyathÄ• pi \Se I 420/, bhikkhave, ye te usabhÄ• gopitaro gopariá¹‡Ä• yakÄ• te
sotaá¹ƒ chetvÄ• sotthinÄ• pÄ• raá¹ƒ agamaá¹ƒsu, evameva kho, bhikkhave, ye te bhikkhÅ
vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasa
vimuttÄ• , te tiriyaá¹ƒ mÄ• rassa sotaá¹ƒ chetvÄ• sotthinÄ• pÄ• raá¹ƒ gatÄ• .

``seyyathÄ• pi te, bhikkhave, balavagÄ• vo dammagÄ• vo tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ c
agamaá¹ƒsu, evameva kho, bhikkhave, ye te bhikkhÅ« paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá
parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• , tepi
chetvÄ• sotthinÄ• pÄ• raá¹ƒ gamissanti.

``seyyathÄ• pi te, bhikkhave, vacchatarÄ• vacchatariyo tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ che
agamaá¹ƒsu, evameva kho, bhikkhave, ye te bhikkhÅ« tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino sakiá¹ƒdeva imaá¹ƒ lokaá¹ƒ Ä• gantv
tepi tiriyaá¹ƒ mÄ• rassa sotaá¹ƒ chetvÄ• sotthinÄ• pÄ• raá¹ƒ gamissanti.

``seyyathÄ• pi te, bhikkhave, vacchakÄ• kisÄ• balakÄ• tiriyaá¹ƒ gaá¹…gÄ• ya sotaá¹ƒ che
agamaá¹ƒsu, evameva kho, bhikkhave, ye te bhikkhÅ« tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yanÄ• , tepi tiriyaá¹ƒ mÄ• rassa sotaá¹ƒ che
gamissanti.

``seyyathÄ• pi so, bhikkhave, vacchako taruá¹‡ako tÄ• vadeva jÄ• tako mÄ• tugoravakena \
tiriyaá¹ƒ \Ne I 292/ gaá¹…gÄ• ya sotaá¹ƒ chetvÄ• sotthinÄ• \Be I 289/ pÄ• raá¹ƒ agamÄ• s
bhikkhave, ye te bhikkhÅ« dhammÄ• nusÄ• rino saddhÄ• nusÄ• rino, tepi tiriyaá¹ƒ mÄ• rass
pÄ• raá¹ƒ gamissanti.

``ahaá¹ƒ kho pana, bhikkhave, kusalo \Ee I 227/ imassa lokassa kusalo parassa lokassa, ku
kusalo amÄ• radheyyassa, kusalo maccudheyyassa kusalo amaccudheyyassa. tassa mayh
saddahÄ• tabbaá¹ƒ maÃ±Ã±issanti, tesaá¹ƒ taá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``ayaá¹ƒ loko paro loko, jÄ• natÄ• suppakÄ• sito.

yaÃ±ca mÄ• rena sampattaá¹ƒ, appattaá¹ƒ yaÃ±ca maccunÄ• ||

``sabbaá¹ƒ lokaá¹ƒ abhiÃ±Ã±Ä• ya, sambuddhena pajÄ• natÄ• .

vivaá¹-aá¹ƒ amatadvÄ• raá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• ||

``chinnaá¹ƒ pÄ• pimato sotaá¹ƒ, viddhastaá¹ƒ vinaá¸·Ä«kataá¹ƒ.

pÄ• mojjabahulÄ• hotha, khemaá¹ƒ pattattha {patthetha (Se Ke Katthaci aá¹-á¹-hakathÄ• ya
saá¹ƒvaá¹‡á¹‡etabbapÄ• á¹-ho) } bhikkhavoâ€™â€™ ti ||

cÅ«á¸·agopÄ• lakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÅ«á¸·asaccakasuttaá¹ƒ

<353> evaá¹ƒ \Se I 422/ \Ne I 293/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liya
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena saccako nigaá¹‡á¹-haputto vesÄ•
bhassappavÄ• dako paá¹‡á¸• itavÄ• do sÄ• dhusammato bahujanassa. so vesÄ• liyaá¹ƒ pa
--- ``nÄ• haá¹ƒ taá¹ƒ passÄ• mi samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• , saá¹…ghiá¹ƒ gaá
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ paá¹-ijÄ• namÄ• naá¹ƒ, yo mayÄ• vÄ• dena vÄ• daá¹
sampakampeyya na sampavedheyya, yassa na kacchehi sedÄ• mucceyyuá¹ƒ. thÅ«á¹‡aá¹
vÄ• daá¹ƒ samÄ• rabheyyaá¹ƒ, sÄ• pi mayÄ• vÄ• dena vÄ• daá¹ƒ samÄ• raddhÄ• \Be I 29
sampavedheyya. ko pana vÄ• do manussabhÅ«tassÄ• â€™â€™ ti?

atha kho Ä• yasmÄ• assaji pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya

pÄ• visi. addasÄ• kho saccako nigaá¹‡á¹-haputto vesÄ• liyaá¹ƒ jaá¹…ghÄ• vihÄ• raá¹ƒ anu
anuvicaramÄ• no \Ee I 228/ Ä• yasmantaá¹ƒ assajiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• r
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• assajinÄ• saddhiá¹ƒ sammodi. samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sa
Ä• yasmantaá¹ƒ assajiá¹ƒ etadavoca --- ``kathaá¹ƒ pana, bho assaji, samaá¹‡o gotamo sÄ•
kathaá¹ƒbhÄ• gÄ• \Se I 423/ ca pana samaá¹‡assa gotamassa sÄ• vakesu anusÄ• sanÄ«
``evaá¹ƒ kho, aggivessana, bhagavÄ• sÄ• vake vineti, evaá¹ƒbhÄ• gÄ• ca pana bhagavato
bahulÄ• pavattati --- `rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ, vedanÄ• aniccÄ• , saÃ±Ã±Ä• anicc
aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. rÅ«paá¹ƒ, bhikkhave, anattÄ• , vedanÄ• anattÄ• , s
saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . sabbe saá¹…khÄ• rÄ• aniccÄ• , sab
kho, aggivessana, bhagavÄ• sÄ• vake vineti, evaá¹ƒbhÄ• gÄ• ca pana bhagavato sÄ• vak
pavattatÄ«â€™â€™ ti. ``dussutaá¹ƒ vata, bho assaji, assumha ye mayaá¹ƒ evaá¹ƒvÄ• diá¹ƒ
assumha. appeva nÄ• ma mayaá¹ƒ kadÄ• ci karahaci tena bhotÄ• gotamena saddhiá¹ƒ sa
appeva nÄ• ma siyÄ• kocideva kathÄ• sallÄ• po, appeva nÄ• ma tasmÄ• pÄ• pakÄ• diá¹-
ti.

<354> tena kho pana samayena paÃ±camattÄ• ni licchavisatÄ• ni santhÄ• gÄ• re {sandhÄ
sannipatitÄ• ni honti kenacideva karaá¹‡Ä«yena. atha kho saccako nigaá¹‡á¹-haputto yena
tenupasaá¹…kami; upasaá¹…kamitvÄ• te licchavÄ« etadavoca --- ``abhikkamantu bhonto l
bhonto licchavÄ«, ajja me samaá¹‡ena gotamena saddhiá¹ƒ kathÄ• sallÄ• po bhavissati. sa
tathÄ• patiá¹-á¹-hissati yathÄ• ca me {yathÄ• ssa me (Ce Ee) } Ã±Ä• taÃ±Ã±atarena sÄ• v
bhikkhunÄ• patiá¹-á¹-hitaá¹ƒ, seyyathÄ• pi \Se I 424/ nÄ• ma balavÄ• puriso dÄ«ghalomik
gahetvÄ• Ä• kaá¹…• á¹…• heyya parikaá¹…• á¹…• heyya samparikaá¹…• á¹…• heyya \Be I 291/, evam
gotamaá¹ƒ vÄ• dena vÄ• daá¹ƒ Ä• kaá¹…• á¹…• hissÄ• mi parikaá¹…• á¹…• hissÄ• mi samparikaá¹…
balavÄ• soá¹‡á¹…• ikÄ• kammakÄ• ro mahantaá¹ƒ soá¹‡á¹…• ikÄ• kiá¹…·aÃ±jaá¹ƒ gambhÄ«re u
kaá¹‡á¹‡e gahetvÄ• Ä• kaá¹…• á¹…• heyya parikaá¹…• á¹…• heyya samparikaá¹…• á¹…• heyya, evam
vÄ• dena vÄ• daá¹ƒ Ä• kaá¹…• á¹…• hissÄ• mi parikaá¹…• á¹…• hissÄ• mi samparikaá¹…• á¹…• hissÄ•
soá¹‡á¹…• ikÄ• dhutto vÄ• laá¹ƒ \Ee I 229/ {thÄ• laá¹ƒ (Katthaci) } kaá¹‡á¹‡e gahetvÄ• odhun
nipphoá¹-eyya {nicchÄ• deyya (Ce Ee Katthaci), nicchoá¹-eyya (Katthaci), nippoá¹-heyya (S
samaá¹‡aá¹ƒ gotamaá¹ƒ vÄ• dena vÄ• daá¹ƒ odhunissÄ• mi niddhunissÄ• mi nipphoá¹-ess
kuÃ±jaro saá¹-á¹-hihÄ• yano gambhÄ«raá¹ƒ pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• sÄ• á¹‡adhovika
kÄ«á¹…·ati, evamevÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ sÄ• á¹‡adhovikaá¹ƒ maÃ±Ã±e kÄ«á¹…·i
abhikkamantu bhonto licchavÄ«, abhikkamantu bhonto licchavÄ«, ajja me samaá¹‡ena gota
kathÄ• sallÄ• po bhavissatÄ«â€™â€™ ti. tatrekacce licchavÄ« evamÄ• haá¹ƒsu --- ``kiá¹ƒ s
nigaá¹‡á¹-haputtassa vÄ• daá¹ƒ Ä• ropessati, atha kho saccako nigaá¹‡á¹-haputto samaá¹‡
Ä• ropessatÄ«â€™â€™ ti? ekacce licchavÄ« evamÄ• haá¹ƒsu --- ``kiá¹ƒ so bhavamÄ• no s
bhagavato vÄ• daá¹ƒ Ä• ropessati, atha kho bhagavÄ• saccakassa nigaá¹‡á¹-haputtassa v
ti? atha kho saccako \Se I 425/ nigaá¹‡á¹-haputto paÃ±camattehi licchavisatehi parivuto yen

kÅ«á¹-Ä• gÄ• rasÄ• lÄ• tenupasaá¹…kami.

<355> tena kho pana samayena sambahulÄ• bhikkhÅ« abbhokÄ• se caá¹…kamanti. atha
yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kahaa
bhavaá¹ƒ gotamo viharati? dassanakÄ• mÄ• hi mayaá¹ƒ taá¹ƒ bhavantaá¹ƒ gotamaâ€™â€
aggivessana, bhagavÄ• mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le
ti. atha kho saccako nigaá¹‡á¹-haputto mahatiyÄ• licchaviparisÄ• ya saddhiá¹ƒ mahÄ• vana
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. tepi kho licchavÄ« appekacce bha
ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce bhagavatÄ• \Be I 292/ saddhiá¹ƒ sammodiá¹ƒsu, sa
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce yena bhagavÄ•
ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce bhagavato santike nÄ• magottaá¹ƒ sÄ• vetvÄ• ekan
appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

<356> ekamantaá¹ƒ nisinno kho saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ etadavoca --- `
bhavantaá¹ƒ gotamaá¹ƒ kiÃ±cideva desaá¹ƒ, sace me bhavaá¹ƒ gotamo okÄ• saá¹ƒ karoti p
veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti. ``puccha, aggivessana \Se I 426/, yadÄ• kaá¹…khasÄ«â
``kathaá¹ƒ pana bhavaá¹ƒ gotamo sÄ• vake vineti, kathaá¹ƒbhÄ• gÄ• ca pana bhoto gotam
bahulÄ• pavattatÄ«â€™â€™ ti? ``evaá¹ƒ kho ahaá¹ƒ, aggivessana, sÄ• vake vinemi, evaá
sÄ• vakesu anusÄ• sanÄ« bahulÄ• pavattati --- `rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ, vedanÄ•
aniccÄ• , saá¹…khÄ• rÄ• aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. rÅ«paá¹ƒ, bhikkhave, ana
saÃ±Ã±Ä• anattÄ• , saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . sabbe saá¹…kh
anattÄ• â€™ ti. evaá¹ƒ kho ahaá¹ƒ, aggivessana, sÄ• vake vinemi, evaá¹ƒbhÄ• gÄ• ca pan
bahulÄ• pavattatÄ«â€™â€™ ti.

``upamÄ• maá¹ƒ, bho gotama, paá¹-ibhÄ• tÄ«â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, aggivessa
avoca.

``seyyathÄ• pi, bho gotama, ye kecime bÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuddhiá¹ƒ virÅ«á¸·hia
sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya. evamete bÄ«jagÄ• mabhÅ«ta
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanti. seyyathÄ• pi vÄ• pana, bho gotama, ye kecime balaka
karÄ«yanti, sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya. evamete balakara
karÄ«yanti. evameva kho, bho gotama, rÅ«pattÄ• yaá¹ƒ purisapuggalo rÅ«pe patiá¹-á¹-hÄ•
apuÃ±Ã±aá¹ƒ vÄ• pasavati, vedanattÄ• yaá¹ƒ purisapuggalo vedanÄ• yaá¹ƒ patiá¹-á¹-hÄ•
apuÃ±Ã±aá¹ƒ vÄ• pasavati, saÃ±Ã±attÄ• yaá¹ƒ purisapuggalo saÃ±Ã±Ä• yaá¹ƒ patiá¹-á¹-h
apuÃ±Ã±aá¹ƒ vÄ• pasavati, saá¹…khÄ• rattÄ• yaá¹ƒ purisapuggalo saá¹…khÄ• resu \Se I
puÃ±Ã±aá¹ƒ vÄ• apuÃ±Ã±aá¹ƒ vÄ• pasavati, viÃ±Ã±Ä• á¹‡attÄ• yaá¹ƒ purisapuggalo viÃ±
puÃ±Ã±aá¹ƒ vÄ• apuÃ±Ã±aá¹ƒ vÄ• pasavatÄ«â€™â€™ ti.

``nanu tvaá¹ƒ, aggivessana, evaá¹ƒ vadesi --- `rÅ«paá¹ƒ me attÄ• , vedanÄ• me attÄ• , sa
saá¹…khÄ• rÄ• me attÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ me attÄ• â€™â€™ â€™ ti? ``ahaÃ±hi, bho go
--- `rÅ«paá¹ƒ me attÄ• , vedanÄ• me attÄ• , saÃ±Ã±Ä• me attÄ• , saá¹…khÄ• rÄ• me attÄ
attÄ• â€™ ti, ayaÃ±ca mahatÄ« janatÄ• â€™â€™ ti.

``kiÃ±hi te, aggivessana, mahatÄ« janatÄ• karissati? iá¹…gha tvaá¹ƒ, aggivessana, sakaÃ
nibbeá¹-hehÄ«â€™â€™ ti. ``ahaÃ±hi, bho gotama, evaá¹ƒ vadÄ• mi --- `rÅ«paá¹ƒ me attÄ•
saÃ±Ã±Ä• me attÄ• , saá¹…khÄ• rÄ• me attÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ me attÄ• â€™â€™ â€™

<357> ``tena hi, aggivessana, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya ta
(Katthaci) } byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi \Ee I 231/, aggivessana, vatteyya raÃ±
muddhÄ• vasittassa sakasmiá¹ƒ vijite vaso --- ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetuá¹ƒ, jÄ• petÄ
pabbÄ• jetÄ• yaá¹ƒ vÄ• pabbÄ• jetuá¹ƒ, seyyathÄ• pi raÃ±Ã±o pasenadissa kosalassa, se
mÄ• gadhassa ajÄ• tasattussa vedehiputtassÄ• â€™â€™ ti? ``vatteyya, bho gotama, raÃ±Ã
muddhÄ• vasittassa sakasmiá¹ƒ vijite vaso --- ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetuá¹ƒ, jÄ• petÄ
pabbÄ• jetÄ• yaá¹ƒ vÄ• pabbÄ• jetuá¹ƒ, seyyathÄ• pi raÃ±Ã±o pasenadissa kosalassa, se
mÄ• gadhassa ajÄ• tasattussa vedehiputtassa. imesampi hi, bho gotama, saá¹…ghÄ• naá¹
seyyathidaá¹ƒ, vajjÄ«naá¹ƒ mallÄ• naá¹ƒ --- vattati sakasmiá¹ƒ vijite vaso --- ghÄ• tetÄ• yaá
jÄ• petÄ• yaá¹ƒ vÄ• jÄ• petuá¹ƒ, pabbÄ• jetÄ• yaá¹ƒ vÄ• pabbÄ• jetuá¹ƒ. kiá¹ƒ pana raÃ±
muddhÄ• vasittassa, seyyathÄ• pi raÃ±Ã±o pasenadissa kosalassa \Se I 428/, seyyathÄ• p
mÄ• gadhassa ajÄ• tasattussa vedehiputtassa? vatteyya, bho gotama, vattituÃ±ca marahat

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, yaá¹ƒ tvaá¹ƒ evaá¹ƒ vadesi --- `rÅ«paá¹ƒ me attÄ• â
I 297/ tasmiá¹ƒ rÅ«pe vaso --- evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«
saccako nigaá¹‡á¹-haputto tuá¹‡hÄ« ahosi. dutiyampi kho bhagavÄ• saccakaá¹ƒ nigaá¹‡á¹
``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, yaá¹ƒ tvaá¹ƒ evaá¹ƒ vadesi --- `rÅ«paá¹ƒ me attÄ• â
tasmiá¹ƒ rÅ«pe vaso --- evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™â
kho saccako nigaá¹‡á¹-haputto tuá¹‡hÄ« ahosi. atha kho bhagavÄ• saccakaá¹ƒ nigaá¹‡á¹-
``byÄ• karohi dÄ• ni, aggivessana, na dÄ• ni te tuá¹‡hÄ«bhÄ• vassa kÄ• lo. yo koci, aggive
yÄ• vatatiyaá¹ƒ sahadhammikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho na byÄ• karoti, etthevassa sattad
ti.

tena kho pana samayena vajirapÄ• á¹‡i yakkho Ä• yasaá¹ƒ vajiraá¹ƒ Ä• dÄ• ya Ä• dittaá¹ƒ
sajotibhÅ«taá¹ƒ saccakassa nigaá¹‡á¹-haputtassa uparivehÄ• saá¹ƒ á¹-hito hoti --- `sacÄ• y
saccako nigaá¹‡á¹-haputto bhagavatÄ• yÄ• vatatiyaá¹ƒ sahadhammikaá¹ƒ paÃ±haá¹ƒ puá¹
etthevassa sattadhÄ• muddhaá¹ƒ phÄ• lessÄ• mÄ«â€™ ti. taá¹ƒ kho pana vajirapÄ• á¹‡iá¹
passati saccako ca nigaá¹‡á¹-haputto. atha kho saccako nigaá¹‡á¹-haputto bhÄ«to saá¹ƒvig

bhagavantaá¹ƒyeva \Ee I 232/ tÄ• á¹‡aá¹ƒ gavesÄ« bhagavantaá¹ƒyeva leá¹‡aá¹ƒ gavesÄ«
saraá¹‡aá¹ƒ gavesÄ« bhagavantaá¹ƒ etadavoca --- ``pucchatu maá¹ƒ bhavaá¹ƒ gotamo, by

<358> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, yaá¹ƒ tvaá¹ƒ evaá¹ƒ vadesi --- `rÅ«paá¹ƒ me
te tasmiá¹ƒ rÅ«pe vaso --- evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™
gotamaâ€™â€™.

``manasi karohi, aggivessana; manasi karitvÄ• kho, aggivessana, byÄ• karohi. na kho te s
pacchimaá¹ƒ pacchimena vÄ• purimaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, yaá¹ƒ tvaá
`vedanÄ• me attÄ• â€™ ti, vattati te tissaá¹ƒ vedanÄ• yaá¹ƒ {tÄ• yaá¹ƒ vedanÄ• yaá¹ƒ (Ce
vedanÄ• hotu, evaá¹ƒ me vedanÄ• mÄ• ahosÄ«â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€

``manasi karohi, aggivessana; manasi karitvÄ• kho, aggivessana, byÄ• karohi. na kho te s
pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana \Ne I 298/,
vadesi --- `saÃ±Ã±Ä• me attÄ• â€™ ti, vattati te tissaá¹ƒ saÃ±Ã±Ä• yaá¹ƒ vaso --- evaá¹ƒ m
evaá¹ƒ me saÃ±Ã±Ä• mÄ• ahosÄ«â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.

``manasi \Be I 295/ karohi, aggivessana \Se I 430/; manasi karitvÄ• kho, aggivessana, byÄ
sandhiyati purimena vÄ• pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±as
tvaá¹ƒ evaá¹ƒ vadesi --- `saá¹…khÄ• rÄ• me attÄ• â€™ ti, vattati te tesu saá¹…khÄ• resu v
saá¹…khÄ• rÄ• hontu, evaá¹ƒ me saá¹…khÄ• rÄ• mÄ• ahesuâ€™â€™ nti? ``no hidaá¹ƒ,

``manasi karohi, aggivessana; manasi karitvÄ• kho, aggivessana, byÄ• karohi. na kho te s
pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, yaá¹ƒ tvaá
`viÃ±Ã±Ä• á¹‡aá¹ƒ me attÄ• â€™ ti, vattati te tasmiá¹ƒ viÃ±Ã±Ä• á¹‡e vaso --- evaá¹ƒ me v
evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™

``manasi karohi, aggivessana; manasi karitvÄ• kho, aggivessana, byÄ• karohi. na kho te s
pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, rÅ«paá¹ƒ
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bho gotamaâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ•
``dukkhaá¹ƒ, bho gotamaâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madham
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso \Ee I 233/ me attÄ• â€™â€™ â€™ t
gotamaâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ• r
kiá¹ƒ maÃ±Ã±asi, aggivessana, viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti
gotamaâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa

`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, yo nu kho dukkhaá¹ƒ allÄ«no dukkhaá¹ƒ upagato du
299/, dukkhaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassati, api nu k
dukkhaá¹ƒ parijÄ• neyya, dukkhaá¹ƒ vÄ• parikkhepetvÄ• vihareyyÄ• â€™â€™ ti? ``kiÃ±hi
hidaá¹ƒ, bho gotamÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, nanu tvaá¹ƒ evaá¹ƒ sante dukkhaá¹ƒ allÄ«no dukkh
ajjhosito, dukkhaá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassasÄ«
siyÄ• , bho gotama? evametaá¹ƒ bho gotamÄ• â€™â€™ ti.

<359> ``seyyathÄ• pi \Be I 296/, aggivessana, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapan
tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ {kudhÄ• riá¹ƒ (Se Ke Katthaci) } Ä• dÄ• ya vanaá¹ƒ paviseyya. so
mahantaá¹ƒ kadalikkhandhaá¹ƒ ujuá¹ƒ navaá¹ƒ akukkukajÄ• taá¹ƒ {akukkuá¹-ajÄ• taá¹ƒ (Se
chindeyya, mÅ«le chetvÄ• agge chindeyya, agge chetvÄ• pattavaá¹-á¹-iá¹ƒ vinibbhujeyya
(Katthaci) }. so tattha pattavaá¹-á¹-iá¹ƒ vinibbhujanto pheggumpi nÄ• dhigaccheyya, kuto sÄ
tvaá¹ƒ, aggivessana, mayÄ• sakasmiá¹ƒ vÄ• de samanuyuÃ±jiyamÄ• no samanugÄ• hiyan
tuccho aparaddho. bhÄ• sitÄ• kho pana te esÄ• , aggivessana, vesÄ• liyaá¹ƒ parisati vÄ• c
passÄ• mi samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• , saá¹…ghiá¹ƒ gaá¹‡iá¹ƒ gaá¹‡Ä• cariya
sammÄ• sambuddhaá¹ƒ paá¹-ijÄ• namÄ• naá¹ƒ, yo mayÄ• vÄ• dena vÄ• daá¹ƒ samÄ• rad
sampakampeyya na \Se I 432/ sampavedheyya, yassa na kacchehi sedÄ• mucceyyuá¹ƒ. th
acetanaá¹ƒ vÄ• dena vÄ• daá¹ƒ samÄ• rabheyyaá¹ƒ sÄ• pi mayÄ• vÄ• dena vÄ• daá¹ƒ sam
sampakampeyya sampavedheyya. ko pana vÄ• do manussabhÅ«tassÄ• â€™ ti? tuyhaá¹ƒ
appekaccÄ• ni sedaphusitÄ• ni nalÄ• á¹-Ä• muttÄ• ni, uttarÄ• saá¹…gaá¹ƒ vinibhinditvÄ• b
patiá¹-á¹-hitÄ• ni. mayhaá¹ƒ kho pana, aggivessana, natthi etarahi kÄ• yasmiá¹ƒ sedoâ€™â
tasmiá¹ƒ {tassaá¹ƒ (?) } parisati suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ kÄ• yaá¹ƒ vivari. evaá¹ƒ \Ee I 23
nigaá¹‡á¹-haputto tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yan

<360> atha kho dummukho licchaviputto saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ tuá¹‡hÄ«bhÅ«ta
pattakkhandhaá¹ƒ adhomukhaá¹ƒ pajjhÄ• yantaá¹ƒ appaá¹-ibhÄ• naá¹ƒ viditvÄ• bhagavant
maá¹ƒ, bhagavÄ• , paá¹-ibhÄ• tÄ«â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, dummukhÄ• â€™â€™
``seyyathÄ• pi, bhante, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re pokkharaá¹‡Ä«. tatrÄ• ss
bhante, sambahulÄ• \Ne I 300/ kumÄ• rakÄ• vÄ• kumÄ• rikÄ• vÄ• tamhÄ• gÄ• mÄ• vÄ
sÄ• pokkharaá¹‡Ä« tenupasaá¹…kameyyuá¹ƒ; upasaá¹…kamitvÄ• taá¹ƒ pokkharaá¹‡iá¹ƒ
kakkaá¹-akaá¹ƒ udakÄ• uddharitvÄ• thale patiá¹-á¹-hÄ• peyyuá¹ƒ. yaÃ±Ã±adeva hi so, bha
abhininnÄ• meyya taá¹ƒ tadeva te kumÄ• rakÄ• vÄ• kumÄ• rikÄ• vÄ• kaá¹-á¹-hena vÄ•
sambhaÃ±jeyyuá¹ƒ \Be I 297/ sampalibhaÃ±jeyyuá¹ƒ. evaÃ±hi \Se I 433/ so, bhante, kakkaá
saÃ±chinnehi sambhaggehi sampalibhaggehi abhabbo taá¹ƒ pokkharaá¹‡iá¹ƒ puna otarituá

evameva kho, bhante, yÄ• ni saccakassa nigaá¹‡á¹-haputtassa visÅ«kÄ• yitÄ• ni visevitÄ• n
sabbÄ• ni {vipphanditÄ• ni kÄ• nici kÄ• nici tÄ• ni (Ce Se Ke Ee) } bhagavatÄ• saÃ±chinnÄ
sampalibhaggÄ• ni; abhabbo ca dÄ• ni, bhante, saccako nigaá¹‡á¹-haputto puna bhagavant
yadidaá¹ƒ vÄ• dÄ• dhippÄ• yoâ€™â€™ ti. evaá¹ƒ vutte, saccako nigaá¹‡á¹-haputto dummu
etadavoca --- ``Ä• gamehi tvaá¹ƒ, dummukha, Ä• gamehi tvaá¹ƒ, dummukha ( ) { (mukharos
} na mayaá¹ƒ tayÄ• saddhiá¹ƒ mantema, idha mayaá¹ƒ bhotÄ• gotamena saddhiá¹ƒ mante

<361> ``tiá¹-á¹-hatesÄ• , bho gotama, amhÄ• kaÃ±ceva aÃ±Ã±esaÃ±ca puthusamaá¹‡abrÄ
vilÄ• paá¹ƒ vilapitaá¹ƒ maÃ±Ã±e. kittÄ• vatÄ• ca nu kho bhoto gotamassa sÄ• vako sÄ• sa
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane vi
``idha, aggivessana, mama sÄ• vako yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppanna
vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re s
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ \Ee I 235/ yathÄ• bhÅ«ta
passati; yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... pe ... ye keci saá¹…khÄ• rÄ
kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ•
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡a
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
aggivessana, mama sÄ• vako sÄ• sanakaro hoti ovÄ• dapatikaro tiá¹‡á¹‡avicikiccho vigatak
vesÄ• rajjappatto aparappaccayo satthusÄ• sane viharatÄ«â€™â€™ ti.

``kittÄ• vatÄ• \Ne I 301/ pana, bho gotama, bhikkhu arahaá¹ƒ hoti khÄ«á¹‡Ä• savo vusitavÄ
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt
aggivessana, bhikkhu yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ v
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike
`netaá¹ƒ mama, nesohamasmi, na \Be I 298/ meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«ta
anupÄ• dÄ• vimutto hoti; yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... pe ... ye k
... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahido
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• \Se I 434/ paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• sab
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
vimutto hoti. ettÄ• vatÄ• kho, aggivessana, bhikkhu arahaá¹ƒ hoti khÄ«á¹‡Ä• savo vusitavÄ
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt
aggivessana, bhikkhu tÄ«hi anuttariyehi samannÄ• gato \Se I 435/ hoti --- dassanÄ• nuttariy
paá¹-ipadÄ• nuttariyena, vimuttÄ• nuttariyena. evaá¹ƒ vimuttacitto kho, aggivessana, bhikkh
sakkaroti garuá¹ƒ karoti mÄ• neti pÅ«jeti --- buddho so bhagavÄ• bodhÄ• ya dhammaá¹ƒ d
damathÄ• ya dhammaá¹ƒ deseti, santo so bhagavÄ• samathÄ• ya dhammaá¹ƒ deseti, tiá¹‡
dhammaá¹ƒ deseti, parinibbuto so bhagavÄ• parinibbÄ• nÄ• ya dhammaá¹ƒ desetÄ«â€™â

<362> evaá¹ƒ vutte, saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ etadavoca \Ee I 236/ --- ``m

dhaá¹ƒsÄ«, mayaá¹ƒ pagabbÄ• , ye mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ vÄ• dena vÄ• daá¹ƒ
siyÄ• hi, bho gotama, hatthiá¹ƒ pabhinnaá¹ƒ Ä• sajja purisassa sotthibhÄ• vo, na tveva bha
Ä• sajja siyÄ• purisassa sotthibhÄ• vo. siyÄ• hi, bho gotama, pajjalitaá¹ƒ {jalantaá¹ƒ (Ce E
Ä• sajja purisassa sotthibhÄ• vo \Ne I 302/, na tveva bhavantaá¹ƒ gotamaá¹ƒ Ä• sajja siyÄ•
sotthibhÄ• vo. siyÄ• hi, bho gotama, Ä• sÄ«visaá¹ƒ ghoravisaá¹ƒ Ä• sajja purisassa sotthib
bhavantaá¹ƒ gotamaá¹ƒ Ä• sajja siyÄ• purisassa sotthibhÄ• vo. mayameva, bho gotama, d
ye mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ vÄ• dena vÄ• daá¹ƒ Ä• sÄ• detabbaá¹ƒ amaÃ±Ã±imha
Katthaci) } me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â
bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

<363> atha kho saccako nigaá¹‡á¹-haputto bhagavato adhivÄ• sanaá¹ƒ viditvÄ• te licchav
``suá¹‡antu me bhonto licchavÄ«, samaá¹‡o \Be I 299/ me gotamo nimantito svÄ• tanÄ• ya
bhikkhusaá¹…ghena. tena me abhihareyyÄ• tha yamassa patirÅ«paá¹ƒ maÃ±Ã±eyyÄ• thÄ•
licchavÄ« tassÄ• rattiyÄ• accayena saccakassa nigaá¹‡á¹-haputtassa paÃ±camattÄ• ni th
bhattÄ• bhihÄ• raá¹ƒ abhihariá¹ƒsu. atha kho nigaá¹‡á¹-haputto sake Ä• rÄ• me paá¹‡Ä«taa
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bho g
bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«vara
nigaá¹‡á¹-haputtassa Ä• rÄ• mo tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sa
bhikkhusaá¹…ghena. atha kho saccako nigaá¹‡á¹-haputto buddhappamukhaá¹ƒ bhikkhusaá
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho saccako ni
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekam
nisinno kho saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ etadavoca --- ``yamidaá¹ƒ, bho gotar
puÃ±Ã±amahÄ« ca taá¹ƒ dÄ• yakÄ• naá¹ƒ sukhÄ• ya hotÅ«â€™â€™ ti. ``yaá¹ƒ kho, aggive
dakkhiá¹‡eyyaá¹ƒ Ä• gamma avÄ«tarÄ• gaá¹ƒ avÄ«tadosaá¹ƒ avÄ«tamohaá¹ƒ, taá¹ƒ \Ee I
bhavissati. yaá¹ƒ kho, aggivessana, mÄ• disaá¹ƒ dakkhiá¹‡eyyaá¹ƒ Ä• gamma vÄ«tarÄ• ga
vÄ«tamohaá¹ƒ, taá¹ƒ tuyhaá¹ƒ bhavissatÄ«â€™â€™ ti.

cÅ«á¸·asaccakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. mahÄ• saccakasuttaá¹ƒ

<364> evaá¹ƒ \Se I 437/ \Ne I 303/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liya
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena bhagavÄ• pubbaá¹‡hasamayaá¹ƒ
pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pavisitukÄ• mo {pubbaá¹‡hasamayaá¹ƒ
pattacÄ«varamÄ• dÄ• ya ... pavisitukÄ• mo hoti (Ce) }. atha kho saccako nigaá¹‡á¹-haputto
anucaá¹…kamamÄ• no anuvicaramÄ• no yena mahÄ• vanaá¹ƒ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ter
Ä• nando saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na bhagava
``ayaá¹ƒ, bhante, saccako \Be I 300/ nigaá¹‡á¹-haputto Ä• gacchati bhassappavÄ• dako pa

sÄ• dhusammato bahujanassa. eso kho, bhante, avaá¹‡á¹‡akÄ• mo buddhassa, avaá¹‡á¹‡
avaá¹‡á¹‡akÄ• mo saá¹…ghassa. sÄ• dhu, bhante, bhagavÄ• muhuttaá¹ƒ nisÄ«datu anuka
nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. atha kho saccako nigaá¹‡á¹-haputto yena bhagavÄ
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi, sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ

<365> ``santi, bho gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä• kÄ• yabhÄ• vanÄ• nuyogamanu
cittabhÄ• vanaá¹ƒ. phusanti hi te, bho gotama, sÄ• rÄ«rikaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ. bhÅ«t
sÄ• rÄ«rikÄ• ya dukkhÄ• ya vedanÄ• ya phuá¹-á¹-hassa sato Å«rukkhambhopi nÄ• ma bha
438/ phalissati, uá¹‡hampi lohitaá¹ƒ mukhato uggamissati, ummÄ• dampi pÄ• puá¹‡issati {p
cittakkhepaá¹ƒ. tassa kho etaá¹ƒ, bho gotama, kÄ• yanvayaá¹ƒ cittaá¹ƒ hoti, kÄ• yassa vase
kissa hetu? abhÄ• vitattÄ• \Ee I 238/ cittassa. santi pana, bho gotama, eke samaá¹‡abrÄ• h
cittabhÄ• vanÄ• nuyogamanuyuttÄ• viharanti, no kÄ• yabhÄ• vanaá¹ƒ. phusanti hi te, bho g
dukkhaá¹ƒ vedanaá¹ƒ. bhÅ«tapubbaá¹ƒ, bho gotama, cetasikÄ• ya dukkhÄ• ya vedanÄ• ya
Å«rukkhambhopi nÄ• ma bhavissati, hadayampi nÄ• ma phalissati, uá¹‡hampi lohitaá¹ƒ mu
ummÄ• dampi pÄ• puá¹‡issati cittakkhepaá¹ƒ. tassa kho eso, bho gotama, cittanvayo kÄ• y
vattati. taá¹ƒ kissa hetu? abhÄ• vitattÄ• kÄ• yassa \Ne I 304/. tassa mayhaá¹ƒ, bho gotama
`addhÄ• bhoto gotamassa sÄ• vakÄ• cittabhÄ• vanÄ• nuyogamanuyuttÄ• viharanti, no kÄ

<366> ``kinti pana te, aggivessana, kÄ• yabhÄ• vanÄ• sutÄ• â€™â€™ ti? ``seyyathidaá¹ƒ
saá¹ƒkicco, makkhali gosÄ• lo --- etehi, bho gotama, acelakÄ• muttÄ• cÄ• rÄ• hatthÄ• pal
natiá¹-á¹-habhaddantikÄ• {naehibhadantikÄ• , natiá¹-á¹-habhadantikÄ• (Ce Se Ke Ee Katth
na uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyanti, te na kumbhimukhÄ• \Be I 301/ paá¹-iggaá
kaá¸·opimukhÄ• paá¹-iggaá¹‡hanti na eá¸·akamantaraá¹ƒ na daá¹‡á¸• amantaraá¹ƒ na mus
bhuÃ±jamÄ• nÄ• naá¹ƒ na gabbhiniyÄ• na pÄ• yamÄ• nÄ• ya na purisantaragatÄ• ya na s
upaá¹-á¹-hito hoti na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ« \Se I 439/, na macch
suraá¹ƒ na merayaá¹ƒ na thusodakaá¹ƒ pivanti. te ekÄ• gÄ• rikÄ• vÄ• honti ekÄ• lopikÄ• ,
dvÄ• lopikÄ• ... pe ... sattÄ• gÄ• rikÄ• vÄ• honti sattÄ• lopikÄ• . ekissÄ• pi dattiyÄ• yÄ• p
yÄ• penti ... pe ... sattahipi dattÄ«hi yÄ• penti. ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• renti, dvÄ
Ä• hÄ• renti ... pe ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• renti. iti evarÅ«paá¹ƒ addhamÄ• si
pariyÄ• yabhattabhojanÄ• nuyogamanuyuttÄ• viharantÄ«â€™â€™ ti.

``kiá¹ƒ pana te, aggivessana, tÄ• vatakeneva yÄ• pentÄ«â€™â€™ ti? ``no hidaá¹ƒ, bho go
gotama, uá¸·Ä• rÄ• ni uá¸·Ä• rÄ• ni khÄ• danÄ«yÄ• ni khÄ• danti, uá¸·Ä• rÄ• ni uá¸·Ä• rÄ• n
uá¸·Ä• rÄ• ni uá¸·Ä• rÄ• ni sÄ• yanÄ«yÄ• ni sÄ• yanti, uá¸·Ä• rÄ• ni uá¸·Ä• rÄ• ni pÄ• nÄ• n
balaá¹ƒ gÄ• henti nÄ• ma, brÅ«henti nÄ• ma, medenti nÄ• mÄ• â€™â€™ ti.

``yaá¹ƒ kho te, aggivessana, purimaá¹ƒ pahÄ• ya pacchÄ• upacinanti, evaá¹ƒ imassa kÄ•

kinti pana te, aggivessana, cittabhÄ• vanÄ• sutÄ• â€™â€™ ti? cittabhÄ• vanÄ• ya kho \Ee
nigaá¹‡á¹-haputto bhagavatÄ• puá¹-á¹-ho samÄ• no na sampÄ• yÄ• si.

<367> atha kho bhagavÄ• saccakaá¹ƒ nigaá¹‡á¹-haputtaá¹ƒ etadavoca --- ``yÄ• pi kho te e
purimÄ• kÄ• yabhÄ• vanÄ• bhÄ• sitÄ• sÄ• pi ariyassa vinaye no dhammikÄ• kÄ• yabhÄ•
{kÄ• yabhÄ• vanaá¹ƒ hi (Ce Ee Katthaci) } kho tvaá¹ƒ, aggivessana, na aÃ±Ã±Ä• si, kuto pa
cittabhÄ• vanaá¹ƒ \Ne I 305/ jÄ• nissasi \Se I 440/? api ca, aggivessana, yathÄ• abhÄ• vita
abhÄ• vitacitto ca, bhÄ• vitakÄ• yo ca hoti bhÄ• vitacitto ca. taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho saccako nigaá¹‡á¹-haputto bhag
etadavoca ---

<368> ``kathaÃ±ca \Be I 302/, aggivessana, abhÄ• vitakÄ• yo ca hoti abhÄ• vitacitto ca? id
assutavato puthujjanassa uppajjati sukhÄ• vedanÄ• . so sukhÄ• ya vedanÄ• ya phuá¹-á¹-h
hoti sukhasÄ• rÄ• gitaÃ±ca Ä• pajjati. tassa sÄ• sukhÄ• vedanÄ• nirujjhati. sukhÄ• ya ve
dukkhÄ• vedanÄ• . so dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no socati kilamati paride
sammohaá¹ƒ Ä• pajjati. tassa kho esÄ• , aggivessana, uppannÄ• pi sukhÄ• vedanÄ• citta
tiá¹-á¹-hati abhÄ• vitattÄ• kÄ• yassa, uppannÄ• pi dukkhÄ• vedanÄ• cittaá¹ƒ pariyÄ• dÄ•
abhÄ• vitattÄ• cittassa. yassa kassaci, aggivessana, evaá¹ƒ ubhatopakkhaá¹ƒ uppannÄ• p
pariyÄ• dÄ• ya tiá¹-á¹-hati abhÄ• vitattÄ• kÄ• yassa, uppannÄ• pi dukkhÄ• vedanÄ• cittaá
tiá¹-á¹-hati abhÄ• vitattÄ• cittassa, evaá¹ƒ kho, aggivessana, abhÄ• vitakÄ• yo ca hoti abhÄ

<369> ``kathaÃ±ca, aggivessana, bhÄ• vitakÄ• yo ca hoti bhÄ• vitacitto ca? idha, aggivess
ariyasÄ• vakassa uppajjati sukhÄ• vedanÄ• . so sukhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ•
441/ ca hoti, na sukhasÄ• rÄ• gitaÃ±ca Ä• pajjati. tassa sÄ• sukhÄ• vedanÄ• nirujjhati. su
nirodhÄ• uppajjati dukkhÄ• vedanÄ• . so dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no n
paridevati na urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjati. tassa kho esÄ• , aggivessan
vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati bhÄ• vitattÄ• kÄ• yassa, uppannÄ• pi dukk
pariyÄ• dÄ• ya tiá¹-á¹-hati bhÄ• vitattÄ• cittassa. yassa kassaci, aggivessana, evaá¹ƒ ubha
sukhÄ• vedanÄ• cittaá¹ƒ \Ee I 240/ na pariyÄ• dÄ• ya tiá¹-á¹-hati bhÄ• vitattÄ• kÄ• yassa,
vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati bhÄ• vitattÄ• cittassa. evaá¹ƒ kho, aggives
hoti bhÄ• vitacitto cÄ• â€™â€™ ti.

<370> ``evaá¹ƒ pasanno ahaá¹ƒ bhoto gotamassa! bhavaÃ±hi gotamo bhÄ• vitakÄ• yo ca
ti \Ne I 306/. ``addhÄ• kho te ayaá¹ƒ, aggivessana, Ä• sajja upanÄ«ya vÄ• cÄ• bhÄ• sitÄ•
byÄ• karissÄ• mi \Be I 303/. yato kho ahaá¹ƒ, aggivessana, kesamassuá¹ƒ ohÄ• retvÄ• kÄ
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito, taá¹ƒ vata me uppannÄ• vÄ• sukh
pariyÄ• dÄ• ya á¹-hassati, uppannÄ• vÄ• dukkhÄ• vedanÄ• cittaá¹ƒ pariyÄ• dÄ• ya á¹-ha
{netaá¹ƒ khoá¹-hÄ• naá¹ƒ (Ce Ee) } vijjatÄ«â€™â€™ ti.

``na hi nÅ«na {na hanÅ«na (Ce Se Ke Ee) } bhoto gotamassa uppajjati tathÄ• rÅ«pÄ• sukh
uppannÄ• sukhÄ• vedanÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-heyya; na hi nÅ«na bhoto gotam
tathÄ• rÅ«pÄ• dukkhÄ• vedanÄ• yathÄ• rÅ«pÄ• uppannÄ• dukkhÄ• vedanÄ• cittaá¹ƒ p
ti.

<371> ``kiÃ±hi no siyÄ• , aggivessana? idha me, aggivessana, pubbeva sambodhÄ• anab
bodhisattasseva sato etadahosi --- `sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so p
sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…
brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so kho ahaá¹ƒ, aggivessana, aparena sa
susukÄ• á¸·akeso bhadrena yobbanena samannÄ• gato paá¹-hamena vayasÄ• , akÄ• makÄ
assumukhÄ• naá¹ƒ rudantÄ• naá¹ƒ, kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni a
anagÄ• riyaá¹ƒ pabbajiá¹ƒ. so evaá¹ƒ pabbajito samÄ• no kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ
pariyesamÄ• no yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• Ä•
etadavocaá¹ƒ --- `icchÄ• mahaá¹ƒ, Ä• vuso kÄ• lÄ• ma, imasmiá¹ƒ dhammavinaye brahmac
vutte, aggivessana, Ä• á¸·Ä• ro kÄ• lÄ• mo maá¹ƒ etadavoca --- `viharatÄ• yasmÄ• , tÄ• dis
viÃ±Ã±Å« puriso nacirasseva sakaá¹ƒ Ä• cariyakaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• u
ti. so kho ahaá¹ƒ, aggivessana, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡iá
aggivessana, tÄ• vatakeneva oá¹-á¹-hapahatamattena lapitalÄ• panamattena Ã±Ä• á¹‡avÄ•
theravÄ• daÃ±ca, `jÄ• nÄ• mi passÄ• mÄ«â€™ ti ca paá¹-ijÄ• nÄ• mi, ahaÃ±ceva aÃ±Ã±e c
etadahosi --- `na kho Ä• á¸·Ä• ro kÄ• lÄ• mo imaá¹ƒ dhammaá¹ƒ kevalaá¹ƒ saddhÄ• mattak
304/ sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedeti, addhÄ• Ä• á¸·Ä• ro kÄ• lÄ• mo im
passaá¹ƒ viharatÄ«â€™â€™ â€™ ti.

``atha khvÄ• haá¹ƒ, aggivessana, yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upas
I 307/ kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• no, Ä• vuso kÄ• lÄ• ma, imaá¹ƒ dhamm
sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedesÄ«â€™ ti? evaá¹ƒ vutte, aggivessana, Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pavedesi. tassa mayhaá¹ƒ, aggivessana, etadahosi --- `na kho
kÄ• lÄ• massa atthi saddhÄ• , mayhaá¹ƒpatthi saddhÄ• ; na kho Ä• á¸·Ä• rasseva kÄ• lÄ• m
mayhaá¹ƒpatthi vÄ«riyaá¹ƒ; na kho Ä• á¸·Ä• rasseva kÄ• lÄ• massa atthi sati, mayhaá¹ƒpat
Ä• á¸·Ä• rasseva kÄ• lÄ• massa atthi samÄ• dhi, mayhaá¹ƒpatthi samÄ• dhi; na kho Ä• á¸·Ä
paÃ±Ã±Ä• , mayhaá¹ƒpatthi paÃ±Ã±Ä• ; yaá¹ƒnÅ«nÄ• haá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• á¸·Ä• ro
sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedeti tassa dhammassa sacchikiriyÄ• ya pada
ahaá¹ƒ, aggivessana, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sac
vihÄ• siá¹ƒ.

``atha khvÄ• haá¹ƒ, aggivessana, yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasa

kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ --- `ettÄ• vatÄ• no, Ä• vuso kÄ• lÄ• ma \Se I 444/, imaá¹ƒ dha
sacchikatvÄ• upasampajja pavedesÄ«â€™ ti? `ettÄ• vatÄ• kho ahaá¹ƒ, Ä• vuso, imaá¹ƒ d
sacchikatvÄ• upasampajja pavedemÄ«â€™ ti. `ahampi kho, Ä• vuso, ettÄ• vatÄ• imaá¹ƒ c
sacchikatvÄ• upasampajja viharÄ• mÄ«â€™ ti. `lÄ• bhÄ• no, Ä• vuso, suladdhaá¹ƒ no, Ä•
Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ sabrahmacÄ• riá¹ƒ passÄ• ma. iti yÄ• haá¹ƒ dhammaá¹ƒ sayaá
upasampajja pavedemi taá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasa
dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi tamahaá¹ƒ dhammaá
sacchikatvÄ• upasampajja pavedemi. iti yÄ• haá¹ƒ dhammaá¹ƒ jÄ• nÄ• mi taá¹ƒ tvaá¹ƒ dha
tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si tamahaá¹ƒ dhammaá¹ƒ jÄ• nÄ• mi. iti yÄ• diso ahaá¹ƒ tÄ• dis
tÄ• diso ahaá¹ƒ. ehi dÄ• ni, Ä• vuso, ubhova santÄ• imaá¹ƒ gaá¹‡aá¹ƒ pariharÄ• mÄ• â€™
aggivessana, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• cariyo me samÄ• no (attano) { ( ) natthi (Ce Ee) } a
samÄ• naá¹ƒ attanÄ• samasamaá¹ƒ á¹-hapesi, uá¸·Ä• rÄ• ya ca maá¹ƒ pÅ«jÄ• ya pÅ«jesi.
etadahosi --- `nÄ• yaá¹ƒ dhammo nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ•
sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati, yÄ• vadeva Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«papat
aggivessana, taá¹ƒ dhammaá¹ƒ analaá¹…karitvÄ• tasmÄ• dhammÄ• nibbijja apakkamiá¹ƒ

<372> ``so kho ahaá¹ƒ, aggivessana, kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ \S
\Ne I 308/ yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• udakaá¹ƒ rÄ
`icchÄ• mahaá¹ƒ, Ä• vuso {passa MN I 278 pÄ• sarÄ• sisutte} imasmiá¹ƒ dhammavinaye br
evaá¹ƒ vutte, aggivessana, udako rÄ• maputto maá¹ƒ etadavoca --- `viharatÄ• yasmÄ• , tÄ•
viÃ±Ã±Å« puriso nacirasseva sakaá¹ƒ Ä• cariyakaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• u
ti. so kho ahaá¹ƒ, aggivessana, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡iá
aggivessana, tÄ• vatakeneva oá¹-á¹-hapahatamattena lapitalÄ• panamattena Ã±Ä• á¹‡avÄ•
theravÄ• daÃ±ca, `jÄ• nÄ• mi passÄ• mÄ«â€™ ti ca paá¹-ijÄ• nÄ• mi, ahaÃ±ceva aÃ±Ã±e
etadahosi --- `na kho rÄ• mo imaá¹ƒ dhammaá¹ƒ kevalaá¹ƒ saddhÄ• mattakena sayaá¹ƒ ab
upasampajja viharÄ• mÄ«ti pavedesi. addhÄ• rÄ• mo imaá¹ƒ dhammaá¹ƒ jÄ• naá¹ƒ passa
khvÄ• haá¹ƒ, aggivessana, yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…kamit
etadavocaá¹ƒ --- `kittÄ• vatÄ• no, Ä• vuso rÄ• mo, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä
viharÄ• mÄ«ti pavedesÄ«â€™ ti? evaá¹ƒ vutte, aggivessana, udako rÄ• maputto nevasaÃ±
pavedesi. tassa mayhaá¹ƒ, aggivessana, etadahosi --- `na kho rÄ• masseva ahosi saddhÄ•
na kho rÄ• masseva ahosi vÄ«riyaá¹ƒ, mayhaá¹ƒpatthi vÄ«riyaá¹ƒ; na kho rÄ• masseva aho
sati; na kho rÄ• masseva ahosi samÄ• dhi, mayhaá¹ƒpatthi \Se I 446/ samÄ• dhi; na kho rÄ
mayhaá¹ƒpatthi paÃ±Ã±Ä• ; yaá¹ƒnÅ«nÄ• haá¹ƒ yaá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±
viharÄ• mÄ«ti pavedesi tassa dhammassa sacchikiriyÄ• ya \Be I 306/ padaheyyaâ€™ nti. s
nacirasseva khippameva taá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj

``atha khvÄ• haá¹ƒ, aggivessana, yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹.
rÄ• maputtaá¹ƒ etadavocaá¹ƒ --- `ettÄ• vatÄ• no, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ saya

upasampajja pavedesÄ«â€™ ti? `ettÄ• vatÄ• kho, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ say
upasampajja pavedesÄ«â€™ ti. `ahampi kho, Ä• vuso, ettÄ• vatÄ• imaá¹ƒ dhammaá¹ƒ say
upasampajja viharÄ• mÄ«â€™ ti. `lÄ• bhÄ• no, Ä• vuso, suladdhaá¹ƒ no, Ä• vuso, ye maya
sabrahmacÄ• riá¹ƒ passÄ• ma. iti yaá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchika
taá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi; yaá¹ƒ t
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi, taá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±
upasampajja pavedesi. iti yaá¹ƒ dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si taá¹ƒ tvaá¹ƒ dhammaá¹
dhammaá¹ƒ jÄ• nÄ• si taá¹ƒ dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si. iti \Ne I 309/ yÄ• diso rÄ• m
yÄ• diso tuvaá¹ƒ tÄ• diso rÄ• mo ahosi. ehi dÄ• ni, Ä• vuso, tuvaá¹ƒ imaá¹ƒ gaá¹‡aá¹ƒ parih
aggivessana, udako \Se I 447/ rÄ• maputto sabrahmacÄ• rÄ« me samÄ• no Ä• cariyaá¹-á¹-
uá¸·Ä• rÄ• ya ca maá¹ƒ pÅ«jÄ• ya pÅ«jesi. tassa mayhaá¹ƒ, aggivessana, etadahosi --- `nÄ
na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na n
yÄ• vadeva nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«papattiyÄ• â€™ ti. so kho ahaá¹ƒ, aggiv
analaá¹…karitvÄ• tasmÄ• dhammÄ• nibbijja apakkamiá¹ƒ.

<373> ``so kho ahaá¹ƒ, aggivessana, kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ pa
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena uruvelÄ• senÄ• nigamo tadavasariá¹ƒ. tatthadda
bhÅ«mibhÄ• gaá¹ƒ, pÄ• sÄ• dikaÃ±ca vanasaá¹‡á¸• aá¹ƒ, nadiÃ±ca sandantiá¹ƒ setakaá¹ƒ
samantÄ• ca gocaragÄ• maá¹ƒ. tassa mayhaá¹ƒ, aggivessana, etadahosi --- `ramaá¹‡Ä«yo
pÄ• sÄ• diko ca vanasaá¹‡á¸• o, nadÄ« ca sandati setakÄ• supatitthÄ• ramaá¹‡Ä«yÄ• , sa
alaá¹ƒ vatidaá¹ƒ kulaputtassa padhÄ• natthikassa \Be I 307/ padhÄ• nÄ• yÄ• â€™ ti. so kho
tattheva nisÄ«diá¹ƒ `alamidaá¹ƒ padhÄ• nÄ• yÄ• â€™ ti.

<374> ``apissumaá¹ƒ, aggivessana, tisso upamÄ• paá¹-ibhaá¹ƒsu anacchariyÄ• pubbe as
aggivessana, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ udake nikkhittaá¹ƒ. atha puriso Ä• gaccheyy
Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo pÄ• tukarissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ
nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ, udake nikkhittaá¹ƒ \Se I 448/, uttarÄ
abhimanthento aggiá¹ƒ abhinibbatteyya, tejo pÄ• tukareyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho
kissa hetuâ€™â€™ ? ``aduÃ±hi, bho gotama, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ, taÃ±ca pa
nikkhittaá¹ƒ. yÄ• vadeva ca pana so puriso kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™
aggivessana, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• kÄ• yena ceva cittena ca kÄ
viharanti, yo ca nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• ma
ajjhattaá¹ƒ na suppahÄ«no hoti, na suppaá¹-ippassaddho, opakkamikÄ• cepi te bhonto san
dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya da
sambodhÄ• ya. no cepi te bhonto \Ne I 310/ samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• dukkh
vedanÄ• vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ•
aggivessana, paá¹-hamÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ• pubbe assutapubbÄ• .

<375> ``aparÄ• pi kho maá¹ƒ, aggivessana, dutiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ•
seyyathÄ• pi, aggivessana, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ, Ä• rakÄ• udakÄ• thale nikkh
Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo pÄ• tukariss
maÃ±Ã±asi, aggivessana, api nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ, Ä• ra
nikkhittaá¹ƒ, uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya \Se I 449/ abhimanthento aggiá¹ƒ abhinibbatteyya
pÄ• tukareyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™
allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ, kiÃ±cÄ• pi Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ. yÄ• vade
kilamathassa vighÄ• tassa \Be I 308/ bhÄ• gÄ« assÄ• ti. evameva kho, aggivessana, ye hi k
brÄ• hmaá¹‡Ä• vÄ• kÄ• yena ceva cittena ca kÄ• mehi vÅ«pakaá¹-á¹-hÄ• viharanti, yo ca
kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• mapipÄ• sÄ• kÄ• mapariá¸·Ä• ho so c
suppaá¹-ippassaddho, opakkamikÄ• cepi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• dukkhÄ• tib
vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ• ya. no cep
samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• ved
dassanÄ• ya anuttarÄ• ya sambodhÄ• ya. ayaá¹ƒ kho maá¹ƒ, aggivessana, dutiyÄ• upamÄ
pubbe assutapubbÄ• â€™â€™.

<376> ``aparÄ• pi kho maá¹ƒ, aggivessana, tatiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ• V
assutapubbÄ• . seyyathÄ• pi, aggivessana, sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ, Ä• rakÄ
nikkhittaá¹ƒ. atha puriso Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbatte
pÄ• tukarissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, aggivessana, api nu so puriso amuá¹ƒ s
koá¸·Ä• paá¹ƒ, Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ, uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya \Se I 450/ a
abhinibbatteyya, tejo pÄ• tukareyyÄ• â€™â€™ ti? ``evaá¹ƒ, bho gotamaâ€™â€™. ``taá¹ƒ k
``aduÃ±hi, bho gotama, sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ, taÃ±ca pana Ä• rakÄ• uda
nti \Ne I 311/. ``evameva kho, aggivessana, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
kÄ• mehi vÅ«pakaá¹-á¹-hÄ• viharanti, yo ca nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masne
kÄ• mapariá¸·Ä• ho, so ca ajjhattaá¹ƒ suppahÄ«no hoti suppaá¹-ippassaddho, opakkamikÄ
samaá¹‡abrÄ• hmaá¹‡Ä• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti, bhabbÄ
anuttarÄ• ya sambodhÄ• ya. no cepi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• du
vedanÄ• vedayanti, bhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ• y
tatiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ• pubbe assutapubbÄ• . imÄ• kho maá¹ƒ, aggi
paá¹-ibhaá¹ƒsu anacchariyÄ• pubbe assutapubbÄ• . â€™â€™

<377> ``tassa \Be I 309/ mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ dante
{passa MN I 221 vitakkasaá¹‡á¹-hÄ• nasutte}, jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹
abhinippÄ«á¸·eyyaá¹ƒ abhisantÄ• peyyaâ€™ nti. so kho ahaá¹ƒ, aggivessana, dantebhi dan
tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹ƒ abhiniggaá¹‡hÄ• mi abhinippÄ«á¸·emi abhisantÄ• pem
aggivessana, dantebhi dantamÄ• dhÄ• ya jivhÄ• ya tÄ• luá¹ƒ Ä• hacca cetasÄ• cittaá¹ƒ ab
abhinippÄ«á¸·ayato \Se I 451/ abhisantÄ• payato kacchehi sedÄ• muccanti. seyyathÄ• pi, a

puriso dubbalataraá¹ƒ purisaá¹ƒ sÄ«se vÄ• gahetvÄ• khandhe vÄ• gahetvÄ• abhiniggaá¹
abhisantÄ• peyya, evameva kho me, aggivessana, dantebhi dantamÄ• dhÄ• ya, jivhÄ• ya tÄ
cittaá¹ƒ abhiniggaá¹‡hato abhinippÄ«á¸·ayato abhisantÄ• payato kacchehi sedÄ• muccanti
me, aggivessana, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , sÄ•
\Ee I 243/ hoti appaá¹-ippassaddho teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa s
aggivessana, uppannÄ• dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

<378> ``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒ
jhÄ• yeyyaâ€™ nti. so kho ahaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca assÄ• sapassÄ• s
mayhaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca assÄ• sapassÄ• sesu uparuddhesu kaá¹‡
nikkhamantÄ• naá¹ƒ adhimatto saddo hoti. seyyathÄ• pi nÄ• ma kammÄ• ragaggariyÄ• dh
hoti, evameva kho me, aggivessana, mukhato ca nÄ• sato ca assÄ• sapassÄ• sesu \Ne I 31
kaá¹‡á¹‡asotehi vÄ• tÄ• naá¹ƒ nikkhamantÄ• naá¹ƒ adhimatto saddo hoti. Ä• raddhaá¹ƒ kho
vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• . sÄ• raddho ca pana m
appaá¹-ippassaddho teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato. evarÅ«pÄ
uppannÄ• dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva jh
so kho ahaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato \Be I 310/ ca assÄ• sapa
tassa mayhaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• ses
vÄ• tÄ• muddhani Å«hananti {Å«hanti (Ce), ohananti (Se Ke), uhananti (Katthaci) }. seyyath
balavÄ• puriso tiá¹‡hena sikharena muddhani abhimattheyya {muddhÄ• naá¹ƒ abhimanthe
abhimattheyya (Se Ke) }, evameva kho me, aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡
uparuddhesu adhimattÄ• vÄ• tÄ• muddhani Å«hananti. Ä• raddhaá¹ƒ kho pana me, aggive
asallÄ«naá¹ƒ upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• . sÄ• raddho ca pana me kÄ• yo hoti ap
dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato. evarÅ«pÄ• pi kho me, aggivessana, up
cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva jh
so kho ahaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• se up
aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu \Se I 453/ upar
sÄ«savedanÄ• honti. seyyathÄ• pi, aggivessana, balavÄ• puriso daá¸·hena \Ee I 244/ vara
{varattakabandhanena (Ce) } sÄ«se sÄ«saveá¹-haá¹ƒ dadeyya, evameva kho me, aggivess
kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimattÄ• sÄ«se sÄ«savedanÄ• hon
aggivessana, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• . sÄ• radd
appaá¹-ippassaddho teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato. evarÅ«pÄ
uppannÄ• dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva jh
so kho ahaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• se up
aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu a
kucchiá¹ƒ parikantanti. seyyathÄ• pi, aggivessana, dakkho goghÄ• tako vÄ• goghÄ• takant
I 311/ govikantanena kucchiá¹ƒ parikanteyya, evameva kho me, aggivessana, mukhato ca n
assÄ• sapassÄ• sesu uparuddhesu adhimattÄ• vÄ• tÄ• kucchiá¹ƒ parikantanti. Ä• raddhaa
vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• . sÄ• raddho ca pana m
appaá¹-ippassaddho teneva dukkhappadhÄ• nena \Se I 454/ padhÄ• nÄ• bhitunnassa sato.
aggivessana, uppannÄ• dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva jh
so kho ahaá¹ƒ, aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• se up
aggivessana, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu a
hoti. seyyathÄ• pi, aggivessana, dve balavanto purisÄ• dubbalataraá¹ƒ purisaá¹ƒ nÄ• nÄ• b
aá¹…gÄ• rakÄ• suyÄ• santÄ• peyyuá¹ƒ samparitÄ• peyyuá¹ƒ, evameva kho me, aggivessa
kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimatto kÄ• yasmiá¹ƒ á¸• Ä• ho hoti.
aggivessana, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• . sÄ• radd
appaá¹-ippassaddho teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato. evarÅ«pÄ
uppannÄ• dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati. apissu maá¹ƒ, aggives
disvÄ• evamÄ• haá¹ƒsu --- `kÄ• laá¹…kato samaá¹‡o gotamoâ€™ ti. ekaccÄ• devatÄ• ev
kÄ• laá¹…kato samaá¹‡o gotamo, api ca kÄ• laá¹…karotÄ«â€™ ti. ekaccÄ• devatÄ• evam
samaá¹‡o gotamo, napi kÄ• laá¹…karoti, arahaá¹ƒ samaá¹‡o gotamo, vihÄ• rotveva so {vih
evarÅ«po hotÄ«â€™ ti {vihÄ• rotveveso arahatoâ€™â€™ ti (?) }.

<379> ``tassa \Se I 455/ mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabba
paá¹-ipajjeyyaâ€™ nti. atha kho maá¹ƒ, aggivessana, devatÄ• upasaá¹…kamitvÄ• \Be I 31
kho tvaá¹ƒ, mÄ• risa, sabbaso Ä• hÄ• rupacchedÄ• ya paá¹-ipajji. sace kho tvaá¹ƒ, mÄ• risa
Ä• hÄ• rupacchedÄ• ya paá¹-ipajjissasi, tassa te mayaá¹ƒ dibbaá¹ƒ ojaá¹ƒ lomakÅ«pehi ajjh
{ajjhoharissÄ• ma (Se Ke Ee Katthaci) }, tÄ• ya tvaá¹ƒ yÄ• pessasÄ«â€™ ti. tassa mayhaá¹
--- `ahaÃ±ceva kho pana sabbaso ajajjitaá¹ƒ {ajaddhukaá¹ƒ (Ce Ee), jaddhukaá¹ƒ (Se Ke) }
imÄ• ca me devatÄ• dibbaá¹ƒ ojaá¹ƒ lomakÅ«pehi ajjhohÄ• reyyuá¹ƒ {ajjhohareyyuá¹ƒ (Se
\Ne I 314/ cÄ• haá¹ƒ yÄ• peyyaá¹ƒ, taá¹ƒ mamassa musÄ• â€™ ti. so kho ahaá¹ƒ, aggivess
paccÄ• cikkhÄ• mi, `halaâ€™ nti vadÄ• mi.

<380> ``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ thokaá¹ƒ thokaá
Ä• hÄ• reyyaá¹ƒ, pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ, yadi vÄ• kulatthayÅ«saa
kaá¸·Ä• yayÅ«saá¹ƒ, yadi vÄ• hareá¹‡ukayÅ«saâ€™ nti. so kho ahaá¹ƒ, aggivessana, thok
Ä• hÄ• resiá¹ƒ, pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ, yadi vÄ• kulatthayÅ«saá¹

kaá¸·Ä• yayÅ«saá¹ƒ, yadi vÄ• hareá¹‡ukayÅ«saá¹ƒ. tassa mayhaá¹ƒ, aggivessana, thokaá
Ä• hÄ• rayato, pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ, yadi vÄ• kulatthayÅ«saá¹ƒ
kaá¸·Ä• yayÅ«saá¹ƒ, yadi vÄ• hareá¹‡ukayÅ«saá¹ƒ, adhimattakasimÄ• naá¹ƒ patto kÄ• yo
Ä• sÄ«tikapabbÄ• ni vÄ• kÄ• á¸·apabbÄ• ni vÄ• , evamevassu \Se I 456/ me aá¹…gapacca
tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma oá¹-á¹-hapadaá¹ƒ, evamevassu me Ä• nis
tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma vaá¹-á¹-anÄ• vaá¸·Ä«, evamevassu me pi
uá¹‡á¹‡atÄ• vanato hoti tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma jarasÄ• lÄ• ya go
bhavanti, evamevassu me phÄ• suá¸·iyo oluggaviluggÄ• bhavanti tÄ• yevappÄ• hÄ• ratÄ•
gambhÄ«re udapÄ• ne udakatÄ• rakÄ• gambhÄ«ragatÄ• okkhÄ• yikÄ• dissanti, evameva
gambhÄ«ragatÄ• okkhÄ• yikÄ• dissanti tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma
Ä• makacchinno vÄ• tÄ• tapena saá¹ƒphuá¹-ito hoti sammilÄ• to, evamevassu me sÄ«sacc
sammilÄ• tÄ• \Be I 313/ tÄ• yevappÄ• hÄ• ratÄ• ya.

``so kho ahaá¹ƒ, aggivessana, udaracchaviá¹ƒ parimasissÄ• mÄ«ti piá¹-á¹-hikaá¹‡á¹-akaá¹
piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ parimasissÄ• mÄ«ti udaracchaviá¹ƒyeva pariggaá¹‡hÄ• mi, yÄ• va
udaracchavi piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ allÄ«nÄ• hoti tÄ• yevappÄ• hÄ• ratÄ• ya. so kho aha
vÄ• muttaá¹ƒ vÄ• karissÄ• mÄ«ti tattheva avakujjo papatÄ• mi tÄ• yevappÄ• hÄ• ratÄ• ya
imameva kÄ• yaá¹ƒ assÄ• sento pÄ• á¹‡inÄ• gattÄ• ni anumajjÄ• mi. tassa mayhaá¹ƒ, agg
anumajjato pÅ«timÅ«lÄ• ni lomÄ• ni kÄ• yasmÄ• papatanti tÄ• yevappÄ• hÄ• ratÄ• ya. api
manussÄ• \Se I 457/ disvÄ• evamÄ• haá¹ƒsu --- `kÄ• á¸·o samaá¹‡o gotamoâ€™ ti. ekacc
`na kÄ• á¸·o samaá¹‡o gotamo, sÄ• mo samaá¹‡o gotamoâ€™ ti. ekacce manussÄ• evam
samaá¹‡o gotamo \Ne I 315/, napi sÄ• mo, maá¹…guracchavi samaá¹‡o gotamoâ€™ ti. yÄ•
parisuddho chavivaá¹‡á¹‡o pariyodÄ• to upahato hoti tÄ• yevappÄ• hÄ• ratÄ• ya.

<381> ``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `ye kho keci atÄ«tamaddhÄ• naá¹ƒ sa
vÄ• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayiá¹ƒsu, etÄ• vapara
keci anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• opakkamikÄ• dukkh
vedayissanti, etÄ• vaparamaá¹ƒ, nayito bhiyyo. yepi hi keci etarahi samaá¹‡Ä• vÄ• brÄ• h
dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti, etÄ• vaparamaá¹ƒ, nayito bhiyyo.
kaá¹-ukÄ• ya dukkarakÄ• rikÄ• ya adhigacchÄ• mi uttari manussadhammÄ• alamariyaÃ±Ä
kho aÃ±Ã±o maggo bodhÄ• yÄ• â€™ ti? tassa mayhaá¹ƒ, aggivessana, etadahosi --- `abhij
sakkassa kammante sÄ«tÄ• ya jambucchÄ• yÄ• ya nisinno vivicceva kÄ• mehi vivicca akus
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharitÄ• .
bodhÄ• yÄ• â€™ ti? tassa mayhaá¹ƒ, aggivessana, satÄ• nusÄ• ri \Se I 458/ viÃ±Ã±Ä• á¹‡a
bodhÄ• yÄ• â€™ ti. tassa mayhaá¹ƒ, aggivessana, etadahosi --- `kiá¹ƒ nu kho ahaá¹ƒ \Ee I
bhÄ• yÄ• mi, yaá¹ƒ taá¹ƒ sukhaá¹ƒ aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra \Be I 314/ akusalehi d
mayhaá¹ƒ, aggivessana, etadahosi --- `na kho ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mi, yaá¹ƒ ta
kÄ• mehi aÃ±Ã±atra akusalehi dhammehÄ«â€™ ti.

<382> ``tassa mayhaá¹ƒ, aggivessana, etadahosi --- `na kho taá¹ƒ sukaraá¹ƒ sukhaá¹ƒ adh
adhimattakasimÄ• naá¹ƒ pattakÄ• yena, yaá¹ƒnÅ«nÄ• haá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä
nti. so kho ahaá¹ƒ, aggivessana, oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• resiá¹ƒ odanakummÄ•
aggivessana, samayena paÃ±ca {paÃ±cavaggiyÄ• (aÃ±Ã±asuttesu) } bhikkhÅ« paccupaá¹
kho samaá¹‡o gotamo dhammaá¹ƒ adhigamissati, taá¹ƒ no Ä• rocessatÄ«â€™ ti. yato kho
oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• resiá¹ƒ odanakummÄ• saá¹ƒ, atha me te paÃ±ca bhikkh
`bÄ• hulliko {bÄ• huliko (Ce Ee) saá¹ƒghabhedasikkhÄ• padaá¹-Ä«kÄ• ya sameti} samaá¹‡
Ä• vatto bÄ• hullÄ• yÄ• â€™ ti.

<383> ``so \Ne I 316/ kho ahaá¹ƒ, aggivessana, oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• retvÄ•
vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«
jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. evarÅ«pÄ• pi kho me, aggivessana, uppannÄ• sukhÄ
pariyÄ• dÄ• ya tiá¹-á¹-hati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• dana
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja
kho me, aggivessana, uppannÄ• sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati. p
upekkhako ca vihÄ• siá¹ƒ, sato ca sampajÄ• no. sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesiá¹ƒ
Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ \Se I 459/ u
evarÅ«pÄ• pi kho me, aggivessana, uppannÄ• sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• y
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. evarÅ«pÄ• p
uppannÄ• sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

<384> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya \Ee I 248/ cittaá¹ƒ abhininnÄ
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi \Be I 315/, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ayaá¹ƒ kho me
paá¹-hame yÄ• me paá¹-hamÄ• vijjÄ• adhigatÄ• ; avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo
yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato. evarÅ«pÄ• pi kho me, aggive
vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

<385> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mes
visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ• ne hÄ«ne p
dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• mi ... pe ... ayaá¹ƒ kho
majjhime yÄ• me dutiyÄ• vijjÄ• adhigatÄ• ; avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo \Ee I 2
uppanno; yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato \Ne I 317/. evarÅ«p
\Se I 460/, uppannÄ• sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

<386> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. s
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ. `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhoâ€
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá
evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• savÄ• pi citt
avijjÄ• savÄ• pi cittaá¹ƒ vimuccittha. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi. `khÄ«á¹
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä•
aggivessana, rattiyÄ• pacchime yÄ• me tatiyÄ• vijjÄ• adhigatÄ• ; avijjÄ• vihatÄ• , vijjÄ• u
Ä• loko uppanno; yathÄ• \Be I 316/ taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato. e
aggivessana, uppannÄ• sukhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati.

<387> ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, aggivessana, anekasatÄ• ya parisÄ• ya dhamma
ekameko evaá¹ƒ maÃ±Ã±ati --- `mamevÄ• rabbha samaá¹‡o gotamo dhammaá¹ƒ desetÄ«â
aggivessana, evaá¹ƒ daá¹-á¹-habbaá¹ƒ; yÄ• vadeva viÃ±Ã±Ä• panatthÄ• ya tathÄ• gato pa
deseti. so kho ahaá¹ƒ, aggivessana, tassÄ• yeva kathÄ• ya pariyosÄ• ne, tasmiá¹ƒyeva pu
ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemi sannisÄ• demi ekodiá¹ƒ karomi samÄ• dahÄ• mi, yen
viharÄ• mÄ«â€™â€™ â€™ ti.

``okappaniyametaá¹ƒ bhoto gotamassa yathÄ• taá¹ƒ arahato sammÄ• sambuddhassa. abl
gotamo divÄ• supitÄ• â€™â€™ ti? ``abhijÄ• nÄ• mahaá¹ƒ, aggivessana, gimhÄ• naá¹ƒ pa
piá¹‡á¸• apÄ• tapaá¹-ikkanto catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• dakkhiá¹
niddaá¹ƒ okkamitÄ• â€™â€™ ti. ``etaá¹ƒ kho, bho gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä• s
318/ vadantÄ«â€™â€™ ti \Ee I 250/? ``na kho, aggivessana, ettÄ• vatÄ• sammÅ«á¸·ho vÄ
api ca, aggivessana, yathÄ• sammÅ«á¸·ho ca hoti asammÅ«á¸·ho ca, taá¹ƒ suá¹‡Ä• hi, sÄ
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho saccako nigaá¹‡á¹-haputto bhag
etadavoca ---

<388> ``yassa kassaci, aggivessana, ye Ä• savÄ• saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ
jÄ• tijarÄ• maraá¹‡iyÄ• appahÄ«nÄ• , tamahaá¹ƒ `sammÅ«á¸·hoâ€™ ti vadÄ• mi. Ä• savÄ
sammÅ«á¸·ho hoti. yassa kassaci, aggivessana, ye Ä• savÄ• saá¹ƒkilesikÄ• ponobbhavik
Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• pahÄ«nÄ• , tamahaá¹ƒ `asammÅ«á¸·hoâ€™ ti vadÄ• mi.
pahÄ• nÄ• asammÅ«á¸·ho hoti.

``tathÄ• gatassa \Se I 462/ kho, aggivessana, ye Ä• savÄ• saá¹ƒkilesikÄ• ponobbhavikÄ•

Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabh
anuppÄ• dadhammÄ• \Be I 317/. seyyathÄ• pi, aggivessana, tÄ• lo matthakacchinno abhal
evameva kho, aggivessana, tathÄ• gatassa ye Ä• savÄ• saá¹ƒkilesikÄ• ponobbhavikÄ• sa
Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabh
anuppÄ• dadhammÄ• â€™â€™ ti.

<389> evaá¹ƒ vutte, saccako nigaá¹‡á¹-haputto bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹
abbhutaá¹ƒ, bho gotama! yÄ• vaÃ±cidaá¹ƒ bhoto gotamassa evaá¹ƒ Ä• sajja Ä• sajja vucca
vacanappathehi samudÄ• cariyamÄ• nassa, chavivaá¹‡á¹‡o ceva pariyodÄ• yati, mukhavaá
yathÄ• taá¹ƒ arahato sammÄ• sambuddhassa. abhijÄ• nÄ• mahaá¹ƒ, bho gotama, pÅ«raá¹
vÄ• daá¹ƒ samÄ• rabhitÄ• . sopi mayÄ• vÄ• dena vÄ• daá¹ƒ samÄ• raddho aÃ±Ã±enaÃ±Ã
kathaá¹ƒ apanÄ• mesi, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• si. bhoto pana {b
evaá¹ƒ Ä• sajja Ä• sajja vuccamÄ• nassa, upanÄ«tehi vacanappathehi samudÄ• cariyamÄ•
pariyodÄ• yati, mukhavaá¹‡á¹‡o ca vippasÄ«dati, yathÄ• taá¹ƒ arahato sammÄ• sambuddh
gotama, makkhaliá¹ƒ gosÄ• laá¹ƒ ... pe ... ajitaá¹ƒ kesakambalaá¹ƒ ... pakudhaá¹ƒ kaccÄ• y
belaá¹-á¹-haputtaá¹ƒ ... nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ vÄ• dena vÄ• daá¹ƒ samÄ• rabhit
\Se I 463/ vÄ• dena vÄ• daá¹ƒ samÄ• raddho aÃ±Ã±enaÃ±Ã±aá¹ƒ \Ee I 251/ paá¹-icari, bah
kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• si. bhoto pana gotamassa evaá¹ƒ Ä• sa
upanÄ«tehi vacanappathehi samudÄ• cariyamÄ• nassa, chavivaá¹‡á¹‡o ceva pariyodÄ• ya
vippasÄ«dati, yathÄ• taá¹ƒ arahato sammÄ• sambuddhassa. handa ca dÄ• ni mayaá¹ƒ, bh
bahukiccÄ• mayaá¹ƒ, bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni tvaá¹ƒ, aggivessana, k

atha kho saccako nigaá¹‡á¹-haputto bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• u
pakkÄ• mÄ«ti.

mahÄ• saccakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttaá¹ƒ

<390> evaá¹ƒ \Be I 318/ \Ne I 320/ \Se I 464/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de. atha kho sakko devÄ• namindo yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaa
devÄ• namindo bhagavantaá¹ƒ etadavoca --- ``kittÄ• vatÄ• nu kho, bhante, bhikkhu saá¹ƒk
taá¹‡hÄ• saá¹…khayavimutto hoti accantaniá¹-á¹-ho accantayogakkhemÄ« accantabrahma
seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti?

``idha, devÄ• naminda, bhikkhuno sutaá¹ƒ hoti --- `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ•

devÄ• naminda, bhikkhuno sutaá¹ƒ hoti --- `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€
abhijÄ• nÄ• ti; sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya sabbaá¹ƒ dhammaá¹ƒ parijÄ• nÄ• ti; s
yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti --- sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• ,
aniccÄ• nupassÄ« viharati, virÄ• gÄ• nupassÄ« viharati, nirodhÄ• nupassÄ« viharati, paá¹-i
viharati. so tÄ• su vedanÄ• su aniccÄ• nupassÄ« viharanto, virÄ• gÄ• nupassÄ« viharanto,
viharanto, paá¹-inissaggÄ• nupassÄ« viharanto na kiÃ±ci loke upÄ• diyati. anupÄ• diyaá¹ƒ n
aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati \Ee I 252/ --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ b
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti \Se I 465/ pajÄ• nÄ• ti. ettÄ• vatÄ
bhikkhu saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimutto hoti accantaniá¹-á¹-ho accantayogakkh
accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti.

atha kho sakko devÄ• namindo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• bhag
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

<391> tena kho pana samayena Ä• yasmÄ• mahÄ• moggallÄ• no bhagavato avidÅ«re nis
mahÄ• moggallÄ• nassa etadahosi --- ``kiá¹ƒ nu kho so yakkho bhagavato \Ne I 321/ bhÄ• s
anumodi udÄ• hu no; yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ yakkhaá¹ƒ jÄ• neyyaá¹ƒ --- yadi vÄ• so yak
abhisamecca \Be I 319/ anumodi yadi vÄ• noâ€™â€™ ti? atha kho Ä• yasmÄ• mahÄ• mo
balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sa
pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de antarahito devesu tÄ• vatiá¹ƒsesu pÄ• turahosi.
devÄ• namindo ekapuá¹‡á¸• arÄ«ke uyyÄ• ne dibbehi paÃ±cahi tÅ«riyasatehi {turiyasatehi
samaá¹…gÄ«bhÅ«to paricÄ• reti. addasÄ• kho sakko devÄ• namindo Ä• yasmantaá¹ƒ mah
Ä• gacchantaá¹ƒ. disvÄ• na tÄ• ni dibbÄ• ni paÃ±ca tÅ«riyasatÄ• ni paá¹-ippaá¹‡Ä• metvÄ•
mahÄ• moggallÄ• no tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• mogg
``ehi kho, mÄ• risa moggallÄ• na, svÄ• gataá¹ƒ, mÄ• risa moggallÄ• na! cirassaá¹ƒ kho, mÄ
pariyÄ• yaá¹ƒ akÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«da, mÄ• risa moggallÄ• na, idam
nti. nisÄ«di kho Ä• yasmÄ• mahÄ• moggallÄ• no paÃ±Ã±atte Ä• sane. sakkopi kho devÄ•
Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho sakkaá¹ƒ devÄ• n
mahÄ• moggallÄ• no etadavoca --- ``yathÄ• kathaá¹ƒ pana kho, kosiya, bhagavÄ• saá¹ƒkh
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ abhÄ• si? sÄ• dhu mayampi etissÄ• kathÄ• ya bhÄ• gino a

<392> ``mayaá¹ƒ kho, mÄ• risa moggallÄ• na, bahukiccÄ• bahukaraá¹‡Ä«yÄ• --- appeva
devÄ• naá¹ƒyeva tÄ• vatiá¹ƒsÄ• naá¹ƒ karaá¹‡Ä«yena. api ca, mÄ• risa moggallÄ• na, suss
sumanasikataá¹ƒ \Ee I 253/ sÅ«padhÄ• ritaá¹ƒ, yaá¹ƒ no khippameva antaradhÄ• yati. bhÅ«
moggallÄ• na, devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho {samÅ«pabyuá¸·ho (Se Ke), sa
tasmiá¹ƒ kho pana, mÄ• risa moggallÄ• na, saá¹…gÄ• me devÄ• jiniá¹ƒsu, asurÄ• parÄ• ji
mÄ• risa moggallÄ• na, taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo tato paá¹-
nÄ• ma pÄ• sÄ• daá¹ƒ mÄ• pesiá¹ƒ. vejayantassa kho, mÄ• risa moggallÄ• na, pÄ• sÄ• da

ekekasmiá¹ƒ niyyÅ«he satta satta kÅ«á¹-Ä• gÄ• rasatÄ• ni. ekamekasmiá¹ƒ kÅ«á¹-Ä• gÄ• r
I 467/. ekamekissÄ• accharÄ• ya satta satta paricÄ• rikÄ• yo. iccheyyÄ• si no tvaá¹ƒ \Be I 3
moggallÄ• na, vejayantassa pÄ• sÄ• dassa rÄ• maá¹‡eyyakaá¹ƒ daá¹-á¹-huâ€™â€™ nti? a
mahÄ• moggallÄ• no tuá¹‡hÄ«bhÄ• vena.

<393> atha \Ne I 322/ kho sakko ca devÄ• namindo vessavaá¹‡o ca mahÄ• rÄ• jÄ• Ä• yas
purakkhatvÄ• yena vejayanto pÄ• sÄ• do tenupasaá¹…kamiá¹ƒsu. addasaá¹ƒsu kho sakka
paricÄ• rikÄ• yo Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ; disv
sakaá¹ƒ sakaá¹ƒ ovarakaá¹ƒ pavisiá¹ƒsu. seyyathÄ• pi nÄ• ma suá¹‡isÄ• sasuraá¹ƒ disvÄ•
evameva sakkassa devÄ• namindassa paricÄ• rikÄ• yo Ä• yasmantaá¹ƒ mahÄ• moggallÄ•
hirÄ«yamÄ• nÄ• sakaá¹ƒ sakaá¹ƒ ovarakaá¹ƒ pavisiá¹ƒsu. atha kho sakko ca devÄ• namin
mahÄ• rÄ• jÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ vejayante pÄ• sÄ• de anucaá¹…k
``idampi, mÄ• risa moggallÄ• na, passa vejayantassa pÄ• sÄ• dassa rÄ• maá¹‡eyyakaá¹ƒ;
passa vejayantassa pÄ• sÄ• dassa rÄ• maá¹‡eyyakaâ€™â€™ nti. ``sobhati idaá¹ƒ Ä• yasm
pubbe katapuÃ±Ã±assa. manussÄ• pi kiÃ±cideva rÄ• maá¹‡eyyakaá¹ƒ disvÄ• {diá¹-á¹-hÄ•
evamÄ• haá¹ƒsu --- `sobhati vata bho yathÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naâ€™ nti. tayida
sobhati, yathÄ• taá¹ƒ pubbe katapuÃ±Ã±assÄ• â€™â€™ ti. atha kho Ä• yasmato mahÄ• m
etadahosi --- ``atibÄ• á¸·haá¹ƒ kho ayaá¹ƒ yakkho pamatto viharati. yaá¹ƒnÅ«nÄ• haá¹ƒ ima
saá¹ƒvejeyyaâ€™â€™ nti. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no tathÄ• rÅ«paá¹ƒ iddh
abhisaá¹…khÄ• si {abhisaá¹…khÄ• resi (Katthaci), abhisaá¹…khÄ• reti (Se Ke) } yathÄ• ve
pÄ• daá¹…guá¹-á¹-hakena saá¹…kampesi sampakampesi sampavedhesi \Ee I 254/. atha kh
vessavaá¹‡o ca mahÄ• rÄ• jÄ• , devÄ• ca tÄ• vatiá¹ƒsÄ• acchariyabbhutacittajÄ• tÄ• ahe
vata, bho, abbhutaá¹ƒ vata, bho, samaá¹‡assa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• , yatra
pÄ• daá¹…guá¹-á¹-hakena saá¹…kampessati sampakampessati sampavedhessatÄ«â€™â€
mahÄ• moggallÄ• no sakkaá¹ƒ devÄ• namindaá¹ƒ saá¹ƒviggaá¹ƒ lomahaá¹-á¹-hajÄ• taá¹ƒ v
devÄ• namindaá¹ƒ etadavoca --- ``yathÄ• kathaá¹ƒ pana kho, kosiya, bhagavÄ• saá¹ƒkhitt
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ abhÄ• si? sÄ• dhu mayampi etissÄ• kathÄ• ya bhÄ• gino a

<394> ``idhÄ• haá¹ƒ \Be I 321/, mÄ• risa moggallÄ• na, yena bhagavÄ• tenupasaá¹…kam
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• siá¹ƒ. ekamantaá¹ƒ á¹-hito kho aha
bhagavantaá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• nu kho, bhante, bhikkhu saá¹ƒkhittena taá¹‡h
hoti accantaniá¹-á¹-ho accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• no s
devamanussÄ• naâ€™â€™ â€™ nti?

``evaá¹ƒ \Ne I 323/ vutte, mÄ• risa moggallÄ• na, bhagavÄ• maá¹ƒ etadavoca --- `idha, de
sutaá¹ƒ hoti --- sabbe dhammÄ• nÄ• laá¹ƒ \Se I 469/ abhinivesÄ• yÄ• â€™ ti. evaá¹ƒ cetaá
sutaá¹ƒ hoti `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™ ti. so sabbaá¹ƒ dhammaá¹ƒ
dhammaá¹ƒ abhiÃ±Ã±Ä• ya sabbaá¹ƒ dhammaá¹ƒ parijÄ• nÄ• ti, sabbaá¹ƒ dhammaá¹ƒ par

vedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• . so tÄ• su vedanÄ• su anic
virÄ• gÄ• nupassÄ« viharati, nirodhÄ• nupassÄ« viharati, paá¹-inissaggÄ• nupassÄ« vihara
aniccÄ• nupassÄ« viharanto, virÄ• gÄ• nupassÄ« viharanto, nirodhÄ• nupassÄ« viharanto,
viharanto na kiÃ±ci loke upÄ• diyati, anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ paccattaÃ
parinibbÄ• yati --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, n
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ettÄ• vatÄ• kho, devÄ• naminda, bhikkhu saá¹ƒkhittena ta
hoti accantaniá¹-á¹-ho accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• no s
evaá¹ƒ kho me, mÄ• risa moggallÄ• na, bhagavÄ• saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavim

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no sakkassa devÄ• namindassa bhÄ• sitaá¹ƒ \Ee I
--- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• n
samiÃ±jeyya evameva --- devesu tÄ• vatiá¹ƒsesu antarahito pubbÄ• rÄ• me migÄ• ramÄ• tu
kho sakkassa devÄ• namindassa paricÄ• rikÄ• yo acirapakkante Ä• yasmante mahÄ• mogg
\Se I 470/ etadavocuá¹ƒ --- ``eso nu te, mÄ• risa, so bhagavÄ• satthÄ• â€™â€™ ti? ``na kh
bhagavÄ• satthÄ• . sabrahmacÄ• rÄ« me eso Ä• yasmÄ• mahÄ• moggallÄ• noâ€™â€™ t
(suladdhaá¹ƒ te, mÄ• risa) { ( ) natthi (Ce Ee) } yassa te sabrahmacÄ• rÄ« evaá¹ƒmahiddhik
aho nÅ«na te so bhagavÄ• satthÄ• â€™â€™ ti.

<395> atha \Be I 322/ kho Ä• yasmÄ• mahÄ• moggallÄ• no yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
bhagavantaá¹ƒ etadavoca --- ``abhijÄ• nÄ• ti no, bhante, bhagavÄ• ahu {ahunaÃ±Ã±eva (C
Ã±Ä• taÃ±Ã±atarassa mahesakkhassa yakkhassa saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimu
{abhÄ• sitthÄ• ti (Katthaci) }? ``abhijÄ• nÄ• mahaá¹ƒ, moggallÄ• na, idha sakko devÄ• nam
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.
moggallÄ• na, sakko devÄ• namindo maá¹ƒ etadavoca --- `kittÄ• vatÄ• nu kho, bhante \Ne
saá¹ƒkhittena taá¹‡hÄ• saá¹…khayavimutto hoti accantaniá¹-á¹-ho accantayogakkhemÄ« ac
accantapariyosÄ• no seá¹-á¹-ho devamanussÄ• naâ€™â€™ nti.

evaá¹ƒ vutte ahaá¹ƒ, moggallÄ• na, sakkaá¹ƒ devÄ• namindaá¹ƒ etadavocaá¹ƒ ``idha devÄ
hoti `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™ ti. evaá¹ƒ cetaá¹ƒ devÄ• naminda bh
dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€™ ti. so sabbaá¹ƒ dhammaá¹ƒ abhijÄ• nÄ• ti, sabb
sabbaá¹ƒ dhammaá¹ƒ parijÄ• nÄ• ti \Se I 471/, sabbaá¹ƒ dhammaá¹ƒ pariÃ±Ã±Ä• ya yaá¹ƒ
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• . so tÄ• su vedanÄ• su aniccÄ• nu
virÄ• gÄ• nupassÄ« viharati, nirodhÄ• nupassÄ« viharati, paá¹-inissaggÄ• nupassÄ« vihara
aniccÄ• nupassÄ« viharanto, virÄ• gÄ• nupassÄ« viharanto, nirodhÄ• nupassÄ« viharanto,
viharanto na kiÃ±ci loke upÄ• diyati, anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ paccattaÃ
parinibbÄ• yati --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ \Ee I 256/, kataá¹ƒ karaá¹‡
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ettÄ• vatÄ• kho, devÄ• naminda, bhikkhu saá¹ƒkhittena ta

hoti accantaniá¹-á¹-ho accantayogakkhemÄ« accantabrahmacÄ• rÄ« accantapariyosÄ• no s
evaá¹ƒ kho ahaá¹ƒ, moggallÄ• na, abhijÄ• nÄ• mi sakkassa devÄ• namindassa saá¹ƒkhitte
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ bhÄ• sitÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• mahÄ• moggallÄ• no bhagavato bhÄ• sitaá¹ƒ

cÅ«á¸·ataá¹‡hÄ• saá¹…khayasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. mahÄ• taá¹‡hÄ• saá¹…khayasuttaá¹ƒ

<396> evaá¹ƒ \Se I 472/ \Be I 323/ \Ne I 325/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• tissa nÄ
kevaá¹-á¹-aputtassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti --- ``tathÄ
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati sa
assosuá¹ƒ kho sambahulÄ• bhikkhÅ« --- ``sÄ• tissa kira nÄ• ma bhikkhuno kevaá¹-á¹-aputt
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desita
tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ€™â€™ â€™ nti. atha
bhikkhu kevaá¹-á¹-aputto tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sÄ• tiá¹ƒ bhikkhuá¹ƒ
etadavocuá¹ƒ --- ``saccaá¹ƒ kira te, Ä• vuso sÄ• ti, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higata
`tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±
saá¹ƒsarati, anaÃ±Ã±aâ€™â€™ â€™ nti? ``evaá¹ƒ byÄ• kho ahaá¹ƒ, Ä• vuso, bhagavatÄ•
Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ
bhikkhÅ« sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ etasmÄ• pÄ• pakÄ• diá¹-á¹-higatÄ• viv
samanuyuÃ±janti samanugÄ• hanti samanubhÄ• santi --- ``mÄ• evaá¹ƒ, Ä• vuso sÄ• ti, ava
abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyy
I 473/ sÄ• ti, paá¹-iccasamuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ \Ee I 257/ bhagavatÄ• , a
viÃ±Ã±Ä• á¹‡assa sambhavoâ€™â€™ ti. evampi kho sÄ• ti bhikkhu kevaá¹-á¹-aputto tehi b
samanuyuÃ±jiyamÄ• no samanugÄ• hiyamÄ• no samanubhÄ• siyamÄ• no tadeva pÄ• paka
parÄ• mÄ• sÄ• abhinivissa voharati --- ``evaá¹ƒ byÄ• kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• d
Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati anaÃ±Ã±aâ€

<397> yato kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ etas
diá¹-á¹-higatÄ• vivecetuá¹ƒ, atha kho te bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``sÄ• tissa nÄ• ma, bhante, bhikkhuno kevaá¹-á¹-aputtassa evarÅ«paá¹ƒ p
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ \Be I 324/ --- `tathÄ• haá¹ƒ bhagavatÄ• \Ne I 326/ dhammaá¹
yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ€™ nti. assum
sÄ• tissa kira nÄ• ma bhikkhuno kevaá¹-á¹-aputtassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higa

`tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±
saá¹ƒsarati, anaÃ±Ã±aâ€™ nti. atha kho mayaá¹ƒ, bhante, yena sÄ• ti bhikkhu kevaá¹-á¹-ap
tenupasaá¹…kamimha; upasaá¹…kamitvÄ• sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ etada
te, Ä• vuso sÄ• ti, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- ``tathÄ• haá¹
desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, an
vutte, bhante, sÄ• ti bhikkhu kevaá¹-á¹-aputto amhe etadavoca --- `evaá¹ƒ byÄ• kho ahaá¹
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi \Se I 474/ yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sand
anaÃ±Ã±aâ€™ nti. atha kho mayaá¹ƒ, bhante, sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ eta
diá¹-á¹-higatÄ• vivecetukÄ• mÄ• samanuyuÃ±jimha samanugÄ• himha samanubhÄ• simh
avaca, mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na
anekapariyÄ• yenÄ• vuso sÄ• ti, paá¹-iccasamuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ bhag
natthi viÃ±Ã±Ä• á¹‡assa sambhavoâ€™ ti. evampi kho, bhante, sÄ• ti bhikkhu kevaá¹-á¹-ap
samanuyuÃ±jiyamÄ• no samanugÄ• hiyamÄ• no samanubhÄ• siyamÄ• no tadeva pÄ• pak
parÄ• masÄ• abhinivissa voharati --- `evaá¹ƒ byÄ• kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• dha
yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ€™ nti. yato kh
nÄ• sakkhimha sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ etasmÄ• pÄ• pakÄ• diá¹-á¹-higat
mayaá¹ƒ etamatthaá¹ƒ bhagavato Ä• rocemÄ• â€™â€™ ti.

<398> atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ \Ee I 258
sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso sÄ• ti, Ä• m
``evaá¹ƒ, bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-issutvÄ• yena sÄ• ti bhikkhu k
tenupasaá¹…kami; upasaá¹…kamitvÄ• sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ etadavoca
Ä• vuso sÄ• ti, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho sÄ• ti bhikkhu kevaá
bhikkhuno paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹
``saccaá¹ƒ kira, te, sÄ• ti, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati sa
nti? ``evaá¹ƒ byÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi y
viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 327/ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ€™â€™ nti. ``katamaá¹ƒ
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti? ``yvÄ• yaá¹ƒ, bhante, vado vedeyyo tatra tatra kalyÄ• á¹‡apÄ•
vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«â€™â€™ ti. ``kassa nu kho nÄ• ma tvaá¹ƒ, moghapurisa, m
desitaá¹ƒ Ä• jÄ• nÄ• si? nanu mayÄ• , moghapurisa, anekapariyÄ• yena paá¹-iccasamuppa
vuttaá¹ƒ, aÃ±Ã±atra paccayÄ• natthi viÃ±Ã±Ä• á¹‡assa sambhavoti? atha ca pana tvaá¹ƒ,
duggahitena amhe ceva abbhÄ• cikkhasi, attÄ• naÃ±ca khaá¹‡asi, bahuÃ±ca apuÃ±Ã±aá¹ƒ
moghapurisa, bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

<399> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave,
bhikkhu kevaá¹-á¹-aputto usmÄ«katopi imasmiá¹ƒ dhammavinayeâ€™â€™ ti? ``kiÃ±hi siyÄ

bhanteâ€™â€™ ti. evaá¹ƒ vutte, sÄ• ti bhikkhu kevaá¹-á¹-aputto tuá¹‡hÄ«bhÅ«to maá¹…ku
adhomukho pajjhÄ• yanto appaá¹-ibhÄ• no nisÄ«di. atha kho bhagavÄ• sÄ• tiá¹ƒ \Se I 476/
kevaá¹-á¹-aputtaá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ maá¹…kubhÅ«taá¹ƒ pattakkhandhaá¹ƒ adhomukha
appaá¹-ibhÄ• naá¹ƒ viditvÄ• sÄ• tiá¹ƒ bhikkhuá¹ƒ kevaá¹-á¹-aputtaá¹ƒ etadavoca --- ``paÃ±
moghapurisa, etena sakena pÄ• pakena diá¹-á¹-higatena. idhÄ• haá¹ƒ bhikkhÅ« paá¹-ipucch
kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tumhepi me, bhikkhave, evaá¹ƒ dhammaá¹ƒ desita
yathÄ• yaá¹ƒ sÄ• ti bhikkhu kevaá¹-á¹-aputto \Ee I 259/ attanÄ• duggahitena amhe ceva ab
attÄ• naÃ±ca khaá¹‡ati, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhan
bhante, paá¹-iccasamuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ bhagavatÄ• , aÃ±Ã±atra pacc
sambhavoâ€™â€™ ti. ``sÄ• dhu sÄ• dhu, bhikkhave! sÄ• dhu kho me tumhe, bhikkhave, ev
Ä• jÄ• nÄ• tha. anekapariyÄ• yena hi vo, bhikkhave, paá¹-iccasamuppannaá¹ƒ viÃ±Ã±Ä• á¹
aÃ±Ã±atra paccayÄ• natthi viÃ±Ã±Ä• á¹‡assa sambhavoti. atha ca panÄ• yaá¹ƒ sÄ• ti bhik
attanÄ• duggahitena amhe ceva abbhÄ• cikkhati, attÄ• naÃ±ca khaá¹‡ati, bahuÃ±ca apuÃ±
pasavati. taÃ±hi tassa moghapurisassa bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya.

<400> ``yaá¹ƒ yadeva, bhikkhave, paccayaá¹ƒ paá¹-icca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, tena t
viÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati {saá¹…khaá¹ƒ gacchati (Ce Ee) }. cakkhuÃ
uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒtveva \Ne I 328/ saá¹…khyaá¹ƒ gacch
sadde ca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati;
gandhe ca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ \Se
paá¹-icca rase ca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ
paá¹-icca phoá¹-á¹-habbe ca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá
manaÃ±ca paá¹-icca dhamme ca uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒtveva

``seyyathÄ• pi, bhikkhave, yaá¹ƒ yadeva paccayaá¹ƒ paá¹-icca aggi jalati tena teneva saá¹…
kaá¹-á¹-haÃ±ca paá¹-icca aggi jalati, kaá¹-á¹-haggitveva saá¹…khyaá¹ƒ gacchati; sakalikaÃ±
jalati, sakalikaggitveva saá¹…khyaá¹ƒ gacchati; tiá¹‡aÃ±ca paá¹-icca aggi jalati, tiá¹‡aggitve
gacchati; gomayaÃ±ca paá¹-icca aggi jalati, gomayaggitveva saá¹…khyaá¹ƒ gacchati; thusa
jalati, thusaggitveva saá¹…khyaá¹ƒ gacchati; saá¹…kÄ• raÃ±ca paá¹-icca aggi jalati, saá¹…
saá¹…khyaá¹ƒ gacchati. evameva kho, bhikkhave, yaá¹ƒ yadeva paccayaá¹ƒ paá¹-icca uppa
tena teneva saá¹…khyaá¹ƒ gacchati. cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati viÃ±Ã±Ä• á¹
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati; sotaÃ±ca paá¹-icca sadde ca uppaj
sotaviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati, ghÄ• naÃ±ca paá¹-icca gandhe ca upp
260/, ghÄ• á¹‡aviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati, jivhaÃ±ca paá¹-icca rase c
viÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati. kÄ• yaÃ±ca paá
uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati. manaÃ
uppajjati viÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒtveva saá¹…khyaá¹ƒ gacchati.

<401> ``bhÅ«tamidanti \Se I 478/, bhikkhave, passathÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• rasambhavanti, bhikkhave, passathÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• ranirodhÄ• \Ne I 329/ yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ nirodhadhammanti, bhikkhave, p

``evaá¹ƒ, bhanteâ€™â€™.

``bhÅ«tamidaá¹ƒ nossÅ«ti, bhikkhave, kaá¹…khato uppajjati vicikicchÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• rasambhavaá¹ƒ nossÅ«ti, bhikkhave \Be I 327/, kaá¹…khato uppajjati vicikicch

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ nirodhadhammaá¹ƒ nossÅ«ti, bhikkhave, k
vicikicchÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``bhÅ«tamidanti, bhikkhave, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato yÄ• vicikicc

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• rasambhavanti, bhikkhave, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatÄ•
pahÄ«yatÄ«â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ nirodhadhammanti, bhikkhave, yathÄ• bhÅ
passatÄ• e yÄ• vicikicchÄ• sÄ• pahÄ«yatÄ«â€™â€™ ti?

``evaá¹ƒ \Ne I 330/, bhanteâ€™â€™.

``bhÅ«tamidanti, bhikkhave, itipi vo ettha nibbicikicchÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• rasambhavanti, bhikkhave, itipi vo ettha nibbicikicchÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti, bhikkhave, itipi vo ettha
ti?

``evaá¹ƒ, bhanteâ€™â€™.

``bhÅ«tamidanti, bhikkhave, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haâ€™â€™

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• rasambhavanti, bhikkhave, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-

``evaá¹ƒ, bhanteâ€™â€™.

``tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti, bhikkhave, yathÄ• bhÅ«
sudiá¹-á¹-haâ€™â€™ nti?

``evaá¹ƒ, bhanteâ€™â€™.

``imaá¹ƒ \Se I 479/ ce tumhe, bhikkhave, diá¹-á¹-hiá¹ƒ evaá¹ƒ parisuddhaá¹ƒ evaá¹ƒ pariyo
kelÄ• yetha dhanÄ• yetha \Ne I 331/ mamÄ• yetha, api nu me tumhe, bhikkhave, kullÅ«pam
Ä• jÄ• neyyÄ• tha nittharaá¹‡atthÄ• ya no gahaá¹‡atthÄ• yÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``imaá¹ƒ ce tumhe, bhikkhave, diá¹-á¹-hiá¹ƒ evaá¹ƒ parisuddhaá¹ƒ evaá¹ƒ pariyodÄ• taá¹ƒ
allÄ«yetha na kelÄ• yetha na dhanÄ• yetha na mamÄ• yetha, api nu me tumhe, bhikkhave,
desitaá¹ƒ Ä• jÄ• neyyÄ• tha nittharaá¹‡atthÄ• ya no gahaá¹‡atthÄ• yÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

<402> ``cattÄ• rome, bhikkhave, Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• , s
anuggahÄ• ya. katame cattÄ• ro? kabaá¸·Ä«kÄ• ro Ä• hÄ• ro oá¸·Ä• riko vÄ• sukhumo vÄ•
manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ.

``ime ca, bhikkhave, cattÄ• ro Ä• hÄ• rÄ• kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ•

``ime cattÄ• ro Ä• hÄ• rÄ• taá¹‡hÄ• nidÄ• nÄ• taá¹‡hÄ• samudayÄ• taá¹‡hÄ• jÄ• tikÄ• t

``taá¹‡hÄ• cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpa

``taá¹‡hÄ• vedanÄ• nidÄ• nÄ• vedanÄ• samudayÄ• vedanÄ• jÄ• tikÄ• vedanÄ• pabhav

``vedanÄ• cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpa

``vedanÄ• phassanidÄ• nÄ• phassasamudayÄ• phassajÄ• tikÄ• phassapabhavÄ• \Be I

``phasso cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo?

``phasso \Ne I 332/ saá¸·Ä• yatananidÄ• no saá¸·Ä• yatanasamudayo saá¸·Ä• yatanajÄ• ti

``saá¸·Ä• yatanaá¹ƒ cidaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ \Se I 480/ kiá
kiá¹ƒpabhavaá¹ƒ?

``saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«panidÄ• naá¹ƒ nÄ• marÅ«pasamudayaá¹ƒ nÄ• marÅ«pajÄ•

``nÄ• marÅ«paá¹ƒ cidaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ

``nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡anidÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ viÃ±Ã±Ä• á¹‡aj

``viÃ±Ã±Ä• á¹‡aá¹ƒ cidaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹

``viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• ranidÄ• naá¹ƒ saá¹…khÄ• rasamudayaá¹ƒ saá¹…khÄ• raj

``saá¹…khÄ• rÄ• cime, bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒp

``saá¹…khÄ• rÄ• avijjÄ• nidÄ• nÄ• avijjÄ• samudayÄ• avijjÄ• jÄ• tikÄ• avijjÄ• pabhavÄ•

``iti kho, bhikkhave, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• a
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• pha
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava
dukkhakkhandhassa samudayo hoti. â€™â€™ â€™

<403> ``jÄ• tipaccayÄ• jarÄ• maraá¹‡anti iti kho panetaá¹ƒ vuttaá¹ƒ; jÄ• tipaccayÄ• nu kh
jarÄ• maraá¹‡aá¹ƒ, no vÄ• , kathaá¹ƒ vÄ• ettha {kathaá¹ƒ vÄ• vo ettha (?) } hotÄ«â€™â€
bhante, jarÄ• maraá¹‡aá¹ƒ; evaá¹ƒ no ettha hoti {evaá¹ƒ no ettha hotÄ«ti (Katthaci) } --- jÄ•
jarÄ• maraá¹‡aâ€™â€™ nti. ``bhavapaccayÄ• jÄ• tÄ«ti iti kho panetaá¹ƒ vuttaá¹ƒ; bhavapa
jÄ• ti, no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``bhavapaccayÄ• , bhante \Ee I 262/,
hoti --- bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti \Se I 481/. ``upÄ• dÄ• napaccayÄ• \Ne I 333/ bh
vuttaá¹ƒ; upÄ• dÄ• napaccayÄ• nu kho, bhikkhave, bhavo, no vÄ• , kathaá¹ƒ vÄ• ettha hot
``upÄ• dÄ• napaccayÄ• , bhante, bhavo; evaá¹ƒ no ettha hoti --- upÄ• dÄ• napaccayÄ• bha
``taá¹‡hÄ• paccayÄ• upÄ• dÄ• nanti iti kho panetaá¹ƒ vuttaá¹ƒ, taá¹‡hÄ• paccayÄ• nu kho
no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``taá¹‡hÄ• paccayÄ• , bhante, upÄ• dÄ• na
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti. ``vedanÄ• paccayÄ• \Be I 329/ taá¹‡hÄ• ti it
vedanÄ• paccayÄ• nu kho, bhikkhave, taá¹‡hÄ• , no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â
bhante, taá¹‡hÄ• ; evaá¹ƒ no ettha hoti --- vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ ti. ``phas
kho panetaá¹ƒ vuttaá¹ƒ; phassapaccayÄ• nu kho, bhikkhave, vedanÄ• , no vÄ• , kathaá¹ƒ v
``phassapaccayÄ• , bhante, vedanÄ• ; evaá¹ƒ no ettha hoti --- phassapaccayÄ• vedanÄ• â
``saá¸·Ä• yatanapaccayÄ• phassoti iti kho panetaá¹ƒ vuttaá¹ƒ; saá¸·Ä• yatanapaccayÄ• nu
no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``saá¸·Ä• yatanapaccayÄ• , bhante, phasso
saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti. ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti it
nÄ• marÅ«papaccayÄ• nu kho, bhikkhave, saá¸·Ä• yatanaá¹ƒ, no vÄ• , kathaá¹ƒ vÄ• ettha
``nÄ• marÅ«papaccayÄ• , bhante, saá¸·Ä• yatanaá¹ƒ; evaá¹ƒ no ettha hoti --- nÄ• marÅ«pa
saá¸·Ä• yatanaâ€™â€™ nti. ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti \Se I 482/ iti kho pa
viÃ±Ã±Ä• á¹‡apaccayÄ• nu kho, bhikkhave, nÄ• marÅ«paá¹ƒ, no vÄ• , kathaá¹ƒ vÄ• ettha
``viÃ±Ã±Ä• á¹‡apaccayÄ• , bhante, nÄ• marÅ«paá¹ƒ; evaá¹ƒ no ettha hoti --- viÃ±Ã±Ä• á¹‡
nti. ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti iti kho panetaá¹ƒ vuttaá¹ƒ; saá¹…khÄ• rapa
viÃ±Ã±Ä• á¹‡aá¹ƒ, no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``saá¹…khÄ• rapaccayÄ
evaá¹ƒ no ettha hoti --- saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti. ``avijjÄ• pacca
panetaá¹ƒ vuttaá¹ƒ; avijjÄ• paccayÄ• nu kho, bhikkhave, saá¹…khÄ• rÄ• , no vÄ• , kathaá¹
ti? ``avijjÄ• paccayÄ• , bhante, saá¹…khÄ• rÄ• ; evaá¹ƒ no ettha hoti --- avijjÄ• paccayÄ• s

<404> ``sÄ• dhu, bhikkhave. iti kho, bhikkhave, tumhepi evaá¹ƒ vadetha, ahampi evaá¹ƒ va

sati idaá¹ƒ hoti, imassuppÄ• dÄ• \Ee I 263/ idaá¹ƒ uppajjati, yadidaá¹ƒ --- avijjÄ• paccayÄ•
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ
saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• \Ne I 334/ bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• mara
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak

``avijjÄ• yatveva \Be I 330/ asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• rani
viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho, nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirod
saá¸·Ä• yatananirodhÄ• phassanirodho, phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirod
taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodh
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa ke
nirodho hoti.

<405> ``jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoti iti kho panetaá¹ƒ vuttaá¹ƒ; jÄ• tinirodhÄ• n
jarÄ• maraá¹‡anirodho, no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``jÄ• tinirodhÄ• , bh
jarÄ• maraá¹‡anirodho; evaá¹ƒ no ettha hoti --- jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â
jÄ• tinirodhoti iti kho panetaá¹ƒ vuttaá¹ƒ; bhavanirodhÄ• nu kho, bhikkhave, jÄ• tinirodho, n
ettha hotÄ«â€™â€™ ti? ``bhavanirodhÄ• , bhante, jÄ• tinirodho; evaá¹ƒ no ettha hoti --- bha
jÄ• tinirodhoâ€™â€™ ti. ``upÄ• dÄ• nanirodhÄ• bhavanirodhoti iti kho panetaá¹ƒ vuttaá¹ƒ;
kho, bhikkhave, bhavanirodho, no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``upÄ• dÄ• n
bhavanirodho; evaá¹ƒ no ettha hoti --- upÄ• dÄ• nanirodhÄ• bhavanirodhoâ€™â€™ ti. ``taá
upÄ• dÄ• nanirodhoti iti kho panetaá¹ƒ vuttaá¹ƒ; taá¹‡hÄ• nirodhÄ• nu kho, bhikkhave, upÄ
kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``taá¹‡hÄ• nirodhÄ• , bhante, upÄ• dÄ• nanirodho; e
taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodhoâ€™â€™ ti. ``vedanÄ• nirodhÄ• \Se I 484/ taá¹‡hÄ
vuttaá¹ƒ; vedanÄ• nirodhÄ• nu kho, bhikkhave, taá¹‡hÄ• nirodho, no vÄ• , kathaá¹ƒ vÄ• et
``vedanÄ• nirodhÄ• , bhante, taá¹‡hÄ• nirodho; evaá¹ƒ no ettha hoti --- vedanÄ• nirodhÄ• t
``phassanirodhÄ• vedanÄ• nirodhoti iti kho panetaá¹ƒ vuttaá¹ƒ; phassanirodhÄ• \Ee I 264/
vedanÄ• nirodho, no vÄ• , kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``phassanirodhÄ• , bhante
ettha hoti --- phassanirodhÄ• vedanÄ• nirodhoâ€™â€™ ti. ``saá¸·Ä• yatananirodhÄ• phas
panetaá¹ƒ vuttaá¹ƒ; saá¸·Ä• yatananirodhÄ• nu kho, bhikkhave, phassanirodho, no vÄ• \B
ettha hotÄ«ti? saá¸·Ä• yatananirodhÄ• , bhante, phassanirodho; evaá¹ƒ no ettha hoti --- saá
\Ne I 335/ phassanirodhoâ€™â€™ ti. ``nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodhoti iti kh
nÄ• marÅ«panirodhÄ• nu kho, bhikkhave, saá¸·Ä• yatananirodho, no vÄ• , kathaá¹ƒ vÄ• e
``nÄ• marÅ«panirodhÄ• , bhante, saá¸·Ä• yatananirodho; evaá¹ƒ no ettha hoti --- nÄ• marÅ
saá¸·Ä• yatananirodhoâ€™â€™ ti. ``viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodhoti iti kho p
viÃ±Ã±Ä• á¹‡anirodhÄ• nu kho, bhikkhave, nÄ• marÅ«panirodho, no vÄ• , kathaá¹ƒ vÄ• et
``viÃ±Ã±Ä• á¹‡anirodhÄ• , bhante, nÄ• marÅ«panirodho; evaá¹ƒ no ettha hoti --- viÃ±Ã±Ä•
nÄ• marÅ«panirodhoâ€™â€™ ti. ``saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodhoti iti kho p

saá¹…khÄ• ranirodhÄ• nu kho, bhikkhave, viÃ±Ã±Ä• á¹‡anirodho, no vÄ• , kathaá¹ƒ vÄ• e
``saá¹…khÄ• ranirodhÄ• , bhante \Se I 485/, viÃ±Ã±Ä• á¹‡anirodho; evaá¹ƒ no ettha hoti ---
viÃ±Ã±Ä• á¹‡anirodhoâ€™â€™ ti. ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoti iti kho panetaá
avijjÄ• nirodhÄ• nu kho, bhikkhave, saá¹…khÄ• ranirodho, no vÄ• , kathaá¹ƒ vÄ• ettha hot
``avijjÄ• nirodhÄ• , bhante, saá¹…khÄ• ranirodho; evaá¹ƒ no ettha hoti --- avijjÄ• nirodhÄ•
saá¹…khÄ• ranirodhoâ€™â€™ ti.

<406> ``sÄ• dhu, bhikkhave. iti kho, bhikkhave, tumhepi evaá¹ƒ vadetha, ahampi evaá¹ƒ va
asati idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati, yadidaá¹ƒ --- avijjÄ• nirodhÄ• saá¹..
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho, viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirod
saá¸·Ä• yatananirodho, saá¸·Ä• yatananirodhÄ• phassanirodho, phassanirodhÄ• vedanÄ•
taá¹‡hÄ• nirodho, taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodhÄ• bhavanir
jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ
kevalassa dukkhakkhandhassa nirodho hoti.

<407> ``api nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• pubbantaá¹ƒ \Se I
paá¹-idhÄ• veyyÄ• tha --- `ahesumha nu kho mayaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, nanu kho ahe
kiá¹ƒ nu kho ahesumha atÄ«tamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho ahesumha atÄ«tamaddhÄ•
ahesumha nu kho mayaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ â€™ nti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``api \Ne I 336/ nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• aparantaá¹ƒ \E
paá¹-idhÄ• veyyÄ• tha --- bhavissÄ• ma nu kho mayaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, nanu k
anÄ• gatamaddhÄ• naá¹ƒ, kiá¹ƒ nu kho bhavissÄ• ma anÄ• gatamaddhÄ• naá¹ƒ, kathaá¹ƒ
anÄ• gatamaddhÄ• naá¹ƒ, kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• ma nu kho mayaá¹ƒ anÄ• gatama

``no hetaá¹ƒ, bhanteâ€™â€™.

``api nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• etarahi vÄ• paccuppann
kathaá¹ƒkathÄ« assatha --- ahaá¹ƒ nu khosmi, no nu khosmi, kiá¹ƒ nu khosmi, kathaá¹ƒ nu
satto kuto Ä• gato, so kuhiá¹ƒgÄ• mÄ« bhavissatÄ«â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``api nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• evaá¹ƒ vadeyyÄ• tha --- s
satthugÄ• ravena ca mayaá¹ƒ evaá¹ƒ vademÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``api nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• evaá¹ƒ vadeyyÄ• tha --- s
samaá¹‡Ä• ca nÄ• ma mayaá¹ƒ evaá¹ƒ vademÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``api nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ
uddiseyyÄ• thÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``api nu tumhe, bhikkhave, evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• yÄ• ni tÄ• ni puthusamaá
kotÅ«halamaá¹…galÄ• ni tÄ• ni sÄ• rato paccÄ• gaccheyyÄ• thÄ• â€™â€™ ti?

``no \Ne I 337/ hetaá¹ƒ, bhanteâ€™â€™.

``nanu, bhikkhave, yadeva tumhÄ• kaá¹ƒ sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ s
tumhe vadethÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu, bhikkhave, upanÄ«tÄ• kho me tumhe, bhikkhave, iminÄ• sandiá¹-á¹-hikena dha
ehipassikena opaneyyikena paccattaá¹ƒ veditabbena viÃ±Ã±Å«hi. sandiá¹-á¹-hiko ayaá¹ƒ, b
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hi --- iti yantaá¹ƒ vuttaá¹ƒ,
paá¹-icca vuttaâ€™â€™ nti.

<408> ``tiá¹‡á¹‡aá¹ƒ kho pana, bhikkhave, sannipÄ• tÄ• gabbhassÄ• vakkanti hoti. idha m
sannipatitÄ• honti, mÄ• tÄ• ca na utunÄ« hoti, gandhabbo ca na paccupaá¹-á¹-hito hoti, ne
gabbhassÄ• vakkanti \Ee I 266/ hoti. idha mÄ• tÄ• pitaro ca sannipatitÄ• honti, mÄ• tÄ• ca
ca na paccupaá¹-á¹-hito hoti, neva tÄ• va gabbhassÄ• vakkanti hoti. yato ca kho, bhikkhave
sannipatitÄ• honti, mÄ• tÄ• ca utunÄ« hoti, gandhabbo ca paccupaá¹-á¹-hito hoti --- evaá¹ƒ
sannipÄ• tÄ• gabbhassÄ• vakkanti hoti. tamenaá¹ƒ, bhikkhave, mÄ• tÄ• nava vÄ• dasa vÄ
pariharati mahatÄ• saá¹ƒsayena garubhÄ• raá¹ƒ {garumbhÄ• raá¹ƒ (Ce Ee) }. tamenaá¹ƒ, b
333/ navannaá¹ƒ vÄ• \Se I 488/ dasannaá¹ƒ vÄ• mÄ• sÄ• naá¹ƒ accayena vijÄ• yati maha
garubhÄ• raá¹ƒ. tamenaá¹ƒ jÄ• taá¹ƒ samÄ• naá¹ƒ sakena lohitena poseti. lohitaÃ±hetaá¹ƒ,
vinaye yadidaá¹ƒ mÄ• tuthaÃ±Ã±aá¹ƒ. sa kho so, bhikkhave, kumÄ• ro vuddhimanvÄ• ya in
paripÄ• kamanvÄ• ya yÄ• ni tÄ• ni kumÄ• rakÄ• naá¹ƒ kÄ«á¸·Ä• panakÄ• ni tehi kÄ«á¸·ati,

ghaá¹-ikaá¹ƒ mokkhacikaá¹ƒ ciá¹…gulakaá¹ƒ pattÄ• á¸·hakaá¹ƒ rathakaá¹ƒ dhanukaá¹ƒ. sa
kumÄ• ro vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ• kamanvÄ• ya paÃ±cahi kÄ• maguá¹‡eh
paricÄ• reti --- cakkhuviÃ±Ã±eyyehi rÅ«pehi iá¹-á¹-hehi kantehi manÄ• pehi piyarÅ«pehi kÄ•
rajanÄ«yehi, sotaviÃ±Ã±eyyehi saddehi ... ghÄ• naviÃ±Ã±eyyehi gandhehi ... jivhÄ• viÃ±Ã±
kÄ• yaviÃ±Ã±eyyehi phoá¹-á¹-habbehi iá¹-á¹-hehi kantehi manÄ• pehi piyarÅ«pehi kÄ• mÅ«

<409> ``so \Ne I 338/ cakkhunÄ• rÅ«paá¹ƒ disvÄ• piyarÅ«pe rÅ«pe sÄ• rajjati, appiyarÅ«p
anupaá¹-á¹-hitakÄ• yasati ca viharati parittacetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
nappajÄ• nÄ• ti --- yatthassa te pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. so
samÄ• panno yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasuk
abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ vedanaá¹ƒ abhinandato abhivada
tiá¹-á¹-hato uppajjati nandÄ« \Se I 489/. yÄ• vedanÄ• su nandÄ« tadupÄ• dÄ• naá¹ƒ, tassu
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassup
evametassa kevalassa dukkhakkhandhassa samudayo hoti. sotena saddaá¹ƒ sutvÄ• ... pe
ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya piyarÅ«pe dhamme \Ee I 267/ sÄ• rajjati, appiyarÅ«pe
anupaá¹-á¹-hitakÄ• yasati ca viharati parittacetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti
nappajÄ• nÄ• ti --- yatthassa te pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. so
samÄ• panno yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasuk
abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ vedanaá¹ƒ abhinandato abhivada
tiá¹-á¹-hato uppajjati nandÄ«. yÄ• vedanÄ• su nandÄ« tadupÄ• dÄ• naá¹ƒ, tassupÄ• dÄ• n
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassup
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<410> ``idha, bhikkhave, tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• ca
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadeva
\Se I 490/ sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• a
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ; kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti gahapati vÄ• gahapatiputto vÄ• aÃ±Ã±atarasmiá¹
taá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ paá¹-ilabhati. so tena saddhÄ• paá¹-ilÄ• b
paá¹-isaÃ±cikkhati --- `sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ• . na
ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmaca
yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ \Ne I 339/ ohÄ• retvÄ• , kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ
anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€™ â€™ nti. so aparena samayena appaá¹ƒ vÄ• bhogakk
vÄ• bhogakkhandhaá¹ƒ pahÄ• ya, appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya, mahant
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya, kesamassuá¹ƒ ohÄ• retvÄ• , kÄ• sÄ• yÄ• ni vatthÄ• ni ac
anagÄ• riyaá¹ƒ pabbajati.

<411> ``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato \Ee I 268/ hoti, dinnÄ• dÄ• yÄ
athenena sucibhÅ«tena attanÄ• viharati.

``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hoti, Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• m

``musÄ• vÄ• daá¹ƒ \Be I 335/ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti, saccavÄ• dÄ« sa
paccayiko avisaá¹ƒvÄ• dako lokassa.

``pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti --- ito sutvÄ• n
imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya.
sandhÄ• tÄ• , sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samagga
bhÄ• sitÄ• hoti.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti --- yÄ• sÄ• vÄ
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«p

``samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti, kÄ• lavÄ• dÄ« bhÅ«
dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ• lena, sÄ• pad
atthasaá¹ƒhitaá¹ƒ.

``so \Ne I 340/ bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti, ekabhattiko h
vikÄ• labhojanÄ• . naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti,
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, Ä• makadhaÃ±Ã±apa
paá¹-ivirato hoti, Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, itthikumÄ• rikapaá¹-ig
paá¹-ivirato hoti, dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, ajeá¸·akapaá¹-iggahaá¹‡Ä
kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, hatthigavÄ• ssavaá¸·avapaá¹-iggahaá
492/ hoti, khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, dÅ«teyyapahiá¹‡agamanÄ• nuyo
kayavikkayÄ• paá¹-ivirato hoti, tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato h
ukkoá¹-anavaÃ±cana-nikati-sÄ• ciyogÄ• paá¹-ivirato hoti, chedana-vadhabandhanaviparÄ•
paá¹-ivirato hoti {passa MN I 293 cÅ«á¸·ahatthipadopame}.

``so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ•

pakkamati samÄ• dÄ• yeva pakkamati \Be I 336/. seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o y
sapattabhÄ• rova á¸• eti, evameva bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«vare
piá¹‡á¸• apÄ• tena. so yena yeneva pakkamati samÄ• dÄ• yeva pakkamati. so iminÄ• ariye
sÄ«lakkhandhena samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatv
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä•
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ•
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nim
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakk
saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ a
493/ paá¹-isaá¹ƒvedeti.

``so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ
samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sa
pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nak
sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

<412> ``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ• ya sa
{passa MN I 296 cÅ«á¸·ahatthipadopame}, iminÄ• ca ariyena indriyasaá¹ƒvarena samannÄ
satisampajaÃ±Ã±ena samannÄ• gato, vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati --- araÃ±Ã±aá¹ƒ ruk
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so
piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• , ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡
satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati
parisodheti; byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya \Be I 337/ abyÄ• pannacitto viharati, sabbapÄ
byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti; thÄ«namiddhaá¹ƒ pahÄ• ya vigatathÄ«namiddho
sato sampajÄ• no, thÄ«namiddhÄ• cittaá¹ƒ parisodheti; uddhaccakukkuccaá¹ƒ pahÄ• ya an
ajjhattaá¹ƒ vÅ«pasantacitto, uddhaccakukkuccÄ• cittaá¹ƒ parisodheti; vicikicchaá¹ƒ pahÄ• y
viharati akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

<413> ``so \Se I 494/ \Ee I 270/ ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ
dubbalÄ«karaá¹‡e, vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• ra
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. puna caparaá¹ƒ, bhikkhave,
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... ca
jhÄ• naá¹ƒ upasampajja viharati.

<414> ``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• piyarÅ«pe rÅ«pe na sÄ• rajjati, appiyarÅ«pe rÅ«p
upaá¹-á¹-hitakÄ• yasati ca viharati appamÄ• á¹‡acetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• v
pajÄ• nÄ• ti --- yatthassa te pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. so eva
anurodhavirodhavippahÄ«no \Ne I 342/ yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti, sukhaá¹ƒ vÄ• dukkh
adukkhamasukhaá¹ƒ vÄ• , so taá¹ƒ vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya
vedanaá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato yÄ• vedanÄ• su nandÄ
nandÄ«nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodhÄ
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa ke
nirodho hoti. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... ji
sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ
I 495/ dhamme na sÄ• rajjati, appiyarÅ«pe dhamme na byÄ• pajjati, upaá¹-á¹-hitakÄ• yasati
appamÄ• á¹‡acetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• n
pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. so evaá¹ƒ anurodhavirodhavippah
vedeti, sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , so taá¹ƒ vedanaá¹ƒ nÄ• bh
338/ nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ vedanaá¹ƒ anabhinandato anabhivadato anajjho
vedanÄ• su nandÄ« sÄ• nirujjhati. tassa nandÄ«nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• n
bhavanirodhÄ• jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadoman
evametassa kevalassa dukkhakkhandhassa nirodho hoti. imaá¹ƒ kho me tumhe, bhikkhave,
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ dhÄ• retha, sÄ• tiá¹ƒ pana bhikkhuá¹ƒ \Ee I 271/ kevaá¹-á¹
mahÄ• taá¹‡hÄ• jÄ• lataá¹‡hÄ• saá¹…ghÄ• á¹-appaá¹-imukkaâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• taá¹‡hÄ• saá¹…khayasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. mahÄ• assapurasuttaá¹ƒ

<415> evaá¹ƒ \Se I 496/ \Ne I 343/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• aá¹…gesu
nÄ• ma aá¹…gÄ• naá¹ƒ nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ
te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``samaá¹‡Ä• samaá¹‡Ä• ti vo, bhikkhave, jano saÃ±jÄ• nÄ• ti. tumhe ca pana `ke tumheâ€
`samaá¹‡Ä• mhÄ• â€™ ti paá¹-ijÄ• nÄ• tha; tesaá¹ƒ vo, bhikkhave, evaá¹ƒsamaÃ±Ã±Ä• na
evaá¹ƒpaá¹-iÃ±Ã±Ä• naá¹ƒ sataá¹ƒ `ye dhammÄ• samaá¹‡akaraá¹‡Ä• ca brÄ• hmaá¹‡aka
vattissÄ• ma, evaá¹ƒ no ayaá¹ƒ amhÄ• kaá¹ƒ samaÃ±Ã±Ä• ca saccÄ• bhavissati paá¹-iÃ±
mayaá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ par
amhesu mahapphalÄ• bhavissanti mahÄ• nisaá¹ƒsÄ• , amhÄ• kaÃ±cevÄ• yaá¹ƒ pabbajjÄ•

saudrayÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

<416> ``katame ca, bhikkhave, dhammÄ• samaá¹‡akaraá¹‡Ä• ca brÄ• hmaá¹‡akaraá¹‡Ä
samannÄ• gatÄ• bhavissÄ• mÄ• â€™ ti evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ• kho
evamassa --- `hirottappenamha samannÄ• gatÄ• \Be I 339/, alamettÄ• vatÄ• katamettÄ• v
sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ€™ nti tÄ• vatakeneva tuá¹-á¹-hiá
Ä• rocayÄ• mi vo, bhikkhave \Se I 497/, paá¹-ivedayÄ• mi vo, bhikkhave --- `mÄ• vo sÄ• m
sÄ• maÃ±Ã±attho parihÄ• yi, sati uttariá¹ƒ karaá¹‡Ä«yeâ€™.

<417> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `parisuddho no kÄ• yasamÄ• cÄ• ro
uttÄ• no vivaá¹-o na ca chiddavÄ• saá¹ƒvuto ca. tÄ• ya ca pana parisuddhakÄ• yasamÄ• c
nevattÄ• nukkaá¹ƒsessÄ• ma na paraá¹ƒ vambhessÄ• mÄ• â€™ ti {nevattÄ• nukkaá¹ƒsissÄ
(sabbattha) } evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ• kho pana, bhikkhave, tumhÄ• ka
`hirottappenamha samannÄ• gatÄ• , parisuddho no kÄ• yasamÄ• cÄ• ro; alamettÄ• vatÄ•
sÄ• maÃ±Ã±attho, natthi no \Ne I 344/ kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ€™ nti tÄ• vatakeneva
Ä• pajjeyyÄ• tha. Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave --- `mÄ• vo
sataá¹ƒ sÄ• maÃ±Ã±attho parihÄ• yi, sati uttariá¹ƒ karaá¹‡Ä«yeâ€™.

<418> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `parisuddho no vacÄ«samÄ• cÄ• ro
vivaá¹-o na ca chiddavÄ• saá¹ƒvuto ca. tÄ• ya ca pana parisuddhavacÄ«samÄ• cÄ• ratÄ• y
na paraá¹ƒ vambhessÄ• mÄ• â€™ ti evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ• kho pan
evamassa --- `hirottappenamha samannÄ• gatÄ• , parisuddho no kÄ• yasamÄ• cÄ• ro, pari
alamettÄ• vatÄ• katamettÄ• vatÄ• , anuppatto no sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttariá
tÄ• vatakeneva tuá¹-á¹-hiá¹ƒ Ä• pajjeyyÄ• tha. Ä• rocayÄ• mi vo \Se I 498/, bhikkhave, paá¹
bhikkhave --- `mÄ• vo sÄ• maÃ±Ã±atthikÄ• naá¹ƒ sataá¹ƒ sÄ• maÃ±Ã±attho parihÄ• yi, sa

<419> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `parisuddho no manosamÄ• cÄ• ro
vivaá¹-o na ca chiddavÄ• saá¹ƒvuto ca. tÄ• ya ca pana \Be I 340/ parisuddhamanosamÄ• c
nevattÄ• nukkaá¹ƒsessÄ• ma na paraá¹ƒ vambhessÄ• mÄ• â€™ ti evaÃ±hi vo, bhikkhave,
bhikkhave, tumhÄ• kaá¹ƒ evamassa --- `hirottappenamha samannÄ• gatÄ• , parisuddho no
vacÄ«samÄ• cÄ• ro, parisuddho manosamÄ• cÄ• ro; alamettÄ• vatÄ• katamettÄ• vatÄ• , a
natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ€™ nti tÄ• vatakeneva tuá¹-á¹-hiá¹ƒ Ä• pajjeyyÄ• tha
bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave --- `mÄ• vo sÄ• maÃ±Ã±atthikÄ• naá¹ƒ sataá¹ƒ
sati uttariá¹ƒ karaá¹‡Ä«yeâ€™.

<420> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `parisuddho no Ä• jÄ«vo bhavissati
chiddavÄ• saá¹ƒvuto ca. tÄ• ya ca pana parisuddhÄ• jÄ«vatÄ• ya nevattÄ• nukkaá¹ƒsessÄ
vambhessÄ• mÄ• â€™ ti evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ• kho pana, bhikkhav

`hirottappenamha samannÄ• gatÄ• , parisuddho no kÄ• yasamÄ• cÄ• ro, parisuddho vacÄ«
manosamÄ• cÄ• ro, parisuddho Ä• jÄ«vo; alamettÄ• vatÄ• \Ee I 273/ katamettÄ• vatÄ• , an
I 499/, natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ€™ nti \Ne I 345/ tÄ• vatakeneva tuá¹-á¹-hiá¹ƒ
Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave --- `mÄ• vo sÄ• maÃ±Ã±atth
sÄ• maÃ±Ã±attho parihÄ• yi, sati uttariá¹ƒ karaá¹‡Ä«yeâ€™.

<421> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `indriyesu guttadvÄ• rÄ• bhavissÄ•
disvÄ• na nimittaggÄ• hÄ« nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkh
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
paá¹-ipajjissÄ• ma, rakkhissÄ• ma cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjissÄ
sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ...
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• h
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjissÄ• ma, rakkhissÄ• ma mar
saá¹ƒvaraá¹ƒ Ä• pajjissÄ• mÄ• â€™ ti evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ• kho pa
tumhÄ• kaá¹ƒ evamassa --- `hirottappenamha \Be I 341/ samannÄ• gatÄ• , parisuddho no k
vacÄ«samÄ• cÄ• ro, parisuddho manosamÄ• cÄ• ro, parisuddho Ä• jÄ«vo, indriyesumha gu
katamettÄ• vatÄ• , anuppatto no sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ
tuá¹-á¹-hiá¹ƒ \Se I 500/ Ä• pajjeyyÄ• tha. Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo
sÄ• maÃ±Ã±atthikÄ• naá¹ƒ sataá¹ƒ sÄ• maÃ±Ã±attho parihÄ• yi, sati uttariá¹ƒ karaá¹‡Ä«ye

<422> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `bhojane mattaÃ±Ã±uno bhavissÄ• r
yoniso Ä• hÄ• raá¹ƒ Ä• harissÄ• ma, neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na
kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya, vihiá¹ƒsÅ«paratiyÄ• , brahmacariyÄ• nuggahÄ• ya, iti p
paá¹-ihaá¹…khÄ• ma navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• ma, yÄ• trÄ• ca no bhavissat
vihÄ• ro cÄ• â€™ ti evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ• kho pana, bhikkhave, tum
`hirottappenamha samannÄ• gatÄ• , parisuddho no kÄ• yasamÄ• cÄ• ro, parisuddho vacÄ«
manosamÄ• cÄ• ro, parisuddho Ä• jÄ«vo, indriyesumha guttadvÄ• rÄ• , bhojane mattaÃ±Ã±
katamettÄ• vatÄ• , anuppatto no sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ
tuá¹-á¹-hiá¹ƒ Ä• pajjeyyÄ• tha. Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhav
sÄ• maÃ±Ã±atthikÄ• naá¹ƒ sataá¹ƒ sÄ• maÃ±Ã±attho parihÄ• yi sati uttariá¹ƒ karaá¹‡Ä«yeâ

<423> ``kiÃ±ca \Ne I 346/, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `jÄ• gariyaá¹ƒ anuyuttÄ•
divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhessÄ• m
yÄ• maá¹ƒ caá¹…kamena \Ee I 274/ nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi \Se I 501/ citta
rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappessÄ• ma pÄ•
sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• . rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ
nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhessÄ• mÄ• â€™ ti, evaÃ±hi vo, bh

siyÄ• kho pana, bhikkhave, tumhÄ• kaá¹ƒ evamassa --- `hirottappenamha samannÄ• gatÄ•
kÄ• yasamÄ• cÄ• ro, parisuddho vacÄ«samÄ• cÄ• ro, parisuddho \Be I 342/ manosamÄ• c
indriyesumha guttadvÄ• rÄ• , bhojane mattaÃ±Ã±uno, jÄ• gariyaá¹ƒ anuyuttÄ• ; alamettÄ• v
anuppatto no sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ€™ nti, tÄ• vataken
Ä• pajjeyyÄ• tha. Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave --- `mÄ• vo
sataá¹ƒ sÄ• maÃ±Ã±attho parihÄ• yi sati uttariá¹ƒ karaá¹‡Ä«yeâ€™.

<424> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? `satisampajaÃ±Ã±ena samannÄ• ga
abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ«, Ä• lokite vilokite sampajÄ• nakÄ• rÄ«, samiÃ
sampajÄ• nakÄ• rÄ«, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ«, asite
sampajÄ• nakÄ• rÄ«, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ«, gate á¹-hite nisinne s
tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ«â€™ ti, evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. siyÄ•
tumhÄ• kaá¹ƒ evamassa \Se I 502/ --- `hirottappenamha samannÄ• gatÄ• , parisuddho no k
vacÄ«samÄ• cÄ• ro, parisuddho manosamÄ• cÄ• ro, parisuddho Ä• jÄ«vo, indriyesumha gu
mattaÃ±Ã±uno, jÄ• gariyaá¹ƒ anuyuttÄ• , satisampajaÃ±Ã±ena samannÄ• gatÄ• ; alamettÄ
anuppatto no sÄ• maÃ±Ã±attho, natthi no kiÃ±ci uttariá¹ƒ karaá¹‡Ä«yaâ€™ nti tÄ• vatakene
Ä• pajjeyyÄ• tha. Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhave --- `mÄ• vo
sataá¹ƒ sÄ• maÃ±Ã±attho parihÄ• yi sati uttariá¹ƒ karaá¹‡Ä«yeâ€™.

<425> ``kiÃ±ca, bhikkhave, uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ? idha, bhikkhave, bhikkhu vivittaá¹ƒ s
--- araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanappa
palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…k
kÄ• yaá¹ƒ paá¹‡idhÄ• ya \Ne I 347/ parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹
vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti; byÄ• pÄ• dapadosaá¹ƒ
abyÄ• pannacitto viharati, sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« \Ee I 275/, byÄ• pÄ• dapa
thÄ«namiddhaá¹ƒ pahÄ• ya vigatathÄ«namiddho viharati, Ä• lokasaÃ±Ã±Ä« sato sampajÄ•
parisodheti; uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati \Be I 343/, ajjhattaá¹ƒ vÅ«p
uddhaccakukkuccÄ• cittaá¹ƒ parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharat
kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

<426> ``seyyathÄ• pi \Se I 503/, bhikkhave, puriso iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojeyy
samijjheyyuá¹ƒ {sampajjeyyuá¹ƒ (Se Ke Katthaci) }. so yÄ• ni ca porÄ• á¹‡Ä• ni iá¹‡amÅ«lÄ
{byantiá¹ƒ (Katthaci), byanti (Ee) } kareyya, siyÄ• cassa uttariá¹ƒ avasiá¹-á¹-haá¹ƒ dÄ• rabh
evamassa --- `ahaá¹ƒ kho pubbe iá¹‡aá¹ƒ Ä• dÄ• ya kammante payojesiá¹ƒ, tassa me te ka
sohaá¹ƒ yÄ• ni ca porÄ• á¹‡Ä• ni iá¹‡amÅ«lÄ• ni tÄ• ni ca byantÄ« akÄ• siá¹ƒ, atthi ca me u
dÄ• rabharaá¹‡Ä• yÄ• â€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ, adhigaccheyya so

``seyyathÄ• pi, bhikkhave, puriso Ä• bÄ• dhiko assa dukkhito bÄ• á¸·hagilÄ• no, bhattaÃ±c

cassa kÄ• ye balamattÄ• . so aparena samayena tamhÄ• Ä• bÄ• dhÄ• mucceyya, bhattaÃ
kÄ• ye balamattÄ• . tassa evamassa --- `ahaá¹ƒ kho pubbe Ä• bÄ• dhiko ahosiá¹ƒ dukkhito
bhattaÃ±ca me nacchÄ• desi, na ca me Ä• si kÄ• ye balamattÄ• , somhi etarahi tamhÄ• Ä•
chÄ• deti, atthi ca me kÄ• ye balamattÄ• â€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ,
somanassaá¹ƒ.

``seyyathÄ• pi, bhikkhave, puriso bandhanÄ• gÄ• re baddho assa. so aparena samayena t
sotthinÄ• abbhayena {abyayena (Ce Ee) }, na cassa kiÃ±ci bhogÄ• naá¹ƒ vayo. tassa evan
pubbe bandhanÄ• gÄ• re baddho ahosiá¹ƒ, somhi etarahi \Se I 504/ tamhÄ• bandhanÄ• m
natthi ca me kiÃ±ci bhogÄ• naá¹ƒ vayoâ€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ, a
somanassaá¹ƒ.

``seyyathÄ• pi \Ne I 348/, bhikkhave, puriso dÄ• so assa anattÄ• dhÄ«no parÄ• dhÄ«no na
aparena samayena tamhÄ• dÄ• sabyÄ• mucceyya attÄ• dhÄ«no aparÄ• dhÄ«no bhujisso
--- `ahaá¹ƒ kho pubbe dÄ• so ahosiá¹ƒ \Be I 344/ anattÄ• dhÄ«no parÄ• dhÄ«no na yenakÄ
tamhÄ• dÄ• sabyÄ• mutto attÄ• dhÄ«no aparÄ• dhÄ«no \Ee I 276/ bhujisso yenakÄ• maá
labhetha pÄ• mojjaá¹ƒ, adhigaccheyya somanassaá¹ƒ.

``seyyathÄ• pi, bhikkhave, puriso sadhano sabhogo kantÄ• raddhÄ• namaggaá¹ƒ paá¹-ipaj
{sÄ«lakkhandhavaggapÄ• á¸·iyÄ• kiÃ±ci visadisaá¹ƒ}. so aparena samayena tamhÄ• kant
abbhayena, na cassa kiÃ±ci bhogÄ• naá¹ƒ vayo. tassa evamassa --- `ahaá¹ƒ kho pubbe sa
kantÄ• raddhÄ• namaggaá¹ƒ paá¹-ipajjiá¹ƒ. somhi etarahi tamhÄ• kantÄ• rÄ• nitthiá¹‡á¹‡o
natthi ca me kiÃ±ci bhogÄ• naá¹ƒ vayoâ€™ ti. so tatonidÄ• naá¹ƒ labhetha pÄ• mojjaá¹ƒ, a
somanassaá¹ƒ.

``evameva kho, bhikkhave, bhikkhu yathÄ• iá¹‡aá¹ƒ yathÄ• rogaá¹ƒ yathÄ• bandhanÄ• g
yathÄ• kantÄ• raddhÄ• namaggaá¹ƒ, ime paÃ±ca nÄ«varaá¹‡e appahÄ«ne attani samanup
Ä• á¹‡aá¹‡yaá¹ƒ yathÄ• Ä• rogyaá¹ƒ yathÄ• bandhanÄ• mokkhaá¹ƒ yathÄ• bhujissaá¹ƒ y
evameva bhikkhu ime paÃ±ca nÄ«varaá¹‡e \Se I 505/ pahÄ«ne attani samanupassati.

<427> ``so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«k
vivicca akusalehi dhammehi, savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharati. so imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti parisano
paripphárati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ
bhikkhave, dakkho nhÄ• pako {nahÄ• pako (Ce Se Ke Ee) } vÄ• nhÄ• pakantevÄ• sÄ« vÄ•
nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni {nahÄ• nÄ«yacuá¹‡á¹‡Ä• ni (Ce Se Ke Ee) } Ä• kiritvÄ• udakena
paripphosakaá¹ƒ sanneyya. sÄ• yaá¹ƒ nhÄ• nÄ«yapiá¹‡á¸• i snehÄ• nugatÄ• snehaparetÄ
snehena na ca paggharia¹‡Ä«. evameva kho, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ vivek

abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vive
apphuá¹-aá¹ƒ hoti.

<428> ``puna \Be I 345/ caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ
sampasÄ• danaá¹ƒ \Ne I 349/ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhij
jhÄ• naá¹ƒ upasampajja viharati. so imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhis
paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhen
seyyathÄ• pi, bhikkhave, udakarahado ubbhidodako \Ee I 277/ {ubbhitodako (Katthaci) }. tas
puratthimÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ, na pacchimÄ• ya disÄ• ya udakassa Ä•
disÄ• ya udakassa Ä• yamukhaá¹ƒ, na dakkhiá¹‡Ä• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ,
sammÄ• dhÄ• raá¹ƒ anuppaveccheyya. atha kho tamhÄ• va udakarahadÄ• sÄ«tÄ• vÄ• ric
udakarahadaá¹ƒ sÄ«tena vÄ• rinÄ• abhisandeyya parisandeyya paripÅ«reyya parippharey
udakarahadassa sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evameva kho, bhikkhave, bhikkhu
samÄ• dhijena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±
samÄ• dhijena pÄ«tisukhena apphuá¹-aá¹ƒ hoti.

<429> ``puna caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sati
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imameva kÄ• yaá¹ƒ nippÄ«tikena sukhena ab
paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa nippÄ«tikena sukhena apph
seyyathÄ• pi, bhikkhave, uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ
vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ•
antonimuggaposÄ«ni, tÄ• ni yÄ• va caggÄ• yÄ• va ca mÅ«lÄ• \Se I 507/ sÄ«tena vÄ• rinÄ
paripÅ«rÄ• ni paripphuá¹-Ä• ni, nÄ• ssa {na nesaá¹ƒ (Ce) } kiÃ±ci sabbÄ• vataá¹ƒ uppalÄ•
puá¹‡á¸• arÄ«kÄ• naá¹ƒ vÄ• sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa. evameva kho, bhikkha
nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabb
nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti.

<430> ``puna \Be I 346/ caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. so imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitv
350/, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena cetasÄ• pariyodÄ• tena apphuá
bhikkhave, puriso odÄ• tena vatthena sasÄ«saá¹ƒ pÄ• rupetvÄ• nisinno assa, nÄ• ssa kiÃ±
kÄ• yassa odÄ• tena vatthena apphuá¹-aá¹ƒ assa. evameva kho, bhikkhave, bhikkhu imame
cetasÄ• pariyodÄ• tena pharitvÄ• nisinno hoti, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa paris
pariyodÄ• tena apphuá¹-aá¹ƒ hoti.

<431> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile

á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so
pubbenivÄ• saá¹ƒ \Se I 508/ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ, dvepi jÄ• tiyo ...
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathÄ• pi, bhik
gÄ• mÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gaccheyya, tamhÄ• pi gÄ• mÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ ga
sakaá¹ƒyeva gÄ• maá¹ƒ paccÄ• gaccheyya. tassa evamassa --- `ahaá¹ƒ kho sakamhÄ• gÄ
agacchiá¹ƒ {agacchiá¹ƒ (Ce Se Ke Ee) }, tatrapi evaá¹ƒ aá¹-á¹-hÄ• siá¹ƒ evaá¹ƒ nisÄ«diá¹ƒ
evaá¹ƒ tuá¹‡hÄ« ahosiá¹ƒ; tamhÄ• pi gÄ• mÄ• amuá¹ƒ gÄ• maá¹ƒ agacchiá¹ƒ, tatrapi evaá
nisÄ«diá¹ƒ evaá¹ƒ abhÄ• siá¹ƒ evaá¹ƒ tuá¹‡hÄ« ahosiá¹ƒ; somhi tamhÄ• gÄ• mÄ• sakaá¹
ti. evameva kho, bhikkhave, bhikkhu anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathid
jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa

<432> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹
dubbaá¹‡á¹‡e, sugate duggate, yathÄ• kammÅ«page satte pajÄ• nÄ• ti ... pe ... \Ee I 279/ s
dve agÄ• rÄ• sadvÄ• rÄ• {sannadvÄ• rÄ• (Katthaci) }. tattha cakkhumÄ• puriso majjhe á¹
gehaá¹ƒ pavisantepi nikkhamantepi, anucaá¹…kamantepi anuvicarantepi \Se I 509/. evamev
bhikkhu dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ

<433> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
\Ne I 351/ á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ•
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ
kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cit
vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

``seyyathÄ• pi, bhikkhave, pabbatasaá¹…khepe udakarahado accho vippasanno anÄ• vilo.
tÄ«re á¹-hito passeyya sippisambukampi {sippikasambukampi (Se Ke Katthaci) } sakkharak
macchagumbampi, carantampi tiá¹-á¹-hantampi. tassa evamassa --- `ayaá¹ƒ kho udakaraha
anÄ• vilo. tatrime sippisambukÄ• pi \Ee I 280/ sakkharakathalÄ• pi macchagumbÄ• pi caran
\Se I 510/. evameva kho, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti.

<434> ``ayaá¹ƒ vuccati, bhikkhave, bhikkhu `samaá¹‡oâ€™ itipi `brÄ• hmaá¹‡oâ€™ itipi `n
`vedagÅ«â€™ itipi `sottiyoâ€™ itipi `ariyoâ€™ itipi `arahaá¹ƒâ€™ itipi. kathaÃ±ca, bhikkhav
hoti? samitÄ• ssa honti pÄ• pakÄ• akusalÄ• dhammÄ• , saá¹ƒkilesikÄ• , ponobbhavikÄ• ,
348/, Ä• yatiá¹ƒ, jÄ• tijarÄ• maraá¹‡iyÄ• . evaá¹ƒ kho, bhikkhave, bhikkhu samaá¹‡o hoti.

``kathaÃ±ca, bhikkhave, bhikkhu brÄ• hmaá¹‡o hoti? bÄ• hitÄ• ssa honti pÄ• pakÄ• akusa
saá¹ƒkilesikÄ• , ponobbhavikÄ• , sadarÄ• , dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ, jÄ• tijarÄ• maraá¹
bhikkhave, bhikkhu brÄ• hmaá¹‡o hoti.

``kathaÃ±ca, bhikkhave, bhikkhu nhÄ• tako {nahÄ• tako (Ce Se Ke Ee) } hoti? nhÄ• tÄ• ssa
dhammÄ• , saá¹ƒkilesikÄ• , ponobbhavikÄ• , sadarÄ• , dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ, jÄ• tij
bhikkhave, bhikkhu nhÄ• tako hoti.

``kathaÃ±ca, bhikkhave, bhikkhu vedagÅ« hoti? viditÄ• ssa honti pÄ• pakÄ• akusalÄ• dha
ponobbhavikÄ• , sadarÄ• , dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ, jÄ• tijarÄ• maraá¹‡iyÄ• . evaá¹ƒ k
vedagÅ« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu sottiyo hoti? nissutÄ• ssa honti pÄ• pakÄ• akusalÄ• dha
ponobbhavikÄ• , sadarÄ• , dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ, jÄ• tijarÄ• maraá¹‡iyÄ• . evaá¹ƒ k
sottiyo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ariyo hoti \Se I 511/? Ä• rakÄ• ssa honti pÄ• pakÄ• akusa
saá¹ƒkilesikÄ• , ponobbhavikÄ• , sadarÄ• , dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ, jÄ• tijarÄ• maraá¹
bhikkhave, bhikkhu ariyo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu arahaá¹ƒ hoti? Ä• rakÄ• ssa honti pÄ• pakÄ• akusalÄ• d
ponobbhavikÄ• , sadarÄ• , dukkhavipÄ• kÄ• , Ä• yatiá¹ƒ, jÄ• tijarÄ• maraá¹‡iyÄ• . evaá¹ƒ k
arahaá¹ƒ hotÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• assapurasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. cÅ«á¸·aassapurasuttaá¹ƒ

<435> evaá¹ƒ \Be I 349/ \Ne I 353/ \Ee I 281/ \Se I 512/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
viharati assapuraá¹ƒ nÄ• ma aá¹…gÄ• naá¹ƒ nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• ma
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``

vo, bhikkhave, jano saÃ±jÄ• nÄ• ti. tumhe ca pana `ke tumheâ€™ ti puá¹-á¹-hÄ• samÄ• nÄ
paá¹-ijÄ• nÄ• tha. tesaá¹ƒ vo, bhikkhave, evaá¹ƒsamaÃ±Ã±Ä• naá¹ƒ sataá¹ƒ evaá¹ƒpaá¹-iÃ
samaá¹‡asÄ• mÄ«cippaá¹-ipadÄ• taá¹ƒ paá¹-ipajjissÄ• ma; evaá¹ƒ no ayaá¹ƒ amhÄ• kaá¹ƒ
bhavissati paá¹-iÃ±Ã±Ä• ca bhÅ«tÄ• ; yesaÃ±ca mayaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jÄ•
mahapphalÄ• bhavissanti mahÄ• nisaá¹ƒsÄ• , amhÄ• kaÃ±cevÄ• yaá¹ƒ pabbajjÄ• avaÃ±j
saudrayÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

<436> ``kathaÃ±ca, bhikkhave, bhikkhu na samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ paá¹-ipann
bhikkhave, bhikkhuno abhijjhÄ• lussa abhijjhÄ• appahÄ«nÄ• hoti, byÄ• pannacittassa byÄ
kodhanassa kodho appahÄ«no hoti, upanÄ• hissa upanÄ• ho appahÄ«no hoti, makkhissa m
paá¸·Ä• sissa paá¸·Ä• so appahÄ«no hoti, issukissa issÄ• appahÄ«nÄ• hoti, maccharissa
hoti \Se I 513/, saá¹-hassa sÄ• á¹-heyyaá¹ƒ appahÄ«naá¹ƒ hoti, mÄ• yÄ• vissa mÄ• yÄ• ap
pÄ• pikÄ• icchÄ• appahÄ«nÄ• hoti, micchÄ• diá¹-á¹-hikassa micchÄ• diá¹-á¹-hi appahÄ«n
ahaá¹ƒ, bhikkhave, samaá¹‡amalÄ• naá¹ƒ samaá¹‡adosÄ• naá¹ƒ samaá¹‡akasaá¹-Ä• naá¹
duggativedaniyÄ• naá¹ƒ appahÄ• nÄ• `na samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ paá¹-ipanno
bhikkhave, matajaá¹ƒ nÄ• ma Ä• vudhajÄ• taá¹ƒ ubhatodhÄ• raá¹ƒ pÄ«tanisitaá¹ƒ. tadassa
sampÄ• rutaá¹ƒ sampaliveá¹-hitaá¹ƒ. tathÅ«pamÄ• haá¹ƒ, bhikkhave, imassa bhikkhuno pa

<437> ``nÄ• haá¹ƒ, bhikkhave, saá¹…ghÄ• á¹-ikassa saá¹…ghÄ• á¹-idhÄ• raá¹‡amattena s
nÄ• haá¹ƒ, bhikkhave, acelakassa acelakamattena sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi. nÄ• haá¹ƒ,
rajojallikamattena sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi. nÄ• haá¹ƒ, bhikkhave \Be I 350/ \Ne I 354/, u
udakorohaá¹‡amattena {udakorohakamattena (Ce Ee) } sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi. nÄ• ha
rukkhamÅ«likassa rukkhamÅ«likamattena \Ee I 282/ sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi. nÄ• haá¹ƒ
abbhokÄ• sikamattena sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi. nÄ• haá¹ƒ, bhikkhave, ubbhaá¹-á¹-haka
sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi. nÄ• haá¹ƒ, bhikkhave, pariyÄ• yabhattikassa pariyÄ• yabhattika
vadÄ• mi. nÄ• haá¹ƒ, bhikkhave, mantajjhÄ• yakassa mantajjhÄ• yakamattena sÄ• maÃ±Ã±
bhikkhave, jaá¹-ilakassa jaá¹-Ä• dhÄ• raá¹‡amattena sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi.

``saá¹…ghÄ• á¹-ikassa ce, bhikkhave, saá¹…ghÄ• á¹-idhÄ• raá¹‡amattena abhijjhÄ• lussa
pahÄ«yetha, byÄ• pannacittassa byÄ• pÄ• do pahÄ«yetha, kodhanassa kodho pahÄ«yetha
pahÄ«yetha, makkhissa makkho pahÄ«yetha, paá¸·Ä• sissa paá¸·Ä• so pahÄ«yetha, issuki
maccharissa macchariyaá¹ƒ pahÄ«yetha, saá¹-hassa sÄ• á¹-heyyaá¹ƒ pahÄ«yetha, mÄ• yÄ
pÄ• picchassa pÄ• pikÄ• icchÄ• pahÄ«yetha, micchÄ• diá¹-á¹-hikassa micchÄ• diá¹-á¹-hi p
mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• jÄ• tameva naá¹ƒ saá¹…ghÄ• á¹-ikaá¹ƒ kareyyuá¹ƒ, saá
{saá¹ƒghÄ• á¹-Ä«katte ceva (Katthaci) } samÄ• dapeyyuá¹ƒ --- `ehi tvaá¹ƒ, bhadramukha, sa
saá¹…ghÄ• á¹-ikassa te sato saá¹…ghÄ• á¹-idhÄ• raá¹‡amattena abhijjhÄ• lussa abhijjhÄ•
byÄ• pannacittassa byÄ• pÄ• do pahÄ«yissati, kodhanassa kodho pahÄ«yissati, upanÄ• his

makkhissa makkho pahÄ«yissati, paá¸·Ä• sissa paá¸·Ä• so pahÄ«yissati, issukissa issÄ• pa
macchariyaá¹ƒ pahÄ«yissati, saá¹-hassa sÄ• á¹-heyyaá¹ƒ pahÄ«yissati, mÄ• yÄ• vissa mÄ•
pÄ• picchassa pÄ• pikÄ• icchÄ• pahÄ«yissati, micchÄ• diá¹-á¹-hikassa micchÄ• diá¹-á¹-hi
yasmÄ• ca kho ahaá¹ƒ, bhikkhave, saá¹…ghÄ• á¹-ikampi idhekaccaá¹ƒ passÄ• mi abhijjhÄ
kodhanaá¹ƒ upanÄ• hiá¹ƒ makkhiá¹ƒ paá¸·Ä• siá¹ƒ issukiá¹ƒ macchariá¹ƒ saá¹-haá¹ƒ mÄ• y
micchÄ• diá¹-á¹-hikaá¹ƒ, tasmÄ• na saá¹…ghÄ• á¹-ikassa saá¹…ghÄ• á¹-idhÄ• raá¹‡amatt

``acelakassa ce, bhikkhave ... pe ... rajojallikassa ce, bhikkhave ... pe ... udakorohakassa ce
... pe ... rukkhamÅ«likassa \Se I 515/ ce, bhikkhave ... pe ... abbhokÄ• sikassa ce, bhikkhave
ubbhaá¹-á¹-hakassa ce, bhikkhave ... pe ... pariyÄ• yabhattikassa ce, bhikkhave ... pe ... ma
ce, bhikkhave ... pe ... jaá¹-ilakassa \Be I 351/ ce, bhikkhave, jaá¹-Ä• dhÄ• raá¹‡amattena ab
abhijjhÄ• pahÄ«yetha, byÄ• pannacittassa byÄ• pÄ• do pahÄ«yetha \Ne I 355/, kodhanass
upanÄ• hissa upanÄ• ho pahÄ«yetha, makkhissa makkho pahÄ«yetha, paá¸·Ä• sissa paá¸·
issÄ• pahÄ«yetha, maccharissa macchariyaá¹ƒ pahÄ«yetha, saá¹-hassa sÄ• á¹-heyyaá¹ƒ p
mÄ• yÄ• pahÄ«yetha, pÄ• picchassa pÄ• pikÄ• icchÄ• pahÄ«yetha, micchÄ• diá¹-á¹-hikas
pahÄ«yetha, tamenaá¹ƒ mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• jÄ• tameva naá¹ƒ jaá¹-ilakaá¹ƒ
jaá¹-ilakattameva {jaá¹-ilakatte ceva (Katthaci) } samÄ• dapeyyuá¹ƒ --- `ehi tvaá¹ƒ, bhadram
hohi, jaá¹-ilakassa te sato jaá¹-Ä• dhÄ• raá¹‡amattena abhijjhÄ• lussa abhijjhÄ• pahÄ«yiss
\Ee I 283/ byÄ• pÄ• do pahÄ«yissati, kodhanassa kodho pahÄ«yissati ... pe ... pÄ• picchass
pahÄ«yissati micchÄ• diá¹-á¹-hikassa micchÄ• diá¹-á¹-hi pahÄ«yissatÄ«â€™ ti. yasmÄ• ca
jaá¹-ilakampi idhekaccaá¹ƒ passÄ• mi abhijjhÄ• luá¹ƒ byÄ• pannacittaá¹ƒ kodhanaá¹ƒ upanÄ
palÄ• siá¹ƒ issukiá¹ƒ macchariá¹ƒ saá¹-haá¹ƒ mÄ• yÄ• viá¹ƒ pÄ• picchaá¹ƒ micchÄ• diá¹-á¹-
na jaá¹-ilakassa jaá¹-Ä• dhÄ• raá¹‡amattena sÄ• maÃ±Ã±aá¹ƒ vadÄ• mi.

<438> ``kathaÃ±ca, bhikkhave, bhikkhu samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ paá¹-ipanno h
bhikkhave, bhikkhuno abhijjhÄ• lussa abhijjhÄ• pahÄ«nÄ• hoti, byÄ• pannacittassa byÄ• p
kodhanassa kodho pahÄ«no hoti, upanÄ• hissa upanÄ• ho pahÄ«no hoti, makkhissa makkh
paá¸·Ä• so pahÄ«no hoti, issukissa issÄ• pahÄ«nÄ• hoti, maccharissa macchariyaá¹ƒ pah
sÄ• á¹-heyyaá¹ƒ pahÄ«naá¹ƒ hoti, mÄ• yÄ• vissa mÄ• yÄ• pahÄ«nÄ• hoti, pÄ• picchassa
micchÄ• diá¹-á¹-hikassa micchÄ• diá¹-á¹-hi pahÄ«nÄ• hoti --- imesaá¹ƒ kho ahaá¹ƒ, bhikkha
samaá¹‡adosÄ• naá¹ƒ samaá¹‡akasaá¹-Ä• naá¹ƒ Ä• pÄ• yikÄ• naá¹ƒ á¹-hÄ• nÄ• naá¹ƒ dug
`samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ paá¹-ipannoâ€™ ti vadÄ• mi. so sabbehi imehi pÄ• pa
visuddhamattÄ• naá¹ƒ samanupassati ( ) { (vimuttamattÄ• naá¹ƒ samanupassati) (Ce Se Ke
imehi pÄ• pakehi akusalehi dhammehi visuddhamattÄ• naá¹ƒ samanupassato \Be I 352/ ( )
samanupassato) (Ce Se Ke Ee) } pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, pÄ«tima
passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati.

``so mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tath

catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ me
vipulena mahaggatena appamÄ• á¹‡ena \Se I 517/ averena abyÄ• bajjhena pharitvÄ• vihar
\Ne I 356/ cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena ce
pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho t
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahagga
abyÄ• bajjhena pharitvÄ• viharati. seyyathÄ• pi, bhikkhave, pokkharaá¹‡Ä« acchodakÄ• s
setakÄ• supatitthÄ• ramaá¹‡Ä«yÄ• . puratthimÄ• ya \Ee I 284/ cepi disÄ• ya puriso Ä• gac
ghammapareto kilanto tasito pipÄ• sito. so taá¹ƒ pokkharaá¹‡iá¹ƒ Ä• gamma vineyya udaka
ghammapariá¸·Ä• haá¹ƒ ... pe ... pacchimÄ• ya cepi disÄ• ya puriso Ä• gaccheyya ... pe ... u
puriso Ä• gaccheyya ... pe ... dakkhiá¹‡Ä• ya cepi disÄ• ya puriso Ä• gaccheyya. yato kuto
Ä• gaccheyya ghammÄ• bhitatto ghammapareto, kilanto tasito pipÄ• sito. so taá¹ƒ pokkhara
udakapipÄ• saá¹ƒ, vineyya ghammapariá¸·Ä• haá¹ƒ. evameva kho, bhikkhave, khattiyakulÄ
anagÄ• riyaá¹ƒ pabbajito hoti, so ca tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma
karuá¹‡aá¹ƒ muditaá¹ƒ upekkhaá¹ƒ bhÄ• vetvÄ• labhati ajjhattaá¹ƒ {tamahaá¹ƒ (Katthaci) }
{tamahaá¹ƒ (Katthaci) }. ajjhattaá¹ƒ vÅ«pasamÄ• `samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ paá
brÄ• hmaá¹‡akulÄ• cepi ... pe ... vessakulÄ• cepi ... pe ... suddakulÄ• cepi ... pe ... yasmÄ
kulÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti \Se I 518/, so ca tathÄ• gatappaveditaá¹
Ä• gamma, evaá¹ƒ mettaá¹ƒ karuá¹‡aá¹ƒ muditaá¹ƒ upekkhaá¹ƒ bhÄ• vetvÄ• labhati ajjhat
ajjhattaá¹ƒ vÅ«pasamÄ• `samaá¹‡asÄ• mÄ«cippaá¹-ipadaá¹ƒ paá¹-ipannoâ€™ ti vadÄ• mi

``khattiyakulÄ• \Be I 353/ cepi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti. so ca Ä• savÄ
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati. Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hoti. brÄ• hmaá¹‡akulÄ• cepi ... pe ... vessakul
cepi ... yasmÄ• kasmÄ• cepi kulÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so ca Ä•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Ne I 357/ diá¹-á¹-heva dhamme sayaá¹ƒ
upasampajja viharati. Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

cÅ«á¸·aassapurasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

mahÄ• yamakavaggo niá¹-á¹-hito catuttho.

tassuddÄ• naá¹ƒ ---

giÃ±jakasÄ• lavanaá¹ƒ parihariuá¹ƒ, paÃ±Ã±avato puna saccakanisedho.

mukhavaá¹‡á¹‡apasÄ«danatÄ• pindo, kevaá¹-á¹-aassapurajaá¹-ilena ||

5. cÅ«á¸·ayamakavaggo

1. sÄ• leyyakasuttaá¹ƒ

<439> evaá¹ƒ \Se I 519/ \Be I 354/ \Ne I 358/ \Ee I 285/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena sÄ• lÄ• nÄ• ma kos
tadavasari. assosuá¹ƒ kho sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu, b
sakyakulÄ• pabbajito kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena sad
taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi s
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassam
sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä•
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ; kevalaparip
brahmacariyaá¹ƒ pakÄ• setiâ€™. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassa

atha kho sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒs
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavatÄ• saddhi
sammodanÄ«yaá¹ƒ kathaá¹ƒ \Se I 520/ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavat
sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«d
kho sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``ko nu kho,
paccayo, yena midhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dug
upapajjanti \Ne I 359/? ko pana, bho gotama, hetu, ko paccayo, yena midhekacce sattÄ• kÄ
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti?

``adhammacariyÄ• visamacariyÄ• hetu kho, gahapatayo, evamidhekacce sattÄ• kÄ• yassa
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. dhammacariyÄ• samacariyÄ• he
gahapatayo, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagg
upapajjantÄ«â€™â€™ ti \Ee I 286/.

``na kho mayaá¹ƒ imassa bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• ma. sÄ• dhu no bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ dese
bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ avibhattassa, vitthÄ• ren
Ä• jÄ• neyyÄ• mÄ• â€™â€™ ti. ``tena hi, gahapatayo, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi k
ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavato pacca
etadavoca ---

<440> ``tividhaá¹ƒ kho, gahapatayo, kÄ• yena adhammacariyÄ• visamacariyÄ• hoti, catub
adhammacariyÄ• visamacariyÄ• hoti, tividhaá¹ƒ manasÄ• adhammacariyÄ• visamacariyÄ•

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ kÄ• yena adhammacariyÄ• visamacariyÄ• hoti? idha,
pÄ• á¹‡Ä• tipÄ• tÄ« hoti, luddo {luddo dÄ• ruá¹‡o (Katthaci) á¹-Ä«kÄ• oloketabbÄ• } lohitap
niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu {sabbapÄ• á¹‡abhÅ«tesu (Se Ke Katthaci) }.

``adinnÄ• dÄ• yÄ« kho pana hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ, gÄ• maga
vÄ• , taá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti.

``kÄ• mesumicchÄ• cÄ• rÄ« kho pana hoti. yÄ• tÄ• mÄ• turakkhitÄ• piturakkhitÄ• mÄ• t
bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sas
antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi, tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti. eva
tividhaá¹ƒ kÄ• yena adhammacariyÄ• visamacariyÄ• hoti.

``kathaÃ±ca \Ne I 360/, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• ya adhammacariyÄ• visamaca
gahapatayo, ekacco musÄ• vÄ• dÄ« hoti. sabhÄ• gato vÄ• parisÄ• gato vÄ• , Ã±Ä• timajjh
rÄ• jakulamajjhagato vÄ• , abhinÄ«to sakkhipuá¹-á¹-ho --- `ehambho purisa, yaá¹ƒ jÄ• nÄ• s
\Be I 356/, so ajÄ• naá¹ƒ vÄ• Ä• ha --- `jÄ• nÄ• mÄ«â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha --- `na jÄ•
vÄ• Ä• ha --- `passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha --- `na passÄ• mÄ«â€™ ti {so Ä• h
jÄ• nÄ• mÄ«ti jÄ• naá¹ƒ vÄ• ahaá¹ƒ na jÄ• nÄ• mÄ«ti apassaá¹ƒ vÄ• ahaá¹ƒ passÄ• mÄ«
passÄ• mÄ«ti (Katthaci) }. iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• samp
hoti.

``pisuá¹‡avÄ• co kho pana hoti. ito sutvÄ• amutra akkhÄ• tÄ• \Se I 522/ imesaá¹ƒ bhedÄ•
imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• {bhedakÄ•
tadaá¹-á¹-hakathÄ• yaá¹ƒ pana bhettÄ• ti dissati}, bhinnÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , vagg
vagganandÄ« vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

``pharusavÄ• co kho pana hoti. yÄ• sÄ• vÄ• cÄ• aá¹‡á¸• akÄ• {kaá¹‡á¸• akÄ• (Katthaci
parÄ• bhisajjanÄ« kodhasÄ• mantÄ• asamÄ• dhisaá¹ƒvattanikÄ• \Ee I 287/, tathÄ• rÅ«piá

``samphappalÄ• pÄ« kho pana hoti. akÄ• lavÄ• dÄ« abhÅ«tavÄ• dÄ« anatthavÄ• dÄ« adha
anidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti akÄ• lena anapadesaá¹ƒ apariyantavatiá¹ƒ an
kho, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• ya adhammacariyÄ• visamacariyÄ• hoti.

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ manasÄ• adhammacariyÄ• visamacariyÄ• hoti? idha
abhijjhÄ• lu hoti, yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ abhijjhÄ• tÄ• hoti --- `a

parassa taá¹ƒ mamassÄ• â€™â€™ â€™ ti!

``byÄ• pannacitto kho pana hoti paduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• haÃ±Ã±ant
ucchijjantu vÄ• vinassantu vÄ• mÄ• vÄ• ahesuâ€™â€™ â€™ nti {mÄ• vÄ• ahesuá¹ƒ iti

``micchÄ• diá¹-á¹-hiko kho pana hoti viparÄ«tadassano --- `natthi dinnaá¹ƒ natthi yiá¹-á¹-haa
hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ lok
natthi mÄ• tÄ• natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• \Be I 357/, natthi loke samaá¹‡abrÄ
sammÄ• paá¹-ipannÄ• \Ne I 361/ ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±
pavedentÄ«â€™ ti. evaá¹ƒ kho, gahapatayo, tividhaá¹ƒ manasÄ• adhammacariyÄ• visama

``evaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu kho, gahapatayo, evamidhekacce sattÄ• kÄ
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

<441> ``tividhaá¹ƒ kho, gahapatayo, kÄ• yena dhammacariyÄ• samacariyÄ• hoti, catubbid
dhammacariyÄ• samacariyÄ• hoti, tividhaá¹ƒ manasÄ• dhammacariyÄ• samacariyÄ• hoti

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ kÄ• yena dhammacariyÄ• samacariyÄ• hoti? idha, ga
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, nihitadaá¹‡á¸• o nihita
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti. yaá¹ƒ taá¹ƒ parassa para
gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• , taá¹ƒ nÄ• dinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä•

``kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti. yÄ• tÄ
mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ•
sassÄ• mikÄ• saparidaá¹‡á¸• Ä• antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi, tathÄ• rÅ«pÄ• s
hoti. evaá¹ƒ kho, gahapatayo, tividhaá¹ƒ kÄ• yena dhammacariyÄ• samacariyÄ• \Ee I 288/

``kathaÃ±ca, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• ya dhammacariyÄ• samacariyÄ• hoti? idh
musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti. sabhÄ• gato vÄ• parisÄ• gat
pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• , abhinÄ«to sakkhipuá¹-á¹-ho --- `ehambho
taá¹ƒ vadehÄ«â€™ ti, so \Se I 524/ ajÄ• naá¹ƒ vÄ• Ä• ha --- `na jÄ• nÄ• mÄ«â€™ ti, jÄ• na
`jÄ• nÄ• mÄ«â€™ ti, apassaá¹ƒ vÄ• Ä• ha --- `na passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha
ti. iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• na sampajÄ• namusÄ• bhÄ•

``pisuá¹‡aá¹ƒ \Ne I 362/ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, ito s
akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ

sandhÄ• tÄ• , sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , samaggÄ• rÄ• mo samaggarato samagg
bhÄ• sitÄ• hoti.

``pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ• c
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• --- tathÄ• r

``samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti. kÄ• lavÄ• dÄ« bhÅ«
dhammavÄ• dÄ« vinayavÄ• dÄ« nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti kÄ• lena sÄ• p
atthasaá¹ƒhitaá¹ƒ. evaá¹ƒ kho, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• ya dhammacariyÄ• sam

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ manasÄ• dhammacariyÄ• samacariyÄ• hoti? idha, g
anabhijjhÄ• lu hoti, yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ nÄ• bhijjhÄ• tÄ• ho
parassa taá¹ƒ mamassÄ• â€™ ti!

``abyÄ• pannacitto kho pana hoti appaduá¹-á¹-hamanasaá¹…kappo --- `ime sattÄ• averÄ•
sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™ ti.

``sammÄ• diá¹-á¹-hiko kho pana hoti aviparÄ«tadassano --- `atthi dinnaá¹ƒ atthi yiá¹-á¹-haá
hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko a
mÄ• tÄ• atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• samma
ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™
tividhaá¹ƒ manasÄ• dhammacariyÄ• samacariyÄ• hoti.

``evaá¹ƒ dhammacariyÄ• samacariyÄ• hetu kho, gahapatayo, evamidhekacce sattÄ• kÄ• y
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

<442> ``Ä• kaá¹…kheyya \Be I 359/ \Ne I 363/ \Ee I 289/ ce, gahapatayo, dhammacÄ• rÄ«
vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahabyat
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiy
sahabyataá¹ƒ upapajjeyya. taá¹ƒ kissa hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ ... pe ... gahapatimahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ up
kho panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gahapatimahÄ• sÄ•
upapajjeyya. taá¹ƒ kissa hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyaâ€™ nti; á¹-hÄ• naá¹ƒ k

vijjati, yaá¹ƒ so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ•
upapajjeyya. taá¹ƒ kissa hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ ... tusitÄ• naá¹ƒ dev
nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ ... paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ ... brahma
sahabyataá¹ƒ upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa b
brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. taá¹ƒ kissa hetu? tathÄ• h
samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ
bhedÄ• paraá¹ƒ maraá¹‡Ä• Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. taá¹ƒ
dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
parittÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... appamÄ• á¹‡Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ ... Ä• bh
parittasubhÄ• naá¹ƒ \Ne I 364/ devÄ• naá¹ƒ ... appamÄ• á¹‡asubhÄ• naá¹ƒ devÄ• naá¹ƒ ...
devÄ• naá¹ƒ ... vehapphalÄ• naá¹ƒ devÄ• naá¹ƒ ... avihÄ• naá¹ƒ \Be I 360/ devÄ• naá¹ƒ ...
... sudassÄ• naá¹ƒ devÄ• naá¹ƒ ... sudassÄ«naá¹ƒ devÄ• naá¹ƒ ... akaniá¹-á¹-hÄ• naá¹ƒ de
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pa
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
sahabyataá¹ƒ upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa b
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyy
dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ Ä•
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ ceto
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«â€™â€™ ti.

<443> evaá¹ƒ \Ee I 290/ vutte, sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ et
``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkuj
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti. evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena d
bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. up
dhÄ• retu ajjatagge pÄ• á¹‡upete {pÄ• á¹‡upetaá¹ƒ (Katthaci) } saraá¹‡aá¹ƒ gateâ€™â€™ t

sÄ• leyyakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. veraÃ±jakasuttaá¹ƒ

<444> evaá¹ƒ \Se I 528/ \Ne I 365/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena veraÃ±jakÄ• brÄ• hmaá¹‡ag
paá¹-ivasanti kenacideva karaá¹‡Ä«yena. assosuá¹ƒ \Be I 361/ kho veraÃ±jakÄ• brÄ• hma
``samaá¹‡o khalu, bho, gotamo sakyaputto sakyakulÄ• pabbajito sÄ• vatthiyaá¹ƒ viharati je
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• a
--- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokav
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹ƒ lokaá¹ƒ
sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setiâ€™. sÄ• dhu kho pana
arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

atha kho veraÃ±jakÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavatÄ• saddh
sammodanÄ«yaá¹ƒ kathaá¹ƒ \Ee I 291/ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavat
nÄ• magottaá¹ƒ sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce tuá¹‡hÄ«bhÅ«tÄ• ekan
ekamantaá¹ƒ nisinnÄ• kho veraÃ±jakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadav
gotama, hetu, ko paccayo yena midhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti? ko pana, bho gotama, hetu, ko paccayo yena midhekac
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti?

``adhammacariyÄ• visamacariyÄ• hetu kho, gahapatayo, evamidhekacce sattÄ• kÄ• yassa
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. dhammacariyÄ• samacariyÄ• he
366/, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lo

``na kho mayaá¹ƒ imassa bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• ma. sÄ• dhu no bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ dese
gotamassa saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ avibhattassa, vitthÄ• rena atth
Ä• jÄ• neyyÄ• mÄ• â€™â€™ ti. ``tena hi, gahapatayo, suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasi ka
``evaá¹ƒ bhoâ€™â€™ ti kho veraÃ±jakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavato paccasso

<445> ``tividhaá¹ƒ kho, gahapatayo, kÄ• yena adhammacÄ• rÄ« visamacÄ• rÄ« hoti, catub
adhammacÄ• rÄ« visamacÄ• rÄ« hoti, tividhaá¹ƒ manasÄ• adhammacÄ• rÄ« visamacÄ• rÄ

``kathaÃ±ca, gahapatayo \Se I 530/, tividhaá¹ƒ kÄ• yena adhammacÄ• rÄ« visamacÄ• rÄ«
ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti. luddo lohitapÄ• á¹‡i hatappahate niviá¹-á¹-ho adayÄ• pann
adinnÄ• dÄ• yÄ« kho pana hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ ... taá¹ƒ adin
theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti. kÄ• mesumicchÄ• cÄ• rÄ« kho pana hoti. yÄ• tÄ
tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti. evaá¹ƒ kho, gahapatayo, tividhaá¹ƒ kÄ• yena
visamacÄ• rÄ« hoti.

``kathaÃ±ca, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• ya adhammacÄ• rÄ« visamacÄ• rÄ« hoti
musÄ• vÄ• dÄ« hoti. sabhÄ• gato vÄ• ... sampajÄ• namusÄ• bhÄ• sitÄ• hoti. pisuá¹‡avÄ
amutra akkhÄ• tÄ• ... vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. pharusavÄ• co kho pan
aá¹‡á¸• akÄ• kakkasÄ• ... tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. samphappalÄ• pÄ«
... apariyantavatiá¹ƒ anatthasaá¹ƒhitaá¹ƒ. evaá¹ƒ kho, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• y
visamacÄ• rÄ« hoti.

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ manasÄ• adhammacÄ• rÄ« visamacÄ• rÄ« hoti? idha
abhijjhÄ• lu hoti ... pe ... taá¹ƒ mamassÄ• â€™ ti. byÄ• pannacitto kho pana hoti paduá¹-á¹-
ime sattÄ• haÃ±Ã±antu vÄ• ... mÄ• vÄ• ahesuâ€™ nti. micchÄ• diá¹-á¹-hiko kho pana \N
viparÄ«tadassano --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... sacchikatvÄ• pavedentÄ«â€™
531/ kho, gahapatayo, tividhaá¹ƒ manasÄ• adhammacÄ• rÄ« visamacÄ• rÄ« hoti.

``evaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu kho, gahapatayo, evamidhekacce sattÄ• kÄ
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

<446> ``tividhaá¹ƒ \Be I 363/ kho, gahapatayo, kÄ• yena dhammacÄ• rÄ« samacÄ• rÄ« ho
dhammacÄ• rÄ« samacÄ• rÄ« hoti, tividhaá¹ƒ manasÄ• dhammacÄ• rÄ« samacÄ• rÄ« hot

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ kÄ• yena dhammacÄ• rÄ« samacÄ• rÄ« hoti? idha, ga
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, nihitadaá¹‡á¸• o nihita
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• n
parassa ... taá¹ƒ nÄ• dinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti. kÄ• mesumicchÄ•
tathÄ• rÅ«pÄ• su na cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti. evaá¹ƒ kho, gahapatayo, tividhaá¹ƒ kÄ• ye
samacÄ• rÄ« hoti.

``kathaÃ±ca, gahapatayo, catubbidhaá¹ƒ vÄ• cÄ• ya dhammacÄ• rÄ« samacÄ• rÄ« hoti? id
musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti. sabhÄ• gato vÄ• ... pe ... na

hoti. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya ... samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. ph
... tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. samphappalÄ• paá¹ƒ pahÄ• ya ... kÄ• lena sÄ
pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ \Se I 532/. evaá¹ƒ kho, gahapatayo, catubbidhaá¹ƒ vÄ• c
samacÄ• rÄ« hoti.

``kathaÃ±ca, gahapatayo, tividhaá¹ƒ manasÄ• dhammacÄ• rÄ« samacÄ• rÄ« hoti? idha, g
anabhijjhÄ• lu hoti. yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ taá¹ƒ nÄ• bhijjhÄ• tÄ• ho
parassa, taá¹ƒ mamassÄ• â€™ ti. abyÄ• pannacitto kho pana hoti appaduá¹-á¹-hamanasaá
averÄ• abyÄ• bajjhÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™ ti. sammÄ• diá¹-á
aviparÄ«tadassano --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikat
ti. evaá¹ƒ kho, gahapatayo, tividhaá¹ƒ manasÄ• dhammacÄ• rÄ« samacÄ• rÄ« hoti.

``evaá¹ƒ \Ne I 368/ dhammacariyÄ• samacariyÄ• hetu kho, gahapatayo, evamidhekacce sa
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

<447> ``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• ha
maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti \Be I 364/; á¹-h
vijjati, yaá¹ƒ so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ sahab
kissa hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatimahÄ• sÄ• lÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyy
panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gahapatimahÄ• sÄ• lÄ• n
upapajjeyya. taá¹ƒ kissa hetu \Se I 533/? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…keyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ
so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahab
hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ ... yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ ... tusitÄ• naá¹ƒ devÄ• na
devÄ• naá¹ƒ ... paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ ... brahmakÄ• yikÄ• naá¹ƒ devÄ•
upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa bhedÄ• paraá¹
brahmakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. taá¹ƒ kissa hetu? tathÄ• h
samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ kÄ•

Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ
bhedÄ• paraá¹ƒ maraá¹‡Ä• Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyya. taá¹ƒ
dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya \Ne I 369/ ce, gahapatayo, dhammacÄ• rÄ« samacÄ• rÄ« `aho vatÄ• ha
maraá¹‡Ä• parittÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... appamÄ• á¹‡Ä• bhÄ• naá¹ƒ devÄ• na
devÄ• naá¹ƒ ... parittasubhÄ• naá¹ƒ devÄ• naá¹ƒ ... appamÄ• á¹‡asubhÄ• naá¹ƒ devÄ• naá
devÄ• naá¹ƒ \Se I 534/ ... vehapphalÄ• naá¹ƒ devÄ• naá¹ƒ ... avihÄ• naá¹ƒ devÄ• naá¹ƒ ...
... sudassÄ• naá¹ƒ devÄ• naá¹ƒ ... sudassÄ«naá¹ƒ devÄ• naá¹ƒ ... akaniá¹-á¹-hÄ• naá¹ƒ de
Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pa
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
sahabyataá¹ƒ upapajjeyyaâ€™ nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so kÄ• yassa b
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyy
dhammacÄ• rÄ« samacÄ• rÄ«.

``Ä• kaá¹…kheyya ce gahapatayo dhammacÄ• rÄ« samacÄ• rÄ« --- `aho vatÄ• haá¹ƒ Ä• s
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
nti; á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, `yaá¹ƒ so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cet
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
hetu? tathÄ• hi so dhammacÄ• rÄ« samacÄ• rÄ«â€™â€™ â€™ ti.

<448> evaá¹ƒ vutte, veraÃ±jakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadavocuá¹
gotama, abhikkantaá¹ƒ bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ• sito. ete
saraá¹‡aá¹ƒ gacchÄ• ma \Se I 535/ dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sake no bh
ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ gateâ€™â€™ ti.

veraÃ±jakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mahÄ• vedallasuttaá¹ƒ

<449> evaá¹ƒ \Se I 536/ \Ne I 370/ \Ee I 292/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-h
paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kami
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca \Be

`` `duppaÃ±Ã±o duppaÃ±Ã±oâ€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• vuso, duppa

`` `nappajÄ• nÄ• ti nappajÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• duppaÃ±Ã±oti vuccati.

``kiÃ±ca nappajÄ• nÄ• ti? `idaá¹ƒ dukkhaâ€™ nti nappajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamuday
`ayaá¹ƒ dukkhanirodhoâ€™ ti nappajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipad
`nappajÄ• nÄ• ti nappajÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• duppaÃ±Ã±oti vuccatÄ«â€

`` `sÄ• dhÄ• vusoâ€™ ti kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmato sÄ• riputtassa bh
anumoditvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi ---

`` `paÃ±Ã±avÄ• paÃ±Ã±avÄ• â€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• vuso, paÃ±

`` `pajÄ• nÄ• ti pajÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• paÃ±Ã±avÄ• ti vuccati.

``kiÃ±ca pajÄ• nÄ• ti? `idaá¹ƒ dukkhaâ€™ nti pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ t
dukkhanirodhoâ€™ ti \Se I 537/ \Ne I 371/ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« p
pajÄ• nÄ• ti. `pajÄ• nÄ• ti pajÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• paÃ±Ã±avÄ• ti vucca

`` `viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• vus
vuccatÄ«â€™â€™ ti?

`` `vijÄ• nÄ• ti vijÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• viÃ±Ã±Ä• á¹‡anti vuccati.

``kiÃ±ca vijÄ• nÄ• ti? sukhantipi vijÄ• nÄ• ti, dukkhantipi vijÄ• nÄ• ti, adukkhamasukhantipi
`vijÄ• nÄ• ti vijÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• viÃ±Ã±Ä• á¹‡anti vuccatÄ«â€™â€™

``yÄ• cÄ• vuso, paÃ±Ã±Ä• yaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ•
labbhÄ• ca panimesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• {vinibbhujjitvÄ• vinibbhujjitvÄ• (k
vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti? ``yÄ• cÄ• vuso, paÃ±Ã±
ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• , no visaá¹ƒsaá¹-á¹-hÄ• . na ca labbhÄ• imesaá¹ƒ dhamm
vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuá¹ƒ. yaá¹ƒ hÄ• vuso {yaÃ±cÄ• vuso (Se
taá¹ƒ vijÄ• nÄ• ti, yaá¹ƒ vijÄ• nÄ• ti taá¹ƒ pajÄ• nÄ• ti. tasmÄ• \Ee I 293/ ime dhammÄ• sa
visaá¹ƒsaá¹-á¹-hÄ• . na ca labbhÄ• imesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ•
paÃ±Ã±Ä• petuâ€™â€™ nti.

``yÄ• cÄ• vuso, paÃ±Ã±Ä• yaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ --- imesaá¹ƒ dhammÄ• naá¹ƒ saá¹ƒ
visaá¹ƒsaá¹-á¹-hÄ• naá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti? ``yÄ• cÄ• vuso, paÃ±Ã±Ä•
imesaá¹ƒ \Be I 367/ dhammÄ• naá¹ƒ saá¹ƒsaá¹-á¹-hÄ• naá¹ƒ no visaá¹ƒsaá¹-á¹-hÄ• naá¹ƒ p
viÃ±Ã±Ä• á¹‡aá¹ƒ pariÃ±Ã±eyyaá¹ƒ. idaá¹ƒ nesaá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti.

<450> `` `vedanÄ• vedanÄ• â€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• vuso \Se I 5
vuccatÄ«â€™â€™ ti?

`` `vedeti vedetÄ«â€™ ti kho, Ä• vuso, tasmÄ• vedanÄ• ti vuccati.

``kiÃ±ca \Ne I 372/ vedeti? sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedet
ti kho, Ä• vuso, tasmÄ• vedanÄ• ti vuccatÄ«â€™â€™ ti.

`` `saÃ±Ã±Ä• saÃ±Ã±Ä• â€™ ti, Ä• vuso, vuccati. kittÄ• vatÄ• nu kho, Ä• vuso, saÃ±Ã±Ä

`` `saÃ±jÄ• nÄ• ti saÃ±jÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• saÃ±Ã±Ä• ti vuccati.

``kiÃ±ca saÃ±jÄ• nÄ• ti? nÄ«lakampi saÃ±jÄ• nÄ• ti, pÄ«takampi saÃ±jÄ• nÄ• ti, lohitakam
saÃ±jÄ• nÄ• ti. `saÃ±jÄ• nÄ• ti saÃ±jÄ• nÄ• tÄ«â€™ ti kho, Ä• vuso, tasmÄ• saÃ±Ã±Ä• ti v

``yÄ• cÄ• vuso, vedanÄ• yÄ• ca saÃ±Ã±Ä• yaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ --- ime dhammÄ•
visaá¹ƒsaá¹-á¹-hÄ• ? labbhÄ• ca panimesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ
paÃ±Ã±Ä• petuâ€™â€™ nti? ``yÄ• cÄ• vuso, vedanÄ• yÄ• ca saÃ±Ã±Ä• yaÃ±ca viÃ±Ã±
saá¹ƒsaá¹-á¹-hÄ• , no visaá¹ƒsaá¹-á¹-hÄ• . na ca labbhÄ• imesaá¹ƒ dhammÄ• naá¹ƒ vinibb
nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuá¹ƒ. yaá¹ƒ hÄ• vuso {yaÃ±cÄ• vuso (Se Ke Katthaci) }
yaá¹ƒ saÃ±jÄ• nÄ• ti taá¹ƒ vijÄ• nÄ• ti. tasmÄ• ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• no visaá¹
imesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• p

<451> ``nissaá¹-á¹-hena hÄ• vuso {nissaá¹-á¹-hena panÄ• vuso (?) }, paÃ±cahi indriyehi p
manoviÃ±Ã±Ä• á¹‡ena kiá¹ƒ neyyaâ€™â€™ nti?

``nissaá¹-á¹-hena Ä• vuso, paÃ±cahi indriyehi parisuddhena manoviÃ±Ã±Ä• á¹‡ena `anant
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Se I 539/ neyyaá¹ƒ, `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±
neyyaá¹ƒ, `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ neyyaâ€™â€™ nti.

``neyyaá¹ƒ panÄ• vuso, dhammaá¹ƒ kena pajÄ• nÄ• tÄ«â€™â€™ ti?

``neyyaá¹ƒ \Ne I 373/ kho, Ä• vuso, dhammaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• pajÄ• nÄ• tÄ«â€™

``paÃ±Ã±Ä• panÄ• vuso, kimatthiyÄ• â€™â€™ ti?

``paÃ±Ã±Ä• kho, Ä• vuso, abhiÃ±Ã±atthÄ• pariÃ±Ã±atthÄ• pahÄ• natthÄ• â€™â€™ ti.

<452> ``kati \Be I 368/ \Ee I 294/ panÄ• vuso, paccayÄ• sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ•

``dve kho, Ä• vuso, paccayÄ• sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• ya --- parato ca ghoso, yo
kho, Ä• vuso, dve paccayÄ• sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• yÄ• â€™â€™ ti.

``katihi panÄ• vuso, aá¹…gehi anuggahitÄ• sammÄ• diá¹-á¹-hi cetovimuttiphalÄ• ca hoti
cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vimuttiphalÄ• ca hoti paÃ±Ã±Ä• vimuttiphalÄ•

``paÃ±cahi kho, Ä• vuso, aá¹…gehi anuggahitÄ• sammÄ• diá¹-á¹-hi cetovimuttiphalÄ• ca
cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• vimuttiphalÄ• ca hoti paÃ±Ã±Ä• vimuttiphalÄ•
sammÄ• diá¹-á¹-hi sÄ«lÄ• nuggahitÄ• ca hoti, sutÄ• nuggahitÄ• ca hoti, sÄ• kacchÄ• nugg
samathÄ• nuggahitÄ• ca hoti, vipassanÄ• nuggahitÄ• ca hoti. imehi kho, Ä• vuso, paÃ±ca
sammÄ• diá¹-á¹-hi cetovimuttiphalÄ• ca hoti cetovimuttiphalÄ• nisaá¹ƒsÄ• ca, paÃ±Ã±Ä• v
paÃ±Ã±Ä• vimuttiphalÄ• nisaá¹ƒsÄ• cÄ• â€™â€™ ti.

<453> ``kati panÄ• vuso, bhavÄ• â€™â€™ ti?

``tayome, Ä• vuso, bhavÄ• --- kÄ• mabhavo \Se I 540/, rÅ«pabhavo, arÅ«pabhavoâ€™â€™

``kathaá¹ƒ panÄ• vuso, Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hotÄ«â€™â€™ ti?

``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ \Ne I 374/ kho, Ä• vuso, sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ•
tatratatrÄ• bhinandanÄ• --- evaá¹ƒ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hotÄ«â€™â€™ ti.

``kathaá¹ƒ panÄ• vuso, Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti na hotÄ«â€™â€™ ti?

``avijjÄ• virÄ• gÄ• kho, Ä• vuso, vijjuppÄ• dÄ• taá¹‡hÄ• nirodhÄ• --- evaá¹ƒ Ä• yatiá¹ƒ pu
hotÄ«â€™â€™ ti.

<454> ``katamaá¹ƒ panÄ• vuso, paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ nti?

``idhÄ• vuso, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ•
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati --- idaá¹ƒ vuccati, Ä• vuso, pa

jhÄ• naâ€™â€™ nti.

``paá¹-hamaá¹ƒ panÄ• vuso, jhÄ• naá¹ƒ katiaá¹…gikaâ€™â€™ nti?

``paá¹-hamaá¹ƒ kho, Ä• vuso, jhÄ• naá¹ƒ paÃ±caá¹…gikaá¹ƒ. idhÄ• vuso, paá¹-hamaá¹ƒ jh
bhikkhuno vitakko ca vattati, vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekaggatÄ• ca. paá¹-hamaá
jhÄ• naá¹ƒ evaá¹ƒ paÃ±caá¹…gikaâ€™â€™ nti.

``paá¹-hamaá¹ƒ panÄ• vuso, jhÄ• naá¹ƒ kataá¹…gavippahÄ«naá¹ƒ kataá¹…gasamannÄ• g

``paá¹-hamaá¹ƒ kho, Ä• vuso, jhÄ• naá¹ƒ paÃ±caá¹…gavippahÄ«naá¹ƒ, paÃ±caá¹…gasam
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa bhikkhuno kÄ• macchando pahÄ«no \Be I 369/
thÄ«namiddhaá¹ƒ pahÄ«naá¹ƒ hoti, uddhaccakukkuccaá¹ƒ pahÄ«naá¹ƒ \Ee I 295/ hoti, vicik
vitakko ca vattati, vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekaggatÄ• ca. paá¹-hamaá¹ƒ kho, Ä•
paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• gataâ€™â€™ nti.

<455> ``paÃ±cimÄ• ni \Se I 541/, Ä• vuso, indriyÄ• ni nÄ• nÄ• visayÄ• ni nÄ• nÄ• gocarÄ•
375/ gocaravisayaá¹ƒ paccanubhonti, seyyathidaá¹ƒ --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ
jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ. imesaá¹ƒ kho, Ä• vuso, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nÄ• n
nÄ• nÄ• gocarÄ• naá¹ƒ, na aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ• naá¹ƒ,
nesaá¹ƒ gocaravisayaá¹ƒ paccanubhotÄ«â€™â€™ ti?

``paÃ±cimÄ• ni, Ä• vuso, indriyÄ• ni nÄ• nÄ• visayÄ• ni nÄ• nÄ• gocarÄ• ni, na aÃ±Ã±ama
paccanubhonti, seyyathidaá¹ƒ --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindri
kÄ• yindriyaá¹ƒ. imesaá¹ƒ kho, Ä• vuso, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nÄ• nÄ• visayÄ• naá
aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ• naá¹ƒ, mano paá¹-isaraá¹‡aá¹ƒ, ma
paccanubhotÄ«â€™â€™ ti.

<456> ``paÃ±cimÄ• ni, Ä• vuso, indriyÄ• ni, seyyathidaá¹ƒ --- cakkhundriyaá¹ƒ, sotindriyaá
jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ. imÄ• ni kho, Ä• vuso, paÃ±cindriyÄ• ni kiá¹ƒ paá¹-icca tiá¹-á

``paÃ±cimÄ• ni, Ä• vuso, indriyÄ• ni, seyyathidaá¹ƒ --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ
jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ. imÄ• ni kho, Ä• vuso, paÃ±cindriyÄ• ni Ä• yuá¹ƒ paá¹-icca ti

``Ä• yu panÄ• vuso, kiá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«â€™â€™ ti?

``Ä• yu usmaá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«â€™â€™ ti.

``usmÄ• panÄ• vuso, kiá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«â€™â€™ ti?

``usmÄ• Ä• yuá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«â€™â€™ ti.

``idÄ• neva kho mayaá¹ƒ, Ä• vuso, Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ evaá¹ƒ Ä• jÄ• n
usmaá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«â€™ ti. idÄ• neva pana mayaá¹ƒ, Ä• vuso, Ä• yasmato \Se
bhÄ• sitaá¹ƒ evaá¹ƒ Ä• jÄ• nÄ• ma --- `usmÄ• Ä• yuá¹ƒ paá¹-icca tiá¹-á¹-hatÄ«â€™ ti.

``yathÄ• kathaá¹ƒ panÄ• vuso, imassa bhÄ• sitassa attho daá¹-á¹-habboâ€™â€™ ti?

``tena hÄ• vuso, upamaá¹ƒ te karissÄ• mi; upamÄ• yapidhekacce viÃ±Ã±Å« purisÄ• bhÄ•
seyyathÄ• pi, Ä• vuso, telappadÄ«passa jhÄ• yato acciá¹ƒ paá¹-icca Ä• bhÄ• paÃ±Ã±Ä• ya
paÃ±Ã±Ä• yati; evameva kho, Ä• vuso, Ä• yu usmaá¹ƒ paá¹-icca tiá¹-á¹-hati, usmÄ• Ä• yuá
tiá¹-á¹-hatÄ«â€™â€™ ti.

<457> ``teva \Be I 370/ nu kho, Ä• vuso, Ä• yusaá¹…khÄ• rÄ• , te vedaniyÄ• dhammÄ• u
aÃ±Ã±e vedaniyÄ• dhammÄ• â€™â€™ ti? ``na kho \Ee I 296/, Ä• vuso, teva Ä• yusaá¹…k
ca hÄ• vuso, Ä• yusaá¹…khÄ• rÄ• abhaviá¹ƒsu te vedaniyÄ• dhammÄ• , na yidaá¹ƒ saÃ±
samÄ• pannassa bhikkhuno vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yetha. yasmÄ• ca kho, Ä• vuso,
vedaniyÄ• dhammÄ• , tasmÄ• saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa bhikkhuno
paÃ±Ã±Ä• yatÄ«â€™â€™ ti.

``yadÄ• nu kho, Ä• vuso, imaá¹ƒ kÄ• yaá¹ƒ kati dhammÄ• jahanti; athÄ• yaá¹ƒ kÄ• yo ujjh
yathÄ• kaá¹-á¹-haá¹ƒ acetanaâ€™â€™ nti?

``yadÄ• kho, Ä• vuso, imaá¹ƒ kÄ• yaá¹ƒ tayo dhammÄ• jahanti --- Ä• yu usmÄ• ca viÃ±Ã
ujjhito avakkhitto seti, yathÄ• kaá¹-á¹-haá¹ƒ acetanaâ€™â€™ nti.

``yvÄ• yaá¹ƒ, Ä• vuso, mato kÄ• laá¹…kato, yo cÄ• yaá¹ƒ bhikkhu saÃ±Ã±Ä• vedayitanirod
imesaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti?

``yvÄ• yaá¹ƒ, Ä• vuso, mato kÄ• laá¹…kato tassa kÄ• yasaá¹…khÄ• rÄ• niruddhÄ• paá¹-i
vacÄ«saá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ• , cittasaá¹…khÄ• rÄ• niruddhÄ• paá
parikkhÄ«á¹‡o, usmÄ• vÅ«pasantÄ• , indriyÄ• ni paribhinnÄ• ni. yo cÄ• yaá¹ƒ bhikkhu saÃ
samÄ• panno tassapi kÄ• yasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ• , vacÄ«saá¹…
paá¹-ippassaddhÄ• , cittasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ• , Ä• yu na parikkh
indriyÄ• ni vippasannÄ• ni. yvÄ• yaá¹ƒ, Ä• vuso, mato kÄ• laá¹…kato, yo cÄ• yaá¹ƒ bhikkhu

samÄ• panno --- idaá¹ƒ nesaá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti.

<458> ``kati \Ne I 377/ panÄ• vuso, paccayÄ• adukkhamasukhÄ• ya cetovimuttiyÄ• samÄ

``cattÄ• ro kho, Ä• vuso, paccayÄ• adukkhamasukhÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• .
ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ime kho, Ä• vus
adukkhamasukhÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• â€™â€™ ti.

``kati panÄ• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• â€™â€™ ti?

``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• \Be I 371/ --- sa
amanasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• ro. ime kho, Ä• vuso, dve paccayÄ•
samÄ• pattiyÄ• â€™â€™ ti.

``kati panÄ• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• á¹-hitiyÄ• â€™â€™ ti?

``tayo kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• \Se I 544/ á¹-hitiyÄ• \Ee I 297/
sabbanimittÄ• naÃ±ca amanasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• ro, pubbe ca
Ä• vuso, tayo paccayÄ• animittÄ• ya cetovimuttiyÄ• á¹-hitiyÄ• â€™â€™ ti.

``kati panÄ• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• vuá¹-á¹-hÄ• nÄ• yÄ• â€™â€™ ti

``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• vuá¹-á¹-hÄ• nÄ• ya --- sabbanim
animittÄ• ya ca dhÄ• tuyÄ• amanasikÄ• ro. ime kho, Ä• vuso, dve paccayÄ• animittÄ• ya c
vuá¹-á¹-hÄ• nÄ• yÄ• â€™â€™ ti.

<459> ``yÄ• cÄ• yaá¹ƒ, Ä• vuso, appamÄ• á¹‡Ä• cetovimutti, yÄ• ca Ä• kiÃ±caÃ±Ã±Ä• c
cetovimutti, yÄ• ca animittÄ• cetovimutti --- ime dhammÄ• nÄ• nÄ• tthÄ• ceva nÄ• nÄ• by
byaÃ±janameva nÄ• naâ€™â€™ nti?

``yÄ• cÄ• yaá¹ƒ, Ä• vuso, appamÄ• á¹‡Ä• cetovimutti, yÄ• ca Ä• kiÃ±caÃ±Ã±Ä• cetovim
cetovimutti, yÄ• ca animittÄ• cetovimutti --- atthi kho, Ä• vuso, pariyÄ• yo yaá¹ƒ pariyÄ• ya
dhammÄ• nÄ• nÄ• tthÄ• ceva nÄ• nÄ• byaÃ±janÄ• ca; atthi ca kho, Ä• vuso, pariyÄ• yo y
dhammÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒâ€™â€™.

``katamo \Ne I 378/ cÄ• vuso, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma ime dhammÄ• nÄ
nÄ• nÄ• byaÃ±janÄ• caâ€™â€™ ?

``idhÄ• vuso, bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ
tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• van
mettÄ• sahagatena \Se I 545/ cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena ab
viharati. karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... upekkhÄ•
ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. it
I 372/ tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cet
appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharati. ayaá¹ƒ vuccatÄ• vuso, appam

``katamÄ• cÄ• vuso, Ä• kiÃ±caÃ±Ã±Ä• cetovimuttiâ€™â€™ ?

``idhÄ• vuso, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma natthi kiÃ±c
upasampajja viharati. ayaá¹ƒ vuccatÄ• vuso, Ä• kiÃ±caÃ±Ã±Ä• cetovimuttiâ€™â€™.

``katamÄ• cÄ• vuso, suÃ±Ã±atÄ• cetovimuttiâ€™â€™ ?

``idhÄ• vuso, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ
`suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• â€™ ti. ayaá¹ƒ \Ee I 298/ vuccatÄ• vuso, suÃ±

``katamÄ• cÄ• vuso, animittÄ• cetovimuttiâ€™â€™ ?

``idhÄ• vuso, bhikkhu sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dhiá¹ƒ
ayaá¹ƒ vuccatÄ• vuso, animittÄ• cetovimutti. ayaá¹ƒ kho, Ä• vuso, pariyÄ• yo yaá¹ƒ pariyÄ
dhammÄ• nÄ• nÄ• tthÄ• ceva nÄ• nÄ• byaÃ±janÄ• caâ€™â€™.

``katamo cÄ• vuso, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma ime dhammÄ• ekatthÄ• by

``rÄ• go kho, Ä• vuso, pamÄ• á¹‡akaraá¹‡o, doso pamÄ• á¹‡akaraá¹‡o, moho pamÄ• á¹‡a
bhikkhuno pahÄ«nÄ• \Se I 546/ ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ
yÄ• vatÄ• kho, Ä• vuso, appamÄ• á¹‡Ä• cetovimuttiyo, akuppÄ• tÄ• saá¹ƒ cetovimutti agg
panÄ• kuppÄ• cetovimutti suÃ±Ã±Ä• rÄ• gena, suÃ±Ã±Ä• dosena, suÃ±Ã±Ä• mohena. r
kiÃ±cano, moho kiÃ±cano. te khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnamÅ«lÄ• t
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . yÄ• vatÄ• kho, Ä• vuso, Ä• kiÃ±ca
tÄ• saá¹ƒ cetovimutti aggamakkhÄ• yati. sÄ• kho panÄ• kuppÄ• cetovimutti suÃ±Ã±Ä• rÄ
379/, suÃ±Ã±Ä• mohena. rÄ• go kho, Ä• vuso, nimittakaraá¹‡o, doso nimittakaraá¹‡o, moh
I 373/ khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• ana
anuppÄ• dadhammÄ• . yÄ• vatÄ• kho, Ä• vuso, animittÄ• cetovimuttiyo, akuppÄ• tÄ• saá

sÄ• kho panÄ• kuppÄ• cetovimutti suÃ±Ã±Ä• rÄ• gena, suÃ±Ã±Ä• dosena, suÃ±Ã±Ä• m
pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma ime dhammÄ• ekatthÄ• byaÃ±janameva nÄ• na

idamavocÄ• yasmÄ• sÄ• riputto. attamano Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmato sÄ
abhinandÄ«ti.

mahÄ• vedallasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. cÅ«á¸·avedallasuttaá¹ƒ

<460> evaá¹ƒ \Se I 547/ \Ne I 380/ \Ee I 299/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
veá¸·uvane kalandakanivÄ• pe. atha kho visÄ• kho upÄ• sako yena dhammadinnÄ• bhikkh
upasaá¹…kamitvÄ• dhammadinnaá¹ƒ bhikkhuniá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di.
visÄ• kho upÄ• sako dhammadinnaá¹ƒ bhikkhuniá¹ƒ etadavoca --- `` `sakkÄ• yo sakkÄ• yoâ
nu kho, ayye, sakkÄ• yo vutto bhagavatÄ• â€™â€™ ti? ``paÃ±ca kho ime, Ä• vuso visÄ• kh
sakkÄ• yo vutto bhagavatÄ• , seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ•
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
paÃ±cupÄ• dÄ• nakkhandhÄ• sakkÄ• yo vutto bhagavatÄ• â€™â€™ ti.

``sÄ• dhayyeâ€™â€™ ti kho visÄ• kho upÄ• sako dhammadinnÄ• ya bhikkhuniyÄ• bhÄ• s
dhammadinnaá¹ƒ bhikkhuniá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi --- `` `sakkÄ• yasamudayo sakk
vuccati. katamo nu kho, ayye, sakkÄ• yasamudayo vutto bhagavatÄ• â€™â€™ ti? ``yÄ• yaâ
taá¹‡hÄ• ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ
bhavataá¹‡hÄ• vibhavataá¹‡hÄ• ; ayaá¹ƒ kho, Ä• vuso visÄ• kha, sakkÄ• yasamudayo vutt

`` `sakkÄ• yanirodho \Be I 374/ sakkÄ• yanirodhoâ€™ ti, ayye, vuccati. katamo nu kho, ayy
vutto bhagavatÄ• â€™â€™ ti?

``yo \Se I 548/ kho, Ä• vuso visÄ• kha, tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodho cÄ•
anÄ• layo; ayaá¹ƒ kho, Ä• vuso visÄ• kha, sakkÄ• yanirodho vutto bhagavatÄ• â€™â€™ ti.

`` `sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
kho, ayye, sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• vuttÄ• bhagavatÄ• â€™â€™ ti?

``ayameva kho, Ä• vuso visÄ• kha, ariyo aá¹-á¹-haá¹…giko maggo sakkÄ• yanirodhagÄ• m
bhagavatÄ• , seyyathidaá¹ƒ \Ne I 381/ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ•
sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhÄ«â€™â€™ ti.

``taÃ±Ã±eva nu kho, ayye, upÄ• dÄ• naá¹ƒ te {teva (Ce) } paÃ±cupÄ• dÄ• nakkhandhÄ• u
paÃ±cahupÄ• dÄ• nakkhandhehi upÄ• dÄ• naâ€™â€™ nti? ``na kho, Ä• vuso visÄ• kha, ta
paÃ±cupÄ• dÄ• nakkhandhÄ• , nÄ• pi \Ee I 300/ aÃ±Ã±atra paÃ±cahupÄ• dÄ• nakkhandhe
visÄ• kha, paÃ±casu upÄ• dÄ• nakkhandhesu chandarÄ• go taá¹ƒ tattha upÄ• dÄ• naâ€™â

<461> ``kathaá¹ƒ panÄ• yye, sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™ ti? ``idhÄ• vuso visÄ• kha
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• na
sappurisadhammassa akovido sappurisadhamme avinÄ«to, rÅ«paá¹ƒ attato samanupassati
attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanaá¹ƒ ... pe ... saÃ±Ã
... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani
viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho \Se I 549/, Ä• vuso visÄ• kha, sakkÄ• ya

``kathaá¹ƒ panÄ• yye, sakkÄ• yadiá¹-á¹-hi na hotÄ«â€™â€™ ti?

``idhÄ• vuso visÄ• kha, sutavÄ• ariyasÄ• vako, ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa
suvinÄ«to, sappurisÄ• naá¹ƒ dassÄ• vÄ« sappurisadhammassa kovido sappurisadhamme s
samanupassati, na rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, na attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá
vedanaá¹ƒ ... pe ... na saÃ±Ã±aá¹ƒ ... na saá¹…khÄ• re ... pe ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ \Be I 375/, na attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ
attÄ• naá¹ƒ. evaá¹ƒ kho, Ä• vuso visÄ• kha, sakkÄ• yadiá¹-á¹-hi na hotÄ«â€™â€™ ti.

<462> ``katamo panÄ• yye, ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti?

``ayameva kho, Ä• vuso visÄ• kha, ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- samm
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto \Ne I 382/ sammÄ• Ä• jÄ«vo s
sammÄ• samÄ• dhÄ«â€™â€™ ti. ``ariyo panÄ• yye, aá¹-á¹-haá¹…giko maggo saá¹…khato

``ariyo kho, Ä• vuso visÄ• kha, aá¹-á¹-haá¹…giko maggo saá¹…khatoâ€™â€™ ti \Ee I 301/

``ariyena nu kho, ayye, aá¹-á¹-haá¹…gikena maggena tayo khandhÄ• saá¹…gahitÄ• udÄ•
aá¹-á¹-haá¹…giko maggo saá¹…gahitoâ€™â€™ ti?

``na kho, Ä• vuso visÄ• kha, ariyena aá¹-á¹-haá¹…gikena maggena tayo khandhÄ• saá¹…
Ä• vuso visÄ• kha, khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…gahito. yÄ• cÄ• vuso v
sammÄ• kammanto yo ca sammÄ• Ä• jÄ«vo ime dhammÄ• \Se I 550/ sÄ«lakkhandhe saá¹
ca sammÄ• sati yo ca sammÄ• samÄ• dhi ime dhammÄ• samÄ• dhikkhandhe saá¹…gahit
sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhandhe saá¹…gahitÄ• â€™â€™ ti.

``katamo panÄ• yye, samÄ• dhi, katame dhammÄ• samÄ• dhinimittÄ• , katame dhammÄ• samÄ• dhibhÄ• vanÄ• â€™â€™ ti?

``yÄ• kho, Ä• vuso visÄ• kha, cittassa ekaggatÄ• ayaá¹ƒ samÄ• dhi; cattÄ• ro satipaá¹-á¹- cattÄ• ro sammappadhÄ• nÄ• samÄ• dhiparikkhÄ• rÄ• . yÄ• tesaá¹ƒyeva dhammÄ• naá¹ƒ bahulÄ«kammaá¹ƒ, ayaá¹ƒ ettha samÄ• dhibhÄ• vanÄ• â€™â€™ ti.

<463> ``kati panÄ• yye, saá¹…khÄ• rÄ• â€™â€™ ti?

``tayome, Ä• vuso visÄ• kha, saá¹…khÄ• rÄ• --- kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• r

``katamo panÄ• yye, kÄ• yasaá¹…khÄ• ro, katamo vacÄ«saá¹…khÄ• ro, katamo cittasaá¹.

``assÄ• sapassÄ• sÄ• kho, Ä• vuso visÄ• kha, kÄ• yasaá¹…khÄ• ro, vitakkavicÄ• rÄ• vac vedanÄ• ca cittasaá¹…khÄ• roâ€™â€™ ti.

``kasmÄ• panÄ• yye, assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro, kasmÄ• vitakkavicÄ• rÄ saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ• roâ€™â€™ ti?

``assÄ• sapassÄ• sÄ• kho, Ä• vuso \Be I 376/ visÄ• kha, kÄ• yikÄ• ete dhammÄ• kÄ• ya assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro. pubbe kho, Ä• vuso visÄ• kha, vitakketvÄ• vicÄ bhindati, tasmÄ• vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• ro. saÃ±Ã±Ä• ca vedanÄ• ca cetasik cittappaá¹-ibaddhÄ• , tasmÄ• saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ• roâ€™â€™ ti.

<464> ``kathaá¹ƒ \Ne I 383/ panÄ• yye, saÃ±Ã±Ä• vedayitanirodhasamÄ• patti hotÄ«â€™â

``na kho, Ä• vuso visÄ• kha, saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjantassa bhikkhuno e saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjissaâ€™ nti vÄ• , `ahaá¹ƒ saÃ±Ã±Ä• vedayitaniro vÄ• , `ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannoâ€™ ti vÄ• . atha khvÄ• ssa pubb bhÄ• vitaá¹ƒ hoti yaá¹ƒ taá¹ƒ tathattÄ• ya upanetÄ«â€™â€™ ti.

``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjantass \Ee I 302/ panÄ• yye, bhikkhuno katame nirujjhanti --- yadi vÄ• kÄ• yasaá¹…khÄ• ro, yadi vÄ• vacÄ«saá¹…khÄ• ro, yadi vÄ• cittas ``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjantassa kho, Ä• vuso visÄ• kha, bhikkhuno paá¹ vacÄ«saá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato cittasaá¹…khÄ• roâ€™â€™ ti.

``kathaá¹ƒ panÄ• yye, saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ hotÄ«

``na kho, Ä• vuso visÄ• kha, saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahantass
`ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahissaâ€™ nti vÄ• , `ahaá¹ƒ
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahÄ• mÄ«â€™ ti vÄ• , `ahaá¹ƒ saÃ±Ã±
vuá¹-á¹-hitoâ€™ ti vÄ• . atha khvÄ• ssa pubbeva tathÄ• cittaá¹ƒ bhÄ• vitaá¹ƒ hoti yaá¹ƒ taá
upanetÄ«â€™â€™ ti.

``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahantassa panÄ• yye, bhikkhuno kat
uppajjanti --- yadi vÄ• kÄ• yasaá¹…khÄ• ro, yadi vÄ• vacÄ«saá¹…khÄ• ro, yadi \Se I 552/
cittasaá¹…khÄ• roâ€™â€™ ti? ``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahant
bhikkhuno paá¹-hamaá¹ƒ uppajjati cittasaá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato vacÄ«

``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitaá¹ƒ panÄ• yye, bhikkhuá¹ƒ kati ph
``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitaá¹ƒ kho, Ä• vuso \Be I 377/ visÄ• k
phassÄ• phusanti --- suÃ±Ã±ato phasso, animitto phasso, appaá¹‡ihito phassoâ€™â€™ ti.

``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitassa panÄ• yye, bhikkhuno kiá¹ƒnir
kiá¹ƒpoá¹‡aá¹ƒ kiá¹ƒpabbhÄ• raâ€™â€™ nti? ``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ•
visÄ• kha, bhikkhuno vivekaninnaá¹ƒ cittaá¹ƒ hoti, vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raâ€™â

<465> ``kati \Ne I 384/ panÄ• yye, vedanÄ• â€™â€™ ti?

``tisso kho imÄ• , Ä• vuso visÄ• kha, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , a
ti.

``katamÄ• panÄ• yye, sukhÄ• vedanÄ• , katamÄ• dukkhÄ• vedanÄ• , katamÄ• adukkha

``yaá¹ƒ kho, Ä• vuso visÄ• kha, kÄ• yikaá¹ƒ vÄ• cetasikaá¹ƒ vÄ• sukhaá¹ƒ sÄ• taá¹ƒ veda
vedanÄ• . yaá¹ƒ kho, Ä• vuso visÄ• kha, kÄ• yikaá¹ƒ vÄ• cetasikaá¹ƒ vÄ• dukkhaá¹ƒ asÄ•
dukkhÄ• vedanÄ• . yaá¹ƒ kho, Ä• vuso visÄ• kha, kÄ• yikaá¹ƒ vÄ• cetasikaá¹ƒ vÄ• neva s
vedayitaá¹ƒ --- ayaá¹ƒ adukkhamasukhÄ• \Ee I 303/ vedanÄ• â€™â€™ ti.

``sukhÄ• panÄ• yye, vedanÄ• kiá¹ƒsukhÄ• kiá¹ƒdukkhÄ• , dukkhÄ• vedanÄ• kiá¹ƒsukhÄ
adukkhamasukhÄ• vedanÄ• kiá¹ƒsukhÄ• kiá¹ƒdukkhÄ• â€™â€™ ti?

``sukhÄ• kho, Ä• vuso visÄ• kha, vedanÄ• á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• ; dukkhÄ
vipariá¹‡Ä• masukhÄ• \Se I 553/; adukkhamasukhÄ• vedanÄ• Ã±Ä• á¹‡asukhÄ• aÃ±Ã±Ä

``sukhÄ• ya panÄ• yye, vedanÄ• ya kiá¹ƒ anusayo anuseti, dukkhÄ• ya vedanÄ• ya kiá¹ƒ a

adukkhamasukhÄ• ya vedanÄ• ya kiá¹ƒ anusayo anusetÄ«â€™â€™ ti?

``sukhÄ• ya kho, Ä• vuso visÄ• kha, vedanÄ• ya rÄ• gÄ• nusayo anuseti, dukkhÄ• ya veda
anuseti, adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo anusetÄ«â€™â€™ ti.

``sabbÄ• ya nu kho, ayye, sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anuseti, sabbÄ• ya dukk
paá¹-ighÄ• nusayo anuseti, sabbÄ• ya adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo an

``na kho, Ä• vuso visÄ• kha, sabbÄ• ya sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anuseti, na
paá¹-ighÄ• nusayo anuseti, na sabbÄ• ya adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo

``sukhÄ• ya \Be I 378/ panÄ• yye, vedanÄ• ya kiá¹ƒ pahÄ• tabbaá¹ƒ, dukkhÄ• ya vedanÄ•
adukkhamasukhÄ• ya vedanÄ• ya kiá¹ƒ pahÄ• tabbaâ€™â€™ nti?

``sukhÄ• ya kho, Ä• vuso visÄ• kha, vedanÄ• ya rÄ• gÄ• nusayo pahÄ• tabbo, dukkhÄ• ya
pahÄ• tabbo, adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo pahÄ• tabboâ€™â€™ ti.

``sabbÄ• ya \Ne I 385/ nu kho, ayye, sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo pahÄ• tabbo,
paá¹-ighÄ• nusayo pahÄ• tabbo, sabbÄ• ya adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusa

``na kho, Ä• vuso visÄ• kha, sabbÄ• ya sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo pahÄ• tabb
vedanÄ• ya paá¹-ighÄ• nusayo pahÄ• tabbo \Se I 554/, na sabbÄ• ya adukkhamasukhÄ• ya
pahÄ• tabbo. idhÄ• vuso visÄ• kha, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammeh
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. rÄ• gaá¹ƒ tena p
rÄ• gÄ• nusayo anuseti. idhÄ• vuso visÄ• kha, bhikkhu iti paá¹-isaÃ±cikkhati --- `kudÄ• ssu
tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mi yadariyÄ• etarahi Ä• yatanaá¹ƒ upasampajja v
anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payato \Ee I 304/ uppajjati pihÄ• ppaccayÄ• c
paá¹-ighaá¹ƒ tena pajahati, na tattha paá¹-ighÄ• nusayo anuseti. idhÄ• vuso visÄ• kha, bhik
pahÄ• nÄ• , dukkhassa ca pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. avijjaá¹ƒ tena pa
avijjÄ• nusayo anusetÄ«â€™â€™ ti.

<466> ``sukhÄ• ya panÄ• yye, vedanÄ• ya kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti?

``sukhÄ• ya kho, Ä• vuso visÄ• kha, vedanÄ• ya dukkhÄ• vedanÄ• paá¹-ibhÄ• goâ€™â€™

``dukkhÄ• ya pannÄ• yye, vedanÄ• ya kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti?

``dukkhÄ• ya kho, Ä• vuso visÄ• kha, vedanÄ• ya sukhÄ• vedanÄ• paá¹-ibhÄ• goâ€™â€™

``adukkhamasukhÄ• ya panÄ• yye, vedanÄ• ya kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti?

``adukkhamasukhÄ• ya kho, Ä• vuso visÄ• kha, vedanÄ• ya avijjÄ• paá¹-ibhÄ• goâ€™â€™

``avijjÄ• ya panÄ• yye, kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti?

``avijjÄ• ya kho, Ä• vuso visÄ• kha, vijjÄ• paá¹-ibhÄ• goâ€™â€™ ti.

``vijjÄ• ya panÄ• yye, kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti?

``vijjÄ• ya kho, Ä• vuso visÄ• kha, vimutti paá¹-ibhÄ• goâ€™â€™ ti.

``vimuttiyÄ• panÄ• yye \Se I 555/, kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti?

``vimuttiyÄ• kho, Ä• vuso visÄ• kha, nibbÄ• naá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti.

``nibbÄ• nassa panÄ• yye, kiá¹ƒ paá¹-ibhÄ• goâ€™â€™ ti? ``accayÄ• si, Ä• vuso {accasar accassarÄ• vuso (Se Ke) } visÄ• kha, paÃ±haá¹ƒ, nÄ• sakkhi paÃ±hÄ• naá¹ƒ pariyantaá¹ƒ nibbÄ• nogadhaÃ±hi, Ä• vuso visÄ• kha, brahmacariyaá¹ƒ, nibbÄ• naparÄ• yanaá¹ƒ nibbÄ• Ä• kaá¹…khamÄ• no ca tvaá¹ƒ, Ä• vuso visÄ• kha, bhagavantaá¹ƒ upasaá¹…kamitvÄ• eta ca te bhagavÄ• byÄ• karoti tathÄ• naá¹ƒ dhÄ• reyyÄ• sÄ«â€™â€™ ti.

<467> atha kho visÄ• kho upÄ• sako dhammadinnÄ• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ abhina uá¹-á¹-hÄ• yÄ• sanÄ• dhammadinnaá¹ƒ bhikkhuniá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ kat tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ« visÄ• kho upÄ• sako yÄ• vatako ahosi dhammadinnÄ• ya bhikkhuniyÄ• saddhiá¹ƒ kathÄ• s bhagavato Ä• rocesi. evaá¹ƒ vutte, bhagavÄ• visÄ• khaá¹ƒ upÄ• sakaá¹ƒ etadavoca --- ``pa dhammadinnÄ• bhikkhunÄ«, mahÄ• paÃ±Ã±Ä• , visÄ• kha, dhammadinnÄ• bhikkhunÄ«. n etamatthaá¹ƒ puccheyyÄ• si, ahampi taá¹ƒ evamevaá¹ƒ byÄ• kareyyaá¹ƒ, yathÄ• \Ee I 305 bhikkhuniyÄ• byÄ• kataá¹ƒ. eso cevetassa {esovetassa (Se Ke) } attho. evaÃ±ca naá¹ƒ {ev dhÄ• rehÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano visÄ• kho upÄ• sako bhagavato bhÄ• sitaá¹ƒ abhinandÄ«

cÅ«á¸·avedallasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÅ«á¸·adhammasamÄ• dÄ• nasuttaá¹ƒ

<468> evaá¹ƒ \Se I 556/ \Ne I 387/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``ca
dhammasamÄ• dÄ• nÄ• ni. katamÄ• ni cattÄ• ri? atthi, bhikkhave, dhammasamÄ• dÄ• naá
dukkhavipÄ• kaá¹ƒ; atthi, bhikkhave \Be I 380/, dhammasamÄ• dÄ• naá¹ƒ paccuppannaduk
dukkhavipÄ• kaá¹ƒ; atthi, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä•
bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä• yatiÃ±ca sukhavipÄ• k

<469> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä• yati
bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `natthi kÄ•
kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjanti. te kho moá¸·ibaddhÄ• hi {moá¸·ibandhÄ• hi (Se Ke Ka
paricÄ• renti. te evamÄ• haá¹ƒsu --- `kiá¹ƒsu nÄ• ma te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• k
sampassamÄ• nÄ• kÄ• mÄ• naá¹ƒ pahÄ• namÄ• haá¹ƒsu, kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ p
paribbÄ• jikÄ• ya taruá¹‡Ä• ya mudukÄ• ya lomasÄ• ya bÄ• hÄ• ya samphassoâ€™ ti te kÄ
te kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. te tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ•
evamÄ• haá¹ƒsu --- `idaá¹ƒ kho te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kÄ• mesu anÄ• gatabh
kÄ• mÄ• naá¹ƒ pahÄ• namÄ• haá¹ƒsu, kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti, ime hi
\Ee I 306/ dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayÄ• mÄ• â€™ ti. seyyathÄ• p
pacchime mÄ• se mÄ• luvÄ• sipÄ• á¹-ikÄ• phaleyya. atha kho taá¹ƒ, bhikkhave, mÄ• luvÄ•
sÄ• lamÅ«le nipateyya. atha kho, bhikkhave, yÄ• tasmiá¹ƒ sÄ• le adhivatthÄ• devatÄ• sÄ
santÄ• saá¹ƒ Ä• pajjeyya. atha kho, bhikkhave, tasmiá¹ƒ sÄ• le adhivatthÄ• ya devatÄ• ya n
Ã±Ä• tisÄ• lohitÄ• Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadevatÄ• osadhitiá¹‡avanappatÄ
saá¹…gamma samÄ• gamma evaá¹ƒ samassÄ• seyyuá¹ƒ --- `mÄ• bhavaá¹ƒ bhÄ• yi, mÄ•
mÄ• luvÄ• bÄ«jaá¹ƒ \Ne I 388/ moro vÄ• gileyya {moro vÄ• gileyya, godhÄ• vÄ• khÄ• dey
khÄ• deyya, davaá¸• Ä• ho {vanadÄ• ho (Katthaci) } vÄ• á¸• aheyya, vanakammikÄ• vÄ•
uá¹-á¹-haheyyuá¹ƒ {udrabheyyuá¹ƒ (Ce Ee Katthaci) }, abÄ«jaá¹ƒ vÄ• panassÄ• â€™ ti. ath
mÄ• luvÄ• bÄ«jaá¹ƒ neva moro gileyya, na mago khÄ• deyya, na davaá¸• Ä• ho á¸• aheyya
uddhareyyuá¹ƒ, na upacikÄ• uá¹-á¹-haheyyuá¹ƒ, bÄ«jaÃ±ca panassa taá¹ƒ pÄ• vussakena
abhippavuá¹-á¹-haá¹ƒ \Be I 381/ sammadeva viruheyya. sÄ• ssa mÄ• luvÄ• latÄ• taruá¹‡Ä•
vilambinÄ«, sÄ• taá¹ƒ sÄ• laá¹ƒ upaniseveyya. atha kho, bhikkhave, tasmiá¹ƒ sÄ• le adhiva
evamassa --- `kiá¹ƒsu nÄ• ma te \Se I 558/ bhonto mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• Ä• rÄ
rukkhadevatÄ• osadhitiá¹‡avanappatÄ«su adhivatthÄ• devatÄ• mÄ• luvÄ• bÄ«je anÄ• ga
saá¹…gamma samÄ• gamma evaá¹ƒ samassÄ• sesuá¹ƒ {samassÄ• seyyuá¹ƒ (Katthaci) } -
bhavaá¹ƒ bhÄ• yi, appeva nÄ• metaá¹ƒ mÄ• luvÄ• bÄ«jaá¹ƒ moro vÄ• gileyya, mago vÄ• l
á¸• aheyya, vanakammikÄ• vÄ• uddhareyyuá¹ƒ, upacikÄ• vÄ• uá¹-á¹-haheyyuá¹ƒ, abÄ«ja

sukho imissÄ• mÄ• luvÄ• latÄ• ya taruá¹‡Ä• ya mudukÄ• ya lomasÄ• ya vilambiniyÄ• sam
anuparihareyya. sÄ• taá¹ƒ sÄ• laá¹ƒ anupariharitvÄ• upari viá¹-abhiá¹ƒ {viá¹-apaá¹ƒ (Se á¹
upari viá¹-abhiá¹ƒ karitvÄ• oghanaá¹ƒ janeyya. oghanaá¹ƒ janetvÄ• ye tassa sÄ• lassa ma
te padÄ• leyya. atha kho, bhikkhave, tasmiá¹ƒ sÄ• le adhivatthÄ• ya devatÄ• ya evamassa
mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadevatÄ• osadh
devatÄ• mÄ• luvÄ• bÄ«je anÄ• gatabhayaá¹ƒ sampassamÄ• nÄ• saá¹…gamma samÄ• ga
{samassÄ• seyyuá¹ƒ (Katthaci) } --- ``mÄ• bhavaá¹ƒ bhÄ• yi mÄ• bhavaá¹ƒ bhÄ• yi, appev
mÄ• luvÄ• bÄ«jaá¹ƒ moro vÄ• gileyya, mago \Ee I 307/ vÄ• khÄ• deyya, davaá¸• Ä• ho vÄ
uddhareyyuá¹ƒ, upacikÄ• vÄ• uá¹-á¹-haheyyuá¹ƒ abÄ«jaá¹ƒ vÄ• panassÄ• â€™â€™ ti. ya
(Katthaci), svÄ• haá¹ƒ (Se Ke) } mÄ• luvÄ• bÄ«jahetu dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ•
evameva kho, bhikkhave, santi eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹
dosoâ€™ ti \Se I 559/. te kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjanti. te moá¸·ibaddhÄ• hi paribbÄ
te evamÄ• haá¹ƒsu --- `kiá¹ƒsu nÄ• ma te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kÄ• mesu anÄ•
kÄ• mÄ• naá¹ƒ pahÄ• namÄ• haá¹ƒsu, kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti? sukho
taruá¹‡Ä• ya mudukÄ• ya lomasÄ• ya bÄ• hÄ• ya samphassoâ€™ ti. te kÄ• mesu pÄ• taby
pÄ• tabyataá¹ƒ Ä• pajjitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ
upapajjanti. te tattha dukkhÄ• tibbÄ• kharÄ• \Be I 382/ kaá¹-ukÄ• vedanÄ• vedayanti. te
`idaá¹ƒ kho te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kÄ• mesu anÄ• gatabhayaá¹ƒ sampassam
pahÄ• namÄ• haá¹ƒsu, kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apenti. ime hi \Ne I 389/ maya
dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayÄ• mÄ• â€™ ti. idaá¹ƒ vuccati, bhikkha
paccuppannasukhaá¹ƒ Ä• yatiá¹ƒ dukkhavipÄ• kaá¹ƒ.

<470> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaÃ±ceva Ä
bhikkhave, ekacco acelako hoti muttÄ• cÄ• ro hatthÄ• palekhano, naehibhaddantiko, natiá¹-
nÄ• bhihaá¹-aá¹ƒ, na uddissakataá¹ƒ, na nimantanaá¹ƒ sÄ• diyati, so na kumbhimukhÄ• pa
kaá¸·opimukhÄ• paá¹-iggaá¹‡hÄ• ti, na eá¸·akamantaraá¹ƒ, na daá¹‡á¸• amantaraá¹ƒ, na m
dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, na gabbhiniyÄ• , na pÄ• yamÄ• nÄ• ya, na purisantarag
yattha sÄ• upaá¹-á¹-hito \Se I 560/ hoti, na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ
maá¹ƒsaá¹ƒ, na suraá¹ƒ, na merayaá¹ƒ, na thusodakaá¹ƒ pivati. so ekÄ• gÄ• riko vÄ• hoti e
vÄ• hoti dvÄ• lopiko ... pe ... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko. ekissÄ• pi dattiyÄ• yÄ•
dattÄ«hi yÄ• peti ... sattahipi dattÄ«hi yÄ• peti. ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti, dvÄ«
Ä• hÄ• reti ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti. iti evarÅ«paá¹ƒ addhamÄ• sikampi
pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. so sÄ• kabhakkho vÄ• hoti \Ee I 308/
hoti, nÄ«vÄ• rabhakkho vÄ• hoti, daddulabhakkho vÄ• hoti, haá¹-abhakkho vÄ• hoti, kaá¹
Ä• cÄ• mabhakkho vÄ• hoti, piÃ±Ã±Ä• kabhakkho vÄ• hoti, tiá¹‡abhakkho vÄ• hoti, goma
vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavattaphalabhojÄ«. so sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• a
chavadussÄ• nipi dhÄ• reti, paá¹ƒsukÅ«lÄ• nipi dhÄ• reti, tirÄ«á¹-Ä• nipi dhÄ• reti, ajinampi
ajinakkhipampi dhÄ• reti, kusacÄ«rampi dhÄ• reti, vÄ• kacÄ«rampi dhÄ• reti, phalakacÄ«ra

kesakambalampi dhÄ• reti, vÄ• á¸·akambalampi dhÄ• reti, ulÅ«kapakkhampi dhÄ• reti, kesa
kesamassulocanÄ• nuyogamanuyutto, ubbhaá¹-á¹-hakopi hoti, Ä• sanapaá¹-ikkhitto, ukkuá¹
ukkuá¹-ikappadhÄ• namanuyutto, kaá¹‡á¹-akÄ• passayikopi hoti, kaá¹‡á¹-akÄ• passaye sey
{passa MN I 155 mahÄ• sÄ«hanÄ• dasutte}, sÄ• yatatiyakampi udakorohanÄ• nuyogamanu
anekavihitaá¹ƒ kÄ• yassa Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharati \Se I 561/. s
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. idaá¹ƒ vuccati, bhikkh
dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaÃ±ceva Ä• yatiÃ±ca dukkhavipÄ• kaá¹ƒ.

<471> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä• ya
390/, bhikkhave, ekacco pakatiyÄ• tibbarÄ• gajÄ• tiko hoti, so abhikkhaá¹‡aá¹ƒ rÄ• gajaá¹ƒ
paá¹-isaá¹ƒvedeti; pakatiyÄ• tibbadosajÄ• tiko hoti, so abhikkhaá¹‡aá¹ƒ dosajaá¹ƒ dukkhaá
paá¹-isaá¹ƒvedeti; pakatiyÄ• tibbamohajÄ• tiko hoti, so abhikkhaá¹‡aá¹ƒ mohajaá¹ƒ dukkha
paá¹-isaá¹ƒvedeti. so sahÄ• pi dukkhena, sahÄ• pi domanassena, assumukhopi rudamÄ• n
parisuddhaá¹ƒ brahmacariyaá¹ƒ carati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ
upapajjati. idaá¹ƒ vuccati, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä•

<472> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä•
bhikkhave, ekacco pakatiyÄ• na tibbarÄ• gajÄ• tiko hoti, so na abhikkhaá¹‡aá¹ƒ rÄ• gajaá¹
paá¹-isaá¹ƒvedeti; pakatiyÄ• na tibbadosajÄ• tiko hoti, so na abhikkhaá¹‡aá¹ƒ dosajaá¹ƒ du
paá¹-isaá¹ƒvedeti; pakatiyÄ• na tibbamohajÄ• tiko hoti \Ee I 309/, so na abhikkhaá¹‡aá¹ƒ m
domanassaá¹ƒ paá¹-isaá¹ƒvedeti. so vivicceva kÄ• mehi vivicca akusalehi dhammehi savita
vivekajaá¹ƒ \Se I 562/ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vitakk
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ u
viharati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. i
bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä• yatiÃ±ca sukhavipÄ• k
cattÄ• ri dhammasamÄ• dÄ• nÄ• nÄ«â€™â€™ ti.

idamavoca \Be I 384/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

cÅ«á¸·adhammasamÄ• dÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. mahÄ• dhammasamÄ• dÄ• nasuttaá¹ƒ

<473> evaá¹ƒ \Ne I 391/ \Se I 563/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``ye
sattÄ• evaá¹ƒkÄ• mÄ• evaá¹ƒchandÄ• evaá¹ƒadhippÄ• yÄ• --- `aho vata aniá¹-á¹-hÄ• ak

parihÄ• yeyyuá¹ƒ, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• abhivaá¸• á¸• heyyuâ€™ nti. t
evaá¹ƒkÄ• mÄ• naá¹ƒ evaá¹ƒchandÄ• naá¹ƒ evaá¹ƒadhippÄ• yÄ• naá¹ƒ aniá¹-á¹-hÄ• akan
abhivaá¸• á¸• hanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• parihÄ• yanti. tatra tumhe, b
paccethÄ• â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ• \Ee I 310/ no, bhante, dhammÄ• , bhagava
bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bhante, bhagavantaÃ±Ã±eva paá¹-ibhÄ• tu etas
bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, bhikkhave, suá¹‡Ä• tha,
karotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagav
etadavoca ---

<474> ``idha, bhikkhave, assutavÄ• puthujjano, ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammass
avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme
jÄ• nÄ• ti asevitabbe dhamme na jÄ• nÄ• ti, bhajitabbe \Se I 564/ dhamme na jÄ• nÄ• ti abh
jÄ• nÄ• ti. so sevitabbe dhamme ajÄ• nanto asevitabbe dhamme ajÄ• nanto, bhajitabbe dha
dhamme ajÄ• nanto, asevitabbe dhamme sevati sevitabbe dhamme na sevati, abhajitabbe d
dhamme na bhajati. tassa asevitabbe dhamme sevato sevitabbe dhamme asevato, abhajita
bhajitabbe dhamme abhajato aniá¹-á¹-hÄ• akantÄ• amanÄ• pÄ• dhammÄ• \Be I 385/ abh
kantÄ• manÄ• pÄ• dhammÄ• parihÄ• yanti. taá¹ƒ kissa hetu? evaÃ±hetaá¹ƒ, bhikkhave, h

``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako, ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa ko
suvinÄ«to, sappurisÄ• naá¹ƒ dassÄ• vÄ« sappurisadhammassa kovido sappurisadhamme s
jÄ• nÄ• ti asevitabbe dhamme jÄ• nÄ• ti, bhajitabbe dhamme jÄ• nÄ• ti abhajitabbe dhamm
dhamme jÄ• nanto asevitabbe dhamme jÄ• nanto, bhajitabbe dhamme jÄ• nanto abhajitabb
dhamme na sevati sevitabbe dhamme sevati, abhajitabbe dhamme na bhajati bhajitabbe dh
asevitabbe dhamme asevato sevitabbe dhamme sevato, abhajitabbe dhamme abhajato bha
aniá¹-á¹-hÄ• akantÄ• amanÄ• pÄ• dhammÄ• parihÄ• yanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ
taá¹ƒ \Se I 565/ kissa hetu? evaÃ±hetaá¹ƒ, bhikkhave, hoti yathÄ• taá¹ƒ viddasuno.

<475> ``cattÄ• rimÄ• ni, bhikkhave, dhammasamÄ• dÄ• nÄ• ni. katamÄ• ni cattÄ• ri? atthi,
dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaÃ±ceva Ä• yatiÃ±ca dukkhavipÄ• kaá¹ƒ; att
\Ee I 311/ paccuppannasukhaá¹ƒ Ä• yatiá¹ƒ dukkhavipÄ• kaá¹ƒ; atthi, bhikkhave, dhammas
paccuppannadukkhaá¹ƒ Ä• yatiá¹ƒ sukhavipÄ• kaá¹ƒ; atthi, bhikkhave, dhammasamÄ• dÄ•
Ä• yatiÃ±ca sukhavipÄ• kaá¹ƒ.

<476> ``tatra, bhikkhave, yamidaá¹ƒ {yadidaá¹ƒ (Ce) } dhammasamÄ• dÄ• naá¹ƒ paccuppa
dukkhavipÄ• kaá¹ƒ, taá¹ƒ avidvÄ• avijjÄ• gato yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti --- `idaá¹ƒ
paccuppannadukkhaÃ±ceva Ä• yatiÃ±ca dukkhavipÄ• kaâ€™ nti. taá¹ƒ avidvÄ• avijjÄ• gat
appajÄ• nanto taá¹ƒ sevati, taá¹ƒ na parivajjeti. tassa taá¹ƒ sevato, taá¹ƒ aparivajjayato, ani

akantÄ• amanÄ• pÄ• dhammÄ• abhivaá¸• á¸• hanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhan
hetu? evaÃ±hetaá¹ƒ, bhikkhave, hoti yathÄ• taá¹ƒ aviddasuno.

``tatra, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä• yatiá¹ƒ
avidvÄ• avijjÄ• gato yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti --- `idaá¹ƒ kho dhammasamÄ• dÄ•
I 386/ Ä• yatiá¹ƒ dukkhavipÄ• kaâ€™ nti. taá¹ƒ avidvÄ• avijjÄ• gato yathÄ• bhÅ«taá¹ƒ appa
taá¹ƒ na parivajjeti. tassa taá¹ƒ sevato, taá¹ƒ \Se I 566/ aparivajjayato, aniá¹-á¹-hÄ• akantÄ
dhammÄ• abhivaá¸• á¸• hanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• parihÄ• yanti. taá
bhikkhave, hoti yathÄ• taá¹ƒ aviddasuno.

``tatra \Ne I 393/, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ
taá¹ƒ avidvÄ• avijjÄ• gato yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti --- `idaá¹ƒ kho dhammasamÄ•
paccuppannadukkhaá¹ƒ Ä• yatiá¹ƒ sukhavipÄ• kaâ€™ nti. taá¹ƒ avidvÄ• avijjÄ• gato yathÄ
taá¹ƒ na sevati, taá¹ƒ parivajjeti. tassa taá¹ƒ asevato, taá¹ƒ parivajjayato, aniá¹-á¹-hÄ• \Ee I
amanÄ• pÄ• dhammÄ• abhivaá¸• á¸• hanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• par
evaÃ±hetaá¹ƒ, bhikkhave, hoti yathÄ• taá¹ƒ aviddasuno.

``tatra, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä• yat
avidvÄ• avijjÄ• gato yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti --- `idaá¹ƒ kho dhammasamÄ• dÄ•
Ä• yatiÃ±ca sukhavipÄ• kaâ€™ nti. taá¹ƒ avidvÄ• avijjÄ• gato yathÄ• bhÅ«taá¹ƒ appajÄ• n
parivajjeti. tassa taá¹ƒ asevato, taá¹ƒ parivajjayato, aniá¹-á¹-hÄ• akantÄ• amanÄ• pÄ• dha
abhivaá¸• á¸• hanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• parihÄ• yanti. taá¹ƒ kissa he
hoti yathÄ• taá¹ƒ aviddasuno.

<477> ``tatra, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaÃ±cev
taá¹ƒ vidvÄ• vijjÄ• gato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- `idaá¹ƒ \Se I 567/ kho dhammasa
paccuppannadukkhaÃ±ceva Ä• yatiÃ±ca dukkhavipÄ• kaâ€™ nti. taá¹ƒ vidvÄ• vijjÄ• gato y
taá¹ƒ na sevati, taá¹ƒ parivajjeti. tassa taá¹ƒ asevato, taá¹ƒ parivajjayato, aniá¹-á¹-hÄ• akan
dhammÄ• parihÄ• yanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• abhivaá¸• á¸• hanti. taá
bhikkhave, hoti yathÄ• taá¹ƒ viddasuno.

``tatra, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä• yatiá¹ƒ
vijjÄ• gato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- `idaá¹ƒ kho dhammasamÄ• dÄ• naá¹ƒ paccupp
dukkhavipÄ• kaâ€™ nti. taá¹ƒ vidvÄ• vijjÄ• gato yathÄ• bhÅ«taá¹ƒ pajÄ• nanto taá¹ƒ na se
tassa taá¹ƒ asevato, taá¹ƒ parivajjayato \Be I 387/, aniá¹-á¹-hÄ• akantÄ• amanÄ• pÄ• dha
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• abhivaá¸• á¸• hanti. taá¹ƒ kissa hetu? evaÃ±heta
taá¹ƒ viddasuno.

``tatra \Ne I 394/, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ
taá¹ƒ vidvÄ• vijjÄ• gato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- `idaá¹ƒ kho dhammasamÄ• dÄ• n
Ä• yatiá¹ƒ sukhavipÄ• kaâ€™ nti. taá¹ƒ vidvÄ• vijjÄ• gato yathÄ• bhÅ«taá¹ƒ pajÄ• nanto ta
parivajjeti. tassa taá¹ƒ sevato, taá¹ƒ aparivajjayato, aniá¹-á¹-hÄ• akantÄ• amanÄ• pÄ• dha
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• abhivaá¸• á¸• hanti. taá¹ƒ kissa hetu? evaÃ±heta
taá¹ƒ viddasuno.

``tatra, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä• yat
568/ taá¹ƒ vidvÄ• vijjÄ• gato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- `idaá¹ƒ kho dhammasamÄ•
paccuppannasukhaÃ±ceva Ä• yatiÃ±ca sukhavipÄ• kaâ€™ nti. taá¹ƒ vidvÄ• vijjÄ• gato yat
taá¹ƒ sevati, taá¹ƒ na parivajjeti. tassa taá¹ƒ sevato, taá¹ƒ aparivajjayato, aniá¹-á¹-hÄ• akan
dhammÄ• parihÄ• yanti, iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• dhammÄ• abhivaá¸• á¸• hanti. taá
bhikkhave, hoti yathÄ• taá¹ƒ viddasuno.

<478> ``katamaÃ±ca \Ee I 313/, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkh
dukkhavipÄ• kaá¹ƒ? idha, bhikkhave, ekacco sahÄ• pi dukkhena sahÄ• pi domanassena pÄ
pÄ• á¹‡Ä• tipÄ• tapaccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi dukk
adinnÄ• dÄ• yÄ« hoti, adinnÄ• dÄ• napaccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒv
domanassena kÄ• mesu micchÄ• cÄ• rÄ« hoti, kÄ• mesu micchÄ• cÄ• rapaccayÄ• ca duk
paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena musÄ• vÄ• dÄ« hoti, musÄ• v
domanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena pisuá¹‡avÄ• c
pisuá¹‡avÄ• cÄ• paccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi dukkh
pharusavÄ• co hoti, pharusavÄ• cÄ• paccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve
domanassena samphappalÄ• pÄ« hoti, samphappalÄ• papaccayÄ• ca dukkhaá¹ƒ domanas
\Be I 388/ dukkhena sahÄ• pi domanassena abhijjhÄ• lu \Se I 569/ hoti, abhijjhÄ• paccayÄ•
domanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena byÄ• pannaci
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena mi
micchÄ• diá¹-á¹-hipaccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. so \Ne I 395/ k
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. idaá¹ƒ vuccati, bhikkh
dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaÃ±ceva Ä• yatiÃ±ca dukkhavipÄ• kaá¹ƒ.

<479> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä• yati
bhikkhave, ekacco sahÄ• pi sukhena sahÄ• pi somanassena pÄ• á¹‡Ä• tipÄ• tÄ« hoti, pÄ•
sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sahÄ• pi somanassena adinn
adinnÄ• dÄ• napaccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena
kÄ• mesumicchÄ• cÄ• rÄ« hoti, kÄ• mesumicchÄ• cÄ• rapaccayÄ• ca sukhaá¹ƒ somanass
sukhena sahÄ• pi somanassena musÄ• vÄ• dÄ« hoti, musÄ• vÄ• dapaccayÄ• ca sukhaá¹ƒ
sahÄ• pi sukhena sahÄ• pi somanassena pisuá¹‡avÄ• co hoti, pisuá¹‡avÄ• cÄ• paccayÄ•

somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sahÄ• pi somanassena pharusavÄ• co
ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sahÄ• pi somanassena sa
samphappalÄ• papaccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi \Se I 5
somanassena abhijjhÄ• lu hoti, abhijjhÄ• paccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹
sahÄ• pi somanassena byÄ• pannacitto hoti, byÄ• pÄ• dapaccayÄ• ca sukhaá¹ƒ somanass
sukhena sahÄ• pi somanassena micchÄ• diá¹-á¹-hi hoti, micchÄ• diá¹-á¹-hipaccayÄ• ca su
paá¹-isaá¹ƒvedeti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ
upapajjati. idaá¹ƒ vuccati, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä•

<480> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä• ya
bhikkhave, ekacco sahÄ• pi dukkhena sahÄ• pi domanassena pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivi
veramaá¹‡Ä«paccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti \Be I 389/; sahÄ• p
domanassena adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«paccayÄ•
paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena kÄ• mesumicchÄ• cÄ• rÄ• p
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«paccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá
domanassena musÄ• vÄ• dÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• veramaá¹‡Ä«paccayÄ• ca
paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena pisuá¹‡Ä• ya vÄ• cÄ• ya paá
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä«paccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒv
dukkhena sahÄ• pi domanassena pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena sahÄ• pi domanassena sa
hoti, samphappalÄ• pÄ• veramaá¹‡Ä«paccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒv
sahÄ• pi domanassena anabhijjhÄ• lu hoti, anabhijjhÄ• paccayÄ• ca dukkhaá¹ƒ domanass
sahÄ• pi dukkhena sahÄ• pi domanassena abyÄ• pannacitto hoti, abyÄ• pÄ• dapaccayÄ•
paá¹-isaá¹ƒvedeti; sahÄ• pi dukkhena \Ee I 315/ sahÄ• pi domanassena sammÄ• diá¹-á¹-hi
sammÄ• diá¹-á¹-hipaccayÄ• ca dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. so kÄ• yassa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. idaá¹ƒ vuccati, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ
Ä• yatiá¹ƒ sukhavipÄ• kaá¹ƒ.

<481> ``katamaÃ±ca, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä•
bhikkhave, ekacco sahÄ• pi sukhena sahÄ• pi somanassena pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivira
veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sa
adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ s
sahÄ• pi sukhena sahÄ• pi somanassena kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, kÄ•
veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena \S
musÄ• vÄ• dÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ som
sahÄ• pi sukhena sahÄ• pi somanassena pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pisuá¹‡
veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sa
vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ s

paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sahÄ• pi somanassena samphappalÄ• pÄ• paá¹-ivirat
veramaá¹‡Ä«paccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sahÄ• pi sukhena sa
anabhijjhÄ• lu hoti, anabhijjhÄ• paccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti; sa
somanassena abyÄ• pannacitto hoti, abyÄ• pÄ• dapaccayÄ• ca sukhaá¹ƒ somanassaá¹ƒ p
sukhena sahÄ• pi somanassena sammÄ• diá¹-á¹-hi hoti, sammÄ• diá¹-á¹-hipaccayÄ• ca su
paá¹-isaá¹ƒvedeti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ u
vuccati, bhikkhave, dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva \Ne I 397/ Ä• yati
kho, bhikkhave, cattÄ• ri dhammasamÄ• dÄ• nÄ• ni.

<482> ``seyyathÄ• pi, bhikkhave, tittakÄ• lÄ• bu visena saá¹ƒsaá¹-á¹-ho. atha puriso Ä• ga
amaritukÄ• mo sukhakÄ• mo dukkhappaá¹-ikÅ«lo. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambh
tittakÄ• lÄ• bu visena saá¹ƒsaá¹-á¹-ho, sace Ä• kaá¹…khasi piva {pipa (Ce Ee) }. tassa \Ee
{pipato (Ce Ee) } ceva nacchÄ• dessati \Se I 573/ vaá¹‡á¹‡enapi gandhenapi rasenapi, pivit
ca pana maraá¹‡aá¹ƒ vÄ• nigacchasi maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™ nti. so taá¹ƒ app
nappaá¹-inissajjeyya. tassa taá¹ƒ pivato ceva nacchÄ• deyya vaá¹‡á¹‡enapi gandhenapi ras
maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. tathÅ«pamÄ• haá¹ƒ, bhi
dhammasamÄ• dÄ• naá¹ƒ vadÄ• mi, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannadu
dukkhavipÄ• kaá¹ƒ.

<483> ``seyyathÄ• pi, bhikkhave, Ä• pÄ• nÄ«yakaá¹ƒso vaá¹‡á¹‡asampanno gandhasamp
visena saá¹ƒsaá¹-á¹-ho. atha puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ•
tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, ayaá¹ƒ Ä• pÄ• nÄ«yakaá¹ƒso vaá¹‡á¹‡as
rasasampanno. so ca kho visena saá¹ƒsaá¹-á¹-ho, sace Ä• kaá¹…khasi piva. tassa te pivato
} kho chÄ• dessati vaá¹‡á¹‡enapi gandhenapi rasenapi, pivitvÄ• ca pana maraá¹‡aá¹ƒ vÄ•
maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™ nti. so taá¹ƒ appaá¹-isaá¹…khÄ• ya \Be I 391/ piveyya,
tassa taá¹ƒ pivatohi kho chÄ• deyya vaá¹‡á¹‡enapi gandhenapi rasenapi, pivitvÄ• ca pana
nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ dh
yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä• yatiá¹ƒ dukkhavipÄ• kaá¹ƒ

<484> ``seyyathÄ• pi, bhikkhave, pÅ«timuttaá¹ƒ nÄ• nÄ• bhesajjehi saá¹ƒsaá¹-á¹-haá¹ƒ. at
Ä• gaccheyya paá¹‡á¸• ukarogÄ«. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, idaá¹ƒ
nÄ• nÄ• bhesajjehi saá¹ƒsaá¹-á¹-haá¹ƒ, sace Ä• kaá¹…khasi piva. tassa te pivatohi kho nac
vaá¹‡á¹‡enapi gandhenapi rasenapi, pivitvÄ• ca pana sukhÄ« bhavissasÄ«â€™ ti. so taá¹ƒ
piveyya, nappaá¹-inissajjeyya. tassa taá¹ƒ pivatohi kho nacchÄ• deyya vaá¹‡á¹‡enapi gandh
pivitvÄ• \Ne I 398/ ca pana sukhÄ« assa. tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ dhammas
yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä• yatiá¹ƒ sukhavipÄ• kaá¹ƒ

<485> ``seyyathÄ• pi, bhikkhave, dadhi ca madhu ca sappi ca phÄ• á¹‡itaÃ±ca ekajjhaá¹ƒ

puriso Ä• gaccheyya lohitapakkhandiko. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, i
dadhiá¹ƒ ca madhuá¹ƒ ca sappiá¹ƒ ca phÄ• á¹‡itaÃ±ca ekajjhaá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ, sace
tassa te pivato ceva chÄ• dessati vaá¹‡á¹‡enapi gandhenapi rasenapi, pivitvÄ• ca pana su
so taá¹ƒ paá¹-isaá¹…khÄ• ya piveyya, nappaá¹-inissajjeyya. tassa taá¹ƒ pivato ceva chÄ• d
gandhenapi rasenapi, pivitvÄ• ca pana sukhÄ« assa. tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá
vadÄ• mi, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasukhaÃ±ceva Ä• yatiÃ±ca su

<486> ``seyyathÄ• pi, bhikkhave, vassÄ• naá¹ƒ pacchime mÄ• se saradasamaye viddhe vi
nabhaá¹ƒ abbhussakkamÄ• no sabbaá¹ƒ Ä• kÄ• sagataá¹ƒ tamagataá¹ƒ abhivihacca bhÄ•
evameva \Se I 575/ kho, bhikkhave, yamidaá¹ƒ dhammasamÄ• dÄ• naá¹ƒ paccuppannasuk
sukhavipÄ• kaá¹ƒ tadaÃ±Ã±e puthusamaá¹‡abrÄ• hmaá¹‡aparappavÄ• de abhivihacca bhÄ
cÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• dhammasamÄ• dÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vÄ«maá¹ƒsakasuttaá¹ƒ

<487> evaá¹ƒ \Se I 576/ \Be I 392/ \Ne I 399/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- `
bhikkhave, bhikkhunÄ• parassa cetopariyÄ• yaá¹ƒ ajÄ• nantena {Ä• jÄ• nantena (Ee Katth
} tathÄ• gate samannesanÄ• kÄ• tabbÄ• `sammÄ• sambuddho vÄ• no vÄ• â€™ iti viÃ±Ã
``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• , bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isara
bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho; bhagavato sutvÄ• bhikkhÅ« d
``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ• mÄ«â€™â€™
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<488> ``vÄ«maá¹ƒsakena, bhikkhave, bhikkhunÄ• parassa cetopariyÄ• yaá¹ƒ ajÄ• nanten
samannesitabbo cakkhusotaviÃ±Ã±eyyesu dhammesu --- `ye saá¹ƒkiliá¹-á¹-hÄ• cakkhusota
saá¹ƒvijjanti vÄ• te tathÄ• gatassa no vÄ• â€™ ti? tamenaá¹ƒ samannesamÄ• no evaá¹ƒ jÄ
saá¹ƒkiliá¹-á¹-hÄ• cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , na te tathÄ• gatassa saá¹ƒvijjantÄ«

``yato naá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `ye saá¹ƒkiliá¹-á¹-hÄ• cakkhusotaviÃ±
tathÄ• gatassa saá¹ƒvijjantÄ«â€™ ti, tato naá¹ƒ uttariá¹ƒ samannesati --- `ye vÄ«timissÄ• c
dhammÄ• , saá¹ƒvijjanti vÄ• te tathÄ• gatassa no \Se I 577/ vÄ• â€™ ti? tamenaá¹ƒ saman
--- `ye vÄ«timissÄ• cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , na te tathÄ• gatassa saá¹ƒvijjantÄ

``yato naá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `ye vÄ«timissÄ• cakkhusotaviÃ±Ã±ey
tathÄ• gatassa saá¹ƒvijjantÄ«â€™ ti, tato naá¹ƒ uttariá¹ƒ samannesati --- `ye vodÄ• tÄ• cak
\Ne I 400/ dhammÄ• , saá¹ƒvijjanti vÄ• te tathÄ• gatassa no vÄ• â€™ ti? tamenaá¹ƒ samar
393/ jÄ• nÄ• ti --- `ye vodÄ• tÄ• cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , saá¹ƒvijjanti te tathÄ•

``yato naá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `ye vodÄ• tÄ• cakkhusotaviÃ±Ã±eyyÄ
tathÄ• gatassÄ• â€™ ti, tato naá¹ƒ uttariá¹ƒ samannesati --- `dÄ«gharattaá¹ƒ samÄ• panno
kusalaá¹ƒ dhammaá¹ƒ, udÄ• hu ittarasamÄ• pannoâ€™ ti? tamenaá¹ƒ samannesamÄ• no e
`dÄ«gharattaá¹ƒ samÄ• panno ayamÄ• yasmÄ• imaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ, nÄ• yamÄ•

``yato naá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `dÄ«gharattaá¹ƒ samÄ• panno ayamÄ
dhammaá¹ƒ, nÄ• yamÄ• yasmÄ• ittarasamÄ• pannoâ€™ ti, tato naá¹ƒ uttariá¹ƒ samannesa
ayamÄ• yasmÄ• bhikkhu yasappatto, saá¹ƒvijjantassa idhekacce Ä• dÄ«navÄ• â€™ ti? na
idhekacce Ä• dÄ«navÄ• saá¹ƒvijjanti yÄ• va na Ã±attajjhÄ• panno hoti yasappatto. yato ca
Ã±attajjhÄ• panno hoti yasappatto \Se I 578/, athassa idhekacce Ä• dÄ«navÄ• saá¹ƒvijjanti
samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `Ã±attajjhÄ• panno ayamÄ• yasmÄ• bhikkhu yasap
Ä• dÄ«navÄ• saá¹ƒvijjantÄ«â€™ ti.

``yato naá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `Ã±attajjhÄ• panno ayamÄ• yasmÄ• V
nÄ• ssa idhekacce Ä• dÄ«navÄ• saá¹ƒvijjantÄ«â€™ ti, tato naá¹ƒ uttariá¹ƒ samannesati ---
ayamÄ• yasmÄ• , nÄ• yamÄ• yasmÄ• bhayÅ«parato; vÄ«tarÄ• gattÄ• kÄ• me na sevati kh
samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `abhayÅ«parato ayamÄ• yasmÄ• , nÄ• yamÄ• yasm
kÄ• me na sevati khayÄ• rÄ• gassÄ• â€™ ti. taÃ±ce, bhikkhave, bhikkhuá¹ƒ pare evaá¹ƒ p
panÄ• yasmato Ä• kÄ• rÄ• , ke anvayÄ• , yenÄ• yasmÄ• evaá¹ƒ vadesi --- abhayÅ«parato
bhayÅ«parato; vÄ«tarÄ• gattÄ• kÄ• me na sevati khayÄ• rÄ• gassÄ• â€™ ti. sammÄ• byA
evaá¹ƒ byÄ• kareyya --- `tathÄ• hi pana ayamÄ• yasmÄ• saá¹…ghe vÄ• viharanto eko vÄ
sugatÄ• ye ca tattha duggatÄ• , ye ca tattha gaá¹‡amanusÄ• santi, ye ca idhekacce Ä• mis
idhekacce Ä• misena anupalittÄ• , nÄ• yamÄ• yasmÄ• taá¹ƒ tena avajÄ• nÄ• ti \Be I 394/.
bhagavato \Ne I 401/ sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- abhayÅ«paratohamasmi, nÄ
vÄ«tarÄ• gattÄ• kÄ• me na sevÄ• mi khayÄ• rÄ• gassÄ• â€™ ti.

<489> ``tatra \Se I 579/, bhikkhave, tathÄ• gatova uttariá¹ƒ paá¹-ipucchitabbo --- `ye saá¹ƒk
cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , saá¹ƒvijjanti vÄ• te tathÄ• gatassa no vÄ• â€™ ti? by
tathÄ• gato evaá¹ƒ byÄ• kareyya --- `ye saá¹ƒkiliá¹-á¹-hÄ• cakkhusotaviÃ±Ã±eyyÄ• dhamm
saá¹ƒvijjantÄ«â€™â€™ â€™ ti.

``ye vÄ«timissÄ• cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , saá¹ƒvijjanti vÄ• te tathÄ• gatassa

bhikkhave, tathÄ• gato evaá¹ƒ byÄ• kareyya --- `ye vÄ«timissÄ• cakkhusotaviÃ±Ã±eyyÄ• d
tathÄ• gatassa saá¹ƒvijjantÄ«â€™ ti.

``ye vodÄ• tÄ• cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , saá¹ƒvijjanti vÄ• te tathÄ• gatassa no
bhikkhave, tathÄ• gato evaá¹ƒ byÄ• kareyya --- `ye vodÄ• tÄ• cakkhusotaviÃ±Ã±eyyÄ• dh
tathÄ• gatassa; etaá¹ƒpathohamasmi, etaá¹ƒgocaro {etapathohamasmi etagocaro (Ce Se K
tammayoâ€™ ti.

``evaá¹ƒvÄ• diá¹ƒ kho, bhikkhave, satthÄ• raá¹ƒ arahati sÄ• vako upasaá¹…kamituá¹ƒ dha
satthÄ• dhammaá¹ƒ deseti uttaruttariá¹ƒ paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ kaá¹‡hasukkasappaá¹-ibh
kho, bhikkhave, bhikkhuno satthÄ• dhammaá¹ƒ deseti uttaruttariá¹ƒ paá¹‡Ä«tapaá¹‡Ä«taá¹
kaá¹‡hasukkasappaá¹-ibhÄ• gaá¹ƒ tathÄ• tathÄ• so tasmiá¹ƒ dhamme abhiÃ±Ã±Ä• ya idh
\Ee I 320/ niá¹-á¹-haá¹ƒ gacchati, satthari pasÄ«dati --- `sammÄ• sambuddho bhagavÄ• , sv
dhammo, suppaá¹-ipanno saá¹…ghoâ€™ ti. taÃ±ce, bhikkhave, bhikkhuá¹ƒ pare evaá¹ƒ pu
panÄ• yasmato Ä• kÄ• rÄ• , ke anvayÄ• , yenÄ• yasmÄ• evaá¹ƒ vadesi --- sammÄ• sambu
svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno saá¹…ghoâ€™ ti? sammÄ• byÄ• kar
byÄ• kareyya --- `idhÄ• haá¹ƒ, Ä• vuso, yena bhagavÄ• tenupasaá¹…kamiá¹ƒ dhammassa
dhammaá¹ƒ deseti uttaruttariá¹ƒ paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ kaá¹‡hasukkasappaá¹-ibhÄ• gaá¹
\Be I 395/, bhagavÄ• dhammaá¹ƒ deseti uttaruttariá¹ƒ paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ kaá¹‡hasuk
tathÄ• tathÄ• haá¹ƒ tasmiá¹ƒ dhamme abhiÃ±Ã±Ä• ya idhekaccaá¹ƒ dhammaá¹ƒ dhammes
pasÄ«diá¹ƒ --- sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• , dhammo, supp

<490> ``yassa \Ne I 402/ kassaci, bhikkhave, imehi Ä• kÄ• rehi imehi padehi imehi byaÃ±ja
saddhÄ• niviá¹-á¹-hÄ• hoti mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• , ayaá¹ƒ vuccati, bhikkhave, Ä• kÄ
dassanamÅ«likÄ• , daá¸·hÄ• ; asaá¹ƒhÄ• riyÄ• samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• dev
vÄ• kenaci vÄ• lokasmiá¹ƒ. evaá¹ƒ kho, bhikkhave, tathÄ• gate dhammasamannesanÄ• h
dhammatÄ• susamanniá¹-á¹-ho hotÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

vÄ«maá¹ƒsakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. kosambiyasuttaá¹ƒ

<491> evaá¹ƒ \Se I 581/ \Ne I 403/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiya
ghositÄ• rÄ• me. tena kho pana samayena kosambiyaá¹ƒ bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ• k
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti. te na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ
saÃ±Ã±attiá¹ƒ upenti, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ nijjhÄ• penti, na ca nijjhattiá¹ƒ upenti. atha

I 321/ bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhi
nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``idha, bhante, k
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«
aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• penti, na ca saÃ±Ã±attiá¹ƒ upenti, na ca aÃ±Ã±amaÃ±Ã±a
nijjhattiá¹ƒ upentÄ«â€™â€™ ti.

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
Ä• mantehi --- `satthÄ• vo Ä• yasmante Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ \Be I 396/,
bhikkhu bhagavato paá¹-issutvÄ• yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ•
``satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ«
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ \Se I 582/ nisinne kho te bhikkhÅ« bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tu
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«
aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• petha, na ca saÃ±Ã±attiá¹ƒ upetha, na ca aÃ±Ã±amaÃ±Ã±
nijjhattiá¹ƒ upethÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhik
samaye bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ee I
viharatha, api nu tumhÄ• kaá¹ƒ tasmiá¹ƒ samaye mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-
sabrahmacÄ• rÄ«su Ä• vi ceva raho ca, mettaá¹ƒ vacÄ«kammaá¹ƒ ... pe ... mettaá¹ƒ manok
paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho cÄ• â€™â€™ ti? ``no hetaá¹
kira, bhikkhave, yasmiá¹ƒ tumhe samaye bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pa
mukhasattÄ«hi vitudantÄ• viharatha, neva tumhÄ• kaá¹ƒ \Ne I 404/ tasmiá¹ƒ samaye metta
paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca, na mettaá¹ƒ vacÄ«kamm
manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca. atha kiÃ
moghapurisÄ• , kiá¹ƒ jÄ• nantÄ• kiá¹ƒ passantÄ• bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• viv
mukhasattÄ«hi vitudantÄ• viharatha, te na ceva aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• petha, na
ca aÃ±Ã±amaÃ±Ã±aá¹ƒ nijjhÄ• petha, na ca nijjhattiá¹ƒ upetha \Se I 583/? taÃ±hi tumhÄ• k
bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti.

<492> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``chayime, bhikkhave, dhammÄ• sÄ• n
garukaraá¹‡Ä• saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvatta
bhikkhuno mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi c
sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• el

``puna caparaá¹ƒ, bhikkhave, bhikkhuno mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ h
ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o \Be I 397/ garukaraá¹‡o saá¹…
sÄ• maggiyÄ• ekibhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ ho

ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• antam
pattapariyÄ• pannamattampi, tathÄ• rÅ«pehi lÄ• bhehi appaá¹-ivibhattabhogÄ« hoti sÄ«lava
sÄ• dhÄ• raá¹‡abhogÄ«. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹.
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• n
bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni \Se I 584/ aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattani
sÄ«lasÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca. ayampi dhammo \N
piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya

``puna caparaá¹ƒ, bhikkhave, bhikkhu yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti ta
dukkhakkhayÄ• ya tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharati sabr
ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ•
saá¹ƒvattati.

``ime kho, bhikkhave, cha sÄ• raá¹‡Ä«yÄ• dhammÄ• piyakaraá¹‡Ä• garukaraá¹‡Ä• saá¹
sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattanti. imesaá¹ƒ kho, bhikkhave, channaá¹ƒ sÄ• ra
etaá¹ƒ aggaá¹ƒ etaá¹ƒ saá¹…gÄ• hikaá¹ƒ {saá¹…gÄ• hakaá¹ƒ (?) } etaá¹ƒ saá¹…ghÄ• á¹-a
yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• ya.
kÅ«á¹-Ä• gÄ• rassa etaá¹ƒ aggaá¹ƒ etaá¹ƒ saá¹…gÄ• hikaá¹ƒ etaá¹ƒ saá¹…ghÄ• á¹-anikaá
evameva kho, bhikkhave \Ee I 323/, imesaá¹ƒ channaá¹ƒ sÄ• raá¹‡Ä«yÄ• naá¹ƒ dhammÄ•
saá¹…gÄ• hikaá¹ƒ etaá¹ƒ saá¹…ghÄ• á¹-anikaá¹ƒ \Be I 398/ yadidaá¹ƒ yÄ• yaá¹ƒ diá¹-á¹-hi
niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• ya.

<493> ``kathaÃ±ca, bhikkhave, yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkaras
dukkhakkhayÄ• ya? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• su
paá¹-isaÃ±cikkhati --- `atthi nu \Se I 585/ kho me taá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ ajjhattaá¹ƒ app
yenÄ• haá¹ƒ pariyuá¹-á¹-hÄ• nena pariyuá¹-á¹-hitacitto yathÄ• bhÅ«taá¹ƒ nappajÄ• neyyaá¹
sace, bhikkhave, bhikkhu kÄ• marÄ• gapariyuá¹-á¹-hito hoti, pariyuá¹-á¹-hitacittova hoti. sac
bhikkhu byÄ• pÄ• dapariyuá¹-á¹-hito hoti, pariyuá¹-á¹-hitacittova hoti. sace, bhikkhave, bhikk
thÄ«namiddhapariyuá¹-á¹-hito hoti, pariyuá¹-á¹-hitacittova hoti. sace, bhikkhave, bhikkhu
uddhaccakukkuccapariyuá¹-á¹-hito hoti, pariyuá¹-á¹-hitacittova hoti. sace, bhikkhave, bhikkh
vicikicchÄ• pariyuá¹-á¹-hito hoti, pariyuá¹-á¹-hitacittova hoti. sace, bhikkhave, bhikkhu idhalo
pasuto hoti, pariyuá¹-á¹-hitacittova hoti. sace, bhikkhave, bhikkhu paralokacintÄ• ya pasuto
pariyuá¹-á¹-hitacittova hoti. sace, bhikkhave, bhikkhu bhaá¹‡á¸• anajÄ• to kalahajÄ• to vivÄ•

aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudanto viharati, pariyuá¹-á¹-hitacittova hoti \Ne I 406
pajÄ• nÄ• ti --- `natthi kho me taá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ ajjhattaá¹ƒ appahÄ«naá¹ƒ, yenÄ•
pariyuá¹-á¹-hÄ• nena pariyuá¹-á¹-hitacitto yathÄ• bhÅ«taá¹ƒ nappajÄ• neyyaá¹ƒ na passeyy
mÄ• nasaá¹ƒ saccÄ• naá¹ƒ bodhÄ• yÄ• â€™ ti. idamassa paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ adh
lokuttaraá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehi.

<494> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `imaá¹ƒ nu kho
diá¹-á¹-hiá¹ƒ Ä• sevanto bhÄ• vento bahulÄ«karonto labhÄ• mi paccattaá¹ƒ samathaá¹ƒ, lab
nibbutiâ€™ nti? so evaá¹ƒ pajÄ• nÄ• ti --- `imaá¹ƒ kho ahaá¹ƒ diá¹-á¹-hiá¹ƒ Ä• sevanto bhÄ•
labhÄ• mi paccattaá¹ƒ \Se I 586/ samathaá¹ƒ, labhÄ• mi paccattaá¹ƒ nibbutiâ€™ nti. idamas
Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti ariyaá¹ƒ lokuttaraá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehi.

<495> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yathÄ• rÅ«pÄ
diá¹-á¹-hiyÄ• samannÄ• gato, atthi nu kho ito bahiddhÄ• aÃ±Ã±o samaá¹‡o \Be I 399/ vÄ•
324/ tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• samannÄ• gatoâ€™ ti? so evaá¹ƒ pajÄ• nÄ• ti --- `yath
diá¹-á¹-hiyÄ• samannÄ• gato, natthi ito bahiddhÄ• aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o v
diá¹-á¹-hiyÄ• samannÄ• gatoâ€™ ti. idamassa tatiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti ariy
asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehi.

<496> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yathÄ• rÅ«pÄ•
diá¹-á¹-hisampanno puggalo samannÄ• gato, ahampi tathÄ• rÅ«pÄ• ya dhammatÄ• ya sam
kathaá¹ƒrÅ«pÄ• ya ca, bhikkhave, dhammatÄ• ya diá¹-á¹-hisampanno puggalo samannÄ• g
bhikkhave, diá¹-á¹-hisampannassa puggalassa --- `kiÃ±cÄ• pi tathÄ• rÅ«piá¹ƒ Ä• pattiá¹ƒ Ä•
Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, atha kho naá¹ƒ khippameva satthari vÄ• viÃ
sabrahmacÄ• rÄ«su deseti vivarati uttÄ• nÄ«karoti; desetvÄ• vivaritvÄ• uttÄ• nÄ«katvÄ• Ä
Ä• pajjatiâ€™. seyyathÄ• pi, bhikkhave, daharo kumÄ• ro mando uttÄ• naseyyako hatthena
aá¹…gÄ• raá¹ƒ akkamitvÄ• khippameva paá¹-isaá¹ƒharati; evameva kho, bhikkhave, dham
diá¹-á¹-hisampannassa puggalassa --- `kiÃ±cÄ• pi tathÄ• rÅ«piá¹ƒ \Se I 587/ Ä• pattiá¹ƒ Ä•
Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, atha kho naá¹ƒ khippameva satthari vÄ• viÃ
sabrahmacÄ• rÄ«su deseti vivarati \Ne I 407/ uttÄ• nÄ«karoti; desetvÄ• vivaritvÄ• uttÄ• nÄ
saá¹ƒvaraá¹ƒ Ä• pajjatiâ€™. so evaá¹ƒ pajÄ• nÄ• ti --- `yathÄ• rÅ«pÄ• ya dhammatÄ• ya di
samannÄ• gato, ahampi tathÄ• rÅ«pÄ• ya dhammatÄ• ya samannÄ• gatoâ€™ ti. idamassa
adhigataá¹ƒ hoti ariyaá¹ƒ lokuttaraá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehi.

<497> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yathÄ• rÅ«pÄ•
diá¹-á¹-hisampanno puggalo samannÄ• gato, ahampi tathÄ• rÅ«pÄ• ya dhammatÄ• ya sam
kathaá¹ƒrÅ«pÄ• ya ca, bhikkhave, dhammatÄ• ya diá¹-á¹-hisampanno puggalo samannÄ• g
bhikkhave, diá¹-á¹-hisampannassa puggalassa --- `kiÃ±cÄ• pi yÄ• ni tÄ• ni sabrahmacÄ• rÄ

kiá¹ƒkaraá¹‡Ä«yÄ• ni tattha ussukkaá¹ƒ Ä• panno hoti, atha khvÄ• ssa tibbÄ• pekkhÄ• hoti
adhicittasikkhÄ• ya adhipaÃ±Ã±Ä• sikkhÄ• yaâ€™. seyyathÄ• pi, bhikkhave, gÄ• vÄ« taruá
Ä• lumpati vacchakaÃ±ca apacinati; evameva kho, bhikkhave \Be I 400/, dhammatÄ• esÄ•
puggalassa --- `kiÃ±cÄ• pi yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒkaraá¹‡
Ä• panno hoti, atha khvÄ• ssa tibbÄ• pekkhÄ• hoti adhisÄ«lasikkhÄ• ya adhicittasikkhÄ• ya
so evaá¹ƒ pajÄ• nÄ• ti --- `yathÄ• rÅ«pÄ• ya dhammatÄ• ya diá¹-á¹-hisampanno puggalo \S
ahampi tathÄ• rÅ«pÄ• ya dhammatÄ• ya samannÄ• gatoâ€™ ti. idamassa paÃ±camaá¹ƒ Ã
ariyaá¹ƒ lokuttaraá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehi.

<498> ``puna \Ee I 325/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yath
balatÄ• ya diá¹-á¹-hisampanno puggalo samannÄ• gato, ahampi tathÄ• rÅ«pÄ• ya balatÄ• y
kathaá¹ƒrÅ«pÄ• ya ca, bhikkhave, balatÄ• ya diá¹-á¹-hisampanno puggalo samannÄ• gato?
diá¹-á¹-hisampannassa puggalassa yaá¹ƒ tathÄ• gatappavedite dhammavinaye desiyamÄ•
manasikatvÄ• sabbacetasÄ• {sabbacetaso (Ce Se Ke Ee), sabbaá¹ƒ cetasÄ• (Katthaci) }
dhammaá¹ƒ suá¹‡Ä• ti. so evaá¹ƒ pajÄ• nÄ• ti --- `yathÄ• rÅ«pÄ• ya balatÄ• ya diá¹-á¹-hisa
samannÄ• gato, ahampi tathÄ• rÅ«pÄ• ya balatÄ• ya samannÄ• gatoâ€™ ti. idamassa cha
adhigataá¹ƒ hoti ariyaá¹ƒ lokuttaraá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ puthujjanehi.

<499> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yathÄ• rÅ«pÄ•
408/ diá¹-á¹-hisampanno puggalo samannÄ• gato, ahampi tathÄ• rÅ«pÄ• ya balatÄ• ya sam
kathaá¹ƒrÅ«pÄ• ya ca, bhikkhave, balatÄ• ya diá¹-á¹-hisampanno puggalo samannÄ• gato?
diá¹-á¹-hisampannassa puggalassa yaá¹ƒ tathÄ• gatappavedite dhammavinaye desiyamÄ•
labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. so evaá¹ƒ pajÄ• n
balatÄ• ya diá¹-á¹-hisampanno puggalo \Se I 589/ samannÄ• gato, ahampi tathÄ• rÅ«pÄ• y
ti. idamassa sattamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti ariyaá¹ƒ lokuttaraá¹ƒ asÄ• dhÄ• raá

<500> ``evaá¹ƒ sattaá¹…gasamannÄ• gatassa kho, bhikkhave, ariyasÄ• vakassa dhamma
sotÄ• pattiphalasacchikiriyÄ• ya. evaá¹ƒ sattaá¹…gasamannÄ• gato \Be I 401/ kho, bhikkha
sotÄ• pattiphalasamannÄ• gato hotÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

kosambiyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. brahmanimantanikasuttaá¹ƒ

<501> evaá¹ƒ \Se I 590/ \Ne I 409/ \Ee I 326/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man

ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``ekamidÄ• haá¹ƒ, bhikkhave, samayaá¹ƒ ukkaá¹-á¹-hÄ• yaá¹ƒ viharÄ• mi subhagavane sÄ•
bhikkhave, samayena bakassa brahmuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppa
niccaá¹ƒ, idaá¹ƒ dhuvaá¹ƒ, idaá¹ƒ sassataá¹ƒ, idaá¹ƒ kevalaá¹ƒ, idaá¹ƒ acavanadhammaá¹ƒ
jÄ«yati na mÄ«yati na cavati na upapajjati, ito ca panaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ natth
khvÄ• haá¹ƒ, bhikkhave, bakassa brahmuno cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyy
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, eva
subhagavane sÄ• larÄ• jamÅ«le antarahito tasmiá¹ƒ brahmaloke pÄ• turahosiá¹ƒ. addasÄ•
brahmÄ• dÅ«ratova Ä• gacchantaá¹ƒ; disvÄ• na maá¹ƒ etadavoca --- `ehi kho, mÄ• risa, s
cirassaá¹ƒ kho, mÄ• risa, imaá¹ƒ pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. idaÃ±hi
dhuvaá¹ƒ, idaá¹ƒ sassataá¹ƒ, idaá¹ƒ kevalaá¹ƒ, idaá¹ƒ acavanadhammaá¹ƒ, idaÃ±hi na jÄ•
mÄ«yati na cavati na upapajjati. ito ca panaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ natthÄ«â€™â€™

evaá¹ƒ vutte, ahaá¹ƒ, bhikkhave, bakaá¹ƒ brahmÄ• naá¹ƒ etadavocaá¹ƒ \Se I 591/ --- ``avijj
bako brahmÄ• ; avijjÄ• gato vata, bho, bako brahmÄ• ; yatra hi nÄ• ma aniccaá¹ƒyeva sam
addhuvaá¹ƒyeva samÄ• naá¹ƒ dhuvanti vakkhati, asassataá¹ƒyeva samÄ• naá¹ƒ sassatanti
samÄ• naá¹ƒ \Be I 402/ kevalanti vakkhati, cavanadhammaá¹ƒyeva samÄ• naá¹ƒ acavanad
pana jÄ• yati jÄ«yati mÄ«yati cavati upapajjati taÃ±ca vakkhati --- `idaÃ±hi na jÄ• yati na jÄ«
na cavati na upapajjatÄ«â€™ ti; santaÃ±ca panaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ `natthaÃ±Ã
nissaraá¹‡aâ€™ nti vakkhatÄ«â€™â€™ ti.

<502> ``atha \Ne I 410/ kho, bhikkhave, mÄ• ro pÄ• pimÄ• aÃ±Ã±ataraá¹ƒ brahmapÄ• risa
etadavoca --- `bhikkhu, bhikkhu, metamÄ• sado metamÄ• sado, eso hi, bhikkhu, brahmÄ•
abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ« issaro kattÄ• nimmÄ• tÄ• seá¹-á¹-
Katthaci), saÃ±jitÄ• (Ce Ee) } vasÄ« pitÄ• bhÅ«tabhabyÄ• naá¹ƒ. ahesuá¹ƒ kho ye, bhikkh
samaá¹‡abrÄ• hmaá¹‡Ä• lokasmiá¹ƒ pathavÄ«garahakÄ• pathavÄ«jigucchakÄ• , Ä• paga
tejagarahakÄ• tejajigucchakÄ• , vÄ• yagarahakÄ• vÄ• yajigucchakÄ• , bhÅ«tagarahakÄ•
devagarahakÄ• devajigucchakÄ• , pajÄ• patigarahakÄ• pajÄ• patijigucchakÄ• , brahmaga
te kÄ• yassa bhedÄ• pÄ• á¹‡upacchedÄ• hÄ«ne kÄ• ye patiá¹-á¹-hitÄ• ahesuá¹ƒ. ye pana
samaá¹‡abrÄ• hmaá¹‡Ä• lokasmiá¹ƒ pathavÄ«pasaá¹ƒsakÄ• pathavÄ• bhinandino, Ä• pa
tejapasaá¹ƒsakÄ• tejÄ• bhinandino, vÄ• yapasaá¹ƒsakÄ• \Se I 592/ vÄ• yÄ• bhinandino, b
bhÅ«tÄ• bhinandino, devapasaá¹ƒsakÄ• devÄ• bhinandino, pajÄ• patipasaá¹ƒsakÄ• pajÄ•
brahmapasaá¹ƒsakÄ• brahmÄ• bhinandino --- te kÄ• yassa bhedÄ• pÄ• á¹‡upacchedÄ• p
taá¹ƒ tÄ• haá¹ƒ, bhikkhu, evaá¹ƒ vadÄ• mi --- `iá¹…gha tvaá¹ƒ, mÄ• risa, yadeva te brahmÄ
karohi, mÄ• tvaá¹ƒ brahmuno vacanaá¹ƒ upÄ• tivattitthoâ€™. sace kho tvaá¹ƒ, bhikkhu, bra
upÄ• tivattissasi, seyyathÄ• pi nÄ• ma puriso siriá¹ƒ Ä• gacchantiá¹ƒ daá¹‡á¸• ena paá¹-ipp
vÄ• pana, bhikkhu, puriso narakappapÄ• te papatanto hatthehi ca pÄ• dehi ca pathaviá¹ƒ v

sampadamidaá¹ƒ, bhikkhu, tuyhaá¹ƒ bhavissati. `iá¹…ghaá¹ƒ tvaá¹ƒ, mÄ• risa, yadeva te br
tvaá¹ƒ karohi, mÄ• tvaá¹ƒ brahmuno vacanaá¹ƒ upÄ• tivattittho. nanu tvaá¹ƒ, bhikkhu, pass
sannipatitaâ€™ nti? iti kho maá¹ƒ, bhikkhave, mÄ• ro pÄ• pimÄ• brahmaparisaá¹ƒ upanesi

``evaá¹ƒ \Be I 403/ vutte, ahaá¹ƒ, bhikkhave, mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavocaá¹ƒ --- `j
pÄ• pima; mÄ• tvaá¹ƒ maÃ±Ã±ittho --- na maá¹ƒ jÄ• nÄ• tÄ«â€™ ti. mÄ• ro tvamasi, pÄ• p
brahmÄ• , yÄ• ca brahmaparisÄ• , ye ca brahmapÄ• risajjÄ• , sabbeva tava hatthagatÄ• s
tuyhaÃ±hi, pÄ• pima, evaá¹ƒ hoti --- `esopi me assa hatthagato, esopi me assa vasaá¹ƒgato
pana, pÄ• pima, neva tava hatthagato neva tava vasaá¹ƒgatoâ€™â€™ ti.

<503> ``evaá¹ƒ \Se I 593/ vutte, bhikkhave, bako brahmÄ• maá¹ƒ etadavoca --- `ahaÃ±hi,
\Ne I 411/ samÄ• naá¹ƒ niccanti vadÄ• mi, dhuvaá¹ƒyeva \Ee I 328/ samÄ• naá¹ƒ dhuvanti
samÄ• naá¹ƒ sassatanti vadÄ• mi, kevalaá¹ƒyeva samÄ• naá¹ƒ kevalanti vadÄ• mi, acavan
acavanadhammaâ€™ nti vadÄ• mi, yattha ca pana na jÄ• yati na jÄ«yati na mÄ«yati na cav
tadevÄ• haá¹ƒ vadÄ• mi --- `idaÃ±hi na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajja
panaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ `natthaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aâ€™ nti vadÄ• mi. a
tayÄ• pubbe samaá¹‡abrÄ• hmaá¹‡Ä• lokasmiá¹ƒ yÄ• vatakaá¹ƒ tuyhaá¹ƒ kasiá¹‡aá¹ƒ Ä•
tapokammameva ahosi. te kho evaá¹ƒ jÄ• neyyuá¹ƒ --- `santaÃ±ca panaÃ±Ã±aá¹ƒ uttari nis
uttari nissaraá¹‡anti, asantaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ natthaÃ±Ã±aá¹ƒ uttar
taá¹ƒ tÄ• haá¹ƒ, bhikkhu, evaá¹ƒ vadÄ• mi --- `na cevaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ dakk
pana kilamathassa vighÄ• tassa bhÄ• gÄ« bhavissasi. sace kho tvaá¹ƒ, bhikkhu, pathaviá¹ƒ
opasÄ• yiko me bhavissasi vatthusÄ• yiko, yathÄ• kÄ• makaraá¹‡Ä«yo bÄ• hiteyyo. sace Ä
vÄ• yaá¹ƒ ... bhÅ«te ... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ajjhosissasi, opasÄ• yiko me bha
vatthusÄ• yiko, yathÄ• kÄ• makaraá¹‡Ä«yo bÄ• hiteyyoâ€™ ti.

``ahampi kho evaá¹ƒ, brahme, jÄ• nÄ• mi --- sace pathaviá¹ƒ ajjhosissÄ• mi, opasÄ• yiko te
vatthusÄ• yiko, yathÄ• kÄ• makaraá¹‡Ä«yo \Se I 594/ bÄ• hiteyyo. `sace Ä• paá¹ƒ ... tejaá¹
... deve ... pajÄ• patiá¹ƒ ... brahmaá¹ƒ ajjhosissÄ• mi, opasÄ• yiko te bhavissÄ• mi vatthusÄ
yathÄ• kÄ• makaraá¹‡Ä«yo bÄ• hiteyyoâ€™ ti api ca te ahaá¹ƒ, brahme, gatiÃ±ca pajÄ• nÄ
evaá¹ƒ mahiddhiko bako brahmÄ• , evaá¹ƒ mahÄ• nubhÄ• vo bako brahmÄ• , evaá¹ƒ mahe

``yathÄ• kathaá¹ƒ \Be I 404/ pana me tvaá¹ƒ, mÄ• risa, gatiÃ±ca pajÄ• nÄ• si, jutiÃ±ca pajÄ
mahiddhiko bako brahmÄ• , evaá¹ƒ mahÄ• nubhÄ• vo bako brahmÄ• , evaá¹ƒ mahesakkho

``yÄ• vatÄ• candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocanÄ• .

tÄ• va sahassadhÄ• loko, ettha te vattate {vattatÄ« (Ce Se Ke Ee) } vaso ||

``paroparaÃ±ca \Ne I 412/ {parovaraÃ±ca (Ce Ee) } jÄ• nÄ• si, atho rÄ• gavirÄ• ginaá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, sattÄ• naá¹ƒ Ä• gatiá¹ƒ gatiâ€™â€™ nti ||

``evaá¹ƒ kho te ahaá¹ƒ, brahme, gatiÃ±ca pajÄ• nÄ• mi jutiÃ±ca pajÄ• nÄ• mi --- `evaá¹ƒ m
evaá¹ƒ mahÄ• nubhÄ• vo bako \Ee I 329/ brahmÄ• , evaá¹ƒ mahesakkho bako brahmÄ• â€

<504> ``atthi kho, brahme, aÃ±Ã±o kÄ• yo, taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi; tamahaá
atthi kho, brahme, Ä• bhassarÄ• nÄ• ma kÄ• yo yato tvaá¹ƒ cuto idhÅ«papanno. tassa te a
pamuá¹-á¹-hÄ• , tena taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi; tamahaá¹ƒ jÄ• nÄ• mi passÄ• n
brahme, neva te samasamo abhiÃ±Ã±Ä• ya, kuto nÄ«ceyyaá¹ƒ? atha \Se I 595/ kho ahame
brahme, subhakiá¹‡ho nÄ• ma kÄ• yo, vehapphalo nÄ• ma kÄ• yo, abhibhÅ« nÄ• ma kÄ• y
passasi; tamahaá¹ƒ jÄ• nÄ• mi passÄ• mi. evampi kho ahaá¹ƒ, brahme, neva te samasamo
nÄ«ceyyaá¹ƒ? atha kho ahameva tayÄ• bhiyyo. pathaviá¹ƒ kho ahaá¹ƒ, brahme, pathavito
pathaviyÄ• pathavattena ananubhÅ«taá¹ƒ tadabhiÃ±Ã±Ä• ya pathaviá¹ƒ nÄ• pahosiá¹ƒ, pa
pathavito nÄ• pahosiá¹ƒ, pathaviá¹ƒ meti nÄ• pahosiá¹ƒ, pathaviá¹ƒ nÄ• bhivadiá¹ƒ. evampi
neva te samasamo abhiÃ±Ã±Ä• ya, kuto nÄ«ceyyaá¹ƒ? atha kho ahameva tayÄ• bhiyyo. Ä
pe ... tejaá¹ƒ kho ahaá¹ƒ, brahme ... pe ... vÄ• yaá¹ƒ kho ahaá¹ƒ, brahme ... pe ... bhÅ«te kh
... pe ... deve kho ahaá¹ƒ, brahme ... pe ... pajÄ• patiá¹ƒ kho ahaá¹ƒ, brahme ... pe ... brahm
brahme ... pe ... Ä• bhassare kho ahaá¹ƒ, brahme ... pe ... subhakiá¹‡he kho ahaá¹ƒ, brahm
pe ... vehapphale kho ahaá¹ƒ, brahme ... pe ... abhibhuá¹ƒ kho ahaá¹ƒ, brahme ... pe ... sab
brahme, sabbato abhiÃ±Ã±Ä• ya yÄ• vatÄ• sabbassa sabbattena ananubhÅ«taá¹ƒ tadabhi
sabbasmiá¹ƒ nÄ• pahosiá¹ƒ sabbato nÄ• pahosiá¹ƒ sabbaá¹ƒ meti nÄ• pahosiá¹ƒ, sabbaá¹
ahaá¹ƒ, brahme, neva te samasamo abhiÃ±Ã±Ä• ya, kuto nÄ«ceyyaá¹ƒ? atha kho ahameva

``sace \Ne I 413/ kho, mÄ• risa, sabbassa sabbattena ananubhÅ«taá¹ƒ, tadabhiÃ±Ã±Ä• ya
ahosi, tucchakameva ahosÄ«â€™â€™ ti \Se I 596/.

`` `viÃ±Ã±Ä• á¹‡aá¹ƒ anidassanaá¹ƒ anantaá¹ƒ sabbato pabhaá¹ƒâ€™, taá¹ƒ pathaviyÄ• p
ananubhÅ«taá¹ƒ, Ä• passa Ä• pattena ananubhÅ«taá¹ƒ, tejassa tejattena ananubhÅ«taá¹ƒ,
ananubhÅ«taá¹ƒ, bhÅ«tÄ• naá¹ƒ bhÅ«tattena ananubhÅ«taá¹ƒ, devÄ• naá¹ƒ devattena ana
pajÄ• patittena ananubhÅ«taá¹ƒ, brahmÄ• naá¹ƒ brahmattena ananubhÅ«taá¹ƒ, Ä• bhassa
ananubhÅ«taá¹ƒ, subhakiá¹‡hÄ• naá¹ƒ subhakiá¹‡hattena ananubhÅ«taá¹ƒ, vehapphalÄ• n
ananubhÅ«taá¹ƒ, abhibhussa abhibhuttena ananubhÅ«taá¹ƒ, sabbassa sabbattena ananub

``handa carahi {handa ca hi (Ce Ee) } te, mÄ• risa, passa antaradhÄ• yÄ• mÄ«â€™â€™ ti.
brahme, antaradhÄ• yassu, sace visahasÄ«â€™ ti. atha kho, bhikkhave, bako brahmÄ• `a
samaá¹‡assa gotamassa, antaradhÄ• yissÄ• mi samaá¹‡assa gotamassÄ• â€™ ti nevassu

``evaá¹ƒ vutte, ahaá¹ƒ, bhikkhave, bakaá¹ƒ brahmÄ• naá¹ƒ etadavocaá¹ƒ --- `handa carahi
antaradhÄ• yÄ• mÄ«â€™ ti. `handa carahi me tvaá¹ƒ, mÄ• risa, antaradhÄ• yassu sace vis
ahaá¹ƒ, bhikkhave, tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• siá¹ƒ --- `e
brahmaparisÄ• ca brahmapÄ• risajjÄ• ca saddaÃ±ca me sossanti {saddameva suyyanti (K
dakkhantÄ«â€™ ti. antarahito imaá¹ƒ gÄ• thaá¹ƒ abhÄ• siá¹ƒ ---

``bhavevÄ• haá¹ƒ bhayaá¹ƒ disvÄ• , bhavaÃ±ca vibhavesinaá¹ƒ.

bhavaá¹ƒ nÄ• bhivadiá¹ƒ kiÃ±ci, nandiÃ±ca na upÄ• diyiâ€™â€™ nti ||

``atha \Se I 597/ \Be I 406/ kho, bhikkhave, brahmÄ• ca brahmaparisÄ• ca brahmapÄ• risa
acchariyabbhutacittajÄ• tÄ• ahesuá¹ƒ --- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho! sam
mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• , na ca vata no ito pubbe diá¹-á¹-ho vÄ• , suto vÄ• , a
vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ mahiddhiko evaá¹ƒ mahÄ• nubhÄ• vo yathÄ• yaá¹ƒ samaá
pabbajito. bhavarÄ• mÄ• ya vata, bho, pajÄ• ya bhavaratÄ• ya bhavasammuditÄ• ya samÅ
ti.

<505> ``atha kho, bhikkhave, mÄ• ro pÄ• pimÄ• aÃ±Ã±ataraá¹ƒ brahmapÄ• risajjaá¹ƒ anv
--- `sace kho tvaá¹ƒ, mÄ• risa, evaá¹ƒ pajÄ• nÄ• si, sace tvaá¹ƒ evaá¹ƒ anubuddho, mÄ• s
pabbajite; mÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desesi, mÄ• pabbajitÄ• naá¹ƒ; mÄ• sÄ• vak
pabbajitesu. ahesuá¹ƒ kho, bhikkhu, tayÄ• pubbe samaá¹‡abrÄ• hmaá¹‡Ä• lokasmiá¹ƒ ara
paá¹-ijÄ• namÄ• nÄ• \Ee I 331/. te sÄ• vake upanesuá¹ƒ pabbajite, sÄ• vakÄ• naá¹ƒ dham
pabbajitÄ• naá¹ƒ, sÄ• vakesu gedhimakaá¹ƒsu pabbajitesu, te sÄ• vake upanetvÄ• pabbaj
desetvÄ• pabbajitÄ• naá¹ƒ, sÄ• vakesu gedhitacittÄ• pabbajitesu, kÄ• yassa bhedÄ• pÄ•
patiá¹-á¹-hitÄ• . ahesuá¹ƒ ye pana, bhikkhu, tayÄ• pubbe samaá¹‡abrÄ• hmaá¹‡Ä• lokasm
sammÄ• sambuddhÄ• paá¹-ijÄ• namÄ• nÄ• . te na sÄ• vake upanesuá¹ƒ na pabbajite, na s
desesuá¹ƒ na pabbajitÄ• naá¹ƒ, na sÄ• vakesu \Se I 598/ gedhimakaá¹ƒsu na pabbajitesu,
na pabbajite, na sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desetvÄ• na pabbajitÄ• naá¹ƒ, na sÄ• vakes
pabbajitesu, kÄ• yassa bhedÄ• pÄ• á¹‡upacchedÄ• paá¹‡Ä«te kÄ• ye patiá¹-á¹-hitÄ• . taá
vadÄ• mi --- iá¹…gha tvaá¹ƒ, mÄ• risa, appossukko diá¹-á¹-hadhammasukhavihÄ• ramanuy
kusalaÃ±hi, mÄ• risa, mÄ• paraá¹ƒ ovadÄ• hÄ«â€™ ti.

``evaá¹ƒ vutte, ahaá¹ƒ, bhikkhave, mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavocaá¹ƒ --- `jÄ• nÄ• mi
mÄ• tvaá¹ƒ maÃ±Ã±ittho --- na maá¹ƒ jÄ• nÄ• tÄ«â€™ ti. mÄ• ro tvamasi, pÄ• pima. na ma
hitÄ• nukampÄ« evaá¹ƒ vadesi; ahitÄ• nukampÄ« maá¹ƒ tvaá¹ƒ, pÄ• pima, evaá¹ƒ vadesi. t
hoti --- `yesaá¹ƒ samaá¹‡o gotamo dhammaá¹ƒ desessati, te me visayaá¹ƒ upÄ• tivattissant
asammÄ• sambuddhÄ• va pana te \Be I 407/, pÄ• pima, samÄ• nÄ• sammÄ• sambuddhÄ•

pana, pÄ• pima, sammÄ• sambuddhova samÄ• no sammÄ• sambuddhomhÄ«ti paá¹-ijÄ• n
tathÄ• gato sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ tÄ• disova adesentopi hi, pÄ• pima, tathÄ• gato s
tÄ• disova. upanentopi hi, pÄ• pima, tathÄ• gato sÄ• vake \Ne I 415/ tÄ• disova, anupanent
tathÄ• gato sÄ• vake tÄ• disova. taá¹ƒ kissa hetu? tathÄ• gatassa, pÄ• pima, ye Ä• savÄ•
ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• --- te pahÄ«
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ \Se I 599/ anuppÄ• dadhammÄ• . seyy
matthakacchinno abhabbo puna virÅ«á¸·hiyÄ• ; evameva kho, pÄ• pima, tathÄ• gatassa ye
ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• --- te pahÄ«
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti.

``iti hidaá¹ƒ mÄ• rassa ca anÄ• lapanatÄ• ya brahmuno ca abhinimantanatÄ• ya, tasmÄ• i
brahmanimantanikaá¹ƒteva adhivacanaâ€™â€™ nti.

brahmanimantanikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. mÄ• ratajjanÄ«yasuttaá¹ƒ

<506> evaá¹ƒ \Se I 600/ \Ne I 416/ \Ee I 332/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ•
bhaggesu viharati susumÄ• ragire bhesakaá¸·Ä• vane migadÄ• ye. tena kho pana samayen
abbhokÄ• se caá¹…kamati. tena kho pana samayena mÄ• ro pÄ• pimÄ• Ä• yasmato mahÄ
koá¹-á¹-hamanupaviá¹-á¹-ho. atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi --- ``
garugaro viya {garu garu viya (Ce Ee á¹-Ä«kÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) }? mÄ• sÄ• citaá¹ƒ
kho Ä• yasmÄ• mahÄ• moggallÄ• no caá¹…kamÄ• orohitvÄ• vihÄ• raá¹ƒ pavisitvÄ• paÃ±
kho Ä• yasmÄ• mahÄ• moggallÄ• no paccattaá¹ƒ yoniso manasÄ• kÄ• si. addasÄ• kho Ä
pÄ• pimantaá¹ƒ kucchigataá¹ƒ koá¹-á¹-hamanupaviá¹-á¹-haá¹ƒ. disvÄ• na \Be I 408/ mÄ• ra
etadavoca --- ``nikkhama, pÄ• pima; nikkhama, pÄ• pima! mÄ• tathÄ• gataá¹ƒ vihesesi, mÄ
mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ ti. atha kho mÄ• rassa pÄ•
``ajÄ• nameva kho maá¹ƒ ayaá¹ƒ samaá¹‡o apassaá¹ƒ evamÄ• ha --- `nikkhama, pÄ• pima
tathÄ• gataá¹ƒ vihesesi, mÄ• tathÄ• gatasÄ• vakaá¹ƒ. mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ
yopissa so satthÄ• sopi maá¹ƒ neva khippaá¹ƒ jÄ• neyya, kuto pana {kuto ca pana (Se) } m
jÄ• nissatÄ«â€™â€™ ti? atha kho Ä• yasmÄ• mahÄ• moggallÄ• no \Se I 601/ mÄ• raá¹ƒ p
``evampi kho tÄ• haá¹ƒ, pÄ• pima, jÄ• nÄ• mi, mÄ• tvaá¹ƒ maÃ±Ã±ittho --- `na maá¹ƒ jÄ• n
pÄ• pima; tuyhaÃ±hi, pÄ• pima, evaá¹ƒ hoti --- `ajÄ• nameva kho maá¹ƒ ayaá¹ƒ samaá¹‡o a
nikkhama, pÄ• pima; nikkhama, pÄ• pima! mÄ• tathÄ• gataá¹ƒ vihesesi, mÄ• tathÄ• gatas
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• ti. yopissa so satthÄ• sopi maá¹ƒ neva khippaá¹ƒ jÄ
ayaá¹ƒ sÄ• vako jÄ• nissatÄ«â€™â€™ â€™ ti?

atha kho mÄ• rassa pÄ• pimato etadahosi --- ``jÄ• name kho maá¹ƒ ayaá¹ƒ samaá¹‡o pass

`nikkhama, pÄ• pima; nikkhama, pÄ• pima! mÄ• tathÄ• gataá¹ƒ vihesesi, mÄ• tathÄ• gata
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• â€™â€™ â€™ ti. atha kho mÄ• ro pÄ• pimÄ• Ä• ya
mahÄ• moggallÄ• nassa mukhato uggantvÄ• paccaggaá¸·e aá¹-á¹-hÄ• si.

<507> addasÄ• \Ne I 417/ kho Ä• yasmÄ• mahÄ• moggallÄ• no mÄ• raá¹ƒ pÄ• pimantaá
disvÄ• na mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavoca --- `etthÄ• pi kho tÄ• haá¹ƒ, pÄ• pima, pas
maÃ±Ã±ittho ``na maá¹ƒ passatÄ«â€™â€™ ti. eso tvaá¹ƒ, pÄ• pima, paccaggaá¸·e á¹-hito.
pÄ• pima, dÅ«sÄ« nÄ• ma mÄ• ro ahosiá¹ƒ, tassa me kÄ• á¸·Ä« nÄ• ma bhaginÄ«. tassÄ•
bhÄ• gineyyo ahosi. tena kho pana, pÄ• pima, samayena kakusandho bhagavÄ• arahaá¹ƒ
hoti. kakusandhassa kho pana, pÄ• pima, bhagavato arahato \Se I 602/ sammÄ• sambuddh
nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. yÄ• vatÄ• kho pana, pÄ• pima, k
409/ arahato sammÄ• sambuddhassa sÄ• vakÄ• . tesu na ca koci Ä• yasmatÄ• vidhurena
dhammadesanÄ• ya. iminÄ• kho evaá¹ƒ {etaá¹ƒ (Ce Se Ee) }, pÄ• pima, pariyÄ• yena Ä• y
{vidhurassa vidhuro vidhurotveva (Ce Se Ke Ee) } samaÃ±Ã±Ä• udapÄ• di.

``Ä• yasmÄ• pana, pÄ• pima, saÃ±jÄ«vo araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• g
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjati. bhÅ«tapubbaá¹ƒ, pÄ• pima, Ä• yasmÄ• saÃ±
rukkhamÅ«le saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno nisinno hoti. addasaá¹ƒsu kho, p
pasupÄ• lakÄ• kassakÄ• pathÄ• vino Ä• yasmantaá¹ƒ saÃ±jÄ«vaá¹ƒ aÃ±Ã±atarasmiá¹ƒ ru
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannaá¹ƒ nisinnaá¹ƒ; disvÄ• na tesaá¹ƒ etadahosi ---
abbhutaá¹ƒ vata, bho! ayaá¹ƒ samaá¹‡o nisinnakova kÄ• laá¹…kato! handa naá¹ƒ dahÄ• m
pÄ• pima, gopÄ• lakÄ• pasupÄ• lakÄ• kassakÄ• pathÄ• vino tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca
Ä• yasmato saÃ±jÄ«vassa kÄ• ye upacinitvÄ• aggiá¹ƒ datvÄ• pakkamiá¹ƒsu. atha kho, pÄ
tassÄ• rattiyÄ• accayena tÄ• ya samÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• cÄ«varÄ• ni papphoá¹-
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. addasaá¹ƒsu kh
pasupÄ• lakÄ• kassakÄ• pathÄ• vino Ä• yasmantaá¹ƒ saÃ±jÄ«vaá¹ƒ piá¹‡á¸• Ä• ya caran
603/ etadahosi --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! ayaá¹ƒ samaá¹‡o nisinnal
svÄ• yaá¹ƒ paá¹-isaÃ±jÄ«vitoâ€™ ti \Ee I 334/. iminÄ• kho evaá¹ƒ, pÄ• pima, pariyÄ• yena
saÃ±jÄ«voteva {saÃ±jÄ«vo saÃ±jÄ«votveva (Ce Se Ke Ee) } samaÃ±Ã±Ä• udapÄ• di.

<508> ``atha kho, pÄ• pima, dÅ«sissa mÄ• rassa etadahosi --- `imesaá¹ƒ kho ahaá¹ƒ bhikk
sÄ«lavantÄ• naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ neva jÄ• nÄ• mi Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ•
brÄ• hmaá¹‡agahapatike anvÄ• viseyyaá¹ƒ \Ne I 418/ --- etha, tumhe bhikkhÅ« sÄ«lavante
akkosatha paribhÄ• satha rosetha vihesetha. appeva nÄ• ma tumhehi akkosiyamÄ• nÄ• na
rosiyamÄ• nÄ• naá¹ƒ vihesiyamÄ• nÄ• naá¹ƒ siyÄ• cittassa aÃ±Ã±athattaá¹ƒ, yathÄ• taá¹
labhetha otÄ• raâ€™ nti. atha kho te, pÄ• pima, dÅ«sÄ« mÄ• ro brÄ• hmaá¹‡agahapatike a
bhikkhÅ« sÄ«lavante kalyÄ• á¹‡adhamme akkosatha paribhÄ• satha rosetha vihesetha. app
akkosiyamÄ• nÄ• naá¹ƒ paribhÄ• siyamÄ• nÄ• naá¹ƒ rosiyamÄ• nÄ• naá¹ƒ vihesiyamÄ• nÄ

aÃ±Ã±athattaá¹ƒ, yathÄ• taá¹ƒ dÅ«sÄ« mÄ• ro labhetha otÄ• raâ€™ nti.

``atha kho te, pÄ• pima, brÄ• hmaá¹‡agahapatikÄ• anvÄ• visiá¹-á¹-hÄ• dÅ«sinÄ• mÄ• re
kalyÄ• á¹‡adhamme akkosanti paribhÄ• santi rosenti vihesenti --- `ime pana muá¹‡á¸• akÄ•
kiá¹‡hÄ• {kaá¹‡hÄ• (Se Ke Katthaci) } bandhupÄ• dÄ• paccÄ• ``jhÄ• yinosmÄ• jhÄ• yino
adhomukhÄ• madhurakajÄ• tÄ• jhÄ• yanti pajjhÄ• yanti nijjhÄ• yanti apajjhÄ• yanti. seyya
604/ rukkhasÄ• khÄ• yaá¹ƒ mÅ«sikaá¹ƒ maggayamÄ• no jhÄ• yati pajjhÄ• yati nijjhÄ• yati a
muá¹‡á¸• akÄ• samaá¹‡akÄ• ibbhÄ• kiá¹‡hÄ• bandhupÄ• dÄ• paccÄ• ``jhÄ• yinosmÄ•
pattakkhandhÄ• adhomukhÄ• madhurakajÄ• tÄ• jhÄ• yanti pajjhÄ• yanti nijjhÄ• yanti apa
kotthu nadÄ«tÄ«re macche maggayamÄ• no jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ• yati;
samaá¹‡akÄ• ibbhÄ• kiá¹‡hÄ• bandhupÄ• dÄ• paccÄ• ``jhÄ• yinosmÄ• jhÄ• yinosmÄ• â
madhurakajÄ• tÄ• jhÄ• yanti pajjhÄ• yanti nijjhÄ• yanti apajjhÄ• yanti. seyyathÄ• pi nÄ• ma
sandhisamalasaá¹…kaá¹-Ä«re mÅ«sikaá¹ƒ maggayamÄ• no jhÄ• yati pajjhÄ• yati nijjhÄ• ya
muá¹‡á¸• akÄ• samaá¹‡akÄ• ibbhÄ• kiá¹‡hÄ• bandhupÄ• dÄ• paccÄ• ``jhÄ• yinosmÄ•
pattakkhandhÄ• adhomukhÄ• madhurakajÄ• tÄ• jhÄ• yanti pajjhÄ• yanti nijjhÄ• yanti apa
gadrabho vahacchinno sandhisamalasaá¹…kaá¹-Ä«re jhÄ• yati pajjhÄ• yati nijjhÄ• yati apa
muá¹‡á¸• akÄ• samaá¹‡akÄ• ibbhÄ• kiá¹‡hÄ• bandhupÄ• dÄ• paccÄ• ``jhÄ• yinosmÄ•
pattakkhandhÄ• adhomukhÄ• madhurakajÄ• tÄ• jhÄ• yanti pajjhÄ• yanti nijjhÄ• yanti apa

``ye kho pana, pÄ• pima, tena samayena manussÄ• kÄ• laá¹…karonti yebhuyyena kÄ• ya
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

<509> ``atha \Be I 411/ \Ne I 419/ \Ee I 335/ kho, pÄ• pima, kakusandho bhagavÄ• arahaá
bhikkhÅ« \Se I 605/ Ä• mantesi --- `anvÄ• viá¹-á¹-hÄ• kho, bhikkhave, brÄ• hmaá¹‡agahap
--- etha, tumhe bhikkhÅ« sÄ«lavante kalyÄ• á¹‡adhamme akkosatha paribhÄ• satha rosetha
tumhehi akkosiyamÄ• nÄ• naá¹ƒ paribhÄ• siyamÄ• nÄ• naá¹ƒ rosiyamÄ• nÄ• naá¹ƒ vihesiy
aÃ±Ã±athattaá¹ƒ, yathÄ• taá¹ƒ dÅ«sÄ« mÄ• ro labhetha otÄ• raâ€™ nti. etha, tumhe, bhikk
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatha, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• ca
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagaten
mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharatha. karuá¹‡Ä• sa
muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ phari
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• a
pharitvÄ• viharathÄ• â€™ ti.

``atha kho te, pÄ• pima, bhikkhÅ« kakusandhena bhagavatÄ• arahatÄ• sammÄ• sambud
evaá¹ƒ anusÄ• siyamÄ• nÄ• araÃ±Ã±agatÄ• pi rukkhamÅ«lagatÄ• pi suÃ±Ã±Ä• gÄ• ragat
ekaá¹ƒ disaá¹ƒ pharitvÄ• vihariá¹ƒsu, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹

tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vip
appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• vihariá¹ƒsu. karuá¹‡Ä• sahagatena cet
muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ phari
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á
pharitvÄ• vihariá¹ƒsu \Se I 606/.

<510> ``atha kho, pÄ• pima, dÅ«sissa mÄ• rassa etadahosi --- `evampi kho ahaá¹ƒ karont
sÄ«lavantÄ• naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ neva jÄ• nÄ• mi Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ
brÄ• hmaá¹‡agahapatike anvÄ• viseyyaá¹ƒ --- etha, tumhe bhikkhÅ« sÄ«lavante kalyÄ• á¹‡
karotha mÄ• netha \Be I 412/ pÅ«jetha \Ee I 336/, appeva nÄ• ma tumhehi sakkariyamÄ• n
garukariyamÄ• nÄ• naá¹ƒ mÄ• niyamÄ• nÄ• naá¹ƒ pÅ«jiyamÄ• nÄ• naá¹ƒ siyÄ• cittassa a
dÅ«sÄ« mÄ• ro labhetha otÄ• raâ€™ nti \Ne I 420/. atha kho te, pÄ• pima, dÅ«sÄ« mÄ• ro
anvÄ• visi --- `etha, tumhe bhikkhÅ« sÄ«lavante kalyÄ• á¹‡adhamme sakkarotha garuá¹ƒ k
appeva nÄ• ma tumhehi sakkariyamÄ• nÄ• naá¹ƒ garukariyamÄ• nÄ• naá¹ƒ mÄ• niyamÄ•
cittassa aÃ±Ã±athattaá¹ƒ, yathÄ• taá¹ƒ dÅ«sÄ« mÄ• ro labhetha otÄ• raâ€™ nti. atha kho
brÄ• hmaá¹‡agahapatikÄ• anvÄ• viá¹-á¹-hÄ• dÅ«sinÄ• mÄ• rena bhikkhÅ« sÄ«lavante k
garuá¹ƒ karonti mÄ• nenti pÅ«jenti.

``ye kho pana, pÄ• pima, tena samayena manussÄ• kÄ• laá¹…karonti yebhuyyena kÄ• ya
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

<511> ``atha \Se I 607/ kho, pÄ• pima, kakusandho bhagavÄ• arahaá¹ƒ sammÄ• sambud
`anvÄ• viá¹-á¹-hÄ• kho, bhikkhave, brÄ• hmaá¹‡agahapatikÄ• dÅ«sinÄ• mÄ• rena --- eth
kalyÄ• á¹‡adhamme sakkarotha garuá¹ƒ karotha mÄ• netha pÅ«jetha, appeva nÄ• ma tum
garukariyamÄ• nÄ• naá¹ƒ mÄ• niyamÄ• nÄ• naá¹ƒ pÅ«jiyamÄ• nÄ• naá¹ƒ siyÄ• cittassa a
dÅ«sÄ« mÄ• ro labhetha otÄ• ranti. etha, tumhe, bhikkhave, asubhÄ• nupassino kÄ• ye vih
paá¹-ikÅ«lasaÃ±Ã±ino, sabbaloke anabhiratisaÃ±Ã±ino {anabhiratasaÃ±Ã±Ä«no (Ce Se Ke
aniccÄ• nupassinoâ€™ ti.

``atha kho te, pÄ• pima, bhikkhÅ« kakusandhena bhagavatÄ• arahatÄ• sammÄ• sambud
evaá¹ƒ anusÄ• siyamÄ• nÄ• araÃ±Ã±agatÄ• pi rukkhamÅ«lagatÄ• pi suÃ±Ã±Ä• gÄ• ragat
vihariá¹ƒsu, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±ino, sabbaloke anabhiratisaÃ±Ã±ino, sabbasaá¹…

<512> ``atha kho, pÄ• pima, kakusandho bhagavÄ• arahaá¹ƒ sammÄ• sambuddho pubba
pattacÄ«varamÄ• dÄ• ya Ä• yasmatÄ• vidhurena pacchÄ• samaá¹‡ena gÄ• maá¹ƒ piá¹‡á
dÅ«sÄ« mÄ• ro aÃ±Ã±ataraá¹ƒ kumÄ• rakaá¹ƒ \Be I 413/ {kumÄ• raá¹ƒ (Ce Ee) } anvÄ• vis

Ä• yasmato vidhurassa sÄ«se pahÄ• ramadÄ• si; sÄ«saá¹ƒ vobhindi {sÄ«saá¹ƒ te bhindiss
kho, pÄ• pima, Ä• yasmÄ• vidhuro bhinnena sÄ«sena lohitena gaá¸·antena kakusandhaá¹ƒ
337/ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha kho \Se I
kakusandho bhagavÄ• arahaá¹ƒ sammÄ• sambuddho nÄ• gÄ• palokitaá¹ƒ apalokesi \Ne I
mÄ• ro mattamaÃ±Ã±Ä• sÄ«â€™ ti. sahÄ• palokanÄ• ya ca pana, pÄ• pima, dÅ«sÄ« mÄ•
mahÄ• nirayaÃ±ca upapajji.

``tassa kho pana, pÄ• pima, mahÄ• nirayassa tayo nÄ• madheyyÄ• honti --- chaphassÄ• y
saá¹…kusamÄ• hato itipi, paccattavedaniyo itipi. atha kho maá¹ƒ, pÄ• pima, nirayapÄ• lÄ•
etadavocuá¹ƒ --- yadÄ• kho te {yato te (Katthaci) }, mÄ• risa, saá¹…kunÄ• saá¹…ku haday
naá¹ƒ tvaá¹ƒ jÄ• neyyÄ• si --- `vassasahassaá¹ƒ me niraye paccamÄ• nassÄ• â€™ ti. so kh
vassÄ• ni bahÅ«ni vassasatÄ• ni bahÅ«ni vassasahassÄ• ni tasmiá¹ƒ mahÄ• niraye apacci
tasseva mahÄ• nirayassa ussade apacciá¹ƒ vuá¹-á¹-hÄ• nimaá¹ƒ nÄ• ma vedanaá¹ƒ vediya
pÄ• pima, evarÅ«po kÄ• yo hoti, seyyathÄ• pi manussassa. evarÅ«paá¹ƒ sÄ«saá¹ƒ hoti, se

<513> á¹• 21 ``kÄ«diso nirayo Ä• si, yattha dÅ«sÄ« apaccatha.

vidhuraá¹ƒ sÄ• vakamÄ• sajja, kakusandhaÃ±ca brÄ• hmaá¹‡aá¹ƒ ||

``sataá¹ƒ Ä• si ayosaá¹…kÅ«, sabbe paccattavedanÄ• .

Ä«diso nirayo Ä• si, yattha dÅ«sÄ« apaccatha.

vidhuraá¹ƒ sÄ• vakamÄ• sajja, kakusandhaÃ±ca brÄ• hmaá¹‡aá¹ƒ ||

``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ \Se I 609/ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``majjhe sarassa tiá¹-á¹-hanti, vimÄ• nÄ• kappaá¹-á¹-hÄ• yino.

veá¸·uriyavaá¹‡á¹‡Ä• rucirÄ• , accimanto pabhassarÄ• .

accharÄ• tattha naccanti, puthu nÄ• nattavaá¹‡á¹‡iyo ||

``yo \Be I 414/ \Ne I 422/ \Ee I 338/ etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``yo ve buddhena codito, bhikkhu saá¹…ghassa pekkhato.

migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi ||

``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``yo vejayantaá¹ƒ pÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi.

iddhibalenupatthaddho, saá¹ƒvejesi ca devatÄ• ||

``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``yo vejayantapÄ• sÄ• de, sakkaá¹ƒ so paripucchati.

api vÄ• sava jÄ• nÄ• si, taá¹‡hÄ• kkhayavimuttiyo.

tassa sakko viyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ ||

``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``yo brahmaá¹ƒ paripucchati, sudhammÄ• yÄ• bhito sabhaá¹ƒ.

ajjÄ• pi \Se I 610/ tyÄ• vuso diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ ||

``tassa \Ne I 423/ brahmÄ• viyÄ• kÄ• si, anupubbaá¹ƒ yathÄ• tathaá¹ƒ.

na me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu ||

``passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

sohaá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassato ||

``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``yo mahÄ• meruno kÅ«á¹-aá¹ƒ, vimokkhena aphassayi.

vanaá¹ƒ pubbavidehÄ• naá¹ƒ, ye ca bhÅ«misayÄ• narÄ• ||

``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

``na \Be I 415/ ve aggi cetayati {veá¹-hayati (Ce) }, `ahaá¹ƒ bÄ• laá¹ƒ á¸• ahÄ• mÄ«â€™ ti.

bÄ• lo ca jalitaá¹ƒ aggiá¹ƒ, Ä• sajja naá¹ƒ sa á¸• ayhati ||

``evameva tuvaá¹ƒ mÄ• ra, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

sayaá¹ƒ á¸• ahissasi attÄ• naá¹ƒ, bÄ• lo aggiá¹ƒva saá¹ƒphusaá¹ƒ ||

``apuÃ±Ã±aá¹ƒ pasavÄ« mÄ• ro, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

kinnu maÃ±Ã±asi pÄ• pima, na me pÄ• paá¹ƒ vipaccati ||

``karoto cÄ«yati pÄ• paá¹ƒ, cirarattÄ• ya antaka.

mÄ• ra nibbinda buddhamhÄ• , Ä• saá¹ƒ mÄ• kÄ• si bhikkhusu ||

``iti \Se I 611/ mÄ• raá¹ƒ atajjesi, bhikkhu bhesakaá¸·Ä• vane.

tato so dummano yakkho, natatthevantaradhÄ• yathÄ• â€™â€™ ti ||

mÄ• ratajjanÄ«yasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

cÅ«á¸·ayamakavaggo niá¹-á¹-hito paÃ±camo.

tassuddÄ• naá¹ƒ \Ne I 424/ ---

sÄ• leyya veraÃ±jaduve ca tuá¹-á¹-hi, cÅ«á¸·amahÄ• dhammasamÄ• dÄ• naÃ±ca.

vÄ«maá¹ƒsakÄ• kosambi ca brÄ• hmaá¹‡o, dÅ«sÄ« ca mÄ• ro dasamo ca vaggo ||

sÄ• leyyavaggo niá¹-á¹-hito paÃ±camo.

idaá¹ƒ vaggÄ• namuddÄ• naá¹ƒ ---

mÅ«lapariyÄ• yo ceva, sÄ«hanÄ• do ca uttamo.

kakaco ceva gosiá¹…go, sÄ• leyyo ca ime paÃ±ca ||

mÅ«lapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

ÉÍÍÍ

Third volume of the Miao Yun Collection; namely "The Dharma is the Saver of the World", "The Three Essentials in Practising the Teaching of the Buddha", "The Buddha lives in the world", "To investigate the Dharma according to the Teachings of the Buddha" and "My view on Religions". Some of these articles were translated before and were collected in the book "A Translation of Works by Venerable Yin Shun", published by the Mahaprajna Buddhist Society, Singapore.

We apologise for not being able to contact and consult the original translators but we have obtained the approval from the original publisher, Venerable Hao Zhong, and edited these articles in accordance with the interests of Western readers. To aid readers, we have chosen to translate according to the meaning instead of direct translation in some circumstances.

This is our first attempt in translation and it is possible some passages may seem difficult to understand. Your advice would be most appreciated. To ensure the consistency of the translated works and the original articles, and to ensure the fluency of the translation, we have repeated the process of editing and proofreading several times. We have also invited an Australian Buddhist, Mr. Kiddle to assist us in this aspect.

We would like to take this opportunity to thank Venerable Tsang Hui for his guidance and encouragement, Mr. Khoo Cheang Jin for his design, and Mr. Mick Kiddle, Mr. Chai Gao Mao, Mr. Mok Chung, Mr. Lin Yang, Mr. Beng Tiong Tan and other members for assisting in the translation. We would also like to thank Venerable Xing Ying, Mr. Xu Yang Zhu and Mr. Guo Zhong Sheng for their proofreading and suggestions, and Mr Gregg Heathcote and Mr. Simon Paterson for refining the articles.

It is hoped that with the publication of this book, more Buddhists who are well versed in both English and Chinese will take the initiative to participate in tasks like this, so that more people may benefit from the work of Venerable Yin Shun and hopefully appreciate and practise Mahayana Buddhism.
Neng Rong, June 1995

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Part One

How I came to follow the Buddha's Path

As we travel the journey of life, we are bound to encounter darkness and many unexpected difficulties. However, darkness is not eternal and difficulties are sure to be overcome in the end. We who are born into the human realm must rely upon our human existence to progress towards a higher and brighter realm. We must preserve the health and harmony of our minds and bodies. We must be rational, warm and faithful, and not fall into empty despair. Thus, religious faith is necessary.

Anyone who has no faith or lack of faith in religion is easily

frustrated and tends to reject themselves. They often reside in a state of melancholy and despair. Such a person may descend into a state of mind where he mistreats others, suffers severely from hysteria, or commits suicide. Human life which has become evil and corrupt is indeed fearful! This is especially so in these modern times. Human minds are forever pursuing greater riches and material assets. There is emptiness within their hearts. They lack purpose in life. Moral virtues too, have become more and more attenuated. Religion which sets out to heal the hearts of human being is clearly more needed today than ever before.

Let me explain how I came to have faith in Buddhism. In 1918, I began my religious search, and ended by choosing Buddhism. The final step was my entry into the monastic order. How did I come to choose Buddhism? Now that I try to put it into words, I find the choice hard to explain.

I was born and brought up in a peasant's family. Due to poverty, I had to give up my studies at an early age. However, I began to study Chinese medicine and the phrase "Medicine is the royal way to Immortality" led me to revere the Way of the Immortals. Shen Nung's Materia Medica, [and other Taoist classics such as the Bao Pu Zi (Book of the Preservation of Solidarity Master)], which refer to medicines beneficial for the prolongation of life and alchemy(1) excited my faith in the religion of the Way of the Immortals. In addition I sought after the esoteric "Arts of the Miraculous", such as divination by the dexterous arrangement of the Celestial Stems and Earthly Branches and by charms and spells.

I joined the Tong Shan Association in which I studied the arts of Shamanism and hypnotism. During this period I was thoroughly engulfed by the magicized religion of the Way of the Gods, paying great attention to the phenomena of individual longevity and mysticism. This enlarged my vision and this search for truth had a good effect upon me.

I groped around in the darkness of this faith for two or three years before my father discovered what I was engaged in. He, of course, did not approve of what I was doing and wanted me to become a teacher. With the help of teachers and friend I began to study the work of Lao Tzu and Chuang Tzu (the Taoist philosophers) and at the same time read some

modern works. The result was that my religious outlook began to change.

One cannot say that there is no connection between Lao Tzu and Chuang Tzu and the later ascetic practices of the Taoists. The philosophical principles of these two thinkers are exceedingly deep and far reaching. They were opposed to the artificial, and demanded a return to what is natural and they searched after an ideal simplicity. But this ideal of theirs is unattainable. A philosophy which is firmly based in this world and is concerned with refining human nature seems to be a reasonable philosophy, but for me, their philosophy lacked the power necessary for its fulfilment. Surely, a life of retirement led purely for the cultivation of one's own goodness cannot be of any positive value to society. The thought of Lao Tzu and Chuang Tzu was a contributing factor in my choice of Buddhism. Taoist philosophy and Taoist methods of self-cultivation captured some of my sympathy. Nevertheless, I was no longer a disciple of Taoism for I had awakened from the beautiful dream world of the Way of the Immortals.

After my faith in Taoism was shaken I did not let it go. I followed it haphazardly and returned to Confucian books which I had previously studied. Confucianism was the absolute opposite of Taoism with its completely esoteric character and its religious individualism.

Confucianism stresses the need for mental and physical cultivation. Above all, it is concerned with a great political ideal. It is common, down to earth, takes human affairs seriously and pays honour to rationality. All these are principal elements in the culture of China. I agreed with their philosophies and even praised them, but they were unable to fill in the emptiness in my unsettled heart. Others thought that I had become more pragmatic, but the fact is that I experienced an increasing emptiness.

Now that I reflect on it, I find that this experience was due to the fact that Confucianism gives little emphasis to religion. To the ordinary people, the practices of Confucianism seem common, and down to earth. The establishment of one's virtue, merit, and teachings solely for this life cannot be constructed into an imposing and glorious blueprint for living. Such a plan is lacking in foresight. It cannot

bring people into a state where their minds and hearts are at peace(i.e. a state in which they are unmoved by gain or loss, suffering or joy, life or death) and in this state stride forward along the path of glory. My sojourn among Lao Tzu, Chuang Tzu, Confucius, and Mencius lasted four or five years.

I was in a state of agitation and emptiness when I was introduced to Christianity. I became deeply interested in it. This is a religion with a fully socialised character. It was from Christianity that I learned the relationship of devoutness and a pure faith to the true meaning of religion. Christianity, which had faith, hope, and love had something that Confucianism had not. I studied the Old and New Testaments, and Christian periodicals such as True Light and Spiritual Light. I practised praying, and attended revival meetings. Nevertheless, I could never bring myself to be a Christian.

The external causes for this included the fact that there was an anti-Christian movement at that time. Although this had no connection with the Christian faith itself, yet the Christian Church, relying on an international background, could not avoid the sin of cultural aggression. My main reason however, was the difficulty I had in accepting certain aspects of Christian thought, such as the promise of eternal life for believers, and eternal fire for un-believers. Human behavior and actions (both in the heart and externally) were not taken as measures for this judgment. The standard of judgment was simply whether one had faith or not. The slogan "Let live the believer, condemn the unbeliever" exhibits a fiercely monopolistic and exclusive attitude. All are to be destroyed except for those belonging to one's own side. Underneath this "class love" was revealed a cruel hatred. There is also the view that a man's spirit comes from God and that this spirit is united to flesh and thus becomes man. According to Christian doctrine, a human being can only be saved if he is born again. This implies that the great majority of people are walking on the way to Hell. To say that an omniscient and omnipotent God is willing to treat all mankind, which He calls His sons and daughters, like this, is beyond imagination and unreasonable. I could not believe that Jesus was able to atone for my sin and redeem me.

The light I received from Christianity lasted less than two years and rapidly disappeared. The feeling of emptiness and hopelessness descended upon me, just like a tiny ship in the midst of violent waves. I became emotionally depressed and at times perplexed and troubled. In this state of deep depression I read anything to pass the time.

By chance I came upon Feng Meng-Chen's preface to Chuang Tzu in which he says: "Are not the texts of Chuang Tzu and the commentary by Kuo in fact forerunners of Buddhist thought?" My heart leapt and I began to enquire into Buddhism. However, it was difficult to get information on Buddhism and it was not easy to obtain copies of Buddhist scriptures. I visited monasteries and searched everywhere, but only managed to obtain and read the "Lung-shu-ching-tu wen", the "Chin-kang ching hsi-shu", the "Jen-tienyen-mu", the "Chuan-teng lu", the "Fa-hua ching", a damaged copy of the "Hua-yen ching shu-chao chuan yao" and the "Chung lun"1.

Naturally, I failed to understand the writing for it was too difficult for a beginner like me. Yet, it was my failure to understand which caused me to pursue this course. I was like a child who was fascinated by the luxurious surroundings and keen to know and learn. Although I could only understand them partially, this is where I began to realise the limitlessness of Buddhism.

Later, I came across Abbot Tai-Hsu's article entitled "A Method for the Study of Buddhism in the Home" and only then was I able to commence my studies from the simple levels. I read a number of introductory books as well as some works concerned with the Madhyamika and Vajrayana Schools of Mahayana Buddhism. Although I was still lacking in comprehension, Buddhism had become my glorious ideal and my faith grew continuously. I firmly believe that the teachings of the Law of Karma come closest to the reality of our situation in life. It is through a knowledge of this that we leave what is evil and turn to what is good. It is by following this path that we turn from being an ordinary human being to becoming a sage. Even if we fall, in the end we shall progress upwards and achieve complete enlightenment if we stay to the path. It is not simply a matter of looking for a final refuge. Along our way to enlightenment, there are also circumstances when the pathway appears to

be leading to a dead-end, and yet, we discover so often that a new road appears. These situations spur us on, comfort us, and lead us on so that we can continue on our journey of eternal hope.

I find that Buddhism is a religion that does not rely solely on faith. It takes good or evil behavior as measure in justifying an ordinary person and a saint. It stresses individual enlightenment and above all, it emphasizes benefitting all living beings. Buddhism puts great emphasis upon perfect enlightenment. It is only through such an awakening that genuine freedom can be obtained. Buddhism is a unity of faith, perfect wisdom, and compassion. The cultivation of body and mind in Buddhism embraces the best to be found in Confucianism, and then goes far beyond it. Conversion through trust, which is found in Christianity, is also to be found in Buddhism.

In my opinion, Buddhism contains all that is best in all religions. There is final truth and there is expedient truth. Each of them is able to meet the need of every kind of person, logically leading them on to that which is good.

I chose Buddhism to be my comfort in distress and the light which brightened my darkness. Unfortunately I lack sensitivity by nature and although I praise and look up to the eternal way of Bodhisattvas, I have yet to experience it for myself. However, from the time of my choice of Buddhism until now, I have lived quietly and securely, knowing nothing else except bold and direct progress in accordance with its teaching.

In 1928 my mother died and a year later my father followed her. The time was appropriate for me to enter the monastic order. There was no longer anything in my family which demanded my care. So, in the summer of 1930, I decided to become a monk. May my body and mind be absorbed in the Triple Gem and strive for Buddhism, the highest of religions.

Translated Chai Gao Mao, edited by Mick Kiddle, proofread by Neng Rong. (19-2-1995)

The Basic Purpose of Following the Teaching of Buddha

1. What is the purpose of existence?

Many people often talk about following the Buddha. But why should we follow the Buddha? What is its basic purpose? This is something that a Buddhist should understand. The significance and purpose of following the Buddha is to attain perfection. If we can understand thoroughly our purpose in following the Buddha and feel confident that it is essential to follow the Buddha's teaching, then we will tread a true path and learn the essence of Buddhism rather than being side-tracked or practising incorrectly.

What is the purpose of human existence in this world? What is its meaning? We have to begin by observing ourselves to find an answer for this question. This is the only way to grasp the purpose of following the Buddha because Buddhism aims at resolving the problem of human existence. This aim may be common to all higher religions, but Buddhism gives a more complete view to the purpose of life and its meaning.

1.1 Veiled in mystery, no one understands what birth and death is.

From the moment we were born to the day of our old age and death, several decades of our life seem to have gone in a split second. Most of us live in ignorance. Where did we come from? Where does death take us to? Nobody can answer these questions. Hence, we can only say that befuddled, we come into being, and befuddled we depart. In confusion we pass our life. More often than not, even our marriage seems a union of accident. Our life career, too, seems often a matter of muddling chance. Seldom is it the result of the execution of a plan carefully designed from the very beginning.

A Western philosopher once drew a very good simile for this existence veiled in mystery. He said, "There is somewhere two steep mountains with a deep and wide gorge between them. The gorge is spanned by a long, narrow bridge. On this bridge humans move forward. Ahead of them, they see a mountain shrouded in dense fog, presenting only a picture of

blank confusion. Looking backwards, the scene is no less misty. Down below is an unfathomable abyss. Some people walk only a few paces and then they fall into the abyss. Others have gone even as far as halfway, but to their misfortune, they too, slip and fall. Even those who have drawn near to the mountain on the opposite side, they are still not secure against falling into the bottomless canyon below. Where do they fall, no one knows." This is an excellent depiction of the precarious nature of human existence.

To follow the Buddha is to gain a clear and thorough understanding of this precarious human existence. Without this understanding, we will be like a ship sailing at random in a vast ocean from this shore towards a distant destination and such reckless sailing is extremely dangerous. Buddhism explains where life comes from, and where death leads to. It shows us what we are supposed to do now, in order to land safely on the other shore of light.

1.2 What do we attain by keeping ourselves busy all life long?

For decades we keep ourselves busy doing various things. We are busy from our very childhood until we age and die. But what have we achieved at in the end? This question is worth contemplating. Some people have to be "busy" most of the time although they are doing nothing. They cannot answer when asked what they are busying about. Simply put, they find it impossible not to continue to be busy. Young people probably do not think this way, as they think their future is full of hope and brightness. But once they are middle aged, they will begin to have the same thoughts. I am not asking you not to be active and busy, but we must examine what can we achieve in the end.

As the saying goes:

"Life is like a honey-gathering bee,
After collecting all the honey from myriad flowers,
They age and their labour leaves them with nothing."

Certainly some people do acquire grand official title, wealth and high social position. But what they have gained is soon all gone. Everything

seems to be a farce and an empty joy. We seem to accomplish nothing really. Older people generally have more intimate knowledge of such experiences. One common situation facing them is the raising of children. In their childhood, they always stuck to their parents. But once grown up, all of them will leave home to start their own life. This fact often causes us to become depressed and pessimistic. But this is not the Buddhist view of life.

1.3 What is the benefit of persisting in doing good deeds?

All religions advise people to do good deeds and refrain from doing evil. They all promote that "we should strive to perform all good acts." But what is the benefit of doing good? What is the value of morality? We often say, "Good deeds bring about good rewards, and evil deeds harsh retribution." This is the Law of Cause and Effect. The Chinese expect kind acts to bring rewards largely to their family. They believe that if the parents do good deeds their descendants will live in abundance. Thus the saying: "House of accumulated good deeds shall be blessed with abundance." This contradicts reality! Because a kind and good family may have very wicked children. And many a wicked parent gives birth to children both filial and loyal. Our ancient Emperor Yao (who lived more than 2100 years ago) was a kind and magnanimous person. But his son Dan Zhu was notorious for his arrogance. Again, Gu Sou the Blind, father of Emperor Shun, was stupid and evil, while Emperor Shun was renowned for his filial piety. These are just a couple of examples.

Individually speaking, the wicked always find it easier to secure social reputation and power. However, more often than not, the good are down-trodden and have to lick their wounds in solitude. Was Confucius not a man of high moral and great erudition? Yet, he was nearly starved to death when he was travelling around the warring states in China. Neither did his political ideals met with appreciation. On the other hand, the notorious robber Dao Zhi had practically everything his way at the time. Then how can we say that there is a inexorable law governing reward and retribution of good and evil acts? What is the reason for us to perform good deeds? We can only answer these questions by the Law of Three Birth (past, present and future lives) and Cause and Effect.

Hence, "All religions advise people to do good deeds." In this, their motives are the same, but Buddhism draws a different conclusion. In following the Buddha, we persist in the performance of good deeds. May be our present circumstances are unfavourable and frustrating, but once our good karma (deeds) ripen, they will naturally bear good fruit. If we can perceive the world in this light, then and only then can we consider ourselves to have grasped the spirit of Buddhism.

1.4 There is no peace when the mind is not at rest

This restless mind is indeed a source of great suffering. Our mind is at all times craving for satisfaction from external objects: beautiful sights, music, luxurious commodities, profits, fame and power. Why should it be so? Because we seek contentment.

If we live without food and clothing, we will need to obtain money in order to solve the problem of livelihood. But once we have enough food and clothing, we will still be dissatisfied. This time we will seek for food and clothing of better quality. We will want stylish sedans to drive, and a magnificent mansion to live in. When we have all these, we will still remain dissatisfied. The human mind is just like that, forever seeking, never contented. It runs like a galloping horse, no sooner than its rear feet touch the ground, its fore feet are already in the air. Never will its four feet land at the same time.

A discontented mind always feels that the other person has all the advantages. Actually, it is not so. Scholars are discontent because they always seek more knowledge. Even kings who possess unlimited authority are not satisfied and they too have inexpressible sufferings of their own. If we do not find contentment, we will never have peace and happiness. Thus we say, "We have to be content in order to have peace and happiness." Yet the fact remains that the human mind can never be content. So how can there be peace and happiness? Religions in general try to give people comfort and make them content. Giving comfort may also be considered a common denominator of most religions. Some religions preach salvation through faith and say that salvation will naturally bring contentment and peace of mind. However, they can

be seen to treat adults like children That is, they will give "toys" to the children if the latter obey their guidance and refrain from crying. In fact the problem remains unsolved, because a discontent mind cannot be satisfied by external gifts.

Buddhism shows us the significance of birth and death, and what we gain by keeping ourselves busy in our whole life. Buddhism also shows us the benefits of performing good deeds, and how to gain inner peace and satisfaction. We must investigate life from these points of view before we can grasp the core of Buddha-dharma. Only then can we acquire true peace and happiness.

2. The relationship between the universe and "I"

2.1 Am I created by God?

Another question arises in this nebulous existence. What position do humans hold in this endless expanse of time and space? The universe is so large, with the heaven above, the earth below. Surrounded by myriad phenomena, we live and die, do good and evil deeds. But what is our status in this universe after all? What attitude should we assume? If you are the parents of a family, you should bear parental responsibilities. Apprentices must adopt an attitude consistent with their position of apprentices. According to some religions, we are created in the universe. God creates every entity in the universe, every bird, every beast, every blade of grass, every shrub and jungle, every breed, genus and species. He rules and governs as supreme authority over his creation. Since the human belongs to God we are his servant. Thus we call God our "Lord", and ourselves, "his servant". Therefore, these religions view of life is one of a master-servant relationship. The human is the servant of the God. We have to be faithful to God and to do the will of God.

A master orders the servants to scrub the floor before cooking the meal. If they should first cook the meal and scrub the floor later, although they do their job well, they would still be in the wrong. This is because they disobey the command of the master. There are two

relationships that exist in this universe, that is, the relationship between the creative God and the human, and that with all his creatures. The God empowers the human to rule and control the other creatures by the authority of the God of the creation. Thus, in front of the God, the position of the human is utterly dependent. However, in comparison to the other creatures, we are full of authority and pompous presumption. If we exclude the God, the concepts of these religions become entirely devoid of meaning. They might have seemed logical at the time of dawning civilization. However, we should re-evaluate this concept in this modern time.

2.2 Am I a product of heaven and earth?

The Chinese view of the human position in the universe seems more reasonable than that of some other religions. Chinese claim that heaven and earth give birth to the human, or that we are the product of the union of yin (the negative principle) and yang (the positive principle). Heaven here stands for the metaphysical or spiritual constituents of the human, while earth represents the physical or corporeal elements. Heaven and earth give birth to all beings. However humans are the only ones endowed with the essence of the natural principles, and are called the most intelligent of all beings. Humans are so great that we are sometimes equated with heaven and earth, and all these three are then called the "Three Potentials".

Thus, the human, standing between heaven and earth, is most noble. This concept is quite different from the Western master-servant relationship. However, can all human beings be equated with heaven and earth? No! Only the saints are capable of assisting heaven and earth in the evolution and development of the world. In addition, Chinese also say, "Heaven and Earth evolve without a mind. The saints, however, suffer with the myriad beings." All these statements serve to indicate the greatness of the saints.

It is a spontaneous act for heaven and earth to give birth to myriad beings. It is a natural phenomenon. It differs to God's creation of the world because Creation is an act of will. Let there be life! And life there is. When we look at the world from a positive perspective,

everything is lovely; flowers in blossom, the singing birds, every single plant and every blade of grass is beautiful. However, if we look at it from a negative perspective, we see big worms eat little worms, and big fish eat little fish. Everyone is hurting and killing each other. We see the scenes of mutual destruction. Is mutual destruction also the purpose of creation?

Confucianism says that the myriad beings are mindless. They are mutually destroying and conflicting; and also mutually assisting and complementing each other. The saints cannot disregard all these happenings and want to share the sorrow of the myriad beings. Heaven and earth represent the natural existence, and the saints and sages represent the humanistic and moral forces.

When the saints see mankind engaged in mutual destruction, they would advocate kindness, love and peace. When they see the masses live in ignorance, they would educate them to behave well. When there is no morality in the world, they would advocate moral disciplines. Everything that is bad in this world, the saints would try their utmost effort to improve it and uplift it to eventual perfection. In this way do all saints assist heaven and earth in their evolution and development.

This concept is more logical than that of some religions, owing to the concept that heaven and earth, or yin and yang, give birth to the human. The Chinese religio-cultural system is one of father-son relationship. The family system is patriarchal (i.e. father is the head of the family). Politically, the king considers his subjects his children, and people call the local magistrate as their "Parent-Officer". In a father-son cultural system, sentiments carry more weight than reason. It differs to master-servant system, as law predominates, the world is harsh and relentless.

2.3 Did I create the world?

Buddhists believe the myriad beings created everything in this universe. The Law of Cause and Effect stipulates that whatever deed an individual performs, the result of that deed goes to him or her alone.

Whatever deeds a group of persons perform, the group will bear the result. Such a doctrine is diametrically opposite to theistic teachings. Therefore, all Buddha-dharma practitioners should understand two things:

a) All the chaos and sufferings in this world are the result of evil deeds performed by the human in the past. In order to make this world a pure and stately place to live in, the only hope lies in our refraining from evil and doing all that is good. Individually speaking, if I should suffer from being uneducated, live in poor family circumstances, or chronic illness, then these are the influences of my past or present karmic forces. Therefore if we wish to live in peace and happiness, then all of us must strive very hard to perform good acts. If humans were the Creation, we would have no power of our own. Instead we would have to follow the decision and will made by the Creator. Buddhism believes that all events that take place are due to reverberations of our own karmic forces. Thus we are capable of changing ourselves, even to the extent of changing the world.

b) After we are convinced of the Buddhist doctrine of karmic conditional causation, that whether the world is foul or pure, whether our careers are a success or failure, these are the results of our bygone karmic forces; then we will not then blame the unfavourable situation on heaven or others. We can change and improve our karma. If we start toward the direction performing wholesome acts from this very moment, then our future will be full of brightness. This is the basic way of life taught by Buddhism. Why should we do good deeds? Because we all want to lead a life of security and happiness so that the world will live in peace, We can assist heaven and earth in this manner in their work of evolution and development. This is a task that all of us can perform. That is why Buddhism advocates equality for everyone, because everyone is capable of attaining Buddhahood. Understanding this fact will lead us to realise the very important role we are playing in this universe.

The Buddhist doctrines "I create this world", and "all of us create this world", is a view of life based on freedom and self-determination. The Buddhist human relationship is neither one of master-and-slave, nor

that of father-and-son. Those who awaken first and advance the farthest on the path to enlightenment are the teachers. Those who are late in awakening are the students.

The enlightened ones have an obligation to lead the slower wakers. It is a duty instead of a privilege. The slow waker and the unawakened will consider it their duty too to respect and obey their teacher's guidance and instructions. In a teacher-friend relationship, they lay equal emphasis on sentiments and reason. While in a working relationship, both teachers and students stand on entirely equal footing. Thus, a socio-cultural structure-built on the Buddha-dharma must necessarily be one of teacher-friend relationship, and is most consistent with the spirit of freedom and democracy.

When Buddhism states that "I" can make the world, it is different from the creation of the world by a God. When the Creator creates the human beings and other myriad creatures, he creates them from nothing. This is in contradiction to the moral-causation law of creation. Buddhism holds that it is our karmic forces of mental activities and thoughts that create the world. If we perform good deeds, then we are capable of realising a pure and idealistic world.

Recently, someone said that Buddha, too can create a world. For example, Amitabha Buddha has created a Western Paradise of Bliss (Sukhavati). In fact, to draw a parallel between this creation and the creation by the God is unreasonable.

If we intend to talk about this creation to show the power of Buddha, we simply reveal our ignorance of Buddha -dharma. It is of no unusual feat by creating the world in accordance with the Law of Causality. Even ordinary people can do this. Except the world they fashion is only fit for hell dwellers, hungry ghosts, animals, human and devas (deities). This is because ordinary people suffer from mental defilements and evil karma, so the world they make is a foul and unclean one. Buddha is replete with boundless and purified merits, having wholly-completed the blessed-rewards and perfect wisdom. Therefore, the world he creates is stately, pure and clean. This is the Buddhist Law of Causality.

Having understood this point, Buddha's followers should in their everyday life be mindful of their mental activities. Thus every thought that arises from their mind should lead them to perform wholesome acts. They should do so themselves, as well as persuading others to do the same. Only then can we transform our world into a Pure Land (many such worlds are already in existence in all ten directions of the world system).

3. To follow the Buddha is an advancement in life

In order to understand the basic purpose of following the Buddha, we must first recognise the value of human existence that we are playing a leading role in the universe. Having recognised this value, we can determine the correct direction of the path to head towards. It is ourselves who cause the human suffering and happiness, and the commotion and tranquillity in the world. There is no external authority who govern our lives. Since we possess such a initiative power, therefore we can uplift ourselves to perform wholesome acts.

To be progressive is to perform wholesome acts step by step until we reach the summit of ultimate truth. This is the purpose of following the Buddha. It is human nature for us to look up to the good. Unless we are confronted with failures in our lives and we are losers, then we may be low in our spirits. Once we give ourselves up we might as well be the scum of the community, but there are not many people acting this way, and there are many opportunities lying ahead waiting for us to discover them and improve ourselves.

"Average" people consider that good things in life consist of a happy family with many children, good health, wealth and holding high social positions, and this is certainly true to some extent. But according to Buddhism, these are good fruits, not the good seeds. If we want to continue to enjoy the good fruits then we must not be content with what we have at the time. This is because good times will eventually come to an end. Only by accumulating good seeds (performing wholesome acts) can we maintain and progress towards a better life.

This may be compared to our actions when we see a beautiful flower. Our greed urges us to pluck it so that it becomes ours instead of taking care and cultivating it. In this way, we may have possession of the flower but we will soon lose it as it is impermanent. In addition, it is also a wrong deed.

Although some people acquire wealth and social status within reasonable means, they exploit others' benefits to their advantage. This is because they lack the understanding of the spirit of progressive life. Worse still, they do not establish the right outlook of progressive life.

Some people say, "I do not want to follow the Buddha nor attain Buddhahood. All I want to do is to be a good person". This is not a right attitude. As the ancient saying goes: "If we follow the best examples, we may end up as moderately good examples. If we follow the moderately good examples, then we may end up even below these". It is right to start following the Buddha by becoming a good person but if we are content in only trying to be good persons, then we may end up as not being such good persons after all. Therefore, to follow the Buddha is not just to be a good person, but we must set up a noble objective to strive to accomplish. And accomplish we must, if not in this time, then we should realise the objective in the future.

All high cultures and religions in the world have noble ideals which teach the people to strive and attain. Thus Christianity teaches people to obey the will of, and learn from, God. Although Christians believe that they can never attain the status of God and Jesus Christ, they must adopt the teachings of universal love and self-sacrifice as Jesus of Nazareth exemplified. They say the dust makes the human body, whereas God endows the soul to the human. Because the humans commit sin, so they degenerate. This has sullied the originally pure and clean soul. Therefore, they teach people to firstly purify their dirty souls, before admitting them into their ideal objective - the Heaven.

The Chinese Confucians also say: "The scholarly should strive to be virtuous; the virtuous, saintly; the saintly, celestial." The scholarly people are the class of intellectuals well versed in various branches

of higher knowledge. Their ideal is to attempt to rank themselves among the virtuous ones they see. Furthermore, the virtuous should attempt to rank themselves with the saintly ones. But even the saints are not all-knowing, so they too should attempt to be "heavenly". Thus, the orthodox Confucian spirit is a constantly striving towards virtue and saintliness.

The Taoists, too, have a set of ideals for themselves. That is: "Heaven models itself on Tao (the Way of Nature); Tao models itself on nature." "Tao models itself on nature" means that we should follow the natural law of the universe without artificiality. We should act in accordance with the purest nature and the flow of non-intervention. This is their progressive outlook on life. The world will be in a chaotic state if the activities of the world, the individual activities and inter-personal relationship do not act with the flow of the natural law. The situation will worsen if we try to solve it using ways that contradicts the natural law. Then suffering will set in.

From the above observations, we find that the Confucianists follow the virtuous acts of the sage and the saint. From there they uplift themselves to the heavenly state. Taoists, on the other hand, advocate acting with the flow of the natural laws of the universe. In short, both of them have some means of guiding us to the ideal progressive path of life.

Most people think that it is good enough for them to be good persons. They do not approve of setting goals of uplifting themselves. The mentality of "muddling along" cannot help them to improve themselves and make any progress in their lives. If this is the mentality of the nation or the people, then there is a crisis of degeneration. Most high religions set a long-term promising goal. When we see the goal far in front of us, we will long for it and admire it, and before we accomplish it, we will constantly improve and uplift ourselves. Then these are the real benefits that are yielded when we take up and practise a religion.

How do we uplift ourselves when practising Buddha-dharma? First of all we must start with understanding the concepts of the Five-vehicles (The

Five-yanas). The Five-vehicles refer to the human, the heavenly (celestial), the Sravakas (the hearer of Buddha-dharma), the Pratyeka-buddhas (a self-enlightener, enlightened through reasoning the riddle of life, apply to both Buddhists and non-Buddhists), and the Bodhisattvas (or the Buddha). The human and the heavenly vehicles are the foundation of Buddhism but they are not the heart of Buddhism. This is because to behave well as a human is our obligation. It is common that the blessed-rewards of our wholesome acts may enable us to be reborn in the heavenly realms.

Although the life in the heavenly realms is happier than our mundane world, the heavens are still within the three realms (Triloka, namely, the sensuous desire realm, the form realm, and the formless realm) and hence subject to impermanence. When the devas exhaust their celestial blessed-rewards, they will degenerate and fall into the cycle of rebirth.

The significance of practising Buddha-dharma is to follow the renunciation of the Sravakas and Pratyeka-buddhas, and to follow the path of the Bodhisattvas and the Buddhas by benefiting oneself and others (performing egoistic and altruistic acts). Thus, our worldly activities do not contradict with our supra-mundane commitment. However, the following of the path of Sravakas and Pratyeka-buddhas should be expedient because our ultimate goal in practising Buddha-dharma should be the attainment of Buddhahood. We can realise this goal by practising the Bodhisattva's path.

The Bodhisattva's path leading to Buddhahood is closely related to cultivating the merits of the human, the heavenly and the hearer. It is a gradual way upward. It will take us a tremendously long time and require the accumulation of boundless merits. However, with this noble objective ahead of us, it helps us to uplift ourselves towards the path of performing wholesome acts progressively. It helps us to keep our aspirations up and gives us much joy on the way. Thus, at least we will not feel discouraged and allow ourselves to become degraded.

When practising Buddha-dharma we must first take refuge in the Triple Gem, namely, the Buddha, the Dharma and the Sangha. The Triple Gem is

highest ideal in which all practitioners can take refuge. All Buddhists should rely on the Triple Gem.

The Dharma of the Triple Gem is the Absolute Truth in the universe and this mundane world and is the combined teachings of the Buddha. The Buddha, the enlightener, is one who has attained the perfect knowledge of this Truth. The Sangha or Religious Community comprises the Three-vehicles, saints and sages. Although they are not fully enlightened, they have already deeply dwelled in the Dharma and have had varying degrees of intimate experience of the Truth. Therefore, both the Buddha and the Sangha are the highest ideal model for all Buddhists.

Buddhism is different to Christianity, Confucianism and Taoism in that Christianity relies on a personified God; Confucianism, on human saints; and Taoism on Eternal Natural Laws. Taking refuge in the Triple Gem serves to unify the practitioners and Dharma so we can establish the ideal belief. Why should we respect, prostrate, praise and make offering to the Triple Gem? This is not merely a way of showing our sincerity and belief, nor is it a means to seek and cultivate blessed-rewards. In fact it is a way of showing our yearning for the perfect wisdom and noble virtue of the Buddha and the Sangha. It also expresses our longing for absolute faith in taking the refuge of genuine dharma. Therefore we can completely realise the ultimate truth of the dharma. The Chinese teachings of Confucius and Mencius have their outstanding merits in that they guide the people in their personal and social behaviours. However they cannot inspire people to strive for a brighter future. Religions in general constitute a precipitating force that urges us on towards goodness, no matter how old or stolid we are. Thus, without sincerity, faith and actions, one may not be considered a true practising Buddhist, even though one may read the sutras, study Buddhist teachings, pay homage to Buddharupas, or recite the Buddha's name.

As true followers of the Buddha, we should place our major emphasis on the Triple Gem as a noble objective towards which we can strive. This effort, in addition to the compassionate vow of the Bodhisattvas and Buddhas, will help our mind and body merge with the Triple Gem, so that

day by day our blessings and wisdom will grow, and we will draw nearer and nearer to our objective of enlightenment.

4. The essential practice and understanding in following the Buddha

In practising Buddhism from establishing faith to experiencing enlightenment, there are stages of "understanding" and "practice". The terms "practice" and "understanding" are self-explanatory. But there are infinite numbers and boundless ways of understanding and practising Buddhism. Now I will expound only the two most essential points. Regarding "understanding", we must know two things. Firstly, continuity of birth and death, secondly, mutual accretion of all entities.

Continuity of birth and death explains that the life is impermanent and continuous. This is consistent with the truth that all phenomena are impermanent. From childhood to old age, life is continuously changing. Although it is constantly changing, the state in the future is different to the present, the life forms of the present and future are forever inter-connecting, thus life maintains its seemingly identical and continuous individuality.

In a broad sense, death in this life marks the beginning of the next new life. Death is not the end of all existence. For example, when we go to bed tonight, we will wake up tomorrow morning again. Having understood this truth, then we can deeply believe in the Law of Conservation of Karmic Fruit (conditions of rebirth depending on previous karmic conduct). In terms of present time, the success or failure of our undertakings will depend on whether we receive proper upbringing and schooling. In addition, if we do not make an effort at young age to learn and master a skill, or we are not hard at work, then we will have no means to make a living at older age.

Extending this simple principle, it shows that if we do not behave well and fail to cultivate blessed-rewards in this life, then we will face unfavourable living conditions in our future rebirths. In other words, we have to behave well this life so that in future rebirths we will be better off, more intelligent and happy. This fact of continuity of

birth and death, and the truth that every phenomenon is impermanent will help us to make an effort to uplift ourselves.

Now we come to mutual accretion of all entities. Here accretion means strengthening or growth through mutual dependence. No person can live independently in a society, as there must be mutual dependence and support among individuals. For example, young children depend on their parents for upbringing and guidance and when the parents grow old, they in turn, will need the support and care from their children. By the same token, all branches of activities in the society, such as agriculture, industry, commerce, politics, depend on the others for its growth.

According to Buddhism, in the universe we have an intimate relationship with all sentient being residing in all dharma-realms (forms of existence). It is possible that other sentient beings have been our parents, brothers and sisters in the infinite past. Due to the influence of karma, our living existence and circumstances now differ to that of the past, therefore we do not recognise each other. When we gain an understanding of mutual accretion, then we can cultivate the virtue of helping and loving each other. This in turn will lead us to a harmonious and happy co-existence with others. Otherwise, we can never achieve world peace and personal happiness if we harm each other, cheat each other, and kill each other. Thus we can play an active role in this world. If we wish to turn this impure world into a pure land, then it depends on whether or not we can start to lead a harmonious and happy life with our fellow sentient being of this world.

Regarding the methods of practice, although there are many, principally they are: purification of one's mind and performance of altruistic acts. To follow the Buddha is to hold the Buddhas and the Bodhisattvas as our ideal objective to attain. Our chief aim is the accretion of blessed-rewards, virtues, and wisdom. But we cannot acquire these without practising what the Buddha has taught. The major tenet of practising Buddhism is the purification of our own minds. Since the beginning of time we have deluded our minds with greed, aversion, heterodox views (perverted views), arrogance, and doubt. They all serve as obstacles to prevent us from performing wholesome acts to profit

ourselves and others. Thus, to follow the Buddha we must first purify our minds.

The purification of our minds does not require us to abandon all worldly affairs, do nothing and think nothing. We should do and think (i.e. contemplation) anything that is appropriate, however, we should cultivate a wholesome mind to act and think in accordance to the truth so that we can profit ourselves and others. These practices are similar to removing the weeds in a garden. Not only must we totally uproot the weeds so that they will not grow again, but also we must plant flowers and trees for everyone to enjoy and appreciate. Hence, Buddhism states that the practice of concentration (dhyana) alone is not sufficient to solve the problems of birth-and-death. We must cultivate both concentration and wisdom at the same time, and sever the mental defilement to attain the fruits of enlightenment. Buddha-dharma states, "All sentient beings are pure if our minds are pure. The world is pure if our minds are pure." These revelations teach the dharma practitioners to purify themselves first. Then they should extend this purification to the world and other sentient beings. Mind-purification is the essential practice among all schools of Buddhism.

Next we can talk about the altruistic acts. According to the principle of mutual accretion, an individual cannot exist away from the masses. In order to find happiness and security for ourselves, we must first seek security and happiness for the masses. In terms of a family, you are one of its members, and in respect to a society, again you are one of its members. Only when the family is happy and secure can you find happiness and security for yourself. If everyone in society is peaceful and happy, then you will have real peace and happiness. This is similar to the observation of sanitary practices. If you care only for the cleanliness within your home, and pay no attention to the sanitation of the surrounding environment, then such sanitation is not thorough.

Thus, in the view of Mahayanists, practises that emphasis on self-benefit and self-liberation only are not ultimate, they are only expedient paths.

The Bodhisattvas emphasise altruistic acts. Altruism is always the

first and foremost intention of their every word, every act, every where and every time. Purification of the mind is common to the two-vehicles (Sravakas and Pratyeka -Buddhas) and to put highest emphasis on acts of altruism is a special feature of Mahayana Buddhism. This is a practice that conformed with the spirit of the Buddha's teachings.

Translated by Lin Yang, edited by Mick Kiddle, proofread by Neng Rong. (19-5-1995)

The Path From Human to Buddhahood

1. To practice Buddhism is to learn from the Buddha

In discussing the Path from Human to Buddhahood, we must first recognise that we are human beings. As human beings who would like to practice Buddhism, what are the things that we should try to learn? How should we learn them? I will touch on some of the basic, important steps here, so that you may know the keys to attain Buddhahood.

We should try to understand the Buddha's Teaching from two aspects. Firstly, the ultimate ambition and goal of practising Buddhism is to attain Buddhahood. Secondly, due to variations in background and upbringing, there are many different ways for an individual to practice. However, the ultimate aim of all practices is to attain Buddhahood. This resembles the roads that we are walking on, some walk on smooth and flat roads, some walk over roads full of bumps and pits, some follow the winding tracks, while others follow a straight and direct path. As long as we are clear on our final aim, then "All these roads will lead us to Rome". Now, I would like to discuss with everyone the Path from Human to Buddhahood. This is the direct and easy path. Not only is this path reliable, it is also easier in leading us to our goal.

To practice Buddhism is to learn from the Buddha and to take the Buddha as our example. We should follow the footsteps of the Buddha and learn the best methods of attaining Buddhahood from him. Thus, the real

purpose of practising Buddhism should be:

1.1 To practice Buddhism for more than just worldly merits, and happiness in future lives.

Some people perform meritorious deeds such as almsgiving, hoping that the future life will be better than the present one. In Buddhism, we call this "practice with a mind to accrue'. The objective is to secure good merits and good karma for the future life, so as to be reborn in heaven. Although this may be expedient in Buddhism, it does not aim at attaining Buddhahood. A point to clarify here is that this does not mean that when one practises Buddhism one does not seek to improve one's future life. Before one attains Buddhahood, one will of course hope to be reborn in a heaven or human realm, but this should not be the ultimate aim of following the Buddha. Everyone should aim at attaining Buddhahood. If we practise according to the Teaching of the Buddha, we should have the long term ambition of carrying out the Buddha's advice diligently and accurately, our aim will then undoubtedly be achieved.

One may ask why is it not satisfactory to be reborn as a human or a heavenly being? This is because it is not perfect, nor ultimate. It is imperfect to be born in the human realm, because in this realm one's wealth, life-span, status, and personal relationships are in constant change.

To be born in heaven is equally imperfect. Even beings in the realm of heaven experience constant changes in their lives, and will one day fall again from heaven. Those who believe in heavenly beings will certainly disagree with this point, but in actual fact, heavenly beings are not completely emancipated. Take the Mahabrahman, an Indian God, for instance. He claimed that all things, including human beings were created by him and were born from him. Let us ask, was there a heaven and earth before heaven and earth were created? Were there human beings before human beings were created? If not, then why should heaven, earth and human beings be created? The Brahman's answer is; "For the sake of having fun." That is to say, all the creations are just a show of ego-freedom and self-satisfaction for the Mahabrahman. This is like a

new but vacant house that gives one a feeling of hollowness and dissatisfaction. Thus it must be decorated by furniture and vases etc. Therefore, to say that human beings and all other things are created by God implies that this God does not like to be lonely. He feels loneliness in himself, and therefore his mind is not at peace. For example, when a person is very busy, he feels impatient and hopes that he can be left alone to rest quietly, but when he is actually given a quiet rest, he feels lonely and wants to be around someone again. In other words, in order to fulfil his self-satisfaction and enjoyment, the Mahabrahmin wanted heaven and earth, human beings, and all things. As a result of that, he created endless suffering for all. He is in fact looking for trouble for himself.

A person who possesses a discontented and demanding mind is still not at peace, and is not perfectly emancipated. When a follower of Buddha talks about the cultivation of mind and the emancipation from life and death, his aim is to feel contented anywhere he dwells, whether amidst a buzzing crowd or in an utterly deserted place. It is practitioner who is peaceful and free from attachment everywhere. The Gods in theistic religions are not free from desires, their minds are not yet at peace and this is the most important cause for their falling from heaven in the future. Therefore we cannot adopt this way as our right path.

1.2 To practice Buddhism for more than self-salvation

Nothing in the human or heavenly realm is completely emancipated, so we must try to be released from the cycle of life and death (Samsara), and transcend the three realms of Sensuous Desire (heaven), Form, (the human realm), and the Formless realm of the pure spirit. But this path that is only leading to self-emancipation is still a narrow and roundabout path. The aim of practising the Dharma of course, is to be released from samsara. But the emphasis should be of benefitting others as well as oneself. The release from samsara achieved by practitioners who emphasise self-emancipation only is not final. It is like a pedestrian who runs a short distance and hastens to rest by the roadside. This attitude of hurrying towards a goal can actually result in slower progress. Even as the turtle and the rabbit raced in the well known fable, the rabbit runs fast, but is too anxious to rest and

sleep, and he is left behind in the end. Similarly, if we are too anxious to be released from samsara and suffering to secure happiness only for ourselves, the path we follow will prove to be a tortuous one.

1.3 To practice Buddhism for Perfect Wisdom

A true follower of the Buddha should follow the teachings of the Buddha with the aim of attaining the Buddha's perfect enlightenment. This is the only path that is perfect and direct. The enlightened mind is replete with the perfections of faith and determination, wisdom and compassion; and a beginner may lay their emphasis on any of the following:

a) Faith and Determination: A beginner may seek enlightenment with faith and determination. Since the spiritual potential of each sentient being is different, beginners may try to seek enlightenment through their faith in the abounding merit, ultimate perfection, supreme wisdom, and all-embracing compassion of the Buddha. They look upon the Buddha as their goal and hence determine to attain perfect enlightenment.

b) Wisdom: Another type of person may seek the Buddha's perfect enlightenment through the practice of wisdom. They investigate the Buddha's answers to the truth of the Universe and the reality of human existence, and realize that only Buddha has the wisdom and ability to see the truth in all things. He is the most perfected One. Hence, they are determined to learn the Buddha's great wisdom and through the accrual of wisdom, they progress toward Buddhahood.

c) Compassion and Loving Kindness: There are others who realise the endless sufferings of all living beings and praise the Buddha's great compassion and loving kindness. The advocation of moral standards, participation in community and cultural activities, and increasing economic growth cannot bring us ultimate peace. The Buddha's great compassion and loving kindness is the most perfect one. We should practise the Buddha's great compassion and loving kindness and progress towards enlightenment.

There are many ways of following the Buddha. Meditation on the Amitabha Buddha has its emphasis on faith and dedication. Recitation and study of scriptures in order to understand the theories of Buddhism has its emphasis on wisdom and those who do charitable works stress compassion. We should try all these meritorious ways and can start with anyone of them. However, a dedicated follower of the Buddha must gradually practise all three of them if achieving enlightenment is his ultimate goal.

2. Only human beings can learn from the Buddha's example

2.1 The Superiority of the Human Mind

Generally speaking, human beings have a strong sense of self-esteem. Yet often they belittle themselves, feeling that they are insignificant. We are often unwilling to undertake great tasks or to strive towards the highest ideals or goals. This is the wrong attitude! In fact human beings are of great significance.

Buddha Dharma tells us that among the six realms, the beings in hell are too miserable, and the hungry ghosts are always starving. Under such conditions, these beings cannot practise the Buddha's teachings. The animals have low intelligence and are unable to understand the Buddha's teachings. The Asuras are too suspicious and cannot believe in what the Buddha said. They are also full of hatred and in constant warfare. The heavenly beings have too much enjoyment, and cannot find the time and mind to practice the Buddha's teaching. That is why the heaven of Longevity is considered as one of the miseries of the "Three Sufferings and Eight Miseries". Hence, it is said in the Buddhist scriptures, "Human form is difficult to come by", and only human beings have the ability and opportunity to follow the Buddha.

Some may ask: "What is the difference between the theistic and Buddhist teachings?" Theistic teachings claim that the human realm of existence is inferior to the heavens, but in Buddhist teachings, we claim that the human world is better than the heavens. Now that we have acquired a human body, we should not waste it. We should respect our own body and

try to develop fully our maturity. We should strive diligently towards our goal. This is a speciality in the Buddha's teaching.

What is so good about being human? According to the sutras, human beings are endowed with three supreme qualities which even the devas cannot exceed. Although Mahabrahman was a noble being he was not as great as human beings. Therefore, Buddha had chosen the human realm of existence as the place to be born in and to achieve enlightenment, setting an example for us to follow.

The three supreme qualities of Human are memory, pure behaviour and perseverance.

a) Memory - In the Indian language the word human (manusya) means memory. The human memory is stronger than that of any other creature. We can remember clearly things that happened in our childhood. We are also capable of preserving our experiences and history from thousands of years ago. In this regard, cattle, sheep, pigs and dogs, or even devas are not as good as us. Because of our memory, we have gained great wisdom. All the cultural and scientific advances that we have made to date are the fruit of the progress and development of our accumulated past experience and preserved memory. This wisdom that we have derived from memory is incomparable to any other creatures.

b) Pure Behavior - The control of carnal impulses, the performance of a moral acts for the benefit of others, often at the sacrifice of one's own profit, is distinctive only in human behaviour.

c) Perseverance - Human beings are capable of withstanding a great deal of suffering and can overcome almost any difficulty that exists in this Saha world. Determination and perseverance to succeed is another supreme quality lacking in the devas.

These three supreme human qualities if used unwisely, can cause great suffering and disaster to Mankind. However, when used to perform meritorious deeds, they become the "great wisdom", "great benevolence", and "great courage" of the ancient Chinese sayings.

Now everybody knows that all sentient beings are endowed with the Buddha-nature and have the ability to achieve Buddhahood. The sutras say that the Buddha-nature possesses four merits, namely, wisdom, compassion, faith-joy (the joy of believing in the Dharma), and samadhi (concentration). Meritorious deeds are equivalent to compassion, and when there is faith-joy, there will be perseverance, The three supreme qualities of Human are equal to three of the four merits in Buddha-nature. These traits are especially well developed in humans, and because of this human find it easier to follow and succeed in practising the teachings of the Buddha. Prime Minister Fei Siu of the Tang Dynasty once said; "All sentient beings can attain Buddhahood, but among the beings of the six realms, only the human beings can practise the acts of a Bodhisattva and strive towards perfect enlightenment." The merits of the Buddha-nature are most developed in the humans, thus, Man can practise the Buddha's teachings and attain Buddhahood.

2.2 The Direct Path from Human to Buddhahood

Among the expedients, for example, trying to be reborn in heaven or become an Arahat, are generally more tortuous ways of attaining Buddhahood. For instance, through the practice for achieving a heavenly realm, we may be reborn in the heaven of Longevity, and be caught in one of the Eight Miseries, obstructing our progress on the Buddha's path. On the other hand, those who practise with the aim of self-emancipation only may attain Arahathood and be released from samsara, but this will be like a person who gets attached to the enjoyment on the way of the journey and forgets about the final destination. This journey is neither direct nor fast.

Thus, it is better for us to take the straight and direct route. We start out as a human and, if necessary, we should try to be reborn as a human again, remain in this state until we achieve Buddhahood. We should not aspire to be reborn in heaven nor attain the fruits of the Arahat practice. It is best if we depend on the human form as we work towards attaining Buddhahood. Some people think that they are pursuing the path to Buddhahood, but actually, they are engaging in the esoteric practices of the devas. Some ignore the cultivation of wisdom and devote all their attention to acquiring concentration (samadhi), which

really aims at rebirth in the heavens. Some study the Mahayana doctrines, but do not possess great compassion. This is similar to following the path of a selfish practitioner. Of course pursuing courses as such may also lead to Buddhahood eventually, but the way is a tortuous one.

When we practice Buddhism in these modern times, it is important that we should first pursue the right path as a member in the society, and not segregate ourselves from home or country. We should start on the path from Human to Buddhahood in order to avoid any misunderstanding in the society. Modern people have a different disposition from those of ancient times, especially the Chinese who lay a great deal of emphasis on moral human relationships. Chinese Buddhists particularly, must develop their moral practices and human relationships first.

With the accumulation of righteousness in this world, the causes and merits needed for us to progress towards Buddhahood will also increase. None of us should waste our time, we should fully utilize the short life span that we have and strive diligently towards the goal of Buddhahood.

3. Faith and Understanding needed in Practising

To follow the Buddha's path, faith and understanding are indispensable. The scriptures give eight logical, solid reasons why we should have faith in the Buddha-Dharma. We have now simplified them into six categories.

3.1 The authority and merits of the Triple Gem

The Triple Gem is the Buddha, the Dharma and the Sangha. The Buddhas and Bodhisattvas in Mahayana Buddhism all possess supreme wisdom and compassion and are worthy of our deep reverence. They are also capable of doing things that ordinary people cannot do. Besides our belief in the Buddha's and Bodhisattva's authority and merits, we should further believe in Buddha-Dharma, which is the door towards Buddhahood. The Buddha-Dharma also possesses merits and powers, which enable us to attain our ultimate aim if we practise conscientiously.

3.2 The Truth of All Dharma

By "All Dharma" we mean all events and things in this world. All phenomena that we know in this world is not absolute. Why? This may be explained in two ways.

a) All things, from human beings to the earth that we live in are in constant change, they are not permanent and not ultimate.

b) Everything in the world is relative. When there is good there will be bad; when there is birth there will be death; when there is a rise there will be a fall; when there is this, there will be that; when there is this family, there will be that family, when there is this nation, there will be that nation; and within the same nation, there are different parties. In addition, there are parties outside the party and there are groupings within the party. This is how the world stands. It is relative and full of contradiction. Hence the phenomena in this world cannot be considered absolute. Since everything in this world is relative and changing, human existence cannot be regarded as ultimate either. Therefore, a true follower of the Buddha must believe amidst this variegation, that there is an unchanging indiscriminate truth of absolute equality. If one tries to understand this by proper methods, and puts this understanding into practice, then one will be able to experience the Truth. Suffering will then be alleviated and endeavours towards Buddhahood and Bodhisattvahood will be duly rewarded.

3.3 Pure Karma

Most people know that Buddhism lays a great deal of emphasis on the Law of Cause and Effect. But the causes and effects that we have created may not necessary be pure, Evil deeds such as killing, robbery, adultery and lies have causes and effects that are not pure. Likewise, even acts such as almsgiving, paying homage to the Buddha, or reading sutras are not necessarily pure.

Take almsgiving for instance, which is undoubtedly a good act. Sometimes people may do this with the thoughts; "I can perform good

acts", or "I have given more than others", or "I can win someone by this action to serve my own purposes". In these situations, as long as there are thoughts of an ego or an expectation of reward for the act, then the act is not a pure one, and is sullied. Thus, one who follows the Buddha, must believe in the existence of pure causes and effects; i.e.: causes and effects that are free from defilements, free from the attachments of an ego. Pure causes will produce pure effects. One should adopt the attainment of Buddhahood as one's ideal goal and have strong faith and understanding in pure causes and their corresponding effects.

3.4 The Possibility of obtaining Bodhi

But understanding faith in the three previous sections, does not guarantee one's path towards Buddhahood. Some may say "I am too dumb or too busy". If we do not have confidence in ourselves, how can we find the determination to follow the Buddha? Therefore we must do our best to strengthen our confidence and believe that everyone possesses Buddha-nature and be determined to attain enlightenment. We should do our best and use all the strength we have in the endeavour. If we fail today, we still have tomorrow. If we cannot be successful in this life, we still have the next life. With unflinching determination, faith, and continuous effort, enlightenment will be achieved one day.

3.5 The expedient path

All sentient beings are endowed with Buddha-nature and all may become Buddhas. But Buddhahood is secured through practice. If we practise according to the teachings, we will eventually become a Buddha. Such teachings are called expedients to Enlightenment.

To use an analogy; it is not enough for us to believe that there is water under the ground. We must know how to dig down to the water level and how to bring the water up. If we do not do this, we will remain thirsty despite the proximity of the water. Likewise, Buddhahood has to be achieved by certain methods and thus, there is neither a naturally born Maitreya Buddha nor a naturally existing Sakyamuni Buddha.

3.6 The sacred teachings of Tathagata

None of us are Buddhas, so how do we know the path leading to Buddhahood? After Sakyamuni became a Buddha out of his compassion towards the sentient beings, he taught the methods for Enlightenment. These were later recorded in the Tripitaka (the "Three Basket"). Therefore, we should believe in the teachings that are recorded in the sutras, vinayas and abhidharma and try to understand them. Our faith in these teachings will strengthen our endeavours to follow the Buddha's path. Those who can read should read, and those who cannot read should listen, as in these "Three Baskets", there are helpful methods that can lead us to Buddhahood.

4. Begin as a Bodhisattva of Ten Meritorious Deeds

After we have acquired sufficient faith and understanding of the Buddha, we should start to practice the Ten Meritorious Deeds like a Bodhisattva. Many people do not understand the term "Bodhisattva". There is a lot of misunderstanding about it. "Bodhisattva" is an Indian word which is made from the two words; bodhi and sattva. Bodhi means enlightened mind and sattva means a sentient being. Therefore, a Bodhisattva is a sentient being who seeks an enlightened mind.

There are different levels of Bodhisattvas, some are higher in their practice and some are lower. To an ordinary mind, the term Bodhisattva usually reminds one of great Bodhisattvas such as Manjushri, Samantabhadra, Avalokitesvara and Ksitigarbha. In fact, any person who has made up his mind to be a Buddha is a Bodhisattva. The difference between a Buddha and a Bodhisattva is that the Buddha represents supreme perfection, the summum bonum. He is like a person who has completed all processes of learning, while a Bodhisattva is a student who is still in school. The students can be in kindergarten, primary school. secondary school, university or even post-graduate school. They are all students, with the only difference being the degree of learning while the process of study is the same for all. Similarly, there are also Bodhisattvas who have just started on their path. They are not much different from the common people except that they have made the decision to seek enlightenment and to become a Buddha. If they continue

to learn and practise the various acts of a Bodhisattva, they will eventually attain the standards of the great Bodhisattva such as Manjushri Bodhisattva and Avalokitesvara Bodhisattva.

We should not think that it is impossible for us to become like them. When we go to school. We start with the kindergarten and gradually progress to postgraduate school As with a Bodhisattva, the great Bodhisattvas too had to start from the novice level. Now, lets talk about the Bodhisattva who have just started their journey as they are closer to the common people mentally and their example is therefore much easier to follow.

A newly initiated Bodhisattva should lay his emphasis on the following points:

4.1 Start with a mind of great compassion

When one makes a decision to become a Bodhisattva, one needs to cultivate one's faith, dedication, and wisdom. However, the emphasis should be on compassion. Those who start out with a feeling of compassion for all sentient beings and are determined to acquire Buddhahood with the intention of saving sentient beings are the Bodhisattvas. Without compassion, Buddhahood cannot be achieved. Even when a person has thoroughly envisaged the Truth, if he has no compassion, he will become a selfish practitioner. Therefore, the most important thing about a Bodhisattva is his compassion. He sees and shares the sufferings of sentient beings. He thinks of methods to relieve them from their sufferings. This is the mind of a Bodhisattva, and the seed to Buddhahood. To take an initial step towards Bodhisattva is to be compassionate, to set great vows and be determined not to forget them. Once the mind has decided, we should make a firm stand and never turn back.

There are many ways of cultivating compassion, one of the best methods described in the scriptures is that of "putting yourself in the other person's shoes". We should think what it is like to stand in the other person's position. When we do this, our compassion will naturally grow.

If a question is asked: "What are the things that you love most?" All of us will almost certainly answer, parents, spouse, friends, country, nation. But in actual fact, as the Buddha said, "One loves no more than oneself". One can, of course love one's parents, and others, as long as they do not hurt one's own interests. Otherwise we will love no one.

Almost everyone loves others with the selfish mind of loving themselves. If a person can think of other people's sufferings as his own sufferings, can love others in the same way that he loves himself, always thinks of the other persons situation rather than his own perspective, then this can be called true love and compassion. If one considers the suffering of others, before one's own suffering, then great compassion will come naturally. It is not necessary for a newly initiated Bodhisattva to have supernatural power or magnificent body and appearance, once compassion is aroused, and one aims to acquire Buddhahood for the salvation of sentient beings, one becomes a Bodhisattva. However, a mind with an ambition to attain Buddhahood is still not enough to get us there. It must be strengthened with right action.

4.2 Act according to the Ten Meritorious Deeds

The difference between ordinary people and a Bodhisattva is that the latter have the determination to seek enlightenment, and perform the deeds of a Bodhisattva. A novice Bodhisattva is one who performs the Ten good acts with a mind to be enlightened. He is called a Bodhisattva of the Ten Meritorious Deeds.

The Ten Meritorious Deeds are the ten good acts that counteract the ten evils. They are as follow:

(1) Not to kill is to love and protect lives.
(2) Not to steal is to refrain from illegal possession of wealth.
(3) Not to commit adultery is to refrain from illicit sexual behaviour.
(4) Not to lie is not to tell something false.
(5) No gossiping tongue is not to tell tales between people thereby causing disharmony between them.
(6) No harsh speech is not to say things that are coarse or sardonic.

When criticizing others for their wrong deeds we must speak softly instead of using words that are cruel and hurtful.
(7) Not to speak words that are beguiling is to speak words that are moral and beneficial for society. Beguiling words are words that sound nice, but have wrong thoughts and may result in killing, robbery, adultery, falsehood and other sins. They can be meaningless prattle and a waste of time.
(8) Not to be greedy is to take only what you deserve, and to be content with few desires. We should not covet things that do not belong to us.
(9) Not to have any hatred is to have compassion and to refrain from disputes and fights.
(10)To be free from wrong views is to have right under-standing. This means understanding and accepting the Law of Cause and Effect, the existence of past lives and future lives, the cycle of life and death, the state attainable by the saints and Arahats, and that Bodhisattvas and Buddhas are able to release themselves from the cycle of life and death. Do not let wrong thoughts, such as thoughts that claim death as the end of human existence arise.

A Bodhisattva who acts according to the Ten Meritorious Deeds is an apprentice who has initiated the mind of enlightenment that has great emphasis on compassion. He is determined to become a Buddha for the salvation of other sentient beings. To act according to the Ten Meritorious Deeds can be accomplished by almost everyone.

If we say that we cannot perform the ten good deeds, then we must be fooling ourselves. The Buddha-Dharma teaches us that to be a human equipped with a wholesome personality, we should start by observing the Five Precepts and the Ten Meritorious Deeds. The Ten Meritorious deeds are the right actions and conducts for life. However, if a person has high morals and is able to perform the Ten Meritorious Deeds, but lacks compassion, they will only be a sage in the world or a virtuous Human among men. In Buddhism, it is different. The Ten Meritorious Deeds are guided by the mind of compassion, the essence of the mind of enlightenment. Therefore, the Ten Meritorious Deeds are the first steps from Human to Buddhahood.

Everyone should consider Buddha as the ideal, be dedicated to seek enlightenment, and practise the Ten Meritorious Deeds. Besides we should also repent, set vows, pay respect to the Buddharupa, meditate on the Buddha, and be enthusiastic to protect the Dharma as we would protect our own life. We should not think "As long as I am following the Buddha, that is good enough". We should also care about what is happening to Buddhism in the world. Should Buddhism meet with any disaster or destruction, we must protect it for our own faith as well as for the spiritual life of all sentient beings. There are many things a Bodhisattva should do which cannot be covered by this brief address. Last but not least, I hope that you all will start to take this first step in practising the Mahayana Buddhism. Try to be a Bodhisattva-child, cultivate your compassion and practise the Ten Meritorious Deeds.

Translated by Neng Rong, edited by Mick Kiddle, proofread by Neng Rong (14-5-1995).

The Three Essentials In Practising the Teaching of the Buddha

1. Faith and Determination, Loving Kindness and Compassion, Wisdom

The philosophy expounded by the Buddha is very profound and broad. It is so broad and profound that sometimes ordinary people have difficulties in finding a right entrance into it. They do not know where to start. However, this does not imply that the Buddha's Teachings are confusing or disorganised. On the contrary, Buddhism has very logical, well-reasoned and practical principles.

Wise men in the past commented that all the methods taught by the Buddha, whether the expedient or ultimate paths, serve the sole purpose of leading one to Buddhahood. Whether it is the path that leads one away from evil, and towards the right aspirations (the principle of the Five Vehicles1) or the path that leads to disentanglement from worldly desires and to freedom (the principle of the Three Vehicles2); or the path that turns one away from the practice of the Sravaka3 and

Pratyeka-buddhas4 and redirects one to Mahayana thought (the principle of the one Vehicle5);
the Buddha explained the paths to enlightenment in all these various ways for the benefit of sentient beings in all their corresponding variety. It is for this great reason that the Buddha appeared in this world.

From the stand point of one who wants to learn about Buddhism, it is important to understand that all the methods taught by the Buddha are in fact processes in the Bodhisattva's6 practice. They are the Bodhi paths that lead to Buddhahood. Due to the differing conditions, causes, times and places into which we were born, the best ways towards Bodhi (Enlightenment) may differ for each of us. But if we try to seek the truth of nature through the various methods we will realise that there are no great differences in the teachings of the Buddha. Three themes characterize all the teachings and encompass them as one coherent whole. These themes are as applicable to the practice of "One Vehicle" as they are to the "Three vehicles" and "Five vehicles". Thus, we call these themes the "The Three Essentials in Practising the Teaching of the Buddha".

1.1 The Three Essentials of Practice Defined

What are these Three Essentials? As stated in the Sutra of Great Prajna they are; "To maintain mindfulness of supreme Bodhi (the mind of enlightenment), to centre oneself on compassion, and to learn the skilful means of emptiness (the wisdom of non-grasping or subtle intangibility)".

The Great Prajna Sutra emphasizes the all-inclusive practice of a Bodhisattva. A Bodhisattva must learn all methods of practice, (which are in fact nothing more than the ways of cultivating goodness and wisdom). All these methods should comply with the Three Essentials, which are their foundation. The ultimate aim of all practices is to attain perfection in these three virtues.

Thus, these themes are in fact the heart of practising the Bodhisattva way. As the ancients said, "If we did not find the right direction of

practice we would be wandering blindly around the eight thousand methods and teachings taught by the Buddha, just like walking in the darkness. If we could find the right direction of practice, the twelve divisions of the Mahayana Canon, would be as clear as ordinary simple conversation to us."

a) Mindfulness of the heart of wisdom, or the Supreme Bodhi (wisdom of the Buddha), as the ground of faith and determination.

This is the perfect and ultimate merit of the Buddha that was attained through His enlightenment. Practitioners should contemplate always the wisdom of the Supreme Bodhi. One should have faith that the Buddha has attained the Supreme Bodhi and that the Supreme Bodhi may bring us the vision of splendour and boundless merits. Belief in the merits of the Supreme Bodhi arouses our determination and joy for it, and further inspires us to seek it out. In other words, appreciation of the wisdom of Supreme Bodhi meaningfully translates into our determination to attain perfect enlightenment.

b) Great Compassion.

Great Compassion may refer to sympathy or loving kindness and compassion in general, in a wider sense, it refers to loving kindness, compassion, appreciative joy and equanimity. To be compassionate is to have the mind intent upon relieving living beings from their miseries. To have loving kindness is to be intent upon giving living beings enjoyment and happiness.

All the practices of the Bodhisattva begin with the mind of loving kindness and compassion. The mind of loving kindness and compassion is always first and foremost. As stated in the Sutra, "The status of a Bodhisattva is attainable through the mind of compassion, it is not attainable by merely meritorious deeds". Without loving kindness and compassion, all virtues and wisdom will not comply with the practice of a Bodhisattva. Thus, the great mind of loving kindness and compassion is indeed the heart of the Bodhisattva's practice.

c) Emptiness (The wisdom of non-grasping or subtle intangibility) as

the wisdom of Prajna.

This is the wisdom of non-attachment and supreme emptiness. The wisdom of emptiness that was cultivated under the guidance of the compassionate vow (i.e. the Bodhisattva vow) will not be just a dull emptiness and still silence. It is a great skilful characteristic. By possessing this wisdom, the practice of loving kindness and compassion can be successful and hence lead us to the attainment of the fruit of Bodhi. Thus, these three themes, the Bodhi vow, the Great Compassion and the Wisdom of Emptiness are the real essences of the path of the Bodhisattva.

1.2 The Three Essentials in the Superior Practice of the Bodhisattva

The great Bodhi vow1, the Great Compassion and the great wisdom of the Bodhisattva are an extension of the purest practices of all humans and devas as well as the Two vehicles2. Summarising the merits of all teachings, in terms of aims, humans and devas practice to become saints or to be reborn in heaven. They look forward to the worldly reality, beauty and virtue. The practice of the Two Vehicles cultivates the mind to the extinction of worldly desire and Nirvana. It promotes the mind of leaving the deluded world. And the practice of the Bodhisattva emphasises the cultivation of the great Bodhi vow.

Loving kindness to living beings, in the practice of humans and devas, is aroused due to sympathy towards other living beings. In the practice of the two vehicles, it is the sense of universal altruism that gives rise to loving kindness. In the practice of the Bodhisattva, it is the wisdom of emptiness (the realisation of Dependent origination, non-self and non-attachment) that gives rise to loving kindness.

In terms of the cultivation of wisdom, in the practice of human and devas, wisdom refers to worldly knowledge. In the practice of the Two Vehicles, wisdom is one-sided dogma In the practice of the Bodhisattva, it is the wisdom of non-discrimination in all aspects.

The response of the mind to the external environment varies among the three realms of practice. The mental activities involved are basically

the activities of faith and determination, loving kindness and compassion, and wisdom. The distinction among the three realms is that practitioners in each realm practise them at different levels. From the above analysis, it can be seen that the three main themes of the practice of the Bodhisattva are beyond all others, they encompass the practices of all virtues.

The embodiment of Dharma

Faith & Determination

Loving Kindness & Compassion

Wisdom
In Human & Devas Practice

To be a saint &
to be reborn in heaven

Sympathy to
living beings

Worldly knowledge
In Two Vehicle Practice

To leave the
deluded world

Sense of uni- versal altruism

one-sided
dogma

In Bodhisattva Practice

The Bodhi vow

Mind of loving
kindness & compassion

Wisdom of
Prajna

As we begin practising the teachings of the Buddha, either as a lay person or as an ordained follower, we should learn the practice of the Bodhisattva as this is the only way to Buddhahood. The real merits of the Bodhisattva are within these three themes. We should always reflect on ourselves: "Have I practised? Have I put effort into the practice of these three themes?" If not, how can we call ourselves a Bodhisattva? We should always remind ourselves to practice and to look upon the Bodhisattvas as our example.

2. A Comparison of the Confucian, Christian and Buddhist approaches to the Three Essentials

The main themes in the practice of the Bodhisattva way are faith and determination, loving kindness and compassion and wisdom. They constitute in fact a process of purification and improvement of the human mind according to its natural ability. These have some similarity with the other worldly practices such as Confucianism and Christianity. However, the worldly practices or ideologies tend to cling to one aspect and regard that as the whole, or adopt one aspect and neglect the rest. Hence the practice becomes incomplete.

Confucianism, which represents the mainstream of Chinese culture in China, advocates the Three Virtues, namely knowledge, benevolence and bravery. It takes them as they become moral values for dealing with people and living life in society. In brief, knowledge may be compared

with wisdom, benevolence with loving kindness and compassion and bravery with faith and determination.

There is a saying in Buddhism, "Faith instils determination and determination instils diligence (right effort)". With sincere faith we can arouse our greater determination. And with sincere determination, one will naturally become diligent and put right effort into practice. In short, faith leads to determination and determination will lead to bravery and diligence. This is the development of energy from faith. Diligence and bravery are needed in all meritorious deeds, but it has to begin with faith and determination.

Confucianism over-emphasises the common relationship among human beings, and lacks inspiration. Hence, it is difficult to arouse sincere faith and determination in its followers. Without strong faith, the virtue of bravery cannot be fully expressed. The concepts of "being wise", "being the saintly", "the Law of Heaven", "the conscience", and "the fear of Heavenly commands, fear of the saint and fear of commandments of the authority", all weaken the cultivation of faith and determination. The idea of bravery becomes "one who knows how to feel ashamed is close to being considered brave". This ideology is difficult to spread among the general population, and the faith that arises from this ideology of "to be reborn in heaven" or "to attain Buddhahood". The Chinese nation which has long been under the influence of Confucianism is withering and becoming weaker each day. It has failed to arouse the virtues of bravery from faith, and the Chinese lack strong motivation and enthusiasm for life. From the view of promoting human nature or strengthening the Chinese nation, and cultivating of sincere and dedicated faith and bravery, this decline is something that the Confucianists should take note of.

Christianity (Catholic and Christian) conditions the contemporary culture and spirit of the West. It also has three main themes: faith, hope and love. Christians believe in the existence of God and because of their faith in God there is hope of a bright future for them. Because God loves us, we must in turn love others. Everything was created by God. These teachings are of course very different to the teachings of Buddhism. However, in general, we may consider faith and

hope to be equivalent to faith and determination in Buddhism, and love equivalent to loving kindness and compassion in Buddhism.

Although Christians claim that they have a rational belief in righteousness, it does not emphasise the virtue of wisdom in nature. When Adam and Eve ate the forbidden fruit, their eyes brightened. This is the beginning of self-awareness and development of human knowledge. However, for the theist, this is a sin, and is the source of death. Teaching as such is shaken by the development and achievement of modern scientific cultures nowadays.

The Sravakas (the people who lived in the Buddha's time and listened to his teachings personally) placed less emphasis on the cultivation of loving kindness and compassion. There were Sravakas who stressed faith and wisdom but there were none who stressed compassion. This is just the opposite to Christian practice. Christians emphasise faith and love but lack wisdom. The Sravakas stressed faith and wisdom, but undervalued loving kindness and compassion. Both modes of practice are narrow and incomplete. The practice of the Mahayana Bodhisattva, which puts great emphasis on the equal practice of all the three themes, is undoubtedly more complete. Although the teachings of Confucianism are not complete, Their three virtues are closest to the practice of the Bodhisattva.

The Pure Land sect in Chinese Mahayana Buddhism (originated in India and completed in China) also has three main themes. They are: faith, determination (dedication) and practice. The order of faith, determination and practice delineates the process. From faith determination arises, and with determination, effort to practice arises.

When we say the words "to practice" most people interpret it as "practicing diligently" without the concepts of loving kindness and compassion or wisdom. Some Pure Land practitioners practice by chanting the name of the Amitabha Buddha but do not cultivate wisdom or compassion and loving kindness. This type of person will have to wait for a long while before they can fulfil their wish to become enlightened and return to this world in order to relieve the suffering

of the worldly beings. This is the result of the imbalance development and negligence of Mahayana philosophy in practice.

When the Pure Land sect spread to Japan, it immersed into its theistic tradition and changed itself into the "Truth" sect, promoting the ideology of rebirth with faith and determination. Even the chanting of the name was not important anymore. This is similar to the Christian doctrine, where those who have faith will be saved.

In short, other religions or ideologies do emphasise the Three Essentials in one way or another but not all. It is important for us to remember that, the main themes of the practice of the Bodhisattva are the completion and perfection in the cultivation of faith determination, wisdom, loving kindness and compassion.

3. Finding, entering and advancing in the Buddhist practice of the Three Essentials

a) Different ways of entering the practice

In the practice of the Bodhisattva, we should not emphasise one practice and neglect the others. However, as a beginner, one may find entrance through one (or two) of the gates. Those who are interested in philosophy psychology or theoretical subjects may investigate the righteousness and profundity of the teaching and hence arouse an interest in learning the teachings of the Buddha. These are people who enter through the gate of wisdom.

On the other hand, those who are engaged in social welfare work and who are fond of rendering assistance to others, are close to the Buddha's teaching on relationship with others. They praise and appreciate the loving kindness and compassion of the teaching of the Buddha and hence begin to practise them. These are people who enter through the gate of loving kindness and compassion.

In addition, there are others who admire the perfections of the Triple Gem, or who because of the special experiences that they have had with

the Buddha and Bodhisattvas, decide to practice the teachings of the Buddha. These are people who enter through the gate of faith and determination.

Due to differences in the spiritual potential of living beings, beginners may find entrance through different ways. In brief, people who have more greed may enter through the door of loving kindness and compassion. Those who have more hatred may enter through the door of wisdom and those who have a simple mind may enter through the door of faith and determination.

b) The importance of the balance practice in faith determination, loving kindness and compassion, wisdom - the Three Essentials

However, after beginning our Buddhist practice, we should not remain confined to studying and practising in a particular fashion permanently. Otherwise, there will be no improvement even after ten years or even twenty years of learning, and its consequent benefits will be poor.

We should understand that even in the practice of Two Vehicles, there are people who emphasise faith whilst the others emphasise wisdom. This is mainly due to differences in individual spiritual potential, and does not mean that such practitioners stay permanently in one stage of that they only possess either faith without wisdom, or wisdom with out faith.

Both the Nirvana and Pitaka Sutra state that "Faith without wisdom leads one to become more ignorant and wisdom without faith leads one to a perverted view. "If we rely on faith only and do not cultivate understanding and wisdom we will be unable to comprehend the Triple Gem and the methods that we are learning. In that case, the real benefits of the Dharma would be beyond us. For those who practice in this manner, in their minds, they believe Buddhism is no different to the worship of ghosts or Gods. It is just an ignorant faith-superstition. This kind of attitude is in fact very commonly found in the circles of Chinese Buddhists nowadays.

It is more dangerous for one to have wisdom without faith. The Nagarjuna Bodhisattva said that, "If we try to attain 'emptiness' without the foundation of faith and precepts, such a concept of 'emptiness' will be a perverted one." This perverted view of 'emptiness' rejects the Truth of the Law of Cause and Effect. Such a mistake is made due to self-approbation and the lack of pure faith in the merits of the Triple Gem. The foolishness of superstition is less than the foolishness of perverted views. Perverted view may lead one to Hell. Thus, it can be seen that faith and wisdom must be practised together, neither should be neglected.

In the teachings of the Great Vehicle, there is a 'superior Bodhisattva of Wisdom', and a 'Superior Bodhisattva of Mercy'. We should note the word "Superior", which simply means that they have greater emphasis on those aspects. If there is only wisdom without compassion or compassion without wisdom, the practice cannot be considered the practice of a Bodhisattva. Both compassion and wisdom must be cultivated together. Even if one practises compassion and wisdom together, if the merits and determination of compassion are not strong enough, one will be anxiously seeking for self-salvation and the attainments of wisdom for oneself only, one deteriorates to a selfish practitioner (Hinayanist) and cannot attain perfect enlightenment. If one's mind of loving kindness and compassion is strong but weak in wisdom, in the process of practising the Bodhisattva's way one may be defeated and become a "Defeated Bodhisattva".

This is because the practice of the Bodhisattva cannot be successful without the skilful means of the wisdom of emptiness (wisdom of non-grasping). Thus, one may enter Buddhism through any one of the gates, however, if one is thinking of progressing and advancing further into the teaching and learning of the practice of the Bodhisattva, one must develop balanced strength in all these three areas, loving kindness and compassion and wisdom. These three areas of development will supplement each other and gradually lead the practitioner to a higher stage.

When one gains the profound wisdom of the Buddha, one is perfect in the practice of all three themes. This is the attainment of the great Bodhi

or great Nirvana, in other words, Buddhahood. Some people think that it should be sufficient to just become expert in one theme, it is not necessary for one to learn all three together.

In fact, if one really becomes expert in one theme, one will naturally understand the interrelationship of the three and how they complement each other in order to lead one to completion. One theme may be used as the starting point of practice and its main focus. Looking deeply in this way one sees how each theme enfolds all the others at the same time It does not imply that one is giving up the practice of the other merits.

We, who are practising the Bodhisattva's perfections and aiming for the fruit of Buddhahood, should ask ourselves, are the Buddhas and Bodhisattvas incomplete in their practice of the three themes? Do they have faith without wisdom, or have wisdom without faith? Buddha means the perfection of all merits. Thus, those who are determined to learn from the Buddha, should look upon the perfect merits of the Buddha as their goal and strive forward diligently.

4. The role of the Three Essentials in mental development, practice and attainment

Those who sincerely develop the mind of Bodhi and make the effort to practise the perfection of the Bodhisattva, must equip themselves with the essentials of Mahayana practice, even though they may have inclinations towards certain aspects. The essentials are: faith and determination, loving kindness and compassion, and wisdom. Without the foundation of Bodhisattva teachings, one's faith and determination will be similar to benevolence and knowledge in Confucianism; one's loving kindness and compassion will resemble the faith and wisdom of the Sravakas; and one's wisdom will be equivalent to faith and love in Christianity. The only practice that can fully convey the Truth of Buddha's teaching, and can become the supreme way of practice for human beings, in the practice of the Bodhisattva-the unification of faith and determination, loving kindness and compassion and wisdom. These three themes supplement each other and lead one to the attainment of perfection.

The three themes are the essentials and cannot be ignored or neglected. In the process of learning, there is a certain order of progress. One progresses from emphasis on one aspect to another according to their order until the completion of the course. To begin practice from the mind of a worldly person, we must know the order of practice. If we boast about perfection and completion, all these will be just empty words of mouth and reality will prove that our success is illusion.

a) The Order of practice

The sutras and abhidharma have given many explanations about the practices paving the Path of the Bodhisattva. Generally speaking, it can be divided into two smaller parallel paths - the Path of Prajna and the Path of Skilful Means. The stages of the Paths are as follow:

i) To begin the practice of the Bodhisattva, one must first develop the mind of Bodhi (mind of enlightenment). With the mind of Bodhi one can then step into the practice of the Bodhisattva. This is the stage that emphasises the importance of faith and determination.

ii) After the initiation of Bodhi mind, one progresses in practice. The practice of the Bodhisattva emphasises benefitting others. The accumulation of virtues and wisdom is not only for oneself. This is the stage that emphasises compassion.

iii) When one is equipped with virtues and wisdom, and balance in the practice of compassion and wisdom, one then attains the wisdom of equanimity and non-discrimination. This is the stage of Prajna (wisdom of emptiness).

The above are stages along the Path of Prajna. The realisation of the wisdom of emptiness in the Path of Prajna represents the development of the mind for the Path of the Skilful Means. This is the supreme mind of Bodhi. It is the unification of faith and wisdom-the pure attainment.

iv) From then on, the Bodhisattva put great emphasis on relieving the sufferings of all living beings and the adornment of a pure land. This is the practice of loving kindness and compassion with wisdom.

v) At the stage of perfection, one realises the supreme Bodhi the wisdom of all wisdom.

The order of progress along the Path of Skilful Means includes the development of the supreme Bodhi mind, the practice and attainment of perfect wisdom. Together with the Path of Prajna, there are five stages. These are stages that a Bodhisattva must go through in the process of practice, and it is something that those who are practising the Path of the Bodhisattva should always bear in mind.

The Path of Prajna

To develop the Bodhi vow
To practice loving kindness and compassion
To attain the wisdom of emptiness

To abide with equanimity
in faith and wisdom

The Path of Skilful
Means

To develop a pure and joyful mind
To adorn and purify the pure land in all matters
To attain the perfect fruit of
enlightenment

These two paths and five stages can be summarised into three: the first

is the development of the mind, the middle three are the practice (the practice of compassion to wisdom in the Path of Prajna, and wisdom to compassion in the Path of Skilful Means), and the last one is the attainment of Buddhahood. They are the stages of practice from worldly beings to Buddhahood, which is in fact the purification and improvement of the three virtues (three virtues of the Buddha, perfection in detachment, compassion and wisdom) to the state of perfection.

In summary, the worldly beings are ignorant, impure and full of desires. From the state of a worldly being, one arouses one's faith and determination in pursuing Buddhahood, through the practice of loving kindness and compassion one progresses towards the attainment of the wisdom of emptiness. The wisdom of emptiness is also the Bodhisattva's faith and determination (the pure mind of supreme joy). It is the unification of faith and wisdom.

With this faith and determination (no yet perfect), one continues the practice of compassion and loving kindness more broadly until one attains the perfect stage of wisdom. This is also the time when one's wisdom, loving kindness and compassion, faith and determination attain perfection. The practice of the Bodhisattva is boundless and profound. For one to practice the perfection of Bodhisattva from the stage of a worldly beings, one must always hold on to these Three Essentials as the guiding principles of practice.

5. The Three Essentials and the recitation of the Buddha's name, vegetarianism, and sutra chanting

The various ways of practice in the countless methodologies introduced by the Buddha boil down to the practice of the Three Essentials. They are very broad and profound. Now, let's discuss the expedient ways for a beginner. To recite the name of the Buddha, to be vegetarian and to chant (to intone) the sutras are the main ways of practice for most Chinese Buddhists. They represent beginners steps along the Path of Bodhisattva.

a) Recitation of the Buddha's name

The purpose of reciting the name of the Buddha is to arouse one's faith

and determination. A Bodhisattva's faith and determination is the development of the Bodhi mind, and the maintenance of mindfulness on supreme Bodhi. The Buddha is the person who has realised the supreme Bodhi - the wisdom of all wisdom. He has majestic appearance and boundless power. He embodies all wisdom and incomparable loving kindness and compassion. Since his practice as a Bodhisattva, he has done countless meritorious acts benefiting others.

One should respect and admire the Buddha. The Buddha preaches the Dharma, and because of Dharma, the Sangha exist. Hence, the Buddha is also the embodiment of the Triple Gem. Thus we should look upon Buddha as our all encompassing refuge and ideal example at all times. With respect and admiration for Buddha's merits, and sincere appreciation of His kindness and compassion, one's faith and determination to practice will be strengthened. This is the main purpose of the practice of "reciting the name of the Buddha", and "praising the development of the mind of Bodhi", advocated by many of the Mahayana Sutras.

We recite the name of the Buddha to remind ourselves of the virtues of the Buddha1, the marks of the Buddha2, the essence of the Buddha3, and the pure land of the Buddha. Expanding the scope of this practice leads into practices such as paying respect to the Buddha, praising the Buddha, making offerings to the Buddha, repentance in front of the Buddha, rejoicing in the merits of the Buddha and encouraging the promotion and distribution of the teachings of the Buddha; these are the broader means of practising.

The Prajna-Paramita Discourse states the "The Bodhisattva enters into Dharma with strong and diligent faith (determination), and happily accumulates the merits of a Buddha. This is 'an easy path' that was specially introduced by the 'Superior Faith Bodhisattva' in the Mahayana Teaching.

This 'easy path' is also the expedient alternative to the "difficult path" (the Path of Prajna and Skilful means that emphasise wisdom and compassion). Thus, "The Commentary on the Ten Stages of Bodhisattva" written by Nagarjuna Bodhisattva states that: "A beginner should practice reciting the name of the Buddha, repentance, promotion of the

doctrine of the Buddha and other methods as mentioned above, so that the mind may be purified and faith strengthened. Thereafter he may be able to go a step further into the practice of wisdom, loving kindness and compassion."

The Sraddhotpada Sutra also says that: "Beginners should learn such methods in order to strengthen their faith, as living beings are weak minded." By teaching them to "concentrate on the name of the Buddha", this will help them to maintain and strengthen their faith so that they do not fall back.

The main purpose of the practice of reciting the name of the Buddha is to initiate the faith and determination in those in whom they have not yet developed, and to strengthen and maintain faith and determination in those in whom they have. To recite the name of the Buddha is to recite with the mind. Also to remember the virtues of the Buddha whilst reciting with intense concentration is a skilful means of initiating one's faith and determination. The normal practice of reciting by mouth is just a convenience among the conveniences, it is not the best way of practice.

b) Vegetarianism

To be vegetarian means not to eat meat. Vegetarianism is a tradition of Chinese Buddhism. It is not necessary for one to be a vegetarian in order to become a Buddhist. Theravada Buddhists in Sir Lanka and Buddhists in Tibet and Japan do take meat as an accepted part of their diet. Some Chinese Buddhists thought that to be vegetarian is the Hinayanist practice, and not the teaching of the Mahayana. This is a great misunderstanding. In actual fact, vegetarianism is a practice specially advocated in the Mahayana teachings. This can be found in sutras, such as the Lankavatara, Nirvana and Angulimala Sutras. There are various reasons for not eating meat, but the main reason is to cultivate one's loving kindness and compassion. As the sutras say: "Eating meat nips compassion in the bud".

A Bodhisattva should always seek to benefit others and to relieve the sufferings of all living beings. If one is cruel enough to kill beings

and eat them, then where is one's mind of kindness and compassion? The practice of the Bodhisattva emphasises the mind of compassion. Hence, the virtue of vegetarianism is certainly the conclusion of the Mahayana teaching.

c) Sutra Chanting

The chanting of sutras is also an expedient way of practice. Although the practice may have other purposes its main aim is to develop wisdom. There are three stages in the practice of wisdom before the realisation of the true Prajna (the wisdom of enlightenment). They are the stages of hearing, thinking and analysing, and practising.

These three stages of cultivating wisdom can also be classified into the Ten Righteous Practices (The Ten Ways of Devotion to the Buddha's Teaching), namely: to copy sacred texts, to offer places for keeping and maintaining sutras or Dharma writings, to preach or give such exposition of Dharma to others, to listed attentively to their exposition, to read them, to teach others about them, to intone them, to explain them, to think and analyse them and to practise them. In this traditional schema, the first eight are practices of wisdom through hearing. Sutra chanting reminiscent of schools in olden days when one would intone the text before giving an explanation of it. After one intones the sutra one becomes familiar with it. Then one may eventually understand it or at least seek such an understanding. These are the expedient paths in practising wisdom through hearing.

d) Righteous practice of the Expedient Path

The most common methods of practice amongst Chinese Buddhist are the recitation of the name of the Buddha, vegetarianism (releasing lives) and chanting the sutras. These are in fact expedient steps for anyone who wants to begin the practice of the Bodhisattva. These are expedient measures that will strengthen one's faith and determination, loving kindness and compassion, and wisdom as stated in the Mahayana teachings.

However, some people stress the merits of chanting the sutras whilst

placing little value on the understanding of their meanings. In this case, the chanting will not expedite the development of wisdom.

On the other hand, those who advocate the practice of vegetarianism and the release of captive lives may emphasise their practice of these two methods but may not show loving kindness and compassion towards sufferings human beings or act to protect and help them. They only care about other living beings but neglect their calling to care for and protect human beings. This perversion of practice arises due to ignorance of the purpose behind true practice and cannot lead to the development of true loving kindness and compassion.

By comparison, reciting the name of the Buddha cultivates one's faith somehow or other as the action reminds one about the virtues of the Buddha. However, the problem is that most followers incline towards superstitious acts whilst others are only seeking personal salvation. Thus it is very rare to have someone who will develop the Bodhisattva's faith and determination in seeking attainment of Buddhahood and relieving the sufferings of all living beings through practising the recitation of the Buddha's name.

Recitation of the name of the Buddha, vegetarianism and chanting the sutras are the supremely expedient practices on the path to the perfection of Bodhisattvahood. But due to the lack of enthusiasm in seeking wisdom and the lack of loving kindness and compassion, the practices are faith oriented. As a result, the full benefits arising from the skilful application of these expedient practices, cannot be fully expressed. This is the sad and source of deterioration in Chinese Buddhism.

Practising in this manner cannot be considered the practice of a Bodhisattva, nor can it reflect the greatness and beauty of the Dharma. Those who practice in this way will not be able to save themselves, let alone save the world. When we are practising the path of the Buddha and the Bodhisattva, we must understand clearly the aim of these expedient practices. We should not recite the name of the Buddha just for the sake of reciting; become a vegetarian just for the sake of becoming a vegetarian, or chant the sutras just for the sake of chanting. We

should recite the name of the Buddha hoping to develop our faith and determination; become a vegetarian in order to strengthen our loving kindness and compassion; chant the sutras with the aim of developing our wisdom. These are methods of practice and their aim is to cultivate one's faith and determination, loving kindness and compassion, and wisdom.

Thus, one who is sincere in practising the Teaching of the Buddha and is learning the Path of the Bodhisattva, should practise the recitation of the Buddha's name in a righteous way and develop great determination and effort in seeking the attainment of Buddhahood and relieving the sufferings of all living being. From the practice of vegetarianism and releasing captive lives one should cultivate loving kindness and compassion and take part in social welfare activities that are of benefit to mankind. From the chanting of sutras one should go a step further into understanding their meanings, and hence develop wisdom.

In doing so, these expedient practices will fulfil their purposes and lay the foundations for one to progress along the Path of the Bodhisattva. These are only initial steps. There is still a long journey ahead. We should start here and strive forward in pursuit the boundless Teaching of the Buddha.

Translated by Neng Rong, edited by Mick Kiddle, Proofread by Neng Rong.(16-6-1995)

A Commentary on the Excellence of the Three Birth, and Cause and Effect Theories

We know that in our modern age humanity lives in fear of mass destruction. Terrors and stresses of every kind threaten us everywhere and impinge upon our freedom. Why has the world deteriorated to such a state? According to Buddhism, the answer lies in the fact that we human beings have lost the sense of purpose in our lives. We deny our own worth and live with hollow and illusory emotions. Our lives have become either malevolent or corrupted. We are either intoxicated with passion and desire for wealth, or maddened by vengeful violence. Material

covetousness and emotional negativity lead this world towards the sombre brink of death.

I said: "Human beings have lost the sense of purpose in their lives and renounced their own real worth." What does this statement mean? For this, I wish to give a simple explanation. Human beings view life in three different ways. These are the One Birth, Two Birth and Three Birth Theories.

1. The One Birth Theory

Nowadays, the One Birth theory of materialism has made raids into human hearts everywhere. Human beings have set their eyes on the realm of substances, considering the material world to be the only reality.

Under the influence of materialism people feel that life is nothing but a superficial and inconsequential affair. Birth is merely the result of ones, parents, union. It is purely the result of sexual intercourse and subsequent physical development. Death is merely the decomposition of the bodily organism. It brings the organic process to its end and then vanishes without trace. Life within this cosmos is nothing but that. Materialists recognize only the present, denying everything before birth and rejecting whatever may lie after death. With a life-view that everything ends with death, there is ultimately nowhere for one to go. This leads to extreme emptiness and boundless despair.

Life is toilsome, but what is it really aiming for? For the individual? The individual so lost and alone has nothing to hope for but a senseless life ending in death and annihilation. For his family, his country or the wider world? What kind of relationship does he have with them? The result of this one Birth Theory is to restrict ones, thought to the present and the temporary benefit of oneself only. One becomes selfish. Hence the more learned one is, the more deceitful one becomes. The more good words one speaks, the more evil deeds one performs. One is only thinking of personal benefits. Those of the elder generation strive toward personal desires and lust. Those of the younger generation, having abundant imaginations and vigour of youth fall into temptations and strive toward their aims without considering the

righteousness of the means they use. The misdirection of their energies ends up leading us towards a cruel and ruthless world.

The idea of everything ending with death tragically obscures the real value of oneself. This is the One Birth Theory or the life-view of materialists. Society nowadays is being infected with this plague that makes the entire world go insane. Some people think that they are anti-materialist or anti-communist, but do not realise that their own life-views are in fact the same as those of the materialists. They also subscribe to the One Birth Theory and unwittingly succumb to its fatal notion that everything ends with death.

2. The Two Birth Theory

The Two Birth Theory is the general point of view of the polytheist and the monotheist. They believe that there will still be a future after death. As the Chinese of old said: "One dies and becomes a ghost." Those who are virtuous and have accumulated merits ascend to the realms of deities. Those who do evil deeds, or who do not have any descendants, are to become "homeless spirits".

Since the Sung and Ming dynasties non-religious ideology has become stronger. Almost everyone in modern intellectual circles believes in the vulgarised One Birth Theory. The Two Birth Theory has strengthened and sustained the inner-hearts of human beings both past and present. It brightens hope for the future and gives strength to endure and overcome present difficulties. In addition, this view of life has an extraordinarily positive influence leading to the improvement of personality and morality.

The theistic Two Birth Theory is now declining day by day. This is because the Two Birth Theory generally believes that there is an independent soul that existed before ones, birth and will continue to exist after ones, death. It is just like one going into a room through one door and later leaving through another. This explanation of soul or ego as an object which is separate from both body and mind, is difficult for modern scientific thought to accept. As for Western monotheism, it only deals with the present and the future, i.e. the

fall into Hell or the ascension to the Kingdom of Heaven. It does not provide a satisfactory explanation for the origin of life.

To say that life is the creation of God, and the obedient reflection of His intention to create this human world, shows clearly and completely nothing but the conflict with the supposedly perfect love and kindness of His nature. Thousands of human beings are born into this world every hour of every day, but in reality how many of them are destined to ascend to the Kingdom of Heaven? If God is omniscient, He will know that a large number of them are going to go Hell. One may say: "God gives mankind free will God likes mankind to obey Him with free will." But mankind is ignorant. Humans are like children. Isn't it cruel to send masses of ignorant children into unusual danger hoping that one or two of them might be able to rush through? How cruel is this? Does God like this?

If there is a God, and God knows clearly that thousands and millions of people have fallen into misery yet still continues with His creation, He must be either crazy or cruel! Therefore, more and more human beings do not believe in the Two Birth Theory. Their inner-hearts are in a void. They have no spiritual support and become trapped in the One Birth Theory and the materialism of Satans' realm. This is an important cause contributing to the decline of world civilisation in this century.

3. The Three Birth Theory

The Three Birth Theory is a speciality of the religions of India. Among the Indic religions, Buddhism gives the most thorough explanation of this theory. Human beings and all other living beings exist continuously through boundless lives. They are not created by God, nor are they there by chance with meaningless death ending everything. The process is described as being similar to a stream that gives rise to patterns of waves; birth and death being the rise and fall of a certain period, or activity.

In accordance with Three Birth Theory, there is no God seen to be

dispensing rewards and punishments. In this view life is seen to be the natural result of ones own deeds. This affirms the real purpose of life. If our thought and conduct in past lives tended towards benefitting oneself and others, that is if our lives were lived positively, then we will be able to enjoy the good fruits of those lives as fortune and happiness in this life. On the other hand, if one does not live this life in a wholesome manner, then, once dead, miseries and darkness will easily befall one.

With faith in the Three Birth Theory and in the Theory of Cause and Effect that is its consort, one will remind oneself of the past and be satisfied that the present life is just. One will not grumble against Heaven nor lay blame upon others. The Three Birth Theory leads one to strive diligently and never to be lazy or extravagant. It enables us to be at peace in our present life and at the same time strive for a better future. This is the supreme excellence of this theory. Furthermore, from the continuum of endless lives we can see that suffering and enjoyment are in fact the ongoing effects of our good and evil deeds.

The causal force of good and evil action is not boundless. Thus suffering or enjoyment cannot be everlasting. Pains and pleasures are but passing phases on the journey of our life. No matter what miserable situation one encounters, even if it is in Hell, one should not be disheartened. This is because once the force of the evil deed is exhausted the being in Hell will be released, that evil then being finished and done with. Conversely, any situation of fortune and happiness that one enjoys, even if one is in the Kingdom of Heaven, should not be a source of self-satisfaction because once the forces of good are exhausted one will descend. Thus, a true follower of the Three Birth Theory is always full of hope and striving diligently in order to progress.

The theory may be extended from "receiving the reward of ones, own deeds" to "receiving together the rewards from deeds done by people together". Throughout history the rise and fall of every family and every country always acts in accordance with the Law of Cause and Effect.

The defects of the Two Birth Theory are clearly highlighted by the Three Birth Theory. Therefore, we should accept the Three Birth and Cause and Effect Theories and invest in them our firm and common belief. In this way we may find refuge from the calamities of materialism and the One Birth Theory.

Translated by Neng Rong, edited by Mick Kiddle, proofread by Neng Rong. (2-6-1995)

Common Buddhist Misunderstandings

It has been more than one thousand and nine hundred years since Buddhism spread to China. Thus, the relationship between Buddhism and China is very close. The development of Buddhism influenced, and was influenced by Chinese culture. In fact Buddhism became a religion of the Chinese.

Buddhism originated from India, and the special characteristics of the Indian culture were sometimes not easy for the Chinese to understand. The Chinese traditions influenced and modified some of the practices, and these deviated from the teaching of the Buddha. As a result, there are unfortunately many misunderstandings about Buddhism in China among the Buddhists and non-Buddhists.

It is very easy to misunderstand Buddhism if one knows nothing about its origins. Some followers may practice the cultural rituals without ever knowing Buddha's teachings. As a consequence, those who believe in "Buddhism" may not really be following the Buddha's teachings, and those who criticise Buddhism may not actually be criticising what the Buddha taught. So I hope this talk may help everyone gain a better understanding!

1. Misunderstanding that arises from the teachings.

The theory of the Buddha's teaching is very profound. Some people do not understand its meanings and may only know it superficially. After listening to a few phrases, they may start to explain to the others in

their own way. As a result, some explanations people tell, may not be accurate teachings of the Buddha. The most common misunderstandings are about the teachings: "life is suffering", "out-worldly" and "emptiness". So now lets discuss these terminologies separately:

a) Life is suffering

The Buddha told us that "Life is Suffering". One who does not understand the Truth of this may think that life is meaningless and become negative and pessimistic. Actually, this theory is commonly misunderstood. People in society and even some Buddhists are trapped in this wrong and gloomy view.

When we encounter phenomena, and have a feeling of dislike, worry or pain, we say that there is "suffering". This should not be generalised to "all life is suffering", because there is also a lot of happiness in life! Noises are disturbing but nice melodies bring happiness. When one is sick, poor, separated from loved ones, one has suffering. But when one is healthy, wealthy, together with one's family, one is very happy. Suffering and happiness exist in all phenomena. Actually where there is happiness, there will be suffering. They are in contrast with each other. If' we only say that life is suffering when things do not go according to our wish we are rather foolish.

The Buddha says, "Life is suffering". What does "suffering" mean? The sutras say: "Impermanence therefore suffering". Everything is impermanent and changeable. The Buddha says that life is suffering because it is impermanent and ever-changing. For example, a healthy body cannot last forever. It will gradually become weak, old. sick and die. One who is wealthy cannot maintain one's wealth forever. Sometimes one may become poor. Power and status do not last as well, one will lose them finally. From this condition of changing and instability, although there is happiness and joy, they are not ever lasting and ultimate. When changes come, suffering arises.

Thus, the Buddha says life is suffering. Suffering means dissatisfaction, impermanence and imperfection. If a practising Buddhist does not understand the real meaning of "suffering" and think

that life is not perfect and ultimate, they become negative and pessimistic in their view of life. Those who really understand the teaching of the Buddha will have a totally different view. We should know that the theory of "Life is suffering" taught by the Buddha is to remind us that life is not ultimate and lasting, and hence we should strive towards Buddhahood - a permanent and perfect life.

This is similar to one who is sick. One must know that one is sick before wanting to seek the doctor's treatment. Only then can the sickness be cured. Why is life not ultimate and permanent and full of suffering? There must be a cause for the suffering. Once one knows the cause of suffering, one will try one's best to be rid of the causes, and hence end the suffering and attain ultimate peacefulness and happiness.

A practising Buddhist should practice according to the Buddha's instruction, and change this imperfect and non-ultimate life to a ultimate and perfect one. Then would come a state of permanent joy, personality, and purity.

Permanent means ever-lasting, joy means peacefulness and happiness, personality means freedom and non-attachment, purity means cleanliness. This highest aim of Buddhism is not only to break through the suffering of life but to transform this suffering life into a life that has permanent peacefulness, joy, freedom and purity. The Buddha told us the cause of suffering and instructed us to strive towards the goal. The stage of permanent, joy, personality and purity is an ultimate ideal phenomena. It is full of brightness and hope. It is a stage that is attainable by all of us. How can we say that Buddhism is negative and pessimistic?

Although not all practising Buddhists are able to attain this highest point of practice, there is still boundless benefit in knowing this theory. Most people know that they have to strive to do good when they are poor, but once they become rich, they forget about everything, and only think about their own enjoyment and hence walk towards the wrong path foolishly.

A practising Buddhist should remember to strive not only when one is poor and in difficulties, but should also be mindful when one is enjoying, because happiness is not permanent. If one does not strive towards the good, they will degenerate and fall very quickly. The teaching of "Life is suffering" reminds us not to look forward for enjoyment only and go the wrong way. This is the important implication in the teaching of "Life is suffering", taught by the Buddha.

b. "Out worldly" (Supra mundane)

The teaching of Buddha tells us that there is this world and the world beyond this. Many people think that this world refers to the world that we are living in and the world beyond this is some place outside this world. This is wrong. We are living in this world and we remain here even if we become monks or nuns. The Arahats, Bodhisattva and Buddha are saints who have realisations beyond this world but they are still living in this world and giving assistance to us. Thus, "out-worldly" does not mean that one has to go away from this world and go to another place.

What does "worldly" and "out-worldly" mean in Buddhism? According to the Chinese understanding "worldly" has the implication of time. For example, the Chinese regard thirty years as an "age" and in the West, a hundred years make up a century. Anything that exists within the time frame, from the past to the present and from the present to the future, is the "world".

The teaching of the Buddha is also as such. That which is changeable is called "worldly". Within this time frame, from the past to the present, from the present to the future, from existence to non-existence, from good to bad, everything is changing continuously. Anything that is changing is called "worldly". Besides, the word "worldly" also has the meaning of concealment. Normal people do not understand the cause and effect of the past, present and future. They do not know where they come from, how to behave as a human being, where to go after death, the meaning of life and the nature of the universe. They live ignorantly under the influence of the karma of the three births. This is called

"worldly".

What does "out-worldly" (supra mundane) mean? "Out" has the meaning of beyond or superior. One who practices the teaching of the Buddha, has wisdom and is able to understand the truth of the life and universe; has no defilements and is pure in one's mind; and experiences the permanent Truth is called the "out-worldly" one. All the Buddhas and Bodhisattvas are living in this world. They have great wisdom in seeing the Truth and their minds are pure. They are not like the normal "worldly" people.

Thus, the term "out-worldly" encourages all of us who are practising the Buddha's teaching to progress further and become the man above the men, to improve ourselves from a worldly person to an out-worldly saint. It is not asking us to go to another world. Misunderstanding "out-worldly", some think that the principle of Buddhism is to run away from reality.

c. Emptiness

The Buddha says that everything is "empty". Some think that this is empty, that is empty, or everything is empty. Since everything is empty, and meaningless, one does not need to do either evil or good. These people understand the concept vaguely, and lead an aimless life. In fact, "emptiness" in Buddhism is the most profound philosophy. The Buddhas and Bodhisattvas are the people who have realised the truth of emptiness. "Emptiness" does not mean nothing at all, in contrast, it includes everything. The world is world, life is life, suffering is suffering, happiness is happiness, everything does exist.

In Buddhism, there is clear teaching as to what is right or wrong, good or evil, or cause and effect. One should turn away from the wrong one and redirect to the right one, refrain from evil and do more good. Those who do good will gain good effect, and if one practices one may attain Buddhahood. This is the cause and effect. If we say that everything is empty, then why are we practising the teaching of the Buddha? If there exist the karma, good and evil, worldly people and saint, then, why does the Buddha say that everything is empty? What is

the meaning of emptiness?

Things exist due to causes and conditions and do not have a real and unchangeable identity of itself. Thus, they are "empty". The right and wrong, good and evil, and the life are not permanent and unchangeable. They exist due to causes and conditions. Since their existence is dependent on causes and conditions, they continue to change with the changes of the causes and conditions. They do not have a permanent form, and therefore they are "empty".

For example, when one is facing a mirror, there will be an image in the mirror. The image is produced by various conditions. It is not a real thing. Although it is not real, it is very clear when we see it. We cannot say that it does not exist. The concept of "emptiness" relies on this truth that things arise due to causes and conditions. Thus, when the Buddha says that everything is empty, he is implying that everything arises due to causes and conditions. A practising Buddhist must realise and experience emptiness and understand the existence of the Law of cause and effect, good and evil. The perfect realisation of the two truths is that emptiness and existence are equivalent.

2. Misunderstanding that arises from the system

Buddhism originated from India. Its custom were different from the traditional customs of China. For example, the understanding of the aspects of renunciation and vegetarianism were different.

a) To renounce (To take the vows of a monk or nun)

To renounce is a custom in Indian Buddhism. In Chinese society, especially for the Confucianists, there are a lot of misunderstandings about this.

In China, we always hear that, if everyone practised the teaching of the Buddha, then this world would become extinct. Why is it so? Because everyone would become monks or nuns (celibate). There would be no husband and wife, nor son and daughter. How then could society survive?

This is a very serious misunderstanding. There is an example: The teachers teach the students. Will they encourage everyone to be a teacher, and therefore develop a world of teachers? In the Philippines, there is not much misunderstanding about this because there are Fathers and Sisters everywhere. They have also taken vows, but they are only the minority among the Catholics. Not all Catholics must be a Father or Sister.

For the Buddhists, there are the renounced ones and the lay people. One can practise Buddhism by renouncing, or as a lay person. One can practise in order to end the cycle of life and death by renouncing, and can also achieve the same aim by practising at home. It is not necessary for Buddhists renounce themselves. It is also not true that if everyone became a Buddhist, the world of the humans would become extinct. The question now will be, if one can attain the aim of ending the cycle of life and death by either practising as a lay person or as renounced follower, then why must one to renounce? This is because, in order to promote and encourage the spread of Buddhism, someone has to take the responsibility. The best person to take charge of this responsibility will be the renounced monks or nuns, as they do not have family responsibilities and are not involved in other work duties. Hence, they can concentrate more on their practice and the spreading of Buddhism. In order to prolong the existence of Buddhism in this world, we need these type of people to take responsibility. This is also the reason for the formation of the Sangha, the community of renounced ones.

How great is the merit of renouncing? The merit of renunciation is very great. However, those who cannot renounce should not force themselves to do so. If one cannot practise in line with the teaching of the Buddha after renouncing, it is worse then a lay follower. The higher one climbs, the worse will one fall. The merit of renouncing oneself is great, but if one is careless, one will deteriorate even more. One should develop one's mind sincerely, practise diligently and sacrifice oneself for Buddhism. Then renunciation will be worthwhile. The Sangha (the renounced monks or nuns) are the centre members of Buddhism, they are the main force in the motivation of Buddhism.

The practice of not getting married can also be found in the Western religions. A lot of scientists and philosophers also remain single so that they will not be disturbed by the matters in the family, and hence they can concentrate more on their studies and contribute more to the development of science and philosophy.

The practice of renunciation in Buddhism is to get rid of one's worldly attachment, and hence concentrate more on Buddhism. To renounce is an act of a great person, thus, one must put in extra effort. If one renounces without proper understanding, or without pure aims, one will not gain any benefit but will obstruct the development of Buddhism.

Some people want to renounce just after they begin to practice. They think that in order to practice the teaching of the Buddha, one must renounce. This is not correct and may frighten away the others from stepping into the practice of Buddhism. This kind of thought - that one must renounce in order to practice the Buddha's teaching, is the thought that all of us should avoid. One should recognise that it is not easy to renounce. One should first practise to be a good lay follower, practise for the sake of the Dharma, benefitting oneself and others. If one can develop one's mind greatly and sincerely, practise the renounced way, contribute to Buddhism first before one decides to renounce, it will be better for oneself and at the same time will not create any unpleasant influence to the society.

With regards to renunciation, there are two points to mention here:

a) Some people observe the spaciousness, majestic appearance, quietness and beauty of the temples and monasteries, and this arouses their admiration to be renounced. They think that the monks and nuns who live inside there are just waiting for the offerings of the devotees and enjoying themselves. They do not need to do any work. The idioms such as "do not wake up even when the sun has risen up to three metre high", or "cannot compare with even half-a-day's freedom of the monk or nun" show the misunderstandings among the general people.

They do not know that the monks and nuns have their own responsibilities, they need to strive hard. When they are practising

themselves, they have to "practice diligently before and after midnight"; and in terms of their duty to the devotees, they should go around to preach the teaching of the Buddha. They lead a simple and hard life, striving for the benefit of Buddhism and all beings, benefitting one and another. This is something very great. Thus, they are called the Gem of Sangha. They are not just sitting there waiting for the devotees offerings, waiting for things which are ready and never do anything. May be it is because of too many monks or nuns who are not fulfilling their responsibilities that leads to this misunderstanding.

Some people who are against Buddhism say that the monks and nuns do nothing, they are parasites of society and are useless. These people do not know that it is not necessary for one to be engaged in the work force of agriculture or business in order to be considered productive. If it is so, then are people who choose to be teacher, reporter or other occupations also considered as the consumers of society's output too?

It is not right to say that the monks or nuns have nothing to do. They lead a simple and hard life and striving diligently everyday. The things that they do, besides benefitting themselves, is to teach others to do good, to emphasise moral values and practices, so that the personality of the devotees can be improved, leading them to the end of the cycle of life and death. They bring great benefit to the people in the world. Thus, how can we say that they are the parasites that are doing nothing?

The monks and nuns are religious teachers. They are profound and respectful educators. Thus, the saying of those who have no understanding on Buddhism, that the monks and nuns are doing nothing and are the parasites wasting society's money are in fact wrong. A person who really leads a renounced life is in fact not free, they are not mere consumers but are busily repaying their gratitude to all living beings whenever they can.

b) Chinese Buddhism emphasises a vegetarian diet. Thus, some people thought that one who practises Buddhism must be a vegetarian. People

who cannot stop eating meat misunderstood that they are not ready to start to learn about Buddhism. If we look around at the Buddhists in Japan, Sri Lanka, Thailand or Tibet and Mongolia, not to mention the lay followers, we find even the monks and nuns have meat in their diet. Can you say that they are not practicing the Buddha's teaching? They are not Buddhists?

Do not think that one must be a vegetarian in order to learn about the teaching of the Buddha and that one cannot practise Buddhism if one cannot be a vegetarian. To practice Buddhism and be a vegetarian are not the same thing. Some people who become a Buddhist, do not learn much about the teachings but only know how to be a vegetarian. This causes unhappiness among the members of the family. They feel that it is too troublesome to be a vegetarian.

In fact one who is practising the teaching of the Buddha should: - after becoming a Buddhist - first understand the teaching of the Buddha and behave according to the teaching in both the family and the society. Purifying one's conduct and mind, so that the members of the family feel that one has changed for the better should be the goal. If before becoming a Buddhist, one was greedy, has strong hatred and lacked of a sense of responsibility and loving kindness; and after practising the Buddha's teaching, one becomes less greedy, less paranoid and shows more care to the others with a stronger sense of responsibility, then the members of the family would see the benefit of practising the Buddha's teaching. At that time, if one wants to be a vegetarian, the family members would not object to it. In fact, they may also be encouraged to have sympathy towards other living beings and follow one to be a vegetarian. If one only knows to be a vegetarian after becoming a Buddhist and does not learn about others, one will surely encounter obstacles and cause misunderstanding.

Although it is not necessary for a Buddhist to be vegetarian, it is a good moral conduct in the Chinese Buddhism and is something that should be promoted. The teaching of the Buddha says that becoming a vegetarian will cultivate one's loving kindness and compassion. By not harming the life of other living beings, not eating the meat of the other animals one will reduce one's karma of killing and strengthen one's sympathy

towards the sufferings of Mankind. Mahayana Buddhism advocates the practice of vegetarianism, and says that to be a vegetarian has great merits in cultivating one's mind of loving kindness and compassion. If one becomes a vegetarian but does not cultivate the mind of loving kindness and compassion, it is only a practice of no killing in a pessimistic way. It resembles the practice of the Hinayanist.

From the view point of the worldly Dharma, the benefit of becoming a vegetarian is very great. It is more economical, highly nutritious and may reduce illness. In the world at present, there are international vegetarian organisations. Everyone who likes to be a vegetarian may join them. Thus, it can be seen that it is good to be a vegetarian. And as Buddhist who emphasises compassion, we should advocate the practice more to others. However, one thing to note is that, do not claim that a Buddhist must be a vegetarian. Whenever meeting with a Buddhist, some will ask: have you become a vegetarian? Why are you still not a vegetarian after practising the Buddha's teaching for so long? This will frighten some people away. To regard practising Buddhism and becoming a vegetarian as the same will in fact obstruct the spreading of Buddhism.

3. The misunderstanding that arises due to the observances

When non-Buddhists visit the monastery and see observances such as paying respect to the Buddha, intoning the sutras, repenting and the morning and evening chanting, they cannot understand the meaning behind them and comment that these are superstitious acts. There are many misunderstanding within this category. Now, lets briefly mention some of them:

a) To pay respects to the Buddha

To pay respects to the Buddha when entering the monastery, to offer incense, flowers, candle and light to the Buddha are the observances of the Buddhist. The Theistic followers say that we are idol worshippers and superstitious In reality, the Buddha is the master of our religion, he is the saint who has attained the perfect and ultimate stage by

practising from the stage of a worldly being. The great Bodhisattvas are the Buddhas to be. They are our guides and indicators of refuge. We should be polite in showing respect to the Buddha and Bodhisattva just as when we show respect to our parents. When the Buddha was still in this world, there was no problem. One could show one's respect to him directly. However, now that the Sakyamuni Buddha has already entered final Nirvana; and the Buddha and Bodhisattva of the other worlds are not in our world, we have no way to pay respects. Thus, we have to use paper to draw, ceramic, wood or stone to carve their images, to be the object of our worship. It is because of the Buddha and Bodhisattvas, merits and images that we are paying our respect to them, and not because of they are the paper, earth wood or stone.

It is similar to the way we respect and love our country. We use coloured cloth and make it into a flag. When the flag is flying, we pay respects to the flag. Can we say that this is also a superstitious act? The Catholics also have images in their church. The Christians, have no image of the God, but use the "cross" as the image for them to pay respect to. Some even kneel down and say their prayer. What is the difference between these acts and the paying of respects to the Buddha? To say that the paying of respects in Buddhism is idol worshipping, is just the intentional defamation of some people.

What about the offerings of fragrance flowers, light and candle? During the Buddha time, the Indians offered these to the Buddha. Light and candle represent brightness, flowers represent fragrance and cleanliness. We believe in the Buddha and pay respect to the Buddha. The offering of these things to the Buddha is to show our respect and faith. On the other hand, it means the gaining of brightness and purity from the Buddha. We do not offer flowers and incense so that the Buddha smells the fragrance; or offer light and candle so that the Buddha can see everything.

Some religions, for example the Catholics, also use these things in their offerings. These are in fact the common observances among the religions. When we are paying respect to the Buddha, we should be respectful and sincere and contemplate on the merits of the real Buddha. If one thinks of other things or talks while paying respect to

the Buddha, it is not respectful and loses the meaning of the act of paying respect.

b) To repent

The non-Buddhist or free thinkers always feel that it is an act of superstition when they see Buddhists repent or chant. To repent is to admit one's mistake. Everyone of us, from the past until the present, have committed countless wrong and evil deeds. We have left behind the karma that brings us sufferings and obstructs our progress towards enlightenment and freedom. In order to reduce and get rid of this karma that is obstructing and bringing suffering to us, we should repent in front of the Buddha or the Sangha and admit our mistakes, so that the past evil karma can be reduced. There are methods of repentance in Buddhism and these are equivalent to the confession' in Christianity.

This practice is very important for us to progress further along the path of Buddhahood. One must repent for oneself with great sincerity. Then this repentance can be beneficial and comply with the teaching of the Buddha.

People generally do not know how to repent. So, what should we do? The great masters in the past thus compiled some procedures and observances that one could follow if one wants to repent. They taught us to chant word by word, contemplate and understand the teaching behind it. The services of repentance teaches us how to pay respect to the Buddha, seeking for the Buddha and the Bodhisattvas, loving kindness and compassionate protection. We should admit our own mistakes, knowing that killing, stealing and adultery are evil deeds, sincerely repenting our past evil deeds and be determined to practice for a better future. These are the procedures of repentance taught by the great masters in the past. However, the most important aim of these services is to develop one's mind to correcting oneself and repent sincerely for one's past evil deeds.

Some people cannot even read the readily written procedures, hence, they invite the monks or nuns to lead them during the repentance. As time passes, it gradually turns out to be that these people do not even

know that they should repent, and only employ the monks and nuns to repent for them. Some, when their parents or family members pass away, in order to release the past evil karma of the parents and the other family members, invite the monks or nuns to do a repentance service for them. They hope that relying on the merits of the Triple Gem, the death may be relieved from the realms of suffering. However, sometimes they do not understand the real purpose of the teaching and only emphasise on how big the ceremony should be; or do it for the sake of tradition, and spend money to employ the monks or nuns to do the services for them. They do not have faith in Buddhism, and do not show any sincerity in repenting themselves. In this case the purpose of these repentance services will not be achieved.

Gradually, the purpose of the services for repentance becomes vague. The Buddhist devotees do not repent and request the monks or nuns to do everything for them, As a result, the monks and nuns are busy with all these services all day; to do the service for this family today, and the next family tomorrow. And these services become the only activity in some of the monasteries, with the main task of the monks and nuns being neglected. This is one of the causes of lack of faith in Buddhism nowadays.

Repentance has to come from within. If one repents sincerely, even for just an hour, it has better merits than inviting a lot of people and conducting a few days services but not repenting oneself. If one understands this theory, and would like to show one's filial piety to the one's parents, the best merit will be to do the repentance oneself. It is not right to regard the services of repentance or other services as the occupation of the monks or nuns, as this will not bring any good to the society, but creates more misunderstanding and defamation for Buddhism.

c) Daily Chanting

Some people who practices the teaching of the Buddha, recite the name of the Buddha and chant the sutras every morning and evening as their daily homework. This is what we call daily chanting (prayer) in Buddhism.

In Christianity, they have morning and evening, and meal time prayer. The Catholic also chants in the morning and evening. There is nothing wrong with these religious ceremonies, but some Buddhists were concerned about these matters and asked: "Maybe it is better not to practice Buddhism. Once one practices Buddhism, problems come. My mother spends at least one to two hours each morning and evening to do her chanting. If all practicing Buddhists are like this, then who is going to do the work at home?"

Among some of the lay people, this is the real situation. They create the misunderstanding that Buddhism is only suitable for the old people and those who are free, it is not suitable for the general people to practice. In fact, it is not necessary that one must chant a specific sutra, or recite a certain Buddha's name or to intone for a long time. One can practise according to one's wish. The duration of the practice should depend on the circumstances and the time that one has. The important thing in the daily practices is to recite the verse of taking refuge in the Triple Gem. The "Ten Vows of the Pu Xian Bodhisattva" is also important. The Buddhism sect in Japan, such as the Pure Land sect, the Tien Tai sect and the Secret sect, which originated from China, have the daily practices of their own sect. They are simple and do not require too much time. This was the situation of Buddhism during the Tang and Song Dynasties.

The daily practice in China over the last few centuries varied:

i) In the forest monastery where there were hundreds of people, it took a long time to gather everyone together. In order to adapt to this special environment, the daily practices became longer.

ii) Since the Yuen and Ming dynasties, the different sects in Buddhism merged. Thus, in compiling the procedure of the daily practice, it included the practices of the various sects in order to suit the needs of followers. It is not necessary for a lay person now to follow all these procedures. In the older days, the Indians who practiced the Mahayana teachings practiced the Five Repentances six times per day. It does not matter if the time is shorter. The frequency of the practice

may be increased.

In short, to practice the teaching of the Buddha is not to chant only; and for one who is practising at home, one should not neglect one's responsibilities at home because of long daily practices.

d) To burn paper money after a death

The Chinese in the olden days have the tradition of burning white silk when praying to the ancestors. They burn the silk so that the ancestors may use it. They were then replaced by paper; as it is more economical. Later, they used paper to make money, ingots, notes, and even houses and cars, and burn them for their ancestors. These are generated from the traditional customs of the olden days. They are not the teachings of the Buddha.

However, there are also some good points about this. It allows the children to show appreciation to their parents. When they are drinking or eating, they think of their parents and ancestors. When they are living in good houses and wearing nice clothes, they remember their ancestors, and do not forget the help of their ancestors. This practice has the implication of remembrance. When Buddhism spread to China, in order to adapt to the Chinese culture, and for convenience sake, this practice was merged into the practice of chanting and paying respect to the Buddha. It arouses the criticism of others, and thoughts that Buddhism is superstitious and wasteful. Buddhists should understand this and should not burn paper money as this is not the teaching of the Buddha. If one still wants to keep the tradition and want to show one's remembrance towards the ancestors, then one may burn a little at home. But do not burn them in the temple or monastery as this will create misunderstanding of Buddhism.

e) To draw lots, to ask for fortune, to divine

In some Buddhist monasteries and temple, there is misbehaviour such as drawing lots, asking for fortune, divining etc. This arouses the criticism and ire of the society, and people say that Buddhism is superstitious. In fact, true Buddhists do not allow this behaviour

(whether they are effective or not is another matter). One who is really practising the teaching of the Buddha, should believe in the Law of Cause and Effect. If one has committed evil karma in the past or present lives, one will not be able to avoid the effect of it through any methods.

One who practises good acts will gain good fruit. One who does evil deeds will not be able to run away from the evil effects. In order to gain good effects, one must do more merits. A practicing Buddhist should try to do more good deeds, according to the teaching of the Buddha, and should not try to find short cuts and behave in a bad way.

4. Misunderstanding that arises from the current development of Buddhism.

Many Chinese do not understand Buddhism and its development in the international level. They criticise Buddhism on their own accord and opinion, based on the current situation of Buddhism in China. The following are two commonly heard criticisms:

a) The country will weaken and end if the people believe in Buddhism.

They think that the end of India is due to its people's belief in Buddhism. They want China too strong and hence subjectively conclude that the people should not believe in Buddhism. In fact this is totally wrong. Those who have studied the history of Buddhism will know that the time when India was strongest was during the time when Buddhism was most popular. At the time of Emperor Asoka, he unified the whole India and spread the teaching of the Buddha to the whole world.

Later, with the revival of the Brahmana practice, Buddhism was destroyed and India became more restless each day. When India was conquered by the Muslims and the British, Buddhism has already deteriorated to the stage of near to non-existence.

Buddhism in the Chinese history also has a similar path. Now that we call the overseas Chinese the "People of the Tang", and to call China as the "Mountain of Tang", shows that the Tang dynasty was the

strongest dynasty in the history of China. And, that is in fact the time when Buddhism was at its high peak: After the destruction of Buddhism by Emperor Tang Wu Zhong, the Tang dynasty began to deteriorate. After the Tang dynasty, the Song Emperors, Song Tai Chu, Tai Zhong, Zhen Zhong and Ren Zhong were all faithful followers of Buddhism. That was also the peak period of the Song dynasty. For the Ming Emperor, the Ming Tai Chu had had the experience of leading a renounced life, the Tai Zhong was also very faithful to Buddhism. Weren't these the times when the country was in good order, peaceful and strong?

Although Japan is facing failure at the moment, they became one of the stronger countries in the world sometime after the Ming Zhi Revolution. Then, they were mostly Buddhist. Thus, who says that Buddhism will weaken a country? From the facts in the history, the time when a nation was strong was also the time when Buddhism was at its peak. Why are people wishing that the Chinese nation can become stronger but at the same time condemn the propagation of Buddhism?

b) Buddhism is useless to society

The Chinese this century, see the Catholic and Christians' contribution in setting up schools and hospitals, but little is being seen to be done by the Buddhists. Hence they feel that Buddhism is pessimistic and does not contribute to the social welfare of the society. This is a wrong concept. The most that one can say is that Chinese Buddhists this century were not hard working and responsible. This is not the attitude that the Buddha taught us to have.

The Chinese Buddhist in the past also participated in the social welfare activities in the society. In Japan, Buddhists are at present setting up a lot of universities and high schools. The monks and nuns are the principals or lecturers of the universities or high schools. The charitable work of the society is also conducted and organised by the Sangha of the monastery or temple. This is especially so in Sri Lanka, Burma and Thailand. The Buddhists in these countries maintain a very close relationship with the development of education and other charitable work in the society.

Thus, one cannot say that Buddhism is not bringing benefit to the society, one can only say that the Chinese Buddhists have not fulfilled their responsibilities or acted as true followers of the Buddha. One should put more effort into these areas of charity in order to fulfil the basic teaching of the Buddha in relieving the sufferings of the world, and hence increase the popularity of Buddhism.

Unfortunately many Chinese do not understand Buddhism well. Today we have discussed some of the common criticisms. I hope this has enabled you to understand better the wisdom of the Buddha's teachings. I hope too, that you may practise according to the Buddha's example, rather than allowing yourself to blindly follow meaningless and perhaps, unhelpful rituals.

Translated by Neng Rong, edited by Mick Kiddle, proofread by Neng Rong. (19-6-1995)

The New Idea We Ought To Have

Today, I would like to introduce a "new" Buddhist idea to you all. What I would like to talk about is actually an old faith that has been a vital tradition amongst Buddhist circles for thousands of years. Yet it is always new and fresh whenever it is mentioned, especially in a desolate and miserable period such as this. Bodhisattva Sadaparibhuta used to say, "I would never slight you, you shall all be Buddhas." His saying indicates the ingrained truth of life. It denotes the attitude we ought to have towards all human beings.

We know that everyone in this world is different. There are the wise, the ignorant, the weak, the strong, the progressive, the stagnant, and the down-trodden. Thought distinguishes the faulty and the correct. Behaviour distinguishes the kind and the cruel. But the differences are never permanent. The differences between us should not be interpreted as good or bad racial qualities, or as fundamental differences in the natures of individuals. According to Buddhism the present differences between wise and ignorant, strong and weak, rich and poor, kind and

cruel, are intermediate steps in the process of life. They are not final. As long as we have not achieved the perfected state of enlightenment we are all trapped in the ongoing process of cause and effect, reaping the results of past deeds whilst continually sowing the seeds of future crops.

Those who are unable to strive upwards towards the light will eventually degenerate. Those who are able to exert themselves striving for goodness will find improvement. We humans have the capacity and latent virtues necessary to progress upward, to develop our goodness and to search for the supreme accomplishment. Assuredly then, we will finally attain the state of perfect enlightenment after many rebirths. Just as Bodhisattva Sadaparibhuta said, "Everybody will become a Buddha." In Buddhism there is no permanent sin, no permanent affliction and no permanent degeneration. On the contrary, we are all able to recover from delusion and ignorance to become awakened and enlightened. We can turn our defilements into cleanliness and purity. The future always holds goodness and joy. We should apply this idea to ourselves and to our perception of others. This life-view is positive and optimistic and allows us have the confidence and motivation to overcome any difficulties without becoming disheartened.

"Human beings are equal, and all of us are able to achieve Buddhahood." Possessing this faith enables us to avoid slighting others. What is meant by "slight"? Slighting others may involve demeaning them with our disdain, offending them with our pride, or abusing them with our insulting words and behavior. Whilst the tenacious attachment to the competitive self endures and the Buddha-potential remains unclear to us, we may be drawn into this ignorant and unskilful mode of being, alienating ourselves from others. Very often we are self-cantered and are inclined to bully others. This self-intoxicated pride is a distortion caused by an erroneous view of the ego-concept. Unfortunately, this overwhelming complex of egotistical ideas has been deeply ingrained in our hearts all along the chain of rebirths. Our egos have ensnared us in the endlessly repetitive round of transmigrations. Ego delusion involves us in successive births and deaths, making the wide world evolve with afflictions.

Implicit disdain for others may not be very serious, but sometimes it develops into proud conceit and self-aggrandisement. It makes our self into the seeming master, the supposedly superior person; one who has either the intention to make others obey, or one willing to sacrifice the welfare of others in the pursuit of self-satisfying pleasure. Sometimes our self-esteem may reach a low ebb. We place a degraded value upon ourselves but deep in our hearts we refuse to accept that others are better than us. The effect of this smarting insecurity is to arouse tension, hatred, jealousy, intrigue and cruelty in both ourselves and others, thereby making the whole world our foe. This ego-inspired antagonism is a deeply rooted tendency.

A number of religious, political or ideological leaders have fallen into such serious error and come to consider their own religion or philosophy to the only one that represents the Truth. The only way to be right and to deserve to exist is to believe in them, follow them, obey their directions and act upon their opinions. Those who do not believe in these leaders and who do not follow them will be looked on as if they are completely tainted and extremely evil, no matter how good in actuality they may be. They are guilty of treason and must be killed. This old way of praising the mean self, and with narrowed mind feeding its insecurity by cutting down all others in supposed opposition, ruins both oneself and others. It should be changed.

If we can accept the idea that all humans are equal, and that we can all attain Buddhahood, our pride will gradually dissolve. There will be no disdain for others, nor denial of the dignity of the disagreeable. A Buddhist ought to be broad-minded, tolerant, respectful and kind towards others. A real Buddhist will not consider other religions or tenets of thought as nonsense and of no value. Even if they are imperfect, erroneous, or misleading, it is possible that they may carry some semblance of truth and may act as qualified points of reference for us. Regardless of whether a person opposes Buddhism, has unorthodox beliefs, or does not believe in anything at all, that persons shortcomings should not be taken for granted. Nor should it be assumed that he is a completely bad person. Such a person may have a sublime personality, good behavior and excellent habits that serve society's needs well. Even if he is indeed evil, he will not be completely

without a kind thought or behavior worthy of praise.

Believing that all human beings will eventually and inevitably attain Buddhahood, our mind will naturally become tranquil and we will be more generous in our dealings with others. We will understand that our future is determined by our own behavior. Good or evil behavior will lead us to progress or to degenerate, to suffer or to enjoy. If we are evil we will bring suffering to ourselves and to others. Believing in Buddhism gives us the confidence to walk a righteous path and to enter into a loftier and more accomplished situation.

Buddha-dharma teaches us not to hate and not to be destructive with our thoughts, words or actions. Buddhism teaches us to establish a sublime and virtuous ideal, to be firm with ourselves, and to practice self-improvement. It teaches us to do good deeds for the benefit of others and to have patience. It also encourages us to be sympathetic towards the wicked. Do not despise those in error but endeavour to assist their sublimation of that error. Gradually exert your benign influence upon them so that the salutary inclination towards virtuous fulfilment may grow in their minds.

Appreciating the verity and sheer beauty of this ideal enables us to understand why the Buddha wanted us "not to slight the unlearned" and "not to slight those who offend us." Everybody can attain Buddhahood. Those who are ignorant and confused may learn and gradually become more and more learned and virtuous. Those who commit offences against the precepts and rules may confess and gradually accomplish more skilful moral behaviour. With such ideas in mind we can have sincere friendships with other people, and not just take advantage of them. We should sow true kindness containing no seed of war. Consider yourselves to be equal to others. Never consider yourself superior.

With dedication towards these ideas we can increase our compassion for others and strengthen our determination to save all. We can cultivate our wisdom towards non-self (viz. "anatta" the Buddha's teaching concerning the unreality of ego) and help Buddhahood ripen within us by practicing the perfections of the Bodhisattva. If we can extend this ideal and practice it well we will enter a period of mutual

understanding, mutual trust, mutual help and enjoyment of great peace and happiness together.

Bodhisattva Sadaparibhuta used to say, "I would never slight you, you shall all be Buddhas." This is a saying of everlasting and perfect truth. With this saying I began and with this saying I shall end. This is a special offering to all of you today.

Translated by Chai Gao Mao, edited by Mick Kiddle, proofread by Neng Rong.(20-6-1995)

The Position of the Chinese Tripitaka in World Buddhism

The main objective of the World Buddhist Fellowship is to link the various schools of Buddhism, coming as they do from all over the world. This communion can be accomplished by harmonious co-operation on the basis of spiritual sharing. As a global community we can then actualize the inspiring ideals of world enlightenment and salvation through the encouragement of our common Buddhist culture.

We must first acknowledge that the various schools of thought in Buddhism are indeed facets of the Triple Gem that is Buddhism. There is no room for superficial and dogmatic claims that one school is true whereas others are not. For instance the Mahayana schools should not be lightly dismissed as illegitimate, nor should the Sravakavana school conversely be despised as moribund. Only when the study and practice of Buddhism is carried out in a friendly and accommodating atmosphere, with mutual trust and understanding, will co-ordination and co-operation be possible. With this attitude, the trash and trimmings now enshrouding Buddhism can be removed to reveal the essential splendor of the Triple Gem. Thus Buddhism, which is well-adapted to this modern world, can be redeemed and developed for the purpose of the enlightenment and salvation of the world in its dire present need.

Buddhism stems from one point of origin and is highly adaptable under many circumstances. For different races, time and environments it seems to develop into entirely different shapes and forms. But a close study

of its trends and modes of development, its adaptations to new environments whilst preserving the integral identity of its core, brings one to the realisation that the different forms of Buddhism are interrelated and that cooperation amongst them is entirely feasible. Generally, each school has its own characteristics and shortcomings. Buddhists should honestly survey these various schools, exchanging the shortcomings in each for the strengths in others on the basis of equality, and for the sake of pursuing truth. In so doing, the ultimate truth as experienced by the Buddha may be realized and his original intention, as embodied in his teaching, may be fully understood.

When we trace the different schools of Buddhism in the world today from their origins in India we can see that the profile sprouting of sectarian Buddhism seems to have taken place as follows:

(1) The sacred texts embodying the Buddha-dharma developed over time. The sutras and Vinaya Pitaka were the earliest to be compiled and circulated. Round about the beginning of the first century A.D., the researchers of the Agama Sutra and those dedicated to Sravaka practice had compiled the Abhidharma, emphasising the existential aspect of Dependent Origination. On the other hand, the Mahayana scriptures had been compiled by those who stressed the virtues of the Buddha and the practice of the Bodhisattva, emphasizing the aspect of emptiness as central to the attainment of real understanding of Dependent Origination.

By the third century A.D., Nagarjuna had composed his famous Sastras on the Madhyamika doctrine interpreting the Agama and Abhidharma on the basis of the Mahayana sutras of the Sunyata school. At about the same time, Mahayana scriptures tending towards 'eternal-reality' idealism, such as the Srimaladeve-Simhanada Sutra and the Mahaparinirvana Sutra, had begun to be found, followed by sutras such as the Lankavatara Sutra. Along with this development, the Asters and Yogacaryas of the Sravastivada school accepted the "mind-only" aspect of the Mahayana school. They compiled a number of Sastras of the Yogacara Vijnanavada and eventually flourished as a great Mahayana school in their own right.

Then, at about the fifth century there was a further development of esoteric Yoga from the school of eternal-reality idealism. If one tried to follow the course of development of Buddhism as outlined above, one would have no difficulty tracing the evolution of the vast diversity of scriptures and doctrines held sacred by the many schools.

(2) Doctrinally, Buddhism was just Buddhism at first and there was no sectarian difference. It did not divide into the Sravakayana and Bodhisattvayana until about the beginning of the Christian era. Then in the scriptures of the Bodhisattvayana we begin to see the division of Hinayana and Mahayana.

In the second and third centuries scriptures of eternal-reality idealism started to appear in the Bodhisattvayana. In such Sutras were first seen the terms "noumenon, Sunya and Madhya"; and "Hina-, Maha- and Eka-yana." These scriptures of later date laid special emphasis on the achievement of Buddhahood, and were thus also classified as Buddhayana.

At the beginning of the fifth century, another 'yana', the Dharaniyana, sprung into existence from the noumenal school of Buddhism. This school classified all Buddha Dharma into the Tripitaka, the Paramita Pitaka (including everything of the exoteric schools), and the Dharani Pitaka. It also categorised the Dharma according to practice as: Catvri-satyani, Paramita, and greed-ingrained.

These classification are indicative of the diversification and development of Buddhism and are consistent with the schematic three periods of historical development proposed by the late Venerable Tai Hsu. The latter were as follows:

First 500 years after Buddha's demise - Hinayana in vogue with Mahayana in the background. The Pali Tripitaka are representative of the Buddhism of this period.

Second 500 years - Mahayana to the fore with Hinayana attendant. The Chinese Tripitaka reflects the development of Buddhism in this period.

Third 500 years - Tantric Buddhism took the lead, leaving the exoteric school in its wake. The Tibetan Tripitaka is the fruit of this period.

Chinese Buddhism - from which Japanese Buddhism derives is representative of the Buddhism of the second 500 years, i.e. it is founded mainly on Bodhisattvayana, which links the earlier Sravakayana and the later Buddhayana. It therefore effectively ties Buddhist history together.

As it plays such a pivotal role in the historical development of the Buddha-dharma, the Chinese Tripitaka deserves the special attention of all those concerned with the present development of world Buddhism. It is my humble opinion that only in the study of the Chinese Tripitaka can the contents of Buddhism be fully and totally understood. The Chinese Tripitaka offers the following:

(a) Agamas: All four Agamas belong to the Bhava division. The Madhyamagama and Samyuktagama were translated from the texts of the Sravastivada school while the Dirghagama and Ekottaragama were translated from those of the Mahasamghika or Vibbajyavada schools. Though admittedly it does not contain a complete set of the sutras of any single school, (the Pali Tripitaka does present a more complete set), a textual conglomeration of many schools does have its merits (The Tibetan Tripitaka contains no Agama at all).

(b) Vinayas: The Tibetan Tripitaka contains only the new rules of the Tamrasatiya sect, while the Chinese Vinaya contains all the following:

(i) The Mahasamghika Vinaya of the Mahasamghika school.

(ii) The five divisions of the Mahisasaka Vinaya, the four divisions of the Dharmagupta Vinaya, the pratimoksa of Mahadasyapiyah, and the Sudarsana Vinaya of Tamrasatiya. All these are rules of the Vibbajyavada school.

(iii) The old Sravastivada Vinaya and the new Mulasarvasti vadanikaya Vinaya, both of the Sarvastivada school.

(iv) The Twenty-Two-Points-Of-Elucidation Sastras of the Sammatiya sect of the Vatsiputriyas school.

This rich collection of materials from different sources greatly facilitates comparative studies of sectarian Buddhism.

(c) Abhidharmas: This body of scripture is common to the three main schools of Theravada Buddhism, namely, the Vibhajyavadins, the Sarvastivadins, and the Vatsiputriyas. In the Tibetan Tripitaka there are only the Prajnapti of the Jnanaaprasthanasatpadabhidharma and the later Abhidarmakosa.

The Pali Tripitaka contains seven Sastras. While the Chinese Tripitaka has an especially large collection of the work of the Sarvastivada school, it also possesses the Abhidharma work of practically all sects. The Chinese Tripitaka contains:

i) The Samgitiparyaya, the Dharmskandha, the Prajnapti, the Vijnanakaya, the Dhatukaya, the Prakaranapada, the Jnanaprasthana, the Mahavibhasa, the Abhidharma-hrdaya -vyakhya, the Abhiraharmananyanyanusara and the Abhidharmasamayapradipika Sastras of the Sarvastivada school.

ii) Of the works of Vibhajyavadins, it includes the Abhidharma Sastra of Sariputa, which is the only important work that links up the Southern and Northern Abhidharmas.

iii) It also contains the Vimmuttimagga which is a different version of the Pali Visuddhimagga.

iv) It further contains the Sammitiya Sastra of the Vatsiputriya School.

v) The renowned Abhidharmakosa of the third to fourth century which combines the best teachings of the Sarvastivada and Sautrantika schools, and the Satyasiddi Sastra of Harivarman which greatly influenced Chinese Buddhism.

All these treasures of the Abhidharma may be found in the Chinese Tripitaka. It can thus be seen that although the works of earlier dates in the Tripitaka were not given the full respect due to them by the majority of Chinese Buddhists, the wealth of information they contain will be of great reference value to anyone interested in tracing the divisions of the Sravaka schools and the development of the Bodhisattva ideal from the Sravakayana. If these scriptures are ignored, I will say that it would definitely not be possible for anyone to fulfil the responsibility of co-ordinating and linking the many branches of world Buddhism.

(d) Mahayana scriptures of the Sunyavada

(e) Mahayana scriptures of the noumenon school, or the school of eternal-reality, are very complete in the Chinese Tripitaka. These scriptures are very similar to those found in the Tibetan Tripitaka. The four great Sutras, the Prajnaparamita, the Avatamsaka, the Mahasamghata, and the Mahaparinirvana (to which may be added the Maharatnakuta Sutra, making five great sutras), are all tremendously voluminous works. Here it may be pointed out that the Chinese scriptures are particularly notable for the following characteristics:

(i) The different translations of the same Sutra have been safely preserved in the Chinese Tripitaka in their respective original versions without their being constantly revised according to later translations, as was the case with Tibetan scriptures. From a study of the Chinese translations we can thus trace the changes in content which the majority of scriptures have undergone over time and reflect upon the changes in the original Indian texts at different points in time. Thus we have the benefit of more than one version for reference, recording the evolution of the scriptures.

(ii) The Chinese Mahayana scriptures that were translated before the Tsin Dynasties (beginning 265 A.D.) are particularly related to the Buddhism of Chinese Turkestan with its center in the mountain areas of Kashmir. These scriptures form a strong nucleus of Chinese Buddhist thinking. The translations of the Dasabhumika Sastra and Lankavatara Sutra all possess very special characteristics.

(f) Madhyamika: The Madhyamika texts of the Chinese Tripitaka are considerably different from the Tibetan renditions of the same system of thought. The Chinese collection consists mostly of earlier works, particularly those of Nagarjuna, such as the Mahaprajnaparamita Sastra and the Dasabhumikavibhasa Sastra, which not only present Madhyamika philosophy of a very high order but also illustrate extensively the acts of a Bodhisattva.

Of the late Madhyamika works, i.e. works produced by the disciples of Nagarjuna after the rise of the Yogacara system, only the Prajnapradipa Sastra of Bhavaviveka has been rendered into Chinese. The Chinese Tripitaka dose not contain works or as many schools of this system as the Tibetan Tripitaka. The Mahayanavataraka Sastra of Saramati and the Madhyayata Sastra of Asanga clearly indicate the change of thinking from the Madhyamika to the Yogacara system.

(g) Yogacara-Vijnanavada: The Chinese Tripitaka contains a very complete collection of this system of thought. It includes important scriptures such as the Dasabhumika, Mahayanasamparigraha Sastra, and Vijnaptimatrasiddhi Sastra. While the Tibetan system was mainly founded on the teachings of Sthiramati which are more akin to the Mahayanasamparigraha school of Chinese work, the Chinese students of orthodox Vijnanavada follow the teachings of Dharmapala.

The Vinaptimatrasiddhi Sastra, which represents the consummation of the Dignaga-Dharmapala-Silabhadra school of thought, is a gem of the Chinese Tripitaka. The Hetuvidya which is closely connected with Vijnanavada, is not fully translated in the Chinese Tripitaka and cannot compare favourably with the works of Dignaga and Dharmakirti collected in the Tibetan Tripitaka.

This seems to indicate that the Chinese people were not logically inclined, and gives no weight to engagements in verbal gymnastics and debates. In times past this had relegated the position of Sastra masters in China to one of relative unimportance.

(h) The esoteric Yoga: The Chinese Tripitaka includes Chinese

translations of both the Vairocana Sutra of the practical division, and the Diamond Crown Sutra of the Yoga division of the Tantric school of Buddhism. The only esoteric scriptures that are missing are those of the Supreme Yoga division which, as they arrived in China at a time of national chaos, did not have much chance to circulate widely. Its very nature of achieving enlightenment through carnal expressions also made Tantrism unacceptable to the Chinese intellectuals. However, the texts of esoteric Yoga are abundant in the Tibetan Tripitaka

From the above it can be seen that the Chinese Tripitaka is composed mainly of Mahayana scriptures of the second 500 years, yet translations were not restricted to scriptures of this middle period. The Chinese Tripitaka also possesses a wealth of works of early Buddhism as a good portion of the later productions.

Thus, if one could have a sufficient knowledge of the Chinese Tripitaka, and could extend his knowledge from there to include the Pali Tripitaka of the Sravakayana, and the Madhyamika and Supreme Yoga of the Tibetan system, then he would have little difficulty in gaining an accurate, complete and comprehensive panorama of the 1,700 years of development of Indian Buddhism, the record of which has been preserved in the three great extant schools of Buddhist thought.

The late Venerable Tai Hsu once said, "To mold a new, critical and comprehensive system, based on the Chinese Tripitaka, the Theravada teaching of Ceylon, and selected components of the Tibetan canon, should be the objective of the writing of a history of Indian Buddhism." Even more so, it should be the objective of co-ordinating and connecting the many tributaries of world Buddhism. It is our responsibility to discard the trimmings and to retain the very essence of the great Tripitakas, adapting Buddhism to the modern world so that it may fulfil its mission of leading the way, taking under its wings the miserable beings of the present era.

Translated by Mok Chung, edited by Mick Kiddle, proofread by Neng Rong. (20-6-1995)

Part Two

Preface

Venerable Dr. Yin Shun is one of the greatest contemporary Buddhist masters. He has spent more than sixty years in the Buddhist Order. Although he has throughout his life suffered almost constantly illness, his strong determination and perseverance has allowed him to complete a huge collection of works on Buddhism. Unfortunately, most of his works remain in Chinese. Only a very small proportion of them have been translated into English and Japanese. There are experts in Theravada; in the Mahayana; in Vajrayana; in Buddhist history; on Zen and on various other schools in Buddhism. But these scholars and masters each worked, for the most part, in a limited sphere, and very few of them can give us an integrated understanding of Buddhism as a whole. The Venerable's collected works serve this purpose very well. They help clarify confusion regarding Buddhist practices and show us the right path in order to follow the teaching of Buddha.

Buddhism has a history of more than two thousand five hundred years. After the Buddha's Parinirvana, His Dharma continued to develop and grow in India. Later, it spread throughout the countries of Asia, adapting its forms and rituals to individual cultures. During its development and propagation, the teachings of Buddhism were enriched and necessarily employed skilful means (s. upaya) in order to assist the transmission of the Buddha Dharma to different individuals. However, when these skilful means and the absolute truth lying behind Buddhism cannot be distinguished or understood clearly, confusion may arise and may even prevent us from pursuing true spiritual development.

As Venerable Yin Shun says in his preface to "Buddhism in India",

"I deeply believe that during the long period of the development of Buddhism, some teachings have been changed and even deformed. Therefore, the core teachings of Buddhism have to be revealed and the cause of the change in the teachings has to be understood. Only with this will we be able to distinguish, clarify and distill the

teachings."

With these purposes in mind, as stated in "The Method and Attitude in Learning Buddhism", Venerable Yin Shun has put most of his efforts into "searching what are the ultimate and core teachings in Buddhism? How does Buddhism develop over time? How has the teaching changed in India?" Furthermore, he uncovers the links between various teachings and presents the vast system of Buddhist thought as an integrated whole. Although not all the teachings we find in Buddhism today equally parallel the core teachings, Venerable Yin Shun is impartial with respect to the development and mutation of Buddhism through various schools and traditions. Instead of ridiculing the variety of practices and beliefs, he expounded the truth. When Venerable Yin Shun comments on a particular practice in Buddhism he does not draw us into hasty value judgements. He is always very patient. Customarily his commentaries start with an explanation of the origin of a certain practice, and then explicate how that given practice changes in order to create the forms we see today. In "The Method and Attitude in Learning Buddhism" Venerable writes: "It is not just a simple question of right or wrong. We have to perceive these changes as skilful means and as developmental adaptations."

Venerable Yin Shun does not bind himself to any particular school or tradition. The way he approaches and learns Buddhism, as explained in "Learning Buddha Dharma Through Buddha Dharma", is based on the Three Universal Characteristic of Buddha Dharma i.e.

'All existence and phenomena are subject to change (s. anitya),
All existence and phenomena do not have any substantial reality (s. anatman),
The eternally serene state of Nirvana"

The state of Nirvana is the ultimate aim of all Buddhist practices. Therefore the teaching is to be studied, more to be practiced, and above all to be realized by oneself. Mere learning is of no avail without actual practice. Only by living in Buddha Dharma can its very essence be known.

The approach by which we understand Buddha Dharma should be grounded in an awareness of constant flux as the underlying nature of phenomenal existence (viz. anitya). Discourse on the Dharma also changes and grows as Buddhism historically develops. Therefore, we should "understand the changes in Buddhism in order to reveal what is the absolute teaching of the Buddha Dharma, and what are the relative truths which have been adapted from time to time."

In practising Buddhism, we should have the attitude of egolessness. There are two aspects to egolessness (s. anatman), i.e. the non-existence of the individual soul (s. pudgala-nairatmya) and the non-self nature of Dharma (s. dharma-nairatmya). Because of the egolessness of the individual, "we should learn and practise Buddhism without becoming attached to our own view and should eschew all prejudice against others." Because of the egolessness of Dharma "everything in this phenomenal world exists in the form of interdependence and interrelationship, conditioned by every other thing." Therefore, when we study Buddhism we must also understand the interrelationship between the teachings and the Law of Dependent Origination. By following the Three Universal Characteristics of Buddha Dharma, Venerable Yin Shun illuminates for us the right way to learn Buddhism.

The Venerable's collected works range widely and include, but are not limited to, Buddhist text books for primary schools; Dharma talks for general audiences; commentaries on sutras and sastras; a history of Buddhism in India; guides to Buddhist practices; and teachings from various schools and traditions. The selected translations which comprise Parts I and II are in total just a very small portion of the works of the Venerable. A substantial proportion of his important writings lie beyond our abilities to translate at this stage. We sincerely hope that more people will become involved in their translation in the future. On the other hand, we sincerely hope that even this limited selection will enrich the understanding of Buddhism in the West so that more people can benefit from contact with the Dharma.

This volume, "Selected Translations of Miao Yun Part II", is our second

humble attempt to translate works by Venerable Yin Shun. All the articles in this selection were selected from the eleventh volume of the Miao Yun Collection, namely "Buddha Dharma is the Light of Deliverance." The articles we have selected can be broadly divided into two categories. The first category includes "Buddha Dharma is the Light of Deliverance", "Buddha Come to Save and Protect Us", "Two Distinctive Characteristics of Buddhism", "Let Go of Your Sorrow", "Form Relieving the Suffering of the Mind to Relieving suffering of the Body", "The Critical Issue of Life and Death", "What is the Significance of Life" and "Dharma About Lay People For Lay People". All these articles deal with the fundamental understanding, perspective and practice of Buddhism. They try to answer questions such as: Why should we learn Buddhism? How can Buddhism help us? How do we face life from a Buddhist perspective? From an understanding of the unique characteristics of Buddhism we will be able to grasp the true significance of life, and furthermore realize this significance i.e. achieve Buddhahood in this very life. These are all important teachings of the Buddha that every Buddhist should understand from the very outset of his or her practises. The remaining articles in this selection deal with more advanced teachings in Buddhism such as voidness (s. sunyata) and the Middle Way. They assume some prior knowledge in this field and are therefore more suitable for those who have a deeper grounding in the Dharma.

We would like to take this opportunity to thank the Triple Gem for guiding our lives. We gratefully acknowledge and express deep appreciation to Venerable Tsang Hui for his guidance and encouragement. We would also like to thank Mr. Mick Kiddle. Mr. Gregg Heathcote and Mr. Michael Morrison for correcting our English and smoothing the writing. They have made this publication possible. These translations involved members from the University of New South Wales Buddhist Society, the University of Sydney Buddhist Society, the University of Newcastle Buddhist Society and Hwa Tsang Monastery Inc.. Despite their busy academic and working lives, many people have contributed their time and energy so that these translations could be completed.

We are responsible for any possible mistakes and distortions in the translations and any remedial suggestions from you would be very

precious, and very welcome. We hope that we have succeeded in presenting these works of Venerable Yin Shun to you as faithfully and clearly as we can.

Finally, let us share a message from Venerable Yin Shun,

"Faith in the Triple Gem should be developed from right understanding. The faith derived from right understanding will lead us to skilful action and further our progress on the path of Buddhahood. Let us bring benefits both to ourselves and to others. Let us contribute ourselves to the promotion of Buddha Dharma."

Beng Tiong Tan
Newcastle, Australia
10 July 1996

Buddha Dharma is the Light of Deliverance

Dear Dharma Friends! In this desolate and miserable period, it is precious to have such a valuable opportunity here and now to share Dharma with joyful hearts. We should all therefore greatly honor the benevolence of the Triple Gem and the compassion of the Buddha.

This is the first Dharma Talk I have given in Xin Yuan Monastery during this Chinese New Year. Thus I have taken "The Light" as the theme of my talk. I have seen so many people looking for brightness and hope in their lives. No doubt, living in the light is blissful and peaceful. However, the universe is full of gloom. Who, or what, can give us hope? The answer is the Buddha and the Dharma. In other words, brightness will only eventuate if one believes and practises the Dharma.

We often hear others commenting that the world is gloomy. Conflicts and violence are everywhere, and they create agitation and anguish. Buddhists understand these problems and seek for brightness within the dark.

From the perspective of Buddha-Dharma, the cause of darkness and chaos in this human world is grounded in the sentient beings themselves. We often think that we are very intelligent and capable. But in actual fact, we are not. We often mistake the bad deed for the good deed, and not many of us are interested in doing good. The activities that bring us suffering are often misconstrued as sources of excitement and happiness. Do you think then that human beings are really so clever and intelligent?

Let me take an example. Human beings are getting more knowledgeable nowadays. Science and technology are advancing. Harmful products are continuously being produced by these intelligent minds. What are the threats that they have brought to the mankind? Fear and worries consequently arise. Everyone fears the explosion of wars and nuclear weapons. This is a cogent evidence that our intellect is misleading us. Therefore various discoveries and so-called material "progress" may in fact harm us and leave us with a nagging sense of insecurity.

I am not condemning the advancement of science and technology, but demonstrating the ignorance of the human beings. We do not know how to make proper use of science; rather, we are being used by it. This is comparable to a kitchen-knife being used as a weapon to kill oneself rather as a cutting utensil for food. Because science is not used wisely, we end up living and groping in the dark in spite of our advanced science and technology. The Buddha Dharma points out the path to brightness whilst we are groping in the dark.

Amidst the darkness, feelings of fear and grief often engender illusions. We may either see nothing or perceive incorrectly. We may assume a rope as a snake; or mistake a shadow as a human body; or are headed in a wrong direction.

Religions in the world believe that they have shown humans the light and brightness of life. The worldly scholars also assume their own knowledge as the Universal Truth. But in fact, we can find the truth most clearly revealed in the Buddha Dharma, the teaching of the Buddha. Since Sakyamuni Buddha attained enlightenment 2000 years ago, the

bright light began to shine into our hearts and illuminate the whole universe. The "Amitabha Buddha", whose name everyone recites nowadays, means "Infinite Brightness". Buddha emits two lights to help sentient beings. They are the light of wisdom and the light of compassion. The light of wisdom shows us what has happened before this life and what will happen after this life. It enhance our understanding of skilful and unskilful actions, and tells us the causes of suffering. It also shows us the way to end suffering so that we will be liberated and happy. If we receive and follow the guidance of this light of wisdom, many mistakes can be avoided, and the significance of life will gradually be uncovered and understood. I have just mentioned that human intelligence is unreliable and man commits many mistakes. There is a saying of Sariputra, "If we are unable to live in the light of wisdom, it is just like a blind person who cannot see the light of the external world and who always lives in darkness."

The Buddha radiates not only the light of wisdom, but also the light of compassion, for the liberation of all beings. His salvation is proceeding everywhere, every moment. His care for us is far greater than the care we give to our children. If we receive the light of compassion radiated from the Buddha, feelings of peace and serenity will arise while anxiety and annoyance will disappear. This is like a child who walks alone on the street. His fear of being attacked by other naughty children will vanish as soon as his mother appears and he is safely in her company. This is the power of love from the mother. If one who purportedly practises Buddhism still immerses oneself in deep feelings of grief and anguish, this must reflect the fact that the inner self still lacks true faith, and that right understanding of Dharma has not yet been developed. Therefore, such a one has not yet received the light of compassion from the Buddha.

The light of compassion from the Buddha is illuminating everywhere. However, there are still some people who wonder why they are unable to receive it. This is just like one who closed the windows and curtains to prevent sunlight from shining into one's room. Those who have true faith in Buddha Dharma are freed from defilements and anxiety, and to them the light is illuminating. Others may not understand why, with their kindness and faith in Buddha, they are unable to receive the

light. I have seen a common phenomenon occurring in our country, Taiwan. People pray for wealth and good fortune in front of the Buddha or a Bodhisattva. If their wishes are not fulfilled they will begin to blame the Buddha and Bodhisattva. What a wrong attitude! One should realize that true faith towards Buddha is not conditional upon environment and favors received. As long as firm and resolute faith exists, there will be an opportunity to receive the warmth of the light from the Buddha.

The Buddha appears in this world to teach us the Dharma and to radiate the light of wisdom and compassion, so that we may all live under this brightness and be benefitted in the following two regards:

1. Accomplishment in wholesome activities: What ever activity we perform, we need guidance. The warm light of Buddha-Dharma guides us to deliverance so that everyone may become happy and peaceful. All merits, and all large or minor activities, will be able to proceed to accomplishment under the illumination of the compassionate and wise lights of the Buddha.

2. Fullness of hope: Under the illumination of the light of wisdom and compassion, we have tremendous hope. Those who practise the Dharma will not easily give up and fear for failure because they have received the light of Buddha Dharma and have firm faith in a bright future.

Therefore, the causes of all problems in the world originate from ourselves. If everyone accepts the light from the Buddha, the light can also be transmitted to the others. When one has the right view, one can influence the others. This is how Buddha works for the salvation of the world. May I take this opportunity to wish everyone who listens to today's talk about the "Dharma as the Light of Deliverance", to accept the light of wisdom and compassion of the Buddha, and to have an infinite bright future. [Recorded by Xiao Juan] (Translated by Loh Wai Heen, edited by Ke Rong, proofread by Shi Neng Rong. (21-10-96))

Buddha Came to Save and Protect Us

Today is the birthday of Sakyamuni Buddha. We are all inspired by Buddha's beneficence and kindness to come together to celebrate his birthday. May we sincerely express our happiness deep from our heart. In today's birthday puja, let's speak about how to appreciate Buddha's kindness. The purpose of Buddha being born in this 'Five Impurities' world more than two thousand years ago was to liberate distressed sentient beings like us. The Buddha is of great benevolence to us.

According to the Buddha, a sentient being who aspires to persevere on the path of Bodhisattva and accumulates unlimited pure merits for three Great Asogi Kalpa periods, may go to a pure land and attain Buddhahood. But in order to save the sentient beings, the Buddha had chosen to attain enlightenment in this Five Impurities mundane world. In other words, Buddha came to save and liberate us. Therefore, the Buddha's presence in this world is of great significance to us. We should not forget about his kindness.

When the Buddha was diligently walking the path of Bodhisattva, he did not only aspire to achieve Buddhahood for himself. He also had a very deep concern for all the distressed sentient beings in this world. The Buddha showed much compassion in his constant actions of helping sentient beings. The world is like a dirty, stinking sewage tank and we are almost drowning in it. No one but the Buddha was willing to come to this suffering world to rescue us. Therefore, when Buddha was born in this world more than two thousand years ago, he denounced the worldly life, practiced diligently, attained enlightenment and then preached his teachings. If there was no distressed sentient beings like us, he wouldn't have needed to come into this suffering world, as he had already freed himself from the cycle of birth and death and awakened to the truth of all phenomena.

The contributions of Buddha to us are profound and incomparable. As Buddhists we should reinforce the concept of appreciating the Buddha. Otherwise, if we do not understand the Buddha's sincerity, do not learn his compassion, and do not pursue the vast merits of the great teaching in Buddhism, we do not qualify as the Buddha's faithful disciples.

What are the benefits of the birth of Buddha to this human world? What

are his ways to help all sentient beings?

1. The birth of Buddha has shone a light on sentient beings who live in this world of darkness. Please do not think that the mighty sun and these bright fluorescent lights are the mentioned brightness. The world we are living in, is full of conflicts and injustices. There is fear and darkness among people. It seems that the human world has lost the light of truth which poses as the biggest defect in human nature. At a glance, human actions seem to have ideals, plans and targets. But if we look more carefully, these actions are thoughtless and out of our control. Sentient beings in this world spend their whole life living in ignorance and distress.

Sariputra once said, "I am like a blind man before the emergence of the Buddha." Even Sariputra, who was known as the wisest among Buddha's disciples thought that he was as if blind before the emergence of the Buddha, not to mention sentient beings like us. The emergence of the Buddha brought, us the light of truth to this world, he showed us the right way to liberate our sufferings. He is of great benevolence to us.

2. The birth of Buddha in this world has also brought us warmth. Warmth comes together with light. For instance, when the sun rises, there is light as well as warmth. The warmth in this world is manifested in the love between spouses and siblings, the sincerity among relatives and friends, and the dedication to one's community and country. However, when the worldly love and friendship break up, they instantaneously become enemies. This is the coldest and cruelest thing that can happen. The radiance and compassionate blessing of the Buddha is the only one that would never abandon any sentient beings.

Once, the Buddha went to look around in a monks' quarters and saw a sick monk. His clothes and bed were dirtied by his excrete. The Buddha asked him, "Where are your companions?" "They have all gone!" He then regretfully continued, "In the past when people fell sick, I never took care of them. Now that I am ill, there is no one to take care of me." The Buddha then consoled him, "Don't be sad. I'll look after you." So, Buddha cleaned away the dirt and gave him medicine. Although others had abandoned him, the Buddha still cared and protected him.

There is another story of Ksudrapanthaka in the sutra. Ksudrapanthaka was a very stupid person. He denounced the world together with his brother and they lived together in a monastery. One day, his brother kicked him out of the monastery. He stood outside the monastery and cried pitifully. The Buddha approached him and asked him sympathetically, "Ksudrapanthaka, why are you crying?" "My brother said that I'm too stupid and won't be able to learn Dharma. He won't allow me to become a monk any more." He cried more profusely upon finishing his answer. The Buddha then told him, "Dharma is mine. Don't be afraid, follow and learn from me." Although his brother had abandoned him callously, the Buddha still took him back warmly, stayed with him, and taught him Dharma patiently.

The great spirit of not abandoning any sentient being can only be performed with the Buddha's profound compassion. Hence, the Buddha's compassion is the true warmth in this world.

3. The presence of Buddha in this world provides us with refuge and gives us enormous strength. Once we take refuge in the Buddha, our mind is strengthened. The Buddha imparts an unimaginable strength for us. For instance, after learning the Dharma, we can bravely perform tasks which we once used to fail. The body and mind that are full of suffering become happy after learning the Dharma.

Buddhists who are away from home and have no one to look after them, may feel afraid sometimes. But once they visualize the virtue and the appearance of the Buddha, their fear will spontaneously be reduced. This is analogous to soldiers who generate great power to defeat their enemies once they see their flag standing tall at the battle field.
Those who learn Dharma have a bright future. Even to the moment of death, they are still being protected and blessed by the Buddha. Under conditions as such, what disappointment and horrifying sufferings will there be?

Loving kindness and compassion are the Buddha's special merit. He used his profound loving kindness and compassion to save and protect all sentient beings. This is the reason why we are still fervently

commemorating him, even though he departed this world more than two thousand years ago. The Buddha always lives in our hearts. If the Buddha didn't give us great beneficence, who would still hold this great puja celebration for him today?

Loving kindness and compassion are the Buddha's special merits. Loving kindness is to provide happiness to all sentient beings, whereas compassion is to alleviate suffering from all sentient beings. Although loving kindness and compassion differ in certain degree, they are of the same principle. It is said by some that, loving kindness and compassion of the Buddha is the same as the humanity of Confucius and the love of Jesus Christ. But there are in fact great differences in the Buddha's love. These include:

1. The loving kindness and compassion of the Buddha's teachings are not bounded by strata or class. Someone asked me, "Buddhism mentions that people are suffering and are very pitiful. Does it mean that you will be free from being pitiful once you learn Dharma?" As a matter of fact, the distress that Buddhism mentions includes ourselves. We are all immersed in deep worry and misery. So, how can we say that we are not pitiful?

Realistically, only the Buddha who has realized the truth and released from the cycle of rebirth is the fortunate person full of perfect merits. If a sentient being does not pursue wisdom and end one's defilements, no one can say that oneself is not pitiful. The truth is that all sentient beings in the cycle of birth and death always suffer great sadness. These are the sentient beings who gain sympathy of the Buddha, and he compassionately protects and helps them all the time.

If we make an effort to cease our worries and gain wisdom, we can also achieve the ultimate enlightenment and get rid of our worldly sufferings. The Buddha treats all sentient beings equally, gives them equal status, and equal help. Loving kindness and compassion are not the god's privilege. Thus, we would not be pitiful forever. We should sincerely accept Buddha's help and, at the same time, help other sentient beings with a compassionate mind. Then, we can be free from suffering, obtain happiness and possess the great loving kindness and

compassion as that of the Buddha.

2. The loving kindness and compassion of the Buddha are free from partiality. In real life, it is not easy for a mother who has several children to be impartial to all her children. But the Buddha treats all sentient beings as one beloved child. He regards the elderly as his parents, his cohorts as his siblings and the young as his children. Human beings are close to their beloved but distant from those disliked.

Human interactions show great 'close' and 'distant' distinction. Buddha shatters this close or distant concept and uses his profound compassion and wisdom to liberate all sentient beings. The Buddha's teachings will protect and bless even people who have committed hideous crimes.

In Christianity, one benefits from the god if one believes in him. Conversely, if one does not believe in the god, one is guilty of being a non-believer, and will never ever get away from the hell. If this is the case, if I believed in the god now, but my ancestors were not Christians, does this mean that they would be in a hell forever? The cruelty of hating people for disagreeing with them is hard to accept. We should not accept this cruel and strict love.

The Buddha never gave up any sentient beings. He helped and blessed everyone. Even the sentient beings in the hell that he couldn't help at the present moment, he helped them once they were reborn in the human or heavenly realms. These sentient beings will eventually progress and attain Buddhahood. Therefore, the ubiquitous compassion and impartial spirit of saving of the Buddha's teachings cannot be compared to other kinds of love.

3. The loving kindness and compassion of the Buddha is given with both generosity and wisdom. Parents' love for their own children may sometimes lose its rationality. They always think good of their children. If they hear someone saying that their children are not good, they become very unhappy. In contrast, the loving kindness and compassion of the Buddha is full of rationality. His teachings have the ability to save us compassionately. But, why do we still grieve and

suffer today? The door of Buddhism is wide open, but it is difficult even for the Buddha to help those with unwholesome karma.

Sentient beings have their own past good and evil karma. When their evil karma ripens, even the loving kindness and compassion of the Buddha's teachings cannot save them. The Buddha hopes that all sentient beings will stop doing evil and begin to do good. But sentient beings choose to commit evil and do not believe in the Law of Cause and Effect. How can the loving kindness and compassion of the Buddha save them? If we do good deeds according to the Law of Cause and Effect, the Buddha's principles would provide us with unimaginable protection and blessing.

If there is a slight chance, the Buddha will help us through the cause and effect of right action. Without our own right action, even the profound and infinite power and compassion of the Buddha cannot save us. The loving kindness and compassion of the Buddha's teachings to sentient beings is not due to the faith of sentient beings towards the Buddha. This principle is worthy of emphasis. If every action of sentient beings is good, then naturally they will receive good results. Their good nature will grow. Although they may not believe in the Buddha, the Buddha will still protect and bless them. Eventually, they will be attracted to the Buddha and take refuge in him. If this is not the case, it would be a violation of the Law of Cause and Effect. Even though the compassion and the aspiration of the Buddha's teachings to help is great, the karma of sentient beings is greater. Realizing this, we should understand that the compassion and aspiration of the Buddha is full of rationality.

There are many people who do not understand Dharma correctly. When they fall sick and cannot endure the suffering of illness, they feel that it is useless to learn Dharma. This indicates that they do not have the right understanding of Dharma.

For example, there was a businessman who used various speculative and illegal means to swindle money out of somebody else. In the end, he failed and broke the laws. Under this circumstance, how could Buddha save him? Therefore, the Buddha's teachings protect and save all

sentient beings by not violating the worldly Law of Cause and Effect. This shows rationality in loving kindness and compassion. In addition, The practice of loving kindness and compassion of the Buddha is complemented by rationality. Not only that it does not contradict the worldly Law of Cause and Effect, it also fully resembles the truth of the supramundane world as in the Buddha's state of mind. Therefore, the loving kindness and compassion of the Buddha's teachings is balanced in both compassion and wisdom. He is able to be compassionate yet knows the truth. He has wisdom, yet is able to protect and save all sentient beings.

Most religions in this world only talk about faith and belief. They are sentimentally inclined and tend to neglect reasoning. Those Theravadins who live in seclusion emphasize rationality, but lack the compassionate mind of saving others. The Buddha combined sentiment and rationality into one, and was not partial to either. This shows the equality of compassion and wisdom and the peak of ultimate realization. This is the most respectable part of Buddhist loving kindness and compassion.

4. The loving kindness and compassion of the Buddha's teachings provides us with thorough and complete help. To treat an illness in this world, one may treat the cause of the illness or provide symptomatic treatment, i.e. to treat the head when there is headache or to treat the leg when there is leg pain. The latter may give temporary relief but it won't be able to eradicate the cause of the illness completely.

Similarly, there are two ways of alleviating human suffering in this world:

(a) Circumstantial help: for example, when we meet a poor person who does not have food and clothing, we can offer them food and clothing.

(b) Fundamental help: that is, to find out the reasons for their poverty. If the poverty is due to a lack of skills of making a living, then we could teach them the skills. If their poverty is due to annual floods, perhaps we could find ways to dredge the rivers. Only then could they be free from the suffering of their poverty.

Similar situations apply to the Dharma. The circumstantial help emphasizes giving (dana) etc., whereas the fundamental help stresses the importance of self effort. Our suffering can be solved by our own efforts. Therefore, a true practitioner of the Dharma will ultimately be free from suffering. If we don't practise diligently under the guidance of the Buddha but only think of getting protection and help from the Buddha and the Bodhisattvas, we will never get the fundamental help and will be in the cycle of suffering forever.

Human beings usually see things superficially and do not see the important part within. Once there was a person who invited a friend to his house. The guest went into his kitchen and saw the chimney leaning towards the eaves. He then showed his concern by telling the host, "The chimney is too close to the eaves, it will catch fire easily. It is better to shape the chimney into a curve." At that time, the host didn't listen to the guest. Not long after that, the house unfortunately caught fire and part of the property was burned. The host was very sad about the fire but he also appreciated those people who had come to help extinguish the fire. However, he forgot about the guest who had advised him to shape the chimney into a curve. Some Buddhists believe in the Buddha and ask for his help and protection but neglect the fundamental ways of help taught by him and do not practise properly. This is the same as the ignorant host whose house caught on fire.

The learning of Dharma emphasises fulfilment of the teachings. It is only when we follow and practise the Dharma that we gain the endowment from the Buddha. Then all our difficulties will be solved perfectly. If one continues to do evil deeds, or is reluctant to follow the teachings of the Buddha, even though the Buddha is compassionately saving and protecting all sentient beings, he will not be able to assist us.

When we follow the teachings of the Buddha, we are also accepting his help. Indeed, we are deeply indebted to the kindness of the Buddha. I hope everyone who came to celebrate his birthday today would not forget the beneficence and kindness of the Buddha! [Recorded by Wei ci]
(Translated by Chen I-Chen, edited by Ke Rong, proofread by Shi Neng

Rong. (21-9-96))

A Discussion of The Three-Vehicles and One-Vehicle Practice

The concept of Three-Vehicles practice and One-Vehicle practice, has been the ground for much debate by Buddhist scholars. Is the practice of Three-Vehicles an expedient path or the ultimate path? Does the One-Vehicle mean the practice of Mahayana (greater vehicle) in the Three Vehicles? Does the One-Vehicle practice take us further than the Three-Vehicle practice? It appears that researchers have not come to any conclusions.

Recently I read the Xiu Xing Dao Di Sutra translated by Dharmaraksa, who is known as Dun Huang Bodhisattva. This author has also translated the Lotus Sutra (Saddharma pundarika Sutra). I found that there is an ancient interpretation of the One-Vehicle and the Three-Vehicle practice. It is simple and clear, and so today I would like to introduce you to it.

From the view point of aspiration, there are people who are weary of life and death, while others possess the great Bodhicitta (Bodhi-mind). Thus, the former will enter Nirvana, while the latter, Buddhahood. However, since the sentient beings' spiritual foundations differ, the Buddha taught us many different paths. Consequently there are the paths of the Three-Vehicles and the One-Vehicle. There are people who practise the greater vehicle and then degrade to the smaller vehicle and vice versa.

The Sravakas

There are two types of Sravakas. The first type are the people who practice the path of the smaller-vehicle and who never cultivate any bodhicitta. They learn and practise the Dharma from the Buddha for their own salvation. They cannot put up with a life that seems meaningless and without ending. Their only pressing problem is to be

free from suffering. As long as they are at peace, they do not bother about anyone else. This is the attitude they have towards others. When they hear the worlds of the three realms, they shiver and scare.

Practitioners of this character are weary of not being able to be free from rebirth, and not being able to attain ultimate liberation. For these people, the Buddha condemned the suffering of rebirth, and praised Nirvana. He showed them the abode of the Enlightened Ones and guided them to understand the Four Noble Truths. The Buddha hoped that they could be free from suffering. Practitioners of this character believe that they have reached the ultimate path. They do not automatically progress to cultivate the path of the greater vehicle. The Buddha will have to wait for the moment when they are about to enter into Nirvana to show them the path of the greater-vehicle. They will then realize that they have not attained the ultimate practice and be encouraged to develop their bodhicitta.

The second type are those who have compassion but find it difficult to practice. They practise giving, the precepts, meditation, wisdom, and aim at freeing themselves from rebirth. They vigorously meditate and contemplate so that they may attain eternal Nirvana. However, they know that the attainment of arahantship is not the ultimate goal. Thus they automatically want to follow the path of the Bodhisattva. They learn from the teachings of the Buddha and develop themselves to seek the greater path. They cultivate their great loving kindness and compassion and the Six Perfections, progressing towards the state of non attachment and emptiness. They may even choose to be reborn in order to teach and save sentient beings.

Pratyeka-Buddhas

Pratyeka-Buddhas are those who once developed themselves to cultivate their bodhicitta, but gave up the practice at a later stage. They had the bodhicitta, but forgot it and lost their aim. They may have also practised the Six Perfections, and meditated on the Buddha but became attached to the physical phenomena of the manifestations.

For sentient beings with spiritual foundation as such, the Buddha

taught them the path of the Three-Vehicles. The fact that there was Buddha born in the world, these practitioners would lead a life of the hermit, live in a remote mountain cave or hut by themselves, contemplate and observe the existence of the myriad beings. They would realize that all existences are subject to causes and conditions and subsequently gain enlightenment.

The two types of practitioners above, have similar characteristics. They have initiated their bodhicitta, but did not progress further into its deeper context. They attach themselves too much to the well-being of the physical manifestations of the Buddha. However, eventually they may come back to seek the greater path. When they have ended rebirth and entered Nirvana, the Buddha will show them "the path of Mahayana which integrates the Three-Vehicle", and they will detach themselves from the realms of existence and Nirvana, and progress along the path of the great vehicle.

The Path of the Bodhisattvas

Bodhisattvas are practitioners who have cultivated their bodhicitta. Apart from those who later degenerate to become pratyeka-buddhas, we can further divide such practitioners into two groups.

1. There are those who will follow a gradual and progressive path. They realize that the three realms of existence are merely illusions and that all phenomena are void. They practice the Six Perfections vigorously and accumulate boundless merits. One step after another, they go forward. Eventually they possess skilful means, and gain enlightenment via expedient path. They attain the stage of no rebirth, and their position never recedes.

2. Then there are those who find instant attainment. They gain the stage of no rebirth, and do not recede as soon as they cultivate their bodhicitta. They immediately understand the immaterial personality and voidness of all myriad beings. They realize that all manifestations are void and are non-obtainable and non-distinguishable

The Awakened Mind Clings To Nothing

Does mental defilement pollute and constrain our mind? Because of our ignorance, we attach to our ego and possessions. We are constrained by them. If we are free from attachments, and do not cling to any belongings, then we will be free from suffering. This is the ancient patriarch's teaching in guiding practitioners to the stage of no rebirth.

The teaching continues; "The wise ones observe the three realms of existence. They realize that the Five Skhandas are illusions. When they realize that there is no external object to cling to, they attain the state of no rebirth." There is no fast track nor short cut to the path of Bodhi. When the mind understands that the source of all is void, it's like suddenly seeing the light at the end of a tunnel. We do not feel in a state of gain or loss, past or present, when we attain this wisdom. The awakened mind clings to nothing. It understands the absolute truth and the void nature of all things.

It attains understanding of voidness, equality, and great wisdom. It does not attach itself any longer to the three realms of existence nor Nirvana. Nor will it attach itself to the fact that it is ferrying the suffering sentient beings over to the other shore of Nirvana. Neither will it attach itself to attaining Buddhahood. It will work vigorously to cultivate the Six Perfections. The awakened mind will utilize the expedient path to help all beings. These are the ones who have the Bodhisattva spiritual foundation. (According to the Nagarjuna Bodhisattva, this spiritual foundation can be further divided into three different levels.)

The aim of returning to one path allows us to concentrate on attaining the universal wisdom of understanding the truth of voidness. Generally speaking, cultivating the path of the greater-vehicle is equivalent to practising the One-Vehicle. But the teachings of Buddha-Dharma propagate according to the minds and the conditions of the time and space. The classification of the Three Vehicle or One Vehicle depends on the practitioner's mind and aspiration. It is rather common for practitioners to classify which sutra or teaching is the greater vehicle, and which is the smaller vehicle. In fact, this is not the

right way of classification. There are people who practice the Mahayana path, but who do not attain the Mahayana goal. Sometimes they may even deteriorate to follow other beliefs. This commonly happens.

The point is, practitioners should always examine their motivation of practice - is it for the sake of freeing themselves from rebirth? Or to ferry all sentient beings to attaining enlightenment? How do we practise the Dharma? Are we practising the path of relieving ourselves, or the path of the Six Perfections? What do we realize? Do we attach ourselves to phenomena and existence? Have our minds realized voidness and thus attained the stage of no rebirth? Eventually all sentient beings will become Buddhas and realize the great wisdom of the One-Vehicle. But before we come to that stage, we cannot classify ourselves as the practitioners of One-Vehicle simply because we are reading the One-Vehicle sutra or learning the One-Vehicle Dharma!

(Translated by Lim Yang, edited by Ke Rong, proofread by
Shi Neng Rong. (6- 7-96))

Buddhism - The Middle Path

Among all religions, Buddhism is one that has withdrawn itself from theistic thought. To understand why this is so, we need to know about the other religions in India during the Buddha's time. During the period of the Vedas to the time of Upanishad, Brahmana influence was very extensive. The Brahmana believed in the mysterious creation of the universe. Theirs was a philosophy that believed in the existence of a time of cosmic origin. A god created mankind, and it was believed to be the origin of all things. It was called the God of Birth, the God of Prayer, the Brahman, or "I". Although the title for the creator varied over time, its implications were the same.

The Brahmana believed that the Brahman was the origin of the universe and of mankind. Spiritually, mankind had similar characteristics to the Mahabrahmanas, that was, a permanent, free, and happy "I" or ego. This was the nature of human life. This spiritual "I" of mankind was the same spirit as that in which adherents of the popular religions believed. The spirit had a close relationship with the god.

The Brahmana regarded the nature of the universe and of human life as permanent, free, and happy. In reality though, the Brahmanas knew that life in this world, be it normal activities, relationships in society, or even our own body and mind, always brings dissatisfaction. All phenomena are impermanent and constantly rising and falling, coming and going. Why did a permanent, free and happy existence create such an impermanent and uncomfortable world? This was the great contradiction. However, the Brahmana's intelligence seems to have been deluded by their emotion. They ignored the contradiction, and only thought of ending their suffering in order to regain the permanently blissful state of the Brahman/god. Hence, the theory of liberation arose.

About the Buddha's time, there was a great change in Indian thought and ideology. The culture of the Brahmana, which originated in north-west India near the Five Rivers, became most popular near the upper stream of the Ganges River, at a place called Kuru. When their ideas travelled east along the Ganges River, the eastern countries such as Magadha and Vashali, which were influenced by the culture of the West, opposed the teachings of the Brahmana. The old religions in Western India were shaken, and the new religions, with various groups of ascetics in Eastern India were very extreme, and this created many doubts among the people. During this transition period where the new Western and old Eastern ideologies met, the Buddha was born. He introduced a new religion to the era.

The Buddha incorporated the theories of rebirth and of liberation into his teachings. But the Buddha denied the Brahmana's imaginative theistic theory, and set his own foundations upon an intelligent analysis of reality. He made a thorough change in both theory and practice from the old religions. Although the cycle of life and death, and the attainment of liberation in Nirvana were theories that were accepted by Indian society at that time, the problems lay in the questions of why was there rebirth and how could one be liberated. The Buddha gave wise answers to these questions. This was the teaching of the "Middle Path". The "Middle Path" distinguished the Buddha's Teachings from other religions.

"Middle Path" may be misunderstood as equivocal. In fact Buddhism is not as such. "Middle" means neutral, upright, and centered. It means to investigate and penetrate the core of life and all things with an upright, unbiased attitude. In order to solve a problem, we should position ourselves on neutral, upright and unbiased ground. We investigate the problem from various angles, analyze the findings, understand the truth thoroughly, and find a reasonable conclusion.

The Middle Path in Buddhism does not mean having a biased view or superficial understanding only. The "Middle Path" represents a distinct theory and way of Buddhist practice that is not common to other religions. Buddhism is a religion with high moral values. It lays great emphasis on human thought and action in dealing with the natural environment, society or individual problems. It is concerned with the relationship between thoughts and behavior, and the relationship between behavior and its consequences.

By observing the activities of mankind in real life, the Buddha mastered the principles of human behavior. He then taught the two characteristics of the Middle Path: The Middle Path of Dependent Origination and the Noble Eightfold Path. The Law of Dependent Origination explains the process of human activity. The Noble Eightfold Path shows the way of practice that enables one to uplift oneself.

"The Tathagatha avoids the two extremes
 and talks about the Middle Path.
What this is, that is; this arises, that arises.
Through ignorance
volitional actions or
karmic formations are conditioned.
Through birth, decay, death, lamentation,
pain etc. are conditioned.
When this is not, that is not; this ceasing, that ceases.
Through the complete cessation of ignorance,
volitional activities or karmic formations cease.
Through the cessation of birth, death, decay,
sorrow, etc. cease."
(Samyuktagama, Chapter 12)

"What this is, that is; this arising, that arises" is the principle of the Law of Dependent Origination; the Conditioned Genesis that says that, "Through ignorance volitional actions or karma-formations are conditioned" is the content of the Law of Dependent Origination.

The Law of Dependent Origination based on the Middle Path avoids attachment to the two extremes. This can be clearly seen in the Samyuktagama. Based on the Theory of Dependent Origination, in Chapter 12 the sutra says that "It is not one nor different". It also says that "It is not permanent nor discontinuous." In Chapter 13 it says, "It is not coming nor going." In chapter 7 it says, "It neither exists nor not exists." (This is the "Eighth Negation of the Middle Path" in the Madhyamika Sastra, an abstract from the Samyuktagama). The basic principle of the Law of Dependent Origination is, "What this is, that is; from this arising, that arises; when this is not, that is not; this ceasing, that ceases." It explains the creation, cessation and existence of all phenomena and all things.

How does human suffering happen? The Buddha said it is not something that happens without any cause. It also does not arise because of perverted causes created by a god or Brahmana. It has its own causes. All things exist in accordance with the Law of Cause and Effect. When there is a cause there will be an effect. When causes exist, effects exist. The rising and existence of things are determined by causes and conditions. This is why the Buddha says "what this is (cause), that is (effect); this arising, that arises". This is the Circulation Process of the Law of Dependent Origination. It explains the existence of worldly phenomena.

We may also see this formula in its reverse order. According to the Law of Dependent Origination, in order to end suffering, we must stop its causes. Thus, "When this is not, that is not; this ceasing, that ceases." When there is a cause there will be an effect; when there is perverted thought, there will be wrong behavior, and this will certainly result in evil consequences, i.e. sufferings. On the contrary, when there is no cause, there will be no effect. Once the perverted thought is corrected, wrong behavior will stop and sufferings

will also cease.

All things arise due to causes and conditions. As causes and conditions are impermanent and will cease one day, all things will also cease correspondingly. When there is rising, there will be falling; when there is existence, there will be extinction. The rising and existence of things has its natural tendency towards cessation and extinction. It is like a wave; it comes and goes. Thus, when one sees the truth of "what this is, that is; this arising, that arises", one should also see the truth of "when this is not, that is not; this ceasing, that ceases". The Law of Dependent Origination pointed out the possibility of ending worldly suffering. It shows the way of liberation that corresponds to the Law of Cause and Effect.

"When one is born, one will die.
 One who admires high status will fall one day."

This is the natural Law of Cause and Effect. It is also an inner implication of the Law of Dependent Origination. It can be called the Cessation Process of the Law of Dependent Origination.

The two complementary processes active in the Law of Dependent Origination, of the Middle Path, are two processes that are in reverse or conserve sides of each other. They explain the Laws of Circulation and Cessation. This rise and fall of causes and effects is still a worldly principle, and an explanation for superficial phenomena. Although it was not the final truth, it is from this that the ultimate truth was realized. The ultimate truth was drawn from the empty nature of the Law of Dependent Origination. Thus, the Sutra says,

"Tell the Bhikku, the ultimate truth of emptiness,
 realized by the Enlightened Ones,
 corresponds to the Worldly Law."
(Samyuktagama, Chapter 12)

By understanding these two processes of the Law of Dependent Origination, we may see the truth of emptiness, which is the ultimate truth. Chapter 13 of "The sutra on the Ultimate Truth of Emptiness" in

the Samyuktagama says:

"When the eyes see, the scene comes from nowhere.
When they shut, it goes nowhere.
Thus the eyes see unreality.
All that arises will be destroyed....
    except the truth of the Worldly Law.
The Worldly Law says that
    what this is, that is; this arising, that arises."

Through the rising and falling of the Worldly Law of Dependent Origination, the Buddha explained the First (ultimate) Truth. The ultimate truth averted attachment to either existence or non-existence; to permanence or change. This is similar to the "True Jhana" (The Vipassana that leads to the realization of the First Truth) explained by Katyayana:

"To contemplate the unreal nature of all things,
    there is nothing real.
Various names arise due to the coincidence of
    causes and conditions which are unreal.
When one sees the truth of emptiness,
    one will realize that there is no Dharma
    (the perverted view of existence)
    and non-Dharma
    (the perverted view of extinction)."
(Samyuktagama)

All Dharma is unreal, for it is mainly the coincidence of causes and conditions. These are worldly (mundane) views. Through this worldly understanding we can see that it is conditioned. The Enlightened Ones see and realize the Truth of Emptiness. They relieve themselves from attachment to both the existence and non-existence of Dharma, and hence realize the Ultimate Truth. This is why the Buddhas always preach about emptiness, hoping that beings may be detached from perverted views. The Buddha also said,

"If we can see the truth

of the causes of worldly sufferings,
we will not be attached to the view of nothingness.
If we can see the truth of cessation in the world,
we will not be attached to worldly existence.
By avoiding the two extremes,
the Tathagatha teaches us
the Middle Path, which is,
what this is, that is; this arising, that arises..."
(Chapter 12, Samyuktagama)

When worldly people see existence, they think that there is a real existence. When they see cessation, they think that it has really ceased. This is the perverted view of the two extremes. By compassion the Enlightened Ones, when they see Dharma arising, know that it is not nothingness, while at the same time not becoming attached to it as something real. When they see the Dharma disappear, they do not become attached to its extinction nor at the same time do they think that the extinction is real and means nothing at all. This is because, according to the Law of Dependent Origination, when there is a cause there will be an effect. When the cause ceases, the effect ceases. The Dharma is alive. It can exist or cease, rise or fall. If it is something real that has a permanent identity, then it should not cease and become extinct. If it is nothing, then it should not rise and exist. The Dharma rises and ceases, it can exist and become extinct. If we investigate the core of all things, we will realize that everything is conditioned and has empirical names. Things have no permanent identity, existence, extinction, rise or fall. Their nature is empty and silent.

Thus, when we talk about emptiness, we do not deny the rising, falling, existence and extinction of all phenomena. In fact, emptiness explains the truth of rising, falling, existence and extinction. This is the main teaching of the Tathagatha. Do not misunderstand Circulation and Cessation as two separate identities. From these Laws of Circulation and Cessation, we can see the creation and extinction, rising and falling of all phenomena and hence realize the truth of emptiness in all things. This is the Principle of Emptiness of the Middle Path, the ultimate explanation of the Middle Path. It is also the special characteristic of Buddhism - the Truth of Emptiness and of Dependent

Origination. This is also "the immediate moment is empty" that is always mentioned by Mahayana scholars.

We should not think that this is only an old saying. We should know that this is the part of Dharma that is beyond all worldly knowledge. The worldly religions assume a god, the creator of the Universe; and the real characteristics of "I" as perfect, permanent, and happy. With such philosophy, their faith tends to be emotional. The Buddha emphasized reality and explained that all things are impermanent, and in constant change. There is nothing that rises but never ceases. There is nothing that is permanently unchanged. All things rise and cease due to causes and conditions. There is no independent identity that can exist without other conditions. The permanent, independent god that most worldly people believe in is denied by Buddhism.

From the Law of Dependent Origination, the Buddha expanded the truth of emptiness and articulated the Three Universal Characteristics. As the sutra says,

"All volitional actions are empty.
There is no law that is permanent and unchangeable.
There is no I nor mine."
(Samyuktagama, Chapter 11)

As all things have the nature of emptiness, there is thus no law that is permanent and unchangeable. There is no ego that is permanent and independent. With continuously changing phenomena, the existence of all things is a web of interrelationships. Understanding the Law of Dependent Origination, we can realize the Truth of Impermanence and Egolessness and hence the nature of the emptiness of all things. Emptiness also implies Nirvana, that is the renunciation of the perverted view of permanency and ego, leading to the realization of liberation. Thus, the sutra says,

"One who thinks of impermanence
    will understand the truth of ego-lessness.
The Enlightened One
    lives in the state of ego-lessness,

renounces self-conceit
and hence progresses towards liberation and Nirvana."
(Samyuktagama, Chapter 10)

To realize the Three Universal Characteristics of impermanence, ego-lessness and Nirvana from the standpoint of Emptiness in Dependent Origination and on the Middle Path, is the basic teaching of Buddhism. Often people tend to become attached to worldly phenomena, and think that only the phenomena that change are impermanent and that the origin of things is still permanent. They think that egolessness means that "I" has no real identity; that it is only an image formed by a co-operation of factors and that there is no "I" but that Dharma is still real and does exist nevertheless.

The original idea of the Agama Sutra is to indicate that both impermanence and egolessness mean emptiness. This is the nature of Dharma. The nature of Dharma is emptiness. It is not permanent. Thus, the Dharma is ever-changing. If the Dharma has a permanent identity and is not empty, why do phenomena change all the time? It is because of the nature of emptiness in Dharma that ego is unobtainable. If there was a real Dharma that existed permanently, whether in physical or spiritual form, it could become a place for the ego to reside.

"The eyes (and all senses) are empty;
The law of permanency and change is empty;
I and mine are both empty.
Why is it so?
Because this is the nature of things."
(Samyuktagama, Chapter 9)

Isn't it very clear that the main theme in the Agama Sutra is to explain the concept of impermanence and ego-lessness from the standpoint of emptiness? Emptiness is the nature of all things. However, most people cannot see the truth and become ignorant and perverted, and they become attached to permanency and egotism and hence become entangled in the cycle of life and death.

From the rising and falling, existence and extinction of conditioned

phenomena, one should eliminate the idea of an absolute, independent, permanent identity. Once we are able to realize the nature of emptiness, we will be liberated. To realize the nature of emptiness through the understanding of Dependent Origination is a penetration to the core of things. It is not a superficial understanding only. This is the truth of the Buddha's explanation of the Circulation and Cessation of human life. It can be used to identify our own religion, and to distinguish it from the other religions. This is the speciality of Buddhism.

Besides, there is another type of Middle Path. This is the Noble Eightfold Path that emphasizes good practice. The Noble Eightfold Path also corresponds to the Law of Dependent Origination. It does not explain why the deluded life can be liberated and does not talk about "What this is, that is; this is arising, therefore that arises." It tells us about the Middle Path that those who wish to be liberated should follow. It is a path that avoids both the extremes of suffering and of luxury.

Some heretics in India during Buddha's time encouraged extreme luxury and desire. They regarded extreme enjoyment as the purpose of life. Others concentrated on meaningless asceticism and tortured themselves. All these things do not help, nor do they bring us liberation. It was to counsel avoidance of these extreme behaviors that the Buddha taught us about the Middle Path. This is also a theme that is commonly found in the Agama Sutra. The Noble Eightfold Path teaches us to be normal and reasonable in our speech, action, emotion, determination, ways of living and so on. Everything we do should be fair and right. This is the Middle Path.

All Dharma is conditioned. All Dharma is empty by nature. There is no exception rightness of one's behavior whilst following the Noble Eightfold Path. How does such right behavior whilst following the Noble Eightfold Path coincide with the nature of the emptiness of Dependent Origination?

One should know that "practice" is also conditioned. In the Parable of the Seven Carts, in Chapter 2 of the Middle Agama (Madhyamagama), King

Prasenajit departed from Sravasti. It was a long journey. However, the King was able to reach his destination within one day. This was because he set stops on the way. At every stop there was a new, fresh and healthy horse. Thus, when he reached a stop, he did not need to rest. He changed to a new cart and horse and started his journey again. Hence he was able to reach his destination in a very short time. The travel from one place to another was not the hard work of one cart and one horse only. It was the co-operative effort of many carts and many horses. It was the co-operation of many causes and conditions.

To practice Buddhism is a similar journey, from the time we begin to practice, to the time of final attainment. We cannot rely on one Dharma only. We must rely on the co-operation of many Dharmas, many causes and conditions. Since the ways of practice depend on the coincidence of favorable causes and conditions, they are thus also empty in their nature.

In the Raft Parable the Buddha says,

"We should let go of the Dharma, and the non-Dharma ".

"Dharma" refers to moral behavior. "Non-Dharma" refers to immoral behavior. In the process of practising the Middle Path one should first use moral behavior (Dharma) to correct immoral behavior (non-Dharma). This Dharma that emphasizes moral values arises due to causes and conditions. It is empty in nature. If we cling to a perverted view, becoming attached to images and things as real, then we will not realize the nature of emptiness and we will not be liberated. The Sata Sastra says,

"We should first rely on merits
in order to get rid of sin.
Secondly, we should rely on equanimity
and let the merits go.
Then we can attain the state of
formlessness or Nirvana."

Chapter 7 in the Samyuktagama says,

"If I feel that nothing is obtainable,
then there is no sin.
If I am attached to form (and to other things),
then it is sinful.....
If one knows this,
then one will not be attached to anything
in this mundane world".

Sin means defilement and obstacles. As long as we constantly become attached to various things as real, we will not see the truth of emptiness. This is an obstacle on the way towards liberation. Therefore it is clear that we should not become attached to the merits of good deeds, as these are also empty in nature. The Nagarjuna Bodhisattva once said, "Merit is like a hot, burning gold coin, although it is valuable, it is untouchable".

Thus, the nature of the Noble Eightfold Path is also empty. It coincides with the wisdom (theory) of the Middle Path. Under the truth of emptiness, theory and practice merge into one.

The Middle Path that emphasizes emptiness and Dependent Origination avoids perverted views. The Noble Eightfold Path avoids the two extremes of suffering and luxury, and emphasizes non-attachment. These two main themes of the Middle Path supplement each other and lead us to perfection. If there was only theory to explain the Law of Dependent Origination without the emphatic proof of personal practice and experience, the Path could not fulfil religious faith in helping followers disentangle themselves from suffering, thereby attaining ultimate freedom.

On the other hand, if the Path only taught us the ways of practice without theoretical or intelligent guidance, it might be defeated by our lack of wisdom, and we might become a theistic follower. The Noble Eightfold Path of the Middle Path fulfils human religious expectations by encouraging moral practice. In addition, it has the intelligent guidance of the Law of Dependent Origination and of Emptiness. The Middle Path emphasizes the unity of wisdom and faith. This is the

special characteristic of Buddha's teaching. (Translated by Shi Neng Rong, edited by Ke Rong, proofread by Shi Neng Rong. (6-7-96))

The Two Distinctive Characteristics of Buddhism

Buddhism is not limited to the two salient characteristics discussed here. The purpose of highlighting these two characteristics is to illuminate the difference between Buddhism and other religions or worldly philosophies. Generally speaking, practices in Buddhism may include following the Buddha; having faith in the Buddha and Bodhisattvas because of their virtues, wisdom, loftiness and greatness; and understanding the profound teachings of the Buddha Dharma. However, these Buddhists practices are just aimed at showing us the path of Buddha Dharma, which can lead us to understanding the significance of life, and ways of elevating ourselves, grounding our lives in true morality. In following the way of the Buddhas and Bodhisattvas we can attain the state of supreme realization.

Efficacious religions, irrespective of their relative merits and demerits, can guide us to a smoother and more expansive state of being. Religion thereby becomes an essential part of every human life. We have to be positive about this fundamental facility for acquiring actual benefits from religion and honor the essence and values expressed in humanity's religious variety.

The Unification of Faith (s. sraddha) and Wisdom (s. prajna)

People are of varying natures and types and thus have different temperaments, worries, demands and passions. In general, one who has stronger feeling and sentiment is more likely to be compassionate and is more capable of developing strong faith in one's belief; while an intellectual person tends to have greater powers of discernment and lucid comprehension. The biased development of either faith or intellect results in protracted, cumulative, negative and harmful effects. For example, if an emotional person has strong faith without counter-balancing wisdom, he may sink into ignorance and superstition due to his fanatical faith. The lop-sided attitude of discriminating

against rationality and wisdom is not acceptable in Buddhism. On the other hand, if we over-emphasize rationality and doubting everything, we will lose our faith and belief. This induces us to ignore moral values and to deny the existence of Universal Truth, saints and sages. One would thereby finally become anti-religious. Such perversity would lead us astray and prevent us from establishing truly moral behavior, eventually threatening the very fabric of our society! Thus, there is a saying in Buddhism,

"Faith without wisdom will develop ignorance;
wisdom without faith will develop a perverted view."

Buddhism advocates the unification of faith and wisdom. How can we bring faith and wisdom together? Is it possible to unify them? In the first place, we need to understand the Buddhist perspective of faith and wisdom. Faith is characterized by the sentiments of respect and of inspiration by an ideal. Faith is a common experience amongst the followers of any religion. Faith without intellectual comprehension and discrimination cannot be regarded as a rational faith. Faith in Buddhism is developed through contemplation and investigation so that the characteristics of truthfulness, righteousness, and efficacy of the ideal in which one develops faith, can be understood and revealed. This is the way a Buddhist develops faith and respect toward Sakyamuni Buddha. Sakyamuni is understood rationally to have existed in this world as a historical figure. He has supreme wisdom and great virtues and he has boundless compassion working towards the liberation of sentient beings. In Buddhism, faith is rooted in rational intellectual comprehension. As faith is strengthened and sharpened by the assessment of the intellect, it is further confirmed by the direct insight of wisdom. When understanding of the Buddha Dharma is developed further, faith becomes more intense. This faith will motivate us to elevate ourselves and ground our lives in true morality. It will enable our lives, guided by the ideals to which we have responded with faith. Faith is not merely an appreciation of the ideal but a desire to move towards it.

Although some intellectuals possess a vast knowledge of Buddhism, and have strong reasoning ability, they commonly lack faith in Buddhism.

Therefore, Dharma can not take firm root and grow in their hearts. Because of this, Dharma cannot really benefit them. Studying Buddhism in this barren manner contradicts the teaching of Buddhism because the Buddhist way of life necessarily contains the element of faith. When we have confidence, we will be able to purify our minds and free them from defilements i.e. greed (s. raga), hatred (s. pratigha) and ego-conceptualization (s. atmamana). Confidence is like an alum; it purifies muddy water. Similarly, a strong faith will purify your mind. The reality of life is full of distress and misery, but faith can transform a mental state of emptiness and anguish into joy, peace, calm and contentment. This is like an innocent child who wanders around the streets, lost, hungry, thirsty, cold, worried and not knowing what to do. While he is anxious and filled with despair, he suddenly finds his mother. He will immediately feel secure and happy because he deeply believes that he will obtain food, warm clothes and the consolation of his mother's love. Similarly, a life of faith is filled with joy, peace, security and contentment.

If our faith is not developed through open thinking and reasoning, then we are just following what others lead us to believe. A blind religious faith becomes fanatical when it is carried away by wild enthusiasm and the deprecation of wisdom. Buddhist faith develops through the cultivation of wisdom. Since it espouses a faith wedded to wisdom, Buddhism avoids the viciousness of that religious fanaticism which espouses faith devoid of deeper understanding and divorced from wisdom. The development of Buddhist faith involves several stages. The evolving faith displayed by some Buddhists does not therefore necessarily reveal the true, ultimate meaning of faith in the Buddha Dharma.

The most outstanding characteristic of wisdom is free thought and its operative functions include understanding and cognition. The wisdom of humanity extends through space to the farthest reaches of the Universe. Our knowledge is continuously changing, improving and progressing. Therefore traditions may not necessarily be reliable. This is due to the fact that when humans develop knowledge acquired through their own perceptions of the external world, much unreliable information is accumulated in the process. Such empirical knowledge is vitiated because the pieces of information from which it is derived are in turn

derived from sensory perceptions of the external world, and both the ordinary mind and the external world are comprised of, and compromised by, a certain degree of illusion. For example, when we are perceiving the external world we cannot know our minds at the same moment. Therefore, we are tempted by the external world and our minds are controlled by the material world. Since we lose control of our minds, greed, hatred and ignorance arise. In Buddhism it is acknowledged that the knowledge gained by human beings is far superior to that gained by other beings. We humans almost try to know everything, yet we do not know ourselves. This is a cognitive bias of ours. When we try to understand the external world we lack the ability to have a complete overview of it. Everything in the phenomenal world is impermanent and constantly changing, but we are always subjectively inferring about the nature of objects that this is their absolute existence and that they will be as they are forever. As a result, human knowledge generally harbors many illusions.

Some people think that Truth lies outside the mind, and they therefore seek it in the external world. Others consider that there is an external metaphysical entity which properly serves as their religious ideal, and the focus of their faith. In fact, all the external worlds are like mirages, unreal and constantly changing. The wisdom which Buddhism teaches starts with self-contemplation and an experience of insight. Truth cannot be simplistically derived from observation of the external world. Rather, Truth requires us to understand ourselves and to grasp our inner nature. Just as a person who has sharp senses and a bright and discerning mind does not need to seek help from others in order to clearly comprehend Truth, we should develop from the inside out so that we can project this luminous understanding and contemplation of ourselves into the dimness of the external world. This is the only way to unify wisdom and faith.

In fact, wisdom and faith are not really in opposition to one another. Conflict will only arise if we practice prejudice against either wisdom or faith. Wisdom without faith is biased towards that which is material. This positivistic emphasis is inimical to religion. Faith without wisdom is biased towards a sentimental faith which is inimical to reason. Buddha Dharma is a unification of wisdom and faith; a faith

which is grounded in wisdom, and a wisdom which emphasizes human life and self-effort. Faith is thereby kept away from illusion. Wisdom and faith are mutually grounded. If we can understand, experience and practice this path, life will be filled with infinite brightness and cheer.

The Cultivation of Faith and Wisdom

The cultivation of faith involves several stages. Although the depth of practice involved in each stage is different, the common purpose of all the various stages is ultimately the unification of faith and wisdom. These stages include:

1. Faith without prejudice - This is faith based on understanding devoid of any prejudice. Such an open faith is important because if one has a prejudiced mind it will make it difficult to understand others' views, or to accept the Truth. For a simple example, suppose A and B did not get along well. If B makes some mistakes and A then gives B some honest advice, not only will B reject A's advice but he will further misconstrue it as malicious slander against him. Conversely, if A and B do not have any prejudice against each other, or if their relationship is very close, B will be willing to follow any of A's advice even if A uses strong language in expressing it to him. Therefore, one can only learn and have faith in the Truth if one first frees oneself from prejudice. This is the way to develop and to purify confidence and faith. (This is consistent with the first of the three ways that Buddhism teaches that one may acquire wisdom i.e. by listening and learning (s. srutamayiprajna).)

2. Faith with profound understanding - After establishing faith without prejudice, one is required to develop a profound understanding of the valid grounds for faith, and by such reasonable means to acknowledge its authenticity. The deeper the understanding of the valid grounds for faith, the stronger the faith that will arise. The valid grounds for faith are learnt and authenticated by listening, by seeing, and deepened by incisive thought in order to gain a systematic understanding. (This correlates with Buddhist teaching on the second of the three ways to acquire wisdom i.e. by thinking (s.

cintamayi-prajna).)

3. Faith with endeavor - After exercising one's reasoning and coming to understand the grounds for faith, one will make every endeavor to achieve it. The process is analogous to oil mining. One must first examine the ground and be very certain that petroleum can be found under a certain spot. One then starts to drill an oil-well at that spot, persevering until its riches are brought to the surface. (This corresponds to the third of the three ways to acquire wisdom i.e. by meditation and contemplation (s. bhavanamayi-prajna).)

4. Faith with realization - By continuous practice and contemplation, one comes to realize that there is no difference between the ultimate truth and what one believes in beginning. It is like a miner who procures a large quantity of petroleum by virtue of his effort in drilling oil wells. (This corresponds to the realization of prajna.)

In Buddhism, faith is not antagonistic towards wisdom, and conversely wisdom is accomplished only in consort with faith and confidence. The ultimate achievement is the unification of wisdom and faith. The meaning of faith in Buddhism is thus very different from its meaning in other religions.

Wisdom in Buddhism is attained through the mental culture of self-contemplation. Since the main issue in the accumulation of true knowledge is the quest to learn all about human nature, we can consequently understand the Truth only by understanding our lives and by grasping the wisdom of life. We may then clearly contemplate the Universe and the phenomenal world, thereafter being able to penetrate to the Truth. If one believes that wisdom is to be gained through the external world, one can only arrive at a superficial knowledge of the Truth and cannot dwell in the heart of Dharma.

In Buddhism, the cultivation of wisdom does not hinder faith. For example, through His own exertions the Buddha realized that there are infinite number of different planes of existence, and that the ranks of sentient beings are likewise limitless. When science is not well developed, people always doubt this. But in these modern times, by

using scientific instruments, we can prove that there are indeed an infinite number of planets in this universe. As science further develops, it may become even easier to prove the correctness of the teachings of Buddha, which of course will help further reinforce faith. On the other hand, the cultivation of faith does not hinder wisdom either. We have faith in the teachings of the Buddha, and at the same time we can easily be learning the reality of such profound teachings as dependent origination, impermanence, non-self etc., and experiencing the application of these Buddhist teachings in our daily lives. The teaching of the unification of wisdom and faith is a distinctive characteristic and an emphatic feature of Buddhism. When we make a relevant comparison with other religions we can see that in this regard Buddhism is unique.

The Union of Compassion and Wisdom

A common saying in Buddhism, "to develop and practise both compassion and wisdom," indicates that compassion and wisdom are inseparable and integral elements of the path of Buddha Dharma. The contents and functions of 'loving kindness and compassion' are similar to those of 'benevolence' in Chinese thought, and of 'love' in Western philosophy. However, loving kindness and compassion do not entirely and exclusively consist of sympathy and caring. They must also move in parallel with the Truth. Therefore, boundless compassion cannot be accomplished without wisdom. Moralities originate from loving kindness and compassion and they cannot be established without these two elements. Their presence constitutes the main criterion for moral evaluation. Whether or not an action is truly ethical depends on whether there are elements of loving kindness and compassion present amongst the actor's motives.

Compassion is having sympathy for someone. For example, when we know that someone is facing difficulties, the feelings of care and concern for them will arise naturally. This will help motivate us to make every effort to assist and to comfort them. This is the practice of loving kindness and compassion. However, most of us only direct our loving kindness and compassion toward our loved ones, but do not extend loving kindness and compassion to other beings lying outside the circle of our

affections. For instance, parents are normally very worried and anxious when their children are sick, and they are willing to suffer for their children. For most of us, this loving kindness and compassion is directed only to our own children and cannot be extended to the children of others. This is due to the fact that our love is reserved for a small number of people and does not go beyond this limitation. There is a saying in Confucianism,

"to take care of one's own aged parents first,
then extend the same care to aged people in general;
to take care of one's own young children,
then extend the same care to young people in general."

Buddha teaches us to cultivate perfect equanimity as the rightly mediate state of mind in which we can further develop and extend our loving kindness and compassion.

In order to cultivate boundless compassion we need to deepen our understanding of the true meaning of life by applying the wisdom attained through contemplation. For instance, all-encompassing compassion has its own lucid logic when we see the facts of our lives from the luminous perspective of the Buddhist teaching of dependent origination. Consider how we human beings gregariously live together, and how the necessities to support our individual lives are provided through the efforts of other people in all areas of society, such as scholars, farmers, workers and merchants. Our lives and properties are protected by our governments and their laws. The feeling of sympathy for someone will of course arise when we properly understand that we are mutually dependent, and complementary to each other. Furthermore, in view of the continuum of endless rebirths, in past lives we have had an infinite number of parents and relatives who have now been reborn and who surround us in our present lives. Therefore, we should requite the debt of love we owe our parents in this life as well as the debt we owe our parents from former lives. According to the Sutra,

"All men are my fathers; all women are my mothers."

Our loving kindness and compassion should therefore not be limited to

only one family, one particular race, one country, or just one species (viz. mankind), but should extend to all sentient beings in the Universe. This is the main reason why Mahayana Buddhism emphasizes vegetarianism and abstention from killing. In Buddhism, loving kindness and compassion are not purely and simply expressions of humane generosity. They also justly requite our very real indebtedness to others. The union of wisdom and compassion thus coincides with the Truth exemplified in the Buddhist teaching of dependent origination with its grand vision of universal interdependence and interrelationship.

Even though most religions do emphasize universal love devoid of discrimination and prejudice, the content of that love still tends to be skewed toward egocentricity. For example, the sectarian slogans

"Long live the believers; down with the unbelievers."

and

"He who believes
will have life everlasting and
he who does not believe
will be cast into the lake of fire forever"

both exhibit a fiercely monopolistic exclusiveness. All outsiders have to be destroyed. Behind this inbred, partisan 'love' one can see that there lies a culture of cruelty and hatred! Compassion in Buddhism is extended equally to both enemies and loved ones. Although we may not at the moment be able to give the Dharma to our enemies, or to those who do not believe and will not accept it, we may be able to help them later when favorable karmic conditions for presenting the gift have matured.

According to the universal Law of Cause and Effect, we reap what we sow, and there is no higher authority who wilfully rewards deeds that are good and punishes those that are evil. It is a similar situation to a person walking up a staircase, who may fall down if he is not careful enough, and thus will be responsible for any painful outcome. According

to Buddhism, wholesome deeds naturally produce pleasant results and unwholesome actions naturally produce unpleasant consequences. Those who do not understand the working of this natural Law of Cause and Effect may think that the teaching regarding it is mere utilitarianism. In fact, the fundamental criterion in Buddhism for distinguishing wholesome from unwholesome actions, by reasonable means, is the character of their impact upon human relationships. Those actions which are in accord with the law of morality, and which will generate good results, are regarded as wholesome. Those actions that are unreasonable and harmful to ourselves and to others, and which sow seeds for a bitterly fruitful harvest of suffering, are regarded as unwholesome. This is not mere utilitarianism, but is the natural law by which our society necessarily abides. Such natural law can motivate and encourage people to act positively and to promote the life we truly share, honoring the morality which truly serves our common life.

Most religions in general lack wisdom, and therefore the love they preach is limited. In Buddhism, wisdom is the core of the teaching, and compassion is the core of the practice. Boundless compassion can only be found amongst those who have attained ultimate wisdom. As the saying in the Sutra,

"The heart of Buddha
is boundless loving kindness and compassion."

Since Mahayana Buddhism emphasizes the characteristics of the Buddha's land and helping of all sentient beings, these practices of the Dharma cannot be accomplished if one lacks great compassion.

Human beings are of differing habitual characteristics. Those who emphasize wisdom tend to be eccentric and usually are not keen to associate with other people. Those who are sentimental tend to be more egocentric. Both of these personality types cannot be regarded as the ideal models for approaching life. In Buddhism, the right purpose for life is grounded upon the unification of wisdom and faith, and upon the union of compassion and wisdom. Faith, wisdom and compassion constitute the three core teachings in Mahayana Buddhism. By cultivating these three components in a balanced way and by following a proper sequence

in our practices we may ennoble ourselves and progress from our original state of limited personhood to the final achievement of supreme Buddhahood.

Our life span is only a few short decades. We should make good use of our precious time, and seize the opportunity life represents. Making this Dharma our ideal, and our perfect template for living, hence dignify our lives whilst ascending the pinnacle of their potential.
[Recorded by Yin Hai] (Translated by Tan Beng Tiong, edited by Ke Rong, proofread by Shi Neng Rong. (5-10-96))

Sunyata (Emptiness) in the Mahayana Context

1. Sunyata (Emptiness) is the profound meaning of the Mahayana Teaching.

Two thousand five hundred years ago, the Buddha was able to realise "emptiness" (s. sunyata). By doing so he freed himself from unsatisfactoriness (s. dukkha). From the standpoint of enlightenment, sunyata is the reality of all worldly existences (s. dharma). It is the realisation of Bodhi - Prajna. From the standpoint of liberation, sunyata is the skilful means that disentangle oneself from defilement and unsatisfactoriness. The realisation of sunyata leads one to no attachment and clinging. It is the skilful means towards enlightenment and also the fruit of enlightenment.

There are two ways for us to understand this concept of sunyata in the Mahayana context. One way is to try to understand the explanation about its true nature. The other way is the realisation through practice.
What we are going to discuss now is about its true nature.

Mahayana teachings have always considered that the understanding of sunyata is an attainment which is extremely difficult and extraordinarily profound.

For example, in the Prajna Sutra it says "That which is profound, has

sunyata and non-attachment as its significance. No form nor deeds, no rising nor falling, are its implications."

Again in the Dvadasanikaya Sastra (composed by Nagarjuna, translated to Chinese by Kumarajiva A.D. 408) it says: "The greatest wisdom is the so-called sunyata."

This sunyata, no creation, calmness and extinction (s. nirvana) is of a profound significance in the Mahayana teachings. Why do we see it as the most profound teaching? This is because there is no worldly knowledge, be it general studies, science or philosophy, that can lead to the attainment of the state of sunyata. The only path to its realisation is via the supreme wisdom of an impassionate and discriminating mind. It is beyond the common worldly understanding.

2. The Significance of Sunyata and Cessation

The Buddha always used the terms void, no rising and falling, calmness and extinction to explain the profound meaning of sunyata and cessation. The teachings of the Buddha that were described in words are generally common to worldly understandings. If one interprets the teachings superficially from the words and languages used, one will only gain worldly knowledge and not the deeper implication of the teachings. The teachings of the Buddha have their supra-mundane contexts that are beyond the worldly knowledge.

For example, sunyata and the state of nirvana where there is no rising nor falling, are interpreted by most people as a state of non-existence and gloom. They fail to realise that quite the opposite, sunyata is of substantial and positive significance.

The sutras often use the word "great void" to explain the significance of sunyata. In general, we understand the "great void" as something that contains absolutely nothing. However, from a Buddhist perspective, the nature of the "great void" implies something which does not obstruct other things, in which all matters perform their own functions. Materials are form, which by their nature, imply obstruction. The special characteristic of the "great void" is

non-obstruction. The "great void" therefore, does not serve as an obstacle to them. Since the "great void" exhibits no obstructive tendencies, it serves as the foundation for matter to function. In other words, if there was no "great void" nor characteristic of non-obstruction, it would be impossible for the material world to exist and function.

The "great void" is not separated from the material world. The latter depends on the former. We can state that the profound significance of sunyata and the nature of sunyata in Buddhism highlights the "great void's" non-obstructive nature.

Sunyata does not imply the "great void". Instead, it is the foundation of all phenomena (form and mind). It is the true nature of all phenomena, and it is the basic principle of all existence. In other words, if the universe's existence was not empty nor impermanent, then all resulting phenomena could not have arisen due to the co-existence of various causes and there would be no rising nor falling. The nature of sunyata is of positive significance!

Calmness and extinction are the opposite of rising and falling. They are another way to express that there is no rising and falling. Rising and falling are the common characteristics of worldly existence. All phenomena are always in the cycle of rising and falling. However, most people concentrate on living (rising). They think that the universe and life are the reality of a continuous existence.

Buddhism on the other hand, promotes the value of a continuous cessation (falling). This cessation does not imply that it ceases to exist altogether. Instead, it is just a state in the continuous process of phenomena. In this material world, or what we may call this "state of existence", everything eventually ceases to exist. Cessation is definitely the home of all existences. Since cessation is the calm state of existence and the eventual refuge of all phenomena, it is also the foundation for all activities and functions.

The Amitabha Buddha who was, and is, revered and praised by Buddhists around the world, radiates indefinite light and life from this "state

of cessation". This state is a continuous process of calmness. It will be the eventual refuge for us all. If we think carefully about the definitions of calmness and extinction, then we can deduce that they are the true natural end-points of rising and falling. The true nature of the cycle of rising and falling is calmness and extinction. Because of this nature, all chaos and conflicts in the state of rising and falling will eventually cease. This is attainable by the realisation of prajna.

3. Contemplating the Implications of Sunyata and Stillness (Nirvana) by Observing Worldly Phenomena

All existences exhibit void-nature and nirvana-nature. These natures are the reality of all existence. To realise the truth, we have to contemplate and observe our worldly existence. We cannot realise the former without observing the latter. Consider this Heart Sutra extract, "Only when Avalokitesvara Bodhisattva practised the deep course of wisdom of Prajna Paramita did he come to realise that the five skandhas (aggregates, and material and mental objects) were void."

Profound wisdom leads us to the realisation that all existences are of void-nature. The sutras demonstrate that the profound principle can be understood by contemplating and observing the five skandhas. We cannot realise the truth by seeking something beyond the material and mental world. The Buddha, using his perfect wisdom, observed worldly existence from various implications and aspects, and came to understand all existences.

In summary, there are three paths to this observation:

a) We should observe the preceding state and the current state of conditions. i.e., Observation according to the concept of time.

b) We should observe existences according to their interrelationships. i.e., Observation via the concept of space (either two or three-dimensions).

c) We should observe the true nature of all myriad beings. This is like observing the worldly existences of a point, a line and an area. Those with supreme wisdom understand the true nature of all worldly existences by observing vertically the relationships between the preceding and current conditions, and horizontally the interrelationships. Then we can understand the true meaning of void-nature and nirvana-nature.

3.1 By observing the preceding-stage and the current-stage conditions, we can verify the Law of Impermanence of all worldly existences. All existences, be they material or mental, be they the material world, or the physical or mental states of sentient beings, are subject to continuous change.

The world may have certain states of beings where they stay static or are in equilibrium on a temporary basis (for example hibernation). But when we observe them with supreme wisdom, we will find that not only do they keep changing on a yearly basis, but also that this change applies to even every briefest moment. After the current state of conditions have ceased to exist, the newly-formed state materialises. This is the state of rising and falling. The rising and falling of each small moment reveals that all existences are ever-moving and ever-changing.

Conventional scholars have a very good explanation of these ever-changing worldly conditions. However they, including the practitioners of dharma, try to make sense of the reality from the ever-changing worldly existences. That is, they are fooled by the material existences and are not able to understand the deeper truth of all existences.

Only those with the supreme wisdom of the Buddha and Mahabodhisattvas realise and understand that all existences are illusions. They understand that existences are not real from the observation of the flow of changing existences. The numerous illusionary existences may well be diverse and confusing, arising and decaying. But when we look into their true nature, we will find them void and of nirvana-nature.

On the other hand, since all existences are of nirvana-nature, they

appear from the perspective of time, to be ever-changing. They never stay the same even for the briefest moment. Impermanence implies existences do not have a permanent entity. This is another implication of the nature of sunyata and stillness.

3.2 From observations of existence via inter-relationships, we can conclude that nothing is independent of the Law of Causation, and that everything is without ego. For example, the Buddha explains that the individual sentient being is composed of physical, physiological and psychological phenomena. The so called ego is a deluded illusion which does not exist in reality. Its existence depends on the combination of both physical and mental factors. It is a union of organic phenomena. Thus we call it the empirical ego. It is a mistake to cling to it as an infatuated ego.

The Indian concept of the supreme spirit implies someone who rules. The spirit is the ruler who is independent of is self-dependent and all causes. In other words, the spirit is the one who is free from all primary and secondary causes (for physical and mental aspects). The spirit is the one who has the soul of his own body and mind. This is the ego or supreme spirit that the theologists cling to. From their view point, the only way to avoid physical and mental decay is to be self-determined and self-sovereign. In this way, the supreme being can stay permanent in the cycle of reincarnation, and return to the absolute reality by liberating himself from life and death.

But from the profound contemplation and wisdom of the Buddha and Mahabodhisattvas, we know there is no such reality. Instead, egolessness (non-self) is the only path to understand the reality of the deluded life. All existences are subject to the Law of Causes and Conditions. These include the smallest particles, the relationship between the particles, the planets, and the relationship between them, up to and including the whole universe! From the smallest particles to the biggest matter, there exists no absolute independent identity.

Egolessness (non-self) implies the void characteristics of all existence. Egolessness (non-self) signifies the non-existence of permanent identity for self and existence (Dharma). Sunyata stresses

the voidness characteristic of self and existence (Dharma). Sunyata and egolessness possess similar attributes. As we have discussed before, we can observe the profound significance of sunyata from the perspective of inter-dependent relationships. Considering dharma-nature and the condition of nirvana, all existences are immaterial and of a void-nature. Then we see each existence as independent of each other. But then we cannot find any material that does exist independent of everything else. So egolessness also implies void-nature!

3.3 From the observation of all existences, we can infer the theory of nirvana and the complete cessation of all phenomena. From the viewpoint of phenomena, all existences are so different from each other, that they may contradict each other. They are so chaotic. In reality, their existence is illusionary and arises from conditional causation. They seem to exist on one hand, and yet do not exist on the other. They seem to be united, but yet they are so different to one another. They seem to exist and yet they do cease! Ultimately everything will return to harmony and complete calmness. This is the nature of all existence. It is the final resting place for all. If we can understand this reality and remove our illusions, we can find this state of harmony and complete calmness.

All our contradictions, impediments and confusion will be converted to equanimity. Free from illusion, complete calmness will be the result of attaining nirvana. The Buddha emphasised the significance of this attainment and encouraged the direct and profound contemplation on void-nature. He said, "Since there is no absolute self-nature thus every existence exhibits void-nature. Because it is void, there is no rising nor falling. Since there is no rising nor falling, thus everything was originally in complete calmness. Its self-nature is nirvana."

From the viewpoint of time and space, we can surmise that all existences are impermanent, all existences have no permanent self, and nirvana is the result of the cessation of all existences - the Three Universal Characteristics. But there are not three different truths. Instead, they are the characteristics of the only absolute truth and the ultimate reality. This is the explanation of Dharma-nature and the

condition of nirvana. The three characteristics are the one characteristic, and vice versa!

We may cultivate our meditation, contemplating the impersonality of all existences. This will lead us to enlightenment via the path of voidness. Contemplating nirvana and complete calmness leads to enlightenment by the path of immaterial form. Contemplating the impermanence of all existences, leads us to enlightenment by the path of inactivity (no desire).

The Three Universal Characteristics are the other implications of Dharma-nature and nirvana. The paths to enlightenment are also the same cause of absolute reality. All of them return to the Dharma-nature and the condition of nirvana. In short, the teachings of the Buddha start from the observation and contemplation of all worldly phenomena. They are like thousands of streams of water competing with each other, and flowing from the top of the mountains to the bottom. Eventually, all of them return to the ocean of voidness and nirvana.

4. Sunyata and Cessation is the Truth (Nature) of All Existences.

All existences that are recognised by worldly understanding, whether materially, spiritually or intellectually, have always been misunderstood by us. We cling to them as real, physically existing and permanent. Actually, they are only unreal names.

The more precise meaning of the term "unreal name" is "assumption" or "hypothesis". It is an empirical name. It is formed by the combination of various causes and effects. (These include the effects of mental consciousness.) It does not exist by itself. Everything exists relatively. Thus, what is the ultimate truth? If we investigate existence further, we realise that all existences are empty. This is the fundamental characteristic and reality of all existence. It is ultimate and absolute. But we should not think that empty means nothing. It implies the disentanglement from the worldly misunderstanding of the existence of self, identity, and the realisation of the absolute.

In the Sutras and Abhidharma, the worldly understandings are sometimes referred to as all phenomena (Dharma). Sunyata is referred to as "Dharma-nature", and hence there is a distinction between "phenomena" and "Dhamma-nature". However, this is only an expedient explanation that helps us to realise the truth of sunyata through the phenomena of all existences.

We should not think that "existence" and "nature"; or the "phenomena of Dharma" and "Dharma-nature" are something contradictory. They are just concepts needed to understand the implication of sunyata.

We may analyse the expedient explanation of "existence" and the "nature (voidness)" from two aspects:

a) The truth of sunyata is the nature of each individual existence. Each step we make in understanding that each minor form has a nature that is not describable by words, are steps to the realisation of the truth of sunyata. The sunyata of Dharma nature is the same for all, it is non distinguishable. However, from our deluded viewpoint, we assume that it is the nature of each individual existence and not an abstract common nature.

b) Dharma-nature is best described as the characteristic of equanimity of sunyata. It cannot be described as many or one and absolute. (One is relative to many!) We cannot say that the Dharma-nature is different to existence. But at the same time, we cannot say that it is equal to existence. All in all, sunyata is the nature of existence. Although the realisation of supreme wisdom may seem to be abstract superficially, it embodies very substantial and compelling ideas.

5. The Relationship between Phenomena and the Sunyata of Dharma-nature.

From our discussions above, it is very clear that existence and nature cannot be described as the same or different. In the Mahayana teaching, the theory of "not the same nor different" is indisputable. However, in order to adapt to the different spiritual foundations and thinking, the ancient great practitioners have different explanations.

a) The Dharmalaksana Sects emphasise the "phenomena or characteristics of things". Their theory is, "the appearance of karmic seeds nurtures the rising of things and vice versa." The Law of Dependent Origination of karmic seeds explains all worldly (mundane) and out-worldly (supramundane) Dharma. When this sect explains impermanence and the rising and falling of all existence, they omit to mention its relationship with the Dharma nature that is not rising nor falling.

According to them, under the definitions of impermanence and rising and falling, "karmic seeds" appear and nurture the rising of things and in return, can be formed. Therefore, the nature of "no rising nor falling" cannot be the foundation of any existence.

This school is famous for its detail and careful observation. However, there is a tendency to misunderstand the theory of no-rising nor failing (the eternal Dharma-nature) and the theory of rising and falling (the causative Dharma) as two separate identities.

This is definitely not the intention of the scholars of the Dharmalaksana Sect. This is because as we detach ourselves from the illusion of rising and falling, and the Law of Cause and Effect, we will see the truth of Dharma-nature. We will realise that the Dharma and Dharma-nature are neither the same nor different. This is nature of the individual existence that is beyond description. It has no difference from the Dharma. To differentiate the Dharma from aspects of rising and falling, is to emphasise the difference between "nature" and "phenomena" only.

b) The schools of Tien Tai, Xian Shou and Chan (Zen) emphasise the Dharma-nature. They call themselves the "School of Nature" and the perfect intercommunion of all things is their emphasis. In respect of the equanimity of Dharma-nature, the phenomena of all things are embodied in Dharma-nature. The phenomena of Dharma that is pure or deluded arises from Dharma-nature.

The scholars of Tien Tai called it the "Embodied nature". (This is the Buddha-nature that includes both good and evil.) The scholars of Xian

Shou say, "It is arising from primal nature", and the scholars of Chan (Zen) say, "It is nature that causes the rising of things". All Dharma is Dharma-nature. It is not different from Dharma-nature. Dharma and Dharma-nature are not two separate identities, "Phenomena" and "nature" are also not distinguishable either. In other words, there is no difference between principle (absolute) and practice (relative).

This also implies that there is no differences among practices. The schools that emphasise Dharma-nature do not emphasise differences. However, scholars who misunderstood its implication, always became attached to the principles (an absolute), and neglect the practice (a relative). This is definitely not the aim of the schools of "Dharma-nature".

c) The School of Madhyamika, which is also called the "School of Sunyata", explains the truth directly. They say that existence and sunyata are neither the same nor different. According to the School of Sunyata, all Dharma arises from causes and conditions. Therefore the nature of all Dharma is empty. Because of its empty nature, it has to rely on causes and conditions in order to arise.

In other words, all Dharma arises from causes and conditions, and all Dharma is empty in nature. The Law of Dependent Origination (existence) and the nature of emptiness is neither the same nor different. They exist mutually. The truth of "sunyata" and "existence", and "nature" and "phenomena" are not in conflict with each other. Unlike the scholars of the Dharmalaksana Sect who explain the Dharma only from the aspect of Dependent Origination, or the scholars of Dharma-nature that explain the existence of Dharma only from the aspect of Dharma-nature, the scholars of Madhyamika explain the truth of the Dharma from both aspects. Hence this is called the Middle Path which does not incline to either side.

These are the three main schools in Mahayana teaching. The Dharma and Dharma-nature resemble worldly phenomena and entity, but they are not identical. In Mahayana teaching, the Dharma-nature is the nature of each individual Dharma. There is no entity that causes the appearance of things. Although Dharma (existences) and Dharma-nature are not

identical, they are also not beyond Dharma (existences). We should not think that these concepts are too deep beneath or too high above us. By realising the Dharma and Dharma nature from the existence (Dharma) around us, then can the real and profound implications of sunyata be portrayed. (Translated by Lim Yang & Shi Neng Rong, edited by Ke Rong, proofread by Shi Neng Rong (21-9-1996))

The Critical Issue of Life and Death

Life is impermanent. After we come into this world, we may live for ten years, possibly a hundred years, or perhaps even longer. But we grow, and finally we have to die. People normally think of death as the end of everything. There is nothing great about it. But according to Buddhism, our life does not begin only at the moment of birth; and death too, does not imply the end of everything. If life was as simple as this, then this would encourage us to fritter away our time with no purpose. Actually, we existed before we were born, and we will have another life after death. We will be reborn in another place and the cycle of life and death will continue endlessly. The constant rebirth into this suffering world is a bigger problem than the simple death at the end of each life! Constant rebirth is difficult to solve and it becomes a critical issue when we recognize and wish to overcome it.

The situation is analogous to a businessman who starts his business at the beginning of the year. At the end of the year, he has to account for his profit and loss, repay all his debts and get back what others owe him. This process repeats the following year, and every year thereafter. The closing of everything. The businessman plans to accumulate long term profits and increasingly valuable assets year after year. But this is not an easy task to fulfil!.

How should we handle this problem? We can be more confident about the following year's financial position if the current year's business is profitable. Everything will run more smoothly next year. However, if this year results in a loss, then next year's financial position will be tight. We may have to borrow from here or there, causing a lot of frustration, worry, and suffering for ourselves.

Life is the same. When there is birth, there will be death. During this process of life and death, we have to consider our profits and losses. If we do not put in an effort to uplift ourselves, we may lose our human status in the next life, and this will certainly be a loss! If we improve ourselves and become a better person in this life, then we will create good prospects for our future.

Although our "End of Year (life) Account" may show an unfavorable "financial (karmic) position", if we can justify ourselves skilfully, we may still get through the last difficult period. Thus, a practicing Buddhist should pay attention to the moment of their last breath. We should behave well, think positively, and be mindful at the moment of our last breath.

When we talk about life and death, some think that death means the end of everything. Thus, we must first clarify these misunderstandings about "death" before we discuss "life". People normally have a fear of death. In fact, death is nothing to be afraid of. This is analogous to the businessman who runs a good business at all times and manages it well until the closure of the financial year. When the New Year comes he will certainly enjoy a comfortable life. Therefore, as long as we have prepared well during our lives, we should be happy when we are healthy, and should not be frightened when sickness or even death comes.

The Three Types of Death

According to Buddhism, there are three types of death:

1. The end of life: No matter how long we live, once the life that we obtained from our past karma is finished, we will die. This is like a lamp. When the fuel is consumed, the light will go out. If the "karmic fuel" for our life is for one hundred years, then, at the end of one hundred years, we will die, and there are no alternatives!

2. The exhaustion of merit: We need daily necessities such as food,

clothing, and shelter in order to live. Some of us may die before we reach old age because of the exhaustion of our merits. We may die of hunger or cold.

3. Death at a time when one should not die: Some of us may die because of wars, floods, fires, accidents, sickness, lack of care or nutrition, or over-work. This type of death is different to the other two types mentioned above.

With regards to death, a practicing Buddhist should remember two points:

1. Whether we are young or old, we may die at any time. Although humans have an average life span, exhaustion of merits or unforeseen circumstances for any individual may cause us to die at any time. Life is impermanent. So we should be diligent in practicing the Buddha's teachings, and not wait until the next life, or life thereafter!

2. Do not think or misunderstand that life is determined by our past karma only. In fact, the major influence comes from our actions in the current life. If we always commit wrong deeds, do not take care of ourselves, and are lazy, then consequently we may become poor and may die of starvation while young or middle aged. But death as such does not necessarily imply the end of one's actual life process.

How Does the Cycle of Life and Death Come About?

What is this cycle of birth and death? How does this cycle of life and death come about? What determines our improvement or deterioration? According to Buddhism, it is determined by our karma. Karma is the energy or influence that is left behind by our actions. Due to our past karma, we are born as human beings in this life. Similarly, the good and evil karma of this life and past lives will also affect our future lives. Many Buddhists think of 'karma' as 'evil karma' only. This is not true. The energy that is left behind by our actions or thoughts, be it good or evil, is referred to as 'karma'. Our future is determined by our karma. Thus, the Buddha Dharma says, "We reap what we sow".

Between our past and present, which bad or good karma, will determine our next life? There are three situations as stated in the following:

a) Strong karma

When we are at the brink of death, the good and evil karma we have generated in our life will appear in front of our eyes. Usually we generate a lot of good or bad karma every day. At the moment of our death, if strong good or evil thoughts arise, they will determine our future.

For example, the memory of killing one's own father is unforgettable. The thought will always be in one's mind. At the moment of death, this evil scene (karmic action) will appear in front of one's eyes. Similarly, one who is very filial will see their own filiality and good deeds at the moment of their last breath. This is similar to a debtor. At the end of the year, all creditors will come and chase after the debtor for their money, and the debtor will pay the creditor who applies him the greatest pressure first.

b) Habitual Influence

Some people may have karma that is neither extremely good nor extremely bad. In these circumstances, habitual actions may become the major influence on their fate. Accumulated minor evil actions will produce an evil result. Accumulated minor good deeds will produce a good result. There is a saying;

"Although a drop of water is tiny,
it may gradually fill a big container."

The Buddha also gave us an example: If there is a big tree that is leaning to the east, it will certainly fall towards the east when being axed.

The Chinese always say: "At the time of death, the ghosts that feel injustice will come and ask for one's life." Those who killed pigs and goats will see pigs and goats, and those who killed snakes will see

snakes. If we see these, we will have great suffering. We may tremble with intense fear, and lose our minds. In fact, the pigs, goats and other animals that have been killed would have been reborn according to their own karma. However, those who did the killing will tend to continue to act in an evil way. They will accumulate more evil karma. Thus, at the moment of death the karmic action (cows, snakes, pigs, or goats etc. requesting recompense of life for lives taken) will appear in front of us and we will receive retribution according to our karma.

There is a story about a person who robbed and murdered a rich man in the middle of the night. After the incident, he felt that the rich man was always following him asking for his money and life. In time the murderer was frightened to death. Later, it was found that the rich man was only injured and was still alive. This anecdote illustrates that evil ghosts do not come to ask for one's life. The Buddha's explanation of karmic action explains the result perfectly. Those who did evil will see suffering at the last moment before death overtakes them, and those who behaved well will be peaceful and happy at that last moment. So we should be careful about the habitual karma that we generate daily!

c) The Last Thought

Some people may not have accomplished great things; perpetrated particularly evil deeds; nor established distinct habitual actions. During the last moment of their lives such people may suddenly think of something. This last thought, whether good or evil, will influence their next rebirth. The Buddha's teachings encourage those who are seriously ill to remember and to recite the merits of the Buddha, Dharma and Sangha and the merits of Dana and of following the precepts. This will help us to have good thoughts. Relying on the energy of these good thoughts, we may have a good rebirth. Some may generate a lot of good karma during normal times, but may be nervous or sad during their last breath. This may cause evil thoughts to arise and hence result in a poor rebirth. This is analogous to a merchant who has done good business throughout the year but who does not manage his business affairs well during the closing period of the financial year and thus causes the whole year's effort to be wasted.

When someone is about to die, whether they are young or old, we should try not to cry, as this may affect the dying person's emotional state and cause them suffering. We should advise the person to let everything go and to think about the Buddha, Dharma, Sangha, good acts of Dana, and other meritorious deeds that they may have done.

It is as if our business was not very good during the year, but because of skilful management during the crucial end of year period, we may nevertheless have a happy new year. However, we should remember that our daily effort is still important. It is not rendered insignificant compared to the last minute's effort. If we habitually commit evil deeds it is hardly to be expected that we will have good thoughts at our death. If we habitually accumulate great merits, or have more modest tendency to do good, then with the assistance of others in recalling these merits during the moment of our last breath, we may have a better rebirth.

Other Defilements Necessary for Rebirth

How does rebirth occur after our death? Normally death refers to the moment when one's breathing and mental activities have stopped, and the body temperature drops. On the other hand, birth refers to the time when the baby is born. However, according to the teachings of the Buddha, our past karma is the main cause of the new life which comes about when the father's sperm cell combines with an egg from the mother. This is referred to as conception: the initiation of the birth process. Thus, those who carry out abortions are in fact committing the evil deed of killing. Why are we reborn after death? It is not inevitable that everyone will be reborn. Some may be reborn and others may not. Rebirth is caused by one's karma. With good karma we will produce good fruit. With evil karma we will suffer evil results.

If we generate good and evil karma all the time, does this mean that our cycle of life and death will continue endlessly? In fact, karma alone may not cause us to be reborn. Besides karma, defilements are needed as the secondary cause of rebirth. The major defilement is the 'love' of life. Thoughts of greed and attachment to this illusory

world, with the foolish wish to live forever, plant in our deluded minds the seeds for continuous life and death.

A practicing Buddhist who wishes to end the cycle of life and death needs to let go of self-centered love and attachment to self-destructive living. This is similar to planting crops. Although we may have seeds, without water and fertilizer, the seeds will not sprout. Thus, even though we may have generated a lot of good or bad karma, without the fertile conditions provided by defilements (i.e. love and attachments), the seeds of our sufferings will not sprout. If we crave for comfort, luxury and wealth, and cling to our life, we will never break the cycle of life and death. In order to end the cycle of life and death, we must let go of our attachments thoroughly, then new life will not emerge.

To achieve this we should remember not to do evil, but to do more good. We should accumulate our merits in order to gain a good repay in the future. We should not attach ourselves to the process of life and death, but to strengthen our determination to leave this deluded, suffering world. [Recorded by Ming Dao] (Translated by Shi Neng Rong, edited by Ke Rong, proofread by Shi Neng Rong. (8-2-96))

The Immense Teachings on the Expedient Path of Buddhist Practice

Recollection of the Buddha (s. buddhanusmrti) and the idea of a Pure Land are skilful means (s. upaya) common among different schools and different vehicles (s. yana) in Buddhism. However, the most common practices, particularly in the Pure Land school, involve recollection (s. smrti) of the Amitabha Buddha and seeking rebirth in the Land of Ultimate Bliss (s. Sukhamati or Sukhavati).

The practice of the recollection of the Buddha on the Expedient Path is most completely expounded in Chapter 40 of the Avatamsaka Sutra - "Samantabhadra's Practices and Vows." This particular practice is clearly explained therein as

"The Ten Great Vows (s. mahapranidhana) guide one on the path to the Land of Ultimate Bliss."

(The Ten Great Vows refer to ten vows as well as ten ways of practice.)

Recollection of the Buddha means to recollect and contemplate the Dharma Body (s. dharmakaya) of the Buddha, the virtues of the Buddha, the stately appearance of the Buddha, and the name (s. namadheya) of the Buddha so that the mind is freed from distraction and restlessness (s. aviksiptacitta). Recollection of the Buddha is not just the recitation (s. japa) of the name of the Buddha, but includes the following practices:

1. Paying reverence to the Buddha.

2. Praising the virtues of the Buddha (The name of the Buddha reflects the virtues of the Buddha. Thus, reciting the name of the Amitabha Buddha is equivalent to praising and recollecting the virtues of all Buddhas).

3. Making immense offerings (s. pujana) to the Buddha.

4. Making a frank confession of one's mistakes (s. desana) before the Buddha and sincerely asking for pardon (s. ksana).

5. Rejoicing in the virtues of the Buddha (and of all Bodhisattvas).

6. Requesting the Buddha to revolve the Dharma wheel (s. dharma-cakra-pravartana).

7. Requesting the Buddha to live on this world, working for the liberation of all sentient beings.

8. Learning from the Buddha and practising the Dharma.

9. Following the example of the Buddha, to help, comfort and teach all sentient beings according to their needs.

10. Transference of merits (s. parinama) to all sentient beings, hoping that all sentient beings may attain Buddhahood.

These are the practices of the recollection of the Buddha. Since the practices simply involve mindfully meditating upon Buddha (s. adhimoksa), and are free from any complicating dependence upon special external requirements, they can be easily accomplished. To recollect the infinite Buddha is in fact to contemplate the vows and practices of all Buddhas (i.e. infinite Buddha-nature variously personified). The mind meditates upon the Buddhas presiding over the ten different directions (e.g. Amitabha Buddha in the Western Paradise). This entails penetrating the Realm of Dharma (s. dharmadhatu) and leads one to rebirth in the Land of Ultimate Bliss.

The most systematic commentary regarding this practice can be found in "The Sastra of The Awakening of Faith in the Mahayana". It describes four stages of practice as below:

1. Mahayanist novices, whose minds are not strong, may lack the confidence to realize Buddhahood or to avoid rebirth in lower realms. They are not yet ready for the stage of cultivating confidence by themselves. The expedient means for them to practice is thus to concentrate on contemplating and recollecting the Buddha, especially the Amitabha Buddha, and to transfer the immeasurable virtues accumulated through this practice for taking rebirth in the Land of Ultimate Bliss. Confidence can then be established gradually, and can be sustained by sensing the strong vibrations rippling throughout the Universe emanating from the ardent will, power and virtues of the Buddha. (N.B. This differs from the Real-Mark (Self-Nature) Recollection of Buddha).

2. The initial stage of a Bodhisattva's career essentially entails extensive practices aiming to cultivate confidence (i.e. the Stage of Cultivating Ten Virtues of Mind). Such practices involving the recollection of the Buddha on the Expedient Path, such as paying reverence to the Buddha; making a frank confession of one's mistakes and asking for pardon; rejoicing in the merits of others, transference of merits etc., all become skilful means for overcoming unwholesome

karma (s. karmavarana). In turn these expedient means help develop practices on the Profound Path of Buddhist Practice, such as generosity (s. dana), morality (s. sila), patience and perseverance. Confidence is further strengthened thereby.

3. For those Bodhisattvas who have firmly established their faith and confidence, making a frank confession of their mistakes and asking for pardon becomes a skilful means to achieve mind concentration (s. samadhi); while the practices of offering, paying reverence, praising and rejoicing in virtue become skilful means to develop the stock of supreme merit. These will assist one to accomplish all great vows equally and to perfectly support the growth of both wisdom and compassion. Confidence and faith can then be further developed in order to achieve the supreme enlightenment.

4. When a Bodhisattva enters the Realization of Dharma Dhatu of the Ten Bodhisattva Stages (s. dasa-bhumayah) he still practises recollection of the Buddha through actions such as making offerings to the Buddhas of the ten different directions, requesting the Buddha to revolve the Dharma wheel etc.; all with the purpose of benefitting all other sentient beings. The Manjusri Bodhisattva and Samantabhadra Bodhisattva, who have sought rebirth in the Land of Ultimate Bliss, belong to this type of Bodhisattva. They definitely differ from those Mahayanist novices who lack the confidence to successfully realize Buddhahood, or who fear the loss of confidence during the practices.

Recollection of Buddha on the Expedient Path of Buddhist Practice is a consistent feature of the training of a Bodhisattva throughout its various phases. It is followed in a proper sequence and gradual progress is made thereby, subject to the spiritual potentialities of individuals. According to "The Great Wisdom and Perfections Sastra" (s. "The Mahaprajna Paramita Sastra") there are different emphases on the Expedient and Profound Paths for different Mahayanist novices due to the variability of their spiritual potentialities. However, from the perspective of the Bodhi Path (s. bodhimarga) as a whole, there is no contradiction between the Expedient and Profound Paths and it is wrong to discriminate against either of them. Those who have not read Chapter 40 of the Avatamsaka Sutra, "Samantabhadra's Practices and Vows", will

not understand the profound meaning of the recollection of the Buddha on the Expedient Path. For those who do not read the sastra of The Awakening of Faith in Mahayana, it will be difficult to understand the different stages of practice involved in the recollection of the Buddha (which is consistent with The Great Wisdom and Perfection Sastra and The Dasabhumi-Vibhasa Sastra written by Nagarjuna). I would recommend these sutras and sastras to anyone practicing recollection of the Buddha so that they will not misinterpret the immense teaching of this practice and blind themselves to its profound meaning.

(Translated by Tan Beng Tiong, edited Ke Rong, proofread by Shi Neng Rong. (6-9-96))

Dharma About Lay People for Lay People

A talk given at The Lay People Organization (Ju Shi Lin), Manila

Your Lay People Organization "Ju Shi Lin" asked me to give talks for three days. Because it is difficult to have the opportunity to listen to the Dharma, I feel very happy to give some talks. There is a saying, "When you meet a male, you should talk about something that interests the male; and when you meet a female, you talk about something that interests the female". Likewise Dharma should be expounded in concordance to the occasion. This place is the Lay People Organization, and those of you who are present here are also lay people. Thus I will use Dharma about lay people as the theme for the talk.

Let's start with the Lay People Organization (Ju Shi Lin). What is a lay person (Ju Shi)? What is an organisation (Lin)? A lay person is a "Kulapati" in the Indian language. India has four different castes. There are the "Ksatriya" which are the royal caste, and "Brahmana" for those who perform religious ceremonies. The lowest caste are the slaves ("Sudra"). The other caste is the "Freemen" ("Vaisya") whose members work in agricultural, industrial or business sectors.

The "Freemen" gradually obtained their status in the Indian community. They are similar to the middle-class in the modern world. The name "Freemen" refers to the strata of lay people at that time. The teaching of the Buddha sees all sentient beings as equal and discourages stratification of beings. The term "laypeople" refers to people who live in a family in Buddhism. When Buddhism arrived in China, "laypeople" became the terminology that referred to the people who practised Buddhism at home. In the Philippines, the term "laypeople" is seldom used. In my country, China, all males and females are called lay people. Thus "laypeople" has become a general term that refers to Buddhists who practise at home.

"Lin" means forests which imply plural. When there are many trees in the same location we term it a forest. In the olden times, many monks and nuns stayed in the monastery and thus they called it "Chong Lin" i.e. "the thickly populated monastery". The thickly populated monastery was not a temple. It merely referred to the assembly of monks or nuns. Nowadays we call the lay people who set up the Buddhist organization as "Ju Shi Lin" i.e. "the thickly populated organisation." Thus "lin" implies an association or organization.

The history of the Ju Shi Lin is short. It started up in the time of about the tenth year of the Republic of China. At that time, Buddhists in Hu Ling and Hu Hang set up a Buddhist organization called The World Buddhist Ju Shi Lin. This was how the word came into being and subsequently Buddhists in other parts of the world came to use it.

Two Groups of Buddhists

Buddhists can be broadly categorized into two groups, namely the lay people and the monastic community. The assembly of monastic community is the Order of Monks and Nuns (s. Sangha). The organization for those who practice Buddhism at home is the Lay People Organization. What is the difference between these two institutions?

In terms of faith, they both take refuge in the Buddha, Dharma and Sangha. From the perspective of attainment and enlightenment, there is not much difference. According to the Sravakayana, lay people can

attain the third Supramundane Fruitions (s. phala) i.e. the Non-Returner (s. Anagamin), whereas the Sangha can attain the fourth Fruition i.e. the Holy One (s. Arahat). The difference is only one stage.

On the other hand, according to the Mahayana tradition, many Bodhisattvas are lay people. Among the great Bodhisattvas such as Manjushri, Samantabhadra, Avalokitesvara and Kshitigarbha, only Kshitigarbha presents himself as a member of the Sangha. The others all present themselves as lay people. Thus do not misunderstand that lay people will not achieve profound enlightenment and think that it can only be attained by the members of the Order.

If there is not much difference, what exactly is the distinction? The Sakyamuni Buddha was born in India. He then renounced his family life and later attained Buddhahood. When he spread the Dharma initially, his followers voluntarily followed his footsteps to lead a monastic life. The Buddha assembled these followers together, and formed the Order.

The members of the Order are forbidden from dealing in business or holding government positions. The only aim of the Order is to spread the Dharma. The teaching of the Buddha is then propagated from generation to generation with the Order as the backbone of this continuity. In the past, the preservation of Dharma was the emphasis of the responsibilities for the Order.

Let's draw an analogy from a political party. It must first have an ideology. The party members must have faith in the ideology and hence implement and transform the party ideology into reality. As well, it requires some party members to not only have faith, but to also concentrate on running the party and make it their profession.

This is not to say that lay people do not need to spread the Dharma. As we all know, lay people have parents, spouses and children at home to look after. They are also busy in their pursuit of their occupations. They are unable to concentrate solely on propagating the teaching of Buddha. Hence it is important and necessary for the Order of Monks and Nuns to carry out this duty.

The monastic community do not have the troubles and worries of family and occupation. Their environment is more conducive to practicing and spreading the Dharma. This is the minor difference between lay people and the Order of Monks and Nuns.

One should not think that lay people are tied down and hence cannot practise and propagate the Dharma. It is actually to the advantage of lay people. Buddhism is not only observances such as chanting in the monastery or giving Dharma talks and meditation. It should involve in changing and directing the world, leading the inhabitants of this world in upgrading themselves day by day. In this way we may all bathe in the goodness of the Buddha, and pave the way for each other to attain enlightenment.

Since lay people are dispersed in all walks of life, it provides Buddhism with the strength and the vehicle to disseminate to every corner of the world. The monastic community generally preserves the sravakayana tradition of maintaining a certain distance from the general public. Some even practise on their own in seclusion. They may, temporarily sever their ties with the community. However, the monks or nuns of Mahayana tradition have all sentient beings as their target of practice. Thus they choose to reside in villages, towns or cities where they spread the Dharma and actively become involved in the community.

The relationship of lay people and the community may be very intimate, which makes the task of spreading the Dharma easier. From this we can see the importance of lay people in Buddhism. Lay people should particularly learn about the aspects of the Dharma that emphasize how to live in peace with others in the community. In this way, they may help those who are in need, and look after and enhance the well-being of other sentient beings. They should rejoice in the goodness of others.

They should abstain from over-indulging in the pessimistic and selfish issue of death and dying. There should be co-operation and distribution of tasks between the Order of Monks and Nuns and lay people to promote the spreading of the Dharma. If the Lay People Organization functions

in a similar way to a monastery, then it will lose its significance as an institution for lay people.

The Five merits

One should learn to be a Mahayana layperson and learn to follow the path of the Bodhisattvas. That is one who aspires to attain Buddhahood and wishes to pave the way for all sentient beings. In order to achieve this aim, one has to practice the Five Merits. These Five Merits were expounded by the Buddha especially for lay people. We should ask ourselves whether we could gain all the Five Merits, or just a portion of them. Just as a human needs to possess all five sensory organs to be complete, a lay person should try to develop these Five Merits.

1. Faith: Is the faith we have in the Triple Gem strong and firm? If we have doubt and hesitation, shifting between belief and disbelief, then it would still be a far cry from the real merit. Therefore, we should first have firm faith in the Triple Gem.

2. Precepts (s. Sila): Lay people should have faith in the Triple Gem. As well, they should strive to observe the Five Precepts because precepts are the basis for all human morality. A Buddhist should try to perfect his personality by becoming a "gentleman" or "lady" of the human race.

3. Listening: Having faith and good moral conduct is not enough. One should try to approach the Noble ones and listen to the Dharma. In this way, one may acquire the right views and deepen one's understanding of the Dharma. Practising the Dharma can be developed from listening, thus:

"From listening one knows good.
From listening one knows evil.
From listening one gets away from unworthiness.
From listening one may attain Nirvana."

4. Giving (s. Dana): The above three merits are mainly for one's own benefit, thus these merits are incomplete. One should contribute

oneself and helps others financially or physically.

5. Wisdom: The listening merit mentioned above is close to general knowledge. The teaching of the Buddha deals with detachment, the overcoming of life and death and the liberation of suffering for all sentient beings. But one requires real wisdom. One has to listen, contemplate and put into practice the Dharma. Then one may gain wisdom, and realize the truth.

Some Buddhists have profound knowledge; some have very high morality; some have compassion, loving-kindness, sympathetic joy and equanimity. Every Buddhist has their own strength. For a lay person to perfect his practice, he has to learn to gain the above five merits. Only with the perfection of the five merits, can one develop the characteristics of the Bodhisattva.

A lay person aspiring to be a Bodhisattva, to help all sentient beings, should also learn to acquire the Four All-Embracing Virtues. To influence others' thinking and hope that they accept our view points, we must be skilful. We should not look down on ourselves, as though we would not be able to bring about any effect. A student can lead his fellow students; parents can guide their offspring; a shopkeeper can direct his workers; teachers can teach their students. In every walk of life, there are people who are successful. As long as we have the right means in attracting and directing them, we may encourage all people whom we meet in our daily lives with the teachings of the Buddha. We can teach them and help them. So what are these Four All-Embracing Virtues?

The Four All-Embracing Virtues

1) Giving (Dana)

Giving is practised when we help others either financially, career-wise, or in thinking constructively. Those who have received your help will spontaneously have good impressions of you. They will listen to your advice, follow your guidance; and some may even obey your instruction although the instruction may be unreasonable.

Someone once asked me, "The teachings of some other religions are quite superficial, but why do they flourish?" I replied, "The flourishing of a religion is not due to its teaching only. They may have done a good job in terms of giving. For instance, they may build schools or hospitals. There are thousands who have benefitted. With gratitude, regardless of whether there is a heaven or not, or whether the divinity will help them, these people will believe in what they say."

For Buddhism to prosper, Buddhists should start with the practice of giving by organizing welfare activities such as education and helping those in need. Mahayana Buddhism followers who want to help all sentient beings must practise giving.

Bodhisattvas should take the perfection (s. paramita) of Giving (s. Dana) very seriously. Sometimes one may not believe in what is said by person A but believes in the same words spoken to him by person B. What is the reason? This is because he has a very special karmic relationship with person B. Whenever we give, we will establish a karmic relationship with the receiver. This makes the transmission of the Dharma easier. Therefore, giving is an essential virtue in the spreading of Dharma.

2) Loving Speech

Loving speech means to communicate and discuss with pleasant speech. There are three types of loving speech:

a. Comforting speech: We should communicate in a warm manner when seeing one another. When we meet people who are sick, or suffering from major disaster or live in fear, we should encourage and provide them with psychological support. Even though we might not give them great help through gentle speech and compassionate attitude, they will appreciate our efforts.

b. Rejoicing speech: Every individual has his own strength. Even a bad person might have his good aspects. Whenever there is good point, we should rejoice, encourage and inspire him to do more, so as to encourage him to do more good. For example, there was once a European

philosopher who was very ordinary initially, but with the encouragement from his wife, he strove diligently and eventually became a well-known philosopher. If we want to teach others, we should start praising them in order to give them confidence in their strength and virtues. They will not only be appreciative towards us but will soon be walking on the path of goodness.

c. Inspiring speech: This helps others to progress one step ahead. For example, for a person who is practising giving, we should guide him to observe the precepts. We should not restrict the usage of our speech to those of pleasant and gentle words. Sometimes we may have to use firm and wrathful words to urge someone to progress. With a sincere attitude and honesty, we will be accepted by others.

3) Beneficial Acts

Parents who look after and guide their children will have the respect of their children. A teacher who cares and teaches his students whole-heartedly will have the confidence of his students. A superior who cares about the welfare of those who work under him will have the support from them. Therefore, for those people that we would like to teach and help, we should carry out actions that will benefit them so that they will listen to our advice and follow our guidance willingly.

In Europe, there was an animal trainer who was with the tigers and lions all the time. Some people asked him as why the animals did not harm him. He replied by saying if the animals knew that he wouldn't harm them, they would follow his instructions. If that is the response from the animals, what about human beings? If one always perform beneficial acts and consider the welfare of the others, the one who benefitted will trust us, and follow our guidance.

4) Working Together

Working together is to share responsibilities, especially to share hardships with friends and those who work under us. Even though our individual ability is very minor, if we work together with others, they will come to help us and follow us. If we want to advise others, we

should learn together with them, and do the same job with them. During the war, there was a group of youths who formed a choir and drama group. They went to villages to perform with the aim of encouraging the villagers to support them in the war. They achieved a certain degree of success but it was far short of their expectations. They analysed various causes and found out that the reason for the shortcoming was the vast discrepancy of the attitude to life between them and the villagers. Because of the gap, they could not come to a consensus on the war. This is reason why the Avalokitesvara Bodhisattva appear in thirty-two different forms, in order to help and guide the uncountable number of characters of sentient beings.

The Four All-Embracing Virtues discussed above are the basic means of attracting and guiding others. They represent the principles of the mundane world. When we apply these virtues in the spreading of Dharma, we will achieve a better response. If we are practising Dharma and guiding others but fail to lead more people into the Dharma, it is probably because we have not perfected these Four All-Embracing Virtues. If we can act according to the Four Virtues properly, it will bring about an enormous effect. We should take up the responsibility of a Buddhist lay person, and do our best to guide others towards the path of Buddhahood, so that the luminosity of the Buddha will spread even further.
[Recorded by Ming Dao] (Translated by Mok Chung, edited by Ke Rong, proofread by Shi Neng Rong. (6-7-96))

1. "Ju shi" means a secular Buddhist devotee which is translated here as lay person. Literally, "lin" means forest and its meaning is further explained in the main text.

2. Literally, "chong" means thicket. "Chong Lin "refers to a Buddhist forest monastery.

Let Go of Your Sorrow

A reply to Mr. Gao Shi Xiong

From your letter, I am aware that in the past few years unfavorable environments and homesickness have caused deterioration in your health. This casts a cloud over your future. Fortunately, you have taken refuge in the Triple Gem, and are approaching towards the brightness of the Triple Gem. I believe that under the benevolence of the Triple Gem you will soon be enlightened and consolated.

You mentioned the sufferings that you have been through and wished that you may receive the brightness of the Buddha Dharma. This luminosity is in fact pervading everywhere at all times. It is just waiting for you to accept it. Please use your eyes of wisdom and see the brilliant hope right in front of you! You should understand that these sufferings are not the sorrow of an individual, the disastrous era is the result of common karma.

In China and all over the world, there are many who have escaped from the Iron Curtain and sought freedom. Thousands of them are like you, scattered everywhere, facing many difficulties, separated from their families, losing contact with their parents, and unable to go back to their homes. They are drowning in sorrow and frustration. Both their mind and physical body are seriously tortured. You are not the only one who is suffering. Furthermore, are those still behind the Iron Curtain living in a conducive environment? Can their families be together? Does their health deteriorate due to excessive work and malnutrition? You knew the situation very well, hence you chose to seek freedom. We are suffering in this disastrous era that was created by our common karma and we should not think of ourselves only.

The deterioration of physical health is the result of the unfavourable environment and your anxiousness to see your family. You should not worry about your health only. Instead, you should be concerned about the grief that has arisen due to your unfavourable environment and homesickness. If you keep on worrying about the unfavourable environment and the unreachable home, you are in fact torturing yourself more, and it will be impossible for your health to recover. Your should consider, can your grief and worry help to change your unfavourable environment and reunite your family? Of course it cannot. And in actual fact it will only worsen your health. Therefore it is

useless for you to worry. By practising the teachings of the Buddha, we should learn to look from a wider and higher perspective. By understanding and developing faith in the Dharma, we should learn to let go our worthless worries.

It is true that you are facing an unfavourable environment. However, if you do not compare the satisfaction of the past with the dissatisfaction of the present, you will not have so much sufferings! Whatever is in the past has gone, including pleasure and happiness. It is useless for us to cling to it. Clinging to the past (i.e. cravings), is the defilement of all sentient beings. It brings alive past memories and consequently increases our disappointment and grief. It diminishes our effort to confront our difficulties and our enthusiasm to progress.

Why don't you think in this way: you have freed yourself from the Iron Curtain. In comparison to those who are still behind the Iron Curtain, you are much more fortunate. The homeless and wandering period of the past few years is now over. You have arrived in a free country and settled down with a good job. Your situation is much better than those who are still wandering about as refugees and suffering from the stress of unemployment.

Whatever we are facing now is the result of our past karma and conditional causation. You should learn to feel at ease and find peace under all circumstances. You should make an effort to improve the situation gradually and cultivate more good merits. Poverty in living can be overcome by simplicity. The insecure feelings of personal relationship can be overcome by working hard and being modest. The Buddha Dharma teaches us to live with less desire, to feel content with whatever you have, and to live peacefully in accordance with conditions around us.

There is a saying in the Sutra,

"Whatever treasure and wealth we accumulate,
they will disperse one day.
Whatever high status we struggle for,
it will be lost one day.

Whoever we love - families, relatives and friends,
they will leave us one day.
Whenever there is a birth,
there will be a death."

This is well known as the Four Impermanent Gathas. It can serve as a ringing statement for your homesickness. You should know that there is no family property that will never disperse, there is no family which will never separate. It is just a matter of time. If one has planted good karma in the past, it is possible to start a business from scratch when the conditions are right. Otherwise, it may be difficult for someone even to maintain the family property. Our worldly properties can be snatched and possessed by five external factors, they are: flood, fire, thieves, despots and prodigal sons. For those who are still living behind the Iron Curtain, their properties are in fact being confiscated by the Communists. Their experience could be worse than what you have suffered now.

With regard to families, if the conditions are not fulfilled, even if you live in your hometown, you will still experience the sufferings of separation and death of family members. On the other hand, if the conditions are right, there will always be a time for reunion. You are now thinking day and night about your parents, your wife and your children. Are you wondering how their lives are? Are they healthy? Are they still alive? These worries bring you sleepless nights. As Buddha said,

"Whenever craving arises, suffering arises"

It is common to worry about one's family. However, in this disastrous era, you should be independent and make an effort to plan for something more beneficial. You should not immerse yourself in great grief only. Your family would not be glad if they knew that you were so sick and depressed because of your worries. When there is a family reunion, they will be very upset and this will lead to more suffering in the future.
From now on, you should think more positively, and not worry too much. Anxiety and worries can never solve your problems. You should let go of your sorrows. This does not imply heartlessness, but it is to free

yourself from being deluded by the sentiment of love.

The main cause of your suffering is the attachment to the individual family. The very first concept in learning the Dharma is to learn to have a wider capacity for tolerance an d have less attachment to self. Since all sentient beings are subject to continual rebirth, on and on through beginningless and endless time, hundreds and millions of people in this land can be your parents, wives, brothers and sisters from many past lives. Why don't you direct your love to them? All the compatriots who are still trapped behind the Iron Curtain can also be your parents, wives, brothers and sisters from your many past lives, why don't you worry and feel sad for them? It is because you are living under such a narrow scope that causes so many sorrowful thoughts to arise in your mind. This is not only of no benefit to the others, it also causes harm to yourself. How silly this is! Don't you remember a saying of Confucius,

"One ought to take care of one's own aged parents first and then to extend the same care to other aged people in general;
One ought to take care of one's own young children first and then extend the same care to other young people in general."

Buddhism extends this love to all sentient beings. This is the initiation of loving kindness and compassion in Buddhism. It will help you to extricate yourself from the attachment to individual love. The remaining question is how can one be kind and caring to one's compatriots? How can one help them? Please do not say that you do not have any strength to do so! Everyone has certain strengths even though it may differ from one to another. You should try your best. First of all, you should fulfil your own responsibilities, then you may make use of your responsibilities time and energy to contribute something beneficial to the others and the country. No matter how little each and every effort is, they are all invaluable meritorious acts. If everyone can contribute a little, our efforts will accumulate and become a strong power and finally be able to confront with any tyrannical and evil deed. The suffering due to the common karma can only be changed by group effort. This is the way to solve the problems lingering in your mind. If you do not see things from this perspective and continue to

immerse yourself in deep grief everyday, your situation will never change. If your health deteriorates because of this, even the Buddha and Bodhisattva cannot help you. In Buddhism, we solve problems through the understanding of the Law of Cause and Effect. This is different from the fanatical religions that believe everything can be changed unconditionally out of the will of a God.

The distracting thoughts of unfavorable environment and home-sickness may be bothering you persistently and it is hard to get rid of them. Buddhism teaches us to transform sentiment to wisdom. If you can be determined, and contemplate thoroughly about the truth, these worthless worries and grief will fade away and you will regain a healthy life. During this process of transformation, there are two daily practices that may assist you in transforming delusion to purity.

1. Making a frank confession of one's mistakes (s. desana) and sincerely asking for pardon (s. ksana): Although this disastrous era is the result of our common karma, it so happens that you were born at this time. In certain ways, you may have a stronger feeling of grief than the others, this is due to your individual past and present karma. Your present suffering is the result of the ripening of this karma. Therefore, you should make a frank confession of whatever unwholesome karma you have done (s. desana) and sincerely ask for pardon (s. ksana) before the Buddha and the Bodhisattvas every morning and night (If you have no Buddha statue, try to visualize that the Buddha and Bodhisattvas are around you). A sincere repentance and confession that is full of faith, determination and sincerity, will strengthen your will to progress towards a new life. You will be able to free your mind from the old patterns of thinking and restlessness. When unwholesome thoughts arise, you will be able to detect and discard them immediately.

2. Reciting the names of Buddhas and Bodhisattvas: Reciting the names of the Buddha and Bodhisattvas with a pure mind can help you to discard and stop the distracting thoughts. Your mind will be pure and peaceful. You will not only free yourself from grief and worries, but you will also sense the strong vibrations rippling throughout the Universe, emanating from the ardent will, power and virtues of the Buddhas and

Bodhisattvas. When your mind is pure, you will sense the luminosity around you and you will be filled with joy. Correspondingly, your emotions and health will improve.

In conclusion, grief and anxiety arise from our ignorance and they are unworthy. The aspiration to practise the teachings of the Buddha should be to benefit all sentient beings who are in suffering. It should not be constrained to the benefit of oneself only.

May the brightness of the Buddha Dharma be on you,

May you be filled with the joys of Buddha Dharma.

(Translated by Wai Sim Loh & Boon Wee Low, edited by Ke Rong, proofread by Shi Neng Rong. (12-10-96))

From Relieving the Suffering of the Mind to Relieving the Suffering of the Body

Dharma talk at Le Sheng Nursing Home

After I decided to come for a Dharma talk at Le Sheng Nursing Home, I was unsure of what topic to talk about. Of course, the very first thing that worried me was the suffering of everyone. In such an environment, it is a rare fortune for anyone to come in contact with Buddhism! The compassion of the Buddha and Bodhisattvas will not abandon you. The Buddha and Bodhisattvas never abandon anyone, they always try to encourage and care for all people. Unfortunately our minds are not always receptive to the message of the Buddha and Bodhisattvas. This world is full of suffering, and the Dharma is a consolation for us. Its luminosity brings us support, encouragement and hope that we may always rely on.

The Buddha told us, "Human life is suffering". We all need to understand and recognize the meaning of this. The Buddha also said, "The human body is an illness, a carbuncle, and an ulcer, and this is what we all experience." We all experience the conditions of sickness

and suffering. But all human and sentient beings cannot avoid illness and suffering. The only differences are less suffering, or more suffering, less sickness, or more sickness!

If we can reduce our suffering, then of course, we will feel much better. Please try not to compare yourselves with others, hoping for happiness without suffering, and health without sickness. This will only increase your unnecessary suffering. You must understand that all beings in this world are not able to avoid suffering. We always have some problems. The only way to solve these problems is by accepting them, and letting them go. This is the only way of going beyond life and death, and towards a state without suffering and illness!

The Two Types of Suffering

There are two types of suffering: suffering of the physical body, and suffering of the mind. Physical suffering may include a lack of basic necessities, or natural disasters, or injury to the body from weapons, diseases, burns, abuse, or poisons. We all experience this bodily pain no matter what our status is in life. Such suffering can be reduced by co-operation and improvement of our physical situation, such as, for example, an improvement of medical technology. Although the cure may not be ultimate, it provides a certain degree of relief.

The mental suffering of our mind can be caused by many things, including disappointment, hatred, frustration, fear, anger, and loneliness. Everybody experiences this suffering differently. Some, for example, while watching the moon, feel wonderful and peaceful. At the same time, others may feel terrible, lonely, or sorrowful. Another example is the mental anguish caused by an illness. Some feel sad and terribly frightened. However others do not feel this depression, and may never feel mentally downcast, even though suffering from the same illness, and the same physical pain.

Our physical sufferings may be caused by our past or present karma. We should seek the corresponding ways to overcome them. The suffering of our mind is derived from karmic conditions the present influences or past habits. During the process of practising the Dharma, we should

learn to control our mind, be free from unwholesome thoughts and attain the state of no fear and cessation of sadness, anxiety, all defilements and sufferings.

Accept Your Lot

I hope you will all try not to worry too much. Many of you here may have a severe illness, which may be caused by the past or present karma. Some of your illnesses may not be cured by medical technology today. In this case, you should accept your lot. Do not let defilements overcome you and worsen your mental suffering.

There are some Arahats who have freed themselves from the cycle of life and death. Although their mental pain and suffering were relieved, they still could not avoid their physical suffering. The Buddha aimed to teach the relief of this mental suffering even though our physical suffering remained. This is the most compassionate and skilful teaching of the Buddha. Everyone of us should try to learn it.

Body and Mind

The body and mind, the mental and material, are correlative relationships which depend on each other. Physical suffering may be caused by the suffering of the mind. As well, mental suffering may be produced from the suffering of the body! But lessening the pain or suffering of the body may not reduce the suffering of the mind.

The physical suffering and hardship of the older generations who had to work very hard to survive, has been replaced by modern technology. This improvement in our collective physical well-being, should have contributed to a better mental health throughout society. But in actual fact, mental illnesses and psychiatric patients are increasing nowadays.

The increase of wars and violent strategies bring distress and panic to people. Many simply feel a sense of failure, and fear the onset of death. Such an unpleasant situation is even more unbearable than the physical suffering of the body.

The body may still suffer, even though there might be an elimination of the mental suffering. But according to the teachings of the Buddha, a perfect way to free ourselves from suffering, is to relieve the sufferings of the mind and consequently the suffering of the body. We should set this as a goal of our life, and work hard to succeed.

People who do not understand and who do not follow the teachings of the Buddha may experience the physical suffering initiated by the suffering of the mind, and vice versa. Then mild pain may become severe pain. For example, if we experience a mild illness, we may then become terrified, agitated, and worry so much that we stop sleeping or eating. This makes it even worse for our health!

There are many thousands of such examples in the society. Those who understand and follow the Dharma, may not suffer as much as those who do not understand and follow the Dharma. In this way, we may reduce severe suffering to mild suffering, and reduce mild pain to none. The key points are:

1. To understand and have faith in the truth of cause and effect. Do not be deluded by the present suffering.

2. To repent the past evil karma and ask for the blessings of the Buddha and Bodhisattvas. To accumulate more good merits so that suffering may be reduced.

3. To practice meditation and contemplation. This is a method that trains the mind to control and transform the body.

In the past, Venerable Si of Nan Yu was afflicted with rheumatoid arthritis. Movements of his limbs were affected by the illness, and his mind was not able to control his body. Eventually, with his own power of meditation and contemplation he completely recovered.

There is another story recorded in a diary from a person in the Ching Dynasty, which corresponds to the teaching of the Buddha. I hope it will also encourage you.

An intelligent, pretty woman who came from a rich family, married a wealthy man. Her relationship with her husband and parents-in-law was fairly good. Unfortunately, when she began to suffer from severe leprosy, despite their love for her, they had to lock her in a little hut by herself. While she was locked up, she hated looking at herself. She thought of the ugliness and impurities of her body all the time, even when she was eating or excreting. The thought of these impurities was always in her mind. Finally, she saw her ugly and impure body dropping off, leaving behind a set of clean and white skeleton. At this instance, light emitted from the skeleton and brightened the whole hut as well as the woman's mind and body. She was relieved from the disease. She detached herself from the impurities of the body and began to live in her hut in peace without any suffering.

This story corresponds to the Dharma. It exemplifies the process of practising the Contemplation on Impurities to the attainment of purity. By practising, the strength of our meditation and wisdom in our mind will initiate changes in our physical body! I hope ladies and gentlemen, that this may give you all some encouragement to use the time in Le Sheng Nursing Home to practice the Dharma persistently!

I suppose most of you practise the recitation of the Buddha's name. Reciting the Buddha's name may help us to purify our mind and body, and to be reborn in the Pure Land. But this is only possible if we detach our mind thoroughly from the impure world.

As the old saying: "If there is no urge to leave the world of Saha, it is difficult for one to detach oneself from the world of Saha and be reborn in the Pure Land." The world of Saha is the "Five Kasaya Periods of Impurity." The physical body is the accumulation of the Five Skandhas. If we are able to contemplate our impurities carefully, then we can transform ourselves from the impure, to the pure. The woman who was locked in a hut is a good example for everyone.

Ladies and gentlemen, Buddha is a great teacher and doctor. To have faith in the Buddha and to practice the teaching of the Buddha shows that we are on the right path. Do not worry too much about your present

conditions, there are countless of great prospects in the future. Do not cling to your physical body, as there is great mental peace and freedom beyond the body!

It is hoped that under the blessing of the Triple Gem everyone of you may be relieved from the suffering of mind; with the purification of mind, may everyone attain purification of the body in return.
(Translated by Loh Wai Sim, edited by Ke Rong, proofread by Shi Neng Rong. (5-10-96))

What is the Significance of Life?

What is the significance of life? This is an important question. After birth, a human being rapidly ages, then dies. Between the processes of birth, ageing, being sick and dying, he is busily working, eating, and grooming... But what is there to achieve? What is the significance of this? These questions are a puzzle. As children, we unconsciously follow the social norms, and often live without thinking about these questions. This is common. But for those who have a more sensitive perception of their situations, those living in unfavourable environments, those experiencing failure in their career, or those who are debilitated by illnesses, may lose some, or all of their hope. Then questions arise, "What is the significance of life? What are we busy indulging in?" Although these questions sometimes come to us, or linger in our mind, we may feel there is no way out. We keep on indulging in working, eating, and grooming.

But what actually is the meaning of our lives?

For some, "Everything is void" is the answer. For them, it is meaningless to engage oneself busily in working, eating, or grooming.... Let me tell you about one of the old popular songs. It was called the "Awareness Song". The initial part of the song was,

"The sky is nothing,
the earth is nothing,

and human beings are pervasively in between."

It then continued,

"The husband is nothing,
the wife is nothing,
and when disaster comes, all must part.
The mother is nothing,
the son is nothing,
there is no meeting after death."

In the last line it says,

"Living is just like the bee collecting nectar,
after the collection of nectar from all the flowers,
and the manufacturing of honey,
the effort eventually becomes void as old age arrives."

How depressing this song was, how lifeless! "Everything is just nothing". It suggests that life is meaningless. This is vastly different from the concept of "Everything is empty" in Buddhism.

The "Awareness Song" represents perceptions which are dull, depressing and nihilistic. Buddhism rejects the notion of ultimativity, but recognizes the relative significance of reality and lives. The Buddha discovered the universal truth about life which revealed an ultimate refuge for us all.

Although there are certainly insecurities, sadness, and sorrow in the journey of life, it does not mean that life is meaningless. Although life may be imperfect, there should still be something meaningful that can console us to continue our lives. The old saying in Chinese,

"To achieve virtue,
To achieve distinction,
To achieve glory by writing, "

are the "Three Immortal Acts". That is, if we have lived and performed

these Three Immortal Acts, then the purpose of our lives is fulfilled and this has will be an ever-lasting significance.

Generally, the significance of life for most people can be divided into two groups; (i) the significance is within the present life and world; and (ii) the significance is in the future heaven. Those who belong to the first group can be further divided into three types.

1. Life is for the family - Some people place great emphasis on the continuity of the family. For them, even though the individual may pass away, the fact that the family continues means that there is an ever-lasting significance for their lives. This concept is common to Confucian philosophy in China. People must remember and appreciate their ancestors. The elderly only wish for a few grandchildren. While alive, they propagate their families and look after the grandchildren. For life after death, they look forward to the worship of the descendants. With this view of life, they are able to withstand all the suffering, and lead contented lives. According to this concept, there is a saying in Chinese,

"There are three major offences
against filial piety,
and the gravest offence is
if one does not produce an heir."

In addition, one's descendants will reap the fruits of whatever deeds one has done, either good or bad. Thus, there is a another saying in Chinese,

"A family of accumulated good deeds
shall be blessed with abundance.
A family of accumulated evil deeds
shall suffer misfortune."

2. Life is for the country - Some people focus their attentions on their nation and country. The significance of life is to contribute to the enhancement of national pride or development. Extremely patriotic people think that individuals belong to the nation, and it is only

within the context of the nation that an individual's life has any significance. For these people, the only purpose of life is to implement the country's goals. This concept stems from the same origin as the concept of the family.

In the past, there were tribes who treated the whole tribe as one unit. If an individual in the tribe came under duress, it was perceived as a risk to the whole tribe, and hence the whole tribe responded to the threat. Under this concept, those who sacrificed themselves for the sake of the whole tribe were elevated to the level of a God. As the tribes have gradually expanded (or assimilated/conquered other tribes) to form countries in these modern times, so the concept of the tribe has been replaced with the concept of a nation. Thus the significance of life based on the prosperity and strength of a nation is quite different to the Confucian ideal emphasizing nurturing and survival activities for only close relatives.

3. Life is for all Mankind - Some people prefer to consider humanity as a whole. The significance of life is on the progress of human society. Only with the progress and civilization of the human race is there a meaning to life. With this aspiration for all human beings, one should strive for the development of all humanity, and work hard for the benefit of the majority.

However, to place the significance of life on the family, or nation, or the human race is not one that people like to do willingly. We try to hang on to something because of the fear that our body and mind will degenerate one day. But can we assure that these are the real meanings of life? If the significance of life is on the family, for those who do not have any offspring, does it mean that it is meaningless to live? If the significance of life is on the country, from the perspective of history, there were so many highly prosperous countries and civilizations, but where are they now? They have long vanished and are only regarded as anthropological evidences now! Then, what about living for the advancement of mankind? Human activities rely on the existence of the earth. Although it may still be a very long time to go, it is inevitable that the earth will degenerate one day. What is significance of life when the earth ceases to support the human activities? It seems

these three significances of life adopted by most people will eventually become void. Their ideas cannot get away from the ideology mentioned in the Awareness Song.

The concept of "a future in the heaven" has been used by most worldly religions, especially religion with God in the Western countries to explain the significance of life. In these religions, the world where we humans now live, is just a illusion. Human beings that live in this world, believe in the God, love the God, and abide by His instructions in order to go to the Heaven in the future. Some religions say, the end of the world is coming, and those who have no faith in the God will be trapped in the hell of eternal suffering; whereas those who believe in the God will get into the heaven and enjoy the eternal bliss. So it would seem, all the faith, morality and good actions people do is motivated by their desire to prepare for their entry into the heaven. But this heaven is something for the future. It is impossible to go to heaven while still living as a human being. Therefore, the concept of a heaven is only a belief. In reality, heaven cannot be proven to exist. It seems rather vague to use the existence of something that cannot be proven as one's purpose for living!

As mentioned earlier, Buddhism denies that there is any permanent and absolute significance of life, and described life as unsatisfactory (s. dukkha) and void (s. sunyata). However, Buddha acknowledged that there is a relative significance of life, and it is through this relative and conditioned nature of life that we can achieve and realize the universal truth. According to the discourses of the Buddha, our lives, and the world, are nothing but phenomena that rise and fall. It is a process of forming and degenerating. There is nothing that is not subject to change or impermanence. Impermanence indicates that there is no eternal bliss, because even a joyous state will eventually cease and become suffering. Because there is suffering, there will be no ultimate and complete freedom. Hence, the Buddha taught about non-self ('self' implies the existence). The Brahmin of the Buddha's era considered life and the world by conceptualizing that there was a metaphysical entity who has the nature of "permanence", "happiness" and "self". This concept was completely refuted by the Buddha and He described it as delusion. The Buddha observed the reality and taught the truth of

"impermanence", "suffering" and "non-self". From these truths of life, i.e. impermanence, unsatisfactoriness and non-self, how can we establish the significance of our lives?

According to the Buddha, life and the world, and existence, are "Dependent Originated". Dependent origination means that all phenomena and all existence, do not arise due to the instruction of a God, or nature, or fate, or spontaneity, but to the Law of Dependent Origination. Under the interplay of the main, auxiliary, and the various complicated conditions and reasons, we exist now as we are. Everything exists due to causes and conditions. From the perspective of the causes and conditions, existence is referred to as the effect. Therefore, life and the world are the product of a stream of extremely complicated causes and effects, and they are strictly abide by the Law of Cause and Effect.

The existence of human beings is therefore entirely dependent-originated. Dependent origination has a concomitant reciprocating relationship externally, and a past-to-future continuous relationship internally. For example, we have a reciprocating relationship and mutually-affected action and reaction relationship simultaneously with other human beings, other sentient beings, and nature, which includes the earth, water, fire and wind (air). One type of existence, constitutes one type of activity that has at the same time, different effects on oneself as well as to the others, resulting in different karmic relationships. For instance, in one country, the political, economic, educational or foreign policy, will definitely affect other countries in some ways, although the greatest effect will be on the country itself. This is the same for a social organization, or a family. All actions will affect other social organizations or families; but the greatest effect is on the particular social organization or family itself. As for the individual, his speech and behavior will affect the others, but at the same time these actions will also affect the individual and his future. Even for those ideas within his mind that are not expressed, they will also affect him physiologically and mentally. The dependent-originated world and life is actually the network of our relationship with one and another. One could be motivated or being motivated. In the Sutras, this is described

as "the illusory network" or "the pervasive network". Understanding this infinite, reciprocating, and continuous relationship can help us comprehend our life and everything in the world.

From the principle of cause and effect, Buddhism explains that the body and mind activity of an individual, be it good or evil, will not only affect the individual internally, creating potentially habitual tendencies (karma), but also influence others externally. When our body and mind disintegrate and death comes, our habitual tendencies (the karma), with our desire to be reborn and attachment to life as the conditions, propagates into a new composition of body and mind. This is the beginning of a new life. From continuous causes and conditions and their effects, impermanence and non-self, there is an infinite flow of life which continues from one to another. (This is different from the teachings of other religions that there is a permanent soul.) This is like a country, where there is a continuous disintegration of dynasties followed by the formation of new dynasties.

Life is dependent originated. For all the good and evil deeds we do, their results will be experienced in this life, or in our new lives in the future. The Law of Cause and Effect is the axiom. The combinations of mind and body of this life will disintegrate and die. All our actions, the good and evil deeds, will determine our future. The karma of sentient beings is continuous, be it good or evil, has a positive or negative significance which will influence our conditions in the future. Therefore, death is part of the process of life; it is not a sudden disappearance. Every act has its result, life after life, we continue to create new karma. When we experience temporary suffering or downfall, we should not feel disappointed. It will be only a temporary phenomena. Our future may still be bright. The avoidance of suffering and the attainment of happiness can only be achieved by avoiding evil and doing good according to the Law of Cause and Effect. It cannot be achieved by pure luck nor by the help of any God.

To be able to lead a human life is actually the result of the good karma. The good or evil deeds of this life will determine the higher or lower realms of our future life. The Buddha kept telling us that "It is precious to be born as human". However, many Buddhists sometimes

misunderstand the teaching of the Buddha. They only brood over the suffering of human beings, and do not appreciate that it is precious to be born as a human being!

According to the Sutra, humans have three supreme characteristics. These characteristics are not only better than animals, ghosts and beings in the hells, but they are also better than the Devas in the heavenly realms. What are these characteristics? They are morality, knowledge and steadfast determination. In the human world, we know about suffering and are able to help those who suffer. But morality, knowledge and human determination is sometimes not completely satisfactory. It has its side effects' sometimes including a tendency for humans to self-destruct. But through these three qualities, human beings are able to develop a sophisticated culture. This is a fact that cannot be denied.

During the evolution of mankind, we have come to realize that there is dissatisfaction and incompleteness in life. This prompts us to pursue perfection and completion. Human beings can avoid evil deeds, perform good deeds and accumulate merits. We can upgrade ourselves. According to Buddhism, humans are the only beings that can renounce the world and aspire to the mind of Bodhi (Bodhicitta). Only human beings can transcend relativity and have the possibility to experience the absolute state (which corresponds to the initial state of enlightenment). How precious human life is! We should understand the value of, "It is precious to be born as human". Then the significance of life can be well understood. We should appreciate and utilize our lives, and do our best not to waste it.

Let us talk about the significance of life from the perspective of absolutes. Human beings are able to practice meritorious deeds and upgrade themselves. But actually this may not be perfect. It does not carry an eternal significance because any wisdom or merit will disintegrate in time. We can only say that as humans, we are still experiencing ups and downs in the cycle of transmigration. But we are able to realize our weaknesses. From these unsatisfactoriness, the ambition and the urge to attain perfection and completion arise. The worry is, if our wish for perfection is unrealistic, we may be led to

believe in the imaginative eternal world of heaven by the followers of a divinity.

According to Buddhism, the reality of life is dependent originated. The only way to transcend the state of relativity and experience the state of absoluteness, is to understand, grasp and experience the nature of dependent-origination. Dependent-origination is a phenomenon of impermanence and non-self. Life is also impermanent (not everlasting), and non-self (not self-exists). Everything exists according to the Law of Dependent-Origination. From the perspective of the Law of Cause and Effect, why do we have to live life after life without a halt? The reason is, sentient beings including human beings cling and become attached to their own self, and they conduct all sorts of activity with this self-attachment. These activities generate karma, resulting in the individual's repertoire of cause and effect. This leads to their continuous existence in the cycle of life and death. Conversely, if these self-attachments can be eradicated, the conditions to live will not arise. Then, we will be free from the cycle of live and death and attain the state of:

"Free from the phenomena of birth and extinction,
Immersed in the bliss (s. sukha) of Nirvana."

Why do we have self-attachment? Self-attachment (it is the cause of selfishness in human beings) arises from our ignorance. We are being deluded and confused by worldly phenomena and unable to recognize the truth of dependent-origination of all phenomena, i.e. not knowing things as they truly are. From this phenomena of birth and extinction, Buddha shows us the eternal nature of dependent origination through various profound skilful means. With reference to the worldly phenomena, this Law of Dependent Origination is beyond time and space, beyond relativity and beyond birth and extinction. The Law of Dependent Origination is always as such. It is because of the defilement of self-clinging and self-attachment that human beings are deluded. With our morality, wisdom, and determination, and the guidance of the Buddha, we may develop our practice and transcend the mundane state of human beings. Then we may realise and experience the ultimate absolute from the dependent originated worldly conditions. If we can attain this

blissful state, we will find that although life is still life, every present state of life is eternal, and every moment is a moment of liberation. There may be some difference between the teaching of Sravakayana and Mahayana, but the core principles are the same.

Life is meaningful. Not only should we discover its worthiness, we should also realize its ultimate significance. With this human life, we can progress to the attainment of Buddhahood. How precious our lives are! (Translated by Mok Chung, edited by Ke Rong, proofread by Shi Neng Rony. (18-10-96))

1. Ultimativity here refers to an ultimate beginning, end, or permanent state.

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First Print : December,1996

For reprint please contact the publisher at
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1 In the History of the Han Dynasty thirty-six works on therapeutics are mentioned. Some of this material is attributed to Shen Nung, a mythical hero of China's legendary period. The Bao Pu Zi is an alchemical work by Ko Hung of the fourth century A.D.

1 The first of these works is a didactic treatise written in the twelfth century; the second is a work on the Diamond Sutra; the third is a compilation of the Sung Dynasty which sets forth essential

doctrines of five Ch'an (Zen) schools; the fourth is the work known as The Transmission of the Lamp; the fifth is the Lotus Sutra; the sixth is a work on the Avatamsaka Sutra which is the basic text of the Hua-yen (Kegon) sect, and the seventh is the Madhyamika Sastra.

1 The practice of men, devas, sravakas, pratyeka-buddhas and the Buddhas and Bodhisattvas.

2 The practice of the Sravakas, Pratyeka-buddhas and Bodhisattvas.

3 The personal disciples during Buddha's time, viz. 'the hearer'

4 Those who attain enlightenment through private contemplation of the meaning of life.

5 The Mahayana which contains the final or complete law of the Buddha.

6 Literally the 'Being essentially enlightened'. One capable of escaping this world of suffering but who voluntarily remains active here out of compassion for all deluded beings. The 'Bodhisattva Vow' to do likewise is the central feature of Mahayana practice and the expression of its highest ideal.

1 The determination to attain perfect enlightenment (Buddhahood).

2 The Sravakas and Pratyeka-buddhas.

1 Virtues of perfect wisdom, compassion and detachment.

2 The thirty two marks or sign on the physical body of Buddha after Buddha attained Buddhahood.

3 The truth of emptiness.

<end of file>

THE MIDDLE PRACTICE

by Sayagyi U Chit Tin

"Kamesu brahmacariyava Metteya" ti Bhagava
"vitatanho sada sato
Sankhaya nibbuto bhikkhu tassa no santi injita.
So ubh' antam abbhinnaya majjhe manta na lippati
Tam brumi mahapariso ti so idha sibbanim accaga" ti.

"The bhikkhu who lives the holy life amidst sensual pleasures, Mettaya," said the Blessed One, "with craving gone, always mindful, quenched after consideration -- for him, there are no commotions.

"That thinker, knowing both ends, does not cling to the middle. Him I call a great man. He has gone beyond the seamstress here."

Sutta-nipata vv 1041-1042[1]

The Buddha began his first discourse[2] by saying that the way to Nibbana, the end of all suffering, was the middle practice (majjhima patipada). This discourse was very appropriate for the five ascetics to whom he was speaking. They had known him as the prince who gave up all the comforts of life as a layman in order to search for the ultimate truth. They had helped him when he tried extreme ascetic practices. In his description of these practices,[3] the Buddha said that he had tried all sorts of extremes of heat and cold, he ate so little he fell down in a faint, and he even stopped his breath.

The Buddha's control over his own mind, even before his Awakening, was so complete that these extremes did not disturb his thoughts. He realized, however, that with the body so disturbed, it would be impossible to reach his goal. He decided to follow a moderate approach, eating enough to keep his body going comfortably. The five ascetics did not understand. They thought he had given up and returned to a life of luxury. They decided to leave him, and so, the Buddha was alone when he reached his goal.

He taught these same five ascetics first because they had been so helpful to him. As always, his discourse is perfectly suited to his audience. He begins by telling them that a person who has gone forth from lay life should avoid two extremes. One extreme is connected with sensual desire and means one is attached to the sensual pleasures of a life of luxury which is inferior, vulgar, associated with the ordinary man, ignoble, and associated with what is unprofitable. The other extreme is being attached to exhausting oneself, which is misery, ignoble, and associated with what is unprofitable.

The middle practice, he said, produces vision, produces knowledge, leads to tranquillity, personal knowledge, to perfect Awakening, to Nibbana. It is the Noble Eightfold Path, which we can sum up in the three aspects of morality, concentration, and wisdom.

The Buddha specifically mentions this moderate approach as appropriate for those who have renounced lay life. But what about laypeople? Can they also follow the middle practice? The answer is to be found in a discourse which the Buddha gave to a village chieftain named Rasiya.[4]

Rasiya asked the Buddha if it was true that the Buddha categorically disapproved of and condemned all ascetics who led severe lives, that he censured all asceticism. The Buddha says that he has been misrepresented and in his discourse he makes clear that there is a difference between saying that extreme ascetic practices are to be censured and saying that everything done by the person who follows them is to be censured.

Of particular interest to us, however, is what the Buddha has to say

concerning those who have not given up sensual pleasures. He included this, no doubt, because a discussion of the ascetic practices without any mention of the other extreme would have been incomplete, and this other extreme was more pertinent to Rasiya as a layman.

The Buddha begins with the same instructions he gave in the first part of his discourse, which we have already mentioned, but here, instead of continuing with the Four Noble Truths, he shows what is to be censured and what is to be praised concerning those who either practise extreme asceticism or lead lives surrounded by sensual pleasures.

The Buddha says the following actions are to be censured in those who enjoy sensual pleasures:

(1) seeking possessions through violent means which are immoral (adhamma),

(2) not making oneself happy and satisfied,

(3) not doing meritorious deeds,

(4) enjoying the use of one's possessions, even if they are acquired without using immoral, violent means, while being addicted to, infatuated with, and bound to them, not seeing the danger (in this), and not knowing how to escape.

The opposite of these wrong actions is praiseworthy. That is to say, in this context, the Buddha gives the following actions as the proper measure of lay life:

(1) Possessions -- or we might say "earning one's living" -- should be sought through moral, non-violent means. This, of course, is given in more detail by the Buddha in many other discourses. If a layperson practises the precepts of not killing, not stealing, and not lying, then right livelihood will be attained.

(2) We should work for our own happiness and satisfaction. One of the most important motivations for all people is the pursuit of

happiness. It is often assumed that trying to be happy is selfish and entails neglecting others, but if we have a fuller understanding of human nature we come to realize that not only must we find happiness ourselves before we can help others, but that harming others will make us unhappy.

(3) We should do meritorious deeds. This aspect can be summed up by generosity. As will be seen in the last point, it is important to work for true happiness which goes beyond material possessions. In order to do this, we should be generous with the goal of attaining Nibbana.

(4) We should enjoy the use of our possessions without being addicted to, infatuated with, or bound to them. We should see the danger in this and know how to escape. As laypeople, we do not have to be blinded by greed. We can live moral lives, remembering that the highest happiness is in ending the suffering that inevitably accompanies conditioned existence. We can be aware of the danger of being slaves of our possessions. The happiness associated with them is short-lived. If we crave for them, we will be unhappy when we do not get what we want. We will be unhappy when we obtain what we do not want. In this way, we can be aware of the danger in being attached to possessions.

Knowing the way to escape from this danger means understanding the Buddha's Teachings. This is only possible through putting them into practice. It is possible for those who live surrounded by the pleasures of the senses to do more than lead moral lives, share their possessions, and do meritorious actions. If we do not go further, we will only be making sure that in future lives we will have good fortune, but there is only one way to escape the possibility that some wrong action of ours will bring us great suffering, and that is to develop our concentration and then use this concentration to develop insight into the true nature of conditioned existence. This insight will lead to experiencing the true happiness of the ultimate goal, Nibbana.

If we could always do good, it would be possible to have eternal

happiness in life after life, but for most of us, our actions are a combination of good and bad actions. This is clearly shown in this discourse by the Buddha, for he tells Rasiya that there are three types of people who enjoy pleasures:

(1) those who seek possessions through violent means which are immoral,

(2) those who seek possessions through both violent and non-violent means which are either moral or immoral, and

(3) those who seek possessions only through non-violent, moral means.

Most of us come under the second, mixed category. In fact, it is only those who have passed beyond the stage of the ordinary individual and who are firmly established in at least the first of the four stages of Awakening who are assured of not doing actions that may lead to the lower worlds of great suffering. Even those who have reached the highest stage of Arahatship may experience the physically painful results of past bad actions.

The better our control is over our mind, the better we will be able to understand not only the difference between good and wrong actions, but even more important, the truth concerning our existence, our world. This is why Sayagyi U Ba Khin dedicated so much of his time and energy to practising and teaching Buddhist meditation to others. He chose one of the many methods taught by the Buddha that enables us to concentrate our minds, to control our minds and make them stay on a given object. Sayagyi taught the development of the mind through mindfulness of the breath (Anapana). Once a good level of concentration is reached, the students then develop their understanding by gaining insight (Vipassana) into the reality of suffering and its origin by observing the physical sensations within the body and appreciating their ever-changing, unsatisfactory nature. At the same time, an appreciation of the ever-changing nature of the accompanying mental states is also gained.

Laypeople may not be able to renounce the pleasures of family life

and of owning many possessions, but it is possible to set aside periods each day to work on their concentration and insight. Ten-day retreats can be made from time to time in order to lessen the day-to-day distractions of lay life and make more progress on the path to true happiness. In this way, students of Buddhist meditation are able to practise the Noble Eightfold Path which leads to Awakening, to the end of all ignorance. This Path, as we have seen, is the middle practice, the moderate path that avoids the two extremes of being submerged in deceptive, temporary sensual pleasures or being tormented by exaggerated ascetic practices.

In his discourse to Rasiya, the Buddha goes on to explain that those who leave lay life in order to follow exhausting practices can attain praiseworthy states and states which are to be censured. Their motivation in torturing themselves comes from their belief that by doing so they will be assured of attaining a profitable mental state (kusala-dhamma) and will see for themselves a truly distinctive, noble knowledge and vision (ariya-nana-dassana-visesa) through transcending the human mental state (uttara-manussa-dhamma). The method they use is to be censured. If they attain either of these goals, that is praiseworthy.

In other discourses, the Buddha says that some ascetics who practise severe austerities can be reborn in heavenly worlds.[5] This is possible if they are able to make skilful mental states increase and unskilful mental states decrease,[6] but such practices cannot lead to the complete destruction of suffering.[7] Exaggerated effort, unbalanced effort, will not lead to the ultimate goal. The Buddha discovered that uninterrupted thought and uninterrupted investigating for too long a time makes the body weary, and if the body is weary, the mind will be agitated. When the mind is agitated, it is not concentrated. Progress towards Nibbana can only be made when the mind is steady, calm, one-pointed, and concentrated.[8]

In the West today, we do not see people renouncing lay life and undergoing severe ascetic practices, but many people do have the mistaken idea that if they subject themselves to physical and mental suffering, this will in some way purify them. Special diets or fasting, going without sleep, or adopting painful physical postures are some of the exaggerations attempted with regard to the body. Indulging thoughts of self-reproach and guilt, or entertaining thoughts of doubt about the method of work or about

one's own ability, are examples of mental torture.

Sayagyi U Ba Khin instructed his students to avoid all self torture. He used the term "zestful ease" to describe the right approach. This means that the student should work directly on developing concentration and insight as long as the mind is able to remain steady, calm, and one-pointed. When the student finds that the work is physically tiring, then he or she should give the body rest. In this way, it will be possible to continue the effort to maintain a calm mind at all times.

It is very important that we correctly understand what is meant by the middle way, the moderate practice. The English expression "the golden mean"[9] expresses the idea very well. It is defined as meaning, "the way of wisdom and safety between extremes; sufficiency without excess; moderation."[10] It is all too easy, however, to incorrectly identify the extremes and in this way to come up with a medium path that is still a wrong path. We could take any of the basic five moral precepts and say that we will not go to extremes but only break them with moderation. This, of course, would be entirely wrong.

In the first sermon and in the discourse to Rasiya, the Buddha identifies the middle practice as being the Noble Eightfold Path. In other discourses, we find explanations which expand on this and make it plain that this path includes all efforts which lead to the goal of the cessation of suffering. In the first sermon, it is clear that the Noble Eightfold Path is for understanding the Four Noble Truths.

In the discourse to Rasiya, the Buddha explains that three things are instantaneous, not subject to decay, immediate, invite one to come and see, lead onwards, and are to be experienced by the wise for themselves.[11] These three things are the elimination of the three roots which are present when unwholesome deeds are done: desire (raga),[12] hatred (dosa), and delusion (moha).[13]

Venerable Sariputta identifies the middle practice in similar terms. The middle practice is the Noble Eightfold Path and it gets rid of greed (lobha) and hatred (dosa). Its qualities of producing vision and knowledge, and leading to tranquillity, personal knowledge, perfect

Awakening, and Nibbana, are the antithesis of ignorance. Venerable Sariputta goes on to identify other pairs in place of greed and hatred. In leading to Nibbana, the path eliminates anger (kodha) and enmity (upanaho), hypocrisy (makkho) and malice (paasa), envy (issa) and selfishness (macchera), deceit (maya) and treachery (satheyya), stubbornness (thambha) and impetuosity (sarambha), arrogance (mana) and pride (atimano), conceit (mada) and indolence (pamada).

In several other discourses, the middle practice is identified with the understanding of dependent origination (paticca-samuppada).[14] In answer to questions put by bhikkhus and laymen, the Buddha explains that to adopt wrong beliefs is to go to extremes which will make progress impossible. These wrong beliefs include those based on existence or non-existence, those based on an enduring self or a self that need not be responsible for its actions, or those based on the dogma that the body and life principle are the same or that they are different. The middle practice is to observe the conditioned nature of existence in order to understand the arising of suffering and its cessation.

One Sutta is particularly appropriate in connection with the middle practice and dependent origination. The verses with which we began were given by the Buddha in answer to questions posed by Tissa Metteyya: "Who is contented here in the world? For whom are there no agitations? What thinker, knowing both extremes, does not cling to the middle? Whom do you call a great man? Who has gone beyond the seamstress here?"[15]

A group of elders discussed these questions and offered a number of explanations for the two extremes and the middle way.[16] The first bhikkhu to give an explanation said that the two extremes are contact (phassa) and the arising of contact (phassa-samudaya). The middle is the cessation of contact (phassa-nirodha). Other bhikkhus said that the following were to be included: the past (atita) and future (anagata) as extremes, the present (paccuppanna) as the middle; pleasure (sukha) and pain (dukkha) as extremes, neither pleasure nor pain (adukkha-m-asukha) as the middle; mind (nama) and body (rupa) as extremes, consciousness (vinnana) as the middle; the six internal senses (cha ajjhattikani ayatanani) and six external objects of the senses (cha bahirani ayatanani) as extremes, consciousness as the middle; the individuality made up of the

five aggregates (sakkaya) and the arising of that individuality (sakkaya-samudaya) as extremes, the cessation of that individuality (sakkaya-nirodha) as the middle.

All the bhikkhus identified the seamstress as desire (tanha), because it truly sews one to rebirth in various lives. In so far as a person knows the knowable and comprehends the comprehensible, knowing the knowable and comprehending the comprehensible, to that extent a person is one who puts an end to suffering in the present existence.

When the bhikkhus asked the Buddha which answer was the best, he replied that all the answers were correct, but he himself would give the answer of the first bhikkhu.

These answers are of special interest to students of Vipassana meditation. The goal is clearly stated: it is the end of suffering. This must be done through understanding in order to escape from the binding power of desire. In the twelve links of dependent origination, the Buddha explained the arising and cessation of suffering. The terms given by the Buddha and bhikkhus can be related to these links whose arising leads to suffering and whose cessation leads to liberation.

The two extremes in the explanation preferred by the Buddha are contact and the arising of contact. Contact arises dependent on the six senses. Contact ceases when sensations (vedana) cease, and sensations are the basis for the arising of craving, which is identified here as the very thing that binds us to continued suffering.

The other explanations are very close to this one. Dependent origination takes place in the past, present, and future, but it is only in the present that we can do something about cutting through the bonds that tie us to continued suffering. Reacting to pleasant and painful sensations gives rise to desire and hatred. Sensations which are neither pleasant nor painful are associated with ignorance.[17] All three types of these sensations are impermanent, so we should not cling to any of them.[18] They arise through contact, and when contact ceases, they cease as well.[19] The entity of mind and body (nama-rupa) arises because of consciousness. Once this is correctly understood, there will be no more

attachment to these. The combination of the various aggregates which is wrongly considered to be a lasting self (sakkaya) must also be correctly understood as arising and vanishing.

Sayagyi U Ba Khin selected the method which is most appropriate for laypeople in developing insight. Contact between the senses and stimuli result in sensations. If these sensations are observed to be continually arising and ceasing, as being impermanent (anicca), it is possible to stop desire from arising. Experiencing the arising and ceasing that is taking place within our own minds and bodies will lead to true knowledge. The physical sensations in the body are the only ones arising that are immediately experienced as pleasant, painful, or neutral. Therefore, they enable us to develop equanimity by letting go attachment to the pleasant sensations, aversion to the painful sensations, and we can overcome our lack of understanding by seeing the impermanence of the neutral sensations.

As the student of Buddhist meditation makes progress in the control of the mind and understanding of impermanence, the moderate approach will have to be fine-tuned. At first, it may be necessary to struggle just to follow the moral precepts and practise meditation regularly. The temptation at times to make an exhausting forced effort will have to be resisted. With time, the student will develop good habits and become established in the practice.

Once established, times will come when boredom sets in, or complacency. Then it will be necessary to summon up more effort. Finer and finer distinctions will need to be made in keeping the attention properly balanced as it carries on with the essential task of observing what is happening in the body and mind.

It is important to always remember that the goal is the end of all suffering. This is what is meant when the Buddha says in his answer to Tissa Metteyya that the liberated person does not cling to the middle. Practising meditation is the way to make progress on the path leading to Nibbana. Once the goal is reached, the path is no longer clung to. This does not mean that we should underestimate the importance of the path, but we should be careful not to be attached to past experiences. When the

breathing becomes more subtle or when sensations become very subtle, we must not be disappointed. We should rather continue our observation in order to come to the cessation of all these results of past volitional actions.

Sayagyi U Chit Tin

FOOTNOTES:

[1] The translation is based on K.R. Norman's GD II vv. 1041-1042.

[2] BD IV 15-19, KS V 356-360.

[3] MLS I 103-108.

[4] KS IV 234-244.

[5] DB I 224.

[6] GS V 132.

[7] MLS I 108.

[8] MLS I 150.

[9] Adapted from a Latin poem by Horace (Odes II x 5): //aurea mediocrites//.

[10] //Webster's New International Dictionary of the English Language// (1922).

[11] These qualities are those of the Dhamma. One quality, "not subject to decay" (nijjara) is not included in other passages (see, for example, MLS I 47), and another, "it is well taught by the Blessed One," is not mentioned here.

[12] A synonym of //lobha//.

[13] Desire is eliminated by the person who is filled with passion (ratta), hatred by the evil person (duttha), and delusion by the bewildered person (muha).

[14] KS II 12f., 17-19, 44, 52f., 53; III 113f.

[15] Sn v. 1040; this translation is based on K.R. Norman's in GD.

[16] GS III 284-286.

[17] MLS I 366.

[18] MLS II 179

[19] KS II 67.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT
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TITLE OF WORK: The Middle Practice
FILENAME: MIDLPRAC.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION:
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 17 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

majjhimapaá¹‡á¹‡Ä• sa-aá¹-á¹-hakathÄ•

1. gahapativaggo

1. kandarakasuttavaá¹‡á¹‡anÄ•

<1> __evaá¹ƒ_ \Ne III 1/ \Ee III 1/ \Be III 1/ __me suta_nti kandarakasuttaá¹ƒ. tattha __cam
evaá¹ƒnÄ• make nagare. tassa hi nagarassa Ä• rÄ• mapokkharaá¹‡Ä«Ä• dÄ«su tesu tesu a
ussannÄ• ahesuá¹ƒ, tasmÄ• campÄ• ti saá¹…khamagamÄ• si. __gaggarÄ• ya pokkharaá
campÄ• nagarassa avidÅ«re gaggarÄ• ya nÄ• ma rÄ• jamahesiyÄ• khaá¹‡itattÄ• __gagga
pokkharaá¹‡Ä« atthi. tassÄ• tÄ«re samantato nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumapaá¹-imaá
campakavanaá¹ƒ. tasmiá¹ƒ bhagavÄ• kusumagandhasugandhe campakavane viharati. taá
pokkharaá¹‡iyÄ• tÄ«reâ€™â€™ ti vuttaá¹ƒ. __mahatÄ• bhikkhusaá¹…ghena saddhi_nti ac
bhikkhusaá¹…ghena saddhiá¹ƒ. __pesso_ti tassa nÄ• maá¹ƒ. __hatthÄ• rohaputto_ti hatthÄ
__kandarako_ \Ee III 2/ __ca paribbÄ• jako_ti kandarakoti evaá¹ƒnÄ• mo \Ne III 2/ channap
__abhivÄ• detvÄ• _ti chabbaá¹‡á¹‡Ä• naá¹ƒ ghanabuddharasmÄ«naá¹ƒ antaraá¹ƒ pavisitvÄ
nimujjamÄ• no viya, siá¹…gÄ«suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ dussavaraá¹ƒ pasÄ• retvÄ• sasÄ«
vaá¹‡á¹‡agandhasampannacampakapupphÄ• ni sirasÄ• sampaá¹-icchanto viya, sinerupÄ•
puá¹‡á¹‡acando viya bhagavato cakkalakkhaá¹‡apaá¹-imaá¹‡á¸• ite alattakavaá¹‡á¹‡aphull
vanditvÄ• ti attho. __ekamantaá¹ƒ nisÄ«dÄ«_ti chanisajjadosavirahite ekasmiá¹ƒ okÄ• se ni

__tuá¹‡hÄ«bhÅ«_ \Be III 2/ __taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti yato yato anuviloketi, tato tato tuá
attho. tattha hi ekabhikkhussÄ• pi hatthakukkuccaá¹ƒ vÄ• pÄ• dakukkuccaá¹ƒ vÄ• natthi, s
gÄ• ravena attano ca sikkhitasikkhatÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ vigatasallÄ• pÄ• antamaso
sunikhÄ• taindakhÄ«lÄ• viya nivÄ• taá¹-á¹-hÄ• ne sannisinnaá¹ƒ mahÄ• samuddaudakaá¹ƒ
manasÄ• pi avikkhittÄ• rattavalÄ• hakÄ• viya sinerukÅ«á¹-aá¹ƒ bhagavantaá¹ƒ parivÄ• ret
paribbÄ• jakassa evaá¹ƒ sannisinnaá¹ƒ parisaá¹ƒ disvÄ• mahantaá¹ƒ pÄ«tisomanassaá¹ƒ u
antohadayasmiá¹ƒyeva sannidahituá¹ƒ asakkonto piyasamudÄ• hÄ• raá¹ƒ samuá¹-á¹-hÄ• p
bho_tiÄ• dimÄ• ha.

tattha andhassa pabbatÄ• rohanaá¹ƒ viya niccaá¹ƒ na hotÄ«ti __acchariyaá¹ƒ_. ayaá¹ƒ tÄ•
pana aá¹-á¹-hakathÄ• nayo \Ee III 3/, accharÄ• yogganti __acchariyaá¹ƒ_. accharaá¹ƒ paha
abhÅ«tapubbaá¹ƒ bhÅ«tanti __abbhutaá¹ƒ_. ubhayampetaá¹ƒ vimhayassevÄ• dhivacanaá¹
garahaacchariyaá¹ƒ, pasaá¹ƒsÄ• acchariyanti duvidhaá¹ƒ hoti. tattha acchariyaá¹ƒ moggallÄ

moggallÄ• na, yÄ• va bÄ• hÄ• gahaá¹‡Ä• pi nÄ• ma so moghapuriso Ä• gamessatÄ«ti (Vin
garahaacchariyaá¹ƒ nÄ• ma. ``acchariyaá¹ƒ nandamÄ• te abbhutaá¹ƒ nandamÄ• te, yatra h
parisodhessasÄ«ti (AN II 7.53) idaá¹ƒ pasaá¹ƒsÄ• acchariyaá¹ƒ nÄ• ma. idhÄ• pi idameva a
taá¹ƒ pasaá¹ƒsanto evamÄ• ha.

__yÄ• vaÃ±cida_nti ettha __ida_nti nipÄ• tamattaá¹ƒ. __yÄ• vÄ• _ti pamÄ• á¹‡aparicchedo
paá¹-ipÄ• dito, yattakena pamÄ• á¹‡ena sammÄ• paá¹-ipÄ• dito, na sakkÄ• tassa vaá¹‡á¹
acchariyamevetaá¹ƒ abbhutamevetanti vuttaá¹ƒ hoti. __etaparamaá¹ƒyevÄ• _ti evaá¹ƒ sam
bhikkhusaá¹…gho \Ne III 3/ tassÄ• pi bhikkhusaá¹…ghassa paramoti etaparamo, taá¹ƒ etap
paá¹-ipÄ• dito, evaá¹ƒ paá¹-ipÄ• ditaá¹ƒ katvÄ• paá¹-ipÄ• desuá¹ƒ, na ito bhiyyoti attho. du
paá¹-ipÄ• dessanti, na ito bhiyyoti yojetabbaá¹ƒ. tattha __paá¹-ipÄ• dito_ti Ä• bhisamÄ• cÄ•
katvÄ• sammÄ• apaccanÄ«kapaá¹-ipattiyaá¹ƒ yojito. atha kasmÄ• ayaá¹ƒ paribbÄ• jako \
buddhe dasseti, kimassa tiyaddhajÄ• nanaÃ±Ä• á¹‡aá¹ƒ atthÄ«ti. natthi, nayaggÄ• he pana
``yenÄ• kÄ• rena ayaá¹ƒ bhikkhusaá¹…gho sannisinno danto vinÄ«to upasanto, atÄ«tabudd
katvÄ• paá¹-ipajjÄ• pesuá¹ƒ, anÄ• gatabuddhÄ• pi paá¹-ipajjÄ• pessanti, natthi ito uttari pa
maÃ±Ã±amÄ• no anubuddhiyÄ• evamÄ• ha.

<2> __evametaá¹ƒ kandarakÄ• _ti pÄ• á¹-iekko anusandhi. bhagavÄ• kira taá¹ƒ sutvÄ• ``
bhikkhusaá¹…ghaá¹ƒ upasantoti vadasi, imassa pana bhikkhusaá¹…ghassa upasantakÄ• ra
apÄ• kaá¹-aá¹ƒ, na hi tvaá¹ƒ samatiá¹ƒsa pÄ• ramiyÄ• pÅ«retvÄ• kusalamÅ«laá¹ƒ paripÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhi, mayÄ• pana pÄ• ramiyo pÅ«retvÄ• Ã±Ä• tattha
buddhatthacariyaÃ±ca koá¹-iá¹ƒ pÄ• petvÄ• bodhipallaá¹…ke sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
etesaá¹ƒ upasantakÄ• raá¹‡aá¹ƒ pÄ• kaá¹-aâ€™â€™ nti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä•

__santi hi kandarakÄ• _ti ayampi pÄ• á¹-iekko anusandhi. bhagavato kira etadahosi --- ``ay
imaá¹ƒ bhikkhusaá¹…ghaá¹ƒ upasantoti vadati, ayaÃ±ca bhikkhusaá¹…gho kappetvÄ• pak
iriyÄ• pathaá¹ƒ saá¹‡á¹-hapento cittena anupasanto na upasantÄ• kÄ• raá¹ƒ dasseti. ettha
paá¹-ipadaá¹ƒ pÅ«rayamÄ• nÄ• pi paá¹-ipadaá¹ƒ pÅ«retvÄ• matthakaá¹ƒ patvÄ• á¹-hitabh
paá¹-ipadaá¹ƒ pÅ«retvÄ• matthakaá¹ƒ pattÄ• attanÄ• paá¹-ividdhaguá¹‡eheva upasantÄ•
pÅ«rayamÄ• nÄ• uparimaggassa vipassanÄ• ya upasantÄ• , ito muttÄ• pana avasesÄ• c
upasantÄ• . taá¹ƒ nesaá¹ƒ upasantakÄ• raá¹‡aá¹ƒ dassessÄ• mÄ«â€™â€™ ti ``iminÄ• ca
bhikkhusaá¹…gho upasantoâ€™â€™ ti dassetuá¹ƒ ``santi hi kandarakÄ• â€™â€™ tiÄ• dim

tattha __arahanto khÄ«á¹‡Ä• savÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ mÅ«lapariyÄ• ya
vuttaá¹ƒ. sekhapaá¹-ipadampi tattheva vitthÄ• ritaá¹ƒ. __santatasÄ«lÄ• _ti satatasÄ«lÄ• nir
__santatavuttino_ti \Ee III 5/ tasseva \Ne III 4/ vevacanaá¹ƒ, santatajÄ«vikÄ• vÄ• tipi attho.
santatasÄ«le á¹-hatvÄ• va jÄ«vikaá¹ƒ kappenti, na dussÄ«lyaá¹ƒ maraá¹‡aá¹ƒ pÄ• puá¹‡an

__nipakÄ• _ti nepakkena samannÄ• gatÄ• paÃ±Ã±avanto. __nipakavuttino_ti paÃ±Ã±Ä• y
á¹-hatvÄ• jÄ«vikaá¹ƒ kappenti. yathÄ• ekacco sÄ• sane pabbajitvÄ• pi \Be III 4/ jÄ«vitakÄ•
agocaresu carati, vesiyÄ• gocaro hoti, vidhavathullakumÄ• rikapaá¹‡á¸• akapÄ• nÄ• gÄ• ra
saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulon
gihisaá¹ƒsaggena (Vibh 514), vejjakammaá¹ƒ karoti, dÅ«takammaá¹ƒ karoti, pahiá¹‡akamm
phÄ• leti, arumakkhanaá¹ƒ deti, uddhaá¹ƒvirecanaá¹ƒ deti, adhovirecanaá¹ƒ deti, natthutela
pivanatelaá¹ƒ pacati, veá¸·udÄ• naá¹ƒ, pattadÄ• naá¹ƒ, pupphadÄ• naá¹ƒ, phaladÄ• naá¹ƒ,
dantakaá¹-á¹-hadÄ• naá¹ƒ, mukhodakadÄ• naá¹ƒ, cuá¹‡á¹‡amattikadÄ• naá¹ƒ deti, cÄ• á¹-u
muggasÅ«piyaá¹ƒ, pÄ• ribhaá¹-uá¹ƒ, jaá¹…ghapesaniyaá¹ƒ karotÄ«ti ekavÄ«satividhÄ• ya a
kappento anipakavutti nÄ• ma hoti, na paÃ±Ã±Ä• ya á¹-hatvÄ• jÄ«vikaá¹ƒ kappeti, tato kÄ•
__samaá¹‡ayakkho_ nÄ• ma hutvÄ• ``tassa saá¹…ghÄ• á¹-ipi Ä• dittÄ• hoti sampajjalitÄ•
mahÄ• dukkhaá¹ƒ anubhoti. evaá¹ƒvidhÄ• ahutvÄ• jÄ«vitahetupi sikkhÄ• padaá¹ƒ anatikka
patiá¹-á¹-hÄ• ya yathÄ• balaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hitvÄ• \Ee III 6/ rathavinÄ«tapaá
mahÄ• gosiá¹…gapaá¹-ipadaá¹ƒ, mahÄ• suÃ±Ã±atapaá¹-ipadaá¹ƒ, anaá¹…gaá¹‡apaá¹-ipad
dhammadÄ• yÄ• dapaá¹-ipadaá¹ƒ, nÄ• lakapaá¹-ipadaá¹ƒ, tuvaá¹-á¹-akapaá¹-ipadaá¹ƒ, can
ariyapaá¹-ipadÄ• ni pÅ«rento catupaccaya-santosa-bhÄ• vanÄ• rÄ• ma-ariyavaá¹ƒsapaá¹-ip
hutvÄ• anÄ«kÄ• nikkhantahatthÄ« viya yÅ«thÄ• vissaá¹-á¹-hasÄ«ho viya nipacchÄ• band
gamanÄ• dÄ«su ekavihÄ• rino vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ajjaajjeva arahattanti pavatt
attho.

__suppatiá¹-á¹-hitacittÄ• _ti catÅ«su satipaá¹-á¹-hÄ• nesu suá¹-á¹-hapitacittÄ• hutvÄ• . ses
satipaá¹-á¹-hÄ• nakathÄ• heá¹-á¹-hÄ• vitthÄ• ritÄ• va. idha pana lokiyalokuttaramissakÄ•
kathitÄ• , ettakena bhikkhusaá¹…ghassa upasantakÄ• raá¹‡aá¹ƒ kathitaá¹ƒ hoti.

<3> __yÄ• va supaÃ±Ã±attÄ• _ti yÄ• va suá¹-á¹-hapitÄ• sudesitÄ• . __mayampi hi, bhante
III 5/ kÄ• rakabhÄ• vaá¹ƒ dasseti, bhikkhusaá¹…ghaÃ±ca ukkhipati. ayaÃ±hettha adhippÄ•
gihi ... pe ... suppatiá¹-á¹-hitacittÄ• viharÄ• ma, bhikkhusaá¹…ghassa pana ayameva kasi c
yuganaá¹…galaÃ±ca phÄ• lapÄ• canaÃ±ca, tasmÄ• bhikkhusaá¹…gho sabbakÄ• laá¹ƒ sat
mayaá¹ƒ \Be III 5/ pana kÄ• lena kÄ• laá¹ƒ okÄ• saá¹ƒ labhitvÄ• etaá¹ƒ manasikÄ• raá¹ƒ ka
na sabbaso vissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• yevÄ• ti. __manussagahane_ti \Ee III 7/ mar
ajjhÄ• sayagahanena gahanatÄ• , ajjhÄ• sayassÄ• pi nesaá¹ƒ kilesagahanena gahanatÄ•
__kasaá¹-asÄ• á¹-heyyesupi_ eseva nayo. tattha aparisuddhaá¹-á¹-hena __kasaá¹-atÄ• , _
__sÄ• á¹-heyyatÄ• _ veditabbÄ• . __sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ jÄ• nÄ• tÄ«_ti evaá¹ƒ gahan
manussÄ• naá¹ƒ hitÄ• hitapaá¹-ipadaá¹ƒ yÄ• va suá¹-á¹-hu bhagavÄ• jÄ• nÄ• ti. __yadidaá
catuppadajÄ• ti pasavoti adhippetÄ• . __pahomÄ«_ti sakkomi. __yÄ• vatakena antarenÄ• _
__campaá¹ƒ gatÄ• gataá¹ƒ karissatÄ«_ti assamaá¹‡á¸• alato yÄ• va campÄ• nagaradvÄ• r
karissati. __sÄ• á¹-heyyÄ• nÄ«_ti saá¹-hattÄ• ni. __kÅ«á¹-eyyÄ• nÄ«_ti kÅ«á¹-attÄ• ni. __va
vaá¹…kattÄ• ni. __jimheyyÄ• nÄ«_ti jimhattÄ• ni. __pÄ• tukarissatÄ«_ti pakÄ• sessati dass

tÄ• ni ettakena antarena dassetuá¹ƒ.

tattha yassa kismiÃ±cideva á¹-hÄ• ne á¹-hÄ• tukÄ• massa sato yaá¹ƒ á¹-hÄ• naá¹ƒ manuss
purato gantvÄ• vaÃ±cetvÄ• á¹-hassÄ• mÄ«ti na hoti, tasmiá¹ƒ á¹-hÄ• tukÄ• maá¹-á¹-hÄ• n
cattÄ• ro pÄ• de niccale katvÄ• tiá¹-á¹-hati, ayaá¹ƒ __saá¹-ho_ nÄ• ma. yassa pana kismiÃ
avacchinditvÄ• khandhagataá¹ƒ pÄ• tetukÄ• massa sato yaá¹ƒ á¹-hÄ• naá¹ƒ manussÄ• na
gantvÄ• vaÃ±cetvÄ• pÄ• tessÄ• mÄ«ti na hoti, tattheva avacchinditvÄ• pÄ• teti, ayaá¹ƒ _
kismiÃ±cideva á¹-hÄ• ne maggÄ• ukkamma nivattitvÄ• paá¹-imaggaá¹ƒ Ä• rohitukÄ• mass
á¹-hÄ• naá¹ƒ manussÄ• naá¹ƒ sappaá¹-ibhayaá¹ƒ, purato gantvÄ• vaÃ±cetvÄ• evaá¹ƒ kar
maggÄ• ukkamma nivattitvÄ• paá¹-imaggaá¹ƒ Ä• rohati, ayaá¹ƒ __vaá¹…ko_ nÄ• ma. yas
kÄ• lena dakkhiá¹‡ato kÄ• lena ujumaggeneva gantukÄ• massa sato yaá¹ƒ á¹-hÄ• naá¹ƒ m
sappaá¹-ibhayaá¹ƒ, purato gantvÄ• vaÃ±cetvÄ• evaá¹ƒ karissÄ• mÄ«ti na hoti, tattheva kÄ
dakkhiá¹‡ato kÄ• lena ujumaggaá¹ƒ gacchati, tathÄ• laá¹‡á¸• aá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ•
idaá¹ƒ á¹-hÄ• naá¹ƒ susammaá¹-á¹-haá¹ƒ Ä• kiá¹‡á¹‡amanussaá¹ƒ ramaá¹‡Ä«yaá¹ƒ, imasm
kÄ• tuá¹ƒ na yuttaá¹ƒ, purato gantvÄ• paá¹-icchannaá¹-hÄ• ne karissÄ• mÄ«ti na hoti, tatth
__jimho_ nÄ• ma. iti imaá¹ƒ catubbidhampi \Ne III 6/ kiriyaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. sa
sÄ• á¹-heyyÄ• ni \Be III 6/ kÅ«á¹-eyyÄ• ni vaá¹…keyyÄ• ni jimheyyÄ• ni pÄ• tukarissatÄ«ti e
saá¹-hÄ• dayo tÄ• ni sÄ• á¹-heyyÄ• dÄ«ni pÄ• tukaronti nÄ• ma.

evaá¹ƒ pasÅ«naá¹ƒ uttÄ• nabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni manussÄ• naá¹ƒ gahanabhÄ• v
bhante_tiÄ• dimÄ• ha. tattha __dÄ• sÄ• _ti antojÄ• takÄ• vÄ• dhanakkÄ«tÄ• vÄ• karama
dÄ• sabyaá¹ƒ upagatÄ• . __pessÄ• _ti pesanakÄ• rakÄ• . __kammakarÄ• _ti bhattavetanab
kÄ• yenÄ• _ti aÃ±Ã±enevÄ• kÄ• rena kÄ• yena samudÄ• caranti, aÃ±Ã±enevÄ• kÄ• rena v
Ä• kÄ• rena cittaá¹ƒ á¹-hitaá¹ƒ hotÄ«ti dasseti. tattha ye sammukhÄ• sÄ• mike disvÄ• pac
hatthato bhaá¹‡á¸• akaá¹ƒ gaá¹‡hanti, imaá¹ƒ \Ee III 9/ vissajjetvÄ• imaá¹ƒ gaá¹‡hantÄ• s
Ä• sana-paÃ±Ã±Ä• pana-tÄ• lavaá¹‡á¹-abÄ«jana-pÄ• dadhovanÄ• dÄ«ni sabbÄ• ni kiccÄ•
telampi uttarantaá¹ƒ na olokenti, satagghanakepi sahassagghanakepi kamme parihÄ• yante
na icchanti, ime aÃ±Ã±athÄ• kÄ• yena samudÄ• caranti nÄ• ma. ye pana sammukhÄ• ``a
ayyoâ€™â€™ tiÄ• dÄ«ni vatvÄ• pasaá¹ƒsanti, parammukhÄ• avattabbaá¹ƒ nÄ• ma natthi,
vadanti, ime aÃ±Ã±athÄ• vÄ• cÄ• ya samudÄ• caranti nÄ• ma.

<4> __cattÄ• rome pessapuggalÄ• _ti ayampi pÄ• á¹-iekko anusandhi. ayaÃ±hi pesso ``yÄ
bhagavÄ• evaá¹ƒ manussagahaá¹‡e evaá¹ƒ manussakasaá¹-e evaá¹ƒ manussasÄ• á¹-hey
hitÄ• hitaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti Ä• ha. purime ca tayo puggalÄ• ahitapaá¹-ipadaá¹ƒ pa
hitapaá¹-ipadaá¹ƒ, evamahaá¹ƒ sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ jÄ• nÄ• mÄ«ti dassetuá¹ƒ imaá¹ƒ
heá¹-á¹-hÄ• kandarakassa kathÄ• ya saddhiá¹ƒ yojetumpi vaá¹-á¹-ati. tena vuttaá¹ƒ ``yÄ• v
gotamena sammÄ• bhikkhusaá¹…gho paá¹-ipÄ• ditoâ€™â€™ ti. athassa bhagavÄ• ``purim
catutthapuggalassa hitapaá¹-ipattiyaá¹ƒyeva paá¹-ipÄ• demÄ«â€™â€™ ti dassentopi imaá¹

__santo_ti idaá¹ƒ saá¹ƒvijjamÄ• nÄ• ti padasseva vevacanaá¹ƒ. ``santÄ• honti samitÄ• vÅ
542) ettha hi niruddhÄ• santÄ• ti vuttÄ• . ``santÄ• ete vihÄ• rÄ• ariyassa vinaye vuccantÄ
82) nibbutÄ• . ``santo have sabbhi pavedayantÄ«â€™â€™ ti ettha (J II 21.413) paá¹‡á¸• itÄ
vijjamÄ• nÄ• upalabbhamÄ• nÄ• ti attho.

attantapÄ• dÄ«su \Ne III 7/ \Be III 7/ attÄ• naá¹ƒ tapati dukkhÄ• petÄ«ti __attantapo_. attan
paritÄ• panÄ• nuyogaá¹ƒ __attaparitÄ• panÄ• nuyogaá¹ƒ_. paraá¹ƒ tapati dukkhÄ• petÄ«ti
paritÄ• panÄ• nuyogaá¹ƒ __paraparitÄ• panÄ• nuyogaá¹ƒ_. __diá¹-á¹-heva dhamme_ti ima
__nicchÄ• to_ti chÄ• taá¹ƒ vuccati taá¹‡hÄ• , sÄ• assa natthÄ«ti nicchÄ• to. sabbakilesÄ• r
__nibbuto_. anto tÄ• panakilesÄ• naá¹ƒ abhÄ• vÄ• sÄ«talo jÄ• toti __sÄ«tibhÅ«to_. jhÄ• na
paá¹-isaá¹ƒvedetÄ«ti __sukhapaá¹-isaá¹ƒvedÄ«_. __brahmabhÅ«tena attanÄ• _ti seá¹-á¹-ha
__cittaá¹ƒ Ä• rÄ• dhetÄ«_ti cittaá¹ƒ sampÄ• deti, paripÅ«reti gaá¹‡hÄ• ti pasÄ• detÄ«ti atth

<5> __dukkhapaá¹-ikkÅ«la_nti dukkhassa paá¹-ikÅ«laá¹ƒ, paccanÄ«kasaá¹‡á¹-hitaá¹ƒ dukk
attho.

<6> __paá¹‡á¸• ito_ti idha catÅ«hi kÄ• raá¹‡ehi paá¹‡á¸• itoti na vattabbo, satipaá¹-á¹-hÄ•
karotÄ«ti paá¹‡á¸• itoti vattuá¹ƒ vaá¹-á¹-ati. __mahÄ• paÃ±Ã±o_ti idampi mahante atthe par
mahÄ• paÃ±Ã±alakkhaá¹‡ena na vattabbaá¹ƒ, satipaá¹-á¹-hÄ• napariggÄ• hikÄ• ya pana p
mahÄ• paÃ±Ã±oti vattuá¹ƒ vaá¹-á¹-ati. __mahatÄ• atthena saá¹ƒyutto agamissÄ• _ti mahat
hutvÄ• gato bhaveyya, sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡eyyÄ• ti attho. kiá¹ƒ pana yesaá¹ƒ ma
atthi, buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve á¹-hitepi tesaá¹ƒ antarÄ• yo hotÄ«ti. Ä• ma hoti, r
atha kho kiriyaparihÄ• niyÄ• vÄ• pÄ• pamittatÄ• ya vÄ• hoti. tattha kiriyaparihÄ• niyÄ• ho
dhammasenÄ• pati dhanaÃ±jÄ• nissa \Ee III 11/ brÄ• hmaá¹‡assa Ä• sayaá¹ƒ Ã±atvÄ• dha
brÄ• hmaá¹‡o sotÄ• panno abhavissÄ• , evaá¹ƒ tÄ• va kiriyaparihÄ• niyÄ• hoti. pÄ• pamitt
hi ajÄ• tasattu devadattassa vacanaá¹ƒ gahetvÄ• pitughÄ• takammaá¹ƒ nÄ• karissÄ• ,
sÄ• maÃ±Ã±aphalasuttakathitadivaseva sotÄ• panno abhavissÄ• , tassa vacanaá¹ƒ gahetv
katattÄ• pana na hoti, evaá¹ƒ pÄ• pamittatÄ• ya hoti. imassÄ• pi upÄ• sakassa kiriyaparihÄ
apariniá¹-á¹-hitÄ• ya desanÄ• ya uá¹-á¹-hahitvÄ• pakkanto. __apica, bhikkhave, ettÄ• vatÄ
__hatthÄ• rohaputto mahatÄ• atthena saá¹ƒyutto_ti katarena mahantena atthena? dvÄ«hi
so kira upÄ• sako saá¹…ghe ca pasÄ• daá¹ƒ paá¹-ilabhi, satipaá¹-á¹-hÄ• napariggahaá¹‡att
udapÄ• di. tena vuttaá¹ƒ ``mahatÄ• atthena saá¹ƒyuttoâ€™â€™ ti. kandarako pana saá¹…
paá¹-ilabhi. __etassa bhagavÄ• kÄ• lo_ti etassa dhammakkhÄ• nassa, catunnaá¹ƒ vÄ• pu
kÄ• lo.

<8> __orabbhikÄ• _dÄ«su urabbhÄ• vuccanti eá¸·akÄ• , urabbhe hanatÄ«ti __orabbhiko. s
nayo. __luddo_ti dÄ• ruá¹‡o kakkhaá¸·o. __macchaghÄ• tako_ti macchabandhakevaá¹-á¹-o
bandhanÄ• gÄ• ragopako. __kururakammantÄ• _ti dÄ• ruá¹‡akammantÄ• .

<9> __muddhÄ• vasitto_ti \Ee III 12/ khattiyÄ• bhisekena muddhani abhisitto. __puratthime
nagarato puratthimadisÄ• ya. __santhÄ• gÄ• ra_nti yaÃ±Ã±asÄ• laá¹ƒ. __kharÄ• jinaá¹ƒ niv
ajinacammaá¹ƒ nivÄ• setvÄ• . __sappitelenÄ• _ti sappinÄ• ca telena ca. á¹-hapetvÄ• hi sa
sneho telanti vuccati. __kaá¹‡á¸• Å«vamÄ• no_ti nakhÄ• naá¹ƒ chinnattÄ• kaá¹‡á¸• Å«vital
kaá¹‡á¸• Å«vamÄ• no. __anantarahitÄ• yÄ• _ti asanthatÄ• ya. __sarÅ«pavacchÄ• yÄ• _ti s
setÄ• hoti, vacchopi setakova. sace gÄ• vÄ« kabarÄ• vÄ• rattÄ• vÄ• , vacchopi tÄ• diso
sarÅ«pavacchÄ• ya. __so evamÄ• hÄ• _ti so rÄ• jÄ• evaá¹ƒ vadeti. __vacchatarÄ• _ti taru
atikkantÄ• balavavacchÄ• . __vacchatarÄ«_supi eseva nayo. __barihisatthÄ• yÄ• _ti parikk
yaÃ±Ã±abhÅ«miyaá¹ƒ attharaá¹‡atthÄ• ya ca. sesaá¹ƒ heá¹-á¹-hÄ• tattha tattha vitthÄ• rita

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kandarakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ•

<17> __evaá¹ƒ_ \Ne III 9/ __me suta_nti aá¹-á¹-hakanÄ• garasuttaá¹ƒ. tattha __beluvagÄ•
dakkhiá¹‡apasse avidÅ«re beluvagÄ• mako nÄ• ma atthi, taá¹ƒ gocaragÄ• maá¹ƒ katvÄ• ti
13/ so hi jÄ• tigottavasena ceva \Be III 9/ sÄ• rappattakulagaá¹‡anÄ• ya ca dasame á¹-hÄ•
dasamotveva nÄ• maá¹ƒ jÄ• taá¹ƒ. __aá¹-á¹-hakanÄ• garo_ti aá¹-á¹-hakanagaravÄ• sÄ«. _
kukkuá¹-aseá¹-á¹-hinÄ• kÄ• rito Ä• rÄ• mo.

<18> __tena bhagavatÄ• ... pe ... akkhÄ• to_ti ettha ayaá¹ƒ saá¹…khepattho, yo so bhaga
pÄ• ramiyo pÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisan
tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• nusayaá¹ƒ __jÄ• natÄ• , _ hatthatale á¹-hapitaÄ• ma
Ã±eyyadhammaá¹ƒ __passatÄ• _. apica pubbenivÄ• sÄ• dÄ«hi jÄ• natÄ• , dibbena cakkhu
chahi vÄ• pana abhiÃ±Ã±Ä• hi jÄ• natÄ• , sabbattha appaá¹-ihatena samantacakkhunÄ• p
sabbadhammajÄ• nanasamatthÄ• ya paÃ±Ã±Ä• ya jÄ• natÄ• , sabbasattÄ• naá¹ƒ cakkhuvi
tirokuá¹-á¹-Ä• digatÄ• nipi rÅ«pÄ• ni ativisuddhena maá¹ƒsacakkhunÄ• passatÄ• , attahitas
samÄ• dhipadaá¹-á¹-hÄ• nÄ• ya paá¹-ivedhapaÃ±Ã±Ä• ya jÄ• natÄ• , parahitasÄ• dhikÄ• y
desanÄ• paÃ±Ã±Ä• ya passatÄ• , arÄ«naá¹ƒ hatattÄ• paccayÄ• dÄ«naÃ±ca arahattÄ• __
saccÄ• naá¹ƒ buddhattÄ• __sammÄ• sambuddhena_. antarÄ• yikadhamme vÄ• jÄ• natÄ•
kilesÄ• rÄ«naá¹ƒ hatattÄ• arahatÄ• , sÄ• maá¹ƒ sabbadhammÄ• naá¹ƒ buddhattÄ• samm
catuvesÄ• rajjavasena catÅ«hi kÄ• raá¹‡ehi thomitena. atthi nu kho eko dhammo akkhÄ• to

<19> __abhisaá¹…khata_nti kataá¹ƒ uppÄ• ditaá¹ƒ. __abhisaÃ±cetayita_nti cetayitaá¹ƒ pak
á¹-hito_ti so tasmiá¹ƒ samathavipassanÄ• dhamme á¹-hito. __dhammarÄ• gena dhammana

samathavipassanÄ• su chandarÄ• go vutto. samathavipassanÄ• su \Ee III 14/ hi sabbena s
pariyÄ• diyituá¹ƒ sakkonto arahÄ• hoti, asakkonto anÄ• gÄ• mÄ« hoti. so samathavipassan
III 10/ appahÄ«nattÄ• catutthajjhÄ• nacetanÄ• ya suddhÄ• vÄ• se nibbattati, ayaá¹ƒ Ä• car

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha ``teneva dhammarÄ• genÄ• ti vacanato akusalena suddhÄ•
``suttaá¹ƒ Ä• harÄ• â€™â€™ ti vattabbo, addhÄ• aÃ±Ã±aá¹ƒ apassanto idameva Ä• hariss
panidaá¹ƒ suttaá¹ƒ neyyatthaá¹ƒ nÄ«tatthaâ€™â€™ nti, addhÄ• nÄ«tatthanti vakkhati. tato
sante anÄ• gÄ• miphalatthikena \Be III 10/ samathavipassanÄ• su chandarÄ• go kattabbo b
uppÄ• dite anÄ• gÄ• miphalaá¹ƒ paá¹-ividdhaá¹ƒ bhavissati ``mÄ• suttaá¹ƒ me laddhaâ€™
dÄ«pehi. paÃ±haá¹ƒ kathentena hi Ä• cariyassa santike uggahetvÄ• attharasaá¹ƒ paá¹-ivijj
vaá¹-á¹-ati, akusalena hi sagge, kusalena vÄ• apÄ• ye paá¹-isandhi nÄ• ma natthi. vuttaÃ±

``na, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena devÄ• paÃ±
paÃ±Ã±Ä• yanti, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci sugatiyo, atha kho, bhikkhave, lobhajena
mohajena kammena nirayo paÃ±Ã±Ä• yati, tiracchÄ• nayoni paÃ±Ã±Ä• yati, pettivisayo paÃ
panaÃ±Ã±Ä• pi kÄ• ci duggatiyoâ€™â€™ ti ---

evaá¹ƒ paÃ±Ã±Ä• petabbo. sace saÃ±jÄ• nÄ• ti saÃ±jÄ• nÄ• tu, no ce saÃ±jÄ• nÄ• ti, ``ga
pavisitvÄ• yÄ• guá¹ƒ pivÄ• hÄ«â€™â€™ ti uyyojetabbo.

yathÄ• ca pana imasmiá¹ƒ sutte, evaá¹ƒ mahÄ• mÄ• lukyovÄ• depi mahÄ• satipaá¹-á¹-hÄ
samathavipassanÄ• kathitÄ• . tattha imasmiá¹ƒ sutte samathavasena gacchatopi vipassanÄ
samathadhurameva dhuraá¹ƒ, mahÄ• mÄ• lukyovÄ• de vipassanÄ• va dhuraá¹ƒ, mahÄ• sa
vipassanuttaraá¹ƒ \Ee III 15/ nÄ• ma kathitaá¹ƒ, kÄ• yagatÄ• satisuttaá¹ƒ samathuttaranti.

__ayaá¹ƒ kho gahapati ... pe ... ekadhammo akkhÄ• to_ti ekadhammaá¹ƒ pucchitena ayam
pucchÄ• vasena kathitattÄ• ekÄ• dasapi dhammÄ• ekadhammo nÄ• ma jÄ• to. mahÄ• sal
ekÅ«navÄ«sati pabbÄ• ni paá¹-ipadÄ• vasena ekadhammo nÄ• ma jÄ• tÄ• ni, idha ekÄ• da
Ä• gatÄ• ni. amatuppattiyatthena vÄ• sabbÄ• nipi ekadhammoti vattuá¹ƒ vaá¹-á¹-ati.

<21> __nidhimukhaá¹ƒ gavesanto_ti nidhiá¹ƒ pariyesanto. __sakidevÄ• _ti ekapayogena. k
ekapayogeneva ekÄ• dasannaá¹ƒ nidhÄ«naá¹ƒ adhigamo hotÄ«ti. idhekacco araÃ±Ã±e nid
tamenaá¹ƒ aÃ±Ã±ataro atthacarako disvÄ• ``kiá¹ƒ bho carasÄ«â€™â€™ ti pucchati. so ``jÄ
pariyesÄ• mÄ«â€™â€™ ti \Be III 11/ Ä• ha. itaro ``tena hi samma Ä• gaccha, etaá¹ƒ pÄ• sÄ
ti Ä• ha. so taá¹ƒ pavattetvÄ• uparÅ«pari á¹-hapitÄ• vÄ• kucchiyÄ• kucchiá¹ƒ Ä• hacca á
kumbhiyo passeyya, evaá¹ƒ ekapayogena ekÄ• dasannaá¹ƒ nidhÄ«naá¹ƒ adhigamo hoti.

__Ä• cariyadhanaá¹ƒ pariyesissantÄ«_ti aÃ±Ã±atitthiyÄ• hi yassa santike sippaá¹ƒ uggaá¹

sippuggahaá¹‡ato pure vÄ• pacchÄ• vÄ• antarantare vÄ• gehato nÄ«haritvÄ• dhanaá¹ƒ
te Ã±Ä• tisabhÄ• gato pariyesanti, tathÄ• alabhamÄ• nÄ• bhikkhampi caritvÄ• dentiyeva.
vuttaá¹ƒ.

__kimaá¹…gaá¹ƒ panÄ• ha_nti bÄ• hirakÄ• tÄ• va aniyyÄ• nikepi sÄ• sane sippamattadÄ•
ahaá¹ƒ pana evaá¹ƒvidhe niyyÄ• nikasÄ• sane ekÄ• dasavidhaá¹ƒ amatuppattipaá¹-ipadaá¹
pÅ«jaá¹ƒ kiá¹ƒ na karissÄ• mi, karissÄ• miyevÄ• ti vadati. __paccekadussayugena_ \Ee III 1
ekamekassa bhikkhuno ekekaá¹ƒ dussayugamadÄ• sÄ«ti attho. samudÄ• cÄ• ravacanaá¹ƒ
tasmÄ• acchÄ• desÄ«ti vuttaá¹ƒ. __paÃ±casatavihÄ• ra_nti paÃ±casatagghanikaá¹ƒ paá¹‡
attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sekhasuttavaá¹‡á¹‡anÄ•

<22> __evaá¹ƒ_ \Ne III 12/ __me suta_nti sekhasuttaá¹ƒ. tattha __navaá¹ƒ santhÄ• gÄ• ra_
santhÄ• gÄ• raá¹ƒ, ekÄ• mahÄ• sÄ• lÄ• ti attho. uyyogakÄ• lÄ• dÄ«su hi rÄ• jÄ• no tattha
gacchantu, ettakÄ• pacchÄ• , ettakÄ• ubhohi passehi, ettakÄ• hatthÄ«su abhiruhantu, ett
rathesu tiá¹-á¹-hantÅ«â€™â€™ ti evaá¹ƒ santhaá¹ƒ karonti, mariyÄ• daá¹ƒ bandhanti, tasm
__santhÄ• gÄ• ra_nti vuccati. uyyogaá¹-á¹-hÄ• nato ca Ä• gantvÄ• yÄ• va gehesu allagom
karonti, tÄ• va dve tÄ«á¹‡i divasÄ• ni te rÄ• jÄ• no tattha santhambhantÄ«tipi santhÄ• gÄ• r
rÄ• jÅ«naá¹ƒ saha atthÄ• nusÄ• sanaá¹ƒ agÄ• rantipi santhÄ• gÄ• raá¹ƒ gaá¹‡arÄ• jÄ• no
uppannakiccaá¹ƒ ekassa vasena na chijjati, sabbesaá¹ƒ chando laddhuá¹ƒ vaá¹-á¹-ati, tasm
sannipatitvÄ• anusÄ• santi. tena vuttaá¹ƒ ``saha atthÄ• nusÄ• sanaá¹ƒ agÄ• rantipi santhÄ
panete tattha sannipatitvÄ• ``imasmiá¹ƒ kÄ• le kasituá¹ƒ vaá¹-á¹-ati, imasmiá¹ƒ kÄ• le vapit
evamÄ• dinÄ• nayena gharÄ• vÄ• sakiccÄ• ni sammantayanti, tasmÄ• chiddÄ• vachiddaá
tattha santharantÄ«tipi santhÄ• gÄ• raá¹ƒ. __acirakÄ• ritaá¹ƒ hotÄ«_ti
kaá¹-á¹-hakamma-silÄ• kamma-cittakammÄ• divasena susajjitaá¹ƒ devavimÄ• naá¹ƒ viya a
__samaá¹‡ena vÄ• _ti ettha yasmÄ• gharavatthupariggahakÄ• leyeva devatÄ• attano vas
tasmÄ• ``devena vÄ• â€™â€™ ti avatvÄ• ``samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• kenac
vuttaá¹ƒ.

__yena bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti santhÄ• gÄ• raá¹ƒ niá¹-á¹-hitanti sutvÄ• ``g
passissÄ• mÄ• â€™â€™ ti gantvÄ• dvÄ• rakoá¹-á¹-hakato paá¹-á¹-hÄ• ya sabbaá¹ƒ oloket
devavimÄ• nasadisaá¹ƒ ativiya manoramaá¹ƒ sassirikaá¹ƒ kena paá¹-hamaá¹ƒ paribhuttaá¹
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya assÄ• â€™â€™ ti cintetvÄ• ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹

diyyamÄ• nepi satthunova anucchavikaá¹ƒ, dakkhiá¹‡eyyavasena diyyamÄ• nepi satthunov
paá¹-hamaá¹ƒ satthÄ• raá¹ƒ paribhuÃ±jÄ• pessÄ• ma, bhikkhusaá¹…ghassa Ä• gamanaá¹ƒ
Ä• gate tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• gatameva bhavissati, satthÄ• raá¹ƒ tiyÄ• maratt
dhammakathaá¹ƒ kathÄ• pessÄ• ma, iti tÄ«hi ratanehi paribhuttaá¹ƒ mayaá¹ƒ pacchÄ• pari
evaá¹ƒ no dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ

__yena santhÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒsÅ«_ti taá¹ƒ divasaá¹ƒ kira santhÄ• gÄ• ra
rÄ• jakulÄ• naá¹ƒ dassanatthÄ• ya devavimÄ• naá¹ƒ viya susajjitaá¹ƒ hoti supaá¹-ijaggitaá¹
katvÄ• appaÃ±Ã±attaá¹ƒ. buddhÄ• hi nÄ• ma araÃ±Ã±ajjhÄ• sayÄ• araÃ±Ã±Ä• rÄ• mÄ•
tasmÄ• bhagavato manaá¹ƒ \Ee III 18/ jÄ• nitvÄ• va paÃ±Ã±Ä• pessÄ• mÄ• ti cintetvÄ• te
upasaá¹…kamiá¹ƒsu. idÄ• ni pana manaá¹ƒ labhitvÄ• paÃ±Ã±Ä• petukÄ• mÄ• yena santh

__sabbasanthariá¹ƒ santhÄ• gÄ• raá¹ƒ santharitvÄ• _ti yathÄ• sabbameva santhataá¹ƒ ho
santharÄ• petvÄ• . sabbapaá¹-hamaá¹ƒ tÄ• va ``gomayaá¹ƒ nÄ• ma sabbamaá¹…galesu va
sudhÄ• parikammakatampi bhÅ«miá¹ƒ allagomayena opuÃ±chÄ• petvÄ• parisukkhabhÄ• v
akkantaá¹-á¹-hÄ• ne padaá¹ƒ na paÃ±Ã±Ä• yati, evaá¹ƒ catujjÄ• tiyagandhehi limpÄ• petvÄ
kaá¹-asÄ• rake santharitvÄ• tesaá¹ƒ upari mahÄ• piá¹-á¹-hikakojavake Ä• diá¹ƒ katvÄ•
hatthattharaka-assattharaka-sÄ«hattharaka-byagghattharaka-candattharaka-sÅ«riyattharak
nÄ• nÄ• vaá¹‡á¹‡ehi attharaá¹‡ehi santharitabbakayuttaá¹ƒ sabbokÄ• saá¹ƒ santharÄ• pes
``sabbasanthariá¹ƒ santhÄ• gÄ• raá¹ƒ santharitvÄ• â€™â€™ ti.

__Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• _ti majjhaá¹-á¹-hÄ• ne tÄ• va maá¹…galatthambhaá¹ƒ nis
buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• tattha yaá¹ƒ yaá¹ƒ mudukaÃ±ca manoramaÃ±ca pacc
paccattharitvÄ• bhagavato lohitakaá¹ƒ manuÃ±Ã±adassanaá¹ƒ upadhÄ• naá¹ƒ upadahitvÄ
suvaá¹‡á¹‡arajatatÄ• rakavicittaá¹ƒ vitÄ• naá¹ƒ bandhitvÄ• gandhadÄ• mapupphadÄ• map
paccattharaá¹‡ehi alaá¹…karitvÄ• samantÄ• dvÄ• dasahatthaá¹-á¹-hÄ• ne pupphajÄ• laá¹
tiá¹ƒsahatthamattaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-asÄ• á¹‡iyÄ• parikkhipÄ• petvÄ• \Ee III 19/ paccl
bhikkhusaá¹…ghassa pallaá¹…kapÄ«á¹-ha-apassayapÄ«á¹-ha-muá¹‡á¸• apÄ«á¹-hÄ• ni paÅ
setapaccattharaá¹‡ehi paccattharÄ• petvÄ• pÄ• cÄ«nabhittiá¹ƒ nissÄ• ya attano attano ma
paÃ±Ã±Ä• petvÄ• haá¹ƒsalomÄ• dipÅ«ritÄ• ni upadhÄ• nÄ• ni á¹-hapÄ• pesuá¹ƒ ``evaá¹ƒ
dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``Ä• sanÄ• ni paÃ±Ã±

__udakamaá¹‡ika_nti \Ne III 14/ mahÄ• kucchikaá¹ƒ udakacÄ• á¹-iá¹ƒ. __upaá¹-á¹-hapetvÄ
bhikkhusaá¹…gho ca yathÄ• ruciyÄ• hatthe vÄ• dhovissanti pÄ• de vÄ• , mukhaá¹ƒ vÄ• v
á¹-hÄ• nesu maá¹‡ivaá¹‡á¹‡assa udakassa pÅ«rÄ• petvÄ• vÄ• satthÄ• ya nÄ• nÄ• pupphÄ
ca pakkhipitvÄ• kadalipaá¹‡á¹‡ehi pidahitvÄ• patiá¹-á¹-hÄ• pesuá¹ƒ. idaá¹ƒ sandhÄ• ya vu
``upaá¹-á¹-hapetvÄ• â€™â€™ ti.

__telappadÄ«paá¹ƒ Ä• ropetvÄ• _ti rajatasuvaá¹‡á¹‡Ä• dimayadaá¹‡á¸• Ä• su dÄ«pikÄ• su
yonakarÅ«pakirÄ• tarÅ«pakÄ• dÄ«naá¹ƒ hatthe á¹-hapitasuvaá¹‡á¹‡arajatÄ• dimayakapalla
jalayitvÄ• ti attho. __yena bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti ettha pana te sakyarÄ• jÄ
santhÄ• gÄ• rameva, atha kho yojanÄ• vaá¹-á¹-e kapilavatthusmiá¹ƒ nagaravÄ«thiyopi sam
14/ ussÄ• petvÄ• gehadvÄ• resu puá¹‡á¹‡aghaá¹-e ca kadaliyo ca á¹-hapÄ• petvÄ• sakala
vippakiá¹‡á¹‡atÄ• rakaá¹ƒ viya katvÄ• ``khÄ«rapÄ• yake dÄ• rake khÄ«raá¹ƒ pÄ• yetha, da
lahuá¹ƒ bhojetvÄ• sayÄ• petha, uccÄ• saddaá¹ƒ mÄ• karittha, ajja ekarattiá¹ƒ satthÄ• ant
buddhÄ• nÄ• ma appasaddakÄ• mÄ• hontÄ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• sayaá¹ƒ c
bhagavÄ• tenupasaá¹…kamiá¹ƒsu.

__atha_ \Ee III 20/ __kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhi
santhÄ• gÄ• raá¹ƒ tenupasaá¹…kamÄ«_ti. ``yassa dÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ ma
kÄ• le Ä• rocite bhagavÄ• lÄ• khÄ• rasena tintarattakoviá¸·Ä• rapupphavaá¹‡á¹‡aá¹ƒ rattac
padumaá¹ƒ kantanto viya saá¹ƒvidhÄ• ya timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dento nivÄ• setvÄ•
padumakalÄ• paá¹ƒ parikkhipanto viya vijjullatÄ• sassirikaá¹ƒ kÄ• yabandhanaá¹ƒ bandhitv
gajakumbhaá¹ƒ pariyonaddhanto viya ratanasatubbedhe suvaá¹‡á¹‡agghike pavÄ• á¸·ajÄ•
suvaá¹‡á¹‡acetiye rattakambalakaÃ±cukaá¹ƒ paá¹-imuÃ±canto viya gacchantaá¹ƒ puá¹‡á¹‡
rattavaá¹‡á¹‡avalÄ• hakena paá¹-icchÄ• dayamÄ• no viya kaÃ±canapabbatamatthake supa
parisiÃ±canto viya cittakÅ«á¹-apabbatamatthakaá¹ƒ vijjullatÄ• ya parikkhipanto viya ca
sacakkavÄ• á¸·asineruyugandharaá¹ƒ mahÄ• pathaviá¹ƒ cÄ• letvÄ• gahitaá¹ƒ nigrodhapall
rattavarapaá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• gandhakuá¹-idvÄ• rato nikkhami kaÃ±canaguhato s
udayapabbatakÅ«á¹-ato puá¹‡á¹‡acando viya ca. nikkhamitvÄ• pana gandhakuá¹-ipamukh

athassa \Ne III 15/ kÄ• yato meghamukhehi vijjukalÄ• pÄ• viya rasmiyo nikkhamitvÄ•
suvaá¹‡á¹‡arasadhÄ• rÄ• parisekamaÃ±jaripattapupphaphalaviá¹-ape viya Ä• rÄ• marukkh
attano attano pattacÄ«varamÄ• dÄ• ya mahÄ• bhikkhusaá¹…gho bhagavantaá¹ƒ parivÄ• re
á¹-hitÄ• bhikkhÅ« evarÅ«pÄ• ahesuá¹ƒ appicchÄ• santuá¹-á¹-hÄ• pavivittÄ• asaá¹ƒsaá¹-
\Ee III 21/ vattÄ• ro vacanakkhamÄ• codakÄ• pÄ• pagarahÄ« sÄ«lasampannÄ• samÄ• dh
paÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasampannÄ• ti. tehi parivÄ• rito bhagavÄ• rattaka
suvaá¹‡á¹‡akkhandho rattapadumasaá¹‡á¸• amajjhagatÄ• viya suvaá¹‡á¹‡anÄ• vÄ• pavÄ
suvaá¹‡á¹‡apÄ• sÄ• do virocittha. sÄ• riputtamoggallÄ• nÄ• dayo mahÄ• therÄ• pi naá¹ƒ m
paá¹ƒsukÅ«laá¹ƒ \Be III 15/ pÄ• rupitvÄ• maá¹‡ivammavammikÄ• viya mahÄ• nÄ• gÄ• pa
bhinnakilesÄ• vijaá¹-itajaá¹-Ä• chinnabandhanÄ• kule vÄ• gaá¹‡e vÄ• alaggÄ• .

iti bhagavÄ• sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi, vÄ«tadoso vÄ«tadosehi, vÄ«tamoho vÄ«
nittaá¹‡hehi, nikkileso nikkilesehi, sayaá¹ƒ buddho bahussutabuddhehi parivÄ• rito, pattapa
kesaraá¹ƒ, kesaraparivÄ• ritÄ• viya kaá¹‡á¹‡ikÄ• , aá¹-á¹-hanÄ• gasahassaparivÄ• rito viya

navutihaá¹ƒsasahassaparivÄ• rito viya dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , senaá¹…gaparivÄ•
marugaá¹‡aparivÄ• rito viya sakko devarÄ• jÄ• , brahmagaá¹‡aparivÄ• rito viya hÄ• ritamah
tÄ• rÄ• gaá¹‡aparivÄ• rito viya puá¹‡á¹‡acando, asamena buddhavesena aparimÄ• á¹‡ena
kapilavatthugamanamaggaá¹ƒ paá¹-ipajji.

athassa puratthimakÄ• yato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmÄ« uá¹-á¹-hahitvÄ• asÄ«tihattha
pacchimakÄ• yato dakkhiá¹‡ahatthato, vÄ• mahatthato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmÄ« uá
asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesi. upari kesantato paá¹-á¹-hÄ• ya sabbakesÄ• vattehi
rasmÄ« uá¹-á¹-hahitvÄ• gaganatale asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesi. heá¹-á¹-hÄ• pÄ
pavÄ• á¸·avaá¹‡á¹‡Ä• rasmÄ« uá¹-á¹-hahitvÄ• ghanapathaviyaá¹ƒ asÄ«tihatthaá¹-á¹-hÄ•
samantÄ• asÄ«tihatthamattaá¹ƒ á¹-hÄ• naá¹ƒ chabbaá¹‡á¹‡Ä• buddharasmiyo vijjotamÄ•
vipphandamÄ• nÄ• kaÃ±canadaá¹‡á¸• adÄ«pikÄ• hi niccharitvÄ• Ä• kÄ• saá¹ƒ pakkhanda
cÄ• tuddÄ«pikamahÄ• meghato nikkhantavijjullatÄ• viya vidhÄ• viá¹ƒsu. sabbadisÄ• bhÄ•
suvaá¹‡á¹‡acampakapupphehi vikiriyamÄ• nÄ• viya, suvaá¹‡á¹‡aghaá¹-Ä• nikkhantasuva
16/ siÃ±camÄ• nÄ• viya, pasÄ• ritasuvaá¹‡á¹‡apaá¹-aparikkhittÄ• viya,
verambhavÄ• tasamuá¹-á¹-hitakiá¹ƒsukakaá¹‡ikÄ• rapupphacuá¹‡á¹‡asamokiá¹‡á¹‡Ä• viya

bhagavatopi asÄ«tianubyaÃ±janabyÄ• mappabhÄ• dvattiá¹ƒsavaralakkhaá¹‡asamujjalaá¹ƒ
samuggatatÄ• rakaá¹ƒ viya gaganatalaá¹ƒ, vikasitamiva padumavanaá¹ƒ, sabbapÄ• liphullo
pÄ• ricchattako, paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• naá¹ƒ dvattiá¹ƒsÅ«candÄ• naá¹ƒ dvattiá¹ƒsas
dvattiá¹ƒsacakkavattÄ«naá¹ƒ dvattiá¹ƒsadevarÄ• jÄ• naá¹ƒ dvattiá¹ƒsamahÄ• brahmÄ• naá
siriá¹ƒ abhibhavamÄ• naá¹ƒ viya virocittha, yathÄ• taá¹ƒ dasahi pÄ• ramÄ«hi dasahi upapÄ
paramatthapÄ• ramÄ«hi supÅ«ritÄ• hi samatiá¹ƒsapÄ• ramitÄ• hi alaá¹…kataá¹ƒ. kappasat
asaá¹…khyeyyÄ• ni dinnadÄ• naá¹ƒ rakkhitasÄ«laá¹ƒ katakalyÄ• á¹‡akammaá¹ƒ ekasmiá¹ƒ
vipÄ• kaá¹ƒ dÄ• tuá¹ƒ á¹-hÄ• naá¹ƒ alabhamÄ• naá¹ƒ sambÄ• dhapattaá¹ƒ viya ahosi. nÄ•
ekanÄ• vaá¹ƒ Ä• ropanakÄ• lo viya, sakaá¹-asahassabhaá¹‡á¸• aá¹ƒ ekasakaá¹-aá¹ƒ Ä• ro
paÃ±cavÄ«satiyÄ• nadÄ«naá¹ƒ oghassa sambhijja mukhadvÄ• re ekato rÄ• sÄ«bhÅ«takÄ•

imÄ• ya buddhasiriyÄ• obhÄ• samÄ• nassÄ• pi ca bhagavato purato anekÄ• ni daá¹‡á¸• a
tathÄ• pacchato. vÄ• mapasse dakkhiá¹‡apasse.
jÄ• tikusumacampakavanamallikarattuppalanÄ«luppalamakulasinduvÄ• rapupphÄ• ni \Ee II
nÄ«lapÄ«tÄ• divaá¹‡á¹‡asugandhagandhacuá¹‡á¹‡Ä• ni ca cÄ• tuddÄ«pikameghavissaá¹-
vippakiriá¹ƒsu. paÃ±caá¹…gikatÅ«riyanigghosÄ• ceva buddhadhammasaá¹…ghaguá¹‡app
sabbadisÄ• pÅ«rayiá¹ƒsu. devamanussanÄ• gasupaá¹‡á¹‡agandhabbayakkhÄ• dÄ«naá¹ƒ
labhiá¹ƒsu. imasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• __padasahassena_ gamanavaá¹‡á¹‡aá¹ƒ
tatridaá¹ƒ mukhamattaá¹ƒ ---

``evaá¹ƒ sabbaá¹…gasampanno, kampayanto vasundharaá¹ƒ.

aheá¹-hayanto pÄ• á¹‡Ä• ni, yÄ• ti lokavinÄ• yako ||

dakkhiá¹‡aá¹ƒ paá¹-hamaá¹ƒ pÄ• daá¹ƒ, uddharanto narÄ• sabho.

gacchanto sirisampanno, sobhate dvipaduttamo ||

gacchato \Ne III 17/ buddhaseá¹-á¹-hassa, heá¹-á¹-hÄ• pÄ• datalaá¹ƒ mudu.

samaá¹ƒ samphusate bhÅ«miá¹ƒ, rajasÄ• nupalippati ||

ninnaá¹-á¹-hÄ• naá¹ƒ unnamati, gacchante lokanÄ• yake.

unnataÃ±ca samaá¹ƒ hoti, pathavÄ« ca acetanÄ• ||

pÄ• sÄ• á¹‡Ä• sakkharÄ• ceva, kathalÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• .

sabbe maggÄ• vivajjanti, gacchante lokanÄ• yake ||

nÄ• tidÅ«re \Be III 17/ uddharati, naccÄ• sanne ca nikkhipaá¹ƒ.

aghaá¹-á¹-ayanto niyyÄ• ti, ubho jÄ• á¹‡Å« ca gopphake ||

nÄ• tisÄ«ghaá¹ƒ \Ee III 24/ pakkamati, sampannacaraá¹‡o muni.

na cÄ• tisaá¹‡ikaá¹ƒ yÄ• ti, gacchamÄ• no samÄ• hito ||

uddhaá¹ƒ adho ca tiriyaá¹ƒ, disaÃ±ca vidisaá¹ƒ tathÄ• .

na pekkhamÄ• no so yÄ• ti, yugamattamhi pekkhati ||

nÄ• gavikkantacÄ• ro so, gamane sobhate jino.

cÄ• ruá¹ƒ gacchati lokaggo, hÄ• sayanto sadevake ||

uá¸·urÄ• jÄ• va sobhanto, catucÄ• rÄ«va kesarÄ«.

tosayanto bahÅ« satte, puraá¹ƒ seá¹-á¹-haá¹ƒ upÄ• gamÄ«â€™â€™ ti ||

vaá¹‡á¹‡akÄ• lo nÄ• ma kiresa, evaá¹ƒvidhesu kÄ• lesu buddhassa sarÄ«ravaá¹‡á¹‡e vÄ•
dhammakathikassa thÄ• moyeva pamÄ• á¹‡aá¹ƒ cuá¹‡á¹‡iyapadehi vÄ• gÄ• thÄ• bandher
tattakaá¹ƒ vattabbaá¹ƒ. dukkathitanti na vattabbaá¹ƒ. appamÄ• á¹‡avaá¹‡á¹‡Ä• hi buddhÄ•
anavasesato vaá¹‡á¹‡aá¹ƒ \Ne III 18/ vattuá¹ƒ asamatthÄ• , pageva itarÄ• pajÄ• ti. iminÄ•
alaá¹…katappaá¹-iyattaá¹ƒ sakyarÄ• japuraá¹ƒ pavisitvÄ• bhagavÄ• pasannacittena janen
gandhadhÅ«mavÄ• sacuá¹‡á¹‡Ä• dÄ«hi pÅ«jayamÄ• no santhÄ• gÄ• raá¹ƒ pÄ• visi. tena v
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena evaá¹ƒ santhÄ
tenupasaá¹…kamÄ«â€™â€™ ti.

__bhagavantaá¹ƒyeva purakkhatvÄ• _ti bhagavantaá¹ƒ purato katvÄ• . tattha bhagavÄ• bh
upÄ• sakÄ• naÃ±ca majjhe nisinno gandhodakena nhÄ• petvÄ• dukÅ«lacumbaá¹-akena vo
jÄ• tihiá¹…gulakena majjitvÄ• rattakambalapaliveá¹-hite \Ee III 25/ pÄ«á¹-he
á¹-hapitarattasuvaá¹‡á¹‡aghanapaá¹-imÄ• viya ativirocittha. ayaá¹ƒ panettha porÄ• á¹‡Ä• n
vaá¹‡á¹‡abhaá¹‡anamaggo ---

``gantvÄ• na maá¹‡á¸• alamÄ• á¸·aá¹ƒ, nÄ• gavikkantacaraá¹‡o.

obhÄ• sayanto lokaggo, nisÄ«di varamÄ• sane ||

tasmiá¹ƒ \Be III 18/ nisinno naradammasÄ• rathi,

devÄ• tidevo satapuÃ±Ã±alakkhaá¹‡o.

buddhÄ• sane majjhagato virocati,

suvaá¹‡á¹‡anekkhaá¹ƒ viya paá¹‡á¸• ukambale ||

nekkhaá¹ƒ jambonadasseva, nikkhittaá¹ƒ paá¹‡á¸• ukambale.

virocati vÄ«tamalo, maá¹‡iverocano yathÄ• ||

mahÄ• sÄ• lova samphullo, nerurÄ• jÄ• valaá¹…kato.

suvaá¹‡á¹‡ayÅ«pasaá¹…kÄ• so, padumo kokanado yathÄ• ||

jalanto dÄ«parukkhova, pabbatagge yathÄ• sikhÄ«.

devÄ• naá¹ƒ pÄ• ricchattova, sabbaphullo virocathÄ• â€™â€™ ti ||

__kÄ• pilavatthave_ \Ne III 19/ __sakye bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• yÄ• _ti ettha
santhÄ• gÄ• raanumodanappaá¹-isaá¹ƒyuttÄ• pakiá¹‡á¹‡akakathÄ• veditabbÄ• . tadÄ• hi
otÄ• rento viya pathavojaá¹ƒ Ä• kaá¸• á¸• hanto viya mahÄ• jambuá¹ƒ khandhe gahetvÄ• c
madhubhaá¹‡á¸• aá¹ƒ cakkayantena pÄ«á¸·etvÄ• madhupÄ• naá¹ƒ pÄ• yamÄ• no viya kÄ•
hitasukhÄ• vahaá¹ƒ \Ee III 26/ pakiá¹‡á¹‡akakathaá¹ƒ kathesi. ``Ä• vÄ• sadÄ• naá¹ƒ nÄ• m
mahantaá¹ƒ, tumhÄ• kaá¹ƒ Ä• vÄ• so mayÄ• paribhutto bhikkhusaá¹…ghena paribhutto ma
paribhutto pana dhammaratanena paribhutto yevÄ• ti tÄ«hi ratanehi paribhutto nÄ• ma hoti.
dinne sabbadÄ• naá¹ƒ dinnameva hoti. bhÅ«maá¹-á¹-hakapaá¹‡á¹‡asÄ• lÄ• ya vÄ• sÄ• kh
Ä• nisaá¹ƒso nÄ• ma paricchindituá¹ƒ na sakkÄ• â€™â€™ ti nÄ• nÄ• nayavicittaá¹ƒ bahuá¹

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

vihÄ• re \Be III 19/ kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

dadeyya ujubhÅ«tesu, vippasannena cetasÄ• .

te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295) ---

evaá¹ƒ ayampi Ä• vÄ• se Ä• nisaá¹ƒso, ayampi Ä• nisaá¹ƒsoti bahudevarattiá¹ƒ atirekataraa
Ä• vÄ• sÄ• nisaá¹ƒsakathaá¹ƒ \Ne III 20/ kathesi. tattha imÄ• gÄ• thÄ• va saá¹…gahaá¹ƒ Ä
pakiá¹‡á¹‡akadhammadesanÄ• pana saá¹…gahaá¹ƒ na Ä• rohati. __sandassesÄ«_tiÄ• dÄ

__Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesÄ«_ti dhammakathaá¹ƒ kathÄ• petukÄ• mo jÄ•
sÄ• riputtamahÄ• moggallÄ• namahÄ• kassapÄ• dÄ«su asÄ«timahÄ• theresu vijjamÄ• nes
bhÄ• ramakÄ• sÄ«ti. parisajjhÄ• sayavasena. Ä• yasmÄ• hi Ä• nando bahussutÄ• naá¹ƒ a
padabyaÃ±janehi madhuradhammakathaá¹ƒ kathetunti sÄ• kiyamaá¹‡á¸• ale pÄ• kaá¹-o pa
vihÄ• raá¹ƒ gantvÄ• pi dhammakathÄ• sutapubbÄ• , orodhÄ• pana nesaá¹ƒ na yathÄ• ruc
labhanti, tesaá¹ƒ etadahosi --- ``aho vata bhagavÄ• appaá¹ƒyeva dhammakathaá¹ƒ kathetv
Ã±Ä• tiseá¹-á¹-hassa Ä• nandassa bhÄ• raá¹ƒ kareyyÄ• â€™â€™ ti. tesaá¹ƒ ajjhÄ• sayava
bhÄ• ramakÄ• si.

__sekho pÄ• á¹-ipado_ti paá¹-ipannako sekhasamaá¹‡o. so tuyhaá¹ƒ paá¹-ibhÄ• tu upaá¹-
paá¹-ipadaá¹ƒ desehÄ«ti paá¹-ipadÄ• ya puggalaá¹ƒ niyametvÄ• dasseti. kasmÄ• pana bh
niyamesi? bahÅ«hi kÄ• raá¹‡ehi. ime tÄ• va sakyÄ• maá¹…galasÄ• lÄ• ya maá¹…galaá¹ƒ
icchanti, ayaÃ±ca sekhapaá¹-ipadÄ• mayhaá¹ƒ sÄ• sane maá¹…galapaá¹-ipadÄ• vaá¸• á¸
imaá¹ƒ paá¹-ipadaá¹ƒ niyamesi. tassaÃ±ca parisati sekhÄ• va bahÅ« nisinnÄ• , te attanÄ•
kathÄ«yamÄ• ne akilamantÄ• va sallakkhessantÄ«tipi imaá¹ƒ paá¹-ipadaá¹ƒ niyamesi. Ä• y
sekhapaá¹-isambhidÄ• pattova, so attanÄ• paá¹-ividdhe paccakkhaá¹-á¹-hÄ• ne kathento a
sakkhissatÄ«tipi imaá¹ƒ paá¹-ipadaá¹ƒ niyamesi. sekhapaá¹-ipadÄ• ya ca tissopi sikkhÄ• o
tattha adhisÄ«lasikkhÄ• ya \Ee III 28/ kathitÄ• ya sakalaá¹ƒ vinayapiá¹-akaá¹ƒ kathitameva
adhicittasikkhÄ• ya kathitÄ• ya sakalaá¹ƒ suttantapiá¹-akaá¹ƒ kathitaá¹ƒ hoti, adhipaÃ±Ã±Ä
sakalaá¹ƒ abhidhammapiá¹-akaá¹ƒ kathitaá¹ƒ hoti, Ä• nando ca bahussuto tipiá¹-akadharo,
piá¹-akehi tisso sikkhÄ• kathetuá¹ƒ, evaá¹ƒ kathite sakyÄ• naá¹ƒ maá¹…galameva vaá¸• á¸
imaá¹ƒ paá¹-ipadaá¹ƒ niyamesi.

__piá¹-á¹-hi me Ä• gilÄ• yatÄ«_ti kasmÄ• Ä• gilÄ• yati? bhagavato hi chabbassÄ• ni padh
III 21/ mahantaá¹ƒ kÄ• yadukkhaá¹ƒ ahosi, athassa aparabhÄ• ge mahallakakÄ• le piá¹-á¹-
akÄ• raá¹‡aá¹ƒ vÄ• etaá¹ƒ. pahoti hi bhagavÄ• uppannaá¹ƒ vedanaá¹ƒ vikkhambhetvÄ• e
ekapallaá¹…kena nisÄ«dituá¹ƒ. santhÄ• gÄ• rasÄ• laá¹ƒ pana catÅ«hi iriyÄ• pathehi paribh
pÄ• dadhovanaá¹-á¹-hÄ• nato yÄ• va dhammÄ• sanÄ• agamÄ• si, ettake á¹-hÄ• ne gaman
patto thokaá¹ƒ á¹-hatvÄ• nisÄ«di, ettake á¹-hÄ• naá¹ƒ. diyaá¸• á¸• hayÄ• maá¹ƒ dhammÄ•
á¹-hÄ• ne nisajjÄ• nipphannÄ• . idÄ• ni dakkhiá¹‡ena passena thokaá¹ƒ nipanne sayanaá¹
catÅ«hi iriyÄ• pathehi paribhuÃ±jitukÄ• mo ahosi. upÄ• dinnakasarÄ«raÃ±ca nÄ• ma ``no Ä
vattabbaá¹ƒ, tasmÄ• ciraá¹ƒ nisajjÄ• ya saÃ±jÄ• taá¹ƒ appakampi Ä• gilÄ• yanaá¹ƒ gahetv

__saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• _ti santhÄ• gÄ• rassa kira ekapasse te rÄ• jÄ• no
parikkhipÄ• petvÄ• kappiyamaÃ±cakaá¹ƒ paÃ±Ã±apetvÄ• kappiyapaccattharaá¹‡ena atth
suvaá¹‡á¹‡a-tÄ• raka-gandhamÄ• lÄ• -dÄ• mapaá¹-imaá¹‡á¸• itaá¹ƒ vitÄ• naá¹ƒ bandhitvÄ
Ä• ropayiá¹ƒsu ``appeva nÄ• ma satthÄ• dhammÄ• sanato \Ee III 29/ vuá¹-á¹-hÄ• ya thoka

nipajjeyya, evaá¹ƒ no imaá¹ƒ santhÄ• gÄ• raá¹ƒ bhagavatÄ• catÅ«hi iriyÄ• pathehi paribhu
hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti. satthÄ• pi tadeva sandhÄ• ya tattha saá¹…ghÄ
nipajji. __uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• _ti ettakaá¹ƒ kÄ• laá¹ƒ atikkamitvÄ• vu
vuá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ citte á¹-hapetvÄ• .

<23> __mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ Ä• mantesÄ«_ti so kira tasmiá¹ƒ kÄ• le tassaá¹ƒ paris
tasmiá¹ƒ saá¹…gahite sesaparisÄ• saá¹…gahitÄ• va \Be III 21/ hotÄ«ti thero tameva Ä• ma
sÄ«lena sampanno, sampannasÄ«lo paripuá¹‡á¹‡asÄ«loti attho. __saddhammehÄ«_ti sunc
sappurisÄ• naá¹ƒ dhammehi.

<24> __kathaÃ±ca mahÄ• nÄ• mÄ• _ti iminÄ• ettakena á¹-hÄ• nena sekhapaá¹-ipadÄ• ya
paá¹-ipÄ• á¹-iyÄ• vitthÄ• retukÄ• mo evamÄ• ha. tattha __sÄ«lasampanno_tiÄ• dÄ«ni ``sar
viharathÄ• â€™â€™ ti Ä• kaá¹…kheyyasuttÄ• dÄ«su vuttanayeneva veditabbÄ• ni.

<25> __kÄ• yaduccaritenÄ• _tiÄ• dÄ«su \Ne III 22/ upayogatthe karaá¹‡avacanaá¹ƒ, hiriyit
kÄ• yaduccaritÄ• dÄ«ni hiriyati jigucchatÄ«ti attho. ottappaniddese hetvatthe karaá¹‡avacar
kÄ• yaduccaritÄ• dÄ«hi ottappassa hetubhÅ«tehi ottappati bhÄ• yatÄ«ti attho. __Ä• raddha
paggahitavÄ«riyo anosakkitamÄ• naso. __pahÄ• nÄ• yÄ• _ti pahÄ• natthÄ• ya. __upasamp
paá¹-ilÄ• bhatthÄ• ya. __thÄ• mavÄ• _ti vÄ«riyathÄ• mena samannÄ• gato. __daá¸·haparal
__anikkhittadhuro kusalesu dhammesÅ«_ti kusalesu dhammesu anoropitadhuro anosakkita
uttamena. __satinepakkenÄ• _ti satiyÄ• ca nipakabhÄ• vena ca. kasmÄ• pana satibhÄ• ja
satiyÄ• balavabhÄ• vadÄ«panatthaá¹ƒ. paÃ±Ã±Ä• vippayuttÄ• hi sati dubbalÄ• hoti, samp

__cirakatampÄ«_ti attanÄ• vÄ• parena vÄ• kÄ• yena cirakataá¹ƒ cetiyaá¹…gaá¹‡avattÄ•
mahÄ• vattapaá¹-ipattipÅ«raá¹‡aá¹ƒ. __cirabhÄ• sitampÄ«_ti attanÄ• vÄ• parena vÄ• vÄ•
sakkaccaá¹ƒ uddisana-uddisÄ• pana-dhammosÄ• raá¹‡a-dhammadesanÄ• -upanisinnakath
pavattitaá¹ƒ vacÄ«kammaá¹ƒ. __saritÄ• anussaritÄ• _ti tasmiá¹ƒ kÄ• yena cirakate ``kÄ• y
cirabhÄ• site vÄ• cÄ• nÄ• ma vacÄ«viÃ±Ã±atti. tadubhayampi rÅ«paá¹ƒ, taá¹ƒsamuá¹-á¹-h
arÅ«paá¹ƒ. iti ime rÅ«pÄ• rÅ«padhammÄ• evaá¹ƒ uppajjitvÄ• evaá¹ƒ niruddhÄ• â€™â€™
satisambojjhaá¹…gaá¹ƒ samuá¹-á¹-hÄ• petÄ«ti attho. bojjhaá¹…gasamuá¹-á¹-hÄ• pikÄ• hi
satiyÄ• esa sakimpi saraá¹‡ena saritÄ• , punappunaá¹ƒ saraá¹‡ena anussaritÄ• ti veditabb

__udayatthagÄ• miniyÄ• _ti \Be III 22/ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayavayagÄ• miniy
paá¹-ivijjhituá¹ƒ samatthÄ• ya. __ariyÄ• yÄ• _ti vikkhambhanavasena ca samucchedavasen
á¹-hitÄ• ya parisuddhÄ• ya. __paÃ±Ã±Ä• ya samannÄ• gato_ti vipassanÄ• paÃ±Ã±Ä• ya ce
samaá¹…gÄ«bhÅ«to. __nibbedhikÄ• yÄ• _ti \Ee III 31/ sÄ• yeva nibbijjhanato nibbedhikÄ• t
samannÄ• gatoti attho. tattha maggapaÃ±Ã±Ä• ya samucchedavasena anibbiddhapubbaá¹ƒ
lobhakkhandhaá¹ƒ dosakkhandhaá¹ƒ mohakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikÄ

tadaá¹…gavasena nibbedhikÄ• ya maggapaÃ±Ã±Ä• ya paá¹-ilÄ• bhasaá¹ƒvattanato cÄ• ti v
ti vattuá¹ƒ vaá¹-á¹-ati. __sammÄ• dukkhakkhayagÄ• miniyÄ• _ti idhÄ• pi maggapaÃ±Ã±Ä•
vaá¹-á¹-adukkhaá¹ƒ khepayamÄ• nÄ• gacchatÄ«ti \Ne III 23/ sammÄ• dukkhakkhayagÄ• m
tadaá¹…gavasena vaá¹-á¹-adukkhaÃ±ca kilesadukkhaÃ±ca khepayamÄ• nÄ• gacchatÄ«ti
dukkhakkhayagÄ• miniyÄ• vÄ• maggapaÃ±Ã±Ä• ya paá¹-ilÄ• bhasaá¹ƒvattanato esÄ• du
veditabbÄ• .

<26> __abhicetasikÄ• na_nti abhicittaá¹ƒ seá¹-á¹-hacittaá¹ƒ sitÄ• naá¹ƒ nissitÄ• naá¹ƒ.
__diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti appitappitakkhaá¹‡e sukhapaá¹-ilÄ• bhahetÅ«n
icchiticchitakkhaá¹‡e samÄ• pajjitÄ• . __akicchalÄ• bhÄ«_ti nidukkhalÄ• bhÄ«. __akasiralÄ
paguá¹‡abhÄ• vena eko icchiticchitakkhaá¹‡e samÄ• pajjituá¹ƒ sakkoti, samÄ• dhipÄ• ripan
akilamanto vikkhambhetuá¹ƒ na sakkoti, so attano anicchÄ• ya khippameva vuá¹-á¹-hÄ• ti, y
samÄ• pattiá¹ƒ á¹-hapetuá¹ƒ na sakkoti ayaá¹ƒ kicchalÄ• bhÄ« kasiralÄ• bhÄ« nÄ• ma. eko
samÄ• pajjituá¹ƒ sakkoti, samÄ• dhipÄ• ripanthikadhamme ca akilamanto vikkhambheti, so
vuá¹-á¹-hÄ• tuá¹ƒ sakkoti, ayaá¹ƒ akicchalÄ• bhÄ« akasiralÄ• bhÄ« nÄ• ma.

<27> __ayaá¹ƒ_ \Ee III 32/ __vuccati mahÄ• nÄ• ma ariyasÄ• vako sekho pÄ• á¹-ipado_ti n
sekho pÄ• á¹-ipado vipassanÄ• gabbhÄ• ya vaá¸• á¸• hamÄ• nakapaá¹-ipadÄ• ya samannÄ
__apuccaá¹‡á¸• atÄ• yÄ• _ti apÅ«tiaá¹‡á¸• atÄ• ya. __bhabbo abhinibbhidÄ• yÄ• _ti vipass
bhabbo. __sambodhÄ• yÄ• _ti ariyamaggÄ• ya. __anuttarassa yogakkhemassÄ• _ti arahatt
yogakkhemo nÄ• ma, tadabhigamÄ• ya bhabboti dasseti. yÄ• panÄ• yamettha atthadÄ«pa
cetokhilasutte vuttanayeneva veditabbÄ• . kevalaÃ±hi tattha ``tassÄ• kukkuá¹-iyÄ• aá¹‡á¸•
tividhakiriyakaraá¹‡aá¹ƒ viya hi imassa bhikkhuno ussoá¸·hipannarasehi aá¹…gehi samannÄ
yaá¹ƒ evaá¹ƒ opammasaá¹ƒsandanaá¹ƒ Ä• gataá¹ƒ, taá¹ƒ idha evaá¹ƒ sÄ«lasampanno hotÄ
kukkuá¹-iyÄ• aá¹‡á¸• esu tividhakiriyakaraá¹‡aá¹ƒ viya imassa bhikkhuno sÄ«lasampannat
dhammehi samaá¹…gibhÄ• voâ€™â€™ ti. evaá¹ƒ yojetvÄ• veditabbaá¹ƒ. sesaá¹ƒ sabbatth

<28> __imaá¹ƒyeva anuttaraá¹ƒ upekkhÄ• satipÄ• risuddhi_nti imaá¹ƒ paá¹-hamÄ• dijjhÄ•
catutthajjhÄ• nikaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ. __paá¹-hamÄ• bhinibbhidÄ• _ti paá¹-ha
dutiyÄ• dÄ«supi eseva \Ne III 24/ nayo. kukkuá¹-acchÄ• pako pana ekavÄ• raá¹ƒ mÄ• tukuc
aá¹‡á¸• akosatoti dve vÄ• re jÄ• yati. ariyasÄ• vako tÄ«hi vijjÄ• hi tÄ• yo vÄ• re jÄ• yati. pub
\Ee III 33/ tamaá¹ƒ vinodetvÄ• pubbenivÄ• saÃ±Ä• á¹‡ena paá¹-hamaá¹ƒ jÄ• yati, sattÄ• na
cutipaá¹-isandhicchÄ• dakaá¹ƒ tamaá¹ƒ vinodetvÄ• dibbacakkhuÃ±Ä• á¹‡ena dutiyaá¹ƒ jÄ•
catusaccapaá¹-icchÄ• dakaá¹ƒ tamaá¹ƒ vinodetvÄ• Ä• savakkhayaÃ±Ä• á¹‡ena tatiyaá¹ƒ jÄ

<29> __idampissa hoti caraá¹‡asmi_nti idampi sÄ«laá¹ƒ assa bhikkhuno caraá¹‡aá¹ƒ nÄ• m
__caraá¹‡aá¹ƒ_ nÄ• ma bahu anekavidhaá¹ƒ, sÄ«lÄ• dayo pannarasadhammÄ• , tattha idan
padattho pana carati tena agatapubbaá¹ƒ disaá¹ƒ gacchatÄ«ti caraá¹‡aá¹ƒ. esa nayo sabba

__idampissa hoti vijjÄ• yÄ• _ti idaá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ tassa __vijjÄ• _ nÄ• ma
nÄ• ma bahu anekavidhÄ• , vipassanaÃ±Ä• á¹‡Ä• dÄ«ni aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni, tattha ida
vijjÄ• tipi attho. padattho pana vinivijjhitvÄ• etÄ• ya jÄ• nÄ• tÄ«ti vijjÄ• . esa nayo sabbattha
itipÄ«_ti tÄ«hi vijjÄ• hi vijjÄ• sampanno itipi. __caraá¹‡asampanno itipÄ«_ti paÃ±cadasahi d
caraá¹‡asampanno itipi. tadubhayena pana vijjÄ• caraá¹‡asampanno itipÄ«ti.

<30> __sanaá¹…kumÄ• renÄ• _ti \Be III 24/ porÄ• á¹‡akakumÄ• rena, cirakÄ• lato paá¹-á¹
paÃ±Ã±Ä• tena. so kira manussapathe paÃ±cacÅ«á¸·akakumÄ• rakakÄ• le jhÄ• naá¹ƒ nibb
brahmaloke nibbatti, tassa so attabhÄ• vo piyo ahosi manÄ• po, tasmÄ• tÄ• diseneva attab
naá¹ƒ __sanaá¹…kumÄ• ro_ti saÃ±jÄ• nanti. __janetasmi_nti \Ee III 34/ janitasmiá¹ƒ, pajÄ•
gottapaá¹-isÄ• rino_ti ye janetasmiá¹ƒ gottaá¹ƒ paá¹-isaranti ``ahaá¹ƒ gotamo, ahaá¹ƒ kassa
loke gottapaá¹-isÄ• rÄ«su khattiyo seá¹-á¹-ho. __anumatÄ• bhagavatÄ• _ti mama paÃ±hab
saá¹ƒsanditvÄ• desitÄ• ti ambaá¹-á¹-hasutte buddhena bhagavatÄ• ``ahampi, ambaá¹-á¹-h

`khattiyo \Ne III 25/ seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™ tiâ€™â€™ || (DN I 277) ---

evaá¹ƒ bhÄ• santena anuÃ±Ã±Ä• tÄ• anumoditÄ• . __sÄ• dhu sÄ• dhu Ä• nandÄ• _ti, bha
niddaá¹ƒ anokkamantova imaá¹ƒ suttaá¹ƒ sutvÄ• Ä• nandena sekhapaá¹-ipadÄ• ya kÅ«á¹-
uá¹-á¹-hÄ• ya pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno sÄ• dhukÄ• raá¹ƒ adÄ• si. ettÄ• vatÄ• c
jinabhÄ• sitaá¹ƒ nÄ• ma jÄ• taá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sekhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. potaliyasuttavaá¹‡á¹‡anÄ•

<31> __evaá¹ƒ_ \Ne III 26/ __me suta_nti potaliyasuttaá¹ƒ. tattha __aá¹…guttarÄ• pesÅ«_t
janapado, mahiyÄ• panassa uttarena yÄ• Ä• po, tÄ• saá¹ƒ avidÅ«rattÄ• uttarÄ• potipi vuc
uttarena yÄ• Ä• poti, mahÄ• mahiyÄ• . tatthÄ• yaá¹ƒ Ä• vibhÄ• vakathÄ• --- ayaá¹ƒ kira ja
dasasahassayojanaparimÄ• á¹‡o. tattha ca catusahassayojanappamÄ• á¹‡o padeso udake
saá¹…khaá¹ƒ gato \Be III 25/. tisahassayojanappamÄ• á¹‡e manussÄ• vasanti. tisahassayo
patiá¹-á¹-hito ubbedhena paÃ±cayojanasatiko caturÄ• sÄ«tikÅ«á¹-asahassapaá¹-imaá¹‡á¸•
sandamÄ• napaÃ±casatanadÄ«vicitto, yattha Ä• yÄ• mavitthÄ• rena ceva gambhÄ«ratÄ• ya
paá¹‡á¹‡Ä• sapaá¹‡á¹‡Ä• sayojanÄ• diyaá¸• á¸• hayojanasataparimaá¹‡á¸• alÄ• anotatta

rathakÄ• radaho chaddantadaho kuá¹‡Ä• ladaho mandÄ• kinÄ«daho sÄ«hapapÄ• tadahoti
patiá¹-á¹-hitÄ• . tesu anotattadaho sudassanakÅ«á¹-aá¹ƒ citrakÅ«á¹-aá¹ƒ kÄ• á¸·akÅ«á¹-aá
gandhamÄ• danakÅ«á¹-aá¹ƒ kelÄ• sakÅ«á¹-anti imehi paÃ±cahi pabbatehi parikkhitto.

tattha sudassanakÅ«á¹-aá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ dviyojanasatubbedhaá¹ƒ antovaá¹…kaá
kÄ• kamukhasaá¹‡á¹-hÄ• naá¹ƒ tameva saraá¹ƒ paá¹-icchÄ• detvÄ• á¹-hitaá¹ƒ. citrakÅ«á¹-
kÄ• á¸·akÅ«á¹-aá¹ƒ aÃ±janamayaá¹ƒ. gandhamÄ• danakÅ«á¹-aá¹ƒ sÄ• numayaá¹ƒ abbhan
mÅ«lagandho sÄ• ragandho pheggugandho tacagandho papaá¹-ikagandho rasagandho pat
phalagandho gandhagandhoti imehi dasahi gandhehi ussannaá¹ƒ nÄ• nappakÄ• raosadhas
kÄ• á¸·apakkhauposathadivase Ä• dittamiva aá¹…gÄ• raá¹ƒ jalantaá¹ƒ tiá¹-á¹-hati. kelÄ• sa
sabbÄ• ni sudassanena samÄ• nubbedhasaá¹‡á¹-hÄ• nÄ• ni, tameva saraá¹ƒ paá¹-icchÄ• d
sabbÄ• ni \Ee III 36/ devÄ• nubhÄ• vena nÄ• gÄ• nubhÄ• vena ca vassanti, nadiyo ca tesu
udakaá¹ƒ anotattameva pavisati. candimasÅ«riyÄ• dakkhiá¹‡ena vÄ• uttarena vÄ• gaccha
obhÄ• saá¹ƒ karonti, ujuá¹ƒ gacchantÄ• na karonti, tenevassa anotattanti saá¹…khÄ• udap

tattha \Ne III 27/ manoharasilÄ• talÄ• ni nimmacchakacchapÄ• ni phalikasadisanimmaludak
supaá¹-iyattÄ• ni honti, yesu buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• ca iddhimanto ca isa
devayakkhÄ• dayo uyyÄ• nakÄ«á¸·akaá¹ƒ kÄ«á¸·anti.

tassa catÅ«su passesu sÄ«hamukhaá¹ƒ hatthimukhaá¹ƒ assamukhaá¹ƒ usabhamukhanti c
catasso nadiyo sandanti. sÄ«hamukhena nikkhantanadÄ«tÄ«re sÄ«hÄ• bahutarÄ• honti. h
hatthiassausabhÄ• . puratthimadisato nikkhantanadÄ« anotattaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡
tisso nadiyo anupagamma \Be III 26/ pÄ• cÄ«nahimavanteneva amanussapathaá¹ƒ gantvÄ•
pacchimadisato ca uttaradisato ca nikkhantanadiyopi tatheva padakkhiá¹‡aá¹ƒ katvÄ• pacc
uttarahimavanteneva ca amanussapathaá¹ƒ gantvÄ• mahÄ• samuddaá¹ƒ pavisanti. dakkhi
pana taá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dakkhiá¹‡ena ujukaá¹ƒ pÄ• sÄ• á¹‡apiá¹-á
saá¹-á¹-hiyojanÄ• ni gantvÄ• pabbataá¹ƒ paharitvÄ• vuá¹-á¹-hÄ• ya parikkhepena tigÄ• vu
ca hutvÄ• Ä• kÄ• sena saá¹-á¹-hiyojanÄ• ni gantvÄ• tiyaggaá¸·e nÄ• ma pÄ• sÄ• á¹‡e pat
udakadhÄ• rÄ• vegena bhinno. tattha paÃ±Ã±Ä• sayojanappamÄ• á¹‡Ä• tiyaggaá¸·Ä• nÄ•
pokkharaá¹‡iyÄ• kÅ«laá¹ƒ bhinditvÄ• pÄ• sÄ• á¹‡aá¹ƒ pavisitvÄ• saá¹-á¹-hiyojanÄ• ni gat
bhinditvÄ• umaá¹…gena saá¹-á¹-hiyojanÄ• ni gantvÄ• viÃ±jhuá¹ƒ nÄ• ma tiracchÄ• napab
paharitvÄ• hatthatale paÃ±caá¹…gulisadisÄ• paÃ±cadhÄ• rÄ• hutvÄ• pavattanti. sÄ• tik
padakkhiá¹‡aá¹ƒ katvÄ• gataá¹-á¹-hÄ• ne Ä• vaá¹-á¹-agaá¹…gÄ• ti vuccati. ujukaá¹ƒ pÄ• s
saá¹-á¹-hiyojanÄ• ni gataá¹-á¹-hÄ• ne kaá¹‡hagaá¹…gÄ• ti, Ä• kÄ• sena saá¹-á¹-hiyojanÄ•
Ä• kÄ• sagaá¹…gÄ• ti, tiyaggaá¸·apÄ• sÄ• á¹‡e paÃ±Ã±Ä• sayojanokÄ• se á¹-hitÄ• tiyagg
bhinditvÄ• pÄ• sÄ• á¹‡aá¹ƒ pavisitvÄ• saá¹-á¹-hiyojanÄ• ni gataá¹-á¹-hÄ• ne bahalagaá¹…
saá¹-á¹-hiyojanÄ• ni gataá¹-á¹-hÄ• ne umaá¹…gagaá¹…gÄ• ti vuccati. viÃ±jhuá¹ƒ nÄ• ma ti
paharitvÄ• paÃ±cadhÄ• rÄ• hutvÄ• pavattaá¹-á¹-hÄ• ne pana gaá¹…gÄ• yamunÄ• acira

paÃ±cadhÄ• saá¹…khaá¹ƒ gatÄ• . evametÄ• paÃ±ca mahÄ• nadiyo himavantato pabhava
mahÄ« nÄ• ma, sÄ• idha mahÄ• mahÄ«ti adhippetÄ• . tassÄ• uttarena yÄ• Ä• po, tÄ• sa
aá¹…guttarÄ• poti veditabbo. tasmiá¹ƒ aá¹…guttarÄ• pesu janapade.

__Ä• paá¹‡aá¹ƒ_ \Ne III 28/ __nÄ• mÄ• _ti tasmiá¹ƒ kira nigame vÄ«sati Ä• paá¹‡amukhas
ahesuá¹ƒ. iti so Ä• paá¹‡Ä• naá¹ƒ ussannattÄ• Ä• paá¹‡antveva saá¹…khaá¹ƒ gato. tassa
nadÄ«tÄ«re ghanacchÄ• yo ramaá¹‡Ä«yo bhÅ«mibhÄ• go mahÄ• vanasaá¹‡á¸• o, tasmiá¹
vasanaá¹-á¹-hÄ• naá¹ƒ na niyÄ• mitanti veditabbaá¹ƒ. __yenaÃ±Ã±ataro vanasaá¹‡á¸• o te
27/ bhikkhusaá¹…ghaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pesetvÄ• ekakova upasaá¹…kami potaliy
__potaliyopi kho gahapatÄ«_ti potaliyoti evaá¹ƒnÄ• mako gahapati. __sampannanivÄ• sana
paripuá¹‡á¹‡anivÄ• sanapÄ• vuraá¹‡o \Ee III 38/, ekaá¹ƒ dÄ«ghadasaá¹ƒ sÄ• á¹-akaá¹ƒ niv
attho. __chattupÄ• hanÄ• hÄ«_ti chattaá¹ƒ gahetvÄ• upÄ• hanÄ• Ä• ruyhÄ• ti attho. __Ä•
pallaá¹…kapÄ«á¹-hapalÄ• lapÄ«á¹-hakÄ• dÄ«ni. antamaso sÄ• khÄ• bhaá¹…gampi hi Ä• s
__gahapativÄ• denÄ• _ti gahapatÄ«ti iminÄ• vacanena. __samudÄ• caratÄ«_ti voharati.

__bhagavantaá¹ƒ etadavocÄ• _ti tatiyaá¹ƒ gahapatÄ«ti vacanaá¹ƒ adhivÄ• setuá¹ƒ asakko
``tayidaá¹ƒ, bho, gotamÄ• â€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha __nacchanna_nti na anu
__nappatirÅ«pa_nti na sÄ• ruppaá¹ƒ. __Ä• kÄ• rÄ• _tiÄ• dÄ«ni sabbÄ• neva kÄ• raá¹‡avev
dÄ«ghadasavatthadhÄ• raá¹‡a-kesamassunakhaá¹-hapanÄ• dÄ«ni hi sabbÄ• neva gihibya
pÄ• kaá¹-aá¹ƒ karontÄ«ti __Ä• kÄ• rÄ• , _ gihisaá¹‡á¹-hÄ• nena saá¹‡á¹-hitattÄ• __liá¹…g
saÃ±jÄ• nananimittatÄ• ya __nimittÄ• _ti vuttÄ• . __yathÄ• taá¹ƒ gahapatissÄ• _ti yathÄ• g
Ä• kÄ• raliá¹…ganimittÄ• bhaveyyuá¹ƒ, tatheva tuyhaá¹ƒ. tena tÄ• haá¹ƒ evaá¹ƒ samudÄ•
yena kÄ• raá¹‡ena gahapativÄ• daá¹ƒ nÄ• dhivÄ• seti, taá¹ƒ pakÄ• sento ``tathÄ• hi pana

__niyyÄ• ta_nti niyyÄ• titaá¹ƒ. __anovÄ• dÄ« anupavÄ• dÄ«_ti ``tÄ• tÄ• , kasatha, vapatha
payojethÄ• â€™â€™ tiÄ• dinÄ• hi nayena ovadanto ovÄ• dÄ« nÄ• ma hoti. ``tumhe na kas
vaá¹‡ippathaá¹ƒ payojetha, kathaá¹ƒ jÄ«vissatha, puttadÄ• raá¹ƒ vÄ• bharissathÄ• â€™â€
upavadanto upavÄ• dÄ« nÄ• ma hoti. ahaá¹ƒ pana ubhayampi taá¹ƒ na karomi. tenÄ• haá¹
anupavÄ• dÄ«ti dasseti. __ghÄ• sacchÄ• danaparamo_ \Ee III 39/ __viharÄ• mÄ«_ti ghÄ• s
acchÄ• danamattaÃ±ca paramaá¹ƒ katvÄ• viharÄ• mi, tato paraá¹ƒ natthi, na ca patthemÄ«

<32> __giddhilobho_ \Ne III 29/ __pahÄ• tabbo_ti gedhabhÅ«to lobho pahÄ• tabbo. __anin
anindÄ• bhÅ«taá¹ƒ aghaá¹-á¹-anaá¹ƒ. __nindÄ• roso_ti nindÄ• ghaá¹-á¹-anÄ• . __vohÄ• ras
__vohÄ• ro_ti byavahÄ• ravohÄ• ropi paá¹‡á¹‡attipi vacanampi cetanÄ• pi. tattha ---

``yo \Be III 28/ hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, vÄ• á¹‡ijo so na brÄ• hmaá¹‡oâ€™â€™ ti || (MN II 457) --

ayaá¹ƒ byavahÄ• ravohÄ• ro nÄ• ma. ``saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• roâ€™
paá¹‡á¹‡attivohÄ• ro nÄ• ma. ``tathÄ• tathÄ• voharati aparÄ• masaâ€™â€™ nti (MN III 33
nÄ• ma. ``aá¹-á¹-ha ariyavohÄ• rÄ• aá¹-á¹-ha anariyavoharÄ• â€™â€™ ti (AN III 8.67) ayaá
ayamidhÄ• dhippeto. yasmÄ• vÄ• pabbajitakÄ• lato paá¹-á¹-hÄ• ya gihÄ«ti cetanÄ• natthi
gihÄ«ti vacanaá¹ƒ natthi, samaá¹‡oti vacanaá¹ƒ hoti. gihÄ«ti paá¹‡á¹‡atti natthi, samaá¹‡oti
hoti. gihÄ«ti byavahÄ• ro natthi, samaá¹‡oti vÄ• pabbajitoti vÄ• byavahÄ• ro hoti. tasmÄ•

<33> __yesaá¹ƒ kho ahaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ hetu pÄ• á¹‡Ä• tipÄ• tÄ«_ti ettha pÄ• á¹‡
pÄ• á¹‡Ä• tipÄ• tasseva hi hetu pÄ• á¹‡Ä• tipÄ• tapaccayÄ• pÄ• á¹‡Ä• tipÄ• tÄ« nÄ• ma h
bahutÄ• ya ``yesaá¹ƒ kho ahaâ€™â€™ nti vuttaá¹ƒ. __tesÄ• haá¹ƒ_ \Ee III 40/ __saá¹ƒyoja
pÄ• á¹‡Ä• tipÄ• tabandhanÄ• naá¹ƒ. __pahÄ• nÄ• ya samucchedÄ• ya paá¹-ipanno_ti imin
kÄ• yikasÄ«lasaá¹ƒvarena pahÄ• natthÄ• ya samucchedanatthÄ• ya paá¹-ipanno. __attÄ• p
kunthakipillikampi nÄ• ma jÄ«vitÄ• avoropanakasÄ• sane pabbajitvÄ• pÄ• á¹‡Ä• tipÄ• tam
sakkomi, kiá¹ƒ mayhaá¹ƒ pabbajjÄ• yÄ• ti evaá¹ƒ attÄ• pi maá¹ƒ upavadeyya. __anuviccÄ•
garaheyyu_nti evarÅ«pe nÄ• ma sÄ• sane pabbajitvÄ• pÄ• á¹‡Ä• tipÄ• tamattatopi oramitu
pabbajjÄ• yÄ• ti evaá¹ƒ anuvicca tulayitvÄ• pariyogÄ• hetvÄ• aÃ±Ã±epi viÃ±Ã±Å« paá¹‡á¸
__etadeva kho pana saá¹ƒyojanametaá¹ƒ nÄ«varaá¹‡a_nti dasasu saá¹ƒyojanesu paÃ±cas
apariyÄ• pannampi ``aá¹-á¹-ha nÄ«varaá¹‡Ä• â€™â€™ ti desanÄ• vasenetaá¹ƒ vuttaá¹ƒ. va
hitapaá¹-icchÄ• danaá¹-á¹-hena \Ne III 30/ ca saá¹ƒyojanantipi nÄ«varaá¹‡antipi vuttaá¹ƒ. __
pÄ• á¹‡Ä• tipÄ• takÄ• raá¹‡Ä• eko avijjÄ• savo uppajjati. __vighÄ• tapariá¸·Ä• hÄ• _ti vigh
tattha \Be III 29/ vighÄ• taggahaá¹‡ena kilesadukkhaÃ±ca vipÄ• kadukkhaÃ±ca gahitaá¹ƒ, p
kilesapariá¸·Ä• ho ca vipÄ• kapariá¸·Ä• ho ca gahito. iminÄ• upÄ• yena sabbattha attho ve

34-40__._ ayaá¹ƒ pana viseso --- __tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• yÄ• _ti ima
dinnÄ• dÄ• nasaá¹…khÄ• tena kÄ• yikasÄ«lasaá¹ƒvarena, saccavÄ• cÄ• saá¹…khÄ• tena
apisuá¹‡Ä• vÄ• cÄ• saá¹…khÄ• tena vÄ• casikasÄ«lasaá¹ƒvarena, agiddhilobhasaá¹…khÄ
anindÄ• rosasaá¹…khÄ• tena kÄ• yikavÄ• casikasÄ«lasaá¹ƒvarena \Ee III 41/, akodhupÄ• y
mÄ• nasikasÄ«lasaá¹ƒvarena, anatimÄ• nasaá¹…khÄ• tena mÄ• nasikasÄ«lasaá¹ƒvarena
samucchedanatthÄ• ya paá¹-ipannoti evaá¹ƒ sabbavÄ• resu yojanÄ• kÄ• tabbÄ• .

__attÄ• pi maá¹ƒ upavadeyya anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« garaheyyu_nti imesu pana pa
upÄ• dÄ• ya adinnaá¹ƒ aggahaá¹‡asÄ• sane pabbajitvÄ• adinnÄ• dÄ• namattatopi viramitu
pabbajjÄ• yÄ• ti evaá¹ƒ attÄ• pi maá¹ƒ upavadeyya. evarÅ«pe nÄ• ma sÄ• sane pabbajitvÄ
oramituá¹ƒ na sakkoti, kiá¹ƒ imassa pabbajjÄ• yÄ• ti evaá¹ƒ anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« g
hasÄ• pekkhatÄ• yapi nÄ• ma davakamyatÄ• ya vÄ• musÄ• vÄ• daá¹ƒ akaraá¹‡asÄ• sane
pisuá¹‡aá¹ƒ akaraá¹‡asÄ• sane nÄ• ma pabbajitvÄ• . appamattakampi giddhilobhaá¹ƒ akar
pabbajitvÄ• pi. kakacena aá¹…gesu okkantiyamÄ• nesupi nÄ• ma paresaá¹ƒ nindÄ• rosaá¹

pabbajitvÄ• . chinnakhÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«supi nÄ• ma kodhupÄ• yÄ• saá¹ƒ akaraá¹‡
adhimÄ• namattampi nÄ• ma mÄ• naá¹ƒ akaraá¹‡asÄ• sane pabbajitvÄ• atimÄ• namattam
mayhaá¹ƒ pabbajjÄ• yÄ• ti evaá¹ƒ attÄ• pi maá¹ƒ upavadeyya. evarÅ«pe nÄ• ma sÄ• sane
pajahituá¹ƒ na sakkoti, kiá¹ƒ imassa pabbajjÄ• yÄ• ti evaá¹ƒ anuviccÄ• pi maá¹ƒ viÃ±Ã±Å«
sabbavÄ• resu yojanÄ• kÄ• tabbÄ• .

__Ä• savÄ• _ti imasmiá¹ƒ pana pade adinnÄ• dÄ• nakÄ• raá¹‡Ä• kÄ• mÄ• savo \Ee III 42/
tayo \Ne III 31/ Ä• savÄ• uppajjanti, tathÄ• musÄ• vÄ• dakÄ• raá¹‡Ä• pisuá¹‡Ä• vÄ• cÄ•
giddhilobhakÄ• raá¹‡Ä• diá¹-á¹-hÄ• savo avijjÄ• savo \Be III 30/ ca, nindÄ• rosakÄ• raá¹‡Ä
kodhupÄ• yÄ• sakÄ• raá¹‡Ä• , atimÄ• nakÄ• raá¹‡Ä• bhavÄ• savo avijjÄ• savo cÄ• ti dvev
Ä• savuppatti veditabbÄ• .

imesu pana aá¹-á¹-hasupi vÄ• resu asammohatthaá¹ƒ puna ayaá¹ƒ saá¹…khepavinicchayo
viramituá¹ƒ na sakkomÄ«ti vattabbaá¹ƒ, pacchimesu pajahituá¹ƒ na sakkomÄ«ti.
pÄ• á¹‡Ä• tipÄ• tanindÄ• rosakodhupÄ• yÄ• sesu ca eko avijjÄ• savova hoti, adinnÄ• dÄ• n
kÄ• mÄ• savo diá¹-á¹-hÄ• savo avijjÄ• savo, giddhilobhe diá¹-á¹-hÄ• savo avijjÄ• savo, atim
avijjÄ• savo, apÄ• á¹‡Ä• tipÄ• taá¹ƒ dinnÄ• dÄ• naá¹ƒ kÄ• yikaá¹ƒ sÄ«laá¹ƒ, amusÄ• apisu
á¹-hapetvÄ• anindÄ• rosaá¹ƒ sesÄ• ni tÄ«á¹‡i mÄ• nasikasÄ«lÄ• ni. yasmÄ• pana kÄ• yen
vÄ• cÄ• yapi, tasmÄ• anindÄ• roso dve á¹-hÄ• nÄ• ni yÄ• ti, kÄ• yikasÄ«lampi hoti vÄ• cas
kathitaá¹ƒ? pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ. pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hitassa ca bh
paá¹-isaá¹…khÄ• pahÄ• navasena gihivohÄ• rasamucchedo kathitoti veditabbo.

kÄ• mÄ• dÄ«navakathÄ• vaá¹‡á¹‡anÄ•

<42> vitthÄ• radesanÄ• yaá¹ƒ __tamenaá¹ƒ dakkho_ti padassa __upasumbheyyÄ• _ti imin
veditabbo. idaá¹ƒ vuttaá¹ƒ hoti, tamenaá¹ƒ kukkuraá¹ƒ upasumbheyya, tassa samÄ«pe khip
__aá¹-á¹-hikaá¹…kala_nti uraá¹-á¹-hiá¹ƒ vÄ• piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ vÄ• sÄ«saá¹-á¹-hiá¹ƒ
nimmaá¹ƒsattÄ• kaá¹…kalanti vuccati. __sunikkantaá¹ƒ_ \Ee III 43/ __nikkanta_nti yathÄ•
evaá¹ƒ nikkantaá¹ƒ nillikhitaá¹ƒ, yadettha allÄ«namaá¹ƒsaá¹ƒ atthi, taá¹ƒ sabbaá¹ƒ nillikhitv
aá¹-á¹-himattameva katanti attho. tenevÄ• ha ``nimmaá¹ƒsaâ€™â€™ nti. lohitaá¹ƒ pana ma
tena vuttaá¹ƒ ``lohitamakkhitaâ€™â€™ nti.

__bahudukkhÄ• bahupÄ• yÄ• sÄ• _ti diá¹-á¹-hadhammikasamparÄ• yikehi dukkhehi bahu
bahupÄ• yÄ• sÄ• . __yÄ• yaá¹ƒ upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• _ti yÄ• ayaá¹ƒ paÃ±
nÄ• nÄ• sabhÄ• vÄ• , tÄ• neva \Be III 31/ ca Ä• rammaá¹‡Ä• ni nissitattÄ• ``nÄ• nattasitÄ•
vuccati paÃ±cakÄ• maguá¹‡Å«pekkhÄ• , taá¹ƒ abhinivajjetvÄ• . __ekattÄ• ekattasitÄ• _ti c
hi divasampi ekasmiá¹ƒ Ä• rammaá¹‡e uppajjanato ekasabhÄ• vÄ• , tadeva ekaá¹ƒ Ä• ram
ekattasitÄ• nÄ• ma. __yattha sabbaso lokÄ• misÅ«pÄ• dÄ• nÄ• aparisesÄ• nirujjhantÄ«_

catutthajjhÄ• nupekkhÄ• yaá¹ƒ yaá¹ƒ upekkhaá¹ƒ Ä• gamma yaá¹ƒ paá¹-icca sabbena sabb
lokÄ• misasaá¹…khÄ• tÄ• paÃ±cakÄ• maguá¹‡Ä• misÄ• nirujjhanti. __paÃ±cakÄ• maguá
kÄ• maguá¹‡Ä• rammaá¹‡achandarÄ• gÄ• , gahaá¹‡aá¹-á¹-hena teyeva ca upÄ• dÄ• nÄ• t
bhÄ• vetÄ«_ti taá¹ƒ lokÄ• misÅ«pÄ• dÄ• nÄ• naá¹ƒ paá¹-ipakkhabhÅ«taá¹ƒ catutthajjhÄ• n

<43> __uá¸• á¸• Ä«yeyyÄ• _ti \Ee III 44/ uppatitvÄ• gaccheyya. __anupatitvÄ• _ti anubanc
mukhatuá¹‡á¸• akena á¸• aá¹ƒsantÄ• taccheyyuá¹ƒ. __vissajjeyyu_nti maá¹ƒsapesiá¹ƒ nak
pÄ• teyyuá¹ƒ.

<47> __yÄ• naá¹ƒ vÄ• poriseyya_nti purisÄ• nucchavikaá¹ƒ yÄ• naá¹ƒ. __pavaramaá¹‡iku
nÄ• nappakÄ• raá¹ƒ uttamamaá¹‡iÃ±ca kuá¹‡á¸• alaÃ±ca. __sÄ• ni harantÄ«_ti attano bha

<48> __sampannaphala_nti madhuraphalaá¹ƒ. __upapannaphala_nti phalÅ«papannaá¹ƒ b

<49> __anuttara_nti uttamaá¹ƒ pabhassaraá¹ƒ nirupakkilesaá¹ƒ.

<50> __Ä• rakÄ• ahaá¹ƒ, bhante_ti pathavito nabhaá¹ƒ viya samuddassa orimatÄ«rato pa
suvidÅ«ravidÅ«re ahaá¹ƒ. __anÄ• jÄ• nÄ«ye_ti gihivohÄ• rasamucchedanassa kÄ• raá¹‡aá
__Ä• jÄ• nÄ«yabhojana_nti kÄ• raá¹‡aá¹ƒ jÄ• nantehi bhuÃ±jitabbaá¹ƒ bhojanaá¹ƒ. __anÄ•
kÄ• raá¹‡aá¹ƒ ajÄ• nantehi bhuÃ±jitabbaá¹ƒ bhojanaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ•

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

potaliyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. jÄ«vakasuttavaá¹‡á¹‡anÄ•

<51> __evaá¹ƒ_ \Ne III 33/ \Ee III 45/ \Be III 32/ __me suta_nti jÄ«vakasuttaá¹ƒ. tattha __jÄ
komÄ• rabhaccassa ambavane_ti ettha jÄ«vatÄ«ti __jÄ«vako. _ kumÄ• rena bhatoti __kom
``kiá¹ƒ etaá¹ƒ bhaá¹‡e kÄ• kehi samparikiá¹‡á¹‡anti? dÄ• rako devÄ• ti. jÄ«vati bhaá¹‡eti? j
hi bhaá¹‡e taá¹ƒ dÄ• rakaá¹ƒ amhÄ• kaá¹ƒ antepuraá¹ƒ netvÄ• dhÄ• tÄ«naá¹ƒ detha pose
jÄ«vakoti nÄ• maá¹ƒ akaá¹ƒsu, kumÄ• rena posÄ• pitoti komÄ• rabhaccoti nÄ• maá¹ƒ akaá
ayamettha saá¹…khepo. vitthÄ• rena pana jÄ«vakavatthu khandhake Ä• gatameva. vinicch
__samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya_ vuttÄ• .

ayaá¹ƒ pana jÄ«vako ekasmiá¹ƒ samaye bhagavato dosÄ• bhisannaá¹ƒ kÄ• yaá¹ƒ virecetv
dussayugaá¹ƒ datvÄ• vatthÄ• numodanapariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hÄ• ya cin
dvattikkhattuá¹ƒ buddhupaá¹-á¹-hÄ• naá¹ƒ gantabbaá¹ƒ, idaÃ±ca veá¸·uvanaá¹ƒ atidÅ«re, n

ambavanaá¹ƒ Ä• sannataraá¹ƒ, yaá¹ƒnÅ«nÄ• hamettha bhagavato vihÄ• raá¹ƒ kÄ• reyyaâ€
tasmiá¹ƒ ambavane rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naleá¹‡akuá¹-imaá¹‡á¸• apÄ• dÄ«ni sa
anucchavikaá¹ƒ gandhakuá¹-iá¹ƒ kÄ• retvÄ• ambavanaá¹ƒ aá¹-á¹-hÄ• rasahatthubbedhena
pÄ• kÄ• rena parikkhipÄ• petvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ cÄ«varabhatt
dakkhiá¹‡odakaá¹ƒ pÄ• tetvÄ• vihÄ• raá¹ƒ niyyÄ• tesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``jÄ«v
ambavaneâ€™â€™ ti.

__Ä• rabhantÄ«_ti ghÄ• tenti. __uddissakata_nti uddisitvÄ• kataá¹ƒ. __paá¹-iccakamma_n
kataá¹ƒ. atha vÄ• __paá¹-iccakamma_nti nimittakammassetaá¹ƒ adhivacanaá¹ƒ, taá¹ƒ paá
atthÄ«ti maá¹ƒsaá¹ƒ ``paá¹-iccakammaâ€™â€™ nti vuttaá¹ƒ hoti yo evarÅ«paá¹ƒ maá¹ƒsaá
tassa kammassa dÄ• yÄ• do hoti, vadhakassa viya tassÄ• pi pÄ• á¹‡aghÄ• takammaá¹ƒ ho
__dhammassa cÄ• nudhammaá¹ƒ byÄ• karontÄ«_ti bhagavatÄ• vuttakÄ• raá¹‡assa anukÄ
kÄ• raá¹‡aá¹ƒ nÄ• ma tikoá¹-iparisuddhamacchamaá¹ƒsaparibhogo, anukÄ• raá¹‡aá¹ƒ nÄ•
byÄ• karaá¹‡aá¹ƒ. yasmÄ• pana \Ne III 34/ bhagavÄ• uddissakataá¹ƒ na paribhuÃ±jati, tas
kÄ• raá¹‡aá¹ƒ hoti, na titthiyÄ• naá¹ƒ tathÄ• byÄ• karaá¹‡aá¹ƒ \Be III 33/ anukÄ• raá¹‡aá¹ƒ
vÄ• dÄ• nuvÄ• do_ti parehi vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• tumhÄ• kaá¹ƒ vÄ• do v
garahitabbakÄ• raá¹‡aá¹ƒ koci appamattakopi kiá¹ƒ na Ä• gacchati \Ee III 47/. idaá¹ƒ vuttaá
sabbÄ• kÄ• renapi tumhÄ• kaá¹ƒ vÄ• de gÄ• rayhaá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«â€™â€™ ti. _
abhibhavitvÄ• Ä• cikkhanti.

<52> __á¹-hÄ• nehÄ«_ti kÄ• raá¹‡ehi. diá¹-á¹-hÄ• dÄ«su __diá¹-á¹-haá¹ƒ_ nÄ• ma bhikkhÅ
vadhitvÄ• gayhamÄ• naá¹ƒ diá¹-á¹-haá¹ƒ. __sutaá¹ƒ_ nÄ• ma bhikkhÅ«naá¹ƒ atthÄ• ya mi
sutaá¹ƒ. __parisaá¹…kitaá¹ƒ_ nÄ• ma diá¹-á¹-haparisaá¹…kitaá¹ƒ sutaparisaá¹…kitaá¹ƒ
tadubhayavimuttaparisaá¹…kitanti tividhaá¹ƒ hoti.

tatrÄ• yaá¹ƒ sabbasaá¹…gÄ• hakavinicchayo --- idha bhikkhÅ« passanti manusse jÄ• lavÄ
nikkhamante araÃ±Ã±e vÄ• vicarante. dutiyadivase ca nesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä
samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhiharanti. te tena diá¹-á¹-hena parisaá¹…kanti
atthÄ• ya kataâ€™â€™ nti, idaá¹ƒ __diá¹-á¹-haparisaá¹…kitaá¹ƒ_ nÄ• ma, etaá¹ƒ gahetuá¹
evaá¹ƒ aparisaá¹…kitaá¹ƒ, taá¹ƒ vaá¹-á¹-ati. sace pana te manussÄ• ``kasmÄ• , bhante, na
pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ, bhante, bhikkhÅ«naá¹ƒ atthÄ• ya kataá¹ƒ, am
rÄ• jayuttÄ• dÄ«naá¹ƒ atthÄ• ya vÄ• kataâ€™â€™ nti vadanti, kappati.

na heva kho bhikkhÅ« passanti, apica suá¹‡anti ``manussÄ• kira jÄ• lavÄ• gurÄ• dihatthÄ
araÃ±Ã±e vÄ• vicarantÄ«â€™â€™ ti. dutiyadivase ca nesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä
samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhiharanti. te tena sutena parisaá¹…kanti ``bhik
atthÄ• ya kataâ€™â€™ nti, idaá¹ƒ __sutaparisaá¹…kitaá¹ƒ_ nÄ• ma, etaá¹ƒ gahetuá¹ƒ na v
aparisaá¹…kitaá¹ƒ, taá¹ƒ vaá¹-á¹-ati. sace pana te manussÄ• ``kasmÄ• , bhante, na gaá¹‡h

pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ, bhante, bhikkhÅ«naá¹ƒ atthÄ• ya kataá¹ƒ, amh
atthÄ• ya vÄ• rÄ• jayuttÄ• dÄ«naá¹ƒ atthÄ• ya vÄ• kataâ€™â€™ nti vadanti, kappati.

na heva kho pana passanti na suá¹‡anti, apica tesaá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹
gahetvÄ• \Ne III 35/ samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhisaá¹…kharitvÄ• abhiha
``bhikkhÅ«naá¹ƒ nu kho atthÄ• ya kataâ€™â€™ nti, idaá¹ƒ __tadubhayavimuttaparisaá¹…k
gahetuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ evaá¹ƒ aparisaá¹…kitaá¹ƒ, taá¹ƒ vaá¹-á¹-ati \Be III 34/. sace
``kasmÄ• , bhante, na gaá¹‡hathÄ• â€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ
atthÄ• ya kataá¹ƒ, amhehi attano atthÄ• ya vÄ• rÄ• jayuttÄ• dÄ«naá¹ƒ atthÄ• ya vÄ• kataâ
kataá¹ƒ, kappiyameva labhitvÄ• bhikkhÅ«naá¹ƒ atthÄ• ya sampÄ• ditaâ€™â€™ nti vadanti

matÄ• naá¹ƒ petakiccatthÄ• ya maá¹…galÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya katepi eseva nayo. y
atthÄ• ya akataá¹ƒ, yattha ca nibbematikÄ• honti, taá¹ƒ sabbaá¹ƒ kappati. sace pana ekasm
uddissa kataá¹ƒ hoti, te ca attano atthÄ• ya katabhÄ• vaá¹ƒ na jÄ• nanti, aÃ±Ã±e jÄ• nanti.
na vaá¹-á¹-ati, itaresaá¹ƒ vaá¹-á¹-ati. aÃ±Ã±e na jÄ• nanti, teyeva jÄ• nanti, tesaá¹ƒyeva na
aÃ±Ã±esaá¹ƒ vaá¹-á¹-ati. tepi ``amhÄ• kaá¹ƒ atthÄ• ya kataá¹ƒâ€™â€™ ti jÄ• nanti aÃ±Ã±e
kataâ€™â€™ nti jÄ• nanti, sabbesampi taá¹ƒ na vaá¹-á¹-ati. sabbe na jÄ• nanti, sabbesaá¹ƒ
hi sahadhammikesu yassa kassaci vÄ• atthÄ• ya uddissa kataá¹ƒ sabbesaá¹ƒ na kappati.

sace pana koci ekaá¹ƒ bhikkhuá¹ƒ uddissa pÄ• á¹‡aá¹ƒ vadhitvÄ• tassa pattaá¹ƒ pÅ«retvÄ
atthÄ• ya katabhÄ• vaá¹ƒ jÄ• naá¹ƒyeva gahetvÄ• aÃ±Ã±assa bhikkhuno deti, so tassa sad
kassÄ• pattÄ«ti? dvinnampi anÄ• patti. yaÃ±hi uddissa \Ee III 49/ kataá¹ƒ, tassa abhuttatÄ•
itarassa ajÄ• nanatÄ• ya. kappiyamaá¹ƒsassa hi paá¹-iggahaá¹‡e Ä• patti natthi. uddissakat
bhuttassa pacchÄ• Ã±atvÄ• Ä• pattidesanÄ• kiccaá¹ƒ nÄ• ma natthi. akappiyamaá¹ƒsaá¹ƒ
pacchÄ• Ã±atvÄ• pi Ä• patti desetabbÄ• . uddissakataÃ±hi Ã±atvÄ• bhuÃ±jatova Ä• patti,
ajÄ• nitvÄ• bhuttassÄ• pi Ä• pattiyeva. tasmÄ• Ä• pattibhÄ«rukena rÅ«paá¹ƒ sallakkhente
maá¹ƒsaá¹ƒ paá¹-iggahetabbaá¹ƒ, paribhogakÄ• le pucchitvÄ• paribhuÃ±jissÄ• mÄ«ti vÄ•
paribhuÃ±jitabbaá¹ƒ. kasmÄ• ? duviÃ±Ã±eyyattÄ• . acchamaá¹ƒsaÃ±hi sÅ«karamaá¹ƒsasa
dÄ«pimaá¹ƒsÄ• dÄ«ni ca migamaá¹ƒsasadisÄ• ni, tasmÄ• pucchitvÄ• gahaá¹‡ameva vaá¹

__adiá¹-á¹-ha_nti \Ne III 36/ bhikkhÅ«naá¹ƒ atthÄ• ya vadhitvÄ• gayhamÄ• naá¹ƒ adiá¹-á¹-
bhikkhÅ«naá¹ƒ atthÄ• ya vadhitvÄ• gahitanti asutaá¹ƒ. __aparisaá¹…kita_nti diá¹-á¹-hapari
aparisaá¹…kitaá¹ƒ. __paribhoganti vadÄ• mÄ«_ti imehi tÄ«hi kÄ• raá¹‡ehi parisuddhaá¹ƒ __
nÄ• ma hoti, tassa paribhogo araÃ±Ã±e jÄ• tasÅ«peyyasÄ• kaparibhogasadiso hoti, tathÄ•
mettÄ• vihÄ• rissa \Be III 35/ bhikkhuno doso vÄ• vajjaá¹ƒ vÄ• natthi, tasmÄ• taá¹ƒ paribh
vadÄ• mÄ«ti attho.

<53> idÄ• ni tÄ• disassa paribhoge mettÄ• vihÄ• rinopi anavajjataá¹ƒ dassetuá¹ƒ __idha, jÄ

bhikkhÅ«_tiÄ• dimÄ• ha. tattha kiÃ±cÄ• pi aniyametvÄ• __bhikkhÅ«_ti vuttaá¹ƒ, atha kho a
etaá¹ƒ vuttanti veditabbaá¹ƒ. bhagavatÄ• hi mahÄ• vacchagottasutte, caá¹…kÄ«sutte, imas
á¹-hÄ• nesu attÄ• naá¹ƒyeva sandhÄ• ya desanÄ• katÄ• . __paá¹‡Ä«tena_ \Ee III 50/ __pi
heá¹-á¹-hÄ• anaá¹…gaá¹‡asutte yo koci mahaggho piá¹‡á¸• apÄ• to paá¹‡Ä«tapiá¹‡á¸• ap
maá¹ƒsÅ«pasecanova adhippeto. __agathito_ti taá¹‡hÄ• ya agathito. __amucchito_ti taá¹‡h
__anajjhopanno_ti na adhiopanno, sabbaá¹ƒ Ä• lumpitvÄ• ekappahÄ• reneva gilitukÄ• mo
__Ä• dÄ«navadassÄ• vÄ«_ti ekarattivÄ• sena udarapaá¹-alaá¹ƒ pavisitvÄ• navahi vaá¹‡am
nikkhamissatÄ«tiÄ• dinÄ• nayena Ä• dÄ«navaá¹ƒ passanto. __nissaraá¹‡apaÃ±Ã±o paribh
idamatthamÄ• hÄ• raparibhogoti paÃ±Ã±Ä• ya paricchinditvÄ• paribhuÃ±jati. __attabyÄ• b
attadukkhÄ• ya vÄ• citeti. __sutameta_nti sutaá¹ƒ mayÄ• etaá¹ƒ pubbe, etaá¹ƒ mayhaá¹ƒ
dasseti. __sace kho te, jÄ«vaka, idaá¹ƒ sandhÄ• ya bhÄ• sita_nti, jÄ«vaka, mahÄ• brahmun
byÄ• pÄ• dÄ• dayo pahÄ«nÄ• , tena so mettÄ• vihÄ• rÄ« mayhaá¹ƒ samucchedappahÄ• ne
bhÄ• sitaá¹ƒ, evaá¹ƒ sante tava idaá¹ƒ vacanaá¹ƒ anujÄ• nÄ• mÄ«ti attho. so sampaá¹-icch

<54> athassa bhagavÄ• sesabrahmavihÄ• ravasenÄ• pi uttari desanaá¹ƒ vaá¸• á¸• hento
bhikkhÅ«â€™â€™ tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthameva.

<55> __yo_ \Ee III 51/ __kho jÄ«vakÄ• _ti ayaá¹ƒ pÄ• á¹-iekko anusandhi. imasmiÃ±hi á¹-h
thaketi, sattÄ• nuddayaá¹ƒ dasseti. sace hi kassaci evamassa ``ekaá¹ƒ rasapiá¹‡á¸• apÄ• ta
kappasatasahassaá¹ƒ \Ne III 37/ saggasampattiá¹ƒ paá¹-ilabhanti, yaá¹ƒkiÃ±ci katvÄ• para
rasapiá¹‡á¸• apÄ• tova dÄ• tabboâ€™â€™ ti, taá¹ƒ paá¹-isedhento ``yo kho, jÄ«vaka, tathÄ
tiÄ• dimÄ• ha.

tattha \Be III 36/ __iminÄ• paá¹-hamena á¹-hÄ• nenÄ• _ti iminÄ• Ä• á¹‡attimatteneva tÄ•
kÄ• raá¹‡ena. __galappavedhakenÄ• _ti yottena gale bandhitvÄ• kaá¸• á¸• hito galena pav
__Ä• rabhiyamÄ• no_ti mÄ• riyamÄ• no. __akappiyena Ä• sÄ• detÄ«_ti acchamaá¹ƒsaá¹ƒ s
dÄ«pimaá¹ƒsaá¹ƒ vÄ• migamaá¹ƒsanti khÄ• dÄ• petvÄ• --- ``tvaá¹ƒ kiá¹ƒ samaá¹‡o nÄ• m
khÄ• ditaâ€™â€™ nti ghaá¹-á¹-eti. ye pana dubbhikkhÄ• dÄ«su vÄ• byÄ• dhiniggahaá¹‡att
nÄ• ma sÅ«karamaá¹ƒsasadisaá¹ƒ, dÄ«pimaá¹ƒsaá¹ƒ migamaá¹ƒsasadisaâ€™â€™ nti jÄ•
idaá¹ƒ, migamaá¹ƒsaá¹ƒ idaâ€™â€™ nti vatvÄ• hitajjhÄ• sayena khÄ• dÄ• penti, na te san
tesaÃ±hi bahupuÃ±Ã±ameva hoti. __esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacch
bhikkhusaá¹…ghaÃ±cÄ• _ti ayaá¹ƒ Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano diá¹-á¹-hasacco ariy
dhammadesanaá¹ƒ ogÄ• hanto pasÄ• daá¹ƒ uppÄ• detvÄ• dhammakathÄ• ya thutiá¹ƒ karo
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

jÄ«vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upÄ• lisuttavaá¹‡á¹‡anÄ•

<56> __evaá¹ƒ_ \Ne III 38/ \Ee III 52/ __me suta_nti upÄ• lisuttaá¹ƒ. tattha __nÄ• á¸·andÄ•
evaá¹ƒnÄ• make nagare taá¹ƒ nagaraá¹ƒ gocaragÄ• maá¹ƒ katvÄ• . __pÄ• vÄ• rikambavan
ambavane. taá¹ƒ kira tassa uyyÄ• naá¹ƒ ahosi, so bhagavato dhammadesanaá¹ƒ sutvÄ• bl
uyyÄ• ne kuá¹-ileá¹‡amaá¹‡á¸• apÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ bhagavato vihÄ• raá¹ƒ katvÄ•
jÄ«vakambavanaá¹ƒ viya pÄ• vÄ• rikambavananteva saá¹…khaá¹ƒ gato. tasmiá¹ƒ pÄ• vÄ•
__dÄ«ghatapassÄ«_ti dÄ«ghattÄ• evaá¹ƒladdhanÄ• mo. __piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti
paá¹-ikkanto. sÄ• sane viya kiá¹ƒ pana bÄ• hirÄ• yatane piá¹‡á¸• apÄ• toti vohÄ• ro atthÄ«t

__paÃ±Ã±apetÄ«_ti dasseti á¹-hapeti. __daá¹‡á¸• Ä• ni paÃ±Ã±apetÄ«_ti idaá¹ƒ nigaá¹‡á¹
Ä• ha. __kÄ• yadaá¹‡á¸• aá¹ƒ vacÄ«daá¹‡á¸• aá¹ƒ manodaá¹‡á¸• a_nti ettha purimadaá¹‡á
payyapenti. yathÄ• kira vÄ• te vÄ• yante sÄ• khÄ• calati, udakaá¹ƒ \Be III 37/ calati, na ca
atthi, evaá¹ƒ kÄ• yadaá¹‡á¸• opi acittakova hoti. yathÄ• ca vÄ• te vÄ• yante tÄ• lapaá¹‡á¹‡
karonti, udakÄ• ni saddaá¹ƒ karonti \Ee III 53/, na ca tattha cittaá¹ƒ atthi, evaá¹ƒ vacÄ«daá¹
acittakova hotÄ«ti imaá¹ƒ daá¹‡á¸• advayaá¹ƒ acittakaá¹ƒ paÃ±Ã±apenti. cittaá¹ƒ pana man
paÃ±Ã±apenti. athassa bhagavÄ• vacanaá¹ƒ patiá¹-á¹-hapetukÄ• mo ``kiá¹ƒ pana tapassÄ

tattha __kathÄ• vatthusmi_nti ettha kathÄ• yeva kathÄ• vatthu. kathÄ• yaá¹ƒ patiá¹-á¹-hape
pana bhagavÄ• evamakÄ• si? passati hi bhagavÄ• ``ayaá¹ƒ imaá¹ƒ kathaá¹ƒ Ä• dÄ• ya ga
mahÄ• nigaá¹‡á¹-hassa Ä• rocessati, tÄ• saÃ±ca parisati, upÄ• li gahapati nisinno, so imaá
vÄ• daá¹ƒ Ä• ropetuá¹ƒ Ä• gamissati, tassÄ• haá¹ƒ dhammaá¹ƒ desessÄ• mi, so tikkhattuá
athassa cattÄ• ri saccÄ• ni pakÄ• sessÄ• mi, so saccapakÄ• sanÄ• vasÄ• ne sotÄ• pattiph
paresaá¹ƒ saá¹…gahatthameva hi mayÄ• pÄ• ramiyo pÅ«ritÄ• â€™â€™ ti. imamatthaá¹ƒ p

<57> __kammÄ• ni_ \Ne III 39/ __paÃ±Ã±apesÄ«_ti idaá¹ƒ nigaá¹‡á¹-ho buddhasamayena
__kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokamma_nti ettha kÄ• yadvÄ• re Ä• dÄ• nagahaa
aá¹-á¹-hakÄ• mÄ• vacarakusalacetanÄ• dvÄ• dasÄ• kusalacetanÄ• ti vÄ«saticetanÄ• __kA
Ä• dÄ• nÄ• dÄ«ni apatvÄ• vacÄ«dvÄ• re vacanabhedaá¹ƒ pÄ• payamÄ• nÄ• uppannÄ• t
__vacÄ«kammaá¹ƒ_ nÄ• ma. ubhayadvÄ• re copanaá¹ƒ appatvÄ• manodvÄ• re uppannÄ•
__manokammaá¹ƒ_ nÄ• ma. apica saá¹…khepato tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ kÄ• yakam
vacÄ«duccaritaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma, tividhaá¹ƒ manoduccaritaá¹ƒ manokammaá¹ƒ
kammaá¹ƒ dhuraá¹ƒ, anantarasutte \Ee III 54/ ``cattÄ• rimÄ• ni puá¹‡á¹‡a kammÄ• ni mayÄ
sacchikatvÄ• paveditÄ• nÄ«â€™â€™ ti (MN II 81) evamÄ• gatepi cetanÄ• dhuraá¹ƒ. yatth
``kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaâ€™â€™ ntiÄ• dibhedaá¹ƒ labhati. niddesavÄ• re cassa ``sab
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«â€™â€™ tiÄ• dinÄ• nayena sÄ• vuttÄ• va. kÄ
kÄ• yakammanti adhippetaá¹ƒ, vacÄ«dvÄ• re \Be III 38/ pavattÄ• vacÄ«kammaá¹ƒ, manod

tena vuttaá¹ƒ --- ``imasmiá¹ƒ sutte kammaá¹ƒ dhuraá¹ƒ, anantarasutte cetanÄ• â€™â€™ ti.
kammanti paÃ±Ã±apeti yathÄ• imasmiá¹ƒyeva sutte. cetanampi, yathÄ• ha --- ``cetanÄ• ha
vadÄ• mi, cetayitvÄ• kammaá¹ƒ karotÄ«â€™â€™ ti (AN II 6.63). kasmÄ• pana cetanÄ• ka
cetanÄ• mÅ«lakattÄ• kammassa.

ettha ca akusalaá¹ƒ patvÄ• kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ mahantanti vadanto na kila
manokammaá¹ƒ. tathÄ• hi mÄ• tughÄ• tÄ• dÄ«ni cattÄ• ri kammÄ• ni kÄ• yeneva upakkam
kappaá¹-á¹-hikasaá¹…ghabhedakammaá¹ƒ vacÄ«dvÄ• rena karoti. evaá¹ƒ akusalaá¹ƒ patvÄ
vacÄ«kammaá¹ƒ mahantanti vadanto na kilamati nÄ• ma. ekÄ• pana jhÄ• nacetanÄ• catu
saggasampattiá¹ƒ Ä• vahati, ekÄ• maggacetanÄ• sabbÄ• kusalaá¹ƒ samugghÄ• tetvÄ• a
kusalaá¹ƒ patvÄ• manokammaá¹ƒ mahantanti vadanto na kilamati nÄ• ma. imasmiá¹ƒ pana
akusalaá¹ƒ patvÄ• manokammaá¹ƒ mahÄ• sÄ• vajjaá¹ƒ vadamÄ• no niyatamicchÄ• diá¹-á
tenevÄ• ha --- ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá
yathayidaá¹ƒ, bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, mah
(AN I 1.310).

idÄ• ni \Ne III 40/ nigaá¹‡á¹-hopi tathÄ• gatena gatamaggaá¹ƒ \Ee III 55/ paá¹-ipajjanto kiÃ±
atthanipphattiá¹ƒ apassantopi ``kiá¹ƒ panÄ• vuso, gotamÄ• â€™â€™ tiÄ• dimÄ• ha.

<58> __bÄ• lakiniyÄ• _ti upÄ• lissa kira bÄ• lakaloá¹‡akÄ• ragÄ• mo nÄ• ma atthi, tato Ä•
Ä• gatÄ• , so ``etha bhaá¹‡e, amhÄ• kaá¹ƒ satthÄ• raá¹ƒ mahÄ• nigaá¹‡á¹-haá¹ƒ passissÄ•
parivuto tattha agamÄ• si. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``bÄ• lakiniyÄ• parisÄ• yÄ• â€™â€™
bÄ• lakagÄ• mavÄ• siniyÄ• ti attho. __upÄ• lipamukhÄ• yÄ• _ti upÄ• lijeá¹-á¹-hakÄ• ya. api
bÄ• lavatiyÄ• bÄ• lussannÄ• yÄ• tipi attho. __upÄ• lipamukhÄ• yÄ• _ti upÄ• ligahapatiyeva
so tassÄ• pamukho jeá¹-á¹-hako. tenÄ• pi vuttaá¹ƒ ``upÄ• lipamukhÄ• yÄ• â€™â€™ ti. __h
nipÄ• to. __chavo_ti lÄ• mako. __oá¸·Ä• rikassÄ• _ti mahantassa \Be III 39/. __upanidhÄ• y
idaá¹ƒ vuttaá¹ƒ hoti, kÄ• yadaá¹‡á¸• assa santike nikkhipitvÄ• ``ayaá¹ƒ nu kho mahanto, ay
evaá¹ƒ olokiyamÄ• no chavo manodaá¹‡á¸• o kiá¹ƒ sobhati, kuto sobhissati, na sobhati, upa
nappahotÄ«ti dÄ«peti. __sÄ• dhu sÄ• dhu, bhante, tapassÄ«_ti dÄ«ghatapassissa sÄ• dhu
nÄ• á¹-aputtamÄ• lapati.

<60> __na_ \Ee III 56/ __kho metaá¹ƒ, bhante, ruccatÄ«_ti, bhante, etaá¹ƒ mayhaá¹ƒ na ru
mÄ• yÄ• kÄ• ro. __Ä• vaá¹-á¹-animÄ• ya_nti Ä• vaá¹-á¹-etvÄ• gahaá¹‡amÄ• yaá¹ƒ. __Ä• v
parikkhipitvÄ• gaá¹‡hÄ• ti. __gaccha tvaá¹ƒ gahapatÄ«_ti kasmÄ• mahÄ• nigaá¹‡á¹-ho ga
pahiá¹‡atiyeva? dÄ«ghatapassÄ« pana paá¹-ibÄ• hateva? mahÄ• nigaá¹‡á¹-hena hi bhagav
nagaraá¹ƒ upanissÄ• ya viharantenapi na bhagavÄ• diá¹-á¹-hapubbo. yo hi satthuvÄ• dapa
paá¹-iÃ±Ã±aá¹ƒ appahÄ• ya buddhadassane abhabbo. tasmÄ• esa buddhadassanassa ala
dassanasampattiÃ±ca niyyÄ• nikakathÄ• bhÄ• vaÃ±ca ajÄ• nanto yÄ• vatatiyaá¹ƒ pahiá¹‡a

kÄ• lena kÄ• laá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• tiá¹-á¹-hatipi nisÄ«datipi paÃ±hampi
tathÄ• gatassa dassanasampattimpi niyyÄ• nikakathÄ• bhÄ• vampi jÄ• nÄ• ti. athassa etad
paá¹‡á¸• ito, samaá¹‡assa gotamassa santike gantvÄ• dassanepi pasÄ«deyya, niyyÄ• nika
pasÄ«deyya. tato na puna amhÄ• kaá¹ƒ santikaá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti. tasmÄ• yÄ

__abhivÄ• detvÄ• _ti \Ne III 41/ vanditvÄ• . tathÄ• gataÃ±hi disvÄ• pasannÄ• pi appasann
vandantiyeva, appakÄ• na vandanti. kasmÄ• ? atiucce hi kule jÄ• to agÄ• raá¹ƒ ajjhÄ• vasa
ayaá¹ƒ pana gahapati pasannattÄ• va vandi, dassaneyeva kira pasanno. __Ä• gamÄ• nu k
idha.

<61> __sÄ• dhu sÄ• dhu, bhante, tapassÄ«_ti dÄ«ghatapassissa sÄ• dhukÄ• raá¹ƒ dento,
Ä• lapati. __sacce patiá¹-á¹-hÄ• yÄ• _ti thusarÄ• simhi Ä• koá¹-itakhÄ• á¹‡uko viya acalanto
patiá¹-á¹-hahitvÄ• . __siyÄ• _ \Ee III 57/ __no_ti bhaveyya amhÄ• kaá¹ƒ.

<62> __idhÄ• _ti \Be III 40/ imasmiá¹ƒ loke. __assÄ• _ti bhaveyya. __sÄ«todakapaá¹-ikkhit
sattasaÃ±Ã±Ä• ya sÄ«todakaá¹ƒ paá¹-ikkhipanti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __manos
manamhi sattÄ• laggÄ• lagitÄ• . __manopaá¹-ibaddho_ti yasmÄ• manamhi paá¹-ibaddho
manosattesu devesu upapajjatÄ«ti dasseti. tassa hi pittajararogo bhavissati. tenassa uá¹‡ho
vÄ• hatthapÄ• dÄ• didhovanatthÄ• ya vÄ• gattaparisiÃ±canatthÄ• ya vÄ• upanetuá¹ƒ na v
hoti. sÄ«todakaá¹ƒ vaá¹-á¹-ati, rogaá¹ƒ vÅ«pasameti. ayaá¹ƒ pana uá¹‡hodakameva paá¹-is
alabhamÄ• no odanakaÃ±jikaá¹ƒ paá¹-isevati. cittena pana sÄ«todakaá¹ƒ pÄ• tukÄ• mo ca
tenassa manodaá¹‡á¸• o tattheva bhijjati. so kÄ• yadaá¹‡á¸• aá¹ƒ vacÄ«daá¹‡á¸• aá¹ƒ rakk
pÄ• tukÄ• mo vÄ• paribhuÃ±jitukÄ• mo vÄ• sÄ«todakameva dethÄ• ti vattuá¹ƒ na visahati
kÄ• yadaá¹‡á¸• avacÄ«daá¹‡á¸• Ä• cutiá¹ƒ vÄ• paá¹-isandhiá¹ƒ vÄ• Ä• kaá¸• á¸• hituá¹ƒ
pana bhinnopi cutimpi paá¹-isandhimpi Ä• kaá¸• á¸• hatiyeva. iti naá¹ƒ bhagavÄ•
dubbalakÄ• yadaá¹‡á¸• avacÄ«daá¹‡á¸• Ä• chavÄ• lÄ• makÄ• , manodaá¹‡á¸• ova balavÄ

tassapi upÄ• sakassa etadahosi. ``mucchÄ• vasena asaÃ±Ã±ibhÅ«tÄ• naÃ±hi sattÄ• hamp
nappavattanti, cittasantatipavattimatteneva pana te matÄ• ti na vuccanti. yadÄ• nesaá¹ƒ cit
tadÄ• `matÄ• ete nÄ«haritvÄ• te jhÄ• pethÄ• â€™ ti vattabbataá¹ƒ Ä• pajjanti. kÄ• yadaá¹
tathÄ• \Ee III 58/ vacÄ«daá¹‡á¸• o. citteneva pana tesaá¹ƒ cutipi paá¹-isandhipi hoti \Ne III 4
manodaá¹‡á¸• ova mahanto. bhijjitvÄ• pi cutipaá¹-isandhiÄ• kaá¸• á¸• hanato eseva mahant
mahÄ• nigaá¹‡á¹-hassa kathÄ• aniyyÄ• nikÄ• â€™â€™ ti sallakkhesi. bhagavato pana vici
sotukÄ• mo na tÄ• va anujÄ• nÄ• ti.

__na kho te sandhiyatÄ«_ti na kho te ghaá¹-iyati. __purimena vÄ• pacchima_nti ``kÄ• yada
ti iminÄ• purimena vacanena idÄ• ni ``manodaá¹‡á¸• o mahantoâ€™â€™ ti idaá¹ƒ vacanaâ
purima_nti tena vÄ• pacchimena aduá¹ƒ purimavacanaá¹ƒ na ghaá¹-iyati.

<63> idÄ• nissa \Be III 41/ bhagavÄ• aÃ±Ã±Ä• nipi kÄ• raá¹‡Ä• ni Ä• haranto ``taá¹ƒ kiá¹ƒ
tiÄ• dimÄ• ha. tattha __cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto_ti na pÄ• á¹‡amatipÄ• teti, na pÄ
pÄ• á¹‡amatipÄ• tayato samanuÃ±Ã±o hoti. na adinnaá¹ƒ Ä• diyati, na adinnaá¹ƒ Ä• diyÄ•
samanuÃ±Ã±o hoti. na musÄ• bhaá¹‡ati, na musÄ• bhaá¹‡Ä• peti, na musÄ• bhaá¹‡ato s
bhÄ• vitamÄ• sÄ«sati, na bhÄ• vitamÄ• sÄ«sÄ• peti, na bhÄ• vitamÄ• sÄ«sato samanuÃ±Ã
catukoá¹-á¹-hÄ• sena saá¹ƒvarena saá¹ƒvuto. ettha ca __bhÄ• vita_nti paÃ±cakÄ• maguá¹‡

__sabbavÄ• rivÄ• rito_ti vÄ• ritasabbaudako, paá¹-ikkhittasabbasÄ«todakoti attho. so hi sÄ
hoti, tasmÄ• na taá¹ƒ valaÃ±jeti. atha vÄ• __sabbavÄ• rivÄ• rito_ti sabbena pÄ• pavÄ• raá
__sabbavÄ• riyutto_ti sabbena pÄ• pavÄ• raá¹‡ena \Ee III 59/ yutto. __sabbavÄ• ridhuto_ti
dhutapÄ• po. __sabbavÄ• riphuá¹-o_ti sabbena pÄ• pavÄ• raá¹‡ena phuá¹-o. __khuddake
Ä• pÄ• detÄ«_ti khuddake pÄ• á¹‡e vadhaá¹ƒ Ä• pÄ• deti. so kira ekindriyaá¹ƒ pÄ• á¹‡aá¹ƒ
paÃ±Ã±apeti. sukkhadaá¹‡á¸• aka-purÄ• á¹‡apaá¹‡á¹‡asakkhara-kathalÄ• nipi pÄ• á¹‡otev
khuddakaá¹ƒ udakabindu khuddako pÄ• á¹‡o, mahantaá¹ƒ mahantoti saÃ±Ã±Ä« hoti. taá¹ƒ
__kismiá¹ƒ paÃ±Ã±apetÄ«_ti kattha katarasmiá¹ƒ koá¹-á¹-hÄ• se paÃ±Ã±apeti. __manodaá
manodaá¹‡á¸• akoá¹-á¹-hÄ• se, bhanteti. ayaá¹ƒ pana upÄ• sako bhaá¹‡antova sayampi sa
mahÄ• nigaá¹‡á¹-ho `asaÃ±cetanikaá¹ƒ kammaá¹ƒ appasÄ• vajjaá¹ƒ, saÃ±cetanikaá¹ƒ mah
paÃ±Ã±apetvÄ• cetanaá¹ƒ manodaá¹‡á¸• oti paÃ±Ã±apeti, aniyyÄ• nikÄ• etassa kathÄ• ,
ti.

<64> __iddhÄ• _ti \Ne III 43/ samiddhÄ• . __phÄ«tÄ• _ti atisamiddhÄ• sabbapÄ• liphullÄ•
__Ä• kiá¹‡á¹‡amanussÄ• _ti janasamÄ• kulÄ• . __pÄ• á¹‡Ä• _ti hatthiassÄ• dayo tiracchÄ•
itthipurisadÄ• rakÄ• dayo manussajÄ• tikÄ• ca. __ekaá¹ƒ maá¹ƒsakhala_nti ekaá¹ƒ maá¹ƒs
tasseva vevacanaá¹ƒ. __iddhimÄ• _ti Ä• nubhÄ• vasampanno. __cetovasippatto_ti citte vas
__bhasmaá¹ƒ_ \Ee III 60/ __karissÄ• mÄ«_ti chÄ• rikaá¹ƒ karissÄ• mi. __kiÃ±hi sobhati ekÄ
idampi bhaá¹‡anto so gahapati --- ``kÄ• yapayogena paÃ±Ã±Ä• sampi manussÄ• ekaá¹ƒ n
maá¹ƒsakhalaá¹ƒ kÄ• tuá¹ƒ na sakkonti, iddhimÄ• pana eko \Be III 42/ ekeneva manopado
samattho. amhÄ• kaá¹ƒ mahÄ• nigaá¹‡á¹-hassa kathÄ• aniyyÄ• nikÄ• , bhagavatova kathÄ
sallakkhesi.

<65> __araÃ±Ã±aá¹ƒ araÃ±Ã±abhÅ«ta_nti agÄ• makaá¹ƒ araÃ±Ã±ameva hutvÄ• araÃ±Ã
manopadosenÄ• _ti isÄ«naá¹ƒ atthÄ• ya katena manopadosena taá¹ƒ manopadosaá¹ƒ asal
raá¹-á¹-hÄ• ni vinÄ• sitÄ• ni. lokikÄ• pana isayo manaá¹ƒ padosetvÄ• vinÄ• sayiá¹ƒsÅ«ti m
imasmiá¹ƒ lokavÄ• de á¹-hatvÄ• va idaá¹ƒ vÄ• dÄ• ropanaá¹ƒ katanti veditabbaá¹ƒ.

tattha daá¹‡á¸• akÄ«raÃ±Ã±Ä• dÄ«naá¹ƒ evaá¹ƒ araÃ±Ã±abhÅ«tabhÄ• vo jÄ• nitabbo --- s
tÄ• va parisÄ• ya ativepullataá¹ƒ gatÄ• ya kisavaccho nÄ• ma tÄ• paso mahÄ• sattassa ant

patthayamÄ• no gaá¹‡aá¹ƒ pahÄ• ya godhÄ• varÄ«tÄ«rato kaliá¹…garaá¹-á¹-he __daá¹‡á¸•
nÄ• ma nagaraá¹ƒ upanissÄ• ya rÄ• juyyÄ• ne vivekamanubrÅ«hayamÄ• no viharati. tassa

tadÄ• ca ekÄ• gaá¹‡ikÄ• rathaá¹ƒ abhiruhitvÄ• paÃ±camÄ• tugÄ• masatapariv Ä• rÄ• na
vicarati. mahÄ• jano tameva olokayamÄ• no parivÄ• retvÄ• vicarati, nagaravÄ«thiyo nappa
vÄ• tapÄ• naá¹ƒ vivaritvÄ• á¹-hito taá¹ƒ disvÄ• kÄ• esÄ• ti pucchi. tumhÄ• kaá¹ƒ nagaras
devÄ• ti. so ussÅ«yamÄ• no ``kiá¹ƒ etÄ• ya sobhati, nagaraá¹ƒ sayaá¹ƒ sobhissatÄ«â€™â€
acchindÄ• pesi.

sÄ• tato paá¹-á¹-hÄ• ya kenaci saddhiá¹ƒ santhavaá¹ƒ katvÄ• á¹-hÄ• nantaraá¹ƒ pariyesan
rÄ• juyyÄ• naá¹ƒ pavisitvÄ• caá¹…kamanakoá¹-iyaá¹ƒ Ä• lambanaphalakaá¹ƒ nissÄ• ya pÄ
tÄ• pasaá¹ƒ disvÄ• cintesi \Ne III 44/ --- ``kiliá¹-á¹-ho vatÄ• yaá¹ƒ tÄ• paso anaÃ±jitamaá¹‡
dÄ• á¹-hikÄ• hi paruá¸·hÄ• hi mukhaá¹ƒ pihitaá¹ƒ, massunÄ• uraá¹ƒ pihitaá¹ƒ, ubho kacchÄ
athassÄ• domanassaá¹ƒ uppajji --- ``ahaá¹ƒ ekena kiccena vicarÄ• mi, ayaÃ±ca me kÄ• á¸
udakaá¹ƒ Ä• haratha, akkhÄ«ni dhovissÄ• mÄ«â€™â€™ ti udakadantakaá¹-á¹-haá¹ƒ Ä• ha
khÄ• ditvÄ• tÄ• pasassa sarÄ«re piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ kheá¸·aá¹ƒ pÄ• tetvÄ• dantal
jaá¹-Ä• matthake khipitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• udakaá¹ƒ tÄ• pasassa matthakasmiá¹
--- ``yehi me akkhÄ«hi kÄ• á¸·akaá¹‡á¹‡Ä« diá¹-á¹-ho, tÄ• ni dhotÄ• ni kalipavÄ• hitoâ€™â€

taá¹ƒdivasaÃ±ca rÄ• jÄ• satiá¹ƒ paá¹-ilabhitvÄ• --- ``bho kuhiá¹ƒ nagarasobhinÄ«â€™â€™
imasmiá¹ƒyeva nagare devÄ• ti. pakatiá¹-á¹-hÄ• nantaraá¹ƒ tassÄ• dethÄ• ti á¹-hÄ• nantara
sukatakammaá¹ƒ nissÄ• ya laddhaá¹ƒ á¹-hÄ• nantaraá¹ƒ tÄ• pasassa sarÄ«re kheá¸·apÄ• t
saÃ±Ã±amakÄ• si.

tato katipÄ• hassaccayena rÄ• jÄ• purohitassa á¹-hÄ• nantaraá¹ƒ gaá¹‡hi. so nagarasobhi
``bhagini kinti katvÄ• á¹-hÄ• nantaraá¹ƒ paá¹-ilabhÄ«â€™â€™ ti pucchi. ``kiá¹ƒ brÄ• hmaá¹
kÄ• tabbaá¹ƒ atthi, rÄ• juyyÄ• ne \Ee III 62/ anaÃ±jitakÄ• á¸·akaá¹‡á¹‡Ä« kÅ«á¹-ajaá¹-ilo ek
kheá¸·aá¹ƒ pÄ• tehi, evaá¹ƒ á¹-hÄ• nantaraá¹ƒ labhissasÄ«â€™â€™ ti Ä• ha. so ``evaá¹ƒ k
ti tattha gantvÄ• tÄ• ya kathitasadisameva sabbaá¹ƒ katvÄ• nikkhami. rÄ• jÄ• pi taá¹ƒdivas
paá¹-ilabhitvÄ• --- ``kuhiá¹ƒ, bho, brÄ• hmaá¹‡oâ€™â€™ ti pucchi. imasmiá¹ƒyeva nagare
anupadhÄ• retvÄ• kataá¹ƒ, tadevassa á¹-hÄ• nantaraá¹ƒ dethÄ• â€™â€™ ti dÄ• pesi. sopi
``tÄ• pasassa sarÄ«re kheá¸·apÄ• tanena laddhaá¹ƒ meâ€™â€™ ti saÃ±Ã±amakÄ• si.

tato katipÄ• hassaccayena raÃ±Ã±o paccanto kupito. rÄ• jÄ• paccantaá¹ƒ vÅ«pasamessÄ
senÄ• ya nikkhami. purohito gantvÄ• raÃ±Ã±o purato á¹-hatvÄ• ``jayatu mahÄ• rÄ• jÄ• â€
mahÄ• rÄ• ja, jayatthÄ• ya gacchathÄ• â€™â€™ ti pucchi. Ä• ma brÄ• hmaá¹‡Ä• ti. evaá¹ƒ
anaÃ±jitakÄ• á¸·akaá¹‡á¹‡Ä« eko kÅ«á¹-ajaá¹-ilo vasati, tassa sarÄ«re kheá¸·aá¹ƒ pÄ• teth

vacanaá¹ƒ gahetvÄ• yathÄ• gaá¹‡ikÄ• ya ca tena ca kataá¹ƒ, tatheva sabbaá¹ƒ katvÄ• or
``etassa kÅ«á¹-ajaá¹-ilassa sarÄ«re kheá¸·aá¹ƒ pÄ• tethÄ• â€™â€™ ti. tato orodhÄ• pi oroc
akaá¹ƒsu. atha rÄ• jÄ• uyyÄ• nadvÄ• re rakkhaá¹ƒ á¹-hapÄ• petvÄ• ``raÃ±Ã±Ä• saddhiá¹
sabbe tÄ• pasassa sarÄ«re kheá¸·aá¹ƒ apÄ• tetvÄ• nikkhamituá¹ƒ na labhantÄ«â€™â€™ t
balakÄ• yo ca seniyo ca teneva niyÄ• mena tÄ• pasassa upari kheá¸·aÃ±ca dantakaá¹-á¹-h
udakaÃ±ca pÄ• payiá¹ƒsu, kheá¸·o ca dantakaá¹-á¹-hÄ• ni ca sakalasarÄ«raá¹ƒ avatthariá¹

senÄ• pati \Be III 44/ sabbapacchÄ• suá¹‡itvÄ• ``mayhaá¹ƒ kira satthÄ• raá¹ƒ bhavantaá¹
saggasopÄ• naá¹ƒ evaá¹ƒ ghaá¹-á¹-ayiá¹ƒsÅ«â€™â€™ ti usumajÄ• tahadayo mukhena ass
rÄ• juyyÄ• naá¹ƒ Ä• gantvÄ• tathÄ• byasanapattaá¹ƒ isiá¹ƒ disvÄ• kacchaá¹ƒ bandhitvÄ•
dantakaá¹-á¹-hÄ• ni apaviyÅ«hitvÄ• ukkhipitvÄ• nisÄ«dÄ• petvÄ• udakaá¹ƒ Ä• harÄ• petv
ceva catujjÄ• tigandhehi ca sarÄ«raá¹ƒ ubbaá¹-á¹-etvÄ• sukhumasÄ• á¹-akena puÃ±chitvÄ
á¹-hito evamÄ• ha ``ayuttaá¹ƒ, bhante, manussehi kataá¹ƒ, etesaá¹ƒ kiá¹ƒ bhavissatÄ«â€™
senÄ• pati tidhÄ• bhinnÄ• , ekaccÄ• ``rÄ• jÄ• nameva nÄ• sessÄ• mÄ• â€™â€™ ti vadan
rÄ• jÄ• naâ€™â€™ nti, ekaccÄ• ``raÃ±Ã±o vijitaá¹ƒ sabbaá¹ƒ nÄ• sessÄ• mÄ• â€™â€™ ti
appamattakampi kopaá¹ƒ akatvÄ• lokassa santiupÄ• yameva Ä• cikkhanto Ä• ha ``aparÄ•
desetuá¹ƒ jÄ• nantassa pÄ• katikameva hotÄ«â€™â€™ ti.

senÄ• pati nayaá¹ƒ labhitvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• Ä• ha
nirÄ• parÄ• dhe mahiddhike tÄ• pase aparajjhantehi bhÄ• riyaá¹ƒ kammaá¹ƒ kataá¹ƒ, devat
evaá¹ƒ vadantÄ«â€™â€™ ti sabbaá¹ƒ Ä• rocetvÄ• --- ``khamÄ• pite kira, mahÄ• rÄ• ja, pÄ
raá¹-á¹-haá¹ƒ mÄ• nÄ• setha, tÄ• pasaá¹ƒ khamÄ• pethÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• attar
evaá¹ƒ vadati ``na taá¹ƒ khamÄ• pessÄ• mÄ«â€™â€™ ti. senÄ• pati yÄ• vatatiyaá¹ƒ yÄ• ci
``ahaá¹ƒ, mahÄ• rÄ• ja, tÄ• pasassa balaá¹ƒ jÄ• nÄ• mi, na so abhÅ«tavÄ• dÄ«, nÄ• pi kup
evamÄ• ha khamÄ• petha naá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti. na khamÄ• pemÄ«ti. tena hi se
detha, ahaá¹ƒ tumhÄ• kaá¹ƒ Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne na vasissÄ• mÄ«ti. tvaá¹ƒ yenak
mayhaá¹ƒ senÄ• patiá¹ƒ labhissÄ• mÄ«ti. tato senÄ• pati tÄ• pasassa santikaá¹ƒ Ä• gantvÄ
``kathaá¹ƒ paá¹-ipajjÄ• mi, bhanteâ€™â€™ ti Ä• ha. senÄ• pati ye te vacanaá¹ƒ suá¹‡anti, s
sadhane sadvipadacatuppade gahetvÄ• sattadivasabbhantare bahi rajjasÄ«maá¹ƒ gaccha,
dhuvaá¹ƒ raá¹-á¹-hampi araá¹-á¹-haá¹ƒ karissantÄ«ti. senÄ• pati tathÄ• akÄ• si.

rÄ• jÄ• \Ne III 46/ gatamattoyeva amittamathanaá¹ƒ katvÄ• janapadaá¹ƒ vÅ«pasametvÄ•
jayakhandhÄ• vÄ• raá¹-á¹-hÄ• ne nisÄ«ditvÄ• nagaraá¹ƒ paá¹-ijaggÄ• petvÄ• antonagaraâ
45/ paá¹-hamaá¹ƒyeva udakavuá¹-á¹-hiá¹ƒ pÄ• tayiá¹ƒsu. mahÄ• jano attamano ahosi ``kÅ«
aparaddhakÄ• lato paá¹-á¹-hÄ• ya amhÄ• kaá¹ƒ raÃ±Ã±o vaá¸• á¸• hiyeva, amitte nimmath
vuá¹-á¹-hoâ€™â€™ ti. devatÄ• puna sumanapupphavuá¹-á¹-hiá¹ƒ pÄ• tayiá¹ƒsu, mahÄ• ja
devatÄ• puna mÄ• sakavuá¹-á¹-hiá¹ƒ pÄ• tayiá¹ƒsu. tato kahÄ• paá¹‡avuá¹-á¹-hiá¹ƒ, tato k
nikkhameyyunti maÃ±Ã±amÄ• nÄ• hatthÅ«pagapÄ• dÅ«pagÄ• dikatabhaá¹‡á¸• avuá¹-á¹-h

sattabhÅ«mikapÄ• sÄ• de á¹-hitopi otaritvÄ• Ä• bharaá¹‡Ä• ni piá¸·andhanto attamano aho
kÅ«á¹-ajaá¹-ilake kheá¸·apÄ• tanaá¹ƒ, tassa upari kheá¸·apÄ• titakÄ• lato paá¹-á¹-hÄ• ya an
vaá¸• á¸• hi jÄ• tÄ• , amittamathanaá¹ƒ kataá¹ƒ, Ä• gatadivaseyeva devo vassi, tato sumana
mÄ• sakavuá¹-á¹-hi kahÄ• paá¹‡avuá¹-á¹-hi katabhaá¹‡á¸• avuá¹-á¹-hÄ«ti catasso vuá¹-á¹-h
attamanavÄ• caá¹ƒ nicchÄ• retvÄ• raÃ±Ã±o katapÄ• pe samanuÃ±Ã±o jÄ• to.

tasmiá¹ƒ samaye devatÄ• ekatodhÄ• raubhatodhÄ• rÄ• dÄ«ni nÄ• nappakÄ• rÄ• ni Ä• vuc
\Ee III 65/ maá¹ƒsaá¹ƒ koá¹-á¹-ayamÄ• nÄ• viya pÄ• tayiá¹ƒsu. tadanantaraá¹ƒ vÄ«taccike
kiá¹ƒsukapupphavaá¹‡á¹‡e aá¹…gÄ• re, tadanantaraá¹ƒ kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡e pÄ•
antomuá¹-á¹-hiyaá¹ƒ asaá¹‡á¹-hahanikaá¹ƒ sukhumavÄ• likaá¹ƒ vassÄ• payamÄ• nÄ• asÄ
akaá¹ƒsu. raÃ±Ã±o vijitaá¹-á¹-hÄ• ne kisavacchatÄ• paso senÄ• pati mÄ• tuposakarÄ• moti
arogÄ• ahesuá¹ƒ. sesÄ• naá¹ƒ tasmiá¹ƒ kamme asamaá¹…gÄ«bhÅ«tÄ• naá¹ƒ tiracchÄ• nA
pÄ• nÄ«yaá¹ƒ nÄ• hosi, tiá¹‡aá¹-á¹-hÄ• ne tiá¹‡aá¹ƒ. te yena pÄ• nÄ«yaá¹ƒ yena tiá¹‡anti g
sattame divase bahirajjasÄ«maá¹ƒ pÄ• puá¹‡iá¹ƒsu. tenÄ• ha sarabhaá¹…gabodhisatto ---

``kisaÃ±hi vacchaá¹ƒ avakiriya daá¹‡á¸• akÄ«,

ucchinnamÅ«lo sajano saraá¹-á¹-ho.

kukkuá¸·anÄ• me nirayamhi paccati,

tassa phuliá¹…gÄ• ni patanti kÄ• yeâ€™â€™ ti || (J II 17.70).

evaá¹ƒ tÄ• va __daá¹‡á¸• akÄ«raÃ±Ã±assa_ araÃ±Ã±abhÅ«tabhÄ• vo veditabbo.

kaliá¹…garaá¹-á¹-he \Ne III 47/ \Be III 46/ pana __nÄ• á¸·ikiraraÃ±Ã±e_ rajjaá¹ƒ kÄ• rayamA
paÃ±casatatÄ• pasÄ• anitthigandhÄ• ajinajaá¹-avÄ• kacÄ«radharÄ• vanamÅ«laphalabha
vÄ«tinÄ• metvÄ• loá¹‡ambilasevanatthaá¹ƒ manussapathaá¹ƒ otaritvÄ• anupubbena kaliá¹
nÄ• á¸·ikiraraÃ±Ã±o nagaraá¹ƒ sampattÄ• . te jaá¹-Ä• jinavÄ• kacÄ«rÄ• ni \Ee III 66/ saá¹‡â
pabbajitÄ• nurÅ«paá¹ƒ upasamasiriá¹ƒ dassayamÄ• nÄ• nagaraá¹ƒ bhikkhÄ• ya pavisiá¹ƒs
buddhuppÄ• de tÄ• pasapabbajite disvÄ• pasannÄ• nisajjaá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidhÄ• ya
gahetvÄ• nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ sampÄ• detvÄ• adaá¹ƒsu. tÄ• pasÄ• katabhattaki
manussÄ• sutvÄ• pasannacittÄ• ``kuhiá¹ƒ bhadantÄ• gacchantÄ«â€™â€™ ti pucchiá¹ƒs
yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ, Ä• vusoti. bhante, alaá¹ƒ aÃ±Ã±attha gamanena, rÄ• juy
bhuttapÄ• tarÄ• sÄ• Ä• gantvÄ• dhammakathaá¹ƒ sossÄ• mÄ• ti. tÄ• pasÄ• adhivÄ• setv
bhuttapÄ• tarÄ• sÄ• suddhavatthanivatthÄ• ``dhammakathaá¹ƒ sossÄ• mÄ• â€™â€™ ti sa
uyyÄ• nÄ• bhimukhÄ• agamaá¹ƒsu. rÄ• jÄ• uparipÄ• sÄ• de á¹-hito te tathÄ• gacchamÄ•
pucchi ``kiá¹ƒ ete bhaá¹‡e nÄ• garÄ• suddhavatthÄ• suddhuttarÄ• saá¹…gÄ• hutvÄ• uyy

kimettha samajjaá¹ƒ vÄ• nÄ• á¹-akaá¹ƒ vÄ• atthÄ«â€™â€™ ti? natthi deva, ete tÄ• pasÄ•
sotukÄ• mÄ• gacchantÄ«ti. tena hi bhaá¹‡e ahampi gacchissÄ• mi, mayÄ• saddhiá¹ƒ gacc
Ä• rocesi --- ``rÄ• jÄ• pi gantukÄ• mo, rÄ• jÄ• naá¹ƒ parivÄ• retvÄ• va gacchathÄ• â€™â€™
attamanÄ• taá¹ƒ sutvÄ• --- ``amhÄ• kaá¹ƒ rÄ• jÄ• assaddho appasanno dussÄ«lo, tÄ• pa
rÄ• jÄ• pi dhammiko bhavissatÄ«â€™â€™ ti attamanatarÄ• ahesuá¹ƒ.

rÄ• jÄ• nikkhamitvÄ• tehi parivÄ• rito uyyÄ• naá¹ƒ gantvÄ• tÄ• pasehi saddhiá¹ƒ paá¹-isa
ekamantaá¹ƒ nisÄ«di. tÄ• pasÄ• rÄ• jÄ• naá¹ƒ disvÄ• parikathÄ• ya kusalassekassa tÄ• p
kathehÄ«â€™â€™ ti saÃ±Ã±amadaá¹ƒsu, so tÄ• paso \Ee III 67/ parisaá¹ƒ oloketvÄ• paÃ±
paÃ±casu ca sÄ«lesu Ä• nisaá¹ƒsaá¹ƒ kathento ---

``pÄ• á¹‡o \Be III 47/ na hantabbo, adinnaá¹ƒ nÄ• dÄ• tabbaá¹ƒ, kÄ• mesumicchÄ• cÄ• ro n
bhÄ• sitabbÄ• , majjaá¹ƒ na pÄ• tabbaá¹ƒ, pÄ• á¹‡Ä• tipÄ• to nÄ• ma nirayasaá¹ƒvattaniko
tiracchÄ• nayonisaá¹ƒvattaniko pettivisayasaá¹ƒvattaniko, tathÄ• adinnÄ• dÄ• nÄ• dÄ«ni. p
paccitvÄ• manussalokaá¹ƒ Ä• gatassa vipÄ• kÄ• vasesena appÄ• yukasaá¹ƒvattaniko hoti,
appabhogasaá¹ƒvattanikaá¹ƒ, micchÄ• cÄ• ro bahusapattasaá¹ƒvattaniko, musÄ• vÄ• do
abhÅ«tabbhakkhÄ• nasaá¹ƒvattaniko, majjapÄ• naá¹ƒ ummattakabhÄ• vasaá¹ƒvattanikaâ€

paÃ±casu veresu imaá¹ƒ Ä• dÄ«navaá¹ƒ kathesi.

rÄ• jÄ• pakatiyÄ• pi assaddho appasanno dussÄ«lo, dussÄ«lassa ca sÄ«lakathÄ• nÄ• ma
sÅ«lappavesanaá¹ƒ viya hoti. tasmÄ• so cintesi --- ``ahaá¹ƒ `ete paggaá¹‡hissÄ• mÄ«â€™
mayhaá¹ƒ Ä• gatakÄ• lato paá¹-á¹-hÄ• ya maá¹ƒyeva ghaá¹-á¹-entÄ• vijjhantÄ• parisamajj
nesaá¹ƒ kÄ• ttabbaâ€™â€™ nti. so dhammakathÄ• pariyosÄ• ne ``Ä• cariyÄ• sve mayhaá
gaá¹‡hathÄ• â€™â€™ ti nimantetvÄ• agamÄ• si. so dutiyadivase mahante mahante koá¸·u
pÅ«rÄ• petvÄ• kadalipattehi nesaá¹ƒ mukhÄ• ni bandhÄ• petvÄ• tattha tattha á¹-hapÄ• pe
bahalamadhukatelanÄ• gabalapicchillÄ• dÄ«naá¹ƒ kÅ«á¹-e pÅ«retvÄ• nisseá¹‡imatthake á
mahÄ• malle baddhakacche hatthehi muggare gÄ• hÄ• petvÄ• á¹-hapetvÄ• Ä• ha ``kÅ«á¹
viheá¹-hayiá¹ƒsu, tesaá¹ƒ pÄ• sÄ• dato otaraá¹‡akÄ• le \Ee III 68/ kÅ«á¹-ehi picchillaá¹ƒ sop
vissajjetvÄ• sÄ«se muggarehi pothetvÄ• gale gahetvÄ• sopÄ• ne khipathÄ• â€™â€™ ti. s
caá¹‡á¸• e kukkure bandhÄ• pesi.

tÄ• pasÄ• pi ``sve rÄ• jagehe bhuÃ±jissÄ• mÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ovadiá¹ƒs
nÄ• ma sÄ• saá¹…kaá¹ƒ sappaá¹-ibhayaá¹ƒ, pabbajitehi nÄ• ma chadvÄ• rÄ• rammaá¹‡e s
diá¹-á¹-hadiá¹-á¹-he Ä• rammaá¹‡e nimittaá¹ƒ na gahetabbaá¹ƒ, cakkhudvÄ• re saá¹ƒvaro
paccupaá¹-á¹-hapetabboâ€™â€™ ti.

punadivase \Be III 48/ bhikkhÄ• cÄ• ravelaá¹ƒ sallakkhetvÄ• vÄ• kacÄ«raá¹ƒ nivÄ• setvÄ•

ekaá¹ƒsagataá¹ƒ katvÄ• jaá¹-Ä• kalÄ• paá¹ƒ saá¹‡á¹-hapetvÄ• bhikkhÄ• bhÄ• janaá¹ƒ gah
rÄ• janivesanaá¹ƒ abhiruá¸·hÄ• . rÄ• jÄ• Ä• ruá¸·habhÄ• vaá¹ƒ Ã±atvÄ• gÅ«thakoá¸·umba
nÄ«harÄ• pesi. duggandho tÄ• pasÄ• naá¹ƒ nÄ• sapuá¹-aá¹ƒ paharitvÄ• matthaluá¹…gapÄ
mahÄ• tÄ• paso rÄ• jÄ• naá¹ƒ olokesi. rÄ• jÄ• --- ``ettha bhonto yÄ• vadatthaá¹ƒ bhuÃ±jan
tumhÄ• kametaá¹ƒ anucchavikaá¹ƒ, hiyyo ahaá¹ƒ tumhe paggaá¹‡hissÄ• mÄ«ti Ä• gato, tum
ghaá¹-á¹-ento vijjhantÄ• parisamajjhe kathayittha \Ne III 49/, tumhÄ• kamidaá¹ƒ anucchavik
bhuÃ±jathÄ• â€™â€™ ti mahÄ• tÄ• pasassa uluá¹…kena gÅ«thaá¹ƒ upanÄ• mesi. mahÄ•
paá¹-inivatti. ``ettakeneva gacchissatha tumheâ€™â€™ ti sopÄ• ne kÅ«á¹-ehi picchillaá¹ƒ v
mallÄ• naá¹ƒ saÃ±Ã±amadÄ• si. mallÄ• muggarehi sÄ«sÄ• ni pothetvÄ• gÄ«vÄ• ya gahet
sopÄ• ne patiá¹-á¹-hÄ• tuá¹ƒ nÄ• sakkhi \Ee III 69/, pavaá¹-á¹-amÄ• nÄ• sopÄ• napÄ• dam
sampatte sampatte caá¹‡á¸• akukkurÄ• paá¹-apaá¹-Ä• ti luÃ±camÄ• nÄ• khÄ• diá¹ƒsu. yo
palÄ• yati, sopi Ä• vÄ• á¹-e patati, tatrÄ• pi naá¹ƒ kukkurÄ• anubandhitvÄ• khÄ• dantiyeva
aá¹-á¹-hisaá¹…khalikameva avasesayiá¹ƒsu. evaá¹ƒ so rÄ• jÄ• tapasampanne paÃ±casate
jÄ«vitÄ• voropesi.

athassa raá¹-á¹-he devatÄ• purimanayeneva puna navavuá¹-á¹-hiyo pÄ• tesuá¹ƒ. tassa raj
saá¹-á¹-hiyojanubbedhena vÄ• likathalena avacchÄ• diyittha. tenÄ• ha sarabhaá¹…go bodh

``yo saÃ±Ã±ate pabbajite avaÃ±cayi,

dhammaá¹ƒ bhaá¹‡ante samaá¹‡e adÅ«sake.

taá¹ƒ nÄ• á¸·ikeraá¹ƒ sunakhÄ• parattha,

saá¹…gamma khÄ• danti viphandamÄ• naâ€™â€™ nti || (J II 17.71).

evaá¹ƒ __kÄ• liá¹…gÄ• raÃ±Ã±assa_ araÃ±Ã±abhÅ«tabhÄ• vo veditabbo.

atÄ«te pana bÄ• rÄ• á¹‡asinagare diá¹-á¹-hamaá¹…galikÄ• nÄ• ma cattÄ• lÄ«sakoá¹-ivibh
dhÄ«tÄ• ahosi dassanÄ«yÄ• pÄ• sÄ• dikÄ• . sÄ• rÅ«pabhogakulasampattisampannatÄ• y
yo \Be III 49/ panassÄ• vÄ• reyyatthÄ• ya pahiá¹‡Ä• ti, taá¹ƒ taá¹ƒ disvÄ• nassa jÄ• tiyaá¹ƒ
vÄ• yattha katthaci dosaá¹ƒ Ä• ropetvÄ• ``ko esa dujjÄ• to dussaá¹‡á¹-hitoâ€™â€™ tiÄ• d
``nÄ«haratha naâ€™â€™ nti nÄ«harÄ• petvÄ• ``evarÅ«pampi nÄ• ma addasaá¹ƒ, udakaá¹
dhovissÄ• mÄ«â€™â€™ ti akkhÄ«ni dhovati. tassÄ• diá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ vippakÄ• n
nÄ«harÄ• petÄ«ti \Ee III 70/ diá¹-á¹-hamaá¹…galikÄ• tveva saá¹…khÄ• udapÄ• di, mÅ«lan

sÄ• \Ne III 50/ ekadivasaá¹ƒ gaá¹…gÄ• ya udakakÄ«á¸·aá¹ƒ kÄ«á¸·issÄ• mÄ«ti titthaá¹ƒ sa
khÄ• danÄ«yabhojanÄ«yaá¹ƒ sakaá¹-esu pÅ«rÄ• petvÄ• bahÅ«ni gandhamÄ• lÄ• dÄ«ni Ä

Ä• ruyha Ã±Ä• tigaá¹‡aparivutÄ• gehamhÄ• nikkhami. tena ca samayena mahÄ• puriso ca
bahinagare cammagehe vasati, mÄ• taá¹…gotvevassa nÄ• maá¹ƒ ahosi. so soá¸·asavassu
karaá¹‡Ä«yena antonagaraá¹ƒ pavisitukÄ• mo ekaá¹ƒ nÄ«lapilotikaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ
hatthena pacchiá¹ƒ, ekena ghaá¹‡á¸• aá¹ƒ gahetvÄ• ``ussaratha ayyÄ• , caá¹‡á¸• Ä• lohaâ
taá¹ƒ vÄ• dento nÄ«cacittaá¹ƒ paccupaá¹-á¹-hapetvÄ• diá¹-á¹-hadiá¹-á¹-he manusse namas
pavisitvÄ• mahÄ• pathaá¹ƒ paá¹-ipajji.

diá¹-á¹-hamaá¹…galikÄ• ghaá¹‡á¸• asaddaá¹ƒ sutvÄ• sÄ• á¹‡iantarena olokentÄ« dÅ«rat
disvÄ• ``kimetaâ€™â€™ nti pucchi. mÄ• taá¹…go ayyeti. ``kiá¹ƒ vata, bho, akusalaá¹ƒ aka
nissando, vinÄ• so nu kho me paccupaá¹-á¹-hito, maá¹…galakiccena nÄ• ma gacchamÄ• n
addasaâ€™â€™ nti sarÄ«raá¹ƒ kampetvÄ• jigucchamÄ• nÄ• kheá¸·aá¹ƒ pÄ• tetvÄ• dhÄ•
Ä• haratha, caá¹‡á¸• Ä• lo diá¹-á¹-ho, akkhÄ«ni ceva nÄ• ma \Ee III 71/ gahitamukhaÃ±ca c
dhovitvÄ• rathaá¹ƒ nivattÄ• petvÄ• sabbapaá¹-iyÄ• dÄ• naá¹ƒ gehaá¹ƒ pesetvÄ• pÄ• sÄ•
surÄ• soá¹‡á¸• Ä• dayo ceva tassÄ• upaá¹-á¹-hÄ• kamanussÄ• ca ``kuhiá¹ƒ, bho diá¹-á¹-h
velÄ• ya nÄ• gacchatÄ«â€™â€™ ti pucchantÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• --- ``mahantaá¹ƒ v
surÄ• maá¹ƒsagandhamÄ• lÄ• disakkÄ• raá¹ƒ caá¹‡á¸• Ä• laá¹ƒ nissÄ• ya anubhavituá¹ƒ n
caá¹‡á¸• Ä• laâ€™â€™ nti gataá¹-á¹-hÄ• naá¹ƒ gavesitvÄ• nirÄ• parÄ• dhaá¹ƒ mÄ• taá¹…
``are mÄ• taá¹…ga taá¹ƒ nissÄ• ya idaÃ±cidaÃ±ca sakkÄ• raá¹ƒ anubhavituá¹ƒ na labhimh
50/ gahetvÄ• bhÅ«miyaá¹ƒ pÄ• tetvÄ• jÄ• á¹‡ukapparapÄ• sÄ• á¹‡Ä• dÄ«hi koá¹-á¹-etvÄ•
gahetvÄ• kaá¸• á¸• hantÄ• saá¹…kÄ• rakÅ«á¹-e chaá¸• á¸• esuá¹ƒ.

mahÄ• puriso saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• hatthapÄ• de parÄ• masitvÄ• --- ``idaá¹ƒ dukkh
uppannaâ€™â€™ nti cintento --- ``na aÃ±Ã±aá¹ƒ kaÃ±ci, diá¹-á¹-hamaá¹…galikaá¹ƒ nissÄ•
Ã±atvÄ• ``sacÄ• haá¹ƒ puriso, pÄ• desu naá¹ƒ nipÄ• tessÄ• mÄ«â€™â€™ ti cintetvÄ• ved
diá¹-á¹-hamaá¹…galikÄ• ya kuladvÄ• raá¹ƒ gantvÄ• --- ``diá¹-á¹-hamaá¹…galikaá¹ƒ labhant
alabhantassa ettheva maraá¹‡aâ€™â€™ nti gehaá¹…gaá¹‡e nipajji. tena ca samayena jam
hoti --- yassa caá¹‡á¸• Ä• lo kujjhitvÄ• gabbhadvÄ• re \Ne III 51/ nipanno marati, ye ca tasm
sabbe caá¹‡á¸• Ä• lÄ• honti. gehamajjhamhi mate sabbe gehavÄ• sino, dvÄ• ramhi mate u
aá¹…gaá¹‡amhi mate ito satta ito sattÄ• ti cuddasagehavÄ• sino sabbe caá¹‡á¸• Ä• lÄ• ho
aá¹…gaá¹‡e nipajji.

seá¹-á¹-hissa Ä• rocesuá¹ƒ --- ``mÄ• taá¹…go te sÄ• mi gehaá¹…gaá¹‡e patitoâ€™â€™ ti
bhaá¹‡e, kiá¹ƒ kÄ• raá¹‡Ä• ti vatvÄ• ekamÄ• sakaá¹ƒ datvÄ• uá¹-á¹-hÄ• pethÄ• ti. te gantv
mÄ• sakaá¹ƒ gahetvÄ• uá¹-á¹-hahÄ• â€™â€™ ti vadiá¹ƒsu. so --- ``nÄ• haá¹ƒ mÄ• sakatth
diá¹-á¹-hamaá¹…galikÄ• ya svÄ• haá¹ƒ nipannoâ€™â€™ ti Ä• ha. diá¹-á¹-hamaá¹…galikÄ•
dosaá¹ƒ na passatha, niraparÄ• dho ahaá¹ƒ tassÄ• manussehi byasanaá¹ƒ pÄ• pito, taá¹ƒ
vuá¹-á¹-hahissÄ• mi, alabhanto na vuá¹-á¹-hahissÄ• mÄ«ti.

te gantvÄ• seá¹-á¹-hissa Ä• rocesuá¹ƒ. seá¹-á¹-hi dhÄ«tu dosaá¹ƒ Ã±atvÄ• ``gacchatha, e
dethÄ• â€™â€™ ti peseti. so ``na icchÄ• mi kahÄ• paá¹‡aá¹ƒ, tameva icchÄ• mÄ«â€™â€™
seá¹-á¹-hi ca seá¹-á¹-hibhariyÄ• ca --- ``ekÄ• yeva no piyadhÄ«tÄ• , paveá¹‡iyÄ• ghaá¹-ak
natthÄ«â€™â€™ ti saá¹ƒvegappattÄ• --- ``gacchatha tÄ• tÄ• , koci amhÄ• kaá¹ƒ asahanak
voropeyya, etasmiÃ±hi mate sabbe mayaá¹ƒ naá¹-á¹-hÄ• homa, Ä• rakkhamassa gaá¹‡hat
Ä• rakkhaá¹ƒ saá¹ƒvidhÄ• ya yÄ• guá¹ƒ pesayiá¹ƒsu, bhattaá¹ƒ dhanaá¹ƒ pesayiá¹ƒsu, eva
paá¹-ikkhipi. evaá¹ƒ eko divaso gato; dve, tayo, cattÄ• ro, paÃ±ca divasÄ• gatÄ• .

tato \Be III 51/ sattasattagehavÄ• sikÄ• uá¹-á¹-hÄ• ya --- ``na sakkoma mayaá¹ƒ tumhe nis
bhavituá¹ƒ, amhe mÄ• nÄ• setha, tumhÄ• kaá¹ƒ dÄ• rikaá¹ƒ datvÄ• etaá¹ƒ uá¹-á¹-hÄ• peth
satampi sahassampi satasahassampi pahiá¹‡iá¹ƒsu, so paá¹-ikkhipateva. evaá¹ƒ cha divasA
ubhato cuddasagehavÄ• sikÄ• sannipatitvÄ• --- ``na mayaá¹ƒ caá¹‡á¸• Ä• lÄ• bhavituá¹ƒ
akÄ• makÄ• nampi mayaá¹ƒ etassa dÄ• rikaá¹ƒ dassÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu.

mÄ• tÄ• pitaro sokasallasamappitÄ• visaÃ±Ã±Ä« hutvÄ• sayane nipatiá¹ƒsu. ubhato cudd
Ä• ruyha supupphitakiá¹ƒsukasÄ• khaá¹ƒ \Ee III 73/ ucchindantÄ• viya tassÄ• sabbÄ• bha
nakhehi sÄ«mantaá¹ƒ katvÄ• kese bandhitvÄ• nÄ«lasÄ• á¹-akaá¹ƒ nivÄ• sÄ• petvÄ• hatth
nÄ«lapilotikakhaá¹‡á¸• aá¹ƒ veá¹-hetvÄ• kaá¹‡á¹‡esu tipupaá¹-á¹-ake piá¸·andhÄ• petvÄ•
datvÄ• pÄ• sÄ• dato otÄ• rÄ• petvÄ• dvÄ«su bÄ• hÄ• su gahetvÄ• --- ``tava sÄ• mikaá¹ƒ
mahÄ• purisassa adaá¹ƒsu.

nÄ«luppalampi atibhÄ• roti anukkhittapubbÄ• sukhumÄ• ladÄ• rikÄ• ``uá¹-á¹-hÄ• hi sÄ• m
bodhisatto nipannakova Ä• ha ``nÄ• haá¹ƒ uá¹-á¹-hahÄ• mÄ«â€™â€™ ti. atha kinti vadÄ• n
mÄ• taá¹…gÄ• â€™â€™ ti evaá¹ƒ maá¹ƒ vadÄ• hÄ«ti. sÄ• tathÄ• avoca. na tuyhaá¹ƒ man
maá¹ƒ akaá¹ƒsu, bÄ• hÄ• ya maá¹ƒ gahetvÄ• uá¹-á¹-hÄ• pehÄ«ti. sÄ• tathÄ• akÄ• si. bod
parivaá¹-á¹-etvÄ• bhÅ«miyaá¹ƒ patitvÄ• --- ``nÄ• sitaá¹ƒ, bho, diá¹-á¹-hamaá¹…galikÄ• ya
koá¹-á¹-Ä• petvÄ• , idÄ• ni sayaá¹ƒ koá¹-á¹-etÄ«â€™â€™ ti viravittha. sÄ• kiá¹ƒ karomi ayy
gahetvÄ• uá¹-á¹-hÄ• pehÄ«ti. sÄ• tathÄ• uá¹-á¹-hÄ• petvÄ• nisÄ«dÄ• petvÄ• gacchÄ• m
araÃ±Ã±e honti, mayaá¹ƒ manussÄ• , atikoá¹-á¹-itomhi tuyhaá¹ƒ manussehi, na sakkomi pa
piá¹-á¹-hiyÄ• maá¹ƒ nehÄ«ti. sÄ• onamitvÄ• piá¹-á¹-hiá¹ƒ adÄ• si. bodhisatto abhiruhi. kuh
bahinagaraá¹ƒ nehÄ«ti. sÄ• pÄ• cÄ«nadvÄ• raá¹ƒ gantvÄ• --- ``idha te sÄ• mi vasanaá¹-á¹
kataraá¹-á¹-hÄ• naá¹ƒ etanti? pÄ• cÄ«nadvÄ• raá¹ƒ sÄ• mÄ«ti. pÄ• cÄ«nadvÄ• re caá¹‡á¸•
labhantÄ«ti \Ee III 74/ attano vasanaá¹-á¹-hÄ• naá¹ƒ anÄ• cikkhitvÄ• va sabbadvÄ• rÄ• ni Ä
bhavaggapattamassÄ• \Be III 52/ mÄ• naá¹ƒ pÄ• tessÄ• mÄ«ti. mahÄ• jano ukkuá¹-á¹-hima
tumhÄ• disaá¹ƒ aÃ±Ã±o etissÄ• mÄ• naá¹ƒ bhedako natthÄ«â€™â€™ ti.

sÄ• pacchimadvÄ• raá¹ƒ patvÄ• ``idha te sÄ• mi vasanaá¹-á¹-hÄ• naâ€™â€™ nti pucchi.
pacchimadvÄ• raá¹ƒ sÄ• mÄ«ti. iminÄ• dvÄ• rena nikkhamitvÄ• cammagehaá¹ƒ olokentÄ«

Ä• ha ``idaá¹ƒ cammagehaá¹ƒ tumhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ sÄ• mÄ«â€™â€™ ti? A
cammagehaá¹ƒ pÄ• visi.

tattha sattaá¹-á¹-hadivase vasanto sabbaÃ±Ã±utagavesanadhÄ«ro ettakesu divasesu na ca
``mahÄ• kulassa dhÄ«tÄ• sace maá¹ƒ nissÄ• ya mahantaá¹ƒ yasaá¹ƒ na pÄ• puá¹‡Ä• ti, na
buddhÄ• naá¹ƒ antevÄ• siko. etissÄ• pÄ• dadhovanaudakena sakalajambudÄ«pe rÄ• jÅ«n
abhisekakiccaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• puna cintesi --- ``agÄ• ramajjhevasan
pabbajitvÄ• pana sakkhissÄ• mÄ«â€™â€™ ti. cintetvÄ• taá¹ƒ Ä• mantesi --- ``diá¹-á¹-ham
ekacarÄ• kammaá¹ƒ katvÄ• pi akatvÄ• pi sakkÄ• jÄ«vituá¹ƒ, idÄ• ni pana dÄ• rabharaá¹‡a
akatvÄ• na sakkÄ• jÄ«vituá¹ƒ, tvaá¹ƒ yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, tÄ• va mÄ• ukkaá¹‡á
pavisitvÄ• susÄ• nÄ• dÄ«su nantakÄ• ni saá¹…kaá¸• á¸• hitvÄ• nivÄ• sanapÄ• rupanaá¹ƒ
pabbajitvÄ• ekacaro laddhakÄ• yaviveko kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• p
ca nibbattetvÄ• ``idÄ• ni sakkÄ• diá¹-á¹-hamaá¹…galikÄ• ya avassayena mayÄ• bhavituâ
bÄ• rÄ• á¹‡asiabhimukho gantvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• bhikkhaá¹ƒ caramÄ• no diá¹-á
gehÄ• bhimukho agamÄ• si.

sÄ• taá¹ƒ dvÄ• re á¹-hitaá¹ƒ disvÄ• asaÃ±jÄ• nantÄ« --- ``aticchatha, bhante, caá¹‡á¸• Ä•
vasanaá¹-á¹-hÄ• nametaâ€™â€™ nti Ä• ha. bodhisatto tattheva aá¹-á¹-hÄ• si. sÄ• punappu
saÃ±jÄ• nitvÄ• hatthehi uraá¹ƒ paharitvÄ• viravamÄ• nÄ• pÄ• damÅ«le patitvÄ• Ä• ha ---
cittaá¹ƒ atthi, kasmÄ• maá¹ƒ mahatÄ• yasÄ• parihÄ• petvÄ• anÄ• thaá¹ƒ akÄ• sÄ«â€™â
paridevaá¹ƒ paridevitvÄ• akkhÄ«ni puÃ±chamÄ• nÄ• uá¹-á¹-hÄ• ya bhikkhÄ• bhÄ• janaá¹ƒ
nisÄ«dÄ• petvÄ• bhikkhaá¹ƒ adÄ• si. mahÄ• puriso bhattakiccaá¹ƒ katvÄ• Ä• ha --- ``diá¹-
mÄ• paridevi, ahaá¹ƒ tuyhaá¹ƒ pÄ• dadhovanaudakena sakalajambudÄ«pe rÄ• jÅ«naá¹ƒ a
samattho, tvaá¹ƒ pana \Be III 53/ ekaá¹ƒ mama vacanaá¹ƒ karohi, nagaraá¹ƒ pavisitvÄ• `na
caá¹‡á¸• Ä• lo, mahÄ• brahmÄ• mayhaá¹ƒ sÄ• mikoâ€™ ti ugghosayamÄ• nÄ• sakalanag

evaá¹ƒ vutte diá¹-á¹-hamaá¹…galikÄ• --- ``pakatiyÄ• pi ahaá¹ƒ sÄ• mi mukhadoseneva bya
sakkhissÄ• mevaá¹ƒ vattuâ€™â€™ nti Ä• ha. bodhisatto --- ``kiá¹ƒ pana tayÄ• mayhaá¹ƒ a
alikavacanaá¹ƒ sutapubbaá¹ƒ, ahaá¹ƒ tadÄ• pi alikaá¹ƒ na bhaá¹‡Ä• mi, idÄ• ni pabbajito ki
saccavÄ• dÄ« puriso nÄ• mÄ• haâ€™â€™ nti vatvÄ• --- ``ajja pakkhassa aá¹-á¹-hamÄ«, tv
uposathadivase mayhaá¹ƒ sÄ• miko mahÄ• brahmÄ• candamaá¹‡á¸• alaá¹ƒ bhinditvÄ• ma
sakalanagare ugghosehÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

sÄ• \Ne III 54/ saddahitvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• sÅ«rÄ• hutvÄ• sÄ• yaá¹ƒpÄ• taá¹ƒ na
ugghosesi. manussÄ• pÄ• á¹‡inÄ• pÄ• á¹‡iá¹ƒ paharantÄ• --- ``passatha, amhÄ• kaá¹ƒ d
caá¹‡á¸• Ä• laputtaá¹ƒ mahÄ• brahmÄ• naá¹ƒ karotÄ«â€™â€™ ti hasantÄ• keá¸·iá¹ƒ karon
sÄ• yaá¹ƒpÄ• taá¹ƒ pavisitvÄ• --- ``idÄ• ni chÄ• haccayena, paÃ±cÄ• ha-catÅ«ha-tÄ«ha-dv
sÄ• miko mahÄ• brahmÄ• candamaá¹‡á¸• alaá¹ƒ bhinditvÄ• mama santikaá¹ƒ Ä• gamissa

brÄ• hmaá¹‡Ä• \Ee III 76/ cintayiá¹ƒsu --- ``ayaá¹ƒ diá¹-á¹-hamaá¹…galikÄ• atisÅ«rÄ• hut
evaá¹ƒ siyÄ• , etha mayaá¹ƒ diá¹-á¹-hamaá¹…galikÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggÄ
bÄ• hirabhÄ• gaá¹ƒ samantÄ• tacchÄ• petvÄ• vÄ• likaá¹ƒ okiriá¹ƒsu. sÄ• pi uposathadivas
pavisitvÄ• ``ajja mayhaá¹ƒ sÄ• miko Ä• gamissatÄ«â€™â€™ ti ugghosesi. brÄ• hmaá¹‡Ä•
na dÅ«raá¹ƒ apadissati, ajja kira mahÄ• brahmÄ• Ä• gamissati, vasanaá¹-á¹-hÄ• naá¹ƒ saá
cammagehaá¹ƒ samajjÄ• petvÄ• haritÅ«palittaá¹ƒ ahatavatthehi parikkhipitvÄ• mahÄ• rah
attharitvÄ• upari celavitÄ• naá¹ƒ bandhitvÄ• gandhamÄ• ladÄ• mÄ• ni osÄ• rayiá¹ƒsu. tes
paá¹-ijaggantÄ• naá¹ƒyeva sÅ«riyo atthaá¹ƒ gato.

mahÄ• puriso cande uggatamatte abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-
parikammaá¹ƒ katvÄ• iddhicittena dvÄ• dasayojanikaá¹ƒ brahmattabhÄ• vaá¹ƒ mÄ• petvÄ•
candavimÄ• nassa anto pavisitvÄ• \Be III 54/ vanantato abbhussakkamÄ• naá¹ƒ candaá¹ƒ
ohÄ• ya purato hutvÄ• ``mahÄ• jano maá¹ƒ passatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. mahÄ• j
bho, diá¹-á¹-hamaá¹…galikÄ• ya vacanaá¹ƒ, Ä• gacchantaá¹ƒ mahÄ• brahmÄ• naá¹ƒ pÅ«je
Ä• dÄ• ya diá¹-á¹-hamaá¹…galikÄ• ya gharaá¹ƒ parivÄ• retvÄ• aá¹-á¹-hÄ• si. mahÄ• puriso
sattavÄ• re bÄ• rÄ• á¹‡asiá¹ƒ anuparigantvÄ• mahÄ• janena diá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ
attabhÄ• vaá¹ƒ vijahitvÄ• manussappamÄ• á¹‡ameva mÄ• petvÄ• mahÄ• janassa passan
mahÄ• jano disvÄ• --- ``otiá¹‡á¹‡o no mahÄ• brahmÄ• , sÄ• á¹‡iá¹ƒ Ä• harathÄ• â€™â€™
parikkhipitvÄ• parivÄ• retvÄ• \Ee III 77/ á¹-hito.

mahÄ• purisopi sirisayanamajjhe nisÄ«di. diá¹-á¹-hamaá¹…galikÄ• samÄ«pe aá¹-á¹-hÄ• si
III 55/ ``utusamayo te diá¹-á¹-hamaá¹…galikeâ€™â€™ ti. Ä• ma ayyÄ• ti. mayÄ• dinnaá¹ƒ
aá¹…guá¹-á¹-hakena nÄ• bhimaá¹‡á¸• alaá¹ƒ phusi. tassÄ• parÄ• masaneneva gabbho pa
``ettÄ• vatÄ• te diá¹-á¹-hamaá¹…galike pÄ• dadhovanaudakaá¹ƒ sakalajambudÄ«pe rÄ• jÅ
bhavissati, tvaá¹ƒ tiá¹-á¹-hÄ• â€™â€™ ti vatvÄ• brahmattabhÄ• vaá¹ƒ mÄ• petvÄ• passan
nikkhamitvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• caá¹‡á¸• amaá¹‡á¸• alameva paviá¹-á¹-ho. sÄ•
brahmapajÄ• patÄ« nÄ• ma jÄ• tÄ• . pÄ• dadhovanaudakaá¹ƒ labhanto nÄ• ma natthi.

brÄ• hmaá¹‡Ä• --- ``brahmapajÄ• patiá¹ƒ antonagare vasÄ• pessÄ• mÄ• â€™â€™ ti suvaa
sattamakoá¹-iyÄ• aparisuddhajÄ• tikassa sivikaá¹ƒ gahetuá¹ƒ na adaá¹ƒsu. soá¸·asa jÄ• tin
gaá¹‡hiá¹ƒsu. sesÄ• gandhapupphÄ• dÄ«hi pÅ«jetvÄ• nagaraá¹ƒ pavisitvÄ• --- ``na sakkÄ
brahmapajÄ• patiyÄ• vasituá¹ƒ, vatthuá¹ƒ gahetvÄ• gehaá¹ƒ karissÄ• ma, yÄ• va pana taá
maá¹‡á¸• apeva vasatÅ«â€™â€™ ti maá¹‡á¸• ape vasÄ• pesuá¹ƒ. tato paá¹-á¹-hÄ• ya cakk
vanditukÄ• mÄ• kahÄ• paá¹‡aá¹ƒ datvÄ• vandituá¹ƒ labhanti, savanÅ«pacÄ• re vanditukÄ
Ä• sanne pakatikathaá¹ƒ savanaá¹-á¹-hÄ• ne vanditukÄ• mÄ• paÃ±casatÄ• ni datvÄ• labh
sÄ«saá¹ƒ á¹-hapetvÄ• vanditukÄ• mÄ• sahassaá¹ƒ datvÄ• labhanti, pÄ• dadhovanaudaka
dasasahassÄ• ni datvÄ• labhanti. bahinagarato antonagare yÄ• va maá¹‡á¸• apÄ• Ä• gac

koá¹-isatamattaá¹ƒ ahosi.

sakalajambudÄ«po \Be III 55/ saá¹…khubhi, tato sabbarÄ• jÄ• no ``brahmapajÄ• patiyÄ• p
abhisekaá¹ƒ karissÄ• mÄ• â€™â€™ ti satasahassaá¹ƒ pesetvÄ• labhiá¹ƒsu. maá¹‡á¸• ape
gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. mahÄ• purisaá¹ƒ paá¹-icca laddhakumÄ• ro pÄ• sÄ• diko a
mahÄ• brahmuno putto jÄ• toti sakala jambudÄ«po ekakolÄ• halo ahosi. kumÄ• rassa khÄ«
tato Ä• gatadhanaá¹ƒ koá¹-isahassaá¹ƒ ahosi. ettÄ• vatÄ• nivesanampi niá¹-á¹-hitaá¹ƒ. kum
nÄ• makaraá¹‡aá¹ƒ karissÄ• mÄ• ti nivesanaá¹ƒ sajjetvÄ• kumÄ• raá¹ƒ gandhodakena nhÄ
maá¹‡á¸• ape jÄ• tattÄ• __maá¹‡á¸• abyo_tveva nÄ• maá¹ƒ akaá¹ƒsu.

kumÄ• ro sukhena saá¹ƒvaá¸• á¸• hamÄ• no sippuggahaá¹‡avayapattoti sakalajambudÄ«p
Ä• gantvÄ• sippaá¹ƒ sikkhÄ• penti. kumÄ• ro medhÄ• vÄ« paÃ±Ã±avÄ• sutaá¹ƒ sutaá¹ƒ m
56/ gaá¹‡hÄ• ti, gahitagahitaá¹ƒ suvaá¹‡á¹‡aghaá¹-e pakkhittatelaá¹ƒ viya tiá¹-á¹-hati. yÄ• v
pariyatti atthi, tena anuggahitÄ• nÄ• ma nÄ• hosi. brÄ• hmaá¹‡Ä• taá¹ƒ parivÄ• retvÄ• ca
brÄ• hmaá¹‡abhatto ahosi. gehe asÄ«tibrÄ• hmaá¹‡asahassÄ• ni niccabhattaá¹ƒ bhuÃ±jan
sattadvÄ• rakoá¹-á¹-hakaá¹ƒ mahantaá¹ƒ ahosi. gehe maá¹…galadivase jambudÄ«pavÄ• sÄ
koá¹-isahassamattaá¹ƒ ahosi.

bodhisatto Ä• vajjesi --- ``pamatto nu kho kumÄ• ro appamattoâ€™â€™ ti. athassa taá¹ƒ pa
``brÄ• hmaá¹‡abhatto jÄ• to, yattha dinnaá¹ƒ mahapphalaá¹ƒ hoti, taá¹ƒ na jÄ• nÄ• ti, gacch
damemÄ«â€™â€™ ti cÄ«varaá¹ƒ pÄ• rupitvÄ• bhikkhÄ• bhÄ• janaá¹ƒ gahetvÄ• --- ``dvÄ•
na sakkÄ• koá¹-á¹-hakena pavisituâ€™â€™ nti Ä• kÄ• senÄ• gantvÄ• asÄ«tibrÄ• hmaá¹‡a
bhuÃ±janaá¹-á¹-hÄ• ne Ä• kÄ• saá¹…gaá¹‡e otari. maá¹‡á¸• abyakumÄ• ropi \Ee III 79/ suv
gÄ• hÄ• petvÄ• --- ``idha sÅ«paá¹ƒ detha idha odanaâ€™â€™ nti parivisÄ• pento bodhisat
ghaá¹-á¹-itaÄ• siviso viya kupitvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``kuto \Be III 56/ nu Ä• gacchasi dummavÄ• sÄ«,

otallako paá¹ƒsupisÄ• cakova.

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he,

ko re tuvaá¹ƒ hosi adakkhiá¹‡eyyoâ€™â€™ ti || (J I 15.1).

atha naá¹ƒ mahÄ• satto akujjhitvÄ• va ovadanto Ä• ha ---

``annaá¹ƒ tavedaá¹ƒ pakataá¹ƒ yasassi,

taá¹ƒ khajjare bhuÃ±jare piyyare ca.

jÄ• nÄ• si maá¹ƒ tvaá¹ƒ paradattÅ«pajÄ«viá¹ƒ,

uttiá¹-á¹-ha piá¹‡á¸• aá¹ƒ labhataá¹ƒ sapÄ• koâ€™â€™ ti || (J I 15.2).

so nayidaá¹ƒ tumhÄ• disÄ• naá¹ƒ paá¹-iyattanti dassento Ä• ha ---

``annaá¹ƒ \Ne III 57/ mamedaá¹ƒ pakataá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ,

atthatthitaá¹ƒ saddahato mamedaá¹ƒ.

apehi etto kimidhaá¹-á¹-hitosi,

na mÄ• disÄ• tuyhaá¹ƒ dadanti jammÄ• â€™â€™ ti || (J I 15.3).

atha bodhisatto ``dÄ• naá¹ƒ nÄ• ma saguá¹‡assapi nigguá¹‡assapi yassa kassaci dÄ• tabb
thalepi patiá¹-á¹-hÄ• pitaá¹ƒ bÄ«jaá¹ƒ pathavÄ«rasaá¹ƒ Ä• porasaÃ±ca Ä• gamma sampajja
nipphalaá¹ƒ nÄ• ma natthi, sukhette vapitabÄ«jaá¹ƒ viya guá¹‡avante mahapphalaá¹ƒ hotÄ«
imaá¹ƒ gÄ• thamÄ• ha ---

``thale ca ninne ca vapanti bÄ«jaá¹ƒ,

anÅ«pakhette phalamÄ• samÄ• nÄ• .

etÄ• ya saddhÄ• ya dadÄ• hi dÄ• naá¹ƒ,

appeva Ä• rÄ• dhaye dakkhiá¹‡eyyeâ€™â€™ ti || (J I 15.4).

atha kumÄ• ro kodhÄ• bhibhÅ«to --- ``kenimassa muá¹‡á¸• akassa paveso dinnoâ€™â€™

``khettÄ• ni \Be III 57/ mayhaá¹ƒ viditÄ• ni loke,

yesÄ• haá¹ƒ bÄ«jÄ• ni patiá¹-á¹-hapemi.

ye brÄ• hmaá¹‡Ä• jÄ• timantÅ«papannÄ• ,

tÄ• nÄ«dha khettÄ• ni supesalÄ• nÄ«â€™â€™ ti || (J I 15.5) ---

gÄ• thaá¹ƒ vatvÄ• ``imaá¹ƒ jammaá¹ƒ veá¹‡upadarena pothetvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• atikkamitvÄ• bahi nÄ«harathÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ mahÄ• puriso Ä• ha ---

``giriá¹ƒ nakhena khaá¹‡asi, ayo dantebhi khÄ• dasi.

jÄ• tavedaá¹ƒ padahasi, yo isiá¹ƒ paribhÄ• sasÄ«â€™â€™ ti || (J I 15.9).

evaÃ±ca \Ne III 58/ pana vatvÄ• --- ``sace myÄ• yaá¹ƒ hatthe vÄ• pÄ• de vÄ• gaá¹‡hÄ• p uppÄ• deyya, bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasaveyyÄ• â€™â€™ ti sattÄ• nuddayatÄ• ya vehÄ• antaravÄ«thiyaá¹ƒ otari. bhagavÄ• sabbaÃ±Ã±utaá¹ƒ patto tamatthaá¹ƒ pakÄ• sento imaá¹

``idaá¹ƒ vatvÄ• na mÄ• taá¹…go, isi saccaparakkamo.

antalikkhasmiá¹ƒ pakkÄ• mi, brÄ• hmaá¹‡Ä• naá¹ƒ udikkhataâ€™â€™ nti || (J I 15.10).

tÄ• vadeva nagararakkhikadevatÄ• naá¹ƒ jeá¹-á¹-hakadevarÄ• jÄ• maá¹‡á¸• abyassa gÄ« mukhaá¹ƒ parivattetitvÄ• \Ee III 81/ pacchÄ• mukhaá¹ƒ jÄ• taá¹ƒ, akkhÄ«ni parivattÄ• ni, m vamati, sarÄ«raá¹ƒ thaddhaá¹ƒ sÅ«le Ä• ropitaá¹ƒ viya ahosi. asÄ«tisahassÄ• paricÄ• raka asÄ«tibrÄ• hmaá¹‡asahassÄ• ni tatheva akaá¹ƒsu. vegena gantvÄ• brahmapajÄ• patiyÄ• taramÄ• narÅ«pÄ• Ä• gantvÄ• taá¹ƒ vippakÄ• raá¹ƒ disvÄ• gÄ• thamÄ• ha ---

``Ä• vedhitaá¹ƒ piá¹-á¹-hito uttamaá¹…gaá¹ƒ,

bÄ• huá¹ƒ pasÄ• reti akammaneyyaá¹ƒ.

setÄ• ni akkhÄ«ni yathÄ• matassa,

ko me imaá¹ƒ puttamakÄ• si evaâ€™â€™ nti || (J I 15.11).

athassÄ• \Be III 58/ Ä• rocesuá¹ƒ ---

``idhÄ• gamÄ• samaá¹‡o dummavÄ• sÄ«,

otallako paá¹ƒsupisÄ• cakova,

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he,

so te imaá¹ƒ puttamakÄ• si evaâ€™â€™ nti || (J I 15.12).

sÄ• sutvÄ• va aÃ±Ã±Ä• si --- ``mayhaá¹ƒ yasadÄ• yako ayyo anukampÄ• ya puttassa pan
bhavissatÄ«â€™â€™ ti. tato upaá¹-á¹-hÄ• ke pucchi ---

``katamaá¹ƒ \Ne III 59/ disaá¹ƒ agamÄ• bhÅ«ripaÃ±Ã±o,

akkhÄ• tha me mÄ• á¹‡avÄ• etamatthaá¹ƒ.

gantvÄ• na taá¹ƒ paá¹-ikaremu accayaá¹ƒ,

appeva naá¹ƒ putta labhemu jÄ«vitaâ€™â€™ nti || (J I 15.13).

te Ä• haá¹ƒsu ---

``vehÄ• yasaá¹ƒ agamÄ• bhÅ«ripaÃ±Ã±o,

pathaddhuno pannaraseva cando.

apicÄ• pi \Ee III 82/ so purimadisaá¹ƒ agacchi,

saccappaá¹-iÃ±Ã±o isi sÄ• dhurÅ«poâ€™â€™ ti || (J I 15.14).

mahÄ• purisopi antaravÄ«thiyaá¹ƒ otiá¹‡á¹‡aá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya --- ``mayhaá¹ƒ
hatthiassÄ• dÄ«naá¹ƒ vasena mÄ• antaradhÄ• yittha, diá¹-á¹-hamaá¹…galikÄ• yeva naá¹ƒ
adhiá¹-á¹-hahitvÄ• piá¹‡á¸• Ä• ya caritvÄ• yÄ• panamattaá¹ƒ missakodanaá¹ƒ gahetvÄ• p
nisinno bhuÃ±jitvÄ• thokaá¹ƒ bhuttÄ• vasesaá¹ƒ bhikkhÄ• bhÄ• janeyeva á¹-hapesi. diá¹-á¹
pÄ• sÄ• dÄ• oruyha antaravÄ«thiá¹ƒ paá¹-ipajjamÄ• nÄ• padavaá¸·aÃ±jaá¹ƒ disvÄ• --- ``i
yasadÄ• yakassa ayyassa padaâ€™â€™ nti padÄ• nusÄ• renÄ• gantvÄ• vanditvÄ• Ä• ha
katÄ• parÄ• dhaá¹ƒ mayhaá¹ƒ khamatha, na hi tumhe kodhavasikÄ• nÄ• ma, detha me put

evaÃ±ca pana vatvÄ• ---

``Ä• vedhitaá¹ƒ \Be III 59/ piá¹-á¹-hito uttamaá¹…gaá¹ƒ,

bÄ• huá¹ƒ pasÄ• reti akammaneyyaá¹ƒ.

setÄ• ni akkhÄ«ni yathÄ• matassa,

ko me imaá¹ƒ puttamakÄ• si evaâ€™â€™ nti || (J I 15.15) ---

gÄ• thaá¹ƒ \Ne III 60/ abhÄ• si. mahÄ• puriso Ä• ha --- ``na mayaá¹ƒ evarÅ«paá¹ƒ karoma,
hiá¹ƒsante disvÄ• pabbajitesu sagÄ• ravÄ• hi bhÅ«tayakkhadevatÄ• hi kataá¹ƒ bhavissatÄ

kevalaá¹ƒ, bhante, tumhÄ• kaá¹ƒ manopadoso mÄ• hotu, devatÄ• hi kataá¹ƒ hotu, sukham
bhante, devatÄ• , apicÄ• haá¹ƒ, bhante, kathaá¹ƒ paá¹-ipajjÄ• mÄ«ti. tena hi osadhaá¹ƒ te k
bhikkhÄ• bhÄ• jane bhuttÄ• vasesaá¹ƒ bhattamatthi, tattha thokaá¹ƒ udakaá¹ƒ Ä• siÃ±citvÄ
puttassa mukhe pakkhipa, avasesaá¹ƒ udakacÄ• á¹-iyaá¹ƒ Ä• loá¸·etvÄ• asÄ«tiyÄ• brÄ• h
pakkhipÄ• ti. sÄ• evaá¹ƒ karissÄ• mÄ«ti bhattaá¹ƒ gahetvÄ• mahÄ• purisaá¹ƒ vanditvÄ• g

mukhe pakkhittamatte jeá¹-á¹-hakadevarÄ• jÄ• --- ``sÄ• mimhi sayaá¹ƒ bhesajjaá¹ƒ karont
kiÃ±ci kÄ• tuâ€™â€™ nti kumÄ• raá¹ƒ vissajjesi. sopi khipitvÄ• kiÃ±ci dukkhaá¹ƒ appattap
pakativaá¹‡á¹‡o ahosi. atha naá¹ƒ mÄ• tÄ• avoca --- ``passa tÄ• ta tava kulupakÄ• naá¹ƒ h
vippakÄ• raá¹ƒ, samaá¹‡Ä• pana na evarÅ«pÄ• honti, samaá¹‡e tÄ• ta bhojeyyÄ• sÄ«â€™
udakacÄ• á¹-iyaá¹ƒ Ä• luá¸·Ä• petvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ mukhe pakkhipÄ• pesi. yakkh
palÄ• yiá¹ƒsu. brÄ• hmaá¹‡Ä• khipitvÄ• khipitvÄ• uá¹-á¹-hahitvÄ• kiá¹ƒ amhÄ• kaá¹ƒ muk
pucchiá¹ƒsu. mÄ• taá¹…gaisissa ucchiá¹-á¹-habhattanti. te ``caá¹‡á¸• Ä• lassa ucchiá¹-á¹-ha
abrÄ• hmaá¹‡Ä• dÄ• nimhÄ• jÄ• tÄ• , idÄ• ni no brÄ• hmaá¹‡Ä• `asuddhabrÄ• hmaá¹‡Ä•
dassantÄ«â€™â€™ ti tato palÄ• yitvÄ• majjharaá¹-á¹-haá¹ƒ gantvÄ• majjharÄ• jassa naga
brÄ• hmaá¹‡Ä• nÄ• ma mayanti rÄ• jagehe bhuÃ±janti.

tasmiá¹ƒ samaye bodhisatto pÄ• paniggahaá¹ƒ karonto mÄ• najÄ• tike nimmadayanto vica
``jÄ• timantatÄ• paso nÄ• ma mayÄ• sadiso \Be III 60/ natthÄ«â€™â€™ ti aÃ±Ã±esu saÃ±
taá¹ƒ gaá¹…gÄ• tÄ«re vasamÄ• naá¹ƒ disvÄ• ``mÄ• naniggahamassa karissÄ• mÄ«â€™â
taá¹ƒ jÄ• timantatÄ• paso pucchi --- ``kiá¹ƒ jacco bhavaâ€™â€™ nti? caá¹‡á¸• Ä• lo ahaá¹ƒ
caá¹‡á¸• Ä• la apehi caá¹‡á¸• Ä• la, heá¹-á¹-hÄ• gaá¹…gÄ• ya vasa, mÄ• uparigaá¹…gÄ• y
ucchiá¹-á¹-hamakÄ• sÄ«ti.

bodhisatto \Ne III 61/ --- ``sÄ• dhu Ä• cariya, tumhehi vuttaá¹-á¹-hÄ• ne vasissÄ• mÄ«â€™
heá¹-á¹-hÄ• gaá¹…gÄ• ya vasanto ``gaá¹…gÄ• ya udakaá¹ƒ paá¹-isotaá¹ƒ sandatÅ«â€™â€
jÄ• timantatÄ• paso pÄ• tova gaá¹…gaá¹ƒ oruyha udakaá¹ƒ Ä• camati, jaá¹-Ä• dhovati. bo
khÄ• danto piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ kheá¸·aá¹ƒ udake pÄ• teti. dantakaá¹-á¹-hakucchiá¹
pavÄ• heti. yathÄ• ce taá¹ƒ aÃ±Ã±attha alaggitvÄ• tÄ• pasasseva jaá¹-Ä• su laggati, tathÄ
kheá¸·ampi dantakaá¹-á¹-hampi tÄ• pasassa jaá¹-Ä• suyeva patiá¹-á¹-hÄ• ti.

tÄ• paso caá¹‡á¸• Ä• lassidaá¹ƒ kammaá¹ƒ bhavissatÄ«ti vippaá¹-isÄ• rÄ« hutvÄ• gantvÄ•
caá¹‡á¸• Ä• la, gaá¹…gÄ• ya udakaá¹ƒ tayÄ• paá¹-isotagÄ• mikataâ€™â€™ nti? Ä• ma Ä•
heá¹-á¹-hÄ• gaá¹…gÄ• ya mÄ• vasa, uparigaá¹…gÄ• ya vasÄ• ti. sÄ• dhu Ä• cariya, tumhe
vasissÄ• mÄ«ti tattha vasanto iddhiá¹ƒ paá¹-ippassambhesi, udakaá¹ƒ yathÄ• gatikameva j
tadeva byasanaá¹ƒ pÄ• puá¹‡i. so puna gantvÄ• bodhisattaá¹ƒ pucchi, --- ``bho caá¹‡á¸• Ä
gaá¹…gÄ• ya udakaá¹ƒ kÄ• lena paá¹-isotagÄ• miá¹ƒ kÄ• lena anusotagÄ• miá¹ƒ karosÄ«â
caá¹‡á¸• Ä• la, ``tvaá¹ƒ sukhavihÄ• rÄ«naá¹ƒ pabbajitÄ• naá¹ƒ sukhena vasituá¹ƒ na desi, s
sattadhÄ• muddhÄ• phalatÅ«â€™â€™ ti. sÄ• dhu acariya, ahaá¹ƒ pana sÅ«riyassa uggan

atha mahÄ• satto cintesi --- ``etassa abhisÄ• po etasseva upari patissati, rakkhÄ• mi naâ€™
sattÄ• nuddayatÄ• ya punadivase iddhiyÄ• sÅ«riyassa uggantuá¹ƒ na adÄ• si. iddhimato ic
nÄ• ma acinteyyo, tato paá¹-á¹-hÄ• ya aruá¹‡uggaá¹ƒ na paÃ±Ã±Ä• yati, rattindivaparicche
kasivaá¹‡ijjÄ• dÄ«ni kammÄ• ni payojento nÄ• ma natthi.

manussÄ• --- ``yakkhÄ• vaá¹-á¹-o nu kho ayaá¹ƒ bhÅ«tadevaá¹-á¹-onÄ• gasupaá¹‡á¹‡Ä• v
upaddavappattÄ• ``kiá¹ƒ nu kho kÄ• tabbaâ€™â€™ nti cintetvÄ• ``rÄ• jakulaá¹ƒ nÄ• ma m
hitaá¹ƒ cintetuá¹ƒ sakkoti, tattha gacchÄ• mÄ• â€™â€™ ti rÄ• jakulaá¹ƒ gantvÄ• \Be III 61/
Ä• rocesuá¹ƒ. rÄ• jÄ• sutvÄ• bhÄ«topi abhÄ«tÄ• kÄ• raá¹ƒ katvÄ• --- ``mÄ• tÄ• tÄ• bhÄ
gaá¹…gÄ• tÄ«ravÄ• sÄ« jÄ• timantatÄ• paso jÄ• nissati, taá¹ƒ pucchitvÄ• nikkaá¹…khÄ• b
katipayeheva atthacarakehi manussehi saddhiá¹ƒ tÄ• pasaá¹ƒ upasaá¹…kamitvÄ• katapaá
pucchi. tÄ• paso Ä• ha --- ``Ä• ma mahÄ• rÄ• ja, eko \Ne III 62/ caá¹‡á¸• Ä• lo atthi, so imaâ
kÄ• lena anusotagÄ• miá¹ƒ kÄ• lena patisotagÄ• miá¹ƒ karoti, mayÄ• tadatthaá¹ƒ kiÃ±ci ka
pucchatha, so jÄ• nissatÄ«â€™â€™ ti.

rÄ• jÄ• mÄ• taá¹…gaisissa santikaá¹ƒ gantvÄ• --- ``tumhe, bhante, aruá¹‡assa uggantuá¹
pucchi. Ä• ma, mahÄ• rÄ• jÄ• ti. kiá¹ƒ kÄ• raá¹‡Ä• bhanteti? jÄ• timantatÄ• pasakÄ• raá¹‡
jÄ• timantatÄ• pasena Ä• gantvÄ• maá¹ƒ vanditvÄ• khamÄ• pitakÄ• le dassÄ• mi mahÄ• r
Ä• cariya, tÄ• pasaá¹ƒ khamÄ• pethÄ• â€™â€™ ti Ä• ha. nÄ• haá¹ƒ, mahÄ• rÄ• ja, caá¹‡á¸
Ä• cariya, evaá¹ƒ karotha, janapadassa mukhaá¹ƒ passathÄ• ti. so puna paá¹-ikkhipiyeva. r
upasaá¹…kamitvÄ• \Ee III 86/ ``Ä• cariyo khamÄ• petuá¹ƒ na icchitÄ«â€™â€™ ti Ä• ha. ak
na muÃ±cÄ• mÄ«ti. rÄ• jÄ• ``ayaá¹ƒ khamÄ• petuá¹ƒ na icchati, ayaá¹ƒ akhamÄ• pite sÅ«r
amhÄ• kaá¹ƒ tena tÄ• pasena, lokaá¹ƒ olokessÄ• mÄ• â€™â€™ ti ``gacchatha, bho, tÄ• pa
ca pÄ• desu ca gahetvÄ• mÄ• taá¹…gaisissa pÄ• damÅ«le netvÄ• nipajjÄ• petvÄ• khamÄ
janapadÄ• nuddayataá¹ƒ paá¹-iccÄ• â€™â€™ ti Ä• ha. te rÄ• japurisÄ• gantvÄ• taá¹ƒ tath
mÄ• taá¹…gaisissa pÄ• damÅ«le nipajjÄ• petvÄ• khamÄ• pesuá¹ƒ.

ahaá¹ƒ nÄ• ma khamitabbaá¹ƒ khamÄ• mi, apica kho pana etassa kathÄ• etasseva upari p
vissajjite sÅ«riyarasmi etassa matthake patissati, athassa sattadhÄ• muddhÄ• phalissati. t

byasanaá¹ƒ mÄ• pÄ• puá¹‡Ä• tu, etha tumhe etaá¹ƒ galappamÄ• á¹‡e udake otÄ• retvÄ• mattikÄ• piá¹‡á¸• amassa sÄ«se á¹-hapetha. athÄ• haá¹ƒ sÅ«riyaá¹ƒ vissajjissÄ• mi. sÅ«riy patitvÄ• taá¹ƒ sattadhÄ• bhindissati. athesa mattikÄ• piá¹‡á¸• aá¹ƒ chaá¸• á¸• etvÄ• nimu uttaratu, iti naá¹ƒ vadatha, evamassa sotthi bhavissatÄ«ti. te manussÄ• ``evaá¹ƒ karissÄ• r kÄ• resuá¹ƒ. tassÄ• pi tatheva sotthi jÄ• tÄ• . so tato paá¹-á¹-hÄ• ya --- ``jÄ• ti \Be III 62/ nÄ pabbajitÄ• naá¹ƒ abbhantare guá¹‡ova kÄ• raá¹‡aâ€™â€™ nti jÄ• tigottamÄ• naá¹ƒ pahÄ•

iti jÄ• timantatÄ• pase damite mahÄ• jano bodhisattassa thÄ• maá¹ƒ aÃ±Ã±Ä• si, mahÄ• k attano nagaraá¹ƒ gamanatthÄ• ya bodhisattaá¹ƒ yÄ• ci. mahÄ• satto \Ee III 87/ paá¹-iÃ±Ã±a III 63/ asÄ«tibrÄ• hmaá¹‡asahassÄ• ni damessÄ• mi, paá¹-iÃ±Ã±aÃ±ca mocessÄ• mÄ«ti m agamÄ• si. brÄ• hmaá¹‡Ä• bodhisattaá¹ƒ disvÄ• va --- bho, ``ayaá¹ƒ so, bho mahÄ• coro, mayhaá¹ƒ ucchiá¹-á¹-hakaá¹ƒ khÄ• ditvÄ• abrÄ• hmaá¹‡Ä• jÄ• tÄ• ti amhe pÄ• kaá¹-e kar Ä• vÄ• so na bhavissati, paá¹-ikacceva mÄ• ressÄ• mÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ puna up ``tumhe, mahÄ• rÄ• ja, etaá¹ƒ caá¹‡á¸• Ä• lapabbajitaá¹ƒ mÄ• sÄ• dhurÅ«poti maÃ±Ã±itth jÄ• nÄ• ti, pathaviá¹ƒ gahetvÄ• Ä• kÄ• saá¹ƒ karoti, Ä• kÄ• saá¹ƒ pathaviá¹ƒ, dÅ«raá¹ƒ gah santikaá¹ƒ dÅ«raá¹ƒ, gaá¹…gaá¹ƒ nivattetvÄ• uddhagÄ• miniá¹ƒ karoti, icchanto pathaviá¹ maÃ±Ã±e sakkoti. parassa vÄ• cittaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ na sakkÄ• gahetuá¹ƒ, aya labhanto tumhÄ• kaá¹ƒ rajjampi nÄ• seyya, jÄ«vitantarÄ• yampi vaá¹ƒsupacchedampi karey karotha, mahÄ• rÄ• ja, ajjeva imaá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

rÄ• jÄ• no nÄ• ma parapattiyÄ• honti, iti so bahÅ«naá¹ƒ kathÄ• vasena niá¹-á¹-haá¹ƒ gato. piá¹‡á¸• Ä• ya caritvÄ• udakaphÄ• sukaá¹-á¹-hÄ• ne missakodanaá¹ƒ bhuÃ±jitvÄ• rÄ• juy nirÄ• parÄ• dhatÄ• ya nirÄ• saá¹…ko maá¹…galasilÄ• paá¹-á¹-e nisÄ«di. atÄ«te cattÄ• lÄ«s asÄ«tikappe anussarituá¹ƒ samatthaÃ±Ä• á¹‡assa \Ee III 88/ anÄ• vajjanatÄ• ya muhuttam nappahoti, rÄ• jÄ• aÃ±Ã±aá¹ƒ ajÄ• nÄ• petvÄ• sayameva gantvÄ• nirÄ• vajjanatÄ• ya pa mahÄ• purisaá¹ƒ asinÄ• paharitvÄ• dve bhÄ• ge akÄ• si. imassa raÃ±Ã±o vijite aá¹-á¹-har navamaá¹ƒ kalalavassaá¹ƒ vassi. iti imassÄ• pi raá¹-á¹-he nava vuá¹-á¹-hiyo patitÄ• . so ca mahÄ• niraye nibbatto. tenÄ• ha saá¹ƒkiccapaá¹‡á¸• ito ---

``upahacca \Be III 63/ manaá¹ƒ majjho, mÄ• taá¹…gasmiá¹ƒ yasassine.

sapÄ• risajjo ucchinno, majjhÄ• raÃ±Ã±aá¹ƒ tadÄ• ahÅ«tiâ€™â€™ || (J II 19.96) ---

evaá¹ƒ majjhÄ• raÃ±Ã±assa araÃ±Ã±abhÅ«tabhÄ• vo veditabbo. mÄ• taá¹…gassa pana isi __mÄ• taá¹…gÄ• raÃ±Ã±a_nti vuttaá¹ƒ.

<66> __paÃ±hapaá¹-ibhÄ• nÄ• nÄ«_ti \Ne III 64/ paÃ±habyÄ• karaá¹‡Ä• ni. __paccanÄ«ka kÄ• tabbaá¹ƒ. __amaÃ±Ã±issa_nti vilomabhÄ• gaá¹ƒ gaá¹‡hanto viya ahosinti attho.

<67> __anuviccakÄ• ra_nti anuvicÄ• retvÄ• cintetvÄ• tulayitvÄ• kÄ• tabbaá¹ƒ karohÄ«ti v
hotÄ«_ti sundaro hoti. tumhÄ• disasmiÃ±hi maá¹ƒ disvÄ• maá¹ƒ saraá¹‡aá¹ƒ gacchante nig
nigaá¹‡á¹-haá¹ƒ saraá¹‡aá¹ƒ gacchante --- ``kiá¹ƒ ayaá¹ƒ upÄ• li diá¹-á¹-hadiá¹-á¹-hameva s
gacchatÄ«â€™â€™ ti? garahÄ• uppajjissati, tasmÄ• anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ s
__paá¹-Ä• kaá¹ƒ parihareyyu_nti te kira evarÅ«paá¹ƒ sÄ• vakaá¹ƒ labhitvÄ• \Ee III 89/ --- ``
vÄ• rÄ• jamahÄ• matto vÄ• seá¹-á¹-hi vÄ• amhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gato sÄ• vako jÄ• to
ukkhipitvÄ• nagare ghosentÄ• Ä• hiá¹‡á¸• anti. kasmÄ• ? evaá¹ƒ no mahantabhÄ• vo Ä• v
``kimahaá¹ƒ etesaá¹ƒ saraá¹‡aá¹ƒ gatoâ€™â€™ ti vippaá¹-isÄ• ro uppajjeyya, tampi so ``et
saraá¹‡agatabhÄ• vaá¹ƒ bahÅ« jÄ• nanti, dukkhaá¹ƒ idÄ• ni paá¹-inivattituâ€™â€™ nti vino
paá¹-ikkamissatÄ«ti ca. ``tenÄ• ha paá¹-Ä• kaá¹ƒ parihareyyuâ€™â€™ nti.

<68> __opÄ• nabhÅ«ta_nti paá¹-iyattaudapÄ• no viya á¹-hitaá¹ƒ. __kula_nti tava nivesanaá
maÃ±Ã±eyyÄ• sÄ«_ti pubbe dasapi vÄ«satipi saá¹-á¹-hipi jane Ä• gate disvÄ• natthÄ«ti ava
saraá¹‡aá¹ƒ gatakÄ• raá¹‡amattenava mÄ• imesaá¹ƒ deyyadhammaá¹ƒ, upacchindittha, sa
dÄ• tabbamevÄ• ti ovadati. __sutametaá¹ƒ, bhante_ti kuto sutaá¹ƒ? nigaá¹‡á¹-hÄ• naá¹ƒ sa
kulagharesu evaá¹ƒ pakÄ• senti --- ``mayaá¹ƒ `yassa kassaci sampattassa dÄ• tabbaâ€™ n
gotamo `mayhameva dÄ• naá¹ƒ dÄ• tabbaá¹ƒ ... pe ... na aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ di
vadatÄ«â€™â€™ ti. taá¹ƒ sandhÄ• ya ayaá¹ƒ gahapati ``sutametaâ€™â€™ nti Ä• ha.

<69> __anupubbiá¹ƒ_ \Be III 64/ __katha_nti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ, sÄ«lÄ• nantara
saggÄ• nantaraá¹ƒ magganti evaá¹ƒ anupaá¹-ipÄ• á¹-ikathaá¹ƒ. tattha \Ee III 90/ __dÄ• nak
nÄ• ma sukhÄ• naá¹ƒ nidÄ• naá¹ƒ, sampattÄ«naá¹ƒ mÅ«laá¹ƒ, bhogÄ• naá¹ƒ patiá¹-á¹-hÄ•
leá¹‡aá¹ƒ gatiparÄ• yaá¹‡aá¹ƒ, idhalokaparalokesu dÄ• nasadiso avassayo patiá¹-á¹-hÄ• Ä
leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ natthi. idaÃ±hi avassayaá¹-á¹-hena ratanamayasÄ«hÄ• sana
patiá¹-á¹-hÄ• naá¹-á¹-hena mahÄ• pathavisadisaá¹ƒ, Ä• lambanaá¹-á¹-hena Ä• lambanarajju
65/ dukkhanittharaá¹‡aá¹-á¹-hena nÄ• vÄ• , samassÄ• sanaá¹-á¹-hena saá¹…gÄ• masÅ«ro
susaá¹…khatanagaraá¹ƒ, maccheramalÄ• dÄ«hi anupalittaá¹-á¹-hena padumaá¹ƒ, tesaá¹ƒ n
durÄ• sadaá¹-á¹-hena Ä• sÄ«viso. asantÄ• sanaá¹-á¹-hena sÄ«ho, balavantaá¹-á¹-hena hat
abhimaá¹…galasammataá¹-á¹-hena setavasabho, khemantabhÅ«misampÄ• panaá¹-á¹-hena
nÄ• mebhaá¹ƒ mayhaá¹ƒ gatamaggo, mayheveso vaá¹ƒso, mayÄ• dasa pÄ• ramiyo pÅ«re
mahÄ• govindamahÄ• yaÃ±Ã±o mahÄ• sudassanamahÄ• yaÃ±Ã±o, vessantaramahÄ• yaÃ
sasabhÅ«tena jalite aggikkhandhe attÄ• naá¹ƒ niyyÄ• dentena sampattayÄ• cakÄ• naá¹ƒ ci
loke sakkasampattiá¹ƒ deti, mÄ• rasampattiá¹ƒ deti, brahmasampattiá¹ƒ deti, cakkavattisam
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ, paccekabodhiÃ±Ä• á¹‡aá¹ƒ, abhisambodhiÃ±Ä• á¹‡aá¹ƒ
dÄ• naguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ.

yasmÄ• pana dÄ• naá¹ƒ dadanto sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkoti, tasmÄ• tadanataraá

__sÄ«lakatha_nti sÄ«laá¹ƒ nÄ• metaá¹ƒ avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡a
gati parÄ• yaá¹‡aá¹ƒ, sÄ«laá¹ƒ nÄ• metaá¹ƒ mama vaá¹ƒso, ahaá¹ƒ saá¹…khapÄ• lanÄ• ga
bhÅ«ridattanÄ• garÄ• jakÄ• le, campeyyanÄ• garÄ• jakÄ• le, sÄ«lavanÄ• garÄ• jakÄ• le, m
chaddantahatthirÄ• jakÄ• leti anantesu attabhÄ• vesu sÄ«laá¹ƒ paripÅ«resiá¹ƒ. idhalokapar
sÄ«lasadiso avassayo, sÄ«lasadisÄ• patiá¹-á¹-hÄ• , Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá
natthi, sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ• ro natthi, sÄ«lapupphasadisaá¹ƒ pupphaá¹ƒ na
gandho natthi. sÄ«lÄ• laá¹…kÄ• rena hi alaá¹…kataá¹ƒ sÄ«lakusumapiá¸·andhanaá¹ƒ sÄ«la
65/ sadevakopi loko olokento tittiá¹ƒ na gacchatÄ«ti evamÄ• diá¹ƒ sÄ«laguá¹‡apaá¹-isaá¹ƒy

idaá¹ƒ pana sÄ«laá¹ƒ nissÄ• ya ayaá¹ƒ saggo labbhatÄ«ti dassetuá¹ƒ sÄ«lÄ• nantaraá¹ƒ sa
__saggakatha_nti ayaá¹ƒ saggo nÄ• ma iá¹-á¹-ho kanto manÄ• po, niccamettha kÄ«á¸·Ä• ,
labbhanti, cÄ• tumahÄ• rÄ• jikÄ• devÄ• navutivassasatasahassÄ• ni dibbasukhaá¹ƒ dibba
tÄ• vatiá¹ƒsÄ• tisso ca vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• nÄ«ti evamÄ• diá¹ƒ
saggaguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ. saggasampattiá¹ƒ kathayantÄ• naÃ±hi buddhÄ•
vuttampi cetaá¹ƒ ``anekapariyÄ• yena kho ahaá¹ƒ, bhikkhave, saggakathaá¹ƒ katheyyaâ€™

evaá¹ƒ \Ne III 66/ saggakathÄ• ya palobhetvÄ• puna hatthiá¹ƒ alaá¹…karitvÄ• tassa soá¹‡
--- ``ayampi saggo anicco addhuvo, na ettha chandarÄ• go kÄ• tabboâ€™â€™ ti dassanatth
kÄ• mÄ• vuttÄ• mayÄ• bahudukkhÄ• \Ee III 92/ bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhi
MN I 235) nayena kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ kathesi. tattha
__okÄ• ro_ti avakÄ• ro lÄ• makabhÄ• vo. __saá¹ƒkileso_ti tehi sattÄ• naá¹ƒ saá¹ƒsÄ• re sa
``kilissanti vata, bho, sattÄ• â€™â€™ ti (MN II 351).

evaá¹ƒ kÄ• mÄ• dÄ«navena tajjitvÄ• nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. __kallacitta
__sÄ• mukkaá¹ƒsikÄ• _ti sÄ• maá¹ƒ ukkaá¹ƒsikÄ• attanÄ• yeva gahetvÄ• uddharitvÄ• ga
diá¹-á¹-hÄ• , asÄ• dhÄ• raá¹‡Ä• aÃ±Ã±esanti attho. kÄ• panesÄ• ti, ariyasaccadesanÄ• ?
samudayaá¹ƒ nirodhaá¹ƒ maggaâ€™â€™ nti.

__virajaá¹ƒ vÄ«tamala_nti rÄ• garajÄ• dÄ«naá¹ƒ abhÄ• vÄ• virajaá¹ƒ, rÄ• gamalÄ• dÄ«na
__dhammacakkhu_nti upari brahmÄ• yusutte tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ, cÅ«á¸·arÄ• hulov
nÄ• maá¹ƒ. idha pana sotÄ• pattimaggo adhippeto. tassa uppattiÄ• kÄ• radassanatthaá¹ƒ ``
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti Ä• ha. taÃ±hi nirodhaá
kiccavasena evaá¹ƒ sabbasaá¹…khataá¹ƒ paá¹-ivijjhantaá¹ƒ uppajjati.

diá¹-á¹-ho \Be III 66/ ariyasaccadhammo etenÄ• ti __diá¹-á¹-hadhammo_. esa nayo sesapa
III 93/ vicikicchÄ• anenÄ• ti __tiá¹‡á¹‡avicikiccho_. vigatÄ• kathaá¹ƒkathÄ• assÄ• ti __vig
vesÄ• rajjappatto_ti vesÄ• rajjaá¹ƒ patto. kattha? satthu sÄ• sane. nÄ• ssa paro paccayo, n
ettha vattatÄ«ti __aparappaccayo_.

<70> cittena sampaá¹-icchamÄ• no __abhinanditvÄ• , _ vÄ• cÄ• ya pasaá¹ƒsamÄ• no __a
thakemi pidahÄ• mi. __anÄ• vaá¹-a_nti na Ä• varitaá¹ƒ vivaá¹-aá¹ƒ ugghÄ• á¹-itaá¹ƒ.

<71> __assosi kho dÄ«ghatapassÄ«_ti so kira tassa gatakÄ• lato paá¹-á¹-hÄ• ya --- ``paá¹
III 67/, samaá¹‡o ca gotamo dassanasampanno niyyÄ• nikakatho, dassanepi tassa pasÄ«di
pasÄ«dissati, pasÄ«ditvÄ• saraá¹‡aá¹ƒ gamissati, gato nu kho saraá¹‡aá¹ƒ gahapati na tÄ
ohitasotova hutvÄ• vicarati. tasmÄ• paá¹-hamaá¹ƒyeva assosi.

<72> __tena hi sammÄ• _ti balavasokena abhibhÅ«to ``ettheva tiá¹-á¹-hÄ• â€™â€™ ti vac
asallakkhento dovÄ• rikena saddhiá¹ƒ sallapatiyeva.

__majjhimÄ• ya dvÄ• rasÄ• lÄ• yÄ• _nti yassa gharassa satta dvÄ• rakoá¹-á¹-hakÄ• , tassa
sabbabÄ• hirato vÄ• paá¹-á¹-hÄ• ya catutthadvÄ• rakoá¹-á¹-hako, yassa paÃ±ca, tassa tati
dutiyo dvÄ• rakoá¹-á¹-hako __majjhimadvÄ• rasÄ• lÄ• _ nÄ• ma. ekadvÄ• rakoá¹-á¹-hakass
majjhaá¹-á¹-hÄ• ne maá¹…galatthambhaá¹ƒ nissÄ• ya majjhimadvÄ• rasÄ• lÄ• . tassa pana
dvÄ• rakoá¹-á¹-hakÄ• , paÃ±cÄ• tipi vuttaá¹ƒ.

<73> __agga_ntiÄ• dÄ«ni sabbÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. __yaá¹ƒ suda_nti etth
nÄ• á¹-aputtaá¹ƒ. __suda_nti nipÄ• tamattaá¹ƒ. __pariggahetvÄ• _ti teneva uttarÄ• saá¹…g
gahetvÄ• . __nisÄ«dÄ• petÄ«_ti \Ee III 94/ saá¹‡ikaá¹ƒ Ä• cariya, saá¹‡ikaá¹ƒ Ä• cariyÄ• ti
telaghaá¹-aá¹ƒ á¹-hapento viya nisÄ«dÄ• peti. __dattosÄ«_ti kiá¹ƒ jaá¸·osi jÄ• toti attho. __p
sÄ«se parikkhipitvÄ• \Be III 67/ gahito. __aá¹‡á¸• ahÄ• rako_tiÄ• diá¹ƒ duá¹-á¹-hullavacana
upaá¹-á¹-hÄ• kassa aÃ±Ã±athÄ• bhÄ• vena uppannabalavasokatÄ• ya idaá¹ƒ nÄ• ma bhaá
bhaá¹‡ati.

<74> __bhaddikÄ• , bhante, Ä• vaá¹-á¹-anÄ«_ti nigaá¹‡á¹-ho mÄ• yameva sandhÄ• ya vac
paá¹-ividdhaá¹ƒ sotÄ• pattimaggaá¹ƒ. __tena hÄ«_ti nipÄ• tamattametaá¹ƒ, bhante, upamaa
attho. kÄ• raá¹‡avacanaá¹ƒ vÄ• , yena kÄ• raá¹‡ena tumhÄ• kaá¹ƒ sÄ• sanaá¹ƒ aniyyÄ• ni
niyyÄ• nikaá¹ƒ, tena kÄ• raá¹‡ena upamaá¹ƒ te karissÄ• mÄ«ti vuttaá¹ƒ hoti.

<75> __upavijaÃ±Ã±Ä• _ti vijÄ• yanakÄ• laá¹ƒ upagatÄ• . __makkaá¹-acchÄ• paka_nti ma
Ä• nehÄ«_ti mÅ«laá¹ƒ datvÄ• va Ä• hara. Ä• paá¹‡esu hi saviÃ±Ã±Ä• á¹‡akampi aviÃ±Ã±Ä
makkaá¹-Ä• dikÄ«á¸·anabhaá¹‡á¸• akaá¹ƒ \Ne III 68/ vikkiá¹‡anti. taá¹ƒ sandhÄ• yetaá¹ƒ Ä•
bahalabahalaá¹ƒ pÄ«tÄ• valepanaraá¹…gajÄ• taá¹ƒ gahetvÄ• rajitvÄ• dinnaá¹ƒ imaá¹ƒ icc
__Ä• koá¹-itapaccÄ• koá¹-ita_nti Ä• koá¹-itaÃ±ceva parivattetvÄ• punappunaá¹ƒ Ä• koá¹-ita
__ubhatobhÄ• gavimaá¹-á¹-ha_nti maá¹‡ipÄ• sÄ• á¹‡ena ubhosu \Ee III 95/ passesu suá¹-á
ghaá¹-á¹-etvÄ• uppÄ• ditacchaviá¹ƒ.

__raá¹…gakkhamo hi kho_ti saviÃ±Ã±Ä• á¹‡akampi aviÃ±Ã±Ä• á¹‡akampi raá¹…gaá¹ƒ piv
Ä• koá¹-á¹-anakkhamo_ti saviÃ±Ã±Ä• á¹‡akassa tÄ• va Ä• koá¹-á¹-anaphalake á¹-hapetvÄ•
kucchi bhijjati, karÄ«saá¹ƒ nikkhamati. sesÄ« Ä• koá¹-itassa sÄ«saá¹ƒ bhijjati, mattaluá¹…g
aviÃ±Ã±Ä• á¹‡ako khaá¹‡á¸• akhaá¹‡á¸• itaá¹ƒ gacchati. tasmÄ• evamÄ• ha. __no vimajja
maá¹‡ipÄ• sÄ• á¹‡ena vimaddiyamÄ• no nillomataá¹ƒ nicchavitaÃ±ca Ä• pajjati, aviÃ±Ã±Ä•
vacuá¹‡á¹‡akabhÄ• vaá¹ƒ Ä• pajjati. tasmÄ• evamÄ• ha. __raá¹…gakkhamo hi kho bÄ• lÄ
mandabuddhÄ«naá¹ƒ raá¹…gakkhamo, rÄ• gamattaá¹ƒ janeti, piyo hoti. paá¹‡á¸• itÄ• naá¹ƒ
aÃ±Ã±o vÄ• bhÄ• ratarÄ• masÄ«tÄ• haraá¹‡Ä• di niratthakakathÄ• maggo appiyova hoti. _
vimajjanakkhamo_ti anuyogaá¹ƒ vÄ• vÄ«maá¹ƒsaá¹ƒ vÄ• na khamati, thuse koá¹-á¹-etvÄ•
viya kadaliyaá¹ƒ sÄ• ragavesanaá¹ƒ viya ca rittako tucchakova hoti. __raá¹…gakkhamo cev
III 68/ catusaccakathÄ• hi paá¹‡á¸• itÄ• naá¹ƒ piyÄ• hoti, vassasatampi suá¹‡anto tittiá¹ƒ n
evamÄ• ha. buddhavacanaá¹ƒ pana yathÄ• yathÄ• pi ogÄ• hissati mahÄ• samuddo viya ga
``anuyogakkhamo ca vimajjanakkhamo cÄ• â€™â€™ ti Ä• ha. __suá¹‡ohi_ \Ee III 96/ __yas
guá¹‡e suá¹‡Ä• hÄ«ti bhagavato vaá¹‡á¹‡e vattuá¹ƒ Ä• raddho.

<76> __dhÄ«rassÄ• _ti dhÄ«raá¹ƒ vuccati paá¹‡á¸• iccaá¹ƒ, yÄ• paÃ±Ã±Ä• pajÄ• nanÄ•
tena samannÄ• gatassa dhÄ• tuÄ• yatanapaá¹-iccasamuppÄ• daá¹-á¹-hÄ• nÄ• á¹-á¹-hÄ• na
sÄ• vako, so mayhaá¹ƒ satthÄ• ti evaá¹ƒ sabbapadesu sambandho veditabbo. __pabhinnak
bhinnapaÃ±cacetokhilassa. sabbaputhujjane vijiniá¹ƒsu vijinanti vijinissanti vÄ• ti vijayÄ• . k
maccumÄ• rakilesamÄ• radevaputtamÄ• rÄ• ti? te vijitÄ• vijayÄ• etenÄ• ti vijitavijayo. bhag
__vijitavijayassa. anÄ«ghassÄ• _ti kilesadukkhenapi vipÄ• kadukkhenapi niddukkhassa. __s
devadattadhanapÄ• lakaaá¹…gulimÄ• larÄ• hulatherÄ• dÄ«supi devamanussesu suá¹-á¹-hu
__vuddhasÄ«lassÄ• _ti \Ne III 69/ vaá¸• á¸• hitÄ• cÄ• rassa. __sÄ• dhupaÃ±Ã±assÄ• _ti su
__vesamantarassÄ• _ti rÄ• gÄ• divisamaá¹ƒ taritvÄ• vitaritvÄ• á¹-hitassa. __vimalassÄ• _t

__tusitassÄ• _ti tuá¹-á¹-hacittassa. __vantalokÄ• misassÄ• _ti vantakÄ• maguá¹‡assa. __m
muditÄ• vihÄ• ravasena muditassa, punaruttameva vÄ• etaá¹ƒ. pasÄ• davasena hi ekampi
vadatiyeva. __katasamaá¹‡assÄ• _ti \Ee III 97/ katasÄ• maÃ±Ã±assa, samaá¹‡adhammass
attho. __manujassÄ• _ti lokavohÄ• ravasena ekassa sattassa. __narassÄ• _ti punaruttaá¹ƒ
ekekagÄ• thÄ• ya dasa guá¹‡Ä• nappahonti.

__venayikassÄ• _ti sattÄ• naá¹ƒ vinÄ• yakassa. __ruciradhammassÄ• _ti sucidhammassa.
obhÄ• sakassa. __vÄ«rassÄ• _ti vÄ«riyasampannassa. __nisabhassÄ• _ti usabhavasabhan
appaá¹-isamaá¹-á¹-hena nisabhassa. __gambhÄ«rassÄ• _ti gambhÄ«raguá¹‡assa, guá¹‡eh
__monapattassÄ• _ti Ã±Ä• á¹‡apattassa. __vedassÄ• _ti vedo vuccati Ã±Ä• á¹‡aá¹ƒ, tena s
__dhammaá¹-á¹-hassÄ• _ti dhamme á¹-hitassa. __saá¹ƒvutattassÄ• _ti pihitattassa.

__nÄ• gassÄ• _ti \Be III 69/ catÅ«hi kÄ• raá¹‡ehi nÄ• gassa. __pantasenassÄ• _ti pantase
__paá¹-imantakassÄ• _ti paá¹-imantanapaÃ±Ã±Ä• ya samannÄ• gatassa. __monassÄ• _ti
tena samannÄ• gatassa, dhutakilesassa vÄ• . __dantassÄ• _ti nibbisevanassa.

__isisattamassÄ• _ti vipassiÄ• dayo cha isayo upÄ• dÄ• ya sattamassa. __brahmapattass
seá¹-á¹-hapattassa. __nhÄ• takassÄ• _ti nhÄ• takilesassa. __padakassÄ• _ti akkharÄ• dÄ«
gÄ• thÄ• padakaraá¹‡akusalassa. __viditavedassÄ• _ti viditaÃ±Ä• á¹‡assa. __purindadass
dhammadÄ• nadÄ• yakassa. __sakkassÄ• _ti samatthassa. __pattipattassÄ• _ti ye pattabb
__veyyÄ• karaá¹‡assÄ• _ti vitthÄ• retvÄ• atthadÄ«pakassa. bhagavatÄ• hi abyÄ• kataá¹ƒ
sabbesaá¹ƒyeva attho kathito.

__vipassissÄ• _ti \Ne III 70/ vipassanakassa. __anabhinatassÄ• _ti anatassa. __no apanat
aduá¹-á¹-hassa.

__ananugatantarassÄ• _ti kilese ananugatacittassa. __asitassÄ• _ti abaddhassa.

__bhÅ«ripaÃ±Ã±assÄ• _ti bhÅ«ri vuccati pathavÄ«, tÄ• ya pathavÄ«samÄ• ya paÃ±Ã±Ä• y
vitthatÄ• ya samannÄ• gatassÄ• ti attho. __mahÄ• paÃ±Ã±assÄ• _ti mahÄ• paÃ±Ã±Ä• ya s

__anupalittassÄ• _ti taá¹‡hÄ• diá¹-á¹-hikilesehi alittassa. __Ä• huneyyassÄ• _ti Ä• hutiá¹ƒ
yuttassa. __yakkhassÄ• _ti Ä• nubhÄ• vadassanaá¹-á¹-hena Ä• dissamÄ• nakaá¹-á¹-hena
tenÄ• ha ``yakkhassÄ• â€™â€™ ti. __mahato_ti \Ee III 99/ mahantassa. __tassa sÄ• vakoh
evaá¹ƒvividhaguá¹‡assa satthussa ahaá¹ƒ sÄ• vakoti. upÄ• sakassa sobhÄ• pattimaggenev
iti paá¹-isambhidÄ• visaye á¹-hatvÄ• padasatena dasabalassa kilesappahÄ• navaá¹‡á¹‡aá
gahapati sÄ• vakaá¹ƒ dhÄ• remÄ• â€™â€™ ti paÃ±hassa atthaá¹ƒ vissajjesi.

<77> __kadÄ• _ \Be III 70/ __saÃ±Ã±Å«á¸·hÄ• _ti kadÄ• sampiá¹‡á¸• itÄ• . evaá¹ƒ kirassa
idÄ• neva samaá¹‡assa gotamassa santikaá¹ƒ gantvÄ• Ä• gato, kadÄ• nena ete vaá¹‡á¹‡Ä
tasmÄ• evamÄ• ha. __vicittaá¹ƒ mÄ• laá¹ƒ gantheyyÄ• _ti sayampi dakkhatÄ• ya pupphÄ•
ekatovaá¹‡á¹-ikÄ• dibhedaá¹ƒ vicitramÄ• laá¹ƒ gantheyya. __evameva kho, bhante_ti ettha
mahÄ• puppharÄ• si viya nÄ• nÄ• vidhÄ• naá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ bhagavato sinerumatto v
chekamÄ• lÄ• kÄ• ro viya upÄ• li gahapati. mÄ• lÄ• kÄ• rassa vicitramÄ• lÄ• ganthanaá¹ƒ v
vicitravaá¹‡á¹‡aganthanaá¹ƒ.

__uá¹‡haá¹ƒ lohitaá¹ƒ mukhato uggaÃ±chÄ«_ti tassa hi bhagavato sakkÄ• raá¹ƒ asahamÄ
``anatthiko dÄ• ni ayaá¹ƒ gahapati amhehi, sve paá¹-á¹-hÄ• ya paá¹‡á¹‡Ä• sa saá¹-á¹-hi jan
gharaá¹ƒ pavisitvÄ• bhuÃ±jituá¹ƒ na labhissÄ• mi, bhinnÄ• me bhattakumbhÄ«â€™â€™ ti
upaá¹-á¹-hÄ• kavipariá¹‡Ä• mena balavasoko uppajji. ime hi sattÄ• attano attanova cintaya

tasmiá¹ƒ soke uppanne abbhantaraá¹ƒ uá¹‡haá¹ƒ ahosi, lohitaá¹ƒ vilÄ«yittha, taá¹ƒ mahÄ• v
kuá¹-e pakkhittarajanaá¹ƒ viya pattamattaá¹ƒ mukhato uggaÃ±chi. nidhÄ• nagatalohitaá¹ƒ v
sattÄ• jÄ«vituá¹ƒ sakkonti. nigaá¹‡á¹-ho tattheva jÄ• á¹‡unÄ• patito, atha naá¹ƒ pÄ• á¹-aá¹
\Ee III 100/ nÄ«haritvÄ• maÃ±cakasivikÄ• ya gahetvÄ• pÄ• vaá¹ƒ agamaá¹ƒsu, so na cira
kÄ• lamakÄ• si. imasmiá¹ƒ pana sutte ugghÄ• á¹-itaÃ±Ã±Å«puggalassa vasena dhammade

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

upÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kukkuravatikasuttavaá¹‡á¹‡anÄ•

<78> __evaá¹ƒ_ \Ne III 72/ __me suta_nti kukkuravatikasuttaá¹ƒ. tattha __koliyesÅ«_ti eva
so hi ekopi kolanagare patiá¹-á¹-hitÄ• naá¹ƒ koliyÄ• naá¹ƒ rÄ• jakumÄ• rÄ• naá¹ƒ nivÄ• saá
vuccati. tasmiá¹ƒ koliyesu janapade. __haliddavasana_nti tassa kira nigamassa mÄ• pitakÄ
pÄ«takavatthanivatthÄ• \Be III 71/ manussÄ• nakkhattaá¹ƒ kÄ«á¸·iá¹ƒsu. te nakkhattakÄ«á
nÄ• maá¹ƒ Ä• ropentÄ• haliddavasananti nÄ• maá¹ƒ akaá¹ƒsu. taá¹ƒ gocaragÄ• maá¹ƒ kat
panettha kiÃ±cÄ• pi na niyÄ• mito, tathÄ• pi buddhÄ• naá¹ƒ anucchavike senÄ• saneyeva v
__govatiko_ti samÄ• dinnagovato, sÄ«se siá¹…gÄ• ni á¹-hapetvÄ• naá¹…guá¹-á¹-haá¹ƒ ba
tiá¹‡Ä• ni khÄ• danto viya carati. __acelo_ti naggo niccelo. __seniyo_ti tassa nÄ• maá¹ƒ.

__kukkuravatiko_ti samÄ• dinnakukkuravato, sabbaá¹ƒ sunakhakiriyaá¹ƒ karoti. ubhopete s
sahÄ• yakÄ• . __kukkurova palikujjitvÄ• _ti sunakho nÄ• ma sÄ• mikassa santike nisÄ«dan
bhÅ«miyaá¹ƒ vilekhitvÄ• kukkurakÅ«jitaá¹ƒ \Ee III 101/ kÅ«janto nisÄ«dati, ayampi ``kukku
karissÄ• mÄ«â€™â€™ ti bhagavatÄ• saddhiá¹ƒ sammoditvÄ• dvÄ«hi hatthehi bhÅ«miyaá
vidhunanto `bhÅ« bhÅ«â€™ ti katvÄ• hatthapÄ• de samiÃ±jitvÄ• sunakho viya nisÄ«di. __
bhÅ«miyaá¹ƒ á¹-hapitaá¹ƒ. __samattaá¹ƒ samÄ• dinna_nti paripuá¹‡á¹‡aá¹ƒ katvÄ• gahita
nipphatti. __ko abhisamparÄ• yo_ti abhisamparÄ• yamhi kattha nibbatti. __ala_nti tassa app
yÄ• vatatiyaá¹ƒ paá¹-ibÄ• hati. __kukkuravata_nti kukkuravatasamÄ• dÄ• naá¹ƒ.

<79> __bhÄ• vetÄ«_ti vaá¸• á¸• heti. __paripuá¹‡á¹‡a_nti anÅ«naá¹ƒ. __abbokiá¹‡á¹‡a_nt
__kukkurasÄ«la_nti kukkurÄ• cÄ• raá¹ƒ. __kukkuracitta_nti ``ajja paá¹-á¹-hÄ• ya kukkurehi
karissÄ• mÄ«â€™â€™ ti evaá¹ƒ uppannacittaá¹ƒ. __kukkurÄ• kappa_nti kukkurÄ• naá¹ƒ ga
tiá¹-á¹-hanÄ• kÄ• ro atthi, nisÄ«danÄ• kÄ• ro atthi, sayanÄ• kÄ• ro atthi, uccÄ• rapassÄ• va
aÃ±Ã±e kukkure disvÄ• dante vivaritvÄ• gamanÄ• kÄ• ro atthi, ayaá¹ƒ kukkurÄ• kappo nÄ
\Ne III 73/. __iminÄ• haá¹ƒ sÄ«lenÄ• _tiÄ• dÄ«su ahaá¹ƒ iminÄ• Ä• cÄ• rena vÄ• vatasam
dukkaratapacaraá¹‡ena vÄ• methunaviratibrahmacariyena vÄ• ti attho. __devo_ti sakkasuy
__devaÃ±Ã±ataro_ti \Ee III 102/ tesaá¹ƒ dutiyatatiyaá¹-á¹-hÄ• nÄ• dÄ«su aÃ±Ã±ataradevo.

adevalokagÄ• mimaggameva devalokagÄ• mimaggoti gahetvÄ• uppannatÄ• ya sÄ• assa
nÄ• ma hoti. __aÃ±Ã±ataraá¹ƒ gatiá¹ƒ vadÄ• mÄ«_ti tassa hi nirayato vÄ• tiracchÄ• nayon
natthi, tasmÄ• evamÄ• ha. __sampajjamÄ• na_nti diá¹-á¹-hiyÄ• asammissaá¹ƒ hutvÄ• nip

__nÄ• haá¹ƒ, bhante, etaá¹ƒ rodÄ• mi, yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• hÄ• _ti yaá¹ƒ maá
ahametaá¹ƒ bhagavato byÄ• karaá¹‡aá¹ƒ na rodÄ• mi na paridevÄ• mi, na anutthunÄ• mÄ«
sakammakavasenettha attho veditabbo, na assumuÃ±canamattena.

``mataá¹ƒ vÄ• amma rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

jÄ«vantaá¹ƒ amma passantÄ«, kasmÄ• maá¹ƒ amma rodasÄ«â€™â€™ ti || (SN I 1.239) ---

ayaÃ±cettha payogo. __apica me idaá¹ƒ, bhante_ti apica kho me idaá¹ƒ, bhante, kukkurava
samÄ• dinnaá¹ƒ, tasmiá¹ƒ sampajjantepi vuddhi natthi, vipajjantepi. iti ``ettakaá¹ƒ kÄ• laá¹ƒ
moghaá¹ƒ jÄ• taâ€™â€™ nti attano vipattiá¹ƒ paccavekkhamÄ• no rodÄ• mi, bhanteti.

<80> __govata_ntiÄ• dÄ«ni kukkuravatÄ• dÄ«su vuttanayeneva veditabbÄ• ni. __gavÄ• ka
kukkurÄ• kappe vuttasadisameva. yathÄ• pana tattha aÃ±Ã±e kukkure disvÄ• dante vivari
evamidha aÃ±Ã±e gÄ• vo disvÄ• kaá¹‡á¹‡e ukkhipitvÄ• gamanÄ• kÄ• ro veditabbo. sesaá

<81> __cattÄ• rimÄ• ni_ \Ee III 103/ __puá¹‡á¹‡a kammÄ• nÄ«_ti kasmÄ• imaá¹ƒ desana
ekaccakammakiriyavasena Ä• gatÄ• , imasmiÃ±ca kammacatukke kathite imesaá¹ƒ kiriyÄ•
imaá¹ƒ desanaá¹ƒ Ä• rabhi. apica imaá¹ƒ kammacatukkameva desiyamÄ• naá¹ƒ ime saÃ±j
eko saraá¹‡aá¹ƒ gamissati, eko pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡issatÄ«ti ayameva etesa
Ã±atvÄ• pi imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tattha __kaá¹‡ha_nti kÄ• á¸·akaá¹ƒ dasaakusalakammapathakammaá¹ƒ. __kaá¹‡havipÄ• k
kÄ• á¸·akavipÄ• kaá¹ƒ. __sukka_nti paá¹‡á¸• araá¹ƒ dasakusalakammapathakammaá¹ƒ. __
nibbattanato paá¹‡á¸• aravipÄ• kaá¹ƒ. __kaá¹‡hasukka_nti vomissakakammaá¹ƒ. __kaá¹‡h
sukhadukkhavipÄ• kaá¹ƒ. missakakammaÃ±hi katvÄ• \Be III 73/ akusalena tiracchÄ• nayon
maá¹…galahatthiá¹-á¹-hÄ• nÄ• dÄ«su uppanno kusalena pavatte sukhaá¹ƒ vediyati. kusalen
akusalena pavatte dukkhaá¹ƒ vediyati. __akaá¹‡haá¹ƒ asukka_nti kammakkhayakaraá¹ƒ ca
adhippetaá¹ƒ. taÃ±hi yadi kaá¹‡haá¹ƒ bhaveyya, kaá¹‡havipÄ• kaá¹ƒ dadeyya. yadi sukkaá
sukkavipÄ• kaá¹ƒ dadeyya. ubhayavipÄ• kassa pana adÄ• nato akaá¹‡hÄ• sukkavipÄ• katt
nti vuttaá¹ƒ. ayaá¹ƒ tÄ• va uddese attho.

niddese pana __sabyÄ• bajjha_nti sadukkhaá¹ƒ. kÄ• yasaá¹…khÄ• rÄ• dÄ«su kÄ• yadvÄ•
copanappattÄ• dvÄ• dasa \Ee III 104/ akusalacetanÄ• __sabyÄ• bajjhakÄ• yasaá¹…khÄ•

hanusaÃ±copanavasena vacÄ«bhedapavattikÄ• tÄ• yeva dvÄ• dasa __vacÄ«saá¹…khÄ• r
raho cintayantassa manodvÄ• re pavattÄ• __manosaá¹…khÄ• ro_ nÄ• ma. iti tÄ«supi dvÄ•
akusalacetanÄ• va saá¹…khÄ• rÄ• ti veditabbÄ• . imasmiÃ±hi sutte cetanÄ• dhuraá¹ƒ, upÄ
__abhisaá¹…kharitvÄ• _ti saá¹…kaá¸• á¸• hitvÄ• , piá¹‡á¸• aá¹ƒ katvÄ• ti attho. __sabyÄ• b
sadukkhaá¹ƒ lokaá¹ƒ upapajjanti. __sabyÄ• bajjhÄ• phassÄ• phusantÄ«_ti sadukkhÄ• vip
__ekantadukkha_nti nirantaradukkhaá¹ƒ. __bhÅ«tÄ• _ti hetvatthe nissakkavacanaá¹ƒ, bhÅ«
sattassa uppatti hoti. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• bhÅ«taá¹ƒ kammaá¹ƒ sattÄ• karonti, ta
kammena kammasabhÄ• gavasena tesaá¹ƒ upapatti hoti. tenevÄ• ha ``yaá¹ƒ karoti tena up
ca __tenÄ• _ti kammena viya vuttÄ• , upapatti ca nÄ• ma vipÄ• kena hoti. yasmÄ• pana vip
tasmÄ• tena mÅ«lahetubhÅ«tena kammena nibbattatÄ«ti ayamettha attho. __phassÄ• phu
kammavipÄ• kena nibbatto, taá¹ƒkammavipÄ• kaphassÄ• phusanti. __kammadÄ• yÄ• dÄ•
nesaá¹ƒ dÄ• yajjaá¹ƒ santakanti vadÄ• mi.

__abyÄ• bajjha_nti \Ne III 75/ niddukkhaá¹ƒ \Ee III 105/. imasmiá¹ƒ vÄ• re kÄ• yadvÄ• re pa
kÄ• mÄ• vacarakusalacetanÄ• __kÄ• yasaá¹…khÄ• ro_ nÄ• ma. tÄ• yeva vacÄ«dvÄ• re pa
manodvÄ• re pavattÄ• tÄ• yeva aá¹-á¹-ha, tisso ca heá¹-á¹-himajhÄ• nacetanÄ• __abyÄ• b
jhÄ• nacetanÄ• tÄ• va hotu, kÄ• mÄ• vacarÄ• kinti abyÄ• bajjhamanosaá¹…khÄ• ro nÄ• m
\Be III 74/ ca kasiá¹‡Ä• sevanakÄ• le ca labbhanti. kÄ• mÄ• vacaracetanÄ• paá¹-hamajjhÄ
catutthajjhÄ• nacetanÄ• tatiyajjhÄ• nacetanÄ• ya ghaá¹-itÄ• . iti tÄ«supi dvÄ• resu kÄ• yas
kusalacetanÄ• va saá¹…khÄ• rÄ• ti veditabbo. tatiyavÄ• ro ubhayamissakavasena veditabb

__seyyathÄ• pi manussÄ• _tiÄ• dÄ«su manussÄ• naá¹ƒ tÄ• va kÄ• lena sukhaá¹ƒ kÄ• lena
pana bhummadevatÄ• naá¹ƒ, vinipÄ• tikesu vemÄ• nikapetÄ• naá¹ƒ kÄ• lena sukhaá¹ƒ kÄ•
veditabbaá¹ƒ. hatthiÄ• dÄ«su tiracchÄ• nesupi labbhatiyeva.

__tatrÄ• _ti tesu tÄ«su kammesu. __tassa pahÄ• nÄ• ya yÄ• cetanÄ• _ti tassa pahÄ• natt
patvÄ• va maggacetanÄ• ya aÃ±Ã±o paá¹‡á¸• arataro dhammo nÄ• ma natthi. idaá¹ƒ pana
dvÄ• dasa akusalacetanÄ• kaá¹‡hÄ• nÄ• ma, tebhÅ«makakusalacetanÄ• sukkÄ• nÄ• ma
Ä• gatÄ• .

<82> __ ``labheyyÄ• haá¹ƒ, bhanteâ€™â€™ _ti idaá¹ƒ so ``ciraá¹ƒ vata me aniyyÄ• nikapa
kilamito, `sukkhanadÄ«tÄ«re nhÄ• yissÄ• mÄ«â€™ ti samparivattentena viya thuse koá¹-á¹
attho nipphÄ• dito, handÄ• haá¹ƒ attÄ• naá¹ƒ yoge yojemÄ«â€™â€™ ti cintetvÄ• Ä• ha. at
yonena khandhake titthiyaparivÄ• so paÃ±Ã±atto, yaá¹ƒ aÃ±Ã±atitthiyapubbo sÄ• maá¹‡era
``ahaá¹ƒ, bhante, itthannÄ• mo aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…kh
svÄ• haá¹ƒ, bhante, saá¹…ghaá¹ƒ cattÄ• ro mÄ• se parivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti
samÄ• diyitvÄ• parivasati, taá¹ƒ sandhÄ• ya ``yo kho, seniya, aÃ±Ã±atitthiyapubboâ€™â€™

tattha __pabbajja_nti vacanasiliá¹-á¹-hatÄ• vaseneva vuttaá¹ƒ. aparivasitvÄ• yeva hi pabba
upasampadatthikena pana nÄ• tikÄ• lena gÄ• mappavesanÄ• dÄ«ni aá¹-á¹-ha vattÄ• ni pÅ«
III 76/. __Ä• raddhacittÄ• _ti aá¹-á¹-havattapÅ«raá¹‡ena tuá¹-á¹-hacittÄ• . ayamettha saá¹…
panesa titthiyaparivÄ• so __samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya_ pabbajjakh
(to Vin I) 86) vuttanayeneva veditabbo \Be III 75/. __apica metthÄ• _ti apica me ettha. __pug
viditÄ• _ti puggalanÄ• nattaá¹ƒ viditaá¹ƒ. ayaá¹ƒ puggalo parivÄ• sÄ• raho, ayaá¹ƒ na pariv
mayhaá¹ƒ pÄ• kaá¹-anti dasseti.

tato seniyo cintesi --- ``aho acchariyaá¹ƒ buddhasÄ• sanaá¹ƒ, yattha evaá¹ƒ ghaá¹ƒsitvÄ•
yuttameva gaá¹‡hanti, ayuttaá¹ƒ chaá¸• á¸• entÄ«â€™â€™ ti. tato suá¹-á¹-hutaraá¹ƒ pabba
__sace, bhante_tiÄ• dimÄ• ha. atha bhagavÄ• tassa tibbacchandataá¹ƒ viditvÄ• na seniyo
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``gaccha tvaá¹ƒ, bhikkhu, seniyaá¹ƒ nhÄ• petvÄ•
Ä• nehÄ«â€™â€™ ti. so tathÄ• katvÄ• taá¹ƒ pabbÄ• jetvÄ• bhagavato santikaá¹ƒ Ä• nayi
upasampÄ• desi. tena vuttaá¹ƒ --- ``alattha kho acelo seniyo bhagavato santike pabbajjaá¹ƒ
upasampadaâ€™â€™ nti.

__acirÅ«pasampanno_ti \Ee III 107/ upasampanno hutvÄ• nacirameva. __vÅ«pakaá¹-á¹-ho
vatthukÄ• makilesakÄ• mehi kÄ• yena ca cittena ca vÅ«pakaá¹-á¹-ho. __appamatto_ti kamm
avijahanto. __Ä• tÄ• pÄ«_ti kÄ• yikacetasikasaá¹…khÄ• tena vÄ«riyÄ• tÄ• pena Ä• tÄ• pÄ«
jÄ«vite ca anapekkhatÄ• ya pesitatto vissaá¹-á¹-haattabhÄ• vo. __yassatthÄ• yÄ• _ti yassa
__kulaputtÄ• _ti Ä• cÄ• rakulaputtÄ• . __sammadevÄ• _ti hetunÄ• va kÄ• raá¹‡eneva. __ta
anuttaraá¹ƒ. __brahmacariyapariyosÄ• na_nti maggabrahmacariyapariyosÄ• nabhÅ«taá¹ƒ a
atthÄ• ya kulaputtÄ• pabbajanti. __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __
sacchikatvÄ• _ti attanÄ• yeva paÃ±Ã±Ä• ya paccakkhaá¹ƒ katvÄ• , aparappaccayaá¹ƒ Ã±at
vihÄ• sÄ«_ti pÄ• puá¹‡itvÄ• sampÄ• detvÄ• vihÄ• si. evaá¹ƒ viharantova __khÄ«á¹‡Ä• jÄ
abbhaÃ±Ã±Ä• si_.

evamassa \Ne III 77/ paccavekkhaá¹‡abhÅ«miá¹ƒ dassetvÄ• arahattanikÅ«á¹-eneva desan
``aÃ±Ã±ataro kho panÄ• yasmÄ• seniyo arahataá¹ƒ ahosÄ«â€™â€™ ti vuttaá¹ƒ. tattha __a
__arahata_nti arahantÄ• naá¹ƒ, bhagavato sÄ• vakÄ• naá¹ƒ arahantÄ• naá¹ƒ abbhantaro a
adhippÄ• yo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kukkuravatikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. abhayarÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ•

<83> __evaá¹ƒ_ \Ne III 78/ \Ee III 108/ \Be III 76/ __me suta_nti abhayasuttaá¹ƒ. tattha __a
nÄ• maá¹ƒ. __rÄ• jakumÄ• ro_ti bimbisÄ• rassa orasaputto. __vÄ• daá¹ƒ Ä• ropehÄ«_ti dos
niraye nibbattako. __kappaá¹-á¹-ho_ti kappaá¹-á¹-hitiko. __atekiccho_ti buddhasahassenÄ•
sakkÄ• . __uggilitu_nti dve ante mocetvÄ• kathetuá¹ƒ asakkonto uggilituá¹ƒ bahi nÄ«haritua
__ogilitu_nti pucchÄ• ya dosaá¹ƒ datvÄ• hÄ• retuá¹ƒ asakkonto ogilituá¹ƒ anto pavesetuá¹ƒ

__evaá¹ƒ, bhante_ti nigaá¹‡á¹-ho kira cintesi --- ``samaá¹‡o gotamo mayhaá¹ƒ sÄ• vake bh
handÄ• haá¹ƒ ekaá¹ƒ paÃ±haá¹ƒ abhisaá¹…kharomi, yaá¹ƒ puá¹-á¹-ho samaá¹‡o gotamo u
uá¹-á¹-hÄ• tuá¹ƒ na sakkhissatÄ«â€™â€™ ti. so abhayassa gehÄ• nÄ«haá¹-abhatto sinidd
bahÅ« paÃ±he abhisaá¹…kharitvÄ• --- ``ettha samaá¹‡o gotamo imaá¹ƒ nÄ• ma dosaá¹ƒ d
nÄ• mÄ• â€™â€™ ti sabbe pahÄ• ya cÄ• tumÄ• samatthake imaá¹ƒ paÃ±haá¹ƒ addasa. at
paÃ±hassa pucchÄ• ya vÄ• vissajjane vÄ• na sakkÄ• doso dÄ• tuá¹ƒ, ovaá¹-á¹-ikasÄ• ro
gahetvÄ• samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropessatÄ«â€™â€™ ti. tato ``abhayo rÄ•
sakkhissatÄ«ti taá¹ƒ uggaá¹‡hÄ• pemÄ«â€™â€™ ti niá¹-á¹-haá¹ƒ gantvÄ• uggaá¹‡hÄ• pes
tassa vacanaá¹ƒ sampaá¹-icchanto ``evaá¹ƒ, bhante, â€™â€™ ti Ä• ha.

<84> __akÄ• lo_ \Ee III 109/ __kho ajjÄ• _ti ayaá¹ƒ paÃ±ho catÅ«hi mÄ• sehi abhisaá¹…kh
gahetvÄ• idaá¹ƒ vissajjiyamÄ• ne divasabhÄ• go nappahossatÄ«ti maÃ±Ã±anto evaá¹ƒ cin
dÄ• ni. __attacatuttho_ti kasmÄ• bahÅ«hi saddhiá¹ƒ na nimantesi? evaá¹ƒ kirassa ahosi ---
thokaá¹ƒ datvÄ• vadantassa aÃ±Ã±aá¹ƒ suttaá¹ƒ aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ aÃ±Ã±aá¹ƒ tat
Ä• haritvÄ• dassessati, evaá¹ƒ sante kalaho vÄ• kolÄ• halameva vÄ• bhavissati. athÄ• pi
nimantessÄ• mi, evampi me garahÄ• uppajjissati `yÄ• vamaccharÄ« vÄ• yaá¹ƒ abhayo, bh
bhikkhÅ«naá¹ƒ satenapi sahassenapi saddhiá¹ƒ carantaá¹ƒ disvÄ• pi ekakaá¹ƒyeva \Ne III
nimantesÄ«â€™â€™ â€™ ti. ``evaá¹ƒ pana doso na bhavissatÄ«â€™â€™ ti aparehi tÄ«hi
nimantesi.

<85> __na khvettha, rÄ• jakumÄ• ra, ekaá¹ƒsenÄ• _ti na kho, rÄ• jakumÄ• ra, ettha paÃ±h
hoti. evarÅ«paÃ±hi vÄ• caá¹ƒ tathÄ• gato bhÄ• seyyÄ• pi na bhÄ• seyyÄ• pi. bhÄ• sitapaco
bhÄ• seyya, apassanto na bhÄ• seyyÄ• ti attho. iti bhagavÄ• mahÄ• nigaá¹‡á¹-hena catÅ«
paÃ±haá¹ƒ asanipÄ• tena pabbatakÅ«á¹-aá¹ƒ viya ekavacaneneva saá¹ƒcuá¹‡á¹‡esi. __an
naá¹-á¹-hÄ• nigaá¹‡á¹-hÄ• .

<86> __aá¹…ke nisinno hotÄ«_ti Å«rÅ«su nisinno hoti. lesavÄ• dino hi vÄ• daá¹ƒ paá¹-á¹-h
phalaá¹ƒ vÄ• pupphaá¹ƒ vÄ• potthakaá¹ƒ vÄ• gahetvÄ• nisÄ«danti. te attano jaye sati pa
parassa jaye sati phalaá¹ƒ khÄ• dantÄ• viya pupphaá¹ƒ \Ee III 110/ ghÄ• yantÄ• viya potth
vikkhepaá¹ƒ dassenti. ayaá¹ƒ pana cintesi --- ``sammÄ• sambuddho esa osaá¹-asaá¹…gÄ•
me jayo bhavissati, iccetaá¹ƒ kusalaá¹ƒ. no ce bhavissati, dÄ• rakaá¹ƒ vijjhitvÄ• rodÄ• pess
bho, ayaá¹ƒ dÄ• rako rodati, uá¹-á¹-hahatha tÄ• va, pacchÄ• pi jÄ• nissÄ• mÄ• â€™â€™ ti

nisÄ«di. bhagavÄ• pana rÄ• jakumÄ• rato sahassaguá¹‡enapi satasahassaguá¹‡enapi vÄ•
dÄ• rakaá¹ƒ upamaá¹ƒ katvÄ• vÄ• daá¹ƒ bhindissÄ• mÄ«â€™â€™ ti cintetvÄ• ``taá¹ƒ kiá¹
rÄ• jakumÄ• rÄ• â€™â€™ tiÄ• dimÄ• ha.

tattha __mukhe Ä• hareyyÄ• _ti mukhe á¹-hapeyya. __Ä• hareyyassÄ• ha_nti apaneyyaá¹ƒ
__Ä• dikenevÄ• _ti paá¹-hamapayogeneva. __abhÅ«ta_nti abhÅ«tatthaá¹ƒ. __ataccha_nti n
__anatthasaá¹ƒhita_nti na atthasaá¹ƒhitaá¹ƒ na vaá¸• á¸• hinissitaá¹ƒ. __appiyÄ• amanÄ• p
manÄ• pÄ• . iminÄ• nayeneva sabbattha attho daá¹-á¹-habbo.

tattha appiyapakkhe __paá¹-hamavÄ• cÄ• _ acoraá¹ƒyeva coroti, adÄ• saá¹ƒyeva dÄ• soti,
duppayuttoti pavattÄ• . na taá¹ƒ tathÄ• gato bhÄ• sati. __dutiyavÄ• cÄ• _ coraá¹ƒyeva coro
pavattÄ• . tampi \Be III 78/ tathÄ• gato na bhÄ• sati. __tatiyavÄ• cÄ• _ ``idÄ• ni akatapuÃ±Ã
dubbaá¹‡á¹‡o appesakkho \Ne III 80/, idha á¹-hatvÄ• pi puna puÃ±Ã±aá¹ƒ na karosi, dutiya
catÅ«hi apÄ• yehi na muccissasÄ«â€™â€™ ti evaá¹ƒ mahÄ• janassa atthapurekkhÄ• rena
dhammapurekkhÄ• rena anusÄ• sanÄ«purekkhÄ• rena ca vattabbavÄ• cÄ• . __tatra kÄ• la
tatiyabyÄ• karaá¹‡e tassÄ• vÄ• cÄ• ya byÄ• karaá¹‡atthÄ• ya tathÄ• gato kÄ• laÃ±Ã±Å« h
Ä• dÄ• nakÄ• laá¹ƒ gahaá¹‡akÄ• laá¹ƒ jÄ• nitvÄ• va byÄ• karotÄ«ti attho.

piyapakkhe paá¹-hamavÄ• cÄ• aá¹-á¹-hÄ• niyakathÄ• nÄ• ma. sÄ• evaá¹ƒ veditabbÄ• --
gÄ• mavÄ• simahallakaá¹ƒ nagaraá¹ƒ Ä• gantvÄ• pÄ• nÄ• gÄ• re pivantaá¹ƒ vaÃ±cetukÄ•
pÄ«taá¹-á¹-hÄ• ne á¹-hatvÄ• tena saddhiá¹ƒ suraá¹ƒ pivantÄ• ``imassa nivÄ• sanapÄ• vur
bhaá¹‡á¸• akampi sabbaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti cintetvÄ• katikaá¹ƒ akaá¹ƒsu ---
attapaccakkhakathaá¹ƒ kathema, yo `abhÅ«taâ€™ nti kathesi, kathitaá¹ƒ vÄ• na saddahati
gaá¹‡hissÄ• mÄ• â€™â€™ ti. tampi mahallakaá¹ƒ pucchiá¹ƒsu ``tumhÄ• kampi tÄ• ta rucca
tÄ• tÄ• ti.

eko dhutto Ä• ha --- mayhaá¹ƒ, bho mÄ• tu, mayi kucchigate kapiá¹-á¹-haphaladohalo ahos
kapiá¹-á¹-hahÄ• rakaá¹ƒ alabbhamÄ• nÄ• maá¹ƒyeva pesesi. ahaá¹ƒ gantvÄ• rukkhaá¹ƒ a
attanÄ• va attÄ• naá¹ƒ pÄ• de gahetvÄ• muggaraá¹ƒ viya rukkhassa upari khipiá¹ƒ; atha sÄ
vicaranto phalÄ• ni gahetvÄ• otarituá¹ƒ asakkonto gharaá¹ƒ gantvÄ• nisseá¹‡iá¹ƒ Ä• harit
santikaá¹ƒ gantvÄ• phalÄ• ni mÄ• tuyÄ• adÄ• siá¹ƒ; tÄ• ni pana mahantÄ• ni honti cÄ• á¹-
mÄ• tarÄ• ekÄ• sane nisinnÄ• ya samasaá¹-á¹-hiphalÄ• ni \Ee III 112/ khÄ• ditÄ• ni. mayÄ
Ä• nÄ«taphalesu sesakÄ• ni kulasantake gÄ• me khuddakamahallakÄ• naá¹ƒ ahesuá¹ƒ. am
soá¸·asahatthaá¹ƒ, sesaparikkhÄ• rabhaá¹‡á¸• akaá¹ƒ apanetvÄ• kapiá¹-á¹-haphaleheva y
tato atirekÄ• ni gahetvÄ• gehadvÄ• re rÄ• siá¹ƒ akaá¹ƒsu. so asÄ«tihatthubbedho pabbato
Ä«disaá¹ƒ, bho sakkÄ• , saddahitunti?

gÄ• mikamahallako \Be III 79/ tuá¹‡hÄ« nisÄ«ditvÄ• sabbesaá¹ƒ kathÄ• pariyosÄ• ne puc

bhavissati tÄ• tÄ• , mahantaá¹ƒ raá¹-á¹-haá¹ƒ, raá¹-á¹-hamahantatÄ• ya sakkÄ• saddahituâ
tena, evaá¹ƒ sesehipi tathÄ• rÅ«pÄ• su nikkÄ• raá¹‡akathÄ• su kathitÄ• su Ä• ha --- mayha
tumhÄ• kaá¹ƒyeva kulÄ• ni, amhÄ• kampi kulaá¹ƒ mahÄ• kulaá¹ƒ, amhÄ• kaá¹ƒ pana avase
mahantataraá¹ƒ \Ne III 81/. tassa anekakarÄ«sasatassa kappÄ• sakhettassa majjhe eko kap
asÄ«tihatthubbedho ahosi. tassa paÃ±ca sÄ• khÄ• , tÄ• su avasesasÄ• khÄ• phalaá¹ƒ na g
pÄ• cÄ«nasÄ• khÄ• ya ekameva mahÄ• cÄ• á¹-imattaá¹ƒ phalaá¹ƒ ahosi. tassa cha aá¹ƒsiy
kappÄ• sapiá¹‡á¸• iyo pupphitÄ• . ahaá¹ƒ massuá¹ƒ kÄ• retvÄ• nhÄ• tavilitto khettaá¹ƒ gan
kappÄ• sapiá¹‡á¸• iyo pupphitÄ• disvÄ• á¹-hitakova hatthaá¹ƒ pasÄ• retvÄ• gaá¹‡hiá¹ƒ. tÄ
thÄ• masampannÄ• cha dÄ• sÄ• ahesuá¹ƒ. te sabbe maá¹ƒ ekakaá¹ƒ ohÄ• ya palÄ• tÄ• .
ajja diá¹-á¹-hÄ• , tumhe te cha janÄ• . tvaá¹ƒ nando nÄ• ma, tvaá¹ƒ puá¹‡á¹‡o nÄ• ma, tvaá
nÄ• ma, tvaá¹ƒ citto nÄ• ma tvaá¹ƒ maá¹…galo nÄ• ma, tvaá¹ƒ poá¹-á¹-hiyo nÄ• mÄ• ti vatv
nisinnakeyeva cÅ«á¸·Ä• su gahetvÄ• \Ee III 113/ aá¹-á¹-hÄ• si. te ``na mayaá¹ƒ dÄ• sÄ• â€
nÄ• sakkhiá¹ƒsu. atha ne kaá¸• á¸• hanto vinicchayaá¹ƒ netvÄ• lakkhaá¹‡aá¹ƒ Ä• ropetvÄ•
paribhuÃ±ji. evarÅ«piá¹ƒ kathaá¹ƒ tathÄ• gato na bhÄ• sati.

__dutiyavÄ• cÄ• _ Ä• misahetucÄ• á¹-ukamyatÄ• divasena nÄ• nappakÄ• rÄ• paresaá¹ƒ t
rÄ• jakathanti Ä• dinayappavattÄ• tiracchÄ• nakathÄ• ca. tampi tathÄ• gato na bhÄ• sati. _
ariyasaccasannissitakathÄ• , yaá¹ƒ vassasatampi suá¹‡antÄ• paá¹‡á¸• itÄ• neva tittiá¹ƒ ga
neva sabbampi appiyavÄ• caá¹ƒ bhÄ• sati na piyavÄ• caá¹ƒ. tatiyaá¹ƒ tatiyameva pana bhÄ
anatikkamitvÄ• bhÄ• sati. tattha tatiyaá¹ƒ appiyavÄ• caá¹ƒ sandhÄ• ya heá¹-á¹-hÄ• dahara
veditabbaá¹ƒ.

<87> __udÄ• hu á¹-hÄ• nasoveta_nti udÄ• hu á¹-hÄ• nuppattikaÃ±Ä• á¹‡ena taá¹…khaá¹‡
upaá¹-á¹-hÄ• tÄ«ti pucchati. __saÃ±Ã±Ä• to_ti Ã±Ä• to paÃ±Ã±Ä• to pÄ• kaá¹-o. __dhamm
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ \Be III 80/. taá¹ƒ bhagavatÄ• suppaá¹-
bhagavato. tasmÄ• so yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ sabbaá¹ƒ á¹-hÄ• nasova paá¹-ibhÄ•
uttÄ• nameva. ayaá¹ƒ pana dhammadesanÄ• neyyapuggalavasena pariniá¹-á¹-hitÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

abhayarÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bahuvedanÄ«yasuttavaá¹‡á¹‡anÄ•

<88> __evaá¹ƒ_ \Ne III 82/ \Ee III 114/ __me suta_nti bahuvedanÄ«yasuttaá¹ƒ. tattha __pa
thapatÄ«_ti paÃ±cakaá¹…goti tassa nÄ• maá¹ƒ.
vÄ• sipharasunikhÄ• danadaá¹‡á¸• amuggarakÄ• á¸·asuttanÄ• á¸·isaá¹…khÄ• tehi vÄ• aá¹
paÃ±caá¹…goti paÃ±Ã±Ä• to. __thapatÄ«_ti vaá¸• á¸• hakÄ«jeá¹-á¹-hako. __udÄ• yÄ«_ti pa

<89> __pariyÄ• ya_nti kÄ• raá¹‡aá¹ƒ. __dvepÄ• nandÄ• _ti dvepi, Ä• nanda. __pariyÄ• ye
kÄ• yikacetasikavasena __dve_ veditabbÄ• . sukhÄ• divasena __tisso, _ indriyavasena suk
dvÄ• ravasena cakkhusamphassajÄ• dikÄ• __cha, _ upavicÄ• ravasena ``cakkhunÄ• rÅ«p
somanassaá¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ upavicaratÄ«â€™â€™ tiÄ• dikÄ• __aá¹-á¹-hÄ• rasa
somanassÄ• ni, cha nekkhammasitÄ• ni somanassÄ• ni, cha gehassitÄ• ni domanassÄ• ni,
domanassÄ• ni, cha gehassitÄ• upekkhÄ• , cha nekkhammasitÄ• ti evaá¹ƒ __chattiá¹ƒsa, _
anÄ• gate chattiá¹ƒsa, paccuppanne chattiá¹ƒsÄ• ti evaá¹ƒ __aá¹-á¹-havedanÄ• sataá¹ƒ_ ve

<90> __paÃ±ca kho ime, Ä• nanda, kÄ• maguá¹‡Ä• _ti ayaá¹ƒ pÄ• á¹-iekko anusandhi. na
vedanÄ• bhagavatÄ• paÃ±Ã±attÄ• , pariyÄ• yena ekÄ• pi vedanÄ• kathitÄ• . taá¹ƒ dasse
115/ thapatino vÄ• daá¹ƒ upatthambhetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

__abhikkantatara_nti sundarataraá¹ƒ. __paá¹‡Ä«tatara_nti atappakataraá¹ƒ. ettha ca catut
paá¹-á¹-hÄ• ya adukkhamasukhÄ• vedanÄ• , sÄ• pi santaá¹-á¹-hena paá¹‡Ä«taá¹-á¹-hena
gehassitÄ• ni sukhanti vuttÄ• ni. nirodho avedayitasukhavasena \Be III 81/ sukhaá¹ƒ nÄ• ma
paÃ±cakÄ• maguá¹‡avasena hi aá¹-á¹-hasamÄ• pattivasena ca uppannaá¹ƒ vedayitasukha
avedayitasukhaá¹ƒ nÄ• ma. iti vedayitasukhaá¹ƒ vÄ• hotu avedayitasukhaá¹ƒ vÄ• , taá¹ƒ
niddukkhabhÄ• vasaá¹…khÄ• tena sukhaá¹-á¹-hena ekantasukhameva jÄ• taá¹ƒ.

<91> __yattha_ \Ne III 83/ __yatthÄ• _ti yasmiá¹ƒ yasmiá¹ƒ á¹-hÄ• ne. __sukhaá¹ƒ upalabb
vedayitasukhaá¹ƒ vÄ• avedayitasukhaá¹ƒ vÄ• upalabbhati. __taá¹ƒ taá¹ƒ tathÄ• gato sukh
taá¹ƒ sabbaá¹ƒ tathÄ• gato niddukkhabhÄ• vaá¹ƒ sukhasmiá¹ƒyeva paÃ±Ã±apetÄ«ti. idha b
nirodhasamÄ• pattiá¹ƒ sÄ«saá¹ƒ katvÄ• neyyapuggalavasena arahattanikÅ«á¹-eneva desa

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bahuvedanÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ•

<92> __evaá¹ƒ_ \Ne III 84/ __me suta_nti apaá¹‡á¹‡akasuttaá¹ƒ. tattha __cÄ• rika_nti aturi

<93> __atthi pana vo gahapatayo_ti kasmÄ• Ä• ha? so kira gÄ• mo aá¹-avidvÄ• re niviá¹-á
samaá¹‡abrÄ• hmaá¹‡Ä• divasaá¹ƒ maggaá¹ƒ \Ee III 116/ gantvÄ• sÄ• yaá¹ƒ taá¹ƒ gÄ• m
tesaá¹ƒ te manussÄ• maÃ±capÄ«á¹-hÄ• ni pattharitvÄ• pÄ• de dhovitvÄ• pÄ• de makkhe
punadivase nimantetvÄ• dÄ• naá¹ƒ denti. te pasannacittÄ• tehi saddhiá¹ƒ sammantayamÄ
pana vo gahapatayo kiÃ±ci dassanaá¹ƒ gahitaâ€™â€™ nti? natthi, bhanteti. ``gahapatayo v

niyyÄ• ti, ekaá¹ƒ dassanaá¹ƒ ruccitvÄ• khamÄ• petvÄ• gahetuá¹ƒ vaá¹-á¹-ati, `sassato loko
gaá¹‡hathÄ• â€™â€™ ti vatvÄ• pakkantÄ• . aparadivase aÃ±Ã±e Ä• gatÄ• . tepi tatheva p
``Ä• ma, bhante, purimesu divasesu tumhÄ• disÄ• samaá¹‡abrÄ• hmaá¹‡Ä• Ä• gantvÄ• `
dassanaá¹ƒ gÄ• hÄ• petvÄ• gatÄ• â€™â€™ ti Ä• rocesuá¹ƒ. ``te bÄ• lÄ• kiá¹ƒ jÄ• nanti? `
ucchedadassanaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ tepi ucchedadassanaá¹ƒ gaá¹‡hÄ• pe
aÃ±Ã±e ekaccasassataá¹ƒ, aÃ±Ã±e antÄ• nantaá¹ƒ \Be III 82/, aÃ±Ã±e amarÄ• vikkhepanti
diá¹-á¹-hiyo uggaá¹‡hÄ• pesuá¹ƒ. te pana ekadiá¹-á¹-hiyampi patiá¹-á¹-hÄ• tuá¹ƒ nÄ• sakkh
bhagavÄ• agamÄ• si. so tesaá¹ƒ hitatthÄ• ya pucchanto ``atthi pana vo gahapatayoâ€™â€
__Ä• kÄ• ravatÄ«_ti kÄ• raá¹‡avatÄ« sahetukÄ• . __apaá¹‡á¹‡ako_ti aviraddho advejjhagÄ

<94> __natthi dinna_ntiÄ• di dasavatthukÄ• micchÄ• diá¹-á¹-hi heá¹-á¹-hÄ• sÄ• leyyakasu
tabbipaccanÄ«kabhÅ«tÄ• sammÄ• diá¹-á¹-hi.

<95> __nekkhamme Ä• nisaá¹ƒsa_nti yo nesaá¹ƒ akusalato nikkhantabhÄ• ve Ä• nisaá¹ƒs
visuddhipakkho, taá¹ƒ na passantÄ«ti attho. __asaddhammasaÃ±Ã±attÄ«_ti \Ee III 117/ abh
\Ne III 85/. __attÄ• nukkaá¹ƒsetÄ«_ti á¹-hapetvÄ• maá¹ƒ ko aÃ±Ã±o attano dassanaá¹ƒ pa
sakkotÄ«ti attÄ• naá¹ƒ ukkhipati. __paraá¹ƒ vambhetÄ«_ti ettakesu janesu ekopi attano das
gaá¹‡hÄ• petuá¹ƒ na sakkotÄ«ti evaá¹ƒ paraá¹ƒ heá¹-á¹-hÄ• khipati. __pubbeva kho panÄ•
micchÄ• dassanaá¹ƒ gaá¹‡hantasseva susÄ«lyaá¹ƒ pahÄ«naá¹ƒ hoti, dussÄ«labhÄ• vo pac
__evamassime_ti evaá¹ƒ assa ime micchÄ• diá¹-á¹-hiÄ• dayo satta. aparÄ• paraá¹ƒ uppajja
micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• uppajjanti nÄ• ma.

__tatrÄ• _ti tÄ• su tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ laddhÄ«su. __kaliggaho_ti parÄ
samÄ• dinno_ti duggahito dupparÄ• maá¹-á¹-ho. __ekaá¹ƒsaá¹ƒ pharitvÄ• tiá¹-á¹-hatÄ«_ti e
ekakoá¹-á¹-hÄ• saá¹ƒ sakavÄ• dameva pharitvÄ• adhimuccitvÄ• tiá¹-á¹-hati, ``sace kho na
evaá¹ƒ santeyeva sotthibhÄ• vÄ• vaho hoti. __riÃ±catÄ«_ti vajjeti.

<96> __saddhammasaÃ±Ã±attÄ«_ti bhÅ«tadhammasaÃ±Ã±Ä• panÄ• .

__kaá¹-aggaho_ti jayaggÄ• ho. __susamatto samÄ• dinno_ti suggahito suparÄ• maá¹-á¹-ho
118/ __pharitvÄ• tiá¹-á¹-hatÄ«_ti ubhayantaá¹ƒ ubhayakoá¹-á¹-hÄ• saá¹ƒ sakavÄ• daá¹ƒ pa
adhimuccitvÄ• tiá¹-á¹-hati ``sace kho atthi paro lokoâ€™â€™ ti evaá¹ƒ santepi ``sace kho n
lokoâ€™â€™ ti evaá¹ƒ santepi sotthibhÄ• vÄ• vaho hoti. paratopi ekaá¹ƒsaubhayaá¹ƒsesu
veditabbo.

<97> __karoto_ti \Be III 83/ sahatthÄ• karontassa. __kÄ• rayato_ti Ä• á¹‡attiyÄ• kÄ• renta
paresaá¹ƒ hatthÄ• dÄ«ni chindantassa. __pacato_ti daá¹‡á¸• ena pÄ«á¸·entassa vÄ• tajjen
parassa bhaá¹‡á¸• aharaá¹‡Ä• dÄ«hi sokaá¹ƒ sayaá¹ƒ karontassapi parehi kÄ• rentassapi.

Ä• hÄ• rÅ«paccheda-bandhanÄ• gÄ• rappavesanÄ• dÄ«hi sayaá¹ƒ kilamantassÄ• pi pareh
phandÄ• payato_ti paraá¹ƒ phandantaá¹ƒ phandanakÄ• le sayampi phandato parampi phan
__pÄ• á¹‡amatipÄ• tayato_ti pÄ• á¹‡aá¹ƒ hanantassapi hanÄ• pentassapi. evaá¹ƒ sabbatth
attho veditabbo.

__sandhi_nti \Ne III 86/ gharasandhiá¹ƒ. __nillopa_nti mahÄ• vilopaá¹ƒ. __ekÄ• gÄ• rika_n
parivÄ• retvÄ• vilumpanaá¹ƒ. __paripanthe_ \Ee III 119/ __tiá¹-á¹-hato_ti Ä• gatÄ• gatÄ• na
magge tiá¹-á¹-hato. __karoto na karÄ«yati pÄ• pa_nti yaá¹ƒkiÃ±ci pÄ• paá¹ƒ karomÄ«ti saÃ
pÄ• paá¹ƒ na karÄ«yati, natthi pÄ• paá¹ƒ. sattÄ• pana karomÄ• ti evaá¹ƒsaÃ±Ã±ino hontÄ«
__khurapariyantenÄ• _ti khuraneminÄ• , khuradhÄ• rasadisapariyantena vÄ• . __ekaá¹ƒ ma
maá¹ƒsarÄ• siá¹ƒ. __puÃ±ja_nti tasseva vevacanaá¹ƒ. __tatonidÄ• na_nti ekamaá¹ƒsakhala
dakkhiá¹‡atÄ«re manussÄ• kakkhaá¸·Ä• dÄ• ruá¹‡Ä• , te sandhÄ• ya __hananto_tiÄ• di v
honti pasannÄ• buddhamÄ• makÄ• dhammamÄ• makÄ• saá¹…ghamÄ• makÄ• , te sandh

tattha __yajanto_ti mahÄ• yÄ• gaá¹ƒ karonto. __damenÄ• _ti indriyadamena uposathakam
sÄ«lasaá¹ƒyamena. __saccavajjenÄ• _ti saccavacanena. __Ä• gamo_ti Ä• gamanaá¹ƒ, pav
pÄ• papuÃ±Ã±Ä• naá¹ƒ kiriyameva paá¹-ikkhipanti. sukkapakkhopi vuttanayeneva veditabb
vuttasadisameva.

<100> __natthi hetu natthi paccayo_ti ettha paccayo hetuvevacanaá¹ƒ. ubhayenÄ• pi vijjam
kÄ• yaduccaritÄ• disaá¹ƒkilesapaccayaá¹ƒ kÄ• yasucaritÄ• divisuddhipaccayaá¹ƒ paá¹-ikkh
120/ __balaá¹ƒ, natthi vÄ«riyaá¹ƒ, natthi purisathÄ• mo, natthi purisaparakkamo_ti sattÄ• na
vÄ• visujjhituá¹ƒ vÄ• \Be III 84/ balaá¹ƒ vÄ• vÄ«riyaá¹ƒ vÄ• purisena kÄ• tabbo nÄ• ma p
purisaparakkamo vÄ• natthi.

__sabbe sattÄ• _ti oá¹-á¹-hagoá¹‡agadrabhÄ• dayo anavasese nidassenti. __sabbe pÄ• á¹
dvindriyo pÄ• á¹‡oti Ä• divasena vadanti. __sabbe bhÅ«tÄ• _ti aá¹‡á¸• akosavatthikosesu b
__sabbe jÄ«vÄ• _ti sÄ• liyavagodhumÄ• dayo sandhÄ• ya vadanti. tesu hete viruhanabhÄ•
abalÄ• avÄ«riyÄ• _ti tesaá¹ƒ attano vaso vÄ• balaá¹ƒ vÄ• vÄ«riyaá¹ƒ vÄ• natthi.
__niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• _ti ettha __niyatÄ«_ti niyatatÄ• . __saá¹…gatÄ«_ti ch
tattha tattha gamanaá¹ƒ. __bhÄ• vo_ti sabhÄ• voyeva. evaá¹ƒ niyatiyÄ• ca saá¹…gatiyÄ•
nÄ• nappakÄ• rataá¹ƒ pattÄ• . yena hi yathÄ• bhavitabbaá¹ƒ, so tatheva bhavati. yena no \
bhavitabbaá¹ƒ, so na bhavatÄ«ti dassenti. __chasvevÄ• bhijÄ• tÄ«sÅ«_ti chasu eva abhijÄ•
sukhaÃ±ca dukkhaÃ±ca paá¹-isaá¹ƒvedenti, aÃ±Ã±Ä• sukhadukkhabhÅ«mi natthÄ«ti dass

tattha cha abhijÄ• tiyo \Ee III 121/ nÄ• ma kaá¹‡hÄ• bhijÄ• ti nÄ«lÄ• bhijÄ• ti lohitÄ• bhijÄ•
sukkÄ• bhijÄ• ti paramasukkÄ• bhijÄ• tÄ«ti. tattha sÄ• kuá¹‡iko sÅ«kariko luddo macchagh
ye vÄ• panaÃ±Ã±epi keci kurÅ«rakammantÄ• , ayaá¹ƒ kaá¹‡hÄ• bhijÄ• ti nÄ• ma. bhikkhÅ

te kira catÅ«su paccayesu kaá¹‡á¹-ake pakkhipitvÄ• khÄ• danti. ``bhikkhÅ« ca kaá¹‡á¹-aka
ayaÃ±hi nesaá¹ƒ pÄ• á¸·iyeva. atha vÄ• kaá¹‡á¹-akavuttikÄ• evaá¹ƒ nÄ• ma eke pabbajitÄ
``samaá¹‡akaá¹‡á¹-akavuttikÄ• â€™â€™ tipi hi nesaá¹ƒ pÄ• á¸·i. lohitÄ• bhijÄ• ti nÄ• ma ni
ekasÄ• á¹-akÄ• ti vadanti. ime kira purimehi dvÄ«hi paá¹‡á¸• aratarÄ• . gihÄ« acelakasÄ• v
vadanti. iti attano paccayadÄ• yake nigaá¹‡á¹-hehipi jeá¹-á¹-hakatare karonti. nando, vaccho
ayaá¹ƒ sukkÄ• bhijÄ• tÄ«ti vadanti. te kira purimehi catÅ«hi paá¹‡á¸• aratarÄ• . Ä• jÄ«vake
paramasukkÄ• bhijÄ• tÄ«ti vadanti. te kira sabbehi paá¹‡á¸• aratarÄ• .

tattha \Be III 85/ sabbe sattÄ• paá¹-hamaá¹ƒ sÄ• kuá¹‡ikÄ• dayova honti, tato visujjhamÄ•
honti, tato visujjhamÄ• nÄ• nigaá¹‡á¹-hÄ• , tato Ä• jÄ«vakasÄ• vakÄ• , tato nandÄ• dayo, t
ayametesaá¹ƒ laddhi. sukkapakkho vuttapaccanÄ«kena veditabbo. sesamidhÄ• pi purimavÄ

imÄ• su pana tÄ«su diá¹-á¹-hÄ«su natthikadiá¹-á¹-hi vipÄ• kaá¹ƒ paá¹-ibÄ• hati, akiriyadiá¹-
paá¹-ibÄ• hati, ahetukadiá¹-á¹-hi ubhayampi paá¹-ibÄ• hati. tattha kammaá¹ƒ paá¹-ibÄ• hant
paá¹-ibÄ• hito hoti, vipÄ• kaá¹ƒ paá¹-ibÄ• hantenÄ• pi kammaá¹ƒ paá¹-ibÄ• hitaá¹ƒ. iti sabb
atthato ubhayapaá¹-ibÄ• hakÄ• natthikavÄ• dÄ• ceva ahetukavÄ• dÄ• akiriyavÄ• dÄ• ca
laddhiá¹ƒ gahetvÄ• rattiá¹-á¹-hÄ• ne divÄ• á¹-á¹-hÄ• ne nisinnÄ• sajjhÄ• yanti vÄ«maá¹ƒsa
dinnaá¹ƒ natthi yiá¹-á¹-haá¹ƒ, karoto na kariyati pÄ• paá¹ƒ, natthi hetu natthi paccayoâ€™â€
Ä• rammaá¹‡e micchÄ• sati santiá¹-á¹-hati \Ne III 88/, cittaá¹ƒ ekaggaá¹ƒ hoti, javanÄ• ni jav
paá¹-hamajavane satekicchÄ• honti, tathÄ• dutiyÄ• dÄ«su. sattame buddhÄ• nampi atekic
ariá¹-á¹-hakaá¹‡á¹-akasadisÄ• .

tattha koci ekaá¹ƒ dassanaá¹ƒ okkamati, koci dve, koci tÄ«á¹‡ipi, ekasmiá¹ƒ okkantepi dvÄ
okkantesupi niyatamicchÄ• diá¹-á¹-hikova hoti, patto saggamaggÄ• varaá¹‡aÃ±ceva mokkh
abhabbo tassa attabhÄ• vassa anantaraá¹ƒ saggampi gantuá¹ƒ, pageva mokkhaá¹ƒ. vaá¹-á
pathavÄ«gopako. kiá¹ƒ panesa ekasmiá¹ƒyeva attabhÄ• ve niyato hoti, udÄ• hu aÃ±Ã±asm
niyato, Ä• sevanavasena pana bhavantarepi taá¹ƒ taá¹ƒ diá¹-á¹-hiá¹ƒ rocetiyeva. evarÅ«pas
bhavato vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi.

tasmÄ• akalyÄ• á¹‡ajanaá¹ƒ, Ä• sÄ«visamivoragaá¹ƒ.

Ä• rakÄ• parivajjeyya, bhÅ«tikÄ• mo vicakkhaá¹‡oti ||

<103> __natthi sabbaso Ä• ruppÄ• _ti arÅ«pabrahmaloko nÄ• ma sabbÄ• kÄ• rena natthi.
jhÄ• nacittamayÄ• . __saÃ±Ã±Ä• mayÄ• _ti arÅ«pajjhÄ• nasaÃ±Ã±Ä• ya saÃ±Ã±Ä• mayÄ•
virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ«_ti ayaá¹ƒ lÄ• bhÄ« vÄ• hoti takkÄ« vÄ• . lÄ• b
rÅ«pÄ• vacarajjhÄ• nalÄ• bhÄ«. tassa rÅ«pÄ• vacare kaá¹…khÄ• natthi, arÅ«pÄ• vacaralo
``ahaá¹ƒ Ä• ruppÄ• atthÄ«ti vadantÄ• nampi \Ee III 123/ natthÄ«ti vadantÄ• nampi suá¹‡Ä•

na jÄ• nÄ• mi. catutthajjhÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• arÅ«pÄ• vacarajjhÄ• naá¹ƒ
Ä• ruppÄ• atthi, tattha nibbattissÄ• mi, sace natthi, rÅ«pÄ• vacarabrahmaloke nibbattissÄ•
apaá¹‡á¹‡ako dhammo apaá¹‡á¹‡akova aviraddhova bhavissatÄ«â€™â€™ ti tathÄ• paá¹-i
appaá¹-iladdhajjhÄ• no, tassÄ• pi rÅ«pajjhÄ• ne kaá¹…khÄ• natthi, arÅ«paloke pana atthi.
atthÄ«ti vadantÄ• nampi natthÄ«ti vadantÄ• nampi suá¹‡Ä• mi, atthi natthÄ«ti pana na jÄ• n
kasiá¹‡aparikammaá¹ƒ katvÄ• catutthajjhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ
arÅ«pÄ• vacarajjhÄ• naá¹ƒ nibbattessÄ• mi. sace Ä• ruppÄ• atthi, tattha nibbattissÄ• mi. sa
rÅ«pÄ• vacarabrahmaloke nibbattissÄ• mi. evaá¹ƒ me apaá¹‡á¹‡ako dhammo apaá¹‡á¹‡ak
bhavissatÄ«â€™â€™ ti tathÄ• paá¹-ipajjati.

<104> __bhavanirodho_ti \Ne III 89/ nibbÄ• naá¹ƒ. __sÄ• rÄ• gÄ• ya santike_ti rÄ• gavase
santike. __saá¹ƒyogÄ• yÄ• _ti taá¹‡hÄ• vasena saá¹ƒyojanatthÄ• ya. __abhinandanÄ• yÄ•
abhinandanÄ• ya. __paá¹-ipanno hotÄ«_ti ayampi lÄ• bhÄ« vÄ• hoti takkÄ« vÄ• . lÄ• bhÄ«
aá¹-á¹-hasamÄ• pattilÄ• bhÄ«. tassa Ä• ruppe kaá¹…khÄ• natthi, nibbÄ• ne atthi. so --- ``a
natthÄ«tipi suá¹‡Ä• mi, sayaá¹ƒ na jÄ• nÄ• mi. samÄ• pattiá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassa
sace nirodho bhavissati, arahattaá¹ƒ patvÄ• parinibbÄ• yissÄ• mi. no ce bhavissati, Ä• rupp
nibbattissÄ• mÄ«â€™â€™ ti evaá¹ƒ paá¹-ipajjati. takkÄ« pana ekasamÄ• pattiyÄ• pi na lÄ•
kaá¹…khÄ• natthi, bhavanirodhe atthi. so --- ``ahaá¹ƒ nirodho atthÄ«tipi natthÄ«tipi suá¹‡Ä•
jÄ• nÄ• mi, kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-hasamÄ• pattiyo nibbattetvÄ• samÄ• pat
vipassanaá¹ƒ vaá¸• á¸• hessÄ• mi. sace nirodho bhavissati, arahattaá¹ƒ patvÄ• parinibbÄ•
bhavissati, Ä• ruppe nibbattissÄ• mÄ«â€™â€™ ti evaá¹ƒ paá¹-ipajjati. etthÄ• ha \Ee III 124/
dinnantiÄ• dÄ«ni tÄ• va apaá¹‡á¹‡akÄ• ni bhavantu, natthi dinnantiÄ• dÄ«ni pana kathaá¹ƒ
ti. gahaá¹‡avasena. tÄ• ni hi apaá¹‡á¹‡akaá¹ƒ apaá¹‡á¹‡akanti evaá¹ƒ gahitattÄ• apaá¹‡á¹

<105> __cattÄ• rome_ti \Be III 87/ ayaá¹ƒ pÄ• á¹-iekko anusandhi. natthikavÄ• do, ahetuka
Ä• ruppÄ• natthi nirodho natthÄ«ti evaá¹ƒvÄ• dino ca dveti ime paÃ±ca puggalÄ• heá¹-á¹-
honti. atthikavÄ• dÄ• dayo paÃ±ca eko catutthapuggalova hoti. etamatthaá¹ƒ dassetuá¹ƒ bh
Ä• rabhi. tattha sabbaá¹ƒ atthato uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bhikkhuvaggo

1. ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<107> __evaá¹ƒ_ \Ne III 90/ \Be III 88/ __me suta_nti ambalaá¹-á¹-hikarÄ• hulovÄ• dasutta
__ambalaá¹-á¹-hikÄ• yaá¹ƒ viharatÄ«_ti veá¸·uvanavihÄ• rassa paccante padhÄ• nagharas
vasanatthÄ• ya kate ambalaá¹-á¹-hikÄ• ti evaá¹ƒnÄ• make pÄ• sÄ• de pavivekaá¹ƒ brÅ«hay
nÄ• ma jÄ• takÄ• lato paá¹-á¹-hÄ• ya tikhiá¹‡ova hoti, evamevaá¹ƒ ayampi Ä• yasmÄ• satt
pavivekaá¹ƒ brÅ«hayamÄ• no tattha vihÄ• si. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti phalasamÄ
__Ä• sana_nti pakatipaÃ±Ã±attamevettha Ä• sanaá¹ƒ atthi, taá¹ƒ papphoá¹-etvÄ• á¹-hapes
III 125/ udakabhÄ• jane. ``udakaá¹-á¹-hÄ• neâ€™â€™ tipi pÄ• á¹-ho.

__Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesÄ«_ti ovÄ• dadÄ• natthaá¹ƒ Ä• mantesi. bhagava
sambahulÄ• dhammadesanÄ• katÄ• . sÄ• maá¹‡erapaÃ±haá¹ƒ therasseva vuttaá¹ƒ. tathÄ
mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ cÅ«á¸·arÄ• hulovÄ• dasuttamidaá¹ƒ ambalaá¹-á¹-hikarÄ• hu

ayaÃ±hi Ä• yasmÄ• sattavassikakÄ• le bhagavantaá¹ƒ cÄ«varakaá¹‡á¹‡e gahetvÄ• ``dÄ•
dehÄ«â€™â€™ ti dÄ• yajjaá¹ƒ yÄ• camÄ• no bhagavatÄ• dhammasenÄ• patisÄ• riputtatth
atha bhagavÄ• daharakumÄ• rÄ• nÄ• ma yuttÄ• yuttaá¹ƒ kathaá¹ƒ kathenti, ovÄ• damass
Ä• mantetvÄ• ``sÄ• maá¹‡erena nÄ• ma, rÄ• hula, tiracchÄ• nakathaá¹ƒ kathetuá¹ƒ na vaá
evarÅ«paá¹ƒ kathaá¹ƒ katheyyÄ• sÄ«â€™â€™ ti sabbabuddhehi avijahitaá¹ƒ dasapucchaá
paÃ±capaá¹‡á¹‡Ä• savissajjanaá¹ƒ --- ``eko paÃ±ho eko uddeso ekaá¹ƒ veyyÄ• karaá¹‡aá¹
dasa paÃ±hÄ• dasa uddesÄ• dasa \Ne III 91/ veyyÄ• karaá¹‡Ä• ti. ekaá¹ƒ nÄ• ma kiá¹ƒ? s
Ä• hÄ• raá¹-á¹-hitikÄ• ... pe ... dasa nÄ• ma kiá¹ƒ? dasahaá¹…gehi samannÄ• gato arahÄ•
4.10) imaá¹ƒ sÄ• maá¹‡erapaÃ±haá¹ƒ kathesi. puna cintesi ``daharakumÄ• rÄ• nÄ• ma piy
adiá¹-á¹-hameva \Ee III 126/ diá¹-á¹-haá¹ƒ amhehi, diá¹-á¹-hameva na diá¹-á¹-haá¹ƒ amhehÄ
ovÄ• damassa demÄ«â€™â€™ ti akkhÄ«hi oloketvÄ• pi sukhasaÃ±jÄ• nanatthaá¹ƒ paá¹-ha
udakÄ• dhÄ• nÅ«pamÄ• yo \Be III 89/, tato dve hatthiupamÄ• yo ekaá¹ƒ Ä• dÄ• sÅ«pamaÃ
kathesi. catÅ«su pana paccayesu taá¹‡hÄ• vivaá¹-á¹-anaá¹ƒ paÃ±casu kÄ• maguá¹‡esu ch
kalyÄ• á¹‡amittupanissayassa mahantabhÄ• vaÃ±ca dassetvÄ• __rÄ• hulasuttaá¹ƒ_ (Sn rÄ
Ä• gatÄ• gataá¹-á¹-hÄ• ne bhavesu chandarÄ• go na kattabboti dassetuá¹ƒ __rÄ• hulasaá¹
Ä• dayo) kathesi. ``ahaá¹ƒ sobhÄ• mi, mama vaá¹‡á¹‡Ä• yatanaá¹ƒ pasannaâ€™â€™ nti a
gehassitachandarÄ• go na kattabboti __mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ_ kathesi.

tattha rÄ• hulasuttaá¹ƒ imasmiá¹ƒ nÄ• ma kÄ• le vuttanti na vattabbaá¹ƒ. taÃ±hi abhiá¹‡hov
rÄ• hulasaá¹ƒyuttaá¹ƒ sattavassikakÄ• lato paá¹-á¹-hÄ• ya yÄ• va avassikabhikkhukÄ• lÄ•
mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ aá¹-á¹-hÄ• rasa vassasÄ• maá¹‡erakÄ• le vuttaá¹ƒ. cÅ«á¸·a
avassikabhikkhukÄ• le vuttaá¹ƒ. kumÄ• rakapaÃ±haÃ±ca idaÃ±ca ambalaá¹-á¹-hikarÄ• hulo
sattavassikasÄ• maá¹‡erakÄ• le vuttaá¹ƒ. tesu rÄ• hulasuttaá¹ƒ abhiá¹‡hovÄ• datthaá¹ƒ, rÄ
therassa vipassanÄ• gabbhagahaá¹‡atthaá¹ƒ, mahÄ• rÄ• hulovÄ• daá¹ƒ gehassitachandar

cÅ«á¸·arÄ• hulovÄ• daá¹ƒ therassa paÃ±cadasa-vimuttiparipÄ• canÄ«ya-dhammaparipÄ• k
arahattagÄ• hÄ• panatthaá¹ƒ vuttaá¹ƒ. idaÃ±ca \Ee III 127/ pana sandhÄ• ya rÄ• hulatthero
tathÄ• gatassa guá¹‡aá¹ƒ kathento idamÄ• ha ---

``kikÄ«va bÄ«jaá¹ƒ rakkheyya, cÄ• marÄ« vÄ• lamuttamaá¹ƒ.

nipako sÄ«lasampanno, mamaá¹ƒ rakkhi tathÄ• gatoâ€™â€™ ti || (Ap I 2.83).

sÄ• maá¹‡erapaÃ±haá¹ƒ ayuttavacanapahÄ• natthaá¹ƒ, idaá¹ƒ ambalaá¹-á¹-hikarÄ• hulovÄ
sampajÄ• namusÄ• vÄ• dassa akaraá¹‡atthaá¹ƒ vuttaá¹ƒ.

tattha \Ne III 92/ __passasi no_ti passasi nu. __paritta_nti thokaá¹ƒ. __sÄ• maÃ±Ã±a_nti sa
__nikkujjitvÄ• _ti adhomukhaá¹ƒ katvÄ• . __ukkujjitvÄ• _ti uttÄ• naá¹ƒ katvÄ• .

<108> __seyyathÄ• pi, rÄ• hula, raÃ±Ã±o nÄ• go_ti ayaá¹ƒ upamÄ• sampajÄ• namusÄ• v
opammadassanatthaá¹ƒ vuttÄ• . tattha __Ä«sÄ• danto_ti rathÄ«sÄ• sadisadanto \Be III 90/.
abhivaá¸• á¸• hito Ä• rohasampanno. __abhijÄ• to_ti sujÄ• to jÄ• tisampanno. __saá¹…gÄ•
otiá¹‡á¹‡apubbo. __kammaá¹ƒ karotÄ«_ti Ä• gatÄ• gate pavaá¹-á¹-ento ghÄ• teti. puratthim
puratthimakÄ• yena tÄ• va paá¹-isenÄ• ya phalakakoá¹-á¹-hakamuá¹‡á¸• apÄ• kÄ• rÄ• day
pacchimakÄ• yena. sÄ«sena kammaá¹ƒ nÄ• ma niyametvÄ• etaá¹ƒ padesaá¹ƒ maddissÄ•
ettakena satampi sahassampi dvedhÄ• bhijjati. kaá¹‡á¹‡ehi kammaá¹ƒ nÄ• ma Ä• gatÄ• ga
paharitvÄ• pÄ• tanaá¹ƒ. dantehi kammaá¹ƒ nÄ• ma paá¹-ihatthiassahatthÄ• rohaassÄ• roh
naá¹…guá¹-á¹-hena kammaá¹ƒ \Ee III 128/ nÄ• ma naá¹…guá¹-á¹-he bandhÄ• ya dÄ«ghÄ•
vÄ• chedanabhedanaá¹ƒ. __rakkhateva soá¹‡á¸• a_nti soá¹‡á¸• aá¹ƒ pana mukhe pakkhip

__tatthÄ• _ti tasmiá¹ƒ tassa hatthino karaá¹‡e. __apariccatta_nti anissaá¹-á¹-haá¹ƒ, paresa
amhÄ• kaÃ±ca parÄ• jayaá¹ƒ passÄ«ti maÃ±Ã±ati. __soá¹‡á¸• Ä• yapi kammaá¹ƒ karotÄ«_
khadiramusalaá¹ƒ vÄ• gahetvÄ• samantÄ• aá¹-á¹-hÄ• rasahatthaá¹-á¹-hÄ• naá¹ƒ maddati
vissaá¹-á¹-haá¹ƒ, idÄ• ni hatthiyodhÄ• dÄ«su na kutoci bhÄ• yati, amhÄ• kaá¹ƒ jayaá¹ƒ pare
passÄ«ti maÃ±Ã±ati. __nÄ• haá¹ƒ tassa kiÃ±ci pÄ• pa_nti tassa dukkaá¹-Ä• diÄ• pattivÄ«til
mÄ• tughÄ• takÄ• dikammesu vÄ• kiÃ±ci pÄ• paá¹ƒ akattabbaá¹ƒ nÄ• ma natthi. __tasmÄ•
sampajÄ• namusÄ• vÄ• dino akattabbaá¹ƒ pÄ• paá¹ƒ nÄ• ma natthi, tasmÄ• tayÄ• hasÄ•
bhaá¹‡issÄ• mÄ«ti sikkhitabbaá¹ƒ. __paccavekkhaá¹‡attho_ti olokanattho, yaá¹ƒ mukhe vaj
dassanatthoti vuttaá¹ƒ hoti. __paccavekkhitvÄ• paccavekkhitvÄ• _ti oloketvÄ• oloketvÄ• .

<109> __sasakkaá¹ƒ na karaá¹‡Ä«ya_nti ekaá¹ƒseneva na kÄ• tabbaá¹ƒ. __paá¹-isaá¹ƒha
mÄ• kareyyÄ• si. __anupadajjeyyÄ• sÄ«_ti anupadeyyÄ• si upatthambheyyÄ• si punappun
__ahorattÄ• nusikkhÄ«_ti rattiÃ±ca divaÃ±ca sikkhamÄ• no.

<111> __aá¹-á¹-Ä«yitabba_nti \Ne III 93/ \Ee III 129/ aá¹-á¹-ena pÄ«á¸·itena bhavitabbaá¹ƒ.
__harÄ• yitabba_nti lajjitabbaá¹ƒ. __jigucchitabba_nti gÅ«thaá¹ƒ disvÄ• viya jigucchÄ• upp
manokammassa pana adesanÄ• vatthukattÄ• idha desetabbanti na vuttaá¹ƒ. kittake pana â
kÄ• yakammavacÄ«kammÄ• ni \Be III 91/ sodhetabbÄ• ni, kittake manokammanti. kÄ• yaka
ekasmiá¹ƒ purebhatteyeva sodhetabbÄ• ni. bhattakiccaá¹ƒ katvÄ• divÄ• á¹-á¹-hÄ• ne nisinn
paccavekkhitabbaá¹ƒ ``aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va imasmiá¹ƒ á¹-hÄ• ne nisa
imasmiá¹ƒ antare paresaá¹ƒ appiyaá¹ƒ kÄ• yakammaá¹ƒ vÄ• vacÄ«kammaá¹ƒ vÄ• â€™â€
desanÄ• yuttaá¹ƒ desetabbaá¹ƒ, Ä• vikaraá¹‡ayuttaá¹ƒ Ä• vikÄ• tabbaá¹ƒ. sace natthi, tene
vihÄ• tabbaá¹ƒ. manokammaá¹ƒ pana etasmiá¹ƒ piá¹‡á¸• apÄ• tapariyesanaá¹-á¹-hÄ• ne sc
``atthi nu kho me ajja piá¹‡á¸• apÄ• tapariyesanaá¹-á¹-hÄ• ne rÅ«pÄ• dÄ«su chando vÄ• rÄ
vÄ• â€™â€™ ti? sace atthi, ``puna na evaá¹ƒ karissÄ• mÄ«â€™â€™ ti citteneva adhiá¹-á¹-
teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ.

<112> __samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• _ti buddhÄ• vÄ• paccekabuddhÄ• vÄ• ta
__tasmÄ• tihÄ• _ti yasmÄ• atÄ«tepi evaá¹ƒ parisodhesuá¹ƒ, anÄ• gatepi parisodhessanti,
tasmÄ• tumhehipi tesaá¹ƒ anusikkhantehi evaá¹ƒ sikkhitabbanti attho. sesaá¹ƒ sabbattha u
pana desanaá¹ƒ bhagavÄ• yÄ• va bhavaggÄ• ussitassa ratanarÄ• sino yojaniyamaá¹‡ikkh
viya neyyapuggalavasena pariniá¹-á¹-hÄ• pesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<113> __evaá¹ƒ_ \Ne III 94/ \Ee III 130/ __me suta_nti mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ. tatth
piá¹-á¹-hito anubandhÄ«_ti dassanaá¹ƒ avijahitvÄ• gamanaá¹ƒ abbocchinnaá¹ƒ katvÄ• pa
iriyÄ• pathÄ• nubandhanena anubandhi. tadÄ• hi bhagavÄ• pade padaá¹ƒ nikkhipanto vilÄ
gacchati, rÄ• hulatthero dasabalassa padÄ• nupadiko hutvÄ• pacchato pacchato.

tattha bhagavÄ• supupphitasÄ• lavanamajjhagato subhÅ«miotaraá¹‡atthÄ• ya nikkhantama
virocittha, rÄ• hulabhaddo ca varavÄ• raá¹‡assa pacchato \Be III 92/ nikkhantagajapotako v
sÄ• yanhasamaye maá¹‡iguhato nikkhamitvÄ• gocaraá¹ƒ paá¹-ipanno kesarasÄ«ho viya, rÄ
sÄ«hamigarÄ• jÄ• naá¹ƒ anubandhanto nikkhantasÄ«hapotako viya. bhagavÄ• maá¹‡ipabb
dÄ• á¹-habalo mahÄ• byaggho viya, rÄ• hulabhaddo ca byaggharÄ• jÄ• naá¹ƒ anubandhab
simbalidÄ• yato nikkhantasupaá¹‡á¹‡arÄ• jÄ• viya, rÄ• hulabhaddo ca supaá¹‡á¹‡arÄ• jass
nikkhantasupaá¹‡á¹‡apotako viya. bhagavÄ• cittakÅ«á¹-apabbatato gaganatalaá¹ƒ

pakkhandasuvaá¹‡á¹‡ahaá¹ƒsarÄ• jÄ• viya, rÄ• hulabhaddo ca haá¹ƒsÄ• dhipatiá¹ƒ anupa
bhagavÄ• \Ee III 131/ mahÄ• saraá¹ƒ ajjhogÄ• á¸·hÄ• suvaá¹‡á¹‡amahÄ• nÄ• vÄ• viya, r
suvaá¹‡á¹‡anÄ• vaá¹ƒ pacchÄ• anubandhanÄ• vÄ• potako viya. bhagavÄ• cakkaratanÄ•
sampayÄ• tacakkavattirÄ• jÄ• viya, rÄ• hulabhaddo ca rÄ• jÄ• naá¹ƒ anusampayÄ• tapariá
bhagavÄ• vigatavalÄ• hakaá¹ƒ nabhaá¹ƒ paá¹-ipannatÄ• rakarÄ• jÄ• viya, rÄ• hulabhaddo
anumaggapaá¹-ipannÄ• parisuddhaosadhitÄ• rakÄ• viya.

bhagavÄ• pi mahÄ• sammatapaveá¹‡iyaá¹ƒ okkÄ• karÄ• javaá¹ƒse jÄ• to, rÄ• hulabhaddo
pakkhittakhÄ«rasadiso suparisuddhajÄ• tikhattiyakule jÄ• to, rÄ• hulabhaddopi. bhagavÄ• p
pabbajito, rÄ• hulabhaddopi. bhagavatopi sarÄ«raá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apa
devanagaresu samussitaratanatoraá¹‡aá¹ƒ viya sabbapÄ• liphullo pÄ• ricchattako viya ca a
rÄ• hulabhaddassÄ• pi. iti dvepi abhinÄ«hÄ• rasampannÄ• , dvepi rÄ• japabbajitÄ• , dvepi
\Ne III 95/ suvaá¹‡á¹‡avaá¹‡á¹‡Ä• , dvepi lakkhaá¹‡asampannÄ• ekamaggaá¹ƒ paá¹-ipann
gacchantÄ• naá¹ƒ dvinnaá¹ƒ candamaá¹‡á¸• alÄ• naá¹ƒ dvinnaá¹ƒ sÅ«riyamaá¹‡á¸• alÄ• n
sakkasuyÄ• masantusitasunimmitavasavattimahÄ• brahmÄ• dÄ«naá¹ƒ siriyÄ• siriá¹ƒ abhib

tatrÄ• yasmÄ• rÄ• hulo bhagavato piá¹-á¹-hito piá¹-á¹-hito gacchantova pÄ• datalato yÄ• va
tathÄ• gataá¹ƒ Ä• lokesi. so bhagavato buddhavesavilÄ• saá¹ƒ disvÄ• ``sobhati bhagavÄ•
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avicittasarÄ«ro byÄ• mappabhÄ• parikkhittatÄ• ya
vippakiá¹‡á¹‡asuvaá¹‡á¹‡acuá¹‡á¹‡amajjhagato viya, vijjulatÄ• parikkhitto \Ee III 132/ kana
yantasuttasamÄ• kaá¸• á¸• hitaratanavicittaá¹ƒ suvaá¹‡á¹‡aagghikaá¹ƒ viya,
rattapaá¹ƒsukÅ«lacÄ«varapaá¹-icchannopi rattakambalaparikkhittakanakapabbato viya,
pavÄ• á¸·alatÄ• paá¹-imaá¹‡á¸• itaá¹ƒ suvaá¹‡á¹‡aagghikaá¹ƒ viya \Be III 93/, cÄ«napiá¹-á¹
suvaá¹‡á¹‡acetiyaá¹ƒ viya, lÄ• khÄ• rasÄ• nulitto kanakayÅ«po viya, rattavalÄ• hakantarato
taá¹…khaá¹‡abbhuggatapuá¹‡á¹‡acando viya, aho samatiá¹ƒsapÄ• ramitÄ• nubhÄ• vasajjit
sirÄ«sampattÄ«â€™â€™ ti cintesi. tato attÄ• nampi oloketvÄ• --- ``ahampi sobhÄ• mi. sace
mahÄ• dÄ«pesu cakkavattirajjaá¹ƒ akarissÄ• , mayhaá¹ƒ pariá¹‡Ä• yakaá¹-á¹-hÄ• nantaraá
ativiya jambudÄ«patalaá¹ƒ asobhissÄ• â€™â€™ ti attabhÄ• vaá¹ƒ nissÄ• ya gehassitaá¹ƒ c

bhagavÄ• pi purato gacchantova cintesi --- ``paripuá¹‡á¹‡acchavimaá¹ƒsalohito dÄ• ni rÄ•
rajanÄ«yesu rÅ«pÄ• rammaá¹‡Ä• dÄ«su hi cittassa pakkhandanakÄ• lo jÄ• to, kiá¹ƒ bahula
vÄ«tinÄ• metÄ«â€™â€™ ti. atha sahÄ• vajjaneneva pasannaudake macchaá¹ƒ viya, parisu
mukhanimittaá¹ƒ viya ca tassa taá¹ƒ cittuppÄ• daá¹ƒ addasa. disvÄ• va --- ``ayaá¹ƒ rÄ• hulo
hutvÄ• mama pacchato Ä• gacchanto `ahaá¹ƒ sobhÄ• mi, mayhaá¹ƒ vaá¹‡á¹‡Ä• yatanaá¹ƒ
nissÄ• ya gehassitachandarÄ• gaá¹ƒ uppÄ• deti, atitthe pakkhando uppathaá¹ƒ paá¹-ipanno
disÄ• mÅ«á¸·haaddhiko viya agantabbaá¹ƒ disaá¹ƒ gacchati. ayaá¹ƒ kho panassa kileso ab
attatthampi yathÄ• bhÅ«taá¹ƒ passituá¹ƒ na dassati, paratthampi, ubhayatthampi. tato niray
gaá¹‡hÄ• pessati, tiracchÄ• nayoniyampi, pettivisayepi, asurakÄ• yepi, sambÄ• dhepi mÄ•

saá¹ƒsÄ• ravaá¹-á¹-e paripÄ• tessati. ayaÃ±hi ---

anatthajanano \Ne III 96/ \Ee III 133/ lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒ || (It 88) ---

yathÄ• kho pana anekaratanapÅ«rÄ• mahÄ• nÄ• vÄ• bhinnaphalakantarena udakaá¹ƒ Ä•
ajjhupekkhitabbÄ• hoti, vegenassÄ• vivaraá¹ƒ pidahituá¹ƒ vaá¹-á¹-ati, evamevaá¹ƒ ayampi
yÄ• vassa ayaá¹ƒ kileso abbhantare sÄ«laratanÄ• dÄ«ni na vinÄ• seti, tÄ• vadeva naá¹ƒ nig
ajjhÄ• sayamakÄ• si. evarÅ«pesu pana á¹-hÄ• nesu buddhÄ• naá¹ƒ nÄ• gavilokanaá¹ƒ \Be
yantena parivattitasuvaá¹‡á¹‡apaá¹-imÄ• viya sakalakÄ• yeneva parivattetvÄ• á¹-hito rÄ• l
taá¹ƒ sandhÄ• ya ``atha kho bhagavÄ• apaloketvÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

tattha __yaá¹ƒkiÃ±ci rÅ«pa_ntiÄ• dÄ«ni sabbÄ• kÄ• rena __visuddhimagge_ khandhanidde
mamÄ• _tiÄ• dÄ«ni mahÄ• hatthipadopame vuttÄ• ni. __rÅ«pameva nu kho bhagavÄ• _ti k
``sabbaá¹ƒ rÅ«paá¹ƒ netaá¹ƒ mama, nesohamasmi na meso attÄ• â€™â€™ ti sutvÄ• --- ``
vipassanÄ• paÃ±Ã±Ä• ya evaá¹ƒ daá¹-á¹-habbanti vadati, vedanÄ• dÄ«su nu kho kathaá¹ƒ
nayo udapÄ• di. tasmÄ• tasmiá¹ƒ naye á¹-hito pucchati. nayakusalo hesa Ä• yasmÄ• rÄ• h
\Ee III 134/ vutte idampi na kattabbaá¹ƒ idampi na kattabbamevÄ• ti nayasatenapi nayasaha
paá¹-ivijjhati. idaá¹ƒ kattabbanti vuttepi eseva nayo.

sikkhÄ• kÄ• mo hi ayaá¹ƒ Ä• yasmÄ• , pÄ• tova gandhakuá¹-ipariveá¹‡e patthamattaá¹ƒ vÄ
sammÄ• sambuddhassa santikÄ• mayhaá¹ƒ upajjhÄ• yassa santikÄ• ettakaá¹ƒ ovÄ• daá¹
labhÄ• mÄ«â€™â€™ ti. sammÄ• sambuddhopi naá¹ƒ etadagge á¹-hapento --- ``etadaggaá¹
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ yadidaá¹ƒ rÄ• huloâ€™â€™ ti (AN
katvÄ• á¹-hapesi. sopi Ä• yasmÄ• bhikkhusaá¹…ghamajjhe tameva sÄ«hanÄ• daá¹ƒ nadi

``sabbametaá¹ƒ \Ne III 97/ abhiÃ±Ã±Ä• ya, dhammarÄ• jÄ• pitÄ• mama.

sammukhÄ• bhikkhusaá¹…ghassa, etadagge á¹-hapesi maá¹ƒ ||

sikkhÄ• kÄ• mÄ• nahaá¹ƒ aggo, dhammarÄ• jena thomito.

saddhÄ• pabbajitÄ• naÃ±ca, sahÄ• yo pavaro mama ||

dhammarÄ• jÄ• pitÄ• mayhaá¹ƒ, dhammÄ• rakkho ca pettiyo.

sÄ• riputto upajjhÄ• yo, sabbaá¹ƒ me jinasÄ• sanaâ€™â€™ nti ||

athassa bhagavÄ• yasmÄ• na kevalaá¹ƒ rÅ«pameva, vedanÄ• dayopi evaá¹ƒ daá¹-á¹-hab
rÄ• hulÄ• _tiÄ• dimÄ• ha. __ko najjÄ• _ti ko nu ajja. therassa kira etadahosi ``sammÄ• sam
attabhÄ• vanissitaá¹ƒ chandarÄ• gaá¹ƒ Ã±atvÄ• `samaá¹‡ena nÄ• ma evarÅ«po vitakko na
pariyÄ• yena kathaá¹ƒ kathesi, gaccha bhikkhu rÄ• hulaá¹ƒ vadehi \Be III 95/ `mÄ• puna ev
vitakkesÄ«â€™ ti na dÅ«taá¹ƒ pesesi. maá¹ƒ sammukkhe á¹-hatvÄ• yeva pana sabhaá¹‡á¸
gaá¹‡hanto viya sammukhÄ• sugatovÄ• daá¹ƒ adÄ• si. sugatovÄ• do ca nÄ• ma asaá¹…kh
evarÅ«passa buddhassa sammukhÄ• ovÄ• daá¹ƒ labhitvÄ• ko nu \Ee III 135/ viÃ±Ã±Å« pa
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisissatÄ«â€™â€™ ti. athesa Ä• yasmÄ• Ä• hÄ• rakiccaá¹ƒ p
nisinnaá¹-á¹-hÄ• ne á¹-hitena ovÄ• do laddho, tatova paá¹-inivattetvÄ• aÃ±Ã±atarasmiá¹ƒ r
bhagavÄ• pi taá¹ƒ Ä• yasmantaá¹ƒ nivattamÄ• naá¹ƒ disvÄ• na evamÄ• ha --- ``mÄ• nivat
bhikkhÄ• cÄ• rakÄ• lo teâ€™â€™ ti. kasmÄ• ? evaá¹ƒ kirassa ahosi --- ``ajja tÄ• va kÄ• yag
bhuÃ±jatÅ«â€™â€™ ti.

__addasÄ• kho Ä• yasmÄ• sÄ• riputto_ti bhagavati gate pacchÄ• gacchanto addasa. etas
viharato aÃ±Ã±aá¹ƒ vattaá¹ƒ, bhagavatÄ• saddhiá¹ƒ viharato aÃ±Ã±aá¹ƒ. yadÄ• hi dve ag
vasanti, tadÄ• pÄ• tova senÄ• sanaá¹ƒ sammajjitvÄ• sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• sar
sannisinnÄ• attano cittaruciyÄ• bhikkhÄ• cÄ• raá¹ƒ gacchanti. bhagavatÄ• saddhiá¹ƒ viha
na karonti. tadÄ• hi bhagavÄ• bhikkhusaá¹…ghaparivÄ• ro paá¹-hamaá¹ƒ bhikkhÄ• cÄ• ra
thero attano senÄ• sanÄ• nikkhamitvÄ• --- ``bahÅ«naá¹ƒ vasanaá¹-á¹-hÄ• ne nÄ• ma sabb
98/ kÄ• tuá¹ƒ sakkonti vÄ• , na vÄ• sakkontÄ«â€™â€™ ti tattha tattha gantvÄ• asammaá¹
sammajjati. sace kacavaro achaá¸• á¸• ito hoti, taá¹ƒ chaá¸• á¸• eti. pÄ• nÄ«yaá¹-á¹-hapetab
pÄ• nÄ«yakÅ«á¹-e asati pÄ• nÄ«yaghaá¹-aá¹ƒ á¹-hapeti. gilÄ• nÄ• naá¹ƒ santikaá¹ƒ gantvÄ
kiá¹ƒ Ä• harÄ• mi, kiá¹ƒ vo icchitabbaâ€™â€™ nti? pucchati. avassikadaharÄ• naá¹ƒ santik
``abhiramatha, Ä• vuso, mÄ• ukkaá¹‡á¹-hittha, paá¹-ipattisÄ• rakaá¹ƒ buddhasÄ• sanaâ€™
katvÄ• sabbapacchÄ• bhikkhÄ• cÄ• raá¹ƒ gacchati. yathÄ• \Ee III 136/ hi cakkavatti kuhiÃ
parivÄ• rito paá¹-hamaá¹ƒ nikkhamati, pariá¹‡Ä• yakaratanaá¹ƒ senaá¹…gÄ• ni saá¹ƒvidhÄ
evaá¹ƒ saddhammacakkavatti bhagavÄ• bhikkhusaá¹…ghaparivÄ• ro paá¹-hamaá¹ƒ nikkha
pariá¹‡Ä• yakaratanabhÅ«to dhammasenÄ• pati imaá¹ƒ kiccaá¹ƒ katvÄ• sabbapacchÄ• ni
tasmiá¹ƒ divase aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ rÄ• hulabhaddaá¹ƒ addasa. ter
gacchanto addasÄ• â€™â€™ ti.

atha \Be III 96/ kasmÄ• Ä• nÄ• pÄ• nassatiyaá¹ƒ niyojesi? nisajjÄ• nucchavikattÄ• . thero
rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathitaâ€™â€™ nti anÄ• vajjitvÄ• va yenÄ• kÄ• rena ayaá¹ƒ a

idamassa etissÄ• nisajjÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ anucchavikanti cintetvÄ• evamÄ• ha.
__Ä• nÄ• pÄ• nassati_nti assÄ• sapassÄ• se pariggahetvÄ• tattha catukkapaÃ±cakajjhÄ•
vaá¸• á¸• hetvÄ• arahattaá¹ƒ gaá¹‡hÄ• hÄ«ti dasseti.

__mahapphalÄ• hotÄ«_ti kÄ«vamahapphalÄ• hoti? idha bhikkhu Ä• nÄ• pÄ• nassatiá¹ƒ a
sabbÄ• save khepetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, tathÄ• asakkonto maraá¹‡akÄ• le san
asakkonto devaloke nibbattitvÄ• dhammakathikadevaputtassa dhammaá¹ƒ sutvÄ• arahatta
viraddho anuppanne buddhuppÄ• de paccekabodhiá¹ƒ sacchikaroti, taá¹ƒ asacchikaronto b
sammukhÄ«bhÄ• ve bÄ• hiyattherÄ• dayo viya khippÄ• bhiÃ±Ã±o hoti, evaá¹ƒ mahapphalÄ
vevacanaá¹ƒ. vuttampi cetaá¹ƒ ---

``Ä• nÄ• pÄ• nassatÄ« \Ee III 137/ yassa, paripuá¹‡á¹‡Ä• subhÄ• vitÄ• .

anupubbaá¹ƒ paricitÄ• , yathÄ• buddhena desitÄ• .

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti || (Th 548; Paá¹-is I 1

imaá¹ƒ \Ne III 99/ mahapphalataá¹ƒ sampassamÄ• no thero saddhivihÄ• rikaá¹ƒ tattha niyoj

iti bhagavÄ• rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ, thero Ä• nÄ• pÄ• nassatinti ubhopi kammaá¹-á
gatÄ• , rÄ• hulabhaddo vihÄ• reyeva ohÄ«no. bhagavÄ• tassa ohÄ«nabhÄ• vaá¹ƒ jÄ• nant
bhojanÄ«yaá¹ƒ gahetvÄ• agamÄ• si, na Ä• nandattherassa hatthe pesesi, na
pasenadimahÄ• rÄ• jaanÄ• thapiá¹‡á¸• ikÄ• dÄ«naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si. saÃ±Ã±Ä• mat
kÄ• jabhattaá¹ƒ abhihareyyuá¹ƒ. yathÄ• ca bhagavÄ• , evaá¹ƒ sÄ• riputtattheropi na kiÃ±ci
nirÄ• hÄ• ro chinnabhatto ahosi. tassa panÄ• yasmato --- ``bhagavÄ• maá¹ƒ vihÄ• re ohÄ«
laddhapiá¹‡á¸• apÄ• taá¹ƒ nÄ• pi sayaá¹ƒ gahetvÄ• Ä• gato, na aÃ±Ã±assa hatthe pahiá¹‡
manussÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si, upajjhÄ• yopi me ohÄ«nabhÄ• vaá¹ƒ jÄ• nanto tathe
cittampi na uppannaá¹ƒ, kuto tappaccayÄ• omÄ• naá¹ƒ vÄ• atimÄ• naá¹ƒ vÄ• janessati. b
Ä• cikkhitakammaá¹-á¹-hÄ• nameva purebhattampi pacchÄ• bhattampi --- ``itipi rÅ«paá¹ƒ a
itipi asubhaá¹ƒ, itipi anattÄ• â€™â€™ ti aggiá¹ƒ abhimatthento viya nirantaraá¹ƒ manasikatv
cintesi --- ``ahaá¹ƒ upajjhÄ• yena Ä• nÄ• pÄ• nassatiá¹ƒ bhÄ• vehÄ«ti vutto \Ee III 138/, tas
karissÄ• mi. Ä• cariyupajjhÄ• yÄ• naÃ±hi vacanaá¹ƒ akaronto dubbaco nÄ• ma hoti. `dubba
vacanaá¹ƒ na karotÄ«â€™ ti ca garahuppattito kakkhaá¸·atarÄ• pÄ«á¸·Ä• nÄ• ma natthÄ«
bhÄ• vanÄ• vidhÄ• naá¹ƒ pucchitukÄ• mo bhagavato santikaá¹ƒ agamÄ• si. taá¹ƒ dassetuá
rÄ• hulo_tiÄ• di vuttaá¹ƒ.

<114> tattha __paá¹-isallÄ• nÄ• _ti ekÄ«bhÄ• vato. __yaá¹ƒkiÃ±ci rÄ• hulÄ• _ti kasmÄ• ? I
puá¹-á¹-ho rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetÄ«ti. rÅ«pe chandarÄ• gappahÄ• natthaá¹ƒ.

``rÄ• hulassa attabhÄ• vaá¹ƒ nissÄ• ya chandarÄ• go uppanno, heá¹-á¹-hÄ• cassa saá¹…k
rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ. idÄ• nissÄ• pi dvicattÄ• lÄ«sÄ• ya Ä• kÄ• rehi atta
visaá¹…kharitvÄ• taá¹ƒnissitaá¹ƒ chandarÄ• gaá¹ƒ anuppattidhammataá¹ƒ Ä• pÄ• dessÄ•
Ä• kÄ• sadhÄ• tuá¹ƒ kasmÄ• vitthÄ• resÄ«ti? upÄ• dÄ• rÅ«padassanatthaá¹ƒ. heá¹-á¹-hÄ•
kathitÄ• ni, na upÄ• dÄ• rÅ«paá¹ƒ. tasmÄ• iminÄ• mukhena taá¹ƒ dassetuá¹ƒ Ä• kÄ• sadh
ajjhattikena Ä• kÄ• sena paricchinnarÅ«pampi pÄ• kaá¹-aá¹ƒ hoti.

Ä• kÄ• sena \Ne III 100/ paricchinnaá¹ƒ, rÅ«paá¹ƒ yÄ• ti vibhÅ«tataá¹ƒ.

tassevaá¹ƒ Ä• vibhÄ• vatthaá¹ƒ, taá¹ƒ pakÄ• sesi nÄ• yako ||

ettha \Ee III 139/ pana purimÄ• su tÄ• va catÅ«su dhÄ• tÅ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ mah
vuttameva.

<118> Ä• kÄ• sadhÄ• tuyaá¹ƒ __Ä• kÄ• sagata_nti Ä• kÄ• sabhÄ• vaá¹ƒ gataá¹ƒ. __upÄ•
parÄ• maá¹-á¹-haá¹ƒ, sarÄ«raá¹-á¹-hakanti attho. __kaá¹‡á¹‡acchidda_nti maá¹ƒsalohitÄ• c
asamphuá¹-á¹-hakaá¹‡á¹‡avivaraá¹ƒ. nÄ• sacchiddÄ• dÄ«supi eseva nayo. __yena_ \Be III
chiddena. __ajjhoharatÄ«_ti anto paveseti, jivhÄ• bandhanato hi yÄ• va udarapaá¹-alÄ• ma
vidatthicaturaá¹…gulaá¹ƒ chiddaá¹-á¹-hÄ• naá¹ƒ hoti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __ya
okÄ• se. __santiá¹-á¹-hatÄ«_ti patiá¹-á¹-hÄ• ti. manussÄ• naÃ±hi mahantaá¹ƒ paá¹-apariss
udarapaá¹-alaá¹ƒ nÄ• ma hoti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __adhobhÄ• gaá¹ƒ nikkham
nikkhamati. dvattiá¹ƒsahatthamattaá¹ƒ ekavÄ«satiyÄ• á¹-hÄ• nesu vaá¹…kaá¹ƒ antaá¹ƒ nÄ
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __yaá¹ƒ vÄ• panaÃ±Ã±ampÄ«_ti iminÄ• sukhumasukhumaá¹ƒ
lomakÅ«pabhÄ• vena ca á¹-hitaá¹ƒ Ä• kÄ• saá¹ƒ dasseti. sesametthÄ• pi pathavÄ«dhÄ• tu
veditabbaá¹ƒ.

<119> idÄ• nissa tÄ• dibhÄ• valakkhaá¹‡aá¹ƒ Ä• cikkhanto __pathavÄ«sama_ntiÄ• dimÄ•
arajjanto adussanto tÄ• dÄ« nÄ• ma hoti. __manÄ• pÄ• manÄ• pÄ• _ti \Ee III 140/ ettha aá
lobhasahagatacittasampayuttÄ• manÄ• pÄ• nÄ• ma, dve domanassacittasampayuttÄ• am
pariyÄ• dÄ• ya á¹-hassantÄ«_ti ete phassÄ• uppajjitvÄ• tava cittaá¹ƒ antomuá¹-á¹-higataá
pariyÄ• dÄ• ya gahetvÄ• á¹-hÄ• tuá¹ƒ na sakkhissanti ``ahaá¹ƒ sobhÄ• mi, mayhaá¹ƒ vaá¹
pasannaâ€™â€™ nti puna attabhÄ• vaá¹ƒ nissÄ• ya chandarÄ• go nuppajjissati. __gÅ«tha
gÅ«thagataá¹ƒ. evaá¹ƒ sabbattha.

__na katthaci patiá¹-á¹-hito_ti pathavÄ«pabbatarukkhÄ• dÄ«su ekasmimpi na patiá¹-á¹-hito
patiá¹-á¹-hito bhaveyya, pathaviyÄ• bhijjamÄ• nÄ• ya saheva bhijjeyya, pabbate patamÄ• n
chijjamÄ• ne saheva chijjeyya.

<120> __mettaá¹ƒ_ \Ne III 101/ __rÄ• hulÄ• _ti kasmÄ• Ä• rabhi? tÄ• dibhÄ• vassa kÄ• ra
heá¹-á¹-hÄ• hi tÄ• dibhÄ• valakkhaá¹‡aá¹ƒ dassitaá¹ƒ, na ca sakkÄ• ahaá¹ƒ tÄ• dÄ« homÄ
napi ``ahaá¹ƒ uccÄ• kulappasuto bahussuto lÄ• bhÄ«, maá¹ƒ rÄ• jarÄ• jamahÄ• mattÄ• day
homÄ«â€™â€™ ti imehi kÄ• raá¹‡ehi koci tÄ• dÄ« nÄ• ma hoti, mettÄ• dibhÄ• vanÄ• ya pa
kÄ• raá¹‡adassanatthaá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tattha \Be III 99/ __bhÄ• vayato_ti upacÄ• raá¹ƒ vÄ• appanaá¹ƒ vÄ• pÄ• pentassa. __yo b
kopo, so pahÄ«yissati. __vihesÄ• _ti pÄ• á¹‡iÄ• dÄ«hi sattÄ• naá¹ƒ vihiá¹ƒsanaá¹ƒ. __aratÄ
ceva adhikusaladhammesu ca ukkaá¹‡á¹-hitatÄ• . __paá¹-igho_ti yattha katthaci sattesu saa
paá¹-ihaÃ±Ã±anakileso. __asubha_nti \Ee III 141/ uddhumÄ• takÄ• dÄ«su upacÄ• rappana
asubhabhÄ• vanÄ• ca nÄ• mesÄ• vitthÄ• rato __visuddhimagge_ kathitÄ• va. __rÄ• go_ti
__aniccasaÃ±Ã±a_nti aniccÄ• nupassanÄ• ya sahajÄ• tasaÃ±Ã±aá¹ƒ. vipassanÄ• eva vÄ•
saÃ±Ã±Ä• sÄ«sena saÃ±Ã±Ä• ti vuttÄ• . __asmimÄ• no_ti rÅ«pÄ• dÄ«su asmÄ«ti mÄ• no.

<121> idÄ• ni therena pucchitaá¹ƒ paÃ±haá¹ƒ vitthÄ• rento __Ä• nÄ• pÄ• nassati_ntiÄ• dir
kammaá¹-á¹-hÄ• naÃ±ca kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ca pÄ• á¸·iattho ca saddhiá¹ƒ Ä•
sabbÄ• kÄ• rena __visuddhimagge_ anussatiniddese vitthÄ• ritoyeva. imaá¹ƒ desanaá¹ƒ bh
pariniá¹-á¹-hÄ• pesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mÄ• hÄ• rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÅ«á¸·amÄ• lukyasuttavaá¹‡á¹‡anÄ•

<122> __evaá¹ƒ_ \Ne III 102/ __me suta_nti mÄ• lukyasuttaá¹ƒ. tattha __mÄ• lukyaputtass
therassa. __á¹-hapitÄ• ni paá¹-ikkhittÄ• nÄ«_ti diá¹-á¹-higatÄ• ni nÄ• ma na byÄ• kÄ• tabbÄ
á¹-hapitÄ• ni ceva paá¹-ikkhittÄ• ni ca. __tathÄ• gato_ti satto. __taá¹ƒ me na ruccatÄ«_ti taá
mayhaá¹ƒ na ruccati. __sikkhaá¹ƒ_ \Ee III 142/ __paccakkhÄ• yÄ• _ti sikkhaá¹ƒ paá¹-ikkhipi

<125> __ko santo kaá¹ƒ paccÄ• cikkhasÄ«_ti yÄ• cako vÄ• hi yÄ• citakaá¹ƒ paccÄ• cikkho
yÄ• cakaá¹ƒ. tvaá¹ƒ neva yÄ• cako na yÄ• citako, so dÄ• ni tvaá¹ƒ ko santo kaá¹ƒ paccÄ• c

<126> __viddho_ \Be III 100/ __assÄ• _ti parasenÄ• ya á¹-hitena viddho bhaveyya. __gÄ•
bahalalepanena. __bhisakka_nti vejjaá¹ƒ. __sallakatta_nti sallakantanaá¹ƒ sallakantiyasutta
__akkassÄ• _ti akkavÄ• ke gahetvÄ• jiyaá¹ƒ karonti. tena vuttaá¹ƒ ``akkassÄ• â€™â€™ ti.
veá¹‡uvilÄ«vassa. maruvÄ• khÄ«rapaá¹‡á¹‡Ä«nampi vÄ• kehiyeva karonti. tena vuttaá¹ƒ __
vÄ• khÄ«rapaá¹‡á¹‡ino_ti. __gaccha_nti pabbatagacchanadÄ«gacchÄ• dÄ«su jÄ• taá¹ƒ. __

vaá¸• á¸• hitaá¹ƒ saravanato saraá¹ƒ gahetvÄ• kataá¹ƒ. __sithilahanuno_ti evaá¹ƒnÄ• maka
__bheravassÄ• _ti kÄ• á¸·asÄ«hassa. __semhÄ• rassÄ• _ti makkaá¹-assa. __evaá¹ƒ no_ti
hotÄ«ti attho.

<127> __attheva jÄ• tÄ«_ti etÄ• ya diá¹-á¹-hiyÄ• sati brahmacariyavÄ• sova natthi, jÄ• ti p
jarÄ• maraá¹‡Ä• dÄ«nÄ«ti dasseti. __yesÄ• ha_nti yesaá¹ƒ ahaá¹ƒ. __nighÄ• ta_nti upaghÄ
sÄ• vakÄ• hi etesu nibbinnÄ• idheva nibbÄ• naá¹ƒ pÄ• puá¹‡antÄ«ti adhippÄ• yo.

<128> __tasmÄ• tihÄ• _ti \Ee III 143/ yasmÄ• abyÄ• katametaá¹ƒ, catusaccameva mayÄ•
__na hetaá¹ƒ mÄ• lukyaputta atthasaá¹ƒhita_nti etaá¹ƒ diá¹-á¹-higataá¹ƒ vÄ• etaá¹ƒ byÄ• k
kÄ• raá¹‡anissitaá¹ƒ \Ne III 103/ na hoti. __na Ä• dibrahmacariyaka_nti brahmacariyassa Ä•
pubbabhÄ• gasÄ«lamattampi na hoti. __na nibbidÄ• yÄ• _tiÄ• dÄ«su vaá¹-á¹-e nibbindanat
vÄ• vaá¹-á¹-anirodhÄ• ya vÄ• rÄ• gÄ• divÅ«pasamanatthÄ• ya vÄ• abhiÃ±Ã±eyye dhamm
catumaggasaá¹…khÄ• tasambodhatthÄ• ya vÄ• asaá¹…khatanibbÄ• nasacchikiriyatthÄ• y
etaá¹ƒ catusaccabyÄ• karaá¹‡aá¹ƒ. __Ä• dibrahmacariyaka_nti brahmacariyassa Ä• dibhÅ«
pubbapadaá¹-á¹-hÄ• naá¹ƒ. sesaá¹ƒ vuttapaá¹-ivipakkhanayena veditabbaá¹ƒ. imampi desa
neyyapuggalavasena niá¹-á¹-hÄ• pesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·amÄ• lukyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• mÄ• lukyasuttavaá¹‡á¹‡anÄ•

<129> __evaá¹ƒ_ \Ne III 104/ \Be III 101/ __me suta_nti mahÄ• mÄ• lukyasuttaá¹ƒ. tattha _
heá¹-á¹-hÄ• koá¹-á¹-hÄ• sikÄ• ni kÄ• mabhave nibbattisaá¹ƒvattanikÄ• ni. __saá¹ƒyojanÄ•
__kassa_ \Ee III 144/ __kho nÄ• mÄ• _ti kassa devassa vÄ• manussassa vÄ• desitÄ• ni d
assosi, na aÃ±Ã±o kocÄ«ti? __anusetÄ«_ti appahÄ«natÄ• ya anuseti. anusayamÄ• no saá¹

ettha ca bhagavatÄ• saá¹ƒyojanaá¹ƒ pucchitaá¹ƒ, therenapi saá¹ƒyojanameva byÄ• kataá¹
vÄ• de bhagavatÄ• doso Ä• ropito. so kasmÄ• ti ce? therassa tathÄ• laddhikattÄ• . ayaÃ±h
``samudÄ• cÄ• rakkhaá¹‡eyeva kilesehi saá¹ƒyutto nÄ• ma hoti, itarasmiá¹ƒ khaá¹‡e asaá¹
bhagavatÄ• doso Ä• ropito. athÄ• yasmÄ• Ä• nando cintesi --- ``bhagavatÄ• bhikkhusaá¹
desessÄ• mÄ«ti attano dhammatÄ• yeva ayaá¹ƒ dhammadesanÄ• Ä• raddhÄ• , sÄ• iminÄ
visaá¹ƒvÄ• ditÄ• . handÄ• haá¹ƒ bhagavantaá¹ƒ yÄ• citvÄ• bhikkhÅ«naá¹ƒ dhammaá¹ƒ des
evamakÄ• si. taá¹ƒ dassetuá¹ƒ ``evaá¹ƒ vutte Ä• yasmÄ• Ä• nandoâ€™â€™ tiÄ• di vuttaá¹

tattha __sakkÄ• yadiá¹-á¹-hipariyuá¹-á¹-hitenÄ• _ti sakkÄ• yadiá¹-á¹-hiyÄ• gahitena abhibh

__sakkÄ• yadiá¹-á¹-hiparetenÄ• _ti sakkÄ• yadiá¹-á¹-hiyÄ• anugatena. __nissaraá¹‡a_nti d
nÄ• ma nibbÄ• naá¹ƒ, taá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. __appaá¹-ivinÄ«tÄ• _ti avin
__orambhÄ• giyaá¹ƒ saá¹ƒyojana_nti heá¹-á¹-hÄ• bhÄ• giyasaá¹ƒyojanaá¹ƒ nÄ• ma hoti. se
sukkapakkho uttÄ• natthoyeva. ``sÄ• nusayÄ• pahÄ«yatÄ«â€™â€™ ti vacanato panettha e
saá¹ƒyojanaá¹ƒ aÃ±Ã±o anusayoâ€™â€™ ti vadanti. ``yathÄ• hi sabyaÃ±janaá¹ƒ bhattaâ€
aÃ±Ã±aá¹ƒ byaÃ±janaá¹ƒ hoti, evaá¹ƒ ``sÄ• nusayÄ• â€™â€™ ti vacanato pariyuá¹-á¹-hÄ•
aÃ±Ã±ena anusayena bhavitabbanti tesaá¹ƒ laddhi. te ``sasÄ«saá¹ƒ pÄ• rupitvÄ• â€™â€™
paá¹-ikkhipitabbÄ• . na hi sÄ«sato aÃ±Ã±o puriso atthi. athÄ• pi siyÄ• --- ``yadi tadeva saá
anusayo, evaá¹ƒ sante bhagavatÄ• therassa \Be III 102/ taruá¹‡Å«pamo upÄ• rambho duÄ
duÄ• ropito, kasmÄ• ? evaá¹ƒladdhikattÄ• ti \Ne III 105/ vitthÄ• ritametaá¹ƒ. tasmÄ• soyeva
bandhanaá¹-á¹-hena saá¹ƒyojanaá¹ƒ, appahÄ«naá¹-á¹-hena anusayoti imamatthaá¹ƒ sandh
``sÄ• nusayÄ• pahÄ«yatÄ«â€™â€™ ti evaá¹ƒ vuttanti veditabbaá¹ƒ.

<132> __tacaá¹ƒ chetvÄ• _tiÄ• dÄ«su idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- tacacchedo viya
daá¹-á¹-habbÄ• , phegguchedo viya vipassanÄ• , sÄ• racchedo viya maggo. paá¹-ipadÄ•
lokiyalokuttaramissakÄ• va vaá¹-á¹-ati. __evamete daá¹-á¹-habbÄ• _ti evarÅ«pÄ• puggalÄ•

<133> __upadhivivekÄ• _ti upadhivivekena. iminÄ• paÃ±cakÄ• maguá¹‡aviveko kathito. _
pahÄ• nÄ• _ti iminÄ• nÄ«varaá¹‡appahÄ• naá¹ƒ kathitaá¹ƒ. __kÄ• yaduá¹-á¹-hullÄ• naá¹ƒ
kÄ• yÄ• lasiyapaá¹-ippassaddhi kathitÄ• . __vivicceva kÄ• mehÄ«_ti upadhivivekena kÄ• m
akusalehÄ«_ti akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nena kÄ• yaduá¹-á¹-hullÄ• naá¹ƒ paa
vinÄ• hutvÄ• . __yadeva tattha hotÄ«_ti yaá¹ƒ tattha antosamÄ• pattikkhaá¹‡eyeva samÄ•
rÅ«pÄ• didhammajÄ• taá¹ƒ hoti. __te_ \Ee III 146/ __dhamme_ti te rÅ«pagatantiÄ• dinÄ• n
dhamme. __aniccato_ti na niccato. __dukkhato_ti na sukhato. __rogato_tiÄ• dÄ«su Ä• bÄ•
antodosaá¹-á¹-hena __gaá¹‡á¸• ato, _ anupaviddhaá¹-á¹-hena dukkhajananaá¹-á¹-hena ca _
dukkhaá¹-á¹-hena __aghato, _ rogaá¹-á¹-hena __Ä• bÄ• dhato, _ asakaá¹-á¹-hena __parato
__palokato, _ nissattaá¹-á¹-hena __suÃ±Ã±ato, _ na attaá¹-á¹-hena __anattato. _ tattha anic
dvÄ«hi padehi aniccalakkhaá¹‡aá¹ƒ kathitaá¹ƒ, dukkhatotiÄ• dÄ«hi chahi dukkhalakkhaá¹‡a
anattatoti tÄ«hi anattalakkhaá¹‡aá¹ƒ.

__so tehi dhammehÄ«_ti so tehi evaá¹ƒ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• diá¹-á¹-hehi antosam
paÃ±cakkhandhadhammehi. __cittaá¹ƒ paá¹-ivÄ• petÄ«_ti cittaá¹ƒ paá¹-isaá¹ƒharati moceti
__upasaá¹ƒharatÄ«_ti vipassanÄ• cittaá¹ƒ tÄ• va savanavasena \Be III 103/ thutivasena pa
paÃ±Ã±attivasena ca etaá¹ƒ santaá¹ƒ nibbÄ• nanti evaá¹ƒ asaá¹…khatÄ• ya amatÄ• ya dh
maggacittaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avaseneva etaá¹ƒ santametaá¹ƒ paá¹‡Ä
iminÄ• pana Ä• kÄ• rena taá¹ƒ paá¹-ivijjhanto tattha cittaá¹ƒ upasaá¹ƒharatÄ«ti attho. __so
tÄ• ya tilakkhaá¹‡Ä• rammaá¹‡Ä• ya vipassanÄ• ya á¹-hito. __Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ
cattÄ• ro magge bhÄ• vetvÄ• pÄ• puá¹‡Ä• ti \Ne III 106/. __teneva dhammarÄ• genÄ• _ti s

chandarÄ• gena. samathavipassanÄ• su hi sabbaso chandarÄ• gaá¹ƒ pariyÄ• dÄ• tuá¹ƒ sa
pÄ• puá¹‡Ä• ti, asakkonto anÄ• gÄ• mÄ« hoti.

__yadeva_ \Ee III 147/ __tattha hoti vedanÄ• gata_nti idha pana rÅ«paá¹ƒ na gahitaá¹ƒ. ka
samatikkantattÄ• . ayaÃ±hi heá¹-á¹-hÄ• rÅ«pÄ• vacarajjhÄ• naá¹ƒ samÄ• pajjitvÄ• rÅ«paá
arÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pannoti samathavasenapinena rÅ«paá¹ƒ atikkantaá¹
sammadeva sammasitvÄ• taá¹ƒ atikkamma idÄ• ni arÅ«paá¹ƒ sammasatÄ«ti vipassanÄ• v
atikkantaá¹ƒ. arÅ«pe pana sabbasopi rÅ«paá¹ƒ natthÄ«ti taá¹ƒ sandhÄ• yapi idha rÅ«paá¹ƒ

__atha kiÃ±carahÄ«_ti kiá¹ƒ pucchÄ• mÄ«ti pucchati? samathavasena gacchato cittekagga
cetovimutto nÄ• ma. vipassanÄ• vasena gacchato paÃ±Ã±Ä• dhuraá¹ƒ hoti, so paÃ±Ã±Ä•
therassa kaá¹…khÄ• natthi. ayaá¹ƒ sabhÄ• vadhammoyeva, samathavaseneva pana gacch
hoti, eko paÃ±Ã±Ä• vimutto. vipassanÄ• vasena gacchantesupi eko paÃ±Ã±Ä• vimutto nÄ•
ettha kiá¹ƒ kÄ• raá¹‡anti pucchati.

__indriyavemattataá¹ƒ vadÄ• mÄ«_ti indriyanÄ• nattataá¹ƒ vadÄ• mi. idaá¹ƒ vuttaá¹ƒ hoti, n
dasa pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhi, tena te etaá¹ƒ apÄ• kaá¹-aá¹ƒ. a
paá¹-ivijjhiá¹ƒ, tena me etaá¹ƒ pÄ• kaá¹-aá¹ƒ. ettha hi indriyanÄ• nattatÄ• kÄ• raá¹‡aá¹ƒ. sa
gacchantesu ekassa bhikkhuno cittekaggatÄ• dhuraá¹ƒ hoti, so cetovimutto nÄ• ma hoti. ek
hoti, so paÃ±Ã±Ä• vimutto nÄ• ma hoti. vipassanÄ• vaseneva ca gacchantesu ekassa paÃ±
paÃ±Ã±Ä• vimutto \Be III 104/ nÄ• ma hoti. ekassa cittekaggatÄ• dhuraá¹ƒ hoti, so cetovim
hoti. dve aggasÄ• vakÄ• samathavipassanÄ• dhurena arahattaá¹ƒ pattÄ• . tesu dhammase
jÄ• to, mahÄ• moggallÄ• natthero cetovimutto. iti indriyavemattamettha kÄ• raá¹‡anti vedita
sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• mÄ• lukyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhaddÄ• lisuttavaá¹‡á¹‡anÄ•

<134> __evaá¹ƒ_ \Ne III 107/ __me suta_nti bhaddÄ• lisuttaá¹ƒ. tattha __ekÄ• sanabhojan
purebhatte asanabhojanaá¹ƒ, bhuÃ±jitabbabhattanti attho. __appÄ• bÄ• dhata_ntiÄ• dÄ«ni
__na ussahÄ• mÄ«_ti na sakkomi. __siyÄ• kukkuccaá¹ƒ siyÄ• vippaá¹-isÄ• ro_ti evaá¹ƒ bh
brahmacariyaá¹ƒ carituá¹ƒ sakkhissÄ• mi nu kho, na nu khoti iti me vippaá¹-isÄ• rakukkucca
__ekadesaá¹ƒ bhuÃ±jitvÄ• _ti porÄ• á¹‡akattherÄ• kira patte bhattaá¹ƒ pakkhipitvÄ• sappi
uá¹‡hameva thokaá¹ƒ bhuÃ±jitvÄ• hatthe dhovitvÄ• avasesaá¹ƒ bahi nÄ«haritvÄ• chÄ• yÄ
nisÄ«ditvÄ• bhuÃ±janti. etaá¹ƒ sandhÄ• ya satthÄ• Ä• ha. bhaddÄ• li, pana cintesi --- ``sa

pÅ«retvÄ• dinnaá¹ƒ bhattaá¹ƒ bhuÃ±jitvÄ• puna pattaá¹ƒ dhovitvÄ• odanassa pÅ«retvÄ•
bahi nÄ«haritvÄ• chÄ• yÅ«dakaphÄ• suke á¹-hÄ• ne bhuÃ±jeyya, iti evaá¹ƒ vaá¹-á¹-eyya, i
ti. tasmÄ• __evampi kho ahaá¹ƒ, bhante, na ussahÄ• mÄ«_ti Ä• ha. ayaá¹ƒ kira atÄ«te ana
kÄ• kayoniyaá¹ƒ nibbatti. kÄ• kÄ• ca nÄ• ma mahÄ• chÄ• takÄ• honti. tasmÄ• chÄ• takat
viravantasseva bhagavÄ• taá¹ƒ madditvÄ• ajjhottharitvÄ• --- ``yo pana bhikkhu vikÄ• le kh
bhojanÄ«yaá¹ƒ vÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• pÄ• cittiyaâ€™â€™ nti (Vin IV 248)
tena vuttaá¹ƒ __atha kho Ä• yasmÄ• , bhaddÄ• li, ... pe ... anussÄ• haá¹ƒ pavedesÄ«_ti.

__yathÄ• _ \Be III 105/ __ta_nti yathÄ• aÃ±Ã±opi sikkhÄ• ya na paripÅ«rakÄ• rÄ« ekavihÄ
sammukhÄ«bhÄ• vaá¹ƒ na dadeyya, tatheva na adÄ• sÄ«ti attho. neva bhagavato upaá¹-á¹
dhammadesanaá¹-á¹-hÄ• naá¹ƒ na vitakkamÄ• á¸·akaá¹ƒ, na ekaá¹ƒ bhikkhÄ• cÄ• ramagga
bhagavÄ• nisÄ«dati, tassa dvÄ• repi na aá¹-á¹-hÄ• si. sacassa vasanaá¹-á¹-hÄ• naá¹ƒ bha
puretarameva Ã±atvÄ• aÃ±Ã±attha gacchati. saddhÄ• pabbajito kiresa kulaputto parisuddh
vitakko ahosi, --- ``mayÄ• nÄ• ma udarakÄ• raá¹‡Ä• bhagavato sikkhÄ• padapaÃ±Ã±Ä• pa
ananucchavikaá¹ƒ \Ne III 108/ me kataâ€™â€™ nti ayameva vitakko ahosi. tasmÄ• ekavih
satthu sammukhÄ«bhÄ• vaá¹ƒ nÄ• dÄ• si.

<135> __cÄ«varakammaá¹ƒ karontÄ«_ti manussÄ• bhagavato cÄ«varasÄ• á¹-akaá¹ƒ ada
cÄ«varaá¹ƒ karonti. __etaá¹ƒ dosaka_nti etaá¹ƒ okÄ• sametaá¹ƒ aparÄ• dhaá¹ƒ, satthu sikk
paÃ±Ã±apentassa paá¹-ibÄ• hitakÄ• raá¹‡aá¹ƒ sÄ• dhukaá¹ƒ manasi karohÄ«ti attho. __du
vassaÃ±hi vasitvÄ• disÄ• pakkante bhikkhÅ« kuhiá¹ƒ vasitthÄ• ti pucchanti, tehi jetavane v
``Ä• vuso, bhagavÄ• imasmiá¹ƒ antovasse kataraá¹ƒ jÄ• takaá¹ƒ kathesi, kataraá¹ƒ suttant
sikkhÄ• padaá¹ƒ paÃ±Ã±apesÄ«â€™â€™ ti pucchitÄ• ro honti. tato ``vikÄ• labhojanasikkhÄ
bhaddÄ• li, nÄ• ma naá¹ƒ eko thero paá¹-ibÄ• hÄ«â€™â€™ ti vakkhanti. taá¹ƒ sutvÄ• bhik
nÄ• ma sikkhÄ• padaá¹ƒ paÃ±Ã±apentassa paá¹-ibÄ• hitaá¹ƒ ayuttaá¹ƒ akÄ• raá¹‡aâ€™â€
doso mahÄ• janantare pÄ• kaá¹-o hutvÄ• duppaá¹-ikÄ• rataá¹ƒ Ä• pajjissatÄ«ti maÃ±Ã±am
aÃ±Ã±epi bhikkhÅ« pavÄ• retvÄ• satthu santikaá¹ƒ Ä• gamissanti. atha tvaá¹ƒ ``ethÄ• vus
khamÄ• pentassa sahÄ• yÄ• hothÄ• â€™â€™ ti saá¹…ghaá¹ƒ sannipÄ• tessasi. tattha Ä•
kiá¹ƒ iminÄ• pi bhikkhunÄ• kataâ€™â€™ nti. tato etamatthaá¹ƒ sutvÄ• ``bhÄ• riyaá¹ƒ kata
dasabalaá¹ƒ nÄ• ma paá¹-ibÄ• hissatÄ«ti ayuttametaâ€™â€™ nti vakkhanti. evampi te ayaa
mahÄ• janantare pÄ• kaá¹-o hutvÄ• duppaá¹-ikÄ• rataá¹ƒ Ä• pajjissatÄ«ti maÃ±Ã±amÄ• nÄ
bhagavÄ• pavÄ• retvÄ• cÄ• rikaá¹ƒ pakkamissati, atha tvaá¹ƒ gatagataá¹-á¹-hÄ• ne bhaga
saá¹…ghaá¹ƒ sannipÄ• tessasi. tatra disÄ• vÄ• sino \Be III 106/ bhikkhÅ« pucchissanti, ``Ä•
bhikkhunÄ• kataâ€™â€™ nti ... pe ... duppaá¹-ikÄ• rataá¹ƒ Ä• pajjissatÄ«ti maÃ±Ã±amÄ• n

__etadavocÄ• _ti appatirÅ«paá¹ƒ mayÄ• kataá¹ƒ, bhagavÄ• pana mahantepi aguá¹‡e alag
paá¹-iggaá¹‡hissatÄ«ti maÃ±Ã±amÄ• no etaá¹ƒ ``accayo maá¹ƒ, bhante, â€™â€™ tiÄ• diva
III 151/ __accayo_ti aparÄ• dho. __maá¹ƒ accagamÄ• _ti maá¹ƒ atikkamma abhibhavitvÄ•

__paá¹-iggaá¹‡hÄ• tÅ«_ti khamatu. __Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• _ti anÄ• gate saá¹ƒvaraá¹
aparÄ• dhassa dosassa khalitassa akaraá¹‡atthÄ• ya. __tagghÄ• _ti ekaá¹ƒsena. __samay
bhaddÄ• li, tayÄ• paá¹-ivijjhitabbayuttakaá¹ƒ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ atthi, tampi te na paá¹-iv
sallakkhitanti dasseti.

<136> __ubhatobhÄ• gavimutto_tiÄ• dÄ«su \Ne III 109/ dhammÄ• nusÄ• rÄ«, saddhÄ• nus
maggasamaá¹…gipuggalÄ• . ete pana sattapi ariyapuggale bhagavatÄ• pi evaá¹ƒ Ä• á¹‡Ä•
bhagavatÄ• Ä• á¹‡atte tesampi evaá¹ƒ kÄ• tuá¹ƒ na yuttaá¹ƒ. aá¹-á¹-hÄ• naparikappavaser
suvacabhÄ• vadassanatthaá¹ƒ \Ee III 152/ bhaddÄ• littherassa ca dubbacabhÄ• vadassana

__api nu tvaá¹ƒ tasmiá¹ƒ samaye ubhatobhÄ• gavimutto_ti desanaá¹ƒ kasmÄ• Ä• rabhi? b
niggahaá¹‡atthaá¹ƒ. ayaÃ±hettha adhippÄ• yo --- bhaddÄ• li, ime satta ariyapuggalÄ• loke
sÄ• sane sÄ• mino, mayi sikkhÄ• padaá¹ƒ paÃ±Ã±apente paá¹-ibÄ• hitabbayutte kÄ• raá¹‡
paá¹-ibÄ• hituá¹ƒ yuttaá¹ƒ. tvaá¹ƒ pana mama sÄ• sanato bÄ• hirako, mayi sikkhÄ• padaá¹
paá¹-ibÄ• hituá¹ƒ na yuttanti.

__ritto tuccho_ti anto ariyaguá¹‡Ä• naá¹ƒ abhÄ• vena rittako tucchako, issaravacane kiÃ±c
__yathÄ• dhammaá¹ƒ paá¹-ikarosÄ«_ti yathÄ• dhammo á¹-hito, tatheva karosi, khamÄ• pe
te mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• _ti taá¹ƒ tava aparÄ• dhaá¹ƒ mayaá¹ƒ khamÄ• ma. __vuá
ariyassa vinaye_ti esÄ• , bhaddÄ• li, ariyassa vinaye buddhassa bhagavato sÄ• sane vuá¸•
accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaritvÄ• Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjar
puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ karonto ``yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ p
saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti Ä• ha.

<137> __satthÄ• pi_ \Be III 107/ __upavadatÄ«_ti ``asukavihÄ• ravÄ• sÄ« asukassa theras
asukassa antevÄ• siko itthannÄ• mo nÄ• ma bhikkhu lokuttaradhammaá¹ƒ nibbattetuá¹ƒ ara
ti sutvÄ• --- ``kiá¹ƒ tassa araÃ±Ã±avÄ• sena, yo mayhaá¹ƒ pana sÄ• sane sikkhÄ• ya apari
evaá¹ƒ upavadati, sesapadesupi eseva nayo, apicettha devatÄ• na kevalaá¹ƒ upavadanti, b
dassetvÄ• palÄ• yanÄ• kÄ• rampi karonti. __attanÄ• pi attÄ• na_nti sÄ«laá¹ƒ Ä• vajjantass
saá¹ƒkiliá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, cittaá¹ƒ vidhÄ• vati, na kammaá¹-á¹-hÄ
``kiá¹ƒ mÄ• disassa araÃ±Ã±avÄ• senÄ• â€™â€™ ti vippaá¹-isÄ• rÄ« uá¹-á¹-hÄ• ya pakkar
upavadito_ti attanÄ• pi \Ne III 110/ attÄ• upavadito, ayameva vÄ• pÄ• á¹-ho. sukkapakkho
veditabbo. __so_ \Ee III 153/ __vivicceva kÄ• mehÄ«_tiÄ• di evaá¹ƒ sacchikarotÄ«ti dassan

<140> __pasayha pasayha kÄ• raá¹‡aá¹ƒ karontÄ«_ti appamattakepi dose niggahetvÄ• pu
tathÄ• _ti mahantepi aparÄ• dhe yathÄ• itaraá¹ƒ, evaá¹ƒ pasayha na kÄ• renti. so kira, ``Ä•
cintayittha, evarÅ«paá¹ƒ nÄ• ma hoti, ehi satthÄ• raá¹ƒ khamÄ• pehÄ«â€™â€™ ti bhikkhus
bhikkhuá¹ƒ pesetvÄ• attano santikaá¹ƒ pakkosÄ• petvÄ• , ``bhaddÄ• li, mÄ• cintayittha, ev

hotÄ«â€™â€™ ti evaá¹ƒ satthusantikÄ• pi anuggahaá¹ƒ paccÄ• sÄ«sati. tato ``bhikkhusaá¹
satthÄ• rÄ• pÄ«â€™â€™ ti cintetvÄ• evamÄ• ha.

atha bhagavÄ• bhikkhusaá¹…ghopi satthÄ• pi ovaditabbayuttameva ovadati, na itaranti da
bhaddÄ• li, ekacco_tiÄ• dimÄ• ha. tattha __aÃ±Ã±enÄ• Ã±Ã±a_ntiÄ• dÄ«ni anumÄ• nasutt
vattatÄ«_ti sammÄ• vattampi na vattati. __na lomaá¹ƒ pÄ• tetÄ«_ti anulomavatte na vattati
gaá¹‡hÄ• ti. __na nitthÄ• raá¹ƒ vattatÄ«_ti nitthÄ• raá¹‡akavattamhi na vattati, Ä• pattivuá¹-
turitaturito chandajÄ• to na hoti. __tatrÄ• _ti tasmiá¹ƒ tassa dubbacakaraá¹‡e. __abhiá¹‡hÄ
nirantarÄ• pattiko. __Ä• pattibahulo_ti sÄ• pattikakÄ• lovassa bahu, suddho nirÄ• pattikakÄ
khippameva vÅ«pasammatÄ«_ti khippaá¹ƒ na vÅ«pasammati, dÄ«ghasuttaá¹ƒ hoti. vinayad
pÄ• dadhovanakÄ• le Ä• gataá¹ƒ \Ee III 154/ ``gacchÄ• vuso, vattavelÄ• â€™â€™ ti vadant
Ä• gataá¹ƒ ``gacchÄ• vuso, tuyhaá¹ƒ vihÄ• ravelÄ• , gacchÄ• vuso, sÄ• maá¹‡erÄ• dÄ«naá
nhÄ• navelÄ• , therÅ«paá¹-á¹-hÄ• navelÄ• , mukhadhovanavelÄ• â€™â€™ tiÄ• dÄ«ni vatv
Ä• gataá¹ƒ uyyojentiyeva. ``kÄ• ya velÄ• ya, bhante, okÄ• so bhavissatÄ«â€™â€™ ti vuttep
imameva á¹-hÄ• naá¹ƒ jÄ• nÄ• si, asuko nÄ• ma vinayadharatthero sinehapÄ• naá¹ƒ pivati,
kasmÄ• turitosÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• dÄ«ghasuttameva karonti.

<141> __khippameva vÅ«pasammatÄ«_ti lahuá¹ƒ vÅ«pasammati, na dÄ«ghasuttaá¹ƒ hoti.
``Ä• vuso, ayaá¹ƒ subbaco bhikkhu, janapadavÄ• sino nÄ• ma gÄ• mantasenÄ• sane vasan
III 111/ na phÄ• sukÄ• ni honti, bhikkhÄ• cÄ• ropi dukkho hoti, sÄ«ghamassa adhikaraá¹‡aa
sannipatitvÄ• Ä• pattito vuá¹-á¹-hÄ• petvÄ• suddhante patiá¹-á¹-hÄ• penti.

<142> __adhiccÄ• pattiko_ti kadÄ• ci kadÄ• ci Ä• pattiá¹ƒ Ä• pajjati. so kiÃ±cÄ• pi lajjÄ« ho
dubbacattÄ• panassa bhikkhÅ« tatheva paá¹-ipajjanti.

<144> __saddhÄ• mattakena vahati pemamattakenÄ• _ti Ä• cariyupajjhÄ• yesu appamattik
appamattakena gehassitapemena yÄ• peti. paá¹-isandhiggahaá¹‡asadisÄ• hi ayaá¹ƒ pabba
pabbajjÄ• ya guá¹‡aá¹ƒ ajÄ• nanto Ä• cariyupajjhÄ• yesu pemamattena yÄ• peti, tasmÄ• e
appamattakampi hi saá¹…gahaá¹ƒ labhitvÄ• pabbajjÄ• ya á¹-hitÄ• abhiÃ±Ã±Ä• pattÄ• ma
ettakena kathÄ• maggena ``ovaditabbayuttakaá¹ƒ ovadanti, na itaraâ€™â€™ nti imameva b

<145> __aÃ±Ã±Ä• ya_ \Ee III 155/ __saá¹‡á¹-hahiá¹ƒsÅ«_ti arahatte patiá¹-á¹-hahiá¹ƒsu. _
hÄ• yamÄ• nesÅ«_ti paá¹-ipattiyÄ• hÄ• yamÄ• nÄ• ya sattÄ• hÄ• yanti nÄ• ma. __saddha
paá¹-ipattisaddhamme antaradhÄ• yamÄ• ne. paá¹-ipattisaddhammopi hi paá¹-ipattipÅ«rake
antaradhÄ• yati nÄ• ma \Be III 109/. __Ä• savaá¹-á¹-hÄ• nÄ«yÄ• _ti Ä• savÄ• tiá¹-á¹-hanti
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• . yesu diá¹-á¹-hadhammikasamparÄ• yikÄ• parÅ«pavÄ• davippa
apÄ• yadukkhavisesabhÅ«tÄ• ca Ä• savÄ• tiá¹-á¹-hantiyeva. yasmÄ• nesaá¹ƒ te kÄ• raá¹
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• vÄ«tikkamadhammÄ• yÄ• va na saá¹…ghe pÄ• tubhavanti, na t

sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«ti ayamettha yojanÄ• .

evaá¹ƒ akÄ• laá¹ƒ dassetvÄ• puna kÄ• laá¹ƒ dassetuá¹ƒ __yato ca kho, bhaddÄ• lÄ«_tiÄ•
yadÄ• , yasmiá¹ƒ kÄ• leti vuttaá¹ƒ hoti. sesaá¹ƒ vuttÄ• nusÄ• reneva veditabbaá¹ƒ. ayaá¹ƒ
--- yasmiá¹ƒ kÄ• le Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• ti saá¹…khaá¹ƒ gatÄ• vÄ«tikkama
tadÄ• satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeti. kasmÄ• ? tesaá¹ƒyeva
Ä• savaá¹-á¹-hÄ• nÄ«yadhammasaá¹…khÄ• tÄ• naá¹ƒ vÄ«tikkamadosÄ• naá¹ƒ paá¹-ighÄ•

evaá¹ƒ \Ne III 112/ Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppattiá¹ƒ sikkhÄ•
uppattiÃ±ca kÄ• lanti vatvÄ• idÄ• ni tesaá¹ƒ dhammÄ• naá¹ƒ anuppattikÄ• laÃ±ca uppattik
tÄ• va, bhaddÄ• li, idhekacceâ€™â€™ _tiÄ• dimÄ• ha. tattha __mahatta_nti mahantabhÄ•
theranavamajjhimÄ• naá¹ƒ vasena mahattaá¹ƒ patto hoti, tÄ• va senÄ• sanÄ• ni pahonti, sÄ
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• \Ee III 156/ na uppajjanti. mahattaá¹ƒ patte pana te up
sikkhÄ• padaá¹ƒ paÃ±Ã±apeti. tattha mahattaá¹ƒ patte saá¹…ghe paÃ±Ã±attasikkhÄ• padÄ

``yo pana bhikkhu anupasampannena uttaridvirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeyya pÄ• c
yÄ• pana bhikkhunÄ« anuvassaá¹ƒ vuá¹-á¹-hÄ• peyya pÄ• cittiyaá¹ƒ (Vin IV 1171). yÄ• pa
dve vuá¹-á¹-hÄ• peyya pÄ• cittiyaâ€™â€™ nti (Vin IV 1175).

iminÄ• nayena veditabbÄ• ni.

__lÄ• bhagga_nti lÄ• bhassa aggaá¹ƒ. saá¹…gho hi yÄ• va na lÄ• bhaggapatto hoti, na tÄ•
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• uppajjanti. patte pana uppajjanti, atha satthÄ• sikkhÄ

``yo \Be III 110/ pana bhikkhu acelakassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ•
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• dadeyya pÄ• cittiyaâ€™â€™ nti (Vin IV 270).

idaÃ±hi lÄ• bhaggapatte saá¹…ghe sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ.

__yasagga_nti yasassa aggaá¹ƒ. saá¹…gho hi yÄ• va na yasaggapatto hoti, na tÄ• va yasa
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• uppajjanti. patte pana uppajjanti, atha satthÄ• sikkhÄ
``surÄ• merayapÄ• ne pÄ• cittiyaâ€™â€™ nti (Vin IV 327). idaÃ±hi yasaggapatte saá¹…ghe
paÃ±Ã±attaá¹ƒ.

__bÄ• husacca_nti \Ne III 113/ bahussutabhÄ• vaá¹ƒ. saá¹…gho hi yÄ• va na bÄ• husacca
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• uppajjanti. bÄ• husaccapatte pana yasmÄ• ekaá¹ƒ n
nikÄ• ye uggahetvÄ• ayoniso ummujjamÄ• nÄ• \Ee III 157/ puggalÄ• rasena rasaá¹ƒ saá¹
ubbinayaá¹ƒ satthu sÄ• sanaá¹ƒ dÄ«penti, atha satthÄ• --- ``yo pana bhikkhu evaá¹ƒ vadey

bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi (Vin IV 418) ... pe ... samaá¹‡uddesopi ce
tiÄ• dinÄ• (Vin IV 429) nayena sikkhÄ• padaá¹ƒ paÃ±Ã±apeti.

__rattaÃ±Ã±utaá¹ƒ patto_ti ettha rattiyo jÄ• nantÄ«ti rattaÃ±Ã±Å«. attano pabbajitadivasato
rattiyo jÄ• nanti, cirapabbajitÄ• ti vuttaá¹ƒ hoti. rattaÃ±Ã±Å«naá¹ƒ bhÄ• vaá¹ƒ rattaÃ±Ã±utaá
rattaÃ±Ã±utaá¹ƒ patte saá¹…ghe upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ Ä• rabbha sikkhÄ• pada
veditabbaá¹ƒ. so hÄ• yasmÄ• Å«nadasavasse bhikkhÅ« upasampÄ• dente disvÄ• ekavas
upasampÄ• desi. atha bhagavÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apesi --- ``na, bhikkhave, Å«nad
yo upasampÄ• deyya Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 75). evaá¹ƒ paÃ±Ã±atte sikk
``dasavassamhÄ• dasavassamhÄ• â€™â€™ ti bÄ• lÄ• abyattÄ• upasampÄ• denti. atha b
paÃ±Ã±apesi --- ``na, bhikkhave, bÄ• lena abyattena upasampÄ• detabbo, yo upasampÄ• d
anujÄ• nÄ• mi, bhikkhave, byattena bhikkhunÄ• paá¹-ibalena dasavassena vÄ• atirekadas
upasampÄ• detuâ€™â€™ nti. iti rattaÃ±Ã±utaá¹ƒ pattakÄ• le dve sikkhÄ• padÄ• ni paÃ±Ã±

<146> __Ä• jÄ• nÄ«yasusÅ«pamaá¹ƒ_ \Be III 111/ \Ee III 158/ __dhammapariyÄ• yaá¹ƒ de
taruá¹‡Ä• jÄ• nÄ«yaupamaá¹ƒ katvÄ• dhammaá¹ƒ desayiá¹ƒ. __tatrÄ• _ti tasmiá¹ƒ asaraá¹
eseva hetÅ«_ti na esa sikkhÄ• ya aparipÅ«rakÄ• rÄ«bhÄ• voyeva eko hetu.

<147> __mukhÄ• dhÄ• ne kÄ• raá¹‡aá¹ƒ kÄ• retÄ«_ti khalÄ«nabandhÄ• dÄ«hi mukhaá¹-á¹
paggaá¹‡hÄ• petuá¹ƒ kÄ• raá¹‡aá¹ƒ kÄ• reti. __visÅ«kÄ• yitÄ• nÄ«_tiÄ• dÄ«hi visevanÄ• c
hetÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. __tasmiá¹ƒ á¹-hÄ• ne_ti tasmiá¹ƒ visevanÄ• cÄ• re
nibbisevano hoti, taá¹ƒ visevanaá¹ƒ jahatÄ«ti attho. __yugÄ• dhÄ• ne_ti yugaá¹-á¹-hapane y
gahaá¹‡atthaá¹ƒ.

__anukkame_ti \Ne III 114/ cattÄ• ropi pÄ• de ekappahÄ• reneva ukkhipane ca nikkhipane
Ä• vÄ• á¹-e á¹-hatvÄ• asiá¹ƒ gahetvÄ• Ä• gacchantassa assassa pÄ• de chindanti. tasmiá
ekappahÄ• reneva cattÄ• ropi pÄ• de ukkhipissatÄ«ti rajjubandhanavidhÄ• nena etaá¹ƒ kÄ•
__maá¹‡á¸• ale_ti yathÄ• asse nisinnoyeva bhÅ«miyaá¹ƒ patitaá¹ƒ Ä• vudhaá¹ƒ gahetuá¹ƒ
karaá¹‡atthaá¹ƒ maá¹‡á¸• ale kÄ• raá¹‡aá¹ƒ kÄ• reti. __khurakÄ• se_ti \Ee III 159/ aggagga
rattiá¹ƒ okkantakaraá¹‡asmiÃ±hi yathÄ• padasaddo na suyyati, tadatthaá¹ƒ ekasmiá¹ƒ á¹-h
aggaggakhurehiyeva gamanaá¹ƒ sikkhÄ• penti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __jave_ti s
``dhÄ• veâ€™â€™ tipi pÄ• á¹-ho. attano parÄ• jaye sati palÄ• yanatthaá¹ƒ, paraá¹ƒ palÄ• y
gahaá¹‡atthaÃ±ca etaá¹ƒ kÄ• raá¹‡aá¹ƒ kÄ• reti. __davatte_ti davattÄ• ya, yuddhakÄ• lasm
koÃ±canÄ• daá¹ƒ karontesu assesu vÄ• hasantesu rathesu vÄ• nighosantesu yodhesu vÄ
tassa ravassa abhÄ• yitvÄ• parasenapavesanatthaá¹ƒ ayaá¹ƒ kÄ• raá¹‡Ä• karÄ«yati.

__rÄ• jaguá¹‡e_ti raÃ±Ã±Ä• jÄ• nitabbaguá¹‡e. kÅ«á¹-akaá¹‡á¹‡araÃ±Ã±o kira guá¸·avaá
rÄ• jÄ• pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• cetiyapabbataá¹ƒ gamissÄ• mÄ«ti \Be III 112/ k

sampatto. asso tÄ«re á¹-hatvÄ• udakaá¹ƒ otarituá¹ƒ na icchati, rÄ• jÄ• assÄ• cariyaá¹ƒ Ä•
tayÄ• asso sikkhÄ• pito udakaá¹ƒ otarituá¹ƒ na icchatÄ«â€™â€™ ti Ä• ha. Ä• cariyo --- ``su
evamassa hi cittaá¹ƒ `sacÄ• haá¹ƒ udakaá¹ƒ otarissÄ• mi, vÄ• laá¹ƒ temissati, vÄ• le tinte ra
pÄ• teyyÄ• â€™ ti evaá¹ƒ tumhÄ• kaá¹ƒ sarÄ«re udakapÄ• tanabhayena na otarati, vÄ• laá
\Ee III 160/ Ä• ha. rÄ• jÄ• tathÄ• kÄ• resi. asso vegena otaritvÄ• pÄ• raá¹ƒ gato. etadattha
karÄ«yati. __rÄ• javaá¹ƒse_ti assarÄ• javaá¹ƒse. vaá¹ƒso ceso assarÄ• jÄ• naá¹ƒ, tathÄ• rÄ
chinnabhinnasarÄ«rÄ• pi assÄ• rohaá¹ƒ parasenÄ• ya apÄ• tetvÄ• bahi nÄ«harantiyeva. e
kÄ• retÄ«ti attho.

__uttame jave_ti javasampattiyaá¹ƒ, yathÄ• uttamajavo hoti, evaá¹ƒ kÄ• raá¹‡aá¹ƒ kÄ• ret
haye_ti uttamahayabhÄ• ve, yathÄ• uttamahayo hoti, evaá¹ƒ kÄ• raá¹‡aá¹ƒ kÄ• retÄ«ti atth
uttamahayova uttamahayakÄ• raá¹‡aá¹ƒ arahati, na aÃ±Ã±o. uttamahayakÄ• raá¹‡Ä• ya ev
paá¹-ipajjati, na aÃ±Ã±oti.

tatridaá¹ƒ \Ne III 115/ vatthu --- eko kira rÄ• jÄ• ekaá¹ƒ sindhavapotakaá¹ƒ labhitvÄ• sindh
ajÄ• nitvÄ• va imaá¹ƒ sikkhÄ• pehÄ«ti Ä• cariyassa adÄ• si. Ä• cariyopi tassa sindhavabhÄ
mÄ• sakhÄ• dakaghoá¹-akÄ• naá¹ƒ kÄ• raá¹‡Ä• su upaneti. so attano ananucchavikattÄ• k
so taá¹ƒ dametuá¹ƒ asakkonto ``kÅ«á¹-asso ayaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti vissajjÄ• pes

athekadivasaá¹ƒ eko assÄ• cariyapubbako daharo upajjhÄ• yassa bhaá¹‡á¸• akaá¹ƒ gahet
parikhÄ• piá¹-á¹-he carantaá¹ƒ disvÄ• --- ``anaggho, bhante, sindhavapotakoâ€™â€™ ti up
sace rÄ• jÄ• jÄ• neyya, maá¹…galassaá¹ƒ naá¹ƒ kareyyÄ• ti. thero Ä• ha --- ``micchÄ• diá¹
appeva nÄ• ma buddhasÄ• sane pasÄ«deyya raÃ±Ã±o kathehÄ«â€™â€™ ti. so gantvÄ• , t
sindhavapotako atthÄ«â€™â€™ ti \Ee III 161/ kathesi. tayÄ• diá¹-á¹-ho \Be III 113/, tÄ• tÄ•
mahÄ• rÄ• jÄ• ti. kiá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«ti? tumhÄ• kaá¹ƒ bhuÃ±janakasuvaá¹‡á¹‡ath
bhuÃ±janakabhattaá¹ƒ tumhÄ• kaá¹ƒ pivanakaraso tumhÄ• kaá¹ƒ gandhÄ• tumhÄ• kaá¹ƒ n
dÄ• pesi. daharo gÄ• hÄ• petvÄ• agamÄ• si.

asso gandhaá¹ƒ ghÄ• yitvÄ• va ``mayhaá¹ƒ guá¹‡ajÄ• nanakaÄ• cariyo atthi maÃ±Ã±eâ€™
olokento aá¹-á¹-hÄ• si. daharo gantvÄ• ``bhattaá¹ƒ bhuÃ±jÄ• â€™â€™ ti accharaá¹ƒ pahar
suvaá¹‡á¹‡athÄ• le bhattaá¹ƒ bhuÃ±ji, rasaá¹ƒ pivi. atha naá¹ƒ gandhehi vilimpitvÄ• rÄ• jap
piá¸·andhitvÄ• ``purato purato gacchÄ• â€™â€™ ti accharaá¹ƒ pahari. so daharassa purato
maá¹…galassaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• si. daharo --- ``ayaá¹ƒ te, mahÄ• rÄ• ja, anaggho sir
naá¹ƒ niyÄ• mena katipÄ• haá¹ƒ paá¹-ijaggÄ• pehÄ«â€™â€™ ti vatvÄ• nikkhami.

atha katipÄ• hassa accayena Ä• gantvÄ• assassa Ä• nubhÄ• vaá¹ƒ passissasi, mahÄ• rÄ•
á¹-hatvÄ• passÄ• mÄ• ti? uyyÄ• naá¹ƒ gaccha, mahÄ• rÄ• jÄ• ti. rÄ• jÄ• assaá¹ƒ gÄ• hÄ•
accharaá¹ƒ paharitvÄ• ``etaá¹ƒ rukkhaá¹ƒ anupariyÄ• hÄ«â€™â€™ ti assassa saÃ±Ã±aá¹ƒ

rukkhaá¹ƒ anuparigantvÄ• Ä• gato. rÄ• jÄ• neva gacchantaá¹ƒ na Ä• gacchantaá¹ƒ addas
mahÄ• rÄ• jÄ• ti? na diá¹-á¹-ho, tÄ• tÄ• ti. valaÃ±jakadaá¹‡á¸• aá¹ƒ etaá¹ƒ rukkhaá¹ƒ nissÄ
accharaá¹ƒ pahari ``valaÃ±jakadaá¹‡á¸• aá¹ƒ gahetvÄ• ehÄ«â€™â€™ ti. asso pakkhanditv
diá¹-á¹-haá¹ƒ, mahÄ• rÄ• jÄ• ti. diá¹-á¹-haá¹ƒ, tÄ• tÄ• ti.

puna \Ne III 116/ accharaá¹ƒ pahari ``uyyÄ• nassa pÄ• kÄ• ramatthakena caritvÄ• ehÄ«â€
akÄ• si. diá¹-á¹-ho, mahÄ• rÄ• jÄ• ti. na diá¹-á¹-ho, tÄ• tÄ• ti. rattakambalaá¹ƒ Ä• harÄ• pet
bandhÄ• petvÄ• tatheva saÃ±Ã±aá¹ƒ adÄ• si. asso ullaá¹…ghitvÄ• pÄ• kÄ• ramatthakena
purisena Ä• viÃ±chanaalÄ• taggisikhÄ• \Ee III 162/ viya uyyÄ• napÄ• kÄ• ramatthake paÃ±
samÄ«pe á¹-hito. diá¹-á¹-haá¹ƒ, mahÄ• rÄ• jÄ• ti. diá¹-á¹-haá¹ƒ, tÄ• tÄ• ti. maá¹…galapokkh
anupariyÄ• hÄ«ti saÃ±Ã±aá¹ƒ adÄ• si.

puna ``pokkharaá¹‡iá¹ƒ otaritvÄ• padumapattesu cÄ• rikaá¹ƒ carÄ• hÄ«â€™â€™ ti saÃ±Ã
pokkharaá¹‡iá¹ƒ otaritvÄ• sabbapadumapatte caritvÄ• agamÄ• si, ekaá¹ƒ pattampi \Be III
phÄ• litaá¹ƒ vÄ• chinditaá¹ƒ vÄ• khaá¹‡á¸• itaá¹ƒ vÄ• nÄ• hosi. diá¹-á¹-haá¹ƒ, mahÄ• rÄ•
tÄ• tÄ• ti. accharaá¹ƒ paharitvÄ• taá¹ƒ hatthatalaá¹ƒ upanÄ• mesi. dhÄ• tÅ«patthaddho laá
aá¹-á¹-hÄ• si. diá¹-á¹-haá¹ƒ, mahÄ• rÄ• jÄ• ti? diá¹-á¹-haá¹ƒ, tÄ• tÄ• ti. evaá¹ƒ uttamahayo e
uttamajavaá¹ƒ paá¹-ipajjati.

__uttame sÄ• khalye_ti muduvÄ• cÄ• ya. muduvÄ• cÄ• ya hi, ``tÄ• ta, tvaá¹ƒ mÄ• cintayi,
bhavissasi, rÄ• jabhojanÄ• dÄ«ni labhissasÄ«â€™â€™ ti uttamahayakÄ• raá¹‡aá¹ƒ kÄ• ret
sÄ• khalyeâ€™â€™ ti. __rÄ• jabhoggo_ti raÃ±Ã±o upabhogo. __raÃ±Ã±o aá¹…ganteva sa
katthaci gacchantena hatthaá¹ƒ viya pÄ• daá¹ƒ viya anohÄ• yeva gantabbaá¹ƒ hoti. tasmÄ•
gacchati, catÅ«su vÄ• senaá¹…gesu ekaá¹ƒ aá¹…gaá¹ƒ hoti.

__asekhÄ• ya sammÄ• diá¹-á¹-hiyÄ• _ti arahattaphalasammÄ• diá¹-á¹-hiyÄ• . sammÄ• saá
taá¹ƒsampayuttÄ• va. __sammÄ• Ã±Ä• á¹‡aá¹ƒ_ pubbe vuttasammÄ• diá¹-á¹-hiyeva. á¹-ha
163/ phalaá¹…gÄ• ni sesÄ• dhammÄ• __vimuttÄ«_ti veditabbÄ• . sesaá¹ƒ sabbattha uttÄ•
ugghaá¹-itaÃ±Ã±Å«puggalassa vasena arahattanikÅ«á¹-aá¹ƒ gahetvÄ• niá¹-á¹-hÄ• pitÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bhaddÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. laá¹-ukikopamasuttavaá¹‡á¹‡anÄ•

<148> __evaá¹ƒ_ \Ne III 117/ __me suta_nti laá¹-ukikopamasuttaá¹ƒ. tattha __yena so van
mahÄ• udÄ• yitthero bhagavatÄ• saddhiá¹ƒyeva piá¹‡á¸• Ä• ya pavisitvÄ• saddhiá¹ƒ paá¹-

bhagavatÄ• upasaá¹…kamanto vanasaá¹‡á¸• o tenupasaá¹…kamÄ«ti veditabbo. __apahat
__upahattÄ• _ti upahÄ• rako. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti phalasamÄ• pattito vuá¹-á¹

<149> __yaá¹ƒ_ \Be III 115/ __bhagavÄ• _ti yasmiá¹ƒ samaye bhagavÄ• . __iá¹…ghÄ• _ti
__aÃ±Ã±athatta_nti cittassa aÃ±Ã±athattaá¹ƒ. taÃ±ca kho na bhagavantaá¹ƒ paá¹-icca, eva
paá¹‡Ä«tabhojanaá¹ƒ alabhantÄ• kathaá¹ƒ yÄ• pessÄ• mÄ• ti evaá¹ƒ paá¹‡Ä«tabhojanaá¹
veditabbaá¹ƒ. __bhÅ«tapubba_nti iminÄ• rattibhojanassa paá¹‡Ä«tabhÄ• vaá¹ƒ dasseti. __
sÅ«pena upanetabbaá¹ƒ macchamaá¹ƒsakaá¸·Ä«rÄ• di. __samaggÄ• bhuÃ±jissÄ• mÄ• _ti
__saá¹…khatiyo_ti abhisaá¹…khÄ• rikakhÄ• danÄ«yÄ• ni. __sabbÄ• tÄ• ratti_nti sabbÄ•
honti, divÄ• pana appÄ• parittÄ• thokikÄ• hontÄ«ti. manussÄ• hi divÄ• yÄ• gukaÃ±jiyÄ•
yathÄ• satti yathÄ• paá¹‡Ä«tameva bhuÃ±janti.

puna __bhÅ«tapubba_nti iminÄ• ratti vikÄ• labhojane Ä• dÄ«navaá¹ƒ dasseti. tattha __and
bahalandhakÄ• re. __mÄ• á¹‡avehÄ«_ti corehi. __katakammehÄ«_ti katacorakammehi. cor
nesaá¹ƒ devataá¹ƒ Ä• yÄ• citvÄ• kammaá¹ƒ nipphannaá¹ƒ, tassa upahÄ• ratthÄ• ya manus
gaá¹‡hanti. te aÃ±Ã±esu manussesu mÄ• riyamÄ• nesu kolÄ• halÄ• uppajjissanti, pabbajit
natthÄ«ti maÃ±Ã±amÄ• nÄ• bhikkhÅ« gahetvÄ• mÄ• renti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹
aá¹-avito gÄ• maá¹ƒ Ä• gamanakÄ• le kammanipphannatthaá¹ƒ puretaraá¹ƒ balikammaá¹ƒ
nimantetÄ«_ti ``ehi bhikkhu ajjekarattiá¹ƒ idheva bhuÃ±jitvÄ• idha vasitvÄ• sampattiá¹ƒ an
gamissasÄ«â€™â€™ ti methunadhammena nimanteti.

puna __bhÅ«tapubba_nti iminÄ• attanÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒ katheti. __vijjantarikÄ• y
vijjuvijjotanakkhaá¹‡e \Ne III 118/. __vissaramakÄ• sÄ«_ti mahÄ• saddamakÄ• si. __abhum
vaá¸• á¸• hi, abhÅ«â€™ ti avaá¸• á¸• hi, vinÄ• so mayhanti attho. __pisÄ• co vata ma_nti pi
Ä• gato vata. __Ä• tumÄ• rÄ« mÄ• tumÄ• rÄ«_ti ettha __Ä• tÅ«_ti pitÄ• , __mÄ• tÅ«_ti mÄ•
yassa pitÄ• vÄ• mÄ• tÄ• vÄ• atthi, taá¹ƒ mÄ• tÄ• pitaro amhÄ• kaá¹ƒ puttakoti yathÄ• ta
yaá¹ƒkiÃ±ci khÄ• danÄ«yabhojanÄ«yaá¹ƒ datvÄ• ekasmiá¹ƒ á¹-hÄ• ne sayÄ• penti. so eva
carati. tuyhaá¹ƒ pana mÄ• tÄ• pitaro matÄ• maÃ±Ã±e, tena evaá¹ƒ carasÄ«ti.

<150> __evamevÄ• _ti \Be III 116/ evameva kiÃ±ci Ä• nisaá¹ƒsaá¹ƒ apassantÄ• nikkÄ• ra
garahanto Ä• ha. tattha __Ä• haá¹ƒsÅ«_ti vadanti. __kiá¹ƒ panimassÄ• _ti imassa appamat
vattabbaá¹ƒ nÄ• ma, nanu apassantena viya asuá¹‡antena viya bhavitabbanti. __oramattak
parittamattakassa. __adhisallikhatevÄ• ya_nti ayaá¹ƒ samaá¹‡o navanÄ«taá¹ƒ pisanto viya
kakacena okkantanto viya atisallekhati, ativÄ• yÄ• maá¹ƒ karoti. __sikkhÄ• kÄ• mÄ• _ti sÄ•
viya sikkhÄ• kÄ• mÄ• , tesu ca appaccayaá¹ƒ upaá¹-á¹-hapenti. tesaÃ±hi evaá¹ƒ hoti ``sace
`appamattakametaá¹ƒ, haratha bhagavÄ• â€™ ti vadeyyuá¹ƒ, kiá¹ƒ satthÄ• na hareyya. ev
bhagavantaá¹ƒ parivÄ• retvÄ• nisinnÄ• `evaá¹ƒ bhagavÄ• , sÄ• dhu bhagavÄ• , paÃ±Ã±a
atirekataraá¹ƒ ussÄ• haá¹ƒ paá¹-ilabhantÄ«â€™â€™ ti. tasmÄ• tesu appaccayaá¹ƒ upaá¹-

__tesa_nti tesaá¹ƒ ekaccÄ• naá¹ƒ moghapurisÄ• naá¹ƒ. __ta_nti taá¹ƒ appamattakaá¹ƒ pa
kaliá¹…garo_ti gale baddhaá¹ƒ mahÄ• kaá¹-á¹-haá¹ƒ viya hoti. __laá¹-ukikÄ• sakuá¹‡ikÄ• _
sÄ• kira ravasataá¹ƒ ravitvÄ• naccasataá¹ƒ naccitvÄ• sakiá¹ƒ gocaraá¹ƒ gaá¹‡hÄ• ti. Ä• k
patiá¹-á¹-hitaá¹ƒ pana naá¹ƒ disvÄ• vacchapÄ• lakÄ• dayo kÄ«á¸·anatthaá¹ƒ pÅ«tilatÄ• ya
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __Ä• gametÄ«_ti upeti. __taÃ±hi tassÄ• _ti taá¹ƒ pÅ«tilatÄ• band
appasarÄ«ratÄ• ya ceva appathÄ• matÄ• ya ca balavabandhanaá¹ƒ nÄ• ma, mahantaá¹ƒ n
ducchijjaá¹ƒ hoti. __tesa_nti tesaá¹ƒ moghapurisÄ• naá¹ƒ saddhÄ• mandatÄ• ya ca paÃ±Ã±
bandhanaá¹ƒ nÄ• ma, dukkaá¹-avatthumattakampi mahantaá¹ƒ pÄ• rÄ• jikavatthu viya dupp

<151> sukkapakkhe __pahÄ• tabbassÄ• _ti kiá¹ƒ imassa appamattakassa pahÄ• tabbassa
vattabbaá¹ƒ atthi, yassa no bhagavÄ• pahÄ• namÄ• ha. nanu evaá¹ƒ bhagavato adhippÄ•
pahÄ• tabbamevÄ• ti attho. __appossukkÄ• _ti anussukkÄ• . __pannalomÄ• _ti \Ee III 167/
pahÄ• tabbabhayena uddhaggalomÄ• . __paradattavuttÄ• _ti parehi dinnavuttino, parato la
__migabhÅ«tena cetasÄ• viharantÄ«_ti apaccÄ• sÄ«sanapakkhe \Be III 117/ á¹-hitÄ• hutv
pahÄ• raá¹ƒ labhitvÄ• manussÄ• vÄ• saá¹ƒ gantvÄ• bhesajjaá¹ƒ vÄ• vaá¹‡atelaá¹ƒ vÄ• l
akatvÄ• pahÄ• raá¹ƒ labhitvÄ• va agÄ• makaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• pahaá¹-aá¹-á¹-hÄ
nipatitvÄ• phÄ• subhÅ«takÄ• le uá¹-á¹-hÄ• ya gacchati. evaá¹ƒ migÄ• apaccÄ• sÄ«sanapa
sandhÄ• ya vuttaá¹ƒ ``migabhÅ«tena cetasÄ• viharantÄ«â€™â€™ ti. __taÃ±hi tassÄ• _ti ta
tassa hatthinÄ• gassa mahÄ• sarÄ«ratÄ• ya ceva mahÄ• thÄ• matÄ• ya ca dubbalabandha
suchijjaá¹ƒ hoti. __tesaá¹ƒ ta_nti tesaá¹ƒ taá¹ƒ kulaputtÄ• naá¹ƒ saddhÄ• mahantatÄ• ya ca
ca mahantaá¹ƒ pÄ• rÄ• jikavatthupi dukkaá¹-avatthumattakaá¹ƒ viya suppajahaá¹ƒ hoti.

<152> __daliddo_ti dÄ• liddiyena samannÄ• gato. __assako_ti nissako. __anÄ• á¸·hiyo_ti a
__agÄ• raka_nti khuddakagehaá¹ƒ. __oluggavilugga_nti yassa gehayaá¹-á¹-hiyo piá¹-á¹-hiv
maá¹‡á¸• ale laggÄ• , maá¹‡á¸• alato muccitvÄ• bhÅ«miyaá¹ƒ laggÄ• . __kÄ• kÄ• tidÄ• yi_
bhuÃ±jissÄ• mÄ• ti anto nisinnakÄ• le visuá¹ƒ dvÄ• rakiccaá¹ƒ nÄ• ma natthi, tato tato kÄ•
pavisitvÄ• parivÄ• renti. sÅ«rakÄ• kÄ• hi palÄ• yanakÄ• le ca yathÄ• sammukhaá¹-á¹-hÄ•
palÄ• yanti. __naparamarÅ«pa_nti na puÃ±Ã±avantÄ• naá¹ƒ gehaá¹ƒ viya uttamarÅ«paá¹ƒ
vilÄ«vamaÃ±cako. __oluggaviluggÄ• _ti oá¹‡atuá¹‡á¹‡atÄ• . __dhaÃ±Ã±asamavÄ• paka_n
samavÄ• pakaÃ±ca. tattha __dhaÃ±Ã±aá¹ƒ_ nÄ• ma kudrÅ«sako. __samavÄ• paka_nti lÄ•
bÄ«jajÄ• taá¹ƒ. __naparamarÅ«pa_nti yathÄ• puÃ±Ã±avantÄ• naá¹ƒ gandhasÄ• libÄ«jÄ• c
evarÅ«paá¹ƒ. __jÄ• yikÄ• _ti kapaá¹‡ajÄ• yÄ• . __naparamarÅ«pÄ• _ti pacchisÄ«sÄ• lamb
viya bÄ«bhacchÄ• . __sÄ• maÃ±Ã±a_nti samaá¹‡abhÄ• vo. __so vatassaá¹ƒ, yoha_nti so v
assaá¹ƒ, yo kesamassuá¹ƒ ohÄ• retvÄ• pabbajeyyanti.

__so na sakkuá¹‡eyyÄ• ti_ so evaá¹ƒ cintetvÄ• pi gehaá¹ƒ gantvÄ• --- ``pabbajjÄ• nÄ• ma
durÄ• sadÄ• , sattapi aá¹-á¹-hapi gÄ• me piá¹‡á¸• Ä• ya caritvÄ• yathÄ• dhoteneva pattena

120/, evaá¹ƒ yÄ• petuá¹ƒ asakkontassa \Be III 118/ me puna Ä• gatassa vasanaá¹-á¹-hÄ• n
tiá¹‡avallidabbasambhÄ• rÄ• nÄ• ma dussamodhÄ• niyÄ• , kinti karomÄ«â€™â€™ ti vÄ«m
agÄ• rakaá¹ƒ vejayantapÄ• sÄ• do viya upaá¹-á¹-hÄ• ti. athassa khaá¹-opikaá¹ƒ oloketvÄ•
visaá¹…kharitvÄ• uddhanÄ• lÄ• taá¹ƒ karissanti, puna aá¹-á¹-anipÄ• davilÄ«vÄ• dÄ«ni ladd
III 169/ karissÄ• mÄ«â€™â€™ ti cinteti. athassa sÄ• sirisayanaá¹ƒ viya upaá¹-á¹-hÄ• ti. tat
oloketvÄ• --- ``mayi gate ayaá¹ƒ gharaá¹‡Ä« imaá¹ƒ dhaÃ±Ã±aá¹ƒ tena tena saddhiá¹ƒ bhu
jÄ«vitavutti nÄ• ma laddhabbÄ• hoti, kinti karissÄ• mÄ«â€™â€™ ti cinteti. athassa sÄ• aá¸
koá¹-á¹-hÄ• gÄ• rasatÄ• ni viya upaá¹-á¹-hÄ• ti. tato mÄ• tugÄ• maá¹ƒ oloketvÄ• --- ``mayi
vÄ• assagopako vÄ• yo koci palobhessati, puna Ä• gatena bhattapÄ• cikÄ• nÄ• ma laddh
karissÄ• mÄ«â€™â€™ ti cinteti. athassa sÄ• rÅ«pinÄ« devÄ« viya upaá¹-á¹-hÄ• ti. idaá¹ƒ s
sakkuá¹‡eyyÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

<153> __nikkhagaá¹‡Ä• na_nti suvaá¹‡á¹‡anikkhasatÄ• naá¹ƒ. __cayo_ti santÄ• nato kata
__dhaÃ±Ã±agaá¹‡Ä• na_nti dhaÃ±Ã±asakaá¹-asatÄ• naá¹ƒ.

<154> __cattÄ• rome, udÄ• yi, puggalÄ• _ti idha kiá¹ƒ dasseti? heá¹-á¹-hÄ• ``te taÃ±ceva
nappajahantÄ«â€™â€™ ti pajahanakÄ• ca appajahanakÄ• ca rÄ• sivasena dassitÄ• , na p
idÄ• ni yathÄ• nÄ• ma dabbasambhÄ• ratthaá¹ƒ gato puriso paá¹-ipÄ• á¹-iyÄ• rukkhe chin
vaá¹…kaÃ±ca pahÄ• ya kamme upanetabbayuttakameva gaá¹‡hÄ• ti, evameva appajahana
katvÄ• pajahanakapuggalÄ• cattÄ• ro hontÄ«ti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

__upadhipahÄ• nÄ• yÄ• _ti khandhupadhikilesupadhiabhisaá¹…khÄ• rupadhikÄ• maguá¹‡
pahÄ• nÄ• ya. __upadhipaá¹-isaá¹ƒyuttÄ• _ti upadhianudhÄ• vanakÄ• . __sarasaá¹…kappÄ
sarÄ• . saá¹…kappentÄ«ti \Ee III 170/ saá¹…kappÄ• . padadvayenapi vitakkÄ• yeva vuttÄ•
abhibhavanti ajjhottharitvÄ• vattanti. __saá¹ƒyutto_ti kilesehi saá¹ƒyutto. __indriyavemattat
indriyanÄ• nattatÄ• \Be III 119/. __kadÄ• ci karahacÄ«_ti bahukÄ• laá¹ƒ vÄ«tivattetvÄ• . __
satisammosena. __nipÄ• to_ti ayokaá¹-Ä• hamhi \Ne III 121/ patanaá¹ƒ. ettÄ• vatÄ• ``napp
khippaá¹ƒ pajahatÄ«â€™â€™ ti tayo rÄ• sayo dassitÄ• . tesu cattÄ• ro janÄ• nappajahanti
nÄ• ma, cattÄ• ro khippaá¹ƒ pajahanti nÄ• ma.

tattha puthujjano sotÄ• panno sakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ«ti ime cattÄ• ro janÄ• napp
puthujjanÄ• dayo tÄ• va mÄ• pajahantu, anÄ• gÄ• mÄ« kathaá¹ƒ na pajahatÄ«ti? sopi hi yÄ
atthi, tÄ• va ahosukhaá¹ƒ ahosukhanti abhinandati. tasmÄ• nappajahati nÄ• ma. eteyeva p
pajahanti nÄ• ma. sotÄ• pannÄ• dayo tÄ• va pajahantu, puthujjano kathaá¹ƒ pajahatÄ«ti? Ä
satisammosena sahasÄ• kilese uppanne ``mÄ• disassa nÄ• ma bhikkhuno kileso uppanno
vÄ«riyaá¹ƒ paggayha vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggena kilese samugghÄ• teti. iti so
cattÄ• ro khippaá¹ƒ pajahanti nÄ• ma. tattha imasmiá¹ƒ sutte, mahÄ• hatthipadopame (MN
indriyabhÄ• vaneti (MN III 453 Ä• dayo) imesu suttesu kiÃ±cÄ• pi tatiyavÄ• ro gahito, paÃ±h

kathitoti veditabbo.

__upadhi_ \Ee III 171/ __dukkhassa mÅ«la_nti ettha paÃ±ca khandhÄ• upadhi nÄ• ma. taá
viditvÄ• kilesupadhinÄ• nirupadhi hoti, niggahaá¹‡o nitaá¹‡hoti attho. __upadhisaá¹…khay
taá¹‡hakkhaye nibbÄ• ne Ä• rammaá¹‡ato vimutto.

<155> evaá¹ƒ cattÄ• ro puggale vitthÄ• retvÄ• idÄ• ni ye pajahanti, te ``ime nÄ• ma ettake
pajahantiâ€™â€™. ye nappajahanti, tepi ``ime nÄ• ma ettake kilese nappajahantÄ«â€™â€
kho ime udÄ• yi kÄ• maguá¹‡Ä• _tiÄ• dimÄ• ha. tattha __miá¸·hasukha_nti asucisukhaá¹ƒ.
sevitasukhaá¹ƒ. __bhÄ• yitabba_nti etassa sukhassa paá¹-ilÄ• bhatopi vipÄ• katopi bhÄ• yi
__nekkhammasukha_nti kÄ• mato nikkhantasukhaá¹ƒ. __pavivekasukha_nti gaá¹‡atopi kile
__upasamasukha_nti rÄ• gÄ• divÅ«pasamatthÄ• ya sukhaá¹ƒ. __sambodhasukha_nti magg
nibbattanatthÄ• ya \Be III 120/ sukhaá¹ƒ. __na bhÄ• yitabba_nti etassa sukhassa paá¹-ilÄ• b
bhÄ• yitabbaá¹ƒ, bhÄ• vetabbamevetaá¹ƒ.

<156> __iÃ±jitasmiá¹ƒ_ \Ne III 122/ __vadÄ• mÄ«_ti iÃ±janaá¹ƒ calanaá¹ƒ phandananti vad
iÃ±jitasmi_nti kiÃ±ca tattha iÃ±jitaá¹ƒ. __idaá¹ƒ tattha iÃ±jitasmi_nti ye ete aniruddhÄ• vitak
idaá¹ƒ tattha iÃ±jitaá¹ƒ. dutiyatatiyajjhÄ• nesupi eseva nayo. __aniÃ±jitasmiá¹ƒ vadÄ• mÄ«_
catutthajjhÄ• naá¹ƒ aniÃ±janaá¹ƒ acalanaá¹ƒ nipphandananti vadÄ• mi.

__analanti vadÄ• mÄ«_ti akattabbaÄ• layanti vadÄ• mi, taá¹‡hÄ• layo \Ee III 172/ ettha na
atha vÄ• analaá¹ƒ apariyattaá¹ƒ, na ettÄ• vatÄ• alametanti sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tabba
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassÄ• pÄ«_ti evarÅ«pÄ• yapi santÄ• ya samÄ• patt
vÄ• thÅ«laá¹ƒ vÄ• _ti khuddakaá¹ƒ vÄ• mahantaá¹ƒ vÄ• appasÄ• vajjaá¹ƒ vÄ• mahÄ• sÄ
sabbattha uttÄ• nameva. desanÄ• pana neyyapuggalassa vasena arahattanikÅ«á¹-eneva n

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

laá¹-ukikopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cÄ• tumasuttavaá¹‡á¹‡anÄ•

<157> __evaá¹ƒ_ \Ne III 123/ __me suta_nti cÄ• tumasuttaá¹ƒ. tattha __cÄ• tumÄ• ya_nti e
__paÃ±camattÄ• ni bhikkhusatÄ• nÄ«_ti adhunÄ• pabbajitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paÃ±ca
cintesuá¹ƒ --- ``ime kulaputtÄ• dasabalaá¹ƒ adisvÄ• va pabbajitÄ• , etesaá¹ƒ bhagavantaá¹
bhagavato santike dhammaá¹ƒ sutvÄ• attano attano yathÄ• upanissayena patiá¹-á¹-hahissa
bhikkhÅ« gahetvÄ• Ä• gatÄ• . __paá¹-isammodamÄ• nÄ• _ti ``kaccÄ• vuso, khamanÄ«yaâ
paá¹-isanthÄ• rakathaá¹ƒ kurumÄ• nÄ• . __senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• _ti atta

vasanaá¹-á¹-hÄ• nÄ• ni pucchitvÄ• dvÄ• ravÄ• tapÄ• nÄ• ni \Ee III 173/ vivaritvÄ• maÃ±ca
nÄ«haritvÄ• papphoá¹-etvÄ• yathÄ• á¹-á¹-hÄ• ne saá¹‡á¹-hÄ• payamÄ• nÄ• . __pattacÄ«v
bhante, idaá¹ƒ \Be III 121/ me pattaá¹ƒ á¹-hapetha, idaá¹ƒ cÄ«varaá¹ƒ, idaá¹ƒ thÄ• lakaá¹ƒ,
udakatumbaá¹ƒ, imaá¹ƒ kattarayaá¹-á¹-hinti evaá¹ƒ samaá¹‡aparikkhÄ• re saá¹…gopayamÄ

__uccÄ• saddÄ• mahÄ• saddÄ• _ti uddhaá¹ƒ uggatattÄ• uccaá¹ƒ, patthaá¹-attÄ• mahant
karontÄ• . __kevaá¹-á¹-Ä• maÃ±Ã±e macchavilope_ti kevaá¹-á¹-Ä• naá¹ƒ macchapacchiá¹-
sannipatitvÄ• --- ``idha aÃ±Ã±aá¹ƒ ekaá¹ƒ macchaá¹ƒ dehi, ekaá¹ƒ macchaphÄ• laá¹ƒ dehi
mayhaá¹ƒ khuddakoâ€™â€™ ti evaá¹ƒ uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karonti. taá¹ƒ san
macchagahaá¹‡atthaá¹ƒ jÄ• le pakkhittepi tasmiá¹ƒ á¹-hÄ• ne kevaá¹-á¹-Ä• ceva aÃ±Ã±e c
paviá¹-á¹-ho, gahito na gahitoâ€™â€™ ti mahÄ• saddaá¹ƒ karonti. tampi sandhÄ• yetaá¹ƒ v
__paá¹‡Ä• memÄ«_ti nÄ«harÄ• mi. __na vo mama santike vatthabba_nti tumhe mÄ• disass
vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• evaá¹ƒ mahÄ• saddaá¹ƒ karotha, attano dhammatÄ• ya
sÄ• ruppaá¹ƒ karissatha, tumhÄ• disÄ• naá¹ƒ mama santike vasanakiccaá¹ƒ natthÄ«ti dÄ«p
``bhagavÄ• tumhe mahÄ• saddamattakena amhe paá¹‡Ä• methÄ• â€™â€™ ti vÄ• aÃ±Ã±
sabbe bhagavato vacanaá¹ƒ sampaá¹-icchantÄ• ``evaá¹ƒ, bhante, â€™â€™ ti vatvÄ• nikk
tesaá¹ƒ ahosi ``mayaá¹ƒ satthÄ• raá¹ƒ passissÄ• ma, dhammakathaá¹ƒ sossÄ• ma, satthu
III 174/ Ä• gatÄ• . evarÅ«passa pana garuno satthu santikaá¹ƒ Ä• gantvÄ• mahÄ• saddaá¹
dosoyaá¹ƒ, paá¹‡Ä• mitamhÄ• , na no laddhaá¹ƒ bhagavato santike vatthuá¹ƒ, na \Ne III 12
suvaá¹‡á¹‡avaá¹‡á¹‡asarÄ«raá¹ƒ oloketuá¹ƒ, na madhurassarena dhammaá¹ƒ sotuâ€™â€™
balavadomanassajÄ• tÄ• hutvÄ• pakkamiá¹ƒsu.

<158> __tenupasaá¹…kamiá¹ƒsÅ«_ti te kira sakyÄ• Ä• gamanasamayepi te bhikkhÅ« tatth
atha nesaá¹ƒ etadahosi --- ``kiá¹ƒ nu kho ete bhikkhÅ« pavisitvÄ• va paá¹-inivattÄ• , jÄ• niss
kÄ• raá¹‡aâ€™â€™ nti cintetvÄ• yena te bhikkhÅ« tenupasaá¹…kamiá¹ƒsu. __handÄ• _ti
__kahaá¹ƒ pana tumhe_ti tumhe idÄ• neva Ä• gantvÄ• kahaá¹ƒ gacchatha, kiá¹ƒ tumhÄ• k
dasabalassÄ• ti? tesaá¹ƒ pana bhikkhÅ«naá¹ƒ, --- ``Ä• vuso, mayaá¹ƒ bhagavantaá¹ƒ dass
no bhagavÄ• , idÄ• ni attano vasanaá¹-á¹-hÄ• naá¹ƒ gacchÄ• mÄ• â€™â€™ ti kiÃ±cÄ• pi e
evarÅ«paá¹ƒ pana lesakappaá¹ƒ \Be III 122/ akatvÄ• yathÄ• bhÅ«tameva Ä• rocetvÄ• __b
bhikkhusaá¹…gho paá¹‡Ä• mito_ti Ä• haá¹ƒsu. te pana rÄ• jÄ• no sÄ• sane dhuravahÄ• , ta
aggasÄ• vakehi saddhiá¹ƒ paÃ±casu bhikkhusatesu gacchantesu bhagavato pÄ• damÅ«laá
nivattanÄ• kÄ• raá¹ƒ karissÄ• mÄ• â€™â€™ ti. evaá¹ƒ cintetvÄ• __tena hÄ• yasmanto_tiÄ
175/ bhikkhÅ«su ``mayaá¹ƒ mahÄ• saddamattakena paá¹‡Ä• mitÄ• , na mayaá¹ƒ jÄ«vituá¹ƒ
ti ekabhikkhupi paá¹-ippharito nÄ• ma nÄ• hosi, sabbe pana samakaá¹ƒyeva, ``evamÄ• vus
sampaá¹-icchiá¹ƒsu.

<159> __abhinandatÅ«_ti bhikkhusaá¹…ghassa Ä• gamanaá¹ƒ icchanto abhinandatu. __ab
bhikkhusaá¹…ghoti evaá¹ƒ cittaá¹ƒ uppÄ• dento abhivadatu. __anuggahito_ti Ä• misÄ• nug

ca anuggahito. __aÃ±Ã±athatta_nti dasabalassa dassanaá¹ƒ na labhÄ• mÄ• ti pasÄ• daÃ±Ã
__vipariá¹‡Ä• mo_ti pasÄ• daÃ±Ã±athattena vibbhamantÄ• naá¹ƒ vipariá¹‡Ä• maÃ±Ã±atha
taruá¹‡Ä• na_nti taruá¹‡asassÄ• naá¹ƒ. __siyÄ• aÃ±Ã±athatta_nti udakavÄ• rakÄ• le udak
milÄ• tabhÄ• vena aÃ±Ã±athattaá¹ƒ bhaveyya, sussitvÄ• milÄ• tabhÄ• vaá¹ƒ Ä• pajjanena
vacchakassa pana khÄ«rapipÄ• sÄ• ya sussanaá¹ƒ aÃ±Ã±athattaá¹ƒ nÄ• ma, sussitvÄ• kÄ
nÄ• ma.

<160> __pasÄ• dito bhagavÄ• _ti thero kira tattha nisinnova dibbacakkhunÄ• brahmÄ• na
III 125/, dibbÄ• ya sotadhÄ• tuyÄ• ca Ä• yÄ• canasaddaá¹ƒ suá¹‡i, cetopariyaÃ±Ä• á¹‡ena
aÃ±Ã±Ä• si. tasmÄ• --- ``kaÃ±ci bhikkhuá¹ƒ pesetvÄ• pakkosiyamÄ• nÄ• naá¹ƒ gamanaá¹
satthÄ• na peseti, tÄ• vadeva gamissÄ• mÄ• â€™â€™ ti maÃ±Ã±amÄ• no evamÄ• ha. __
anussukko hutvÄ• . __diá¹-á¹-hadhammasukhavihÄ• ra_nti phalasamÄ• pattivihÄ• raá¹ƒ an
viharitukÄ• mo, so idÄ• ni yathÄ• ruciyÄ• viharissatÄ«ti evaá¹ƒ me ahosÄ«ti vadati. __maya
__dÄ• nÄ«_ti mayaá¹ƒ paraá¹ƒ ovadamÄ• nÄ• vihÄ• rato nikkaá¸• á¸• hitÄ• , kiá¹ƒ amhÄ•
mayampi diá¹-á¹-hadhammasukhavihÄ• reneva viharissÄ• mÄ• ti dÄ«peti. thero imasmiá¹ƒ
bhÄ• rabhÄ• vaá¹ƒ na aÃ±Ã±Ä• si. ayaÃ±hi bhikkhusaá¹…gho dvinnampi mahÄ• therÄ• na
naá¹ƒ paá¹-isedhento bhagavÄ• __ Ä• gamehÄ«_tiÄ• dimÄ• ha. mahÄ• moggallÄ• natthero
aÃ±Ã±Ä• si. tenassa bhagavÄ• sÄ• dhukÄ• raá¹ƒ adÄ• si.

<161> __cattÄ• rimÄ• ni, bhikkhave_ti kasmÄ• Ä• rabhi? imasmiá¹ƒ sÄ• sane cattÄ• ri bha
hoti, so imasmiá¹ƒ sÄ• sane patiá¹-á¹-hÄ• tuá¹ƒ sakkoti. itaro pana na sakkotÄ«ti dassetuá¹
Ä• rabhi. tattha __udakorohante_ti udakaá¹ƒ orohante puggale. __kumbhÄ«labhaya_nti suá
__susukÄ• bhaya_nti caá¹‡á¸• amacchabhayaá¹ƒ.

<162> __kodhupÄ• yÄ• sassetaá¹ƒ adhivacana_nti yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á
marati, evaá¹ƒ imasmiá¹ƒ sÄ• sane kodhupÄ• yÄ• se osÄ«ditvÄ• vibbhamati. tasmÄ• kodh
nti vutto.

<163> __odarikattassetaá¹ƒ adhivacana_nti yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á¹‡o kur
marati, evaá¹ƒ imasmiá¹ƒ sÄ• sane odarikattena khÄ• dito vibbhamati. tasmÄ• odarikattaá¹
nti vuttaá¹ƒ.

<164> __arakkhiteneva kÄ• yenÄ• _ti sÄ«sappacÄ• lakÄ• dikaraá¹‡ena arakkhitakÄ• yo hu
vÄ• cÄ• yÄ• _ti duá¹-á¹-hullabhÄ• sanÄ• divasena arakkhitavÄ• co hutvÄ• . __anupaá¹-á¹-h
__satiyÄ• _ti kÄ• yagatÄ• satiá¹ƒ anupaá¹-á¹-hÄ• petvÄ• . __asaá¹ƒvutehÄ«_ti apihitehi. __
__kÄ• maguá¹‡Ä• naá¹ƒ adhivacana_nti yathÄ• \Ne III 126/ hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á
nimujjitvÄ• marati, evaá¹ƒ imasmiá¹ƒ sÄ• sane pabbajito paÃ±cakÄ• maguá¹‡Ä• vaá¹-á¹-e
tasmÄ• paÃ±ca kÄ• maguá¹‡Ä• ``Ä• vaá¹-á¹-abhayaâ€™â€™ nti vuttÄ• .

<165> __anuddhaá¹ƒsetÄ«_ti kilameti milÄ• peti. __rÄ• gÄ• nuddhaá¹ƒsenÄ• _ti rÄ• gÄ• n
__mÄ• tugÄ• massetaá¹ƒ adhivacana_nti yathÄ• hi bÄ• hiraá¹ƒ udakaá¹ƒ otiá¹‡á¹‡o caá¹‡á
laddhappahÄ• ro marati, evaá¹ƒ imasmiá¹ƒ sÄ• sane mÄ• tugÄ• maá¹ƒ Ä• gamma uppanna
mÄ• tugÄ• mo ``susukÄ• bhayaâ€™â€™ nti vutto.

imÄ• ni \Be III 124/ pana cattÄ• ri bhayÄ• ni bhÄ• yitvÄ• yathÄ• udakaá¹ƒ anorohantassa
Ä• nisaá¹ƒso natthi, udakapipÄ• sÄ• ya pipÄ• sito ca hoti rajojallena kiliá¹-á¹-hasarÄ«ro ca,
cattÄ• ri bhayÄ• ni bhÄ• yitvÄ• sÄ• sane apabbajantassÄ• pi imaá¹ƒ sÄ• sanaá¹ƒ nissÄ• y
taá¹‡hÄ• pipÄ• sÄ• ya pipÄ• sito ca hoti kilesarajena saá¹ƒkiliá¹-á¹-hacitto ca. yathÄ• pana
bhayÄ• ni abhÄ• yitvÄ• udakaá¹ƒ orohantassa vuttappakÄ• ro Ä• nisaá¹ƒso hoti, evaá¹ƒ im
pabbajitassÄ• pi vuttappakÄ• ro Ä• nisaá¹ƒso hoti. thero panÄ• ha --- ``cattÄ• ri bhayÄ• ni b
anotaranto sotaá¹ƒ chinditvÄ• paratÄ«raá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti, abhÄ• yitvÄ• otara
bhÄ• yitvÄ• sÄ• sane apabbajantopi taá¹‡hÄ• sotaá¹ƒ \Ee III 178/ chinditvÄ• nibbÄ• napÄ
sakkoti, abhÄ• yitvÄ• pabbajanto pana sakkotÄ«â€™â€™ ti. sesaá¹ƒ sabbattha uttÄ• name
neyyapuggalassa vasena niá¹-á¹-hÄ• pitÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÄ• tumasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. naá¸·akapÄ• nasuttavaá¹‡á¹‡anÄ•

<166> __evaá¹ƒ_ \Ne III 127/ __me suta_nti naá¸·akapÄ• nasuttaá¹ƒ. tattha __naá¸·akapÄ
gÄ• me. pubbe kira amhÄ• kaá¹ƒ bodhisatto vÄ• narayoniyaá¹ƒ nibbatto, mahÄ• kÄ• yo kap
anekavÄ• narasahassaparivuto pabbatapÄ• de vicarati. paÃ±Ã±avÄ• kho pana hoti mahÄ•
ovadati --- ``imasmiá¹ƒ pabbatapÄ• de tÄ• tÄ• , visaphalÄ• ni nÄ• ma honti, amanussaparig
nÄ• ma honti, tumhe pubbe khÄ• ditapubbÄ• neva phalÄ• ni khÄ• datha, pÄ«tapubbÄ• neva
vo maá¹ƒ paá¹-ipucchitabbakiccaá¹ƒ natthi, akhÄ• ditapubbÄ• ni pana phalÄ• ni apÄ«tapub
apucchitvÄ• mÄ• khÄ• dittha mÄ• pivitthÄ• â€™â€™ ti.

te \Be III 125/ ekadivasaá¹ƒ caramÄ• nÄ• aÃ±Ã±aá¹ƒ pabbatapÄ• daá¹ƒ gantvÄ• gocaraá
olokentÄ• ekaá¹ƒ amanussapariggahitaá¹ƒ pokkharaá¹‡iá¹ƒ disvÄ• sahasÄ• apivitvÄ• sa
mahÄ• sattassa Ä• gamanaá¹ƒ olokayamÄ• nÄ• nisÄ«diá¹ƒsu. mahÄ• satto Ä• gantvÄ• ``
pivathÄ• â€™â€™ ti Ä• ha. tumhÄ• kaá¹ƒ \Ee III 179/ Ä• gamanaá¹ƒ olokemÄ• ti. sÄ• dhu t
pariyesamÄ• no otiá¹‡á¹‡apadaá¹ƒyeva addasa, na uttiá¹‡á¹‡apadaá¹ƒ, disvÄ• saparissay
ca tattha abhinibbattaamanusso udakaá¹ƒ dvedhÄ• katvÄ• uá¹-á¹-hÄ• si setamukho nÄ«la
mahÄ• dÄ• á¹-hiko vaá¹…kadÄ• á¹-ho virÅ«po bÄ«bhaccho udakarakkhaso. so evamÄ• ha

pivatha, madhuraá¹ƒ udakaá¹ƒ pivatha, kiá¹ƒ tumhe etassa vacanaá¹ƒ suá¹‡Ä• thÄ• â€™â€
``tvaá¹ƒ idha adhivattho amanussoâ€™â€™ ti? Ä• mÄ• hanti. tvaá¹ƒ idha otiá¹‡á¹‡e labhas
tumhe pana sabbe khÄ• dissÄ• mÄ«ti. na sakkhissasi, yakkhÄ• ti. pÄ• nÄ«yaá¹ƒ pana pivis
pivissÄ• mÄ• ti. evaá¹ƒ sante ekopi vo na muccissatÄ«ti. pÄ• nÄ«yaÃ±ca pivissÄ• ma, na c
ekanaá¸·aá¹ƒ Ä• harÄ• petvÄ• koá¹-iyaá¹ƒ gahetvÄ• dhami, sabbo ekacchiddo ahosi, tÄ«r
pivi, sesavÄ• narÄ• naá¹ƒ pÄ• á¹-iyekke naá¸·e Ä• harÄ• petvÄ• \Ne III 128/ dhamitvÄ• ad
passantasseva pÄ• nÄ«yaá¹ƒ piviá¹ƒsu. vuttampi cetaá¹ƒ ---

``disvÄ• padamanuttiá¹‡á¹‡aá¹ƒ, disvÄ• noâ€™ taritaá¹ƒ padaá¹ƒ.

naá¸·ena vÄ• riá¹ƒ pissÄ• ma, neva maá¹ƒ tvaá¹ƒ vadhissasÄ«â€™â€™ ti || (J I 1.20).

tato paá¹-á¹-hÄ• ya yÄ• va ajjadivasÄ• tasmiá¹ƒ á¹-hÄ• ne naá¸·Ä• ekacchiddÄ• va honti.
imasmiá¹ƒ kappe __cattÄ• ri kappaá¹-á¹-hiyapÄ• á¹-ihÄ• riyÄ• ni_ nÄ• ma --- cande sasabin
vaá¹-á¹-akajÄ• takamhi saccakiriyaá¹-á¹-hÄ• ne aggissa gamanupacchedo, ghaá¹-ikÄ• raku
mÄ• tÄ• pitÅ«naá¹ƒ vasanaá¹-á¹-hÄ• ne devassa avassanaá¹ƒ, tassÄ• pokkharaá¹‡iyÄ• tÄ
ekacchiddabhÄ• voti. iti sÄ• pokkharaá¹‡Ä« naá¸·ena pÄ• nÄ«yassa pÄ«tattÄ• __naá¸·aka
aparabhÄ• ge taá¹ƒ pokkharaá¹‡iá¹ƒ nissÄ• ya gÄ• mo patiá¹-á¹-hÄ• si, tassÄ• pi __naá¸·ak
jÄ• taá¹ƒ. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``naá¸·akapÄ• neâ€™â€™ ti. __palÄ• savane_ti kiá¹ƒs

<167> __taggha_ \Be III 126/ __mayaá¹ƒ, bhante_ti ekaá¹ƒseneva mayaá¹ƒ, bhante, abhira
tumhÄ• kaá¹ƒ sÄ• sane abhiramanti, te amhehi sadisÄ• va hutvÄ• abhiramantÄ«ti dÄ«pent

__neva rÄ• jÄ• bhinÄ«tÄ• _tiÄ• dÄ«su eko raÃ±Ã±o aparÄ• dhaá¹ƒ katvÄ• palÄ• yati. rÄ•
palÄ• to devÄ• ti. palÄ• taá¹-á¹-hÄ• nepi me na muccissati, sace pana pabbajeyya, mucceyy
kocideva suhado gantvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• tvaá¹ƒ sace jÄ«vitumicchasi, pabba
jÄ«vitaá¹ƒ rakkhamÄ• no carati. ayaá¹ƒ __rÄ• jÄ• bhinÄ«to_ nÄ• ma.

eko pana corÄ• naá¹ƒ mÅ«laá¹ƒ chindanto carati. corÄ• sutvÄ• ``purisÄ• naá¹ƒ atthikabhÄ
jÄ• nÄ• pessÄ• ma naâ€™â€™ nti vadanti. so taá¹ƒ pavattiá¹ƒ sutvÄ• palÄ• yati. corÄ• pa
``palÄ• taá¹-á¹-hÄ• nepi no na muccissati, sace pana pabbajeyya, mucceyyÄ• â€™â€™ ti v
sutvÄ• pabbajati. ayaá¹ƒ __corÄ• bhinÄ«to_ nÄ• ma.

eko \Ne III 129/ pana bahuá¹ƒ iá¹‡aá¹ƒ khÄ• ditvÄ• tena iá¹‡ena aá¹-á¹-o pÄ«á¸·ito tamhÄ•
iá¹‡asÄ• mikÄ• sutvÄ• ``palÄ• taá¹-á¹-hÄ• nepi no na muccissati, sace pana pabbajeyya, n
vadanti. so taá¹ƒ pavattiá¹ƒ sutvÄ• pabbajati. ayaá¹ƒ __iá¹‡aá¹-á¹-o_ nÄ• ma.

rÄ• jabhayÄ• dÄ«naá¹ƒ \Ee III 181/ pana aÃ±Ã±atarena bhayena bhÄ«to aá¹-á¹-o Ä• turo h

__bhayaá¹-á¹-o_ nÄ• ma. dubbhikkhÄ• dÄ«su jÄ«vituá¹ƒ asakkonto pabbajito __Ä• jÄ«vikÄ
pakato abhibhÅ«toti attho. imesu pana ekopi imehi kÄ• raá¹‡ehi pabbajito nÄ• ma natthi, tas
rÄ• jÄ• bhinÄ«toâ€™â€™ tiÄ• dimÄ• ha.

__viveka_nti vivicca vivitto hutvÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ kÄ• mehi ca akusaladham
paá¹-hamadutiyajjhÄ• nasaá¹…khÄ• taá¹ƒ pÄ«tisukhaá¹ƒ adhigantabbaá¹ƒ, sace taá¹ƒ vivic
akusalehi dhammehi pÄ«tisukhaá¹ƒ nÄ• dhigacchati, aÃ±Ã±aá¹ƒ vÄ• upari dvinnaá¹ƒ jhÄ•
maggÄ• naá¹ƒ vasena santataraá¹ƒ sukhaá¹ƒ nÄ• dhigacchati, tassa ime abhijjhÄ• dayo cit
tiá¹-á¹-hantÄ«ti. tattha __aratÄ«_ti adhikusalesu dhammesu ukkaá¹‡á¹-hitatÄ• . __tandÄ«_t
evaá¹ƒ yo pabbajitvÄ• pabbajitakiccaá¹ƒ kÄ• tuá¹ƒ na sakkoti, tassa ime satta pÄ• padham
127/ cittaá¹ƒ pariyÄ• diyantÄ«ti dassetvÄ• idÄ• ni yassa te dhammÄ• cittaá¹ƒ pariyÄ• dÄ•
samaá¹‡akiccampi kÄ• tuá¹ƒ na sakkotÄ«ti puna __vivekaá¹ƒ anuruddhÄ• ... pe ... aÃ±Ã±a
santatara_nti Ä• ha.

evaá¹ƒ kaá¹‡hapakkhaá¹ƒ dassetvÄ• idÄ• ni teneva nayena sukkapakkhaá¹ƒ dassetuá¹ƒ p
tassattho vuttanayeneva veditabbo.

<168> __saá¹…khÄ• yÄ• _ti jÄ• nitvÄ• . __eka_nti \Ee III 182/ ekaccaá¹ƒ. __paá¹-isevatÄ«
sevati. sesapadesupi eseva nayo. __upapattÄ«su byÄ• karotÄ«_ti sappaá¹-isandhike tÄ• va
appaá¹-isandhike kathaá¹ƒ byÄ• karotÄ«ti. appaá¹-isandhikassa puna bhave paá¹-isandhi n
upapattÄ«su byÄ• karoti nÄ• ma.

__janakuhanattha_nti \Ne III 130/ janavimhÄ• panatthaá¹ƒ. __janalapanattha_nti mahÄ• jan
__na iti maá¹ƒ jano jÄ• nÄ• tÅ«_ti evaá¹ƒ maá¹ƒ mahÄ• jano jÄ• nissati, evaá¹ƒ me mahÄ•
uggacchissatÄ«ti iminÄ• pi kÄ• raá¹‡ena na byÄ• karotÄ«ti attho. __uá¸·Ä• ravedÄ• _ti mah

<169> __so kho panassa Ä• yasmÄ• _ti so parinibbuto Ä• yasmÄ• imassa á¹-hitassa Ä• y
__evaá¹ƒsÄ«lo_tiÄ• dÄ«su lokiyalokuttaramissakÄ• va sÄ«lÄ• dayo veditabbo. __evaá¹ƒdh
samÄ• dhipakkhikÄ• dhammÄ• dhammÄ• ti adhippetÄ• . __phÄ• suvihÄ• ro hotÄ«_ti tena
pÅ«rentassa arahattaphalaá¹ƒ sacchikatvÄ• phalasamÄ• pattivihÄ• rena phÄ• suvihÄ• ro h
pattumasakkontassa paá¹-ipattiá¹ƒ pÅ«rayamÄ• nassa caratopi phÄ• suvihÄ• royeva nÄ• m
sabbavÄ• resu attho veditabboti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

naá¸·akapÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. goliyÄ• nisuttavaá¹‡á¹‡anÄ•

<173> __evaá¹ƒ_ \Ne III 131/ \Ee III 183/ __me suta_nti goliyÄ• nisuttaá¹ƒ. tattha __padasa
dubbalasamÄ• cÄ• ro oá¸·Ä• rikÄ• cÄ• ro, paccayesu sÄ• pekkho mahÄ• rakkhitatthero \Be
upaá¹-á¹-hÄ• kakule nisinnaá¹ƒ upaá¹-á¹-hÄ• ko Ä• ha ``asukattherassa me, bhante, cÄ«va
sÄ• dhu te kataá¹ƒ taá¹ƒyeva takketvÄ• viharantassa cÄ«varaá¹ƒ dentenÄ• ti. tumhÄ• kam
sÄ• dhu karissasi taá¹ƒyeva takkentassÄ• ti Ä• ha. ayampi evarÅ«po oá¸·Ä• rikÄ• cÄ• ro ah
sajeá¹-á¹-hakena, na attÄ• naá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• viharitabbaá¹ƒ. __serivihÄ• renÄ•
niraá¹…kusavihÄ• rena.

__nÄ• nÅ«pakhajjÄ• _ti na anupakhajja na anupavisitvÄ• . tattha yo dvÄ«su mahÄ• theresu
anÄ• pucchitvÄ• va cÄ«varena vÄ• jÄ• á¹‡unÄ• vÄ• ghaá¹-á¹-ento nisÄ«dati, ayaá¹ƒ anup
evaá¹ƒ akatvÄ• pana attano pattaÄ• sanasantike á¹-hatvÄ• nisÄ«dÄ• vusoti vutte nisÄ«dita
nisÄ«dÄ• mi, bhanteti Ä• pucchitvÄ• nisÄ«ditabbaá¹ƒ Ä• pucchitakÄ• lato paá¹-á¹-hÄ• ya n
nisÄ«dituá¹ƒ vaá¹-á¹-atiyeva. __na paá¹-ibÄ• hissÄ• mÄ«_ti ettha yo attano pattÄ• sanaá¹ƒ
navakÄ• naá¹ƒ pÄ• puá¹‡anaá¹-á¹-hÄ• ne nisÄ«dati, ayaá¹ƒ nave bhikkhÅ« \Ee III 184/ Ä• s
tasmiÃ±hi tathÄ• nisinne navÄ• bhikkhÅ« ``amhÄ• kaá¹ƒ nisÄ«dituá¹ƒ na detÄ«â€™â€™ t
vÄ• Ä• sanaá¹ƒ vÄ• pariyesantÄ• Ä• hiá¹‡á¸• anti. tasmÄ• attano pattÄ• saneyeva nisÄ«
paá¹-ibÄ• hati nÄ• ma.

__Ä• bhisamÄ• cÄ• rikampi dhamma_nti abhisamÄ• cÄ• rikaá¹ƒ vattapaá¹-ipattimattampi. _
atipÄ• to pavisitabbaá¹ƒ, na atidivÄ• paá¹-ikkamitabbaá¹ƒ, bhikkhusaá¹…ghena saddhiá¹ƒy
nikkhamitabbaÃ±ca. atipÄ• to pavisitvÄ• atidivÄ• nikkhamantassa hi cetiyaá¹…gaá¹‡abodh
parihÄ• yanti. kÄ• lasseva mukhaá¹ƒ dhovitvÄ• makkaá¹-akasuttÄ• ni chindantena ussÄ• v
gÄ• maá¹ƒ pavisitvÄ• yÄ• guá¹ƒ pariyesitvÄ• yÄ• va bhikkhÄ• kÄ• lÄ• antogÄ• meyeva n
tiracchÄ• nakathaá¹ƒ kathentena nisÄ«ditvÄ• bhattakiccaá¹ƒ katvÄ• divÄ• nikkhamma \Ne
pÄ• dadhovanavelÄ• ya vihÄ• raá¹ƒ paccÄ• gantabbaá¹ƒ hoti. __na purebhattaá¹ƒ pacchÄ•
Ä• pajjitabba_nti ``yo pana bhikkhu nimantito sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ anÄ•
vÄ• pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjeyya, aÃ±Ã±atra samayÄ• pÄ• cittiy
imaá¹ƒ sikkhÄ• padaá¹ƒ rakkhantena tassa \Be III 129/ vibhaá¹…ge vuttaá¹ƒ purebhattaÃ±c
cÄ• rittaá¹ƒ na Ä• pajjitabbaá¹ƒ. __uddhato hoti capalo_ti uddhaccapakatiko ceva hoti
cÄ«varamaá¹‡á¸• ana-pattamaá¹‡á¸• ana-senÄ• sanamaá¹‡á¸• anÄ• imassa vÄ• pÅ«tikÄ•
evaá¹ƒ vuttena ca taruá¹‡adÄ• rakÄ• vacÄ• palyena samannÄ• gato.

__paÃ±Ã±avatÄ• _ \Ee III 185/ __bhavitabba_nti cÄ«varakammÄ• dÄ«su itikattabbesu upÄ
samannÄ• gatena bhavitabbaá¹ƒ. __ abhidhamme abhivinaye_ti abhidhammapiá¹-ake ceva
pÄ• á¸·ivasena ceva aá¹-á¹-hakathÄ• vasena ca yogo karaá¹‡Ä«yo. sabbantimena hi paricc
dukatikamÄ• tikÄ• hi saddhiá¹ƒ dhammahadayavibhaá¹…gaá¹ƒ vinÄ• na vaá¹-á¹-ati. vinaye
kammÄ• kammavinicchayena saddhiá¹ƒ suvinicchitÄ• ni dve pÄ• timokkhÄ• ni vinÄ• na va

__Ä• ruppÄ• _ti ettÄ• vatÄ• aá¹-á¹-hapi samÄ• pattiyo vuttÄ• honti. tÄ• pana sabbena sa
sattasupi yogo karaá¹‡Ä«yo, chasupi ... pe ... paÃ±casupi. sabbantimena paricchedena eka
parikammakammaá¹-á¹-hÄ• naá¹ƒ paguá¹‡aá¹ƒ katvÄ• Ä• dÄ• ya vicaritabbaá¹ƒ, ettakaá¹ƒ
__uttarimanussadhamme_ti iminÄ• sabbepi lokuttaradhamme dasseti. tasmÄ• arahantena
arahattaá¹ƒ anabhisambhuá¹‡antena anÄ• gÄ• miphale sakadÄ• gÄ• miphale sotÄ• pattiph
sabbantimena pariyÄ• yena ekaá¹ƒ vipassanÄ• mukhaá¹ƒ yÄ• va arahattÄ• paguá¹‡aá¹ƒ k
sesaá¹ƒ sabbattha uttÄ• nameva. imaá¹ƒ pana desanaá¹ƒ Ä• yasmÄ• sÄ• riputto neyyapug
Ä• bhisamÄ• cÄ• rikavattato paá¹-á¹-hÄ• ya anupubbena arahattaá¹ƒ pÄ• petvÄ• niá¹-á¹-hÄ

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

goliyÄ• nisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kÄ«á¹-Ä• girisuttavaá¹‡á¹‡anÄ•

<174> __evaá¹ƒ_ \Ne III 133/ \Ee III 186/ __me suta_nti kÄ«á¹-Ä• girisuttaá¹ƒ. tattha __kÄ•
evaá¹ƒnÄ• make janapade. __etha tumhepi, bhikkhave_ti etha tumhepi, bhikkhave, ime paÃ
130/ sampassamÄ• nÄ• aÃ±Ã±atreva rattibhojanÄ• bhuÃ±jatha. iti bhagavÄ• rattiá¹ƒ vikÄ
vikÄ• labhojananti imÄ• ni dve bhojanÄ• ni ekappahÄ• rena ajahÄ• petvÄ• ekasmiá¹ƒ sama
jahÄ• pesi, puna kÄ• laá¹ƒ atinÄ• metvÄ• rattiá¹ƒ vikÄ• labhojanaá¹ƒ jahÄ• pento evamÄ•
bhojanÄ• ni vattamÄ• nÄ• ni vaá¹-á¹-e Ä• ciá¹‡á¹‡Ä• ni samÄ• ciá¹‡á¹‡Ä• ni nadiá¹ƒ otiá¹‡á
anupakkhandÄ• ni, nivÄ• tesu ca gharesu subhojanÄ• ni bhuÃ±jitvÄ• vaá¸• á¸• hitÄ• sukhu
bhojanÄ• ni ekappahÄ• rena pajahantÄ• kilamanti. tasmÄ• ekappahÄ• rena ajahÄ• petvÄ•
vikÄ• labhojanaá¹ƒ jahÄ• pesi, idha rattiá¹ƒ vikÄ• labhojanaá¹ƒ. jahÄ• pento pana na tajjitvÄ
vÄ• , tesaá¹ƒ pahÄ• napaccayÄ• pana appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nissathÄ• ti evaá¹ƒ
jahÄ• pesi. __kÄ«á¹-Ä• girÄ«_ti tassa nigamassa nÄ• maá¹ƒ.

<175> __assajipunabbasukÄ• _ti assaji ca punabbasuko ca chasu chabbaggiyesu dve gaá
lohitako mettiyo bhummajako \Ee III 187/ assaji punabbasukoti ime cha janÄ• __chabbaggi
paá¹‡á¸• ukalohitakÄ• attano parisaá¹ƒ gahetvÄ• sÄ• vatthiyaá¹ƒ vasanti, mettiyabhumma
janÄ• kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• sikÄ• honti. __Ä• vÄ• sikÄ• _ti nibaddhavÄ• sino, taá¹ƒn
senÄ• sanaá¹ƒ karonti, jiá¹‡á¹‡aá¹ƒ paá¹-isaá¹…kharonti, kate issarÄ• honti. __kÄ• lika_nti
pattabbaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ.

<178> __mayÄ• cetaá¹ƒ, bhikkhave_ti idha kiá¹ƒ dasseti? bhikkhave, divasassa tayo vÄ• n
sukhavedanaá¹ƒyeva uppÄ• dento na imasmiá¹ƒ sÄ• sane kiccakÄ• rÄ« nÄ• ma hoti, ettakÄ
ettakÄ• na sevitabbÄ• ti etamatthaá¹ƒ dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. __evarÅ«pa

pajahathÄ• _ti idaÃ±ca gehassitasomanassavasena vuttaá¹ƒ, __upasampajja viharathÄ• _ti
nekkhammasitasomanassavasena \Ne III 134/. ito paresupi dvÄ«su vÄ• resu gehassitanekk
domanassÄ• naÃ±ca upekkhÄ• naÃ±ca vasena attho veditabbo.

<181> evaá¹ƒ sevitabbÄ• sevitabbavedanaá¹ƒ dassetvÄ• idÄ• ni yesaá¹ƒ appamÄ• dena
na kattabbaá¹ƒ, te dassetuá¹ƒ __nÄ• haá¹ƒ, bhikkhave_ \Be III 131/, __sabbesaá¹ƒyevÄ• _t
__kataá¹ƒ tesaá¹ƒ appamÄ• denÄ• _ti tesaá¹ƒ yaá¹ƒ appamÄ• dena kattabbaá¹ƒ, taá¹ƒ kata
paá¹-ipattianulomÄ• ni kammaá¹-á¹-hÄ• nasappÄ• yÄ• ni, yattha vasantena sakkÄ• honti m
__indriyÄ• ni_ \Ee III 188/ __samannÄ• nayamÄ• nÄ• _ti saddhÄ• dÄ«ni indriyÄ• ni samÄ•

<182> __sattime, bhikkhave, puggalÄ• _ti idha kiá¹ƒ dasseti? yesaá¹ƒ appamÄ• dena kara
honti. yesaá¹ƒ atthi, te paÃ±cÄ• ti evaá¹ƒ sabbepi ime satta puggalÄ• hontÄ«ti imamatthaá

tattha __ubhatobhÄ• gavimutto_ti dvÄ«hi bhÄ• gehi vimutto. arÅ«pasamÄ• pattiyÄ• rÅ«pa
nÄ• makÄ• yato. so catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ekekato vuá¹-á¹-hÄ• ya saá¹…k
pattÄ• naá¹ƒ catunnaá¹ƒ, nirodhÄ• vuá¹-á¹-hÄ• ya arahattaá¹ƒ pattaanÄ• gÄ• mino ca vase
pÄ• á¸·i panettha --- ``katamo ca puggalo ubhatobhÄ• gavimutto, idhekacco puggalo aá¹-á¹-
phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™
aá¹-á¹-havimokkhalÄ• bhino vasena Ä• gatÄ• .

__paÃ±Ã±Ä• vimutto_ti paÃ±Ã±Ä• ya vimutto. so sukkhavipassako, catÅ«hi jhÄ• nehi vuá¹-
pattÄ• cattÄ• ro cÄ• ti imesaá¹ƒ vasena paÃ±cavidhova hoti. pÄ• á¸·i panettha
aá¹-á¹-havimokkhapaá¹-ikkhepavaseneva Ä• gatÄ• . yathÄ• ha --- ``na heva kho aá¹-á¹-ha v
viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati pugga
ti.

phuá¹-á¹-hantaá¹ƒ \Ee III 189/ sacchikarotÄ«ti __kÄ• yasakkhÄ«_. yo jhÄ• naphassaá¹ƒ pa
pacchÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ \Ne III 135/ sacchikaroti, so sotÄ• pattiphalaá¹-á¹-haá¹ƒ
arahattamaggaá¹-á¹-hÄ• chabbidho hontÄ«ti veditabbo. tenevÄ• ha --- ``idhekacco puggalo
kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä•
puggalo kÄ• yasakkhÄ«â€™â€™ ti.

diá¹-á¹-hantaá¹ƒ \Be III 132/ pattoti __diá¹-á¹-hippatto_. tatridaá¹ƒ saá¹…khepalakkhaá¹‡aá
saá¹…khÄ• rÄ• , sukho nirodhoti Ã±Ä• taá¹ƒ hoti diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phus
diá¹-á¹-hippatto. vitthÄ• rato panesopi kÄ• yasakkhi viya chabbidho hoti. tenevÄ• ha --- ``idh
idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ« p
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodi
... ayaá¹ƒ vuccati puggalo diá¹-á¹-hippattoâ€™â€™ ti (Pp 208).

__saddhÄ• vimutto_ti saddhÄ• ya vimutto. sopi vuttanayeneva chabbidho hoti. tenevÄ• ha
idaá¹ƒ dukkhanti --- yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ee III 190/. tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã
vocaritÄ• ... pe ... no ca kho yathÄ• diá¹-á¹-hippattassa. ayaá¹ƒ vuccati puggalo saddhÄ• v
208). etesu hi saddhÄ• vimuttassa pubbabhÄ• gamaggakkhaá¹‡e saddahantassa viya okap
viya ca kilesakkhayo hoti, diá¹-á¹-hippattassa pubbabhÄ• gamaggakkhaá¹‡e kilesacchedaka
tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ hutvÄ• vahati. tasmÄ• yathÄ• nÄ• ma nÄ• titikhiá¹‡ena asinÄ• kad
chinnaá¹-á¹-hÄ• naá¹ƒ na maá¹-á¹-haá¹ƒ hoti, asi na sÄ«ghaá¹ƒ vahati, saddo suyyati, balav
kÄ• tabbo hoti, evarÅ«pÄ• saddhÄ• vimuttassa pubbabhÄ• gamaggabhÄ• vanÄ• . yathÄ•
chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ maá¹-á¹-haá¹ƒ hoti, asi sÄ«ghaá¹ƒ vahati, saddo na su
balavavÄ• yÄ• makiccaá¹ƒ na hoti, evarÅ«pÄ• paÃ±Ã±Ä• vimuttassa pubbabhÄ• gamagga

dhammaá¹ƒ anussaratÄ«ti __dhammÄ• nusÄ• rÄ«_. dhammoti paÃ±Ã±Ä• , paÃ±Ã±Ä• pub
attho. __saddhÄ• nusÄ• rimhi_ ca eseva nayo. ubho panete sotÄ• pattimaggaá¹-á¹-hÄ• yev
``yassa \Ne III 136/ puggalassa sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa paÃ±Ã±ind
hoti, paÃ±Ã±Ä• vÄ• hiá¹ƒ paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• veti \Ee III 19
dhammÄ• nusÄ• rÄ«â€™â€™ ti (Pp 208). tathÄ• --- ``yassa puggalassa sotÄ• pattiphalasa
saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhÄ• vÄ• hiá¹ƒ saddhÄ• pubbaá¹…gamaá¹ƒ ariyama
vuccati puggalo saddhÄ• nusÄ• rÄ«â€™â€™ ti. ayamettha saá¹…khepo. vitthÄ• rato \Be III
ubhatobhÄ• gavimuttÄ• dikathÄ• __visuddhimagge_ paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re vutt
veditabbÄ• . yÄ• panesÄ• etesaá¹ƒ vibhÄ• gadassanatthaá¹ƒ idha pÄ• á¸·i Ä• gatÄ• , tatth
vinÄ• arÅ«pasamÄ• pattiyo nÄ• ma natthi, tasmÄ• Ä• ruppÄ• ti vuttepi aá¹-á¹-ha vimokkhÄ
veditabbÄ• .

__kÄ• yena phusitvÄ• _ti sahajÄ• tanÄ• makÄ• yena phusitvÄ• . __paÃ±Ã±Ä• ya cassa dis
ariyasaccadhamme disvÄ• . __ekacce Ä• savÄ• _ti paá¹-hamamaggÄ• dÄ«hi pahÄ• tabbÄ•
__tathÄ• gatappaveditÄ• _ti tathÄ• gatena paveditÄ• catusaccadhammÄ• . __paÃ±Ã±Ä• y
imasmiá¹ƒ á¹-hÄ• ne sÄ«laá¹ƒ kathitaá¹ƒ, imasmiá¹ƒ samÄ• dhi, imasmiá¹ƒ vipassanÄ• , im
phalanti evaá¹ƒ atthena atthe kÄ• raá¹‡ena kÄ• raá¹‡e ciá¹‡á¹‡acaritattÄ• maggapaÃ±Ã±Ä
__vocaritÄ• _ti vicaritÄ• . __saddhÄ• niviá¹-á¹-hÄ• hotÄ«_ti okappanasaddhÄ• patiá¹-á¹-h
nijjhÄ• naá¹ƒ khamantÄ«_ti mattÄ• ya olokanaá¹ƒ khamanti. __saddhÄ• matta_nti saddhÄ•
vevacanaá¹ƒ \Ee III 192/

iti imesu appamÄ• dena karaá¹‡Ä«yesu puggalesu tayo paá¹-ividdhamaggaphalÄ• sekhÄ•
sevamÄ• nÄ• kalyÄ• á¹‡amitte bhajamÄ• nÄ• indriyÄ• ni samannÄ• nayamÄ• nÄ• anupu
tesaá¹ƒ yathÄ• á¹-hitova pÄ• á¸·iattho. avasÄ• ne pana dve sotÄ• pattimaggasamaá¹…gino
anulomasenÄ• sanaá¹ƒ sevitaá¹ƒ, kalyÄ• á¹‡amittÄ• bhajitÄ• , indriyÄ• ni samannÄ• nÄ«tÄ

maggÄ• naá¹ƒ atthÄ• ya sevamÄ• nÄ• bhajamÄ• nÄ• samannÄ• nayamÄ• nÄ• anupubbe
ayamettha pÄ• á¸·iattho.

vitaá¹‡á¸• avÄ• dÄ« pana imameva pÄ• á¸·iá¹ƒ gahetvÄ• --- ``lokuttaramaggo na ekacittak
bahucittakkhaá¹‡ikoâ€™â€™ ti vadati. so vattabbo --- ``yadi aÃ±Ã±ena cittena senÄ• sanaá
aÃ±Ã±ena \Ne III 137/ kalyÄ• á¹‡amitte bhajati, aÃ±Ã±ena indriyÄ• ni samannÄ• neti, aÃ±Ã
sandhÄ• ya tvaá¹ƒ `na ekacittakkhaá¹‡iko maggo, bahucittakkhaá¹‡ikoâ€™ ti vadasi, evaá¹
sevamÄ• no nÄ«lobhÄ• saá¹ƒ pabbataá¹ƒ passati, vanaá¹ƒ passati, migapakkhÄ«naá¹ƒ \Be
suá¹‡Ä• ti, pupphaphalÄ• naá¹ƒ gandhaá¹ƒ ghÄ• yati, pÄ• nÄ«yaá¹ƒ pivanto rasaá¹ƒ sÄ• ya
phassaá¹ƒ phusati. evaá¹ƒ te paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gÄ«pi lokuttaradhammasama
panetaá¹ƒ sampaá¹-icchasi, satthÄ• rÄ• saddhiá¹ƒ paá¹-ivirujjhasi. satthÄ• rÄ• hi paÃ±cav
ekantaá¹ƒ abyÄ• katÄ• va vuttÄ• , taá¹ƒsamaá¹…gissa kusalÄ• kusalaá¹ƒ paá¹-ikkhittaá¹ƒ,
ekantakusalo. tasmÄ• pajahetaá¹ƒ vÄ• daâ€™â€™ nti paÃ±Ã±apetabbo. sace paÃ±Ã±attiá
pÄ• tova vihÄ• raá¹ƒ pavisitvÄ• yÄ• guá¹ƒ pivÄ• hÄ«â€™â€™ ti uyyojetabbo.

<183> __nÄ• haá¹ƒ_ \Ee III 193/, __bhikkhave, Ä• dikenevÄ• _ti ahaá¹ƒ, bhikkhave, paá¹-h
uppatitvÄ• gamanaá¹ƒ viya aÃ±Ã±Ä• rÄ• dhanaá¹ƒ arahatte patiá¹-á¹-hÄ• naá¹ƒ na vadÄ•
karaá¹‡atthe paccattavacanaá¹ƒ. parato padadvayepi eseva nayo. __saddhÄ• jÄ• to_ti okap
jÄ• tasaddho. __upasaá¹…kamatÄ«_ti garÅ«naá¹ƒ samÄ«paá¹ƒ gacchati. __payirupÄ• satÄ
__dhÄ• retÄ«_ti sÄ• dhukaá¹ƒ katvÄ• dhÄ• reti. __chando jÄ• yatÄ«_ti kattukamyatÄ• kusa
__ussahatÄ«_ti vÄ«riyaá¹ƒ karoti. __tuletÄ«_ti aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti tulayati. __tu
padahatÄ«_ti evaá¹ƒ tÄ«raá¹‡avipassanÄ• ya tulayanto maggapadhÄ• naá¹ƒ padahati. __p
__kÄ• yena ceva paramasacca_nti nÄ• makÄ• yena nibbÄ• nasaccaá¹ƒ sacchikaroti. __paÃ
nÄ• makÄ• yasampayuttÄ• ya maggapaÃ±Ã±Ä• ya paá¹-ivijjhati passati.

idÄ• ni yasmÄ• te satthu Ä• gamanaá¹ƒ sutvÄ• paccuggamanamattampi na akaá¹ƒsu, tas
garahanto __sÄ• pi nÄ• ma, bhikkhave, saddhÄ• nÄ• hosÄ«_tiÄ• dimÄ• ha. tattha __kÄ«va
á¹-hÄ• ne. yojanasatampi yojanasahassampi apakkantÄ• ti vattuá¹ƒ vaá¹-á¹-ati, na pana kiÃ
__catuppadaá¹ƒ veyyÄ• karaá¹‡a_nti catusaccabyÄ• karaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<184> __yassuddiá¹-á¹-hassÄ• _ti yassa uddiá¹-á¹-hassa. __yopi_ \Ee III 194/ __so, bhikkh
bÄ• hirakasatthÄ• raá¹ƒ dasseti. __evarÅ«pÄ«_ti evaá¹ƒjÄ• tikÄ• . __paá¹‡opaá¹‡aviyÄ• _t
opaá¹‡aviyÄ• ca \Ne III 138/. __na upetÄ«_ti na hoti. kayavikkayakÄ• le viya agghavaá¸• á
hotÄ«ti attho. ayaá¹ƒ goá¹‡o \Be III 135/ kiá¹ƒ agghati, vÄ«sati agghatÄ«ti bhaá¹‡anto paá¹‡
vÄ«sati agghati, dasa agghatÄ«ti bhaá¹‡anto opaá¹‡ati nÄ• ma. idaá¹ƒ paá¹-isedhento Ä• h
upetÄ«â€™â€™ ti. idÄ• ni taá¹ƒ paá¹‡opaá¹‡aviyaá¹ƒ dassetuá¹ƒ evaÃ±ca no assa, atha n
evamassa, na naá¹ƒ kareyyÄ• mÄ• ti Ä• ha.

__kiá¹ƒ pana, bhikkhave_ti, bhikkhave, yaá¹ƒ tathÄ• gato sabbaso Ä• misehi visaá¹ƒsaá¹-á
visaá¹ƒsaá¹-á¹-hassa satthuno evarÅ«pÄ• paá¹‡opaá¹‡aviyÄ• kiá¹ƒ yujjissati? __pariyogÄ
pariyogÄ• hitvÄ• ukkhipitvÄ• gahetvÄ• vattantassa. __ayamanudhammo_ti ayaá¹ƒ sabhÄ
nÄ• haá¹ƒ jÄ• nÄ• mÄ«_ti bhagavÄ• ekÄ• sanabhojane Ä• nisaá¹ƒsaá¹ƒ jÄ• nÄ• ti, ahaá¹ƒ
divasassa tayo vÄ• re bhojanaá¹ƒ pahÄ• ya ekÄ• sanabhojanaá¹ƒ bhuÃ±jati. __ruá¸·ahanÄ
__ojavanta_nti sinehavantaá¹ƒ. __kÄ• maá¹ƒ taco cÄ• _ti iminÄ• caturaá¹…gavÄ«riyaá¹ƒ c
ekaá¹ƒ aá¹…gaá¹ƒ, nhÄ• ru ekaá¹ƒ, aá¹-á¹-hi ekaá¹ƒ, maá¹ƒsalohitaá¹ƒ ekanti evaá¹ƒ catur
vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• arahattaá¹ƒ appatvÄ• na vuá¹-á¹-hahissÄ• mÄ«ti evaá¹ƒ paa
195/ dasseti. sesaá¹ƒ sabbattha uttÄ• nameva. desanaá¹ƒ pana bhagavÄ• neyyapuggalass
arahattanikÅ«á¹-ena niá¹-á¹-hÄ• pesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kÄ«á¹-Ä• girisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paribbÄ• jakavaggo

1. tevijjavacchasuttavaá¹‡á¹‡anÄ•

<185> __evaá¹ƒ_ \Ne III 139/ \Be III 136/ __me suta_nti tevijjavacchasuttaá¹ƒ. tattha __eka
puá¹‡á¸• arÄ«ko vuccati setambarukkho, so tasmiá¹ƒ Ä• rÄ• me eko puá¹‡á¸• arÄ«ko atthÄ
__etadahosÄ«_ti tattha pavisitukÄ• matÄ• ya ahosi. __cirassaá¹ƒ kho, bhante_ti pakatiyÄ•
upÄ• dÄ• ya. __dhammassa cÄ• nudhamma_nti idha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dham
byÄ• karaá¹‡aá¹ƒ anudhammo nÄ• ma. sesaá¹ƒ jÄ«vakasutte (MN II 51 Ä• dayo) vuttanaya
ananuÃ±Ã±Ä• ya á¹-hatvÄ• anuÃ±Ã±ampi paá¹-ikkhipati. ``sabbaÃ±Ã±Å« sabbadassÄ• vÄ
Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti hi idaá¹ƒ anujÄ• nitabbaá¹ƒ siyÄ• , --- ``
paccupaá¹-á¹-hitaâ€™â€™ nti idaá¹ƒ pana nÄ• nujÄ• nitabbaá¹ƒ. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
pajÄ• nÄ• ti. tasmÄ• ananuÃ±Ã±Ä• ya á¹-hatvÄ• anuÃ±Ã±ampi paá¹-ikkhipanto evamÄ• h

<186> __Ä• savÄ• naá¹ƒ khayÄ• _ti ettha sakiá¹ƒ khÄ«á¹‡Ä• naá¹ƒ Ä• savÄ• naá¹ƒ puna k
na vuttaá¹ƒ. pubbenivÄ• saÃ±Ä• á¹‡ena cettha bhagavÄ• atÄ«tajÄ• nanaguá¹‡aá¹ƒ dasset
III 196/ paccuppannajÄ• nanaguá¹‡aá¹ƒ, Ä• savakkhayaÃ±Ä• á¹‡ena lokuttaraguá¹‡anti. iti
sakalabuddhaguá¹‡e saá¹ƒkhipitvÄ• kathesi.

__gihisaá¹ƒyojana_nti gihibandhanaá¹ƒ gihiparikkhÄ• resu nikantiá¹ƒ. __natthi kho vacchÄ
gihisaá¹ƒyojanaá¹ƒ appahÄ• ya dukkhassantakaro nÄ• ma natthi. yepi hi santatimahÄ• mat

vÄ«tasokadÄ• rakoti gihiliá¹…ge á¹-hitÄ• va arahattaá¹ƒ pattÄ• , tepi maggena sabbasaá¹…
III 140/ sukkhÄ• petvÄ• pattÄ• . taá¹ƒ patvÄ• pana na tena liá¹…gena aá¹-á¹-haá¹ƒsu, gihi
hÄ«naá¹ƒ, uttamaguá¹‡aá¹ƒ dhÄ• retuá¹ƒ na sakkoti. tasmÄ• tattha á¹-hito arahattaá¹ƒ pat
pabbajati vÄ• parinibbÄ• ti vÄ• . bhÅ«madevatÄ• pana tiá¹-á¹-hanti. kasmÄ• ? nilÄ«yanok
sesakÄ• mabhave manussesu sotÄ• pannÄ• dayo tayo tiá¹-á¹-hanti, kÄ• mÄ• vacaradevesu
sakadÄ• gÄ• mino ca, anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• panettha na tiá¹-á¹-hanti. kasmÄ• ? ta
laá¸·itajanassa Ä• vÄ• so, natthi tattha tesaá¹ƒ pavivekÄ• rahaá¹ƒ paá¹-icchannaá¹-á¹-hÄ• n
khÄ«á¹‡Ä• savo parinibbÄ• ti, anÄ• gÄ• mÄ« cavitvÄ• suddhÄ• vÄ• se nibbattati. kÄ• mÄ•
cattÄ• ropi ariyÄ• tiá¹-á¹-hanti.

__sopÄ• si kammavÄ• dÄ«_ti sopi kammavÄ• dÄ« ahosi, kiriyampi na paá¹-ibÄ• hittha. taÃ
attÄ• naá¹ƒyeva gahetvÄ• katheti. tadÄ• kira mahÄ• satto pÄ• saá¹‡á¸• apariggaá¹‡hanat
pÄ• saá¹‡á¸• assa nipphalabhÄ• vaá¹ƒ \Ee III 197/ jÄ• nitvÄ• vÄ«riyaá¹ƒ na hÄ• pesi, kiriya
nibbattati. tasmÄ• evamÄ• ha. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

tevijjavacchasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aggivacchasuttavaá¹‡á¹‡anÄ•

<187> __evaá¹ƒ_ \Ne III 141/ __me suta_nti aggivacchasuttaá¹ƒ. tattha __na kho aha_nti p
nÄ• haá¹ƒ sassatadiá¹-á¹-hikoti vadati, dutiye nÄ• haá¹ƒ ucchedadiá¹-á¹-hikoti. evaá¹ƒ antÄ•
sabbavÄ• resu paá¹-ikkhepo veditabbo. __hoti ca na ca hotÄ«_ti ayaá¹ƒ panettha ekaccasa
na na hotÄ«_ti ayaá¹ƒ amarÄ• vikkhepoti veditabbo.

<189> __sadukkha_nti kilesadukkhena ceva vipÄ• kadukkhena ca sadukkhaá¹ƒ. __savighÄ
dvinnaá¹ƒ vasena saupaghÄ• takaá¹ƒ. __saupÄ• yÄ• sa_nti tesaá¹ƒyeva vasena saupÄ• yÄ
tesaá¹ƒyeva vasena sapariá¸·Ä• haá¹ƒ.

__kiÃ±ci diá¹-á¹-higata_nti kÄ• ci ekÄ• diá¹-á¹-hipi ruccitvÄ• khamÄ• petvÄ• gahitÄ• atth
__apanÄ«ta_nti nÄ«haá¹-aá¹ƒ apaviddhaá¹ƒ. __diá¹-á¹-ha_nti paÃ±Ã±Ä• ya diá¹-á¹-haá¹ƒ. _
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayavayaá¹ƒ addasa, tasmÄ• . __sabbamaÃ±Ã±itÄ• na_n
tiá¹‡á¹‡ampi taá¹‡hÄ• diá¹-á¹-himÄ• namaÃ±Ã±itÄ• naá¹ƒ. __mathitÄ• na_nti tesaá¹ƒyeva v
vibhajitvÄ• dassento __sabbaahaá¹ƒkÄ• ra-mamaá¹ƒkÄ• ra-mÄ• nÄ• nusayÄ• na_nti Ä• ha
ahaá¹ƒkÄ• ro diá¹-á¹-hi, mamaá¹ƒkÄ• ro taá¹‡hÄ• , mÄ• nÄ• nusayo mÄ• no. __anupÄ• dÄ
kaÃ±ci dhammaá¹ƒ anupÄ• diyitvÄ• vimutto.

<190> __na upetÄ«_ti na yujjati. ettha ca ``na upapajjatÄ«â€™â€™ ti idaá¹ƒ anujÄ• nitabb
pana evaá¹ƒ vutte so paribbÄ• jako ucchedaá¹ƒ gaá¹‡heyya, upapajjatÄ«ti pana sassatame
upapajjatÄ«ti ekaccasassataá¹ƒ, neva upapajjati na na upapajjatÄ«ti amarÄ• vikkhepaá¹ƒ, t
``ayaá¹ƒ appatiá¹-á¹-ho anÄ• lambo hotu, sukhapavesanaá¹-á¹-hÄ• naá¹ƒ mÄ• labhatÅ«â€
á¹-hatvÄ• anuÃ±Ã±ampi paá¹-ikkhipi. __ala_nti samatthaá¹ƒ pariyattaá¹ƒ \Ne III 142/. __dh
paccayÄ• kÄ• radhammo. __aÃ±Ã±atrayogenÄ• _ti aÃ±Ã±attha payogena. __aÃ±Ã±atrÄ• c
ajÄ• nantÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ Ä• cariyÄ• naá¹ƒ santike vasantena.

<191> __tena hi vacchÄ• _ti yasmÄ• tvaá¹ƒ sammohamÄ• pÄ• dinti vadasi, tasmÄ• taá¹ƒ
__anÄ• hÄ• ro_ \Ee III 199/ __nibbuto_ti appaccayo nibbuto.

<192> __yena rÅ«penÄ• _ti yena rÅ«pena sattasaá¹…khÄ• taá¹ƒ tathÄ• gataá¹ƒ rÅ«pÄ«ti
__gambhÄ«ro_ti guá¹‡agambhÄ«ro. __appameyyo_ti pamÄ• á¹‡aá¹ƒ gaá¹‡hituá¹ƒ na sakk
__duppariyogÄ• á¸·ho_ti duogÄ• ho dujjÄ• no. __seyyathÄ• pi mahÄ• samuddo_ti yathÄ• n
appameyyo dujjÄ• no, evameva khÄ«á¹‡Ä• savopi. taá¹ƒ Ä• rabbha upapajjatÄ«tiÄ• di sabb
yathÄ• parinibbutaá¹ƒ aggiá¹ƒ Ä• rabbha puratthimaá¹ƒ disaá¹ƒ gatotiÄ• di sabbaá¹ƒ na yu

__aniccatÄ• _ti aniccatÄ• ya. __sÄ• re patiá¹-á¹-hita_nti lokuttaradhammasÄ• re patiá¹-á¹-h
sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

aggivacchasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• vacchasuttavaá¹‡á¹‡anÄ•

<193> __evaá¹ƒ_ \Ne III 143/ \Be III 139/ __me suta_nti mahÄ• vacchasuttaá¹ƒ. tattha __sa
saddhiá¹ƒvÄ• do, bahuá¹ƒ mayÄ• tumhehi saddhiá¹ƒ kathitapubbanti kathaá¹ƒ sÄ• reti met
hi dve suttÄ• ni etasseva kathitÄ• ni, saá¹ƒyuttake abyÄ• katasaá¹ƒyuttaá¹ƒ (SN II 4.416 Ä•
kathitaá¹ƒ --- ``kiá¹ƒ nu kho, bho gotama, sassato loko idameva saccaá¹ƒ moghamaÃ±Ã±an
abyÄ• katametaâ€™â€™ nti evaá¹ƒ ekuttaranikÄ• yepi iminÄ• saddhiá¹ƒ kathitaá¹ƒ atthiye
sammÄ• sambuddhopi tassa Ä• gatÄ• gatassa saá¹…gahaá¹ƒ katvÄ• okÄ• samakÄ• siyev
sassatadiá¹-á¹-hiko, sassatadiá¹-á¹-hikÄ• ca sÄ«ghaá¹ƒ laddhiá¹ƒ na vissajjenti, vasÄ• tela
viya cirena sujjhanti. passati ca bhagavÄ• --- ``ayaá¹ƒ paribbÄ• jako kÄ• le gacchante gacc
vissajjetvÄ• mama santike pabbajitvÄ• cha abhiÃ±Ã±Ä• yo sacchikatvÄ• abhiÃ±Ã±Ä• tas
tasmÄ• tassa Ä• gatÄ• gatassa saá¹…gahaá¹ƒ katvÄ• okÄ• samakÄ• siyeva. idaá¹ƒ pana
imasmiá¹ƒ sutte taraá¹‡aá¹ƒ vÄ• hotu ataraá¹‡aá¹ƒ vÄ• , yaá¹-á¹-hiá¹ƒ otaritvÄ• udake pat
samaá¹‡assa gotamassa santikaá¹ƒ gantvÄ• pabbajissÄ• mÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ katv

dhammadesanaá¹ƒ yÄ• canto __sÄ• dhu me bhavaá¹ƒ gotamo_tiÄ• dimÄ• ha. tassa bhaga
saá¹ƒkhittadesanaá¹ƒ, kammapathavasena vitthÄ• radesanaá¹ƒ desesi. mÅ«lavasena cetth
kammapathavasena saá¹ƒkhittÄ• vitthÄ• rasadisÄ• . buddhÄ• naá¹ƒ pana nippariyÄ• yena
natthi. catuvÄ«satisamantapaá¹-á¹-hÄ• nampi hi sattapakaraá¹‡e abhidhammapiá¹-ake ca s
tasmÄ• mÅ«lavasenÄ• pi kammapathavasenÄ• pi saá¹ƒkhittameva desesÄ«ti veditabbo.

<194> tattha __pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« kusala_ntiÄ• dÄ«su paá¹-ipÄ• á¹-iyÄ• s
anabhijjhÄ• dayo tayo catubhÅ«mikÄ• pi vaá¹-á¹-anti.

__yato_ \Ee III 201/ __kho, vaccha, bhikkhuno_ti kiÃ±cÄ• pi aniyametvÄ• vuttaá¹ƒ, yathÄ•
caá¹…kÄ«sutte ca, evaá¹ƒ imasmiá¹ƒ sutte ca attÄ• nameva sandhÄ• yetaá¹ƒ bhagavatÄ•

<195> __atthi_ \Ne III 144/ \Be III 140/ __panÄ• _ti kiá¹ƒ pucchÄ• mÄ«ti pucchati? ayaá¹ƒ k
``tasmiá¹ƒ tasmiá¹ƒ sÄ• sane satthÄ• va arahÄ• hoti, sÄ• vako pana arahattaá¹ƒ pattuá¹ƒ s
ca gotamo `yato kho, vaccha, bhikkhunoâ€™ ti ekaá¹ƒ bhikkhuá¹ƒ kathento viya katheti, attl
gotamassa sÄ• vako arahattappattoâ€™â€™ ti. etamatthaá¹ƒ pucchissÄ• mÄ«ti pucchati. ta
bhavaá¹ƒ tÄ• va gotamo tiá¹-á¹-hatu, bhavaÃ±hi loke pÄ• kaá¹-o arahÄ• ti attho. tasmiá¹ƒ by
bhikkhunÄ«Ä• dÄ«naá¹ƒ vasena paÃ±haá¹ƒ pucchi, bhagavÄ• pissa byÄ• kÄ• si.

<196> __Ä• rÄ• dhako_ti sampÄ• dako paripÅ«rako.

<197> __sekhÄ• ya vijjÄ• ya pattabba_nti heá¹-á¹-himaphalattayaá¹ƒ pattabbaá¹ƒ. taá¹ƒ sa
anuppattanti vadati. vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- ``katame dhammÄ• sekkhÄ• ? cattÄ•
heá¹-á¹-himÄ• ni ca tÄ«á¹‡i sÄ• maÃ±Ã±aphalÄ• nÄ«â€™â€™ ti (Dhs 1023) vacanato arah
phalaá¹ƒ pana apattaá¹ƒ, tassa pattiyÄ• uttari yogaá¹ƒ kathÄ• petÄ«ti. so evaá¹ƒ saÃ±Ã±Ä•

``yo \Ee III 202/ ve kilesÄ• ni pahÄ• ya paÃ±ca,

paripuá¹‡á¹‡asekho aparihÄ• nadhammo.

cetovasippatto samÄ• hitindriyo,

sa ve á¹-hitattoti naro pavuccatÄ«â€™â€™ ti || (AN I 4.5).

anÄ• gÄ• mipuggalo hi ekantaparipuá¹‡á¹‡asekho. taá¹ƒ sandhÄ• ya ``sekhÄ• ya vijjÄ• ya
maggassa pana ekacittakkhaá¹‡ikattÄ• tattha á¹-hitassa pucchÄ• nÄ• ma natthi. iminÄ• s
bahucittakkhaá¹‡iko hotÅ«ti ce. etaá¹ƒ na buddhavacanaá¹ƒ, vuttagÄ• thÄ• ya ca attho viruj
anÄ• gÄ• miphale á¹-hatvÄ• arahattamaggassa vipassanaá¹ƒ kathÄ• petÄ«ti veditabbo. ya

suddhaarahattasseva upanissayo, channampi abhiÃ±Ã±Ä• naá¹ƒ upanissayo atthi, tasmÄ• samathe kammaá¹ƒ katvÄ• paÃ±ca abhiÃ±Ã±Ä• nibbattessati \Ne III 145/, vipassanÄ• ya l pÄ• puá¹‡issati. evaá¹ƒ chaá¸·abhiÃ±Ã±o mahÄ• sÄ• vako bhavissatÄ«â€™â€™ ti vipassa samathavipassanÄ• Ä• cikkhi.

<198> __sati_ \Be III 141/ __satiÄ• yatane_ti sati satikÄ• raá¹‡e. kiÃ±cettha kÄ• raá¹‡aá¹ƒ abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ vÄ• avasÄ• ne pana arahattaá¹ƒ vÄ• kÄ• raá¹‡aá¹ƒ arah veditabbaá¹ƒ.

<200> __pariciá¹‡á¹‡o me bhagavÄ• _ti satta hi sekhÄ• bhagavantaá¹ƒ paricaranti nÄ• ma bhagavÄ• pariciá¹‡á¹‡o hoti. iti saá¹…khepena arahattaá¹ƒ byÄ• karonto thero evamÄ• ha. tamatthaá¹ƒ na jÄ• niá¹ƒsu, ajÄ• nantÄ• va tassa vacanaá¹ƒ sampaá¹-icchitvÄ• . bhagavato tesaá¹ƒ guá¹‡Ä• naá¹ƒ lÄ• bhÄ« devatÄ• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• vacchasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dÄ«ghanakhasuttavaá¹‡á¹‡anÄ•

<201> __evaá¹ƒ_ \Ne III 146/ \Ee III 203/ __me suta_nti dÄ«ghanakhasuttaá¹ƒ. tattha __sÅ sÅ«karakhatÄ• ti evaá¹ƒnÄ• make leá¹‡e. kassapabuddhakÄ• le kira taá¹ƒ leá¹‡aá¹ƒ ekasm vaá¸• á¸• hamÄ• nÄ• ya antobhÅ«migataá¹ƒ jÄ• taá¹ƒ. athekadivasaá¹ƒ eko sÅ«karo tassa paá¹ƒsuá¹ƒ khaá¹‡i. deve vuá¹-á¹-e paá¹ƒsudhoto chadanapariyanto pÄ• kaá¹-o ahosi. eko ``pubbe sÄ«lavantehi paribhuttaleá¹‡ena bhavitabbaá¹ƒ, paá¹-ijaggissÄ• mi naâ€™â€™ nti apanetvÄ• leá¹‡aá¹ƒ sodhetvÄ• kuá¹-á¹-aparikkhepaá¹ƒ katvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ y supariniá¹-á¹-hita-sudhÄ• kammacittakammarajatapaá¹-á¹-asadisÄ• ya vÄ• lukÄ• ya santha katvÄ• maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±Ä• petvÄ• bhagavato vasanatthÄ• ya adÄ• si. leá¹‡aá abhiruhitabbaá¹ƒ. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__dÄ«ghanakho_ti tassa paribbÄ• jakassa nÄ• maá¹ƒ. __upasaá¹…kamÄ«_ti kasmÄ• upa aá¸• á¸• hamÄ• sapabbajite cintesi --- ``mayhaá¹ƒ mÄ• tulo aÃ±Ã±aá¹ƒ pÄ• saá¹‡á¸• aá¹ƒ g tiá¹-á¹-hati, idÄ• ni panassa samaá¹‡assa gotamassa santikaá¹ƒ gatassa aá¸• á¸• hamÄ• so suá¹‡Ä• mi, ojavantaá¹ƒ \Be III 142/ nu kho sÄ• sanaá¹ƒ, jÄ• nissÄ• mi naâ€™â€™ nti gant upasaá¹…kami. __ekamantaá¹ƒ á¹-hito_ti tasmiá¹ƒ kira samaye thero bhagavantaá¹ƒ bÄ«ja paribbÄ• jako mÄ• tule \Ee III 204/ hirottappena á¹-hitakova paÃ±haá¹ƒ pucchi. tena vuttaá¹ á¹-hitoâ€™â€™ ti.

__sabbaá¹ƒ me nakkhamatÄ«_ti sabbÄ• me upapattiyo nakkhamanti, paá¹-isandhiyo nakk
vadati. ettÄ• vatÄ• nena ``ucchedavÄ• dohamasmÄ«â€™â€™ ti dÄ«pitaá¹ƒ hoti. bhagavÄ•
muÃ±citvÄ• akkhare tÄ• va dosaá¹ƒ dassento __yÄ• pi kho te_tiÄ• dimÄ• ha. tattha __esÄ
nakkhamatÄ«_ti esÄ• pi te paá¹-hamaá¹ƒ ruccitvÄ• khamÄ• petvÄ• gahitadiá¹-á¹-hi nakkha
gotama, diá¹-á¹-hi khameyyÄ• _ti mayhaÃ±hi sabbaá¹ƒ nakkhamatÄ«ti diá¹-á¹-hi, tassa may
me nakkhamatÄ«ti diá¹-á¹-hi, esÄ• me khameyya. yaá¹ƒ taá¹ƒ ``sabbaá¹ƒ me nakkhamatÄ«
tampissa tÄ• disameva. yathÄ• sabbagahaá¹‡ena gahitÄ• pi ayaá¹ƒ diá¹-á¹-hi khamati, eva
\Ne III 147/. evaá¹ƒ attano vÄ• de Ä• ropitaá¹ƒ dosaá¹ƒ Ã±atvÄ• taá¹ƒ pariharÄ• mÄ«ti saÃ
panassa ``esÄ• diá¹-á¹-hi na me khamatÄ«â€™â€™ ti Ä• pajjati. yassa panesÄ• na khama
tÄ• ya diá¹-á¹-hiyÄ• sabbaá¹ƒ me na khamatÄ«ti diá¹-á¹-hi rucitaá¹ƒ. tena hi diá¹-á¹-hiakkha
bhavitabbanti sabbaá¹ƒ khamatÄ«ti ruccatÄ«ti Ä• pajjati. na panesa taá¹ƒ sampaá¹-icchati,
ucchedadiá¹-á¹-hiyÄ• ucchedameva gaá¹‡hÄ• ti. tenÄ• ha bhagavÄ• __ato kho te, aggives
diá¹-á¹-hiá¹ƒ upÄ• diyantÄ«_ti. tattha __ato_ti pajahanakesu nissakkaá¹ƒ, ye pajahanti, tehi
vucciyanti, teva bahutarÄ• ti attho. __bahÅ« hi bahutarÄ• _ti ettha hikÄ• ro nipÄ• tamattaá¹
attho. parato \Ee III 205/ __tanÅ« hi tanutarÄ• _ti padepi eseva nayo. __ye evamÄ• haá¹ƒsÄ
vadanti. __taÃ±ceva diá¹-á¹-hiá¹ƒ nappajahanti, aÃ±Ã±aÃ±ca diá¹-á¹-hiá¹ƒ upÄ• diyantÄ«_t
nappajahanti, aparadassanaá¹ƒ upÄ• diyanti.

ettha ca sassataá¹ƒ gahetvÄ• tampi appahÄ• ya ucchedaá¹ƒ vÄ• ekaccasassataá¹ƒ vÄ•
ucchedampi gahetvÄ• taá¹ƒ appahÄ• ya sassataá¹ƒ vÄ• ekaccasassataá¹ƒ vÄ• na sakkÄ
gahetvÄ• taá¹ƒ appahÄ• ya sassataá¹ƒ vÄ• ucchedaá¹ƒ vÄ• na sakkÄ• gahetuá¹ƒ. mÅ«la
III 143/ aÃ±Ã±aá¹ƒ sassatameva sakkÄ• gahetuá¹ƒ. kathaá¹ƒ? ekasmiÃ±hi samaye ``rÅ«pa
gahetvÄ• aparasmiá¹ƒ samaye ``na suddharÅ«pameva sassataá¹ƒ, vedanÄ• pi sassatÄ• ,
nti gaá¹‡hÄ• ti. ucchedepi ekaccasassatepi eseva nayo. yathÄ• ca khandhesu, evaá¹ƒ Ä• y
idaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``taÃ±ceva diá¹-á¹-hiá¹ƒ nappajahanti, aÃ±Ã±aÃ±ca diá¹-á¹-h
upÄ• diyantÄ«â€™â€™ ti.

dutiyavÄ• re __ato_ti appajahanakesu nissakkaá¹ƒ, ye nappajahanti, tehi, ye pajahantÄ«ti
tanutarÄ• appatarÄ• ti attho. __taÃ±ceva diá¹-á¹-hiá¹ƒ pajahanti, aÃ±Ã±aÃ±ca diá¹-á¹-hiá¹ƒ
taÃ±ca mÅ«ladassanaá¹ƒ pajahanti, aÃ±Ã±aÃ±ca dassanaá¹ƒ na gaá¹‡hanti. kathaá¹ƒ? eka
sassataâ€™â€™ nti gahetvÄ• aparasmiá¹ƒ samaye tattha Ä• dÄ«navaá¹ƒ disvÄ• ``oá¸·Ä•
dassanaâ€™â€™ nti pajahati ``na kevalaÃ±ca rÅ«paá¹ƒ sassatanti dassanameva oá¸·Ä• rik
... pe ... viÃ±Ã±Ä• á¹‡ampi sassatanti dassanaá¹ƒ oá¸·Ä• rikamevÄ• â€™â€™ ti vissajjeti \N
ekaccasassatepi eseva nayo. yathÄ• ca khandhesu, evaá¹ƒ Ä• yatanesupi yojetabbaá¹ƒ. e
mÅ«ladassanaá¹ƒ pajahanti, aÃ±Ã±aÃ±ca dassanaá¹ƒ na gaá¹‡hanti.

__santaggivessanÄ• _ti \Ee III 206/ kasmÄ• Ä• rabhi? ayaá¹ƒ ucchedaladdhiko attano ladd
pana laddhiyÄ• vaá¹‡á¹‡e vuccamÄ• ne attano laddhiá¹ƒ pÄ• tukarissatÄ«ti tisso laddhiyo

vibhajituá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi.

__sÄ• rÄ• gÄ• ya santike_tiÄ• dÄ«su rÄ• gavasena vaá¹-á¹-e rajjanassa Ä• sannÄ• taá¹‡h
vaá¹-á¹-asaá¹ƒyojanassa santike. __abhinandanÄ• yÄ• _ti taá¹‡hÄ• diá¹-á¹-hivaseneva gilit
gahaá¹‡assa ca Ä• sannÄ• ti attho. __asÄ• rÄ• gÄ• ya santike_tiÄ• dÄ«su vaá¹-á¹-e arajjan
nayena attho veditabbo.

ettha ca sassatadassanaá¹ƒ appasÄ• vajjaá¹ƒ dandhavirÄ• gaá¹ƒ, ucchedadassanaá¹ƒ ma
khippavirÄ• gaá¹ƒ. kathaá¹ƒ? sassatavÄ• dÄ« hi idhalokaá¹ƒ paralokaÃ±ca atthÄ«ti jÄ• nÄ•
phalaá¹ƒ atthÄ«ti jÄ• nÄ• ti, kusalaá¹ƒ karoti, akusalaá¹ƒ karonto bhÄ• yati, vaá¹-á¹-aá¹ƒ ass
abhinandati. buddhÄ• naá¹ƒ \Be III 144/ vÄ• buddhasÄ• vakÄ• naá¹ƒ vÄ• sammukhÄ«bhÅ
jahituá¹ƒ na sakkoti. tasmÄ• taá¹ƒ sassatadassanaá¹ƒ appasÄ• vajjaá¹ƒ dandhavirÄ• ganti
pana idhalokaparalokaá¹ƒ atthÄ«ti jÄ• nÄ• ti, sukatadukkaá¹-Ä• naá¹ƒ phalaá¹ƒ atthÄ«ti jÄ•
karoti, akusalaá¹ƒ karonto na bhÄ• yati, vaá¹-á¹-aá¹ƒ na assÄ• deti, nÄ• bhinandati, buddhÄ
buddhasÄ• vakÄ• naá¹ƒ vÄ• sammukhÄ«bhÄ• ve sÄ«ghaá¹ƒ dassanaá¹ƒ pajahati. pÄ• ran
hutvÄ• , asakkonto abhinÄ«hÄ• raá¹ƒ katvÄ• sÄ• vako hutvÄ• parinibbÄ• yati. tasmÄ• uc
mahÄ• sÄ• vajjaá¹ƒ khippavirÄ• ganti vuccati.

<202> so pana paribbÄ• jako etamatthaá¹ƒ \Ee III 207/ asallakkhetvÄ• --- ``mayhaá¹ƒ dass
saá¹ƒvaá¹‡á¹‡eti pasaá¹ƒsati, addhÄ• me sundaraá¹ƒ dassanaâ€™â€™ nti sallakkhetvÄ•
bhava_ntiÄ• dimÄ• ha.

idÄ• ni yasmÄ• ayaá¹ƒ paribbÄ• jako kaÃ±jiyeneva tittakÄ• lÄ• bu, ucchedadassaneneva p
yathÄ• kaÃ±jiyaá¹ƒ appahÄ• ya na sakkÄ• lÄ• bumhi telaphÄ• á¹‡itÄ• dÄ«ni pakkhipituá¹ƒ
gaá¹‡hÄ• ti, evamevaá¹ƒ taá¹ƒ laddhiá¹ƒ appahÄ• ya abhabbo maggaphalÄ• naá¹ƒ lÄ• bhÄ
jahÄ• panatthaá¹ƒ __tatraggivessanÄ• _tiÄ• di Ä• raddhaá¹ƒ. __viggaho_ti kalaho. __evam
pahÄ• naá¹ƒ hotÄ«_ti evaá¹ƒ viggahÄ• diÄ• dÄ«navaá¹ƒ disvÄ• tÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹
paribbÄ• jako ``kiá¹ƒ me iminÄ• viggahÄ• dinÄ• â€™â€™ ti taá¹ƒ ucchedadassanaá¹ƒ paja

<205> athassa bhagavÄ• vamitakaÃ±jiye lÄ• bumhi sappiphÄ• á¹‡itÄ• dÄ«ni pakkhipanto
pÅ«ressÄ• mÄ«ti vipassanaá¹ƒ Ä• cikkhanto __ayaá¹ƒ kho pana, aggivessana, kÄ• yo_tiÄ•
vammikasutte vutto. __aniccato_tiÄ• dÄ«nipi heá¹-á¹-hÄ• vitthÄ• ritÄ• neva. __yo kÄ• yasm
kÄ• yasmiá¹ƒ taá¹‡hÄ• . __sneho_ti taá¹‡hÄ• snehova. __kÄ• yanvayatÄ• _ti kÄ• yÄ• nuga
anugacchanakakilesoti attho.

evaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• idÄ• ni arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ das
puna tÄ• saá¹ƒyeva vedanÄ• naá¹ƒ asammissabhÄ• vaá¹ƒ dassento __yasmiá¹ƒ, aggivess
tatrÄ• yaá¹ƒ saá¹…khepattho \Be III 145/ \Ee III 208/ --- yasmiá¹ƒ samaye sukhÄ• dÄ«su ek

vedayati, tasmiá¹ƒ samaye aÃ±Ã±Ä• vedanÄ• attano vÄ• raá¹ƒ vÄ• okÄ• saá¹ƒ vÄ• oloka
natthi, atha kho anuppannÄ• va honti bhinnaudakapupphuá¸·Ä• viya ca antarahitÄ• vÄ• . _
tÄ• saá¹ƒ vedanÄ• naá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡abhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ.

__na kenaci saá¹ƒvadatÄ«_ti tassataá¹ƒ gahetvÄ• ``sassatavÄ• dÄ« ahaâ€™â€™ nti ucch
saá¹ƒvadati, tameva gahetvÄ• ``sassatavÄ• dÄ« ahaâ€™â€™ nti ekaccasassatavÄ• dinÄ•
tayopi vÄ• dÄ• parivattetvÄ• yojetabbÄ• . __yaÃ±ca loke vutta_nti yaá¹ƒ loke kathitaá¹ƒ vo
voharati aparÄ• masanto kiÃ±ci dhammaá¹ƒ parÄ• mÄ• saggÄ• hena aggaá¹‡hanto. vuttam

``yo hoti bhikkhu arahaá¹ƒ katÄ• vÄ«,

khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«.

ahaá¹ƒ \Ne III 150/ vadÄ• mÄ«tipi so vadeyya,

mamaá¹ƒ vadantÄ«tipi so vadeyya.

loke samaÃ±Ã±aá¹ƒ kusalo viditvÄ• ,

vohÄ• ramattena so vohareyyÄ• â€™â€™ ti || (SN I 1.25).

aparampi vuttaá¹ƒ --- ``imÄ• kho citta lokasamaÃ±Ã±Ä• lokaniruttiyo lokavohÄ• rÄ• lokapa
tathÄ• gato voharati aparÄ• masaâ€™â€™ nti (DN I 440).

<206> __abhiÃ±Ã±Ä• pahÄ• namÄ• hÄ• _ti sassatÄ• dÄ«su tesaá¹ƒ tesaá¹ƒ dhammÄ• na
jÄ• nitvÄ• sassatassa pahÄ• namÄ• ha, ucchedaá¹ƒ, ekaccasassataá¹ƒ abhiÃ±Ã±Ä• ya ek
vadati. rÅ«paá¹ƒ abhiÃ±Ã±Ä• ya rÅ«passa pahÄ• naá¹ƒ vadatÄ«tiÄ• dinÄ• nayenettha atth

__paá¹-isaÃ±cikkhato_ti \Ee III 209/ paccavekkhantassa. __anupÄ• dÄ• ya Ä• savehi cittaá
anuppÄ• danirodhena niruddhehi Ä• savehi aggahetvÄ• va cittaá¹ƒ vimucci. ettÄ• vatÄ• ce
bhattaá¹ƒ bhuÃ±jitvÄ• khudaá¹ƒ vinodento viya parassa \Be III 146/ Ä• raddhÄ• ya dhamma
pesetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaÃ±ceva patto, sÄ• vakapÄ• ramÄ«Ã±Ä• a
ca paÃ±Ã±Ä• paá¹-ivijjhitvÄ• á¹-hito. dÄ«ghanakho pana sotÄ• pattiphalaá¹ƒ patvÄ• saraá

bhagavÄ• pana imaá¹ƒ desanaá¹ƒ sÅ«riye dharamÄ• neyeva niá¹-á¹-hÄ• petvÄ• gijjhakÅ«
gantvÄ• sÄ• vakasannipÄ• tamakÄ• si, caturaá¹…gasamannÄ• gato sannipÄ• to ahosi. tat
mÄ• ghanakkhattena yutto puá¹‡á¹‡amauposathadivaso, kenaci anÄ• mantitÄ• ni hutvÄ• a
sannipatitÄ• ni aá¸• á¸• hatelasÄ• ni bhikkhusatÄ• ni, tesu ekopi puthujjano vÄ•

sotÄ• panna-sakadÄ• gÄ• mi-anÄ• gÄ• mi-sukkhavipassaka-arahantesu vÄ• aÃ±Ã±ataro n
ekopi cettha satthakena kese chinditvÄ• pabbajito nÄ• ma natthi, sabbe ehibhikkhunoyevÄ

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dÄ«ghanakhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• gaá¹‡á¸• iyasuttavaá¹‡á¹‡anÄ•

<207> __evaá¹ƒ_ \Ne III 151/ __me suta_nti mÄ• gaá¹‡á¸• iyasuttaá¹ƒ. tattha __agyÄ• gÄ•
__tiá¹‡asanthÄ• rake_ti dve mÄ• gaá¹‡á¸• iyÄ• mÄ• tulo ca bhÄ• gineyyo ca. tesu mÄ• tulo
patto, bhÄ• gineyyopi \Ee III 210/ saupanissayo nacirasseva pabbajitvÄ• arahattaá¹ƒ pÄ• p
bhagavÄ• upanissayaá¹ƒ disvÄ• ramaá¹‡Ä«yaá¹ƒ devagabbhasadisaá¹ƒ gandhakuá¹-iá¹ƒ
chÄ• rikatiá¹‡akacavarÄ• dÄ«hi uklÄ• pe agyÄ• gÄ• re tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±Ä• pe
parasaá¹…gahakaraá¹‡atthaá¹ƒ katipÄ• haá¹ƒ vasittha. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __
kevalaá¹ƒ taá¹ƒdivasameva, yasmÄ• pana taá¹ƒ agyÄ• gÄ• raá¹ƒ gÄ• mÅ«pacÄ• re dÄ• ra
avivittaá¹ƒ, tasmÄ• bhagavÄ• niccakÄ• lampi divasabhÄ• gaá¹ƒ tasmiá¹ƒ vanasaá¹‡á¸• e
vÄ• satthÄ• ya tattha upagacchati.

__addasÄ• _ \Be III 147/ __kho ... pe ... tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±atta_nti bhagavÄ• a
tiá¹‡asanthÄ• rakaá¹ƒ saá¹…gharitvÄ• saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• gacchati, taá¹ƒdivasaá¹ƒ
agamÄ• si. kasmÄ• ? tadÄ• hi paccÅ«sasamaye lokaá¹ƒ oloketvÄ• va addasa --- ``ajja mÄ
imaá¹ƒ tiá¹‡asanthÄ• rakaá¹ƒ disvÄ• bhÄ• radvÄ• jena saddhiá¹ƒ tiá¹‡asanthÄ• rakaá¹ƒ Ä•
karissati, athÄ• haá¹ƒ Ä• gantvÄ• dhammaá¹ƒ desessÄ• mi, so dhammaá¹ƒ sutvÄ• mama
pÄ• puá¹‡issati. paresaá¹ƒ saá¹…gahakaraá¹‡atthameva hi mayÄ• pÄ• ramiyo pÅ«ritÄ• â€
paÃ±Ã±apetvÄ• va agamÄ• si.

__samaá¹‡aseyyÄ• nurÅ«paá¹ƒ maÃ±Ã±e_ti imaá¹ƒ tiá¹‡asanthÄ• rakaá¹ƒ ``samaá¹‡assa
maÃ±Ã±Ä• mi. na ca asaÃ±Ã±atasamaá¹‡assa nivutthaá¹-á¹-hÄ• nametaá¹ƒ. tathÄ• hettha
Ä• kaá¸• á¸• hitaá¹-á¹-hÄ• naá¹ƒ vÄ• pÄ• dena Ä• kaá¸• á¸• hitaá¹-á¹-hÄ• naá¹ƒ vÄ• sÄ«s
na paÃ±Ã±Ä• yati, anÄ• kulo anÄ• kiá¹‡á¹‡o abhinno \Ee III 211/ chekena cittakÄ• rena tÅ«
paÃ±Ã±atto viya. saÃ±Ã±atasamaá¹‡assa vasitaá¹-á¹-hÄ• naá¹ƒ, kassa bho vasitaá¹-á¹-hÄ•
__bhÅ«nahuno_ti hatavaá¸• á¸• hino mariyÄ• dakÄ• rakassa. kasmÄ• evamÄ• ha? chasu d
vaá¸• á¸• hipaÃ±Ã±Ä• panaladdhikattÄ• . ayaÃ±hi tassa laddhi --- cakkhu brÅ«hetabbaá¹ƒ v
adiá¹-á¹-haá¹ƒ dakkhitabbaá¹ƒ, diá¹-á¹-haá¹ƒ samatikkamitabbaá¹ƒ. sotaá¹ƒ brÅ«hetabbaá¹
asutaá¹ƒ \Ne III 152/ sotabbaá¹ƒ, sutaá¹ƒ samatikkamitabbaá¹ƒ. ghÄ• naá¹ƒ brÅ«hetabbaá¹
aghÄ• yitaá¹ƒ ghÄ• yitabbaá¹ƒ, ghÄ• yitaá¹ƒ samatikkamitabbaá¹ƒ. jivhÄ• brÅ«hetabbÄ• v
assÄ• yitaá¹ƒ sÄ• yitabbaá¹ƒ, sÄ• yitaá¹ƒ samatikkamitabbaá¹ƒ. kÄ• yo brÅ«hetabbo vaá¸•

phusitabbaá¹ƒ, phuá¹-á¹-haá¹ƒ samatikkamitabbaá¹ƒ. mano brÅ«hetabbo vaá¸• á¸• hetabbo
vijÄ• nitabbaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ samatikkamitabbaá¹ƒ. evaá¹ƒ so chasu dvÄ• resu vaá¸• á¸
bhagavÄ• pana ---

``cakkhunÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sotena saá¹ƒvaro.

ghÄ• nena saá¹ƒvaro sÄ• dhu, sÄ• dhu jivhÄ• ya saá¹ƒvaro ||

kÄ• yena saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvaro.

sabbattha saá¹ƒvuto bhikkhu, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 360-361) ---

chasu \Be III 148/ dvÄ• resu saá¹ƒvaraá¹ƒ paÃ±Ã±apeti. tasmÄ• so ``vaá¸• á¸• hihato sama
mariyÄ• dakÄ• rakoâ€™â€™ ti maÃ±Ã±amÄ• no ``bhÅ«nahunoâ€™â€™ ti Ä• ha.

__ariye Ã±Ä• ye dhamme kusale_ti parisuddhe kÄ• raá¹‡adhamme anavajje. iminÄ• kiá¹ƒ
uggatassa paÃ±Ã±Ä• tassa yasassino upari vÄ• caá¹ƒ bhÄ• samÄ• nena vÄ«maá¹ƒsitvÄ•
á¹-hapetvÄ• bhÄ• sitabbo \Ee III 212/ hoti. tasmÄ• mÄ• sahasÄ• abhÄ• si, mukhe Ä• rak
__evaÃ±hi no sutte ocaratÄ«_ti yasmÄ• amhÄ• kaá¹ƒ sutte evaá¹ƒ Ä• gacchati, na mayaá¹
mukhÄ• ruá¸·hicchÄ• mattaá¹ƒ vadÄ• ma, sutte ca nÄ• ma Ä• gataá¹ƒ vadamÄ• nÄ• kassa
naá¹ƒ vadeyyÄ• mÄ• ti attho. __appossukko_ti mama rakkhanatthÄ• ya anussukko avÄ• va
naá¹ƒ vadeyyÄ• _ti mayÄ• vuttova hutvÄ• apucchitova kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ• an
viya apÅ«rayamÄ• no mayÄ• kathitaniyÄ• mena bhavaá¹ƒ bhÄ• radvÄ• jo vadeyya, vadass

<208> __assosi_ \Ne III 153/ __kho_ti satthÄ• Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkhun
tattha Ä• gataá¹ƒ addasa, dvinnaá¹ƒ janÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ dibbasotena sadd
vuá¹-á¹-hito_ti phalasamÄ• pattiyÄ• vuá¹-á¹-hito. __saá¹ƒviggo_ti pÄ«tisaá¹ƒvegena saá¹ƒv
tassa kira etadahosi --- ``neva mÄ• gaá¹‡á¸• iyena samaá¹‡assa gotamassa Ä• rocitaá¹ƒ, n
aÃ±Ã±o ettha tatiyopi natthi, suto bhavissati amhÄ• kaá¹ƒ saddo tikhiá¹‡asotena purisenÄ•
abbhantare pÄ«ti uppajjitvÄ• navanavutilomakÅ«pasahassÄ• ni uddhaggÄ• ni akÄ• si. tena
lomahaá¹-á¹-hajÄ• toâ€™â€™ ti. __atha_ \Ee III 213/ __kho mÄ• gaá¹‡á¸• iyo paribbÄ• jako
pabhinnamukhaá¹ƒ viya bÄ«jaá¹ƒ paripÄ• kagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tasmÄ• sannisÄ«dituá¹
puna satthu santikaá¹ƒ Ä• gantvÄ• ekamantaá¹ƒ nisÄ«di. taá¹ƒ dassetuá¹ƒ ``atha kho mÄ•
vuttaá¹ƒ.

<209> satthÄ• --- ``evaá¹ƒ kira tvaá¹ƒ, mÄ• gaá¹‡á¸• iya, maá¹ƒ avacÄ• â€™â€™ ti avatv

mÄ• gaá¹‡á¸• iyÄ• _ti paribbÄ• jakassa dhammadesanaá¹ƒ Ä• rabhi. tattha vasanaá¹-á¹-hÄ
rÅ«paá¹ƒ cakkhussa Ä• rÄ• moti cakkhu __rÅ«pÄ• rÄ• maá¹ƒ_. rÅ«pe ratanti __rÅ«parataá
Ä• moditaá¹ƒ pamoditanti __rÅ«pasamuditaá¹ƒ. danta_nti nibbisevanaá¹ƒ. __gutta_nti gopit
á¹-hapitarakkhaá¹ƒ. __saá¹ƒvuta_nti pihitaá¹ƒ. __saá¹ƒvarÄ• yÄ• _ti pidhÄ• natthÄ• ya.

<210> __paricÄ• ritapubbo_ti abhiramitapubbo. __rÅ«papariá¸·Ä• ha_nti rÅ«paá¹ƒ Ä• rabb
uppajjanapariá¸·Ä• haá¹ƒ. __imassa pana te, mÄ• gaá¹‡á¸• iya, kimassa vacanÄ«ya_nti ima
pariggaá¹‡hitvÄ• arahattappattassa khÄ«á¹‡Ä• savassa tayÄ• kiá¹ƒ vacanaá¹ƒ vattabbaá¹
mariyÄ• dakÄ• rakoti idaá¹ƒ vattabbaá¹ƒ, na vattabbanti pucchati. __na kiÃ±ci, bho gotamÄ
kiÃ±ci vattabbaá¹ƒ natthi. sesadvÄ• resupi eseva nayo.

<211> idÄ• ni yasmÄ• tayÄ• paÃ±cakkhandhe pariggahetvÄ• arahattappattassa khÄ«á¹‡
natthi, ahaÃ±ca paÃ±cakkhandhe pariggahetvÄ• \Ee III 214/ sabbaÃ±Ã±utaá¹ƒ patto, tasm
vattabboti dassetuá¹ƒ __ahaá¹ƒ kho panÄ• _tiÄ• dimÄ• ha. __tassa mayhaá¹ƒ mÄ• gaá¹‡á¸
sampattiá¹ƒ dassento Ä• ha. tattha __vassiko_tiÄ• dÄ«su yattha sukhaá¹ƒ hoti vassakÄ• le
ayaá¹ƒ vassiko. itaresupi eseva nayo. ayaá¹ƒ panettha vacanattho --- vassaá¹ƒ vÄ• so vass
arahatÄ«ti __vassiko_. itaresupi eseva nayo.

tattha vassiko pÄ• sÄ• do nÄ• tiucco hoti nÄ• tinÄ«co, dvÄ• ravÄ• tapÄ• nÄ• nipissa nÄ• ti
bhÅ«mattharaá¹‡apaccattharaá¹‡akhajjabhojjÄ• nipettha missakÄ• neva vaá¹-á¹-anti. hema
bhittiyopi nÄ«cÄ• honti, dvÄ• ravÄ• tapÄ• nÄ• ni tanukÄ• ni sukhumacchiddÄ• ni. uá¹‡hapa
bhittiniyÅ«hÄ• ni nÄ«harÄ«yanti. bhÅ«mattharaá¹‡apaccattharaá¹‡anivÄ• sanapÄ• rupanÄ
kambalÄ• dÄ«ni vaá¹-á¹-anti. khajjabhojjaá¹ƒ siniddhaá¹ƒ kaá¹-ukasannissitaÃ±ca. gimhike
uccÄ• honti. dvÄ• ravÄ• tapÄ• nÄ• ni panettha bahÅ«ni vipulajÄ• lÄ• ni bhavanti. bhÅ«mat
dukÅ«lamayÄ• ni vaá¹-á¹-anti, khajjabhojjÄ• ni madhurarasasÄ«tavÄ«riyÄ• ni. vÄ• tapÄ• na
cÄ• á¹-iyo á¹-hapetvÄ• udakassa pÅ«retvÄ• nÄ«luppalÄ• dÄ«hi saÃ±chÄ• denti. tesu tesu
III 150/ karonti, yehi deve vassante viya udakadhÄ• rÄ• nikkhamanti.

bodhisattassa pana aá¹-á¹-hasatasuvaá¹‡á¹‡aghaá¹-e ca rajataghaá¹-e ca gandhodakassa
nÄ«luppalagacchake katvÄ• sayanaá¹ƒ parivÄ• retvÄ• á¹-hapayiá¹ƒsu. mahantesu lohakaa
gandhakalalaá¹ƒ pÅ«retvÄ• nÄ«luppalapadumapuá¹‡á¸• arÄ«kÄ• ni ropetvÄ• utuggahaá¹‡
á¹-hapesuá¹ƒ. sÅ«riyarasmÄ«hi pupphÄ• ni pupphanti. nÄ• nÄ• vidhÄ• bhamaragaá¹‡Ä• p
rasaá¹ƒ gaá¹‡hantÄ• vicaranti. pÄ• sÄ• do atisugandho hoti. yamakabhittiyÄ• antare lohan
navabhÅ«mikapÄ• sÄ• dassa upari Ä• kÄ• saá¹…gaá¹‡e ratanamaá¹‡á¸• apamatthake suk
baddhaá¹ƒ ahosi. ekasmiá¹ƒ á¹-hÄ• ne sukkhamahiá¹ƒsacammaá¹ƒ pasÄ• reti. bodhisattass
mahiá¹ƒsacamme pÄ• sÄ• á¹‡aguá¸·e khipanti, meghathanitasaddo viya hoti. heá¹-á¹-hÄ• y
udakaá¹ƒ abhiruhitvÄ• jÄ• lamatthake patati, vassapatanasalilaá¹ƒ viya hoti. tadÄ• bodhisa
nivÄ• seti, nÄ«lapaá¹-aá¹ƒ pÄ• rupati, nÄ«lapasÄ• dhanaá¹ƒ pasÄ• dheti. parivÄ• rÄ• pissa

cattÄ• lÄ«sanÄ• á¹-akasahassÄ• ni nÄ«lavatthÄ• bharaá¹‡Ä• neva nÄ«lavilepanÄ• ni hutvÄ
ratanamaá¹‡á¸• apaá¹ƒ gacchanti. divasabhÄ• gaá¹ƒ udakakÄ«á¸·aá¹ƒ kÄ«á¸·anto sÄ«talaá

pÄ• sÄ• dassa catÅ«su disÄ• su cattÄ• ro sarÄ• honti. divÄ• kÄ• le nÄ• nÄ• vaá¹‡á¹‡asak
\Ne III 155/ vuá¹-á¹-hÄ• ya viravamÄ• nÄ• pÄ• sÄ• damatthakena pacchimasaraá¹ƒ gaccha
vuá¹-á¹-hÄ• ya pÄ• cÄ«nasaraá¹ƒ, uttarasarato dakkhiá¹‡asaraá¹ƒ, dakkhiá¹‡asarato uttara
antaravassasamayo viya hoti. hemantikapÄ• sÄ• do pana paÃ±cabhÅ«miko ahosi, vassikap

__nippurisehÄ«_ti purisavirahitehi. na kevalaÃ±cettha tÅ«riyÄ• neva nippurisÄ• ni, sabbaá¹
nippurisÄ• neva \Ee III 216/. dovÄ• rikÄ• pi itthiyova, nhÄ• panÄ• diparikammakarÄ• pi itthiy
``tathÄ• rÅ«paá¹ƒ issariyasukhasampattiá¹ƒ anubhavamÄ• nassa purisaá¹ƒ disvÄ• parisaá
puttassa \Be III 151/ mÄ• ahosÄ«â€™â€™ ti sabbakiccesu itthiyova á¹-hapesi. __tÄ• ya ra
idaá¹ƒ catutthajjhÄ• nikaphalasamÄ• pattiratiá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<212> __gahapati vÄ• gahapatiputto vÄ• _ti ettha yasmÄ• khattiyÄ• naá¹ƒ setacchattasm
mahÄ• ca nesaá¹ƒ papaÃ±co, brÄ• hmaá¹‡Ä• mantehi atittÄ• mante gavesantÄ• vicaran
muddÄ• gaá¹‡anamattaá¹ƒ uggahitakÄ• lato paá¹-á¹-hÄ• ya sampattiá¹ƒyeva anubhavanti,
aggahetvÄ• ``gahapati vÄ• gahapatiputto vÄ• â€™â€™ ti Ä• ha. __Ä• vaá¹-á¹-eyyÄ• _ti m
bhaveyyÄ• ti attho. __abhikkantatarÄ• _ti visiá¹-á¹-hatarÄ• . __paá¹‡Ä«tatarÄ• _ti atappaka
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``kusaggenudakamÄ• dÄ• ya, samudde udakaá¹ƒ mine.

evaá¹ƒ mÄ• nusakÄ• kÄ• mÄ• , dibbakÄ• mÄ• na santikeâ€™â€™ ti || (J II 21.389) ---

__samadhigayha tiá¹-á¹-hatÄ«_ti dibbasukhaá¹ƒ gaá¹‡hitvÄ• tato visiá¹-á¹-hatarÄ• hutvÄ•

opammasaá¹ƒsandanaá¹ƒ panettha evaá¹ƒ veditabbaá¹ƒ --- gahapatissa paÃ±cahi kÄ• ma
samaá¹…gÄ«bhÅ«takÄ• lo viya bodhisattassa tÄ«su pÄ• sÄ• desu cattÄ• lÄ«sasahassaitth
sucaritaá¹ƒ pÅ«retvÄ• sagge nibbattakÄ• lo viya bodhisattassa abhinikkhamanaá¹ƒ katvÄ•
sabbaÃ±Ã±utaá¹ƒ paá¹-ividdhakÄ• lo \Ee III 217/, tassa nandanavane sampattiá¹ƒ anubhav
tathÄ• gatassa catutthajjhÄ• nikaphalasamÄ• pattiratiyÄ• vÄ«tivattanakÄ• lo, tassa mÄ• nu
kÄ• maguá¹‡Ä• naá¹ƒ \Ne III 156/ apatthanakÄ• lo viya tathÄ• gatassa catutthajjhÄ• nikaph
vÄ«tinÄ• mentassa hÄ«najanasukhassa apatthanakÄ• loti.

<213> __sukhÄ«_ti paá¹-hamaá¹ƒ dukkhito pacchÄ• sukhito assa. __serÄ«_ti paá¹-hamaá
serÄ« ekako bhaveyya. __sayaá¹ƒvasÄ«_ti paá¹-hamaá¹ƒ vejjassa vase vattamÄ• no vejjen
nisÄ«di, nipajjÄ• ti vutte nipajji, bhuÃ±jÄ• ti vutte bhuÃ±ji, pivÄ• ti vutte pivi, pacchÄ• sayaá

__yena kÄ• maá¹ƒ_ \Be III 152/ __gamo_ti paá¹-hamaá¹ƒ icchiticchitaá¹-á¹-hÄ• naá¹ƒ gantu
roge vÅ«pasante vanadassana-giridassana-pabbatadassanÄ• dÄ«supi yenakÄ• maá¹ƒ gam
gantuá¹ƒ icchati, tattha tattheva gaccheyya.

etthÄ• pi idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- purisassa kuá¹-á¹-hikÄ• lo viya hi bodhisattas
vasanakÄ• lo, aá¹…gÄ• rakapallaá¹ƒ viya ekaá¹ƒ kÄ• mavatthu, dve kapallÄ• ni viya dve va
devaraÃ±Ã±o aá¸• á¸• hateyyakoá¹-iyÄ• ni aá¹…gÄ• rakapallÄ• ni viya aá¸• á¸• hatiyanÄ• á
vaá¹‡amukhÄ• ni tacchetvÄ• aá¹…gÄ• rakapalle paritÄ• panaá¹ƒ viya vatthupaá¹-isevanaá
arogakÄ• lo viya kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• nikkhan
catutthajjhÄ• nikaphalasamÄ• pattiratiyÄ• vÄ«tivattanakÄ• lo, aÃ±Ã±aá¹ƒ kuá¹-á¹-hipurisaá
viya tÄ• ya ratiyÄ• vÄ«tinÄ• mentassa hÄ«najanaratiyÄ• apatthanakÄ• loti.

<214> __upahatindriyo_ti \Ee III 218/ kimirakuá¹-á¹-hena nÄ• ma upahatakÄ• yappasÄ• do
upahatapaÃ±Ã±indriyÄ• . te yathÄ• so upahatakÄ• yindriyo kuá¹-á¹-hÄ« dukkhasamphassa
sukhamiti viparÄ«tasaÃ±Ã±aá¹ƒ paccalattha, evaá¹ƒ paÃ±Ã±indriyassa upahatattÄ• dukkha
sukhamiti viparÄ«tasaÃ±Ã±aá¹ƒ paccalatthuá¹ƒ.

<215> __asucitarÄ• ni cevÄ• _tiÄ• dÄ«su pakatiyÄ• va tÄ• ni asucÄ«ni ca duggandhÄ• ni
asucitarÄ• ni ceva duggandhatarÄ• ni ca pÅ«titarÄ• ni ca honti. __kÄ• cÄ«_ti tassa hi paritÄ
kaá¹‡á¸• Å«vantassa ca pÄ• á¹‡akÄ• anto pavisanti, duá¹-á¹-halohitaduá¹-á¹-hapubbÄ• pa
assÄ• damattÄ• hoti.

__Ä• rogyaparamÄ• _ti \Ne III 157/ gÄ• thÄ• ya ye keci dhanalÄ• bhÄ• vÄ• yasalÄ• bhÄ•
Ä• rogyaá¹ƒ tesaá¹ƒ paramaá¹ƒ uttamaá¹ƒ, natthi tato uttaritaro lÄ• bhoti, Ä• rogyaparamÄ•
jhÄ• nasukhaá¹ƒ vÄ• maggasukhaá¹ƒ vÄ• phalasukhaá¹ƒ vÄ• atthi, nibbÄ• naá¹ƒ tattha p
uttaritaraá¹ƒ sukhanti nibbÄ• naá¹ƒ paramaá¹ƒ sukhaá¹ƒ. __aá¹-á¹-haá¹…giko maggÄ• na_
pubbabhÄ• gagamaneneva amatagÄ• mÄ«naá¹ƒ aá¹-á¹-haá¹…giko khemo, natthi tato khem
maggo. atha vÄ• __khemaá¹ƒ amatagÄ• mina_nti ettha khemantipi amatantipi nibbÄ• nass
puthusamaá¹‡abrÄ• hmaá¹‡Ä• parappavÄ• dÄ• khemagÄ• mino ca amatagÄ• mino cÄ• ti
tesaá¹ƒ khemaamatagÄ• mÄ«naá¹ƒ maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko paramo uttamoti ayan

<216> __Ä• cariyapÄ• cariyÄ• na_nti Ä• cariyÄ• naÃ±ceva Ä• cariyÄ• cariyÄ• naÃ±ca. __s
ekanÄ• á¸·iyÄ• mitaá¹ƒ viya ekatulÄ• ya tulitaá¹ƒ viya sadisaá¹ƒ hoti ninnÄ• nÄ• karaá¹‡aá
pÄ• á¹‡iá¹ƒ heá¹-á¹-hÄ• otÄ• rento majjati --- ``idaá¹ƒ taá¹ƒ, bho gotama, Ä• rogyaá¹ƒ, idaá
nibbÄ• naâ€™â€™ nti kÄ• lena sÄ«saá¹ƒ kÄ• lena uraá¹ƒ parimajjanto evamÄ• ha.

<217> __cheka_nti sampannaá¹ƒ. __sÄ• huá¸·icÄ«renÄ• _ti kÄ• á¸·akehi eá¸·akalomehi ka
saá¹…kÄ• racoá¸·akenÄ• tipi vadanti. __vÄ• caá¹ƒ nicchÄ• reyyÄ• _ti kÄ• lena dasÄ• ya kÄ

parimajjanto nicchÄ• reyya, vadeyyÄ• ti attho. __pubbakehesÄ• _ti pubbakehi esÄ• . vipass
... kassapopi bhagavÄ• catuparisamajjhe nisinno imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si, ``atthanissita
mahÄ• jano uggaá¹‡hi. satthari parinibbute aparabhÄ• ge paribbÄ• jakÄ• naá¹ƒ antaraá¹ƒ p
potthakagataá¹ƒ katvÄ• padadvayameva rakkhituá¹ƒ sakkhiá¹ƒsu. tenÄ• ha --- __sÄ• etara
puthujjanagÄ• thÄ• _ti.

<218> rogova bhÅ«toti __rogabhÅ«to_. sesapadesupi eseva nayo. __ariyaá¹ƒ cakkhu_nti p
vipassanÄ• Ã±Ä• á¹‡aÃ±ceva maggaÃ±Ä• á¹‡aÃ±ca. __pahotÄ«_ti samattho. __bhesajjaá¹
uddhaá¹ƒvirecanaá¹ƒ adhovirecanaá¹ƒ aÃ±janaÃ±cÄ• ti bhesajjaá¹ƒ kareyya.

<219> __na cakkhÅ«ni uppÄ• deyyÄ• _ti yassa hi antarÄ• pittasemhÄ• dipaliveá¹-hena \E
\Ne III 158/ upahato hoti, so chekaá¹ƒ vejjaá¹ƒ Ä• gamma sappÄ• yabhesajjaá¹ƒ sevanto ca
jaccandhassa pana \Be III 154/ mÄ• tukucchiyaá¹ƒyeva vinaá¹-á¹-hÄ• ni, tasmÄ• so na labh
cakkhÅ«ni uppÄ• deyyÄ• â€™â€™ ti.

<220> dutiyavÄ• re __jaccandho_ti jÄ• takÄ• lato paá¹-á¹-hÄ• ya pittÄ• dipaliveá¹-hena and
tasmiá¹ƒ pubbe vutte. __amittatopi daheyyÄ• _ti amitto me ayanti evaá¹ƒ amittato á¹-hapeyy
nayo. __iminÄ• cittenÄ• _ti vaá¹-á¹-e anugatacittena. __tassa me upÄ• dÄ• napaccayÄ• _t
paccayÄ• kÄ• ro kathito, vaá¹-á¹-aá¹ƒ vibhÄ• vitaá¹ƒ.

<221> __dhammÄ• nudhamma_nti dhammassa anudhammaá¹ƒ anucchavikaá¹ƒ paá¹-ipad
sallÄ• _ti paÃ±cakkhandhe dasseti. __upÄ• dÄ• nanirodhÄ• _ti vivaá¹-á¹-aá¹ƒ dassento Ä•
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mÄ• gaá¹‡á¸• iyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sandakasuttavaá¹‡á¹‡anÄ•

<223> __evaá¹ƒ_ \Ne III 159/ __me suta_nti sandakasuttaá¹ƒ. tattha __pilakkhaguhÄ• ya_n
dvÄ• re pilakkharukkho ahosi, tasmÄ• pilakkhaguhÄ• tveva saá¹…khaá¹ƒ gatÄ• . __paá¹-is
vivekato vuá¹-á¹-hito. __devakatasobbho_ti vassodakeneva tinnaá¹-á¹-hÄ• ne jÄ• to mahÄ•
__guhÄ• dassanÄ• yÄ• _ti ettha __guhÄ• _ti paá¹ƒsuguhÄ• . sÄ• unname \Ee III 221/ udak
ekato umaá¹…gaá¹ƒ katvÄ• khÄ• á¹‡uke ca paá¹ƒsuÃ±ca nÄ«haritvÄ• anto thambhe ussÄ
padaracchannagehasaá¹…khepena katÄ• , tattha te paribbÄ• jakÄ• vasanti. sÄ• vassÄ• n
tiá¹-á¹-hati, nidÄ• ghe tattha vasanti. taá¹ƒ sandhÄ• ya ``guhÄ• dassanÄ• yÄ• â€™â€™ ti Ä
vihÄ• radassanatthaÃ±hi anamataggiyaá¹ƒ paccavekkhitvÄ• samuddapabbatadassanattha

vaá¹-á¹-atÄ«ti.

__unnÄ• diniyÄ• _ti \Be III 155/ uccaá¹ƒ nadamÄ• nÄ• ya. evaá¹ƒ nadamÄ• nÄ• ya cassÄ•
disÄ• su patthaá¹-avasena mahÄ• saddoti uccÄ• saddamahÄ• saddo, tÄ• ya __uccÄ• sadd
paribbÄ• jakÄ• naá¹ƒ pÄ• tova uá¹-á¹-hÄ• ya kattabbaá¹ƒ nÄ• ma cetiyavattaá¹ƒ vÄ• bodhi
Ä• cariyupajjhÄ• yavattaá¹ƒ vÄ• yonisomanasikÄ• ro vÄ• natthi. tena te pÄ• tova uá¹-á¹-hÄ
sÄ• yaá¹ƒ vÄ• kathÄ• ya phÄ• sukatthÄ• ya sannipatitÄ• ``imassa hattho sobhaá¹‡o imass
aÃ±Ã±amaÃ±Ã±assa hatthapÄ• dÄ• dÄ«ni vÄ• Ä• rabbha itthipurisadÄ• rakadÄ• rikÄ• vaá
kÄ• massÄ• dabhavassÄ• dÄ• divatthuá¹ƒ Ä• rabbha kathaá¹ƒ paá¹-á¹-hapetvÄ• anupubbe
tiracchÄ• nakathaá¹ƒ kathenti. sÄ• hi aniyyÄ• nikattÄ• saggamokkhamaggÄ• naá¹ƒ tiracch
__tiracchÄ• nakathÄ• _. tattha rÄ• jÄ• naá¹ƒ Ä• rabbha ``mahÄ• sammato mandhÄ• tÄ• dh
evaá¹ƒmahÄ• nubhÄ• voâ€™â€™ tiÄ• dinÄ• nayena pavattÄ• kathÄ• __rÄ• jakathÄ• _. e

tesu ``asuko rÄ• jÄ• abhirÅ«po dassanÄ«yoâ€™â€™ tiÄ• dinÄ• \Ee III 222/ nayena geha
tiracchÄ• nakathÄ• hoti. ``sopi nÄ• ma evaá¹ƒ mahÄ• nubhÄ• vo khayaá¹ƒ gatoâ€™â€™ t
kammaá¹-á¹-hÄ• nabhÄ• ve tiá¹-á¹-hati. coresupi ``mÅ«ladevo evaá¹ƒmahÄ• nubhÄ• vo, me
evaá¹ƒmahÄ• nubhÄ• voâ€™â€™ ti tesaá¹ƒ \Ne III 160/ kammaá¹ƒ paá¹-icca aho sÅ«rÄ• ti
tiracchÄ• nakathÄ• . yuddhepi bhÄ• ratayuddhÄ• dÄ«su ``asukena asuko evaá¹ƒ mÄ• rito e
kÄ• massÄ• davaseneva kathÄ• tiracchÄ• nakathÄ• . ``tepi nÄ• ma khayaá¹ƒ gatÄ• â€™â€
sabbattha kathÄ• kammaá¹-á¹-hÄ• nameva hoti. apica annÄ• dÄ«su ``evaá¹ƒ vaá¹‡á¹‡avar
rasavantaá¹ƒ phassasampannaá¹ƒ khÄ• dimha bhuÃ±jimha pivimha paribhuÃ±jimhÄ• â€™â
kathetuá¹ƒ na vaá¹-á¹-ati, sÄ• tthakaá¹ƒ pana katvÄ• --- ``pubbe evaá¹ƒ vaá¹‡á¹‡Ä• disamp
pÄ• naá¹ƒ vatthaá¹ƒ sayanaá¹ƒ mÄ• laá¹ƒ gandhaá¹ƒ sÄ«lavantÄ• naá¹ƒ adamha, cetiye pÄ
kathetuá¹ƒ vaá¹-á¹-ati.

__Ã±Ä• tikathÄ• dÄ«supi_ ``amhÄ• kaá¹ƒ Ã±Ä• takÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ•
yÄ• nehi carimhÄ• â€™â€™ ti vÄ• assÄ• davasena vattuá¹ƒ na vaá¹-á¹-ati, sÄ• tthakaá¹ƒ p
Ã±Ä• takÄ• khayaá¹ƒ gatÄ• â€™â€™ ti vÄ• ``pubbe mayaá¹ƒ evarÅ«pÄ• upÄ• hanÄ• sa
kathetabbÄ• . __gÄ• makathÄ• pi_ suniviá¹-á¹-hadunniviá¹-á¹-hasubhikkhadubbhikkhÄ• diva
``asukagÄ• mavÄ• sino sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ• evaá¹ƒ assÄ• davasena na vaá
katvÄ• saddhÄ• pasannÄ• ti \Be III 156/ vÄ• khayavayaá¹ƒ gatÄ• ti vÄ• vattuá¹ƒ vaá¹-á¹-
__nigamanagarajanapadakathÄ• supi_ eseva nayo. __itthikathÄ• pi_ vaá¹‡á¹‡asaá¹‡á¹-hÄ•
assÄ• davasena na vaá¹-á¹-ati, saddhÄ• pasannÄ• khayaá¹ƒ gatÄ• ti evameva vaá¹-á¹-ati.
223/ nandimitto nÄ• ma yodho sÅ«ro ahosÄ«ti assÄ• davaseneva na vaá¹-á¹-ati, saddho pa
gatoti evameva vaá¹-á¹-ati. __visikhÄ• kathÄ• pi_ asukÄ• visikhÄ• suniviá¹-á¹-hÄ• dunnivi
samatthÄ• ti assÄ• davaseneva na vaá¹-á¹-ati, saddhÄ• pasannÄ• khayaá¹ƒ gatÄ• icceva

__kumbhaá¹-á¹-hÄ• nakathÄ• _ti kumbhaá¹-á¹-hÄ• naudakatitthakathÄ• vÄ• vuccati kumb

``pÄ• sÄ• dikÄ• naccituá¹ƒ gÄ• yituá¹ƒ chekÄ• â€™â€™ ti assÄ• davasena na vaá¹-á¹-ati,
nayeneva vaá¹-á¹-ati. __pubbapetakathÄ• _ti atÄ«taÃ±Ä• tikathÄ• . tattha vattamÄ• naÃ±Ä•
vinicchayo.

__nÄ• nattakathÄ• _ti purimapacchimakathÄ• vimuttÄ• avasesÄ• nÄ• nÄ• sabhÄ• vÄ• ni
__lokakkhÄ• yikÄ• _ti \Ne III 161/ ayaá¹ƒ loko kena nimmito, asukena nÄ• ma nimmito, kÄ•
setattÄ• , bakÄ• rattÄ• lohitassa rattattÄ• ti evamÄ• dikÄ• lokÄ• yatavitaá¹‡á¸• asallÄ• pa

__samuddakkhÄ• yikÄ• _ nÄ• ma kasmÄ• samuddo sÄ• garo, sÄ• garadevena khaá¹‡itat
hatthamuddÄ• ya niveditattÄ• samuddoti evamÄ• dikÄ• niratthakÄ• samuddakkhÄ• yikaka
yaá¹ƒ vÄ• taá¹ƒ vÄ• niratthakakÄ• raá¹‡aá¹ƒ vatvÄ• pavattitakathÄ• __itibhavÄ• bhavaka
sassataá¹ƒ, abhavoti ucchedaá¹ƒ. bhavoti vaá¸• á¸• hi, abhavoti \Ee III 224/ hÄ• ni. bhavoti
abhavoti attakilamatho. iti imÄ• ya chabbidhÄ• ya itibhavÄ• bhavakathÄ• ya saddhiá¹ƒ bÄ•
nÄ• ma hoti. evarÅ«piá¹ƒ tiracchÄ• nakathaá¹ƒ kathentiyÄ• nisinno hoti.

tato sandako paribbÄ• jako te paribbÄ• jake oloketvÄ• --- ``ime paribbÄ• jakÄ• ativiya aÃ±
agÄ• ravÄ• appatissÄ• , mayaÃ±ca samaá¹‡assa \Be III 157/ gotamassa pÄ• tubhÄ• vato
khajjopanakÅ«pamÄ• jÄ• tÄ• , lÄ• bhasakkÄ• ropi no parihÄ«no. sace pana imaá¹ƒ á¹-hÄ•
gotamasÄ• vako vÄ• gihiupaá¹-á¹-hÄ• kopi vÄ• ssa Ä• gaccheyya, ativiya lajjanÄ«yaá¹ƒ bh
pana parisajeá¹-á¹-hakasseva upari Ä• rohatÄ«â€™â€™ ti ito cito ca vilokento theraá¹ƒ add
__addasÄ• kho sandako paribbÄ• jako ... pe ... tuá¹‡hÄ« ahesu_nti.

tattha __saá¹‡á¹-hapesÄ«_ti sikkhÄ• pesi, vajjamassÄ• paá¹-icchÄ• desi. yathÄ• suá¹-á¹-
naá¹ƒ á¹-hapesi. yathÄ• nÄ• ma parisamajjhaá¹ƒ pavisanto puriso vajjapaá¹-icchÄ• danatth
saá¹‡á¹-hapeti, pÄ• rupanaá¹ƒ saá¹‡á¹-hapeti, rajokiá¹‡á¹‡aá¹-á¹-hÄ• naá¹ƒ puÃ±chati, eva
vajjapaá¹-icchÄ• danatthaá¹ƒ ``appasaddÄ• bhontoâ€™â€™ ti sikkhÄ• pento yathÄ• suá¹-
naá¹ƒ á¹-hapesÄ«ti attho. __appasaddakÄ• mÄ• _ti appasaddaá¹ƒ icchanti, ekakÄ• nisÄ«d
na gaá¹‡asaá¹…gaá¹‡ikÄ• ya yÄ• penti. __appasaddavinÄ«tÄ• _ti appasaddena niravena b
__appasaddassa_ \Ee III 225/ __vaá¹‡á¹‡avÄ• dino_ti yaá¹ƒ á¹-hÄ• naá¹ƒ appasaddaá¹ƒ ni
vaá¹‡á¹‡avÄ• dino. __upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• _ti idhÄ• gantabbaá¹ƒ maÃ±

kasmÄ• panesa therassa upasaá¹…kamanaá¹ƒ paccÄ• sÄ«satÄ«ti. attano vuddhiá¹ƒ patth
III 162/ kira buddhesu vÄ• buddhasÄ• vakesu vÄ• attano santikaá¹ƒ Ä• gatesu --- ``ajja am
samaá¹‡o gotamo Ä• gato, sÄ• riputto Ä• gato, na kho panete yassa vÄ• tassa vÄ• santika
amhÄ• kaá¹ƒ uttamabhÄ• vaâ€™â€™ nti attano upaá¹-á¹-hÄ• kÄ• naá¹ƒ santike attÄ• naá¹
á¹-hapenti. bhagavatopi upaá¹-á¹-hÄ• ke gaá¹‡hituá¹ƒ vÄ• yamanti. te kira bhagavato upaá¹
vadanti --- ``tumhÄ• kaá¹ƒ satthÄ• bhavaá¹ƒ gotamopi gotamassa sÄ• vakÄ• pi amhÄ• kaá
mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samaggÄ• . tumhe pana amhe akkhÄ«hi passituá¹ƒ na iccha

karotha, kiá¹ƒ vo amhehi aparaddhaâ€™â€™ nti. appekacce manussÄ• --- ``buddhÄ• pi et
gacchanti, kiá¹ƒ amhÄ• kaâ€™â€™ nti tato paá¹-á¹-hÄ• ya te disvÄ• nappamajjanti. __tuá¹
parivÄ• retvÄ• nissaddÄ• nisÄ«diá¹ƒsu.

<224> __svÄ• gataá¹ƒ bhoto Ä• nandassÄ• _ti suÄ• gamanaá¹ƒ bhoto Ä• nandassa. bhava
gate sokoti \Be III 158/ dÄ«peti. __cirassaá¹ƒ kho_ti piyasamudÄ• cÄ• ravacanametaá¹ƒ. th
kÄ• laá¹ƒ paribbÄ• jakÄ• rÄ• maá¹ƒ cÄ• rikatthÄ• ya gacchatÄ«ti purimagamanaá¹ƒ gahetv
vatvÄ• na mÄ• natthaddho hutvÄ• nisÄ«di, attano pana Ä• sanÄ• vuá¹-á¹-hÄ• ya taá¹ƒ Ä•
theraá¹ƒ Ä• sanena nimantento __nisÄ«datu bhavaá¹ƒ Ä• nando, idamÄ• sanaá¹ƒ paÃ±Ã±a

__antarÄ• kathÄ• _ \Ee III 226/ __vippakatÄ• _ti nisinnÄ• naá¹ƒ vo Ä• rambhato paá¹-á¹-hÄ
etasmiá¹ƒ antare kÄ• nÄ• ma kathÄ• vippakatÄ• , mamÄ• gamanapaccayÄ• katamÄ• ka
pucchati.

atha paribbÄ• jako ``niratthakakathÄ• va esÄ• nissÄ• rÄ• vaá¹-á¹-asannissitÄ• , na tumhÄ
vattabbataá¹ƒ arahatÄ«â€™â€™ ti dÄ«pento __tiá¹-á¹-hatesÄ• , bho_tiÄ• dimÄ• ha. __nesÄ
sotukÄ• mo bhavissati, pacchÄ• pesÄ• kathÄ• na dullabhÄ• bhavissati, amhÄ• kaá¹ƒ pan
pana Ä• gamanaá¹ƒ labhitvÄ• aÃ±Ã±adeva sukÄ• raá¹‡aá¹ƒ kathaá¹ƒ sotukÄ• mamhÄ• ti
yÄ• canto __sÄ• dhu vata bhavantaá¹ƒ ye vÄ• _tiÄ• dimÄ• ha. tattha __Ä• cariyake_ti Ä• ca
__anassÄ• sikÄ• nÄ«_ti assÄ• savirahitÄ• ni. __sasakka_nti ekaá¹ƒsatthe nipÄ• to, viÃ±Ã±a
III 163/ na vaseyyÄ• ti attho. __vasanto ca nÄ• rÄ• dheyyÄ• _ti na sampÄ• deyya, na paripÄ
__Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusala_nti kÄ• raá¹‡abhÅ«taá¹ƒ anavajjaá¹-á¹-hena kusalaá¹ƒ d

<225> __idhÄ• _ti imasmiá¹ƒ loke. __natthi dinna_ntiÄ• dÄ«ni sÄ• leyyakasutte (MN I 440)
__cÄ• tumahÄ• bhÅ«tiko_ti catumahÄ• bhÅ«tamayo. __pathavÄ« pathavÄ«kÄ• ya_nti ajjha
bÄ• hirapathavÄ«dhÄ• tuá¹ƒ. __anupetÄ«_ti \Ee III 227/ anuyÄ• ti. __anupagacchatÄ«_ti ta
anugacchatÄ«tipi attho, ubhayenÄ• pi upeti upagacchatÄ«ti dasseti. Ä• pÄ• dÄ«supi eseva
manacchaá¹-á¹-hÄ• ni indriyÄ• ni Ä• kÄ• saá¹ƒ pakkhandanti. __Ä• sandipaÃ±camÄ• _ti nip
maÃ±co ceva, cattÄ• ro maÃ±capÄ• de gahetvÄ• á¹-hitÄ• cattÄ• ro purisÄ• cÄ• ti attho. __
susÄ• nÄ• . __padÄ• nÄ«_ti ayaá¹ƒ evaá¹ƒ sÄ«lavÄ• ahosi, evaá¹ƒ dussÄ«lotiÄ• dinÄ• na
guá¹‡apadÄ• ni. sarÄ«rameva vÄ• ettha padÄ• nÄ«ti adhippetaá¹ƒ. __kÄ• potakÄ• nÄ«_ti
pÄ• rÄ• vatapakkhavaá¹‡á¹‡Ä• nÄ«ti attho.

__bhassantÄ• _ti bhasmantÄ• , ayameva vÄ• pÄ• á¸·i. __Ä• hutiyo_ti yaá¹ƒ paheá¹‡akasa
dinnadÄ• naá¹ƒ, sabbaá¹ƒ taá¹ƒ chÄ• rikÄ• vasÄ• nameva hoti, na tato paraá¹ƒ phaladÄ• y
attho. __dattupaÃ±Ã±atta_nti dattÅ«hi bÄ• lamanussehi paÃ±Ã±attaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hot
abuddhÄ«hi paÃ±Ã±attamidaá¹ƒ dÄ• naá¹ƒ, na paá¹‡á¸• itehi. bÄ• lÄ• denti, paá¹‡á¸• itÄ•
__atthikavÄ• da_nti atthi dinnaá¹ƒ dinnaphalanti imaá¹ƒ atthikavÄ• daá¹ƒyeva vadanti tesaá

musÄ• vilÄ• po. __bÄ• le_ \Ee III 228/ __ca paá¹‡á¸• ite cÄ• _ti bÄ• lÄ• ca paá¹‡á¸• itÄ• c

__akatena me ettha kata_nti mayhaá¹ƒ akateneva samaá¹‡akammena ettha etassa samay
hoti, avusiteneva brahmacariyena vusitaá¹ƒ nÄ• ma hoti. __etthÄ• _ti etasmiá¹ƒ samaá¹‡ad
ativiya samÄ• , samena vÄ• guá¹‡ena samÄ• . __sÄ• maÃ±Ã±aá¹ƒ pattÄ• _ti samÄ• nabh

<226> __karato_tiÄ• dÄ«ni apaá¹‡á¹‡akasutte vuttÄ• ni. __tathÄ• natthi hetÅ«_tiÄ• dÄ«ni

<228> catutthabrahmacariyavÄ• se \Ne III 164/ __akaá¹-Ä• _ti akatÄ• . __akaá¹-avidhÄ• _t
karohÄ«ti kenaci kÄ• rÄ• pitÄ• na hontÄ«ti attho. __animmitÄ• _ti iddhiyÄ• pi na nimmitÄ•
animmÄ• pitÄ• . keci animmitabbÄ• ti padaá¹ƒ vadanti, taá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-
sandissati. __vaÃ±jhÄ• _ti vaÃ±jhapasuvaÃ±jhatÄ• lÄ• dayo viya aphalÄ• , kassaci ajanakÄ
pathavÄ«kÄ• yÄ• dÄ«naá¹ƒ rÅ«pÄ• dijanakabhÄ• vaá¹ƒ paá¹-ikkhipati. pabbatakÅ«á¹-Ä• v
__kÅ«á¹-aá¹-á¹-hÄ• . Ä«sikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• _ti muÃ±je Ä«sikÄ• viya á¹-hitÄ• . tatrÄ•
yamidaá¹ƒ jÄ• yatÄ«ti vuccati, taá¹ƒ muÃ±jato Ä«sikÄ• viya vijjamÄ• nameva nikkhamatÄ«
``esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ tipi \Ee III 229/ pÄ• á¹-ho, sunikhÄ• to esikatthambh
evaá¹ƒ á¹-hitÄ• ti attho. ubhayenapi tesaá¹ƒ vinÄ• sÄ• bhÄ• vaá¹ƒ dÄ«peti. __na iÃ±jantÄ«
á¹-hitattÄ• na calanti. __na vipariá¹‡Ä• mentÄ«_ti pakatiá¹ƒ na jahanti. __na aÃ±Ã±amaÃ±
byÄ• bÄ• dhentÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ na upahananti. __nÄ• la_nti na samatthÄ• .

__pathavÄ«kÄ• yo_tiÄ• dÄ«su \Be III 160/ pathavÄ«yeva pathavÄ«kÄ• yo, pathavÄ«samÅ«
jÄ«vasattamesu kÄ• yesu. __natthi hantÄ• vÄ• _ti hantuá¹ƒ vÄ• ghÄ• tetuá¹ƒ vÄ• sotuá¹ƒ
jÄ• nituá¹ƒ vÄ• jÄ• nÄ• petuá¹ƒ vÄ• samattho nÄ• ma natthÄ«ti dÄ«peti. __sattannaá¹ƒtve
muggarÄ• siÄ• dÄ«su pahaá¹-aá¹ƒ satthaá¹ƒ muggarÄ• siÄ• dÄ«naá¹ƒ antarena pavisati, e
antarena chiddena vivarena satthaá¹ƒ pavisati. tattha ``ahaá¹ƒ imaá¹ƒ jÄ«vitÄ• voropemÄ«
saÃ±Ã±Ä• mattameva hotÄ«ti dasseti. __yonipamukhasatasahassÄ• nÄ«_ti pamukhayonÄ«
uttamayonÄ«naá¹ƒ cuddasasatasahassÄ• ni aÃ±Ã±Ä• ni ca saá¹-á¹-hisatÄ• ni aÃ±Ã±Ä• ni
kammuno satÄ• nÄ«_ti paÃ±ca kammasatÄ• ni ca, kevalaá¹ƒ takkamattakena niratthakaá¹ƒ
__paÃ±ca ca kammÄ• ni tÄ«á¹‡i ca kammÄ• nÄ«_tiÄ• dÄ«supi eseva nayo. keci panÄ• hu
paÃ±cindriyavasena bhaá¹‡ati. __tÄ«á¹‡Ä«_ti kÄ• yakammÄ• divasenÄ• ti. __kamme ca aá
panassa kÄ• yakammaÃ±ca vacÄ«kammaÃ±ca kammanti laddhi, manokammaá¹ƒ upaá¸• á
__dvaá¹-á¹-hipaá¹-ipadÄ• _ti dvÄ• saá¹-á¹-hi paá¹-ipadÄ• ti vadati. __dvaá¹-á¹-hantarakapp
catusaá¹-á¹-hi antarakappÄ• nÄ• ma honti, ayaá¹ƒ pana aÃ±Ã±e dve ajÄ• nanto evamÄ• h
apaá¹‡á¹‡akasutte vitthÄ• ritÄ• .

__aá¹-á¹-ha purisabhÅ«miyo_ti mandabhÅ«mi khiá¸• á¸• Ä• bhÅ«mi vÄ«maá¹ƒsakabhÅ«m
samaá¹‡abhÅ«mi \Ne III 165/ jinabhÅ«mi pannabhÅ«mÄ«ti imÄ• aá¹-á¹-ha purisabhÅ«miyo
jÄ• tadivasato paá¹-á¹-hÄ• ya sattadivase sambÄ• dhaá¹-á¹-hÄ• nato nikkhantattÄ• sattÄ•

ayaá¹ƒ mandabhÅ«mÄ«ti vadati. ye pana duggatito Ä• gatÄ• honti, te abhiá¹‡haá¹ƒ rodanti
231/ ca. sugatito Ä• gatÄ• taá¹ƒ anussaritvÄ• anussaritvÄ• hasanti. ayaá¹ƒ khiá¸• á¸• Ä• b
mÄ• tÄ• pitÅ«naá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• gahe
padanikkhipanaá¹ƒ vÄ«maá¹ƒsakabhÅ«mi nÄ• ma. padasÄ• va gantuá¹ƒ samatthakÄ• lo uj
sikkhanakÄ• lo sekkhabhÅ«mi nÄ• ma. gharÄ• nikkhamma pabbajanakÄ• lo samaá¹‡abhÅ
jÄ• nanakÄ• lo jinabhÅ«mi nÄ• ma. bhikkhu ca pannako jino na kiÃ±ci Ä• hÄ• ti evaá¹ƒ alÄ•
pannabhÅ«mÄ«ti vadati.

__ekÅ«napaÃ±Ã±Ä• sa_ \Be III 161/ __Ä• jÄ«vasate_ti ekÅ«napaÃ±Ã±Ä• sa Ä• jÄ«vavutti
paribbÄ• jakapabbajjasatÄ• ni. __nÄ• gÄ• vÄ• sasate_ti nÄ• gamaá¹‡á¸• alasatÄ• ni. __vÄ
indriyasatÄ• ni. __tiá¹ƒse nirayasate_ti tiá¹ƒsa nirayasatÄ• ni. __rajodhÄ• tuyo_ti rajaokiraá
hatthapiá¹-á¹-hipÄ• dapiá¹-á¹-hÄ• dÄ«ni sandhÄ• ya vadati. __satta saÃ±Ã±Ä«gabbhÄ• _ti
oá¹-á¹-hagoá¹‡agadrabhaajapasumigamahiá¹ƒse sandhÄ• ya vadati. __asaÃ±Ã±Ä«gabbhÄ
sÄ• liyavagodhumamuggakaá¹…guvarakakudrÅ«sake sandhÄ• ya vadati. __nigaá¹‡á¹-higa
jÄ• tagabbhÄ• , ucchuveá¸·unaá¸·Ä• dayo sandhÄ• ya vadati. __satta devÄ• _ti bahÅ« devÄ
mÄ• nusÄ• pi \Ee III 232/ anantÄ• , so sattÄ• ti vadati. __satta pisÄ• cÄ• _ti pisÄ• cÄ• mah

__sarÄ• _ti mahÄ• sarÄ• . kaá¹‡á¹‡amuá¹‡á¸• a-rathakÄ• ra-anotatta-sÄ«hapapÄ• takuá¸·
gahetvÄ• vadati. __pavuá¹-Ä• _ti gaá¹‡á¹-hikÄ• . __papÄ• tÄ• _ti mahÄ• papÄ• tÄ• . __pap
khuddakapapÄ• tasatÄ• ni. __supinÄ• _ti mahÄ• supinÄ• . __supinasatÄ• nÄ«_ti khuddaka
__mahÄ• kappino_ti mahÄ• kappÄ• naá¹ƒ. ettha ekamhÄ• sarÄ• vassasate vassasate kus
nÄ«haritvÄ• nÄ«haritvÄ• sattakkhattuá¹ƒ tamhi sare nirudake kate eko mahÄ• kappoti vad
mahÄ• kappÄ• naá¹ƒ caturÄ• sÄ«tisatasahassÄ• ni khepetvÄ• bÄ• lÄ• ca paá¹‡á¸• itÄ• c
ayamassa laddhi. paá¹‡á¸• itopi kira antarÄ• sujjhituá¹ƒ na sakkoti, bÄ• lopi tato uddhaá¹ƒ

__sÄ«lenÄ• _ti \Ne III 166/ acelakasÄ«lena vÄ• aÃ±Ã±ena vÄ• yena kenaci. __vatenÄ• _
__tapenÄ• _ti tapokammena. aparipakkaá¹ƒ paripÄ• ceti nÄ• ma yo ``ahaá¹ƒ paá¹‡á¸• itoâ€
paripakkaá¹ƒ \Ee III 233/ phussa phussa byantiá¹ƒ karoti nÄ• ma yo ``ahaá¹ƒ bÄ• loâ€™â€
kÄ• laá¹ƒ atikkamitvÄ• yÄ• ti. __hevaá¹ƒ natthÄ«_ti evaá¹ƒ natthi. taÃ±hi ubhayampi na sal
__doá¹‡amite_ti doá¹‡ena mitaá¹ƒ viya. __sukhadukkhe_ti sukhadukkhaá¹ƒ. __pariyantakat
kÄ• lena katapariyanto. __natthi hÄ• yanavaá¸• á¸• hane_ti natthi hÄ• yanavaá¸• á¸• hanÄ•
paá¹‡á¸• itassa hÄ• yati, na bÄ• lassa vaá¸• á¸• hatÄ«ti attho. __ukkaá¹ƒsÄ• vakaá¹ƒse_ti u
hÄ• panavaá¸• á¸• hanÄ• namevetaá¹ƒ vevacanaá¹ƒ. idÄ• ni tamatthaá¹ƒ upamÄ• ya sÄ• d
nÄ• mÄ• _tiÄ• dimÄ• ha. tattha __suttaguá¸·e_ti veá¹-hetvÄ• katasuttaguá¸·aá¹ƒ. __nibbeá
pabbate vÄ• rukkhagge vÄ• á¹-hatvÄ• khittaá¹ƒ suttapamÄ• á¹‡ena nibbeá¹-hiyamÄ• naá
tattha tiá¹-á¹-hati na gacchati. evamevaá¹ƒ vuttakÄ• lato uddhaá¹ƒ na gacchatÄ«ti dasseti.

<229> __kimida_nti kimidaá¹ƒ tava aÃ±Ã±Ä• á¹‡aá¹ƒ, kiá¹ƒ sabbaÃ±Ã±u nÄ• ma tvanti eva

niyativÄ• de pakkhipanto __suÃ±Ã±aá¹ƒ me agÄ• ra_ntiÄ• dimÄ• ha.

<230> __anussaviko hotÄ«_ti anussavanissito hoti. __anussavasacco_ti savanaá¹ƒ saccat
__piá¹-akasampadÄ• yÄ• _ti vaggapaá¹‡á¹‡Ä• sakÄ• ya piá¹-akaganthasampattiyÄ• .

<232> __mando_ti mandapaÃ±Ã±o. __momÅ«ho_ti atimÅ«á¸·ho. __vÄ• cÄ• vikkhepaá¹ƒ Ä
vikkhepaá¹ƒ Ä• pajjati. kÄ«disaá¹ƒ? amarÄ• vikkhepaá¹ƒ, apariyantavikkhepanti attho. atha
amarÄ• nÄ• ma macchajÄ• ti. sÄ• ummujjananimmujjanÄ• divasena udake sandhÄ• vamÄ
ayampi vÄ• do ito cito ca sandhÄ• vati, gÄ• haá¹ƒ na upagacchatÄ«ti amarÄ• vikkhepoti vu
amarÄ• vikkhepaá¹ƒ.

__evantipi me no_tiÄ• dÄ«su idaá¹ƒ kusalanti puá¹-á¹-ho ``evantipi me noâ€™â€™ ti vadat
akusalanti vutte ``tathÄ• tipi me noâ€™â€™ ti vadati, kiá¹ƒ ubhayato aÃ±Ã±athÄ• ti vutte ``a
noâ€™â€™ ti vadati, tato tividhenÄ• pi na hotÄ«ti te laddhÄ«ti vutte ``notipi me \Ne III 167/
vadati, tato kiá¹ƒ no noti te laddhÄ«ti vutte ``no notipi me noâ€™â€™ ti vikkhepamÄ• pajjati
na tiá¹-á¹-hati. __nibbijja pakkamatÄ«_ti attanopi esa satthÄ• avassayo bhavituá¹ƒ na sakk
sakkhissatÄ«ti nibbinditvÄ• pakkamati. purimesupi anassÄ• sikesu eseva nayo.

<234> __sannidhikÄ• rakaá¹ƒ kÄ• me paribhuÃ±jitu_nti yathÄ• pubbe gihibhÅ«to sannidhi
paribhuÃ±jati, evaá¹ƒ tilataá¹‡á¸• ulasappinavanÄ«tÄ• dÄ«ni sannidhiá¹ƒ katvÄ• idÄ• ni pa
attho. nanu ca khÄ«á¹‡Ä• savassa vasanaá¹-á¹-hÄ• ne \Be III 163/ tilataá¹‡á¸• ulÄ• dayo pa
paÃ±Ã±Ä• yanti, na panesa te attano atthÄ• ya á¹-hapeti, aphÄ• sukapabbajitÄ• dÄ«naá¹ƒ
anÄ• gÄ• missa \Ee III 235/ kathanti. tassÄ• pi paÃ±ca kÄ• maguá¹‡Ä• sabbasova pahÄ«n
vicÄ• retvÄ• paribhuÃ±jati.

<236> __puttamatÄ• ya puttÄ• _ti so kira imaá¹ƒ dhammaá¹ƒ sutvÄ• Ä• jÄ«vakÄ• matÄ•
evamÄ• ha. ayaÃ±hettha attho --- Ä• jÄ«vakÄ• matÄ• nÄ• ma, tesaá¹ƒ mÄ• tÄ• puttamat
puttamatÄ• ya puttÄ• nÄ• ma honti. __samaá¹‡e gotame_ti samaá¹‡e gotame brahmacariy
natthÄ«ti dÄ«peti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sandakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• sakuludÄ• yisuttavaá¹‡á¹‡anÄ•

<237> __evaá¹ƒ_ \Ne III 168/ __me suta_nti mahÄ• sakuludÄ• yisuttaá¹ƒ. tattha __moraniv
á¹-hÄ• ne morÄ• naá¹ƒ abhayaá¹ƒ ghosetvÄ• bhojanaá¹ƒ adaá¹ƒsu. tasmÄ• taá¹ƒ á¹-hÄ•

saá¹…khaá¹ƒ gataá¹ƒ. __annabhÄ• ro_ti ekassa paribbÄ• jakassa nÄ• maá¹ƒ. tathÄ• __va
na kevalaá¹ƒ ime tayo, aÃ±Ã±epi abhiÃ±Ã±Ä• tÄ• bahÅ« paribbÄ• jakÄ• . __appasaddassa
appasaddavinÄ«toti avatvÄ• va idaá¹ƒ vuttaá¹ƒ. kasmÄ• ? na hi bhagavÄ• aÃ±Ã±ena vinÄ

<238> __purimÄ• nÄ«_ti hiyyodivasaá¹ƒ upÄ• dÄ• ya purimÄ• ni nÄ• ma honti, tato paraá¹
__kutÅ«halasÄ• lÄ• ya_nti kutÅ«halasÄ• lÄ• nÄ• ma paccekasÄ• lÄ• natthi, yattha pana n
samaá¹‡abrÄ• hmaá¹‡Ä• nÄ• nÄ• vidhaá¹ƒ kathaá¹ƒ pavattenti, sÄ• bahÅ«naá¹ƒ --- ``aya
236/, ayaá¹ƒ kiá¹ƒ vadatÄ«â€™â€™ ti kutÅ«haluppattiá¹-á¹-hÄ• nato ``kutÅ«halasÄ• lÄ• â€
``kotÅ«halasÄ• lÄ• â€™â€™ tipi pÄ• á¹-ho. __lÄ• bhÄ• _ti ye evarÅ«pe samaá¹‡abrÄ• hma
pucchituá¹ƒ \Be III 164/ dhammakathaá¹ƒ vÄ• nesaá¹ƒ sotuá¹ƒ labhanti, tesaá¹ƒ aá¹…gama
lÄ• bhÄ• ti attho.

__saá¹…ghino_tiÄ• dÄ«su pabbajitasamÅ«hasaá¹…khÄ• to saá¹…gho etesaá¹ƒ atthÄ«ti _
etesaá¹ƒ atthÄ«ti __gaá¹‡ino_. Ä• cÄ• rasikkhÄ• panavasena tassa gaá¹‡assa Ä• cariyÄ• t
Ã±Ä• tÄ• _ti paÃ±Ã±Ä• tÄ• pÄ• kaá¹-Ä• . yathÄ• bhuccaguá¹‡ehi ceva ayathÄ• bhÅ«taguá
atthÄ«ti __yasassino_. pÅ«raá¹‡Ä• dÄ«naÃ±hi ``appiccho santuá¹-á¹-ho, appicchatÄ• ya va
nivÄ• setÄ«â€™â€™ tiÄ• dinÄ• nayena yaso samuggato, tathÄ• gatassa ``itipi so bhagavÄ
yathÄ• bhÅ«taguá¹‡ehi. __titthakarÄ• _ti laddhikarÄ• . __sÄ• dhusammatÄ• _ti ime sÄ• dhÅ
evaá¹ƒ sammatÄ• . __bahujanassÄ• _ti assutavato ceva andhabÄ• laputhujjanassa vibhÄ•
tattha titthiyÄ• bÄ• lajanassa evaá¹ƒ sammatÄ• , tathÄ• gato paá¹‡á¸• itajanassa. iminÄ• n
kassapo saá¹…ghÄ«_tiÄ• dÄ«su attho veditabbo. bhagavÄ• pana yasmÄ• aá¹-á¹-hatiá¹ƒsa
bahÅ«ni nibbÄ• naotaraá¹‡atitthÄ• ni akÄ• si, tasmÄ• ``titthakaroâ€™â€™ ti vattuá¹ƒ vaá¹-

kasmÄ• \Ne III 169/ panete sabbepi tattha osaá¹-Ä• ti? upaá¹-á¹-hÄ• karakkhaá¹‡atthaÃ±c
lÄ• bhasakkÄ• ratthaÃ±ca. tesaÃ±hi evaá¹ƒ hoti --- ``amhÄ• kaá¹ƒ upaá¹-á¹-hÄ• kÄ• samaá
saraá¹‡aá¹ƒ gaccheyyuá¹ƒ, te ca rakkhissÄ• ma. samaá¹‡assa ca gotamassa upaá¹-á¹-hÄ•
disvÄ• amhÄ• kampi upaá¹-á¹-hÄ• kÄ• amhÄ• kaá¹ƒ \Ee III 237/ sakkÄ• raá¹ƒ karissantÄ«
yattha bhagavÄ• osarati, tattha tattha sabbe osaranti.

<239> __vÄ• daá¹ƒ Ä• ropetvÄ• _ti vÄ• de dosaá¹ƒ Ä• ropetvÄ• . __apakkantÄ• _ti, apaga
keci gihibhÄ• vaá¹ƒ pattÄ• , keci imaá¹ƒ sÄ• sanaá¹ƒ Ä• gatÄ• . __sahitaá¹ƒ me_ti mayhaá¹
siliá¹-á¹-haá¹ƒ, atthayuttaá¹ƒ kÄ• raá¹‡ayuttanti attho. __asahitaá¹ƒ te_ti tuyhaá¹ƒ vacanaá¹
__adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti yaá¹ƒ tuyhaá¹ƒ dÄ«gharattÄ• ciá¹‡á¹‡avasena supp
mayhaá¹ƒ ekavacaneneva viparÄ• vattaá¹ƒ viparivattitvÄ• á¹-hitaá¹ƒ, na kiÃ±ci jÄ• tanti atth
vÄ• do_ti mayÄ• tava vÄ• de doso \Be III 165/ Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _t
vicara, tattha tattha gantvÄ• sikkhÄ• ti attho. __nibbeá¹-hehi vÄ• sace pahosÄ«_ti atha say
idÄ• neva nibbeá¹-hehi. __dhammakkosenÄ• _ti sabhÄ• vakkosena.

<240> __taá¹ƒ no sossÄ• mÄ• _ti taá¹ƒ amhÄ• kaá¹ƒ desitaá¹ƒ dhammaá¹ƒ suá¹‡issÄ• ma
khuddakamakkhikÄ• hi kataá¹ƒ daá¹‡á¸• akamadhuá¹ƒ. __anelaka_nti niddosaá¹ƒ apagatan
__pÄ«á¸·eyyÄ• _ti dadeyya. __paccÄ• sÄ«samÄ• narÅ«po_ti pÅ«retvÄ• nu kho no bhojana
paccÄ• sÄ«samÄ• no paccupaá¹-á¹-hito assa. __sampayojetvÄ• _ti \Ee III 238/ appamattak

<241> __itarÄ«tarenÄ• _ti lÄ• makalÄ• makena. __pavivitto_ti idaá¹ƒ paribbÄ• jako kÄ• ya
vadati, bhagavÄ• pana tÄ«hi vivekehi vivittova.

<242> __kosakÄ• hÄ• rÄ• pÄ«_ti dÄ• napatÄ«naá¹ƒ ghare aggabhikkhÄ• á¹-hapanatthaá¹
dÄ• napatino aggabhattaá¹ƒ vÄ• tattha á¹-hapetvÄ• bhuÃ±janti, pabbajite sampatte taá¹ƒ b
taá¹ƒ sarÄ• vakaá¹ƒ kosakoti vuccati. tasmÄ• ye ca ekeneva bhattakosakena yÄ• penti, te
__beluvÄ• hÄ• rÄ• _ti beluvamattabhattÄ• hÄ• rÄ• . __samatittika_nti oá¹-á¹-havaá¹-á¹-iyÄ•
\Ne III 170/. __iminÄ• dhammenÄ• _ti iminÄ• appÄ• hÄ• ratÄ• dhammena. ettha pana sab
anappÄ• hÄ• roti na vattabbo. padhÄ• nabhÅ«miyaá¹ƒ chabbassÄ• ni appÄ• hÄ• rova ahos
patthodaneneva yÄ• pesi pÄ• lileyyakavanasaá¹‡á¸• e tayo mÄ• se bhisamuá¸·Ä• leheva yÄ
etamatthaá¹ƒ dasseti --- ``ahaá¹ƒ ekasmiá¹ƒ kÄ• le appÄ• hÄ• ro ahosiá¹ƒ, mayhaá¹ƒ pana
dhutaá¹…gasamÄ• dÄ• nato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ dhutaá¹…gaá¹ƒ na bhindantÄ«
dhammena sakkareyyuá¹ƒ, mayÄ• hi te visesatarÄ• . aÃ±Ã±o ceva pana dhammo atthi, ye
dasseti. iminÄ• nayena sabbavÄ• resu yojanÄ• veditabbÄ• .

__paá¹ƒsukÅ«likÄ• _ti \Be III 166/ samÄ• dinnapaá¹ƒsukÅ«likaá¹…gÄ• . __lÅ«khacÄ«varac
satthasuttalÅ«khÄ• ni cÄ«varÄ• ni dhÄ• rayamÄ• nÄ• . __nantakÄ• nÄ«_ti antavirahitÄ• ni
nesaá¹ƒ anto bhaveyya, pilotikÄ• ti saá¹…khaá¹ƒ gaccheyyuá¹ƒ. __uccinitvÄ• _ti phÄ• letvÄ
pahÄ• ya thiraá¹-á¹-hÄ• nameva gahetvÄ• . __alÄ• bulomasÄ• nÄ«_ti alÄ• bulomasadisasu
ettÄ• vatÄ• ca satthÄ• cÄ«varasantosena asantuá¹-á¹-hoti na vattabbo. atimuttakasusÄ• n
puá¹‡á¹‡adÄ• siyÄ• pÄ• rupitvÄ• pÄ• titasÄ• á¹‡apaá¹ƒsukÅ«laá¹ƒ gahaá¹‡adivase udaka
mahÄ• pathavÄ« akampi. idha pana etamatthaá¹ƒ dasseti --- ``ahaá¹ƒ ekasmiá¹ƒyeva kÄ• le
gaá¹‡hiá¹ƒ, mayhaá¹ƒ pana sÄ• vakÄ• dhutaá¹…gasamÄ• dÄ• nato paá¹-á¹-hÄ• ya yÄ• va
bhindantÄ«â€™â€™ ti.

__piá¹‡á¸• apÄ• tikÄ• _ti \Ee III 240/ atirekalÄ• bhaá¹ƒ paá¹-ikkhipitvÄ• samÄ• dinnapiá¹‡á
__sapadÄ• nacÄ• rino_ti loluppacÄ• raá¹ƒ paá¹-ikkhipitvÄ• samÄ• dinnasapadÄ• nacÄ• rÄ
uÃ±chÄ• cariyasaá¹…khÄ• te bhikkhÅ«naá¹ƒ pakativate ratÄ• , uccanÄ«cagharadvÄ• raá¹-
kabaramissakaá¹ƒ bhattaá¹ƒ saá¹ƒharitvÄ• paribhuÃ±jantÄ«ti attho. __antaraghara_nti bra
paá¹-á¹-hÄ• ya antaragharaá¹ƒ, idha indakhÄ«lato paá¹-á¹-hÄ• ya adhippetaá¹ƒ. ettÄ• vatÄ•
piá¹‡á¸• apÄ• tasantosena asantuá¹-á¹-hoti na vattabbo, appÄ• hÄ• ratÄ• ya vuttaniyÄ• me
vitthÄ• retabbaá¹ƒ. idha pana etamatthaá¹ƒ dasseti --- ``ahaá¹ƒ ekasmiá¹ƒyeva kÄ• le nima
mayhaá¹ƒ pana sÄ• vakÄ• dhutaá¹…gasamÄ• dÄ• nato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ dh

ti.

__rukkhamÅ«likÄ• _ti channaá¹ƒ paá¹-ikkhipitvÄ• samÄ• dinnarukkhamÅ«likaá¹…gÄ• . __
rukkhamÅ«laÃ±ca \Ne III 171/ paá¹-ikkhipitvÄ• samÄ• dinnaabbhokÄ• sikaá¹…gÄ• . __aá¹-
mÄ• se. antovasse pana cÄ«varÄ• nuggahatthaá¹ƒ channaá¹ƒ pavisanti. ettÄ• vatÄ• ca sa
asantuá¹-á¹-hoti na vattabbo, senÄ• sanasantoso \Ee III 241/ panassa chabbassikamahÄ• p
pÄ• lileyyakavanasaá¹‡á¸• ena ca dÄ«petabbo. idha pana etamatthaá¹ƒ dasseti --- ``ahaá¹ƒ
channaá¹ƒ na pÄ• visiá¹ƒ, mayhaá¹ƒ pana sÄ• vakÄ• dhutaá¹…gasamÄ• dÄ• nato paá¹-á¹-
dhutaá¹…gaá¹ƒ na bhindantÄ«â€™â€™ ti.

__Ä• raÃ±Ã±ikÄ• _ti \Be III 167/ gÄ• mantasenÄ• sanaá¹ƒ paá¹-ikkhipitvÄ• samÄ• dinnaÄ•
__saá¹…ghamajjhe osarantÄ«_ti abaddhasÄ«mÄ• ya kathitaá¹ƒ, baddhasÄ«mÄ• yaá¹ƒ par
vasanaá¹-á¹-hÄ• neyeva uposathaá¹ƒ karonti. ettÄ• vatÄ• ca satthÄ• no pavivittoti na vatta
bhikkhave, aá¸• á¸• hamÄ• saá¹ƒ paá¹-isalliyituâ€™â€™ nti (Vin III 162; 565) evaÃ±hissa pa
idha pana etamatthaá¹ƒ dasseti ``ahaá¹ƒ ekasmiá¹ƒyeva tathÄ• rÅ«pe kÄ• le paá¹-isalliyiá¹ƒ
sÄ• vakÄ• dhutaá¹…gasamÄ• dÄ• nato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ dhutaá¹…gaá¹ƒ na
sÄ• vakÄ• _ti maá¹ƒ sÄ• vakÄ• .

<244> __sanidÄ• na_nti sappaccayaá¹ƒ. kiá¹ƒ pana appaccayaá¹ƒ nibbÄ• naá¹ƒ na desetÄ•
sahetukaá¹ƒ pana taá¹ƒ desanaá¹ƒ katvÄ• deseti, no ahetukanti. __sappÄ• á¹-ihÄ• riya_nti
vevacanaá¹ƒ, sakÄ• raá¹‡anti attho. __taá¹ƒ vatÄ• _ti ettha __vatÄ• _ti nipÄ• tamattaá¹ƒ.

<245> __anÄ• gataá¹ƒ vÄ• dapatha_nti ajja á¹-hapetvÄ• sve vÄ• punadivase vÄ• aá¸• á¸
saá¹ƒvacchare vÄ• tassa tassa paÃ±hassa upari Ä• gamanavÄ• dapathaá¹ƒ. __na_ \Ee III
saccako nigaá¹‡á¹-ho attano niggahaá¹‡atthaá¹ƒ Ä• gatakÄ• raá¹‡aá¹ƒ visesetvÄ• vadanto
dakkhatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. __sahadhammenÄ• _ti sakÄ• raá¹‡ena. __antaran
opÄ• teyyu_nti mama kathÄ• vÄ• raá¹ƒ pacchinditvÄ• antarantare attano kathaá¹ƒ pavesey
panÄ• haá¹ƒ, udÄ• yÄ«_ti, udÄ• yi, ahaá¹ƒ ambaá¹-á¹-hasoá¹‡adaá¹‡á¸• akÅ«á¹-adantasac
saddhiá¹ƒ mahÄ• vÄ• de vattamÄ• nepi --- ``aho vata me ekasÄ• vakopi upamaá¹ƒ vÄ• kÄ
dadeyyÄ• â€™â€™ ti evaá¹ƒ sÄ• vakesu anusÄ• saniá¹ƒ na paccÄ• sÄ«sÄ• mi. __mamaye
sÄ• vakÄ• mamayeva anusÄ• saniá¹ƒ ovÄ• daá¹ƒ paccÄ• sÄ«santi.

<246> __tesÄ• haá¹ƒ_ \Ne III 172/ __cittaá¹ƒ Ä• rÄ• dhemÄ«_ti tesaá¹ƒ ahaá¹ƒ tassa paÃ±
cittaá¹ƒ gaá¹‡hÄ• mi sampÄ• demi paripÅ«remi, aÃ±Ã±aá¹ƒ puá¹-á¹-ho aÃ±Ã±aá¹ƒ na byÄ•
labujaá¹ƒ viya labujaá¹ƒ vÄ• puá¹-á¹-ho ambaá¹ƒ viya. ettha ca ``adhisÄ«le sambhÄ• ventÄ
vuttaá¹-á¹-hÄ• ne buddhasÄ«laá¹ƒ nÄ• ma kathitaá¹ƒ, ``abhikkante Ã±Ä• á¹‡adassane \Be
sambhÄ• ventÄ«â€™â€™ ti vuttaá¹-á¹-hÄ• ne sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, ``adhipaÃ±Ã
vuttaá¹-á¹-hÄ• ne á¹-hÄ• nuppattikapaÃ±Ã±Ä• , ``yena dukkhenÄ• â€™â€™ ti vuttaá¹-á¹-hÄ

saccabyÄ• karaá¹‡apaÃ±Ã±Ä• . tattha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca saccabyÄ• karaá¹‡
243/ avasesÄ• paÃ±Ã±Ä• adhipaÃ±Ã±aá¹ƒ bhajati.

<247> idÄ• ni tesaá¹ƒ tesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ paá¹-ipadaá¹ƒ Ä• cikkhanto __puna
udÄ• yÄ«_tiÄ• dimÄ• ha. tattha __abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• _ti abhiÃ±Ã±Ä• vo
abhiÃ±Ã±Ä• pÄ• ramÄ«saá¹…khÄ• taÃ±ca arahattaá¹ƒ pattÄ• .

__sammappadhÄ• ne_ti upÄ• yapadhÄ• ne. __chandaá¹ƒ janetÄ«_ti kattukamyatÄ• kusala
__vÄ• yamatÄ«_ti vÄ• yÄ• maá¹ƒ karoti. __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti vÄ«riyaá¹ƒ pavatteti.
paggaá¹‡hÄ• tÄ«_ti cittaá¹ƒ ukkhipati. __padahatÄ«_ti upÄ• yapadhÄ• naá¹ƒ karoti. __bhÄ•
vaá¸• á¸• hiyÄ• paripÅ«raá¹‡atthaá¹ƒ. apicettha --- ``yÄ• á¹-hiti, so asammoso ... pe ... yaá
bhÄ• vanÄ• pÄ• ripÅ«rÄ«â€™â€™ ti (Vibh 406) evaá¹ƒ purimaá¹ƒ purimassa pacchimaá¹ƒ
veditabbaá¹ƒ.

imehi pana sammappadhÄ• nehi kiá¹ƒ kathitaá¹ƒ? kassapasaá¹ƒyuttapariyÄ• yena sÄ• vak
kathitÄ• . vuttaÃ±hetaá¹ƒ tattha ---

``cattÄ• rome \Ee III 244/, Ä• vuso, sammappadhÄ• nÄ• . katame cattÄ• ro? idhÄ• vuso, bh
pÄ• pakÄ• akusalÄ• dhammÄ• uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹
akusalÄ• dhammÄ• appahÄ«yamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karoti.
anuppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karoti. uppannÄ• me kusalÄ•
anatthÄ• ya saá¹ƒvatteyyunti Ä• tappaá¹ƒ karotÄ«â€™â€™ ti (SN I 2.145).

ettha \Ne III 173/ ca pÄ• pakÄ• akusalÄ• ti lobhÄ• dayo veditabbÄ• . anuppannÄ• kusalÄ•
samathavipassanÄ• ceva maggo ca, uppannÄ• kusalÄ• nÄ• ma samathavipassanÄ• va. n
nirujjhamÄ• no anatthÄ• ya saá¹ƒvattanako \Be III 169/ nÄ• ma natthi. so hi phalassa pacca
nirujjhati. purimasmimpi vÄ• samathavipassanÄ• va gahetabbÄ• ti vuttaá¹ƒ, taá¹ƒ pana na

tattha ``uppannÄ• samathavipassanÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvattantÄ«â€™â
Ä• vibhÄ• vatthamidaá¹ƒ vatthu --- eko kira khÄ«á¹‡Ä• savatthero ``mahÄ• cetiyaÃ±ca mah
vandissÄ• mÄ«â€™â€™ ti samÄ• pattilÄ• bhinÄ• bhaá¹‡á¸• agÄ• hakasÄ• maá¹‡erena sa
Ä• gantvÄ• vihÄ• rapariveá¹‡aá¹ƒ pÄ• visi. sÄ• yanhasamaye mahÄ• bhikkhusaá¹…ghe ce
vandanatthÄ• ya na nikkhami. kasmÄ• ? khÄ«á¹‡Ä• savÄ• naÃ±hi tÄ«su ratanesu mahanta
bhikkhusaá¹…ghe vanditvÄ• paá¹-ikkamante manussÄ• naá¹ƒ sÄ• yamÄ• sabhuttavelÄ• ya
``cetiyaá¹ƒ vandissÄ• mÄ«â€™â€™ ti ekakova nikkhami. sÄ• maá¹‡ero \Ee III 245/ --- ``kiá
ekakova gacchati, jÄ• nissÄ• mÄ«â€™â€™ ti upajjhÄ• yassa padÄ• nupadiko nikkhami. the
Ä• gamanaá¹ƒ ajÄ• nanto dakkhiá¹‡advÄ• rena cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruhi. sÄ• maá¹‡ero

mahÄ• thero mahÄ• cetiyaá¹ƒ ulloketvÄ• buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahetvÄ• sabb
haá¹-á¹-hapahaá¹-á¹-ho cetiyaá¹ƒ vandati. sÄ• maá¹‡ero therassa vandanÄ• kÄ• raá¹ƒ disv
pasannacitto vandati, kiá¹ƒ nu kho pupphÄ• ni labhitvÄ• pÅ«jaá¹ƒ kareyyÄ• â€™â€™ ti cin
uá¹-á¹-hÄ• ya sirasi aÃ±jaliá¹ƒ á¹-hapetvÄ• mahÄ• cetiyaá¹ƒ ulloketvÄ• á¹-hito. sÄ• maá¹‡
Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pesi. thero parivattetvÄ• olokento ``kadÄ• Ä• gatosÄ«â€™â€™
cetiyaá¹ƒ vandanakÄ• le, bhante. ativiya pasannÄ• cetiyaá¹ƒ vandittha kiá¹ƒ nu kho pupph
pÅ«jeyyÄ• thÄ• ti? Ä• ma sÄ• maá¹‡era imasmiá¹ƒ cetiye viya aÃ±Ã±atra ettakaá¹ƒ dhÄ• tÅ
natthi, evarÅ«paá¹ƒ asadisaá¹ƒ mahÄ• thÅ«paá¹ƒ pupphÄ• ni labhitvÄ• ko na pÅ«jeyyÄ• ti
adhivÄ• setha, Ä• harissÄ• mÄ«ti tÄ• vadeva jhÄ• naá¹ƒ samÄ• pajjitvÄ• iddhiyÄ• himava
vaá¹‡á¹‡agandhasampannapupphÄ• ni parissÄ• vanaá¹ƒ pÅ«retvÄ• mahÄ• there dakkhiá¹
asampatteyeva Ä• gantvÄ• pupphaparissÄ• vanaá¹ƒ hatthe á¹-hapetvÄ• ``pÅ«jetha, bhant
174/. thero ``atimandÄ• ni no sÄ• maá¹‡era pupphÄ• nÄ«â€™â€™ ti Ä• ha. gacchatha, bha
Ä• vajjitvÄ• pÅ«jethÄ• ti.

thero \Be III 170/ pacchimamukhanissitena sopÄ• á¹‡ena Ä• ruyha kucchivedikÄ• bhÅ«miy
pupphapÅ«jaá¹ƒ kÄ• tuá¹ƒ Ä• raddho. vedikÄ• bhÅ«miyaá¹ƒ paripuá¹‡á¹‡Ä• ni pupphÄ• ni
jaá¹‡á¹‡upamÄ• á¹‡ena odhinÄ• pÅ«rayiá¹ƒsu. tato otaritvÄ• pÄ• dapiá¹-á¹-hikapantiá¹ƒ p
paripuá¹‡á¹‡abhÄ• vaá¹ƒ Ã±atvÄ• heá¹-á¹-himatale vikiranto agamÄ• si. sabbaá¹ƒ cetiyaá¹
tasmiá¹ƒ paripuá¹‡á¹‡e ``sÄ• maá¹‡era pupphÄ• ni na khÄ«yantÄ«â€™â€™ ti Ä• ha. paris
adhomukhaá¹ƒ karothÄ• ti. adhomukhaá¹ƒ katvÄ• cÄ• lesi, tadÄ• pupphÄ• ni khÄ«á¹‡Ä• n
sÄ• maá¹‡erassa datvÄ• saddhiá¹ƒ hatthipÄ• kÄ• rena cetiyaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡a
á¹-hÄ• nesu vanditvÄ• pariveá¹‡aá¹ƒ gacchanto cintesi --- ``yÄ• va mahiddhiko vatÄ• yaá¹ƒ
sakkhissati nu kho imaá¹ƒ iddhÄ• nubhÄ• vaá¹ƒ rakkhituâ€™â€™ nti. tato ``na sakkhissatÄ
sÄ• maá¹‡eramÄ• ha --- ``sÄ• maá¹‡era tvaá¹ƒ idÄ• ni mahiddhiko, evarÅ«paá¹ƒ pana iddh
kÄ• á¹‡apesakÄ• riyÄ• hatthena madditakaÃ±jiyaá¹ƒ pivissasÄ«â€™â€™ ti. daharakabhÄ•
upajjhÄ• yassa kathÄ• yaá¹ƒ saá¹ƒvijjitvÄ• --- ``kammaá¹-á¹-hÄ• naá¹ƒ me, bhante, Ä• cikk
amhÄ• kaá¹ƒ upajjhÄ• yo kiá¹ƒ vadatÄ«ti taá¹ƒ pana asuá¹‡anto viya agamÄ• si.

thero mahÄ• cetiyaÃ±ca mahÄ• bodhiÃ±ca vanditvÄ• sÄ• maá¹‡eraá¹ƒ pattacÄ«varaá¹ƒ g
kuá¹-eá¸·itissamahÄ• vihÄ• raá¹ƒ agamÄ• si. sÄ• maá¹‡ero upajjhÄ• yassa padÄ• nupadiko
gacchati, ``kataraá¹ƒ gÄ• maá¹ƒ pavisatha, bhante, â€™â€™ ti \Ee III 247/ pucchitvÄ• pana
upajjhÄ• yo gÄ• madvÄ• raá¹ƒ patto bhavissatÄ«â€™â€™ ti Ã±atvÄ• attano ca upajjhÄ• ya
gahetvÄ• Ä• kÄ• sena gantvÄ• therassa pattacÄ«varaá¹ƒ datvÄ• piá¹‡á¸• Ä• ya pavisati.
--- ``sÄ• maá¹‡era mÄ• evamakÄ• si, puthujjaniddhi nÄ• ma calÄ• anibaddhÄ• , asappÄ• y
labhitvÄ• appamattakeneva bhijjati, santÄ• ya samÄ• pattiyÄ• parihÄ«nÄ• ya brahmacariy
sakkotÄ«â€™â€™ ti. sÄ• maá¹‡ero ``kiá¹ƒ katheti mayhaá¹ƒ upajjhÄ• yoâ€™â€™ ti sotuá¹
karoti. thero anupubbena cetiyavandanaá¹ƒ karonto kammubinduvihÄ• raá¹ƒ nÄ• ma gato. t
sÄ• maá¹‡ero tatheva karoti.

athekadivasaá¹ƒ \Ne III 175/ \Be III 171/ ekÄ• pesakÄ• radhÄ«tÄ• abhirÅ«pÄ• paá¹-hama
kammabindugÄ• mato nikkhamitvÄ• padumassaraá¹ƒ oruyha gÄ• yamÄ• nÄ• pupphÄ• ni
sÄ• maá¹‡ero padumassaramatthakena gacchati, gacchanto pana silesikÄ• ya kÄ• á¹‡ama
bajjhi. tÄ• vadevassa iddhi antarahitÄ• , chinnapakkhakÄ• ko viya ahosi. santasamÄ• pattib
udakapiá¹-á¹-he apatitvÄ• simbalitÅ«laá¹ƒ viya patamÄ• naá¹ƒ anupubbena padumasaratÄ
gantvÄ• upajjhÄ• yassa pattacÄ«varaá¹ƒ datvÄ• nivatti. mahÄ• thero ``pagevetaá¹ƒ mayÄ
nivÄ• riyamÄ• nopi na nivattissatÄ«â€™â€™ ti kiÃ±ci avatvÄ• piá¹‡á¸• Ä• ya pÄ• visi.

sÄ• maá¹‡ero gantvÄ• padumasaratÄ«re aá¹-á¹-hÄ• si tassÄ• paccuttaraá¹‡aá¹ƒ Ä• gama
Ä• kÄ• sena gacchantaÃ±ca puna Ä• gantvÄ• á¹-hitaÃ±ca disvÄ• ``addhÄ• esa maá¹ƒ nis
Ã±atvÄ• ``paá¹-ikkama sÄ• maá¹‡erÄ• â€™â€™ ti Ä• ha. so paá¹-ikkami. itarÄ• paccuttari
nivÄ• setvÄ• taá¹ƒ upasaá¹…kamitvÄ• ``kiá¹ƒ, bhante, â€™â€™ ti pucchi. so tamatthaá¹ƒ
kÄ• raá¹‡ehi gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ brahmacariyavÄ• se Ä• nisaá¹ƒsaÃ±ca dassetv
tassa ukkaá¹‡á¹-haá¹ƒ vinodetuá¹ƒ asakkontÄ« --- ``ayaá¹ƒ mama kÄ• raá¹‡Ä• evarÅ«pÄ•
dÄ• ni yuttaá¹ƒ pariccajituâ€™â€™ nti idheva tiá¹-á¹-hÄ• ti vatvÄ• gharaá¹ƒ gantvÄ• mÄ• t
pavattiá¹ƒ Ä• rocesi. tepi Ä• gantvÄ• nÄ• nappakÄ• raá¹ƒ ovadamÄ• nÄ• vacanaá¹ƒ agga
``tvaá¹ƒ amhe uccakulÄ• ti sallakkhesi, mayaá¹ƒ pesakÄ• rÄ• . sakkhissasi pesakÄ• rakam
sÄ• maá¹‡ero Ä• ha --- ``upÄ• saka gihibhÅ«to nÄ• ma pesakÄ• rakammaá¹ƒ vÄ• kareyya
iminÄ• sÄ• á¹-akamattena lobhaá¹ƒ karothÄ• â€™â€™ ti. pesakÄ• ro udare baddhasÄ• á¹-
dhÄ«taraá¹ƒ adÄ• si.

so pesakÄ• rakammaá¹ƒ uggaá¹‡hitvÄ• pesakÄ• rehi saddhiá¹ƒ sÄ• lÄ• ya kammaá¹ƒ kar
pÄ• tova bhattaá¹ƒ sampÄ• detvÄ• Ä• hariá¹ƒsu, tassa bhariyÄ• na tÄ• va Ä• gacchati. so
vissajjetvÄ• bhuÃ±jamÄ• nesu tasaraá¹ƒ vaá¹-á¹-ento nisÄ«di. sÄ• pacchÄ• agamÄ• si. a
\Be III 172/ Ä• gatÄ• sÄ«â€™â€™ ti tajjesi. mÄ• tugÄ• mo ca nÄ• ma api cakkavattirÄ• jÄ•
paá¹-ibaddhacittaá¹ƒ Ã±atvÄ• dÄ• saá¹ƒ viya sallakkheti. tasmÄ• sÄ• evamÄ• ha --- ``aÃ±
dÄ• rupaá¹‡á¹‡aloá¹‡Ä• dÄ«ni sannihitÄ• ni, bÄ• hirato Ä• haritvÄ• dÄ• yakÄ• pesanatak
\Ne III 176/ ekikÄ• va, tvampi mayhaá¹ƒ ghare idaá¹ƒ atthi idaá¹ƒ natthÄ«ti na jÄ• nÄ• si. sa
no ce icchasi, mÄ• bhuÃ±jÄ• â€™â€™ ti. so ``na kevalaÃ±ca ussÅ«re bhattaá¹ƒ Ä• harasi,
ghaá¹-á¹-esÄ«â€™â€™ ti kujjhitvÄ• aÃ±Ã±aá¹ƒ paharaá¹‡aá¹ƒ apassanto tameva tasarada
tasarato luÃ±citvÄ• khipi. sÄ• taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• Ä«sakaá¹ƒ parivatti. tasarada
nÄ• ma tikhiá¹‡Ä• hoti, sÄ• tassÄ• parivattamÄ• nÄ• ya akkhikoá¹-iyaá¹ƒ pavisitvÄ• aá¹-
hatthehi vegena akkhiá¹ƒ aggahesi, bhinnaá¹-á¹-hÄ• nato lohitaá¹ƒ paggharati. so tasmiá¹ƒ
vacanaá¹ƒ anussari --- ``idaá¹ƒ sandhÄ• ya maá¹ƒ upajjhÄ• yo `anÄ• gate kÄ• le kÄ• á¹‡ap
madditakaÃ±jiyaá¹ƒ pivissasÄ«â€™ ti Ä• ha, idaá¹ƒ therena diá¹-á¹-haá¹ƒ bhavissati, aho d
ti mahÄ• saddena rodituá¹ƒ Ä• rabhi. tamenaá¹ƒ aÃ±Ã±e --- ``alaá¹ƒ, Ä• vuso, mÄ• rodi, ak
sakkÄ• rodanena paá¹-ipÄ• katikaá¹ƒ kÄ• tuâ€™â€™ nti Ä• haá¹ƒsu. so ``nÄ• hametamatt

imaá¹ƒ sandhÄ• ya rodÄ• mÄ«â€™â€™ ti sabbaá¹ƒ paá¹-ipÄ• á¹-iyÄ• kathesi. evaá¹ƒ uppa
nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvattanti.

aparampi vatthu --- tiá¹ƒsamattÄ• bhikkhÅ« kalyÄ• á¹‡imahÄ• cetiyaá¹ƒ vanditvÄ• aá¹-avi
otaramÄ• nÄ• antarÄ• magge jhÄ• makhette kammaá¹ƒ katvÄ• Ä• gacchantaá¹ƒ ekaá¹ƒ m
sarÄ«raá¹ƒ masimakkhitaá¹ƒ viya ahosi. masimakkhitaá¹ƒyeva ekaá¹ƒ kÄ• sÄ• vaá¹ƒ kacch
nivatthaá¹ƒ, olokiyamÄ• no jhÄ• makhÄ• á¹‡uko viya khÄ• yati. so divasabhÄ• ge kammaá¹
upaá¸• á¸• hajjhÄ• yamÄ• nÄ• naá¹ƒ dÄ• rÅ«naá¹ƒ kalÄ• paá¹ƒ ukkhipitvÄ• piá¹-á¹-hiyaá¹ƒ
kummaggena Ä• gantvÄ• bhikkhÅ«naá¹ƒ sammukhe aá¹-á¹-hÄ• si. sÄ• maá¹‡erÄ• disvÄ•
--- ``Ä• vuso, tuyhaá¹ƒ pitÄ• tuyhaá¹ƒ mahÄ• pitÄ• \Ee III 250/ tuyhaá¹ƒ mÄ• tuloâ€™â€™
``konÄ• mo tvaá¹ƒ upÄ• sakÄ• â€™â€™ ti nÄ• maá¹ƒ pucchiá¹ƒsu. so nÄ• maá¹ƒ pucchito
dÄ• rukalÄ• paá¹ƒ chaá¸• á¸• etvÄ• \Be III 173/ vatthaá¹ƒ saá¹ƒvidhÄ• ya nivÄ• setvÄ• ma
``tiá¹-á¹-hatha tÄ• va, bhante, â€™â€™ ti Ä• ha. mahÄ• therÄ• aá¹-á¹-haá¹ƒsu.

daharasÄ• maá¹‡erÄ• Ä• gantvÄ• mahÄ• therÄ• naá¹ƒ sammukhÄ• pi parihÄ• saá¹ƒ karo
tumhe maá¹ƒ passitvÄ• parihasatha, ettakeneva matthakaá¹ƒ pattamhÄ• ti mÄ• sallakkhet
tumhÄ• disova samaá¹‡o ahosiá¹ƒ. tumhÄ• kaá¹ƒ pana cittekaggatÄ• mattakampi natthi, ah
III 177/ mahiddhiko mahÄ• nubhÄ• vo ahosiá¹ƒ, Ä• kÄ• saá¹ƒ gahetvÄ• pathaviá¹ƒ karomi,
dÅ«raá¹ƒ gaá¹‡hitvÄ• santikaá¹ƒ karomi, santikaá¹ƒ dÅ«raá¹ƒ. cakkavÄ• á¸·asatasahassaá
vinivijjhÄ• mi. hatthe me passatha, idÄ• ni makkaá¹-ahatthasadisÄ• , ahaá¹ƒ imeheva hatthe
candimasÅ«riye parÄ• masiá¹ƒ. imesaá¹ƒyeva pÄ• dÄ• naá¹ƒ candimasÅ«riye pÄ• dakatha
evarÅ«pÄ• me iddhi pamÄ• dena antarahitÄ• , tumhe mÄ• pamajjittha. pamÄ• dena hi eva
pÄ• puá¹‡anti. appamattÄ• viharantÄ• jÄ• tijarÄ• maraá¹‡assa antaá¹ƒ karonti. tasmÄ• tu
Ä• rammaá¹‡aá¹ƒ karitvÄ• appamattÄ• hotha, bhante, â€™â€™ ti tajjetvÄ• ovÄ• damadÄ
saá¹ƒvegaá¹ƒ Ä• pajjitvÄ• vipassamÄ• nÄ• tiá¹ƒsajanÄ• tattheva arahattaá¹ƒ pÄ• puá¹‡iá
samathavipassanÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvattantÄ«ti veditabbÄ• .

__anuppannÄ• naá¹ƒ pÄ• pakÄ• na_nti cettha ``anuppanno vÄ• kÄ• mÄ• savo \Ee III 251/
vuttanayena attho veditabbo. __uppannÄ• naá¹ƒ pÄ• pakÄ• na_nti ettha pana catubbidhaá¹
vattamÄ• nuppannaá¹ƒ bhutvÄ• vigatuppannaá¹ƒ, okÄ• sakatuppannaá¹ƒ, bhÅ«miladdhupp
vijjamÄ• nÄ• uppÄ• dÄ• disamaá¹…gino, idaá¹ƒ __vattamÄ• nuppannaá¹ƒ_ nÄ• ma. kamm
anubhavitvÄ• niruddhavipÄ• ko bhutvÄ• vigataá¹ƒ nÄ• ma. kammaá¹ƒ uppajjitvÄ• niruddh
nÄ• ma. tadubhayampi __bhutvÄ• vigatuppanna_nti saá¹…khaá¹ƒ gacchati. kusalÄ• kusala
kammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti, evaá¹ƒ kate
uppajjamÄ• no okÄ• sakaraá¹‡ato paá¹-á¹-hÄ• ya uppannoti saá¹…khaá¹ƒ gacchati. idaá¹ƒ
nÄ• ma. paÃ±cakkhandhÄ• pana vipassanÄ• ya bhÅ«mi nÄ• ma. te atÄ«tÄ• dibhedÄ• hon
atÄ«tÄ• vÄ• anÄ• gatÄ• vÄ• paccuppannÄ• vÄ• ti na vattabbÄ• . atÄ«takhandhesu anus
anÄ• gatakhandhesu, paccuppannakhandhesu \Be III 174/ anusayitÄ• pi appahÄ«nÄ• va ho

__bhÅ«miladdhuppannaá¹ƒ_ nÄ• ma. tenÄ• hu porÄ• á¹‡Ä• --- ``tÄ• su tÄ• su bhÅ«mÄ«su
bhÅ«miladdhuppannÄ• ti saá¹…khaá¹ƒ gacchantÄ«â€™â€™ ti.

aparampi catubbidhaá¹ƒ uppannaá¹ƒ samudÄ• cÄ• ruppannaá¹ƒ, Ä• rammaá¹‡Ä• dhigahit
avikkhambhituppannaá¹ƒ asamugghÄ• tituppannanti. tattha sampati vattamÄ• naá¹ƒyeva __
nÄ• ma. sakiá¹ƒ cakkhÅ«ni ummÄ«letvÄ• Ä• rammaá¹‡e nimitte gahite anussaritÄ• nussar
252/ nuppajjissantÄ«ti na \Ne III 178/ vattabbÄ• . kasmÄ• ? Ä• rammaá¹‡assa adhigahitattÄ
khÄ«rarukkhassa kuá¹-hÄ• riyÄ• Ä• hatÄ• hataá¹-á¹-hÄ• ne khÄ«raá¹ƒ na nikkhamissatÄ«t
idaá¹ƒ __Ä• rammaá¹‡Ä• dhigahituppannaá¹ƒ_ nÄ• ma. samÄ• pattiyÄ• avikkhambhitÄ• k
á¹-hÄ• ne nuppajjissantÄ«ti na vattabbÄ• . kasmÄ• ? avikkhambhitattÄ• . yathÄ• kiá¹ƒ? yat
kuá¹-hÄ• riyÄ• Ä• haneyyuá¹ƒ, imasmiá¹ƒ nÄ• ma á¹-hÄ• ne khÄ«raá¹ƒ na nikkhameyyÄ• t
idaá¹ƒ __avikkhambhituppannaá¹ƒ_ nÄ• ma. maggena asamugghÄ• titakilesÄ• pana bhava
uppajjantÄ«ti purimanayeneva vitthÄ• retabbaá¹ƒ. idaá¹ƒ __asamugghÄ• tituppannaá¹ƒ_ nÄ

imesu uppannesu vattamÄ• nuppannaá¹ƒ bhutvÄ• vigatuppannaá¹ƒ okÄ• sakatuppannaá¹ƒ
catubbidhaá¹ƒ uppannaá¹ƒ na maggavajjhaá¹ƒ, bhÅ«miladdhuppannaá¹ƒ Ä• rammaá¹‡Ä• c
avikkhambhituppannaá¹ƒ asamugghÄ• tituppannanti catubbidhaá¹ƒ maggavajjhaá¹ƒ. maggo
pajahati. so ye kilese pajahati, te atÄ«tÄ• vÄ• anÄ• gatÄ• vÄ• paccuppannÄ• vÄ• ti na v
cetaá¹ƒ ---

``haÃ±ci atÄ«te kilese pajahati, tena hi khÄ«á¹‡aá¹ƒ khepeti, niruddhaá¹ƒ nirodheti, vigataá
atthaá¹…gataá¹ƒ atthaá¹…gameti. atÄ«taá¹ƒ yaá¹ƒ natthi, taá¹ƒ pajahati. haÃ±ci anÄ• gate
hi ajÄ• taá¹ƒ pajahati, anibbattaá¹ƒ, anuppannaá¹ƒ, apÄ• tubhÅ«taá¹ƒ pajahati. anÄ• gataá¹
pajahati, haÃ±ci paccuppanne kilese pajahati, tena hi ratto rÄ• gaá¹ƒ pajahati \Ee III 253/, d
dosaá¹ƒ, mÅ«á¸·ho mohaá¹ƒ, vinibaddho mÄ• naá¹ƒ, parÄ• maá¹-á¹-ho diá¹-á¹-hiá¹ƒ, vikkhe
aniá¹-á¹-haá¹…gato vicikicchaá¹ƒ, thÄ• magato anusayaá¹ƒ pajahati. kaá¹‡hasukkadhammÄ
vattanti. saá¹ƒkilesikÄ• maggabhÄ• vanÄ• hoti ... pe ... tena hi natthi maggabhÄ• vanÄ• , n
phalasacchikiriyÄ• , natthi kilesappahÄ• naá¹ƒ, natthi dhammÄ• bhisamayoti. atthi \Be III 17
pe ... atthi dhammÄ• bhisamayoti. yathÄ• kathaá¹ƒ viya, seyyathÄ• pi taruá¹‡o rukkho ajÄ•
apÄ• tubhÅ«tÄ• yeva na pÄ• tubhavantÄ«â€™â€™ ti.

iti pÄ• á¸·iyaá¹ƒ ajÄ• taphalarukkho Ä• gato, jÄ• taphalarukkhena pana dÄ«petabbaá¹ƒ. yat
taruá¹‡ambarukkho, tassa phalÄ• ni manussÄ• paribhuÃ±jeyyuá¹ƒ, sesÄ• ni pÄ• tetvÄ• pa
179/. athaÃ±Ã±o puriso taá¹ƒ pharasunÄ• chindeyya, tenassa neva atÄ«tÄ• ni phalÄ• ni nÄ
anÄ• gatapaccuppannÄ• ni nÄ• sitÄ• ni. atÄ«tÄ• ni hi manussehi paribhuttÄ• ni, anÄ• gatÄ•
nÄ• setuá¹ƒ. yasmiá¹ƒ pana samaye so chinno, tadÄ• phalÄ• niyeva natthÄ«ti paccuppann
pana rukkho acchinno, athassa pathavÄ«rasaÃ±ca Ä• porasaÃ±ca Ä• gamma yÄ• ni phalÄ•
nÄ• sitÄ• ni honti. tÄ• ni hi ajÄ• tÄ• neva na jÄ• yanti, anibbattÄ• neva na nibbattanti, apÄ•

pÄ• tubhavanti, evameva maggo nÄ• pi atÄ«tÄ• dibhede kilese pajahati, nÄ• pi na pajahati.
maggena khandhesu apariÃ±Ã±Ä• tesu uppatti siyÄ• , maggena uppajjitvÄ• khandhÄ• naá
ajÄ• tÄ• va na jÄ• yanti, anibbattÄ• va na nibbattanti, apÄ• tubhÅ«tÄ• va na pÄ• tubhavanti
itthiyÄ• puna avijÄ• yanatthaá¹ƒ, byÄ• dhitÄ• naá¹ƒ \Ee III 254/ rogavÅ«pasamanatthaá¹ƒ p
ayamattho vibhÄ• vetabbo. evaá¹ƒ maggo ye kilese pajahati, te atÄ«tÄ• vÄ• anÄ• gatÄ• v
vattabbÄ• , na ca maggo kilese na pajahati. ye pana maggo kilese pajahati, te sandhÄ• ya ``
pÄ• pakÄ• naâ€™â€™ ntiÄ• di vuttaá¹ƒ.

na kevalaÃ±ca maggo kileseyeva pajahati, kilesÄ• naá¹ƒ pana appahÄ«nattÄ• ye ca uppa
upÄ• dinnakakkhandhÄ• , tepi pajahatiyeva. vuttampi cetaá¹ƒ --- ``sotÄ• pattimaggaÃ±Ä• á¹
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena satta bhave á¹-hapetvÄ• anamatagge saá¹
nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhantÄ«â€™â€™ ti (Nidd II 6) vitthÄ• ro. iti maggo upÄ
vuá¹-á¹-hÄ• ti. bhavavasena pana sotÄ• pattimaggo apÄ• yabhavato vuá¹-á¹-hÄ• ti, sakadÄ
sugatibhavekadesato, anÄ• gÄ• mimaggo sugatikÄ• mabhavato, arahattamaggo \Be III 176
vuá¹-á¹-hÄ• ti. sabbabhavehi vuá¹-á¹-hÄ• tiyevÄ• tipi vadanti.

atha maggakkhaá¹‡e kathaá¹ƒ anuppannÄ• naá¹ƒ uppÄ• dÄ• ya bhÄ• vanÄ• hoti, kathaá¹
á¹-hitiyÄ• ti. maggappavattiyÄ• yeva. maggo hi pavattamÄ• no pubbe anuppannapubbattÄ•
anÄ• gatapubbaÃ±hi á¹-hÄ• naá¹ƒ Ä• gantvÄ• ananubhÅ«tapubbaá¹ƒ vÄ• Ä• rammaá¹‡aá
``anÄ• gataá¹-á¹-hÄ• naá¹ƒ Ä• gatamhÄ• , ananubhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ anubhavÄ• n
ayameva á¹-hiti nÄ• mÄ• ti á¹-hitiyÄ• bhÄ• vetÄ«tipi vattuá¹ƒ vaá¹-á¹-ati.

__iddhipÄ• desu_ \Ne III 180/ \Ee III 255/ saá¹…khepakathÄ• cetokhilasutte (MN I 185 Ä•
upasamamÄ• naá¹ƒ gacchati, kilesÅ«pasamatthaá¹ƒ vÄ• gacchatÄ«ti __upasamagÄ• mÄ«
maggasambodhatthÄ• ya vÄ• gacchatÄ«ti __sambodhagÄ• mÄ«_.

__vivekanissitÄ• _dÄ«ni sabbÄ• savasaá¹ƒvare vuttÄ• ni. ayamettha saá¹…khepo, vitthÄ•
bodhipakkhiyakathÄ• __visuddhimagge_ vuttÄ• .

<248> vimokkhakathÄ• yaá¹ƒ __vimokkhe_ti kenaá¹-á¹-hena vimokkhÄ• , adhimuccanaá¹-á
adhimuccanaá¹-á¹-ho nÄ• ma? paccanÄ«kadhammehi ca suá¹-á¹-hu muccanaá¹-á¹-ho, Ä• n
suá¹-á¹-hu muccanaá¹-á¹-ho, pituaá¹…ke vissaá¹-á¹-haá¹…gapaccaá¹…gassa dÄ• rakassa
aniggahitabhÄ• vena nirÄ• saá¹…katÄ• ya Ä• rammaá¹‡e pavattÄ«ti vuttaá¹ƒ hoti. ayaá¹ƒ p
natthi, purimesu sabbesu atthi. __rÅ«pÄ« rÅ«pÄ• ni passatÄ«_ti ettha ajjhattakesÄ• dÄ«su
uppÄ• ditaá¹ƒ rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, tadassa atthÄ«ti __rÅ«pÄ«. bahiddhÄ• rÅ«pÄ• n
nÄ«lakasiá¹‡Ä• dÄ«ni rÅ«pÄ• ni jhÄ• nacakkhunÄ• passati. iminÄ• ajjhatta \Ee III 256/ bah
kasiá¹‡esu uppÄ• ditajjhÄ• nassa puggalassa cattÄ• ripi rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ

__ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti ajjhattaá¹ƒ na rÅ«pasaÃ±Ã±Ä«, attano kesÄ• dÄ«su anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti attho. iminÄ• bahiddhÄ• parikammaá¹ƒ katvÄ• bahi rÅ«pÄ• vacarajjhÄ• nÄ• ni dassitÄ• ni. __subhanteva adhimutto hotÄ«_ti iminÄ• suvisuddh vaá¹‡á¹‡akasiá¹‡esu jhÄ• nÄ• ni dassitÄ• ni. tattha kiÃ±cÄ• pi antoappanÄ• yaá¹ƒ subhanti natthi, yo pana suvisuddhaá¹ƒ subhakasiá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• viharati, so yas hotÄ«ti vattabbataá¹ƒ Ä• pajjati, tasmÄ• evaá¹ƒ desanÄ• katÄ• . paá¹-isambhidÄ• magge adhimutto hotÄ«ti vimokkho. idha bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ phar mettÄ• ya bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ«lÄ• honti. karuá¹‡Ä• sahagatena, muditÄ• sah cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... pe ... upekkhÄ• ya bhÄ• vitattÄ• sattÄ• appa evaá¹ƒ subhanteva adhimutto hotÄ«ti vimokkhoâ€™â€™ ti (Paá¹-is I 212) vuttaá¹ƒ.

__sabbaso_ \Ne III 181/ __rÅ«pasaÃ±Ã±Ä• na_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabb vuttameva. __ayaá¹ƒ aá¹-á¹-hamo vimokkho_ti ayaá¹ƒ catunnaá¹ƒ khandhÄ• naá¹ƒ sabbas vissaá¹-á¹-hattÄ• vimuttattÄ• aá¹-á¹-hamo uttamo vimokkho nÄ• ma.

<249> abhibhÄ• yatanakathÄ• yaá¹ƒ __abhibhÄ• yatanÄ• nÄ«_ti abhibhavanakÄ• raá¹‡Ä• paccanÄ«kadhammepi Ä• rammaá¹‡Ä• nipi. tÄ• ni hi paá¹-ipakkhabhÄ• vena paccanÄ«kad Ã±Ä• á¹‡uttaritÄ• ya Ä• rammaá¹‡Ä• ni. __ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä«_tiÄ• dÄ«su pana aj ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« nÄ• ma hoti. ajjhattaÃ±ca nÄ«laparikammaá¹ƒ karonto kese vÄ akkhitÄ• rakÄ• ya vÄ• karoti, pÄ«taparikammaá¹ƒ karonto mede vÄ• chaviyÄ• vÄ• hattha akkhÄ«naá¹ƒ pÄ«taá¹-á¹-hÄ• ne vÄ• karoti, lohitaparikammaá¹ƒ karonto maá¹ƒse vÄ• lohit akkhÄ«naá¹ƒ rattaá¹-á¹-hÄ• ne vÄ• karoti, odÄ• taparikammaá¹ƒ karonto aá¹-á¹-himhi vÄ• akkhÄ«naá¹ƒ setaá¹-á¹-hÄ• ne vÄ• karoti. taá¹ƒ pana sunÄ«laá¹ƒ supÄ«takaá¹ƒ sulohitaka asuvisuddhameva hoti.

__eko bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassetaá¹ƒ parikammaá¹ƒ ajjhattaá¹ƒ uppannaá¹ƒ bahiddhÄ• , so evaá¹ƒ ajjhattaá¹ƒ parikammassa bahiddhÄ• ca appanÄ• ya vasena --- ``aj eko bahiddhÄ• rÅ«pÄ• ni passatÄ«â€™â€™ ti vuccati. __parittÄ• nÄ«_ti avaá¸• á¸• hitÄ• n __suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti suvaá¹‡á¹‡Ä• ni vÄ• hontu dubbaá¹‡á¹‡Ä• ni vÄ• , p idamabhibhÄ• yatanaá¹ƒ vuttanti veditabbaá¹ƒ. __tÄ• ni_ \Be III 178/ \Ee III 258/ __abhibhu sampannagahaá¹‡iko kaá¹-acchumattaá¹ƒ bhattaá¹ƒ labhitvÄ• ``kimettha bhuÃ±jitabbaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• ekakabaá¸·ameva karoti, evamevaá¹ƒ Ã±Ä• á¹‡uttariko puggalo visa parittake Ä• rammaá¹‡e samÄ• pajjitabbaá¹ƒ atthi, nÄ• yaá¹ƒ mama bhÄ• roâ€™â€™ ti tÄ• samÄ• pajjati, saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«ti attho. __jÄ• nÄ• mi pas Ä• bhogo kathito, so ca kho samÄ• pattito vuá¹-á¹-hitassa, na antosamÄ• pattiyaá¹ƒ. __ eva Ä• bhogasaÃ±Ã±Ä• yapi jhÄ• nasaÃ±Ã±Ä• yapi evaá¹ƒsaÃ±Ã±Ä« hoti. abhibhavasaÃ±Ã±Ä Ä• bhogasaÃ±Ã±Ä• pana samÄ• pattito vuá¹-á¹-hitasseva.

__appamÄ• á¹‡Ä• nÄ«_ti vaá¸• á¸• hitappamÄ• á¹‡Ä• ni, mahantÄ• nÄ«ti attho. __abhibhu
mahagghaso \Ne III 182/ puriso ekaá¹ƒ bhattavaá¸• á¸• hitakaá¹ƒ labhitvÄ• ``aÃ±Ã±Ä• pi ho
kimesÄ• mayhaá¹ƒ karissatÄ«â€™â€™ ti taá¹ƒ na mahantato passati, evameva Ã±Ä• á¹‡u
``kimettha samÄ• pajjitabbaá¹ƒ, nayidaá¹ƒ appamÄ• á¹‡aá¹ƒ, na mayhaá¹ƒ cittekaggatÄ• ka
ti tÄ• ni abhibhavitvÄ• samÄ• pajjati, saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«ti a

__ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti alÄ• bhitÄ• ya vÄ• anatthikatÄ• ya vÄ• ajjhattarÅ«pe pa
__eko_ \Ee III 259/ __bahiddhÄ• rÅ«pÄ• ni passatÄ«_ti yassa parikammampi nimittampi ba
evaá¹ƒ bahiddhÄ• parikammassa ceva appanÄ• ya ca vasena --- ``ajjhattaá¹ƒ arÅ«pasaÃ±
passatÄ«â€™â€™ ti vuccati. sesamettha catutthÄ• bhibhÄ• yatane vuttanayameva. imesu
vitakkacaritavasena Ä• gataá¹ƒ, appamÄ• á¹‡aá¹ƒ mohacaritavasena, suvaá¹‡á¹‡aá¹ƒ dosa
dubbaá¹‡á¹‡aá¹ƒ rÄ• gacaritavasena. etesaÃ±hi etÄ• ni sappÄ• yÄ• ni. sÄ• ca nesaá¹ƒ sap
__visuddhimagge_cariyaniddese vuttÄ• .

paÃ±camaabhibhÄ• yatanÄ• dÄ«su __nÄ«lÄ• nÄ«_ti sabbasaá¹…gÄ• hikavasena vuttaá¹ƒ
vaá¹‡á¹‡avasena. __nÄ«lanidassanÄ• nÄ«_ti nidassanavasena. apaÃ±Ã±Ä• yamÄ• naviva
ekanÄ«lÄ• neva hutvÄ• dissantÄ«ti vuttaá¹ƒ \Be III 179/ hoti. __nÄ«lanibhÄ• sÄ• nÄ«_ti ida
vuttaá¹ƒ, nÄ«lobhÄ• sÄ• ni nÄ«lapabhÄ• yuttÄ• nÄ«ti attho. etena nesaá¹ƒ suvisuddhataá¹ƒ
visuddhavaá¹‡á¹‡avaseneva hi imÄ• ni cattÄ• ri abhibhÄ• yatanÄ• ni vuttÄ• ni. __umÄ• pup
siniddhaá¹ƒ muduá¹ƒ dissamÄ• nampi nÄ«lameva hoti. girikaá¹‡á¹‡ikapupphÄ• dÄ«ni pana
setadhÄ• tukÄ• ni honti. tasmÄ• idameva gahitaá¹ƒ, na tÄ• ni. __bÄ• rÄ• á¹‡aseyyaka_nti
tattha kira kappÄ• sopi mudu, suttakantikÄ• yopi tantavÄ• yÄ• pi chekÄ• , udakampi suci si
vatthaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ hoti, dvÄ«su passesu maá¹-á¹-haá¹ƒ mudu siniddh
__pÄ«tÄ• nÄ«_tiÄ• dÄ«su \Ee III 260/ iminÄ• va nayena attho veditabbo. ``nÄ«lakasiá¹‡aá¹
nÄ«lasmiá¹ƒ nimittaá¹ƒ gaá¹‡hÄ• ti pupphasmiá¹ƒ vÄ• vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tu
panettha kasiá¹‡akaraá¹‡aÃ±ceva parikammaÃ±ca appanÄ• vidhÄ• naÃ±ca sabbaá¹ƒ __vis
vuttameva.

__abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• _ti ito pubbesu satipaá¹-á¹-hÄ• nÄ• dÄ«su te dha
arahattappattÄ• va \Ne III 183/ abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• nÄ• ma honti, imesu
abhibhÄ• yatanesu ciá¹‡á¹‡avasÄ«bhÄ• vÄ• yeva abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• n

<250> kasiá¹‡akathÄ• yaá¹ƒ sakalaá¹-á¹-hena __kasiá¹‡Ä• ni, _ tadÄ• rammaá¹‡Ä• naá¹ƒ
khettaá¹-á¹-hena adhiá¹-á¹-hÄ• naá¹-á¹-hena vÄ• __Ä• yatanÄ• ni. uddha_nti upari gagana
__adho_ti heá¹-á¹-hÄ• bhÅ«mitalÄ• bhimukhaá¹ƒ. __tiriya_nti khettamaá¹‡á¸• alamiva sam
ekacco hi uddhameva kasiá¹‡aá¹ƒ vaá¸• á¸• heti, ekacco adho, ekacco samantato. tena ten
pasÄ• reti Ä• lokamiva rÅ«padassanakÄ• mo. tena vuttaá¹ƒ --- ``pathavÄ«kasiá¹‡ameko sa
uddhaá¹ƒadhotiriyaâ€™â€™ nti. __advaya_nti disÄ• anudisÄ• su advayaá¹ƒ. idaá¹ƒ pana e

aÃ±Ã±abhÄ• vÄ• nupagamanatthaá¹ƒ vuttaá¹ƒ. yathÄ• hi udakaá¹ƒ paviá¹-á¹-hassa sabba
261/ hoti anaÃ±Ã±aá¹ƒ, evamevaá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ pathavÄ«kasiá¹‡ameva hoti, nat
kasiá¹‡asambhedoti. esa nayo sabbattha. __appamÄ• á¹‡a_nti idaá¹ƒ tassa tassa pharaá¹‡
vuttaá¹ƒ. taÃ±hi cetasÄ• pharanto sakalameva pharati, ayamassa Ä• di, idaá¹ƒ majjhanti pa
gaá¹‡hÄ• tÄ«ti. __viÃ±Ã±Ä• á¹‡akasiá¹‡a_nti cettha \Be III 180/ kasiá¹‡ugghÄ• á¹-imÄ• kÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ. tattha kasiá¹‡avasena kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se, kasiá¹‡ugghÄ• á¹
pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒadhotiriyatÄ• veditabbÄ• . ayamettha saá¹…khepo. kamma
panetÄ• ni pathavÄ«kasiá¹‡Ä• dÄ«ni vitthÄ• rato __visuddhimagge_ vuttÄ• neva. idhÄ• pi c
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• hontÄ«ti veditabbÄ• . tathÄ• ito anantaresu catÅ«su
vattabbaá¹ƒ, taá¹ƒ mahÄ• assapurasutte vuttameva.

<252> vipassanÄ• Ã±Ä• á¹‡e pana rÅ«pÄ«tiÄ• dÄ«namattho vuttoyeva. __ettha sitamettha
cÄ• tumahÄ• bhÅ«tike kÄ• ye nissitaÃ±ca paá¹-ibaddhaÃ±ca. __subho_ti sundaro. __jÄ• tin
suparisuddhaÄ• karasamuá¹-á¹-hito. __suparikammakato_ti suá¹-á¹-hu kataparikammo apa
__accho_ti tanucchavi. __vippasanno_ti suá¹-á¹-hu vippasanno. __sabbÄ• kÄ• rasampanno
sabbehi Ä• kÄ• rehi sampanno. __nÄ«la_ntiÄ• dÄ«hi \Ee III 262/ vaá¹‡á¹‡asampattiá¹ƒ das
Ä• vutaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti.

__evameva kho_ti ettha evaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ veditabbaá¹ƒ --- maá¹‡i viya hi k
Ä• vutasuttaá¹ƒ \Ne III 184/ viya vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. cakkhumÄ• puriso viya vipassa
hatthe karitvÄ• paccavekkhato ``ayaá¹ƒ kho maá¹‡Ä«â€™â€™ ti maá¹‡ino Ä• vibhÅ«takÄ•
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinÄ«haritvÄ• nisinnassa bhikkhuno cÄ• tumahÄ• bhÅ«tikakÄ
``tatridaá¹ƒ suttaá¹ƒ Ä• vutaâ€™â€™ nti suttassa Ä• vibhÅ«takÄ• lo viya vipassanÄ• Ã±Ä•
nisinnassa bhikkhuno tadÄ• rammaá¹‡Ä• naá¹ƒ phassapaÃ±camakÄ• naá¹ƒ vÄ• sabbacitta
vipassanÄ• Ã±Ä• á¹‡asseva vÄ• Ä• vibhÅ«takÄ• loti.

kiá¹ƒ panetaá¹ƒ Ã±Ä• á¹‡assa Ä• vibhÅ«taá¹ƒ, puggalassÄ• ti. Ã±Ä• á¹‡assa, tassa pana Ä
Ä• vibhÅ«tÄ• va honti. idaÃ±ca vipassanÄ• Ã±Ä• á¹‡aá¹ƒ maggassa anantaraá¹ƒ, evaá¹ƒ s
Ä• raddhe etassa antarÄ• vÄ• ro natthi, tasmÄ• idheva dassitaá¹ƒ. yasmÄ• ca aniccÄ• div
dibbÄ• ya sotadhÄ• tuyÄ• bheravasaddaá¹ƒ suá¹‡anto pubbenivÄ• sÄ• nussatiyÄ• bherav
cakkhunÄ• bheravarÅ«paá¹ƒ \Be III 181/ passato bhayasantÄ• so uppajjati, na aniccÄ• diva
tasmÄ• abhiÃ±Ã±Ä• pattassa bhayavinodakahetusampÄ• danatthampi idaá¹ƒ idheva dassi
arahattavaseneva abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattatÄ• veditabbÄ• .

<253> manomayiddhiyaá¹ƒ \Ee III 263/ ciá¹‡á¹‡avasitÄ• ya. tattha __manomaya_nti manen
__sabbaá¹…gapaccaá¹…gi_nti sabbehi aá¹…gehi ca paccaá¹…gehi ca samannÄ• gataá¹ƒ.
saá¹‡á¹-hÄ• navasena avikalindriyaá¹ƒ. iddhimatÄ• nimmitarÅ«paÃ±hi sace iddhimÄ• odÄ
aviddhakaá¹‡á¹‡o, tampi aviddhakaá¹‡á¹‡anti evaá¹ƒ sabbÄ• kÄ• rehi tena sadisameva hot

Ä«sika_ntiÄ• di upamattayampi taá¹ƒ sadisabhÄ• vadassanatthameva vuttaá¹ƒ. muÃ±jasad
Ä«sikÄ• hoti. kosasadisoyeva asi, vaá¹-á¹-Ä• ya kosiyÄ• vaá¹-á¹-aá¹ƒ asimeva pakkhipanti
patthaá¹-aá¹ƒ.

__karaá¹‡á¸• Ä• _ti idampi ahikaÃ±cukassa nÄ• maá¹ƒ, na vilÄ«vakaraá¹‡á¸• akassa. ahik
hoti. tattha kiÃ±cÄ• pi ``puriso ahiá¹ƒ karaá¹‡á¸• Ä• uddhareyyÄ• â€™â€™ ti hatthena udd
atha kho cittenevassa uddharaá¹‡aá¹ƒ veditabbaá¹ƒ. ayaÃ±hi ahi nÄ• ma sajÄ• tiyaá¹ƒ \Ne
kaá¹-á¹-hantaraá¹ƒ vÄ• rukkhantaraá¹ƒ vÄ• nissÄ• ya, tacato sarÄ«ranikkaá¸• á¸• hanapay
sarÄ«raá¹ƒ khÄ• damÄ• naá¹ƒ viya purÄ• á¹‡atacaá¹ƒ jigucchantoti imehi catÅ«hi kÄ• raá¹‡
jahÄ• ti, na sakkÄ• tato aÃ±Ã±ena uddharituá¹ƒ. tasmÄ• cittena uddharaá¹‡aá¹ƒ sandhÄ•
veditabbaá¹ƒ. iti muÃ±jÄ• disadisaá¹ƒ imassa bhikkhuno sarÄ«raá¹ƒ, Ä«sikÄ• disadisaá¹ƒ n
opammasaá¹ƒsandanaá¹ƒ. nimmÄ• navidhÄ• naá¹ƒ \Ee III 264/ panettha parato ca iddhividh
sabbÄ• kÄ• rena __visuddhimagge_ vitthÄ• ritÄ• ti tattha vuttanayeneva veditabbÄ• . upam
adhikaá¹ƒ.

tattha chekakumbhakÄ• rÄ• dayo viya iddhividhaÃ±Ä• á¹‡alÄ• bhÄ« bhikkhu daá¹-á¹-habb
suparikammakatamattikÄ• dayo viya iddhividhaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.
icchiticchitabhÄ• janavikatiÄ• dikaraá¹‡aá¹ƒ viya tassa bhikkhuno vikubbanaá¹ƒ daá¹-á¹-hab
ciá¹‡á¹‡avasitÄ• vaseneva abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattatÄ• veditabbÄ• . tathÄ• it
abhiÃ±Ã±Ä• su.

<255> tattha \Be III 182/ dibbasotadhÄ• tuupamÄ• yaá¹ƒ __saá¹…khadhamo_ti saá¹…khad
niddukkheneva. __viÃ±Ã±Ä• peyyÄ• _ti jÄ• nÄ• peyya. tattha evaá¹ƒ cÄ• tuddisÄ• viÃ±Ã±Ä
``saá¹…khasaddo ayaâ€™â€™ nti vavatthÄ• pentÄ• naá¹ƒ sattÄ• naá¹ƒ tassa saá¹…khasa
yogino dÅ«rasantikabhedÄ• naá¹ƒ dibbÄ• naÃ±ceva mÄ• nusakÄ• naÃ±ca saddÄ• naá¹ƒ Ä

<256> cetopariyaÃ±Ä• á¹‡a-upamÄ• yaá¹ƒ __daharo_ti taruá¹‡o. __yuvÄ• _ti yobbanena s
__maá¹‡á¸• anakajÄ• tiko_ti yuvÄ• pi samÄ• no na alasiyo kiliá¹-á¹-havatthasarÄ«ro, atha k
maá¹‡á¸• anakapakatiko, divasassa dve tayo vÄ• re nhÄ• yitvÄ• suddhavattha-paridahana-
attho. __sakaá¹‡ika_nti \Ee III 265/ kÄ• á¸·atilakavaá¹…ka-mukhadÅ«sipÄ«á¸·akÄ• dÄ«naá
tattha yathÄ• tassa mukhanimittaá¹ƒ paccavekkhato mukhadoso pÄ• kaá¹-o hoti, evaá¹ƒ ce
cittaá¹ƒ abhinÄ«haritvÄ• nisinnassa bhikkhuno paresaá¹ƒ soá¸·asavidhaá¹ƒ cittaá¹ƒ pÄ• ka
veditabbaá¹ƒ. pubbenivÄ• saupamÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ mahÄ• ass

<259> __ayaá¹ƒ kho udÄ• yi paÃ±camo dhammo_ti ekÅ«navÄ«sati pabbÄ• ni paá¹-ipadÄ•
III 186/ katvÄ• paÃ±camo dhammoti vutto. yathÄ• hi aá¹-á¹-hakanÄ• garasutte (MN II 17 Ä
pucchÄ• vasena ekadhammo kato, evamidha ekÅ«navÄ«sati pabbÄ• ni paá¹-ipadÄ• vasena
veditabbÄ• ni. imesu ca pana ekÅ«navÄ«satiyÄ• pabbesu paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hasu k

vipassanÄ• Ã±Ä• á¹‡e ca Ä• savakkhayaÃ±Ä• á¹‡e ca arahattavasena abhiÃ±Ã±Ä• vosÄ•
sesesu ciá¹‡á¹‡avasibhÄ• vavasena. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• sakuludÄ• yisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. samaá¹‡amuá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<260> __evaá¹ƒ_ \Ne III 187/ \Be III 183/ __me suta_nti samaá¹‡amuá¹‡á¸• ikasuttaá¹ƒ. ta
tassa paribbÄ• jakassa nÄ• maá¹ƒ. __sumano_ti pakatinÄ• maá¹ƒ. kiÃ±ci kiÃ±ci pana ugga
samatthatÄ• ya uggÄ• hamÄ• noti naá¹ƒ saÃ±jÄ• nanti. samayaá¹ƒ \Ee III 266/ pavadanti e
__samayappavÄ• dakaá¹ƒ_. tasmiá¹ƒ kira á¹-hÄ• ne caá¹…kÄ«tÄ• rukkhapokkharasÄ• tipp
nigaá¹‡á¹-hÄ• celakaparibbÄ• jakÄ• dayo ca pabbajitÄ• sannipatitvÄ• attano attano samay
dÄ«penti, tasmÄ• so Ä• rÄ• mo samayappavÄ• dakoti vuccati. sveva tindukÄ• cÄ«rasaá¹…
timbarÅ«sakarukkhapantiyÄ• parikkhittattÄ• __tindukÄ• cÄ«raá¹ƒ_. yasmÄ• panettha paá
ahosi, pacchÄ• mahÄ• puÃ±Ã±aá¹ƒ poá¹-á¹-hapÄ• daparibbÄ• jakaá¹ƒ nissÄ• ya bahÅ« sÄ
ekaá¹ƒ sÄ• laá¹ƒ upÄ• dÄ• ya laddhanÄ• mavasena __ekasÄ• lako_ti vuccati. mallikÄ• ya p
uyyÄ• nabhÅ«to so pupphaphalasaÃ±channo Ä• rÄ• moti katvÄ• __mallikÄ• ya Ä• rÄ• mo_
samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me. __paá¹-ivasatÄ«_t
__divÄ• divassÄ• _ti divasassa divÄ• nÄ• ma majjhanhÄ• tikkamo, tasmiá¹ƒ divasassapi d
majjhanhike nikkhamÄ«ti attho. __paá¹-isallÄ«no_ti tato tato rÅ«pÄ• digocarato cittaá¹ƒ paá
lÄ«no, jhÄ• naratisevanavasena ekÄ«bhÄ• vaá¹ƒ gato. __manobhÄ• vanÄ«yÄ• na_nti man
III 267/ Ä• vajjato manasikaroto cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ hoti unnamati vaá¸• á¸• hati. __yA
__ayaá¹ƒ tesaá¹ƒ aÃ±Ã±ataro_ti ayaá¹ƒ tesaá¹ƒ abbhantaro eko sÄ• vako. __appeva nÄ• m
upasaá¹…kamanaá¹ƒ patthayamÄ• no Ä• ha. patthanÄ• kÄ• raá¹‡aá¹ƒ pana sandakasutte

<261> __etadavocÄ• _ti dandapaÃ±Ã±o ayaá¹ƒ gahapati, dhammakathÄ• ya naá¹ƒ saá¹…
karissÄ• mÄ«ti maÃ±Ã±amÄ• no etaá¹ƒ ``catÅ«hi khoâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tatt
á¹-hapemi. __sampannakusala_nti paripuá¹‡á¹‡akusalaá¹ƒ. __paramakusala_nti uttamakus
vÄ• dayuddhena yujjhitvÄ• cÄ• letuá¹ƒ asakkuá¹‡eyyaá¹ƒ acalaá¹ƒ nikkampaá¹ƒ thiraá¹ƒ. _
karotÄ«_ti akaraá¹‡amattameva \Ne III 188/ vadati, ettha pana saá¹ƒvarappahÄ• naá¹ƒ vÄ•
vÄ• na vadati. sesapadesupi eseva nayo.

__neva abhinandÄ«_ti titthiyÄ• nÄ• ma jÄ• nitvÄ• pi ajÄ• nitvÄ• pi yaá¹ƒ vÄ• taá¹ƒ vÄ• va
nÄ• bhinandi. __na paá¹-ikkosÄ«_ti sÄ• sanassa anulomaá¹ƒ viya pasannÄ• kÄ• raá¹ƒ viya
paá¹-isedheti.

<262> __yathÄ• uggÄ• hamÄ• nassÄ• _ti yathÄ• tassa vacanaá¹ƒ, evaá¹ƒ sante uttÄ• na
ayojjhasamaá¹‡o thirasamaá¹‡o bhavissati, mayaá¹ƒ pana evaá¹ƒ na vadÄ• mÄ• ti dÄ«peti.
sakakÄ• yo parakÄ• yotipi visesaÃ±Ä• á¹‡aá¹ƒ na hoti. __aÃ±Ã±atra_ \Ee III 268/ __phandi
paccattharaá¹‡e valisamphassena vÄ• maá¹…guladaá¹-á¹-hena vÄ• kÄ• yaphandanamatt
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ kÄ• yena karaá¹‡akammaá¹ƒ nÄ• ma natthi. tampi ca kilesasahag
__vÄ• cÄ• tipi na hotÄ«_ti micchÄ• vÄ• cÄ• sammÄ• vÄ• cÄ• tipi nÄ• nattaá¹ƒ na hoti. __r
jighacchÄ• pipÄ• sÄ• paretassa pana roditamattaá¹ƒ hoti. tampi kilesasahagatacitteneva. __
micchÄ• saá¹…kappo sammÄ• saá¹…kappotipi nÄ• nattaá¹ƒ na hoti. __vikÅ«jitamattÄ• _ti v
rodanahasitamattaá¹ƒ hoti. daharakumÄ• rakÄ• naÃ±hi cittaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ pav
nirayadukkhaá¹ƒ saritvÄ• rodanti, devalokato Ä• gatÄ• hasanti, tampi kilesasahagatacitten
micchÄ• jÄ«vo sammÄ• jÄ«votipi nÄ• nattaá¹ƒ na hoti. __aÃ±Ã±atra mÄ• tuthaÃ±Ã±Ä• _ti t
honti, mÄ• tari khÄ«raá¹ƒ pÄ• yantiyÄ• apivitvÄ• aÃ±Ã±avihitakÄ• le piá¹-á¹-hipassena Ä•
pivanti. ettakaá¹ƒ muÃ±citvÄ• aÃ±Ã±o micchÄ• jÄ«vo natthi. ayampi kilesasahagatacittene

<263> evaá¹ƒ paribbÄ• jakavÄ• daá¹ƒ paá¹-ikkhipitvÄ• idÄ• ni sayaá¹ƒ sekkhabhÅ«miyaá
__catÅ«hi kho aha_ntiÄ• dimÄ• ha. tattha __samadhigayha tiá¹-á¹-hatÄ«_ti visesetvÄ• tiá¹-
269/ __kÄ• yena pÄ• pa kamma_ntiÄ• dÄ«su na kevalaá¹ƒ akaraá¹‡amattameva, bhagavÄ
saá¹ƒvarappahÄ• napaá¹-isaá¹…khÄ• paÃ±Ã±apeti. taá¹ƒ \Be III 185/ sandhÄ• yevamÄ• h
sampannakusala_ntiÄ• di pana khÄ«á¹‡Ä• savaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

idÄ• ni \Ne III 189/ asekkhabhÅ«miyaá¹ƒ mÄ• tikaá¹ƒ á¹-hapento __dasahi kho aha_ntiÄ• d
padÄ• ni nissÄ• ya dve paá¹-hamacatukkÄ• á¹-hapitÄ• , ekaá¹ƒ padaá¹ƒ nissÄ• ya dve pad
sekkhabhÅ«miyaá¹ƒ mÄ• tikÄ• .

<264> idÄ• ni taá¹ƒ vibhajanto __katame ca thapati akusalasÄ«lÄ• _tiÄ• dimÄ• ha. tattha _
aá¹-á¹-havidhaá¹ƒ lobhasahagatacittaá¹ƒ. __sadosa_nti paá¹-ighasampayuttacittadvayaá¹ƒ.
vicikicchuddhaccasahagatacittadvayampi vaá¹-á¹-ati, sabbÄ• kusalacittÄ• nipi. moho sabbÄ
vuttaá¹ƒ. __itosamuá¹-á¹-hÄ• nÄ• _ti ito sarÄ• gÄ• dicittato samuá¹-á¹-hÄ• naá¹ƒ uppatti ete
itosamuá¹-á¹-hÄ• nÄ• .

__kuhi_nti kataraá¹ƒ á¹-hÄ• naá¹ƒ pÄ• puá¹‡itvÄ• aparisesÄ• nirujjhanti. __etthete_ti sotÄ
bhummaá¹ƒ. pÄ• timokkhasaá¹ƒvarasÄ«laÃ±hi sotÄ• pattiphale paripuá¹‡á¹‡aá¹ƒ hoti, taá¹ƒ
akusalasÄ«laá¹ƒ asesaá¹ƒ nirujjhati. akusalasÄ«lanti ca dussÄ«lassetaá¹ƒ adhivacananti ve

__akusalÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ nirodhÄ• ya paá¹-ipanno_ti ettha yÄ• va sotÄ• pattimaggÄ
nÄ• ma hoti, phalapatte pana te nirodhitÄ• nÄ• ma honti.

<265> __vÄ«tarÄ• ga_ntiÄ• dÄ«hi \Ee III 270/ aá¹-á¹-havidhaá¹ƒ kÄ• mÄ• vacarakusalacitt

kusalasÄ«laá¹ƒ samuá¹-á¹-hÄ• ti.

__sÄ«lavÄ• hotÄ«_ti sÄ«lasampanno hoti guá¹‡asampanno ca. __no ca sÄ«lamayo_ti ala
kiÃ±ci uttari karaá¹‡Ä«yanti evaá¹ƒ sÄ«lamayo na hoti. __yatthassa te_ti arahattaphale bhu
arahattaphalaÃ±hi patvÄ• akusalasÄ«laá¹ƒ asesaá¹ƒ nirujjhati.

__nirodhÄ• ya paá¹-ipanno_ti ettha yÄ• va arahattamaggÄ• nirodhÄ• ya paá¹-ipanno nÄ• n
nirodhitÄ• nÄ• ma honti.

<266> __kÄ• masaÃ±Ã±Ä• _dÄ«su \Ne III 190/ kÄ• masaÃ±Ã±Ä• aá¹-á¹-halobhasahagata
domanassasahagatacittadvayena sahajÄ• tÄ• .

__paá¹-hamaá¹ƒ_ \Be III 186/ __jhÄ• na_nti anÄ• gÄ• miphalapaá¹-hamajjhÄ• naá¹ƒ. __ett
bhummaá¹ƒ. anÄ• gÄ• miphalaÃ±hi patvÄ• akusalasaá¹…kappÄ• aparisesÄ• nirujjhanti.

__nirodhÄ• ya paá¹-ipanno_ti ettha yÄ• va anÄ• gÄ• mimaggÄ• nirodhÄ• ya paá¹-ipanno n
nirodhitÄ• nÄ• ma honti. nekkhammasaÃ±Ã±Ä• dayo hi tissopi aá¹-á¹-hakÄ• mÄ• vacaraku

<267> __etthete_ti arahattaphale bhummaá¹ƒ. dutiyajjhÄ• nikaá¹ƒ arahattaphalaÃ±hi pÄ• p
kusalasaá¹…kappÄ• aparisesÄ• nirujjhanti. __nirodhÄ• ya paá¹-ipanno_ti ettha yÄ• va ara
paá¹-ipanno nÄ• ma hoti, phalapatte pana te nirodhitÄ• nÄ• ma honti. sesaá¹ƒ sabbattha ut

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

samaá¹‡amuá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. cÅ«á¸·asakuludÄ• yisuttavaá¹‡á¹‡anÄ•

<270> __evaá¹ƒ_ \Ne III 191/ \Ee III 271/ __me suta_nti cÅ«á¸·asakuludÄ• yisuttaá¹ƒ. tatth
bhante, bhagavÄ• _ti idaá¹ƒ paribbÄ• jako dhammakathaá¹ƒ sotukÄ• mo bhagavato dhamm
dassento Ä• ha.

<271> __taá¹ƒyevettha paá¹-ibhÄ• tÅ«_ti sace dhammaá¹ƒ sotukÄ• mo, tuyhevettha eko pa
upaá¹-á¹-hÄ• tu. __yathÄ• maá¹ƒ paá¹-ibhÄ• seyyÄ• _ti yena kÄ• raá¹‡ena mama dhamma
hi kÄ• raá¹‡ena kathÄ• ya samuá¹-á¹-hitÄ• ya sukhaá¹ƒ dhammaá¹ƒ desetunti dÄ«peti. __ta
kira taá¹ƒ disvÄ• --- ``sace bhagavÄ• idha abhavissÄ• , ayametassa bhÄ• sitassa atthoti d
ujjalÄ• petvÄ• ajja me pÄ• kaá¹-aá¹ƒ akarissÄ• â€™â€™ ti dasabalaá¹ƒyeva anussari. tasm
bhante_tiÄ• dimÄ• ha. tattha __aho nÅ«nÄ• _ti anussaraá¹‡atthe nipÄ• tadvayaá¹ƒ. tena ta

anussarantassa etadahosi ``aho nÅ«na bhagavÄ• aho nÅ«na sugatoâ€™â€™ ti. __yo imes
dhammÄ• naá¹ƒ. __sukusalo_ti suá¹-á¹-hu \Be III 187/ kusalo nipuá¹‡o cheko. so bhagavÄ•
sugato aho nÅ«na katheyya, tassa hi bhagavato pubbenivÄ• saÃ±Ä• á¹‡assa anekÄ• ni kap
ekaá¹…gaá¹‡Ä• ni pÄ• kaá¹-Ä• nÄ«ti, ayamettha adhippÄ• yo.

__tassa vÄ• haá¹ƒ pubbantaá¹ƒ Ä• rabbhÄ• _ti yo hi lÄ• bhÄ« hoti, so ``pubbe tvaá¹ƒ khatt
ahosÄ«â€™â€™ ti vutte jÄ• nanto \Ee III 272/ sakkaccaá¹ƒ sussÅ«sati. alÄ• bhÄ« pana ---
evaá¹ƒ bhavissatÄ«â€™â€™ ti sÄ«sakampamettameva dasseti. tasmÄ• evamÄ• ha --- ``ta
Ä• rabbha paÃ±hassa veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dheyyaâ€™â€™ nti.

__so vÄ• maá¹ƒ aparanta_nti dibbacakkhulÄ• bhino hi anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ ijjhati
itaraá¹ƒ pubbe vuttanayameva.

__dhammaá¹ƒ_ \Ne III 192/ __te desessÄ• mÄ«_ti ayaá¹ƒ kira atÄ«te desiyamÄ• nepi na b
desiyamÄ• nepi na bujjhissati. athassa bhagavÄ• saá¹‡hasukhumaá¹ƒ paccayÄ• kÄ• raá¹ƒ
pana taá¹ƒ bujjhissatÄ«ti? etaá¹ƒ pageva na bujjhissati, anÄ• gate panassa vÄ• sanÄ• ya p
disvÄ• bhagavÄ• evamÄ• ha.

__paá¹ƒsupisÄ• caka_nti asuciá¹-á¹-hÄ• ne nibbattapisÄ• caá¹ƒ. so hi ekaá¹ƒ mÅ«laá¹ƒ ga
hoti. tatridaá¹ƒ vatthu --- ekÄ• kira yakkhinÄ« dve dÄ• rake thÅ«pÄ• rÄ• madvÄ• re nisÄ«d
Ä• hÄ• rapariyesanatthaá¹ƒ nagaraá¹ƒ gatÄ• . dÄ• rakÄ• ekaá¹ƒ piá¹‡á¸• apÄ• tikattheraá¹
``bhante, amhÄ• kaá¹ƒ mÄ• tÄ• anto nagaraá¹ƒ paviá¹-á¹-hÄ• , tassÄ• vadeyyÄ• tha `yaá¹
gahetvÄ• sÄ«ghaá¹ƒ gaccha, dÄ• rakÄ• te jighacchitaá¹ƒ sandhÄ• retuá¹ƒ na sakkontÄ«â€
kathaá¹ƒ passissÄ• mÄ«ti? idaá¹ƒ, bhante, gaá¹‡hathÄ• ti ekaá¹ƒ mÅ«lakhaá¹‡á¸• aá¹ƒ ada
yakkhasahassÄ• ni paÃ±Ã±Ä• yiá¹ƒsu, so dÄ• rakehi dinnasaÃ±Ã±Ä• á¹‡ena taá¹ƒ yakkhin
bÄ«bhacchaá¹ƒ kevalaá¹ƒ vÄ«thiyaá¹ƒ gabbhamalaá¹ƒ paccÄ• sÄ«samÄ• naá¹ƒ. disvÄ• ta
273/. kathaá¹ƒ maá¹ƒ tvaá¹ƒ passasÄ«ti vutte mÅ«lakhaá¹‡á¸• aá¹ƒ dassesi, sÄ• acchindit
paá¹ƒsupisÄ• cakÄ• ekaá¹ƒ mÅ«laá¹ƒ gahetvÄ• adissamÄ• nakÄ• yÄ• honti. taá¹ƒ sandh
\Be III 188/ na passÄ• mÄ«â€™â€™ ti Ä• ha. __na pakkhÄ• yatÄ«_ti na dissati na upaá¹-á¹

<272> __dÄ«ghÄ• pi kho te esÄ• _ti udÄ• yi esÄ• tava vÄ• cÄ• dÄ«ghÄ• pi bhaveyya, ev
vassasahassampi pavatteyya, na ca atthaá¹ƒ dÄ«peyyÄ• ti adhippÄ• yo. __appÄ• á¹-ihÄ«ra
amÅ«lakaá¹ƒ niratthakaá¹ƒ sampajjatÄ«ti attho.

idÄ• ni taá¹ƒ vaá¹‡á¹‡aá¹ƒ dassento __seyyathÄ• pi, bhante_tiÄ• dimÄ• ha. tattha __paá¹‡
visabhÄ• gavaá¹‡á¹‡e rattakambale á¹-hapito. __evaá¹ƒvaá¹‡á¹‡o attÄ• hotÄ«_ti idaá¹ƒ so
nibbattakkhandhe sandhÄ• ya --- ``amhÄ• kaá¹ƒ matakÄ• le attÄ• subhakiá¹‡hadevaloke k
ti vadati.

<273> __ayaá¹ƒ_ \Ne III 193/ __imesaá¹ƒ ubhinna_nti so kira yasmÄ• maá¹‡issa bahi Ä• b
khajjopanakassa aá¹…guladvaá¹…gulacaturaá¹…gulamattaá¹ƒ niccharati, mahÄ• khajjopan
khaá¸·amaá¹‡á¸• alamattampi niccharatiyeva, tasmÄ• evamÄ• ha.

__viddhe_ti ubbiddhe, meghavigamena dÅ«rÄ«bhÅ«teti attho. __vigatavalÄ• hake_ti apaga
Ä• kÄ• se. __osadhitÄ• rakÄ• _ti \Ee III 274/ sukkatÄ• rakÄ• . sÄ• hi yasmÄ• tassÄ• uday
saÃ±Ã±Ä• á¹‡ena osadhÄ• ni gaá¹‡hantipi pivantipi, tasmÄ• ``osadhitÄ• rakÄ• â€™â€™ ti
aá¸• á¸• harattasamaya_nti abhinne aá¸• á¸• harattasamaye. iminÄ• gaganamajjhe á¹-hitac
majjhanhikepi eseva nayo.

__ato kho_ti ye anubhonti, tehi bahutarÄ• , bahÅ« ceva bahutarÄ• cÄ• ti attho. __Ä• bhÄ•
obhÄ• saá¹ƒ na vaá¸·aÃ±janti, attano sarÄ«robhÄ• seneva Ä• lokaá¹ƒ pharitvÄ• viharanti.

<274> idÄ• ni yasmÄ• so ``ekantasukhaá¹ƒ lokaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti nisinno, p
tasmÄ• naá¹ƒ bhagavÄ• taá¹ƒ pucchaá¹ƒ sarÄ• pento __kiá¹ƒ pana, udÄ• yi, atthi ekantas
tattha \Be III 189/ __Ä• kÄ• ravatÄ«_ti kÄ• raá¹‡avatÄ«. __aÃ±Ã±ataraá¹ƒ vÄ• pana tapogu
acelakapÄ• á¸·iá¹ƒ sandhÄ• yÄ• ha, surÄ• pÄ• naviratÄ«ti attho.

<275> __katamÄ• pana sÄ• , bhante, Ä• kÄ• ravatÄ« paá¹-ipadÄ• ekantasukhassÄ• _ti ka
ahosi --- ``mayaá¹ƒ sattÄ• naá¹ƒ ekantasukhaá¹ƒ vadÄ• ma, paá¹-ipadaá¹ƒ pana kÄ• lena s
vadÄ• ma. ekantasukhassa kho pana attano paá¹-ipadÄ• yapi ekantasukhÄ• ya bhavitabba
aniyyÄ• nikÄ• , satthu kathÄ• va niyyÄ• nikÄ• â€™â€™ ti. idÄ• ni satthÄ• raá¹ƒyeva pucchi
pucchati.

__ettha_ \Ee III 275/ __mayaá¹ƒ anassÄ• mÄ• _ti etasmiá¹ƒ kÄ• raá¹‡e mayaá¹ƒ anassÄ•
evamÄ• haá¹ƒsu? te kira pubbe paÃ±casu dhammesu patiá¹-á¹-hÄ• ya kasiá¹‡aparikamma
nibbattetvÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒ katvÄ• subhakiá¹‡hesu nibbattantÄ«ti jÄ• nan
pana kÄ• le \Ne III 194/ kasiá¹‡aparikammampi na jÄ• niá¹ƒsu, tatiyajjhÄ• nampi nibbattetua
paÃ±ca pubbabhÄ• gadhamme pana ``Ä• kÄ• ravatÄ« paá¹-ipadÄ• â€™â€™ ti uggahetvÄ•
lokoâ€™â€™ ti uggaá¹‡hiá¹ƒsu. tasmÄ• evamÄ• haá¹ƒsu. __uttaritara_nti ito paÃ±cahi dha
paá¹-ipadaá¹ƒ vÄ• tatiyajjhÄ• nato uttaritaraá¹ƒ ekantasukhaá¹ƒ lokaá¹ƒ vÄ• na jÄ• nÄ• mA
__appasadde katvÄ• _ti ekappahÄ• reneva mahÄ• saddaá¹ƒ kÄ• tuá¹ƒ Ä• raddhe nissadde

<276> __sacchikiriyÄ• hetÅ«_ti ettha dve sacchikiriyÄ• paá¹-ilÄ• bhasacchikiriyÄ• ca pacc
tattha tatiyajjhÄ• naá¹ƒ nibbattetvÄ• aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• subhakiá¹‡halok
samÄ• nÄ• yuvaá¹‡á¹‡o hutvÄ• nibbattati, ayaá¹ƒ paá¹-ilÄ• bhasacchikiriyÄ• nÄ• ma. catu
iddhivikubbanena subhakiá¹‡halokaá¹ƒ gantvÄ• tehi devehi saddhiá¹ƒ santiá¹-á¹-hati sallap

Ä• pajjati, ayaá¹ƒ paccakkhasacchikiriyÄ• nÄ• ma. tÄ• saá¹ƒ dvinnampi tatiyajjhÄ• naá¹ƒ Ä
nÄ• ma. taÃ±hi anuppÄ• detvÄ• neva sakkÄ• subhakiá¹‡haloke nibbattituá¹ƒ, na catutthajj
iti duvidhampetaá¹ƒ sacchikiriyaá¹ƒ sandhÄ• ya --- ``etassa nÅ«na, bhante, ekantasukhassa
sacchikiriyÄ• hetÅ«â€™â€™ ti Ä• ha.

<277> __udaÃ±caniko_ti \Be III 190/ udakavÄ• rako. __antarÄ• yamakÄ• sÄ«_ti yathÄ• pa
evaá¹ƒ upaddutamakÄ• si yathÄ• taá¹ƒ upanissayavipannaá¹ƒ. ayaá¹ƒ kira kassapabuddha
samaá¹‡adhammamakÄ• si. athassa eko sahÄ• yako bhikkhu sÄ• sane anabhirato, ``Ä• vu
\Ee III 276/ Ä• rocesi. so tassa pattacÄ«vare lobhaá¹ƒ uppÄ• detvÄ• gihibhÄ• vÄ• ya vaá¹‡
tassa pattacÄ«varaá¹ƒ datvÄ• vibbhami. tenassa kammunÄ• idÄ• ni bhagavato sammukhÄ
jÄ• to. bhagavatÄ• panassa purimasuttaá¹ƒ atirekabhÄ• á¹‡avÄ• ramattaá¹ƒ, idaá¹ƒ bhÄ• a
tantiyÄ• dhammo kathito, ekadesanÄ• yapi maggaphalapaá¹-ivedho na jÄ• to, anÄ• gate pa
bhagavÄ• dhammaá¹ƒ deseti. anÄ• gate paccayabhÄ• vaÃ±cassa disvÄ• bhagavÄ• dhara
mettÄ• vihÄ• rimhi etadagge na á¹-hapesi. passati hi bhagavÄ• --- ``anÄ• gate ayaá¹ƒ mam
mettÄ• vihÄ• rÄ«naá¹ƒ aggo bhavissatÄ«â€™â€™ ti.

so bhagavati parinibbute dhammÄ• sokarÄ• jakÄ• le pÄ• á¹-aliputte nibbattitvÄ• pabbajitvÄ
195/ __assaguttatthero_ nÄ• ma hutvÄ• mettÄ• vihÄ• rÄ«naá¹ƒ aggo ahosi. therassa mettÄ
tiracchÄ• nagatÄ• pi mettacittaá¹ƒ paá¹-ilabhiá¹ƒsu, thero sakalajambudÄ«pe bhikkhusaá¹…
hutvÄ• vattanisenÄ• sane Ä• vasi, tiá¹ƒsayojanamattÄ• aá¹-avÄ« ekaá¹ƒ padhÄ• nagharaa
cammakhaá¹‡á¸• aá¹ƒ pattharitvÄ• tattha nisinno kammaá¹-á¹-hÄ• naá¹ƒ kathesi. gacchant
bhikkhÄ• cÄ• rampi agantvÄ• vihÄ• re nisinno kammaá¹-á¹-hÄ• naá¹ƒ kathesi, manussÄ• t
dÄ• namadaá¹ƒsu. dhammÄ• sokarÄ• jÄ• therassa guá¹‡aá¹ƒ sutvÄ• daá¹-á¹-hukÄ• mo ti
bhikkhusaá¹…ghassa ovÄ• daá¹ƒ dammÄ«ti ekavÄ• rampi na gatoti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·asakuludÄ• yisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vekhanasasuttavaá¹‡á¹‡anÄ•

<278> __evaá¹ƒ_ \Ne III 196/ \Ee III 277/ \Be III 191/ __me suta_nti vekhanasasuttaá¹ƒ. tat
ayaá¹ƒ kira sakuludÄ• yissa Ä• cariyo, so ``sakuludÄ• yÄ« paribbÄ• jako paramavaá¹‡á¹‡ap
sutvÄ• ``mayÄ• so sÄ• dhukaá¹ƒ uggahÄ• pito, tenÄ• pi sÄ• dhukaá¹ƒ uggahitaá¹ƒ, kathaa
handÄ• haá¹ƒ sayaá¹ƒ gantvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ paramavaá¹‡á¹‡apaÃ±haá¹ƒ pucc
rÄ• jagahato paÃ±cacattÄ• lÄ«sayojanaá¹ƒ sÄ• vatthiá¹ƒ gantvÄ• yena bhagavÄ• , tenupas
pana á¹-hitakova bhagavato santike udÄ• naá¹ƒ udÄ• nesi. tattha purimasadisaá¹ƒ vuttanay

<280> __paÃ±ca kho ime_ti kasmÄ• Ä• rabhi? agÄ• riyopi ekacco kÄ• magaruko kÄ• mÄ•
nekkhammagaruko nekkhammÄ• dhimutto hoti. pabbajitopi ca ekacco kÄ• magaruko kÄ• m
nekkhammagaruko nekkhammÄ• dhimutto hoti. ayaá¹ƒ pana kÄ• magaruko kÄ• mÄ• dhimu
kathiyamÄ• nÄ• ya attano kÄ• mÄ• dhimuttattaá¹ƒ sallakkhessati, evamassÄ• yaá¹ƒ desanA
imaá¹ƒ desanaá¹ƒ Ä• rabhi. __kÄ• maggasukha_nti nibbÄ• naá¹ƒ adhippetaá¹ƒ.

<281> __pÄ• pito_ \Ee III 278/ __bhavissatÄ«_ti ajÄ• nanabhÄ• vaá¹ƒ pÄ• pito bhavissati.
sampajjatÄ«_ti niratthakavacanamattameva sampajjati. __tiá¹-á¹-hatu pubbanto tiá¹-á¹-hatu
tuyhaá¹ƒ atÄ«takathÄ• ya anucchavikaá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ natthi, anÄ• gatakat
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ natthi, tasmÄ• ubhayampetaá¹ƒ tiá¹-á¹-hatÅ«ti Ä• ha. __suttaba
suttamayabandhanehi. tassa hi Ä• rakkhatthÄ• ya hatthapÄ• desu ceva gÄ«vÄ• ya ca sutta
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. mahallakakÄ• le panassa tÄ• ni sayaá¹ƒ vÄ• pÅ«tÄ«ni hutvÄ• n
haranti.

__evameva_ \Ne III 197/ __kho_ti iminÄ• idaá¹ƒ dasseti --- daharassa kumÄ• rassa suttab
ajÄ• nanakÄ• lo viya avijjÄ• ya purimÄ• ya koá¹-iyÄ• ajÄ• nanaá¹ƒ, na hi sakkÄ• avijjÄ• ya
mocanakÄ• le jÄ• nanasadisaá¹ƒ pana \Be III 192/ arahattamaggena avijjÄ• bandhanassa p
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vekhanasasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. rÄ• javaggo

1. ghaá¹-ikÄ• rasuttavaá¹‡á¹‡anÄ•

<282> __evaá¹ƒ_ \Ne III 198/ \Be III 193/ __me suta_nti ghaá¹-ikÄ• rasuttaá¹ƒ. tattha __sita
pÄ• tvÄ• kÄ• sÄ«_ti mahÄ• maggena gacchanto aÃ±Ã±ataraá¹ƒ bhÅ«mippadesaá¹ƒ oloket
cariyaá¹ƒ caramÄ• nena imasmiá¹ƒ á¹-hÄ• ne nivutthapubbaâ€™â€™ nti Ä• vajjanto addas
``kassapabuddhakÄ• le imasmiá¹ƒ á¹-hÄ• ne vegaá¸·iá¹…gaá¹ƒ nÄ• ma gÄ• manigamo aho
nÄ• ma mÄ• á¹‡avo ahosiá¹ƒ, mayhaá¹ƒ sahÄ• yo ghaá¹-ikÄ• ro nÄ• ma kumbhakÄ• ro aho
ekaá¹ƒ sukÄ• raá¹‡aá¹ƒ kataá¹ƒ, taá¹ƒ bhikkhusaá¹…ghassa apÄ• kaá¹-aá¹ƒ paá¹-icchanna
bhikkhusaá¹…ghassa pÄ• kaá¹-aá¹ƒ karomÄ«â€™â€™ ti maggÄ• okkamma aÃ±Ã±atarasm
sitapÄ• tukammamakÄ• si, aggaggadante dassetvÄ• mandahasitaá¹ƒ hasi. yathÄ• hi lokiy
--- ``kuhaá¹ƒ kuhaâ€™â€™ nti hasanti, na evaá¹ƒ buddhÄ• , buddhÄ• naá¹ƒ pana hasitaá¹ƒ

haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• ramattameva hoti.

hasitaÃ±ca nÄ• metaá¹ƒ terasahi somanassasahagatacittehi hoti. tattha lokiyamahÄ• jano
kÄ• mÄ• vacarakusalato catÅ«hÄ«ti aá¹-á¹-hahi cittehi hasati, sekkhÄ• akusalato diá¹-á¹-hi
apanetvÄ• chahi cittehi hasanti, khÄ«á¹‡Ä• savÄ• catÅ«hi sahetukakiriyacittehi ekena ahe
paÃ±cahi cittehi hasanti. tesupi balavÄ• rammaá¹‡e Ä• pÄ• thagate dvÄ«hi Ã±Ä• á¹‡asamp
dubbalÄ• rammaá¹‡e duhetukacittadvayena ca ahetukacittena cÄ• ti tÄ«hi cittehi hasanti. in
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusomanassasahagatacittaá¹ƒ bhagavato haá¹-á¹-h
hasitaá¹ƒ uppÄ• desi.

taá¹ƒ \Ne III 199/ panetaá¹ƒ hasitaá¹ƒ evaá¹ƒ appamattakampi therassa pÄ• kaá¹-aá¹ƒ aho
tathÄ• rÅ«pe hi kÄ• le tathÄ• gatassa catÅ«hi dÄ• á¹-hÄ• hi catuddÄ«pikamahÄ• meghamu
virocamÄ• nÄ• mahÄ• tÄ• lakkhandhapamÄ• á¹‡Ä• rasmivaá¹-á¹-iyo \Ee III 280/ uá¹-á¹-ha
sÄ«savaraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• \Be III 194/ dÄ• á¹-haggesuyeva antaradhÄ• yanti. t
Ä• yasmÄ• Ä• nando bhagavato pacchato gacchamÄ• nopi sitapÄ• tubhÄ• vaá¹ƒ jÄ• nÄ• t

__bhagavantaá¹ƒ etadavocÄ• _ti --- ``ettha kira kassapo bhagavÄ• bhikkhusaá¹…ghaá¹ƒ c
catusaccappakÄ• sanaá¹ƒ akÄ• si, bhagavatopi ettha nisÄ«dituá¹ƒ ruciá¹ƒ uppÄ• dessÄ• m
dvÄ«hi buddhehi paribhutto bhavissati, mahÄ• jano gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• cetiya
paricaranto saggamaggaparÄ• yaá¹‡o bhavissatÄ«â€™â€™ ti cintetvÄ• etaá¹ƒ ``tena hi, b
tiÄ• divacanaá¹ƒ avoca.

<283> __muá¹‡á¸• akena samaá¹‡akenÄ• _ti muá¹‡á¸• aá¹ƒ muá¹‡á¸• oti, samaá¹‡aá¹ƒ vÄ
vaá¹-á¹-ati, ayaá¹ƒ pana aparipakkaÃ±Ä• á¹‡attÄ• brÄ• hmaá¹‡akule uggahitavohÄ• ravas
__sottisinÄ• ni_nti sinÄ• natthÄ• ya katasottiá¹ƒ. sotti nÄ• ma kuruvindapÄ• sÄ• á¹‡acuá¹‡á
bandhitvÄ• kataguá¸·ikakalÄ• pakÄ• vuccati, yaá¹ƒ sandhÄ• ya --- ``tena kho pana samay
kuruvindakasuttiyÄ• nahÄ• yantÄ«â€™â€™ ti (Vin II 243) vuttaá¹ƒ. taá¹ƒ ubhosu antesu ga
ghaá¹ƒsanti. __evaá¹ƒ sammÄ• _ti yathÄ• etarahipi manussÄ• ``cetiyavandanÄ• ya gacch
gacchÄ• mÄ• â€™â€™ ti vuttÄ• ussÄ• haá¹ƒ na karonti, ``naá¹-asamajjÄ• didassanatthÄ•
pana ekavacaneneva sampaá¹-icchanti, tatheva \Ee III 281/ sinhÄ• yitunti vutte ekavacanen
evamÄ• ha.

<284> __jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesÄ«_ti ekapasse ariyaparihÄ• rena paá¹-ha
paccuttaritvÄ• á¹-hito tassa mahantena issariyaparihÄ• rena nhÄ• yantassa nhÄ• napariyos
nivatthanivÄ• sanaá¹ƒ kese vodake kurumÄ• naá¹ƒ Ä• mantesi. __aya_nti Ä• sannattÄ• da
__ovaá¹-á¹-ikaá¹ƒ vinivaá¹-á¹-hetvÄ• _ti nÄ• gabalo bodhisatto ``apehi sammÄ• â€™â€™ ti
parivattamÄ• nova tena gahitagahaá¹‡aá¹ƒ vissajjÄ• petvÄ• ti attho. __kesesu parÄ• masitv
cintesi --- ``ayaá¹ƒ \Ne III 200/ jotipÄ• lo paÃ±Ã±avÄ• , sakiá¹ƒ dassanaá¹ƒ labhamÄ• no tat

pasÄ«dissati, dhammakathÄ• yapi pasÄ«dissati, pasanno ca pasannÄ• kÄ• raá¹ƒ kÄ• tuá¹ƒ
etadatthaá¹ƒ honti, yaá¹ƒkiÃ±ci katvÄ• mama sahÄ• yaá¹ƒ gahetvÄ• dasabalassa santikaá
tasmÄ• naá¹ƒ kesesu parÄ• masitvÄ• etadavoca.

__ittarajacco_ti \Be III 195/ aÃ±Ã±ajÄ• tiko, mayÄ• saddhiá¹ƒ asamÄ• najÄ• tiko, lÄ• maka
vatida_nti idaá¹ƒ amhÄ• kaá¹ƒ gamanaá¹ƒ na vata orakaá¹ƒ bhavissati na khuddakaá¹ƒ, ma
ayaÃ±hi na attano thÄ• mena gaá¹‡hi, satthu thÄ• mena gaá¹‡hÄ«ti gahaá¹‡asmiá¹ƒyeva n
__yÄ• vatÄ• dohipÄ«_ti ettha dokÄ• rahikÄ• rapikÄ• rÄ• nipÄ• tÄ• , yÄ• vatuparimanti atth
``vÄ• cÄ• ya Ä• lapanaá¹ƒ ovaá¹-á¹-ikÄ• ya gahaá¹‡aÃ±ca atikkamitvÄ• yÄ• va kesaggaha
payogo kattabboâ€™â€™ ti.

<285> __dhammiyÄ• _ \Ee III 282/ __kathÄ• yÄ• _ti idha satipaá¹-ilÄ• bhatthÄ• ya pubbeni
dhammÄ« kathÄ• veditabbÄ• . tassa hi bhagavÄ• , --- ``jotipÄ• la, tvaá¹ƒ na lÄ• makaá¹-á¹-
otiá¹‡á¹‡asatto, mahÄ• bodhipallaá¹…ke pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ patthetvÄ• c
pamÄ• davihÄ• ro na yuttoâ€™â€™ tiÄ• dinÄ• nayena satipaá¹-ilÄ• bhÄ• ya dhammaá¹ƒ k
pana vadanti --- ``jotipÄ• la, yathÄ• ahaá¹ƒ dasapÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaÃ±Ã
vÄ«satisahassabhikkhuparivÄ• ro loke vicarÄ• mi, evamevaá¹ƒ tvampi dasapÄ• ramiyo pÅ«
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• samaá¹‡agaá¹‡aparivÄ• ro loke vicarissasi.
pamÄ• daá¹ƒ Ä• pajjituá¹ƒ na yuttaâ€™â€™ nti yathÄ• ssa pabbajjÄ• ya cittaá¹ƒ namati, ev
nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ kathesÄ«ti.

<286> __alattha kho, Ä• nanda, ... pe ... pabbajjaá¹ƒ alattha upasampada_nti pabbajitvÄ•
bodhisattehi kattabbaá¹ƒ. bodhisattÄ• hi buddhÄ• naá¹ƒ sammukhe pabbajanti. pabbajitvÄ•
viya patitasiá¹…gÄ• na honti, catupÄ• risuddhisÄ«le pana supatiá¹-á¹-hÄ• ya tepiá¹-akaá¹ƒ
uggaá¹‡hitvÄ• terasa dhutaá¹…gÄ• ni samÄ• dÄ• ya araÃ±Ã±aá¹ƒ pavisitvÄ• gatapaccÄ•
III 201/ samaá¹‡adhammaá¹ƒ karontÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• yÄ• va anulomaÃ±
tiá¹-á¹-hanti, maggaphalatthaá¹ƒ vÄ• yÄ• maá¹ƒ na karonti. jotipÄ• lopi tatheva akÄ• si.

<287> __aá¸• á¸• hamÄ• supasampanne_ti kuladÄ• rakaÃ±hi pabbÄ• jetvÄ• aá¸• á¸• ham
mÄ• tÄ• pitÅ«naá¹ƒ soko na \Ee III 283/ vÅ«pasammati, sopi pattacÄ«varaggahaá¹‡aá¹ƒ \B
daharabhikkhusÄ• maá¹‡erehi saddhiá¹ƒ vissÄ• so na uppajjati, therehi saddhiá¹ƒ sineho n
gatagataá¹-á¹-hÄ• ne anabhirati uppajjati. ettakaá¹ƒ pana kÄ• laá¹ƒ nivÄ• se sati mÄ• tÄ• pi
labhanti. tena tesaá¹ƒ soko tanubhÄ• vaá¹ƒ gacchati, pattacÄ«varaggahaá¹‡aá¹ƒ jÄ• nÄ• ti,
sÄ• maá¹‡eradaharabhikkhÅ«hi saddhiá¹ƒ vissÄ• so jÄ• yati, therehi saddhiá¹ƒ sineho patiá
gatagataá¹-á¹-hÄ• ne abhiramati, na ukkaá¹‡á¹-hati. tasmÄ• ettakaá¹ƒ vasituá¹ƒ vaá¹-á¹-atÄ
vasitvÄ• pakkÄ• mi.

__paá¹‡á¸• upuá¹-akassa sÄ• lino_ti puá¹-ake katvÄ• sukkhÄ• pitassa rattasÄ• lino. tassa

vappakÄ• lato paá¹-á¹-hÄ• ya ayaá¹ƒ parihÄ• ro --- kedÄ• rÄ• suparikammakatÄ• honti, ta
patiá¹-á¹-hÄ• petvÄ• gandhodakena siÃ±ciá¹ƒsu, vappakÄ• le vitÄ• naá¹ƒ viya upari vattha
paripakkakÄ• le vÄ«hisÄ«sÄ• ni chinditvÄ• muá¹-á¹-himatte puá¹-ake katvÄ• yottabaddhe
sukkhÄ• petvÄ• gandhacuá¹‡á¹‡Ä• ni attharitvÄ• koá¹-á¹-hakesu pÅ«retvÄ• tatiye vasse
tivassaá¹ƒ parivutthassa sugandharattasÄ• lino apagatakÄ• á¸·ake suparisuddhe taá¹‡á¸• u
khajjakavikatimpi bhattampi paá¹-iyÄ• diyiá¹ƒsu. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __paá¹‡Ä«taá¹ƒ
bhojanÄ«yaá¹ƒ ... pe ... kÄ• laá¹ƒ Ä• rocÄ• pesÄ«_ti.

<288> __adhivuá¹-á¹-ho me_ti kiá¹ƒ sandhÄ• ya vadati? vegaá¸·iá¹…gato \Ee III 284/ nikkh
ghaá¹-ikÄ• ro attano santike vassÄ• vÄ• saá¹ƒ vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ aggahesi, ta
__ahudeva aÃ±Ã±athattaá¹ƒ ahu domanassa_nti temÄ• saá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ, dhamm
niyÄ• mena vÄ«sati bhikkhusahassÄ• ni paá¹-ijaggituá¹ƒ nÄ• latthanti alÄ• bhaá¹ƒ Ä• rabbh
cittadomanassaá¹ƒ ahosi, na tathÄ• gataá¹ƒ Ä• rabbha. kasmÄ• ? sotÄ• pannattÄ• . so kira
ahosi. athekasmiá¹ƒ samaye paccante kupite vÅ«pasamanatthaá¹ƒ gacchanto uracchadaá¹
``amma amhÄ• kaá¹ƒ deve mÄ• pamajjÄ«â€™â€™ ti. brÄ• hmaá¹‡Ä• taá¹ƒ rÄ• jadhÄ«tar
ke ime cÄ• ti \Ne III 202/ vutte tumhÄ• kaá¹ƒ bhÅ«midevÄ• ti. bhÅ«midevÄ• nÄ• ma evarÅ«
niá¹-á¹-hubhitvÄ• pÄ• sÄ• daá¹ƒ abhiruhi. sÄ• ekadivasaá¹ƒ vÄ«thiá¹ƒ olokentÄ« á¹-hitÄ•
aggasÄ• vakaá¹ƒ disvÄ• pakkosÄ• petvÄ• \Be III 197/ piá¹‡á¸• apÄ• taá¹ƒ datvÄ• anumod
sotÄ• pannÄ• hutvÄ• ``aÃ±Ã±epi bhikkhÅ« atthÄ«â€™â€™ ti pucchitvÄ• ``satthÄ• vÄ«sa
saddhiá¹ƒ isipatane vasatÄ«â€™â€™ ti ca sutvÄ• nimantetvÄ• dÄ• naá¹ƒ adÄ• si.

rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato. atha naá¹ƒ paá¹-hamatarameva brÄ• hmaá
avaá¹‡á¹‡aá¹ƒ vatvÄ• paribhindiá¹ƒsu. rÄ• jÄ• pana dhÄ«tu jÄ• takÄ• leyeva varaá¹ƒ adÄ•
divasÄ• ni rajjaá¹ƒ dÄ• tabbaâ€™â€™ nti varaá¹ƒ gaá¹‡hiá¹ƒsu. athassÄ• rÄ• jÄ• satta div
niyyÄ• tesi. sÄ• satthÄ• raá¹ƒ bhojayamÄ• nÄ• rÄ• jÄ• naá¹ƒ pakkosÄ• petvÄ• bahisÄ• á
satthu anumodanaá¹ƒ sutvÄ• va sotÄ• panno jÄ• to. sotÄ• pannassa ca nÄ• ma tathÄ• gata
tena vuttaá¹ƒ --- ``na tathÄ• gataá¹ƒ Ä• rabbhÄ• â€™â€™ ti.

__yaá¹ƒ icchati taá¹ƒ haratÅ«_ti so kira bhÄ• janÄ• ni pacitvÄ• kayavikkayaá¹ƒ \Ee III 285/
pana vatvÄ• dÄ• rutthÄ• ya vÄ• mattikatthÄ• ya vÄ• palÄ• latthÄ• ya vÄ• araÃ±Ã±aá¹ƒ g
``ghaá¹-ikÄ• rena bhÄ• janÄ• ni pakkÄ• nÄ«â€™â€™ ti sutvÄ• parisuddhataá¹‡á¸• ulaloá¹
gahetvÄ• Ä• gacchanti. sace bhÄ• janaá¹ƒ mahagghaá¹ƒ hoti, mÅ«laá¹ƒ appaá¹ƒ, yaá¹ƒ vÄ
gaá¹‡hÄ• mÄ• ti taá¹ƒ na gaá¹‡hanti. dhammiko vÄ• á¹‡ijo mÄ• tÄ• pitaro paá¹-ijaggati, sa
upaá¹-á¹-hahati, bahu no akusalaá¹ƒ bhavissatÄ«ti puna gantvÄ• mÅ«laá¹ƒ Ä• haranti. sac
appagghaá¹ƒ hoti, Ä• bhataá¹ƒ mÅ«laá¹ƒ bahu, dhammiko vÄ• á¹‡ijo, amhÄ• kaá¹ƒ puÃ±Ã±
yathÄ• bhataá¹ƒ gharasÄ• mikÄ• viya sÄ• dhukaá¹ƒ paá¹-isÄ• metvÄ• gacchanti. evaá¹ƒg
pabbajatÄ«ti. raÃ±Ã±o vacanapathaá¹ƒ pacchindanto andhe jiá¹‡á¹‡e mÄ• tÄ• pitaro poset

<289> __ko nu kho_ti kuhiá¹ƒ nu kho. __kumbhiyÄ• _ti ukkhalito. __pariyogÄ• _ti sÅ«pabh
__paribhuÃ±jÄ• _ti bhuÃ±ja. kasmÄ• panete evaá¹ƒ vadanti? ghaá¹-ikÄ• ro kira bhattaá¹ƒ p
sampÄ• detvÄ• mÄ• tÄ• pitaro bhojetvÄ• sayampi bhuÃ±jitvÄ• bhagavato vaá¸• á¸• hamÄ
paá¹-á¹-hapetvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• Ä• dhÄ• rakaá¹ƒ upaá¹-á¹-hapetvÄ• udakaá
mÄ• tÄ• pitÅ«naá¹ƒ saÃ±Ã±aá¹ƒ \Ne III 203/ datvÄ• araÃ±Ã±aá¹ƒ gacchati. tasmÄ• evaá¹
__abhivissattho_ti \Be III 198/ ativissattho. __pÄ«tisukhaá¹ƒ_ \Ee III 286/ __na vijahatÄ«_ti n
vijahati, atha kho rattibhÄ• ge vÄ• divasabhÄ• ge vÄ• gÄ• me vÄ• araÃ±Ã±e vÄ• yasmiá
``sadevake nÄ• ma loke aggapuggalo mayhaá¹ƒ gehaá¹ƒ pavisitvÄ• sahatthena Ä• misaá¹
lÄ• bhÄ• vata meâ€™â€™ ti anussarati, tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e paÃ±cavaá¹‡á¹‡Ä• pÄ
sandhÄ• ya evaá¹ƒ vuttaá¹ƒ.

<290> __kaá¸·opiyÄ• _ti pacchito. kiá¹ƒ pana bhagavÄ• evamakÄ• sÄ«ti. paccayo dhamm
bhattasadiso, tasmÄ• evamakÄ• si. sikkhÄ• padapaÃ±Ã±attipi ca sÄ• vakÄ• naá¹ƒyeva hot
sikkhÄ• padavelÄ• nÄ• ma natthi. yathÄ• hi raÃ±Ã±o uyyÄ• ne pupphaphalÄ• ni honti, aÃ±
gaá¹‡hantÄ• naá¹ƒ niggahaá¹ƒ karonti, rÄ• jÄ• yathÄ• ruciyÄ• paribhuÃ±jati, evaá¹ƒsampa
parasamuddavÄ• sÄ«therÄ• pana ``devatÄ• kira paá¹-iggahetvÄ• adaá¹ƒsÅ«â€™â€™ ti v

<291> __haratha, bhante, haratha bhadramukhÄ• _ti amhÄ• kaá¹ƒ putto ``kuhiá¹ƒ gatosÄ«
``dasabalassa santikaâ€™â€™ nti vadati, kuhiá¹ƒ nu kho gacchati, satthu vasanaá¹-á¹-hÄ•
na jÄ• nÄ• tÄ«ti putte aparÄ• dhasaÃ±Ã±ino gahaá¹‡e tuá¹-á¹-hacittÄ• evamÄ• haá¹ƒsu.

__temÄ• saá¹ƒ Ä• kÄ• sacchadanaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti bhagavÄ• kira catunnaá¹ƒ vassik
mÄ• saá¹ƒ atikkamitvÄ• tiá¹‡aá¹ƒ Ä• harÄ• pesi, tasmÄ• evamÄ• ha. ayaá¹ƒ panettha pad
chadanamassÄ• ti __Ä• kÄ• sacchadanaá¹ƒ. na devotivassÄ«_ti kevalaá¹ƒ nÄ• tivassi, yath
pakatiyÄ• ca nibbakosassa udakapÄ• taá¹-á¹-hÄ• nabbhantare ekampi udakabindu nÄ• tiva
ghanachadanagehabbhantare viya na vÄ• tÄ• tapÄ• pi Ä• bÄ• dhaá¹ƒ akaá¹ƒsu, pakatiyÄ•
aparabhÄ• ge tasmiá¹ƒ nigame chaá¸• á¸• itepi taá¹ƒ á¹-hÄ• naá¹ƒ anovassakameva ahosi.
deve vassante tattha sÄ• á¹-ake á¹-hapetvÄ• kammaá¹ƒ karonti. yÄ• va kappuá¹-á¹-hÄ• nÄ
tÄ• disameva bhavissati. taÃ±ca kho pana na tathÄ• gatassa iddhÄ• nubhÄ• vena, tesaá¹ƒy
tesaÃ±hi --- ``sammÄ• sambuddho kattha na labheyya, amhÄ• kaá¹ƒ nÄ• ma dvinnaá¹ƒ and
uttiá¹‡aá¹ƒ kÄ• resÄ«â€™â€™ ti na tappaccayÄ• domanassaá¹ƒ udapÄ• di --- ``sadevake
\Be III 199/ nivesanÄ• tiá¹‡aá¹ƒ Ä• harÄ• petvÄ• gandhakuá¹-iá¹ƒ chÄ• dÄ• pesÄ«â€™â€™
\Ne III 204/ balavasomanassaá¹ƒ udapÄ• di. iti tesaá¹ƒyeva guá¹‡asampattiyÄ• idaá¹ƒ pÄ•
veditabbaá¹ƒ.

<292> __taá¹‡á¸• ulavÄ• hasatÄ• nÄ«_ti ettha dve sakaá¹-Ä• ni eko vÄ• hoti veditabbo. __
sÅ«patthÄ• ya tadanurÅ«paá¹ƒ telaphÄ• á¹‡itÄ• diá¹ƒ. vÄ«satibhikkhusahassassa temÄ• sa
bhavissatÄ«ti kira saÃ±Ã±Ä• ya rÄ• jÄ• ettakaá¹ƒ pesesi. __alaá¹ƒ me raÃ±Ã±ova hotÅ«_ti

adhigataappicchatÄ• ya. evaá¹ƒ kirassa ahosi --- ``nÄ• haá¹ƒ raÃ±Ã±Ä• diá¹-á¹-hapubbo, k
pesesÄ«â€™â€™ ti. tato cintesi --- ``satthÄ• bÄ• rÄ• á¹‡asiá¹ƒ gato, addhÄ• so raÃ±Ã±o
yÄ• ciyamÄ• no mayhaá¹ƒ paá¹-iÃ±Ã±Ä• tabhÄ• vaá¹ƒ Ä• rocetvÄ• mama guá¹‡akathaá¹ƒ
laddhalÄ• bho pana naá¹-ena naccitvÄ• laddhaá¹ƒ viya \Ee III 288/ gÄ• yakena gÄ• yitvÄ•
kiá¹ƒ mayhaá¹ƒ iminÄ• , kammaá¹ƒ katvÄ• uppannena mÄ• tÄ• pitÅ«nampi sammÄ• samb
sakkÄ• kÄ• tuâ€™â€™ nti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

ghaá¹-ikÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. raá¹-á¹-hapÄ• lasuttavaá¹‡á¹‡anÄ•

<293> __evaá¹ƒ_ \Ne III 205/ __me suta_nti raá¹-á¹-hapÄ• lasuttaá¹ƒ. tattha __thullakoá¹-á
thullakoá¹-á¹-haá¹ƒ paripuá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• raá¹ƒ. so kira janapado niccasasso sadÄ
nikkhamati, khalabhaá¹‡á¸• aá¹ƒ pavisati. tena tasmiá¹ƒ nigame koá¹-á¹-hÄ• niccapÅ«rÄ• v
thullakoá¹-á¹-hikanteva saá¹…khaá¹ƒ gato.

<294> __raá¹-á¹-hapÄ• lo_ti kasmÄ• raá¹-á¹-hapÄ• lo? bhinnaá¹ƒ raá¹-á¹-haá¹ƒ sandhÄ• r
samatthoti raá¹-á¹-hapÄ• lo. kadÄ• panassetaá¹ƒ nÄ• maá¹ƒ uppannanti. padumuttarasam
pubbe satasahassakappamatthake vassasatasahassÄ• yukesu manussesu padumuttaro nÄ
bhikkhusatasahassaparivÄ• ro \Be III 200/ lokahitÄ• ya cÄ• rikaá¹ƒ cari, yaá¹ƒ sandhÄ• ya v

``nagaraá¹ƒ haá¹ƒsavatÄ« nÄ• ma, Ä• nando nÄ• ma khattiyo.

sujÄ• tÄ• nÄ• ma janikÄ• , padumuttarassa satthunoâ€™â€™ ti || (Bv 1II 19).

padumuttare pana anuppanne eva haá¹ƒsavatiyÄ• dve kuá¹-umbikÄ• saddhÄ• pasannÄ•
kapaá¹‡addhikayÄ• cakÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ paá¹-á¹-hapayiá¹ƒsu. tadÄ• pabbatavÄ• si
haá¹ƒsavatiá¹ƒ anuppattÄ• . te dvepi janÄ• tÄ• pasagaá¹‡aá¹ƒ majjhe bhinditvÄ• \Ee III 28
tÄ• pasÄ• kiÃ±cikÄ• laá¹ƒ vasitvÄ• pabbatapÄ• dameva gatÄ• . dve saá¹…ghattherÄ• oh
yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ akaá¹ƒsu. tÄ• pasesu bhuÃ±jitvÄ• anumodanaá¹ƒ karo
vaá¹‡á¹‡aá¹ƒ kathesi, eko bhÅ«mindharanÄ• garÄ• jabhavanassa.

kuá¹-umbikesu eko sakkabhavanaá¹ƒ patthanaá¹ƒ katvÄ• sakko hutvÄ• nibbatto, eko nÄ•
pÄ• litanÄ• garÄ• jÄ• nÄ• ma. taá¹ƒ sakko attano upaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ disvÄ• n
pucchi. so nÄ• bhiramÄ• mÄ«ti Ä• ha. tena hi padumuttarassa bhagavato dÄ• naá¹ƒ datvÄ•
á¹-hÄ• ne patthanaá¹ƒ karohi, ubho sukhaá¹ƒ vasissÄ• mÄ• ti. nÄ• garÄ• jÄ• satthÄ• raá¹ƒ

bhikkhusatasahassaparivÄ• rassa bhagavato sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ dadamÄ• no p
puttaá¹ƒ uparevataá¹ƒ nÄ• ma sÄ• maá¹‡eraá¹ƒ disvÄ• sattame divase buddhappamukhas
datvÄ• sÄ• maá¹‡erassa á¹-hÄ• nantaraá¹ƒ patthesi. bhagavÄ• anÄ• gataá¹ƒ oloketvÄ• --
buddhassa putto rÄ• hulakumÄ• ro bhavissatÄ«â€™â€™ ti disvÄ• ``samijjhissati te patthan
nÄ• garÄ• jÄ• tamatthaá¹ƒ sakkassa kathesi. sakko tassa vacanaá¹ƒ sutvÄ• tatheva sattÄ•
bhinnaá¹ƒ raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ pÄ• letuá¹ƒ samatthakule nibbattitvÄ• saddhÄ• pa
raá¹-á¹-hapÄ• laá¹ƒ nÄ• ma kulaputtaá¹ƒ disvÄ• --- ``ahampi anÄ• gate lokasmiá¹ƒ tumhÄ•
bhinnaá¹ƒ raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ pÄ• letuá¹ƒ samatthakule nibbattitvÄ• ayaá¹ƒ kula
saddhÄ• pabbajito raá¹-á¹-hapÄ• lo nÄ• ma bhaveyyaâ€™â€™ nti patthanamakÄ• si. satthÄ
Ã±atvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``sarÄ• jikaá¹ƒ \Be III 201/ \Ee III 290/ cÄ• tuvaá¹‡á¹‡aá¹ƒ, posetuá¹ƒ yaá¹ƒ pahossati.

raá¹-á¹-hapÄ• lakulaá¹ƒ nÄ• ma, tattha jÄ• yissate ayaâ€™â€™ nti || ---

evaá¹ƒ padumuttarasammÄ• sambuddhakÄ• le tassetaá¹ƒ nÄ• maá¹ƒ uppannanti veditabba

__etadahosÄ«_ti kiá¹ƒ ahosi? __yathÄ• yathÄ• kho_tiÄ• di. tatrÄ• yaá¹ƒ saá¹…khepakath
yena kÄ• raá¹‡ena bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, tena tena me upapari
``yadetaá¹ƒ sikkhattayabrahmacariyaá¹ƒ ekadivasampi akhaá¹‡á¸• aá¹ƒ katvÄ• carimakacit
ekantaparipuá¹‡á¹‡aá¹ƒ caritabbaá¹ƒ, ekadivasampi ca kilesamalena amalÄ«naá¹ƒ katvÄ•
pÄ• petabbatÄ• ya ekantaparisuddhaá¹ƒ, saá¹…khalikhitaá¹ƒ vilikhitasaá¹…khasadisaá¹ƒ
dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ katvÄ• caritabbaá¹ƒ, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ
vasantena ekantaparipuá¹‡á¹‡aá¹ƒ ... pe ... carituá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ kesaÃ±ca massu
kÄ• sÄ• yarasapÄ«tatÄ• ya kÄ• sÄ• yÄ• ni brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ•
agÄ• rasmÄ• nikkhamitvÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€™ nti.

__acirapakkantesu thullakoá¹-á¹-hikesu brÄ• hmaá¹‡agahapatikesu yena bhagavÄ• tenupa
raá¹-á¹-hapÄ• lo anuá¹-á¹-hitesu \Ne III 207/ tesu na bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• ci. kas
III 291/ bahÅ« Ã±Ä• tisÄ• lohitÄ• mittÄ• maccÄ• santi, te --- ``tvaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ e
tayÄ• pabbajituâ€™â€™ nti bÄ• hÄ• yampi gahetvÄ• Ä• kaá¸• á¸• heyyuá¹ƒ, tato pabbajjÄ
saheva parisÄ• ya uá¹-á¹-hahitvÄ• thokaá¹ƒ gantvÄ• puna kenaci sarÄ«rakiccalesena niva
upasaá¹…kamma pabbajjaá¹ƒ yÄ• ci. tena vuttaá¹ƒ --- ``atha kho raá¹-á¹-hapÄ• lo kulaputto
thullakoá¹-á¹-hikesu ... pe ... pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti. bhagavÄ• pana yas
pabbajitato pabhuti mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ na pabbÄ• jeti, tasmÄ• na
pana tvaá¹ƒ, raá¹-á¹-hapÄ• la, mÄ• tÄ• pitÅ«hi ... pe ... pabbajjÄ• yÄ• _ti.

<295> __ammatÄ• tÄ• _ti ettha __ammÄ• _ti mÄ• taraá¹ƒ Ä• lapati, __tÄ• tÄ• _ti pitaraá¹ƒ

puttako, aÃ±Ã±o koci jeá¹-á¹-ho vÄ• kaniá¹-á¹-ho vÄ• natthi. ettha ca ekaputtoti vattabbe a
ekaputtakoti vuttaá¹ƒ. __piyo_ti pÄ«tijanako. __manÄ• po_ti manavaá¸• á¸• hanako. __sukh
sukhena edhito, sukhasaá¹ƒvaá¸• á¸• hitoti attho. __sukhaparibhato_ti sukhena paribhato, jÄ
dhÄ• tÄ«hi aá¹…kato aá¹…kaá¹ƒ Ä• haritvÄ• dhÄ• riyamÄ• no assakarathakÄ• dÄ«hi bÄ•
sÄ• durasabhojanaá¹ƒ bhojayamÄ• no sukhena parihaá¹-o. __na tvaá¹ƒ, tÄ• ta raá¹-á¹-hapÄ
jÄ• nÄ• sÄ«_ti tvaá¹ƒ \Ee III 292/, tÄ• ta raá¹-á¹-hapÄ• la appamattakampi kalabhÄ• gaá¹ƒ
sarasÄ«ti attho. __maraá¹‡enapi te mayaá¹ƒ akÄ• makÄ• vinÄ• bhavissÄ• mÄ• _ti sacepi
maraá¹‡aá¹ƒ bhaveyya, tena te maraá¹‡enapi mayaá¹ƒ akÄ• makÄ• anicchakÄ• na attanc
tayÄ• viyogaá¹ƒ pÄ• puá¹‡issÄ• mÄ• ti attho. __kiá¹ƒ pana mayaá¹ƒ ta_nti evaá¹ƒ sante ki
taá¹ƒ kÄ• raá¹‡aá¹ƒ, yena mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma. atha vÄ• __kiá¹ƒ
pana kÄ• raá¹‡ena mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• mÄ• ti evamettha attho daá¹-

<296> __tatthevÄ• _ti yattha naá¹ƒ á¹-hitaá¹ƒ mÄ• tÄ• pitaro nÄ• nujÄ• niá¹ƒsu, tattheva á
__anantarahitÄ• yÄ• _ti kenaci attharaá¹‡ena anatthatÄ• ya. __paricÄ• rehÄ«_ti gandhabba
paccupaá¹-á¹-hapetvÄ• tattha sahÄ• yakehi saddhiá¹ƒ yathÄ• sukhaá¹ƒ indriyÄ• ni cÄ• reh
upanehÄ«ti vuttaá¹ƒ hoti. atha vÄ• __paricÄ• rehÄ«_ti gandhabbanaá¹-anÄ• á¹-akÄ• dÄ«ni
sahÄ• yakehi saddhiá¹ƒ \Ne III 208/ laá¸·a upalaá¸·a rama, kÄ«á¸·assÅ«tipi vuttaá¹ƒ hoti. __
paribhuÃ±janto_ti attano puttadÄ• rehi saddhiá¹ƒ bhoge bhuÃ±janto. __puÃ±Ã±Ä• ni karont
dhammaÃ±ca saá¹…ghaÃ±ca Ä• rabbha dÄ• nappadÄ• nÄ• dÄ«ni sugatimaggasaá¹ƒsodha
__tuá¹‡hÄ« ahosÄ«_ti kathÄ• nuppabandhavicchedanatthaá¹ƒ nirÄ• lÄ• pasallÄ• po ahosi.

athassa mÄ• tÄ• pitaro tikkhattuá¹ƒ \Ee III 293/ vatvÄ• paá¹-ivacanampi alabhamÄ• nÄ• s
``esa vo sahÄ• yako pabbajitukÄ• mo, nivÄ• retha naâ€™â€™ nti Ä• haá¹ƒsu. tepi taá¹ƒ up
avocuá¹ƒ, tesampi tuá¹‡hÄ« ahosi. tena vuttaá¹ƒ --- __atha kho raá¹-á¹-hapÄ• lassa kulaput
pe ... tuá¹‡hÄ« ahosÄ«_ti. athassa sahÄ• yakÄ• naá¹ƒ tikkhattuá¹ƒ vatvÄ• etadahosi --- ``s
alabhamÄ• no marissati, na koci guá¹‡o \Be III 203/ labbhati. pabbajitaá¹ƒ pana naá¹ƒ mÄ•
kÄ• laá¹ƒ passissanti, mayampi passissÄ• ma, pabbajjÄ• pi ca nÄ• mesÄ• bhÄ• riyÄ• , diva
gahetvÄ• piá¹‡á¸• Ä• ya caritabbaá¹ƒ, ekaseyyaá¹ƒ ekabhattaá¹ƒ brahmacariyaá¹ƒ atidukk
nÄ• garikajÄ• tiyo, so taá¹ƒ carituá¹ƒ asakkonto puna idheva Ä• gamissati, handassa mÄ• t
anujÄ• nÄ• pessÄ• mÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. mÄ• tÄ• pitaropi naá¹ƒ ``pabbajite
uddassetabbÄ• â€™â€™ ti imaá¹ƒ katikaá¹ƒ katvÄ• anujÄ• niá¹ƒsu. tena vuttaá¹ƒ --- ``atha
kulaputtassa sahÄ• yakÄ• yena raá¹-á¹-hapÄ• lassa kulaputtassa mÄ• tÄ• pitaro ... pe ... a
mÄ• tÄ• pitÅ«hi ... pe ... uddassetabbÄ• â€™â€™ ti. tattha __uddassetabbÄ• _ti uddhaá¹ƒ
kÄ• lena kÄ• laá¹ƒ passanti, evaá¹ƒ Ä• gantvÄ• attÄ• naá¹ƒ dassetabbÄ• .

<299> __balaá¹ƒ gahetvÄ• _ti sappÄ• yabhojanÄ• ni bhuÃ±janto ucchÄ• danÄ• dÄ«hi ca k
kÄ• yabalaá¹ƒ janetvÄ• mÄ• tÄ• pitaro vanditvÄ• assumukhaá¹ƒ Ã±Ä• tiparivaá¹-á¹-aá¹ƒ p
tenupasaá¹…kami ... pe ... pabbÄ• jetu maá¹ƒ, bhante, bhagavÄ• ti. bhagavÄ• samÄ«pe á

bhikkhuá¹ƒ \Ee III 294/ Ä• mantesi --- ``tena hi bhikkhu raá¹-á¹-hapÄ• laá¹ƒ pabbÄ• jehi ceva
cÄ• â€™â€™ ti. sÄ• dhu, bhanteti kho so bhikkhu bhagavato paá¹-issutvÄ• raá¹-á¹-hapÄ• l
jinadattiyaá¹ƒ saddhivihÄ• rikaá¹ƒ laddhÄ• pabbÄ• jesi ceva upasampÄ• desi ca. tena vutta
raá¹-á¹-hapÄ• lo kulaputto bhagavato santike pabbajjaá¹ƒ, alattha upasampadaâ€™â€™ nti

__pahitatto_ \Ne III 209/ __viharanto_ti dvÄ• dasa saá¹ƒvaccharÄ• ni evaá¹ƒ viharanto. ney
ayamÄ• yasmÄ• , tasmÄ• puÃ±Ã±avÄ• abhinÄ«hÄ• rasampannopi samÄ• no ``ajja ajjeva
samaá¹‡adhammaá¹ƒ karontopi dvÄ• dasame vasse arahattaá¹ƒ pÄ• puá¹‡i.

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti mayhaá¹ƒ mÄ• tÄ• pitaro pabbajjaá¹ƒ anujÄ• na
kÄ• laá¹ƒ Ä• gantvÄ• amhÄ• kaá¹ƒ dassanaá¹ƒ dÄ• tabbaâ€™â€™ nti vatvÄ• anujÄ• niá¹
mÄ• tÄ• pitaro, ahaÃ±ca yenajjhÄ• sayena pabbajito, so me matthakaá¹ƒ patto, idÄ• ni bha
attÄ• naá¹ƒ \Be III 204/ mÄ• tÄ• pitÅ«naá¹ƒ dassessÄ• mÄ«ti cintetvÄ• Ä• pucchitukÄ• mo
__manasÄ• kÄ• sÄ«_ti ``kiá¹ƒ nu kho raá¹-á¹-hapÄ• le gate koci upaddavo bhavissatÄ«â€™
``bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``sakkhissati nu kho raá¹-á¹-hapÄ• lo taá¹ƒ madduâ€™
arahattasampattiá¹ƒ disvÄ• ``sakkhissatÄ«â€™â€™ ti aÃ±Ã±Ä• si. tena vuttaá¹ƒ --- __yath
... pe ... kÄ• laá¹ƒ maÃ±Ã±asÄ«_ti.

__migacÄ«re_ti evaá¹ƒnÄ• make uyyÄ• ne. taÃ±hi raÃ±Ã±Ä• --- ``akÄ• le sampattapabbaj
yathÄ• sukhaá¹ƒ paribhuÃ±jantÅ«â€™â€™ ti evamanuÃ±Ã±Ä• tameva ahosi, tasmÄ• ther
mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocessÄ• mi, te me pÄ• dadhovanauá¹‡hodakapÄ• damakkhanatelÄ
pesissantÄ«â€™â€™ ti cittampi anuppÄ• detvÄ• uyyÄ• nameva pÄ• visi. __piá¹‡á¸• Ä• ya
pÄ• visi.

__majjhimÄ• yÄ• _ti sattadvÄ• rakoá¹-á¹-hakassa gharassa majjhime dvÄ• rakoá¹-á¹-hake.
kappakena kese paharÄ• peti. __etadavocÄ• _ti --- ``ime samaá¹‡akÄ• amhÄ• kaá¹ƒ piyap
corÄ• naá¹ƒ hatthe nikkhipitvÄ• viya ekadivasampi na dassÄ• penti, evaá¹ƒ pharusakÄ• ral
á¹-hÄ• naá¹ƒ upasaá¹…kamitabbaá¹ƒ maÃ±Ã±anti, ettova nikaá¸• á¸• hitabbÄ• eteâ€™â€™
muá¹‡á¸• akehÄ«â€™â€™ tiÄ• divacanaá¹ƒ avoca. __Ã±Ä• tidÄ• sÄ«_ti Ã±Ä• takÄ• naá¹ƒ
pÄ• rivÄ• sikaá¹ƒ ekarattÄ• tikkantaá¹ƒ pÅ«tibhÅ«taá¹ƒ. tatthÄ• yaá¹ƒ padattho --- pÅ«tibhÄ
abhidoso, abhidosova Ä• bhidosiko. ekarattÄ• tikkantasseva nÄ• masaÃ±Ã±Ä• esÄ• yadic
__Ä• bhidosikaá¹ƒ. kummÄ• sa_nti yavakummÄ• saá¹ƒ. __chaá¸• á¸• etukÄ• mÄ• hotÄ«_t
dÄ• sakammakÄ• rÄ• naá¹ƒ gorÅ«pÄ• nampi aparibhogÄ• raho, tasmÄ• naá¹ƒ kacavaraá¹
III 210/ hoti. __saceta_nti sace etaá¹ƒ. __bhaginÄ«_ti ariyavohÄ• rena attano dhÄ• tiá¹ƒ Ã±
Ä• lapati. __chaá¸• á¸• anÄ«yadhammanti_ chaá¸• á¸• etabbasabhÄ• vaá¹ƒ. idaá¹ƒ vuttaá¹
sace bahi chaá¸• á¸• anÄ«yadhammaá¹ƒ nissaá¹-á¹-hapariggahaá¹ƒ, idha me patte Ä• kirÄ•
evaá¹ƒ vattuá¹ƒ labbhati \Ee III 296/, viÃ±Ã±atti vÄ• payuttavÄ• cÄ• vÄ• na hotÄ«ti. na ho
nissaá¹-á¹-hapariggahattÄ• . yaÃ±hi chaá¸• á¸• anÄ«yadhammaá¹ƒ nissaá¹-á¹-hapariggaha

anÄ• layÄ• honti, taá¹ƒ sabbaá¹ƒ ``detha Ä• haratha \Be III 205/ Ä• kirathÄ• â€™â€™ ti va
teneva hi ayamÄ• yasmÄ• aggaariyavaá¹ƒsiko samÄ• nopi evamÄ• ha.

__hatthÄ• na_nti bhikkhÄ• gahaá¹‡atthaá¹ƒ pattaá¹ƒ upanÄ• mayato maá¹‡ibandhato pabh
__pÄ• dÄ• na_nti nivÄ• sanantato paá¹-á¹-hÄ• ya dvinnampi pÄ• dÄ• naá¹ƒ. __sarassÄ• _t
vÄ• caá¹ƒ nicchÄ• rayato sarassa ca. __nimittaá¹ƒ aggahesÄ«_ti hatthapiá¹-á¹-hiÄ• dÄ«ni c
``puttassa me raá¹-á¹-hapÄ• lassa viya suvaá¹‡á¹‡akacchapapiá¹-á¹-hisadisÄ• imÄ• hattha
haritÄ• lavaá¹-á¹-iyo viya suvaá¹-á¹-itÄ• aá¹…guliyo, madhuro saroâ€™â€™ ti gihikÄ• le sa
Ä• kÄ• raá¹ƒ aggahesi saÃ±jÄ• ni sallakkhesi. tassa hÄ• yasmato dvÄ• dasavassÄ• ni araÃ
piá¹‡á¸• iyÄ• lopabhojanaÃ±ca paribhuÃ±jantassa aÃ±Ã±Ä• diso sarÄ«ravaá¹‡á¹‡o ahosi, t
disvÄ• va na saÃ±jÄ• ni, nimittaá¹ƒ pana aggahesÄ«ti.

<300> __raá¹-á¹-hapÄ• lassa mÄ• taraá¹ƒ etadavocÄ• _ti therassa aá¹…gapaccaá¹…gÄ• n
thaÃ±Ã±aá¹ƒ pÄ• yetvÄ• saá¹ƒvaá¸• á¸• hitadhÄ• tÄ«pi samÄ• nÄ• pabbajitvÄ• mahÄ• kh
sÄ• miputtena saddhiá¹ƒ --- ``tvaá¹ƒ nu kho, me bhante, putto raá¹-á¹-hapÄ• loâ€™â€™ tiÄ
avisahantÄ« vegena gharaá¹ƒ pavisitvÄ• raá¹-á¹-hapÄ• lassa mÄ• taraá¹ƒ etadavoca. __ya
nipÄ• to. __sace_ \Ee III 297/ __je sacca_nti ettha jeti Ä• lapane nipÄ• to. evaÃ±hi tasmiá¹ƒ
Ä• lapanti, tasmÄ• ``tvaÃ±hi, bhoti dÄ• si, sace saccaá¹ƒ bhaá¹‡asÄ«â€™â€™ ti evametth

__upasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kami? mahÄ• kule itthiyo bahi nikkhamantÄ• ga
accÄ• yikakiccaá¹ƒ, seá¹-á¹-hissa naá¹ƒ Ä• rocessÄ• mÄ«ti cinteti. tasmÄ• upasaá¹…kami.
kuá¹-á¹-amÅ«la_nti tasmiá¹ƒ kira dese dÄ• napatÄ«naá¹ƒ gharesu sÄ• lÄ• honti, Ä• sanÄ•
honti, upaá¹-á¹-hÄ• pitaá¹ƒ udakakaÃ±jiyaá¹ƒ. tattha pabbajitÄ• piá¹‡á¸• Ä• ya caritvÄ• nis
\Ne III 211/. sace icchanti, dÄ• napatÄ«nampi santakaá¹ƒ gaá¹‡hanti. tasmÄ• tampi aÃ±Ã±
Ä«disÄ• ya sÄ• lÄ• ya aÃ±Ã±ataraá¹ƒ kuá¹-á¹-amÅ«lanti veditabbaá¹ƒ. na hi pabbajitÄ• kap
asÄ• ruppe á¹-hÄ• ne nisÄ«ditvÄ• bhuÃ±jantÄ«ti.

__atthi_ \Be III 206/ __nÄ• ma tÄ• tÄ• _ti ettha __atthÄ«_ti vijjamÄ• natthe, __nÄ• mÄ• _ti
maÃ±Ã±anatthe vÄ• nipÄ• to. idaÃ±hi vuttaá¹ƒ hoti --- atthi nu kho, tÄ• ta raá¹-á¹-hapÄ• la,
nanu mayaá¹ƒ niddhanÄ• ti vattabbÄ• , yesaá¹ƒ no tvaá¹ƒ Ä«dise á¹-hÄ• ne nisÄ«ditvÄ• Ä•
paribhuÃ±jissasi. tathÄ• atthi nu kho, tÄ• ta raá¹-á¹-hapÄ• la, amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ, nanu
vattabbÄ• , yesaá¹ƒ no tvaá¹ƒ Ä«dise á¹-hÄ• ne nisÄ«ditvÄ• Ä• bhidosikaá¹ƒ kummÄ• saá¹
atthi maÃ±Ã±e, tÄ• ta raá¹-á¹-hapÄ• la, tava abbhantare sÄ• sanaá¹ƒ nissÄ• ya paá¹-iladdh
tvaá¹ƒ subhojanarasasaá¹ƒvaá¸• á¸• hitopi imaá¹ƒ jigucchaneyyaá¹ƒ Ä• bhidosikaá¹ƒ kumm
nibbikÄ• ro paribhuÃ±jissasÄ«ti. so pana gahapati dukkhÄ• bhitunnatÄ• ya etamatthaá¹ƒ pa
vattumasakkonto --- ``atthi nÄ• ma, tÄ• ta raá¹-á¹-hapÄ• la, Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ
ti ettakameva avaca. akkharacintakÄ• panettha idaá¹ƒ lakkhaá¹‡aá¹ƒ vadanti ---
anokappanÄ• marisanatthavasenetaá¹ƒ \Ee III 298/ atthisadde upapade ``paribhuÃ±jissasÄ

anÄ• gatavacanaá¹ƒ kataá¹ƒ. tassÄ• yamattho --- ``atthi nÄ• ma ... pe ... paribhuÃ±jissasi, i
ahaá¹ƒ na saddahÄ• mi na marisayÄ• mÄ«â€™â€™ ti. idaá¹ƒ ettakaá¹ƒ vacanaá¹ƒ gahapa
pattamukhavaá¹-á¹-iyaá¹ƒ gahetvÄ• á¹-hitakova kathesi. theropi pitari pattamukhavaá¹-á¹-iy
á¹-hiteyeva taá¹ƒ pÅ«tikummÄ• saá¹ƒ paribhuÃ±ji sunakhavantasadisaá¹ƒ pÅ«tikukkuá¹-aá
bhinnaá¹-á¹-hÄ• ne pÅ«tikaá¹ƒ vÄ• yantaá¹ƒ. puthujjanena kira tathÄ• rÅ«paá¹ƒ kummÄ• sa
sakkÄ• . thero pana ariyiddhiyaá¹ƒ á¹-hatvÄ• dibbojaá¹ƒ amatarasaá¹ƒ paribhuÃ±jamÄ• no
dhamakaraá¹‡ena udakaá¹ƒ gahetvÄ• pattaÃ±ca mukhaÃ±ca hatthapÄ• de ca dhovitvÄ• _
gahapatÄ«_tiÄ• dimÄ• ha.

tattha __kuto no_ti kuto nu. __neva dÄ• na_nti deyyadhammavasena neva dÄ• naá¹ƒ alatt
paccakkhÄ• na_nti ``kiá¹ƒ, tÄ• ta raá¹-á¹-hapÄ• la, kacci te khamanÄ«yaá¹ƒ, kaccisi appakil
tÄ• va tÄ• ta gehe bhattaá¹ƒ sampÄ• diyatÄ«â€™â€™ ti evaá¹ƒ paá¹-isanthÄ• ravasena pa
kasmÄ• pana thero evamÄ• ha? pitu anuggahena. evaá¹ƒ kirassa ahosi --- ``yathÄ• esa m
aÃ±Ã±epi pabbajite evaá¹ƒ vadati maÃ±Ã±e. buddhasÄ• sane ca pattantare padumaá¹ƒ viy
pheggupaá¹-icchanno candanasÄ• ro viya suttikÄ• paá¹-icchannaá¹ƒ muttaratanaá¹ƒ viya v
III 299/ candimÄ• viya mÄ• disÄ• naá¹ƒ \Be III 207/ paá¹-icchannaguá¹‡Ä• naá¹ƒ bhikkhÅ«
na evarÅ«paá¹ƒ vacanaá¹ƒ pavattessati, saá¹ƒvare á¹-hassatÄ«â€™â€™ ti anuggahena ev

__ehi tÄ• tÄ• _ti tÄ• ta tuyhaá¹ƒ gharaá¹ƒ mÄ• hotu, ehi gharaá¹ƒ gamissÄ• mÄ• ti vadati.
ukkaá¹-á¹-haekÄ• sanikatÄ• ya paá¹-ikkhipanto evamÄ• ha. __adhivÄ• sesÄ«_ti thero pana
ukkaá¹-á¹-hasapadÄ• nacÄ• riko svÄ• tanÄ• yabhikkhaá¹ƒ nÄ• ma nÄ• dhivÄ• seti, mÄ• tu
mÄ• tu kirassa theraá¹ƒ anussaritvÄ• mahÄ• soko uppajji, rodaneneva pakkakkhi viya jÄ• t
``sacÄ• haá¹ƒ taá¹ƒ apassitvÄ• gamissÄ• mi, hadayampissÄ• phÄ• leyyÄ• â€™â€™ ti anu
__kÄ• rÄ• petvÄ• _ti ekaá¹ƒ hiraÃ±Ã±assa, ekaá¹ƒ suvaá¹‡á¹‡assÄ• ti dve puÃ±je kÄ• rÄ•
puÃ±jÄ• ahesunti. yathÄ• orato á¹-hito puriso pÄ• rato á¹-hitaá¹ƒ majjhimappamÄ• á¹‡aá¹
evaá¹ƒmahantÄ• .

<301> __idaá¹ƒ te tÄ• tÄ• _ti kahÄ• paá¹‡apuÃ±jaÃ±ca suvaá¹‡á¹‡apuÃ±jaÃ±ca dassento
Ä• gataá¹ƒ, idaá¹ƒ te mÄ• tÄ• mahiyÄ• mÄ• tu imaá¹ƒ gehaá¹ƒ Ä• gacchantiyÄ• gandham
dhananti attho. __aÃ±Ã±aá¹ƒ pettikaá¹ƒ aÃ±Ã±aá¹ƒ pitÄ• maha_nti yaá¹ƒ pana te pitu ca pi
santakaá¹ƒ, taá¹ƒ aÃ±Ã±aá¹ƒyeva, nihitaÃ±ca payuttaÃ±ca ativiya bahu. ettha ca ``pitÄ• ma
taddhitalopaá¹ƒ katvÄ• vuttanti veditabbaá¹ƒ. ``petÄ• mahaâ€™â€™ nti vÄ• pÄ• á¹-ho. __
300/__tatonidÄ• na_nti dhanahetu dhanapaccayÄ• . taá¹ƒ taá¹ƒ dhanaá¹ƒ rakkhantassa ca
dhanaparikkhayaá¹ƒ pÄ• puá¹‡antassa kassaci uppajjamÄ• nasokÄ• dayo sandhÄ• ya eva
gahapati --- ``ahaá¹ƒ imaá¹ƒ uppabbÄ• jessÄ• mÄ«ti Ä• nesiá¹ƒ, so dÄ• ni me dhammakath
ayaá¹ƒ na me vacanaá¹ƒ karissatÄ«â€™â€™ ti uá¹-á¹-hÄ• ya gantvÄ• assa orodhÄ• naá¹ƒ
``ayaá¹ƒ vo sÄ• miko, gacchatha yaá¹ƒ kiÃ±ci katvÄ• naá¹ƒ gaá¹‡hituá¹ƒ vÄ• yamathÄ• â€
á¹-hitÄ• nÄ• á¹-akitthiyo nikkhamitvÄ• theraá¹ƒ parivÄ• rayiá¹ƒsu \Be III 208/, tÄ• su dve je

sandhÄ• ya __purÄ• á¹‡adutiyikÄ• _tiÄ• di vuttaá¹ƒ. __ paccekaá¹ƒ pÄ• desu gahetvÄ• _ti
gahetvÄ• .

__kÄ«disÄ• _ \Ne III 213/ __nÄ• ma tÄ• ayyaputta accharÄ• yo_ti kasmÄ• evamÄ• haá¹ƒ
khattiyakumÄ• repi brÄ• hmaá¹‡akumÄ• repi seá¹-á¹-hiputtepi mahÄ• sampattiyo pahÄ• ya
pabbajjÄ• guá¹‡aá¹ƒ ajÄ• nantÄ• kathaá¹ƒ samuá¹-á¹-hÄ• penti ``kasmÄ• ete pabbajantÄ«
``devaccharÄ• devanÄ• á¹-akÄ• naá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti. sÄ• kathÄ• vitthÄ• rikÄ•
evamÄ• haá¹ƒsu. atha thero paá¹-ikkhipanto __na kho mayaá¹ƒ bhaginÄ«_tiÄ• dimÄ• ha. __
301/ voharati vadati. __tattheva mucchitÄ• papatiá¹ƒsÅ«_ti taá¹ƒ bhaginivÄ• dena samudÄ
``mayaá¹ƒ ajja Ä• gamissati, ajja Ä• gamissatÄ«â€™â€™ ti dvÄ• dasa vassÄ• ni bahi na ni
no dÄ• rakÄ• na laddhÄ• , yesaá¹ƒ Ä• nubhÄ• vena jÄ«veyyÄ• ma, ito camhÄ• parihÄ«nÄ
attanova cintesi, tasmÄ• tÄ• pi ``idÄ• ni mayaá¹ƒ anÄ• thÄ• jÄ• tÄ• â€™â€™ ti attanova c
``anatthiko dÄ• ni amhehi ayaá¹ƒ, so amhe pajÄ• patiyo samÄ• nÄ• attanÄ• saddhiá¹ƒ eka
sayitadÄ• rikÄ• viya maÃ±Ã±atÄ«â€™â€™ ti samuppannabalavasokÄ• hutvÄ• tasmiá¹ƒy
papatiá¹ƒsu, patitÄ• ti attho.

__mÄ• no viheá¹-hethÄ• _ti mÄ• amhe dhanaá¹ƒ dassetvÄ• mÄ• tugÄ• me ca uyyojetvÄ
pabbajitÄ• nanti. kasmÄ• evamÄ• ha? mÄ• tÄ• pitÅ«naá¹ƒ anuggahena. so kira seá¹-á¹-hi
nÄ• ma kiliá¹-á¹-haá¹ƒ, pabbajjÄ• vesaá¹ƒ hÄ• retvÄ• nhÄ• yitvÄ• tayo janÄ• ekato bhuÃ±
maÃ±Ã±amÄ• no therassa bhikkhaá¹ƒ na deti. thero --- ``mÄ• disassa khÄ«á¹‡Ä• savassa
ete bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasaveyyuâ€™â€™ nti tesaá¹ƒ anuggahena evamÄ• ha.

<302> __gÄ• thÄ• abhÄ• sÄ«_ti gÄ• thÄ• yo abhÄ• si. tattha __passÄ• _ti santike á¹-hitaj
__citta_nti cittavicittaá¹ƒ. __bimba_nti attabhÄ• vaá¹ƒ. __arukÄ• ya_nti \Ee III 302/ navanna
vaá¹‡amukhÄ• naá¹ƒ vasena vaá¹‡akÄ• yaá¹ƒ. __samussita_nti tÄ«á¹‡i aá¹-á¹-hisatÄ• ni n
bandhitvÄ• navahi maá¹ƒsapesisatehi limpitvÄ• samantato ussitaá¹ƒ. __Ä• tura_nti jarÄ• t
kilesÄ• turatÄ• ya ca niccÄ• turaá¹ƒ. __bahusaá¹…kappa_nti paresaá¹ƒ uppannapatthanÄ•
bahusaá¹…kappaá¹ƒ \Be III 209/. itthÄ«naÃ±hi kÄ• ye purisÄ• naá¹ƒ saá¹…kappÄ• uppajj
itthÄ«naá¹ƒ. susÄ• ne chaá¸• á¸• itakaá¸·evarabhÅ«tampi cetaá¹ƒ kÄ• kakulalÄ• dayo patth
bahusaá¹…kappo nÄ• ma hoti. __yassa natthi_ \Ne III 214/ __dhuvaá¹ƒ á¹-hitÄ«_ti yassa k
mÄ• yÄ• marÄ«cipheá¹‡apiá¹‡á¸• a udakapupphuá¸·Ä• dÄ«naá¹ƒ viya ekaá¹ƒseneva á¹-hit
bhijjanadhammatÄ• va niyatÄ• .

__tacena onaddha_nti allamanussacammena onaddhaá¹ƒ. __saha vatthebhi sobhatÄ«_ti g
maá¹‡ikuá¹‡á¸• alehi ca cittakatampi rÅ«paá¹ƒ vatthehi saheva sobhati, vinÄ• vatthehi jegu
anolokanakkhamaá¹ƒ.

alattakakatÄ• ti alattakena raÃ±jitÄ• . __cuá¹‡á¹‡akamakkhita_nti sÄ• sapakakkena mukha

nÄ«haritvÄ• loá¹‡amattikÄ• ya duá¹-á¹-halohitaá¹ƒ viliyÄ• petvÄ• tilapiá¹-á¹-hena lohitaá¹ƒ
haliddiyÄ• vaá¹‡á¹‡aá¹ƒ sampÄ• detvÄ• cuá¹‡á¹‡akagaá¹‡á¸• ikÄ• ya mukhaá¹ƒ paharant
taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__aá¹-á¹-hÄ• padakatÄ• _ti \Ee III 303/ rasodakena makkhitvÄ• nalÄ• á¹-apariyante Ä• vat
aá¹-á¹-hapadakaracanÄ• ya racitÄ• . __aÃ±janÄ«_ti aÃ±jananÄ• á¸·ikÄ• .

__odahÄ«_ti á¹-hapesi. __pÄ• sa_nti vÄ• karÄ• jÄ• laá¹ƒ. __nÄ• sadÄ• _ti na ghaá¹-á¹-ayi.
nivÄ• pasutte vuttanivÄ• patiá¹‡asadisabhojanaá¹ƒ. __kandante_ti viravamÄ• ne paridevam
thero mÄ• tÄ• pitaro migaluddake viya katvÄ• dassesi, avasesaÃ±Ä• take migaluddakapari
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ vÄ• karÄ• jÄ• laá¹ƒ viya, attanÄ• bhuttabhojanaá¹ƒ nivÄ• patiá¹‡
mahÄ• migaá¹ƒ viya katvÄ• dassesi. yathÄ• hi mahÄ• migo yÄ• vadatthaá¹ƒ nivÄ• patiá¹‡
pivitvÄ• gÄ«vaá¹ƒ ukkhipitvÄ• disaá¹ƒ oloketvÄ• ``imaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ gatassa s
migaluddakÄ• naá¹ƒ paridevantÄ• naá¹ƒyeva vÄ• karaá¹ƒ aghaá¹-á¹-ayamÄ• nova uppatitv
ghanacchÄ• yassa chattassa viya gumbassa heá¹-á¹-hÄ• mandamandena vÄ• tena bÄ«jay
tiá¹-á¹-hati, evameva thero imÄ• gÄ• thÄ• bhÄ• sitvÄ• Ä• kÄ• seneva gantvÄ• migacÄ«re

kasmÄ• pana thero Ä• kÄ• sena gatoti. pitÄ• kirassa seá¹-á¹-hi sattasu dvÄ• rakoá¹-á¹-hal
215/ dÄ• petvÄ• malle Ä• á¹‡Ä• pesi --- ``sace nikkhamitvÄ• \Be III 210/ gacchati \Ee III 30
naá¹ƒ gahetvÄ• kÄ• sÄ• yÄ• ni haritvÄ• gihivesaá¹ƒ gaá¹‡hÄ• pethÄ• â€™â€™ ti. tasmÄ•
mahÄ• khÄ«á¹‡Ä• savaá¹ƒ hatthe vÄ• pÄ• de vÄ• gahetvÄ• apuÃ±Ã±aá¹ƒ pasaveyyuá¹ƒ
ti cintetvÄ• Ä• kÄ• sena agamÄ• si. parasamuddavÄ• sittherÄ• naá¹ƒ pana --- ``á¹-hitakova
vehÄ• saá¹ƒ abbhuggantvÄ• raÃ±Ã±o korabyassa migacÄ«re paccupaá¹-á¹-hÄ• sÄ«â€™â

<303> __migavo_ti tassa uyyÄ• napÄ• lassa nÄ• maá¹ƒ. __sodhento_ti uyyÄ• namaggaá¹
tacchitabbayuttaá¹-á¹-hÄ• nÄ• ni tacchÄ• pento sammajjitabbayuttÄ• ni á¹-hÄ• nÄ• ni samm
vÄ• lukÄ• okiraá¹‡a-pupphavikiraá¹‡a-puá¹‡á¹‡aghaá¹-aá¹-á¹-hapana-kadalikkhandhaá¹-ha
attho. __yena rÄ• jÄ• korabyo tenupasaá¹…kamÄ«_ti amhÄ• kaá¹ƒ rÄ• jÄ• sadÄ• imassa
kathesi, passitukÄ• mo etaá¹ƒ, Ä• gatabhÄ• vaá¹ƒ panassa na jÄ• nÄ• ti, mahÄ• kho panÄ
gantvÄ• raÃ±Ã±o Ä• rocessÄ• mÄ«ti cintetvÄ• yena rÄ• jÄ• korabyo tenupasaá¹…kami.

__kittayamÄ• no ahosÄ«_ti so kira rÄ• jÄ• theraá¹ƒ anussaritvÄ• balamajjhepi nÄ• á¹-aka
kataá¹ƒ kulaputtena tÄ• va mahantaá¹ƒ sampattiá¹ƒ pahÄ• ya pabbajitvÄ• punanivattitvÄ•
guá¹‡aá¹ƒ kathesi, taá¹ƒ gahetvÄ• ayaá¹ƒ evamÄ• ha. __vissajjethÄ• ti_ \Ee III 305/ __vatv
orodhamahÄ• mattabalakÄ• yÄ• dÄ«su yassa yaá¹ƒ anucchavikaá¹ƒ, tassa taá¹ƒ dÄ• petvÄ
ussaá¹-Ä• yÄ• _ti ussitÄ• ya ussitÄ• ya, mahÄ• mattamahÄ• raá¹-á¹-hikÄ• dÄ«naá¹ƒ vasen
gahetvÄ• upasaá¹…kamÄ«ti attho. __idha bhavaá¹ƒ raá¹-á¹-hapÄ• lo hatthatthare nisÄ«dat
bahalapupphÄ• diguá¹‡aá¹ƒ katvÄ• atthato abhilakkhito hoti, tÄ• dise anÄ• pucchitvÄ• nis

maÃ±Ã±amÄ• no evamÄ• ha.

<304> __pÄ• rijuÃ±Ã±Ä• nÄ«_ti pÄ• rijuÃ±Ã±abhÄ• vÄ• parikkhayÄ• . __jiá¹‡á¹‡o_ti jarÄ•
vayovuá¸• á¸• ho. __mahallako_ti jÄ• timahallako. __addhagato_ti addhÄ• naá¹ƒ atikkanto.
pacchimavayaá¹ƒ anuppatto. __pabbajatÄ«_ti dhuravihÄ• raá¹ƒ gantvÄ• bhikkhÅ« vanditvÄ
daharakÄ• le \Be III 211/ bahuá¹ƒ kusalaá¹ƒ kataá¹ƒ, idÄ• ni mahallakomhi, mahallakassa c
cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• appaharitaá¹ƒ katvÄ• jÄ«vissÄ• mi, pabbÄ• jetha maá¹ƒ
kÄ• ruÃ±Ã±aá¹ƒ uppÄ• dento \Ne III 216/ yÄ• cati, therÄ• anukampÄ• ya pabbÄ• jenti. taá¹
dutiyavÄ• repi eseva nayo.

__appÄ• bÄ• dho_ti arogo. __appÄ• taá¹…ko_ti \Ee III 306/ niddukkho. __samavepÄ• kiniy
__gahaá¹‡iyÄ• _ti kammajatejodhÄ• tuyÄ• . tattha yassa bhuttabhutto Ä• hÄ• ro jÄ«rati, yas
puá¹-abhattaá¹ƒ viya tatheva tiá¹-á¹-hati, ubhopete na samavepÄ• kiniyÄ• gahaá¹‡iyÄ• sam
bhuttakÄ• le bhattacchando uppajjateva, ayaá¹ƒ samavepÄ• kiniyÄ• samannÄ• gato. __nÄ
teneva kÄ• raá¹‡ena nÄ• tisÄ«tÄ• ya naccuá¹‡hÄ• ya. __anupubbenÄ• _ti rÄ• jÄ• no vÄ• h
dutiyavÄ• re rÄ• jabhayacorabhayachÄ• takabhayÄ• dinÄ• anukkamena.

<305> __dhammuddesÄ• uddiá¹-á¹-hÄ• _ti dhammaniddesÄ• uddiá¹-á¹-hÄ• . __upaniyyat
gacchati, Ä• yukkhayena vÄ• tattha niyyati. __addhuvo_ti dhuvaá¹-á¹-hÄ• navirahito. __atÄ
samatthena virahito. __anabhissaro_ti asaraá¹‡o abhisaritvÄ• abhigantvÄ• assÄ• setuá¹ƒ
__assako_ti nissako sakabhaá¹‡á¸• avirahito. __sabbaá¹ƒ pahÄ• ya gamanÄ«ya_nti sakabh
sabbaá¹ƒ pahÄ• ya lokena gantabbaá¹ƒ. __taá¹‡hÄ• dÄ• so_ti taá¹‡hÄ• ya dÄ• so.

<306> __hatthismi_nti hatthisippe. __katÄ• vÄ«_ti \Ee III 307/ katakaraá¹‡Ä«yo, sikkhitasik
attho. esa nayo sabbattha. __Å«rubalÄ«_ti Å«rubalasampanno. yassa hi phalakaÃ±ca Ä• vu
parasenaá¹ƒ pavisitvÄ• abhinnaá¹ƒ bhindato bhinnaá¹ƒ sandhÄ• rayato parahatthagataá¹ƒ
Å«rubalaá¹ƒ atthi, ayaá¹ƒ Å«rubalÄ« nÄ• ma. __bÄ• hubalÄ«_ti bÄ• hubalasampanno. sesa
__alamatto_ti samatthaattabhÄ• vo.

__pariyodhÄ• ya vattissantÄ«_ti uppannaá¹ƒ uppaddavaá¹ƒ odhÄ• ya avattharitvÄ• vattiss
gahitÄ• .

__saá¹ƒvijjati_ \Be III 212/ __kho, bho raá¹-á¹-hapÄ• la, imasmiá¹ƒ rÄ• jakule pahÅ«taá¹ƒ
hiraÃ±Ã±asuvaá¹‡á¹‡a_nti idaá¹ƒ so rÄ• jÄ• upari dhammuddesassa kÄ• raá¹‡aá¹ƒ Ä• har

__athÄ• paraá¹ƒ_ \Ne III 217/ __etadavocÄ• _ti etaá¹ƒ ``passÄ• mi lokeâ€™â€™ tiÄ• dinÄ
dhammuddesÄ• naá¹ƒ anugÄ«tiá¹ƒ avoca.

<307> tattha __bhiyyova kÄ• me abhipatthayantÄ«_ti ekaá¹ƒ labhitvÄ• dve patthayanti, dv
evaá¹ƒ uttaruttari vatthukÄ• makilesakÄ• me patthayantiyeva.

__pasayhÄ• _ti sapattagaá¹‡aá¹ƒ abhibhavitvÄ• . __sasÄ• garanta_nti saddhiá¹ƒ sÄ• gara
samuddassÄ• _ti yaá¹ƒ samuddassa orato sakaraá¹-á¹-haá¹ƒ, tena atittarÅ«poti attho. __na
atthi.

__aho vatÄ• no_ti aho vata nu, ayameva vÄ• pÄ• á¹-ho. __amarÄ• ti_ \Ee III 308/ __cÄ• h
Ä• hu. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ mataá¹ƒ Ã±Ä• tÄ« parivÄ• retvÄ• kandanti, taá¹ƒ --- ``a
bhÄ• tÄ• mato, putto matoâ€™â€™ tiÄ• dÄ«nipi vadanti.

__phusanti phassa_nti maraá¹‡aphassaá¹ƒ phusanti. __tatheva phuá¹-á¹-ho_ti yathÄ• bÄ•
maraá¹‡aphassena phuá¹-á¹-ho, aphuá¹-á¹-ho nÄ• ma natthi, ayaá¹ƒ pana viseso. __bÄ• lo
setÄ«_ti bÄ• lo bÄ• labhÄ• vena maraá¹‡aphassaá¹ƒ Ä• gamma vadhitova seti abhihatova
kalyÄ• á¹‡antiÄ• divippaá¹-isÄ• ravasena calati vedhati vipphandati. __dhÄ«ro ca na vedha
sugatinimittaá¹ƒ passanto na vedhati na calati.

__yÄ• ya vosÄ• naá¹ƒ idhÄ• dhigacchatÄ«_ti yÄ• ya paÃ±Ã±Ä• ya imasmiá¹ƒ loke sabbaki
adhigacchati, sÄ• va dhanato uttamatarÄ• . __abyositattÄ• _ti apariyositattÄ• , arahattapatti
attho. __bhavÄ• bhavesÅ«_ti hÄ«nappaá¹‡Ä«tesu bhavesu.

__upeti gabbhaÃ±ca paraÃ±ca loka_nti tesu pÄ• paá¹ƒ karontesu yo koci satto paramparÄ
Ä• pajjitvÄ• gabbhaÃ±ca paraÃ±ca lokaá¹ƒ upeti. __tassappapaÃ±Ã±o_ti tassa tÄ• disassa
appapaÃ±Ã±o abhisaddahanto.

__sakammunÄ• _ \Ne III 218/ \Be III 213/ __haÃ±Ã±atÄ«_ti attanÄ• katakammavasena ``k
tiÄ• dÄ«hi kammakÄ• raá¹‡Ä• hi haÃ±Ã±ati. __pecca paramhi loke_ti ito gantvÄ• paramhi

__virÅ«parÅ«penÄ• _ti \Ee III 309/ vividharÅ«pena, nÄ• nÄ• sabhÄ• venÄ• ti attho. __kÄ•
diá¹-á¹-hadhammikasamparÄ• yikesu sabbakÄ• maguá¹‡esu Ä• dÄ«navaá¹ƒ disvÄ• . __dal
kalalamattabhÄ• vaá¹ƒ upÄ• dÄ• ya taruá¹‡Ä• . __vuá¸• á¸• hÄ• _ti vassasatÄ• tikkantÄ• .
sÄ• maÃ±Ã±ameva seyyo_ti aviruddhaá¹ƒ advajjhagÄ• miá¹ƒ ekantaniyyÄ• nikaá¹ƒ sÄ• ma
uttaritaraÃ±ca paá¹‡Ä«tataraÃ±cÄ• â€™â€™ ti upadhÄ• retvÄ• pabbajitosmi mahÄ• rÄ• jÄ
vadasi --- ``kiá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• â€™â€™ ti, idaá¹ƒ disvÄ• ca sutvÄ• ca pabbajit
dhÄ• rehÄ«ti desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

raá¹-á¹-hapÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. maghadevasuttavaá¹‡á¹‡anÄ•

<308> __evaá¹ƒ_ \Ne III 219/ __me suta_nti maghadevasuttaá¹ƒ. tattha __maghadevaamb
nÄ• ma rÄ• jÄ• taá¹ƒ ambavanaá¹ƒ ropesi. tesu rukkhesu palujjamÄ• nesu aparabhÄ• ge a
ropesuá¹ƒyeva. taá¹ƒ pana paá¹-hamavohÄ• ravasena maghadevambavananteva saá¹…kh
pÄ• tvÄ• kÄ• sÄ«_ti sÄ• yanhasamaye vihÄ• racÄ• rikaá¹ƒ caramÄ• no ramaá¹‡Ä«yaá¹ƒ bh
``vasitapubbaá¹ƒ nu kho me imasmiá¹ƒ okÄ• seâ€™â€™ ti Ä• vajjanto --- ``pubbe ahaá¹ƒ m
hutvÄ• imaá¹ƒ ambavanaá¹ƒ ropesiá¹ƒ, ettheva \Ee III 310/ pabbajitvÄ• cattÄ• ro brahmav
brahmaloke nibbattiá¹ƒ. taá¹ƒ kho panetaá¹ƒ kÄ• raá¹‡aá¹ƒ bhikkhusaá¹…ghassa apÄ• kaá
karissÄ• mÄ«â€™â€™ ti aggaggadante dassento sitaá¹ƒ pÄ• tu akÄ• si.

dhammo assa atthÄ«ti __dhammiko_. dhammena rÄ• jÄ• jÄ• toti __dhammarÄ• jÄ• . dhar
dasakusalakammapathadhamme á¹-hito. __dhammaá¹ƒ caratÄ«_ti samaá¹ƒ carati \Be III 21
__brÄ• hmaá¹‡agahapatikesÅ«_ti yopi so pubbarÄ• jÅ«hi brÄ• hmaá¹‡Ä• naá¹ƒ dinnaparih
pakatiniyÄ• meneva adÄ• si, tathÄ• gahapatikÄ• naá¹ƒ. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __
pÄ• á¹-ihÄ• rikapakkhopi saá¹…gahito. aá¹-á¹-hamÄ«uposathassa hi paccuggamanÄ• nugg
navamiyaÃ±ca, cÄ• tuddasapannarasÄ• naá¹ƒ paccuggamanÄ• nuggamanavasena terasiy
divasÄ• __pÄ• á¹-ihÄ• rikapakkhÄ• _ti veditabbÄ• . tesupi uposathaá¹ƒ upavasi.

<309> __devadÅ«tÄ• _ti devoti maccu, tassa dÅ«tÄ• ti devadÅ«tÄ• . sirasmiÃ±hi palitesu p
maccurÄ• jassa santike á¹-hito viya hoti, tasmÄ• palitÄ• ni maccudevassa dÅ«tÄ• ti vuccan
dÅ«tÄ• tipi devadÅ«tÄ• . yathÄ• hi alaá¹…katapaá¹-iyattÄ• ya devatÄ• ya Ä• kÄ• se á¹-hat
marissatÄ«â€™â€™ ti vutte taá¹ƒ tatheva hoti, evaá¹ƒ sirasmiá¹ƒ palitesu pÄ• tubhÅ«tesu
devatÄ• byÄ• karaá¹‡asadisameva \Ee III 311/ hoti. tasmÄ• palitÄ• ni devasadisÄ• dÅ«tÄ•
visuddhidevÄ• naá¹ƒ dÅ«tÄ• tipi __devadÅ«tÄ• _. sabbabodhisattÄ• hi jiá¹‡á¹‡abyÄ• dhita
saá¹ƒvegamÄ• pajjitvÄ• nikkhamma pabbajanti. yathÄ• ha ---

``jiá¹‡á¹‡aÃ±ca \Ne III 220/ disvÄ• dukhitaÃ±ca byÄ• dhitaá¹ƒ,

mataÃ±ca disvÄ• gatamÄ• yusaá¹…khayaá¹ƒ.

kÄ• sÄ• yavatthaá¹ƒ pabbajitaÃ±ca disvÄ• ,

tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• jÄ• â€™â€™ ti ||

iminÄ• pariyÄ• yena palitÄ• ni visuddhidevÄ• naá¹ƒ dÅ«tattÄ• devadÅ«tÄ• ti vuccanti.

__kappakassa gÄ• mavaraá¹ƒ datvÄ• _ti satasahassuá¹-á¹-hÄ• nakaá¹ƒ jeá¹-á¹-hakagÄ• m
saá¹ƒviggamÄ• nasattÄ• . tassa hi aÃ±jalismiá¹ƒ á¹-hapitÄ• ni palitÄ• ni disvÄ• va saá¹ƒveg
caturÄ• sÄ«tivassasahassÄ• ni Ä• yu atthi, evaá¹ƒ santepi maccurÄ• jassa santike á¹-hitaá¹
maÃ±Ã±amÄ• no saá¹ƒviggo pabbajjaá¹ƒ roceti. tena vuttaá¹ƒ ---

``sire \Be III 215/ disvÄ• na palitaá¹ƒ, maghadevo disampati.

saá¹ƒvegaá¹ƒ alabhÄ« dhÄ«ro, pabbajjaá¹ƒ samarocayÄ«â€™â€™ ti ||

aparampi vuttaá¹ƒ ---

``uttamaá¹…garuhÄ• mayhaá¹ƒ, ime jÄ• tÄ• vayoharÄ• .

pÄ• tubhÅ«tÄ• devadÅ«tÄ• , pabbajjÄ• samayo mamÄ• â€™â€™ ti ||

__purisayuge_ti vaá¹ƒsasambhave purise. __kesamassuá¹ƒ ohÄ• retvÄ• _ti tÄ• pasapabba
paá¹-hamaá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• pabbajanti, tato paá¹-á¹-hÄ• ya vaá¸• á¸• hite ke
jaá¹-Ä• kalÄ• padharÄ• hutvÄ• vicaranti. bodhisattopi tÄ• pasapabbajjaá¹ƒ pabbaji. pabbaj
III 312/ ananuyuÃ±jitvÄ• rÄ• jagehato Ä• haá¹-abhikkhÄ• ya yÄ• pento brahmavihÄ• raá¹ƒ
__mettÄ• sahagatenÄ• _tiÄ• di vuttaá¹ƒ.

__kumÄ• rakÄ«á¸·itaá¹ƒ kÄ«á¸·Ä«_ti aá¹…kena aá¹…kaá¹ƒ parihariyamÄ• no kÄ«á¸·i. mÄ•
ukkhipitvÄ• va \Ne III 221/ vicariá¹ƒsu. __raÃ±Ã±o maghadevassa putto ... pe ... pabbajÄ«_t
pabbajitadivase paÃ±ca maá¹…galÄ• ni ahesuá¹ƒ. maghadevaraÃ±Ã±o matakabhattaá¹ƒ, t
pabbajitamaá¹…galaá¹ƒ, tassa puttassa chattussÄ• panamaá¹…galaá¹ƒ, tassa puttassa upa
puttassa nÄ• makaraá¹‡amaá¹…galanti ekasmiá¹ƒyeva samaye paÃ±ca maá¹…galÄ• ni ah
unnaá¹…galamahosi.

<311> __puttapaputtakÄ• _ti puttÄ• ca puttaputtÄ• cÄ• ti evaá¹ƒ pavattÄ• tassa parampa
ahosÄ«_ti pabbajjÄ• pacchimako ahosi. bodhisatto kira brahmaloke nibbatto --- ``pavattati n
manussaloke nihataá¹ƒ kalyÄ• á¹‡avattaâ€™â€™ nti Ä• vajjanto addasa --- ``ettakaá¹ƒ add
idÄ• ni na pavattissatÄ«â€™â€™ ti. na kho panÄ• haá¹ƒ mayhaá¹ƒ paveá¹‡iyÄ• ucchijjituá
vaá¹ƒse jÄ• taraÃ±Ã±oyeva aggamahesiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• attan
ghaá¹-ento viya nibbatto, tenevassa nimÄ«ti nÄ• maá¹ƒ ahosi. iti so pabbajitarÄ• jÅ«naá¹ƒ \
sabbapacchimako hutvÄ• pabbajitoti pabbajjÄ• pacchimako ahosi. guá¹‡ehi pana atirekata
sabbarÄ• jÅ«hi atirekatarÄ• dve guá¹‡Ä• ahesuá¹ƒ \Ee III 313/. catÅ«su dvÄ• resu satasah
vissajjetvÄ• devasikaá¹ƒ dÄ• naá¹ƒ adÄ• si, anuposathikassa ca dassanaá¹ƒ nivÄ• resi. an

rÄ• jÄ• naá¹ƒ passissÄ• mÄ• ti gatesu dovÄ• riko pucchati ``tumhe uposathikÄ• no vÄ• â€
honti, te nivÄ• reti ``anuposathikÄ• naá¹ƒ rÄ• jÄ• dassanaá¹ƒ na detÄ«â€™â€™ ti. ``mayaâ
bhojanaá¹ƒ kuhiá¹ƒ labhissÄ• mÄ• â€™â€™ tipi tattha vacanokÄ• so natthi. catÅ«su hi dvÄ
anekÄ• ni bhattacÄ• á¹-isahassÄ• ni paá¹-iyattÄ• neva honti. tasmÄ• mahÄ• jano icchiticch
kÄ• retvÄ• nhÄ• yitvÄ• vatthÄ• ni parivattetvÄ• yathÄ• rucitaá¹ƒ bhojanaá¹ƒ bhuÃ±jitvÄ•
adhiá¹-á¹-hÄ• ya raÃ±Ã±o gehadvÄ• raá¹ƒ gacchati. dovÄ• rikena ``uposathikÄ• tumheâ€™
``Ä• ma Ä• mÄ• â€™â€™ ti vadanti. tena hi Ä• gacchathÄ• ti pavesetvÄ• raÃ±Ã±o dasseti
atirekataro ahosi.

<312> __devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• na_nti tÄ• vatiá¹ƒsabhavane nibbattadevÄ• naá¹ƒ. te
mithilanagaravÄ• sino raÃ±Ã±o ovÄ• de á¹-hatvÄ• paÃ±ca sÄ«lÄ• ni rakkhitvÄ• uposathak
nibbattÄ• raÃ±Ã±o guá¹‡akathaá¹ƒ kathenti. te sandhÄ• ya vuttaá¹ƒ ``devÄ• naá¹ƒ tÄ• vati

__nisinno_ \Ne III 222/ __hotÄ«_ti pÄ• sÄ• davarassa uparigato dÄ• naÃ±ca sÄ«laÃ±ca up
hoti. evaá¹ƒ kirassa ahosi --- ``dÄ• naá¹ƒ nu kho mahantaá¹ƒ udÄ• hu sÄ«laá¹ƒ, yadi dÄ• na
ajjhottharitvÄ• dÄ• nameva dassÄ• mi. atha sÄ«laá¹ƒ, sÄ«lameva pÅ«rissÄ• mÄ«â€™â€™
idaá¹ƒ mahantaâ€™â€™ nti nicchituá¹ƒ asakkontasseva sakko gantvÄ• purato pÄ• turahos
kho, Ä• nanda, ... pe ... sammukhe pÄ• turahosÄ«_ti. evaá¹ƒ kirassa ahosi --- ``raÃ±Ã±o ka
tassa kaá¹…khacchedanatthaá¹ƒ paÃ±haÃ±ca kathessÄ• mi, idhÄ• gamanatthÄ• ya paá¹-iÄ
ti \Ee III 314/. tasmÄ• gantvÄ• sammukhe pÄ• turahosi. rÄ• jÄ• adiá¹-á¹-hapubbaá¹ƒ rÅ«p
lomahaá¹-á¹-hajÄ• to. atha naá¹ƒ sakko --- ``mÄ• bhÄ• yi, mahÄ• rÄ• ja, vissattho paÃ±haâ
paá¹-ivinodessÄ• mÄ«â€™â€™ ti Ä• ha.

rÄ• jÄ• \Be III 217/ ---

``pucchÄ• mi taá¹ƒ mahÄ• rÄ• ja, sabbabhÅ«tÄ• namissara.

dÄ• naá¹ƒ vÄ• brahmacariyaá¹ƒ vÄ• , katamaá¹ƒ su mahapphalaâ€™â€™ nti || ---

paÃ±haá¹ƒ pucchi. sakko --- ``dÄ• naá¹ƒ nÄ• ma kiá¹ƒ, sÄ«lameva guá¹‡avisiá¹-á¹-hatÄ• ya
pubbe, mahÄ• rÄ• ja, dasavassasahassÄ• ni dasannaá¹ƒ jaá¹-ilasahassÄ• naá¹ƒ dÄ• naá¹ƒ
mutto, sÄ«lavantÄ• pana mayhaá¹ƒ dÄ• naá¹ƒ bhuÃ±jitvÄ• brahmaloke nibbattÄ• â€™â€™

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhati ||

na hete sulabhÄ• kÄ• yÄ• , yÄ• cayogena kenaci.

ye kÄ• ye upapajjanti, anÄ• gÄ• rÄ• tapassinoâ€™â€™ ti || (J II 22.429-430).

evaá¹ƒ \Ne III 223/ raÃ±Ã±o kaá¹…khaá¹ƒ vinodetvÄ• devalokagamanÄ• ya paá¹-iÃ±Ã±Ä• mahÄ• rÄ• jÄ• _tiÄ• dimÄ• ha. tattha __avikampamÄ• no_ti abhÄ• yamÄ• no. __adhivÄ• se kusalaá¹ƒ samÄ• dapemi, puÃ±Ã±avantÄ• naá¹ƒ pana vasanaá¹-á¹-hÄ• naá¹ƒ disvÄ• Ä• g kathetuá¹ƒ hotÄ«ti adhivÄ• sesi.

<313> __evaá¹ƒ bhaddantavÄ• _ti evaá¹ƒ hotu bhaddakaá¹ƒ tava vacananti vatvÄ• . __yoj yuge sahassaassÄ• jÄ• nÄ«ye \Ee III 315/ yojetvÄ• . tesaá¹ƒ pana pÄ• á¹-iyekkaá¹ƒ yojana Ä• gamma yuttÄ• yeva honti. so pana dibbaratho diyaá¸• á¸• hayojanasatiko hoti, naddhito rathasÄ«saá¹ƒ paÃ±Ã±Ä• sayojanÄ• ni, akkhabandho paá¹‡á¹‡Ä• sayojanÄ• ni, akkhaban pacchÄ• bhÄ• go paá¹‡á¹‡Ä• sayojanÄ• ni, sabbo sattavaá¹‡á¹‡aratanamayo. devaloko nÄ adho, tasmÄ• heá¹-á¹-hÄ• mukhaá¹ƒ rathaá¹ƒ pesesÄ«ti na sallakkhetabbaá¹ƒ. yathÄ• pa evameva manussÄ• naá¹ƒ sÄ• yamÄ• sabhatte niá¹-á¹-hite candena saddhiá¹ƒ yuganaddh yamakacandÄ• uá¹-á¹-hitÄ• viya ahesuá¹ƒ. mahÄ• jano disvÄ• ``yamakacandÄ• uggatÄ• Ä• gacchante na yamakacandÄ• , ekaá¹ƒ vimÄ• naá¹ƒ, na vimÄ• naá¹ƒ, eko rathoti. rathopi \Be III 218/ pakatirathappamÄ• á¹‡ova, assÄ• pi pakatiassappamÄ• á¹‡Ä• va ahesuá¹ƒ. eva raÃ±Ã±o pÄ• sÄ• daá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pÄ• cÄ«nasÄ«hapaÃ±jaraá¹-á¹-hÄ• ne ra Ä• gatamaggÄ• bhimukhaá¹ƒ katvÄ• sÄ«hapaÃ±jare á¹-hatvÄ• va Ä• rohanasajjaá¹ƒ á¹-ha

__abhiruha mahÄ• rÄ• jÄ• _ti rÄ• jÄ• --- ``dibbayÄ• naá¹ƒ me laddhaâ€™â€™ nti na tÄ• v pana ovÄ• daá¹ƒ adÄ• si ``passatha tÄ• tÄ• , yaá¹ƒ me sakkena devaraÃ±Ã±Ä• dibbaratho jÄ• tigottaá¹ƒ vÄ• kulappadesaá¹ƒ vÄ• paá¹-icca pesito, mayhaá¹ƒ \Ee III 316/ pana sÄ«lÄ pasÄ«ditvÄ• pesito. sace tumhepi sÄ«laá¹ƒ rakkhissatha, tumhÄ• kampi pesessati, evaá¹ƒ nÄ• metaá¹ƒ sÄ«laá¹ƒ. nÄ• haá¹ƒ devalokaá¹ƒ gantvÄ• cirÄ• yissÄ• mi, appamattÄ• hothÄ ovaditvÄ• paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• rathaá¹ƒ abhiruhi. tato mÄ• tali saá¹…g mahÄ• rÄ• jassa mamÄ• nucchavikaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• kÄ• samhi dve magge mahÄ• rÄ• jÄ• _tiÄ• dimÄ• ha.

tattha \Ne III 224/ __katamenÄ• _ti, mahÄ• rÄ• ja, imesu maggesu eko nirayaá¹ƒ gacchati, taá¹ƒ katamena nemi. __yenÄ• _ti yena maggena gantvÄ• yattha pÄ• pakammantÄ• pÄ• p vipÄ• kaá¹ƒ paá¹-isaá¹ƒvediyanti, taá¹ƒ á¹-hÄ• naá¹ƒ sakkÄ• hoti passitunti attho. dutiyapa jÄ• takepi ---

``kena taá¹ƒ nemi maggena, rÄ• jaseá¹-á¹-ha disampati.

yena vÄ• pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca ye narÄ• â€™â€™ ti || (J II 22.450) ---

gÄ• thÄ• ya ayamevattho. tenevÄ• ha ---

``niraye tÄ• va passÄ• mi, Ä• vÄ• se pÄ• pakamminaá¹ƒ.

á¹-hÄ• nÄ• ni luddakammÄ• naá¹ƒ, dussÄ«lÄ• naÃ±ca yÄ• gatÄ«â€™â€™ ti || (J II 22.451

__ubhayeneva maá¹ƒ mÄ• tali nehÄ«_ti mÄ• tali dvÄ«hi maggehi maá¹ƒ nehi, ahaá¹ƒ niray
devalokampÄ«ti. paá¹-hamaá¹ƒ katamena nemÄ«ti. paá¹-hamaá¹ƒ nirayamaggena nehÄ«ti.
Ä• nubhÄ• vena rÄ• jÄ• naá¹ƒ paÃ±cadasa mahÄ• niraye dassesi. vitthÄ• rakathÄ• panett

``dassesi \Be III 219/ \Ee III 317/ mÄ• tali raÃ±Ã±o, duggaá¹ƒ vetaraá¹‡iá¹ƒ nadiá¹ƒ.

kuthitaá¹ƒ khÄ• rasaá¹ƒyuttaá¹ƒ, tattaá¹ƒ aggisikhÅ«pamaâ€™â€™ nti || (J II 22.452) ---

jÄ• take vuttanayena veditabbÄ• . nirayaá¹ƒ dassetvÄ• rathaá¹ƒ nivattetvÄ• devalokÄ• bhi
bÄ«raá¹‡Ä«devadhÄ«tÄ• ya soá¹‡adinnadevaputtassa gaá¹‡adevaputtÄ• naÃ±ca vimÄ• nÄ
tatrÄ• pi vitthÄ• rakathÄ• ---

``yadi te sutÄ• bÄ«raá¹‡Ä« jÄ«valoke,

Ä• mÄ• yadÄ• sÄ« ahu brÄ• hmaá¹‡assa.

sÄ• pattakÄ• le atithiá¹ƒ viditvÄ• ,

mÄ• tÄ• va \Ne III 225/ puttaá¹ƒ sakimÄ• bhinandÄ«.

saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• ca,

sÄ• vimÄ• nasmi modatÄ«â€™â€™ ti || (J II 22.507) ---

jÄ• take vuttanayeneva veditabbÄ• .

evaá¹ƒ gacchato pana tassa rathanemi vaá¹-á¹-iyÄ• cittakÅ«á¹-advÄ• rakoá¹-á¹-hakassa u
devanagare kolÄ• halaá¹ƒ ahosi. sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ ekakaá¹ƒyeva ohÄ• ya devas
paccuggamanamakÄ• si, taá¹ƒ devatÄ• naá¹ƒ Ä• daraá¹ƒ disvÄ• sakko cittaá¹ƒ sandhÄ• re
``abhirama, mahÄ• rÄ• ja, devesu devÄ• nubhÄ• venÄ• â€™â€™ ti Ä• ha. evaá¹ƒ kirassa a

Ä• gantvÄ• ekadivaseneva devagaá¹‡aá¹ƒ attano abhimukhamakÄ• si. sace ekaá¹ƒ dve di
devÄ• olokessantÄ«â€™â€™ ti. so usÅ«yamÄ• no, ``mahÄ• rÄ• ja, tuyhaá¹ƒ imasmiá¹ƒ de
natthi, aÃ±Ã±esaá¹ƒ puÃ±Ã±ena vasÄ• hÄ«â€™â€™ ti iminÄ• adhippÄ• yena evamÄ• ha.
jarasakko manaá¹ƒ sandhÄ• retuá¹ƒ, paraá¹ƒ nissÄ• ya laddhaá¹ƒ kho pana yÄ• citvÄ• lad
318/ viya hotÄ«â€™â€™ ti paá¹-ikkhipanto __alaá¹ƒ mÄ• risÄ• _tiÄ• dimÄ• ha. jÄ• takepi v

``yathÄ• yÄ• citakaá¹ƒ yÄ• naá¹ƒ, yathÄ• yÄ• citakaá¹ƒ dhanaá¹ƒ.

evaá¹ƒsampadameve taá¹ƒ, yaá¹ƒ parato dÄ• napaccayÄ• .

na cÄ• hametamicchÄ• mi, yaá¹ƒ parato dÄ• napaccayÄ• â€™â€™ ti || (J II 22.585-586) ---

sabbaá¹ƒ \Be III 220/ vattabbaá¹ƒ. bodhisatto pana manussattabhÄ• vena kativÄ• re devalo
--- mandhÄ• turÄ• jakÄ• le sÄ• dhinarÄ• jakÄ• le guttilavÄ«á¹‡Ä• vÄ• dakakÄ• le nimimahÄ
mandhÄ• tukÄ• le devaloke asaá¹…khyeyyaá¹ƒ kÄ• laá¹ƒ vasi, tasmiÃ±hi vasamÄ• neyeva
sÄ• dhinarÄ• jakÄ• le sattÄ• haá¹ƒ vasi, manussagaá¹‡anÄ• ya satta vassasatÄ• ni honti. g
ca nimirÄ• jakÄ• le ca muhuttamattaá¹ƒ vasi, manussagaá¹‡anÄ• ya satta divasÄ• ni honti.

<314> __tattheva_ \Ne III 226/ __mithilaá¹ƒ paá¹-inesÄ«_ti paá¹-inetvÄ• pakatisirigabbhey
patiá¹-á¹-hÄ• pesi.

<315> __kaá¸·Ä• rajanako_ti tassa nÄ• maá¹ƒ. kaá¸·Ä• radantatÄ• ya pana kaá¸·Ä• rajana
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajÄ«_ti ettakamattameva na akÄ• si, sesaá¹ƒ sabbaá¹ƒ

<316> __samucchedo hotÄ«_ti ettha kalyÄ• á¹‡avattaá¹ƒ ko samucchindati, kena samucch
kena pavattitaá¹ƒ nÄ• ma hotÄ«ti ayaá¹ƒ vibhÄ• go veditabbo. tattha sÄ«lavÄ• bhikkhu \Ee
mayÄ• arahattaá¹ƒ laddhuâ€™â€™ nti vÄ«riyaá¹ƒ akaronto samucchindati. dussÄ«lena sa
satta sekhÄ• pavattenti. khÄ«á¹‡Ä• savena pavattitaá¹ƒ nÄ• ma hoti. sesaá¹ƒ sabbattha ut

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

maghadevasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. madhurasuttavaá¹‡á¹‡anÄ•

<317> __evaá¹ƒ_ \Ne III 227/ __me suta_nti madhurasuttaá¹ƒ. tattha __mahÄ• kaccÄ• no_
ujjenikaraÃ±Ã±o purohitaputto abhirÅ«po dassanÄ«yo pÄ• sÄ• diko suvaá¹‡á¹‡avaá¹‡á¹‡o
evaá¹ƒnÄ• make nagare. __gundÄ• vane_ti kaá¹‡hakagundÄ• vane \Be III 221/. __avantipu

raÃ±Ã±o dhÄ«tÄ• ya putto. __vuddho ceva arahÄ• cÄ• _ti daharaá¹ƒ arahantampi na tathÄ
mahallakaá¹ƒ, thero pana vuddho ceva ahosi arahÄ• ca. __brÄ• hmaá¹‡Ä• , bho kaccÄ• nÄ
brÄ• hmaá¹‡aladdhiko, tasmÄ• evamÄ• ha. __brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o_tiÄ•
paÃ±Ã±Ä• panaá¹-á¹-hÄ• ne brÄ• hmaá¹‡Ä• va seá¹-á¹-hÄ• ti dasseti. __hÄ«no aÃ±Ã±o va
vaá¹‡á¹‡Ä• hÄ«nÄ• lÄ• makÄ• ti vadati. __sukko_ti \Ee III 320/ paá¹‡á¸• aro. __kaá¹‡ho_t
__sujjhantÄ«_ti jÄ• tigottÄ• dipaÃ±Ã±Ä• panaá¹-á¹-hÄ• nesu sujjhanti. __brahmuno puttÄ• _
__orasÄ• mukhato jÄ• tÄ• _ti ure vasitvÄ• mukhato nikkhantÄ• , ure katvÄ• saá¹ƒvaddhitÄ
__brahmajÄ• _ti brahmato nibbattÄ• . __brahmanimmitÄ• _ti brahmunÄ• nimmitÄ• . __brah
dÄ• yÄ• dÄ• . __ghosoyeva kho eso_ti vohÄ• ramattamevetaá¹ƒ.

<318> __ijjheyyÄ• _ti samijjheyya, yattakÄ• ni dhanÄ• dÄ«ni pattheyya, tattakehissa mano
__khattiyopissÄ• ssÄ• _ti khattiyopi assa issariyasampattassa pubbuá¹-á¹-hÄ• yÄ« assa. __
na etesaá¹ƒ ettha kiÃ±ci.

<322> __Ä• sanena vÄ• nimanteyyÄ• mÄ• _ti nisinnÄ• sanaá¹ƒ papphoá¹-etvÄ• idha nisÄ
__abhinimanteyyÄ• mapi na_nti abhiharitvÄ• taá¹ƒ nimanteyyÄ• ma. tattha duvidho abhihÄ
ca. ``tumhÄ• kaá¹ƒ icchiticchitakkhaá¹‡e mamaá¹ƒ cÄ«varÄ• dÄ«hi vadeyyÄ• tha yenatthoâ
vÄ• cÄ• ya abhiharitvÄ• nimanteti nÄ• ma. cÄ«varÄ• divekallaá¹ƒ sallakkhetvÄ• ``idaá¹ƒ g
dento pana kÄ• yena abhiharitvÄ• nimanteti nÄ• ma. tadubhayampi \Ee III 321/ sandhÄ• ya
naâ€™â€™ nti Ä• ha. __rakkhÄ• varaá¹‡agutti_nti rakkhÄ• saá¹…khÄ• taÃ±ceva Ä• varaá¹
guttiá¹ƒ. yÄ• panesÄ• Ä• vudhahatthe purise á¹-hapentena rakkhÄ• , sÄ• dhammikÄ• nÄ
yathÄ• pana avelÄ• ya kaá¹-á¹-hahÄ• rikÄ• paá¹‡á¹‡ahÄ• rikÄ• dayo vihÄ• raá¹ƒ na pavisa
vihÄ• rasÄ«mÄ• ya mige vÄ• macche vÄ• na gaá¹‡hanti, evaá¹ƒ saá¹ƒvidahantena dhamm
taá¹ƒ sandhÄ• yÄ• ha ``dhammikaâ€™â€™ nti.

__evaá¹ƒ_ \Be III 222/ sante_ti evaá¹ƒ catunnampi vaá¹‡á¹‡Ä• naá¹ƒ pabbajitÄ• naá¹ƒ pab
samÄ• ne. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

madhurasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bodhirÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ•

<324> __evaá¹ƒ_ \Ne III 229/ __me suta_nti bodhirÄ• jakumÄ• rasuttaá¹ƒ. tattha __kokana
vuccati padumaá¹ƒ. so ca maá¹…galapÄ• sÄ• do olokanakapadumaá¹ƒ dassetvÄ• kato, ta
labhi.

<325> __yÄ• va pacchimasopÄ• nakaá¸·evarÄ• _ti ettha __pacchimasopÄ• nakaá¸·evara_
sopÄ• naphalakaá¹ƒ vuttaá¹ƒ. __addasÄ• _ \Ee III 322/ __kho_ti olokanatthaá¹ƒyeva dvÄ• r
addasa. __ bhagavÄ• tuá¹‡hÄ« ahosÄ«_ti ``kissa nu kho atthÄ• ya rÄ• jakumÄ• rena ayaá
ti Ä• vajjanto puttapatthanÄ• ya katabhÄ• vaá¹ƒ aÃ±Ã±Ä• si. so hi rÄ• jakumÄ• ro aputtako,
``buddhÄ• naá¹ƒ kira adhikÄ• raá¹ƒ katvÄ• manasÄ• icchitaá¹ƒ labhantÄ«â€™â€™ ti. so -
labhissÄ• mi, sammÄ• sambuddho mama celappaá¹-ikaá¹ƒ akkamissati. no ce labhissÄ• mi
patthanaá¹ƒ katvÄ• santharÄ• pesi. atha bhagavÄ• ``nibbattissati nu kho etassa puttoâ€™
nibbattissatÄ«â€™â€™ ti addasa.

pubbe kira so ekasmiá¹ƒ dÄ«pe vasamÄ• no samacchandena sakuá¹‡apotake khÄ• di. sac
bhaveyya, puttaá¹ƒ labheyya. ubhohi pana samÄ• nacchandehi hutvÄ• pÄ• pakammaá¹ƒ k
nibbattissatÄ«ti aÃ±Ã±Ä• si. dusse pana akkante --- ``buddhÄ• naá¹ƒ adhikÄ• raá¹ƒ katvÄ•
labhantÄ«ti loke anussavo, mayÄ• ca mahÄ• abhinÄ«hÄ• ro kato, na ca puttaá¹ƒ labhÄ• m
vacanaâ€™â€™ nti micchÄ• gahaá¹‡aá¹ƒ gaá¹‡heyya. titthiyÄ• pi --- ``natthi samaá¹‡Ä• na
celappaá¹-ikaá¹ƒ maddantÄ• Ä• hiá¹‡á¸• antÄ«â€™â€™ ti ujjhÄ• yeyyuá¹ƒ \Be III 223/. eta
bhikkhÅ« paracittaviduno, te bhabbaá¹ƒ jÄ• nitvÄ• akkamissanti, abhabbaá¹ƒ jÄ• nitvÄ• na
pana upanissayo mando bhavissati, anÄ• gataá¹ƒ na jÄ• nissanti. tesu akkamantesu sace p
iccetaá¹ƒ kusalaá¹ƒ \Ee III 323/. no ce ijjhissati, --- ``pubbe bhikkhusaá¹…ghassa abhinÄ«hÅ
icchiticchitaá¹ƒ labhanti, taá¹ƒ idÄ• ni na labhanti \Ne III 230/. teyeva maÃ±Ã±e bhikkhÅ« pa
ahesuá¹ƒ, ime paá¹-ipattiá¹ƒ pÅ«retuá¹ƒ na sakkontÄ«â€™â€™ ti manussÄ• vippaá¹-isÄ• r
kÄ• raá¹‡ehi bhagavÄ• akkamituá¹ƒ anicchanto tuá¹‡hÄ« ahosi. sikkhÄ• padaá¹ƒ paÃ±Ã±a
celappaá¹-ikÄ• akkamitabbÄ• â€™â€™ ti (Vin II 268). maá¹…galatthÄ• ya paÃ±Ã±attaá¹ƒ a
akkamanatthÄ• ya anupaÃ±Ã±attiá¹ƒ á¹-hapesi --- ``gihÄ«, bhikkhave, maá¹…galikÄ• , anuj
gihÄ«naá¹ƒ maá¹…galatthÄ• yÄ• â€™â€™ ti (Vin II 268).

<326> __pacchimaá¹ƒ janataá¹ƒ tathÄ• gato anukampatÄ«_ti idaá¹ƒ thero vuttesu kÄ• raá¹
kÄ• raá¹‡aá¹ƒ sandhÄ• yÄ• ha. __na kho sukhena sukha_nti kasmÄ• Ä• ha? kÄ• masukha
sammÄ• sambuddho na akkami, tasmÄ• ahampi satthÄ• rÄ• samÄ• nacchando bhavissÄ•

<327> __so kho aha_ntiÄ• di ``yÄ• va rattiyÄ• pacchime yÄ• meâ€™â€™ ti tÄ• va mahÄ•
vuttanayena veditabbaá¹ƒ. tato paraá¹ƒ yÄ• va paÃ±cavaggiyÄ• naá¹ƒ Ä• savakkhayÄ• pÄ
Ä• dayo) vuttanayena veditabbaá¹ƒ.

<343> __aá¹…kusagayhe sippe_ti aá¹…kusagahaá¹‡asippe. __kusalo aha_nti cheko ahaá
panÄ• yaá¹ƒ santike sippaá¹ƒ uggaá¹‡hÄ«ti? pitu santike, pitÄ• pissa pitu santikeva uggaá¹
parantaparÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. rÄ• jamahesÄ« garubhÄ• rÄ• Ä• kÄ• satale raÃ
tappamÄ• nÄ• rattakambalaá¹ƒ pÄ• rupitvÄ• nisinnÄ• hoti, eko hatthiliá¹…gasakuá¹‡o ``m
maÃ±Ã±amÄ• no gahetvÄ• Ä• kÄ• saá¹ƒ pakkhandi. sÄ• ``chaá¸• á¸• eyya maâ€™â€™ n

pabbatapÄ• de rukkhaviá¹-ape á¹-hapesi. sÄ• pÄ• á¹‡issaraá¹ƒ karontÄ« mahÄ• saddamal
palÄ• yi, tassÄ• tattheva gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. tiyÄ• marattiá¹ƒ deve vassante ka
nisÄ«di. tato ca avidÅ«re tÄ• paso vasati. so tassÄ• saddena aruá¹‡e uggate rukkhamÅ«la
pucchitvÄ• nisseá¹‡iá¹ƒ bandhitvÄ• otÄ• retvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• yÄ
meghautuÃ±ca pabbatautuÃ±ca gahetvÄ• jÄ• tattÄ• udenoti nÄ• maá¹ƒ akÄ• si. tÄ• paso
dvepi jane posesi.

sÄ• \Ne III 231/ ekadivasaá¹ƒ tÄ• pasassa Ä• gamanavelÄ• ya paccuggamanaá¹ƒ katvÄ•
tÄ• pasaá¹ƒ sÄ«labhedaá¹ƒ Ä• pÄ• desi. tesaá¹ƒ ekato vasantÄ• naá¹ƒ kÄ• le gacchante pa
akÄ• si. tÄ• paso rattibhÄ• ge nakkhattaá¹ƒ oloketvÄ• raÃ±Ã±o matabhÄ• vaá¹ƒ Ã±atvÄ•
putto te kiá¹ƒ idha vasituá¹ƒ icchati, udÄ• hu pettike rajje chattaá¹ƒ ussÄ• petuâ€™â€™ nti
Ä• dito paá¹-á¹-hÄ• ya sabbaá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• chattaá¹ƒ ussÄ• petukÄ• mataÃ±
Ä• rocesi. tÄ• paso ca hatthiganthasippaá¹ƒ jÄ• nÄ• ti, kutonena laddhaá¹ƒ? sakkassa \Ee I
kirassa sakko upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• ``kena kilamathÄ• â€™â€™ ti pucchi. so ``ha
ti Ä• rocesi. tassa sakko hatthiganthaÃ±ceva vÄ«á¹‡akaÃ±ca datvÄ• ``palÄ• petukÄ• matÄ
vÄ• detvÄ• imaá¹ƒ silokaá¹ƒ vadeyyÄ• tha, pakkositukÄ• matÄ• ya sati imaá¹ƒ silokaá¹ƒ va
tÄ• paso taá¹ƒ sippaá¹ƒ kumÄ• rassa adÄ• si. so ekaá¹ƒ vaá¹-arukkhaá¹ƒ abhiruhitvÄ• hatt
vÄ• detvÄ• silokaá¹ƒ vadati, hatthÄ« bhÄ«tÄ• palÄ• yiá¹ƒsu.

so sippassa Ä• nubhÄ• vaá¹ƒ Ã±atvÄ• punadivase pakkosanasippaá¹ƒ payojesi. jeá¹-á¹-ha
khandhaá¹ƒ upanÄ• mesi. so tassa khandhagato yuddhasamatthe taruá¹‡ahatthÄ« uccinitvÄ
gahetvÄ• mÄ• tÄ• pitaro vanditvÄ• nikkhanto anupubbena taá¹ƒ taá¹ƒ gÄ• maá¹ƒ pavisitvÄ
putto, sampattiá¹ƒ atthikÄ• Ä• gacchantÅ«â€™â€™ ti janasaá¹…gahaá¹ƒ katvÄ• nagaraá¹
raÃ±Ã±o putto, mayhaá¹ƒ chattaá¹ƒ dethÄ• â€™â€™ ti asaddahantÄ• naá¹ƒ kambalaÃ±ca
chattaá¹ƒ ussÄ• pesi. so hatthivittako hutvÄ• ``asukaá¹-á¹-hÄ• ne sundaro hatthÄ« atthÄ«â
gaá¹‡hÄ• ti. caá¹‡á¸• apajjoto \Be III 225/ ``tassa santike sippaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™
payojetvÄ• tassa anto yodhe nisÄ«dÄ• petvÄ• taá¹ƒ hatthiá¹ƒ gahaá¹‡atthÄ• ya Ä• gataá¹
sippaá¹ƒ gahaá¹‡atthÄ• ya dhÄ«taraá¹ƒ uyyojesi. so tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kapp
attano nagaraá¹ƒyeva agamÄ• si. tassÄ• kucchiyaá¹ƒ uppanno ayaá¹ƒ bodhirÄ• jakumÄ• r
sippaá¹ƒ uggaá¹‡hi.

<344> __padhÄ• niyaá¹…gÄ• nÄ«_ti padhÄ• naá¹ƒ vuccati padahanabhÄ• vo, padhÄ• nam
padhÄ• niyassa bhikkhuno aá¹…gÄ• nÄ«ti padhÄ• niyaá¹…gÄ• ni. __saddho_ti saddhÄ• ya
III 326/ Ä• gamanasaddhÄ• \Ne III 232/ adhigamasaddhÄ• okappanasaddhÄ• pasÄ• dasa
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ saddhÄ• abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya Ä• gatattÄ• __Ä
ariyasÄ• vakÄ• naá¹ƒ paá¹-ivedhena adhigatattÄ• __adhigamasaddhÄ• _ nÄ• ma. buddho
acalabhÄ• vena okappanaá¹ƒ __okappanasaddhÄ• _ nÄ• ma. pasÄ• duppatti __pasÄ• das
okappanasaddhÄ• adhippetÄ• . __bodhi_nti catumaggaÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ suppaá¹-ividdh

saddahati, desanÄ• sÄ«sameva cetaá¹ƒ, iminÄ• pana aá¹…gena tÄ«supi ratanesu saddhÄ
buddhÄ• dÄ«su pasÄ• do balavÄ• , tassa padhÄ• naá¹ƒ vÄ«riyaá¹ƒ ijjhati.

__appÄ• bÄ• dho_ti arogo. __appÄ• taá¹…ko_ti niddukkho. __samavepÄ• kiniyÄ• _ti sama
kammajatejodhÄ• tuyÄ• . __nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• yÄ• _ti atisÄ«tagahaá¹‡iko hi s
accuá¹‡hagahaá¹‡iko uá¹‡habhÄ«rÅ«, tesaá¹ƒ padhÄ• naá¹ƒ na ijjhati. majjhimagahaá¹‡ika
``majjhimÄ• ya padhÄ• nakkhamÄ• yÄ• â€™â€™ ti. __yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vik
aguá¹‡aá¹ƒ pakÄ• setÄ• . __udayatthagÄ• miniyÄ• _ti udayaÃ±ca atthaÃ±ca gantuá¹ƒ paric
etena paÃ±Ã±Ä• salakkhaá¹‡apariggÄ• hikaá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. __ariyÄ
__nibbedhikÄ• yÄ• _ti anibbiddhapubbe lobhakkhandhÄ• dayo nibbijjhituá¹ƒ samatthÄ• ya.
__sammÄ• dukkhakkhayagÄ• miniyÄ• _ti \Ee III 327/ tadaá¹…gavasena kilesÄ• naá¹ƒ pahÄ
khÄ«yati, tassa dukkhassa khayagÄ• miniyÄ• . iti sabbehipi imehi padehi vipassanÄ• paÃ±Ã
duppaÃ±Ã±assa hi padhÄ• naá¹ƒ na ijjhati. imÄ• ni ca paÃ±ca padhÄ• niyaá¹…gÄ• ni lokiyÄ

<345> __sÄ• yamanusiá¹-á¹-ho_ \Be III 226/ __pÄ• to visesaá¹ƒ adhigamissatÄ«_ti atthaá¹
anusiá¹-á¹-ho aruá¹‡uggamane visesaá¹ƒ adhigamissati. __pÄ• tamanusiá¹-á¹-ho sÄ• ya_nt
anusiá¹-á¹-ho sÅ«riyatthaá¹…gamanavelÄ• yaá¹ƒ. ayaÃ±ca pana desanÄ• neyyapuggalava
neyyapuggalo sattahi divasehi arahattaá¹ƒ pÄ• puá¹‡Ä• ti, tikkhapaÃ±Ã±o ekadivasena, ses
majjhimapaÃ±Ã±Ä• vasena veditabbaá¹ƒ. __aho buddho aho dhammo aho dhammassa svÄ
buddhadhammÄ• naá¹ƒ uá¸·Ä• ratÄ• ya dhammassa ca svÄ• kkhÄ• tatÄ• ya pÄ• to kamma
arahattaá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• pasaá¹ƒsanto evamÄ• ha. __yatra hi nÄ• mÄ• _ti vimh

<346> __kucchimatÄ«_ti \Ne III 233/ Ä• pannasattÄ• . __yo me ayaá¹ƒ, bhante, kucchigato
saraá¹‡aá¹ƒ gahitaá¹ƒ hotÄ«ti. na hoti. acittakasaraá¹‡agamanaá¹ƒ nÄ• ma natthi, Ä• rakkh
paccupaá¹-á¹-hitova hoti. atha naá¹ƒ yadÄ• mahallakakÄ• le mÄ• tÄ• pitaro, --- ``tÄ• ta, kuc
saraá¹‡aá¹ƒ gaá¹‡hÄ• payimhÄ• â€™â€™ ti sÄ• renti, so ca sallakkhetvÄ• ``ahaá¹ƒ saraá¹
ti satiá¹ƒ uppÄ• deti, tadÄ• saraá¹‡aá¹ƒ gahitaá¹ƒ nÄ• ma hoti. sesaá¹ƒ sabbattha uttÄ• na

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bodhirÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aá¹…gulimÄ• lasuttavaá¹‡á¹‡anÄ•

<347> __evaá¹ƒ_ \Ne III 234/ \Ee III 328/ __me suta_nti aá¹…gulimÄ• lasuttaá¹ƒ. tattha __a
mÄ• laá¹ƒ dhÄ• retÄ«_ti kasmÄ• dhÄ• reti? Ä• cariyavacanena. tatrÄ• yaá¹ƒ anupubbikath

ayaá¹ƒ kira kosalaraÃ±Ã±o purohitassa mantÄ• á¹‡iyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ• kucchis

aggahesi. brÄ• hmaá¹‡iyÄ• rattibhÄ• ge gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. tassa mÄ• tukuc
sakalanagare Ä• vudhÄ• ni pajjaliá¹ƒsu, raÃ±Ã±o maá¹…galasakuntopi sirisayane á¹-hapitÄ
227/ pajjali. brÄ• hmaá¹‡o nikkhamitvÄ• nakkhattaá¹ƒ olokento coranakkhattena jÄ• toti raÂ
gantvÄ• sukhaseyyabhÄ• vaá¹ƒ pucchi.

rÄ• jÄ• ``kuto, me Ä• cariya, sukhaseyyÄ• ? mayhaá¹ƒ maá¹…galÄ• vudhaá¹ƒ pajjali, rajja
antarÄ• yo bhavissati maÃ±Ã±eâ€™â€™ ti. mÄ• bhÄ• yi, mahÄ• rÄ• ja, mayhaá¹ƒ ghare k
na kevalaá¹ƒ tuyhaá¹ƒ nivesane, sakalanagarepi Ä• vudhÄ• ni pajjalitÄ• nÄ«ti. kiá¹ƒ bhaviss
bhavissati mahÄ• rÄ• jÄ• ti. kiá¹ƒ ekacorako, udÄ• hu rajjadÅ«sako coroti? ekacorako devÄ
pana raÃ±Ã±o manaá¹ƒ gaá¹‡hitukÄ• mo Ä• ha --- ``mÄ• retha naá¹ƒ devÄ• â€™â€™ ti. ek
karissati? karÄ«sasahassakhette ekasÄ• lisÄ«saá¹ƒ viya hoti, paá¹-ijaggatha nanti. tassa nÂ
gaá¹‡hantÄ• sayane á¹-hapitamaá¹…galaasilaá¹-á¹-hi, chadane á¹-hapitÄ• sarÄ• , kappÄ•
á¹-hapitaá¹ƒ tÄ• lavaá¹‡á¹-akaraá¹‡asatthakanti ete pajjalantÄ• kiÃ±ci na hiá¹ƒsiá¹ƒsu, tasm
nÄ• maá¹ƒ akaá¹ƒsu. taá¹ƒ sippuggahaá¹‡akÄ• le takkasÄ«laá¹ƒ pesayiá¹ƒsu.

so dhammantevÄ• siko hutvÄ• sippaá¹ƒ paá¹-á¹-hapesi. vattasampanno kiá¹ƒkÄ• rapaá¹-is
piyavÄ• dÄ« ahosi. sesaantevÄ• sikÄ• bÄ• hirakÄ• ahesuá¹ƒ. te --- ``ahiá¹ƒsakamÄ• á¹‡av
paá¹-á¹-hÄ• ya mayaá¹ƒ na paÃ±Ã±Ä• yÄ• ma, kathaá¹ƒ naá¹ƒ bhindeyyÄ• mÄ• â€™â€™ ‌
235/ --- ``sabbehi atirekapaÃ±Ã±attÄ• duppaÃ±Ã±oti. na sakkÄ• vattuá¹ƒ, vattasampannat
sakkÄ• vattuá¹ƒ, jÄ• tisampannattÄ• dujjÄ• toti na sakkÄ• vattuá¹ƒ, kinti karissÄ• mÄ• â€™
kharamantaá¹ƒ mantayiá¹ƒsu ``Ä• cariyassa antaraá¹ƒ katvÄ• naá¹ƒ bhindissÄ• mÄ• â€™â
paá¹-hamaá¹ƒ ekacce Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• aá¹-á¹-haá¹ƒsu. kiá¹ƒ tÄ
kathÄ• suyyatÄ«ti. kiá¹ƒ tÄ• tÄ• ti? ahiá¹ƒsakamÄ• á¹‡avo tumhÄ• kaá¹ƒ antare dubbhatÄ«
santajjetvÄ• --- ``gacchatha vasalÄ• , mÄ• me puttaá¹ƒ mayhaá¹ƒ antare paribhindathÄ• â
tato itare, atha itarehi tayopi koá¹-á¹-hÄ• sÄ• Ä• gantvÄ• tatheva vatvÄ• --- ``amhÄ• kaá¹ƒ
upaparikkhitvÄ• jÄ• nÄ• thÄ• â€™â€™ ti Ä• haá¹ƒsu.

Ä• cariyo \Be III 228/ sinehena vadante disvÄ• ``atthi maÃ±Ã±e santhavoâ€™â€™ ti parib
``ghÄ• temi naâ€™â€™ nti. tato cintesi --- ``sace ghÄ• tessÄ• mi `disÄ• pÄ• mokkho Ä• car
sippuggahaá¹‡atthaá¹ƒ Ä• gate mÄ• á¹‡avake dosaá¹ƒ uppÄ• detvÄ• jÄ«vitÄ• voropetÄ«â
sippuggahaá¹‡atthaá¹ƒ na Ä• gamissati, evaá¹ƒ me lÄ• bho parihÄ• yissati, atha \Ee III 330
pariyosÄ• nupacÄ• roti vatvÄ• jaá¹…ghasahassaá¹ƒ ghÄ• tehÄ«ti vakkhÄ• mi. avassaá¹ƒ e
ghÄ• tessatÄ«â€™â€™ ti.

atha naá¹ƒ Ä• ha --- ``ehi tÄ• ta jaá¹…ghasahassaá¹ƒ ghÄ• tehi, evaá¹ƒ te sippassa upacÄ
bhavissatÄ«â€™â€™ ti. mayaá¹ƒ ahiá¹ƒsakakule jÄ• tÄ• , na sakkÄ• Ä• cariyÄ• ti. aladdhu
phalaá¹ƒ na deti tÄ• tÄ• ti. so paÃ±cÄ• vudhaá¹ƒ gahetvÄ• Ä• cariyaá¹ƒ vanditvÄ• aá¹-avi
aá¹-aviá¹ƒ pavisanaá¹-á¹-hÄ• nepi aá¹-avimajjhepi aá¹-avito nikkhamanaá¹-á¹-hÄ• nepi á¹-ha

vatthaá¹ƒ vÄ• veá¹-hanaá¹ƒ vÄ• na gaá¹‡hÄ• ti. eko dveti gaá¹‡itamattameva karonto gac
uggaá¹‡hÄ• ti. pakatiyÄ• pi paÃ±Ã±avÄ• esa, pÄ• á¹‡Ä• tipÄ• tino pana cittaá¹ƒ na patiá¹-
anukkamena gaá¹‡anampi na sallakkhesi, ekekaá¹ƒ aá¹…guliá¹ƒ chinditvÄ• á¹-hapeti. á¹-h
aá¹…guliyo vinassanti, tato vijjhitvÄ• aá¹…gulÄ«naá¹ƒ mÄ• laá¹ƒ katvÄ• dhÄ• resi, teneva
saá¹…khÄ• udapÄ• di. so sabbaá¹ƒ araÃ±Ã±aá¹ƒ nissaÃ±cÄ• ramakÄ• si, dÄ• ruÄ• dÄ«na
samattho nÄ• ma natthi.

rattibhÄ• ge \Ne III 236/ antogÄ• mampi Ä• gantvÄ• pÄ• dena paharitvÄ• dvÄ• raá¹ƒ uggh
mÄ• retvÄ• eko ekoti gahetvÄ• gacchati. gÄ• mo osaritvÄ• nigame aá¹-á¹-hÄ• si, nigamo
paá¹-á¹-hÄ• ya gharÄ• ni pahÄ• ya dÄ• rake hatthesu gahetvÄ• Ä• gamma sÄ• vatthiá¹ƒ pa
bandhitvÄ• rÄ• jaá¹…gaá¹‡e sannipatitvÄ• --- ``coro, te deva, vijite aá¹…gulimÄ• lo nÄ• m
III 331/ vadantÄ• kandanti. bhaggavo ``mayhaá¹ƒ putto bhavissatÄ«â€™â€™ ti Ã±atvÄ• b
bhoti aá¹…gulimÄ• lo nÄ• ma coro uppanno, so na aÃ±Ã±o, tava putto ahiá¹ƒsakakumÄ• ro
gaá¹‡hituá¹ƒ nikkhamissati, kiá¹ƒ kattabbanti? gaccha \Be III 229/ sÄ• mi, puttaá¹ƒ me gahe
nÄ• haá¹ƒ bhadde ussahÄ• mi, catÅ«su hi janesu vissÄ• so nÄ• ma natthi, coro me purÄ• â
sÄ• khÄ• me purÄ• á¹‡asanthatÄ• ti avissÄ• sanÄ«yÄ• , rÄ• jÄ• maá¹ƒ pÅ«jetÄ«ti avissÄ•
gatÄ• ti avissÄ• sanÄ«yÄ• ti. mÄ• tu hadayaá¹ƒ pana mudukaá¹ƒ hoti. tasmÄ• ahaá¹ƒ pana
Ä• nessÄ• mÄ«ti nikkhantÄ• .

taá¹ƒdivasaÃ±ca bhagavÄ• paccÅ«sasamaye lokaá¹ƒ volokento aá¹…gulimÄ• laá¹ƒ disvÄ
sotthi bhavissati. agÄ• make araÃ±Ã±e á¹-hito catuppadikaá¹ƒ gÄ• thaá¹ƒ sutvÄ• mama sa
abhiÃ±Ã±Ä• sacchikarissati. sace na gamissÄ• mi, mÄ• tari aparajjhitvÄ• anuddharaá¹‡Ä«
karissÄ• missa saá¹…gahaâ€™â€™ nti pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• piá¹‡á¸• Ä• y
taá¹ƒ saá¹…gaá¹‡hitukÄ• mo vihÄ• rÄ• nikkhami. etamatthaá¹ƒ dassetuá¹ƒ ``atha kho bhag
vuttaá¹ƒ.

<348> __saá¹…karitvÄ• saá¹…karitvÄ• _ti saá¹…ketaá¹ƒ katvÄ• vaggavaggÄ• hutvÄ• . _
hatthe atthaá¹ƒ vinÄ• saá¹ƒ gacchanti. kiá¹ƒ pana te bhagavantaá¹ƒ saÃ±jÄ• nitvÄ• evaá¹ƒ
asaÃ±jÄ• nitvÄ• ti? asaÃ±jÄ• nitvÄ• . aÃ±Ã±Ä• takavesena hi bhagavÄ• \Ee III 332/ ekaov
samaye dÄ«gharattaá¹ƒ dubbhojanena ca dukkhaseyyÄ• ya ca ukkaá¹‡á¹-hito hoti. kittakÄ•
mÄ• ritÄ• ti? ekenÅ«nasahassaá¹ƒ. so pana idÄ• ni ekaá¹ƒ labhitvÄ• sahassaá¹ƒ pÅ«ressa
yameva paá¹-hamaá¹ƒ passÄ• mi, taá¹ƒ ghÄ• tetvÄ• gaá¹‡anaá¹ƒ pÅ«retvÄ• sippassa upa
ohÄ• retvÄ• nhÄ• yitvÄ• vatthÄ• ni parivattetvÄ• mÄ• tÄ• pitaro passissÄ• mÄ«ti aá¹-avim
III 237/ Ä• gantvÄ• ekamantaá¹ƒ á¹-hitova bhagavantaá¹ƒ addasa. etamatthaá¹ƒ dassetuá¹
tiÄ• di vuttaá¹ƒ.

__iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• sÄ«_ti mahÄ• pathaviá¹ƒ ummiyo uá¹-á¹-ha
aparabhÄ• ge akkamati, orabhÄ• ge valiyo nikkhamanti, aá¹…gulimÄ• lo sarakkhepamattaá

bhagavÄ• purato mahantaá¹ƒ aá¹…gaá¹‡aá¹ƒ dassetvÄ• sayaá¹ƒ majjhe hoti, coro ante. s
pÄ• puá¹‡itvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti sabbathÄ• mena dhÄ• vati. bhagavÄ• aá¹…g
hoti, coro majjhe. so ``ettha naá¹ƒ pÄ• puá¹‡itvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti vegena dhÄ
purato mÄ• tikaá¹ƒ vÄ• thalaá¹ƒ vÄ• dasseti, etenupÄ• yena tÄ«á¹‡i yojanÄ• ni gahetvÄ•
mukhe kheá¸·o sussi, kacchehi sedÄ• mucciá¹ƒsu. athassa ``acchariyaá¹ƒ vata bhoâ€™â€
__migampÄ«_ti migaá¹ƒ kasmÄ• gaá¹‡hÄ• ti? chÄ• tasamaye Ä• hÄ• ratthaá¹ƒ. so kira eka
mige uá¹-á¹-hÄ• peti. tato cittaruciyaá¹ƒ migaá¹ƒ anubandhanto gaá¹‡hitvÄ• pacitvÄ• khÄ•
yena kÄ• raá¹‡enÄ• yaá¹ƒ gacchantova á¹-hito nÄ• ma \Ee III 333/, ahaÃ±ca á¹-hitova aá¹-á
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ puccheyyanti attho.

<349> __nidhÄ• yÄ• _ti yo vihiá¹ƒsanatthaá¹ƒ bhÅ«tesu daá¹‡á¸• o pavattayitabbo siyÄ• , t
mettÄ• ya khantiyÄ• paá¹-isaá¹…khÄ• ya avihiá¹ƒsÄ• ya sÄ• raá¹‡Ä«yadhammesu ca á¹-h
__tuvamaá¹-á¹-hitosÄ«_ti pÄ• á¹‡esu asaÃ±Ã±atattÄ• ettakÄ• ni pÄ• á¹‡asahassÄ• ni ghÄ
khanti vÄ• paá¹-isaá¹…khÄ• vÄ• avihiá¹ƒsÄ• vÄ• sÄ• raá¹‡Ä«yadhammo vÄ• natthi, tas
idÄ• ni iriyÄ• pathena á¹-hitopi niraye dhÄ• vissasi, tiracchÄ• nayoniyaá¹ƒ pettivisaye asural
dhÄ• vissasÄ«ti vuttaá¹ƒ hoti.

tato coro --- ``mahÄ• ayaá¹ƒ sÄ«hanÄ• do, mahantaá¹ƒ gajjitaá¹ƒ, na idaá¹ƒ aÃ±Ã±assa b
puttassa siddhatthassa samaá¹‡araÃ±Ã±o etaá¹ƒ gajjitaá¹ƒ, diá¹-á¹-ho vatamhi maÃ±Ã±e tib
sammÄ• sambuddhena, saá¹…gahakaraá¹‡atthaá¹ƒ me bhagavÄ• Ä• gatoâ€™â€™ ti cinte
me_tiÄ• dimÄ• ha. tattha __mahito_ti devamanussÄ• dÄ«hi catupaccayapÅ«jÄ• ya pÅ«jito.
\Ne III 238/ kÄ• lassa accayena mayhaá¹ƒ saá¹…gahatthÄ• ya imaá¹ƒ mahÄ• vanaá¹ƒ paá¹
pajahitvÄ• pÄ• paá¹ƒ.

__itvevÄ• _ti evaá¹ƒ vatvÄ• yeva. __Ä• vudha_nti \Ee III 334/ paÃ±cÄ• vudhaá¹ƒ. __sobbh
__papÄ• te_ti ekato chinne. __narake_ti phalitaá¹-á¹-hÄ• ne. idha pana tÄ«hipi imehi padeh
vuttaá¹ƒ. __akirÄ«_ti khipi chaá¸• á¸• esi.

__tamehi_ \Be III 231/ __bhikkhÅ«ti tadÄ• avocÄ• _ti bhagavato imaá¹ƒ pabbÄ• jento kuhi
labhissÄ• mi, kuhiá¹ƒ pattacÄ«varanti pariyesanakiccaá¹ƒ natthi, kammaá¹ƒ pana olokesi. a
sÄ«lavantÄ• naá¹ƒ aá¹-á¹-haparikkhÄ• rabhaá¹‡á¸• akassa dinnabhÄ• vaá¹ƒ Ã±atvÄ• dakk
--- ``ehi bhikkhu svÄ• kkhÄ• to dhammo, cara brahmacariyaá¹ƒ sammÄ• dukkhassa antakir
saha vacaneneva iddhimayapattacÄ«varaá¹ƒ paá¹-ilabhi. tÄ• vadevassa gihiliá¹…gaá¹ƒ anta
samaá¹‡aliá¹…gaá¹ƒ pÄ• turahosi.

``ticÄ«varaÃ±ca patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti || ---

evaá¹ƒ vuttÄ• aá¹-á¹-ha parikkhÄ• rÄ• sarÄ«rapaá¹-ibaddhÄ• va hutvÄ• nibbattiá¹ƒsu. __e
bhikkhubhÄ• vo_ti esa ehibhikkhubhÄ• vo tassa upasampannabhikkhubhÄ• vo ahosi, na hi
upasampadÄ• nÄ• ma atthi.

<350> __pacchÄ• samaá¹‡enÄ• _ti bhaá¹‡á¸• aggÄ• hakena pacchÄ• samaá¹‡ena, teneva
gÄ• hÄ• petvÄ• taá¹ƒ pacchÄ• samaá¹‡aá¹ƒ katvÄ• gatoti attho. mÄ• tÄ• pissa aá¹-á¹-hau
antaritÄ• , --- ``tÄ• ta, ahiá¹ƒsaka kattha á¹-hitosi, kattha nisinnosi, kuhiá¹ƒ gatosi? mayÄ• s
kathesi tÄ• tÄ• â€™â€™ ti vadantÄ« Ä• hiá¹‡á¸• itvÄ• apassamÄ• nÄ• ettova gatÄ• .

__paÃ±camattehi_ \Ee III 335/ __assasatehÄ«_ti sace corassa parÄ• jayo bhavissati, anub
gaá¹‡hissÄ• mi. sace mayhaá¹ƒ parÄ• jayo bhavissati, vegena palÄ• yissÄ• mÄ«ti sallahuk
239/. __yena Ä• rÄ• mo_ti kasmÄ• Ä• rÄ• maá¹ƒ agamÄ• si? so kira corassa bhÄ• yati, cit
garahÄ• bhayena nikkhami. tenassa etadahosi --- ``sammÄ• sambuddhaá¹ƒ vanditvÄ• nisÄ
`kasmÄ• balaá¹ƒ gahetvÄ• nikkhantosÄ«â€™ ti. athÄ• haá¹ƒ Ä• rocessÄ• mi, bhagavÄ• h
samparÄ• yikeneva atthena saá¹…gaá¹‡hÄ• ti, diá¹-á¹-hadhammikenapi saá¹…gaá¹‡hÄ• tiy
bhavissati, adhivÄ• sessati. sace parÄ• jayo bhavissati `kiá¹ƒ te, mahÄ• rÄ• ja, ekaá¹ƒ cora
gamanenÄ• â€™ ti vakkhati. tato \Be III 232/ maá¹ƒ jano evaá¹ƒ saÃ±jÄ• nissati --- `rÄ• jÄ•
nikkhanto, sammÄ• sambuddhena pana nivattitoâ€™ tiâ€™â€™ garahamokkhaá¹ƒ sampas

__kuto panassÄ• _ti kasmÄ• Ä• ha? api nÄ• ma bhagavÄ• tassa upanissayaá¹ƒ oloketvÄ
pabbÄ• jeyyÄ• ti bhagavato parigaá¹‡hanatthaá¹ƒ Ä• ha. __raÃ±Ã±o_ti na kevalaá¹ƒ raÃ±Ã
avasesopi mahÄ• jano bhÄ«to phalakÄ• vudhÄ• ni chaá¸• á¸• etvÄ• sammukhasammukha
pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya aá¹-á¹-Ä• lake Ä• ruyha olokento aá¹-á¹-hÄ• si. evaÃ±ca a
`rÄ• jÄ• mayhaá¹ƒ santikaá¹ƒ Ä• gacchatÄ«â€™ ti Ã±atvÄ• paá¹-hamataraá¹ƒ Ä• gantvÄ•
gahito, mayaá¹ƒ pana palÄ• yitvÄ• muttÄ• â€™â€™ ti. __natthi te ito bhaya_nti ayaÃ±hi id
jÄ«vitÄ• na voropeti, natthi te imassa santikÄ• bhayanti attho.

__kathaá¹ƒ gotto_ti? kasmÄ• pucchati? pabbajitaá¹ƒ dÄ• ruá¹‡akammena \Ee III 336/ uppa
voharituá¹ƒ na yuttaá¹ƒ, mÄ• tÄ• pitÅ«naá¹ƒ gottavasena naá¹ƒ samudÄ• carissÄ• mÄ«ti m
__parikkhÄ• rÄ• na_nti etesaá¹ƒ atthÄ• ya ahaá¹ƒ ussukkaá¹ƒ karissÄ• mÄ«ti attho. kathen
baddhasÄ• á¹-akaá¹ƒ muÃ±citvÄ• therassa pÄ• damÅ«le á¹-hapesi.

<351> __Ä• raÃ±Ã±iko_tiÄ• dÄ«ni cattÄ• ri dhutaá¹…gÄ• ni pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni. ther
samÄ• dinnÄ• neva ahesuá¹ƒ, tasmÄ• alanti Ä• ha. __yaÃ±hi mayaá¹ƒ, bhante_ti kiá¹ƒ sar
dhÄ• vantaá¹ƒ anubandhitvÄ• gaá¹‡hÄ• mÄ«â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne raÃ±Ã±Ä• p
aggahesi. rÄ• jÄ• pi --- ``hatthÄ«hiyeva naá¹ƒ parikkhipitvÄ• gaá¹‡hatha, asseheva, ratheh
\Ne III 240/ anekavÄ• raá¹ƒ bahÅ« hatthÄ• dayo pesesi. evaá¹ƒ gatesu pana tesu --- ``ahaá

aá¹…gulimÄ• loâ€™â€™ ti tasmiá¹ƒ uá¹-á¹-hÄ• ya saddaá¹ƒ karonte ekopi Ä• vudhaá¹ƒ pa
sabbeva koá¹-á¹-etvÄ• mÄ• resi. hatthÄ« araÃ±Ã±ahatthÄ«, assÄ• araÃ±Ã±aassÄ• , rathÄ
idaá¹ƒ sandhÄ• ya rÄ• jÄ• evaá¹ƒ vadati.

__piá¹‡á¸• Ä• ya pÄ• visÄ«_ti na idaá¹ƒ paá¹-hamaá¹ƒ pÄ• visi. itthidassanadivasaá¹ƒ sand
vuttaá¹ƒ. devasikampi panesa pavisateva, manussÄ• ca naá¹ƒ disvÄ• uttasantipi palÄ• yan
ekacce aá¹…gulimÄ• loti sutvÄ• va palÄ• yitvÄ• araÃ±Ã±aá¹ƒ vÄ• pavisanti, gharaá¹ƒ vÄ•
thakenti. palÄ• yituá¹ƒ \Be III 233/ asakkontÄ• piá¹-á¹-hiá¹ƒ datvÄ• tiá¹-á¹-hanti \Ee III 337/
uá¸·uá¹…gayÄ• gumpi kaá¹-acchubhikkhampi na labhati, piá¹‡á¸• apÄ• tena kilamati. bahi a
sabbasÄ• dhÄ• raá¹‡anti nagaraá¹ƒ pavisati. yena dvÄ• rena pavisati, tattha aá¹…gulimÄ• l
kÅ«á¹-asahassÄ• naá¹ƒ bhijjanakÄ• raá¹‡aá¹ƒ hoti. __etadahosÄ«_ti kÄ• ruÃ±Ã±appattiyÄ•
Å«namanussasahassaá¹ƒ ghÄ• tentassa ekadivasampi kÄ• ruÃ±Ã±aá¹ƒ nÄ• hosi, gabbhan
dassanamatteneva kathaá¹ƒ uppannanti? pabbajjÄ• balena, pabbajjÄ• balaÃ±hi etaá¹ƒ.

__tena hÄ«_ti yasmÄ• te kÄ• ruÃ±Ã±aá¹ƒ uppannaá¹ƒ, tasmÄ• ti attho. __ariyÄ• ya jÄ• tiy
etaá¹ƒ tvaá¹ƒ mÄ• gaá¹‡hi, nesÄ• tava jÄ• ti. gihikÄ• lo esa, gihÄ« nÄ• ma pÄ• á¹‡ampi ha
adinnÄ• dÄ• nÄ• dÄ«nipi karonti. idÄ• ni pana te ariyÄ• nÄ• ma jÄ• ti. tasmÄ• tvaá¹ƒ ``yato
jÄ• toâ€™â€™ ti sace evaá¹ƒ vattuá¹ƒ kukkuccÄ• yasi, tena hi ``ariyÄ• ya jÄ• tiyÄ• â€™â€™
vadÄ• hÄ«ti uyyojesi.

__taá¹ƒ itthiá¹ƒ etadavocÄ• _ti itthÄ«naá¹ƒ gabbhavuá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ nÄ• ma n
upasaá¹…kamituá¹ƒ. thero kiá¹ƒ karosÄ«ti? aá¹…gulimÄ• latthero saccakiriyaá¹ƒ katvÄ• sc
Ä• gatoti Ä• rocÄ• pesi. tato te sÄ• á¹‡iyÄ• parikkhipitvÄ• therassa bahisÄ• á¹‡iyaá¹ƒ pÄ«
paÃ±Ã±Ä• pesuá¹ƒ. thero tattha nisÄ«ditvÄ• --- ``yato ahaá¹ƒ bhagini sabbaÃ±Ã±ubuddhas
jÄ• toâ€™â€™ ti saccakiriyaá¹ƒ akÄ• si, saha saccavacaneneva dhamakaraá¹‡ato muttaud
nikkhami. mÄ• tÄ• puttÄ• naá¹ƒ sotthi ahosi. imaÃ±ca pana parittaá¹ƒ na kiÃ±ci parissayaá¹
__mahÄ• parittaá¹ƒ_ nÄ• metanti \Ne III 241/ vuttaá¹ƒ. therena \Ee III 338/ nisÄ«ditvÄ•
saccakiriyakataá¹-á¹-hÄ• ne pÄ«á¹-hakaá¹ƒ akaá¹ƒsu. gabbhamÅ«á¸·haá¹ƒ tiracchÄ• nagat
nisajjÄ• penti, tÄ• vadeva sukhena gabbhavuá¹-á¹-hÄ• naá¹ƒ hoti. yÄ• dubbalÄ• hoti na sa
pÄ«á¹-hakadhovanaudakaá¹ƒ netvÄ• sÄ«se siÃ±canti, taá¹…khaá¹‡aá¹ƒyeva gabbhavuá¹-
rogaá¹ƒ vÅ«pasameti. yÄ• va kappÄ• tiá¹-á¹-hanakapÄ• á¹-ihÄ• riyaá¹ƒ kiretaá¹ƒ.

kiá¹ƒ pana bhagavÄ• theraá¹ƒ vejjakammaá¹ƒ kÄ• rÄ• pesÄ«ti? na kÄ• rÄ• pesi. theraÃ±h
palÄ• yanti. thero bhikkhÄ• hÄ• rena kilamati, samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ na sakkoti. ta
saccakiriyaá¹ƒ kÄ• resi. evaá¹ƒ kirassa ahosi --- ``idÄ• ni kira aá¹…gulimÄ• latthero mettacit
paá¹-ilabhitvÄ• saccakiriyÄ• ya manussÄ• naá¹ƒ sotthibhÄ• vaá¹ƒ karotÄ«ti manussÄ• the
maÃ±Ã±issanti, tato bhikkhÄ• hÄ• rena akilamanto samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ sakkhis
saccakiriyaá¹ƒ kÄ• resi. na hi saccakiriyÄ• vejjakammaá¹ƒ hoti. therassÄ• pi ca ``samaá¹‡a

karissÄ• mÄ«â€™â€™ ti mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-
kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ na gacchati, aá¹-aviyaá¹ƒ á¹-hatvÄ• manussÄ• naá¹ƒ gl
pÄ• kaá¹-aá¹ƒ hoti. ``duggatomhi, khuddakaputtomhi, jÄ«vitaá¹ƒ me dehi sÄ• mÄ«ti maraá¹
vacanÄ• kÄ• ro ca hatthapÄ• davikÄ• ro ca Ä• pÄ• thaá¹ƒ Ä• gacchati, so vippaá¹-isÄ• rÄ«
gacchati, athassa bhagavÄ• taá¹ƒ jÄ• tiá¹ƒ abbohÄ• rikaá¹ƒ katvÄ• vÄ• yaá¹ƒ vipassanaá¹
arahattaá¹ƒ gaá¹‡hissatÄ«ti ariyÄ• ya jÄ• tiyÄ• saccakiriyaá¹ƒ kÄ• resi. __eko vÅ«pakaá¹-á
(MN I 80) vitthÄ• ritaá¹ƒ.

<352> __aÃ±Ã±enapi leá¸• á¸• u khitto_ti kÄ• kasunakhasÅ«karÄ• dÄ«naá¹ƒ paá¹-ikkamÄ•
sarakkhepamatte á¹-hÄ• ne yena kenaci \Ee III 339/ disÄ• bhÄ• gena khitto Ä• gantvÄ• the
kittake á¹-hÄ• ne evaá¹ƒ hoti? gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• piá¹‡á¸• Ä• ya caritvÄ• p
gaá¹‡á¹-hikapaá¹-imukkaá¹-á¹-hÄ• naá¹ƒ Ä• gacchati, tÄ• va hoti. __bhinnena sÄ«senÄ• _ti
yÄ• va aá¹-á¹-himariyÄ• dÄ• bhinnena.

__brÄ• hmaá¹‡Ä• _ti khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ sandhÄ• ya Ä• ha. __yassa kho tvaá¹ƒ, b
vipÄ• kenÄ• _ti idaá¹ƒ sabhÄ• gadiá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ sandhÄ• ya vutta
tayo koá¹-á¹-hÄ• se pÅ«reti. sattasu \Ne III 242/ cittesu kusalÄ• vÄ• akusalÄ• vÄ• paá¹-h
__diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ_ nÄ• ma hoti. taá¹ƒ imasmiá¹ƒyeva attabhÄ• ve
asakkontaá¹ƒ ahosikammaá¹ƒ, nÄ• hosi kammavipÄ• ko, na bhavissati kammavipÄ• ko, na
tikassa vasena __ahosikammaá¹ƒ_ nÄ• ma hoti. atthasÄ• dhikÄ• sattamajavanacetanÄ• _
nÄ• ma. taá¹ƒ anantare attabhÄ• ve vipÄ• kaá¹ƒ deti. tathÄ• asakkontaá¹ƒ vuttanayeneva t
hoti. ubhinnamantare paÃ±cajavanacetanÄ• __aparÄ• pariyavedanÄ«yakammaá¹ƒ_ nÄ• m
okÄ• saá¹ƒ labhati, tadÄ• \Be III 235/ vipÄ• kaá¹ƒ deti. sati saá¹ƒsÄ• rappavattiyÄ• ahosika
therassa pana upapajjavedanÄ«yaÃ±ca aparÄ• pariyavedanÄ«yaÃ±cÄ• ti imÄ• ni dve kam
arahattamaggena samugghÄ• á¹-itÄ• ni, diá¹-á¹-hadhammavedanÄ«yaá¹ƒ atthi \Ee III 340/.
arahattappattassÄ• pi vipÄ• kaá¹ƒ detiyeva. taá¹ƒ sandhÄ• ya bhagavÄ• ``yassa kho tvaâ€
__yassa kho_ti ettha yÄ• disassa kho tvaá¹ƒ, brÄ• hmaá¹‡a, kammassa vipÄ• kenÄ• ti evaá

__abbhÄ• mutto_ti desanÄ• sÄ«samattametaá¹ƒ, abbhÄ• mahikÄ• dhÅ«mo rajo rÄ• hÅ«
candimÄ• idha adhippeto. yathÄ• hi evaá¹ƒ nirupakkileso candimÄ• lokaá¹ƒ pabhÄ• seti,
pamÄ• dakilesavimutto appamatto bhikkhu imaá¹ƒ attano khandhÄ• yatanadhÄ• tulokaá¹ƒ p
vihatakilesandhakÄ• raá¹ƒ karoti.

__kusalena pidhÄ«yatÄ«_ti maggakusalena pidhÄ«yati appaá¹-isandhikaá¹ƒ karÄ«yati. __y
buddhasÄ• sane kÄ• yena vÄ• cÄ• ya manasÄ• ca yuttappayutto viharati. imÄ• tisso thera

__disÄ• hi me_ti idaá¹ƒ kira thero attano parittÄ• á¹‡Ä• kÄ• raá¹ƒ karonto Ä• ha. tattha __
sapattÄ• . ye maá¹ƒ evaá¹ƒ upavadanti --- ``yathÄ• mayaá¹ƒ aá¹…gulimÄ• lena mÄ• ritÄ• r

dukkhaá¹ƒ vediyÄ• ma, evaá¹ƒ aá¹…gulimÄ• lopi vediyatÅ«â€™â€™ ti, te mayhaá¹ƒ disÄ• suá¹‡antÅ«ti attho. __yuÃ±jantÅ«_ti kÄ• yavÄ• cÄ• manehi yuttappayuttÄ• viharantu. __ye III 243/ __santo_ti ye santo sappurisÄ• dhammaá¹ƒyeva Ä• dapenti samÄ• dapenti gaá¹‡h mayhaá¹ƒ sapattÄ• bhajantu sevantu payirupÄ• santÅ«ti attho.

__avirodhappasaá¹ƒsÄ«na_nti \Ee III 341/ avirodho vuccati mettÄ• , mettÄ• pasaá¹ƒsakÄ• dhammaá¹ƒ kÄ• lenÄ• _ti khaá¹‡e khaá¹‡e khantimettÄ• paá¹-isaá¹…khÄ• sÄ• raá¹‡Ä«yad anuvidhÄ«yantÅ«_ti taÃ±ca dhammaá¹ƒ anukarontu pÅ«rentu.

__na hi jÄ• tu so mamaá¹ƒ hiá¹ƒse_ti yo mayhaá¹ƒ diso, so maá¹ƒ ekaá¹ƒseneva na hiá¹ƒs pana kiÃ±ci na_nti na kevalaá¹ƒ maá¹ƒ, aÃ±Ã±ampi pana \Be III 236/ kaÃ±ci puggalaá¹ƒ mÄ viheá¹-hentu. __pappuyya paramaá¹ƒ santi_nti paramaá¹ƒ santibhÅ«taá¹ƒ nibbÄ• naá¹ƒ pÄ• tasathÄ• vare_ti __tasÄ• _ vuccanti sataá¹‡hÄ• , __thÄ• varÄ• _ nittaá¹‡hÄ• . idaá¹ƒ vuttaá nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, so sabbaá¹ƒ tasathÄ• varaá¹ƒ rakkhituá¹ƒ samattho hoti. tasm nibbÄ• naá¹ƒ pÄ• puá¹‡antu, evaá¹ƒ maá¹ƒ ekaá¹ƒseneva na hiá¹ƒsissantÄ«ti. imÄ• tisso g kÄ• tuá¹ƒ Ä• ha.

idÄ• ni attanova paá¹-ipattiá¹ƒ dÄ«pento __udakaÃ±hi nayanti_ \Ee III 342/ __nettikÄ• _ti Ä __nettikÄ• _ti ye mÄ• tikaá¹ƒ sodhetvÄ• bandhitabbaá¹-á¹-hÄ• ne bandhitvÄ• udakaá¹ƒ na usukÄ• rakÄ• . __namayantÄ«_ti telakaÃ±jikena makkhetvÄ• kukkuá¸·e tÄ• petvÄ• unnatu ujuá¹ƒ karonti. __tejana_nti kaá¹‡á¸• aá¹ƒ. taÃ±hi issÄ• so tejaá¹ƒ karoti, paraÃ±ca tajjeti, ta vuccati. __attÄ• naá¹ƒ damayantÄ«_ti yathÄ• nettikÄ• ujumaggena udakaá¹ƒ nayanti, usul tacchakÄ• ca dÄ• ruá¹ƒ ujuá¹ƒ karonti, evamevaá¹ƒ paá¹‡á¸• itÄ• attÄ• naá¹ƒ damenti ujul nibbisevanaá¹ƒ karonti.

__tÄ• dinÄ• _ti iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su nibbikÄ• rena --- ``paÃ±cahÄ• kÄ• rehi bhagav iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, vantÄ• vÄ«ti tÄ• dÄ«, cattÄ• vÄ«ti tÄ• dÄ«, tiá¹‡á¹‡Ä• vÄ«ti tÄ tÄ• dÄ«â€™â€™ ti (Nidd I 38; 192) evaá¹ƒ tÄ• dilakkhaá¹‡appattena satthÄ• rÄ• . __bhava taá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ. tÄ• ya hi goá¹‡Ä• viya gÄ«vÄ• ya rajjuyÄ• , sattÄ• hadaye b nÄ«yanti, tasmÄ• bhavanettÄ«ti vuccati. __phuá¹-á¹-ho_ \Ee III 343/ __kammavipÄ• kenÄ• phuá¹-á¹-ho. yasmÄ• hi maggacetanÄ• ya \Ne III 244/ kammaá¹ƒ paccati vipaccati á¸• ayha gacchati, tasmÄ• sÄ• kammavipÄ• koti vuttÄ• . tÄ• ya hi phuá¹-á¹-hattÄ• esa __aá¹‡aá¹‡o dukkhavedanÄ• ya aá¹‡aá¹‡o. __bhuÃ±jÄ• mÄ«_ti cettha theyyaparibhogo iá¹‡aparibhogo sÄ• miparibhogoti cattÄ• ro paribhogÄ• veditabbÄ• . tattha dussÄ«lassa paribhogo theyyap cattÄ• ro paccaye thenetvÄ• bhuÃ±jati. vuttampi cetaá¹ƒ ``theyyÄ• ya vo, bhikkhave, raá¹-á bhuttoâ€™â€™ ti (Vin III 195). sÄ«lavato pana apaccavekkhaá¹‡aparibhogo iá¹‡aparibhogo sekkhÄ• naá¹ƒ paribhogo dÄ• yajjaparibhogo nÄ• ma. khÄ«á¹‡Ä• savassa paribhogo sÄ• m idha kilesaiá¹‡Ä• naá¹ƒ abhÄ• vaá¹ƒ sandhÄ• ya ``aá¹‡aá¹‡oâ€™â€™ ti vuttaá¹ƒ. ``aniá¹‡o

sÄ• miparibhogaá¹ƒ sandhÄ• ya ``bhuÃ±jÄ• mi bhojanaâ€™â€™ nti vuttaá¹ƒ.

__kÄ• maratisanthava_nti duvidhesupi kÄ• mesu taá¹‡hÄ• ratisanthavaá¹ƒ mÄ• anuyuÃ±ja
__nayidaá¹ƒ dummantitaá¹ƒ mamÄ• _ti yaá¹ƒ mayÄ• sammÄ• sambuddhaá¹ƒ disvÄ• pabb
mama mantitaá¹ƒ na dummantitaá¹ƒ. __saá¹ƒvibhattesu dhammesÅ«_ti ahaá¹ƒ satthÄ• ti ev
dhammÄ• saá¹ƒvibhattÄ• , tesu dhammesu yaá¹ƒ seá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ, tadeva ahaa
sampatto, tasmÄ• mayhaá¹ƒ idaá¹ƒ Ä• gamanaá¹ƒ svÄ• gataá¹ƒ nÄ• ma gatanti. __tisso vi
pubbenivÄ• sadibbacakkhuÄ• savakkhayapaÃ±Ã±Ä• . __kataá¹ƒ_ \Ee III 344/ __buddhassa
sÄ• sane kattabbakiccaá¹ƒ atthi, taá¹ƒ sabbaá¹ƒ mayÄ• kataá¹ƒ. tÄ«hi vijjÄ• hi navahi ca lo
desanaá¹ƒ matthakaá¹ƒ pÄ• pesÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

aá¹…gulimÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. piyajÄ• tikasuttavaá¹‡á¹‡anÄ•

<353> __evaá¹ƒ_ \Ne III 245/ __me suta_nti piyajÄ• tikasuttaá¹ƒ. tattha __neva kammantÄ•
sabbena sabbaá¹ƒ paá¹-ibhanti, pakatiniyÄ• mena pana na paá¹-ibhanti. dutiyapadepi eseva
paá¹-ibhÄ• tÄ«_ti na ruccati. __Ä• á¸·Ä• hana_nti susÄ• naá¹ƒ. __aÃ±Ã±athatta_nti vivaá¹‡
aÃ±Ã±athÄ• bhÄ• vo. __indriyÄ• ni_ nÄ• ma manoviÃ±Ã±eyyÄ• dhammÄ• , patiá¹-á¹-hitok
vuttaá¹ƒ. __piyajÄ• tikÄ• _ti piyato jÄ• yanti. __piyappabhÄ• vikÄ• _ti piyato pabhavanti.

<355> __sace taá¹ƒ, mahÄ• rÄ• jÄ• _ti tassa atthaá¹ƒ asallakkhayamÄ• nÄ• pi satthari sac
__cara pire_ti apehi amhÄ• kaá¹ƒ pare, anajjhattikabhÅ«teti attho. atha vÄ• __cara pire_ti p
idha tiá¹-á¹-hÄ• tipi attho.

<356> __dvidhÄ• _ \Be III 238/ __chetvÄ• _ti asinÄ• dve koá¹-á¹-hÄ• se karonto chinditvÄ•
345/ __upphÄ• lesÄ«_ti teneva asinÄ• attano udaraá¹ƒ phÄ• lesi. yadi hi tassa sÄ• appiyÄ
aÃ±Ã±aá¹ƒ mÄ• tugÄ• maá¹ƒ gaá¹‡hissÄ• mÄ«ti attÄ• naá¹ƒ na ghÄ• teyya. yasmÄ• pana
paralokepi tÄ• ya saddhiá¹ƒ samaá¹…gibhÄ• vaá¹ƒ patthayamÄ• no evamakÄ• si.

<357> __piyÄ• te vajirÄ«_ti evaá¹ƒ kirassÄ• ahosi --- ``sacÄ• haá¹ƒ, `bhÅ«tapubbaá¹ƒ, ma
sÄ• vatthiyaá¹ƒ aÃ±Ã±atarissÄ• itthiyÄ• â€™ tiÄ• dikathaá¹ƒ katheyyaá¹ƒ, `ko te evaá¹ƒ ak
etaâ€™ nti maá¹ƒ paá¹-isedheyya, vattamÄ• neneva naá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™
__vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• _ti ettha maraá¹‡avasena vipariá¹‡Ä• mo, kenaci sa
gamanavasena aÃ±Ã±athÄ• bhÄ• vo veditabbo.

__vÄ• sabhÄ• yÄ• _ti vÄ• sabhÄ• nÄ• ma raÃ±Ã±o ekÄ• devÄ«, taá¹ƒ sandhÄ• yÄ• ha.

__piyÄ• _ \Ne III 246/ __te aha_nti kasmÄ• sabbapacchÄ• Ä• ha? evaá¹ƒ kirassÄ• ahosi mayhaá¹ƒ kupito, sacÄ• haá¹ƒ sabbapaá¹-hamaá¹ƒ `piyÄ• te ahaâ€™ nti puccheyyaá¹ƒ, `n pireâ€™ ti vadeyya, evaá¹ƒ sante kathÄ• patiá¹-á¹-hÄ• naá¹ƒ na labhissatÄ«â€™â€™ ti ka patiá¹-á¹-hÄ• natthaá¹ƒ sabbapacchÄ• pucchi. __kÄ• sikosalesu_ chaá¸• á¸• itabhÄ• vena paá¹-irÄ• jÅ«naá¹ƒ hatthagamanavasena aÃ±Ã±athÄ• bhÄ• vo veditabbo.

__Ä• camehÄ«_ti \Ee III 346/ Ä• camanodakaá¹ƒ dehi. Ä• camitvÄ• hatthapÄ• de dhovitvÄ satthÄ• raá¹ƒ namassitukÄ• mo evamÄ• ha. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

piyajÄ• tikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bÄ• hitikasuttavaá¹‡á¹‡anÄ•

<358> __evaá¹ƒ_ \Ne III 247/ __me suta_nti bÄ• hitikasuttaá¹ƒ. tattha __ekapuá¹‡á¸• arÄ«k evaá¹ƒnÄ• makaá¹ƒ hatthiá¹ƒ. tassa kira phÄ• sukÄ• naá¹ƒ upari tÄ• laphalamattaá¹ƒ paá¹‡ \Be III 239/, tenassa ekapuá¹‡á¸• arÄ«koti nÄ• maá¹ƒ akaá¹ƒsu. __sirivaá¸• á¸• haá¹ƒ mahÄ paccekahatthiá¹ƒ abhiruhitvÄ• kathÄ• phÄ• sukatthaá¹ƒ saddhiá¹ƒ gacchantaá¹ƒ evaá¹ƒnÄ __Ä• yasmÄ• no_ti ettha __no_ti pucchÄ• ya nipÄ• to. mahÄ• matto therassa saá¹…ghÄ• á sallakkhetvÄ• ``evaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha.

<359> __opÄ• rambho_ti upÄ• rambhaá¹ƒ dosaá¹ƒ Ä• ropanÄ• raho. kiá¹ƒ pucchÄ• mÄ«ti sundarivatthusmiá¹ƒ uppannamidaá¹ƒ suttaá¹ƒ, taá¹ƒ pucchÄ• mÄ«ti pucchati. __yaÃ±hi ma yaá¹ƒ mayaá¹ƒ viÃ±Ã±Å«hÄ«ti idaá¹ƒ padaá¹ƒ gahetvÄ• paÃ±hena paripÅ«retuá¹ƒ nÄ• sak Ä• yasmatÄ• evaá¹ƒ vadantena paripÅ«ritaá¹ƒ.

<360> __akusalo_ti akosallasambhÅ«to. __sÄ• vajjo_ti \Ee III 347/ sadoso. __sabyÄ• bajjh __dukkhavipÄ• ko_ti idha nissandavipÄ• ko kathito. __tassÄ• _ti tassa evaá¹ƒ attabyÄ• bÄ• pavattakÄ• yasamÄ• cÄ• rassa.

__sabbÄ• kusaladhammapahÄ«no kho, mahÄ• rÄ• ja, tathÄ• gato kusaladhammasamannÄ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• naá¹ƒ vaá¹‡á¹‡etÄ«ti. Ä• ma vaá¹‡á¹‡etÄ«ti vutte y vutto bhaveyya. evaá¹ƒ byÄ• karaá¹‡aá¹ƒ pana na bhÄ• riyaá¹ƒ. appahÄ«naakusalopi hi pa bhagavÄ• pana pahÄ«nÄ• kusalatÄ• ya yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«ti dassetuá¹ƒ evaá¹ nayo.

<362> __bÄ• hitikÄ• _ti bÄ• hitiraá¹-á¹-he uá¹-á¹-hitavatthassetaá¹ƒ nÄ• maá¹ƒ. __soá¸·asa
Ä• yÄ• mena samasoá¸·asahatthÄ• . __aá¹-á¹-hasamÄ• vitthÄ• renÄ• _ti vitthÄ• rena sama

<363> __bhagavato_ \Ne III 248/ __pÄ• dÄ• sÄ«_ti bhagavato niyyÄ• tesi. datvÄ• ca pana
vitÄ• naá¹ƒ katvÄ• bandhi. tato paá¹-á¹-hÄ• ya gandhakuá¹-i bhiyyosomattÄ• ya \Be III 240/
sabbattha uttÄ• nameva. neyyapuggalassa pana vasena ayaá¹ƒ desanÄ• niá¹-á¹-hitÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bÄ• hitikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhammacetiyasuttavaá¹‡á¹‡anÄ•

<364> __evaá¹ƒ_ \Ne III 249/ \Ee III 348/ __me suta_nti dhammacetiyasuttaá¹ƒ. tattha __m
nÄ• metaá¹ƒ tassa, tassa hi nigamassa medavaá¹‡á¹‡Ä• pÄ• sÄ• á¹‡Ä• kirettha ussannÄ•
medÄ• á¸·upanti saá¹…khaá¹ƒ gataá¹ƒ. senÄ• sanaá¹ƒ panettha aniyataá¹ƒ, tasmÄ• na taá
evaá¹ƒnÄ• makaá¹ƒ sakyÄ• naá¹ƒ nigamaá¹ƒ. __kenacideva karaá¹‡Ä«yenÄ• _ti na aÃ±Ã±
bandhulasenÄ• patiá¹ƒ saddhiá¹ƒ dvattiá¹ƒsÄ• ya puttehi ekadivaseneva gaá¹‡hathÄ• ti Ä•
taá¹ƒdivasaÃ±cassa bhariyÄ• ya mallikÄ• ya paÃ±cahi bhikkhusatehi saddhiá¹ƒ bhagavÄ•
bhikkhusaá¹…ghe gharaá¹ƒ Ä• gantvÄ• nisinnamatte ``senÄ• pati kÄ• laá¹…katoâ€™â€™
mallikÄ• ya adaá¹ƒsu. sÄ• paá¹‡á¹‡aá¹ƒ gahetvÄ• mukhasÄ• sanaá¹ƒ pucchi. ``raÃ±Ã±Ä•
dvattiá¹ƒsÄ• ya puttehi ekappahÄ• reneva gahÄ• pitoâ€™â€™ ti Ä• rocesuá¹ƒ. mahÄ• jana
ovaá¹-á¹-ikÄ• ya paá¹‡á¹‡aá¹ƒ katvÄ• bhikkhusaá¹…ghaá¹ƒ parivisi. tasmiá¹ƒ samaye ekÄ•
sÄ• ummÄ• re Ä• hacca bhinnÄ• , taá¹ƒ apanetvÄ• aÃ±Ã±aá¹ƒ Ä• harÄ• petvÄ• bhikkhus

satthÄ• katabhattakicco kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ --- ``sappicÄ• á¹-iyÄ• bhinnapa
cintetabbaâ€™â€™ nti Ä• ha. tasmiá¹ƒ samaye mallikÄ• paá¹‡á¹‡aá¹ƒ nÄ«haritvÄ• \Ee III
á¹-hapetvÄ• --- ``bhagavÄ• imaá¹ƒ dvattiá¹ƒsÄ• ya puttehi saddhiá¹ƒ senÄ• patino matasÄ
na cintayÄ• mi, sappicÄ• á¹-ipaccayÄ• kiá¹ƒ cinteyyÄ• mÄ«â€™â€™ ti Ä• ha. bhagavÄ• --
anamatagge saá¹ƒsÄ• re nÄ• ma vattamÄ• nÄ• naá¹ƒ hoti etaâ€™â€™ nti aniccatÄ• dipaá
katvÄ• agamÄ• si. mallikÄ• dvattiá¹ƒsasuá¹‡isÄ• yo pakkosÄ• petvÄ• ovÄ• daá¹ƒ adÄ• si
pakkosÄ• petvÄ• ``senÄ• patino amhÄ• kaá¹ƒ antare \Be III 241/ bhinnadoso atthi natthÄ«â
sÄ• mÄ«ti. so tassÄ• vacanena tassa niddosabhÄ• vaá¹ƒ Ã±atvÄ• vippaá¹-isÄ• rÄ« balava
--- ``evarÅ«paá¹ƒ nÄ• ma adosakÄ• rakaá¹ƒ maá¹ƒ sambhÄ• vayitvÄ• Ä• gataá¹ƒ sahÄ• ya
paá¹-á¹-hÄ• ya pÄ• sÄ• de vÄ• nÄ• á¹-akesu vÄ• rajjasukhesu vÄ• cittassÄ• daá¹ƒ alabha
vicarituá¹ƒ Ä• raddho. etadeva kiccaá¹ƒ ahosi. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``kenacideva kar

__dÄ«ghaá¹ƒ_ \Ne III 250/ __kÄ• rÄ• yana_nti dÄ«ghakÄ• rÄ• yano nÄ• ma bandhulasenÄ
me mÄ• tulo adosakÄ• rako nikkÄ• raá¹‡ena ghÄ• titoâ€™â€™ ti raÃ±Ã±Ä• senÄ• patiá¹-á
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __mahaccÄ• rÄ• jÄ• nubhÄ• venÄ• _ti mahatÄ• rÄ• jÄ• nubhÄ
dharaá¹‡italaá¹ƒ bhindanto viya sÄ• garaá¹ƒ parivattento viya vicittavesasobhena mahatÄ•
__pÄ• sÄ• dikÄ• nÄ«_ti dassaneneva saha raÃ±janakÄ• ni. __pasÄ• danÄ«yÄ• nÄ«_ti tass
__pÄ• sÄ• dikÄ• nÄ«_ti pasÄ• dajanakÄ• ni. __appasaddÄ• nÄ«_ti nissaddÄ• ni. __appani
nigghosena rahitÄ• ni. __vijanavÄ• tÄ• nÄ«_ti vigatajanavÄ• tÄ• ni. __manussarÄ• hasseyy
rahassakammÄ• nucchavikÄ• ni, rahassamantaá¹ƒ mantentÄ• naá¹ƒ anurÅ«pÄ• nÄ«ti attho
__paá¹-isallÄ• nasÄ• ruppÄ• nÄ«_ti nilÄ«yanabhÄ• vassa ekÄ«bhÄ• vassa anucchavikÄ• n
tena tattha bhagavÄ• payirupÄ• sitapubbo, tÄ• disesu pana payirupÄ• sitapubbo, tasmÄ•
ayamettha attho.

__atthi, mahÄ• rÄ• jÄ• _ti paá¹‡á¸• ito senÄ• pati ``rÄ• jÄ• bhagavantaá¹ƒ mamÄ• yatÄ«â
maá¹ƒ rÄ• jÄ• ``kahaá¹ƒ bhagavÄ• â€™â€™ ti vadeyya, adandhÄ• yantena Ä• cikkhituá¹ƒ
bhagavato nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ Ã±atvÄ• va viharati. tasmÄ• evamÄ• ha. __Ä• rÄ• m
khandhÄ• vÄ• raá¹ƒ bandhÄ• petvÄ• kÄ• rÄ• yanena saddhiá¹ƒ pÄ• visi.

<366> __vihÄ• ro_ti gandhakuá¹-iá¹ƒ sandhÄ• yÄ• haá¹ƒsu. __Ä• á¸·inda_nti \Ee III 351/ p
__ukkÄ• sitvÄ• _ti ukkÄ• sitasaddaá¹ƒ katvÄ• . __aggaá¸·a_nti kavÄ• á¹-aá¹ƒ. __Ä• koá¹-eh
kuÃ±cikacchiddasamÄ«pe koá¹-ehÄ«ti vuttaá¹ƒ hoti. dvÄ• raá¹ƒ kira atiupari amanussÄ• , a
dÄ«ghajÄ• tikÄ• koá¹-enti. tathÄ• akoá¹-etvÄ• \Be III 242/ majjhe chiddasamÄ«pe koá¹-eta
dvÄ• rakoá¹-á¹-akavattanti dÄ«pentÄ• vadanti. __tatthevÄ• _ti bhikkhÅ«hi vuttaá¹-á¹-hÄ• ne
uá¹‡hÄ«saÃ±cÄ• _ti desanÄ• mattametaá¹ƒ,

vÄ• labÄ«janimuá¹‡hÄ«saá¹ƒ, khaggaá¹ƒ chattaÃ±cupÄ• hanaá¹ƒ.

oruyha rÄ• jÄ• yÄ• namhÄ• , á¹-hapayitvÄ• paá¹-icchadanti || ---

Ä• gatÄ• ni pana paÃ±capi rÄ• jakakudhabhaá¹‡á¸• Ä• ni adÄ• si. kasmÄ• pana adÄ• sÄ«
\Ne III 251/ santikaá¹ƒ uddhatavesena gantuá¹ƒ na yuttanti ca, ekakova upasaá¹…kamitvÄ•
sammodissÄ• mi cÄ• ti. paÃ±casu hi rÄ• jakakudhabhaá¹‡á¸• esu nivattitesu tvaá¹ƒ nivattÄ
sabbe sayameva nivattanti. iti imehi dvÄ«hi kÄ• raá¹‡ehi adÄ• si. __rahÄ• yatÄ«_ti rahassa
ayaá¹ƒ kirassa adhippÄ• yo ``pubbepi ayaá¹ƒ rÄ• jÄ• samaá¹‡ena gotamena saddhiá¹ƒ cat
mantetvÄ• mayhaá¹ƒ mÄ• tulaá¹ƒ saddhiá¹ƒ dvattiá¹ƒsÄ• ya puttehi gaá¹‡hÄ• pesi, idÄ• ni
mantetukÄ• mo, kacci nu kho maá¹ƒ gaá¹‡hÄ• pessatÄ«â€™â€™ ti. evaá¹ƒ kopavasenass

__vivari_ \Ee III 352/ __bhagavÄ• dvÄ• ra_nti na bhagavÄ• uá¹-á¹-hÄ• ya dvÄ• raá¹ƒ viva
hatthaá¹ƒ pasÄ• resi. tato --- ``bhagavÄ• tumhehi anekesu kappakoá¹-Ä«su dÄ• naá¹ƒ dad

dvÄ• ravivaraá¹‡akammaá¹ƒ kataâ€™â€™ nti sayameva dvÄ• raá¹ƒ vivaá¹-aá¹ƒ. taá¹ƒ pan
vivaá¹-aá¹ƒ, tasmÄ• ``vivari bhagavÄ• dvÄ• raâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-ati. __vihÄ• ra
gandhakuá¹-iá¹ƒ pavisitvÄ• . tasmiá¹ƒ pana paviá¹-á¹-hamatteyeva kÄ• rÄ• yano paÃ±ca rÄ
gahetvÄ• khandhÄ• vÄ• raá¹ƒ gantvÄ• viá¹-aá¹-Å«bhaá¹ƒ Ä• mantesi ``chattaá¹ƒ samma u
pitÄ• kiá¹ƒ gatoti? pitaraá¹ƒ mÄ• puccha, sace tvaá¹ƒ na ussÄ• pesi, taá¹ƒ gaá¹‡hitvÄ• ah
``ussÄ• pemi sammÄ• â€™â€™ ti sampaá¹-icchi. kÄ• rÄ• yano raÃ±Ã±o ekaá¹ƒ assaÃ±ca
paricÄ• rikaá¹ƒ itthiá¹ƒ á¹-hapetvÄ• --- ``sace rÄ• jÄ• jÄ«vitena atthiko, mÄ• Ä• gacchatÅ«
viá¹-aá¹-Å«bhassa chattaá¹ƒ ussÄ• petvÄ• taá¹ƒ gahetvÄ• sÄ• vatthimeva gato.

<367> __dhammanvayo_ti \Be III 243/ paccakkhaÃ±Ä• á¹‡asaá¹…khÄ• tassa dhammassa
anubuddhÄ«ti attho. idÄ• ni yenassa dhammanvayena ``sammÄ• sambuddho bhagavÄ• â€
dassetuá¹ƒ __idha panÄ• haá¹ƒ, bhante_tiÄ• dimÄ• ha. tattha __Ä• pÄ• á¹‡akoá¹-ika_nti pÄ
mariyÄ• daá¹ƒ anto karitvÄ• , maraá¹‡asamayepi carantiyeva, taá¹ƒ na vÄ«tikkamantÄ«ti vu
``apÄ• á¹‡akoá¹-ikaâ€™â€™ ntipi pÄ• á¹-ho, Ä• jÄ«vitapariyantanti attho. yathÄ• \Ee III 35
atikkamantÄ• pÄ• á¹‡akoá¹-ikaá¹ƒ katvÄ• caranti, na evanti attho. __ayampi kho me, bhan
buddhasubuddhatÄ• ya dhammasvÄ• kkhÄ• tatÄ• ya saá¹…ghasuppaá¹-ipannatÄ• ya ca et
bhante, ayaá¹ƒ bhagavati dhammanvayo hotÄ«ti dÄ«peti. eseva nayo sabbattha.

<369> __na_ \Ne III 252/ __viya maÃ±Ã±e cakkhuá¹ƒ bandhante_ti cakkhuá¹ƒ abandhante
disvÄ• puna olokanakiccaá¹ƒ na hoti, tasmÄ• so cakkhuá¹ƒ na bandhati nÄ• ma. pÄ• sÄ•
olokanakiccaá¹ƒ hoti, tasmÄ• so cakkhuá¹ƒ bandhati nÄ• ma. ime ca apÄ• sÄ• dikÄ• , tasm
no_ti kularogo. amhÄ• kaá¹ƒ kule jÄ• tÄ• evarÅ«pÄ• hontÄ«ti vadanti. __uá¸·Ä• ra_nti mah
__pubbenÄ• para_nti pubbato aparaá¹ƒ visesaá¹ƒ. tattha kasiá¹‡aparikammaá¹ƒ katvÄ• sa
uá¸·Ä• raá¹ƒ pubbe visesaá¹ƒ saÃ±jÄ• nÄ• ti nÄ• ma, samÄ• pattiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ
vaá¸• á¸• hetvÄ• arahattaá¹ƒ gaá¹‡hanto uá¸·Ä• raá¹ƒ pubbato aparaá¹ƒ visesaá¹ƒ saÃ±jÄ•

<370> __ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetu_nti ghÄ• tetabbayuttakaá¹ƒ ghÄ• tetuá¹ƒ. __jÄ•
dhanena vÄ• jÄ• petabbayuttakaá¹ƒ jÄ• petuá¹ƒ jÄ• nituá¹ƒ adhanaá¹ƒ kÄ• tuá¹ƒ. __pabbÄ
pabbÄ• jetu_nti raá¹-á¹-hato vÄ• pabbÄ• jetabbayuttakaá¹ƒ pabbÄ• jetuá¹ƒ.

<373> __isidattapurÄ• á¹‡Ä• _ti \Ee III 354/ isidatto ca purÄ• á¹‡o ca. tesu eko brahmacÄ•
sadÄ• rasantuá¹-á¹-ho. __mamabhattÄ• _ti mama santakaá¹ƒ bhattaá¹ƒ \Be III 244/ etesant
__mamayÄ• nÄ• _ti mama santakaá¹ƒ yÄ• naá¹ƒ etesanti mamayÄ• nÄ• . __jÄ«vikÄ• ya dÄ
__vÄ«maá¹ƒsamÄ• no_ti upaparikkhamÄ• no. tadÄ• kira rÄ• jÄ• niddaá¹ƒ anokkantova ok
atha te thapatayo ``katarasmiá¹ƒ disÄ• bhÄ• ge bhagavÄ• â€™â€™ ti pucchitvÄ• ``asukas
mantayiá¹ƒsu --- ``yena sammÄ• sambuddho, tena sÄ«se kate rÄ• jÄ• pÄ• dato hoti. yena
satthÄ• pÄ• dato hoti, kiá¹ƒ karissÄ• mÄ• â€™â€™ ti? tato nesaá¹ƒ etadahosi --- ``rÄ• jÄ•
amhÄ• kaá¹ƒ deti, taá¹ƒ acchindeyya. na kho pana mayaá¹ƒ sakkoma jÄ• namÄ• nÄ• satth

nti rÄ• jÄ• naá¹ƒ pÄ• dato katvÄ• nipajjiá¹ƒsu. taá¹ƒ sandhÄ• ya ayaá¹ƒ rÄ• jÄ• evamÄ• ha

<374> __pakkÄ• mÄ«_ti gandhakuá¹-ito nikkhamitvÄ• kÄ• rÄ• yanassa á¹-hitaá¹-á¹-hÄ• na adisvÄ• khandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ gato, tatthÄ• pi aÃ±Ã±aá¹ƒ adisvÄ• taá¹ƒ itthiá¹ƒ pavattiá¹ƒ Ä• cikkhi. rÄ• jÄ• --- ``na idÄ• ni mayÄ• ekakena tattha gantabbaá¹ƒ, rÄ• jagaha bhÄ• gineyyena saddhiá¹ƒ Ä• gantvÄ• mayhaá¹ƒ rajjaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti rÄ• antarÄ• magge kaá¹‡Ä• jakabhattaÃ±ceva \Ne III 253/ bhuÃ±ji, bahalaudakaÃ±ca pivi. tassa Ä• hÄ• ro na sammÄ• pariá¹‡Ä• mi. so rÄ• jagahaá¹ƒ pÄ• puá¹‡antopi vikÄ• le dvÄ• resu p pÄ• puá¹‡i. ``ajja sÄ• lÄ• yaá¹ƒ sayitvÄ• sve mayhaá¹ƒ bhÄ• gineyyaá¹ƒ passissÄ• mÄ«â€ nipajji. tassa rattibhÄ• ge uá¹-á¹-hÄ• nÄ• ni pavattiá¹ƒsu, katipayavÄ• re bahi nikkhami. tato padasÄ• gantuá¹ƒ asakkonto tassÄ• itthiyÄ• aá¹…ke nipajjitvÄ• balavapaccÅ«se kÄ• lam matabhÄ• vaá¹ƒ Ã±atvÄ• --- ``dvÄ«su rajjesu rajjaá¹ƒ kÄ• retvÄ• idÄ• ni parassa bahinaga anÄ• thakÄ• lakiriyaá¹ƒ katvÄ• nipanno mayhaá¹ƒ sÄ• mi kosalarÄ• jÄ• â€™â€™ tiÄ• dÄ« paridevituá¹ƒ Ä• rabhi. manussÄ• sutvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• Ä• gantvÄ• disv Ä• gatakÄ• raá¹‡aá¹ƒ Ã±atvÄ• mahÄ• parihÄ• rena sarÄ«rakiccaá¹ƒ karitvÄ• ``viá¹-aá¹-Å« ti bheriá¹ƒ carÄ• petvÄ• balakÄ• yaá¹ƒ sannipÄ• tesi. amaccÄ• pÄ• desu patitvÄ• --- ``sa mÄ• tulo arogo assa, tumhÄ• kaá¹ƒ gantuá¹ƒ yuttaá¹ƒ bhaveyya, idÄ• ni pana viá¹-aá¹-Å«bh nissÄ• ya chattaá¹ƒ ussÄ• petuá¹ƒ arahatiyevÄ• â€™â€™ ti saÃ±Ã±Ä• petvÄ• nivÄ• resuá

__dhammacetiyÄ• nÄ«_ti dhammassa cittÄ«kÄ• ravacanÄ• ni. tÄ«su hi ratanesu yattha kat sabbattha katoyeva hoti, tasmÄ• bhagavati cittÄ«kÄ• re kate dhammopi katova hotÄ«ti bha ``dhammacetiyÄ• nÄ«â€™â€™ ti Ä• ha. __Ä• dibrahmacariyakÄ• nÄ«_ti maggabrahmacari pubbabhÄ• gapaá¹-ipattibhÅ«tÄ• nÄ«ti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dhammacetiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹‡akatthalasuttavaá¹‡á¹‡anÄ•

<375> __evaá¹ƒ_ \Ne III 254/ \Ee III 356/ __me suta_nti kaá¹‡á¹‡akatthalasuttaá¹ƒ. tattha _ __uruÃ±Ã±Ä• _ti tassa raá¹-á¹-hassapi nagarassapi etadeva nÄ• maá¹ƒ, bhagavÄ• uruÃ±Ã viharati. __kaá¹‡á¹‡akatthale migadÄ• ye_ti tassa nagarassa avidÅ«re kaá¹‡á¹‡akatthalaá¹ bhÅ«mibhÄ• go atthi, so migÄ• naá¹ƒ abhayatthÄ• ya dinnattÄ• migadÄ• yoti vuccati, tasm migadÄ• ye. __kenacideva karaá¹‡Ä«yenÄ• _ti na aÃ±Ã±ena, anantarasutte vuttakaraá¹‡Ä sakulÄ• ca bhaginÄ«_ti imÄ• dve bhaginiyo raÃ±Ã±o pajÄ• patiyo. __bhattÄ• bhihÄ• re_ti abhiharaá¹‡aá¹-á¹-hÄ• ne. raÃ±Ã±o bhuÃ±janaá¹-á¹-hÄ• naÃ±hi sabbÄ• pi orodhÄ• kaá¹-a rÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ gacchanti, tÄ• pi tatheva agamaá¹ƒsu.

<376> __kiá¹ƒ pana, mahÄ• rÄ• jÄ• _ti kasmÄ• evamÄ• ha? raÃ±Ã±o garahaparimocanat
--- ``ayaá¹ƒ rÄ• jÄ• Ä• gacchamÄ• nova mÄ• tugÄ• mÄ• naá¹ƒ sÄ• sanaá¹ƒ Ä• roceti, may
bhagavantaá¹ƒ daá¹-á¹-huá¹ƒ Ä• gatoti maÃ±Ã±Ä• ma, ayaá¹ƒ pana mÄ• tugÄ• mÄ• naá¹ƒ
mÄ• tugÄ• madÄ• so maÃ±Ã±e, esa pubbepi iminÄ• va kÄ• raá¹‡ena Ä• gacchatÄ«â€™â€
Ä• gamanakÄ• raá¹‡aá¹ƒ kathessati, evamassa ayaá¹ƒ garahÄ• na uppajjissatÄ«ti garahar

<378> __abbhudÄ• hÄ• sÄ«_ti \Be III 246/ kathesi. __sakideva_ \Ee III 357/ __sabbaá¹ƒ us
dakkhitÄ«_ti yo ekÄ• vajjanena ekacittena atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ sabbaá¹ƒ ussa
natthÄ«ti attho. ekena hi cittena atÄ«taá¹ƒ sabbaá¹ƒ jÄ• nissÄ• mÄ«ti Ä• vajjitvÄ• pi atÄ«taa
jÄ• nituá¹ƒ na sakkÄ• , ekadesameva jÄ• nÄ• ti. anÄ• gatapaccuppannaá¹ƒ pana tena citten
jÄ• nÄ• tÄ«ti. esa nayo itaresu. evaá¹ƒ ekacittavasenÄ• yaá¹ƒ paÃ±ho kathito. __heturÅ«pa
kÄ• raá¹‡ajÄ• tikaá¹ƒ. __saheturÅ«pa_nti sakÄ• raá¹‡ajÄ• tikaá¹ƒ. __samparÄ• yikÄ• haá¹ƒ
samparÄ• yaguá¹‡aá¹ƒ ahaá¹ƒ, bhante, pucchÄ• mi.

<379> __paÃ±cimÄ• nÄ«_ti \Ne III 255/ imasmiá¹ƒ sutte paÃ±ca padhÄ• niyaá¹…gÄ• ni lok
kathitÄ• ni. kathinaá¹…gaá¹‡avÄ• sÄ«cÅ«á¸·asamuddatthero pana ``tumhÄ• kaá¹ƒ, bhante,
vutte ``mayhaá¹ƒ lokuttarÄ• nevÄ• ti ruccatÄ«â€™â€™ ti Ä• ha. __padhÄ• navemattata_nti
aÃ±Ã±Ä• disameva hi puthujjanassa padhÄ• naá¹ƒ, aÃ±Ã±Ä• disaá¹ƒ sotÄ• pannassa, aÃ±
aÃ±Ã±Ä• disaá¹ƒ anÄ• gÄ• mino, aÃ±Ã±Ä• disaá¹ƒ arahato, aÃ±Ã±Ä• disaá¹ƒ asÄ«timahÄ
dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ, aÃ±Ã±Ä• disaá¹ƒ paccekabuddhÄ• naá¹ƒ, aÃ±Ã±Ä• disaá
puthujjanassa padhÄ• naá¹ƒ sotÄ• pannassa padhÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti ... pe ... pacc
sabbaÃ±Ã±ubuddhassa padhÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti. imamatthaá¹ƒ sandhÄ• ya ``padh
ti Ä• ha. __dantakÄ• raá¹‡aá¹ƒ gaccheyyu_nti yaá¹ƒ akÅ«á¹-akaraá¹‡aá¹ƒ, anavacchindana
acchindananti dantesu kÄ• raá¹‡aá¹ƒ dissati, taá¹ƒ kÄ• raá¹‡aá¹ƒ upagaccheyyunti attho. __
dantehi gantabbabhÅ«miá¹ƒ. __assaddho_tiÄ• dÄ«su puthujjanasotÄ• pannasakadÄ• gÄ• n
assaddhÄ• nÄ• ma. puthujjano hi sotÄ• pannassa saddhaá¹ƒ appattoti assaddho, sotÄ• pa
sakadÄ• gÄ• mÄ« anÄ• gÄ• missa, anÄ• gÄ• mÄ« arahato saddhaá¹ƒ appattoti assaddho,
paÃ±capi __bahvÄ• bÄ• dhÄ• nÄ• ma_ honti. ariyasÄ• vakassa pana saá¹-ho mÄ• yÄ• vÄ
--- ``paÃ±ca padhÄ• niyaá¹…gÄ• ni lokuttarÄ• ni kathitÄ• nÄ«ti mayhaá¹ƒ ruccatÄ«â€™â€™
assakhaá¸·uá¹…kasuttante pana --- ``tayo ca, bhikkhave, assakhaá¸·uá¹…ke tayo ca purisa
desessÄ• mÄ«â€™â€™ ti (AN I 3.141) ettha ariyasÄ• vakassÄ• pi sambodhinÄ• maá¹ƒ Ä•
vasena lokuttaramissakÄ• kathitÄ• ti vuttaá¹ƒ. puthujjano pana sotÄ• pattimaggavÄ«riyaá¹ƒ
anÄ• gÄ• mÄ« arahattamaggavÄ«riyaá¹ƒ asampattoti kusÄ«topi assaddho viya cattÄ• rova

evaá¹ƒ panettha opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ --- adantahatthiÄ• dayo viya hi ma
puggalo. dantahatthiÄ• dayo viya maggapadhÄ• navÄ• . yathÄ• adantÄ• hatthiÄ• dayo kÅ
avicchinditvÄ• dhuraá¹ƒ apÄ• tetvÄ• dantagamanaá¹ƒ vÄ• gantuá¹ƒ dantabhÅ«miá¹ƒ vÄ•

evamevaá¹ƒ maggapadhÄ• narahito maggapadhÄ• navatÄ• pattabbaá¹ƒ pÄ• puá¹‡ituá¹ƒ n
nibbattetuá¹ƒ na sakkoti. yathÄ• pana dantahatthiÄ• dayo kÅ«á¹-Ä• kÄ• raá¹ƒ akatvÄ• avi
apÄ• tetvÄ• dantagamanaá¹ƒ vÄ• gantuá¹ƒ dantabhÅ«miá¹ƒ vÄ• pattuá¹ƒ sakkonti \Ee III
maggapadhÄ• navÄ• maggapadhÄ• navatÄ• pattabbaá¹ƒ \Ne III 256/ pÄ• puá¹‡ituá¹ƒ nibb
nibbattetuá¹ƒ sakkoti. idaá¹ƒ vuttaá¹ƒ hoti --- ``sotÄ• pattimaggapadhÄ• navÄ• sotÄ• pattim
pattokÄ• saá¹ƒ pÄ• puá¹‡ituá¹ƒ nibbattetabbaá¹ƒ guá¹‡aá¹ƒ nibbattetuá¹ƒ sakkoti ... pe ...
arahattamaggapadhÄ• navÄ• arahattamaggapadhÄ• navatÄ• pattokÄ• saá¹ƒ pÄ• puá¹‡itu
nibbattetuá¹ƒ sakkotÄ«â€™â€™ ti.

<380> __sammappadhÄ• nÄ• _ti maggapadhÄ• nena sammappadhÄ• nÄ• . __na kiÃ±ci n
vimuttiyÄ• vimutti_nti yaá¹ƒ ekassa phalavimuttiyÄ• itarassa phalavimuttiá¹ƒ Ä• rabbha nÄ
vattabbaá¹ƒ siyÄ• , taá¹ƒ na kiÃ±ci vadÄ• mÄ«ti attho. __acciyÄ• vÄ• acci_nti acciyÄ• vÄ
sesapadadvayepi eseva nayo, bhummatthe hi etaá¹ƒ upayogavacanaá¹ƒ. __kiá¹ƒ pana tvaá
mahÄ• rÄ• ja, kiá¹ƒ tvaá¹ƒ? ``santi devÄ• cÄ• tumahÄ• rÄ• jikÄ• , santi devÄ• tÄ• vatiá¹ƒs
paranimmitavasavattino, santi devÄ• tatuttariâ€™â€™ nti evaá¹ƒ devÄ• naá¹ƒ atthibhÄ• va
evaá¹ƒ vadesÄ«ti. tato atthibhÄ• vaá¹ƒ jÄ• nÄ• mi, manussalokaá¹ƒ pana Ä• gacchanti \Ee
idaá¹ƒ pucchanto __yadi vÄ• te, bhante_tiÄ• dimÄ• ha. __sabyÄ• bajjhÄ• _ti sadukkhÄ• , s
appahÄ«nacetasikadukkhÄ• . __Ä• gantÄ• ro_ti upapattivasena Ä• gantÄ• ro. __abyÄ• bajj
__anÄ• gantÄ• ro_ti upapattivasena anÄ• gantÄ• ro.

<381> __pahotÄ«_ti \Be III 248/ sakkoti. rÄ• jÄ• hi puÃ±Ã±avantampi lÄ• bhasakkÄ• rasan
upasaá¹…kamati, evaá¹ƒ karonto tamhÄ• á¹-hÄ• nÄ• cÄ• vetuá¹ƒ sakkoti. taá¹ƒ apuÃ±Ã±a
piá¹‡á¸• Ä• ya caritvÄ• yÄ• panamattaá¹ƒ alabhantaá¹ƒ yathÄ• lÄ• bhasakkÄ• rasampann
á¹-hÄ• nÄ• cÄ• vetuá¹ƒ sakkoti. brahmacariyavantampi itthÄ«hi saddhiá¹ƒ sampayojetvÄ•
balakkÄ• rena vÄ• uppabbÄ• jento tamhÄ• á¹-hÄ• nÄ• cÄ• vetuá¹ƒ sakkoti. abrahmacariy
sampannakÄ• maguá¹‡aá¹ƒ amaccaá¹ƒ bandhanÄ• gÄ• raá¹ƒ pavesetvÄ• itthÄ«naá¹ƒ mul
á¹-hÄ• nÄ• cÄ• veti nÄ• ma. raá¹-á¹-hato pana yaá¹ƒ icchati, taá¹ƒ pabbÄ• jeti nÄ• ma.

__dassanÄ• yapi nappahontÄ«_ti kÄ• mÄ• vacare tÄ• va abyÄ• bajjhe deve sabyÄ• bajjhÄ
cakkhuviÃ±Ã±Ä• á¹‡adassanÄ• yapi nappahonti. kasmÄ• ? arahato tattha á¹-hÄ• nÄ• bhÄ•
ekavimÄ• nasmiá¹ƒyeva tiá¹-á¹-hanti ca nisÄ«danti cÄ• ti cakkhuviÃ±Ã±Ä• á¹‡adassanÄ• ya
diá¹-á¹-haá¹ƒ \Ne III 257/ pana sallakkhitaá¹ƒ paá¹-ividdhaá¹ƒ lakkhaá¹‡aá¹ƒ daá¹-á¹-huá¹ƒ s
paá¹-ivijjhituá¹ƒ \Ee III 361/ na sakkontÄ«ti Ã±Ä• á¹‡acakkhunÄ• dassanÄ• ya nappahonti,
cakkhuviÃ±Ã±Ä• á¹‡adassanenÄ• pÄ«ti.

<382> __ko nÄ• mo ayaá¹ƒ, bhante_ti rÄ• jÄ• theraá¹ƒ jÄ• nantopi ajÄ• nanto viya puccha
pasaá¹ƒsitukÄ• matÄ• ya. __Ä• nandarÅ«po_ti Ä• nandasabhÄ• vo. brahmapucchÄ• pi vutt
aÃ±Ã±ataro puriso_ti sÄ• kira kathÄ• viá¹-aá¹-Å«bheneva kathitÄ• , te ``tayÄ• kathitÄ• , ta

kupitÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ imasmiá¹ƒyeva á¹-hÄ• ne attano attano balakÄ• yaá¹ƒ uá¹-á¹
kareyyunti nivÄ• raá¹‡atthaá¹ƒ so rÄ• japuriso etadavoca. sesaá¹ƒ sabbattha uttÄ• nameva
neyyapuggalassa vasena niá¹-á¹-hitÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kaá¹‡á¹‡akatthalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. brÄ• hmaá¹‡avaggo

1. brahmÄ• yusuttavaá¹‡á¹‡anÄ•

<383> __evaá¹ƒ_ \Ne III 258/ \Be III 249/ __me suta_nti brahmÄ• yusuttaá¹ƒ. tattha __mah
saddhi_nti __mahatÄ• _ti guá¹‡amahattenapi mahatÄ• , saá¹…khyÄ• mahattenapi. so hi bh
mahÄ• ahosi appicchatÄ• diguá¹‡asamannÄ• gatattÄ• , saá¹…khyÄ• yapi mahÄ• paÃ±cas
saá¹…ghena __bhikkhusaá¹…ghena, _ diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• tasaá¹…kh
__saddhi_nti ekato. __paÃ±camattehi bhikkhusatehÄ«_ti paÃ±ca mattÄ• etesanti paÃ±cam
pamÄ• á¹‡aá¹ƒ vuccati, tasmÄ• yathÄ• bhojane \Ee III 362/ mattaÃ±Ã±Å«ti vutte bhojane
pamÄ• á¹‡aá¹ƒ jÄ• nÄ• tÄ«ti attho hoti, evamidhÄ• pi tesaá¹ƒ bhikkhusatÄ• naá¹ƒ paÃ±cam
evamattho daá¹-á¹-habbo. bhikkhÅ«naá¹ƒ satÄ• ni bhikkhusatÄ• ni. tehi __paÃ±camattehi b

__vÄ«savassasatiko_ti vÄ«sÄ• dhikavassasatiko. __tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti iruvedayaju
oá¹-á¹-hapahatakaraá¹‡avasena pÄ• raá¹ƒ gatoti __pÄ• ragÅ«_. saha nighaá¹‡á¸• unÄ• ca
__sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ, nighaá¹‡á¸• Å«_ti nÄ• manighaá¹‡á¹-urukkhÄ• dÄ«na
satthaá¹ƒ. __keá¹-ubha_nti kiriyÄ• kappavikappo kavÄ«naá¹ƒ upakÄ• rÄ• ya satthaá¹ƒ. sah
__sakkharappabhedÄ• naá¹ƒ. akkharappabhedo_ti sikkhÄ• ca nirutti ca. __itihÄ• sapaÃ±ca
Ä• thabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katvÄ• ``itiha Ä• sa itiha Ä• sÄ• â€™â€™ ti Ä«disavaca
purÄ• á¹‡akathÄ• saá¹…khÄ• to itihÄ• so paÃ±camo etesanti itihÄ• sapaÃ±camÄ• , tesaá¹ƒ
padaÃ±ca tadavasesaÃ±ca byÄ• karaá¹‡aá¹ƒ adhÄ«yati pavedeti cÄ• ti __padako veyyÄ• k
vuccati vitaá¹‡á¸• avÄ• dasatthaá¹ƒ. __mahÄ• purisalakkhaá¹‡a_nti \Ee III 363/ mahÄ• puri
lakkhaá¹‡adÄ«pakaá¹ƒ dvÄ• dasasahassaganthappamÄ• á¹‡aá¹ƒ satthaá¹ƒ, yattha soá¸·as
\Ne III 259/ __buddhamantÄ• _ nÄ• ma ahesuá¹ƒ, yesaá¹ƒ vasena ``iminÄ• lakkhaá¹‡ena s
honti, iminÄ• paccekabuddhÄ• nÄ• ma honti, iminÄ• dve aggasÄ• vakÄ• , asÄ«timahÄ• s
buddhapitÄ• , aggupaá¹-á¹-hÄ• ko, aggupaá¹-á¹-hÄ• yikÄ• , rÄ• jÄ• cakkavattÄ«â€™â€™ t
Ã±Ä• yati. __anavayo_ti imesu lokÄ• yatamahÄ• purisalakkhaá¹‡esu anÅ«no paripÅ«rakÄ•
vuttaá¹ƒ hoti. avayo nÄ• ma yo tÄ• ni atthato ca ganthato ca sandhÄ• retuá¹ƒ na sakkoti. __

yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sÄ• leyyakasutte (MN I 439 Ä• dayo) vuttameva.

<384> __ayaá¹ƒ tÄ• tÄ• _ti ayaá¹ƒ mahallakatÄ• ya gantuá¹ƒ asakkonto mÄ• á¹‡avaá¹ƒ Ä•
esa brÄ• hmaá¹‡o cintesi ``imasmiá¹ƒ loke `ahaá¹ƒ buddho ahaá¹ƒ buddhoâ€™ ti uggatass
janÄ• vicaranti, tasmÄ• na me anussavamatteneva upasaá¹…kamituá¹ƒ yuttaá¹ƒ. ekaccaÃ
apakkamanampi garu hoti, anatthopi uppajjati. yaá¹ƒnÅ«nÄ• haá¹ƒ mama antevÄ• sikaá¹ƒ p
vÄ• â€™ ti jÄ• nitvÄ• upasaá¹…kameyyaâ€™â€™ nti tasmÄ• mÄ• á¹‡avaá¹ƒ Ä• mantetvÄ
tiÄ• dimÄ• ha. __taá¹ƒ bhavanta_nti tassa bhavato. __tathÄ• santaá¹ƒyevÄ• _ti tathÄ• sat
itthambhÅ«tÄ• khyÄ• natthe upayogavacanaá¹ƒ. __yathÄ• _ \Ee III 364/ __kathaá¹ƒ panÄ•
panÄ• haá¹ƒ, bho, taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ jÄ• nissÄ• mi, yathÄ• sakkÄ• so Ã±Ä• tu
attho. __yathÄ• _ti vÄ• nipÄ• tamattamevetaá¹ƒ. __katha_nti ayaá¹ƒ Ä• kÄ• rapucchÄ• , ke
bhavantaá¹ƒ gotamaá¹ƒ jÄ• nissÄ• mÄ«ti attho.

evaá¹ƒ vutte kira naá¹ƒ upajjhÄ• yo --- ``kiá¹ƒ tvaá¹ƒ, tÄ• ta, pathaviyaá¹ƒ á¹-hito pathaviá¹ƒ
viya candimasÅ«riyÄ• naá¹ƒ obhÄ• se á¹-hito candimasÅ«riye na passÄ• mÄ«ti viya vadasÄ
jÄ• nanÄ• kÄ• raá¹ƒ dassento __Ä• gatÄ• ni kho tÄ• tÄ• _tiÄ• dimÄ• ha. tattha __mantesÅ«
uppajjissatÄ«ti paá¹-ikacceva suddhÄ• vÄ• sÄ• devÄ• vedesu lakkhaá¹‡Ä• ni pakkhipitvÄ•
eteâ€™â€™ ti brÄ• hmaá¹‡avesena vede vÄ• centi ``tadanusÄ• rena mahesakkhÄ• sattÄ•
jÄ• nissantÄ«â€™â€™ ti. tena pubbe vedesu mahÄ• purisalakkhaá¹‡Ä• ni Ä• gacchanti. pa
anukkamena antaradhÄ• yanti, tena etarahi natthi. __mahÄ• purisassÄ• _ti
paá¹‡idhisamÄ• dÄ• naÃ±Ä• á¹‡akaruá¹‡Ä• diguá¹‡amahato purisassa. __dveyeva gatiyo_
260/. kÄ• maÃ±cÄ• yaá¹ƒ gatisaddo --- ``paÃ±ca kho imÄ• \Be III 251/, sÄ• riputta, gatiyoâ
153) bhavabhede vattati, ``gati migÄ• naá¹ƒ pavanaâ€™â€™ ntiÄ• dÄ«su (Vin V 339) nivÄ•
adhimattagatimantoâ€™â€™ tiÄ• dÄ«su (MN I 161) paÃ±Ã±Ä• ya, ``gatigataâ€™â€™ ntiÄ•
pana niá¹-á¹-hÄ• yaá¹ƒ vattatÄ«ti veditabbo. tattha kiÃ±cÄ• pi yehi samannÄ• gato \Ee III 36
teheva buddho hoti, jÄ• tisÄ• maÃ±Ã±ato pana tÄ• niyeva tÄ• nÄ«ti vuccanti. tena vuttaá¹ƒ
samannÄ• gatassÄ• â€™â€™ ti. __sace agÄ• raá¹ƒ ajjhÄ• vasatÄ«_ti yadi agÄ• re vasati,
catÅ«hi acchariyadhammehi saá¹…gahavatthÅ«hi ca lokaá¹ƒ raÃ±janato __rÄ• jÄ• _. cakka
sampatticakkehi vatteti, tehi ca paraá¹ƒ vatteti, parahitÄ• ya ca iriyÄ• pathacakkÄ• naá¹ƒ va
atthÄ«ti __cakkavattÄ«_. ettha ca rÄ• jÄ• ti sÄ• maÃ±Ã±aá¹ƒ, cakkavattÄ«ti visesanaá¹ƒ. dh
__dhammiko, _ Ã±Ä• yena samena vattatÄ«ti attho. dhammena rajjaá¹ƒ labhitvÄ• rÄ• jÄ• j
parahitadhammakaraá¹‡ena vÄ• __dhammiko, _ attahitadhammakaraá¹‡ena __dhammarÄ
__cÄ• turanto, _ catusamuddantÄ• ya catubbidhadÄ«pabhÅ«sitÄ• ya ca pathaviyÄ• issaro
kopÄ• dipaccatthike bahiddhÄ• ca sabbarÄ• jÄ• no vijesÄ«ti __vijitÄ• vÄ«. janapadatthÄ• v
thÄ• varabhÄ• vaá¹ƒ dhuvabhÄ• vaá¹ƒ patto, na sakkÄ• kenaci cÄ• letuá¹ƒ, janapado vÄ•
anussukko sakammanirato acalo asampavedhÄ«ti janapadatthÄ• variyappatto. __seyyathid
katamÄ• nÄ«ti attho. __cakkaratana_ntiÄ• dÄ«su cakkaÃ±ca taá¹ƒ ratijananatthena ratanaÃ
eseva nayo sabbattha.

imesu \Ee III 366/ pana ratanesu ayaá¹ƒ cakkavattirÄ• jÄ• cakkaratanena ajitaá¹ƒ jinÄ• ti, h
vijite yathÄ• sukhaá¹ƒ anuvicarati, pariá¹‡Ä• yakaratanena vijitamanurakkhati, sesehi upabh
paá¹-hamena cassa ussÄ• hasattiyogo, hatthiassagahapatiratanehi pabhusattiyogo, pacchim
suparipuá¹‡á¹‡o hoti, itthimaá¹‡iratanehi tividhasattiyogaphalaá¹ƒ. so itthimaá¹‡iratanehi
bhogasukhamanubhavati, sesehi \Be III 252/ issariyasukhaá¹ƒ. visesato cassa purimÄ• ni tÄ
adosakusalamÅ«lajanitakammÄ• nubhÄ• vena sampajjanti, majjhimÄ• ni alobhakusalamÅ«
pacchimamekaá¹ƒ amohakusalamÅ«lajanitakammÄ• nubhÄ• venÄ• ti veditabbaá¹ƒ. ayame
bojjhaá¹…gasaá¹ƒyutte \Ne III 261/ ratanasuttassa (SN III 5.222-223) upadesato gahetabbo
bÄ• lapaá¹‡á¸• itasuttepi (MN III 255) imesaá¹ƒ ratanÄ• naá¹ƒ uppattikkamena saddhiá¹ƒ va

__parosahassa_nti atirekasahassaá¹ƒ. __sÅ«rÄ• _ti abhÄ«rukajÄ• tikÄ• . __vÄ«raá¹…garÅ
devaputtasadisakÄ• yÄ• , evaá¹ƒ tÄ• va eke vaá¹‡á¹‡ayanti, ayaá¹ƒ panettha sabhÄ• vo ---
vuccanti. vÄ«rÄ• naá¹ƒ aá¹…gaá¹ƒ vÄ«raá¹…gaá¹ƒ, vÄ«rakÄ• raá¹‡aá¹ƒ vÄ«riyanti vuttaá¹ƒ
rÅ«paá¹ƒ etesanti __vÄ«raá¹…garÅ«pÄ• , _ vÄ«riyamayasarÄ«rÄ• viyÄ• ti vuttaá¹ƒ hoti. __
\Ee III 367/ sace paá¹-imukhaá¹ƒ tiá¹-á¹-heyya parasenÄ• , taá¹ƒ maddituá¹ƒ samatthÄ• ti a
__dhammenÄ• _ti ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dinÄ• paÃ±casÄ«ladhammena.

__arahaá¹ƒ hoti sammÄ• sambuddho loke vivaá¹-á¹-acchado_ti ettha
rÄ• gadosamohamÄ• nadiá¹-á¹-hiavijjÄ• duccaritachadanehi sattahi paá¹-icchanne kilesand
chadanaá¹ƒ vivaá¹-á¹-etvÄ• samantato saÃ±jÄ• tÄ• loko hutvÄ• á¹-hitoti __vivaá¹-á¹-accha
padena pÅ«jÄ• rahatÄ• , dutiyena tassÄ• hetu yasmÄ• sammÄ• sambuddhoti, tatiyena bu
vivaá¹-á¹-acchadatÄ• vuttÄ• ti veditabbÄ• . atha vÄ• vivaá¹-á¹-o ca vicchado cÄ• ti __vivaá
vaá¹-á¹-arahito chadanarahito cÄ• ti vuttaá¹ƒ hoti. tena arahaá¹ƒ vaá¹-á¹-Ä• bhÄ• vena, sam
chadanÄ• bhÄ• venÄ• ti evaá¹ƒ purimapadadvayasseva hetudvayaá¹ƒ vuttaá¹ƒ hoti. dutiyav
purimasiddhi, paá¹-hamena dutiyasiddhi, tatiyacatutthehi tatiyasiddhi hoti. purimaÃ±ca dham
dutiyaá¹ƒ buddhacakkhuá¹ƒ, tatiyaá¹ƒ samantacakkhuá¹ƒ sÄ• dhetÄ«tipi veditabbaá¹ƒ. __tv
paá¹-iggahetÄ• _ti iminÄ• ssa sÅ«rabhÄ• vaá¹ƒ janeti.

<385> sopi tÄ• ya Ä• cariyakathÄ• ya lakkhaá¹‡esu vigatasammoho ekobhÄ• sajÄ• to viya
__evaá¹ƒ, bho_ti Ä• ha. tassattho --- yathÄ• , bho, maá¹ƒ tvaá¹ƒ vadasi, evaá¹ƒ karissÄ• mÄ
\Ee III 368/ gavesi, ekaá¹ƒ dveti vÄ• gaá¹‡ayanto samÄ• nayi. __addasÄ• kho_ti \Be III 25
buddhÄ• naÃ±hi nisinnÄ• naá¹ƒ vÄ• nipannÄ• naá¹ƒ vÄ• koci lakkhaá¹‡aá¹ƒ pariyesituá¹ƒ
pana caá¹…kamantÄ• naá¹ƒ vÄ• sakkoti. tasmÄ• lakkhaá¹‡apariyesanatthaá¹ƒ Ä• gataá¹ƒ
uá¹-á¹-hÄ• yÄ• sanÄ• tiá¹-á¹-hanti vÄ• caá¹…kamaá¹ƒ vÄ• adhiá¹-á¹-hahanti. iti lakkhaá¹‡
iriyÄ• pathe vattamÄ• nassa \Ne III 262/ addasa. __yebhuyyenÄ• _ti pÄ• yena, bahukÄ• ni
addasÄ• ti attho. tato yÄ• ni na addasa, tesaá¹ƒ dÄ«panatthaá¹ƒ vuttaá¹ƒ __á¹-hapetvÄ• dv
``aho vata passeyyaâ€™â€™ nti patthanaá¹ƒ uppÄ• deti. __vicikicchatÄ«_ti tato tato tÄ• ni

sakkoti daá¹-á¹-huá¹ƒ. __nÄ• dhimuccatÄ«_ti tÄ• ya vicikicchÄ• ya sanniá¹-á¹-hÄ• naá¹ƒ na
sampasÄ«datÄ«_ti tato ``paripuá¹‡á¹‡alakkhaá¹‡o ayaâ€™â€™ nti bhagavati pasÄ• daá¹ƒ
dubbalÄ• vimati vuttÄ• , vicikicchÄ• ya majjhimÄ• , anadhimuccanatÄ• ya balavatÄ«, asam
dhammehi cittassa kÄ• lussiyabhÄ• vo. __kosohite_ti vatthikosena paá¹-icchanne. __vattha
bhagavato hi vÄ• raá¹‡asseva kosohitavatthaguyhaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ padumag
vatthapaá¹-icchannattÄ• , antomukhagatÄ• ya \Ee III 369/ ca jivhÄ• ya pahÅ«tabhÄ• vaá¹ƒ
lakkhaá¹‡esu kaá¹…khÄ« ahosi vicikicchÄ«.

__atha kho bhagavÄ• _ti atha bhagavÄ• cintesi --- ``sacÄ• haá¹ƒ imassa etÄ• ni dve lakkh
nikkaá¹…kho na bhavissati. etassa kaá¹…khÄ• ya sati Ä• cariyopissa nikkaá¹…kho na bhav
dassanÄ• ya na Ä• gamissati, anÄ• gato dhammaá¹ƒ na sossati, dhammaá¹ƒ asuá¹‡anto tÄ
sacchikarissati. etasmiá¹ƒ pana nikkaá¹…khe Ä• cariyopissa nikkaá¹…kho maá¹ƒ upasaá¹…
tÄ«á¹‡i sÄ• maÃ±Ã±aphalÄ• ni sacchikarissati. etadatthaá¹ƒyeva ca mayÄ• pÄ• ramiyo pÅ
lakkhaá¹‡Ä• nÄ«â€™â€™ ti.

__tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• ramakÄ• si_. kathaá¹ƒrÅ«paá¹ƒ? kimettha aÃ±Ã±
nÄ• gasenatthereneva milindaraÃ±Ã±Ä• puá¹-á¹-hena ---

Ä• ha ca dukkaraá¹ƒ, bhante nÄ• gasena, bhagavatÄ• katanti. kiá¹ƒ mahÄ• rÄ• jÄ• ti? mal
hirikaraá¹‡okÄ• saá¹ƒ brahmÄ• yubrÄ• hmaá¹‡assa ca antevÄ• siuttarassa ca bÄ• variyass
soá¸·asabrÄ• hmaá¹‡Ä• naÃ±ca selassa ca brÄ• hmaá¹‡assa antevÄ• sÄ«naá¹ƒ tisatamÄ•
na, mahÄ• rÄ• ja, bhagavÄ• guyhaá¹ƒ \Be III 254/ dasseti, chÄ• yaá¹ƒ bhagavÄ• dasseti, i
abhisaá¹…kharitvÄ• nivÄ• sananivatthaá¹ƒ kÄ• yabandhanabaddhaá¹ƒ cÄ«varapÄ• rutaá¹ƒ
dassesi mahÄ• rÄ• jÄ• ti. chÄ• yaá¹ƒ diá¹-á¹-he sati \Ne III 263/ diá¹-á¹-hoyeva. nanu, bhant
tiá¹-á¹-hatetaá¹ƒ, mahÄ• rÄ• ja, hadayarÅ«paá¹ƒ disvÄ• bujjhanakasatto bhaveyya, hadaya
nÄ«haritvÄ• dasseyya sammÄ• sambuddhoti. kallosi, bhante nÄ• gasenÄ• ti.

__ninnÄ• metvÄ• _ti nÄ«haritvÄ• . __anumasÄ«_ti kathinasÅ«ciá¹ƒ viya katvÄ• anumajji. t
mudubhÄ• vo, kaá¹‡á¹‡asotÄ• numasanena dÄ«ghabhÄ• vo, nÄ• sikasotÄ• numasanena ta
puthulabhÄ• vo pakÄ• sitoti veditabbo. __ubhopi kaá¹‡á¹‡asotÄ• nÄ«_tiÄ• dÄ«su cettha bu
malaá¹ƒ vÄ• jallikÄ• vÄ• natthi, dhovitvÄ• á¹-hapitarajatapanÄ• á¸·ikÄ• viya honti, tathÄ•
tÄ• nipi hi suparikammakatakaÃ±canapanÄ• á¸·ikÄ• viya ca maá¹‡ipanÄ• á¸·ikÄ• viya ca h
nÄ«haritvÄ• kathinasÅ«ciá¹ƒ viya katvÄ• mukhapariyante upasaá¹ƒharanto dakkhiá¹‡akaá
tato nÄ«haritvÄ• vÄ• makaá¹‡á¹‡asotaá¹ƒ pavesesi, tato nÄ«haritvÄ• dakkhiá¹‡anÄ• sikas
nÄ«haritvÄ• vÄ• manÄ• sikasotaá¹ƒ pavesesi, tato nÄ«haritvÄ• puthulabhÄ• vaá¹ƒ dasser
aá¸• á¸• hacandaá¹ƒ viya ca suvaá¹‡á¹‡apattaá¹ƒ viya ca rattakambalapaá¹-alena vijjujotasa
kevalakappaá¹ƒ nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• desi.

__yaá¹ƒnÅ«nÄ• ha_nti kasmÄ• cintesi? ahaÃ±hi mahÄ• purisalakkhaá¹‡Ä• ni samannesit
tÄ• ta, mahÄ• purisalakkhaá¹‡Ä• nÄ«â€™â€™ ti Ä• cariyena pucchito ``Ä• ma, Ä• cariyÄ•
sakkhissÄ• mi. sace pana maá¹ƒ ``kiriyÄ• karaá¹‡amassa kÄ«disaâ€™â€™ nti pucchissati
vattuá¹ƒ na sakkhissÄ• mi, na jÄ• nÄ• mÄ«ti vutte pana Ä• cariyo kujjhissati ``nanu tvaá¹ƒ
jÄ• nanatthÄ• ya pesito, kasmÄ• ajÄ• nitvÄ• Ä• gatosÄ«â€™â€™ ti, tasmÄ• yannÅ«nÄ•
bhagavÄ• nhÄ• naá¹-á¹-hÄ• naá¹ƒ mukhadhovanaá¹-á¹-hÄ• naá¹ƒ sarÄ«rapaá¹-ijagganaá¹
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ orodhehi saddhiá¹ƒ parivÄ• retvÄ• nisinnaá¹-á¹-hÄ• na
á¹-hÄ• nÄ• ni á¹-hapetvÄ• sesaá¹-á¹-hÄ• nesu antamaso ekagandhakuá¹-iyampi okÄ• sam

gacchante \Be III 255/ gacchante kÄ• le --- ``ayaá¹ƒ kira brahmÄ• yubrÄ• hmaá¹‡assa mÄ•
`buddho vÄ• no vÄ• â€™ ti tathÄ• gatassa buddhabhÄ• vaá¹ƒ vÄ«maá¹ƒsanto carati, budd
nti pÄ• kaá¹-o jÄ• to. yamhi yamhi á¹-hÄ• ne buddhÄ• vasanti, paÃ±ca kiccÄ• ni katÄ• neva
dassitÄ• neva \Ne III 264/. tattha pacchÄ• bhattaá¹ƒ alaá¹…katadhammÄ• sane nisÄ«ditvÄ•
cittabÄ«janiá¹ƒ gahetvÄ• mahÄ• janassa dhammaá¹ƒ desente bhagavati uttaropi avidÅ«re
dhammassavanapariyosÄ• ne saddhÄ• manussÄ• svÄ• tanÄ• ya bhagavantaá¹ƒ nimantet
evaá¹ƒ vadanti --- ``tÄ• ta, amhehi bhagavÄ• nimantito, tvampi bhagavatÄ• saddhiá¹ƒ Ä• g
bhattaá¹ƒ gaá¹‡heyyÄ• sÄ«â€™â€™ ti. punadivase tathÄ• gato bhikkhusaá¹…ghaparivuto
padavÄ• re padavÄ• re pariggaá¹‡hanto padÄ• nupadiko anubandhati. kulagehaá¹ƒ paviá¹-
dakkhiá¹‡odakaggahaá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ olokento nisÄ«dati. bhattakiccÄ• v
pattaá¹ƒ bhÅ«miyaá¹ƒ á¹-hapetvÄ• nisinnakÄ• le mÄ• á¹‡avakassa pÄ• tarÄ• sabhattaá¹ƒ
bhuÃ±jitvÄ• puna Ä• gantvÄ• satthu santike á¹-hatvÄ• bhattÄ• numodanaá¹ƒ sutvÄ• bha
vihÄ• raá¹ƒ gacchati.

tattha bhagavÄ• bhikkhÅ«naá¹ƒ bhattakiccapariyosÄ• naá¹ƒ Ä• gamento gandhamaá¹‡á¸•
bhikkhÅ«hi bhattakiccaá¹ƒ \Ee III 372/ katvÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• Ä• gamm
bhagavÄ• gandhakuá¹-iá¹ƒ pavisati, mÄ• á¹‡avopi bhagavatÄ• saddhiá¹ƒyeva gacchati. bh
Ä• gataá¹ƒ bhikkhusaá¹…ghaá¹ƒ gandhakuá¹-ippamukhe á¹-hito ovaditvÄ• uyyojetvÄ• gan
mÄ• á¹‡avopi pavisati. bhagavÄ• khuddakamaÃ±ce appamattakaá¹ƒ kÄ• laá¹ƒ nisÄ«dati, n
nisÄ«dati. bhagavÄ• muhuttaá¹ƒ nisÄ«ditvÄ• sÄ«sokkamanaá¹ƒ dasseti, --- ``bhoto gotam
bhavissatÄ«â€™â€™ ti mÄ• á¹‡avo gandhakuá¹-idvÄ• raá¹ƒ pidahanto nikkhamitvÄ• ekam
purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ• bhuttapÄ• tarÄ• sÄ• samÄ• dinnauposathaá¹…gÄ• sudd
mÄ• lÄ• gandhÄ• dihatthÄ• dhammaá¹ƒ suá¹‡issÄ• mÄ• ti vihÄ• raá¹ƒ Ä• gacchanti, cakka
khandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ viya hoti.

bhagavÄ• muhuttaá¹ƒ sÄ«haseyyaá¹ƒ kappetvÄ• vuá¹-á¹-hÄ• ya pubbabhÄ• gena paricch
samÄ• pajjati. samÄ• pattito vuá¹-á¹-hÄ• ya mahÄ• janassa Ä• gatabhÄ• vaá¹ƒ Ã±atvÄ• \B
nikkhamma mahÄ• janaparivuto gandhamaá¹‡á¸• alamÄ• á¸·aá¹ƒ gantvÄ• paÃ±Ã±attavara
dhammaá¹ƒ deseti. mÄ• á¹‡avopi avidÅ«re nisÄ«ditvÄ• --- ``kiá¹ƒ nu kho samaá¹‡o gotam

parisaá¹ƒ ussÄ• dento vÄ• apasÄ• dento vÄ• dhammaá¹ƒ deseti, udÄ• hu noâ€™â€™ ti a
pariggaá¹‡hÄ• ti. bhagavÄ• tathÄ• vidhaá¹ƒ kathaá¹ƒ akathetvÄ• va kÄ• laá¹ƒ Ã±atvÄ• de
mÄ• á¹‡avo iminÄ• \Ne III 265/ niyÄ• mena pariggaá¹‡hanto satta mÄ• se ekato vicaritvÄ•
kÄ• yadvÄ• rÄ• dÄ«su aá¹‡umattampi avakkhalitaá¹ƒ na addasa. anacchariyaÃ±cetaá¹ƒ, ya
373/ manussabhÅ«to mÄ• á¹‡avo na passeyya, yassa bodhisattabhÅ«tassa chabbassÄ• ni
amanussabhÅ«to mÄ• ro devaputto gehassitavitakkamattampi adisvÄ• buddhabhÅ«taá¹ƒ e
anubandhitvÄ• kiÃ±ci apassanto ---

``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448) ---

Ä• digÄ• thÄ• yo vatvÄ• pakkÄ• mi. tato mÄ• á¹‡avo cintesi --- ``ahaá¹ƒ bhavantaá¹ƒ gotam
anubandhamÄ• no kiÃ±ci vajjaá¹ƒ na passÄ• mi. sace panÄ• haá¹ƒ aÃ±Ã±epi satta mÄ• se
vassasataá¹ƒ vÄ• vassasahassaá¹ƒ vÄ• anubandheyyaá¹ƒ, nevassa vajjaá¹ƒ passeyyaá¹ƒ
mahallako, yogakkhemaá¹ƒ nÄ• ma na sakkÄ• jÄ• nituá¹ƒ. samaá¹‡assa gotamassa sabhÄ
vatvÄ• mayhaá¹ƒ Ä• cariyassa Ä• rocessÄ• mÄ«â€™â€™ ti bhagavantaá¹ƒ Ä• pucchitvÄ•
nikkhami.

Ä• cariyassa santikaÃ±ca pana gantvÄ• --- ``kacci, tÄ• ta uttara, taá¹ƒ bhavantaá¹ƒ gotama
saddo abbhuggatoâ€™â€™ ti pucchito, ``Ä• cariya, kiá¹ƒ vadesi? cakkavÄ• á¸·aá¹ƒ atisamb
atinÄ«caá¹ƒ, tassa hi, bhoto gotamassa Ä• kÄ• saá¹ƒ viya apariyanto guá¹‡agaá¹‡o. tathÄ•
bhavantaá¹ƒ gotamaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• yathÄ• diá¹-á¹-hÄ• ni dvattiá¹ƒsamahÄ• p
paá¹-ipÄ• á¹-iyÄ• Ä• cikkhitvÄ• kiriyasamÄ• cÄ• raá¹ƒ Ä• cikkhi. tena vuttaá¹ƒ --- ``atha kh
pe ... ediso ca ediso ca bhavaá¹ƒ gotamo tato ca bhiyyoâ€™â€™ ti.

<386> tattha \Be III 257/ \Ee III 374/ __suppatiá¹-á¹-hitapÄ• do_ti yathÄ• hi aÃ±Ã±esaá¹ƒ b
á¹-hapentÄ• naá¹ƒ aggatalaá¹ƒ vÄ• paá¹‡hi vÄ• passaá¹ƒ vÄ• paá¹-hamaá¹ƒ phusati, ven
hoti, ukkhipantÄ• nampi aggatalÄ• dÄ«su ekakoá¹-á¹-hÄ• sova paá¹-hamaá¹ƒ uá¹-á¹-hahati
pana suvaá¹‡á¹‡apÄ• dukatalaá¹ƒ viya ekappahÄ• reneva sakalaá¹ƒ pÄ• datalaá¹ƒ bhÅ«mi
uá¹-á¹-hahati. tasmÄ• ``suppatiá¹-á¹-hitapÄ• do kho pana so bhavaá¹ƒ gotamoâ€™â€™ ti v

tatridaá¹ƒ \Ne III 266/ bhagavato suppatiá¹-á¹-hitapÄ• datÄ• ya --- sacepi hi bhagavÄ• ane
narakaá¹ƒ akkamissÄ• mÄ«ti pÄ• daá¹ƒ nÄ«harati, tÄ• vadeva ninnaá¹-á¹-hÄ• naá¹ƒ vÄ• ta
kammÄ• rabhastaá¹ƒ unnamitvÄ• pathavÄ«samaá¹ƒ hoti, unnataá¹-á¹-hÄ• nampi anto pavi
abhinÄ«harantassa sineruppamÄ• á¹‡opi pabbato seditavettaá¹…kuro viya namitvÄ• pÄ• d
tathÄ• hissa yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• yugandharapabbataá¹ƒ akkamissÄ• mÄ«ti
namitvÄ• pÄ• dasamÄ«paá¹ƒ Ä• gato, so taá¹ƒ akkamitvÄ• dutiyapÄ• dena tÄ• vatiá¹ƒsab

cakkalakkhaá¹‡ena patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• naá¹ƒ visamaá¹ƒ bhavituá¹ƒ sakkoti. khÄ•
sakkharakathalÄ• vÄ• uccÄ• rapassÄ• vo vÄ• kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni vÄ• puri
tattheva ca pathaviá¹ƒ pavisanti. tathÄ• gatassa hi sÄ«latejena paÃ±Ã±Ä• tejena dhammate
pÄ• ramÄ«naá¹ƒ Ä• nubhÄ• vena ayaá¹ƒ \Ee III 375/ mahÄ• pathavÄ« samÄ• mudu pupph
tathÄ• gato samaá¹ƒ pÄ• daá¹ƒ nikkhipati, samaá¹ƒ uddharati, sabbÄ• vantehi pÄ• datalehi

__cakkÄ• nÄ«_ti dvÄ«su pÄ• desu dve cakkÄ• ni. tesaá¹ƒ arÄ• ca nemi ca nÄ• bhi ca pÄ•
__sabbÄ• kÄ• raparipÅ«rÄ• nÄ«_ti iminÄ• pana ayaá¹ƒ viseso veditabbo --- tesaá¹ƒ kira ca
majjhe nÄ• bhi dissati, nÄ• bhiparicchinnÄ• vaá¹-á¹-alekhÄ• dissati, nÄ• bhimukhaparikkhe
panÄ• á¸·imukhaá¹ƒ dissati, arÄ• dissanti, aresu vaá¹-á¹-alekhÄ• dissanti, nemÄ« dissanti,
dissanti. idaá¹ƒ tÄ• va pÄ• á¸·iÄ• gatameva.

sambahulavÄ• ro pana anÄ• gato, so evaá¹ƒ daá¹-á¹-habbo --- satti siri vaccho nandi sovat
vaá¸• á¸• hamÄ• nakaá¹ƒ macchayugalaá¹ƒ bhaddapÄ«á¹-haá¹ƒ aá¹…kusaá¹ƒ \Be III 258/ t
setacchattaá¹ƒ khaggo tÄ• lavaá¹‡á¹-aá¹ƒ morahatthako vÄ• á¸·abÄ«janÄ« uá¹‡hÄ«saá¹ƒ p
nÄ«luppalaá¹ƒ rattuppalaá¹ƒ setuppalaá¹ƒ padumaá¹ƒ puá¹‡á¸• arÄ«kaá¹ƒ puá¹‡á¹‡aghaá¹
cakkavÄ• á¸·o himavÄ• sineru candimasÅ«riyÄ• nakkhattÄ• ni cattÄ• ro mahÄ• dÄ«pÄ• d
antamaso cakkavattiraÃ±Ã±o parisaá¹ƒ upÄ• dÄ• ya sabbo cakkalakkhaá¹‡asseva parivÄ•

__Ä• yatapaá¹‡hÄ«_ti \Ee III 376/ dÄ«ghapaá¹‡hi, paripuá¹‡á¹‡apaá¹‡hÄ«ti attho. yathÄ•
aggapÄ• do dÄ«gho hoti, paá¹‡himatthake jaá¹…ghÄ• patiá¹-á¹-hÄ• ti, paá¹‡hi tacchetvÄ•
evaá¹ƒ tathÄ• gatassa \Ne III 267/. tathÄ• gatassa pana catÅ«su koá¹-á¹-hÄ• sesu dve koá¹
hoti, tatiye koá¹-á¹-hÄ• se jaá¹…ghÄ• patiá¹-á¹-hÄ• ti, catutthe koá¹-á¹-hÄ• se Ä• raggena v
á¹-hapitÄ• viya rattakambale geá¹‡á¸• ukasadisÄ• paá¹‡hi hoti.

__dÄ«ghaá¹…gulÄ«_ti yathÄ• aÃ±Ã±esaá¹ƒ kÄ• ci aá¹…guli dÄ«ghÄ• hoti, kÄ• ci rassÄ•
tathÄ• gatassa pana makkaá¹-asseva dÄ«ghahatthapÄ• daá¹…guliyo mÅ«le thÅ«lÄ• anup
niyyÄ• satelena madditvÄ• vaá¹-á¹-itaharitÄ• lavaá¹-á¹-isadisÄ• honti. tena vuttaá¹ƒ ``dÄ«g

__mudutalunahatthapÄ• do_ti sappimaá¹‡á¸• e osÄ• detvÄ• á¹-hapitaá¹ƒ satavÄ• ravihata
mudÅ«, jÄ• tamattakumÄ• rassa viya ca niccakÄ• laá¹ƒ talunÄ• ca hatthapÄ• dÄ• assÄ• ti

__jÄ• lahatthapÄ• do_ti na cammena paá¹-ibaddhaaá¹…gulantaro. ediso hi phaá¹‡ahatthak
pabbajjampi na labhati. tathÄ• gatassa pana catasso hatthaá¹…guliyo paÃ±capi pÄ• daá¹…
honti, tÄ• saá¹ƒ ekappamÄ• á¹‡attÄ• ya yavalakkhaá¹‡aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ivijjh
hatthapÄ• dÄ• kusalena vaá¸• á¸• hakinÄ• yojitajÄ• lavÄ• tapÄ• nasadisÄ• honti. tena vut
``jÄ• lahatthapÄ• doâ€™â€™ ti.

uddhaá¹ƒ patiá¹-á¹-hitagopphakattÄ• ussaá¹…khÄ• pÄ• dÄ• assÄ• ti \Ee III 377/ __ussaá
piá¹-á¹-hipÄ• de gopphakÄ• honti. tena tesaá¹ƒ pÄ• dÄ• Ä• á¹‡ibaddhÄ• viya thaddhÄ• h
parivattanti, gacchantÄ• naá¹ƒ pÄ• datalÄ• ni na dissanti \Be III 259/. tathÄ• gatassa pana a
gopphakÄ• patiá¹-á¹-hahanti. tenassa nÄ• bhito paá¹-á¹-hÄ• ya uparimakÄ• yo nÄ• vÄ• ya
á¹-hapitasuvaá¹‡á¹‡apaá¹-imÄ• viya niccalo hoti, adhokÄ• yova iÃ±jati. sukhena pÄ• dÄ• p
pacchatopi ubhayapassesupi á¹-hatvÄ• passantÄ• naá¹ƒ pÄ• datalÄ• ni paÃ±Ã±Ä• yanti, n
pacchatoyeva.

__eá¹‡ijaá¹…gho_ti eá¹‡imigasadisajaá¹…gho maá¹ƒsussadena paripuá¹‡á¹‡ajaá¹…gho, n
baddhapiá¹‡á¸• ikamaá¹ƒso \Ne III 268/, samantato samasaá¹‡á¹-hitena maá¹ƒsena parikkh
sÄ• ligabbhasadisÄ• hi jaá¹…ghÄ• hi samannÄ• gatoti attho.

__anonamanto_ti anamanto. etenassa akhujjaavÄ• manabhÄ• vo dÄ«pito. avasesajanÄ• h
vÄ• , khujjÄ• naá¹ƒ uparimakÄ• yo aparipuá¹‡á¹‡o hoti, vÄ• manÄ• naá¹ƒ heá¹-á¹-himakÄ•
aparipuá¹‡á¹‡akÄ• yattÄ• na sakkonti anonamantÄ• jaá¹‡á¹‡ukÄ• ni parimajjituá¹ƒ. tathÄ•
paripuá¹‡á¹‡aubhayakÄ• yattÄ• sakkoti.

usabhavÄ• raá¹‡Ä• dÄ«naá¹ƒ viya suvaá¹‡á¹‡apadumakaá¹‡á¹‡ikasadise kose ohitaá¹ƒ pa
vatthaguyhaá¹ƒ assÄ• ti __kosohitavatthaguyho. vatthaguyha_nti vatthena gÅ«hitabbaá¹ƒ a

__suvaá¹‡á¹‡avaá¹‡á¹‡o_ti jÄ• tihiá¹…gulakena majjitvÄ• dÄ«pidÄ• á¹-hÄ• ya ghaá¹ƒsitvÄ
katvÄ• á¹-hapitaghanasuvaá¹‡á¹‡arÅ«pakasadisoti attho. etenassa ghanasiniddhasaá¹‡ha
chavivaá¹‡á¹‡adassanatthaá¹ƒ __kaÃ±canasannibhattaco_ti vuttaá¹ƒ, purimassa vÄ• veva

__rajojalla_nti \Ee III 378/ rajo vÄ• malaá¹ƒ vÄ• . __na upalimpatÄ«_ti na laggati, padumap
viya vivaá¹-á¹-ati. hatthadhovanapÄ• dadhovanÄ• dÄ«ni pana utuggahaá¹‡atthÄ• ya ceva d
puÃ±Ã±aphalatthÄ• ya ca buddhÄ• karonti, vattasÄ«senÄ• pi ca karontiyeva. senÄ• sanaá
pÄ• de dhovitvÄ• pavisitabbanti vuttametaá¹ƒ.

__uddhaggalomo_ti Ä• vaá¹-á¹-apariyosÄ• ne uddhaggÄ• ni hutvÄ• mukhasobhaá¹ƒ ulloka
lomÄ• ni assÄ• ti uddhaggalomo.

__brahmujugatto_ti \Be III 260/ brahmÄ• viya ujugatto, ujumeva uggatadÄ«ghasarÄ«ro. ye
khandhe kaá¹-iyaá¹ƒ jÄ• á¹‡Å«sÅ«ti tÄ«su á¹-hÄ• nesu namanti. te kaá¹-iyaá¹ƒ namantÄ• p
dvÄ«su á¹-hÄ• nesu purato. dÄ«ghasarÄ«rÄ• paneke passavaá¹…kÄ• honti, eke mukhaá¹
gaá¹‡ayantÄ• \Ne III 269/ viya caranti, eke appamaá¹ƒsalohitÄ• sÅ«lasadisÄ• honti, pave
tathÄ• gato pana ujumeva uggantvÄ• dÄ«ghappamÄ• á¹‡o devanagare ussitasuvaá¹‡á¹‡a

__sattussado_ti dve hatthapiá¹-á¹-hiyo dve pÄ• dapiá¹-á¹-hiyo dve aá¹ƒsakÅ«á¹-Ä• ni khan
á¹-hÄ• nesu paripuá¹‡á¹‡amaá¹ƒsussado assÄ• ti sattussado. aÃ±Ã±esaá¹ƒ pana hatthapÄ
nhÄ• rujÄ• lÄ• paÃ±Ã±Ä• yanti, aá¹ƒsakÅ«á¹-akhandhesu \Ee III 379/ aá¹-á¹-hikoá¹-iyo, te
khÄ• yanti, na tathÄ• gato. tathÄ• gato pana sattasu á¹-hÄ• nesu paripuá¹‡á¹‡amaá¹ƒsussa
nigÅ«á¸·hanhÄ• rujÄ• lehi hatthapiá¹-á¹-hÄ• dÄ«hi vaá¹-á¹-etvÄ• á¹-hapitasuvaá¹‡á¹‡avaá¹
khandhena silÄ• rÅ«pakaá¹ƒ viya cittakammarÅ«pakaá¹ƒ viya ca khÄ• yati.

sÄ«hassa pubbaddhaá¹ƒ viya kÄ• yo assÄ• ti __sÄ«hapubbaddhakÄ• yo_. sÄ«hassa hi pu
hoti, pacchimakÄ• yo aparipuá¹‡á¹‡o. tathÄ• gatassa pana sÄ«hassa pubbaddhakÄ• yova s
sopi sÄ«hasseva na tattha tattha vinatunnatÄ• divasena dussaá¹‡á¹-hitavisaá¹‡á¹-hito, dÄ«
dÄ«gho, rassakisathÅ«laanuvaá¹-á¹-itayuttaá¹-á¹-hÄ• nesu tathÄ• vidhova hoti. vuttaÃ±heta

``manÄ• piye ca kho, bhikkhave, kammavipÄ• ke paccupaá¹-á¹-hite yehi aá¹…gehi dÄ«ghe
dÄ«ghÄ• ni saá¹‡á¹-hahanti. yehi aá¹…gehi rassehi sobhati, tÄ• ni aá¹…gÄ• ni rassÄ• ni sa
aá¹…gehi thÅ«lehi sobhati, tÄ• ni aá¹…gÄ• ni thÅ«lÄ• ni saá¹‡á¹-hahanti. yehi aá¹…gehi kis
aá¹…gÄ• ni kisÄ• ni saá¹‡á¹-hahanti. yehi aá¹…gehi vaá¹-á¹-ehi sobhati, tÄ• ni aá¹…gÄ• ni
saá¹‡á¹-hahantÄ«â€™â€™ ti.

iti \Be III 261/ nÄ• nÄ• cittena puÃ±Ã±acittena cittito dasahi pÄ• ramÄ«hi sajjito tathÄ• gata
tassa loke sabbasippino vÄ• iddhimanto vÄ• paá¹-irÅ«pakampi kÄ• tuá¹ƒ na sakkonti.

__citantaraá¹ƒso_ti \Ee III 380/ antaraá¹ƒsaá¹ƒ vuccati dvinnaá¹ƒ koá¹-á¹-Ä• namantaraá¹ƒ
paripuá¹‡á¹‡amassÄ• ti citantaraá¹ƒso. aÃ±Ã±esaÃ±hi taá¹ƒ á¹-hÄ• naá¹ƒ ninnaá¹ƒ hoti, dv
pÄ• á¹-iyekkaá¹ƒ paÃ±Ã±Ä• yanti. tathÄ• gatassa pana kaá¹-ito paá¹-á¹-hÄ• ya maá¹ƒsapaá
uggamma samussitasuvaá¹‡á¹‡aphalakaá¹ƒ viya piá¹-á¹-hiá¹ƒ chÄ• detvÄ• patiá¹-á¹-hitaá¹

__nigrodhaparimaá¹‡á¸• alo_ti \Ne III 270/ nigrodho viya parimaá¹‡á¸• alo. yathÄ• paá¹‡á¹
satahatthatÄ• ya vÄ• samakkhandhasÄ• kho nigrodho dÄ«ghatopi vitthÄ• ratopi ekappamÄ
kÄ• yatopi byÄ• matopi ekappamÄ• á¹‡o. yathÄ• aÃ±Ã±esaá¹ƒ kÄ• yo vÄ• dÄ«gho hoti by
visamappamÄ• á¹‡oti attho. teneva ``yÄ• vatakvassa kÄ• yoâ€™â€™ tiÄ• di vuttaá¹ƒ. tattha
__yÄ• vatakvassa_.

__samavaá¹-á¹-akkhandho_ti samavaá¹-á¹-itakkhandho. yathÄ• eke koÃ±cÄ• viya bakÄ•
dÄ«ghagalÄ• vaá¹…kagalÄ• puthulagalÄ• ca honti, kathanakÄ• le sirÄ• jÄ• laá¹ƒ paÃ±Ã±
nikkhamati, na evaá¹ƒ tassa. tathÄ• gatassa pana suvaá¹-á¹-itasuvaá¹‡á¹‡Ä• liá¹…gasadisc
kathanakÄ• le sirÄ• jÄ• laá¹ƒ na paÃ±Ã±Ä• yati, meghassa viya gajjato saro mahÄ• hoti.

__rasaggasaggÄ«_ti ettha rasaá¹ƒ gasantÄ«ti rasaggasÄ• \Ee III 381/, rasaharaá¹‡Ä«nam

tÄ• aggÄ• assÄ• ti rasaggasaggÄ«. tathÄ• gatassa hi satta rasaharaá¹‡isahassÄ• ni uddh
paá¹-imukkÄ• ni. tilaphalamattopi Ä• hÄ• ro jivhagge á¹-hapito sabbaá¹ƒ kÄ• yaá¹ƒ anuphar
mahÄ• padhÄ• naá¹ƒ padahantassa ekataá¹‡á¸• ulÄ• dÄ«hipi kÄ• á¸·Ä• yayÅ«sapasatenÄ•
aÃ±Ã±esaá¹ƒ pana tathÄ• abhÄ• vÄ• na sakalakÄ• yaá¹ƒ ojÄ• pharati, tena te bahvÄ• bÄ
lakkhaá¹‡aá¹ƒ appÄ• bÄ• dhatÄ• saá¹…khÄ• tassa nissandaphalassa vasena pÄ• kaá¹-aá¹

sÄ«hasseva \Be III 262/ hanu assÄ• ti __sÄ«hahanu_. tattha sÄ«hassa heá¹-á¹-himahanun
hoti, na uparimaá¹ƒ. tathÄ• gatassa pana sÄ«hassa heá¹-á¹-himaá¹ƒ viya dvepi paripuá¹‡á¹
pakkhassa candasadisÄ• ni honti.

__cattÄ• lÄ«sadanto_tiÄ• dÄ«su uparimahanuke patiá¹-á¹-hitÄ• vÄ«sati, heá¹-á¹-hime vÄ«
dantÄ• assÄ• ti cattÄ• lÄ«sadanto. aÃ±Ã±esaÃ±hi paripuá¹‡á¹‡adantÄ• nampi dvattiá¹ƒsa
cattÄ• lÄ«saá¹ƒ.

aÃ±Ã±esaÃ±ca \Ne III 271/ keci dantÄ• uccÄ• keci nÄ«cÄ• ti visamÄ• honti, tathÄ• gatas
ayapaá¹-á¹-achinnasaá¹…khapaá¹-alaá¹ƒ viya samÄ• .

aÃ±Ã±esaá¹ƒ kumbhÄ«lÄ• naá¹ƒ viya dantÄ• viraá¸·Ä• honti, macchamaá¹ƒsÄ• dÄ«ni kh
pÅ«rati. tathÄ• gatassa pana kanakalatÄ• ya samussÄ• pitavajirapanti viya aviraá¸·Ä• tulik
viya dantÄ• honti.

__susukkadÄ• á¹-ho_ti aÃ±Ã±esaÃ±ca pÅ«tidantÄ• uá¹-á¹-hahanti, tena kÄ• ci dÄ• á¹-hÄ•
honti. tathÄ• gato susukkadÄ• á¹-ho \Ee III 382/ osadhitÄ• rakampi atikkamma virocamÄ• n
samannÄ• gatadÄ• á¹-ho, tena vuttaá¹ƒ ``susukkadÄ• á¹-hoâ€™â€™ ti.

__pahÅ«tajivho_ti aÃ±Ã±esaá¹ƒ jivhÄ• thÅ«lÄ• pi hoti kisÄ• pi rassÄ• pi thaddhÄ• pi visan
mudu dÄ«ghÄ• puthulÄ• vaá¹‡á¹‡asampannÄ• hoti. so taá¹ƒ lakkhaá¹‡aá¹ƒ pariyesituá¹ƒ
kaá¹…khÄ• vinodanatthaá¹ƒ mudukattÄ• taá¹ƒ jivhaá¹ƒ kathinasÅ«ciá¹ƒ viya vaá¹-á¹-etvÄ•
parÄ• masati, dÄ«ghattÄ• ubho kaá¹‡á¹‡asotÄ• ni parÄ• masati, puthulattÄ• kesantapariy
nalÄ• á¹-aá¹ƒ paá¹-icchÄ• deti. evaá¹ƒ tassÄ• mududÄ«ghaputhulabhÄ• vaá¹ƒ pakÄ• sento
tilakkhaá¹‡asampannaá¹ƒ jivhaá¹ƒ sandhÄ• ya ``pahÅ«tajivhoâ€™â€™ ti vuttaá¹ƒ.

__brahmassaro_ti aÃ±Ã±e chinnassarÄ• pi bhinnassarÄ• pi kÄ• kassarÄ• pi honti, tathÄ• g
sarasadisena sarena samannÄ• gato. mahÄ• brahmuno hi pittasemhehi apalibuddhattÄ• s
tathÄ• gatenÄ• pi katakammaá¹ƒ vatthuá¹ƒ sodheti, vatthussa suddhattÄ• nÄ• bhito paá¹-á
saro visuddho aá¹-á¹-haá¹…gasamannÄ• gatova samuá¹-á¹-hÄ• ti. karaviko viya bhaá¹‡atÄ
mattakaravikarutamaÃ±jughosoti attho.

tatridaá¹ƒ \Be III 263/ karavikarutassa maÃ±jutÄ• ya --- karavikasakuá¹‡e kira madhurarasa
mukhatuá¹‡á¸• akena paharitvÄ• paggharitaá¹ƒ rasaá¹ƒ sÄ• yitvÄ• \Ee III 383/ pakkhena t
vikÅ«jamÄ• ne catuppadÄ• dÄ«ni mattÄ• ni viya laá¸·ituá¹ƒ Ä• rabhanti. gocarappasutÄ• pi
tiá¹‡Ä• ni \Ne III 272/ chaá¸• á¸• etvÄ• taá¹ƒ saddaá¹ƒ suá¹‡anti, vÄ• á¸·amigÄ• khuddaka
ukkhittapÄ• daá¹ƒ anukkhipitvÄ• va tiá¹-á¹-hanti, anubaddhamigÄ• pi maraá¹‡abhayaá¹ƒ hit
Ä• kÄ• se pakkhandapakkhinopi pakkhe pasÄ• retvÄ• tiá¹-á¹-hanti, udake macchÄ• pi kaá¹
apphoá¹-entÄ• taá¹ƒ saddaá¹ƒ suá¹‡amÄ• nÄ• va tiá¹-á¹-hanti. evaá¹ƒ maÃ±jurutÄ• karavi

asandhimittÄ• pi dhammÄ• sokassa devÄ« --- ``atthi nu kho, bhante, buddhasaddena sadis
saá¹…ghaá¹ƒ pucchi. atthi karavikasakuá¹‡assÄ• ti. kuhiá¹ƒ, bhante, sakuá¹‡Ä• ti? himavan
Ä• ha, --- ``deva, karavikasakuá¹‡aá¹ƒ daá¹-á¹-hukÄ• mÄ• â€™â€™ ti. rÄ• jÄ• ``imasmiá¹ƒ
karaviko Ä• gacchatÅ«â€™â€™ ti suvaá¹‡á¹‡apaÃ±jaraá¹ƒ vissajjesi. paÃ±jaro gantvÄ• ek
aá¹-á¹-hÄ• si. so ``rÄ• jÄ• á¹‡Ä• ya Ä• gato paÃ±jaro, na sakkÄ• agantuâ€™â€™ nti tattha
Ä• gantvÄ• raÃ±Ã±o puratova aá¹-á¹-hÄ• si. karavikaá¹ƒ saddaá¹ƒ kÄ• rÄ• petuá¹ƒ na sakk
``kathaá¹ƒ bhaá¹‡e ime saddaá¹ƒ karontÄ«â€™â€™ ti Ä• ha? Ã±Ä• take disvÄ• devÄ• ti. a
parikkhipÄ• pesi. so attanova chÄ• yaá¹ƒ disvÄ• ``Ã±Ä• takÄ• me Ä• gatÄ• â€™â€™ ti ma
datvÄ• maÃ±jussarena maá¹‡ivaá¹ƒsaá¹ƒ dhamamÄ• no viya viravi. sakalanagare manuss
asandhimittÄ• cintesi --- ``imassa tÄ• va tiracchÄ• nassa evaá¹ƒ madhuro saddo, kÄ«diso n
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asirippattassa bhagavato \Ee III 384/ ahosÄ«â€™â€™ ti pÄ«tiá¹ƒ
avijahitvÄ• sattahi jaá¹…ghasatehi saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• si. evaá¹ƒ madh
tato satabhÄ• gena sahassabhÄ• gena ca madhurataro tathÄ• gatassa saddo, loke pana ka
madhurarassa abhÄ• vato ``karavikabhÄ• á¹‡Ä«â€™â€™ ti vuttaá¹ƒ.

__abhinÄ«lanetto_ti na sakalanÄ«lanettova, nÄ«layuttaá¹-á¹-hÄ• ne panassa umÄ• puppha
nÄ«lavaá¹‡á¹‡ena samannÄ• gatÄ• ni akkhÄ«ni honti. pÄ«tayuttaá¹-á¹-hÄ• ne kaá¹‡ikÄ• ra
pÄ«tavaá¹‡á¹‡ena, lohitayuttaá¹-á¹-hÄ• ne \Be III 264/ bandhujÄ«vakapupphasadisena lohit
setayuttaá¹-á¹-hÄ• ne osadhitÄ• rakasadisena setavaá¹‡á¹‡ena, kÄ• á¸·ayuttaá¹-á¹-hÄ• ne
kÄ• á¸·avaá¹‡á¹‡ena samannÄ• gatÄ• ni suvaá¹‡á¹‡avimÄ• ne ugghÄ• á¹-itamaá¹‡isÄ«hap

__gopakhumo_ti ettha __pakhuma_nti sakalaá¹ƒ cakkhubhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ. taá¹
bahaladhÄ• tukaá¹ƒ \Ne III 273/ hoti, rattavacchakassa vippasannaá¹ƒ,
taá¹ƒmuhuttajÄ• tarattavacchasadisacakkhubhaá¹‡á¸• oti attho. aÃ±Ã±esaÃ±hi akkhibhaá¹‡
honti, hatthimÅ«sikakÄ• kÄ• dÄ«naá¹ƒ akkhisadisehi viniggatehi gambhÄ«rehipi akkhÄ«hi s
tathÄ• gatassa pana dhovitvÄ• majjitvÄ• á¹-hapitamaá¹‡iguá¸·ikÄ• viya mudusiniddhanÄ«
akkhÄ«ni.

__uá¹‡á¹‡Ä• _ti uá¹‡á¹‡alomaá¹ƒ. __bhamukantare_ti \Ee III 385/ dvinnaá¹ƒ bhamukÄ• na
nÄ• sikamatthakeyeva jÄ• tÄ• . uggantvÄ• pana nalÄ• á¹-amajjhajÄ• tÄ• . __odÄ• tÄ• _ti p

osadhitÄ• rakavaá¹‡á¹‡Ä• . __mudÅ«_ti sappimaá¹‡á¸• e osÄ• detvÄ• á¹-hapitasatavÄ• ra
__tÅ«lasannibhÄ• _ti simbalitÅ«lalatÄ• tÅ«lasamÄ• nÄ• , ayamassÄ• odÄ• tatÄ• ya upamÄ
gahetvÄ• Ä• kaá¸• á¸• hiyamÄ• nÄ• upaá¸• á¸• habÄ• huppamÄ• á¹‡Ä• hoti, vissaá¹-á¹-h
Ä• vaá¹-á¹-itvÄ• uddhaggÄ• hutvÄ• santiá¹-á¹-hati, suvaá¹‡á¹‡aphalakamajjhe á¹-hapitara
suvaá¹‡á¹‡aghaá¹-ato nikkhamamÄ• nÄ• khÄ«radhÄ• rÄ• viya aruá¹‡appabhÄ• raÃ±jite g
ca atimanoharÄ• ya siriyÄ• virocati.

__uá¹‡hÄ«sasÄ«so_ti idaá¹ƒ paripuá¹‡á¹‡analÄ• á¹-ataÃ±ceva paripuá¹‡á¹‡asÄ«sataÃ±cÄ
vuttaá¹ƒ. tathÄ• gatassa hi dakkhiá¹‡akaá¹‡á¹‡acÅ«á¸·ikato paá¹-á¹-hÄ• ya maá¹ƒsapaá¹-a
sakalaá¹ƒ nalÄ• á¹-aá¹ƒ chÄ• dayamÄ• naá¹ƒ pÅ«rayamÄ• naá¹ƒ gantvÄ• vÄ• makaá¹‡á¹‡
raÃ±Ã±o baddhauá¹‡hÄ«sapaá¹-á¹-o viya virocati. pacchimabhavikabodhisattÄ• naá¹ƒ kira i
viditvÄ• rÄ• jÅ«naá¹ƒ uá¹‡hÄ«sapaá¹-á¹-aá¹ƒ akaá¹ƒsu, ayaá¹ƒ tÄ• va eko attho. aÃ±Ã±e p
aparipuá¹‡á¹‡asÄ«sÄ• honti, keci \Ee III 386/ kappasÄ«sÄ• , keci phalasÄ«sÄ• , keci aá¹-á
tumbasÄ«sÄ• , keci pabbhÄ• rasÄ«sÄ• . tathÄ• gatassa pana Ä• raggena vaá¹-á¹-etvÄ• á¹
suparipuá¹‡á¹‡aá¹ƒ udakapupphuá¸·asadisaá¹ƒ sÄ«saá¹ƒ hoti. tattha purimanayena uá¹‡hÄ
265/ viyÄ• ti uá¹‡hÄ«sasÄ«so. dutiyanayena uá¹‡hÄ«saá¹ƒ viya sabbattha parimaá¹‡á¸• ala

imÄ• ni pana mahÄ• purisalakkhaá¹‡Ä• ni kammaá¹ƒ kammasarikkhakaá¹ƒ lakkhaá¹‡aá¹ƒ
cattÄ• ro koá¹-á¹-hÄ• se ekekasmiá¹ƒ lakkhaá¹‡e dassetvÄ• kathitÄ• ni sukathitÄ• ni honti.
lakkhaá¹‡asutte (DN III 200-202) vuttÄ• ni imÄ• ni kammÄ• dÄ«ni dassetvÄ• kathetabbÄ• n
vinicchituá¹ƒ asakkontena __sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya_
vaá¹‡á¹‡anÄ• ya vuttanayena gahetabbÄ• ni.

__imehi kho, bho, so bhavaá¹ƒ gotamo_ti, bho Ä• cariya, imehi dvattiá¹ƒsamahÄ• purisalak
gotamo samannÄ• gato devanagare samussitaratanavicittaá¹ƒ suvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya
sabbapÄ• liphullo pÄ• ricchattako viya selantaramhi supupphitasÄ• larukkho viya
tÄ• rÄ• gaá¹‡apaá¹-imaá¹‡á¸• itagaganatalamiva ca attano sirivibhavena lokaá¹ƒ Ä• lokaá¹ƒ
imatthampi dÄ«petvÄ• kiriyÄ• cÄ• raá¹ƒ Ä• cikkhituá¹ƒ __gacchanto kho panÄ• _tiÄ• dimÄ

<387> __dakkhiá¹‡enÄ• _ti buddhÄ• naÃ±hi á¹-hatvÄ• vÄ• nisÄ«ditvÄ• vÄ• nipajjitvÄ• v
abhinÄ«harantÄ• naá¹ƒ dakkhiá¹‡apÄ• dova purato hoti. satatapÄ• á¹-ihÄ• riyaá¹ƒ kiretaá¹ƒ
387/ __pÄ• daá¹ƒ uddharatÄ«_ti taá¹ƒ dakkhiá¹‡apÄ• daá¹ƒ na atidÅ«re á¹-hapessÄ• mÄ«t
abhihariyamÄ• ne dakkhiá¹‡apÄ• dena vÄ• mapÄ• do Ä• kaá¸• á¸• hiyamÄ• no gaccheyya,
gantuá¹ƒ na sakkuá¹‡eyya, Ä• sanneyeva patiá¹-á¹-haheyya, evaá¹ƒ sati padavicchedo nÄ•
pana pamÄ• á¹‡eneva uddhate vÄ• mapÄ• dopi pamÄ• á¹‡eneva uddhariyati, pamÄ• á¹‡en
pamÄ• á¹‡eyeva patiá¹-á¹-hÄ• ti. evamanena tathÄ• gatassa dakkhiá¹‡apÄ• dakiccaá¹ƒ vÄ•
vÄ• mapÄ• dakiccaá¹ƒ dakkhiá¹‡apÄ• dena niyamitanti veditabbaá¹ƒ.

__nÄ• tisÄ«gha_nti divÄ• vihÄ• rabhattatthÄ• ya gacchanto bhikkhu viya na atisÄ«ghaá¹ƒ
__nÄ• tisaá¹‡ika_nti yathÄ• pacchato Ä• gacchanto okÄ• saá¹ƒ na labhati, evaá¹ƒ na atisa
__adduvena adduva_nti jaá¹‡á¹‡ukena jaá¹‡á¹‡ukaá¹ƒ, __na_ \Be III 266/ __satthiá¹ƒ unnÄ
udake gacchanto viya na Å«ruá¹ƒ unnÄ• meti. __na onÄ• metÄ«_ti rukkhasÄ• khÄ• chedan
pacchato osakkÄ• peti. __na sannÄ• metÄ«_ti obaddhÄ• nÄ• baddhaá¹-á¹-hÄ• nehi pÄ• da
thaddhaá¹ƒ karoti. __na_ \Ee III 388/ __vinÄ• metÄ«_ti yantarÅ«pakaá¹ƒ kÄ«á¸·Ä• pento viy
cÄ• leti. __adharakÄ• yovÄ• _ti heá¹-á¹-himakÄ• yova iÃ±jati, uparimakÄ• yo nÄ• vÄ• ya á¹
viya niccalo hoti. dÅ«re á¹-hatvÄ• olokento hi buddhÄ• naá¹ƒ á¹-hitabhÄ• vaá¹ƒ vÄ• gaman
jÄ• nÄ• ti \Ne III 275/. __kÄ• yabalenÄ• _ti bÄ• hÄ• khipanto sarÄ«rato sedehi muccantehi
__sabbakÄ• yenevÄ• _ti gÄ«vaá¹ƒ aparivattetvÄ• rÄ• hulovÄ• de vuttanÄ• gÄ• palokitavas

__na uddha_ntiÄ• dÄ«su nakkhattÄ• ni gaá¹‡ento viya na uddhaá¹ƒ ulloketi, naá¹-á¹-haá¹ƒ
mÄ• sakaá¹ƒ vÄ• pariyesanto viya na adho oloketi, na hatthiassÄ• dayo passanto viya ito c
gacchati. __yugamatta_nti navavidatthimatte cakkhÅ«ni á¹-hapetvÄ• gacchanto yugamatta
bhagavÄ• pi yuge yutto sudantaÄ• jÄ• nÄ«yo viya ettakaá¹ƒ passanto gacchati. __tato cass
paraá¹ƒ na passatÄ«ti na vattabbo. na hi kuá¹-á¹-aá¹ƒ vÄ• kavÄ• á¹-aá¹ƒ vÄ• gaccho vÄ•
sakkoti, atha khvassa anÄ• varaá¹‡aÃ±Ä• á¹‡assa anekÄ• ni cakkavÄ• á¸·asahassÄ• ni ek
__antaraghara_nti heá¹-á¹-hÄ• mahÄ• sakuludÄ• yisutte indakhÄ«lato paá¹-á¹-hÄ• ya anta
gharaummÄ• rato paá¹-á¹-hÄ• ya veditabbaá¹ƒ. __na_ \Ee III 389/ __kÄ• ya_ntiÄ• di pakati
dassanatthaá¹ƒ vuttaá¹ƒ. daliddamanussÄ• naá¹ƒ nÄ«cagharakaá¹ƒ pavisantepi hi tathÄ• g
uggacchati, pathavÄ« vÄ• ogacchati, bhagavÄ• pana pakatigamaneneva gacchati. __nÄ•
parivattantena hi ekaá¹ƒ dve padavÄ• re piá¹-á¹-hibhÄ• gena gantvÄ• nisÄ«ditabbaá¹ƒ hoti
accÄ• sanne parivattantena ekaá¹ƒ dve padavÄ• re purato gantvÄ• nisÄ«ditabbaá¹ƒ hoti. ta
á¹-hitena purato vÄ• pacchato vÄ• agantvÄ• nisÄ«ditabbaá¹ƒ hoti, tattha parivattati.

__pÄ• á¹‡inÄ• _ti kaá¹-ivÄ• tÄ• bÄ• dhiko viya na Ä• sanaá¹ƒ hatthehi gahetvÄ• nisÄ«dati
kiÃ±ci kammaá¹ƒ katvÄ• kÄ«á¸·anto á¹-hitakova patati, yopi orimaá¹ƒ aá¹…gaá¹ƒ nissÄ• ya
yÄ• va pÄ• rimaá¹…gÄ• gacchati, pÄ• rimaá¹…gaá¹ƒ \Be III 267/ vÄ• nissÄ• ya nisinno tat
Ä• gacchati, sabbo so Ä• sane kÄ• yaá¹ƒ pakkhipati nÄ• ma. bhagavÄ• pana evaá¹ƒ akatv
olambakaá¹ƒ dhÄ• rento viya tÅ«lapicuá¹ƒ á¹-hapento viya saá¹‡ikaá¹ƒ nisÄ«dati. __hatthak
pattamukhavaá¹-á¹-iyaá¹ƒ udakabinduá¹-hapanaá¹ƒ makkhikabÄ«janiyÄ• paá¹‡á¹‡accheda
asaá¹ƒyatakaraá¹‡aá¹ƒ. __pÄ• dakukkucca_nti pÄ• dena bhÅ«mighaá¹ƒsanÄ• di asaá¹ƒyat

__na chambhatÄ«_ti na bhÄ• yati. __na kampatÄ«_ti na osÄ«dati. __na vedhatÄ«_ti na cal
__paritassatÄ«_ti bhayaparitassanÄ• yapi taá¹‡hÄ• paritassanÄ• yapi na paritassati. ekacc
dhammakathÄ• dÄ«naá¹ƒ atthÄ• ya \Ne III 276/ Ä• gantvÄ• manussesu vanditvÄ• á¹-hites
tesaá¹ƒ cittaá¹ƒ gaá¹‡hanto dhammaá¹ƒ vÄ• kathetuá¹ƒ, paÃ±haá¹ƒ vÄ• pucchito vissajjet
vÄ• kÄ• tuâ€™â€™ nti bhayaparitassanÄ• ya paritassati. ekacco ``manÄ• pÄ• nu kho me

manÄ• paá¹ƒ antarakhajjakaâ€™â€™ nti vÄ• taá¹‡hÄ• paritassanÄ• ya paritassati. tadubh
paritassati. __vivekÄ• vaá¹-á¹-o_ti viveke nibbÄ• ne Ä• vaá¹-á¹-amÄ• naso hutvÄ• . vivekav
vivekavattayutto hutvÄ• ti attho. vivekavattaá¹ƒ nÄ• ma katabhattakiccassa bhikkhuno divÄ•
samathavipassanÄ• vasena mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• pallaá¹…kaá¹ƒ Ä• bhu
nisinnassa hi iriyÄ• patho upasanto hoti.

__na pattaá¹ƒ unnÄ• metÄ«_tiÄ• dÄ«su ekacco pattamukhavaá¹-á¹-iyÄ• udakadÄ• naá¹ƒ
unnÄ• meti, eko pÄ• dapiá¹-á¹-hiyaá¹ƒ á¹-hapento viya onÄ• meti, eko baddhaá¹ƒ katvÄ• g
phandÄ• peti, evaá¹ƒ akatvÄ• ubhohi hatthehi gahetvÄ• Ä«sakaá¹ƒ nÄ• metvÄ• udakaá¹ƒ
__na samparivattaka_nti parivattetvÄ• paá¹-hamameva pattapiá¹-á¹-hiá¹ƒ na dhovati. __nÄ
nisinnÄ• sanato dÅ«re patati, na evaá¹ƒ chaá¸• á¸• eti. __nÄ• ccÄ• sanne_ti pÄ• damÅ«ley
__vicchaá¸• á¸• ayamÄ• no_ti \Ee III 391/ vikiranto, yathÄ• paá¹-iggÄ• hako temati, na evaá

__nÄ• tithoka_nti \Be III 268/ yathÄ• ekacco pÄ• piccho appicchataá¹ƒ dassento muá¹-á¹-h
na evaá¹ƒ. __atibahu_nti yÄ• panamattato atirekaá¹ƒ. __byaÃ±janamattÄ• yÄ• _ti byaÃ±jan
catuttho bhÄ• go. ekacco hi bhatte manÄ• pe bhattaá¹ƒ bahuá¹ƒ gaá¹‡hÄ• ti, byaÃ±jane ma
bahuá¹ƒ. satthÄ• pana tathÄ• na gaá¹‡hÄ• ti. __na ca byaÃ±janenÄ• _ti amanÄ• paÃ±hi b
bhattameva bhuÃ±janto, bhattaá¹ƒ vÄ• á¹-hapetvÄ• byaÃ±janameva khÄ• danto byaÃ±jan
nÄ• ma. satthÄ• ekantarikaá¹ƒ byaÃ±janaá¹ƒ gaá¹‡hÄ• ti, bhattampi byaÃ±janampi ekatova
__dvattikkhattu_nti tathÄ• gatassa hi puthujivhÄ• ya dantÄ• naá¹ƒ upanÄ«tabhojanaá¹ƒ dva
phuá¹-á¹-hamattameva saá¹‡hakaraá¹‡Ä«yapiá¹-á¹-havilepanaá¹ƒ viya hoti, tasmÄ• evamÄ
avasiá¹-á¹-hÄ• _ti pokkharapatte patitaudakabindu viya vinivattitvÄ• paragalameva yÄ• ti, ta
na hoti. __rasapaá¹-isaá¹ƒvedÄ«_ti madhuratittakadukÄ• dirasaá¹ƒ jÄ• nÄ• ti. buddhÄ• naÃ
dibbojÄ• pakkhittÄ• va hoti, tena nesaá¹ƒ sabbattheva raso pÄ• kaá¹-o hoti, rasagedho par

__aá¹-á¹-haá¹…gasamannÄ• gata_nti \Ee III 392/ ``neva davÄ• yÄ• â€™â€™ ti vuttehi aá¹
samannÄ• gataá¹ƒ. __visuddhimagge_ panassa \Ne III 277/ vinicchayo Ä• gatoti sabbÄ• sa
__hatthesu dhotesÅ«_ti satthÄ• kiá¹ƒ karoti? paá¹-hamaá¹ƒ pattassa gahaá¹‡aá¹-á¹-hÄ• na
pattaá¹ƒ gahetvÄ• sukhumajÄ• lahatthaá¹ƒ pesetvÄ• dve vÄ• re saÃ±cÄ• reti. ettÄ• vatÄ•
patitaudakaá¹ƒ viya vinivattitvÄ• gacchati. __na ca anatthiko_ti yathÄ• ekacco pattaá¹ƒ Ä•
patte udakaá¹ƒ na puÃ±chati, raje patante ajjhupekkhati, na evaá¹ƒ karoti. __na ca ativelÄ•
ekacco pamÄ• á¹‡Ä• tikkantaá¹ƒ Ä• rakkhaá¹ƒ á¹-hapeti, bhuÃ±jitvÄ• vÄ• patte udakaá¹ƒ
cÄ«varabhogantaraá¹ƒ pavesetvÄ• pattaá¹ƒ udarena akkamitvÄ• gaá¹‡hÄ• ti, na evaá¹ƒ k

__na ca anumodanassÄ• _ti yo hi bhuttamattova dÄ• rakesu bhattatthÄ• ya rodantesu chÄ
bhuÃ±jitvÄ• anÄ• gatesveva anumodanaá¹ƒ Ä• rabhati, tato sabbakammÄ• ni chaá¸• á¸• e
anÄ• gatÄ• va honti, ayaá¹ƒ kÄ• laá¹ƒ atinÄ• meti. yopi manussesu \Be III 269/ Ä• gantvÄ•
vanditvÄ• nisinnesu anumodanaá¹ƒ akatvÄ• va ``kathaá¹ƒ tissa, kathaá¹ƒ phussa, kathaá¹ƒ

kathaá¹ƒ phusse, kathaá¹ƒ sumane, kaccittha arogÄ• , sassaá¹ƒ sampannaâ€™â€™ ntiÄ•
kathaá¹ƒ samuá¹-á¹-hÄ• peti, ayaá¹ƒ anumodanassa kÄ• laá¹ƒ atinÄ• meti, manussÄ• naá¹
Ä• yÄ• citakÄ• le karonto nÄ• tinÄ• meti nÄ• ma, satthÄ• tathÄ• karoti.

__na taá¹ƒ bhatta_nti kiá¹ƒ bhattaá¹ƒ nÄ• metaá¹ƒ uttaá¹‡á¸• ulaá¹ƒ atikilinnantiÄ• dÄ«ni va
__na_ \Ee III 393/ __aÃ±Ã±aá¹ƒ bhatta_nti svÄ• tanÄ• ya vÄ• punadivasÄ• ya vÄ• bhattaá
anumodanaá¹ƒ karonto aÃ±Ã±aá¹ƒ bhattaá¹ƒ paá¹-ikaá¹…khati. yo vÄ• --- ``yÄ• va mÄ• tu
paccati, tÄ• va anumodanaá¹ƒ karissÄ• mi, atha me anumodanÄ• vasÄ• ne attano pakkabh
dassantÄ«â€™â€™ ti anumodanaá¹ƒ vaá¸• á¸• heti, ayampi paá¹-ikaá¹…khati nÄ• ma. satt
muccitukÄ• mo_ti ekacco hi paá¹-isaá¹ƒmuÃ±citvÄ• gacchati, vegena anubandhitabbo hoti.
gacchati, parisÄ• ya majjhe á¹-hitova gacchati. __accukkaá¹-á¹-ha_nti yo hi yÄ• va hanukaá
pÄ• rupati, tassa accukkaá¹-á¹-haá¹ƒ nÄ• ma hoti. yo yÄ• va gopphakÄ• otÄ• retvÄ• va pÄ
accukkaá¹-á¹-haá¹ƒ hoti. yopi ubhato ukkhipitvÄ• udaraá¹ƒ vivaritvÄ• yÄ• ti, tassapi accukk
yo ekaá¹ƒsaá¹ƒ katvÄ• thanaá¹ƒ vivaritvÄ• yÄ• ti, tassapi accukkaá¹-á¹-haá¹ƒ. satthÄ• taá

__allÄ«na_nti \Ne III 278/ yathÄ• aÃ±Ã±esaá¹ƒ sedena tintaá¹ƒ allÄ«yati, na evaá¹ƒ satthu
__apakaá¹-á¹-ha_nti khalisÄ• á¹-ako viya kÄ• yato muccitvÄ• pi na tiá¹-á¹-hati. __vÄ• to_ti v
uá¹-á¹-hahitvÄ• cÄ• letuá¹ƒ na sakkoti. __pÄ• damaá¹‡á¸• anÄ• nuyoga_nti iá¹-á¹-hakÄ• ya
pÄ• dasobhÄ• nuyogaá¹ƒ. __pakkhÄ• letvÄ• _ti pÄ• deneva pÄ• daá¹ƒ dhovitvÄ• . __so ne
na pubbenivÄ• sacetopariyaÃ±Ä• á¹‡Ä• naá¹ƒ atthitÄ• ya vadati, iriyÄ• pathasantataá¹ƒ pa
vadati. __dhamma_nti pariyattidhammaá¹ƒ. __na ussÄ• detÄ«_ti \Ee III 394/ kiá¹ƒ mahÄ• ra
mahÄ• kuá¹-umbikÄ• tiÄ• dÄ«ni vatvÄ• gehassitavasena na ussÄ• deti. __na apasÄ• detÄ
kathaá¹ƒ te vihÄ• ramaggo Ã±Ä• to? kiá¹ƒ bhayena nÄ• gacchasi? na hi bhikkhÅ« kiÃ±ci ac
bhÄ• yÄ«â€™â€™ ti \Be III 270/ vÄ• ``kiá¹ƒ tuyhaá¹ƒ evaá¹ƒ macchariyajÄ«vitaá¹ƒ nÄ• mÄ
vatvÄ• gehassitapemena na apasÄ• deti.

__vissaá¹-á¹-ho_ti siniddho apalibuddho. __viÃ±Ã±eyyo_ti viÃ±Ã±Ä• panÄ«yo pÄ• kaá¹-o,
cesa viÃ±Ã±eyyo hoti. __maÃ±jÅ«_ti madhuro. __savanÄ«yo_ti sotasukho, madhurattÄ• ye
__bindÅ«_ti sampiá¹‡á¸• ito. __avisÄ• rÄ«_ti avisaá¹-o, binduttÄ• yeva cesa avisÄ• rÄ« hoti
gambhÄ«rasamuá¹-á¹-hito. __ninnÄ• dÄ«_ti ninnÄ• davÄ• , gambhÄ«rattÄ• yeva cesa ninn
cakkavÄ• á¸·apariyantampi ekÄ• baddhaparisaá¹ƒ viÃ±Ã±Ä• peti. __bahiddhÄ• _ti aá¹…gul
na gacchati. tasmÄ• ? so evarÅ«po madhurassaro akÄ• raá¹‡Ä• mÄ• nassÄ«ti. iti bhagava
matthakeneva carati.

__avalokayamÄ• nÄ• _ti \Ee III 395/ sirasmiá¹ƒ aÃ±jaliá¹ƒ á¹-hapetvÄ• bhagavantaá¹ƒ olok
dassanavijahanaá¹-á¹-hÄ• ne vanditvÄ• gacchanti. __avijahitattÄ• _ti yo hi kathaá¹ƒ sutvÄ•
aÃ±Ã±aá¹ƒ diá¹-á¹-hasutÄ• dikaá¹ƒ kathaá¹ƒ kathento gacchati, esa sabhÄ• vena vijahati n

sutadhammakathÄ• ya vaá¹‡á¹‡aá¹ƒ kathentova gacchati, ayaá¹ƒ na vijahati nÄ• ma, evaá¹
pakkamanti. __gacchanta_nti rajjuyantavasena ratanasattubbedhaá¹ƒ suvaá¹‡á¹‡agghikaá¹
__addasÄ• ma á¹-hita_nti samussitakaÃ±canapabbataá¹ƒ viya á¹-hitaá¹ƒ __addasÄ• ma. ta
vitthÄ• retvÄ• guá¹‡e kathetuá¹ƒ asakkonto avasese guá¹‡e saá¹ƒkhipitvÄ• kalÄ• paá¹ƒ vi
ca katvÄ• vissajjento evamÄ• ha. ayamettha adhippÄ• yo --- mayÄ• kathitaguá¹‡ehi akath
mahÄ• pathavimahÄ• samuddÄ• dayo viya hi tassa bhoto anantÄ• appameyyÄ• guá¹‡Ä•

<390> __appaá¹-isaá¹ƒvidito_ti \Ne III 279/ aviÃ±Ã±Ä• taÄ• gamano. pabbajite upasaá¹…k
cÄ«varaparikammÄ• disamaye vÄ• ekaá¹ƒ nivÄ• setvÄ• sarÄ«rabhaÃ±janasamaye vÄ• u
paá¹-inivattitabbaá¹ƒ hoti, paá¹-isanthÄ• ramattampi na jÄ• yati. puretaraá¹ƒ pana okÄ• se k
divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• bhikkhu vivitte á¹-hÄ• ne nisÄ
passantÄ• dassanenapi \Be III 271/ pasÄ«danti, paá¹-isanthÄ• ro jÄ• yati, paÃ±habyÄ• kar
dhammakathÄ• vÄ• labbhati. tasmÄ• paá¹‡á¸• itÄ• okÄ• saá¹ƒ kÄ• renti. so ca nesaá¹ƒ a
etadahosi. __jiá¹‡á¹‡o vuá¸• á¸• ho_ti attano uggatabhÄ• vaá¹ƒ akathetvÄ• kasmÄ• evam
anuddayasampannÄ• honti, mahallakabhÄ• vaá¹ƒ Ã±atvÄ• sÄ«ghaá¹ƒ okÄ• saá¹ƒ karissa

<391> __oramiya okÄ• samakÄ• sÄ«_ti vegena uá¹-á¹-hÄ• ya dvidhÄ• bhijjitvÄ• okÄ• sar

__ye me_ti ye mayÄ• . __nÄ• rÄ«samÄ• nasavhayÄ• _ti nÄ• rÄ«samÄ• nanÄ• maá¹ƒ itthil
nÄ• rÄ«samÄ• nasavhayÄ• , itthiliá¹…gena vattabbÄ• ti vohÄ• rakusalatÄ• ya evaá¹ƒ vadat
puthulajivho. __ninnÄ• mayeta_nti nÄ«hara etaá¹ƒ.

<393> __kevalÄ«_ti sakalaguá¹‡asampanno.

<394> __paccabhÄ• sÄ«_ti ekappahÄ• rena pucchite aá¹-á¹-ha paÃ±he byÄ• karonto patia
vidati jÄ• nÄ• ti, yassa pubbenivÄ• so pÄ• kaá¹-o. __saggÄ• pÄ• yaÃ±ca passatÄ«_ti dibba
kathitaá¹ƒ. __jÄ• tikkhayaá¹ƒ_ \Ee III 397/ __patto_ti arahattaá¹ƒ patto. __ abhiÃ±Ã±Ä• vos
arahattaá¹ƒ abhijÄ• nitvÄ• vosito vosÄ• nappatto. __ munÄ«_ti arahattaÃ±Ä• á¹‡amoneyye

__visuddha_nti paá¹‡á¸• araá¹ƒ. __muttaá¹ƒ rÄ• gehÄ«_ti kilesarÄ• gehi muttaá¹ƒ. __pahÄ•
jÄ• tikkhayappattattÄ• pahÄ«najÄ• tiko, jÄ• tipahÄ• neneva pahÄ«namaraá¹‡o. __brahmac
brahmacariyassa kevalÄ« sakalabhÄ• vo, tena samannÄ• gato, sakalacatumaggabrahmaca
sabbadhammÄ• na_nti sabbesaá¹ƒ lokiyalokuttaradhammÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pÄ• raá¹
abhijÄ• nitvÄ• á¹-hitoti attho. __pÄ• ragÅ«_ti vÄ• ettÄ• vatÄ• pariÃ±Ã±Ä• pÄ• ragÅ« paÃ±
pahÄ• napÄ• ragÅ« sabbakilesÄ• naá¹ƒ \Ne III 280/, bhÄ• vanÄ• pÄ• ragÅ« catunnaá¹ƒ ma
sacchikiriyÄ• pÄ• ragÅ« nirodhassa, samÄ• pattipÄ• ragÅ« sabbasamÄ• pattÄ«nanti ayama
__sabbadhammÄ• na_nti iminÄ• abhiÃ±Ã±Ä• pÄ• ragÅ« vuttoti. __buddho tÄ• dÄ« pavucc
272/ Ä• kÄ• rehi pÄ• raá¹ƒ gato sabbÄ• kÄ• rena catunnaá¹ƒ saccÄ• naá¹ƒ buddhattÄ• bu

kiá¹ƒ pana ettÄ• vatÄ• sabbe paÃ±hÄ• vissajjitÄ• hontÄ«ti? Ä• ma vissajjitÄ• , cittaá¹ƒ vis
muttaá¹ƒ rÄ• gehÄ«ti iminÄ• tÄ• va bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡oti paá¹-hamapaÃ±ho
iminÄ• vedehi gatattÄ• vedagÅ«ti dutiyapaÃ±ho vissajjito hoti. pubbenivÄ• santiÄ• dÄ«hi i
vijjÄ• naá¹ƒ \Ee III 398/ atthitÄ• ya tevijjoti tatiyapaÃ±ho vissajjito hoti. muttaá¹ƒ rÄ• gehi sab
iminÄ• va nissaá¹-attÄ• pÄ• padhammÄ• naá¹ƒ sottiyoti catutthapaÃ±ho vissajjito hoti. jÄ• t
iminÄ• pana arahattasseva vuttattÄ• paÃ±camapaÃ±ho vissajjito hoti. vositoti ca brahmaca
imehi chaá¹-á¹-hapaÃ±ho vissajjito hoti. abhiÃ±Ã±Ä• vosito munÄ«ti iminÄ• sattamapaÃ±h
pÄ• ragÅ« sabbadhammÄ• naá¹ƒ, buddho tÄ• dÄ« pavuccatÄ«ti iminÄ• aá¹-á¹-hamapaÃ±h

<395> __dÄ• nakatha_ntiÄ• dÄ«ni heá¹-á¹-hÄ• sutte vitthÄ• ritÄ• neva. __paccapÄ• dÄ«_
__dhammassÄ• nudhamma_nti imasmiá¹ƒ sutte dhammo nÄ• ma arahattamaggo, anudhan
tÄ«á¹‡i ca sÄ• maÃ±Ã±aphalÄ• ni, tÄ• ni paá¹-ipÄ• á¹-iyÄ• paá¹-ilabhÄ«ti attho. __na ca m
dhammÄ• dhikaraá¹‡aá¹ƒ vihesesÄ«_ti maÃ±ca dhammakÄ• raá¹‡Ä• na kilamesi, na puna
hoti. sesaá¹ƒ sabbattha uttÄ• nameva. __tattha parinibbÄ• yÄ«_ti pana padena desanÄ• ya
gahitanti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

brahmÄ• yusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. selasuttavaá¹‡á¹‡anÄ•

<396> __evaá¹ƒ_ \Ne III 281/ __me suta_nti selasuttaá¹ƒ. tattha __aá¹…guttarÄ• pesÅ«_tiA
vitthÄ• ritameva. __aá¸• á¸• hateá¸·asehÄ«_ti aá¸• á¸• hena teá¸·asehi, dvÄ• dasahi \Be III 2
paÃ±Ã±Ä• sÄ• ya ca bhikkhÅ«hi saddhinti vuttaá¹ƒ hoti. te pana sÄ• vakasannipÄ• te sanni
ehibhikkhupabbajjÄ• ya pabbajitÄ• khÄ«á¹‡Ä• savÄ• . __keá¹‡iyo_ti tassa nÄ• maá¹ƒ, __ja
brÄ• hmaá¹‡amahÄ• sÄ• lo, dhanarakkhaá¹‡atthÄ• ya pana tÄ• pasapabbajjaá¹ƒ samÄ• dÄ
datvÄ• bhÅ«mibhÄ• gaá¹ƒ gahetvÄ• tattha assamaá¹ƒ kÄ• retvÄ• vasati paÃ±cahi sakaá¹
payojetvÄ• kulasahassassa nissayo hutvÄ• , assamepi cassa eko tÄ• larukkho divase divas
sovaá¹‡á¹‡amayaá¹ƒ tÄ• laphalaá¹ƒ muÃ±catÄ«ti vadanti. so divÄ• kÄ• sÄ• yÄ• ni dhÄ• re
rattiá¹ƒ kÄ• masampattiá¹ƒ anubhavati. __dhammiyÄ• kathÄ• yÄ• _ti pÄ• nakÄ• nisaá¹ƒsap
kathÄ• ya. ayaÃ±hi keá¹‡iyo tucchahattho bhagavato dassanÄ• ya gantuá¹ƒ lajjÄ• yamÄ• n
viratÄ• nampi pÄ• nakaá¹ƒ kappatÄ«â€™â€™ ti cintetvÄ• susaá¹…khatabadarapÄ• naá¹ƒ
gÄ• hÄ• petvÄ• agamÄ• si. evaá¹ƒ gatabhÄ• vo cassa --- ``atha kho keá¹‡iyassa jaá¹-ilassa
ahaá¹ƒ samaá¹‡assa gotamassa harÄ• peyyaâ€™â€™ nti bhesajjakkhandhake (Vin I 300)

__dutiyampi kho bhagavÄ• _ti kasmÄ• punappunaá¹ƒ paá¹-ikkhipi? titthiyÄ• naá¹ƒ paá¹-ikk

akÄ• raá¹‡ametaá¹ƒ, natthi buddhÄ• naá¹ƒ paccayahetu evarÅ«paá¹ƒ kohaÃ±Ã±aá¹ƒ. ayaá
bhikkhusatÄ• ni disvÄ• ettakÄ• naá¹ƒyeva \Ee III 400/ bhikkhaá¹ƒ paá¹-iyÄ• dessati, sveva
saddhiá¹ƒ pabbajissati. ayuttaá¹ƒ kho pana navake aÃ±Ã±ato pesetvÄ• imeheva saddhiá¹ƒ
aÃ±Ã±ato pesetvÄ• navakehi saddhiá¹ƒ gantuá¹ƒ. athÄ• pi sabbe gahetvÄ• gamissÄ• mi,
tato bhikkhÅ«su piá¹‡á¸• Ä• ya carantesu manussÄ• ujjhÄ• yissanti --- ``cirassÄ• pi keá¹‡iy
nimantetvÄ• yÄ• panamattaá¹ƒ dÄ• tuá¹ƒ nÄ• sakkhÄ«â€™â€™ ti, sayampi vippaá¹-isÄ• r
pana kate ``samaá¹‡o gotamo punappunaá¹ƒ `tvaÃ±ca brÄ• hmaá¹‡esu abhippasannoâ€™
brÄ• hmaá¹‡Ä• naá¹ƒ nÄ• maá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti cintetvÄ• brÄ• hmaá¹‡epi nima
brÄ• hmaá¹‡e pÄ• á¹-iyekkaá¹ƒ nimantessati \Be III 274/, te tena nimantitÄ• bhikkhÅ« hutv
evamassa saddhÄ• anurakkhitÄ• bhavissatÄ«ti punappunaá¹ƒ paá¹-ikkhipi. __kiÃ±cÄ• pi k
dÄ«peti, --- ``bho gotama, kiá¹ƒ jÄ• taá¹ƒ yadi ahaá¹ƒ brÄ• hmaá¹‡esu abhippasanno, adhiv
ahaá¹ƒ brÄ• hmaá¹‡Ä• nampi dÄ• tuá¹ƒ sakkomi tumhÄ• kampÄ«â€™â€™ ti.

__kÄ• yaveyyÄ• vaá¹-ika_nti kÄ• yaveyyÄ• vaccaá¹ƒ. __maá¹‡á¸• alamÄ• á¸·a_nti dussam

<397> __Ä• vÄ• ho_ti kaÃ±Ã±Ä• gahaá¹‡aá¹ƒ. __vivÄ• ho_ti kaÃ±Ã±Ä• dÄ• naá¹ƒ. __so n
nimantito. atha brÄ• hmaá¹‡o paripakkopanissayattÄ• buddhasaddaá¹ƒ sutvÄ• va amatene
Ä• vikaronto __buddhoti_ \Ee III 401/, __bho keá¹‡iya, vadesÄ«_ti Ä• ha. keá¹‡iyo yathÄ• b
__buddhoti, bho sela, vadÄ• mÄ«_ti Ä• ha. tato naá¹ƒ punapi daá¸·hÄ«karaá¹‡atthaá¹ƒ puc
Ä• rocesi.

<398> athassa kappasatasahassehipi buddhasaddasseva dullabhabhÄ• vaá¹ƒ sampassato
``ghosopi khoâ€™â€™ tiÄ• di ahosi. __nÄ«lavanarÄ• jÄ«_ti nÄ«lavaá¹‡á¹‡arukkhapanti. __
padappamÄ• á¹‡e padaá¹ƒ. accÄ• sanne hi atidÅ«re vÄ• pÄ• de nikkhipamÄ• ne saddo uá
paá¹-isedhento evamÄ• ha. __sÄ«hÄ• va ekacarÄ• _ti gaá¹‡avÄ• sÄ« sÄ«ho sÄ«hapotakÄ
Ä• pajjati, ekacaro appamatto hoti. iti appamÄ• davihÄ• raá¹ƒ dassento ekacarasÄ«hena op
bhonto_ti Ä• cÄ• raá¹ƒ sikkhÄ• pento Ä• ha. ayaÃ±hettha adhippÄ• yo --- sace tumhe kathÄ
kathÄ• ya antare kathaá¹ƒ pavesessatha, ``antevÄ• sike sikkhÄ• petuá¹ƒ nÄ• sakkhÄ«â€™
uppajjissati, tasmÄ• okÄ• saá¹ƒ passitvÄ• manteyyÄ• thÄ• ti. __no ca kho naá¹ƒ jÄ• nÄ• n
caturÄ• sÄ«tisahassattherapabbajitaparivÄ• ro satta mÄ• sÄ• ni bodhisattacÄ• rikaá¹ƒ cari,
ahosi. amhÄ• kampi bodhisatto chabbassÄ• ni bodhisattacÄ• rikaá¹ƒ cari. evaá¹ƒ paripuá¹‡
\Ee III 402/ samannÄ• gatÄ• pi buddhÄ• na honti. tasmÄ• brÄ• hmaá¹‡o ``no ca kho naá¹ƒ

<399> __paripuá¹‡á¹‡akÄ• yo_ti \Ne III 283/ \Be III 275/ lakkhaá¹‡ehi paripuá¹‡á¹‡atÄ• ya
paripuá¹‡á¹‡asarÄ«ro. __surucÄ«_ti sundarasarÄ«rappabho. __sujÄ• to_ti Ä• rohapariá¹‡Ä
saá¹‡á¹-hÄ• nasampattiyÄ• ca sunibbatto. __cÄ• rudassano_ti sucirampi passantÄ• naá¹ƒ
manoharadassano. __suvaá¹‡á¹‡avaá¹‡á¹‡o_ti suvaá¹‡á¹‡asadisavaá¹‡á¹‡o. __susukkadÄ
sukkadÄ• á¹-ho. __mahÄ• purisalakkhaá¹‡Ä• _ti paá¹-hamaá¹ƒ vuttabyaÃ±janÄ• neva vaca

idÄ• ni tesu lakkhaá¹‡esu attano cittarucitÄ• ni gahetvÄ• thomento __pasannanetto_tiÄ• d
paÃ±cavaá¹‡á¹‡apasÄ• dasampattiyÄ• __pasannanetto, _ puá¹‡á¹‡acandasadisamukhatÄ
Ä• rohapariá¹‡Ä• hasampattiyÄ• __brahÄ• , _ brahmujugattatÄ• ya __uju, _ jutimantatÄ• y
cettha pubbe vuttaá¹ƒ, taá¹ƒ ``majjhe samaá¹‡asaá¹…ghassÄ• â€™â€™ ti iminÄ• pariyÄ•
vuttaá¹ƒ. ediso hi evaá¹ƒ virocati. uttaragÄ• thÄ• yapi eseva nayo. __uttamavaá¹‡á¹‡Ä«no_
uttamavaá¹‡á¹‡asampannassa. __rathesabho_ti uttamasÄ• rathi. __jambusaá¹‡á¸• assÄ• _
issariyaá¹ƒ \Ee III 403/ issaro hoti.

__khattiyÄ• _ti jÄ• tikhattiyÄ• . __bhogÄ«_ti bhogiyÄ• . __rÄ• jÄ• no_ti ye keci rajjaá¹ƒ kÄ•
__rÄ• jÄ• bhirÄ• jÄ• _ti rÄ• jÅ«naá¹ƒ pÅ«janÄ«yo, adhirÄ• jÄ• hutvÄ• , cakkavattÄ«ti adhip
manussÄ• dhipati paramissaro hutvÄ• .

evaá¹ƒ vutte bhagavÄ• --- ``ye te bhavanti arahanto sammÄ• sambuddhÄ• , te sakavaá¹‡á
attÄ• naá¹ƒ pÄ• tukarontÄ«â€™â€™ ti imaá¹ƒ selassa manorathaá¹ƒ pÅ«rento __rÄ• jÄ• ha
tatrÄ• yamadhippÄ• yo --- yaá¹ƒ maá¹ƒ tvaá¹ƒ sela ``rÄ• jÄ• arahasi bhavituâ€™â€™ nti yÄ
hoti __rÄ• jÄ• hamasmi_. sati ca rÄ• jatte yathÄ• aÃ±Ã±o rÄ• jÄ• yojanasataá¹ƒ vÄ• anus
vÄ• , cakkavattÄ« hutvÄ• pi catudÄ«papariyantamattaá¹ƒ vÄ• , nÄ• hamevaá¹ƒ paricchinna
__dhammarÄ• jÄ• anuttaro_ bhavaggato avÄ«cipariyantaá¹ƒ katvÄ• tiriyaá¹ƒ appamÄ• á¹‡
yÄ• vatÄ• \Be III 276/ hi apadadvipadÄ• dibhedÄ• sattÄ• , ahaá¹ƒ tesaá¹ƒ aggo. na hi me
... vimuttiÃ±Ä• á¹‡adassanena vÄ• paá¹-ibhÄ• go atthi, svÄ• haá¹ƒ evaá¹ƒ dhammarÄ• jÄ•
catusatipaá¹-á¹-hÄ• nÄ• dibhedena __dhammena cakkaá¹ƒ vattemi_. idaá¹ƒ pajahatha, idaá
viharathÄ• ti Ä• á¹‡Ä• cakkaá¹ƒ, idaá¹ƒ kho pana, bhikkhave, dukkhaá¹ƒ ariyasaccantiÄ• di
III 284/ dhammacakkameva vÄ• . __cakkaá¹ƒ appaá¹-ivattiya_nti \Ee III 404/ yaá¹ƒ cakkaá¹ƒ
hoti samaá¹‡ena vÄ• ... pe ... kenaci vÄ• lokasminti.

evaá¹ƒ attÄ• naá¹ƒ Ä• vikarontaá¹ƒ bhagavantaá¹ƒ disvÄ• pÄ«tisomanassajÄ• to selo pun
__sambuddho paá¹-ijÄ• nÄ• sÄ«_ti gÄ• thÄ• dvayamÄ• ha. tattha __ko nu senÄ• patÄ«_ti n
pavattitassa cakkassa anupavattako senÄ• pati ko nÅ«ti pucchi.

tena ca samayena bhagavato dakkhiá¹‡apasse Ä• yasmÄ• sÄ• riputto nisinno hoti suvaá¹‡
sobhamÄ• no, taá¹ƒ dassento bhagavÄ• __mayÄ• pavattita_nti gÄ• thamÄ• ha. tattha __a
tathÄ• gataá¹ƒ hetuá¹ƒ anujÄ• to, tathÄ• gatena hetunÄ• jÄ• toti attho. apica avajÄ• to anu
vuttÄ• . tesu avajÄ• to dussÄ«lo, so tathÄ• gatassa putto nÄ• ma na hoti. atijÄ• to nÄ• ma p
tÄ• disopi tathÄ• gatassa putto natthi. tathÄ• gatassa pana eko anujÄ• tova putto hoti, taá¹ƒ

evaá¹ƒ ``ko nu senÄ• patÄ«â€™â€™ ti paÃ±haá¹ƒ byÄ• karitvÄ• yaá¹ƒ selo Ä• ha ``samb
ti, tatra naá¹ƒ nikkaá¹…khaá¹ƒ kÄ• tukÄ• mo ``nÄ• haá¹ƒ paá¹-iÃ±Ã±Ä• matteneva paá¹-ijÄ•

kÄ• raá¹‡ena buddhoâ€™â€™ ti Ã±Ä• petuá¹ƒ __abhiÃ±Ã±eyya_nti gÄ• thamÄ• ha. tatra _
vimutti ca. __bhÄ• vetabbaá¹ƒ_ maggasaccaá¹ƒ. __pahÄ• tabbaá¹ƒ_ samudayasaccaá¹ƒ. h
phalasiddhito tesaá¹ƒ phalÄ• ni nirodhasaccadukkhasaccÄ• nipi vuttÄ• neva honti. evaá¹ƒ s
sacchikataá¹ƒ pariÃ±Ã±Ä• tabbaá¹ƒ pariÃ±Ã±Ä• tanti idampettha saá¹…gahitanti catusacca
vimuttiÃ±ca \Ee III 405/ dassento ``bujjhitabbaá¹ƒ bujjhitvÄ• buddho jÄ• tosmÄ«â€™â€™ ti
buddhabhÄ• vaá¹ƒ sÄ• dheti.

evaá¹ƒ \Be III 277/ nippariyÄ• yena attÄ• naá¹ƒ Ä• vikatvÄ• attani kaá¹…khÄ• vitaraá¹‡atth
aticÄ• riyamÄ• no __vinayassÅ«_ti gÄ• thattayamÄ• ha. tattha __sallakatto_ti rÄ• gÄ• disal
yathÄ• bÄ• hiravejjena vÅ«pasamitarogo imasmiÃ±Ã±evattabhÄ• ve kuppati, na evaá¹ƒ. m
285/ pana rogassa bhavantarepi uppatti natthi, tasmÄ• ahaá¹ƒ anuttaroti attho. __brahmab
seá¹-á¹-habhÅ«to. __atitulo_ti tulaá¹ƒ atÄ«to, nirupamoti attho. __mÄ• rasenappamaddano_
senÄ• ti evaá¹ƒ Ä• gatÄ• ya mÄ• rasenÄ• ya pamaddano. __sabbÄ• mitte_ti
khandhakilesÄ• bhisaá¹…khÄ• ramaccudevaputtamÄ• rasaá¹…khÄ• te sabbapaccatthike. _
vattetvÄ• . __akutobhayo_ti kutoci abhayo.

evaá¹ƒ vutte selo brÄ• hmaá¹‡o tÄ• vadeva bhagavati saÃ±jÄ• tapasÄ• do pabbajjÄ• pekk
gÄ• thattayamÄ• ha. tattha __kaá¹‡hÄ• bhijÄ• tiko_ti caá¹‡á¸• Ä• lÄ• dinÄ«cakule jÄ• to. ta
pabbajjÄ• pekkhÄ• hutvÄ• __evaÃ±ce ruccati, bhoto_ti gÄ• thamÄ• haá¹ƒsu. atha selo tes
tuá¹-á¹-hacitto te ca dassento pabbajjaá¹ƒ yÄ• canto __ ``brÄ• hmaá¹‡Ä• â€™â€™ _ti gÄ• t

tato \Ee III 406/ bhagavÄ• yasmÄ• selo atÄ«te padumuttarassa bhagavato sÄ• sane tesa
purisasatÄ• naá¹ƒ gaá¹‡aseá¹-á¹-ho hutvÄ• tehi saddhiá¹ƒ pariveá¹‡aá¹ƒ kÄ• retvÄ• dÄ• n
tena kammena devamanussasampattiá¹ƒ anubhavamÄ• no pacchime bhave tesaá¹ƒyeva Ä
tesaá¹ƒ kammaá¹ƒ vimuttiparipÄ• kÄ• ya paripakkaá¹ƒ ehibhikkhubhÄ• vassa ca upanissay
sabbeva ehibhikkhupabbajjaá¹ƒ pabbÄ• jento __svÄ• kkhÄ• ta_nti gÄ• thamÄ• ha. tattha __
daá¹-á¹-habbaá¹ƒ paccakkhaá¹ƒ. __akÄ• lika_nti maggÄ• nantaraphaluppattiyÄ• na kÄ• lan
__yattha amoghÄ• _ti yasmiá¹ƒ maggabrahmacariye appamattassa sikkhattayapÅ«raá¹‡en
hoti, saphalÄ• ti attho. evaÃ±ca vatvÄ• ``etha bhikkhavoâ€™â€™ ti bhagavÄ• avoca. te sa
hutvÄ• Ä• kÄ• senÄ• gantvÄ• vassasatikattherÄ• viya suvinÄ«tÄ• bhagavantaá¹ƒ abhivÄ
ehibhikkhubhÄ• vaá¹ƒ sandhÄ• ya ``alattha kho seloâ€™â€™ tiÄ• di vuttaá¹ƒ.

<400> __imÄ• hÄ«_ti \Be III 278/ imÄ• hi keá¹‡iyassa cittÄ• nukÅ«lÄ• hi gÄ• thÄ• hi. tattha
brÄ• hmaá¹‡Ä• naá¹ƒ yaÃ±Ã±Ä• bhÄ• vato ``aggihuttamukhÄ• yaÃ±Ã±Ä• â€™â€™ ti vutta
aggijuhanappadhÄ• nÄ• ti attho. vede sajjhÄ• yantehi paá¹-hamaá¹ƒ sajjhÄ• yitabbato, sÄ•
mukhaâ€™â€™ nti vutto. manussÄ• naá¹ƒ \Ee III 407/ seá¹-á¹-hato rÄ• jÄ• ``mukhaâ€™â€
Ä• dhÄ• rato paá¹-isaraá¹‡ato ca sÄ• garo ``mukhaâ€™â€™ nti vutto. candayogavasena ``
rohiá¹‡Ä«â€™â€™ ti saÃ±Ã±Ä• á¹‡ato \Ne III 286/ Ä• lokakaraá¹‡ato sommabhÄ• vato ca

candoâ€™â€™ ti vuttaá¹ƒ. tapantÄ• naá¹ƒ aggattÄ• Ä• dicco ``tapataá¹ƒ mukhaâ€™â€™ n
pana aggattÄ• visesena tasmiá¹ƒ samaye buddhappamukhaá¹ƒ saá¹…ghaá¹ƒ sandhÄ• ya
Ä• kaá¹…khamÄ• nÄ• naá¹ƒ, saá¹…gho eva yajataá¹ƒ mukhaâ€™â€™ nti vuttaá¹ƒ. tena sa
dasseti.

yaá¹ƒ taá¹ƒ __saraá¹‡a_nti aÃ±Ã±aá¹ƒ byÄ• karaá¹‡agÄ• thamÄ• ha. tassattho --- paÃ±ca
bhagavÄ• yasmÄ• mayaá¹ƒ ito aá¹-á¹-hame divase taá¹ƒ saraá¹‡aá¹ƒ Ä• gatamhÄ• , tasm
anuttarena damathena dantÄ• mhÄ• , aho te saraá¹‡assa Ä• nubhÄ• voti.

tato paraá¹ƒ bhagavantaá¹ƒ dvÄ«hi gÄ• thÄ• hi thometvÄ• tatiyÄ• ya vandanaá¹ƒ yÄ• can
ime_tiÄ• dimÄ• hÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

selasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. assalÄ• yanasuttavaá¹‡á¹‡anÄ•

<401> __evaá¹ƒ_ \Ne III 287/ \Ee III 408/ __me sutanti assalÄ• yanasuttaá¹ƒ. tattha nÄ• nÄ
aá¹…gamagadhÄ• dÄ«hi nÄ• nappakÄ• rehi verajjehi Ä• gatÄ• naá¹ƒ, tesu vÄ• raá¹-á¹-hes
attho. __ kenacidevÄ• _ti yaÃ±Ã±upÄ• sanÄ• dinÄ• aniyamitakiccena. __cÄ• tuvaá¹‡á¹‡i_n
catuvaá¹‡á¹‡asÄ• dhÄ• raá¹‡aá¹ƒ. mayaá¹ƒ pana nhÄ• nasuddhiyÄ• bhÄ• vanÄ• suddhiyÄ
vadÄ• ma, ayuttampi samaá¹‡o gotamo karotÄ«ti maÃ±Ã±amÄ• nÄ• evaá¹ƒ cintayiá¹ƒsu. _

__dhammavÄ• dÄ«_ti \Be III 279/ sabhÄ• vavÄ• dÄ«. __duppaá¹-imantiyÄ• _ti amhÄ• dise
paá¹-imantitabbÄ• honti. dhammavÄ• dino nÄ• ma parÄ• jayo na sakkÄ• kÄ• tunti dasseti.
pabbajjÄ• vidhÄ• naá¹ƒ, tayo vede uggahetvÄ• sabbapacchÄ• pabbajantÄ• yehi mantehi
mante pariharanti, yaá¹ƒ vÄ• Ä• cÄ• raá¹ƒ Ä• caranti, taá¹ƒ sabbaá¹ƒ bhotÄ• caritaá¹ƒ sikk
tuyhaá¹ƒ parÄ• jayo natthi, jayova bhavissatÄ«ti maÃ±Ã±antÄ• evamÄ• haá¹ƒsu.

<402> __dissanti kho panÄ• _tiÄ• di tesaá¹ƒ laddhibhindanatthaá¹ƒ vuttaá¹ƒ. tattha __brÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ puttapaá¹-ilÄ• bhatthÄ• ya Ä• vÄ• havivÄ• havasena kulÄ• Ä• nÄ«tÄ
409/. tÄ• kho panetÄ• aparena samayena __utuniyopi_ honti, saÃ±jÄ• tapupphÄ• ti attho.
saÃ±jÄ• tagabbhÄ• . __vijÄ• yamÄ• nÄ• _ti puttadhÄ«taro janayamÄ• nÄ• . __pÄ• yamÄ• n
pÄ• yantiyo. __yonijÄ• va samÄ• nÄ• _ti brÄ• hmaá¹‡Ä«naá¹ƒ passÄ• vamaggena jÄ• tÄ•
evaá¹ƒ vadanti. kathaá¹ƒ? __brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•
nesaá¹ƒ saccavacanaá¹ƒ siyÄ• , brÄ• hmaá¹‡Ä«naá¹ƒ kucchi mahÄ• brahmuno uro bhavey
passÄ• vamaggo mahÄ• brahmuno mukhaá¹ƒ bhaveyya, ettÄ• vatÄ• ``mayaá¹ƒ mahÄ• bra

nikkhantÄ• â€™â€™ ti vattuá¹ƒ mÄ• labhantÅ«ti ayaá¹ƒ mukhato jÄ• tacchedakavÄ• do vu

<403> __ayyo hutvÄ• dÄ• so hoti, dÄ• so hutvÄ• ayyo hotÄ«_ti brÄ• hmaá¹‡o sabhariyo v
payojento yonakaraá¹-á¹-haá¹ƒ vÄ• kambojaraá¹-á¹-haá¹ƒ vÄ• gantvÄ• kÄ• laá¹ƒ karoti, ta
putte asati brÄ• hmaá¹‡Ä« dÄ• sena vÄ• kammakarena vÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ ka
so puriso dÄ• sova hoti, tassa jÄ• tadÄ• rako pana dÄ• yajjasÄ• miko hoti. mÄ• tito suddho
vaá¹‡ijjaá¹ƒ payojento majjhimapadesaá¹ƒ gantvÄ• brÄ• hmaá¹‡adÄ• rikaá¹ƒ gahetvÄ• tas
paá¹-ilabhati, sopi mÄ• titova suddho hoti pitito asuddho. evaá¹ƒ brÄ• hmaá¹‡asamayasmiÃ
hotÄ«ti dassanatthametaá¹ƒ vuttaá¹ƒ. __kiá¹ƒ_ \Ee III 410/ __balaá¹ƒ, ko assÄ• so_ti yattha
dÄ• sÄ• hontÄ• sabbeva dÄ• sÄ• hotha, ayyÄ• hontÄ• sabbeva ayyÄ• hotha, ettha vo k
brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡oti vadathÄ• ti dÄ«peti.

<404> __khattiyova nu kho_tiÄ• dayo suttacchedakavÄ• dÄ• nÄ• ma honti.

<408> idÄ• ni cÄ• tuvaá¹‡á¹‡isuddhiá¹ƒ dassento __idha rÄ• jÄ• _tiÄ• dimÄ• ha. __sÄ• pÄ
pivanadoá¹‡iyÄ• . __aggikaraá¹‡Ä«ya_nti sÄ«tavinodanaandhakÄ• ravidhamanabhattapaca
assalÄ• yanÄ• _ti ettha sabbasmiá¹ƒ aggikiccaá¹ƒ karonte.

<409> idÄ• ni yadetaá¹ƒ brÄ• hmaá¹‡Ä• cÄ• tuvaá¹‡á¹‡isuddhÄ«ti vadanti, ettha cÄ• tuva
paÃ±camo hi pÄ• dasikavaá¹‡á¹‡opi atthÄ«ti saá¹ƒkhittena tesaá¹ƒ vÄ• de dosadassanatth
khattiyakumÄ• ro_tiÄ• dimÄ• ha. tatra __amutra ca panesÄ• na_nti amusmiÃ±ca pana purin
mÄ• á¹‡avakÄ• naá¹ƒ kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ na passÄ• mÄ«ti vadati. nÄ• nÄ• karaá¹‡
khattiyakumÄ• rassa hi brÄ• hmaá¹‡akaÃ±Ã±Ä• ya uppanno khattiyapÄ• dasiko nÄ• ma, ita
ete hÄ«najÄ• timÄ• á¹‡avakÄ• .

evaá¹ƒ paÃ±camassa vaá¹‡á¹‡assa atthitÄ• ya cÄ• tuvaá¹‡á¹‡isuddhÄ«ti etesaá¹ƒ vÄ• de
puna cÄ• tuvaá¹‡á¹‡isuddhiyaá¹ƒ ovadanto __taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«_tiÄ• dimÄ• ha. tatth
matakabhatte. __thÄ• lipÄ• ke_ti paá¹‡á¹‡Ä• kÄ• rabhatte. __yaÃ±Ã±e_ti yaÃ±Ã±abhatte. _
katabhatte. __kiá¹ƒ hÄ«_ti kiá¹ƒ mahapphalaá¹ƒ bhavissati, no bhavissatÄ«ti dÄ«peti.

<410> __bhÅ«tapubba_nti \Ne III 289/ assalÄ• yana pubbe mayi jÄ• tiyÄ• hÄ«natare tumh
samÄ• nÄ• pi mayÄ• jÄ• tivÄ• de paÃ±haá¹ƒ puá¹-á¹-hÄ• sampÄ• detuá¹ƒ na sakkhittha, i
mayÄ• seá¹-á¹-hatarena buddhÄ• naá¹ƒ sake jÄ• tivÄ• dapaÃ±haá¹ƒ puá¹-á¹-hÄ• kiá¹ƒ sa
kÄ• tabbÄ• ti mÄ• á¹‡avaá¹ƒ upatthambhento imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __asito_ti
III 281/ tassa nÄ• maá¹ƒ, ayameva bhagavÄ• tena samayena. __paá¹-aliyo_ti gaá¹‡aá¹…g
__patthaá¹‡á¸• ile_ti paá¹‡á¹‡asÄ• lapariveá¹‡e. __ko nu kho_ti kahaá¹ƒ nu kho. __gÄ• ma
gÄ• madÄ• rakarÅ«po viya. __so khvÄ• haá¹ƒ, bho, homÄ«_ti so ahaá¹ƒ, bho, asitadevalo
mahÄ• satto koá¹‡á¸• adamako hutvÄ• vicarati. __abhivÄ• detuá¹ƒ upakkamiá¹ƒsÅ«_ti van

akaá¹ƒsu. tato paá¹-á¹-hÄ• ya ca vassasatikatÄ• pasopi tadahujÄ• taá¹ƒ brÄ• hmaá¹‡akum
koá¹‡á¸• ito hoti.

<411> __janikÄ• _ \Ee III 412/__ mÄ• tÄ• _ti yÄ• ya tumhe janitÄ• , sÄ• vo janikÄ• mÄ• t
janikÄ• ya mÄ• tu. __ yo janako_ti yo janako pitÄ• . ``yo janiko pitÄ• tevaâ€™â€™ vÄ• pÄ•

__asitenÄ• _ti paÃ±cÄ• bhiÃ±Ã±ena asitena devalena isinÄ• imaá¹ƒ gandhabbapaÃ±haá¹
sampÄ• yissanti. __yesa_nti yesaá¹ƒ sattannaá¹ƒ isÄ«naá¹ƒ. __na puá¹‡á¹‡o dabbigÄ• ho_
isÄ«naá¹ƒ dabbiá¹ƒ gahetvÄ• paá¹‡á¹‡aá¹ƒ pacitvÄ• dÄ• yako puá¹‡á¹‡o nÄ• ma eko aho
jÄ• nÄ• ti. tvaá¹ƒ sÄ• cariyako tesaá¹ƒ puá¹‡á¹‡opi na hoti, tena Ã±Ä• taá¹ƒ dabbigahaá¹‡a
jÄ• nÄ• sÄ«ti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

ayaá¹ƒ pana assalÄ• yano saddho ahosi pasanno, attano antonivesaneyeva cetiyaá¹ƒ kÄ• n
assalÄ• yanavaá¹ƒse jÄ• tÄ• nivesanaá¹ƒ kÄ• retvÄ• antonivesane cetiyaá¹ƒ karontevÄ• t

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

assalÄ• yanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ghoá¹-amukhasuttavaá¹‡á¹‡anÄ•

<412> __evaá¹ƒ_ \Ne III 290/ __me suta_nti ghoá¹-amukhasuttaá¹ƒ. tattha __khemiyambav
ambavane. __dhammiko paribbajo_ti dhammikÄ• pabbajjÄ• . __adassanÄ• _ti tumhÄ• disÄ
paá¹‡á¸• itÄ• naá¹ƒ adassanena. __yo vÄ• panettha dhammo_ti yo vÄ• pana ettha dhamm
tasseva vÄ• adassanena. iminÄ• ``amhÄ• kaá¹ƒ kathÄ• appamÄ• á¹‡aá¹ƒ, dhammova pa
thero ``navauposathÄ• gÄ• re viya bahunÄ• kammena idha bhavitabbaâ€™â€™ nti cintetv
paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nisÄ«di. taá¹ƒ dassetuá¹ƒ __evaá¹ƒ vutte_tiÄ• di vuttaá¹ƒ.

<413> __cattÄ• rome brÄ• hmaá¹‡Ä• _ti therassa kira etadahosi --- ``ayaá¹ƒ brÄ• hmaá¹‡o
upagato samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• natthÄ«â€™ ti vadati. imassa cattÄ• ro puggale
`catutthaá¹ƒ puggalaá¹ƒ katarÄ• ya parisÄ• ya bahulaá¹ƒ passasÄ«â€™ ti pucchissÄ• mi, jÄ
`anÄ• gÄ• riyaparisÄ• yaâ€™ nti vakkhati. evametaá¹ƒ sakamukheneva `dhammiko paribba
vadÄ• pessÄ• mÄ«â€™â€™ ti imaá¹ƒ desanaá¹ƒ Ä• rabhi.

<414> tattha __sÄ• rattarattÄ• _ti suá¹-á¹-hu rattarattÄ• . __sÄ• nuggahÄ• vÄ• cÄ• bhÄ• s
bhÄ• sitÄ• . vuttaÃ±hetaá¹ƒ mayÄ• ``amhÄ• kaá¹ƒ kathÄ• appamÄ• á¹‡aá¹ƒ, dhammova p

<421> __kiá¹ƒ pana te_ti gihi nÄ• ma kappiyampi akappiyampi vadeyyÄ• ti vivecanatthaá¹ƒ

__kÄ• rÄ• pesÄ«_ti mÄ• pesi. kÄ• rÄ• petvÄ• ca pana kÄ• laá¹ƒ katvÄ• sagge nibbatto. et
mÄ• tarampi pitarampi ghÄ• tetvÄ• attÄ• va ghÄ• tetabboti Ä• gacchati. etaá¹ƒ sippaá¹ƒ jÄ•
aÃ±Ã±o sagge nibbatto nÄ• ma natthi, esa pana theraá¹ƒ upanissÄ• ya puÃ±Ã±aá¹ƒ katvÄ•
pana ``kenÄ• haá¹ƒ kammena idha nibbattoâ€™â€™ ti Ä• vajjetvÄ• yathÄ• bhÅ«taá¹ƒ \Ee
jiá¹‡á¹‡Ä• ya bhojanasÄ• lÄ• ya paá¹-isaá¹…kharaá¹‡atthaá¹ƒ saá¹…ghe sannipatite manus
--- ``kimatthaá¹ƒ, bhante, saá¹…gho sannipatitoâ€™â€™ ti? bhojanasÄ• lÄ• ya \Ne III 291/
paá¹-isaá¹…kharaá¹‡atthanti. kenesÄ• kÄ• ritÄ• ti? ghoá¹-amukhenÄ• ti. idÄ• ni so kuhinti?
panassa koci Ã±Ä• takoti? atthi ekÄ• bhaginÄ«ti. pakkosÄ• petha nanti. bhikkhÅ« pakkosÄ
upasaá¹…kamitvÄ• --- ``ahaá¹ƒ, tava bhÄ• tÄ• , ghoá¹-amukho nÄ• ma imaá¹ƒ sÄ• laá¹ƒ kA
asuke ca asuke ca á¹-hÄ• ne mayÄ• á¹-hapitaá¹ƒ dhanaá¹ƒ \Be III 283/ atthi, taá¹ƒ gahetvÄ
bhojanasÄ• laá¹ƒ kÄ• rehi, dÄ• rake ca posehÄ«â€™â€™ ti vatvÄ• bhikkhusaá¹…ghaá¹ƒ v
devalokameva agamÄ• si. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

ghoá¹-amukhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. caá¹…kÄ«suttavaá¹‡á¹‡anÄ•

<422> __evaá¹ƒ_ \Ne III 292/ __me suta_nti caá¹…kÄ«suttaá¹ƒ. tattha __devavane sÄ• lav
devatÄ• naá¹ƒ balikammaá¹ƒ karÄ«yati, tena taá¹ƒ devavanantipi sÄ• lavanantipi vuccati. __
ajjhÄ• vasatÄ«_ti opÄ• sÄ• danÄ• make brÄ• hmaá¹‡agÄ• me vasati, abhibhavitvÄ• vÄ• Ä
yÄ• ya mariyÄ• dÄ• ya tattha vasitabbaá¹ƒ, tÄ• ya mariyÄ• dÄ• ya vasati. upasaggavasena
upayogavacanaá¹ƒ veditabbaá¹ƒ, tathassa anuppayogattÄ• va sesapadesu. tattha lakkhaá¹
pariyesitabbaá¹ƒ. __sattussada_nti \Ee III 415/ sattehi ussadaá¹ƒ ussannaá¹ƒ, bahujanaá¹ƒ
Ä• kiá¹‡á¹‡amanussaá¹ƒ posÄ• vaniyahatthiassamoramigÄ• dianekasattasamÄ• kiá¹‡á¹‡aÅ
gÄ• mo bahi Ä• vijjhitvÄ• jÄ• tena hatthiassÄ• dÄ«naá¹ƒ ghÄ• satiá¹‡ena ceva gehacchada
tathÄ• dÄ• rukaá¹-á¹-hehi ceva gehasambhÄ• rakaá¹-á¹-hehi ca, yasmÄ• cassa abbhantar
vaá¹-á¹-acaturassÄ• disaá¹‡á¹-hÄ• nÄ• bahÅ« pokkharaá¹‡iyo, jalajakusumavicittÄ• ni ca b
vÄ• udakassa niccabharitÄ• neva honti, tasmÄ• __satiá¹‡akaá¹-á¹-hodaka_nti vuttaá¹ƒ.

saha dhaÃ±Ã±ena __sadhaÃ±Ã±aá¹ƒ, _ pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• dibhedaá¹ƒ bahudha
ettÄ• vatÄ• yasmiá¹ƒ gÄ• me brÄ• hmaá¹‡o setacchattaá¹ƒ ussÄ• petvÄ• rÄ• jalÄ«lÄ• ya v
dÄ«pitÄ• hoti. rÄ• jato laddhaá¹ƒ bhoggaá¹ƒ __rÄ• jabhoggaá¹ƒ_. kena dinnanti ce, __raÃ±
kosalena dinnaá¹ƒ_. __rÄ• jadÄ• ya_nti raÃ±Ã±o dÄ• yabhÅ«taá¹ƒ, dÄ• yajjanti attho. __bra
seá¹-á¹-hadeyyaá¹ƒ, chattaá¹ƒ ussÄ• petvÄ• rÄ• jasaá¹…khepena bhuÃ±jitabbanti attho. at
sabbaá¹ƒ chejjabhejjaá¹ƒ anusÄ• santena titthapabbatÄ• dÄ«su suá¹…kaá¹ƒ \Be III 284/ ga
ussÄ• petvÄ• raÃ±Ã±Ä• hutvÄ• bhuÃ±jitabbaá¹ƒ. tattha __raÃ±Ã±Ä• pasenadinÄ• kosal

ettha raÃ±Ã±Ä• dinnattÄ• rÄ• jadÄ• yaá¹ƒ, dÄ• yakarÄ• jadÄ«panatthaá¹ƒ panassa ``raÃ±
dinnaâ€™â€™ nti idaá¹ƒ vuttaá¹ƒ. __brahmadeyya_nti seá¹-á¹-hadeyyaá¹ƒ, yathÄ• dinnaá
hoti nissaá¹-á¹-hapariccattaá¹ƒ, evaá¹ƒ dinnanti attho.

<423> bahÅ« \Ee III 416/ bahÅ« hutvÄ• saá¹ƒhatÄ• ti saá¹…ghÄ• . ekekissÄ• disÄ• ya sa
__saá¹…ghÄ«_. pubbe \Ne III 293/ gÄ• massa anto agaá¹‡Ä• bahi nikkhamitvÄ• gaá¹‡Ä•
__gaá¹‡Ä«bhÅ«tÄ• _. __uttarenamukhÄ• _ti uttaradisÄ• bhimukhÄ• . __khattaá¹ƒ Ä• mante
pucchitapaÃ±habyÄ• karaá¹‡asamattho mahÄ• matto, taá¹ƒ Ä• mantesi. __Ä• gamentÅ«_ti
acchantÅ«ti vuttaá¹ƒ hoti.

<424> __nÄ• nÄ• verajjakÄ• na_nti nÄ• nÄ• vidhesu rajjesu aÃ±Ã±esu kÄ• sikosalÄ• dÄ«s
tato vÄ• Ä• gatÄ• ti nÄ• nÄ• verajjakÄ• , tesaá¹ƒ nÄ• nÄ• verajjakÄ• naá¹ƒ. __kenacidevÄ•
yaÃ±Ã±upÄ• sanÄ• dinÄ• kenaci kiccena. te tassa gamanaá¹ƒ sutvÄ• cintesuá¹ƒ --- ``ayaá
uggatabrÄ• hmaá¹‡o, yebhuyyena ca aÃ±Ã±e brÄ• hmaá¹‡Ä• samaá¹‡aá¹ƒ gotamaá¹ƒ sa
svÄ• yaá¹ƒ sace tattha gamissati, addhÄ• samaá¹‡assa gotamassa Ä• vaá¹-á¹-aniyÄ• mÄ
saraá¹‡aá¹ƒ gamissati. tato etassÄ• pi gehadvÄ• re brÄ• hmaá¹‡Ä• naá¹ƒ asannipÄ• to bha
gamanantarÄ• yaá¹ƒ karomÄ• â€™â€™ ti sammantayitvÄ• tattha agamaá¹ƒsu. taá¹ƒ sand
brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• di vuttaá¹ƒ.

tattha __ubhato_ti dvÄ«hi pakkhehi. __mÄ• tito_ \Ee III 417/ __ca pitito cÄ• _ti, bhoto mÄ•
mÄ• tumÄ• tÄ• brÄ• hmaá¹‡Ä«, tassÄ• pi mÄ• tÄ• brÄ• hmaá¹‡Ä«. pitÄ• brÄ• hmaá¹‡o, p
pitÄ• brÄ• hmaá¹‡oti. evaá¹ƒ bhavaá¹ƒ ubhato sujÄ• to, mÄ• tito ca pitito ca. __saá¹ƒsuddh
285/ saá¹ƒsuddhÄ• te mÄ• tu gahaá¹‡Ä«, saá¹ƒsuddhÄ• te mÄ• tu kucchÄ«ti attho. __yÄ•
pitÄ• mahayugÄ• _ti ettha pitu pitÄ• pitÄ• maho, pitÄ• mahassa yugaá¹ƒ pitÄ• mahayugaá
Ä• yuppamÄ• á¹‡aá¹ƒ vuccati. abhilÄ• pamattameva cetaá¹ƒ, atthato pana pitÄ• mahova pi
uddhaá¹ƒ sabbepi pubbapurisÄ• pitÄ• mahaggahaá¹‡eneva gahitÄ• . evaá¹ƒ yÄ• va sattam
saá¹ƒsuddhagahaá¹‡iko. atha vÄ• akkhitto anupakuá¹-á¹-ho jÄ• tivÄ• denÄ• ti dasseti. __a
etaá¹ƒ, kiá¹ƒ iminÄ• ti evaá¹ƒ akkhitto anavakkhitto. __anupakkuá¹-á¹-ho_ti na upakuá¹-á¹-h
nindaá¹ƒ vÄ• pattapubbo. kena kÄ• raá¹‡enÄ• ti. jÄ• tivÄ• dena, itipi hÄ«najÄ• tiko esoti ev
attho. __iminÄ• paá¹…genÄ• _ti iminÄ• pi kÄ• raá¹‡ena.

__aá¸• á¸• ho_ti issaro. __mahaddhano_ti mahatÄ• dhanena samannÄ• gato. bhoto hi geh
paá¹ƒsuvÄ• likÄ• viya bahu dhanaá¹ƒ, samaá¹‡o pana gotamo adhano bhikkhÄ• ya udaraá
dassenti \Ne III 294/. __mahÄ• bhogo_ti paÃ±cakÄ• maguá¹‡avasena mahÄ• upabhogo. ev
vadanti, tassa tassa paá¹-ipakkhavasena \Ee III 418/ bhagavato aguá¹‡aá¹ƒyeva dassemÄ•
vadanti.

__abhirÅ«po_ti aÃ±Ã±ehi manussehi adhikarÅ«po. __dassanÄ«yo_ti divasampi passantÄ•

dassanayoggo, dassaneneva cittapasÄ• dajananato __pÄ• sÄ• diko_. pokkharatÄ• vuccati
pokkharatÄ• vaá¹‡á¹‡apokkharatÄ• , tÄ• ya __vaá¹‡á¹‡apokkharatÄ• ya, _ vaá¹‡á¹‡asamp
pana __pokkhara_nti sarÄ«raá¹ƒ vadanti, vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡ameva. tesaá¹ƒ matena va
vaá¹‡á¹‡apokkharÄ• ni, tesaá¹ƒ bhÄ• vo vaá¹‡á¹‡apokkharatÄ• . iti __paramÄ• ya vaá¹‡á¹‡
uttamaparisuddhena vaá¹‡á¹‡ena ceva sarÄ«rasaá¹‡á¹-hÄ• nasampattiyÄ• cÄ• ti attho. __
seá¹-á¹-havaá¹‡á¹‡Ä«, parisuddhavaá¹‡á¹‡esupi seá¹-á¹-hena suvaá¹‡á¹‡avaá¹‡á¹‡eneva
__brahmavacchasÄ«_ti mahÄ• brahmuno sarÄ«rasadisena sarÄ«rena samannÄ• gato. __a
bhoto sarÄ«re dassanassa okÄ• so na khuddako mahÄ• . sabbÄ• neva te aá¹…gapaccaá¹.
cÄ• pi mahantÄ• nevÄ• ti dÄ«peti.

sÄ«lamassa \Be III 286/ atthÄ«ti __sÄ«lavÄ• _. vuddhaá¹ƒ vaá¸• á¸• hitaá¹ƒ sÄ«lamassÄ• t
vuddhasÄ«lenÄ• _ti vuddhena vaá¸• á¸• hitena sÄ«lena. __samannÄ• gato_ti yutto, idaá¹ƒ
vevacanaá¹ƒ. sabbametaá¹ƒ paÃ±casÄ«lamattameva sandhÄ• ya vadanti.

__kÄ• lyÄ• á¹‡avÄ• co_tiÄ• dÄ«su kalyÄ• á¹‡Ä• sundarÄ• parimaá¹‡á¸• alapadabyaÃ±jan
kalyÄ• á¹‡avÄ• co. kalyÄ• á¹‡aá¹ƒ madhuraá¹ƒ vÄ• kkaraá¹‡aá¹ƒ assÄ• ti __kalyÄ• á¹‡avÄ
udÄ• haraá¹‡aghoso. guá¹‡aparipuá¹‡á¹‡abhÄ• vena \Ee III 419/ pure bhavÄ• ti __porÄ«_.
nÄ• garikitthiyÄ• sukhumÄ• lattanena sadisÄ• tipi porÄ«. tÄ• ya __poriyÄ• . vissaá¹-á¹-hÄ•
sandiá¹-á¹-havilambitÄ• didosarahitÄ• ya. __anelagalÄ• yÄ• _ti elagalena virahitÄ• ya. ekac
elaá¹ƒ galati, lÄ• lÄ• vÄ• paggharati, kheá¸·aphusitÄ• ni vÄ• nikkhamanti, tassa vÄ• cÄ•
tabbiparitÄ• yÄ• ti attho. __atthassa viÃ±Ã±Ä• paniyÄ• _tiÄ• dimajjhapariyosÄ• naá¹ƒ pÄ• k
bhÄ• sitatthassa viÃ±Ã±Ä• panasamatthÄ• ya. sesamettha brÄ• hmaá¹‡avaá¹‡á¹‡e uttÄ• n

<425> __evaá¹ƒ_ \Ne III 295/ __vutte_ti evaá¹ƒ tehi brÄ• hmaá¹‡ehi vutte, caá¹…kÄ«, ``im
vaá¹‡á¹‡e vuccamÄ• ne atussanakasatto nÄ• ma natthi, vaá¹‡á¹‡amassa bhaá¹‡itvÄ• nivÄ
mama vaá¹‡á¹‡aá¹ƒ vadanti, na kho pana me yuttaá¹ƒ attano vaá¹‡á¹‡e rajjituá¹ƒ. handÄ• h
bhinditvÄ• samaá¹‡assa gotamassa mahantabhÄ• vaá¹ƒ Ã±Ä• petvÄ• etesaá¹ƒ tattha gan
cintetvÄ• __tena hi, bho, mamÄ• pi suá¹‡Ä• thÄ• _tiÄ• dimÄ• ha. tattha yepi ``ubhato sujÄ•
guá¹‡ehi sadisÄ• guá¹‡Ä• , tepi ``ko cÄ• haá¹ƒ, ke ca samaá¹‡assa gotamassa jÄ• tisampa
attano guá¹‡ehi uttaritareyeva maÃ±Ã±amÄ• no, itare pana ekanteneva bhagavato mahanta
pakÄ• seti. __mayameva arahÄ• mÄ• _ti evaá¹ƒ niyamento cettha idaá¹ƒ \Ee III 420/ dÄ«pe
guá¹‡amahantatÄ• ya upasaá¹…kamitabbo nÄ• ma hoti, yathÄ• sineruá¹ƒ upanidhÄ• ya sÄ
upanidhÄ• ya gopadakaá¹ƒ, sattasu mahÄ• saresu udakaá¹ƒ upanidhÄ• ya ussÄ• vabindu p
samaá¹‡assa gotamassa jÄ• tisampattiÄ• dayo guá¹‡e upanidhÄ• ya amhÄ• kaá¹ƒ guá¹‡Ä•
lÄ• makÄ• , tasmÄ• mayameva arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upa

__bhÅ«migataÃ±ca vehÄ• saá¹-á¹-haÃ±cÄ• _ti ettha rÄ• jaá¹…gaá¹‡e ceva uyyÄ• ne ca su
sattaratanapÅ«riá¹ƒ katvÄ• bhÅ«miyaá¹ƒ á¹-hapitaá¹ƒ dhanaá¹ƒ bhÅ«migataá¹ƒ nÄ• ma, p

pÅ«retvÄ• á¹-hapitaá¹ƒ vehÄ• saá¹-á¹-haá¹ƒ nÄ• ma. evaá¹ƒ tÄ• va kulapariyÄ• yena Ä• ga
jÄ• tadivaseyeva saá¹…kho elo uppalo puá¹‡á¸• arÄ«koti cattÄ• ro nidhayo upagatÄ• . tesu
aá¸• á¸• hayojaniko, uppalo tigÄ• vutiko puá¹‡á¸• arÄ«ko yojanikoti. tesupi gahitagahitaá¹-á¹
pÅ«ratiyeva. iti bhagavÄ• pahÅ«taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ ohÄ• ya pabbajitoti vedita
vÄ• _tiÄ• dÄ«ni heá¹-á¹-hÄ• vitthÄ• ritÄ• neva.

__akhuddÄ• vakÄ• so_ti ettha bhagavati aparimÄ• á¹‡oyeva dassanÄ• vakÄ• soti veditabb
rÄ• jagahe kira aÃ±Ã±ataro brÄ• hmaá¹‡o ``samaá¹‡assa kira gotamassa pamÄ• á¹‡aá¹ƒ g
sutvÄ• bhagavato piá¹‡á¸• Ä• ya pavisanakÄ• le saá¹-á¹-hihatthaá¹ƒ veá¸·uá¹ƒ gahetvÄ• n
á¹-hatvÄ• sampatte bhagavati veá¸·uá¹ƒ gahetvÄ• samÄ«pe aá¹-á¹-hÄ• si, veá¸·u bhagava
pÄ• puá¹‡i. punadivase dve veá¸·Å« ghaá¹-etvÄ• samÄ«pe aá¹-á¹-hÄ• si \Ee III 421/, bhaga
veá¸·Å«naá¹ƒ upari dviveá¹‡umattameva paÃ±Ã±Ä• yamÄ• no, ``brÄ• hmaá¹‡a, kiá¹ƒ karos
pamÄ• á¹‡aá¹ƒ gaá¹‡hÄ• mÄ«ti. ``brÄ• hmaá¹‡a, sacepi tvaá¹ƒ sakalacakkavÄ• á¸·agabbha
á¹-hitaveá¸·uá¹ƒ ghaá¹-etvÄ• Ä• gamissasi, neva me pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ \Ne III 296/
cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca tathÄ• pÄ• ramiyo pÅ«ritÄ• , yathÄ•
gaá¹‡heyya, atulo brÄ• hmaá¹‡a, tathÄ• gato appameyyoâ€™â€™ ti vatvÄ• dhammapade
caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni amataá¹ƒ piviá¹ƒsu.

aparampi vatthu --- rÄ• hu kira asurindo cattÄ• ri yojanasahassÄ• ni aá¹-á¹-ha ca yojanasat
bÄ• hantaramassa dvÄ• dasayojanasatÄ• ni, hatthatalapÄ• datalÄ• naá¹ƒ puthulatÄ• tÄ«á¹
aá¹…gulipabbÄ• ni paá¹‡á¹‡Ä• sayojanÄ• ni \Be III 288/, bhamukantaraá¹ƒ paá¹‡á¹‡Ä• say
tiyojanasataá¹ƒ, sÄ«saá¹ƒ navayojanasataá¹ƒ. so --- ``ahaá¹ƒ uccosmi, satthÄ• raá¹ƒ onami
sakkhissÄ• mÄ«â€™â€™ ti na gacchati. so ekadivasaá¹ƒ bhagavato vaá¹‡á¹‡aá¹ƒ sutvÄ•
olokessÄ• mÄ«â€™â€™ ti Ä• gato. bhagavÄ• tassa ajjhÄ• sayaá¹ƒ viditvÄ• ``catÅ«su iriy
dassemÄ«â€™â€™ ti cintetvÄ• ``á¹-hitako nÄ• ma nÄ«copi ucco viya paÃ±Ã±Ä• yati, nipa
dassessÄ• mÄ«â€™â€™ ti, ``Ä• nanda, gandhakuá¹-ipariveá¹‡e maÃ±cakaá¹ƒ paÃ±Ã±Ä• p
sÄ«haseyyaá¹ƒ kappesi. rÄ• hu Ä• gantvÄ• nipannaá¹ƒ bhagavantaá¹ƒ gÄ«vaá¹ƒ unnÄ• m
puá¹‡á¹‡acandaá¹ƒ viya ulloketi. kimidaá¹ƒ asurindÄ• ti ca vutte, bhagavÄ• onamitvÄ• olo
sakkhissÄ• mÄ«ti \Ee III 422/ na gacchinti. na mayÄ• asurinda adhomukhena pÄ• ramiyo p
katvÄ• dÄ• naá¹ƒ dinnanti. taá¹ƒdivasaá¹ƒ rÄ• hu saraá¹‡aá¹ƒ agamÄ• si. evaá¹ƒ bhagavÄ
dassanÄ• ya.

catupÄ• risuddhisÄ«lena __sÄ«lavÄ• _. taá¹ƒ pana sÄ«laá¹ƒ ariyaá¹ƒ uttamaá¹ƒ parisuddh
__ariyasÄ«lÄ«_ti. tadeva anavajjaá¹-á¹-hena kusalaá¹ƒ, tenÄ• ha __kusalasÄ«lÄ«_ti. __kus
idamassa vevacanaá¹ƒ. __bahÅ«naá¹ƒ Ä• cariyapÄ• cariyo_ti bhagavato ekekÄ• ya dhamm
caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni aparimÄ• á¹‡Ä• pi devamanussÄ• maggaphalÄ• mataá¹
Ä• cariyo, sÄ• vakavineyyÄ• naá¹ƒ pÄ• cariyoti.

__khÄ«á¹‡akÄ• marÄ• go_ti ettha kÄ• maá¹ƒ bhagavato sabbepi kilesÄ• khÄ«á¹‡Ä• , brÄ•
attano jÄ• nanaá¹-á¹-hÄ• neyeva guá¹‡aá¹ƒ katheti. __vigatacÄ• pallo_ti ``pattamaá¹‡á¸• an
senÄ• sanamaá¹‡á¸• anÄ• imassa vÄ• pÅ«tikÄ• yassa ... pe ... kelanÄ• paá¹-ikelanÄ• â€
vuttacÄ• palyavirahito.

__apÄ• papurekkhÄ• ro_ti \Ne III 297/ apÄ• pe navalokuttaradhamme purato katvÄ• vicara
pajÄ• yÄ• _ti sÄ• riputtamoggallÄ• namahÄ• kassapÄ• dibhedÄ• ya brÄ• hmaá¹‡apajÄ• ya
pajÄ• ya purekkhÄ• ro. ayaÃ±hi pajÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ purato katvÄ• \Be III 289/
attho. apica __apÄ• papurekkhÄ• ro_ti na pÄ• pupurekkhÄ• ro, na pÄ• paá¹ƒ purato katvÄ•
icchatÄ«ti attho. kassa? __brahmaÃ±Ã±Ä• ya pajÄ• ya_ attanÄ• saddhiá¹ƒ paá¹-iviruddhÄ•
aviruddho hitasukhatthikoyevÄ• ti vuttaá¹ƒ hoti.

__tiroraá¹-á¹-hÄ• _ti pararaá¹-á¹-hato. __tirojanapadÄ• _ti parajanapadato. __saá¹ƒpucchitu
khattiyapaá¹‡á¸• itÄ• dayo ceva brÄ• hmaá¹‡agandhabbÄ• dayo ca paÃ±he abhisaá¹…kha
Ä• gacchanti. tattha keci pucchÄ• ya vÄ• dosaá¹ƒ vissajjanasampaá¹-icchane vÄ• asamatt
apucchitvÄ• va tuá¹‡hÄ« nisÄ«danti, keci pucchanti, kesaÃ±ci bhagavÄ• pucchÄ• ya ussÄ•
evaá¹ƒ sabbesampi tesaá¹ƒ vimatiyo tÄ«raá¹ƒ patvÄ• mahÄ• samuddassa Å«miyo viya bha
bhijjanti. sesamettha tathÄ• gatassa vaá¹‡á¹‡e uttÄ• nameva.

__atithÄ« no te hontÄ«_ti te amhÄ• kaá¹ƒ Ä• gantukÄ• navakÄ• pÄ• hunakÄ• hontÄ«ti a
jÄ• nÄ• mi. __aparimÄ• á¹‡avaá¹‡á¹‡o_ti tathÄ• rÅ«peneva sabbaÃ±Ã±unÄ• pi appameyya
dasseti. vuttampi cetaá¹ƒ ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ||

imaá¹ƒ pana guá¹‡akathaá¹ƒ sutvÄ• te brÄ• hmaá¹‡Ä• cintayiá¹ƒsu ``yathÄ• , caá¹…kÄ«,
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, anomaguá¹‡o \Ee III 424/ so bhavaá¹ƒ gotamo, evaá¹ƒ tassa guá¹‡
iminÄ• aticiraá¹ƒ adhivÄ• sitaá¹ƒ, handa naá¹ƒ anuvattÄ• mÄ• â€™â€™ ti anuvattamÄ• nÄ
tiÄ• dimÄ• haá¹ƒsu.

<426> __opÄ• tetÄ«_ti \Ne III 298/ paveseti. __saá¹ƒpurekkharontÄ«_ti puttamattanattama
purato katvÄ• vicaranti.

<427> __mantapada_nti mantÄ• yeva mantapadaá¹ƒ, vedoti attho. __itihitiha paramparÄ• y
kirÄ• ti paramparabhÄ• vena Ä• gatanti dÄ«peti. __piá¹-akasampadÄ• yÄ• _ti \Be III 290/
pÄ• vacanasaá¹…khÄ• tasampattiyÄ• . sÄ• vittiÄ• dÄ«hi chandabandhehi ca vaggabandhe
dasseti. __tattha cÄ• _ti tasmiá¹ƒ mantapade. __pavattÄ• ro_ti pavattayitÄ• ro. __yesa_nti y
__mantapada_nti vedasaá¹…khÄ• taá¹ƒ mantameva. __gÄ«ta_nti aá¹-á¹-hakÄ• dÄ«hi dasa
padasampattivasena sajjhÄ• yitaá¹ƒ. __pavutta_nti aÃ±Ã±esaá¹ƒ vuttaá¹ƒ, vÄ• citanti attho.
samupabyÅ«á¸·haá¹ƒ rÄ• sikataá¹ƒ, piá¹‡á¸• aá¹ƒ katvÄ• á¹-hapitanti attho. __tadanugÄ• y
brÄ• hmaá¹‡Ä• taá¹ƒ tehi pubbe gÄ«taá¹ƒ anugÄ• yanti anusajjhÄ• yanti vÄ• denti. __tada
anubhÄ• santi, idaá¹ƒ purimasseva vevacanaá¹ƒ. __bhÄ• sitamanubhÄ• santÄ«_ti tehi bhÄ
anusajjhÄ• yanti. __vÄ• citamanuvÄ• centÄ«_ti \Ee III 425/ tehi aÃ±Ã±esaá¹ƒ vÄ• citaá¹ƒ an
__seyyathida_nti te katameti attho. __aá¹-á¹-hako_tiÄ• dÄ«ni tesaá¹ƒ nÄ• mÄ• ni, te kira dib
oloketvÄ• parÅ«paghÄ• taá¹ƒ akatvÄ• kassapasammÄ• sambuddhassa bhagavato pÄ• va
ganthesuá¹ƒ, aparÄ• pare pana brÄ• hmaá¹‡Ä• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pakkhipitvÄ• ta
buddhavacanena saddhiá¹ƒ viruddhe akaá¹ƒsu.

<428> __andhaveá¹‡Ä«_ti andhapaveá¹‡Ä«. ekena hi cakkhumatÄ• gahitayaá¹-á¹-hiyÄ• k
gaá¹‡hÄ• ti, taá¹ƒ andhaá¹ƒ aÃ±Ã±o, taá¹ƒ aÃ±Ã±oti evaá¹ƒ paá¹‡á¹‡Ä• sa saá¹-á¹-hi andh
ghaá¹-itÄ• andhaveá¹‡Ä«ti vuccati. __paramparÄ• saá¹ƒsattÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ lag
cakkhumatÄ• virahitÄ• ti attho. eko kira dhutto andhagaá¹‡aá¹ƒ disvÄ• ``asukasmiá¹ƒ nÄ•
sulabhaâ€™â€™ nti ussÄ• hetvÄ• tehi ``tattha no sÄ• mi nehi, idaá¹ƒ nÄ• ma te demÄ• â€
gahetvÄ• antarÄ• magge maggÄ• okkamma mahantaá¹ƒ gacchaá¹ƒ anuparigantvÄ• purim
kacchaá¹ƒ gaá¹‡hÄ• petvÄ• ``kiÃ±ci kammaá¹ƒ atthi, gacchatha tÄ• va tumheâ€™â€™ ti v
gantvÄ• maggaá¹ƒ avindamÄ• nÄ• ``kahaá¹ƒ, bho, cakkhumÄ• kahaá¹ƒ maggoâ€™â€™
avindamÄ• nÄ• tattheva mariá¹ƒsu. te sandhÄ• ya vuttaá¹ƒ ``paramparÄ• saá¹ƒsattÄ• â€™
purimesu dasasu brÄ• hmaá¹‡esu ekopi. __majjhimopÄ«_ti \Ee III 426/ majjhe Ä• cariyapÄ•
__pacchimopÄ«_ti idÄ• ni brÄ• hmaá¹‡esu ekopi.

__paÃ±ca_ \Ne III 299/ \Be III 291/ __kho_ti pÄ• á¸·iÄ• gatesu dvÄ«su aÃ±Ã±epi evarÅ«pe
vadati. __dvedhÄ• vipÄ• kÄ• _ti bhÅ«tavipÄ• kÄ• vÄ• abhÅ«tavipÄ• kÄ• vÄ• . __nÄ• lam
anurakkhissÄ• mÄ«ti paá¹-ipannena viÃ±Ã±unÄ• ``yaá¹ƒ mayÄ• gahitaá¹ƒ, idameva sacca
ettha ekaá¹ƒseneva niá¹-á¹-haá¹ƒ gantuá¹ƒ nÄ• laá¹ƒ na yuttanti upari pucchÄ• ya maggaá¹

<430> __idha, bhÄ• radvÄ• ja, bhikkhÅ«_ti jÄ«vakasutte (MN II 51 Ä• dayo) viya mahÄ• va
Ä• dayo) viya ca attÄ• naÃ±Ã±eva sandhÄ• ya vadati. __lobhanÄ«yesu dhammesÅ«_ti lobh
eseva nayo.

<432> __saddhaá¹ƒ nivesetÄ«_ti okappaniyasaddhaá¹ƒ niveseti. __upasaá¹…kamatÄ«_ti u

__payirupÄ• satÄ«_ti santike nisÄ«dati. __sota_nti pasÄ• dasotaá¹ƒ odahati. __dhamma_n
suá¹‡Ä• ti. __dhÄ• retÄ«_ti paguá¹‡aá¹ƒ katvÄ• dhÄ• reti. __upaparikkhatÄ«_ti atthato ca
vÄ«maá¹ƒsati. __nijjhÄ• naá¹ƒ khamantÄ«_ti olokanaá¹ƒ khamanti, idha sÄ«laá¹ƒ kathitaá¹
evaá¹ƒ upaá¹-á¹-hahantÄ«ti attho. __chando_ti kattukamyatÄ• chando. __ussahatÄ«_ti vÄ•
aniccÄ• divasena tÄ«reti. __padahatÄ«_ti maggapadhÄ• naá¹ƒ padahati. __kÄ• yena ceva
sahajÄ• tanÄ• makÄ• yena ca \Ee III 427/ nibbÄ• naá¹ƒ sacchikaroti, paÃ±Ã±Ä• ya ca kiles
vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ karonto passati.

<433> __saccÄ• nubodho_ti maggÄ• nubodho. __saccÄ• nuppattÄ«_ti phalasacchikiriyÄ•
heá¹-á¹-hÄ• vuttÄ• naá¹ƒ dvÄ• dasannaá¹ƒ, evaá¹ƒ dÄ«ghaá¹ƒ maggavÄ• daá¹ƒ anulomet
panettha attho --- __tesaá¹ƒyevÄ• _ti tesaá¹ƒ maggasampayuttadhammÄ• naá¹ƒ. __padhÄ
taÃ±hi phalasacchikiriyasaá¹…khÄ• tÄ• ya saccÄ• nuppattiyÄ• bahukÄ• raá¹ƒ, magge asat
nayena sabbapadesu attho veditabbo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

caá¹…kÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. esukÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<437> __evaá¹ƒ_ \Ne III 300/ \Be III 292/ __me suta_nti esukÄ• rÄ«suttaá¹ƒ. tattha __bilaá
koá¹-á¹-hÄ• saá¹ƒ laggÄ• peyyuá¹ƒ, iminÄ• satthadhammaá¹ƒ nÄ• ma dasseti. satthavÄ• h
mahÄ• kantÄ• rapaá¹-ipanno antarÄ• magge goá¹‡e mate maá¹ƒsaá¹ƒ gahetvÄ• sabbesaá
khÄ• ditvÄ• ettakaá¹ƒ mÅ«laá¹ƒ dÄ• tabbaâ€™â€™ nti koá¹-á¹-hÄ• saá¹ƒ olaggeti, goá¹‡a
khÄ• dantÄ• pi atthi akhÄ• dantÄ• pi, mÅ«laá¹ƒ dÄ• tuá¹ƒ sakkontÄ• pi asakkontÄ• pi. satth
gahito, tassa nikkhamanatthaá¹ƒ \Ee III 428/ sabbesaá¹ƒ balakkÄ• rena koá¹-á¹-hÄ• saá¹ƒ c
gaá¹‡hÄ• ti, ayaá¹ƒ satthadhammo. evamevaá¹ƒ brÄ• hmaá¹‡Ä• pi lokassa paá¹-iÃ±Ã±aá¹ƒ
dhammatÄ• ya catasso pÄ• ricariyÄ• paÃ±Ã±apentÄ«ti dassetuá¹ƒ __evameva kho_tiÄ• di
pÄ• paá¹ƒ assa. __seyyo assÄ• _ti hitaá¹ƒ assa. atha vÄ• __pÄ• piyo_ti pÄ• pako lÄ• mak
__seyyo_ti seá¹-á¹-ho uttamo. __seyyaá¹ƒso_ti seyyo. __uccÄ• kulÄ«natÄ• _ti uccÄ• kulÄ«
__pÄ• piyaá¹ƒso_ti pÄ• piyo. uccÄ• kulÄ«natÄ• ca dvÄ«su kulesu vaá¸• á¸• heti khattiyaku
uá¸·Ä• ravaá¹‡á¹‡atÄ• tÄ«su. vessopi hi uá¸·Ä• ravaá¹‡á¹‡o hoti. uá¸·Ä• rabhogatÄ• catÅ«
caá¹‡á¸• Ä• lopi uá¸·Ä• rabhogo hotiyeva.

<440> __bhikkhÄ• cariya_nti koá¹-idhanenapi hi brÄ• hmaá¹‡ena bhikkhÄ• caritabbÄ• va,
asÄ«tikoá¹-idhanÄ• pi ekavelaá¹ƒ bhikkhaá¹ƒ caranti. kasmÄ• ? duggatakÄ• le carantÄ• na
carituá¹ƒ Ä• raddhÄ• ti garahÄ• na bhavissatÄ«ti. __atimaÃ±Ã±amÄ• no_ti yo bhikkhÄ• ca
sattajÄ«vakasikammavaá¹‡ijjÄ• dÄ«hi jÄ«vikaá¹ƒ kappeti, ayaá¹ƒ atimaÃ±Ã±ati nÄ• ma. __

attanÄ• rakkhitabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ thenento akiccakÄ• rÄ« hoti, evanti attho. iminÄ• n
attho veditabbo. __asitabyÄ• bhaá¹…gi_nti \Ee III 429/ tiá¹‡alÄ• yanaasitaÃ±ceva kÄ• jaÃ±c
yattha jÄ• to, tasmiá¹ƒ porÄ• á¹‡e mÄ• tÄ• pettike kulavaá¹ƒse anussariyamÄ• neti attho. se
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

esukÄ• rÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhanaÃ±jÄ• nisuttavaá¹‡á¹‡anÄ•

<445> __evaá¹ƒ_ \Ne III 301/ \Be III 293/ __me suta_nti dhanaÃ±jÄ• nisuttaá¹ƒ. tattha __da
__girÄ«_ti pabbato, rÄ• jagahaá¹ƒ parikkhipitvÄ• á¹-hitapabbatassa dakkhiá¹‡adisÄ• bhÄ•
nÄ• maá¹ƒ. __taá¹‡á¸• ulapÄ• lidvÄ• rÄ• yÄ• _ti rÄ• jagahassa kira dvattiá¹ƒsamahÄ• dvÄ•
catusaá¹-á¹-hikhuddakadvÄ• rÄ• ni, tesu ekaá¹ƒ taá¹‡á¸• ulapÄ• lidvÄ• raá¹ƒ nÄ• ma, taá¹ƒ
__rÄ• jÄ• naá¹ƒ nissÄ• yÄ• _ti ``gaccha manusse apÄ«á¸·etvÄ• sassabhÄ• gaá¹ƒ gaá¹‡hÄ
gantvÄ• sabbameva sassaá¹ƒ gaá¹‡hÄ• ti, ``mÄ• no, bhante, nÄ• sehÄ«â€™â€™ ti ca vut
mandaá¹ƒ, ahaá¹ƒ raÃ±Ã±Ä• Ä• gamanakÄ• leyeva evaá¹ƒ Ä• á¹‡atto, mÄ• kanditthÄ• â€
nissÄ• ya brÄ• hmaá¹‡agahapatike vilumpati. dhaÃ±Ã±aá¹ƒ yebhuyyena attano gharaá¹ƒ pa
rÄ• jakule paveseti. kiá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ na pÄ«á¸·aá¹ƒ akÄ• sÄ«ti ca vut
imasmiá¹ƒ vÄ• re khettÄ• ni \Ee III 430/ mandasassÄ• ni ahesuá¹ƒ, tasmÄ• apÄ«á¸·entassa
jÄ• taâ€™â€™ nti evaá¹ƒ brÄ• hmaá¹‡agahapatike nissÄ• ya rÄ• jÄ• naá¹ƒ vilumpati.

<446> __payo pÄ«yata_nti taruá¹‡akhÄ«raá¹ƒ pivatu. __tÄ• va bhattassÄ• _ti yÄ• va khÄ«
nisÄ«dissatha, tÄ• vadeva bhattassa kÄ• lo bhavissati. idheva hi no pÄ• tarÄ• sabhattaá¹ƒ A
__mÄ• tÄ• pitaro_tiÄ• dÄ«su mahallakÄ• mÄ• tÄ• pitaro mudukÄ• ni attharaá¹‡apÄ• vuraá
madhurabhojanaá¹ƒ sugandhagandhamÄ• lÄ• dÄ«ni ca pariyesitvÄ• posetabbÄ• . puttadhA
nÄ• makaraá¹‡amaá¹…galÄ• dÄ«ni sabbakiccÄ• ni karontena puttadÄ• ro posetabbo. evaÃ
uppajjatÄ«ti iminÄ• nayena attho veditabbo.

<447> __adhammacÄ• rÄ«_ti paÃ±ca dussÄ«lyakammÄ• ni vÄ• dasa dussÄ«lyakammÄ•
__upakaá¸• á¸• heyyu_nti paÃ±cavidhabandhanÄ• dikammakaraá¹‡atthaá¹ƒ taá¹ƒ taá¹ƒ nira

<448> __dhammacÄ• rÄ«_ti \Ne III 302/ dhammikasivavijjÄ• dikammakÄ• rÄ«. __paá¹-ikka
parihÄ• yanti. __abhikkamantÄ«_ti abhisaranti vaá¸• á¸• hanti. __seyyo_ti varataraá¹ƒ. __hA
lÄ• make. __kÄ• laá¹…kato ca sÄ• riputtÄ• _ti idaá¹ƒ \Be III 294/ bhagavÄ• ``tatrassa gantv
adhippÄ• yena theramÄ• ha. theropi \Ee III 431/ taá¹ƒkhaá¹‡aá¹ƒyeva gantvÄ• mahÄ• brah
paá¹-á¹-hÄ• ya cÄ• tuppadikaá¹ƒ gÄ• thaá¹ƒ kathentopi catusaccavimuttaá¹ƒ nÄ• ma na kat

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dhanaÃ±jÄ• nisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<454> __evaá¹ƒ_ \Ne III 303/ __me suta_nti vÄ• seá¹-á¹-hasuttaá¹ƒ. tattha __icchÄ• naá¹…
icchÄ• naá¹…galagÄ• massa avidÅ«re vanasaá¹‡á¸• e. __caá¹…kÄ«_ti Ä• dayo paÃ±capi j
kosalassa purohitÄ• eva. __aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• _ti aÃ±Ã±e ca bahÅ« abhiÃ±Ã±Ä•
chaá¹-á¹-he chaá¹-á¹-he mÄ• se dvÄ«su á¹-hÄ• nesu sannipatanti. yadÄ• jÄ• tiá¹ƒ sodhetu
pokkharasÄ• tissa santike jÄ• tisodhanatthaá¹ƒ ukkaá¹-á¹-hÄ• ya sannipatanti. yadÄ• mant
tadÄ• icchÄ• naá¹…gale sannipatanti. imasmiá¹ƒ kÄ• le mantasodhanatthaá¹ƒ sannipatiá¹ƒ
kathÄ• _ti yaá¹ƒ attano sahÄ• yakabhÄ• vÄ• nurÅ«paá¹ƒ kathaá¹ƒ kathentÄ• anuvicariá¹ƒs
ayamaÃ±Ã±Ä• kathÄ• udapÄ• di. __sÄ«lavÄ• _ti guá¹‡avÄ• . __vattasampanno_ti Ä• cÄ•

<455> __anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• tÄ• _ti \Ee III 432/ sikkhitÄ• tumheti evaá¹ƒ Ä• cariye
Ä• cariya sikkhitamhÄ• ti evaá¹ƒ sayaÃ±ca paá¹-iÃ±Ã±Ä• tÄ• . __asmÄ• _ti bhavÄ• ma. __a
tÄ• rukkhassÄ• yaá¹ƒ mÄ• á¹‡avo_ti ahaá¹ƒ pokkharasÄ• tissa jeá¹-á¹-hantevÄ• sÄ« aggas
dÄ«peti.

__tevijjÄ• na_nti tivedÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ. __yadakkhÄ• ta_nti yaá¹ƒ atthato ca
padampi akkhÄ• taá¹ƒ. __tatra kevalinosmase_ti taá¹ƒ sakalaá¹ƒ jÄ• nanato tattha niá¹-á¹-h
idÄ• ni taá¹ƒ kevalibhÄ• vaá¹ƒ Ä• vikaronto __padakasmÄ• _tiÄ• dimÄ• ha. tattha __jappe A
kathanaá¹-á¹-hÄ• ne mayaá¹ƒ Ä• cariyasadisÄ• yeva.

__kammunÄ• _ti \Be III 295/ dasakusalakammapathakammunÄ• . ayaÃ±hi pubbe sattavidh
sandhÄ• ya ``yato kho, bho, sÄ«lavÄ• hotÄ«â€™â€™ ti Ä• ha, tividhaá¹ƒ manokammaá¹ƒ
``vattasampannoâ€™â€™ ti. tena samannÄ• gato hi Ä• cÄ• rasampanno hoti. __cakkhumÄ
cakkhumantabhÄ• vena bhagavantaá¹ƒ Ä• lapati.

__khayÄ• tÄ«ta_nti \Ne III 304/ Å«nabhÄ• vaá¹ƒ atÄ«taá¹ƒ, paripuá¹‡á¹‡anti attho. __pecc
__namassantÄ«_ti namo karonti.

__cakkhuá¹ƒ loke samuppanna_nti avijjandhakÄ• re loke taá¹ƒ andhakÄ• raá¹ƒ vidhamitvÄ
diá¹-á¹-hadhammikÄ• diatthadassanena cakkhu hutvÄ• samuppannaá¹ƒ.

<456> evaá¹ƒ \Ee III 433/ vÄ• seá¹-á¹-hena thometvÄ• yÄ• cito bhagavÄ• dvepi jane saá¹

ahaá¹ƒ byakkhissa_ntiÄ• dimÄ• ha. tattha __byakkhissa_nti byÄ• karissÄ• mi. __anupubba
brÄ• hmaá¹‡acintÄ• , tiá¹‡arukkhakÄ«á¹-apaá¹-aá¹…gato paá¹-á¹-hÄ• ya anupaá¹-ipÄ• á¹-i
__jÄ• tivibhaá¹…ga_nti jÄ• tivitthÄ• raá¹ƒ. __aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo_ti tesaá¹ƒ tesaÃ
aÃ±Ã±amaÃ±Ã±Ä• nÄ• nappakÄ• rÄ• ti attho.

__tiá¹‡arukkhe_ti anupÄ• dinnakajÄ• tiá¹ƒ katvÄ• pacchÄ• upÄ• dinnakajÄ• tiá¹ƒ kathess
jÄ• tibhedo pÄ• kaá¹-o bhavissatÄ«ti imaá¹ƒ desanaá¹ƒ Ä• rabhi. mahÄ• sÄ«vatthero pana
anupÄ• dinnakaá¹ƒ bÄ«janÄ• natÄ• ya nÄ• naá¹ƒ, upÄ• dinnaá¹ƒ kammanÄ• natÄ• yÄ• ti?
vaá¹-á¹-atÄ«â€™â€™ ti pucchito Ä• ma na vaá¹-á¹-ati. kammaÃ±hi yoniyaá¹ƒ khipati. yonis
nÄ• nÄ• vaá¹‡á¹‡Ä• hontÄ«ti. __tiá¹‡arukkhe_ti ettha antopheggÅ« bahisÄ• rÄ• antamasc
tiá¹‡Ä• neva, antosÄ• rÄ• pana bahipheggÅ« sabbe rukkhÄ• nÄ• ma. __na cÄ• pi paá¹-ijÄ
mayaá¹ƒ rukkhÄ• ti vÄ• , ahaá¹ƒ tiá¹‡aá¹ƒ, ahaá¹ƒ rukkhoti vÄ• evaá¹ƒ na jÄ• nanti. __liá¹.
ajÄ• nantÄ• nampi ca tesaá¹ƒ jÄ• timayameva saá¹‡á¹-hÄ• naá¹ƒ attano mÅ«labhÅ«tatiá¹‡
kÄ• raá¹‡Ä• ? __aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo_. yasmÄ• aÃ±Ã±Ä• tiá¹‡ajÄ• ti, aÃ±Ã±Ä•
tÄ• lajÄ• ti, aÃ±Ã±Ä• nÄ• á¸·ikerajÄ• ti, evaá¹ƒ vitthÄ• retabbaá¹ƒ. iminÄ• idaá¹ƒ dasseti --
nÄ• nÄ• \Be III 296/ hoti, taá¹ƒ attano paá¹-iÃ±Ã±aá¹ƒ paresaá¹ƒ vÄ• upadesaá¹ƒ vinÄ• pi
gayhati. yadi ca jÄ• tiyÄ• brÄ• hmaá¹‡o \Ee III 434/ bhaveyya, sopi attano paá¹-iÃ±Ã±aá¹ƒ
upadesaá¹ƒ vinÄ• khattiyato vessato suddato vÄ• visesena gayheyya, na ca gayhati. tasm
brÄ• hmaá¹‡oti. parato pana ``yathÄ• etÄ• su jÄ• tÄ«sÅ«â€™â€™ ti gÄ• thÄ• ya etamattha
Ä• vikarissati.

evaá¹ƒ \Ne III 305/ anupÄ• dinnakesu jÄ• tiá¹ƒ dassetvÄ• upÄ• dinnakesu dassento __tato
__yÄ• va kunthakipillike_ti kunthakipillikaá¹ƒ pariyantaá¹ƒ katvÄ• ti attho. ettha ca ye uppati
te paá¹-aá¹…gÄ• nÄ• ma. __aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo_ti tesampi nÄ«larattÄ• divaá¹‡a
nÄ• nappakÄ• rÄ• va honti.

__khuddake_ti kÄ• á¸·akÄ• dayo. __mahallake_ti sasabiá¸·Ä• rÄ• dayo.

__pÄ• dÅ«dare_ti udarapÄ• de, udaraá¹ƒyeva nesaá¹ƒ pÄ• dÄ• ti vuttaá¹ƒ hoti. __dÄ«ghap
sÄ«sato yÄ• va naá¹…guá¹-á¹-hÄ• piá¹-á¹-hiyeva hoti, tena te ``dÄ«ghapiá¹-á¹-hikÄ• â€™â

__udake_ti odake, udakamhi jÄ• te.

__pakkhÄ«_ti sakuá¹‡e. te hi pattehi yantÄ«ti __pattayÄ• nÄ• , _ vehÄ• saá¹ƒ gacchantÄ«t

evaá¹ƒ thalajalÄ• kÄ• sagocarÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ jÄ• tibhedaá¹ƒ dassetvÄ• idÄ• ni
dasseti, taá¹ƒ Ä• vikaronto yathÄ• etÄ• sÅ«ti gÄ• thamÄ• ha. tassattho saá¹…khepena vutt
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ \Ee III 435/ sayameva dassento __na kesehÄ«_tiÄ• dimÄ• ha. tatr

yaá¹ƒ vuttaá¹ƒ ``natthi manussesu liá¹…gajÄ• timayaá¹ƒ puthÅ«â€™â€™ ti, taá¹ƒ evaá¹ƒ na
seyyathidaá¹ƒ? __na kesehÄ«_ti. na hi --- ``brÄ• hmaá¹‡Ä• naá¹ƒ edisÄ• kesÄ• honti, kha
ti niyamo atthi yathÄ• hatthiassamigÄ• dÄ«nanti iminÄ• nayena sabbaá¹ƒ yojetabbaá¹ƒ.

__liá¹…gaá¹ƒ jÄ• timayaá¹ƒ neva, yathÄ• aÃ±Ã±Ä• su jÄ• tisÅ«_ti idaá¹ƒ pana vuttasseva
veditabbaá¹ƒ. tassÄ• yaá¹ƒ yojanÄ• --- evaá¹ƒ yasmÄ• imehi \Be III 297/ kesÄ• dÄ«hi natt
jÄ• timayaá¹ƒ puthu, tasmÄ• veditabbametaá¹ƒ ``brÄ• hmaá¹‡Ä• dibhedesu manussesu liá
yathÄ• aÃ±Ã±Ä• su jÄ• tisÅ«â€™â€™ ti.

<457> idÄ• ni evaá¹ƒ jÄ• tibhede asatipi ``brÄ• hmaá¹‡o khattiyoâ€™â€™ ti idaá¹ƒ nÄ• nat
III 306/, taá¹ƒ dassetuá¹ƒ __paccatta_nti gÄ• thamÄ• ha. tattha __vokÄ• ra_nti nÄ• nattaá¹ƒ
saá¹…khepattho --- yathÄ• hi tiracchÄ• nÄ• naá¹ƒ yonisiddhameva kesÄ• disaá¹‡á¹-hÄ• ne
brÄ• hmaá¹‡Ä• dÄ«naá¹ƒ attano attano sarÄ«re taá¹ƒ natthi. evaá¹ƒ santepi yadetaá¹ƒ ``br
ti vokÄ• raá¹ƒ, taá¹ƒ vokÄ• raÃ±ca manussesu samaÃ±Ã±Ä• ya pavuccati, vohÄ• ramatten

ettÄ• vatÄ• bhagavÄ• bhÄ• radvÄ• jassa vÄ• daá¹ƒ niggaá¹‡hitvÄ• idÄ• ni yadi jÄ• tiyÄ•
Ä• jÄ«vasÄ«lÄ• cÄ• ravipannopi brÄ• hmaá¹‡o bhaveyya. yasmÄ• pana porÄ• á¹‡Ä• brÄ•
brÄ• hmaá¹‡abhÄ• vaá¹ƒ na icchanti, loke ca aÃ±Ã±epi paá¹‡á¸• itamanussÄ• , tasmÄ• vÄ
paggaá¹‡hanto __yo hi koci manussesÅ«_ti aá¹-á¹-ha gÄ• thÄ• Ä• ha. tattha __gorakkha_n
kasikammanti vuttaá¹ƒ hoti. __go_ti hi pathaviyÄ• nÄ• maá¹ƒ, tasmÄ• evamÄ• ha. __puthu
tantavÄ• yakammÄ• dinÄ• nÄ• sippena. __vohÄ• ra_nti vaá¹‡ijjaá¹ƒ. __parapessenÄ• _ti \E
veyyÄ• vaccakammena. __issattha_nti Ä• vudhajÄ«vikaá¹ƒ, usuÃ±ca sattiá¹ƒ cÄ• ti vuttaá¹ƒ
purohitakammena.

evaá¹ƒ brÄ• hmaá¹‡asamayena ca lokavohÄ• rena ca Ä• jÄ«vasÄ«lÄ• cÄ• ravipannassa a
evaá¹ƒ sante na jÄ• tiyÄ• brÄ• hmaá¹‡o, guá¹‡ehi pana brÄ• hmaá¹‡o hoti. tasmÄ• yattha
guá¹‡avÄ• , so brÄ• hmaá¹‡o, ayamettha Ã±Ä• yoti evametaá¹ƒ Ã±Ä• yaá¹ƒ atthato Ä• pÄ•
vacÄ«bhedena pakÄ• sento __na cÄ• haá¹ƒ brÄ• hmaá¹‡a_ntiÄ• dimÄ• ha. tassattho --- ah
yonÄ«naá¹ƒ yattha katthaci jÄ• to, tatrÄ• pi visesena yo brÄ• hmaá¹‡assa saá¹ƒvaá¹‡á¹‡itÄ
taá¹ƒ __yonijaá¹ƒ mattisambhavaá¹ƒ, _ yÄ• cÄ• yaá¹ƒ ubhato sujÄ• totiÄ• dinÄ• nayena b
parisuddhauppattimaggasaá¹…khÄ• tÄ• yoni vuttÄ• , saá¹ƒsuddhagahaá¹‡ikoti iminÄ• \Be
tatopi jÄ• tasambhÅ«tattÄ• yonijo mattisambhavoti vuccati, taá¹ƒ __yonijaá¹ƒ mattisambhav
yonijamattisambhavamattena na brÄ• hmaá¹‡aá¹ƒ brÅ«mi. kasmÄ• ? yasmÄ• , bho bhoti, v
sakiÃ±canehi visiá¹-á¹-hattÄ• __bhovÄ• di nÄ• ma so hoti, sace hoti sakiÃ±cano_ sapalibo
yattha katthaci jÄ• topi rÄ• gÄ• dikiÃ±canÄ• bhÄ• vena akiÃ±cano, sabbagahaá¹‡apaá¹-inis
__akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi_ \Ee III 437/ __brÄ• hmaá¹‡aá¹ƒ. _ ka

<458> kiÃ±cabhiyyo \Ne III 307/ sabbasaá¹ƒyojanaá¹ƒ chetvÄ• tiÄ• di sattavÄ«sati gÄ• thÄ
__sabbasaá¹ƒyojana_nti dasavidhasaá¹ƒyojanaá¹ƒ. __na paritassatÄ«_ti taá¹‡hÄ• paritassa
__saá¹…gÄ• tiga_nti rÄ• gasaá¹…gÄ• dayo atikkantaá¹ƒ. __visaá¹ƒyutta_nti catÅ«hi yonÄ«
visaá¹ƒyuttaá¹ƒ.

__naddhi_nti upanÄ• haá¹ƒ. __varatta_nti taá¹‡haá¹ƒ. __sandÄ• na_nti yuttapÄ• saá¹ƒ,
diá¹-á¹-hipariyuá¹-á¹-hÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __sahanukkama_nti anukkamo vuccati
pavesanagaá¹‡á¹-hi, diá¹-á¹-hÄ• nusayassetaá¹ƒ nÄ• maá¹ƒ. __ukkhittapaligha_nti ettha pa
__buddha_nti catusaccabuddhaá¹ƒ. __titikkhatÄ«_ti khamati.

__khantibala_nti adhivÄ• sanakhantibalaá¹ƒ. sÄ• pana sakiá¹ƒ uppannÄ• balÄ• nÄ«kaá¹ƒ
punappunaá¹ƒ uppannÄ• pana hoti. tassÄ• atthitÄ• ya __balÄ• nÄ«kaá¹ƒ_.

__vatavanta_nti dhutaá¹…gavantaá¹ƒ. __sÄ«lavanta_nti guá¹‡avantaá¹ƒ. __anussada_nti
rÄ• gÄ• diussadavirahitaá¹ƒ. ``anussutaâ€™â€™ ntipi pÄ• á¹-ho, anavassutanti attho. __da

__na limpatÄ«_ti na allÄ«yati. __kÄ• mesÅ«_ti kilesakÄ• mavatthukÄ• mesu.

__dukkhassa_ \Ee III 438/ __pajÄ• nÄ• ti, idheva khaya_nti ettha arahattaphalaá¹ƒ dukkhal
__ pajÄ• nÄ• tÄ«_ti adhigamavasena jÄ• nÄ• ti. __ pannabhÄ• ra_nti ohitabhÄ• raá¹ƒ,
khandhakilesaabhisaá¹…khÄ• rakÄ• maguá¹‡abhÄ• re otÄ• retvÄ• á¹-hitaá¹ƒ. visaá¹ƒyutta

__gambhÄ«rapaÃ±Ã±a_nti gambhÄ«resu Ä• rammaá¹‡esu pavattapaÃ±Ã±aá¹ƒ. __medhÄ
paÃ±Ã±avantaá¹ƒ.

__anÄ• gÄ• rehi_ \Be III 299/ __cÅ«bhaya_nti anÄ• gÄ• rehi ca visaá¹ƒsaá¹-á¹-haá¹ƒ ubha
visaá¹ƒsaá¹-á¹-hamevÄ• ti attho. __anokasÄ• ri_nti okaá¹ƒ vuccati paÃ±cakÄ• maguá¹‡Ä• I
anallÄ«yamÄ• nanti attho. __appiccha_nti anicchaá¹ƒ.

__tasesÅ«_ti \Ne III 308/ sataá¹‡hesu. __thÄ• varesÅ«_ti nittaá¹‡hesu.

__attadaá¹‡á¸• esÅ«_ti gahitadaá¹‡á¸• esu. __nibbuta_nti kilesanibbÄ• nena nibbutaá¹ƒ. _
saupÄ• dÄ• nesu.

__ohito_ti patito.

<459> __akakkasa_nti niddosaá¹ƒ. sadoso hi rukkhopi sakakkasoti vuccati. __viÃ±Ã±Ä• pa
atthaviÃ±Ã±Ä• panikaá¹ƒ. __sacca_nti avisaá¹ƒvÄ• dikaá¹ƒ. __udÄ«raye_ti bhaá¹‡ati. __yÄ

__nÄ• bhisajje_ti yÄ• ya girÄ• ya parassa sajjanaá¹ƒ vÄ• lagganaá¹ƒ vÄ• na karoti, tÄ• dis
bhÄ• satÄ«ti attho.

__dÄ«gha_nti suttÄ• ruá¸·habhaá¹‡á¸• aá¹ƒ. __rassa_nti vippakiá¹‡á¹‡abhaá¹‡á¸• aá¹ƒ. __
__thÅ«la_nti mahantaá¹ƒ. __subhÄ• subha_nti sundarÄ• sundaraá¹ƒ. dÄ«ghabhaá¹‡á¸• aÃ
mahagghampi. rassÄ• dÄ«supi eseva nayo. iti ettÄ• vatÄ• na sabbaá¹ƒ pariyÄ• diá¹‡á¹‡aá
iminÄ• pana pariyÄ• diá¹‡á¹‡aá¹ƒ hoti.

__nirÄ• saya_nti nittaá¹‡haá¹ƒ.

__Ä• layÄ• _ti taá¹‡hÄ• layÄ• . __aÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . __amatogadha_nti amatabb
anupaviá¹-á¹-haá¹ƒ.

__ubho saá¹…ga_nti ubhayampetaá¹ƒ saá¹…gaá¹ƒ. puÃ±Ã±aÃ±hi sagge laggÄ• peti, apuÃ
ubhayampetaá¹ƒ saá¹…ganti Ä• ha. __upaccagÄ• _ti atÄ«to.

__anÄ• vila_nti Ä• vilakaraá¹‡akilesavirahitaá¹ƒ. __nandÄ«bhavaparikkhÄ«á¹‡a_nti parikkh
parikkhÄ«á¹‡abhavaá¹ƒ.

``yo \Ne III 309/ imaâ€™â€™ nti gÄ• thÄ• ya avijjÄ• yeva visaá¹ƒvÄ• dakaá¹-á¹-hena __pa
mahÄ• viduggatÄ• ya __duggaá¹ƒ, _ saá¹ƒsaraá¹‡aá¹-á¹-hena __saá¹ƒsÄ• ro, _ mohanaá¹-
__tiá¹‡á¹‡o_ti \Ee III 440/ caturoghatiá¹‡á¹‡o. __pÄ• raá¹…gato_ti nibbÄ• naá¹ƒ gato. __jhÄ
Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• navasena jhÄ• yÄ«. __anejo_ti nittaá¹‡ho. __anupÄ• o
__nibbuto_ti kiÃ±ci gahaá¹‡aá¹ƒ aggahetvÄ• sabbakilesanibbÄ• nena nibbuto.

__kÄ• me_ti duvidhepi kÄ• me. __anÄ• gÄ• ro_ti anÄ• gÄ• ro hutvÄ• . __paribbaje_ti parib
__kÄ• mabhavaparikkhÄ«á¹‡a_nti khÄ«á¹‡akÄ• maá¹ƒ khÄ«á¹‡abhavaá¹ƒ.

__mÄ• nusakaá¹ƒ yoga_nti mÄ• nusakaá¹ƒ paÃ±cakÄ• maguá¹‡ayogaá¹ƒ. __dibbaá¹ƒ yog
paÃ±cakÄ• maguá¹‡ayogaá¹ƒ. __sabbayogavisaá¹ƒyutta_nti sabbakilesayogavisaá¹ƒyuttaá

__rati_nti paÃ±cakÄ• maguá¹‡aratiá¹ƒ. __arati_nti kusalabhÄ• vanÄ• ya ukkaá¹‡á¹-hitaá¹ƒ
vÄ«riyavantaá¹ƒ.

__sugata_nti sundaraá¹ƒ á¹-hÄ• naá¹ƒ gataá¹ƒ, sundarÄ• ya vÄ• paá¹-ipattiyÄ• gataá¹ƒ.

__gati_nti nibbattiá¹ƒ. __pure_ti atÄ«te. __pacchÄ• _ti anÄ• gate. __majjhe_ti paccuppann
III 441/ kiÃ±canakÄ• rako kileso.

__mahesi_nti mahante guá¹‡e pariyesanaá¹-á¹-hena mahesiá¹ƒ. __vijitÄ• vina_nti vijitavija

<460> evaá¹ƒ bhagavÄ• guá¹‡ato khÄ«á¹‡Ä• savaá¹ƒyeva brÄ• hmaá¹‡aá¹ƒ dassetvÄ• y
abhinivesaá¹ƒ karonti, te idaá¹ƒ ajÄ• nantÄ• , sÄ• va nesaá¹ƒ diá¹-á¹-hi duddiá¹-á¹-hÄ«ti das
hesÄ• _ti gÄ• thÄ• dvayamÄ• ha. tassattho --- yadidaá¹ƒ brÄ• hmaá¹‡o khattiyo bhÄ• radvÄ
nÄ• magottaá¹ƒ pakappitaá¹ƒ kataá¹ƒ abhisaá¹…khataá¹ƒ, samaÃ±Ã±Ä• hesÄ• lokasmiá¹
kasmÄ• ? yasmÄ• __samuccÄ• samudÄ• gataá¹ƒ_ samaÃ±Ã±Ä• ya Ä• gataá¹ƒ. etaÃ±hi t
Ã±Ä• tisÄ• lohitehi pakappitaá¹ƒ kataá¹ƒ. no ce naá¹ƒ evaá¹ƒ pakappeyyuá¹ƒ, na koci kiÃ±c
brÄ• hmaá¹‡oti vÄ• bhÄ• radvÄ• joti \Ne III 310/ vÄ• jÄ• neyya. evaá¹ƒ pakappitaá¹ƒ petaá
__dÄ«gharattÄ• nusayitaá¹ƒ, diá¹-á¹-higatamajÄ• nataá¹ƒ, _ taá¹ƒ pakappitaá¹ƒ nÄ• magott
``nÄ• magottamattametaá¹ƒ, vohÄ• ratthaá¹ƒ pakappitaâ€™â€™ nti, ajÄ• nantÄ• naá¹ƒ sat
dÄ«gharattaá¹ƒ diá¹-á¹-higatamanusayitaá¹ƒ. tassa anusayitattÄ• taá¹ƒ nÄ• magottaá¹ƒ __
_ ``jÄ• tiyÄ• hoti brÄ• hmaá¹‡oâ€™â€™ ti ajÄ• nantÄ• va evaá¹ƒ vadantÄ«ti vuttaá¹ƒ hoti.

evaá¹ƒ \Be III 301/ ``ye `jÄ• tito brÄ• hmaá¹‡oâ€™ ti abhinivesaá¹ƒ karonti, te idaá¹ƒ vohÄ•
ajÄ• nantÄ• , sÄ• va nesaá¹ƒ diá¹-á¹-hi duddiá¹-á¹-hÄ«â€™â€™ ti dassetvÄ• idÄ• ni nippa
paá¹-ikkhipanto kammavÄ• daÃ±ca patiá¹-á¹-hapento __na jaccÄ• _tiÄ• dimÄ• ha. tattha ``k
upaá¸• á¸• hagÄ• thÄ• ya vitthÄ• raá¹‡atthaá¹ƒ __kassako kammunÄ• _tiÄ• di vuttaá¹ƒ. tatt
paccuppannena kasikammÄ• dinibbattakacetanÄ• kammunÄ• .

__paá¹-iccasamuppÄ• dadassÄ• _ti \Ee III 442/ iminÄ• paccayena evaá¹ƒ hotÄ«ti evaá¹ƒ
paá¹-iccasamuppÄ• dadassÄ• vino. __kammavipÄ• kakovidÄ• _ti sammÄ• nÄ• vamÄ• nÄ•
aÃ±Ã±Ä• pi hÄ«napaá¹‡Ä«tatÄ• hÄ«napaá¹‡Ä«te kamme vipaccamÄ• ne hotÄ«ti. evaá¹ƒ k

__kammunÄ• vattatÄ«_ti gÄ• thÄ• ya pana lokoti vÄ• pajÄ• ti vÄ• sattoti vÄ• ekoyevatth
purimapadena cettha ``atthi brahmÄ• mahÄ• brahmÄ• seá¹-á¹-ho sajitÄ• â€™â€™ ti diá¹-á
veditabbo. kammunÄ• hi tÄ• su tÄ• su gatÄ«su vattati loko, tassa ko sajitÄ• ti. dutiyapaden
nibbattopi ca pavattepi atÄ«tapaccuppannabhedena kammunÄ• vattati, sukhadukkhÄ• ni p
hÄ«napaá¹‡Ä«tÄ• dibhedaÃ±ca Ä• pajjanto pavattatÄ«â€™â€™ ti dasseti. tatiyena tameva
sabbathÄ• pi kammanibandhanÄ• sattÄ• kammeneva baddhÄ• hutvÄ• pavattanti, na aÃ±
tametthaá¹ƒ upamÄ• ya vibhÄ• veti. yathÄ• hi rathassa yÄ• yato Ä• á¹‡i nibandhanaá¹ƒ ho
yÄ• ti, evaá¹ƒ lokassa nibbattato ca pavattato ca kammaá¹ƒ nibandhanaá¹ƒ, na tena anibad
pavattati.

idÄ• ni yasmÄ• \Ee III 443/ evaá¹ƒ kammanibandhano loko, tasmÄ• seá¹-á¹-hena kammu
dassento __tapenÄ• _ti gÄ• thÄ• dvayamÄ• ha. tattha __tapenÄ• _ti dhutaá¹…gatapena. __
methunaviratiyÄ• . __saá¹ƒyamenÄ• _ti sÄ«lena \Ne III 311/. __damenÄ• _ti indriyadamena

seá¹-á¹-hena parisuddhena brahmabhÅ«tena kammunÄ• brÄ• hmaá¹‡o hoti. kasmÄ• ? yas
brÄ• hmaá¹‡amuttamaá¹ƒ, _ yasmÄ• etaá¹ƒ kammaá¹ƒ uttamo brÄ• hmaá¹‡aguá¹‡oti vutta
ntipi pÄ• á¹-ho. ayaá¹ƒ panettha vacanattho --- brahmaá¹ƒ Ä• netÄ«ti brahmÄ• naá¹ƒ, brÄ•
Ä• vahatÄ«ti vuttaá¹ƒ hoti.

dutiyagÄ• thÄ• ya \Be III 302/ __santo_ti santakileso. __brahmÄ• sakko_ti brahmÄ• ca sa
na kevalaá¹ƒ brÄ• hmaá¹‡o, atha kho brahmÄ• ca sakko ca so vijÄ• nataá¹ƒ paá¹‡á¸• itÄ•
vÄ• seá¹-á¹-ha, jÄ• nÄ• hÄ«ti vuttaá¹ƒ hoti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. subhasuttavaá¹‡á¹‡anÄ•

<462> __evaá¹ƒ_ \Ne III 312/ __me suta_nti subhasuttaá¹ƒ. tattha __todeyyaputto_ti tudigÄ
todeyyabrÄ• hmaá¹‡assa putto. __Ä• rÄ• dhako hotÄ«_ti sampÄ• dako hoti paripÅ«rako. __
kÄ• raá¹‡adhammaá¹ƒ. __kusala_nti anavajjaá¹ƒ.

<463> __micchÄ• paá¹-ipatti_nti \Ee III 444/ aniyyÄ• nikaá¹ƒ akusalapaá¹-ipadaá¹ƒ. __sam
niyyÄ• nikaá¹ƒ kusalapaá¹-ipadaá¹ƒ.

__mahaá¹-á¹-ha_ntiÄ• dÄ«su mahantehi veyyÄ• vaccakarehi vÄ• upakaraá¹‡ehi vÄ• bahÄ
__mahaá¹-á¹-haá¹ƒ_. mahantÄ• ni nÄ• maggahaá¹‡amaá¹…galÄ• dÄ«ni kiccÄ• ni etthÄ• ti
kattabbaá¹ƒ, idaá¹ƒ sveti evaá¹ƒ mahantÄ• ni adhikÄ• rasaá¹…khÄ• tÄ• ni adhikaraá¹‡Ä• n
__mahÄ• dhikaraá¹‡aá¹ƒ_. bahÅ«naá¹ƒ kamme yuttappayuttatÄ• vasena pÄ«á¸·Ä• saá¹…k
__mahÄ• samÄ• rambhaá¹ƒ. gharÄ• vÄ• sakammaá¹-á¹-hÄ• na_nti gharÄ• vÄ• sakammaá
veditabbo. kasikamme cettha naá¹…galakoá¹-iá¹ƒ Ä• diá¹ƒ katvÄ• upakaraá¹‡Ä• naá¹ƒ par
mahaá¹-á¹-hatÄ• , vaá¹‡ijjÄ• ya yathÄ• á¹-hitaá¹ƒyeva bhaá¹‡á¸• aá¹ƒ gahetvÄ• parivattana
veditabbÄ• . __vipajjamÄ• na_nti avuá¹-á¹-hiativuá¹-á¹-hiÄ• dÄ«hi kasikammaá¹ƒ, maá¹‡isu
acchekatÄ• dÄ«hi ca vaá¹‡ijjakammaá¹ƒ appaphalaá¹ƒ hoti, mÅ«lacchedampi pÄ• puá¹‡Ä•
sampajjamÄ• naá¹ƒ mahapphalaá¹ƒ cÅ«á¸·antevÄ• sikassa viya.

<464> __evameva kho_ti yathÄ• kasikammaá¹-á¹-hÄ• naá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá
gharÄ• vÄ• sakammaá¹-á¹-hÄ• nampi. akatakalyÄ• á¹‡o hi kÄ• laá¹ƒ katvÄ• niraye \Be III 3
mahÄ• dattasenÄ• pati nÄ• ma kireko brÄ• hmaá¹‡abhatto ahosi, tassa maraá¹‡asamaye n
brÄ• hmaá¹‡ehi ``kiá¹ƒ passasÄ«â€™â€™ ti vutto? lohitagharanti Ä• ha. brahmaloko bho e
kahanti? uparÄ«ti. mayhaá¹ƒ heá¹-á¹-hÄ• upaá¹-á¹-hÄ• tÄ«ti. kiÃ±cÄ• pi heá¹-á¹-hÄ• upaá

tathÄ• pi uparÄ«ti kÄ• laá¹ƒ katvÄ• niraye nibbatto. ``iminÄ• amhÄ• kaá¹ƒ yaÃ±Ã±e doso d
gahetvÄ• \Ne III 313/ nÄ«harituá¹ƒ adaá¹ƒsu. sampajjamÄ• naá¹ƒ pana mahapphalaá¹ƒ ho
kÄ• laá¹ƒ katvÄ• sagge nibbattati. sakalÄ• ya guttilavimÄ• nakathÄ• ya dÄ«petabbaá¹ƒ. ya
vaá¹‡ijjakammaá¹-á¹-hÄ• naá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹ƒ hoti, evaá¹ƒ sÄ«lesu aparip
yuttassa pabbajjÄ• kammaá¹-á¹-hÄ• nampi. evarÅ«pÄ• hi neva jhÄ• nÄ• disukhaá¹ƒ na sag
sampajjamÄ• naá¹ƒ pana mahapphalaá¹ƒ hoti. sÄ«lÄ• ni hi pÅ«retvÄ• vipassanaá¹ƒ vaá¸•
pÄ• puá¹‡Ä• ti.

__brÄ• hmaá¹‡Ä• , bho gotamo_ti idha kiá¹ƒ pucchÄ• mÄ«ti pucchati? brÄ• hmaá¹‡Ä• vad
paÃ±ca dhamme pÅ«retuá¹ƒ samattho nÄ• ma natthi, gahaá¹-á¹-hova pÅ«retÄ«â€™â€™ ti.
``gihissa vÄ• ahaá¹ƒ mÄ• á¹‡ava pabbajitassa vÄ• â€™â€™ ti punappunaá¹ƒ vadati, neva
mayhameva pucchaá¹ƒ maÃ±Ã±e na sallakkhetÄ«ti cÄ• gasÄ«sena paÃ±ca dhamme pucch
agarÅ«_ti sace tuyhaá¹ƒ yathÄ• brÄ• hmaá¹‡Ä• paÃ±Ã±apenti, tathÄ• idha bhÄ• situá¹ƒ b
koci aphÄ• sukabhÄ• vo hoti, bhÄ• sassÅ«ti attho. __na kho me, bho_ti kiá¹ƒ sandhÄ• yÄ•
paá¹‡á¸• itapaá¹-irÅ«pakÄ• naÃ±hi santike kathetuá¹ƒ dukkhaá¹ƒ hoti, te pade pade akkhar
vadanti. ekantapaá¹‡á¸• itÄ• pana kathaá¹ƒ sutvÄ• sukathitaá¹ƒ pasaá¹ƒsanti, dukkathite
pÄ• á¸·ipadaatthabyaÃ±janesu \Ee III 446/ yaá¹ƒ yaá¹ƒ virujjhati, taá¹ƒ taá¹ƒ ujuá¹ƒ katvÄ•
ca sadiso ekantapaá¹‡á¸• ito nÄ• ma natthi, tenÄ• ha ``na kho me, bho gotama, garu, yattha
nisinno bhavantarÅ«po vÄ• â€™â€™ ti. __sacca_nti vacÄ«saccaá¹ƒ. __tapa_nti tapacariya
methunaviratiá¹ƒ. __ajjhena_nti mantagahaá¹‡aá¹ƒ. __cÄ• ga_nti Ä• misapariccÄ• gaá¹ƒ.

<466> __pÄ• pito bhavissatÄ«_ti. ajÄ• nanabhÄ• vaá¹ƒ pÄ• pito bhavissati. __etadavocÄ•
andhaveá¹‡Å«pamÄ• ya niggahito taá¹ƒ paccÄ• harituá¹ƒ asakkonto yathÄ• nÄ• ma dubba
uá¹-á¹-hapetvÄ• sÄ• mikassa abhimukhaá¹ƒ \Be III 304/ katvÄ• sayaá¹ƒ apasakkati, evam
apadisanto evaá¹ƒ ``brÄ• hmaá¹‡oâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha __pokkharasÄ•
``pokkharasÄ• yÄ«â€™â€™ tipi vuccati. tassa kira kÄ• yo setapokkharasadiso devanagare
viya sobhati, sÄ«saá¹ƒ panassa kÄ• á¸·avaá¹‡á¹‡aindanÄ«lamayaá¹ƒ viya, massupi candan
kÄ• á¸·amegharÄ• ji viya khÄ• yati, akkhÄ«ni nÄ«luppalasadisÄ• ni, nÄ• sÄ• rajatapanÄ• á
suparisuddhÄ• , hatthapÄ• datalÄ• ni ceva mukhaÃ±ca katalÄ• khÄ• rasaparikammaá¹ƒ \Ne
ativiya sobhaggappatto brÄ• hmaá¹‡assa attabhÄ• vo. arÄ• jake á¹-hÄ• ne rÄ• jÄ• naá¹ƒ kÄ
brÄ• hmaá¹‡aá¹ƒ, evamesa sassiriko, iti naá¹ƒ pokkharasadisattÄ• ``pokkharasÄ• tÄ«â€™
saÃ±jÄ• nanti, pokkhare pana so nibbatto, na mÄ• tukucchiyanti iti naá¹ƒ pokkhare sayitattÄ
``pokkharasÄ• yÄ«â€™â€™ tipi saÃ±jÄ• nanti. __opamaÃ±Ã±o_ti upamaÃ±Ã±agotto. __su
subhagavanassa issaro. __hassakaá¹ƒyevÄ• _ti hasitabbakaÃ±Ã±eva. __nÄ• makaá¹ƒyevÄ
taá¹ƒ atthÄ• bhÄ• vena __rittakaá¹ƒ_. rittakattÄ• ca __tucchakaá¹ƒ_. idÄ• ni naá¹ƒ bhagav
niggaá¹‡hituá¹ƒ __kiá¹ƒ pana mÄ• á¹‡avÄ• _tiÄ• dimÄ• ha.

<467> tattha __katamÄ• nesaá¹ƒ seyyo_ti katamÄ• vÄ• cÄ• tesaá¹ƒ seyyo, pÄ• saá¹ƒsat

sammutiyÄ• lokavohÄ• rena. __mantÄ• _ti tulayitvÄ• pariggaá¹‡hitvÄ• . __paá¹-isaá¹…khÄ
__atthasaá¹ƒhita_nti kÄ• raá¹‡anissitaá¹ƒ. __evaá¹ƒ sante_ti lokavohÄ• raá¹ƒ amuÃ±citvÄ•
kÄ• raá¹‡anissitaá¹ƒ katvÄ• kathitÄ• ya seyyabhÄ• ve sati. __Ä• vuto_ti Ä• varito. __nivuto
__ophuá¹-o_ti onaddho. __pariyonaddho_ti paliveá¹-hito.

<468> __gadhito_tiÄ• dÄ«ni vuttatthÄ• neva. __sace taá¹ƒ, bho gotama, á¹-hÄ• na_nti sac
__svÄ• ssÄ• _ti \Ee III 448/ dhÅ«machÄ• rikÄ• dÄ«naá¹ƒ abhÄ• vena so assa aggi accimÄ•
pabhassaro cÄ• ti. __tathÅ«pamÄ• haá¹ƒ mÄ• á¹‡avÄ• _ti tappaá¹-ibhÄ• gaá¹ƒ ahaá¹ƒ. ida
hi tiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca jalamÄ• no aggi dhÅ«machÄ• rikaá¹…gÄ• rÄ• n
\Be III 305/, evamevaá¹ƒ paÃ±ca kÄ• maguá¹‡e paá¹-icca uppannÄ• pÄ«ti jÄ• tijarÄ• byÄ•
atthitÄ• ya sadosÄ• . yathÄ• pana pariccattatiá¹‡akaá¹-á¹-hupÄ• dÄ• no dhÅ«mÄ• dÄ«naá
evamevaá¹ƒ lokuttarajjhÄ• nadvayasampayuttÄ• pÄ«ti jÄ• tiÄ• dÄ«naá¹ƒ abhÄ• vena paris

<469> idÄ• ni ye te brÄ• hmaá¹‡ehi cÄ• gasÄ«sena paÃ±ca dhammÄ• paÃ±Ã±attÄ• , tepi
niccalÄ• tiá¹-á¹-hanti, anukampÄ• jÄ• tikena saddhiá¹ƒ cha Ä• pajjanti. tasmÄ• taá¹ƒ dosaá
mÄ• á¹‡avÄ• _tiÄ• dimÄ• ha. tattha __anukampÄ• jÄ• tika_nti anukampÄ• sabhÄ• vaá¹ƒ.

__kattha bahulaá¹ƒ samanupassasÄ«_ti idaá¹ƒ bhagavÄ• yasmÄ• --- ``esa ime paÃ±ca d
paripÅ«retuá¹ƒ \Ne III 315/ samattho nÄ• ma natthi, gahaá¹-á¹-ho paripÅ«retÄ«â€™â€™ ti Ä
``pabbajitova ime pÅ«reti, gahaá¹-á¹-ho pÅ«retuá¹ƒ samattho nÄ• ma natthÄ«â€™â€™ ti te
bhaá¹‡Ä• petuá¹ƒ pucchati.

__na satataá¹ƒ samitaá¹ƒ saccavÄ• dÄ«_tiÄ• dÄ«su gahaá¹-á¹-ho aÃ±Ã±asmiá¹ƒ asati vaá
karotiyeva, pabbajitÄ• asinÄ• sÄ«se chijjantepi dve kathÄ• na kathenti. gahaá¹-á¹-ho ca a
sikkhÄ• padaá¹ƒ rakkhituá¹ƒ na sakkoti, pabbajito niccameva tapassÄ« sÄ«lavÄ• tapanissi
mÄ• sassa aá¹-á¹-hadivasamattampi uposathakammaá¹ƒ \Ee III 449/ kÄ• tuá¹ƒ na sakkoti, p
brahmacÄ• rino honti. gahaá¹-á¹-ho ratanasuttamaá¹…galasuttamattampi potthake likhitvÄ•
niccaá¹ƒ sajjhÄ• yanti. gahaá¹-á¹-ho salÄ• kabhattampi akhaá¹‡á¸• aá¹ƒ katvÄ• dÄ• tuá¹ƒ n
aÃ±Ã±asmiá¹ƒ asati kÄ• kasunakhÄ• dÄ«nampi piá¹‡á¸• aá¹ƒ denti, bhaá¹‡á¸• aggÄ• haka
pakkhipantevÄ• ti evamattho daá¹-á¹-habbo. __cittassÄ• hamete_nti ahaá¹ƒ ete paÃ±ca dha
parivÄ• re vadÄ• mÄ«ti attho.

<470> __jÄ• tavaddho_ti jÄ• to ca vaá¸• á¸• hito ca. yo hi kevalaá¹ƒ tattha jÄ• tova hoti, aÃ
vaá¸• á¸• hito, tassa samantÄ• gÄ• mamaggÄ• na sabbaso paccakkhÄ• honti, tasmÄ• jÄ
hi yo ciraá¹ƒ nikkhanto, tassa na sabbaso paccakkhÄ• honti, tasmÄ• __tÄ• vadeva avasaá
taá¹ƒkhaá¹‡ameva nikkhantanti attho. __dandhÄ• yitatta_nti ``ayaá¹ƒ \Be III 306/ nu kho ma
khoâ€™â€™ ti kaá¹…khÄ• vasena cirÄ• yitattaá¹ƒ. __vitthÄ• yitatta_nti yathÄ• sukhumaá¹
pucchitassa kassaci sarÄ«raá¹ƒ thaddhabhÄ• vaá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ thaddhabhÄ• vaga

iminÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa appaá¹-ihatabhÄ• vaá¹ƒ dasseti. tassa hi purisassa
vasena siyÄ• Ã±Ä• á¹‡assa paá¹-ighÄ• to, tena so dandhÄ• yeyya vÄ• vitthÄ• yeyya vÄ• ,
pana appaá¹-ihataá¹ƒ, na sakkÄ• tassa kenaci antarÄ• yo kÄ• tunti dÄ«peti.

__seyyathÄ• pi mÄ• á¹‡ava balavÄ• saá¹…khadhamo_ti ettha \Ee III 450/ __balavÄ• _ti ba
__saá¹…khadhamo_ti saá¹…khadhamako. __appakasirenÄ• _ti akicchena adukkhena. dub
saá¹…khaá¹ƒ dhamantopi na sakkoti catasso disÄ• sarena viÃ±Ã±Ä• petuá¹ƒ, nÄ• ssa saá
balavato pana vipphÄ• riko hoti, tasmÄ• balavÄ• ti Ä• ha. __mettÄ• ya cetovimuttiyÄ• _ti et
upacÄ• ropi \Ne III 316/ appanÄ• pi vaá¹-á¹-ati, __cetovimuttiyÄ• _ti vutte pana appanÄ• va
pamÄ• á¹‡akataá¹ƒ kamma_nti pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma kÄ• mÄ• vacaraá¹ƒ
kammaá¹ƒ nÄ• ma rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ. tesupi idha brahmavihÄ• rakammaÃ±Ã±eva
atikkamitvÄ• odhisakaanodhisaka disÄ• pharaá¹‡avasena vaá¸• á¸• hetvÄ• katattÄ• appa
taá¹ƒ tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hatÄ«_ti taá¹ƒ kÄ• mÄ• vacarakammaá¹ƒ tas
rÅ«pÄ• rÅ«pÄ• vacarakamme na ohÄ«yati na tiá¹-á¹-hati. kiá¹ƒ vuttaá¹ƒ hoti? kÄ• mÄ• vaca
rÅ«pÄ• rÅ«pÄ• vacarakammassa antarÄ• laggituá¹ƒ vÄ• á¹-hÄ• tuá¹ƒ vÄ• rÅ«pÄ• rÅ«pÄ•
pariyÄ• diyitvÄ• attano okÄ• saá¹ƒ gahetvÄ• patiá¹-á¹-hÄ• tuá¹ƒ vÄ• na sakkoti, atha kho
rÅ«pÄ• rÅ«pÄ• vacarakammameva kÄ• mÄ• vacaraá¹ƒ mahogho viya parittaudakaá¹ƒ phar
okÄ• saá¹ƒ gahetvÄ• tiá¹-á¹-hati, tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• sayameva brahmasah
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

subhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<473> __evaá¹ƒ_ \Ne III 317/ \Ee III 451/ \Be III 307/ __me suta_nti saá¹…gÄ• ravasuttaá¹ƒ
__caÃ±calikappe_ti evaá¹ƒnÄ• make gÄ• me. __abhippasannÄ• _ti aveccappasÄ• davaser
ariyasÄ• vikÄ• bhÄ• radvÄ• jagottassa brÄ• hmaá¹‡assa bhariyÄ• . so brÄ• hmaá¹‡o pubb
nimantetvÄ• tesaá¹ƒ sakkÄ• raá¹ƒ karoti. imaá¹ƒ pana brÄ• hmaá¹‡iá¹ƒ gharaá¹ƒ Ä• netvÄ
brÄ• hmaá¹‡iyÄ• cittaá¹ƒ kopetuá¹ƒ asakkonto brÄ• hmaá¹‡Ä• naá¹ƒ sakkÄ• raá¹ƒ kÄ• tuá
brÄ• hmaá¹‡Ä• diá¹-á¹-hadiá¹-á¹-haá¹-á¹-hÄ• ne --- ``nayidÄ• ni tvaá¹ƒ brÄ• hmaá¹‡aladdhi
brÄ• hmaá¹‡Ä• naá¹ƒ sakkÄ• raá¹ƒ na karosÄ«â€™â€™ ti nippÄ«á¸·enti. so gharaá¹ƒ Ä• g
tamatthaá¹ƒ Ä• rocetvÄ• --- ``sace, bhoti ekadivasaá¹ƒ mukhaá¹ƒ rakkhituá¹ƒ sakkuá¹‡eyyÄ
ekadivasaá¹ƒ bhikkhaá¹ƒ dadeyyaâ€™â€™ nti Ä• ha. tuyhaá¹ƒ deyyadhammaá¹ƒ ruccanak
mayhaá¹ƒ etthÄ• ti. so brÄ• hmaá¹‡e nimantetvÄ• appodakaá¹ƒ pÄ• yÄ• saá¹ƒ pacÄ• petv
Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• brÄ• hmaá¹‡e nisÄ«dÄ• pesi. brÄ• hmaá¹‡Ä« mahÄ• sÄ• á
gahetvÄ• parivisantÄ« dussakaá¹‡á¹‡ake pakkhalitvÄ• ``brÄ• hmaá¹‡e parivisÄ• mÄ«â€™

Ä• sevanavasena sahasÄ• satthÄ• rameva anussaritvÄ• udÄ• naá¹ƒ udÄ• nesi.

brÄ• hmaá¹‡Ä• udÄ• naá¹ƒ sutvÄ• ``ubhatopakkhiko \Ee III 452/ esa samaá¹‡assa gotam
deyyadhammaá¹ƒ gaá¹‡hissÄ• mÄ• â€™â€™ ti kupitÄ• bhojanÄ• ni chaá¸• á¸• etvÄ• nikk
paá¹-hamaá¹ƒyeva taá¹ƒ avacaá¹ƒ `ajjekadivasaá¹ƒ mukhaá¹ƒ rakkheyyÄ• sÄ«â€™ ti, ettak
taá¹‡á¸• ulÄ• dÄ«ni ca nÄ• sitÄ• nÄ«â€™â€™ ti ativiya kopavasaá¹ƒ upagato --- ``evameva
yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa samaá¹‡assa vaá¹‡á¹‡aá¹ƒ bhÄ• sati,
tassa satthuno vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ brÄ• hmaá¹‡Ä« ``
gantvÄ• vijÄ• nissasÄ«â€™â€™ ti vatvÄ• ``na khvÄ• haá¹ƒ taá¹ƒ, brÄ• hmaá¹‡a, passÄ• n
vÄ• daá¹ƒ Ä• ropeyyÄ• â€™â€™ tiÄ• dimÄ• ha. so satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ---

``kiá¹ƒsu \Ne III 318/ \Be III 308/ chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na socati.

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti || (SN I 1.187) ---

paÃ±haá¹ƒ pucchi. satthÄ• Ä• ha ---

``kodhaá¹ƒ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa brÄ• hmaá¹‡a.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti || (SN I 1.187) ---

paÃ±haá¹ƒ kathesi. so pabbajitvÄ• arahattaá¹ƒ patto. tasseva kaniá¹-á¹-habhÄ• tÄ• akkosa
``bhÄ• tÄ• me pabbajitoâ€™â€™ ti sutvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• akkositvÄ•
pabbajitvÄ• arahattaá¹ƒ patto. aparo tassa kaniá¹-á¹-ho sundarikabhÄ• radvÄ• jo nÄ• ma. s
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchitvÄ• vissajjanaá¹ƒ sutvÄ• pabbajitvÄ• arahattaá¹ƒ
kaniá¹-á¹-ho piá¹…galabhÄ• radvÄ• jo nÄ• ma. so paÃ±haá¹ƒ pucchitvÄ• paÃ±habyÄ• kara
arahattaá¹ƒ patto. __saá¹…gÄ• ravo_ \Ee III 453/ __mÄ• á¹‡avo_ti ayaá¹ƒ tesaá¹ƒ sabbaka
divase brÄ• hmaá¹‡ehi saddhiá¹ƒ ekabhattagge nisinno. __avabhÅ«tÄ• vÄ• _ti avaá¸• á¸• h
avamaá¹…galabhÅ«tÄ• yeva. __parabhÅ«tÄ• vÄ• _ti vinÄ• saá¹ƒ pattÄ• yeva. __vijjamÄ• n
__sÄ«lapaÃ±Ã±Ä• á¹‡a_nti sÄ«laÃ±ca Ã±Ä• á¹‡aÃ±ca na jÄ• nÄ• si.

<474> __diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• _ti diá¹-á¹-hadhamme a
attabhÄ• ve abhijÄ• nitvÄ• vositavosÄ• nÄ• hutvÄ• pÄ• ramÄ«saá¹…khÄ• taá¹ƒ sabbadh
nibbÄ• naá¹ƒ pattÄ• mayanti vatvÄ• Ä• dibrahmacariyaá¹ƒ paá¹-ijÄ• nantÄ«ti attho. __Ä• d
brahmacariyassa Ä• dibhÅ«tÄ• uppÄ• dakÄ• janakÄ• ti evaá¹ƒ paá¹-ijÄ• nantÄ«ti vuttaá¹ƒ
takkagÄ• hÄ«. __vÄ«maá¹ƒsÄ«_ti vÄ«maá¹ƒsako, paÃ±Ã±Ä• cÄ• raá¹ƒ carÄ• petvÄ• evaá

tesaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ ahamasmi aÃ±Ã±ataro.

<485> __aá¹-á¹-hitavata_nti \Ne III 319/ aá¹-á¹-hitatapaá¹ƒ, assa padhÄ• napadena saddhia
sappurisapadassa. idaÃ±hi vuttaá¹ƒ hoti --- bhoto gotamassa aá¹-á¹-hitapadhÄ• navataá¹ƒ a
sappurisapadhÄ• navataá¹ƒ ahosÄ«ti. __atthi_ \Ee III 454/ __devÄ• ti_ \Be III 309/ __puá¹-á
idaá¹ƒ mÄ• á¹‡avo ``sammÄ• sambuddho ajÄ• nantova pakÄ• sesÄ«â€™â€™ ti saÃ±Ã±Ä•
tumhÄ• kaá¹ƒ ajÄ• nanabhÄ• ve sante. __tucchaá¹ƒ musÄ• hotÄ«_ti tumhÄ• kaá¹ƒ kathÄ•
mÄ• á¹‡avo bhagavantaá¹ƒ musÄ• vÄ• dena niggaá¹‡hÄ• ti nÄ• ma. __viÃ±Ã±unÄ• purise
tvaá¹ƒ pana aviÃ±Ã±utÄ• ya mayÄ• byÄ• katampi na jÄ• nÄ• sÄ«ti dÄ«peti. __uccena sam
sammataá¹ƒ pÄ• kaá¹-aá¹ƒ lokasmiá¹ƒ. __adhidevÄ• _ti susudÄ• rakÄ• pi hi devÄ• nÄ• ma
devÄ• pana adhidevÄ• nÄ• ma, loke devo devÄ«ti laddhanÄ• mehi manussehi adhikÄ• ti a
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

majjhimapaá¹‡á¹‡Ä• sa-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

majjhimapaá¹‡á¹‡Ä• saá¹-Ä«kÄ•

1. gahapativaggo

1. kandarakasuttavaá¹‡á¹‡anÄ•

<1> __Ä• rÄ• mapokkharaá¹‡Ä«Ä• dÄ«sÅ«_ti \Ne II 1/ \Be II 1/ Ä• rÄ• mapokkharaá¹‡Ä«u
__ussannÄ• _ti bahulÄ• . asokakaá¹‡ikÄ• rakoviá¸·Ä• rakumbhÄ«rÄ• jarukkhehi sammissat
__nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumapaá¹-imaá¹‡á¸• ita_nti daá¹-á¹-habbaá¹ƒ, na campaka
nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumatÄ• yÄ• ti vadanti. __bhagavÄ• kusumagandhasugandh
na mÄ• panakÄ• le eva tasmiá¹ƒ nagare campakarukkhÄ• ussannÄ• , atha kho aparabhÄ•
``paÃ±casatamattehi aá¸• á¸• hateá¸·asehÄ«â€™â€™ ti evaá¹ƒ __adassitaparicchedena_.
sikkhÄ• petÄ«ti hatthÄ• cariyo hatthÄ«naá¹ƒ sikkhÄ• pako, tassa puttoti Ä• ha __ ``hatthÄ•
_ti. tadÄ• bhagavÄ• tesaá¹ƒ pasÄ• dajananatthaá¹ƒ attano buddhÄ• nubhÄ• vaá¹ƒ aniguh
``chabbaá¹‡á¹‡Ä• naá¹ƒ ghanabuddharasmÄ«naâ€™â€™ _ntiÄ• dimÄ• ha. __bhagavato c
garubhÄ• vena, bhagavati gÄ• ravenÄ• ti vÄ• pÄ• á¹-ho.

__niccaá¹ƒ_ \Ne II 2/ __na hotÄ«_ti abhiá¹‡haá¹ƒ na hoti, kadÄ• cideva hotÄ«ti attho. abhiá
idha adhippetÄ• , na kÅ«á¹-aá¹-á¹-haniccatÄ• . loke kiÃ±ci vimhayÄ• vahaá¹ƒ disvÄ• hattha
aá¹…guliá¹ƒ vÄ• phoá¹-ayanti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ \Be II 2/ __ ``accharaá¹ƒ paharitu
__abhÅ«tapubbaá¹ƒ bhÅ«ta_nti ayaá¹ƒ niruttinayo yebhuyyena upÄ• dÄ• ya ruá¸·hÄ«vaser
hi pÄ• á¸·iyaá¹ƒ ``yepi te, bho gotama, ahesuá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• di vuttaá
kariyamÄ• naá¹ƒ dukkarabhÄ• vena vimhayÄ• vahaá¹ƒ hoti, tathÄ• kiÃ±ci kattabbaá¹ƒ, pur
pacchimaá¹ƒ pasaá¹ƒsacchariyaá¹ƒ, tadubhayaá¹ƒ suttapadaso dassetuá¹ƒ __ ``tatthÄ• â€™

__sammÄ• paá¹-ipÄ• dito_ti sammÄ• paá¹-ipadÄ• yaá¹ƒ á¹-hapito. esÄ• paá¹-ipadÄ• par
bhÄ• vanapuá¹ƒsakaniddesoyaá¹ƒ yathÄ• ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«â€™
ayaÃ±hettha attho --- bhagavÄ• bhikkhusaá¹…gho paá¹-ipadÄ• ya tumhehi paá¹-ipÄ• dito,
etaparamaá¹ƒyeva bhikkhusaá¹…ghaá¹ƒ sammÄ• paá¹-ipÄ• desuá¹ƒ, anÄ• gatepi kÄ• le e
bhikkhusaá¹…ghaá¹ƒ sammÄ• paá¹-ipÄ• dessantÄ«ti paribbÄ• jako nayaggÄ• hena diá¹-á¹
anuminanto sabbesampi buddhÄ• naá¹ƒ sÄ• sane saá¹…ghasuppaá¹-ipattiá¹ƒ majjhe bhinn
samasamaá¹ƒ katvÄ• dasseti, evaá¹ƒ dassento ca tesaá¹ƒ sudhammataÃ±ca tathÄ• dasse
buddhasubuddhatÄ• pana nesaá¹ƒ sarÅ«peneva dassitÄ• ti. __na ito bhiyyo_ti iminÄ• pÄ•
etaparamaá¹ƒyevÄ• ti avadhÄ• raá¹‡ena nivattitaá¹ƒ dasseti sÄ«lapadaá¹-á¹-hÄ• nattÄ• sa

samÄ• dhipadaá¹-á¹-hÄ• nattÄ• ca paÃ±Ã±Ä• ya sÄ«lepi ca abhisamÄ• cÄ• rikapubbakattÄ
vuttaá¹ƒ __ ``Ä• bhisamÄ• cÄ• rikavattaá¹ƒ Ä• diá¹ƒ katvÄ• â€™â€™ _ti.

<2> pucchÄ• nusandhiÄ• dÄ«su anantogadhattÄ• __ ``pÄ• á¹-iekko anusandhÄ«â€™â€™
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``bhagavÄ• kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __upasantakÄ• ra
upasantabhÄ• vakÄ• raá¹‡aá¹ƒ. taÃ±hi ariyÄ• naá¹ƒyeva visayo, tatthÄ• pi ca buddhÄ• naá
imamatthaá¹ƒ byatirekato anvayato ca dassetuá¹ƒ __na hi tva_ntiÄ• di vuttaá¹ƒ. tattha Ã±Ä•
kÄ• kajÄ• takÄ• divasena veditabbÄ• , lokatthacariyÄ• taá¹ƒtaá¹ƒpÄ• ramipÅ«raá¹‡avasen
mahÄ• bodhijÄ• takÄ• divasena. __acchariyaá¹ƒ bho gotamÄ• _tiÄ• dinÄ• kandarakena ka
dasseti.

__yepi te_tiÄ• dinÄ• tena vuttamatthaá¹ƒ paccanubhÄ• santena bhagavatÄ• sampaá¹-icc
__ ``santi hi kandarakÄ• ti ayampi pÄ• á¹-iyekko anusandhÄ«â€™â€™ _ti \Be II 3/. yo hi ka
bhikkhusaá¹…ghassa upasantabhÄ• vo kittito, taá¹ƒ vibhajitvÄ• dassentopi tena apucchito
bhagavÄ• __ ``santi hÄ«â€™â€™ _tiÄ• dinÄ•  desanaá¹ƒ Ä• rabhi. tenÄ• ha __ ``bhagava
II 3/ tiÄ• di. __kappetvÄ• _ti aÃ±Ã±athÄ• santameva attÄ• naá¹ƒ aÃ±Ã±athÄ• vidhÄ• ya. _
sanidassanavasena gahetvÄ• . tenÄ• ha __ ``kuhakabhÄ• venÄ• â€™â€™ _tiÄ• di. __paá¹
kÄ• maá¹ƒ avisesena sekkhÄ• vuccanti, te pana adhigatamaggavasena ``pÅ«rayamÄ• nÄ•
kiccassa niá¹-á¹-hitattÄ• . maggo hi ekacittakkhaá¹‡ikoti Ä• ha __ ``uparimaggassa vipassan
_ti. __ito muttÄ• _ti maggenÄ• gatÅ«pasamato muttÄ• . kalyÄ• á¹‡aputhujjane sandhÄ• ya
satipaá¹-á¹-hÄ• nehi upasantÄ• â€™â€™ _ti.

__satatasÄ«lÄ• _ti avicchinnasÄ«lÄ• . sÄ• tisayo hi etesaá¹ƒ sÄ«lassa akhaá¹‡á¸• Ä• dibh
suparisuddhasÄ«latÄ• vasena santatÄ• vutti etesanti __santatavuttino_ti Ä• ha __ ``tassev
evaá¹ƒ sÄ«lavuttivasena ``santatavuttinoâ€™â€™ ti padassa atthaá¹ƒ vatvÄ• idÄ• ni jÄ«vit
__ ``santatajÄ«vikÄ• vÄ• ti atthoâ€™â€™ _ti Ä• ha. sÄ• sanassa jÄ«vitavutti sÄ«lasannissit
``tasmiâ€™â€™ _ntiÄ• di.

nipayati visoseti rÄ• gÄ• disaá¹ƒkilesaá¹ƒ, tato vÄ• attÄ• naá¹ƒ nipÄ• tÄ«ti __nipako, _ paÃ
``paÃ±Ã±avantoâ€™â€™ _ti. __paÃ±Ã±Ä• ya á¹-hatvÄ• jÄ«vikÄ• kappanaá¹ƒ_ nÄ• ma
buddhapaá¹-ikuá¹-á¹-hamicchÄ• jÄ«vaá¹ƒ pahÄ• ya sammÄ• jÄ«vena jÄ«vananti taá¹ƒ dass
_tiÄ• dimÄ• ha. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __visuddhimagge_ (Vism I 14) __taá¹ƒsaá¹ƒ
(Vism-mhá¹- I 14) vuttanayeneva veditabbaá¹ƒ. rathavinÄ«tapaá¹-ipadÄ• dayo tesu tesu sut
veditabbÄ• . ito aÃ±Ã±attha mahÄ• gopÄ• lakasuttÄ• dÄ«su (MN I 346 Ä• dayo) lokuttarasa
Ä• ha --- __ ``idha pana lokiyalokuttaramissakÄ• satipaá¹-á¹-hÄ• nÄ• kathitÄ• â€™â€™ _t
satipaá¹-á¹-hÄ• nasuttepi (DN II 373-374; MN I 106 Ä• dayo) vomissakÄ• va kathitÄ• ti. __e
desanÄ• ya.

<3> __kÄ• rakabhÄ• va_nti \Be II 4/ paá¹-ipattiyaá¹ƒ paá¹-ipajjanakabhÄ• vaá¹ƒ. mayampi
samÄ• nÄ• kÄ• lena kÄ• laá¹ƒ satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• viharÄ• ma, kin
vivekavÄ• sinoti attano kÄ• rakabhÄ• vaá¹ƒ pavedento evaá¹ƒ __bhikkhusaá¹…ghaÃ±ca uk
``ayaÃ±hettha adhippÄ• yoâ€™â€™ _tiÄ• di. nÄ• nÄ• rammaá¹‡esu aparÄ• paraá¹ƒ uppajj
rÄ• gÄ• dikilesÄ• naá¹ƒ ghanajaá¹-itasaá¹…khÄ• tÄ• kÄ• rena pavatti kilesagahanena gaha
bahi jaá¹-Ä• , jaá¹-Ä• ya jaá¹-itÄ• pajÄ• â€™â€™ ti (SN a I 23, 192). manussÄ• naá¹ƒ ajjhÄ
sÄ• á¹-heyyampÄ«ti dassento Ä• ha __ ``kasaá¹-asÄ• á¹-heyyesupi eseva nayoâ€™â€™ _t
sappimadhuphÄ• á¹‡itÄ• dÄ«su kacavarabhÄ• vo, \Ne II 4/ so kasaá¹-oti vuccati, evaá¹ƒ sa
saá¹ƒkilesabhÄ• vo kasaá¹-anti Ä• ha __ ``aparisuddhaá¹-á¹-hena kasaá¹-atÄ• â€™â€™ _ti
asantaguá¹‡asambhÄ• vanaá¹ƒ __kerÄ• á¹-iyaá¹-á¹-ho. jÄ• nÄ• tÄ«_ti ``idaá¹ƒ ahitaá¹ƒ na s
hitaá¹ƒ sevitabbaâ€™â€™ nti vicÄ• reti deseti. vicÄ• raá¹‡atthopi hi hoti jÄ• nÄ• ti-saddo ya
jÄ• nÄ• tÄ«â€™â€™ ti. __sabbÄ• pi ... pe ... adhippetÄ• _ ``pasupÄ• lakÄ• â€™â€™ tiÄ• d
``vijjantarikÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN II 149) viya khaá¹‡atthoti Ä• ha __ ``yattakena
__tenÄ• _ti hatthinÄ• . __tÄ• nÄ«_ti sÄ• á¹-heyyÄ• dÄ«ni.

atthato kÄ• yacittujukatÄ• paá¹-ipakkhabhÅ«tÄ• va lobhasahagatacittuppÄ• dassa pavattiÄ
pavattiÄ• kÄ• rena dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yassÄ• _ti p
vÄ• hatthino vÄ• . __á¹-hassÄ• mÄ«_ti tattheva sappaá¹-ibhaye á¹-hÄ• ne gantvÄ• á¹-hass
sÄ• á¹-heyyatÄ• ya pÄ• kaá¹-akaraá¹‡aá¹ƒ vaÃ±canÄ• dhippÄ• yabhÄ• vato. tathÄ• hi catÄ
``vaÃ±cetvÄ• â€™â€™ _ icceva vuttaá¹ƒ, niguhanto pana tattheva gantvÄ• tiá¹-á¹-heyya. e
__paá¹-imaggaá¹ƒ Ä• rohitukÄ• massÄ• _ti Ä• gatamaggameva nivattitvÄ• gantukÄ• mass
kÄ• lantarÄ• pekkhÄ• bhÄ• vaá¹ƒ __ ``tathÄ• â€™â€™ _ti iminÄ• upasaá¹ƒharati.

__antojÄ• takÄ• _ti attano dÄ• siyÄ• kucchimhi jÄ• tÄ• . __dhanakkÄ«tÄ• _ti dhanaá¹ƒ dat
__karamarÄ• nÄ«tÄ• _ti dÄ• sabhÄ• vena karamaraggÄ• hagahitÄ• . __dÄ• sabya_nti dÄ•
eva hutvÄ• veyyÄ• vaccakarÄ• . __imaá¹ƒ vissajjetvÄ• _ti imaá¹ƒ attano hatthagataá¹ƒ viss
II 5/ __gaá¹‡hantÄ• _ti imaá¹ƒ tassa hatthagataá¹ƒ gaá¹‡hantÄ• . sammukhato aÃ±Ã±athÄ•
kÄ• yavÄ• cÄ• samudÄ• cÄ• radassaneneva cittassa nesaá¹ƒ aÃ±Ã±athÄ• á¹-hitabhÄ• vo

<4> __ayampi pÄ• á¹-iyekko anusandhÄ«_ti etthÄ• pi anantare vuttanayeneva anusandhiy
tenevÄ• ha __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di. catuttho hitapaá¹-ipadaá¹ƒ paá¹-ipannoti yojan
puggalapaá¹-ipattiá¹ƒ dassento __ ``puggale pahÄ• yÄ• â€™â€™ _ti Ä• ha. paá¹-ipatti hi id
puggalÄ• . yathÄ• assaddhÄ• dipuggalaparivajjanena saddhindriyÄ• dibhÄ• vanÄ• ijjhanti,
micchÄ• paá¹-ipannapuggalaparivajjanena micchÄ• paá¹-ipadÄ• vajjitabbÄ• ti Ä• ha --- __
pahÄ• yÄ• â€™â€™ _ti. __catutthapuggalassÄ• _ti imasmiá¹ƒ catukke vuttacatutthapuggal
__hitapaá¹-ipattiyaá¹ƒyeva paá¹-ipÄ• demi_ pavattemÄ«ti __dassento. santÄ• _ti samaá¹ƒ v
pattÄ• ti ayamettha atthoti Ä• ha __ ``niruddhÄ• santÄ• ti vuttÄ• â€™â€™ _ti. puna __sant
kilesapariá¸·Ä• havigamato santÄ• ti \Ne II 5/ ayamettha atthoti Ä• ha __ ``nibbutÄ• â€™â€™

yojanÄ• . __santo have_ti ettha samabhÄ• vakarena sÄ• dhubhÄ• vassa visesapaccayabhÄ
samannÄ• gatÄ• ariyÄ• ``santoâ€™â€™ ti vuttÄ• ti Ä• ha --- __ ``santo have ... pe ... paá¹

Ä• hito ahaá¹ƒmÄ• no etthÄ• ti attÄ• (Mp-á¹- II 4.198) attabhÄ• vo, idha pana yo paro na h
__attÄ• naá¹ƒ. para_nti attato aÃ±Ã±aá¹ƒ. __chÄ• taá¹ƒ vuccati taá¹‡hÄ• _ jighacchÄ• hetu
tÄ• panakilesÄ• na_nti attano santÄ• ne attapariá¸·Ä• hajananasantappanakilesÄ• naá¹ƒ. _
cittaá¹ƒ pasÄ• deti, sampahaá¹ƒsetÄ«ti attho. yasmÄ• pana tathÄ• bhÅ«to cittaá¹ƒ sampÄ•
gaá¹‡hanto nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``cittaá¹ƒ sampÄ• detÄ«â€™â€™ _tiÄ• di.

<5> dukkhaá¹ƒ paá¹-ikkÅ«laá¹ƒ jegucchaá¹ƒ etassÄ• ti dukkhapaá¹-ikkÅ«lo taá¹ƒ __dukkha
visesanavisesitabbatÄ• hi kÄ• macÄ• rÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana dukkhassa visesita
bÄ• hiratthasamÄ• saá¹ƒ anÄ• diyitvÄ• __ ``dukkhassa paá¹-ikkÅ«laâ€™â€™ _nti attho vu
purisassa dukkhaá¹ƒ paá¹-ikkÅ«laá¹ƒ, tena dukkhassa purisopÄ«ti. tenÄ• ha --- __ ``paccan
_nti.

<6> __catÅ«hi_ \Be II 6/ __kÄ• raá¹‡ehÄ«_ti dhÄ• tukusalatÄ• dÄ«hi catÅ«hi kÄ• raá¹‡ehi.
yogakammaá¹ƒ karoti. yasmÄ• sambuddhÄ• paresaá¹ƒ maggaphalÄ• dhigamÄ• ya ussÄ•
yuttappayuttÄ• eva honti, te paá¹-icca tesaá¹ƒ antarÄ• yo na hotiyevÄ• ti Ä• ha __ ``na pan
paá¹-iccÄ• â€™â€™ _ti. __kiriyaparihÄ• niyÄ• _ desakassa tasseva vÄ• puggalassa tajjap
vÄ• â€™â€™ ti idaá¹ƒ sÄ• vakÄ• naá¹ƒ vasena daá¹-á¹-habbaá¹ƒ. __mahatÄ• atthenÄ• _t
Ä• nisaá¹ƒsapariyÄ• yoti Ä• ha __ ``dvÄ«hi Ä• nisaá¹ƒsehÄ«â€™â€™ _ti. __pasÄ• daá¹ƒ p
tiÄ• dinÄ• saá¹…ghasuppaá¹-ipattiyÄ• sutattÄ• . __abhinavo nayo udapÄ• di_ santatasÄ«
anattantapatÄ• divasena, sopi taá¹ƒ sutvÄ• dÄ• sÄ• dÄ«su savisesaá¹ƒ lajjÄ« dayÄ• panno
sekkhapaá¹-ipadaá¹ƒ sÄ«laá¹ƒ sÄ• dhento anukkamena satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ pa
__ ``mahatÄ• atthena saá¹ƒyuttoâ€™â€™ _ti.

<8> paresaá¹ƒ hananaghÄ• tanÄ• dinÄ• rodÄ• panato __luddo, _ tathÄ• vighÄ• takabhÄ•
vidÄ• raá¹‡ato __dÄ• ruá¹‡o, _ viruddhavÄ• datÄ• ya __kakkhaá¸·o, _ bandhanÄ• gÄ• re ni

<9> __khattiyÄ• bhisekenÄ• _ti \Ne II 6/ khattiyÄ• naá¹ƒ kattabbaabhisekena. __santhÄ• gA
kataá¹ƒ agÄ• raá¹ƒ yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ. __sappitelenÄ• _ti sappimayena telena, yamaka
abbhaÃ±jati. vacchabhÄ• vaá¹ƒ taritvÄ• á¹-hito vacchataro. __parikkhepakaraá¹‡atthÄ• yÄ•
saddhiá¹ƒ dabbhehi vediyÄ• parikkhepanatthÄ• ya. __yaÃ±Ã±abhÅ«miya_nti avasesayaÃ±
panettha atthato avibhattaá¹ƒ taá¹ƒ suviÃ±Ã±eyyameva.

kandarakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ•

<17> __avidÅ«re_ti \Be II 7/ \Ne II 7/ iminÄ• pÄ• á¸·iyaá¹ƒ ``vesÄ• liyaâ€™â€™ nti idaá¹ƒ
bhummavacananti dasseti. __sÄ• rappattakulagaá¹‡anÄ• yÄ• _ti (Mp-á¹- III 11.16)
mahÄ• sÄ• ramahappattakulagaá¹‡anÄ• ya. __dasame á¹-hÄ• ne_ti aÃ±Ã±e aÃ±Ã±eti dasa
aá¹-á¹-hakanagare jÄ• to bhavo __aá¹-á¹-hakanÄ• garo. kukkuá¹-Ä• rÄ• mo_ti pÄ• á¹-aliput
kosambiyaá¹ƒ.

<18> pakatatthaniddeso ta-saddoti tassa ``bhagavatÄ• â€™â€™ tiÄ• dÄ«hi padehi samÄ•
vuttassa yena abhisambuddhabhÄ• vena bhagavÄ• pakato adhigato supÄ• kaá¹-o ca, taá¹
saddhiá¹ƒ Ä• gamanÄ«yapaá¹-ipadÄ• ya atthabhÄ• vena dassento __ ``yo so ... pe ... abhis
satipi Ã±Ä• á¹‡adassana-saddÄ• naá¹ƒ idha paÃ±Ã±Ä• vevacanabhÄ• ve tena tena visesen
pavattidassanatthaá¹ƒ asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesavasena vijjÄ• ttayavasena
vijjÄ• abhiÃ±Ã±Ä• nÄ• varaá¹‡aÃ±Ä• á¹‡avasena sabbaÃ±Ã±utaÃ±Ä• á¹‡amaá¹ƒsacakkhu
paá¹-ivedhadesanÄ• Ã±Ä• á¹‡avasena ca tadatthaá¹ƒ yojetvÄ• dassento __ ``tesaá¹ƒ tesa
tattha __Ä• sayÄ• nusayaá¹ƒ jÄ• natÄ• _ Ä• sayÄ• nusayaÃ±Ä• á¹‡ena __sabbaá¹ƒ Ã±eyy
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡ehi. __pubbenivÄ• sÄ• dÄ«hÄ«_ti pubbenivÄ• sÄ• s
__paá¹-ivedhapaÃ±Ã±Ä• yÄ• _ti ariyamaggapaÃ±Ã±Ä• ya. __desanÄ• paÃ±Ã±Ä• ya passa
desetabbappakÄ• raá¹ƒ bodhaneyyapuggalÄ• naÃ±ca Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• c
yÄ• thÄ• vato passatÄ• . __arÄ«na_nti kilesÄ• rÄ«naá¹ƒ, paÃ±cavidhamÄ• rÄ• naá¹ƒ vÄ• ,
paccatthikÄ• naá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ tesaá¹ƒ pana hananaá¹ƒ pÄ• á¹-ihÄ• riyehi abhib
appaá¹-ibhÄ• natÄ• karaá¹‡aá¹ƒ ajjhupekkhanameva vÄ• , __kesivinayasutta_Ã±cettha nida

tathÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• divibhÄ• gaá¹ƒ __jÄ• natÄ• _ yathÄ• kammÅ«pagasatte
Ä• savÄ• naá¹ƒ khÄ«á¹‡attÄ• __arahatÄ• , _ abhiÃ±Ã±eyyÄ• dibhede dhamme abhiÃ±Ã±e
__sammÄ• sambuddhena_. atha vÄ• tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡atÄ• ya __jÄ• n
tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ Ã±Ä• á¹‡Ä• nuparivattito nisammakÄ• ritÄ• ya __passatÄ• , _ c
abhÄ• vasÄ• dhikÄ• ya \Be II 8/ pahÄ• nasampadÄ• ya __arahatÄ• , _ chandÄ• dÄ«naá¹ƒ a
akkhayapaá¹-ibhÄ• nasÄ• dhikÄ• ya sabbaÃ±Ã±utÄ• ya __sammÄ• sambuddhenÄ• _ti eva
dasabalaaá¹-á¹-hÄ• rasaÄ• veá¹‡ikabuddhadhammavasenapi yojanÄ• kÄ• tabbÄ• .

<19> __abhisaá¹…khata_nti \Ne II 8/ attano paccayehi abhisammukhabhÄ• vena samecca
katabhÄ• vo uppÄ• danena veditabbo, na uppannassa paá¹-isaá¹…kharaá¹‡enÄ• ti Ä• ha _
cassa paccayÄ• cetanÄ• padhÄ• nÄ• ti dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``abhisaá¹…khataá¹ƒ abh
vuttanti ``cetayitaá¹ƒ pakappitaâ€™â€™ nti atthamÄ• ha. __abhisaá¹…khataá¹ƒ abhisaÃ±c
pÄ• tubhÄ• vadassanamukhena viddhaá¹ƒsanabhÄ• vaá¹ƒ ulliá¹…geti yaÃ±hi ahutvÄ• sam
paá¹-iveti. tenÄ• ha pÄ• á¸·iyaá¹ƒ `abhisaá¹…khataâ€™ ntiÄ• di. __samathavipassanÄ• dha
samathadhamme á¹-hitattÄ• samÄ• hito vipassanaá¹ƒ paá¹-á¹-hapetvÄ• aniccÄ• nupassan
pajahanto anukkamena taá¹ƒ anulomaÃ±Ä• á¹‡aá¹ƒ pÄ• petÄ• hutvÄ• vipassanÄ• dhamm

samathavipassanÄ• saá¹…khÄ• tesu dhammesu raÃ±janaá¹-á¹-hena __rÄ• go, _ nandanaá
sukhumÄ• apekkhÄ• vuttÄ• , yÄ• ``nikantÄ«â€™â€™ ti vuccati.

__evaá¹ƒ sante_ti evaá¹ƒ yathÄ• rutavasena ca imassa suttapadassa atthe gahetabbe sati
chandarÄ• go kattabbo_ti anÄ• gÄ• miphalaá¹ƒ nibbattetvÄ• tadatthÄ• ya samathavipassan
tattha chandarÄ• go kattabbo bhavissati. kasmÄ• ? tesu samathavipassanÄ• saá¹…khÄ• te
chandarÄ• gamattena anÄ• gÄ• minÄ• laddhabbassa aladdhÄ• nÄ• gÄ• miphalena laddha
anÄ• gÄ• miphalampi laddhabbameva nÄ• ma hoti. tenÄ• ha --- __ ``anÄ• gÄ• miphalaá¹ƒ
bhavissatÄ«â€™â€™ _ti. sabhÄ• vato rasitabbattÄ• aviparÄ«to attho eva __attharaso. aÃ±
vinipÄ• tike sandhÄ• yÄ• ha. __aÃ±Ã±Ä• pi kÄ• ci duggatiyo_ti asurakÄ• yamÄ• ha.

__samathadhurameva dhuraá¹ƒ_ samathayÄ• nikassa vasena desanÄ• ya Ä• gatattÄ• . m
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raâ€™â€™ nti pÄ• dakajjhÄ• naá¹ƒ katvÄ• ``so
rÅ«pagataá¹ƒ vedanÄ• gataâ€™â€™ ntiÄ• dinÄ• vipassanaá¹ƒ vitthÄ• retvÄ• ``so tattha á
\Be II 9/ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti (MN II 133) Ä• gatattÄ• __ ``mahÄ• mÄ• lukyovÄ• de
Ä• ha. __mahÄ• satipaá¹-á¹-hÄ• nasutte_ (DN II 373 Ä• dayo; MN I 106 Ä• dayo) sabbattha
vipassanÄ• ya Ä• gatattÄ• vuttaá¹ƒ __ ``vipassanuttaraá¹ƒ kathitaâ€™â€™ _nti. __kÄ• yag
153-154) Ä• nÄ• pÄ• najjhÄ• nÄ• divasena savisesaá¹ƒ samathavipassanÄ• ya Ä• gatattÄ•
kathitaâ€™â€™ _nti.

appaá¹ƒ yÄ• citena bahuá¹ƒ dentena uá¸·Ä• rapurisena viya __ekaá¹ƒ dhammaá¹ƒ pucchit
ekadhammoâ€™â€™ ti_ \Ne II 9/ __kathitattÄ• ekÄ• dasapi dhammÄ• _ pucchÄ• vasena _
paccekaá¹ƒ vÄ• kyaparisamÄ• panaÃ±Ä• yena. __ekavÄ«sati pabbÄ• ni_ tehi bodhiyamÄ•
__paá¹-ipadÄ• vasena ekadhammo nÄ• ma jÄ• to_ti. __idha_ imasmiá¹ƒ aá¹-á¹-hakanÄ• ga
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhammÄ• naá¹ƒ saá¹…khÄ• rÄ• vasesasukhumabhÄ
dukkaranti na catutthÄ• ruppavasenettha desanÄ• Ä• gatÄ• ti catunnaá¹ƒ brahmavihÄ• rÄ•
tiá¹‡á¹‡aá¹ƒ Ä• ruppÄ• naÃ±ca vasena __ekÄ• dasa. pucchÄ• vasenÄ• _ti ``atthi nu kho, b
... sammÄ• sambuddhena ekadhammo akkhÄ• toâ€™â€™ ti (MN II 18) evaá¹ƒ pavattapuc
__amatuppattiyatthenÄ• _ti amatabhÄ• vassa uppattihetutÄ• ya, sabbÄ• nipi kammaá¹-á¹-h
amatÄ• dhigamapaá¹-ipattiyÄ• ti attho, evamettha aggaphalabhÅ«mi anÄ• gÄ• miphalabhÅ
sarÅ«pato Ä• gatÄ• , nÄ• nantariyatÄ• ya pana heá¹-á¹-himÄ• pi dve bhÅ«miyo atthato Ä• g

<21> paÃ±ca satÄ• ni aggho etassÄ• ti __paÃ±casataá¹ƒ_. sesaá¹ƒ uttÄ• nameva.

aá¹-á¹-hakanÄ• garasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. sekhasuttavaá¹‡á¹‡anÄ•

<22> __santhÄ• gÄ• ra_nti \Ne II 10/ atthÄ• nusÄ• sanÄ• gÄ• raá¹ƒ. tenÄ• ha --- __ ``uyyo
_tiÄ• di. __Ä• di_-saddena maá¹…galamahÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __sant
parissamaá¹ƒ vinodentÄ«ti attho. __sahÄ• _ti sannivesavasena \Be II 10/ ekajjhaá¹ƒ. __sah
agÄ• ra_nti etasmiá¹ƒ atthe ttha-kÄ• rassa ntha-kÄ• raá¹ƒ katvÄ• santhÄ• gÄ• ranti vuttant
__santharantÄ«_ti sammantanavasena tiá¹-á¹-hanti.

__tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• gatameva bhavissatÄ«_ti buddhavacanassa Ä• gam
ariyaphaladhammÄ• nampi Ä• gamanaá¹ƒ vuttameva, tiyÄ• marattiá¹ƒ tattha vasantÄ• naá¹
phalasamÄ• pattivaá¸·aÃ±janaá¹ƒ hotÄ«ti. tasmiÃ±ca bhikkhusaá¹…ghe kalyÄ• á¹‡aputhujj
ussukkÄ• pentÄ• hontÄ«ti ce? ariyamaggadhammÄ• naá¹ƒ tattha Ä• gamanaá¹ƒ hotiyeva.

__allagomayenÄ• _ti acchena allagomayarasena. __opuÃ±chÄ• petvÄ• _ti vilimpitvÄ• . __
tagarakuá¹…kumayavanapupphatamÄ• lapattÄ• ni pisitvÄ• katagandhehi __nÄ• nÄ• vaá¹‡
nÄ• nÄ• vaá¹‡á¹‡e, na bhittivisesavasena. bhittivisesavasena pana nÄ• nÄ• saá¹‡á¹-hÄ• na
__mahÄ• piá¹-á¹-hikakojavake_ti hatthipiá¹-á¹-hÄ«su attharitabbatÄ• ya mahÄ• piá¹-á¹-hikÄ
kojaveti vadanti. kuttake pana sandhÄ• yetaá¹ƒ vuttaá¹ƒ __hatthattharaá¹‡Ä• _ hatthirÅ«pa
__assattharakasÄ«hattharakÄ• _dayopi assasÄ«harÅ«pÄ• divicittÄ• eva attharakÄ• , __cit
nÄ• nÄ• rÅ«pehi ceva nÄ• nÄ• vidhamÄ• lÄ• kammÄ• dÄ«hi ca vicittaá¹ƒ attharakaá¹ƒ.

__upadhÄ• na_nti apassayanaá¹ƒ __upadahitvÄ• _ti apassayayoggabhÄ• vena á¹-hapetvÄ
__gandhadÄ• maá¹ƒ, _ tamÄ• lapattÄ• dÄ«hi kataá¹ƒ __pattadÄ• maá¹ƒ_. Ä• di-saddena
hiá¹…gulatakkolajÄ• tiphalajÄ• tipupphÄ• dÄ«hi katadÄ• maá¹ƒ saá¹…gaá¹‡hÄ• ti. pallaá¹…
__pallaá¹…kapÄ«á¹-haá¹ƒ, _ tÄ«su passesu, ekapasse eva vÄ• saupassayaá¹ƒ __apassay
anapassayaá¹ƒ __muá¹‡á¸• apÄ«á¹-haá¹ƒ yojanÄ• vaá¹-á¹-e_ti yojanaparikkhepe.

__saá¹ƒvidhÄ• yÄ• _ti antaravÄ• sakassa koá¹‡apadesaÃ±ca itarapadesaÃ±ca samaá¹ƒ k
``kattariyÄ• padumaá¹ƒ kantanto viyÄ• â€™â€™ _ti __timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dento
buddhÄ• naá¹ƒ rÅ«pasampadÄ• viya Ä• kappasampadÄ• pi paramukkaá¹ƒsagatÄ• , tasmÄ
\Ne II 11/ dassento __ ``suvaá¹‡á¹‡apÄ• maá¹…genÄ• â€™â€™ _tiÄ• dimÄ• ha, tattha __a
\Be II 11/ tadÄ• bhagavÄ• buddhÄ• nubhÄ• vassa niguhaá¹‡e kÄ• raá¹‡Ä• bhÄ• vato tatth
sannipatitadevamanussanÄ• gayakkhagandhabbÄ• dÄ«naá¹ƒ pasÄ• dajananatthaá¹ƒ attan
kapilavatthuá¹ƒ pÄ• visÄ«ti dasseti. buddhÄ• naá¹ƒ kÄ• yappabhÄ• nÄ• ma pakatiyÄ• asÄ
pharatÄ«ti Ä• ha --- __ ``asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesÄ«â€™â€™ _ti
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassarÄ• naá¹ƒ vasena __chabbaá¹‡á¹‡Ä• budd

__sabbapÄ• liphullo_ti mÅ«lato paá¹-á¹-hÄ• ya yÄ• va aggÄ• phullo vikasito. __paá¹-ipÄ• a
á¹-hapitÄ• na_ntiÄ• di parikappÅ«pamÄ• . __yathÄ• taá¹ƒ ... pe ... alaá¹…kataá¹ƒ_ aÃ±Ã±c
virocittha, samatiá¹ƒsÄ• ya pÄ• ramitÄ• hi abhisaá¹…khatattÄ• evaá¹ƒ virocitthÄ• ti vuttaá¹

__paÃ±cavÄ«satiyÄ• nadÄ«na_nti gaá¹…gÄ• dÄ«naá¹ƒ candabhÄ• gÄ• pariyosÄ• nÄ• na
mahÄ• nadÄ«naá¹ƒ. __sambhijjÄ• _ti sambhedaá¹ƒ missÄ«bhÄ• vaá¹ƒ patvÄ• __mukhadv
paviá¹-á¹-haá¹-á¹-hÄ• ne.

__devamanussanÄ• gasupaá¹‡á¹‡agandhabbayakkhÄ• dÄ«naá¹ƒ akkhÄ«nÄ«_ti cetaá¹ƒ p
__sahassenÄ• _ti padasahassena, bhÄ• á¹‡avÄ• rappamÄ• á¹‡ena ganthenÄ• ti attho.

__kampayanto vasundhara_nti attano guá¹‡avisesehi pathavÄ«kampaá¹ƒ uppÄ• dento, ev
pÄ• á¹‡Ä• ni_. sabbadakkhiá¹‡attÄ• buddhÄ• naá¹ƒ __dakkhiá¹‡aá¹ƒ paá¹-hamaá¹ƒ pÄ• d
samphusate bhÅ«miá¹ƒ_ suppatiá¹-á¹-hitapÄ• datÄ• ya. yadipi bhÅ«miá¹ƒ samaá¹ƒ phusati
sukhumattÄ• chaviyÄ• . __ninnaá¹-á¹-hÄ• naá¹ƒ unnamatÄ«_tiÄ• di buddhÄ• naá¹ƒ suppat
mahÄ• purisalakkhaá¹‡apaá¹-ilÄ• bhassa nissandaphalaá¹ƒ. __nÄ• tidÅ«re uddharatÄ«_ti a
uddharati. __naccÄ• sanne ca nikkhipa_nti accÄ• sanne ca á¹-hÄ• ne anikkhipanto niyyÄ• t
loke tosayanto. catÅ«hi pÄ• dehi caratÄ«ti __catucÄ• rÄ«_.

buddhÄ• nubhÄ• vassa pakÄ• sanavasena gatattÄ• __vaá¹‡á¹‡akÄ• lo nÄ• ma kiresa_. s
guá¹‡avaá¹‡á¹‡e vÄ• kathiyamÄ• ne __dukkathitanti na vattabbaá¹ƒ_. kasmÄ• ? __aparim
bhagavanto, buddhaguá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• jÄ• nantassa yathÄ• dhammasaá¹ƒvaá¹‡á¹

__dukÅ«lacumbaá¹-akenÄ• _ti \Be II 12/ ganthitvÄ• gahitadukÅ«lavatthena, __nÄ• gavikka
hatthinÄ• gasadisapadanikkhepo. __satapuÃ±Ã±alakkhaá¹‡o_ti anekasatapuÃ±Ã±animmita
__maá¹‡iverocano yathÄ• _ti ativiya virocamÄ• no maá¹‡i viya verocano nÄ• ma eko maá¹‡
__mahÄ• sÄ• lovÄ• _ti \Ne II 12/ mahanto sÄ• larukkho viya, koviá¸·Ä• rÄ• dimahÄ• rukkho
yathÄ• _ti kokanadasaá¹…khÄ• taá¹ƒ mahÄ• padumaá¹ƒ viya, vikasamÄ• napadumaá¹ƒ viy

__Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viyÄ• _tiÄ• di tassÄ• pakiá¹‡á¹‡akakathÄ• ya aÃ±Ã±e
dukkarabhÄ• vadassanaÃ±ceva suá¹‡antÄ• naá¹ƒ accantasukhÄ• vahabhÄ• vadassanaÃ±
viyÄ• _ti nÄ• á¸·iyantaá¹ƒ yojetvÄ• mahÄ• pathaviyÄ• heá¹-á¹-himatale pappaá¹-akojaá¹ƒ
Ä• kaá¸• á¸• hento viya __yojanika_nti yojanappamÄ• á¹‡aá¹ƒ __madhubhaá¹‡á¸• a_nti ma

__mahanta_nti uá¸·Ä• raá¹ƒ. __sabbadÄ• naá¹ƒ dinnameva hotÄ«_ti sabbameva paccayaj
dinnameva hoti. tathÄ• hi dve tayo gÄ• me piá¹‡á¸• Ä• ya caritvÄ• kiÃ±ci aladdhÄ• Ä• gata
chÄ• yÅ«dakasampannaá¹ƒ Ä• rÄ• maá¹ƒ pavisitvÄ• nhÄ• yitvÄ• paá¹-issaye muhuttaá¹ƒ
nisinnassa kÄ• ye balaá¹ƒ Ä• haritvÄ• pakkhittaá¹ƒ viya hoti. bahi vicarantassa ca kÄ• ye v
vÄ• tÄ• tapehi kilamati, paá¹-issayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya muhuttaá¹ƒ nisinna
vÅ«pasammati, sabhÄ• gasantati patiá¹-á¹-hÄ• ti, vaá¹‡á¹‡adhÄ• tu Ä• haritvÄ• pakkhittÄ•
vicarantassa ca pÄ• de kaá¹‡á¹-ako vijjhati, khÄ• á¹‡u paharati, sarÄ«sapÄ• diparissayo ce
uppajjati, paá¹-issayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya nipannassa pana sabbe parissay

ajjhayantassa dhammapÄ«tisukhaá¹ƒ, kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa upasamas
vikkhepÄ• bhÄ• vato, bahi vicarantassa ca kÄ• ye sedÄ• muccanti, akkhÄ«ni phandanti, se
pavisanakkhaá¹‡e maÃ±capÄ«á¹-hÄ• dÄ«ni na paÃ±Ã±Ä• yanti, muhuttaá¹ƒ nisinnassa par
pakkhitto viya hoti, dvÄ• ravÄ• tapÄ• namaÃ±capÄ«á¹-hÄ• dÄ«ni paÃ±Ã±Ä• yanti, etasmim
disvÄ• manussÄ• catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hahanti. tena vuttaá¹ƒ --- __ ``A
dinne sabbaá¹ƒ dÄ• naá¹ƒ dinnameva hotÄ«â€™â€™ _ti. __bhÅ«maá¹-á¹-haka ... pe ... na
__mahÄ• sudassanavatthunÄ• _ (DN II 241 Ä• dayo) dÄ«petabbo.

__sÄ«ta_nti \Be II 13/ (Sp-á¹- cÅ«á¸·avagga III 295; Spk-pá¹- II 4.243) ajjhattadhÄ• tukkhob
bahiddhautuvipariá¹‡Ä• mavasena vÄ• uppajjanakasÄ«taá¹ƒ. __uá¹‡ha_nti aggisantÄ• paá
davadÄ• hÄ• dÄ«su sambhavo daá¹-á¹-habbo. __paá¹-ihantÄ«_ti paá¹-ibÄ• hati. yathÄ• tad
kÄ• yacittÄ• naá¹ƒ bÄ• dhanÄ• ni na honti, evaá¹ƒ karoti. sÄ«tuá¹‡habbhÄ• hate hi sarÄ«re
yoniso padahituá¹ƒ na sakkoti. __vÄ• á¸·amigÄ• nÄ«_ti sÄ«habyagghÄ• divÄ• á¸·amige. gu
dvÄ• raá¹ƒ pidhÄ• ya nisinnassa te parissayÄ• na honti \Ne II 13/. __sarÄ«sape_ti ye keci s
dÄ«ghajÄ• tike. __makase_ti nidassanametaá¹ƒ, á¸• aá¹ƒsÄ• dÄ«naá¹ƒ eteneva saá¹…gah
sÄ«takÄ• lavasena sattÄ• havaddalikÄ• divasena ca uppanne sisirasamphasse. __vuá¹-á¹-h
vassavuá¹-á¹-hiyo paá¹-ihanatÄ«ti yojanÄ• .

__vÄ• tÄ• tapo ghoro_ti rukkhagacchÄ• dÄ«naá¹ƒ ummÅ«labhaÃ±janavasena pavattiyÄ• d
ceva gimhapariá¸·Ä• hasamayesu uppattiyÄ• ghoro sÅ«riyÄ• tapo ca. __paá¹-ihaÃ±Ã±atÄ«
__leá¹‡attha_nti nÄ• nÄ• rammaá¹‡ato cittaá¹ƒ nivattetvÄ• paá¹-isallÄ• nÄ• rÄ• matthaá¹ƒ.
vuttaparissayÄ• bhÄ• vena phÄ• suvihÄ• ratthaá¹ƒ. __jhÄ• yitu_nti aá¹-á¹-hatiá¹ƒsÄ• ramma
cittaá¹ƒ upanijjhÄ• yituá¹ƒ. __vipassitu_nti aniccÄ• dito sabbasaá¹…khÄ• re sammasituá¹ƒ.

__vihÄ• re_ti paá¹-issaye. __kÄ• raye_ti kÄ• rÄ• peyya. __ramme_ti manorame nivÄ• sasu
bahussute_ti kÄ• retvÄ• pana ettha vihÄ• resu bahussute sÄ«lavante kalyÄ• á¹‡adhamme
pana __tesaá¹ƒ_ bahussutÄ• naá¹ƒ yathÄ• paccayehi kilamatho na hoti, evaá¹ƒ __annaÃ±
vatthasenÄ• sanÄ• ni ca dadeyya ujubhÅ«tesu_ ajjhÄ• sayasampannesu kammaphalÄ• naá
saddahanena __vippasannena cetasÄ• _.

idÄ• ni gahaá¹-á¹-hapabbajitÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Å«pakÄ• rataá¹ƒ dassetuá¹ƒ__ ``te t
tattha __te_ti bahussutÄ• __tassÄ• _ti upÄ• sakassa. __dhammaá¹ƒ desentÄ«_ti sakalava
dhammaá¹ƒ desenti. __yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• yÄ• _ti so puggalo yaá¹ƒ saddha
sammÄ• paá¹-ipajjanena jÄ• nitvÄ• aggamaggÄ• dhigamena anÄ• savo hutvÄ• parinibbÄ•

pÅ«jÄ• sakkÄ• ravaseneva \Be II 14/ paá¹-hamayÄ• mo khepito, bhagavato desanÄ• ya ap
gatoti pÄ• á¸·iyaá¹ƒ ``bahudeva rattiâ€™â€™ nti vuttanti Ä• ha __ ``atirekataraá¹ƒ diyaá¸• á
__sandassesÄ«_ti Ä• nisaá¹ƒsaá¹ƒ dassesi, Ä• vÄ• sadÄ• napaá¹-isaá¹ƒyuttaá¹ƒ dhammiá

paraá¹ƒ, ``mahÄ• rÄ• ja, itipi sÄ«laá¹ƒ, itipi samÄ• dhi, itipi paÃ±Ã±Ä• â€™â€™ ti sÄ«lÄ• di
dassesi, hatthena gahetvÄ• viya paccakkhato pakÄ• sesi. __samÄ• dapesÄ«_ti ``evaá¹ƒ sA
sÄ«le patiá¹-á¹-hitena evaá¹ƒ samÄ• dhi, evaá¹ƒ paÃ±Ã±Ä• bhÄ• vetabbÄ• â€™â€™ ti yat
Ä• diyanti, tathÄ• gaá¹‡hÄ• pesi. __samuttejesÄ«_ti yathÄ• samÄ• dinnaá¹ƒ sÄ«laá¹ƒ suv
samathavipassanÄ• ca bhÄ• viyamÄ• nÄ• yathÄ• suá¹-á¹-hu visodhitÄ• uparivisesÄ• vah
samuttejesi nisÄ• manavasena vodÄ• pesi. __sampahaá¹ƒsesÄ«_ti yathÄ• nusiá¹-á¹-haá¹ƒ
sampati laddhaguá¹‡Ä• nisaá¹ƒsehi \Ne II 14/ ceva upari laddhabbaphalavisesehi ca uparic
pahaá¹ƒsesi, laddhassÄ• savasena suá¹-á¹-hu tosesi. evametesaá¹ƒ padÄ• naá¹ƒ attho vec

samudÄ• yavacanopi asÄ«timahÄ• thera-saddo tadekadesepi niruá¸·hoti Ä• ha __ ``asÄ«ti
vijjamÄ• nesÅ«â€™â€™ _ti. Ä• nandattheropi hi antogadho evÄ• ti. __sÄ• kiyamaá¹‡á¸• al

paá¹-ipadÄ• ya niyuttattÄ• __pÄ• á¹-ipado_. tenÄ• ha --- __ ``paá¹-ipannakoâ€™â€™ _ti. s
__sekho, _ odhiso samitapÄ• patÄ• ya __samaá¹‡o_. sekho pÄ• á¹-ipado paá¹-ipajjanapug
paá¹-ipadÄ• desanaá¹ƒ niyamento paá¹-ipadÄ• ya puggalaá¹ƒ niyameti nÄ• mÄ• ti __ ``paá
niyametvÄ• dassetÄ«â€™â€™ _ti. sekhappaá¹-ipadÄ• sÄ• sane __maá¹…galapaá¹-ipadÄ
asevitabbaparivajjanena sevitabbasamÄ• dÄ• nena ukkaá¹ƒsavatthÅ«su ca bhÄ• vato asek
Ä• vahattÄ• ca __vaá¸• á¸• hamÄ• nakapaá¹-ipadÄ• _. __akilamantÄ• va sallakkhessantÄ«
asekhabhÅ«miadhigamÄ• ya ayogyatÄ• ya vuttaá¹ƒ. __akilamantÄ• vÄ• _ti iminÄ• paá¹-isa
anadhigatamaggasaÃ±Ã±Ä• panÄ• bhÄ• riyÄ• ti dasseti. __osaá¹-Ä• _ti anuppaviá¹-á¹-hÄ•
vinayapiá¹-akaá¹ƒ kathitameva hoti_ tassa sÄ«lakathÄ• bÄ• hullato sesadvayepi eseva nay
karaá¹‡atthe karaá¹‡avacanaá¹ƒ. tena taá¹ƒtaá¹ƒpiá¹-akÄ• naá¹ƒ tassÄ• tassÄ• sikkhÄ• y
dasseti.

__piá¹-á¹-hivÄ• to_ \Be II 15/ __uppajjati_ upÄ• dinnakasarÄ«rassa tathÄ• rÅ«pattÄ• saá¹.
aniccatÄ• ya dukkhÄ• nubandhattÄ• . __akÄ• raá¹‡aá¹ƒ vÄ• eta_nti yenÄ• dhippÄ• yena v
vivarituá¹ƒ __ ``pahotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __catÅ«hi iriyÄ• pathehi paribhuÃ±jitukÄ
sakyarÄ• jÅ«naá¹ƒ ajjhÄ• sayavasena. tathÄ• hi vakkhati ``satthÄ• pi tadeva sandhÄ• ya ta
paÃ±Ã±apetvÄ• nipajjÄ«tÄ«â€™â€™ ti. yadi evaá¹ƒ ``piá¹-á¹-hi me Ä• gilÄ• yatÄ«â€™â€™
``upÄ• dinnakasarÄ«raÃ±ca nÄ• mÄ• â€™â€™ _tiÄ• di.

<23> ``iminÄ• pÄ• timokkhasaá¹ƒvarena ... pe ... sampannoâ€™â€™ tiÄ• dÄ«su (Vibh 51
sampanna-saddo, idha pana pÄ• ripÅ«riatthoti dassetuá¹ƒ __ ``paripuá¹‡á¹‡asÄ«loti atthoâ
pana sampannasÄ«loyeva, so paripuá¹‡á¹‡asÄ«lo. parisuddhaÃ±hi sÄ«laá¹ƒ ``paripuá¹‡á¹‡
sabalaá¹ƒ kammÄ• saá¹ƒ vÄ• . __sundaradhammehÄ«_ti sobhanadhammehi. yasmiá¹ƒ sa
sobhanabhÄ• vato. tehi sappurisabhÄ• vasÄ• dhanato __sappurisÄ• naá¹ƒ_ dhammehi.

<24> __iminÄ• _ \Ne II 15/ __ettakena á¹-hÄ• nenÄ• _ti ``idha, mahÄ• nÄ• ma, ariyasÄ• va

yÄ• va ``akasiralÄ• bhÄ«â€™â€™ ti padaá¹ƒ iminÄ• ettakena uddesapadena mÄ• tikaá¹ƒ
__paá¹-ipÄ• á¹-iyÄ• _ti uddesapaá¹-ipÄ• á¹-iyÄ• . __evamÄ• hÄ• _ti ``evaá¹ƒ kathaÃ±ca, m
idÄ• ni vuccamÄ• nena dassitÄ• kÄ• rena Ä• ha.

<25> __hirÄ«yatÄ«_ti lajjÄ«yati pÄ«á¸·Ä«yati. yasmÄ• hirÄ« pÄ• pajigucchanalakkhaá¹‡Ä
``jigucchatÄ«ti atthoâ€™â€™ _ti vuttaá¹ƒ. __ottappatÄ«_ti uttappati. pÄ• putrÄ• salakkhaá¹
__paggahitavÄ«riyo_ti saá¹…kocaá¹ƒ anÄ• pannavÄ«riyo. tenÄ• ha __ ``anosakkitamÄ• na
__pahÄ• natthÄ• yÄ• _ti samucchindanatthÄ• ya. kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasamp
``paá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ _ti. __satinepakkenÄ• _ti satiyÄ• nepakkena tikkhavisac
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana nepakkaá¹ƒ nÄ• ma paÃ±Ã±Ä• ti adhippÄ• yena __ ``satiyÄ
_ti attho vutto, evaá¹ƒ sati aÃ±Ã±o niddiá¹-á¹-ho nÄ• ma hoti. __satimÄ• _ti ca iminÄ• va vis
parato ``cirakatampi \Be II 16/ cirabhÄ• sitampi saritÄ• anussaritÄ• â€™â€™ ti satikiccame
na paÃ±Ã±Ä• kiccaá¹ƒ, tasmÄ• __satinepakkenÄ• _ti satiyÄ• nepakkabhÄ• venÄ• ti sakkÄ
paccayavisesavasena aÃ±Ã±adhammanirapekkho satiyÄ• balavabhÄ• vo. tathÄ• hi Ã±Ä•
ajjhayanasammasanÄ• ni sambhavanti.

__cetiyaá¹…gaá¹‡avattÄ• dÄ«_ti __Ä• di_-saddena bodhiyaá¹…gaá¹‡avattÄ• dÄ«ni saá¹…
__asÄ«timahÄ• vattapaá¹-ipattipÅ«raá¹‡a_nti ettha asÄ«tivattapaá¹-ipattipÅ«raá¹‡aá¹ƒ
mahÄ• vattapaá¹-ipattipÅ«raá¹‡anti vattapaá¹-ipattipÅ«raá¹‡a-saddo paccekaá¹ƒ yojetabbo.
__mahÄ• vattÄ• ni_ (Vibh-má¹- 406) nÄ• ma vattakhandhake (Vin II 356 Ä• dayo) vuttÄ• ni
Ä• vÄ• sikaá¹ƒ gamikaá¹ƒ anumodanaá¹ƒ bhattaggaá¹ƒ piá¹‡á¸• acÄ• rikaá¹ƒ Ä• raÃ±Ã±ika
jantÄ• gharaá¹ƒ vaccakuá¹-i upajjhÄ• yaá¹ƒ saddhivihÄ• rikaá¹ƒ Ä• cariyaá¹ƒ antevÄ• sikav
aÃ±Ã±Ä• ni pana kadÄ• ci tajjanÄ«yakammakatÄ• dikÄ• le pÄ• rivÄ• sikÄ• dikÄ• le ca carit
khuddakavattÄ• ni sabbÄ• su avatthÄ• su na caritabbÄ• ni, tasmÄ• mahÄ• vattesu, aggahi
``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ ti Ä• rabhitv
pe ... na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kamitabbaâ€™â€™ nti (Vin II 81
caritabbavattÄ• vasÄ• nÄ• ni chasaá¹-á¹-hi, tato paraá¹ƒ ``na, bhikkhave, pÄ• rivÄ• sikena b
pÄ• rivÄ• sikavuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ mÅ«lÄ• yapaá¹-ikassanÄ• rahena
mÄ• nattacÄ• rikena abbhÄ• nÄ• rahena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vat
82) pakatatte caritabbehi anaÃ±Ã±attÄ• visuá¹ƒ visuá¹ƒ agaá¹‡etvÄ• pÄ• rivÄ• sikavuá¸• â
puggalantaresu \Ne II 16/ caritabbattÄ• tesaá¹ƒ vasena sampiá¹‡á¸• etvÄ• ekekaá¹ƒ katvÄ
paÃ±cÄ• ti ekasattativattÄ• ni, ukkhepaniyakammakatavattesu vattapaÃ±Ã±Ä• panavasena
pakatattassa bhikkhuno abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nhÄ• ne piá¹-á¹-hip
sÄ• ditabbaâ€™â€™ nti (Vin II 51) idaá¹ƒ abhivÄ• danÄ• dÄ«naá¹ƒ asÄ• diyanaá¹ƒ ekaá¹ƒ
sÄ«lavipattiyÄ• anuddhaá¹ƒsitabboâ€™â€™ tiÄ• dÄ«ni ca dasÄ• ti evametÄ• ni dvÄ• sÄ«t
tajjanÄ«yakammÄ• divattÄ• ni kÄ• nici pÄ• rivÄ• sikÄ• divattÄ• nÄ«ti aggahitaggahaá¹‡ena
pana Å«namadhikaá¹ƒ vÄ• gaá¹‡anupagaá¹ƒ na hotÄ«ti idha ``asÄ«tiâ€™â€™ cceva vutta
aá¹-á¹-hakathÄ• padese ``dvÄ• sÄ«ti khandhakavattÄ• nÄ«â€™â€™ ti vuccati.

__sakkaccaá¹ƒ_ \Be II 17/ __uddisanaá¹ƒ sakkaccaá¹ƒ uddisÄ• pana_nti paccekaá¹ƒ sakka
__uddisanaá¹ƒ_ uddesaggahaá¹‡aá¹ƒ. __dhammosÄ• raá¹‡aá¹ƒ_ dhammassa uccÄ• raá¹‡

``Ä• dimhi sÄ«laá¹ƒ deseyya, majjhe jhÄ• naá¹ƒ vipassanaá¹ƒ.

pariyosÄ• ne ca nibbÄ• naá¹ƒ, esÄ• kathikasaá¹‡á¹-hitÄ«â€™â€™ ti || (Sv I 190; Spk III 4.2

__evaá¹ƒ_ kathitalakkhaá¹‡Ä• dhammakathÄ• . upagantvÄ• nisinnassa yassa kassaci gah
vÄ• taá¹…khaá¹‡Ä• nurÅ«pÄ• dhammÄ« kathÄ• __upanisinnakathÄ• _. bhattÄ• numodan
ettha na kevalaá¹ƒ cirakatacirabhÄ• sitÄ• naá¹ƒ saraá¹‡amanussaraá¹‡amattaá¹ƒ adhippeta
tathÄ• pavattarÅ«pÄ• rÅ«padhammÄ• naá¹ƒ pariggahamukhena pavattavipassanÄ• cÄ• re
satisambojjhaá¹…gasamuá¹-á¹-hÄ• pananti dassetuá¹ƒ __ ``tasmiá¹ƒ kÄ• yena cirakateâ€™
__sakimpi saraá¹‡enÄ• _ti ekavÄ• raá¹ƒ saraá¹‡ena. __punappunaá¹ƒ saraá¹‡enÄ• _ti anu
satisambojjhaá¹…gampi vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vosaggapariá
saranto tattha tattha javanavÄ• re saraá¹‡ajavanavÄ• re parittajavanavasena __anussaritÄ•

gatiatthÄ• dhÄ• tusaddÄ• buddhiatthÄ• hontÄ«ti Ä• ha --- __ ``udayaÃ±ca vayaÃ±ca paá
samatthÄ• yÄ• â€™â€™ _ti. missakanayenÄ• yaá¹ƒ desanÄ• Ä• gatÄ• ti Ä• ha --- __ ``vikl
samucchedavasena cÄ• â€™â€™ _ti. tenÄ• ha __ ``vipassanÄ• paÃ±Ã±Ä• ya cevÄ• â€™â
nibbedhikapariyÄ• yato. sÄ• ca kho padesikÄ• ti nippadesikaá¹ƒ katvÄ• dassetuá¹ƒ __ ``m
paá¹-ilÄ• bhasaá¹ƒvattanato cÄ• â€™â€™ _ti vuttaá¹ƒ. dukkhakkhayagÄ• minibhÄ• vepi es
yÄ• thÄ• vato. akuppadhammatÄ• ya \Ne II 17/ hi maggapaÃ±Ã±Ä• khepitakhepanÄ• ya na
upÄ• yena Ã±Ä• yena yÄ• pavatti sÄ• evÄ• ti Ä• ha --- __ ``hetunÄ• nayenÄ• â€™â€™ _

<26> adhikaá¹ƒ ceto abhiceto, mahaggatacittaá¹ƒ, tassa pana adhikatÄ• kÄ• macchandÄ•
visiá¹-á¹-habhÄ• vappatti, tannissitÄ• ni __Ä• bhicetasikÄ• ni_. tenÄ• ha __ ``abhicittaá¹ƒ se
sitÄ• naâ€™â€™ _nti. __diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti imasmiá¹ƒyeva attabhÄ•
tehi \Be II 18/ pana samaá¹…gitakkhaá¹‡e yasmÄ• vivekajaá¹ƒ pÄ«tisukhaá¹ƒ samÄ• dhija
apÄ«tijaá¹ƒ satipÄ• risuddhiÃ±Ä• á¹‡asukhaÃ±ca paá¹-ilabhati vindati, tasmÄ• Ä• ha --- __
sukhapaá¹-ilÄ• bhahetÅ«naâ€™â€™ _nti. __icchiticchitakkhaá¹‡e samÄ• pajjitÄ• _ti iminÄ•
samÄ• pajjanavasÄ«bhÄ• vamÄ• ha, ``nikÄ• malÄ• bhÄ«â€™â€™ ti pana vacanato Ä• vajj
paccavekkhaá¹‡avasiyo ca vuttÄ• evÄ• ti veditabbÄ• . __nidukkhalÄ• bhÄ«_ti iminÄ• tesa
sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±ataá¹ƒ dasseti, __vipulalÄ• bhÄ«_ti iminÄ• paguá¹‡ataa
tappamÄ• á¹‡adassitabhÄ• vadÄ«panato. tenÄ• ha __ ``paguá¹‡abhÄ• venÄ• â€™â€™ _ti
samÄ• pajjanavasÄ«bhÄ• vatÄ• ya sÄ• dhitattÄ• . __samÄ• dhipÄ• ripanthikadhamme_ti va
jhÄ• nÄ• dhigamassa pana paccanÄ«kadhammÄ• pageva vikkhambhitÄ• , aÃ±Ã±athÄ• jh
__akilamanto vikkhambhetuá¹ƒ na sakkotÄ«_ti kicchena vikkhambheti visodheti,

kÄ• mÄ• dÄ«navapaccavekkhaá¹‡Ä• dÄ«hi kÄ• macchandÄ• dÄ«naá¹ƒ aÃ±Ã±esaá¹ƒ sam
dÅ«rasamussÄ• raá¹‡aá¹ƒ idha vikkhambhanaá¹ƒ visodhananti veditabbaá¹ƒ.

<27> vipassanÄ• hitÄ• ya uparÅ«parivisesÄ• vahattÄ• vaá¸• á¸• hamÄ• nÄ• ya pubbabhÄ
eva pubbabhÄ• gapaá¹-ipadÄ• yathÄ• bhÄ• vitatÄ• ya avassaá¹ƒ bhÄ• vinaá¹ƒ visesaá¹ƒ p
viyÄ• ti aá¹‡á¸• aá¹ƒ, kilesehi adÅ«sitatÄ• ya apÅ«ti aá¹‡á¸• aá¹ƒ etassÄ• ti apuccaá¹‡á¸• o
ussukkÄ• petvÄ• á¹-hitapuggalo, tassa bhÄ• vo __apuccaá¹‡á¸• atÄ• . vipassanÄ• diÃ±Ä•
pubbenivÄ• saÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡apabhedÄ• ya. __tatthÄ• _ti cetokhilasutte (MN I 185)
evaá¹ƒ ussoá¸·hipannarasaá¹…gasamannÄ• gato bhikkhu bhabbo abhinibbidÄ• yÄ• â€™â€
__ussoá¸·hipannarasehi aá¹…gehi samannÄ• gatabhÄ• voti evaá¹ƒ yaá¹ƒ opammasaá¹ƒsa
opammasaá¹ƒsandanaá¹ƒ idha imasmiá¹ƒ sekhasutte yojetvÄ• veditabbanti sambandho.

<28> mahaggatÄ• dibhÄ• vena heá¹-á¹-himÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ anurÅ«pampi attano v
atikkamitvÄ• na á¹-hitanti __anuttaraá¹ƒ, _ tenÄ• ha --- __ ``paá¹-hamÄ• dijjhÄ• nehi asadis
_nti. __dutiyÄ• dÄ«supi_ \Ne II 18/ abhinibbhidÄ• su. pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ uppajjam
visayapaá¹-icchÄ• dakaá¹ƒ kilesandhakÄ• raá¹ƒ vidhamantameva \Be II 19/ uppajjati, evaá¹
visesaá¹ƒ karontameva uppajjatÄ«ti Ä• ha --- __ ``pubbenivÄ• saÃ±Ä• á¹‡ena paá¹-hamaá¹
sesaÃ±Ä• á¹‡advayepi eseva nayo.

<29> __caraá¹‡asmi_nti paccatte bhummavacananti Ä• ha __ ``caraá¹‡aá¹ƒ nÄ• ma hotÄ«
__tenÄ• _ti karaá¹‡atthe karaá¹‡avacanaá¹ƒ agatapubbadisÄ• gamane tesaá¹ƒ sÄ• dhakat

__aá¹-á¹-ha Ã±Ä• á¹‡Ä• nÄ«_ti idha Ä• gatÄ• ni ca anÄ• gatÄ• ni ca __ambaá¹-á¹-hasuttÄ
Ä• gatÄ• ni gahetvÄ• vadati. __vinivijjhitvÄ• _ti pubbenivÄ• sapaá¹-icchÄ• dakÄ• dikilesata
padÄ• letvÄ• .

<30> __sanaá¹…kumÄ• renÄ• _ti sanantanakumÄ• rena. tadeva hi tassa sanantanakumÄ
``cirakÄ• lato paá¹-á¹-hÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __so attabhÄ• vo_ti yena attabhÄ• ver
nibbattesi, so kumÄ• rattabhÄ• vo, tasmÄ• brahmabhÅ«topi tÄ• disena kumÄ• rattabhÄ• v

janitasmiá¹ƒ-saddo eva i-kÄ• rassa e-kÄ• raá¹ƒ katvÄ• __ ``janetasmiâ€™â€™ _nti vutto,
janasminti attho veditabbo. __janitasmi_nti sÄ• maÃ±Ã±aggahaá¹‡epi yattha catuvaá¹‡á¹‡a
manussaloke. __khattiyo seá¹-á¹-ho_ti lokasamaÃ±Ã±Ä• pi manussalokeyeva, na devakÄ•
dassetuá¹ƒ __ ``ye gottapaá¹-isÄ• rinoâ€™â€™ _ti vuttaá¹ƒ. __paá¹-isarantÄ«_ti ``ahaá¹ƒ g
kassapoâ€™â€™ ti pati pati attano gottaá¹ƒ anusaranti paá¹-ijÄ• nanti vÄ• ti attho.

__ettÄ• vatÄ• _ti ``sÄ• dhu sÄ• dhu Ä• nandÄ• â€™â€™ ti ettakena sÄ• dhukÄ• radÄ• ner
jÄ• ta_ntiÄ• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• therabhÄ• sitaá¹ƒ buddhabhÄ• sitam

``kimpanidaá¹ƒ suttaá¹ƒ satthudesanÄ• nuvidhÄ• nato jinabhÄ• sitaá¹ƒ, udÄ• hu sÄ• dhukÄ
evarÅ«pÄ• codanÄ• idha anokÄ• sÄ• therassa desanÄ• ya bhagavato desanÄ• nuvidhÄ•
sÄ• dhukÄ• radÄ• nassÄ• ti. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva

sekhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. potaliyasuttavaá¹‡á¹‡anÄ•

<31> aá¹…gÄ• \Be II 20/ nÄ• ma \Ne II 19/ janapadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so
ruá¸·hivasena aá¹…gÄ• tveva vuccatÄ«ti Ä• ha __ ``aá¹…gÄ• yeva so janapadoâ€™â€™ _
yÄ• Ä• po_ti mahiyÄ• nadiyÄ• yÄ• Ä• po tassa janapadassa uttarena honti. __tÄ• saá¹ƒ
__uttarÄ• poti vuccati_. sÄ• pana mahÄ« katthaci katthaci bhijjitvÄ• gatÄ• ti Ä• ha __ ``kat
yÄ• Ä• poâ€™â€™ _ti. __tatthÄ• _ti tassÄ• mahiyÄ• Ä• gamanato paá¹-á¹-hÄ• ya __ayaá
(Mp-á¹- III 8.19) lokiyÄ• jambudÄ«po himavÄ• tattha patiá¹-á¹-hitasamuddadahapabbatana
na manussagocaraá¹ƒ, tattha sayaá¹ƒ sammÅ«á¸·hÄ• aÃ±Ã±epi sammohayanti, tattha tatt
__ ``ayaá¹ƒ kira jambudÄ«poâ€™â€™ _tiÄ• dimÄ• raddhaá¹ƒ. __dasasahassayojanaparim
vitthÄ• rato cÄ• ti adhippÄ• yo. tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __udakena ajjhottha
tadupabhogisattÄ• naá¹ƒ puÃ±Ã±akkhayena.

sundaradassanaá¹ƒ kÅ«á¹-anti __sudassanakÅ«á¹-aá¹ƒ, _ yaá¹ƒ loke ``hemakÅ«á¹-aâ€™â
__mÅ«lagandho_ kÄ• á¸·Ä• nusÄ• riyÄ• di. __sÄ• ragandho_ candanÄ• di. __pheggugandh
lavaá¹…gÄ• di. __papaá¹-ikagandho_ kabitthÄ• di. __rasagandho_ sajjÄ• di, __pattagandho
__pupphagandho_ nÄ• gakuá¹…kumÄ• di. __phalagandho_ jÄ• tiphalÄ• di. __gandhagand
gandho. yassa hi rukkhassa sabbesampi mÅ«lÄ• dÄ«naá¹ƒ gandho atthi, so idha gandho n
gandho gandhagandho. sabbÄ• ni puthulato paÃ±Ã±Ä• sayojanÄ• ni, Ä• yÄ• mato pana ub
dviyojanasatÄ• nevÄ• ti vadanti.

__manoharasilÄ• talÄ• nÄ«_ti otaraá¹‡atthÄ• ya manuÃ±Ã±asopÄ• nasilÄ• talÄ• ni. __sup
tadupabhogisattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammÄ• nubhÄ• vena suá¹-á¹-hu paá¹-iyattÄ• ni
macchakacchapÄ• dayo udakaá¹ƒ malinaá¹ƒ karonti, tadabhÄ• vato __phalikasadisanimma
dÄ«ghaá¹ƒ uggatakÅ«á¹-anti __ ``tiracchÄ• napabbataâ€™â€™ _nti Ä• ha.

Ä• paá¹‡Ä• ni \Be II 21/ eva vohÄ• rassa mukhabhÅ«tÄ• nÄ«ti Ä• ha __ ``Ä• paá¹‡amukha
__vibhattÄ• nÄ«_ti \Ne II 20/ vavatthitÄ• ni aÃ±Ã±amaÃ±Ã±Ä• sambhinnÄ• ni. __vasanaá¹-
yathÄ• phÄ• sukaá¹ƒ vasitabbaá¹-á¹-hÄ• naá¹ƒ. Ä• sati etthÄ• ti __Ä• sanaá¹ƒ, _ nisÄ«ditab

asÄ• ruppaá¹ƒ paá¹-icca uppajjanakassa chÄ• danato channaá¹ƒ __anucchavikaá¹ƒ, _ tad
patirÅ«peti pakÄ• setÄ«ti __patirÅ«paá¹ƒ_. tenÄ• ha __ ``nappatirÅ«paâ€™â€™ _nti. __kÄ

Ã±Ä• pakakÄ• raá¹‡avevacanÄ• ni. Ã±Ä• pakaÃ±hi kÄ• raá¹‡aá¹ƒ adhippetaá¹ƒ. atthaá¹ƒ Ä
__Ä• kÄ• ro, _ tameva lÄ«naá¹ƒ guá¸·haá¹ƒ atthaá¹ƒ gametÄ«ti __liá¹…gaá¹ƒ, _ so tena nir
vuccati. idÄ• ni tamevatthaá¹ƒ vivarituá¹ƒ __ ``dÄ«ghadasavattha ... pe ... nimittÄ• ti vuttÄ• a
__te_ti Ä• kÄ• rÄ• dayo. __tathÄ• hi pana me_tiÄ• dinÄ• potaliyo gahapati ``paribbÄ• jaka
tasmÄ• gahapati na homÄ«ti vadati. __ovadanto_ti anusÄ• santo. __upavadanto_ti paribhÄ

<32> __gedhabhÅ«to lobho_ti gijjhanasabhÄ• vo lobho. agijjhanalakkhaá¹‡o na lobho, __a
aghaá¹-á¹-ana_nti nindÄ• ya paá¹-ipakkhabhÅ«taá¹ƒ paresaá¹ƒ aghaá¹-á¹-anaá¹ƒ. __nindÄ•
nindÄ• vasena paresaá¹ƒ ghaá¹-á¹-anÄ• akkosanÄ• . __byavahÄ• ravohÄ• ropÄ«_ti kayav
dÄ• naggahaá¹‡aá¹ƒ vohÄ• ro. ``datto tissoâ€™â€™ tiÄ• dinÄ• voharaá¹‡aá¹ƒ paÃ±Ã±Ä•
yathÄ• dhippetassa atthassa voharaá¹‡aá¹ƒ kathanaá¹ƒ bodhananti __vacanaá¹ƒ vohÄ• ro_
ca voharati etenÄ• ti __vohÄ• ro, cetanÄ• . ayamidhÄ• dhippeto_ti ayaá¹ƒ cetanÄ• lakkhaá¹
atthe adhippeto, so ca kho sÄ• vajjova samucchedassa icchitattÄ• . idÄ• ni catubbidhassap
sambhavaá¹ƒ dassetuá¹ƒ __ ``yasmÄ• vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __gihÄ«ti cetanÄ• n
cetanÄ• pavatti natthi. __gihÄ«ti vacanaá¹ƒ natthÄ«_ti gihÄ«ti attano paresaÃ±ca vacanapp
__gihÄ«ti paá¹‡á¹‡atti natthÄ«_ti gihÄ«ti samaÃ±Ã±Ä• natthi. __gihÄ«ti byavahÄ• ro natthÄ
natthi.

<33> __pÄ• á¹‡Ä• tipÄ• tova saá¹ƒyojanaá¹ƒ_. kasmÄ• ? bandhanabhÄ• vena pavattanato
pÄ• á¹‡Ä• tipÄ• tassa atthitÄ• ya so puggalo \Be II 22/ ``pÄ• á¹‡Ä• tipÄ• tÄ«â€™â€™ ti vuc
``pÄ• á¹‡Ä• tipÄ• tassa ... pe ... hotÄ«â€™â€™ _ti. yaÃ±hi yassa atthi, tena so apadissatÄ«
acakkhukÄ• dibhedena bahubhÄ• vato. pÄ• á¹‡Ä• tipÄ• tassa paá¹-ipakkho __apÄ• á¹‡Ä• t
kÄ• yadvÄ• riko sÄ«lasaá¹ƒvaroti Ä• ha __ ``kÄ• yikasÄ«lasaá¹ƒvarenÄ• â€™â€™ _ti. __at
upavadeyyÄ• _tiÄ• di pÄ• á¹‡Ä• tipÄ• te Ä• dÄ«navadassanaá¹ƒ. Ä• dÄ«navadassino hi tat
__desanÄ• vasenÄ• _ti \Ne II 21/ aÃ±Ã±attha sutte abhidhamme ca dasasu saá¹ƒyojanesu
desanÄ• vasena apariyÄ• pannampi __saá¹ƒyojanantipi nÄ«varaá¹‡anti_pi idha __vuttaá¹ƒ_
tadatthasambhavato. tenÄ• ha --- __ ``vaá¹-á¹-abandhanaá¹-á¹-hena hitappaá¹-icchÄ• dana
pÄ• á¹‡Ä• tipÄ• to hi apÄ• á¹‡Ä• tipÄ• tapaccayaá¹ƒ hitaá¹ƒ paá¹-icchÄ• dentova uppajjatÄ
idaá¹ƒ sahajÄ• tavasena vuttaá¹ƒ, upanissayavasena pana itaresampi Ä• savÄ• naá¹ƒ yath
veditabbo. pÄ• á¹‡Ä• tipÄ• tÄ« hi puggalo ``tappaccayaá¹ƒ atthaá¹ƒ karissÄ• mÄ«â€™â€™
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, bhavavisesaá¹ƒ paccÄ• sÄ«sati. tattha uppannaá¹ƒ vihanati bÄ• d
dukkhaá¹ƒ, pariá¸·Ä• hanaá¹ƒ anatthuppÄ• davasena upatÄ• panaá¹ƒ __pariá¸·Ä• ho, _ aya
__sabbatthÄ• _ti sabbesu vÄ• resu. __iminÄ• upÄ• yenÄ• _ti atidesena pana pariggahito a

34-40__._ __imasmiá¹ƒ pade_ti etena sattasupi vÄ• resu tathÄ• Ä• gataá¹ƒ padaá¹ƒ sÄ• m
__ ``iminÄ• â€™â€™ _tiÄ• di. rosanaá¹ƒ kÄ• yikaá¹ƒ vÄ• casikaÃ±cÄ• ti tappaá¹-ipakkho a
__ ``kÄ• yikavÄ• casikasaá¹ƒvarenÄ• â€™â€™ _ti. yathÄ• abhijjhÄ• lobho, anabhijjhÄ• a

__akodhÅ«pÄ• yÄ• so_ abyÄ• pÄ• do, saá¹ƒvare sukhanti __saá¹ƒvaro_ti daá¹-á¹-habbo, a
anatimÄ• no Ã±Ä• á¹‡asaá¹ƒvare saá¹…gahaá¹ƒ gacchatÄ«ti daá¹-á¹-habbaá¹ƒ. imesu pan
yojanÄ• kÄ• tabbÄ• ti sambandho.

__evaá¹ƒ Ä• savuppatti veditabbÄ• _ti ettha vuttassapi ekajjhaá¹ƒ vuccamÄ• nattÄ• __ ``p
saá¹…khepavinicchayoâ€™â€™ _ti vuttaá¹ƒ. __asammohatthaá¹ƒ_ Ä• rammaá¹‡assa. __p
__viramituá¹ƒ na sakkomÄ«ti vattabbaá¹ƒ_. ``attÄ• pi maá¹ƒ upavadeyyÄ• â€™â€™ ti etass
atthavaá¹‡á¹‡anÄ• yaá¹ƒ __ ``na sakkomÄ«â€™â€™ _ti, ``anuvijjÄ• pi maá¹ƒ viÃ±Ã±Å« ga
padassa atthavaá¹‡á¹‡anÄ• yaá¹ƒ __ ``na sakkotÄ«â€™â€™ ti_ \Be II 23/ __vattabbaá¹ƒ, _
pacchimesupi catÅ«su yathÄ• rahaá¹ƒ yojanÄ• veditabbÄ• . __atimÄ• ne bhavÄ• savaavijj
saha diá¹-á¹-hiyÄ• anuppajjanato, atimÄ• no pana kÄ• marÄ• genapi uppajjatevÄ• ti ``atim
kÄ• mÄ• savaavijjÄ• savÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• , svÄ• yaá¹ƒ nayo vuttanayattÄ•
__pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ kathitaá¹ƒ_ Ä• dito catÅ«hi chaá¹-á¹-hena vÄ• ti paÃ±ca
__pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hitassa bhikkhuno paá¹-isaá¹…khÄ• pahÄ• naá¹ƒ, _ sab
á¹-hitassa __gihivohÄ• rasamucchedo kathito_. tattha sabbattha vattaá¹ƒ ``idaÃ±cidaÃ±ca n
nappatirÅ«paâ€™â€™ nti paá¹-isaá¹…khÄ• navasena akaraá¹‡aá¹ƒ pajahanaÃ±ca paá¹-isa

kÄ• mÄ• dÄ«navakathÄ• vaá¹‡á¹‡anÄ•

<42> __upasumbheyyÄ• _ti \Ne II 22/ ettha __upa_-saddo samÄ«pattho, sumbhanaá¹ƒ vik
__tamena_nti bhummatthe upayogavacananti Ä• ha --- __ ``tassa samÄ«pe khipeyyÄ• â€™
samÄ«pe aá¹-á¹-hikaá¹…kalaá¹ƒ khipeyyÄ• ti attho. __nimmaá¹ƒsattÄ• kaá¹…kalanti vucca
vigatamaá¹ƒsÄ• ya aá¹-á¹-hikaá¹…kalikÄ• ya uraá¹-á¹-himhi vÄ• piá¹-á¹-hikaá¹‡á¹-ake vÄ•
kaá¹…kala-saddo niruá¸·hoti dasseti. __sunikkanta_nti nillikhitaá¹ƒ katvÄ• va nibbisesaá¹ƒ I

ekattupaá¹-á¹-hÄ• nassa ajjhupekkhanavasena pavattiyÄ• __ekattÄ• _. tenÄ• ha __ ``catut
_ti. yasmÄ• panassa Ä• rammaá¹‡ampi ekasabhÄ• vameva, tasmÄ• Ä• ha __ ``sÄ• hÄ«â
__lokÄ• misasaá¹…khÄ• tÄ• _ti apariÃ±Ã±Ä• tavatthunÄ• lokena Ä• masitabbato, loke vÄ•
vasena kÄ• maguá¹‡Ä• naá¹ƒ kÄ• mabhÄ• vo ca Ä• misabhÄ• vo ca, so eva nippariyÄ• yat
arahati. __kÄ• maguá¹‡Ä• misÄ• _ti kÄ• maguá¹‡e chandarÄ• gÄ• . __gahaá¹‡aá¹-á¹-hena

<43> á¸• ayanaá¹ƒ Ä• kÄ• sena gamananti Ä• ha __ ``uppatitvÄ• gaccheyyÄ• â€™â€™ _
na hotÄ«ti Ä• ha --- __ ``mukhatuá¹‡á¸• akena á¸• asantÄ• taccheyyuâ€™â€™ _nti. __viss
``vissajjanaâ€™â€™ nti Ä• kaá¸• á¸• hanaá¹ƒ adhippetaá¹ƒ anekatthattÄ• dhÄ• tÅ«naá¹ƒ,
anubandhitvÄ• pÄ• tananti Ä• ha __ ``maá¹ƒsapesiá¹ƒ nakhehi kaá¸• á¸• hitvÄ• pÄ• teyyu

<47> purisassa \Be II 24/ Ä• rohanayogyaá¹ƒ __poriseyyaá¹ƒ_.

<48> sampannaá¹ƒ sundaraá¹ƒ phalamassÄ• ti __sampannaphalaá¹ƒ. phalÅ«papanna_nti
``bahuphalaâ€™â€™ _nti.

<50> __suvidÅ«ravidÅ«re_ti ariyassa vinaye vohÄ• rasamucchedato suá¹-á¹-hu vidÅ«rabh
á¹-hito. kassaci nÄ• ma atthassapi ajÄ• nanato na Ä• jÄ• nantÄ«ti __anÄ• jÄ• nÄ«yÄ• _ti ka
__ajÄ• nanake_ti ajÄ• nantabhojanasÄ«sena tesaá¹ƒ dÄ• tabbapaccaye vadati. sesaá¹ƒ su

potaliyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. jÄ«vakasuttavaá¹‡á¹‡anÄ•

<51> kumÄ• rena \Ne II 23/ bhato posÄ• pitoti kumÄ• rabhato, kumÄ• rabhato eva __komÄ
``bhisakkameva bhesajjaâ€™â€™ nti.

__Ä• rabhantÄ«_ti ettha __Ä• rabha_-saddo kÄ• maá¹ƒ
kÄ• mÄ• yÅ«hanayaÃ±Ã±uá¹-á¹-hÄ• panaÄ• pattiÄ• pajjanaviÃ±Ã±Ä• panÄ• dÄ«supi Ä• ga
Ä• ha --- __ ``Ä• rabhantÄ«ti ghÄ• tentÄ«â€™â€™ _ti. __uddisitvÄ• kata_nti (Mp-á¹- III 8.1
III 294) attÄ• naá¹ƒ uddisitvÄ• mÄ• raá¹‡avasena kataá¹ƒ nibbattitaá¹ƒ. __paá¹-iccakamma
__kamma_-saddo kammasÄ• dhano atÄ«takÄ• likoti Ä• ha --- __ ``attÄ• naá¹ƒ paá¹-icca ka
__nimittakammassetaá¹ƒ adhivacanaá¹ƒ_ ``paá¹-icca kammaá¹ƒ phusatÄ«â€™â€™ tiÄ• dÄ
__nimittakammassÄ• _ti nimittabhÄ• vena laddhabbakammassa, na karaá¹‡akÄ• rÄ• panav
ettha atthÄ«ti maá¹ƒsaá¹ƒ paá¹-iccakammaá¹ƒ_ yathÄ• ``buddhaá¹ƒ etassa atthÄ«ti buddh
nigaá¹‡á¹-hÄ• naá¹ƒ. aÃ±Ã±epi brÄ• hmaá¹‡Ä• dayo taá¹ƒladdhikÄ• attheva.

__kÄ• raá¹‡a_nti ettha yutti adhippetÄ• , sÄ• eva ca dhammato anapetattÄ• ``dhammoâ€
__ ``kÄ• raá¹‡aá¹ƒ nÄ• ma tikoá¹-iparisuddhamacchamaá¹ƒsaparibhogoâ€™â€™ _ti. __anu
mahÄ• janassa tathÄ• byÄ• karaá¹‡aá¹ƒ_ yuttiyÄ• dhammassa anurÅ«pabhÄ• vato maá¹ƒ
anuÃ±Ã±Ä• taá¹ƒ tatheva kathananti katvÄ• . __ta_nti ``jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒsaâ
ti evaá¹ƒ vuttaá¹ƒ paribhuÃ±janaá¹ƒ __neva kÄ• raá¹‡aá¹ƒ hoti_ \Be II 25/ sabbena sabbaá¹
ayuttiyaá¹ƒ adhammoti katvÄ• . __tathÄ• byÄ• karaá¹‡a_nti ``jÄ• naá¹ƒ uddissakataá¹ƒ ma
paribhuÃ±jatÄ«â€™â€™ ti kathanaá¹ƒ yuttiyÄ• dhammassa ananurÅ«pabhÄ• vato __na an
vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• _ti pare titthiyÄ• `jÄ• naâ€™ ntiÄ• dinÄ• dhammaa
kÄ• raá¹‡abhÅ«tena sakÄ• raá¹‡o hutvÄ• . tehi tathÄ• vattabbo eva __hutvÄ• tumhÄ• kaá
``maá¹ƒsaá¹ƒ paribhuÃ±jitabbaâ€™â€™ nti pavattÄ• tumhÄ• kaá¹ƒ kathÄ• vÄ• parato pa
anukathÄ• vÄ• . __viÃ±Ã±Å«hi garahitabbakÄ• raá¹‡a_nti titthiyÄ• tÄ• va tiá¹-á¹-hantu, tat
paá¹‡á¸• itehi garahitabbakÄ• raá¹‡aá¹ƒ. __koci na Ä• gacchatÄ«_ti garahitabbataá¹ƒ na Ä•
__abhibhavitvÄ• Ä• cikkhantÄ«_ti abhibhuyya madditvÄ• kathenti, abhibhÅ«tena akkosant

<52> __kÄ• raá¹‡ehÄ«_ti \Ne II 24/ paribhogacittassa avisuddhatÄ• hetÅ«hi. bhikkhÅ« udd
diá¹-á¹-haá¹ƒ. tÄ• disamaá¹ƒsaÃ±hi paribhogÄ• nÄ• rahattÄ• cittaavisuddhiyÄ• kÄ• raá¹‡a
cittasaá¹ƒkilesÄ• vahato. idÄ• ni diá¹-á¹-hasutaparisaá¹…kitÄ• ni sarÅ«pato dassetuá¹ƒ __
``diá¹-á¹-hÄ• dÄ«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tadubhayavimuttaparisaá¹…kita_n
sutaâ€™â€™ nti imaá¹ƒ ubhayaá¹ƒ anissÄ• ya --- ``kiá¹ƒ nu kho imaá¹ƒ bhikkhuá¹ƒ uddissa
sampÄ• ditaâ€™â€™ nti kevalameva parisaá¹…kitaá¹ƒ. __sabbasaá¹…gÄ• hako_ti sabbes
parisaá¹…kitÄ• naá¹ƒ saá¹…gaá¹‡hanako.

__maá¹…galÄ• dÄ«na_nti __Ä• di_-saddena Ä• hunapÄ• hunÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• t
sabbaá¹ƒ parisaá¹…kitÄ• bhÄ• vamÄ• ha. __itaresa_nti ajÄ• nantÄ• naá¹ƒ __vaá¹-á¹-ati, _ j
hoti. __teyevÄ• _ti ye uddissa kataá¹ƒ, teyeva.

uddissakatamaá¹ƒsaparibhogato akappiyamaá¹ƒsaparibhogassa visesaá¹ƒ dassetuá¹ƒ __
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. purimasmiá¹ƒ sacittakÄ• Ä• patti, itarasmiá¹ƒ acittakÄ• .
``akappiyamaá¹ƒsaá¹ƒ ajÄ• nitvÄ• bhuttassapi Ä• pattiyevÄ• â€™â€™ _ti. __paribhoga_nt
vadÄ• mÄ«ti attho.

<53> __tÄ• disassÄ• _ti tikoá¹-iparisuddhassa macchamaá¹ƒsassa paribhoge. __mettÄ• vi
__api_-saddena amettÄ• vihÄ• rinopi. mettÄ• vihÄ• rino paribhoge sikhÄ• ppattÄ• anavajja
jÄ«vaka, bhikkhÅ«â€™â€™ _tiÄ• di \Be II 26/ vuttaá¹ƒ. __aniyametvÄ• _ti avisesetvÄ• sÄ•
bhagavatÄ• --- ``yato kho, vaccha, bhikkhuno taá¹‡hÄ• pahÄ«nÄ• hotÄ«â€™â€™ tiÄ• dir
II 194) attÄ• aniyametvÄ• vutto. tathÄ• hi vacchagotto --- ``tiá¹-á¹-hatu bhavaá¹ƒ gotamo,
gotamassa ekabhikkhupi sÄ• vako Ä• savÄ• naá¹ƒ khayÄ• ... pe ... upasampajja viharatÄ«
bhÄ• radvÄ• ja, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viha
caá¹…kÄ«sutte (MN II 430) attÄ• aniyametvÄ• vutto. tathÄ• hi tattha parato --- ``yaá¹ƒ kho
dhammaá¹ƒ deseti, gambhÄ«ro so dhammo duddaso duranubodho santo paá¹‡Ä«to atakkÄ
paá¹‡á¸• itavedanÄ«yo, na so dhammo sudesanÄ«yo luddenÄ• â€™â€™ tiÄ• dinÄ• desan
``bhagavatÄ• hi mahÄ• vacchagottasutte, caá¹…kÄ«sutte imasmiá¹ƒ sutteti tÄ«su á¹-hÄ• n
sandhÄ• ya desanÄ• katÄ• â€™â€™ _ti. __maá¹ƒsÅ«pasecanova adhippeto_ macchamaá
paribhogabhÄ• vato macchamaá¹ƒsassa ca idha adhippetattÄ• .

__agathito_ \Ne II 25/ appaá¹-ibaddho. __taá¹‡hÄ• mucchanÄ• yÄ• _ti taá¹‡hÄ• yanavaser
__anajjhopanno_ taá¹‡hÄ• ya abhibhavitvÄ• na ajjhotthaá¹-o, gilitvÄ• pariniá¹-á¹-hapetvÄ•
attho. tenÄ• ha --- __ ``sabbaá¹ƒ Ä• lumpitvÄ• â€™â€™ _tiÄ• di. idha Ä• dÄ«navo Ä• hÄ• n
__ ``ekarattivÄ• senÄ• â€™â€™ _tiÄ• di. ayamattho Ä• hÄ• raparibhogoti atthasaá¹ƒyojana
imassa kÄ• yassa á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• (DN III 182; MN I 23; II 24; III 75; SN b IV
Ä• hÄ• rapaá¹-ibaddhachandarÄ• ganissaraá¹‡abhÅ«tÄ• paÃ±Ã±Ä• assa atthÄ«ti __nissa
etamatthÄ• ya. __evaá¹ƒ sante_ti ``brahmÄ• ti ca mettÄ• vihÄ• rino samaÃ±Ã±Ä• â€™â€™

mettÄ• vihÄ• rassa paá¹-ipakkhabhÅ«tÄ• , tattha sÄ• vasesaá¹ƒ pahÄ• si brahmÄ• , anavas
sace te idaá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ, evaá¹ƒ sante tava idaá¹ƒ yathÄ• vuttavacanaá¹ƒ a
mettÄ• vihÄ• ritÄ• sÄ• maÃ±Ã±amattatoti attho.

<55> __ ``pÄ• á¹-iyekko_ \Be II 27/ __anusandhÄ«â€™â€™ _ti vatvÄ• visuá¹ƒ anusandhib
``imasmiá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __dvÄ• raá¹ƒ thaketÄ«_ti macchamaá¹ƒsaparib
vacanadvÄ• raá¹ƒ pidahati, codanÄ• pathaá¹ƒ nirundhati. kathaá¹ƒ __sattÄ• nuddayaá¹ƒ da
sattÄ• nuddayamukhena bÄ• hirakÄ• naá¹ƒ macchamaá¹ƒsaparibhogapaá¹-ikkhepo tayidaá
tikoá¹-iparisuddhasseva macchamaá¹ƒsassa paribhogo bhagavatÄ• anuÃ±Ã±Ä• to. tathÄ•
ahaá¹ƒ, jÄ«vaka, á¹-hÄ• nehi maá¹ƒsaá¹ƒ paribhoganti vadÄ• mÄ«â€™ tiÄ• di (MN II 52). _
Vin II 343) vuttaá¹ƒ --- ``tikoá¹-iparisuddhaá¹ƒ, devadatta, macchamaá¹ƒsaá¹ƒ mayÄ• anuÃ
tikoá¹-iparisuddhaÃ±ca bhuÃ±jantÄ• naá¹ƒ sattesu anuddayÄ• niccalÄ• . __ ``sattÄ• nudda
saá¹…khepato vuttamatthaá¹ƒ vivaranto __ ``sace hÄ«â€™â€™ _tiÄ• dimÄ• ha.

__paá¹-hamena kÄ• raá¹‡enÄ• _ti desanÄ• vasenapi payogavasenapi paá¹-hamena parÅ«
__kaá¸• á¸• hito_ so pÄ• á¹‡o. __galena pavedhentenÄ• _ti yottagalena karaá¹‡ena asayha
hoti_ Ä• sÄ• danÄ• pekkhÄ• ya abhÄ• vato, hitajjhÄ• sayattÄ• vÄ• ti adhippÄ• yo. __esÄ•
vuttaá¹ƒ, saraá¹‡agamanavaseneva gahitasaraá¹‡oti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ayaâ
__ogÄ• hanto_tiÄ• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• suttaá¹ƒ anussaranto atthaá¹ƒ
suviÃ±Ã±eyyameva.

jÄ«vakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. upÄ• lisuttavaá¹‡á¹‡anÄ•

<56> pÄ• vÄ• raá¹ƒ \Ne II 26/ pÄ• rupatÄ«ti pÄ• vÄ• riko, idaá¹ƒ tassa kulasamudÄ• gataá
mahaddhano mahÄ• bhogo nagare seá¹-á¹-hiá¹-á¹-hÄ• ne á¹-hito. tenÄ• ha __ ``dussapÄ• v
_ti. __dÄ«ghattÄ• _ dÄ«ghatamattÄ• . so kira pamÄ• á¹‡ato upavacchayato diyaá¸• á¸• har
__evaá¹ƒladdhanÄ• mo_ti ``dÄ«ghatapassÄ«â€™â€™ ti laddhasamaÃ±Ã±o. __bÄ• hirÄ• y
__piá¹‡á¸• apÄ• toti vohÄ• ro natthi, _ tasmÄ• sÄ• sanavohÄ• rena __ ``piá¹‡á¸• apÄ• tapp
vuttanti adhippÄ• yo.

__dassetÄ«_ti \Be II 28/ deseti. __á¹-hapetÄ«_ti aÃ±Ã±amaÃ±Ã±asaá¹…karato vavatthape
karaá¹‡ena. __pavattiyÄ• _ti pavattanena. __daá¹‡á¸• Ä• ni paÃ±Ã±apetÄ«_ti ettha kasmÄ•
tathÄ• na pucchitanti? yasmÄ• sÄ• tasmiá¹ƒ atthe sabhÄ• vanirutti na hoti, sÄ• sane loke
tÄ• diso samudÄ• cÄ• ro natthi, kevalaá¹ƒ pana tasseva nigaá¹‡á¹-hassÄ• yaá¹ƒ koá¹-á¹-hÄ
imamatthaá¹ƒ dassetuá¹ƒ __ ``kammÄ• ni paÃ±Ã±apetiâ€™â€™ _ iccevÄ• ha. __acittaka_
asamuá¹-á¹-hÄ• pitanti attho. kathaá¹ƒ pana tadubhayassa cittena vinÄ• sambhavoti codan

nidassanamÄ• ha __ ``yathÄ• kirÄ• â€™â€™ _tiÄ• di. __paá¹-ivibhattÄ• na_nti atthato bhin
__paá¹-ivisiá¹-á¹-hÄ• na_nti visesanapadavasena saddatopi bhinnÄ• naá¹ƒ. __vacanaá¹ƒ pa
dÄ«ghatapassino yathÄ• vuttavacanaá¹ƒ patiá¹-á¹-hapetukÄ• mo. tasmiÃ±hi patiá¹-á¹-hÄ• p
Ä• gato, upÄ• li gahapati tasmiá¹ƒ padese dhammaá¹ƒ disvÄ• sÄ• sane abhippasÄ«dissati

kathÄ• eva upari vÄ• dÄ• ropanassa vatthubhÄ• vato __kathÄ• vatthu_. __kathÄ• yaá¹ƒ p
kathÄ• vatthusmiá¹ƒ, tadatthe vÄ• patiá¹-á¹-hapesi. yathÄ• taá¹ƒ vÄ• dÄ• ropanabhayena
tassaá¹ƒ kathÄ• yaá¹ƒ, tasmiá¹ƒ vÄ• atthe dÄ«ghatapassiá¹ƒ yÄ• vatatiyaá¹ƒ vÄ• de patiá¹
dosaá¹ƒ.

<57> idÄ• ni cetanÄ• sampayuttadhammampi gahetvÄ• kÄ• yakammÄ• divasena saá¹…g
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ kÄ• yakammaá¹
kiriyÄ• yÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ akusalakammassa adhigatattÄ• vuttaá¹ƒ, pubbe pana
__aá¹-á¹-hakÄ• mÄ• vacarakusalacetanÄ• _tiÄ• di sÄ• vajjaá¹ƒ anavajjaÃ±ca sÄ• maÃ±Ã±
dassitaá¹ƒ. kasmÄ• panettha cetanÄ• na gahitÄ• ti Ä• ha __ ``imasmiá¹ƒ sutte kammaá¹ƒ
kÄ• yakammÄ• dibhedaá¹ƒ kammameva \Ne II 27/ __dhuraá¹ƒ_ jeá¹-á¹-hakaá¹ƒ pubbaá¹…
__evamÄ• gatepÄ«_ti kammÄ• nÄ«ti evaá¹ƒ nÄ• mena Ä• gatepi cetanÄ• dhuraá¹ƒ, tattha
pubbaá¹…gamaá¹ƒ katvÄ• vuttanti adhippÄ• yo. kathaá¹ƒ pana tattha kammanti vÄ• kamm
cetanÄ• ya dhurabhÄ• voti Ä• ha __ ``yattha katthaci ... pe ... labhatÄ«â€™â€™ _ti. tattha _
yasmiá¹ƒ kismiÃ±ci dvÄ• re. __sÄ• vuttÄ• vÄ• _ti sÄ• cetanÄ• vuttÄ• va, yÄ• kÄ• yasaá¹
kassaci kammassa kÄ• yadvÄ• rÄ• dÄ«su pavattÄ• panacetanÄ•) sampayuttadhammÄ• pi
lokuttarÄ• pi kammameva, abhijjhÄ• dayo pana cetanÄ• pakkhikÄ• ti daá¹-á¹-habbaá¹ƒ.

__mahanta_nti kaá¹-ukaphalaá¹ƒ. __na kilamati_ sappÄ• á¹-ihÄ• riyattÄ• paá¹-iÃ±Ã±Ä• ya
sappÄ• á¹-ihÄ• riyataá¹ƒ dassetuá¹ƒ __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yadi akusa
vacÄ«kammaá¹ƒ mahantanti vadanto na kilamati, atha kasmÄ• bhagavÄ• idha akusalaá¹ƒ
mahÄ• sÄ• vajjaá¹ƒ kathesÄ«ti Ä• ha __ ``imasmiá¹ƒ pana á¹-hÄ• neâ€™â€™ _tiÄ• di. yÄ•
patiá¹-á¹-hÄ• panamattena __gatamaggaá¹ƒ paá¹-ipajjanto_. tenÄ• ha __ ``kiÃ±ci atthanipp
apassantopÄ«â€™â€™ _ti.

<58> nivÄ• saá¹-á¹-hÄ• nabhÅ«to bÄ• lako etissÄ• atthÄ«ti __bÄ• lakinÄ«_. satthupaá¹-iÃ
nigaá¹‡á¹-hÄ• naá¹ƒ mahÄ• ti sambhÄ• vitattÄ• __mahÄ• nigaá¹‡á¹-ho_.

<60> Ä• vaá¹-á¹-eti purimÄ• kÄ• rato nivatteti attano vase vatteti etÄ• yÄ• ti __Ä• vaá¹-á¹-a
__ ``Ä• vaá¹-á¹-etvÄ• gahaá¹‡amÄ• yaâ€™â€™ _nti. satthupaá¹-iÃ±Ã±Ä• naá¹ƒ buddhada
ayamettha dhammatÄ• . sace pana so taá¹ƒ paá¹-iÃ±Ã±aá¹ƒ appahÄ• ya buddhÄ• naá¹ƒ sa
sattadhÄ• muddhÄ• phaleyya, tasmÄ• bhagavÄ• ``mÄ• ayaá¹ƒ bÄ• lo vinassÄ«â€™â€™
sammukhÄ«bhÄ• vaá¹ƒ na labhati, tathÄ• karoti. svÄ• yamattho __pÄ• thikaputtasamÄ• ga

dassanasampattiniyÄ• mamÄ• ha __ ``tathÄ• gataá¹ƒ hÄ«â€™â€™ _tiÄ• di. __Ä• gamÄ• n
santikaá¹ƒ.

<61> __vacÄ«sacce patiá¹-á¹-hahitvÄ• _ti yathÄ• paá¹-iÃ±Ã±Ä• tÄ• ya paá¹-iÃ±Ã±Ä• ya á¹

<62> sÄ«todake amatÄ• pÄ• á¹‡Ä• pÄ• nakÄ• le pana maranti, tepi tena sÄ«todakaparib
tapassinÄ• nÄ• ma sabbena sabbaá¹ƒ sÄ«todakaá¹ƒ na paribhuÃ±jitabbanti tesaá¹ƒ laddhi
udakaá¹ƒ sattoti purÄ• tanÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ laddhi. tenÄ• ha __ ``sattasaÃ±Ã±
paá¹-ikkhipantÄ«â€™â€™ _ti. tesaá¹ƒ taá¹ƒ adhunÄ• tananigaá¹‡á¹-hÄ• naá¹ƒ vÄ• dena vi
pathavÄ«Ä• dinavapadatthato \Ne II 28/ aÃ±Ã±ameva jÄ«vitaá¹ƒ paá¹-ijÄ• nanti. cittena sÄ«
paribhuÃ±jitukÄ• mo hoti roge á¹-hatvÄ• pi sattÄ• naá¹ƒ cittassa tathÄ• na vitatatÄ• . tenÄ•
manodaá¹‡á¸• o tattheva bhijjatÄ«â€™â€™ _ti. __tenÄ• _ti sÄ«todakaá¹ƒ pÄ• tuá¹ƒ paribhu
__assÄ• _ti yathÄ• vuttassa nigaá¹‡á¹-hassa. __tatthevÄ• _ti tathÄ• cittuppÄ• dane eva. __
vikopitattÄ• . tathÄ• bhÅ«to so nigaá¹‡á¹-ho sÄ«todakaá¹ƒ \Be II 30/ ce labheyya, katipayaá
alÄ• bhena pana parisussamÄ• nakaá¹‡á¹-hoá¹-á¹-hatÄ• lujivhÄ• Ä• diko sabbaso paridÄ•
--- __ ``sÄ«todakaá¹ƒ alabhamÄ• no kÄ• laá¹ƒ kareyyÄ• â€™â€™ _ti. kasmÄ• ? yasmÄ• s
sannissitacittassa maraá¹‡aá¹ƒ hoti, tasmÄ• vuttaá¹ƒ __ ``manodaá¹‡á¸• o pana bhinnopi c
Ä• kaá¸• á¸• hatÄ«â€™â€™ _ti. yasmÄ• pana tathÄ• bhÅ«tacittassa nigaá¹‡á¹-hassa man
hotÄ«ti titthiyÄ• naá¹ƒ laddhi, tasmÄ• vuttaá¹ƒ __ ``manodaá¹‡á¸• o pana bhinnopi paá¹-isa
Ä• kaá¸• á¸• hatÄ«â€™â€™ _ti. __itÄ«_ti evaá¹ƒ ``idhÄ• ssa nigaá¹‡á¹-hoâ€™â€™ tiÄ• diÄ
gahapatiá¹ƒ. __mahantoti vadÄ• pesi_ ``manopaá¹-ibaddho kÄ• laá¹…karotÄ«â€™â€™ ti v

__upÄ• sakassÄ• _ti upÄ• lissa gahapatissa. __mucchÄ• vasenÄ• _tiÄ• dinÄ• anvayato b
mahantataá¹ƒ vibhÄ• veti. __cittasantatippavattimattenevÄ• _ti vinÄ• kÄ• yadaá¹‡á¸• ena v
kevalaá¹ƒ cittasantatippavattimattena. __bhijjitvÄ• pÄ«_ti ettha __pi_-saddena abhijjitvÄ• pi
appÄ• á¹-ihÄ«rÄ• , ayuttÄ• ti attho. __sallakkhesi_ upÄ• sakoti vibhattiá¹ƒ vipariá¹‡Ä• metv
__paÃ±hapaá¹-ibhÄ• nÄ• nÄ«_ti Ã±Ä• tuá¹ƒ icchite atthe uppajjanakapaá¹-ibhÄ• nÄ• ni.

``manopaá¹-ibaddho kÄ• laá¹ƒ karotÄ«â€™â€™ ti vadantena atthato manodaá¹‡á¸• assa t
paá¹-iÃ±Ã±Ä• to hotÄ«ti Ä• ha __ ``idÄ• ni manodaá¹‡á¸• o mahantoti idaá¹ƒ vacanaâ€™â€
--- ``manodaá¹‡á¸• ova balavÄ• mahantoti vadÄ• pesÄ«â€™â€™ ti.

<63> pÄ• á¹‡Ä• tipÄ• tÄ• dito yamanaá¹ƒ yÄ• mo, catubbidho yÄ• mo catuyÄ• mo, catuyÄ
saá¹ƒvuto __cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto_. aá¹-á¹-hakathÄ• yaá¹ƒ pana yÄ• ma-sadd
``iminÄ• catukoá¹-á¹-hÄ• senÄ• â€™â€™ _ti vuttaá¹ƒ. piyajÄ• tikaá¹ƒ rÅ«pÄ• diÄ• rammaá
bhÄ• vanÄ«yattÄ• ``bhÄ• vitaâ€™â€™ nti vuccatÄ«ti Ä• ha __ ``bhÄ• vitanti paÃ±ca kÄ• m

yo sabbaá¹ƒ pÄ• paá¹ƒ Ä• savaÃ±ca vÄ• retÄ«ti sabbavÄ• rÄ«, tassa navasu padatthesu s

sabbavÄ• rinÄ• pÄ• paá¹ƒ vÄ• ritvÄ• á¹-hitoti __sabbavÄ• rivÄ• rito_ \Be II 31/. tenÄ• ha _
pÄ• pavÄ• raá¹‡ena vÄ• ritapÄ• poâ€™â€™ _ti. \Ne II 29/ tato eva sabbassa vÄ• ritabbass
__sabbavÄ• ridhuto_. vÄ• ritabbassa nivÄ• raá¹‡avasena sabbavÄ• rino phuá¹-o phusitoti _
saá¹…ghÄ• ta_nti sahasÄ• hananaá¹ƒ, asaÃ±cetanikavadhanti attho. __katarasmiá¹ƒ koá¹-
daá¹‡á¸• akoá¹-á¹-hÄ• sesu katarakoá¹-á¹-hÄ• se.

<64> khaliyati samÄ• diyatÄ«ti __khalaá¹ƒ, _ rÄ• sÄ«ti Ä• ha --- __ ``ekaá¹ƒ maá¹ƒsakhala
maá¹ƒsarÄ• siâ€™â€™ _nti. vijjÄ• dharaiddhiyÄ• __iddhimÄ• _. sÄ• pana iddhi yasmÄ• Ä
ijjhati, na yassa kassaci. tasmÄ• Ä• ha __ ``Ä• nubhÄ• vasampannoâ€™â€™ _ti. vijjÄ• nub
__Ä• nubhÄ• vasampanno. citte vasÄ«bhÄ• vappatto_ Ä• nubhÄ• vÄ• ya eva vijjÄ• ya pagu
vasÄ«bhÄ• vaá¹ƒ lokiyasamaÃ±Ã±Ä• vasena bhagavÄ• upÄ• liá¹ƒ gahapatiá¹ƒ paÃ±Ã±ape
``bhÄ• vanÄ• mayaiddhiyÄ• iddhimÄ• cetovasÄ«bhÄ• vappatto parÅ«paghÄ• taá¹ƒ karotÄ
te isayo paresaá¹ƒ saá¹ƒvaá¹‡á¹‡enti, isÄ«naá¹ƒ Ä• nubhÄ• vaá¹ƒ kittenti. yaá¹ƒ panettha v
parato Ä• gamissatÄ«ti.

<65> __araÃ±Ã±ameva hutvÄ• _ti sabbaso araÃ±Ã±ameva hutvÄ• . araÃ±Ã±abhÄ• vena _
nÄ• mamattena. __isÄ«naá¹ƒ atthÄ• yÄ• _ti isÄ«naá¹ƒ Ä• sÄ• danatthÄ• ya.

__godhÄ• varÄ«tÄ«rato_ nÄ• tidÅ«re. __usÅ«yamÄ• no_ti ``na maá¹ƒ esa jano parivÄ• ret
karonto. __kiliá¹-á¹-ho vatÄ• _ti paá¹…kadantarajasiratÄ• dÄ«hi kiliá¹-á¹-hasarÄ«ro. __anaÃ
anaÃ±jitakkhiko sabbena, sabbaá¹ƒ amaá¹‡á¸• ito ca. tasmiá¹ƒ kÄ• le ``kÄ• lasseva akkhÄ«
maá¹…galaâ€™â€™ nti manussÄ• naá¹ƒ laddhi, tasmÄ• anaÃ±janaá¹ƒ visuá¹ƒ gahitaá¹ƒ.

__rÄ• jÄ• tassa vacanaá¹ƒ gahetvÄ• _ti ``vedesu Ä«disaá¹ƒ Ä• gataá¹ƒ bhavissatÄ«ti evaa
rÄ• jÄ• tassa purohitassa vacanaá¹ƒ gahetvÄ• . __usumajÄ• tahadayo_ti uttattahadayo. nÄ
__mukhena assasanto_.

vijitajayehi Ä• gantvÄ• nakkhattayuttaá¹ƒ Ä• gamentehi nisÄ«ditabbaá¹-á¹-hÄ• naá¹ƒ
__jayakhandhÄ• vÄ• raá¹-á¹-hÄ• naá¹ƒ_. udakavuá¹-á¹-hipÄ• tanÄ• di tasmiá¹ƒ pÄ• pakam
samanuÃ±Ã±atÄ• ya \Be II 32/ antokaraá¹‡atthaá¹ƒ kataá¹ƒ. __katabhaá¹‡á¸• avuá¹-á¹-hÄ«
mahÄ• jano samanuÃ±Ã±o jÄ• toti yojanÄ• . __mÄ• tuposakarÄ• mo_ti mÄ• tari sammÄ• p
__asamaá¹…gibhÅ«tÄ• na_nti asamanuÃ±Ã±Ä• naá¹ƒ.

__avakiriyÄ• _ti \Ne II 30/ asussÅ«sataá¹ƒ paá¹-icca. __phuliá¹…gÄ• nÄ«_ti aggikaá¹‡Ä• n
kÄ• ye ito cito nipatanti. ete kira nirayaá¹ƒ vivaritvÄ• mahÄ• janassa dassenti.

__yathÄ• phÄ• sukaá¹-á¹-hÄ• na_nti mayaá¹ƒ kaÃ±cipi desaá¹ƒ uddissa na gacchÄ• ma, y
pabbajitassa phÄ• su hoti, taá¹ƒ yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gacchÄ• mÄ• ti adhippÄ

saá¹ƒhatÄ• . __gaá¹‡Ä• _ti taá¹ƒtaá¹ƒseá¹‡ibhÄ• vena gaá¹‡itabbatÄ• ya gaá¹‡Ä• . __gaá¹
hutvÄ• rÄ• sibhÅ«tÄ• . __adinnÄ• dÄ• na_ntiÄ• dÄ«supi niraye paccitvÄ• manussalokaá¹ƒ
Ä• netvÄ• yojetabbaá¹ƒ.

__paggaá¹‡hissÄ• mÄ«_ti sambhÄ• vanaá¹ƒ uppÄ• dessÄ• mi. __nesaá¹ƒ kattabba_nti cin
cintesi? Ä• ghÄ• taá¹ƒ uppÄ• detvÄ• anatthakaraá¹‡Å«pÄ• yaá¹ƒ. tenÄ• ha __ ``so dhamm
_tiÄ• di. __nÄ• gabalapicchillÄ• dÄ«na_nti nÄ• gabalasÄ• sapaaá¹…kolatelakaá¹‡ikÄ• raniy
cikkhallÄ• naá¹ƒ. __viheá¹-hayiá¹ƒsu_ nirayÄ• dikathÄ• hi ghaá¹-á¹-entÄ• . __chadvÄ• rÄ• n
cakkhÄ• dÄ«naá¹ƒ channaá¹ƒ dvÄ• rÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«te rÅ«pÄ• divisaye.

__nava vuá¹-á¹-hiyo_ti udakavuá¹-á¹-hi sumanapupphavuá¹-á¹-hi mÄ• sakavuá¹-á¹-hi kahÄ
Ä• bharaá¹‡avuá¹-á¹-hi Ä• vudhavuá¹-á¹-hi aá¹…gÄ• ravuá¹-á¹-hi pÄ• sÄ• á¹‡avuá¹-á¹-hi vÄ
nava vuá¹-á¹-hiyo. __avaÃ±cayÄ«_ti sakkÄ• raá¹ƒ karonto viya hutvÄ• asakkÄ• raá¹ƒ karon
vaÃ±cayi. __adÅ«sake_ti anaparÄ• dhe.

``diá¹-á¹-hamaá¹…galikÄ• brÄ• hmaá¹‡akaÃ±Ã±Ä• â€™â€™ ti jÄ• takaá¹-á¹-hakathÄ• dÄ«
15.mÄ• taá¹…gajÄ• takavaá¹‡á¹‡anÄ•) Ä• gataá¹ƒ, idha pana ``seá¹-á¹-hidhÄ«tÄ• â€™â€™
Ä• vÄ• hatthÄ• ya, __assÄ• _ti pesitapuggalassa. tÄ• disena nÄ«cakulasaá¹ƒvattaniyena ka
__caá¹‡á¸• Ä• layoniyaá¹ƒ nibbatto_.

__cammagehe_ti \Be II 33/ cammena chÄ• dite gehe. __mÄ• taá¹…gotvevassa nÄ• maá¹ƒ
__ta_nti ghaá¹‡á¹-aá¹ƒ. __vÄ• dento_ tÄ• lanena saddaá¹ƒ karonto. __mahÄ• pathaá¹ƒ paá
diá¹-á¹-hamaá¹…galikÄ• ya gehadvÄ• rasamÄ«pena.

tassÄ• veyyÄ• vaccakarÄ• ceva __upaá¹-á¹-hÄ• kamanussÄ• _ paá¹-ibaddhÄ• ca __surÄ
jÄ• á¹‡ukapparÄ• dÄ«hi sukoá¹-á¹-itaá¹ƒ koá¹-á¹-itabhÄ• vena mucchaá¹ƒ Ä• pannattÄ• __
chaá¸• á¸• esuá¹ƒ_.

atha bodhisatto \Ne II 31/ Ä• yuavasesassa atthitÄ• ya mandamande vÄ• te vÄ• yante cirem
paá¹-ilabhati. tenÄ• ha __ ``mahÄ• purisoâ€™â€™ _tiÄ• di. __gehaá¹…gaá¹‡e_ti gehassa
vivaá¹-aá¹…gaá¹‡e. __patito_ti pÄ• taá¹ƒ katvÄ• icchitatthanipphattiá¹ƒ antaraá¹ƒ katvÄ• a
__diá¹-á¹-hamaá¹…galikÄ• yÄ• _ti diá¹-á¹-hamaá¹…galikÄ• kÄ• raá¹‡ena.

__yasa_nti vibhavaá¹ƒ kittisaddaÃ±ca. __canda_nti candamaá¹‡á¸• alaá¹ƒ, candavimÄ• na
__ucchiá¹-á¹-hagehe_ti parehi paribhuttagehe. __maá¹‡á¸• ape_ti nagaramajjhe mahÄ• ma

__khÄ«ramaá¹‡imÅ«la_nti khÄ«ramÅ«laá¹ƒ, pÄ• desu baddhamaá¹‡imÅ«laÃ±ca. __yÄ• va
yattako manussavacÄ«dvÄ• rato uggato nikkhanto pavatto, yaá¹ƒkiÃ±ci vacÄ«mayanti attho

vivaá¹-aá¹…gaá¹‡e.

__dummavÄ• sÄ«_ti dhÅ«mo dhÅ«saro, anaÃ±jitÄ• maá¹‡á¸• itoti adhippÄ• yo. __otallako
appÄ• nubhÄ• voti attho. __paá¹-imuÃ±ca kaá¹‡á¹-he_ti yÄ• va galavÄ• á¹-akÄ• pÄ• rupitv
nÄ• ma tvaá¹ƒ.

__pakata_nti paá¹-iyattaá¹ƒ nÄ• nappakÄ• rato abhisaá¹…khataá¹ƒ. __uttiá¹-á¹-hapiá¹‡á¸•
upagamma á¹-hatvÄ• laddhabbapiá¹‡á¸• aá¹ƒ, bhikkhÄ• hÄ• ranti attho. __labhata_nti lacc
mahÄ• satto jÄ• tivasena yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikaroti.

__atthatthitaá¹ƒ saddahato_ti samparÄ• yikassa atthassa atthibhÄ• vaá¹ƒ saddahantassa.
__etto_ti imasmÄ• á¹-hÄ• nÄ• . __jammÄ• _ti lÄ• maka.

__anÅ«pakhette_ti \Be II 34/ ajaá¹…gale udakasampanne khette phalavisesaá¹ƒ paccÄ• sÅ
saddhÄ• ya dadÄ• hi dÄ• na_nti ninnaá¹ƒ thalaÃ±ca pÅ«rento megho viya guá¹‡avante nig
evaá¹ƒ dento ca __appeva Ä• rÄ• dhaye dakkhiá¹‡eyyeti. dakkhiá¹‡eyye_ti sÄ«lÄ• diguá¹‡a

__tÄ• nÄ«_ti te brÄ• hmaá¹‡Ä• . __veá¹‡upadarenÄ• _ti veá¸·uvilÄ«vena.

__giriá¹ƒ nakhena_ \Ne II 32/ __khaá¹‡asÄ«_ti pabbataá¹ƒ attano nakhena khaá¹‡anto viya
kÄ• lalohaá¹ƒ. __padahasÄ«_ti abhibhavasi, attano sarÄ«rena abhibhavanto viya ahosi.

__Ä• vedhita_nti calitaá¹ƒ viparivattetvÄ• á¹-hitaá¹ƒ. __piá¹-á¹-hito_ti piá¹-á¹-hipassena. __
pasÄ• reti akammaneyya_nti akammakkhamaá¹ƒ bÄ• hudvayaá¹ƒ thaddhaá¹ƒ sukkhadaá¹‡
pasÄ• reti, na samiÃ±jeti, __setÄ• ni akkhÄ«ni_ parivattanena kaá¹‡hamaá¹‡á¸• alassa adis

__jÄ«vita_nti jÄ«vanaá¹ƒ.

__vehÄ• yasa_nti Ä• kÄ• se. __pathaddhuno_ti pathabhÅ«taddhuno viya.

__saÃ±Ã±ampi na karotÄ«_ti ``ime kulappasutÄ• â€™â€™ ti saÃ±Ã±Ä• mattampi na karot
__dantakaá¹-á¹-hakucchiá¹-á¹-haka_nti khÄ• ditadantakaá¹-á¹-hattÄ• vuttaá¹ƒ. __etasseva
appaduá¹-á¹-hapadosabhÄ• vato, mahÄ• sattassa tadÄ• ukkaá¹ƒsagatakhettabhÄ• vato. __
_ tasmÄ• kathaá¹ƒ sÅ«riyassa uggantuá¹ƒ nÄ• dÄ• sÄ«ti na cintetabbaá¹ƒ. __aruá¹‡uggaá
tasmiá¹ƒ padese aruá¹‡apabhÄ• na paÃ±Ã±Ä• yati, andhakÄ• ro eva hoti.

__yakkhÄ• vaá¹-á¹-o nu kho ayaá¹ƒ_ kÄ• lavipariyÄ• yo. __mahÄ• paÃ±Ã±a_nti mahantÄ•
adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. __janapadassa mukhaá¹ƒ passathÄ• _ti imassa janapadavÄ• s

maá¹…kubhÅ«taá¹ƒ mukhaá¹ƒ passatha.

__etassa kathÄ• etasseva upari patissatÄ«_ti yÄ• hi tena pÄ• ramitÄ• paribhÄ• vanasamic
nÄ• nÄ• samÄ• pattivihÄ• raparipÅ«ritÄ• hi sÄ«ladiá¹-á¹-hisampadÄ• hi susaá¹…khatasant
mahÄ• satte ariyÅ«pavÄ• dakammaabhisapasaá¹…khÄ• tÄ• pharusavÄ• cÄ• pavattitÄ• ,
khettavisesabhÄ• vato tassa ca ajjhÄ• sayapharusatÄ• ya diá¹-á¹-hadhammavedaniyakamm
so mahÄ• sattaá¹ƒ na khamÄ• peti, sattame divase vipaccanasabhÄ• vaá¹ƒ jÄ• taá¹ƒ, kham
payogasampatti paá¹-ibÄ• hitattÄ• avipÄ• kadhammataá¹ƒ Ä• pajjati ahosikammabhÄ• vato
ariyÅ«pavÄ• dapÄ• passa diá¹-á¹-hadhammavedaniyassa dhammatÄ• , tena vuttaá¹ƒ `etas
patissatÄ«â€™ tiÄ• di. mahÄ• satto pana taá¹ƒ tassa upari patituá¹ƒ na adÄ• si, upÄ• yena
__cariyÄ• piá¹-ake_ (Cp 2.64) ---

``yaá¹ƒ so \Ne II 33/ tadÄ• maá¹ƒ abhisapi, kupito duá¹-á¹-hamÄ• naso.

tasseva matthake nipati, yogena taá¹ƒ pamocayiâ€™â€™ nti ||

yaÃ±hi tattha sattame divase bodhisattena sÅ«riyuggamananivÄ• raá¹‡aá¹ƒ kataá¹ƒ, ayam
yogena hi ubbaá¸·hÄ• sarÄ• jikÄ• parisÄ• nagaravÄ• sino negamÄ• ceva jÄ• napadÄ• c
tÄ• pasaá¹ƒ Ä• netvÄ• khamÄ• pesuá¹ƒ. so ca bodhisattassa guá¹‡e jÄ• nitvÄ• tasmiá¹ƒ c
panassa matthake mattikÄ• piá¹‡á¸• assa á¹-hapanaá¹ƒ, tassa ca sattadhÄ• phÄ• lanaá¹ƒ
manussÄ• naá¹ƒ cittÄ• nurakkhaá¹‡atthaá¹ƒ. aÃ±Ã±athÄ• hi --- ``ime pabbajitÄ• samÄ• nÄ
na pana cittaá¹ƒ attano vase vattÄ• pentÄ«â€™â€™ ti mahÄ• sattampi tena sadisaá¹ƒ katv
tesaá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• ti. tenÄ• ha __ ``athassÄ• â€™â€™ _tiÄ• di

__lohakÅ«á¹-avassa_nti ayaguá¸·avassaá¹ƒ. tadÄ• hi ratanamattÄ• ni diyaá¸• á¸• haratana
tikhiá¹‡aá¹ƒsÄ• ni ayaguá¸·amaá¹‡á¸• alÄ• ni ito cito ca nipatantÄ• manussÄ• naá¹ƒ sarÄ«
khaá¹‡á¸• akhaá¹‡á¸• akÄ• ni akaá¹ƒsu. __kalalavassa_nti tanukakaddamapaá¹-alakaddam
Ä• ghÄ• á¹-etvÄ• . __tadeva_ majjhÄ• raÃ±Ã±aá¹ƒ.

<67> __anuviccakÄ• ra_nti anuviccakaraá¹‡aá¹ƒ. kÄ• raá¹‡ehi dvÄ«hi aniyyÄ• nikasÄ• sam
sÄ• vakattaá¹ƒ upagate paggahaniggahÄ• ni dassetuá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di vut

<69> __anupubbiá¹ƒ katha_nti (Sv-pá¹- II 75-76; Mp-á¹- III 8.12) anupubbiyÄ• anupubbaá¹
kÄ• pana sÄ• ? dÄ• nÄ• dikathÄ• . __dÄ• nakathÄ• _ tÄ• va pacurajanesupi pavattiyÄ• sa
sÄ«le patiá¹-á¹-hÄ• nassa upÄ• yabhÄ• vato ca Ä• ditova kathitÄ• \Be II 36/. pariccÄ• gasÄ
pariggahavatthÅ«su nissaá¹…gabhÄ• vato sukheneva sÄ«lÄ• ni samÄ• diyati, tattha ca sup
sÄ«lena dÄ• yakapaá¹-iggahaá¹‡avisuddhito parÄ• nuggahaá¹ƒ vatvÄ• parapÄ«á¸·Ä• nivat
vatvÄ• akiriyadhammavacanato, bhogayasasampattihetuá¹ƒ vatvÄ• bhavasampattihetuvac

dÄ• nakathÄ• nantaraá¹ƒ __sÄ«lakathÄ• _ kathitÄ• . taÃ±ca sÄ«laá¹ƒ vaá¹-á¹-anissitaá¹ƒ, a
phalanti dassanatthaá¹ƒ, imehi ca dÄ• nasÄ«lamayehi paá¹‡Ä«tacariyabhedabhinnehi puÃ±
cÄ• tumahÄ• rÄ• jikÄ• dÄ«su paá¹‡Ä«tatarÄ• dibhedabhinnÄ• aparimeyyÄ• bhogabhavas
tadanantaraá¹ƒ __saggakathÄ• _. svÄ• yaá¹ƒ saggo rÄ• gÄ• dÄ«hi upakkiliá¹-á¹-ho sabbad
ariyamaggoti dassanatthaá¹ƒ saggÄ• nantaraá¹ƒ __maggo, _ maggaÃ±ca kathentena \Ne I
tadadhigamÅ«pÄ• yasandassanatthaá¹ƒ saggapariyÄ• pannÄ• pi pageva itare sabbepi kÄ•
aniccÄ• addhuvÄ• vipariá¹‡Ä• madhammÄ• ti kÄ• mÄ• naá¹ƒ __Ä• dÄ«navo. _ hÄ«nÄ• g
anatthasaÃ±hitÄ• ti tesaá¹ƒ __okÄ• ro_ lÄ• makabhÄ• vo, sabbepi bhavÄ• kilesÄ• naá¹ƒ v
__saá¹ƒkileso_. sabbaso kilesavippamuttaá¹ƒ nibbÄ• nanti __nekkhamme Ä• nisaá¹ƒso_ ca
__maggantÄ«_ti ettha __iti_-saddena dassitoti veditabbaá¹ƒ.

__sukhÄ• naá¹ƒ nidÄ• na_nti diá¹-á¹-hadhammikÄ• naá¹ƒ samparÄ• yikÄ• naá¹ƒ nibbÄ• na
sukhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. yaÃ±hi kiÃ±ci loke bhogasukhaá¹ƒ nÄ• ma, taá¹ƒ sabbaá¹ƒ dÄ
ayamattho. yaá¹ƒ pana jhÄ• navipassanÄ• maggaphalanibbÄ• napaá¹-isaá¹ƒyuttaá¹ƒ sukha
upanissayapaccayo hotiyeva. __sampattÄ«naá¹ƒ mÅ«la_nti yÄ• imÄ• loke
padesarajjasirissariyasattaratanasamujjalacakkavattisampadÄ• ti evaá¹ƒpabhedÄ• mÄ• nu
cÄ• tumahÄ• rÄ• jÄ• digatÄ• dibbÄ• sampattiyo, yÄ• vÄ• panaÃ±Ã±Ä• pi sampattiyo, tÄ•
mÅ«lakÄ• raá¹‡aá¹ƒ. __bhogÄ• na_nti bhuÃ±jitabbaá¹-á¹-hena ``bhogoâ€™â€™ nti laddha
manÄ• piyarÅ«pÄ• dÄ«naá¹ƒ, tannissayÄ• naá¹ƒ vÄ• upabhogasukhÄ• naá¹ƒ, __patiá¹-á¹-
niccalÄ• dhiá¹-á¹-hÄ• natÄ• ya. __visamagatassÄ• _ti byasanappattassa. __tÄ• á¹‡a_nti ral
__leá¹‡a_nti byasanehi paripÄ• tiyamÄ• nassa olÄ«yanapadeso. __gatÄ«_ti gantabbaá¹-á¹-
__parÄ• yaá¹‡a_nti paá¹-isaraá¹‡aá¹ƒ. __avassayo_ti vinipatituá¹ƒ adento nissayo. __Ä• ra
olubbhÄ• rammaá¹‡aá¹ƒ.

__ratanamayasÄ«hÄ• sanasadisa_nti \Be II 37/ sabbaratanamayasattaá¹…gamahÄ• sÄ«hA
hutvÄ• sabbaso vinipatituá¹ƒ appadÄ• nato. __mahÄ• pathavisadisaá¹ƒ_ gatagataá¹-á¹-hÄ•
patiá¹-á¹-hÄ• sambhavato. yathÄ• dubbalassa purisassa Ä• lambanarajju uttiá¹-á¹-hato tiá¹-
upatthambho, evaá¹ƒ dÄ• naá¹ƒ sattÄ• naá¹ƒ sampattibhave upapattiyÄ• á¹-hitiyÄ• ca pac
``Ä• lambanaá¹-á¹-hena Ä• lambanarajjusadisaâ€™â€™ _nti. __dukkhanittharaá¹‡aá¹-á¹-he
duggatidukkhanittharaá¹‡aá¹-á¹-hena. __samassÄ• sanaá¹-á¹-henÄ• _ti lobhamacchariyÄ•
sammadeva assÄ• sanaá¹-á¹-hena. __bhayaparittÄ• á¹‡aá¹-á¹-henÄ• _ti dÄ• liddiyabhayato
__maccheramalÄ• dÄ«hÄ«_ti maccheralobhadosaissÄ• micchÄ• diá¹-á¹-hivicikicchÄ• di citt
__anupalittaá¹-á¹-henÄ• _ti anupakkiliá¹-á¹-hatÄ• ya. __tesa_nti maccheramalÄ• dÄ«naá¹ƒ.
__durÄ• sadaá¹-á¹-hena. asantÄ• sanaá¹-á¹-henÄ• _ti asantÄ• sahetubhÄ• vena. yo hi dÄ•
na kutoci santasati, pageva Ä• yatiá¹ƒ. __balavantaá¹-á¹-henÄ• _ti mahÄ• balavatÄ• ya. dÄ
sampati pakkhabalena balavÄ• hoti, Ä• yatiá¹ƒ pana kÄ• yabalÄ• dÄ«hi. __abhimaá¹…gala
``vuá¸• á¸• hikÄ• raá¹‡aâ€™â€™ nti abhisammatabhÄ• vena. vipattito sampattiyÄ• nayana
__khemantabhÅ«misampÄ• panaá¹ƒ_.

idÄ• ni \Ne II 35/ mahÄ• bodhicariyabhÄ• venapi dÄ• naguá¹‡aá¹ƒ dassetuá¹ƒ __dÄ• naá¹ƒ
tattha __attÄ• naá¹ƒ niyyÄ• dentenÄ• _ti etena dÄ• naphalaá¹ƒ sammadeva passantÄ• ma
pariccajanti, tasmÄ• ko nÄ• ma viÃ±Ã±ujÄ• tiko bÄ• hire vatthumhi saá¹…gaá¹ƒ kareyyÄ• t
yÄ• lokiyÄ• lokuttarÄ• ca ukkaá¹ƒsagatÄ• sampattiyo, tÄ• sabbÄ• dÄ• natoyeva pavatta
``dÄ• naÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha sakkamÄ• rabrahmasampattiyo attahitÄ• ya
attahitÄ• ya ca parahitÄ• ya cÄ• ti dassetuá¹ƒ sÄ• tÄ• saá¹ƒ parato vuttÄ• . etÄ• lokiyÄ• , i
dassetuá¹ƒ __ ``sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tÄ• supi
ukkaá¹-á¹-hukkaá¹-á¹-hatarukkaá¹-á¹-hatamameva dassetuá¹ƒ kamena Ã±Ä• á¹‡attayaá¹ƒ v
dÄ• nassa paccayabhÄ• vo heá¹-á¹-hÄ• vuttoyeva. eteneva tassa brahmasampattiyÄ• pi pa
veditabbo.

dÄ• naÃ±ca nÄ• ma hitajjhÄ• sayena, pÅ«jÄ• vasena vÄ• attano santakassa paresaá¹ƒ pa
purisapuggalo paresaá¹ƒ santakaá¹ƒ harissatÄ«ti \Be II 38/ aá¹-á¹-hÄ• nametanti Ä• ha --- _
sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkotÄ«â€™â€™ _ti. __sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ•
sÄ«lassa. __sÄ«lapupphasadisaá¹ƒ pupphaá¹ƒ natthÄ«_ti etthÄ• pi eseva nayo. __sÄ«laga
natthÄ«_ti ettha ``candanaá¹ƒ tagaraá¹ƒ vÄ• pÄ«â€™â€™ tiÄ• dikÄ• (Dhp 55; Mil IV 1.1) g
isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ, kÄ• yÄ• cuto gacchati mÄ• lutenÄ• â€™â€™ tiÄ• dikÄ• (J I
Ä• haritvÄ• vattabbÄ• , sÄ«laÃ±hi sattÄ• naá¹ƒ Ä• bharaá¹‡aÃ±ceva alaá¹…kÄ• ro ca gand
dassanÄ«yabhÄ• vÄ• vahaÃ±ca. tenÄ• ha __ ``sÄ«lÄ• laá¹…kÄ• rena hÄ«â€™â€™ _tiÄ• c

__ayaá¹ƒ saggo labbhatÄ«_ti idaá¹ƒ majjhimehi chandÄ• dÄ«hi samÄ• dÄ• nasÄ«laá¹ƒ sam
devarÄ• jÄ• ---

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J I 8.75; II 22.429; Sv-pá¹- II

__iá¹-á¹-ho_ti sukho. __kanto_ti kamanÄ«yo. __manÄ• po_ti manavaá¸• á¸• hanako. taá¹ƒ
iá¹-á¹-hÄ• dibhÄ• vaá¹ƒ dassetuá¹ƒ __ ``niccamettha kÄ«á¸·Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__doso_ti aniccatÄ• dinÄ• appassÄ• dÄ• dinÄ• ca dÅ«sitabhÄ• vo, yato te viÃ±Ã±Å«naá¹
II 36/. atha vÄ• Ä• dÄ«naá¹ƒ vÄ• ti pavattetÄ«ti __Ä• dÄ«navo, _ paramakapaá¹‡atÄ• . tath
yathÄ• bhÅ«taá¹ƒ paccavekkhantÄ• naá¹ƒ paccupatiá¹-á¹-hanti. __lÄ• makabhÄ• vo_ti asea
seá¹-á¹-hehi na sevitabbo nihÄ«nabhÄ• vo. __saá¹ƒkilissana_nti vibÄ• dhakatÄ• upatÄ• pa

__nekkhamme Ä• nisaá¹ƒsa_nti ettha yattakÄ• kÄ• mesu Ä• dÄ«navÄ• , tappaá¹-ipakkhat
Ä• nisaá¹ƒsÄ• . apica --- ``nekkhammaá¹ƒ nÄ• metaá¹ƒ asambÄ• dhaá¹ƒ asaá¹ƒkiliá¹-á¹-ha

nikkhantaá¹ƒ kÄ• masaÃ±Ã±Ä• ya, nikkhantaá¹ƒ kÄ• mavitakkehi, nikkhantaá¹ƒ kÄ• mapari
byÄ• pÄ• dasaÃ±Ã±Ä• yÄ• â€™â€™ tiÄ• dinÄ• (Sp-á¹- mahÄ• vagga III 26; Sv-pá¹- II 75-7
Ä• nisaá¹ƒse pakÄ• sesi, _ pabbajjÄ• ya jhÄ• nÄ• dÄ«su ca guá¹‡e vibhÄ• vesi vaá¹‡á¹‡es
heá¹-á¹-hÄ• pavattitadesanÄ• ya assaddhiyÄ• dÄ«naá¹ƒ cittadosÄ• naá¹ƒ vigatattÄ• upari
bhÄ• janabhÄ• vÅ«pagamanena kammakkhamacittaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana yasm
rogabhÅ«tÄ• \Be II 39/, tadÄ• te vigatÄ• , tasmÄ• Ä• ha __ ``arogacittaâ€™â€™ _nti.
diá¹-á¹-himÄ• nÄ• dikilesavigamena __muducittaá¹ƒ_. kÄ• macchandÄ• divigamena __vinÄ
sammÄ• paá¹-ipattiyaá¹ƒ uá¸·Ä• rapÄ«tipÄ• mojjayogena __udaggacittaá¹ƒ_. tattha saddhÄ
__pasannacittaá¹ƒ_. yadÄ• bhagavÄ• aÃ±Ã±Ä• sÄ«ti sambandho. atha vÄ• __kallacitta_n
arogacittaá¹ƒ. __muducitta_nti byÄ• pÄ• davigamena mettÄ• vasena akathinacittaá¹ƒ. __vin
uddhaccakukkuccavigamena vikkhepassa vigatattÄ• tena apihitacittaá¹ƒ. __udaggacitta_nt
sampaggahitavasena alÄ«nacittaá¹ƒ. __pasannacitta_nti vicikicchÄ• vigamena sammÄ• paa
adhimuttacittanti evamettha sesapadÄ• naá¹ƒ attho veditabbo.

__seyyathÄ• pÄ«_tiÄ• dinÄ• upamÄ• vasena upÄ• lissa saá¹ƒkilesappahÄ• naá¹ƒ ariyama
__apagatakÄ• á¸·aka_nti vigatakÄ• á¸·akaá¹ƒ. __sammadevÄ• _ti suá¹-á¹-hu eva. __rajana
nÄ«lapÄ«tÄ• diraá¹…gajÄ• taá¹ƒ. paá¹-iggaá¹‡heyyÄ• ti gaá¹‡heyya pabhassaraá¹ƒ bhavey
tissaá¹ƒ eva nisajjÄ• yaá¹ƒ. etenassa lahuvipassakatÄ• tikkhapaÃ±Ã±atÄ• sukhapaá¹-ipad
dassitÄ• hoti. __viraja_nti apÄ• yagamanÄ«yarÄ• garajÄ• dÄ«naá¹ƒ vigamena virajaá¹ƒ.
anavasesadiá¹-á¹-hivicikicchÄ• malÄ• pagamena __vÄ«tamalaá¹ƒ. tiá¹‡á¹‡aá¹ƒ maggÄ• na
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ. __tassa uppattiÄ• kÄ• radassana_nti kasmÄ• vuttaá¹ƒ? nanu
asaá¹…khatadhammÄ• rammaá¹‡anti codanaá¹ƒ sandhÄ• yÄ• ha __ ``taá¹ƒ hÄ«â€™â€™
__paá¹-ivijjhanta_nti asammohapaá¹-ivedhavasena paá¹-ivijjhantaá¹ƒ. tenÄ• ha __ ``kiccava

tatridaá¹ƒ \Ne II 37/ upamÄ• saá¹ƒsandanaá¹ƒ --- vatthaá¹ƒ viya cittaá¹ƒ, vatthassa Ä• gant
kiliá¹-á¹-habhÄ• vo viya cittassa rÄ• gÄ• dimalehi saá¹ƒkiliá¹-á¹-habhÄ• vo, dhovanasilÄ• vi
udakaá¹ƒ viya saddhÄ• , udake temetvÄ• Å«sagomayachÄ• rikÄ• bharehi kÄ• á¸·akapades
dhovanapayogo viya saddhÄ• sinehena temetvÄ• satisamÄ• dhipaÃ±Ã±Ä• hi dose sithile k
cittassa sodhane vÄ«riyÄ• rambho. tena payogena vatthe kÄ• á¸·akÄ• pagamo viya vÄ«riyÄ
kilesavikkhambhanaá¹ƒ, raá¹…gajÄ• taá¹ƒ viya ariyamaggo, tena suddhassa vatthassa pab
vikkhambhitakilesassa cittassa maggena pariyodapananti.

__diá¹-á¹-hadhammo_ti vatvÄ• dassanaá¹ƒ nÄ• ma Ã±Ä• á¹‡adassanato aÃ±Ã±ampi atthÄ
``pattadhammoâ€™â€™ _ti vuttaá¹ƒ. patti ca Ã±Ä• á¹‡asampattito aÃ±Ã±Ä• pi vijjatÄ«ti \Be
visesanatthaá¹ƒ __ ``viditadhammoâ€™â€™ _ti vuttaá¹ƒ. sÄ• panesÄ• viditadhammatÄ•
hotÄ«ti nippadesato viditabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``pariyogÄ• á¸·hadhammoâ€™â€™ _ti
saccÄ• bhisambodhaá¹ƒyeva dÄ«peti. maggaÃ±Ä• á¹‡aÃ±hi ekÄ• bhisamayavasena pariÃ±
nippadesena catusaccadhammaá¹ƒ samantato ogÄ• hantaá¹ƒ nÄ• ma hoti. tenÄ• ha --- __

etenÄ• ti diá¹-á¹-hadhammoâ€™â€™ _ti. __tiá¹‡á¹‡Ä• vicikicchÄ• _ti sappaá¹-ibhayakantÄ
soá¸·asavatthukÄ• aá¹-á¹-havatthukÄ• ca tiá¹‡á¹‡Ä• vicikicchÄ• __tiá¹‡á¹‡avicikicchÄ• . v
pavattiÄ• dÄ«su ``evaá¹ƒ nu kho, kiá¹ƒ nu khoâ€™â€™ ti evaá¹ƒ pavattikÄ• __vigatÄ• _ sa
__kathaá¹ƒkathÄ• _. sÄ• rajjakarÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ pahÄ«nattÄ• tappaá¹-ipa
suppatiá¹-á¹-hitattÄ• __vesÄ• rajjaá¹ƒ_ visÄ• radabhÄ• vaá¹ƒ veyyattiyaá¹ƒ __patto_. attan
diá¹-á¹-hattÄ• na tassa paro paccetabbo atthÄ«ti __aparappaccayo_.

<71> __paá¹‡á¸• ito_ti paÃ±Ã±avÄ• .

<72> __tena hi sammÄ• _ti dovÄ• rikena saddhiá¹ƒ sallapatiyeva, __ ``etthevÄ• â€™â€™ _
sutvÄ• pi tassa atthaá¹ƒ asallakkhento. kasmÄ• ? paridevatÄ• ya. tenÄ• ha __ ``balavasoke

<73> __tenevÄ• _ti yena uttarÄ• saá¹…gena Ä• sanaá¹ƒ sammajjati, __teneva udare parik
satthÄ• raá¹ƒ mama sarÄ«rena phusiâ€™â€™ nti antaraá¹ƒ karonto uttarÄ• saá¹…gena taâ
pariggahetvÄ• . ``dattapaÃ±Ã±attaâ€™â€™ ntiÄ• dÄ«su (DN I 171) viya datta-saddo ettha
38/ Ä• ha __ ``jaá¸·osi jÄ• toâ€™â€™ _ti. __upaá¹-á¹-hÄ• kassa aÃ±Ã±athÄ• bhÄ• venÄ• _
upaá¹-á¹-hÄ• kassa idÄ• ni anupaá¹-á¹-hÄ• kabhÄ• vena.

<75> __aviÃ±Ã±Ä• á¹‡akaá¹ƒ_ dÄ• rusÄ• khÄ• dimayaá¹ƒ. __bahalabahalaá¹ƒ pÄ«tÄ• val
ativiya bahalaá¹ƒ pÄ«tavaá¹‡á¹‡amaÃ±jiá¹-á¹-haÄ• diavalepanarajanaá¹ƒ. __ghaá¹-á¹-etvÄ•
yÄ• __raá¹…gaá¹ƒ pivati. nillomata_nti punappunaá¹ƒ anulimpanena. __khaá¹‡á¸• akhaá¹‡
khaá¹‡á¸• akhaá¹‡á¸• itabhÄ• vaá¹ƒ. __raá¹…gakkhamo_ rajaniyo. tenÄ• ha __ ``rÄ• gama
__anuyoga_nti codanaá¹ƒ. __vÄ«maá¹ƒsa_nti vicÄ• raá¹‡aá¹ƒ. __thuse koá¹-á¹-etvÄ• taá¹
II 41/ viya kadaliyaá¹ƒ sÄ• rapariyesanaá¹ƒ viya ca_ nigaá¹‡á¹-havÄ• de sÄ• ravÄ«maá¹ƒsa
vÄ«maá¹ƒsanto __rittako tucchakova hotÄ«_ti. sabbampi buddhavacanaá¹ƒ catusaccavinim
vÄ«maá¹ƒsiyamÄ• naá¹ƒ viÃ±Ã±Å«naá¹ƒ pÄ«tisomanassameva janeti, atappakaÃ±ca asec
``catusaccakathÄ• hÄ«â€™â€™ _tiÄ• di. __yathÄ• yathÄ• _ti yadi khandhamukhena yadi
aÃ±Ã±ataramukhena buddhavacanaá¹ƒ ogÄ• hissati, tathÄ• tathÄ• gambhÄ«raÃ±Ä• á¹‡Ä
gambhÄ«rameva hoti. yo cettha paá¹‡á¸• ito nipuá¹‡o kataparappavÄ• do paá¹‡idhÄ• ya sa
Ä• rambhati tassa codanÄ• kesaggamattampi cÄ• letuá¹ƒ na sakkoti. puna sucirampi kÄ• la
vimaddakkhamato, evaá¹ƒ tathÄ• gatavÄ• do svÄ• khyÄ• tabhÄ• vatoti Ä• ha __ ``anuyoga
cÄ• â€™â€™ _ti.

<76> visayapariÃ±Ã±Ä• á¹‡ena dahati paá¹-ipakkhe sodhetÄ«ti __dhÄ«ro, _ svÄ• yamassa
sammohaviddhaá¹ƒsanatÄ• yÄ• ti Ä• ha --- __ ``yÄ• paÃ±Ã±Ä• ... pe ... tena samannÄ• ga
__pabhinnakhÄ«lassÄ• _ti samucchinnasabbacetokhÄ«lassa, kilesamaccumÄ• ravijayenev
jitÄ• va hontÄ«ti tesaá¹ƒ dvinnaá¹ƒ idha aggahaá¹‡aá¹ƒ. Ä«gha-saddo dukkhapariyÄ• yoti Ä
``niddukkhassÄ• â€™â€™ _ti. tattha saupÄ• disesanibbÄ• nappattiyÄ• kilesena niddukkha

anupÄ• disesanibbÄ• nappattiyÄ• vipÄ• kadukkhena niddukkhatÄ• . rajjanadussanamuyha
vÄ«saá¹ƒ, vÄ«sameva vesaá¹ƒ, rÄ• gÄ• dÄ«ti Ä• ha --- __ ``vesantarassÄ• ti rÄ• gÄ• divÄ«
á¹-hitassÄ• â€™â€™ _ti.

__tusitassÄ• _ti karuá¹‡Ä• yanavasena tusiyÄ• itassa saá¹ƒvattassa. evaá¹ƒ sati __ ``mud
idaá¹ƒ punaruttameva hoti. __manujassÄ• _ti paá¹-hamÄ• ya jÄ• tiyÄ• bhagavÄ• manussa
vakkhamÄ• nÄ• naÃ±ca vasena sadevakaá¹ƒ abhibhavitvÄ• á¹-hito acchariyo bhagavÄ• ti
saá¹ƒsÄ• rato nibbÄ• nasukhaá¹ƒ narati neti pÄ• petÄ«ti naro, nÄ• yakoti attho, tassa __nar
39/ __ ``punaruttaâ€™â€™ _nti. ``manujassÄ• â€™â€™ ti vatvÄ• ``narassÄ• â€™â€™ ti p
atthavasena __aÃ±Ã±athÄ• vuccamÄ• ne ekekagÄ• thÄ• ya dasaguá¹‡Ä• nappahonti, _ n

vinetÄ«ti vinayo, vinayo eva veneyikoti Ä• ha __ ``sattÄ• naá¹ƒ vinÄ• yakassÄ• â€™â€™ _
rÄ• ti, Ä«retÄ«ti vÄ• __ruciro, _ svÄ• yamassa rucirabhÄ• vo \Be II 42/ kusalatÄ• yÄ• ti Ä•
``sucidhammassÄ• â€™â€™ _ti. pabhÄ• sakassÄ• ti Ã±Ä• á¹‡Ä• lokena pabhassarabhÄ• v
aá¹-á¹-hasupi parisÄ• su, sadeve vÄ• sabbasmiá¹ƒ loke aggaá¹‡hÄ• panapariccÄ• gena ni
__gambhÄ«raguá¹‡assÄ• _ti paresaá¹ƒ Ã±Ä• á¹‡ena appatiá¹-á¹-habhÄ• vÄ• gambhÄ«rag
``atthi, bhikkhave, aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• â€™â€™ tiÄ• di (DN I 28). ariyÄ• ya
__monappattassa. dhamme á¹-hitassÄ• _ti dhammakÄ• ye suppatiá¹-á¹-hitassa. __saá¹ƒvu
arakkhiyakÄ• yasamÄ• cÄ• rÄ• ditÄ• ya saá¹ƒvutasabhÄ• vassa.

Ä• guá¹ƒ na karotÄ«tiÄ• dÄ«hi __catÅ«hi kÄ• raá¹‡ehi, pantasenÄ• sanassÄ• _ti vivittasen
__paá¹-imantanapaÃ±Ã±Ä• yÄ• _ti sabbaparappavÄ• dÄ• naá¹ƒ viparÄ• vattamantanapaÃ±
Ã±Ä• á¹‡aá¹ƒ_ sabbato kilesÄ• naá¹ƒ nidhunanato.

__isisattamassÄ• _ti sabbaisÄ«su jeá¹-á¹-hassa sÄ• dhutamassa. __seá¹-á¹-happattassÄ•
uttamaá¹ƒ sammÄ• sambodhiá¹ƒ pattassa. __akkharÄ• dÄ«nÄ«_ti
akkharapadabyaÃ±janÄ• kÄ• ra-niruttiniddesa-saá¹ƒkÄ• sanapakÄ• sana-vivaraá¹‡a-vibhaj
byaÃ±janatthapadÄ• ni. __samodhÄ• netvÄ• _ vineyyajjhÄ• sayÄ• nurÅ«paá¹ƒ pakÄ• sana
puri-saddo ``pubbeâ€™â€™ ti iminÄ• samÄ• natthoti Ä• ha --- __ ``purindadassÄ• ti sabba
dhammadÄ• nadÄ• yakassÄ• â€™â€™ _ti. bhagavÄ• asayhaá¹ƒ sahituá¹ƒ samatthoti Ä• h
tenÄ• ha --- ``tathÄ• gataá¹ƒ buddhamasayhasÄ• hinaâ€™â€™ nti (It 38). __te pattassÄ• _
pattassa. vitthÄ• retvÄ• saá¹ƒkilesavodÄ• nadhammaá¹ƒ byÄ• karotÄ«ti byÄ• karaá¹‡o, by
__veyyÄ• karaá¹‡o. tantipada_nti tantiá¹ƒ Ä• ropetvÄ• á¹-hapitaá¹ƒ padaá¹ƒ.

taá¹‡hÄ• bandhanena sabbena vÄ• kilesabandhanena __abaddhassa. mahÄ• paÃ±Ã±Ä•
paÃ±Ã±Ä• ya, mahÄ• visayÄ• ya vÄ• paÃ±Ã±Ä• ya. sabbÄ• hi bhagavato paÃ±Ã±Ä• mah
mahÄ• visayÄ• ca ekÄ• divasena anavasesato mahÄ• visayÄ• nÄ• ma sabbaÃ±Ã±utÄ• va
acchariyÄ• cinteyyÄ• parimeyyassa attano Ä• nubhÄ• vassa lokassa dassanaá¹-á¹-hena \N

lokena pÅ«janÄ«yassa \Be II 43/. ayaá¹ƒ upÄ• sako khujjuttarÄ• viya upÄ• sikÄ• sekhapaá
__ ``sotÄ• pattimaggeneva paá¹-isambhidÄ• Ä• gatÄ• â€™â€™ _ti. __kilesappahÄ• navaá
kilesappahÄ• naá¹ƒ visayaá¹ƒ nimittaá¹ƒ katvÄ• vaá¹‡á¹‡aá¹ƒ kathento.

<77> __sampiá¹‡á¸• itÄ• _ti sannicitÄ• , ganthitÄ• ti attho. __ime sattÄ• _ti yaá¹ƒ yadeva p
__attanova cintayantÄ«_ti avÄ«tataá¹‡hatÄ• ya sakaá¹ƒyeva payojanaá¹ƒ cintenti. tathÄ• h
anusocantÄ• pi tehi sÄ• dhetabbassa attano payojanasseva vasena anusocanti. __uá¹‡haá
cittassa santÄ• pena santattaá¹ƒ abbhantaraá¹ƒ hadayaá¹-á¹-hÄ• naá¹ƒ khadiraá¹…gÄ• ras
ahosi. tenÄ• ha __ ``lohitaá¹ƒ vilÄ«yitthÄ• â€™â€™ _ti. __pattamatta_nti ekapattapÅ«rama
abhisamayasÄ• dhikÄ• ya catusaccadesanÄ• ya saá¹…khepeneva desitattÄ• Ä• ha --- __ `
vasena dhammadesanÄ• pariniá¹-á¹-hitÄ• â€™â€™ _ti.

upÄ• lisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. kukkuravatikasuttavaá¹‡á¹‡anÄ•

<78> __koliyesÅ«_ti \Ne II 41/ bahuvacanavasenÄ• yaá¹ƒ pÄ• á¸·i Ä• gatÄ• . __evaá¹ƒnÄ•
atthavacanaá¹ƒ kasmÄ• vuttanti Ä• ha __ ``so hÄ«â€™â€™ _tiÄ• di. na niyamitoti ``asukan
na niyametvÄ• vutto. __senÄ• saneyevÄ• _ti Ä• vÄ• seyeva, na rukkhamÅ«lÄ• dike. vesak
samÄ• dÄ• tabbaá¹-á¹-hena govataá¹ƒ, tasmiá¹ƒ niyutto __govatiko_. tenÄ• ha __ ``samÄ•
yaá¹ƒ sandhÄ• yÄ• hu vedavedino --- ``gacchaá¹ƒ bhakkheti, tiá¹-á¹-haá¹ƒ mutteti, upÄ• hÄ
tiá¹‡Ä• ni chindatÄ«â€™â€™ tiÄ• di. __ayaá¹ƒ acelo_ti acelakapabbajjÄ• vasena __acelo,
__kukkuravatiko_ti ettha vuttanayÄ• nusÄ• rena attho vattabbo. __palikuá¹‡á¹-hitvÄ• _ti ubh
samiÃ±jitvÄ• . ``ukkuá¹-iko hutvÄ• â€™â€™ tipi vadanti. gamanaá¹ƒ nipphajjanaá¹ƒ gatÄ«ti
II 44/ __gatÄ«ti kÄ• nipphattÄ«â€™â€™ _ti. nipphattipariyosÄ• nÄ• hi vipÄ• kadhammapp
katÅ«pacitakammavasena abhisampareti etthÄ• ti __abhisamparÄ• yo, _ paraloko. tatthass
pucchatÄ«ti Ä• ha --- __ ``abhisamparÄ• yamhi kattha nibbattÄ«â€™â€™ _ti. __kukkuravat
kukkurabhÄ• vasamÄ• dÄ• naá¹ƒ, ``ajja paá¹-á¹-hÄ• ya ahaá¹ƒ kukkuroâ€™â€™ ti kukkura

<79> __paripuá¹‡á¹‡a_nti yattakÄ• kukkuravikÄ• rÄ• , tehi paripuá¹‡á¹‡aá¹ƒ. tenÄ• ha __
__abbokiá¹‡á¹‡a_nti tehi avomissaá¹ƒ. __kukkurÄ• cÄ• ra_nti kukkurÄ• naá¹ƒ gamanÄ• kÄ
kukkurabhÄ• vÄ• dhiá¹-á¹-hÄ• nacittamÄ• ha. tathÄ• tathÄ• Ä• kappetabbato __Ä• kappo,
gamanÄ• dikoti Ä• ha __ ``kukkurÄ• naá¹ƒ gamanÄ• kÄ• roâ€™â€™ _tiÄ• di. __Ä• cÄ• ren
__vatasamÄ• dÄ• nenÄ• _ti kukkuravatÄ• dhiá¹-á¹-hÄ• nena. kukkuracariyÄ• diyeva __duk
gativipariyesÄ• kÄ• rena pavattÄ• laddhi. __assa_ kukkuravatikassa __aÃ±Ã±Ä• gati natth
paá¹-ikkhipati, itarÄ• saá¹ƒ pana sambhavo eva natthÄ«ti. __nipajjamÄ• na_nti vatasÄ«lÄ•
saá¹ƒgopanavasena sijjhamÄ• naá¹ƒ. yathÄ• sakammakadhÄ• tusaddÄ• atthavisesavasen
puriso vibuddho kamalasaá¹‡á¸• oâ€™â€™ ti, evaá¹ƒ atthavisesavasena akammakÄ• pi sa

``na paridevÄ• mi na anutthunÄ• mÄ«â€™â€™ _tiÄ• dimÄ• ha. __anutthuna_saddo ca sak
``purÄ• á¹‡Ä• ni anutthunaâ€™â€™ ntiÄ• dÄ«su. __ayaÃ±cettha payogo_ti iminÄ• gÄ• thÄ
adhippetanti dasseti.

<80> __vuttanayenevÄ• _ti \Ne II 42/ iminÄ• __govata_nti govatasamÄ• dÄ• naá¹ƒ. __gos
__gocitta_nti ``ajja paá¹-á¹-hÄ• ya gohi kÄ• tabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti uppannacitta
atidisati. gvÄ• kappe pana vattabbaá¹ƒ avasiá¹-á¹-haá¹ƒ __ ``kukkurÄ• kappe vuttasadisam
atidiá¹-á¹-haá¹ƒ, visiá¹-á¹-haÃ±ca __yathÄ• pana tatthÄ• _tiÄ• dinÄ• vuttameva. yaá¹ƒ pan
taá¹ƒ kukkuravatÄ• dÄ«su vuttanayameva.

<81> __ekaccakammakiriyÄ• vasenÄ• _ti ekaccassa akusalakammassa kusalakammassa
__imesa_nti govatikakukkuravatikÄ• naá¹ƒ. __kiriyÄ• _ti govatabhÄ• vanÄ• divasena pavatt
bhavissatÄ«_ti ``imasmiá¹ƒ kammacatukke idaá¹ƒ nÄ• ma kammaá¹ƒ bhajatÄ«â€™â€™ ti p

__kÄ• á¸·aka_nti \Be II 45/ (Mp-á¹- II 4.232) malÄ«naá¹ƒ, cittassa apabhassarabhÄ• vakara
panettha kammapathasampattameva adhippetanti Ä• ha __ ``dasaakusalakammapathaâ€™
kaá¹‡hÄ• bhijÄ• tihetuto vÄ• kaá¹‡haá¹ƒ. tenÄ• ha __ ``kaá¹‡havipÄ• kaâ€™â€™ _nti. apÄ
dobhaggiyaá¹ƒ kaá¹‡havipÄ• ko, yathÄ• tamabhÄ• vo vutto, ekattaniddesena pana __ ``ap
vuttaá¹ƒ, nibbattÄ• panatoti attho. __sukka_nti odÄ• taá¹ƒ, cittassa pabhassarabhÄ• vakara
sukkÄ• bhijÄ• tihetuto vÄ• sukkaá¹ƒ. tenÄ• ha __ ``sukkavipÄ• kaâ€™â€™ _nti. saggÅ«pa
sobhaggiyaÃ±ca sukkavipÄ• ko, yathÄ• ca jotibhÄ• vo vutto, ekattaniddesena pana __ ``sa
_ti vuttaá¹ƒ, nibbattÄ• panatoti attho, __vomissakakamma_nti kÄ• lena kaá¹‡haá¹ƒ, kÄ• len
missakavasena katakammaá¹ƒ. __ ``sukhadukkhavipÄ• kaâ€™â€™ _nti vatvÄ• sukhadukk
dassetuá¹ƒ __ ``missakakammaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. kammassa kaá¹‡hasukka
kaá¹‡hasukkÄ• bhijÄ• tihetutÄ• yÄ• ti, apaccayagÄ• mitÄ• ya tadubhayavinimuttassa kamm
sukkapariyÄ• yopi na icchitoti Ä• ha --- __ ``ubhaya ... pe ... asukkanti vuttaâ€™â€™ _nti. ta
__ubhayavipÄ• kassÄ• _ti yathÄ• dhigatassa vipÄ• kassa. sampattibhavapariyÄ• panno hi v
``sukkavipÄ• koâ€™â€™ ti adhippeto, na accantaparisuddho.

__sadukkha_nti attanÄ• uppÄ• detabbena dukkhena sadukkhaá¹ƒ, dukkhasaá¹ƒvattanikar
cetanÄ• dhuraá¹ƒ, upÄ• lisutte (MN II 56) kammaâ€™â€™ nti heá¹-á¹-hÄ• vuttampi atthaá
vijÄ• nanatthaá¹ƒ. __abhisaá¹…kharitvÄ• _ti Ä• yÅ«hitvÄ• . taá¹ƒ pana paccayasamavÄ• ya
saá¹ƒkaá¸• á¸• hanaá¹ƒ piá¹‡á¸• anaá¹ƒ viya hotÄ«ti Ä• ha --- __ ``saá¹…kaá¸• á¸• hitvÄ• ,
atthoâ€™â€™ _ti, __sadukkhaá¹ƒ loka_nti \Ne II 43/ apÄ• yalokamÄ• ha. __vipÄ• kaphass
vipÄ• kapavattamÄ• ha. __bhÅ«takammato_ti nibbattakammato attanÄ• katÅ«pacitakamm
yÄ• disaá¹ƒ. __kammasabhÄ• gavasenÄ• _ti kammasarikkhakavasena. __upapatti hotÄ«_t
__kammena viya vuttÄ• _ti yaá¹ƒ karoti, tena upapajjatÄ«ti ekakammeneva jÄ• yamÄ• nÄ•
__upapatti ca nÄ• ma vipÄ• kena hoti_ vipÄ• ke sambhavante ekaá¹ƒsena te upapattivises

kasmÄ• ``tena upapajjatÄ«â€™â€™ ti upapattikammahetukÄ• vuttÄ• ti Ä• ha __ ``yasmÄ•
kammavipÄ• kena nibbatto_ti \Be II 46/ yena kammavipÄ• kena vipaccamÄ• nena ayaá¹ƒ s
__taá¹ƒkammavipÄ• kaphassÄ• _ti tassa tassa kammassa vipÄ• kabhÅ«tÄ• phassÄ• . kam
tabbipÄ• kaá¹ƒ Ä• diyantÄ«ti __kammadÄ• yÄ• dÄ• , _ phassÄ• . kammassa dÄ• yajjatÄ•
vuttaá¹ƒ __ ``kammadÄ• yajjÄ• â€™â€™ _ti. tenÄ• ha __ ``kammameva nesaá¹ƒ dÄ• yajja

__tisso ca heá¹-á¹-himajjhÄ• nacetanÄ• _ti idaá¹ƒ abyÄ• bajjhavedanaá¹ƒ vediyanaekantas
hetubhÄ• vasÄ• dhanaá¹ƒ. yadi evaá¹ƒ yathÄ• vuttÄ• __jhÄ• nacetanÄ• tÄ• va hotu_ ekan
__kÄ• mÄ• vacarÄ• kintÄ«_ti kÄ• mÄ• vacarÄ• pana kusalacetanÄ• taá¹ƒsabhÄ• vÄ• bhÅ
__abyÄ• bajjhamanosaá¹…khÄ• ro nÄ• ma jÄ• to_ti codeti, itaro pana na sabbÄ• kÄ• mÄ•
gahitÄ• , atha kho ekaccÄ• jhÄ• nacetanÄ• nukÅ«lÄ• ti dassento __ ``kasiá¹‡asajjanakÄ• l
labbhantÄ«â€™â€™ _ti Ä• ha. tattha kasiá¹‡Ä• sevanacetanÄ• gahetabbÄ• , sÄ• upacÄ•
__kÄ• mÄ• vacaracetanÄ• paá¹-hamajjhÄ• nacetanÄ• ya ghaá¹-itÄ• _ti kasiá¹‡asajjanaceta
hotÄ«ti gahitÄ• . parikammÄ• divasena hi pavattÄ• bhÄ• vanÄ• mayÄ• kÄ• mÄ• vacaraku
Ä• sannatÄ• ya vuttÄ• . __catutthajjhÄ• nacetanÄ• tatiyajjhÄ• nacetanÄ• ya ghaá¹-itÄ• _ti i
ekattakÄ• yaekattasaÃ±Ã±Ä«sattÄ• vÄ• savatÄ• ya taá¹ƒsarikkhakÄ• upekkhÄ• pi Ä«dises
evaá¹ƒ santasabhÄ• vatÄ• Ã±Ä• á¹‡asahitatÄ• ca. keci pana catutthajjhÄ• nacetanÄ• nug
kasiá¹‡asajjanakÄ• le kasiá¹‡ajjhÄ• nakÄ• le kasiá¹‡Ä• sevanakÄ• le labbhatÄ«ti tatiyajjhÄ•
Ä• sannaghaá¹-itatÄ• vuttÄ• ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, vuttanayeneva tÄ• saá¹
veditabbÄ• . __ubhayamissakavasenÄ• _ti ubhayesaá¹ƒ kusalÄ• kusalasaá¹…khÄ• rÄ• naá
missakabhÄ• vavasena. __vemÄ• nikapetÄ• na_nti idaá¹ƒ bÄ• hullato vuttaá¹ƒ, itaresampi
dukkhaá¹ƒ hotiyeva.

__tassa_ \Ne II 44/ __pahÄ• nÄ• yÄ• _ti tassa yathÄ• vuttassa kammassa anuppattidhamm
cetanÄ• _ti yÄ• apacayagÄ• minicetanÄ• . __kammaá¹ƒ patvÄ• _ti sukhakammanti vuccan
paá¹‡á¸• arataro dhammo nÄ• ma natthi_ \Be II 47/ accantapÄ• risuddhibhÄ• vato. __akaá¹
ettha sukkabhÄ• vapaá¹-ikkhepakÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttanayameva. tenÄ• ha __ ``i
patvÄ• â€™â€™ _tiÄ• di.

<82> __aniyyÄ• nikapakkhe_ti aceá¸·akapabbajjÄ• ya kukkuravate ca. __yoge_ti Ã±Ä• yad
attho. __yonenÄ• _ti yo titthiyaparivÄ• so tena bhagavatÄ• __paÃ±Ã±atto_. yaá¹ƒ titthiyapa
samÄ• diyitvÄ• ti ayamettha yojanÄ• . __ghaá¹ƒsitvÄ• _ suvaá¹‡á¹‡aá¹ƒ viya nighaá¹ƒsopp
hatthena viya kulÄ• labhÄ• janaá¹ƒ.

__vÅ«pakaá¹-á¹-ho_ti vivitto ekÄ«bhÅ«to. __pesitatto_ti nibbÄ• naá¹ƒ pati pesitatto. kÄ• ma
brahmacariyapariyosÄ• naá¹ƒ ... pe ... vihÄ• sÄ«ti_ iminÄ• va arahattanikÅ«á¹-ena desanÄ•
Ä• yasmato pana seniyassa paá¹-ipattikittanaparametaá¹ƒ ujukaá¹ƒ Ä• pannaarahattabhÄ•
``aÃ±Ã±ataro kho panÄ• â€™â€™ tiÄ• divacananti Ä• ha __ ``arahattanikÅ«á¹-enevÄ• â€™

tassa tesaá¹ƒ __abbhantaratÄ• _. sesaá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyameva.

kukkuravatikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. abhayarÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ•

<83> jÄ• tiyÄ• \Ne II 45/ asamÄ• no nihÄ«nÄ• cariyo paradattÅ«pajÄ«vikÄ• ya mÄ• tuyÄ• pÄ• dasikaputto. nindÄ• vasena vadati etenÄ• ti vÄ• do aguá¹‡oti Ä• ha --- __ ``vÄ• daá¹ƒ Ä• ropehÄ«â€™â€™ _ti. nibbattavasena nirayaá¹ƒ arahati, nirayasaá¹ƒvattaniyena vÄ• kar __nerayiko. Ä• pÄ• yiko_ti etthÄ• pi eseva nayo. avÄ«cimhi uppajjitvÄ• tattha Ä• yukappas antarakappaá¹ƒ tiá¹-á¹-hatÄ«ti __kappaá¹-á¹-ho_. nirayÅ«papattipariharaá¹‡avasena tikicch tekiccho, na tekiccho __atekiccho. dve ante mocetvÄ• _ti pharusaá¹ƒ vÄ• appiyaá¹ƒ vÄ• k koá¹-á¹-hÄ• se muÃ±citvÄ• \Be II 48/ te anÄ• masitvÄ• pucchitaá¹ƒ atthaá¹ƒ tato bahi karo taá¹ƒ pana evaá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«ti Ä• ha --- __ ``uggilituá¹ƒ bahi nÄ«harituá¹ƒ na sa evamevÄ• yaá¹ƒ pucchÄ• na gahetabbÄ• , ayamettha dosoti taá¹ƒ apucchaá¹ƒ karonto apa tathÄ• pana asakkonto patiá¹-á¹-hÄ• pento na ogilati nÄ• ma, bhagavÄ• pana tamatthaá¹ƒ ubhayathÄ• pi asakkhÄ«ti veditabbo. kathaá¹ƒ? bhagavÄ• hi __ ``na khvettha rÄ• jakumÄ• vadanto nigaá¹‡á¹-hassa adhippÄ• yaá¹ƒ viparivatteti, ubho ante mocetvÄ• paÃ±haá¹ƒ viss uggilituá¹ƒ asakkhi. ``na tatra rÄ• jakumÄ• ra ekaá¹ƒsenÄ• â€™â€™ ti vadanto eva ca ``nÄ avibhÄ• gena pucchitabbÄ• , vibhajitvÄ• pana pucchitabbÄ• â€™â€™ ti pucchÄ• ya dosaá ogilitumpi sakkhatÄ«ti.

__uá¹-á¹-hÄ• tuá¹ƒ na sakkhissati_ cittassa aÃ±Ã±athÄ• pavattiyÄ• . abhayo dve magge k nipuá¹‡o vÄ• dasÄ«lo ca hutvÄ• vicarati. tenÄ• ha --- __ ``so vÄ• dajjhÄ• sayatÄ• ya tassa sampaá¹-icchanto `evaá¹ƒ, bhanteâ€™ ti Ä• hÄ• â€™â€™ _ti.

<85> __evarÅ«pa_nti yÄ• paresaá¹ƒ appiyÄ• amanÄ• pÄ• duruttavÄ• cÄ• , evarÅ«pÄ• v pharusavÄ• cÄ• ya hi setughÄ• to tathÄ• gatÄ• naá¹ƒ. cetanÄ• pharusatÄ• ya hi pharusavÄ appiyatÄ• mattena. __naá¹-á¹-hÄ• nigaá¹‡á¹-hÄ• _ ogilikÄ• disammatassa paÃ±hassa ekav

<86> dÄ• rakassa aá¹…ke nisÄ«danassa kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``lesavÄ• dinoâ€™ __lesavÄ• dino_ti \Ne II 46/ chalavÄ• dino, vÄ• damagge vÄ• aparipuá¹‡á¹‡atÄ• ya lesama __osaá¹-asaá¹…gÄ• mo_ti anekavÄ• raá¹ƒ paravÄ• damaddanavasena otiá¹‡á¹‡avÄ• dasa vijjhitvÄ• . __imamevÄ• _ti yvÄ• yaá¹ƒ dÄ• rako attano vÄ• dabhaá¹…gapariharaá¹‡atthaá¹ nisÄ«dÄ• pito, imameva __assa dÄ• rakaá¹ƒ_ upamaá¹ƒ nissayaá¹ƒ katvÄ• __vÄ• daá¹ƒ b appaá¹-itatÄ• ya upamÄ• ya bhaÃ±jissÄ• mÄ«â€™â€™ ti __cintetvÄ• _.

__apaneyyaá¹ƒ_ \Be II 49/ __assa aha_nti assa dÄ• rakassa mukhato ahaá¹ƒ taá¹ƒ apaney

abhÅ«taá¹ƒ uttarapadalopenÄ• ti Ä• ha __ ``abhÅ«tanti abhÅ«tatthaâ€™â€™ _nti. atacchan
Ä• ha __ ``atacchanti na tacchaâ€™â€™ _nti. __abhÅ«ta_nti vÄ• asantaá¹ƒ avijjamÄ• naá
atathÄ• kÄ• raá¹ƒ. __anatthasaá¹ƒhita_nti diá¹-á¹-hadhammikena, samparÄ• yikena vÄ• an
anatthe vÄ• saá¹ƒhitaá¹ƒ, na atthoti vÄ• anattho, atthassa paá¹-ipakkho sabhÄ• vo, tena s
__anatthasaá¹ƒhitaá¹ƒ, _ pisuá¹‡avÄ• caá¹ƒ samphappalÄ• paÃ±cÄ• ti attho. evamettha ca
vacÄ«duccaritassa gahitatÄ• daá¹-á¹-habbÄ• .

__duppayutto_ti duppaá¹-ipanno. __na taá¹ƒ tathÄ• gato bhÄ• sati_ abhÅ«tatÄ• didosaduá
tathÄ• gato na bhÄ• sati_ bhÅ«tatthepi anatthasaá¹ƒhitatÄ• didosaduá¹-á¹-hattÄ• .

á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ etissÄ• atthÄ«ti á¹-hÄ• niyÄ• ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ
aá¹-á¹-hÄ• niyÄ• , nikkÄ• raá¹‡Ä• ayuttiyuttÄ• , sÄ• eva kathÄ• ti __aá¹-á¹-hÄ• niyakathÄ•
kathemÄ• _ti attanÄ• eva paccakkhaá¹ƒ katvÄ• pavattiyamÄ• naá¹ƒ chalakathaá¹ƒ kathem

gÄ• mikamahallako ``ime maá¹ƒ vaÃ±cetukÄ• mÄ• , ahameva dÄ• ni ime vaÃ±cessÄ• mÄ«
bhavissatÄ«â€™â€™ _tiÄ• dimÄ• ha. __ ``na mayaá¹ƒ dÄ• sÄ• â€™â€™ tipi vattuá¹ƒ nÄ•
tathÄ• katikÄ• ya katattÄ• .

__tatiyaá¹ƒ tatiyamevÄ• _ti dvÄ«supi pakkhesu tatiyaá¹ƒ tatiyameva vÄ• caá¹ƒ. __bhÄ• sita
anatikkamitvÄ• _ti yassa yadÄ• yathÄ• bhÄ• sitabbaá¹ƒ, tassa tadÄ• tatheva ca bhÄ• san
kÄ• raá¹‡aá¹ƒ bhÄ• sitabbakÄ• laÃ±ca anatikkamitvÄ• va bhÄ• sati.

<87> __á¹-hÄ• nuppattikaÃ±Ä• á¹‡enÄ• _ti \Ne II 47/ á¹-hÄ• ne eva uppajjanakaÃ±Ä• á¹‡e
kÄ• raá¹‡e tassa taá¹ƒ taá¹ƒ avatthÄ• ya uppajjanakaÃ±Ä• á¹‡ena, dhammÄ• naá¹ƒ yathÄ•
avabujjhanasabhÄ• voti __dhammasabhÄ• vo_. dhamme sabhÄ• vadhamme anavasese vÄ
__dhammadhÄ• tu, _ sabbaÃ±Ã±utÄ• . tenÄ• ha __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assetaá¹ƒ
__suppaá¹-ividdha_nti sabbaá¹ƒ Ã±eyyadhammaá¹ƒ suá¹-á¹-hu paá¹-ivijjhanavasena, suá¹-á
attho. tenÄ• ha __ ``hatthagataá¹ƒ bhagavatoâ€™â€™ _ti. __neyyapuggalavasena pariniá¹
kathÄ• parivibhÄ• gena ayameva \Be II 50/ desanÄ• cattÄ• ri ariyasaccÄ• ni dassento arah

abhayarÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. bahuvedaniyasuttavaá¹‡á¹‡anÄ•

<88> __paÃ±cakaá¹…go_ti \Ne II 48/ vaá¸• á¸• hakÄ«kiccasÄ• dhane vÄ• siÄ• dipaÃ±caka
etasminti paÃ±cakaá¹…go. thambhÄ• divatthÅ«naá¹ƒ thapanaá¹-á¹-hena __thapati. paá¹‡á¸
kÄ• á¸·udÄ• yÄ« thero.

<89> pariyÄ• yati attano phalaá¹ƒ vattetÄ«ti __pariyÄ• yo, _ kÄ• raá¹‡aá¹ƒ. vedanÄ• sannis
kÄ• yikacetasikabhÄ• vo __kÄ• raá¹‡aá¹ƒ_. tenÄ• ha --- __ ``kÄ• yikacetasikavasena dve v
pasÄ• dakÄ• yasannissitÄ• kÄ• yikÄ• , cetosannissitÄ• cetasikÄ• . __sukhÄ• divasena tiss
sukhanadukkhanupekkhanÄ• ni sukhÄ• divedanÄ• ya kÄ• raá¹‡aá¹ƒ. tÄ• ni hi pavattinimittÄ
sukhÄ• disaddappavatti, iminÄ• nayena sesesupi yathÄ• rahaá¹ƒ kÄ• raá¹‡aá¹ƒ niddhÄ• re
__upavicÄ• ravasenÄ• _ti Ä• rammaá¹‡aá¹ƒ upecca savisesapavattivasena. yasmiÃ±hi Ä• r
pavattati, Ä• rammaá¹‡atÄ• ya taá¹ƒ upagantvÄ• itaravedanÄ• hi visiá¹-á¹-hatÄ• ya savises
tenÄ• ha __ ``somanassaá¹-á¹-hÄ• niyaá¹ƒ rÅ«paá¹ƒ upavicaratÄ«â€™â€™ _ti. esa nayo s
__gehassitÄ• nÄ«_ti gehanissitÄ• ni.

<90> __pariyÄ• yenÄ• _ti ``idamettha dukkhasminti vadÄ• mÄ«â€™â€™ ti vuttaá¹-á¹-hÄ• r
__taá¹ƒ dassento_ti kÄ• maÃ±cettha sutte --- ``dvepÄ• nanda, vedanÄ• vuttÄ• â€™â€™ ti
dassitÄ• , ekÄ• pi pana dassitÄ• evÄ• ti dassento. __upatthambhetu_nti ekÄ• pi vedanÄ• v
evaá¹ƒ sati dvepi vattabbÄ• ti evaá¹ƒ tassa vÄ• daá¹ƒ upatthambhetuá¹ƒ. kathaá¹ƒ pana ek
yaá¹ƒ kiÃ±ci vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , idamettha
yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __itivuttakavaá¹‡á¹‡anÄ• yaá¹ƒ_ (It-a 52 Ä• dayo) param
vuttanayena veditabbaá¹ƒ.

kathaá¹ƒ \Be II 51/ panettha rÅ«pÄ• vacaracatutthe arÅ«pesu saÃ±Ã±Ä• vedayitanirodhe s
__ ``ettha cÄ• â€™â€™ _tiÄ• di. __santaá¹-á¹-henÄ• _ti paá¹-ipakkhadhammÄ• naá¹ƒ vÅ«p
__paá¹‡Ä«taá¹-á¹-henÄ• _ti bhÄ• vanÄ• visesavisiá¹-á¹-hena atappakabhÄ• veneva seá¹-á¹
paccayavisesena padhÄ• nabhÄ• vaá¹ƒ nÄ«tantipi paá¹‡Ä«taá¹ƒ. __vedayitasukhaá¹ƒ_ nÄ•
katvÄ• . __avedayitasukhaá¹ƒ nÄ• ma yÄ• vatÄ• niddukkhatÄ• , tÄ• vatÄ• sukhanti vuccat
suá¹-á¹-hu khÄ• dati khanati kÄ• yikacetasikÄ• bÄ• dhanti \Ne II 49/ vattabbataá¹ƒ arahati s
dukkhassa nirujjhanato. tenÄ• ha __ ``niddukkhabhÄ• vasaá¹…khÄ• tena sukhaá¹-á¹-henÄ•

<91> __yasmiá¹ƒ yasmiá¹ƒ_ bhave, cittuppÄ• de, avatthÄ• ya vÄ• niddukkhabhÄ• vo, duk
anupalabbhanena dukkhavivittaá¹ƒ, taá¹ƒ sukhasmiá¹ƒyeva paÃ±Ã±apeti. sesaá¹ƒ suviÃ±Ã

bahuvedanÄ«yasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ•

<93> __nÄ• nÄ• vidhÄ• _ti \Ne II 50/ nÄ• nÄ• vidhadiá¹-á¹-hikÄ• __samaá¹‡abrÄ• hmaá¹‡
samaá¹‡Ä• , jÄ• timattena brÄ• hmaá¹‡Ä• ca. __dassana_nti diá¹-á¹-hi. __gahita_nti abhini
attano dassanaá¹ƒ gahetukÄ• mÄ• pucchanti. __vinÄ• dassanena loko na niyyÄ• tÄ«_ti vi
dassanena vinÄ• loko saá¹ƒsÄ• radukkhato na nigacchati. __ekadiá¹-á¹-hiyampi patiá¹-á¹-h
saddhÄ• kÄ• rÄ• bhÄ• vato. tathÄ• hi te imÄ• ya desanÄ• ya saraá¹‡esu patiá¹-á¹-hahiá¹ƒs

saddheyyavatthusmiá¹ƒ uppannasaddhÄ• ``Ä• kÄ• ravatÄ«â€™â€™ ti adhippetÄ• , tasmÄ
aviparÄ«tadhammadesanÄ• , ayamevesÄ• ti pavattÄ• maggasÄ• dhanagatÄ• ya saddhÄ•
saddhÄ• , sÄ• __Ä• kÄ• ravatÄ«_ti vuttÄ• . avatthusmiÃ±hi saddhÄ• ayuttakÄ• raá¹‡atÄ•
__Ä• kÄ• ravatÄ«_ti ettha __vatÄ«_-saddo na kevalaá¹ƒ atthitÄ• mattadÄ«pako, atha kho a
pÄ• saá¹ƒsatthadÄ«pako vÄ• daá¹-á¹-habbo. tena __Ä• kÄ• ravatÄ«_ti saddheyyavatthuva
vÄ• pÄ• saá¹ƒsakÄ• raá¹‡avatÄ«ti vÄ• \Be II 52/ ayamettha attho. __apaá¹‡á¹‡ako_ti ettha
sÄ• dhetuá¹ƒ Ä• raddhassa payogo viraddho, tattha akÄ• rako viya hoti punapi Ä• rabhitabb
atthassa sÄ• dhanato apaá¹‡á¹‡ako, evaá¹ƒ ayampi dhammo abhibhavitvÄ• pavattanato e
``apaá¹‡á¹‡akoâ€™â€™ ti vutto. tenÄ• ha __ ``aviraddho advejjhagÄ• mÄ« ekaá¹ƒsagÄ• h

<94> __tabbipaccanÄ«kabhÅ«tÄ• _ti tassÄ• micchÄ• diá¹-á¹-hiyÄ• paccanÄ«kabhÅ«tÄ• .

<95> __nesa_nti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. __akusalato nikkhantabhÄ• ve_ti asaá¹ƒ
__Ä• nisaá¹ƒso_ti suddhavipÄ• katÄ• . __visuddhipakkho_ti visuddhibhÄ• vo pariyodÄ• tatÄ
diá¹-á¹-hibhÄ• vassa saÃ±Ã±Ä• panÄ• Ä• cikkhanÄ• __abhÅ«tadhammasaÃ±Ã±Ä• panÄ•
micchÄ• dassane paggahaá¹‡anti kuto susÄ«lyassa paggahoti Ä• ha --- __ ``micchÄ• dassa
susÄ«lyaá¹ƒ pahÄ«naá¹ƒ hotÄ«â€™â€™ _ti. __micchÄ• diá¹-á¹-hiÄ• dayo_ti ettha micchÄ•
paralokÄ• bhÄ• vacintÄ• , micchÄ• vÄ• cÄ• paralokÄ• bhÄ• vavÄ• dabhÅ«to musÄ• vÄ• d
__aparÄ• paraá¹ƒ uppajjanavasenÄ• _ti punappunaá¹ƒ citte uppajjanavasena. __pÄ• pakÄ•
paccavekkhaá¹‡asaÃ±Ã±Ä• panÄ• dikÄ• le uppajjanakÄ• tathÄ• pavattÄ• akusalakhandh

__kaliggaho_ti \Ne II 51/ anatthapariggaho. so pana yasmÄ• diá¹-á¹-heva dhamme abhisa
hotÄ«ti Ä• ha __ ``parÄ• jayaggÄ• hoâ€™â€™ _ti. __dussamatto_ti ettha __du_-saddo ``sa
Ä• netvÄ• yojetabboti Ä• ha __ ``dupparÄ• maá¹-á¹-hoâ€™â€™ _ti. yathÄ• dupparÄ• maá
dussamatto dusamÄ• dinno vutto. __sakavÄ• dameva pharitvÄ• _ti attano natthikavÄ• dam
moghamaÃ±Ã±aâ€™â€™ nti (MN II 187; III 27-28) avadhÄ• rento aÃ±Ã±assa okÄ• saadÄ•
``adhimuccitvÄ• â€™â€™ _ti. ``sambuddhoâ€™â€™ tiÄ• di adhimuccanÄ• kÄ• radassanaâ
apaneti. tenÄ• ha __ ``vajjetÄ«â€™â€™ _ti.

<96> __kaá¹-aggaho_ti kataá¹ƒ sabbaso siddhimeva katvÄ• gahaá¹‡aá¹ƒ. so pana jayalÄ•
``jayaggÄ• hoâ€™â€™ _ti. __suggahito_ti suá¹-á¹-hukaraá¹‡avasena gahito. __suparÄ• ma
parÄ• paraá¹ƒ Ä• sevanavasena Ä• maá¹-á¹-ho \Be II 53/. ubhayenapi tassa kammassa kat
__sotthibhÄ• vÄ• vahattaÃ±ca_ saggupapattisaá¹ƒvattanato pÄ• pasabhÄ• vapahÄ• nato c

<97> __sahatthÄ• karontassÄ• _ti (Sv-pá¹- I 166; Spk-pá¹- II 3.211) sahattheneva karontas
nissaggiyathÄ• varÄ• dayopi idha sahatthakaraá¹‡eneva saá¹…gahitÄ• . __pacanaá¹ƒ_ dah
``daá¹‡á¸• ena pÄ«á¸·entassÄ• â€™â€™ _ti. __sokaá¹ƒ sayaá¹ƒ karontassÄ• _ti parassa s
karontassa, sokaá¹ƒ vÄ• uppÄ• dentassa. __parehi_ attano vacanakarehi. __sayampi phar

vibÄ• dhanapayogena sayampi phandato. __atipÄ• tayato_ti padaá¹ƒ suddhakattuatthe hetu
Ä• ha __ ``hanantassapi hanÄ• pentassÄ• pÄ«â€™â€™ _ti.

gharassa bhitti anto bahi ca sandhitÄ• hutvÄ• á¹-hitÄ• __gharasandhi_. kiÃ±cipi asesetvÄ
lopoti __nillopo_. ekÄ• gÄ• re niyutto vilopo __ekÄ• gÄ• riko_. parito sabbaso panthe hanan
__pÄ• paá¹ƒ na karÄ«yati_ pubbe asato uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• , tasmÄ• __nat
kathaá¹ƒ sattÄ• pÄ• paá¹ƒ paá¹-ipajjantÄ«ti Ä• ha --- __ ``sattÄ• pana karomÄ• ti evaá¹ƒsa
_ti. evaá¹ƒ kirassa hoti ``imesaÃ±hi sattÄ• naá¹ƒ hiá¹ƒsÄ• dikiriyÄ• na attÄ• naá¹ƒ phusati t
nibbikÄ• rattÄ• , sarÄ«raá¹ƒ pana acetanaá¹ƒ kaá¹-á¹-hakaliá¹…garÅ«pamaá¹ƒ, tasmiá¹ƒ vi
pÄ• paâ€™â€™ nti. __khuraneminÄ• _ti nisitakhuramayaneminÄ• . gaá¹…gÄ• ya dakkhiá¹:
uttaradisÄ• patirÅ«padesoti adhippÄ• yena ``dakkhiá¹‡aÃ±ceâ€™â€™ tiÄ• di vuttanti __ ``
kakkhaá¸·Ä• â€™â€™ _tiÄ• dimÄ• ha.

__mahÄ• yÄ• ga_nti \Ne II 52/ mahÄ• vijitayaÃ±Ã±asadisaá¹ƒ mahÄ• yÄ• gaá¹ƒ. __sÄ«las
kÄ• yikavÄ• casikasaá¹ƒvarena. __saccavacanenÄ• _ti saccavÄ• cÄ• ya. tassa visuá¹ƒ vac
garutarapuÃ±Ã±asammatabhÄ• vato. yathÄ• hi pÄ• padhammesu musÄ• vÄ• do garu, eva
tenÄ• ha bhagavÄ• --- ``ekaá¹ƒ dhammamatÄ«tassÄ• â€™â€™ tiÄ• di (Dhp 176). __vuttan
vuttanayena. tattha hi --- ``natthi pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamoâ€™â€™ ti Ä• gataá¹
puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamoâ€™â€™ ti Ä• gataá¹ƒ, ayameva viseso. __sesaá¹
54/ ``tesametaá¹ƒ pÄ• á¹-ikaá¹…khaâ€™â€™ nti evamÄ• diá¹ƒ sandhÄ• ya vadati, taá¹ƒ he
purimavÄ• rasadisaá¹ƒ.

<100> __ubhayenÄ• _ti hetupaccayapaá¹-isedhavacanena. __saá¹ƒkilesapaccaya_nti saá¹
kilinnassa malinabhÄ• vassa kÄ• raá¹‡aá¹ƒ. vuttavipariyÄ• yena __visuddhipaccaya_nti sac
__bala_ntiÄ• dÄ«su sattÄ• naá¹ƒ saá¹ƒkilesÄ• vahaá¹ƒ vodÄ• nÄ• vahaÃ±ca ussÄ• hasaá¹
sÅ«ravÄ«rabhÄ• vasaá¹…khÄ• taá¹ƒ __vÄ«riyaá¹ƒ vÄ• , _ purisena kattabbo __purisathÄ•
paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanappattiyÄ• __purisaparakkamo vÄ• natthi na_ upalabbhati.

satvayogato, rÅ«pÄ• dÄ«su sattavisattatÄ• ya ca __sattÄ• _. pÄ• á¹‡anato assÄ• sapassÄ
__pÄ• á¹‡Ä• _. te pana so ekindriyÄ• divasena vibhajitvÄ• vadatÄ«ti Ä• ha __ ``ekindriyoâ€
aá¹‡á¸• akosÄ• dÄ«su bhavanato __bhÅ«tÄ• _ti vuccantÄ«ti Ä• ha __ ``aá¹‡á¸• akosa ... pe
jÄ«vanato pÄ• á¹‡aá¹ƒ dhÄ• rento viya vaá¸• á¸• hanato __jÄ«vÄ• _ti evaá¹ƒ sattapÄ• á¹‡a
veditabbo. natthi etesaá¹ƒ saá¹ƒkilesavisuddhÄ«su vasoti __avasÄ• _. natthi nesaá¹ƒ balaá
__abalÄ• avÄ«riyÄ• . niyatatÄ• _ti acchejjasuttÄ• vutÄ• bhejjamaá¹‡i viya niyatapavattanat
gatijÄ• tibandhapajahavasena niyÄ• mo. __tattha tattha gamana_nti channaá¹ƒ abhijÄ• tÄ«
upagamanaá¹ƒ samavÄ• yena samÄ• gamo. __sabhÄ• voyevÄ• _ti yathÄ• kaá¹‡á¹-akassa
kabiá¹-á¹-haphalÄ• naá¹ƒ parimaá¹‡á¸• alatÄ• , migapakkhÄ«naá¹ƒ vicittÄ• kÄ• ratÄ• , evaá
hetupaccayena vinÄ• tathÄ• tathÄ• pariá¹‡Ä• mo, ayaá¹ƒ sabhÄ• voyeva akittimoyeva. te

_tiÄ• di.

sakuá¹‡e hanatÄ«ti __sÄ• kuá¹‡iko, _ tathÄ• __sÅ«kariko. luddo_ti aÃ±Ã±opi yo koci mÄ•
pÄ• pakammapasutatÄ• ya __kaá¹‡hÄ• bhijÄ• ti nÄ• ma. bhikkhÅ«_ti sÄ• kiyÄ• bhikkhÅ«,
__nÄ«lÄ• bhijÄ• tÄ«ti vadanti_. Ã±Ä• yaladdhepi paccaye bhuÃ±jamÄ• nÄ• Ä• jÄ«vakasan
``paccayesu kaá¹‡á¹-ake pakkhipitvÄ• khÄ• dantÄ«â€™â€™ _ti vadanti. __eke pabbajitÄ•
savisesaá¹ƒ attakilamathÄ• nuyogamanuyuttÄ• . tathÄ• \Be II 55/ hi te kaá¹‡á¹-ake vattentÄ
__kaá¹‡á¹-akavuttikÄ• _ti vuttÄ• . á¹-hatvÄ• bhuÃ±janadÄ• napaá¹-ikkhepÄ• divatasamÄ•
acelakasÄ• vakÄ• _ti Ä• jÄ«vakasÄ• vake vadati. __te kira_ Ä• jÄ«vakaladdhiyÄ• visuddha
__paá¹‡á¸• aratarÄ• _. nandÄ• dayo hi tathÄ• rÅ«pÄ• ya paá¹-ipattiyÄ• pattabbÄ• , tasmÄ•
Ä• jÄ«vakasÄ• vakehi ca paá¹‡á¸• aratarÄ• ti vuttÄ• __ ``sukkÄ• bhijÄ• tÄ«â€™â€™ _ti.

__ayametesaá¹ƒ laddhÄ«_ti sÄ• kuá¹‡ikÄ• dibhÄ• vÅ«pagamanena kaá¹‡hÄ• bhijÄ• tiÄ• d
paá¹-isaá¹ƒvedentÄ• anukkamena mahÄ• kappÄ• naá¹ƒ cullÄ• sÄ«tisahassÄ• ni khepetvÄ
paramasukkÄ• bhijÄ• tiyaá¹ƒ á¹-hatvÄ• saá¹ƒsÄ• rato sujjhantÄ«ti ayaá¹ƒ tesaá¹ƒ niyati Ä•

``natthi dinnaâ€™â€™ nti vadanto natthiko dÄ• nassa phalaá¹ƒ paá¹-ikkhipatÄ«ti Ä• ha ---
``natthikadiá¹-á¹-hi vipÄ• kaá¹ƒ paá¹-ibÄ• hatÄ«â€™â€™ _ti. tathÄ• ceva heá¹-á¹-hÄ• saá
``natthikadiá¹-á¹-hi hi natthitamÄ• hÄ• â€™â€™ ti. __ahetukadiá¹-á¹-hi ubhaya_nti kammaá
ubhayaá¹ƒ. so hi ``ahetÅ« apaccayÄ• sattÄ• saá¹ƒkilissanti visujjhantÄ«â€™â€™ ti vadant
vipÄ• kassapi saá¹ƒkilesavisuddhÄ«naá¹ƒ paccayattÄ• bhÄ• vavacanato tadubhayaá¹ƒ paá
paá¹-ibÄ• hito hoti_ asati kamme vipÄ• kÄ• bhÄ• vato. __kammaá¹ƒ paá¹-ibÄ• hitaá¹ƒ hoti_
niratthakabhÄ• vÄ• pattito. __atthato_ti sarÅ«pena. __ubhayapaá¹-ibÄ• hakÄ• _ti visuá¹ƒ vi
taá¹ƒtaá¹ƒdiá¹-á¹-hitÄ• vuttÄ• pi sabbe te natthikÄ• dayo natthikadiá¹-á¹-hiÄ• divasena pac
tividhadiá¹-á¹-hikÄ• eva ubhayapaá¹-ibÄ• hakattÄ• . ``ubhayapaá¹-ibÄ• hakÄ• â€™â€™ ti h
__ahetukavÄ• dÄ• cÄ• _tiÄ• di paá¹-iÃ±Ã±Ä• vacanaá¹ƒ. yo hi vipÄ• kapaá¹-ibÄ• hanena n
atthato kammapaá¹-ibÄ• hanena akiriyadiá¹-á¹-hiko, ubhayapaá¹-ibÄ• hanena ahetukadiá¹-á
sesadvayepi eseva nayo.

__sajjhÄ• yantÄ«_ti taá¹ƒ diá¹-á¹-hidÄ«pakaá¹ƒ ganthaá¹ƒ uggahetvÄ• paá¹-hanti. __vÄ«m
atthaá¹ƒ vicÄ• renti. __tesa_ntiÄ• di vÄ«maá¹ƒsanÄ• kÄ• radassanaá¹ƒ. __tasmiá¹ƒ Ä• ram
yathÄ• parikappitakammaphalÄ• bhÄ• vadÄ«pake ``natthi dinnaâ€™â€™ ntiÄ• dinayappav
__micchÄ• sati santiá¹-á¹-hatÄ«_ti ``natthi dinnaâ€™â€™ ntiÄ• divasena \Be II 56/ anussav
tadÄ• kÄ• raparivitakkanehi saviggahe viya sarÅ«pato cittassa paccupaá¹-á¹-hite cirakÄ• la
``evametaâ€™â€™ nti nijjhÄ• nakkhamabhÄ• vÅ«pagamanena nijjhÄ• nakkhantiyÄ• tathÄ
Ä• sevantassa bahulÄ«karontassa micchÄ• vitakkena samÄ• diyamÄ• nÄ• micchÄ• vÄ• yÄ
``taá¹ƒsabhÄ• vaâ€™â€™ nti gaá¹‡hantÄ« micchÄ• satÄ«ti laddhanÄ• mÄ• taá¹ƒladdhisah
santiá¹-á¹-hati \Ne II 54/. __cittaá¹ƒ ekaggaá¹ƒ hotÄ«_ti yathÄ• vuttavitakkÄ• dipaccayalÄ• b

Ä• rammaá¹‡e avaá¹-á¹-hitatÄ• ya anekaggaá¹ƒ pahÄ• ya ekaggaá¹ƒ appitaá¹ƒ viya hoti. m
paccayavisesehi laddhabhÄ• vanÄ• balehi kadÄ• ci samÄ• dhÄ• napatirÅ«pakiccakaro hoti
viyÄ• ti daá¹-á¹-habbaá¹ƒ. __javanÄ• ni javantÄ«_ti anekakkhattuá¹ƒ tenÄ• kÄ• rena pubbal
pavattesu sabbapacchime javanavÄ• re satta javanÄ• ni javanti. __paá¹-hamajavane pana s
dutiyÄ• dÄ«sÅ«_ti dhammasabhÄ• vadassanametaá¹ƒ, na pana tasmiá¹ƒ khaá¹‡e tesaá¹ƒ s
kenaci sakkÄ• kÄ• tuá¹ƒ.

__tatthÄ• _ti tesu tÄ«su micchÄ• dassanesu. __koci ekaá¹ƒ dassanaá¹ƒ okkamatÄ«_ti yass
abhiniveso Ä• sevanÄ• ca pavattÄ• , so ekaá¹ƒyeva dassanaá¹ƒ okkamati. yassa pana dvÄ
abhinivesanÄ• pavattÄ• , so __dve tÄ«á¹‡i okkamati_. etena yÄ• pubbe ubhayapaá¹-ibÄ•
atthasiddhÄ• sabbadiá¹-á¹-hikatÄ• , sÄ• pubbabhÄ• giyÄ• . yÄ• pana micchattaniyÄ• mok
yathÄ• sakaá¹ƒ paccayasamudÄ• gamasiddhito bhinnÄ• rammaá¹‡Ä• naá¹ƒ viya visesÄ• d
ekajjhaá¹ƒ anuppattiyÄ• asaá¹ƒkiá¹‡á¹‡Ä• evÄ• ti dasseti. __ekasmiá¹ƒ okkantepÄ«_tiÄ• d
diá¹-á¹-hÄ«naá¹ƒ samÄ• nabalataá¹ƒ samÄ• naphalataÃ±ca dasseti, tasmÄ• tissopi cetÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ abbokiá¹‡á¹‡Ä• eva, ekÄ• ya vipÄ• ke dinne itarÄ• anubalappadÄ• y
nÄ• mÄ• _ti idaá¹ƒ vacanaá¹ƒ neyyatthaá¹ƒ, na nÄ«tatthanti taá¹ƒ vivaritvÄ• dassetuá¹ƒ __
vuttaá¹ƒ, akusalaá¹ƒ nÄ• metaá¹ƒ abalaá¹ƒ dubbalaá¹ƒ, na kusalaá¹ƒ viya mahÄ• balanti Ä•
``ekasmiá¹ƒyeva attabhÄ• ve niyatoâ€™â€™ _ti. aÃ±Ã±athÄ• sammattaniyÄ• mo viya mic
siyÄ• . yadi evaá¹ƒ vaá¹-á¹-akhÄ• á¹‡ukajotanÄ• kathanti Ä• ha __ ``Ä• sevanavasena pan
yathÄ• ``sakiá¹ƒ nimuggo \Be II 57/ nimuggova hotÄ«â€™â€™ ti (AN b 7.15) vuttaá¹ƒ, evaá
vaá¹-á¹-akhÄ• á¹‡ukajotanÄ• . yÄ• dise hi paccaye paá¹-icca ayaá¹ƒ taá¹ƒtaá¹ƒdassanaá¹ƒ
tappaá¹-ipakkhe paccaye paá¹-icca tato sÄ«sukkhipanamassa na hotÄ«ti na vattabbaá¹ƒ. te
``yebhuyyenÄ• â€™â€™ _ti.

__tasmÄ• _ti yasmÄ• evaá¹ƒ saá¹ƒsÄ• rakhÄ• á¹‡ubhÄ• vassapi paccayo akalyÄ• á¹‡ajan
diá¹-á¹-hadhammikasamparÄ• yikaparamatthÄ• naá¹ƒ vasena attano guá¹‡ehi vaá¸• á¸• hik
vadanti ``yathÄ• cirakÄ• labhÄ• vanÄ• ya paripÄ• kÅ«pagamaladdhabalattÄ• upanissayak
samucchindanti, evaá¹ƒ akusaladhammÄ• tatopi cirakÄ• labhÄ• vanÄ• sambhavato laddha
kusaladhammepi samucchindanti. evaÃ±ca katvÄ• daá¸·hamicchÄ• bhinivesassa micchÄ•
vaá¹-á¹-akhÄ• á¹‡ukabhÄ• vajotanÄ• pi \Ne II 55/ samatthitÄ• hotÄ«â€™â€™ ti yathÄ• taá
diá¹-á¹-hÄ«â€™â€™ ti, taá¹ƒ na, micchattaniyatadhammÄ• naá¹ƒ cirakÄ• labhÄ• vanÄ• ma
pajahanasamatthatÄ• , atha kho dhammatÄ• siddhena paccayavisesÄ• hitasÄ• matthiyena
pahÄ• yakabhÄ• vo bhÄ• vanÄ• kusalÄ• naá¹ƒyeva vutto, akusalÄ• naá¹ƒyeva ca pahÄ• ta
pahÄ• tabbÄ• â€™â€™ tiÄ• dinÄ• nayena, akusalÄ• naá¹ƒyeva dubbalabhÄ• vo ``abalÄ• n
(Sn 776; Nidd I 5) (yuttinÄ• pi nÄ• mato vÄ• adhigamaniyo Ä• loko Ä• lokabhÄ• vato bÄ• h
paá¹-iÃ±Ã±atte bhÄ• vesatÄ• sotuno Ä• saá¹ƒkitabbÄ• visesavassa sÄ• dhetabbato sÄ• m
adhippetattÄ• veda-saddassa lopo dÄ«pe sabhÄ• ve sÄ• dhane yathÄ• taá¹ƒ saddayabhÄ
visuddhakaanumÄ• nÄ• divirodhasambhÄ• vato. na hi sakkÄ• antarÄ• lokassa bÄ• hirÄ• lo

upÄ• dÄ• ya rÅ«patÄ• cakkhuviÃ±Ã±eyyattÄ• dike patiá¹-á¹-hÄ• petuá¹ƒ sakkÄ• ti vuttaá¹ƒ
aviggahattÄ• vedanÄ• viyÄ• ti saddheva Ã±Ä• á¹‡Ä• lokassa avijjandhakÄ• rÄ• viya vidha
kusaladhammÄ• naá¹ƒ kenacipi akusaladhammena samucchindaniyatÄ• siddhÄ• va hoti).
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamevÄ• ti tiá¹-á¹-hatesÄ• bÄ• lajanavikatthanÄ• .

<103> __jhÄ• nacittamayÄ• _ti \Be II 58/ rÅ«pÄ• vacarajjhÄ• nacittena nibbattÄ• . tathÄ• h
jhÄ• namanasÄ• nibbattattÄ• ``manomayÄ• â€™â€™ ti vuttÄ• , avisesena pana abhisaá¹.
manomayÄ• eva. __saÃ±Ã±Ä• mayÄ• _ti etthÄ• pi eseva nayo. tenÄ• ha __ ``arÅ«pajjhÄ•
__aya_nti rÅ«pitÄ• bhÄ• vapaá¹-ipajjanakapuggalo. __appaá¹-iladdhajjhÄ• no_ti anadhigata
__tassapÄ«_ti takkinopi. __rÅ«pajjhÄ• ne kaá¹…khÄ• natthi_ anussavavasena laddhavinic

<104> __sÄ• rÄ• gÄ• yÄ• _ti sarÄ• gabhÄ• vÄ• ya. __santike_ti samÄ«pe, na thÄ• magatÄ
sarÄ• gÄ• , na sampayuttattÄ• . sÄ• hi na thÄ• magatÄ• vaá¹-á¹-apariyÄ• pannesu dhamm
Ä• ha --- __ ``rÄ• gavasena vaá¹-á¹-e rajjanassÄ• â€™â€™ _ti. sabbepi saá¹ƒyojanÄ• taá¹
sambhavantÄ«ti Ä• ha --- __ ``taá¹‡hÄ• vasena saá¹ƒyojanatthÄ• yÄ• â€™â€™ _ti. __Ä• ru
natthÄ«_ti anussavavasena laddhanicchayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. kÄ• maá¹ƒ duggatiduk
ekantasaá¹ƒvattanena natthikadiá¹-á¹-hiÄ• dÄ«naá¹ƒ apaá¹‡á¹‡akatÄ• pÄ• kaá¹-Ä• eva, n
anavajjassa atthassa ekantasÄ• dhakaá¹ƒ apaá¹‡á¹‡akanti katvÄ• codanÄ• , sÄ• vajjassap
ekaá¹ƒsikabhÄ• vaá¹ƒ gahetvÄ• parihÄ• ro. tenÄ• ha __ ``gahaá¹‡avasenÄ• â€™â€™ _tiÄ
``natthi dinnaâ€™â€™ ntiÄ• dÄ«ni apaá¹‡á¹‡akaá¹…gÄ• ni jÄ• tÄ• nÄ«ti dasseti.

<105> __heá¹-á¹-hÄ• _ \Ne II 56/ __tayo puggalÄ• va hontÄ«_ti attantapo parantapoti imas
heá¹-á¹-hÄ• tayo puggalÄ• honti. yathÄ• vuttÄ• paÃ±capi puggalÄ• duppaá¹-ipannÄ• va,
paÃ±ca_puggalÄ• sammÄ• paá¹-ipannatÄ• ya imasmiá¹ƒ catukke __eko catutthapuggalova
dassetu_nti idha heá¹-á¹-hÄ• vuttapuggalapaÃ±cakadvayaá¹ƒ imasmiá¹ƒ catukke eva saá¹
vibhÄ• gena duppaá¹-ipattisuppaá¹-ipattiyo dassetuá¹ƒ __bhagavÄ• imaá¹ƒ desanaá¹ƒ Ä• n
atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

apaá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca gahapativaggavaá¹‡á¹‡anÄ• .

2. bhikkhuvaggo

1. ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<107> __ambalaá¹-á¹-hikÄ• ya_nti \Be II 59/ \Ne II 57/ ettha ambalaá¹-á¹-hikÄ• vuccati suj
taruá¹‡ambarukkho, tassa pana avidÅ«re kato pÄ• sÄ• do idha ``ambalaá¹-á¹-hikÄ• â€™â€

``veá¸·uvanavihÄ• rassÄ• â€™â€™ _tiÄ• di. __padhÄ• nagharasaá¹…khepe_ti bhÄ• vanÄ•
attho. __tikhiá¹‡ova hoti, _ na tassa tikhiá¹‡abhÄ• vo kenaci kÄ• tabbo sabhÄ• vasiddhattÄ•
vimuttiparipÄ• canakammunÄ• tikkhavisadabhÄ• vappattiyÄ• __ayampi Ä• yasmÄ• ... pe
pakatipaÃ±Ã±attamevÄ• _ti pakatiyÄ• paÃ±Ã±attaá¹ƒ buddhÄ• naá¹ƒ upagamanato pureta
paÃ±Ã±attaá¹ƒ.

<108> udakaá¹ƒ anena dhÄ«yati, á¹-hapÄ«yati vÄ• etthÄ• ti __udakÄ• dhÄ• naá¹ƒ. udaka
khuddakabhÄ• janaá¹ƒ. __ ``ovÄ• dadÄ• natthaá¹ƒ Ä• mantesÄ«â€™â€™ _ti vatvÄ• taá¹ƒ
idheva, atha kho bahÅ«su á¹-hÄ• nesu bahukkhattuá¹ƒ pavattitanti tÄ• ni tÄ• ni saá¹…khep
saá¹ƒvaá¹‡á¹‡anatthaá¹ƒ __ ``bhagavatÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __sabbabuddhehi avijahita_nti iminÄ• sabbesaá¹ƒ buddhÄ• naá¹ƒ sÄ• sane kumÄ•
dasseti. ekekato paá¹-á¹-hÄ• ya yÄ• va dasakÄ• pavattÄ• dasa pucchÄ• etassÄ• ti __das
paá¹-á¹-hÄ• ya yÄ• va dasakÄ• ekuttaravasena pavattaá¹ƒ vissajjanatthÄ• ya __paÃ±capa
sÄ• maá¹‡erapaÃ±hanti sambandho. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ paramatthajotikÄ• y
__khuddakaá¹-á¹-hakathÄ• yaá¹ƒ_ (Khp-a IV kumÄ• rapaÃ±havaá¹‡á¹‡anÄ•) vuttanayenev
anÄ• dÄ«navadassitÄ• ya abhiá¹‡haá¹ƒ musÄ• samudÄ• caraá¹‡ato __ ``piyamusÄ• vÄ• d
udakÄ• vasesachaá¸• á¸• anaudakÄ• dhÄ• nanikujjanaukkujjanadassanasaÃ±Ã±itÄ• __cat
sabbassa yuddhakammassa akaraá¹‡akaraá¹‡avasena dassitÄ• __dve hatthiupamÄ• yo_.

__tattha_ \Ne II 58/ __rÄ• hulasutta_nti suttanipÄ• te Ä• gataá¹ƒ rÄ• hulasuttaá¹ƒ (Sn 337 A
__abhiá¹‡hovÄ• davasena vutta_nti iminÄ• antarantarÄ• taá¹ƒ suttaá¹ƒ kathetvÄ• bhagav
dasseti. __idaÃ±ca panÄ• _ti idaá¹ƒ yathÄ• vuttaá¹ƒ bhagavato taá¹ƒtaá¹ƒkÄ• lÄ• nurÅ«paá
sandhÄ• ya. __bÄ«ja_nti aá¹‡á¸• aá¹ƒ. __passasi nÅ«_ti \Be II 60/ __nu_-saddo anujÄ• nan
saccadhammaá¹ƒ laá¹…ghitvÄ• á¹-hitassa kiÃ±cipi akattabbaá¹ƒ nÄ• ma pÄ• paá¹ƒ natthÄ
``sampajÄ• namusÄ• vÄ• de saá¹ƒvararahitassa opammadassanatthaá¹ƒ vuttÄ• â€™â€™ _

``ekaá¹ƒ dhammamatÄ«tassa, musÄ• vÄ• dissa jantuno.

vitiá¹‡á¹‡aparalokassa, natthi pÄ• pamakÄ• riyaâ€™â€™ nti || (Dhp 176).

__uruá¸·havÄ• _ti uruá¸·ho hutvÄ• ussito. so pana damavasena abhiruyha vaá¸• á¸• hito Ä
Ä• ha __ ``abhivaá¸• á¸• hito Ä• rohasampannoâ€™â€™ _ti. __Ä• gatÄ• gate_ti attano yog
__paá¹-isenÄ• ya phalakakoá¹-á¹-hakamuá¹‡á¸• apÄ• kÄ• rÄ• dayo_ti paá¹-isenÄ• ya attan
phalakakoá¹-á¹-hake ceva uddhacchadapÄ• kÄ• rÄ• dike ca. __etaá¹ƒ padesa_nti etaá¹ƒ pa
__ettakenÄ• _ti olokanamattena. tassa olokanÄ• kÄ• radassaneneva. __satampi sahassam
bhijjati, _ tÄ«rapÄ• tikaá¹ƒ madditaá¹ƒ hutvÄ• padÄ• tÄ• hutvÄ• dvedhÄ• hutvÄ• palÄ• y
paharitvÄ• _ti pageva sarÄ• naá¹ƒ Ä• gamanasaddaá¹ƒ upadhÄ• retvÄ• yathÄ• vego na h

tehi paharitvÄ• __pÄ• tanaá¹ƒ. paá¹-ihatthipaá¹-iassÄ• _tiÄ• dinÄ• paccekaá¹ƒ pati-saddo __dÄ«ghÄ• silaá¹-á¹-hiyÄ• _ti dÄ«ghalatÄ• ya asilaá¹-á¹-hiyÄ• .

__karaá¹‡e_ti kammakaraá¹‡e. __maÃ±Ã±ati_ hatthÄ• roho. __ayamuggara_nti tÄ• dise kA __oloketvÄ• _ti Ã±Ä• á¹‡acakkhunÄ• disvÄ• , abhiá¹‡haá¹ƒ sampajaÃ±Ã±aá¹ƒ upaá¹-á¹-ha

<109> __sasakka_nti passituá¹ƒ yuttaá¹ƒ katvÄ• ussÄ• haá¹ƒ janetvÄ• __na karaá¹‡Ä«ya akattabbaá¹ƒ hotÄ«ti Ä• ha __ ``ekaá¹ƒseneva na kÄ• tabbaâ€™â€™ _nti. __paá¹-isaá¹ƒha saá¹…kocaá¹ƒ Ä• pajjeyyÄ• si. yathÄ• bhÅ«to asanto nivatto akaronto nÄ• ma hotÄ«ti Ä• ha kareyyÄ• sÄ«â€™â€™ _ti. __anupadeyyÄ• sÄ«_ti anubalappadÄ• yÄ« bhaveyyÄ• si. tenÄ• _ti. taá¹ƒ pana anubalappadÄ• naá¹ƒ upatthambhanaá¹ƒ punappunaá¹ƒ karaá¹‡amevÄ• ti Ä kareyyÄ• sÄ«â€™â€™ _ti \Be II 61/. __sikkhamÄ• no_ti taá¹ƒyeva adhisÄ«lasikkhaá¹ƒ tann sikkhanto sampÄ• dento.

<111> __kittake_ \Ne II 59/ __pana á¹-hÄ• ne_ti kittake á¹-hÄ• ne pavattÄ• ni. avidÅ«re eva dassento __ ``ekasmiá¹ƒ purebhatteyeva sodhetabbÄ• nÄ«â€™â€™ _ti Ä• ha. evaÃ±hi tÄ• suparisuddhÄ• ni. __paresaá¹ƒ appiyaá¹ƒ_ garuá¹ƒ gÄ• rayhaá¹ƒ, yathÄ• vuttaá¹-á¹-hÄ• na kammaá¹-á¹-hÄ• namanasikÄ• reneva kÄ• yakammÄ• dÄ«ni parisodhitÄ• ni hontÄ«ti na ga ettha __vÄ• _-saddena asamapekkhaá¹‡e mohassa saá¹…gaho daá¹-á¹-habbo.

<112> vuttanayena kÄ• yakammÄ• diparisodhanaá¹ƒ nÄ• ma idheva, na ito bahiddhÄ• ti Ä sÄ• vakÄ• vÄ• â€™â€™ _ti. te hi atthato samaá¹‡abrÄ• hmaá¹‡Ä• vÄ• ti. __tasmÄ• _ti ya sabbabuddhapaccekabuddhasÄ• vakehi Ä• ruá¸·hamaggo, rÄ• hula, mayÄ• tuyhaá¹ƒ Ä• ci anusikkhantena tayÄ• evaá¹ƒ sikkhitabbanti ovÄ• daá¹ƒ adÄ• si. sesaá¹ƒ vuttanayattÄ• su

ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ•

samattÄ• .

2. mahÄ• rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<113> __iriyÄ• pathÄ• nubandhanenÄ• _ti \Ne II 60/ iriyÄ• pathagamanÄ• nubandhanena, paá¹-ipattigamanÄ• nubandhanena. aÃ±Ã±ameva hi buddhÄ• naá¹ƒ paá¹-ipattigamanaá¹ƒ a __vilÄ• sitagamanenÄ• _ti --- ``dÅ«re pÄ• daá¹ƒ na uddharati, na accÄ• sanne pÄ• daá¹ƒ n gacchati nÄ• tisaá¹‡ikaâ€™â€™ ntiÄ• dinÄ• (Spk III 4.243; Ud-a 76; Sp-á¹- mahÄ• vagga I sabhÄ• vasÄ«lena buddhÄ• naá¹ƒ cÄ• turiyagamanena. tadeva hi sandhÄ• ya __ ``pade pa vuttaá¹ƒ. __padÄ• nupadiko_ti rÄ• hulattherassapi lakkhaá¹‡apÄ• ripÅ«riyÄ• tÄ• disameva padesaá¹ƒ antaraá¹ƒ adatvÄ• bhagavato piá¹-á¹-hito gantuá¹ƒ Ä• raddho, sabbattha tamev

gacchatÄ«ti padÄ• nupadiko.

vaá¹‡á¹‡anÄ• bhÅ«mi \Be II 62/ cÄ• yaá¹ƒ tattha bhagavantaá¹ƒ theraÃ±ca anekarÅ«pÄ• h
``tattha bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. __nikkhantagajapotako viya_ virocitthÄ• ti pada
evaá¹ƒ taá¹ƒ __kesarasÄ«ho viyÄ• _tiÄ• dÄ«supi Ä• netvÄ• yojetabbaá¹ƒ. __tÄ• rakarÄ• jÄ
candamaá¹‡á¸• alÄ• na_ntiÄ• di parikappavacanaá¹ƒ, buddhÄ• veá¹‡ikasantakaá¹ƒ viya bu
ahosi, aho sirÄ«sampattÄ«ti yojanÄ• .

__Ä• diyamÄ• nÄ• _ti gaá¹‡hanti. ``pacchÄ• jÄ• nissÄ• mÄ• â€™â€™ ti __na ajjupekkhita
vutte_ti idaá¹ƒ pÄ• á¹‡aatipÄ• tanaá¹ƒ na kattabbanti vutte idaá¹ƒ daá¹‡á¸• ena vÄ• leá¸• á
viheá¹-hanaá¹ƒ na kattabbaá¹ƒ, idaá¹ƒ pÄ• á¹‡inÄ• daá¹‡á¸• akadÄ• naÃ±ca antamaso kuj
kattabbamevÄ• ti nayasatenapi nayasahassenapi paá¹-ivijjhati, tathÄ• idha tÄ• va sammajja
vuttepi tattha paribhaá¹‡á¸• akaraá¹‡aá¹ƒ vihÄ• raá¹…gaá¹‡asammajjanaá¹ƒ kacavarachaá
vÄ• likÄ• samakiraá¹‡anti evamÄ• dinÄ• nayasatena nayasahassena paá¹-ivijjhati. tenÄ• h
kattabbanti vuttepi eseva nayoâ€™â€™ _ti. __paribhÄ• sa_nti tajjanaá¹ƒ. __labhÄ• mÄ«_ti

__sabbameta_nti sabbaá¹ƒ etaá¹ƒ mayi labbhamÄ• naá¹ƒ sikkhÄ• kÄ• mataá¹ƒ. __abhiÃ±Ã
__sahÄ• yo_ti raá¹-á¹-hapÄ• lattheraá¹ƒ sandhÄ• yÄ• ha. so hi bhagavatÄ• saddhÄ• pabba
á¹-hapito. __dhammÄ• rakkho_ti \Ne II 61/ satthu saddhammaratanÄ• nupÄ• lako dhammab
__pettiyo_ti cÅ«á¸·apitÄ• . __sabbaá¹ƒ me jinasÄ• sana_nti sabbampi buddhasÄ• sanaá¹ƒ

__chandarÄ• gaá¹ƒ Ã±atvÄ• _ti chandarÄ• gaá¹ƒ mama citte uppannaá¹ƒ Ã±atvÄ• . __aÃ±
vihÄ• rapariyante aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«laá¹-á¹-hÄ• ne anucchavike.

__tadÄ• _ti aggasÄ• vakehi pasÄ• dÄ• panakÄ• le. aÃ±Ã±akammaá¹-á¹-hÄ• nÄ• ni caá¹…
piá¹-á¹-hipasÄ• raá¹‡akÄ• lepi samijjhanti, na evamidanti Ä• ha --- __ ``idamassa etissÄ• n
kammaá¹-á¹-hÄ• naá¹ƒ anucchavikaâ€™â€™ _nti. __Ä• nÄ• pÄ• nassati_nti Ä• nÄ• pÄ• na

__samasÄ«sÄ« hotÄ«_ti sace samasÄ«sÄ« hutvÄ• na parinibbÄ• yati. __paccekabodhiá¹ƒ
paccekabodhiá¹ƒ sacchikaroti. __khippÄ• bhiÃ±Ã±o_ti khippaá¹ƒ lahuá¹ƒyeva pattabbachaá
__paripuá¹‡á¹‡Ä• _ti \Be II 63/ soá¸·asasu Ä• kÄ• resu kassacipi atÄ• panena sabbaso pua
samathabhÄ• vanÄ• ya vipassanÄ• bhÄ• vanÄ• ya ca anupubbasampÄ• danena subhÄ• vi
Ä• sevitattÄ• __anupubbaá¹ƒ paricitÄ• _.

__omÄ• naá¹ƒ vÄ• _ti avajÄ• nanaá¹ƒ uÃ±Ã±Ä• tanti evaá¹ƒvidhaá¹ƒ mÄ• naá¹ƒ vÄ• . __a
imehi, mameva Ä• nubhÄ• vena jÄ«vissÄ• mÄ«â€™â€™ ti evaá¹ƒ atimÄ• naá¹ƒ vÄ• kuto j

<114> __visaá¹…kharitvÄ• _ti visaá¹ƒyutte katvÄ• , yathÄ• saá¹…gÄ• kÄ• rena gahaá¹‡aá
vinibhuÃ±jitvÄ• ti attho. mahÄ• bhÅ«tÄ• ni tÄ• va vitthÄ• retu, sammasanÅ«pagattÄ• , asan
Ä• kÄ• sadhÄ• tuá¹ƒ atha kasmÄ• vitthÄ• resÄ«ti Ä• ha __ ``upÄ• dÄ• rÅ«padassanatthaâ
sukhumarÅ«paá¹ƒ. itarÄ• su oá¸·Ä• rikasukhumatÄ• pi labbhatÄ«ti Ä• ha __ ``upÄ• dÄ• rÅ«
__heá¹-á¹-hÄ• cattÄ• ri mahÄ• bhÅ«tÄ• neva kathitÄ• ni, na upÄ• dÄ• rÅ«pa_nti tassa pan
Ä• kÄ• sadassanena dassitatÄ• veditabbÄ• . tenÄ• ha __ ``iminÄ• mukhena taá¹ƒ dassetu
upÄ• dÄ• rÅ«paggahaá¹‡adassanatthameva Ä• kÄ• sadhÄ• tu vitthÄ• ritÄ• , atha kho parig
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha paricchinditabbassa rÅ«passa niravasesapariyÄ•
``ajjhattikenÄ• â€™â€™ _ti visesanamÄ• ha. __Ä• kÄ• senÄ• _ti Ä• kÄ• sadhÄ• tuyÄ• gah
tÄ• ya paricchinditakalÄ• pagatampi pÄ• kaá¹-aá¹ƒ hoti vibhÅ«taá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti

idÄ• ni \Ne II 62/ vuttamevatthaá¹ƒ sukhaggahaá¹‡atthaá¹ƒ gÄ• thÄ• ya dasseti. __tassÄ• _
__evaá¹ƒ Ä• vibhÄ• vattha_nti evaá¹ƒ paricchinnatÄ• ya Ä• kÄ• sassa vasena vibhÅ«tabhÄ
Ä• kÄ• sadhÄ• tuá¹ƒ.

<118> __Ä• kÄ• sabhÄ• vaá¹ƒ gata_nti catÅ«hi mahÄ• bhÅ«tehi asamphuá¹-á¹-hÄ• naá¹ƒ
Ä• kÄ• santi gahetabbataá¹ƒ gataá¹ƒ, Ä• kÄ• sameva vÄ• Ä• kÄ• sagataá¹ƒ yathÄ• ``diá¹-
12), atthaá¹…gataâ€™â€™ nti (Mp I 1.130) ca. __Ä• dinna_nti imanti taá¹‡hÄ• diá¹-á¹-hÄ«h
``gahitaá¹ƒ parÄ• maá¹-á¹-haâ€™â€™ _nti. aÃ±Ã±attha kammajaá¹ƒ ``upÄ• dinnaâ€™â€™
Ä• ha __ ``sarÄ«raá¹-á¹-hakanti atthoâ€™â€™ _ti. __pathavÄ«dhÄ• tuÄ• dÄ«su_ \Be II 64/
mahÄ• hatthipadopame (MN I 300 Ä• dayo) vuttanayadassanaá¹ƒ sandhÄ• ya vadati.

<119> __tÄ• dibhÄ• vo_ nÄ• ma niá¹-á¹-hitakiccassa hoti, ayaÃ±ca vipassanaá¹ƒ anuyuÃ±
tÄ• dibhÄ• vatÄ• vuttÄ• ti? pathavÄ«samatÄ• dilakkhaá¹‡Ä• cikkhaá¹‡Ä• hi vipassanÄ• ya
__ ``iá¹-á¹-hÄ• niá¹-á¹-hesÅ«â€™â€™ _tiÄ• di. __gahetvÄ• _ti kusalappavattiyÄ• okÄ• sad
__na patiá¹-á¹-hito_ti na nissito na laggo.

<120> brahmavihÄ• rabhÄ• vanÄ• asubhabhÄ• vanÄ• Ä• nÄ• pÄ• nassatibhÄ• vanÄ• ca
pÄ• pento vipassanÄ• ya pÄ• dakabhÄ• vÄ• ya aniccÄ• disaÃ±Ã±Ä• ya vipassanÄ• bhÄ• v
maggapaá¹-ipÄ• á¹-iyÄ• arahattÄ• dhigamÄ• ya hotÄ«ti __ ``mettÄ• dibhÄ• vanÄ• ya pana
__yattha katthaci sattesu saá¹…khÄ• resu ca paá¹-ihaÃ±Ã±anakileso_ti Ä• ghÄ• tabhÄ• va
aÃ±Ã±esampi. __asmimÄ• no_ti rÅ«pÄ• dike paccekaá¹ƒ ekajjhaá¹ƒ gahetvÄ• ``ayamahan
pavattamÄ• no.

<121> __idaá¹ƒ kammaá¹-á¹-hÄ• na_nti ettha gaá¹‡anÄ• divasena Ä• seviyamÄ• nÄ• ass
patiá¹-á¹-hÄ• natÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ. tattha pana tathÄ• pavatto manasikÄ• ro bh
therassa bhagavatÄ• bahÅ«naá¹ƒ kammaá¹-á¹-hÄ• nÄ• naá¹ƒ desitattÄ• caritaá¹ƒ anÄ• di
sabbesaá¹ƒ puggalÄ• naá¹ƒ sappÄ• yÄ• nÄ«ti ayamattho siddho, atisappÄ• yavasena pana

vibhÄ• gakathÄ• kathitÄ• ti veditabbÄ• .

mahÄ• rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. cÅ«á¸·amÄ• lukyasuttavaá¹‡á¹‡anÄ•

<122> __evaá¹ƒ_ \Ne II 63/ __á¹-hapitÄ• nÄ«_ti ``sassato lokoâ€™â€™ tiÄ• dinayappavatt
aniyyÄ• nikatÄ• ya na byÄ• kÄ• tabbÄ• ni na kathetabbÄ• ni, evaá¹ƒ á¹-hapanÄ«yapakkhe
niyyÄ• nikasÄ• sane chaá¸• á¸• anÄ«yatÄ• ya __paá¹-ikkhittÄ• ni ca, _ apicettha atthato pa
byÄ• kÄ• tabbato. yathÄ• eko \Be II 65/ kammakilesavasena itthattaá¹ƒ Ä• gato, tathÄ• ap
tathÄ• gato vuccatÄ«ti Ä• ha --- __ ``tathÄ• gatoti sattoâ€™â€™ _ti. __taá¹ƒ abyÄ• karaá¹‡
ruccatÄ«_ti yadi sassato loko, sassato lokoti, asassato loko, asassato lokoti jÄ• nÄ• mÄ• ti
yaá¹ƒ pana ubhayathÄ• abyÄ• karaá¹‡aá¹ƒ, taá¹ƒ me cittaá¹ƒ na Ä• rÄ• dheti ajÄ• nanahet
tenÄ• ha --- ``ajÄ• nato kho pana apassato etadeva ujukaá¹ƒ, yadidaá¹ƒ na jÄ• nÄ• mi na p
__sassato_tiÄ• dÄ«su __sassato_ti sabbakÄ• liko, nicco dhuvo avipariá¹‡Ä• madhammoti a
diá¹-á¹-higatikehi lokÄ«yanti ettha puÃ±Ã±apÄ• patabbipÄ• kÄ• , sayaá¹ƒ vÄ• tabbipÄ• kÄ•
lokÄ«yatÄ«ti __loko_ti adhippeto. etena cattÄ• ropi sassatavÄ• dÄ• dassitÄ• honti. __asas
anicco addhuvo bhedanadhammoti attho, asassatoti ca sassatabhÄ• vapaá¹-ikkhepena ucc
ucchedavÄ• dÄ• dassitÄ• honti. __antavÄ• _ti parivaá¹-umo paricchinnaparimÄ• á¹‡o, asa
``sarÄ«raparimÄ• á¹‡o, aá¹…guá¹-á¹-haparimÄ• á¹‡o, yavaparimÄ• á¹‡o paramÄ• á¹‡upari
54; Sv-pá¹- I 76-77) evamÄ• divÄ• dÄ• dassitÄ• honti.

__tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti tathÄ• gato jÄ«vo attÄ• maraá¹‡ato imassa kÄ• yass
hoti atthi saá¹ƒvijjatÄ«ti attho. etena sassatabhÄ• vamukhena soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• ,
asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha ca nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• dassitÄ• honti. _
upalabbhati. etena ucchedavÄ• do dassito hoti. apica __hoti ca na ca hotÄ«_ti atthi natthi c
ekaccasassatavÄ• do dassito. __neva hoti na na hotÄ«_ti pana iminÄ• amarÄ• vikkhepavÄ
bhagavatÄ• pana aniyyÄ• nikattÄ• anatthasaá¹ƒhitÄ• ni imÄ• ni dassanÄ• nÄ«ti tÄ• ni na
abyÄ• karaá¹‡aá¹ƒ sandhÄ• yÄ• ha ayaá¹ƒ thero ``taá¹ƒ me na ruccatÄ«â€™â€™ ti. __sikk
yathÄ• samÄ• dinnasikkhaá¹ƒ pahÄ• ya.

<125> __tvaá¹ƒ_ \Be II 66/ __neva_ \Ne II 64/ __yÄ• cako_ti ahaá¹ƒ bhante bhagavati brah
carissÄ• mÄ«tiÄ• dinÄ• . __na yÄ• citako_ti tvaá¹ƒ mÄ• lukyaputta mayi brahmacariyaá¹ƒ c

<126> __parasenÄ• ya á¹-hitena_ purisena. __bahalalepanenÄ• _ti bahalavilepanena. mah
muduhidako veá¹‡uviseso __saá¹‡ho. maruvÄ• _ti makaci. __khÄ«rapaá¹‡á¹‡ino_ti khÄ«ra
chindanamatte paá¹‡á¹‡e khÄ«raá¹ƒ paggharati. __gaccha_nti gacchato jÄ• taá¹ƒ sayaá¹ƒj
adhippÄ• yo. __sithilahanu_ nÄ• ma dattÄ• kaá¹‡á¹‡o pataá¹…go. __etÄ• ya diá¹-á¹-hiyÄ•

lokoâ€™â€™ ti etÄ• ya diá¹-á¹-hiyÄ• sati maggabrahmacariyavÄ• so na hoti, taá¹ƒ pahÄ• y

<127> __attheva jÄ• tÄ«_tiÄ• dinÄ• etÄ• diá¹-á¹-hiyo paccekampi saá¹ƒsÄ• raparibrÅ«ha
nibbÄ• navibandhanÄ• ti dasseti.

<128> __tasmÄ• tihÄ• _ti idaá¹ƒ aá¹-á¹-hÄ• ne uddhaá¹-aá¹ƒ, á¹-hÄ• neyeva pana ``vuttap
veditabbaâ€™â€™ nti imassa parato katvÄ• saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ. attano phalena araá
kÄ• raá¹‡ampi __ ``atthoâ€™â€™ _ti vuccatÄ«ti Ä• ha __ ``kÄ• raá¹‡anissitaâ€™â€™ _nti.
``brahmacariyassa Ä• dimattampÄ«â€™â€™ _ti. __pubbapadaá¹-á¹-hÄ• na_nti paá¹-hamÄ
suviÃ±Ã±eyyameva.

cÅ«á¸·amÄ• lukyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. mahÄ• mÄ• lukyasuttavaá¹‡á¹‡anÄ•

<129> oraá¹ƒ \Ne II 65/ vuccati kÄ• madhÄ• tu, tattha pavattiyÄ• saá¹ƒvattanato oraá¹ƒ bh
__orambhÄ• giyÄ• ni, _ heá¹-á¹-himamaggavajjhatÄ• ya orambhÄ• ge heá¹-á¹-hÄ• koá¹-á¹-
__orambhÄ• giyÄ• ni_ ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• . tenÄ• ha __ ``heá¹-á¹-hÄ• koá¹-á
kammunÄ• hi vaá¹-á¹-ena ca dukkhaá¹ƒ saá¹ƒyojentÄ«ti __saá¹ƒyojanÄ• ni, _ orambhÄ• gi
saá¹ƒyojanÄ• ni yassa appahÄ«nÄ• ni, tasseva vaá¹-á¹-adukkhaá¹ƒ. yassa pana tÄ• ni pah
natthÄ«ti. __appahÄ«natÄ• ya anusetÄ«_ti ariyamaggena asamucchinnatÄ• ya kÄ• raá¹‡al
uppajjati, appahÄ«nabhÄ• vena anuseti. __anusayamÄ• no saá¹ƒyojanaá¹ƒ nÄ• ma hotÄ«_
pavattamÄ• no pÄ• padhammo yathÄ• vuttenatthena saá¹ƒyojanaá¹ƒ nÄ• ma hoti. etena ya
saá¹ƒyojanaá¹ƒ pavattaá¹ƒ, tathÄ• pi ye te kÄ• marÄ• gÄ• dayo ``anusayÄ• â€™â€™ ti vuc
bandhanaá¹-á¹-hena saá¹ƒyojanÄ• nÄ«ti dasseti.

__evaá¹ƒ santepÄ«_ti yadeva orambhÄ• giyasaá¹ƒyojanaá¹ƒ bhagavatÄ• pucchitaá¹ƒ, tad
vissajjitaá¹ƒ, tathÄ• pi ayaá¹ƒ laddhi sannissayÄ• . tattha dosÄ• ropanÄ• ti dassetuá¹ƒ __ ``
_tiÄ• di vuttaá¹ƒ. __samudÄ• cÄ• rakkhaá¹‡eyevÄ• _ti pavattikkhaá¹‡e eva. na hi sabbe va
saá¹ƒyojanatthaá¹ƒ pharantÄ«ti adhippÄ• yo. __tenÄ• _ti tena kÄ• raá¹‡ena, tathÄ• laddhik
``dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti yojanÄ• . __attano dhammatÄ• yevÄ• _ti ajjhattÄ•
satthu cittassa anÄ• rÄ• dhanena vivecitÄ• . __evamakÄ• si_ evaá¹ƒ dhammaá¹ƒ desÄ• pe

<130> __sakkÄ• yadiá¹-á¹-hipariyuá¹-á¹-hitenÄ• _ti pariyuá¹-á¹-hÄ• nasamatthasakkÄ• yad
tathÄ• bhÅ«taÃ±ca cittaá¹ƒ tÄ• ya diá¹-á¹-hiyÄ• vigayhitaá¹ƒ ajjhotthaá¹-aÃ±ca nÄ• ma hot
abhibhÅ«tenÄ• â€™â€™ _ti. __diá¹-á¹-hinissaraá¹‡aá¹ƒ nÄ• ma_ dassanamaggo tena sam
nibbÄ• naá¹ƒ Ä• gamma taá¹ƒ samucchindati, tasmÄ• vuttaá¹ƒ __ ``diá¹-á¹-hinissaraá¹‡aá¹
__avinoditÄ• anÄ«haá¹-Ä• _ti padadvayenapi samucchedavasena appahÄ«nattaá¹ƒyeva v

saá¹ƒyojanaá¹ƒ aÃ±Ã±o anusayoti vadanti, _ sahabhÄ• vo nÄ• ma aÃ±Ã±ena hoti. na hi tad
vuccatÄ«ti tesaá¹ƒ adhippÄ• yo. __aÃ±Ã±enÄ• _ti atthato aÃ±Ã±ena. avatthÄ• mattato yadi
samudÄ• yo natthi, avayavo pana samudÄ• yo na hotÄ«ti so samudÄ• yato aÃ±Ã±o evÄ• ti
yathÄ• vuttassa parihÄ• rassa appÄ• á¹-ihÄ«rakataá¹ƒ Ä• saá¹…kitvÄ• pakkhantaraá¹ƒ Ä•
siyÄ• â€™â€™ _tiÄ• dinÄ• . pakkhantarehi parihÄ• rÄ• \Ne II 66/ hontÄ«ti yathÄ• vuttaÃ±Ä
athÄ• pi siyÄ• , ayaá¹ƒ panettha aÃ±Ã±o dosoti Ä• ha __ ``yadi tadevÄ• â€™â€™ _tiÄ• di.
parivitakko Ä«diso yadi tadeva saá¹ƒyojanantiÄ• di. __imamatthaá¹ƒ sandhÄ• yÄ• _ti param
kileso saá¹ƒyojanamanusayo ca, bandhanatthaappahÄ«natthÄ• naá¹ƒ pana attheva bhedot

<132> __tacacchedo viya samÄ• patti_ kilesÄ• naá¹ƒ samÄ• pattivikkhambhanassa sÄ• ra
dÅ«rabhÄ• vato. __phegguchedo viya vipassanÄ• _ tassa Ä• sannabhÄ• vato. __evarÅ«p
abhÄ• vitasaddhÄ• dibalatÄ• ya dubbalanÄ• makÄ• yÄ• puggalÄ• , yesaá¹ƒ sakkÄ• yaniro
__evaá¹ƒ daá¹-á¹-habbÄ• _ti yathÄ• so dubbalako puriso, evaá¹ƒ daá¹-á¹-habbo so puriso
sakkÄ• yapÄ• raá¹ƒ gantuá¹ƒ asamatthattÄ• . vuttavipariyÄ• yena sukkapakkhassa attho ve

<133> __upadhivivekenÄ• _ti iminÄ• __upadhivivekÄ• _ti karaá¹‡e nissakkananti dasseti,
hetumhi nissakkavacanassa __upadhivivekenÄ• _ti hetumhi karaá¹‡avacanena paÃ±cakÄ•
kÄ• maguá¹‡Ä• pi hi upadhÄ«yati ettha dukkhanti upadhÄ«ti vuccantÄ«ti. thinamiddhapacca
kÄ• yavijambhitÄ• dibhedaá¹ƒ __kÄ• yÄ• lasiyaá¹ƒ. tatthÄ• _ti antosamÄ• pattiyaá¹ƒ samÄ•
taá¹ƒ pana samÄ• pattipariyÄ• pannampi apariyÄ• pannampÄ«ti tadubhayaá¹ƒ dassetuá¹ƒ
``antosamÄ• pattikkhaá¹‡eyevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __rÅ«pÄ• dayo dhamme_ti rÅ«
paÃ±cakkhandhadhamme. __na niccato_ti iminÄ• niccapaá¹-ikkhepato tesaá¹ƒ aniccatamÄ
udayavayantato vipariá¹‡Ä• mato tÄ• vakÄ• likato ca te aniccÄ• ti jotitaá¹ƒ hoti. yaÃ±hi nicc
udayabbayaparicchinnaá¹ƒ jarÄ• ya maraá¹‡ena cÄ• ti dvedhÄ• vipariá¹‡ataá¹ƒ ittarakhaá¹
sukhato_ti iminÄ• sukhapaá¹-ikkhepato tesaá¹ƒ dukkhatamÄ• ha, ato eva abhiá¹‡haá¹ƒ paa
dukkhavatthuto ca te dukkhÄ• ti jotitaá¹ƒ hoti. udayabbayavantatÄ• ya hi te abhiá¹‡haá¹ƒ pa
nirantaradukkhatÄ• ya dukkhasseva ca adhiá¹-á¹-hÄ• nabhÅ«tÄ• ti. paccayayÄ• panÄ«yatÄ
__rogato_. dukkhatÄ• sÅ«layogitÄ• ya kilesÄ• sucipaggharaá¹‡ato uppÄ• dajarÄ• bhaá¹…g
ca __gaá¹‡á¸• ato_. pÄ«á¸·Ä• jananato antotudanato dunnÄ«haraá¹‡ato ca avaddhiÄ• vaha
aserÄ«bhÄ• vato Ä• bÄ• dhapadaá¹-á¹-hÄ• natÄ• ya ca __Ä• bÄ• dhato_. avasavattanato a
69/. byÄ• dhijarÄ• maraá¹‡ehi palujjanÄ«yatÄ• ya __palokato_.
sÄ• mÄ«nivÄ• sÄ«kÄ• rakavedakaadhiá¹-á¹-hÄ• yakavirahato __suÃ±Ã±ato_. attapaá¹-ikkh
rÅ«pÄ• didhammÄ• pi na ettha attÄ• hontÄ«ti anattÄ• , evaá¹ƒ ayampi na attÄ• hotÄ«ti an
abyÄ• pÄ• rato nirÄ«hato tucchato anattÄ• ti dÄ«pitaá¹ƒ hoti. lakkhaá¹‡attayameva avabodh
padehi vibhajitvÄ• gahitanti dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__antosamÄ• pattiya_nti samÄ• pattÄ«naá¹ƒ sahajÄ• tatÄ• ya samÄ• pattÄ«naá¹ƒ abbhan
paá¹-isaá¹ƒharatÄ«_ti tappaá¹-ibaddhachandarÄ• gÄ• diupakkilesavikkhambhanena vipassa

paá¹-isaá¹ƒharati. tenÄ• ha __ ``mocetÄ«â€™â€™ _ti. __savanavasenÄ• _ti ``sabbasaá¹…
tiÄ• dinÄ• savanavasena. __thutivasenÄ• _ti tatheva thomanÄ• vasena guá¹‡ato saá¹ƒkitta
__pariyattivasenÄ• _ti tassa dhammassa pariyÄ• puá¹‡anavasena. __paÃ±Ã±attivasenÄ• _
paÃ±Ã±Ä• panavasena. __Ä• rammaá¹‡akaraá¹‡avaseneva_ upasaá¹ƒharati maggacittaá¹
avadhÄ• raá¹‡anivattitatthadassanaá¹ƒ. yathÄ• vipassanÄ• ``etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡
asaá¹…khatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati, evaá¹ƒ maggo nibbÄ• naá¹ƒ sacchik
abhisamento tattha labbhamÄ• ne sabbe visese asammohato __paá¹-ivijÄ• nanto tattha citt
tenÄ• ha __ ``iminÄ• pana Ä• kÄ• renÄ• â€™â€™ _tiÄ• di. __so tattha á¹-hito_ti so adandh
tÄ• ya aniccÄ• dilakkhaá¹‡attayÄ• rammaá¹‡Ä• ya vipassanÄ• ya á¹-hito. __sabbaso_ti tas
nibbattitasamathavipassanÄ• su. __asakkonto anÄ• gÄ• mÄ« hotÄ«_ti heá¹-á¹-himamaggav
samathavipassanÄ• su chandarÄ• gaá¹ƒ pahÄ• ya aggamaggavahÄ• su tÄ• su nikantiá¹ƒ p
anÄ• gÄ• mitÄ• yameva saá¹‡á¹-hÄ• ti.

__samatikkantattÄ• _ti samathavasena vipassanÄ• vasena cÄ• ti sabbathÄ• pi rÅ«passa a
``ayaÃ±hÄ«â€™â€™ _tiÄ• di. __anenÄ• _ti yoginÄ• . __taá¹ƒ atikkammÄ• _ti idaá¹ƒ yo vÄ•
paÃ±cavokÄ• rabhavapariyÄ• panne dhamme sammadeva sammasitvÄ• te vivajjetvÄ• tat
samÄ• pajjitvÄ• arÅ«padhamme sammasati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``idÄ•
sammasatÄ«â€™â€™ _ti.

__samathavasena_ \Be II 70/ __gacchato_ti samathappadhÄ• naá¹ƒ pubbabhÄ• gapaá¹-ip
__cittekaggatÄ• dhuraá¹ƒ hotÄ«_ti tassa vipassanÄ• bhÄ• vanÄ• ya tathÄ• pubbe pavatta
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• samÄ• dhippadhÄ• nÄ• hoti, maggepi cittekaggatÄ• d
pubbaá¹…gamaá¹ƒ balavaá¹ƒ hoti. __so cetovimutto nÄ• mÄ• _ti so ariyo cetovimutto nÄ• r
gacchato_ti ``samathavasena gacchatoâ€™â€™ ti ettha vuttanayÄ• nusÄ• rena attho vedita
puggalavibhÄ• go suttantanayena idhÄ• bhihito pariyÄ• yo nÄ• ma, abhidhammanayena pa
kÄ«á¹-Ä• girisuttavaá¹‡á¹‡anÄ• yaá¹ƒ dassayissÄ• ma. __ayaá¹ƒ sabhÄ• vadhammoyevÄ•
samathappadhÄ• nÄ• ce samÄ• dhi dhuraá¹ƒ, vipassanÄ• padhÄ• nÄ• ce paÃ±Ã±Ä• dhu
ettha kiÃ±ci na Ä• saá¹…kitabbaá¹ƒ.

indriyaparopariyattaá¹ƒ \Ne II 68/ __indriyavemattatÄ• _. tenÄ• ha __ ``indriyanÄ• nattaá¹ƒ
__indriyanÄ• nattatÄ• kÄ• raá¹‡a_nti idaá¹ƒ dasseti --- aniccÄ• divasena vipassanÄ• bhiniv
vipassanÄ• vasena ca yaá¹ƒ pubbabhÄ• gagamanaá¹ƒ, taá¹ƒ appamÄ• á¹‡aá¹ƒ taá¹ƒ vuá¹-
yassa samÄ• dhi dhuraá¹ƒ pubbaá¹…gamaá¹ƒ balavaá¹ƒ hoti, __so_ ariyo __cetovimutti nÄ
dhuraá¹ƒ pubbaá¹…gamaá¹ƒ balavaá¹ƒ hoti __so_ ariyo __paÃ±Ã±Ä• vimutto nÄ• ma hoti_
buddhivisiá¹-á¹-hena nidassanena dassento __ ``dve aggasÄ• vakÄ• â€™â€™ _tiÄ• dimÄ•

mahÄ• mÄ• lukyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. bhaddÄ• lisuttavaá¹‡á¹‡anÄ•

<134> asiyatÄ«ti \Ne II 69/ asanaá¹ƒ, bhuÃ±janaá¹ƒ bhojanaá¹ƒ, asanassa bhojanaá¹ƒ asa
Ä• hÄ• raparibhogo, ekasmiá¹ƒ kÄ• le asanabhojanaá¹ƒ __ekÄ• sanabhojanaá¹ƒ_. so pana
sabbapaccekabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡avasena pubbaá¹‡ho eva idhÄ• c
purebhatte asanabhojanaâ€™â€™ _nti. __vippaá¹-isÄ• rakukkucca_nti ``ayuttaá¹ƒ vata ma
sarÄ«rapakatiá¹ƒ ajÄ• nanto ekÄ• sanabhojanaá¹ƒ bhuÃ±ji, yena me idaá¹ƒ sarÄ«raá¹ƒ kisa
brahmacariyÄ• nuggaho nÄ• hosÄ«â€™â€™ ti evaá¹ƒ \Be II 71/ vippaá¹-isÄ• rakukkuccaá¹
sandhÄ• ya satthÄ• Ä• ha, _ na bhaddÄ• limeva tÄ• disaá¹ƒ kiriyaá¹ƒ anujÄ• nanto. __itara
bhattaá¹ƒ dvidhÄ• katvÄ• tato ekassa bhÄ• gassa bhuÃ±janaá¹ƒ ekadesabhuÃ±janaá¹ƒ ac
ko evaá¹ƒ yÄ• petuá¹ƒ sakkoti. atÄ«tajÄ• tiparicayopi nÄ• ma imesaá¹ƒ sattÄ• naá¹ƒyeva an
``atÄ«teâ€™â€™ _tiÄ• di. __viravantassevÄ• _ti anÄ• dare sÄ• mivacanaá¹ƒ. __taá¹ƒ mad
sabbesampi buddhÄ• naá¹ƒ sÄ• sane Ä• ciá¹‡á¹‡aá¹ƒ, ayaÃ±ca bhikkhu imaá¹ƒ sikkhatevÄ
bhaddÄ• liá¹ƒ tassa vÄ• anussÄ• hapavedanaá¹ƒ abhibhavitvÄ• . bhikkhÄ• cÄ• ragamanat
vitakkamÄ• á¸·akaá¹ƒ_ agamÄ• si, vihÄ• racÄ• rikaá¹ƒ caranto __tassa vasanaá¹-á¹-hÄ• na

<135> dÅ«sayanti garahanti etenÄ• ti doso, aparÄ• dho, so eva kucchitabhÄ• vena __dosa
pavattiá¹-á¹-hÄ• nato __okÄ• so_. tenÄ• ha --- __ ``etaá¹ƒ okÄ• saá¹ƒ etaá¹ƒ aparÄ• dhaâ€
__dukkaratara_nti patikÄ• ravasena atisayena dukkaraá¹ƒ. aparÄ• dho hi na khamÄ• penta
vitthÄ• rito hutvÄ• duppatikÄ• ro hoti. tenÄ• ha __ ``vassaÃ±hÄ«â€™â€™ _tiÄ• di.

__alaggitvÄ• _ti imampi nÄ• ma apanÄ«taá¹ƒ akÄ• sÄ«ti evaá¹ƒ avinetvÄ• , taá¹ƒ taá¹ƒ tas
nivÄ• raá¹‡aá¹ƒ katvÄ• ti attho. Ã±Ä• yapaá¹-ipattiá¹ƒ aticca eti pavattatÄ«ti __accayo, _ ap
madditvÄ• pavattito aparÄ• dho atthato purisaá¹ƒ aticca abhibhavitvÄ• pavatto nÄ• ma hot
maá¹ƒ, bhante, accagamÄ• â€™â€™ _ti. avasesapaccayÄ• naá¹ƒ samÄ• game eti phalaá¹
cÄ• ti __samayo, _ hetu yathÄ• ``samudÄ• yoâ€™â€™ ti Ä• ha __ ``ekaá¹ƒ kÄ• raá¹‡aâ€™
bhaddÄ• littherassa aparipÅ«rakÄ• ritÄ• ya bhikkhuÄ• dÄ«naá¹ƒ jÄ• nanaá¹ƒ, tampi kÄ• raa
bhante, na ussahÄ• mÄ«â€™â€™ tiÄ• dinÄ• vattabbanti dasseti.

<136> __ekacittakkhaá¹‡ikÄ• _ti \Ne II 70/ paá¹-hamamaggacittakkhaá¹‡ena ekacittakkhaá
Ä• á¹‡Ä• petuá¹ƒ na yutta_nti saá¹…kamatthÄ• ya Ä• á¹‡Ä• petuá¹ƒ na yuttaá¹ƒ payojanÄ•
anÄ• ciá¹‡á¹‡aÃ±cetaá¹ƒ buddhÄ• naá¹ƒ, yadidaá¹ƒ padasÄ• akkamanaá¹ƒ. tathÄ• hi ---

``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalalaá¹ƒ akkamittha, hitÄ• ya me bhavissatÄ«â€™â€™ ti || (Bv II 53).

sumedhapaá¹‡á¸• itena \Be II 72/ paccÄ• sÄ«sitaá¹ƒ na kataá¹ƒ. yathÄ• ha ---

``dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

ussÄ«sake maá¹ƒ á¹-hatvÄ• na, idaá¹ƒ vacanamabravÄ«â€™â€™ ti || (Bv II 60).

__bhagavatÄ• Ä• á¹‡atte sati tesampi evaá¹ƒ kÄ• tuá¹ƒ na yutta_nti etthÄ• pi eseva nayo. paá¹-ibÄ• hituá¹ƒ yutta_nti idaá¹ƒ aá¹-á¹-hÄ• naparikappanavaseneva vuttaá¹ƒ. na hi buddh Ä• raddhaá¹ƒ nÄ• ma kiccaá¹ƒ kehici paá¹-ibÄ• hituá¹ƒ yuttaá¹ƒ nÄ• ma atthi paá¹-ibÄ• hitu sammattaniyÄ• massa anokkantattÄ• vuttaá¹ƒ __ ``bÄ• hirakoâ€™â€™ _ti.

<137> __na kammaá¹-á¹-hÄ• naá¹ƒ allÄ«yatÄ«_ti cittaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ na otarat

<140> __punappunaá¹ƒ kÄ• rentÄ«_ti daá¹‡á¸• akammapaá¹‡Ä• manÄ• dikÄ• raá¹‡aá¹ƒ p __sammÄ• vattamhi na vattatÄ«_ti tassÄ• tassÄ• Ä• pattiyÄ• vuá¹-á¹-hÄ• natthaá¹ƒ bhag paÃ±Ã±attasammÄ• vattamhi na vattati. __anulomavatte na vattatÄ«_ti yena yena vattena s tasmiá¹ƒ tasmiá¹ƒ anulomavatte na vattati vilomameva gaá¹‡hÄ• ti, paá¹-ilomena hoti. __nitthÄ• raá¹‡akavattamhÄ«_ti yena vattena saá¹…gho anulomiko hoti, sÄ• pattikabhÄ• va tamhi nitthÄ• raá¹‡avattasmiá¹ƒ na vattati. tenÄ• ha __ ``Ä• pattÄ«â€™â€™ _tiÄ• di. __dub dubbacassa bhikkhuno karaá¹‡e.

<144> __yÄ• petÄ«_ti vattati, sÄ• sane tiá¹-á¹-hatÄ«ti attho. __abhiÃ±Ã±Ä• pattÄ• _ti ``asu sÄ«lavÄ• kalyÄ• á¹‡adhammo bahussutoâ€™â€™ tiÄ• dinÄ• abhiÃ±Ã±Ä• tabhÄ• vaá¹ƒ p

<145> __sattesu hÄ• yamÄ• nesÅ«_ti kilesabahulatÄ• ya paá¹-ipajjanakasattesu parihÄ• y 71/ jÄ• yamÄ• nesu. __antaradhÄ• yati nÄ• ma_ tadÄ• dhÄ• ratÄ• ya. __diá¹-á¹-hadhammi __samparÄ• yikÄ• _ apÄ• yadukkhavisesÄ• . Ä• savanti tena tena paccayena pavattantÄ«t parÅ«pavÄ• dÄ• diÄ• savÄ• naá¹ƒ. __te_ti vÄ«tikkamadhammÄ• .

__akÄ• laá¹ƒ dassetvÄ• _ti sikkhÄ• padapaÃ±Ã±attiyÄ• akÄ• laá¹ƒ dassetvÄ• . __uppatti_ Ä• savaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ• namuppattiá¹ƒ. sikkhÄ• padapaÃ±Ã±attiyÄ• __kÄ __senÄ• sanÄ• ni pahonti, _ tena Ä• vÄ• samacchariyÄ• dihetunÄ• sÄ• sane ekacce Ä• sa uppajjanti. __iminÄ• nayenÄ• _ti iminÄ• pana hetunÄ• padasodhammasikkhÄ• padÄ• naá

__yasa_nti kittisaddaá¹ƒ parivÄ• raÃ±ca. sÄ• gatattherassa nÄ• gadamanakittiyasÄ• divas Ä• savaá¹-á¹-hÄ• niyo dhammo uppajji.

__rasena rasaá¹ƒ saá¹ƒsandetvÄ• _ti upÄ• dinnakaphassarasena anupÄ• dinnakaphassar

<146> na kho, bhaddÄ• li, eseva hetu, atha kho aÃ±Ã±ampi atthÄ«ti dassento bhagavÄ• _
_tiÄ• dimÄ• ha. tena dhammassa sakkaccasavane theraá¹ƒ niyojeti.

<147> __visevanÄ• cÄ• ra_nti adantakiriyaá¹ƒ. __parinibbÄ• yatÄ«_ti vÅ«pasammati. tatth
danto hoti. __yugassÄ• _ti rathadhurassa.

__anukkame_ti anurÅ«paparigame. tadavatthÄ• nurÅ«paá¹ƒ pÄ• dÄ• naá¹ƒ __ukkhipane r
``cattÄ• ro pÄ• deâ€™â€™ _tiÄ• di. __rajjubandhanavidhÄ• nenÄ• _ti pÄ• dato bhÅ«miyÄ•
karaá¹‡attha_nti yathÄ• asse nisinnasseva bhÅ«miá¹ƒ gahetuá¹ƒ sakkÄ• , evaá¹ƒ cattÄ• ro
attano niccalabhÄ• vakaraá¹‡atthaá¹ƒ. __maá¹‡á¸• ale_ti maá¹‡á¸• aladhÄ• vikÄ• yaá¹ƒ. __
pathaviá¹ƒ phuá¹-á¹-hamattena gamane. tenÄ• ha __ ``aggaggakhurehÄ«â€™â€™ _ti. __o
okkantetvÄ• parasenÄ• sammaddana okkantakaraá¹‡e. __ekasmiá¹ƒ á¹-hÄ• ne_ti catÅ«su
ekasmiá¹ƒ á¹-hÄ• ne gamanaá¹ƒ codentÄ«ti attho, so panettha sÄ«ghataro adhippeto. __da
mariyÄ• dÄ• kopanehi nÄ• nappayojane, parasenÄ• ya pavattamahÄ• nÄ• dapaharaá¹‡ehi
``yuddhakÄ• lasmiâ€™â€™ _ntiÄ• di.

__raÃ±Ã±Ä• jÄ• nitabbaguá¹‡e_ti yathÄ• rÄ• jÄ• assassa guá¹‡e jÄ• nÄ• ti, evaá¹ƒ tena
jÄ• nitabbaguá¹‡akÄ• raá¹‡aá¹ƒ \Ne II 72/ kÄ• reti. __assarÄ• javaá¹ƒse_ti dussahaá¹ƒ duk
ayaá¹ƒ rÄ• javaá¹ƒsÄ• nurÅ«pakiriyaá¹ƒ na jahissati, evaá¹ƒ sikkhÄ• pane. sikkhÄ• paname
__ ``kÄ• raá¹‡aá¹ƒ kÄ• retÄ«â€™â€™ _ti vuttaá¹ƒ tassa karaá¹‡akÄ• rÄ• panapariyÄ• yatt

__yathÄ• _ \Be II 74/ __uttamajavo hotÄ«_ti javadassanaá¹-á¹-hÄ• ne yathÄ• hayo uttama
evaá¹ƒ sikkhÄ• peti. __uttamahayabhÄ• ve, yathÄ• uttamahayo hotÄ«_ti kammakaraá¹‡ak
aniguhitvÄ• avajjetvÄ• yathÄ• atthasiddhi hoti, evaá¹ƒ paramajavena sikkhÄ• peti. yathÄ•
vinÄ• kiriyaá¹ƒ na bhavati, evaá¹ƒ daá¹-á¹-habbanti dassetuá¹ƒ __ ``tattha pakatiyÄ• â€™â

__tatrÄ• _ti tasmiá¹ƒ pakatiyÄ• uttamahayasseva uttamahayakÄ• raá¹‡Ä• rahattÄ• uttama
__mÄ• sakhÄ• dakaghoá¹-akÄ• na_nti mÄ• saá¹ƒ khÄ• ditvÄ• yathÄ• tathÄ• viguá¹‡akha
__valaÃ±jakadaá¹‡á¸• a_nti raÃ±Ã±Ä• gahetabbasuvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ. __dhÄ• tupat
samuppÄ• ditadhÄ• tuyÄ• upatthambhito hutvÄ• .

__uttame sÄ• khalye_ti paramasakhilabhÄ• ve sakhilavÄ• cÄ• ya eva dametabbatÄ• ya. te
hÄ«â€™â€™ _tiÄ• di.

__arahattaphalasammÄ• diá¹-á¹-hiyÄ• _ti phalasamÄ• pattikÄ• le pavattasammÄ• Ã±Ä• á¹
pubbe vuttasammÄ• diá¹-á¹-hiyevÄ• _ti pana idaá¹ƒ phalasammÄ• diá¹-á¹-hibhÄ• vasÄ• ma
``paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€™â€™ nti vadanti, taá¹ƒ na yujjati ``asekkhenÄ• â€™â€™ t
asekkhaÃ±Ä• á¹‡anti ce? evampi nippariyÄ• ya sekkhaggahaá¹‡e pariyÄ• yasekkhaggahaá

kiccabhedena vÄ• vuttanti daá¹-á¹-habbaá¹ƒ. ekÄ• eva hi sÄ• paÃ±Ã±Ä• nibbÄ• nassa pa
sammÄ• dassanakiccaá¹ƒ upÄ• dÄ• ya ``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti vuttÄ• , sammÄ•
``sammÄ• Ã±Ä• á¹‡aâ€™â€™ nti. aÃ±Ã±Ä• tÄ• vindriyavasena vÄ• __sammÄ• diá¹-á¹-hi,
__sammÄ• Ã±Ä• á¹‡a_nti evamettha attho daá¹-á¹-habbo. maggaphalÄ• vahÄ• ya desanÄ•
vuttaá¹ƒ __ ``ugghaá¹-itaÃ±Ã±upuggalassa vasenÄ• â€™â€™ _ti.

bhaddÄ• lisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. laá¹-ukikopamasuttavaá¹‡á¹‡anÄ•

<148> __mahÄ• udÄ• yitthero_ti \Ne II 73/ kÄ• á¸·udÄ• yilÄ• á¸·udÄ• yittherehi aÃ±Ã±o ma
sÄ• sane paÃ±Ã±Ä• to thero. apahari apaharati apaharissatÄ«ti __apahattÄ• _. tekÄ• liko h
saddo. __upahattÄ• _ti etthÄ• pi eseva nayo. __apahÄ• rako_ti apanetÄ• . __upahÄ• rako_

<149> __ya_nti bhummatthe paccattavacanaá¹ƒ, tena ca anantaraniddiá¹-á¹-hasamayo pa
``yasmiá¹ƒ samayeâ€™â€™ _ti. __na bhagavantaá¹ƒ paá¹-iccÄ• _ti na bhagavantaá¹ƒ Ä• r

__kammanipphannattha_nti attanÄ• Ä• yÄ• ciyamÄ• nakammasiddhiatthaá¹ƒ. bhavatÄ«ti
bhayavasena pana sÄ• itthÄ« ``abhuâ€™â€™ nti Ä• ha. __Ä• tu mÄ• tÅ«_ti ettha yathÄ•

``aá¹…gÄ• aá¹…gÄ• sambhavasi, hadayÄ• adhijÄ• yase.

attÄ• eva putta nÄ• mÄ• si, sa jÄ«va saradosataâ€™â€™ nti || ---

Ä• dÄ«su putto ``attÄ• â€™â€™ ti vuccati kulavasena santÄ• ne pavattanato. evaá¹ƒ pitÄ•
ti vuccati. yasmÄ• ``bhikkhussa attÄ• mÄ• tÄ• â€™â€™ ti vatthukÄ• mÄ• bhayavasena _
Ä• ha. tenÄ• ha __ ``Ä• tÅ«ti pitÄ• â€™â€™ _tiÄ• di.

<150> __evameva_nti idaá¹ƒ garahatthajotananipÄ• tapadanti vuttaá¹ƒ __ ``garahanto Ä• h
naá¹ƒ vÄ• cakasaddeneva dassento __ ``idhekacce moghapurisÄ• â€™â€™ _ti Ä• ha. __Ä
vacanassa avicchedena pavattidÄ«pananti Ä• ha __ ``vadantÄ«â€™â€™ _ti. __kiá¹ƒ panim
pahÄ• tabbavatthuá¹ƒ avamaÃ±Ã±amÄ• nehi vuttaá¹ƒ. tenÄ• ha __ ``kiá¹ƒ panÄ• â€™â€™
sÄ• mivacanaá¹ƒ yathÄ• ``anussavassa hetu, ajjhenassa hetÅ«â€™â€™ ti. tenÄ• ha __ ``a
_ti. nanu apassantena viya asuá¹‡antena viya bhavitabbanti? satthÄ• rÄ• nÄ• ma appamat
viya ca asuá¹‡antena viya ca bhavitabbanti tesaá¹ƒ adhippÄ• yena vivaraá¹‡aá¹ƒ. __tesu cA
ca. appaccayaá¹ƒ upaá¹-á¹-hÄ• pentÄ«ti Ä• netvÄ• sambandhitabbanti dasseti. __tesa_nti
ti vuttÄ• puggalÄ• , tesaá¹ƒ. __gale baddhaá¹ƒ mahÄ• kaá¹-á¹-ha_nti gale olambetvÄ• bad
rukkhadaá¹‡á¸• amÄ• ha. \Ne II 74/ __pÅ«tilatÄ• yÄ• _ti galociyÄ• . __pÄ• rÄ• jikavatthu viy

chandakappahÄ• navasena taá¹ƒ pajahituá¹ƒ na sakkoti.

<151> __anussukkÄ• _ti \Be II 76/ tassa pahÄ• tabbassa pahÄ• ne ussukkarahitÄ• . __apa
paradattavuttitÄ• ya kassaci paccayassa kutoci apaccÄ• sÄ«sakapakkhe á¹-hitÄ• hutvÄ• s
pahÄ• ne bhÄ• riyaá¹ƒ atthi.

<152> __daliddo_ duggato. __assako_ti asÄ• pateyyo. __gehayaá¹-á¹-hiyo_ti gehachadana
ujukaá¹ƒ tiriyaá¹ƒ á¹-hapetabbadaá¹‡á¸• Ä• . samantato bhittipÄ• desu á¹-hapetabbadaá¹‡á
kÄ• kÄ• tidÄ• yi_nti ito cito kÄ• kehi atipÄ• tavasena uá¸• á¸• etabbaá¹ƒ. tenÄ• ha __ ``yatth
_tiÄ• di. __sÅ«rakÄ• kÄ• _ti kÄ• kÄ• naá¹ƒ uá¸• á¸• epanÄ• kÄ• ramÄ• ha. __naparamarÅ«
__vilÄ«vamaÃ±cako_ti tÄ• lavettakÄ• dÄ«hi vÄ«tamaÃ±cako. sÄ• panassa santÄ• nÄ• naá
oluggaviluggatÄ• , tathÄ• sati sÄ• visamarÅ«pÄ• hotÄ«ti Ä• ha __ ``oá¹‡atÄ• â€™â€™ _t
lÅ«khabhojÄ« hotÄ«ti Ä• ha __ ``dhaÃ±Ã±aá¹ƒ nÄ• ma kudrÅ«sakoâ€™â€™ _ti. samakÄ•
__samavÄ• pakaá¹ƒ, _ yathÄ• utu vapitabbabÄ«jaá¹ƒ. __jÄ• yikÄ• _ti kucchitÄ• bhariyÄ• ,
ka-saddo. __so vatÄ• haá¹ƒ pabbajeyya_nti sohaá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• pabbajey
assaá¹ƒ vatÄ• ti pabbajjÄ• vasena attano purisaá¹ƒ bodheyya. taá¹ƒsabhÄ• ve á¹-hitassa bo
__khaá¹-opikÄ• . sÄ• _ kumbhÄ«. meá¹‡á¸• akaseá¹-á¹-hino __aá¸• á¸• hateá¸·asÄ• ni koá¹

<153> __suvaá¹‡á¹‡anikkhasatÄ• na_nti anekesaá¹ƒ suvaá¹‡á¹‡anikkhasatÄ• naá¹ƒ. __ca
avÄ«ci niccappabandhanicayo. tenÄ• ha __ ``santÄ• nato katasannicayoâ€™â€™ _ti.

<154> heá¹-á¹-hÄ• kiÃ±cÄ• pi appajahanakÄ• paá¹-hamaá¹ƒ dassitÄ• , pajahanakÄ• pad
puggalacatukkaá¹ƒ dassitaá¹ƒ. __te taÃ±ceva pajahantÄ«_ti pajahanakÄ• paá¹-hamaá¹ƒ ga
``idhudÄ• yi ekacco puggaloâ€™â€™ tiÄ• dinÄ• catukke Ä• gatavibhÄ• gaá¹ƒ anÄ• masitv
pacuravasena vuttaá¹ƒ. tenÄ• ha __ ``na pÄ• á¹-iyekkaá¹ƒ vibhattÄ• â€™â€™ _ti. avibhÄ• g
vibhÄ• gato gahaá¹‡aá¹ƒ lokasiddhametanti dassetuá¹ƒ __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ
__pajahanakapuggalÄ• _ti ``te taÃ±ceva pajahantÄ«â€™â€™ ti evaá¹ƒ pajahanakapuggalÄ

__upadhianudhÄ• vanakÄ• _ti upadhÄ«su anuanudhÄ• vanakÄ• upadhiyo Ä• rabbha pava
II 75/ kÄ• masaá¹…kappÄ• divitakkÄ• yeva. __indriyanÄ• nattatÄ• _ti vimuttiparipÄ• cakÄ•
paropariyattaá¹ƒ. tassa hi vaseneva te cattÄ• ro puggalÄ• jÄ• tÄ• . aggamaggatthÄ• ya vipa
yÄ• va na taá¹ƒ maggena samugghÄ• tenti, tÄ• va nappajahanti nÄ• ma. iti heá¹-á¹-himÄ• t
kilesassa vasena ``nappajahantÄ«â€™â€™ ti vuttÄ• , pageva puthujjanÄ• . vuttanayena pa
ghaá¹-entÄ• te cattÄ• ro janÄ• aggamaggakkhaá¹‡e pajahanti nÄ• ma. te eva tattha sÄ«gh
pajahanti nÄ• ma, tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di.

__saá¹ƒvegaá¹ƒ katvÄ• _ aggiá¹ƒ akkantapuriso viya. __maggenÄ• _ti anukkamÄ• gatena
__mahÄ• hatthipadopame_ti mahÄ• hatthipadopamasutte (MN I 300 Ä• dayo). tattha hi ``ta

cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccatÄ«â€™â€™ ti (MN I 302) ettha
atitikkhanÄ• titikkha-nÄ• timandaatimanda-puggalavasena aá¹-á¹-hakathÄ• yaá¹ƒ (Ps II 302
tattha majjhimavaseneva paÃ±ho kathito. __indriyabhÄ• vane_ti indriyabhÄ• vanÄ• sutte, ta
paÃ±ho kathito. tenÄ• ha __ ``imesÅ«â€™â€™ _tiÄ• di.

__ta_nti ``upadhÄ«â€™â€™ ti vuttaá¹ƒ khandhapaÃ±cakaá¹ƒ. __dukkhassa mÅ«la_nti sab
kÄ• raá¹‡aá¹ƒ. __niggahaá¹‡o_ti nirupÄ• dÄ• no. tenÄ• ha __ ``nittaá¹‡hoâ€™â€™ _ti.

<155> __ye pajahantÄ«_ti ``te taÃ±ceva pajahantÄ«â€™â€™ ti evaá¹ƒ vuttapuggalÄ• . __t
pajahantÄ«_ti ye te puthujjanÄ• lÄ• bhino ca paÃ±ca kÄ• maguá¹‡e ettake taá¹ƒtaá¹ƒjhÄ• n
taá¹ƒtaá¹ƒmaggavajjhatÄ• ya paricchinnattÄ• ettake kilese pajahanti. __ye nappajahantÄ«_
vuttanayÄ• nusÄ• rena attho veditabbo. __asucisukhaá¹ƒ_ kÄ• yÄ• sucisannissitattÄ• . __a
__paá¹-ilÄ• bhato bhÄ• yitabbaá¹ƒ_ kilesadukkhagatikattÄ• . __vipÄ• kato bhÄ• yitabbaá¹ƒ_
__gaá¹‡atopi kilesatopi vivittasukha_nti gaá¹‡asaá¹…gaá¹‡ikato ca kilesasaá¹…gaá¹‡ikato
vivittasukhaá¹ƒ. __rÄ• gÄ• divÅ«pasamatthÄ• yÄ• _ti rÄ• gÄ• divÅ«pasamÄ• vahaá¹ƒ sukh
sampati Ä• yatiÃ±ca ekantahitabhÄ• vato.

<156> __iÃ±jitasmi_nti paccatte bhummavacananti Ä• ha __ ``iÃ±janaâ€™â€™ _ntiÄ• di. i
__iÃ±jitaá¹ƒ, _ tassa tassa jhÄ• nassa khobhakaraá¹ƒ oá¸·Ä• rikaá¹ƒ jhÄ• naá¹…gaá¹ƒ. __c
aniÃ±janaá¹ƒ_ sannisinnÄ• bhÄ• vato. tathÄ• hi vuttaá¹ƒ ``á¹-hite Ä• neÃ±jappatteâ€™â€™
384-386; Vin III 12-13).

alaá¹ƒ-saddo \Ne II 76/ yuttatthopi hoti --- ``alameva nibbindituá¹ƒ, alaá¹ƒ vimuccituâ€™â€™
II 272; SN a II 124, 128, 134, 143), tasmÄ• __analaá¹ƒ_ anusaá¹…gaá¹ƒ kÄ• tuá¹ƒ ayuttan
``akattabbaÄ• layanti vadÄ• mÄ«â€™â€™ _ti. __sanniá¹-á¹-hÄ• na_nti sammÄ• paá¹-ipatti
ussÄ• hapaá¹-ippassambhanavasena sanniá¹-á¹-hÄ• naá¹ƒ na kÄ• tabbanti yojanÄ• . uddha
__aá¹‡uá¹ƒ vÄ• _ orambhÄ• giyasaÃ±Ã±itaá¹ƒ __thÅ«laá¹ƒ vÄ• , _ rÅ«parÄ• goti evarÅ«pa
kÄ• mÄ• savo paá¹-ighanti evarÅ«paá¹ƒ __thÅ«laá¹ƒ vÄ• , _ mudunÄ• pavattiÄ• kÄ• ravise
kammabandhanaá¹-á¹-hena vÄ• __appasÄ• vajjaá¹ƒ, _ tabbipariyÄ• yato __mahÄ• sÄ• vaj
nÄ• titikkhapaÃ±Ã±assa vasena desanÄ• ya pavattattÄ• __ ``neyyapuggalassa vasenÄ• â€
pariyÄ• dinnanikantikassa ariyapuggalassa vasena saÃ±Ã±Ä• vedayitanirodhassa Ä• gatatt
``arahattanikÅ«á¹-eneva niá¹-á¹-hÄ• pitÄ• â€™â€™ _ti vuttaá¹ƒ. yaá¹ƒ panettha atthato na
suviÃ±Ã±eyyameva.

laá¹-ukikopamasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. cÄ• tumasuttavaá¹‡á¹‡anÄ•

<157> __yathÄ• upanissayenÄ• _ti \Ne II 77/ yo yo upanissayo yathÄ• upanissayo, tena ya
sammÄ• payogena. __patiá¹-á¹-hahissa_nti sÄ• sane patiá¹-á¹-haá¹ƒ paá¹-ilabhissanti. __va
vassaggÄ• divasena vasanaá¹-á¹-hÄ• nÄ• ni. __saá¹‡á¹-hÄ• payamÄ• nÄ• _ti suvibhattabh

__avinibbhogasadda_nti vinibhuÃ±jitvÄ• gahetuá¹ƒ asakkuá¹‡eyyasaddaá¹ƒ. vacÄ«ghoso
pavattito á¹-hÄ• nato ca dÅ«rataro kevalaá¹ƒ mahÄ• nigghoso \Be II 79/ eva hutvÄ• sotapa
__macchavilope_ti macche vilumpitvÄ• viya gahaá¹‡e, macchÄ• naá¹ƒ vÄ• nayane.

<158> __vavassaggatthe_ti nicchayatthe, idaá¹ƒ tÄ• va amhehi vuccamÄ• navacanaá¹ƒ ek
tumhehi kÄ• tabbaá¹ƒ karothÄ• ti adhippÄ• yo. __vacanaparihÄ• ro_ti tehi sakyarÄ• jÅ«hi v
__lesakappa_nti kappiyalesaá¹ƒ. __dhuravahÄ• _ti dhuravÄ• hino, dhorayhÄ• ti attho. __pÄ
vadati. __vigacchissatÄ«_ti hÄ• yissati. __paá¹-ippharito_ti na bhagavato sammukhÄ• va, s
puratopi vippharitova hoti.

<159> __abhinandatÅ«_ti abhimukho hutvÄ• pamodatu. __abhivadatÅ«_ti abhirÅ«pavase
__pasÄ• daÃ±Ã±athatta_nti appasÄ• dassa vipariá¹‡Ä• mo hÄ«nÄ• yÄ• vattanasaá¹…khÄ•
``vibbhamantÄ• naá¹ƒ. vipariá¹‡Ä• maÃ±Ã±athattaâ€™â€™ _nti. kÄ• raá¹‡Å«pacÄ• rena s
``bÄ«jÄ• naá¹ƒ taruá¹‡Ä• nanti taruá¹‡asassÄ• naâ€™â€™ _nti. taruá¹‡abhÄ• veneva tass
__vipariá¹‡Ä• mo_.

<160> kattabbassa saraseneva karaá¹‡aá¹ƒ cittaruciyaá¹ƒ, na tathÄ• parassa ussÄ• dane
``pakkosiyamÄ• nÄ• naá¹ƒ gamanaá¹ƒ nÄ• ma na phÄ• sukaâ€™â€™ _nti. mayampi bhaga
__diá¹-á¹-hadhammasukhavihÄ• reneva viharissÄ• mÄ• ti dÄ«peti_ pakatiyÄ• vivekajjhÄ• s
Ä• gatassa bhÄ• rassa avahanatoyeva. tenÄ• ha __ ``attano bhÄ• rabhÄ• vaá¹ƒ na aÃ±Ã±Ä

<161> __kasmÄ• _ \Ne II 78/ __Ä• rabhÄ«_ti? sappÄ• yato. paÃ±casatÄ• hi bhikkhÅ« abh
ovÄ• dadÄ• natthaá¹ƒ bhagavÄ• imaá¹ƒ desanaá¹ƒ Ä• rabhÄ«ti.

<162> __kodhupÄ• yÄ• sassÄ• _ti ettha kujjhanaá¹-á¹-hena kodho, sveva cittassa kÄ• yass
atippamaddanamathanuppÄ• danehi daá¸·haá¹ƒ Ä• yÄ• saá¹-á¹-hena upÄ• yÄ• so. anekav
samavetaá¹ƒ sattaá¹ƒ ajjhottharitvÄ• sÄ«saá¹ƒ ukkhipituá¹ƒ adatvÄ• anayabyasanapÄ• pa
Å«misadisatÄ• daá¹-á¹-habbÄ• . tenÄ• ha __ ``kodhupÄ• yÄ• seâ€™â€™ _tiÄ• di.

<163> __odarikattena khÄ• dito_ti odarikabhÄ• vena Ä• misagedhena micchÄ• jÄ«vena jÄ
nÄ• sitasÄ«lÄ• diguá¹‡atÄ• ya khÄ• ditadhammasarÄ«ro.

<164> __paÃ±cakÄ• maguá¹‡Ä• vaá¹-á¹-e_ \Be II 80/ __nimujjitvÄ• _ti ettha kÄ• marÄ• gÄ
etto, etto ca itoti evaá¹ƒ manÄ• piyarÅ«pÄ• divisayasaá¹…khÄ• te Ä• vaá¹-á¹-e attÄ• naá¹ƒ

tato bahibhÅ«te nekkhamme cittampi na uppÄ• deti, evaá¹ƒ Ä• vaá¹-á¹-etvÄ• byasanÄ• pÄ
Ä• vaá¹-á¹-asadisatÄ• daá¹-á¹-habbÄ• . tenÄ• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di.

<165> __rÄ• gÄ• nuddhaá¹ƒsitenÄ• _ti rÄ• gena anuddhaá¹ƒsitena. caá¹‡á¸• amacchaá¹ƒ
susukÄ• dicaá¹‡á¸• amacchaá¹ƒ Ä• gamma. __mÄ• tugÄ• maá¹ƒ Ä• gammÄ• _ti mÄ• tugÄ
adhÄ«rapurisaá¹ƒ itthikuttabhÅ«tehi attano hÄ• vabhÄ• vavilÄ• sehi abhibhuyya gahetvÄ•
rÅ«pÄ• dÄ«hi palobhanavasena anavasesaá¹ƒ attano upakÄ• radhamme sÄ«lÄ• dike samp
anayabyasanaá¹ƒ pÄ• peti. tenÄ• ha --- __ ``mÄ• tugÄ• maá¹ƒ Ä• gamma uppannakÄ• mar

bhayaá¹ƒ nÄ• ma yattha bhÄ• yitabbavatthu, tattha otarantasseva hoti, na anotarantassa, t
bhayaá¹ƒ vinodetvÄ• tattha kiccaá¹ƒ sÄ• dhetabbaá¹ƒ, itarathÄ• catthasiddhi na hotÄ«ti im
upamopamitabbasarÅ«pavasena dassetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
Ä• nisaá¹ƒso_ pipÄ• savinayanaá¹ƒ sarÄ«rasuddhi pariá¸·Ä• hÅ«pasamo kÄ• yautuggÄ• hÄ
nissÄ• ya Ä• nisaá¹ƒso_ pana saá¹…khepato vaá¹-á¹-adukkhÅ«pasamo, vitthÄ• rato pana s
anekavidho, so __visuddhimagge_ (Vism I 9) vuttanayena veditabbo. __vuttappakÄ• ro Ä• n
bhayÄ• ni abhibhuyya pavattassÄ• ti adhippÄ• yo. __imÄ• ni abhÄ• yitvÄ• _ti imÄ• ni kodhÅ
79/ abhibhuyya pavattitvÄ• abhÄ• yitvÄ• . kodhÅ«pÄ• yÄ• sÄ• dayo hi bhÄ• yati etasmÄ• t
mahÄ• dhammarakkhitatthero. kÄ• maá¹ƒ pahÄ• nÄ• bhisamayakÄ• lo eva sacchikiriyÄ• bh
pana saá¹ƒkilesavodÄ• nadhammesu kiccaá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ katvÄ• dassetuá¹ƒ sam
asamÄ• nakÄ• likaá¹ƒ viya vuttaá¹ƒ __ ``taá¹‡hÄ• sotaá¹ƒ chinditvÄ• nibbÄ• napÄ• raá¹ƒ d
sakkotÄ«â€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

cÄ• tumasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. naá¸·akapÄ• nasuttavaá¹‡á¹‡anÄ•

<166> yattha \Ne II 80/ \Be II 81/ bodhisattapamukho vÄ• naro naá¸·akena pÄ• nÄ«yaá¹ƒ p
tassÄ• manto bhÅ«mippadeso, tattha niviá¹-á¹-hagÄ• mo ca ``naá¸·akapÄ• naâ€™â€™ nte
gÄ• mo adhippetoti Ä• ha __ ``naá¸·akapÄ• neti evaá¹ƒnÄ• make gÄ• meâ€™â€™ _ti. idÄ•
paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``pubbe kirÄ• â€™â€™ _ti Ä• raddhaá¹ƒ. __paÃ±Ã±avÄ• _ti
paÃ±Ã±avÄ• .

thÅ«ladÄ«ghabahulabhÄ• vena mahatÄ«hi dÄ• á¹-hikÄ• hi samannÄ• gatattÄ• __mahÄ• c
ahaâ€™â€™ nti vatvÄ• vÄ• narÄ• naá¹ƒ kaÃ±ci amuÃ±citvÄ• ``sabbe tumhe mama hattha
``tumhe pana sabbe khÄ• dissÄ• mÄ«â€™â€™ _ti Ä• ha. __dhami ... pe ... piviá¹ƒsÅ«_ti bo
anavaseso abbhantare sabbasandhÄ«naá¹ƒ nibbÄ• dhena ekacchiddo ahosi. __neva maá¹
udakarakkhasa tvaá¹ƒ vadhitukÄ• mopi mama purisathÄ• mena na vadhissasi.

evaá¹ƒ pana vatvÄ• mahÄ• satto ``ayaá¹ƒ pÄ• po ettha pÄ• nÄ«yaá¹ƒ pivante aÃ±Ã±epi s
ti karuá¹‡Ä• yamÄ• no ``ettha jÄ• yantÄ• naá¸·Ä• sabbe apabbabandhÄ• ekacchiddÄ• va
adhiá¹-á¹-hÄ• ya gato. tenÄ• ha __ ``tato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di.

<167> anuruddhappamukhÄ• bhikkhÅ« bhagavatÄ• ``kacci tumhe anuruddhÄ• â€™â€™
mayaá¹ƒ, bhanteâ€™â€™ _ti Ä• ha.

sace pabbajati, jÄ«vitaá¹ƒ labhissati, no aÃ±Ã±athÄ• ti raÃ±Ã±Ä• pabbajjÄ• ya abhinÄ«tÄ•
corÄ• bhinÄ«tÄ• _ti etthÄ• pi eseva nayo. __corÄ• naá¹ƒ mÅ«laá¹ƒ chindanto_ ``kaá¹‡á¹-ak
karissÄ• mÄ«â€™â€™ ti. __Ä• jÄ«vikÄ• yÄ• _ti Ä• jÄ«vena jÄ«vitavuttiyÄ• . __imesu pana

__viveka_nti pubbakÄ• likakiriyappadhÄ• naá¹ƒ ``abyÄ• pajjaá¹ƒ upetaâ€™â€™ ntiÄ• dÄ«
``viviccÄ• â€™â€™ _ti, viviccitvÄ• vivitto hutvÄ• vinÄ• hutvÄ• ti attho. __pabbajitakicca_n
sÄ• ruppakiccaá¹ƒ. __samaá¹‡akicca_nti samaá¹‡abhÄ• vakaraá¹‡akiccaá¹ƒ. yadaggena h
81/ kÄ• tuá¹ƒ na sakkoti tadaggena samaá¹‡abhÄ• vakarampi kiccaá¹ƒ kÄ• tuá¹ƒ na sakkot
yevÄ• â€™â€™ _tiÄ• di.

<168> __appaá¹-isandhike_ \Be II 82/ tÄ• va byÄ• karonto pavattÄ«su á¹-hÄ• naá¹ƒ atÄ«to
byÄ• karoti nÄ• ma tattha paá¹-isandhiyÄ• abhÄ• vakittanato. __mahantatuá¹-á¹-hino_ti vip

<169> __imassÄ• _ti ``assÄ• â€™â€™ ti padassa atthavacanaá¹ƒ. imassa á¹-hitassa Ä• ya
vÄ• hoti anussavasuto vÄ• ti yojanÄ• . __samÄ• dhipakkhikÄ• dhammÄ• dhammÄ• ti adh
__evaá¹ƒvihÄ• rÄ«_ti ettha vihÄ• rasaddena gahito. __evaá¹ƒvimuttÄ• _ti ettha pana vimutt
gahitÄ• . __caratopÄ«_ti samathavipassanÄ• cÄ• rena caratopi viharantassapi. upÄ• sakau
labbhamÄ• nampi arahattaá¹ƒ appakabhÄ• vato pÄ• á¸·iyaá¹ƒ anuddhaá¹-anti daá¹-á¹-habb
suviÃ±Ã±eyyameva.

naá¸·akapÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. goliyÄ• nisuttavaá¹‡á¹‡anÄ•

<173> __padasamÄ• cÄ• ro_ti \Ne II 82/ taá¹ƒtaá¹ƒpaccayabhedadassanÄ• ya vigatattÄ•
sithilasamÄ• cÄ• roti attho. yasmÄ• pana tÄ• diso samÄ• cÄ• ro thiro daá¸·ho nÄ• ma na h
``dubbalasamÄ• cÄ• roâ€™â€™ _ti. ``sÄ• khasamÄ• cÄ• roâ€™â€™ ti vÄ• pÄ• á¹-ho, tatt
sÄ• khÄ• sadisasÄ«loti attho. tenÄ• ha __ ``oá¸·Ä• rikÄ• cÄ• roâ€™â€™ _ti. __paccayesu s
sÄ• pekkhatÄ• ya eva hissa oá¸·Ä• rikÄ• cÄ• ratÄ• veditabbÄ• . garunÄ• kismiÃ±ci vutte g
patisso, patissavacanabhÅ«taá¹ƒ taá¹ƒsabhÄ• gaÃ±ca yaá¹ƒ kiÃ±ci gÄ• ravanti attho. saha
__sappatissena, _ sappatissavena ovÄ• dasampaá¹-icchanena. patissÄ«yatÄ«ti vÄ• patiss

patissenÄ• ti sabbaá¹ƒ pubbe viya. tenÄ• ha __ ``sajeá¹-á¹-hakenÄ• â€™â€™ _ti. __serivih
attappadhÄ• navÄ• so. tenÄ• ha __ ``niraá¹…kusavihÄ• renÄ• â€™â€™ _ti.

__anupakhajjÄ• _ti anupakaá¸• á¸• hitvÄ• . garuá¹-á¹-hÄ• niyÄ• naá¹ƒ antaraá¹ƒ anÄ• pucc
imamatthaá¹ƒ dassetuá¹ƒ __ ``tattha yoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__Ä• bhisamÄ• cÄ• rika_nti \Be II 83/ abhisamÄ• cÄ• re bhavaá¹ƒ. kiá¹ƒ pana tanti Ä• ha _
``vattapaá¹-ipattimattampÄ«â€™â€™ _ti. nÄ• tikÄ• lasseva saá¹…ghassa purato pavisitabb
paá¹-ikkamitabbanti adhippÄ• yena atikÄ• le ca gÄ• mappaveso atidivÄ• paá¹-ikkamanaÃ±
dassetuá¹ƒ __ ``na atipÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. __uddhaccapakatiko_ti vibbhantacit
daá¸·havÄ• tÄ• pahatapallavasadisena lolabhÄ• vena.

__paÃ±Ã±avatÄ• _ti iminÄ• bhikkhusÄ• ruppesu itikattabbesu upÄ• yapaÃ±Ã±Ä• adhippe
__abhidhamme abhivinaye yogo_ti iminÄ• bhÄ• vanÄ• paÃ±Ã±Ä• uttarimanussadhamme y
paricayo uggaá¹‡havasena.

__Ä• ruppÄ• _ti iminÄ• catassopi arÅ«pasamÄ• pattiyo gahitÄ• , tÄ• pana catÅ«hi rÅ«pas
sampajjantÄ«ti Ä• ha --- __ ``Ä• ruppÄ• ti ettÄ• vatÄ• aá¹-á¹-hapi samÄ• pattiyo vuttÄ• hon
__kasiá¹‡e_ti dasavidhe kasiá¹‡e. __ekaá¹ƒ parikammakammaá¹-á¹-hÄ• na_nti yaá¹ƒ kiÃ±c
parikammadÄ«panaá¹ƒ khandhakammaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``paguá¹‡aá¹ƒ katvÄ•
kasiá¹‡aparikammaá¹ƒ pana taggahaá¹‡eneva gahitaá¹ƒ hoti, lokiyÄ• uttarimanussadhamm
Ä• ha __ ``uttarimanussadhammeti iminÄ• sabbepi lokuttaradhamme dassetÄ«â€™â€™ _t
vasenÄ• _ti jÄ• nitvÄ• vitthÄ• retvÄ• Ã±Ä• tabbapuggalassa vasenÄ• ti.

goliyÄ• nisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. kÄ«á¹-Ä• girisuttavaá¹‡á¹‡anÄ•

<174> __paÃ±ca_ \Ne II 84/ __Ä• nisaá¹ƒse_ti appÄ• bÄ• dhatÄ• dike paÃ±ca guá¹‡e. tatt
akkhirogakucchirogÄ• dÄ«naá¹ƒ abhÄ• vo __appÄ• bÄ• dhatÄ• _. sarÄ«re tesaá¹ƒ kuppana
__appÄ• taá¹…kaá¹ƒ_. sarÄ«rassa uá¹-á¹-hÄ• nasukhatÄ• __lahuá¹-á¹-hÄ• naá¹ƒ. balaá¹ƒ
__phÄ• suvihÄ• ro_ iriyÄ• pathasukhatÄ• . __anupakkhandÄ• nÄ«_ti duccajanavasena satt
__saÃ±jÄ• nissathÄ• _ti ettha __iti_-saddo Ä• diattho, tasmÄ• iti evaá¹ƒ Ä• nisaá¹ƒsanti att

<175> Ä• vÄ• se niyuttÄ• ti __Ä• vÄ• sikÄ• _ tassa anativattanato. tenÄ• ha __ ``nibaddha
niyatavÄ• sinoti attho. __tannibandhÄ• _ti \Be II 84/ nibandhaá¹ƒ vuccati byÄ• pÄ• ro, tattha
ussukÄ• ti tannibandhÄ• . kathaá¹ƒ te tattha nibandhÄ• ti Ä• ha __ ``akataá¹ƒ senÄ• sanaâ€
uppajjanakena kÄ• lena pattabbaá¹ƒ __kÄ• likaá¹ƒ_ so pana kÄ• lo anÄ• gato eva hotÄ«ti Ä

pattabbaâ€™â€™ _nti.

<178> __ettakÄ• vedanÄ• sevitabbÄ• _ti aá¹-á¹-hÄ• rasapi nekkhammanissitÄ• vedanÄ• sevitbbÄ• _.

<181> __taá¹ƒ kataá¹ƒ_ soá¸·asavidhassapi kiccassa niá¹-á¹-hitattÄ• . __anulomikÄ• nÄ«_ anurÅ«pÄ• ni. tenÄ• ha __ ``kammaá¹-á¹-hÄ• nasappÄ• yÄ• nÄ«â€™â€™ _ti. __samÄ• na adhimattataÃ±ca pahÄ• ya samakiccataá¹ƒ sampÄ• dentÄ• .

<182> __te dve hontÄ«_ti te Ä• dito vuttÄ• dve.

ubhato (Mp-á¹- III 7.14) ubhayathÄ• ubhohi bhÄ• gehi vimuttoti __ubhatobhÄ• gavimutto_ ekadesasarÅ«pekasesanayena. tathÄ• hi vuttaá¹ƒ __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (P dve vÄ• re vimuttoti ubhatobhÄ• gavimuttoâ€™â€™ ti. tattha keci tÄ• va therÄ• --- ``samÄ• vikkhambhanavimokkhena, maggena samucchedavimokkhena vimuttoti ubhatobhÄ• gavimu vadanti. aÃ±Ã±e therÄ• --- ``ayaá¹ƒ ubhatobhÄ• gavimutto rÅ«pato muccitvÄ• nÄ• maá¹ƒ muccanato nÄ• manissitakoâ€™â€™ ti vatvÄ• tassa ca sÄ• dhakaá¹ƒ ---

``acci yathÄ• vÄ• tavegena khittÄ• , (upasivÄ• ti bhagavÄ• ,)

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ muni nÄ• makÄ• yÄ• vimutto,

atthaá¹ƒ paleti na upeti saá¹…khaâ€™â€™ nti || (Sn 1080; Nidd II upasÄ«vamÄ• á¹‡avapuc upasÄ«vamÄ• á¹‡avapucchÄ• niddesa 43) ---

imaá¹ƒ suttapadaá¹ƒ vatvÄ• ``nÄ• makÄ• yato ca rÅ«pakÄ• yato ca suvimuttattÄ• ubhatob vadanti. sutte hi Ä• kiÃ±caÃ±Ã±Ä• yatanalÄ• bhino upasivabrÄ• hmaá¹‡assa bhagavatÄ• r ubhatobhÄ• gavimuttoti akkhÄ• toti. apare pana ``samÄ• pattiyÄ• vikkhambhanavimokkher vimutto, maggena samucchedavimokkhena ekavÄ• raá¹ƒ vimuttoti evaá¹ƒ ubhatobhÄ• gavi paá¹-hamavÄ• de dvÄ«hi bhÄ• gehi vimuttoti ubhatobhÄ• gavimutto. dutiyavÄ• de ubhatobh ubhatobhÄ• gavimutto. tatiyavÄ• de pana dvÄ«hi bhÄ• gehi dve vÄ• re vimuttoti ayametesa vimutto kilesÄ• vÄ• vikkhambhanasamucchedehi kÄ• yadvayato vimuttÄ• assÄ• ti ayama ``dvÄ«hi bhÄ• gehÄ«â€™â€™ _tiÄ• di.

__so_ti ubhatobhÄ• gavimutto. kÄ• maÃ±cettha rÅ«pÄ• vacaracatutthajjhÄ• nampi arÅ«pÄ duvaá¹…gikaá¹ƒ Ä• neÃ±jappattanti vuccati. taá¹ƒ pana padaá¹-á¹-hÄ• naá¹ƒ katvÄ• araha

ubhatobhÄ• gavimutto nÄ• ma na hoti rÅ«pakÄ• yato avimuttattÄ• . taÃ±hi kilesakÄ• yatova
rÅ«pakÄ• yato, tasmÄ• tato vuá¹-á¹-hÄ• ya arahattaá¹ƒ patto ubhatobhÄ• gavimutto na hot
``catunnaá¹ƒ arÅ«pa ... pe ... paÃ±cavidho hotÄ«â€™â€™ _ti. ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«
nirodhasamÄ• pattiante aá¹-á¹-ha vimokkhe vatvÄ• --- ``yato ca kho, Ä• nanda, bhikkhu ime
kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti,
bhikkhu ubhatobhÄ• gavimuttoâ€™â€™ ti yadipi __mahÄ• nidÄ• ne_ (DN II 129-130) vuttaa
ubhatobhÄ• gavimuttaseá¹-á¹-havasena vuttanti idha sabbaubhatobhÄ• gavimuttasaá¹…gal
``paÃ±cavidho hotÄ«â€™â€™ _ti vatvÄ• __ ``pÄ• á¸·i panettha ... pe ... abhidhamme aá¹-á
vasena Ä• gatÄ• â€™â€™ _ti Ä• ha. idhÄ• pi hi kÄ«á¹-Ä• girisutte ``idha, bhikkhave, ekacc
ubhatobhÄ• gavimuttoâ€™â€™ ti \Ne II 86/ arÅ«pasamÄ• pattivasena cattÄ• ro ubhatobhÄ
vutto vuttalakkhaá¹‡Å«papattito. yathÄ• vuttesu hi paÃ±casu purimÄ• cattÄ• ro nirodhaá¹ƒ
pariyÄ• yena ubhatobhÄ• gavimuttÄ• nÄ• ma. aá¹-á¹-hasamÄ• pattilÄ• bhÄ« anÄ• gÄ• mÄ
vuá¹-á¹-hÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattoti nippariyÄ• yena ubhatobh
nÄ• ma.

__katamo ca puggalo_tiÄ• dÄ«su __katamo_ti pucchÄ• vacanaá¹ƒ, __puggalo_ti asÄ• dhÄ
pucchitabbavacanaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __ekacco_ti eko \Be II 86/. __aá¹-á
phusitvÄ• viharatÄ«_ti aá¹-á¹-ha samÄ• pattiyo sahajÄ• tanÄ• makÄ• yena paá¹-ilabhitvÄ•
cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti vipassanÄ• paÃ±Ã±Ä• ya saá¹…khÄ• n
cattÄ• ri saccÄ• ni passitvÄ• cattÄ• ropi Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«ti evamattho da

__paÃ±Ã±Ä• vimutto_ti visesato paÃ±Ã±Ä• ya eva vimutto, na tassÄ• patiá¹-á¹-hÄ• nabhÅ
aá¹-á¹-havimokkhasaá¹…khÄ• tena sÄ• tisayena samÄ• dhinÄ• ti paÃ±Ã±Ä• vimutto. yo ari
anadhigataaá¹-á¹-havimokkhena sabbaso Ä• savehi vimutto, tassetaá¹ƒ adhivacanaá¹ƒ. adh
rÅ«pajjhÄ• navimokkhe na so sÄ• tisayasamÄ• dhinissitoti na tassa vasena ubhatobhÄ• ga
vuttovÄ• yamattho. arÅ«pajjhÄ• nesu pana ekasmimpi sati ubhatobhÄ• gavimuttoyeva nÄ•
aá¹-á¹-havimokkhekadesena taá¹ƒnÄ• madÄ• nasamatthena aá¹-á¹-havimokkhalÄ• bhÄ«tve
pavatto vohÄ• ro avayavepi dissati yathÄ• ``sattisayoâ€™â€™ ti. __pÄ• á¸·Ä«_ti abhidham
etissaá¹ƒ paÃ±Ã±Ä• vimuttikathÄ• yaá¹ƒ. __aá¹-á¹-havimokkhapaá¹-ikkhepavasenevÄ• _ti a
paá¹-ikkhepavaseneva Ä• gatabhÄ• vaá¹ƒ dasseti. tenÄ• ha __ ``kÄ• yena phusitvÄ• vihara

__phuá¹-á¹-hantaá¹ƒ sacchikarotÄ«_ti phuá¹-á¹-hÄ• naá¹ƒ anto phuá¹-á¹-hanto, phuá¹-á¹-hÄ
arÅ«pajjhÄ• nÄ• naá¹ƒ anantaro kÄ• loti adhippÄ• yo. accantasaá¹ƒyoge cetaá¹ƒ upayogav
phuá¹-á¹-hÄ• nantarakÄ• lameva sacchikaroti sacchikÄ• tabbopÄ• yenÄ• ti vuttaá¹ƒ hoti. bh
etaá¹ƒ ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ tiÄ• dÄ«su (Vin III 2) viya. yo hi arÅ«pajjhÄ• nena
nÄ• makÄ• yekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhasaá¹…khÄ• to vi
hoti, na pana kÄ• yena sacchikato, nirodhaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ katvÄ• ekaccesu Ä•
sacchikato hoti, tasmÄ• so sacchikÄ• tabbaá¹ƒ nirodhaá¹ƒ yathÄ• Ä• locitaá¹ƒ nÄ• makÄ•

``kÄ• yasakkhÄ«â€™â€™ _ti vuccati, na tu ``vimuttoâ€™â€™ ti ekaccÄ• naá¹ƒ Ä• savÄ• n
aparikkhÄ«á¹‡attÄ• . tenÄ• ha \Be II 87/ --- __ ``jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ phusati, p
nibbÄ• naá¹ƒ sacchikarotÄ«â€™â€™ _ti. ayaá¹ƒ catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ ek
saá¹…khÄ• re sammasitvÄ• kÄ• yasakkhibhÄ• vaá¹ƒ pattÄ• naá¹ƒ catunnaá¹ƒ, nirodhÄ• v
aggamaggappattaanÄ• gÄ• mino ca vasena ubhatobhÄ• gavimutto viya paÃ±cavidho nÄ• n
__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ ``kÄ• yasakkhimhipi eseva nayoâ€™â€™ ti.

__diá¹-á¹-hantaá¹ƒ patto_ti dassanasaá¹…khÄ• tassa sotÄ• pattimaggaÃ±Ä• á¹‡assa anan
hoti. ``diá¹-á¹-hattÄ• pattoâ€™â€™ tipi pÄ• á¹-ho. etena catusaccadassanasaá¹…khÄ• tÄ•
nirodhassa pattataá¹ƒ dÄ«peti. tenÄ• ha __ ``dukkhÄ• saá¹…khÄ• rÄ• , sukho nirodhoti Ã±
tattha __paÃ±Ã±Ä• yÄ• _ti maggapaÃ±Ã±Ä• ya. paá¹-hamaphalaá¹-á¹-hato yÄ• va aggama
__diá¹-á¹-hippatto_. tenÄ• ha __ ``sopi kÄ• yasakkhi viya chabbidho hotÄ«â€™â€™ _ti. yat
paÃ±cavidho vutto, evaá¹ƒ ayampi sukkhavipassako, catÅ«hi rÅ«pajjhÄ• nehi vuá¹-á¹-hÄ• y
diá¹-á¹-hippattabhÄ• vappattÄ• cattÄ• ro cÄ• ti paÃ±cavidho hotÄ«ti veditabbo. saddhÄ• vi
__idaá¹ƒ dukkha_nti ettakaá¹ƒ dukkhaá¹ƒ, na ito uddhaá¹ƒ dukkhanti. __yathÄ• bhÅ«taá¹ƒ p
á¹-hapetvÄ• taá¹‡haá¹ƒ upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ dukkhasaccanti yÄ• thÄ• vato
taá¹‡hÄ• dukkhaá¹ƒ janeti nibbatteti, tato taá¹ƒ dukkhaá¹ƒ samudeti, tasmÄ• naá¹ƒ __ ``ay
dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti_ yasmÄ• pana idaá¹ƒ dukkhaá
patvÄ• nirujjhati appavattiá¹ƒ gacchati, tasmÄ• __ ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yath
pajÄ• nÄ• ti_. ariyo pana aá¹-á¹-haá¹…giko maggo taá¹ƒ dukkhanirodhaá¹ƒ gacchati, tena _
dukkhanirodhagÄ• minipaá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti_. ettÄ• vatÄ•
saccavavatthÄ• naá¹ƒ dassitaá¹ƒ. idÄ• ni taá¹ƒ ekakkhaá¹‡e dassetuá¹ƒ __ ``tathÄ• gatapp
vuttaá¹ƒ, tassattho Ä• gamissati.

__saddhÄ• ya vimutto_ti etena sabbathÄ• avimuttassapi saddhÄ• mattena vimuttabhÄ• vo
__saddhÄ• vimutto_ti vÄ• saddhÄ• ya adhimuttoti attho. __vuttanayenevÄ• _ti ``sotÄ• patti
vuttanayena. __saddahantassÄ• _ti ``ekaá¹ƒsato ayaá¹ƒ paá¹-ipadÄ• kilesakkhayaá¹ƒ Ä• v
bhÄ• sitattÄ• â€™â€™ ti evaá¹ƒ saddahantassa. yasmÄ• panassa aniccÄ• nupassanÄ• dÄ
niccasaÃ±Ã±Ä• pahÄ• navasena bhÄ• vanÄ• ya pubbenÄ• paraá¹ƒ visesaá¹ƒ passato tatth
tasmÄ• vuttaá¹ƒ __ ``saddahantassa viyÄ• â€™â€™ _ti. sesapadadvayaá¹ƒ tasseva vevac
__pubbabhÄ• gamaggabhÄ• vanÄ• _ti vacanena Ä• gamanÄ«yapaá¹-ipadÄ• nÄ• nattena s
paÃ±Ã±Ä• nÄ• nattaá¹ƒ hotÄ«ti dassitaá¹ƒ. __abhidhammaá¹-á¹-hakathÄ• yampi_ (Pp-a 28
\Ne II 88/ nÄ• nattaá¹ƒ natthi, paÃ±Ã±Ä• ya nÄ• nattaá¹ƒ atthiyevÄ• â€™â€™ ti vatvÄ• ---
saddhÄ• vimutto diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ kataâ€™â€™

paÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ dhammaá¹ƒ adhimattatÄ• ya pubbaá¹…gamaá¹ƒ hutvÄ• pava
__dhammÄ• nusÄ• rÄ«_. tenÄ• ha __ ``dhammoâ€™â€™ _tiÄ• di. saddhaá¹ƒ anussarati s
bhÄ• vetÄ«ti imamatthaá¹ƒ __ ``eseva nayoâ€™â€™ _ti atidisati. paÃ±Ã±aá¹ƒ vÄ• hetÄ«ti _

paÃ±Ã±aá¹ƒ sÄ• tisayaá¹ƒ pavattetÄ«ti attho. tenÄ• ha __ ``paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ
_ti. __saddhÄ• vÄ• hi_nti ettha vuttanayena attho veditabbo. __ubhatobhÄ• gavimuttÄ• dika
ubhatobhÄ• gavimuttÄ• dÄ«su Ä• gamanato paá¹-á¹-hÄ• ya vattabbakathÄ• . __etesa_nti y
ubhatobhÄ• gavimuttÄ• dÄ«naá¹ƒ. __idhÄ• _ti imasmiá¹ƒ kÄ«á¹-Ä• girisutte. nanu ca aá¹-á
ubhatobhÄ• gavimutto kÄ• yasakkhÄ«Ä• dayo ca abhidhamme Ä• gatÄ• , kathamidha arÅ«
uddhaá¹-Ä• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yasmÄ• â€™â€™ _tiÄ• di.

__phusitvÄ• _ patvÄ• . __paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_
passÄ«yanti, dassanakÄ• raá¹‡Ä• paÃ±Ã±Ä• ya parikkhÄ«á¹‡Ä• ``disvÄ• paÃ±Ã±Ä• ya p
dassanÄ• yattaparikkhayattÄ• eva hi dassanaá¹ƒ Ä• savÄ• naá¹ƒ khayassa purimakiriyÄ•
paveditÄ• _ti bodhimaá¹‡á¸• e nisÄ«ditvÄ• tathÄ• gatena paá¹-ividdhÄ• viditÄ• pacchÄ•
__ ``catusaccadhammÄ• â€™â€™ _ti vatvÄ• tadantogadhattÄ• sÄ«lÄ• dÄ«naá¹ƒ __ ``ima
kathitaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __atthenÄ• _ti avippaá¹-isÄ• rÄ• dipayojanena tasmiá¹ƒ
atthena. __kÄ• raá¹‡enÄ• _ti sappurisÅ«panissayÄ• dinÄ• kÄ• raá¹‡ena tasmiá¹ƒ tasmiá¹ƒ
samÄ• dhiÄ• dipadaá¹-á¹-hÄ• natÄ• ya sÄ«lÄ• di \Be II 89/ __kÄ• raá¹‡e. ciá¹‡á¹‡acaritattÄ
saddhÄ• ciá¹‡á¹‡abhÄ• vena sambodhÄ• vahabhÄ• ve. tattha tattha __vicaritÄ• _ visesena
suá¹-á¹-hu carÄ• pitÄ• ti attho. __patiá¹-á¹-hitÄ• hoti_ maggena Ä• gatattÄ• . __mattÄ• ya_
__olokanaá¹ƒ khamanti, _ paÃ±Ã±Ä• ya gahetabbataá¹ƒ upenti.

__tayo_ti kÄ• yasakkhidiá¹-á¹-hippattasaddhÄ• vimuttÄ• . __yathÄ• á¹-hitova pÄ• á¸·iattho,
niddhÄ• retvÄ• vattabbaá¹ƒ atthÄ«ti suttantapariyÄ• yena avuttaá¹ƒ vadati. __tassa magga
sotÄ• pattimaggassa yaá¹ƒ kÄ• tabbaá¹ƒ, tassa adhigatattÄ• . __upari pana tiá¹‡á¹‡aá¹ƒ ma
sevamÄ• nÄ• _ anulomasenÄ• sanaá¹ƒ, __bhajamÄ• nÄ• _ kalyÄ• á¹‡amitte, __samannÄ•
__anupubbena_ bhÄ• vanÄ• maggappaá¹-ipÄ• á¹-iyÄ• __arahattaá¹ƒ pÄ• puá¹‡issanti_ ma
anekacittakkhaá¹‡ikatÄ• yÄ• ti ayamettha suttapadese pÄ• á¸·iyÄ• attho.

__imameva_ \Ne II 89/ __pÄ• á¸·iá¹ƒ gahetvÄ• _ti ``katamo ca puggalo saddhÄ• nusÄ• rÄ«
puggale vatvÄ• ``imassa kho ahaá¹ƒ, bhikkhaveâ€™â€™ tiÄ• dinÄ• tesaá¹ƒ vasena anulo
vuttattÄ• imameva yathÄ• vuttaá¹ƒ pÄ• á¸·ipadesaá¹ƒ gahetvÄ• __ ``lokuttaradhammo bah
vadati. __so vattabbo_ti so vitaá¹‡á¸• avÄ• dÄ« evaá¹ƒ vattabbo. yadi maggaá¹-á¹-hapugga
anulomikasenÄ• sanasevanÄ• di pÄ• á¸·iyaá¹ƒ vuttanti maggasamaá¹…gino eva hutvÄ• te
sante senÄ• sanapaá¹-isaá¹ƒyuttarÅ«pÄ• divipassanaggahaá¹‡asmiá¹ƒ tava matena magga
Ä• pajjeyyuá¹ƒ, na cetaá¹ƒ evaá¹ƒ hoti, tasmÄ• suttaá¹ƒ me laddhanti yaá¹ƒ kiÃ±ci mÄ• ka
tenÄ• ha __ ``yadi aÃ±Ã±ena cittenÄ• â€™â€™ _tiÄ• di. tattha __evaá¹ƒ sante_ti nÄ• nÄ•
senÄ• sanapaá¹-isevanÄ• dike sati. tattha pÄ• á¸·iyaá¹ƒ yadi lokuttaradhammasamaá¹…gin
paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gikÄ• lepi lokuttarasamaá¹…gitaá¹ƒ __sace sampaá¹-icchas
paá¹-ivirujjhasi_ suttavirodhadÄ«panato. tenÄ• ha __ ``satthÄ• rÄ• hÄ«â€™â€™ _tiÄ• di. d
tuyhaá¹ƒ avisayo, tasmÄ• __yÄ• guá¹ƒ pivÄ• hÄ«ti uyyojetabbo_.

<183> __Ä• dikenevÄ• _ti paá¹-hameneva. __anupubbasikkhÄ• _ti anupubbeneva pavattas
``karaá¹‡atthe paccattavacanaâ€™â€™ _nti. saddhÄ• jÄ• tÄ• etassÄ• ti __saddhÄ• jÄ• to
jÄ• ta-saddassa pacchÄ• vacanaá¹ƒ \Be II 90/. evametanti adhimuccanaá¹ƒ __okappaniyas
upaá¹-á¹-hÄ• navasena. __sÄ• dhukaá¹ƒ katvÄ• dhÄ• retÄ«_ti yathÄ• sutaá¹ƒ dhammaá¹ƒ
paguá¹‡aá¹ƒ katvÄ• sÄ• ravasena dhÄ• reti. __chando jÄ• yatÄ«_ti dhammesu nijjhÄ• nak
bhÄ• vanÄ• paÃ±Ã±Ä• ya paccakkhato ussÄ• mÄ«ti kattukamyatÄ• kusalacchando jÄ• yati
uppÄ• damatte aá¹-á¹-hatvÄ• tato bhÄ• vanÄ• rambhavasena ussahati. __tulayati_ti samm
__tÄ«raá¹‡avipassanÄ• ya tulayanto_ti tÄ«raá¹‡apariÃ±Ã±Ä• ya jÄ• nitvÄ• upari pahÄ• na
paritulayanto paá¹-ijÄ• nanto. __maggapadhÄ• naá¹ƒ padahatÄ«_ti maggalakkhaá¹‡aá¹ƒ pa
padahati. __pesitacitto_ti nibbÄ• naá¹ƒ pati pesitacitto. __nÄ• makÄ• yenÄ• _ti maggappaá
taá¹ƒtaá¹ƒmaggasampayuttanÄ• makÄ• yena. __na pana kiÃ±ci Ä• hÄ• _ti dÅ«ratÄ• ya sar
bhagavÄ• Ä• ha te daá¸·hataraá¹ƒ niggaá¹‡hituá¹ƒ.

<184> paá¹‡ena vohÄ• rena byÄ• karaá¹‡aá¹ƒ __paá¹‡aviyÄ• , _ paá¹‡aviyÄ• abhÄ• vena
na yujjati. __ta_nti idaá¹ƒ idha adhippetaá¹ƒ __paá¹‡o paá¹‡aviyaá¹ƒ dassetuá¹ƒ_. tayidaá¹
``mayaá¹ƒ kho, Ä• vuso, sÄ• yaÃ±ceva bhuÃ±jÄ• mÄ• â€™â€™ ti assajipunabbasukehi vut
avattanabhÄ• vadÄ«panavacanaá¹ƒ sandhÄ• ya vadati.

__ukkhipitvÄ• _ti \Ne II 90/ sÄ«sena gahetvÄ• viya samÄ• dÄ• ya. __anudhammo_ti anurÅ
sÄ• vakabhÄ• vassa anucchavikÄ• paá¹-ipatti. __rohanÄ«ya_nti viruá¸·hibhÄ• vaá¹ƒ. siniyh
sineho, kÄ• raá¹‡aá¹ƒ. taá¹ƒ ettha atthÄ«ti __sinehavantaá¹ƒ, _ pÄ• dakanti attho. __taco e
vÄ«rapakkhabhÄ• ve ekamaá¹…gaá¹ƒ. padhÄ• naá¹ƒ anuyuÃ±jantassa hi tace palujjamÄ•
avosÄ• naá¹ƒ anÄ• pajjanakasseva vÄ«riyassa ekaá¹ƒ aá¹…gaá¹ƒ ekaá¹ƒ kÄ• raá¹‡aá¹ƒ. e
tenÄ• ha --- __ ``arahattaá¹ƒ appatvÄ• na vuá¹-á¹-hahissÄ• mÄ«ti evaá¹ƒ paá¹-ipajjatÄ«â€™
suviÃ±Ã±eyyameva.

kÄ«á¹-Ä• girisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca bhikkhuvaggavaá¹‡á¹‡anÄ• .

3. paribbÄ• jakavaggo

1. tevijjavacchasuttavaá¹‡á¹‡anÄ•

<185> __tatthÄ• _ti \Ne II 91/ \Be II 91/ ekapuá¹‡á¸• arÄ«kasaÃ±Ã±ite paribbÄ• jakÄ• rÄ• r
lokiyasamudÄ• hÄ• ravasena __ ``cirassaá¹ƒ kho, bhanteâ€™â€™ _tiÄ• dinÄ• vuccati, aya
Ä• gatapubbataá¹ƒ upÄ• dÄ• ya tathÄ• vutto. bhagavÄ• hi kesaÃ±ci vimuttijananatthaá¹ƒ,

indriyaparipÄ• katthaá¹ƒ, kesaÃ±ci visesÄ• dhigamatthaá¹ƒ kadÄ• ci titthiyÄ• rÄ• maá¹ƒ upa
á¹-hatvÄ• _ti ananujÄ• nitabbe á¹-hatvÄ• . __anujÄ• nitabbaá¹ƒ siyÄ• _ anaÃ±Ã±Ä• tassa Ã
yÄ• vatakaÃ±hi Ã±eyyaá¹ƒ, tÄ• vatakaá¹ƒ bhagavato Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaÃ±ca bhaga
Ã±eyyaá¹ƒ. tenevÄ• ha --- ``na tassa adiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• n
(Nidd I 156; Nidd II dhotakamÄ• á¹‡avapucchÄ• niddesa 32; Paá¹-is I 121). __sabbaÃ±Ã±ut
bhagavÄ• __Ä• vajjetvÄ• pajÄ• nÄ• ti_. vuttaÃ±hetaá¹ƒ ``Ä• vajjanapaá¹-ibaddhaá¹ƒ budd
Ã±Ä• á¹‡aâ€™â€™ nti (Mil IV 1.2). yadi evaá¹ƒ ``caraá¹ƒ samÄ• hito nÄ• go, tiá¹-á¹-haá¹ƒ n
(AN b VI 43) idaá¹ƒ suttapadaá¹ƒ kathanti? vikkhepÄ• bhÄ• vadÄ«panapadametaá¹ƒ, na an
Ã±Ä• á¹‡Ä• naá¹ƒ pavattiparidÄ«panaá¹ƒ. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• v

<186> __yÄ• vadevÄ• _ti idaá¹ƒ yathÄ• ruci pavatti viya aparÄ• paruppattipi icchitabbÄ• ti
Ä• ha --- __ ``sakiá¹ƒ khÄ«á¹‡Ä• naá¹ƒ Ä• savÄ• naá¹ƒ puna khepetabbÄ• bhÄ• vÄ• â€™â
__paccuppannajÄ• nanaguá¹‡a_nti idaá¹ƒ dibbacakkhuÃ±Ä• á¹‡assa paribhaá¹‡á¸• aÃ±Ä•
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ anÄ• diyitvÄ• vuttaá¹ƒ, tassa pana vasena anÄ• gataá¹ƒsaÃ±
vattabbaá¹ƒ siyÄ• .

__gihiparikkhÄ• resÅ«_ti vatthÄ• bharaá¹‡Ä• didhanadhaÃ±Ã±Ä• digihiparikkhÄ• resu. gihi
appamÄ• á¹‡aá¹ƒ, tasmÄ• gihibandhanaá¹ƒ chinditvÄ• dukkhassantakarÄ• hontiyeva. sat
gihiliá¹…ge te na tiá¹-á¹-hantiyevÄ• ti dassento __ ``yepÄ«â€™â€™ _tiÄ• dimÄ• ha. __sukk
samucchinditvÄ• . arahattaá¹ƒ \Ne II 92/ pattadivaseyeva pabbajanaá¹ƒ vÄ• parinibbÄ• naá
sabbasÄ• dhÄ• raá¹‡oti Ä• ha __ ``bhÅ«madevatÄ• pana tiá¹-á¹-hantÄ«â€™â€™ _ti. tattha
92/ __ ``nilÄ«yanokÄ• sassa atthitÄ• yÄ• â€™â€™ _ti. araÃ±Ã±apabbatÄ• dipavivekaá¹-á¹-
sesakÄ• mabhave_ti kÄ• maloke. __laá¸·itajanassÄ• _ti Ä• bharaá¹‡Ä• laá¹…kÄ• ranaccag
vilÄ• sayuttajanassa.

__sopÄ«_ti ``so aÃ±Ã±atra ekenÄ• â€™â€™ ti vutto sopi. karato na karÄ«yati pÄ• panti ev
paá¹-ibÄ• hati_. yadi attÄ• naá¹ƒyeva gahetvÄ• katheti, atha kasmÄ• mahÄ• satto tadÄ• Ä
upagacchÄ«ti Ä• ha __ ``tadÄ• kirÄ• â€™â€™ _tiÄ• di. __tassapÄ«_ti na kevalaá¹ƒ aÃ±Ã±
pÄ• saá¹‡á¸• Ä• naá¹ƒ, tassapi. __vÄ«riyaá¹ƒ na hÄ• pesÄ«_ti tapojigucchavÄ• daá¹ƒ samA
virÄ• gatthÄ• ya taá¹ƒ samÄ• diá¹‡á¹‡avattaá¹ƒ na pariccaji, satthusÄ• sanaá¹ƒ na chaá¸• â
``kiriyavÄ• dÄ« hutvÄ• sagge nibbattatÄ«â€™â€™ _ti.

tevijjavacchasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. aggivacchasuttavaá¹‡á¹‡anÄ•

<187> lokassa \Ne II 93/ sassatatÄ• pavattipaá¹-ikkhepavasena pavatto vÄ• do ucchedavÄ
sassataggÄ• hÄ• bhÄ• ve ucchedaggÄ• habhÄ• vato puna paribbÄ• jakena ``asassato loko

ucchedaggÄ• ho pucchito, bhagavatÄ• pi so eva paá¹-ikkhittoti Ä• ha __ ``dutiye nÄ• haá¹ƒ
ucchedadiá¹-á¹-hikoâ€™â€™ _ti. __antÄ• nantikÄ• divasenÄ• _ti ettha __antÄ• nantika_gg
anantavÄ• lokoti imaá¹ƒ vÄ• dadvayamÄ• ha. __Ä• di_-saddena ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sar
ntiÄ• divÄ• dacatukkaá¹ƒ saá¹…gaá¹‡hÄ• ti, itaraá¹ƒ pana dvayaá¹ƒ sarÅ«peneva gahitanti
veditabbo_ti ``tatiye nÄ• haá¹ƒ antavÄ• diá¹-á¹-hiko, catutthe nÄ• haá¹ƒ anantavÄ• diá¹-á¹-h
evamÄ• dinÄ• paá¹-ikkhepo veditabbo. ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti a
kho aparantakappikavasena, ``sassato lokoâ€™â€™ ti pana pubbantakappikavasenÄ• ti ay
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ayampi ucchedavÄ• do, so ca kho sattavas
ti pana sattasaá¹…khÄ• ravasenÄ• ti vadanti.

<189> sappatibhayaá¹ƒ \Be II 93/ uppajjanato saha dukkhenÄ• ti __sadukkhaá¹ƒ_. tenÄ• h
``kilesadukkhenÄ• â€™â€™ _tiÄ• di. __tesaá¹ƒyevÄ• _ti kilesadukkhavipÄ• kadukkhÄ• naá
sabÄ• dhaá¹ƒ. __saupÄ• yÄ• sa_nti saparissamaá¹ƒ saupatÄ• paá¹ƒ sapÄ«á¸·aá¹ƒ. __sapa

__kiÃ±ci diá¹-á¹-higata_nti imÄ• tÄ• va aá¹-á¹-ha diá¹-á¹-hiyo mÄ• hontu, atthi pana, bho g
diá¹-á¹-higataá¹ƒ gahitaá¹ƒ. na hi tÄ• ya diá¹-á¹-hiyÄ• vinÄ• kaÃ±ci samayaá¹ƒ pavattetuá¹
adhippÄ• yena pucchati. __apaviddha_nti samucchedappahÄ• navasena chaá¸• á¸• itaá¹ƒ.
vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya bhagavatÄ• paá¹-ividdhaá¹ƒ. yattha
mathenti sammaddantÄ«ti __mathitÄ• _ti Ä• ha __ ``mathitÄ• nanti tesaá¹ƒyeva vevacanaâ
dhamma_nti rÅ«padhammaá¹ƒ arÅ«padhammaá¹ƒ vÄ• . __anupÄ• diyitvÄ• _ti aggahetvÄ•

<190> __na upetÄ«_ti saá¹…khaá¹ƒ na gacchatÄ«ti atthoti Ä• ha __ ``na yujjatÄ«â€™â€™
siyÄ• _ anupÄ• dÄ• vimuttassa kaÃ±cipi uppattiyÄ• abhÄ• vato. ``evaá¹ƒ vimuttacitto na up
kÄ• maÃ±cetaá¹ƒ sabhÄ• vapavedanaá¹ƒ parinibbÄ• naá¹ƒ, eke pana ucchedavÄ• dino ``m
upapajjatÄ«â€™ ti vadÄ• ma, samaá¹‡o gotamopi tathÄ• vadatÄ«â€™â€™ ti ucchedabhÄ
tasmÄ• bhagavÄ• \Ne II 94/ ``na upapajjatÄ«ti kho vaccha na upetÄ«â€™â€™ ti Ä• ha. ``u
vutte sassatameva gaá¹‡heyyÄ• ti yojanÄ• . sesadvayepi eseva nayo. __appatiá¹-á¹-ho_ti u
patiá¹-á¹-hÄ• rahito. __anÄ• lambo_ti tesaá¹ƒyeva vÄ• dÄ• naá¹ƒ olambÄ• rammaá¹‡assa a
__sukhapavesanaá¹-á¹-hÄ• na_nti tesaÃ±Ã±eva vÄ• dÄ• naá¹ƒ sukhapavesanokÄ• saá¹ƒ _
á¹-hatvÄ• _ti ``na upapajjatÄ«â€™â€™ tiÄ• dinÄ• anujÄ• nitabbÄ• ya paá¹-iÃ±Ã±Ä• ya á¹-
anujÄ• nitabbampi dutiyapaÃ±haá¹ƒ __paá¹-ikkhipi_. pariyatto pana dhammo atthato pacca
``dhammoti paccayÄ• kÄ• radhammoâ€™â€™ _ti. __aÃ±Ã±attha payogenÄ• _ti imamhÄ•
micchÄ• samaye pavattappayogena, aniyyÄ• nikaá¹ƒ vividhaá¹ƒ micchÄ• paá¹-ipattiá¹ƒ paá
``aÃ±Ã±avÄ• diyakenÄ• â€™â€™ tipi pÄ• á¹-ho, paccayÄ• kÄ• rato aÃ±Ã±Ä• kÄ• radÄ«pa
tiá¹-á¹-hantenÄ• ti attho.

<191> __appaccayo_ti \Be II 94/ anupÄ• dÄ• no, nirindhanoti attho.

<192> __yena rÅ«penÄ• _ti yena bhÅ«tupÄ• dÄ• dibhedena rÅ«padhammena. __taá¹ƒ rÅ«
tappaá¹-ibaddhasaá¹ƒyojanappahÄ• nena khÄ«á¹‡Ä• sava-__tathÄ• gatassa pahÄ«naá¹ƒ_
Ä• pannaá¹ƒ. tena vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``anuppÄ• dadhammaâ€™â€™ ntiÄ• di. aÃ±Ã±es
abhÄ• vaguá¹‡atÄ• ya __guá¹‡agambhÄ«ro_. ``ettakÄ• guá¹‡Ä• â€™â€™ ti __pamÄ• á¹‡
sakkuá¹‡eyyo_. ``Ä«disÄ• etassa guá¹‡Ä• â€™â€™ ti pariyogÄ• hituá¹ƒ asakkuá¹‡eyyatÄ•
__dujjÄ• no_ti agÄ• dhatÄ• ya gambhÄ«ro ``ettakÄ• ni udakaá¸·hakasatÄ• nÄ«â€™â€™ tiÄ
appameyyo, tato eva dujjÄ• no. __evamevÄ• _nti yathÄ• mahÄ• samuddo gambhÄ«ro app
khÄ«á¹‡Ä• savopi guá¹‡avasena, tasmÄ• ayaá¹ƒ rÅ«pÄ• diá¹ƒ gahetvÄ• rÅ«pÄ«tiÄ• divoh
pana tadabhÄ• vÄ• tathÄ• paÃ±Ã±Ä• petuá¹ƒ na sakkÄ• , tato taá¹ƒ Ä• rabbha upapajjatÄ
pana vijjamÄ• no eva jÄ• tavedo byattena purisena nÄ«yamÄ• no puratthimÄ• didisaá¹ƒ gat
evaá¹ƒ khÄ«á¹‡Ä• savopÄ«ti dassento __ ``evamevÄ• â€™â€™ _tiÄ• dimÄ• ha.

__aniccatÄ• _ti ettha aniccatÄ• gahaá¹‡aá¹ƒ asÄ• ranidassanaá¹ƒ. tena yathÄ• so sÄ• lar
sÄ• khÄ• palÄ• sÄ• diasÄ• rÄ• pagamena suddho sÄ• re patiá¹-á¹-hito, evamayaá¹ƒ dhamm
sÄ• savasaá¹…khÄ• taasÄ• ravigamena lokuttaradhammasÄ• re patiá¹-á¹-hitoti dasseti. ses

aggivacchasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. mahÄ• vacchasuttavaá¹‡á¹‡anÄ•

<193> saha \Ne II 95/ kathÄ• etassa atthÄ«ti __sahakathÄ«, _ ``mayaá¹ƒ pucchÄ• vasena
vissajjanavasenÄ• â€™â€™ ti evaá¹ƒ sahapavattakathoti attho. __etasseva kathitÄ• ni, _ ta
vijjÄ• ttayaá¹ƒ desitaá¹ƒ, dutiye agginÄ• dassitanti tevijjavacchasuttaá¹ƒ aggivacchasuttanti
visesetvÄ• vuttaá¹ƒ. __sÄ«ghaá¹ƒ laddhiá¹ƒ na vissajjenti, _ yasmÄ• saá¹…khÄ• rÄ• naá¹
anaÃ±Ã±asamuppÄ• do, hetusamuppannÄ• pi na cirena nijjhÄ• naá¹ƒ khamanti, na lahuá¹ƒ
II 95/ __ ... pe ... sujjhantÄ«â€™â€™ _ti. __pacchimagamanaá¹ƒ_ Ã±Ä• á¹‡assa paripÄ• ka
yaá¹-á¹-hiá¹ƒ Ä• lambitvÄ• udakaá¹ƒ tarituá¹ƒ otaranto puriso __ ``yaá¹-á¹-hiá¹ƒ otaritvÄ• u
patamÄ• noâ€™â€™ _ti vutto. __kammapathavasena vitthÄ• radesana_nti saá¹ƒkhittadesa
tenÄ• ha __ ``mÅ«lavasena cetthÄ• â€™â€™ _tiÄ• di. __vitthÄ• rasadisÄ• _ti kammapatha
mÅ«lavasena desitadesanaá¹ƒ upÄ• dÄ• ya vitthÄ• rasadisÄ• . __vitthÄ• radesanÄ• nÄ• m
ayameva, atha kho sabbÄ• pi buddhÄ• naá¹ƒ nippariyÄ• yena ujukena niravasesato vitthÄ•
desanÄ• Ã±Ä• á¹‡assa mahÄ• visayatÄ• ya karaá¹‡asampattiyÄ• ca tajjÄ• ya mahÄ• nubh
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamaá¹…gitÄ• ya hi avasesapa
aparimitakÄ• lasambhataÃ±Ä• á¹‡asambhÄ• rasamudÄ• gatÄ• ya kadÄ• cipi parikkhayÄ• n
paá¹-ibhÄ• napaá¹-isambhidÄ• ya pahÅ«tajivhÄ• ditadanurÅ«parÅ«pakÄ• yasampattisampa
bhagavato desanÄ• kathaá¹ƒ parimitÄ• paricchinnÄ• bhaveyya, mahÄ• kÄ• ruá¹‡ikatÄ• ya
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ tattha tattha parimitaá¹ƒ paricchinnaá¹ƒ katvÄ• niá¹-á¹-hap
__mahÄ• sÄ«hanÄ• dasuttena_ (MN I 146 Ä• dayo) dÄ«petabbo. __sabbaá¹ƒ saá¹ƒkhittam

akathetvÄ• bodhaneyyapuggalajjhÄ• sayavasena desanÄ• ya niá¹-á¹-hÄ• pitattÄ• . na cett
pariyÄ• yaá¹ƒ anissÄ• ya yathÄ• dhammaá¹ƒ dhammÄ• naá¹ƒ bodhitattÄ• sabbalahuttÄ•

<194> __satta dhammÄ• kÄ• mÄ• vacarÄ• _ sampattasamÄ• dÄ• naviratÄ«naá¹ƒ idhÄ• d

__aniyametvÄ• _ti ``sammÄ• sambuddho, sÄ• vakoâ€™â€™ ti vÄ• niyamaá¹ƒ visesena a
veditabbaá¹ƒ, _ tathÄ• hi paribbÄ• jako ``tiá¹-á¹-hatu bhavaá¹ƒ gotamoâ€™â€™ ti Ä• ha.

<195> __satthÄ• va_ \Ne II 96/ __arahÄ• hoti_ paá¹-ipattiyÄ• pÄ• ripÅ«ribhÄ• vato. __tas
tasmiá¹ƒ ``ekabhikkhupi sÄ• vakoâ€™â€™ tiÄ• dinÄ• suá¹-á¹-hu paÃ±he kathite.

<196> __sampÄ• dako_ti paá¹-ipattisampÄ• dako.

<197> __sekhÄ• ya_ \Be II 96/ __vijjÄ• yÄ• _ti sekhalakkhaá¹‡appattÄ• ya maggapaÃ±Ã±Ä
karaá¹‡avasena vuttÄ• , phalapaÃ±Ã±Ä• pana tÄ• ya pattabbattÄ• kammabhÄ• vena vuttÄ
``heá¹-á¹-himaphalattayaá¹ƒ pattabbaâ€™â€™ _nti. imaá¹ƒ panettha aviparÄ«tamatthaá¹ƒ
viÃ±Ã±Ä• yamÄ• naá¹ƒ appaá¹-ivijjhanato vitaá¹‡á¸• avÄ• dÄ« ``yÄ• vatakaá¹ƒ sekhena pa
mayÄ• â€™â€™ ti vacanalesaá¹ƒ gahetvÄ• ``arahattamaggopi anena pattoyevÄ• â€™â€™
vuccamÄ• nÄ• ya gÄ• thÄ• ya.

__kilesÄ• ni pahÄ• ya paÃ±cÄ• _ti paÃ±corambhÄ• giyasaá¹ƒyojanasaá¹…khÄ• te saá¹ƒki
pahÄ• nahetu vÄ• . __paripuá¹‡á¹‡asekho_ti sabbaso vaá¸• á¸• hitasekhadhammo. __apar
aparihÄ• nasabhÄ• vo. na hi yassa phÄ• tigatehi sÄ«lÄ• didhammehi parihÄ• ni atthi, samÄ
__cetovasippatto_. tenÄ• ha __ ``samÄ• hitindriyoâ€™â€™ _ti. aparihÄ• nadhammattÄ• va

anÄ• gÄ• minÄ• hi asekhabhÄ• vÄ• vahÄ• dhammÄ• paripÅ«retabbÄ• , na sekhabhÄ• v
sekho vutto. __etaá¹ƒ na buddhavacana_nti ``maggo bahucittakkhaá¹‡ikoâ€™â€™ ti etaá¹ƒ
buddhavacanaá¹ƒ anantarekantavipÄ• kadÄ• nato, bahukkhattuá¹ƒ pavattane payojanÄ• bh
``samÄ• dhimÄ• nantarikaÃ±Ã±amÄ• hu (Khp 6.5; Sn 228), na pÄ• raá¹ƒ diguá¹‡aá¹ƒ yantÄ
evamÄ• dÄ«ni suttapadÄ• ni etassatthasÄ• dhakÄ• ni. orambhÄ• giyasaá¹ƒyojanappahÄ• n
sekkhadhammaparipÅ«ribhÄ• vassa vuttatÄ• ya __attho_ tava vacanena __virujjhatÄ«_ti. _
vacchassa.

<198> __abhiÃ±Ã±Ä• vÄ• kÄ• raá¹‡a_nti yaÃ±hi taá¹ƒ tatra tatra sakkhibhabbatÄ• saá¹…
iddhividhapaccanubhavanÄ• di, tassa abhiÃ±Ã±Ä• kÄ• raá¹‡aá¹ƒ. atha iddhividhapaccanub
evaá¹ƒ sati __abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. avasÄ• ne_ chaá¹-á¹-hÄ• bh
ettha ca yasmÄ• paá¹-hamasutte Ä• savakkhayo adhippeto, Ä• savÄ• khÄ«á¹‡Ä• eva, na
tattha ``yÄ• vadevÄ• â€™â€™ ti na vuttaá¹ƒ. idha phalasamÄ• patti adhippetÄ• , sÄ• ca pu

samÄ• pajjÄ«yati, tasmÄ• ``yÄ• vadevÄ• â€™â€™ ti vuttaá¹ƒ. tato eva hi __ ``arahattaá¹ƒ
vuttaá¹ƒ. taÃ±hi ``kudÄ• ssu \Ne II 97/ nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja viharis
yadariyÄ• etarahi upasampajja viharantÄ«â€™â€™ ti (MN I 465; III 307) anuttaresu vimokk
upaá¹-á¹-hapetvÄ• abhiÃ±Ã±Ä• nibbattentassa kÄ• raá¹‡aá¹ƒ, tayidaá¹ƒ sabbasÄ• dhÄ• ra
sÄ• dhÄ• raá¹‡avasena naá¹ƒ dassento __ ``arahattassa vipassanÄ• vÄ• â€™â€™ _ti Ä• I

<200> __paricaranti nÄ• ma_ vippakatabrahmacariyavÄ• sattÄ• . __pariciá¹‡á¹‡o hoti_ sÄ•
dhamme kattabbÄ• paricariyÄ• sammadeva niá¹-á¹-hÄ• pitattÄ• . tenÄ• ha __ ``iti ... pe ...
_ti. __tesaá¹ƒ guá¹‡Ä• na_nti tesaá¹ƒ asekkhaguá¹‡Ä• naá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

mahÄ• vacchasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. dÄ«ghanakhasuttavaá¹‡á¹‡anÄ•

<201> khananaá¹ƒ \Ne II 98/ khataá¹ƒ, sÅ«karassa khataá¹ƒ ettha atthÄ«ti sÅ«karakhatÄ•
imasmiá¹ƒ buddhuppÄ• de paá¹-hamaá¹ƒ khataá¹ƒ upÄ• dÄ• ya __sÅ«karakhatÄ• , _ tÄ• ya
itthiliá¹…gavasena laddhanÄ• make. __paá¹ƒsudhote_ti dhotapaá¹ƒsuke. __otaritvÄ• abhir
pakatibhÅ«mito anekehi sopÄ• naphalakehi otaritvÄ• puna leá¹‡advÄ• raá¹ƒ katipayehi abh

__á¹-hitakovÄ• _ti mÄ• tulassa á¹-hitattÄ• tattha sagÄ• ravasapatissavasena á¹-hitakova. k
avisesato anavasesapariyÄ• dÄ• yako, vatthuadhippÄ• yÄ• nurodhÄ« pana saddappayogot
paribbÄ• jako __ ``sabbaá¹ƒ me nakkhamatÄ«â€™â€™ _ti Ä• ha. yÄ• loke manussaupapa
anatthasamudÄ• gatÄ• tattha tattheva sattÄ• naá¹ƒ ucchijjanato, tasmÄ• samayavÄ• dÄ«h
Ä• yatiá¹ƒ uppajjanaupapatti na hoti. jalabubbuá¸·akÄ• viya hi ime sattÄ• tattha tattha sam
bhijjanti, tesaá¹ƒ tattha paá¹-isandhi natthÄ«ti assa adhippÄ• yo. tenÄ• ha __ ``paá¹-isandhi
__assa adhippÄ• yaá¹ƒ muÃ±citvÄ• _ti yenÄ• dhippÄ• yena paribbÄ• jako ``sabbaá¹ƒ me n
taá¹ƒ tassa adhippÄ• yaá¹ƒ jÄ• nantopi ajÄ• nanto viya hutvÄ• tassa __akkhare tÄ• va dos
98/ padesasabbaá¹ƒ sandhÄ• ya tena vuttaá¹ƒ, sabbasabbavisayaá¹ƒ katvÄ• tattha dosaá¹
kenaci ``sabbaá¹ƒ vuttaá¹ƒ, taá¹ƒ musÄ• â€™â€™ ti vutte tassa vacanassa sabbantogadha
Ä• pajjeyya, evaá¹ƒ imassapi ``sabbaá¹ƒ me nakkhamatÄ«â€™â€™ ti vadato tathÄ• pavat
nakkhamatÄ«ti atthato Ä• pannameva hoti. tenÄ• ha bhagavÄ• --- ``esÄ• pi te diá¹-á¹-hi na
yathÄ• pana kenaci ``sabbaá¹ƒ vuttaá¹ƒ musÄ• â€™â€™ ti vutte adhippÄ• yÄ• nurodhinÄ«
vacanaá¹ƒ muÃ±citvÄ• tadaÃ±Ã±esameva musÄ• bhÄ• vo Ã±Ä• yÄ• gato, evamidhÄ• pi ``
vacanato yassÄ• diá¹-á¹-hiyÄ• vasena ``sabbaá¹ƒ me nakkhamatÄ«â€™â€™ ti tena vuttaá
muÃ±citvÄ• tadaÃ±Ã±ameva yathÄ• dhippetaá¹ƒ sabbaá¹ƒ nakkhamatÄ«ti ayamattho Ã±Ä
vÄ• dÄ«varo sukhumÄ• ya Ä• á¹‡iyÄ• thÅ«laá¹ƒ Ä• á¹‡iá¹ƒ nÄ«haranto viya upÄ• yena tas
nÄ«harituá¹ƒ tassa adhippÄ• yena avatvÄ• saddavasena tÄ• va labbhamÄ• naá¹ƒ dosaá¹ƒ
teâ€™â€™ _tiÄ• dimÄ• ha. tena vuttaá¹ƒ --- ``assa adhippÄ• yaá¹ƒ muÃ±citvÄ• akkhare tÄ•

ti.

paribbÄ• jako \Ne II 99/ pana yaá¹ƒ sandhÄ• ya ``sabbaá¹ƒ me nakkhamatÄ«â€™â€™ ti m
soâ€™â€™ ti yathÄ• vuttadosapariharaá¹‡atthaá¹ƒ tasmiá¹ƒ atthe vuccamÄ• ne esa doso s
samaá¹‡o gotamo mama vÄ• de dosameva Ä• ropeyyÄ• ti attano ajjhÄ• sayaá¹ƒ niguhitvÄ•
pariharitukÄ• mo __ ``esÄ• meâ€™â€™ _tiÄ• dimÄ• ha. tattha __tampassa tÄ• disamevÄ•
nakkhamatÄ«â€™â€™ ti gahitaá¹ƒ vatthu, tampi tÄ• disameva bhaveyyÄ• ti. ayaÃ±ca sabb
diá¹-á¹-hivatthu, taá¹ƒ me khameyyavÄ• ti. yasmÄ• pana ``esÄ• pi diá¹-á¹-hi tuyhaá¹ƒ nakk
diá¹-á¹-hi vuttÄ• bhavatÄ• gotamena, sÄ• pi mayhaá¹ƒ nakkhamati, tasmÄ• sabbaá¹ƒ me
paribbÄ• jakassa adhippÄ• yo. tenÄ• ha --- __ ``taá¹ƒ pariharÄ• mÄ«ti saÃ±Ã±Ä• ya vadatÄ
vakkhati __ ``tasmÄ• pi ucchedadiá¹-á¹-hi mayhaá¹ƒ nakkhamatÄ«â€™â€™ _ti. ``esÄ• me
á¹-hitibhÅ«tÄ• diá¹-á¹-hi, tÄ• ya ``sabbaá¹ƒ me nakkhamatÄ«â€™â€™ ti panettha sabbagg
--- __ ``atthato panassa esÄ• diá¹-á¹-hi na me khamatÄ«ti Ä• pajjatÄ«â€™â€™ _ti. ayaá¹ƒ
``yassa panÄ• â€™â€™ _tiÄ• di. __esÄ• _ti diá¹-á¹-hi. __rucita_nti diá¹-á¹-hidassanena abh
gahitaá¹ƒ. __tena hi diá¹-á¹-hiakkhamena arucitena bhavitabbanti_ sati diá¹-á¹-hiyÄ• akkha
gahitÄ• ya khameyya rucceyya yathÄ• , evaá¹ƒ sabbassa akkhamabhÄ• veti \Be II 99/ apar
ruccatÄ«ti Ä• pajjati. na panesa taá¹ƒ sampaá¹-icchatÄ«_ti esa ``sabbaá¹ƒ me nakkhamatÄ
vadanto ucchedavÄ• dÄ« taá¹ƒ vuttanayena sabbassa khamanaá¹ƒ ruccanaá¹ƒ na sampaá
vuttamatthaá¹ƒ kathaá¹ƒ na sampaá¹-icchatÄ«ti Ä• ha __ ``kevalaá¹ƒ tassÄ• pi ucchedadiá¹
gaá¹‡hÄ• tÄ«â€™â€™ _ti. sabbesaÃ±hi dhammÄ• naá¹ƒ Ä• yatiá¹ƒ uppÄ• daá¹ƒ aruccitvÄ
``sabbaá¹ƒ me nakkhamatÄ«â€™â€™ ti vadati, ucchedadiá¹-á¹-hikesu ca ucchinnesu kuto
ucchedadiá¹-á¹-hisabhÄ• voti.

__tenÄ• _ti tena kÄ• raá¹‡ena, yasmÄ• idhekacce sattÄ• Ä«disaá¹ƒ diá¹-á¹-hiá¹ƒ paggayh
vuttaá¹ƒ hoti. pajahanakena vÄ• cittena ekajjhaá¹ƒ gahetvÄ• pajahanakehi appajahanake
``ato ... pe ... bahutarÄ• â€™â€™ ti avocÄ• ti Ä• ha --- __ ``pajahanakesu nissakkaâ€™â€™
``paÃ±casÄ«lehi pabhÄ• vanÄ• paÃ±Ã±avantatarÄ• â€™â€™ ti. __ ``bahÅ«â€™â€™ _ti v
kho ativiya bahÅ«ti dassento __ ``bahutarÄ• â€™â€™ _ti Ä• ha. __ ``bahÅ« hÄ«â€™â€™ _
nissakkavacanaá¹ƒ, atha kho paccattavacanaá¹ƒ. kathaá¹ƒ hi-saddoti Ä• ha __ ``hi-kÄ• ro n
anissakkavacanaá¹ƒ tÄ• va tassa pajahanakÄ• naá¹ƒ bahubhÄ• vato tepi parato ``bahutarÄ
__mÅ«ladassana_nti ye tÄ• disaá¹ƒ dassanaá¹ƒ paá¹-hamaá¹ƒ upÄ• diyanti, tajjÄ• tikameva
vijÄ• tiyaÃ±hi paá¹-hamaá¹ƒ gahitadassanaá¹ƒ appahÄ• ya vijÄ• tiyassa gahaá¹‡aá¹ƒ na sa
abhinivesassa saha anavaá¹-á¹-hÄ• nato \Ne II 100/. aviruddhaá¹ƒ pana mÅ«ladassanaá¹ƒ
visayÄ• dibhedabhinnaá¹ƒ aparadassanaá¹ƒ gahetuá¹ƒ labbhati. tenÄ• ha __ ``ettha cÄ• â€

tattha kiÃ±cÄ• pi ekaccasassatavÄ• do sassatucchedÄ• bhinivesÄ• naá¹ƒ vasena yathÄ• k
sassatucchedaggÄ• hanajÄ• tiko, ucchedaggÄ• hena pana sassatÄ• bhinivesassa taá¹ƒgÄ
virujjhanato ubhayatthapi __ ``ekaccasassataá¹ƒ vÄ• gahetuá¹ƒ na sakkÄ• â€™â€™ _ti vu

``sassataá¹ƒ vÄ• ucchedaá¹ƒ vÄ• na sakkÄ• gahetuâ€™â€™ _nti ca. mÅ«lasassataÃ±hi
__Ä• yatanesupi yojetabba_nti paá¹-hamaá¹ƒ cakkhÄ• yatanaá¹ƒ sassatanti gahetvÄ• apar
cakkhÄ• yatanameva sassataá¹ƒ, sotÄ• yatanampi sassataá¹ƒ, ghÄ• nÄ• yatanÄ• dipi sass
yojetabbaá¹ƒ. __Ä• yatanesupÄ«_ti pi-saddena dhÄ• tÅ«naá¹ƒ indriyÄ• nampi gÄ• ho daá¹-
sandhÄ• yÄ• _ti \Be II 100/ ``mÅ«le sassataâ€™â€™ ntiÄ• dinÄ• vuttapaá¹-hamaggÄ• has
aparaggÄ• haá¹ƒ sandhÄ• ya.

__dutiyavÄ• re_ paá¹-hamavÄ• re vuttasadisaá¹ƒ vuttanayeneva veditabbaá¹ƒ. __tattha Ä•
``yadi rÅ«paá¹ƒ sassataá¹ƒ siyÄ• , nayidaá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyya. yasmÄ• ca kh
asassataá¹ƒ, tasmÄ• abhiá¹‡hapaá¹-ipÄ«á¸·anaá¹-á¹-hena udayavayavantatÄ• ya rÅ«paá¹
paá¹-iccasamuppannaá¹ƒ, sassatÄ• bhiniveso micchÄ• â€™â€™ tiÄ• dinÄ• tattha sassata
disvÄ• . __oá¸·Ä• rika_nti tasmÄ• paá¹-ipÄ«á¸·anaá¹-á¹-hena ayÄ• thÄ• vaggÄ• hatÄ• ya r
oá¸·Ä• rikameva. vedanÄ• dÄ«nampi aniccÄ• dibhÄ• vadassanaá¹ƒ rÅ«pavedanÄ• Ä• dÄ«
__vissajjetÄ«_ti pajahati.

__tisso laddhiyo_ti sassatucchedaekaccasassatadiá¹-á¹-hiyo. yasmÄ• sassatadiá¹-á¹-hikÄ
Ä• sannÄ• . tathÄ• hi te olÄ«yantÄ«ti vuccanti, bhavÄ• bhavadiá¹-á¹-hÄ«naá¹ƒ vasena ime
saá¹ƒsÄ• rato sÄ«sukkhipanaá¹ƒ natthÄ«ti etÄ• va tisso visesato gahetabbÄ• .

__idhalokaá¹ƒ paralokaÃ±ca atthÄ«ti jÄ• nÄ• tÄ«_ti ettÄ• vatÄ• sassatadassanassa appas
__vaá¹-á¹-aá¹ƒ assÄ• deti, abhinandatÄ«_ti iminÄ• dandhavirÄ• gatÄ• ya. tenÄ• ha __ ``tas
__idhalokaá¹ƒ paralokaÃ±ca atthÄ«ti jÄ• nÄ• tÄ«_ti iminÄ• tÄ• su tÄ• su gatÄ«su sattÄ• na
paá¹-ikkhipatÄ«ti dasseti, __sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ atthÄ«ti jÄ• n
kammaphalaá¹ƒ. __kusalaá¹ƒ na karotÄ«_ti iminÄ• kammaá¹ƒ, __akusalaá¹ƒ karonto na bh
puÃ±Ã±Ä• puÃ±Ã±Ä• ni sabhÄ• vato jÄ• yantÄ«ti dasseti. __vaá¹-á¹-aá¹ƒ assÄ• deti abhina
II 101/. __sÄ«ghaá¹ƒ laddhiá¹ƒ jahituá¹ƒ na sakkoti_ vaá¹-á¹-upacchedassa aruccanato. ucc
tasmiá¹ƒ bhave ucchedaá¹ƒ maÃ±Ã±ati. tato paraá¹ƒ __idhalokaá¹ƒ paralokaÃ±ca atthÄ«ti j
sukatadukkaá¹-Ä• naá¹ƒ phalaá¹ƒ atthÄ«ti jÄ• nÄ• ti kammaphalavÄ• dÄ«bhÄ• vato. yebhu
sabhÄ• vaniyatiyadicchÄ• bhinivesesu aÃ±Ã±atrÄ• bhiniveso hoti. __sÄ«ghaá¹ƒ dassanaá¹
vaá¹-á¹-Ä• bhiratiyÄ• abhÄ• vato. __pÄ• ramiyo pÅ«retuá¹ƒ sakkonto paccekabuddho hutv
so sammÄ• sambuddho hutvÄ• parinibbÄ• yatÄ«ti yojanÄ• . __asakkonto_ti buddho hotuá¹
__abhinÄ«hÄ• raá¹ƒ_ \Be II 101/ __katvÄ• _ aggasÄ• vakÄ• dibhÄ• vassa abhinÄ«hÄ• raá¹
hutvÄ• _ti aggasÄ• vako mahÄ• sÄ• vako hutvÄ• , tatthÄ• pi tevijjo chaá¸·abhiÃ±Ã±o paá¹-i
sukkhavipassako eva vÄ• buddhasÄ• vako hutvÄ• parinibbÄ• yati. sabbamidaá¹ƒ uccheda
kalyÄ• á¹‡amittanissayena sammattaniyÄ• mokkamane khippavirÄ• gatÄ• dassanatthaá¹ƒ
``tasmÄ• â€™â€™ _tiÄ• di.

<202> __kaÃ±jiyenevÄ• _ti Ä• ranÄ• á¸·ena. kaÃ±jiyasadisena ucchedadassanena. __pÅ«

paripuá¹‡á¹‡ajjhÄ• sayo. __so_ti paribbÄ• jako. __appahÄ• yÄ• _ti abhinditvÄ• . __viggaho
saccaá¹ƒ, moghamaÃ±Ã±anti aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhaggÄ• hoti katvÄ• . __vivÄ• da_
__vighÄ• ta_nti virodhahetukaá¹ƒ cittavighÄ• taá¹ƒ. __vihesa_nti viggahavivÄ• danimittaá¹ƒ
cetasikaÃ±ca kilamathaá¹ƒ. __Ä• dÄ«navaá¹ƒ disvÄ• _ti etÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ evarÅ
aniyyÄ• nikabhÄ• vatÄ• ya pana sampati Ä• yatiÃ±ca mahÄ• dÄ«navoti evaá¹ƒ Ä• dÄ«nava

<205> ``esohamasmi, eso me attÄ• â€™â€™ tiÄ• dinÄ• (MN I 241; SN b III 8) kÄ• yaá¹ƒ a
soyeva, tassa vÄ• samÅ«ho __kÄ• yanvayatÄ• , _ kÄ• yapaá¹-ibaddho kileso. tenÄ• ha __
atthoâ€™â€™ _ti.

__asammissabhÄ• va_nti asaá¹…karato vavatthitabhÄ• vaá¹ƒ. tena tÄ• saá¹ƒ yathÄ• saka
vigamaá¹ƒ dasseti. evaÃ±hi tÄ• saá¹ƒ kadÄ• cipi saá¹…karo natthi. tenÄ• ha __ ``tatrÄ• yaá
_tiÄ• di. sarÅ«paá¹ƒ aggahetvÄ• ``aÃ±Ã±Ä• vedanÄ• â€™â€™ ti aniyamena vuttattÄ• tan
``anuppannÄ• va honti antarahitÄ• vÄ• â€™â€™ _ti Ä• ha. sarÅ«pato niyametvÄ• vuccam
hoti, kÄ• ci antarahitÄ• vÄ• ti. __cuá¹‡á¹‡avicuá¹‡á¹‡abhÄ• vadassanattha_nti khaá¹‡e kha
bhijjamÄ• nabhÄ• vadassanatthaá¹ƒ.

__na kenaci_ \Ne II 102/ __saá¹ƒvadatÄ«_ti kenaci puggalena saddhiá¹ƒ diá¹-á¹-hirÄ• gava
saá¹ƒkiliá¹-á¹-hacitto na vadati. tenÄ• ha __ ``sassataá¹ƒ gahetvÄ• â€™â€™ _tiÄ• di. __na
viruddhabhÄ• vo hutvÄ• na vivadati. __parivattetvÄ• _ti ucchedaá¹ƒ gahetvÄ• ekaccasass
vuttanayena tayopi vÄ• dÄ• parivattetvÄ• yojetabbÄ• \Be II 102/. __tena voharatÄ«_ti tena
lokasamaÃ±Ã±aá¹ƒ anatidhÄ• vanto satto puriso puggalotiÄ• dinÄ• voharati, na pana ito bÅ
abhinivisati. tenÄ• ha __ ``aparÄ• masantoâ€™â€™ _ti. __kaÃ±ci dhamma_nti rÅ«pÄ• dÄ«
__parÄ• mÄ• saggÄ• hena aggaá¹‡hanto_ti ``niccaâ€™â€™ ntiÄ• dinÄ• , ``etaá¹ƒ mamÄ•
dhammasabhÄ• vaá¹ƒ atikkamitvÄ• parato Ä• masitvÄ• gahaá¹‡ena aggaá¹‡hanto.

__katÄ• vÄ«_ti katakicco. __so vadeyyÄ• _ti khÄ«á¹‡Ä• savo bhikkhu ahaá¹…kÄ• ramama
samucchinnesupi ahaá¹ƒ vadÄ• mÄ«ti vadeyya. tattha __aha_nti niyakajjhattasantÄ• ne. __
santakabhÅ«te vatthusmiá¹ƒ lokaniruá¸·he. __samaÃ±Ã±a_nti tattha sukusalatÄ• ya loke sa
viditvÄ• . __vohÄ• ramattenÄ• _ti kevalaá¹ƒ paccekabuddho hutvÄ• mahÄ• bodhipÄ• ramiy
hutvÄ• desavohÄ• ramattena na appahÄ«nataá¹‡ho viya andhaputhujjano abhinivesanavas

<206> __sassatÄ• dÄ«sÅ«_ti sassatÄ• bhinivesÄ• dÄ«su. __tesaá¹ƒ tesaá¹ƒ dhammÄ• na
sÄ• mivacanaá¹ƒ. __sassataá¹ƒ abhiÃ±Ã±Ä• yÄ• _ti sassatadiá¹-á¹-hiá¹ƒ samudayato attha
nissaraá¹‡ato abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya paá¹-ivijjhitvÄ• . __pahÄ• na_nti accantapp
__rÅ«passa pahÄ• na_nti rÅ«passa tappaá¹-ibaddhasaÃ±Ã±ojanappahÄ• nena pahÄ• naá¹
niruddhehi Ä• savehi aggahetvÄ• va cittaá¹ƒ vimucci_. ``Ä• savehi cittaá¹ƒ vimuccÄ«â€™â€
aggahetvÄ• asesetvÄ• . __soá¸·asa paÃ±Ã±Ä• _ti mahÄ• paÃ±Ã±Ä• dikÄ• soá¸·asa paÃ±

__caturaá¹…gasamannÄ• gato_ti puá¹‡á¹‡auposathadivasatÄ• , kenaci anÄ• mantitameva
anekasahassÄ• naá¹ƒ vÄ• bhikkhÅ«naá¹ƒ sannipatitatÄ• , sabbesaá¹ƒ ehibhikkhubhÄ• ver
chaá¸·abhiÃ±Ã±atÄ• cÄ• ti. tenÄ• ha __ ``tatrimÄ• ni aá¹…gÄ• nÄ«â€™â€™ _tiÄ• di. yaá¹ƒ
avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

dÄ«ghanakhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. mÄ• gaá¹‡á¸• iyasuttavaá¹‡á¹‡anÄ•

<207> __dve_ \Be II 103/ __mÄ• gaá¹‡á¸• iyÄ• _ti dve \Ne II 103/ mÄ• gaá¹‡á¸• iyanÄ• ma
devÄ• naá¹ƒ vasanaovarakasadisaá¹ƒ. __etaá¹ƒ vutta_nti ``bhÄ• radvÄ• jagottassa brÄ• hm
tiá¹‡asanthÄ• rakeâ€™â€™ ti etaá¹ƒ vuttaá¹ƒ. __na kevalaá¹ƒ taá¹ƒ divasamevÄ• _ti yaá¹ƒ
paribbÄ• jako tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±attaá¹ƒ, na kevalaá¹ƒ taá¹ƒ divasameva bhaga
vanasaá¹‡á¸• o, tenupasaá¹…kamÄ«ti yojanÄ• . __gÄ• mÅ«pacÄ• re_ti gÄ• masamÄ«pe. _
saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• viya. na hi bhagavato tassa saÃ±Ã±Ä• á¹‡akaraá¹‡e payojanaá¹

__samaá¹‡aseyyÄ• nurÅ«pa_nti samaá¹‡assa anucchavikÄ• seyyÄ• . pÄ• saá¹ƒsattho hi
``imaá¹ƒ tiá¹‡asanthÄ• rakaâ€™â€™ _ntiÄ• di. __anÄ• kiá¹‡á¹‡o_ti viluá¸·ito aghaá¹-á¹-ito.
tattha tattha pahaá¹-ena na calito __abhinno, _ acalitattÄ• eva abhinnaá¹ƒ attharaá¹‡aá¹ƒ. _
paÃ±Ã±atto viyÄ• _ti ayaá¹ƒ chekena cittakÄ• rena cintetvÄ• tulikÄ• ya paricchinnalekhÄ• y
likhitÄ• cittakataseyyÄ• viya. bhÅ«naá¹ƒ vuccati vaá¸• á¸• hitaá¹ƒ, taá¹ƒ hantÄ«ti __bhÅ«n
``hatavaá¸• á¸• hinoâ€™â€™ _ti. taá¹ƒ panÄ• yaá¹ƒ cakkhÄ• dÄ«su saá¹ƒvaravidhÄ• naá¹ƒ
maÃ±Ã±ati. tenÄ• ha __ ``mariyÄ• dakÄ• rakassÄ• â€™â€™ _ti. __brÅ«hetabba_nti uá¸·Ä•
vaá¸• á¸• hetabbaá¹ƒ pÄ«á¹‡etabbaá¹ƒ. taá¹ƒ pana ananubhÅ«tÄ• nubhavanena hotÄ«ti Ä•
dakkhitabbaâ€™â€™ _nti. anubhÅ«taá¹ƒ pana apaá¹‡Ä«taá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``diá¹-á¹-
samatikkamitabbaâ€™â€™ _nti. sesavÄ• resupi eseva nayo. paramadiá¹-á¹-hadhammanibl
paribbÄ• jako, tasmÄ• __evaá¹ƒ chasu dvÄ• resu vaá¸• á¸• hiá¹ƒ paÃ±Ã±apeti_. yasmÄ• y
cakkhÄ• dÄ«naá¹ƒ yathÄ• sakaá¹ƒ visayaggahaá¹‡aá¹ƒ paá¹-ikkhipanto lokassa avaá¸• á¸•
paÃ±Ã±apeti, __tasmÄ• so_ sayampi __vaá¸• á¸• hihato_ hatavaá¸• á¸• hito.

saá¹ƒkilesato Ä• rakattÄ• __ariyo_ niyyÄ• nikadhammabhÄ• vato __Ã±Ä• yo dhammo_. va
__kusalo_. tenÄ• ha __ ``parisuddhe kÄ• raá¹‡adhamme anavajjeâ€™â€™ _ti. __uggatass
uá¸·Ä• rassa. __mukhe Ä• rakkhaá¹ƒ á¹-hapetvÄ• _ti mukhena saá¹ƒyato hutvÄ• . __ambaj
apÅ«rayamÄ• no_ti ambajambÅ«Ä• dÄ«ni aÃ±Ã±amaÃ±Ã±avisadisÄ• ni viya pÅ«raá¹‡akat
akathetvÄ• . tenÄ• ha __ ``mayÄ• kathitaniyÄ• menÄ• â€™â€™ _ti.

<208> __phalasamÄ• pattiyÄ• _ \Be II 104/ \Ne II 104/ __vuá¹-á¹-hito_ti divÄ• vihÄ• rato vu
divÄ• vihÄ• ropi hi ``paá¹-isallÄ• naâ€™â€™ nti vuccati ``rahogatassa paá¹-isallÄ«nassa ev

udapÄ• dÄ«â€™â€™ tiÄ• dÄ«su (Vin III 18). bhagavÄ• hi phalasamÄ• pattito vuá¹-á¹-hÄ• n
kathÄ• sallÄ• paá¹ƒ sutvÄ• divÄ• vihÄ• rato vuá¹-á¹-hÄ• ya tattha gato. saá¹ƒvego nÄ• ma
taá¹ƒ nibbindanavasenapi hoti, saá¹ƒveganissitaá¹ƒ sandhÄ• yÄ• ha __ ``pÄ«tisaá¹ƒvegena
pana yasmÄ• purimÄ• vatthÄ• ya calanaá¹ƒ hoti cittassa, tasmÄ• Ä• ha __ ``calito kampito
__tikhiá¹‡asotena purisenÄ• _ti bhagavantaá¹ƒ sandhÄ• yÄ• ha.

<209> __dhammadesanaá¹ƒ Ä• rabhi_ yathÄ• vineyyadamanakusalo __vasanaá¹-á¹-hÄ• n
Ä• ramitabbabhÄ• vassa bhÄ• valakkhaá¹‡avacanaá¹ƒ. Ä• ramati etthÄ• ti Ä• rÄ• mo, rÅ«p
__rÅ«pÄ• rÄ• maá¹ƒ, _ tato eva tanninnabhÄ• vena __rÅ«pe ratanti rÅ«parataá¹ƒ, _ tena sa
sammuditanti __rÅ«pasammuditaá¹ƒ, _ tadetaá¹ƒ tadabhihatajavanakiccaá¹ƒ tattha Ä• rope
__danta_ntiÄ• dÄ«supi eseva nayo. __dantaá¹ƒ_ damitaá¹ƒ. __nibbisevana_nti vigatavisukA
satiyÄ• guttaá¹ƒ. __rakkhita_nti tasseva vevacanaá¹ƒ. __saá¹ƒvuta_nti apanÄ«taá¹ƒ paves
__ ``pihitaâ€™â€™ _nti.

<210> __uppajjanapariá¸·Ä• ha_nti uppajjanakilesapariá¸·Ä• haá¹ƒ. __kiá¹ƒ vacanaá¹ƒ vatt
rÅ«pÄ• rammaá¹‡aá¹ƒ anubhavitvÄ• samudayÄ• dipahÄ• naá¹ƒ pariggaá¹‡hitvÄ• parinibb
vimutto, tattha kiá¹ƒ vuddhihatapariyÄ• yo avassaá¹ƒ labhati na labhatÄ«ti pucchati. paribbÄ
sÄ• rabaddhavimuttike vuddhihatoti na vadeyyÄ• ti Ä• ha __ ``na kiÃ±ci, bho, gotamÄ• â€™
<211> __te_ti tayÄ• , ayameva vÄ• pÄ• á¹-ho. __vassaá¹ƒ vÄ• so vassaá¹ƒ_ uttarapadalo
__vassiko, _ vassakÄ• le nivÄ• sÄ• nucchavikoti attho.

__nÄ• tiucco hoti nÄ• tinÄ«co_ti gimhiko viya ucco, hemantiko viya nÄ«co na hoti, atha kho
tadubhayavemajjhalakkhaá¹‡atÄ• ya nÄ• tiucco hoti nÄ• tinÄ«co. __nÄ• titanÅ«nÄ«_ti \Be l
na khuddakÄ• ni. __nÄ• tibahÅ«nÄ«_ti gimhikassa viya na atibahÅ«ni. __missakÄ• nevÄ• _
vuttalakkhaá¹‡avomissakÄ• ni. __uá¹‡hapavesanatthÄ• yÄ• _ti niyÅ«hesu purebhattaá¹ƒ pa
patitasÅ«riyobhÄ• savasena uá¹‡hassa abbhantarapavesanatthÄ• ya. __bhittiniyÅ«hÄ• ni n
105/ dakkhiá¹‡apasse bhittÄ«su niyÅ«hÄ• ni nÄ«haritvÄ• karÄ«yanti. __vipulajÄ• lÄ• nÄ«_
__udakayantÄ• nÄ«_ti udakavÄ• hakayantÄ• ni.

__nÄ«luppalagacchake katvÄ• _ti vikasitehi nÄ«luppalehi gacchake naá¸·inike katvÄ• . __g
gandhamissakakaddamaá¹ƒ. __yamakabhittÄ«_ti yugaá¸·abhitti, tassÄ• antare nÄ• á¸·i, ya
__lohanÄ• á¸·i_nti lohamayayantanÄ• á¸·iá¹ƒ. __jÄ• la_nti tambalohamayaá¹ƒ jÄ• laá¹ƒ. __h
parivattentÄ«_ti heá¹-á¹-hÄ• bhÄ• ge udakayantaá¹ƒ gamenti. __udakaphusite temente viva
__nÄ«lapaá¹-aá¹ƒ nivÄ• seti. divÄ• kÄ• le_ti divasavelÄ• ya. __ajjhattaá¹ƒ vÅ«pasantacitto
attano phalasamÄ• pattivihÄ• ro bhagavatÄ• dassitoti Ä• ha --- __ ``tÄ• ya ratiyÄ• ramamÄ
catutthajjhÄ• nikaphalasamÄ• pattiratiá¹ƒ sandhÄ• ya vuttaâ€™â€™ _nti.

<212> __mahÄ• _ __ca nesaá¹ƒ papaÃ±co_ti nesaá¹ƒ rÄ• jÅ«naá¹ƒ mahÄ• papaÃ±co rÄ•
sampattivisayo ca, anubhavituá¹ƒ na labhantÄ«ti adhippÄ• yo. __mante gavesantÄ• vicara
__gaá¹‡anÄ• _ nÄ• ma acchinnagaá¹‡anÄ• , na vigaá¹‡agaá¹‡anÄ• na paá¹‡agaá¹‡anÄ•
dibbe kÄ• me pahÄ• ya kÄ• mahetu Ä• vaá¹-á¹-o nivatto parivattito __bhaveyya. evaá¹ƒ mÄ
koci kusaggena udakaá¹ƒ gahetvÄ• mahÄ• samudde udakaá¹ƒ mineyya. tattha mahÄ• san
vipulaá¹ƒ paá¹‡Ä«taÃ±ca, evaá¹ƒ dibbÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ samÄ«pe upanidhÄ• ya mÄ
oramattakÄ• nihÄ«nÄ• , dibbÄ• va kÄ• mÄ• mahantÄ• vipulÄ• uá¸·Ä• rÄ• paá¹‡Ä«tÄ• . _
adhigamanavasena niggayha dibbampi sukhaá¹ƒ hÄ«naá¹ƒ katvÄ• __tiá¹-á¹-hati_.

<213> Ä• rogyahetukaá¹ƒ sukhaá¹ƒ assa atthÄ«ti __sukhÄ«, _ taá¹ƒ panassa rogavigamat
``paá¹-hamaá¹ƒ dukkhito pacchÄ• sukhitoâ€™â€™ _ti. serÄ« nÄ• ma attÄ• dhÄ«navuttÄ«t
bhaveyyÄ• â€™â€™ _ti. attano vaso \Be II 106/ sayaá¹ƒvaso, so etassa atthÄ«ti __sayaá¹ƒ
aá¹…gÄ• rakapallaá¹ƒ viya_ kÄ• mavatthupariá¸·Ä• hahetuto. __tacchetvÄ• _ti ghaá¹-á¹-etv
attho.

<214> yena kÄ• yo madhurakajÄ• to hoti, taá¹ƒ kira kuá¹-á¹-haá¹ƒ chaviá¹ƒ vinÄ• seti, cam
viya hoti. tenevÄ• ha __ ``upahatakÄ• yappasÄ• doâ€™â€™ _ti. __paccalatthÄ• _ti paá¹-ila
virodhipaccayasamÄ• yogena __paÃ±Ã±indriyassa upahatattÄ• _. Ä• yatiá¹ƒ dukkhaphalat
kilesadukkhabahulatÄ• ya kÄ• mÄ• naá¹ƒ __dukkhasamphassatÄ• , _ tadubhayasaá¹ƒyutte
\Ne II 106/ ekantasukhÄ• bhiniveso viparÄ«tasaÃ±Ã±Ä• ya, na kevalÄ• ya sukhavedanÄ• y

<215> __tÄ• nÄ«_ti kuá¹-á¹-hasarÄ«re vaá¹‡amukhÄ• ni. __asucÄ«nÄ«_ti asubhÄ• ni. __d
vissagandhÄ• ni. __pÅ«tÄ«nÄ«_ti kuá¹‡apabhÅ«tÄ• ni. __idÄ• nÄ«_ti etarahi. nakhehi vipp
atinippÄ«á¸·anakÄ• le __pÄ• á¹‡akÄ• ... pe ... paggharanti, _ tena vedanÄ• tanukÄ• hoti.
vedanÄ• ya tanukabhÄ• vato.

Ä• rogyabhÄ• ve dhanalÄ• bhÄ• dilÄ• bhuppattito, asati ca Ä• rogye lÄ• bhassa niratthakal
diá¹-á¹-hadhammikÄ• disabbasampattÄ«naá¹ƒ lÄ• bhassa nimittabhÄ• vato ca __Ä• rogyap
sukhuppattito, asati ca nibbÄ• nÄ• dhigame tÄ• disassa sukhassa anupalabbhanato, sabba
sabbaso ca saá¹ƒsÄ• radukkhÄ• bhÄ• vato, adhigate ca tasmiá¹ƒ sakalavaá¹-á¹-adukkhÄ• l
paramaá¹ƒ sukhaá¹ƒ. pubbabhÄ• gamaggÄ• na_nti kÄ• yÄ• nupassanÄ• dibhedabhinnÄ• n
pubbabhÄ• giyÄ• naá¹ƒ maggÄ• naá¹ƒ. tesaÃ±ca amatagÄ• mitÄ• nÄ• ma tanninnatÄ• vas
__ ``pubbabhÄ• gagamaneneva amatagÄ• minaâ€™â€™ _nti. __aá¹-á¹-haá¹…giko_ ariyan
sabbaparissayasamugghÄ• tanena anupaddutattÄ• , taá¹ƒsamaá¹…gÄ«naá¹ƒ sabbaso anu
sabbaso anupaddavahetuto ca. __laddhivasena gahitÄ• _ti sassatavÄ• dÄ• dÄ«hi kevalaá¹
tathÄ• gahitÄ• . __khemaamatagÄ• mina_nti iminÄ• hi ``khemaá¹ƒamatagÄ• minaâ€™â€™
attho pana vibhattilopena daá¹-á¹-habboti dasseti.

<216> __anomajjatÄ«_ti \Be II 107/ anu anu omajjati. aparÄ• paraá¹ƒ hatthaá¹ƒ __heá¹-á¹-
majjati_.

<217> __cheka_nti ghanabhÄ• vena vÄ«taá¹ƒ. ghanamaá¹-á¹-habhÄ• vena sundaraá¹ƒ ho
_nti. sÄ• dhÅ«hi paramappicchasantuá¹-á¹-hehi lÄ• to gahitoti __sÄ• huá¸·i. saá¹…kÄ• raco
niccakÄ• á¸·akaá¹ƒ.

<218> tattha tattha rujanaá¹-á¹-hena vibÄ• dhanaá¹-á¹-hena __rogova bhÅ«to_. vipassanÄ
sikhÄ• ppattena Ä• rogyaá¹ƒ ekadesena passati, nibbÄ• naÃ±ca vaá¹-á¹-apaá¹-ipakkhatoti
``vipassanÄ• Ã±Ä• á¹‡aÃ±cevÄ• â€™â€™ _ti.

<219> __antarÄ• _ti \Ne II 107/ paá¹-hamuppatti jarÄ• maraá¹‡Ä• naá¹ƒ vemajjhe. __upaha
dÅ«sitabhÄ• vena kathito. pittÄ• didose pana bhesajjasevanÄ• ya nivattento upahataá¹ƒ pa
__cakkhÅ«ni uppÄ• deti nÄ• ma. vinaá¹-á¹-hÄ• nÄ«_ti anuppattidhammataá¹ƒ Ä• pannÄ• n

<220> __pubbe vutte_ sÄ• huá¸·iyacÄ«re. __vaá¹-á¹-e anugatacittenÄ• _ti anamatagge sa
anÄ• dÄ«navadassitÄ• ya anugÄ• micittena.

<221> __dhammassÄ• _ti nibbÄ• nassa. __anudhamma_nti anurÅ«paá¹ƒ niyyÄ• nadhamm
paá¹-ipadaâ€™â€™ _nti. __paÃ±cakkhandhe_ti paÃ±cupÄ• dÄ• nakkhandhe dasseti. ``dÄ«
tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ vivaá¹-á¹-aá¹ƒ dassitaá¹ƒ. tenÄ• ha __ ``upÄ• dÄ• nanirodhÄ• ti vi
dassentoâ€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

mÄ• gaá¹‡á¸• iyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. sandakasuttavaá¹‡á¹‡anÄ•

<223> devena \Ne II 108/ vassena kato sobbho devakatasobbho. tenÄ• ha __ ``vasso ... pe
__guhÄ• _ti paá¹ƒsuguhÄ• pÄ• sÄ• á¹‡aguhÄ• missakaguhÄ• ti tisso guhÄ• . tattha __paá
udakamuttaá¹-á¹-hÄ• ne ahosi ninnaá¹-á¹-hÄ• naá¹ƒ pana udakena ajjhotthataá¹ƒ. __umaá¹
heá¹-á¹-hÄ• suduggaá¹ƒ katvÄ• . __anamataggiyaá¹ƒ_ \Be II 108/ __paccavekkhitvÄ• _ti ``
sulabharÅ«po, yo iminÄ• dÄ«ghena addhunÄ• anÄ• vuá¹-á¹-hapubboâ€™â€™ tiÄ• dinÄ•
mayÄ• vutthapubbaá¹ƒ bhavissati, tampi á¹-hÄ• naá¹ƒ so ca attabhÄ• vo apaÃ±Ã±attikabh
anamataggiyaá¹ƒ paccavekkhitvÄ• tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. iminÄ• n
samuddapabbatadassanÄ• dÄ«supi paccavekkhaá¹‡Ä• vidhi veditabbo.

__uccaá¹ƒ nadamÄ• nÄ• yÄ• _ti uccaá¹ƒ katvÄ• saddaá¹ƒ karontiyÄ• __kÄ• massÄ• dab
ayaÃ±ca kÄ• mo iá¹-á¹-ho kanto manÄ• po, asuko bhavo iá¹-á¹-ho kanto manÄ• po, evamay

piyataroâ€™â€™ ti evaá¹ƒ kÄ• massÄ• dabhavassÄ• dalokassÄ• dÄ• disaá¹…khÄ• taá¹ƒ v
ca niyyÄ• ti etenÄ• ti niyyÄ• naá¹ƒ, saggamaggo mokkhamaggo ca, taá¹ƒ niyyÄ• naá¹ƒ arah
niyuttÄ• ti niyyÄ• nikÄ• , niyyÄ• naá¹ƒ vÄ• phalaá¹ƒ etissÄ• atthÄ«ti niyyÄ• nikÄ• , vacÄ«d
niyyÄ• tÄ«ti vÄ• niyyÄ• nÄ«yÄ• , Ä«-kÄ• rassa rassattaá¹ƒ ya-kÄ• rassa ca ka-kÄ• raá¹ƒ ka
saddhiá¹ƒ samphappalÄ• pÄ• veramaá¹‡i. tappaá¹-ipakkhato aniyyÄ• nikÄ• , tassÄ• bhÄ•
__aniyyÄ• nikattÄ• . tiracchÄ• nabhÅ«tÄ• _ti tirokaraá¹‡abhÅ«tÄ• . __gehassitakathÄ• _ti
kÄ• mapaá¹-isaá¹ƒyuttakathÄ• . __kammaá¹-á¹-hÄ• nabhÄ• ve_ti
aniccatÄ• paá¹-isaá¹ƒyuttacatusaccakammaá¹-á¹-hÄ• nabhÄ• ve. saha atthenÄ• ti __sÄ• tth
hitapaá¹-isaá¹ƒyuttanti attho. __visikhÄ• _ti gharasanniveso, visikhÄ• gahaá¹‡ena ca tanniv
``gÄ• mo Ä• gatoâ€™â€™ tiÄ• dÄ«su (Sp-á¹- I Ä• cariyaparamparakathÄ• vaá¹‡á¹‡anÄ•) v
samatthÄ• â€™â€™ _ti __ ``saddhÄ• pasannÄ• â€™â€™ _ti ca. kumbhaá¹-á¹-hÄ• nappac
__ ``kumbhadÄ• sikathÄ• vÄ• â€™â€™ _ti.

<228> vohÄ• ro viya tesaá¹ƒ tathÄ• vohÄ• ramattaá¹ƒ gahetvÄ• vuttaá¹ƒ __ ``brahmacariy
__akatÄ• _ti samena, visamena vÄ• kenaci hetunÄ• na katÄ• na vihitÄ• . katavidho karaá
109/ etesanti __akaá¹-avidhÄ• _. padadvayenapi loke kenaci hetupaccayena nesaá¹ƒ anibb
__iddhiyÄ• pi na nimmitÄ• _ti kassaci iddhimato cetovasippattassa devassa, issarÄ• dino vÄ
nimmitÄ• . __animmÄ• tÄ• _ti kassaci animmÄ• pitÄ• . __rÅ«pÄ• dijanakabhÄ• va_nti rÅ«p
paccayabhÄ• vaá¹ƒ, rÅ«pÄ• dayopi pathaviyÄ• dÄ«hi \Be II 109/ appaá¹-ibaddhavuttikÄ• ti
pabbatakÅ«á¹-aá¹ƒ kenaci anibbattitaá¹ƒ kassaci ca anibbattanakaá¹ƒ, evametepÄ«ti Ä• ha
viya á¹-hitÄ• ti kÅ«á¹-aá¹-á¹-hÄ• â€™â€™ _ti. yamidaá¹ƒ bÄ«jato aá¹…kurÄ• di jÄ• yatÄ«ti
vijjamÄ• nameva tato nikkhamati nÄ• vijjamÄ• naá¹ƒ, aÃ±Ã±athÄ• aÃ±Ã±atopi aÃ±Ã±assa
__evaá¹ƒ á¹-hitÄ• _ti evaá¹ƒ nibbikÄ• rÄ• á¹-hitÄ• . __ubhayenapÄ«_ti atthadvayenapÄ«ti v
``kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ ti padadvayenapi. __tesaá¹ƒ_ sat
__á¹-hitattÄ• _ti nibbikÄ• rÄ• bhÄ• vena á¹-hitattÄ• . __na calantÄ«_ti vikÄ• raá¹ƒ nÄ• pajja
tesaá¹ƒ sattannaá¹ƒ kÄ• yÄ• naá¹ƒ esikaá¹-á¹-hÄ• yiá¹-á¹-hitatÄ• . aniÃ±janaÃ±ca atthato p
avaá¹-á¹-hÄ• namevÄ• ti dassetuá¹ƒ __ ``na vipariá¹‡Ä• mentÄ«â€™â€™ _ti vuttaá¹ƒ. tathÄ
eva te __aÃ±Ã±amaÃ±Ã±aá¹ƒ na byÄ• bÄ• dhenti_. sati hi vikÄ• raá¹ƒ Ä• pÄ• detabbatÄ• y
tathÄ• anuggahetabbatÄ• ya anuggÄ• hakatÄ• ti tadabhÄ• vaá¹ƒ dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ
vuttaá¹ƒ.

pathavÄ« eva kÄ• yekadesattÄ• __pathavÄ«kÄ• yo. hantuá¹ƒ vÄ• ghÄ• tetuá¹ƒ vÄ• sama
jÄ«vasattamÄ• naá¹ƒ kÄ• yÄ• naá¹ƒ niccatÄ• ya nibbikÄ• rabhÄ• vato, eteneva nesamahan
atthato vuttÄ• yevÄ• ti daá¹-á¹-habbÄ• . tathÄ• hi vuttaá¹ƒ __ ``sattannaá¹ƒtveva kÄ• yÄ• n
__sotuá¹ƒ vÄ• sÄ• vetuá¹ƒ vÄ• samattho nÄ• ma natthÄ«_ti paccekaá¹ƒ nesaá¹ƒ savanes
tadekadesÄ• dÄ«supi asamatthataá¹ƒ dÄ«peti. yadi koci hantÄ• natthi, kathaá¹ƒ satthappa
muggarÄ• siÄ• dÄ«sÅ«â€™â€™ _tiÄ• di. __kevalaá¹ƒ saÃ±Ã±Ä• mattameva hoti, _ hanana
nattheva kÄ• yÄ• naá¹ƒ avikopanÄ«yabhÄ• vatoti adhippÄ• yo. __kevalaá¹ƒ takkamattena n

dÄ«petÄ«_ti etena yasmÄ• takkikÄ• niraá¹…kusatÄ• ya parikappanassa yaá¹ƒ kiÃ±ci attan
maÃ±Ã±amÄ• nÄ• tatheva abhinivissa takkadiá¹-á¹-higgÄ• haá¹ƒ gaá¹‡hanti, tasmÄ• na te
diá¹-á¹-hivatthusmiá¹ƒ viÃ±Ã±Å«hi vicÄ• raá¹‡Ä• kattabbÄ• ti dasseti. __kecÄ«_ti sÄ• rasan
__paÃ±cindriyavasenÄ• _ti paÃ±carÅ«pindriyavasena. __kammanti laddhi_ kammabhÄ• ve
avaá¹…kakathÄ• tÄ• raá¹‡Ä• dikÄ• __dvÄ• saá¹-á¹-hi paá¹-ipadÄ• . ekasmiá¹ƒ kappe_ti ek

__purisabhÅ«miyo_ti \Be II 110/ padhÄ• napuggalena niddeso, itthÄ«nampetÄ• bhÅ«miyo
pannako_tiÄ• di tesaá¹ƒ pÄ• á¸·iyeva. tattha __pannako_ti bhikkhÄ• ya vicaraá¹‡akoti vada
paá¹-ipattiá¹ƒ \Ne II 110/ paá¹-ipannako. __jino_ti jiá¹‡á¹‡o, jarÄ• vasena nihÄ«nadhÄ• tuko
vÄ• paá¹-ipattiyÄ• paá¹-ipakkhaá¹ƒ jinitvÄ• á¹-hito. so kira tathÄ• bhÅ«to kassacipi dhamm
tenÄ• ha __ ``na kiÃ±ci Ä• hÄ• â€™â€™ _ti. __alÄ• bhi_nti ``so na kumbhimukhÄ• paá¹-ig
(DN I 394) nayena vuttaalÄ• bhahetusamÄ• yogena alÄ• bhiá¹ƒ. tato eva jighacchÄ• dubba
sayanaparÄ• yaá¹‡aá¹ƒ __samaá¹‡aá¹ƒ pannabhÅ«mÄ«ti vadati_.

__Ä• jÄ«vavuttisatÄ• nÄ«_ti sattÄ• naá¹ƒ Ä• jÄ«vabhÅ«tÄ• ni jÄ«vikÄ• vuttisatÄ• ni. pasug
gahitÄ• , migaggahaá¹‡ena rurugavayÄ• disabbamigajÄ• ti. __bahÅ« devÄ• _ti
cÄ• tumahÄ• rÄ• jikÄ• dibrahmakÄ• yikÄ• divasena nesaá¹ƒ antarabhedavasena bahÅ« de
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ ekacco antarabhedo __ ``mahÄ• samayasuttenaâ€™â€™ _ (D
__mÄ• nusÄ• pi anantÄ• _ti dÄ«padesakulavaá¹ƒsÄ• jÄ«vÄ• divibhÄ• gavasena mÄ• nusÄ
pesÄ• cÄ• , te aparapetÄ• dayo __mahantÄ• _ veditabbÄ• .

chaddantadahamandÄ• kiniyo __kuá¸·Ä«ramucalinda_nÄ• mena vadati. __gaá¹‡á¹-hikÄ• _
__paá¹‡á¸• itopi ... pe ... uddhaá¹ƒ na gacchati, _ kasmÄ• ? sattÄ• naá¹ƒ saá¹ƒsaraá¹‡akÄ•

aparipakkaá¹ƒ saá¹ƒsaraá¹‡animittaá¹ƒ sÄ«lÄ• dinÄ• __paripÄ• ceti nÄ• ma_ sÄ«ghaá¹ƒy
__paripakkaá¹ƒ phussa phussa_ patvÄ• patvÄ• paripakkabhÄ• vÄ• pÄ• danena __byantiá
suttavaá¹-á¹-iyaá¹ƒ. __nibbeá¹-hiyamÄ• nameva paletÄ«_ti upamÄ• ya sattÄ• naá¹ƒ saá¹ƒs
na tassa vaddhÄ«ti dasseti paricchinnarÅ«pattÄ• .

<229> __niyativÄ• de pakkhipanto_ti sabbaÃ±Ã±utaá¹ƒ paá¹-ijÄ• nitvÄ• pi padesaÃ±Ã±utÄ
attano aÃ±Ã±Ä• á¹‡akiriyaá¹ƒ parihariuá¹ƒ asakkonto ca ``evamesÄ• niyatÄ«â€™â€™ ti n

<230> dhammakathÄ• ya \Be II 111/ apassayabhÅ«to anussavo etassa atthÄ«ti __anussav
apassayavÄ• daá¹ƒ dassetuá¹ƒ __ ``anussavanissitoâ€™â€™ _ti Ä• ha. __savanaá¹ƒ sacc
anussavaá¹ƒ, taá¹ƒ savanaá¹ƒ saccanti gahetvÄ• á¹-hito. __piá¹-akasampadÄ• yÄ• _ti gan
tÄ• disaá¹ƒ ganthaá¹ƒ paguá¹‡aá¹ƒ vÄ• cuggataá¹ƒ katvÄ• taá¹ƒ nissÄ• ya dhammaá¹ƒ ka
``vaggapaá¹‡á¹‡Ä• sakÄ• yÄ• â€™â€™ _tiÄ• di.

<232> __mandapaÃ±Ã±o_ti \Ne II 111/ parittapaÃ±Ã±o. __momÅ«ho_ti sammuyhako. ``ev
vividho nÄ• nappakÄ• ro khepo vÄ• cÄ• ya paravÄ• dÄ• naá¹ƒ khÄ«panaá¹ƒ vÄ• cÄ• vikkh
na marati na pacchijjati yathÄ• vutto vÄ• davikkhepo etÄ• yÄ• ti amarÄ• , tattha pavattÄ• d
amarÄ• vikkhepo, taá¹ƒ __amarÄ• vikkhepaá¹ƒ. apariyantavikkhepa_nti ``evampi me noâ€™
apariyosÄ• panavasena vikkhepaá¹ƒ. __ito cito ca sandhÄ• vati_ ekasmiá¹ƒ sabhÄ• ve ana
na upagacchatÄ«_ti micchÄ• gÄ• hatÄ• ya uttaravidhÄ• nÄ• ya purimapakkhaá¹ƒ á¹-hapetv
amarÄ• sadisÄ• ya amarÄ• ya vikkhepoti __amarÄ• vikkhepo_.

__idaá¹ƒ kusala_nti ettha __iti_-saddo pakÄ• rattho, iminÄ• pakÄ• renÄ• ti attho. amarÄ• v
kusale, evaá¹ƒ aÃ±Ã±asmiá¹ƒ yaá¹ƒ kiÃ±ci kenaci pucchitaá¹ƒ atthaá¹ƒ attano aruccanatÄ•
noâ€™â€™ tiÄ• dinÄ• tattha tattha vikkhepaÃ±Ã±eva Ä• pajjati, tasmÄ• ``evantipi me noâ
pucchitÄ• kÄ• rapaá¹-isedhanavasena vikkhipanÄ• kÄ• radassanaá¹ƒ. nanu cettha vikkhepa
ananujÄ• nanaá¹ƒ vikkhepapakkhe avaá¹-á¹-hÄ• naá¹ƒ yuttanti? na, tatthÄ• pi tassa sammÅ
paá¹-ikkhepavaseneva vikkhepavÄ• dassa pavattanato. tena vuttaá¹ƒ __ ``noâ€™â€™ _ti. t
belaá¹-á¹-haputto raÃ±Ã±Ä• ajÄ• tasattunÄ• sandiá¹-á¹-hikaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ pua
paralokattikÄ• dÄ«naá¹ƒ paá¹-isedhanamukhena vikkhepaá¹ƒ byÄ• kÄ• si.

etthÄ• ha --- ``nanu cÄ• yaá¹ƒ sabbopi amarÄ• vikkhepiko kusalÄ• dayo dhamme paraloka
yathÄ• bhÅ«taá¹ƒ anavabujjhamÄ• no tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no pucchÄ
Ä• pajjati, tassa kathaá¹ƒ diá¹-á¹-higatabhÄ• vo. na hi avattukÄ• massa viya pucchitamattha
vikkhepakaraá¹‡amattena \Be II 112/ tassa diá¹-á¹-higatikatÄ• yuttÄ• â€™â€™ ti? vuccate
pucchÄ• ya vikkhepakaraá¹‡amattena tassa diá¹-á¹-higatikatÄ• , atha kho micchÄ• bhinives
sassatÄ• bhinivesena micchÄ• bhiniviá¹-á¹-hoyeva hi puggalo mandabuddhitÄ• ya kusalÄ•
ca yÄ• thÄ• vato appaá¹-ipajjamÄ• no attanÄ• aviÃ±Ã±Ä• tassa atthassa paraá¹ƒ viÃ±Ã±Ä
musÄ• vÄ• dabhayena ca vikkhepaá¹ƒ Ä• pajjatÄ«ti. atha vÄ• puÃ±Ã±apÄ• pÄ• naá¹ƒ tabb
asaddahanena ca tabbisayÄ• ya pucchÄ• ya vikkhepakaraá¹‡aá¹ƒyeva sundaranti khantiá¹
abhinivisantassa uppannÄ• visuá¹ƒyeva sÄ• ekÄ• diá¹-á¹-hi sattabhaá¹…gadiá¹-á¹-hi viyÄ
indriyabaddhato ca tatiyaá¹-á¹-hÄ• nabhÄ• ve dassito.

<234> __sannidhikÄ• rakaá¹ƒ_ \Ne II 112/ __kÄ• me_ti ettha anindriyabaddhÄ• ni adhippet
tilataá¹‡á¸• ulÄ• diggahaá¹‡aá¹ƒ, tassa lokassa appasÄ• daparihÄ• ratthaá¹ƒ kadÄ• ci
taá¹‡á¸• ulanÄ• á¸·iÄ• disaá¹…gahaá¹‡akaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``tilataá¹‡á¸• u
paÃ±Ã±Ä• yantÄ«â€™â€™ _ti.

<236> __Ä• jÄ«vakÄ• matÄ• nÄ• mÄ• _ti ime Ä• jÄ«vakÄ• sabbaso sammÄ• paá¹-ipattir
paá¹-ipajjamÄ• nÄ• adhisÄ«lasaá¹…khÄ• tassa sÄ«lajÄ«vitassa abhÄ• vena matÄ• nÄ• m
__samaá¹‡e gotame brahmacariyavÄ• so atthÄ«_ti samaá¹‡aá¹ƒ eva gotamaá¹ƒ parisuddh
sammÄ• dukkhakkhayÄ• vaho brahmacariyavÄ• so atthi. etenettha dhammasudhammatÄ•

dÄ«peti, __aÃ±Ã±attha natthÄ«_ti iminÄ• bÄ• hirakesu tassa abhÄ• vaá¹ƒ. sesaá¹ƒ suviÃ±

sandakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. mahÄ• sakuludÄ• yisuttavaá¹‡á¹‡anÄ•

<237> __abhiÃ±Ã±Ä• tÄ• _ti \Ne II 113/ ediso ediso cÄ• ti abhilakkhaá¹‡avasena Ã±Ä• tÄ•
appasaddatÄ• ya mandabhÄ• á¹‡itÄ• ya vinÄ«toti ca __appasaddavinÄ«to_ti vuccamÄ• ne
hoti, bhagavÄ• pana sayambhuÃ±Ä• á¹‡ena sayameva vinÄ«to. tasmÄ• pÄ• á¸·iyaá¹ƒ ``ap
vuttaá¹ƒ. tenÄ• ha __ ``na hi bhagavÄ• aÃ±Ã±ena vinÄ«toâ€™â€™ _ti.

<238> __hiyyodivasaá¹ƒ_ \Be II 113/ __upÄ• dÄ• ya_ tato Ä• sannÄ• ni katipayÄ• ni divas
honti, purimÄ• nÄ«_ti ca pubbakÄ• ni, atÄ«tÄ• nÄ«ti attho. __tato para_nti yathÄ• vuttaatÄ
paraá¹ƒ purimataraá¹ƒ atisayena purimattÄ• . iti imesu dvÄ«su pavattito yathÄ• kkamaá¹ƒ p
evaá¹ƒ santepi yadettha ``purimataraâ€™â€™ nti vuttaá¹ƒ, tato pabhuti yaá¹ƒ yaá¹ƒ oraá¹ƒ,
yaá¹ƒ yaá¹ƒ paraá¹ƒ, taá¹ƒ taá¹ƒ ``purimataraâ€™â€™ nti vuttaá¹ƒ hoti. kutÅ«halayuttÄ• sÄ
__kutÅ«halasÄ• lÄ• _ yathÄ• ``Ä• jaÃ±Ã±arathoâ€™â€™ ti. __ime_ dassanÄ• dayo.

__ayathÄ• bhÅ«taguá¹‡ehÄ«_ti ayathÄ• bhÅ«taá¹ƒ micchÄ• dÄ«pitaatthamatteneva uggho
ghosito. taranti atikkamanti etenÄ• ti titthaá¹ƒ, aggamaggo. diá¹-á¹-higatikamaggo pana aya
tathÄ• vitaraá¹‡aá¹ƒ upÄ• dÄ• ya titthanti voharÄ«yatÄ«ti taá¹ƒ karontÄ• __titthakarÄ• . os

<239> __sahita_nti pubbÄ• parÄ• viruddhaá¹ƒ. __na kiÃ±ci jÄ• ta_nti
paá¹-iÃ±Ã±Ä• dosahetudosaudÄ• haraá¹‡adosaduá¹-á¹-hadosatÄ• ya na kiÃ±ci jÄ• taá¹ƒ. te
vÄ• doâ€™â€™ _ti. vadanti tena paribhÄ• santÄ«ti __vÄ• do_ doso. __sabhÄ• vakkosenÄ•
pavattakoá¹-á¹-hÄ• sena.

<240> __pÄ«á¸·eyyÄ• _ti madhubhaá¹‡á¸• ena saha bhÄ• jane pÄ«á¸·etvÄ• dadeyya. __s
sampayojetvÄ• _ti sahadhammikehi viheá¹-hanapayogaá¹ƒ katvÄ• , tenÄ• ha __ ``vivÄ• daa

<241> __itarÄ«tarenÄ• _ti paá¹‡Ä«tato itarena. tenÄ• ha __ ``lÄ• makalÄ• makenÄ• â€™â

<242> __bhattakosakenÄ• _ti \Ne II 114/ kosakabhattena, khuddakasarÄ• vabhattakenÄ• t
__beluvamattabhattÄ• hÄ• rÄ• _ti billapamÄ• á¹‡abhattabhojanÄ• . __oá¹-á¹-havaá¹-á¹-iyÄ•
__sabbÄ• kÄ• renevÄ• _ti sabbappakÄ• reneva. __anappÄ• hÄ• roti na vattabbo_ kadÄ• ci
ativiya aÃ±Ã±ehi avisayhaá¹ƒ appÄ• hÄ• rataá¹ƒ bhagavato dassetuá¹ƒ __ ``padhÄ• nabhÅ
vuttaá¹ƒ. __mayÄ• _ti nissakkavacanaá¹ƒ. __visesatarÄ• _ti tena dhammena visesavantata

vatasamÄ• dÄ• navaseneva \Be II 114/ paá¹ƒsukÅ«laá¹ƒ dhÄ• rentÄ«ti __paá¹ƒsukÅ«likÄ•
``samÄ• dinnapaá¹ƒsukÅ«likaá¹…gÄ• â€™â€™ _ti, saddattho pana __ ``visuddhimaggeâ€™
veditabbo. __piá¹‡á¸• apÄ• tikÄ• sapadÄ• nacÄ• rino_tiÄ• dÄ«supi eseva nayo. tattha tatth
__satthalÅ«khÄ• ni_. yaá¹ƒ yaá¹ƒ sappÄ• yaá¹ƒ, tasseva gahaá¹‡aá¹ƒ __uccina_nti Ä• ha _
thiraá¹-á¹-hÄ• nameva gahetvÄ• â€™â€™ _ti. __alÄ• bulomasÄ• nÄ«_ti alÄ• bulomÄ• ni vi
cÄ«varasuttaá¹ƒsÅ«ni etesaá¹ƒ santÄ«ti alÄ• bulomasÄ• ni. __pÄ• titasÄ• á¹‡apaá¹ƒsukÅ«
saddhiá¹ƒ chaá¸• á¸• itasÄ• á¹‡amayaá¹ƒ paá¹ƒsukÅ«laá¹ƒ, yaá¹ƒ tumbamatte puá¸·ave od

``yathÄ• pi bhamaro pupphaâ€™â€™ ntiÄ• dinÄ• (Dhp 49) vuttaá¹ƒ madhukarabhikkhÄ• c
``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™ ti (Vin I 73, 128) vacanato bhi
pakatibhÅ«taá¹ƒ vatanti vuttaá¹ƒ __ ``uÃ±chÄ• sake vate ratÄ• â€™â€™ _ti. vata-saddo ce
pakativatasaá¹…khÄ• taá¹ƒ sakavataá¹ƒ vadati. tenÄ• ha __ ``uÃ±chÄ• cariyasaá¹…khÄ• te
pakativateâ€™â€™ _ti. __uccanÄ«cagharadvÄ• raá¹-á¹-hÄ• yino_ti mahantakhuddakagehÄ
bahidvÄ• rakoá¹-á¹-hakaá¹-á¹-hÄ• yino. __kabaramissakaá¹ƒ bhattaá¹ƒ saá¹ƒharitvÄ• _ti ka
bhattaá¹ƒ sampiá¹‡á¸• itvÄ• . __ummÄ• rato paá¹-á¹-hÄ• yÄ• _ti gharummÄ• rato paá¹-á¹-h

__cÄ«varÄ• nuggahattha_nti cÄ«varÄ• nurakkhaá¹‡atthaá¹ƒ. ettha ca yasmÄ• buddhÄ• n
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ, sÄ• cassa puÃ±Ã±akkhettatÄ• paramukkaá¹ƒsagatÄ• , ta
upakÄ• raá¹ƒ Ä• cikkhitvÄ• te ca anuggaá¹‡hantÄ• gahapaticÄ«varaá¹ƒ sÄ• diyanti, catup
paramukkaá¹ƒsagatÄ• evÄ• ti daá¹-á¹-habbaá¹ƒ.

<244> __sappaccaya_nti sahetukaá¹ƒ sakÄ• raá¹‡aá¹ƒ hutvÄ• dhammaá¹ƒ desetÄ«ti ayan
adhippÄ• yaá¹ƒ ajÄ• nanto __ ``kiá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. itaro __ ``no na dese
adhippÄ• yaá¹ƒ vivarati. __nidÄ• na_nti cettha Ã±Ä• pakaá¹ƒ uppattikÄ• raá¹‡aá¹ƒ adhippet
anuppattiyuttassa atthassa paá¹-ipakkhaharaá¹‡ato __ ``sappÄ• á¹-ihÄ• riyaâ€™â€™ _nti v
``purimassevetaá¹ƒ_ \Ne II 115/ __vevacanaâ€™â€™ _nti. rÄ• gÄ• dÄ«naá¹ƒ vÄ• paá¹-iha
tadeva pÄ• á¹-ihÄ• riyaá¹ƒ, saha pÄ• á¹-ihÄ• riyenÄ• ti __sappÄ• á¹-ihÄ• riyaá¹ƒ_. rÄ• gÄ•
satthÄ• dhammaá¹ƒ deseti.

<245> __tassa_ \Be II 115/ __tassa paÃ±hassÄ• _ti yaá¹ƒ yaá¹ƒ paÃ±haá¹ƒ paro abhisaá¹
upasaá¹…kamitvÄ• pucchati, tassa tassa paÃ±hassa. __upari Ä• gamanavÄ• dapatha_nti
Ä• gacchanakaá¹ƒ vÄ• damaggaá¹ƒ. __visesetvÄ• vadanto_ti vattati, ``bho gotama, vattum
vÄ• dabhedanatthaá¹ƒ Ä• hataá¹ƒ kÄ• raá¹‡aá¹ƒ attano mÄ• raá¹‡atthaá¹ƒ Ä• vudhaá¹ƒ nic
vadanto pahÄ• rakena vacanena. __antarantare_ti mayÄ• vuccamÄ• nakathÄ• pabandhas
vadeyya. __evarÅ«pesu á¹-hÄ• nesÅ«_ti paravÄ• dÄ«hi saddhiá¹ƒ vÄ• dapaá¹-ivÄ• daá¹-á¹
mayÄ• desitaá¹ƒ suttapadaá¹ƒ Ä• netvÄ• __mamayeva anusÄ• saniá¹ƒ ovÄ• daá¹ƒ paccÄ

<246> __sampÄ• demÄ«_ti manorathaá¹ƒ sampÄ• demi. __paripÅ«remÄ«_ti ajjhÄ• sayaá¹

adhike uttamasÄ«le. sÄ• vakasÄ«lato ca paccekabuddhasÄ«lato ca buddhÄ• naá¹ƒ sÄ«laá
ukkaá¹-á¹-haá¹ƒ paramukkaá¹ƒsato anaÃ±Ã±asÄ• dhÄ• raá¹‡abhÄ• vato. tenÄ• ha __ ``buc
kathitaâ€™â€™ _nti. __á¹-hÄ• nuppattikapaÃ±Ã±Ä• _ti tattha tattha á¹-hÄ• naso uppannap
``tatthÄ• â€™â€™ _tiÄ• di. __avasesÄ• paÃ±Ã±Ä• _ti idha pÄ• á¸·iyaá¹ƒ Ä• gatÄ• anÄ• g
yathÄ• vuttaÃ±Ä• á¹‡advayavinimuttÄ• paÃ±Ã±Ä• .

<247> __visesÄ• dhigamÄ• na_nti satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ adhigandhabbavisesÄ• r
abhiÃ±Ã±Ä• , tÄ• su ukkaá¹-á¹-haniddesena chaá¸·abhiÃ±Ã±Ä• rahatova aggamaggapaÃ±Ã
adhippetÄ• , tassa vosÄ• naá¹ƒ pariyosÄ• naá¹ƒ pÄ• ramÄ« paramukkaá¹ƒsÄ• ti avakaá¹ƒs
vuccatÄ«ti Ä• ha __ ``abhiÃ±Ã±Ä• ... pe ... arahattaá¹ƒ pattÄ• â€™â€™ _ti.

__upÄ• yapadhÄ• ne_ti ariyaphalÄ• dhigamanassa upÄ• yabhÅ«te padhÄ• ne. ``anuppann
ti gahitÄ• tatheva honti, taá¹ƒ atthaá¹ƒ sÄ• dhentiyevÄ• ti etassa atthassa dÄ«pako sammÄ
yathÄ• adhippetatthassa anuppannapÄ• pakÄ• nuppÄ• dÄ• dino upÄ• yabhÅ«te, padhÄ• n
sammÄ• -saddassa vÄ• yoniso atthadÄ«pakataá¹ƒ sandhÄ• ya ``yoniso padhÄ• neâ€™â€
janetÄ«_ti kattukamyatÄ• kusalacchandaá¹ƒ uppÄ• deti pavatteti vÄ• . __vÄ• yamatÄ«_ti pa
__vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti kÄ• yikacetasikavÄ«riyaá¹ƒ karoti. __cittaá¹ƒ ukkhipatÄ«_ti \Be
sahajÄ• tavÄ«riyena kosajjapakkhato cittaá¹ƒ ukkhipati. __padahatÄ«_ti sammappadhÄ• na
pavatteti. paá¹-ipÄ• á¹-iyÄ• panetÄ• ni cattÄ• ri padÄ• ni Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«k
116/ yojetabbÄ• ni. ``padahatÄ«â€™â€™ ti vÄ• iminÄ• Ä• sevanÄ• dÄ«hi saddhiá¹ƒ sikhÄ
yojetabbaá¹ƒ. __vaá¸• á¸• hiyÄ• paripÅ«raá¹‡attha_nti yÄ• vatÄ• bhÄ• vanÄ• pÄ• ripÅ«riy
__yÄ• á¹-hitÄ«_ti yÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ipakkhavigamena avaá¹-á¹-hiti.
avinÄ• so. __yaá¹ƒ vepulla_nti yo sabbaso vipulabhÄ• vo mahantatÄ• . __bhÄ• vanÄ• pÄ•
paripÅ«ritÄ• . __atthotipi veditabbaá¹ƒ purimapacchimapadÄ• naá¹ƒ samÄ• natthabhÄ• vat

__pubbabhÄ• gapaá¹-ipadÄ• kathitÄ• _taá¹ƒtaá¹ƒvisesÄ• dhigamassa paá¹-ipadÄ• vibhÄ•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppajjanena anatthÄ• vahatÄ• nÄ• ma natthÄ«ti vuttaá
_ti vacanaá¹ƒ uppannÄ• naá¹ƒ rÄ• santarabhÄ• vena gahitattÄ• . tathÄ• kusalÄ• naá¹ƒ dha
vuttaá¹ƒ --- __anuppajjamÄ• nÄ• _ti vacanaá¹ƒ uppannÄ• naá¹ƒ rÄ• santarabhÄ• vena gah
paá¹-ipakkhasamÄ• yogena vinassamÄ• nÄ• , na khaá¹‡anirodhavasena nirujjhamÄ• nÄ• .

__lobhÄ• dayo veditabbÄ• , _ ye Ä• raddhavipassakÄ• naá¹ƒ uppajjanÄ• rahÄ• . __sakiá¹ƒ
sabhÄ• vakathanamattametaá¹ƒ. ekavÄ• rameva hi maggo uppajjati. __nirujjhamÄ• no_ti sa
hi tassa paá¹-ipakkhasamÄ• yogo nÄ• ma atthi. __phalassÄ• _ti anantarakÄ• leva uppajjan
datvÄ• va nirujjhatÄ«_ti iminÄ• maggo sampati Ä• yatiÃ±ca ekanteneva atthÄ• vahoti dass
``anuppannÄ• me kusalÄ• dhammÄ• anuppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™â
``samathavipassanÄ• gahetabbÄ• â€™â€™ ti vuttaá¹ƒ_ aá¹-á¹-hakathÄ• yaá¹ƒ, __taá¹ƒ pa
sabbhÄ• vato, anuppajjamÄ• ne ca tasmiá¹ƒ vaá¹-á¹-Ä• natthasabbhÄ• vatoti maggassapi s

yutta_nti paá¹-ikkhipati. yadi samathavipassanÄ• nampi anuppatti anatthÄ• vahÄ• , maggas
vattabbaá¹ƒ natthÄ«ti.

__mahantaá¹ƒ_ \Be II 117/, __gÄ• ravaá¹ƒ hoti, _ tasmÄ• ``saá¹…ghagÄ• ravena yathÄ• r
labhÄ• mÄ«â€™â€™ ti saá¹…ghena saha na nikkhami. __ettakaá¹ƒ dhÄ• tÅ«naá¹ƒ nidhÄ•
mahÄ• dhÄ• tunidhÄ• nato hi nÄ«haritvÄ• katipayÄ• dhÄ• tuyo tattha tattha cetiye upanÄ«
rÄ• magÄ• mathÅ«pe vinaá¹-á¹-he nÄ• gabhavanaá¹ƒ paviá¹-á¹-hÄ• doá¹‡amattÄ• dhÄ• tu
no_ti nanu ativiya mandÄ• ni.

__saá¹ƒvijjitvÄ• _ti ``kathaÃ±hi nÄ• ma mÄ• diso Ä«disaá¹ƒ anatthaá¹ƒ pÄ• puá¹‡issatÄ«â
janetvÄ• . Ä«disaá¹ƒ nÄ• ma mÄ• disaá¹ƒ Ä• rabbha vattabbanti __kiá¹ƒ vadatÄ«ti_ taá¹ƒ v

santasamÄ• pattito \Ne II 117/ aÃ±Ã±aá¹ƒ santhambhanakÄ• raá¹‡aá¹ƒ balavaá¹ƒ natthÄ«
sammÄ• paá¹-ipattiyaá¹ƒ patiá¹-á¹-hÄ• kathaá¹ƒ bhavissatÄ«ti Ä• ha __ ``santÄ• ya ... pe ..
_ti. na hi mahÄ• rajjuyÄ• chinnÄ• ya suttatantÅ« santhambhetuá¹ƒ sakkontÄ«ti. samathe d
samÄ• nagatikÄ• imasmiá¹ƒ visaye vipassanÄ• pÄ«ti iminÄ• adhippÄ• yenÄ• ha __ ``evaá
... pe ... saá¹ƒvattantÄ«â€™â€™ _ti.

__kÄ• sÄ• va_nti kÄ• sÄ• vavatthaá¹ƒ. __kacchaá¹ƒ pÄ«á¸·etvÄ• nivattha_nti pacchimaá¹
viya daá¸·haá¹ƒ katvÄ• nivatthaá¹ƒ addasaá¹ƒsÅ«ti yojanÄ• .

__vuttanayenÄ• _ti (Mp-á¹- I 1.394) ``kÄ• mÄ• nÄ• mete aniccÄ• dukkhÄ• vipariá¹‡Ä• ma
vatthukÄ• makilesakÄ• mesu Ä• dÄ«navadassanapubbakanekkhammapaá¹-ipattiyÄ• chan
samucchindantassa ca ``anuppanno ca kÄ• mÄ• savo na uppajjatÄ«â€™â€™ tiÄ• dinÄ• h
sabbÄ• savasuttavaá¹‡á¹‡anÄ• dÄ«su (MN I 15 Ä• dayo; Ps I 15 Ä• dayo) vuttanayena. __
anubhavitvÄ• niruddhavipÄ• ko_ti tadÄ• rammaá¹‡amÄ• ha. anubhavitvÄ• bhavitvÄ• ca v
anubhÅ«tabhÅ«tÄ• hi bhÅ«tatÄ• sÄ• maÃ±Ã±ena bhÅ«ta-saddena vuttÄ• . sÄ• maÃ±Ã±an
anubhÅ«tasaddo ca kammavacanicchÄ• ya abhÄ• vato anubhavakavÄ• cako daá¹-á¹-habb
uppajjitvÄ• niruddho bhutvÄ• vigatoti vattabbataá¹ƒ arahati, \Be II 118/ vikappagÄ• havaser
tabbipakkhehi ca akusalaá¹ƒ kusalaÃ±ca kammaá¹ƒ Ä• rammaá¹‡arasaá¹ƒ anubhavitvÄ• v
arahati. yathÄ• vutto pana vipÄ• ko kevalaá¹ƒ Ä• rammaá¹‡arasÄ• nubhavanavaseneva pa
vigatattÄ• nippariyÄ• yeneva vutto, tassa ca tathÄ• vuttattÄ• kammaá¹ƒ bhavitvÄ• vigata
``uppannÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, uppannÄ• naá¹ƒ kusalÄ•
á¹-hitiyÄ• â€™â€™ ti ettha ``uppannaâ€™â€™ nti gahetvÄ• taá¹ƒsadisÄ• naá¹ƒ pahÄ• naá
vipaccituá¹ƒ okÄ• sakaraá¹‡avasena uppatitaá¹ƒ atÄ«takammaÃ±ca tato uppajjituá¹ƒ Ä• rac
``okÄ• sakatuppannoâ€™â€™ ti vutto. yaá¹ƒ uppannasaddena vinÄ• pi viÃ±Ã±Ä• yamÄ• na
``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naâ€™â€™ ntiÄ• di (AN c 10.217, 219) vuttaá¹ƒ.

__tesÅ«_ti vipassanÄ• ya bhÅ«mibhÅ«tesu khandhesu. __anusayitakilesÄ• _ti anusayavas
maggena pahÄ• tabbÄ• kilesÄ• adhippetÄ• . tenÄ• ha __ ``atÄ«tÄ• ... pe ... na vattabbÄ•
ambarukkhopamÄ• ya vattamÄ• nÄ• ditÄ• na vattabbÄ• maggena pahÄ• tabbÄ• naá¹ƒ tÄ•
__appahÄ«nÄ• va hontÄ«_ti iminÄ• appahÄ«naá¹-á¹-hena anusayaá¹-á¹-hoti dasseti. __ida
__bhÅ«miladdhuppannaá¹ƒ nÄ• mÄ• _ti idaá¹ƒ tesu khandhesu uppattirahakilesajÄ• taá¹ƒ t
bhÅ«miladdhuppannaá¹ƒ nÄ• ma, tebhÅ«makabhÅ«miladdhÄ• nÄ• ma hotÄ«ti attho. __tÄ•
manussadevÄ• diattabhÄ• vasaá¹…khÄ• tesu upÄ• dÄ• nakkhandhesu. tasmiá¹ƒ tasmiá¹ƒ
anuppattianÄ• pÄ• ditatÄ• ya __asamugghÄ• titÄ• _. ettha ca laddhabhÅ«mikaá¹ƒ __bhÅ«m
aggiÄ• hito viya.

__okÄ• sakatuppanna_-saddepi ca okÄ• so kato etenÄ• ti okÄ• so kato etassÄ• ti ca atthad
paranipÄ• to daá¹-á¹-habbo. Ä• hatakhÄ«rarukkho viya nimittaggÄ• havasena adhiggahitaá¹
anÄ• hatakhÄ«rarukkho viya avikkhambhitatÄ• ya antogadhakilesaá¹ƒ Ä• rammaá¹‡aá¹ƒ.
nimittaggÄ• hakÄ• vikkhambhitakilesÄ• vÄ• puggalÄ• Ä• hatÄ• nÄ• hatakhÄ«rarukkhasad
avikkhambhituppanne viya ``imasmiá¹ƒ nÄ• ma á¹-hÄ• ne nuppajjissantÄ«ti na vattabbÄ• . k
asamugghÄ• titattÄ• â€™â€™ ti yojetvÄ• vitthÄ• retabbaá¹ƒ.

__vuttaá¹ƒ_ paá¹-isambhidÄ• magge. tattha ca maggena pahÄ«nakilesÄ• nameva tidhÄ• n
supÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ajÄ• taphalarukkho_ upamÄ• bhÄ• vena __Ä• gato_ \Be II 119
appahÄ«natÄ• dassanatthampi __ ``jÄ• taphalarukkhena dÄ«petabbaâ€™â€™ _nti vuttaá¹
rukkhe nibbattÄ• rahÄ• ni phalÄ• ni chinne anuppajjamÄ• nÄ• ni na kadÄ• ci sasabhÄ• vÄ•
cÄ• ti tÄ• ni atÄ«tÄ• dibhÄ• vena na vattabbÄ• ni, evaá¹ƒ maggena pahÄ«nakilesÄ• ca daa
asati phalÄ• ni uppajjissanti, sati ca nuppajjissantÄ«ti chedassa sÄ• tthakatÄ• , evaá¹ƒ mag
sÄ• tthakatÄ• yojetabbÄ• .

__tepi pajahatiyeva_ kilesappahÄ• neneva tesampi anuppattidhammatÄ• pÄ• danato.
__abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡assa. __upÄ• dinnaa
upÄ• dinnakhandhato ceva kilesato ca. upapattivasena vuá¹-á¹-hÄ• naá¹ƒ dassetumÄ• ha -
panÄ• â€™â€™ _tiÄ• di. ye sotÄ• pannassa satta bhavÄ• appahÄ«nÄ• , tato paÃ±ca á¹-ha
``sugatibhavekadesÄ• â€™â€™ _ti adhippetÄ• . __sugatikÄ• mabhavato_ti sugatibhavekad
__arahattamaggo rÅ«pÄ• rÅ«pabhavato vuá¹-á¹-hÄ• ti_ uddhambhÄ• giyasaá¹ƒyojanasamu
arahattamaggo eva ariyamaggo siyÄ• , so eva sabbakilese pajaheyya, sabbabhavehipi vuá¹
odhisova kilesÄ• pahÄ«yanti, tasmÄ• heá¹-á¹-himaheá¹-á¹-himamaggehi pahÄ«nÄ• vases
imaá¹ƒ sÄ• matthiyaá¹ƒ sandhÄ• ya \Ne II 119/ __ ``sabbabhavehi vuá¹-á¹-hÄ• tiyevÄ• tipi v
vuttaá¹ƒ. tathÄ• hi so eva ``vajirÅ«pamoâ€™â€™ ti vutto.

hotu tÄ• va vuttanayena anuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ anuppÄ• dÄ• ya, uppannÄ• na
pahÄ• nÄ• ya anuppattidhammatÄ• pÄ• danÄ• ya maggabhÄ• vanÄ• , __atha maggakkhaâ

kusalÄ• naá¹ƒ __uppÄ• dÄ• ya uppannÄ• naÃ±ca á¹-hitiyÄ• bhÄ• vanÄ• hoti_ ekacittakkh
itaro ``maggappavattiyÄ• yevÄ• â€™â€™ ti parihÄ• ramÄ• ha. maggo hi kÄ• maÃ±cekacitta
panassa pavattiviseso, yaá¹ƒ anuppannÄ• kusalÄ• dhammÄ• sÄ• tisayaá¹ƒ uppajjanti, up
pÄ• ripÅ«riá¹ƒ pÄ• puá¹‡anti. tenÄ• ha __ ``maggo hÄ«â€™â€™ _tiÄ• di. kiÃ±cÄ• pi ariyan
anuppanno nÄ• ma na hoti, anuppannapubbataá¹ƒ upÄ• dÄ• ya upacÄ• ravasena tathÄ• v
``anÄ• gatapubbaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ayamevÄ• _ti ayaá¹ƒ maggassa yat
eva __á¹-hiti nÄ• mÄ• _ti, maggasamaá¹…gÄ« puggalo maggampi bhÄ• vento eva tassa __
vattuá¹ƒ vaá¹-á¹-ati_.

__upasamamÄ• naá¹ƒ gacchatÄ«_ti vikkhambhanavasena samucchedavasena kilese upas
pubbabhÄ• gindriyÄ• ni eva vÄ• adhippetÄ• ni. tenevÄ• ha __ ``kilesÅ«pasamatthaá¹ƒ vÄ•

<248> __adhimuccanaá¹-á¹-henÄ• _ti (Sv-pá¹- II 129; Mp-á¹- III 8.66) adhikaá¹ƒ savisesaá¹
tenÄ• ha __ ``suá¹-á¹-hu muccanaá¹-á¹-hoâ€™â€™ _ti. etena satipi sabbassapi rÅ«pÄ• vac
vikkhambhanavasena paá¹-ipakkhato vimuttabhÄ• ve yena bhÄ• vanÄ• visesena taá¹ƒ jhÄ•
paá¹-ipakkhato vimuccitvÄ• pavattati, so bhÄ• vanÄ• viseso dÄ«pito. bhavati hi samÄ• najÄ
bhÄ• vanÄ• visesena pavattiÄ• kÄ• raviseso. yathÄ• taá¹ƒ saddhÄ• vimuttato diá¹-á¹-hippa
paccanÄ«kadhammehi suá¹-á¹-hu vimuttatÄ• ya eva aniggahitabhÄ• vena nirÄ• saá¹…katÄ
adhimuccanaá¹-á¹-henapi vimokkho. tenÄ• ha __ ``Ä• rammaá¹‡e cÄ• â€™â€™ _tiÄ• di. __
adhimuccanattho __pacchimavimokkhe_ nirodhe __natthi_. kevalo vimuttattho eva tattha la
parato vakkhati.

__rÅ«pÄ«_ti yenÄ• yaá¹ƒ sasantatipariyÄ• pannena rÅ«pena samannÄ• gato, taá¹ƒ yassa
visiá¹-á¹-haá¹ƒ rÅ«paá¹ƒ hoti. yena visiá¹-á¹-hena rÅ«pena ``rÅ«pÄ«â€™â€™ ti vucceyya rÅ
atisayatthadÄ«panato, tadeva sasantatipariyÄ• pannarÅ«panimittaá¹ƒ jhÄ• namiva paramat
rÅ«pÄ«bhÄ• vasÄ• dhakanti \Ne II 120/ daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``ajjhattaâ€™â€™ _
rÅ«paá¹ƒ_ uttarapadalopena. __rÅ«pÄ• nÄ«_ti panettha purimapadalopo daá¹-á¹-habbo. ten
``nÄ«lakasiá¹‡Ä• dÄ«ni rÅ«pÄ• nÄ«â€™â€™ _ti.

__antoappanÄ• yaá¹ƒ subhanti Ä• bhogo natthÄ«_ti iminÄ• pubbÄ• bhogavasena adhimut
evaÃ±hettha tathÄ• vattabbatÄ• patticodanÄ• anavakÄ• sÄ• hoti. yasmÄ• suvisuddhesu n
vaá¹‡á¹‡akasiá¹‡esu tattha katÄ• dhikÄ• rÄ• naá¹ƒ abhirativasena suá¹-á¹-hu adhimutti siyÄ
aá¹-á¹-hakathÄ• yaá¹ƒ tathÄ• tatiyo vimokkho saá¹ƒvaá¹‡á¹‡ito. yasmÄ• pana mettÄ• diva
bhÄ• vanÄ• satte appaá¹-ikÅ«lato dahati, \Be II 121/ te subhato adhimuccitvÄ• va pavattati
paá¹-isambhidÄ• magge (Paá¹-is I 212) brahmavihÄ• rabhÄ• vanÄ• ``subhavimokkhoâ€™â
ubhayampi tena tena pariyÄ• yena vuttattÄ• na virujjhatÄ«ti daá¹-á¹-habbaá¹ƒ.

__sabbaso_ti anavasesato. na hi catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ ekadesopi tattha ava

__vissaá¹-á¹-hattÄ• _ti yathÄ• paricchinne kÄ• le nirodhitattÄ• . __uttamo vimokkho nÄ• ma
samÄ• pajjitabbato, ariyaphalapariyosÄ• nattÄ• diá¹-á¹-heva dhamme nibbÄ• nappattibhÄ•

<249> abhibhavatÄ«ti abhibhu (Sv-pá¹- II 173; Mp-á¹- III 6.61-65) parikammaá¹ƒ, Ã±Ä• á¹‡
Ä• yatanaá¹ƒ etassÄ• ti __abhibhÄ• yatanaá¹ƒ, _ jhÄ• naá¹ƒ. abhibhavitabbaá¹ƒ vÄ• Ä• ra
Ä• yatanaá¹ƒ etassÄ• ti__ abhibhÄ• yatanaá¹ƒ, _ jhÄ• naá¹ƒ. Ä• rammaá¹‡Ä• bhibhavanato
yogino sukhavisesÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vato manÄ• yatanadhammÄ• yatanabhÄ
jhÄ• naá¹ƒ __abhibhÄ• yatanaá¹ƒ_. tenÄ• ha __ ``abhibhavanakÄ• raá¹‡Ä• nÄ«â€™â€™ _
abhibhÄ• yatanasaÃ±Ã±itÄ• ni jhÄ• nÄ• ni. samÄ• pattito vuá¹-á¹-hitassa Ä• bhogo pubbab
jhÄ• nakkhaá¹‡e pavattaá¹ƒ abhibhavanÄ• kÄ• raá¹ƒ gahetvÄ• pavattoti daá¹-á¹-habbo. __
rÅ«pasaÃ±Ã±Ä«, _ na appanÄ• vasena. na hi paá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• appanÄ
__taá¹ƒ pana_ ajjhatta parikammavasena laddhaá¹ƒ kasiá¹‡animittaá¹ƒ __asuvisuddhamev
parikammavasena laddhaá¹ƒ viya visuddhaá¹ƒ.

__parittÄ• nÄ«_ti yathÄ• laddhÄ• ni suppasarÄ• vamattÄ• ni. tenÄ• ha __ ``avaá¸• á¸• hitÄ
__parittavasenevÄ• _ti vaá¹‡á¹‡avasena Ä• bhoge vijjamÄ• nepi parittavaseneva __idamab
parittatÄ• hettha abhibhavanassa kÄ• raá¹‡aá¹ƒ. vaá¹‡á¹‡Ä• bhoge satipi asatipi abhibhÄ•
tikkhapaÃ±Ã±asseva sambhavati, na itarassÄ• ti __ ``Ã±Ä• á¹‡uttariko puggaloâ€™â€™ _ti
samÄ• pajjatÄ«_ti \Ne II 121/ ettha abhibhavanaá¹ƒ samÄ• pajjanaÃ±ca upacÄ• rajjhÄ• nÄ
appanÄ• jhÄ• nuppÄ• dananti Ä• ha __ ``saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ
nimittuppÄ• denÄ• _ti ca appanÄ• parivÄ• sÄ• bhÄ• vassa lakkhaá¹‡avacanametaá¹ƒ. yo ``
vuccati \Be II 122/, tatopi Ã±Ä• á¹‡uttarasseva abhibhÄ• yatanabhÄ• vanÄ• . __etthÄ• _ti et
__appanaá¹ƒ pÄ• petÄ«_ti bhÄ• vanÄ• appanaá¹ƒ neti.

ettha ca keci ``uppanne upacÄ• rajjhÄ• ne taá¹ƒ Ä• rabbha ye heá¹-á¹-himantena dve tayo
te upacÄ• rajjhÄ• na pakkhikÄ• eva, tadanantaraÃ±ca bhavaá¹…gaparivÄ• sena upacÄ• rÄ
hoti, saha nimittuppÄ• deneva appanaá¹ƒ pÄ• petÄ«â€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ mati
pÄ• rivÄ• sikaparikammena appanÄ• vÄ• ro icchito, nÄ• pi mahaggatappamÄ• á¹‡ajjhÄ• ne
paccavekkhaá¹‡Ä• icchitabbÄ• , tasmÄ• upacÄ• rajjhÄ• nÄ• dhigamato paraá¹ƒ katipayab
appanaá¹ƒ pÄ• puá¹‡anto ``saha nimittuppÄ• denevettha appanaá¹ƒ pÄ• petÄ«â€™â€™ ti
nimittuppÄ• denÄ• â€™â€™ ti ca adhippÄ• yikamidaá¹ƒ vacanaá¹ƒ, na nÄ«tatthaá¹ƒ, adhip
veditabbo.

__na antosamÄ• pattiyaá¹ƒ_ tadÄ• tathÄ• rÅ«passa Ä• bhogassa asambhavato, samÄ• pa
pubbabhÄ• gabhÄ• vanÄ• vasena jhÄ• nakkhaá¹‡e pavattaá¹ƒ abhibhavanÄ• kÄ• raá¹ƒ gal
__abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 204) pana ``iminÄ• panassa pubbabhÄ• go k
antosamÄ• pattiyaá¹ƒ tathÄ• Ä• bhogÄ• bhÄ• ve kasmÄ• ``jhÄ• nasaÃ±Ã±Ä• yapÄ«â€™â
... pe ... atthÄ«â€™â€™ _ti.

__vaá¸• á¸• hitappamÄ• á¹‡Ä• nÄ«_ti vipulappamÄ• á¹‡Ä• nÄ«ti attho, na ekaá¹…guladvaá
vaá¸• á¸• hitappamÄ• á¹‡Ä• nÄ«ti tathÄ• vaá¸• á¸• hanassevettha asambhavato. tenÄ• ha

rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti rÅ«pasaÃ±Ã±Ä«, na rÅ«pasaÃ±Ã±
saÃ±Ã±Ä• sÄ«sena jhÄ• naá¹ƒ vadati. rÅ«pasaÃ±Ã±Ä• ya anuppÄ• danamevettha __alÄ•
bahiddhÄ• vatthusmiá¹ƒyeva uppannaá¹ƒ. __abhidhamme_ pana ``ajjhattaá¹ƒ arÅ«pasaÃ±
passati parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡
catunnaá¹ƒ abhibhÄ• yatanÄ• naá¹ƒ Ä• gatattÄ• __abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dh
suttante --- `ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• nÄ«â€™
avatvÄ• \Ne II 122/ idha catÅ«supi abhibhÄ• yatanesu ajjhattaá¹ƒ \Be II 123/ arÅ«pasaÃ±Ã
codanaá¹ƒ katvÄ• ``ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ v
vÄ• bahiddhÄ• rÅ«pÄ• neva abhibhavitabbÄ• ni, tasmÄ• tÄ• ni niyamato vattabbÄ• nÄ«ti t
`ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«â€™ ti idaá¹ƒ pana satthu desanÄ• vilÄ• samattamevÄ• â€™

ettha ca vaá¹‡á¹‡Ä• bhogarahitÄ• ni sahitÄ• ni ca sabbÄ• ni ``parittÄ• ni suvaá¹‡á¹‡adubb
vuttÄ• ni, tathÄ• ``appamÄ• á¹‡Ä• nÄ«â€™â€™ ti daá¹-á¹-habbÄ• ni. atthi hi eso pariyÄ• y
tÄ• ni ce kadÄ• ci vaá¹‡á¹‡avasena Ä• bhujitÄ• ni honti suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni abhi
pariyÄ• yakathÄ• hi suttantadesanÄ• ti. abhidhamme pana nippariyÄ• yadesanattÄ• vaá¹‡
vuttÄ• ni, tathÄ• sahitÄ• ni. atthi hi ubhayattha abhibhavanapariyÄ• yoti ``ajjhattaá¹ƒ rÅ«pa
tiÄ• dinÄ• paá¹-hamadutiyaabhibhÄ• yatanesu paá¹-hamavimokkho, tatiyacatutthÄ• bhibhÄ
vaá¹‡á¹‡Ä• bhibhÄ• yatanesu tatiyavimokkho ca abhibhavanappavattito saá¹…gahito, abhi
nippariyÄ• yadesanattÄ• vimokkhÄ• bhibhÄ• yatanÄ• ni asaá¹…karato dassetuá¹ƒ vimokkh
kathitÄ• ni, sabbÄ• ni ca vimokkhakiccÄ• ni jhÄ• nÄ• ni vimokkhadesanÄ• yaá¹ƒ vuttÄ• ni. t
rÅ«pasaÃ±Ã±Ä«â€™â€™ ti Ä• gatassa abhibhÄ• yatanadvayassa abhidhamme abhibhÄ• y
rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«naÃ±ca sabbavimokkhakiccasÄ• dhÄ• raá¹‡avacana
viÃ±Ã±Ä• yati.

``ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatoâ€™â€™ ti idaá¹ƒ abhidhamme katthacipi ``aj
passatÄ«â€™â€™ ti avatvÄ• sabbattha yaá¹ƒ vuttaá¹ƒ ``bahiddhÄ• rÅ«pÄ• ni passatÄ«â€
kÄ• raá¹‡avacanaá¹ƒ. tena yaá¹ƒ aÃ±Ã±ahetukaá¹ƒ, taá¹ƒ tena hetunÄ• vuttaá¹ƒ, yaá¹ƒ pa
desanÄ• vilÄ• sahetukaá¹ƒ ajjhattaá¹ƒ arÅ«pasaÃ±Ã±itÄ• ya eva abhidhamme vacanaá¹ƒ,
kÄ• raá¹‡aá¹ƒ maggitabbanti dasseti. ajjhattarÅ«pÄ• naá¹ƒ anabhibhavanÄ«yatÄ• ca tesaá
viya avibhÅ«tattÄ• , desanÄ• vilÄ• so ca yathÄ• vuttavavatthÄ• navasena veditabbo, veney
vijjamÄ• napariyÄ• yakathanabhÄ• vato. ``suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ ti eten
nÄ«lÄ• diabhibhÄ• yatanÄ• ni na vattabbÄ• nÄ«ti ce? na, nÄ«lÄ• dÄ«su \Be II 124/ katÄ• d
nÄ«lÄ• dibhÄ• vasseva abhibhavanakÄ• raá¹‡attÄ• . na hi tesaá¹ƒ parisuddhÄ• parisuddha
tadappamÄ• á¹‡atÄ• vÄ• abhibhavanakÄ• raá¹‡aá¹ƒ, atha kho nÄ«lÄ• dibhÄ• vo evÄ• ti. e

parittÄ• dikasiá¹‡arÅ«pesu yaá¹ƒ caritassa imÄ• ni abhibhÄ• yatanÄ• ni ijjhanti, taá¹ƒ dasse
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__sabbasaá¹…gÄ• hikavasenÄ• _ti \Ne II 123/ sakalanÄ«lavaá¹‡á¹‡anÄ«lanidassananÄ«la
sÄ• dhÄ• raá¹‡avasena. __vaá¹‡á¹‡avasenÄ• _ti sabhÄ• vavaá¹‡á¹‡avasena. __nidassana
__obhÄ• savasenÄ• _ti sappabhÄ• satÄ• ya avabhÄ• sanavasena. __umÄ• puppha_nti ata
vaá¹‡á¹‡asaá¹…karÄ• bhÄ• vato. __bÄ• rÄ• á¹‡asiyaá¹ƒ bhava_nti bÄ• rÄ• á¹‡asiyaá¹ƒ sa

__te dhamme_ti te satipaá¹-á¹-hÄ• nÄ• didhamme ceva aá¹-á¹-havimokkhadhamme ca. __
tattha abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya pariyosÄ• nuttaraá¹ƒ sataá¹ƒ gatÄ• __abhiÃ±Ã±Ä

<250> __sakalaá¹-á¹-henÄ• _ti (Sv-pá¹- III 346; Mp-á¹- III 10.25) sakalabhÄ• vena, asubhan
ekadese aá¹-á¹-hatvÄ• anavasesato gahetabbaá¹-á¹-henÄ• ti attho. yathÄ• khettaá¹ƒ sass
uppattiá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hiá¹-á¹-hÄ• naÃ±ca, evameva taá¹ƒtaá¹ƒsampayuttadhamm
``khettaá¹-á¹-henÄ• â€™â€™ _ti. __paricchinditvÄ• _ti idaá¹ƒ uddhaá¹ƒ adho tiriyanti yojeta
paricchinditvÄ• eva hi sabbattha kasiá¹‡aá¹ƒ vaá¸• á¸• hetabbaá¹ƒ. __tena tena kÄ• raá¹‡e
tena kasiá¹‡ena. yathÄ• kinti Ä• ha --- __ ``Ä• lokamiva rÅ«padassanakÄ• moâ€™â€™ _ti
uddhaá¹ƒ ce rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo, uddhaá¹ƒ Ä• lokaá¹ƒ pasÄ• reti, adho ce, adho, s
daá¹-á¹-hukÄ• mo, samantato Ä• lokaá¹ƒ pasÄ• reti, evaá¹ƒ sabbakasiá¹‡anti attho. __ekas
pathavÄ«kasiá¹‡Ä• dÄ«su ekekassa. __aÃ±Ã±abhÄ• vÄ• nupagamanattha_nti
aÃ±Ã±akasiá¹‡abhÄ• vÄ• nupagamanadÄ«panatthaá¹ƒ, aÃ±Ã±assa vÄ• kasiá¹‡abhÄ• vÄ
aÃ±Ã±ena pasÄ• ritakasiá¹‡aá¹ƒ tato aÃ±Ã±ena pasÄ• ritakasiá¹‡abhÄ• vaá¹ƒ upagacchati
aÃ±Ã±akasiá¹‡asambhedÄ• bhÄ• vo veditabbo. __na aÃ±Ã±aá¹ƒ_ pathavÄ«Ä• di. na hi ud
sasambhÄ• rapathavÄ« atthi. __aÃ±Ã±akasiá¹‡asambhedo_ti Ä• pokasiá¹‡Ä• dinÄ• saá¹…
__sabbatthÄ• _ti sabbesu sesakasiá¹‡esu. ekadese aá¹-á¹-hatvÄ• anavasesapharaá¹‡aá¹ƒ
__appamÄ• á¹‡aá¹ƒ_. teneva hi nesaá¹ƒ kasiá¹‡asamaÃ±Ã±Ä• . tathÄ• hi __ ``taÃ±hÄ«â€
__cetasÄ• pharanto_ti bhÄ• vanÄ• cittena Ä• rammaá¹‡aá¹ƒ karonto. bhÄ• vanÄ• cittaÃ±h
vipulaá¹ƒ vÄ• sakalameva manasi karoti.

__kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ_ pharaá¹‡aappamÄ• á¹‡av
``viÃ±Ã±Ä• á¹‡akasiá¹‡aâ€™â€™ nti vuttaá¹ƒ. tathÄ• hi taá¹ƒ ``viÃ±Ã±Ä• á¹‡aâ€™â€™ nt
__kasiá¹‡avasenÄ• _ti ugghÄ• á¹-itakasiá¹‡avasena kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se uddhaá
yattakaÃ±hi á¹-hÄ• naá¹ƒ kasiá¹‡aá¹ƒ pasÄ• ritaá¹ƒ, tattakaá¹ƒ Ä• kÄ• sabhÄ• vanÄ• vasen
yattakaá¹ƒ á¹-hÄ• naá¹ƒ Ä• kÄ• saá¹ƒ hutvÄ• upaá¹-á¹-hitaá¹ƒ, tattakaá¹ƒ Ä• kÄ• sameva h
pavattanato Ä• gamanavasena viÃ±Ã±Ä• á¹‡akasiá¹‡epi uddhaá¹ƒadhotiriyatÄ• \Ne II 124/
``kasiá¹‡ugghÄ• á¹-imÄ• kÄ• savasena tattha pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒadhotiriyatÄ•

<252> __vuttoyeva_ vammikasutte. __nissitaÃ±ca_ chavatthunissitattÄ• vipassanÄ• Ã±Ä•

__paá¹-ibaddhaÃ±ca_ tena vinÄ• appavattanato kÄ• yasaÃ±Ã±itÄ• naá¹ƒ rÅ«padhammÄ•
suá¹-á¹-hu bhÄ• ti obhÄ• satÄ«ti vÄ• __subho_. kuruvindajÄ• tiÄ• dijÄ• tivisesopi maá¹‡i Ä
evÄ• ti Ä• ha __ ``suparisuddhaÄ• karasamuá¹-á¹-hitoâ€™â€™ _ti. dosanÄ«haraá¹‡avaser
__ ``suá¹-á¹-hu kataparikammo apanÄ«tapÄ• sÄ• á¹‡asakkharoâ€™â€™ _ti. __dhovanave
pÄ• sÄ• á¹‡esu dhovanena ceva kÄ• á¸·akÄ• diapaharaá¹‡atthÄ• ya suttena Ä• vunanatthÄ
tÄ• pasaá¹‡hakaraá¹‡Ä• dÄ«naá¹ƒ saá¹…gaho Ä• di-saddena. __vaá¹‡á¹‡asampatti_nti su

__maá¹‡i viya karajakÄ• yo_ paccavekkhitabbato. __Ä• vutasuttaá¹ƒ viya vipassanÄ• Ã±Ä•
á¹-hitattÄ• . __cakkhumÄ• puriso viya vipassanÄ• lÄ• bhÄ« bhikkhu_ sammadeva tassa da
__tadÄ• rammaá¹‡Ä• na_nti rÅ«padhammÄ• rammaá¹‡Ä• naá¹ƒ. __phassapaÃ±camakacit
gahitadhammÄ• pi vipassanÄ• cittuppÄ• dapariyÄ• pannÄ• evÄ• ti veditabbaá¹ƒ. evaÃ±hi t
vipassanÄ• Ã±Ä• á¹‡agatikattÄ• ``Ä• vutasuttaá¹ƒ viya vipassanÄ• Ã±Ä• á¹‡aâ€™â€™ nti

__Ã±Ä• á¹‡assÄ• _ti \Be II 126/ paccavekkhaá¹‡aÃ±Ä• á¹‡assa. yadi evaá¹ƒ Ã±Ä• á¹‡assa
puggalassÄ• ti Ä• ha __ ``tassa panÄ• â€™â€™ _tiÄ• di. __maggassa anantaraá¹ƒ, _ tasm
parato chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• ya purato vattabbaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __evaá¹ƒ
Ã±Ä• á¹‡Ä• nupubbaá¹-á¹-hiti, evaá¹ƒ santepi __etassa antarÄ• vÄ• ro natthÄ«_ti paÃ±cas
kathitÄ• su __Ä• kaá¹…kheyyasuttÄ• _dÄ«su (MN I 64 Ä• dayo) viya chaá¹-á¹-hÄ• bhiÃ±Ã±
anabhiÃ±Ã±Ä• lakkhaá¹‡assa vipassanÄ• Ã±Ä• á¹‡assa tÄ• saá¹ƒ antarÄ• vÄ• ro na hoti,
idheva rÅ«pÄ• vacaracatutthajjhÄ• nÄ• nantarameva dassitaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ.
samuccayattho. tena na kevalaá¹ƒ tadeva, atha kho idampi kÄ• raá¹‡aá¹ƒ vipassanÄ• Ã±Ä•
imamatthaá¹ƒ dÄ«peti. __dibbena cakkhunÄ• bheravarÅ«paá¹ƒ passato_ti ettha iddhividha
rÅ«paá¹ƒ nimminitvÄ• cakkhunÄ• passatoti vattabbaá¹ƒ, evampi abhiÃ±Ã±Ä• lÄ• bhino ap
bhayasantÄ• so uppajjati uccavÄ• likavÄ• sÄ«mahÄ• nÄ• gattherassa viya. __idhÄ• pÄ«_ti
vipassanÄ• Ã±Ä• á¹‡epi, na satipaá¹-á¹-hÄ• nÄ• dÄ«su evÄ• ti adhippÄ• yo.

<253> manomayiddhiyaá¹ƒ \Ne II 125/ ciá¹‡á¹‡avasitÄ• ya abhiÃ±Ã±Ä• vosÄ• napÄ• rami
yojanÄ• . __manena nibbatta_nti abhiÃ±Ã±Ä• manena nibbattitaá¹ƒ. __taá¹ƒ sadisabhÄ• va
saá¹‡á¹-hÄ• natopi vaá¹‡á¹‡atopi avayavavisesatopi sadisabhÄ• vadassanatthameva. __sa
nÄ• giddhiyÄ• aÃ±Ã±ajÄ• tirÅ«po. __suparikammakatamattikÄ• dayo viya iddhividhaÃ±Ä•
nissayabhÄ• vato.

<255> __appakasirenevÄ• _ti akiccheneva.

<256> mando uttÄ• naseyyakadÄ• rakopi __ ``daharoâ€™â€™ _ti vuccatÄ«ti tato visesana
_ti vuttaá¹ƒ. yuvÄ• pi koci anicchanato amaá¹‡á¸• anasÄ«lo hotÄ«ti tato visesanatthaá¹ƒ __
``maá¹‡á¸• anakajÄ• tikoâ€™â€™ _ti vuttaá¹ƒ. tena vuttaá¹ƒ __ ``yuvÄ• pÄ«â€™â€™ _tiÄ•
bindavo __kÄ• á¸·atilakÄ• ni_. nÄ• tikammÄ• satilappamÄ• á¹‡Ä• bindavo __tilakÄ• ni. vaá

yobbanapÄ«á¸·akÄ• dayo __mukhadÅ«sipÄ«á¸·akÄ• _. mukhagato doso __mukhadoso, _ l
adosassapi pÄ• kaá¹-abhÄ• vassa adhippetattÄ• \Be II 127/. yathÄ• vÄ• mukhe doso, eva
saralopena, mukhadoso ca mukhadoso ca mukhadosoti ekasesanayenapettha attho daá¹-á
soá¸·asavidhaá¹ƒ cittaá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«_ti vacanaá¹ƒ samatthitaá¹ƒ hoti.

<259> __paá¹-ipadÄ• vasenÄ• _ti yathÄ• rahaá¹ƒ samathavipassanÄ• maggapaá¹-ipadÄ•
koá¹-á¹-hÄ• sesÅ«_ti satipaá¹-á¹-hÄ• nÄ• dÄ«su bodhipakkhiyadhammakoá¹-á¹-hÄ• sesu, v
imesu aá¹-á¹-hasu koá¹-á¹-hÄ• sesu. __sesesÅ«_ti vuttÄ• vasesesu abhibhÄ• yatanakoá¹-á
suviÃ±Ã±eyyameva.

mahÄ• sakuludÄ• yisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. samaá¹‡amuá¹‡á¸• ikÄ• puttasuttavaá¹‡á¹‡anÄ•

<260> __uggahitu_nti \Ne II 126/ sikkhituá¹ƒ. __uggÄ• hetu_nti sikkhÄ• petuá¹ƒ, pÄ• á¹-ha
yathÄ• uggahitamatthaá¹ƒ tabbibhÄ• vanatthÄ• ya uccÄ• raá¹‡avasena paresaá¹ƒ gÄ• hetu
diá¹-á¹-hiá¹ƒ. sÄ• hi saá¹ƒyojanabhÄ• vato sameti sambandhÄ• eti pavattati, daá¸·haggaha
saá¹ƒyuttÄ• ayanti pavattanti sattÄ• yathÄ• bhinivesaá¹ƒ etenÄ• ti __samayo_ti vuccati. di
hi sattÄ• ativiya bajjhantÄ«ti. sÅ«riyassa uggamanato atthaá¹…gamÄ• ayaá¹ƒ ettako kÄ• l
rattandhakÄ• ravidhamanato divÄ• nÄ• ma, tassa pana majjhimapahÄ• rasaÃ±Ã±ito kÄ• lo
samujjalitapabhÄ• tejadahanabhÄ• vena divÄ• nÄ• ma. tenÄ• ha __ ``divasassapi divÄ• bh
__paá¹-isaá¹ƒharitvÄ• _ti nivattetvÄ• . evaá¹ƒ cittassa paá¹-isaá¹ƒharaá¹‡aá¹ƒ nÄ• ma goca
Ä• ha __ ``jhÄ• naratisevanavasena ekÄ«bhÄ• vaá¹ƒ gatoâ€™â€™ _ti. etena kÄ• yaviveka
sÄ«lÄ• diguá¹‡avisesayogato manasÄ• sambhÄ• vanÄ«yÄ• , te pana yasmÄ• attano sÄ«l
manÄ• pÄ• honti (kilesaaniggahassa paÃ±capasÄ• dÄ• yattattÄ• ,) tasmÄ• Ä• ha __ ``ma
_ntiÄ• di. tattha __unnamatÄ«_ti udaggaá¹ƒ hoti. __vaá¸• á¸• hatÄ«_ti saddhÄ• vasena vaá
bhagavÄ• --- ``anussaraá¹‡ampahaá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«pakÄ• ra
104; SN c V 184).

<261> __paÃ±Ã±apemÄ«_ti \Be II 128/ pajÄ• nanabhÄ• vena Ã±Ä• pemi tathÄ• vavatthap
á¹-hapemÄ«â€™â€™ _ti. __paripuá¹‡á¹‡akusala_nti sabbaso puá¹‡á¹‡akusaladhammaá¹ƒ
uttamabhÄ• vaá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ pattakusaladhammaá¹ƒ. __ayojjha_nti vÄ• dayudd
vÄ• dayuddhaá¹ƒ hotu, tena parÄ• jayo na hotÄ«ti dasseti, tenÄ• ha __ ``vÄ• dayuddhenÄ•
__saá¹ƒvarappahÄ• na_nti paÃ±casu saá¹ƒvaresu yena kenaci saá¹ƒvarena saá¹ƒvaralakk
__paá¹-isevanappahÄ• naá¹ƒ vÄ• _ti vÄ• -saddena parivajjanappahÄ• nÄ• diá¹ƒ saá¹…gaá
bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su padesu. __eseva nayo_ti iminÄ• ``abhÄ• sanamattameva
atidisati.

__nÄ• bhinandÄ«_ti na sampaá¹-icchi. sÄ• sane tiá¹‡á¹‡aá¹ƒ duccaritÄ• naá¹ƒ micchÄ• jÄ«
vaá¹‡á¹‡Ä«yati, ayaÃ±ca evaá¹ƒ katheti, tasmÄ• __sÄ• sanassa anulomaá¹ƒ viya vadati, _
sammÄ• sambuddhe dhamme cassa appasÄ• daá¹ƒ na dasseti, tasmÄ• __pasannakÄ• ra
vÄ• daá¹ƒ __na paá¹-isedheti_.

<262> __yathÄ• _ \Ne II 127/ __tassa vacanaá¹ƒ, evaá¹ƒ sante_ti yathÄ• tassa paribbÄ• ja
samaá¹‡abhÄ• ve sante labbhamÄ• ne. __mayaá¹ƒ pana evaá¹ƒ na vadÄ• mÄ• _ti etena sa
hotÄ«ti dasseti. yo hi dhammo yÄ• diso, tatheva taá¹ƒ buddhÄ• dÄ«penti. __visesaÃ±Ä• á¹
kÄ• yavisesavisayaÃ±Ä• á¹‡aá¹ƒ tassa tadÄ• natthi, yato parakÄ• ye upakkamaá¹ƒ kareyy
tattha visesaÃ±Ä• á¹‡ampi natthevÄ• ti. yasmÄ• kÄ• yapaá¹-ibaddhaá¹ƒ kÄ• yakammaá¹ƒ,
__ ``aÃ±Ã±atra phanditamattÄ• â€™â€™ _ti. __kilesasahagatacittenevÄ• _ti dukkhasamph
domanassasahagatacitteneva. dutiyavÄ• repi eseva nayo. jighacchÄ• pipÄ• sadukkhassa a
domanasseneva. __vikÅ«jitamattÄ• _ti ettha virÅ«paá¹ƒ kÅ«jitaá¹ƒ vikÅ«jitaá¹ƒ pubbenivÄ•
upayaá¹ƒ, taá¹ƒ panettha rodanahasanasamuá¹-á¹-hÄ• pakacittasahagatanti dosasahagata
daá¹-á¹-habbaá¹ƒ. __citta_nti kusalacittaá¹ƒ. akusalacittaá¹ƒ pana atÄ«tÄ• rammaá¹‡aá¹ƒ p
vattabbameva natthi. __saritvÄ• _ti yÄ• va na satisaá¹‡á¹-hÄ• panÄ• dhammÄ• uppajjanti,
anubhÅ«taá¹ƒ viya dukkhaá¹ƒ saritvÄ• rodanti. __hasantÄ«_ti etthÄ• pi eseva nayo. ayaÃ±
laddhasukhÄ• rammaá¹‡Ä• hutvÄ• gahitapaá¹-isandhikÄ• mÄ• tukucchitopi sukheneva ni
vuttoti daá¹-á¹-habbo. __pÄ• yantiyÄ• _ti attano janapadadesarÅ«pena \Be II 129/ pÄ• yanti
Ä• jÄ«vopi mÄ• tu aÃ±Ã±avihitakÄ• le ca lokassÄ• davasena __kilesasahagatacitteneva ho

<263> __samadhigayhÄ• _ti sammÄ• adhigatabhÄ• vena gahetvÄ• abhibhavitvÄ• visese
__khÄ«á¹‡Ä• savaá¹ƒ sandhÄ• yÄ• _ti byatirekavasena khÄ«á¹‡Ä• savaá¹ƒ sandhÄ• ya. ay
khÄ«á¹‡Ä• savampi sotÄ• pannakusalaá¹ƒ paÃ±Ã±apeti sekkhabhÅ«miyaá¹ƒ á¹-hitattÄ• . s

__tÄ«á¹‡i padÄ• ni nissÄ• yÄ• _ti na kÄ• yena pÄ• pakaá¹ƒ kammaá¹ƒ karoti, na pÄ• paka
pÄ• pakaá¹ƒ Ä• jÄ«vaá¹ƒ Ä• jÄ«vatÄ«ti imÄ• ni tÄ«á¹‡i padÄ• ni nissÄ• ya kusalasÄ«lamÅ«
cÄ• ti __dve paá¹-hamacatukkÄ• á¹-hapitÄ• . ekaá¹ƒ padaá¹ƒ nissÄ• yÄ• _ti na pÄ• pakaá¹
saá¹…kappetÄ«ti imaá¹ƒ ekapadaá¹ƒ nissÄ• ya kusalasaá¹…kappamÅ«lakÄ• akusalasaá¹
pacchimacatukkÄ• á¹-hapitÄ• _.

<264> __vicikicchuddhaccasahagatacittadvayampi vaá¹-á¹-ati_ balavatÄ• mohena samann
tÄ• ni ``momÅ«hacittÄ• nÄ«â€™â€™ ti vuccanti.

__kuhi_nti kiá¹ƒnimittaá¹ƒ. __kataraá¹ƒá¹-hÄ• naá¹ƒ pÄ• puá¹‡itvÄ• _ti kiá¹ƒ kÄ• raá¹‡aá¹ƒ
__etthÄ• _ti kÄ• yavacÄ«manosucaritabhÄ• vanÄ• sÄ• jÄ«vanipphattiyaá¹ƒ \Ne II 128/. sÄ•
sotÄ• pattiphalena dÄ«petabbÄ• ti Ä• ha __ ``sotÄ• pattiphale bhummaâ€™â€™ _nti. yasm
avasiá¹-á¹-haÃ±ca sÄ«laá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«lassa ca pÄ• risuddhipÄ• timokkhÄ•

sotÄ• pattiphalappattiyÄ• siddho hotÄ«ti Ä• ha --- __ ``pÄ• timokkha ... pe ... nirujjhatÄ«â€™
``sukhasÄ«lo dukkhasÄ«loâ€™â€™ tiÄ• dÄ«su viya pakatiatthasÄ«lasaddaá¹ƒ gahetvÄ• v
``akusalasÄ«laâ€™â€™ _ntiÄ• di.

<265> __kÄ• mÄ• vacarakusalacittameva vuttaá¹ƒ_ sampattasamÄ• dÄ• naviratipubbakas
tenÄ• ha --- __ ``etena hi kusalasÄ«laá¹ƒ samuá¹-á¹-hÄ• tÄ«â€™â€™ _ti.

__sÄ«lavÄ• _ti ettha __vÄ• _-saddo pÄ• saá¹ƒsatthova veditabboti Ä• ha __ ``sÄ«lasampa
sÄ«lamatte patiá¹-á¹-hito, na samÄ• dhipaÃ±Ã±Ä• su, so \Be II 130/ sÄ«lamayadhammapÅ«
tenÄ• ha __ ``alamettÄ• vatÄ• â€™â€™ _tiÄ• di. __yatthÄ• _ti yassaá¹ƒ cetovimuttiyaá¹ƒ p
tadubhayaÃ±ca yasmÄ• arahattaphale saá¹…gahitaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``arahattapha
__asesaá¹ƒ nirujjhati_ sukhavipÄ• kabhÄ• vassa sabbaso paá¹-ippassambhanato.

<266> kÄ• mapaá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä• __kÄ• masaÃ±Ã±Ä• . _ sesesupi eseva nayo.
byÄ• pÄ• davihiá¹ƒsÄ• saÃ±Ã±Ä• .

__anÄ• gÄ• miphalapaá¹-hamajjhÄ• na_nti anÄ• gÄ• miphalasahagataá¹ƒ paá¹-hamajjhÄ•
paá¹-hamajjhÄ• ne. ettha ca ujuvipaccanÄ«kena paá¹-ipakkhappahÄ• naá¹ƒ sÄ• tisayanti
paá¹-hamajjhÄ• naggahaá¹‡aá¹ƒ. tenÄ• ha __ ``aparisesÄ• nirujjhantÄ«â€™â€™ _ti. nekk
kÄ• mÄ• vacaracittasahagatatÄ• tassa sÄ«lassa samuá¹-á¹-hÄ• natÄ• ca sampayuttanaye

<267> kusalasaá¹…kappanirodhadutiyajjhÄ• nikaarahattaphalaakusalasaá¹…kappanirodha
paá¹-hamajjhÄ• nikaanÄ• gÄ• miphalaggahaá¹‡ena samaá¹‡o dassito. sesaá¹ƒ suviÃ±Ã±ey

samaá¹‡amuá¹‡á¸• ikÄ• puttasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. cÅ«á¸·asakuludÄ• yisuttavaá¹‡á¹‡anÄ•

<271> __paÃ±ho_ti \Ne II 129/ Ã±Ä• tuá¹ƒ icchito attho, tadeva dhammadesanÄ• ya nimitta
upaá¹-á¹-hÄ• tÅ«_ti Ã±Ä• á¹‡assa gocarabhÄ• vaá¹ƒ upagacchatu. __yena kÄ• raá¹‡enÄ• _
upaá¹-á¹-hitena kÄ• raá¹‡ena dhammadesanÄ• upaá¹-á¹-haheyya, taá¹ƒ pana paribbÄ• jak
vuttaá¹ƒ. tenÄ• ha __ ``etena hi ... pe ... dÄ«petÄ«â€™â€™ _ti. __ekaá¹…gaá¹‡Ä• nÄ«_ti p
ekaá¹…gaá¹‡asadisÄ• ni. tenÄ• ha __ ``pÄ• kaá¹-Ä• nÄ«â€™â€™ _ti.

__jÄ• nanto_ti attano tathÄ• bhÄ• vaá¹ƒ sayaá¹ƒ jÄ• nanto. __sakkaccaá¹ƒ sussÅ«satÄ«_t
maá¹ƒ tathÄ• avocÄ• â€™â€™ ti sÄ• daraá¹ƒ sussÅ«sati. __tasmÄ• _ti dibbacakkhulÄ• bh
anÄ• gataá¹ƒsaÃ±Ä• á¹‡alÄ• bhato. __evamÄ• hÄ• _ti ``yo \Be II 131/ kho, udÄ• yi, dibben
Ä• rabhitvÄ• ``so vÄ• maá¹ƒ aparantaá¹ƒ Ä• rabbha paÃ±haá¹ƒ puccheyyÄ• â€™â€™ ti e

__itara_nti avasiá¹-á¹-haá¹ƒ imasmiá¹ƒ á¹-hÄ• ne vattabbaá¹ƒ. __vuttanayamevÄ• _ti ``yo h
tiÄ• dinÄ• vuttanayameva. __atÄ«te_ti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa visayabhÅ«te
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa visayabhÅ«te anÄ• gate atthe.

paá¹ƒsupadese nibbattanato paá¹ƒsusamokiá¹‡á¹‡asarÄ«ratÄ• ya __paá¹ƒsupisÄ• cakaá¹
gahetvÄ• _ti dÄ«ghaso heá¹-á¹-himantena caturaá¹…gulaá¹ƒ, uparimantena vidatthikaá¹ƒ ru
yassa kassaci ekaá¹ƒ mÅ«laá¹ƒ gahetvÄ• aÃ±Ã±ajÄ• tikÄ• naá¹ƒ __adissamÄ• nakÄ• yo h
jÄ• tisiddhÄ• dhammatÄ• . __tatrÄ• _ti tassa mÅ«lavasena adissamÄ• nakatÄ• ya. __na di

<272> __na ca atthaá¹ƒ dÄ«peyyÄ• _ti adhippetamatthaá¹ƒ sÄ• vÄ• cÄ• sarÅ«pato na ca
vÄ• cÄ• mattamevÄ• ti adhippÄ• yo. paá¹-iharitabbaá¹-á¹-hena parasantÄ• ne netabbaá¹-á¹
paá¹-ihÄ• riya-saddadvÄ• rena viÃ±Ã±Ä• tabbo bhÄ• vattho, sova pÄ• á¹-ihÄ«rako niruttina
pÄ• á¹-ihÄ«rakanti __appÄ• á¹-ihÄ«rakataá¹ƒ, _ ta-saddena padaá¹ƒ vaá¸• á¸• hetvÄ• tath
tenÄ• ha __ ``niratthakaá¹ƒ sampajjatÄ«â€™â€™ _ti. __subhakiá¹‡hadevaloke khandhÄ• v
``dibbo rÅ«pÄ« manomayo sabbaá¹…gapaccaá¹…gÄ« ahÄ«nindriyo attÄ• â€™â€™ ti iman

<273> saupasaggapadassa \Ne II 130/ attho upasaggena vinÄ• pi viÃ±Ã±Ä• yatÄ«ti Ä• ha
ubbiddheâ€™â€™ _ti. sÄ• cassa ubbiddhatÄ• upakkilesavigamena sucibhÄ• vena upaá¹-
``meghavigamena dÅ«rÄ«bhÅ«teâ€™â€™ _ti. indanÄ«lamaá¹‡i viya dibbati jotetÄ«ti __dev
``aá¸• á¸• harattasamayeâ€™â€™ _ti vattabbe bhummatthe vihitavacanÄ• naá¹ƒ accantasa
upayogavacanaá¹ƒ veditabbaá¹ƒ. puá¹‡á¹‡amÄ• siyaÃ±hi gaganamajjhassa purato vÄ• pa
aá¸• á¸• haratte samayo bhinno nÄ• ma hoti, majjhe eva pana á¹-hito abhinno nÄ• ma. tenÄ
aá¸• á¸• harattasamayeâ€™â€™ _ti.

__ye anubhontÄ«_ti ye devÄ• candimasÅ«riyÄ• naá¹ƒ Ä• bhÄ• anubhonti vinibhuÃ±janti v
devehi __bahÅ« ceva bahutarÄ• ca_ candimasÅ«riyÄ• naá¹ƒ Ä• bhÄ• \Be II 132/ ananubh
sarÄ«robhÄ• seneva Ä• lokaá¹ƒ pharitvÄ• viharantÄ«â€™â€™ _ti.

<274> __pucchÄ• mÅ«á¸·ho pana jÄ• to_ ``ayaá¹ƒ paramo vaá¹‡á¹‡oâ€™â€™ ti gahitapa
__acelakapÄ• á¸·i_nti ``acelako hoti muttÄ• cÄ• roâ€™â€™ tiÄ• dinayappavattaá¹ƒ (DN I 3
acelakapaá¹-ipattidÄ«pakaganthaá¹ƒ, ganthasÄ«seneva tena pakÄ• sitavÄ• dÄ• ni vadati.
surÄ• merayapÄ• namanuyuttapuggalassa surÄ• pÄ• nato virati tassa kÄ• yaá¹ƒ cittaÃ±ca
surÄ• pÄ• navirati (tapo, soyeva guá¹‡o. tenÄ• ha ``surÄ• pÄ• naviratÄ«ti atthoâ€™â€™ ti)

<275> ekantaá¹ƒ accantameva sukhaá¹ƒ assÄ• ti __ekantasukhaá¹ƒ. paÃ±casu dhammes
paá¹-iviratÄ«â€™â€™ tiÄ• dÄ«su paÃ±casu sÄ«lÄ• cÄ• radhammesu. __na jÄ• niá¹ƒsÅ«_t

tadatthaá¹ƒ na bujjhanti. buddhuppÄ• dena kira vihatatejÄ• ni mahÄ• nubhÄ• vÄ• ni mantap
yogÄ• vacaraganthena saddhiá¹ƒ yogÄ• vacarapaá¹-ipadÄ• nassati. __uggaá¹‡hiá¹ƒsÅ«_ti
pubbabhÄ• gadhammeâ€™â€™ tiÄ• divacanamattaá¹ƒ uggaá¹‡hiá¹ƒsu. __tatiyajjhÄ• nato_
vadati, phalabhÅ«tato __tatiyajjhÄ• nato_.

<276> ekantasukhassa lokassa paá¹-ilÄ• bhena pattiyÄ• tattha nibbatti __paá¹-ilÄ• bhasac
ekantasukhe loke anabhinibbattitvÄ• eva iddhiyÄ• tattha gantvÄ• tassa sattalokassa bhÄ•
paccakkhato dassanaá¹ƒ __paccakkhasacchikiriyÄ• _. tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ•

<277> __udaÃ±caniko_ti \Ne II 131/ udaÃ±cano. viÃ±jhupabbatapasse gÄ• mÄ• naá¹ƒ aniv
tiá¹ƒsayojanamattaá¹ƒ á¹-hÄ• naá¹ƒ aá¹-avÄ« nÄ• ma, tattha senÄ• sanaá¹ƒ, tasmiá¹ƒ __aá
padhÄ• nakammikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«naá¹ƒ tattha nivÄ• sena __ekaá¹ƒ padhÄ•

cÅ«á¸·asakuludÄ• yisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. vekhanasasuttavaá¹‡á¹‡anÄ•

<280> saha \Be II 133/ \Ne II 132/ vatthukÄ• mena kilesakÄ• mo garu garukÄ• tabbo etass
tesveva kÄ• mesu ninnapoá¹‡apabbhÄ• rajjhÄ• sayoti __kÄ• mÄ• dhimutto_. pabbajjÄ• paa
nekkhammaá¹ƒ garu garukÄ• tabbaá¹ƒ etassÄ• ti __nekkhammagaru_. tattha ninnapoá¹‡ap
__nekkhammÄ• dhimutto_ svÄ• yamattho yathÄ• ekacce gahaá¹-á¹-he labbhati, evaá¹ƒ ek
``pabbajitopÄ«â€™â€™ _tiÄ• di. __ayaá¹ƒ pana_ vekhanaso paribbÄ• jako. so hi vekhanas
upagantvÄ• vekhanasena iminÄ• diá¹-á¹-himÄ• dÄ• ya samÄ• diyitvÄ• á¹-hitattÄ• ``vekha
yathÄ• loko sayaá¹ƒ ekÄ• dasahi aggÄ«hi Ä• dittopi samÄ• no paccakkhato anubhaviyamÄ
aggisantÄ• paá¹ƒ viya anÄ• dikÄ• lÄ• nugatasammÄ• kavacarasantÄ• paá¹ƒ Ä• dittatÄ• ya
sammÄ• sambuddhena pana mahÄ• karuá¹‡Ä• samussÄ• hitamÄ• nasena ``sabbaá¹ƒ, bhi
__Ä• dittapariyÄ• ye_ (SN b IV 28; Vin I 54) desiyamÄ• ne sallakkheti, evaá¹ƒ ayampi anÄ•
attaajjhÄ• saye avaá¹-á¹-hitaá¹ƒ kÄ• mÄ• dhimuttaá¹ƒ sarasena anupadhÄ• rento satthÄ• rA
kaccÄ• na, kÄ• maguá¹‡Ä• â€™â€™ tiÄ• dinÄ• kÄ• maguá¹‡esu kÄ• masukhe bhÄ• siyan
pabbajitassa cittaâ€™â€™ nti upadhÄ• ressatÄ«ti Ä• ha --- __ ``imÄ• ya kathÄ• ya kathiyan
kÄ• mÄ• dhimuttataá¹ƒ sallakkhessatÄ«â€™â€™ _ti. __kÄ• maggasukha_nti kÄ• metabbav
sabbe hi tebhÅ«makadhammÄ• kÄ• manÄ«yaá¹-á¹-hena kÄ• mÄ• , te paá¹-icca uppajjanas
aggabhÅ«taá¹ƒ sukhaá¹ƒ. yathÄ• ha --- ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• v
tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) --- ``nibbÄ• naá¹ƒ paramaá¹ƒ su
217; Dhp 203) ca. tena vuttaá¹ƒ __ ``nibbÄ• naá¹ƒ adhippetaâ€™â€™ _nti.

<281> pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhino pubbantaá¹ƒ Ä• rabbha vuccamÄ• nakathÄ• anu
paccakkhabhÄ• vato, tadabhÄ• vato vekhanasassa ananucchavikÄ• ti Ä• ha __ ``yasmÄ• .

__anÄ• gatakathÄ• ya ... pe ... natthÄ«_ti etthÄ• pi eseva nayo. __Ä• rakkhatthÄ• yÄ• _ti de
á¹-hitÄ• \Be II 134/ tattha Ä• rakkhatthÄ• ya. __avijjÄ• yÄ• _ti idaá¹ƒ lakkhaá¹‡avacanaá¹ƒ,
sabbakilesadhammÄ• naá¹ƒ avijjÄ• va gahitÄ• . __jÄ• nanaá¹ƒ_ pahÄ«nakilesapaccavekkh
suviÃ±Ã±eyyameva.

vekhanasasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca paribbÄ• jakavaggavaá¹‡á¹‡anÄ• .

4. rÄ• javaggo

1. ghaá¹-ikÄ• rasuttavaá¹‡á¹‡anÄ•

<282> __cariya_nti \Be II 135/ \Ne II 133/ bodhicariyaá¹ƒ, bodhisambhÄ• rasambharaá¹‡av
bodhisattapaá¹-ipattinti attho. __sukÄ• raá¹‡a_nti bodhiparipÄ• canassa ekantikaá¹ƒ sundar
kassapassa bhagavato payirupÄ• sanÄ• diá¹ƒ sandhÄ• ya vadati. taÃ±hi tena saddhiá¹ƒ ma
vattabbataá¹ƒ labhati. __mandahasita_nti Ä«sakaá¹ƒ hasitaá¹ƒ. __kuhaá¹ƒ kuha_nti hÄ• sa
anukaraá¹‡ametaá¹ƒ. __haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• ramatta_nti haá¹-á¹-hapahaá¹-á¹-ham
gahitasaá¹…ketÄ• ``pahaá¹-á¹-ho bhagavÄ• â€™â€™ ti saÃ±jÄ• nanti, evaá¹ƒ Ä• kÄ• rada

idÄ• ni iminÄ• pasaá¹…gena tÄ• saá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ vibhÄ• gato dassetuá¹ƒ __ ``
_ntiÄ• di Ä• raddhaá¹ƒ. tattha ajjhupekkhanavasenapi hÄ• so na sambhavati, pageva doma
``terasahi somanassasahagatacittehÄ«â€™â€™ _ti. nanu ca keci kodhavasenapi hasantÄ«
kodhavatthu, tassa mayaá¹ƒ dÄ• ni yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjissÄ• mÄ• ti duviÃ±Ã±
hÄ• sassa uppajjanato. __tesÅ«_ti paÃ±casu somanassasahagatacittesu. __balavÄ• ramm
yamakamahÄ• pÄ• á¹-ihÄ• riyasadise. __dubbalÄ• rammaá¹‡e_ti anuá¸·Ä• re Ä• rammaá¹‡
pe ... uppÄ• desÄ«_ti idaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ tathÄ• Ä• gatattÄ• vuttaá¹ƒ.
ahetukasomanassasahagatacittena bhagavato sitaá¹ƒ hotÄ«ti dassanatthaá¹ƒ.

__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ (Dhs-má¹- 568) pana ``atÄ«taá¹ƒsÄ• dÄ«su appaá¹-ihataá
tÄ«hi dhammehi samannÄ• gatassa buddhassa bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä
Ã±Ä• á¹‡Ä• nuparivattaâ€™ ntiÄ• divacanato (Nidd I 69, 156; Nidd II mÄ• gharÄ• jamÄ• á¹
Paá¹-is III 5; Nett 15; Sv III 305; Vibh-má¹- suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• ; Sv-pá¹- III
`bhagavato \Ne II 134/ idaá¹ƒ cittaá¹ƒ uppajjatÄ«â€™ ti vuttavacanaá¹ƒ vicÄ• retabbaâ€™â
iminÄ• hasituppÄ• dacittena pavattiyamÄ• nampi bhagavato sitakaraá¹‡aá¹ƒ
pubbenivÄ• sa-anÄ• gataá¹ƒsa-sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anuvattakattÄ• Ã±Ä• á
pana Ã±Ä• á¹‡Ä• nuparivattibhÄ• ve sati na koci pÄ• á¸·iaá¹-á¹-hakathÄ• naá¹ƒ virodho. tat
__abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 568) ``tesaá¹ƒ \Be II 136/ Ã±Ä• á¹‡Ä• naá¹ƒ c

cittaá¹ƒ uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. avassaÃ±ca etaá¹ƒ evaá¹ƒ icchitabbaá¹ƒ, aÃ±Ã±ath
bhagavato pavatti tathÄ• rÅ«pe kÄ• le na saá¹ƒyujjeyya, tassapi hi viÃ±Ã±attisamuá¹-á¹-hÄ•
icchitattÄ• , tathÄ• hi vuttaá¹ƒ --- ``evaÃ±ca katvÄ• manodvÄ• rÄ• vajjanassapi viÃ±Ã±attis
upapannaá¹ƒ hotÄ«â€™â€™ ti, na ca viÃ±Ã±attisamuá¹-á¹-hÄ• pakatte taá¹ƒsamuá¹-á¹-hitÄ
kÄ• yakammÄ• dibhÄ• vaá¹ƒ Ä• pajjanabhÄ• vo vibandhatÄ«ti tameva sandhÄ• ya vadati. t
appamattakampÄ«â€™â€™ _ti. sateritÄ• vijjulatÄ• nÄ• ma __sateratÄ• vijjulatÄ• _. sÄ• h
khaá¹‡aá¹-á¹-hitikÄ• sÄ«ghanirodhÄ• ca na hoti, apica kho dandhanirodhÄ• , taÃ±ca sabb
catudÄ«pikamahÄ• meghatova niccharati tenÄ• ha __ ``cÄ• tuddÄ«pikamahÄ• meghamukh
tÄ• saá¹ƒ rasmivaá¹-á¹-Ä«naá¹ƒ dhammatÄ• , yadidaá¹ƒ tikkhattuá¹ƒ siravaraá¹ƒ padakkhiá
dÄ• á¹-haggesuyeva antaradhÄ• naá¹ƒ.

<283> yadipi cattÄ• ri asaá¹…khyeyyÄ• ni kappÄ• naá¹ƒ satasahassaÃ±ca paÃ±Ã±Ä• pÄ•
idÄ• ni taá¹ƒ buddhantaraá¹ƒ tassÄ• paá¹-ipÄ• detabbattÄ• vuttaá¹ƒ __ ``aparipakkaÃ±Ä•
kÄ• maÃ±cassa Ã±Ä• á¹‡Ä• ya idÄ• nipi paá¹-ipÄ• detabbatÄ• atthi, evaá¹ƒ santepi nanu s
sambhÄ• vanÄ• ya bhavitabbaá¹ƒ tathÄ• cirakÄ• laá¹ƒ paribhÄ• vitattÄ• , kathaá¹ƒ tattha h
``brÄ• hmaá¹‡akuleâ€™â€™ _tiÄ• di. cirakÄ• laparicitÄ• pi hi guá¹‡abhÄ• vanÄ• appakena
akalyÄ• á¹‡amittasaá¹ƒsaggena viparivattati aÃ±Ã±athattaá¹ƒ gacchati. tena mahÄ• sattopi
laddhiyaá¹ƒ á¹-hatvÄ• jÄ• tisiddhena mÄ• nena evamÄ• ha --- __ ``kiá¹ƒ pana tena muá¹‡á
diá¹-á¹-henÄ• â€™â€™ _ti. tathÄ• hi vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``tasmÄ• akalyÄ• á¹‡ajanaá¹ƒ, Ä• sÄ«visamivoragaá¹ƒ,

Ä• rakÄ• parivajjeyya, bhÅ«tikÄ• mo vicakkhaá¹‡oâ€™â€™ ti || (Sv I 170-172).

nhÄ• nacuá¹‡á¹‡ena suttena katÄ• __sotti, _ kuruvindaguá¸·ikÄ• , sÄ• eva sinÄ• yanti kÄ
etÄ• yÄ• ti __sinÄ• naá¹ƒ_. tenÄ• ha --- __ ``sotti sinÄ• nanti sinÄ• natthÄ• ya katasottiâ€™

<284> __ariyaparihÄ• renÄ• _ti \Ne II 135/ ariyÄ• naá¹ƒ parihÄ• rena, anÄ• gÄ• mÄ«naá¹ƒ
parihÄ• raniyÄ• menÄ• ti attho. attano \Be II 137/ Ã±Ä• á¹‡asampattiyÄ• vibhavasampattiy
kÄ• tuá¹ƒ sakkhissati. etadattha_nti ``ahitanivÄ• raá¹‡aá¹ƒ, hite niyojanaá¹ƒ byasane pariva
yadidaá¹ƒ, etadatthaá¹ƒ mittÄ• nÄ• ma honti. keci ``yÄ• vettha ahupÄ«â€™â€™ ti paá¹-ha
kesaggagahaá¹‡aá¹ƒ tÄ• va ayaá¹ƒ nibandho ahupÄ«ti attho.

<285> __satipaá¹-ilÄ• bhatthÄ• yÄ• _ti bodhiyÄ• mahÄ• bhinÄ«hÄ• raá¹ƒ katvÄ• bodhisa
pÅ«raá¹‡abhÄ• ve satiyÄ• paá¹-ilÄ• bhatthÄ• ya. idÄ• ni tassa satuppÄ• danÄ«yakathÄ• ya
saá¹…khepeneva dassetuá¹ƒ __ ``tassa hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __na lÄ• mal
otiá¹‡á¹‡asatto_ti iminÄ• mahÄ• sattassa paá¹‡Ä«tÄ• dhimuttataá¹ƒ dassetvÄ• evaá¹ƒ paa
pamÄ• dakiriyÄ• na yuttÄ• ti dassento __ ``tÄ• disassa nÄ• ma pamÄ• davihÄ• ro na yutto

bodhisattassa nekkhammajjhÄ• sayo telappadÄ«po viya visesato nibbatti, taá¹ƒ disvÄ• bha
dhammakathaá¹ƒ karonto __ ``tÄ• disassa ... pe ... kathesÄ«â€™â€™ _ti. __parasamuddav
__vadanti. aá¹-á¹-hakathÄ• yaá¹ƒ_ pana nÄ• yaá¹ƒ buddhÄ• naá¹ƒ bhÄ• ro, yadidaá¹ƒ pÅ«r
bodhisattÄ• naá¹ƒ tathÄ• dhammadesanÄ• tesaá¹ƒ mahÄ• bhinÄ«hÄ• rasamanantarampi
sayambhuÃ±Ä• á¹‡eneva paá¹-ividitattÄ• . tasmÄ• bodhisattabhÄ• vapavedanameva tassa
__ ``satipaá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __satipaá¹-ilÄ• bhatthÄ• yÄ• _ti
ujjalane pÄ• kaá¹-akarasatipaá¹-ilÄ• bhÄ• ya.

<286> Ã±Ä• á¹‡aÃ±hi kilesadhammavidÄ• lanapadÄ• lanehi siá¹…gaá¹ƒ viyÄ• ti __siá¹…g
upatthambhitaá¹ƒ ussitaá¹ƒ nÄ• ma hoti, tadabhÄ• ve __patitaá¹ƒ_ nÄ• ma. keci pana vÄ«ri
tasmiá¹ƒ sammappadhÄ• navasena pavatte bÄ• hirapabbajjaá¹ƒ upagatÄ• pi mahÄ• sattÄ•
appicchatÄ• diguá¹‡asamaá¹…gino yathÄ• rahaá¹ƒ ganthadhuraá¹ƒ vÄ• sadhuraÃ±ca parib
buddhasÄ• sane appicchatÄ• dÄ«hÄ«ti Ä• ha __ ``catupÄ• risuddhisÄ«le panÄ• â€™â€™ _
sikhÄ• ppattavipassanÄ• hontÄ«ti vuttaá¹ƒ --- __ ``yÄ• va anulomaÃ±Ä• á¹‡aá¹ƒ Ä• hacca
anulomaÃ±Ä• á¹‡ato orameva vipassanaá¹ƒ á¹-hapentÄ«ti attho. __maggaphalatthaá¹ƒ vÄ•
paÃ±Ã±Ä• pÄ• ramitÄ• ya sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agabbhassa aparipuá¹‡á¹‡attÄ• apar

<287> __therehÄ«_ti \Be II 138/ vuddhatarehi. __nivÄ• se satÄ«_ti yasmiá¹ƒ á¹-hÄ• ne pab
nivÄ• se. __vappakÄ• lato_ti sassÄ• naá¹ƒ vappakÄ• lato. pubbe viya tato paraá¹ƒ tikhiá¹‡e
payojanaá¹ƒ natthÄ«ti vuttaá¹ƒ --- __ ``vappakÄ• le vitÄ• naá¹ƒ viya upari vatthakilaÃ±jaá¹ƒ
_ti. __puá¹-ake_ti kalÄ• pe.

<288> paccayasÄ• maggihetukattÄ• \Ne II 136/ dhammappattiyÄ• padesato pariÃ±Ã±Ä• v
upaá¹-á¹-hite cittavighÄ• tapaccaye yadetaá¹ƒ nÄ• tisÄ• vajjaá¹ƒ, tadevaá¹ƒ gaá¹‡hantÄ«ti a
Ä• ha --- __ ``alÄ• bhaá¹ƒ Ä• rabbha cittaÃ±Ã±athattaâ€™â€™ _ntiÄ• di. __so_ti kikÄ« kÄ•
__brÄ• hmaá¹‡abhatto_ti brÄ• hmaá¹‡esu bhatto. __deve_ti brÄ• hmaá¹‡e sandhÄ• yÄ• ha
samaÃ±Ã±Ä• , tadÄ• brÄ• hmaá¹‡agaruko loko. tadÄ• hi kassapopi bhagavÄ• brÄ• hmaá
avaá¹‡á¹‡aá¹ƒ vatvÄ• _ti, ``mahÄ• rÄ• ja, tava dhÄ«tÄ• brÄ• hmaá¹‡asamayaá¹ƒ pahÄ• ya
muá¹‡á¸• apÄ• saá¹‡á¸• ikasamayaá¹ƒ gaá¹‡hÄ«â€™â€™ tiÄ• dinÄ• rÄ• japuttiyÄ• aguá¹
gaá¹‡hiá¹ƒsu_ Ã±Ä• takÄ• . __rajjaá¹ƒ niyyÄ• tesi_ ``mÄ• me vacanaá¹ƒ musÄ• ahosi, aá¹
niggaá¹‡hissÄ• mÄ«â€™â€™ ti.

pÄ• vanaasmanayanavasena sammÄ• pÄ• vÄ«katattÄ• __parisuddhataá¹‡á¸• ulÄ• ni_. p
__taá¹‡á¸• ulapaá¹-ibhastÄ• nÄ«_ti taá¹‡á¸• ulakhaá¹‡á¸• Ä• ni. __muggapaá¹-ibhastakaá¸•
nayo.

<289> __ko nu kho_ti bhummatthe paccattavacananti Ä• ha --- __ ``kuhiá¹ƒ nu khoâ€™â€™
yojÄ«yanti byaÃ±janabhojanÄ• ni etthÄ• ti pariyogo, tato __pariyogÄ• _. tenÄ• ha __ ``sÅ«p

__saÃ±Ã±aá¹ƒ datvÄ• _ti vuttaá¹ƒ sabbaá¹ƒ Ä• cikkhitvÄ• tumhÄ• kaá¹ƒ atthÄ• ya sampÄ•
upaá¹-á¹-hÄ• koti bhagavato Ä• rocethÄ• ti saÃ±Ã±aá¹ƒ datvÄ• . __ativissattho_ti ativiya vis
__paÃ±cavaá¹‡á¹‡Ä• _ti khuddikÄ• divasena paÃ±cappakÄ• rÄ• .

<290> __ki_nti nissakke paccattavacanaá¹ƒ, kasmÄ• ti attho? __dhammiko_ti iminÄ• Ä• g
II 139/. __bhikkhÅ«naá¹ƒ patte bhattasadiso_ti iminÄ• upÄ• sakena satthu pariccattabhÄ• v
aparisaá¹…kataá¹ƒ dasseti. __sikkhÄ• padavelÄ• nÄ• ma natthÄ«_ti dhammassÄ• mibhÄ•
nÄ• ma natthi paá¹‡á¹‡attivajje, pakativajje pana setughÄ• to eva.

<291> chadanaá¹-á¹-hÄ• ne yadÄ• kÄ• saá¹ƒ, tadeva tassa gehassa chadananti __Ä• kÄ•
utupharaá¹‡amevÄ• _ti chÄ• dite yÄ• disaá¹ƒ utu, chadane uttiá¹‡abhÄ• vepi tamhi gehe tÄ
ahosi. __tesaá¹ƒyevÄ• _ti tesaá¹ƒ ghaá¹-ikÄ• rassa mÄ• tÄ• pitÅ«naá¹ƒ eva.

<292> ``catasso \Ne II 137/ muá¹-á¹-hiyo eko kuá¸• uvo, cattÄ• ro kuá¸• uvÄ• eko pattho, c
Ä• á¸·hako, cattÄ• ro Ä• á¸·hakÄ• ekaá¹ƒ doá¹‡aá¹ƒ, cattÄ• ri doá¹‡Ä• ni ekÄ• mÄ• nikÄ•
khÄ• rÄ«, vÄ«sati khÄ• rikÄ• eko vÄ• hoti tadeva ekasakaá¹-aâ€™â€™ nti __suttanipÄ• ta
II 662) vuttaá¹ƒ, idha pana __ ``dve sakaá¹-Ä• ni eko vÄ• hoâ€™â€™ _ti vuttaá¹ƒ. __telaph
__Ä• di_-saddena sappiÄ• diá¹ƒ maricÄ• dikaá¹-ukabhaá¹‡á¸• aÃ±ca saá¹…gaá¹‡hÄ• ti. __
diá¹-á¹-hapubbo, _ kuto paripphassoti adhippÄ• yo. __naccitvÄ• ti_ naccaá¹ƒ datvÄ• .

ghaá¹-ikÄ• rasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. raá¹-á¹-hapÄ• lasuttavaá¹‡á¹‡anÄ•

<293> thÅ«lameva \Ne II 138/ thullaá¹ƒ, thullÄ• vipulÄ• mahantÄ• koá¹-á¹-hÄ• jÄ• tÄ• in
__thullakoá¹-á¹-hika_nti odanapÅ«papahÅ«tavasena laddhanÄ• mo nigamo. __aá¹-á¹-hakat
__thullakoá¹-á¹-ha_nti attho vutto. tena pÄ• á¸·iyaá¹ƒ ika-saddena padavaá¸• á¸• hanaá¹ƒ ka

<294> __raá¹-á¹-hapÄ• lo_ti idaá¹ƒ tassa kulaputtassa nÄ• maá¹ƒ. paveá¹‡ivasena Ä• gata
samudÄ• gamato paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``kasmÄ• raá¹-á¹-hapÄ• loâ€™â€™ _tiÄ•
vinÄ• sanato pubbe yÄ• disaá¹ƒ, tatheva sammadeva dhÄ• retuá¹ƒ samattho. __saddhÄ• _
sampannÄ• . __sÄ• maá¹‡eraá¹ƒ disvÄ• _ti sikkhÄ• kÄ• matÄ• ya etadagge á¹-hapiyamÄ•

saha \Be II 140/ raÃ±Ã±Ä• ti __sarÄ• jikaá¹ƒ, _ raÃ±Ã±Ä• saddhiá¹ƒ rÄ• japarisaá¹ƒ. __cÄ
brÄ• hmaá¹‡Ä• dicatuvaá¹‡á¹‡asamudÄ• yaá¹ƒ. __posetu_nti vaddhetuá¹ƒ dÄ• nÄ• dÄ«hi s
saá¹…gaá¹‡hituá¹ƒ. __yaá¹ƒ_ kulaá¹ƒ. __pahossatÄ«_ti sakkhissati.

__tena tena me upaparikkhato_ti ``kÄ• mÄ• nÄ• mete aniccÄ• dukkhÄ• vipariá¹‡Ä• madh

aá¹-á¹-hikaá¹…kalÅ«pamÄ• â€™â€™ ti (MN I 234; Vin IV 417; Nidd I 3, 6) ca Ä• dinÄ• yen
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, tabbipariyÄ• yato nekkhamme Ä• nisaá¹ƒsaá¹ƒ g
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, tena tena pakÄ• rena upaparikkhato vÄ«
__evaá¹ƒ hoti_ evaá¹ƒ upaá¹-á¹-hÄ• ti. __sikkhattayabrahmacariya_nti adhisÄ«lÄ• disikkhat
seá¹-á¹-hacariyaá¹ƒ. akhaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danena __akhaá¹‡á¸• aá¹ƒ_ lakkhaá¹‡a
sikkhekadesaá¹ƒ asesetvÄ• ekanteneva paripÅ«retabbatÄ• ya __ekantaparipuá¹‡á¹‡aá¹ƒ_
saá¹ƒkilesamalaá¹ƒ anuppÄ• detvÄ• accantameva visuddhaá¹ƒ katvÄ• pariharitabbatÄ• ya
tato eva saá¹…khaá¹ƒ viya likhitanti __saá¹…khalikhitaá¹ƒ_. tenÄ• ha __ ``likhitasaá¹…khas
dÄ• á¹-hikÄ• pi massuggahaá¹‡eneva gahetvÄ• __ ``massuâ€™â€™ _tveva vuttaá¹ƒ, uttar
kasÄ• yena rattÄ• ni __kÄ• sÄ• yÄ• ni. ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ na pabbÄ• jeti_ ``mÄ•
lokiyamahÄ• janassa cittaÃ±Ã±athattaá¹ƒ mÄ• hotÅ«â€™â€™ ti. tathÄ• hi suddhodanama
dinno.

<295> piyÄ• yitabbato \Ne II 139/ __piyo_ti Ä• ha __ ``pÄ«tijanakoâ€™â€™ _ti. manassa a
Ä• ha __ ``manavaá¸• á¸• hanakoâ€™â€™ _ti. __sukhedhito_ taruá¹‡adÄ• rakakÄ• le. tato
sappikhÄ«rÄ• disÄ• durasamanuÃ±Ã±abhojanÄ• diÄ• hÄ• rasampattiyÄ• __sukhaparibhat
daá¸·habhattikadhÄ• tijanÄ• diparijanasampattiyÄ• ceva paricchadasampattiyÄ• ca
uá¸·Ä• rapaá¹‡Ä«tasukhapaccayÅ«pahÄ• rehi ca __sukhedhito_, akiccheneva dukkhappac
__sukhaparibhato_. ajjhattikaá¹…gasampattiyÄ• vÄ• __sukhedhito, _ bÄ• hiraá¹…gasamp
kassacÄ«_ti upayogatthe sÄ• mivacanaá¹ƒ, kiÃ±cÄ«ti vuttaá¹ƒ hoti, ayameva vÄ• pÄ• á¹-h
``appamattakampi kalabhÄ• gaá¹ƒ dukkhassa na jÄ• nÄ• sÄ«â€™â€™ _ti attho vutto. __ev
raá¹-á¹-hapÄ• la maraá¹‡Ä• dÄ«su kenaci upÄ• yena appatÄ«kÄ• rena maraá¹‡enapi tayÄ•
bhavissÄ• ma, evaá¹ƒ sati. __yenÄ• _ti yena kÄ• raá¹‡ena. __kiá¹ƒ panÄ• _ti ettha __ki_nti
paccattavacananti dassento Ä• ha __ ``kena pana kÄ• raá¹‡enÄ• â€™â€™ _ti.

<296> __paricÄ• rehÄ«_ti parito tattha tattha yathÄ• sakaá¹ƒ visayesu cÄ• rehi. tenÄ• ha _
upanehÄ«â€™â€™ _ti. __paricÄ• rehÄ«_ti vÄ• sukhÅ«pakaraá¹‡ehi attÄ• naá¹ƒ paricÄ• re
kÄ• rehi. tathÄ• bhÅ«to ca yasmÄ• laá¸·anto kÄ«á¸·anto nÄ• ma hoti, tasmÄ• __ ``laá¸·Ä•
niccadÄ• naá¹ƒ __dÄ• naá¹ƒ_ nÄ• ma, uposathadivasÄ• dÄ«su dÄ• tabbaá¹ƒ atirekadÄ• na
paveá¹‡Ä«rakkhaá¹‡avasena vÄ• dÄ«yamÄ• naá¹ƒ __dÄ• naá¹ƒ_ nÄ• ma, attanÄ• va paá
__padÄ• naá¹ƒ_ nÄ• ma. pacurajanasÄ• dhÄ• raá¹‡aá¹ƒ vÄ• nÄ• tiuá¸·Ä• raá¹ƒ __dÄ• naá
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ atiuá¸·Ä• raá¹ƒ __padÄ• naá¹ƒ_ nÄ• ma. __uddassetabbÄ• t
uddhaá¹ƒ te dassetabbÄ• ? pabbajitato uddhaá¹ƒ attÄ• naá¹ƒ mÄ• tÄ• pitaro dassetabbÄ• ,
_tiÄ• di.

<299> __balaá¹ƒ gahetvÄ• _ti ettha balaggahaá¹‡aá¹ƒ nÄ• ma kÄ• yabalassa uppÄ• danan
janetvÄ• â€™â€™ _ti. __evaá¹ƒ viharanto_ti yathÄ• pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ evaá¹ƒ eko vÅ«
viharanto. __tasmÄ• _ti yasmÄ• neyyo, na ugghaá¹-itaÃ±Ã±Å«, na ca vipaÃ±citaÃ±Ã±Å«, t

__dvÄ• dasame vasse arahattaá¹ƒ pÄ• puá¹‡i_. yaá¹ƒ pana vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``na cira
saá¹-á¹-hi vassÄ• ni tato adhikampi vipassanÄ• parivÄ• saá¹ƒ vasante upÄ• dÄ• ya vuttaá¹ƒ

__sattadvÄ• rakoá¹-á¹-hakassÄ• _ti sattagabbhantaradvÄ• rakoá¹-á¹-hakasÄ«sena gabbha
__paharÄ• petÄ«_ti vayovuá¸• á¸• hÄ• nurÅ«paá¹ƒ kappÄ• panÄ• dinÄ• alaá¹…kÄ• rÄ• pe
dÄ• sÄ« __Ã±Ä• tidÄ• sÄ«_. pÅ«tibhÄ• veneva lakkhitabbo doso vÄ• abhidoso, sova __Ä•
paccÅ«sakÄ• laá¹ƒ gato patto atikkantoti __Ä• bhidosiko_. tenÄ• ha __ ``ekarattÄ• tikkantas
II 140/. __aparibhogÄ• raho_ pÅ«tibhÅ«tabhÄ• vena. __ariyavohÄ• renÄ• _ti ariyasamudÄ•
mÄ• tugÄ• maá¹ƒ bhaginivÄ• dena samudÄ• caranti. __nissaá¹-á¹-hapariggaha_nti pariccat
vaá¹-á¹-atÄ«_ti nirapekkhabhÄ• vato vuttaá¹ƒ, idha pana visesato aparibhogÄ• rahattÄ• va
saÃ±Ã±Ä• yatÄ«ti __nimittaá¹ƒ, _ tathÄ• sallakkhito Ä• kÄ• roti Ä• ha __ ``Ä• kÄ• raá¹ƒ agg

<300> __gharaá¹ƒ_ \Be II 142/ __pavisitvÄ• _ti gehasÄ• miniyÄ• nisÄ«ditabbaá¹-á¹-hÄ• na
pavisitvÄ• . __Ä• lapane_ti dÄ• sijanassa Ä• lapane. __bahi nikkhamantÄ• _ti yathÄ• vuttaa
nikkhamantiyo. __gharesu sÄ• lÄ• hontÄ«_ti gharesu ekamante bhojanasÄ• lÄ• honti pÄ•
susaá¹ƒvihitadvÄ• rabandhÄ• susammaá¹-á¹-havÄ• likaá¹…gaá¹‡Ä• .

__anokappanaá¹ƒ_ asaddahanaá¹ƒ. __amarisanaá¹ƒ_ asahanaá¹ƒ. __anÄ• gatavacanaá¹ƒ
pana vattamÄ• nakÄ• likova. tenÄ• ha __ ``paccakkhampÄ«â€™â€™ _ti. __ariyiddhiya_nti
apaá¹-ikÅ«lasaÃ±Ã±Ä« viharatÄ«â€™â€™ ti (AN b V 144) evaá¹ƒ vuttaariyiddhiyaá¹ƒ.

pÅ«tikummÄ• so chaá¸• á¸• anÄ«yadhammo tassa gehato laddhopi na dÄ• tabbayuttako d
``deyyadhammavasena neva dÄ• naá¹ƒ alatthamhÄ• â€™â€™ _ti. ``imehi muá¹‡á¸• akehÄ
nitthunanavacanena paccakkhÄ• naá¹ƒ atthato laddhameva, tassa pana ujukaphÄ• susamÄ
vuttaá¹ƒ __ ``na paccakkhÄ• naâ€™â€™ _nti. tenÄ• ha --- __ ``paá¹-isanthÄ• ravasena pac
alatthamhÄ• â€™â€™ _ti. ``neva dÄ• naâ€™â€™ ntiÄ• di paccÄ• sÄ«sÄ• ya akkhantiyÄ•
maÃ±Ã±eyyÄ• ti tannivattanatthaá¹ƒ adhippÄ• yamassa vivarituá¹ƒ __ ``kasmÄ• panÄ• â€™
__suttikÄ• paá¹-icchanna_nti sippikÄ• chadÄ• hi channaá¹ƒ.

__ukkaá¹-á¹-haekÄ• sanikatÄ• yÄ• _ti idaá¹ƒ bhÅ«takathanamattaá¹ƒ therassa tathÄ• bhÄ•
ekÄ• sanikassa yÄ• ya nisajjÄ• ya kiÃ±cimattaá¹ƒ bhojanaá¹ƒ bhuttaá¹ƒ, vattasÄ«senapi tat
bhuÃ±jituá¹ƒ na vaá¹-á¹-ati. tenÄ• ha tipiá¹-akacÅ«á¸·Ä• bhayatthero ``Ä• sanaá¹ƒ vÄ• rakk
vÄ• â€™â€™ ti. __ukkaá¹-á¹-hasapadÄ• nacÄ• riko_ti purato pacchato ca Ä• haá¹-abhikkha
á¹-hatvÄ• pattavissajjanameva karoti. eteneva therassa ukkaá¹-á¹-hapiá¹‡á¸• apÄ• tikabhÄ
__ ``svÄ• tanÄ• ya bhikkhaá¹ƒ nÄ• ma nÄ• dhivÄ• setÄ«â€™â€™ _ti. atha kasmÄ• adhivÄ
anuggahenÄ• â€™â€™ _tiÄ• di \Ne II 141/. paá¹‡á¸• itÄ• hi mÄ• tÄ• pitÅ«naá¹ƒ Ä• cariyup
kÄ• tabbaá¹ƒ anuggahaá¹ƒ ajjhupekkhitvÄ• dhutaá¹…gasuddhikÄ• na bhavanti.

<301> __payutta_nti vaddhivasena payojitaá¹ƒ, taddhitalopaá¹ƒ katvÄ• vuttanti veditabbaá
aÃ±Ã±atthÄ• pi ``pitÄ• mahaá¹ƒ dhanaá¹ƒ laddhÄ• , sukhaá¹ƒ jÄ«vati saÃ±cayoâ€™â€™ ti
__jeá¹-á¹-hakitthiyo_ti padhÄ• nitthiyo. __ito_ti imasmiá¹ƒ kule anubhavitabbavibhavasampa
imassa dinnattÄ• aÃ±Ã±asmiá¹ƒ kule anubhavitabbasampattito.

<302> __cittavicitta_nti kappanÄ• ya ceva araharÅ«pena alaá¹…kÄ• rÄ• dinÄ• ca cittitaÃ±
__vaá¹‡akÄ• ya_nti vaá¹‡abhÅ«taá¹ƒ kÄ• yaá¹ƒ. __samantato ussita_nti heá¹-á¹-himakÄ• y
ca sannissitaá¹ƒ. __niccÄ• tura_nti abhiá¹‡happaá¹-ipÄ«á¸·itaá¹ƒ, sadÄ• dukkhitaá¹ƒ vÄ• .
rÄ• gavatthubhÄ• vena abhijanehi hÄ• vabhÄ• vavilÄ• savasena, Ä• misavasena ca soá¹‡a
saá¹…kappetabbaá¹ƒ. __á¹-hitÄ«_ti avaá¹-á¹-hÄ• naá¹ƒ avipariá¹‡Ä• mo natthi. tenÄ• ha ---
``bhijjanadhammatÄ• va niyatÄ• â€™â€™ _ti, parissavabhÄ• vÄ• patti ceva vinÄ• sapatti ca

__cittakatampÄ«_ti gandhÄ• dÄ«hi cittakatampi. __rÅ«pa_nti sarÄ«raá¹ƒ.

__alattakakatÄ• _ti piá¹‡á¸• ialattakena suvaá¹‡á¹‡akatÄ• . tenÄ• ha __ ``alattakena raÃ±ji
__cuá¹‡á¹‡akamakkhita_nti dosanÄ«haraá¹‡ehi tÄ• padahanÄ• dÄ«hi katÄ• bhisaá¹…khÄ•
obhÄ• sanakacuá¹‡á¹‡ehi makkhitaá¹ƒ, tenÄ• ha __ ``sÄ• sapakakkenÄ• â€™â€™ _tiÄ• di

__rasodakenÄ• _ti saralaniyyÄ• sarasamissena udakena. __Ä• vattanaparivatte katvÄ• _ti
nate katvÄ• . __aá¹-á¹-hapadakaracanÄ• yÄ• _ti bhittikÅ«á¹-addhacandÄ• divibhÄ• gÄ• ya

__viravamÄ• ne_ti ``ayaá¹ƒ palÄ• yati, gaá¹‡ha gaá¹‡hÄ• â€™â€™ ti viravamÄ• ne. hiraÃ±
vattabbaá¹ƒ.

<303> __ussitÄ• ya ussitÄ• yÄ• _ti kulavibhavabÄ• husaccapaÃ±Ã±Ä• sampattiyÄ• uggat
uá¸·Ä• rabhÄ• vena.

<304> __parijuÃ±Ã±Ä• nÄ«_ti \Ne II 142/ parihÄ• nÄ• ni. ye byÄ• dhinÄ• abhibhÅ«tÄ• sat
vayohÄ• nisattÄ• viya honti, tato nivattento __ ``jarÄ• jiá¹‡á¹‡oâ€™â€™ _ti Ä• ha. __vayov
sÄ«lÄ• divuá¸• á¸• ho. mahattaá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ«ti mahallako, jÄ• tiyÄ• mahallako, na
__jÄ• timahallako_ \Be II 144/. dvattirÄ• japarivattasaá¹…khÄ• taá¹ƒ addhÄ• naá¹ƒ kÄ• laá¹
__addhagato_. tathÄ• ca paá¹-hamavayaá¹ƒ majjhimavayaÃ±ca atÄ«to hotÄ«ti Ä• ha __ ``
_ti. jiá¹‡á¹‡Ä• dipadehi paá¹-hamavayamajjhimavayassa bodhitattÄ• anuppattatÄ• visiá¹-á¹
osÄ• navayavisayoti Ä• ha __ ``pacchimavayaá¹ƒ anuppattoâ€™â€™ _ti.

``appiccho, appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassoâ€™â€™ ti (AN c 10
abhÄ• vatthoti adhippÄ• yenÄ• ha __ ``appÄ• bÄ• dhoti arogo, appÄ• taá¹…koti niddukkhoâ
tatthÄ• pi appa-saddo daá¹-á¹-habbo. evaÃ±hi ``yo hi, gahapati, imaá¹ƒ pÅ«tikÄ• yaá¹ƒ pari

Ä• rogyaá¹ƒ paá¹-ijÄ• neyya kimaÃ±Ã±atra bÄ• lyÄ• â€™â€™ ti (SN b III 1) suttapadaá¹ƒ s
vipaccanaá¹ƒ vipÄ• ko, so eva vepÄ• ko. samo vepÄ• ko etissÄ• atthÄ«ti __samavepÄ• kin
samavepÄ• kinibhÄ• vena sabbampi sammadeva gaá¹‡hÄ• ti dhÄ• retÄ«ti __gahaá¹‡Ä«_. g
yathÄ• bhuttaÄ• hÄ• ro sammadeva jÄ«ranto sarÄ«re tiá¹-á¹-hati, no aÃ±Ã±athÄ• __bhutta
gahaá¹‡iyÄ• tikkhabhÄ• vena. __tatheva tiá¹-á¹-hatÄ«_ti bhuttÄ• kÄ• reneva tiá¹-á¹-hati gal
mandabhÄ• vato. __bhattacchando uppajjateva_ bhuttaÄ• hÄ• rassa sammÄ• pariá¹‡Ä• m
samavepÄ• kinibhÄ• veneva. pattÄ• naá¹ƒ bhogÄ• naá¹ƒ parikkhiyamÄ• naá¹ƒ na sahasÄ•
gacchanti, atha kho anukkamena, tathÄ• Ã±Ä• tayopÄ«ti Ä• ha __ ``anupubbenÄ• â€™â€™
__Ä• di_-saddena byÄ• dhibhayÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

<305> uddesasÄ«sena niddeso gahitoti Ä• ha __ ``dhammaniddesÄ• uddiá¹-á¹-hÄ• â€™â
uddisitabbaá¹-á¹-hena ``uddesÄ• â€™â€™ ti vuccanti. teva dhammÄ• niddisitabbaá¹-á¹-he
``dhammaniddesÄ• uddiá¹-á¹-hÄ• â€™â€™ _ti attho vutto. atha vÄ• ye dhammÄ• aniccat
uddhaá¹ƒ desessanti, te dhammÄ• tatheva nissesato desessantÄ«ti evaá¹ƒ uddesaniddesa
veditabbÄ• . __tatthÄ• _ti jarÄ• maraá¹‡asantike. addhuvoti niddhuvo na thiro, aniccoti attho
``dhuvaá¹-á¹-hÄ• navirahitoâ€™â€™ _ti, ajÄ• tÄ• bhÅ«tÄ• saá¹…khatadhuvabhÄ• vakÄ• ra
__upanÄ«yyatÄ«_ti vÄ• \Be II 145/ jarÄ• maraá¹‡ena loko sammÄ• nÄ«yati, tasmÄ• addh
daá¹-á¹-habbo. __tÄ• yitu_nti jÄ• tiÄ• dibyasanato rakkhituá¹ƒ __samatthena_ issarena atta
``imaá¹ƒ lokaá¹ƒ ito vaá¹-á¹-adukkhato mocessÄ• mi, jarÄ• byÄ• dhimaraá¹‡Ä• naá¹ƒ taá¹ƒ
dassÄ• mÄ«â€™â€™ ti evaá¹ƒ abhisaratÄ«ti \Ne II 143/ abhissaraá¹‡aá¹ƒ, lokassa sukhass
vidhÄ• tÄ• koci issaro, tadabhÄ• vato Ä• ha __ ``anabhissaroti asaraá¹‡oâ€™â€™ _ti. __n
mamÄ• yitabbavatthuabhÄ• vato, tenÄ• ha __ ``sakabhaá¹‡á¸• avirahitoâ€™â€™ _tiÄ• di. t
taá¹‡hÄ• ya vijitoti katvÄ• __ ``taá¹‡hÄ• ya dÄ• soâ€™â€™ _ti vuttaá¹ƒ.

<306> hatthivisayattÄ• hatthisannissitattÄ• vÄ• hatthisippaá¹ƒ ``hatthÄ«â€™â€™ ti gahita
``hatthisminti hatthisippeâ€™â€™ _ti, sesapadesupi eseva nayo. sÄ• tisayaá¹ƒ Å«rubalaá¹ƒ
__Å«rubalÄ«_ti Ä• ha --- __ ``Å«rubalasampannoâ€™â€™ _ti, tamevatthaá¹ƒ pÄ• kaá¹-aá¹
``yassa hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __abhinnaá¹ƒ_ parasenaá¹ƒ __bhindato bhinnaá¹ƒ_
upatthambhayato. __bÄ• hubalÄ«_ti etthÄ• pi ``yassa hi phalakaÃ±ca Ä• vudhaÃ±ca gahet
vattabbo, idha pana parahatthagataá¹ƒ rajjaá¹ƒ Ä• harituá¹ƒ bÄ• hubalanti yojanÄ• . yathÄ•
ti etthÄ• pi bÄ• hubalaá¹ƒ anÄ• masitvÄ• attho, evaá¹ƒ ``bÄ• hubalÄ«â€™â€™ ti ettha Å«r
veditabbo, Ä• hito ahaá¹ƒmÄ• no etthÄ• ti attÄ• , attabhÄ• vo. alaá¹ƒ samattho attÄ• etass
``samatthaattabhÄ• voâ€™â€™ _ti.

__pariyodhÄ• yÄ• _ti vÄ• parito Ä• rakkhaá¹ƒ odahitvÄ• . ``saá¹ƒvijjante kho, bho raá¹-á¹-h
rÄ• jakule hatthikÄ• yÄ• pi ... pe ... vattissantÄ«â€™â€™ ti __idampi so rÄ• jÄ• upari dham
Ä• haranto Ä• ha_.

vuttasseva anu pacchÄ• gÄ• yanavasena kathanaá¹ƒ __anugÄ«ti_. tÄ• pana gÄ• thÄ• dh
desanÄ• nupubbiá¹ƒ anÄ• diyitvÄ• pi yathÄ• rahaá¹ƒ saá¹…gaá¹‡hanavasena anugÄ«tÄ• ti
dhammuddesÄ• naá¹ƒ anugÄ«tiâ€™â€™ _nti.

<307> __eka_nti ekajÄ• tiyaá¹ƒ. vatthukÄ• makilesakÄ• mÄ• visayabhedena bhinditvÄ• ta
daá¹-á¹-habbo.

__sÄ• garantenÄ• _ti \Be II 146/ sÄ• garapariyantena.

__aho vatÄ• _ti socane nipÄ• to, ``aho vata pÄ• paá¹ƒ kataá¹ƒ mayÄ• â€™â€™ tiÄ• dÄ«su
II 144/ __Ä• hÅ«_ti kathenti. mataá¹ƒ uddissa ``amhaâ€™â€™ nti vattabbe sokavasena ``an

__vosÄ• na_nti niá¹-á¹-haá¹ƒ, pariyosÄ• nanti attho. __sÄ• vÄ• _ti paÃ±Ã±Ä• eva. __dhan
__uttamatarÄ• _ seá¹-á¹-hÄ• , tenevÄ• ha ``paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€
184).

__tesu pÄ• paá¹ƒ karontesu_ sattesu, niddhÄ• raá¹‡e cetaá¹ƒ bhummavacanaá¹ƒ. __paran
attabhÄ• vaparamparÄ• ya. __saá¹ƒsÄ• raá¹ƒ Ä• pajjitvÄ• _ti bhavÄ• dÄ«su saá¹ƒsÄ• rass
paralokaá¹ƒ upeti, paralokaá¹ƒ upentova bahuvidhadukkhasaá¹…khÄ• taá¹ƒ gabbhaÃ±ca u
tathÄ• rÅ«passa gabbhavÄ• sadukkhÄ• dÄ«naá¹ƒ adhiá¹-á¹-hÄ• nabhÅ«tassa __appapaÃ±
__abhisaddahanto_ hitasukhÄ• vahanti pattiyÄ• yanto.

``pÄ• padhammoâ€™â€™ ti vuttattÄ• tÄ• disassa paraloko nÄ• ma duggati evÄ• ti Ä• ha
_ti.

__vividharÅ«penÄ• _ti rÅ«pasaddÄ• divasena tatthapi paá¹‡Ä«tatarÄ• divasena bahuvidha

__sÄ• maÃ±Ã±amevÄ• _ti samaá¹‡abhÄ• vo eva seyyo. ettha ca Ä• dito dvÄ«hi gÄ• thÄ•
anugÄ«to. catutthagÄ• thÄ• ya tatiyo. paÃ±camagÄ• thÄ• ya dutiyo. chaá¹-á¹-hagÄ• thÄ• ya
sattamagÄ• thÄ• ya paá¹-hamo dhammuddeso anugÄ«to, aá¹-á¹-hamÄ• dÄ«hi pavattinivatt
yathÄ• rahaá¹ƒ Ä• dÄ«navÄ• nisaá¹ƒsaá¹ƒ vibhÄ• vetvÄ• attano pabbajjakÄ• raá¹‡aá¹ƒ pa
yathÄ• vuttadhammuddesaá¹ƒ nigameti, tena vuttaá¹ƒ ``tÄ• pana gÄ• thÄ• dhammuddesÄ
anÄ• diyitvÄ• pi yathÄ• rahaá¹ƒ saá¹…gaá¹‡hanavasena anugÄ«tÄ• â€™â€™ ti. sesaá¹ƒ s

raá¹-á¹-hapÄ• lasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. maghadevasuttavaá¹‡á¹‡anÄ•

<308> __pubbe_ \Be II 147/ \Ne II 145/ __maghadevo nÄ• ma rÄ• jÄ• _ti atÄ«takÄ• le imas
anekavassasahassÄ• yukesu manussesu paá¹-ipÄ• á¹-iyÄ• uppannÄ• naá¹ƒ caturÄ• sÄ«tis
cakkavattirÄ• jÅ«naá¹ƒ Ä• dipuriso maghadevoti evaá¹ƒnÄ• mo rÄ• jÄ• .

__dhammo_ti rÄ• jadhammoti lokikÄ• vadanti. mahÄ• bodhinidhÄ• napÄ• ramitÄ• saá¹…k
__dhammiko. dhammenÄ• _ti Ã±Ä• yena. tadÄ• brahmavihÄ• rÄ• dibhÄ• vanÄ• dhammas
anabhijjhÄ• dÄ«hi samÄ• nayogakkhamattÄ• vuttaá¹ƒ __ ``dasakusalakammapathe á¹-hito
dhammato anapetaá¹ƒ. tathÄ• hi ca so pakkhapÄ• tÄ• bhÄ• vato ``samoâ€™â€™ ti vuccat
caratÄ«â€™â€™ _ti. __pakatiniyÄ• menevÄ• _ti paveá¹‡iyÄ• Ä• gataniyÄ• meneva. yasmÄ
gahapatÄ«naá¹ƒ saá¹…gaho, tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ __ ``gahapatikÄ• naâ€™â€™
pana aÃ±Ã±ameva nÄ• garacÄ• rittaá¹ƒ, aÃ±Ã±aá¹ƒ negamajanapadacÄ• rittanti te visuá¹ƒ
janapadesu cÄ• â€™â€™ ti. paccuggamananiggamanavasena uposathassa paá¹-iharaá¹‡a
__pÄ• á¹-ihÄ• riko, pakkho. ime divasÄ• _ti ime cattÄ• ro divasÄ• .

<309> __devoti maccu_ abhibhavanaá¹-á¹-hena. yathÄ• hi devo pakatisatte abhibhavati, e
abhibhavati. ``ahaá¹ƒ asukaá¹ƒ maddituá¹ƒ Ä• gamissÄ• mi, tvaá¹ƒ tassa kese gahetvÄ• m
maccudevassa Ä• á¹‡Ä• karÄ• dÅ«tÄ• viyÄ• ti __dÅ«tÄ• ti vuccanti. alaá¹…katapaá¹-iyattÄ
dibbÄ• nubhÄ• vaá¹ƒ Ä• vikatvÄ• á¹-hitÄ• yÄ• ti dassetuá¹ƒ vuttaá¹ƒ. __devatÄ• byÄ• kara
cireneva maraá¹‡asambhavato. __visuddhidevÄ• na_nti khÄ«á¹‡Ä• savabrahmÄ• naá¹ƒ. te
bodhisattÄ• naá¹ƒ jiá¹‡á¹‡Ä• dike dassenti.

__dukhitaÃ±ca byÄ• dhita_nti byÄ• dhibhÄ• vena saÃ±jÄ• tadukkhanti attho. antimabhavik
visuddhidevehi upaá¹-á¹-hÄ• pitabhÄ• vaá¹ƒ upÄ• dÄ• ya tadaÃ±Ã±esaá¹ƒ tehi anupaá¹-á¹-
paá¹‡á¸• itÄ• naá¹ƒ tathÄ• voharitabbatÄ• pariyÄ• yasiddhÄ• ti Ä• ha __ ``iminÄ• pariyÄ•

__disampatÄ«_ti \Be II 148/ vibhattialopena niddeso, disÄ• sÄ«sena desÄ• vuttÄ• ti desÄ•
\Ne II 146/ attho. uttamaá¹…ge sirasi ruhantÄ«ti __uttamaá¹…garuhÄ• , _ kesÄ• . te panetth
avisesato sabbapacchimavayasandassakÄ• honti, tasmÄ• __ ``vayoharÄ• â€™â€™ _ti vu

purisayugo yasmÄ• tasmiá¹ƒ vaá¹ƒse saÃ±jÄ• tapurisaá¹-á¹-hitiyÄ• paricchinno, tasmÄ• A
puriseâ€™â€™ _ti. __rÄ• jagehato Ä• haá¹-abhikkhÄ• ya yÄ• pento_ti iminÄ• kumÄ• rakap
dasseti.

__parihariyamÄ• novÄ• _ti aÃ±Ã±ena aÃ±Ã±ena parihariyamÄ• no viya velÄ• ya velÄ• ya t
upaá¹-á¹-hiyamÄ• no kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·Ä«ti attho. keci pana ``parihariyamÄ• no e
avadhÄ• raá¹‡avasena atthaá¹ƒ vadanti, tathÄ• sati caturÄ• sÄ«tivassasahassÄ• ni thaÃ±Ã
ahosÄ«ti Ä• pajjatÄ«ti tadayuttaá¹ƒ. kumÄ• rakÄ• laá¹ƒ vatvÄ• tadanantaraá¹ƒ oparajjavaca
(__paÃ±camaá¹…gala_vacanena unnaá¹…galamaá¹…galaukkantanamaá¹…galakammahÄ

samupagatÄ• ni eva ahesunti daá¹-á¹-habbaá¹ƒ).

<311> savaá¹ƒsavasena Ä• gatÄ• puttanattuÄ• dayo puttÄ• ca paputtÄ• ca etissÄ• ti __p
__nihata_nti nihitaá¹ƒ á¹-hapitaá¹ƒ, pavattitanti attho. __nihata_nti vÄ• satataá¹ƒ patiá¹-á¹-h
vaá¸·aÃ±jitanti attho. tenÄ• ha __ ``kalyÄ• á¹‡avattaâ€™â€™ _nti. __atirekatarÄ• dve guá¹
maghadevakÄ• lato atirekatarÄ• dve guá¹‡Ä• itararÄ• jÅ«hi pana atirekatarÄ• anekasatas
guá¹‡Ä• ahesunti.

<312> tettiá¹ƒsa sahapuÃ±Ã±akÄ• rino ettha nibbattÄ• ti taá¹ƒsahacaritaá¹-á¹-hÄ• naá¹ƒ te
tÄ• vatiá¹ƒsaá¹ƒ, taá¹ƒnivÄ• so etesanti __tÄ• vatiá¹ƒsÄ• _. nivÄ• sabhÄ• vo ca tesaá¹ƒ tatt
Ä• ha --- __ ``devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• nanti tÄ• vatiá¹ƒsabhavane nibbattadevÄ• naâ€™
nimimahÄ• rÄ• jassa. __ovÄ• de á¹-hatvÄ• _ti ``sÄ«laá¹ƒ arakkhanto mama santikaá¹ƒ mÄ•
niggaá¹‡hanavasenapi, ``ekantato mama vijite vasantena sÄ«laá¹ƒ rakkhitabbaâ€™â€™ nti
pavattitaovÄ• davasenapi ovÄ• de á¹-hatvÄ• .

__atha_ \Be II 149/ __na_nti mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• raá¹ƒ mahÄ• nubhÄ• vaá¹ƒ n
``sakkohamasmi devindo, tava santikamÄ• gatoâ€™â€™ ti attano sakkabhÄ• vaá¹ƒ pavede
paá¹-ivinodessÄ• mÄ«â€™â€™ _ti Ä• ha. tenÄ• ha __ ``sabbabhÅ«tÄ• namissarÄ• â€™â€

sÄ«laá¹ƒ \Ne II 147/ upÄ• dÄ• ya omakatÄ• ya __ ``kiâ€™â€™ _nti hÄ«á¸·ento vadati. __g
lÄ• bhayasÄ• dÄ«naÃ±ceva piyamanÄ• patÄ• dÄ«naÃ±ca Ä• savakkhayapariyosÄ• nÄ• na
uttamaguá¹‡atÄ• ya. tadÄ• sakko anuruddhatthero, so attano purimajÄ• tiyaá¹ƒ paccakkha
sÄ«laá¹ƒ mahantaá¹ƒ vibhÄ• vento __ ``ahaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha attanÄ•
kÄ• mÄ• vacaradevalokaá¹ƒ sandhÄ• ya __ ``pettivisayatoâ€™â€™ _ti vuttaá¹ƒ. tassa hi ka
vivaá¹-á¹-ajjhÄ• sayassa pÅ«ritapÄ• ramissa devaloko petaloko viya upaá¹-á¹-hÄ• si. tenevÄ
``accharÄ• gaá¹‡asaá¹…ghuá¹-á¹-haá¹ƒ, pisÄ• cagaá¹‡asevitaâ€™â€™ nti (SN a I 46).

__khattiye_ti khattiyajÄ• tiyaá¹ƒ. __visujjhatÄ«_ti brahmalokÅ«papattiá¹ƒ sandhÄ• ya vadat
kÄ• masaá¹ƒkilesavisujjhanato. __kÄ• yÄ• ti_ ca brahmakÄ• yamÄ• ha.

imassa mama adiá¹-á¹-hapubbarÅ«paá¹ƒ disvÄ• ``ahudeva bhayaâ€™â€™ nti cintetvÄ• Ä
_ti. bhÄ• yanto hi cittassa aÃ±Ã±athattena kÄ• yassa ca chambhitattena vikampati nÄ• ma.
``abhÄ• yamÄ• noâ€™â€™ _ti. __sukhaá¹ƒ kathetuá¹ƒ hotÄ«_ti puÃ±Ã±aphalaá¹ƒ kathetua

<313> __manaá¹ƒ Ä• gamma yuttÄ• yeva hontÄ«_ti mÄ• talissa sakkasseva cittaá¹ƒ jÄ• ni
rathe yuttaÄ• jÄ• nÄ«yakiccaá¹ƒ karonti devaputtÄ• . evaá¹ƒ tÄ• dise kÄ• le tathÄ• paá¹-ipa
erÄ• vaá¹‡o devaputto hatthikiccaá¹ƒ. __naddhito paá¹-á¹-hÄ• yÄ• _ti rathapaÃ±jarapariyan
sambandhaá¹-á¹-hÄ• naá¹ƒ naddhÄ«, tato paá¹-á¹-hÄ• ya. akkho bajjhati etthÄ• ti __akkhab

baddhaá¹-á¹-hÄ• naá¹ƒ. yathÄ• devalokato yÄ• va candamaá¹‡á¸• alassa gamanavÄ«thi, t
heá¹-á¹-hÄ• mukhameva rathaá¹ƒ pesesi, evaá¹ƒ candamaá¹‡á¸• alassa gamanavÄ«thito y
tatheva pesesi. __dve magge dassetvÄ• _ti patodalaá¹-á¹-hiyÄ• Ä• kÄ• saá¹ƒ vilikhanto viy
nirayagÄ• mÄ« devalokagÄ• mÄ« cÄ• ti dve magge \Be II 150/ dassetvÄ• . __katamenÄ• _
tena rathena gacchantassa nirayo devaloko ca pÄ• kaá¹-Ä• honti, tathÄ• karaá¹‡aá¹ƒ adhi

vuttakÄ• raá¹‡ameva sandhÄ• yÄ• ha mahÄ• satto __ ``ubhayeneva maá¹ƒ mÄ• tali nehÄ«
duggamaá¹ƒ. __vettaraá¹‡i_nti evaá¹ƒnÄ• makaá¹ƒ nirayaá¹ƒ. __kuthita_nti pakkuthitaá¹ƒ
nipakkatelasadisajÄ• laá¹ƒ. __khÄ• rasaá¹ƒyutta_nti khÄ• rodakasadisaá¹ƒ.

__rathaá¹ƒ nivattetvÄ• _ti nirayÄ• bhimukhato nivattetvÄ• . __bÄ«raá¹‡Ä«devadhÄ«tÄ• yÄ
evaá¹ƒnÄ• mikÄ• ya \Ne II 148/ accharÄ• ya. __soá¹‡adinnadevaputtassÄ• _ti ``soá¹‡adinn
devaputtassa. __gaá¹‡adevaputtÄ• na_nti gaá¹‡avasena puÃ±Ã±aá¹ƒ katvÄ• gaá¹‡avaser

__pattakÄ• le_ti upakaá¹-á¹-hÄ• ya velÄ• ya. __atithi_nti paccekasambuddhaá¹ƒ. kassapas
ekaá¹ƒ khÄ«á¹‡Ä• savattherantipi vadanti. __mÄ• tÄ• va puttaá¹ƒ sakimÄ• bhinandÄ«_ti ya
puttaá¹ƒ mÄ• tÄ• sakiá¹ƒ ekavÄ• raá¹ƒ Ä• gatakÄ• le abhinandati, tathÄ• niccakÄ• le abhi
__saá¹ƒyamÄ• saá¹ƒvibhÄ• gÄ• _ti sÄ«lasaá¹ƒyamÄ• saá¹ƒvibhÄ• gasÄ«lÄ• . __jÄ• take_

__cittakÅ«á¹-a_nti devanagarassa dakkhiá¹‡adisÄ• ya dvÄ• rakoá¹-á¹-hakaá¹ƒ. __sakko cit
asakkonto_ti mahÄ• satte pavattaá¹ƒ devatÄ• naá¹ƒ sakkÄ• rasammÄ• naá¹ƒ paá¹-icca upp
bahi anÄ• vikatvÄ• abbhantareyeva ca naá¹ƒ á¹-hapetuá¹ƒ asakkonto. __aÃ±Ã±esaá¹ƒ puÃ
mahÄ• sattaá¹ƒ rosetukÄ• matÄ• ya Ä• rÄ• dhanaá¹ƒ nidasseti. purÄ• á¹‡asakko dÄ«ghÄ•
jarÄ• jiá¹‡á¹‡aá¹ƒ viya katvÄ• __ ``jarasakkoâ€™â€™ _ti vuttaá¹ƒ.

<315> __sesaá¹ƒ sabba_nti pabbajjupagamanÄ• sesaá¹ƒ attano vaá¹ƒse porÄ• á¹‡arÄ• jÄ
__pÄ• katika_nti puna sabhÄ• vattameva gato ahosi, apabbajitabhÄ• vavacanenevassa bra
pabbajjÄ• guá¹‡Ä• naá¹ƒ abhÄ• vo dÄ«pito hoti.

<316> __vÄ«riyaá¹ƒ akaronto samucchindati, _ na tÄ• va samucchinnaá¹ƒ,
kalyÄ• á¹‡amittasaá¹ƒsaggÄ• dipaccayasamavÄ• ye sati sÄ«lavataá¹ƒ kalyÄ• á¹‡avattaá¹ƒ
151/. __dussÄ«lena samucchinnaá¹ƒ nÄ• ma hoti_ tassa tattha nirÄ• sabhÄ• vena paá¹-ipa
__satta sekhÄ• pavattenti_ kalyÄ• á¹‡avattassa apariniá¹-á¹-hitakiccattÄ• . __khÄ«á¹‡Ä• sa
nÄ• ma_ pariniá¹-á¹-hitakiccattÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

maghadevasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. madhurasuttavaá¹‡á¹‡anÄ•

<317> __madhurÄ• ya_nti \Ne II 149/ uttaramadhurÄ• yaá¹ƒ. __gundÄ• vane_ti kÄ• á¸·asip
ca vadanti. catÅ«su vaá¹‡á¹‡esu __brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o. paá¹‡á¸• aro_ti
__kÄ• á¸·ako_ti aparisuddho. __jÄ• tigottÄ• dipaÃ±Ã±Ä• panaá¹-á¹-hÄ• nesÅ«_ti jÄ• tigottÄ
brÄ• hmaá¹‡Ä• eva suddhajÄ• tikÄ• , na itareti adhippÄ• yo. saá¹ƒsÄ• rato vÄ• suddhacin
sujjhanti vedavihitassa suddhavidhino aÃ±Ã±esaá¹ƒ avisayattÄ• ti adhippÄ• yo. taá¹ƒ panet
khattiyavessÄ• nampi mantajjhenassa anuÃ±Ã±Ä• tattÄ• , mantajjhenavidhinÄ• ca saá¹ƒsÄ
nÄ• ma anorasÄ• pi honti, na tathÄ• imeti Ä• ha __ ``orasÄ• â€™â€™ _ti. ure saá¹ƒvaá¸• á
nti vuccati. ime pana mukhato niggato hutvÄ• ure saá¹ƒvaá¸• á¸• hÄ• ti dassetuá¹ƒ __ ``ora
jÄ• tÄ• â€™â€™ _ti vuttaá¹ƒ. tato eva brahmato jÄ• tÄ• ti __brahmajÄ• , _ brahmasambhÅ«
_ti vuccanti, na tathÄ• ime. ime pana paccakkhato brahmunÄ• nimmitÄ• ti __brahmanimm
laddhabbavijjÄ• didÄ• yajjadÄ• yÄ• dÄ• ti __brahmadÄ• yÄ• dÄ• _ti sabbametaá¹ƒ brÄ• hm
katthanÄ• palÄ• pasadisaá¹ƒ viÃ±Ã±Å«naá¹ƒ appamÄ• á¹‡aá¹ƒ avimaddakkhamaá¹ƒ vÄ• c
abhÄ• vato. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __visuddhimaggavaá¹‡á¹‡anÄ• yaá¹ƒ_ vutta
``ghosoyevÄ• â€™â€™ _tiÄ• di. __vohÄ• ramattameveta_nti etaá¹ƒ ``brÄ• hmaá¹‡ova seá¹
vacanamattameva, na tassa attho tehi adhippetappakÄ• ro atthi.

<318> __samijjheyyÄ• _ti diá¹-á¹-hidÄ«panavasena attano ajjhÄ• sayo nipphajjeyya. tenÄ•
pÅ«reyyÄ• â€™â€™ _ti. __khattiyopÄ«_ti parakhattiyopi \Be II 152/. __assÄ• _ti samiddhac
tenÄ• ha --- __ ``issariyasampattassÄ• â€™â€™ _ti __nesa_nti etesaá¹ƒ catunnaá¹ƒ vaá¹‡á
pubbuá¹-á¹-hÄ• yibhÄ• vÄ• dinÄ• itarehi upacaritabbatÄ• ya na kiÃ±ci nÄ• nÄ• karaá¹‡anti

<322> ahaá¹ƒ \Ne II 150/ cÄ«varÄ• dÄ«hi upaá¹-á¹-hÄ• ko, tumhÄ• kaá¹ƒ icchitacchitakkha
yenatthoti yojanÄ• . corÄ• diupaddavanisedhanena __rakkhÄ• gutti, _ dÄ• nÄ• dinimittaupa
__Ä• varaá¹‡agutti_. paccuppannÄ• natthanisedhanena vÄ• __rakkhÄ• gutti, _ Ä• gÄ• mia
__Ä• varaá¹‡agutti_. ettha ca khattiyÄ• dÄ«su yo yo issaro, tassa itarena anuvattetabbabhÄ
kusalÄ• kusalakaraá¹‡ena nesaá¹ƒ vasena laddhabbaabhisamparÄ• ye, pabbajitehi laddhal
aá¹‡umattopi viseso natthi, tasmÄ• so visesÄ• bhÄ• vo pÄ• á¸·iyaá¹ƒ tattha tattha vÄ• re _
_tiÄ• dinÄ• vibhÄ• vito. sesaá¹ƒ suviÃ±Ã±eyyameva.

madhurasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. bodhirÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ•

<324> __olokanakapaduma_nti \Ne II 151/ lÄ«lÄ• aravindaá¹ƒ. __tasmÄ• _ti kokanadasaá¹
saá¹…khaá¹ƒ labhi_.

<325> __yÄ• va pacchima ... pe ... phalakaá¹ƒ vuttaá¹ƒ_ tassa sabbapacchÄ• santhatattÄ

sopÄ• namatthakaá¹ƒ. __olokanatthaá¹ƒyevÄ• _ti na kevalaá¹ƒ bhagavato Ä• gamanaÃ±Ã±
attano patthanÄ• ya santharÄ• pitÄ• ya celapaá¹-ikÄ• ya akkamanassapi.

__sakuá¹‡apotake_ti kÄ• dambaá¹-iá¹-á¹-ibhaputtake. __aÃ±Ã±ova bhaveyyÄ• _ti tasmiá¹ƒ
aÃ±Ã±o idÄ• ni bhariyÄ• bhÅ«to mÄ• tugÄ• mo bhaveyya. __puttaá¹ƒ labheyyÄ• _ti attano
tassa. __ubhohÄ«_ti imehi eva ubhohi. __imehi kÄ• raá¹‡ehÄ«_ti tassa rÄ• jakumÄ• rassa
micchÄ• gahaá¹‡aá¹ƒ, titthiyÄ• naá¹ƒ ujjhÄ• yanaá¹ƒ, anÄ• gate manussÄ• naá¹ƒ bhikkhÅ«
vippaá¹-isÄ• roti imehi tÄ«hi kÄ• raá¹‡ehi. __paÃ±Ã±atta_nti santhataá¹ƒ celapaá¹-ikaá¹ƒ. m
icchantÄ«ti __maá¹…galikÄ• _.

<326> __tatiyaá¹ƒ_ \Be II 153/ __kÄ• raá¹‡a_nti iminÄ• bhikkhÅ«su vippaá¹-isÄ• rÄ• nupp
paribhuÃ±jana-sukhaá¹ƒ kÄ• masukhallikÄ• nuyogoti adhippÄ• yena __kÄ• masukhallikÄ• n
... maÃ±Ã±amÄ• no evamÄ• ha_.

<327> atha naá¹ƒ bhagavÄ• tato micchÄ• bhinivesato vivecetukÄ• mo __ ``so kho ahaâ€™
dukkaracariyaá¹ƒ dassetuá¹ƒ Ä• rabhi. __mahÄ• saccake_ (MN I 364 Ä• dayo) __vuttanaye
ahaâ€™â€™ ntiÄ• dipÄ• á¹-hassa tattha Ä• gataniyÄ• meneva Ä• gatattÄ• . __pÄ• sarÄ• s
__vuttanayenÄ• _ti etthÄ• pi eseva nayo.

<343> aá¹…kusaá¹ƒ gaá¹‡hanti etena tassa gahaá¹‡e cheko hotÄ«ti __aá¹…kusagahaá¹‡a
meghaá¹ƒ paá¹-icca uppannasÄ«tautuá¹ƒ. __pabbatautu_nti pabbataá¹ƒ paá¹-icca uá¹‡haut
tassa \Ne II 152/ tathÄ• sÄ«tuá¹‡haututo eno Ä• gatoti ta-kÄ• rassa da-kÄ• raá¹ƒ katvÄ• _
akÄ• si_.

__tÄ• paso_ ogÄ• á¸·haÃ±Ä• á¹‡avasena __raÃ±Ã±o matabhÄ• vaá¹ƒ Ã±atvÄ• . Ä• dito pa
parantaparaÃ±Ã±o aggamahesibhÄ• vato paá¹-á¹-hÄ• ya. __pubbe_ti sÄ«lavantakÄ• le. __
attano vase vattÄ• panasatthaá¹ƒ. tenevassa taá¹ƒ sikkhÄ• peti, kiccaÃ±ca ijjhati.

<344> __padahanabhÄ• vo_ti bhÄ• vanÄ• nuyogo. padhÄ• ne vÄ• niyutto padhÄ• niyo, pa
padhÄ• niyabhÄ• vassa aá¹…gÄ• ni kÄ• raá¹‡Ä• ni __padhÄ• niyaá¹…gÄ• ni_. saddhÄ• e
paccekabodhisattÄ• nampi abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya Ä• gatÄ• Ä• gamanasaddhÄ•
saddhÄ• garutarÄ• ti sÄ• eva gahitÄ• . __acalabhÄ• vena okappanaá¹ƒ_ ``sammÄ• sambu
dhammo, suppaá¹-ipanno saá¹…ghoâ€™â€™ ti kenaci akampiyabhÄ• vena ratanattayaguá
__pasÄ• duppatti_ ratanattaye pasÄ«danameva. __bodhinti catumaggaÃ±Ä• á¹‡a_nti vuttaa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa, __bodhÄ«_ti vÄ• sammÄ• sambodhi. sabbaÃ±Ã±utaÃ±Ã±
maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
vuccati. nicchitasubuddhatÄ• ya dhammassa sudhammatÄ• saá¹…ghassa suppaá¹-ipatti vi
hotÄ«ti Ä• ha __ ``desanÄ• sÄ«sameva cetaâ€™â€™ _ntiÄ• di. __tassa padhÄ• naá¹ƒ vÄ«

ratanattayasaddhÄ• ya ``imÄ• ya paá¹-ipadÄ• ya jarÄ• maraá¹‡ato muccissÄ• mÄ«â€™â€™
avaá¹ƒmukhasambhavato.

__appÄ• bÄ• dho_tiÄ• di heá¹-á¹-hÄ• vuttameva. __aguá¹‡aá¹ƒ pakÄ• setÄ• _ Ä• yatiá¹ƒ
sammÄ• paá¹-ipattiyÄ• visodhanatthaá¹ƒ. __udayaÃ±ca atthaÃ±ca gantu_nti ``avijjÄ• samu
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ udayaÃ±ca vayaÃ±ca jÄ• nituá¹ƒ. tenÄ• ha __
__parisuddhÄ• ya_ upakkilesavinimuttÄ• ya. __nibbijjhitu_nti tadaá¹…gavasena pajahituá¹ƒ
paccayo bhavituá¹ƒ. __yaá¹ƒ dukkhaá¹ƒ khÄ«yatÄ«_ti kilesesu appahÄ«nesu tena tadupani
yaá¹ƒ dukkhaá¹ƒ uppajjeyya, taá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<345> __sesadivase_ti sattadivasato paá¹-á¹-hÄ• ya yÄ• va dve rattindivÄ• .

<346> kucchisannissito \Ne II 153/ gabbho nissayavohÄ• rena ``kucchÄ«â€™â€™ ti vucca
__kucchimatÄ«_. tenÄ• ha __ ``Ä• pannasattÄ• â€™â€™ _ti. __Ä• rakkho panassa paccup
gahitasaraá¹‡aá¹ƒ gabbhavuá¹-á¹-hitassa tassa saraá¹‡agamanaá¹ƒ pavedayitassa kusalaá
mÄ• tu katarakkho puttassapi paccupaá¹-á¹-hitoti. __mahallakakÄ• le_ti vacanatthaá¹ƒ jÄ• r
__sÄ• rentÄ«_ti yathÄ• diá¹-á¹-haá¹ƒ yathÄ• balaá¹ƒ ratanattayaguá¹‡apatiá¹-á¹-hÄ• panav
__sallakkhetvÄ• _ti vuttamatthaá¹ƒ upadhÄ• retvÄ• . __saraá¹‡aá¹ƒ gahitaá¹ƒ nÄ• ma hoti_
saraá¹‡abhÄ• vasallakkhaá¹‡apubbakatanninnacittabhÄ• vatova. sesaá¹ƒ suviÃ±Ã±eyyame

bodhirÄ• jakumÄ• rasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. aá¹…gulimÄ• lasuttavaá¹‡á¹‡anÄ•

<347> __aá¹…gulÄ«naá¹ƒ_ \Ne II 154/ __mÄ• laá¹ƒ dhÄ• retÄ«_ti iminÄ• anvatthÄ• tassa
__tatrÄ• _ti tasmiá¹ƒ Ä• cariyavacanena aá¹…gulimÄ• lassa dhÄ• raá¹‡e. __karÄ«sasahass
viya_ apaÃ±Ã±Ä• yamÄ• nasakakicco hotÄ«ti adhippÄ• yo. __takkasÄ«laá¹ƒ pesayiá¹ƒsu_
santike \Be II 155/ sippuggahasammÄ• payogena diá¹-á¹-hadhammike samparÄ• yike ca att
kareyyÄ• â€™â€™ ti. __bÄ• hirakÄ• ahesuá¹ƒ_ ahiá¹ƒsakassa vattasampattiyÄ• Ä• cariya
nibbattanatibhÄ• vena. __sineheneva vadante_ti sinehena viya vadante.

__gaá¹‡anampi na uggaá¹‡hÄ• tÄ«_ti gaá¹‡anavidhimpi na sallakkheti. tattha kÄ• raá¹‡am
_tiÄ• dinÄ• . __á¹-hapitaá¹-á¹-hÄ• ne_ti rukkhagacchantarÄ• dike á¹-hapitaá¹-á¹-hÄ• ne sak
vasena __aá¹…guliyo vinassanti. bhaggavo_ti kosalaraÃ±Ã±o purohitaá¹ƒ gottena vadati. _
sÄ• hasikabhÄ• vato. __purÄ• á¹‡asanthatÄ• sÄ• khÄ• avissÄ• sanÄ«yÄ• _ vicchikÄ• dÄ«
avissÄ• sanÄ«yo_ issariyamadena dhanalobhena ca kadÄ• ci jÄ«vite saá¹…kÄ• bhÄ• vato.
lolasÄ«lacittabhÄ• vato. __anuddharaá¹‡Ä«yo bhavissati_ saá¹ƒsÄ• rapaá¹…kato.

<348> __saá¹…karitvÄ• _ti ``mayaá¹ƒ ekajjhaá¹ƒ sannipatitvÄ• coraá¹ƒ mÄ• retvÄ• vÄ• p
gamissÄ• mÄ• â€™â€™ ti saá¹…karaá¹ƒ katvÄ• . __iddhÄ• bhisaá¹…khÄ• ra_nti abhisaá¹.
__abhisaá¹…khÄ• sÄ«_ti adhiá¹-á¹-hahi. __saá¹ƒharitvÄ• _ti saá¹ƒkhipitvÄ• . __orabhÄ• ge

<349> __daá¹‡á¸• o_ti paharaá¹‡ahatthacchedanÄ• diko daá¹‡á¸• anasaá¹…khÄ• to daá¹‡
Ä• netabbo. __apanetvÄ• _ti attano santÄ• nato samucchedavasena pahÄ• ya. __paá¹-isaá
paá¹-isaá¹…khÄ• nena. __avihiá¹ƒsÄ• yÄ• _ti karuá¹‡Ä• ya. __sÄ• raá¹‡Ä«yadhammesÅ«_
__á¹-hito_ aá¹-á¹-hitÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ bodhimÅ«le eva samucchinnattÄ• . ya
kÄ• laá¹ƒ sandhÄ• vitaá¹ƒ, evaá¹ƒ imÄ• ya paá¹-ipattiyÄ• anÄ• gatepi sandhÄ• vissatÄ«ti c
_tiÄ• dimÄ• ha.

__itvevÄ• _ti iti eva, __iti_-saddo nidassanattho. tenÄ• ha __ ``evaá¹ƒ vatvÄ• yevÄ• â€™â
Ä• kiri, paÃ±capi Ä• vudhÄ• ni vikiri. tena vuttaá¹ƒ __ ``khipi chaá¸• á¸• esÄ«â€™â€™ _ti.

<350> __ettovÄ• _ti \Ne II 155/ ato eva Ä• gatamaggeneva sÄ• vatthiá¹ƒ __gatÄ• . adhivÄ•
paá¹-isedhetuá¹ƒ gamissÄ• mÄ«â€™â€™ ti vutte tuá¹‡hÄ« bhavissati \Be II 156/. __dÄ• rua
uppannanÄ• ma_nti ``aá¹…gulimÄ• loâ€™â€™ ti imaá¹ƒ nÄ• maá¹ƒ sandhÄ• ya vadati.

<351> __hatthÄ« araÃ±Ã±ahatthÄ«_ honti manussÄ• naá¹ƒ tattha gantuá¹ƒ asakkuá¹‡eyya
kÅ«á¹-asahassÄ• naá¹ƒ bhijjanakÄ• raá¹‡aá¹ƒ hoti_ therassa Ä• gamanabhayena ghaá¹-e c
__gabbhamÅ«á¸·hÄ• yÄ• _ti byÄ• kulagabbhÄ• ya. __pabbajjÄ• balenÄ• _ti vuttaá¹ƒ, satthu
vattabbaá¹ƒ. so hi tassÄ• pi kÄ• raá¹‡anti. __ariyÄ• nÄ• ma jÄ• ti_ pabbajjÄ• ariyabhÄ• va

__mahÄ• parittaá¹ƒ nÄ• meta_nti mahÄ• nubhÄ• vaá¹ƒ parittaá¹ƒ nÄ• metaá¹ƒ. tathÄ• hi n
ariyÄ• ya jÄ• to saccÄ• dhiá¹-á¹-hÄ• nena akÄ• si. tenÄ• ha __ ``saccakiriyakataá¹-á¹-hÄ• n
__gabbhamÅ«á¸·ha_nti mÅ«á¸·hagabbhaá¹ƒ. gabbho hi paripakko sampajjamÄ• no vijÄ• ya
saÃ±cÄ• letvÄ• parivattito uddhaá¹ƒpÄ• do adhosÄ«so hutvÄ• yonimukhÄ• bhimukho hoti
sotthinÄ• bahi nikkhamati, vipajjamÄ• no pana viparivattanavasena yonimaggaá¹ƒ pidahitv
tathÄ• yassÄ• yonimaggo pidahati, sÄ• tattha kammajavÄ• tehi aparÄ• paraá¹ƒ parivattan
mÅ«á¸·hagabbhÄ• ti vuccati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``gabbhamÅ«á¸·haâ€™â€™ _nt

saccakiriyÄ• nÄ• ma buddhÄ• sayaá¹ƒ attano sÄ«laá¹ƒ paccavekkhitvÄ• katÄ• , tasmÄ•
hotÄ«ti daá¹-á¹-habbaá¹ƒ. __therassapi cÄ• _tiÄ• dinÄ• upasaá¹…kamitabbakÄ• raá¹‡aá¹ƒ
paá¹-icca bhagavÄ• theraá¹ƒ saccakiriyaá¹ƒ kÄ• resi. __jÄ• ti_nti mÅ«lajÄ• tiá¹ƒ.

<352> pariyÄ• dÄ• ya Ä• hacca __bhinnena sÄ«sena. sabhÄ• gadiá¹-á¹-hadhammavedanÄ
nibbattanasakakammasabhÄ• gabhÅ«taá¹ƒ diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ. sabhÄ
samÄ• nÄ• rammaá¹‡atÄ• ekavÄ«thipariyÄ• pannatÄ• divasena sabbathÄ• sarikkhatÄ• , s

tadevÄ• harÄ«yati yathÄ• ``tasseva kammassa vipÄ• koâ€™â€™ ti ca ``sÄ• eva tittirÄ« tÄ
ca. idÄ• ni tameva sabhÄ• gataá¹ƒ dassetuá¹ƒ __ ``kammaá¹ƒ hÄ«â€™â€™ _tiÄ• di Ä• rad
paccayasamavÄ• yena paá¹-ipÄ• á¹-iyÄ• nibbattiyamÄ• nameva. __tayo koá¹-á¹-hÄ• se pÅ
diá¹-á¹-hadhammavedanÄ«yaaparÄ• pariyÄ• yavedanÄ«yaupapajjavedanÄ«yasaá¹…khÄ•
tiá¹‡á¹‡aá¹ƒ bhÄ• gÄ• naá¹ƒ vasena pavattati.

diá¹-á¹-hadhammo \Be II 157/ \Ne II 156/ vuccati paccakkhabhÅ«to paccuppanno attabhÄ•
veditabbaphalaá¹ƒ kammaá¹ƒ __diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. paccuppannabhavato a
kammaá¹ƒ __upapajjavedanÄ«yaá¹ƒ_. diá¹-á¹-hadhammÄ• nantarabhavato aÃ±Ã±asmiá¹ƒ
attabhÄ• vaparivatte veditabbaphalaá¹ƒ kammaá¹ƒ __aparÄ• pariyÄ• yavedanÄ«yaá¹ƒ_. pa
anabhibhÅ«tatÄ• ya, paccayavisesena paá¹-iladdhavisesatÄ• ya ca balavabhÄ• vappattÄ•
pubbÄ• bhisaá¹…khÄ• rassa vasena sÄ• tisayÄ• hutvÄ• pavattÄ• paá¹-hamajavanacetan
phaladÄ• yinÄ« diá¹-á¹-hadhammavedanÄ«yÄ• nÄ• ma. sÄ• hi vuttÄ• kÄ• rena balavati ja
guá¹‡avisesayuttesu upakÄ• rÄ• nupakÄ• ravasappavattiyÄ• Ä• sevanÄ• lÄ• bhena appav
pavattasantÄ• nuparamÄ• pekkhaá¹ƒ okÄ• salÄ• bhÄ• pekkhaÃ±ca kammaá¹ƒ na hotÄ«ti i
pavattivipÄ• kamattaá¹ƒ phalaá¹ƒ deti.

__tathÄ• asakkonta_nti kammassa phaladÄ• naá¹ƒ nÄ• ma upadhipayogÄ• dipaccayantar
tadabhÄ• vato tasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontaá¹ƒ. __ahosikam
tassa vipÄ• ko ahosi, atthi bhavissati vÄ• ti evaá¹ƒ vattabbaá¹ƒ kammaá¹ƒ. __atthasÄ• dhik
dÄ• nÄ• dipÄ• á¹‡Ä• tipÄ• tÄ• diatthassa nipphÄ• dikÄ• . kÄ• pana sÄ• ti Ä• ha __ ``sattan
hi sanniá¹-á¹-hÄ• pakacetanÄ• vuttanayena paá¹-iladdhavisesÄ• purimajavanacetanÄ• hi
anantare attabhÄ• ve vipÄ• kadÄ• yinÄ« upapajjavedanÄ«yakammaá¹ƒ nÄ• ma. tenÄ• ha _
vipÄ• kaá¹ƒ detÄ«â€™â€™ _ti. __sati saá¹ƒsÄ• rappavattiyÄ• _ti iminÄ• asati saá¹ƒsÄ• ra
ahosikammapakkhe tiá¹-á¹-hati vipaccanokÄ• sassa abhÄ• vatoti.

__samugghÄ• á¹-itÄ• ni_ vipaccanokÄ• sassa anuppattidhammatÄ• pÄ• danena. __diá¹-á¹
vipÄ• kÄ• rahÄ• bhÄ• vassa anibbattitattÄ• vipaccanokÄ• sassa anupacchinnattÄ• . katÅ«
vipaccanokÄ• se yÄ• va na phalaá¹ƒ deti, tÄ• va attheva nÄ• ma vipÄ• kÄ• rahabhÄ• vato.
aniyamÄ• kÄ• ravacanaá¹ƒ bhagavatÄ• kammasarikkhatÄ• vasena sÄ• dhÄ• raá¹‡ato vutt
khoâ€™â€™ _ti.

__pamÄ• dakilesavimutto_ti pamÄ• dahetukehi sabbehi kilesehi vimutto.

pÄ• passa \Be II 158/ pidhÄ• naá¹ƒ nÄ• ma avipÄ• kadhammatÄ• pÄ• dananti Ä• ha __ ``a
karÄ«yatÄ«â€™â€™ _ti. __buddhasÄ• sane_ti \Ne II 157/ sikkhÄ• ttayasaá¹…gahe buddha
__yuttappayutto viharatÄ«_ti akattabbassa akaraá¹‡avasena, kattabbassa ca paripÅ«raá¹‡a

dissanti kujjhantÄ«ti __disÄ• , _ paá¹-ipakkhÄ• ti Ä• ha __ ``sapattÄ• â€™â€™ _ti. __tappa
mettÄ• nisaá¹ƒsakittanÄ• kÄ• raá¹ƒ. __kÄ• lenÄ• _ti Ä• meá¸• italopena niddesoti Ä• ha __
__anukarontÅ«_ti yesaá¹ƒ kalyÄ• á¹‡amittÄ• naá¹ƒ santike suá¹‡anti, yathÄ• sutaá¹ƒ dham
diá¹-á¹-hÄ• nugatikaraá¹‡aá¹ƒ Ä• pajjantu, attano veripuggalÄ• nampi bhagavato santike dh
sammÄ• paá¹-ipattiÃ±ca paccÄ• sÄ«sati.

tasanti gatiá¹ƒ patthayantÄ«ti __tasÄ• _ bhavantarÄ• dÄ«su saá¹ƒsaraá¹‡abhÄ• vato. tenÄ
sataá¹‡hÄ• â€™â€™ _ti.

netabbaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ nayantÄ«ti __nettikÄ• . bandhitvÄ• _ti daá¸·haá¹ƒ bandh
__telakaÃ±jikenÄ• _ti telamissitena kaÃ±jikena.

yÄ• disova aniá¹-á¹-he, tÄ• disova iá¹-á¹-heti iá¹-á¹-hÄ• niá¹-á¹-he nibbikÄ• rena __tÄ• dÄ«
kÄ• mÄ• misÄ• dÄ«naá¹ƒ vantattÄ• rÄ• gÄ• dÄ«naá¹ƒ cattattÄ• kÄ• moghÄ• dÄ«naá¹ƒ tiá
tesaá¹ƒ bhagavatÄ• sabbaso vantÄ• cattÄ• tiá¹‡á¹‡Ä• , tasmÄ• bhagavÄ• __vantÄ• vÄ«
tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«, _ yehi anaÃ±Ã±asÄ• dhÄ• raá¹‡ehi sÄ«lÄ• diguá¹‡ehi samannÄ•
tÄ• dibhÄ• vena ukkaá¹ƒsapÄ• ramippatto taá¹ƒniddeso, tehi guá¹‡ehi yÄ• thÄ• vato niddisi
yathÄ• yantarajjuyÄ• yantaá¹ƒ nÄ«yati, evaá¹ƒ yÄ• ya taá¹‡hÄ• ya bhavo nÄ«yati, sÄ• ``b
bhavarajjÅ«â€™â€™ ti vuttÄ• . tenÄ• ha __ ``tÄ• ya hÄ«â€™â€™ _tiÄ• di, kammÄ• ni kusa
apaccayanti etÄ• yÄ• ti __kammavipÄ• ko_. apaccayabhÄ• vo nÄ• ma ariyamaggacetanÄ•
``maggacetanÄ• yÄ• â€™â€™ _ti. yÄ• va na kilesÄ• pahÄ«yanti, tÄ• va ime sattÄ• saiá¹‡
Ä• ha __ ``aá¹‡aá¹‡o nikkileso jÄ• toâ€™â€™ _ti.

__theyyaparibhogo_ (Vism-mhá¹- I 91) nÄ• ma sÄ• miparibhogÄ• bhÄ• vato. bhagavatÄ• p
paccayÄ• anuÃ±Ã±Ä• tÄ• , na dussÄ«lassa, dÄ• yakÄ• naá¹ƒ \Be II 159/ sÄ«lavatoyeva pa
attano kÄ• rÄ• naá¹ƒ mahapphalabhÄ• vassa paccÄ• sÄ«sanato. iti satthÄ• rÄ• ananuÃ±Ã
apariccattattÄ• __ ``dussÄ«lassa paribhogo theyyaparibhogo nÄ• mÄ• â€™â€™ _ti vuttaá¹
paribhogo __iá¹‡aparibhogo_. paá¹-iggÄ• hakato dakkhiá¹‡Ä• visuddhiyÄ• abhÄ• vato iá¹‡
viyÄ• ti attho. yasmÄ• sekkhÄ• bhagavato orasaputtÄ• , tasmÄ• te pitusantakÄ• naá¹ƒ pa
hutvÄ• te paccaye paribhuÃ±jantÄ«ti tesaá¹ƒ paribhogo __dÄ• yajjaparibhogo nÄ• ma_. kiá
paccaye paribhuÃ±janti, udÄ• hu gihÄ«hi dinnanti? gihÄ«hi dinnÄ• pi te bhagavatÄ• anuÃ±
santakÄ• honti ananuÃ±Ã±Ä• tesu sabbena sabbaá¹ƒ paribhogÄ• bhÄ• vato anuÃ±Ã±Ä• te
__dhammadÄ• yÄ• dasutta_Ã±cettha (MN I 29 Ä• dayo) sÄ• dhakaá¹ƒ.

avÄ«tarÄ• gÄ• naá¹ƒ taá¹‡hÄ• paravasatÄ• ya paccayaparibhoge sÄ• mibhÄ• vo natthi, ta
tattha sÄ• mibhÄ• vo yathÄ• ruci paribhogasambhavato. tathÄ• hi te paá¹-ikÅ«lampi appaá
appaá¹-ikÅ«lampi paá¹-ikÅ«lÄ• kÄ• rena tadubhayaá¹ƒ vivajjetvÄ• upekkhÄ• kÄ• rena ca p
dÄ• yakÄ• naÃ±ca manorathaá¹ƒ paripÅ«renti. sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __visu

taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su ca_ vuttanayeneva veditabbaá¹ƒ. __kilesaiá¹‡Ä• naá¹ƒ abhÄ• v
``aá¹‡aá¹‡oâ€™â€™ ti vuttaá¹ƒ, _ na paccavekkhitaparibhogamattaá¹ƒ. tenÄ• ha Ä• yasmÄ
``sattÄ• hameva kho ahaá¹ƒ, Ä• vuso, saraá¹‡o raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jiâ€™â€™ nt

vatthukÄ• makilesakÄ• mehi taá¹‡hÄ• ya pavattiÄ• kÄ• raá¹ƒ paá¹-icca atthi ramaá¹‡avohÄ
``duvidhesupi kÄ• mesu taá¹‡hÄ• ratisanthavaâ€™â€™ _nti. __mantita_nti kathitaá¹ƒ. __up
satthupaá¹-iÃ±Ã±ehi. __saá¹ƒvibhattÄ• _ti kusalÄ• divasena khandhÄ• dÄ«hi Ä• kÄ• rehi vi
Ä• gamananti __svÄ• gataá¹ƒ_. tato eva na kucchitaá¹ƒ Ä• gataá¹ƒ. soá¸·asavidhakiccassa
``taá¹ƒ sabbaá¹ƒ mayÄ• kataâ€™â€™ _nti. maggapaÃ±Ã±Ä• yameva tatiyavijjÄ• samaÃ±Ä
vijjÄ• hi navahi ca lokuttaradhammehÄ«â€™â€™ _ti.

aá¹…gulimÄ• lasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. piyajÄ• tikasuttavaá¹‡á¹‡anÄ•

<353> __pakatiniyÄ• menÄ• _ti \Ne II 159/ \Be II 160/ yathÄ• sokuppattito pubbe iti kattabb
cittaá¹ƒ pakkhandati, tÄ• ni cassa upaá¹-á¹-hahanti, na evaá¹ƒ sokassa cittasaá¹…kocasabh
__ ``pakatiniyÄ• mena pana na paá¹-ibhantÄ«â€™â€™ _ti. keci pana ``sÄ• mantÄ• katipay
sandhÄ• reti. tenÄ• ha __ `na sabbena sabbaá¹ƒ paá¹-ibhantÄ«â€™ _tiâ€™â€™ vadanti. _
anekatthattÄ• dhÄ• tÅ«naá¹ƒ ``na paá¹-ibhÄ• tÄ«â€™â€™ ti padassa ``na ruccatÄ«â€™â€
paá¹-ibhÄ• tÄ«_ti vÄ• bhuÃ±jitukÄ• matÄ• cittaá¹ƒ na upaá¹-á¹-hitanti attho. __patiá¹-á¹-hito
indriyÄ• viá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ vadati. piyÄ• yitabbato piyo jÄ• ti uppattiá¹-á¹-hÄ• naá¹ƒ
__piyajÄ• tikÄ• _. piyo pabhuti etesanti piyappabhutikÄ• ti vattabbe, u-kÄ• rassa va-kÄ• raá
lopaá¹ƒ katvÄ• __ ``piyappabhÄ• vikÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``piyato pabhava

<355> para-saddena samÄ• natthaá¹ƒ ajjhattikabhÄ• vanisedhanatthaá¹ƒ ``pireâ€™â€™ ti
``amhÄ• kaá¹ƒ pareâ€™â€™ _ti. __pire_ti vÄ• ``paratoâ€™â€™ ti iminÄ• samÄ• natthaá¹
``cara pireti parato gacchÄ• â€™â€™ _ti.

<356> __dvidhÄ• chetvÄ• _ti ettha yadi itthÄ« tassa purisassa piyÄ• , kathaá¹ƒ dvidhÄ• ch
``yadi hÄ«â€™â€™ _tiÄ• di.

<357> __kathaá¹ƒ katheyya_nti yathÄ• bhagavÄ• etassa brÄ• hmaá¹‡assa kathesi, so ca
cÄ• haá¹ƒ katheyyaá¹ƒ. __maraá¹‡avasena vipariá¹‡Ä• mo_ attabhÄ• vassa parivattattÄ• .
aÃ±Ã±athÄ• bhÄ• vo mittasanthavassa samÄ• gamassa ca aÃ±Ã±athÄ• bhÅ«tattÄ• .

__chaá¸• á¸• itabhÄ• venÄ• _ti parivattitabhÄ• vena. __hatthagamanavasena aÃ±Ã±athÄ•
vattitÄ• naá¹ƒ idÄ• ni vase avattanabhÄ• vena.

__Ä• camehÄ«_ti \Ne II 160/ Ä• camanaá¹ƒ mukhavikkhÄ• lanaá¹ƒ kÄ• rehi. yasmÄ• mukh
hatthapÄ• de dhovitvÄ• vikkhÄ• lenti, tasmÄ• __ ``Ä• camitvÄ• â€™â€™ _ti vatvÄ• pacch
__ ``mukhaá¹ƒ vikkhÄ• letvÄ• â€™â€™ _ti Ä• ha. sesaá¹ƒ suviÃ±Ã±eyyameva.

piyajÄ• tikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. bÄ• hitikasuttavaá¹‡á¹‡anÄ•

<359> sÄ• vajjatÄ• ya \Ne II 161/ \Be II 161/ upÄ• rambhaá¹ƒ arahatÄ«ti __opÄ• rambho_.
Ä• ropanÄ• rahoâ€™â€™ _ti. bÄ• lÄ• upÄ• rambhavatthumaÃ±Ã±aá¹ƒ amÅ«lakampi naá¹
anÄ• masitvÄ• __ ``viÃ±Ã±Å«hÄ«â€™â€™ ti idaá¹ƒ padaá¹ƒ gahetvÄ• _ paÃ±hena Ã±Ä• t
upÄ• rambhÄ• dÄ«naá¹ƒ upari uttaraá¹ƒ __paripÅ«retuá¹ƒ nÄ• sakkhimhÄ• . taá¹ƒ kÄ• raá¹
uppattikÄ• raá¹‡aá¹ƒ. yadi hi mayÄ• ``viÃ±Ã±Å«hÄ«â€™â€™ ti padaá¹ƒ pakkhipitvÄ• vutta
paripuá¹‡á¹‡Ä• bhaveyya, na pana vuttÄ• . idÄ• ni pana taá¹ƒ kÄ• raá¹‡aá¹ƒ uttaraá¹ƒ __Ä
``viÃ±Ã±Å«hÄ«â€™â€™ ti __evaá¹ƒ vadantena paripÅ«ritaá¹ƒ_.

<360> kosallapaá¹-ipakkhato akosallaá¹ƒ vuccati avijjÄ• , taá¹ƒsamuá¹-á¹-hÄ• nato __akos
avajjaá¹ƒ vuccati garahitabbaá¹ƒ, saha avajjehÄ«ti __sÄ• vajjo, _ gÄ• rayho. rÄ• gÄ• didose
__sabyÄ• bajjho, _ tato eva sampati Ä• yatiÃ±ca __sadukkho_. sabyÄ• bajjhÄ• diko __nissa

__tathÄ• attho vutto bhaveyyÄ• _ti pucchÄ• sabhÄ• genapi attho vutto bhaveyya, pucchan
cittÄ• rÄ• dhanaá¹ƒ. tenÄ• ha --- __ ``evaá¹ƒ byÄ• karaá¹‡aá¹ƒ pana na bhÄ• riyaâ€™â€™
hoti visÄ• rajjaá¹ƒ na siyÄ• ti adhippÄ• yo. tenÄ• ha --- __ ``appahÄ«naakusalopi hi pahÄ• n
vaá¹‡á¹‡eyyÄ• â€™â€™ _ti. evarÅ«po pana yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« na hoti, na eva
``bhagavÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ byÄ• kÄ• sÄ«_ti ``sabbÄ• kusaladhammapahÄ«no
ti evaá¹ƒ byÄ• kÄ• si. __sukkapakkhepi eseva nayo_ti iminÄ• ``sabbesaá¹ƒyeva kusalÄ• na
upasampadaá¹ƒ vaá¹‡á¹‡etÄ«â€™â€™ ti vutte yathÄ• pucchÄ• , tathÄ• attho vutto bhave
pana na bhÄ• riyaá¹ƒ, asampÄ• ditakusaladhammopi upasampadaá¹ƒ vaá¹‡á¹‡eyya. bhaga
sampÄ• ditakusalattÄ• yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«ti dassetuá¹ƒ __ ``evaá¹ƒ byÄ• kÄ• s
dasseti. sesaá¹ƒ suviÃ±Ã±eyyameva.

bÄ• hitikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. dhammacetiyasuttavaá¹‡á¹‡anÄ•

<364> medavaá¹‡á¹‡Ä• \Ne II 162/ \Be II 162/ uá¸·upavaá¹‡á¹‡Ä• ca tattha tattha pÄ• sÄ•
__medÄ• á¸·upa_nti gÄ• massa samaÃ±Ã±Ä• jÄ• tÄ• . __uá¸·upavaá¹‡á¹‡Ä• _ti candasam

medapÄ• sÄ• á¹‡Ä• vuttÄ• ti keci. aá¹-á¹-hakathÄ• yaá¹ƒ pana __ ``medavaá¹‡á¹‡Ä• pÄ• ahesuâ€™â€™ _nti idaá¹ƒ vuttaá¹ƒ. __assÄ• _ti senÄ• patissa. __kathÄ• samuá¹-á¹-hÄ• pa sokavinodanadhammakathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ.

__raÃ±Ã±Ä• _ti pasenadÄ«kosalaraÃ±Ã±Ä• . __mahaccÄ• _ti mahatiyÄ• . padavipallÄ• se pasÄ• damarahantÄ«ti __pÄ• sÄ• dikÄ• ni_. tenÄ• ha __ ``saha raÃ±janakÄ• nÄ«â€™â€™ tÄ• ni passituá¹ƒ yuttÄ• ni. __pÄ• sÄ• dikÄ• nÄ«_ti vÄ• saddahanasahitÄ• ni. tenÄ• ha __ _ti. ``appÄ• bÄ• dhaâ€™â€™ nti Ä• dÄ«su viya appasaddo abhÄ• vatthoti Ä• ha __ ``nissa aniyamatthavÄ• cÄ« ya-saddo aniyamÄ• kÄ• ravÄ• cakopi hotÄ«ti ``yatthÄ• â€™â€™ ti pa tiÄ• dimÄ• ha. tathÄ• hi __aá¹…gulimÄ• lasutte_ (Ps II 347 Ä• dayo) ``yassa khoâ€™â€™ khoâ€™â€™ ti attho vutto.

<366> __paá¹-icchada_nti paá¹-icchÄ• dakaá¹ƒ. __rÄ• jakakudhabhaá¹‡á¸• Ä• nÄ«_ti rÄ• j __rahÄ• yatÄ«_ti raho karoti, maá¹ƒ ajjhesatÄ«ti attho.

<367> yathÄ• sabhÄ• vato Ã±eyyaá¹ƒ dhÄ• reti avadhÄ• retÄ«ti __dhammo, _ Ã±Ä• á¹‡an ``paccakkhaÃ±Ä• á¹‡asaá¹…khÄ• tassa dhammassÄ• â€™â€™ _ti. __anunayo_ti anugacc adiá¹-á¹-hassa anumÄ• naá¹ƒ. tenÄ• ha __ ``anumÄ• naá¹ƒ anubuddhÄ«â€™â€™ _ti. __Ä• pÄ• á¹‡akoá¹-i, tÄ• va jÄ«vitapariyosÄ• naá¹ƒ. __eta_nti dhammanvayasaá¹…khÄ• taá¹ƒ an panÄ• haâ€™â€™ nti vuttappakÄ• rena.

<369> __cakkhuá¹ƒ abandhante viyÄ• _ti apÄ• sÄ• dikatÄ• ya passantÄ• naá¹ƒ cakkhuá¹ƒ kulasantÄ• nÄ• nubandho rogo __kularogo. uá¸·Ä• ra_nti sÄ• nubhÄ• vaá¹ƒ. yo hi Ä• nubhÄ ``mahesakkhaâ€™â€™ nti vadanti. __arahattaá¹ƒ gaá¹‡hanto_ti ukkaá¹-á¹-haniddesoyaá¹ƒ gaá¹‡hantopi.

<373> jÄ«vikÄ• \Ne II 163/ \Be II 163/ __jÄ«vitavutti_.

<374> dhammaá¹ƒ ceteti saá¹ƒvedeti etehÄ«ti __dhammacetiyÄ• ni, _ dhammassa pÅ«jÄ• buddhasaá¹…ghaguá¹‡adÄ«panÄ• nipi santi? kathaá¹ƒ __ ``dhammacetiyÄ• nÄ«ti dhamma _ti vuttanti Ä• ha __ ``tÄ«su hÄ«â€™â€™ _tiÄ• di. tattha yasmÄ• buddharatanamÅ«lakÄ• vasena laddhabbato. kosalaraÃ±Ã±Ä• cettha buddhagÄ• ravena dhammasaá¹…ghagÄ• ra ``bhagavati cittÄ«kÄ• re kate dhammopi katova hotÄ«â€™â€™ _ti vuttaá¹ƒ. yasmÄ• ca rat sÄ• sane sammÄ• paá¹-ipatti, tasmÄ• vuttaá¹ƒ --- __ ``Ä• dibrahmacariyakÄ• nÄ«ti maggal Ä• dibhÅ«tÄ• nÄ«â€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

dhammacetiyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. kaá¹‡á¹‡akatthalasuttavaá¹‡á¹‡anÄ•

<375> __anantarasutte_ \Ne II 164/ __vuttakaraá¹‡Ä«yenevÄ• _ti ``pÄ• sÄ• de vÄ• nÄ• á¹
alabhamÄ• no tattha tattha vicarituá¹ƒ Ä• raddhoâ€™â€™ ti vuttakaraá¹‡Ä«yena. appaduá¹
hotÄ«ti.

<376> __pucchito_ti ``aÃ±Ã±aá¹ƒ dÅ«taá¹ƒ nÄ• latthuâ€™â€™ nti pucchito. __so_ti rÄ• jÄ
uttarakÄ• laá¹ƒ, __attano Ä• gamanakÄ• raá¹‡aá¹ƒ kathessati_.

<378> __ekÄ• vajjanenÄ• _ti ekavÄ«thijavanena. tena ekacittaá¹ƒ tÄ• va tiá¹-á¹-hatu, ekac
sabbaá¹ƒ jÄ• nituá¹ƒ na sakkÄ• ti dasseti. ``idaá¹ƒ nÄ• ma atÄ«taá¹ƒ jÄ• nissÄ• mÄ«â€™â€
yaá¹ƒ kiÃ±ci atÄ«taá¹ƒ jÄ• nÄ• ti, niyamite pana niyamitamevÄ• ti Ä• ha --- __ ``ekena hi ...
jÄ• nÄ• tÄ«â€™â€™ _ti. __tena cittenÄ• _ti ``atÄ«taá¹ƒ sabbaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™
__itaresÅ«_ti anÄ• gatapaccuppannesu. __kÄ• raá¹‡ajÄ• tika_nti yuttisabhÄ• vaá¹ƒ, yuttiyÄ
__samparÄ• yaguá¹‡a_nti samparÄ• ye katakammassa visesaá¹ƒ.

<379> __lokuttaramissakÄ• ni kathitÄ• ni_ bodhirÄ• jakumÄ• rasutte viya lokiyÄ• ceva loku
yathÄ• lÄ• bhavasena cettha padhÄ• niyaá¹…gÄ• naá¹ƒ \Be II 164/ lokuttaraggahaá¹‡aá¹ƒ
nesaÃ±ca padhÄ• niyaá¹…gatÄ• daá¹-á¹-habbÄ• yathÄ• ``aá¹-á¹-havimokkhÄ• sandissan
__lokuttarÄ• nevÄ• _ti cettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato Ä• vi bhavissati. __padhÄ• na
padahananÄ• nattaá¹ƒ, bhÄ• vanÄ• nuyogavisesanti attho. saá¹…khÄ• re parimadditvÄ• p
pajahitvÄ• á¹-hitassa bhÄ• vanÄ• nuyogo sabbena sabbaá¹ƒ aparimadditasaá¹…khÄ• rass
bhÄ• vanÄ• nuyogato sukhumo visadova hoti, saccÄ• bhisamayena santÄ• nassa Ä• hitavis
``aÃ±Ã±Ä• disameva hi puthujjanassa padhÄ• naá¹ƒ, aÃ±Ã±Ä• disaá¹ƒ sotÄ• pannassÄ• â€
kevalaá¹ƒ anariyaariyapuggalato eva, atha kho ariyesupi sekkhÄ• divisesatopi labbhati abhi
abhinÄ«hÄ• rato ca ijjhanatoti dassento __ ``aÃ±Ã±Ä• disaá¹ƒ sakadÄ• gÄ• minoâ€™â€™
pÄ• puá¹‡Ä• tÄ«_ti yasmÄ• puthujjano sabbathÄ• va padhÄ• naá¹ƒ padahanto sotÄ• pattin
adhigacchati, sotÄ• panno ca sakadÄ• gÄ• mimagganti heá¹-á¹-himaá¹ƒ uparimato oá¸·Ä• r
sukhumaá¹ƒ tena pahÄ• tuá¹ƒ asakkuá¹‡eyyassa pajahanato, iti adhigantabbavisesena ca a
saá¹‡hasukhumatÄ• tikkhavisadatÄ• ca viÃ±Ã±Ä• yatÄ«ti Ä• ha --- __ ``puthujjanassa pad
padhÄ• naá¹ƒ na pÄ• puá¹‡Ä• tÄ«â€™â€™ _tiÄ• di.

__akÅ«á¹-akaraá¹‡a_nti avaÃ±canakiriyaá¹ƒ. __anavacchindana_nti atiyÄ• naá¹ƒ. __aviÃ±
Ä• kaá¸• á¸• hanaá¹ƒ, niyuttataá¹ƒ viniveá¹-hetvÄ• samantÄ• viparivattitvÄ• samadhÄ• rÄ
tassa kÄ• raá¹‡aá¹ƒ __taá¹ƒkÄ• raá¹‡aá¹ƒ, taá¹ƒ kÄ• raá¹‡a_nti vÄ• taá¹ƒ kiriyaá¹ƒ taá¹ƒ a
gantabbabhÅ«mi_nti dantehi pattabbaá¹-á¹-hÄ• naá¹ƒ, pattabbavatthuá¹ƒ vÄ• . __cattÄ• rop
uparimauparimasaddhÄ• ya abhÄ• vato. yena hi yaá¹ƒ appattaá¹ƒ, tassa taá¹ƒ natthi. __ariy
natthi_ paá¹-hamamaggeneva mÄ• yÄ• sÄ• á¹-heyyÄ• naá¹ƒ pahÄ• tabbattÄ• . __tenevÄ• _

saddhÄ• dÄ«naá¹ƒ idhÄ• dhippetattÄ• . yadi evaá¹ƒ kathaá¹ƒ missakakathÄ• ti Ä• ha __ ``a
panÄ• â€™â€™ _tiÄ• di. __cattÄ• rova honti_ puthujjanÄ• divasena.

opammasaá¹ƒsandane __adantahatthiÄ• dayo viyÄ• _tiÄ• dinÄ• kaá¹‡hapakkhe, __yathÄ
dantahatthiÄ• dayo_tiÄ• dinÄ• sukkapakkhe ca sÄ• dhÄ• raá¹‡ato ekajjhaá¹ƒ \Be II 165/ ka
asÄ• dhÄ• raá¹‡ato bhinditvÄ• dassetuá¹ƒ __ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• di vutt

<380> __sammappadhÄ• nÄ• _ nibbisiá¹-á¹-havÄ«riyÄ• . tenÄ• ha --- __ ``na kiÃ±ci nÄ• nA
yadidaá¹ƒ vimuttiyÄ• vimuttiâ€™â€™ _nti. na hi sukkhavipassakatevijjachaá¸·abhiÃ±Ã±Ä•
nÄ• nÄ• karaá¹‡aá¹ƒ atthi. tena vuttaá¹ƒ __ ``yaá¹ƒ ekassÄ• â€™â€™ _tiÄ• di. kiá¹ƒ tvaá¹ƒ
sambandho. __Ä• gacchantÄ«_ti uppajjanavasena Ä• gacchanti. __nÄ• gacchantÄ«_ti ettha
pucchanto_ti idaá¹ƒ pucchÄ• mÄ«ti dassento. __appahÄ«nacetasikadukkhÄ• _ anadhigataa
``upapattivasena Ä• gantÄ• roâ€™â€™ _ti. __samucchinnadukkhÄ• _ti samugghÄ• á¹-itace

<381> __tamhÄ• á¹-hÄ• nÄ• _ti tato yathÄ• dhigataissariyaá¹-á¹-hÄ• nato. puna __tamhÄ•
duggatÄ• . __sampannakÄ• maguá¹‡a_nti uá¸·Ä• rakÄ• maguá¹‡asamannÄ• gataá¹ƒ.

__tatthÄ• _ti kÄ• madevaloke. __á¹-hÄ• nabhÄ• vato_ti arahattaÃ±ce adhigataá¹ƒ, tÄ• vad
__uparideve_ \Ne II 166/ __cÄ• _ti uparÅ«pari bhÅ«mivÄ• se deve ca, cakkhuviÃ±Ã±Ä• á¹‡
nappahontÄ«ti yojanÄ• .

<382> __vuttanayenevÄ• _ti devapucchÄ• ya vutteneva nayena. __sÄ• kira kathÄ• _ti ``na
brÄ• hmaá¹‡o vÄ• , yo sakideva sabbaá¹ƒ neyyaâ€™â€™ nti kathÄ• . __te_ti viá¹-aá¹-Å«bh
á¹-hÄ• ne_ti imasmiá¹ƒ migadÄ• yeyeva. sesaá¹ƒ suviÃ±Ã±eyyameva.

kaá¹‡á¹‡akatthalasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca rÄ• javaggavaá¹‡á¹‡anÄ• .

5. brÄ• hmaá¹‡avaggo

1. brahmÄ• yusuttavaá¹‡á¹‡anÄ•

<383> ``mahÄ• satto \Ne II 167/ \Be II 166/ mahiddhiko mahÄ• nubhÄ• voâ€™â€™ tiÄ• dÄ
visayo, ``mahÄ• janakÄ• yo sannipatÄ«â€™â€™ tiÄ• dÄ«su sambahulabhÄ• vavisayo, idha
``mahatÄ• ti guá¹‡amahattenapi mahatÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __appicchatÄ• dÄ«_ti
santuá¹-á¹-hisallekhapavivekaasaá¹ƒsaggavÄ«riyÄ• rambhÄ• dÄ«naá¹ƒ saá¹…gaho.
__diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• tasaá¹…khÄ• tenÄ• _ti ettha ``niyato sambodhip

c III 998, 1004) --- ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampar
pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ tiÄ• divacanato
niyatasabhÄ• vattÄ• sotÄ• pannÄ• pi aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena
sakadÄ• gÄ• miÄ• dayo. ``tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato vihar
492; III 54; AN b VI 11; Vin V 274) tathÄ• rÅ«pehi sÄ«lehi sÄ«lasÄ• maÃ±Ã±agato viharatÄ«
MN I 492; III 54; AN b VI 12; Vin V 274) vacanato puthujjanÄ• nampi diá¹-á¹-hisÄ«lasÄ• maÃ
labbhatiyeva.

__oá¹-á¹-hapahatakaraá¹‡avasena_ atthavibhÄ• gavasena. __sanighaá¹‡á¸• ukeá¹-ubhÄ•
__nighaá¹‡á¸• Å«_ti vacanÄ«yavÄ• cakabhÄ• vena atthaá¹ƒ saddaÃ±ca khaá¹‡á¸• ati vibha
__nikhaá¹‡á¸• u_. so eva idha kha-kÄ• rassa gha-kÄ• raá¹ƒ katvÄ• __ ``nighaá¹‡á¸• Å«â€™
gameti kiriyÄ• divibhÄ• gaá¹ƒ, taá¹ƒ vÄ• anavasesapariyÄ• dÄ• nato gamento pÅ«retÄ«ti _
vevacanappakÄ• saka_nti pariyÄ• yasaddadÄ«pakaá¹ƒ, ekekassa atthassa anekapariyÄ• y
nidassanamattaÃ±cetaá¹ƒ anekesampi atthÄ• naá¹ƒ ekasaddavacanÄ«yatÄ• vibhÄ• vanava
pavattattÄ• . vacÄ«bhedÄ• dilakkhaá¹‡Ä• kiriyÄ• kappÄ«yati etenÄ• ti kiriyÄ• kappo, so pa
vaá¹‡á¹‡apadasambandhapadatthavibhÄ• gato bahuvikappoti Ä• ha __ ``kiriyÄ• kappavikap
mÅ«lakiriyÄ• kappaganthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. so hi \Ne II 168/ satasahassaparimÄ• á
nalacariyÄ• dipakaraá¹‡aá¹ƒ. á¹-hÄ• nakaraá¹‡Ä• divibhÄ• gato \Be II 167/ nibbacanavibhÄ
pabhedÄ«yanti etehÄ«ti __akkharappabhedÄ• , _ sikkhÄ• niruttiyo. __etesa_nti vedÄ• naá¹
kÄ• yatÄ«ti __padako_. taá¹ƒ taá¹ƒ saddaá¹ƒ tadatthaÃ±ca byÄ• karoti byÄ• cikkhati etenÄ•
saddasatthaá¹ƒ. Ä• yatiá¹ƒ hitaá¹ƒ tena loko na yatati na Ä«hatÄ«ti __lokÄ• yataá¹ƒ_. taÃ±h
sattÄ• puÃ±Ã±akiriyÄ• ya cittampi na uppÄ• denti. vayatÄ«ti vayo, na vayo avayo, na avayo
Ä• dimajjhapariyosÄ• nesu katthaci aparikilanto avitthÄ• yanto te ganthe sandhÄ• reti pÅ«re
paá¹-isedhÄ• pakatiá¹ƒ gamentÄ«ti dassento __ ``avayo na hotÄ«â€™â€™ _ti vatvÄ• tatth
``avayo ... pe ... na sakkotÄ«â€™â€™ _ti vuttaá¹ƒ.

<384> __garÅ«_ti bhÄ• riyaá¹ƒ attÄ• naá¹ƒ tato mocetvÄ• gamanaá¹ƒ dukkaraá¹ƒ hoti. __
nindÄ• byÄ• rosaupÄ• rambhÄ• di. __abbhuggato_ti ettha abhisaddayogena __itthambhÅ«
upayogavacanaá¹ƒ_.

__lakkhaá¹‡Ä• nÄ«_ti lakkhaá¹‡adÄ«panÄ• ni mantapadÄ• ni. __antaradhÄ• yantÄ«_ti na
lakkhaá¹‡amantÄ• niyeva, aÃ±Ã±Ä• nipi brÄ• hmaá¹‡Ä• naá¹ƒ Ã±Ä• á¹‡abalÄ• bhÄ• vena
hi vadanti ``ekasataá¹ƒ addhariyaá¹ƒ dipaÃ±Ã±Ä• samattato sÄ• mÄ• â€™â€™ tiÄ• di. paá
samÄ• dÄ• namahatotiÄ• dinÄ• paccekaá¹ƒ __maha_-saddo yojetabbo. paá¹‡idhimahanta
__buddhavaá¹ƒsacariyÄ• piá¹-akavaá¹‡á¹‡anÄ• _divaseneva veditabbo. __niá¹-á¹-hÄ• _ti n
__jÄ• tisÄ• maÃ±Ã±ato_ti lakkhaá¹‡ajÄ• tiyÄ• lakkhaá¹‡abhÄ• vena samÄ• nabhÄ• vato. y
lakkhaá¹‡Ä• ni suvisuddhÄ• ni suparibyattÄ• ni paripuá¹‡á¹‡Ä• ni ca honti, na evaá¹ƒ cakka
``na teheva buddho hotÄ«â€™â€™ _ti.

abhirÅ«patÄ• dÄ«ghÄ• yukatÄ• , appÄ• taá¹…katÄ• brÄ• hmaá¹‡Ä• dÄ«naá¹ƒ piyamanÄ
acchariyadhammehi_. dÄ• naá¹ƒ piyavacanaá¹ƒ atthacariyÄ• samÄ• nattatÄ• ti imehi __ca
raÃ±janato_ti pÄ«tijananato. cakkaá¹ƒ cakkaratanaá¹ƒ vatteti pavattetÄ«ti __cakkavattÄ«, _
sayaá¹ƒ vatteti, tehi ca paraá¹ƒ sattanikÄ• yaá¹ƒ vatteti pavattetÄ«ti __cakkavattÄ«, _ parah
iriyÄ• pathacakkÄ• naá¹ƒ vatto vattanaá¹ƒ etassa atthÄ«ti cakkavattÄ«, appaá¹-ihataá¹ƒ vÄ•
Ä• á¹‡Ä• saá¹…khÄ• taá¹ƒ cakkaá¹ƒ vattetÄ«ti __cakkavatÄ«, _ appaá¹-ihataá¹ƒ vÄ• Ä• á¹
vattetÄ«ti __cakkavattÄ«, _ khattiyamaá¹‡á¸• alÄ• disaÃ±Ã±itaá¹ƒ cakkaá¹ƒ samÅ«haá¹ƒ at
__cakkavattÄ«_. dhammaá¹ƒ caratÄ«ti __dhammiko_. dhammato anapetattÄ• dhammo raÁ
__dhammarÄ• jÄ• . kopÄ• dÄ«_ti __Ä• di_-saddena kÄ• malobhamÄ• namadÄ• dike \Ne II
__vijitÄ• vÄ«_ti vijitavÄ• . kenaci akampiyaá¹-á¹-hena __janapadatthÄ• variyappatto_. daá¸·
janapado thÄ• variyaá¹ƒ patto etthÄ• ti __janapadatthÄ• variyappatto_. cittÄ«katabhÄ• vÄ•
II 33; Spk III 5.223; Sn-a I 226; Nidd I-a 50) cakkassa ratanaá¹-á¹-ho veditabbo. esa nayo se
ratinimittatÄ• ya vÄ• cittÄ«katÄ• dibhÄ• vassa ratijananaá¹-á¹-hena ekasaá¹…gahatÄ• ya v

imehi pana ratanehi rÄ• jÄ• cakkavattÄ« yaá¹ƒ yamatthaá¹ƒ paccanubhoti, taá¹ƒ taá¹ƒ das
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ajitaá¹ƒ jinÄ• ti_ mahesakkhatÄ• saá¹ƒvattaniyakamma
yathÄ• sukhaá¹ƒ anuvicarati_ hatthiratanaá¹ƒ assaratanaÃ±ca abhiruhitvÄ• tesaá¹ƒ Ä• nub
antopÄ• tarÄ• seyeva sakalaá¹ƒ pathaviá¹ƒ anusaá¹ƒyÄ• yitvÄ• rÄ• jadhÄ• niyaá¹ƒ paccÄ•
__pariá¹‡Ä• yakaratanena vijitamanurakkhati_ tena tattha tattha kattabbakiccassa saá¹ƒvidh
maá¹‡iratanaitthiratanagahapatiratanehi. tattha maá¹‡iratanena yojanappamÄ• á¹‡e dese a
Ä• lokadassanÄ• dinÄ• sukhamanubhavati, itthiratanena atikkantamÄ• nusarÅ«pasampatti
gahapatiratanena icchiticchitamaá¹‡ikanakarajatÄ• didhanappaá¹-ilÄ• bhavasena. __ussÄ•
appaá¹-ihatÄ• á¹‡Ä• cakkabhÄ• vasiddhito. hatthiassaratanÄ• dÄ«naá¹ƒ mahÄ• nubhÄ• va
pabhÄ• vasampattisiddhito __ ``hatthi ... pe ... yogoâ€™â€™ _ti vuttaá¹ƒ. koso hi nÄ• ma sa
ussÄ• hasampattiyaá¹ƒ (uggatejassa sukumÄ• raparakkamassa pasannamukhassa sammu
__pacchimenÄ• _ti pariá¹‡Ä• yakaratanena. taÃ±hi sabbarÄ• jakiccesu kusalaá¹ƒ avirajjhar
``mantasattiyogoâ€™â€™ _ti. tividhasattiyogaphalaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hotÄ«ti sambandh
paÃ±cahi ratanehi. __adosakusalamÅ«lajanitakammÄ• nubhÄ• venÄ• _ti adosasaá¹…khÄ•
sahajÄ• tÄ• dipaccayavasena uppÄ• ditakammassa \Be II 169/ Ä• nubhÄ• vena __sampajja
sommatararatanajÄ• tikattÄ• . __majjhimÄ• ni_ maá¹‡iitthigahapatiratanÄ• ni. __alobha ... p
sampajjanti_ uá¸·Ä• radhanassa uá¸·Ä• radhanapaá¹-ilÄ• bhakÄ• raá¹‡assa ca pariccÄ• ga
__pacchima_nti pariá¹‡Ä• yakaratanaá¹ƒ. taÃ±hi __amoha ... pe ... kammÄ• nubhÄ• vena s
cakkavattirÄ• jakiccassa pariá¹‡etabbattÄ• .

saraá¹‡ato paá¹-ipakkhavidhamanato __sÅ«rÄ• _. tenÄ• ha __ ``abhÄ«rukajÄ• tikÄ• â€™â
á¹-hitattÄ• vÄ«ro, sakko devÄ• namindo, tassa aá¹…gaá¹ƒ devaputto senaá¹…gabhÄ• vato
``vÄ«raá¹…garÅ«pÄ• ti devaputtasadisakÄ• yÄ• â€™â€™ _ti. __sabhÄ• vo_ti sabhÄ• vabh

vÄ«rabhÄ• vakÄ• raá¹‡aá¹ƒ. __vÄ«riyamayasarÄ«rÄ• viyÄ• _ti saviggahavÄ«riyasadisÄ• s
siyÄ• , taá¹ƒsadisÄ• ti attho. \Ne II 170/ nanu raÃ±Ã±o cakkavattissa paá¹-isenÄ• nÄ• ma n
pamaddeyyuá¹ƒ, atha kasmÄ• ``parasenapamaddanÄ• â€™â€™ ti vuttanti codanaá¹ƒ sand
_tiÄ• di. tena parasenÄ• hotu vÄ• mÄ• vÄ• , te pana evaá¹ƒ mahÄ• nubhÄ• vÄ• ti dasseti
katÅ«pacitena attano puÃ±Ã±adhammena. tena hi saÃ±coditÄ• pathaviyaá¹ƒ sabbarÄ• jÄ•
``svÄ• gataá¹ƒ te mahÄ• rÄ• jÄ• â€™â€™ tiÄ• diá¹ƒ vatvÄ• attano rajjaá¹ƒ raÃ±Ã±o cakka
vuttaá¹ƒ __ ``so imaá¹ƒ ... pe ... ajjhÄ• vasatÄ«â€™â€™ _ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana ta
yathÄ• vuttadhammassa cirataraá¹ƒ vipaccituá¹ƒ paccayabhÅ«taá¹ƒ cakkavattivattasamudÄ
payogasampattisaá¹…khÄ• taá¹ƒ dhammaá¹ƒ dassetuá¹ƒ __ ``pÄ• á¹‡o na hantabbotiÄ• di
_ti vuttaá¹ƒ. evaÃ±hi ``adaá¹‡á¸• ena asatthenÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ suá¹-á¹-huta
hoti, yasmÄ• rÄ• gÄ• dayo pÄ• padhammÄ• uppajjamÄ• nÄ• sattasantÄ• naá¹ƒ chÄ• det
kusalapavattiá¹ƒ nivÄ• renti, tasmÄ• te ``chadanÄ• , chadÄ• â€™â€™ ti ca vuttÄ• .

__vivaá¹-á¹-etvÄ• parivattetvÄ• _. __pÅ«jÄ• rahatÄ• vuttÄ• _ ``arahatÄ«ti arahaâ€™â€™
pÅ«jÄ• rahatÄ• ya. __yasmÄ• sammÄ• sambuddho, _ tasmÄ• arahanti. __buddhattahetub
vuttÄ• _ savÄ• sanasabbakilesappahÄ• napubbakattÄ• buddhabhÄ• vasiddhiyÄ• . __araha
phalena hetuanumÄ• nadassanaá¹ƒ. __sammÄ• sambuddho chadanÄ• bhÄ• venÄ• _ti hetu
__hetudvayaá¹ƒ vuttaá¹ƒ_ ``vivaá¹-á¹-o vicchado cÄ• â€™â€™ ti. __dutiyavesÄ• rajjenÄ• _
paá¹-ijÄ• natoâ€™â€™ tiÄ• dinÄ• (MN I 150) Ä• gatena vesÄ• rajjena. __purimasiddhÄ«_t
padassa atthasiddhi. __paá¹-hamenÄ• _ti ``sammÄ• sambuddhassa te paá¹-ijÄ• natoâ€™â
Ä• gatena vesÄ• rajjena. __dutiyasiddhÄ«_ti buddhattasiddhi. __tatiyacatutthehÄ«_ti ``ye kh
antarÄ• yikÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• (MN I 150), ``yassa kho pana te atthÄ• yÄ• â
Ä• gatehi tatiyacatutthehi vesÄ• rajjehi. __tatiyasiddhÄ«_ti vivaá¹-á¹-acchadanatÄ• siddhi. y
antarÄ• yikaniyyÄ• nikadhammÄ• padesena hi satthu vivaá¹-á¹-acchadabhÄ• vo loke pÄ• k
dhammacakkhu_nti purimapadaá¹ƒ bhagavato dhammacakkhuá¹ƒ __sÄ• dheti_ kilesÄ• rÄ«
arÄ• naá¹ƒ hatabhÄ• vadÄ«panato. __dutiyaá¹ƒ_ padaá¹ƒ __buddhacakkhuá¹ƒ sÄ• dheti_ s
sambhavato. __tatiyaá¹ƒ_ padaá¹ƒ __samantacakkhuá¹ƒ sÄ• dheti_ savÄ• sanasabbakilesa
``sammÄ• sambuddhoâ€™â€™ ti hi vatvÄ• ``vivaá¹-á¹-acchadoâ€™â€™ ti vacanaá¹ƒ bud
sabbakilesappahÄ• naá¹ƒ vibhÄ• vetÄ«ti. __sÅ«rabhÄ• va_nti lakkhaá¹‡avibhÄ• vanena vis

<385> __gavesÄ«_ti (Sv-pá¹- I 287) Ã±Ä• á¹‡ena pariyesanaá¹ƒ akÄ• si. __samÄ• nayÄ«_
samÄ• naá¹ƒ Ä• nayi samÄ• hari. __na sakkoti_ saá¹ƒkucite iriyÄ• pathe yebhuyyena \Ne II
dubbibhÄ• vanato. __kaá¹…khatÄ«_ti padassa Ä• kaá¹…khatÄ«ti ayamatthoti Ä• ha --- __ `
patthanaá¹ƒ uppÄ• detÄ«â€™â€™ _ti. __kicchatÄ«_ti kilamati. ``kaá¹…khatÄ«â€™â€™ ti p
Ä• sÄ«sanatthataá¹ƒ vatvÄ• idÄ• ni tassa saá¹ƒsayatthattameva vikappantaravasena dass
dubbalÄ• vimati vuttÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tÄ«hi dhammehi_ tippakÄ• rehi saá¹ƒ
__kÄ• lussiyabhÄ• vo_ti appasannatÄ• ya hetubhÅ«to Ä• vilabhÄ• vo. yasmÄ• bhagavato
sabbabuddhÄ• veá¹‡ikaá¹ƒ vatthaguyhaá¹ƒ suvisuddhakaÃ±canamaá¹‡á¸• alasannikÄ• saá

saá¹‡á¹-hÄ• nasannivesasundaratÄ• ya Ä• jÄ• neyyagandhahatthino varaá¹…gacÄ• rubhÄ
vikasamÄ• natapaniyÄ• ravindasamujjalakesarÄ• vattavilÄ• saá¹ƒ
saÃ±jhÄ• pabhÄ• nuraÃ±jitajalavanantarÄ• bhilakkhita-sampuá¹‡á¹‡acandamaá¹‡á¸• alaso
abhibhuyya virÄ• jati, yaá¹ƒ bÄ• hirabbhantaramalehi anupakkiliá¹-á¹-hatÄ• ya cirakÄ• laá¹ƒ
suparicitabrahmacariyÄ• dhikÄ• ratÄ• ya susaá¹‡á¹-hitasaá¹‡á¹-hÄ• nasampattiyÄ• ca kop
akopÄ«nameva, tasmÄ• vuttaá¹ƒ __ ``bhagavato hÄ«â€™â€™ _tiÄ• di. __pahÅ«tabhÄ• va
puthulabhÄ• vaá¹ƒ. ettheva hi tassa saá¹ƒsayo, tanumudusukumÄ• ratÄ• dÄ«su panassa g
eva nÄ• hosi.

__hirikaraá¹‡okÄ• sa_nti hiriyitabbaá¹-á¹-hÄ• naá¹ƒ. __chÄ• ya_nti paá¹-ibimbaá¹ƒ. kÄ«dis
``iddhiyÄ• â€™â€™ _tiÄ• di. __chÄ• yÄ• rÅ«pa_nti bhagavato paá¹-ibimbarÅ«paá¹ƒ. taÃ±c
vinimuttaá¹ƒ rÅ«pakamattaá¹ƒ bhagavato sarÄ«ravaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• vayavaá¹ƒ idd
taá¹ƒ pana dassento bhagavÄ• yathÄ• attano buddharÅ«paá¹ƒ na dissati, tathÄ• katvÄ•
pharitvÄ• .

kaá¹‡á¹‡asotÄ• naá¹ƒ upacitatanutambalomatÄ• ya dhotarajatapanÄ• á¸·ikÄ• sadisatÄ• vu
kesante.

__kiriyÄ• karaá¹‡a_nti kiriyÄ• ya kÄ• yikassa vÄ• casikassa paá¹-ipatti. __tatthÄ• _ti tesu k
dhammakathikÄ• naá¹ƒ vattaá¹ƒ dassetuá¹ƒ __bÄ«jani_ggahaá¹‡aá¹ƒ kataá¹ƒ. na hi aÃ±Ã±
alaá¹…kÄ• rabhÅ«taá¹ƒ paramukkaá¹ƒsagataá¹ƒ sikkhÄ• saá¹ƒyamÄ• naá¹ƒ buddhÄ• naá¹
paá¹-icchÄ• detabbaá¹ƒ hoti.

pattharitavitÄ• naolambitagandhadÄ• makusumadÄ• make __gandhamaá¹‡á¸• alamÄ• á¸·
paricchinditvÄ• _ti ``ettakaá¹ƒ velaá¹ƒ samÄ• pattiyÄ• vÄ«tinÄ• messÄ• mÄ«â€™â€™ ti ev
kÄ• laá¹ƒ paricchinditvÄ• . paccayadÄ• yakesu anurodhavasena __parisaá¹ƒ ussÄ• dento v
adÄ• yakesu virodhavasena __parisaá¹ƒ apasÄ• dento vÄ• _.

__yogakkhemaá¹ƒ_ \Ne II 172/ antarÄ• yÄ• bhÄ• vaá¹ƒ. __sabhÄ• vaguá¹‡enevÄ• _ti yath
gotamassa guá¹‡aá¹ƒ saviggahaá¹ƒ __cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ_ vitthÄ• rena sa
__bhavaggaá¹ƒ atinÄ«caá¹ƒ_ uparÅ«pari sandhÄ• retuá¹ƒ appahontato.

<386> á¹-hÄ• nagamanÄ• dÄ«su (Sv-pá¹- II 35) bhÅ«miyaá¹ƒ suá¹-á¹-hu samaá¹ƒpatiá¹-á¹
__suppatiá¹-á¹-hitapÄ• do_. taá¹ƒ pana bhagavato suppatiá¹-á¹-hitapÄ• dataá¹ƒ byatirekam
``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __aggatala_nti aggapÄ• datalaá¹ƒ. __paá¹‡
__passa_nti pÄ• datalassa dvÄ«su passesu ekekaá¹ƒ, ubhayameva vÄ• pariyantaá¹ƒ pass
__suvaá¹‡á¹‡apÄ• dukatalaá¹ƒ viya_ ujukaá¹ƒ nikkhipiyamÄ• naá¹ƒ. __ekappahÄ• renevÄ•
__sakalaá¹ƒ pÄ• datalaá¹ƒ bhÅ«miá¹ƒ phusati_ nikkhipane. ekappahÄ• reneva sakalaá¹ƒ p

uá¹-á¹-hahatÄ«ti yojanÄ• .

__tatrÄ• _ti \Be II 172/ tÄ• ya suppatiá¹-á¹-hitapÄ• datÄ• ya anupubbaninnÄ• va acchariyab
vuccamÄ• naá¹ƒ nissandaphalaá¹ƒ. vuttamevatthaá¹ƒ satthu tidivagamanena supÄ• kaá¹-aá
hÄ«â€™â€™ _tiÄ• diá¹ƒ vatvÄ• __ ``na hÄ«â€™â€™ _tiÄ• dinÄ• taá¹ƒ samattheti. tena p
dutiyalakkhaá¹‡aá¹ƒ mahÄ• nubhÄ• vanti dasseti. tathÄ• hi vakkhati ``antamaso cakkavatti
upÄ• dÄ• ya sabbopi cakkalakkhaá¹‡asseva parivÄ• roâ€™â€™ ti. yugandharapabbatassa
pakatipadanikkhepaá¹-á¹-hÄ• nupasaá¹…kamane neva buddhÄ• naá¹ƒ, na devatÄ• naá¹ƒ Ä
buddhÄ• naá¹ƒ lakkhaá¹‡Ä• nubhÄ• voti imamatthaá¹ƒ nidassitaá¹ƒ. __sÄ«latejena ... pe ...
pÄ• ramÄ«naá¹ƒ Ä• nubhÄ• venÄ• _ti idampi lakkhaá¹‡anibbattakammavisesakittanamevÄ
__sabbÄ• vantehÄ«_ti sabbapadesavantehi.

__nÄ• bhiparicchinnÄ• _ti nÄ• bhiyaá¹ƒ paricchinnÄ• paricchedavasena á¹-hitÄ• .
__nÄ• bhimukhaparikkhepapaá¹-á¹-o_ti pakaticakkassa akkhabbhÄ• hataparihara á¹‡atthaá
á¹-hapetabbaparikkhepapaá¹-á¹-o. __nemimaá¹‡ikÄ• _ti nemiyaá¹ƒ Ä• vaá¸·ibhÄ• vena á¹-h

__sambahulavÄ• ro_ti bahuvidhalekhaá¹…gavibhÄ• vanavÄ• ro. __sattÄ«_ti Ä• vudhasatti
sirimukhaá¹ƒ. __nandÄ«_ti dakkhiá¹‡Ä• vaá¹-á¹-aá¹ƒ. __sovattiko_ti sovattiaá¹…ko. __vaá¹-
Ä• veá¸·aá¹ƒ. __vaá¸• á¸• hamÄ• naka_nti purisahÄ• ri purisaá¹…gaá¹ƒ. __morahatthako_ti
morapiÃ±cha parisibbito vÄ• bÄ«janiviseso. __vÄ• labÄ«janÄ«_ti cÄ• marivÄ• laá¹ƒ. siddha
__puá¹‡á¹‡aghaá¹-apuá¹‡á¹‡apÄ• tiyo. ``cakkavÄ• á¸·oâ€™â€™ _ti vatvÄ• tassa padhÄ• n
``himavÄ• sineru ... pe ... sahassÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__Ä• yatapaá¹‡hÄ«_ti \Ne II 173/ idaá¹ƒ aÃ±Ã±esaá¹ƒ paá¹‡hito dÄ«ghataá¹ƒ sandhÄ• ya
atidÄ«ghatanti Ä• ha __ ``paripuá¹‡á¹‡apaá¹‡hÄ«â€™â€™ _ti. yathÄ• pana paá¹‡hilakkha
nÄ• ma hoti, taá¹ƒ byatirekamukhena dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹
maá¹‡á¸• alÄ• ya sikhÄ• ya. __vaá¹-á¹-etvÄ• _ti yathÄ• suvaá¹-á¹-aá¹ƒ hoti, evaá¹ƒ vaá¹-á¹
__rattakambalageá¹‡á¸• ukasadisÄ• _ti rattakambalamayageá¹‡á¸• ukasadisÄ• .

__makkaá¹-assevÄ• _ti vÄ• narassa viya. dÄ«ghabhÄ• vena samataá¹ƒ sandhÄ• yetaá¹ƒ v
chadikaniyyÄ• sÄ• diniyyÄ• sasammissena telena.

__talunÄ• _ti \Be II 173/ sukumÄ• rÄ• .

__cammenÄ• _ti aá¹…gulantaraveá¹-hitacammena. __paá¹-ibaddhaaá¹…gulantaro_ti ekato
__ekappamÄ• á¹‡Ä• _ti dÄ«ghato samÄ• nappamÄ• á¹‡Ä• . __yavalakkhaá¹‡a_nti abbhan
yavalakkhaá¹‡aá¹ƒ. __paá¹-ivijjhitvÄ• _ti taá¹ƒtaá¹ƒpabbÄ• naá¹ƒ samÄ• nadesatÄ• ya aá¹.
aÃ±Ã±amaÃ±Ã±aá¹ƒ vijjhitÄ• ni viya phusitvÄ• tiá¹-á¹-hanti.

saá¹…khÄ• vuccanti gopphakÄ• , uddhaá¹ƒ saá¹…khÄ• etesanti __ussaá¹…khÄ• , _ pÄ•
piá¹-á¹-hipÄ• dasamÄ«pe. __sukhena pÄ• dÄ• parivattanti_ pÄ• danÄ• manÄ• dÄ«su, tene
heá¹-á¹-hÄ• __pÄ• datalÄ• ni_ dissanti. __tenÄ• _ti gopphakÄ• naá¹ƒ piá¹-á¹-hipÄ• dato uc
caturaá¹…gulamattaÃ±hi tÄ• ni uddhaá¹ƒ Ä• rohitvÄ• patiá¹-á¹-hahanti, niguá¸·hÄ• ni ca ho
paÃ±Ã±Ä• yamÄ• nÄ• ni. satipi desantarappavattiyaá¹ƒ niccaloti dassanatthaá¹ƒ __nÄ• bhi

yasmÄ• eá¹‡Ä«migassa samantato ekasadisamaá¹ƒsÄ• anukkamena uddhaá¹ƒ thÅ«lÄ•
__ ``eá¹‡Ä«migasadisajaá¹…ghÄ• â€™â€™ _ti. __paripuá¹‡á¹‡ajaá¹…gho_ti samantato m
paripuá¹‡á¹‡ajaá¹…gho. tenÄ• ha __ ``na ekatoâ€™â€™ _tiÄ• di.

__etenÄ• _ti ``anonamantoâ€™â€™ tiÄ• divacanena, jÄ• á¹‡uphÄ• subhÄ• vadÄ«panenÄ
iminÄ• lakkhaá¹‡ena rahitÄ• janÄ• . __khujjÄ• vÄ• honti_ heá¹-á¹-himakÄ• yato uparimak
__vÄ• manÄ• vÄ• _ uparimakÄ• yato heá¹-á¹-himakÄ• yassa rassatÄ• ya. etena á¹-hapetv
cakkavattinaÃ±ca itare sattÄ• khujjÄ• vÄ• manÄ• cÄ• ti dasseti.

__ohita_nti \Ne II 174/ samohitaá¹ƒ antogadhaá¹ƒ. tathÄ• bhÅ«taá¹ƒ pana taá¹ƒ tena chann
``paá¹-icchannaâ€™â€™ _nti.

__suvaá¹‡á¹‡avaá¹‡á¹‡o_ti suvaá¹‡á¹‡avaá¹‡á¹‡avaá¹‡á¹‡oti ayamettha atthoti Ä• ha __
``jÄ• tihiá¹…gulakenÄ• â€™â€™ _tiÄ• di. svÄ• yamattho Ä• vuttiÃ±Ä• yena ca veditabbo. s
vaá¹‡á¹‡asaddoti adhippÄ• yena paá¹-hamavikappaá¹ƒ vatvÄ• tathÄ• rÅ«pÄ• ya pana ruá¸
katvÄ• vaá¹‡á¹‡adhÄ• tupariyÄ• yameva vaá¹‡á¹‡asaddaá¹ƒ gahetvÄ• dutiyavikappo vutt

__rajo_ti \Be II 174/ sukhumarajo. __jalla_nti malÄ«nabhÄ• vÄ• vaho reá¹‡usaÃ±cayo. ten
vÄ• â€™â€™ _ti. yadi vivaá¹-á¹-ati, kathaá¹ƒ nhÄ• nÄ• dÄ«ti Ä• ha __ ``hatthadhovanÄ• â€

__Ä• vaá¹-á¹-apariyosÄ• ne_ti padakkhiá¹‡Ä• vaá¹-á¹-Ä• ya ante.

brahmuno sarÄ«raá¹ƒ purato vÄ• pacchato vÄ• anonamitvÄ• ujukameva uggatanti Ä• ha
ujugattoâ€™â€™ _ti. __passavaá¹…kÄ• _ti dakkhiá¹‡apassena vÄ• vÄ• mapassena vÄ• v

hatthapiá¹-á¹-hiÄ• divasena satta ussadÄ• etassÄ• ti __sattussado_.

sÄ«hassa pubbaddhaá¹ƒ sÄ«hapubbaddhaá¹ƒ, paripuá¹‡á¹‡Ä• vayavatÄ• ya sÄ«hapubba
assÄ• ti __sÄ«hapubbaddhakÄ• yo. sÄ«hassevÄ• _ti sÄ«hassa viya. __saá¹‡á¹-hantÄ«_ti s
__nÄ• nÄ• cittenÄ• _ti vividhacittena. __puÃ±Ã±acittenÄ• _ti pÄ• ramitÄ• puÃ±Ã±acittarÅ«p
saÃ±jÄ• tacittabhÄ• vo.

__dvinnaá¹ƒ koá¹-á¹-Ä• namantara_nti dvinnaá¹ƒ piá¹-á¹-hibÄ• hÄ• naá¹ƒ vemajjhaá¹ƒ, piá
uparibhÄ• go. __citaá¹ƒ paripuá¹‡á¹‡a_nti aninnabhÄ• vena citaá¹ƒ, dvÄ«hi koá¹-á¹-ehi sam
paripuá¹‡á¹‡aá¹ƒ. __uggammÄ• _ti uggantvÄ• .

nigrodhaparimaá¹‡á¸• alo viya parimaá¹‡á¸• alo __nigrodhaparimaá¹‡á¸• alo_ ekassa parin
lopaá¹ƒ katvÄ• . na hi sabbo nigrodho maá¹‡á¸• alo. tenÄ• ha __ ``samakkhandhasÄ• kho n
parimaá¹‡á¸• alasaddasannidhÄ• nena vÄ• parimaá¹‡á¸• alova nigrodho gayhatÄ«ti parima
vinÄ• pi \Ne II 175/ ayamattho labbhatÄ«ti Ä• ha __ ``nigrodho viya parimaá¹‡á¸• aloâ€™â€
__yÄ• vatakvassÄ• _ti o-kÄ• rassa va-kÄ• rÄ• desaá¹ƒ katvÄ• vuttaá¹ƒ.

__samavaá¹-á¹-itakkhandho_ti samaá¹ƒ suvaá¹-á¹-itakkhandho. koÃ±cÄ• viya dÄ«ghagalÄ
vaá¹…kagalÄ• , varÄ• hÄ• viya puthulagalÄ• ti yojanÄ• . __suvaá¹‡á¹‡Ä• liá¹…gasadiso_ti
suvaá¹‡á¹‡amayakhuddakamudiá¹…gasadiso.

__rasaggasaggÄ«_ti madhurÄ• dibhedaá¹ƒ rasaá¹ƒ gasanti anto pavesantÄ«ti rasaggasÄ•
rasaggasaggÄ• , tÄ• etassa santÄ«ti rasaggasaggÄ«. __tenÄ• _ti ojÄ• ya apharaá¹‡ena, h
bahvÄ• bÄ• dhÄ• honti_.

``hanÅ«â€™â€™ ti \Be II 175/ sannissayadantÄ• dhÄ• rassa samaÃ±Ã±Ä• , taá¹ƒ bhagava
bhagavÄ• __sÄ«hahanu_. tattha yasmÄ• buddhÄ• naá¹ƒ rÅ«pakÄ• yassa dhammakÄ• ya
natthi samÄ• nupamÄ• , kuto adhikÅ«pamÄ• , tasmÄ• ayampi nihÄ«nupamÄ• ti dassetuá¹
vuttaá¹ƒ. tibhÄ• gavasena maá¹‡á¸• alatÄ• ya __dvÄ• dasiyaá¹ƒ pakkhassa candasadisÄ• n

dantÄ• naá¹ƒ uccanÄ«catÄ• abbhantarabÄ• hirapassavasenapi veditabbÄ• , na aggavase
``ayapaá¹-á¹-achinnasaá¹…khapaá¹-alaá¹ƒ viyÄ• â€™â€™ _ti. __ayapaá¹-á¹-a_nti ca kakac
__visamÄ• _ti visamasaá¹‡á¹-hÄ• nÄ• .

vicchinditvÄ• vicchinditvÄ• pavattasaratÄ• ya __chinnassarÄ• pi_. anekÄ• kÄ• ratÄ• ya __
viya amanuÃ±Ã±asaratÄ• ya __kÄ• kassarÄ• pi. apalibuddhattÄ• _ti anupaddutavatthukattÄ
akkharuppattiá¹-á¹-hÄ• namÄ• ha. __aá¹-á¹-haá¹…gasamannÄ• gato_ti ettha aá¹-á¹-haá¹…
__maÃ±jughoso_ti madhurassaro.

karavÄ«kasaddo yesaá¹ƒ sattÄ• naá¹ƒ sotapathaá¹ƒ upagacchati, te attano sarasampattiyÄ
avase karonto attano vase vatteti, evaá¹ƒ madhuroti dassento __ ``tatridaâ€™â€™ _ntiÄ• d
pÄ«ti_nti __taá¹ƒ_ buddhagataá¹ƒ pÄ«tiá¹ƒ. teneva nÄ«hÄ• rena punappunaá¹ƒ pavattantaa
vikkhambhitakilesÄ• therÄ• naá¹ƒ santike laddhadhammassavanasappÄ• yÄ• upanissaya
paripakkaÃ±Ä• á¹‡atÄ• ya \Ne II 176/ __ ``sattahi ... pe ... patiá¹-á¹-hÄ• sÄ«â€™â€™ _ti. sa

orodhajanena saddhiá¹ƒ padasÄ• va therÄ• naá¹ƒ santikaá¹ƒ upagatattÄ• __ ``sattahi jaá¹.
_nti vuttaá¹ƒ.

__abhinÄ«lanetto_ti adhikanÄ«lanetto. adhikanÄ«latÄ• ca sÄ• tisayaá¹ƒ nÄ«labhÄ• vena v
nÄ«lavaá¹‡á¹‡asseva adhikabhÄ• vatoti Ä• ha __ ``na sakalanÄ«lanettovÄ• â€™â€™ _tiÄ•
setamaá¹‡á¸• alagatarÄ• jivasena, nÄ«lasetakÄ• á¸·avaá¹‡á¹‡Ä• pana taá¹ƒtaá¹ƒmaá¹‡á¸•

__cakkhubhaá¹‡á¸• a_nti akkhidalanti keci, akkhidalapattanti aÃ±Ã±e. akkhidalehi pana sa
veditabbaá¹ƒ. evaÃ±hi viniggatagambhÄ«rajotanÄ• pi yuttÄ• hoti.

__uá¹‡á¹‡Ä• _saddo \Be II 176/ loke avisesato lomapariyÄ• yo, idha pana lomavisesavÄ• c
``uá¹‡á¹‡alomaâ€™â€™ _nti. __nalÄ• á¹-amajjhajÄ• tÄ• _ti nalÄ• á¹-amajjhagatÄ• . __odÄ
mudutÄ• ya. __rajatapubbuá¸·akÄ• _ti rajatamayatÄ• rakÄ• .

__dve atthavase paá¹-icca vutta_nti yasmÄ• buddhÄ• cakkavattino ca paripuá¹‡á¹‡analÄ•
paripuá¹‡á¹‡asÄ«sabimbatÄ• ya ca __ ``uá¹‡hÄ«sasÄ«sÄ• â€™â€™ _ti vuccanti, tasmÄ•
``uá¹‡hÄ«sasÄ«soâ€™â€™ ti idaá¹ƒ vuttaá¹ƒ. idÄ• ni taá¹ƒ atthadvayaá¹ƒ bhagavati suppa
dassetuá¹ƒ __ ``tathÄ• gatassahÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. saá¹‡hatamatÄ• ya suvaá¹‡á
__raÃ±Ã±o baddhauá¹‡hÄ«sapaá¹-á¹-o viya virocati. kappasÄ«sÄ• _ti dvidhÄ• bhÅ«tasÄ«s
phalasadisasÄ«sÄ• . __aá¹-á¹-hisÄ«sÄ• _ti maá¹ƒsassa abhÄ• vato tacopariyonaddhaaá¹-á
__tumbasÄ«sÄ• _ti lÄ• busadisasÄ«sÄ• . __pabbhÄ• rasÄ«sÄ• _ti piá¹-á¹-hibhÄ• gena olan
__purimanayenÄ• _ti paripuá¹‡á¹‡analÄ• á¹-atÄ• pakkhena. __uá¹‡hÄ«saveá¹-hitasÄ«so vi
veá¹-hitasÄ«sapadeso viya. __uá¹‡hÄ«saá¹ƒ viyÄ• _ti chekena sippinÄ• viracitauá¹‡hÄ«sa

__kamma_nti yena yena kammena yaá¹ƒ yaá¹ƒ lakkhaá¹‡aá¹ƒ nibbattaá¹ƒ, taá¹ƒ taá¹ƒ kam
__kammasarikkhaka_nti tassa tassa lakkhaá¹‡assa taá¹ƒkammÄ• nurÅ«patÄ• . __lakkhaá¹
mahÄ• purisalakkhaá¹‡assa aviparÄ«tasabhÄ• vo. __lakkhaá¹‡Ä• nisaá¹ƒsa_nti taá¹ƒ lakkh
laddhabbaguá¹‡o. __imÄ• ni kammÄ• dÄ«nÄ«_ti imÄ• ni anantaraá¹ƒ vuttÄ• ni kammakam
taá¹ƒ sarÅ«pato vibhÄ• vetvÄ• __kathetabbÄ• ni_ saá¹ƒvaá¹‡á¹‡akena.

ratanavicittasuvaá¹‡á¹‡atoraá¹‡aá¹ƒ \Ne II 177/ tasmiá¹ƒ kÄ• le manussaloke natthÄ«ti vutt
``devanagareâ€™â€™ _ti. sabbaso supupphitasÄ• larukkho asÄ• dhÄ• raá¹‡asobho manus
__ ``selantaramhÄ«â€™â€™ _ti. __kiriyÄ• cÄ• ra_nti kÄ• yikavÄ• casikakiriyÄ• pavattiá¹ƒ.

<387> __satatapÄ• á¹-ihÄ• riya_nti satataá¹ƒ carimabhave sabbakÄ• laá¹ƒ
lakkhaá¹‡anibbattakakammÄ• nubhÄ• vahetukaá¹ƒ buddhÄ• veá¹‡ikaá¹ƒ pÄ• á¹-ihÄ• riyaá¹
pÄ• daá¹ƒ nikkhipitukÄ• mÄ• nampi nÄ• tidÅ«re eva nikkhipanaá¹ƒ hotÄ«ti __ ``na atidÅ«re
177/ __uddharatÄ«â€™â€™ _ti vuttaá¹ƒ. pakatisaÃ±caraá¹‡avasenetaá¹ƒ vuttaá¹ƒ, tÄ• dise

á¹-hapessÄ• mÄ«ti uddharaá¹‡ampi hotiyeva. __atidÅ«raá¹ƒ hÄ«_tiÄ• di pamÄ• á¹‡Ä• tikka
satÄ«_ti evaá¹ƒ dakkhiá¹‡apÄ• davÄ• mapÄ• dÄ• naá¹ƒ yathÄ• dhippetapatiá¹-á¹-hitaá¹-á¹-
__padavicchedo_ti padavÄ• ravicchedo. yÄ• disaá¹ƒ pasÄ• rento vÄ• mapÄ• dassa uddhar
dakkhiá¹‡apÄ• dassa tÄ• disameva, iti nesaá¹ƒ uddharaá¹‡apatiá¹-á¹-hÄ• nÄ• naá¹ƒ samÄ•
anÅ«nÄ• nadhikatÄ• ya vuttaá¹ƒ __ ``dakkhiá¹‡apÄ• dakiccaá¹ƒ vÄ• mapÄ• dena niyamitaâ
dakkhiá¹‡apÄ• dena niyamitaâ€™â€™ _nti.

__divÄ• _ti upakaá¹-á¹-hÄ• ya velÄ• ya. __vihÄ• rabhattatthÄ• yÄ• _ti vihÄ• re yathÄ• vudd
gahetabbabhattatthÄ• ya. __pacchato Ä• gacchanto_ti pakatigamanena pacchato Ä• gacch
labhatÄ«_ti padanikkhepaá¹-á¹-hÄ• naá¹ƒ na labhati. Å«rupariyÄ• yo idha __satthi_-saddoti
unnÄ• metÄ«â€™â€™ _ti. daá¹‡á¸• aá¹…kusaá¹ƒ vuccati dÄ«ghadaá¹‡á¸• o aá¹…kuso, ter
purisassa yathÄ• pacchÄ• bhÄ• gena pÄ• dÄ• naá¹ƒ osakkanaá¹ƒ hoti, evaá¹ƒ bhagavato
``rukkhasÄ• khÄ• chedana ... pe ... osakkÄ• petÄ«â€™â€™ _ti. __obaddhÄ• nÄ• baddhaá¹
koá¹-á¹-ento viyÄ• _ti Ä• baddhaá¹-á¹-hÄ• nena anÄ• baddhaá¹-á¹-hÄ• nena ca pÄ• dakhaâ
thaddhaá¹ƒ karonto viya. __na ito cito ca cÄ• letÄ«_ti aparÄ• paraá¹ƒ na cÄ• leti. ussaá¹…k
pÄ• dÄ• naá¹ƒ parivattanato nÄ• bhito paá¹-á¹-hÄ• ya uparimakÄ• yo na iÃ±jatÄ«ti __heá¹-á
tenÄ• ha __ ``uparima ... pe ... niccalo hotÄ«â€™â€™ _ti. __na jÄ• nÄ• ti_ aniÃ±janato. __k
gamanapayogasaá¹…khÄ• tena kÄ• yagatena visesabalena. javagamanahetubhÅ«tena vÄ•
``bÄ• hÄ• khipantoâ€™â€™ _tiÄ• di. javena gacchanto hi bÄ• hÄ• khipati, sarÄ«rato sedÄ
__nÄ• gÄ• palokitavasenÄ• _ti nÄ• gassa apalokanamiva sakalakÄ• yeneva parivattetvÄ•

__anÄ• varaá¹‡aÃ±Ä• á¹‡assÄ• _ti anÄ• varaá¹‡aÃ±Ä• á¹‡abalena dassanassa. anÄ• var
patiá¹-á¹-hitarÅ«padassanampi anÄ• varaá¹‡amevÄ• ti dassanatthaá¹ƒ vutto. __indakhÄ«la
nagaradvÄ• re indakhÄ«lato \Ne II 178/ paá¹-á¹-hÄ• ya. __pakatiiriyÄ• pathenevÄ• _ti \Be II
akatvÄ• ujukagamanÄ• dinÄ• eva. yadi evaá¹ƒ koá¹-á¹-hakadvÄ• ragehappavese kathanti
``daliddamanussÄ• naâ€™â€™ _ntiÄ• di. __parivattentenÄ• _ti nipajjanatthaá¹ƒ kÄ• yaá¹ƒ

__hatthehi gahetvÄ• _ti ubhohi hatthehi ubhosu kaá¹-ippadesesu pariggahetvÄ• . __patati_
nipajjanavasena patati. __orimaá¹ƒ aá¹…gaá¹ƒ nissÄ• ya nisinno_ti pallaá¹…kamÄ• bhujitvA
uparimakÄ• yaá¹ƒ heá¹-á¹-himakÄ• ye patiá¹-á¹-hapentoyeva bhÄ• rÄ«karaá¹‡avasena orim
__ghaá¹ƒsanto_ti Ä• nisadadesena Ä• sanaá¹-á¹-hÄ• naá¹ƒ ghaá¹ƒsanto. __pÄ• rimaá¹…ga
Ä• nisadapadesaá¹ƒ. __tathevÄ• _ti ghaá¹ƒsanto eva. __olambakaá¹ƒ dhÄ• rento viyÄ• _ti
viya. tena ujukameva nisÄ«danamÄ• ha. sarÄ«rassa garukabhÄ• vahetÅ«naá¹ƒ dÅ«rato sa
sallahukabhÄ• vato __tÅ«lapicuá¹ƒ á¹-hapento viya_.

appesakkhÄ• naá¹ƒ mahÄ• nubhÄ• vagehappavese siyÄ• chambhitattaá¹ƒ, cittakkhobho,
nÄ• nappakÄ• rakappanaá¹ƒ, bhayavasena taá¹‡hÄ• vasena paritassanaá¹ƒ, taá¹ƒ sabbaá¹
dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``na chambhatÄ«â€™â€™ tiÄ• di (MN II 387) vuttanti Ä• ha __ ``n

_tiÄ• di.

udakaá¹ƒ dÄ«yati etenÄ• ti __udakadÄ• naá¹ƒ, _ bhiá¹…kÄ• rÄ• di udakabhÄ• janaá¹ƒ. __
hatthagatamattikaá¹ƒ viya attano vase avattantaá¹ƒ katvÄ• . __parivattetvÄ• _ti kujjitvÄ• .
__vichaá¸• á¸• ayamÄ• no_ udakassa vikkhipanavasena chaá¸• á¸• ayamÄ• no.

__tathÄ• na gaá¹‡hÄ• ti, _ byaÃ±janamattÄ• ya eva gaá¹‡hanto. bhattaá¹ƒ vÄ• amanÄ• p
byaÃ±janena Ä• lopaatinÄ• manaá¹ƒ, Ä• lopena byaÃ±janaatinÄ• mananti imesu pana dvÄ
asÄ• ruppatÄ• ya aniá¹-á¹-haá¹ƒ vajjetabbanti pÄ• á¸·iyaá¹ƒ paá¹-ikkhittanti daá¹-á¹-habbaá
sabbasmiá¹ƒ Ä• haritabbavatthusmiá¹ƒ supaá¹‡Ä«tabhÄ• vena __raso pÄ• kaá¹-o hoti_ Ã±
__rasagedho pana natthi_ setughÄ• tattÄ• .

__assÄ• _ti ``neva davÄ• yÄ• â€™â€™ tiÄ• dipadassa. __vuttameta_nti __ ``visuddhimagg
ti sabbÄ• savasutte (MN I 23) saá¹ƒvaá¹‡á¹‡ayantena vuttametaá¹ƒ, tasmÄ• \Be II 179/ na
adhippÄ• yo, tasmÄ• yo tasmiá¹ƒ tasmiá¹ƒ vinicchaye visesavÄ• do icchitabbo. so paramat
__visuddhimaggavaá¹‡á¹‡anÄ• ya_ vuttanayeneva veditabbo. __pattassa gahaá¹‡aá¹-á¹-hÄ
\Ne II 179/ gahaá¹‡apadesaá¹ƒ. __vinivattitvÄ• _ti patte sabbaá¹ƒ Ä• misagataá¹ƒ saddhiá¹
vinivattitvÄ• gacchati. __pamÄ• á¹‡Ä• tikkanta_nti kelÄ• yanavasena atikkantapamÄ• á¹‡a
__cÄ«varabhogantara_nti cÄ«varapaá¹-alantaraá¹ƒ. __udarena akkamitvÄ• _ti udareneva s

appattakÄ• laá¹ƒ abhimukhaá¹ƒ nÄ• meti upanÄ• metÄ«ti __atinÄ• meti, _ pattakÄ• laá¹ƒ a
apanetÄ«ti __atinÄ• meti_. ubhayampi ekajjhaá¹ƒ gahetvÄ• pÄ• á¸·iyaá¹ƒ ``na ca anumoda
kÄ• lamatinÄ• metÄ«â€™â€™ ti vuttanti dassento __ ``yo hÄ«â€™â€™ _tiÄ• dimÄ• ha.

vegagamanena paá¹-isaá¹ƒmuÃ±citvÄ• dhÄ• vitvÄ• __gacchati. accukkaá¹-á¹-ha_nti ativiy
kaá¸• á¸• hitapÄ• rutaá¹ƒ. tenÄ• ha __ ``yo hi yÄ• va hanukaá¹-á¹-hito ... pe ... hotÄ«â€™â€
__accokkaá¹-á¹-ha_nti ativiya heá¹-á¹-hÄ• katvÄ• kaá¸• á¸• hitapÄ• rutaá¹ƒ. tenÄ• ha __ ``
otÄ• retvÄ• â€™â€™ _ti. __ubhato ukkhipitvÄ• _ti dakkhiá¹‡ato vÄ• matoti ubhosu passesu
ukkhipitvÄ• . __thana_nti dakkhiá¹‡athanaá¹ƒ.

__vissaá¹-á¹-ho_ti vimutto. tenÄ• ha __ ``vissaá¹-á¹-hattÄ• yeva cesa viÃ±Ã±eyyoâ€™â€™
amuttavÄ• dino vacanaá¹ƒ avissaá¹-á¹-hatÄ• ya na siniyhati, na evaá¹ƒ muttavÄ• dinoti Ä• h
_ti. __viÃ±Ã±eyyo_ti suparibyattatÄ• ya akkharato ca byaÃ±janato ca viÃ±Ã±Ä• tuá¹ƒ sakku
``pÄ• kaá¹-oâ€™â€™ _ti. __viÃ±Ã±Ä• paniyo_ti vijÄ• nitabbo. byaÃ±janavaseneva cettha v
ghosassa adhippetattÄ• . __madhuro_ti piyo pemanÄ«yo apalibuddho. savanamarahati, sav
__savanÄ«yo. sampiá¹‡á¸• ito_ti sahito. bhagavato hi saddo uppattiá¹-á¹-hÄ• nakatÄ• saÃ±
Ä• pÄ• thamÄ• gacchati, na ayosalÄ• kÄ• ya pahaá¹-akaá¹ƒsathÄ• laá¹ƒ viya vippakiá¹‡á¹‡
``avisÄ• rÄ«â€™â€™ _ti. __gambhÄ«ro_ti yathÄ• gambhÄ«ravatthuparicchindanena Ã±Ä•

evaá¹ƒ gambhÄ«raá¹-á¹-hÄ• nasambhavato saddassa gambhÄ«rasamaÃ±Ã±Ä• ti Ä• ha __
gambhÄ«rasamuá¹-á¹-hitoâ€™â€™ _ti \Be II 180/. __ninnÄ• davÄ• _ti savisesaá¹ƒ ninnÄ• d
gambhÄ«rabhÄ• vasiddhoti Ä• ha __ ``gambhÄ«rattÄ• yeva cesa ninnÄ• dÄ«â€™â€™ _ti.
caturaá¹…ganipphÄ• dÄ«ni veditabbÄ• ni. __akÄ• raá¹‡Ä• mÄ• nassÄ«_ti buddhÄ• nubhÄ
parisapariyantatÄ• vuttÄ• , dhammatÄ• vaseneva pana sÄ• veditabbÄ• tassa mÅ«lakÄ• r
avaá¹-á¹-hitattÄ• .

__paccosakkitvÄ• _ti paá¹-inivattitvÄ• . __samussitakaÃ±canapabbataá¹ƒ viya_ upari
indanÄ«laratanavitatasikhaá¹ƒ \Ne II 180/ vijjullatÄ• bhÅ«sitaá¹ƒ. mahÄ• pathavÄ«Ä• dayo
satthuguá¹‡apaá¹-ibhÄ• gatÄ• ya nidassanaá¹ƒ, kevalaá¹ƒ mahantatÄ• mattaá¹ƒ upÄ• dÄ•

<390> __appaá¹-isaá¹ƒvidito_ti anÄ• rocito. Ä• gamanavasena cettha paá¹-isaá¹ƒveditanti
``aviÃ±Ã±Ä• taÄ• gamanoâ€™â€™ _ti. __uggatabhÄ• va_nti kulabhogavijjÄ• dÄ«hi uá¸·Ä•
__anuddayasampannÄ• _ti kÄ• ruá¹‡ikÄ• .

<391> sahasÄ• va okÄ• sakaraá¹‡ena uccakulÄ«natÄ• dÄ«pitÄ• hotÄ«ti Ä• ha __ ``vegen
bhijjitvÄ• â€™â€™ _tiÄ• di.

__nÄ• risamÄ• nanÄ• ma_nti itthiatthajotakanÄ• maá¹ƒ. tenÄ• ha __ ``itthiliá¹…gaâ€™â€™
kathetabbÄ• .

<394> ekanÄ«hÄ• reneva __aá¹-á¹-ha paÃ±he byÄ• karonto_. ``pubbenivÄ• saá¹ƒ ... pe ...
iminÄ• pubbenivÄ• sassa viditakÄ• raá¹‡aá¹ƒ vuttanti Ä• ha __ ``tassa pubbenivÄ• so pÄ•
__dibbacakkhuÃ±Ä• á¹‡aá¹ƒ kathitaá¹ƒ_ tassa paribhaá¹‡á¸• aÃ±Ä• á¹‡abhÄ• vato yathÄ•
``jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vositoâ€™â€™ ti ca vuttattÄ• munÄ«ti asekkhamuni i
``arahattaÃ±Ä• á¹‡amoneyyena samannÄ• gatoâ€™â€™ _ti.

__kilesarÄ• gehi_ kilesavivaá¹‡á¹‡atÄ• hi. __jÄ• tikkhayappattattÄ• _ ``atho jÄ• tikkhayaá¹ƒ
vuttattÄ• . __abhijÄ• nitvÄ• _ti abhivisiá¹-á¹-hatÄ• ya aggamaggapaÃ±Ã±Ä• ya Ã±atvÄ• . id
Ä• gatanayena pariÃ±Ã±Ä• pahÄ• nabhÄ• vanÄ• sacchikiriyÄ• samÄ• pattÄ«naá¹ƒ pÄ• rag
atthoti dassetuá¹ƒ __ ``pÄ• ragÅ«ti vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. abhiÃ±Ã±eyyadhammÄ•
__abhiÃ±Ã±Ä• pÄ• ragÅ«. tÄ• diso_ti yÄ• diso ``pÄ• ragÅ« sabbadhammÄ• naâ€™â€™ nt
tÄ• diso. __chahi Ä• kÄ• rehÄ«_ti pajÄ• nanÄ• dÄ«hi yathÄ• vuttehi chahi Ä• kÄ• rehi.

kÄ• maÃ±cettha dve eva pucchÄ• gÄ• thÄ• dve ca vissajjanÄ• gÄ• thÄ• , pucchÄ• paá¹-ip
vissajjanaá¹ƒ pavattati, taá¹ƒ niddhÄ• retuá¹ƒ __kiá¹ƒ panÄ• _tiÄ• di vuttaá¹ƒ. __vedehi gat
maggaÃ±Ä• á¹‡ehi pÄ• raá¹…gatattÄ• . __pubbenivÄ• santiÄ• dÄ«hi vijjÄ• naá¹ƒ atthitÄ• y
__pÄ• padhammÄ• na_nti chattiá¹ƒsapÄ• padhammÄ• naá¹ƒ sotthÄ• naá¹ƒ maggaá¹ƒ pÄ•

<395> __dhammo_ \Ne II 181/ __nÄ• ma arahattamaggo_ kusaladhammesu ukkaá¹ƒsapÄ•
ukkaá¹-á¹-haniddesena. tassa anurÅ«padhammabhÄ• vato __anudhammo nÄ• ma_ heá¹-á
satthu santike dhammaá¹ƒ sutvÄ• yathÄ• nusiá¹-á¹-haá¹ƒ na paá¹-ipajjati, so tathÄ• gataá¹
viheá¹-heti nÄ• ma. yo pana paá¹-ipajjanto ca dandhÄ• bhiÃ±Ã±atÄ• ya kammaá¹-á¹-hÄ• na
bhagavantaá¹ƒ upasaá¹…kamitvÄ• anekavÄ• raá¹ƒ kathÄ• peti, so ettÄ• vatÄ• dhammÄ•
viheá¹-hetÄ«ti na vattabbo. na hi bhagavato dhammadesanÄ• ya parissamo atthi, ayaÃ±ca
__mahÄ• sudassanasuttÄ• dÄ«hi_ (DN II 241 Ä• dayo) dÄ«petabbo, tasmÄ• --- ``saccadha
vattabbe vuttameva byatirekamukhena vibhÄ• vetuá¹ƒ __ ``na ca maá¹ƒ dhammÄ• dhikaraá
vuttanti daá¹-á¹-habbaá¹ƒ. __tattha parinibbÄ• yÄ«_ti parakÄ• le cettha parinibbÄ• nampi sa
imasmiá¹ƒ gahitameva hotÄ«ti Ä• ha __ ``desanÄ• ya arahatteneva kÅ«á¹-aá¹ƒ gahitaâ€™â

brahmÄ• yusuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. selasuttavaá¹‡á¹‡anÄ•

<396> __keá¹‡iyoti_ \Ne II 182/ __tassa nÄ• maá¹ƒ, _ pubbe keá¹‡iyÄ• jÄ«vikÄ• kappanat
__jaá¹-ilo_ti jaá¹-Ä• dharo. brÄ• hmaá¹‡ajÄ• tikattÄ• koá¹-isÄ• ratÄ• ya ca __brÄ• hmaá¹‡a
nissayo hutvÄ• vasati, rattiá¹ƒ kÄ• masampattiá¹ƒ anubhavatÄ«ti vÄ• yojanÄ• . __susaá¹…
sappimadhusakkarÄ• dÄ«hi ceva maricasiá¹…gÄ«verÄ• dÄ«hi ca suá¹-á¹-hu abhisaá¹…kha

__paá¹-ikkhepapasannatÄ• yÄ• _ti \Be II 182/ ahovatÄ• yaá¹ƒ appiccho, yo nimantiyamÄ•
upanimantiyamÄ• nassa paá¹-ikkhepe titthiyÄ• naá¹ƒ pasannabhÄ• vatoti. taá¹ƒ kathaá¹ƒ?
``akÄ• raá¹‡ametaâ€™â€™ _nti paá¹-ikkhipati.

<398> __kappasahassehipi ... pe ... ahosÄ«_ti idaá¹ƒ nÄ• nussavasiddhaá¹ƒ anumÄ• nagg
__pade_ti uttarapadalopena niddesoti Ä• ha __ ``padappamÄ• á¹‡eâ€™â€™ _ti. pajjati nikk
padaá¹ƒ pakatiyÄ• pÄ• danikkhipaá¹-á¹-hÄ• naá¹ƒ, tasmiá¹ƒ __pade_. kÄ«á¸·Ä• pasutatÄ•
Ä• pajjati. bodhisattacÄ• rika_nti dukkaracariyaá¹ƒ sandhÄ• ya vadati.

<399> __paripuá¹‡á¹‡atÄ• yÄ• _ti anÅ«natÄ• ya. __ahÄ«naá¹…gatÄ• yÄ• _ti avekallabhÄ•
dehappabhÄ• , sobhaá¹‡Ä• ruci etassÄ• ti __suruci. Ä• rohasampatti_ kÄ• yassa pamÄ• á
__pariá¹‡Ä• hasampatti_ kisathÅ«labhÄ• vavajjitapariá¹‡Ä• hatÄ• . __saá¹‡á¹-hÄ• nasampa
susaá¹‡á¹-hitatÄ• . __cÄ• rudassano_ti piyadassano tenÄ• ha __ ``sucirampÄ«â€™â€™ _t
__suvaá¹‡á¹‡asadisavaá¹‡á¹‡o_ti jÄ• tihiá¹…gulakena madditvÄ• silÄ• nighaá¹ƒseneva pa
á¹-hapitaghanasuvaá¹‡á¹‡arÅ«pavaá¹‡á¹‡o. mahÄ• purisabhÄ• vaá¹ƒ byaÃ±jenti pakÄ• se
mahÄ• purisalakkhaá¹‡Ä• nÄ«ti Ä• ha __ ``paá¹-hamaá¹ƒ vuttabyaÃ±janÄ• nevÄ• â€™â€™

__pubbe vutta_nti ``surucÄ«â€™â€™ ti pubbe vuttaá¹ƒ, ``Ä• diccova virocasÄ«â€™â€™ ti
``cÄ• rudassano suvaá¹‡á¹‡avaá¹‡á¹‡osÄ«â€™â€™ ti pubbe vuttaá¹ƒ, ``kalyÄ• á¹‡adassan
kaÃ±canÄ• bhattacoâ€™â€™ ti puna vuttanti imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``uttaragÄ•
_ti. sÄ• tisayaá¹ƒ uttamavaá¹‡á¹‡e vaá¹‡á¹‡etvÄ• __uttamavaá¹‡á¹‡ino_ti padena santaá¹
``uttamavaá¹‡á¹‡asampannassÄ• â€™â€™ _ti. __uttamasÄ• rathÄ«_ti \Ne II 183/ seá¹-á¹-h
tattha jambuvanasaá¹‡á¸• amaá¹‡á¸• itatÄ• ya jambudÄ«po __ ``jambusaá¹‡á¸• oâ€™â€™
cakkavattissariyaá¹ƒ.

__jÄ• tikhattiyÄ• _ti jÄ• timanto khattiyÄ• . __rÄ• jÄ• bhirÄ• jÄ• _ti ettha __abhi_-saddo pÅ«
``rÄ• jÅ«naá¹ƒ pÅ«janÄ«yoâ€™â€™ _ti.

__appamÄ• á¹‡Ä• _ti aparimÄ• á¹‡Ä• lokadhÄ• tuyo. ``yÄ• vatÄ• pana Ä• kaá¹…kheyyÄ•
vuttaá¹ƒ. __dhammarÄ• jÄ• anuttaro_ti ettha vuttaanuttarabhÄ• vaá¹ƒ ``yÄ• vatÄ• \Be II 18
pÄ• kaá¹-ataraá¹ƒ katvÄ• dhammarÄ• jabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``svÄ• haâ€™â€™
paá¹-ivedhadhammena. tenÄ• ha __ ``anuttarenevÄ• â€™â€™ _ti. __anuttarenÄ• _ti visiá¹-
pakkhe __dhammenÄ• _ti paá¹-ipattidhammenÄ• tipi saá¹…gayhati. __pariyattidhammenÄ•
Ä• á¹‡Ä• cakkaá¹ƒ pavattemÄ«ti yojanÄ• . desanÄ• Ã±Ä• á¹‡apaá¹-ivedhaÃ±Ä• á¹‡avibhÄ•
appaá¹-ivattiya_nti paá¹-ivattituá¹ƒ asakkuá¹‡eyyaá¹ƒ.

__tathÄ• gatena jÄ• to_ti tathÄ• gatena hetunÄ• ariyÄ• ya jÄ• tiyÄ• jÄ• to. hetuatthe karaa
__anujÄ• to_ti ca vutte anu-saddassa vasena __tathÄ• gata_nti ca upayogavacanameva ho
hetuatthajotakoti Ä• ha __ ``tathÄ• gataá¹ƒ hetuá¹ƒ anujÄ• toâ€™â€™ _ti. avaÃ±Ã±Ä• tabb
__avajÄ• to_ duppaá¹-ipannattÄ• . tenÄ• ha __ ``dussÄ«loâ€™â€™ _ti. tathÄ• hi vuttaá¹ƒ
``purisantakali avajÄ• toâ€™â€™ ti. __putto nÄ• ma na hoti_ tassa ovÄ• dÄ• nusÄ• saniyaa
__evamÄ• hÄ• _ti ``anujÄ• to tathÄ• gataâ€™â€™ nti evamÄ• ha.

__vijjÄ• _ti maggavijjÄ• . ukkaá¹-á¹-haniddesena __vimuttÄ«_ti phalavimutti. nanu ca magg
gahitoti? saccaá¹ƒ gahito, sabbe ca pana satta dhammÄ• abhiÃ±Ã±eyyÄ• ti vijjÄ• ya abhiÃ
iminÄ• vÄ• nayena sabbesampi abhiÃ±Ã±eyyabhÄ• vo vutto evÄ• ti veditabbo. phalena vi
abhÄ• vato __hetuvacanena phalasiddhi, _ nirodhassa ca sampÄ• panena maggassa hetub
taá¹‡hÄ• ya samudayabhÄ• voti imamatthaá¹ƒ saá¹…gahitameva atthato Ä• pannattÄ• . __
hetunÄ• __buddhabhÄ• vaá¹ƒ sÄ• dheti_ saccavinimuttassa bujjhitabbassa abhÄ• vato sa
anavasesato buddhattÄ• . atthavacanaÃ±cetaá¹ƒ, payogavacanÄ• ni pana --- brÄ• hmaá¹‡a
sabbathÄ• aviparÄ«tadhammadesano, sammÄ• sambuddhattÄ• sabbattha aviparÄ«tamÄ•
sabbamaggadesakoti \Ne II 184/. kiá¹ƒ pana bhagavÄ• sayameva attano sammÄ• sambud
mahÄ• karuá¹‡Ä• ya aÃ±Ã±esaá¹ƒ mahÄ• visayato. tattha ``ekomhi sammÄ• sambuddho, s
sabbavidÅ«hamasmÄ«â€™â€™ tiÄ• dÄ«ni (Vin I 11; MN I 285; II 341; Kv 405) suttapadÄ•
etassa atthassa sÄ• dhakaá¹ƒ.

__sallakantano_ti \Be II 184/ sallÄ• naá¹ƒ samucchinnattÄ• . __rogassÄ• _ti kilesarogassa.
apunapavattipÄ• danena tikicchanato. brahmaá¹ƒ vÄ• seá¹-á¹-haá¹ƒ sammÄ• sambodhiá¹ƒ
evaá¹ƒ Ä• gatÄ• yÄ• _ti iminÄ• ---

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

thinamiddhaá¹ƒ tepaÃ±camaá¹ƒ thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho te aá¹-á¹-hamo ||

lÄ• bho siloko sakkÄ• ro, micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca avajÄ• nati.

esÄ• namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«â€™â€™ ti || (Sn 438-441).

evaá¹ƒ vuttaá¹ƒ navavidhaá¹ƒ senaá¹ƒ saá¹…gayhati. __vase vattetvÄ• _ti samucchindane
vase vattetvÄ• . __kutoci abhayo_ nibbhayo.

__sayameva daá¹-á¹-habba_nti yena yena adhigato, tena tena parasaddhÄ• ya gantabbaá
paccavekkhaá¹‡Ä• Ã±Ä• á¹‡eneva sÄ• maá¹ƒ daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``paccakkhaâ
diá¹-á¹-hi sandiá¹-á¹-hi. yathÄ• rathena jayatÄ«ti rathiko, evaá¹ƒ idaá¹ƒ maggabrahmacariya
sandiá¹-á¹-hiyÄ• jayatÄ«ti __sandiá¹-á¹-hikaá¹ƒ_. atha vÄ• diá¹-á¹-hanti dassanaá¹ƒ vucca
sandiá¹-á¹-haá¹ƒ, sandassananti attho. sandiá¹-á¹-haá¹ƒ arahatÄ«ti __sandiá¹-á¹-hiko_ yath
arahatÄ«ti vatthayugiko. sandiá¹-á¹-hikaá¹ƒ phaladÄ• naá¹ƒ sandhÄ• ya nÄ• ssa kÄ• loti ak
__akÄ• likaá¹ƒ, _ na kÄ• lantaraá¹ƒ khepetvÄ• phalaá¹ƒ deti, attano pana pavattisamanant
attho. atha vÄ• attano phalappadÄ• ne pakaá¹-á¹-ho kÄ• lo patto assÄ• ti kÄ• liko, lokiyo ku
pana samanantaraphalattÄ• na kÄ• likaá¹ƒ.

<400> ``mahÄ• yaÃ±Ã±aá¹ƒ \Ne II 185/ pavattayÄ«â€™â€™ tiÄ• dÄ«su kevalaá¹ƒ dÄ• na
yaÃ±Ã±apariyÄ• yasambhavato __ ``brÄ• hmaá¹‡Ä• naá¹ƒ yaÃ±Ã±Ä• bhÄ• vatoâ€™â€™ _
``aggimukhÄ• devÄ• â€™â€™ ti aggijuhanapubbakaá¹ƒ yaÃ±Ã±aá¹ƒ vidahanti. tenÄ• ha _
atthoâ€™â€™ _ti ``bhÅ«rbhuva: sva:â€™â€™ iti __sÄ• vittÄ«_ pubbakattÄ• __mukhaá¹ƒ_
``mukhamiva mukhaâ€™â€™ ntiÄ• dÄ«su viya idhÄ• pi padhÄ• napariyÄ• yo mukhasaddo
seá¹-á¹-hato rÄ• jÄ• `mukhaâ€™ nti vuttoâ€™â€™ _ti Ä• ha. __Ä• dhÄ• rato_ti ogÄ• hantÄ

Ä• dhÄ• rabhÄ• vato __paá¹-isaraá¹‡ato_ gantabbaá¹-á¹-hÄ• nabhÄ• vato. __saÃ±Ã±Ä• á¹
asukanakkhattanti paÃ±Ã±Ä• yanato. __Ä• lokakaraá¹‡ato_ti nakkhattÄ• ni abhibhavitvÄ• A
__sommabhÄ• vato_ti sÄ«tahimavÄ• sÄ«tavÄ• tÅ«pakkharabhÄ• vato. __tapantÄ• na_nti c
asanivicakkanti evamÄ• dÄ«naá¹ƒ vijjalantÄ• naá¹ƒ. __Ä• yamukhaá¹ƒ_ aggadakkhiá¹‡eyya

dibbacakkhu dhammacakkhu paÃ±Ã±Ä• cakkhu buddhacakkhu samantacakkhÅ«ti imehi __
saraá¹‡assÄ• _ti te saraá¹‡assa ca, te saraá¹‡abhÄ• vamÅ«lakattÄ• itaradvayassa ca, yath
vuttatthato parassa cÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- ``te tuyhaá¹ƒ, itarassa ca saraá¹‡ass
Ä• nubhÄ• voâ€™â€™ ti. Ä• vuttivasena vÄ• __te saraá¹‡assÄ• _ti ettha attho vibhÄ• veta
saraá¹‡abhÅ«tassa ca itarasaraá¹‡assa ca Ä• nubhÄ• voti. sesaá¹ƒ suviÃ±Ã±eyyameva.

selasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. assalÄ• yanasuttavaá¹‡á¹‡anÄ•

<401> aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hattÄ• \Ne II 186/ visadisaá¹ƒ rajjaá¹ƒ virajjaá¹ƒ, virajjato
jÄ• tÄ• ti vÄ• __verajjakÄ• , _ evaá¹ƒ jÄ• tÄ• kho pana te, yasmÄ• vatthÄ• bharaá¹‡Ä• div
honti, tasmÄ• vuttaá¹ƒ __ ``nÄ• nÄ• verajjakÄ• naâ€™â€™ _nti. aá¹-á¹-hakathÄ• yaá¹ƒ pa
nÄ• nappakÄ• ratÄ• vuttÄ• . __yaÃ±Ã±upÄ• sanÄ• dinÄ• _ti yaÃ±Ã±Ä• nubhavanamantajj
__catuvaá¹‡á¹‡asÄ• dhÄ• raá¹‡a_nti khattiyÄ• dÄ«naá¹ƒ catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ sÄ•
saá¹ƒsÄ• rasuddhipÄ• patassanaá¹ƒ. __nhÄ• nasuddhiyÄ• _ti titthasamuddakhÄ• tesu man
sÄ• yaá¹ƒtatiyaudakorohanÄ• dinhÄ• nasuddhiyÄ• . __ bhÄ• vanÄ• suddhiyÄ• _ti paramajo
purisabhÄ• vanÄ• saá¹…khÄ• tÄ• ya suddhiyÄ• . __vÄ• pitasiro_ti oropitakeso. tameva hi s

__sabhÄ• vavÄ• dÄ«_ti \Be II 186/ yathÄ• bhÅ«tavÄ• dÄ«. __pabbajantÄ• _ti brÄ• hmaá¹‡
tasmÄ• brÄ• hmaá¹‡Ä• naá¹ƒ pabbajjÄ• vidhÄ• naá¹ƒ sikkhantena bhotÄ• ``brÄ• hmaá¹‡Ä
abrÄ• hmaá¹‡Ä• â€™â€™ ti ayaá¹ƒ vidhi sahetuko saupÄ• dÄ• no sakkaccaá¹ƒ uggahito, _
natthi ... pe ... evamÄ• haá¹ƒsu_.

<402> __laddhibhindanattha_nti ``brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ
evaá¹ƒ pavattaladdhiyÄ• viniveá¹-hanatthaá¹ƒ. __puttapaá¹-ilÄ• bhatthÄ• yÄ• _ti ``evaá¹ƒ n
iá¹‡adhÄ• raá¹ƒ sodheyyÄ• mÄ• â€™â€™ ti laddhiyaá¹ƒ á¹-hatvÄ• puttapaá¹-ilÄ• bhatthÄ•
adhammikÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ajjhÄ• sayo. __nesa_nti brÄ• hmaá¹‡Ä• naá¹ƒ. __
``brahmuno puttÄ• â€™â€™ tiÄ• divacanaá¹ƒ saccaá¹ƒ yadi siyÄ• __brÄ• hmaá¹‡Ä«naá¹ƒ
cetaá¹ƒ atthi. mahÄ• brahmuno mukhato jÄ• toti vÄ• dacchedakavÄ• do __mukhatojÄ• tacc
assalÄ• yanoviÃ±Ã±Å« jÄ• tiko ``nirakkhepaá¹ƒ samaá¹‡ena gotamena vuttaâ€™â€™ nti jÄ
brÄ• hmaá¹‡Ä• naá¹ƒ cittÄ• nurakkhaá¹‡atthaá¹ƒ __ ``kiÃ±cÄ• pi bhavaá¹ƒ gotamoâ€™â€™

<403> idÄ• ni brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡oti vÄ• daá¹ƒ bhindituá¹ƒ __ ``sutaá¹ƒ te
_tiÄ• di Ä• raddhaá¹ƒ. yadi brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, sabbattha brÄ• hmaá¹‡o
atha kasmÄ• yonakakambojÄ• dijanapadesu brÄ• hmaá¹‡Ä• naá¹ƒ seá¹-á¹-habhÄ• vo natt
\Ne II 187/, tasmÄ• ``brÄ• hmaá¹‡ova seá¹-á¹-hoâ€™â€™ ti laddhimattametaá¹ƒ. tesu hi ja
ekajjhaá¹ƒ sannipatitvÄ• sammantayitvÄ• katikaá¹ƒ akaá¹ƒsu, dÄ• saá¹ƒ sÄ• mikaá¹ƒ katv
pÅ«jetvÄ• tassa vase vattanti, yo tesaá¹ƒ ayyo hoti itare sabbe tassa dÄ• sÄ• honti, te
katipayasaá¹ƒvaccharÄ• tikkamena tassa kiÃ±ci dosaá¹ƒ disvÄ• taá¹ƒ tato á¹-hÄ• nato apa
á¹-hapenti, iti so __ayyo hutvÄ• dÄ• so hoti, _ itaro __dÄ• so hutvÄ• ayyo hoti, _ evaá¹ƒ tÄ
hutvÄ• dÄ• so hoti, dÄ• so hutvÄ• ayyo hotÄ«â€™â€™ ti ettha atthaá¹ƒ vadanti. __aá¹-á¹-
purimavaseneva tamatthaá¹ƒ dassetuá¹ƒ __ ``brÄ• hmaá¹‡o sabhariyoâ€™â€™ _tiÄ• di vu
asatÄ«ti idaá¹ƒ vakkhamÄ• nassa dÄ• rakassa dÄ• yajjasÄ• mikabhÄ• vassa tÄ• va dassan
\Be II 187/ yo mÄ• tito suddhattÄ• ayyo, pitito asuddhattÄ• dÄ• so hoti, so eva pitito asudd
mÄ• tito ayyo hotÄ«ti jÄ• tiá¹ƒ sambhedeti. sova sabbena sabbaá¹ƒ hotÄ«ti na sakkÄ• vattu
thÄ• mo_ti mahante lokasannivÄ• se anamatagge atÄ«te kÄ• le itthÄ«naá¹ƒ vÄ• citte anav
eva honti, ayyÄ• ayyÄ• eva hontÄ«ti ettha ko ekantiko sahetuko avassayo, tassa sÄ• dhak
nidassananti attho.

<404> __sukkacchedakavÄ• do nÄ• mÄ• _ti ``brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡oâ€™â€™ t
nÄ• ma.

<408> __sabbasmiá¹ƒ aggikiccaá¹ƒ karonte_ti etena yathÄ• yato kutoci nissayato uppanno
aggikiccaá¹ƒ karoti, evaá¹ƒ yasmiá¹ƒ kasmiÃ±ci dÄ• sakule jÄ• to upanissayasampanno sa
saá¹ƒsÄ• rato sujjhati evÄ• ti dasseti.

<409> __pÄ• dasikavaá¹‡á¹‡o_ti antarÄ• á¸·avaá¹‡á¹‡o. __etesa_nti khattiyakumÄ• rena b
uppannaputto, brÄ• hmaá¹‡akumÄ• rena khattiyakaÃ±Ã±Ä• ya uppannaputtoti etesaá¹ƒ dvi
__matakabhatte_ti mate uddissa katabhatte. __thÄ• lipÄ• ke_ti katamaá¹…galabhatte.

<410> __tumhe_ti jÄ• tisÄ• maÃ±Ã±ato mÄ• á¹‡avaá¹ƒ brÄ• hmaá¹‡ehi saddhiá¹ƒ ekajjhaa
nu kho_ti avaá¹ƒsiro isivÄ• do, tesaá¹ƒ brÄ• hmaá¹‡Ä«sÄ«naá¹ƒ asÄ• matthiyadassanena j
vibhÄ• vetuá¹ƒ gÄ• madÄ• rakavesena upagacchi. tena vuttaá¹ƒ __ ``gÄ• maá¹‡á¸• alarÅ«p
__koá¹‡á¸• adamako_ti adantadamako.

<411> janetÄ«ti \Ne II 188/ __janikÄ• _ janetti. __janako pitÄ• _ti etthÄ• pi eseva nayo. __g
gandhabbassa mÄ• tukucchiyaá¹ƒ uppajjanakasattassa khattiyabhÄ• vÄ• dipucchaá¹ƒ. __d
vijjÄ• veditabbÄ• . tattha kira kusalo yaá¹ƒ kiÃ±ci Ä• hÄ• rÅ«pagapaá¹‡á¹‡apupphaphalabÄ
elÄ• lukampi gahetvÄ• bhesajjehi yojetvÄ• pacanto sappimadhuphÄ• á¹‡itehi samÄ• naras
\Be II 188/ sakkoti, puá¹‡á¹‡opi tÄ• diso, tena Ã±Ä• taá¹ƒ tvaá¹ƒ dabbigahaá¹‡asippamattan

sambandho. __saddho_ti kammaphalasaddhÄ• ya saddho, pothujjanikeneva ratanattayapa
--- __ ``upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ ... pe ... saraá¹‡aá¹ƒ gataâ€™â€™ _nti.

assalÄ• yanasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. ghoá¹-amukhasuttavaá¹‡á¹‡anÄ•

<412> khemiyÄ• \Ne II 189/ nÄ• ma raÃ±Ã±o deviyÄ• ropitattÄ• taá¹ƒ ambavanaá¹ƒ __kh
vadanti. __dhammiko_ti dhammayutto sabbasova adhammaá¹ƒ pahÄ• ya dhamme á¹-hito.
__paribbajo, _ gharÄ• vÄ• sato nikkhamanapubbakaá¹ƒ liá¹…gaggahaá¹‡avasena sÄ«lasa
etasmiá¹ƒ paribbaje. __sabhÄ• vo_ti taá¹ƒ paribbÄ• janiyaá¹ƒ, tehi tehi paribbÄ• jakehi anua
paá¹-ipattidhammasaá¹…khÄ• to sabhÄ• vo. __dhammova pamÄ• á¹‡a_nti etena mayaá¹ƒ
yathÄ• upaá¹-á¹-hitaá¹ƒ kathema, tasmÄ• taá¹ƒ appamÄ• á¹‡aá¹ƒ, yo panettha avitatho dh
adhigatapaá¹-ipattisaá¹…khÄ• to sabhÄ• vo atthi, tassa tumhehi tumhehi __bahunÄ• _ nÄ•
idha bhavitabbaá¹ƒ, _ bahudevettha vattabbanti adhippÄ• yo.

<414> __sÄ• rattarattÄ• _ti sÄ• rajjanavasena rattÄ• , bahularÄ• gavasena abhirattÄ• ti att
Ã±Ä• petabbamatthaá¹ƒ anuggahÄ• peti bodhetÄ«ti anuggaho, Ã±Ä• pitakÄ• raá¹‡aá¹ƒ, sa
__sÄ• nuggahÄ• _. tenÄ• ha __ ``sakÄ• raá¹‡Ä• â€™â€™ _ti. kiá¹ƒ pana taá¹ƒ kÄ• raá¹‡aa
dhammiko paribbajoâ€™â€™ ti mayÄ• vutto, addhÄ• panÄ• yasmÄ• udeno yÄ• thÄ• vato
Ä• cikkhatÄ«ti. tenÄ• ha __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di.

<421> sabbamidaá¹ƒ thÄ• varajaá¹…gamaá¹ƒ purisakataá¹ƒ, tasmÄ• yaá¹ƒ kiÃ±ci katvÄ•
rakkhitabboti lokÄ• yatanissito nÄ«timaggo ghoá¹-amukhakanto, tasmÄ• Ä• ha __ ``etassa
_tiÄ• di. __sagge_ \Be II 189/ __nibbatto nÄ• ma natthi_ akattabbameva karaá¹‡ato. devalo
manussÄ• naá¹ƒ upakappapuÃ±Ã±Ä• bhÄ• vato pubbe attanÄ• nihitadhanaá¹ƒ __ ``asuke
gato. sesaá¹ƒ suviÃ±Ã±eyyameva.

ghoá¹-amukhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. caá¹…kÄ«suttavaá¹‡á¹‡anÄ•

<422> __tasmi_nti \Ne II 190/ sÄ• lavane. __uttarena opÄ• sÄ• da_nti opÄ• sÄ• dagÄ• ma
__uttarenÄ• _ti __ena_-saddayogena hi __opÄ• sÄ• da_nti upayogavacanaá¹ƒ. __ajjhÄ• va
adhi-Ä• -saddÄ• naá¹ƒ anatthantarataá¹ƒ hadaye katvÄ• Ä• ha __ ``vasatÄ«â€™â€™ _ti. i
atthavisesabhÄ• vitaá¹ƒ dassento __ ``abhibhavitvÄ• vÄ• Ä• vasatÄ«â€™â€™ _tiÄ• dimÄ
opÄ• sÄ• dapade. __sattussada_ntiÄ• dÄ«su pana kathanti Ä• ha --- __ ``tassa anuppayog
_ti. upa-anu-adhi-iti-evaá¹ƒ-pubbake vasanakiriyayÄ• á¹-á¹-hÄ• ne upayogavacanameva pÄ

icchantÄ«ti Ä• ha __ ``lakkhaá¹‡aá¹ƒ saddasatthato pariyesitabbaâ€™â€™ _nti. tathÄ• hi v
``upasaggavasena panettha bhummatthe upayogavacanaá¹ƒ veditabbaâ€™â€™ _nti. ussa
taá¹ƒ bahulataá¹ƒ dassetuá¹ƒ __ ``bahujanaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __Ä• vajjitvÄ• _ti p

raÃ±Ã±Ä• viya bhuÃ±jitabbanti vÄ• __rÄ• jabhoggaá¹ƒ. raÃ±Ã±o dÄ• yabhÅ«ta_nti kulapa
raÃ±Ã±Ä• laddhadÄ• yabhÅ«taá¹ƒ. tenÄ• ha __ ``dÄ• yajjanti atthoâ€™â€™ _ti. rÄ• janÄ«
uddhaá¹ƒ paribhogalÄ• bhassa seá¹-á¹-hadeyyatÄ• nÄ• ma natthÄ«ti Ä• ha --- __ ``chattaá
rÄ• jasaá¹…khepena paribhuÃ±jitabbaâ€™â€™ _nti. __titthapabbatÄ• dÄ«sÅ«_ti
nadÄ«titthapabbatapÄ• dagÄ• madvÄ• raaá¹-avÄ«mukhÄ• dÄ«su. __nissaá¹-á¹-hapariccatt
pariccattaá¹ƒ katvÄ• . __etesaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ. _

<423> ti sannipatitÄ• . yo koci viÃ±Ã±Å«naá¹ƒ icchito paÃ±ho, tassa pucchitassa yÄ• thÄ•
pucchitapaÃ±habyÄ• karaá¹‡asamattho. _kulÄ• padesÄ• dinÄ• mahatÄ« mattÄ• etassÄ• t

<424> __te_ti \Be II 190/ ``nÄ• nÄ• verajjakÄ• â€™â€™ ti vuttabrÄ• hmaá¹‡Ä• . ``ubhato s
303; Mp-á¹- III 5.134) ettake vutte yehi kehici dvÄ«hi bhÄ• gehi sujÄ• tatÄ• viÃ±Ã±Ä• yeyya
``sujÄ• to cÄ• rudassanoâ€™â€™ tiÄ• dÄ«su (MN II 399; Sn 553; Th 818) Ä• rohapariá¹‡Ä
jÄ• tivaseneva sujÄ• tataá¹ƒ vibhÄ• vetuá¹ƒ __ ``mÄ• tito ca pitito cÄ• â€™â€™ _ti vuttaá¹ƒ
loke mÄ• tupitusamaÃ±Ã±Ä• dissati, idha panassa orasaputtavaseneva icchÄ«yatÄ«ti dass
``saá¹ƒsuddhagahaá¹‡Ä«koâ€™â€™ _ti \Ne II 191/ vuttaá¹ƒ. pitÄ• ca mÄ• tÄ• ca pitaro, p
pitÄ• mahÄ• , tesaá¹ƒ yugo pitÄ• mahayugo, tasmÄ• __yÄ• va sattamÄ• pitÄ• mahayugÄ•
daá¹-á¹-habbo. yugasaddo cettha ekasesanayena daá¹-á¹-habbo ``yugo ca yugo ca yugÄ• â
tattha dvinnaá¹ƒ gahitameva hoti. tenÄ• ha --- __ ``tato uddhaá¹ƒ sabbepi pubbapurisÄ• pit
gahitÄ• â€™â€™ _ti. __purisa_ggahaá¹‡aÃ±cettha ukkaá¹-á¹-haniddesavasena katanti daá
``mÄ• titoâ€™â€™ ti pÄ• á¸·ivacanaá¹ƒ samatthitaá¹ƒ hoti. __akkhitto_ti appattakhepo. __a
saddhathÄ• lipÄ• kÄ• dÄ«su na avakkhitto. __jÄ• tivÄ• denÄ• _ti hetumhi karaá¹‡avacanan
kÄ• raá¹‡enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ettha ca __ubhato ... pe ... pitÄ• mahayugÄ• _ti e
yonidosÄ• bhÄ• vo dassito saá¹ƒsuddhagahaá¹‡ikabhÄ• vakittanato. __akkhitto_ti iminÄ• k
kiriyÄ• parÄ• dhena hi sattÄ• khepaá¹ƒ pÄ• puá¹‡anti. __anupakuá¹-á¹-ho_ti iminÄ• ayutta
ayuttasaá¹ƒsaggampi hi paá¹-icca sattÄ• akkosaá¹ƒ labhanti.

__issaro_ti adhipateyyasaá¹ƒvattaniyakammaphalena Ä«sanasÄ«lo. sÄ• panassa issaratÄ
pÄ• kaá¹-Ä• jÄ• tÄ• ti aá¸• á¸• hatÄ• pariyÄ• yabhÄ• vena vadanto __ ``aá¸• á¸• hoti issaro
dhanamassa bhÅ«migataÃ±ceva vehÄ• saá¹-á¹-haÃ±cÄ• ti __mahaddhano. tassÄ• _ti tass
byatirekato ca anupasaá¹…kamanakÄ• raá¹‡aá¹ƒ kittemÄ• â€™â€™ ti.

__adhikarÅ«po_ti visiá¹-á¹-harÅ«po uttamasarÄ«ro. dassanaá¹ƒ arahatÄ«ti __dassanÄ«yo_
``dassanayoggoâ€™â€™ _ti. pasÄ• daá¹ƒ Ä• vahatÄ«ti __pÄ• sÄ• diko_. tenÄ• ha __ ``citt

__vaá¹‡á¹‡assÄ• _ti vaá¹‡á¹‡adhÄ• tuyÄ• \Be II 191/. __sarÄ«ra_nti sannivesavisiá¹-á¹-ho
karacaraá¹‡agÄ«vÄ• sÄ«sÄ• di avayavasamudÄ• yo, so ca saá¹‡á¹-hÄ• namukhena gayha
vaá¹‡á¹‡apokkharatÄ• yÄ• ti paramÄ• ya ... pe ... sampattiyÄ• cÄ• â€™â€™ _ti vuttaá¹ƒ. s
suvaá¹‡á¹‡avaá¹‡á¹‡ova uttamoti vuttaá¹ƒ __ ``seá¹-á¹-hena suvaá¹‡á¹‡avaá¹‡á¹‡ena sam
tathÄ• hi buddhÄ• cakkavattino ca suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va honti. __brahmavacchasÄ«
suvaá¹‡á¹‡Ä• bhoti attho. imameva hi atthaá¹ƒ sandhÄ• yÄ• ha __ ``mahÄ• brahmuno sarÄ
samannÄ• gatoâ€™â€™ _ti. na brahmujugattataá¹ƒ. __akhuddÄ• vakÄ• so dassanÄ• yÄ• _
avayavapÄ• ripÅ«riyÄ• ca dassanÄ• ya okÄ• so na khuddako. tenÄ• ha __ ``sabbÄ• nevÄ•

yamaniyamalakkhaá¹‡aá¹ƒ __sÄ«lamassa atthÄ«ti sÄ«lavÄ• , _ taá¹ƒ panassa rattÃ±Ã±u
vaá¸• á¸• hitaá¹ƒ sÄ«laá¹ƒ assa atthÄ«ti vuddhasÄ«lÄ«, _ tena ca sabbadÄ• samÄ• yogato
samannÄ• gato. paÃ±casÄ«lamattameva sandhÄ• ya vadanti_ tato paraá¹ƒ sÄ«lassa tattha
ajÄ• nanato.

á¹-hÄ• nakaraá¹‡asampattiyÄ• \Ne II 192/ sikkhÄ• sampattiyÄ• ca katthacipi anÅ«natÄ• y
byaÃ±janÄ• ni akkharÄ• ni etissÄ• ti __parimaá¹‡á¸• alapadabyaÃ±janÄ• _. atha vÄ• pajjat
nÄ• mÄ• di, yathÄ• dhippetamatthaá¹ƒ byaÃ±jetÄ«ti byaÃ±janaá¹ƒ vÄ• kyaá¹ƒ, tesaá¹ƒ pari
__parimaá¹‡á¸• alapadabyaÃ±janÄ• _. atthaÃ±Ä• panasÄ• dhanatÄ• ya vÄ• cÄ• va karaá¹
udÄ• haraá¹‡aghoso. __guá¹‡aparipuá¹‡á¹‡abhÄ• vena_ tassa brÄ• hmaá¹‡assa, tena vÄ•
puá¹‡á¹‡abhÄ• ve. __pÅ«re_ti ca purimasmiá¹ƒ atthe Ä• dhÄ• re bhummaá¹ƒ, dutiyasmiá¹ƒ
__sukhumÄ• lattanenÄ• _ti iminÄ• tassÄ• vÄ• cÄ• ya mudusaá¹‡habhÄ• vamÄ• ha. __ap
__sandiá¹-á¹-haá¹ƒ_ sabbaá¹ƒ dassetvÄ• viya ekadesakathanaá¹ƒ. __vilambitaá¹ƒ_ saá¹‡i
kathanaá¹ƒ. ``sandiddhavilambitÄ• dÄ«â€™â€™ ti vÄ• pÄ• á¹-ho. tattha __sandiddhaá¹ƒ_
__Ä• di_-saddena khalitÄ• nukaá¸• á¸• hitÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __Ä• dimajjhapariyos
katvÄ• _ti iminÄ• cassa vÄ• cÄ• ya atthapÄ• ripÅ«riá¹ƒ vadanti.

<425> __sadisÄ• _ti ekadesena sadisÄ• . na hi buddhÄ• naá¹ƒ guá¹‡ehi sabbathÄ• sadisÄ
labbhanti. __itare_ti attano guá¹‡ehi asadisaguá¹‡e. __ida_nti idaá¹ƒ atthajÄ• taá¹ƒ. __gopa
pade á¹-hitaudakaá¹ƒ. __kulapariyÄ• yenÄ• _ti kulÄ• nukkamena.

__tatthÄ• _ti \Be II 192/ maÃ±cake. __sÄ«haseyyaá¹ƒ kappesÄ«_ti yathÄ• rÄ• hu asurindo
ubbedhato ca bhagavato rÅ«pakÄ• yassa paricchedaá¹ƒ gahetuá¹ƒ na sakkoti, tathÄ• rÅ«pa
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharonto sÄ«haseyyaá¹ƒ kappesi.

parisuddhaá¹-á¹-hena ariyanti Ä• ha __ ``ariyaá¹ƒ uttamaá¹ƒ parisuddhaâ€™â€™ _nti. __a
kusalaá¹ƒ, _ na sukhavipÄ• kaá¹-á¹-hena. katthaci __caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni_ ka
devamanussÄ• _ yasmÄ• catuvÄ«satiyÄ• á¹-hÄ• nesu asaá¹…khyeyyÄ• aparimeyyÄ• __
koá¹-isatasahassÄ• diparimÄ• á¹‡enapi bahÅ« eva. tasmÄ• anuttarÄ• cÄ• rasikkhÄ• panav

Ä• cariyo. te_ti kÄ• marÄ• gato aÃ±Ã±e bhagavatÄ• pahÄ«nakilese.

__apÄ• papurekkhÄ• ro_ti apÄ• pehi purakkharÄ«yati, na vÄ• pÄ• paá¹ƒ purato karotÄ«tip
imamatthaá¹ƒ dassetuá¹ƒ __ ``apÄ• pe nava lokuttaradhammeâ€™â€™ _tiÄ• di vuttaá¹ƒ. ta
pÄ• papapaá¹-ipakkhe pÄ• parahite ca. brahmani bhavÄ• , brahmuno vÄ• hitÄ• garukaraá
maggaá¹ƒ jÄ• nÄ• tÄ«ti brahmaÃ±Ã±Ä• , tassÄ• __brahmaÃ±Ã±Ä• ya pajÄ• ya_.

__tiroraá¹-á¹-hÄ• _ \Ne II 193/ __tirojanapadÄ• _ti ettha rajjaá¹ƒ raá¹-á¹-haá¹ƒ rÄ• janti rÄ•
katvÄ• . tadekadesabhÅ«tÄ• padesÄ• pana janapado janÄ• pajjanti ettha sukhajÄ«vikaá¹
pucchÄ• ya dosaá¹ƒ sallakkhetvÄ• ti sambandho. __bhagavÄ• vissajje_ti tesaá¹ƒ upanissa
adhippÄ• yo. __navakÄ• _ti Ä• gantukabhÄ• vena amhÄ• kaá¹ƒ abhinavÄ• .

<426> __opÄ• teti_ nippÄ• tetÄ«ti attho. tathÄ• bhÅ«to ca tattha pesitÄ• hotÄ«ti vuttaá¹ƒ _
_ti. __saá¹ƒpurakkharontÄ«_ti sakkaccaá¹ƒ pubbaá¹…gamaá¹ƒ karonti. tenÄ• ha __ ``purat
_ti.

<427> sudde bahi katvÄ• raho sÄ• sitabbaá¹-á¹-hena mantÄ• eva taá¹ƒtaá¹ƒatthapaá¹-ipa
mantapadaá¹ƒ_ vedaá¹ƒ. tenÄ• ha __ ``vedoâ€™â€™ _ti. __evaá¹ƒ kirÄ• ti paramparabhÄ•
Ä• cariyaparamparÄ• ya Ä• bhataá¹ƒ. __pÄ• vacanasaá¹…khÄ• tasampattiyÄ• _ti \Be II 19
udattÄ• disampattiyÄ• . __sÄ• vittiÄ• dÄ«hi chandabandhehi vaggabandhehi cÄ• _ti gÄ• ya
ajjhÄ• yÄ• nuvÄ• kÄ• dÄ«hi chandabandhehi ca vaggabandhehi ca. __sampÄ• detvÄ• _ti p
__pavattÄ• ro_ti vÄ• pÄ• vacanavasena vattÄ• ro. __sajjhÄ• yita_nti gÄ• yanavasena sajjh
padeneva icchitanti Ä• ha __ ``padasampattivasenÄ• â€™â€™ _ti. __aÃ±Ã±esaá¹ƒ vutta_n
aÃ±Ã±esaá¹ƒ vuttaá¹ƒ. __rÄ• sikata_nti iruvedayajuvedasÄ• mavedÄ• divasena, tatthÄ• pi
mantabrahmÄ• divasena ajjhÄ• yÄ• nuvÄ• kÄ• divasena rÄ• sikataá¹ƒ. __dibbena cakkhun
dibbacakkhuparibhaá¹‡á¸• ena yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena sattÄ• naá¹ƒ kammassak
dassanaá¹-á¹-hena dibbacakkhusadisena pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«takappe brÄ• hm
mantajjhenavidhiÃ±ca oloketvÄ• . __pÄ• vacanena saha saá¹ƒsandetvÄ• _ti kassapasamm
vaá¹-á¹-asannissitaá¹ƒ, tena saha aviruddhaá¹ƒ katvÄ• . na hi tesaá¹ƒ vivaá¹-á¹-asannissito
hoti. __aparÄ• pare_ti aá¹-á¹-hakÄ• dÄ«hi aparÄ• pare, pacchimÄ• okkÄ• karÄ• jakÄ• lÄ•
__pakkhipitvÄ• _ti aá¹-á¹-hakÄ• dÄ«hi ganthitamantapadesu kilesasannissitapadÄ• naá¹ƒ ta
pakkhipanaá¹ƒ katvÄ• . __viruddhe akaá¹ƒsÅ«_ti __brÄ• hmaá¹‡adhammikasuttÄ• _dÄ«su
brÄ• hmaá¹‡adhammikasuttaá¹ƒ) Ä• gatanayeneva saá¹ƒkilesikatthadÄ«panato paccanÄ«k

<428> __paá¹-ipÄ• á¹-iyÄ• ghaá¹-itÄ• _ti paá¹-ipÄ• á¹-iyÄ• sambaddhÄ• . __paramparasa
yaá¹-á¹-hiyÄ• saá¹ƒsattÄ• . tenÄ• ha __ ``yaá¹-á¹-higgÄ• hakena cakkhumatÄ• â€™â€™ _
maá¹‡á¸• alÄ• kÄ• rena á¹-hitÄ• ya andhaveá¹‡iyÄ• sabbapurimassa hatthena sabbapacch
gaá¹‡hÄ• petvÄ• . __divasampÄ«_ti anekadivasampi \Ne II 194/. cakkhussa anÄ• gatabhav

yathÄ• akkantaá¹-á¹-hÄ• neyeva anupatitvÄ• akkamanaá¹ƒva sallakkhetvÄ• __ ``kahaá¹ƒ maggoâ€™â€™ ti pariveditvÄ• _.

__pÄ• á¸·iÄ• gatesu dvÄ«sÅ«_ti saddhÄ• anussavoti imesu dvÄ«su. __evarÅ«pe_ti yathÄ eva paccakkhagÄ• hinoti attho. __tayo_ti ruciÄ• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhanti __bhÅ«tavipÄ• kÄ• _ti bhÅ«tatthaniá¹-á¹-hÄ• yakÄ• adhippetatthasÄ• dhakÄ• , vuttavipariy veditabbÄ• \Be II 194/. __etthÄ• _ti etesu saddhÄ• yitÄ• divatthÅ«su. __ekaá¹ƒseneva niá¹ nÄ• laá¹ƒ_ anekantikattÄ• saddhÄ• diggÄ• hassa. __upari pucchÄ• ya maggaá¹ƒ vivaritvÄ saccÄ• nurakkhÄ• ya Ã±Ä• tukÄ• matÄ• ya uppÄ• ditattÄ• . passati hi bhagavÄ• --- mayÄ• ... niá¹-á¹-haá¹ƒ gantuâ€™â€™ nti vutte saccÄ• nurakkhaá¹‡aá¹ƒ Ã±Ä• tukÄ• mo mÄ• á¹‡a tiÄ• dinÄ• pucchissati, tassa taá¹ƒ vissajjetvÄ• saccÄ• nubodhe pucchÄ• ya avasaraá¹ƒ da upakÄ• radhamme kathessÄ• mÄ«ti. tena vuttaá¹ƒ --- ``upari pucchÄ• ya maggaá¹ƒ vivaritv

<430> __attÄ• naÃ±Ã±eva sandhÄ• ya vadati, _ yato vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ --- ``yaá¹ƒ kho dhammaá¹ƒ deseti, gambhÄ«ro so dhammo duddaso duranubodhoâ€™â€™ tiÄ• di. lubbha ``apÄ• yagamanÄ«yÄ• â€™â€™ ti Ä• ha __ ``lobhanÄ«yesu dhammesÅ«ti lobhadhammes rÅ«pÄ• didhammÄ• lobhanÄ«yÄ• , evaá¹ƒ lobhoti Ä• ha __ ``lobhanÄ«yesu dhammesÅ«ti tenevÄ• ha --- ``yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• n nivisamÄ• nÄ• nivisatÄ«â€™â€™ ti (DN II 400; MN I 133; Vibh 203). ese nayo sesapadadv

<432> __nivesetÄ«_ti á¹-hapeti paá¹-á¹-hapeti. __payirupÄ• satÄ«_ti upaá¹-á¹-hÄ• navaser suyyati etenÄ• ti __sota_nti Ä• ha __ ``pasÄ• dasotaâ€™â€™ _nti. taÃ±hi savanÄ• ya odah sandhÄ• reti tattheva manaá¹ƒ á¹-hapeti. __atthato_ti yathÄ• vuttassa dhammassa atthato. yuttito hetudÄ• haraá¹‡ehi upapattito. __olokana_nti evametanti yathÄ• sabhÄ• vato paÃ±Ã daá¹-á¹-habbataá¹ƒ khamanti, taÃ±ca mahantassa maá¹‡ino pajjalantassa viya Ä• vikatvÄ• upaá¹-á¹-hÄ• nanti Ä• ha __ ``idhÄ• â€™â€™ _tiÄ• di. __kattukamyatÄ• chando_ti kattukÄ kusalacchando. __vÄ• yamatÄ«_tiÄ• dito catunnampi vÄ«riyÄ• naá¹ƒ vasena vÄ• yÄ• maá¹ __maggapadhÄ• naá¹ƒ padahatÄ«_ti maggÄ• vahaá¹ƒ maggapariyÄ• pannaÃ±ca sammap taá¹ƒ paripÅ«reti. __paramasacca_nti amoghadhammattÄ• paramatthasaccaá¹ƒ. __sahajÄ maggapaÃ±Ã±Ä• sahajÄ• tanÄ• makÄ• yena \Ne II 195/. __tadevÄ• _ti tadeva paramasacc __ ``sacchikiriyÄ• bhisamayena vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ karonto passatÄ«â€™â€™ _ti.

433-4__._ __maggÄ• nubodho_ti \Be II 195/ maggapaá¹-ipÄ• á¹-iyÄ• bodho bujjhanaá¹ƒ, y samucchindanavasena maggappaá¹-ivedho, tesaá¹ƒ paá¹-ipassambhanavasena pavattamÄ maggena paá¹-ividdhÄ• ni saccÄ• ni, paramatthasaccameva vÄ• anurÅ«pabujjhananti adhi ``saccÄ• nuppattÄ«ti phalasacchikiriyÄ• â€™â€™ _ti vuttaá¹ƒ. evaÃ±hi sati heá¹-á¹-hÄ• vu saddhÄ• paá¹-ilÄ• bhÄ• dayo dvÄ• dasa dhammÄ• saccÄ• nuppattiyÄ• upakÄ• rÄ• honti, ``tesaá¹ƒyevÄ• ti heá¹-á¹-hÄ• vuttÄ• naá¹ƒ dvÄ• dasannaâ€™â€™ _nti. __nÄ• yaá¹ƒ_ ``tes

__attho_. satipi kusalavipÄ• kÄ• dibhÄ• vena nÄ• natte vatthÄ• rammaá¹‡abhÅ«mikiccÄ• d
upÄ• yatova maggadhammÄ• Ä• sevitÄ• bahulÄ«katÄ• phalabhÅ«tÄ• ti vattabbataá¹ƒ ara
tabbohÄ• raá¹ƒ katvÄ• __ ``tesaá¹ƒ maggasampayuttadhammÄ• naâ€™â€™ _nti vuttaá¹ƒ.
samatthitaá¹ƒ, na aÃ±Ã±athÄ• . na hi ekacittakkhaá¹‡ikÄ• naá¹ƒ maggadhammÄ• naá¹ƒ Ä•
atthÄ«ti. __tulanÄ• _ti vipassanÄ• . sÄ• hi vuá¹-á¹-hÄ• nagÄ• minibhÅ«tÄ• maggappadhÄ•
abhÄ• ve maggappadhÄ• nasseva abhÄ• vato, evaá¹ƒ ussÄ• ho tulanÄ• ya chando ussÄ• h
heá¹-á¹-himassa uparimÅ«pakÄ• rataá¹ƒ suviÃ±Ã±eyyamevÄ• ti Ä• ha --- __ ``iminÄ• naye
veditabboâ€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

caá¹…kÄ«suttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. esukÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<437> __koá¹-á¹-hÄ• sa_nti \Ne II 196/ maá¹ƒsabhÄ• gaá¹ƒ. __laggÄ• peyyu_nti nhÄ• runÄ
bandhitvÄ• purisassa hatthe vÄ• vasanagehe vÄ• olambanavasena bandheyyuá¹ƒ. __sat
satthavÄ• hena paá¹‡etabbaá¹ƒ Ä• á¹‡Ä• dhammaá¹ƒ. __tassa nikkhamanattha_nti taá¹ƒ m
nittharaá¹‡atthaá¹ƒ. __pÄ• paá¹ƒ assÄ• _ti paricarantassa pÄ• ricariyÄ• ya ahitaá¹ƒva assa
seyyoâ€™â€™ ti. __uccakulÄ«nÄ• _dayo dutiyavÄ• rÄ• dÄ«hi vuccanti, idha upadhivipattis
vuttÄ• ti adhippÄ• yo. tenÄ• ha --- __ ``pÄ• piyoti pÄ• pako lÄ• mako attabhÄ• vo assÄ• â€™
hitakoá¹-á¹-hÄ• so, hitasabhÄ• voti attho. __uccakulÄ«natÄ• _ti karaá¹‡atthe paccattavacan
``uccÄ• kulÄ«nattenÄ• â€™â€™ _ti. ``vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ t
III 141; Ps II 425; Ud 53; Ap-a II 7.20; Bv-a IV 4; Cp-a I nidÄ• nakathÄ• ; II pakiá¹‡á¹‡akakat
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Spk-pá¹- I 2.1; Mp-á¹- I 1.1; Vjb ganthÄ• rambhakath
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Nett-pá¹- ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Ps
__vaá¹‡á¹‡a_saddo idha pasaá¹ƒsÄ• pariyÄ• yoti Ä• ha __ ``vessopi hi uá¸·Ä• ravaá¹‡á¹‡o

<440> ``niravo padasaddo soá¸·Ä• ragottassa akiá¹‡á¹‡amattikÄ• patto tiá¹-á¹-heyya asaá¹
vuttattÄ• __bhikkhÄ• caritabbÄ• va, _ ayaá¹ƒ tesaá¹ƒ kuladhammoti adhippÄ• yo. __haritv
__sattajÄ«vo_ sattavÄ• á¹‡ijako. gopeti rakkhatÄ«ti __gopo, _ Ä• rakkhÄ• dhikÄ• re niyutto
tenÄ• ti __asitaá¹ƒ, _ lavittaá¹ƒ. vividhaá¹ƒ bhÄ• raá¹ƒ Ä• bhaÃ±janti olambanti etthÄ• ti __b
kÄ• jaá¹ƒ.

<441> __anussarato_ti anussaraá¹‡ahetu kulavaá¹ƒsÄ• nussaraá¹‡akkhaá¹‡e khattiyotiÄ•
gacchati_. tenÄ• ha __ ``porÄ• á¹‡e ... pe ... anussariyamÄ• neâ€™â€™ ti_. uccanÄ«cattaj
kulavavatthÄ• naá¹ƒ kataá¹ƒ hotÄ«ti khattiyÄ• dikulakammunÄ• tesaá¹ƒ catunnaá¹ƒ vaá¹‡á
jÄ«vikaá¹ƒ paÃ±Ã±apenti brÄ• hmaá¹‡Ä• , tathÄ• gato pana lokuttaradhammameva purisas
tena sattassa lokaggabhÄ• vasiddhito. sesaá¹ƒ suviÃ±Ã±eyyameva.

esukÄ• rÄ«suttavaá¹‡á¹‡anÄ• lÄ«natthappakÄ• sanÄ• samattÄ• .

7. dhanaÃ±jÄ• nisuttavaá¹‡á¹‡anÄ•

<445> __rÄ• jagahaá¹ƒ_ \Ne II 197/ __parikkhipitvÄ• á¹-hitapabbatassÄ• _ti paá¹‡á¸• avap
rÄ• jagahanagarassa dakkhiá¹‡adisÄ• bhÄ• ge pabbatassa samÄ«pe á¹-hito janapado __da
taá¹‡á¸• ulapuá¹-akÄ• naá¹ƒ pÄ• li etthÄ• ti __taá¹‡á¸• ulapÄ• li. _ tassa \Be II 197/ kira dvÄ
taá¹‡á¸• ulavÄ• á¹‡ijÄ• taá¹‡á¸• ulapasibbake vivaritvÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• ni
``taá¹‡á¸• ulapÄ• lidvÄ• raâ€™â€™ _nti samaÃ±Ã±Ä• ahosi. __sabbameva sassaá¹ƒ gaá¹
divasaparibbayamattameva vissajjetvÄ• sabbameva Ä• yato nipphannaá¹ƒ dhaÃ±Ã±aá¹ƒ g
__mandasassÄ• nÄ«_ti mandanipphattikÄ• ni sassÄ• ni.

<446> __iminÄ• nayenÄ• _ti dÄ• sakammakarassa nivÄ• sanabhattavettanÄ• nuppadÄ• n
dhanavatthÄ• laá¹…kÄ• rÄ• nuppadÄ• nÄ• dinÄ• ca __posetabbo_. mittÄ• maccÄ• naá¹ƒ
piyavacanaatthacariyÄ• samÄ• nattatÄ• di __mittÄ• maccakaraá¹‡Ä«yaá¹ƒ kattabbaá¹ƒ, _ t
__Ã±Ä• tisÄ• lohitÄ• naá¹ƒ_. tattha Ä• vÄ• havivÄ• hasambaddhena ``amhÄ• kaá¹ƒ imeâ€™
mÄ• tÄ• pitÄ• disambaddhatÄ• ya samÄ• nalohitÄ• ti __sÄ• lohitÄ• _. sammÄ• dadantesu
tithÄ«ti __atithi, _ tesaá¹ƒ attanÄ• samÄ• naparibhogavasena __atithikaraá¹‡Ä«yaá¹ƒ kÄ• t
atithibalÄ«ti attho. Ã±Ä• takabhÅ«tapubbÄ• pettivisayaá¹ƒ upagatÄ• __pubbapetÄ• , _ dak
kÄ• laá¹ƒ dÄ• naá¹ƒ datvÄ• tesaá¹ƒ uddisanaá¹ƒ __pubbapetakaraá¹‡Ä«yaá¹ƒ, _ petabalÄ
gandhapupphavilepanajÄ• lÄ• bhattehi kÄ• lena kÄ• laá¹ƒ devatÄ• naá¹ƒ pÅ«jÄ• __devatÄ
devatÄ• balÄ«ti attho, rÄ• jakiccakaraá¹‡aá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ __rÄ• jakaraá¹‡Ä«yaá¹ƒ.
kÄ• yaá¹ƒ sandhÄ• ya vadati. imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``iminÄ• nayena attho ved

<447> __paÃ±ca dussÄ«lyakammÄ• nÄ«_ti niccasÄ«lapaá¹-ipakkhadhammÄ• . dasa akus
dussÄ«lyakammÄ• ni_. adhammacÄ• rÄ« eva __visamacÄ• rÄ«_ kÄ• yavisamÄ• dicaraá¹‡
visuá¹ƒ na vutto.

448-453__._ __osaranti_ \Ne II 198/ apasakkanti, khÄ«yantÄ«ti attho. tenÄ• ha __ ``parihÄ•
__abhisarantÄ«_ti abhivaá¸• á¸• hanavasena pavattanti. tenÄ• ha __ ``vaá¸• á¸• hantÄ«â€™
brahmaloke. __assÄ• _ti brahmaloke uppannassa dhanaÃ±jÄ• nissa. __tato paá¹-á¹-hÄ• yÄ
bhikkhave, sÄ• riputtoâ€™â€™ tiÄ• di vuttaá¹ƒ, tato paá¹-á¹-hÄ• ya. __catusaccavinimutta_
vibhajitvÄ• vuccamÄ• nehi saccehi vimuttaá¹ƒ. atthato pana tato pubbepi __saccavimuttaá¹
kathesi_yeva saccavimuttassa niyyÄ• nassa abhÄ• vato.

dhanaÃ±jÄ• nisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<454> __jÄ• tiá¹ƒ_ \Ne II 199/ \Be II 198/ __sodhetukÄ• mÄ• hontÄ«_ti sahavÄ• sÄ«naá¹ƒ
parÄ• dhena vÄ• asÄ• ruppattena vÄ• jÄ• tiyÄ• upakkilesaá¹ƒ Ä• saá¹…kÄ• ya taá¹ƒ sodh
sodhetukÄ• mÄ• hontÄ«_ti mantavacane Ä• cariyamaticodanÄ• ya aÃ±Ã±ena vÄ• kyena k
uppanne taá¹ƒ sodhetukÄ• mÄ• honti. __antarÄ• _ti vemajjhe, aÃ±Ã±atthevÄ• antarÄ• sad
kathÄ• _ti vacanaá¹ƒ avagantabbaá¹ƒ. khantÄ«mettÄ• nuddayÄ• diguá¹‡asampanno eva __
_tiÄ• ha. tehi sÄ«lassa vissajjanakÄ• lepi __ ``sÄ«lavÄ• â€™â€™ _ti vuccati. sampannasÄ«
samannÄ• gato eva hotÄ«ti Ä• ha __ ``sÄ«lavÄ• ti guá¹‡avÄ• â€™â€™ _ti. __Ä• cÄ• rasam

<455> __sikkhitÄ• _ti tevijjÄ• naá¹ƒ sikkhitÄ• tumhe, na dÄ• ni tumhehi kiÃ±ci kattabbaá¹ƒ
__paá¹-iÃ±Ã±Ä• tÄ• _ti paá¹-ijÄ• nitvÄ• á¹-hitÄ• .

vedattayasaá¹…khÄ• tÄ• tisso vijjÄ• ajjhayantÄ«ti __tevijjÄ• _. tenÄ• ha __ ``tivedÄ• naâ€
aá¹‡anti ajjhayantÄ«ti __brÄ• hmaá¹‡Ä• , _ tesaá¹ƒ. yaá¹ƒ ekaá¹ƒ padampi akkhÄ• taá¹ƒ, ta
ca __kevalino_ adhiyino appapayogena. __niá¹-á¹-hÄ• gatamhÄ• _ti nipphattiá¹ƒ gatÄ• am
sakasamayassa kathane.

manokammato hi vattasampadÄ• tikÄ• raá¹‡Å«pacÄ• renÄ• yamattho vuttoti Ä• ha --- __ ``
Ä• cÄ• rasampanno hotÄ«â€™â€™ _ti.

__khayÄ• tÄ«ta_nti vaá¸• á¸• hipakkhe á¹-hitanti attho. sukkapakkhapÄ• á¹-ipadato paá¹-á¹
vaá¸• á¸• hatÄ«ti vuccati, na khÄ«yatÄ«ti. __vandamÄ• nÄ• _ janÄ• namakkÄ• raá¹ƒ karon

__atthadassanenÄ• _ti vivaraá¹‡ena dassanapariá¹‡Ä• yakaá¹-á¹-hena lokassa __cakkhu

<456> __tiá¹-á¹-hatu tÄ• va brÄ• hmaá¹‡acintÄ• _ti --- ``kiá¹ƒ jÄ• tiyÄ• brÄ• hmaá¹‡o hoti
kammunÄ• â€™â€™ ti ayaá¹ƒ brÄ• hmaá¹‡avicÄ• ro tÄ• va tiá¹-á¹-hatu \Be II 199/. jÄ• tida
tiá¹‡arukkhakÄ«á¹-apaá¹-aá¹…gato paá¹-á¹-hÄ• ya loke \Ne II 200/ jÄ• tivibhaá¹…gaá¹ƒ vitt
tesaá¹ƒ cittasampahaá¹ƒsanatthaá¹ƒ desetabbamatthaá¹ƒ paá¹-ijÄ• nÄ• ti. tattha __aÃ±Ã±a
idaá¹ƒ kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• imÄ• jÄ• tiyo nÄ• ma aÃ±Ã±amaÃ±Ã±aá¹ƒ visiá¹-á¹-
byÄ• karissÄ• mÄ«ti.

yasmÄ• idha __upÄ• dinnakajÄ• ti_ byÄ• kÄ• tabbabhÄ• vena Ä• gatÄ• , tassÄ• pana nid
``jÄ• tivibhaá¹…gaá¹ƒ pÄ• á¹‡Ä• naâ€™â€™ _nti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. tesaá¹ƒ tesaá¹ƒ pA
attho. __eva_nti nidassanaá¹ƒ kathetvÄ• nidassitabbe kathiyamÄ• ne. __tassÄ• _ti vÄ• seá
``tesaá¹ƒ vohaá¹ƒ byakkhissaâ€™â€™ nti ubhopi mÄ• á¹‡ave nissÄ• ya desanÄ• Ä• gatÄ•
``evaá¹ƒ, vÄ• seá¹-á¹-ha, jÄ• nÄ• hÄ«â€™â€™ tiÄ• dinÄ• vÄ• seá¹-á¹-hameva Ä• lapanto
niyÄ• mena pamukhaá¹ƒ akÄ• si. tena vuttaá¹ƒ ``tassÄ• ti vÄ• seá¹-á¹-hassÄ• â€™â€™ ti. _

jÄ• tiyÄ• bhedo __pÄ• kaá¹-o bhavissati_ nidassanena vibhÅ«tabhÄ• vaá¹ƒ Ä• pÄ• ditena
vibhÅ«tabhÄ• vÄ• pattito. __Ä• ma na vaá¹-á¹-atÄ«_ti kammanÄ• natÄ• ya eva upÄ• dinna
paá¹-ikkhepapadametaá¹ƒ, na bÄ«janÄ• natÄ• ya anupÄ• dinnanÄ• natÄ• ya paá¹-ikkhepa
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- taá¹ƒtaá¹ƒyonikhipanamattaá¹ƒ kammassa sÄ•
taá¹ƒtaá¹ƒyoniniyatÄ• pana ye vaá¹‡á¹‡avisesÄ• , te taá¹ƒtaá¹ƒyonisiddhiyÄ• va siddhÄ• h
yonikhipanakammaá¹ƒ taá¹ƒtaá¹ƒyonivisiá¹-á¹-ha-visesÄ• bhibhÅ«tÄ• ya payoganipphattiyÄ
vÄ• paccayabhÅ«tÄ• ya bhavapatthanÄ• ya abhisaá¹…khatamevÄ• ti viÃ±Ã±Ä• tabbapacc
phalavisesÄ• bhÄ• vato etaá¹ƒ samÄ«hitakammaá¹ƒ patthanÄ• dÄ«hi ca bhinnasattitaá¹ƒ v
vÄ• Ä• pajjitvÄ• cakkhundriyÄ• divisiá¹-á¹-haphalanibbattakaá¹ƒ jÄ• yati, evaá¹ƒ
yonikhipanataá¹ƒyoniniyatavisesÄ• vahatÄ• hotÄ«ti. therena hi bÄ«janÄ• natÄ• viya kamm
upÄ• dinnakanÄ• natÄ• ya siyÄ• nu kho paccayoti codanaá¹ƒ paá¹-ikkhipitvÄ• paccayavis
kammanÄ• natÄ• pana paccayoti nicchitanti daá¹-á¹-habbaá¹ƒ.

__nÄ• nÄ• vaá¹‡á¹‡Ä• _ti nÄ• nappakÄ• ravaá¹‡á¹‡Ä• . tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ loke
__visesena gayhati_ abhiÃ±Ã±Ä• tasotanayena. __jÄ• tiyÄ• brÄ• hmaá¹‡o_vÄ• ti aá¹-á¹-hÄ
jÄ• tiyÄ• va \Be II 200/ brÄ• hmaá¹‡o bhaveyyÄ• ti yojanÄ• . __na ca gayhatÄ«_ti tiá¹‡arukk
brÄ• hmaá¹‡esu jÄ• tiniyatassa liá¹…gassa anupalabbhanato, pivanabhuÃ±janakathanahas
brÄ• hmaá¹‡abhÄ• vena ekantikaliá¹…ganiyatÄ• ya mantajjhenÄ• diá¹ƒ vinÄ• anupalabbha
Ä• haccavacaneneva.

__kÄ«á¹-e paá¹-aá¹…ge_tiÄ• dÄ«su jÄ• tinÄ• natÄ• labbhati aÃ±Ã±amaÃ±Ã±aliá¹…gavisi
__kunthÄ• _ kÄ«á¹-akÄ• \Ne II 201/, khajjakhÄ• dakÄ• __kipillikÄ• . uppatitvÄ• _ti uá¸• á¸•
paá¹-abhÄ• vaá¹ƒ gacchantÄ«ti vÄ• __paá¹-aá¹…gÄ• , _ na khuddakapÄ• á¹‡akÄ• kÄ«á¹-
kÄ«á¹-akÄ• naá¹ƒ.

__kÄ• á¸·akÄ• dayo_ti kalandakÄ• dayo.

__udaraá¹ƒyeva nesaá¹ƒ pÄ• dÄ• _ udareneva sampajjanato ||

saÃ±Ã±Ä• pubbako vidhi aniccoti dassento __ ``udakeâ€™â€™ _ti Ä• ha yathÄ• ``vÄ«ras

pattasamudÄ• ye pakkhasaddoti __ ``pattehi yantÄ«â€™â€™ _ti vuttaá¹ƒ. na hi avayavaby
atthi.

__saá¹…khepena vutto_ ``jÄ• tivasena nÄ• nÄ• â€™â€™ tiÄ• dinÄ• . ettha padatthe dubbi
sambandhamattaá¹ƒ dassetuá¹ƒ __ ``tatrÄ• yaá¹ƒ yojanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``na
edisaá¹ƒ sÄ«saá¹ƒ hoti, khattiyÄ• naá¹ƒ edisanti niyamo atthi yathÄ• hatthiassamigÄ• dÄ«

vÄ• kyaá¹ƒ sabbattha netabbaá¹ƒ. taá¹ƒ saá¹ƒá¹…khipitvÄ• dassento __ ``iminÄ• nayena
_nti Ä• ha.

__tassÄ• _ti yathÄ• vuttanigamanavacanassa __ayaá¹ƒ yojanÄ• _ idÄ• ni vuccamÄ• nÄ•

<457> __vokÄ• ra_nti vokaraá¹‡aá¹ƒ, yena visiá¹-á¹-hatÄ• ya na vokarÄ«yati jÄ• tibhedoti
``nÄ• nattaâ€™â€™ _nti.

gorakkhÄ• diupajÄ«vanena __Ä• jÄ«vavipanno, _ hiá¹ƒsÄ• dinÄ• __sÄ«lavipanno, _ nikkh
__Ä• cÄ• ravipanno_ti. sÄ• maÃ±Ã±ajotanÄ• visese niviá¹-á¹-hÄ• hotÄ«ti Ä• ha __ ``gorak
_nti. __ ``goti hi pathaviyÄ• nÄ• maâ€™â€™ _nti. tehi tehi upÄ• yehi sikkhitabbaá¹-á¹-hena
kosallaá¹ƒ. paresaá¹ƒ \Be II 201/ Ä«sanaá¹-á¹-hena hiá¹ƒsanaá¹-á¹-hena isso, so assa atthÄ
yodhÄ• jÄ«viko, issassa kammaá¹ƒ paharaá¹‡aá¹ƒ, usuá¹ƒ sattiÃ±ca nissÄ• ya pavattÄ• jÄ
tenÄ• ha __ ``Ä• vudhajÄ«vikaâ€™â€™ _nti. yaá¹ƒ nissÄ• ya assa jÄ«vikÄ• , tadeva dasse
sattiÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ.

brahmaá¹ƒ \Ne II 202/ vuccati vedo, taá¹ƒ aá¹‡ati jÄ• nÄ• tÄ«ti brÄ• hmaá¹‡o, jÄ• nanaÃ±c
brÄ• hmaá¹‡ehi vihitaniyÄ• mena brÄ• hmaá¹‡ehi katopasamena anuá¹-á¹-hÄ• natapena ya
``Ä• jÄ«vasÄ«lÄ• cÄ• ravipanno natthÄ«â€™â€™ ti brÄ• hmaá¹‡adhammikehi lokiyapaá¹‡a
tathÄ• paá¹-ipajjanamevÄ• ti Ä• ha __ ``evaá¹ƒ brÄ• hmaá¹‡asamayena ... pe ... sÄ• dhetv
sante_ti evaá¹ƒ Ä• jÄ«vasÄ«lÄ• cÄ• ravipannassa abrÄ• hmaá¹‡abhÄ• ve sati __na jÄ• tiyÄ
pana_ Ä• jÄ«vasÄ«lÄ• cÄ• rasampattisaá¹…khÄ• tehi __brÄ• hmaá¹‡o hoti, tasmÄ• _ guá¹
brÄ• hmaá¹‡abhÄ• vakaraá¹‡ato catuvaá¹‡á¹‡avibhÄ• ge __yattha katthaci kule jÄ• to yo_
__guá¹‡avÄ• , so_ vuttalakkhaá¹‡ena nippariyÄ• yato bÄ• hitapÄ• patÄ• ya __brÄ• hmaá¹‡
brÄ• hmaá¹‡abhÄ• ve __Ã±Ä• yoti, evaá¹ƒ Ã±Ä• yaá¹ƒ atthato_ Ä• pannaá¹ƒ katvÄ• . __na
Ã±Ä• yaá¹ƒ. __yo brÄ• hmaá¹‡assa saá¹ƒvaá¹‡á¹‡itÄ• yÄ• _ti mÄ• tuyÄ• ubhatosujÄ• tatÄ
saá¹ƒvaá¹‡á¹‡itÄ• ya pasatthÄ• ya yathÄ• rÅ«pÄ• ya brÄ• hmaá¹‡assa mÄ• tÄ• bhavituá¹
__mÄ• tarisambhÅ«to_. etena catunnaá¹ƒ yonÄ«naá¹ƒ yattha katthaci visesaniá¹-á¹-hÄ• ka
``tatrÄ• pi visesenÄ• â€™â€™ _ti. evaá¹ƒ sÄ• maÃ±Ã±ato visesaniá¹-á¹-hÄ• vasena ``yonij
nti padassa atthaá¹ƒ vatvÄ• idÄ• ni sÄ• maÃ±Ã±ajotanaá¹ƒ anÄ• diyitvÄ• visesajotanÄ• va
``yÄ• cÄ• yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __parisuddhauppattimaggasaá¹…khÄ• tÄ• yoni v
anupakkuá¹-á¹-habhÄ• vena parisuddhauppattimaggasaá¹…khÄ• tÄ• yÄ• cÄ• yaá¹ƒ yoni v
jÄ• tasambhÅ«tattÄ• _ti tato yonito jÄ• tattÄ• mÄ• tÄ• pettisampattito sambhÅ«tattÄ• .

__visiá¹-á¹-hattÄ• _ti samudÄ• yabhÅ«tÄ• manussÄ• rÄ• gÄ• dinÄ• visiá¹-á¹-hattÄ• . rÄ•
__sakiÃ±cano_. tatheva rÄ• gÄ• disaá¹…khÄ• tena palibodhanaá¹-á¹-hena saha palibodhen
sabbagahaá¹‡apaá¹-inissaggenÄ• _ti upÄ• dÄ• nasaá¹…khÄ• tassa sabbassa gahaá¹‡assa
bÄ• hitapÄ• po_ attano santÄ• nato bahikatapÄ• po, tasmÄ• __tamahaá¹ƒ brÅ«mi brÄ• hm

vattabbo. evarÅ«po etissÄ• kathÄ• ya upadeso nÄ• nappakÄ• rato vibhatto, tasmÄ• tattha veditabbo.

<458> __gahitadaá¹‡á¸• esÅ«_ti paresaá¹ƒ daá¹‡á¸• ena viheá¹-hanaá¹ƒ anidhÄ• ya Ä• di

<459> __kiÃ±ci gahaá¹‡a_nti taá¹‡hÄ• gÄ• hÄ• dÄ«su kiÃ±ci gÄ• haá¹ƒ.

yena kÄ• mabhavena mÄ• nusakehi paÃ±cahi kÄ• maguá¹‡ehi yuÃ±jati, taá¹ƒ __mÄ• nusa \Ne II 203/ yogaâ€™â€™ nti ettha ca ekadesaá¹ƒ gahetvÄ• vuttaá¹ƒ, esa nayo ``dibbayoga __sabbayogavisaá¹ƒyutta_nti padadvayena vuttehi sabbakilesayogehi vippayuttaá¹ƒ.

__rati_nti abhiratiá¹ƒ Ä• sattiá¹ƒ. __kusalabhÄ• vanÄ• yÄ• _ti kÄ• yabhÄ• vanÄ• di kusalad ukkaá¹‡á¹-hitaá¹ƒ. __vÄ«riyavanta_nti vÄ«riyasabbhÄ• vena vÄ«raá¹ƒ niddisati, vÄ«rabhÄ•

__sundaraá¹ƒ á¹-hÄ• na_nti nibbÄ• naá¹ƒ. __sundarÄ• ya paá¹-ipattiyÄ• _ ariyapaá¹-ipattiy

__nibbatti_nti pariyosÄ• naá¹ƒ. __atÄ«te_ti atÄ«takoá¹-á¹-hÄ• se. __kiÃ±canakÄ• rako_ti p

asekkhe sÄ«lakkhandhÄ• dike __mahante guá¹‡e_. paÃ±cannaá¹ƒ mÄ• rÄ• naá¹ƒ vijitattÄ

<460> __idaá¹ƒ ajÄ• nantÄ• _ti ``jÄ• tiyÄ• brÄ• hmaá¹‡oâ€™â€™ ti idaá¹ƒ lokasamaÃ±Ã± brÄ• hmaá¹‡esu nÄ• magottaá¹ƒ nÄ• ma tatiyaá¹ƒ diá¹-á¹-hÄ• bhinivesaá¹ƒ janenti, __sÄ• v kataá¹ƒ abhisaá¹…khata_nti parikappanavaseneva kataá¹ƒ á¹-hapitaá¹ƒ tadupacitaá¹ƒ, na h __samuccÄ• _ti sammutiyÄ• . kÄ• pana sÄ• sammutÄ«ti Ä• ha __ ``samaÃ±Ã±Ä• yÄ• â€™ attho. sammÄ• pana paramatthato ajÄ• nantÄ• naá¹ƒ nÄ• magottaá¹ƒ evaá¹ƒ kappetÄ«ti Ä taá¹ƒ pana asantampi paramatthato santatÄ• yeva abhinivisanti, tesamayaá¹ƒ dosoti dasset pakappitaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tenÄ• ha bhagavÄ• --- ``janapadaniruttiá¹ƒ nÄ• bhini 203/ (MN III 331). __ajÄ• nantÄ• no_ti ettha __no_-saddo avadhÄ• raá¹‡attho --- ``na no sa tathÄ• gatenÄ• â€™â€™ tiÄ• dÄ«su (Khp 6.3) viyÄ• ti Ä• ha __ ``ajÄ• nantÄ• va evaá¹ƒ va

__nippariyÄ• ya_nti bhÄ• vanapuá¹ƒsakaniddeso, nippariyÄ• yena ujukamevÄ• ti attho, na kocÄ«â€™â€™ ti pariyÄ• yavasena. ``na jaccÄ• â€™â€™ ti gÄ• thÄ• ya pubbaddhena __jÄ pacchimaddhena __kammavÄ• daá¹ƒ patiá¹-á¹-hapento. tatthÄ• _ti tissaá¹ƒ gÄ• thÄ• yaá¹ƒ vitthÄ• raá¹‡attha_nti upaá¸• á¸• hagÄ• thÄ• ya atthaá¹ƒ vitthÄ• retuá¹ƒ __ ``kassako kamm tattha purimÄ• ya catÅ«hi pÄ• dehi, pacchime dvÄ«hi dvinnampi sÄ• dhÄ• raá¹‡ato attho vi __kasikammÄ• dÄ«_ti __Ä• di_-saddena sippakammavÄ• á¹‡ijÄ• di saá¹…gaho.

paá¹-iccasamuppÄ• dapadhÄ• navacanaviÃ±Ã±eyyo \Ne II 204/ paccayo paá¹-iccasamupp

paccayuppannÄ• pekkhÄ• ya hotÄ«ti Ä• ha --- __ ``iminÄ• paccayena etaá¹ƒ hotÄ«â€™â€
vattabbaá¹ƒ, taá¹ƒ __visuddhimagge_ (Vism II 570) __taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca_ (V
vuttanayena veditabbaá¹ƒ. __sammÄ• nÄ• vamÄ• nÄ• rahakule_ti sammÄ• nÄ• rahe khatti
caá¹‡á¸• Ä• lÄ• dikule __kammavasena upapatti hoti_ kammassa vipaccamÄ• nokÄ• sakar
uccanÄ«cakulanibbattiyÄ• abhÄ• vato. aá¸• á¸• hadaliddatÄ• di __aÃ±Ã±Ä• pi hÄ«napaá¹‡

__kammunÄ• _ti cettha yathÄ• lokapajÄ• sattasaddehi eko evattho vutto, evaá¹ƒ sesasad
pana tattha atthÄ«ti dassetuá¹ƒ __ ``purimapadena cetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nÄ•
kammena uppajjanato. na hi sannihitakÄ• raá¹‡Ä• naá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ena uppattidiâ
``diá¹-á¹-hiyÄ• paá¹-isedho veditabboâ€™â€™ _ti. yaá¹ƒ panettha vattabbaá¹ƒ taá¹ƒ__
visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«su_vuttanayena veditabbaá¹ƒ. tathÄ• lokassa paá¹-
``kammunÄ• hi tÄ• su tÄ• sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatiyena_ ``ayaá¹ƒ loko Ä• dito
vattatÄ«â€™â€™ ti vuttamatthaá¹ƒ __nigameti. _vuttassevatthassa sÅ«canaÃ±hi nigamana
niyamatthaá¹ƒ hotÄ«ti Ä• ha __ ``kammeneva baddhÄ• hutvÄ• pavattanti, na aÃ±Ã±athÄ•
__catutthena_ padena. __yÄ• yato_ti gacchato. __nibbattato_ti nibbattantassa. __pavattato

dhutadhammÄ• visesato taá¹‡hÄ• ya santattavasena vattantÄ«ti Ä• ha __ ``tapenÄ• ti dhu
methunavirati visesato brÄ• hmaá¹‡Ä• naá¹ƒ brahmacariyanti sÄ• idha brahmacariyenÄ• ti
``brahmacariyenÄ• ti methunaviratiyÄ• â€™â€™ _ti. __etenÄ• _ti iminÄ• ``tapenÄ• â€™â€
vuttena. __seá¹-á¹-henÄ• _ti uttamena. saá¹ƒkilesavisuddhiyÄ• __parisuddhena. brahma_r
seá¹-á¹-habhÄ• vaá¹ƒ. so panettha atthato brÄ• hmaá¹‡abhÄ• voti Ä• ha __ ``brÄ• hmaá¹‡a
_ti.

__brahmÄ• ca sakko cÄ• _ti sakkagarukÄ• naá¹ƒ sakko sakkenapi garukÄ• tabbato, brahm
brahmunÄ• pi garukÄ• tabbato. __vijÄ• nata_nti paramatthabrÄ• hmaá¹‡assa visesaá¹ƒ jÄ•
aviÃ±Ã±uno hi appamÄ• á¹‡aá¹ƒ. tenÄ• ha --- __ ``paá¹‡á¸• itÄ• naâ€™â€™ _nti. sesaá¹ƒ

vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. subhasuttavaá¹‡á¹‡anÄ•

<462> tudisaÃ±Ã±Ä• to \Ne II 205/ gÄ• mo nigamo etassÄ• ti todeyyo, tassa attajo __todey
``tudigÄ• mÄ• â€™â€™ _tiÄ• di. __Ä• rÄ• dhako_ti saá¹ƒrÄ• dhako. dhammanisanti yasmÄ
icchitÄ• , tasmÄ• vuttaá¹ƒ __ ``sampÄ• dako paripÅ«rakoâ€™â€™ _ti. Ã±Ä• yati nicchayen
vÄ• Ã±Ä• yati paá¹-ivijjhÄ«yati etenÄ• ti Ã±Ä• yo, tato etassa sampÄ• dakahetubhÄ• vato Ã
taá¹ƒ __Ã±Ä• yaá¹ƒ dhammaá¹ƒ_. tenÄ• ha __ ``kÄ• raá¹‡adhammaâ€™â€™ _nti. __anava

<463> vaá¹-á¹-acÄ• rakato niyyÄ• tÄ«ti niyyÄ• nikaá¹ƒ Ä«kÄ• rassa rassattaá¹ƒ ya-kÄ• ras

niyyÄ• ne vÄ• niyuttaá¹ƒ, niyyÄ• naá¹ƒ sÄ«lanti vÄ• niyyÄ• nikaá¹ƒ, tappaá¹-ipakkhato __a
atthato akusalakiriyÄ• ti Ä• ha __ ``akusalapaá¹-ipadaâ€™â€™ _nti.

bahubhÄ• vavÄ• cako \Be II 205/ idha __mahÄ• _saddo ``mahÄ• janoâ€™â€™ tiÄ• dÄ«su
bahÅ«hÄ«â€™â€™ _ti. atthoti payojanaá¹ƒ. __mahantÄ• nÄ«_ti bahulÄ• ni. __kiccÄ• nÄ«_
__adhikaraá¹‡Ä• nÄ«_ti adhikÄ• rajÄ«vikÄ• rÅ«pÄ• ni. __gharÄ• vÄ• sakammameva_
paÃ±cabalikaraá¹‡adasaatthaá¹-á¹-hÄ• nabhÄ• vato lokayÄ• trÄ• ya ca sampavattiá¹-á¹-hÄ
vÄ• hetubhÄ• vato __gharÄ• vÄ• sakammaá¹-á¹-hÄ• naá¹ƒ_.

``appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4).

gÄ• thÄ• ya vuttanayena __cÅ«á¸·antevÄ• sikassa viya_.

<464> ayoniso pavattitaá¹ƒ vÄ• á¹‡ijjakammaá¹ƒ viya apÄ• yabhÅ«taá¹ƒ kasikammaá¹ƒ nic
ayonisomanasikaraá¹‡avasena pavattaá¹ƒ gharÄ• vÄ• sakiccaá¹ƒ sandhÄ• yÄ• ha --- __ ``y
gharÄ• vÄ• sakammaá¹-á¹-hÄ• nampÄ«â€™â€™ _ti. __brÄ• hmaá¹‡abhatto ahosÄ«_ti so b
datvÄ• yaÃ±Ã±aá¹ƒ kÄ• resi. __uparÄ«_ti ``upari upaá¹-á¹-hÄ• tÄ«ti vadehÄ«â€™â€™ ti b
samayena Ä• cikkhÄ• pitopi yathÄ• upaá¹-á¹-hitameva kathetvÄ• kÄ• laá¹ƒ katvÄ• niraye
--- ``iminÄ• \Ne II 206/ amhÄ• kaá¹ƒ yaÃ±Ã±e doso dinnoâ€™â€™ ti kujjhitvÄ• tassa kaá¸
netuá¹ƒ nÄ• daá¹ƒsu. athassa Ã±Ä• takehi sahasse dinne taá¹ƒ sahassaá¹ƒ gahetvÄ• geha
kassapasammÄ• sambuddhakÄ• le chattiá¹ƒsa itthiyo ``ekÄ• vatthaá¹ƒ adÄ• si, ekÄ• gand
sumanamÄ• laâ€™â€™ ntiÄ• dinÄ• taá¹ƒ taá¹ƒ dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• Ä• yu
sakkassa devaraÃ±Ã±o paricÄ• rikÄ• hutvÄ• nibbattiá¹ƒsu sahassaaccharÄ• parivÄ• rikÄ•
vejayantarathaá¹ƒ pesetvÄ• pakkosÄ• pitena guttilÄ• cariyabhÅ«tena mahÄ• bodhisattena
attanÄ• kataá¹ƒ puÃ±Ã±aá¹ƒ byÄ• kariá¹ƒsu. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``sakalÄ• ya gu
dÄ«petabbaâ€™â€™ _nti. __vaá¹‡ijjakammaá¹-á¹-hÄ• naá¹ƒ vipajjamÄ• na_nti ettha tassa
heá¹-á¹-hÄ• vutto. evaá¹ƒ pabbajjakammaá¹-á¹-hÄ• nampi vipajjamÄ• naá¹ƒ appaphalaá¹ƒ
__sÄ«lesu aparipÅ«rakÄ• rino_tiÄ• di tassa vipajjanÄ• kÄ• radassanaá¹ƒ. __jhÄ• nÄ• disuk
abhiÃ±Ã±Ä• vipassanÄ• disukhassa viya sabrahmacÄ• rÄ«hi saddhiá¹ƒ sÄ«lasampadÄ• dis
daá¹-á¹-habbo. __arahattampi pÄ• puá¹‡Ä• ti_ pageva sekkhaputhujjanasampattiyoti adhipp

__cÄ• gasÄ«senÄ• _ti padhÄ• nabhÅ«tena cÄ• gena dÄ• nena taá¹ƒ avassayaá¹ƒ katvÄ•
aphÄ• sukabhÄ• vo_ti. __ujukaá¹ƒ katvÄ• _ aviruddhaá¹ƒ katvÄ• , sampayojetvÄ• ti attho. _
aggiparicaraá¹‡aá¹ƒ, tapacariyaÃ±ca brahmacariyaggahaá¹‡Ä• duá¹-á¹-hullabhÄ• vato.

<466> __ajÄ• nanabhÄ• va_nti asabbaÃ±Ã±ubhÄ• vaá¹ƒ. bhagavato pana sabbaÃ±Ã±ubh

pakkhittatelaá¹ƒ viya pattharitvÄ• á¹-hito, na me idaá¹ƒ patirÅ«paá¹ƒ, tato parivattissÄ• mÄ
bho, gotamÄ• â€™â€™ tiÄ• dimÄ• ha. __paccÄ• harituá¹ƒ_ paá¹-ipakkhena apaharituá¹ƒ. _
puá¹‡á¸• arÄ«kapattasadisavaá¹‡á¹‡o. __suvaá¹-á¹-itÄ• _ti vaá¹-á¹-abhÄ• vayuttaá¹-á¹-hÄ•
__nÄ• makaá¹ƒyevÄ• _ti nÄ• mamattameva vacanamattameva. tathÄ• bhÅ«tÄ• naá¹ƒ bhÄ
hoti, nÄ• ma-saddo nihÄ«napariyÄ• yo. tenÄ• ha --- __ ``lÄ• makaá¹ƒyevÄ• â€™â€™ _ti.

<467> __katamÄ• vÄ• cÄ• tesaá¹ƒ seyyo_ti tesaá¹ƒ caá¹…kiyÄ• dÄ«naá¹ƒ brÄ• hmaá¹‡a
vuccamÄ• navibhÄ• gÄ• su vÄ• cÄ• su katamÄ• vÄ• cÄ• seyyoti. ``seyyÄ• â€™â€™ ti liá¹
__sammutiyÄ• _ti avilaá¹…ghitasÄ• dhumariyÄ• dÄ• ya lokasammutiyÄ• . tenÄ• ha __ ``lok
__mantÄ• _ti mantÄ• saá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya mantetvÄ• jÄ• nitvÄ• . tenÄ• ha __
__atthasaá¹ƒhita_nti hetusaÃ±hitaá¹ƒ. taá¹ƒ pana ekaá¹ƒsato yuttiyuttaá¹ƒ hotÄ«ti Ä• ha ---
``kÄ• raá¹‡anissitaâ€™â€™ _nti. __Ä• vuto_tiÄ• dÄ«su Ä• dito abhimukhaá¹ƒ Ã±Ä• á¹‡aga
Ä• variyena visesato Ã±Ä• á¹‡agatiyÄ• \Ne II 207/ nibandhanena __nivuto, _ evaá¹ƒ __oph
__pariyonaddho_ti samantato onaddho chÄ• dito. tenÄ• ha __ ``paliveá¹-hitoâ€™â€™ _ti.

<468> __sace etaá¹ƒ kÄ• raá¹‡amatthÄ«_ti ``nissaá¹-á¹-hatiá¹‡akaá¹-á¹-hupÄ• dÄ• no agg
kÄ• raá¹‡aá¹ƒ sace atthi yadi siyÄ• , so aparo tiá¹‡akaá¹-á¹-hupÄ• dÄ• no aggi yadi bhavey
saparikkileso. __parisuddho_ti upakkilesÄ• bhÄ• vena sabbaso suddho. __jÄ• ti Ä• dÄ«naá
jÄ• tipaccayÄ• naá¹ƒ kammakilesÄ• naá¹ƒ niggamena.

<469> __na_ \Be II 207/ __niccalÄ• tiá¹-á¹-hantÄ«_ti tattha pakkhipitabbassa labbhamÄ• n
yathÄ• paÃ±Ã±attaá¹ƒ hutvÄ• niccalÄ• akampiyÄ• na tiá¹-á¹-hanti. __taá¹ƒ dosaá¹ƒ_ taá¹

__aÃ±Ã±asmiá¹ƒ asatÄ«_ti atthabhaÃ±jakamusÄ• vÄ• de asati. so hi attano santakassa ad
pavattassa akammapathappattassa musÄ• vÄ• dabhÄ• vassa viparÄ«to aÃ±Ã±o idha adhip
yebhuyyena vaá¸·aÃ±jitabbato voharitabbato __vaá¸·aÃ±jakamusÄ• vÄ• do_ti Ä• ha. na kad
kathÄ• na kathenti_. bÄ• hirakÄ• naá¹ƒ anavajjatapasammatÄ• yapi nissitoti vattuá¹ƒ Ä• ha
tapanissitako hotiâ€™â€™ _ti. vivaá¹-amukhÄ• mantajjhenamaá¹‡á¸• itÄ• sabbaso sajjhÄ
__ ``pabbajitÄ• niccaá¹ƒ sajjhÄ• yantÄ«â€™â€™ _ti.

<470> __ciraá¹ƒ nikkhanto_ti niggato hutvÄ• cirakÄ• le. __na sabbaso paccakkhÄ• honti_
maggÄ• naÃ±ca aÃ±Ã±athÄ• karaá¹‡ato. __cirÄ• yitatta_nti ``ayaá¹ƒ maggoâ€™â€™ ti ka
__vitthÄ• yitatta_nti asappaá¹-ibhÄ• naá¹ƒ. taá¹ƒ pana saupamÄ• ha dassetuá¹ƒ __ ``yathÄ

__balasampanno_ti kÄ• yabalena samannÄ• gato. pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma
rÄ• gÄ• dikilesÄ• naá¹ƒ avikkhambhitattÄ• __ ``pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma kÄ
tesaá¹ƒ pana vikkhambhitattÄ• vuttaá¹ƒ __ ``appamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma rÅ«

tatthÄ• pi visesato appamaÃ±Ã±Ä• bhÄ• vanÄ• sambhavatÄ«ti Ä• ha __ ``tesupÄ«â€™â€
appamÄ• á¹‡asamaÃ±Ã±Ä• labbhati, taá¹ƒ dassetuá¹ƒ __ ``pamÄ• á¹‡aá¹ƒ ... pe ... vuccat
ohÄ«yati na tiá¹-á¹-hatÄ«_ti katÅ«pacitampi kÄ• mÄ• vacarakammaá¹ƒ yathÄ• dhigate mah
taá¹ƒ abhibhavitvÄ• Ä• sÄ«detvÄ• passe ohÄ«yakaá¹ƒ katvÄ• paá¹-isandhiá¹ƒ dÄ• tuá¹ƒ
tiá¹-á¹-hati. __laggitu_nti Ä• varituá¹ƒ \Ne II 208/. __á¹-hÄ• tu_nti patiá¹-á¹-hÄ• tuá¹ƒ. __pha
paá¹-ippharitvÄ• . __pariyÄ• diyitvÄ• _ti tassa sÄ• matthiyaá¹ƒ khepetvÄ• . kammassa pariy
vipÄ• kuppÄ• dabandhanamevÄ• ti Ä• ha --- __ ``tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• â€™â
suviÃ±Ã±eyyameva.

subhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<473> __abhippasannÄ• _ti \Ne II 209/ \Be II 208/ abhisamecca pasannÄ• . tenÄ• ha --- __
pasannÄ• â€™â€™ _ti. brÄ• hmaá¹‡Ä« vigatamalamaccheratÄ• ya __ ``tuyhaá¹ƒ deyyadha
dehÄ«â€™â€™ _ti Ä• ha. maggeneva hissÄ• macchariyassa pahÄ«nattÄ• buddhapakkha
ubhatopakkhikÄ• .

__kiá¹ƒsÅ«_ti kinti pucchÄ• vacanaá¹ƒ. __chetvÄ• _ anÄ• diyitvÄ• vinÄ• setvÄ• . __sukha
cittasantÄ• pÄ• bhÄ• vena sukhena supati. __na socatÄ«_ti tato eva sokaá¹ƒ nÄ• ma vinÄ•
kujjhanalakkhaá¹‡aá¹ƒ kodhaá¹ƒ. __chetvÄ• _ samucchinditvÄ• . __sukhaá¹ƒ setÄ«_ti kodh
apariá¸• ayhamÄ• nattÄ• sukhaá¹ƒ supati. kodhavinÄ• sena vinaá¹-á¹-hadomanassattÄ• _
dukkhavipÄ• kassa. __madhuraggassÄ• _ti akkosakassa paccakkosanena, pahÄ• rakassa
sukhaá¹ƒ uppajjati, taá¹ƒ sandhÄ• yeva __ ``madhuraggoâ€™â€™ _ti vutto. imasmiÃ±hi á¹-
``aggaâ€™â€™ nti vuttaá¹ƒ. __ariyÄ• _ti buddhÄ• dayo ariyÄ• .

__paÃ±haá¹ƒ kathesÄ«_ti brÄ• hmaá¹‡o kira cintesi --- ``samaá¹‡o gotamo lokapÅ«jito, na
vÄ• vatvÄ• santajjetuá¹ƒ, ekaá¹ƒ saá¹‡hapaÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti. so ekaá
abhisaá¹…kharitvÄ• ``sace asukassa nÄ• ma vadhaá¹ƒ rocemÄ«ti vakkhati, ye tuyhaá¹ƒ na
mÄ• retukÄ• mosi, lokavadhÄ• ya uppanno kiá¹ƒ tuyhaá¹ƒ samaá¹‡abhÄ• venÄ• ti niggahes
vadhaá¹ƒ rocemÄ«ti vakkhati, atha naá¹ƒ tvaá¹ƒ rÄ• gÄ• dÄ«nampi vadhaá¹ƒ na icchasi, tas
Ä• hiá¹‡á¸• asÄ«ti niggaá¹‡hissÄ• mÄ«ti imaá¹ƒ ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho s
gilituá¹ƒ na uggilituá¹ƒ sakkhissatÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• imaá¹ƒ payhaá¹ƒ pucchi. t
ajjhÄ• sayÄ• nurÅ«paá¹ƒ kathesi. so paÃ±habyÄ• karaá¹‡ena Ä• rÄ• dhitacitto pabbajjaá¹ƒ
pabbÄ• jesi, so pabbajjÄ• kiccaá¹ƒ matthakaá¹ƒ pÄ• pesi. tena vuttaá¹ƒ __ ``pabbajitvÄ• an
_ti.

__avabhÅ«tÄ• _ti adhobhÅ«tÄ• . adhobhÄ• vo sattÄ• naá¹ƒ avaá¸• á¸• hi avamaá¹…galan

``avaá¸• á¸• hibhÅ«tÄ• avamaá¹…galabhÅ«tÄ• yevÄ• â€™â€™ _ti. __paribhÅ«tÄ• _ti paril
__vijjamÄ• nÄ• na_nti pÄ• á¸·iyaá¹ƒ anÄ• dare sÄ• mivacananti tadatthaá¹ƒ dassento __ ``v
_tiÄ• ha. pakaá¹-á¹-haá¹ƒ, pavaá¸• á¸• haá¹ƒ vÄ• Ã±Ä• á¹‡anti __paÃ±Ã±Ä• á¹‡a_nti bhag
vuttaá¹ƒ.

<474> __abhijÄ• nitvÄ• _ti \Ne II 210/ \Be II 209/ abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena jÄ• nitvÄ•
katakaraá¹‡Ä«yatÄ• ya sabbaso parisositaniá¹-á¹-hÄ• . __pÄ• ramisaá¹…khÄ• ta_nti param
saá¹…khÄ• taá¹ƒ. tenÄ• ha __ ``sabbadhammÄ• naá¹ƒ pÄ• rabhÅ«taâ€™â€™ _nti. __brah
sÄ• sanabrahmacariyassa Ä• dibhÅ«taá¹ƒ. tenÄ• ha __ ``uppÄ• dakÄ• janakÄ• â€™â€™ _
idamevaâ€™â€™ nti takkanaá¹ƒ takko, so etassa atthÄ«ti __takkÄ«_. yasmÄ• so taá¹ƒ taá
tathÄ• takkitvÄ• gaá¹‡hati, tasmÄ• vuttaá¹ƒ __ ``takkagÄ• hÄ«â€™â€™ _ti. vÄ«maá¹ƒsan
paccakkhabhÅ«tamatthaá¹ƒ vÄ«maá¹ƒsanabhÅ«tÄ• ya paÃ±Ã±Ä• ya kevalaá¹ƒ vÄ«maá¹ƒs
``paÃ±Ã±Ä• cÄ• raá¹ƒ carÄ• petvÄ• evaá¹ƒvÄ• dÄ«â€™â€™ _ti. yathÄ• vuttatakkÄ«vÄ«m
takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ evametanti vatvÄ

<485> __aá¹-á¹-hitapadhÄ• navata_nti aÃ±Ã±attha kismiÃ±ci puggale aá¹-á¹-hitapadhÄ• na
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ bhoto gotamassa padhÄ• naá¹ƒ ahosi. __sappurisapadhÄ• n
sappurisapadhÄ• navatÄ• dhigatÄ• naá¹ƒ etÄ• disÄ• naá¹ƒ arahataá¹ƒ acchariyapuggalÄ• n
Ä• veá¹‡ikapadhÄ• navataá¹ƒ ahosi. __ajÄ• nantova pakÄ• setÄ«_ti ayaá¹ƒ pucchitamattha
ajÄ• nanto eva kevalaá¹ƒ saddaá¹ƒ uppÄ• detvÄ• va pakÄ• sesÄ«ti saÃ±Ã±Ä• ya Ä• ha. __
adhidevÄ• ti paccakkhato jÄ• nane asati. __paá¹‡á¸• itena manussenÄ• _ti lokavohÄ• rakus
pana lokavohÄ• repi akusalo. vacanatthaÃ±hi ajÄ• nanto yaá¹ƒ kiÃ±ci vadati. __uccena sam
supÄ• kaá¹-aá¹ƒ sabbaso taruá¹‡adÄ• rakehipi sammataá¹ƒ. Ã±Ä• tametaá¹ƒ yadidaá¹ƒ att
``susudÄ• rakÄ• pÄ«â€™â€™ _tiÄ• di. __devÄ• _ti upapattidevÄ• . __adhidevÄ• nÄ• ma_
katvÄ• , tadaÃ±Ã±e ca manusse adhikabhÄ• ve kimeva vattabbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyya

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca brÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• .

majjhimapaá¹‡á¹‡Ä• saá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

majjhimapaá¹‡á¹‡Ä• sapÄ• á¸·i

1. gahapativaggo

1. kandarakasuttaá¹ƒ

<1> evaá¹ƒ \Se II 1/ \Be II 1/ \Ee I 339/ \Ne II 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ
viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ. atha
} ca hatthÄ• rohaputto kandarako ca paribbÄ• jako yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
hatthÄ• rohaputto bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. kandarako pana p
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ {sÄ• rÄ• á¹‡Ä«yaá¹ƒ (
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho kandarako paribbÄ• ja
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhagavantaá¹ƒ etadavoca --- ``acc
gotama, abbhutaá¹ƒ, bho gotama, yÄ• vaÃ±cidaá¹ƒ bhotÄ• gotamena \Se II 2/ sammÄ• bh
yepi te, bho gotama, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• tepi
sammÄ• bhikkhusaá¹…ghaá¹ƒ paá¹-ipÄ• desuá¹ƒ --- seyyathÄ• pi etarahi bhotÄ• gotamen
paá¹-ipÄ• dito. yepi te, bho gotama, bhavissanti anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ
etaparamaá¹ƒyeva sammÄ• bhikkhusaá¹…ghaá¹ƒ paá¹-ipÄ• dessanti --- seyyathÄ• pi etara
bhikkhusaá¹…gho paá¹-ipÄ• ditoâ€™â€™ ti.

<2> ``evametaá¹ƒ \Be II 2/, kandaraka, evametaá¹ƒ, kandaraka. yepi te, kandaraka, ahesuá
arahanto sammÄ• sambuddhÄ• tepi bhagavanto etaparamaá¹ƒyeva sammÄ• bhikkhusaá¹
seyyathÄ• pi etarahi mayÄ• sammÄ• bhikkhusaá¹…gho paá¹-ipÄ• dito. yepi te, kandaraka
anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• tepi bhagavanto etaparamaá¹ƒy
paá¹-ipÄ• dessanti --- seyyathÄ• pi etarahi mayÄ• sammÄ• bhikkhusaá¹…gho paá¹-ipÄ• d

``santi hi, kandaraka, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe arahanto khÄ«á¹‡Ä• savÄ• v
katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ•
hi, kandaraka, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe sekkhÄ• santatasÄ«lÄ• santatavutti
te catÅ«su {nipakavuttino catÅ«su (Ce) } satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• {supa
Ee Katthaci) } viharanti. katamesu catÅ«su? idha, kandaraka, bhikkhu \Ee I 340/ kÄ• ye kÄ•
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke \Se II 3/ abhijjhÄ• domanassaá¹ƒ; vedanÄ•
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; citte cittÄ• nupass
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; dhammesu dhammÄ• nupass

satimÄ• , vineyya loke abhijjhÄ• domanassaâ€™â€™ nti.

<3> evaá¹ƒ vutte, pesso hatthÄ• rohaputto bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bh
bhante! yÄ• va supaÃ±Ã±attÄ• cime, bhante, bhagavatÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• s
sokaparidevÄ• naá¹ƒ {sokapariddavÄ• naá¹ƒ (Ce Ee) } samatikkamÄ• ya dukkhadomanass
Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya. mayampi hi, bhante, gihÄ« odÄ•
imesu catÅ«su satipaá¹-á¹-hÄ• nesu \Ne II 3/ suppatiá¹-á¹-hitacittÄ• viharÄ• ma. idha maya
kÄ• yÄ• nupassino viharÄ• ma Ä• tÄ• pino sampajÄ• nÄ• satimanto, vineyya loke abhijjhÄ
vedanÄ• nupassino viharÄ• ma Ä• tÄ• pino sampajÄ• nÄ• satimanto, vineyya loke abhijjhÄ
3/ cittÄ• nupassino viharÄ• ma Ä• tÄ• pino sampajÄ• nÄ• satimanto, vineyya loke abhijjhÄ
dhammÄ• nupassino viharÄ• ma Ä• tÄ• pino sampajÄ• nÄ• satimanto, vineyya loke abhijjh
bhante, abbhutaá¹ƒ, bhante! yÄ• vaÃ±cidaá¹ƒ, bhante, bhagavÄ• evaá¹ƒ manussagahane
evaá¹ƒ manussasÄ• á¹-heyye \Se II 4/ vattamÄ• ne sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ jÄ• nÄ• ti. ga
yadidaá¹ƒ manussÄ• ; uttÄ• nakaÃ±hetaá¹ƒ, bhante, yadidaá¹ƒ pasavo. ahaÃ±hi, bhante, p
sÄ• retuá¹ƒ. yÄ• vatakena antarena campaá¹ƒ gatÄ• gataá¹ƒ karissati sabbÄ• ni tÄ• ni sÄ•
vaá¹…keyyÄ• ni jimheyyÄ• ni pÄ• tukarissati. amhÄ• kaá¹ƒ pana, bhante, dÄ• sÄ• ti vÄ• pe
aÃ±Ã±athÄ• va kÄ• yena samudÄ• caranti aÃ±Ã±athÄ• va vÄ• cÄ• ya aÃ±Ã±athÄ• va nesa
bhante, abbhutaá¹ƒ, bhante! yÄ• vaÃ±cidaá¹ƒ, bhante, bhagavÄ• evaá¹ƒ manussagahane
evaá¹ƒ manussasÄ• á¹-heyye vattamÄ• ne sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ jÄ• nÄ• ti. gahanaÃ±h
manussÄ• ; uttÄ• nakaÃ±hetaá¹ƒ, bhante, yadidaá¹ƒ pasavoâ€™â€™ ti.

<4> ``evametaá¹ƒ, pessa, evametaá¹ƒ, pessa. gahanaÃ±hetaá¹ƒ \Ee I 341/, pessa, yadidaá
uttÄ• nakaÃ±hetaá¹ƒ, pessa, yadidaá¹ƒ pasavo. cattÄ• rome, pessa, puggalÄ• santo saá¹ƒ
katame cattÄ• ro? idha, pessa, ekacco puggalo attantapo hoti attaparitÄ• panÄ• nuyogama
ekacco puggalo parantapo hoti paraparitÄ• panÄ• nuyogamanuyutto; idha pana, pessa, eka
hoti attaparitÄ• panÄ• nuyogamanuyutto, parantapo ca paraparitÄ• panÄ• nuyogamanuyutt
pessa, ekacco puggalo nevattantapo hoti nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parant
paraparitÄ• panÄ• nuyogamanuyutto. so anattantapo aparantapo diá¹-á¹-heva dhamme nic
{sÄ«tibhÅ«to (Ce Ee Katthaci) } sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharat
catunnaá¹ƒ puggalÄ• naá¹ƒ katamo te puggalo cittaá¹ƒ Ä• rÄ• dhetÄ«â€™â€™ ti?

``yvÄ• yaá¹ƒ, bhante, puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto, ayaá¹ƒ me p
nÄ• rÄ• dheti. yopÄ• yaá¹ƒ, bhante, puggalo parantapo paraparitÄ• panÄ• nuyogamanuyutt
puggalo cittaá¹ƒ nÄ• rÄ• dheti. yopÄ• yaá¹ƒ, bhante, puggalo attantapo ca attaparitÄ• panÄ
parantapo ca paraparitÄ• panÄ• nuyogamanuyutto, ayampi me puggalo cittaá¹ƒ nÄ• rÄ• dh
bhante, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parantapo na
paraparitÄ• panÄ• nuyogamanuyutto, so anattantapo aparantapo diá¹-á¹-heva dhamme nic
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati --- ayameva {ayaá¹ƒ (Ce Se Ke

Ä• rÄ• dhetÄ«â€™â€™ ti.

<5> ``kasmÄ• pana te, pessa, ime tayo puggalÄ• cittaá¹ƒ nÄ• rÄ• dhentÄ«â€™â€™ ti? ``
attantapo attaparitÄ• panÄ• nuyogamanuyutto so attÄ• naá¹ƒ sukhakÄ• maá¹ƒ dukkhapaá¹
paritÄ• peti --- iminÄ• me ayaá¹ƒ puggalo \Se II 6/ cittaá¹ƒ nÄ• rÄ• dheti. yopÄ• yaá¹ƒ, bha
paraparitÄ• panÄ• nuyogamanuyutto so paraá¹ƒ sukhakÄ• maá¹ƒ dukkhapaá¹-ikkÅ«laá¹ƒ Ä
iminÄ• me ayaá¹ƒ puggalo cittaá¹ƒ nÄ• rÄ• dheti. yopÄ• yaá¹ƒ, bhante, puggalo attantapo
attaparitÄ• panÄ• nuyogamanuyutto parantapo ca paraparitÄ• panÄ• nuyogamanuyutto so
sukhakÄ• maá¹ƒ dukkhapaá¹-ikkÅ«laá¹ƒ {sukhakÄ• me dukkhapaá¹-ikkÅ«le (Ce Ee) } Ä• tÄ
me ayaá¹ƒ puggalo cittaá¹ƒ nÄ• rÄ• dheti. yo ca \Ee I 342/ kho ayaá¹ƒ, bhante, puggalo nev
nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parantapo na paraparitÄ• panÄ• nuyogamanuyu
diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabh
iminÄ• (Ce Se Ke Ee) } viharati; so attÄ• naÃ±ca paraÃ±ca sukhakÄ• maá¹ƒ dukkhapaá¹-ik
paritÄ• peti --- iminÄ• {viharati. iminÄ• (Ce Se Ke Ee) } me ayaá¹ƒ puggalo cittaá¹ƒ Ä• rÄ•
dÄ• ni mayaá¹ƒ, bhante, gacchÄ• ma; bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ t
kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho pesso hatthÄ• rohaputto bhagavato bhÄ• sitaá
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<6> atha \Be II 5/ kho bhagavÄ• acirapakkante pesse hatthÄ• rohaputte bhikkhÅ« Ä• man
bhikkhave, pesso hatthÄ• rohaputto; mahÄ• paÃ±Ã±o, bhikkhave, pesso hatthÄ• rohaputto.
hatthÄ• rohaputto muhuttaá¹ƒ nisÄ«deyya yÄ• vassÄ• haá¹ƒ ime cattÄ• ro puggale vitthÄ• r
{vibhajÄ• mi (Ce Ee) }, mahatÄ• atthena saá¹ƒyutto abhavissa. api ca, bhikkhave, ettÄ• vat
hatthÄ• rohaputto mahatÄ• atthena saá¹ƒyuttoâ€™â€™ ti. ``etassa, bhagavÄ• , kÄ• lo, eta
\Se II 7/ bhagavÄ• ime cattÄ• ro puggale vitthÄ• rena vibhajeyya. bhagavato sutvÄ• bhikkh
ti. ``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ• mÄ«â€™â€
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<7> ``katamo ca, bhikkhave, puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto? idha,
puggalo acelako hoti muttÄ• cÄ• ro hatthÄ• palekhano {hatthÄ• valekhano (Se Ke) } naehib
natiá¹-á¹-habhaddantiko {naehibhadantiko, natiá¹-á¹-habhadantiko (Ce Se Ke Ee) }; nÄ• bhi
uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyati; so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• ti na ka
{khaá¸·opimukho (Ce) } paá¹-iggaá¹‡hÄ• ti na eá¸·akamantaraá¹ƒ na daá¹‡á¸• amantaraá¹ƒ
dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ na gabbhiniyÄ• na pÄ• yamÄ• nÄ• ya na purisantaragat
sÄ• upaá¹-á¹-hito hoti na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• acÄ• rinÄ«; na macchaá¹ƒ
na merayaá¹ƒ na thusodakaá¹ƒ pivati. so ekÄ• gÄ• riko vÄ• hoti ekÄ• lopiko, dvÄ• gÄ• riko
pe ... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko; ekissÄ• pi dattiyÄ• yÄ• peti, dvÄ«hipi dattÄ«hi
sattahipi dattÄ«hi yÄ• peti; ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti, dvÄ«hikampi \Ee I 343/ Ä
pe ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- iti evarÅ«paá¹ƒ aá¸• á¸• hamÄ• sikaá¹ƒ

pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. so \Se II 8/ sÄ• kabhakkho vÄ• hoti, s
nÄ«vÄ• rabhakkho vÄ• hoti, daddulabhakkho vÄ• hoti, haá¹-abhakkho vÄ• hoti, kaá¹‡abh
Ä• cÄ• mabhakkho vÄ• hoti, piÃ±Ã±Ä• kabhakkho vÄ• hoti, tiá¹‡abhakkho vÄ• hoti, goma
vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavattaphalabhojÄ«. so sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• á
chavadussÄ• nipi dhÄ• reti, paá¹ƒsukÅ«lÄ• nipi dhÄ• reti, tirÄ«á¹-Ä• nipi dhÄ• reti, ajinampi
ajinakkhipampi dhÄ• reti, kusacÄ«rampi dhÄ• reti, vÄ• kacÄ«rampi dhÄ• reti, phalakacÄ«ra
kesakambalampi dhÄ• reti, vÄ• á¸·akambalampi dhÄ• reti, ulÅ«kapakkhampi dhÄ• reti; kesa
kesamassulocanÄ• nuyogamanuyutto, ubbhaá¹-á¹-hakopi hoti Ä• sanapaá¹-ikkhitto, ukkuá¹-
ukkuá¹-ikappadhÄ• namanuyutto, kaá¹‡á¹-akÄ• passayikopi hoti kaá¹‡á¹-akÄ• passaye sey
155 mahÄ• sÄ«hanÄ• dasutte}; sÄ• yatatiyakampi udakorohanÄ• nuyogamanuyutto viharat
anekavihitaá¹ƒ kÄ• yassa Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharati. ayaá¹ƒ vucc
attantapo attaparitÄ• panÄ• nuyogamanuyutto.

<8> ``katamo ca, bhikkhave, puggalo parantapo paraparitÄ• panÄ• nuyogamanuyutto? idha
puggalo orabbhiko hoti sÅ«kariko sÄ• kuá¹‡iko mÄ• gaviko luddo macchaghÄ• tako coro co
bandhanÄ• gÄ• riko ye vÄ• panaÃ±Ã±epi keci kurÅ«rakammantÄ• . ayaá¹ƒ vuccati, bhikkh
paraparitÄ• panÄ• nuyogamanuyutto.

<9> ``katamo \Se II 9/ ca, bhikkhave, puggalo attantapo ca attaparitÄ• panÄ• nuyogamanu
paraparitÄ• panÄ• nuyogamanuyutto? idha, bhikkhave, ekacco puggalo rÄ• jÄ• vÄ• hoti kh
brÄ• hmaá¹‡o vÄ• mahÄ• sÄ• lo. so puratthimena nagarassa navaá¹ƒ santhÄ• gÄ• raá¹ƒ {s
kÄ• rÄ• petvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kharÄ• jinaá¹ƒ nivÄ• setvÄ• sappitelena kÄ• y
magavisÄ• á¹‡ena piá¹-á¹-hiá¹ƒ kaá¹‡á¸• uvamÄ• no navaá¹ƒ santhÄ• gÄ• raá¹ƒ pavisati sa
brÄ• hmaá¹‡ena ca purohitena. so tattha anantarahitÄ• ya bhÅ«miyÄ• haritupalittÄ• ya sey
gÄ• viyÄ• sarÅ«pavacchÄ• ya yaá¹ƒ ekasmiá¹ƒ thane khÄ«raá¹ƒ hoti \Ee I 344/ tena rÄ• jÄ
dutiyasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena mahesÄ« yÄ• peti, yaá¹ƒ tatiyasmiá¹ƒ thane khÄ«ra
brÄ• hmaá¹‡o purohito yÄ• peti \Be II 7/, yaá¹ƒ catutthasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena ag
avasesena vacchako yÄ• peti. so evamÄ• ha --- `ettakÄ• usabhÄ• haÃ±Ã±antu yaÃ±Ã±att
haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• vacchatariyo haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ
yaÃ±Ã±atthÄ• ya, ettakÄ• urabbhÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, (ettakÄ• assÄ• haÃ±
natthi Ce Ee potthakesu}, ettakÄ• rukkhÄ• chijjantu yÅ«patthÄ• ya, ettakÄ• dabbhÄ• lÅ«y
ti {parihiá¹ƒ satthÄ• ya (Katthaci) }. yepissa te honti dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammaka
daá¹‡á¸• atajjitÄ• \Se II 10/ bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parikammÄ• ni karon
bhikkhave, puggalo attantapo ca attaparitÄ• panÄ• nuyogamanuyutto parantapo ca parapar

<10> ``katamo ca, bhikkhave, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogamanuyutt
paraparitÄ• panÄ• nuyogamanuyutto, so anattantapo aparantapo diá¹-á¹-heva dhamme nico
sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati? idha, bhikkhave

uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttar
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• r
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikat
deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹
gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to. so taá¹ƒ dhammaá¹ƒ sutvÄ•
paá¹-ilabhati. so tena saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹-isaÃ±cikkhati --- `sa
rajÄ• patho, abbhokÄ• so pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekan
ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ k
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti
appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya, mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya \Be II 8/, mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ•
ohÄ• retvÄ• , kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb

<11> ``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• n
dinnapÄ• á¹-ikaá¹…khÄ«, athenena sucibhÅ«tena attanÄ• viharati. abrahmacariyaá¹ƒ pahÄ
Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ• . musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ•
saccasandho theto paccayiko avisaá¹ƒvÄ• dako lokassa. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya p
paá¹-ivirato hoti, ito sutvÄ• na amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ•
amÅ«saá¹ƒ bhedÄ• ya --- iti bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• sahitÄ• naá¹ƒ vÄ• anuppadÄ
samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. pharusaá¹ƒ vÄ• caá¹ƒ pa
paá¹-ivirato hoti, yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gan
bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. samphappalÄ• paá¹ƒ pahÄ
paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammavÄ• dÄ« \Se II 12/ vin
\Ne II 8/ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ.
bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti, ekabhattiko hoti rattÅ«parato
naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti;
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti; jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti; Ä• makadhaÃ±Ã±apa
paá¹-ivirato hoti; Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti; itthikumÄ• rikapaá¹-ig
paá¹-ivirato hoti; dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti; ajeá¸·akapaá¹-iggahaá¹‡Ä
kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti; hatthigavassavaá¸·avapaá¹-iggahaá¹
khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti; dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-
paá¹-ivirato \Be II 9/ hoti; tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato \Ee I 34
ukkoá¹-anavaÃ±cananikatisÄ• ciyogÄ• {sÄ• viyogÄ• (Se Ke Katthaci) sÄ• ci kuá¹-ilapariyÄ
chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-ivirato hoti {passa MN

``so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ•
pakkamati, samÄ• dÄ• yeva pakkamati. seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o yena yene
á¸• eti; evameva bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ•
so yena yeneva pakkamati, samÄ• dÄ• yeva pakkamati \Se II 13/. so iminÄ• ariyena sÄ«la
ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

<12> ``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä•
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ•
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nim
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakk
manindriye \Ne II 9/ saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samann
abyÄ• sekasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

``so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ
pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ
jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

<13> ``so \Be II 10/ iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ
samannÄ• gato,) {passa MN I 296 cÅ«á¸·ahatthipadopame} iminÄ• ca ariyena indriyasaá¹ƒ
iminÄ• ca ariyena satisampajaÃ±Ã±ena \Se II 14/ samannÄ• gato vivittaá¹ƒ senÄ• sanaá¹ƒ
rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ•
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so \Ee I 347/ abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• b
viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti, byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitt
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«, byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti; thÄ«nam
vigatathÄ«namiddho viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thÄ«namiddhÄ• cittaá¹ƒ
uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto, uddhaccak
parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kusalesu d
vicikicchÄ• ya cittaá¹ƒ parisodheti.

``so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib

avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; pÄ«
upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ t
--- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \N
pahÄ• nÄ• dukkhassa \Se II 15/ ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ att
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

<14> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiy
paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi \Be II 11/ jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sa
paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹
vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, \Ee I 348/ so tato cuto idhÅ«pa
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

<15> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne \Se II 16/ hÄ
dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime vata bhonto s
samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• a
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• par
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• kÄ• yasucarit
vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavA
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upa
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ

<16> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
\Ne II 11/ á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ•
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ayaá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa \Se II 1
passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• sav
vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ

karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhikkhave, p
nÄ• ttaparitÄ• panÄ• nuyogamanuyutto, na parantapo na paraparitÄ• panÄ• nuyogamanuyu
aparantapo diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ
viharatÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

kandarakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. aá¹-á¹-hakanÄ• garasuttaá¹ƒ

<17> evaá¹ƒ \Se II 18/ \Ne II 12/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando ve
beluvagÄ• make {veá¸·uvagÄ• make (Se Ke Katthaci) }. tena kho pana samayena dasamo g
pÄ• á¹-aliputtaá¹ƒ anuppatto hoti kenacideva karaá¹‡Ä«yena. atha kho dasamo gahapati aá
kukkuá¹-Ä• rÄ• mo yena aÃ±Ã±ataro bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho dasamo gahapati aá¹-á¹-hakanÄ• garo taá¹
``kahaá¹ƒ nu kho, bhante, Ä• yasmÄ• Ä• nando etarahi viharati? dassanakÄ• mÄ• hi maya
Ä• nandaâ€™â€™ nti. ``eso, gahapati, Ä• yasmÄ• Ä• nando vesÄ• liyaá¹ƒ viharati beluvag
dasamo gahapati aá¹-á¹-hakanÄ• garo pÄ• á¹-aliputte taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• yen
beluvagÄ• mako yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasm
ekamantaá¹ƒ nisÄ«di.

<18> ekamantaá¹ƒ nisinno kho dasamo gahapati aá¹-á¹-hakanÄ• garo Ä• yasmantaá¹ƒ Ä•
``atthi nu kho, bhante Ä• nanda, tena bhagavatÄ• \Be II 13/ jÄ• natÄ• passatÄ• arahatÄ•
ekadhammo akkhÄ• to yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato av
vimuccati, aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti \Se II 19/, ananuppattaÃ
yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti?

``atthi kho, gahapati, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddh
\Ee I 350/ bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avimuttaÃ±ceva cittaá
aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca anuttaraá¹ƒ yog
anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

``katamo pana, bhante Ä• nanda, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ
13/ akkhÄ• to yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avimuttaÃ±
aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca anuttaraá¹ƒ yog
anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti?

<19> ``idha, gahapati, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ. yaá¹ƒ kho pana kiÃ±ci a
abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito Ä•
pÄ• puá¹‡Ä• ti. no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ•
lokÄ• . ayampi kho, gahapati, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sa
yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa \Se II 20/ viharato avimuttaÃ±ceva
aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca anuttaraá¹ƒ yog

<20> ``puna caparaá¹ƒ, gahapati, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ
... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `idampi kho dutiya
abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ ... \Ee I 351/ anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ•

``puna \Se II 21/ \Be II 14/ caparaá¹ƒ, gahapati, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... \Ne
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `idampi kho tatiyaá¹ƒ
abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ ... pe ... anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹

``puna caparaá¹ƒ, gahapati, bhikkhu sukhassa ca pahÄ• nÄ• \Se II 22/ ... pe ... catutthaá¹ƒ
upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `idampi kho catutthaá¹ƒ jhÄ• naá¹ƒ abhisa
abhisaÃ±cetayitaá¹ƒ ... anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ•
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ {catutthiá¹ƒ (Ce Ee) }. iti uddhamadho tiriyaá
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggaten
abyÄ• bajjhena {abyÄ• pajjhena (Ce Se Ee), abyÄ• pajjena (Katthaci) aá¹…guttaratikanipÄ•
pharitvÄ• viharati. so iti paá¹-isaÃ±cikkhati --- `ayampi kho mettÄ• cetovimutti abhisaá¹…kh
abhisaÃ±cetayitÄ• . yaá¹ƒ kho pana kiÃ±ci abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ tadanic
nti pajÄ• nÄ• ti. so tattha á¹-hito ... pe ... \Ne II 15/ anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹

``puna caparaá¹ƒ, gahapati, bhikkhu karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• saha
... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tath
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upe
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharati. so iti p
`ayampi kho upekkhÄ• cetovimutti abhisaá¹…khatÄ• abhisaÃ±cetayitÄ• . yaá¹ƒ kho pana k
abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ ntntti \Ee I 352/ pajÄ• nÄ• ti. so tatt
anuttaraá¹ƒ yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. so iti paá¹-isaÃ±cikkhati --- `ayampi kho Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti ab
abhisaÃ±cetayitÄ• . yaá¹ƒ kho pana kiÃ±ci abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ tadanic
nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito ... pe ... anuttaraá¹ƒ yogakkhemaá¹ƒ a

``puna caparaá¹ƒ, gahapati, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamn
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `ayamp
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti abhisaá¹…khatÄ• abhisaÃ±cetayitÄ• . yaá¹ƒ kho p
abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito ... p
yogakkhemaá¹ƒ anupÄ• puá¹‡Ä• ti.

``puna caparaá¹ƒ, gahapati, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `ayampi kho
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti abhisaá¹…khatÄ• abhisaÃ±cetayitÄ• . yaá¹ƒ kho pan
abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ• nÄ• ti. so tattha á¹-hito Ä•
pÄ• puá¹‡Ä• ti. no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, teneva dhammarÄ• gena tÄ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ•
lokÄ• . ayampi kho, gahapati, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sa
yattha bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato avimuttaÃ±ceva \Ne II 16/
aparikkhÄ«á¹‡Ä• ca Ä• savÄ• parikkhayaá¹ƒ gacchanti, ananuppattaÃ±ca anuttaraá¹ƒ yog
anupÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

<21> evaá¹ƒ vutte, dasamo gahapati aá¹-á¹-hakanÄ• garo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ et
bhante Ä• nanda, puriso ekaá¹ƒva nidhimukhaá¹ƒ gavesanto sakideva ekÄ• dasa nidhimukh
adhigaccheyya; evameva kho ahaá¹ƒ, bhante, ekaá¹ƒ amatadvÄ• raá¹ƒ gavesanto sakideva
ekÄ• dasa amatadvÄ• rÄ• ni alatthaá¹ƒ bhÄ• vanÄ• ya. seyyathÄ• pi, bhante, purisassa agA
tasmiá¹ƒ agÄ• re Ä• ditte ekamekenapi dvÄ• rena sakkuá¹‡eyya \Se II 23/ attÄ• naá¹ƒ sotth
kho ahaá¹ƒ, bhante, imesaá¹ƒ ekÄ• dasannaá¹ƒ amatadvÄ• rÄ• naá¹ƒ ekamekenapi amata
attÄ• naá¹ƒ sotthiá¹ƒ kÄ• tuá¹ƒ. imehi nÄ• ma, bhante, aÃ±Ã±atitthiyÄ• Ä• cariyassa Ä• ca
pariyesissanti, kimaá¹…gaá¹ƒ {kiá¹ƒ (Ce Ee) } panÄ• haá¹ƒ Ä• yasmato Ä• nandassa pÅ«ja
\Be II 16/! atha kho dasamo gahapati aá¹-á¹-hakanÄ• garo pÄ• á¹-aliputtakaÃ±ca vesÄ• lika
sannipÄ• tetvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi samp
bhikkhuá¹ƒ paccekaá¹ƒ dussayugena acchÄ• desi, Ä• yasmantaÃ±ca Ä• nandaá¹ƒ ticÄ«var
Ä• nandassa paÃ±casatavihÄ• raá¹ƒ kÄ• rÄ• pesÄ«ti.

aá¹-á¹-hakanÄ• garasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. sekhasuttaá¹ƒ

<22> evaá¹ƒ \Se II 24/ \Ne II 18/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viha
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. tena kho pana samayena kÄ• pilavatthavÄ• naá¹ƒ {k
(Katthaci) } sakyÄ• naá¹ƒ navaá¹ƒ santhÄ• gÄ• raá¹ƒ acirakÄ• ritaá¹ƒ hoti anajjhÄ• vuá¹-á¹-
(Ce Se Ke Ee) } samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• kenaci vÄ• manussabhÅ«tena. ath
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinnÄ• kho kÄ• pilavatthavÄ• sakyÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``id
kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• naá¹ƒ navaá¹ƒ santhÄ• gÄ• raá¹ƒ acirakÄ• ritaá¹ƒ {acirakÄ
Katthaci) } anajjhÄ• vuá¹-á¹-haá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• kenaci vÄ• man
bhagavÄ• paá¹-hamaá¹ƒ paribhuÃ±jatu. bhagavatÄ• paá¹-hamaá¹ƒ paribhuttaá¹ƒ pacchÄ•
paribhuÃ±jissanti. tadassa kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya s
354/. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho kÄ• pilavatthavÄ• sakyÄ• bha
viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• ye
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sabbasanthariá¹ƒ santhÄ• gÄ• raá¹ƒ {sabbas
(Katthaci) } santharitvÄ• Ä• sanÄ• ni paÃ±Ã±apetvÄ• udakamaá¹‡ikaá¹ƒ upaá¹-á¹-hapetvÄ
Ä• ropetvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho kÄ• pilavatthavÄ• sakyÄ• bhagav
``sabbasanthariá¹ƒ santhataá¹ƒ, bhante, santhÄ• gÄ• raá¹ƒ, Ä• sanÄ• ni paÃ±Ã±attÄ• ni, u
upaá¹-á¹-hÄ• pito, telappadÄ«po Ä• ropito. yassadÄ• ni, bhante \Be II 17/, bhagavÄ• kÄ• la
atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena
tenupasaá¹…kami; upasaá¹…kamitvÄ• pÄ• de pakkhÄ• letvÄ• santhÄ• gÄ• raá¹ƒ pavisitv
nissÄ• ya puratthÄ• bhimukho nisÄ«di. bhikkhusaá¹…ghopi kho pÄ• de pakkhÄ• letvÄ• sa
pacchimaá¹ƒ bhittiá¹ƒ nissÄ• ya puratthÄ• bhimukho nisÄ«di, bhagavantaá¹ƒyeva purakkha
kho sakyÄ• pÄ• de pakkhÄ• letvÄ• santhÄ• gÄ• raá¹ƒ pavisitvÄ• puratthimaá¹ƒ bhittiá¹ƒ n
nisÄ«diá¹ƒsu, bhagavantaá¹ƒyeva purakkhatvÄ• . atha kho bhagavÄ• kÄ• pilavatthave sak
dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ•
Ä• mantesi --- ``paá¹-ibhÄ• tu taá¹ƒ, Ä• nanda, kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• naá¹ƒ sekh
(Se Ke Katthaci) }. piá¹-á¹-hi \Ne II 19/ me Ä• gilÄ• yati; tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paccassosi. atha kho bhagavÄ• ca
paÃ±Ã±Ä• petvÄ• dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesi, pÄ• de pÄ• daá¹ƒ accÄ
uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• .

<23> atha kho Ä• yasmÄ• Ä• nando mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ Ä• mantesi --- ``idha \Se
ariyasÄ• vako sÄ«lasampanno hoti, indriyesu guttadvÄ• ro hoti, bhojane mattaÃ±Ã±Å« hoti,
hoti, sattahi saddhammehi samannÄ• gato hoti, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•

<24> ``kathaÃ±ca, mahÄ• nÄ• ma \Ee I 355/, ariyasÄ• vako sÄ«lasampanno hoti? idha, ma
sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡un
bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. evaá¹ƒ kho, mahÄ• nÄ• ma, ariy

``kathaÃ±ca, mahÄ• nÄ• ma, ariyasÄ• vako indriyesu guttadvÄ• ro hoti? idha, mahÄ• nÄ• m
rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡am
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• \Be II 18/ pÄ• pakÄ• akusalÄ• dhamm
saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati.
sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ...
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• h
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakk
manindriye saá¹ƒvaraá¹ƒ Ä• pajjati \Se II 27/. evaá¹ƒ kho, mahÄ• nÄ• ma, ariyasÄ• vako ind

``kathaÃ±ca, mahÄ• nÄ• ma, ariyasÄ• vako bhojane mattaÃ±Ã±Å« hoti? idha, mahÄ• nÄ•
paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- `neva davÄ• ya na madÄ• ya na maá¹
yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ•
purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• m
anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• â€™ ti. evaá¹ƒ kho, mahÄ• nÄ• ma, ariyasÄ• vako bho

``kathaÃ±ca, mahÄ• nÄ• ma, ariyasÄ• vako jÄ• gariyaá¹ƒ anuyutto hoti? idha, mahÄ• nÄ• m
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• paá¹-h
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• majjhim
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappeti, pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya, sato sam
uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• , rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÅ
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. evaá¹ƒ kho, mahÄ• nÄ• ma, ariyasÄ• vak
hoti.

<25> ``kathaÃ±ca, mahÄ• nÄ• ma, ariyasÄ• vako \Ee I 356/ sattahi saddhammehi samann
mahÄ• nÄ• ma, ariyasÄ• vako saddho hoti, saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bh
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno \Se II 28/ sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. hirimÄ• hoti, hirÄ«yati kÄ• yaduccaritena v
manoduccaritena, hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiy
kÄ• yaduccaritena \Be II 19/ vacÄ«duccaritena manoduccaritena, ottappati pÄ• pakÄ• naá¹ƒ
dhammÄ• naá¹ƒ samÄ• pattiyÄ• . bahussuto hoti sutadharo sutasannicayo. ye te dhammÄ•
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthÄ• sabyaÃ±janÄ• kevalaparipuá¹‡â

brahmacariyaá¹ƒ abhivadanti tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• {bahÅ« sutÄ• (?)
Se Ke Ee) } vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . Ä•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad
anikkhittadhuro kusalesu dhammesu. satimÄ• hoti, paramena satinepakkena samannÄ• ga
cirabhÄ• sitampi saritÄ• anussaritÄ• . paÃ±Ã±avÄ• hoti, udayatthagÄ• miniyÄ• paÃ±Ã±Ä•
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . evaá¹ƒ kho, mahÄ• nÄ• ma, ariyasÄ•
samannÄ• gato hoti.

<26> ``kathaÃ±ca \Ne II 21/, mahÄ• nÄ• ma, ariyasÄ• vako catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
ariyasÄ• vako vivicceva kÄ• mehi vivicca akusalehi dhammehi, savitakkaá¹ƒ savicÄ• raá¹ƒ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se II 29/ viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasam
sampasÄ• danaá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; pÄ«tiyÄ• ca virÄ• g
jhÄ• naá¹ƒ upasampajja viharati; sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbe
atthaá¹…gamÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, mahÄ• n
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akicchalÄ• bhÄ« akasiralÄ• bhÄ«.

<27> ``yato kho, mahÄ• nÄ• ma, ariyasÄ• vako evaá¹ƒ sÄ«lasampanno hoti, evaá¹ƒ indriye
evaá¹ƒ bhojane mattaÃ±Ã±Å« hoti, evaá¹ƒ jÄ• gariyaá¹ƒ anuyutto hoti, evaá¹ƒ sattahi saddh
\Ee I 357/ hoti, evaá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhamma
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, ayaá¹ƒ vuccati, mahÄ• nÄ• ma, a
apuccaá¹‡á¸• atÄ• ya \Be II 20/ samÄ• panno, bhabbo abhinibbhidÄ• ya, bhabbo sambodhÄ
yogakkhemassa adhigamÄ• ya. seyyathÄ• pi, mahÄ• nÄ• ma, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni a
vÄ• tÄ• nÄ• ssu kukkuá¹-iyÄ• sammÄ• adhisayitÄ• ni sammÄ• pariseditÄ• ni sammÄ• p
kukkuá¹-iyÄ• na \Se II 30/ evaá¹ƒ icchÄ• uppajjeyya --- `aho vatime kukkuá¹-apotakÄ• pÄ•
mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sotthinÄ• abhinibbhijjeyyuâ€™
kukkuá¹-apotakÄ• pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹
abhinibbhijjituá¹ƒ. evameva kho, mahÄ• nÄ• ma, yato ariyasÄ• vako evaá¹ƒ sÄ«lasampann
guttadvÄ• ro hoti, evaá¹ƒ bhojane mattaÃ±Ã±Å« hoti, evaá¹ƒ jÄ• gariyaá¹ƒ anuyutto hoti, ev
saddhammehi samannÄ• gato hoti, evaá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ•
mahÄ• nÄ• ma, ariyasÄ• vako sekho pÄ• á¹-ipado apuccaá¹‡á¸• atÄ• ya samÄ• panno \Ne
bhabbo sambodhÄ• ya, bhabbo anuttarassa yogakkhemassa adhigamÄ• ya.

<28> ``sa kho so, mahÄ• nÄ• ma, ariyasÄ• vako imaá¹ƒyeva anuttaraá¹ƒ upekkhÄ• satipÄ•
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiy
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, ayamassa paá¹-h

kukkuá¹-acchÄ• pakasseva aá¹‡á¸• akosamhÄ• .

``sa kho so, mahÄ• nÄ• ma, ariyasÄ• vako imaá¹ƒye anuttaraá¹ƒ upekkhÄ• satipÄ• risuddh
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne
dubbaá¹‡á¹‡e sugate duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti, ayamassa d
kukkuá¹-acchÄ• pakasseva aá¹‡á¸• akosamhÄ• .

``sa kho so, mahÄ• nÄ• ma, ariyasÄ• vako imaá¹ƒyeva anuttaraá¹ƒ upekkhÄ• satipÄ• risud
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Se II 31/ diá¹-á¹-heva dhamme s
sacchikatvÄ• upasampajja \Ee I 358/ viharati, ayamassa tatiyÄ• bhinibbhidÄ• hoti kukkuá¹-
aá¹‡á¸• akosamhÄ• .

<29> ``yampi \Be II 21/ {yampi kho (Katthaci) }, mahÄ• nÄ• ma, ariyasÄ• vako sÄ«lasampa
caraá¹‡asmiá¹ƒ; yampi, mahÄ• nÄ• ma, ariyasÄ• vako indriyesu guttadvÄ• ro hoti, idampiss
yampi, mahÄ• nÄ• ma, ariyasÄ• vako bhojane mattaÃ±Ã±Å« hoti, idampissa hoti caraá¹‡as
ariyasÄ• vako jÄ• gariyaá¹ƒ anuyutto hoti, idampissa hoti caraá¹‡asmiá¹ƒ; yampi, mahÄ• nÄ
sattahi saddhammehi samannÄ• gato hoti, idampissa hoti caraá¹‡asmiá¹ƒ; yampi, mahÄ• n
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ
akicchalÄ• bhÄ« akasiralÄ• bhÄ«, idampissa hoti caraá¹‡asmiá¹ƒ.

``yaÃ±ca kho, mahÄ• nÄ• ma, ariyasÄ• vako anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati,
--- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ publ
anussarati, idampissa hoti vijjÄ• ya; yampi, mahÄ• nÄ• ma, ariyasÄ• vako dibbena cakkhun
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti, idampissa hoti vijjÄ• ya. yampi, ma
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati, idampissa hoti vijjÄ• ya.

``ayaá¹ƒ \Se II 32/ vuccati, mahÄ• nÄ• ma, ariyasÄ• vako vijjÄ• sampanno itipi caraá¹‡asam
vijjÄ• caraá¹‡asampanno itipi.

<30> ``brahmunÄ• pesÄ• , mahÄ• nÄ• ma, sanaá¹…kumÄ• rena gÄ• thÄ• bhÄ• sitÄ• ---

`khattiyo seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™ ti ||

``sÄ• kho panesÄ• , mahÄ• nÄ• ma, brahmunÄ• sanaá¹…kumÄ• rena gÄ• thÄ• sugÄ«tÄ

dubbhÄ• sitÄ• , atthasaá¹ƒhitÄ• no anatthasaá¹ƒhitÄ• , anumatÄ• bhagavatÄ• â€™â€™ ti

atha \Be II 22/ kho bhagavÄ• uá¹-á¹-hahitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi ---
sÄ• dhu kho tvaá¹ƒ, Ä• nanda, kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• naá¹ƒ sekhaá¹ƒ pÄ• á¹-ipad

idamavocÄ• yasmÄ• \Ee I 359/ Ä• nando. samanuÃ±Ã±o satthÄ• ahosi. attamanÄ• kÄ• p
Ä• nandassa bhÄ• sitaá¹ƒ abhinandunti.

sekhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. potaliyasuttaá¹ƒ

<31> evaá¹ƒ \Se II 33/ \Ne II 24/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• aá¹…guttarÄ
Ä• paá¹‡aá¹ƒ nÄ• ma aá¹…guttarÄ• pÄ• naá¹ƒ nigamo. atha kho bhagavÄ• pubbaá¹‡hasa
pattacÄ«varamÄ• dÄ• ya Ä• paá¹‡aá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. Ä• paá¹‡e piá¹‡á¸• Ä• ya ca
piá¹‡á¸• apÄ• tapaá¹-ikkanto yenaÃ±Ã±ataro vanasaá¹‡á¸• o tenupasaá¹…kami divÄ• vihÄ•
ajjhogÄ• hetvÄ• {ajjhogahetvÄ• (Ce Se Ke), ajjhogÄ• hitvÄ• (Ee Katthaci) } aÃ±Ã±atarasm
divÄ• vihÄ• raá¹ƒ nisÄ«di. potaliyopi kho gahapati sampannanivÄ• sanapÄ• vuraá¹‡o {pÄ• p
chattupÄ• hanÄ• hi {chattupÄ• hano (Katthaci) } jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ
vanasaá¹‡á¸• o tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• h
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho potaliyaá¹ƒ gahapa
--- ``saá¹ƒvijjanti kho, gahapati, Ä• sanÄ• ni; sace Ä• kaá¹…khasi nisÄ«dÄ• â€™â€™ ti. eva
gahapati ``gahapativÄ• dena maá¹ƒ samaá¹‡o gotamo samudÄ• caratÄ«â€™â€™ ti kupito
dutiyampi kho bhagavÄ• ... pe ... \Se II 34/ tatiyampi kho bhagavÄ• potaliyaá¹ƒ gahapatiá¹
``saá¹ƒvijjanti kho, gahapati, Ä• sanÄ• ni; sace Ä• kaá¹…khasi nisÄ«dÄ• â€™â€™ ti. ``evaá
gahapati gahapativÄ• dena maá¹ƒ samaá¹‡o gotamo samudÄ• caratÄ«â€™â€™ ti kupito a
etadavoca --- ``tayidaá¹ƒ, bho \Ee I 360/ gotama, nacchannaá¹ƒ, tayidaá¹ƒ nappatirÅ«paá¹ƒ
gahapativÄ• dena samudÄ• carasÄ«â€™â€™ ti. ``te hi te, gahapati, Ä• kÄ• rÄ• , te liá¹…gÄ
yathÄ• taá¹ƒ gahapatissÄ• â€™â€™ ti. ``tathÄ• hi pana me, bho gotama, sabbe kammant
vohÄ• rÄ• samucchinnÄ• â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana te, gahapati, sabbe kamma
vohÄ• rÄ• samucchinnÄ• â€™â€™ ti? ``idha me, bho gotama, yaá¹ƒ ahosi dhanaá¹ƒ vÄ• (
jÄ• tarÅ«paá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ puttÄ• naá¹ƒ dÄ• yajjaá¹ƒ niyyÄ• taá¹ƒ, tatthÄ• haá¹ƒ a
ghÄ• sacchÄ• danaparamo viharÄ• mi. evaá¹ƒ kho me {evaÃ±ca me (Se), evaá¹ƒ me (Katth
kammantÄ• paá¹-ikkhittÄ• , sabbe vohÄ• rÄ• samucchinnÄ• â€™â€™ ti. ``aÃ±Ã±athÄ• kh
vohÄ• rasamucchedaá¹ƒ vadasi, aÃ±Ã±athÄ• ca pana ariyassa vinaye vohÄ• rasamucched
kathaá¹ƒ pana, bhante, ariyassa vinaye vohÄ• rasamucchedo hoti? sÄ• dhu me, bhante \Ne
dhammaá¹ƒ desetu yathÄ• ariyassa vinaye vohÄ• rasamucchedo \Se II 35/ hotÄ«â€™â€™

suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™
bhagavato paccassosi.

<32> bhagavÄ• etadavoca --- ``aá¹-á¹-ha kho ime, gahapati, dhammÄ• ariyassa vinaye vo
saá¹ƒvattanti. katame aá¹-á¹-ha? apÄ• á¹‡Ä• tipÄ• taá¹ƒ nissÄ• ya pÄ• á¹‡Ä• tipÄ• to pahÄ
nissÄ• ya adinnÄ• dÄ• naá¹ƒ pahÄ• tabbaá¹ƒ; saccavÄ• caá¹ƒ {saccaá¹ƒ vÄ• caá¹ƒ (Se) } n
pahÄ• tabbo; apisuá¹‡aá¹ƒ vÄ• caá¹ƒ nissÄ• ya pisuá¹‡Ä• vÄ• cÄ• pahÄ• tabbÄ• ; agiddh
pahÄ• tabbo; anindÄ• rosaá¹ƒ nissÄ• ya nindÄ• roso pahÄ• tabbo; akkodhÅ«pÄ• yÄ• saá¹ƒ
pahÄ• tabbo; anatimÄ• naá¹ƒ nissÄ• ya atimÄ• no pahÄ• tabbo. ime kho, gahapati, aá¹-á¹-h
vuttÄ• , vitthÄ• rena avibhattÄ• , ariyassa vinaye vohÄ• rasamucchedÄ• ya saá¹ƒvattantÄ«â
pana (Se Katthaci) }, bhante, bhagavatÄ• aá¹-á¹-ha dhammÄ• saá¹ƒkhittena vuttÄ• , vitthÄ
ariyassa vinaye vohÄ• rasamucchedÄ• ya saá¹ƒvattanti, sÄ• dhu me, bhante, bhagavÄ• im
vitthÄ• rena {vitthÄ• retvÄ• (Katthaci) } vibhajatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. `
suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™
bhagavato paccassosi. bhagavÄ• etadavoca ---

<33> `` `apÄ• á¹‡Ä• tipÄ• taá¹ƒ \Be II 24/ \Ee I 361/ nissÄ• ya pÄ• á¹‡Ä• tipÄ• to pahÄ• tab
panetaá¹ƒ vuttaá¹ƒ kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ \Se II 36/? idha, gahapati, ariyasÄ• vako
paá¹-isaÃ±cikkhati --- `yesaá¹ƒ kho ahaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ hetu pÄ• á¹‡Ä• tipÄ• tÄ« as
saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya samucchedÄ• ya paá¹-ipanno. ahaÃ±ceva {ahaÃ±ce (?)
assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyya pÄ• á¹‡Ä• tipÄ• tapaccayÄ• , anuviccÄ• pi maá¹ƒ viÃ±
Se Ee) } garaheyyuá¹ƒ pÄ• á¹‡Ä• tipÄ• tapaccayÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
pÄ• á¹‡Ä• tipÄ• tapaccayÄ• . etadeva kho pana saá¹ƒyojanaá¹ƒ etaá¹ƒ nÄ«varaá¹‡aá¹ƒ yad
ca pÄ• á¹‡Ä• tipÄ• tapaccayÄ• uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , pÄ• á¹‡Ä
evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na hontiâ€™. `apÄ• á¹‡Ä• tipÄ• taá¹ƒ nissÄ•
pahÄ• tabboâ€™ ti --- iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<34> `` `dinnÄ• dÄ• naá¹ƒ \Ne II 26/ nissÄ• ya adinnÄ• dÄ• naá¹ƒ pahÄ• tabbaâ€™ nti iti k
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesa
saá¹ƒyojanÄ• naá¹ƒ hetu adinnÄ• dÄ• yÄ« assaá¹ƒ, tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ•
paá¹-ipanno. ahaÃ±ceva kho pana adinnÄ• dÄ• yÄ« assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyya a
anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« garaheyyuá¹ƒ adinnÄ• dÄ• napaccayÄ• , kÄ• yassa bhedÄ•
pÄ• á¹-ikaá¹…khÄ• adinnÄ• dÄ• napaccayÄ• . etadeva kho pana saá¹ƒyojanaá¹ƒ etaá¹ƒ nÄ
adinnÄ• dÄ• naá¹ƒ. ye ca adinnÄ• dÄ• napaccayÄ• uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapari
37/ paá¹-iviratassa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na hontiâ€™. `dinnÄ• dÄ•
adinnÄ• dÄ• naá¹ƒ pahÄ• tabbaâ€™ nti --- iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá

<35> `` `saccavÄ• caá¹ƒ nissÄ• ya musÄ• vÄ• do pahÄ• tabboâ€™ ti iti kho panetaá¹ƒ vutt

vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesaá¹ƒ kho ahaá¹ƒ saá¹ƒ
musÄ• vÄ• dÄ« assaá¹ƒ, tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya samucchedÄ• ya
musÄ• vÄ• dÄ« assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyya musÄ• vÄ• dapaccayÄ• , anuviccÄ• p
musÄ• vÄ• dapaccayÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• duggati pÄ• á¹-ikaá¹…khÄ
pana saá¹ƒyojanaá¹ƒ etaá¹ƒ nÄ«varaá¹‡aá¹ƒ yadidaá¹ƒ \Be II 25/ musÄ• vÄ• do \Ee I 362/.
uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , musÄ• vÄ• dÄ• paá¹-iviratassa evaá¹ƒsa
vighÄ• tapariá¸·Ä• hÄ• na hontiâ€™. `saccavÄ• caá¹ƒ nissÄ• ya musÄ• vÄ• do pahÄ• tabb
vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<36> `` `apisuá¹‡aá¹ƒ vÄ• caá¹ƒ nissÄ• ya pisuá¹‡Ä• vÄ• cÄ• pahÄ• tabbÄ• â€™ ti iti kho
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesa
saá¹ƒyojanÄ• naá¹ƒ hetu pisuá¹‡avÄ• co assaá¹ƒ, tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ•
paá¹-ipanno. ahaÃ±ceva kho pana pisuá¹‡avÄ• co assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyya pis
38/, anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« garaheyyuá¹ƒ pisuá¹‡avÄ• cÄ• paccayÄ• , kÄ• yassa bh
pÄ• á¹-ikaá¹…khÄ• pisuá¹‡avÄ• cÄ• paccayÄ• . etadeva kho pana saá¹ƒyojanaá¹ƒ etaá¹ƒ
pisuá¹‡Ä• vÄ• cÄ• . ye ca pisuá¹‡avÄ• cÄ• paccayÄ• uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tap
27/ vÄ• cÄ• ya paá¹-iviratassa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na hontiâ€™.
nissÄ• ya pisuá¹‡Ä• vÄ• cÄ• pahÄ• tabbÄ• â€™ ti --- iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá

<37> `` `agiddhilobhaá¹ƒ nissÄ• ya giddhilobho pahÄ• tabboâ€™ ti iti kho panetaá¹ƒ vuttaá
paá¹-icca vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesaá¹ƒ kho aha
saá¹ƒyojanÄ• naá¹ƒ hetu giddhilobhÄ« assaá¹ƒ, tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ
paá¹-ipanno. ahaÃ±ceva kho pana giddhilobhÄ« assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyya giddh
anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« garaheyyuá¹ƒ giddhilobhapaccayÄ• , kÄ• yassa bhedÄ• par
pÄ• á¹-ikaá¹…khÄ• giddhilobhapaccayÄ• . etadeva kho pana saá¹ƒyojanaá¹ƒ etaá¹ƒ nÄ«va
giddhilobho. ye ca giddhilobhapaccayÄ• uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• ,
paá¹-iviratassa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na hontiâ€™. `agiddhilobhaá
pahÄ• tabboâ€™ ti --- iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<38> `` `anindÄ• rosaá¹ƒ nissÄ• ya nindÄ• roso pahÄ• tabboâ€™ ti iti kho \Se II 39/ paneta
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesa
saá¹ƒyojanÄ• naá¹ƒ hetu nindÄ• rosÄ« assaá¹ƒ, tesÄ• haá¹ƒ \Be II 26/ saá¹ƒyojanÄ• naá¹ƒ
samucchedÄ• ya paá¹-ipanno. ahaÃ±ceva kho pana nindÄ• rosÄ« assaá¹ƒ, attÄ• pi maá¹ƒ
nindÄ• rosapaccayÄ• , anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« garaheyyuá¹ƒ nindÄ• rosapaccayÄ• ,
maraá¹‡Ä• duggati pÄ• á¹-ikaá¹…khÄ• nindÄ• rosapaccayÄ• . etadeva kho pana saá¹ƒyoj
yadidaá¹ƒ nindÄ• roso. ye ca nindÄ• rosapaccayÄ• uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá
evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na hontiâ€™. `anindÄ• rosaá¹ƒ nissÄ• ya nin
iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<39> `` `akkodhÅ«pÄ• yÄ• saá¹ƒ nissÄ• ya kodhÅ«pÄ• yÄ• so pahÄ• tabboâ€™ ti iti kho p
paá¹-icca vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesaá¹ƒ kho aha
saá¹ƒyojanÄ• naá¹ƒ hetu kodhÅ«pÄ• yÄ• sÄ« assaá¹ƒ, tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
paá¹-ipanno. ahaÃ±ceva kho pana kodhÅ«pÄ• yÄ• sÄ« assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyy
II 28/, anuviccÄ• pi maá¹ƒ viÃ±Ã±Å« garaheyyuá¹ƒ kodhÅ«pÄ• yÄ• sapaccayÄ• , kÄ• yassa
duggati pÄ• á¹-ikaá¹…khÄ• kodhÅ«pÄ• yÄ• sapaccayÄ• . etadeva kho pana saá¹ƒyojanaá¹
yadidaá¹ƒ kodhÅ«pÄ• yÄ• so. ye ca kodhÅ«pÄ• yÄ• sapaccayÄ• uppajjeyyuá¹ƒ Ä• savÄ•
akkodhÅ«pÄ• yÄ• sissa \Se II 40/ evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na hontiâ€
nissÄ• ya kodhÅ«pÄ• yÄ• so pahÄ• tabboâ€™ ti --- iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-ic

<40> `` `anatimÄ• naá¹ƒ nissÄ• ya atimÄ• no pahÄ• tabboâ€™ ti iti kho panetaá¹ƒ vuttaá¹ƒ
vuttaá¹ƒ? idha, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yesaá¹ƒ kho ahaá¹ƒ saá¹ƒ
atimÄ• nÄ« assaá¹ƒ, tesÄ• haá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya samucchedÄ• ya paá¹
atimÄ• nÄ« assaá¹ƒ, attÄ• pi maá¹ƒ upavadeyya atimÄ• napaccayÄ• , anuviccÄ• pi maá¹ƒ
atimÄ• napaccayÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• duggati pÄ• á¹-ikaá¹…khÄ• a
pana saá¹ƒyojanaá¹ƒ etaá¹ƒ nÄ«varaá¹‡aá¹ƒ yadidaá¹ƒ atimÄ• no. ye ca atimÄ• napaccayÄ
vighÄ• tapariá¸·Ä• hÄ• , anatimÄ• nissa evaá¹ƒsa te Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na h
nissÄ• ya atimÄ• no pahÄ• tabboâ€™ ti --- iti yantaá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá

<41> ``ime \Be II 27/ \Ee I 364/ kho, gahapati, aá¹-á¹-ha dhammÄ• saá¹ƒkhittena vuttÄ• , v
{avibhattÄ• (Se Katthaci) }, ye ariyassa vinaye vohÄ• rasamucchedÄ• ya saá¹ƒvattanti; na
vinaye sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ vohÄ• rasamucchedo hotÄ«â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana, bhante, ariyassa vinaye sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ
sÄ• dhu me, bhante, bhagavÄ• tathÄ• dhammaá¹ƒ desetu yathÄ• ariyassa \Se II 41/ vinay
sabbathÄ• sabbaá¹ƒ vohÄ• rasamucchedo hotÄ«â€™â€™ ti. ``tena hi, gahapati, suá¹‡Ä• h
karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho potaliyo gahapati bha
etadavoca ---

kÄ• mÄ• dÄ«navakathÄ•

<42> ``seyyathÄ• pi \Ne II 29/, gahapati, kukkuro jighacchÄ• dubbalyapareto goghÄ• takas
paccupaá¹-á¹-hito assa. tamenaá¹ƒ dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• a
sunikkantaá¹ƒ nikkantaá¹ƒ nimmaá¹ƒsaá¹ƒ lohitamakkhitaá¹ƒ upasumbheyya {upacchubhey
(Se Ke), upaccumbheyya (Katthaci) }. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, api nu kho so kukku
aá¹-á¹-hikaá¹…kalaá¹ƒ sunikkantaá¹ƒ nikkantaá¹ƒ nimmaá¹ƒsaá¹ƒ lohitamakkhitaá¹ƒ paleha
jighacchÄ• dubbalyaá¹ƒ paá¹-ivineyyÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kissa hetuâ€™â€™ ?

``aduÃ±hi, bhante, aá¹-á¹-hikaá¹…kalaá¹ƒ sunikkantaá¹ƒ nikkantaá¹ƒ nimmaá¹ƒsaá¹ƒ lohitan
pana so kukkuro kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• ti. evameva kho, gahapati, ariy
paá¹-isaÃ±cikkhati --- `aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukk
{bahÅ«pÄ• yÄ• sÄ• (Ce Se Ke Ee) }, Ä• dÄ«navo ettha bhiyyoâ€™ ti. evametaá¹ƒ yathÄ• b
disvÄ• yÄ• yaá¹ƒ upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• taá¹ƒ abhinivajjetvÄ• , yÄ• yaá¹ƒ u
yattha sabbaso lokÄ• misÅ«pÄ• dÄ• nÄ• aparisesÄ• nirujjhanti tamevÅ«pekkhaá¹ƒ bhÄ• v

<43> ``seyyathÄ• pi, gahapati, gijjho vÄ• kaá¹…ko vÄ• kulalo vÄ• maá¹ƒsapesiá¹ƒ \Se II
uá¸• á¸• Ä«yeyya {uá¸• á¸• ayeyya (Se Ee) }. tamenaá¹ƒ gijjhÄ• pi kaá¹…kÄ• pi kulalÄ• pi a
anupatitvÄ• vitaccheyyuá¹ƒ vissajjeyyuá¹ƒ {virÄ• jeyyuá¹ƒ (Ce Se Ke Ee) }. taá¹ƒ kiá¹ƒ maÃ
sace so gijjho vÄ• kaá¹…ko vÄ• kulalo vÄ• taá¹ƒ maá¹ƒsapesiá¹ƒ na khippameva paá¹-ini
tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ nt

``evaá¹ƒ, bhanteâ€™â€™.

``evameva \Ne II 30/ kho, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `maá¹ƒsapesÅ«
bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™ ti. evametaá¹ƒ
sammappaÃ±Ã±Ä• ya disvÄ• yÄ• yaá¹ƒ upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• taá¹ƒ abhin
ekattÄ• ekattasitÄ• yattha sabbaso lokÄ• misÅ«pÄ• dÄ• nÄ• aparisesÄ• nirujjhanti tamev

<44> ``seyyathÄ• pi, gahapati, puriso Ä• dittaá¹ƒ tiá¹‡ukkaá¹ƒ Ä• dÄ• ya paá¹-ivÄ• taá¹ƒ ga
maÃ±Ã±asi, gahapati, sace so puriso taá¹ƒ Ä• dittaá¹ƒ tiá¹‡ukkaá¹ƒ na khippameva paá¹-ini
Ä• dittÄ• tiá¹‡ukkÄ• hatthaá¹ƒ vÄ• daheyya bÄ• huá¹ƒ vÄ• daheyya aÃ±Ã±ataraá¹ƒ vÄ•
aá¹…gapaccaá¹…gaá¹ƒ {daheyya. aÃ±Ã±ataraá¹ƒ vÄ• aá¹…gapaccaá¹…ga (Ce Ee) } dahe
maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ nti?

``evaá¹ƒ, bhanteâ€™â€™.

``evameva kho, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `tiá¹‡ukkÅ«pamÄ• kÄ• m
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™ ti. evametaá¹ƒ yathÄ• bhÅ«
... pe ... tamevÅ«pekkhaá¹ƒ bhÄ• veti.

<45> ``seyyathÄ• pi \Se II 43/, gahapati, aá¹…gÄ• rakÄ• su sÄ• dhikaporisÄ• , pÅ«rÄ• aá¹

vÄ«taccikÄ• naá¹ƒ vÄ«tadhÅ«mÄ• naá¹ƒ. atha puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritu
dukkhappaá¹-ikkÅ«lo. tamenaá¹ƒ dve balavanto purisÄ• nÄ• nÄ• bÄ• hÄ• su gahetvÄ• aá¹
upakaá¸• á¸• heyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, api nu so puriso iticiticeva kÄ• yaá
ti?

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kissa hetuâ€™â€™ ?

``viditaÃ±hi \Ne II 31/, bhante, tassa purisassa imaÃ±cÄ• haá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ papa
maraá¹‡aá¹ƒ vÄ• nigacchissÄ• mi maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ nti. ``evameva
iti paá¹-isaÃ±cikkhati --- `aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudu
ettha bhiyyoâ€™ ti. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• ... pe ... ta

<46> ``seyyathÄ• pi \Be II 29/, gahapati, puriso supinakaá¹ƒ passeyya Ä• rÄ• marÄ• maá¹‡
vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokkharaá¹‡irÄ• maá¹‡eyyakaá¹ƒ. s
paá¹-ipasseyya {passeyya (Ce Se Ke Ee) }. evameva kho, gahapati, ariyasÄ• vako iti paá¹-i
`supinakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«
tamevÅ«pekkhaá¹ƒ bhÄ• veti.

<47> ``seyyathÄ• pi, gahapati, puriso yÄ• citakaá¹ƒ bhogaá¹ƒ yÄ• citvÄ• yÄ• naá¹ƒ \Ee I 3
Ee) } poriseyyaá¹ƒ {poroseyyaá¹ƒ (Ce Ee Katthaci), oropeyya (Se Ke) } pavaramaá¹‡ikuá¹‡a
yÄ• citakehi bhogehi purakkhato parivuto \Se II 44/ antarÄ• paá¹‡aá¹ƒ paá¹-ipajjeyya. tamen
evaá¹ƒ vadeyya --- `bhogÄ« vata, bho, puriso, evaá¹ƒ kira bhogino bhogÄ• ni bhuÃ±jantÄ«â
sÄ• mikÄ• yattha yattheva passeyyuá¹ƒ tattha tattheva sÄ• ni hareyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±
nu kho tassa purisassa aÃ±Ã±athattÄ• yÄ• â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kissa hetuâ€™â€™ ?

``sÄ• mino hi, bhante, sÄ• ni harantÄ«â€™â€™ ti. ``evameva kho, gahapati, ariyasÄ• vako
--- `yÄ• citakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä•
... \Ne II 32/ tamevÅ«pekkhaá¹ƒ bhÄ• veti.

<48> ``seyyathÄ• pi, gahapati, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re tibbo vanasaá¹‡a
sampannaphalo ca upapannaphalo {uppannaphalo (Se) } ca, na cassu kÄ• nici phalÄ• ni bh
puriso Ä• gaccheyya phalatthiko phalagavesÄ« phalapariyesanaá¹ƒ caramÄ• no. so taá¹ƒ v

ajjhogÄ• hetvÄ• taá¹ƒ rukkhaá¹ƒ passeyya sampannaphalaÃ±ca upapannaphalaÃ±ca. tass
rukkho sampannaphalo ca upapannaphalo ca, natthi ca kÄ• nici phalÄ• ni bhÅ«miyaá¹ƒ pat
panÄ• haá¹ƒ rukkhaá¹ƒ Ä• rohituá¹ƒ {Ä• ruhituá¹ƒ (Ce) }. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ rukkha
yÄ• vadatthaÃ±ca khÄ• deyyaá¹ƒ ucchaá¹…gaÃ±ca pÅ«reyyaâ€™ nti. so taá¹ƒ rukkhaá¹ƒ Ä
khÄ• deyya ucchaá¹…gaÃ±ca pÅ«reyya. atha \Se II 45/ dutiyo puriso Ä• gaccheyya phalattl
phalapariyesanaá¹ƒ caramÄ• no tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ {kudhÄ• riá¹ƒ (Se Ke Katthaci) } A
vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• hetvÄ• \Be II 30/ taá¹ƒ rukkhaá¹ƒ passeyya sampannaphalaÃ±
evamassa --- `ayaá¹ƒ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kÄ• nici p
patitÄ• ni. na kho panÄ• haá¹ƒ jÄ• nÄ• mi rukkhaá¹ƒ Ä• rohituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá
yÄ• vadatthaÃ±ca khÄ• deyyaá¹ƒ ucchaá¹…gaÃ±ca pÅ«reyyaâ€™ nti. so taá¹ƒ rukkhaá¹ƒ r
kiá¹ƒ maÃ±Ã±asi, gahapati, amuko {asu (Ce Ee) } yo so puriso paá¹-hamaá¹ƒ rukkhaá¹ƒ Ä•
khippameva oroheyya tassa so rukkho papatanto hatthaá¹ƒ vÄ• bhaÃ±jeyya pÄ• daá¹ƒ vÄ•
vÄ• aÃ±Ã±ataraá¹ƒ vÄ• aá¹…gapaccaá¹…gaá¹ƒ bhaÃ±jeyya, so tatonidÄ• naá¹ƒ \Ee I 367
maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ nti?

``evaá¹ƒ, bhanteâ€™â€™.

``evameva kho, gahapati, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `rukkhaphalÅ«pamÄ• kÄ•
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™ ti. evametaá¹ƒ yathÄ• bhÅ«
yÄ• yaá¹ƒ upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• taá¹ƒ abhinivajjetvÄ• yÄ• yaá¹ƒ upekkhÄ•
sabbaso lokÄ• misÅ«pÄ• dÄ• nÄ• aparisesÄ• nirujjhanti tamevÅ«pekkhaá¹ƒ bhÄ• veti.

<49> ``sa \Ne II 33/ kho so, gahapati, ariyasÄ• vako imaá¹ƒyeva anuttaraá¹ƒ upekkhÄ• sati
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ \Se II 46/ --- ekampi jÄ• tiá¹ƒ dv
... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``sa kho so, gahapati, ariyasÄ• vako imaá¹ƒyeva anuttaraá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne
dubbaá¹‡á¹‡e sugate duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti.

``sa kho so, gahapati, ariyasÄ• vako imaá¹ƒyeva anuttaraá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharati. ettÄ• vatÄ• kho, gahapati, ariyassa vinaye sabbena sabbaá¹ƒ sabbat
vohÄ• rasamucchedo hoti.

<50> ``taá¹ƒ \Be II 31/ kiá¹ƒ maÃ±Ã±asi, gahapati, yathÄ• ariyassa vinaye sabbena sabba
vohÄ• rasamucchedo hoti, api nu tvaá¹ƒ evarÅ«paá¹ƒ vohÄ• rasamucchedaá¹ƒ attani sama
cÄ• haá¹ƒ, bhante, ko ca ariyassa vinaye sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ vohÄ• ra

bhante, ariyassa vinaye sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ vohÄ• rasamucchedÄ• . n
aÃ±Ã±atitthiye paribbÄ• jake anÄ• jÄ• nÄ«yeva samÄ• ne Ä• jÄ• nÄ«yÄ• ti amaÃ±Ã±imha,
Ä• jÄ• nÄ«yabhojanaá¹ƒ bhojimha, anÄ• jÄ• nÄ«yeva samÄ• ne Ä• jÄ• nÄ«yaá¹-hÄ• ne á¹-
bhante, Ä• jÄ• nÄ«yeva samÄ• ne anÄ• jÄ• nÄ«yÄ• ti amaÃ±Ã±imha, Ä• jÄ• nÄ«yeva \Se I
anÄ• jÄ• nÄ«yabhojanaá¹ƒ bhojimha, Ä• jÄ• nÄ«yeva samÄ• ne anÄ• jÄ• nÄ«yaá¹-hÄ• ne
bhante, aÃ±Ã±atitthiye \Ee I 368/ paribbÄ• jake anÄ• jÄ• nÄ«yeva samÄ• ne anÄ• jÄ• nÄ«y
anÄ• jÄ• nÄ«yeva samÄ• ne anÄ• jÄ• nÄ«yabhojanaá¹ƒ bhojessÄ• ma, anÄ• jÄ• nÄ«yeva
á¹-hapessÄ• ma. bhikkhÅ« pana mayaá¹ƒ, bhante, Ä• jÄ• nÄ«yeva samÄ• ne Ä• jÄ• nÄ«yÄ
samÄ• ne Ä• jÄ• nÄ«yabhojanaá¹ƒ bhojessÄ• ma, Ä• jÄ• nÄ«yeva samÄ• ne Ä• jÄ• nÄ«ya
me, bhante, bhagavÄ• samaá¹‡esu samaá¹‡appemaá¹ƒ, samaá¹‡esu samaá¹‡appasÄ• da
samaá¹‡agÄ• ravaá¹ƒ. abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante \Ne II 34/! seyyathÄ•
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹
vÄ• telapajjotaá¹ƒ dhÄ• reyya, cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ kho, bha
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ g
bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá

potaliyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. jÄ«vakasuttaá¹ƒ

<51> evaá¹ƒ \Se II 48/ \Ne II 35/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe vi
komÄ• rabhaccassa ambavane. atha kho jÄ«vako komÄ• rabhacco yena bhagavÄ• tenupa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di \Be II 32/. ekamantaá¹ƒ nisinno kho jÄ
bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante --- `samaá¹‡aá¹ƒ gotamaá¹ƒ uddiss
{Ä• rambhanti (Katthaci) }, taá¹ƒ samaá¹‡o gotamo jÄ• naá¹ƒ uddissakataá¹ƒ {uddissakaá¹-
maá¹ƒsaá¹ƒ paribhuÃ±jati paá¹-iccakammaâ€™ nti. ye te, bhante, evamÄ• haá¹ƒsu --- `sam
uddissa pÄ• á¹‡aá¹ƒ Ä• rabhanti, taá¹ƒ samaá¹‡o gotamo jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒs
paá¹-iccakammaâ€™ nti, kacci te, bhante, bhagavato vuttavÄ• dino, na ca bhagavantaá¹ƒ a
abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ byÄ• karonti, na ca koci sahadhammiko v
á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™ ti?

<52> ``ye \Ee I 369/ te, jÄ«vaka, evamÄ• haá¹ƒsu --- `samaá¹‡aá¹ƒ gotamaá¹ƒ uddissa pÄ
taá¹ƒ samaá¹‡o gotamo jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒsaá¹ƒ paribhuÃ±jati paá¹-iccakamm
vuttavÄ• dino, abbhÄ• cikkhanti ca maá¹ƒ te asatÄ• abhÅ«tena. tÄ«hi kho ahaá¹ƒ, jÄ«vaka
aparibhoganti vadÄ• mi. diá¹-á¹-haá¹ƒ, sutaá¹ƒ, parisaá¹…kitaá¹ƒ --- imehi kho ahaá¹ƒ, jÄ«v
tÄ«hi á¹-hÄ• nehi maá¹ƒsaá¹ƒ aparibhoganti vadÄ• mi. tÄ«hi kho ahaá¹ƒ, jÄ«vaka, á¹-hÄ• n
paribhoganti vadÄ• mi. adiá¹-á¹-haá¹ƒ, asutaá¹ƒ, aparisaá¹…kitaá¹ƒ --- imehi kho ahaá¹ƒ, jÄ
á¹-hÄ• nehi maá¹ƒsaá¹ƒ paribhoganti vadÄ• mi.

<53> ``idha, jÄ«vaka, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• y
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• ta
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ met
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharati. tamen
gahapatiputto vÄ• upasaá¹…kamitvÄ• svÄ• tanÄ• ya bhattena nimanteti. Ä• kaá¹…khamÄ
}, jÄ«vaka, bhikkhu adhivÄ• seti \Ne II 36/. so tassÄ• rattiyÄ• accayena pubbaá¹‡hasamay
pattacÄ«varamÄ• dÄ• ya yena tassa gahapatissa vÄ• gahapatiputtassa vÄ• nivesanaá¹ƒ t
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«dati. tamenaá¹ƒ so gahapati vÄ• gahapatipu
piá¹‡á¸• apÄ• tena parivisati. tassa na evaá¹ƒ hoti --- `sÄ• dhu vata mÄ• yaá¹ƒ {maá¹ƒ + ay
gahapati vÄ• gahapatiputto vÄ• paá¹‡Ä«tena piá¹‡á¸• apÄ• tena \Be II 33/ pariviseyyÄ• ti!
gahapati vÄ• gahapatiputto vÄ• Ä• yatimpi evarÅ«pena paá¹‡Ä«tena piá¹‡á¸• apÄ• tena p
evampissa na hoti. so taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ agathito {agadhito (Se Ke Katthaci) } amuc
{anajjhÄ• panno (Se Ke Katthaci) } Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±
jÄ«vaka \Se II 50/, api nu so bhikkhu tasmiá¹ƒ samaye attabyÄ• bÄ• dhÄ• ya vÄ• ceteti, pa
ceteti, ubhayabyÄ• bÄ• dhÄ• ya vÄ• cetetÄ«â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``nanu so, jÄ«vaka, bhikkhu tasmiá¹ƒ samaye anavajjaá¹ƒyeva Ä• hÄ• raá¹ƒ Ä• hÄ• retÄ«â

``evaá¹ƒ, bhante. sutaá¹ƒ metaá¹ƒ, bhante --- `brahmÄ• mettÄ• vihÄ• rÄ«â€™ ti. taá¹ƒ me
bhagavÄ• sakkhidiá¹-á¹-ho; bhagavÄ• hi, bhante, mettÄ• vihÄ• rÄ«â€™â€™ ti. ``yena kho
dosena \Ee I 370/ yena mohena byÄ• pÄ• davÄ• assa so rÄ• go so doso so moho tathÄ• g
tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato {anabhÄ• vakato (Ce Ee), anabhÄ• vaá¹ƒgato (Se Ke
anuppÄ• dadhammo. sace kho te, jÄ«vaka, idaá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ anujÄ• nÄ• mi
kho pana me, bhante, sandhÄ• ya bhÄ• sitaá¹ƒâ€™â€™ {bhÄ• sitanti (Se) }.

<54> ``idha, jÄ«vaka, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• y
karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sa
disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddha
sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena
averena abyÄ• bajjhena pharitvÄ• viharati. tamenaá¹ƒ gahapati vÄ• gahapatiputto vÄ• up
svÄ• tanÄ• ya bhattena nimanteti. Ä• kaá¹…khamÄ• nova, jÄ«vaka, bhikkhu adhivÄ• seti. s
accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya \Se II 51/ yena ga
vÄ• nivesanaá¹ƒ tenupasaá¹…kamati; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«dati.
gahapatiputto vÄ• paá¹‡Ä«tena piá¹‡á¸• apÄ• tena parivisati. tassa na evaá¹ƒ hoti --- `sÄ•
gahapati vÄ• gahapatiputto vÄ• paá¹‡Ä«tena piá¹‡á¸• apÄ• tena pariviseyyÄ• ti! aho vata

gahapatiputto vÄ• Ä• yatimpi \Be II 34/ evarÅ«pena paá¹‡Ä«tena piá¹‡á¸• apÄ• tena parivis
evampissa na hoti. so taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ agathito amucchito anajjhopanno Ä• dÄ«na
nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, jÄ«vaka, api nu so bhikkhu tasm
attabyÄ• bÄ• dhÄ• ya vÄ• ceteti, parabyÄ• bÄ• dhÄ• ya vÄ• ceteti, ubhayabyÄ• bÄ• dhÄ•

``no hetaá¹ƒ, bhanteâ€™â€™.

``nanu so, jÄ«vaka, bhikkhu tasmiá¹ƒ samaye anavajjaá¹ƒyeva Ä• hÄ• raá¹ƒ Ä• hÄ• retÄ«â

``evaá¹ƒ, bhante. sutaá¹ƒ metaá¹ƒ, bhante --- `brahmÄ• upekkhÄ• vihÄ• rÄ«â€™ ti. taá¹ƒ
bhagavÄ• sakkhidiá¹-á¹-ho; bhagavÄ• hi, bhante, upekkhÄ• vihÄ• rÄ«â€™â€™ ti. ``yena k
dosena yena mohena vihesavÄ• assa arativÄ• assa paá¹-ighavÄ• assa so rÄ• go so dosc
pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhan
idaá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ, anujÄ• nÄ• mi te \Ee I 371/ etaâ€™â€™ nti. ``etadeva kho
sandhÄ• ya bhÄ• sitaá¹ƒâ€™â€™.

<55> ``yo \Se II 52/ kho, jÄ«vaka, tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• uddissa
paÃ±cahi á¹-hÄ• nehi bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavati. yampi so, gahapati, evamÄ• ha --- `g
pÄ• á¹‡aá¹ƒ Ä• nethÄ• â€™ ti, iminÄ• paá¹-hamena á¹-hÄ• nena bahuá¹ƒ apuÃ±Ã±aá¹ƒ pa
galappaveá¹-hakena {galappavedhakena (bahÅ«su) } Ä• nÄ«yamÄ• no dukkhaá¹ƒ domanas
dutiyena á¹-hÄ• nena bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavati. yampi so evamÄ• ha --- `gacchatha i
Ä• rabhathÄ• â€™ ti, iminÄ• tatiyena á¹-hÄ• nena bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavati. yampi s
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti \Ne II 38/, iminÄ• catutthena á¹-hÄ• nena bahu
pasavati. yampi so tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• akappiyena Ä• sÄ• det
á¹-hÄ• nena bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavati. yo kho, jÄ«vaka, tathÄ• gataá¹ƒ vÄ• tathÄ• g
pÄ• á¹‡aá¹ƒ Ä• rabhati so imehi paÃ±cahi á¹-hÄ• nehi bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavatÄ«â€

evaá¹ƒ vutte, jÄ«vako komÄ• rabhacco bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhant
kappiyaá¹ƒ vata, bhante, bhikkhÅ« Ä• hÄ• raá¹ƒ Ä• hÄ• renti \Be II 35/; anavajjaá¹ƒ vata, bh
Ä• hÄ• raá¹ƒ Ä• hÄ• renti. abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante ... pe ... \Se II 53/
bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

jÄ«vakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. upÄ• lisuttaá¹ƒ

<56> evaá¹ƒ \Ne II 39/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ vi
tena kho pana samayena nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• thaputto (Ce), nÄ• taputto (Ee) }

paá¹-ivasati mahatiyÄ• nigaá¹‡á¹-haparisÄ• ya saddhiá¹ƒ. atha kho dÄ«ghatapassÄ« nigaá
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena pÄ• vÄ• rikan
tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee I 372/ bhagavatÄ• saddhiá¹ƒ sammodi. sammo
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho
nigaá¹‡á¹-haá¹ƒ bhagavÄ• etadavoca --- ``saá¹ƒvijjanti kho, tapassi {dÄ«ghatapassi (Se Ke
Ä• sanÄ• ni; sace Ä• kaá¹…khasi nisÄ«dÄ• â€™â€™ ti. evaá¹ƒ vutte, dÄ«ghatapassÄ« nig
nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho dÄ«gha
bhagavÄ• etadavoca --- ``kati pana, tapassi, nigaá¹‡á¹-ho nÄ• á¹-aputto kammÄ• ni paÃ±Ã
kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• â€™â€™ ti?

``na kho, Ä• vuso gotama, Ä• ciá¹‡á¹‡aá¹ƒ nigaá¹‡á¹-hassa nÄ• á¹-aputtassa `kammaá¹ƒ,
paÃ±Ã±apetuá¹ƒ; `daá¹‡á¸• aá¹ƒ, daá¹‡á¸• aâ€™ nti kho, Ä• vuso gotama, Ä• ciá¹‡á¹‡aá¹ƒ
nÄ• á¹-aputtassa paÃ±Ã±apetuâ€™â€™ nti.

``kati pana, tapassi, nigaá¹‡á¹-ho nÄ• á¹-aputto daá¹‡á¸• Ä• ni paÃ±Ã±apeti pÄ• passa kam
kammassa pavattiyÄ• â€™â€™ ti?

``tÄ«á¹‡i kho, Ä• vuso gotama, nigaá¹‡á¹-ho \Se II 55/ nÄ• á¹-aputto daá¹‡á¸• Ä• ni paÃ±Ã
kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• ti, seyyathidaá¹ƒ --- kÄ• yadaá¹‡á¸• aá¹ƒ, vacÄ«
manodaá¹‡á¸• aâ€™â€™ nti.

``kiá¹ƒ pana, tapassi, aÃ±Ã±adeva kÄ• yadaá¹‡á¸• aá¹ƒ, aÃ±Ã±aá¹ƒ vacÄ«daá¹‡á¸• aá¹ƒ,
manodaá¹‡á¸• aâ€™â€™ nti?

``aÃ±Ã±adeva \Ne II 40/, Ä• vuso gotama, kÄ• yadaá¹‡á¸• aá¹ƒ, aÃ±Ã±aá¹ƒ vacÄ«daá¹‡á¸
manodaá¹‡á¸• aâ€™â€™ nti.

``imesaá¹ƒ pana, tapassi, tiá¹‡á¹‡aá¹ƒ daá¹‡á¸• Ä• naá¹ƒ evaá¹ƒ paá¹-ivibhattÄ• naá¹ƒ eva
paá¹-ivisiá¹-á¹-hÄ• naá¹ƒ katamaá¹ƒ daá¹‡á¸• aá¹ƒ nigaá¹‡á¹-ho nÄ• á¹-aputto mahÄ• sÄ• v
pÄ• passa kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• \Be II 36/, yadi vÄ• kÄ•
vacÄ«daá¹‡á¸• aá¹ƒ, yadi vÄ• manodaá¹‡á¸• aâ€™â€™ nti?

``imesaá¹ƒ kho, Ä• vuso gotama, tiá¹‡á¹‡aá¹ƒ daá¹‡á¸• Ä• naá¹ƒ evaá¹ƒ paá¹-ivibhattÄ• na
paá¹-ivisiá¹-á¹-hÄ• naá¹ƒ kÄ• yadaá¹‡á¸• aá¹ƒ nigaá¹‡á¹-ho nÄ• á¹-aputto mahÄ• sÄ• vajjat
kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• , no tathÄ• vacÄ«daá¹‡á¸• aá¹ƒ, no
nti.

``kÄ• yadaá¹‡á¸• anti, tapassi, vadesiâ€™â€™ ?

``kÄ• yadaá¹‡á¸• anti, Ä• vuso gotama, vadÄ• miâ€™â€™.

``kÄ• yadaá¹‡á¸• anti, tapassi, vadesiâ€™â€™ ?

``kÄ• yadaá¹‡á¸• anti, Ä• vuso gotama, vadÄ• miâ€™â€™.

``kÄ• yadaá¹‡á¸• anti, tapassi, vadesiâ€™â€™ ?

``kÄ• yadaá¹‡á¸• anti, Ä• vuso gotama, vadÄ• mÄ«â€™â€™ ti.

itiha bhagavÄ• dÄ«ghatapassiá¹ƒ nigaá¹‡á¹-haá¹ƒ imasmiá¹ƒ kathÄ• vatthusmiá¹ƒ yÄ• vat
patiá¹-á¹-hÄ• pesi.

<57> evaá¹ƒ \Ee I 373/ vutte, dÄ«ghatapassÄ« nigaá¹‡á¹-ho bhagavantaá¹ƒ etadavoca ---
gotama, kati daá¹‡á¸• Ä• ni paÃ±Ã±apesi pÄ• passa kammassa kiriyÄ• ya \Se II 56/ pÄ• pa
pavattiyÄ• â€™â€™ ti?

``na \Ne II 41/ kho, tapassi, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatassa `daá¹‡á¸• aá¹ƒ, daá¹‡á¸• aâ€™
`kammaá¹ƒ, kammaâ€™ nti kho, tapassi, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatassa paÃ±Ã±apetuâ€™

``tvaá¹ƒ panÄ• vuso gotama, kati kammÄ• ni paÃ±Ã±apesi pÄ• passa kammassa kiriyÄ• ya
pavattiyÄ• â€™â€™ ti?

``tÄ«á¹‡i kho ahaá¹ƒ, tapassi, kammÄ• ni paÃ±Ã±apemi pÄ• passa kammassa kiriyÄ• ya p
seyyathidaá¹ƒ --- kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, manokammaâ€™â€™ nti.

``kiá¹ƒ panÄ• vuso gotama, aÃ±Ã±adeva kÄ• yakammaá¹ƒ, aÃ±Ã±aá¹ƒ vacÄ«kammaá¹ƒ,

``aÃ±Ã±adeva, tapassi, kÄ• yakammaá¹ƒ, aÃ±Ã±aá¹ƒ vacÄ«kammaá¹ƒ, aÃ±Ã±aá¹ƒ manok

``imesaá¹ƒ panÄ• vuso gotama, tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ evaá¹ƒ paá¹-ivibhattÄ• naá¹ƒ
paá¹-ivisiá¹-á¹-hÄ• naá¹ƒ katamaá¹ƒ kammaá¹ƒ mahÄ• sÄ• vajjataraá¹ƒ paÃ±Ã±apesi pÄ• p
pÄ• passa kammassa pavattiyÄ• , yadi vÄ• kÄ• yakammaá¹ƒ, yadi vÄ• vacÄ«kammaá¹ƒ,

``imesaá¹ƒ kho ahaá¹ƒ, tapassi, tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ evaá¹ƒ paá¹-ivibhattÄ• naá¹ƒ
paá¹-ivisiá¹-á¹-hÄ• naá¹ƒ manokammaá¹ƒ mahÄ• sÄ• vajjataraá¹ƒ paÃ±Ã±apemi pÄ• passa
kammassa pavattiyÄ• , no tathÄ• kÄ• yakammaá¹ƒ, no tathÄ• vacÄ«kammaâ€™â€™ nti.

``manokammanti, Ä• vuso gotama, vadesiâ€™â€™ ?

``manokammanti, tapassi, vadÄ• miâ€™â€™.

``manokammanti, Ä• vuso gotama, vadesiâ€™â€™ ?

``manokammanti, tapassi, vadÄ• miâ€™â€™.

``manokammanti \Ne II 42/, Ä• vuso gotama, vadesiâ€™â€™ ?

``manokammanti, tapassi, vadÄ• mÄ«â€™â€™ ti.

itiha dÄ«ghatapassÄ« nigaá¹‡á¹-ho bhagavantaá¹ƒ imasmiá¹ƒ kathÄ• vatthusmiá¹ƒ yÄ• vat
patiá¹-á¹-hÄ• petvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Se II 57/ yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenu

<58> tena \Be II 37/ kho pana samayena nigaá¹‡á¹-ho nÄ• á¹-aputto mahatiyÄ• gihiparisÄ
hoti bÄ• lakiniyÄ• parisÄ• ya upÄ• lipamukhÄ• ya. addasÄ• kho nigaá¹‡á¹-ho nÄ• á¹-aputt
nigaá¹‡á¹-haá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ; disvÄ• na dÄ«ghatapassiá¹ƒ nigaá¹‡á¹-haá¹ƒ
kuto nu tvaá¹ƒ, tapassi, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti? ``ito hi kho ahaá¹ƒ, bhant
samaá¹‡assa gotamassa santikÄ• â€™â€™ ti. ``ahu pana te, tapassi, samaá¹‡ena gotame
kathÄ• sallÄ• poâ€™â€™ ti \Ee I 374/? ``ahu kho me, bhante, samaá¹‡ena gotamena sadd
kathÄ• sallÄ• poâ€™â€™ ti. ``yathÄ• kathaá¹ƒ pana te, tapassi, ahu samaá¹‡ena gotamen
kathÄ• sallÄ• poâ€™â€™ ti? atha kho dÄ«ghatapassÄ« nigaá¹‡á¹-ho yÄ• vatako ahosi bha
kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ nigaá¹‡á¹-hassa nÄ• á¹-aputtassa Ä• rocesi. evaá¹ƒ vutte,
nÄ• á¹-aputto dÄ«ghatapassiá¹ƒ nigaá¹‡á¹-haá¹ƒ etadavoca --- ``sÄ• dhu sÄ• dhu, tapassi!
sÄ• vakena sammadeva satthusÄ• sanaá¹ƒ Ä• jÄ• nantena evameva dÄ«ghatapassinÄ• ni
gotamassa byÄ• kataá¹ƒ. kiÃ±hi sobhati chavo manodaá¹‡á¸• o imassa evaá¹ƒ oá¸·Ä• rikas
upanidhÄ• ya! atha kho kÄ• yadaá¹‡á¸• ova mahÄ• sÄ• vajjataro pÄ• passa kammassa kiri
pavattiyÄ• , no tathÄ• vacÄ«daá¹‡á¸• o, no tathÄ• manodaá¹‡á¸• oâ€™â€™ ti.

<59> evaá¹ƒ \Se II 58/ vutte, upÄ• li gahapati nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca
bhante dÄ«ghatapassÄ« {tapassÄ« (Ce Ee) }! yathÄ• taá¹ƒ sutavatÄ• sÄ• vakena samma
Ä• jÄ• nantena evamevaá¹ƒ bhadantena tapassinÄ• samaá¹‡assa gotamassa byÄ• kataá¹
manodaá¹‡á¸• o imassa evaá¹ƒ oá¸·Ä• rikassa kÄ• yadaá¹‡á¸• assa upanidhÄ• ya! atha kh
mahÄ• sÄ• vajjataro pÄ• passa kammassa kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• , no
tathÄ• manodaá¹‡á¸• o. handa \Ne II 43/ cÄ• haá¹ƒ, bhante, gacchÄ• mi samaá¹‡assa got
kathÄ• vatthusmiá¹ƒ vÄ• daá¹ƒ Ä• ropessÄ• mi. sace me samaá¹‡o gotamo tathÄ• patiá¹-á

tapassinÄ• patiá¹-á¹-hÄ• pitaá¹ƒ; seyyathÄ• pi nÄ• ma balavÄ• puriso dÄ«ghalomikaá¹ƒ ea
Ä• kaá¸• á¸• heyya parikaá¸• á¸• heyya samparikaá¸• á¸• heyya, evamevÄ• haá¹ƒ samaá¹‡a
Ä• kaá¸• á¸• hissÄ• mi parikaá¸• á¸• hissÄ• mi samparikaá¸• á¸• hissÄ• mi \Be II 38/. seyyat
soá¹‡á¸• ikÄ• kammakÄ• ro mahantaá¹ƒ soá¹‡á¸• ikÄ• kilaÃ±jaá¹ƒ gambhÄ«re udakarahad
gahetvÄ• Ä• kaá¸• á¸• heyya parikaá¸• á¸• heyya samparikaá¸• á¸• heyya, evamevÄ• haá¹
vÄ• daá¹ƒ Ä• kaá¸• á¸• hissÄ• mi parikaá¸• á¸• hissÄ• mi samparikaá¸• á¸• hissÄ• mi. seyya
soá¹‡á¸• ikÄ• dhutto vÄ• laá¹ƒ {thÄ• laá¹ƒ (Katthaci) } kaá¹‡á¹‡e gahetvÄ• odhuneyya nidd
{nicchÄ• deyya (Ce Ee Katthaci), niccoá¹-eyya (Katthaci), nippoá¹-heyya (Se Ke) }, evamev
gotamaá¹ƒ vÄ• dena vÄ• daá¹ƒ odhunissÄ• mi \Ee I 375/ niddhunissÄ• mi nipphoá¹-essÄ• m
nÄ• ma kuÃ±jaro saá¹-á¹-hihÄ• yano gambhÄ«raá¹ƒ pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• sÄ• á¹‡a
kÄ«á¸·itajÄ• taá¹ƒ kÄ«á¸·ati, evamevÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ sÄ• á¹‡adhovikaá¹ƒ
kÄ«á¸·issÄ• mi. handa cÄ• haá¹ƒ, bhante, gacchÄ• mi samaá¹‡assa gotamassa imasmiá¹ƒ
Ä• ropessÄ• mÄ«â€™â€™ ti. ``gaccha tvaá¹ƒ, gahapati, samaá¹‡assa gotamassa imasmiá
Ä• ropehi. ahaá¹ƒ vÄ• hi, gahapati, samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropeyyaá¹ƒ, dÄ
nigaá¹‡á¹-ho, tvaá¹ƒ vÄ• â€™â€™ ti.

<60> evaá¹ƒ vutte, dÄ«ghatapassÄ« nigaá¹‡á¹-ho nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadav
metaá¹ƒ, bhante, ruccati yaá¹ƒ upÄ• li gahapati samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• rope
gotamo mÄ• yÄ• vÄ« Ä• vaá¹-á¹-aniá¹ƒ mÄ• yaá¹ƒ jÄ• nÄ• ti yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ
ti. ``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, tapassi, anavakÄ• so yaá¹ƒ upÄ• li gahapati samaá¹‡assa
sÄ• vakattaá¹ƒ upagaccheyya. á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ samaá¹‡o gotamo up
sÄ• vakattaá¹ƒ upagaccheyya. gaccha, tvaá¹ƒ, gahapati, samaá¹‡assa gotamassa imasmiá
vÄ• daá¹ƒ Ä• ropehi. ahaá¹ƒ vÄ• hi, gahapati, samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropey
nigaá¹‡á¹-ho, tvaá¹ƒ vÄ• â€™â€™ ti. dutiyampi kho dÄ«ghatapassÄ« ... pe ... tatiyampi kho
nigaá¹‡á¹-ho nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``na kho metaá¹ƒ, bhante, ruc
gahapati samaá¹‡assa gotamassa vÄ• daá¹ƒ \Se II 60/ Ä• ropeyya. samaá¹‡o hi, bhante, g
Ä• vaá¹-á¹-aniá¹ƒ mÄ• yaá¹ƒ jÄ• nÄ• ti yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ sÄ• vake Ä• vaá¹-á¹-e
``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, tapassi \Ne II 44/, anavakÄ• so yaá¹ƒ upÄ• li gahapati samaa
sÄ• vakattaá¹ƒ \Be II 39/ upagaccheyya. á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ samaá¹‡o g
gahapatissa sÄ• vakattaá¹ƒ upagaccheyya. gaccha tvaá¹ƒ, gahapati, samaá¹‡assa gotamas
kathÄ• vatthusmiá¹ƒ vÄ• daá¹ƒ Ä• ropehi. ahaá¹ƒ vÄ• hi, gahapati, samaá¹‡assa gotamass
dÄ«ghatapassÄ« vÄ• nigaá¹‡á¹-ho, tvaá¹ƒ vÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
nigaá¹‡á¹-hassa nÄ• á¹-aputtassa paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• nigaá¹‡á¹-haá¹ƒ nÄ
padakkhiá¹‡aá¹ƒ katvÄ• \Se II 61/ yena pÄ• vÄ• rikambavanaá¹ƒ yena \Ee I 376/ bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``Ä• gamÄ• nu khvidha, bhante, dÄ«ghatapassÄ« nigaá¹‡á¹-h

``Ä• gamÄ• khvidha, gahapati, dÄ«ghatapassÄ« nigaá¹‡á¹-hoâ€™â€™ ti.

``ahu kho pana te, bhante, dÄ«ghatapassinÄ• nigaá¹‡á¹-hena saddhiá¹ƒ kocideva kathÄ• s

``ahu kho me, gahapati, dÄ«ghatapassinÄ• nigaá¹‡á¹-hena saddhiá¹ƒ kocideva kathÄ• sal

``yathÄ• kathaá¹ƒ pana te, bhante, ahu dÄ«ghatapassinÄ• nigaá¹‡á¹-hena saddhiá¹ƒ koci
kathÄ• sallÄ• poâ€™â€™ ti?

atha kho bhagavÄ• yÄ• vatako ahosi dÄ«ghatapassinÄ• nigaá¹‡á¹-hena saddhiá¹ƒ kathÄ•
upÄ• lissa gahapatissa Ä• rocesi.

<61> evaá¹ƒ vutte, upÄ• li gahapati bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu sÄ• dhu, bhant
sutavatÄ• sÄ• vakena sammadeva satthusÄ• sanaá¹ƒ Ä• jÄ• nantena evamevaá¹ƒ dÄ«gha
bhagavato byÄ• kataá¹ƒ. kiÃ±hi sobhati chavo manodaá¹‡á¸• o imassa evaá¹ƒ oá¸·Ä• rikass
upanidhÄ• ya? atha kho kÄ• yadaá¹‡á¸• ova mahÄ• sÄ• vajjataro pÄ• passa kammassa kir
kammassa pavattiyÄ• , no tathÄ• vacÄ«daá¹‡á¸• o, no tathÄ• manodaá¹‡á¸• oâ€™â€™ ti.
sacce patiá¹-á¹-hÄ• ya manteyyÄ• si siyÄ• no ettha kathÄ• sallÄ• poâ€™â€™ ti. ``sacce ah
patiá¹-á¹-hÄ• ya mantessÄ• mi; hotu no ettha kathÄ• sallÄ• poâ€™â€™ ti.

<62> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, idhassa nigaá¹‡á¹-ho Ä• bÄ• dhiko dukkhito \Se II
sÄ«todakapaá¹-ikkhitto uá¹‡hodakapaá¹-isevÄ«. so sÄ«todakaá¹ƒ alabhamÄ• no kÄ• laá¹…
gahapati, nigaá¹‡á¹-ho nÄ• á¹-aputto katthÅ«papattiá¹ƒ paÃ±Ã±apetÄ«â€™â€™ ti?

``atthi, bhante, manosattÄ• nÄ• ma devÄ• tattha so upapajjatiâ€™â€™.

``taá¹ƒ kissa hetuâ€™â€™ ?

``asu hi, bhante \Be II 40/, manopaá¹-ibaddho kÄ• laá¹…karotÄ«â€™â€™ ti.

``manasi karohi, gahapati {gahapati gahapati manasi karohi (Ce Se Ke), gahapati manasi ka
gahapati gahapati (Ee) }, manasi karitvÄ• kho, gahapati, byÄ• karohi. na kho te sandhiyati
pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. bhÄ• sitÄ• kho pana te, gahapati, esÄ• vÄ• cÄ
patiá¹-á¹-hÄ• ya mantessÄ• mi, hotu no ettha kathÄ• sallÄ• poâ€™â€™ â€™ ti. ``kiÃ±cÄ• p
evamÄ• ha, atha kho kÄ• yadaá¹‡á¸• ova mahÄ• sÄ• vajjataro pÄ• passa kammassa kiriyÄ
pavattiyÄ• , no tathÄ• vacÄ«daá¹‡á¸• o, no tathÄ• manodaá¹‡á¸• oâ€™â€™ ti.

<63> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati \Ee I 377/, idhassa nigaá¹‡á¹-ho nÄ• á¹-aputto
cÄ• tuyÄ• masaá¹ƒvarasaá¹ƒvuto sabbavÄ• rivÄ• rito sabbavÄ• riyutto sabbavÄ• ridhuto sa

abhikkamanto paá¹-ikkamanto bahÅ« khuddake pÄ• á¹‡e saá¹…ghÄ• taá¹ƒ Ä• pÄ• deti. ima
nigaá¹‡á¹-ho nÄ• á¹-aputto kaá¹ƒ vipÄ• kaá¹ƒ paÃ±Ã±apetÄ«â€™â€™ ti?

``asaÃ±cetanikaá¹ƒ, bhante, nigaá¹‡á¹-ho nÄ• á¹-aputto no mahÄ• sÄ• vajjaá¹ƒ paÃ±Ã±ap

``sace \Ne II 46/ pana, gahapati, cetetÄ«â€™â€™ ti?

``mahÄ• sÄ• vajjaá¹ƒ, bhante, hotÄ«â€™â€™ ti.

``cetanaá¹ƒ pana, gahapati, nigaá¹‡á¹-ho nÄ• á¹-aputto kismiá¹ƒ paÃ±Ã±apetÄ«â€™â€™ t

``manodaá¹‡á¸• asmiá¹ƒ, bhanteâ€™â€™ ti.

``manasi karohi, gahapati \Se II 63/, manasi karitvÄ• kho, gahapati, byÄ• karohi. na kho te
vÄ• pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. bhÄ• sitÄ• kho pana te, gahapati, esÄ• vÄ
bhante, patiá¹-á¹-hÄ• ya mantessÄ• mi; hotu no ettha kathÄ• sallÄ• poâ€™â€™ â€™ ti. ``ki
evamÄ• ha, atha kho kÄ• yadaá¹‡á¸• ova mahÄ• sÄ• vajjataro pÄ• passa kammassa kiriyÄ
pavattiyÄ• , no tathÄ• vacÄ«daá¹‡á¸• o, no tathÄ• manodaá¹‡á¸• oâ€™â€™ ti.

<64> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, ayaá¹ƒ nÄ• á¸·andÄ• iddhÄ• ceva phÄ«tÄ• ca b
Ä• kiá¹‡á¹‡amanussÄ• â€™â€™ ti?

``evaá¹ƒ, bhante, ayaá¹ƒ nÄ• á¸·andÄ• iddhÄ• ceva phÄ«tÄ• ca bahujanÄ• Ä• kiá¹‡á¹‡a

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, idha puriso Ä• gaccheyya ukkhittÄ• siko. so evaá¹ƒ vad
yÄ• vatikÄ• imissÄ• nÄ• á¸·andÄ• ya pÄ• á¹‡Ä• te ekena khaá¹‡ena ekena muhuttena ek
maá¹ƒsapuÃ±jaá¹ƒ karissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, pahoti nu kho so
imissÄ• nÄ• á¸·andÄ• ya pÄ• á¹‡Ä• te ekena khaá¹‡ena ekena muhuttena \Be II 41/ ekaá¹
maá¹ƒsapuÃ±jaá¹ƒ kÄ• tuâ€™â€™ nti?

``dasapi, bhante, purisÄ• , vÄ«sampi, bhante, purisÄ• , tiá¹ƒsampi, bhante, purisÄ• , cattÄ•
purisÄ• , paÃ±Ã±Ä• sampi, bhante, purisÄ• nappahonti yÄ• vatikÄ• imissÄ• nÄ• á¸·andÄ•
khaá¹‡ena ekena muhuttena ekaá¹ƒ maá¹ƒsakhalaá¹ƒ ekaá¹ƒ maá¹ƒsapuÃ±jaá¹ƒ kÄ• tuá¹ƒ
purisoâ€™â€™ ti!

``taá¹ƒ \Ne II 47/ kiá¹ƒ maÃ±Ã±asi, gahapati \Se II 64/, idha Ä• gaccheyya samaá¹‡o vÄ• b
iddhimÄ• cetovasippatto. so evaá¹ƒ vadeyya --- `ahaá¹ƒ imaá¹ƒ nÄ• á¸·andaá¹ƒ ekena man
karissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, pahoti nu kho so samaá¹‡o vÄ• brÄ

cetovasippatto imaá¹ƒ nÄ• á¸·andaá¹ƒ ekena manopadosena bhasmaá¹ƒ kÄ• tuâ€™â€™ n

``dasapi, bhante, nÄ• á¸·andÄ• , vÄ«sampi nÄ• á¸·andÄ• , tiá¹ƒsampi nÄ• á¸·andÄ• , cattÄ
paÃ±Ã±Ä• sampi nÄ• á¸·andÄ• pahoti so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• iddhimÄ• cet
bhasmaá¹ƒ kÄ• tuá¹ƒ. kiÃ±hi sobhati ekÄ• chavÄ• nÄ• á¸·andÄ• â€™â€™ ti!

``manasi karohi, gahapati, manasi karitvÄ• kho, gahapati, byÄ• karohi. na kho te sandhiyat
pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. bhÄ• sitÄ• kho pana te, gahapati, esÄ• vÄ• cÄ
patiá¹-á¹-hÄ• ya mantessÄ• mi; hotu no ettha kathÄ• sallÄ• poâ€™â€™ â€™ ti.

``kiÃ±cÄ• pi, bhante, bhagavÄ• evamÄ• ha, atha kho kÄ• yadaá¹‡á¸• ova mahÄ• sÄ• vajja
kiriyÄ• ya pÄ• passa kammassa pavattiyÄ• , no tathÄ• vacÄ«daá¹‡á¸• o, no tathÄ• manod

<65> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, sutaá¹ƒ te daá¹‡á¸• akÄ«raÃ±Ã±aá¹ƒ {daá¹‡á¸• a
kÄ• liá¹…gÄ• raÃ±Ã±aá¹ƒ majjhÄ• raÃ±Ã±aá¹ƒ {mejjhÄ• raÃ±Ã±aá¹ƒ (Ce Se Ke Ee) } mÄ•
araÃ±Ã±abhÅ«taâ€™â€™ nti?

``evaá¹ƒ, bhante, sutaá¹ƒ me daá¹‡á¸• akÄ«raÃ±Ã±aá¹ƒ kÄ• liá¹…gÄ• raÃ±Ã±aá¹ƒ majjhÄ
mÄ• taá¹…gÄ• raÃ±Ã±aá¹ƒ araÃ±Ã±aá¹ƒ araÃ±Ã±abhÅ«taâ€™â€™ nti.

``taá¹ƒ \Se II 65/ kiá¹ƒ maÃ±Ã±asi, gahapati, kinti te sutaá¹ƒ kena taá¹ƒ daá¹‡á¸• akÄ«raÃ±
kÄ• liá¹…gÄ• raÃ±Ã±aá¹ƒ majjhÄ• raÃ±Ã±aá¹ƒ mÄ• taá¹…gÄ• raÃ±Ã±aá¹ƒ araÃ±Ã±aá¹ƒ a

``sutaá¹ƒ \Ne II 48/ metaá¹ƒ, bhante, isÄ«naá¹ƒ manopadosena taá¹ƒ daá¹‡á¸• akÄ«raÃ±Ã
kÄ• liá¹…gÄ• raÃ±Ã±aá¹ƒ majjhÄ• raÃ±Ã±aá¹ƒ mÄ• taá¹…gÄ• raÃ±Ã±aá¹ƒ araÃ±Ã±aá¹ƒ a

``manasi karohi, gahapati, manasi karitvÄ• kho, gahapati, byÄ• karohi. na kho te sandhiyat
pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ. bhÄ• sitÄ• kho pana te, gahapati, esÄ• vÄ• cÄ
patiá¹-á¹-hÄ• ya mantessÄ• mi; hotu no ettha kathÄ• sallÄ• poâ€™â€™ â€™ ti.

<66> ``purimenevÄ• haá¹ƒ \Be II 42/, bhante, opammena bhagavato attamano abhiraddho.
bhagavato vicitrÄ• ni paÃ±hapaá¹-ibhÄ• nÄ• ni sotukÄ• mo, evÄ• haá¹ƒ bhagavantaá¹ƒ pac
amaÃ±Ã±issaá¹ƒ. abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikk
ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, a
telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhagavatÄ
pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca \Ee
upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™

<67> ``anuviccakÄ• raá¹ƒ kho, gahapati, karohi, anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ \Se II
sÄ• dhu hotÄ«â€™â€™ ti. ``iminÄ• pÄ• haá¹ƒ, bhante, bhagavato bhiyyosomattÄ• ya attam
bhagavÄ• evamÄ• ha --- `anuviccakÄ• raá¹ƒ kho, gahapati, karohi, anuviccakÄ• ro tumhÄ•
Ã±Ä• tamanussÄ• naá¹ƒ sÄ• dhu hotÄ«â€™ ti. maÃ±hi, bhante, aÃ±Ã±atitthiyÄ• sÄ• vakaá
nÄ• á¸·andaá¹ƒ paá¹-Ä• kaá¹ƒ parihareyyuá¹ƒ --- `upÄ• li amhÄ• kaá¹ƒ gahapati sÄ• vakatta
pana maá¹ƒ bhagavÄ• evamÄ• ha --- `anuviccakÄ• raá¹ƒ kho, gahapati, karohi, anuviccakÄ
Ã±Ä• tamanussÄ• naá¹ƒ sÄ• dhu hotÄ«â€™ ti. esÄ• haá¹ƒ, bhante, dutiyampi bhagavantaá
dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge
gataâ€™â€™ nti.

<68> ``dÄ«gharattaá¹ƒ kho te, gahapati, nigaá¹‡á¹-hÄ• naá¹ƒ opÄ• nabhÅ«taá¹ƒ kulaá¹ƒ ye
piá¹‡á¸• akaá¹ƒ dÄ• tabbaá¹ƒ maÃ±Ã±eyyÄ• sÄ«â€™â€™ ti. ``iminÄ• pÄ• haá¹ƒ, bhante, b
attamano \Ne II 49/ abhiraddho yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha --- `dÄ«gharattaá¹ƒ kho
nigaá¹‡á¹-hÄ• naá¹ƒ opÄ• nabhÅ«taá¹ƒ kulaá¹ƒ yena nesaá¹ƒ upagatÄ• naá¹ƒ piá¹‡á¸• aka
maÃ±Ã±eyyÄ• sÄ«â€™ ti. sutaá¹ƒ metaá¹ƒ, bhante, samaá¹‡o gotamo evamÄ• ha --- `may
nÄ• Ã±Ã±esaá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ; mayhameva sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tab
dÄ• naá¹ƒ dÄ• tabbaá¹ƒ; mayhameva dinnaá¹ƒ mahapphalaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ dinnaá¹ƒ
sÄ• vakÄ• naá¹ƒ \Se II 67/ dinnaá¹ƒ mahapphalaá¹ƒ, nÄ• Ã±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ din
ca pana maá¹ƒ bhagavÄ• nigaá¹‡á¹-hesupi dÄ• ne samÄ• dapeti. api ca, bhante, mayamet
esÄ• haá¹ƒ, bhante, tatiyampi bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkh
maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

<69> atha \Be II 43/ kho bhagavÄ• upÄ• lissa gahapatissa anupubbiá¹ƒ kathaá¹ƒ {Ä• nupu
Ä• nupubbikathaá¹ƒ (Ee), anupubbikathaá¹ƒ (Se Ke Katthaci) } kathesi, seyyathidaá¹ƒ --- dÄ
sÄ«lakathaá¹ƒ saggakathaá¹ƒ, kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, n
pakÄ• sesi. yadÄ• bhagavÄ• aÃ±Ã±Ä• si upÄ• liá¹ƒ gahapatiá¹ƒ kallacittaá¹ƒ \Ee I 380/ mu
vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukka
taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, nirodhaá¹ƒ, maggaá¹ƒ. seyyathÄ• pi nÄ• ma
apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva upÄ• lissa gaha
virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- `yaá¹ƒ kiÃ±ci samudayadhammaá
nirodhadhammaâ€™ nti. atha kho upÄ• li gahapati diá¹-á¹-hadhammo pattadhammo viditad
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane b
--- ``handa ca dÄ• ni mayaá¹ƒ, bhante, gacchÄ• ma, bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«y
tvaá¹ƒ, gahapati, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.

<70> atha kho upÄ• li gahapati bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• \Se II
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena sakaá¹ƒ nivesanaá¹ƒ tenupa
dovÄ• rikaá¹ƒ Ä• mantesi --- ``ajjatagge, samma dovÄ• rika, Ä• varÄ• mi dvÄ• raá¹ƒ nigaá¹‡

nigaá¹‡á¹-hÄ«naá¹ƒ, anÄ• vaá¹-aá¹ƒ dvÄ• raá¹ƒ bhagavato bhikkhÅ«naá¹ƒ bhikkhunÄ«naá
upÄ• sikÄ• naá¹ƒ. sace koci nigaá¹‡á¹-ho Ä• gacchati tamenaá¹ƒ tvaá¹ƒ evaá¹ƒ vadeyyÄ• s
mÄ• pÄ• visi. ajjatagge upÄ• li gahapati samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upagato.
nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naá¹ƒ, anÄ• vaá¹-aá¹ƒ dvÄ• raá¹ƒ bhagavato bhikkhÅ«n
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ \Ne II 50/. sace te, bhante, piá¹‡á¸• akena attho, etthev
Ä• harissantÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho dovÄ• riko upÄ• lissa gah

<71> assosi kho dÄ«ghatapassÄ« nigaá¹‡á¹-ho --- ``upÄ• li kira gahapati samaá¹‡assa got
upagatoâ€™â€™ ti. atha kho dÄ«ghatapassÄ« nigaá¹‡á¹-ho yena nigaá¹‡á¹-ho nÄ• á¹-aput
upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bha
samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upagatoâ€™â€™ ti. ``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ
anavakÄ• so yaá¹ƒ upÄ• li gahapati samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upagaccheyya
vijjati yaá¹ƒ samaá¹‡o gotamo upÄ• lissa gahapatissa sÄ• vakattaá¹ƒ upagaccheyyÄ• â€™â
kho dÄ«ghatapassÄ« nigaá¹‡á¹-ho ... pe ... tatiyampi kho dÄ«ghatapassÄ« nigaá¹‡á¹-ho nig
nÄ• á¹-aputtaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante \Se II 69/ ... pe ... upÄ• lissa gaha
sÄ• vakattaá¹ƒ upagaccheyyÄ• â€™â€™ ti. ``handÄ• haá¹ƒ, bhante, gacchÄ• mi yÄ• va jÄ
samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upagato yadi vÄ• noâ€™â€™ ti. ``gaccha tvaá¹ƒ,
upÄ• li gahapati samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upagato yadi vÄ• noâ€™â€™ ti.

<72> atha kho dÄ«ghatapassÄ« nigaá¹‡á¹-ho yena upÄ• lissa gahapatissa nivesanaá¹ƒ ter
dovÄ• riko dÄ«ghatapassiá¹ƒ nigaá¹‡á¹-haá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na dÄ«g
etadavoca --- ``tiá¹-á¹-ha, bhante, mÄ• pÄ• visi. ajjatagge upÄ• li gahapati samaá¹‡assa go
upagato. Ä• vaá¹-aá¹ƒ dvÄ• raá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naá¹ƒ, anÄ• vaá¹-aá¹ƒ
bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ \Se II 70/. sace te, bh
ettheva tiá¹-á¹-ha, ettheva te Ä• harissantÄ«â€™â€™ ti. ``na me, Ä• vuso, piá¹‡á¸• akena a
tato paá¹-inivattitvÄ• yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹…kami; upasaá¹…kamitv
nÄ• á¹-aputtaá¹ƒ etadavoca --- ``saccaá¹ƒyeva kho, bhante, yaá¹ƒ upÄ• li gahapati samaá¹‡
sÄ• vakattaá¹ƒ upagato. etaá¹ƒ kho te ahaá¹ƒ, bhante, nÄ• latthaá¹ƒ na kho me, bhante, ruc
gahapati samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropeyya. samaá¹‡o hi, bhante, gotamo mÄ
mÄ• yaá¹ƒ jÄ• nÄ• ti yÄ• ya aÃ±Ã±atitthiyÄ• naá¹ƒ sÄ• vake Ä• vaá¹-á¹-etÄ«ti. Ä• vaá¹-á¹-o
gahapati samaá¹‡ena gotamena Ä• vaá¹-á¹-aniyÄ• mÄ• yÄ• yÄ• â€™â€™ ti. ``aá¹-á¹-hÄ• n
anavakÄ• so \Ne II 51/ yaá¹ƒ upÄ• li gahapati samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upa
etaá¹ƒ vijjati yaá¹ƒ samaá¹‡o gotamo upÄ• lissa gahapatissa sÄ• vakattaá¹ƒ upagaccheyyÄ
dÄ«ghatapassÄ« nigaá¹‡á¹-ho nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``saccaá¹ƒye
\Se II 71/ upÄ• lissa gahapatissa sÄ• vakattaá¹ƒ upagaccheyyÄ• â€™â€™ ti. tatiyampi kho
nigaá¹‡á¹-ho nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``saccaá¹ƒyeva kho, bhante ...
upÄ• lissa gahapatissa sÄ• vakattaá¹ƒ upagaccheyyÄ• â€™â€™ ti. ``handa cÄ• haá¹ƒ \Be
yÄ• va cÄ• haá¹ƒ sÄ• maá¹ƒyeva jÄ• nÄ• mi yadi vÄ• upÄ• li gahapati samaá¹‡assa gotam

vÄ• noâ€™â€™ ti.

atha kho nigaá¹‡á¹-ho nÄ• á¹-aputto mahatiyÄ• nigaá¹‡á¹-haparisÄ• ya saddhiá¹ƒ yena up
nivesanaá¹ƒ tenupasaá¹…kami. addasÄ• kho dovÄ• riko nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ
disvÄ• na nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``tiá¹-á¹-ha, bhante, mÄ• pÄ• vis
gahapati samaá¹‡assa gotamassa sÄ• vakattaá¹ƒ upagato. Ä• vaá¹-aá¹ƒ dvÄ• raá¹ƒ nigaá¹
nigaá¹‡á¹-hÄ«naá¹ƒ, anÄ• vaá¹-aá¹ƒ dvÄ• raá¹ƒ bhagavato bhikkhÅ«naá¹ƒ bhikkhunÄ«naá
upÄ• sikÄ• naá¹ƒ. sace te, bhante, piá¹‡á¸• akena attho, ettheva tiá¹-á¹-ha, ettheva te Ä• ha
``tena hi, samma dovÄ• rika, yena upÄ• li gahapati tenupasaá¹…kama; upasaá¹…kamitvÄ•
evaá¹ƒ vadehi --- `nigaá¹‡á¹-ho, bhante, nÄ• á¹-aputto mahatiyÄ• nigaá¹‡á¹-haparisÄ• ya s
bahidvÄ• rakoá¹-á¹-hake á¹-hito; so te dassanakÄ• moâ€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€
nigaá¹‡á¹-hassa nÄ• á¹-aputtassa paá¹-issutvÄ• yena upÄ• li gahapati tenupasaá¹…kami;
gahapatiá¹ƒ etadavoca --- ``nigaá¹‡á¹-ho, bhante, nÄ• á¹-aputto mahatiyÄ• nigaá¹‡á¹-hapa
II 72/ bahidvÄ• rakoá¹-á¹-hake á¹-hito; so te dassanakÄ• moâ€™â€™ ti. ``tena hi, samma d
dvÄ• rasÄ• lÄ• ya Ä• sanÄ• ni paÃ±Ã±apehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
paá¹-issutvÄ• majjhimÄ• ya dvÄ• rasÄ• lÄ• ya Ä• sanÄ• ni paÃ±Ã±apetvÄ• yena upÄ• li g
upasaá¹…kamitvÄ• upÄ• liá¹ƒ gahapatiá¹ƒ etadavoca --- ``paÃ±Ã±attÄ• ni kho, bhante, ma
Ä• sanÄ• ni. yassadÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.

<73> atha kho upÄ• li gahapati yena majjhimÄ• \Ee I 383/ dvÄ• rasÄ• lÄ• tenupasaá¹…ka
tattha Ä• sanaá¹ƒ aggaÃ±ca seá¹-á¹-haÃ±ca uttamaÃ±ca paá¹‡Ä«taÃ±ca tattha sÄ• maá¹ƒ
Ä• mantesi \Ne II 52/ --- ``tena hi, samma dovÄ• rika, yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenu
upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ evaá¹ƒ vadehi --- `upÄ• li, bhante, ga
pavisa kira, bhante, sace Ä• kaá¹…khasÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
gahapatissa paá¹-issutvÄ• yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹…kami; upasaá¹…k
nÄ• á¹-aputtaá¹ƒ etadavoca --- ``upÄ• li, bhante, gahapati evamÄ• ha --- `pavisa kira, bhant
Ä• kaá¹…khasÄ«â€™â€™ â€™ ti. atha \Be II 46/ kho nigaá¹‡á¹-ho nÄ• á¹-aputto mahatiyÄ
saddhiá¹ƒ yena majjhimÄ• dvÄ• rasÄ• lÄ• tenupasaá¹…kami. atha kho upÄ• li gahapati ---
passati nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• na tato paccu
Ä• sanaá¹ƒ aggaÃ±ca seá¹-á¹-haÃ±ca uttamaÃ±ca paá¹‡Ä«taÃ±ca taá¹ƒ uttarÄ• saá¹…gen
{pamajjitvÄ• (Ce Ee) } pariggahetvÄ• nisÄ«dÄ• peti so --- dÄ• ni yaá¹ƒ tattha Ä• sanaá¹ƒ a
uttamaÃ±ca paá¹‡Ä«taÃ±ca tattha sÄ• maá¹ƒ nisÄ«ditvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá
``saá¹ƒvijjanti kho, bhante, Ä• sanÄ• ni; sace Ä• kaá¹…khasi, nisÄ«dÄ• â€™â€™ ti. evaá¹ƒ
nÄ• á¹-aputto upÄ• liá¹ƒ gahapatiá¹ƒ etadavoca --- ``ummattosi tvaá¹ƒ, gahapati, dattosi tva
`gacchÄ• mahaá¹ƒ, bhante, samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™ ti ga
vÄ• dasaá¹…ghÄ• á¹-ena paá¹-imukko Ä• gato. seyyathÄ• pi, gahapati, puriso aá¹‡á¸• ahÄ
aá¹‡á¸• ehi Ä• gaccheyya, seyyathÄ• vÄ• pana gahapati puriso akkhikahÄ• rako gantvÄ•
Ä• gaccheyya; evameva kho tvaá¹ƒ, gahapati, `gacchÄ• mahaá¹ƒ, bhante, samaá¹‡assa go

Ä• ropessÄ• mÄ«â€™ ti gantvÄ• mahatÄ• si vÄ• dasaá¹…ghÄ• á¹-ena paá¹-imukko Ä• gat
gahapati, samaá¹‡ena gotamena Ä• vaá¹-á¹-aniyÄ• mÄ• yÄ• yÄ• â€™â€™ ti.

<74> ``bhaddikÄ• , bhante, Ä• vaá¹-á¹-anÄ« mÄ• yÄ• ; kalyÄ• á¹‡Ä«, bhante, Ä• vaá¹-á¹-an
bhante, Ã±Ä• tisÄ• lohitÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-á¹-eyyuá¹ƒ; piyÄ• nampi me
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya; sabbe cepi, bhante, khattiyÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ
sabbesÄ• nampissa khattiyÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya \Ee I 384/ sukhÄ• ya; sabbe c
... pe ... vessÄ• ... pe ... suddÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-á¹-eyyuá¹ƒ; sabbesÄ•
\Se II 74/ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya; sadevako cepi, bhante, loko samÄ• rako sabr
sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanussÄ• imÄ• ya Ä• vaá¹-á¹-aniyÄ• Ä• vaá¹-
lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ• hmaá¹‡iyÄ• \Ne II 53/ pajÄ• ya
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• ti. tena hi, bhante, upamaá¹ƒ te karissÄ• mi. upamÄ• y
purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti.

<75> ``bhÅ«tapubbaá¹ƒ \Be II 47/, bhante, aÃ±Ã±atarassa brÄ• hmaá¹‡assa jiá¹‡á¹‡assa v
mahallakassa daharÄ• mÄ• á¹‡avikÄ• pajÄ• patÄ« ahosi gabbhinÄ« upavijaÃ±Ã±Ä• . atha
taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- `gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, Ä• paá¹‡Ä• makkaá¹-
Ä• nehi, yo me kumÄ• rakassa kÄ«á¸·Ä• panako bhavissatÄ«â€™ ti. evaá¹ƒ vutte, so brÄ•
etadavoca --- `Ä• gamehi tÄ• va, bhoti, yÄ• va vijÄ• yati. sace tvaá¹ƒ, bhoti, kumÄ• rakaá¹ƒ
te ahaá¹ƒ Ä• paá¹‡Ä• makkaá¹-acchÄ• pakaá¹ƒ kiá¹‡itvÄ• Ä• nessÄ• mi, yo te kumÄ• raka
sace pana tvaá¹ƒ, bhoti, kumÄ• rikaá¹ƒ vijÄ• yissasi, tassÄ• te ahaá¹ƒ Ä• paá¹‡Ä• makkaá
kiá¹‡itvÄ• Ä• nessÄ• mi, yÄ• te kumÄ• rikÄ• ya kÄ«á¸·Ä• panikÄ• bhavissatÄ«â€™ ti. dut
mÄ• á¹‡avikÄ• ... pe ... \Se II 75/ tatiyampi kho, bhante, sÄ• mÄ• á¹‡avikÄ• taá¹ƒ brÄ• hm
`gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, Ä• paá¹‡Ä• makkaá¹-acchÄ• pakaá¹ƒ kiá¹‡itvÄ• Ä• nehi, y
kÄ«á¸·Ä• panako bhavissatÄ«â€™ ti. atha kho, bhante, so brÄ• hmaá¹‡o tassÄ• mÄ• á¹‡a
paá¹-ibaddhacitto Ä• paá¹‡Ä• makkaá¹-acchÄ• pakaá¹ƒ kiá¹‡itvÄ• Ä• netvÄ• taá¹ƒ mÄ• á
`ayaá¹ƒ te, bhoti, Ä• paá¹‡Ä• makkaá¹-acchÄ• pako \Ee I 385/ kiá¹‡itvÄ• Ä• nÄ«to, yo te k
kÄ«á¸·Ä• panako bhavissatÄ«â€™ ti. evaá¹ƒ vutte, bhante, sÄ• mÄ• á¹‡avikÄ• taá¹ƒ brÄ•
`gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, imaá¹ƒ makkaá¹-acchÄ• pakaá¹ƒ Ä• dÄ• ya yena rattapÄ• á
tenupasaá¹…kama; upasaá¹…kamitvÄ• rattapÄ• á¹‡iá¹ƒ rajakaputtaá¹ƒ evaá¹ƒ vadehi --- ic
rattapÄ• á¹‡i, imaá¹ƒ makkaá¹-acchÄ• pakaá¹ƒ pÄ«tÄ• valepanaá¹ƒ nÄ• ma raá¹…gajÄ• taá
Ä• koá¹-itapaccÄ• koá¹-itaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haâ€™ nti.

``atha kho, bhante, so brÄ• hmaá¹‡o tassÄ• mÄ• á¹‡avikÄ• ya sÄ• ratto paá¹-ibaddhacitto
makkaá¹-acchÄ• pakaá¹ƒ Ä• dÄ• ya yena rattapÄ• á¹‡i \Se II 76/ rajakaputto tenupasaá¹…k
rattapÄ• á¹‡iá¹ƒ rajakaputtaá¹ƒ etadavoca --- `icchÄ• mahaá¹ƒ, samma rattapÄ• á¹‡i, imaá¹
pÄ«tÄ• valepanaá¹ƒ nÄ• ma raá¹…gajÄ• taá¹ƒ rajitaá¹ƒ Ä• koá¹-itapaccÄ• koá¹-itaá¹ƒ ubhat
evaá¹ƒ vutte, bhante, rattapÄ• á¹‡i rajakaputto taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- `ayaá¹

makkaá¹-acchÄ• pako raá¹…gakkhamo hi kho, no Ä• koá¹-anakkhamo \Ne II 54/, no vimajja
kho, bhante, bÄ• lÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ vÄ• do raá¹…gakkhamo \Be II 48/ hi kho bA
paá¹‡á¸• itÄ• naá¹ƒ, no anuyogakkhamo, no vimajjanakkhamo. atha kho, bhante, so brÄ• hm
navaá¹ƒ dussayugaá¹ƒ Ä• dÄ• ya yena rattapÄ• á¹‡i rajakaputto tenupasaá¹…kami; upasaá
rajakaputtaá¹ƒ etadavoca --- `icchÄ• mahaá¹ƒ, samma rattapÄ• á¹‡i, imaá¹ƒ navaá¹ƒ dussa
nÄ• ma raá¹…gajÄ• taá¹ƒ rajitaá¹ƒ Ä• koá¹-itapaccÄ• koá¹-itaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-h
bhante, rattapÄ• á¹‡i rajakaputto taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- `idaá¹ƒ kho te, bhant
dussayugaá¹ƒ raá¹…gakkhamaÃ±ceva Ä• koá¹-anakkhamaÃ±ca vimajjanakkhamaÃ±cÄ• â
bhagavato vÄ• do arahato sammÄ• sambuddhassa raá¹…gakkhamo ceva paá¹‡á¸• itÄ• naá
ca vimajjanakkhamo cÄ• â€™â€™ ti.

``sarÄ• jikÄ• kho, gahapati, parisÄ• evaá¹ƒ jÄ• nÄ• ti --- `upÄ• li gahapati nigaá¹‡á¹-hassa
sÄ• vakoâ€™ ti. kassa taá¹ƒ, gahapati, sÄ• vakaá¹ƒ dhÄ• remÄ• â€™â€™ ti? evaá¹ƒ \Se II
uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±ja
nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``tena hi, bhante, suá¹‡ohi yassÄ• haá¹ƒ sÄ

<76> á¹• 21 ``dhÄ«rassa vigatamohassa, pabhinnakhÄ«lassa vijitavijayassa.

anÄ«ghassa susamacittassa, vuddhasÄ«lassa sÄ• dhupaÃ±Ã±assa.

vesamantarassa {vessantarassa (Ce Ee) } vimalassa, bhagavato tassa sÄ• vakohamasmi ||

``akathaá¹ƒkathissa tusitassa, vantalokÄ• misassa muditassa.

katasamaá¹‡assa manujassa, antimasÄ• rÄ«rassa narassa.

anopamassa virajassa, bhagavato tassa sÄ• vakohamasmi ||

``asaá¹ƒsayassa kusalassa, venayikassa sÄ• rathivarassa.

anuttarassa ruciradhammassa, nikkaá¹…khassa pabhÄ• sakassa {pabhÄ• sakarassa (Ce S

mÄ• nacchidassa vÄ«rassa, bhagavato tassa sÄ• vakohamasmi ||

``nisabhassa \Ne II 55/ appameyyassa, gambhÄ«rassa monapattassa.

khemaá¹…karassa vedassa, dhammaá¹-á¹-hassa saá¹ƒvutattassa.

saá¹…gÄ• tigassa muttassa, bhagavato tassa sÄ• vakohamasmi ||

``nÄ• gassa \Be II 49/ pantasenassa, khÄ«á¹‡asaá¹ƒyojanassa muttassa.

paá¹-imantakassa {paá¹-imantassa (Katthaci) } dhonassa, pannadhajassa vÄ«tarÄ• gassa.

dantassa nippapaÃ±cassa, bhagavato tassa sÄ• vakohamasmi ||

``isisattamassa akuhassa, tevijjassa brahmapattassa.

nhÄ• takassa {nahÄ• takassa (Ce Se Ee) } padakassa, passaddhassa viditavedassa.

purindadassa sakkassa, bhagavato tassa sÄ• vakohamasmi ||

``ariyassa bhÄ• vitattassa, pattipattassa veyyÄ• karaá¹‡assa.

satimato vipassissa, anabhinatassa no apanatassa.

anejassa vasippattassa, bhagavato tassa sÄ• vakohamasmi \Se II 78/ ||

``samuggatassa {sammaggatassa (Ce Se Ee) } jhÄ• yissa, ananugatantarassa suddhassa.

asitassa hitassa {appahÄ«nassa (Ce Ee), appabhÄ«tassa (Se) }, pavivittassa aggappattass

tiá¹‡á¹‡assa tÄ• rayantassa, bhagavato tassa sÄ• vakohamasmi ||

``santassa bhÅ«ripaÃ±Ã±assa, mahÄ• paÃ±Ã±assa vÄ«talobhassa.

tathÄ• gatassa sugatassa, appaá¹-ipuggalassa asamassa.

visÄ• radassa nipuá¹‡assa, bhagavato tassa sÄ• vakohamasmi ||

``taá¹‡hacchidassa buddhassa, vÄ«tadhÅ«massa anupalittassa.

Ä• huneyyassa yakkhassa, uttamapuggalassa atulassa.

mahato yasaggapattassa, bhagavato tassa sÄ• vakohamasmÄ«â€™â€™ ti ||

<77> ``kadÄ• \Ne II 56/ saÃ±Ã±Å«á¸·hÄ• pana te, gahapati, ime samaá¹‡assa gotamassa
``seyyathÄ• pi, bhante, nÄ• nÄ• pupphÄ• naá¹ƒ mahÄ• puppharÄ• si \Ee I 387/, tamenaá¹ƒ
mÄ• lÄ• kÄ• rantevÄ• sÄ« vÄ• vicittaá¹ƒ mÄ• laá¹ƒ gantheyya; evameva kho, bhante, so bh
anekasatavaá¹‡á¹‡o. ko hi, bhante, vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ na karissatÄ«â€™â€
nigaá¹‡á¹-hassa nÄ• á¹-aputtassa bhagavato sakkÄ• raá¹ƒ asahamÄ• nassa tattheva uá¹‡h
uggacchÄ«ti {uggaÃ±chi (Ce Se Ee) }.

upÄ• lisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kukkuravatikasuttaá¹ƒ

<78> evaá¹ƒ \Se II 79/ \Be II 50/ \Ne II 57/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kol
haliddavasanaá¹ƒ nÄ• ma koliyÄ• naá¹ƒ nigamo. atha kho puá¹‡á¹‡o ca koliyaputto govatik
kukkuravatiko yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• puá¹‡á¹‡o koli
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. acelo pana seniyo kukkuravatiko bha
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• kukkurova palikujjitvÄ• {pa
paliguá¹‡á¹-hitvÄ• (Katthaci) } ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho puá¹‡á¹‡o k
bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ \Se II 80/, bhante, acelo seniyo kukkuravatiko dukkar
chamÄ• nikkhittaá¹ƒ bhojanaá¹ƒ bhuÃ±jati. tassa taá¹ƒ kukkuravataá¹ƒ dÄ«gharattaá¹ƒ sam
tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti? ``alaá¹ƒ, puá¹‡á¹‡a, tiá¹-á¹-hatetaá¹ƒ; mÄ•
pucchÄ«â€™â€™ ti. dutiyampi kho puá¹‡á¹‡o koliyaputto govatiko ... pe ... tatiyampi kho pu
govatiko bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, acelo seniyo kukkuravatiko dukkara
chamÄ• nikkhittaá¹ƒ bhojanaá¹ƒ bhuÃ±jati. tassa taá¹ƒ kukkuravataá¹ƒ dÄ«gharattaá¹ƒ sam
tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti?

<79> ``addhÄ• kho te ahaá¹ƒ, puá¹‡á¹‡a, na labhÄ• mi. alaá¹ƒ, puá¹‡á¹‡a, tiá¹-á¹-hatetaá¹
pucchÄ«ti; api ca tyÄ• haá¹ƒ byÄ• karissÄ• mi. idha, puá¹‡á¹‡a, ekacco kukkuravataá¹ƒ bhÄ
abbokiá¹‡á¹‡aá¹ƒ, kukkurasÄ«laá¹ƒ bhÄ• veti paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, kukkurac
paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ \Ee I 388/, kukkurÄ• kappaá¹ƒ bhÄ• veti paripuá¹‡á¹‡aa
kukkuravataá¹ƒ bhÄ• vetvÄ• paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, kukkurasÄ«laá¹ƒ bhÄ• ve
abbokiá¹‡á¹‡aá¹ƒ, kukkuracittaá¹ƒ bhÄ• vetvÄ• paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, kukku
paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• kukkurÄ• naá¹ƒ
sace kho panassa evaá¹ƒdiá¹-á¹-hi hoti --- `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena v
devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™ ti, sÄ• ssa {sÄ• yaá¹ƒ (Katthaci) } hoti mic
micchÄ• diá¹-á¹-hissa {micchÄ• diá¹-á¹-hikassa (Ce) } kho ahaá¹ƒ, puá¹‡á¹‡a, dvinnaá¹ƒ gat
gatiá¹ƒ vadÄ• mi \Ne II 58/ --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• . iti kho, puá¹‡á¹‡a, sa
II 51/ kukkuravataá¹ƒ kukkurÄ• naá¹ƒ sahabyataá¹ƒ upaneti, vipajjamÄ• naá¹ƒ nirayaâ€™â€
acelo seniyo kukkuravatiko parodi, assÅ«ni pavattesi.

atha kho bhagavÄ• puá¹‡á¹‡aá¹ƒ koliyaputtaá¹ƒ govatikaá¹ƒ etadavoca --- ``etaá¹ƒ \Se II 8
puá¹‡á¹‡a, nÄ• latthaá¹ƒ. alaá¹ƒ, puá¹‡á¹‡a, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ etaá¹ƒ pucchÄ«
bhante, etaá¹ƒ rodÄ• mi yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha; api ca me idaá¹ƒ, bhante, kuk
samattaá¹ƒ samÄ• dinnaá¹ƒ. ayaá¹ƒ, bhante, puá¹‡á¹‡o koliyaputto govatiko. tassa taá¹ƒ go
samattaá¹ƒ samÄ• dinnaá¹ƒ. tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti? ``alaá¹ƒ, sen
maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™ ti. dutiyampi kho acelo seniyo ... pe ... tatiyampi kho acelo
bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, puá¹‡á¹‡o koliyaputto govatiko. tassa taá¹ƒ
dÄ«gharattaá¹ƒ samattaá¹ƒ samÄ• dinnaá¹ƒ. tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™

<80> ``addhÄ• kho te ahaá¹ƒ, seniya, na labhÄ• mi. alaá¹ƒ, seniya, tiá¹-á¹-hatetaá¹ƒ; mÄ•
pucchÄ«ti; api ca tyÄ• haá¹ƒ byÄ• karissÄ• mi. idha, seniya, ekacco govataá¹ƒ bhÄ• veti pa
abbokiá¹‡á¹‡aá¹ƒ, gosÄ«laá¹ƒ bhÄ• veti paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, gocittaá¹ƒ bhÄ
abbokiá¹‡á¹‡aá¹ƒ, gavÄ• kappaá¹ƒ {gvÄ• kappaá¹ƒ (Katthaci) } bhÄ• veti paripuá¹‡á¹‡aá¹ƒ
govataá¹ƒ bhÄ• vetvÄ• paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, gosÄ«laá¹ƒ bhÄ• vetvÄ• parip
abbokiá¹‡á¹‡aá¹ƒ, gocittaá¹ƒ bhÄ• vetvÄ• paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, gavÄ• kapp
paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gunnaá¹ƒ saha
\Ee I 389/ panassa evaá¹ƒdiá¹-á¹-hi hoti --- `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena
devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™ ti \Se II 82/, sÄ• ssa hoti micchÄ• diá¹-á¹-
kho ahaá¹ƒ, seniya, dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ vadÄ• mi --- nirayaá¹ƒ vÄ
vÄ• . iti kho, seniya, sampajjamÄ• naá¹ƒ govataá¹ƒ gunnaá¹ƒ sahabyataá¹ƒ upaneti, vipajja
nti. evaá¹ƒ vutte, puá¹‡á¹‡o koliyaputto govatiko parodi, assÅ«ni pavattesi.

atha kho bhagavÄ• acelaá¹ƒ seniyaá¹ƒ kukkuravatikaá¹ƒ etadavoca --- ``etaá¹ƒ kho te aha
59/, nÄ• latthaá¹ƒ. alaá¹ƒ, seniya, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ \Be II 52/ etaá¹ƒ pucchÄ«â
``nÄ• haá¹ƒ, bhante, etaá¹ƒ rodÄ• mi yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha; api ca me idaá¹ƒ
dÄ«gharattaá¹ƒ samattaá¹ƒ samÄ• dinnaá¹ƒ. evaá¹ƒ pasanno ahaá¹ƒ, bhante, bhagavati; p
dhammaá¹ƒ desetuá¹ƒ yathÄ• ahaá¹ƒ cevimaá¹ƒ govataá¹ƒ pajaheyyaá¹ƒ, ayaÃ±ceva acel
kukkuravataá¹ƒ pajaheyyÄ• â€™â€™ ti. ``tena hi, puá¹‡á¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ ma
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho puá¹‡á¹‡o koliyaputto govatil
bhagavÄ• etadavoca ---

<81> ``cattÄ• rimÄ• ni, puá¹‡á¹‡a, kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
cattÄ• ri? atthi, puá¹‡á¹‡a, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ; atthi, puá¹‡á¹‡a, ka
sukkavipÄ• kaá¹ƒ; atthi, puá¹‡á¹‡a, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ;
akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ, kammakkhayÄ• ya saá¹ƒvattati \Se II

``katamaÃ±ca, puá¹‡á¹‡a, kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ? idha, puá¹‡á¹‡a, ek

{sabyÄ• pajjhaá¹ƒ (Ce Se Ke) } kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhaá¹
abhisaá¹…kharoti, sabyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so sabyÄ• b
abhisaá¹…kharitvÄ• , sabyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , saby
abhisaá¹…kharitvÄ• , sabyÄ• bajjhaá¹ƒ lokaá¹ƒ upapajjati. tamenaá¹ƒ sabyÄ• bajjhaá¹ƒ loka
samÄ• naá¹ƒ sabyÄ• bajjhÄ• phassÄ• phusanti. so sabyÄ• bajjhehi phassehi phuá¹-á¹-ho
vedanaá¹ƒ vedeti ekantadukkhaá¹ƒ, seyyathÄ• pi sattÄ• nerayikÄ• \Ee I 390/. iti kho, puá¹
bhÅ«tassa upapatti hoti; yaá¹ƒ karoti tena upapajjati, upapannamenaá¹ƒ phassÄ• phusanti.
puá¹‡á¹‡a, `kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi. idaá¹ƒ vuccati, puá¹‡á¹‡a, kamma
kaá¹‡havipÄ• kaá¹ƒ.

``katamaÃ±ca, puá¹‡á¹‡a, kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ? idha, puá¹‡á¹‡a, ekacc
kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, abyÄ• bajjhaá¹ƒ vacÄ«saá¹…khÄ• raá¹ƒ abhisa
manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. so abyÄ• bajjhaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ abhi
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , abyÄ• bajjhaá¹ƒ manosaá¹…khÄ• raá¹ƒ abhi
lokaá¹ƒ upapajjati. tamenaá¹ƒ abyÄ• bajjhaá¹ƒ lokaá¹ƒ upapannaá¹ƒ \Be II 53/ samÄ• naá¹
phusanti. so abyÄ• bajjhehi phassehi phuá¹-á¹-ho \Ne II 60/ samÄ• no abyÄ• bajjhaá¹ƒ veda
ekantasukhaá¹ƒ, seyyathÄ• pi devÄ• subhakiá¹‡hÄ• . iti kho \Se II 84/, puá¹‡á¹‡a, bhÅ«tÄ•
hoti; yaá¹ƒ karoti tena upapajjati, upapannamenaá¹ƒ phassÄ• phusanti. evaá¹ƒpÄ• haá¹ƒ, p
`kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi. idaá¹ƒ vuccati, puá¹‡á¹‡a, kammaá¹ƒ sukkaá

``katamaÃ±ca, puá¹‡á¹‡a, kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ? idha, pu
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjh
vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, sabyÄ• bajjhampi abyÄ• bajjhampi manosaá¹…k
sabyÄ• bajjhampi abyÄ• bajjhampi kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• , sabyÄ• b
vacÄ«saá¹…khÄ• raá¹ƒ abhiá¹…kharitvÄ• , sabyÄ• bajjhampi abyÄ• bajjhampi manosaá¹…
sabyÄ• bajjhampi abyÄ• bajjhampi lokaá¹ƒ upapajjati. tamenaá¹ƒ sabyÄ• bajjhampi abyÄ• b
upapannaá¹ƒ samÄ• naá¹ƒ sabyÄ• bajjhÄ• pi abyÄ• bajjhÄ• pi phassÄ• phusanti. so sabyÄ
phassehi phuá¹-á¹-ho samÄ• no sabyÄ• bajjhampi abyÄ• bajjhampi vedanaá¹ƒ vedeti vokiá
seyyathÄ• pi manussÄ• ekacce ca devÄ• ekacce ca vinipÄ• tikÄ• . iti kho, puá¹‡á¹‡a, bhÅ
hoti; yaá¹ƒ karoti tena upapajjati. upapannamenaá¹ƒ phassÄ• phusanti. evaá¹ƒpÄ• haá¹ƒ, p
`kammadÄ• yÄ• dÄ• sattÄ• â€™ ti vadÄ• mi. idaá¹ƒ vuccati, puá¹‡á¹‡a, kammaá¹ƒ kaá¹‡h
kaá¹‡hasukkavipÄ• kaá¹ƒ.

``katamaÃ±ca \Ee I 391/, puá¹‡á¹‡a, kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavi
saá¹ƒvattati? tatra, puá¹‡á¹‡a, yamidaá¹ƒ \Se II 85/ kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• ka
yÄ• cetanÄ• , yamidaá¹ƒ {yampidaá¹ƒ (Ce Ee) } kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ tas
yamidaá¹ƒ {yampidaá¹ƒ (Ce Ee) } kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ ta
--- idaá¹ƒ vuccati, puá¹‡á¹‡a, kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá

saá¹ƒvattatÄ«ti. imÄ• ni kho, puá¹‡á¹‡a, cattÄ• ri kammÄ• ni mayÄ• sayaá¹ƒ abhiÃ±Ã±Ä• paveditÄ• nÄ«â€™â€™ ti.

<82> evaá¹ƒ vutte, puá¹‡á¹‡o koliyaputto govatiko bhagavantaá¹ƒ etadavoca --- ``abhikkan abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• pÄ• á¹‡upetaá¹ƒ \Ne II 61/ saraá¹‡aá¹ƒ gataâ€™â€™ nti. acelo \Be II 54/ pana seniyo kukk etadavoca --- ``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante ... pe ... esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…g bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti. ``yo kho, seniya \Se aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…khati pabbajjaá¹ƒ, Ä• kaá¹…khati mÄ• se parivasati. catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• bhikkhubhÄ• vÄ• ya. api ca mettha puggalavemattatÄ• viditÄ• â€™â€™ ti.

``sace, bhante, aÃ±Ã±atitthiyapubbÄ• imasmiá¹ƒ dhammavinaye Ä• kaá¹…khantÄ• pabba upasampadaá¹ƒ te cattÄ• ro mÄ• se parivasanti catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä• ra pabbÄ• jenti upasampÄ• denti bhikkhubhÄ• vÄ• ya, ahaá¹ƒ cattÄ• ri vassÄ• ni parivasissÄ• accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jentu, upasampÄ• dentu bhikkhubhÄ• vÄ• yÄ• seniyo kukkuravatiko bhagavato santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acirÅ«pasam seniyo eko vÅ«pakaá¹-á¹-ho appamatto \Ee I 392/ Ä• tÄ• pÄ« pahitatto viharanto nacirassev kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahma diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. `khÄ«á¹‡Ä brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä• panÄ• yasmÄ• seniyo arahataá¹ƒ ahosÄ«ti.

kukkuravatikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. abhayarÄ• jakumÄ• rasuttaá¹ƒ

<83> evaá¹ƒ \Se II 87/ \Ne II 62/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe vi kalandakanivÄ• pe. atha kho abhayo rÄ• jakumÄ• ro yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenup upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«d abhayaá¹ƒ rÄ• jakumÄ• raá¹ƒ nigaá¹‡á¹-ho nÄ• á¹-aputto etadavoca --- ``ehi tvaá¹ƒ, rÄ• jak gotamassa vÄ• daá¹ƒ \Be II 55/ Ä• ropehi. evaá¹ƒ te kalyÄ• á¹‡o kittisaddo abbhuggacchiss rÄ• jakumÄ• rena samaá¹‡assa gotamassa evaá¹ƒ mahiddhikassa evaá¹ƒ mahÄ• nubhÄ• v ``yathÄ• kathaá¹ƒ panÄ• haá¹ƒ, bhante, samaá¹‡assa gotamassa evaá¹ƒ mahiddhikassa e vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ ti? ``ehi tvaá¹ƒ, rÄ• jakumÄ• ra, yena samaá¹‡o gota upasaá¹…kamitvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ evaá¹ƒ vadehi --- `bhÄ• seyya nu kho, bhante yÄ• sÄ• vÄ• cÄ• paresaá¹ƒ appiyÄ• amanÄ• pÄ• â€™ ti? sace te samaá¹‡o gotamo eva

--- `bhÄ• seyya, rÄ• jakumÄ• ra, tathÄ• gato taá¹ƒ vÄ• caá¹ƒ yÄ• sÄ• vÄ• cÄ• paresaá¹ƒ
tamenaá¹ƒ tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `atha kiÃ±carahi te, bhante, puthujjanena nÄ• nÄ•
puthujjanopi hi taá¹ƒ vÄ• caá¹ƒ bhÄ• seyya yÄ• sÄ• vÄ• cÄ• paresaá¹ƒ appiyÄ• amanÄ•
pana te samaá¹‡o gotamo evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karoti --- `na, rÄ• jakumÄ• ra, tat
bhÄ• seyya yÄ• sÄ• vÄ• cÄ• paresaá¹ƒ \Ee I 393/ appiyÄ• amanÄ• pÄ• â€™ ti, tamenaá
`atha kiÃ±carahi te, bhante, devadatto byÄ• kato --- ``Ä• pÄ• yiko devadatto, nerayiko deva
devadatto, atekiccho devadattoâ€™â€™ ti? tÄ• ya ca pana te vÄ• cÄ• ya devadatto kupito
imaá¹ƒ kho te, rÄ• jakumÄ• ra, samaá¹‡o gotamo ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho
uggilituá¹ƒ na sakkhiti ogilituá¹ƒ. seyyathÄ• pi nÄ• ma purisassa ayosiá¹…ghÄ• á¹-akaá¹ƒ k
so neva sakkuá¹‡eyya uggilituá¹ƒ na sakkuá¹‡eyya ogilituá¹ƒ; evameva kho te, rÄ• jakumÄ•
imaá¹ƒ ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no neva sakkhiti uggilituá¹ƒ na sak
``evaá¹ƒ, bhanteâ€™â€™ ti kho abhayo rÄ• jakumÄ• ro nigaá¹‡á¹-hassa nÄ• á¹-aputtassa
uá¹-á¹-hÄ• yÄ• sanÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«

<84> ekamantaá¹ƒ \Ne II 63/ nisinnassa kho abhayassa rÄ• jakumÄ• rassa sÅ«riyaá¹ƒ {sur
ulloketvÄ• etadahosi --- ``akÄ• lo kho ajja bhagavato vÄ• daá¹ƒ Ä• ropetuá¹ƒ \Be II 56/. sve
nivesane bhagavato vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ ti bhagavantaá¹ƒ etadavoca --- `
bhagavÄ• svÄ• tanÄ• ya attacatuttho bhattaâ€™â€™ nti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«
abhayo rÄ• jakumÄ• ro bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagav
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• tassÄ• rattiyÄ• accayena pubbaá
pattacÄ«varamÄ• dÄ• ya yena abhayassa rÄ• jakumÄ• rassa nivesanaá¹ƒ tenupasaá¹…kam
Ä• sane nisÄ«di. atha kho abhayo rÄ• jakumÄ• ro bhagavantaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«
santappesi sampavÄ• resi. atha kho abhayo rÄ• jakumÄ• ro bhagavantaá¹ƒ bhuttÄ• viá¹ƒ o
aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di.

<85> ekamantaá¹ƒ nisinno kho abhayo rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca --- ``bhÄ•
tathÄ• gato taá¹ƒ vÄ• caá¹ƒ yÄ• sÄ• vÄ• cÄ• paresaá¹ƒ appiyÄ• amanÄ• pÄ• â€™â€™ t
ekaá¹ƒsenÄ• â€™â€™ ti. ``ettha, bhante, anassuá¹ƒ nigaá¹‡á¹-hÄ• â€™â€™ ti. ``kiá¹ƒ pan
evaá¹ƒ vadesi --- `ettha \Ee I 394/, bhante, anassuá¹ƒ nigaá¹‡á¹-hÄ• â€™â€™ â€™ ti? ``idh
nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹…kami; upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-
ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho maá¹ƒ, bhante, nigaá¹‡á¹-ho nÄ• á¹-
tvaá¹ƒ, rÄ• jakumÄ• ra, samaá¹‡assa gotamassa vÄ• daá¹ƒ Ä• ropehi. evaá¹ƒ te kalyÄ• á¹‡
abbhuggacchissati --- abhayena rÄ• jakumÄ• rena samaá¹‡assa gotamassa evaá¹ƒ mahido
mahÄ• nubhÄ• vassa vÄ• do Ä• ropitoâ€™ ti. evaá¹ƒ vutte, ahaá¹ƒ, bhante, nigaá¹‡á¹-haá¹
etadavocaá¹ƒ --- `yathÄ• kathaá¹ƒ panÄ• haá¹ƒ \Se II 90/, bhante, samaá¹‡assa gotamass
evaá¹ƒ mahÄ• nubhÄ• vassa vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™ ti? `ehi tvaá¹ƒ, rÄ• jakumÄ•
tenupasaá¹…kama; upasaá¹…kamitvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ evaá¹ƒ vadehi --- bhÄ• se

taá¹ƒ vÄ• caá¹ƒ yÄ• sÄ• vÄ• cÄ• paresaá¹ƒ appiyÄ• amanÄ• pÄ• ti? sace te samaá¹‡o g
byÄ• karoti --- bhÄ• seyya, rÄ• jakumÄ• ra, tathÄ• gato taá¹ƒ vÄ• caá¹ƒ yÄ• sÄ• vÄ• cÄ•
amanÄ• pÄ• ti, tamenaá¹ƒ tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- atha kiÃ±carahi te, bhante, puthujj
nÄ• nÄ• karaá¹‡aá¹ƒ? puthujjanopi hi taá¹ƒ vÄ• caá¹ƒ bhÄ• seyya \Be II 57/ yÄ• sÄ• vÄ• c
amanÄ• pÄ• ti. sace pana te samaá¹‡o gotamo evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karoti --- na
taá¹ƒ vÄ• caá¹ƒ bhÄ• seyya yÄ• sÄ• \Ne II 64/ vÄ• cÄ• paresaá¹ƒ appiyÄ• amanÄ• pÄ• t
vadeyyÄ• si --- atha kiÃ±carahi te, bhante, devadatto byÄ• kato --- Ä• pÄ• yiko devadatto, n
kappaá¹-á¹-ho devadatto, atekiccho devadattoti? tÄ• ya ca pana te vÄ• cÄ• ya devadatto ku
imaá¹ƒ kho te, rÄ• jakumÄ• ra, samaá¹‡o gotamo ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho
sakkhiti uggilituá¹ƒ na sakkhiti ogilituá¹ƒ. seyyathÄ• pi nÄ• ma purisassa ayosiá¹…ghÄ• á¹-a
vilaggaá¹ƒ, so neva sakkuá¹‡eyya uggilituá¹ƒ na sakkuá¹‡eyya ogilituá¹ƒ; evameva kho te, n
samaá¹‡o gotamo imaá¹ƒ ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no neva sakkhiti
ogilituâ€™â€™ â€™ nti.

<86> tena kho pana samayena daharo kumÄ• ro mando uttÄ• naseyyako abhayassa rÄ• ja
hoti. atha kho bhagavÄ• abhayaá¹ƒ rÄ• jakumÄ• raá¹ƒ etadavoca --- ``taá¹ƒ kiá¹ƒ \Ee I 395
rÄ• jakumÄ• ra, sacÄ• yaá¹ƒ kumÄ• ro tuyhaá¹ƒ vÄ• pamÄ• damanvÄ• ya dhÄ• tiyÄ• vÄ•
kaá¹-halaá¹ƒ {kathalaá¹ƒ (Katthaci) } vÄ• mukhe Ä• hareyya, kinti naá¹ƒ kareyyÄ• sÄ«â€™
``Ä• hareyyassÄ• haá¹ƒ, bhante. sace, bhante, na sakkuá¹‡eyyaá¹ƒ Ä• dikeneva Ä• hattuá¹
vÄ• mena hatthena sÄ«saá¹ƒ pariggahetvÄ• {paggahetvÄ• (Ce) } dakkhiá¹‡ena hatthena v
salohitampi Ä• hareyyaá¹ƒ. taá¹ƒ kissa hetu? atthi me, bhante, kumÄ• re anukampÄ• â€™â
rÄ• jakumÄ• ra, yaá¹ƒ tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaá¹
appiyÄ• amanÄ• pÄ• , na taá¹ƒ tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. yampi tathÄ• gato vÄ• caá
tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , tampi tathÄ• gato
yaÃ±ca kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ sÄ• ca
amanÄ• pÄ• , tatra kÄ• laÃ±Ã±Å« tathÄ• gato hoti tassÄ• vÄ• cÄ• ya veyyÄ• karaá¹‡Ä• ya
jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ \Be II 58/ anatthasaá¹ƒhitaá¹ƒ sÄ• ca paresaá¹ƒ piyÄ• m
tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. yampi tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá
ca paresaá¹ƒ piyÄ• manÄ• pÄ• tampi tathÄ• gato vÄ• caá¹ƒ na bhÄ• sati. yaÃ±ca tathÄ• g
bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ sÄ• \Se II 92/ ca paresaá¹ƒ piyÄ• manÄ• pÄ• , tatr
hoti tassÄ• vÄ• cÄ• ya veyyÄ• karaá¹‡Ä• ya. taá¹ƒ kissa hetu? atthi, rÄ• jakumÄ• ra, tathÄ
anukampÄ• â€™â€™ ti.

<87> ``yeme, bhante, khattiyapaá¹‡á¸• itÄ• pi brÄ• hmaá¹‡apaá¹‡á¸• itÄ• pi gahapatipaá¹‡
samaá¹‡apaá¹‡á¸• itÄ• pi paÃ±haá¹ƒ abhisaá¹…kharitvÄ• tathÄ• gataá¹ƒ upasaá¹…kamitv
etaá¹ƒ, bhante \Ne II 65/, bhagavato cetaso parivitakkitaá¹ƒ hoti `ye maá¹ƒ upasaá¹…kamitv
pucchissanti tesÄ• haá¹ƒ evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karissÄ• mÄ«â€™ ti, udÄ• hu á¹-h
paá¹-ibhÄ• tÄ«â€™â€™ ti?

``tena hi, rÄ• jakumÄ• ra, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya tathÄ•
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jakumÄ• ra, kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ• naâ€

``evaá¹ƒ, bhante, kusalo ahaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ• naâ€™â€™ nti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jakumÄ• ra, ye taá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ puccheyyuá
rathassa aá¹…gapaccaá¹…gaâ€™ nti? pubbeva nu kho te etaá¹ƒ cetaso parivitakkitaá¹ƒ \E
upasaá¹…kamitvÄ• evaá¹ƒ pucchissanti tesÄ• haá¹ƒ evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• kariss
á¹-hÄ• nasovetaá¹ƒ paá¹-ibhÄ• seyyÄ• â€™â€™ ti?

``ahaÃ±hi, bhante, rathiko saÃ±Ã±Ä• to kusalo rathassa aá¹…gapaccaá¹…gÄ• naá¹ƒ. sabb
aá¹…gapaccaá¹…gÄ• ni suviditÄ• ni. á¹-hÄ• nasovetaá¹ƒ maá¹ƒ paá¹-ibhÄ• seyyÄ• â€™â€

``evameva kho, rÄ• jakumÄ• ra, ye te khattiyapaá¹‡á¸• itÄ• pi brÄ• hmaá¹‡apaá¹‡á¸• itÄ• p
samaá¹‡apaá¹‡á¸• itÄ• pi paÃ±haá¹ƒ abhisaá¹…kharitvÄ• tathÄ• gataá¹ƒ upasaá¹…kamitv
á¹-hÄ• nasovetaá¹ƒ tathÄ• gataá¹ƒ paá¹-ibhÄ• ti. taá¹ƒ kissa hetu? sÄ• hi, rÄ• jakumÄ• ra,
dhammadhÄ• tu suppaá¹-ividdhÄ• yassÄ• dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• á¹-hÄ
paá¹-ibhÄ• tÄ«â€™â€™ ti.

evaá¹ƒ vutte, abhayo rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante
... pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

abhayarÄ• jakumÄ• rasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. bahuvedanÄ«yasuttaá¹ƒ

<88> evaá¹ƒ \Se II 94/ \Be II 59/ \Ne II 66/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ•
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho paÃ±cakaá¹…go thapati yenÄ• yasm
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. eka
paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``kati nu kho, bhante udÄ
bhagavatÄ• â€™â€™ ti? ``tisso kho, thapati {gahapati (Se Ke Ee) }, vedanÄ• vuttÄ• bhaga
dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• --- imÄ• \Ee I 397/ kho, thapati, tisso ved
bhagavatÄ• â€™â€™ ti. evaá¹ƒ vutte, paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ
bhante udÄ• yi, tisso vedanÄ• vuttÄ• bhagavatÄ• ; dve vedanÄ• vuttÄ• bhagavatÄ• --- s
vedanÄ• . yÄ• yaá¹ƒ, bhante, adukkhamasukhÄ• vedanÄ• santasmiá¹ƒ esÄ• paá¹‡Ä«te s
ti. dutiyampi kho Ä• yasmÄ• udÄ• yÄ« paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ etadavoca --- ``na kh
vuttÄ• bhagavatÄ• ; tisso vedanÄ• vuttÄ• bhagavatÄ• . sukhÄ• vedanÄ• , dukkhÄ• veda

--- imÄ• kho, thapati, tisso vedanÄ• vuttÄ• bhagavatÄ• â€™â€™ ti. dutiyampi kho paÃ±ca
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``na kho, bhante udÄ• yi, tisso vedanÄ• vuttÄ• b
vuttÄ• bhagavatÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• . yÄ• yaá¹ƒ, bhante \Se II 95/,
santasmiá¹ƒ esÄ• paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™â€™ ti. tatiyampi kho Ä• yasm
thapatiá¹ƒ etadavoca --- ``na kho, thapati, dve vedanÄ• vuttÄ• bhagavatÄ• ; tisso vedanÄ•
sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• --- imÄ• kho, thapati,
bhagavatÄ• â€™â€™ ti. tatiyampi kho paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ
bhante udÄ• yi, tisso vedanÄ• vuttÄ• bhagavatÄ• , dve vedanÄ• vuttÄ• bhagavatÄ• --- s
vedanÄ• . yÄ• yaá¹ƒ, bhante, adukkhamasukhÄ• vedanÄ• santasmiá¹ƒ esÄ• paá¹‡Ä«te s
ti. neva kho sakkhi Ä• yasmÄ• udÄ• yÄ« paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ saÃ±Ã±Ä• petuá¹ƒ
thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ saÃ±Ã±Ä• petuá¹ƒ.

<89> assosi \Ne II 67/ kho Ä• yasmÄ• Ä• nando Ä• yasmato udÄ• yissa paÃ±cakaá¹…gen
kathÄ• sallÄ• paá¹ƒ. atha kho Ä• yasmÄ• Ä• nando \Be II 60/ yena bhagavÄ• tenupasaá¹.
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
Ä• yasmato udÄ• yissa paÃ±cakaá¹…gena thapatinÄ• saddhiá¹ƒ kathÄ• sallÄ• po taá¹ƒ sa
evaá¹ƒ vutte, bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``santaÃ±Ã±eva kho, Ä
paÃ±cakaá¹…go thapati udÄ• yissa nÄ• bbhanumodi, santaÃ±Ã±eva \Se II 96/ ca pana par
paÃ±cakaá¹…gassa thapatissa nÄ• bbhanumodi. dvepÄ• nanda, vedanÄ• vuttÄ• mayÄ• p
vedanÄ• vuttÄ• mayÄ• pariyÄ• yena, paÃ±capi vedanÄ• vuttÄ• mayÄ• pariyÄ• yena, ch
pariyÄ• yena, aá¹-á¹-hÄ• rasapi vedanÄ• vuttÄ• mayÄ• pariyÄ• yena, chattiá¹ƒsapi vedan
pariyÄ• yena, aá¹-á¹-hasatampi vedanÄ• vuttÄ• mayÄ• pariyÄ• yena. evaá¹ƒ pariyÄ• yade
dhammo. evaá¹ƒ pariyÄ• yadesite kho, Ä• nanda, mayÄ• dhamme ye aÃ±Ã±amaÃ±Ã±assa
samanujÄ• nissanti na samanumaÃ±Ã±issanti na samanumodissanti tesametaá¹ƒ pÄ• á¹-ik
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«
pariyÄ• yadesito kho, Ä• nanda, mayÄ• dhammo. evaá¹ƒ pariyÄ• yadesite kho, Ä• nanda, m
aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ sulapitaá¹ƒ samanujÄ• nissanti samanumaÃ±Ã±issant
pÄ• á¹-ikaá¹…khaá¹ƒ --- samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÄ
sampassantÄ• viharissantiâ€™â€™.

<90> ``paÃ±ca kho ime, Ä• nanda, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ•
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ...
... pe ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ
II 97/ piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, Ä• nanda, paÃ±ca kÄ• m
ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati kÄ• n

``yo kho, Ä• nanda, evaá¹ƒ vadeyya --- `etaparamaá¹ƒ sattÄ• sukhaá¹ƒ somanassaá¹ƒ paá
idamassa nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ

abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹
paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Be II 61/. idaá¹ƒ
sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya --- `etaparamaá¹ƒ sattÄ• sukhaá¹ƒ somanassaá¹ƒ paa
idamassa nÄ• nujÄ• nÄ• mi. taá¹ƒ \Ee I 399/ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• a
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹
paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... du
upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikk
paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya ... pe .... katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... p
upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikk
paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya ... pe .... katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu sukhassa ca pahÄ• nÄ• ...
jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukha
paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya ... pe .... katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca \Se II 98/? idhÄ• nanda, bhikkhu sabbaso rÅ«pasa
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ \Ne II 69/ atthaá¹…gamÄ• , nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasik
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukh
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya ... pe .... katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±c
`anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ida
sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya ... pe .... katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±c
`natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. idaá¹ƒ kho, Ä• nan
aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``yo \Be II 62/ \Ee I 400/ kho, Ä• nanda, evaá¹ƒ vadeyya ... pe .... katamaÃ±cÄ• nanda, eta
aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca? idhÄ• nanda, bhikkhu sabba
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. idaá¹ƒ kho,
aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``yo kho, Ä• nanda, evaá¹ƒ vadeyya --- `etaparamaá¹ƒ sattÄ• sukhaá¹ƒ somanassaá¹ƒ paa
idamassa nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ
paá¹‡Ä«tataraÃ±ca. katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkan
idhÄ• nanda, bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ \Se II 99/ samatik
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

<91> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• nanda, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ•
II 70/ --- `saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samaá¹‡o gotamo Ä• ha; taÃ±ca sukhasmiá¹ƒ paÃ±
kiá¹ƒsu, tayidaá¹ƒ kathaá¹ƒsÅ«â€™ ti? evaá¹ƒvÄ• dino, Ä• nanda, aÃ±Ã±atitthiyÄ• paribbÄ
vacanÄ«yÄ• --- `na kho, Ä• vuso, bhagavÄ• sukhaá¹ƒyeva vedanaá¹ƒ sandhÄ• ya sukhas
Ä• vuso, yattha yattha sukhaá¹ƒ upalabbhati yahiá¹ƒ yahiá¹ƒ taá¹ƒ taá¹ƒ tathÄ• gato sukhas
paÃ±Ã±apetÄ«â€™â€™ â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

bahuvedanÄ«yasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. apaá¹‡á¹‡akasuttaá¹ƒ

<92> evaá¹ƒ \Se II 100/ \Ne II 71/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena sÄ• lÄ• nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡
sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu bho gotamo sakyaputto saky
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• \Ee I 401/ bhikkhusaá¹…ghena saddhiá¹ƒ sÄ• laá¹ƒ \Be I
pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• â€™ ti. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ s
pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ d
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹
sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce bhagavatÄ• saddh
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu

tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce \Se II 101/ bhagavat
sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«d

<93> ekamantaá¹ƒ nisinne kho sÄ• leyyake brÄ• hmaá¹‡agahapatike bhagavÄ• etadavoca
gahapatayo, koci manÄ• po satthÄ• yasmiá¹ƒ vo Ä• kÄ• ravatÄ« saddhÄ• paá¹-iladdhÄ• â
bhante, koci manÄ• po satthÄ• yasmiá¹ƒ no Ä• kÄ• ravatÄ« saddhÄ• paá¹-iladdhÄ• â€™â
gahapatayo, satthÄ• raá¹ƒ alabhantehi ayaá¹ƒ apaá¹‡á¹‡ako dhammo samÄ• dÄ• ya vattita
gahapatayo, dhammo samatto samÄ• dinno, so vo bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukh
gahapatayo, apaá¹‡á¹‡ako dhammoâ€™â€™ ?

<94> ``santi \Ne II 72/, gahapatayo, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒ
dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ; natthi sukatadukkaá¹-Ä• naá¹ƒ {sukaá¹-adukka
Ke Ee) } kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro loko; natthi mÄ• t
natthi sattÄ• opapÄ• tikÄ• ; natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• {samagga
paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pa
kho, gahapatayo, samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ \Be II 64/ eke samaá¹‡abrÄ• hmaá¹‡Ä• \
ujuvipaccanÄ«kavÄ• dÄ• . te evamÄ• haá¹ƒsu --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hu
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko; atthi ayaá¹ƒ loko, atthi paro loko
pitÄ• ; atthi sattÄ• \Se II 102/ opapÄ• tikÄ• ; atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammagg
ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™
gahapatayo --- `nanume samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±amaÃ±Ã±assa ujuvipaccanÄ«kav
bhanteâ€™â€™.

<95> ``tatra, gahapatayo, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hi
natthi yiá¹-á¹-haá¹ƒ ... pe ... ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sa
pavedentÄ«â€™ ti tesametaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ: yamidaá¹ƒ {yadidaá¹ƒ (Katthaci) } kÄ
vacÄ«sucaritaá¹ƒ, manosucaritaá¹ƒ --- ime tayo kusale dhamme abhinivajjetvÄ• {abhinibba
abhinibbijjitvÄ• (Katthaci) } yamidaá¹ƒ {yadidaá¹ƒ (Katthaci) } kÄ• yaduccaritaá¹ƒ, vacÄ«du
manoduccaritaá¹ƒ --- ime tayo akusale dhamme samÄ• dÄ• ya vattissanti. taá¹ƒ kissa hetu?
samaá¹‡abrÄ• hmaá¹‡Ä• passanti akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• r
dhammÄ• naá¹ƒ nekkhamme Ä• nisaá¹ƒsaá¹ƒ vodÄ• napakkhaá¹ƒ. santaá¹ƒyeva pana para
tissa diá¹-á¹-hi hoti; sÄ• ssa hoti micchÄ• diá¹-á¹-hi. santaá¹ƒyeva kho pana paraá¹ƒ lokaá¹ƒ
lokoâ€™ ti saá¹…kappeti; svÄ• ssa hoti micchÄ• saá¹…kappo. santaá¹ƒyeva kho pana para
lokoâ€™ ti vÄ• caá¹ƒ bhÄ• sati; sÄ• ssa hoti micchÄ• vÄ• cÄ• . santaá¹ƒyeva kho pana par
lokoâ€™ ti Ä• ha; ye te arahanto paralokaviduno tesamayaá¹ƒ paccanÄ«kaá¹ƒ karoti. santa
lokaá¹ƒ `natthi paro lokoâ€™ ti paraá¹ƒ \Se II 103/ saÃ±Ã±Ä• peti {paÃ±Ã±Ä• peti (Katthaci)
asaddhammasaÃ±Ã±atti {assaddhammapaÃ±Ã±atti (Katthaci) }. tÄ• ya ca pana asaddhamm
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. iti pubbeva kho panassa susÄ«lyaá¹ƒ pahÄ«naá¹ƒ ho

paccupaá¹-á¹-hitaá¹ƒ --- ayaÃ±ca micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappo micchÄ• vÄ• cÄ
asaddhammasaÃ±Ã±atti attukkaá¹ƒsanÄ• paravambhanÄ• . evamassime {evaá¹ƒâ€™ siâ€
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti micchÄ• diá¹-á¹-hipaccayÄ• .

``tatra \Be II 65/ \Ne II 73/ \Ee I 403/, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati ---
natthi paro loko evamayaá¹ƒ bhavaá¹ƒ purisapuggalo kÄ• yassa bhedÄ• sotthimattÄ• naá¹
paro loko evamayaá¹ƒ bhavaá¹ƒ purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjissati. kÄ• maá¹ƒ kho pana mÄ• hu paro loko, hotu nesaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ vacanaá¹ƒ; atha ca panÄ• yaá¹ƒ bhavaá¹ƒ purisa
viÃ±Ã±Å«naá¹ƒ gÄ• rayho --- dussÄ«lo purisapuggalo micchÄ• diá¹-á¹-hi natthikavÄ• doâ€™
loko, evaá¹ƒ imassa bhoto purisapuggalassa ubhayattha kaliggaho --- yaÃ±ca diá¹-á¹-heva
gÄ• rayho, yaÃ±ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• t
evamassÄ• yaá¹ƒ apaá¹‡á¹‡ako dhammo dussamatto samÄ• dinno, ekaá¹ƒsaá¹ƒ pharitvÄ•
kusalaá¹ƒ á¹-hÄ• naá¹ƒ.

<96> ``tatra \Se II 104/, gahapatayo, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹
dinnaá¹ƒ ... pe ... ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
tesametaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ: yamidaá¹ƒ kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ, man
akusale dhamme abhinivajjetvÄ• yamidaá¹ƒ kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ, manosu
kusale dhamme samÄ• dÄ• ya vattissanti. taá¹ƒ kissa hetu? passanti hi te bhonto samaá¹‡a
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, kusalÄ• naá¹ƒ
Ä• nisaá¹ƒsaá¹ƒ vodÄ• napakkhaá¹ƒ. santaá¹ƒyeva kho pana paraá¹ƒ lokaá¹ƒ `atthi paro lo
hoti; sÄ• ssa hoti sammÄ• diá¹-á¹-hi. santaá¹ƒyeva kho pana paraá¹ƒ lokaá¹ƒ `atthi paro lok
svÄ• ssa hoti sammÄ• saá¹…kappo. santaá¹ƒyeva kho pana paraá¹ƒ lokaá¹ƒ `atthi paro lok
sÄ• ssa hoti sammÄ• vÄ• cÄ• . santaá¹ƒyeva kho pana paraá¹ƒ lokaá¹ƒ `atthi paro lokoâ€™
paralokaviduno tesamayaá¹ƒ na paccanÄ«kaá¹ƒ karoti. santaá¹ƒyeva kho pana paraá¹ƒ lok
ti paraá¹ƒ \Ee I 404/ saÃ±Ã±Ä• peti; sÄ• ssa hoti saddhammasaÃ±Ã±atti. tÄ• ya ca pana sa
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. iti pubbeva kho panassa dussÄ«lyaá¹ƒ pahÄ«
paccupaá¹-á¹-hitaá¹ƒ --- ayaÃ±ca sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ
saddhammasaÃ±Ã±atti anattukkaá¹ƒsanÄ• \Se II 105/ \Be II 66/ aparavambhanÄ• . evama
sambhavanti sammÄ• diá¹-á¹-hipaccayÄ• .

``tatra, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `sace kho atthi paro loko \Ne
evamayaá¹ƒ bhavaá¹ƒ purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sag
kÄ• maá¹ƒ kho pana mÄ• hu paro loko, hotu nesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä•
ca panÄ• yaá¹ƒ bhavaá¹ƒ purisapuggalo diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso
sammÄ• diá¹-á¹-hi atthikavÄ• doâ€™ ti. sace kho attheva paro loko, evaá¹ƒ imassa bhoto p
ubhayattha kaá¹-aggaho --- yaÃ±ca diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso, yaÃ

maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissati. evamassÄ• yaá¹ƒ apaá¹‡á¹‡ako dhar
ubhayaá¹ƒsaá¹ƒ pharitvÄ• tiá¹-á¹-hati, riÃ±cati akusalaá¹ƒ á¹-hÄ• naá¹ƒ.

<97> ``santi, gahapatayo, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hin
chindato chedÄ• payato, pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ•
phandÄ• payato, pÄ• á¹‡amatipÄ• tayato {pÄ• á¹‡amatimÄ• payato (Ce Ee), pÄ• á¹‡amatip
pÄ• á¹‡amatipÄ• payato (Katthaci) }, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá¹ƒ ha
karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• \Se II 106/ bhaá¹‡ato; karot
pÄ• paá¹ƒ. khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒs
maá¹ƒsapuÃ±jaá¹ƒ kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. d
tÄ«raá¹ƒ gaccheyya hananto ghÄ• tento, chindanto chedÄ• pento, pacanto pÄ• cento; natth
natthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadanto dÄ• pe
natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ• nena damena saá¹ƒy
{saccavÄ• cena (Katthaci) } natthi puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™ ti. tesaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ eke samaá¹‡abrÄ• hmaá¹‡Ä• ujuvipaccanÄ«kavÄ• dÄ• \B
`karoto kÄ• rayato, chindato chedÄ• payato, pacato pÄ• cÄ• payato, socayato \Be II 67/ soc
kilamÄ• payato, phandato phandÄ• payato, pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, s
nillopaá¹ƒ harato, ekÄ• gÄ• rikaá¹ƒ karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato,
karoto karÄ«yati pÄ• paá¹ƒ. khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡
ekaá¹ƒ maá¹ƒsapuÃ±jaá¹ƒ kareyya, atthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, atthi pÄ• passa Ä• gar
gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya hananto ghÄ• tento, chindanto chedÄ• pento, pacanto pÄ
pÄ• paá¹ƒ, atthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadar
107/ yajÄ• pento; atthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamo. dÄ• nena
saá¹ƒyamena saccavajjena atthi puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamoâ€™ ti. taá¹ƒ kiá¹
nanume samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±amaÃ±Ã±assa ujuvipaccanÄ«kavÄ• dÄ• â€™â€™

<98> ``tatra, gahapatayo, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hin
chindato chedÄ• payato, pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ•
phandÄ• payato, pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá
karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato; karoto na karÄ«
khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ
kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. dakkhiá¹‡aÃ±cepi ga
gaccheyya hananto ghÄ• tento ... pe ... dÄ• nena damena saá¹ƒyamena saccavajjena natth
puÃ±Ã±assa Ä• gamoâ€™ ti tesametaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ: yamidaá¹ƒ kÄ• yasucaritaá
manosucaritaá¹ƒ --- ime tayo kusale dhamme abhinivajjetvÄ• yamidaá¹ƒ kÄ• yaduccaritaá¹
manoduccaritaá¹ƒ --- ime tayo akusale dhamme samÄ• dÄ• ya vattissanti. taá¹ƒ kissa hetu?
samaá¹‡abrÄ• hmaá¹‡Ä• passanti akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• r
dhammÄ• naá¹ƒ nekkhamme \Se II 108/ Ä• nisaá¹ƒsaá¹ƒ vodÄ• napakkhaá¹ƒ. santaá¹ƒyev

kiriyÄ• â€™ tissa diá¹-á¹-hi hoti; sÄ• ssa hoti micchÄ• diá¹-á¹-hi. santaá¹ƒyeva kho pana kiri
kiriyÄ• â€™ ti saá¹…kappeti; svÄ• ssa hoti \Be II 68/ micchÄ• saá¹…kappo. santaá¹ƒyeva k
kiriyÄ• â€™ ti vÄ• caá¹ƒ bhÄ• sati; sÄ• ssa hoti micchÄ• vÄ• cÄ• . santaá¹ƒyeva kho pana
ti Ä• ha, ye te arahanto kiriyavÄ• dÄ• tesamayaá¹ƒ paccanÄ«kaá¹ƒ karoti. santaá¹ƒyeva kh
kiriyÄ• â€™ ti paraá¹ƒ saÃ±Ã±Ä• peti; sÄ• ssa hoti asaddhammasaÃ±Ã±atti. tÄ• ya ca pana
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. iti pubbeva kho panassa susÄ«lyaá¹ƒ pahÄ«naá¹ƒ ho
paccupaá¹-á¹-hitaá¹ƒ --- ayaÃ±ca \Ee I 406/ micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappo micch
paccanÄ«katÄ• asaddhammasaÃ±Ã±atti attukkaá¹ƒsanÄ• paravambhanÄ• . evamassime
sambhavanti micchÄ• diá¹-á¹-hipaccayÄ• .

``tatra, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `sace kho natthi kiriyÄ• , eva
purisapuggalo kÄ• yassa bhedÄ• sotthimattÄ• naá¹ƒ karissati; sace kho atthi kiriyÄ• evam
bhavaá¹ƒ purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vin
upapajjissati. kÄ• maá¹ƒ kho pana mÄ• hu kiriyÄ• , hotu nesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ•
vacanaá¹ƒ; atha ca panÄ• yaá¹ƒ bhavaá¹ƒ purisapuggalo diá¹-á¹-heva dhamme viÃ±Ã±Å«na
purisapuggalo \Se II 109/ micchÄ• diá¹-á¹-hi akiriyavÄ• doâ€™ ti. sace kho attheva kiriyÄ• ,
purisapuggalassa ubhayattha kaliggaho --- yaÃ±ca diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ gA
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjissati. e
apaá¹‡á¹‡ako dhammo dussamatto samÄ• dinno, ekaá¹ƒsaá¹ƒ pharitvÄ• tiá¹-á¹-hati, riÃ±ca

<99> ``tatra, gahapatayo, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hi
chindato chedÄ• payato, pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ•
phandÄ• payato, pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá
karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato; karoto karÄ«yat
khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ
kareyya, atthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, atthi pÄ• passa Ä• gamo. dakkhiá¹‡aÃ±cepi gaá¹
hananto ghÄ• tento, chindanto \Be II 69/ chedÄ• pento, pacanto pÄ• cento, atthi tatonidÄ• n
pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadanto dÄ• pento, ya
tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamo. dÄ• nena damena saá¹ƒyamena
atthi puÃ±Ã±assa Ä• gamoâ€™ ti tesametaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ: yamidaá¹ƒ kÄ• yaduc
\Se II 110/, manoduccaritaá¹ƒ --- ime tayo akusale dhamme abhinivajjetvÄ• yamidaá¹ƒ kÄ•
vacÄ«sucaritaá¹ƒ, manosucaritaá¹ƒ --- ime tayo kusale dhamme samÄ• dÄ• ya vattissanti. t
passanti hi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dÄ«nav
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ nekkhamme Ä• nisaá¹ƒsaá¹ƒ vodÄ• napakkhaá¹ƒ. santaá¹ƒ
kiriyÄ• â€™ tissa diá¹-á¹-hi hoti; sÄ• ssa hoti sammÄ• diá¹-á¹-hi. santaá¹ƒyeva kho pana kiri
kiriyÄ• â€™ ti saá¹…kappeti; svÄ• ssa hoti sammÄ• saá¹…kappo. santaá¹ƒyeva kho pana k
ti vÄ• caá¹ƒ bhÄ• sati; sÄ• ssa hoti sammÄ• vÄ• cÄ• . santaá¹ƒyeva kho pana kiriyaá¹ƒ `att

te arahanto kiriyavÄ• dÄ• tesamayaá¹ƒ na paccanÄ«kaá¹ƒ karoti. santaá¹ƒyeva kho pana k
kiriyÄ• â€™ ti paraá¹ƒ saÃ±Ã±Ä• peti; sÄ• ssa \Ne II 77/ hoti saddhammasaÃ±Ã±atti. tÄ• ya
saddhammasaÃ±Ã±attiyÄ• nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. iti pubbeva kho pa
pahÄ«naá¹ƒ hoti, susÄ«lyaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ --- ayaÃ±ca sammÄ• diá¹-á¹-hi sammÄ
ariyÄ• naá¹ƒ apaccanÄ«katÄ• saddhammasaÃ±Ã±atti anattukkaá¹ƒsanÄ• aparavambhanÄ
dhammÄ• sambhavanti sammÄ• diá¹-á¹-hipaccayÄ• .

``tatra, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `sace kho atthi kiriyÄ• , evam
purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjis
mÄ• hu \Se II 111/ kiriyÄ• , hotu nesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sacca
panÄ• yaá¹ƒ bhavaá¹ƒ purisapuggalo diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso ---
sammÄ• diá¹-á¹-hi kiriyavÄ• doâ€™ ti. sace kho attheva kiriyÄ• , evaá¹ƒ imassa bhoto puris
kaá¹-aggaho --- yaÃ±ca diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso, yaÃ±ca kÄ• ya
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissati. evamassÄ• yaá¹ƒ apaá¹‡á¹‡ako dhammo susama
ubhayaá¹ƒsaá¹ƒ pharitvÄ• tiá¹-á¹-hati, riÃ±cati akusalaá¹ƒ á¹-hÄ• naá¹ƒ.

<100> ``santi \Be II 70/, gahapatayo, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒ
hetu, natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya; ahetÅ« appaccayÄ• sattÄ• saá¹ƒkilissa
paccayo sattÄ• naá¹ƒ visuddhiyÄ• ; ahetÅ« appaccayÄ• sattÄ• visujjhanti. natthi balaá¹ƒ, n
{viriyaá¹ƒ (Ce Se Ke Ee) }, natthi purisathÄ• mo, natthi purisaparakkamo; sabbe sattÄ• sab
bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ• abalÄ• avÄ«riyÄ• niyatisaá¹ƒgatibhÄ• vapariá¹‡atÄ• cha
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti. tesaá¹ƒyeva kho, gahapatayo, samaá¹‡abrÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• ujuvipaccanÄ«kavÄ• dÄ• . te evamÄ• haá¹ƒsu --- `atthi hetu, atth
saá¹ƒkilesÄ• ya; sahetÅ« sappaccayÄ• sattÄ• saá¹ƒkilissanti. atthi hetu, atthi paccayo satt
sahetÅ« sappaccayÄ• sattÄ• visujjhanti. atthi balaá¹ƒ, atthi vÄ«riyaá¹ƒ, atthi \Se II 112/ pur
purisaparakkamo; na sabbe sattÄ• sabbe pÄ• á¹‡Ä• sabbe bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ
purisaparakkamo, sabbe sattÄ• ... savasÄ• sabalÄ• savÄ«riyÄ• (Se Ke Katthaci) }
niyatisaá¹ƒgatibhÄ• vapariá¹‡atÄ• chasvevÄ• bhijÄ• tÄ«su sukhadukkhaá¹ƒ paá¹-isaá¹ƒved
maÃ±Ã±atha, gahapatayo, nanume \Ee I 408/ samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±amaÃ±Ã±as
`evaá¹ƒ, bhanteâ€™.

<101> ``tatra \Ne II 78/, gahapatayo, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹
hetu, natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya; ahetÅ« appaccayÄ• sattÄ• saá¹ƒkilissa
paccayo sattÄ• naá¹ƒ visuddhiyÄ• ; ahetÅ« appaccayÄ• sattÄ• visujjhanti. natthi balaá¹ƒ, n
natthi purisathÄ• mo, natthi purisaparakkamo; sabbe sattÄ• sabbe pÄ• á¹‡Ä• sabbe bhÅ«t
abalÄ• avÄ«riyÄ• niyatisaá¹ƒgatibhÄ• vapariá¹‡atÄ• chasvevÄ• bhijÄ• tÄ«su sukhadukkh
ti tesametaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ: yamidaá¹ƒ kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ, mano
kusale dhamme abhinivajjetvÄ• yamidaá¹ƒ kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ, manod

akusale dhamme samÄ• dÄ• ya vattissanti. taá¹ƒ kissa hetu? na hi te bhonto samaá¹‡abrÄ•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, kusalÄ• naá¹ƒ
Ä• nisaá¹ƒsaá¹ƒ vodÄ• napakkhaá¹ƒ. santaá¹ƒyeva kho pana hetuá¹ƒ `natthi \Be II 71/ hetÅ
hoti; sÄ• ssa hoti micchÄ• diá¹-á¹-hi. santaá¹ƒyeva kho pana hetuá¹ƒ `natthi hetÅ«â€™ ti sa
113/; svÄ• ssa hoti micchÄ• saá¹…kappo. santaá¹ƒyeva kho pana hetuá¹ƒ `natthi hetÅ«â€™
sÄ• ssa hoti micchÄ• vÄ• cÄ• . santaá¹ƒyeva kho pana hetuá¹ƒ `natthi hetÅ«â€™ ti Ä• ha; y
tesamayaá¹ƒ paccanÄ«kaá¹ƒ karoti. santaá¹ƒyeva kho pana hetuá¹ƒ `natthi hetÅ«â€™ ti pa
sÄ• ssa hoti asaddhammasaÃ±Ã±atti. tÄ• ya ca pana asaddhammasaÃ±Ã±attiyÄ• attÄ• nu
iti pubbeva kho panassa susÄ«lyaá¹ƒ pahÄ«naá¹ƒ hoti, dussÄ«lyaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ
micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappo micchÄ• vÄ• cÄ• ariyÄ• naá¹ƒ paccanÄ«katÄ• as
attÄ• nukkaá¹ƒsanÄ• paravambhanÄ• . evamassime aneke pÄ• pakÄ• akusalÄ• dhammÄ
micchÄ• diá¹-á¹-hipaccayÄ• .

``tatra, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `sace kho natthi hetu, evama
purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sotthimattÄ• naá¹ƒ karissati; sace kh
bhavaá¹ƒ purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vin
upapajjissati. kÄ• maá¹ƒ kho pana mÄ• hu hetu, hotu nesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hm
vacanaá¹ƒ; atha ca panÄ• yaá¹ƒ bhavaá¹ƒ purisapuggalo diá¹-á¹-heva dhamme viÃ±Ã±Å«na
purisapuggalo micchÄ• diá¹-á¹-hi ahetukavÄ• doâ€™ ti. sace kho attheva hetu, evaá¹ƒ imas
purisapuggalassa ubhayattha kaliggaho \Ee I 409/ --- yaÃ±ca diá¹-á¹-heva dhamme viÃ±Ã±Å
kÄ• yassa bhedÄ• \Ne II 79/ paraá¹ƒ \Se II 114/ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ•
upapajjissati. evamassÄ• yaá¹ƒ apaá¹‡á¹‡ako dhammo dussamatto samÄ• dinno, ekaá¹ƒsa
riÃ±cati kusalaá¹ƒ á¹-hÄ• naá¹ƒ.

<102> ``tatra, gahapatayo, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-h
paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya; sahetÅ« sappaccayÄ• sattÄ• saá¹ƒkilissanti. atthi h
sattÄ• naá¹ƒ visuddhiyÄ• ; sahetÅ« sappaccayÄ• sattÄ• visujjhanti. atthi balaá¹ƒ, atthi vÄ«
purisathÄ• mo, atthi purisaparakkamo; na sabbe sattÄ• sabbe pÄ• á¹‡Ä• sabbe bhÅ«tÄ•
avÄ«riyÄ• niyatisaá¹ƒgatibhÄ• vapariá¹‡atÄ• chasvevÄ• bhijÄ• tÄ«su sukhadukkhaá¹ƒ paa
tesametaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ: yamidaá¹ƒ kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ, man
\Be II 72/ akusale dhamme abhinivajjetvÄ• yamidaá¹ƒ kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ
ime tayo kusale dhamme samÄ• dÄ• ya vattissanti. taá¹ƒ kissa hetu? passanti hi te bhonto s
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, kusalÄ• naá¹ƒ
Ä• nisaá¹ƒsaá¹ƒ vodÄ• napakkhaá¹ƒ. santaá¹ƒyeva kho pana hetuá¹ƒ `atthi hetÅ«â€™ tissa
hoti sammÄ• diá¹-á¹-hi. santaá¹ƒyeva kho pana hetuá¹ƒ `atthi hetÅ«â€™ ti saá¹…kappeti; s
sammÄ• saá¹…kappo. santaá¹ƒyeva kho pana hetuá¹ƒ `atthi hetÅ«â€™ ti vÄ• caá¹ƒ bhÄ• s
sammÄ• vÄ• cÄ• . santaá¹ƒyeva kho pana hetuá¹ƒ \Se II 115/ `atthi hetÅ«â€™ ti Ä• ha, ye t
tesamayaá¹ƒ na paccanÄ«kaá¹ƒ karoti. santaá¹ƒyeva kho pana hetuá¹ƒ `atthi hetÅ«â€™ ti p

sÄ• ssa hoti saddhammasaÃ±Ã±atti. tÄ• ya ca pana saddhammasaÃ±Ã±attiyÄ• nevattÄ• n
vambheti. iti pubbeva kho panassa dussÄ«lyaá¹ƒ pahÄ«naá¹ƒ hoti, susÄ«lyaá¹ƒ paccupaá¹-
sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• ariyÄ• naá¹ƒ apaccanÄ«katÄ•
anattukkaá¹ƒsanÄ• aparavambhanÄ• . evamassime aneke kusalÄ• dhammÄ• sambhavan

``tatra, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `sace kho atthi hetu, evamay
purisapuggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjis
mÄ• hu hetu, hotu nesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ vacanaá¹
purisapuggalo diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso --- sÄ«lavÄ• purisapugga
hetuvÄ• doâ€™ ti. sace kho atthi hetu \Ee I 410/, evaá¹ƒ imassa bhoto purisapuggalassa ub
\Ne II 80/ --- yaÃ±ca diá¹-á¹-heva dhamme viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒso, yaÃ±ca kÄ• yassa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissati. evamassÄ• yaá¹ƒ apaá¹‡á¹‡ako dhammo susama
ubhayaá¹ƒsaá¹ƒ pharitvÄ• tiá¹-á¹-hati, riÃ±cati akusalaá¹ƒ á¹-hÄ• naá¹ƒ.

<103> ``santi, gahapatayo, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hi
sabbaso Ä• ruppÄ• â€™ ti. tesaá¹ƒyeva kho, gahapatayo, samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ
ujuvipaccanÄ«kavÄ• dÄ• . te evamÄ• haá¹ƒsu --- `atthi sabbaso Ä• ruppÄ• â€™ ti. taá¹ƒ kiâ
nanume samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±amaÃ±Ã±assa ujuvipaccanÄ«kavÄ• dÄ• â€™â€™
\Be II 73/, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- ye kho te bhonto samaá¹‡a
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `natthi sabbaso Ä• ruppÄ• â€™ ti, idaá¹ƒ me adiá¹-á¹
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `atthi sabbaso Ä• ruppÄ• â
ahaÃ±ceva {ahaÃ±ce (?) } kho pana ajÄ• nanto apassanto ekaá¹ƒsena Ä• dÄ• ya voharey
moghamaÃ±Ã±anti, na metaá¹ƒ assa patirÅ«paá¹ƒ. ye kho te bhonto samaá¹‡abrÄ• hmaá¹‡
evaá¹ƒdiá¹-á¹-hino --- `natthi sabbaso Ä• ruppÄ• â€™ ti, sace tesaá¹ƒ bhavataá¹ƒ samaá¹‡a
saccaá¹ƒ vacanaá¹ƒ, á¹-hÄ• nametaá¹ƒ vijjati --- ye te devÄ• rÅ«pino manomayÄ• , apaá¹‡
tatrÅ«papatti bhavissati. ye pana te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹
sabbaso Ä• ruppÄ• â€™ ti, sace tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sacca
vijjati --- ye te devÄ• arÅ«pino saÃ±Ã±Ä• mayÄ• , apaá¹‡á¹‡akaá¹ƒ me tatrÅ«papatti bhavi
rÅ«pÄ• dhikaraá¹‡aá¹ƒ {rÅ«pakÄ• raá¹‡Ä• (Katthaci) }
daá¹‡á¸• Ä• dÄ• na-satthÄ• dÄ• na-kalaha-viggaha-vivÄ• da-tuvaá¹ƒtuvaá¹ƒ-pesuÃ±Ã±a-m
panetaá¹ƒ sabbaso arÅ«peâ€™â€™ â€™ ti. so iti \Se II 117/ paá¹-isaá¹…khÄ• ya rÅ«pÄ• n
virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti.

<104> ``santi, gahapatayo, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hi
bhavanirodhoâ€™ ti. tesaá¹ƒyeva kho, gahapatayo, samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ eke sa
ujuvipaccanÄ«kavÄ• dÄ• . te evamÄ• haá¹ƒsu --- `atthi sabbaso \Ee I 411/ bhavanirodhoâ€
maÃ±Ã±atha, gahapatayo, nanume samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±amaÃ±Ã±assa ujuvipa
bhanteâ€™â€™. ``tatra, gahapatayo, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- ye kho te bh

samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `natthi sabbaso bhavanirod
adiá¹-á¹-haá¹ƒ; yepi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• \Ne II 81/ evaá¹ƒvÄ• dino evaá¹ƒdi
sabbaso bhavanirodhoâ€™ ti, idaá¹ƒ me aviditaá¹ƒ. ahaÃ±ceva kho pana ajÄ• nanto apass
vohareyyaá¹ƒ --- idameva saccaá¹ƒ, moghamaÃ±Ã±anti, na metaá¹ƒ assa patirÅ«paá¹ƒ. ye
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `natthi sabbaso bhavanirod
bhavataá¹ƒ \Be II 74/ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ vacanaá¹ƒ, á¹-hÄ• nametaá
arÅ«pino saÃ±Ã±Ä• mayÄ• apaá¹‡á¹‡akaá¹ƒ me tatrÅ«papatti bhavissati. ye pana te bhon
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `atthi sabbaso bhavanirodhoâ€™ ti, sace tesaá¹ƒ bha
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ vacanaá¹ƒ, á¹-hÄ• nametaá¹ƒ vijjati --- yaá¹ƒ diá¹
parinibbÄ• yissÄ• mi \Se II 118/. ye kho te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• din
`natthi sabbaso bhavanirodhoâ€™ ti, tesamayaá¹ƒ diá¹-á¹-hi sÄ• rÄ• gÄ• ya {sarÄ• gÄ• ya
saá¹ƒyogÄ• ya santike, abhinandanÄ• ya santike, ajjhosÄ• nÄ• ya santike, upÄ• dÄ• nÄ• y
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `atthi sabbaso bhavanirod
diá¹-á¹-hi asÄ• rÄ• gÄ• ya santike, asaá¹ƒyogÄ• ya santike, anabhinandanÄ• ya santike, an
anupÄ• dÄ• nÄ• ya santikeâ€™â€™ â€™ ti. so iti paá¹-isaá¹…khÄ• ya bhavÄ• naá¹ƒyeva
paá¹-ipanno hoti.

<105> ``cattÄ• rome, gahapatayo, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame
gahapatayo, ekacco puggalo attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto. idha, gaha
parantapo hoti paraparitÄ• panÄ• nuyogamanuyutto. idha, gahapatayo, ekacco puggalo atta
attaparitÄ• panÄ• nuyogamanuyutto parantapo ca paraparitÄ• panÄ• nuyogamanuyutto. idh
nevattantapo hoti nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parantapo na paraparitÄ• pan
anattantapo \Ee I 412/ aparantapo diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to
brahmabhÅ«tena attanÄ• viharati.

<106> ``katamo ca, gahapatayo, puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto \S
gahapatayo, ekacco puggalo acelako hoti muttÄ• cÄ• ro hatthÄ• palekhano ... pe ... {vitthÄ•
kandarakasutte} iti evarÅ«paá¹ƒ anekavihitaá¹ƒ kÄ• yassa Ä• tÄ• panaparitÄ• panÄ• nuyog
vuccati, gahapatayo, puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto.

``katamo \Be II 75/ \Ne II 82/ ca, gahapatayo, puggalo parantapo paraparitÄ• panÄ• nuyoga
gahapatayo, ekacco puggalo orabbhiko hoti sÅ«kariko ... pe ... ye vÄ• panaÃ±Ã±epi keci ku
ayaá¹ƒ vuccati, gahapatayo, puggalo parantapo paraparitÄ• panÄ• nuyogamanuyutto.

``katamo ca, gahapatayo, puggalo attantapo ca attaparitÄ• panÄ• nuyogamanuyutto paran
paraparitÄ• panÄ• nuyogamanuyutto? idha, gahapatayo, ekacco puggalo rÄ• jÄ• vÄ• hoti
pe ... tepi daá¹‡á¸• atajjitÄ• bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parikammÄ• ni karo
gahapatayo, puggalo attantapo ca attaparitÄ• panÄ• nuyogamanuyutto parantapo ca parap

``katamo ca, gahapatayo, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na
paraparitÄ• panÄ• nuyogamanuyutto; so anattantapo aparantapo diá¹-á¹-heva dhamme nicc
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati? idha, gahapatayo, tathÄ• gato
sammÄ• sambuddho ... pe ... so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso \Se II 120/ upak
dubbalÄ«karaá¹‡e vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raa
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«p
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tis
... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so anekav
anussarati seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ saudde
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. so evaá¹ƒ samÄ• hite citte parisuddhe \Ee I 41
anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• na
cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so dibbena cakkhunÄ• visuddhena
passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate
yathÄ• kammÅ«page satte pajÄ• nÄ• ti. so evaá¹ƒ samÄ• hite \Be II 76/ citte parisuddhe pa
vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±
abhininnÄ• meti. so `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ Ä
\Se II 121/ paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ
cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vi
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ayaá¹ƒ vuccati, gahapatayo, puggalo nevattantapo
nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parantapo na paraparitÄ• panÄ• nuyogamanuyu
diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabh
viharatÄ«â€™â€™ ti.

evaá¹ƒ vutte, sÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``a
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«â€™ ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ• sito.
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sake no b
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gateâ€™â€™ ti.

apaá¹‡á¹‡akasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

gahapativaggo niá¹-á¹-hito paá¹-hamo.

tassuddÄ• naá¹ƒ ---

kandaranÄ• garasekhavato \Se II 122/ ca, potaliyo puna jÄ«vakabhacco.

upÄ• lidamatho kukkuraabhayo, bahuvedanÄ«yÄ• paá¹‡á¹‡akato dasamo ||

2. bhikkhuvaggo

1. ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttaá¹ƒ

<107> \Be II 77/ \Ne II 84/ evaá¹ƒ \Se II 123/ \Ee I 414/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bh
viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• rÄ• hulo amb
atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena ambalaá¹-á¹-h
tenupasaá¹…kami. addasÄ• kho Ä• yasmÄ• rÄ• hulo bhagavantaá¹ƒ dÅ«ratova Ä• gaccha
paÃ±Ã±Ä• pesi, udakaÃ±ca pÄ• dÄ• naá¹ƒ. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja
kho rÄ• hulo bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di.

<108> atha kho bhagavÄ• parittaá¹ƒ udakÄ• vasesaá¹ƒ udakÄ• dhÄ• ne á¹-hapetvÄ• Ä• y
Ä• mantesi --- ``passasi no tvaá¹ƒ, rÄ• hula, imaá¹ƒ parittaá¹ƒ udakÄ• vasesaá¹ƒ udakÄ• dh
nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ parittakaá¹ƒ kho, rÄ• hula, tesaá¹ƒ sÄ• maÃ±Ã±aá¹
sampajÄ• namusÄ• vÄ• de lajjÄ• â€™â€™ ti. atha kho bhagavÄ• parittaá¹ƒ udakÄ• vasesa
Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi --- ``passasi no tvaá¹ƒ, rÄ• hula, parittaá¹ƒ udakÄ•
chaá¸• á¸• itaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ chaá¸• á¸• itaá¹ƒ kho, rÄ• h
yesaá¹ƒ natthi sampajÄ• namusÄ• vÄ• de lajjÄ• â€™â€™ ti. atha kho bhagavÄ• \Se II 124
nikkujjitvÄ• Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi --- ``passasi no tvaá¹ƒ, rÄ• hula, imaá¹
nikkujjitaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ nikkujjitaá¹ƒ kho, rÄ• hula, tesaá
yesaá¹ƒ natthi sampajÄ• namusÄ• vÄ• de lajjÄ• â€™â€™ ti. atha kho bhagavÄ• taá¹ƒ uda
Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi --- ``passasi no tvaá¹ƒ, rÄ• hula, imaá¹ƒ udakÄ• dh
tucchaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ rittaá¹ƒ tucchaá¹ƒ kho, rÄ• hula, te
yesaá¹ƒ natthi \Ne II 85/ sampajÄ• namusÄ• vÄ• de lajjÄ• ti. seyyathÄ• pi, rÄ• hula, raÃ±Ã±
urÅ«á¸·havÄ• {ubbÅ«á¸·havÄ• (Ce Ee) } abhijÄ• to saá¹…gÄ• mÄ• vacaro saá¹…gÄ• mag
karoti, pacchimehipi pÄ• dehi kammaá¹ƒ karoti, purimenapi kÄ• yena kammaá¹ƒ karoti, pac
kammaá¹ƒ karoti, sÄ«senapi kammaá¹ƒ karoti, kaá¹‡á¹‡ehipi \Be II 78/ kammaá¹ƒ karoti, da
karoti, naá¹…guá¹-á¹-henapi kammaá¹ƒ \Ee I 415/ karoti; rakkhateva soá¹‡á¸• aá¹ƒ. tattha h
hoti --- `ayaá¹ƒ kho raÃ±Ã±o nÄ• go Ä«sÄ• danto urÅ«á¸·havÄ• abhijÄ• to saá¹…gÄ• mÄ•
purimehipi pÄ• dehi kammaá¹ƒ karoti, pacchimehipi pÄ• dehi kammaá¹ƒ karoti ... pe ... naá¹

kammaá¹ƒ karoti; rakkhateva soá¹‡á¸• aá¹ƒ \Se II 125/. apariccattaá¹ƒ kho raÃ±Ã±o nÄ• ga
kho, rÄ• hula, raÃ±Ã±o nÄ• go Ä«sÄ• danto urÅ«á¸·havÄ• abhijÄ• to saá¹…gÄ• mÄ• vacar
pÄ• dehi kammaá¹ƒ karoti, pacchimehipi pÄ• dehi kammaá¹ƒ karoti ... pe ... naá¹…guá¹-á¹-
soá¹‡á¸• Ä• yapi kammaá¹ƒ karoti, tattha hatthÄ• rohassa evaá¹ƒ hoti --- `ayaá¹ƒ kho raÃ±Ã
urÅ«á¸·havÄ• abhijÄ• to saá¹…gÄ• mÄ• vacaro saá¹…gÄ• magato purimehipi pÄ• dehi kar
pÄ• dehi kammaá¹ƒ karoti, purimenapi kÄ• yena kammaá¹ƒ karoti, pacchimenapi kÄ• yena
kammaá¹ƒ karoti, kaá¹‡á¹‡ehipi kammaá¹ƒ karoti, dantehipi kammaá¹ƒ karoti, naá¹…guá¹-á
karoti, soá¹‡á¸• Ä• yapi kammaá¹ƒ karoti. pariccattaá¹ƒ kho raÃ±Ã±o nÄ• gassa jÄ«vitaá¹ƒ.
raÃ±Ã±o nÄ• gassa akaraá¹‡Ä«yaâ€™ nti. evameva kho, rÄ• hula, yassa kassaci sampajÄ
nÄ• haá¹ƒ tassa kiÃ±ci pÄ• paá¹ƒ akaraá¹‡Ä«yanti vadÄ• mi. tasmÄ• tiha te, rÄ• hula, `has
bhaá¹‡issÄ• mÄ«â€™ ti --- evaÃ±hi te, rÄ• hula, sikkhitabbaá¹ƒ.

<109> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, kimatthiyo Ä• dÄ• soâ€™â€™ ti? ``paccavekkha
``evameva kho, rÄ• hula, paccavekkhitvÄ• paccavekkhitvÄ• kÄ• yena kammaá¹ƒ kattabba
paccavekkhitvÄ• vÄ• cÄ• ya kammaá¹ƒ kattabbaá¹ƒ, paccavekkhitvÄ• paccavekkhitvÄ• m
yadeva \Se II 126/ tvaá¹ƒ, rÄ• hula, kÄ• yena kammaá¹ƒ kattukÄ• mo ahosi, tadeva te kÄ• y
paccavekkhitabbaá¹ƒ --- `yaá¹ƒ nu kho ahaá¹ƒ idaá¹ƒ kÄ• yena kammaá¹ƒ kattukÄ• mo idaá
attabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, ubhayabyÄ
akusalaá¹ƒ idaá¹ƒ kÄ• yakammaá¹ƒ dukkhudrayaá¹ƒ {dukkhundrayaá¹ƒ, dukkhudayaá¹ƒ (Ka
nti? sace tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ
kattukÄ• mo idaá¹ƒ me kÄ• yakammaá¹ƒ attabyÄ• bÄ• dhÄ• yapi \Ne II 86/ saá¹ƒvatteyya, p
saá¹ƒvatteyya, ubhayabyÄ• bÄ• dhÄ• yapi \Be II 79/ saá¹ƒvatteyya --- akusalaá¹ƒ idaá¹ƒ kÄ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ te, rÄ• hula, kÄ• yena kammaá¹ƒ sa
{saá¹ƒsakkaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ (Katthaci) }. sace \Ee I 416/ pana tvaá¹ƒ, rÄ• hula, pa
evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ kÄ• yena kammaá¹ƒ kattukÄ• mo idaá¹ƒ
nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, na parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, na ub
saá¹ƒvatteyya --- kusalaá¹ƒ idaá¹ƒ kÄ• yakammaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kaâ€™ nti,
kÄ• yena kammaá¹ƒ karaá¹‡Ä«yaá¹ƒ.

``karontenapi te, rÄ• hula, kÄ• yena kammaá¹ƒ tadeva te kÄ• yakammaá¹ƒ paccavekkhitab
ahaá¹ƒ idaá¹ƒ kÄ• yena kammaá¹ƒ karomi idaá¹ƒ me kÄ• yakammaá¹ƒ attabyÄ• bÄ• dhÄ•
parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá¹ƒ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no
kho ahaá¹ƒ idaá¹ƒ kÄ• yena kammaá¹ƒ karomi idaá¹ƒ me kÄ• yakammaá¹ƒ attabyÄ• bÄ• dh
parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá¹ƒ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, paá¹-isaá¹ƒhareyyÄ• si tvaá¹ƒ, rÄ• hula, evarÅ«pa
pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá
idaá¹ƒ me kÄ• yakammaá¹ƒ nevattabyÄ• bÄ• dhÄ• yapi \Se II 128/ saá¹ƒvattati, na parabyÄ

na ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- kusalaá¹ƒ idaá¹ƒ kÄ• yakammaá¹ƒ sukhudray
anupadajjeyyÄ• si tvaá¹ƒ, rÄ• hula, evarÅ«paá¹ƒ kÄ• yakammaá¹ƒ.

``katvÄ• pi te, rÄ• hula, kÄ• yena kammaá¹ƒ tadeva te kÄ• yakammaá¹ƒ paccavekkhitabba
idaá¹ƒ kÄ• yena kammaá¹ƒ akÄ• siá¹ƒ idaá¹ƒ me kÄ• yakammaá¹ƒ attabyÄ• bÄ• dhÄ• yapi
parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá¹ƒ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace kho tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no e
kho ahaá¹ƒ idaá¹ƒ kÄ• yena kammaá¹ƒ akÄ• siá¹ƒ, idaá¹ƒ me kÄ• yakammaá¹ƒ attabyÄ• bÄ
parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá¹ƒ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ te, rÄ• hula, kÄ• yakammaá¹ƒ sattha
sabrahmacÄ• rÄ«su \Be II 80/ desetabbaá¹ƒ, vivaritabbaá¹ƒ, uttÄ• nÄ«kÄ• tabbaá¹ƒ; desetv
uttÄ• nÄ«katvÄ• Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ \Ee I 417/ Ä• pajjitabbaá¹ƒ \Ne II 87/. sace pana t
paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ kÄ• yena kammaá¹ƒ
kÄ• yakammaá¹ƒ nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na parabyÄ• bÄ• dhÄ• yapi saá¹
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- kusalaá¹ƒ idaá¹ƒ kÄ• yakammaá¹ƒ sukhudrayaá
teneva tvaá¹ƒ, rÄ• hula, pÄ«tipÄ• mojjena vihareyyÄ• si ahorattÄ• nusikkhÄ« kusalesu dhar

<110> ``yadeva tvaá¹ƒ, rÄ• hula, vÄ• cÄ• ya kammaá¹ƒ kattukÄ• mo ahosi, tadeva te vacÄ
paccavekkhitabbaá¹ƒ --- `yaá¹ƒ nu kho ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ kattukÄ• mo id
attabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, ubhayabyÄ
akusalaá¹ƒ idaá¹ƒ vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace tvaá¹ƒ,
evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ kattukÄ• mo idaá¹
attabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, ubhayabyÄ
akusalaá¹ƒ idaá¹ƒ vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ
kammaá¹ƒ sasakkaá¹ƒ na karaá¹‡Ä«yaá¹ƒ. sace pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• n
`yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ kattukÄ• mo idaá¹ƒ me vacÄ«kammaá¹ƒ n
saá¹ƒvatteyya, na parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya --- kusalaá¹ƒ idaá¹ƒ vacÄ«kamma
sukhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ te, rÄ• hula, vÄ• cÄ• ya kammaá¹ƒ karaá¹‡Ä«yaá¹ƒ.

``karontenapi, rÄ• hula, vÄ• cÄ• ya kammaá¹ƒ tadeva te vacÄ«kammaá¹ƒ paccavekkhitabb
ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ karomi idaá¹ƒ me vacÄ«kammaá¹ƒ attabyÄ• bÄ• dhÄ
parabyÄ• bÄ• dhÄ• yapi \Se II 129/ saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati ---
vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace pana tvaá¹ƒ, rÄ• hula, pac
jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ karomi idaá¹ƒ me vacÄ«ka
saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati
vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, paá¹-isaá¹ƒhareyyÄ• si tvaá¹ƒ, r
vacÄ«kammaá¹ƒ. sace pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si ---
vÄ• cÄ• ya kammaá¹ƒ karomi idaá¹ƒ me vacÄ«kammaá¹ƒ \Be II 81/ nevattabyÄ• bÄ• dhÄ•

parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na \Ee I 418/ ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati
idaá¹ƒ vacÄ«kammaá¹ƒ sukhudrayaá¹ƒ sukhavipÄ• kaâ€™ nti, anupadajjeyyÄ• si, tvaá¹ƒ rÄ
vacÄ«kammaá¹ƒ.

``katvÄ• pi te, rÄ• hula, vÄ• cÄ• ya kammaá¹ƒ tadeva te vacÄ«kammaá¹ƒ paccavekkhitabb
ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ akÄ• siá¹ƒ idaá¹ƒ me vacÄ«kammaá¹ƒ attabyÄ• bÄ• d
(Ce Ee) }, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati ---
vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace kho tvaá¹ƒ, rÄ• hula, pacc
jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá¹ƒ akÄ• siá¹ƒ idaá¹ƒ me vacÄ
attabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ•
akusalaá¹ƒ idaá¹ƒ vacÄ«kammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ
satthari vÄ• viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ«su desetabbaá¹ƒ, vivaritabbaá¹ƒ, uttÄ• nÄ«
desetvÄ• vivaritvÄ• uttÄ• nÄ«katvÄ• Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjitabbaá¹ƒ. sace pana
paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ vÄ• cÄ• ya kammaá
vacÄ«kammaá¹ƒ nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na parabyÄ• bÄ• dhÄ• yapi saá¹
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- kusalaá¹ƒ idaá¹ƒ vacÄ«kammaá¹ƒ sukhudrayaá
teneva tvaá¹ƒ, rÄ• hula, pÄ«tipÄ• mojjena vihareyyÄ• si ahorattÄ• nusikkhÄ« kusalesu dha

<111> ``yadeva tvaá¹ƒ, rÄ• hula, manasÄ• kammaá¹ƒ kattukÄ• mo ahosi, tadeva te mano
--- `yaá¹ƒ nu kho ahaá¹ƒ idaá¹ƒ manasÄ• kammaá¹ƒ kattukÄ• mo idaá¹ƒ me manokammaá
saá¹ƒvatteyya, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒva
manokammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace tvaá¹ƒ, rÄ• hula, paccavek
--- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ manasÄ• kammaá¹ƒ kattukÄ• mo idaá¹ƒ me manokammaá¹ƒ
saá¹ƒvatteyya, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvatteyya, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒva
manokammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ te, rÄ• hula, manas
karaá¹‡Ä«yaá¹ƒ. sace pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `
82/ idaá¹ƒ manasÄ• kammaá¹ƒ kattukÄ• mo idaá¹ƒ me manokammaá¹ƒ nevattabyÄ• bÄ• d
parabyÄ• bÄ• dhÄ• yapi \Ne II 89/ saá¹ƒvatteyya, na ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvatte
manokammaá¹ƒ \Se II 131/ sukhudrayaá¹ƒ \Ee I 419/ sukhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ t
kammaá¹ƒ karaá¹‡Ä«yaá¹ƒ.

``karontenapi te, rÄ• hula, manasÄ• kammaá¹ƒ tadeva te manokammaá¹ƒ paccavekkhitab
ahaá¹ƒ idaá¹ƒ manasÄ• kammaá¹ƒ karomi idaá¹ƒ me manokammaá¹ƒ attabyÄ• bÄ• dhÄ• y
parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá¹ƒ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no
kho ahaá¹ƒ idaá¹ƒ manasÄ• kammaá¹ƒ karomi idaá¹ƒ me manokammaá¹ƒ attabyÄ• bÄ• dh
parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá¹ƒ
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, paá¹-isaá¹ƒhareyyÄ• si tvaá¹ƒ, rÄ• hula, evarÅ«pa

pana tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá
idaá¹ƒ me manokammaá¹ƒ nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na parabyÄ• bÄ• dhÄ•
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- kusalaá¹ƒ idaá¹ƒ manokammaá¹ƒ sukhudrayaá¹
anupadajjeyyÄ• si tvaá¹ƒ, rÄ• hula, evarÅ«paá¹ƒ manokammaá¹ƒ.

``katvÄ• pi te, rÄ• hula, manasÄ• kammaá¹ƒ tadeva te manokammaá¹ƒ paccavekkhitabba
idaá¹ƒ manasÄ• kammaá¹ƒ akÄ• siá¹ƒ idaá¹ƒ me manokammaá¹ƒ attabyÄ• bÄ• dhÄ• yapi
}, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- akusalaá
dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti? sace kho tvaá¹ƒ, rÄ• hula, paccavekkhamÄ• no e
\Se II 132/ kho ahaá¹ƒ idaá¹ƒ manasÄ• kammaá¹ƒ akÄ• siá¹ƒ idaá¹ƒ me manokammaá¹ƒ a
saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati
manokammaá¹ƒ dukkhudrayaá¹ƒ dukkhavipÄ• kaâ€™ nti, evarÅ«paá¹ƒ pana {evarÅ«pe (C
te, rÄ• hula, manokammaá¹ƒ {manokamme (Ce Se Ke Ee) } aá¹-á¹-Ä«yitabbaá¹ƒ harÄ• yita
aá¹-á¹-Ä«yitvÄ• harÄ• yitvÄ• jigucchitvÄ• Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjitabbaá¹ƒ. sace p
paccavekkhamÄ• no evaá¹ƒ jÄ• neyyÄ• si --- `yaá¹ƒ kho ahaá¹ƒ idaá¹ƒ manasÄ• kammaá
me manokammaá¹ƒ nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na parabyÄ• bÄ• dhÄ• yapi sa
ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati --- kusalaá¹ƒ idaá¹ƒ manokammaá¹ƒ sukhudrayaá¹
tvaá¹ƒ, rÄ• hula, pÄ«tipÄ• mojjena vihareyyÄ• si ahorattÄ• nusikkhÄ« kusalesu dhammesu.

<112> ``ye \Ne II 90/ \Ee I 420/ hi keci, rÄ• hula, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• b
kÄ• yakammaá¹ƒ parisodhesuá¹ƒ, vacÄ«kammaá¹ƒ parisodhesuá¹ƒ, manokammaá¹ƒ paris
paccavekkhitvÄ• paccavekkhitvÄ• kÄ• yakammaá¹ƒ parisodhesuá¹ƒ, paccavekkhitvÄ• pa
parisodhesuá¹ƒ, paccavekkhitvÄ• paccavekkhitvÄ• manokammaá¹ƒ parisodhesuá¹ƒ. yepi
anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• kÄ• yakammaá¹ƒ parisod
parisodhessanti, manokammaá¹ƒ parisodhessanti, sabbe te evamevaá¹ƒ paccavekkhitvÄ•
kÄ• yakammaá¹ƒ parisodhessanti, paccavekkhitvÄ• paccavekkhitvÄ• vacÄ«kammaá¹ƒ pa
paccavekkhitvÄ• paccavekkhitvÄ• manokammaá¹ƒ parisodhessanti. yepi hi keci, rÄ• hula,
brÄ• hmaá¹‡Ä• vÄ• kÄ• yakammaá¹ƒ parisodhenti, vacÄ«kammaá¹ƒ parisodhenti, manok
evamevaá¹ƒ paccavekkhitvÄ• paccavekkhitvÄ• kÄ• yakammaá¹ƒ parisodhenti, paccavekk
vacÄ«kammaá¹ƒ parisodhenti, paccavekkhitvÄ• paccavekkhitvÄ• manokammaá¹ƒ parisod
`paccavekkhitvÄ• paccavekkhitvÄ• kÄ• yakammaá¹ƒ parisodhessÄ• mi, paccavekkhitvÄ•
parisodhessÄ• mi, paccavekkhitvÄ• paccavekkhitvÄ• manokammaá¹ƒ parisodhessÄ• mÄ«
sikkhitabbaâ€™â€™ nti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• rÄ• hulo bhagavato bhÄ• sitaá¹ƒ abhinandÄ«

ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ

<113> evaá¹ƒ \Se II 134/ \Ne II 91/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. Ä• yasmÄ• pi kho \Be II 84/ rÄ• hulo pubbaá¹‡hasama
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhi. a
apaloketvÄ• Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi --- ``yaá¹ƒ kiÃ±ci, rÄ• hula, rÅ«paá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• --- sabbaá¹ƒ rÅ«paá¹ƒ `netaá¹ƒ mama, nesoha
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaâ€™â€™ nti. ``rÅ«pam
nu kho, sugatÄ• â€™â€™ ti? ``rÅ«pampi, rÄ• hula, vedanÄ• pi, rÄ• hula, saÃ±Ã±Ä• pi, rÄ•
rÄ• hula, viÃ±Ã±Ä• á¹‡ampi, rÄ• hulÄ• â€™â€™ ti. atha kho Ä• yasmÄ• rÄ• hulo ``ko najja
bhagavatÄ• sammukhÄ• ovÄ• dena ovadito gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisissatÄ«â€™â€
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá
satiá¹ƒ upaá¹-á¹-hapetvÄ• . addasÄ• kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ rÄ• hulaá
rukkhamÅ«le nisinnaá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parim
upaá¹-á¹-hapetvÄ• \Se II 135/. disvÄ• na Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi --- ``Ä• n
bhÄ• vanaá¹ƒ bhÄ• vehi. Ä• nÄ• pÄ• nassati, rÄ• hula, bhÄ• vanÄ• bhÄ• vitÄ• bahulÄ«kat
mahÄ• nisaá¹ƒsÄ• â€™â€™ ti.

<114> atha kho Ä• yasmÄ• rÄ• hulo sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito y
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ bhÄ• vitÄ• nu kho, bhante, Ä• nÄ• pÄ• nassati, ka
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• â€™â€™ ti? ``yaá¹ƒ kiÃ±ci, rÄ• hula, ajjhattaá¹ƒ pac
kharigataá¹ƒ upÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- kesÄ• lomÄ• nakhÄ• dantÄ• taco maá¹ƒsa
Ke Ee) } aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakkaá¹ƒ hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹
antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ, yaá¹ƒ \Ne II 92/ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá
kakkhaá¸·aá¹ƒ kharigataá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati, rÄ• hula, ajjhattikÄ• pathavÄ
{paá¹-havÄ«dhÄ• tu (Ce Se Ke Ee) }. yÄ• ceva kho pana ajjhattikÄ• pathavÄ«dhÄ• tu yÄ•
pathavÄ«dhÄ• tu, pathavÄ«dhÄ• turevesÄ• . taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na mes
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ \Ee I 422/ yathÄ• b
disvÄ• pathavÄ«dhÄ• tuyÄ• nibbindati, pathavÄ«dhÄ• tuyÄ• cittaá¹ƒ virÄ• jetiâ€™â€™.

<115> ``katamÄ• \Be II 85/ ca, rÄ• hula, Ä• podhÄ• tu? Ä• podhÄ• tu siyÄ• ajjhattikÄ• , si
rÄ• hula, ajjhattikÄ• Ä• podhÄ• tu \Se II 136/? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• poga
seyyathidaá¹ƒ --- pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…
muttaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pogataá¹ƒ upÄ
vuccati, rÄ• hula, ajjhattikÄ• Ä• podhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• Ä• podhÄ• tu yÄ

Ä• podhÄ• turevesÄ• . taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti --- evam
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä•
nibbindati, Ä• podhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<116> ``katamÄ• ca, rÄ• hula, tejodhÄ• tu? tejodhÄ• tu siyÄ• ajjhattikÄ• , siyÄ• bÄ• hirÄ•
ajjhattikÄ• tejodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ upÄ• dinnaá¹ƒ, seyya
santappati yena ca jÄ«rÄ«yati yena ca pariá¸• ayhati yena ca asitapÄ«takhÄ• yitasÄ• yitaá¹
gacchati, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ upÄ• dir
vuccati, rÄ• hula, ajjhattikÄ• tejodhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• tejodhÄ• tu yÄ• c
tejodhÄ• turevesÄ• . taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti --- evamet
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä•
nibbindati, tejodhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<117> ``katamÄ• \Se II 137/ ca, rÄ• hula, vÄ• yodhÄ• tu? vÄ• yodhÄ• tu siyÄ• ajjhattikÄ•
ca, rÄ• hula, ajjhattikÄ• vÄ• yodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ• yogataá¹
seyyathidaá¹ƒ --- uddhaá¹…gamÄ• vÄ• tÄ• , adhogamÄ• vÄ• tÄ• , kucchisayÄ• vÄ• tÄ• ,
{koá¹-á¹-hasayÄ• (Ce Ee) } vÄ• tÄ• \Ne II 93/, aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• , ass
panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ upÄ• dinnaá¹ƒ --- ayaá
ajjhattikÄ• vÄ• yodhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• vÄ• yodhÄ• tu yÄ• ca bÄ• hirÄ•
vÄ• yodhÄ• turevesÄ• . taá¹ƒ `netaá¹ƒ mama, nesohamasmi \Be II 86/, na meso attÄ• â€™
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya \Ee I 423/ daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• b
disvÄ• vÄ• yodhÄ• tuyÄ• nibbindati, vÄ• yodhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<118> ``katamÄ• ca, rÄ• hula, Ä• kÄ• sadhÄ• tu? Ä• kÄ• sadhÄ• tu siyÄ• ajjhattikÄ• , siy
rÄ• hula, ajjhattikÄ• Ä• kÄ• sadhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• kÄ• saá¹ƒ Ä• kÄ•
seyyathidaá¹ƒ --- kaá¹‡á¹‡acchiddaá¹ƒ nÄ• sacchiddaá¹ƒ mukhadvÄ• raá¹ƒ, yena ca asitap
ajjhoharati, yattha ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ santiá¹-á¹-hati, yena ca asitapÄ«takhÄ
adhobhÄ• gaá¹ƒ {adhobhÄ• gÄ• (Ce Se Ke Ee) } nikkhamati, yaá¹ƒ vÄ• panaÃ±Ã±ampi ki
Ä• kÄ• saá¹ƒ Ä• kÄ• sagataá¹ƒ, aghaá¹ƒ aghagataá¹ƒ, vivaraá¹ƒ vivaragataá¹ƒ, asamphuá¹
upÄ• dinnaá¹ƒ \Se II 138/ {Ä• kÄ• sagataá¹ƒ upÄ• dinnaá¹ƒ (Ce Ee) } --- ayaá¹ƒ vuccati, rÄ•
Ä• kÄ• sadhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• Ä• kÄ• sadhÄ• tu yÄ• ca bÄ• hirÄ• Ä• k
taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹
daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• Ä• kÄ• sad
Ä• kÄ• sadhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<119> ``pathavÄ«samaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. pathavÄ«samaÃ±hi te, rÄ• h
uppannÄ• manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassanti. seyyat
sucimpi nikkhipanti, asucimpi nikkhipanti, gÅ«thagatampi nikkhipanti, muttagatampi nikkhipa

nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavÄ« aá¹-á
harÄ• yati vÄ• jigucchati vÄ• ; evameva kho tvaá¹ƒ, rÄ• hula, pathavÄ«samaá¹ƒ bhÄ• vana
pathavÄ«samaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vayato uppannÄ• manÄ• pÄ• manÄ•
pariyÄ• dÄ• ya á¹-hassanti.

``Ä• posamaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. Ä• posamaÃ±hi te, rÄ• hula, bhÄ• van
manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassanti. seyyathÄ• pi, rÄ•
94/ dhovanti, asucimpi dhovanti, gÅ«thagatampi dhovanti, muttagatampi dhovanti, kheá¸·ag
pubbagatampi dhovanti, lohitagatampi dhovanti, na ca \Se II 139/ tena Ä• po aá¹-á¹-Ä«yati \
harÄ• yati vÄ• jigucchati vÄ• ; evameva kho \Ee I 424/ tvaá¹ƒ, rÄ• hula, Ä• posamaá¹ƒ bhÄ
Ä• posamaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vayato uppannÄ• manÄ• pÄ• manÄ• pÄ•
á¹-hassanti.

``tejosamaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. tejosamaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ
manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassanti. seyyathÄ• pi, rÄ•
asucimpi dahati, gÅ«thagatampi dahati, muttagatampi dahati, kheá¸·agatampi dahati, pubba
lohitagatampi dahati, na ca tena tejo aá¹-á¹-Ä«yati vÄ• harÄ• yati vÄ• jigucchati vÄ• ; evam
rÄ• hula, tejosamaá¹ƒ bhÄ• vanaá¹ƒ bhÄ• vehi. tejosamaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ bh
manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassanti.

``vÄ• yosamaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. vÄ• yosamaÃ±hi te, rÄ• hula, bhÄ• va
manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassanti. seyyathÄ• pi, rÄ•
asucimpi upavÄ• yati, gÅ«thagatampi upavÄ• yati, muttagatampi upavÄ• yati, kheá¸·agatam
pubbagatampi upavÄ• yati, lohitagatampi upavÄ• yati, na ca tena vÄ• yo aá¹-á¹-Ä«yati vÄ•
vÄ• ; evameva kho tvaá¹ƒ, rÄ• hula, vÄ• yosamaá¹ƒ bhÄ• vanaá¹ƒ bhÄ• vehi. vÄ• yosamaÃ
bhÄ• vayato uppannÄ• manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya \Se II

``Ä• kÄ• sasamaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. Ä• kÄ• sasamaÃ±hi te, rÄ• hula, b
manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassanti. seyyathÄ• pi, rÄ•
patiá¹-á¹-hito; evameva kho tvaá¹ƒ, rÄ• hula, Ä• kÄ• sasamaá¹ƒ bhÄ• vanaá¹ƒ bhÄ• vehi. Ä
bhÄ• vanaá¹ƒ bhÄ• vayato uppannÄ• manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ•

<120> ``mettaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. mettaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ
\Ne II 95/ so pahÄ«yissati. karuá¹‡aá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. karuá¹‡aÃ±hi te
bhÄ• vayato yÄ• vihesÄ• sÄ• pahÄ«yissati. muditaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi.
bhÄ• vanaá¹ƒ bhÄ• vayato yÄ• arati sÄ• pahÄ«yissati. upekkhaá¹ƒ \Be II 88/, rÄ• hula, bh
upekkhaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vayato yo paá¹-igho so pahÄ«yissati. asubha
bhÄ• vehi. asubhaÃ±hi te, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vayato yo rÄ• go so pahÄ«yissati. a

bhÄ• vanaá¹ƒ bhÄ• vehi. aniccasaÃ±Ã±aÃ±hi \Ee I 425/ te, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• va
pahÄ«yissati.

<121> ``Ä• nÄ• pÄ• nassatiá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi. Ä• nÄ• pÄ• nassati hi te
bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . kathaá¹ƒ bhÄ• vitÄ• ca, rÄ• hula, Ä•
bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• \Se II 141/? idha, rÄ• hula, bhikkhu a
rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• uj
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so satova assasati satova {sato (Ce Se Ke Ee) } p

``dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, dÄ«ghaá¹ƒ vÄ•
passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; rassaá¹ƒ vÄ• assasanto `rassaá¹ƒ assasÄ• mÄ«â€™ ti
passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `sabbakÄ• yappaá¹-isaá¹ƒvedÄ« a
`sabbakÄ• yappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ kÄ• ya
assasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ

`` `pÄ«tippaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati; `pÄ«tippaá¹-isaá¹ƒvedÄ« passa
sikkhati; `sukhappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati; `sukhappaá¹-isaá¹ƒvedÄ
sikkhati; `cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati; `cittasaá¹…
passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â
`passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati.

`` `cittappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati; `cittappaá¹-isaá¹ƒvedÄ« passas
sikkhati \Ne II 96/; `abhippamodayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati; `abhippamo
passasissÄ• mÄ«â€™ ti sikkhati; `samÄ• dahaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati;
passasissÄ• mÄ«â€™ ti sikkhati; `vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati; `vi
passasissÄ• mÄ«â€™ ti sikkhati.

`` `aniccÄ• nupassÄ« \Be II 89/ assasissÄ• mÄ«â€™ ti \Se II 142/ sikkhati; `aniccÄ• nupass
ti sikkhati; `virÄ• gÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati; `virÄ• gÄ• nupassÄ« passa
`nirodhÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati; `nirodhÄ• nupassÄ« passasissÄ• mÄ«
`paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati; `paá¹-inissaggÄ• nupassÄ« pa

``evaá¹ƒ bhÄ• vitÄ• kho, rÄ• hula, Ä• nÄ• pÄ• nassati, evaá¹ƒ bahulÄ«katÄ• mahapphalÄ
evaá¹ƒ bhÄ• vitÄ• ya, rÄ• hula, Ä• nÄ• pÄ• nassatiyÄ• , evaá¹ƒ \Ee I 426/ bahulÄ«katÄ• ya
tepi viditÄ• va nirujjhanti no aviditÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• rÄ• hulo bhagavato bhÄ• sitaá¹ƒ abhinandÄ«

mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. cÅ«á¸·amÄ• lukyasuttaá¹ƒ

<122> evaá¹ƒ \Se II 143/ \Ne II 97/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmato mÄ• lukyaputtassa {mÄ• luá¹…ky
rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``yÄ• nimÄ• ni diá¹-á
abyÄ• katÄ• ni á¹-hapitÄ• ni paá¹-ikkhittÄ• ni --- `sassato lokoâ€™ tipi, `asassato lokoâ€™ t
tipi, `anantavÄ• lokoâ€™ tipi, `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ ntipi, `aÃ±Ã±aá¹ƒ jÄ«vaá¹
sarÄ«raâ€™ ntipi, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi, `na hoti tathÄ• gato paraá
`hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi, `neva hoti na na hoti tathÄ• gat
maraá¹‡Ä• â€™ tipi --- tÄ• ni me bhagavÄ• na byÄ• karoti. yÄ• ni me bhagavÄ• na byÄ• k
taá¹ƒ me nakkhamati. sohaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ pucchissÄ
byÄ• karissati --- `sassato lokoâ€™ ti vÄ• `asassato lokoâ€™ ti vÄ• ... pe ... `neva hoti na
paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• --- evÄ• haá¹ƒ bhagavati brahmacariyaá¹ƒ \Be II 90/ carissÄ
byÄ• karissati --- `sassato lokoâ€™ ti vÄ• `asassato lokoâ€™ ti vÄ• ... pe ... `neva hoti na
\Se II 144/ paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• --- evÄ• haá¹ƒ sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ•

<123> atha \Ee I 427/ kho Ä• yasmÄ• mÄ• lukyaputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• n
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• mÄ• lukyaputto bhagavantaá¹ƒ etadavoca ---

<124> ``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko
yÄ• nimÄ• ni diá¹-á¹-higatÄ• ni bhagavatÄ• abyÄ• katÄ• ni á¹-hapitÄ• ni paá¹-ikkhittÄ• ni ---
`asassato lokoâ€™ tipi ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti
bhagavÄ• na byÄ• karoti. yÄ• ni me bhagavÄ• na byÄ• karoti taá¹ƒ me \Ne II 98/ na rucca
sohaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ pucchissÄ• mi. sace me bhagav
lokoâ€™ ti vÄ• , `asassato lokoâ€™ ti vÄ• ... pe ... \Se II 145/ `neva hoti na na hoti tathÄ• g
maraá¹‡Ä• â€™ ti vÄ• --- evÄ• haá¹ƒ bhagavati, brahmacariyaá¹ƒ carissÄ• mi. no ce me bh
`sassato lokoâ€™ ti vÄ• , `asassato lokoâ€™ ti vÄ• ... pe ... `neva hoti na na hoti tathÄ• ga
maraá¹‡Ä• â€™ ti vÄ• --- evÄ• haá¹ƒ sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«
`sassato lokoâ€™ ti, `sassato lokoâ€™ ti me bhagavÄ• byÄ• karotu; sace bhagavÄ• jÄ• n
ti, `asassato lokoâ€™ ti me bhagavÄ• byÄ• karotu. no ce bhagavÄ• jÄ• nÄ• ti --- `sassato
`asassato lokoâ€™ ti vÄ• , ajÄ• nato kho pana apassato etadeva ujukaá¹ƒ hoti yadidaá¹ƒ ---
passÄ• mÄ«â€™ ti. sace bhagavÄ• jÄ• nÄ• ti --- `antavÄ• lokoâ€™ ti, `anantavÄ• lokoâ€
sace bhagavÄ• jÄ• nÄ• ti --- `anantavÄ• lokoâ€™ ti, `anantavÄ• lokoâ€™ ti me bhagavÄ•
jÄ• nÄ• ti --- `antavÄ• lokoâ€™ ti vÄ• , `anantavÄ• lokoâ€™ ti vÄ• , ajÄ• nato kho pana ap

ujukaá¹ƒ hoti yadidaá¹ƒ --- `na jÄ• nÄ• mi, na passÄ• mÄ«â€™ ti. sace bhagavÄ• jÄ• nÄ• t
sarÄ«raâ€™ nti, `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti me bhagavÄ• byÄ• karotu; sace bha
`aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti, `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«r
byÄ• karotu. no ce bhagavÄ• jÄ• nÄ• ti --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• , `aÃ±
aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• , ajÄ• nato kho pana apassato etadeva ujukaá¹ƒ hoti yadida
jÄ• nÄ• mi, na passÄ• mÄ«â€™ ti. sace bhagavÄ• jÄ• nÄ• ti --- `hoti tathÄ• gato paraá¹ƒ m
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti me bhagavÄ• \Ee I 428/ byÄ• karotu; sace bhagavÄ
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti me b
bhagavÄ• jÄ• nÄ• ti --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `na hoti tathÄ• ga
ti vÄ• , ajÄ• nato kho pana apassato etadeva ujukaá¹ƒ hoti yadidaá¹ƒ --- `na jÄ• nÄ• mi na p
bhagavÄ• jÄ• nÄ• ti --- `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, `hoti ca n
paraá¹ƒ maraá¹‡Ä• â€™ ti me bhagavÄ• byÄ• karotu; sace bhagavÄ• jÄ• nÄ• ti --- `neva h
paraá¹ƒ maraá¹‡Ä• â€™ ti, `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti me
ce bhagavÄ• jÄ• nÄ• ti --- `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `n
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , ajÄ• nato kho pana apassato etadeva u
`na jÄ• nÄ• mi, na passÄ• mÄ«â€™â€™ â€™ ti.

<125> ``kiá¹ƒ nu {kiá¹ƒ nu kho (Se Ke Katthaci) } tÄ• haá¹ƒ, mÄ• lukyaputta, evaá¹ƒ avacaá
mÄ• lukyaputta, mayi brahmacariyaá¹ƒ cara, ahaá¹ƒ te byÄ• karissÄ• mi --- `sassato lokoâ€
lokoâ€™ ti vÄ• , `antavÄ• lokoâ€™ ti vÄ• , `anantavÄ• lokoâ€™ ti vÄ• , `taá¹ƒ jÄ«vaá¹ƒ ta
`aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• , `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä
II 147/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca hoti tathÄ• gato paraá¹ƒ m
`neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€™â€™ ti? ``no hetaá¹ƒ,
vÄ• pana maá¹ƒ evaá¹ƒ avaca --- ahaá¹ƒ, bhante, bhagavati brahmacariyaá¹ƒ carissÄ• mi
byÄ• karissati --- `sassato lokoâ€™ ti vÄ• , `asassato lokoâ€™ ti vÄ• , `antavÄ• lokoâ€™ ti
lokoâ€™ ti vÄ• , `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• , `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá
`hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `neva hoti na na hoti tathÄ• gato paraá¹ƒ m
vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``iti kira, mÄ• lukyaputta, nevÄ• haá¹ƒ taá¹
mÄ• lukyaputta, mayi brahmacariyaá¹ƒ cara, ahaá¹ƒ te byÄ• karissÄ• mi --- `sassato lokoâ€
lokoâ€™ ti vÄ• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™ ti;
tvaá¹ƒ vadesi --- ahaá¹ƒ, bhante, bhagavati brahmacariyaá¹ƒ carissÄ• mi, bhagavÄ• me by
lokoâ€™ ti vÄ• `asassato lokoâ€™ ti vÄ• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ
vÄ• â€™â€™ ti. evaá¹ƒ sante, moghapurisa, ko santo kaá¹ƒ paccÄ• cikkhasi?

<126> ``yo kho, mÄ• lukyaputta, evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ bhagavati brahmaca
me bhagavÄ• na byÄ• karissati --- ``sassato lokoâ€™â€™ ti vÄ• , ``asassato lokoâ€™â€™
148/ ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• ti, abyÄ• katame

mÄ• lukyaputta, tathÄ• gatena assa, atha so puggalo kÄ• laá¹ƒ kareyya. seyyathÄ• pi, mÄ•
viddho assa savisena gÄ• á¸·hapalepanena. tassa mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• bhisa
upaá¹-á¹-hapeyyuá¹ƒ. so evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ \Ne II 100/ sallaá¹ƒ Ä
taá¹ƒ purisaá¹ƒ jÄ• nÄ• mi yenamhi viddho, khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso vÄ• suc
vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ sallaá¹ƒ Ä• harissÄ• mi yÄ• va na taá¹ƒ purisaá¹ƒ jÄ•
evaá¹ƒnÄ• mo evaá¹ƒgotto iti vÄ• â€™ ti; so evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ s
yÄ• va na taá¹ƒ purisaá¹ƒ jÄ• nÄ• mi yenamhi viddho, dÄ«gho vÄ• rasso vÄ• majjhimo vÄ
--- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ sallaá¹ƒ Ä• harissÄ• mi yÄ• va na taá¹ƒ purisaá¹ƒ jÄ• nÄ• mi y
sÄ• mo vÄ• maá¹…guracchavÄ« vÄ• â€™ ti; so evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá
na taá¹ƒ purisaá¹ƒ jÄ• nÄ• mi yenamhi viddho, amukasmiá¹ƒ gÄ• me \Be II 93/ vÄ• nigame
evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ sallaá¹ƒ Ä• harissÄ• mi yÄ• va na taá¹ƒ dhanu
viddho, yadi vÄ• cÄ• po yadi vÄ• kodaá¹‡á¸• oâ€™ ti; so evaá¹ƒ vadeyya --- `na tÄ• vÄ• h
Ä• harissÄ• mi yÄ• va na taá¹ƒ jiyaá¹ƒ jÄ• nÄ• mi yÄ• yamhi viddho \Se II 149/, yadi vÄ• ak
{saá¹‡á¹-hassa (Ce Se Ke Ee) } yadi vÄ• nhÄ• russa yadi vÄ• maruvÄ• ya yadi vÄ• khÄ«r
evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ sallaá¹ƒ Ä• harissÄ• mi yÄ• va na taá¹ƒ kaá¹‡
viddho, yadi vÄ• gacchaá¹ƒ yadi vÄ• ropimaâ€™ nti; so evaá¹ƒ vadeyya --- `na tÄ• vÄ• ha
Ä• harissÄ• mi yÄ• va na taá¹ƒ kaá¹‡á¸• aá¹ƒ jÄ• nÄ• mi yenamhi viddho, yassa pattehi vÄ•
(Katthaci) } yadi vÄ• gijjhassa yadi vÄ• kaá¹…kassa yadi vÄ• kulalassa yadi vÄ• morassa
sithilahanunoâ€™ ti; so evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ imaá¹ƒ sallaá¹ƒ Ä• harissÄ• m
kaá¹‡á¸• aá¹ƒ jÄ• nÄ• mi yenamhi viddho, yassa nhÄ• runÄ• parikkhittaá¹ƒ yadi vÄ• gavas
yadi vÄ• bheravassa {roruvassa (Ce Se Ke Ee) } yadi vÄ• semhÄ• rassÄ• â€™ ti; so evaá
tÄ• vÄ• haá¹ƒ imaá¹ƒ sallaá¹ƒ Ä• harissÄ• mi yÄ• va na taá¹ƒ sallaá¹ƒ jÄ• nÄ• mi yenamhi v
yadi vÄ• khurappaá¹ƒ yadi vÄ• vekaá¹‡á¸• aá¹ƒ yadi vÄ• nÄ• rÄ• caá¹ƒ yadi vÄ• vacchad
karavÄ«rapattaâ€™ nti \Ee I 430/ --- aÃ±Ã±Ä• tameva taá¹ƒ, mÄ• lukyaputta, tena purisena
kÄ• laá¹ƒ kareyya. evameva kho, mÄ• lukyaputta, yo evaá¹ƒ vadeyya --- `na tÄ• vÄ• haá¹ƒ
carissÄ• mi yÄ• va me bhagavÄ• na byÄ• karissati --- ``sassato lokoâ€™â€™ ti vÄ• ``asas
150/ vÄ• ... pe ... ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• ti --
taá¹ƒ, mÄ• lukyaputta, tathÄ• gatena assa, atha so puggalo kÄ• laá¹…kareyya.

<127> `` `sassato lokoâ€™ ti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so abha
evaá¹ƒ `no asassato lokoâ€™ ti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so ab
sassato lokoâ€™ ti vÄ• , mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati, `asassato lokoâ€™ ti vÄ• diá¹-
jÄ• ti, atthi jarÄ• , atthi maraá¹‡aá¹ƒ, santi sokaparidevadukkhadomanassupÄ• yÄ• sÄ• ; ye
dhamme nighÄ• taá¹ƒ paÃ±Ã±apemi \Be II 94/. `antavÄ• lokoâ€™ ti, mÄ• lukyaputta, diá¹-á
brahmacariyavÄ• so abhavissÄ• ti, evaá¹ƒ `no anantavÄ• lokoâ€™ ti, mÄ• lukyaputta, diá¹-
brahmacariyavÄ• so abhavissÄ• ti, evampi `no antavÄ• lokoâ€™ ti vÄ• , mÄ• lukyaputta, d
`anantavÄ• lokoâ€™ ti vÄ• diá¹-á¹-hiyÄ• sati attheva jÄ• ti, atthi jarÄ• , atthi maraá¹‡aá¹ƒ,
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• ; yesÄ• haá¹ƒ diá¹-á¹-heva dhamme nighÄ• ta

taá¹ƒ sarÄ«raâ€™ nti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so \Se II 151/ ab
aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahm
evampi `no taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti vÄ• , mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati, `a
aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• diá¹-á¹-hiyÄ• sati attheva jÄ• ti ... pe ... nighÄ• taá¹ƒ paÃ±
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahmacariyavÄ•
`no na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahm
abhavissÄ• ti, evampi `no hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , mÄ• lukyaputta,
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• diá¹-á¹-hiyÄ• sati attheva jÄ• ti ... pe ... \Ee
diá¹-á¹-heva dhamme nighÄ• taá¹ƒ paÃ±Ã±apemi. `hoti ca na ca hoti tathÄ• gato paraá¹ƒ m
mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so abhavissÄ• ti, evaá¹ƒ `no neva hoti
paraá¹ƒ maraá¹‡Ä• â€™ ti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so abhavis
na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, mÄ• lukyaputta, diá¹-á¹-hiyÄ• sati, `neva
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• diá¹-á¹-hiyÄ• sati attheva jÄ• ti ... pe ... yesÄ• h
dhamme nighÄ• taá¹ƒ paÃ±Ã±apemi.

<128> ``tasmÄ• tiha, mÄ• lukyaputta, abyÄ• kataÃ±ca me abyÄ• katato \Se II 152/ dhÄ• re
byÄ• katato dhÄ• retha. kiÃ±ca, mÄ• lukyaputta, mayÄ• abyÄ• kataá¹ƒ? `sassato lokoâ€™
abyÄ• kataá¹ƒ; `asassato lokoâ€™ ti --- mayÄ• abyÄ• kataá¹ƒ; `antavÄ• lokoâ€™ ti --- ma
`anantavÄ• lokoâ€™ ti --- mayÄ• abyÄ• kataá¹ƒ; `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti \Ne
abyÄ• kataá¹ƒ; `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti --- mayÄ• abyÄ• kataá¹ƒ
maraá¹‡Ä• â€™ ti --- mayÄ• abyÄ• kataá¹ƒ; `na hoti tathÄ• gato paraá¹ƒ \Be II 95/ maraá¹‡
abyÄ• kataá¹ƒ; `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti --- mayÄ• abyÄ• k
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti --- mayÄ• abyÄ• kataá¹ƒ. kasmÄ• cetaá¹ƒ, mÄ
abyÄ• kataá¹ƒ? na hetaá¹ƒ, mÄ• lukyaputta, atthasaá¹ƒhitaá¹ƒ na Ä• dibrahmacariyakaá¹ƒ
nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambod
saá¹ƒvattati. tasmÄ• taá¹ƒ mayÄ• abyÄ• kataá¹ƒ. kiÃ±ca, mÄ• lukyaputta, mayÄ• byÄ• ka
nti, mÄ• lukyaputta, mayÄ• byÄ• kataá¹ƒ; `ayaá¹ƒ dukkhasamudayoâ€™ ti --- mayÄ• byÄ•
dukkhanirodhoâ€™ ti --- mayÄ• byÄ• kataá¹ƒ; `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipad
byÄ• kataá¹ƒ. kasmÄ• cetaá¹ƒ, mÄ• lukyaputta, mayÄ• byÄ• kataá¹ƒ? etaÃ±hi, mÄ• lukya
etaá¹ƒ Ä• dibrahmacariyakaá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã
saá¹ƒvattati. tasmÄ• taá¹ƒ mayÄ• byÄ• kataá¹ƒ. tasmÄ• tiha, mÄ• lukyaputta \Ee I 432/, ab
153/ abyÄ• katato dhÄ• retha; byÄ• kataÃ±ca me byÄ• katato dhÄ• rethÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• mÄ• lukyaputto bhagavato bhÄ• sitaá¹ƒ abhi

cÅ«á¸·amÄ• lukyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. mahÄ• mÄ• lukyasuttaá¹ƒ

<129> evaá¹ƒ \Se II 154/ \Ne II 103/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``dh
bhikkhave, mayÄ• desitÄ• ni paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti?

evaá¹ƒ vutte, Ä• yasmÄ• mÄ• lukyaputto bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bhan
desitÄ• ni paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana
dhÄ• resi mayÄ• desitÄ• ni paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti? ``sakk
bhante, bhagavatÄ• orambhÄ• giyaá¹ƒ \Be II 96/ saá¹ƒyojanaá¹ƒ desitaá¹ƒ dhÄ• remi; vicik
bhante, bhagavatÄ• orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ desitaá¹ƒ dhÄ• remi; sÄ«labbatapa
bhante, bhagavatÄ• orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ desitaá¹ƒ dhÄ• remi; kÄ• macchan
bhagavatÄ• orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ desitaá¹ƒ dhÄ• remi; byÄ• pÄ• daá¹ƒ kho a
orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ desitaá¹ƒ dhÄ• remi. evaá¹ƒ kho ahaá¹ƒ, bhante, dhÄ• re
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti.

``kassa kho nÄ• ma tvaá¹ƒ, mÄ• lukyaputta, imÄ• ni evaá¹ƒ paÃ±corambhÄ• giyÄ• ni saá¹ƒ
dhÄ• resi? nanu, mÄ• lukyaputta \Se II 155/, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• iminÄ• taruá
upÄ• rambhissanti? daharassa hi, mÄ• lukyaputta, kumÄ• rassa mandassa uttÄ• naseyyaka
kuto \Ee I 433/ panassa uppajjissati sakkÄ• yadiá¹-á¹-hi? anusetvevassa {anuseti tvevassa
sakkÄ• yadiá¹-á¹-hÄ• nusayo. daharassa hi, mÄ• lukyaputta, kumÄ• rassa mandassa uttÄ•
hoti, kuto panassa uppajjissati dhammesu vicikicchÄ• ? anusetvevassa vicikicchÄ• nusayo.
mÄ• lukyaputta, kumÄ• rassa mandassa uttÄ• naseyyakassa sÄ«lÄ• tipi na hoti, kuto panas
sÄ«labbataparÄ• mÄ• so? anusetvevassa sÄ«labbataparÄ• mÄ• sÄ• nusayo \Ne II 104/. da
kumÄ• rassa mandassa uttÄ• naseyyakassa kÄ• mÄ• tipi na hoti, kuto panassa uppajjissati
anusetvevassa kÄ• marÄ• gÄ• nusayo. daharassa hi, mÄ• lukyaputta, kumÄ• rassa manda
na hoti, kuto panassa uppajjissati sattesu byÄ• pÄ• do? anusetvevassa byÄ• pÄ• dÄ• nusa
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• iminÄ• taruá¹‡Å«pamena upÄ• rambhena upÄ• rambhiss
Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``etassa, bhagavÄ• , kÄ• lo, etassa, su
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni deseyya. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressa
hÄ• nanda, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ
\Se II 156/ Ä• nando bhagavato paccassosi. bhagavÄ• etadavoca ---

<130> ``idhÄ• nanda \Be II 97/, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhar
avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme
sakkÄ• yadiá¹-á¹-hipariyuá¹-á¹-hitena cetasÄ• viharati sakkÄ• yadiá¹-á¹-hiparetena; uppann
sakkÄ• yadiá¹-á¹-hiyÄ• nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa sÄ• sakkÄ
appaá¹-ivinÄ«tÄ• orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ. vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ•

vicikicchÄ• paretena; uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ napp
vicikicchÄ• thÄ• magatÄ• appaá¹-ivinÄ«tÄ• orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ.
sÄ«labbataparÄ• mÄ• sapariyuá¹-á¹-hitena cetasÄ• viharati sÄ«labbataparÄ• mÄ• saparet
sÄ«labbataparÄ• mÄ• sassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa so sÄ
appaá¹-ivinÄ«to orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ. kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ
kÄ• marÄ• gaparetena \Ee I 434/; uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ•
so kÄ• marÄ• go thÄ• magato appaá¹-ivinÄ«to orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ. byÄ• pÄ
viharati byÄ• pÄ• daparetena; uppannassa ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«
byÄ• pÄ• do thÄ• magato appaá¹-ivinÄ«to orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ.

<131> ``sutavÄ• ca kho, Ä• nanda, ariyasÄ• vako \Se II 157/ ariyÄ• naá¹ƒ dassÄ• vÄ« ariy
105/ ariyadhamme suvinÄ«to, sappurisÄ• naá¹ƒ dassÄ• vÄ« sappurisadhammassa kovido s
sakkÄ• yadiá¹-á¹-hipariyuá¹-á¹-hitena cetasÄ• viharati na sakkÄ• yadiá¹-á¹-hiparetena; uppa
sakkÄ• yadiá¹-á¹-hiyÄ• nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa sÄ• sakkÄ• y
pahÄ«yati. na vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati na vicikicchÄ• paretena; uppa
vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa sÄ• vicikicchÄ• sÄ• nu
sÄ«labbataparÄ• mÄ• sapariyuá¹-á¹-hitena cetasÄ• viharati na sÄ«labbataparÄ• mÄ• sapa
sÄ«labbataparÄ• mÄ• sassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa so sÄ«la
pahÄ«yati. na kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viharati na kÄ• marÄ• gaparetena;
nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa so kÄ• marÄ• go sÄ• nusayo pahÄ«ya
byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ• viharati na byÄ• pÄ• daparetena; uppannassa ca by
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa so byÄ• pÄ• do sÄ• nusayo pahÄ«yati.

<132> ``yo, Ä• nanda, maggo yÄ• paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá
maggaá¹ƒ taá¹ƒ paá¹-ipadaá¹ƒ anÄ• gamma paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni Ã±a
pajahissati vÄ• ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. seyyathÄ• pi, Ä• nanda, mahato rukkhassa
158/ sÄ• ravato tacaá¹ƒ acchetvÄ• phegguá¹ƒ acchetvÄ• sÄ• racchedo bhavissatÄ«ti --- n
vijjati; evameva kho, Ä• nanda, yo maggo yÄ• paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ
pahÄ• nÄ• ya taá¹ƒ maggaá¹ƒ taá¹ƒ paá¹-ipadaá¹ƒ anÄ• gamma paÃ±corambhÄ• giyÄ• ni s
dakkhati vÄ• pajahissati vÄ• ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``yo ca kho, Ä• nanda, maggo yÄ• paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá
taá¹ƒ \Ee I 435/ maggaá¹ƒ taá¹ƒ paá¹-ipadaá¹ƒ Ä• gamma paÃ±corambhÄ• giyÄ• ni saá¹ƒy
dakkhati vÄ• pajahissati vÄ• ti --- á¹-hÄ• nametaá¹ƒ vijjati. seyyathÄ• pi, Ä• nanda, mahato
tiá¹-á¹-hato sÄ• ravato tacaá¹ƒ chetvÄ• phegguá¹ƒ chetvÄ• sÄ• racchedo bhavissatÄ«ti ---
vijjati; evameva kho, Ä• nanda, yo maggo yÄ• paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ
pahÄ• nÄ• ya taá¹ƒ maggaá¹ƒ taá¹ƒ paá¹-ipadaá¹ƒ Ä• gamma paÃ±corambhÄ• giyÄ• ni saá
dakkhati vÄ• pajahissati vÄ• ti --- á¹-hÄ• nametaá¹ƒ vijjati. seyyathÄ• pi, Ä• nanda, gaá¹…g

udakassa samatittikÄ• \Ne II 106/ kÄ• kapeyyÄ• . atha dubbalako puriso Ä• gaccheyya --- `
gaá¹…gÄ• ya nadiyÄ• tiriyaá¹ƒ bÄ• hÄ• ya sotaá¹ƒ chetvÄ• sotthinÄ• pÄ• raá¹ƒ gacchiss
Ee) }; so na sakkuá¹‡eyya gaá¹…gÄ• ya nadiyÄ• tiriyaá¹ƒ bÄ• hÄ• ya sotaá¹ƒ chetvÄ• sot
evameva kho, Ä• nanda, yesaá¹ƒ kesaÃ±ci {yassa kassaci (sabbattha) } sakkÄ• yanirodhÄ•
cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccati; seyyathÄ• pi \Se II 15
puriso evamete daá¹-á¹-habbÄ• . seyyathÄ• pi, Ä• nanda, gaá¹…gÄ• nadÄ« pÅ«rÄ• udaka
atha balavÄ• puriso Ä• gaccheyya --- `ahaá¹ƒ imissÄ• gaá¹…gÄ• ya nadiyÄ• tiriyaá¹ƒ bÄ•
chetvÄ• sotthinÄ• pÄ• raá¹ƒ gacchissÄ• mÄ«â€™ ti; so sakkuá¹‡eyya gaá¹…gÄ• ya nadiy
chetvÄ• sotthinÄ• pÄ• raá¹ƒ gantuá¹ƒ. evameva kho, Ä• nanda, yesaá¹ƒ kesaÃ±ci sakkÄ•
desiyamÄ• ne cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati; seyyathÄ• pi so bala
daá¹-á¹-habbÄ• .

<133> ``katamo cÄ• nanda, maggo, katamÄ• paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ•
pahÄ• nÄ• ya? idhÄ• nanda, bhikkhu upadhivivekÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ
kÄ• yaduá¹-á¹-hullÄ• naá¹ƒ paá¹-ippassaddhiyÄ• vivicceva kÄ• mehi vivicca akusalehi dhar
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so
rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agat
rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anattato saman
dhammehi cittaá¹ƒ paá¹-ivÄ• peti {paá¹-ipÄ• peti (Se), patiá¹-á¹-hÄ• peti (Katthaci) }. so tehi
paá¹-ivÄ• petvÄ• amatÄ• ya dhÄ• tuyÄ• \Ee I 436/ cittaá¹ƒ upasaá¹ƒharati --- `etaá¹ƒ santa
yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo \Se II 160/ taá¹‡hÄ• kk
nibbÄ• naâ€™ nti. so tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti; no ce Ä• savÄ
pÄ• puá¹‡Ä• ti teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ
parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ«, anÄ• vattidhammo tasmÄ• lokÄ• . aya
ayaá¹ƒ paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ•

``puna caparaá¹ƒ, Ä• nanda, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... \Se II 1
upasampajja viharati ... \Ne II 107/ tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampa
yadeva tattha hoti rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ
anÄ• vattidhammo tasmÄ• lokÄ• . ayampi kho, Ä• nanda, maggo ayaá¹ƒ paá¹-ipadÄ• paÃ±
saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. so yadeva tattha hoti vedanÄ• gataá¹ƒ \Be II 100/ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡agataá¹ƒ ... pe ... \Se II 162/ anÄ• vattidhammo tasmÄ• lokÄ• . ayampi kho, Ä
paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya.

``puna caparaá¹ƒ, Ä• nanda, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkam
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so yadeva tattha hoti vedanÄ• gat
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ ... pe ... \Ne II 108/ anÄ• vattidhammo tasmÄ•
Ä• nanda, maggo ayaá¹ƒ paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•

``puna caparaá¹ƒ, Ä• nanda, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so yadeva tattha hoti vedanÄ• gataá¹ƒ s
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ ... pe ... \Ee I 437/ anÄ• vattidhammo tasmÄ•
Ä• nanda, maggo ayaá¹ƒ paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•

``eso ce, bhante, maggo esÄ• paá¹-ipadÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyo
kiÃ±carahi idhekacce bhikkhÅ« cetovimuttino ekacce bhikkhÅ« paÃ±Ã±Ä• vimuttinoâ€™â€
panesÄ• haá¹ƒ {ettha kho tesÄ• haá¹ƒ (Ce Se Ke Ee) }, Ä• nanda, indriyavemattataá¹ƒ vad

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

mahÄ• mÄ• lukyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. bhaddÄ• lisuttaá¹ƒ

<134> evaá¹ƒ \Se II 163/ \Ne II 109/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``ah
ekÄ• sanabhojanaá¹ƒ bhuÃ±jÄ• mi; ekÄ• sanabhojanaá¹ƒ kho, ahaá¹ƒ, bhikkhave, bhuÃ±ja
saÃ±jÄ• nÄ• mi \Be II 101/ appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suv
bhikkhave, ekÄ• sanabhojanaá¹ƒ bhuÃ±jatha; ekÄ• sanabhojanaá¹ƒ kho, bhikkhave, tumhe
appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nissatha appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ
evaá¹ƒ vutte, Ä• yasmÄ• bhaddÄ• li bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bhante, na
ekÄ• sanabhojanaá¹ƒ bhuÃ±jituá¹ƒ; ekÄ• sanabhojanaÃ±hi me, bhante, bhuÃ±jato siyÄ• ku
vippaá¹-isÄ• roâ€™â€™ ti. ``tena hi tvaá¹ƒ, bhaddÄ• li, yattha nimantito assasi tattha ekade
ekadesaá¹ƒ nÄ«haritvÄ• pi bhuÃ±jeyyÄ• si. evampi kho \Ee I 438/ tvaá¹ƒ, bhaddÄ• li, bhuÃ±
yÄ• pessasÄ«â€™â€™ ti {bhuÃ±jamÄ• no yÄ• pessasÄ«ti (Ce Se Ke Ee) }. ``evampi kho a
bhuÃ±jituá¹ƒ; evampi hi me, bhante, bhuÃ±jato siyÄ• kukkuccaá¹ƒ, siyÄ• vippaá¹-isÄ• roâ€
Ä• yasmÄ• bhaddÄ• li bhagavatÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹…gh
anussÄ• haá¹ƒ pavedesi. atha \Se II 164/ kho Ä• yasmÄ• bhaddÄ• li sabbaá¹ƒ taá¹ƒ temÄ•
sammukhÄ«bhÄ• vaá¹ƒ adÄ• si, yathÄ• taá¹ƒ satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ

<135> tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karo

bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«ti. atha kho Ä• yasmÄ• bhaddÄ• li
tenupasaá¹…kami; upasaá¹…kamitvÄ• tehi bhikkhÅ«hi saddhiá¹ƒ sammodi. sammodanÄ«y
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ bhadd
etadavocuá¹ƒ --- ``idaá¹ƒ kho, Ä• vuso bhaddÄ• li, bhagavato cÄ«varakammaá¹ƒ karÄ«yati
(Katthaci) }. niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissati. iá¹…
etaá¹ƒ dosakaá¹ƒ sÄ• dhukaá¹ƒ manasi karohi, mÄ• te pacchÄ• dukkarataraá¹ƒ ahosÄ«â€
ti kho Ä• yasmÄ• \Ne II 110/ bhaddÄ• li tesaá¹ƒ bhikkhÅ«naá¹ƒ paá¹-issutvÄ• yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``accayo maá¹ƒ, bhante, accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ•
yathÄ• akusalaá¹ƒ, yohaá¹ƒ bhagavatÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹
anussÄ• haá¹ƒ pavedesiá¹ƒ. tassa me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹
saá¹ƒvarÄ• yÄ• â€™â€™ ti.

``taggha \Be II 102/ tvaá¹ƒ, bhaddÄ• li, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸
yathÄ• akusalaá¹ƒ, yaá¹ƒ tvaá¹ƒ mayÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹…
anussÄ• haá¹ƒ pavedesi. samayopi kho te, bhaddÄ• li, appaá¹-ividdho ahosi --- `bhagavÄ•
viharati, bhagavÄ• pi maá¹ƒ jÄ• nissati --- bhaddÄ• li nÄ• ma bhikkhu satthusÄ• sane sikkhÄ
ti. ayampi kho te, bhaddÄ• li, samayo appaá¹-ividdho ahosi. samayopi kho te, bhaddÄ• li, ap
--- `sambahulÄ• kho \Ee I 439/ bhikkhu sÄ• vatthiyaá¹ƒ vassaá¹ƒ upagatÄ• , tepi maá¹ƒ jÄ•
nÄ• ma bhikkhu satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho te, bhadd
ahosi. samayopi kho te, bhaddÄ• li, appaá¹-ividdho ahosi --- `sambahulÄ• kho bhikkhuniyo
vassaá¹ƒ upagatÄ• , tÄ• pi maá¹ƒ jÄ• nissanti --- bhaddÄ• li nÄ• ma bhikkhu satthusÄ• sane
aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho te, bhaddÄ• li, samayo appaá¹-ividdho ahosi. samayo
appaá¹-ividdho ahosi --- `sambahulÄ• kho upÄ• sakÄ• sÄ• vatthiyaá¹ƒ paá¹-ivasanti, tepi m
bhaddÄ• li nÄ• ma bhikkhu satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kh
appaá¹-ividdho ahosi. samayopi kho te, bhaddÄ• li, appaá¹-ividdho ahosi --- `sambahulÄ• k
sÄ• vatthiyaá¹ƒ paá¹-ivasanti, tÄ• pi maá¹ƒ jÄ• nissanti --- bhaddÄ• li nÄ• ma bhikkhu satthu
aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho te, bhaddÄ• li \Se II 166/, samayo appaá¹-ividdho aho
bhaddÄ• li, appaá¹-ividdho ahosi --- `sambahulÄ• kho nÄ• nÄ• titthiyÄ• samaá¹‡abrÄ• hma
vassaá¹ƒ upagatÄ• , tepi maá¹ƒ jÄ• nissanti --- bhaddÄ• li nÄ• ma bhikkhu samaá¹‡assa go
theraÃ±Ã±ataro bhikkhu sÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho te, bha
appaá¹-ividdho ahosÄ«â€™â€™ ti.

``accayo \Ne II 111/ maá¹ƒ, bhante, accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yat
bhagavatÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹…ghe sikkhaá¹ƒ samÄ• diya
tassa me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ•
tvaá¹ƒ, bhaddÄ• li, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusa
sikkhÄ• pade \Be II 103/ paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹…ghe sikkhaá¹ƒ samÄ• diyam

pavedesiâ€™â€™.

<136> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhaddÄ• li, idhassa bhikkhu ubhatobhÄ• gavimutto, tamah
--- `ehi me tvaá¹ƒ, bhikkhu, paá¹…ke saá¹…kamo hohÄ«â€™ ti, api nu kho so saá¹…kamey
kÄ• yaá¹ƒ sannÄ• meyya, `noâ€™ ti vÄ• vadeyyÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhaddÄ• li, idhassa bhikkhu paÃ±Ã±Ä• vimutto ... kÄ• yasakkhi ..
saddhÄ• vimutto ... dhammÄ• nusÄ• rÄ« ... saddhÄ• nusÄ• rÄ«, tamahaá¹ƒ evaá¹ƒ vadeyya
bhikkhu, paá¹…ke saá¹…kamo hohÄ«â€™ ti, api nu kho so saá¹…kameyya vÄ• aÃ±Ã±ena
`noâ€™ ti vÄ• vadeyyÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ \Se II 167/ maÃ±Ã±asi, bhaddÄ• li, api nu tvaá¹ƒ, bhaddÄ• li, tasmiá¹ƒ samaye
vÄ• hosi paÃ±Ã±Ä• vimutto \Ee I 440/ vÄ• kÄ• yasakkhi vÄ• diá¹-á¹-hippatto vÄ• saddhÄ
dhammÄ• nusÄ• rÄ« vÄ• saddhÄ• nusÄ• rÄ« vÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``nanu tvaá¹ƒ, bhaddÄ• li, tasmiá¹ƒ samaye ritto tuccho aparaddhoâ€™â€™ ti?

``evaá¹ƒ \Ne II 112/, bhante. accayo maá¹ƒ, bhante, accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• r
yathÄ• akusalaá¹ƒ, yohaá¹ƒ bhagavatÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹
anussÄ• haá¹ƒ pavedesiá¹ƒ. tassa me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹
saá¹ƒvarÄ• yÄ• â€™â€™ ti. ``taggha tvaá¹ƒ, bhaddÄ• li, accayo accagamÄ• yathÄ• bÄ• la
yathÄ• akusalaá¹ƒ, yaá¹ƒ tvaá¹ƒ mayÄ• sikkhÄ• pade paÃ±Ã±Ä• piyamÄ• ne bhikkhusaá¹.
anussÄ• haá¹ƒ pavedesi. yato ca kho tvaá¹ƒ, bhaddÄ• li, accayaá¹ƒ accayato disvÄ• yathÄ
taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuddhihesÄ• , bhaddÄ• li, ariyassa vinaye yo accaya
yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjatiâ€™â€™.

<137> ``idha, bhaddÄ• li, ekacco bhikkhu satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ« ho
`yaá¹ƒnÅ«nÄ• haá¹ƒ vivittaá¹ƒ senÄ• sanaá¹ƒ bhajeyyaá¹ƒ araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ p
giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ \Se II 168/ palÄ• lapuÃ±jaá¹ƒ. appo
{uttariá¹ƒ (Ce Se Ke Ee) } manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacch
vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ \Be II 104/ kand
susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. tassa tathÄ• vÅ«pakaá¹-á¹

upavadati, anuviccapi viÃ±Ã±Å« sabrahmacÄ• rÄ« upavadanti, devatÄ• pi upavadanti, attÄ•
so satthÄ• rÄ• pi upavadito, anuviccapi viÃ±Ã±Å«hi sabrahmacÄ• rÄ«hi upavadito, devatÄ•
attÄ• naá¹ƒ upavadito na uttari manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ s
hetu? evaÃ±hi taá¹ƒ, bhaddÄ• li, hoti yathÄ• taá¹ƒ satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ

<138> ``idha pana, bhaddÄ• li, ekacco bhikkhu satthusÄ• sane sikkhÄ• ya paripÅ«rakÄ• rÄ
--- `yaá¹ƒnÅ«nÄ• haá¹ƒ vivittaá¹ƒ senÄ• sanaá¹ƒ bhajeyyaá¹ƒ araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹
giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ \Ee I 441/ palÄ• lapuÃ±jaá¹ƒ. appe
manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikareyyaâ€™ nti. so vivitta
araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapattha
palÄ• lapuÃ±jaá¹ƒ. tassa tathÄ• vÅ«pakaá¹-á¹-hassa viharato satthÄ• pi na upavadati, anuv
sabrahmacÄ• rÄ« na upavadanti, devatÄ• pi na upavadanti, attÄ• pi attÄ• naá¹ƒ na upavada
anupavadito \Ne II 113/, anuviccapi viÃ±Ã±Å«hi sabrahmacÄ• rÄ«hi anupavadito, devatÄ• h
attanÄ• pi attÄ• naá¹ƒ anupavadito uttari manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanav
vivicceva kÄ• mehi vivicca \Se II 169/ akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivek
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. taá¹ƒ kissa hetu? evaÃ±hi taá¹ƒ, bhaddÄ• li
satthusÄ• sane sikkhÄ• ya paripÅ«rakÄ• rissa.

<139> ``puna caparaá¹ƒ, bhaddÄ• li, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhatta
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
taá¹ƒ kissa hetu? evaÃ±hi taá¹ƒ, bhaddÄ• li, hoti yathÄ• taá¹ƒ satthusÄ• sane sikkhÄ• ya p

``puna caparaá¹ƒ, bhaddÄ• li, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati, sato c
kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satimÄ• sukhav
jhÄ• naá¹ƒ \Be II 105/ upasampajja viharati. taá¹ƒ kissa hetu? evaÃ±hi taá¹ƒ, bhaddÄ• li, ho
satthusÄ• sane sikkhÄ• ya paripÅ«rakÄ• rissa.

``puna caparaá¹ƒ, bhaddÄ• li, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• p
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. taá¹ƒ kissa hetu? evaÃ±hi taá¹ƒ, bhaddÄ• li, hoti yathÄ• taá¹ƒ satthus
paripÅ«rakÄ• rissa.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so anekav
anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ saudde
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. taá¹ƒ kissa hetu? evaÃ±hi \Ee I 442/ taá¹ƒ, bh
taá¹ƒ satthusÄ• sane sikkhÄ• ya paripÅ«rakÄ• rissa.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e \Se II 170/ vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abh
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne
dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime vata bhonto s
samannÄ• gatÄ• ... pe ... vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ•
samannÄ• gatÄ• ... pe ... sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti iti dibbena cakkhu
atikkantamÄ• nusakena ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti. taá¹ƒ kissa hetu? e
hoti yathÄ• taá¹ƒ satthusÄ• sane sikkhÄ• ya paripÅ«rakÄ• rissa.

``so \Ne II 114/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yath
`ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa
passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• sav
vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ \Se II 171/ brahm
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. taá¹ƒ kissa hetu? evaÃ±hi ta
yathÄ• taá¹ƒ satthusÄ• sane sikkhÄ• ya paripÅ«rakÄ• rissÄ• â€™â€™ ti.

<140> evaá¹ƒ vutte, Ä• yasmÄ• bhaddÄ• li bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhan
midhekaccaá¹ƒ bhikkhuá¹ƒ pasayha pasayha {pavayha pavayha (Ce Se Ke Ee) } kÄ• raá¹‡á
bhante, hetu, ko paccayo yena midhekaccaá¹ƒ bhikkhuá¹ƒ no tathÄ• pasayha pasayha kÄ•
ti? ``idha, bhaddÄ• li, ekacco bhikkhu abhiá¹‡hÄ• pattiko hoti Ä• pattibahulo. so bhikkhÅ«hi
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ• meti, kopaÃ±ca dosaÃ±ca ap
sammÄ• vattati, na lomaá¹ƒ pÄ• teti, na netthÄ• raá¹ƒ vattati, `yena saá¹…gho attamano ho
nÄ• ha. tatra, bhaddÄ• li, bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ayaá¹ƒ kho, Ä• vuso, bhikkhu \Ne II
abhiá¹‡hÄ• pattiko Ä• pattibahulo. so bhikkhÅ«hi vuccamÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-ic
apanÄ• meti, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, na sammÄ• vattati, na lom
netthÄ• raá¹ƒ vattati, `yena saá¹…gho attamano hoti \Ee I 443/ taá¹ƒ karomÄ«â€™ ti nÄ• ha
imassa bhikkhuno tathÄ• tathÄ• upaparikkhatha yathÄ• ssidaá¹ƒ {yathayidaá¹ƒ (Se Ke Kat
na khippameva vÅ«pasameyyÄ• ti. tassa kho evaá¹ƒ, bhaddÄ• li, bhikkhuno bhikkhÅ« \Se I
upaparikkhanti yathÄ• ssidaá¹ƒ adhikaraá¹‡aá¹ƒ na khippameva vÅ«pasammati.

<141> ``idha pana, bhaddÄ• li, ekacco bhikkhu abhiá¹‡hÄ• pattiko hoti Ä• pattibahulo. so b
nÄ• Ã±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ na apanÄ• meti, na kopaÃ±ca do
pÄ• tukaroti, sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, `yena saá¹…gho attam

taá¹ƒ karomÄ«â€™ ti Ä• ha. tatra, bhaddÄ• li, bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ayaá¹ƒ kho, Ä•
abhiá¹‡hÄ• pattiko Ä• pattibahulo. so bhikkhÅ«hi vuccamÄ• no nÄ• Ã±Ã±enaÃ±Ã±aá¹ƒ paá
na apanÄ• meti, na kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, sammÄ• vattati, lom
vattati, `yena saá¹…gho attamano hoti taá¹ƒ karomÄ«â€™ ti Ä• ha. sÄ• dhu vatÄ• yasmant
tathÄ• upaparikkhatha yathÄ• ssidaá¹ƒ adhikaraá¹‡aá¹ƒ khippameva vÅ«pasameyyÄ• ti. ta
bhikkhuno bhikkhÅ« tathÄ• tathÄ• upaparikkhanti yathÄ• ssidaá¹ƒ adhikaraá¹‡aá¹ƒ khippa

<142> ``idha, bhaddÄ• li, ekacco bhikkhu adhiccÄ• pattiko hoti anÄ• pattibahulo. so bhikkh
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ• meti, kopaÃ±ca dosaÃ±ca a
sammÄ• vattati, na lomaá¹ƒ pÄ• teti, na netthÄ• raá¹ƒ vattati, `yena saá¹…gho attamano h
nÄ• ha. tatra, bhaddÄ• li, bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ayaá¹ƒ kho, Ä• vuso, bhikkhu adhic
anÄ• pattibahulo \Se II 173/. so bhikkhÅ«hi vuccamÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati,
apanÄ• meti, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, na sammÄ• vattati, na lom
netthÄ• raá¹ƒ vattati, `yena saá¹…gho attamano hoti taá¹ƒ karomÄ«â€™ ti nÄ• ha. sÄ• dhu
bhikkhuno tathÄ• tathÄ• upaparikkhatha yathÄ• ssidaá¹ƒ \Ne II 116/ adhikaraá¹‡aá¹ƒ na k
vÅ«pasameyyÄ• ti. tassa kho evaá¹ƒ, bhaddÄ• li, bhikkhuno bhikkhÅ« tathÄ• tathÄ• upap
adhikaraá¹‡aá¹ƒ \Ee I 444/ na khippameva vÅ«pasammati.

<143> ``idha pana, bhaddÄ• li, ekacco bhikkhu adhiccÄ• pattiko hoti anÄ• pattibahulo. so b
nÄ• Ã±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, na bahiddhÄ• kathaá¹ƒ apanÄ• meti, na kopaÃ±ca do
pÄ• tukaroti, sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, `yena saá¹…gho attam
karomÄ«â€™ ti Ä• ha. tatra, bhaddÄ• li, bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ayaá¹ƒ kho, Ä• vuso
adhiccÄ• pattiko anÄ• pattibahulo. so bhikkhÅ«hi vuccamÄ• no nÄ• Ã±Ã±enaÃ±Ã±aá¹ƒ paá
kathaá¹ƒ apanÄ• meti, na kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti, sammÄ• vatta
netthÄ• raá¹ƒ vattati, `yena saá¹…gho \Be II 108/ attamano hoti taá¹ƒ karomÄ«â€™ ti Ä• ha
imassa bhikkhuno tathÄ• tathÄ• upaparikkhatha yathÄ• ssidaá¹ƒ adhikaraá¹‡aá¹ƒ khippam
kho evaá¹ƒ, bhaddÄ• li, bhikkhuno bhikkhÅ« tathÄ• tathÄ• upaparikkhanti yathÄ• ssidaá¹ƒ
khippameva vÅ«pasammati.

<144> ``idha \Se II 174/, bhaddÄ• li, ekacco bhikkhu saddhÄ• mattakena vahati pemamatta
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- `ayaá¹ƒ kho, Ä• vuso, bhikkhu saddhÄ• mattakena vahati per
imaá¹ƒ bhikkhuá¹ƒ pasayha pasayha kÄ• raá¹‡aá¹ƒ karissÄ• ma --- mÄ• yampissa taá¹ƒ sa
pemamattakaá¹ƒ tamhÄ• pi parihÄ• yÄ«â€™ ti. seyyathÄ• pi, bhaddÄ• li, purisassa ekaá¹ƒ
mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• taá¹ƒ ekaá¹ƒ cakkhuá¹ƒ rakkheyyuá¹ƒ --- `mÄ• yampiss
tamhÄ• pi parihÄ• yÄ«â€™ ti; evameva kho, bhaddÄ• li, idhekacco bhikkhu saddhÄ• mattal
tatra, bhaddÄ• li, bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- `ayaá¹ƒ kho, Ä• vuso, bhikkhu saddhÄ• mat
pemamattakena. sace mayaá¹ƒ imaá¹ƒ bhikkhuá¹ƒ pasayha pasayha kÄ• raá¹‡aá¹ƒ karissÄ
saddhÄ• mattakaá¹ƒ pemamattakaá¹ƒ tamhÄ• pi parihÄ• yÄ«â€™ ti. ayaá¹ƒ kho, bhaddÄ• l

midhekaccaá¹ƒ bhikkhuá¹ƒ pasayha pasayha kÄ• raá¹‡aá¹ƒ karonti. ayaá¹ƒ pana, bhaddÄ•
yena midhekaccaá¹ƒ bhikkhuá¹ƒ no tathÄ• pasayha pasayha kÄ• raá¹‡aá¹ƒ karontÄ«â€™â

<145> `` `ko \Ne II 117/ nu kho, bhante, hetu, ko paccayo yena pubbe appatarÄ• ni \Ee I 44
sikkhÄ• padÄ• ni ahesuá¹ƒ bahutarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahiá¹ƒsu? ko par
yena etarahi bahutarÄ• ni ceva sikkhÄ• padÄ• ni honti appatarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya
``evametaá¹ƒ, bhaddÄ• li, hoti sattesu hÄ• yamÄ• nesu, saddhamme \Se II 175/ antaradhÄ•
sikkhÄ• padÄ• ni honti appatarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahantÄ«ti. na tÄ• va,
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• peti yÄ• va na idhekacce Ä• savaá¹-á¹-hÄ• nÄ
pÄ• tubhavanti. yato ca kho, bhaddÄ• li, idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• sa
satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• peti tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ
paá¹-ighÄ• tÄ• ya. na tÄ• va, bhaddÄ• li, idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• s
saá¹…gho mahattaá¹ƒ patto hoti. yato ca kho, bhaddÄ• li, saá¹…gho mahattaá¹ƒ patto hoti,
109/ Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti. atha satthÄ• sÄ• vak
paÃ±Ã±Ä• peti tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ighÄ• tÄ
idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti yÄ• va na saá¹.
yasaggaá¹ƒ patto hoti, bÄ• husaccaá¹ƒ patto hoti, rattaÃ±Ã±utaá¹ƒ patto hoti. yato ca kho, b
rattaÃ±Ã±utaá¹ƒ patto hoti, atha idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• peti tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• na

<146> ``appakÄ• kho tumhe, bhaddÄ• li, tena samayena ahuvattha yadÄ• vo ahaá¹ƒ Ä• jÄ
dhammapariyÄ• yaá¹ƒ desesiá¹ƒ. taá¹ƒ sarasi {sarasi tvaá¹ƒ (Ce Ee), sarasi taá¹ƒ (?) } bha
II 176/?

``no hetaá¹ƒ, bhanteâ€™â€™.

``tatra, bhaddÄ• li, kaá¹ƒ hetuá¹ƒ paccesÄ«â€™â€™ ti?

``so hi nÅ«nÄ• haá¹ƒ, bhante, dÄ«gharattaá¹ƒ satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ

``na kho, bhaddÄ• li, eseva hetu, esa paccayo. api ca me tvaá¹ƒ, bhaddÄ• li, dÄ«gharattaá
cetoparicca vidito --- `na cÄ• yaá¹ƒ moghapuriso mayÄ• dhamme desiyamÄ• ne aá¹-á¹-hiá¹
sabbacetaso {sabbaá¹ƒ cetaso (Katthaci) } samannÄ• haritvÄ• ohitasoto dhammaá¹ƒ suá¹‡
ahaá¹ƒ, bhaddÄ• li, Ä• jÄ• nÄ«yasusÅ«pamaá¹ƒ dhammapariyÄ• yaá¹ƒ desessÄ• mi. taá¹ƒ
karohi \Ee I 446/; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ•
paccassosi. bhagavÄ• etadavoca ---

<147> ``seyyathÄ• pi, bhaddÄ• li, dakkho assadamako bhadraá¹ƒ assÄ• jÄ• nÄ«yaá¹ƒ labh
mukhÄ• dhÄ• ne kÄ• raá¹‡aá¹ƒ kÄ• reti. tassa mukhÄ• dhÄ• ne kÄ• raá¹‡aá¹ƒ kÄ• riyamÄ•
visevitÄ• ni vipphanditÄ• ni kÄ• nici kÄ• nici, yathÄ• taá¹ƒ akÄ• ritapubbaá¹ƒ kÄ• raá¹‡aá¹ƒ
abhiá¹‡hakÄ• raá¹‡Ä• anupubbakÄ• raá¹‡Ä• tasmiá¹ƒ á¹-hÄ• ne parinibbÄ• yati. yato kho,
assÄ• jÄ• nÄ«yo abhiá¹‡hakÄ• raá¹‡Ä• anupubbakÄ• raá¹‡Ä• tasmiá¹ƒ á¹-hÄ• ne parinibb
uttari kÄ• raá¹‡aá¹ƒ kÄ• reti yugÄ• dhÄ• ne. tassa yugÄ• dhÄ• ne kÄ• raá¹‡aá¹ƒ kÄ• riyam
visÅ«kÄ• yitÄ• ni visevitÄ• ni vipphanditÄ• ni kÄ• nici kÄ• nici, yathÄ• taá¹ƒ akÄ• ritapubba
kÄ• riyamÄ• nassa. so abhiá¹‡hakÄ• raá¹‡Ä• anupubbakÄ• raá¹‡Ä• tasmiá¹ƒ \Se II 177/ á
110/. yato kho, bhaddÄ• li, bhadro assÄ• jÄ• nÄ«yo abhiá¹‡hakÄ• raá¹‡Ä• anupubbakÄ• ra
parinibbuto hoti, tamenaá¹ƒ assadamako uttari kÄ• raá¹‡aá¹ƒ kÄ• reti anukkame maá¹‡á¸• á
(Ce Ee) } dhÄ• ve davatte {ravatthe (Ce Se Ke Ee) } rÄ• jaguá¹‡e rÄ• javaá¹ƒse uttame jave
sÄ• khalye. tassa uttame jave uttame haye uttame sÄ• khalye kÄ• raá¹‡aá¹ƒ kÄ• riyamÄ• n
visÅ«kÄ• yitÄ• ni visevitÄ• ni vipphanditÄ• ni kÄ• nici kÄ• nici, yathÄ• taá¹ƒ akÄ• ritapubba
kÄ• riyamÄ• nassa. so abhiá¹‡hakÄ• raá¹‡Ä• anupubbakÄ• raá¹‡Ä• tasmiá¹ƒ á¹-hÄ• ne pa
bhaddÄ• li, bhadro assÄ• jÄ• nÄ«yo abhiá¹‡hakÄ• raá¹‡Ä• anupubbakÄ• raá¹‡Ä• tasmiá¹
tamenaá¹ƒ assadamako uttari vaá¹‡á¹‡iyaÃ±ca pÄ• á¹‡iyaÃ±ca {valiyaÃ±ca (Ce Ee), baliya
anuppavecchati. imehi kho, bhaddÄ• li, dasahaá¹…gehi samannÄ• gato bhadro assÄ• jÄ• n
rÄ• jabhoggo raÃ±Ã±o aá¹…ganteva saá¹…khyaá¹ƒ gacchati.

``evameva kho, bhaddÄ• li, dasahi dhammehi samannÄ• gato bhikkhu Ä• huneyyo hoti pÄ•
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa. katamehi dasahi? idha, bhado
sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti, asekhena sammÄ• saá¹…kappena samannÄ•
sammÄ• vÄ• cÄ• ya samannÄ• gato hoti, asekhena sammÄ• kammantena samannÄ• gato
samannÄ• gato hoti, asekhena sammÄ• vÄ• yÄ• mena samannÄ• gato hoti \Se II 178/, ase
samannÄ• gato hoti, asekhena sammÄ• samÄ• dhinÄ• samannÄ• gato hoti, asekhena san
asekhÄ• ya sammÄ• vimuttiyÄ• samannÄ• gato hoti --- imehi kho, bhaddÄ• li, dasahi dham
Ä• huneyyo hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhe

idamavoca bhagavÄ• . attamano Ä• yasmÄ• bhaddÄ• li bhagavato bhÄ• sitaá¹ƒ abhinand

bhaddÄ• lisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. laá¹-ukikopamasuttaá¹ƒ

<148> evaá¹ƒ \Se II 179/ \Be II 111/ \Ne II 120/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati Ä• paá¹‡aá¹ƒ nÄ• ma aá¹…guttarÄ• pÄ• naá¹ƒ nigamo. atha kho bhagavÄ• pubbaá
pattacÄ«varamÄ• dÄ• ya Ä• paá¹‡aá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. Ä• paá¹‡e piá¹‡á¸• Ä• ya ca
piá¹‡á¸• apÄ• tapaá¹-ikkanto yenaÃ±Ã±ataro vanasaá¹‡á¸• o tenupasaá¹…kami divÄ• vihÄ•

ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. Ä• yasmÄ• pi
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya Ä• paá¹‡aá¹ƒ piá¹‡á¸• Ä• ya
caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena so vanasaá¹‡á¸• o tenupasa
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹
udÄ• yissa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``bahÅ«n
Ke Ee) evamÄ«dise aviÃ±Ã±Ä• á¹‡akappakaraá¹‡e} vata no bhagavÄ• dukkhadhammÄ• n
no bhagavÄ• sukhadhammÄ• naá¹ƒ upahattÄ• ; bahÅ«naá¹ƒ vata no bhagavÄ• akusalÄ•
bahÅ«naá¹ƒ vata no bhagavÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upahattÄ• â€™â€™ ti. atha
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di \Ee I 448/.

<149> ekamantaá¹ƒ nisinno kho Ä• yasmÄ• udÄ• yÄ« bhagavantaá¹ƒ etadavoca \Se II 18
bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- `bahÅ«naá¹
dukkhadhammÄ• naá¹ƒ apahattÄ• , bahÅ«naá¹ƒ vata no bhagavÄ• sukhadhammÄ• naá¹ƒ
bhagavÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ apahattÄ• , bahÅ«naá¹ƒ vata no bhagavÄ• kus
upahattÄ• â€™ ti. mayaÃ±hi, bhante, pubbe sÄ• yaÃ±ceva bhuÃ±jÄ• ma pÄ• to ca divÄ• c
samayo yaá¹ƒ bhagavÄ• bhikkhÅ« Ä• mantesi --- `iá¹…gha tumhe, bhikkhave, etaá¹ƒ divÄ•
pajahathÄ• â€™ ti. tassa mayhaá¹ƒ, bhante, ahudeva aÃ±Ã±athattaá¹ƒ, ahudeva {ahu (Ce
`yampi no saddhÄ• gahapatikÄ• divÄ• vikÄ• le paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«
bhagavÄ• pahÄ• namÄ• ha, tassapi no sugato paá¹-inissaggamÄ• hÄ• â€™ ti. te \Be II 112
pemaÃ±ca gÄ• ravaÃ±ca hiriÃ±ca ottappaÃ±ca sampassamÄ• nÄ• \Ne II 121/ evaá¹ƒ taá¹
pajahimhÄ• . te mayaá¹ƒ, bhante, sÄ• yaÃ±ceva bhuÃ±jÄ• ma pÄ• to ca. ahu kho so, bhant
bhikkhÅ« Ä• mantesi --- `iá¹…gha tumhe, bhikkhave, etaá¹ƒ rattiá¹ƒvikÄ• labhojanaá¹ƒ paja
mayhaá¹ƒ, bhante, ahudeva aÃ±Ã±athattaá¹ƒ ahudeva domanassaá¹ƒ --- `yampi no imesaá
paá¹‡Ä«tasaá¹…khÄ• tataraá¹ƒ tassapi no bhagavÄ• pahÄ• namÄ• ha, tassapi no sugato
bhÅ«tapubbaá¹ƒ, bhante, aÃ±Ã±ataro puriso divÄ• sÅ«peyyaá¹ƒ labhitvÄ• evamÄ• ha --- `
nikkhipatha, sÄ• yaá¹ƒ sabbeva samaggÄ• \Se II 181/ bhuÃ±jissÄ• mÄ• â€™ ti. yÄ• kÄ• c
sabbÄ• tÄ• rattiá¹ƒ, appÄ• divÄ• . te mayaá¹ƒ, bhante, bhagavati pemaÃ±ca gÄ• ravaÃ±c
sampassamÄ• nÄ• evaá¹ƒ taá¹ƒ rattiá¹ƒvikÄ• labhojanaá¹ƒ pajahimhÄ• . bhÅ«tapubbaá¹ƒ,
rattandhakÄ• ratimisÄ• yaá¹ƒ piá¹‡á¸• Ä• ya carantÄ• candanikampi pavisanti, oligallepi pa
kaá¹‡á¹-akÄ• vÄ• á¹-ampi {kaá¹‡á¹-akavattampi (Ce Ee), kaá¹‡á¹-akarÄ• jimpi (Se Ke) } Ä•
gÄ• viá¹ƒ Ä• rohanti, mÄ• á¹‡avehipi samÄ• gacchanti katakammehipi akatakammehipi, mÄ
(Katthaci) } asaddhammena nimanteti. bhÅ«tapubbÄ• haá¹ƒ, bhante, rattandhakÄ• ratimisÄ
carÄ• mi. addasÄ• kho maá¹ƒ, bhante, aÃ±Ã±atarÄ• itthÄ« vijjantarikÄ• ya bhÄ• janaá¹ƒ d
bhÄ«tÄ• vissaramakÄ• si --- `abhumme {abbhumme (Ce Ee) } pisÄ• co vata maâ€™ nti! ev
taá¹ƒ itthiá¹ƒ etadavocaá¹ƒ --- `nÄ• haá¹ƒ, bhagini, pisÄ• co; bhikkhu piá¹‡á¸• Ä• ya \Ee I 44
`bhikkhussa Ä• tumÄ• rÄ«, bhikkhussa mÄ• tumÄ• rÄ« {á¹-hitoâ€™ ti. bhikkhussa Ä• tumÄ•
varaá¹ƒ te, bhikkhu, tiá¹‡hena govikantanena kucchi parikanto, na tveva varaá¹ƒ yaá¹ƒ {na t

rattandhakÄ• ratimisÄ• yaá¹ƒ kucchihetu piá¹‡á¸• Ä• ya carasÄ«â€™ ti {carasÄ• ti (Ce Ee) }
tadanussarato evaá¹ƒ hoti --- `bahÅ«naá¹ƒ vata no bhagavÄ• dukkhadhammÄ• naá¹ƒ apah
bhagavÄ• sukhadhammÄ• naá¹ƒ upahattÄ• ; bahÅ«naá¹ƒ vata no bhagavÄ• akusalÄ• naá
bahÅ«naá¹ƒ vata no bhagavÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upahattÄ• â€™â€™ â€™ ti

<150> ``evameva panudÄ• yi, idhekacce moghapurisÄ• `idaá¹ƒ pajahathÄ• â€™ ti mayÄ•
evamÄ• haá¹ƒsu --- `kiá¹ƒ panimassa appamattakassa oramattakassa adhisallikhatevÄ• yaá
taÃ±ceva nappajahanti, mayi \Be II 113/ ca appaccayaá¹ƒ upaá¹-á¹-hÄ• penti. ye ca bhikkhÅ
tesaá¹ƒ taá¹ƒ, udÄ• yi, hoti balavaá¹ƒ bandhanaá¹ƒ, daá¸·haá¹ƒ bandhanaá¹ƒ, thiraá¹ƒ band
bandhanaá¹ƒ, thÅ«lo, kaliá¹…garo --- seyyathÄ• pi, udÄ• yi, laá¹-ukikÄ• sakuá¹‡ikÄ• pÅ«ti
baddhÄ• tattheva vadhaá¹ƒ vÄ• bandhaá¹ƒ vÄ• maraá¹‡aá¹ƒ vÄ• Ä• gameti. yo nu kho, u
`yena sÄ• laá¹-ukikÄ• sakuá¹‡ikÄ• pÅ«tilatÄ• ya bandhanena baddhÄ• tattheva vadhaá¹ƒ
maraá¹‡aá¹ƒ vÄ• Ä• gameti, taÃ±hi tassÄ• abalaá¹ƒ bandhanaá¹ƒ \Ne II 122/, dubbalaá¹ƒ
bandhanaá¹ƒ, asÄ• rakaá¹ƒ bandhanaâ€™ nti; sammÄ• nu kho so, udÄ• yi, vadamÄ• no v
bhante. yena sÄ• , bhante, laá¹-ukikÄ• sakuá¹‡ikÄ• pÅ«tilatÄ• ya bandhanena baddhÄ• ta
bandhaá¹ƒ vÄ• maraá¹‡aá¹ƒ vÄ• Ä• gameti, taÃ±hi tassÄ• balavaá¹ƒ bandhanaá¹ƒ, daá¸·
bandhanaá¹ƒ apÅ«tikaá¹ƒ bandhanaá¹ƒ, thÅ«lo, kaliá¹…garoâ€™â€™ ti. ``evameva kho, ud
moghapurisÄ• `idaá¹ƒ pajahathÄ• â€™ ti mayÄ• vuccamÄ• nÄ• te evamÄ• haá¹ƒsu --- `ki
oramattakassa adhisallikhatevÄ• yaá¹ƒ samaá¹‡oâ€™ ti? te taÃ±ceva nappajahanti, mayi c
upaá¹-á¹-hÄ• penti. ye ca bhikkhÅ« sikkhÄ• kÄ• mÄ• tesaá¹ƒ taá¹ƒ, udÄ• yi, hoti balavaá¹ƒ
bandhanaá¹ƒ, thiraá¹ƒ bandhanaá¹ƒ, apÅ«tikaá¹ƒ bandhanaá¹ƒ, thÅ«lo, kaliá¹…garoâ€™â€

<151> ``idha \Se II 183/ panudÄ• yi, ekacce kulaputtÄ• `idaá¹ƒ pajahathÄ• â€™ ti mayÄ•
te evamÄ• haá¹ƒsu --- `kiá¹ƒ panimassa appamattakassa oramattakassa pahÄ• tabbassa y
pahÄ• namÄ• ha, yassa no sugato paá¹-inissaggamÄ• hÄ• â€™ ti? te taÃ±ceva pajahanti, n
upaá¹-á¹-hÄ• penti. ye ca bhikkhÅ« sikkhÄ• kÄ• mÄ• te taá¹ƒ pahÄ• ya appossukkÄ• pann
{paradavuttÄ• (Ce Se Ke Ee) } migabhÅ«tena cetasÄ• viharanti. tesaá¹ƒ taá¹ƒ, udÄ• yi, ho
bandhanaá¹ƒ, dubbalaá¹ƒ bandhanaá¹ƒ, pÅ«tikaá¹ƒ bandhanaá¹ƒ, asÄ• rakaá¹ƒ bandhanaa
raÃ±Ã±o nÄ• go Ä«sÄ• danto urÅ«á¸·havÄ• abhijÄ• to saá¹…gÄ• mÄ• vacaro daá¸·hehi va
Ä«sakaá¹ƒyeva kÄ• yaá¹ƒ sannÄ• metvÄ• tÄ• ni bandhanÄ• ni saá¹ƒchinditvÄ• saá¹ƒpadÄ
pakkamati. yo nu kho, udÄ• yi, evaá¹ƒ vadeyya --- `yehi so raÃ±Ã±o nÄ• go Ä«sÄ• danto ur
saá¹…gÄ• mÄ• vacaro daá¸·hehi varattehi bandhanehi baddho Ä«sakaá¹ƒyeva kÄ• yaá¹ƒ s
saá¹ƒchinditvÄ• saá¹ƒpadÄ• letvÄ• yena kÄ• maá¹ƒ pakkamati, taÃ±hi tassa balavaá¹ƒ ba
bandhanaá¹ƒ, thiraá¹ƒ bandhanaá¹ƒ, apÅ«tikaá¹ƒ \Be II 114/ bandhanaá¹ƒ, thÅ«lo, kaliá¹…g
kho so, udÄ• yi, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhante. yehi so, bhante,
urÅ«á¸·havÄ• abhijÄ• to saá¹…gÄ• mÄ• vacaro daá¸·hehi varattehi bandhanehi baddho Ä«
sannÄ• metvÄ• tÄ• ni bandhanÄ• ni saá¹ƒchinditvÄ• \Se II 184/ saá¹ƒpadÄ• letvÄ• yena k
tassa abalaá¹ƒ bandhanaá¹ƒ ... pe ... asÄ• rakaá¹ƒ bandhanaâ€™â€™ nti. ``evameva kho,

kulaputtÄ• `idaá¹ƒ pajahathÄ• â€™ ti mayÄ• vuccamÄ• nÄ• te evamÄ• haá¹ƒsu --- `kiá¹ƒ
oramattakassa pahÄ• tabbassa yassa no bhagavÄ• pahÄ• namÄ• ha, yassa no sugato paa
taÃ±ceva pajahanti, mayi ca na appaccayaá¹ƒ upaá¹-á¹-hÄ• penti. ye ca bhikkhÅ« sikkhÄ• k
123/ pahÄ• ya appossukkÄ• pannalomÄ• paradattavuttÄ• migabhÅ«tena cetasÄ• viharan
hoti abalaá¹ƒ bandhanaá¹ƒ, dubbalaá¹ƒ bandhanaá¹ƒ, pÅ«tikaá¹ƒ bandhanaá¹ƒ, asÄ• rakaá

<152> ``seyyathÄ• pi, udÄ• yi, puriso daliddo assako anÄ• á¸·hiyo; tassaâ€™ ssa ekaá¹ƒ a
oluggaviluggaá¹ƒ kÄ• kÄ• tidÄ• yiá¹ƒ {kÄ• kÄ• tiá¸• Ä• yiá¹ƒ (?) } naparamarÅ«paá¹ƒ, ekÄ•
(Katthaci) } oluggaviluggÄ• naparamarÅ«pÄ• , ekissÄ• kumbhiyÄ• \Ee I 451/ dhaÃ±Ã±asa
naparamarÅ«paá¹ƒ, ekÄ• jÄ• yikÄ• naparamarÅ«pÄ• . so Ä• rÄ• magataá¹ƒ bhikkhuá¹ƒ pa
manuÃ±Ã±aá¹ƒ bhojanaá¹ƒ bhuttÄ• viá¹ƒ sÄ«tÄ• ya chÄ• yÄ• ya nisinnaá¹ƒ adhicitte yuttaá
`sukhaá¹ƒ vata, bho, sÄ• maÃ±Ã±aá¹ƒ, Ä• rogyaá¹ƒ vata, bho, sÄ• maÃ±Ã±aá¹ƒ! so vatass
} yohaá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasm
nti. so na sakkuá¹‡eyya ekaá¹ƒ agÄ• rakaá¹ƒ oluggaviluggaá¹ƒ kÄ• kÄ• tidÄ• yiá¹ƒ naparam
khaá¹-opikaá¹ƒ \Se II 185/ oluggaviluggaá¹ƒ naparamarÅ«paá¹ƒ pahÄ• ya, ekissÄ• kumbhi
naparamarÅ«paá¹ƒ pahÄ• ya, ekaá¹ƒ jÄ• yikaá¹ƒ naparamarÅ«paá¹ƒ pahÄ• ya kesamassu
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. yo nu kho, udÄ• yi, e
puriso bandhanehi baddho na sakkoti ekaá¹ƒ agÄ• rakaá¹ƒ oluggaviluggaá¹ƒ kÄ• kÄ• tidÄ•
pahÄ• ya, ekaá¹ƒ khaá¹-opikaá¹ƒ oluggaviluggaá¹ƒ naparamarÅ«paá¹ƒ pahÄ• ya, ekissÄ•
dhaÃ±Ã±asamavÄ• pakaá¹ƒ naparamarÅ«paá¹ƒ pahÄ• ya, ekaá¹ƒ jÄ• yikaá¹ƒ naparamarÅ
II 115/ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ
abalaá¹ƒ bandhanaá¹ƒ, dubbalaá¹ƒ bandhanaá¹ƒ, pÅ«tikaá¹ƒ bandhanaá¹ƒ, asÄ• rakaá¹ƒ b
kho so, udÄ• yi, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhante. yehi so, bhante,
na sakkoti ekaá¹ƒ agÄ• rakaá¹ƒ oluggaviluggaá¹ƒ kÄ• kÄ• tidÄ• yiá¹ƒ naparamarÅ«paá¹ƒ pa
khaá¹-opikaá¹ƒ oluggaviluggaá¹ƒ naparamarÅ«paá¹ƒ pahÄ• ya, ekissÄ• kumbhiyÄ• dhaÃ±
naparamarÅ«paá¹ƒ pahÄ• ya, ekaá¹ƒ jÄ• yikaá¹ƒ naparamarÅ«paá¹ƒ pahÄ• ya kesamassu
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ; taÃ±hi tassa balavaá
bandhanaá¹ƒ, thiraá¹ƒ bandhanaá¹ƒ, apÅ«tikaá¹ƒ bandhanaá¹ƒ, thÅ«lo, kaliá¹…garoâ€™â€
udÄ• yi, idhekacce moghapurisÄ• `idaá¹ƒ pajahathÄ• â€™ ti mayÄ• vuccamÄ• nÄ• te eva
panimassa appamattakassa oramattakassa \Se II 186/ adhisallikhatevÄ• yaá¹ƒ samaá¹‡oâ€
nappajahanti, mayi ca appaccayaá¹ƒ upaá¹-á¹-hÄ• penti. ye ca bhikkhÅ« sikkhÄ• kÄ• mÄ•
balavaá¹ƒ bandhanaá¹ƒ, daá¸·haá¹ƒ bandhanaá¹ƒ, thiraá¹ƒ bandhanaá¹ƒ, apÅ«tikaá¹ƒ band
kaliá¹…garoâ€™â€™.

<153> ``seyyathÄ• pi \Ne II 124/, udÄ• yi, gahapati vÄ• gahapatiputto vÄ• aá¸• á¸• ho mal
mahÄ• bhogo, nekÄ• naá¹ƒ nikkhagaá¹‡Ä• naá¹ƒ cayo, nekÄ• naá¹ƒ dhaÃ±Ã±agaá¹‡Ä• na
khettagaá¹‡Ä• naá¹ƒ cayo, nekÄ• naá¹ƒ vatthugaá¹‡Ä• naá¹ƒ cayo, nekÄ• naá¹ƒ bhariyaga
dÄ• sagaá¹‡Ä• naá¹ƒ cayo, nekÄ• naá¹ƒ dÄ• sigaá¹‡Ä• naá¹ƒ cayo; so Ä• rÄ• magataá¹ƒ b

sudhotahatthapÄ• daá¹ƒ manuÃ±Ã±aá¹ƒ bhojanaá¹ƒ bhuttÄ• viá¹ƒ sÄ«tÄ• ya chÄ• yÄ• ya n
tassa evamassa --- `sukhaá¹ƒ vata, bho, sÄ• maÃ±Ã±aá¹ƒ, Ä• rogyaá¹ƒ vata, bho, sÄ• maÃ
yohaá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ
so sakkuá¹‡eyya nekÄ• ni nikkhagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni dhaÃ±Ã±agaá¹‡Ä• ni pahÄ
pahÄ• ya, nekÄ• ni vatthugaá¹‡Ä• ni pahÄ• ya, nekÄ• ni bhariyagaá¹‡Ä• ni pahÄ• ya, nekÄ
nekÄ• ni dÄ• sigaá¹‡Ä• ni pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni a
anagÄ• riyaá¹ƒ pabbajituá¹ƒ. yo nu kho, udÄ• yi, evaá¹ƒ vadeyya --- `yehi so gahapati vÄ• d
bandhanehi baddho, sakkoti nekÄ• ni nikkhagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni dhaÃ±Ã±agaá¹‡
116/ khettagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni vatthugaá¹‡Ä• ni pahÄ• ya, nekÄ• ni bhariyagaá¹
dÄ• sagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni dÄ• sigaá¹‡Ä• ni pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ, taÃ±hi tassa balavaá¹ƒ bandhan
bandhanaá¹ƒ, thiraá¹ƒ bandhanaá¹ƒ, apÅ«tikaá¹ƒ bandhanaá¹ƒ, thÅ«lo, kaliá¹…garoâ€™ ti;
udÄ• yi, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhante. yehi so, bhante, gahapat
bandhanehi baddho, sakkoti nekÄ• ni nikkhagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni dhaÃ±Ã±agaá¹‡
187/ khettagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni vatthugaá¹‡Ä• ni pahÄ• ya, nekÄ• ni bhariyagaá¹
dÄ• sagaá¹‡Ä• ni pahÄ• ya, nekÄ• ni dÄ• sigaá¹‡Ä• ni pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ; taÃ±hi tassa abalaá¹ƒ bandhan
pÅ«tikaá¹ƒ bandhanaá¹ƒ, asÄ• rakaá¹ƒ bandhanaâ€™â€™ nti. ``evameva kho, udÄ• yi, idh
pajahathÄ• â€™ ti mayÄ• vuccamÄ• nÄ• te evamÄ• haá¹ƒsu --- `kiá¹ƒ panimassa appama
pahÄ• tabbassa yassa no bhagavÄ• pahÄ• namÄ• ha yassa, no sugato paá¹-inissaggamÄ•
pajahanti, mayi ca na appaccayaá¹ƒ upaá¹-á¹-hÄ• penti. ye ca bhikkhÅ« sikkhÄ• kÄ• mÄ• t
appossukkÄ• pannalomÄ• paradattavuttÄ• migabhÅ«tena cetasÄ• viharanti. tesaá¹ƒ taá¹
bandhanaá¹ƒ, dubbalaá¹ƒ bandhanaá¹ƒ, pÅ«tikaá¹ƒ bandhanaá¹ƒ, asÄ• rakaá¹ƒ bandhanaâ

<154> ``cattÄ• rome \Ne II 125/, udÄ• yi, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. k
cattÄ• ro? idhudÄ• yi, ekacco puggalo upadhipahÄ• nÄ• ya paá¹-ipanno hoti upadhipaá¹-inis
upadhipahÄ• nÄ• ya paá¹-ipannaá¹ƒ upadhipaá¹-inissaggÄ• ya upadhipaá¹-isaá¹ƒyuttÄ• sa
samudÄ• caranti. so te adhivÄ• seti, nappajahati, na vinodeti, na byantÄ«karoti, na anabhÄ•
kho ahaá¹ƒ, udÄ• yi, puggalaá¹ƒ `saá¹ƒyuttoâ€™ ti vadÄ• mi no `visaá¹ƒyuttoâ€™. taá¹ƒ kis
indriyavemattatÄ• hi me, udÄ• yi, imasmiá¹ƒ puggale viditÄ• .

``idha panudÄ• yi, ekacco puggalo upadhipahÄ• nÄ• ya paá¹-ipanno hoti upadhipaá¹-inissa
upadhipahÄ• nÄ• ya paá¹-ipannaá¹ƒ upadhipaá¹-inissaggÄ• ya upadhipaá¹-isaá¹ƒyuttÄ• sa
samudÄ• caranti. so te nÄ• dhivÄ• seti, pajahati, vinodeti, byantÄ«karoti, anabhÄ• vaá¹ƒ ga
ahaá¹ƒ, udÄ• yi \Be II 117/, puggalaá¹ƒ `saá¹ƒyuttoâ€™ ti vadÄ• mi no `visaá¹ƒyuttoâ€™. ta
indriyavemattatÄ• hi me, udÄ• yi, imasmiá¹ƒ puggale viditÄ• .

``idha panudÄ• yi, ekacco puggalo upadhipahÄ• nÄ• ya paá¹-ipanno hoti upadhipaá¹-inissa

upadhipahÄ• nÄ• ya paá¹-ipannaá¹ƒ upadhipaá¹-inissaggÄ• ya kadÄ• ci karahaci satisamm
sarasaá¹…kappÄ• samudÄ• caranti; dandho, udÄ• yi, satuppÄ• do. atha kho naá¹ƒ khippa
byantÄ«karoti, anabhÄ• vaá¹ƒ gameti. seyyathÄ• pi, udÄ• yi, puriso divasaá¹ƒsantatte {diva
Ee) } ayokaá¹-Ä• he dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni nipÄ• teyya; dandho, udÄ• yi, u
atha kho naá¹ƒ khippameva parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya. evameva kho, ud
puggalo upadhipahÄ• nÄ• ya paá¹-ipanno hoti upadhipaá¹-inissaggÄ• ya. tamenaá¹ƒ upadh
upadhipaá¹-inissaggÄ• ya kadÄ• ci karahaci satisammosÄ• upadhipaá¹-isaá¹ƒyuttÄ• saras
dandho, udÄ• yi, satuppÄ• do. atha kho naá¹ƒ khippameva pajahati, vinodeti, byantÄ«karoti
imampi kho ahaá¹ƒ, udÄ• yi, puggalaá¹ƒ `saá¹ƒyuttoâ€™ ti vadÄ• mi no `visaá¹ƒyuttoâ€™.
hetu? indriyavemattatÄ• hi me, udÄ• yi, imasmiá¹ƒ puggale viditÄ• .

``idha panudÄ• yi, ekacco puggalo `upadhi dukkhassa mÅ«laâ€™ nti --- iti viditvÄ• nirupad
upadhisaá¹…khaye vimutto. imaá¹ƒ kho ahaá¹ƒ, udÄ• yi, puggalaá¹ƒ `visaá¹ƒyuttoâ€™ ti va
ti \Ne II 126/. taá¹ƒ kissa hetu? indriyavemattatÄ• hi me, udÄ• yi, imasmiá¹ƒ puggale viditÄ•
cattÄ• ro puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<155> ``paÃ±ca kho ime, udÄ• yi, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ•
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ...
... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, udÄ• yi, paÃ±ca kÄ• maguá¹‡Ä• . yaá¹ƒ kho,
paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati kÄ• masukhaá¹ƒ miá¸·hasukhaá
Ee) } puthujjanasukhaá¹ƒ anariyasukhaá¹ƒ, na sevitabbaá¹ƒ, na bhÄ• vetabbaá¹ƒ, na bahul
`bhÄ• yitabbaá¹ƒ \Se II 190/ etassa sukhassÄ• â€™ ti vadÄ• mi.

<156> ``idhudÄ• yi \Be II 118/, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá
viharati, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati,
... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, sukhassa ca pahÄ• nÄ• ... catutthaá¹ƒ jhÄ• na
viharati. idaá¹ƒ vuccati nekkhammasukhaá¹ƒ pavivekasukhaá¹ƒ upasamasukhaá¹ƒ sambod
bhÄ• vetabbaá¹ƒ, bahulÄ«kÄ• tabbaá¹ƒ; `na bhÄ• yitabbaá¹ƒ etassa sukhassÄ• â€™ ti vad

``idhudÄ• yi, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
ahaá¹ƒ, udÄ• yi, iÃ±jitasmiá¹ƒ vadÄ• mi. kiÃ±ca tattha iÃ±jitasmiá¹ƒ? yadeva tattha vitakkav
honti idaá¹ƒ tattha iÃ±jitasmiá¹ƒ. idhudÄ• yi, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• .
jhÄ• naá¹ƒ upasampajja viharati; idampi kho ahaá¹ƒ, udÄ• yi, iÃ±jitasmiá¹ƒ vadÄ• mi. kiÃ±ca
yadeva tattha pÄ«tisukhaá¹ƒ aniruddhaá¹ƒ hoti idaá¹ƒ tattha iÃ±jitasmiá¹ƒ. idhudÄ• yi, bhikk
virÄ• gÄ• ... pe ... \Ne II 127/ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; idampi kho ahaá¹ƒ,
iÃ±jitasmiá¹ƒ vadÄ• mi. kiÃ±ca tattha iÃ±jitasmiá¹ƒ? yadeva tattha upekkhÄ• sukhaá¹ƒ \Ee I
hoti idaá¹ƒ tattha iÃ±jitasmiá¹ƒ. idhudÄ• yi, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutth

upasampajja viharati; idaá¹ƒ kho ahaá¹ƒ, udÄ• yi, aniÃ±jitasmiá¹ƒ vadÄ• mi.

``idhudÄ• yi \Se II 191/, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upas
idaá¹ƒ kho ahaá¹ƒ, udÄ• yi, `analaâ€™ nti vadÄ• mi, `pajahathÄ• â€™ ti vadÄ• mi, `samatik
ko ca tassa samatikkamo? idhudÄ• yi, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... duti
upasampajja viharati, ayaá¹ƒ tassa samatikkamo; idampi kho ahaá¹ƒ, udÄ• yi, `analaâ€™ n
`pajahathÄ• â€™ ti vadÄ• mi, `samatikkamathÄ• â€™ ti vadÄ• mi. ko ca tassa samatikkam
pÄ«tiyÄ• ca virÄ• gÄ• ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ayaá¹ƒ tassa samatikk
ahaá¹ƒ, udÄ• yi, `analaâ€™ nti vadÄ• mi, `pajahathÄ• â€™ ti vadÄ• mi, `samatikkamathÄ•
samatikkamo? idhudÄ• yi, bhikkhu sukhassa ca pahÄ• nÄ• ... catutthaá¹ƒ jhÄ• naá¹ƒ upas
tassa samatikkamo; idampi kho ahaá¹ƒ, udÄ• yi, `analaâ€™ nti vadÄ• mi, `pajahathÄ• â€™
`samatikkamathÄ• â€™ ti vadÄ• mi. ko ca tassa samatikkamo? idhudÄ• yi, bhikkhu sabbas
samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ ama
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ tassa samatikkamo; idampi kh
nti \Be II 119/ vadÄ• mi, `pajahathÄ• â€™ ti vadÄ• mi, `samatikkamathÄ• â€™ ti vadÄ• mi.
idhudÄ• yi, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ tassa samatikkamo \Se II 192
udÄ• yi, `analaâ€™ nti vadÄ• mi, `pajahathÄ• â€™ ti vadÄ• mi, `samatikkamathÄ• â€™ ti v
tassa samatikkamo? idhudÄ• yi, bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatik
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ tassa samatikkamo; idampi kho a
nti vadÄ• mi, `pajahathÄ• â€™ ti vadÄ• mi, `samatikkamathÄ• â€™ ti vadÄ• mi. ko ca tassa
bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
viharati, ayaá¹ƒ tassa samatikkamo; idampi kho ahaá¹ƒ, udÄ• yi, `analaâ€™ nti vadÄ• mi, `
vadÄ• mi, `samatikkamathÄ• â€™ ti vadÄ• mi. ko ca tassa samatikkamo? idhudÄ• yi, bhikk
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
samatikkamo; iti kho ahaá¹ƒ, udÄ• yi, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassapi pahÄ• na
udÄ• yi, taá¹ƒ saá¹ƒyojanaá¹ƒ aá¹‡uá¹ƒ vÄ• thÅ«laá¹ƒ vÄ• yassÄ• haá¹ƒ no pahÄ• naá¹ƒ
hetaá¹ƒ, bhanteâ€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• udÄ• yÄ« bhagavato bhÄ• sitaá¹ƒ abhinandÄ

laá¹-ukikopamasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. cÄ• tumasuttaá¹ƒ

<157> evaá¹ƒ \Se II 193/ \Ne II 129/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• cÄ• tumÄ
Ä• malakÄ«vane. tena kho pana samayena sÄ• riputtamoggallÄ• nappamukhÄ• ni paÃ±car
cÄ• tumaá¹ƒ anuppattÄ• ni honti bhagavantaá¹ƒ dassanÄ• ya. te ca Ä• gantukÄ• bhikkhÅ«

saddhiá¹ƒ paá¹-isammodamÄ• nÄ• senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• pattacÄ«varÄ
mahÄ• saddÄ• ahesuá¹ƒ. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi ---
uccÄ• saddÄ• mahÄ• saddÄ• , kevaá¹-á¹-Ä• maÃ±Ã±e macchavilopeâ€™â€™ ti? ``etÄ• n
sÄ• riputtamoggallÄ• nappamukhÄ• ni paÃ±camattÄ• ni bhikkhusatÄ• ni cÄ• tumaá¹ƒ \Be II
bhagavantaá¹ƒ dassanÄ• ya. te Ä• gantukÄ• bhikkhÅ« nevÄ• sikehi bhikkhÅ«hi saddhiá¹ƒ
senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• pattacÄ«varÄ• ni paá¹-isÄ• mayamÄ• nÄ• uccÄ•
``tenahÄ• nanda, mama vacanena te bhikkhÅ« Ä• mantehi --- `satthÄ• Ä• yasmante Ä• ma
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• yena te bhikkhÅ« te
upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™
te bhikkhÅ« \Ee I 457/ Ä• yasmato Ä• nandassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te \Se
etadavoca --- ``kiá¹ƒ nu tumhe, bhikkhave, uccÄ• saddÄ• mahÄ• saddÄ• , kevaá¹-á¹-Ä• m
ti? ``imÄ• ni, bhante, sÄ• riputtamoggallÄ• nappamukhÄ• ni paÃ±camattÄ• ni bhikkhusatÄ•
bhagavantaá¹ƒ dassanÄ• ya. teme Ä• gantukÄ• bhikkhÅ« nevÄ• sikehi bhikkhÅ«hi saddhiá
senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• pattacÄ«varÄ• ni paá¹-isÄ• mayamÄ• nÄ• uccÄ•
``gacchatha, bhikkhave, paá¹‡Ä• memi vo, na vo mama santike vatthabbaâ€™â€™ nti. ``ev
te bhikkhÅ« bhagavato paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ
senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya pakkamiá¹ƒsu.

<158> tena kho pana samayena cÄ• tumeyyakÄ• sakyÄ• santhÄ• gÄ• re {sandhÄ• gÄ• re
kenacideva \Ne II 130/ karaá¹‡Ä«yena. addasaá¹ƒsu kho cÄ• tumeyyakÄ• sakyÄ• te bhikk
disvÄ• na yena te bhikkhÅ« tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• te bhikkhÅ« etada
pana tumhe Ä• yasmanto gacchathÄ• â€™â€™ ti? ``bhagavatÄ• kho, Ä• vuso, bhikkhusaá
``tenahÄ• yasmanto muhuttaá¹ƒ nisÄ«datha, appeva nÄ• ma mayaá¹ƒ sakkuá¹‡eyyÄ• ma b
nti. ``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« cÄ• tumeyyakÄ• naá¹ƒ sakyÄ• naá¹ƒ paccas
cÄ• tumeyyakÄ• sakyÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bh
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho cÄ• tumeyyakÄ• s
etadavocuá¹ƒ --- ``abhinandatu, bhante, bhagavÄ• bhikkhusaá¹…ghaá¹ƒ; abhivadatu, bhan
bhikkhusaá¹…ghaá¹ƒ. seyyathÄ• pi, bhante \Be II 121/, bhagavatÄ• pubbe bhikkhusaá¹…g
bhagavÄ• etarahi anuggaá¹‡hÄ• tu bhikkhusaá¹…ghaá¹ƒ. santettha, bhante, bhikkhÅ« nav
adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ. tesaá¹ƒ bhagavantaá¹ƒ dassanÄ• ya alabhantÄ
siyÄ• vipariá¹‡Ä• mo. seyyathÄ• pi, bhante, bÄ«jÄ• naá¹ƒ taruá¹‡Ä• naá¹ƒ udakaá¹ƒ alabh
aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo; evameva kho, bhante, santettha bhikkhÅ« \Ee I 458
adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ, tesaá¹ƒ bhagavantaá¹ƒ dassanÄ• ya alabhantÄ
siyÄ• vipariá¹‡Ä• mo. seyyathÄ• pi, bhante, vacchassa taruá¹‡assa mÄ• taraá¹ƒ apassanta
siyÄ• vipariá¹‡Ä• mo; evameva kho, bhante, santettha bhikkhÅ« navÄ• acirapabbajitÄ• ac
dhammavinayaá¹ƒ, tesaá¹ƒ bhagavantaá¹ƒ apassantÄ• naá¹ƒ siyÄ• aÃ±Ã±athattaá¹ƒ, siyÄ
abhinandatu, bhante, bhagavÄ• bhikkhusaá¹…ghaá¹ƒ; abhivadatu, bhante, bhagavÄ• bhik

seyyathÄ• pi, bhante, bhagavatÄ• pubbe bhikkhusaá¹…gho anuggahito; evameva bhagavÄ
bhikkhusaá¹…ghaâ€™â€™ nti.

<159> atha kho brahmÄ• sahampati bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya ---
puriso samiÃ±jitaá¹ƒ {sammiÃ±jitaá¹ƒ (Ce Se Ke Ee) } vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• r
samiÃ±jeyya, evameva --- brahmaloke \Se II 196/ antarahito bhagavato purato pÄ• turahosi
sahampati ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä
etadavoca --- ``abhinandatu, bhante, bhagavÄ• bhikkhusaá¹…ghaá¹ƒ; abhivadatu, bhante,
bhikkhusaá¹…ghaá¹ƒ. seyyathÄ• pi, bhante, bhagavatÄ• pubbe bhikkhusaá¹…gho anuggal
anuggaá¹‡hÄ• tu bhikkhusaá¹…ghaá¹ƒ. santettha, bhante, bhikkhÅ« navÄ• acirapabbajitÄ•
dhammavinayaá¹ƒ, tesaá¹ƒ bhagavantaá¹ƒ \Ne II 131/ dassanÄ• ya alabhantÄ• naá¹ƒ siyÄ•
vipariá¹‡Ä• mo. seyyathÄ• pi, bhante, bÄ«jÄ• naá¹ƒ taruá¹‡Ä• naá¹ƒ udakaá¹ƒ alabhantÄ• r
siyÄ• vipariá¹‡Ä• mo; evameva kho, bhante, santettha bhikkhÅ« navÄ• acirapabbajitÄ• ac
dhammavinayaá¹ƒ, tesaá¹ƒ bhagavantaá¹ƒ dassanÄ• ya alabhantÄ• naá¹ƒ siyÄ• aÃ±Ã±ath
seyyathÄ• pi bhante, vacchassa taruá¹‡assa mÄ• taraá¹ƒ apassantassa siyÄ• aÃ±Ã±athatt
evameva kho, bhante, santettha bhikkhÅ« navÄ• \Be II 122/ acirapabbajitÄ• adhunÄ• gatÄ
tesaá¹ƒ bhagavantaá¹ƒ apassantÄ• naá¹ƒ siyÄ• aÃ±Ã±athattaá¹ƒ, siyÄ• vipariá¹‡Ä• mo. a
bhagavÄ• bhikkhusaá¹…ghaá¹ƒ; abhivadatu, bhante, bhagavÄ• bhikkhusaá¹…ghaá¹ƒ. sey
pubbe bhikkhusaá¹…gho \Ee I 459/ anuggahito; evameva bhagavÄ• etarahi anuggaá¹‡hÄ•
nti.

<160> asakkhiá¹ƒsu kho cÄ• tumeyyakÄ• ca sakyÄ• brahmÄ• ca sahampati bhagavantaá
ca taruá¹‡Å«pamena ca. atha \Se II 197/ kho Ä• yasmÄ• mahÄ• moggallÄ• no bhikkhÅ« Ä
``uá¹-á¹-hethÄ• vuso, gaá¹‡hatha pattacÄ«varaá¹ƒ. pasÄ• dito bhagavÄ• cÄ• tumeyyakehi
sahampatinÄ• bÄ«jÅ«pamena ca taruá¹‡Å«pamena cÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â
mahÄ• moggallÄ• nassa paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pattacÄ«varamÄ• dÄ• ya ye
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhagavÄ• etadavoca --- ``kinti te, sÄ• riputta, ahosi mayÄ•
paá¹‡Ä• miteâ€™â€™ ti? ``evaá¹ƒ kho me, bhante, ahosi --- `bhagavatÄ• bhikkhusaá¹…gh
dÄ• ni bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharissati, mayampi dÄ• ni
diá¹-á¹-hadhammasukhavihÄ• ramanuyuttÄ• viharissÄ• mÄ• â€™â€™ â€™ ti. ``Ä• gamehi
tvaá¹ƒ, sÄ• riputta, diá¹-á¹-hadhammasukhavihÄ• raâ€™â€™ nti. atha kho bhagavÄ• Ä• ya
mahÄ• moggallÄ• naá¹ƒ Ä• mantesi --- ``kinti te, moggallÄ• na, ahosi mayÄ• bhikkhusaá¹…
``evaá¹ƒ kho me, bhante, ahosi --- `bhagavatÄ• bhikkhusaá¹…gho paá¹‡Ä• mito. appossuk
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharissati, ahaÃ±ca dÄ• ni Ä• yasmÄ• ca sÄ
pariharissÄ• mÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, moggallÄ• na! ahaá¹ƒ vÄ• hi, mogg
bhikkhusaá¹…ghaá¹ƒ parihareyyaá¹ƒ sÄ• riputtamoggallÄ• nÄ• vÄ• â€™â€™ ti.

<161> atha \Ne II 132/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``cattÄ• rimÄ• ni, bhikkhave
pÄ• á¹-ikaá¹…khitabbÄ• ni. katamÄ• ni cattÄ• ri? Å«mibhayaá¹ƒ {ummÄ«bhayaá¹ƒ (Se Ke)
Ä• vaá¹-á¹-abhayaá¹ƒ, susukÄ• bhayaá¹ƒ --- imÄ• ni, bhikkhave, cattÄ• ri bhayÄ• ni udakor
pÄ• á¹-ikaá¹…khitabbÄ• ni. evameva kho, bhikkhave, cattÄ• rimÄ• ni bhayÄ• ni \Be II 123/ i
imasmiá¹ƒ dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajite pÄ• á¹-ikaá¹…khitabbÄ•
cattÄ• ri? Å«mibhayaá¹ƒ, kumbhÄ«labhayaá¹ƒ, Ä• vaá¹-á¹-abhayaá¹ƒ, susukÄ• bhayaá¹ƒ.

<162> ``katamaÃ±ca, bhikkhave, Å«mibhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto saddh
anagÄ• riyaá¹ƒ pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi parid
domanassehi upÄ• yÄ• sehi dukkhotiá¹‡á¹‡o dukkhapareto; appeva nÄ• ma imassa kevala
antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti. tamenaá¹ƒ tathÄ• pabbajitaá¹ƒ samÄ• naá¹ƒ sabrah
anusÄ• santi --- `evaá¹ƒ te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaá¹ƒ, evaá¹ƒ te Ä•
te vilokitabbaá¹ƒ, evaá¹ƒ te samiÃ±jitabbaá¹ƒ, evaá¹ƒ te pasÄ• ritabbaá¹ƒ, evaá¹ƒ te
saá¹…ghÄ• á¹-ipattacÄ«varaá¹ƒ dhÄ• retabbaâ€™ nti. tassa evaá¹ƒ hoti --- `mayaá¹ƒ kho p
samÄ• nÄ• aÃ±Ã±e ovadÄ• ma, anusÄ• sÄ• ma {ovadÄ• mapi anusÄ• sÄ• mapi (Ce Se K
maÃ±Ã±e, nattamattÄ• maÃ±Ã±e, amhe {evaá¹ƒ (Katthaci) } ovaditabbaá¹ƒ \Se II 199/ anu
maÃ±Ã±antÄ«â€™ ti. so sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. ayaá¹ƒ vuccati, bhik
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vatto. `Å«mibhayaâ€™ nti kho, bhikkhave, kodhupÄ•

<163> ``katamaÃ±ca, bhikkhave, kumbhÄ«labhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto
anagÄ• riyaá¹ƒ pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi parid
domanassehi upÄ• yÄ• sehi dukkhotiá¹‡á¹‡o dukkhapareto; appeva nÄ• ma imassa kevala
antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti. tamenaá¹ƒ tathÄ• pabbajitaá¹ƒ samÄ• naá¹ƒ sabrah
--- `idaá¹ƒ te khÄ• ditabbaá¹ƒ, idaá¹ƒ te na khÄ• ditabbaá¹ƒ; idaá¹ƒ te bhuÃ±jitabbaá¹ƒ, idaá
bhuÃ±jitabbaá¹ƒ; idaá¹ƒ te sÄ• yitabbaá¹ƒ, idaá¹ƒ te na sÄ• yitabbaá¹ƒ; idaá¹ƒ te pÄ• tabba
pÄ• tabbaá¹ƒ; kappiyaá¹ƒ te khÄ• ditabbaá¹ƒ, akappiyaá¹ƒ te na khÄ• ditabbaá¹ƒ; kappiyaá
akappiyaá¹ƒ te na bhuÃ±jitabbaá¹ƒ; kappiyaá¹ƒ te sÄ• yitabbaá¹ƒ, akappiyaá¹ƒ te na sÄ• yi
kappiyaá¹ƒ te pÄ• tabbaá¹ƒ, akappiyaá¹ƒ te na pÄ• tabbaá¹ƒ; kÄ• le te khÄ• ditabbaá¹ƒ, vik
khÄ• ditabbaá¹ƒ; kÄ• le te bhuÃ±jitabbaá¹ƒ, vikÄ• le te \Be II 124/ na bhuÃ±jitabbaá¹ƒ; kÄ•
vikÄ• le te na sÄ• yitabbaá¹ƒ; kÄ• le te pÄ• tabbaá¹ƒ, vikÄ• le te na pÄ• tabbaâ€™ nti. tass
--- `mayaá¹ƒ kho pubbe agÄ• riyabhÅ«tÄ• samÄ• nÄ• yaá¹ƒ icchÄ• ma taá¹ƒ khÄ• dÄ• ma
khÄ• dÄ• ma; yaá¹ƒ icchÄ• ma taá¹ƒ bhuÃ±jÄ• ma, yaá¹ƒ \Se II 200/ na icchÄ• ma na taá¹ƒ
taá¹ƒ sÄ• yÄ• ma, yaá¹ƒ na icchÄ• ma na taá¹ƒ sÄ• yÄ• ma; yaá¹ƒ icchÄ• ma taá¹ƒ pivÄ• m
icchÄ• ma na taá¹ƒ pivÄ• ma; kappiyampi khÄ• dÄ• ma, akappiyampi khÄ• dÄ• ma; kappiya
bhuÃ±jÄ• ma; kappiyampi sÄ• yÄ• ma, akappiyampi sÄ• yÄ• ma; kappiyampi pivÄ• ma, aka
khÄ• dÄ• ma, vikÄ• lepi khÄ• dÄ• ma; kÄ• lepi bhuÃ±jÄ• ma vikÄ• lepi bhuÃ±jÄ• ma; kÄ• le
kÄ• lepi pivÄ• ma, vikÄ• lepi pivÄ• ma. yampi no saddhÄ• gahapatikÄ• divÄ• vikÄ• le paá
bhojanÄ«yaá¹ƒ denti tatthapime mukhÄ• varaá¹‡aá¹ƒ maÃ±Ã±e karontÄ«â€™ ti. so sikkhaá

hÄ«nÄ• yÄ• vattati. ayaá¹ƒ vuccati, bhikkhave, kumbhÄ«labhayassa bhÄ«to sikkhaá¹ƒ pacc
`kumbhÄ«labhayaâ€™ nti kho, bhikkhave, odarikattassetaá¹ƒ adhivacanaá¹ƒ.

<164> ``katamaÃ±ca, bhikkhave, Ä• vaá¹-á¹-abhayaá¹ƒ? idha, bhikkhave, ekacco kulaputto
anagÄ• riyaá¹ƒ pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi parid
domanassehi upÄ• yÄ• sehi dukkhotiá¹‡á¹‡o dukkhapareto; appeva nÄ• ma imassa kevalas
antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti. so evaá¹ƒ pabbajito samÄ• no pubbaá¹‡hasamayaá¹
pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisati. arakkhite
II 201/ vÄ• cÄ• ya anupaá¹-á¹-hitÄ• ya satiyÄ• asaá¹ƒvutehi indriyehi so tattha passati gaha
gahapatiputtaá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…gÄ«bhÅ«taá¹ƒ par
{paricÄ• riyamÄ• naá¹ƒ (Se Ke Katthaci) }. tassa evaá¹ƒ hoti --- `mayaá¹ƒ kho pubbe agÄ• r
paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• rimhÄ• . saá¹ƒvijjant
{saá¹ƒvijjanti kho kule (Ce Se Ke Ee) } bhogÄ• . sakkÄ• bhoge ca bhuÃ±jituá¹ƒ puÃ±Ã±Ä• r
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. ayaá¹ƒ vuccati, bhikkhave, Ä• vaá¹-á¹-abhaya
paccakkhÄ• ya hÄ«nÄ• yÄ• vatto. `Ä• vaá¹-á¹-abhayaâ€™ nti kho, bhikkhave, paÃ±canneta
adhivacanaá¹ƒ.

<165> ``katamaÃ±ca \Be II 125/ \Ne II 134/, bhikkhave, susukÄ• bhayaá¹ƒ? idha, bhikkhave
kulaputto saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti --- `otiá¹‡á¹‡omhi jÄ• tiyÄ•
sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi dukkhotiá¹‡á¹‡o dukkhapareto; app
dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä• yethÄ• â€™ ti. so evaá¹ƒ pabbajito samÄ• no p
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavi
arakkhitÄ• ya vÄ• cÄ• ya anupaá¹-á¹-hitÄ• ya satiyÄ• asaá¹ƒvutehi indriyehi so tattha pass
dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• . tassa mÄ• tugÄ• maá¹ƒ disvÄ• dunnivatthaá¹ƒ v
cittaá¹ƒ anuddhaá¹ƒseti. so rÄ• gÄ• nuddhaá¹ƒsena {anuddhastena (Ce Ee) } cittena sikkha
hÄ«nÄ• yÄ• vattati \Se II 202/. ayaá¹ƒ vuccati, bhikkhave, susukÄ• bhayassa bhÄ«to sikkha
hÄ«nÄ• yÄ• vatto. `susukÄ• bhayaâ€™ nti kho, bhikkhave, mÄ• tugÄ• massetaá¹ƒ adhivac
cattÄ• ri bhayÄ• ni, idhekacce puggale imasmiá¹ƒ dhammavinaye agÄ• rasmÄ• anagÄ• riy
pÄ• á¹-ikaá¹…khitabbÄ• nÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

cÄ• tumasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. naá¸·akapÄ• nasuttaá¹ƒ

<166> evaá¹ƒ \Se II 203/ \Ne II 135/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu
palÄ• savane. tena kho pana samayena sambahulÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• ku

saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• honti --- Ä• yasmÄ• ca anuruddho, Ä• y
Ee) vinaye ca MN 1 cÅ«á¸·agosiá¹…ge ca}, Ä• yasmÄ• ca kimilo {kimbilo (Ce Se Ke Ee) },
Ä• yasmÄ• ca koá¹‡á¸• aÃ±Ã±o {kuá¹‡á¸• adhÄ• no (Ce Ee) }, Ä• yasmÄ• ca revato, Ä• y
abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• kulaputtÄ• . tena kho pana samayena bhagavÄ• bhikkhu
abbhokÄ• se nisinno hoti. atha kho bhagavÄ• te kulaputte \Be II 126/ Ä• rabbha bhikkhÅ« Ä
bhikkhave, kulaputtÄ• mamaá¹ƒ uddissa saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ
bhikkhÅ« abhiratÄ• brahmacariyeâ€™â€™ ti? evaá¹ƒ vutte, te bhikkhÅ« tuá¹‡hÄ« ahesuá¹
te kulaputte Ä• rabbha bhikkhÅ« Ä• mantesi --- ``ye te, bhikkhave, kulaputtÄ• mamaá¹ƒ udd
anagÄ• riyaá¹ƒ pabbajitÄ• , kacci te, bhikkhave, bhikkhÅ« abhiratÄ• brahmacariyeâ€™â€™
bhikkhÅ« tuá¹‡hÄ« ahesuá¹ƒ. tatiyampi kho bhagavÄ• te kulaputte Ä• rabbha bhikkhÅ« Ä•
bhikkhave, kulaputtÄ• mamaá¹ƒ uddissa saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ
bhikkhave, bhikkhÅ« abhiratÄ• brahmacariyeâ€™â€™ ti? tatiyampi kho te bhikkhÅ« tuá¹‡h

<167> atha kho bhagavato etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ te kulaputte puccheyyaâ€™
Ä• yasmantaá¹ƒ anuruddhaá¹ƒ Ä• mantesi --- ``kacci tumhe, anuruddhÄ• , abhiratÄ• brahm
mayaá¹ƒ, bhante, abhiratÄ• brahmacariyeâ€™â€™ ti. ``sÄ• dhu sÄ• dhu, anuruddhÄ• ! eta
tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulaputtÄ• naá¹ƒ saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
abhirameyyÄ• tha brahmacariye. yena tumhe anuruddhÄ• , bhadrena yobbanena samannÄ
susukÄ• á¸·akesÄ• kÄ• me paribhuÃ±jeyyÄ• tha tena tumhe, anuruddhÄ• , bhadrenapi yob
paá¹-hamena vayasÄ• susukÄ• á¸·akesÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• . te ca
neva rÄ• jÄ• bhinÄ«tÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , na corÄ• bhinÄ«tÄ• agÄ
anagÄ• riyaá¹ƒ pabbajitÄ• , na iá¹‡aá¹-á¹-Ä• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• , na
anagÄ• riyaá¹ƒ pabbajitÄ• , nÄ• jÄ«vikÄ• pakatÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ•
jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, dul
appeva nÄ• ma imassa kevalassa dukkhakkhandhassa antakiriyÄ• paÃ±Ã±Ä• yethÄ• ti ---
evaá¹ƒ saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™
pabbajitena ca pana, anuruddhÄ• , kulaputtena kimassa karaá¹‡Ä«yaá¹ƒ? vivekaá¹ƒ, anuru
akusalehi dhammehi pÄ«tisukhaá¹ƒ nÄ• dhigacchati aÃ±Ã±aá¹ƒ vÄ• {aÃ±Ã±aá¹ƒ ca (Katth
tassa abhijjhÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, byÄ• pÄ• dopi cittaá¹ƒ \Be II 127/ pariy
tiá¹-á¹-hati, thÄ«namiddhampi {thÄ«namiddhampi (Ce Se Ke Ee) } cittaá¹ƒ pariyÄ• dÄ• ya ti
uddhaccakukkuccampi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, vicikicchÄ• pi cittaá¹ƒ pariyÄ• dÄ
aratÄ«pi \Ee I 464/ cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, tandÄ«pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-
vivekaá¹ƒ, anuruddhÄ• , kÄ• mehi vivekaá¹ƒ akusalehi dhammehi pÄ«tisukhaá¹ƒ nÄ• dhiga
santataraá¹ƒâ€™â€™.

``vivekaá¹ƒ, anuruddhÄ• , kÄ• mehi vivekaá¹ƒ akusalehi dhammehi pÄ«tisukhaá¹ƒ adhigac
santataraá¹ƒ, tassa abhijjhÄ• pi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, byÄ• pÄ• dopi cittaá¹
tiá¹-á¹-hati, thÄ«namiddhampi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, uddhaccakukkuccampi

pariyÄ• dÄ• ya tiá¹-á¹-hati, vicikicchÄ• pi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati, aratÄ«pi citt
pariyÄ• dÄ• ya tiá¹-á¹-hati, tandÄ«pi cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hati. vivekaá¹ƒ, anuru
vivekaá¹ƒ akusalehi dhammehi pÄ«tisukhaá¹ƒ adhigacchati aÃ±Ã±aá¹ƒ vÄ• tato santataraá

<168> ``kinti vo, anuruddhÄ• , mayi hoti --- `ye Ä• savÄ• saá¹ƒkilesikÄ• ponobbhavikÄ• {
sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• , appahÄ«nÄ• te tathÄ• gata
saá¹…khÄ• yekaá¹ƒ paá¹-isevati, saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ pa
vinodetÄ«â€™â€™ â€™ ti? ``na kho \Se II 206/ no, bhante, bhagavati evaá¹ƒ hoti --- `ye Ä•
ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• , appahÄ«nÄ
tathÄ• gato saá¹…khÄ• yekaá¹ƒ paá¹-isevati, saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ•
saá¹…khÄ• yekaá¹ƒ vinodetÄ«â€™ ti. evaá¹ƒ kho no, bhante, bhagavati hoti --- `ye Ä• savÄ
ponobbhavikÄ• \Ne II 137/ sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• , p
tasmÄ• tathÄ• gato saá¹…khÄ• yekaá¹ƒ paá¹-isevati, saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá
saá¹…khÄ• yekaá¹ƒ vinodetÄ«â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, anuruddhÄ• ! tathÄ• ga
saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
matthakacchinno abhabbo punavirÅ«á¸·hiyÄ• ; evameva kho, anuruddhÄ• \Be II 128/, tathÄ
saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
saá¹…khÄ• yekaá¹ƒ paá¹-isevati, saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ pa
vinodetiâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anuruddhÄ• , kaá¹ƒ atthavasaá¹ƒ sampassamÄ• no tathÄ• gato s
kÄ• laá¹…kate upapattÄ«su byÄ• karoti --- `asu amutra upapanno; asu amutra upapannoâ€
``bhagavaá¹ƒmÅ«lakÄ• \Ee I 465/ no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ• bhagavaá¹ƒ
bhante, bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhi
ti \Se II 207/. ``na kho, anuruddhÄ• , tathÄ• gato janakuhanatthaá¹ƒ na janalapanatthaá¹ƒ na
lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsatthaá¹ƒ na `iti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti sÄ• vake ab
upapattÄ«su byÄ• karoti --- `asu amutra upapanno, asu amutra upapannoâ€™ ti. santi ca kl
kulaputtÄ• saddhÄ• uá¸·Ä• ravedÄ• uá¸·Ä• rapÄ• mojjÄ• . te taá¹ƒ sutvÄ• tadatthÄ• ya ci
tesaá¹ƒ taá¹ƒ, anuruddhÄ• , hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yaâ€™â€™.

<169> ``idhÄ• nuruddhÄ• , bhikkhu suá¹‡Ä• ti --- `itthannÄ• mo bhikkhu kÄ• laá¹…kato {kÄ
so bhagavatÄ• byÄ• kato --- aÃ±Ã±Ä• ya saá¹‡á¹-hahÄ«â€™ ti. so kho panassa Ä• yasmÄ
anussavassuto vÄ• --- `evaá¹ƒsÄ«lo so Ä• yasmÄ• ahosi itipi, evaá¹ƒdhammo so Ä• yasm
evaá¹ƒpaÃ±Ã±o so Ä• yasmÄ• ahosi itipi, evaá¹ƒvihÄ• rÄ« so Ä• yasmÄ• ahosi itipi, evaá¹
itipÄ«â€™ ti. so tassa saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussa
upasaá¹ƒharati. evampi kho, anuruddhÄ• , bhikkhuno phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• \Ne II 138/, bhikkhu suá¹‡Ä• ti --- `itthannÄ• mo bhikkhu kÄ• laá¹…kato
--- paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko tatt
anÄ• vattidhammo tasmÄ• lokÄ• â€™ ti. so \Se II 208/ kho panassa Ä• yasmÄ• sÄ• maá¹
anussavassuto vÄ• \Be II 129/ --- `evaá¹ƒsÄ«lo so Ä• yasmÄ• ahosi itipi, evaá¹ƒdhammo .
... evaá¹ƒvihÄ• rÄ« ... evaá¹ƒvimutto so Ä• yasmÄ• ahosi itipÄ«â€™ ti. so tassa saddhaÃ±c
cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussaranto tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. evampi kho, a
phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• , bhikkhu suá¹‡Ä• ti --- `itthannÄ• mo bhikkhu kÄ• laá¹…kato; so bhagav
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• g
Ä• gantvÄ• dukkhassantaá¹ƒ karissatÄ«â€™ ti. so kho panassa Ä• yasmÄ• sÄ• maá¹ƒ diá
vÄ• --- `evaá¹ƒsÄ«lo so Ä• yasmÄ• ahosi itipi, evaá¹ƒdhammo ... pe ... evaá¹ƒpaÃ±Ã±o ...
evaá¹ƒvimutto so Ä• yasmÄ• ahosi itipÄ«â€™ ti. so tassa saddhaÃ±ca sÄ«laÃ±ca sutaÃ±c
anussaranto tadatthÄ• ya cittaá¹ƒ \Ee I 466/ upasaá¹ƒharati. evampi kho, anuruddhÄ• , bhik
hoti.

``idhÄ• nuruddhÄ• , bhikkhu suá¹‡Ä• ti --- `itthannÄ• mo bhikkhu kÄ• laá¹…kato; so bhagav
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno avinipÄ• tadhammo niyato sam
kho panassa Ä• yasmÄ• sÄ• maá¹ƒ diá¹-á¹-ho vÄ• hoti anussavassuto vÄ• --- `evaá¹ƒsÄ«
evaá¹ƒdhammo ... pe ... evaá¹ƒpaÃ±Ã±o ... evaá¹ƒvihÄ• rÄ« ... evaá¹ƒvimutto so Ä• yasmÄ
itipÄ«â€™ ti. so tassa saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussa
upasaá¹ƒharati. evampi kho, anuruddhÄ• , bhikkhuno phÄ• suvihÄ• ro hoti.

<170> ``idhÄ• nuruddhÄ• , bhikkhunÄ« suá¹‡Ä• ti --- `itthannÄ• mÄ• bhikkhunÄ« kÄ• laá¹…
byÄ• katÄ• --- aÃ±Ã±Ä• ya saá¹‡á¹-hahÄ«â€™ ti. sÄ• kho panassÄ• bhaginÄ« sÄ• maá¹ƒ
anussavassutÄ• vÄ• --- `evaá¹ƒsÄ«lÄ• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒdhammÄ• sÄ• b
139/, evaá¹ƒpaÃ±Ã±Ä• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒvihÄ• rinÄ« sÄ• bhaginÄ« ahosi it
bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tassÄ• saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca pa
tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. evampi kho, anuruddhÄ• , bhikkhuniyÄ• phÄ• suvihÄ

``idhÄ• nuruddhÄ• \Be II 130/, bhikkhunÄ« suá¹‡Ä• ti --- `itthannÄ• mÄ• bhikkhunÄ« kÄ• l
byÄ• katÄ• --- paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opa
anÄ• vattidhammÄ• tasmÄ• lokÄ• â€™ ti. sÄ• kho panassÄ• bhaginÄ« sÄ• maá¹ƒ diá¹-á
vÄ• --- `evaá¹ƒsÄ«lÄ• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒdhammÄ• ... pe ... evaá¹ƒpaÃ±Ã±Ä
... evaá¹ƒvimuttÄ• sÄ• bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tassÄ• saddhaÃ±ca sÄ«laÃ±ca
paÃ±Ã±aÃ±ca anussarantÄ« tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. evampi \Se II 210/ kho, a
phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• , bhikkhunÄ« suá¹‡Ä• ti --- `itthannÄ• mÄ• bhikkhunÄ« kÄ• laá¹…katÄ•
--- tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ
lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karissatÄ«â€™ ti. sÄ• kho panassÄ• bhaginÄ« sÄ•
anussavassutÄ• vÄ• --- `evaá¹ƒsÄ«lÄ• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒdhammÄ• ... pe .
evaá¹ƒvihÄ• rinÄ« ... evaá¹ƒvimuttÄ• sÄ• bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tassÄ• saddh
cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarantÄ« tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. evampi kho,
phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• , bhikkhunÄ« suá¹‡Ä• ti --- `itthannÄ• mÄ• bhikkhunÄ« kÄ• laá¹…katÄ•
--- tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niya
ti \Ee I 467/. sÄ• kho panassÄ• bhaginÄ« sÄ• maá¹ƒ diá¹-á¹-hÄ• vÄ• hoti anussavassutÄ
sÄ• bhaginÄ« ahosi itipi, evaá¹ƒdhammÄ• ... evaá¹ƒpaÃ±Ã±Ä• ... evaá¹ƒvihÄ• rinÄ« ... ev
bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tassÄ• saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca pa
II 140/ tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. evampi kho, anuruddhÄ• , bhikkhuniyÄ• phÄ•

<171> ``idhÄ• nuruddhÄ• , upÄ• sako suá¹‡Ä• ti --- `itthannÄ• mo upÄ• sako kÄ• laá¹…kat
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko tattha
tasmÄ• \Se II 211/ lokÄ• â€™ ti. so kho panassa Ä• yasmÄ• sÄ• maá¹ƒ diá¹-á¹-ho vÄ• ho
`evaá¹ƒsÄ«lo so Ä• yasmÄ• ahosi itipi, evaá¹ƒdhammo \Be II 131/ so Ä• yasmÄ• ahosi itip
Ä• yasmÄ• ahosi itipi, evaá¹ƒvihÄ• rÄ« so Ä• yasmÄ• ahosi itipi, evaá¹ƒvimutto so Ä• yasm
tassa saddhaÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussaranto tadatthÄ• ya cittaá¹ƒ u
anuruddhÄ• , upÄ• sakassa phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• , upÄ• sako suá¹‡Ä• ti --- `itthannÄ• mo upÄ• sako kÄ• laá¹…kato; so b
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• g
Ä• gantvÄ• dukkhassantaá¹ƒ karissatÄ«â€™ ti. so kho panassa Ä• yasmÄ• sÄ• maá¹ƒ diá
vÄ• --- `evaá¹ƒsÄ«lo so Ä• yasmÄ• ahosi itipi, evaá¹ƒdhammo ... evaá¹ƒpaÃ±Ã±o ... evaá¹
evaá¹ƒvimutto so Ä• yasmÄ• ahosi itipÄ«â€™ ti. so tassa saddhaÃ±ca sÄ«laÃ±ca sutaÃ±c
anussaranto tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. evampi kho, anuruddhÄ• , upÄ• sakassa

``idhÄ• nuruddhÄ• , upÄ• sako suá¹‡Ä• ti --- `itthannÄ• mo upÄ• sako kÄ• laá¹…kato; so b
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno avinipÄ• tadhammo niyato sam
kho panassa Ä• yasmÄ• sÄ• maá¹ƒ diá¹-á¹-ho vÄ• hoti anussavassuto vÄ• --- `evaá¹ƒsÄ«
evaá¹ƒdhammo ... pe ... \Se II 212/ evaá¹ƒpaÃ±Ã±o ... evaá¹ƒvihÄ• rÄ« ... evaá¹ƒvimutto so
itipÄ«â€™ ti. so tassa saddhaÃ±ca sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussa
upasaá¹ƒharati. evampi kho, anuruddhÄ• upÄ• sakassa phÄ• suvihÄ• ro hoti.

<172> ``idhÄ• nuruddhÄ• \Ne II 141/, upÄ• sikÄ• suá¹‡Ä• ti --- `itthannÄ• mÄ• upÄ• sikÄ
bhagavatÄ• byÄ• katÄ• --- paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pari
parinibbÄ• yinÄ« anÄ• vattidhammÄ• tasmÄ• lokÄ• â€™ ti. sÄ• kho panassÄ• bhaginÄ«
anussavassutÄ• vÄ• --- `evaá¹ƒsÄ«lÄ• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒdhammÄ• ... eva
evaá¹ƒvihÄ• rinÄ« ... evaá¹ƒvimuttÄ• \Ee I 468/ sÄ• bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tass
sÄ«laÃ±ca sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarantÄ« tadatthÄ• ya cittaá¹ƒ \Be II 1
kho, anuruddhÄ• , upÄ• sikÄ• ya phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• , upÄ• sikÄ• suá¹‡Ä• ti --- `itthannÄ• mÄ• upÄ• sikÄ• kÄ• laá¹…katÄ•
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• g
lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karissatÄ«â€™ ti. sÄ• kho panassÄ• bhaginÄ« sÄ•
anussavassutÄ• vÄ• --- `evaá¹ƒsÄ«lÄ• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒdhammÄ• ... eva
evaá¹ƒvihÄ• rinÄ« ... evaá¹ƒvimuttÄ• sÄ• bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tassÄ• saddh
cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarantÄ« tadatthÄ• ya \Se II 213/ cittaá¹ƒ upasaá¹ƒharati. e
upÄ• sikÄ• ya phÄ• suvihÄ• ro hoti.

``idhÄ• nuruddhÄ• , upÄ• sikÄ• suá¹‡Ä• ti --- `itthannÄ• mÄ• upÄ• sikÄ• kÄ• laá¹…katÄ•
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ•
sÄ• kho panassÄ• bhaginÄ« sÄ• maá¹ƒ diá¹-á¹-hÄ• vÄ• hoti anussavassutÄ• vÄ• --- `ev
ahosi itipi, evaá¹ƒdhammÄ• sÄ• bhaginÄ« ahosi itipi, evaá¹ƒpaÃ±Ã±Ä• sÄ• bhaginÄ« aho
sÄ• bhaginÄ« ahosi itipi, evaá¹ƒvimuttÄ• sÄ• bhaginÄ« ahosi itipÄ«â€™ ti. sÄ• tassÄ• s
sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarantÄ« tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharati. ev
upÄ• sikÄ• ya phÄ• suvihÄ• ro hoti.

``iti \Ne II 142/ kho, anuruddhÄ• , tathÄ• gato na janakuhanatthaá¹ƒ na janalapanatthaá¹ƒ n
lÄ• bhasakkÄ• rasilokÄ• nisaá¹ƒsatthaá¹ƒ na `iti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti sÄ• vake ab
upapattÄ«su byÄ• karoti --- `asu amutra upapanno, asu amutra upapannoâ€™ ti. santi ca k
kulaputtÄ• saddhÄ• uá¸·Ä• ravedÄ• uá¸·Ä• rapÄ• mojjÄ• . te taá¹ƒ sutvÄ• tadatthÄ• ya ci
tesaá¹ƒ taá¹ƒ, anuruddhÄ• , hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• anuruddho bhagavato bhÄ• sitaá¹ƒ abhinandÄ

naá¸·akapÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. goliyÄ• nisuttaá¹ƒ

<173> evaá¹ƒ \Se II 214/ \Be II 133/ \Ne II 143/ \Ee I 469/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ
rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena goliyÄ• ni {gul

golissÄ• ni (Se Ke) } nÄ• ma bhikkhu Ä• raÃ±Ã±iko {Ä• raÃ±Ã±ako (sabbattha) } padasamÄ
Se Ke Ee) } saá¹…ghamajjhe osaá¹-o hoti kenacideva karaá¹‡Ä«yena. tatra kho Ä• yasmÄ•
bhikkhuá¹ƒ Ä• rabbha bhikkhÅ« Ä• mantesi ---

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena sabrahmac
bhavitabbaá¹ƒ sappatissena. sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu saá¹…ghagato saá¹…gh
agÄ• ravo hoti appatisso, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ik
serivihÄ• rena, yo ayamÄ• yasmÄ• sabrahmacÄ• rÄ«su agÄ• ravo hoti appatissoâ€™ ti ---
Ee) } bhavanti vattÄ• ro. tasmÄ• Ä• raÃ±Ã±ikena bhikkhunÄ• saá¹…ghagatena saá¹…ghe
sagÄ• ravena bhavitabbaá¹ƒ sappatissena.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena Ä• sanakus
there ca bhikkhÅ« nÄ• nupakhajja nisÄ«dissÄ• mi nave ca bhikkhÅ« na Ä• sanena paá¹-ibÄ
Ä• vuso, Ä• raÃ±Ã±iko \Se II 215/ bhikkhu saá¹…ghagato saá¹…ghe viharanto na Ä• sanak
vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã±e serivihÄ• rena, y
na hotÄ«â€™ ti {yo ayamÄ• yasmÄ• Ä• bhisamÄ• cÄ• rikampi dhammaá¹ƒ na jÄ• nÄ• tÄ«
bhavanti vattÄ• ro. tasmÄ• Ä• raÃ±Ã±ikena bhikkhunÄ• saá¹…ghagatena saá¹…ghe vihar
bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena Ä• bhisamÄ
sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu saá¹…ghagato saá¹…ghe viharanto Ä• bhisamÄ• cÄ•
tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã±e se
Ä• bhisamÄ• cÄ• rikampi dhammaá¹ƒ \Be II 134/ na jÄ• nÄ• tÄ«â€™ ti \Ne II 144/ --- tassa
Ä• raÃ±Ã±ikena bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena Ä• bhisamÄ• cÄ• rik
Ä• bhisamÄ• cÄ• rikatatiyavÄ• ro Ce Se Ke Ee potthakesu na dissati}.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena nÄ• tikÄ• le
nÄ• tidivÄ• {na divÄ• (Se Ke Ee Katthaci) } paá¹-ikkamitabbaá¹ƒ. sace, Ä• vuso, Ä• raÃ±Ã±
saá¹…ghe viharanto atikÄ• lena gÄ• maá¹ƒ pavisati atidivÄ• paá¹-ikkamati, tassa bhavanti
panimassÄ• yasmato Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã±e serivihÄ• rena yo ayamÄ• yasmÄ
atidivÄ• paá¹-ikkamatÄ«â€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• Ä• raÃ±Ã±ikena bhikkh
saá¹…ghe viharantena nÄ• tikÄ• lena gÄ• mo pavisitabbo, nÄ• tidivÄ• paá¹-ikkamitabbaá¹ƒ

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena na \Se II 21
pacchÄ• bhattaá¹ƒ kulesu cÄ• rittaá¹ƒ Ä• pajjitabbaá¹ƒ. sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkh
viharanto purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ kulesu cÄ• rittaá¹ƒ Ä• pajjati, tassa bhavanti vat
nÅ«nimassÄ• yasmato Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã±e serivihÄ• rena viharato vikÄ• lac
saá¹…ghagatampi samudÄ• caratÄ«â€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• Ä• raÃ±Ã±

saá¹…ghagatena saá¹…ghe viharantena na purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ kulesu cÄ• ri

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena anuddhate
sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu saá¹…ghagato saá¹…ghe viharanto uddhato hoti capa
vattÄ• ro. `idaá¹ƒ nÅ«nimassÄ• yasmato Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã±e serivihÄ• rena
cÄ• palyaá¹ƒ bahulÄ«kataá¹ƒ, tamenaá¹ƒ saá¹…ghagatampi samudÄ• caratÄ«â€™ ti --- tas
Ä• raÃ±Ã±ikena bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena anuddhatena bhavita

``Ä• raÃ±Ã±ikenÄ• vuso \Be II 135/, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena
avikiá¹‡á¹‡avÄ• cena. sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu saá¹…ghagato saá¹…ghe vihar
145/ vikiá¹‡á¹‡avÄ• co, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikas
serivihÄ• rena yo ayamÄ• yasmÄ• mukharo vikiá¹‡á¹‡avÄ• coâ€™ ti --- tassa bhavanti \Se
Ä• raÃ±Ã±ikena bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena amukharena bhavita

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• saá¹…ghagatena saá¹…ghe viharantena suvacena {
bhavitabbaá¹ƒ kalyÄ• á¹‡amittena. sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu saá¹…ghagato saa
hoti pÄ• pamitto, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikassa eka
yo ayamÄ• yasmÄ• dubbaco pÄ• pamittoâ€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• Ä• ra
saá¹…ghagatena saá¹…ghe viharantena suvacena bhavitabbaá¹ƒ kalyÄ• á¹‡amittena.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• indriyesu guttadvÄ• rena bhavitabbaá¹ƒ. sace, Ä• vu
indriyesu aguttadvÄ• ro hoti, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã
serivihÄ• rena yo ayamÄ• yasmÄ• \Ee I 471/ indriyesu aguttadvÄ• roâ€™ ti --- tassa bhava
Ä• raÃ±Ã±ikena bhikkhunÄ• indriyesu guttadvÄ• rena bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• bhojane mattaÃ±Ã±unÄ• bhavitabbaá¹ƒ. sace, Ä• vu
amattaÃ±Ã±Å« hoti, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikassa
serivihÄ• rena yo ayamÄ• yasmÄ• bhojane amattaÃ±Ã±Å«â€™ ti --- tassa bhavanti vattÄ•
bhikkhunÄ• bhojane mattaÃ±Ã±unÄ• \Se II 218/ bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• jÄ• gariyaá¹ƒ anuyuttena bhavitabbaá¹ƒ. sace, Ä• vu
jÄ• gariyaá¹ƒ ananuyutto hoti, tassa \Be II 136/ bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasma
ekassÄ• raÃ±Ã±e serivihÄ• rena yo ayamÄ• yasmÄ• jÄ• gariyaá¹ƒ ananuyuttoâ€™ ti --- tas
Ä• raÃ±Ã±ikena bhikkhunÄ• jÄ• gariyaá¹ƒ anuyuttena bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso \Ne II 146/, bhikkhunÄ• Ä• raddhavÄ«riyena bhavitabbaá¹ƒ. sace
bhikkhu kusÄ«to hoti, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikass
serivihÄ• rena yo ayamÄ• yasmÄ• kusÄ«toâ€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• Ä• r

Ä• raddhavÄ«riyena bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• upaá¹-á¹-hitassatinÄ• bhavitabbaá¹ƒ. sace, Ä• vuso muá¹-á¹-hassatÄ« hoti, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikas serivihÄ• rena yo ayamÄ• yasmÄ• muá¹-á¹-hassatÄ«â€™ ti --- tassa bhavanti vattÄ• ro. ta bhikkhunÄ• upaá¹-á¹-hitassatinÄ• bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• samÄ• hitena bhavitabbaá¹ƒ. sace, Ä• vuso, Ä• raÃ± hoti, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã 219/ yo ayamÄ• yasmÄ• asamÄ• hitoâ€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• Ä• raÃ±Ã bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• paÃ±Ã±avatÄ• bhavitabbaá¹ƒ. sace, Ä• vuso, Ä• ra hoti, tassa bhavanti vattÄ• ro \Ee I 472/. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã±ikassa ekas yo ayamÄ• yasmÄ• duppaÃ±Ã±oâ€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• Ä• raÃ±Ã±ike bhavitabbaá¹ƒ.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• abhidhamme abhivinaye yogo karaá¹‡Ä«yo. santÄ• bhikkhuá¹ƒ abhidhamme abhivinaye paÃ±haá¹ƒ pucchitÄ• ro. sace, Ä• vuso, Ä• raÃ±Ã±iko abhivinaye paÃ±haá¹ƒ puá¹-á¹-ho na sampÄ• yati, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimass Ä• raÃ±Ã±ikassa ekassÄ• raÃ±Ã±e serivihÄ• rena yo ayamÄ• yasmÄ• abhidhamme abhivi sampÄ• yatÄ«â€™ ti --- tassa bhavanti vattÄ• ro. tasmÄ• \Be II 137/ Ä• raÃ±Ã±ikena bhikk abhivinaye yogo karaá¹‡Ä«yo.

``Ä• raÃ±Ã±ikenÄ• vuso \Ne II 147/, bhikkhunÄ• ye te santÄ• vimokkhÄ• atikkamma rÅ«p karaá¹‡Ä«yo. santÄ• vuso, Ä• raÃ±Ã±ikaá¹ƒ bhikkhuá¹ƒ ye te santÄ• vimokkhÄ• atikkamm paÃ±haá¹ƒ pucchitÄ• ro. sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu ye te santÄ• vimokkhÄ• ati tattha paÃ±haá¹ƒ puá¹-á¹-ho na sampÄ• yati, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• y ekassÄ• raÃ±Ã±e serivihÄ• rena yo ayamÄ• yasmÄ• ye te santÄ• vimokkhÄ• atikkamma puá¹-á¹-ho na sampÄ• yatÄ«â€™ ti --- tassa \Se II 220/ bhavanti vattÄ• ro. tasmÄ• Ä• raÃ± santÄ• vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• tattha yogo karaá¹‡Ä«yo.

``Ä• raÃ±Ã±ikenÄ• vuso, bhikkhunÄ• uttari manussadhamme yogo karaá¹‡Ä«yo. santÄ• v uttari manussadhamme paÃ±haá¹ƒ pucchitÄ• ro. sace, Ä• vuso, Ä• raÃ±Ã±iko bhikkhu uttar puá¹-á¹-ho na sampÄ• yati, tassa bhavanti vattÄ• ro. `kiá¹ƒ panimassÄ• yasmato Ä• raÃ±Ã± serivihÄ• rena yo ayamÄ• yasmÄ• yassatthÄ• ya pabbajito tamatthaá¹ƒ na jÄ• nÄ• tÄ«â€™ vattÄ• ro. tasmÄ• Ä• raÃ±Ã±ikena bhikkhunÄ• uttari manussadhamme yogo karaá¹‡Ä«yoâ

evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katthaci) } Ä• yasma
--- ``Ä• raÃ±Ã±ikeneva nu kho, Ä• vuso sÄ• riputta, bhikkhunÄ• ime dhammÄ• samÄ• dÄ•
gÄ• mantavihÄ• rinÄ• pÄ«â€™â€™ ti \Ee I 473/? ``Ä• raÃ±Ã±ikenÄ• pi kho, Ä• vuso mogga
samÄ• dÄ• ya vattitabbÄ• pageva gÄ• mantavihÄ• rinÄ• â€™â€™ ti.

goliyÄ• nisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. kÄ«á¹-Ä• girisuttaá¹ƒ

<174> evaá¹ƒ \Se II 221/ \Be II 138/ \Ne II 148/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
carati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi -
aÃ±Ã±atreva rattibhojanÄ• {rattibhojanaá¹ƒ (Katthaci) } bhuÃ±jÄ• mi. aÃ±Ã±atra kho panÄ•
rattibhojanÄ• bhuÃ±jamÄ• no appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nÄ• mi appÄ• taá¹…kataÃ±ca
phÄ• suvihÄ• raÃ±ca. etha, tumhepi, bhikkhave, aÃ±Ã±atreva rattibhojanÄ• bhuÃ±jatha. aÃ
bhikkhave, tumhepi rattibhojanÄ• bhuÃ±jamÄ• nÄ• appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nissath
lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±cÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€
paccassosuá¹ƒ. atha kho bhagavÄ• kÄ• sÄ«su anupubbena cÄ• rikaá¹ƒ caramÄ• no yena
nigamo tadavasari. tatra sudaá¹ƒ bhagavÄ• kÄ«á¹-Ä• girismiá¹ƒ viharati kÄ• sÄ«naá¹ƒ niga

<175> tena kho pana samayena assajipunabbasukÄ• nÄ• ma bhikkhÅ« kÄ«á¹-Ä• girismiá
sambahulÄ• bhikkhÅ« yena assajipunabbasukÄ• bhikkhÅ« tenupasaá¹…kamiá¹ƒsu; upasa
bhikkhÅ« etadavocuá¹ƒ --- ``bhagavÄ• kho, Ä• vuso, aÃ±Ã±atreva rattibhojanÄ• bhuÃ±jati
aÃ±Ã±atra kho panÄ• vuso, rattibhojanÄ• bhuÃ±jamÄ• nÄ• appÄ• bÄ• dhataÃ±ca saÃ±jÄ
222/ lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±ca. etha, tumhepi, Ä• vuso, aÃ±Ã±a
bhuÃ±jatha. aÃ±Ã±atra kho panÄ• vuso, tumhepi rattibhojanÄ• bhuÃ±jamÄ• nÄ• appÄ• bÄ
appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±cÄ• â€™â€™ ti \
assajipunabbasukÄ• bhikkhÅ« te bhikkhÅ« etadavocuá¹ƒ --- ``mayaá¹ƒ kho, Ä• vuso, sÄ• y
ca divÄ• ca vikÄ• le. te mayaá¹ƒ sÄ• yaÃ±ceva bhuÃ±jamÄ• nÄ• pÄ• to ca divÄ• ca vikÄ•
saÃ±jÄ• nÄ• ma appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±
sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vissÄ• ma? sÄ• yaÃ±ceva mayaá¹ƒ bhuÃ±ji
vikÄ• leâ€™â€™ ti.

yato \Ne II 149/ kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu assajipunabbasuke bhikkhÅ« saÃ±Ã±Ä•
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• \B
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idh
assajipunabbasukÄ• bhikkhÅ« tenupasaá¹…kamimha; upasaá¹…kamitvÄ• assajipunabbas
`bhagavÄ• kho, Ä• vuso, aÃ±Ã±atreva rattibhojanÄ• bhuÃ±jati bhikkhusaá¹…gho ca; aÃ±Ã
rattibhojanÄ• bhuÃ±jamÄ• nÄ• appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nanti appÄ• taá¹…kataÃ±ca

phÄ• suvihÄ• raÃ±ca. etha, tumhepi, Ä• vuso \Se II 223/, aÃ±Ã±atreva rattibhojanÄ• bhuÃ±
panÄ• vuso, tumhepi rattibhojanÄ• bhuÃ±jamÄ• nÄ• appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nissa
lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±cÄ• â€™ ti. evaá¹ƒ vutte, bhante, assaji
etadavocuá¹ƒ --- `mayaá¹ƒ kho, Ä• vuso, sÄ• yaÃ±ceva bhuÃ±jÄ• ma pÄ• to ca divÄ• ca vi
sÄ• yaÃ±ceva bhuÃ±jamÄ• nÄ• pÄ• to ca divÄ• ca vikÄ• le appÄ• bÄ• dhataÃ±ca saÃ±jÄ
lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±ca. te mayaá¹ƒ kiá¹ƒ sandiá¹-á¹-hikaá¹ƒ
anudhÄ• vissÄ• ma? sÄ• yaÃ±ceva mayaá¹ƒ bhuÃ±jissÄ• ma pÄ• to ca divÄ• ca vikÄ• leâ
nÄ• sakkhimha assajipunabbasuke bhikkhÅ« saÃ±Ã±Ä• petuá¹ƒ, atha mayaá¹ƒ etamatthaá
ti.

<176> atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu,
assajipunabbasuke bhikkhÅ« Ä• mantehi --- `satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™ â
ti kho so bhikkhu bhagavato paá¹-issutvÄ• yena assajipunabbasukÄ• bhikkhÅ« tenupasaá
assajipunabbasuke bhikkhÅ« etadavoca --- ``satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™ t
assajipunabbasukÄ• bhikkhÅ« tassa bhikkhuno paá¹-issutvÄ• yena bhagavÄ• tenupasaá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho assaj
bhagavÄ• etadavoca --- ``saccaá¹ƒ kira, bhikkhave, sambahulÄ• bhikkhÅ« tumhe upasaá
etadavocuá¹ƒ --- `bhagavÄ• kho, Ä• vuso, aÃ±Ã±atreva rattibhojanÄ• bhuÃ±jati bhikkhusa
panÄ• vuso, rattibhojanÄ• bhuÃ±jamÄ• nÄ• appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nanti appÄ• ta
balaÃ±ca phÄ• suvihÄ• raÃ±ca. etha, tumhepi, Ä• vuso, aÃ±Ã±atreva rattibhojanÄ• bhuÃ±j
panÄ• vuso, tumhepi rattibhojanÄ• \Ne II 150/ bhuÃ±jamÄ• nÄ• \Ee I 475/ appÄ• bÄ• dhat
appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±ca phÄ• suvihÄ• raÃ±cÄ• â€™ ti. evaá
nu (Katthaci) }, bhikkhave, tumhe te bhikkhÅ« evaá¹ƒ avacuttha --- `mayaá¹ƒ kho panÄ• vus
bhuÃ±jÄ• ma pÄ• to ca divÄ• ca vikÄ• le. te mayaá¹ƒ sÄ• yaÃ±ceva bhuÃ±jamÄ• nÄ• pÄ•
appÄ• bÄ• dhataÃ±ca saÃ±jÄ• nÄ• ma appÄ• taá¹…kataÃ±ca lahuá¹-á¹-hÄ• naÃ±ca balaÃ±
kiá¹ƒ sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vissÄ• ma? sÄ• yaÃ±ceva mayaá¹ƒ bh
ca vikÄ• leâ€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™.

<177> ``kiá¹ƒ nu me tumhe, bhikkhave, evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• tha yaá¹ƒ
paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tassa akusalÄ•
dhammÄ• abhivaá¸• á¸• hantÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``nanu me tum
desitaá¹ƒ Ä• jÄ• nÄ• tha idhekaccassa yaá¹ƒ evarÅ«paá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayato a
abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yanti, idha panekaccassa evarÅ«paá¹ƒ suk
akusalÄ• dhammÄ• parihÄ• yanti \Se II 225/, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti, idhe
dukkhaá¹ƒ vedanaá¹ƒ vedayato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti kusalÄ• dhammÄ
panekaccassa evarÅ«paá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayato akusalÄ• dhammÄ• parihÄ• y
abhivaá¸• á¸• hanti, idhekaccassa evarÅ«paá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayato a
abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yanti, idha panekaccassa evarÅ«paá¹ƒ adu

vedayato akusalÄ• dhammÄ• parihÄ• yanti kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™

<178> ``sÄ• dhu, bhikkhave! mayÄ• cetaá¹ƒ, bhikkhave, aÃ±Ã±Ä• taá¹ƒ abhavissa adiá¹-á
asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ sukhaá¹ƒ vedana
dhammÄ• abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti, evÄ• haá¹ƒ ajÄ•
vedanaá¹ƒ pajahathÄ• â€™ ti vadeyyaá¹ƒ; api nu me etaá¹ƒ, bhikkhave, patirÅ«paá¹ƒ abha
hetaá¹ƒ, bhanteâ€™â€™. ``yasmÄ• ca kho etaá¹ƒ, bhikkhave, mayÄ• Ã±Ä• taá¹ƒ diá¹-á¹-h
sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ sukhaá¹ƒ vedanaá
dhammÄ• \Ee I 476/ abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti, tasmÄ•
vedanaá¹ƒ pajahathÄ• â€™ ti vadÄ• mi. mayÄ• cetaá¹ƒ, bhikkhave, aÃ±Ã±Ä• taá¹ƒ abhavi
asacchikataá¹ƒ \Be II 141/ aphassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ \Ne II
vedanaá¹ƒ vedayato akusalÄ• \Se II 226/ dhammÄ• parihÄ• yanti kusalÄ• dhammÄ• abh
evÄ• haá¹ƒ ajÄ• nanto `evarÅ«paá¹ƒ sukhaá¹ƒ vedanaá¹ƒ upasampajja viharathÄ• â€™ ti v
bhikkhave, patirÅ«paá¹ƒ abhavissÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yasmÄ•
mayÄ• Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhe
sukhaá¹ƒ vedanaá¹ƒ vedayato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhi
tasmÄ• haá¹ƒ `evarÅ«paá¹ƒ sukhaá¹ƒ vedanaá¹ƒ upasampajja viharathÄ• â€™ ti vadÄ• mi.

<179> ``mayÄ• cetaá¹ƒ, bhikkhave, aÃ±Ã±Ä• taá¹ƒ abhavissa adiá¹-á¹-haá¹ƒ aviditaá¹ƒ as
aphassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayato
abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti, evÄ• haá¹ƒ ajÄ• nanto `evar
pajahathÄ• â€™ ti vadeyyaá¹ƒ; api nu me etaá¹ƒ, bhikkhave, patirÅ«paá¹ƒ abhavissÄ• â€™
bhanteâ€™â€™. ``yasmÄ• ca kho etaá¹ƒ, bhikkhave, mayÄ• Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ vidi
phassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayato a
abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti, tasmÄ• haá¹ƒ `evarÅ«paá¹ƒ
pajahathÄ• â€™ ti vadÄ• mi. mayÄ• cetaá¹ƒ, bhikkhave, aÃ±Ã±Ä• taá¹ƒ abhavissa adiá¹-á
asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ dukkhaá¹ƒ veda
dhammÄ• parihÄ• yanti kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, evÄ• haá¹ƒ ajÄ•
vedanaá¹ƒ upasampajja viharathÄ• â€™ ti vadeyyaá¹ƒ; api nu me etaá¹ƒ, bhikkhave, patirÅ
ti \Se II 227/? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yasmÄ• ca kho etaá¹ƒ, bhikkhave, mayÄ• Ã
viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ dukkhaá¹
akusalÄ• dhammÄ• parihÄ• yanti kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™ ti, tasmÄ•
vedanaá¹ƒ upasampajja viharathÄ• â€™ ti vadÄ• mi.

<180> ``mayÄ• cetaá¹ƒ, bhikkhave, aÃ±Ã±Ä• taá¹ƒ abhavissa adiá¹-á¹-haá¹ƒ aviditaá¹ƒ as
aphassitaá¹ƒ paÃ±Ã±Ä• ya --- `idhekaccassa evarÅ«paá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ
abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yantÄ«â€™ ti, evÄ• haá¹ƒ ajÄ• nanto `evar
vedanaá¹ƒ pajahathÄ• â€™ ti vadeyyaá¹ƒ; api nu me etaá¹ƒ, bhikkhave, patirÅ«paá¹ƒ abha

hetaá¹ƒ, bhanteâ€™â€™. ``yasmÄ• ca kho etaá¹ƒ, bhikkhave, mayÄ• Ã±Ä• taá¹ƒ diá¹-á¹-h
sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya \Be II 142/ --- `idhekaccassa evarÅ«paá¹ƒ adukkha
vedayato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti kusalÄ• dhammÄ• parihÄ• yantÄ«â€™
adukkhamasukhaá¹ƒ vedanaá¹ƒ pajahathÄ• â€™ ti vadÄ• miâ€™â€™. mayÄ• cetaá¹ƒ, bhi
adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya \Ne II 152/ --- `idhekac
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayato akusalÄ• dhammÄ• parihÄ• yanti kusalÄ• dhar
evÄ• haá¹ƒ ajÄ• nanto `evarÅ«paá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ upasampajja viharath
me etaá¹ƒ, bhikkhave, patirÅ«paá¹ƒ abhavissÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
bhikkhave, mayÄ• Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ \Se II 228/ viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ
`idhekaccassa evarÅ«paá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayato akusalÄ• dhammÄ•
abhivaá¸• á¸• hantÄ«â€™ ti, tasmÄ• haá¹ƒ `evarÅ«paá¹ƒ \Ee I 477/ adukkhamasukhaá¹ƒ ve
viharathÄ• â€™ ti vadÄ• mi.

<181> ``nÄ• haá¹ƒ, bhikkhave, sabbesaá¹ƒyeva bhikkhÅ«naá¹ƒ `appamÄ• dena karaá¹‡Ä«
panÄ• haá¹ƒ, bhikkhave, sabbesaá¹ƒyeva bhikkhÅ«naá¹ƒ `na appamÄ• dena karaá¹‡Ä«yaâ
bhikkhave, bhikkhÅ« arahanto khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ•
parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• sammadaÃ±Ã±Ä• vimuttÄ• , tathÄ• rÅ«pÄ• nÄ• haá¹ƒ,
appamÄ• dena karaá¹‡Ä«yaâ€™ nti vadÄ• mi. taá¹ƒ kissa hetu? kataá¹ƒ tesaá¹ƒ appamÄ•
pamajjituá¹ƒ. ye ca kho te, bhikkhave, bhikkhÅ« sekkhÄ• appattamÄ• nasÄ• anuttaraá¹ƒ y
patthayamÄ• nÄ• viharanti, tathÄ• rÅ«pÄ• nÄ• haá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ `appamÄ
vadÄ• mi. taá¹ƒ kissa hetu? appeva nÄ• mime Ä• yasmanto anulomikÄ• ni senÄ• sanÄ• ni
kalyÄ• á¹‡amitte bhajamÄ• nÄ• indriyÄ• ni samannÄ• nayamÄ• nÄ• --- yassatthÄ• ya kula
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja vihareyyunti! imaá¹ƒ kho ahaá¹ƒ, bhikkhave, imesaá¹ƒ bhikkhÅ«
sampassamÄ• no `appamÄ• dena karaá¹‡Ä«yaâ€™ ntntti vadÄ• mi.

<182> ``sattime \Se II 229/, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. kat
ubhatobhÄ• gavimutto, paÃ±Ã±Ä• vimutto, kÄ• yasakkhi, diá¹-á¹-hippatto, saddhÄ• vimutto,
saddhÄ• nusÄ• rÄ«.

``katamo \Be II 143/ ca, bhikkhave, puggalo ubhatobhÄ• gavimutto? idha, bhikkhave, ekacc
vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te kÄ• yena phusitvÄ• {phassitvÄ• (Ce Ee) } viha
\Ne II 153/ Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati, bhikkhave, puggalo ubhatobhÄ
ahaá¹ƒ, bhikkhave, bhikkhuno `na appamÄ• dena karaá¹‡Ä«yaâ€™ nti vadÄ• mi. taá¹ƒ kiss
appamÄ• dena. abhabbo so pamajjituá¹ƒ.

``katamo ca, bhikkhave, puggalo paÃ±Ã±Ä• vimutto? idha, bhikkhave, ekacco puggalo ye t
atikkamma rÅ«pe Ä• ruppÄ• te na kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ•

honti. ayaá¹ƒ vuccati, bhikkhave, puggalo \Ee I 478/ paÃ±Ã±Ä• vimutto. imassapi kho ahaá¹
bhikkhuno `na appamÄ• dena karaá¹‡Ä«yaâ€™ nti vadÄ• mi. taá¹ƒ kissa hetu? kataá¹ƒ tas
pamajjituá¹ƒ.

``katamo ca, bhikkhave, puggalo kÄ• yasakkhi? idha, bhikkhave, ekacco puggalo ye te san
rÅ«pe Ä• ruppÄ• \Se II 230/ te kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• ek
parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati, bhikkhave, puggalo kÄ• yasakkhi. imassa kho ahaá¹
`appamÄ• dena karaá¹‡Ä«yaâ€™ nti vadÄ• mi. taá¹ƒ kissa hetu? appeva nÄ• ma ayamÄ• y
paá¹-isevamÄ• no kalyÄ• á¹‡amitte bhajamÄ• no indriyÄ• ni samannÄ• nayamÄ• no --- yas
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyÄ• ti! imaá¹ƒ kho ahaá¹ƒ, bhikkhave, imas
appamÄ• daphalaá¹ƒ sampassamÄ• no `appamÄ• dena karaá¹‡Ä«yaâ€™ ntntti vadÄ• mi.

``katamo ca, bhikkhave, puggalo diá¹-á¹-hippatto? idha, bhikkhave, ekacco puggalo ye te sa
atikkamma rÅ«pe Ä• ruppÄ• te na kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ•
parikkhÄ«á¹‡Ä• honti, tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ
vuccati, bhikkhave, puggalo diá¹-á¹-hippatto. imassapi kho ahaá¹ƒ, bhikkhave, bhikkhuno `a
karaá¹‡Ä«yaâ€™ nti vadÄ• mi. taá¹ƒ kissa \Be II 144/ hetu? appeva nÄ• ma ayamÄ• yasmÄ
paá¹-isevamÄ• no kalyÄ• á¹‡amitte bhajamÄ• no indriyÄ• ni samannÄ• nayamÄ• no --- yas
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ \S
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyÄ• ti! imaá¹
imassa bhikkhuno appamÄ• daphalaá¹ƒ sampassamÄ• no `appamÄ• dena karaá¹‡Ä«yaâ€™

``katamo ca, bhikkhave, puggalo saddhÄ• vimutto. idha, bhikkhave, ekacco puggalo ye te s
atikkamma rÅ«pe Ä• ruppÄ• te na kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ•
parikkhÄ«á¹‡Ä• honti, tathÄ• gate cassa saddhÄ• niviá¹-á¹-hÄ• hoti mÅ«lajÄ• tÄ• patiá¹-á
bhikkhave, puggalo saddhÄ• vimutto. imassapi kho ahaá¹ƒ, bhikkhave, bhikkhuno `appamÄ
ntntti vadÄ• mi. taá¹ƒ kissa hetu? appeva nÄ• ma ayamÄ• yasmÄ• anulomikÄ• ni senÄ• sa
paá¹-isevamÄ• no kalyÄ• á¹‡amitte bhajamÄ• no indriyÄ• ni samannÄ• nayamÄ• no --- yas
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyÄ• ti! imaá¹ƒ kho ahaá¹ƒ, bhikkhave, imas
appamÄ• daphalaá¹ƒ sampassamÄ• no `appamÄ• dena karaá¹‡Ä«yaâ€™ ntntti vadÄ• mi.

``katamo ca, bhikkhave, puggalo dhammÄ• nusÄ• rÄ«? idha, bhikkhave, ekacco puggalo y
atikkamma rÅ«pe Ä• ruppÄ• te na kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ•
parikkhÄ«á¹‡Ä• {disvÄ• Ä• savÄ• aparikkhÄ«á¹‡Ä• (Ce Ee) } honti, tathÄ• gatappaveditÄ
paÃ±Ã±Ä• ya mattaso nijjhÄ• naá¹ƒ khamanti, api cassa ime dhammÄ• honti, seyyathidaá¹
vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. ayaá¹ƒ vuccati, bhik

dhammÄ• nusÄ• rÄ«. imassapi kho ahaá¹ƒ, bhikkhave, bhikkhuno `appamÄ• dena karaá¹‡Ä
kissa hetu? appeva nÄ• ma ayamÄ• yasmÄ• anulomikÄ• ni senÄ• sanÄ• ni paá¹-isevamÄ•
indriyÄ• ni samannÄ• nayamÄ• no --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ•
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihareyyÄ• ti \Be II 145/! imaá¹ƒ kho ahaá¹ƒ, bhikkhave, imassa bhikkhuno appamÄ• dapha
`appamÄ• dena karaá¹‡Ä«yaâ€™ nti vadÄ• mi.

``katamo \Ne II 155/ ca, bhikkhave, puggalo saddhÄ• nusÄ• rÄ«? idha, bhikkhave, ekacco
vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• te na kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya
parikkhÄ«á¹‡Ä• {disvÄ• Ä• savÄ• aparikkhÄ«á¹‡Ä• (Ce Ee) } honti, tathÄ• gate cassa sa
pemamattaá¹ƒ, api cassa ime dhammÄ• honti, seyyathidaá¹ƒ --- saddhindriyaá¹ƒ, vÄ«riyin
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, puggalo saddhÄ• nusÄ•
bhikkhave, bhikkhuno `appamÄ• dena karaá¹‡Ä«yaâ€™ ntntti vadÄ• mi. taá¹ƒ kissa hetu?
anulomikÄ• ni senÄ• sanÄ• ni paá¹-isevamÄ• no \Se II 233/ kalyÄ• á¹‡amitte bhajamÄ• no
--- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanutt
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
imaá¹ƒ kho ahaá¹ƒ, bhikkhave, imassa bhikkhuno appamÄ• daphalaá¹ƒ sampassamÄ• no `
ntntti vadÄ• mi.

<183> ``nÄ• haá¹ƒ, bhikkhave, Ä• dikeneva aÃ±Ã±Ä• rÄ• dhanaá¹ƒ vadÄ• mi; api ca, bhikk
anupubbakiriyÄ• anupubbapaá¹-ipadÄ• \Ee I 480/ aÃ±Ã±Ä• rÄ• dhanÄ• hoti. kathaÃ±ca,
anupubbakiriyÄ• anupubbapaá¹-ipadÄ• aÃ±Ã±Ä• rÄ• dhanÄ• hoti? idha, bhikkhave, sadd
upasaá¹…kamanto payirupÄ• sati, payirupÄ• santo sotaá¹ƒ odahati, ohitasoto dhammaá¹ƒ
dhÄ• reti, dhatÄ• naá¹ƒ {dhÄ• tÄ• naá¹ƒ (Katthaci) } dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhat
dhammÄ• nijjhÄ• naá¹ƒ khamanti, dhammanijjhÄ• nakkhantiyÄ• sati chando jÄ• yati, chan
ussÄ• hetvÄ• tuleti, tulayitvÄ• padahati, pahitatto samÄ• no kÄ• yena ceva paramasaccaá
paÃ±Ã±Ä• ya ca naá¹ƒ ativijjha passati. sÄ• pi nÄ• ma, bhikkhave, saddhÄ• nÄ• hosi; tamp
upasaá¹…kamanaá¹ƒ nÄ• hosi; sÄ• pi nÄ• ma, bhikkhave, payirupÄ• sanÄ• nÄ• hosi; tamp
sotÄ• vadhÄ• naá¹ƒ nÄ• hosi \Be II 146/; tampi nÄ• ma, bhikkhave, dhammassavanaá¹ƒ nÄ
bhikkhave, dhammadhÄ• raá¹‡Ä• nÄ• hosi; sÄ• pi nÄ• ma, bhikkhave, atthÅ«paparikkhÄ•
bhikkhave, dhammanijjhÄ• nakkhanti \Se II 234/ nÄ• hosi; sopi nÄ• ma, bhikkhave, chando
bhikkhave, ussÄ• ho nÄ• hosi; sÄ• pi nÄ• ma, bhikkhave, tulanÄ• nÄ• hosi; tampi nÄ• ma,
nÄ• hosi. vippaá¹-ipannÄ• ttha, bhikkhave, micchÄ• paá¹-ipannÄ• ttha, bhikkhave. kÄ«va d
moghapurisÄ• apakkantÄ• imamhÄ• dhammavinayÄ• .

<184> ``atthi \Ne II 156/, bhikkhave, catuppadaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ yassuddiá¹-á¹-hass
nacirasseva paÃ±Ã±Ä• yatthaá¹ƒ Ä• jÄ• neyya. uddisissÄ• mi vo {uddiá¹-á¹-hassÄ• pi (Katt
Ä• jÄ• nissatha me taâ€™â€™ nti? ``ke ca mayaá¹ƒ, bhante, ke ca dhammassa aÃ±Ã±Ä• t

bhikkhave, satthÄ• Ä• misagaru Ä• misadÄ• yÄ• do Ä• misehi saá¹ƒsaá¹-á¹-ho viharati tass
paá¹‡opaá¹‡aviyÄ• na upeti --- `evaÃ±ca no assa atha naá¹ƒ kareyyÄ• ma, na ca no evam
kareyyÄ• mÄ• â€™ ti, kiá¹ƒ pana, bhikkhave, yaá¹ƒ tathÄ• gato sabbaso Ä• misehi visaá¹ƒs
saddhassa, bhikkhave, sÄ• vakassa satthusÄ• sane pariyogÄ• hiya {pariyogÄ• ya (Ce Ee K
Ke) } vattato ayamanudhammo hoti --- `satthÄ• bhagavÄ• , sÄ• vakohamasmi; jÄ• nÄ• ti bh
jÄ• nÄ• mÄ«â€™ ti. saddhassa, bhikkhave, sÄ• vakassa satthusÄ• sane pariyogÄ• hiya vat
{rumhaniyaá¹ƒ (Ce Ee) } satthusÄ• sanaá¹ƒ hoti ojavantaá¹ƒ. saddhassa, bhikkhave, sÄ• va
pariyogÄ• hiya \Ee I 481/ vattato ayamanudhammo hoti --- `kÄ• maá¹ƒ taco ca nhÄ• ru ca a
sarÄ«re upasussatu {upasussatu sarÄ«re (Ce), sarÄ«re avasussatu (Katthaci) } maá¹ƒsaloh
235/ taá¹ƒ purisathÄ• mena purisavÄ«riyena purisaparakkamena pattabbaá¹ƒ na taá¹ƒ apÄ•
saá¹‡á¹-hÄ• naá¹ƒ {santhÄ• naá¹ƒ (Ce Se Ee) } bhavissatÄ«â€™ ti. saddhassa, bhikkhave,
pariyogÄ• hiya vattato dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá
aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti.

idamavoca \Be II 147/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

kÄ«á¹-Ä• girisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

bhikkhuvaggo niá¹-á¹-hito dutiyo.

tassuddÄ• naá¹ƒ ---

kuÃ±jara-rÄ• hula-sassataloko, mÄ• lukyaputto ca bhaddÄ• li-nÄ• mo.

khudda-dijÄ• tha-sahampatiyÄ• caá¹ƒ, nÄ• á¸·aka-raÃ±Ã±ikiá¹-Ä• girinÄ• mo ||

á¹• 11 3. paribbÄ• jakavaggo

1. tevijjavacchasuttaá¹ƒ

<185> evaá¹ƒ \Se II 236/ \Be II 148/ \Ne II 157/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena vacchagotto p
paribbÄ• jakÄ• rÄ• me paá¹-ivasati. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ
vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho bhagavato etadahosi --- ``atippago kho tÄ• va v
piá¹‡á¸• Ä• ya carituá¹ƒ; yaá¹ƒnÅ«nÄ• haá¹ƒ yena ekapuá¹‡á¸• arÄ«ko paribbÄ• jakÄ• rÄ•
paribbÄ• jako tenupasaá¹…kameyyaâ€™â€™ nti. atha kho bhagavÄ• yena ekapuá¹‡á¸• ar
vacchagotto paribbÄ• jako tenupasaá¹…kami. addasÄ• kho vacchagotto paribbÄ• jako bha
Ä• gacchantaá¹ƒ. disvÄ• na bhagavantaá¹ƒ etadavoca --- ``etu kho, bhante, bhagavÄ• . svÄ

Ee) }, bhante, bhagavato. cirassaá¹ƒ kho, bhante, bhagavÄ• imaá¹ƒ pariyÄ• yamakÄ• si ya
nisÄ«datu, bhante, bhagavÄ• idamÄ• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti. nisÄ«di bhagavÄ•
vacchagottopi kho paribbÄ• jako aÃ±Ã±ataraá¹ƒ \Ee I 482/ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ•
ekamantaá¹ƒ \Se II 237/ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca -
bhante --- `samaá¹‡o gotamo sabbaÃ±Ã±Å« sabbadassÄ• vÄ«, aparise+saá¹ƒ Ã±Ä• á¹‡ada
carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adass
paccupaá¹-á¹-hitaâ€™ nti. ye te, bhante, evamÄ• haá¹ƒsu --- `samaá¹‡o gotamo sabbaÃ±Ã
aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nÄ• ti, carato ca me tiá¹-á¹-hato ca suttassa c
satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™ nti, kacci te, bhante, bhag
ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ byÄ• karon
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ \Ne II 158/ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™ ti? ``ye te,
`samaá¹‡o gotamo sabbaÃ±Ã±Å« sabbadassÄ• vÄ«, aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ p
tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccu
me te vuttavÄ• dino, abbhÄ• cikkhanti ca pana maá¹ƒ asatÄ• abhÅ«tenÄ• â€™â€™ ti.

<186> ``kathaá¹ƒ \Be II 149/ byÄ• karamÄ• nÄ• pana mayaá¹ƒ, bhante, vuttavÄ• dino ceva
bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyÄ• ma, dhammassa cÄ• nudhammaá¹ƒ byÄ• ka
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti?

`` `tevijjo samaá¹‡o gotamoâ€™ ti kho, vaccha, byÄ• karamÄ• no vuttavÄ• dÄ« ceva me as
238/ abhÅ«tena abbhÄ• cikkheyya, dhammassa cÄ• nudhammaá¹ƒ byÄ• kareyya, na ca ko
gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyya. ahaÃ±hi, vaccha, yÄ• vadeva Ä• kaá¹…khÄ• mi
anussarÄ• mi, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sau
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ahaÃ±hi, vaccha, yÄ• vadeva Ä• kaá¹…kh
visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ• ne hÄ«ne p
dubbaá¹‡á¹‡e sugate duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• mi. ahaÃ±hi, v
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharÄ• mi.

`` `tevijjo samaá¹‡o gotamoâ€™ ti \Ee I 483/ kho, vaccha, byÄ• karamÄ• no vuttavÄ• dÄ« c
abhÅ«tena abbhÄ• cikkheyya, dhammassa cÄ• nudhammaá¹ƒ byÄ• kareyya, na ca koci sa
gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti.

evaá¹ƒ vutte, vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``atthi nu kho, bho go
gihisaá¹ƒyojanaá¹ƒ appahÄ• ya kÄ• yassa bhedÄ• dukkhassantakaroâ€™â€™ ti? ``natthi
gihisaá¹ƒyojanaá¹ƒ appahÄ• ya kÄ• yassa bhedÄ• dukkhassantakaroâ€™â€™ ti.

``atthi \Ne II 159/ pana, bho gotama, koci gihÄ« gihisaá¹ƒyojanaá¹ƒ appahÄ• ya kÄ• yassa

saggÅ«pagoâ€™â€™ ti? ``na kho, vaccha, ekaá¹ƒyeva sataá¹ƒ na dve satÄ• ni na \Se II 23
cattÄ• ri satÄ• ni na paÃ±ca satÄ• ni, atha kho bhiyyova ye gihÄ« gihisaá¹ƒyojanaá¹ƒ appah
saggÅ«pagÄ• â€™â€™ ti { ``atthi kho vaccha koci gihÄ« gihisaá¹ƒyojanaá¹ƒ appahÄ• ya kÄ
saggÅ«pagotiâ€™â€™. (Katthaci) }.

``atthi \Be II 150/ nu kho, bho gotama, koci Ä• jÄ«vako {Ä• jÄ«viko (Katthaci) } kÄ• yassa b
dukkhassantakaroâ€™â€™ ti? ``natthi kho, vaccha, koci Ä• jÄ«vako kÄ• yassa bhedÄ• du

``atthi pana, bho gotama, koci Ä• jÄ«vako kÄ• yassa bhedÄ• saggÅ«pagoâ€™â€™ ti? ``it
kappo {ito ko vaccha ekanavute kappe (Katthaci) } yamahaá¹ƒ anussarÄ• mi, nÄ• bhijÄ• nÄ
saggÅ«pagaá¹ƒ aÃ±Ã±atra ekena; sopÄ• si kammavÄ• dÄ« kiriyavÄ• dÄ«â€™â€™ ti. ``eva
suÃ±Ã±aá¹ƒ aduá¹ƒ titthÄ• yatanaá¹ƒ antamaso saggÅ«pagenapÄ«â€™â€™ ti? ``evaá¹ƒ, v
titthÄ• yatanaá¹ƒ antamaso saggÅ«pagenapÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano vacchagotto paribbÄ• jako bhagavato bhÄ• sitaá¹ƒ abhina

tevijjavacchasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. aggivacchasuttaá¹ƒ

<187> evaá¹ƒ \Se II 240/ \Ne II 160/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho vacchagotto paribbÄ• jako yena bhag
upasaá¹…kamitvÄ• \Ee I 484/ bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaâ
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako
---

``kiá¹ƒ nu kho, bho gotama, `sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- e
{evaá¹ƒdiá¹-á¹-hÄ« (Ce Se Ke Katthaci) } bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, va
--- `sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ pana, bho gotama, `asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- ev
gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --- `asassato loko, idameva s
moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ \Be II 151/ nu kho, bho gotama, `antavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ
evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi ---
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ pana, bho gotama, `anantavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti ---
gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --- `anantavÄ• loko, idameva
moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ nu kho, bho gotama, `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, idameva \Se II 241/ saccaá¹
nti --- evaá¹ƒdiá¹-á¹-hi \Ne II 161/ bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, ev
`taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ pana, bho gotama, `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ
evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi ---
aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ nu kho, bho gotama, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mogh
evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi ---
paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ pana, bho gotama, `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ mog
evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi ---
paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``kiá¹ƒ nu kho, bho gotama, `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva sa
moghamaÃ±Ã±aâ€™ nti --- evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti \Ee I 485/? ``na k
evaá¹ƒdiá¹-á¹-hi --- `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ m
nti.

``kiá¹ƒ pana, bho gotama, `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva s
moghamaÃ±Ã±aâ€™ nti --- evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™â€™ ti? ``na kho ahaá¹ƒ
--- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±

<188> `` `kiá¹ƒ \Se II 242/ nu kho, bho gotama, sassato loko, idameva saccaá¹ƒ moghama
evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na \Be II 152/ kho ahaá¹ƒ
evaá¹ƒdiá¹-á¹-hi --- sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi {mogha
(Ce), moghamaÃ±Ã±anti iti vadesi (?) }. `kiá¹ƒ pana, bho gotama, asassato loko, idameva s
moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na
II 162/, evaá¹ƒdiá¹-á¹-hi --- asassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vades
gotama, antavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ
puá¹-á¹-ho samÄ• no `na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --- antavÄ• loko, idameva sa
nti vadesi. `kiá¹ƒ pana, bho gotama, anantavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±ant

bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi. `kiá¹ƒ nu kho, bho gotama, taá¹ƒ jÄ«vaá
idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á
ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --- taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ mo
vadesi. `kiá¹ƒ pana, bho gotama, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, idameva sac
evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na kho ahaá¹ƒ, vaccha, e
aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti va
gotama, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±anti --- eva
gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --- hoti tath
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi.

`` `kiá¹ƒ pana, bho gotama, na hoti tathÄ• gato paraá¹ƒ \Se II 243/ maraá¹‡Ä• , idameva sac
--- evaá¹ƒdiá¹-á¹-hi bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na kho ahaá¹ƒ, vaccha
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi
hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±anti ---
bhavaá¹ƒ gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na kho ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi --
tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi. `kiá¹ƒ
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±anti --- evaá¹
gotamoâ€™ ti iti puá¹-á¹-ho samÄ• no `na kho \Be II 153/ ahaá¹ƒ, vaccha, evaá¹ƒdiá¹-á¹-hi
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti vadesi.

``kiá¹ƒ pana bho gotamo Ä• dÄ«navaá¹ƒ sampassamÄ• no evaá¹ƒ imÄ• ni sabbaso diá¹-á¹
ti?

<189> `` `sassato lokoâ€™ ti kho, vaccha, diá¹-á¹-higatametaá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-
{diá¹-á¹-hikantÄ• raá¹ƒ (Ce Ee) } diá¹-á¹-hivisÅ«kaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá
sadukkhaá¹ƒ savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ, na nibbidÄ• ya na \Ne II
nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒ
lokoâ€™ ti kho, vaccha ... pe ... `antavÄ• lokoâ€™ ti kho, vaccha ... pe ... `anantavÄ• loko
... pe ... `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti kho, vaccha ... pe ... `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ
sarÄ«raâ€™ nti kho, vaccha ... pe ... `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, vacch
... `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti kho, vaccha ... pe ... `hoti ca na ca hoti tat
maraá¹‡Ä• â€™ ti kho, vaccha ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
diá¹-á¹-higatametaá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kaá¹ƒ diá¹-á¹-h
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ sadukkhaá¹ƒ savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ,
virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibb
ahaá¹ƒ, vaccha, Ä• dÄ«navaá¹ƒ sampassamÄ• no evaá¹ƒ imÄ• ni sabbaso diá¹-á¹-higatÄ•

``atthi pana bhoto gotamassa kiÃ±ci diá¹-á¹-higataâ€™â€™ nti? ``diá¹-á¹-higatanti kho, vac
apanÄ«tametaá¹ƒ tathÄ• gatassa. diá¹-á¹-haÃ±hetaá¹ƒ, vaccha, tathÄ• gatena --- `iti rÅ«paa
samudayo, iti rÅ«passa atthaá¹…gamo; iti vedanÄ• , iti vedanÄ• ya samudayo, iti vedanÄ• y
saÃ±Ã±Ä• , iti saÃ±Ã±Ä• ya samudayo, iti saÃ±Ã±Ä• ya atthaá¹…gamo; iti saá¹…khÄ• rÄ•
samudayo, iti saá¹…khÄ• rÄ• naá¹ƒ atthaá¹…gamo; iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. tasmÄ• tathÄ• gato sabbamaÃ±Ã±itÄ• naá¹ƒ sab
sabbaahaá¹ƒkÄ• ramamaá¹ƒkÄ• ramÄ• nÄ• nusayÄ• naá¹ƒ khayÄ• virÄ• gÄ• \Se II 245/ n
anupÄ• dÄ• vimuttoti vadÄ• mÄ«â€™â€™ ti.

<190> ``evaá¹ƒ \Be II 154/ vimuttacitto pana, bho gotama, bhikkhu kuhiá¹ƒ upapajjatÄ«â€™
``upapajjatÄ«ti kho, vaccha, na upetiâ€™â€™. ``tena hi, bho gotama, na upapajjatÄ«â€™â€
upapajjatÄ«ti kho, vaccha, na upetiâ€™â€™. ``tena hi, bho gotama, upapajjati ca na ca upa
``upapajjati ca na ca upapajjatÄ«ti kho, vaccha, na upetiâ€™â€™. ``tena hi, bho gotama, ne
upapajjatÄ«â€™â€™ ti? ``neva upapajjati na na upapajjatÄ«ti kho, vaccha, na upetiâ€™â€™

`` `evaá¹ƒ \Ne II 164/ vimuttacitto pana, bho gotama, bhikkhu kuhiá¹ƒ upapajjatÄ«â€™ ti iti
samÄ• no `upapajjatÄ«ti kho, vaccha, na upetÄ«â€™ ti vadesi. `tena hi, bho gotama, na upa
puá¹-á¹-ho samÄ• no `na upapajjatÄ«ti kho, vaccha, na upetÄ«â€™ ti vadesi. `tena hi, bho g
na ca upapajjatÄ«â€™ ti iti puá¹-á¹-ho samÄ• no `upapajjati ca na ca upapajjatÄ«ti kho, vac
vadesi. `tena hi, bho gotama, neva upapajjati na na upapajjatÄ«â€™ ti iti puá¹-á¹-ho samÄ•
na na \Ee I 487/ upapajjatÄ«ti kho, vaccha, na upetÄ«â€™ ti vadesi. etthÄ• haá¹ƒ, bho gota
aÃ±Ã±Ä• á¹‡amÄ• pÄ• diá¹ƒ, ettha sammohamÄ• pÄ• diá¹ƒ. yÄ• pi me esÄ• bhoto gotama
pasÄ• damattÄ• \Se II 246/ sÄ• pi me etarahi antarahitÄ• â€™â€™ ti. ``alaÃ±hi te, vaccha,
sammohÄ• ya. gambhÄ«ro hÄ• yaá¹ƒ, vaccha, dhammo duddaso duranubodho santo paá¹‡
paá¹‡á¸• itavedanÄ«yo. so tayÄ• dujjÄ• no aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena aÃ±Ã
{aÃ±Ã±atrÄ• yogena (DN I 420) } aÃ±Ã±atrÄ• cariyakenaâ€™â€™ {aÃ±Ã±atthÄ• cariyaken

<191> ``tena hi, vaccha, taÃ±Ã±evettha paá¹-ipucchissÄ• mi; yathÄ• te khameyya tathÄ•
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vaccha, sace te purato aggi jaleyya, jÄ• neyyÄ• si tvaá¹ƒ --- `ayaá¹ƒ
jalatÄ«â€™â€™ â€™ ti? ``sace me, bho gotama, purato aggi jaleyya, jÄ• neyyÄ• haá¹ƒ --- `
jalatÄ«â€™â€™ â€™ ti.

``sace pana taá¹ƒ, vaccha, evaá¹ƒ puccheyya --- `yo te ayaá¹ƒ purato aggi jalati ayaá¹ƒ agg
jalatÄ«â€™ ti, evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, vaccha, kinti byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sac
evaá¹ƒ puccheyya --- `yo te ayaá¹ƒ purato aggi jalati ayaá¹ƒ aggi kiá¹ƒ paá¹-icca jalatÄ«â€™
puá¹-á¹-ho ahaá¹ƒ, bho gotama, evaá¹ƒ byÄ• kareyyaá¹ƒ \Be II 155/ --- `yo me ayaá¹ƒ purat
aggi tiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca jalatÄ«â€™â€™ â€™ ti.

``sace te, vaccha, purato so aggi nibbÄ• yeyya, jÄ• neyyÄ• si tvaá¹ƒ --- `ayaá¹ƒ me purato
â€™ ti? ``sace me, bho gotama, purato so aggi nibbÄ• yeyya, jÄ• neyyÄ• haá¹ƒ --- `ayaá¹ƒ
nibbutoâ€™â€™ â€™ ti.

``sace \Ne II 165/ pana taá¹ƒ, vaccha, evaá¹ƒ puccheyya --- `yo te ayaá¹ƒ purato aggi nibbu
katamaá¹ƒ \Se II 247/ disaá¹ƒ gato --- puratthimaá¹ƒ vÄ• dakkhiá¹‡aá¹ƒ vÄ• pacchimaá¹ƒ v
ti, evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, vaccha, kinti byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``na upeti, bho go
gotama, aggi tiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca ajali {jalati (Se Ke Katthaci) } tassa ca
aÃ±Ã±assa ca anupahÄ• rÄ• anÄ• hÄ• ro nibbuto tveva saá¹…khyaá¹ƒ gacchatÄ«â€™â€™

<192> ``evameva kho, vaccha, yena rÅ«pena tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±
tathÄ• gatassa pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ
anuppÄ• dadhammaá¹ƒ. rÅ«pasaá¹…khayavimutto {rÅ«pasaá¹…khÄ• vimutto (Ce Se Ke E
vedanÄ• saá¹…khayÄ• dÄ«supi} kho, vaccha, tathÄ• gato gambhÄ«ro appameyyo duppariy
mahÄ• samuddo. upapajjatÄ«ti na upeti, na upapajjatÄ«ti na upeti, upapajjati \Ee I 488/ ca n
na upeti, neva upapajjati na na upapajjatÄ«ti na upeti.

``yÄ• ya vedanÄ• ya tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya sÄ• vedanÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
vaccha, tathÄ• gato gambhÄ«ro appameyyo duppariyogÄ• á¸·ho --- seyyathÄ• pi mahÄ• sa
na upapajjatÄ«ti na upeti, upapajjati ca na ca upapajjatÄ«ti na upeti, neva upapajjati na na u
upeti.

``yÄ• ya saÃ±Ã±Ä• ya tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya sÄ• saÃ±Ã
248/ ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadha
kho, vaccha, tathÄ• gato gambhÄ«ro appameyyo duppariyogÄ• á¸·ho --- seyyathÄ• pi mahÄ
II 156/ na upeti, na upapajjatÄ«ti na upeti, upapajjati ca na ca upapajjatÄ«ti na upeti, neva u
upapajjatÄ«ti na upeti.

``yehi saá¹…khÄ• rehi tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya te saá¹…kh
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
kho, vaccha, tathÄ• gato gambhÄ«ro appameyyo duppariyogÄ• á¸·ho --- seyyathÄ• pi mahÄ
upeti \Ne II 166/, na upapajjatÄ«ti na upeti, upapajjati ca na ca upapajjatÄ«ti na upeti, neva u
na upapajjatÄ«ti na upeti.

``yena viÃ±Ã±Ä• á¹‡ena tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya taá¹ƒ viÃ
pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anu
viÃ±Ã±Ä• á¹‡asaá¹…khayavimutto kho, vaccha, tathÄ• gato gambhÄ«ro appameyyo duppa

mahÄ• samuddo. upapajjatÄ«ti na upeti, na upapajjatÄ«ti na upeti, upapajjati ca na ca upap
neva upapajjati na na upapajjatÄ«ti na upetiâ€™â€™.

evaá¹ƒ vutte, vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``seyyathÄ• pi, bho g
nigamassa vÄ• avidÅ«re \Se II 249/ mahÄ• sÄ• larukkho. tassa aniccatÄ• sÄ• khÄ• palÄ•
{sÄ• khÄ• palÄ• saá¹ƒ palujjeyya}, tacapapaá¹-ikÄ• palujjeyyuá¹ƒ, pheggÅ« palujjeyyuá¹ƒ {
Ke Ee) }; so aparena samayena apagatasÄ• khÄ• palÄ• so apagatatacapapaá¹-iko apagata
patiá¹-á¹-hito; evameva bhoto gotamassa pÄ• vacanaá¹ƒ apagatasÄ• khÄ• palÄ• saá¹ƒ apa
apagatapheggukaá¹ƒ suddhaá¹ƒ, sÄ• re patiá¹-á¹-hitaá¹ƒ. abhikkantaá¹ƒ, bho gotama ... pe
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

aggivacchasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mahÄ• vacchasuttaá¹ƒ

<193> evaá¹ƒ \Se II 250/ \Ne II 167/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagah
kalandakanivÄ• pe. atha kho vacchagotto paribbÄ• jako yena bhagavÄ• \Be II 157/ tenupas
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ e
``dÄ«gharattÄ• haá¹ƒ bhotÄ• gotamena sahakathÄ«. sÄ• dhu me bhavaá¹ƒ gotamo saá¹ƒk
desetÅ«â€™â€™ ti. ``saá¹ƒkhittenapi kho te ahaá¹ƒ, vaccha, kusalÄ• kusalaá¹ƒ deseyyaá¹ƒ
ahaá¹ƒ, vaccha, kusalÄ• kusalaá¹ƒ deseyyaá¹ƒ; api ca te ahaá¹ƒ, vaccha, saá¹ƒkhittena kus
desessÄ• mi. taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti.
vacchagotto paribbÄ• jako bhagavato paccassosi. bhagavÄ• etadavoca ---

<194> ``lobho kho, vaccha, akusalaá¹ƒ, alobho kusalaá¹ƒ; doso kho, vaccha, akusalaá¹ƒ, a
kho, vaccha, akusalaá¹ƒ, amoho kusalaá¹ƒ. iti kho, vaccha, ime tayo dhammÄ• akusalÄ• ,

``pÄ• á¹‡Ä• tipÄ• to kho, vaccha, akusalaá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« kusalaá¹ƒ
vaccha, akusalaá¹ƒ, adinnÄ• dÄ• nÄ• veramaá¹‡Ä« kusalaá¹ƒ; kÄ• mesumicchÄ• cÄ• ro k
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« kusalaá¹ƒ; musÄ• vÄ• do \Se II 251/ kho, vaccha,
veramaá¹‡Ä« kusalaá¹ƒ; pisuá¹‡Ä• vÄ• cÄ• kho, vaccha, akusalaá¹ƒ \Ee I 490/, pisuá¹‡Ä•
kusalaá¹ƒ; pharusÄ• vÄ• cÄ• kho, vaccha, akusalaá¹ƒ, pharusÄ• ya vÄ• cÄ• ya veramaá¹
kho, vaccha, akusalaá¹ƒ, samphappalÄ• pÄ• veramaá¹‡Ä« kusalaá¹ƒ; abhijjhÄ• kho, vacc
kusalaá¹ƒ; byÄ• pÄ• do kho, vaccha, akusalaá¹ƒ, abyÄ• pÄ• do kusalaá¹ƒ; micchÄ• diá¹-á¹-
sammÄ• diá¹-á¹-hi kusalaá¹ƒ. iti kho, vaccha, ime dasa dhammÄ• akusalÄ• , dasa dhamm

``yato \Ne II 168/ kho, vaccha, bhikkhuno taá¹‡hÄ• pahÄ«nÄ• hoti ucchinnamÅ«lÄ• tÄ• l

anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , so hoti bhikkhu arahaá¹ƒ khÄ«á¹‡Ä
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt

<195> ``tiá¹-á¹-hatu bhavaá¹ƒ gotamo. atthi pana te bhoto gotamassa ekabhikkhupi sÄ• val
khayÄ• {sÄ• vako Ä• savÄ• naá¹ƒ khayÄ• (Ce Se Ke Ee) evamuparipi} anÄ• savaá¹ƒ ceto
\Be II 158/ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ
vaccha, ekaá¹ƒyeva sataá¹ƒ na dve satÄ• ni na tÄ«á¹‡i satÄ• ni na cattÄ• ri satÄ• ni na paÃ
bhiyyova ye bhikkhÅ« mama sÄ• vakÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttia
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™

``tiá¹-á¹-hatu bhavaá¹ƒ gotamo, tiá¹-á¹-hantu bhikkhÅ«. atthi pana bhoto gotamassa ekÄ• b
yÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-hev
sacchikatvÄ• upasampajja \Se II 252/ viharatÄ«â€™â€™ ti? ``na kho, vaccha, ekaá¹ƒyeva
na tÄ«á¹‡i satÄ• ni na cattÄ• ri satÄ• ni na paÃ±ca satÄ• ni, atha kho bhiyyova yÄ• bhikkhu
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti.

``tiá¹-á¹-hatu bhavaá¹ƒ gotamo, tiá¹-á¹-hantu bhikkhÅ«, tiá¹-á¹-hantu bhikkhuniyo. atthi pana
ekupÄ• sakopi sÄ• vako gihÄ« odÄ• tavasano brahmacÄ• rÄ« yo paÃ±cannaá¹ƒ orambhÄ•
parikkhayÄ• opapÄ• tiko tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• â€™â€™
ekaá¹ƒyeva sataá¹ƒ na dve satÄ• ni na tÄ«á¹‡i satÄ• ni na cattÄ• ri satÄ• ni na paÃ±ca satÄ
ye upÄ• sakÄ• mama sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• brahmacÄ• rino paÃ±cannaá¹ƒ o
parikkhayÄ• \Ee I 491/ opapÄ• tikÄ• tattha parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lo

``tiá¹-á¹-hatu \Ne II 169/ bhavaá¹ƒ gotamo, tiá¹-á¹-hantu bhikkhÅ«, tiá¹-á¹-hantu bhikkhuniyo
upÄ• sakÄ• gihÄ« odÄ• tavasanÄ• brahmacÄ• rino. atthi pana bhoto gotamassa ekupÄ• s
odÄ• tavasano kÄ• mabhogÄ« sÄ• sanakaro ovÄ• dappaá¹-ikaro yo tiá¹‡á¹‡avicikiccho viga
vesÄ• rajjappatto aparappaccayo satthusÄ• sane viharatÄ«â€™â€™ ti? ``na kho, vaccha, e
satÄ• ni na tÄ«á¹‡i satÄ• ni na cattÄ• ri satÄ• ni na paÃ±ca satÄ• ni \Se II 253/, atha kho bh
mama sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• kÄ• mabhogino sÄ• sanakarÄ• ovÄ• dappaá¹-ika
vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane viharantÄ«â€™

``tiá¹-á¹-hatu \Be II 159/ bhavaá¹ƒ gotamo, tiá¹-á¹-hantu bhikkhÅ«, tiá¹-á¹-hantu bhikkhuniyo
upÄ• sakÄ• gihÄ« odÄ• tavasanÄ• brahmacÄ• rino, tiá¹-á¹-hantu upÄ• sakÄ• gihÄ« odÄ•
pana bhoto gotamassa ekupÄ• sikÄ• pi sÄ• vikÄ• gihinÄ« odÄ• tavasanÄ• brahmacÄ• rin
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yi
lokÄ• â€™â€™ ti? ``na kho, vaccha, ekaá¹ƒyeva sataá¹ƒ na dve satÄ• ni na tÄ«á¹‡i satÄ• n
paÃ±ca satÄ• ni, atha kho bhiyyova yÄ• upÄ• sikÄ• mama sÄ• vikÄ• gihiniyo odÄ• tavasa

paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tikÄ• tatth
anÄ• vattidhammÄ• tasmÄ• lokÄ• â€™â€™ ti.

``tiá¹-á¹-hatu bhavaá¹ƒ gotamo, tiá¹-á¹-hantu bhikkhÅ«, tiá¹-á¹-hantu bhikkhuniyo, tiá¹-á¹-ha
gihÄ« odÄ• tavasanÄ• brahmacÄ• rino, tiá¹-á¹-hantu upÄ• sakÄ• gihÄ« odÄ• tavasanÄ• k
upÄ• sikÄ• gihiniyo odÄ• tavasanÄ• brahmacÄ• riniyo. atthi pana bhoto gotamassa ekupÄ
odÄ• tavasanÄ• kÄ• mabhoginÄ« sÄ• sanakarÄ• ovÄ• dappaá¹-ikarÄ• yÄ• tiá¹‡á¹‡avicik
vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane viharatÄ«â€™â€™ ti? ``na kho, vacch
\Se II 254/ satÄ• ni na tÄ«á¹‡i satÄ• ni na cattÄ• ri satÄ• ni na paÃ±ca satÄ• ni, atha kho bh
mama sÄ• vikÄ• gihiniyo odÄ• tavasanÄ• kÄ• mabhoginiyo sÄ• sanakarÄ• ovÄ• dappaá¹
vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane viharantÄ«â€™

<196> ``sace \Ne II 170/ hi, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaá¹ƒyeva gotamo Ä• rÄ•
bhikkhÅ« Ä• rÄ• dhakÄ• abhavissaá¹ƒsu \Ee I 492/; evamidaá¹ƒ brahmacariyaá¹ƒ aparipÅ«
tenaá¹…gena. yasmÄ• ca kho, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• r
Ä• rÄ• dhakÄ• ; evamidaá¹ƒ brahmacariyaá¹ƒ paripÅ«raá¹ƒ tenaá¹…gena.

``sace hi, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako abhavissa,
abhavissaá¹ƒsu, no ca kho bhikkhuniyo Ä• rÄ• dhikÄ• abhavissaá¹ƒsu; evamidaá¹ƒ brahma
abhavissa tenaá¹…gena. yasmÄ• ca kho, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva g
II 160/ ca Ä• rÄ• dhakÄ• , bhikkhuniyo ca Ä• rÄ• dhikÄ• ; evamidaá¹ƒ brahmacariyaá¹ƒ pari

``sace hi, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako abhavissa,
abhavissaá¹ƒsu, bhikkhuniyo ca Ä• rÄ• dhikÄ• abhavissaá¹ƒsu, no ca kho upÄ• sakÄ• gih
brahmacÄ• rino Ä• rÄ• dhakÄ• abhavissaá¹ƒsu; evamidaá¹ƒ brahmacariyaá¹ƒ aparipÅ«raá
yasmÄ• ca kho, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako, bhik
bhikkhuniyo ca Ä• rÄ• dhikÄ• , upÄ• sakÄ• ca gihÄ« \Se II 255/ odÄ• tavasanÄ• brahmac
brahmacariyaá¹ƒ paripÅ«raá¹ƒ tenaá¹…gena.

``sace hi, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako abhavissa,
abhavissaá¹ƒsu, bhikkhuniyo ca Ä• rÄ• dhikÄ• abhavissaá¹ƒsu, upÄ• sakÄ• ca gihÄ« odÄ
Ä• rÄ• dhakÄ• abhavissaá¹ƒsu, no ca kho upÄ• sakÄ• gihÄ« odÄ• tavasanÄ• kÄ• mabho
evamidaá¹ƒ brahmacariyaá¹ƒ aparipÅ«raá¹ƒ abhavissa tenaá¹…gena. yasmÄ• ca kho, bho
bhavaÃ±ceva gotamo Ä• rÄ• dhako, bhikkhÅ« ca Ä• rÄ• dhakÄ• , bhikkhuniyo ca Ä• rÄ• dh
odÄ• tavasanÄ• brahmacÄ• rino Ä• rÄ• dhakÄ• , upÄ• sakÄ• ca gihÄ« odÄ• tavasanÄ• k
brahmacariyaá¹ƒ paripÅ«raá¹ƒ tenaá¹…gena.

``sace \Ne II 171/ hi, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako

Ä• rÄ• dhakÄ• abhavissaá¹ƒsu, bhikkhuniyo ca Ä• rÄ• dhikÄ• abhavissaá¹ƒsu, upÄ• sakÄ
brahmacÄ• rino Ä• rÄ• dhakÄ• abhavissaá¹ƒsu, upÄ• sakÄ• ca gihÄ« odÄ• tavasanÄ• kÄ
abhavissaá¹ƒsu, no ca kho upÄ• sikÄ• gihiniyo odÄ• tavasanÄ• brahmacÄ• riniyo \Ee I 49
abhavissaá¹ƒsu; evamidaá¹ƒ brahmacariyaá¹ƒ aparipÅ«raá¹ƒ abhavissa tenaá¹…gena. yas
imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako, bhikkhÅ« ca Ä• rÄ• dhakÄ• , bhikk
ca gihÄ« odÄ• tavasanÄ• brahmacÄ• rino Ä• rÄ• dhakÄ• , upÄ• sakÄ• ca gihÄ« odÄ• tava
\Se II 256/, upÄ• sikÄ• ca gihiniyo odÄ• tavasanÄ• \Be II 161/ brahmacÄ• riniyo Ä• rÄ• dhi
brahmacariyaá¹ƒ paripÅ«raá¹ƒ tenaá¹…gena.

``sace hi, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä• rÄ• dhako abhavissa,
abhavissaá¹ƒsu, bhikkhuniyo ca Ä• rÄ• dhikÄ• abhavissaá¹ƒsu, upÄ• sakÄ• ca gihÄ« odÄ
Ä• rÄ• dhakÄ• abhavissaá¹ƒsu, upÄ• sakÄ• ca gihÄ« odÄ• tavasanÄ• kÄ• mabhogino Ä•
upÄ• sikÄ• ca gihiniyo odÄ• tavasanÄ• brahmacÄ• riniyo Ä• rÄ• dhikÄ• abhavissaá¹ƒsu,
odÄ• tavasanÄ• kÄ• mabhoginiyo Ä• rÄ• dhikÄ• abhavissaá¹ƒsu; evamidaá¹ƒ brahmacari
tenaá¹…gena. yasmÄ• ca kho, bho gotama, imaá¹ƒ dhammaá¹ƒ bhavaÃ±ceva gotamo Ä•
Ä• rÄ• dhakÄ• , bhikkhuniyo ca Ä• rÄ• dhikÄ• , upÄ• sakÄ• ca gihÄ« odÄ• tavasanÄ• brah
ca gihÄ« odÄ• tavasanÄ• kÄ• mabhogino Ä• rÄ• dhakÄ• , upÄ• sikÄ• ca gihiniyo odÄ• tav
Ä• rÄ• dhikÄ• , upÄ• sikÄ• ca gihiniyo odÄ• tavasanÄ• kÄ• mabhoginiyo Ä• rÄ• dhikÄ• ; e
paripÅ«raá¹ƒ tenaá¹…gena.

<197> ``seyyathÄ• pi, bho gotama, gaá¹…gÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä•
Ä• hacca tiá¹-á¹-hati, evamevÄ• yaá¹ƒ bhoto gotamassa parisÄ• sagahaá¹-á¹-hapabbajitÄ•
nibbÄ• napoá¹‡Ä• nibbÄ• napabbhÄ• rÄ• nibbÄ• naá¹ƒ Ä• hacca tiá¹-á¹-hati. abhikkantaá
II 257/ esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhus
bhoto gotamassa santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti \Ee I 494/. ``y
aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…khati \Ne II 172/ pabbajjaá¹ƒ, Ä• k
so cattÄ• ro mÄ• se parivasati. catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä• raddhacittÄ• bhikk
upasampÄ• denti bhikkhubhÄ• vÄ• ya; api ca mettha puggalavemattatÄ• viditÄ• â€™â€™
aÃ±Ã±atitthiyapubbÄ• imasmiá¹ƒ dhammavinaye Ä• kaá¹…khantÄ• pabbajjaá¹ƒ, Ä• kaá¹…
mÄ• se parivasanti, catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ
bhikkhubhÄ• vÄ• ya; ahaá¹ƒ cattÄ• ri vassÄ• ni parivasissÄ• mi. catunnaá¹ƒ vassÄ• naá¹ƒ a
bhikkhÅ« pabbÄ• jentu upasampÄ• dentu bhikkhubhÄ• vÄ• yÄ• â€™â€™ ti. alattha kho va
santike pabbajjaá¹ƒ alattha upasampadaá¹ƒ.

acirÅ«pasampanno \Be II 162/ kho panÄ• yasmÄ• vacchagotto addhamÄ• sÅ«pasampann
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``yÄ• vatakaá¹ƒ, bhante, sekhena Ã±Ä• á¹‡ena sekhÄ• ya \Se
pattabbaá¹ƒ, anuppattaá¹ƒ taá¹ƒ mayÄ• ; uttari ca me {uttariá¹ƒ me (Ce Se Ke Ee) } bhagav

desetÅ«â€™â€™ ti. ``tena hi tvaá¹ƒ, vaccha, dve dhamme uttari bhÄ• vehi --- samathaÃ±ca
te, vaccha, dve dhammÄ• uttari bhÄ• vitÄ• --- samatho ca vipassanÄ• ca --- anekadhÄ• tu
saá¹ƒvattissanti.

<198> ``so tvaá¹ƒ, vaccha, yÄ• vadeva {yÄ• vade (Ee) } Ä• kaá¹…khissasi --- `anekavihitaá
paccanubhaveyyaá¹ƒ --- ekopi hutvÄ• bahudhÄ• assaá¹ƒ, bahudhÄ• pi hutvÄ• eko assaá
tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gaccheyyaá
pathaviyÄ• pi ummujjanimujjaá¹ƒ kareyyaá¹ƒ, seyyathÄ• pi udake; udakepi abhijjamÄ• ne g
pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kameyyaá¹ƒ, seyyathÄ• pi pakkhÄ« sakuá¹‡o; ime
evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parimaseyyaá¹ƒ, parimajjeyyaá¹ƒ
vasaá¹ƒ vatteyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡issasi, sati satiÄ• yatan

``so tvaá¹ƒ, vaccha, yÄ• vadeva Ä• kaá¹…khissasi --- `dibbÄ• ya sotadhÄ• tuyÄ• \Ee I 495
atikkantamÄ• nusikÄ• ya \Ne II 173/ ubho sadde suá¹‡eyyaá¹ƒ --- dibbe ca mÄ• nuse ca, ye
tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡issasi, sati satiÄ• yatane.

``so tvaá¹ƒ, vaccha, yÄ• vadeva Ä• kaá¹…khissasi --- `parasattÄ• naá¹ƒ parapuggalÄ• naá
pajÄ• neyyaá¹ƒ --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ \Se II 259/ cittanti pajÄ• neyyaá¹ƒ,
cittaá¹ƒ vÄ«tarÄ• gaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; sadosaá¹ƒ vÄ• cittaá¹ƒ sadosaá¹ƒ cittanti p
vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ vÄ«tadosaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; samohaá¹ƒ vÄ• cittaá¹ƒ s
pajÄ• neyyaá¹ƒ, vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ vÄ«tamohaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; saá¹ƒkh
saá¹ƒkhittaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, vikkhittaá¹ƒ vÄ• cittaá¹ƒ vikkhittaá¹ƒ cittanti pajÄ• ne
mahaggataá¹ƒ vÄ• cittaá¹ƒ mahaggataá¹ƒ \Be II 163/ cittanti pajÄ• neyyaá¹ƒ, amahaggataá
amahaggataá¹ƒ cittanti pajÄ• neyyaá¹ƒ; sauttaraá¹ƒ vÄ• cittaá¹ƒ sauttaraá¹ƒ cittanti pajÄ• n
vÄ• cittaá¹ƒ anuttaraá¹ƒ cittanti pajÄ• neyyaá¹ƒ; samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ• hitaá¹ƒ
pajÄ• neyyaá¹ƒ, asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ asamÄ• hitaá¹ƒ cittanti pajÄ• neyyaá¹ƒ; vimut
vimuttaá¹ƒ cittanti pajÄ• neyyaá¹ƒ, avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• neyya
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡issasi, sati satiÄ• yatane.

``so tvaá¹ƒ, vaccha, yÄ• vadeva Ä• kaá¹…khissasi --- `anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ an
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi j
jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• t
jÄ• tisahassampi jÄ• tisatasahassampi; anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-aka
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- amutrÄ• siá¹ƒ \Se II 260/ evaá¹ƒnÄ• mo evaá¹ƒgotto eva
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto an
tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhad
evamÄ• yupariyanto, so tato cuto idhÅ«papannoti; iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihit
anussareyyaâ€™ nti, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡issasi, sati satiÄ• yatane.

``so \Ee I 496/ tvaá¹ƒ, vaccha, yÄ• vadeva Ä• kaá¹…khissasi --- `dibbena cakkhunÄ• visuc
atikkantamÄ• nusakena satte passeyyaá¹ƒ cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te
\Ne II 174/ duggate yathÄ• kammÅ«page satte pajÄ• neyyaá¹ƒ --- ime vata bhonto sattÄ• k
samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• a
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• par
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• kÄ• yasucarit
vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavA
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte \Be II 164/ passeyyaá¹ƒ ca
hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate \Se II 261/ yathÄ• kammÅ«pa
tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡issasi, sati satiÄ• yatane.

``so tvaá¹ƒ, vaccha, yÄ• vadeva Ä• kaá¹…khissasi --- `Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡issasi, sati satiÄ• yataneâ€™â€™ ti.

<199> atha kho Ä• yasmÄ• vacchagotto bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumodit
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho Ä• yasmÄ• v
appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• samma
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja vihÄ• si. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kho panÄ• yasmÄ• vacchag

<200> tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavantaá¹ƒ dassanÄ• ya gacch
vacchagotto te bhikkhÅ« dÅ«ratova Ä• gacchante. disvÄ• na yena te bhikkhÅ« tenupasaá¹.
bhikkhÅ« etadavoca \Ee I 497/ --- ``handa! kahaá¹ƒ pana tumhe Ä• yasmanto gacchathÄ• â
kho mayaá¹ƒ, Ä• vuso, dassanÄ• ya gacchÄ• mÄ• â€™â€™ ti \Se II 262/. ``tenahÄ• yasma
pÄ• de sirasÄ• vandatha, evaÃ±ca vadetha --- `vacchagotto, bhante, bhikkhu bhagavato pA
evaÃ±ca vadeti --- pariciá¹‡á¹‡o me bhagavÄ• , pariciá¹‡á¹‡o me sugatoâ€™â€™ â€™ ti. `
II 175/ kho te bhikkhÅ« Ä• yasmato vacchagottassa paccassosuá¹ƒ. atha kho te bhikkhÅ« y
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``Ä• yasmÄ• , bhante, vacchago
sirasÄ• vandati, evaÃ±ca vadeti --- `pariciá¹‡á¹‡o me bhagavÄ• , pariciá¹‡á¹‡o me sugatoâ
``pubbeva me, bhikkhave, vacchagotto bhikkhu cetasÄ• ceto paricca vidito --- `tevijjo vacch
bhikkhu mahiddhiko mahÄ• nubhÄ• voâ€™ ti. devatÄ• pi me etamatthaá¹ƒ Ä• rocesuá¹ƒ ---
vacchagotto bhikkhu mahiddhiko mahÄ• nubhÄ• voâ€™â€™ â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• vacchasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. dÄ«ghanakhasuttaá¹ƒ

<201> evaá¹ƒ \Se II 263/ \Ne II 176/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagah
gijjhakÅ«á¹-e pabbate sÅ«karakhatÄ• yaá¹ƒ. atha kho dÄ«ghanakho paribbÄ• jako yena bh
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho dÄ«ghanakho paribbÄ• jako bhagavan
``ahaÃ±hi, bho gotama, evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `sabbaá¹ƒ me nakkhamatÄ«â€™
esÄ• , aggivessana, diá¹-á¹-hi --- `sabbaá¹ƒ me nakkhamatÄ«â€™ ti, esÄ• pi te diá¹-á¹-hi na
``esÄ• ce {esÄ• pi (Katthaci) } me, bho gotama, diá¹-á¹-hi khameyya, taá¹ƒpassa tÄ• disam
498/ tÄ• disamevÄ• â€™â€™ ti. ``ato kho te, aggivessana, bahÅ« hi bahutarÄ• lokasmiá¹ƒ
`taá¹ƒpassa tÄ• disameva, taá¹ƒpassa tÄ• disamevÄ• â€™ ti. te taÃ±ceva diá¹-á¹-hiá¹ƒ nap
diá¹-á¹-hiá¹ƒ upÄ• diyanti. ato kho te, aggivessana, tanÅ« hi tanutarÄ• lokasmiá¹ƒ ye evam
`taá¹ƒpassa tÄ• disameva, taá¹ƒpassa tÄ• disamevÄ• â€™ ti. te taÃ±ceva diá¹-á¹-hiá¹ƒ paja
diá¹-á¹-hiá¹ƒ na upÄ• diyanti. santaggivessana, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• di
`sabbaá¹ƒ me khamatÄ«â€™ ti; santaggivessana, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ
`sabbaá¹ƒ me nakkhamatÄ«â€™ ti; santaggivessana \Se II 264/, eke samaá¹‡abrÄ• hmaá¹
evaá¹ƒdiá¹-á¹-hino --- `ekaccaá¹ƒ me khamati, ekaccaá¹ƒ me nakkhamatÄ«â€™ ti. tatraggiv
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `sabbaá¹ƒ me khamatÄ«â€
sÄ• rÄ• gÄ• ya santike, saÃ±Ã±ogÄ• ya santike, abhinandanÄ• ya santike ajjhosÄ• nÄ• ya
upÄ• dÄ• nÄ• ya santike; tatraggivessana ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino e
`sabbaá¹ƒ me nakkhamatÄ«â€™ ti tesamayaá¹ƒ diá¹-á¹-hi asÄ• rÄ• gÄ• ya santike, asaÃ±Ã
anabhinandanÄ• ya santike, anajjhosÄ• nÄ• ya santike, anupÄ• dÄ• nÄ• ya santikeâ€™â€™

<202> evaá¹ƒ vutte, dÄ«ghanakho paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``ukkaá¹ƒse
Katthaci) } me bhavaá¹ƒ gotamo diá¹-á¹-higataá¹ƒ, samukkaá¹ƒseti {sampahaá¹ƒsati (Kattha
gotamo diá¹-á¹-higataâ€™â€™ nti. ``tatraggivessana, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá
evaá¹ƒdiá¹-á¹-hino --- `ekaccaá¹ƒ me khamati, ekaccaá¹ƒ me nakkhamatÄ«â€™ ti. yÄ• \Ne
khamati sÄ• yaá¹ƒ diá¹-á¹-hi sÄ• rÄ• gÄ• ya santike, saÃ±Ã±ogÄ• ya santike, abhinandanÄ
santike, upÄ• dÄ• nÄ• ya santike; yÄ• hi tesaá¹ƒ nakkhamati sÄ• yaá¹ƒ diá¹-á¹-hi asÄ• rÄ•
asaÃ±Ã±ogÄ• ya santike, anabhinandanÄ• ya santike, anajjhosÄ• nÄ• ya santike, anupÄ• d
tatraggivessana, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `sab
tattha viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati \Se II 265/ --- `yÄ• kho me ayaá¹ƒ diá¹-á¹-hi ---
khamatÄ«ti, imaÃ±ce ahaá¹ƒ diá¹-á¹-hiá¹ƒ thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharey
moghamaÃ±Ã±anti; dvÄ«hi me assa viggaho --- yo cÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o

evaá¹ƒdiá¹-á¹-hi --- sabbaá¹ƒ me nakkhamatÄ«ti, yo cÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡
evaá¹ƒdiá¹-á¹-hi --- ekaccaá¹ƒ me khamati, ekaccaá¹ƒ me nakkhamatÄ«ti --- imehi assa dvÄ
viggahe sati vivÄ• do, vivÄ• de sati vighÄ• to, vighÄ• te sati vihesÄ• â€™. iti so viggahaÃ±c
vighÄ• taÃ±ca vihesaÃ±ca attani sampassamÄ• no taÃ±ceva diá¹-á¹-hiá¹ƒ pajahati aÃ±Ã±a
upÄ• diyati. evametÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ hoti, evametÄ• saá¹ƒ diá¹-á¹-hÄ
hoti.

<203> ``tatraggivessana, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hin
nakkhamatÄ«â€™ ti tattha viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `yÄ• kho me ayaá¹ƒ di
me nakkhamatÄ«â€™ ti, imaÃ±ce ahaá¹ƒ diá¹-á¹-hiá¹ƒ thÄ• masÄ• parÄ• mÄ• sÄ• abhiniv
saccaá¹ƒ moghamaÃ±Ã±anti; dvÄ«hi me assa viggaho --- yo cÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ•
evaá¹ƒdiá¹-á¹-hi \Be II 167/ --- sabbaá¹ƒ me khamatÄ«ti, yo cÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• h
evaá¹ƒdiá¹-á¹-hi --- ekaccaá¹ƒ me khamati ekaccaá¹ƒ me nakkhamatÄ«ti --- imehi assa dvÄ
viggahe sati vivÄ• do, vivÄ• de sati vighÄ• to, vighÄ• te sati vihesÄ• â€™. iti so viggahaÃ±c
266/ vighÄ• taÃ±ca vihesaÃ±ca attani sampassamÄ• no taÃ±ceva diá¹-á¹-hiá¹ƒ pajahati aÃ±
upÄ• diyati. evametÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ hoti, evametÄ• saá¹ƒ diá¹-á¹-hÄ
hoti.

<204> ``tatraggivessana, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hin
khamati, ekaccaá¹ƒ me nakkhamatÄ«â€™ ti tattha viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati ---
178/ ayaá¹ƒ diá¹-á¹-hi --- ekaccaá¹ƒ me khamati, ekaccaá¹ƒ me nakkhamatÄ«ti, imaÃ±ce ah
thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa vohareyyaá¹ƒ --- idameva saccaá¹ƒ moghamaÃ±Ã
--- yo cÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- sabb
cÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- sabbaá¹ƒ
assa dvÄ«hi viggaho. iti viggahe sati vivÄ• do, vivÄ• de sati vighÄ• to, vighÄ• te sati vihesÄ•
viggahaÃ±ca vivÄ• daÃ±ca vighÄ• taÃ±ca vihesaÃ±ca attani sampassamÄ• no taÃ±ceva di
aÃ±Ã±aÃ±ca diá¹-á¹-hiá¹ƒ na upÄ• diyati. evametÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ pahÄ• naá¹ƒ h
diá¹-á¹-hÄ«naá¹ƒ paá¹-inissaggo hoti.

<205> ``ayaá¹ƒ \Ee I 500/ kho panaggivessana, kÄ• yo rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko {cÄ•
mÄ• tÄ• pettikasambhavo odanakummÄ• supacayo aniccucchÄ• danaparimaddanabhedan
dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã±ato anatt
II 267/. tassimaá¹ƒ kÄ• yaá¹ƒ aniccato dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ•
suÃ±Ã±ato anattato samanupassato yo kÄ• yasmiá¹ƒ kÄ• yachando kÄ• yasneho kÄ• yanv

``tisso kho imÄ• , aggivessana, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkh
yasmiá¹ƒ, aggivessana, samaye sukhaá¹ƒ vedanaá¹ƒ vedeti \Be II 168/, neva tasmiá¹ƒ sam
vedeti, na adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti; sukhaá¹ƒyeva tasmiá¹ƒ samaye vedanaá

aggivessana, samaye dukkhaá¹ƒ vedanaá¹ƒ vedeti, neva tasmiá¹ƒ samaye sukhaá¹ƒ vedan
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti; dukkhaá¹ƒyeva tasmiá¹ƒ samaye vedanaá¹ƒ vedeti.
samaye adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, neva tasmiá¹ƒ samaye sukhaá¹ƒ vedanaá¹
vedanaá¹ƒ vedeti; adukkhamasukhaá¹ƒyeva tasmiá¹ƒ samaye vedanaá¹ƒ vedeti. sukhÄ• pi
aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ• virÄ• gad
kho, aggivessana, vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhamm
nirodhadhammÄ• ; adukkhamasukhÄ• pi kho, aggivessana, vedanÄ• aniccÄ• saá¹…khatÄ
khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• . evaá¹ƒ passaá¹ƒ, a
sukhÄ• yapi vedanÄ• ya nibbindati, dukkhÄ• yapi vedanÄ• ya nibbindati, adukkhamasukhÄ
nibbindati \Se II 268/; nibbindaá¹ƒ virajjati, virÄ• gÄ• vimuccati. vimuttasmiá¹ƒ, vimuttamiti Ã
hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti. eá¹ƒ vimuttacitto kho, aggivessana, bhikkhu na kenaci saá¹ƒvadati, na kenaci
vuttaá¹ƒ tena voharati, aparÄ• masaâ€™â€™ nti.

<206> tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhagavato piá¹-á¹-hito \Ee I 501/ á
bÄ«jayamÄ• no {vÄ«jayamÄ• no (Ce Ee) }. atha kho Ä• yasmato sÄ• riputtassa etadahosi -
bhagavÄ• dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• pahÄ• namÄ• ha, tesaá¹ƒ tesaá¹ƒ kira no sugato
paá¹-inissaggamÄ• hÄ• â€™â€™ ti. iti hidaá¹ƒ Ä• yasmato sÄ• riputtassa paá¹-isaÃ±cikkha
cittaá¹ƒ vimucci. dÄ«ghanakhassa pana paribbÄ• jakassa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammac
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. atha kho
diá¹-á¹-hadhammo pattadhammo viditadhammo pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho
vesÄ• rajjappatto aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ \Be II 169/ Ä• cikkheyya, andhakÄ• re vÄ• telapajj
cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti --- evameva kho bhotÄ• gotamena anekapariyÄ• yen
pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhik
maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nt

dÄ«ghanakhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. mÄ• gaá¹‡á¸• iyasuttaá¹ƒ

<207> evaá¹ƒ \Ne II 180/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kurÅ«su viharati kar
kurÅ«naá¹ƒ nigamo, bhÄ• radvÄ• jagottassa brÄ• hmaá¹‡assa agyÄ• gÄ• re tiá¹‡asanthÄ•
Ke Ee) }. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• y
piá¹‡á¸• Ä• ya pÄ• visi. kammÄ• sadhammaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ
aÃ±Ã±ataro vanasaá¹‡á¸• o tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. taá¹ƒ vanasaá¹‡á¸• aá¹ƒ
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha \Ee I 502/ kho mÄ• gaá¹‡á

paribbÄ• jako jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ• no anuvicaramÄ• no yena bhÄ•
agyÄ• gÄ• raá¹ƒ tenupasaá¹…kami. addasÄ• kho mÄ• gaá¹‡á¸• iyo paribbÄ• jako bhÄ• ra
agyÄ• gÄ• re tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±attaá¹ƒ. disvÄ• na bhÄ• radvÄ• jagottaá¹ƒ brÄ•
``kassa nvayaá¹ƒ bhoto bhÄ• radvÄ• jassa agyÄ• gÄ• re tiá¹‡asanthÄ• rako paÃ±Ã±atto, sa
{samaá¹‡aseyyÄ• rÅ«paá¹ƒ (Ce Ee) } maÃ±Ã±eâ€™â€™ ti? ``atthi, bho mÄ• gaá¹‡á¸• iya,
sakyakulÄ• pabbajito. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisadd
so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« ar
II 271/ satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. tassesÄ• bhoto gotamassa
``duddiá¹-á¹-haá¹ƒ vata, bho bhÄ• radvÄ• ja, addasÄ• ma; duddiá¹-á¹-haá¹ƒ vata, bho bhÄ•
mayaá¹ƒ tassa bhoto gotamassa bhÅ«nahuno {bhÅ«nahanassa (Se Ke) } seyyaá¹ƒ addasÄ
``rakkhassetaá¹ƒ, mÄ• gaá¹‡á¸• iya, vÄ• caá¹ƒ; rakkhassetaá¹ƒ \Be II 170/, mÄ• gaá¹‡á¸• iy
tassa bhoto gotamassa khattiyapaá¹‡á¸• itÄ• pi brÄ• hmaá¹‡apaá¹‡á¸• itÄ• pi gahapatipaá¹
samaá¹‡apaá¹‡á¸• itÄ• pi abhippasannÄ• vinÄ«tÄ• ariye Ã±Ä• ye dhamme kusaleâ€™â€™
bho bhÄ• radvÄ• ja, taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ passeyyÄ• ma, sammukhÄ• pi naá¹ƒ va
{bhÅ«nahano (Se Ke) } samaá¹‡o gotamoâ€™ ti. taá¹ƒ kissa hetu? evaÃ±hi no sutte ocarat
taá¹ƒ bhoto mÄ• gaá¹‡á¸• iyassa agaru Ä• roceyyÄ• mi taá¹ƒ {Ä• roceyyametaá¹ƒ (Ce Ee),
samaá¹‡assa gotamassÄ• â€™â€™ ti. ``appossukko bhavaá¹ƒ bhÄ• radvÄ• jo vuttova naá

<208> assosi kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusik
II 181/ brÄ• hmaá¹‡assa mÄ• gaá¹‡á¸• iyena paribbÄ• jakena saddhiá¹ƒ imaá¹ƒ kathÄ• sall
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhÄ• radvÄ• jagottassa brÄ• hma
tenupasaá¹…kami; upasaá¹…kamitvÄ• nisÄ«di bhagavÄ• paÃ±Ã±atte tiá¹‡asanthÄ• rake.
brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhi
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• \Se II 272/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ
bhÄ• radvÄ• jagottaá¹ƒ brÄ• hmaá¹‡aá¹ƒ bhagavÄ• etadavoca --- ``ahu pana te, bhÄ• radv
paribbÄ• jakena saddhiá¹ƒ \Ee I 503/ imaá¹ƒyeva tiá¹‡asanthÄ• rakaá¹ƒ Ä• rabbha kocideva
evaá¹ƒ vutte, bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o saá¹ƒviggo lomahaá¹-á¹-hajÄ• to bhagavan
``etadeva kho pana mayaá¹ƒ bhoto gotamassa Ä• rocetukÄ• mÄ• . atha ca pana bhavaá¹ƒ
akkhÄ• sÄ«â€™â€™ ti. ayaÃ±ca hi {ayaÃ±ca hidaá¹ƒ (Ce Se Ke Ee) } bhagavato bhÄ• rad
saddhiá¹ƒ antarÄ• kathÄ• vippakatÄ• hoti. atha kho mÄ• gaá¹‡á¸• iyo paribbÄ• jako jaá¹…
anucaá¹…kamamÄ• no anuvicaramÄ• no yena bhÄ• radvÄ• jagottassa brÄ• hmaá¹‡assa a
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho mÄ• gaá¹‡á¸• iyaá¹ƒ pa
etadavoca ---

<209> ``cakkhuá¹ƒ \Be II 171/ kho, mÄ• gaá¹‡á¸• iya, rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«p
tathÄ• gatassa dantaá¹ƒ guttaá¹ƒ rakkhitaá¹ƒ saá¹ƒvutaá¹ƒ, tassa ca saá¹ƒvarÄ• ya dhamm
etaá¹ƒ, mÄ• gaá¹‡á¸• iya, sandhÄ• ya bhÄ• sitaá¹ƒ --- `bhÅ«nahu samaá¹‡o gotamoâ€™â€

me, bho gotama, sandhÄ• ya bhÄ• sitaá¹ƒ --- `bhÅ«nahu samaá¹‡o gotamoâ€™ ti. taá¹ƒ kis
ocaratÄ«â€™â€™ ti. ``sotaá¹ƒ kho, mÄ• gaá¹‡á¸• iya, saddÄ• rÄ• maá¹ƒ ... pe ... ghÄ• naá
mÄ• gaá¹‡á¸• iya gandhÄ• rÄ• maá¹ƒ ... jivhÄ• kho, mÄ• gaá¹‡á¸• iya, rasÄ• rÄ• mÄ• rasa
tathÄ• gatassa dantÄ• guttÄ• rakkhitÄ• saá¹ƒvutÄ• , tassÄ• ca saá¹ƒvarÄ• ya dhammaá¹
etaá¹ƒ, mÄ• gaá¹‡á¸• iya, sandhÄ• ya bhÄ• sitaá¹ƒ --- `bhÅ«nahu samaá¹‡o gotamoâ€™â€
me, bho gotama, sandhÄ• ya bhÄ• sitaá¹ƒ --- `bhÅ«nahu samaá¹‡o gotamoâ€™ ti. taá¹ƒ kis
ocaratÄ«â€™â€™ ti. ``kÄ• yo kho, mÄ• gaá¹‡á¸• iya, phoá¹-á¹-habbÄ• rÄ• mo phoá¹-á¹-hab
mÄ• gaá¹‡á¸• iya, dhammÄ• rÄ• mo dhammarato dhammasammudito. so tathÄ• gatassa da
tassa ca saá¹ƒvarÄ• ya dhammaá¹ƒ deseti. idaá¹ƒ nu te etaá¹ƒ, mÄ• gaá¹‡á¸• iya, sandhÄ•
`bhÅ«nahu samaá¹‡o gotamoâ€™â€™ â€™ ti? ``etadeva kho pana me, bho \Ne II 182/ got
--- `bhÅ«nahu samaá¹‡o gotamoâ€™ ti. taá¹ƒ kissa hetu? evaÃ±hi no sutte ocaratÄ«â€™â€

<210> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya --- `idhekacco cakkhuviÃ±Ã±eyyehi \Ee I
paricÄ• ritapubbo assa iá¹-á¹-hehi kantehi manÄ• pehi piyarÅ«pehi kÄ• mÅ«pasaá¹ƒhitehi r
samayena rÅ«pÄ• naá¹ƒyeva samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«na
yathÄ• bhÅ«taá¹ƒ viditvÄ• rÅ«pataá¹‡haá¹ƒ pahÄ• ya rÅ«papariá¸·Ä• haá¹ƒ paá¹-ivinodetv
ajjhattaá¹ƒ vÅ«pasantacitto vihareyya. imassa pana te, mÄ• gaá¹‡á¸• iya, kimassa vacanÄ«
kiÃ±ci, bho gotamaâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya --- `idhekacco sota
pe ... ghÄ• naviÃ±Ã±eyyehi \Se II 274/ gandhehi ... jivhÄ• viÃ±Ã±eyyehi rasehi ... kÄ• yaviÃ
phoá¹-á¹-habbehi paricÄ• ritapubbo assa iá¹-á¹-hehi kantehi manÄ• pehi piyarÅ«pehi kÄ• m
rajanÄ«yehi, so aparena samayena phoá¹-á¹-habbÄ• naá¹ƒyeva samudayaÃ±ca atthaá¹…g
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• phoá¹-á¹-habbataá¹‡haá¹ƒ pa
phoá¹-á¹-habbapariá¸·Ä• haá¹ƒ paá¹-ivinodetvÄ• vigatapipÄ• so ajjhattaá¹ƒ vÅ«pasantacitto
te, mÄ• gaá¹‡á¸• iya, kimassa vacanÄ«yaâ€™â€™ â€™ nti? ``na kiÃ±ci, bho gotamaâ€™â

<211> ``ahaá¹ƒ \Be II 172/ kho pana, mÄ• gaá¹‡á¸• iya, pubbe agÄ• riyabhÅ«to samÄ• no
samappito samaá¹…gÄ«bhÅ«to paricÄ• resiá¹ƒ cakkhuviÃ±Ã±eyyehi rÅ«pehi iá¹-á¹-hehi ka
kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi, sotaviÃ±Ã±eyyehi saddehi ... pe ... ghÄ• naviÃ±Ã±eyye
jivhÄ• viÃ±Ã±eyyehi rasehi ... kÄ• yaviÃ±Ã±eyyehi phoá¹-á¹-habbehi iá¹-á¹-hehi kantehi man
kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi. tassa mayhaá¹ƒ, mÄ• gaá¹‡á¸• iya, tayo pÄ• sÄ• dÄ• a
hemantiko, eko gimhiko. so kho ahaá¹ƒ, mÄ• gaá¹‡á¸• iya, vassike pÄ• sÄ• de vassike catt
cattÄ• ro (Se Ke) } mÄ• se nippurisehi tÅ«riyehi {turiyehi (Ce Se Ke Ee) } paricÄ• rayamÄ• n
(sabbattha) } na heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ orohÄ• mi. so aparena samayena kÄ• mÄ• naá
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ vi
kÄ• mapariá¸·Ä• haá¹ƒ paá¹-ivinodetvÄ• vigatapipÄ• so \Se II 275/ ajjhattaá¹ƒ vÅ«pasantac
aÃ±Ã±e satte passÄ• mi kÄ• mesu avÄ«tarÄ• ge kÄ• mataá¹‡hÄ• hi khajjamÄ• ne kÄ• map
kÄ• me paá¹-isevante. so tesaá¹ƒ na pihemi, na tattha abhiramÄ• mi \Ne II 183/. taá¹ƒ kissa
mÄ• gaá¹‡á¸• iya, rati, aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi dhammehi --- api dibba

samadhigayha tiá¹-á¹-hati --- tÄ• ya ratiyÄ• ramamÄ• no hÄ«nassa na pihemi, na tattha abh

<212> ``seyyathÄ• pi, mÄ• gaá¹‡á¸• iya, gahapati vÄ• gahapatiputto vÄ• aá¸• á¸• ho mah
kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• reyya cakkhuviÃ±Ã±eyyehi rÅ«peh
iá¹-á¹-hehi kantehi manÄ• pehi piyarÅ«pehi kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi. so kÄ• yena
vÄ• cÄ• ya sucaritaá¹ƒ caritvÄ• manasÄ• sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ
saggaá¹ƒ lokaá¹ƒ upapajjeyya devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. so tattha na
accharÄ• saá¹…ghaparivuto dibbehi paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ
gahapatiá¹ƒ vÄ• gahapatiputtaá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitaá¹ƒ samaá¹…g
paricÄ• rayamÄ• naá¹ƒ.

``taá¹ƒ \Be II 173/ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya, api nu so devaputto nandane vane
accharÄ• saá¹…ghaparivuto dibbehi paÃ±cahi kÄ• maguá¹‡ehi \Se II 276/ samappito sama
paricÄ• rayamÄ• no amussa gahapatissa vÄ• gahapatiputtassa vÄ• piheyya, mÄ• nusakÄ
kÄ• maguá¹‡Ä• naá¹ƒ mÄ• nusakehi vÄ• kÄ• mehi Ä• vaá¹-á¹-eyyÄ• â€™â€™ ti? ``no hida
kissa hetu? mÄ• nusakehi, bho gotama, kÄ• mehi dibbakÄ• mÄ• abhikkantatarÄ• ca paá¹±
``evameva kho ahaá¹ƒ, mÄ• gaá¹‡á¸• iya, pubbe agÄ• riyabhÅ«to samÄ• no paÃ±cahi kÄ•
samaá¹…gÄ«bhÅ«to paricÄ• resiá¹ƒ cakkhuviÃ±Ã±eyyehi rÅ«pehi iá¹-á¹-hehi kantehi manÄ
kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi, sotaviÃ±Ã±eyyehi saddehi ... pe ... ghÄ• naviÃ±Ã±eyye
jivhÄ• viÃ±Ã±eyyehi rasehi ... kÄ• yaviÃ±Ã±eyyehi phoá¹-á¹-habbehi iá¹-á¹-hehi kantehi man
kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi. so aparena samayena kÄ• mÄ• naá¹ƒyeva samudayaÃ
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• kÄ• mataá¹‡haá¹ƒ pahÄ• ya
paá¹-ivinodetvÄ• vigatapipÄ• so ajjhattaá¹ƒ vÅ«pasantacitto viharÄ• mi. so aÃ±Ã±e satte p
avÄ«tarÄ• ge kÄ• mataá¹‡hÄ• hi khajjamÄ• ne kÄ• mapariá¸·Ä• hena pariá¸• ayhamÄ• ne
tesaá¹ƒ na pihemi, na tattha abhiramÄ• mi. taá¹ƒ kissa hetu? yÄ• hayaá¹ƒ, mÄ• gaá¹‡á¸• iy
kÄ• mehi aÃ±Ã±atra akusalehi \Ne II 184/ dhammehi --- api dibbaá¹ƒ sukhaá¹ƒ samadhigay
ratiyÄ• ramamÄ• no hÄ«nassa na pihemi, na tattha abhiramÄ• mi.

<213> ``seyyathÄ• pi \Se II 277/, mÄ• gaá¹‡á¸• iya, kuá¹-á¹-hÄ« puriso arugatto pakkagatto
nakhehi vaá¹‡amukhÄ• ni vippatacchamÄ• no aá¹…gÄ• rakÄ• suyÄ• kÄ• yaá¹ƒ paritÄ• pe
Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sallakattaá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ. tassa so bhisakko sal
kareyya. so taá¹ƒ bhesajjaá¹ƒ Ä• gamma kuá¹-á¹-hehi parimucceyya, arogo assa sukhÄ« se
kÄ• maá¹ƒ gamo. so aÃ±Ã±aá¹ƒ kuá¹-á¹-hiá¹ƒ purisaá¹ƒ passeyya arugattaá¹ƒ pakkagattaá
nakhehi vaá¹‡amukhÄ• ni vippatacchamÄ• naá¹ƒ aá¹…gÄ• rakÄ• suyÄ• kÄ• yaá¹ƒ paritÄ•

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya, api nu so puriso amussa kuá¹-á¹-hissa purisass
aá¹…gÄ• rakÄ• suyÄ• vÄ• bhesajjaá¹ƒ paá¹-isevanÄ• ya vÄ• â€™â€™ ti? ``no \Be II 174/
kissa hetu? roge hi, bho gotama, sati bhesajjena karaá¹‡Ä«yaá¹ƒ hoti, roge asati na bhesajj

hotÄ«â€™â€™ ti. ``evameva kho ahaá¹ƒ, mÄ• gaá¹‡á¸• iya, pubbe agÄ• riyabhÅ«to samÄ•
samappito samaá¹…gÄ«bhÅ«to paricÄ• resiá¹ƒ, cakkhuviÃ±Ã±eyyehi rÅ«pehi iá¹-á¹-hehi ka
piyarÅ«pehi kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi, sotaviÃ±Ã±eyyehi saddehi ... pe ... ghÄ• na
... jivhÄ• viÃ±Ã±eyyehi rasehi ... kÄ• yaviÃ±Ã±eyyehi phoá¹-á¹-habbehi iá¹-á¹-hehi kantehi n
kÄ• mÅ«pasaá¹ƒhitehi rajanÄ«yehi. so aparena samayena kÄ• mÄ• naá¹ƒyeva samudayaÃ
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• kÄ• mataá¹‡haá¹ƒ pahÄ• ya
paá¹-ivinodetvÄ• vigatapipÄ• so ajjhattaá¹ƒ vÅ«pasantacitto viharÄ• mi. so aÃ±Ã±e satte p
avÄ«tarÄ• ge kÄ• mataá¹‡hÄ• hi khajjamÄ• ne kÄ• mapariá¸·Ä• hena pariá¸• ayhamÄ• ne
pihemi, na tattha abhiramÄ• mi. taá¹ƒ kissa hetu? yÄ• hayaá¹ƒ, mÄ• gaá¹‡á¸• iya, rati, aÃ±Ã
aÃ±Ã±atra akusalehi dhammehi --- api dibbaá¹ƒ sukhaá¹ƒ samadhigayha tiá¹-á¹-hati --- tÄ•
hÄ«nassa na pihemi, na tattha abhiramÄ• mi.

<214> ``seyyathÄ• pi \Ee I 507/, mÄ• gaá¹‡á¸• iya, kuá¹-á¹-hÄ« puriso arugatto pakkagatto
nakhehi vaá¹‡amukhÄ• ni vippatacchamÄ• no aá¹…gÄ• rakÄ• suyÄ• kÄ• yaá¹ƒ paritÄ• pe
185/ Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sallakattaá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ. tassa so bhisakk
kareyya. so taá¹ƒ bhesajjaá¹ƒ Ä• gamma kuá¹-á¹-hehi parimucceyya, arogo assa sukhÄ« se
kÄ• maá¹ƒ gamo. tamenaá¹ƒ dve balavanto purisÄ• nÄ• nÄ• bÄ• hÄ• su gahetvÄ• aá¹…g

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya, api nu so puriso iti citiceva kÄ• yaá¹ƒ sannÄ• n
``evaá¹ƒ, bho gotamaâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``asu hi, bho gotama, aggi du
mahÄ• bhitÄ• po ca mahÄ• pariá¸·Ä• ho cÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá
aggi dukkhasamphasso ceva mahÄ• bhitÄ• po ca mahÄ• pariá¸·Ä• ho ca udÄ• hu pubbepi
mahÄ• bhitÄ• po ca mahÄ• pariá¸·Ä• ho cÄ• â€™â€™ ti \Se II 279/? ``idÄ• ni ceva, bho got
ceva mahÄ• bhitÄ• po \Be II 175/ ca mahÄ• pariá¸·Ä• ho ca, pubbepi so aggi dukkhasamph
mahÄ• pariá¸·Ä• ho ca. asu ca {asu hi ca (Ce Ee) }, bho gotama, kuá¹-á¹-hÄ« puriso arugatt
khajjamÄ• no nakhehi vaá¹‡amukhÄ• ni vippatacchamÄ• no upahatindriyo dukkhasamphas
viparÄ«tasaÃ±Ã±aá¹ƒ paccalatthÄ• â€™â€™ ti. ``evameva kho, mÄ• gaá¹‡á¸• iya, atÄ«tam
dukkhasamphassÄ• ceva mahÄ• bhitÄ• pÄ• ca mahÄ• pariá¸·Ä• hÄ• ca, anÄ• gatampi a
ceva mahÄ• bhitÄ• pÄ• ca mahÄ• pariá¸·Ä• hÄ• ca, etarahipi paccuppannaá¹ƒ addhÄ• na
mahÄ• bhitÄ• pÄ• ca mahÄ• pariá¸·Ä• hÄ• ca. ime ca, mÄ• gaá¹‡á¸• iya, sattÄ• kÄ• mes
khajjamÄ• nÄ• kÄ• mapariá¸·Ä• hena pariá¸• ayhamÄ• nÄ• upahatindriyÄ• dukkhasamph
viparÄ«tasaÃ±Ã±aá¹ƒ paccalatthuá¹ƒ.

<215> ``seyyathÄ• pi, mÄ• gaá¹‡á¸• iya, kuá¹-á¹-hÄ« puriso arugatto pakkagatto kimÄ«hi k
vaá¹‡amukhÄ• ni vippatacchamÄ• no aá¹…gÄ• rakÄ• suyÄ• kÄ• yaá¹ƒ paritÄ• peti. yathÄ•
kuá¹-á¹-hÄ« puriso arugatto pakkagatto kimÄ«hi khajjamÄ• no nakhehi vaá¹‡amukhÄ• ni vip
aá¹…gÄ• rakÄ• suyÄ• kÄ• yaá¹ƒ paritÄ• peti tathÄ• tathÄ• â€™ ssa {tathÄ• tathÄ• tasse
vaá¹‡amukhÄ• ni asucitarÄ• ni \Ee I 508/ ceva honti duggandhatarÄ• ni ca pÅ«tikatarÄ• ni c

kÄ• ci sÄ• tamattÄ• assÄ• damattÄ• --- yadidaá¹ƒ vaá¹‡amukhÄ• naá¹ƒ kaá¹‡á¸• Å«vanah
mÄ• gaá¹‡á¸• iya, sattÄ• kÄ• mesu avÄ«tarÄ• gÄ• \Ne II 186/ kÄ• mataá¹‡hÄ• hi khajjamÄ
pariá¸• ayhamÄ• nÄ• kÄ• me paá¹-isevanti. yathÄ• yathÄ• kho, mÄ• gaá¹‡á¸• iya, sattÄ•
kÄ• mataá¹‡hÄ• hi khajjamÄ• nÄ• kÄ• mapariá¸·Ä• hena ca pariá¸• ayhamÄ• nÄ• kÄ• me
tesaá¹ƒ sattÄ• naá¹ƒ kÄ• mataá¹‡hÄ• ceva pavaá¸• á¸• hati, kÄ• mapariá¸·Ä• hena ca pari
sÄ• tamattÄ• assÄ• damattÄ• --- yadidaá¹ƒ paÃ±cakÄ• maguá¹‡e paá¹-icca.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya, api nu te diá¹-á¹-ho vÄ• suto vÄ• rÄ• jÄ• vÄ•
paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• rayamÄ• no kÄ• mataá¹
kÄ• mapariá¸·Ä• haá¹ƒ appaá¹-ivinodetvÄ• vigatapipÄ• so ajjhattaá¹ƒ vÅ«pasantacitto vihÄ
viharissati vÄ• â€™â€™ ti \Be II 176/? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``sÄ• dhu, mÄ• g
etaá¹ƒ, mÄ• gaá¹‡á¸• iya, neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ rÄ• jÄ• vÄ• rÄ• jamahÄ• matto vÄ
samappito samaá¹…gÄ«bhÅ«to paricÄ• rayamÄ• no kÄ• mataá¹‡haá¹ƒ appahÄ• ya kÄ• ma
vigatapipÄ• so ajjhattaá¹ƒ vÅ«pasantacitto vihÄ• si vÄ• viharati vÄ• viharissati vÄ• . atha k
ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• vigatapipÄ• sÄ• ajjhattaá¹ƒ vÅ«pasantacit
vÄ• viharissanti vÄ• sabbe te kÄ• mÄ• naá¹ƒyeva samudayaÃ±ca \Se II 281/ atthaá¹…gan
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• kÄ• mataá¹‡haá¹ƒ pahÄ• ya
paá¹-ivinodetvÄ• vigatapipÄ• sÄ• ajjhattaá¹ƒ vÅ«pasantacittÄ• vihÄ• suá¹ƒ vÄ• viharanti
vÄ• â€™â€™ ti. atha kho bhagavÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --

``Ä• rogyaparamÄ• lÄ• bhÄ• , nibbÄ• naá¹ƒ paramaá¹ƒ sukhaá¹ƒ.

aá¹-á¹-haá¹…giko ca maggÄ• naá¹ƒ, khemaá¹ƒ amatagÄ• minaâ€™â€™ nti ||

<216> evaá¹ƒ vutte, mÄ• gaá¹‡á¸• iyo paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``acchar
abbhutaá¹ƒ, bho gotama! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ bhotÄ• gotamena --- `Ä• rogyapar
nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™ nti. mayÄ• pi kho etaá¹ƒ, bho gotama, sutaá¹ƒ pubbakÄ
Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `Ä• rogyaparamÄ• lÄ• bhÄ• , nibbÄ•
tayidaá¹ƒ, bho gotama, sametÄ«â€™â€™ ti. ``yaá¹ƒ pana te etaá¹ƒ, mÄ• gaá¹‡á¸• iya, suta
paribbÄ• jakÄ• naá¹ƒ \Ne II 187/ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `Ä•
nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™ nti, katamaá¹ƒ taá¹ƒ Ä• rogyaá¹ƒ, katamaá¹ƒ taá¹ƒ nibb
vutte, mÄ• gaá¹‡á¸• iyo paribbÄ• jako sakÄ• neva sudaá¹ƒ gattÄ• ni pÄ• á¹‡inÄ• anomajjat
gotama, Ä• rogyaá¹ƒ, idantaá¹ƒ nibbÄ• naá¹ƒ. ahaÃ±hi, bho gotama, etarahi arogo sukhÄ«,
Ä• bÄ• dhatÄ«â€™â€™ ti.

<217> ``seyyathÄ• pi, mÄ• gaá¹‡á¸• iya, jaccandho puriso; so na passeyya \Se II 282/ kaá¹
na passeyya nÄ«lakÄ• ni rÅ«pÄ• ni, na passeyya pÄ«takÄ• ni rÅ«pÄ• ni, na passeyya lohita
passeyya maÃ±jiá¹-á¹-hakÄ• ni {maÃ±jeá¹-á¹-hikÄ• ni (Ce Se Ke Ee), maÃ±jeá¹-á¹-hakÄ• ni

passeyya samavisamaá¹ƒ, na passeyya tÄ• rakarÅ«pÄ• ni, na passeyya candimasÅ«riye. s
bhÄ• samÄ• nassa --- `chekaá¹ƒ vata, bho \Be II 177/, odÄ• taá¹ƒ vatthaá¹ƒ abhirÅ«paá¹ƒ n
so odÄ• tapariyesanaá¹ƒ careyya. tamenaá¹ƒ aÃ±Ã±ataro puriso telamalikatena sÄ• huá¸·ic
sÄ• huá¸·acÄ«varena (Ce Se Ke Ee) } vaÃ±ceyya --- `idaá¹ƒ te, ambho purisa, odÄ• taá¹ƒ v
nimmalaá¹ƒ sucÄ«â€™ ti. so taá¹ƒ paá¹-iggaá¹‡heyya, paá¹-iggahetvÄ• pÄ• rupeyya, pÄ• r
attamanavÄ• caá¹ƒ nicchÄ• reyya --- `chekaá¹ƒ vata, bho, odÄ• taá¹ƒ vatthaá¹ƒ abhirÅ«paá
ti!

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya, api nu so jaccandho puriso jÄ• nanto passanto
sÄ• huá¸·icÄ«raá¹ƒ paá¹-iggaá¹‡heyya, paá¹-iggahetvÄ• pÄ• rupeyya, pÄ• rupetvÄ• attam
nicchÄ• reyya --- `chekaá¹ƒ vata, bho, odÄ• taá¹ƒ vatthaá¹ƒ abhirÅ«paá¹ƒ nimmalaá¹ƒ sucÄ
cakkhumato saddhÄ• yÄ• â€™â€™ ti? ``ajÄ• nanto hi, bho gotama, apassanto so jaccandh
telamalikataá¹ƒ sÄ• huá¸·icÄ«raá¹ƒ paá¹-iggaá¹‡heyya, paá¹-iggahetvÄ• pÄ• rupeyya, pÄ•
attamanavÄ• caá¹ƒ nicchÄ• reyya --- `chekaá¹ƒ \Ee I 510/ vata, bho, odÄ• taá¹ƒ vatthaá¹ƒ a
sucÄ«â€™ ti, cakkhumato saddhÄ• yÄ• â€™â€™ ti. ``evameva kho, mÄ• gaá¹‡á¸• iya, aÃ±
andhÄ• acakkhukÄ• ajÄ• nantÄ• Ä• rogyaá¹ƒ, apassantÄ• nibbÄ• naá¹ƒ \Se II 283/, atha
bhÄ• santi --- `Ä• rogyaparamÄ• lÄ• bhÄ• , nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™ nti. pubbal
arahantehi sammÄ• sambuddhehi gÄ• thÄ• bhÄ• sitÄ• ---

`Ä• rogyaparamÄ• \Ne II 188/ lÄ• bhÄ• , nibbÄ• naá¹ƒ paramaá¹ƒ sukhaá¹ƒ.

aá¹-á¹-haá¹…giko ca maggÄ• naá¹ƒ, khemaá¹ƒ amatagÄ• minaâ€™ nti ||

<218> ``sÄ• etarahi anupubbena puthujjanagÄ• thÄ• {puthujjanagatÄ• (Ce Ee) }. ayaá¹ƒ
kÄ• yo rogabhÅ«to gaá¹‡á¸• abhÅ«to sallabhÅ«to aghabhÅ«to Ä• bÄ• dhabhÅ«to, so tvaá¹
rogabhÅ«taá¹ƒ gaá¹‡á¸• abhÅ«taá¹ƒ sallabhÅ«taá¹ƒ aghabhÅ«taá¹ƒ Ä• bÄ• dhabhÅ«taá¹ƒ
Ä• rogyaá¹ƒ, idantaá¹ƒ nibbÄ• naâ€™ nti vadesi. taÃ±hi te, mÄ• gaá¹‡á¸• iya, ariyaá¹ƒ cakk
ariyena cakkhunÄ• Ä• rogyaá¹ƒ jÄ• neyyÄ• si, nibbÄ• naá¹ƒ passeyyÄ• sÄ«â€™â€™ ti. ``e
gotamassa! pahoti me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetuá¹ƒ yathÄ• haá¹ƒ Ä• rog
nibbÄ• naá¹ƒ passeyyaâ€™â€™ nti.

<219> ``seyyathÄ• pi \Be II 178/, mÄ• gaá¹‡á¸• iya, jaccandho puriso; so na passeyya kaá¹
na passeyya nÄ«lakÄ• ni rÅ«pÄ• ni, na passeyya pÄ«takÄ• ni rÅ«pÄ• ni, na passeyya lohita
passeyya maÃ±jiá¹-á¹-hakÄ• ni rÅ«pÄ• ni, na passeyya samavisamaá¹ƒ, na passeyya tÄ• ra
candimasÅ«riye. tassa mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sallakattaá¹ƒ upaá¹-
bhisakko sallakatto bhesajjaá¹ƒ kareyya. so taá¹ƒ bhesajjaá¹ƒ Ä• gamma na cakkhÅ«ni upp
cakkhÅ«ni visodheyya. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• gaá¹‡á¸• iya, nanu so vejjo yÄ• vadeva
bhÄ• gÄ« assÄ• â€™â€™ ti? ``evaá¹ƒ, bho gotamaâ€™â€™. ``evameva kho, mÄ• gaá¹‡á¸

deseyyaá¹ƒ --- `idantaá¹ƒ Ä• rogyaá¹ƒ, idantaá¹ƒ nibbÄ• naâ€™ nti, so tvaá¹ƒ Ä• rogyaá¹ƒ n
nibbÄ• naá¹ƒ na passeyyÄ• si. so mamassa kilamatho, sÄ• mamassa vihesÄ• â€™â€™ ti.
ahaá¹ƒ bhoto gotamassa. pahoti me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetuá¹ƒ yathÄ
jÄ• neyyaá¹ƒ, nibbÄ• naá¹ƒ passeyyaâ€™â€™ nti.

<220> ``seyyathÄ• pi, mÄ• gaá¹‡á¸• iya, jaccandho puriso; so na passeyya kaá¹‡hasukkÄ•
nÄ«lakÄ• ni rÅ«pÄ• ni, na passeyya pÄ«takÄ• ni rÅ«pÄ• ni, na passeyya lohitakÄ• ni rÅ«pÄ
maÃ±jiá¹-á¹-hakÄ• ni rÅ«pÄ• ni, na passeyya samavisamaá¹ƒ, na passeyya tÄ• rakarÅ«pÄ•
candimasÅ«riye. so suá¹‡eyya cakkhumato bhÄ• samÄ• nassa --- `chekaá¹ƒ vata, bho, odÄ
abhirÅ«paá¹ƒ nimmalaá¹ƒ sucÄ«â€™ ti! so odÄ• tapariyesanaá¹ƒ careyya. tamenaá¹ƒ aÃ±Ä
telamalikatena sÄ• huá¸·icÄ«rena vaÃ±ceyya --- `idaá¹ƒ te, ambho purisa, odÄ• taá¹ƒ vattha
nimmalaá¹ƒ sucÄ«â€™ ti. so taá¹ƒ paá¹-iggaá¹‡heyya, paá¹-iggahetvÄ• pÄ• rupeyya. tassa
Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sallakattaá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ. tassa so bhisakko sal
kareyya --- uddhaá¹ƒvirecanaá¹ƒ adhovirecanaá¹ƒ aÃ±janaá¹ƒ paccaÃ±janaá¹ƒ natthukamn
\Se II 285/ Ä• gamma cakkhÅ«ni uppÄ• deyya, cakkhÅ«ni visodheyya. tassa saha cakkhupp
telamalikate sÄ• huá¸·icÄ«re chandarÄ• go so pahÄ«yetha. taÃ±ca naá¹ƒ purisaá¹ƒ amittato
paccatthikatopi daheyya, api ca jÄ«vitÄ• voropetabbaá¹ƒ maÃ±Ã±eyya --- `dÄ«gharattaá¹ƒ
iminÄ• purisena telamalikatena sÄ• huá¸·icÄ«rena nikato vaÃ±cito paluddho --- idaá¹ƒ te, a
odÄ• taá¹ƒ vatthaá¹ƒ \Be II 179/ abhirÅ«paá¹ƒ nimmalaá¹ƒ sucÄ«â€™ ti. evameva kho, mÄ•
dhammaá¹ƒ deseyyaá¹ƒ --- `idantaá¹ƒ Ä• rogyaá¹ƒ, idantaá¹ƒ nibbÄ• naâ€™ nti. so tvaá¹ƒ Ä
nibbÄ• naá¹ƒ passeyyÄ• si. tassa te saha cakkhuppÄ• dÄ• yo paÃ±casupÄ• dÄ• nakkhanc
api ca te evamassa --- `dÄ«gharattaá¹ƒ vata, bho, ahaá¹ƒ iminÄ• cittena nikato vaÃ±cito pa
Ee) }. ahaÃ±hi rÅ«paá¹ƒyeva upÄ• diyamÄ• no upÄ• diyiá¹ƒ, vedanaá¹ƒyeva upÄ• diyamÄ•
upÄ• diyamÄ• no upÄ• diyiá¹ƒ, saá¹…khÄ• reyeva upÄ• diyamÄ• no upÄ• diyiá¹ƒ, viÃ±Ã±Ä
upÄ• diyiá¹ƒ. tassa me upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• \Ee I 512/ sambhavanti; evametassa kevalass
hotÄ«â€™â€™ â€™ ti. ``evaá¹ƒ pasanno ahaá¹ƒ bhoto gotamassa! pahoti me bhavaá¹ƒ go
desetuá¹ƒ yathÄ• haá¹ƒ imamhÄ• Ä• sanÄ• anandho vuá¹-á¹-haheyyaâ€™â€™ nti.

<221> ``tena hi tvaá¹ƒ, mÄ• gaá¹‡á¸• iya, sappurise bhajeyyÄ• si. yato kho \Se II 286/ tvaá
sappurise bhajissasi tato tvaá¹ƒ, mÄ• gaá¹‡á¸• iya, saddhammaá¹ƒ sossasi; yato kho tvaá¹ƒ
saddhammaá¹ƒ sossasi tato tvaá¹ƒ, mÄ• gaá¹‡á¸• iya, dhammÄ• nudhammaá¹ƒ paá¹-ipajjis
mÄ• gaá¹‡á¸• iya, dhammÄ• nudhammaá¹ƒ paá¹-ipajjissasi tato tvaá¹ƒ, mÄ• gaá¹‡á¸• iya, s
sÄ• maá¹ƒ dakkhissasi --- ime rogÄ• gaá¹‡á¸• Ä• sallÄ• ; idha rogÄ• gaá¹‡á¸• Ä• sallÄ•
tassa me upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodhÄ• jÄ• tinirodho, jÄ• tinirodhÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti; evametassa kevalassa dukkhakkh
ti.

<222> evaá¹ƒ \Ne II 190/ vutte, mÄ• gaá¹‡á¸• iyo paribbÄ• jako bhagavantaá¹ƒ etadavoca
gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyy
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ•
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca \Be II 180/. labhe
santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti. ``yo kho, mÄ• gaá¹‡á¸• iya, aÃ
dhammavinaye Ä• kaá¹…khati pabbajjaá¹ƒ, Ä• kaá¹…khati upasampadaá¹ƒ, so cattÄ• ro m
mÄ• sÄ• naá¹ƒ accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jenti \Se II 287/, upasampÄ• d
mettha puggalavemattatÄ• viditÄ• â€™â€™ ti. ``sace, bhante, aÃ±Ã±atitthiyapubbÄ• imas
Ä• kaá¹…khantÄ• pabbajjaá¹ƒ, Ä• kaá¹…khantÄ• upasampadaá¹ƒ cattÄ• ro mÄ• se pariva
accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jenti upasampÄ• denti bhikkhubhÄ• vÄ• ya; ah
parivasissÄ• mi, catunnaá¹ƒ vassÄ• naá¹ƒ accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jen
bhikkhubhÄ• vÄ• yÄ• â€™â€™ ti \Ee I 513/. alattha kho mÄ• gaá¹‡á¸• iyo paribbÄ• jako bh
alattha upasampadaá¹ƒ. acirÅ«pasampanno kho panÄ• yasmÄ• mÄ• gaá¹‡á¸• iyo eko vÅ«
pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• ana
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihÄ• si. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kho panÄ• yasmÄ• mÄ• gaá¹‡á¸• iyo arahataá¹ƒ ahosÄ«ti.

mÄ• gaá¹‡á¸• iyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. sandakasuttaá¹ƒ

<223> evaá¹ƒ \Se II 288/ \Ne II 191/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiy
ghositÄ• rÄ• me. tena kho pana samayena sandako paribbÄ• jako pilakkhaguhÄ• yaá¹ƒ paa
paribbÄ• jakaparisÄ• ya saddhiá¹ƒ paÃ±camattehi paribbÄ• jakasatehi. atha kho Ä• yasmÄ•
paá¹-isallÄ• nÄ• vuá¹-á¹-hito bhikkhÅ« Ä• mantesi --- ``Ä• yÄ• mÄ• vuso, yena devakataso
guhÄ• dassanÄ• yÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä
Ä• yasmÄ• Ä• nando sambahulehi bhikkhÅ«hi saddhiá¹ƒ yena devakatasobbho tenupasaá
sandako paribbÄ• jako mahatiyÄ• \Be II 181/ paribbÄ• jakaparisÄ• ya saddhiá¹ƒ nisinno ho
uccÄ• saddamahÄ• saddÄ• ya anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathentiyÄ• , seyyathid
corakathaá¹ƒ mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhakathaá¹ƒ annak
vatthakathaá¹ƒ sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nak
nigamakathaá¹ƒ nagarakathaá¹ƒ janapadakathaá¹ƒ itthikathaá¹ƒ sÅ«rakathaá¹ƒ visikhÄ• ka
kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ lokakkhÄ• yikaá¹ƒ sam
itibhavÄ• bhavakathaá¹ƒ iti vÄ• . addasÄ• kho sandako paribbÄ• jako Ä• yasmantaá¹ƒ Ä• n
Ä• gacchantaá¹ƒ. disvÄ• na sakaá¹ƒ parisaá¹ƒ saá¹‡á¹-hÄ• pesi \Se II 289/ --- ``appasaddÄ
bhonto saddamakattha; ayaá¹ƒ samaá¹‡assa gotamassa sÄ• vako Ä• gacchati samaá¹‡o Ä

samaá¹‡assa gotamassa sÄ• vakÄ• kosambiyaá¹ƒ paá¹-ivasanti, ayaá¹ƒ tesaá¹ƒ aÃ±Ã±ata
appasaddakÄ• mÄ• kho pana te Ä• yasmanto appasaddavinÄ«tÄ• appasaddassa vaá¹‡á¹
appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti. atha
ahesuá¹ƒ.

<224> atha kho Ä• yasmÄ• Ä• nando yena sandako paribbÄ• jako tenupasaá¹…kami. atha
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``etu kho bhavaá¹ƒ Ä• nando, svÄ• gataá¹ƒ bho
kho bhavaá¹ƒ Ä• nando imaá¹ƒ pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«dat
idamÄ• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti. nisÄ«di kho Ä• yasmÄ• Ä• nando \Ne II 192/ paÃ
paribbÄ• jako aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekama
sandakaá¹ƒ paribbÄ• jakaá¹ƒ Ä• yasmÄ• Ä• nando etadavoca --- ``kÄ• yanuttha, sandaka,
sannisinnÄ• , kÄ• ca pana vo antarÄ• kathÄ• vippakatÄ• â€™â€™ ti? ``tiá¹-á¹-hatesÄ• , bh
mayaá¹ƒ etarahi kathÄ• ya sannisinnÄ• . nesÄ• bhoto Ä• nandassa kathÄ• dullabhÄ• bha
sÄ• dhu vata bhavantaá¹ƒyeva Ä• nandaá¹ƒ paá¹-ibhÄ• tu sake Ä• cariyake dhammÄ«kathÃ
sandaka, suá¹‡Ä• hi \Se II 290/, sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti.
sandako paribbÄ• jako Ä• yasmato Ä• nandassa paccassosi. Ä• yasmÄ• Ä• nando etadavo
sandaka, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena abrahma
ca anassÄ• sikÄ• ni brahmacariyÄ• ni akkhÄ• tÄ• ni, yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ br
vasanto ca {vasanto vÄ• (Ce Ee) evamuparipi anÄ• rÄ• dhanapakkhe} nÄ• rÄ• dheyya Ã±Ä
nti. ``katame pana te, bho Ä• nanda, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• samm
abrahmacariyavÄ• sÄ• akkhÄ• tÄ• , yattha viÃ±Ã±Å« \Ee I 515/ puriso sasakkaá¹ƒ brahma
vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€™â€™ nti?

<225> ``idha, sandaka, ekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi --- `natthi dinn
yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ•
natthi paroloko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá
sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhi
cÄ• tumahÄ• bhÅ«tiko ayaá¹ƒ puriso yadÄ• kÄ• laá¹…karoti, pathavÄ« pathavÄ«kÄ• yaá¹ƒ
Ä• pokÄ• yaá¹ƒ anupeti anupagacchati, tejo tejokÄ• yaá¹ƒ anupeti anupagacchati, vÄ• yo vÃ
anupagacchati \Se II 291/, Ä• kÄ• saá¹ƒ indriyÄ• ni saá¹…kamanti. Ä• sandipaÃ±camÄ• pu
gacchanti, yÄ• vÄ• á¸·Ä• hanÄ• padÄ• ni paÃ±Ã±Ä• yanti. kÄ• potakÄ• ni aá¹-á¹-hÄ«ni bha
dattupaÃ±Ã±attaá¹ƒ yadidaá¹ƒ dÄ• naá¹ƒ. tesaá¹ƒ tucchÄ• musÄ• vilÄ• po ye keci atthikav
paá¹‡á¸• ite ca kÄ• yassa bhedÄ• ucchijjanti vinassanti na honti paraá¹ƒ maraá¹‡Ä• â€™ ti

``tatra \Ne II 193/, sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ
evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natth
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi parolo
pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sam

lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedenti. cÄ• tumahÄ• bhÅ
kÄ• laá¹…karoti, pathavÄ« pathavÄ«kÄ• yaá¹ƒ anupeti anupagacchati, Ä• po Ä• pokÄ• yaá
anupagacchati, tejo tejokÄ• yaá¹ƒ anupeti anupagacchati, vÄ• yo vÄ• yokÄ• yaá¹ƒ anupeti a
indriyÄ• ni saá¹…kamanti. Ä• sandipaÃ±camÄ• purisÄ• mataá¹ƒ Ä• dÄ• ya gacchanti, yÄ•
paÃ±Ã±Ä• yanti. kÄ• potakÄ• ni aá¹-á¹-hÄ«ni bhavanti. bhassantÄ• Ä• hutiyo; dattupaÃ±Ã±
tesaá¹ƒ tucchÄ• musÄ• vilÄ• po ye keci atthikavÄ• daá¹ƒ vadanti. bÄ• le ca paá¹‡á¸• ite ca
ucchijjanti \Se II 292/ vinassanti na honti paraá¹ƒ maraá¹‡Ä• â€™ ti. sace imassa bhoto satt
vacanaá¹ƒ, akatena me ettha kataá¹ƒ, avusitena me ettha vusitaá¹ƒ. ubhopi mayaá¹ƒ ettha s
sÄ• maÃ±Ã±aá¹ƒ pattÄ• , yo cÄ• haá¹ƒ na vadÄ• mi `ubho kÄ• yassa bhedÄ• ucchijjissÄ•
bhavissÄ• ma paraá¹ƒ maraá¹‡Ä• â€™ ti. atirekaá¹ƒ kho panimassa bhoto satthuno naggiya
ukkuá¹-ikappadhÄ• naá¹ƒ kesamassulocanaá¹ƒ yohaá¹ƒ puttasambÄ• dhasayanaá¹ƒ {putta
ajjhÄ• vasanto kÄ• sikacandanaá¹ƒ paccanubhonto mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rento
iminÄ• bhotÄ• satthÄ• rÄ• samasamagatiko bhavissÄ• mi. abhisamparÄ• yaá¹ƒ sohaá¹ƒ l
imasmiá¹ƒ satthari brahmacariyaá¹ƒ carissÄ• mi? `so abrahmacariyavÄ• so ayaâ€™ nti --- i
brahmacariyÄ• nibbijja pakkamati {nibbijjÄ• pakkamati (Ce) }. ayaá¹ƒ kho, sandaka, tena bh
passatÄ• arahatÄ• sammÄ• sambuddhena paá¹-hamo abrahmacariyavÄ• so akkhÄ• to ya
brahmacariyaá¹ƒ \Ee I 516/ na vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹

<226> ``puna caparaá¹ƒ, sandaka, idhekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi
chindato chedÄ• payato pacato pÄ• cÄ• payato socayato socÄ• payato kilamato kilamÄ• pa
pÄ• á¹‡amatipÄ• tayato adinnaá¹ƒ Ä• diyato sandhiá¹ƒ chindato nillopaá¹ƒ harato ekÄ• gÄ•
tiá¹-á¹-hato paradÄ• raá¹ƒ gacchato musÄ• bhaá¹‡ato \Se II 293/ karoto na \Ne II 194/ karÄ
khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ
kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. dakkhiá¹‡aÃ±cepi ga
gaccheyya hananto ghÄ• tento chindanto chedÄ• pento pacanto pacÄ• pento, natthi tatonid
\Be II 184/ pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadanto dÄ
natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ• nena damena saá¹ƒy
puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™ ti.

``tatra, sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• e
evaá¹ƒdiá¹-á¹-hi --- karoto kÄ• rayato chindato chedÄ• payato pacato pÄ• cÄ• payato socat
kilamÄ• payato phandato phandÄ• payato pÄ• á¹‡amatipÄ• tayato adinnaá¹ƒ Ä• diyato san
harato ekÄ• gÄ• rikaá¹ƒ karoto paripanthe tiá¹-á¹-hato paradÄ• raá¹ƒ gacchato musÄ• bhaá
pÄ• paá¹ƒ khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒs
maá¹ƒsapuÃ±jaá¹ƒ kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. d
tÄ«raá¹ƒ gaccheyya hananto ghÄ• tento chindanto chedÄ• pento pacanto pacÄ• pento, natt
natthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ \Se II 294/ gaccheyya dada
yajÄ• pento, natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ• nena da

saccavajjena natthi puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™ ti. sace imassa bhoto sa
akatena me ettha kataá¹ƒ, avusitena me ettha vusitaá¹ƒ. ubhopi mayaá¹ƒ ettha samasamÄ•
yo cÄ• haá¹ƒ na vadÄ• mi `ubhinnaá¹ƒ kurutaá¹ƒ na karÄ«yati pÄ• paâ€™ nti. atirekaá¹ƒ kh
satthuno naggiyaá¹ƒ muá¹‡á¸• iyaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ kesamassulocanaá¹ƒ yohaá
ajjhÄ• vasanto kÄ• sikacandanaá¹ƒ paccanubhonto mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rento
iminÄ• bhotÄ• satthÄ• rÄ• samasamagatiko bhavissÄ• mi. abhisamparÄ• yaá¹ƒ sohaá¹ƒ l
imasmiá¹ƒ satthari brahmacariyaá¹ƒ carissÄ• mi? `so abrahmacariyavÄ• so ayaâ€™ nti iti v
brahmacariyÄ• nibbijja pakkamati. ayaá¹ƒ kho, sandaka, tena bhagavatÄ• jÄ• natÄ• pass
sammÄ• sambuddhena dutiyo abrahmacariyavÄ• so akkhÄ• to yattha viÃ±Ã±Å« puriso sas
vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

<227> ``puna caparaá¹ƒ, sandaka, idhekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi
natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya; ahetÅ« appaccayÄ• sattÄ• \Be II 185/ saá¹ƒk
natthi paccayo \Ne II 195/ sattÄ• naá¹ƒ visuddhiyÄ• ; ahetÅ« appaccayÄ• sattÄ• visujjhant
natthi \Se II 295/ vÄ«riyaá¹ƒ, natthi purisathÄ• mo \Ee I 517/, natthi purisaparakkamo; sabbe
pÄ• á¹‡Ä• sabbe bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ• abalÄ• avÄ«riyÄ• niyatisaá¹…gatibhÄ•
chasvevÄ• bhijÄ• tÄ«su sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti.

``tatra, sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• e
evaá¹ƒdiá¹-á¹-hi --- natthi hetu, natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya, ahetÅ« appacc
saá¹ƒkilissanti. natthi hetu natthi paccayo sattÄ• naá¹ƒ visuddhiyÄ• , ahetÅ« appaccayÄ• s
natthi balaá¹ƒ, natthi vÄ«riyaá¹ƒ, natthi purisathÄ• mo, natthi purisaparakkamo, sabbe sattÄ
sabbe bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ• abalÄ• avÄ«riyÄ• niyatisaá¹…gatibhÄ• vapariá¹‡a
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti. sace imassa bhoto satthuno saccaá¹ƒ vacana
kataá¹ƒ, avusitena me ettha vusitaá¹ƒ. ubhopi mayaá¹ƒ ettha samasamÄ• sÄ• maÃ±Ã±aá¹
vadÄ• mi `ubho ahetÅ« appaccayÄ• visujjhissÄ• mÄ• â€™ ti. atirekaá¹ƒ kho panimassa bh
muá¹‡á¸• iyaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ kesamassulocanaá¹ƒ yohaá¹ƒ puttasambÄ• dha
kÄ• sikacandanaá¹ƒ paccanubhonto mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rento jÄ• tarÅ«paraj
satthÄ• rÄ• samasamagatiko bhavissÄ• mi. abhisamparÄ• yaá¹ƒ sohaá¹ƒ kiá¹ƒ jÄ• nanto k
satthari brahmacariyaá¹ƒ carissÄ• mi? `so abrahmacariyavÄ• so ayaâ€™ nti --- iti viditvÄ• t
brahmacariyÄ• nibbijja pakkamati. ayaá¹ƒ kho, sandaka, tena bhagavatÄ• jÄ• natÄ• pass
sammÄ• sambuddhena tatiyo abrahmacariyavÄ• so akkhÄ• to yattha viÃ±Ã±Å« puriso sas
vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

<228> ``puna caparaá¹ƒ, sandaka, idhekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi
akaá¹-Ä• akaá¹-avidhÄ• animmitÄ• animmÄ• tÄ• vaÃ±jhÄ• kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹
iÃ±janti na vipariá¹‡amanti na aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhenti nÄ• laá¹ƒ aÃ±Ã±amaÃ
vÄ• sukhadukkhÄ• ya vÄ• . katame satta? pathavÄ«kÄ• yo Ä• pokÄ• yo tejokÄ• yo vÄ• yo

--- ime sattakÄ• yÄ• akaá¹-Ä• akaá¹-avidhÄ• animmitÄ• \Be II 186/ animmÄ• tÄ• \Ne II 1
kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• . te na iÃ±janti na vipariá¹‡amanti na aÃ±Ã±a
byÄ• bÄ• dhenti. nÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukkhÄ• ya vÄ• sukhadul
vÄ• ghÄ• tetÄ• vÄ• sotÄ• vÄ• sÄ• vetÄ• vÄ• viÃ±Ã±Ä• tÄ• vÄ• viÃ±Ã±Ä• petÄ• vÄ• .
chindati, na koci kaÃ±ci {kiÃ±ci (Katthaci) } jÄ«vitÄ• voropeti. sattannaá¹ƒtveva kÄ• yÄ• nan
vivaramanupatati. cuddasa kho panimÄ• ni yonipamukhasatasahassÄ• ni saá¹-á¹-hi ca satÄ
ca kammuno satÄ• ni paÃ±ca ca kammÄ• ni tÄ«á¹‡i \Se II 297/ ca kammÄ• ni, kamme ca a
dvaá¹-á¹-hipaá¹-ipadÄ• , dvaá¹-á¹-hantarakappÄ• , chaá¸·Ä• bhijÄ• tiyo, aá¹-á¹-ha purisabhÅ
Ä• jÄ«vakasate, ekÅ«napaÃ±Ã±Ä• sa paribbÄ• jakasate, ekÅ«napaÃ±Ã±Ä• sa \Ee I 518/ nÄ
indriyasate, tiá¹ƒse nirayasate, chattiá¹ƒsa rajodhÄ• tuyo, satta saÃ±Ã±Ä«gabbhÄ• , satta a
satta nigaá¹‡á¹-higabbhÄ• , satta devÄ• , satta mÄ• nusÄ• , satta pesÄ• cÄ• , satta sarÄ• ,
papÄ• tÄ• , satta papÄ• tasatÄ• ni, satta supinÄ• , satta supinasatÄ• ni, cullÄ• sÄ«ti {cÅ«á¸
mahÄ• kappino {mahÄ• kappuno (Ce Ee) } satasahassÄ• ni, yÄ• ni bÄ• le ca paá¹‡á¸• ite c
dukkhassantaá¹ƒ karissanti. tattha natthi iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ•
aparipakkaá¹ƒ vÄ• kammaá¹ƒ paripÄ• cessÄ• mi, paripakkaá¹ƒ vÄ• kammaá¹ƒ phussa phu
hevaá¹ƒ natthi doá¹‡amite sukhadukkhe pariyantakate saá¹ƒsÄ• re, natthi hÄ• yanavaá¸• á¸
ukkaá¹ƒsÄ• vakaá¹ƒse. seyyathÄ• pi nÄ• ma suttaguá¸·e khitte nibbeá¹-hiyamÄ• nameva pa
paá¹‡á¸• ite ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissantÄ«â€™ ti.

``tatra, sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• e
evaá¹ƒdiá¹-á¹-hi --- sattime kÄ• yÄ• akaá¹-Ä• akaá¹-avidhÄ• animmitÄ• animmÄ• tÄ• vaÃ
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• . te na iÃ±janti na vipariá¹‡amanti na aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ•
aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukkhÄ• ya vÄ• sukhadukkhÄ• ya vÄ• . katame satta
Ä• pokÄ• yo tejokÄ• yo vÄ• yokÄ• yo sukhe dukkhe jÄ«ve sattame --- ime satta kÄ• yÄ• ak
animmitÄ• animmÄ• tÄ• vaÃ±jhÄ• kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• . te na iÃ
na aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhenti. nÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• d
tattha natthi hantÄ• vÄ• \Be II 187/ ghÄ• tetÄ• vÄ• sotÄ• vÄ• sÄ• vetÄ• vÄ• viÃ±Ã±Ä•
yopi tiá¹‡hena satthena sÄ«saá¹ƒ chindati, na koci kaÃ±ci jÄ«vitÄ• voropeti \Ne II 197/. satt
kÄ• yÄ• namantarena satthaá¹ƒ vivaramanupatati. cuddasa kho panimÄ• ni yonipamukhasa
satÄ• ni cha ca satÄ• ni paÃ±ca ca kammuno satÄ• ni paÃ±ca ca kammÄ• ni tÄ«á¹‡i ca kam
aá¸• á¸• hakamme ca, dvaá¹-á¹-hipaá¹-ipadÄ• , dvaá¹-á¹-hantarakappÄ• , chaá¸·Ä• bhijÄ• ti
purisabhÅ«miyo, ekÅ«napaÃ±Ã±Ä• sa Ä• jÄ«vakasate, ekÅ«napaÃ±Ã±Ä• sa paribbÄ• jaka
nÄ• gÄ• vÄ• sasate, vÄ«se indriyasate, tiá¹ƒse nirayasate, chattiá¹ƒsa rajodhÄ• tuyo, satta
asaÃ±Ã±Ä«gabbhÄ• , satta nigaá¹‡á¹-higabbhÄ• , satta devÄ• , satta mÄ• nusÄ• , satta pes
pavuá¹-Ä• , satta papÄ• tÄ• , satta papÄ• tasatÄ• ni, satta supinÄ• , satta supinasatÄ• ni, cu
satasahassÄ• ni, yÄ• ni bÄ• le ca paá¹‡á¸• ite ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassa
natthi iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• aparipakka
paripÄ• cessÄ• mi, paripakkaá¹ƒ vÄ• kammaá¹ƒ phussa phussa byantiá¹ƒ karissÄ• mÄ«ti,

sukhadukkhe pariyantakate saá¹ƒsÄ• re, natthi hÄ• yanavaá¸• á¸• hane, natthi ukkaá¹ƒsÄ•
nÄ• ma suttaguá¸·e khitte nibbeá¹-hiyamÄ• nameva paleti, evameva bÄ• le ca paá¹‡á¸• ite
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissantÄ«â€™ ti. sace pana imassa bhoto satthuno sacc
me ettha kataá¹ƒ, avusitena me ettha vusitaá¹ƒ. ubhopi mayaá¹ƒ ettha samasamÄ• sÄ• ma
cÄ• haá¹ƒ na vadÄ• mi. `ubho sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissÄ• m
panimassa bhoto satthuno naggiyaá¹ƒ muá¹‡á¸• iyaá¹ƒ ukkuá¹-ikappadhÄ• naá¹ƒ kesamas
puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vasanto kÄ• sikacandanaá¹ƒ paccanubhonto mÄ• lÄ• g
jÄ• tarÅ«parajataá¹ƒ sÄ• diyanto iminÄ• bhotÄ• satthÄ• rÄ• samasamagatiko bhavissÄ•
kiá¹ƒ jÄ• nanto kiá¹ƒ passanto imasmiá¹ƒ satthari brahmacariyaá¹ƒ carissÄ• mi? `so abrah
--- iti viditvÄ• tasmÄ• brahmacariyÄ• nibbijja pakkamati. ayaá¹ƒ kho, sandaka, tena bhaga
passatÄ• arahatÄ• sammÄ• sambuddhena catuttho abrahmacariyavÄ• so akkhÄ• to yatth
brahmacariyaá¹ƒ na vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá

``ime \Be II 188/ kho te, sandaka, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ
abrahmacariyavÄ• sÄ• \Se II 300/ akkhÄ• tÄ• yattha \Ee I 519/ viÃ±Ã±Å« puriso sasakkaá
vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€™â€™ nti.

``acchariyaá¹ƒ \Ne II 198/, bho Ä• nanda, abbhutaá¹ƒ, bho Ä• nanda! yÄ• vaÃ±cidaá¹ƒ tena
passatÄ• arahatÄ• sammÄ• sambuddhena cattÄ• ro abrahmacariyavÄ• sÄ• va samÄ• nÄ
akkhÄ• tÄ• yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariyaá¹ƒ na vaseyya, vasanto ca n
dhammaá¹ƒ kusalanti. katamÄ• ni pana tÄ• ni, bho Ä• nanda, tena bhagavatÄ• jÄ• natÄ•
sammÄ• sambuddhena cattÄ• ri anassÄ• sikÄ• ni brahmacariyÄ• ni akkhÄ• tÄ• ni yattha vi
brahmacariyaá¹ƒ na vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€

<229> ``idha, sandaka, ekacco satthÄ• sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±
paá¹-ijÄ• nÄ• ti --- `carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ samita
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™ nti. so suÃ±Ã±ampi agÄ• raá¹ƒ pavisati, piá¹‡
kukkuropi á¸• aá¹ƒsati, caá¹‡á¸• enapi hatthinÄ• samÄ• gacchati, caá¹‡á¸• enapi assena s
caá¹‡á¸• enapi goá¹‡ena samÄ• gacchati, itthiyÄ• pi purisassapi nÄ• mampi gottampi pucc
nigamassapi nÄ• mampi maggampi pucchati. so `kimidaâ€™ nti puá¹-á¹-ho samÄ• no `suÃ
pavisitabbaá¹ƒ ahosiâ€™, tena pÄ• visiá¹ƒ; `piá¹‡á¸• ampi aladdhabbaá¹ƒ ahosiâ€™, tena
`kukkurena á¸• aá¹ƒsitabbaá¹ƒ ahosiâ€™, tenamhi {tena (Katthaci), tenÄ• siá¹ƒ (?) } daá¹-á
hatthinÄ• samÄ• gantabbaá¹ƒ ahosiâ€™, tena samÄ• gamiá¹ƒ; `caá¹‡á¸• ena assena sam
samÄ• gamiá¹ƒ; `caá¹‡á¸• ena goá¹‡ena samÄ• gantabbaá¹ƒ ahosiâ€™, tena samÄ• gami
nÄ• mampi gottampi pucchitabbaá¹ƒ ahosiâ€™, tena pucchiá¹ƒ; `gÄ• massapi nigamassapi
pucchitabbaá¹ƒ ahosiâ€™, tena pucchinti. tatra, sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cik
kho bhavaá¹ƒ satthÄ• sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹
II 302/ `gÄ• massapi nigamassapi nÄ• mampi maggampi pucchitabbaá¹ƒ ahosi, tena pucch

`anassÄ• sikaá¹ƒ idaá¹ƒ brahmacariyaâ€™ nti --- iti viditvÄ• tasmÄ• brahmacariyÄ• nibbijj
kho, sandaka, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena paa
brahmacariyaá¹ƒ akkhÄ• taá¹ƒ \Ee I 520/ yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariya
ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

<230> ``puna caparaá¹ƒ, sandaka, idhekacco satthÄ• anussaviko hoti anussavasacco. so
itihitihaparamparÄ• ya piá¹-akasampadÄ• ya dhammaá¹ƒ deseti. anussavikassa kho pana,
satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathÄ• pi hoti aÃ±Ã±athÄ• pi h
viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• anussaviko anussa
itihitihaparamparÄ• ya piá¹-akasampadÄ• ya dhammaá¹ƒ deseti. anussavikassa kho pana s
sussutampi hoti dussutampi hoti tathÄ• pi hoti aÃ±Ã±athÄ• pi hotiâ€™. so `anassÄ• sikaá¹ƒ
nti --- iti viditvÄ• tasmÄ• brahmacariyÄ• nibbijja pakkamati. idaá¹ƒ kho, sandaka, tena bha
passatÄ• arahatÄ• sammÄ• sambuddhena dutiyaá¹ƒ anassÄ• sikaá¹ƒ brahmacariyaá¹ƒ ak
puriso sasakkaá¹ƒ brahmacariyaá¹ƒ na vaseyya, vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dh

<231> ``puna \Se II 303/ caparaá¹ƒ, sandaka, idhekacco satthÄ• takkÄ« hoti vÄ«maá¹ƒsÄ•
takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ dhammaá¹ƒ dese
sandaka, satthuno vÄ«maá¹ƒsissa sutakkitampi hoti duttakkitampi hoti tathÄ• pi hoti aÃ±Ã±a
sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• takkÄ« v
takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ dhammaá¹ƒ dese
vÄ«maá¹ƒsissa sutakkitampi hoti duttakkitampi hoti tathÄ• pi hoti aÃ±Ã±athÄ• pi hotiâ€™. s
idaá¹ƒ brahmacariyaâ€™ nti --- iti viditvÄ• tasmÄ• brahmacariyÄ• nibbijja pakkamati. idaá
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena tatiyaá¹ƒ anassÄ• sika
yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariyaá¹ƒ na vaseyya, vasanto ca nÄ• rÄ• dhey
kusalaá¹ƒ.

<232> ``puna \Be II 190/ caparaá¹ƒ, sandaka, idhekacco satthÄ• mando hoti momÅ«ho. so
tattha tattha {tathÄ• tathÄ• (Ce Se Ke Ee) } paÃ±haá¹ƒ puá¹-á¹-ho \Ee I 521/ samÄ• no vÄ
Ä• pajjati amarÄ• vikkhepaá¹ƒ --- `evantipi {evampi (Ce Ee) } me no, tathÄ• tipi {tathÄ• pi (C
aÃ±Ã±athÄ• tipi {aÃ±Ã±athÄ• pi (Ce Ee) ( ) sabbattha natthi} me no, notipi me no, no notipi
sandaka, viÃ±Ã±Å« puriso iti paá¹-isaÃ±cikkhati --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• mando m
momÅ«hattÄ• tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no vÄ• cÄ• vikkhepaá¹ƒ Ä• pajjat
304/ --- evantipi me no, tathÄ• tipi me no, aÃ±Ã±athÄ• tipi me no, notipi me no, no notipi me
`anassÄ• sikaá¹ƒ idaá¹ƒ brahmacariyaâ€™ nti --- iti viditvÄ• \Ne II 200/ tasmÄ• brahmacar
pakkamati. idaá¹ƒ kho, sandaka, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
anassÄ• sikaá¹ƒ brahmacariyaá¹ƒ akkhÄ• taá¹ƒ yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahma
vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``imÄ• ni kho, (tÄ• ni sandaka, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• s
anassÄ• sikÄ• ni brahmacariyÄ• ni akkhÄ• tÄ• ni yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahm
vasanto ca nÄ• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€™â€™ nti.

``acchariyaá¹ƒ, bho Ä• nanda, abbhutaá¹ƒ, bho Ä• nanda! yÄ• vaÃ±cidaá¹ƒ tena bhagavat
arahatÄ• sammÄ• sambuddhena cattÄ• ri anassÄ• sikÄ• neva brahmacariyÄ• ni anassÄ• s
akkhÄ• tÄ• ni yattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariyaá¹ƒ na vaseyya, vasanto ca
dhammaá¹ƒ kusalaá¹ƒ. so pana, bho Ä• nanda, satthÄ• kiá¹ƒ vÄ• dÄ« kiá¹ƒ akkhÄ• yÄ« ya
sasakkaá¹ƒ brahmacariyaá¹ƒ vaseyya, vasanto ca Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ k

<233> ``idha, sandaka, tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• cara
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
9-10 kandarakasutte} so ime \Se II 305/ paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese p
dubbalÄ«karaá¹‡e vivicceva kÄ• mehi vivicca akusalehi \Be II 191/ dhammehi savitakkaá¹ƒ
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. yasmiá¹ƒ kho {ya
Katthaci) }, sandaka, satthari sÄ• vako evarÅ«paá¹ƒ uá¸·Ä• ravisesaá¹ƒ adhigacchati tattha
puriso sasakkaá¹ƒ brahmacariyaá¹ƒ vaseyya, vasanto ca Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhamm

``puna caparaá¹ƒ, sandaka, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe0.. dutiyaá¹
viharati. yasmiá¹ƒ kho, sandaka, satthari sÄ• vako evarÅ«paá¹ƒ uá¸·Ä• ravisesaá¹ƒ adhigac
puriso sasakkaá¹ƒ brahmacariyaá¹ƒ vaseyya, vasanto ca Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhamm

``puna \Ne II 201/ caparaá¹ƒ, sandaka, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihar
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. yasmiá¹ƒ kho, sandaka, satthari sÄ• vako evarÅ«
uá¸·Ä• ravisesaá¹ƒ adhigacchati tattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariyaá¹ƒ vasey
Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``puna caparaá¹ƒ, sandaka, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá
viharati. yasmiá¹ƒ kho, sandaka, satthari sÄ• vako evarÅ«paá¹ƒ uá¸·Ä• ravisesaá¹ƒ adhigac
puriso sasakkaá¹ƒ brahmacariyaá¹ƒ vaseyya, vasanto ca Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhamm

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e \Se II 306/ vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininn
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. yasmiá¹ƒ kho, sandaka, satthari
uá¸·Ä• ravisesaá¹ƒ adhigacchati tattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariyaá¹ƒ vasey
Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so dib
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti. yasmiá¹ƒ kho, sandaka, satthari sÄ
uá¸·Ä• ravisesaá¹ƒ adhigacchati \Be II 192/ tattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariy
ca Ä• rÄ• dheyya Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so `idaá¹ƒ d
pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkh
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ
Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savasamudayoâ€™ ti yathÄ• bh
Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ \Ne II 202/ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhagÄ
paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÃ
vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasm
Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. yasmiá¹ƒ kho, sandaka, satthari sÄ• vako evarÅ«paá¹ƒ uá
adhigacchati tattha viÃ±Ã±Å« puriso sasakkaá¹ƒ brahmacariyaá¹ƒ vaseyya, vasanto ca Ä• r
dhammaá¹ƒ kusalaâ€™â€™ nti.

<234> ``yo pana so, bho Ä• nanda, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakara
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto paribhuÃ±je
ti? ``yo so, sandaka, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabh
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto abhabbo so paÃ±caá¹-á¹-hÄ• n
khÄ«á¹‡Ä• savo bhikkhu saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetuá¹ƒ, abhabbo khÄ«á¹‡Ä
theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tuá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikkhu methunaá¹ƒ dham
khÄ«á¹‡Ä• savo bhikkhu sampajÄ• namusÄ• bhÄ• situá¹ƒ, abhabbo khÄ«á¹‡Ä• savo bhikk
paribhuÃ±jituá¹ƒ, seyyathÄ• pi pubbe agÄ• riyabhÅ«to. yo so, sandaka, bhikkhu arahaá¹ƒ k
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano samma
\Se II 308/ imÄ• ni paÃ±caá¹-á¹-hÄ• nÄ• ni ajjhÄ• carituâ€™â€™ nti.

<235> ``yo \Be II 193/ pana so, bho Ä• nanda, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt
tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccu
`khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti? ``tena hi, sandaka, upamaá¹ƒ te karissÄ• mi; u
purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. seyyathÄ• pi, sandaka, purisassa hatthapÄ• dÄ
ceva tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ (jÄ• nÄ• ti --- `chinnÄ•
ti, udÄ• hu paccavekkhamÄ• no jÄ• nÄ• ti --- `chinnÄ• me hatthapÄ• dÄ• â€™â€™ â€™ ti

puriso satataá¹ƒ samitaá¹ƒ jÄ• nÄ• ti --- `chinnÄ• me hatthapÄ• dÄ• â€™ ti.) { (chinnÄ• va
Ke Ee) } api ca kho pana naá¹ƒ paccavekkhamÄ• no jÄ• nÄ• ti --- `chinnÄ• me hatthapÄ• d
kho, sandaka, yo so \Ne II 203/ bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto tassa carat
suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ (Ã±Ä• á¹‡adassanaá¹ƒ na paccupaá¹-á¹-hit
Ä• savÄ• â€™ ti;) { (khÄ«á¹‡Ä• va Ä• savÄ• ,) (Ce Se Ke Ee) } api ca kho pana naá¹ƒ pac
`khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ â€™ ti.

<236> ``kÄ«vabahukÄ• pana, bho Ä• nanda, imasmiá¹ƒ dhammavinaye niyyÄ• tÄ• roâ€™
ekaá¹ƒyeva sataá¹ƒ na dve satÄ• ni na tÄ«á¹‡i satÄ• ni na cattÄ• ri satÄ• ni na paÃ±ca sat
ye imasmiá¹ƒ dhammavinaye niyyÄ• tÄ• roâ€™â€™ ti. ``acchariyaá¹ƒ, bho Ä• nanda, abbh
nÄ• ma sadhammokkaá¹ƒsanÄ• bhavissati, na \Se II 309/ paradhammavambhanÄ• , Ä• ya
bahukÄ• \Ee I 524/ ca niyyÄ• tÄ• ro paÃ±Ã±Ä• yissanti. ime panÄ• jÄ«vakÄ• puttamatÄ• y
ukkaá¹ƒsenti, pare ca vambhenti tayo ceva niyyÄ• tÄ• ro paÃ±Ã±apenti, seyyathidaá¹ƒ --- n
kisaá¹ƒ saá¹ƒkiccaá¹ƒ, makkhaliá¹ƒ gosÄ• laâ€™â€™ nti. atha kho sandako paribbÄ• jako s
Ä• mantesi --- ``carantu bhonto samaá¹‡e gotame brahmacariyavÄ• so. na dÄ• ni sukaraá¹
lÄ• bhasakkÄ• rasiloke pariccajituâ€™â€™ nti. iti hidaá¹ƒ sandako paribbÄ• jako sakaá¹ƒ p
bhagavati brahmacariyeti.

sandakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• sakuludÄ• yisuttaá¹ƒ

<237> evaá¹ƒ \Se II 310/ \Be II 194/ \Ne II 204/ \Ee II 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena sambahulÄ• abhiÃ±Ã±Ä
paribbÄ• jakÄ• moranivÄ• pe paribbÄ• jakÄ• rÄ• me paá¹-ivasanti, seyyathidaá¹ƒ --- annab
sakuludÄ• yÄ« ca paribbÄ• jako aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• paribbÄ• jak
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• y
etadahosi --- ``atippago kho tÄ• va rÄ• jagahe piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ
paribbÄ• jakÄ• rÄ• mo yena sakuludÄ• yÄ« paribbÄ• jako tenupasaá¹…kameyyaâ€™â€™
moranivÄ• po paribbÄ• jakÄ• rÄ• mo tenupasaá¹…kami. tena kho pana samayena sakulud
paribbÄ• jakaparisÄ• ya saddhiá¹ƒ nisinno hoti unnÄ• diniyÄ• uccÄ• saddamahÄ• saddÄ•
tiracchÄ• nakathaá¹ƒ kathentiyÄ• , seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• m
bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakatha
gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarak
itthikathaá¹ƒ sÅ«rakathaá¹ƒ visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakath
nÄ• nattakathaá¹ƒ lokakkhÄ• yikaá¹ƒ samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ \Se I
sakuludÄ• yÄ« paribbÄ• jako bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na sakaá¹

--- ``appasaddÄ• bhonto hontu; mÄ• bhonto saddamakattha. ayaá¹ƒ samaá¹‡o gotamo Ä•
pana so Ä• yasmÄ• appasaddassa vaá¹‡á¹‡avÄ• dÄ«. appeva nÄ• ma appasaddaá¹ƒ paris
upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti. atha kho te paribbÄ• jakÄ• tuá¹‡hÄ« a
sakuludÄ• yÄ« paribbÄ• jako tenupasaá¹…kami. atha kho sakuludÄ• yÄ« paribbÄ• jako bha
``etu kho, bhante, bhagavÄ• . svÄ• gataá¹ƒ, bhante, bhagavato. cirassaá¹ƒ kho, bhante, bha
pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«datu, bhante, bhagavÄ• ; idamÄ• s
nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. sakuludÄ• yÄ«pi kho paribbÄ• jako aÃ±Ã±ataraá¹ƒ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho sakuludÄ• yiá¹ƒ paribbÄ• jakaá¹ƒ bhaga

<238> ``kÄ• yanuttha \Be II 195/ \Ne II 205/, udÄ• yi, etarahi kathÄ• ya sannisinnÄ• , kÄ• c
antarÄ• kathÄ• vippakatÄ• â€™â€™ ti? ``tiá¹-á¹-hatesÄ• , bhante, kathÄ• yÄ• ya mayaá¹ƒ
sannisinnÄ• . nesÄ• , bhante, kathÄ• bhagavato dullabhÄ• bhavissati pacchÄ• pi savanÄ•
divasÄ• ni purimatarÄ• ni nÄ• nÄ• titthiyÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ kutÅ«hala
sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• \Se II 312/ udapÄ• di --- `lÄ• bhÄ• vata, bho, aá¹…
suladdhalÄ• bhÄ• vata, bho, aá¹…gamagadhÄ• naá¹ƒ! tatrime {yatthime (Ce) } samaá¹‡ab
gaá¹‡ino gaá¹‡Ä• cariyÄ• Ã±Ä• tÄ• yasassino titthakarÄ• sÄ• dhusammatÄ• bahujanass
osaá¹-Ä• . ayampi kho pÅ«raá¹‡o kassapo saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca
sÄ• dhusammato bahujanassa; sopi rÄ• jagahaá¹ƒ vassÄ• vÄ• saá¹ƒ osaá¹-o. ayampi kho n
ajito kesakambalo ... pakudho kaccÄ• yano ... saÃ±jayo belaá¹-á¹-haputto ... nigaá¹‡á¹-ho n
saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä• to \Ee II 3/ yasassÄ« titthakaro sÄ• d
sopi rÄ• jagahaá¹ƒ vassÄ• vÄ• saá¹ƒ osaá¹-o. ayampi kho samaá¹‡o gotamo saá¹…ghÄ« c
ca Ã±Ä• to yasassÄ« titthakaro sÄ• dhusammato bahujanassa; sopi rÄ• jagahaá¹ƒ vassÄ• v
imesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saá¹…ghÄ«naá¹ƒ gaá¹‡Ä«naá¹ƒ gaá
yasassÄ«naá¹ƒ titthakarÄ• naá¹ƒ sÄ• dhusammatÄ• naá¹ƒ bahujanassa sÄ• vakÄ• naá¹ƒ s
kaÃ±ca pana sÄ• vakÄ• sakkatvÄ• garuá¹ƒ katvÄ• {garukatvÄ• (Ce Se Ke Ee) } upanissÄ

<239> ``tatrekacce evamÄ• haá¹ƒsu --- `ayaá¹ƒ kho pÅ«raá¹‡o kassapo saá¹…ghÄ« ceva
Ã±Ä• to yasassÄ« titthakaro sÄ• dhusammato bahujanassa; so ca kho sÄ• vakÄ• naá¹ƒ na
mÄ• nito na \Se II 313/ pÅ«jito, na ca pana pÅ«raá¹‡aá¹ƒ kassapaá¹ƒ sÄ• vakÄ• sakkatvÄ•
upanissÄ• ya viharanti. bhÅ«tapubbaá¹ƒ pÅ«raá¹‡o kassapo anekasatÄ• ya parisÄ• ya dha
tatraÃ±Ã±ataro pÅ«raá¹‡assa kassapassa sÄ• vako saddamakÄ• si --- ``mÄ• bhonto pÅ«ra
etamatthaá¹ƒ pucchittha; neso etaá¹ƒ jÄ• nÄ• ti; mayametaá¹ƒ jÄ• nÄ• ma, amhe etamattha
bhavantÄ• naá¹ƒ byÄ• karissÄ• mÄ• â€™â€™ ti. bhÅ«tapubbaá¹ƒ pÅ«raá¹‡o kassapo \Be
na labhati --- ``appasaddÄ• bhonto hontu, mÄ• bhonto saddamakattha. nete, bhavante, pu
pucchanti; mayametesaá¹ƒ byÄ• karissÄ• mÄ• â€™â€™ ti. bahÅ« kho pana pÅ«raá¹‡assa
Ä• ropetvÄ• apakkantÄ• --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ im
Ä• jÄ• nÄ• mi \Ne II 206/, kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi? micchÄ• pa

sammÄ• paá¹-ipanno, sahitaá¹ƒ me, asahitaá¹ƒ te, purevacanÄ«yaá¹ƒ pacchÄ• avaca, pac
avaca, adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• do, niggahitosi, cara vÄ• dapp
nibbeá¹-hehi vÄ• sace pahosÄ«â€™â€™ ti. iti pÅ«raá¹‡o kassapo sÄ• vakÄ• naá¹ƒ na sak
na pÅ«jito, na ca pana pÅ«raá¹‡aá¹ƒ kassapaá¹ƒ sÄ• vakÄ• sakkatvÄ• garuá¹ƒ katvÄ• up
akkuá¹-á¹-ho ca pana pÅ«raá¹‡o kassapo dhammakkosenÄ• â€™â€™ â€™ ti.

``ekacce \Ee II 4/ evamÄ• haá¹ƒsu --- `ayampi kho makkhali gosÄ• lo ... pe ... ajito kesakan
kaccÄ• yano ... saÃ±jayo \Se II 314/ belaá¹-á¹-haputto ... nigaá¹‡á¹-ho nÄ• á¹-aputto saá¹…
gaá¹‡Ä• cariyo ca Ã±Ä• to yasassÄ« titthakaro sÄ• dhusammato bahujanassa; so ca kho sÄ
garukato na mÄ• nito na pÅ«jito, na ca pana nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ sÄ• vakÄ• s
upanissÄ• ya viharanti. bhÅ«tapubbaá¹ƒ nigaá¹‡á¹-ho nÄ• á¹-aputto anekasatÄ• ya parisÄ•
tatraÃ±Ã±ataro nigaá¹‡á¹-hassa nÄ• á¹-aputtassa sÄ• vako saddamakÄ• si --- mÄ• bhonto
nÄ• á¹-aputtaá¹ƒ etamatthaá¹ƒ pucchittha; neso etaá¹ƒ jÄ• nÄ• ti; mayametaá¹ƒ jÄ• nÄ• ma
pucchatha; mayametaá¹ƒ bhavantÄ• naá¹ƒ byÄ• karissÄ• mÄ• ti. bhÅ«tapubbaá¹ƒ nigaá¹‡á
paggayha kandanto na labhati --- ``appasaddÄ• bhonto hontu, mÄ• bhonto saddamakattha
amhe ete pucchanti; mayametesaá¹ƒ byÄ• karissÄ• mÄ• â€™â€™ ti. bahÅ« kho pana niga
sÄ• vakÄ• vÄ• daá¹ƒ Ä• ropetvÄ• apakkantÄ• --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä
dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi. kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi? mi
ahamasmi sammÄ• paá¹-ipanno. sahitaá¹ƒ me asahitaá¹ƒ te, purevacanÄ«yaá¹ƒ pacchÄ• a
pure avaca, adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• do, niggahitosi, cara vÄ•
nibbeá¹-hehi \Be II 197/ vÄ• sace pahosÄ«â€™â€™ ti. iti nigaá¹‡á¹-ho nÄ• á¹-aputto sÄ• va
garukato na mÄ• nito na pÅ«jito, na ca pana nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ \Se II 315/ sÄ
garuá¹ƒ katvÄ• upanissÄ• ya viharanti. akkuá¹-á¹-ho ca pana nigaá¹‡á¹-ho nÄ• á¹-aputto dh
ti.

<240> ``ekacce evamÄ• haá¹ƒsu --- `ayampi kho samaá¹‡o gotamo saá¹…ghÄ« ceva gaá¹
207/ ca Ã±Ä• to yasassÄ« titthakaro sÄ• dhusammato bahujanassa; so ca kho sÄ• vakÄ• n
pÅ«jito, samaá¹‡aÃ±ca pana gotamaá¹ƒ sÄ• vakÄ• sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ•
samaá¹‡o gotamo anekasatÄ• ya parisÄ• ya dhammaá¹ƒ desesi. tatraÃ±Ã±ataro samaá¹‡a
tamenÄ• Ã±Ã±ataro sabrahmacÄ• rÄ« jaá¹‡á¹‡ukena {jaá¹‡á¹‡uke (Ce) } ghaá¹-á¹-esi --- ``a
5/ hotu, mÄ• yasmÄ• saddamakÄ• si, satthÄ• no bhagavÄ• dhammaá¹ƒ desesÄ«â€™â€™
gotamo anekasatÄ• ya parisÄ• ya dhammaá¹ƒ deseti, neva tasmiá¹ƒ samaye samaá¹‡assa
khipitasaddo vÄ• hoti ukkÄ• sitasaddo vÄ• . tamenaá¹ƒ mahÄ• janakÄ• yo paccÄ• sÄ«sam
samÄ• narÅ«po (Ce Se Ke Ee) } paccupaá¹-á¹-hito hoti --- ``yaá¹ƒ no bhagavÄ• dhammaá¹
sossÄ• mÄ• â€™â€™ ti. seyyathÄ• pi nÄ• ma puriso cÄ• tummahÄ• pathe khuddamadhuá
} anelakaá¹ƒ pÄ«á¸·eyya {uppÄ«á¸·eyya (Ce) }. tamenaá¹ƒ mahÄ• janakÄ• yo paccÄ• sÄ«s
assa. evameva yasmiá¹ƒ samaye samaá¹‡o gotamo anekasatÄ• ya parisÄ• ya dhammaá¹ƒ
samaá¹‡assa gotamassa sÄ• vakÄ• naá¹ƒ khipitasaddo vÄ• hoti ukkÄ• sitasaddo vÄ• . tam

paccÄ• sÄ«samÄ• narÅ«po paccupaá¹-á¹-hito hoti \Se II 316/ --- ``yaá¹ƒ no bhagavÄ• dhar
no sossÄ• mÄ• â€™â€™ ti. yepi samaá¹‡assa gotamassa sÄ• vakÄ• sabrahmacÄ• rÄ«hi s
paccakkhÄ• ya hÄ«nÄ• yÄ• vattanti tepi satthu ceva vaá¹‡á¹‡avÄ• dino honti, dhammassa
saá¹…ghassa ca vaá¹‡á¹‡avÄ• dino honti, attagarahinoyeva honti anaÃ±Ã±agarahino, ``ma
mayaá¹ƒ appapuÃ±Ã±Ä• te mayaá¹ƒ evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• nÄ
198/ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carituâ€™â€™ nti. te Ä• rÄ• mikabh
vÄ• paÃ±casikkhÄ• pade samÄ• dÄ• ya vattanti. iti samaá¹‡o gotamo sÄ• vakÄ• naá¹ƒ sak
samaá¹‡aÃ±ca pana gotamaá¹ƒ sÄ• vakÄ• sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihar

<241> ``kati pana tvaá¹ƒ, udÄ• yi, mayi dhamme samanupassasi, yehi mamaá¹ƒ {mama (s
sakkaronti garuá¹ƒ karonti {garukaronti (Ce Se Ke Ee) } mÄ• nenti pÅ«jenti, sakkatvÄ• garu
upanissÄ• ya viharantÄ«â€™â€™ ti? ``paÃ±ca kho ahaá¹ƒ, bhante, bhagavati dhamme sar
bhagavantaá¹ƒ sÄ• vakÄ• sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, sakkatvÄ• garuá
viharanti. katame paÃ±ca? bhagavÄ• hi, bhante, appÄ• hÄ• ro, appÄ• hÄ• ratÄ• ya ca vaá
bhagavÄ• appÄ• hÄ• ro, appÄ• hÄ• ratÄ• ya ca vaá¹‡á¹‡avÄ• dÄ« imaá¹ƒ kho ahaá¹ƒ, bha
paá¹-hamaá¹ƒ dhammaá¹ƒ samanupassÄ• mi yena bhagavantaá¹ƒ sÄ• vakÄ• sakkaronti g
pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• \Se II 317/ upanissÄ• ya viharanti.

``puna \Ee II 6/ caparaá¹ƒ, bhante, bhagavÄ• santuá¹-á¹-ho itarÄ«tarena cÄ«varena,
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«. yampi, bhante, bhagavÄ• santuá
cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, imaá¹ƒ kho ahaá¹ƒ, b
dutiyaá¹ƒ dhammaá¹ƒ samanupassÄ• mi yena bhagavantaá¹ƒ sÄ• vakÄ• sakkaronti garuá
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

``puna caparaá¹ƒ, bhante, bhagavÄ• santuá¹-á¹-ho itarÄ«tarena piá¹‡á¸• apÄ• tena,
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«. yampi, bhante, bhagavÄ•
itarÄ«tarena piá¹‡á¸• apÄ• tena, itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡av
bhante, bhagavati tatiyaá¹ƒ dhammaá¹ƒ samanupassÄ• mi yena bhagavantaá¹ƒ sÄ• vakÄ•
mÄ• nenti pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

``puna caparaá¹ƒ, bhante, bhagavÄ• santuá¹-á¹-ho itarÄ«tarena senÄ• sanena,
itarÄ«tarasenÄ• sanasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«. yampi, bhante, bhagavÄ• sa
senÄ• sanena, itarÄ«tarasenÄ• sanasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, imaá¹ƒ \Be II 1
bhagavati catutthaá¹ƒ dhammaá¹ƒ samanupassÄ• mi yena bhagavantaá¹ƒ sÄ• vakÄ• sakk
pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

``puna caparaá¹ƒ, bhante, bhagavÄ• pavivitto, pavivekassa ca vaá¹‡á¹‡avÄ• dÄ« \Se II 31
bhagavÄ• pavivitto, pavivekassa ca vaá¹‡á¹‡avÄ• dÄ«, imaá¹ƒ kho ahaá¹ƒ, bhante, bhagav

samanupassÄ• mi yena bhagavantaá¹ƒ sÄ• vakÄ• sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ
katvÄ• upanissÄ• ya viharanti.

``ime kho ahaá¹ƒ, bhante, bhagavati paÃ±ca dhamme samanupassÄ• mi yehi bhagavantaá
II 209/ garuá¹ƒ karonti mÄ• nenti pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharan

<242> `` `appÄ• hÄ• ro samaá¹‡o gotamo, appÄ• hÄ• ratÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«â€™ t
sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• garu
vihareyyuá¹ƒ, santi kho pana me, udÄ• yi, sÄ• vakÄ• kosakÄ• hÄ• rÄ• pi aá¸• á¸• hakosak
aá¸• á¸• habeluvÄ• hÄ• rÄ• pi. ahaá¹ƒ \Ee II 7/ kho pana, udÄ• yi, appekadÄ• iminÄ• patte
bhuÃ±jÄ• mi bhiyyopi bhuÃ±jÄ• mi. `appÄ• hÄ• ro samaá¹‡o gotamo, appÄ• hÄ• ratÄ• ya c
maá¹ƒ, udÄ• yi, sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ,
upanissÄ• ya vihareyyuá¹ƒ, ye te, udÄ• yi, mama sÄ• vakÄ• kosakÄ• hÄ• rÄ• pi aá¸• á¸• h
beluvÄ• hÄ• rÄ• pi aá¸• á¸• habeluvÄ• hÄ• rÄ• pi na maá¹ƒ te iminÄ• dhammena sakkarey
mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ.

`` `santuá¹-á¹-ho samaá¹‡o gotamo itarÄ«tarena cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-h
vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ• yi, sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyu
pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ, santi kho pana me, u
paá¹ƒsukÅ«likÄ• lÅ«khacÄ«varadharÄ• te susÄ• nÄ• vÄ• saá¹…kÄ• rakÅ«á¹-Ä• vÄ• pÄ
{pÄ• paá¹‡ikÄ• ni vÄ• nantakÄ• ni vÄ• (Ce) } uccinitvÄ• {ucchinditvÄ• (Katthaci) } saá¹…
dhÄ• renti. ahaá¹ƒ kho panudÄ• yi, appekadÄ• gahapaticÄ«varÄ• ni dhÄ• remi \Be II 200/
alÄ• bulomasÄ• ni. `santuá¹-á¹-ho samaá¹‡o gotamo itarÄ«tarena cÄ«varena, itarÄ«taracÄ«
vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ• yi, sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyu
pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ, ye te, udÄ• yi, mama
lÅ«khacÄ«varadharÄ• te susÄ• nÄ• vÄ• saá¹…kÄ• rakÅ«á¹-Ä• vÄ• pÄ• paá¹‡ikÄ• vÄ•
saá¹…ghÄ• á¹-iá¹ƒ karitvÄ• dhÄ• renti, na maá¹ƒ te iminÄ• dhammena sakkareyyuá¹ƒ gar
pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ.

`` `santuá¹-á¹-ho samaá¹‡o gotamo itarÄ«tarena piá¹‡á¸• apÄ• tena, itarÄ«tarapiá¹‡á¸• apÄ
vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ• yi, sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyu
pÅ«jeyyuá¹ƒ, sakkatvÄ• \Ne II 210/ garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ, santi kho p
sÄ• vakÄ• piá¹‡á¸• apÄ• tikÄ• sapadÄ• nacÄ• rino uÃ±chÄ• sake vate ratÄ• , te antaragh
Ä• sanenapi nimantiyamÄ• nÄ• na sÄ• diyanti. ahaá¹ƒ kho panudÄ• yi, appekadÄ• nimant
(Katthaci) } bhuÃ±jÄ• mi sÄ• lÄ«naá¹ƒ odanaá¹ƒ vicitakÄ• á¸·akaá¹ƒ \Se II 320/ \Ee II 8/ ane
anekabyaÃ±janaá¹ƒ. `santuá¹-á¹-ho samaá¹‡o gotamo itarÄ«tarena piá¹‡á¸• apÄ• tena,
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ•
sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ•

ye te, udÄ• yi, mama sÄ• vakÄ• piá¹‡á¸• apÄ• tikÄ• sapadÄ• nacÄ• rino uÃ±chÄ• sake va
paviá¹-á¹-hÄ• samÄ• nÄ• Ä• sanenapi nimantiyamÄ• nÄ• na sÄ• diyanti, na maá¹ƒ te imin
garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya v

`` `santuá¹-á¹-ho samaá¹‡o gotamo itarÄ«tarena senÄ• sanena, itarÄ«tarasenÄ• sanasantu
vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ• yi, sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyua
pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ, santi kho pana me, ud
rukkhamÅ«likÄ• abbhokÄ• sikÄ• , te aá¹-á¹-hamÄ• se channaá¹ƒ na upenti. ahaá¹ƒ kho pa
kÅ«á¹-Ä• gÄ• resupi viharÄ• mi ullittÄ• valittesu nivÄ• tesu phusitaggaá¸·esu {phussitaggaá
pihitavÄ• tapÄ• nesu. `santuá¹-á¹-ho samaá¹‡o gotamo itarÄ«tarena \Be II 201/ senÄ• sane
itarÄ«tarasenÄ• sanasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ• yi, s
garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya v
mama sÄ• vakÄ• rukkhamÅ«likÄ• abbhokÄ• sikÄ• te aá¹-á¹-hamÄ• se channaá¹ƒ na upen
sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• \Se II 321/ garu
vihareyyuá¹ƒ.

`` `pavivitto samaá¹‡o gotamo, pavivekassa ca vaá¹‡á¹‡avÄ• dÄ«â€™ ti, iti ce maá¹ƒ, udÄ
sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ•
santi kho pana me, udÄ• yi, sÄ• vakÄ• Ä• raÃ±Ã±ikÄ• pantasenÄ• sanÄ• araÃ±Ã±avanap
ajjhogÄ• hetvÄ• viharanti, te anvaddhamÄ• saá¹ƒ saá¹…ghamajjhe osaranti pÄ• timokkhud
panudÄ• yi, appekadÄ• Ä• kiá¹‡á¹‡o viharÄ• mi bhikkhÅ«hi bhikkhunÄ«hi \Ne II 211/ upÄ•
rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. `pavivitto samaá¹‡o gotamo, pavivekassa c
ti, iti ce \Ee II 9/ maá¹ƒ, udÄ• yi, sÄ• vakÄ• sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ, ye te, udÄ• yi, mama sÄ• vakÄ• Ä•
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni ajjhogÄ• hetvÄ• viharanti te anvaddhan
osaranti pÄ• timokkhuddesÄ• ya, na maá¹ƒ te iminÄ• dhammena sakkareyyuá¹ƒ garuá¹ƒ k
pÅ«jeyyuá¹ƒ, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyuá¹ƒ.

``iti kho, udÄ• yi, na mamaá¹ƒ sÄ• vakÄ• imehi paÃ±cahi dhammehi sakkaronti garuá¹ƒ ka
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

<243> ``atthi kho, udÄ• yi, aÃ±Ã±e ca paÃ±ca dhammÄ• yehi paÃ±cahi dhammehi mamaá
garuá¹ƒ karonti mÄ• nenti pÅ«jenti \Se II 322/, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vih
idhudÄ• yi, mamaá¹ƒ sÄ• vakÄ• adhisÄ«le sambhÄ• venti --- `sÄ«lavÄ• samaá¹‡o gotamo
samannÄ• gatoâ€™ ti. yampudÄ• yi {yamudÄ• yi (Se Katthaci) }, mamaá¹ƒ sÄ• vakÄ• adhi
`sÄ«lavÄ• samaá¹‡o gotamo paramena sÄ«lakkhandhena samannÄ• gatoâ€™ ti, ayaá¹ƒ k
paá¹-hamo dhammo yena mamaá¹ƒ sÄ• vakÄ• sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«je
upanissÄ• ya viharanti.

<244> ``puna caparaá¹ƒ, udÄ• yi, mamaá¹ƒ sÄ• vakÄ• abhikkante Ã±Ä• á¹‡adassane sam
samaá¹‡o gotamo --- jÄ• nÄ• mÄ«ti, passaá¹ƒyevÄ• ha samaá¹‡o gotamo --- passÄ• mÄ«ti
dhammaá¹ƒ deseti no anabhiÃ±Ã±Ä• ya; sanidÄ• naá¹ƒ samaá¹‡o gotamo dhammaá¹ƒ des
sappÄ• á¹-ihÄ• riyaá¹ƒ samaá¹‡o gotamo dhammaá¹ƒ deseti no appÄ• á¹-ihÄ• riyaâ€™ nti.
abhikkante Ã±Ä• á¹‡adassane sambhÄ• venti --- `jÄ• naá¹ƒyevÄ• ha samaá¹‡o gotamo --- j
samaá¹‡o gotamo --- passÄ• mÄ«ti; abhiÃ±Ã±Ä• ya samaá¹‡o gotamo dhammaá¹ƒ deseti n
samaá¹‡o gotamo dhammaá¹ƒ deseti no anidÄ• naá¹ƒ; sappÄ• á¹-ihÄ• riyaá¹ƒ samaá¹‡o go
appÄ• á¹-ihÄ• riyaâ€™ nti, ayaá¹ƒ kho, udÄ• yi, dutiyo dhammo yena mamaá¹ƒ sÄ• vakÄ•
sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vih

<245> ``puna \Se II 323/ caparaá¹ƒ, udÄ• yi, mamaá¹ƒ sÄ• vakÄ• adhipaÃ±Ã±Ä• ya samb
samaá¹‡o gotamo paramena paÃ±Ã±Ä• kkhandhena samannÄ• gato; taá¹ƒ vata anÄ• gata
uppannaá¹ƒ vÄ• parappavÄ• daá¹ƒ na sahadhammena suniggahitaá¹ƒ niggaá¹‡hissatÄ«ti
vijjatiâ€™. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, api nu me sÄ• vakÄ• evaá¹ƒ jÄ• nantÄ• evaá¹ƒ
kathaá¹ƒ opÄ• teyyuâ€™â€™ nti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``na kho panÄ• haá¹ƒ, udÄ• yi, sÄ• vakesu anusÄ• saniá¹ƒ paccÄ• sÄ«sÄ• mi {paccÄ• siá
aÃ±Ã±adatthu mamayeva sÄ• vakÄ• anusÄ• saniá¹ƒ paccÄ• sÄ«santi.

``yampudÄ• yi, mamaá¹ƒ sÄ• vakÄ• adhipaÃ±Ã±Ä• ya sambhÄ• venti --- `paÃ±Ã±avÄ• sa
paÃ±Ã±Ä• kkhandhena samannÄ• gato; taá¹ƒ vata anÄ• gataá¹ƒ vÄ• dapathaá¹ƒ na dakkha
parappavÄ• daá¹ƒ na sahadhammena niggahitaá¹ƒ niggaá¹‡hissatÄ«ti --- netaá¹ƒ á¹-hÄ• na
kho, udÄ• yi, tatiyo dhammo yena mamaá¹ƒ sÄ• vakÄ• sakkaronti garuá¹ƒ karonti mÄ• nen
garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

<246> ``puna \Be II 203/ caparaá¹ƒ, udÄ• yi, mama sÄ• vakÄ• yena dukkhena dukkhotiá¹‡
maá¹ƒ upasaá¹…kamitvÄ• dukkhaá¹ƒ ariyasaccaá¹ƒ pucchanti, tesÄ• haá¹ƒ dukkhaá¹ƒ ariy
byÄ• karomi, tesÄ• haá¹ƒ cittaá¹ƒ Ä• rÄ• dhemi paÃ±hassa veyyÄ• karaá¹‡ena; te maá¹ƒ d
dukkhanirodhaá¹ƒ ... dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ pucchanti, tes
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ puá¹-á¹-ho byÄ• karomi \Se II 324/
Ä• rÄ• dhemi paÃ±hassa veyyÄ• karaá¹‡ena. yampudÄ• yi, mama sÄ• vakÄ• yena dukkhe
te maá¹ƒ upasaá¹…kamitvÄ• dukkhaá¹ƒ ariyasaccaá¹ƒ pucchanti, tesÄ• haá¹ƒ dukkhaá¹ƒ a
byÄ• karomi, tesÄ• haá¹ƒ cittaá¹ƒ Ä• rÄ• dhemi paÃ±hassa veyyÄ• karaá¹‡ena. te maá¹ƒ d
... dukkhanirodhaá¹ƒ ... dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ pucchanti.
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ puá¹-á¹-ho byÄ• karomi. tesÄ• haá

paÃ±hassa veyyÄ• karaá¹‡ena. ayaá¹ƒ kho, udÄ• yi, catuttho dhammo yena \Ee II 11/ mam
garuá¹ƒ karonti mÄ• nenti pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

<247> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ
cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• venti. idhudÄ• yi, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« vihar
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupassÄ« viharati ... d
viharati ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• viney
tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹
sammappadhÄ• ne bhÄ• venti. idhudÄ• yi \Se II 325/, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti, vÄ• yamati, vÄ«riyaá¹ƒ Ä• rabhati, cittaá
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹
Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ• ti, padahati; anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• n
janeti, vÄ• yamati, vÄ«riyaá¹ƒ Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ• ti, padahati; uppannÄ• naá¹
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya p
vÄ• yamati, vÄ«riyaá¹ƒ Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ• ti, padahati. tatra ca pana me sÄ• v
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

``puna \Be II 204/ caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , y
sÄ• vakÄ• cattÄ• ro iddhipÄ• de bhÄ• venti. idhudÄ• yi, bhikkhu chandasamÄ• dhipadhÄ•
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ idd
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

``puna \Ne II 214/ caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , y
sÄ• vakÄ• paÃ±cindriyÄ• ni bhÄ• venti. idhudÄ• yi \Ee II 12/, bhikkhu saddhindriyaá¹ƒ bhÄ
sambodhagÄ• miá¹ƒ; vÄ«riyindriyaá¹ƒ bhÄ• veti ... pe ... satindriyaá¹ƒ bhÄ• veti ... samÄ• d
... paÃ±Ã±indriyaá¹ƒ bhÄ• veti \Se II 326/ upasamagÄ• miá¹ƒ sambodhagÄ• miá¹ƒ. tatra ca
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹
balÄ• ni bhÄ• venti. idhudÄ• yi, bhikkhu saddhÄ• balaá¹ƒ bhÄ• veti upasamagÄ• miá¹ƒ sam
bhÄ• veti ... pe ... satibalaá¹ƒ bhÄ• veti ... samÄ• dhibalaá¹ƒ bhÄ• veti ... paÃ±Ã±Ä• balaá¹ƒ
upasamagÄ• miá¹ƒ sambodhagÄ• miá¹ƒ. tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• v

``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹

sattabojjhaá¹…ge bhÄ• venti. idhudÄ• yi, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekan
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ; dhammavicayasambojjhaá¹.
vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... passaddhisa
... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vive
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. tatra ca pana me sÄ• vakÄ•
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• venti. idhudÄ• yi, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ•
bhÄ• veti, sammÄ• vÄ• caá¹ƒ bhÄ• veti \Se II 327/, sammÄ• kammantaá¹ƒ bhÄ• veti, samm
sammÄ• vÄ• yÄ• maá¹ƒ bhÄ• veti, sammÄ• satiá¹ƒ \Be II 205/ bhÄ• veti, sammÄ• samÄ• d
sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<248> ``puna \Ne II 215/ caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipa
sÄ• vakÄ• aá¹-á¹-ha vimokkhe bhÄ• venti. rÅ«pÄ« rÅ«pÄ• ni passati, ayaá¹ƒ paá¹-hamo vi
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati, ayaá¹ƒ dutiyo vimokkho; subhanteva adhi
vimokkho; sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ \Ee II 13/ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• na
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
ayaá¹ƒ catuttho vimokkho; sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `ananta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ paÃ±camo vimokkho; sabbas
samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati, ay
sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
sattamo vimokkho; sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±
viharati, ayaá¹ƒ aá¹-á¹-hamo vimokkho. tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vo
viharanti.

<249> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
sÄ• vakÄ• aá¹-á¹-ha abhibhÄ• yatanÄ• ni bhÄ• venti. ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahi
parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi, passÄ• mÄ«â€™ t
idaá¹ƒ paá¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡
abhibhuyya jÄ• nÄ• mi, passÄ• mÄ«â€™ ti evaá¹ƒ saÃ±Ã±Ä« hoti. idaá¹ƒ dutiyaá¹ƒ abhibh

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adu
abhibhuyya jÄ• nÄ• mi, passÄ• mÄ«â€™ ti evaá¹ƒ saÃ±Ã±Ä« hoti. idaá¹ƒ tatiyaá¹ƒ abhibhÄ

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹

abhibhuyya jÄ• nÄ• mi, passÄ• mÄ«â€™ ti evaá¹ƒ saÃ±Ã±Ä« hoti. idaá¹ƒ catutthaá¹ƒ abhib

``ajjhattaá¹ƒ \Be II 206/ \Ne II 216/ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«
nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma umÄ• pu
nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«lanidassanaá¹ƒ nÄ«lanibhÄ• saá¹ƒ, seyyathÄ• pi vÄ• pana taá¹ƒ va
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«la
nÄ«lanibhÄ• saá¹ƒ; evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passa
nÄ«lanidassanÄ• ni nÄ«lanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• nÄ• mi, passÄ• mÄ«â€™ ti
paÃ±camaá¹ƒ abhibhÄ• yatanaá¹ƒ \Ee II 14/.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡
pÄ«tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma kaá¹‡ikÄ• rapupphaá¹ƒ \Se II 329/ pÄ«taá¹ƒ pÄ«t
pÄ«tanidassanaá¹ƒ pÄ«tanibhÄ• saá¹ƒ, seyyathÄ• pi vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡
ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡aá¹ƒ pÄ«tanidassanaá¹ƒ pÄ«tanibh
arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä• ni pÄ«tani
`tÄ• ni abhibhuyya jÄ• nÄ• mi, passÄ• mÄ«â€™ ti evaá¹ƒ saÃ±Ã±Ä« hoti. idaá¹ƒ chaá¹-á¹-h

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lohitakÄ• ni lohitakavaá¹‡
lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma bandhujÄ«vakapupphaá¹
lohitakavaá¹‡á¹‡aá¹ƒ lohitakanidassanaá¹ƒ lohitakanibhÄ• saá¹ƒ, seyyathÄ• pi vÄ• pana ta
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ lohitakaá¹ƒ lohitakavaá¹‡á¹‡aá¹ƒ lo
lohitakanibhÄ• saá¹ƒ; evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni pas
lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. `tÄ• ni abhibhuyya jÄ• n
evaá¹ƒ saÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡
odÄ• tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma osadhitÄ• rakÄ• odÄ• tÄ• odÄ• tavaá¹‡á¹‡Ä•
seyyathÄ• pi vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-h
odÄ• tavaá¹‡á¹‡aá¹ƒ odÄ• tanidassanaá¹ƒ odÄ• tanibhÄ• saá¹ƒ; evameva ajjhattaá¹ƒ arÅ«
rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ
`tÄ• ni abhibhuyya jÄ• nÄ• mi \Be II 207/, passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ
abhibhÄ• yatanaá¹ƒ. tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramipp

<250> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
dasa kasiá¹‡Ä• yatanÄ• ni bhÄ• venti. pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• ti uddhamadho
appamÄ• á¹‡aá¹ƒ; Ä• pokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... tejokasiá¹‡ameko saÃ±jÄ• n
saÃ±jÄ• nÄ• ti ... nÄ«lakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pÄ«takasiá¹‡ameko saÃ±jÄ• nÄ• ti
saÃ±jÄ• nÄ• ti ... odÄ• takasiá¹‡ameko saÃ±jÄ• nÄ• ti ... Ä• kÄ• sakasiá¹‡ameko saÃ±jÄ• n

viÃ±Ã±Ä• á¹‡akasiá¹‡ameko saÃ±jÄ• nÄ• ti uddhamadho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡
bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<251> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
cattÄ• ri jhÄ• nÄ• ni bhÄ• venti. idhudÄ• yi, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dh
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so
vivekajena pÄ«tisukhena abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sa
vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hoti. seyyathÄ• pi, udÄ• yi, dakkho nhÄ• pako {nah
nhÄ• pakantevÄ• sÄ« \Se II 331/ vÄ• kaá¹ƒsathÄ• le nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni {nahÄ• nÄ
Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ sanneyya, sÄ• yaá¹ƒ nhÄ• nÄ«yapi
nahÄ• nÄ«yapiá¹‡á¸• Ä« (Ce Se Ke) } snehÄ• nugatÄ• snehapareto santarabÄ• hirÄ• phu
paggharia¹‡Ä«; evameva kho, udÄ• yi, bhikkhu imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukher
paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vivekajena pÄ«tisukhena ap

``puna caparaá¹ƒ, udÄ• yi, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampa
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukh
parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa samÄ• dhijena p
hoti \Be II 208/. seyyathÄ• pi, udÄ• yi, udakarahado gambhÄ«ro ubbhidodako {ubbhitodako
tassa nevassa puratthimÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ \Ne II 218/, na pacchimÄ
Ä• yamukhaá¹ƒ, na uttarÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ, na dakkhiá¹‡Ä• ya disÄ•
Ä• yamukhaá¹ƒ, devo ca na kÄ• lena kÄ• laá¹ƒ sammÄ• dhÄ• raá¹ƒ anuppaveccheyya; ath
sÄ«tÄ• vÄ• ridhÄ• rÄ• ubbhijjitvÄ• tameva udakarahadaá¹ƒ sÄ«tena vÄ• rinÄ• abhisande
paripphareyya, nÄ• ssa {na nesaá¹ƒ (Ce) } kiÃ±ci sabbÄ• vato udakarahadassa sÄ«tena vÄ
evameva kho, udÄ• yi, bhikkhu imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisande
parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato \Se II 332/ kÄ• yassa samÄ• dhijena pÄ«tisukhena

``puna caparaá¹ƒ, udÄ• yi, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ up
so imameva kÄ• yaá¹ƒ nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«reti paripphara
sabbÄ• vato kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti. seyyathÄ• pi, udÄ• yi, upp
paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• n
udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni anto nimuggaposÄ«ni, tÄ
mÅ«lÄ• sÄ«tena vÄ• rinÄ• abhisannÄ• ni parisannÄ• ni paripÅ«rÄ• ni paripphuá¹-Ä• ni, nÄ
uppalÄ• naá¹ƒ vÄ• padumÄ• naá¹ƒ vÄ• puá¹‡á¸• arÄ«kÄ• naá¹ƒ vÄ• sÄ«tena vÄ• rinÄ• a
udÄ• yi, bhikkhu imameva kÄ• yaá¹ƒ nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«
kiÃ±ci sabbÄ• vato kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti.

``puna caparaá¹ƒ, udÄ• yi, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pub
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ

imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitvÄ• nisinno hoti, nÄ• ssa
parisuddhena cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ hoti. seyyathÄ• pi, udÄ• yi, puriso odÄ
pÄ• rupitvÄ• nisinno assa, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa odÄ• tena vatthena \Be I
evameva kho, udÄ• yi, bhikkhu imameva kÄ• yaá¹ƒ \Ne II 219/ parisuddhena cetasÄ• pariy
hoti, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena \Ee II 17/ cetasÄ• pariyodÄ• tena
ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<252> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
evaá¹ƒ pajÄ• nanti --- `ayaá¹ƒ kho me kÄ• yo rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettik
odanakummÄ• sÅ«pacayo aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo
ettha sitaá¹ƒ ettha paá¹-ibaddhaá¹ƒâ€™. seyyathÄ• pi, udÄ• yi, maá¹‡i veá¸·uriyo subho jÄ•
suparikammakato accho vippasanno sabbÄ• kÄ• rasampanno; tatridaá¹ƒ suttaá¹ƒ Ä• vutaá
lohitaá¹ƒ vÄ• odÄ• taá¹ƒ vÄ• paá¹‡á¸• usuttaá¹ƒ vÄ• . tamenaá¹ƒ cakkhumÄ• puriso hatth
--- `ayaá¹ƒ kho maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakato accho
sabbÄ• kÄ• rasampanno; tatridaá¹ƒ suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ• pÄ«taá¹ƒ vÄ• lohita
paá¹‡á¸• usuttaá¹ƒ vÄ• â€™ ti. evameva kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹
yathÄ• paá¹-ipannÄ• me sÄ• vakÄ• evaá¹ƒ pajÄ• nanti --- `ayaá¹ƒ kho me kÄ• yo rÅ«pÄ«
mÄ• tÄ• pettikasambhavo odanakummÄ• sÅ«pacayo aniccucchÄ• danaparimaddanabheda
II 334/ pana me viÃ±Ã±Ä• á¹‡aá¹ƒ ettha sitaá¹ƒ ettha paá¹-ibaddhaâ€™ nti. tatra ca pana m
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<253> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminanti rÅ«piá¹ƒ manomayaá¹ƒ sabbaá¹.
seyyathÄ• pi, udÄ• yi, puriso muÃ±jamhÄ• Ä«sikaá¹ƒ pabbÄ• heyya; tassa evamassa --- `a
Ä«sikÄ• ; aÃ±Ã±o muÃ±jo, aÃ±Ã±Ä• Ä«sikÄ• ; muÃ±jamhÄ• tveva Ä«sikÄ• pabbÄ• á¸·hÄ
puriso asiá¹ƒ kosiyÄ• pabbÄ• heyya; tassa evamassa --- `ayaá¹ƒ asi, ayaá¹ƒ kosi; aÃ±Ã±o
kosiyÄ• tveva asi pabbÄ• á¸·hoâ€™ ti. seyyathÄ• vÄ• , panudÄ• yi \Ee II 18/, puriso ahiá¹ƒ
uddhareyya; tassa evamassa --- `ayaá¹ƒ ahi, ayaá¹ƒ karaá¹‡á¸• o; aÃ±Ã±o \Be II 210/ ahi, a
karaá¹‡á¸• Ä• tveva ahi ubbhatoâ€™ ti. evameva kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vak
yathÄ• paá¹-ipannÄ• me sÄ• vakÄ• imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ \Ne II 220/ a
manomayaá¹ƒ sabbaá¹…gapaccaá¹…giá¹ƒ ahÄ«nindriyaá¹ƒ. tatra ca pana me sÄ• vakÄ• b
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<254> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhonti --- ekopi \Se II 335/ hutvÄ• bahudhÄ• honti, b
hoti; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asaj
seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karonti, seyyathÄ• pi udake; udak
{abhijjamÄ• nÄ• (Katthaci) } gacchanti, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…ke

pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ•
parimajjanti, yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattenti. seyyathÄ• pi, udÄ• yi, dakkh
kumbhakÄ• rantevÄ• sÄ« vÄ• suparikammakatÄ• ya mattikÄ• ya yaá¹ƒ yadeva bhÄ• janav
tadeva kareyya abhinipphÄ• deyya; seyyathÄ• vÄ• panudÄ• yi, dakkho dantakÄ• ro vÄ• c
suparikammakatasmiá¹ƒ dantasmiá¹ƒ yaá¹ƒ yadeva dantavikatiá¹ƒ Ä• kaá¹…kheyya taá¹ƒ ta
abhinipphÄ• deyya; seyyathÄ• vÄ• panudÄ• yi, dakkho suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹
suparikammakatasmiá¹ƒ suvaá¹‡á¹‡asmiá¹ƒ yaá¹ƒ yadeva suvaá¹‡á¹‡avikatiá¹ƒ Ä• kaá¹…k
abhinipphÄ• deyya. evameva kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ
sÄ• vakÄ• anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhonti --- ekopi hutvÄ• bahudhÄ• honti, b
hoti; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asaj
seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karonti, seyyathÄ• pi udake; udak
\Se II 336/, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamanti, seyyathÄ• pi pak
sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ•
brahmalokÄ• pi kÄ• yena \Be II 211/ vasaá¹ƒ vattenti. tatra ca pana me sÄ• vakÄ• bahÅ«
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<255> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ
dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡anti ---
dÅ«re santike ca. seyyathÄ• pi, udÄ• yi, balavÄ• saá¹…khadhamo appakasireneva cÄ• tud
kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹-ipannÄ• \Ne
sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡anti --- dibbe ca n
ca. tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<256> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ
parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nanti --- sarÄ• gaá¹ƒ vÄ•
cittaâ€™ nti pajÄ• nanti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• na
cittaá¹ƒ `sadosaá¹ƒ cittaâ€™ nti pajÄ• nanti, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tadosaá¹ƒ citta
samohaá¹ƒ vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti \Se II 337/ pajÄ• nanti, vÄ«tamohaá¹ƒ vÄ
cittaâ€™ nti pajÄ• nanti; saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ `saá¹…khittaá¹ƒ cittaâ€™ nti pajÄ• nan
cittaá¹ƒ `vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nanti; mahaggataá¹ƒ vÄ• cittaá¹ƒ `mahaggataá¹ƒ ci
pajÄ• nanti, amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ cittaâ€™ nti pajÄ• nanti; sauttara
`sauttaraá¹ƒ cittaâ€™ nti pajÄ• nanti, anuttaraá¹ƒ vÄ• cittaá¹ƒ `anuttaraá¹ƒ cittaâ€™ nti paj
samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nanti, asamÄ• hitaá¹ƒ vÄ• ci
cittaâ€™ nti pajÄ• nanti; vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ€™ nti pajÄ• nanti, avimu
`avimuttaá¹ƒ cittaâ€™ nti pajÄ• nanti. seyyathÄ• pi, udÄ• yi, itthÄ« vÄ• puriso vÄ• daharo
maá¹‡á¸• anakajÄ• tiko Ä• dÄ• se vÄ• parisuddhe pariyodÄ• te acche vÄ• udakapatte sak
paccavekkhamÄ• no sakaá¹‡ikaá¹ƒ vÄ• `sakaá¹‡ikaâ€™ nti {sakaá¹‡ikaá¹…gaá¹ƒ vÄ• sak
jÄ• neyya \Ee II 20/, akaá¹‡ikaá¹ƒ vÄ• `akaá¹‡ikaâ€™ nti {akaá¹‡ikaá¹…gaá¹ƒ vÄ• akaá¹‡

jÄ• neyya; evameva kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ
parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nanti --- sarÄ• gaá¹ƒ \Be
`sarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nanti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ... pe ... sadosaá¹ƒ vÄ•
vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ ... samohaá¹ƒ vÄ• cittaá¹ƒ ... vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ... saá
cittaá¹ƒ ... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... mahaggataá¹ƒ vÄ• \Se II 338/ cittaá¹ƒ ... amahaggata
cittaá¹ƒ ... sauttaraá¹ƒ vÄ• cittaá¹ƒ ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá
asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... vimuttaá¹ƒ vÄ• cittaá¹ƒ ... avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimutt
pajÄ• nanti. tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• vih

<257> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
II 222/ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussaranti, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dve
jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ•
jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi, anek
anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒ
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathÄ• pi, udÄ• yi, puriso sak
gÄ• maá¹ƒ gaccheyya, tamhÄ• pi gÄ• mÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gaccheyya; so tamhÄ•
paccÄ• gaccheyya; tassa evamassa --- `ahaá¹ƒ kho sakamhÄ• gÄ• mÄ• aÃ±Ã±aá¹ƒ gÄ• m
tatra evaá¹ƒ aá¹-á¹-hÄ• siá¹ƒ evaá¹ƒ nisÄ«diá¹ƒ evaá¹ƒ abhÄ• siá¹ƒ evaá¹ƒ tuá¹‡hÄ« ahosia
amuá¹ƒ gÄ• maá¹ƒ agacchiá¹ƒ, tatrÄ• pi evaá¹ƒ aá¹-á¹-hÄ• siá¹ƒ \Ee II 21/ evaá¹ƒ nisÄ«diá¹
evaá¹ƒ tuá¹‡hÄ« ahosiá¹ƒ, somhi tamhÄ• gÄ• mÄ• sakaá¹ƒyeva gÄ• maá¹ƒ paccÄ• gatoâ
akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹-ipannÄ• me sÄ• vakÄ• an
anussaranti, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ aneka
pubbenivÄ• saá¹ƒ anussaranti. tatra ca pana me sÄ• vakÄ• bahÅ« abhiÃ±Ã±Ä• vosÄ• nap

<258> ``puna caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yath
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte \Be II 213/ passanti cavamÄ
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• na
sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoducc
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• k
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ari
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• pa
lokaá¹ƒ \Se II 340/ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nus
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate
satte pajÄ• nanti. seyyathÄ• pi, udÄ• yi, dve agÄ• rÄ• sadvÄ• rÄ• {sannadvÄ• rÄ• (Kattha

puriso majjhe á¹-hito passeyya manusse gehaá¹ƒ pavisantepi nikkhamantepi anucaá¹…kam
evameva kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹-ipan
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passanti cavamÄ• ne upapajjamÄ• n
dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nanti ... pe ... tatra ca pa m
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti.

<259> ``puna \Ee II 22/ caparaá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipad
sÄ• vakÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. seyyathÄ• pi, udÄ• yi, pabbatasaá¹…khe
vippasanno anÄ• vilo, tattha cakkhumÄ• puriso tÄ«re á¹-hito passeyya sippisambukampi {s
Katthaci) } sakkharakaá¹-halampi macchagumbampi carantampi tiá¹-á¹-hantampi. tassa eva
udakarahado accho vippasanno anÄ• vilo, tatrime sippisambukÄ• pi sakkharakaá¹-halÄ• pi
tiá¹-á¹-hantipÄ«â€™ ti. evameva kho, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ip
II 341/ me sÄ• vakÄ• Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimu
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. tatra ca pana me \Be II 214/ sÄ•
abhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• viharanti. ayaá¹ƒ kho, udÄ• yi, paÃ±camo dhammo
garuá¹ƒ karonti mÄ• nenti pÅ«jenti, sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharanti.

``ime kho, udÄ• yi, paÃ±ca dhammÄ• yehi mamaá¹ƒ sÄ• vakÄ• sakkaronti garuá¹ƒ karont
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharantÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano sakuludÄ• yÄ« paribbÄ• jako bhagavato bhÄ• sitaá¹ƒ abhi

mahÄ• sakuludÄ• yisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. samaá¹‡amuá¹‡á¸• ikasuttaá¹ƒ

<260> evaá¹ƒ \Se II 342/ \Ne II 224/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena uggÄ• hamÄ• no pa
samaá¹‡amuá¹‡á¸• ikÄ• putto {samaá¹‡amaá¹‡á¸• ikÄ• putto (Ce Ee) } samayappavÄ• dak
mallikÄ• ya Ä• rÄ• me paá¹-ivasati \Ee II 23/ mahatiyÄ• paribbÄ• jakaparisÄ• ya saddhiá¹ƒ
paribbÄ• jakasatehi. atha kho paÃ±cakaá¹…go thapati sÄ• vatthiyÄ• nikkhami divÄ• divas
dassanÄ• ya. atha kho paÃ±cakaá¹…gassa thapatissa etadahosi --- ``akÄ• lo kho tÄ• va bh
paá¹-isallÄ«no bhagavÄ• . manobhÄ• vaniyÄ• nampi bhikkhÅ«naá¹ƒ asamayo dassanÄ• ya
manobhÄ• vaniyÄ• bhikkhÅ«. yaá¹ƒnÅ«nÄ• haá¹ƒ yena samayappavÄ• dako tindukÄ• cÄ«
yena uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸• ikÄ• putto tenupasaá¹…kameyyaâ
thapati yena samayappavÄ• dako tindukÄ• cÄ«ro ekasÄ• lako mallikÄ• ya Ä• rÄ• mo yena
samaá¹‡amuá¹‡á¸• ikÄ• putto tenupasaá¹…kami.

tena kho pana samayena uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸• ikÄ• putto ma
saddhiá¹ƒ nisinno hoti unnÄ• diniyÄ• uccÄ• saddamahÄ• saddÄ• ya anekavihitaá¹ƒ tiracch
seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhaya
yuddhakathaá¹ƒ \Be II 215/ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakathaá¹ƒ n
gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarak
itthikathaá¹ƒ sÅ«rakathaá¹ƒ visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakath
lokakkhÄ• yikaá¹ƒ samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ iti vÄ• .

addasÄ• kho uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸• ikÄ• putto paÃ±cakaá¹…
Ä• gacchantaá¹ƒ. disvÄ• na sakaá¹ƒ parisaá¹ƒ saá¹‡á¹-hÄ• pesi --- ``appasaddÄ• bhonto h
saddamakattha; ayaá¹ƒ samaá¹‡assa gotamassa sÄ• vako Ä• gacchati paÃ±cakaá¹…go th
samaá¹‡assa gotamassa sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• sÄ• vatthiyaá¹ƒ paá¹-ivasanti a
II 225/ paÃ±cakaá¹…go thapati. appasaddakÄ• mÄ• kho pana te Ä• yasmanto appasaddav
vaá¹‡á¹‡avÄ• dino; appeva nÄ• ma appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabba
kho te paribbÄ• jakÄ• tuá¹‡hÄ« ahesuá¹ƒ.

<261> atha kho paÃ±cakaá¹…go thapati yena uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amu
tenupasaá¹…kami; upasaá¹…kamitvÄ• uggÄ• hamÄ• nena paribbÄ• jakena samaá¹‡amuá
\Ee II 24/. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
nisinnaá¹ƒ kho paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ uggÄ• hamÄ• no paribbÄ• jako samaá¹‡amu
``catÅ«hi kho ahaá¹ƒ, gahapati, dhammehi samannÄ• gataá¹ƒ purisapuggalaá¹ƒ paÃ±Ã±ap
paramakusalaá¹ƒ \Se II 344/ uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaá¹ƒ. katamehi catÅ«h
kÄ• yena pÄ• pakammaá¹ƒ karoti, na pÄ• pakaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, na pÄ• pakaá¹ƒ saa
pÄ• pakaá¹ƒ Ä• jÄ«vaá¹ƒ Ä• jÄ«vati --- imehi kho ahaá¹ƒ, gahapati, catÅ«hi dhammehi sam
purisapuggalaá¹ƒ paÃ±Ã±apemi sampannakusalaá¹ƒ paramakusalaá¹ƒ uttamapattipattaá¹ƒ
nti.

atha kho paÃ±cakaá¹…go thapati uggÄ• hamÄ• nassa paribbÄ• jakassa samaá¹‡amuá¹‡á
abhinandi nappaá¹-ikkosi. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakk
santike etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ«â€™â€™ ti. atha kho paÃ±cakaá¹…
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
paÃ±cakaá¹…go thapati yÄ• vatako ahosi uggÄ• hamÄ• nena \Be II 216/ paribbÄ• jakena s
saddhiá¹ƒ kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi.

<262> evaá¹ƒ vutte, bhagavÄ• paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ etadavoca --- ``evaá¹ƒ sant
kumÄ• ro mando uttÄ• naseyyako sampannakusalo bhavissati paramakusalo uttamapattipa
uggÄ• hamÄ• nassa paribbÄ• jakassa samaá¹‡amuá¹‡á¸• ikÄ• puttassa vacanaá¹ƒ. dahara

mandassa uttÄ• naseyyakassa kÄ• yotipi na hoti, kuto pana kÄ• yena pÄ• pakammaá¹ƒ kar
phanditamattÄ• ! daharassa hi, thapati, kumÄ• rassa mandassa uttÄ• naseyyakassa \Se II 3
kuto pana pÄ• pakaá¹ƒ vÄ• caá¹ƒ bhÄ• sissati, aÃ±Ã±atra roditamattÄ• \Ne II 226/! dahara
kumÄ• rassa mandassa uttÄ• naseyyakassa saá¹…kappotipi na hoti, kuto pana pÄ• pakaá¹
saá¹…kappissati, aÃ±Ã±atra vikÅ«jitamattÄ• {vikujjitamattÄ• (Ce Se Ke Ee) }! daharassa h
mandassa uttÄ• naseyyakassa Ä• jÄ«votipi na hoti, kuto pana pÄ• pakaá¹ƒ \Ee II 25/ Ä• jÄ«
aÃ±Ã±atra mÄ• tuthaÃ±Ã±Ä• ! evaá¹ƒ sante kho, thapati, daharo kumÄ• ro mando uttÄ• na
bhavissati paramakusalo uttamapattipatto samaá¹‡o ayojjho, yathÄ• uggÄ• hamÄ• nassa p
samaá¹‡amuá¹‡á¸• ikÄ• puttassa vacanaá¹ƒ.

<263> ``catÅ«hi kho ahaá¹ƒ, thapati, dhammehi samannÄ• gataá¹ƒ purisapuggalaá¹ƒ paÃ±
sampannakusalaá¹ƒ na paramakusalaá¹ƒ na uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaá¹ƒ, a
kumÄ• raá¹ƒ mandaá¹ƒ uttÄ• naseyyakaá¹ƒ samadhigayha tiá¹-á¹-hati. katamehi catÅ«hi? id
pÄ• pakammaá¹ƒ karoti, na pÄ• pakaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, na pÄ• pakaá¹ƒ saá¹…kappa
Ä• jÄ«vaá¹ƒ Ä• jÄ«vati --- imehi kho ahaá¹ƒ, thapati, catÅ«hi dhammehi samannÄ• gataá¹ƒ
paÃ±Ã±apemi na ceva sampannakusalaá¹ƒ na paramakusalaá¹ƒ na uttamapattipattaá¹ƒ sam
cimaá¹ƒ daharaá¹ƒ kumÄ• raá¹ƒ mandaá¹ƒ uttÄ• naseyyakaá¹ƒ samadhigayha tiá¹-á¹-hati.

``dasahi \Se II 346/ kho ahaá¹ƒ, thapati, dhammehi samannÄ• gataá¹ƒ purisapuggalaá¹ƒ pa
sampannakusalaá¹ƒ paramakusalaá¹ƒ uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaá¹ƒ. ime ak
{kahaá¹ƒ (Ce), tahaá¹ƒ (Ee) }, thapati, veditabbanti vadÄ• mi. itosamuá¹-á¹-hÄ• nÄ• akusal
tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. idha akusalÄ• sÄ«lÄ• aparisesÄ• nirujjhanti; ta
veditabbanti vadÄ• mi. evaá¹ƒ paá¹-ipanno akusalÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ nirodhÄ• ya paá¹-
thapati, veditabbanti vadÄ• mi.

``ime kusalÄ• sÄ«lÄ• ; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. itosamuá¹-á¹-hÄ• nÄ• k
tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. idha kusalÄ• sÄ«lÄ• aparisesÄ• nirujjhanti; tam
veditabbanti vadÄ• mi. evaá¹ƒ paá¹-ipanno kusalÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ nirodhÄ• ya paá¹-ip
thapati, veditabbanti vadÄ• mi.

``ime akusalÄ• saá¹…kappÄ• ; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. itosamuá¹-á¹-hÄ
saá¹…kappÄ• \Ne II 227/; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. idha akusalÄ• \Ee II
aparisesÄ• nirujjhanti; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. evaá¹ƒ paá¹-ipanno akus
saá¹…kappÄ• naá¹ƒ nirodhÄ• ya paá¹-ipanno hoti; tamahaá¹ƒ, thapati, veditabbanti vadÄ• m

``ime kusalÄ• saá¹…kappÄ• ; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. itosamuá¹-á¹-hÄ•
\Se II 347/; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. idha kusalÄ• saá¹…kappÄ• aparise
tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi. evaá¹ƒ paá¹-ipanno kusalÄ• naá¹ƒ saá¹…kappÄ

paá¹-ipanno hoti; tamahaá¹ƒ, thapati, veditabbanti vadÄ• mi.

<264> ``katame ca, thapati, akusalÄ• sÄ«lÄ• ? akusalaá¹ƒ kÄ• yakammaá¹ƒ, akusalaá¹ƒ v
Ä• jÄ«vo --- ime vuccanti, thapati, akusalÄ• sÄ«lÄ• .

``ime ca, thapati, akusalÄ• sÄ«lÄ• kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ? samuá¹-á¹-hÄ• nampi nesaá
`cittasamuá¹-á¹-hÄ• nÄ• â€™ tissa vacanÄ«yaá¹ƒ. katamaá¹ƒ cittaá¹ƒ? cittampi hi bahuá¹ƒ
nÄ• nappakÄ• rakaá¹ƒ. yaá¹ƒ cittaá¹ƒ sarÄ• gaá¹ƒ sadosaá¹ƒ samohaá¹ƒ, itosamuá¹-á¹-hÄ•

``ime ca, thapati, akusalÄ• sÄ«lÄ• kuhiá¹ƒ aparisesÄ• nirujjhanti? nirodhopi nesaá¹ƒ vutto
bhikkhu kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ \Be II 218/ bhÄ• veti, vacÄ«duccari
vacÄ«sucaritaá¹ƒ bhÄ• veti, manoduccaritaá¹ƒ pahÄ• ya manosucaritaá¹ƒ bhÄ• veti, micchA
sammÄ• jÄ«vena jÄ«vitaá¹ƒ kappeti --- etthete akusalÄ• sÄ«lÄ• aparisesÄ• nirujjhanti.

``kathaá¹ƒ paá¹-ipanno, thapati, akusalÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ nirodhÄ• ya paá¹-ipanno hot
bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ a
pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti pa
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• ra
padahati; uppannÄ• naá¹ƒ \Se II 348/ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti \Ne II 228/ vÄ• yamati vÄ«riyaá
paggaá¹‡hÄ• ti padahati. evaá¹ƒ paá¹-ipanno \Ee II 27/ kho, thapati, akusalÄ• naá¹ƒ sÄ«lÄ•
paá¹-ipanno hoti.

<265> ``katame ca, thapati, kusalÄ• sÄ«lÄ• ? kusalaá¹ƒ kÄ• yakammaá¹ƒ, kusalaá¹ƒ vacÄ
Ä• jÄ«vaparisuddhampi kho ahaá¹ƒ, thapati, sÄ«lasmiá¹ƒ vadÄ• mi. ime vuccanti, thapati, k

``ime ca, thapati, kusalÄ• sÄ«lÄ• kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ? samuá¹-á¹-hÄ• nampi nesaá¹
`cittasamuá¹-á¹-hÄ• nÄ• â€™ tissa vacanÄ«yaá¹ƒ. katamaá¹ƒ cittaá¹ƒ? cittampi hi bahuá¹ƒ
nÄ• nappakÄ• rakaá¹ƒ. yaá¹ƒ cittaá¹ƒ vÄ«tarÄ• gaá¹ƒ vÄ«tadosaá¹ƒ vÄ«tamohaá¹ƒ, itosam
sÄ«lÄ• .

``ime ca, thapati, kusalÄ• sÄ«lÄ• kuhiá¹ƒ aparisesÄ• nirujjhanti? nirodhopi nesaá¹ƒ vutto.
bhikkhu sÄ«lavÄ• hoti no ca sÄ«lamayo, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ
yatthassa te kusalÄ• sÄ«lÄ• aparisesÄ• nirujjhanti.

``kathaá¹ƒ paá¹-ipanno ca, thapati, kusalÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ nirodhÄ• ya paá¹-ipanno h
bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ

vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati \Be II 219/; uppannÄ• naá¹ƒ pÄ• pak
dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ \Se II 349/ á¹-hitiyÄ• asammosÄ• ya bhiyy
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ p
evaá¹ƒ paá¹-ipanno kho, thapati, kusalÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ nirodhÄ• ya paá¹-ipanno hoti.

<266> ``katame ca, thapati, akusalÄ• saá¹…kappÄ• ? kÄ• masaá¹…kappo, byÄ• pÄ• dasa
--- ime vuccanti, thapati, akusalÄ• saá¹…kappÄ• .

``ime ca, thapati, akusalÄ• saá¹…kappÄ• kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ? samuá¹-á¹-hÄ• namp
`saÃ±Ã±Ä• samuá¹-á¹-hÄ• nÄ• â€™ tissa \Ne II 229/ vacanÄ«yaá¹ƒ. katamÄ• saÃ±Ã±Ä• ?
nÄ• nappakÄ• rakÄ• . kÄ• masaÃ±Ã±Ä• , byÄ• pÄ• dasaÃ±Ã±Ä• , vihiá¹ƒsÄ• saÃ±Ã±Ä• --
saá¹…kappÄ• .

``ime ca, thapati, akusalÄ• saá¹…kappÄ• kuhiá¹ƒ aparisesÄ• nirujjhanti? nirodhopi nesaá
thapati, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Ee II 28/ upasampajj
akusalÄ• saá¹…kappÄ• aparisesÄ• nirujjhanti.

``kathaá¹ƒ paá¹-ipanno ca, thapati, akusalÄ• naá¹ƒ saá¹…kappÄ• naá¹ƒ nirodhÄ• ya paá¹-i
thapati, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anup
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pa
dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya \Se II 350/ bhiyy
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ p
evaá¹ƒ paá¹-ipanno kho, thapati, akusalÄ• naá¹ƒ saá¹…kappÄ• naá¹ƒ nirodhÄ• ya paá¹-ipa

<267> ``katame ca, thapati, kusalÄ• saá¹…kappÄ• ? nekkhammasaá¹…kappo, abyÄ• pÄ•
avihiá¹ƒsÄ• saá¹…kappo --- ime vuccanti, thapati, kusalÄ• saá¹…kappÄ• .

``ime ca, thapati, kusalÄ• saá¹…kappÄ• kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ? samuá¹-á¹-hÄ• nampi
`saÃ±Ã±Ä• samuá¹-á¹-hÄ• nÄ• â€™ tissa vacanÄ«yaá¹ƒ. katamÄ• saÃ±Ã±Ä• ? saÃ±Ã±Ä•
nÄ• nappakÄ• rakÄ• . nekkhammasaÃ±Ã±Ä• , abyÄ• pÄ• dasaÃ±Ã±Ä• , avihiá¹ƒsÄ• saÃ±Ã
saá¹…kappÄ• .

``ime ca, thapati, kusalÄ• saá¹…kappÄ• kuhiá¹ƒ aparisesÄ• nirujjhanti? nirodhopi nesaá¹
thapati, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasam
kusalÄ• saá¹…kappÄ• aparisesÄ• nirujjhanti.

``kathaá¹ƒ \Ne II 230/ paá¹-ipanno ca, thapati, kusalÄ• naá¹ƒ saá¹…kappÄ• naá¹ƒ nirodhÄ•
idha, thapati, bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ pÄ• pa
dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ•
pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati \Se II 351/ cittaá¹ƒ pagga
evaá¹ƒ paá¹-ipanno kho, thapati, kusalÄ• naá¹ƒ saá¹…kappÄ• naá¹ƒ nirodhÄ• ya paá¹-ipan

<268> ``katamehi cÄ• haá¹ƒ, thapati, dasahi dhammehi samannÄ• gataá¹ƒ purisapuggalaá
sampannakusalaá¹ƒ paramakusalaá¹ƒ uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaá¹ƒ? idha, t
sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti, asekhena sammÄ• saá¹…kappena samannÄ•
samannÄ• gato hoti, asekhena sammÄ• kammantena samannÄ• gato hoti, asekhena samn
asekhena sammÄ• vÄ• yÄ• mena samannÄ• gato hoti, asekhÄ• ya sammÄ• satiyÄ• sama
sammÄ• samÄ• dhinÄ• samannÄ• gato hoti, asekhena sammÄ• Ã±Ä• á¹‡ena samannÄ• g
samannÄ• gato hoti --- imehi kho ahaá¹ƒ, thapati, dasahi dhammehi samannÄ• gataá¹ƒ puri
sampannakusalaá¹ƒ paramakusalaá¹ƒ uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaâ€™â€™ n

idamavoca bhagavÄ• . attamano paÃ±cakaá¹…go thapati bhagavato bhÄ• sitaá¹ƒ abhinan

samaá¹‡amuá¹‡á¸• ikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. cÅ«á¸·asakuludÄ• yisuttaá¹ƒ

<269> evaá¹ƒ \Se II 352/ \Be II 221/ \Ne II 231/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena sakuludÄ• yÄ« paribbÄ• jako mor
paá¹-ivasati mahatiyÄ• paribbÄ• jakaparisÄ• ya saddhiá¹ƒ. atha kho bhagavÄ• pubbaá¹‡ha
pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho bhagavato etadah
rÄ• jagahe piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ yena moranivÄ• po paribbÄ• jakÄ•
paribbÄ• jako tenupasaá¹…kameyyaâ€™â€™ nti. atha kho bhagavÄ• yena moranivÄ• po p
tenupasaá¹…kami.

tena kho pana samayena sakuludÄ• yÄ« paribbÄ• jako mahatiyÄ• paribbÄ• jakaparisÄ• ya
unnÄ• diniyÄ• uccÄ• saddamahÄ• saddÄ• ya \Ee II 30/ anekavihitaá¹ƒ tiracchÄ• nakathaá¹
--- rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddh
pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tik
gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarakathaá¹ƒ janapadakathaá¹ƒ itthikathaá¹ƒ sÅ«rakath
kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ lokakkhÄ• yikaá¹ƒ sam
itibhavÄ• bhavakathaá¹ƒ iti vÄ• . addasÄ• kho sakuludÄ• yÄ« paribbÄ• jako bhagavantaá¹ƒ

disvÄ• na sakaá¹ƒ parisaá¹ƒ saá¹‡á¹-hÄ• pesi --- ``appasaddÄ• bhonto hontu, mÄ• bhonto
samaá¹‡o gotamo Ä• gacchati; appasaddakÄ• mo kho pana so Ä• yasmÄ• appasaddassa
appasaddaá¹ƒ parisaá¹ƒ viditvÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti. atha
ahesuá¹ƒ \Se II 353/.

<270> atha kho bhagavÄ• yena sakuludÄ• yÄ« paribbÄ• jako tenupasaá¹…kami. atha kho
bhagavantaá¹ƒ etadavoca --- ``etu kho, bhante, bhagavÄ• . svÄ• gataá¹ƒ, bhante, bhagavat
bhante, bhagavÄ• imaá¹ƒ pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. nisÄ«datu, bh
paÃ±Ã±attaâ€™â€™ nti. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. sakuludÄ• yÄ«pi kho \Ne
aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinna
paribbÄ• jakaá¹ƒ bhagavÄ• etadavoca --- ``kÄ• ya nuttha, udÄ• yi, etarahi \Be II 222/ kathÄ
ca pana vo antarÄ• kathÄ• vippakatÄ• â€™â€™ ti? ``tiá¹-á¹-hatesÄ• , bhante, kathÄ• yÄ•
sannisinnÄ• . nesÄ• , bhante, kathÄ• bhagavato dullabhÄ• bhavissati pacchÄ• pi savanÄ•
imaá¹ƒ parisaá¹ƒ anupasaá¹…kanto homi athÄ• yaá¹ƒ parisÄ• anekavihitaá¹ƒ tiracchÄ• nal
hoti; yadÄ• ca kho ahaá¹ƒ, bhante, imaá¹ƒ parisaá¹ƒ upasaá¹…kanto homi athÄ• yaá¹ƒ par
ullokentÄ« nisinnÄ• hoti --- `yaá¹ƒ no samaá¹‡o udÄ• yÄ« dhammaá¹ƒ bhÄ• sissati taá¹ƒ {t
sossÄ• mÄ• â€™ ti; yadÄ• pana \Ee II 31/, bhante, bhagavÄ• imaá¹ƒ parisaá¹ƒ upasaá¹…
ayaÃ±ca parisÄ• bhagavato mukhaá¹ƒ ullokentÄ• {olokentÄ« (Se Ke Katthaci) } nisinnÄ• b
bhagavÄ• dhammaá¹ƒ bhÄ• sissati taá¹ƒ sossÄ• mÄ• â€™â€™ â€™ ti.

<271> ``tenahudÄ• yi, taá¹ƒyevettha paá¹-ibhÄ• tu yathÄ• maá¹ƒ paá¹-ibhÄ• seyyÄ• â€™â
354/, bhante, divasÄ• ni purimatarÄ• ni sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä
paá¹-ijÄ• namÄ• no `carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ sami
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™ nti. so mayÄ• {paccupaá¹-á¹-hitaâ€™â€™ nti
Ä• rabbha paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icari, bahiddhÄ• kath
dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• si. tassa mayhaá¹ƒ, bhante, bhagavantaá¹ƒyeva Ä
nÅ«na bhagavÄ• , aho nÅ«na sugato! yo imesaá¹ƒ dhammÄ• naá¹ƒ sukusaloâ€™â€™ â€™
sabbaÃ±Ã±Å« sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• namÄ• no `c
suttassa ca jÄ• garassa ca satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€
pubbantaá¹ƒ Ä• rabbha paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icari, ba
kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tvÄ• kÄ• sÄ«â€™â€™ ti? `nigaá¹‡á¹-ho, bhante,

``yo kho, udÄ• yi, anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyya, seyyathidaá¹ƒ --- ekampi
... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussareyya, so vÄ
Ä• rabbha paÃ±haá¹ƒ puccheyya, taá¹ƒ vÄ• haá¹ƒ pubbantaá¹ƒ Ä• rabbha paÃ±haá¹ƒ pucc
pubbantaá¹ƒ Ä• rabbha paÃ±hassa \Be II 223/ veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dheyya, ta
Ä• rabbha paÃ±hassa veyyÄ• karaá¹‡ena cittaá¹ƒ \Se II 355/ Ä• rÄ• dheyyaá¹ƒ.

``yo \Ne II 233/ {so (Ce Ee) } kho, udÄ• yi, dibbena cakkhunÄ• visuddhena atikkantamÄ• n
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate
pajÄ• neyya, so vÄ• maá¹ƒ aparantaá¹ƒ Ä• rabbha paÃ±haá¹ƒ \Ee II 32/ puccheyya, taá¹ƒ
Ä• rabbha paÃ±haá¹ƒ puccheyyaá¹ƒ; so vÄ• me aparantaá¹ƒ Ä• rabbha paÃ±hassa veyyÄ
Ä• rÄ• dheyya, tassa vÄ• haá¹ƒ aparantaá¹ƒ Ä• rabbha paÃ±hassa veyyÄ• karaá¹‡ena citta

``api ca, udÄ• yi, tiá¹-á¹-hatu pubbanto, tiá¹-á¹-hatu aparanto. dhammaá¹ƒ te desessÄ• mi -
idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati; imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodh
nirujjhatÄ«â€™â€™ ti.

``ahaÃ±hi, bhante, yÄ• vatakampi me iminÄ• attabhÄ• vena paccanubhÅ«taá¹ƒ tampi nap
sauddesaá¹ƒ anussarituá¹ƒ, kuto panÄ• haá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussariss
ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubber
anussarissÄ• mi, seyyathÄ• pi bhagavÄ• ? ahaÃ±hi, bhante, etarahi paá¹ƒsupisÄ• cakampi
panÄ• haá¹ƒ dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passissÄ• mi c
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nis
yaá¹ƒ pana maá¹ƒ, bhante, bhagavÄ• evamÄ• ha --- `api ca, udÄ• yi, tiá¹-á¹-hatu pubbanto
356/ aparanto; dhammaá¹ƒ te desessÄ• mi --- imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ•
imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™ ti taÃ±ca pana me b
pakkhÄ• yati. appeva nÄ• mÄ• haá¹ƒ, bhante, sake Ä• cariyake bhagavato cittaá¹ƒ Ä• rÄ• c
veyyÄ• karaá¹‡enÄ• â€™â€™ ti.

<272> ``kinti pana te, udÄ• yi, sake Ä• cariyake hotÄ«â€™â€™ ti? ``amhÄ• kaá¹ƒ, bhante,
hoti --- `ayaá¹ƒ paramo vaá¹‡á¹‡o, ayaá¹ƒ paramo vaá¹‡á¹‡oâ€™â€™ â€™ ti.

``yaá¹ƒ \Be II 224/ pana te etaá¹ƒ, udÄ• yi, sake Ä• cariyake evaá¹ƒ hoti --- `ayaá¹ƒ paramo
\Ne II 234/ paramo vaá¹‡á¹‡oâ€™ ti, katamo so paramo vaá¹‡á¹‡oâ€™â€™ ti? ``yasmÄ• ,
vaá¹‡á¹‡o uttaritaro vÄ• paá¹‡Ä«tataro vÄ• natthi so paramo vaá¹‡á¹‡oâ€™â€™ ti.

``katamo pana so paramo vaá¹‡á¹‡o yasmÄ• vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡o uttaritaro vÄ
natthÄ«â€™â€™ ti? ``yasmÄ• \Ee II 33/, bhante, vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡o uttaritaro
natthi so paramo vaá¹‡á¹‡oâ€™â€™ ti.

``dÄ«ghÄ• pi kho te esÄ• , udÄ• yi, phareyya --- `yasmÄ• , bhante, vaá¹‡á¹‡Ä• aÃ±Ã±o va
paá¹‡Ä«tataro vÄ• natthi so paramo vaá¹‡á¹‡oâ€™ ti vadesi, taÃ±ca vaá¹‡á¹‡aá¹ƒ na paÃ
udÄ• yi, puriso evaá¹ƒ vadeyya --- `ahaá¹ƒ yÄ• imasmiá¹ƒ janapade janapadakalyÄ• á¹‡Ä«
kÄ• memÄ«â€™ ti. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho \Se II 357/ purisa, yaá¹ƒ tvaá
icchasi kÄ• mesi, jÄ• nÄ• si taá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ --- khattiyÄ« vÄ• brÄ• hmaá¹‡Ä«

vÄ• â€™â€™ ti? iti puá¹-á¹-ho `noâ€™ ti vadeyya. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambh
janapadakalyÄ• á¹‡iá¹ƒ icchasi kÄ• mesi, jÄ• nÄ• si taá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ --- evaá¹ƒ
vÄ• ti ... pe ... dÄ«ghÄ• vÄ• rassÄ• vÄ• majjhimÄ• vÄ• kÄ• á¸·Ä« vÄ• sÄ• mÄ• vÄ• m
amukasmiá¹ƒ gÄ• me vÄ• nigame vÄ• nagare vÄ• â€™ ti? iti puá¹-á¹-ho `noâ€™ ti vadeyy
vadeyyuá¹ƒ --- `ambho purisa, yaá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi, taá¹ƒ tvaá¹ƒ icchasi kÄ
iti puá¹-á¹-ho `Ä• mÄ• â€™ ti vadeyya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi --- nanu evaá¹ƒ sante, tassa purisassa appÄ• á¹-ihÄ«raka
sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bhante, evaá¹ƒ sante tassa purisassa appÄ• á¹-ihÄ
sampajjatÄ«â€™â€™ ti.

``evameva kho tvaá¹ƒ, udÄ• yi, `yasmÄ• , bhante, vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡o uttaritaro
natthi so paramo vaá¹‡á¹‡oâ€™ ti vadesi, taÃ±ca vaá¹‡á¹‡aá¹ƒ na paÃ±Ã±apesÄ«â€™â€™
``seyyathÄ• pi, bhante, maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakat
II 235/ nikkhitto bhÄ• sate ca tapate ca virocati ca, evaá¹ƒ vaá¹‡á¹‡o attÄ• hoti arogo paraá
ti.

<273> ``taá¹ƒ \Be II 225/ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yo vÄ• maá¹‡i veá¸·uriyo subho \Se II
aá¹-á¹-haá¹ƒso suparikammakato paá¹‡á¸• ukambale nikkhitto bhÄ• sate \Ee II 34/ ca tapate
rattandhakÄ• ratimisÄ• ya kimi khajjopanako --- imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ kat
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante, rattandhakÄ• ratim
--- ayaá¹ƒ imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yo vÄ• rattandhakÄ• ratimisÄ• ya kimi khajjopanako, yo
rattandhakÄ• ratimisÄ• ya telappadÄ«po --- imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ katamo
ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante, rattandhakÄ• ratimisÄ• ya telappa
ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yo vÄ• rattandhakÄ• ratimisÄ• ya telappadÄ«po, yo vÄ•
mahÄ• aggikkhandho --- imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ katamo vaá¹‡á¹‡o abhikka
cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante, rattandhakÄ• ratimisÄ• ya mahÄ• aggikkhandho ---
vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yo vÄ• rattandhakÄ• ratimisÄ• ya mahÄ• aggikkhandho,
paccÅ«sasamayaá¹ƒ viddhe vigatavalÄ• hake deve osadhitÄ• rakÄ• --- imesaá¹ƒ ubhinnaá
vaá¹‡á¹‡o abhikkantataro \Se II 359/ ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhan
paccÅ«sasamayaá¹ƒ viddhe vigatavalÄ• hake deve osadhitÄ• rakÄ• --- ayaá¹ƒ imesaá¹ƒ ub

abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yÄ• vÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ viddhe vigataval
osadhitÄ• rakÄ• , yo vÄ• tadahuposathe pannarase viddhe vigatavalÄ• hake deve abhido {
abhidosaá¹ƒ (Katthaci) abhidoti abhisaddena samÄ• natthanipÄ• tapadaá¹ƒ (chakkaá¹…gut
aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ•) } aá¸• á¸• harattasamayaá¹ƒ cando \Ne II 236/ --- imesaá¹ƒ
vaá¹‡á¹‡Ä• naá¹ƒ katamo vaá¹‡á¹‡o abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yv
tadahuposathe pannarase viddhe vigatavalÄ• hake deve abhido \Be II 226/ aá¸• á¸• haratta
ayaá¹ƒ imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â

``taá¹ƒ \Ee II 35/ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yo vÄ• tadahuposathe pannarase viddhe vigat
aá¸• á¸• harattasamayaá¹ƒ cando, yo vÄ• vassÄ• naá¹ƒ pacchime mÄ• se saradasamaye v
abhido majjhanhikasamayaá¹ƒ sÅ«riyo --- imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ katamo v
paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante, vassÄ• naá¹ƒ pacchime mÄ• se sara
vigatavalÄ• hake deve abhido majjhanhikasamayaá¹ƒ sÅ«riyo --- ayaá¹ƒ imesaá¹ƒ ubhinnaá
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti.

``ato kho te, udÄ• yi, bahÅ« hi bahutarÄ• devÄ• ye imesaá¹ƒ candimasÅ«riyÄ• naá¹ƒ Ä• b
\Se II 360/ pajÄ• nÄ• mi. atha ca panÄ• haá¹ƒ na vadÄ• mi --- `yasmÄ• vaá¹‡á¹‡Ä• aÃ±Ã±
paá¹‡Ä«tataro vÄ• natthÄ«â€™ ti. atha ca pana tvaá¹ƒ, udÄ• yi, `yvÄ• yaá¹ƒ vaá¹‡á¹‡o kim
nihÄ«nataro {hÄ«nataro (Ce Ee) } ca patikiá¹-á¹-hataro ca so paramo vaá¹‡á¹‡oâ€™ ti vade
vaá¹‡á¹‡aá¹ƒ na paÃ±Ã±apesÄ«â€™â€™ ti. ``acchidaá¹ƒ {acchira (Katthaci), acchida (?) }
acchidaá¹ƒ sugato kathaâ€™â€™ nti!

``kiá¹ƒ pana tvaá¹ƒ, udÄ• yi, evaá¹ƒ vadesi --- `acchidaá¹ƒ bhagavÄ• kathaá¹ƒ, acchidaá¹ƒ
kathaá¹ƒâ€™â€™ â€™ ti? ``amhÄ• kaá¹ƒ, bhante, sake Ä• cariyake evaá¹ƒ hoti --- `ayaá¹ƒ
paramo vaá¹‡á¹‡oâ€™ ti. te mayaá¹ƒ, bhante, bhagavatÄ• sake Ä• cariyake samanuyuÃ±j
samanuggÄ• hiyamÄ• nÄ• samanubhÄ• siyamÄ• nÄ• rittÄ• tucchÄ• aparaddhÄ• â€™â€

<274> ``kiá¹ƒ panudÄ• yi, atthi ekantasukho loko, atthi Ä• kÄ• ravatÄ« paá¹-ipadÄ• ekanta
sacchikiriyÄ• yÄ• â€™â€™ ti? ``amhÄ• kaá¹ƒ, bhante, sake Ä• cariyake evaá¹ƒ hoti --- `atth
atthi Ä• kÄ• ravatÄ« paá¹-ipadÄ• ekantasukhassa lokassa sacchikiriyÄ• yÄ• â€™â€™ â€™

``katamÄ• \Ne II 237/ pana sÄ• , udÄ• yi, Ä• kÄ• ravatÄ« paá¹-ipadÄ• ekantasukhassa lok
sacchikiriyÄ• yÄ• â€™â€™ ti? ``idha, bhante, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á
hoti, adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato \Be II 227/ hoti, kÄ• mesum
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato \Ee II 36/ hoti, musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• v
aÃ±Ã±ataraá¹ƒ vÄ• pana tapoguá¹‡aá¹ƒ samÄ• dÄ• ya vattati. ayaá¹ƒ kho sÄ• , bhante, Ä•

paá¹-ipadÄ• ekantasukhassa lokassa sacchikiriyÄ• yÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yasmiá¹ƒ samaye pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹
hoti, ekantasukhÄ« vÄ• tasmiá¹ƒ samaye attÄ• hoti sukhadukkhÄ« vÄ• â€™â€™ ti? ``suk

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yasmiá¹ƒ samaye adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ•
ekantasukhÄ« vÄ• tasmiá¹ƒ samaye attÄ• hoti sukhadukkhÄ« vÄ• â€™â€™ ti? ``sukhadu

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yasmiá¹ƒ samaye kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya
paá¹-ivirato hoti, ekantasukhÄ« vÄ• tasmiá¹ƒ samaye attÄ• hoti sukhadukkhÄ« vÄ• â€™â€
bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yasmiá¹ƒ samaye musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ
ekantasukhÄ« vÄ• tasmiá¹ƒ samaye attÄ• hoti sukhadukkhÄ« vÄ• â€™â€™ ti? ``sukhadu

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, yasmiá¹ƒ samaye aÃ±Ã±ataraá¹ƒ tapoguá¹‡aá¹ƒ samÄ•
vÄ• tasmiá¹ƒ samaye attÄ• hoti sukhadukkhÄ« vÄ• â€™â€™ ti? ``sukhadukkhÄ«, bhanteâ

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, udÄ• yi, api nu kho vokiá¹‡á¹‡asukhadukkhaá¹ƒ paá¹-ipadaá¹ƒ Ä•
\Ne II 238/ lokassa sacchikiriyÄ• hotÄ«â€™â€™ ti {sacchikiriyÄ• yÄ• ti (Katthaci) }? ``acchi
kathaá¹ƒ, acchidaá¹ƒ sugato kathaâ€™â€™ nti!

``kiá¹ƒ pana tvaá¹ƒ, udÄ• yi, vadesi --- `acchidaá¹ƒ bhagavÄ• kathaá¹ƒ, acchidaá¹ƒ sugato
ti? ``amhÄ• kaá¹ƒ, bhante, sake Ä• cariyake evaá¹ƒ hoti --- `atthi ekantasukho loko, atthi Ä•
paá¹-ipadÄ• ekantasukhassa lokassa \Se II 362/ sacchikiriyÄ• yÄ• â€™ ti. te mayaá¹ƒ, bha
Ä• cariyake samanuyuÃ±jiyamÄ• nÄ• samanuggÄ• hiyamÄ• nÄ• samanubhÄ• siyamÄ• n
{aparaddhÄ• (Ce), aparaddhÄ• pi (Se Ke Ee) }.

<275> ``kiá¹ƒ \Be II 228/ pana, bhante, atthi ekantasukho loko, atthi Ä• kÄ• ravatÄ« paá¹-ip
lokassa sacchikiriyÄ• yÄ• â€™â€™ ti? ``atthi \Ee II 37/ kho, udÄ• yi, ekantasukho loko, atth
paá¹-ipadÄ• ekantasukhassa lokassa sacchikiriyÄ• yÄ• â€™â€™ ti.

``katamÄ• pana sÄ• , bhante, Ä• kÄ• ravatÄ« paá¹-ipadÄ• ekantasukhassa lokassa sacch
``idhudÄ• yi, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; pÄ«tiyÄ
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati --- ayaá¹ƒ kho sÄ• , udÄ• yi, Ä• kÄ• ravatÄ« paá¹
lokassa sacchikiriyÄ• yÄ• â€™â€™ ti.

``na {kiá¹ƒ nu (Se Ke Katthaci) } kho sÄ• , bhante, Ä• kÄ• ravatÄ« paá¹-ipadÄ• ekantasukh
sacchikiriyÄ• ya, sacchikato hissa, bhante, ettÄ• vatÄ• ekantasukho loko hotÄ«â€™â€™ ti.
ettÄ• vatÄ• ekantasukho loko sacchikato hoti; Ä• kÄ• ravatÄ«tveva sÄ• paá¹-ipadÄ• ekan
sacchikiriyÄ• yÄ• â€™â€™ ti.

evaá¹ƒ \Ne II 239/ vutte, sakuludÄ• yissa paribbÄ• jakassa parisÄ• unnÄ• dinÄ« uccÄ• sa
``ettha mayaá¹ƒ anassÄ• ma sÄ• cariyakÄ• , ettha mayaá¹ƒ anassÄ• ma {panassÄ• ma (Ce
ito bhiyyo uttaritaraá¹ƒ pajÄ• nÄ• mÄ• â€™â€™ ti.

atha kho sakuludÄ• yÄ« paribbÄ• jako te paribbÄ• jake appasadde \Se II 363/ katvÄ• bhag
``kittÄ• vatÄ• panÄ• ssa, bhante, ekantasukho loko sacchikato hotÄ«â€™â€™ ti? ``idhudÄ
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... upasampajja viharati. yÄ• tÄ• devatÄ• ekan
upapannÄ• tÄ• hi devatÄ• hi saddhiá¹ƒ santiá¹-á¹-hati sallapati sÄ• kacchaá¹ƒ samÄ• pajja
udÄ• yi, ekantasukho loko sacchikato hotÄ«â€™â€™ ti.

<276> ``etassa nÅ«na, bhante, ekantasukhassa lokassa sacchikiriyÄ• hetu bhikkhÅ« bhaga
carantÄ«â€™â€™ ti? ``na kho, udÄ• yi, ekantasukhassa lokassa sacchikiriyÄ• hetu bhikkhÅ
caranti. atthi kho, udÄ• yi \Be II 229/, aÃ±Ã±eva dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• c
sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ carantÄ«â€™â€™ ti.

``katame \Ee II 38/ pana te, bhante, dhammÄ• uttaritarÄ• ca paá¹‡Ä«tatarÄ• ca yesaá¹ƒ s
bhikkhÅ« bhagavati brahmacariyaá¹ƒ carantÄ«â€™â€™ ti? ``idhudÄ• yi, tathÄ• gato loke u
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• ... pe ... so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayampi kho, udÄ
uttaritaro ca paá¹‡Ä«tataro ca yassa sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ car

``puna caparaá¹ƒ, udÄ• yi, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ \Se II 364/ vÅ«pasamÄ• ... pe ...
... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayampi kho, udÄ• yi,
ca paá¹‡Ä«tataro ca yassa sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ caranti.

``so \Ne II 240/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininn
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. ayampi kho, udÄ• yi, dhammo u
ca yassa sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ caranti.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud

Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so dib
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• ti. ayampi kho, udÄ• yi, dhammo utta
ca yassa sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ caranti.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya \Be II 230/ cittaá¹ƒ abhininnÄ• meti \S
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti ... pe ... `ay
... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti ... `ime Ä• savÄ• â€™ ti yathÄ• bh
Ä• savasamudayoâ€™ ti ... \Ee II 39/ `ayaá¹ƒ Ä• savanirodhoâ€™ ti ... `ayaá¹ƒ Ä• savaniro
paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÂ
vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasm
Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ayampi kho, udÄ• yi, dhammo uttaritaro ca paá¹‡Ä«tataro
sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ caranti. ime kho, udÄ• yi, dhammÄ• utta
paá¹‡Ä«tatarÄ• ca yesaá¹ƒ sacchikiriyÄ• hetu bhikkhÅ« mayi brahmacariyaá¹ƒ carantÄ«â€

<277> evaá¹ƒ vutte, sakuludÄ• yÄ« paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``abhikkant
241/, abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-iccha
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ•
bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• h
pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti.

evaá¹ƒ \Se II 366/ vutte, sakuludÄ• yissa paribbÄ• jakassa parisÄ• sakuludÄ• yiá¹ƒ paribb
--- ``mÄ• bhavaá¹ƒ, udÄ• yi, samaá¹‡e gotame brahmacariyaá¹ƒ cari; mÄ• bhavaá¹ƒ, udÄ•
antevÄ• sÄ«vÄ• saá¹ƒ vasi. seyyathÄ• pi nÄ• ma udakamaá¹‡iko {maá¹‡iko (Ce Ee Katthac
{uddekaniko (Ce Se Ke Ee) } assa, evaá¹ƒ sampadamidaá¹ƒ {evaá¹ƒ sampadametaá¹ƒ (Ce
bhavissati. mÄ• bhavaá¹ƒ, udÄ• yi, samaá¹‡e gotame brahmacariyaá¹ƒ cari; mÄ• bhavaá¹
antevÄ• sÄ«vÄ• saá¹ƒ vasÄ«â€™â€™ ti. iti hidaá¹ƒ sakuludÄ• yissa paribbÄ• jakassa paris
paribbÄ• jakaá¹ƒ antarÄ• yamakÄ• si bhagavati brahmacariyeti.

cÅ«á¸·asakuludÄ• yisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. vekhanasasuttaá¹ƒ

<278> evaá¹ƒ \Se II 367/ \Be II 231/ \Ne II 242/ \Ee II 40/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho vekhanaso {v

paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhi
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hi
paribbÄ• jako bhagavato santike udÄ• naá¹ƒ udÄ• nesi --- ``ayaá¹ƒ paramo vaá¹‡á¹‡o, aya
ti.

``kiá¹ƒ pana tvaá¹ƒ, kaccÄ• na, evaá¹ƒ vadesi --- `ayaá¹ƒ paramo vaá¹‡á¹‡o, ayaá¹ƒ param
katamo, kaccÄ• na, so paramo vaá¹‡á¹‡oâ€™â€™ ti?

``yasmÄ• , bho gotama, vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡o uttaritaro vÄ• paá¹‡Ä«tataro vÄ•
vaá¹‡á¹‡oâ€™â€™ ti.

``katamo pana so, kaccÄ• na, vaá¹‡á¹‡o yasmÄ• vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡o uttaritar
natthÄ«â€™â€™ ti?

``yasmÄ• , bho gotama, vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡o uttaritaro vÄ• paá¹‡Ä«tataro vÄ•
vaá¹‡á¹‡oâ€™â€™ ti.

``dÄ«ghÄ• pi kho te esÄ• , kaccÄ• na, phareyya --- `yasmÄ• , bho gotama, vaá¹‡á¹‡Ä• aÃ
vÄ• paá¹‡Ä«tataro vÄ• natthi so paramo vaá¹‡á¹‡oâ€™ ti vadesi, taÃ±ca vaá¹‡á¹‡aá¹ƒ na
seyyathÄ• pi, kaccÄ• na, puriso evaá¹ƒ vadeyya --- `ahaá¹ƒ yÄ• imasmiá¹ƒ janapade \Se II
janapadakalyÄ• á¹‡Ä«, taá¹ƒ icchÄ• mi taá¹ƒ kÄ• memÄ«â€™ ti. tamenaá¹ƒ evaá¹ƒ vadeyy
tvaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ icchasi kÄ• mesi, jÄ• nÄ• si taá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ ---
brÄ• hmaá¹‡Ä« vÄ• vessÄ« \Ne II 243/ vÄ• suddÄ« vÄ• â€™ ti? iti puá¹-á¹-ho `noâ€™ ti v
vadeyyuá¹ƒ --- `ambho purisa, yaá¹ƒ tvaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ icchasi kÄ• mesi, jÄ• n
janapadakalyÄ• á¹‡iá¹ƒ `evaá¹ƒnÄ• mÄ• evaá¹ƒgottÄ• ti vÄ• ti ... pe ... dÄ«ghÄ• vÄ• rass
kÄ• á¸·Ä« vÄ• sÄ• mÄ• vÄ• maá¹…guracchavÄ« vÄ• ti ... amukasmiá¹ƒ gÄ• me vÄ• niga
puá¹-á¹-ho `noâ€™ ti vadeyya. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ambho purisa, yaá¹ƒ tvaá
passasi, taá¹ƒ tvaá¹ƒ icchasi kÄ• mesÄ«â€™â€™ â€™ ti? iti puá¹-á¹-ho `Ä• mÄ• â€™ ti va

``taá¹ƒ kiá¹ƒ \Ee II 41/ maÃ±Ã±asi, kaccÄ• na, nanu evaá¹ƒ sante tassa purisassa appÄ• á
bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti? ``addhÄ• kho, bho gotama, evaá¹ƒ sante tassa puris
\Be II 232/ bhÄ• sitaá¹ƒ sampajjatÄ«â€™â€™ ti. ``evameva kho tvaá¹ƒ, kaccÄ• na, `yasmÄ
aÃ±Ã±o vaá¹‡á¹‡o uttaritaro vÄ• paá¹‡Ä«tataro vÄ• natthi so paramo vaá¹‡á¹‡oâ€™ ti va
na paÃ±Ã±apesÄ«â€™â€™ ti. ``seyyathÄ• pi, bho gotama, maá¹‡i veá¸·uriyo subho jÄ• tim
suparikammakato paá¹‡á¸• ukambale nikkhitto bhÄ• sate ca tapate ca virocati ca, evaá¹ƒ va
arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti.

<279> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kaccÄ• na, yo vÄ• maá¹‡i veá¸·uriyo subho \Se II 369/ jÄ•

suparikammakato paá¹‡á¸• ukambale nikkhitto bhÄ• sate ca tapate ca virocati ca, yo vÄ• ra
kimi khajjopanako imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ katamo vaá¹‡á¹‡o abhikkantatar
cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bho gotama, rattandhakÄ• ratimisÄ• ya kimi khajjopanako, a
vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kaccÄ• na, yo vÄ• rattandhakÄ• ratimisÄ• ya kimi khajjopanako,
rattandhakÄ• ratimisÄ• ya telappadÄ«po, imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ katamo v
paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bho gotama, rattandhakÄ• ratimisÄ• ya telap
ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kaccÄ• na, yo vÄ• rattandhakÄ• ratimisÄ• ya telappadÄ«po, yo v
rattandhakÄ• ratimisÄ• ya \Ne II 244/ mahÄ• aggikkhandho, imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡
abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bho gotama, rattandhakÄ•
mahÄ• aggikkhandho, ayaá¹ƒ imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca pa

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, kaccÄ• na, yo vÄ• rattandhakÄ• ratimisÄ• ya mahÄ• aggikkhand
paccÅ«sasamayaá¹ƒ viddhe \Ee II 42/ vigatavalÄ• hake deve osadhitÄ• rakÄ• , imesaá¹ƒ ub
katamo vaá¹‡á¹‡o abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bho got
paccÅ«sasamayaá¹ƒ \Se II 370/ viddhe vigatavalÄ• hake deve osadhitÄ• rakÄ• , ayaá¹ƒ ime
vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±a
rattiyÄ• paccÅ«sasamayaá¹ƒ viddhe vigatavalÄ• hake deve osadhitÄ• rakÄ• , yo vÄ• tada
vigatavalÄ• hake \Be II 233/ deve abhido aá¸• á¸• harattasamayaá¹ƒ cando, imesaá¹ƒ ubhin
katamo vaá¹‡á¹‡o abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bho got
pannarase viddhe vigatavalÄ• hake deve abhido aá¸• á¸• harattasamayaá¹ƒ cando, ayaá¹ƒ
vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±a
tadahuposathe pannarase viddhe vigatavalÄ• hake deve abhido aá¸• á¸• harattasamayaá¹ƒ
pacchime mÄ• se saradasamaye viddhe vigatavalÄ• hake deve abhido majjhanhikasamaya
ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ katamo vaá¹‡á¹‡o abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™
gotama, vassÄ• naá¹ƒ pacchime mÄ• se saradasamaye viddhe vigatavalÄ• hake deve abhi
sÅ«riyo --- ayaá¹ƒ imesaá¹ƒ ubhinnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro
te, kaccÄ• na, bahÅ« hi bahutarÄ• devÄ• ye imesaá¹ƒ candimasÅ«riyÄ• naá¹ƒ Ä• bhÄ• n
pajÄ• nÄ• mi. atha ca panÄ• haá¹ƒ na vadÄ• mi --- `yasmÄ• vaá¹‡á¹‡Ä• aÃ±Ã±o vaá¹‡á¹‡
\Se II 371/ ca natthÄ«â€™ ti. atha ca pana tvaá¹ƒ, kaccÄ• na, `yvÄ• yaá¹ƒ vaá¹‡á¹‡o kiminÄ
nihÄ«nataro ca patikiá¹-á¹-hataro ca so paramo vaá¹‡á¹‡oâ€™ ti vadesi; taÃ±ca vaá¹‡á¹‡aâ
paÃ±Ã±apesiâ€™â€™.

<280> ``paÃ±ca kho ime, kaccÄ• na, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ...

... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• \Ee II 43
245/ piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, kaccÄ• na, paÃ±ca kÄ• m
ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati kÄ• n
kÄ• masukhaá¹ƒ, kÄ• masukhÄ• kÄ• maggasukhaá¹ƒ tattha aggamakkhÄ• yatÄ«â€™â€™

evaá¹ƒ vutte, vekhanaso paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bho go
gotama! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ bhotÄ• gotamena --- `kÄ• mehi kÄ• masukhaá¹ƒ, kÄ
tattha aggamakkhÄ• yatÄ«â€™ ti. (`kÄ• mehi, bho gotama, kÄ• masukhaá¹ƒ, kÄ• masukhÄ
aggamakkhÄ• yatÄ«â€™ ti) { ( ) Ce Se Ke Ee potthakesu natthi} --- ``dujjÄ• naá¹ƒ kho etaá¹
II 234/ aÃ±Ã±adiá¹-á¹-hikena aÃ±Ã±akhantikena aÃ±Ã±arucikena aÃ±Ã±atrayogena aÃ±Ã±
{kÄ• maá¹ƒ (Ce Se Ke Ee) } vÄ• kÄ• masukhaá¹ƒ vÄ• kÄ• maggasukhaá¹ƒ vÄ• . ye kho te
khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parik
sammadaÃ±Ã±Ä• vimuttÄ• te kho \Se II 372/ etaá¹ƒ jÄ• neyyuá¹ƒ --- kÄ• mÄ• vÄ• kÄ• m
vÄ• â€™â€™ ti.

<281> evaá¹ƒ vutte, vekhanaso paribbÄ• jako kupito anattamano bhagavantaá¹ƒyeva khuá
vambhento bhagavantaá¹ƒyeva vadamÄ• no ``samaá¹‡o {samaá¹‡o ca (Ce Ee) } gotamo pA
bhagavantaá¹ƒ etadavoca --- ``evameva panidhekacce {panidheke (Ce Ee), panimeke (upa
samaá¹‡abrÄ• hmaá¹‡Ä• ajÄ• nantÄ• pubbantaá¹ƒ, apassantÄ• aparantaá¹ƒ atha ca pan
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti --- pajÄ• nÄ• mÄ• â
{itthattÄ• yÄ• ti paá¹-ijÄ• nanti (Ee) }. tesamidaá¹ƒ bhÄ• sitaá¹ƒ hassakaá¹ƒyeva sampajjati,
sampajjati, rittakaá¹ƒyeva sampajjati, tucchakaá¹ƒyeva sampajjatÄ«â€™â€™ ti. ``ye kho te,
samaá¹‡abrÄ• hmaá¹‡Ä• ajÄ• nantÄ• pubbantaá¹ƒ \Ee II 44/, apassantÄ• aparantaá¹ƒ, `k
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti --- pajÄ• nÄ• mÄ• â
tesaá¹ƒ soyeva {tesaá¹ƒ tesÄ• yaá¹ƒ (Ce), tesaá¹ƒyeva so (?) } sahadhammiko niggaho ho
tiá¹-á¹-hatu pubbanto, tiá¹-á¹-hatu aparanto. etu viÃ±Ã±Å« puriso asaá¹-ho amÄ• yÄ• vÄ« uj
ahamanusÄ• sÄ• mi ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajja
paá¹-ipajjamÄ• no (?) } nacirasseva sÄ• maÃ±Ã±eva Ã±assati sÄ• maá¹ƒ dakkhiti --- evaá¹
kirÄ• yasmÄ• (Se Katthaci) } bandhanÄ• vippamokkho hoti, yadidaá¹ƒ avijjÄ• bandhanÄ•
daharo kumÄ• ro mando uttÄ• naseyyako kaá¹‡á¹-hapaÃ±camehi bandhanehi baddho assa
vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ• kamanvÄ• ya \Se II 373/ tÄ• ni bandhanÄ• ni muc
jÄ• neyya no ca bandhanaá¹ƒ \Ne II 246/. evameva kho, kaccÄ• na, etu viÃ±Ã±Å« puriso as
ujujÄ• tiko, ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi; yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ•
nacirasseva sÄ• maÃ±Ã±e Ã±assati \Be II 235/, sÄ• maá¹ƒ dakkhiti --- `evaá¹ƒ kira sammÄ•
hoti, yadidaá¹ƒ avijjÄ• bandhanÄ• â€™â€™ â€™ ti.

evaá¹ƒ vutte, vekhanaso paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho g
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

vekhanasasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

paribbÄ• jakavaggo niá¹-á¹-hito tatiyo.

tassuddÄ• naá¹ƒ ---

puá¹‡á¸• arÄ«-aggisaha-kathinÄ• mo, dÄ«ghanakho puna bhÄ• radvÄ• jagotto.

sandakaudÄ• yimuá¹‡á¸• ikaputto, maá¹‡iko tathÄ• kaccÄ• no varavaggo ||

4. rÄ• javaggo

1. ghaá¹-ikÄ• rasuttaá¹ƒ

<282> \Be II 236/ evaá¹ƒ \Se II 374/ \Ne II 247/ \Ee II 45/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ
cÄ• rikaá¹ƒ carati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ. atha kho bhagavÄ• maggÄ• c
padese sitaá¹ƒ pÄ• tvÄ• kÄ• si. atha kho Ä• yasmato Ä• nandassa etadahosi --- ``ko nu kho
bhagavato sitassa pÄ• tukammÄ• ya? na akÄ• raá¹‡ena {na akÄ• raá¹‡e (Ce) } tathÄ• gatÄ
ti. atha kho Ä• yasmÄ• Ä• nando ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ {uttarÄ• saá¹…ga (Se Ke) } katv
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu, ko p
sitassa pÄ• tukammÄ• ya? na akÄ• raá¹‡ena tathÄ• gatÄ• sitaá¹ƒ pÄ• tukarontÄ«â€™â€™
imasmiá¹ƒ padese vegaá¸·iá¹…gaá¹ƒ {vehaliá¹…gaá¹ƒ (Ce), vebhaligaá¹ƒ (Se Ke), vebhaliá
gÄ• manigamo ahosi iddho ceva phÄ«to ca bahujano Ä• kiá¹‡á¹‡amanusso. vegaá¸·iá¹…ga
gÄ• manigamaá¹ƒ kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho upanissÄ• ya vihÄ• s
kassapassa bhagavato arahato sammÄ• sambuddhassa Ä• rÄ• mo ahosi. idha sudaá¹ƒ, Ä•
arahaá¹ƒ sammÄ• sambuddho nisinnako bhikkhusaá¹…ghaá¹ƒ ovadatÄ«â€™â€™ ti. atha \
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• bhagavantaá¹ƒ etadavoca --- ``tena hi
nisÄ«datu ettha. ayaá¹ƒ bhÅ«mipadeso dvÄ«hi arahantehi sammÄ• sambuddhehi paribhutt
nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá

``bhÅ«tapubbaá¹ƒ, Ä• nanda, imasmiá¹ƒ padese vegaá¸·iá¹…gaá¹ƒ nÄ• ma gÄ• manigamo
bahujano Ä• kiá¹‡á¹‡amanusso. vegaá¸·iá¹…gaá¹ƒ kho, Ä• nanda, gÄ• manigamaá¹ƒ kassa
sammÄ• sambuddho upanissÄ• ya vihÄ• si. idha sudaá¹ƒ, Ä• nanda, kassapassa bhagavat
\Ne II 248/ Ä• rÄ• mo ahosi. idha sudaá¹ƒ, Ä• nanda, kassapo bhagavÄ• arahaá¹ƒ sammÄ•
bhikkhusaá¹…ghaá¹ƒ \Ee II 46/ ovadati.

<283> ``vegaá¸·iá¹…ge kho, Ä• nanda, gÄ• manigame ghaá¹-ikÄ• ro {ghaá¹-Ä«kÄ• ro (Ce

kassapassa bhagavato arahato sammÄ• sambuddhassa upaá¹-á¹-hÄ• ko ahosi \Be II 237/ a
ghaá¹-ikÄ• rassa kho, Ä• nanda, kumbhakÄ• rassa jotipÄ• lo nÄ• ma mÄ• á¹‡avo sahÄ• yo
Ä• nanda, ghaá¹-ikÄ• ro kumbhakÄ• ro jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesi --- `Ä• yÄ•
kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dassanÄ• ya upasaá¹…ka
tassa bhagavato dassanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™ ti. evaá¹ƒ vutte, Ä• na
ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ etadavoca --- `alaá¹ƒ, samma ghaá¹-ikÄ• ra. kiá¹ƒ pana
samaá¹‡akena \Se II 376/ diá¹-á¹-henÄ• â€™ ti? dutiyampi kho, Ä• nanda ... pe ... tatiyampi
ghaá¹-ikÄ• ro kumbhakÄ• ro jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca --- `Ä• yÄ• ma, samma
bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dassanÄ• ya upasaá¹…kamissÄ• ma.
bhagavato dassanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™ ti. tatiyampi kho, Ä• nanda,
ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ etadavoca --- `alaá¹ƒ, samma ghaá¹-ikÄ• ra. kiá¹ƒ pana
samaá¹‡akena diá¹-á¹-henÄ• â€™ ti? `tena hi, samma jotipÄ• la, sottisinÄ• niá¹ƒ {sottiá¹ƒ si
sottisinÄ• naá¹ƒ (Se Ke Katthaci) } Ä• dÄ• ya {Ä• hara (Katthaci) } nadiá¹ƒ gamissÄ• ma sin
sammÄ• â€™ ti kho, Ä• nanda, jotipÄ• lo mÄ• á¹‡avo ghaá¹-ikÄ• rassa kumbhakÄ• rassa p
ghaá¹-ikÄ• ro ca kumbhakÄ• ro jotipÄ• lo ca mÄ• á¹‡avo sottisinÄ• niá¹ƒ Ä• dÄ• ya nadiá¹ƒ

<284> ``atha kho, Ä• nanda, ghaá¹-ikÄ• ro kumbhakÄ• ro jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• n
jotipÄ• la, kassapassa bhagavato arahato sammÄ• sambuddhassa avidÅ«re Ä• rÄ• mo. Ä•
kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dassanÄ• ya upasaá¹…ka
tassa bhagavato dassanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™ ti. evaá¹ƒ vutte, Ä• na
ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ etadavoca --- `alaá¹ƒ, samma ghaá¹-ikÄ• ra. kiá¹ƒ pana
muá¹‡á¸• akena samaá¹‡akena \Se II 377/ diá¹-á¹-henÄ• â€™ ti? dutiyampi kho, Ä• nanda
Ä• nanda, ghaá¹-ikÄ• ro kumbhakÄ• ro jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ etadavoca --- `ayaá¹ƒ,
bhagavato \Ne II 249/ arahato sammÄ• sambuddhassa avidÅ«re Ä• rÄ• mo. Ä• yÄ• ma, sa
bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dassanÄ• ya \Be II 238/ upasaá¹…kar
tassa bhagavato dassanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™ ti. tatiyampi kho, Ä• n
ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ etadavoca --- `alaá¹ƒ, samma ghaá¹-ikÄ• ra. kiá¹ƒ pana
samaá¹‡akena diá¹-á¹-henÄ• â€™ ti? atha kho, Ä• nanda, ghaá¹-ikÄ• ro kumbhakÄ• ro jotip
ovaá¹-á¹-ikÄ• yaá¹ƒ parÄ• masitvÄ• etadavoca --- `ayaá¹ƒ, samma jotipÄ• la, kassapassa b
sammÄ• sambuddhassa avidÅ«re Ä• rÄ• mo. Ä• yÄ• ma, samma jotipÄ• la, kassapaá¹ƒ bh
sammÄ• sambuddhaá¹ƒ dassanÄ• ya upasaá¹…kamissÄ• ma. sÄ• dhusammataÃ±hi me ta
sammÄ• sambuddhassÄ• â€™ ti. atha kho, Ä• nanda, jotipÄ• lo mÄ• á¹‡avo ovaá¹-á¹-ikaá¹
{viniveá¹-hetvÄ• (Ce Se Ke Ee) } ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ etadavoca --- `alaá¹ƒ,
kiá¹ƒ pana tena muá¹‡á¸• akena samaá¹‡akena diá¹-á¹-henÄ• â€™ ti? atha kho, Ä• nanda,
jotipÄ• laá¹ƒ mÄ• á¹‡avaá¹ƒ sÄ«saá¹ƒnhÄ• taá¹ƒ {sasÄ«saá¹ƒ nahÄ• taá¹ƒ (Ce), sÄ«sanhÄ
parÄ• masitvÄ• etadavoca --- `ayaá¹ƒ, samma jotipÄ• la, kassapassa bhagavato arahato sa
Ä• rÄ• mo. Ä• yÄ• ma, samma jotipÄ• la, kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ•

upasaá¹…kamissÄ• ma \Se II 378/. sÄ• dhusammataÃ±hi me tassa bhagavato dassanaá¹ƒ
ti. atha kho, Ä• nanda, jotipÄ• lassa mÄ• á¹‡avassa etadahosi --- `acchariyaá¹ƒ vata, bho, a
yatra hi nÄ• mÄ• yaá¹ƒ ghaá¹-ikÄ• ro kumbhakÄ• ro ittarajacco samÄ• no amhÄ• kaá¹ƒ sÄ«
parÄ• masitabbaá¹ƒ maÃ±Ã±issati; na vatidaá¹ƒ kira orakaá¹ƒ maÃ±Ã±e bhavissatÄ«â€™ t
kumbhakÄ• raá¹ƒ etadavoca --- `yÄ• vatÄ• dohipi {yÄ• vetadohipi (Ce Se Ke Ee) }, samma
`yÄ• vatÄ• dohipi, samma jotipÄ• la. tathÄ• hi pana me \Ee II 48/ sÄ• dhusammataá¹ƒ tass
arahato sammÄ• sambuddhassÄ• â€™ ti. `tena hi, samma ghaá¹-ikÄ• ra, muÃ±ca; gamissÄ

<285> ``atha kho, Ä• nanda, ghaá¹-ikÄ• ro ca kumbhakÄ• ro jotipÄ• lo ca mÄ• á¹‡avo yena
sammÄ• sambuddho tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• ghaá¹-ikÄ• ro kumbhakÄ
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. jotipÄ• lo pana
239/ bhagavatÄ• arahatÄ• sammÄ• sambuddhena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho, Ä• nanda, ghaá¹-ikÄ• ro k
bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ etadavoca --- `ayaá¹ƒ me, bhante, joti
piyasahÄ• yo. imassa bhagavÄ• dhammaá¹ƒ desetÅ«â€™ ti. atha kho, Ä• nanda, kassapo
sammÄ• sambuddho ghaá¹-ikÄ• raÃ±ca \Se II 379/ kumbhakÄ• raá¹ƒ jotipÄ• laÃ±ca mÄ• á¹
sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho, Ä• nanda, ghaá¹-ikÄ• ro
mÄ• á¹‡avo kassapena bhagavatÄ• arahatÄ• sammÄ• sambuddhena dhammiyÄ• kathÄ•
samuttejitÄ• sampahaá¹ƒsitÄ• kassapassa bhagavato arahato sammÄ• sambuddhassa bh
anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sam
padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu.

<286> ``atha kho, Ä• nanda, jotipÄ• lo mÄ• á¹‡avo ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ etad
tvaá¹ƒ, samma ghaá¹-ikÄ• ra, dhammaá¹ƒ suá¹‡anto atha ca pana agÄ• rasmÄ• anagÄ• ri
`nanu maá¹ƒ, samma jotipÄ• la, jÄ• nÄ• si, andhe jiá¹‡á¹‡e mÄ• tÄ• pitaro posemÄ«â€™ ti
ghaá¹-ikÄ• ra, ahaá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mÄ«â€™ ti. atha kho, Ä• n
kumbhakÄ• ro jotipÄ• lo ca mÄ• á¹‡avo yena kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambu
49/; upasaá¹…kamitvÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ a
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho, Ä• nanda, ghaá¹-ikÄ• ro kumbhakÄ• ro kassapaá¹ƒ
sammÄ• sambuddhaá¹ƒ etadavoca --- `ayaá¹ƒ me, bhante, jotipÄ• lo mÄ• á¹‡avo sahÄ• yo
pabbÄ• jetÅ«â€™ ti. alattha kho, Ä• nanda, jotipÄ• lo mÄ• á¹‡avo \Se II 380/ kassapassa bh
sammÄ• sambuddhassa santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ.

<287> ``atha kho, Ä• nanda, kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho acirÅ«pas
aá¸• á¸• hamÄ• supasampanne vegaá¸·iá¹…ge yathÄ• bhirantaá¹ƒ viharitvÄ• yena bÄ• rÄ•
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ• rÄ• á¹‡asÄ« tadavasari. tatra su
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• y
Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• --- `kassapo kira bhagavÄ• arahaá¹ƒ sammÄ• sambuddho b

bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• yeâ€™ ti. atha kho, Ä• nanda, kikÄ« kÄ• sir
yÄ• nÄ• ni yojÄ• petvÄ• bhadraá¹ƒ {bhadraá¹ƒ bhadraá¹ƒ (Katthaci) } yÄ• naá¹ƒ abhiruhitv
yÄ• nehi bÄ• rÄ• á¹‡asiyÄ• niyyÄ• si mahaccarÄ• jÄ• nubhÄ• vena {mahaccÄ• rÄ• jÄ• nu
rÄ• jÄ• nubhÄ• vena (Ee) } kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹
yÄ• nassa bhÅ«mi yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• pattikova \Ne II 251/ yena ka
sammÄ• sambuddho tenupasaá¹…kami; upasaá¹…kamitvÄ• kassapaá¹ƒ bhagavantaá¹ƒ a
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho, Ä• nanda, kikiá¹ƒ kÄ• s
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho dhammiyÄ• kathÄ• ya sandassesi samÄ• dapes
kho, Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• \Se II 381/ kassapena bhagavatÄ• arahatÄ• sammÄ• s
sandassito samÄ• dapito samuttejito sampahaá¹ƒsito kassapaá¹ƒ bhagavantaá¹ƒ arahantaá
etadavoca --- `adhivÄ• setu \Ee II 50/ me, bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ sadd
bhikkhusaá¹…ghenÄ• â€™ ti. adhivÄ• sesi kho, Ä• nanda, kassapo bhagavÄ• arahaá¹ƒ sa
tuá¹‡hÄ«bhÄ• vena. atha kho, Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• kassapassa bhagavato samm
viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambudd
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho, Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• tassÄ• rattiy
paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• paá¹‡á¸• upuá¹-akas
Ee), paá¹‡á¸• umudikassa (Se Ke) } sÄ• lino vigatakÄ• á¸·akaá¹ƒ anekasÅ«paá¹ƒ anekabya
bhagavato arahato sammÄ• sambuddhassa kÄ• laá¹ƒ Ä• rocÄ• pesi --- `kÄ• lo, bhante, niá

<288> ``atha kho, Ä• nanda, kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho pubbaá¹‡h
pattacÄ«varamÄ• dÄ• ya yena kikissa kÄ• siraÃ±Ã±o nivesanaá¹ƒ tenupasaá¹…kami; upas
nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena. atha kho, Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• buddhapp
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha \E
kÄ• sirÄ• jÄ• kassapaá¹ƒ bhagavantaá¹ƒ \Se II 382/ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ b
onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«
Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddh
me, bhante, bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ vassÄ• vÄ• saá¹ƒ; evarÅ«paá¹ƒ saá¹…ghassa
bhavissatÄ«â€™ ti. `alaá¹ƒ, mahÄ• rÄ• ja. adhivuttho me vassÄ• vÄ• soâ€™ ti. dutiyampi k
kho, Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• samb
`adhivÄ• setu me, bhante, bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ vassÄ• vÄ• saá¹ƒ; evarÅ«paá¹ƒ
bhavissatÄ«â€™ ti. `alaá¹ƒ, mahÄ• rÄ• ja. adhivuttho me vassÄ• vÄ• soâ€™ ti. atha kho, Ä
kÄ• siraÃ±Ã±o `na me kassapo bhagavÄ• arahaá¹ƒ \Ee II 51/ sammÄ• sambuddho adhivÄ
vassÄ• vÄ• saâ€™ nti ahudeva aÃ±Ã±athattaá¹ƒ \Ne II 252/, ahu domanassaá¹ƒ. atha kho,
kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ etadavoca --- `atthi nu kho
upaá¹-á¹-hÄ• kataroâ€™ ti?

`` `atthi, mahÄ• rÄ• ja, vegaá¸·iá¹…gaá¹ƒ nÄ• ma gÄ• manigamo. tattha ghaá¹-ikÄ• ro nÄ•
upaá¹-á¹-hÄ• ko aggupaá¹-á¹-hÄ• ko. tuyhaá¹ƒ kho pana, mahÄ• rÄ• ja, na me kassapo bha

sammÄ• sambuddho adhivÄ• seti bÄ• rÄ• á¹‡asiyaá¹ƒ vassÄ• vÄ• santi attheva {atthi (Ce E
domanassaá¹ƒ. tayidaá¹ƒ ghaá¹-ikÄ• rassa kumbhakÄ• rassa {ghaá¹-ikÄ• re kumbhakÄ• re
ca bhavissati. ghaá¹-ikÄ• ro kho, mahÄ• rÄ• ja, kumbhakÄ• ro buddhaá¹ƒ saraá¹‡aá¹ƒ gato
II 383/ gato, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato. ghaá¹-ikÄ• ro kho, mahÄ• rÄ• ja, kumbhakÄ• r
paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato, musÄ• v
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato. ghaá¹-ikÄ• ro kho, mahÄ• rÄ• ja, k
aveccappasÄ• dena samannÄ• gato, dhamme aveccappasÄ• dena samannÄ• gato, saá¹…
ariyakantehi sÄ«lehi samannÄ• gato. ghaá¹-ikÄ• ro kho, mahÄ• rÄ• ja, kumbhakÄ• ro dukkh
dukkhasamudaye nikkaá¹…kho, dukkhanirodhe nikkaá¹…kho, dukkhanirodhagÄ• miniyÄ• p
ghaá¹-ikÄ• ro kho, mahÄ• rÄ• ja, kumbhakÄ• ro ekabhattiko brahmacÄ• rÄ« sÄ«lavÄ• kaly
kho, mahÄ• rÄ• ja, kumbhakÄ• ro nikkhittamaá¹‡isuvaá¹‡á¹‡o apetajÄ• tarÅ«parajato \Be II
mahÄ• rÄ• ja, kumbhakÄ• ro pannamusalo na sahatthÄ• pathaviá¹ƒ khaá¹‡ati {kumbhakÄ•
paá¹-haviá¹ƒ khaá¹‡ati (Se Ke Ee), kumbhakÄ• ro na musalena sahatthÄ• pathaviÃ±ca kha
hoti kÅ«lapaluggaá¹ƒ vÄ• mÅ«sikukkaro {mÅ«sikukkuro (Ce Se Ke Ee) } vÄ• taá¹ƒ kÄ• jen
karitvÄ• evamÄ• ha --- ``ettha yo icchati taá¹‡á¸• ulapaá¹-ibhastÄ• ni {taá¹‡á¸• ula pabhivat
muggapaá¹-ibhastÄ• ni vÄ• kaá¸·Ä• yapaá¹-ibhastÄ• ni vÄ• nikkhipitvÄ• yaá¹ƒ icchati taá¹
ghaá¹-ikÄ• ro kho, mahÄ• rÄ• ja, kumbhakÄ• ro andhe jiá¹‡á¹‡e \Ee II 52/ mÄ• tÄ• pitaro po
mahÄ• rÄ• ja, kumbhakÄ• ro paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• .

<289> `` `ekamidÄ• haá¹ƒ \Se II 384/, mahÄ• rÄ• ja, samayaá¹ƒ vegaá¸·iá¹…ge nÄ• ma gÄ
khvÄ• haá¹ƒ, mahÄ• rÄ• ja, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
kumbhakÄ• rassa mÄ• tÄ• pitaro tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• ghaá¹-ikÄ• ras
etadavocaá¹ƒ --- ``handa, ko nu kho ayaá¹ƒ bhaggavo gatoâ€™â€™ ti? ``nikkhanto kho te,
antokumbhiyÄ• odanaá¹ƒ gahetvÄ• pariyogÄ• sÅ«paá¹ƒ gahetvÄ• paribhuÃ±jÄ• â€™â€™
mahÄ• rÄ• ja, kumbhiyÄ• \Ne II 253/ odanaá¹ƒ gahetvÄ• pariyogÄ• sÅ«paá¹ƒ gahetvÄ• p
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ {pakkÄ• miá¹ƒ (Se Ke Ee) }. atha kho, mahÄ• rÄ• ja, gha
mÄ• tÄ• pitaro tenupasaá¹…kami; upasaá¹…kamitvÄ• mÄ• tÄ• pitaro etadavoca --- ``ko ku
pariyogÄ• sÅ«paá¹ƒ gahetvÄ• paribhuÃ±jitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkantoâ€™â€™
arahaá¹ƒ sammÄ• sambuddho kumbhiyÄ• odanaá¹ƒ gahetvÄ• pariyogÄ• sÅ«paá¹ƒ gahet
uá¹-á¹-hÄ• yÄ• sanÄ• pakkantoâ€™â€™ ti? atha kho, mahÄ• rÄ• ja, ghaá¹-ikÄ• rassa kum
``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me kassapo bhagavÄ• arahaá¹ƒ sammÄ•
abhivissatthoâ€™â€™ ti. atha kho, mahÄ• rÄ• ja, ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ aá¸• â
na vijahati {na vijahi (Ce Se Ke Ee) }, sattÄ• haá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ.

<290> `` `ekamidÄ• haá¹ƒ, mahÄ• rÄ• ja, samayaá¹ƒ tattheva vegaá¸·iá¹…ge nÄ• ma gÄ• r
khvÄ• haá¹ƒ, mahÄ• rÄ• ja, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
ghaá¹-ikÄ• rassa kumbhakÄ• rassa mÄ• tÄ• pitaro tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ

kumbhakÄ• rassa mÄ• tÄ• pitaro etadavocaá¹ƒ --- ``handa, ko nu kho ayaá¹ƒ bhaggavo gat
te, bhante, upaá¹-á¹-hÄ• ko anto kaá¸·opiyÄ• kummÄ• saá¹ƒ gahetvÄ• pariyogÄ• sÅ«paá
paribhuÃ±jÄ• â€™â€™ ti. atha khvÄ• haá¹ƒ, mahÄ• rÄ• ja, kaá¸·opiyÄ• kummÄ• saá¹ƒ gal
53/ gahetvÄ• paribhuÃ±jitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒ. atha kho, mahÄ• rÄ• ja,
yena mÄ• tÄ• pitaro tenupasaá¹…kami; upasaá¹…kamitvÄ• mÄ• tÄ• pitaro etadavoca --- ``
gahetvÄ• pariyogÄ• sÅ«paá¹ƒ gahetvÄ• paribhuÃ±jitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkanto
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho kaá¸·opiyÄ• kummÄ• saá¹ƒ gahetvÄ• pariyogÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• pakkantoâ€™â€™ ti. atha kho, mahÄ• rÄ• ja, ghaá¹-ikÄ• rassa kumb
``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me kassapo bhagavÄ• arahaá¹ƒ sammÄ•
abhivissatthoâ€™â€™ ti. atha kho, mahÄ• rÄ• ja, ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ aá¸• â
na vijahati, sattÄ• haá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ.

<291> `` `ekamidÄ• haá¹ƒ, mahÄ• rÄ• ja, samayaá¹ƒ tattheva vegaá¸·iá¹…ge nÄ• ma gÄ•
pana samayena kuá¹-i {gandhakuá¹-i (Ce) } ovassati. atha khvÄ• haá¹ƒ, mahÄ• rÄ• ja, bhikk
``gacchatha, bhikkhave, ghaá¹-ikÄ• rassa kumbhakÄ• rassa nivesane tiá¹‡aá¹ƒ jÄ• nÄ• thÄ
mahÄ• rÄ• ja, te \Se II 386/ bhikkhÅ« maá¹ƒ etadavocuá¹ƒ --- ``natthi kho, bhante, ghaá¹-ikÄ
kumbhakÄ• rassa nivesane tiá¹‡aá¹ƒ, atthi ca khvÄ• ssa Ä• vesane \Ne II 254/ {Ä• vesanaá
tiá¹‡acchadanaâ€™â€™ {navacchadanaá¹ƒ (Ce) } nti. ``gacchatha, bhikkhave, ghaá¹-ikÄ• r
Ä• vesanaá¹ƒ uttiá¹‡aá¹ƒ karothÄ• â€™â€™ ti. atha kho te, mahÄ• rÄ• ja, bhikkhÅ« ghaá¹-i
Ä• vesanaá¹ƒ uttiá¹‡amakaá¹ƒsu. atha kho, mahÄ• rÄ• ja, ghaá¹-ikÄ• rassa kumbhakÄ• ras
etadavocuá¹ƒ --- ``ke Ä• vesanaá¹ƒ uttiá¹‡aá¹ƒ karontÄ«â€™â€™ ti? ``bhikkhÅ«, bhagini, k
arahato sammÄ• sambuddhassa kuá¹-i ovassatÄ«â€™â€™ ti. ``haratha, bhante, haratha, b
kho, mahÄ• rÄ• ja, ghaá¹-ikÄ• ro kumbhakÄ• ro yena mÄ• tÄ• pitaro tenupasaá¹…kami; up
etadavoca --- ``ke Ä• vesanaá¹ƒ uttiá¹‡amakaá¹ƒsÅ«â€™â€™ ti? ``bhikkhÅ«, tÄ• ta, kassa
II 244/ arahato sammÄ• sambuddhassa kuá¹-i ovassatÄ«â€™â€™ ti. atha kho, mahÄ• rÄ•
kumbhakÄ• rassa etadahosi --- ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me kassa
sammÄ• sambuddho evaá¹ƒ abhivissatthoâ€™â€™ ti. atha kho, mahÄ• rÄ• ja ghaá¹-ikÄ• ra
aá¸• á¸• hamÄ• saá¹ƒ pÄ«tisukhaá¹ƒ na vijahati, sattÄ• haá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ. atha kho
sabbantaá¹ƒ temÄ• saá¹ƒ Ä• kÄ• sacchadanaá¹ƒ aá¹-á¹-hÄ• si, na devotivassi {na cÄ• tivas
evarÅ«po ca, mahÄ• rÄ• ja, ghaá¹-ikÄ• ro kumbhakÄ• roâ€™ ti. `lÄ• bhÄ• , bhante, ghaá¹-i
suladdhÄ• , bhante, ghaá¹-ikÄ• rassa kumbhakÄ• rassa yassa bhagavÄ• evaá¹ƒ abhivissa

<292> ``atha \Se II 387/ kho, Ä• nanda, kikÄ« kÄ• sirÄ• jÄ• ghaá¹-ikÄ• rassa kumbhakÄ• r
taá¹‡á¸• ulavÄ• hasatÄ• ni pÄ• hesi paá¹‡á¸• upuá¹-akassa sÄ• lino tadupiyaÃ±ca sÅ«peyy
rÄ• japurisÄ• ghaá¹-ikÄ• raá¹ƒ kumbhakÄ• raá¹ƒ upasaá¹…kamitvÄ• etadavocuá¹ƒ --- `im
paÃ±camattÄ• ni taá¹‡á¸• ulavÄ• hasatÄ• ni kikinÄ• kÄ• sirÄ• jena pahitÄ• ni paá¹‡á¸• upu
tadupiyaÃ±ca sÅ«peyyaá¹ƒ. tÄ• ni, bhante, paá¹-iggaá¹‡hathÄ• â€™ ti {patiggaá¹‡hÄ• tÅ«ti
paá¹-iggaá¹‡hÄ• tÅ«ti (Se Ke) }. `rÄ• jÄ• kho bahukicco bahukaraá¹‡Ä«yo. alaá¹ƒ me! raÃ±

kho pana te, Ä• nanda, evamassa --- `aÃ±Ã±o nÅ«na tena samayena jotipÄ• lo mÄ• á¹‡avo
panetaá¹ƒ, Ä• nanda, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. ahaá¹ƒ tena samayena jotipÄ• lo mÄ• á¹‡a

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

ghaá¹-ikÄ• rasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. raá¹-á¹-hapÄ• lasuttaá¹ƒ

<293> evaá¹ƒ \Se II 388/ \Ne II 255/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kurÅ«su
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena thullakoá¹-á¹-hikaá¹ƒ {thÅ«lakoá¹-á¹-hikaá¹ƒ
kurÅ«naá¹ƒ nigamo tadavasari. assosuá¹ƒ kho thullakoá¹-á¹-hikÄ• {thÅ«lakoá¹-á¹-hitakÄ• (
brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o \Be II 245/ khalu, bho, gotamo sakyaputto sakyak
cÄ• rikaá¹ƒ \Ee II 55/ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ thullakoá¹-á¹-hi
pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• â€™ ti. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ s
pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ d
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹
thullakoá¹-á¹-hikÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; up
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavatÄ• saddhi
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce \Se II 389/ bhagavat
sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«d
kho thullakoá¹-á¹-hike brÄ• hmaá¹‡agahapatike bhagavÄ• dhammiyÄ• kathÄ• ya sandass
sampahaá¹ƒsesi.

<294> tena kho pana samayena raá¹-á¹-hapÄ• lo nÄ• ma kulaputto tasmiá¹ƒyeva thullakoá
{aggakulikassa (Ce Se Ke Ee) } putto tissaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti. atha kho raá¹-á¹-h
kulaputtassa etadahosi --- ``yathÄ• yathÄ• khvÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹
kho bhagavÄ• dhammaá¹ƒ deseti (Ce) }, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• e
ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ ke
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€
brÄ• hmaá¹‡agahapatikÄ• bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ
II 256/ bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Ee II 56
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. atha kho raá¹-á¹-hapÄ• lo kulaputt
thullakoá¹-á¹-hikesu \Be II 246/ brÄ• hmaá¹‡agahapatikesu yena bhagavÄ• tenupasaá¹…ka

bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho raá¹-á¹-hap
bhagavantaá¹ƒ etadavoca --- ``yathÄ• yathÄ• haá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ des
sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…
brahmacariyaá¹ƒ carituá¹ƒ. icchÄ• mahaá¹ƒ, bhante, kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• y
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. labheyyÄ• haá¹ƒ, bhante, bhagavato santike pa
upasampadaá¹ƒ. pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti {ettha ``labheyyÄ• haá¹ƒ ... pe ..
vÄ• kyadvayaá¹ƒ sabbesupi mÅ«lapotthakesu dissati, pÄ• rÄ• jikapÄ• á¸·iyaá¹ƒ pana sudin
natthi. ``pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti idaá¹ƒ pana vÄ• kyaá¹ƒ marammapotthak
pÄ• rÄ• jikapÄ• á¸·iyaÃ±ca tadeva atthi}. ``anuÃ±Ã±Ä• tosi pana tvaá¹ƒ, raá¹-á¹-hapÄ• la, m
anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti? ``na khohaá¹ƒ, bhante, anuÃ±Ã±Ä• to mÄ• tÄ• p
pabbajjÄ• yÄ• â€™â€™ ti. ``na kho, raá¹-á¹-hapÄ• la, tathÄ• gatÄ• ananuÃ±Ã±Ä• taá¹ƒ mÄ
pabbÄ• jentÄ«â€™â€™ ti. ``svÄ• haá¹ƒ, bhante, tathÄ• karissÄ• mi yathÄ• maá¹ƒ mÄ• tÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti.

<295> atha kho raá¹-á¹-hapÄ• lo kulaputto uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• d
katvÄ• yena mÄ• tÄ• pitaro tenupasaá¹…kami; upasaá¹…kamitvÄ• mÄ• tÄ• pitaro etadavo
yathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ•
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
maá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte, raá¹-á¹-hapÄ•
mÄ• tÄ• pitaro raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, tÄ• ta raá¹-
amhÄ• kaá¹ƒ ekaputtako piyo manÄ• po sukhedhito sukhaparibhato {sukhaparihato (Se Ke
raá¹-á¹-hapÄ• la bhuÃ±ja ca piva ca paricÄ• re hi ca, bhuÃ±janto pivanto paricÄ• rento kÄ•
puÃ±Ã±Ä• ni karonto abhiramassu, na taá¹ƒ mayaá¹ƒ anujÄ• nÄ• ma agÄ• rasmÄ• anagÄ
dissati, sudinnakaá¹‡á¸• e pana natthi, aá¹-á¹-hakathÄ• supi na dassitaá¹ƒ}. na tvaá¹ƒ, tÄ• t
\Se II 391/, kassaci dukkhassa jÄ• nÄ• si. maraá¹‡enapi \Ee II 57/ te mayaá¹ƒ akÄ• makÄ•
pana mayaá¹ƒ \Be II 247/ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹
dutiyampi kho raá¹-á¹-hapÄ• lo kulaputto ... pe ... tatiyampi kho raá¹-á¹-hapÄ• lo kulaputto m
etadavoca --- ``ammatÄ• tÄ• , yathÄ• yathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä•
agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá
carituá¹ƒ. icchÄ• mahaá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• de
pabbajituá¹ƒ. anujÄ• nÄ• tha maá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™
raá¹-á¹-hapÄ• lassa kulaputtassa mÄ• tÄ• pitaro raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ etadavoc
tÄ• ta raá¹-á¹-hapÄ• la, amhÄ• kaá¹ƒ ekaputtako piyo manÄ• po sukhedhito sukhaparibhato
raá¹-á¹-hapÄ• la, kassaci dukkhassa jÄ• nÄ• si. maraá¹‡enapi te mayaá¹ƒ akÄ• makÄ• vin
mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma \Se II 392/ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pab

<296> atha kho raá¹-á¹-hapÄ• lo kulaputto --- ``na maá¹ƒ mÄ• tÄ• pitaro anujÄ• nanti agÄ•

pabbajjÄ• yÄ• â€™â€™ ti tattheva anantarahitÄ• ya bhÅ«miyÄ• nipajji --- ``idheva me mara
pabbajjÄ• vÄ• â€™â€™ ti. atha kho raá¹-á¹-hapÄ• lo kulaputto ekampi bhattaá¹ƒ na bhuÃ±
bhuÃ±ji, tÄ«á¹‡ipi bhattÄ• ni na bhuÃ±ji, cattÄ• ripi bhattÄ• ni na bhuÃ±ji, paÃ±capi bhattÄ•
bhattÄ• ni na bhuÃ±ji, sattapi bhattÄ• ni na bhuÃ±ji. atha \Ee II 58/ kho raá¹-á¹-hapÄ• lassa
mÄ• tÄ• pitaro raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, tÄ• ta raá¹-
amhÄ• kaá¹ƒ ekaputtako piyo manÄ• po sukhedhito sukhaparibhato. na tvaá¹ƒ, tÄ• ta raá¹-
dukkhassa jÄ• nÄ• si { ``maraá¹‡enapi te ... pe ... pabbajjÄ• yÄ• â€™â€™ ti vÄ• kyadvayaá
dutiyaá¹-á¹-hÄ• ne yeva dissati, pÄ• rÄ• jikapÄ• á¸·iyaá¹ƒ pana paá¹-hamaá¹-á¹-hÄ• ne yeva
dutiyaá¹-á¹-hÄ• ne punÄ• gataá¹ƒ adhikaá¹ƒ viya dissati}. maraá¹‡enapi te mayaá¹ƒ akÄ• m
kiá¹ƒ pana mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹ƒ pab
raá¹-á¹-hapÄ• la, bhuÃ±ja ca piva ca paricÄ• rehi ca; bhuÃ±janto pivanto paricÄ• rento kÄ•
puÃ±Ã±Ä• ni karonto abhiramassu. na taá¹ƒ mayaá¹ƒ anujÄ• nÄ• ma agÄ• rasmÄ• anagÄ•
``maraá¹‡enapi te ... pe ... pabbajÄ• yÄ• â€™â€™ ti vÄ• kyadvayaá¹ƒ Ce Se Ke Ee potthak
dissati, pÄ• rÄ• jikapÄ• á¸·iyaá¹ƒ pana paá¹-hamaá¹-á¹-hÄ• ne yeva dissati. tasmÄ• idha du
punÄ• gataá¹ƒ adhikaá¹ƒ viya dissati}. maraá¹‡enapi te mayaá¹ƒ akÄ• makÄ• vinÄ• bhavis
taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™
kulaputto tuá¹‡hÄ« ahosi. dutiyampi kho raá¹-á¹-hapÄ• lassa kulaputtassa mÄ• tÄ• pitaro \B
raá¹-á¹-hapÄ• laá¹ƒ \Se II 393/ kulaputtaá¹ƒ etadavocuá¹ƒ ... pe ... dutiyampi kho raá¹-á¹-hap
tuá¹‡hÄ« ahosi. tatiyampi kho raá¹-á¹-hapÄ• lassa kulaputtassa mÄ• tÄ• pitaro raá¹-á¹-hapÄ
etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, tÄ• ta raá¹-á¹-hapÄ• la, amhÄ• kaá¹ƒ ekaputtako piyo manÄ
sukhaparibhato. na tvaá¹ƒ, tÄ• ta raá¹-á¹-hapÄ• la, kassaci dukkhassa jÄ• nÄ• si. maraá¹‡e
akÄ• makÄ• vinÄ• bhavissÄ• ma, kiá¹ƒ pana mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma
pabbajjÄ• ya. uá¹-á¹-hehi, tÄ• ta raá¹-á¹-hapÄ• la, bhuÃ±ja ca piva ca paricÄ• rehi ca; bhuÃ
paricÄ• rento kÄ• me paribhuÃ±janto puÃ±Ã±Ä• ni karonto abhiramassu. na taá¹ƒ mayaá¹ƒ
anagÄ• riyaá¹ƒ pabbajjÄ• ya. maraá¹‡enapi te mayaá¹ƒ akÄ• makÄ• vinÄ• bhavissÄ• ma
taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™
kulaputto tuá¹‡hÄ« ahosi.

<297> atha \Ee II 59/ kho raá¹-á¹-hapÄ• lassa kulaputtassa sahÄ• yakÄ• yena raá¹-á¹-hap
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ etadavocuá¹
kho (Ce Ee) }, samma raá¹-á¹-hapÄ• la, mÄ• tÄ• pitÅ«naá¹ƒ ekaputtako piyo manÄ• po suk
tvaá¹ƒ, samma raá¹-á¹-hapÄ• la, kassaci dukkhassa jÄ• nÄ• si. maraá¹‡enapi te mÄ• tÄ• pi
bhavissanti. kiá¹ƒ pana te taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissanti agÄ• rasmÄ• anagÄ• riyaá¹ƒ p
samma raá¹-á¹-hapÄ• la, bhuÃ±ja ca piva ca paricÄ• rehi ca; bhuÃ±janto pivanto paricÄ• re
puÃ±Ã±Ä• ni karonto abhiramassu. na taá¹ƒ mÄ• tÄ• pitaro anujÄ• nissanti {anujÄ• nanti (C
anagÄ• riyaá¹ƒ pabbajjÄ• ya. maraá¹‡enapi te mÄ• tÄ• pitaro akÄ• makÄ• vinÄ• bhavissa
jÄ«vantaá¹ƒ anujÄ• nissanti \Se II 394/ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€
raá¹-á¹-hapÄ• lo kulaputto tuá¹‡hÄ« ahosi. dutiyampi kho ... tatiyampi kho raá¹-á¹-hapÄ• las

sahÄ• yakÄ• raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, samma raá¹
mÄ• tÄ• pitÅ«naá¹ƒ ekaputtako piyo manÄ• po sukhedhito sukhaparibhato, na tvaá¹ƒ, samm
dukkhassa jÄ• nÄ• si, maraá¹‡enapi te mÄ• tÄ• pitaro akÄ• makÄ• vinÄ• bhavissanti. kiá¹
anujÄ• nissanti agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya? uá¹-á¹-hehi, samma raá¹-á¹-ha
paricÄ• rehi ca, bhuÃ±janto pivanto paricÄ• rento kÄ• me paribhuÃ±janto puÃ±Ã±Ä• ni \Be
abhiramassu. na taá¹ƒ mÄ• tÄ• pitaro anujÄ• nissanti agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaj
mÄ• tÄ• pitaro akÄ• makÄ• vinÄ• bhavissanti. kiá¹ƒ pana te taá¹ƒ jÄ«vantaá¹ƒ anujÄ• niss
anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti? tatiyampi kho raá¹-á¹-hapÄ• lo kulaputto tuá¹‡hÄ

<298> atha kho raá¹-á¹-hapÄ• lassa kulaputtassa sahÄ• yakÄ• yena raá¹-á¹-hapÄ• lassa k
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• raá¹-á¹-hapÄ• lassa kulaputtassa mÄ• tÄ• pita
``ammatÄ• tÄ• , eso raá¹-á¹-hapÄ• lo kulaputto tattheva anantarahitÄ• ya bhÅ«miyÄ• nipar
maraá¹‡aá¹ƒ bhavissati \Ee II 60/ pabbajjÄ• vÄ• â€™ ti. sace tumhe raá¹-á¹-hapÄ• laá¹ƒ ku
nÄ• nujÄ• nissatha agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Ne II 259/ pabbajjÄ• ya, tattheva {tatthev
Ä• gamissati. sace pana tumhe raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ anujÄ• nissatha agÄ• rasm
pabbajjÄ• ya, pabbajitampi naá¹ƒ dakkhissatha. sace raá¹-á¹-hapÄ• lo kulaputto nÄ• bhiram
anagÄ• riyaá¹ƒ pabbajjÄ• ya, kÄ• tassa {kÄ• cassa (Ce) } aÃ±Ã±Ä• gati bhavissati? idhev
paccÄ• gamissati. anujÄ• nÄ• tha raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ agÄ• rasmÄ• anagÄ• ri
``anujÄ• nÄ• ma, tÄ• tÄ• , raá¹-á¹-hapÄ• laá¹ƒ kulaputtaá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ p
pana {pana te (Se Ke Katthaci) } mÄ• tÄ• pitaro uddassetabbÄ• â€™â€™ ti. atha kho raá¹-á
sahÄ• yakÄ• yena raá¹-á¹-hapÄ• lo kulaputto tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ•
kulaputtaá¹ƒ etadavocuá¹ƒ --- ``uá¹-á¹-hehi, samma raá¹-á¹-hapÄ• la { ``tvaá¹ƒ khosi samma
mÄ• tÄ• pitÅ«naá¹ƒ ekaputtako piyo manÄ• po sukhedhito sukhaparihato, na tvaá¹ƒ samma
dukkhassa jÄ• nÄ• si, uá¹-á¹-hehi samma raá¹-á¹-hapÄ• la bhuÃ±ja ca piva ca paricÄ• rehi
paricÄ• rento kÄ• me paribhuÃ±janto puÃ±Ã±Ä• ni karonto abhiramassu, (Ce Ee Katthaci) }
mÄ• tÄ• pitÅ«hi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya. pabbajitena ca pana te mÄ• tÄ
ti.

<299> atha kho raá¹-á¹-hapÄ• lo kulaputto uá¹-á¹-hahitvÄ• balaá¹ƒ gÄ• hetvÄ• yena bhag
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
kulaputto bhagavantaá¹ƒ etadavoca --- ``anuÃ±Ã±Ä• to ahaá¹ƒ, bhante, mÄ• tÄ• pitÅ«hi ag
pabbajjÄ• ya. pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti. alattha kho raá¹-á¹-hapÄ• lo kulapu
santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. atha kho bhagavÄ• acirÅ«pasampanne Ä• ya
aá¸• á¸• hamÄ• sÅ«pasampanne thullakoá¹-á¹-hike yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ•
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• n
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya \S
sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyo

dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. `khÄ«á¹‡Ä• jÄ• ti, vusi
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kh
raá¹-á¹-hapÄ• lo arahataá¹ƒ ahosi.

atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo bhagavantaá¹
``icchÄ• mahaá¹ƒ, bhante, mÄ• tÄ• pitaro uddassetuá¹ƒ, sace maá¹ƒ bhagavÄ• anujÄ• nÄ
bhagavÄ• Ä• yasmato raá¹-á¹-hapÄ• lassa cetasÄ• ceto paricca {cetoparivitakkaá¹ƒ (Ce E
{yadÄ• (Ce Ee) } bhagavÄ• aÃ±Ã±Ä• si \Ne II 260/ --- ``abhabbo kho raá¹-á¹-hapÄ• lo kula
paccakkhÄ• ya hÄ«nÄ• yÄ• vattituâ€™â€™ nti, atha kho bhagavÄ• Ä• yasmantaá¹ƒ raá¹-á
``yassadÄ• ni tvaá¹ƒ, raá¹-á¹-hapÄ• la, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho Ä• yas
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• senÄ• san
pattacÄ«varamÄ• dÄ• ya yena thullakoá¹-á¹-hikaá¹ƒ tena cÄ• rikaá¹ƒ pakkÄ• mi. anupubbe
thullakoá¹-á¹-hiko tadavasari. tatra sudaá¹ƒ Ä• yasmÄ• raá¹-á¹-hapÄ• lo thullakoá¹-á¹-hike
korabyassa migacÄ«re. atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo pubbaá¹‡hasamayaá¹ƒ nivÄ
thullakoá¹-á¹-hikaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. thullakoá¹-á¹-hike sapadÄ• naá¹ƒ piá¹‡á¸• Ä• y
sakapitu nivesanaá¹ƒ \Se II 397/ tenupasaá¹…kami. tena kho pana samayena Ä• yasmato r
majjhimÄ• ya dvÄ• rasÄ• lÄ• ya ullikhÄ• peti. addasÄ• kho Ä• yasmato raá¹-á¹-hapÄ• lassa
raá¹-á¹-hapÄ• laá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na etadavoca --- ``imehi muá¹‡á¸• a
amhÄ• kaá¹ƒ ekaputtako piyo manÄ• po pabbÄ• jitoâ€™â€™ ti \Ee II 62/. atha kho Ä• yasm
251/ sakapitu nivesane neva dÄ• naá¹ƒ alattha na paccakkhÄ• naá¹ƒ; aÃ±Ã±adatthu akkosa
pana samayena Ä• yasmato raá¹-á¹-hapÄ• lassa Ã±Ä• tidÄ• sÄ« Ä• bhidosikaá¹ƒ kummÄ•
atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo taá¹ƒ Ã±Ä• tidÄ• siá¹ƒ etadavoca --- ``sacetaá¹ƒ, bha
chaá¸• á¸• anÄ«yadhammaá¹ƒ, idha me patte Ä• kirÄ• â€™â€™ ti. atha kho Ä• yasmato ra
taá¹ƒ Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ Ä• yasmato raá¹-á¹-hapÄ• lassa patte Ä• kirantÄ« hat
sarassa ca nimittaá¹ƒ aggahesi.

<300> atha kho Ä• yasmato raá¹-á¹-hapÄ• lassa Ã±Ä• tidÄ• sÄ« yenÄ• yasmato raá¹-á¹-ha
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmato raá¹-á¹-hapÄ• lassa mÄ• taraá¹ƒ etada
jÄ• neyyÄ• si --- `ayyaputto raá¹-á¹-hapÄ• lo anuppattoâ€™â€™ â€™ ti. ``sace, je, saccaá¹
taá¹ƒ karomÄ«â€™â€™ ti {saccaá¹ƒ vadasi, adÄ• sÄ« bhavasÄ«ti (Ce Ee), saccaá¹ƒ vadas
(Katthaci) }. atha kho Ä• yasmato raá¹-á¹-hapÄ• lassa mÄ• tÄ• yenÄ• yasmato raá¹-á¹-hap
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmato \Se II 398/ raá¹-á¹-hapÄ• lassa pitaraá¹
gahapati, jÄ• neyyÄ• si --- `raá¹-á¹-hapÄ• lo kira kulaputto anuppattoâ€™â€™ â€™ ti? tena
Ä• yasmÄ• raá¹-á¹-hapÄ• lo taá¹ƒ Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ aÃ±Ã±ataraá¹ƒ kuá¹-á¹-
Ke Ee) } nissÄ• ya paribhuÃ±jati. atha kho Ä• yasmato raá¹-á¹-hapÄ• lassa pitÄ• yenÄ• yas
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ etadavoca ---
raá¹-á¹-hapÄ• la, Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ paribhuÃ±jissasi? nanu, tÄ• ta raá¹-á¹-hap

gantabbaâ€™â€™ nti? ``kuto no, gahapati, amhÄ• kaá¹ƒ gehaá¹ƒ agÄ• rasmÄ• \Ne II 261/
pabbajitÄ• naá¹ƒ? anagÄ• rÄ• mayaá¹ƒ, gahapati. agamamha kho \Ee II 63/ te, gahapati, g
dÄ• naá¹ƒ alatthamha na paccakkhÄ• naá¹ƒ; aÃ±Ã±adatthu akkosameva alatthamhÄ• â€™
raá¹-á¹-hapÄ• la, gharaá¹ƒ gamissÄ• mÄ• â€™â€™ ti. ``alaá¹ƒ, gahapati, kataá¹ƒ me ajja b
``tena hi, tÄ• ta raá¹-á¹-hapÄ• la, adhivÄ• sehi svÄ• tanÄ• ya bhattaâ€™â€™ nti. adhivÄ• s
raá¹-á¹-hapÄ• lo tuá¹‡hÄ«bhÄ• vena. atha kho Ä• yasmato raá¹-á¹-hapÄ• lassa pitÄ• Ä• ya
adhivÄ• sanaá¹ƒ viditvÄ• yena sakaá¹ƒ nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ
hiraÃ±Ã±asuvaá¹‡á¹‡assa \Se II 399/ puÃ±jaá¹ƒ kÄ• rÄ• petvÄ• kilaÃ±jehi \Be II 252/ paá¹-
raá¹-á¹-hapÄ• lassa purÄ• á¹‡adutiyikÄ• Ä• mantesi --- ``etha tumhe, vadhuyo, yena alaá¹.
pubbe raá¹-á¹-hapÄ• lassa kulaputtassa piyÄ• hotha manÄ• pÄ• tena alaá¹…kÄ• rena alaá

<301> atha kho Ä• yasmato raá¹-á¹-hapÄ• lassa pitÄ• tassÄ• rattiyÄ• accayena sake nive
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• Ä• yasmato raá¹-á¹-hapÄ• lassa kÄ
tÄ• ta raá¹-á¹-hapÄ• la, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho Ä• yasmÄ• raá¹-á¹-hap
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena sakapitu nivesanaá¹ƒ tenupasaá¹…kami; upas
nisÄ«di. atha kho Ä• yasmato raá¹-á¹-hapÄ• lassa pitÄ• taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa pu
Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ etadavoca --- ``idaá¹ƒ te, tÄ• ta raá¹-á¹-hapÄ• la, mÄ•
aÃ±Ã±aá¹ƒ pettikaá¹ƒ, aÃ±Ã±aá¹ƒ pitÄ• mahaá¹ƒ. sakkÄ• , tÄ• ta raá¹-á¹-hapÄ• la, bhoge c
ca kÄ• tuá¹ƒ. ehi tvaá¹ƒ, tÄ• ta raá¹-á¹-hapÄ• la {raá¹-á¹-hapÄ• la sikkhaá¹ƒ paccakkhÄ• ya
64/, hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jassu puÃ±Ã±Ä• ni ca karohÄ«â€™â€™ ti. ``sac
vacanaá¹ƒ kareyyÄ• si, imaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa puÃ±jaá¹ƒ sakaá¹-e Ä• ropetvÄ•
majjhegaá¹…gÄ• ya nadiyÄ• sote opilÄ• peyyÄ• si. taá¹ƒ kissa hetu? ye uppajjissanti hi te,
tatonidÄ• naá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti. atha kho Ä• yasm
purÄ• á¹‡adutiyikÄ• paccekaá¹ƒ pÄ• desu gahetvÄ• Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ
nÄ• ma tÄ• , ayyaputta, accharÄ• yo yÄ• saá¹ƒ tvaá¹ƒ hetu brahmacariyaá¹ƒ carasÄ«â€™â
bhaginÄ«, accharÄ• naá¹ƒ hetu brahmacariyaá¹ƒ carÄ• mÄ• â€™â€™ ti. ``bhaginivÄ• dena
samudÄ• caratÄ«â€™â€™ ti tÄ• tattheva mucchitÄ• papatiá¹ƒsu. atha kho Ä• yasmÄ• raá
etadavoca --- ``sace, gahapati, bhojanaá¹ƒ dÄ• tabbaá¹ƒ, detha; mÄ• no viheá¹-hethÄ• â€™
raá¹-á¹-hapÄ• la, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho Ä• yasmato raá¹-á¹-hapÄ• las
Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ

<302> atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo bhuttÄ• vÄ« onÄ«tapattapÄ• á¹‡Ä« á¹-hitakov

``passa \Be II 253/ cittÄ«kataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

``passa cittÄ«kataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hi tacena onaddhaá¹ƒ, saha vatthebhi sobhati ||

``alattakakatÄ• pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ \Se II 401/ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``aá¹-á¹-hÄ• padakatÄ• \Ee II 65/ kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``aÃ±janÄ«va navÄ• {aÃ±janÄ«vaá¹‡á¹‡avÄ• (Katthaci) } cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``odahi migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• karaá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma {gacchÄ• mi (Se Katthaci) }, kandante migabandhakeâ€™

atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo á¹-hitakova imÄ• gÄ• thÄ• bhÄ• sitvÄ• yena raÃ±Ã
tenupasaá¹…kami; upasaá¹…kamitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ

<303> atha \Ne II 263/ kho rÄ• jÄ• korabyo migavaá¹ƒ Ä• mantesi --- ``sodhehi, samma mi
uyyÄ• nabhÅ«miá¹ƒ; gacchÄ• ma subhÅ«miá¹ƒ dassanÄ• yÄ• â€™â€™ ti. ``evaá¹ƒ, devÄ•
korabyassa paá¹-issutvÄ• migacÄ«raá¹ƒ sodhento addasa Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• l
rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisinnaá¹ƒ. disvÄ• na yena rÄ• jÄ• korabyo tenupasaá¹…ka
rÄ• jÄ• naá¹ƒ korabyaá¹ƒ etadavoca --- ``suddhaá¹ƒ kho te, deva, migacÄ«raá¹ƒ. atthi cetth
nÄ• ma kulaputto imasmiá¹ƒyeva thullakoá¹-á¹-hike aggakulassa putto yassa tvaá¹ƒ abhiá¹‡
ahosi, so aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisinnoâ€™â€™ ti. ``tena hi, sa
dÄ• najja uyyÄ• nabhÅ«miyÄ• . tameva dÄ• ni mayaá¹ƒ bhavantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ pa
atha \Se II 402/ kho rÄ• jÄ• korabyo ``yaá¹ƒ tattha khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iy
vissajjethÄ• â€™â€™ ti vatvÄ• bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• bhadraá¹ƒ
bhadrehi yÄ• nehi thullakoá¹-á¹-hikamhÄ• niyyÄ• si \Be II 254/ mahaccarÄ• jÄ• nubhÄ• ven
rÄ• jÄ• nubhÄ• vena (Ce) } Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ dassanÄ• ya. yÄ• vatikÄ•
gantvÄ• yÄ• nÄ• paccorohitvÄ• pattikova ussaá¹-Ä• ya ussaá¹-Ä• ya parisÄ• ya yenÄ• ya
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• raá¹-á¹-hapÄ• lena \Ee II 66/ saddhiá
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hi
Ä• yasmantaá¹ƒ raá¹-á¹-hapÄ• laá¹ƒ etadavoca --- ``idha bhavaá¹ƒ raá¹-á¹-hapÄ• la hatthatt

(Se Ke) } nisÄ«datÅ«â€™â€™ ti. ``alaá¹ƒ, mahÄ• rÄ• ja, nisÄ«da tvaá¹ƒ; nisinno ahaá¹ƒ sa
nisÄ«di rÄ• jÄ• korabyo paÃ±Ã±atte Ä• sane. nisajja kho rÄ• jÄ• korabyo Ä• yasmantaá¹ƒ
etadavoca ---

<304> ``cattÄ• rimÄ• ni, bho raá¹-á¹-hapÄ• la, pÄ• rijuÃ±Ã±Ä• ni yehi pÄ• rijuÃ±Ã±ehi sam
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
cattÄ• ri? jarÄ• pÄ• rijuÃ±Ã±aá¹ƒ, byÄ• dhipÄ• rijuÃ±Ã±aá¹ƒ, bhogapÄ• rijuÃ±Ã±aá¹ƒ, Ã±Ä•
katamaÃ±ca, bho raá¹-á¹-hapÄ• la, jarÄ• pÄ• rijuÃ±Ã±aá¹ƒ? idha, bho raá¹-á¹-hapÄ• la \Se
hoti vuá¸• á¸• ho mahallako addhagato vayoanuppatto. so iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ
jiá¹‡á¹‡o vuá¸• á¸• ho mahallako addhagato vayoanuppatto. na kho pana mayÄ• sukaraá¹ƒ
adhigantuá¹ƒ adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ {phÄ• tikattuá¹ƒ (Ce) }. yaá¹ƒ
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
jarÄ• pÄ• rijuÃ±Ã±ena samannÄ• gato kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ•
anagÄ• riyaá¹ƒ \Ne II 264/ pabbajati. idaá¹ƒ vuccati, bho raá¹-á¹-hapÄ• la, jarÄ• pÄ• rijuÃ±Ã
pana raá¹-á¹-hapÄ• lo etarahi daharo yuvÄ• susukÄ• á¸·akeso bhadrena yobbanena saman
taá¹ƒ bhoto raá¹-á¹-hapÄ• lassa jarÄ• pÄ• rijuÃ±Ã±aá¹ƒ natthi. kiá¹ƒ bhavaá¹ƒ raá¹-á¹-hapÄ
vÄ• sutvÄ• vÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito?

``katamaÃ±ca, bho raá¹-á¹-hapÄ• la, byÄ• dhipÄ• rijuÃ±Ã±aá¹ƒ? idha, bho raá¹-á¹-hapÄ• la
dukkhito bÄ• á¸·hagilÄ• no. so iti paá¹-isaÃ±cikkhati \Be II 255/ --- `ahaá¹ƒ khomhi etarahi Ä
bÄ• á¸·hagilÄ• no. na kho pana mayÄ• sukaraá¹ƒ anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigantuá
phÄ• tiá¹ƒ kÄ• tuá¹ƒ \Ee II 67/. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so \Se II 404/ tena byÄ• dhipÄ• rijuÃ±Ã±
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
bho raá¹-á¹-hapÄ• la, byÄ• dhipÄ• rijuÃ±Ã±aá¹ƒ. bhavaá¹ƒ kho pana raá¹-á¹-hapÄ• lo etara
appÄ• taá¹…ko samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccua
raá¹-á¹-hapÄ• lassa byÄ• dhipÄ• rijuÃ±Ã±aá¹ƒ natthi. kiá¹ƒ bhavaá¹ƒ raá¹-á¹-hapÄ• lo Ã±atv
vÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito?

``katamaÃ±ca \Ne II 265/, bho raá¹-á¹-hapÄ• la, bhogapÄ• rijuÃ±Ã±aá¹ƒ? idha, bho raá¹-á¹
aá¸• á¸• ho hoti mahaddhano mahÄ• bhogo. tassa te bhogÄ• anupubbena parikkhayaá¹ƒ g
paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho pubbe aá¸• á¸• ho ahosiá¹ƒ mahaddhano mahÄ• bhogo.
anupubbena parikkhayaá¹ƒ gatÄ• . na kho pana mayÄ• sukaraá¹ƒ anadhigataá¹ƒ vÄ• bho
adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• r
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so tena bhogapÄ• rijuÃ±
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
raá¹-á¹-hapÄ• la, bhogapÄ• rijuÃ±Ã±aá¹ƒ. bhavaá¹ƒ kho pana raá¹-á¹-hapÄ• lo imasmiá¹ƒye
aggakulassa putto. taá¹ƒ bhoto raá¹-á¹-hapÄ• lassa bhogapÄ• rijuÃ±Ã±aá¹ƒ natthi. kiá¹ƒ bha

Ã±atvÄ• vÄ• disvÄ• vÄ• sutvÄ• vÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito?

``katamaÃ±ca \Se II 405/, bho raá¹-á¹-hapÄ• la, Ã±Ä• tipÄ• rijuÃ±Ã±aá¹ƒ? idha, bho raá¹-á¹
bahÅ« honti mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• . tassa te Ã±Ä• takÄ• anupubbena parikkha
paá¹-isaÃ±cikkhati --- `mamaá¹ƒ kho pubbe bahÅ« ahesuá¹ƒ mittÄ• maccÄ• Ã±Ä• tisÄ• loh
parikkhayaá¹ƒ gatÄ• . na kho pana mayÄ• sukaraá¹ƒ anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhiga
bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ \Ee II 68/ ohÄ• retvÄ• k
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so \Be II 256/ tena Ã±Ä•
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
bho raá¹-á¹-hapÄ• la, Ã±Ä• tipÄ• rijuÃ±Ã±aá¹ƒ. bhoto kho pana raá¹-á¹-hapÄ• lassa imasmi
bahÅ« mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• . taá¹ƒ bhoto raá¹-á¹-hapÄ• lassa Ã±Ä• tipÄ• rijuÃ
bhavaá¹ƒ raá¹-á¹-hapÄ• lo Ã±atvÄ• vÄ• disvÄ• vÄ• sutvÄ• vÄ• agÄ• rasmÄ• anagÄ• ri

``imÄ• ni kho, bho raá¹-á¹-hapÄ• la, cattÄ• ri pÄ• rijuÃ±Ã±Ä• ni, yehi pÄ• rijuÃ±Ã±ehi sama
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
raá¹-á¹-hapÄ• lassa natthi. kiá¹ƒ bhavaá¹ƒ raá¹-á¹-hapÄ• lo Ã±atvÄ• vÄ• disvÄ• vÄ• sutv
anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti?

<305> ``atthi kho, mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• \Se II 40
cattÄ• ro dhammuddesÄ• uddiá¹-á¹-hÄ• , ye ahaá¹ƒ {yamahaá¹ƒ (Se Ke Katthaci) } Ã±atvÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. katame cattÄ• ro? `upaniyyati loko addhuvoâ€™ ti
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena paá¹-hamo dhammudd
ca disvÄ• sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. `atÄ• á¹‡o loko anabhissaroâ
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena dutiyo dhammuddeso u
disvÄ• sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. `assako loko, sabbaá¹ƒ pahÄ• y
mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena tati
yamahaá¹ƒ Ã±atvÄ• ca disvÄ• sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. `Å«no l
ti kho, mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
uddiá¹-á¹-ho, yamahaá¹ƒ Ã±atvÄ• ca disvÄ• sutvÄ• \Ne II 266/ ca agÄ• rasmÄ• anagÄ• r
mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena \Ee
uddiá¹-á¹-hÄ• , ye ahaá¹ƒ Ã±atvÄ• ca disvÄ• sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pab

<306> `` `upaniyyati \Be II 257/ loko addhuvoâ€™ ti --- bhavaá¹ƒ raá¹-á¹-hapÄ• lo Ä• ha. im
bho raá¹-á¹-hapÄ• la, bhÄ• sitassa kathaá¹ƒ attho daá¹-á¹-habboâ€™â€™ ti? ``taá¹ƒ kiá¹ƒ n
tvaá¹ƒ vÄ«sativassuddesikopi paá¹‡á¹‡avÄ«sativassuddesikopi hatthismimpi katÄ• vÄ« ass
rathasmimpi katÄ• vÄ« dhanusmimpi katÄ• vÄ« tharusmimpi katÄ• vÄ« Å«rubalÄ« bÄ• hub
saá¹…gÄ• mÄ• vacaroâ€™â€™ ti? ``ahosiá¹ƒ ahaá¹ƒ, bho raá¹-á¹-hapÄ• la, vÄ«sativassud
paá¹‡á¹‡avÄ«sativassuddesikopi hatthismimpi katÄ• vÄ« assasmimpi katÄ• vÄ« rathasmim

katÄ• vÄ« tharusmimpi katÄ• vÄ« Å«rubalÄ« bÄ• hubalÄ« alamatto saá¹…gÄ• mÄ• vacaro
raá¹-á¹-hapÄ• la, iddhimÄ• va maÃ±Ã±e na {iddhimÄ• maÃ±Ã±e na (Se Ke), iddhimÄ• ca
(Katthaci) } attano balena samasamaá¹ƒ samanupassÄ• mÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ
tvaá¹ƒ etarahi Å«rubalÄ« bÄ• hubalÄ« alamatto saá¹…gÄ• mÄ• vacaroâ€™â€™ ti? ``no hi
etarahi jiá¹‡á¹‡o vuá¸• á¸• ho mahallako addhagato vayoanuppatto Ä• sÄ«tiko me vayo vat
raá¹-á¹-hapÄ• la, `idha pÄ• daá¹ƒ karissÄ• mÄ«â€™ ti aÃ±Ã±eneva pÄ• daá¹ƒ karomÄ«â€
mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena sa
loko addhuvoâ€™ ti, yamahaá¹ƒ Ã±atvÄ• ca disvÄ• sutvÄ• ca agÄ• rasmÄ• anagÄ• riya
``acchariyaá¹ƒ, bho raá¹-á¹-hapÄ• la, abbhutaá¹ƒ, bho raá¹-á¹-hapÄ• la! yÄ• va subhÄ• sita
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena --- `upaniyyati loko add
II 408/, bho raá¹-á¹-hapÄ• la, loko addhuvo.

``saá¹ƒvijjante kho, bho raá¹-á¹-hapÄ• la, imasmiá¹ƒ rÄ• jakule hatthikÄ• yÄ• pi assakÄ• y
pattikÄ• yÄ• pi, amhÄ• kaá¹ƒ Ä• padÄ• su pariyodhÄ• ya \Ee II 70/ vattissanti. `atÄ• á¹‡o lo
bhavaá¹ƒ raá¹-á¹-hapÄ• lo Ä• ha. imassa pana, bho raá¹-á¹-hapÄ• la, bhÄ• sitassa kathaá¹
daá¹-á¹-habboâ€™â€™ ti? ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, atthi te koci anusÄ• yiko
``atthi me, bho raá¹-á¹-hapÄ• la, anusÄ• yiko Ä• bÄ• dho. appekadÄ• maá¹ƒ, bho raá¹-á¹-h
Ã±Ä• tisÄ• lohitÄ• \Ne II 267/ parivÄ• retvÄ• á¹-hitÄ• honti --- `idÄ• ni rÄ• jÄ• korabyo kÄ
idÄ• ni rÄ• jÄ• korabyo kÄ• laá¹ƒ karissatÄ«â€™â€™ â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, ma
\Be II 258/ te mittÄ• macce Ã±Ä• tisÄ• lohite --- `Ä• yantu me bhonto mittÄ• maccÄ• Ã±Ä•
santÄ• imaá¹ƒ vedanaá¹ƒ saá¹ƒvibhajatha, yathÄ• haá¹ƒ lahukatarikaá¹ƒ vedanaá¹ƒ vediye
tvaá¹ƒyeva taá¹ƒ vedanaá¹ƒ vediyasÄ«â€™â€™ ti? ``nÄ• haá¹ƒ, bho raá¹-á¹-hapÄ• la, labh
Ã±Ä• tisÄ• lohite --- `Ä• yantu me bhonto mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• , sabbeva sant
saá¹ƒvibhajatha, yathÄ• haá¹ƒ lahukatarikaá¹ƒ vedanaá¹ƒ vediyeyyaâ€™ nti. atha kho aha
vediyÄ• mÄ«â€™â€™ ti. ``idaá¹ƒ kho taá¹ƒ, mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• pa
sammÄ• sambuddhena sandhÄ• ya bhÄ• sitaá¹ƒ --- `atÄ• á¹‡o loko anabhissaroâ€™ ti, ya
sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti. ``acchariyaá¹ƒ, bho raá¹-á¹-h
raá¹-á¹-hapÄ• la! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ tena bhagavatÄ• jÄ• natÄ• \Se II 409/ pa
sammÄ• sambuddhena --- `atÄ• á¹‡o loko anabhissaroâ€™ ti. atÄ• á¹‡o hi, bho raá¹-á¹-hap

``saá¹ƒvijjati kho, bho raá¹-á¹-hapÄ• la, imasmiá¹ƒ rÄ• jakule pahÅ«taá¹ƒ hiraÃ±Ã±asuvaá¹‡
vehÄ• sagataÃ±ca. `assako loko, sabbaá¹ƒ pahÄ• ya gamanÄ«yaâ€™ nti --- bhavaá¹ƒ raá¹
pana, bho raá¹-á¹-hapÄ• la, bhÄ• sitassa kathaá¹ƒ attho daá¹-á¹-habboâ€™â€™ ti? ``taá¹ƒ
mahÄ• rÄ• ja, yathÄ• tvaá¹ƒ etarahi paÃ±cahi kÄ• maguá¹‡ehi \Ee II 71/ samappito samaá
lacchasi tvaá¹ƒ paratthÄ• pi --- `evamevÄ• haá¹ƒ imeheva paÃ±cahi kÄ• maguá¹‡ehi sama
paricÄ• remÄ«â€™ ti, udÄ• hu aÃ±Ã±e imaá¹ƒ bhogaá¹ƒ paá¹-ipajjissanti, tvaá¹ƒ pana yath
gamissasÄ«â€™â€™ ti? ``yathÄ• haá¹ƒ, bho raá¹-á¹-hapÄ• la, etarahi paÃ±cahi kÄ• magu
samaá¹…gÄ«bhÅ«to paricÄ• remi, nÄ• haá¹ƒ lacchÄ• mi paratthÄ• pi --- `evameva imeheva

samappito samaá¹…gÄ«bhÅ«to paricÄ• remÄ«â€™ ti. atha kho aÃ±Ã±e imaá¹ƒ bhogaá¹ƒ p
yathÄ• kammaá¹ƒ gamissÄ• mÄ«â€™â€™ ti. ``idaá¹ƒ kho taá¹ƒ, mahÄ• rÄ• ja, tena bhagav
arahatÄ• sammÄ• sambuddhena sandhÄ• ya bhÄ• sitaá¹ƒ --- `assako loko, sabbaá¹ƒ pahÄ
yamahaá¹ƒ Ã±atvÄ• ca disvÄ• ca sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â
raá¹-á¹-hapÄ• la, abbhutaá¹ƒ, bho raá¹-á¹-hapÄ• la! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ tena bha
passatÄ• arahatÄ• \Ne II 268/ sammÄ• sambuddhena --- `assako loko \Se II 410/, sabbaá
nti \Be II 259/. assako hi, bho raá¹-á¹-hapÄ• la, loko sabbaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ.

`` `Å«no loko atitto taá¹‡hÄ• dÄ• soâ€™ ti --- bhavaá¹ƒ raá¹-á¹-hapÄ• lo Ä• ha. imassa, bho
bhÄ• sitassa kathaá¹ƒ attho daá¹-á¹-habboâ€™â€™ ti? ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ
ajjhÄ• vasasÄ«â€™â€™ ti? ``evaá¹ƒ, bho raá¹-á¹-hapÄ• la, phÄ«taá¹ƒ kuruá¹ƒ ajjhÄ• vasÄ
kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha puriso Ä• gaccheyya puratthimÄ• ya disÄ• ya saddhÄ
upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- `yagghe, mahÄ• rÄ• ja, jÄ• neyyÄ• si, ahaá¹ƒ Ä• ga
disÄ• ya? tatthaddasaá¹ƒ mahantaá¹ƒ janapadaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca bahujanaá¹ƒ
tattha hatthikÄ• yÄ• assakÄ• yÄ• rathakÄ• yÄ• pattikÄ• yÄ• ; bahu tattha dhanadhaÃ±Ã±
Ee) }; bahu tattha hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ akataÃ±ceva kataÃ±ca; bahu tattha itthiparigga
tÄ• vatakeneva balamattena {balatthena (Ce Se Ke Ee), bahalatthena (Katthaci) } abhivijinit
mahÄ• rÄ• jÄ• â€™ ti, kinti naá¹ƒ kareyyÄ• sÄ«â€™â€™ ti? ``tampi \Ee II 72/ mayaá¹ƒ, bho
abhivijiya ajjhÄ• vaseyyÄ• mÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha pu
pacchimÄ• ya disÄ• ya ... uttarÄ• ya disÄ• ya ... dakkhiá¹‡Ä• ya disÄ• ya ... parasamuddato
so taá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- `yagghe, mahÄ• rÄ• ja, jÄ• neyyÄ• si, aha
parasamuddato? tatthaddasaá¹ƒ mahantaá¹ƒ janapadaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca bahuj
bahÅ« tattha hatthikÄ• yÄ• assakÄ• yÄ• rathakÄ• yÄ• \Se II 411/ pattikÄ• yÄ• ; bahu tatth
tattha hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ akataÃ±ceva kataÃ±ca; bahu tattha itthipariggaho. sakkÄ•
balamattena abhivijinituá¹ƒ. abhivijina, mahÄ• rÄ• jÄ• â€™ ti, kinti naá¹ƒ kareyyÄ• sÄ«â€™
bho raá¹-á¹-hapÄ• la, abhivijiya ajjhÄ• vaseyyÄ• mÄ• â€™â€™ ti. ``idaá¹ƒ kho taá¹ƒ, mahÄ
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena sandhÄ• ya bhÄ• sitaá¹ƒ --- `Å«no lo
yamahaá¹ƒ Ã±atvÄ• ca disvÄ• sutvÄ• ca agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™
raá¹-á¹-hapÄ• la, abbhutaá¹ƒ, bho raá¹-á¹-hapÄ• la! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ tena bha
passatÄ• arahatÄ• sammÄ• sambuddhena --- `Å«no loko atitto taá¹‡hÄ• dÄ• soâ€™ ti. Å«
loko atitto taá¹‡hÄ• dÄ• soâ€™â€™ ti.

idamavoca \Be II 260/ \Ne II 269/ Ä• yasmÄ• raá¹-á¹-hapÄ• lo. idaá¹ƒ vatvÄ• athÄ• paraá

<307> ``passÄ• mi loke sadhane manusse,

laddhÄ• na vittaá¹ƒ na dadanti mohÄ• .

luddhÄ• dhanaá¹ƒ {laddhÄ• dhanaá¹ƒ (Katthaci) } sannicayaá¹ƒ karonti,

bhiyyova kÄ• me abhipatthayanti ||

``rÄ• jÄ• pasayhÄ• pathaviá¹ƒ vijitvÄ• ,

sasÄ• garantaá¹ƒ mahimÄ• vasanto {mahiyÄ• vasanto (Ce Katthaci) }.

oraá¹ƒ samuddassa atittarÅ«po,

pÄ• raá¹ƒ \Se II 412/ samuddassapi patthayetha ||

``rÄ• jÄ• \Ee II 73/ ca aÃ±Ã±e ca bahÅ« manussÄ• ,

avÄ«tataá¹‡hÄ• {atittataá¹‡hÄ• (Katthaci) } maraá¹‡aá¹ƒ upenti.

Å«nÄ• va hutvÄ• na jahanti dehaá¹ƒ,

kÄ• mehi lokamhi na hatthi titti ||

``kandanti naá¹ƒ Ã±Ä• tÄ« pakiriya kese,

ahovatÄ• no amarÄ• ti cÄ• hu.

vatthena naá¹ƒ pÄ• rutaá¹ƒ nÄ«haritvÄ• ,

citaá¹ƒ samÄ• dÄ• ya {samÄ• dhÄ• ya (Ce) } tatoá¸• ahanti ||

``so á¸• ayhati sÅ«lehi tujjamÄ• no,

ekena vatthena pahÄ• ya bhoge.

na mÄ«yamÄ• nassa bhavanti tÄ• á¹‡Ä• ,

Ã±Ä• tÄ«dha mittÄ• atha vÄ• sahÄ• yÄ• ||

``dÄ• yÄ• dakÄ• \Ne II 270/ tassa dhanaá¹ƒ haranti,

satto pana gacchati yena kammaá¹ƒ.

na mÄ«yamÄ• naá¹ƒ dhanamanveti kiÃ±ci,

puttÄ• ca dÄ• rÄ• ca dhanaÃ±ca raá¹-á¹-haá¹ƒ ||

``na \Be II 261/ dÄ«ghamÄ• yuá¹ƒ labhate dhanena, na cÄ• pi vittena jaraá¹ƒ vihanti.

appaá¹ƒ hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• , asassataá¹ƒ \Se II 413/ vippariá¹‡Ä• madhamma

``aá¸• á¸• hÄ• daliddÄ• ca phusanti phassaá¹ƒ,

bÄ• lo ca dhÄ«ro ca tatheva phuá¹-á¹-ho.

bÄ• lo ca bÄ• lyÄ• vadhitova seti,

dhÄ«ro ca {dhÄ«rova (Katthaci) } na vedhati phassaphuá¹-á¹-ho ||

``tasmÄ• hi paÃ±Ã±Ä• va dhanena seyyo,

yÄ• ya vosÄ• namidhÄ• dhigacchati.

abyositattÄ• {asositattÄ• (Ce Ee) } hi bhavÄ• bhavesu,

pÄ• pÄ• ni kammÄ• ni karonti mohÄ• ||

``upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ,

saá¹ƒsÄ• ramÄ• pajja paramparÄ• ya.

tassappapaÃ±Ã±o abhisaddahanto,

upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ ||

``coro \Ee II 74/ yathÄ• sandhimukhe gahito,

sakammunÄ• haÃ±Ã±ati pÄ• padhammo.

evaá¹ƒ pajÄ• pecca paramhi loke,

sakammunÄ• haÃ±Ã±ati pÄ• padhammo ||

``kÄ• mÄ• hi \Ne II 271/ citrÄ• madhurÄ• manoramÄ• ,

virÅ«parÅ«pena mathenti cittaá¹ƒ.

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• ,

tasmÄ• \Se II 414/ ahaá¹ƒ pabbajitomhi rÄ• ja ||

``dumapphalÄ• neva patanti mÄ• á¹‡avÄ• ,

daharÄ• ca vuá¸• á¸• hÄ• ca sarÄ«rabhedÄ• .

etampi disvÄ• {evampi disvÄ• (Ce), etaá¹ƒ viditvÄ• (Se Ke) } pabbajitomhi rÄ• ja,

apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyoâ€™â€™ ti ||

raá¹-á¹-hapÄ• lasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. maghadevasuttaá¹ƒ

<308> evaá¹ƒ \Se II 415/ \Be II 262/ \Ne II 272/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati maghadevaambavane {makhÄ• devaambavane (Ce Ee), magghadevaambavane (K
aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ pÄ• tvÄ• kÄ• si. atha kho Ä• yasmato Ä• nandassa etada
paccayo bhagavato sitassa pÄ• tukammÄ• ya? na akÄ• raá¹‡ena tathÄ• gatÄ• sitaá¹ƒ pÄ•
Ä• yasmÄ• Ä• nando ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡
etadavoca --- ``ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pÄ• tukammÄ• ya? n
tathÄ• gatÄ• sitaá¹ƒ pÄ• tukarontÄ«â€™â€™ ti. ``bhÅ«tapubbaá¹ƒ, Ä• nanda, imissÄ• yeva
maghadevo nÄ• ma dhammiko dhammarÄ• jÄ• dhamme á¹-hito mahÄ• rÄ• jÄ• ; dhammaá
negamesu ceva jÄ• napadesu ca; uposathaÃ±ca upavasati cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ \
pakkhassa. atha kho, Ä• nanda, rÄ• jÄ• maghadevo bahÅ«naá¹ƒ vassÄ• naá¹ƒ bahÅ«naá¹
vassasahassÄ• naá¹ƒ accayena kappakaá¹ƒ Ä• mantesi --- `yadÄ• me, samma kappaka, p
palitÄ• ni jÄ• tÄ• ni, atha me Ä• roceyyÄ• sÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, Ä• nanda,
maghadevassa paccassosi. addasÄ• kho, Ä• nanda, kappako bahÅ«naá¹ƒ vassÄ• naá¹ƒ \S
vassasatÄ• naá¹ƒ bahÅ«naá¹ƒ vassasahassÄ• naá¹ƒ accayena raÃ±Ã±o maghadevassa si

disvÄ• na rÄ• jÄ• naá¹ƒ maghadevaá¹ƒ etadavoca --- `pÄ• tubhÅ«tÄ• kho devassa devadÅ
palitÄ• ni jÄ• tÄ• nÄ«â€™ ti. `tena hi, samma kappaka, tÄ• ni palitÄ• ni sÄ• dhukaá¹ƒ saá¹‡
mama aÃ±jalismiá¹ƒ patiá¹-á¹-hÄ• pehÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, Ä• nanda, kapp
paá¹-issutvÄ• tÄ• ni palitÄ• ni sÄ• dhukaá¹ƒ saá¹‡á¸• Ä• sena uddharitvÄ• raÃ±Ã±o magh
patiá¹-á¹-hÄ• pesi.

<309> ``atha kho, Ä• nanda, rÄ• jÄ• maghadevo kappakassa gÄ• mavaraá¹ƒ datvÄ• jeá¹-
Ä• mantÄ• petvÄ• etadavoca --- `pÄ• tubhÅ«tÄ• kho me, tÄ• ta kumÄ• ra, devadÅ«tÄ• ; di
jÄ• tÄ• ni; bhuttÄ• kho pana me mÄ• nusakÄ• kÄ• mÄ• ; samayo dibbe kÄ• me pariyesitu
tvaá¹ƒ, tÄ• ta kumÄ• ra, imaá¹ƒ rajjaá¹ƒ paá¹-ipajja. ahaá¹ƒ pana kesamassuá¹ƒ ohÄ• retvÄ
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mi. tena hi, tÄ• ta kumÄ• ra, yad
sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni, atha kappakassa gÄ• mavaraá¹ƒ datvÄ• jeá¹-á¹-haputtaá¹ƒ
rajje samanusÄ• sitvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detv
pabbajeyyÄ• si. yena me idaá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaá¹ƒ anuppavatteyyÄ• si, mÄ•
antimapuriso ahosi. yasmiá¹ƒ kho, tÄ• ta kumÄ• ra, purisayuge vattamÄ• ne evarÅ«passa k
II 417/ samucchedo hoti so tesaá¹ƒ antimapuriso hoti. taá¹ƒ tÄ• haá¹ƒ, tÄ• ta kumÄ• ra, eva
me idaá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ \Ee II 76/ nihitaá¹ƒ anuppavatteyyÄ• si, mÄ• kho me tva
ahosÄ«â€™ ti. atha kho, Ä• nanda, rÄ• jÄ• maghadevo kappakassa gÄ• mavaraá¹ƒ datvÄ•
sÄ• dhukaá¹ƒ rajje samanusÄ• sitvÄ• imasmiá¹ƒyeva maghadevaambavane kesamassuá¹ƒ
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji. so mettÄ• sahagatena cet
vihÄ• si, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sa
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggaten
abyÄ• bajjhena {abyÄ• pajjhena (Ce Se Ke Ee), abyÄ• pajjena (Katthaci) } pharitvÄ• vihÄ•
cetasÄ• ... muditÄ• sahagatena cetasÄ• ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ•
pharitvÄ• vihÄ• si.

``rÄ• jÄ• kho panÄ• nanda, maghadevo caturÄ• sÄ«tivassasahassÄ• ni kumÄ• rakÄ«á¸·ita
caturÄ• sÄ«tivassasahassÄ• ni oparajjaá¹ƒ kÄ• resi, caturÄ• sÄ«tivassasahassÄ• ni rajjaá¹
caturÄ• sÄ«tivassasahassÄ• ni imasmiá¹ƒyeva maghadevaambavane agÄ• rasmÄ• anagÄ
brahmacariyamacari. so cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• \Se II 418/ kÄ• yassa bhed
brahmalokÅ«pago ahosi.

<310> ``atha \Be II 264/ kho raÃ±Ã±o, Ä• nanda, maghadevassa putto bahÅ«naá¹ƒ vassÄ•
vassasatÄ• naá¹ƒ bahÅ«naá¹ƒ vassasahassÄ• naá¹ƒ accayena kappakaá¹ƒ Ä• mantesi ---
passeyyÄ• si \Ne II 274/ sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni, atha kho Ä• roceyyÄ• sÄ«â€™ ti. `e
Ä• nanda, kappako raÃ±Ã±o maghadevassa puttassa paccassosi. addasÄ• kho, Ä• nanda,

vassÄ• naá¹ƒ bahÅ«naá¹ƒ vassasatÄ• naá¹ƒ bahÅ«naá¹ƒ vassasahassÄ• naá¹ƒ accayena
sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni. disvÄ• na raÃ±Ã±o maghadevassa puttaá¹ƒ etadavoca --- `p
devadÅ«tÄ• ; dissanti sirasmiá¹ƒ palitÄ• ni \Ee II 77/ jÄ• tÄ• nÄ«â€™ ti. `tena hi, samma kap
sÄ• dhukaá¹ƒ saá¹‡á¸• Ä• sena uddharitvÄ• mama aÃ±jalismiá¹ƒ patiá¹-á¹-hÄ• pehÄ«â€™
Ä• nanda, kappako raÃ±Ã±o maghadevassa puttassa paá¹-issutvÄ• tÄ• ni palitÄ• ni sÄ• dh
uddharitvÄ• raÃ±Ã±o maghadevassa puttassa aÃ±jalismiá¹ƒ patiá¹-á¹-hÄ• pesi.

``atha kho, Ä• nanda, raÃ±Ã±o maghadevassa putto kappakassa gÄ• mavaraá¹ƒ datvÄ• je
Ä• mantÄ• petvÄ• etadavoca --- `pÄ• tubhÅ«tÄ• kho, me, tÄ• ta kumÄ• ra, devadÅ«tÄ• ; d
jÄ• tÄ• ni; bhuttÄ• kho pana me mÄ• nusakÄ• kÄ• mÄ• ; samayo dibbe kÄ• me pariyesitu
imaá¹ƒ rajjaá¹ƒ paá¹-ipajja. ahaá¹ƒ pana kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ•
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mi. tena hi, tÄ• ta kumÄ• ra, yad
sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni, atha kappakassa gÄ• mavaraá¹ƒ datvÄ• jeá¹-á¹-haputtaá¹ƒ
rajje samanusÄ• sitvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detv
pabbajeyyÄ• si. yena me idaá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaá¹ƒ anuppavatteyyÄ• si, mÄ•
antimapuriso ahosi. yasmiá¹ƒ kho, tÄ• ta kumÄ• ra, purisayuge vattamÄ• ne evarÅ«passa k
samucchedo hoti so tesaá¹ƒ antimapuriso hoti. taá¹ƒ tÄ• haá¹ƒ, tÄ• ta kumÄ• ra, evaá¹ƒ vad
kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaá¹ƒ anuppavatteyyÄ• si, mÄ• kho me tvaá¹ƒ antimapuriso ah
Ä• nanda, raÃ±Ã±o maghadevassa putto kappakassa gÄ• mavaraá¹ƒ datvÄ• jeá¹-á¹-haput
rajje samanusÄ• sitvÄ• imasmiá¹ƒyeva maghadevaambavane kesamassuá¹ƒ ohÄ• retvÄ•
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji. so mettÄ• sahagatena cet
vihÄ• si, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sa
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggaten
abyÄ• bajjhena pharitvÄ• vihÄ• si. karuá¹‡Ä• sahagatena cetasÄ• ... muditÄ• sahagatena
upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ \Se II 420/ \Ne II 275/ disaá¹ƒ pharitvÄ• vihÄ• si, tat
tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• van
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• ba
vihÄ• si. raÃ±Ã±o kho panÄ• nanda, maghadevassa putto caturÄ• sÄ«tivassasahassÄ• ni k
caturÄ• sÄ«tivassasahassÄ• ni oparajjaá¹ƒ kÄ• resi, caturÄ• sÄ«tivassasahassÄ• ni rajjaá¹
caturÄ• sÄ«tivassasahassÄ• ni imasmiá¹ƒyeva maghadevaambavane agÄ• rasmÄ• anagÄ
brahmacariyamacari. so cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• kÄ• yassa bhedÄ• paraá¹ƒ
ahosi.

<311> ``raÃ±Ã±o kho panÄ• nanda, maghadevassa puttapaputtakÄ• tassa paramparÄ• c
{caturÄ• sÄ«tikhattiyasahassÄ• ni (Ce Ee), caturÄ• sÄ«tisahassÄ• ni (Se Ke) } imasmiá¹ƒye
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• vihariá¹ƒsu, tathÄ• dutiyaá¹ƒ, tathÄ•
catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ met

vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• vihariá¹ƒsu. ka
... muditÄ• sahagatena cetasÄ• ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena \Se II 421/ mahaggatena
abyÄ• bajjhena pharitvÄ• vihariá¹ƒsu. caturÄ• sÄ«tivassasahassÄ• ni kumÄ• rakÄ«á¸·itaá¹
caturÄ• sÄ«tivassasahassÄ• ni oparajjaá¹ƒ kÄ• resuá¹ƒ, caturÄ• sÄ«tivassasahassÄ• ni raj
caturÄ• sÄ«tivassasahassÄ• ni imasmiá¹ƒyeva maghadevaambavane agÄ• rasmÄ• \Be II 2
brahmacariyamacariá¹ƒsu. te cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• kÄ• yassa bhedÄ• pa
brahmalokÅ«pagÄ• ahesuá¹ƒ. nimi tesaá¹ƒ rÄ• jÄ• {rÄ• jÄ• naá¹ƒ (Ce Ee) } pacchimako a
dhamme á¹-hito mahÄ• rÄ• jÄ• ; dhammaá¹ƒ carati brÄ• hmaá¹‡agahapatikesu negamesu c
uposathaÃ±ca upavasati cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¹-á¹-hamiÃ±ca pakkhassa.

<312> ``bhÅ«tapubbaá¹ƒ, Ä• nanda, devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sudhammÄ• yaá¹ƒ
sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- `lÄ• bhÄ• vata, b
suladdhaá¹ƒ vata, bho, videhÄ• naá¹ƒ, yesaá¹ƒ nimi rÄ• jÄ• dhammiko dhammarÄ• jÄ• dh
dhammaá¹ƒ carati brÄ• hmaá¹‡agahapatikesu \Ne II 276/ negamesu ceva jÄ• napadesu ca
cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¹-á¹-hamiÃ±ca pakkhassÄ• â€™ ti. atha kho, Ä• nanda, sa
tÄ• vatiá¹ƒse Ä• mantesi --- `iccheyyÄ• tha no tumhe, mÄ• risÄ• , nimiá¹ƒ rÄ• jÄ• naá¹ƒ daá
mayaá¹ƒ, mÄ• risa, nimiá¹ƒ rÄ• jÄ• naá¹ƒ daá¹-á¹-huâ€™ nti. tena kho pana, Ä• nanda, sam
tadahuposathe pannarase sÄ«saá¹ƒnhÄ• to {sasÄ«saá¹ƒ nahÄ• to (Ce), sÄ«sanhÄ• to (Se
uparipÄ• sÄ• davaragato \Se II 422/ nisinno hoti. atha kho, Ä• nanda, sakko devÄ• namindo
balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sa
devesu tÄ• vatiá¹ƒsesu antarahito nimissa raÃ±Ã±o pamukhe pÄ• turahosi. atha kho, Ä• na
nimiá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- `lÄ• bhÄ• te, mahÄ• rÄ• ja, suladdhaá¹ƒ te, mahÄ• rÄ•
tÄ• vatiá¹ƒsÄ• sudhammÄ• yaá¹ƒ sabhÄ• yaá¹ƒ kittayamÄ• narÅ«pÄ• sannisinnÄ• --- ``lÄ
suladdhaá¹ƒ vata, bho, videhÄ• naá¹ƒ, yesaá¹ƒ nimi rÄ• jÄ• dhammiko dhammarÄ• jÄ• dh
dhammaá¹ƒ carati brÄ• hmaá¹‡agahapatikesu negamesu ceva jÄ• napadesu ca; uposatha
paÃ±cadasiá¹ƒ aá¹-á¹-hamiÃ±ca pakkhassÄ• â€™â€™ ti. devÄ• te, mahÄ• rÄ• ja, tÄ• vati
ahaá¹ƒ, mahÄ• rÄ• ja, sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ pahiá¹‡issÄ• mi; abhiruheyyÄ•
yÄ• naá¹ƒ avikampamÄ• noâ€™ ti. adhivÄ• sesi kho, Ä• nanda, nimi rÄ• jÄ• tuá¹‡hÄ«bhÄ•

<313> ``atha \Be II 267/ kho, Ä• nanda, sakko devÄ• namindo nimissa raÃ±Ã±o adhivÄ• sa
seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• rita
evameva --- nimissa raÃ±Ã±o pamukhe antarahito devesu tÄ• vatiá¹ƒsesu pÄ• turahosi. ath
devÄ• namindo mÄ• taliá¹ƒ saá¹…gÄ• hakaá¹ƒ Ä• mantesi --- `ehi tvaá¹ƒ, samma mÄ• tali,
Ä• jaÃ±Ã±arathaá¹ƒ yojetvÄ• \Se II 423/ nimiá¹ƒ rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ
mahÄ• rÄ• ja, sahassayutto Ä• jaÃ±Ã±aratho sakkena devÄ• namindena pesito; abhiruhey
yÄ• naá¹ƒ \Ee II 80/ avikampamÄ• noâ€™ ti. `evaá¹ƒ, bhaddantavÄ• â€™ ti kho, Ä• nanda,

sakkassa devÄ• namindassa paá¹-issutvÄ• sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ yojetvÄ•
upasaá¹…kamitvÄ• etadavoca --- `ayaá¹ƒ te, mahÄ• rÄ• ja, sahassayutto Ä• jaÃ±Ã±aratho
pesito; abhiruha, mahÄ• rÄ• ja, dibbaá¹ƒ yÄ• naá¹ƒ avikampamÄ• no. api ca, mahÄ• rÄ• ja,
vÄ• pÄ• pakammÄ• pÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ \Ne II 277/ vipÄ• kaá¹ƒ paá¹-isaá¹ƒv
kalyÄ• á¹‡akammÄ• naá¹ƒ vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti? `ubhayeneva maá¹ƒ, m
sampavesesi {sampÄ• pesi (Ce Ee) } kho, Ä• nanda, mÄ• tali, saá¹…gÄ• hako nimiá¹ƒ rÄ• j
sabhaá¹ƒ. addasÄ• kho, Ä• nanda, sakko devÄ• namindo nimiá¹ƒ rÄ• jÄ• naá¹ƒ dÅ«ratova
nimiá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- `ehi kho, mahÄ• rÄ• ja. svÄ• gataá¹ƒ, mahÄ• rÄ• ja. dev
mahÄ• rÄ• ja, tÄ• vatiá¹ƒsÄ• sudhammÄ• yaá¹ƒ sabhÄ• yaá¹ƒ kittayamÄ• narÅ«pÄ• sann
videhÄ• naá¹ƒ, suladdhaá¹ƒ vata, bho, videhÄ• naá¹ƒ, yesaá¹ƒ nimi rÄ• jÄ• dhammiko dha
mahÄ• rÄ• jÄ• ; dhammaá¹ƒ carati brÄ• hmaá¹‡agahapatikesu negamesu ceva jÄ• napades
cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¹-á¹-hamiÃ±ca pakkhassÄ• â€™â€™ ti. devÄ• te, mahÄ•
dassanakÄ• mÄ• \Se II 424/. abhirama, mahÄ• rÄ• ja, devesu devÄ• nubhÄ• venÄ• â€™ ti
maá¹ƒ mithilaá¹ƒ paá¹-inetu. tathÄ• haá¹ƒ dhammaá¹ƒ carissÄ• mi brÄ• hmaá¹‡agahapatike
jÄ• napadesu ca; uposathaÃ±ca upavasÄ• mi cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¹-á¹-hamiÃ±

<314> ``atha kho, Ä• nanda, sakko devÄ• namindo mÄ• taliá¹ƒ saá¹…gÄ• hakaá¹ƒ Ä• man
mÄ• tali, sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ yojetvÄ• nimiá¹ƒ \Be II 268/ rÄ• jÄ• naá¹ƒ ta
paá¹-inehÄ«â€™ ti. `evaá¹ƒ, bhaddantavÄ• â€™ ti kho, Ä• nanda, mÄ• tali saá¹…gÄ• hako
paá¹-issutvÄ• sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ yojetvÄ• nimiá¹ƒ rÄ• jÄ• naá¹ƒ tatthev
tatra sudaá¹ƒ, Ä• nanda, nimi rÄ• jÄ• dhammaá¹ƒ carati brÄ• hmaá¹‡agahapatikesu negam
uposathaÃ±ca \Ee II 81/ upavasati cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¹-á¹-hamiÃ±ca pakkhas
nimi rÄ• jÄ• bahÅ«naá¹ƒ vassÄ• naá¹ƒ bahÅ«naá¹ƒ vassasatÄ• naá¹ƒ bahÅ«naá¹ƒ vassas
kappakaá¹ƒ Ä• mantesi --- `yadÄ• me, samma kappaka, passeyyÄ• si sirasmiá¹ƒ palitÄ• ni
Ä• roceyyÄ• sÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, Ä• nanda, kappako nimissa raÃ±Ã±o p
Ä• nanda, kappako bahÅ«naá¹ƒ vassÄ• naá¹ƒ bahÅ«naá¹ƒ vassasatÄ• naá¹ƒ bahÅ«naá¹ƒ
nimissa raÃ±Ã±o sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni. disvÄ• na nimiá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca
devassa devadÅ«tÄ• ; dissanti sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• nÄ«â€™ ti. `tena hi, samma kap
sÄ• dhukaá¹ƒ \Se II 425/ saá¹‡á¸• Ä• sena uddharitvÄ• mama aÃ±jalismiá¹ƒ patiá¹-á¹-hÄ• p
devÄ• â€™ ti kho, Ä• nanda, kappako nimissa raÃ±Ã±o paá¹-issutvÄ• tÄ• ni palitÄ• ni sÄ•
II 278/ uddharitvÄ• nimissa raÃ±Ã±o aÃ±jalismiá¹ƒ patiá¹-á¹-hÄ• pesi. atha kho, Ä• nanda,
gÄ• mavaraá¹ƒ datvÄ• jeá¹-á¹-haputtaá¹ƒ kumÄ• raá¹ƒ Ä• mantÄ• petvÄ• etadavoca --- `p
kumÄ• ra, devadÅ«tÄ• ; dissanti sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni; bhuttÄ• kho pana me mÄ•
dibbe kÄ• me pariyesituá¹ƒ. ehi tvaá¹ƒ, tÄ• ta kumÄ• ra, imaá¹ƒ rajjaá¹ƒ paá¹-ipajja. ahaá¹ƒ
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
yadÄ• tvampi passeyyÄ• si sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni, atha kappakassa gÄ• mavaraá¹
kumÄ• raá¹ƒ sÄ• dhukaá¹ƒ rajje samanusÄ• sitvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyÄ• si. yena me idaá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihit

kho me tvaá¹ƒ antimapuriso ahosi. yasmiá¹ƒ kho, tÄ• ta kumÄ• ra, purisayuge vattamÄ• ne
vattassa samucchedo hoti so tesaá¹ƒ antimapuriso hoti. taá¹ƒ tÄ• haá¹ƒ, tÄ• ta kumÄ• ra, e
me idaá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaá¹ƒ anuppavatteyyÄ• si, mÄ• kho me tvaá¹ƒ antim

<315> ``atha \Be II 269/ kho, Ä• nanda, nimi rÄ• jÄ• kappakassa gÄ• mavaraá¹ƒ datvÄ• \
jeá¹-á¹-haputtaá¹ƒ kumÄ• raá¹ƒ sÄ• dhukaá¹ƒ rajje samanusÄ• sitvÄ• imasmiá¹ƒyeva magl
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
ekaá¹ƒ disaá¹ƒ pharitvÄ• vihÄ• si, tathÄ• dutiyaá¹ƒ \Ee II 82/, tathÄ• tatiyaá¹ƒ, tathÄ• catu
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagaten
mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• vihÄ• si. karuá¹‡Ä• saha
muditÄ• sahagatena cetasÄ• ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• v
tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sab
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• ba
kho, panÄ• nanda, rÄ• jÄ• caturÄ• sÄ«tivassasahassÄ• ni kumÄ• rakÄ«á¸·itaá¹ƒ kÄ«á¸·i, c
oparajjaá¹ƒ kÄ• resi, caturÄ• sÄ«tivassasahassÄ• ni rajjaá¹ƒ kÄ• resi, caturÄ• sÄ«tivassasa
maghadevaambavane agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito brahmacariyamacari. so catt
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brahmalokÅ«pago ahosi. nimissa kho panÄ• nanan
kaá¸·Ä• rajanako nÄ• ma putto ahosi. na so agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaji. so taá¹ƒ
samucchindi. so tesaá¹ƒ antimapuriso ahosi.

<316> ``siyÄ• \Se II 426/ kho pana te, Ä• nanda, evamassa --- `aÃ±Ã±o nÅ«na tena sama
ahosi, yena taá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaâ€™ nti {yo taá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ n
kho panetaá¹ƒ, Ä• nanda, evaá¹ƒ daá¹-á¹-habbaá¹ƒ. ahaá¹ƒ tena samayena rÄ• jÄ• magha
kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihiniá¹ƒ,) { ( ) natthi (Katthaci) } mayÄ• taá¹ƒ kalyÄ• á¹‡aá¹ƒ vatta
pacchimÄ• janatÄ• anuppavattesi. taá¹ƒ kho panÄ• nanda, kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ na nib
nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒ
brahmalokÅ«papattiyÄ• . idaá¹ƒ kho panÄ• nanda, etarahi mayÄ• kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n
katamaÃ±cÄ• nanda, etarahi mayÄ• kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaá¹ƒ ekantanibbidÄ• ya v
upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati? ayameva ariyo aá
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• ka
sammÄ• vÄ• yÄ• mo \Ee II 83/, sammÄ• sati, sammÄ• samÄ• dhi. idaá¹ƒ kho, Ä• nanda, et
vattaá¹ƒ nihitaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya
saá¹ƒvattati. taá¹ƒ vo ahaá¹ƒ, Ä• nanda, evaá¹ƒ vadÄ• mi --- `yena me idaá¹ƒ kalyÄ• á¹‡aá¹
anuppavatteyyÄ• tha, mÄ• kho me tumhe antimapurisÄ• ahuvatthaâ€™. yasmiá¹ƒ kho, Ä•
evarÅ«passa kalyÄ• á¹‡assa vattassa \Se II 428/ samucchedo hoti so tesaá¹ƒ antimapuriso
Ä• nanda, evaá¹ƒ vadÄ• mi --- `yena me idaá¹ƒ kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nihitaá¹ƒ anuppava
tumhe antimapurisÄ• ahuvatthÄ• â€™â€™ â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

maghadevasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. madhurasuttaá¹ƒ

<317> evaá¹ƒ \Se II 429/ \Ne II 280/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• viharati gundÄ• vane. assosi kho rÄ• jÄ• mÄ• dhuro avantiputto --- ``samaá¹‡o khalu, bho, {mathurÄ• yaá¹ƒ (á¹-Ä«kÄ•) } viharati gundÄ• vane. taá¹ƒ kho pana bhavantaá¹ƒ kaccÄ• na kittisaddo abbhuggato --- `paá¹‡á¸• ito viyatto medhÄ• vÄ« bahussuto cittakathÄ« kalyÄ• á¹ ceva arahÄ• caâ€™. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ« mÄ• dhuro avantiputto bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• bhadraá¹ƒ yÄ• naá¹ƒ bhadrehi yÄ• nehi madhurÄ• ya niyyÄ• si mahaccarÄ• jÄ• nubhÄ• vena Ä• yasmantaá¹ƒ m yÄ• vatikÄ• yÄ• nassa bhÅ«mi yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• pattikova yenÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Be II 271/ Ä• yasmatÄ• \Ee II 84/ mahÄ• kaccÄ• n sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka mÄ• dhuro avantiputto Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``brÄ• hmaá¹‡Ä --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡ova sukk vaá¹‡á¹‡o; brÄ• hmaá¹‡Ä• va sujjhanti, no abrÄ• hmaá¹‡Ä• ; brÄ• hmaá¹‡Ä• va brahmuno brahmajÄ• brahmanimmitÄ• brahmadÄ• yÄ• dÄ• â€™ ti. idha bhavaá¹ƒ kaccÄ• no kimakk eso, mahÄ• rÄ• ja, lokasmiá¹ƒ --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o va sukko vaá¹‡á¹‡o, kaá¹‡ho aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡Ä• va sujjhanti, no abrÄ• hmaá¹ puttÄ• orasÄ• mukhato jÄ• tÄ• \Se II 430/ brahmajÄ• brahmanimmitÄ• brahmadÄ• yÄ• d mahÄ• rÄ• ja, pariyÄ• yena veditabbaá¹ƒ yathÄ• ghosoyeveso lokasmiá¹ƒ --- `brÄ• hmaá¹‡ hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ• dÄ• â€™â€™ â€™ ti.

<318> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, khattiyassa cepi ijjheyya dhanena vÄ• dhaÃ jÄ• tarÅ«pena vÄ• khattiyopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rap piyavÄ• dÄ« ... brÄ• hmaá¹‡opissÄ• ssa ... vessopissÄ• ssa ... suddopissÄ• ssa pubbuá¹-á \Ne II 281/ kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ«â€™â€™ ti? ``khattiya ijjheyya dhanena vÄ• dhaÃ±Ã±ena vÄ• rajatena vÄ• jÄ• tarÅ«pena vÄ• khattiyopissÄ• ss pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ« ... brÄ• hmaá ... suddopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« man ti.

``taá¹ƒ \Se II 431/ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, brÄ• hmaá¹‡assa cepi ijjheyya dhanena rajatena vÄ• jÄ• tarÅ«pena vÄ• brÄ• hmaá¹‡opissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nip

manÄ• pacÄ• rÄ« piyavÄ• dÄ« ... vessopissÄ• ssa ... suddopissÄ• ssa \Ee II 85/ ... khattiyo
pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyav
cepi, bho kaccÄ• na, ijjheyya dhanena vÄ• dhaÃ±Ã±ena vÄ• rajatena vÄ• jÄ• tarÅ«pena v
pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyav
suddopissÄ• ssa \Be II 272/ ... khattiyopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« k
manÄ• pacÄ• rÄ« piyavÄ• dÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, vessassa cepi ijjheyya dhanena vÄ• dhaÃ±Ã±ena
jÄ• tarÅ«pena vÄ• vessopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá
piyavÄ• dÄ« ... suddopissÄ• ssa ... khattiyopissÄ• ssa ... brÄ• hmaá¹‡opissÄ• ssa pubbuá¹-
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ«â€™â€™ ti? ``vessassa cepi, bho
dhaÃ±Ã±ena vÄ• rajatena vÄ• jÄ• tarÅ«pena vÄ• vessopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« p
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ« ... suddopissÄ• ssa ... khattiyopis
brÄ• hmaá¹‡opissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ«
ti.

``taá¹ƒ \Se II 432/ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, suddassa cepi ijjheyya dhanena vÄ• dh
vÄ• jÄ• tarÅ«pena vÄ• suddopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ•
piyavÄ• dÄ« ... khattiyopissÄ• ssa ... brÄ• hmaá¹‡opissÄ• ssa ... vessopissÄ• ssa pubbuá¹-
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ«â€™â€™ ti? ``suddassa cepi, bho
dhaÃ±Ã±ena vÄ• rajatena vÄ• jÄ• tarÅ«pena vÄ• suddopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« p
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« \Ne II 282/ manÄ• pacÄ• rÄ« piyavÄ• dÄ«ti ... khattiyopissÄ• ssa
... vessopissÄ• ssa pubbuá¹-á¹-hÄ• yÄ« pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« man
ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadi evaá¹ƒ sante, ime cattÄ• ro vaá¹‡á¹‡Ä• sama
kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``addhÄ• \Ee II 86/ kho, bho kaccÄ• na, evaá¹ƒ sa
vaá¹‡á¹‡Ä• samasamÄ• honti. nesaá¹ƒ {nÄ• saá¹ƒ (Ce), nÄ• haá¹ƒ (Se Ke) } ettha kiÃ±ci
samanupassÄ• mÄ«â€™â€™ ti. ``iminÄ• pi kho etaá¹ƒ, mahÄ• rÄ• ja, pariyÄ• yena veditab
lokasmiá¹ƒ --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... br
â€™ ti.

<319> ``taá¹ƒ \Be II 273/ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idhassa khattiyo pÄ• á¹‡Ä• tipÄ•
kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• p
micchÄ• diá¹-á¹-hi {micchÄ• diá¹-á¹-hÄ« (sabbattha) } kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
II 433/ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ t
kaccÄ• na, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ
samphappalÄ• pÄ« abhijjhÄ• lu byÄ• pannacitto micchÄ• diá¹-á¹-hi kÄ• yassa bhedÄ• para

duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. evaá¹ƒ me ettha hoti, evaÃ±ca pana me eta
sutaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, mahÄ• rÄ• ja! sÄ• dhu kho te etaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ hoti, sÄ• dh
arahataá¹ƒ sutaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idhassa brÄ• hmaá¹‡o ... pe ... id
idhassa suddo pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« ... pe ... micchÄ• diá¹-á¹-hi kÄ• yassa b
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya no vÄ• ? kathaá¹ƒ vÄ• te ettha
``suddopi hi, bho kaccÄ• na, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« ... pe ... micchÄ• diá¹-á¹-
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. evaá¹ƒ me
me etaá¹ƒ arahataá¹ƒ sutaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, mahÄ• rÄ• ja! sÄ• dhu kho te etaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ hoti, sÄ• dh
arahataá¹ƒ sutaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadi evaá¹ƒ sante, ime cattÄ• ro
\Ne II 283/ honti no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``addhÄ• \Ee II 87/ kho,
sante, ime cattÄ• ro vaá¹‡á¹‡Ä• samasamÄ• honti. nesaá¹ƒ ettha \Se II 434/ kiÃ±ci nÄ• nÄ
samanupassÄ• mÄ«â€™â€™ ti. ``iminÄ• pi kho etaá¹ƒ, mahÄ• rÄ• ja, pariyÄ• yena veditab
lokasmiá¹ƒ --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... br
â€™ ti.

<320> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idhassa khattiyo pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-i
paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato, musÄ• vÄ• dÄ• paá¹-ivirato, pisuá¹‡Ä
pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato, samphappalÄ• pÄ• paá¹-ivirato, anabhijjhÄ• lu abyÄ•
\Be II 274/ {sammÄ• diá¹-á¹-hÄ« (Se Ke Ee Katthaci) } kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjeyya no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``khattiyopi hi, bho k
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato, kÄ• mesumicchÄ• cÄ• rÄ•
paá¹-ivirato, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato, sam
paá¹-ivirato, anabhijjhÄ• lu abyÄ• pannacitto sammÄ• diá¹-á¹-hi kÄ• yassa bhedÄ• paraá¹ƒ
saggaá¹ƒ lokaá¹ƒ upapajjeyya. evaá¹ƒ me ettha hoti, evaÃ±ca pana me etaá¹ƒ arahataá¹ƒ s

``sÄ• dhu sÄ• dhu, mahÄ• rÄ• ja! sÄ• dhu kho te etaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ hoti, sÄ• dh
arahataá¹ƒ sutaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idhassa brÄ• hmaá¹‡o, idhassa v
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adinnÄ• dÄ• nÄ• paá¹-ivirato ... pe ... sammÄ• diá¹-á¹-hi k
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyya no vÄ• ? kathaá¹ƒ vÄ• \Se II 435/ te et
``suddopi hi, bho kaccÄ• na, pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato
sammÄ• diá¹-á¹-hi kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upap
hoti, evaÃ±ca pana me etaá¹ƒ arahataá¹ƒ sutaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, mahÄ• rÄ• ja! sÄ• dhu kho te etaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ hoti, sÄ• dh

arahataá¹ƒ sutaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadi evaá¹ƒ sante, ime cattÄ• ro
honti no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``addhÄ• \Ee II 88/ kho, bho kaccÄ
cattÄ• ro vaá¹‡á¹‡Ä• samasamÄ• honti. nesaá¹ƒ ettha kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ saman
284/. ``iminÄ• pi kho etaá¹ƒ, mahÄ• rÄ• ja, pariyÄ• yena veditabbaá¹ƒ yathÄ• ghoso yeves
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•

<321> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha khattiyo sandhiá¹ƒ vÄ• chindeyya, nillo
ekÄ• gÄ• rikaá¹ƒ vÄ• kareyya, paripanthe vÄ• tiá¹-á¹-heyya, paradÄ• raá¹ƒ vÄ• gaccheyy
gahetvÄ• dasseyyuá¹ƒ --- `ayaá¹ƒ te, deva, coro Ä• gucÄ• rÄ«. imassa yaá¹ƒ icchasi taá¹ƒ
paá¹‡ehÄ«â€™ ti. kinti \Be II 275/ naá¹ƒ kareyyÄ• sÄ«â€™â€™ ti? ``ghÄ• teyyÄ• ma vÄ• ,
vÄ• pabbÄ• jeyyÄ• ma vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyyÄ• ma. taá¹ƒ kissa hetu? yÄ• h
pubbe `khattiyoâ€™ ti samaÃ±Ã±Ä• sÄ• ssa antarahitÄ• ; corotveva saá¹…khyaá¹ƒ {saá¹…
gacchatÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha brÄ• hmaá¹‡o, idha vesso, idha suddo sandhi
nillopaá¹ƒ vÄ• hareyya, ekÄ• gÄ• rikaá¹ƒ vÄ• kareyya, paripanthe vÄ• tiá¹-á¹-heyya, parad
taÃ±ce te purisÄ• gahetvÄ• dasseyyuá¹ƒ --- `ayaá¹ƒ te, deva, coro Ä• gucÄ• rÄ«. imassa y
daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€™ ti. kinti naá¹ƒ kareyyÄ• sÄ«â€™â€™ ti? ``ghÄ• teyyÄ• ma vÄ
vÄ• pabbÄ• jeyyÄ• ma vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyyÄ• ma. taá¹ƒ kissa hetu? yÄ• h
`suddoâ€™ ti samaÃ±Ã±Ä• sÄ• ssa antarahitÄ• ; corotveva saá¹…khyaá¹ƒ gacchatÄ«â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadi evaá¹ƒ sante, ime cattÄ• ro vaá¹‡á¹‡Ä• sama
kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``addhÄ• kho, bho kaccÄ• na, evaá¹ƒ sante, ime
samasamÄ• honti. nesaá¹ƒ ettha kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ samanupassÄ• mÄ«â€™â€™
mahÄ• rÄ• ja, pariyÄ• yena veditabbaá¹ƒ yathÄ• ghoso yeveso lokasmiá¹ƒ --- `brÄ• hmaá¹
hÄ«no \Ee II 89/ aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ• dÄ• â€™â€™ â€™ ti.

<322> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha khattiyo kesamassuá¹ƒ ohÄ• retvÄ• kÄ
acchÄ• detvÄ• \Se II 437/ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito assa virato pÄ• á¹‡Ä• tip
adinnÄ• dÄ• nÄ• , virato musÄ• vÄ• dÄ• , rattÅ«parato, ekabhattiko, brahmacÄ• rÄ«, sÄ«la
naá¹ƒ kareyyÄ• sÄ«â€™â€™ ti? ``abhivÄ• deyyÄ• ma vÄ• {pi (DN I 184, 187 sÄ• maÃ±Ã±
paccuá¹-á¹-heyyÄ• ma vÄ• Ä• sanena vÄ• \Ne II 285/ nimanteyyÄ• ma abhinimanteyyÄ• m
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi dhammikaá¹ƒ
rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidaheyyÄ• ma. taá¹ƒ kissa hetu? yÄ• hissa, bho kaccÄ• na
samaÃ±Ã±Ä• sÄ• ssa antarahitÄ• ; samaá¹‡otveva saá¹…khyaá¹ƒ gacchatÄ«â€™â€™ ti.

``taá¹ƒ \Be II 276/ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha brÄ• hmaá¹‡o, idha vesso, idha su
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

virato adinnÄ• dÄ• nÄ• virato musÄ• vÄ• dÄ• , rattÅ«parato, ekabhattiko, brahmacÄ• rÄ«,
kinti naá¹ƒ kareyyÄ• sÄ«â€™â€™ ti? ``abhivÄ• deyyÄ• ma vÄ• , bho kaccÄ• na, paccuá¹-á
nimanteyyÄ• ma abhinimanteyyÄ• ma vÄ• naá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ•
dhammikaá¹ƒ vÄ• assa rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidaheyyÄ• ma. taá¹ƒ kissa hetu? y
pubbe `suddoâ€™ ti samaÃ±Ã±Ä• sÄ• ssa antarahitÄ• ; samaá¹‡otveva saá¹…khyaá¹ƒ ga

``taá¹ƒ \Se II 438/ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadi evaá¹ƒ sante, ime cattÄ• ro vaá¹‡á
no vÄ• ? kathaá¹ƒ vÄ• te ettha hotÄ«â€™â€™ ti? ``addhÄ• kho, bho kaccÄ• na, evaá¹ƒ sa
vaá¹‡á¹‡Ä• samasamÄ• honti. nesaá¹ƒ ettha kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ samanupassÄ•
etaá¹ƒ, mahÄ• rÄ• ja, pariyÄ• yena veditabbaá¹ƒ yathÄ• ghoso yeveso lokasmiá¹ƒ --- `brÄ•
vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá¹‡ho aÃ±Ã±o
sujjhanti, no abrÄ• hmaá¹‡Ä• ; brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ
brahmadÄ• yÄ• dÄ• â€™â€™ â€™ ti.

<323> evaá¹ƒ \Ee II 90/ vutte, rÄ• jÄ• mÄ• dhuro avantiputto Ä• yasmantaá¹ƒ mahÄ• kacc
``abhikkantaá¹ƒ, bho kaccÄ• na, abhikkantaá¹ƒ, bho kaccÄ• na! seyyathÄ• pi, bho kaccÄ• n
ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, a
telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhot
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ kaccÄ• naá¹ƒ saraá¹‡aá¹
bhikkhusaá¹…ghaÃ±ca \Ne II 286/. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ kaccÄ• no dhÄ• retu ajja
saraá¹‡aá¹ƒ gataâ€™â€™ nti. ``mÄ• kho maá¹ƒ tvaá¹ƒ, mahÄ• rÄ• ja, saraá¹‡aá¹ƒ agamÄ
439/ {tametaá¹ƒ tvaá¹ƒ (Se Ke), tametaá¹ƒ (Katthaci) } bhagavantaá¹ƒ saraá¹‡aá¹ƒ gaccha
gatoâ€™â€™ ti. ``kahaá¹ƒ pana, bho kaccÄ• na, etarahi so \Be II 277/ bhagavÄ• viharati a
sammÄ• sambuddhoâ€™â€™ ti? ``parinibbuto kho, mahÄ• rÄ• ja, etarahi so bhagavÄ• ara
ti. ``sacepi mayaá¹ƒ, bho kaccÄ• na, suá¹‡eyyÄ• ma taá¹ƒ bhagavantaá¹ƒ dasasu yojanesu
gaccheyyÄ• ma taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ. sa
suá¹‡eyyÄ• ma taá¹ƒ bhagavantaá¹ƒ vÄ«satiyÄ• yojanesu, tiá¹ƒsÄ• ya yojanesu, cattÄ• rÄ
paÃ±Ã±Ä• sÄ• ya yojanesu, paÃ±Ã±Ä• sampi mayaá¹ƒ yojanÄ• ni gaccheyyÄ• ma taá¹ƒ bh
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ. yojanasate cepi mayaá¹ƒ bho kaccÄ• na, suá¹‡eyyÄ•
yojanasatampi mayaá¹ƒ gaccheyyÄ• ma taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya arahantaá¹ƒ sa
kaccÄ• na, parinibbuto so bhagavÄ• , parinibbutampi mayaá¹ƒ bhagavantaá¹ƒ saraá¹‡aá¹ƒ
bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ kaccÄ• no dhÄ• retu ajjatagge pÄ•
gataâ€™â€™ nti.

madhurasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. bodhirÄ• jakumÄ• rasuttaá¹ƒ

<324> evaá¹ƒ \Se II 440/ \Ne II 287/ \Ee II 91/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
susumÄ• ragire bhesakaá¸·Ä• vane migadÄ• ye. tena kho pana samayena bodhissa rÄ• jak
(Se Ke Katthaci) } nÄ• ma pÄ• sÄ• do acirakÄ• rito hoti anajjhÄ• vuá¹-á¹-ho samaá¹‡ena vÄ
vÄ• manussabhÅ«tena. atha kho bodhi rÄ• jakumÄ• ro saÃ±jikÄ• puttaá¹ƒ mÄ• á¹‡avaá¹ƒ
samma saÃ±jikÄ• putta, yena bhagavÄ• tenupasaá¹…kama; upasaá¹…kamitvÄ• mama va
vanda, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá
rÄ• jakumÄ• ro bhagavato pÄ• de sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ la
phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™ ti. evaÃ±ca vadehi --- `adhivÄ• setu kira, bhante, bhaga
rÄ• jakumÄ• rassa svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ â€™
saÃ±jikÄ• putto mÄ• á¹‡avo bodhissa rÄ• jakumÄ• rassa paá¹-issutvÄ• yena bhagavÄ• te
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Be II 278/ nisinno kho saÃ±jikÄ• putto mÄ• á¹‡avo bha
``bodhi kho {bodhi bho gotama (Ce Se Ke Ee) } rÄ• jakumÄ• ro bhoto gotamassa pÄ• de si
appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucc
`adhivÄ• setu kira bhavaá¹ƒ gotamo bodhissa rÄ• jakumÄ• rassa svÄ• tanÄ• ya bhattaá¹ƒ s
bhikkhusaá¹…ghenÄ• â€™â€™ â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha
bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena bodhi rÄ• jakumÄ• ro ten
bodhiá¹ƒ rÄ• jakumÄ• raá¹ƒ etadavoca --- ``avocumha bhoto vacanena taá¹ƒ bhavantaá¹ƒ g
rÄ• jakumÄ• ro bhoto \Ee II 92/ gotamassa pÄ• de sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ app
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati. evaÃ±ca vadeti --- adhivÄ• setu
bodhissa rÄ• jakumÄ• rassa svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™
samaá¹‡ena gotamenÄ• â€™â€™ ti.

<325> atha kho bodhi rÄ• jakumÄ• ro tassÄ• rattiyÄ• accayena sake nivesane paá¹‡Ä«ta
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• , kokanadaÃ±ca pÄ• sÄ• daá¹ƒ odÄ• tehi dussehi sa
pacchimasopÄ• nakaá¸·evarÄ• \Ne II 288/ {kaá¸·ebarÄ• (Ce) }, saÃ±jikÄ• puttaá¹ƒ mÄ• á¹
tvaá¹ƒ, samma saÃ±jikÄ• putta, yena bhagavÄ• tenupasaá¹…kama; upasaá¹…kamitvÄ• b
`kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ â€™ nti. ``evaá¹ƒ, bhoâ€™â€™ ti kho saÃ±
bodhissa rÄ• jakumÄ• rassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
Ä• rocesi --- ``kÄ• lo, bho gotama, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha \Se II 442/ kho b
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena bodhissa rÄ• jakumÄ•
tenupasaá¹…kami. tena kho pana samayena bodhi rÄ• jakumÄ• ro bahidvÄ• rakoá¹-á¹-hake
Ä• gamayamÄ• no. addasÄ• kho bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ dÅ«ratova Ä• gacch
bhagavantaá¹ƒ abhivÄ• detvÄ• purakkhatvÄ• yena kokanado pÄ• sÄ• do tenupasaá¹…ka
sopÄ• nakaá¸·evaraá¹ƒ nissÄ• ya aá¹-á¹-hÄ• si. atha kho bodhi rÄ• jakumÄ• ro bhagavanta
``abhiruhatu {abhirÅ«hatu (Se Ke Ee) akkamatu (Vin II 268) }, bhante, bhagavÄ• dussÄ• ni
dussÄ• ni; yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya \Be II 279/ sukhÄ• yÄ• â€™â€™ ti. e
tuá¹‡hÄ« ahosi. dutiyampi kho ... pe ... tatiyampi kho bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ e

``abhiruhatu, bhante, bhagavÄ• . dussÄ• ni, abhiruhatu sugato dussÄ• ni; yaá¹ƒ mama assa
sukhÄ• yÄ• â€™â€™ ti.

<326> atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ apalokesi. atha kho Ä• yasmÄ• \
rÄ• jakumÄ• raá¹ƒ etadavoca --- ``saá¹ƒharatu, rÄ• jakumÄ• ra, dussÄ• ni; na bhagavÄ• ce
{celapattikaá¹ƒ (Ce Ee) } akkamissati. pacchimaá¹ƒ janataá¹ƒ tathÄ• gato anukampatÄ«â€™
(sabbattha) }. atha kho bodhi rÄ• jakumÄ• ro dussÄ• ni saá¹ƒharÄ• petvÄ• uparikokanadap
pÄ• sÄ• de (Ce Ee vinayeca), uparikokanade (Se Ke) } Ä• sanÄ• ni paÃ±Ã±apesi. atha kho
pÄ• sÄ• daá¹ƒ \Se II 443/ abhiruhitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹
rÄ• jakumÄ• ro buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena b
sampavÄ• resi. atha kho bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ
nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho bodhi rÄ• j
etadavoca --- ``mayhaá¹ƒ kho, bhante, evaá¹ƒ hoti --- `na kho sukhena sukhaá¹ƒ adhigantab
sukhaá¹ƒ adhigantabbaâ€™â€™ â€™ nti.

<327> ``mayhampi kho, rÄ• jakumÄ• ra, pubbeva sambodhÄ• anabhisambuddhassa bodh
etadahosi --- `na kho sukhena sukhaá¹ƒ adhigantabbaá¹ƒ, dukkhena kho sukhaá¹ƒ adhigan
ahaá¹ƒ, rÄ• jakumÄ• ra, aparena samayena daharova samÄ• no susukÄ• á¸·akeso bhadren
paá¹-hamena vayasÄ• akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ assumukhÄ• naá¹ƒ rudantÄ
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajiá¹ƒ. so evaá
kiá¹ƒkusalagavesÄ« {kiá¹ƒkusalaá¹ƒgavesÄ« (Katthaci) } anuttaraá¹ƒ santivarapadaá¹ƒ pari
Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• Ä• á¸·Ä• raá¹ƒ kÄ• lÄ• m
`icchÄ• mahaá¹ƒ, Ä• vuso kÄ• lÄ• ma, imasmiá¹ƒ dhammavinaye brahmacariyaá¹ƒ carituâ€
rÄ• jakumÄ• ra, Ä• á¸·Ä• ro kÄ• lÄ• mo maá¹ƒ etadavoca --- `viharatÄ• yasmÄ• , tÄ• diso \E
yattha viÃ±Ã±Å« puriso nacirasseva sakaá¹ƒ Ä• cariyakaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchika
vihareyyÄ• â€™ ti. so \Se II 444/ kho ahaá¹ƒ, rÄ• jakumÄ• ra, nacirasseva khippameva taá¹
pariyÄ• puá¹‡iá¹ƒ. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, tÄ• vatakeneva oá¹-á¹-hapahatamattena
Ã±Ä• á¹‡avÄ• daÃ±ca vadÄ• mi, theravÄ• daÃ±ca jÄ• nÄ• mi passÄ• mÄ«ti ca paá¹-ijÄ• nÄ
mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `na kho Ä• á¸·Ä• ro kÄ• lÄ• mo imaá¹ƒ dhammaá¹
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedeti; addhÄ• Ä• á¸·Ä•
jÄ• naá¹ƒ passaá¹ƒ viharatÄ«â€™ ti.

``atha khvÄ• haá¹ƒ, rÄ• jakumÄ• ra, yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; up
kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• no, Ä• vuso kÄ• lÄ• ma, imaá¹ƒ dhammaá¹ƒ s
sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedesÄ«â€™ ti {upasampajja pavedesÄ«ti (Ce
rÄ• jakumÄ• ra, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pavedesi. tassa mayha
`na kho Ä• á¸·Ä• rasseva kÄ• lÄ• massa atthi saddhÄ• , mayhaá¹ƒpatthi saddhÄ• ; na kho Ä
atthi vÄ«riyaá¹ƒ ... pe ... sati ... samÄ• dhi ... paÃ±Ã±Ä• , mayhaá¹ƒpatthi paÃ±Ã±Ä• . yaá¹ƒ

dhammaá¹ƒ Ä• á¸·Ä• ro kÄ• lÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihar
sacchikiriyÄ• ya padaheyyaâ€™ nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, nacirasseva khippame
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• siá¹ƒ. atha \Se II 445/ khvÄ• haá¹ƒ, rÄ• jaku
kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• Ä• á¸·Ä• raá¹ƒ kÄ• lÄ• maá¹ƒ etada
kÄ• lÄ• ma, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pavedes
ahaá¹ƒ, Ä• vuso, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pav
Ä• vuso, ettÄ• vatÄ• imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja
Ä• vuso, suladdhaá¹ƒ no, Ä• vuso, ye mayaá¹ƒ Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ sabrahmacÄ• r
yÄ• haá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pavedemi, taá¹ƒ tv
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi. yaá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±
upasampajja viharasi, tamahaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \Be II 28
iti yÄ• haá¹ƒ dhammaá¹ƒ jÄ• nÄ• mi taá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si; yaá¹ƒ tvaá¹ƒ dham
dhammaá¹ƒ jÄ• nÄ• mi. iti yÄ• diso ahaá¹ƒ, tÄ• diso tuvaá¹ƒ; yÄ• diso tuvaá¹ƒ tÄ• diso aha
ubhova santÄ• imaá¹ƒ gaá¹‡aá¹ƒ pariharÄ• mÄ• â€™ ti. iti kho, rÄ• jakumÄ• ra, Ä• á¸·Ä• r
samÄ• no (attano) { ( ) natthi (Ce Se Ke Ee) } antevÄ• siá¹ƒ maá¹ƒ samÄ• naá¹ƒ attanÄ• {a
samasamaá¹ƒ á¹-hapesi, uá¸·Ä• rÄ• ya ca maá¹ƒ pÅ«jÄ• ya pÅ«jesi. tassa mayhaá¹ƒ, rÄ• ja
`nÄ• yaá¹ƒ dhammo nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ
nibbÄ• nÄ• ya saá¹ƒvattati, yÄ• vadeva Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«papattiyÄ• â€™ ti \Se II
rÄ• jakumÄ• ra, taá¹ƒ dhammaá¹ƒ analaá¹…karitvÄ• tasmÄ• dhammÄ• nibbijja apakkami

<328> ``so kho ahaá¹ƒ, rÄ• jakumÄ• ra, kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ
{uddako (Ce Se Ke Ee) } rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• udakaá¹ƒ
--- `icchÄ• mahaá¹ƒ, Ä• vuso {Ä• vuso rÄ• ma (Ce Se Ke Katthaci) passa MN I 278 pÄ• sar
dhammavinaye brahmacariyaá¹ƒ carituâ€™ nti. evaá¹ƒ vutte, rÄ• jakumÄ• ra, udako rÄ• ma
`viharatÄ• yasmÄ• , tÄ• diso ayaá¹ƒ dhammo yattha viÃ±Ã±Å« puriso nacirasseva sakaá¹ƒ
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyÄ• â€™ ti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra
taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡iá¹ƒ. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, tÄ• vatakeneva oá¹-á¹
lapitalÄ• panamattena Ã±Ä• á¹‡avÄ• daÃ±ca vadÄ• mi, theravÄ• daÃ±ca jÄ• nÄ• mi passÄ
ahaÃ±ceva aÃ±Ã±e ca. tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `na kho rÄ• mo imaá
saddhÄ• mattakena sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti paved
dhammaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ vihÄ• sÄ«â€™ ti. atha khvÄ• haá¹ƒ, rÄ• jakumÄ• ra, yena
tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• udakaá¹ƒ rÄ• maputtaá¹ƒ etadavocaá¹ƒ --- `kittÄ
imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti paved
rÄ• jakumÄ• ra, udako rÄ• maputto nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pavedesi. tas
rÄ• jakumÄ• ra, etadahosi --- `na kho rÄ• masseva ahosi saddhÄ• , mayhaá¹ƒpatthi saddhÄ
vÄ«riyaá¹ƒ ... pe ... sati ... samÄ• dhi ... paÃ±Ã±Ä• , mayhaá¹ƒpatthi \Be II 282/ paÃ±Ã±Ä• .
yaá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti
sacchikiriyÄ• ya padaheyyaâ€™ nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, nacirasseva khippame

abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• siá¹ƒ.

``atha \Ne II 291/ khvÄ• haá¹ƒ, rÄ• jakumÄ• ra, yena udako rÄ• maputto tenupasaá¹…kami
udakaá¹ƒ rÄ• maputtaá¹ƒ etadavocaá¹ƒ --- `ettÄ• vatÄ• no, Ä• vuso, rÄ• mo imaá¹ƒ dhamn
sacchikatvÄ• upasampajja pavedesÄ«â€™ ti? `ettÄ• vatÄ• kho, Ä• vuso, rÄ• mo imaá¹ƒ d
sacchikatvÄ• upasampajja pavedesÄ«â€™ ti. `ahampi kho, Ä• vuso, ettÄ• vatÄ• imaá¹ƒ dh
sacchikatvÄ• upasampajja viharÄ• mÄ«â€™ ti. `lÄ• bhÄ• no, Ä• vuso, suladdhaá¹ƒ no, Ä•
Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ sabrahmacÄ• riá¹ƒ passÄ• ma. iti yaá¹ƒ dhammaá¹ƒ rÄ• mo sa
upasampajja pavedesi taá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasa
dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi taá¹ƒ dhammaá¹ƒ rÄ
sacchikatvÄ• upasampajja pavedesi. iti yaá¹ƒ dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si taá¹ƒ tvaá
yaá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si taá¹ƒ dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si. iti \Se II 448/
tÄ• diso tuvaá¹ƒ, yÄ• diso tuvaá¹ƒ tÄ• diso rÄ• mo ahosi. ehi dÄ• ni, Ä• vuso, tuvaá¹ƒ imaá¹
ti. iti kho, rÄ• jakumÄ• ra, udako rÄ• maputto sabrahmacÄ• rÄ« me samÄ• no Ä• cariyaá¹-á
uá¸·Ä• rÄ• ya ca maá¹ƒ pÅ«jÄ• ya pÅ«jesi. tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `
na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na n
yÄ• vadeva nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«papattiyÄ• â€™ ti. so kho ahaá¹ƒ, rÄ• ja
analaá¹…karitvÄ• tasmÄ• dhammÄ• nibbijja apakkamiá¹ƒ.

<329> ``so kho ahaá¹ƒ, rÄ• jakumÄ• ra, kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ
anupubbena cÄ• rikaá¹ƒ caramÄ• no, yena uruvelÄ• senÄ• nigamo tadavasariá¹ƒ. tatthadd
bhÅ«mibhÄ• gaá¹ƒ, pÄ• sÄ• dikaÃ±ca vanasaá¹‡á¸• aá¹ƒ, nadÄ«Ã±ca sandantiá¹ƒ setakaá
ramaá¹‡Ä«yaá¹ƒ samantÄ• ca gocaragÄ• maá¹ƒ. tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadah
bhÅ«mibhÄ• go, pÄ• sÄ• diko ca vanasaá¹‡á¸• o, nadiÃ±ca sandantiá¹ƒ setakÄ• supatitthÄ
samantÄ• {sÄ• mantÄ• (?) purimapiá¹-á¹-hepi} ca gocaragÄ• mo. alaá¹ƒ vatidaá¹ƒ kulaput
padhÄ• nÄ• yÄ• â€™ ti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, tattheva nisÄ«diá¹ƒ --- `alamidaá¹ƒ
apissu maá¹ƒ, rÄ• jakumÄ• ra, tisso upamÄ• paá¹-ibhaá¹ƒsu anacchariyÄ• pubbe \Se II 44

``seyyathÄ• pi, rÄ• jakumÄ• ra, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ udake nikkhittaá¹ƒ. atha
uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo pÄ• tukarissÄ• mÄ«â€™ t
rÄ• jakumÄ• ra, api nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ udake nikkhittaá
II 292/ Ä• dÄ• ya abhimanthento {abhimatthanto (Se Ke Katthaci) } aggiá¹ƒ abhinibbatteyya
pÄ• tukareyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bhante. taá¹ƒ kissa hetu? aduÃ±hi, bhante, allaá
sasnehaá¹ƒ taÃ±ca pana udake nikkhittaá¹ƒ, yÄ• vadeva ca pana so puriso kilamathassa vi
assÄ• â€™â€™ ti. ``evameva kho, rÄ• jakumÄ• ra, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹
kÄ• mehi avÅ«pakaá¹-á¹-hÄ• viharanti, yo ca nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masr
kÄ• mapariá¸·Ä• ho so ca ajjhattaá¹ƒ na suppahÄ«no hoti, na suppaá¹-ippassaddho. opakka
samaá¹‡abrÄ• hmaá¹‡Ä• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti, abhabb

anuttarÄ• ya sambodhÄ• ya. no cepi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• dul
vedanÄ• vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ•
rÄ• jakumÄ• ra, paá¹-hamÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ• pubbe assutapubbÄ• .

<330> ``aparÄ• pi kho maá¹ƒ, rÄ• jakumÄ• ra, dutiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ
assutapubbÄ• . seyyathÄ• pi, rÄ• jakumÄ• ra, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ Ä• rakÄ• u
atha puriso Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jakumÄ• ra, api nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasn
thale nikkhittaá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya abhimanthento aggiá¹ƒ abhinibbatteyya \Be II
pÄ• tukareyyÄ• â€™â€™ ti? ``no hidaá¹ƒ, bhante. taá¹ƒ kissa hetu? aduÃ±hi, bhante, allaá
sasnehaá¹ƒ kiÃ±cÄ• pi Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ, yÄ• vadeva ca pana so puriso
bhÄ• gÄ« assÄ• â€™â€™ ti. ``evameva kho, rÄ• jakumÄ• ra, ye hi keci samaá¹‡Ä• vÄ• br
cittena ca kÄ• mehi vÅ«pakaá¹-á¹-hÄ• viharanti, yo ca nesaá¹ƒ kÄ• mesu kÄ• macchando
kÄ• mapipÄ• sÄ• kÄ• mapariá¸·Ä• ho so ca ajjhattaá¹ƒ na suppahÄ«no hoti, na suppaá¹-ip
te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayan
dassanÄ• ya anuttarÄ• ya sambodhÄ• ya. no cepi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• opa
kaá¹-ukÄ• vedanÄ• vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya s
rÄ• jakumÄ• ra, dutiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ• pubbe assutapubbÄ• .

<331> ``aparÄ• pi \Ne II 293/ kho maá¹ƒ, rÄ• jakumÄ• ra, tatiyÄ• upamÄ• paá¹-ibhÄ• si an
pubbe assutapubbÄ• . seyyathÄ• pi, rÄ• jakumÄ• ra, sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹
nikkhittaá¹ƒ. atha puriso Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbatte
pÄ• tukarissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jakumÄ• ra, api nu so puriso amuá¹
koá¸·Ä• paá¹ƒ Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya abhimanthe
tejo pÄ• tukareyyÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. taá¹ƒ kissa hetu? aduÃ±hi, bha
kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ, taÃ±ca pana Ä• rakÄ• udakÄ• thale nikkhittaâ€™â€™ nti. ``e
ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• kÄ• yena ceva cittena ca kÄ• mehi vÅ«pak
nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• mapipÄ• sÄ• kÄ• m
suppahÄ«no hoti suppaá¹-ippassaddho. opakkamikÄ• cepi te bhonto samaá¹‡abrÄ• hmaá¹
kaá¹-ukÄ• vedanÄ• vedayanti, bhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sa
samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• \Be
Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ• ya. ayaá¹ƒ kho maá¹ƒ, rÄ• jakumÄ• m
anacchariyÄ• pubbe assutapubbÄ• . imÄ• kho maá¹ƒ, rÄ• jakumÄ• ra, tisso upamÄ• paá¹
assutapubbÄ• .

<332> ``tassa \Se II 452/ mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ dan
{passa MN I 220 vitakkasaá¹‡á¹-hÄ• nasutte}, jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹
abhinippÄ«á¸·eyyaá¹ƒ abhisantÄ• peyyaâ€™ nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, dantebhid

tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹ƒ abhiniggaá¹‡hÄ• mi abhinippÄ«á¸·emi abhisantÄ• pem
rÄ• jakumÄ• ra, dantebhidantamÄ• dhÄ• ya, jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹ƒ
abhinippÄ«á¸·ayato abhisantÄ• payato kacchehi sedÄ• muccanti. seyyathÄ• pi, rÄ• jakumÄ
dubbalataraá¹ƒ purisaá¹ƒ sÄ«se vÄ• gahetvÄ• khandhe vÄ• gahetvÄ• abhiniggaá¹‡heyya
abhisantÄ• peyya; evameva kho me, rÄ• jakumÄ• ra, dantebhidantamÄ• dhÄ• ya, jivhÄ• ya
cittaá¹ƒ abhiniggaá¹‡hato abhinippÄ«á¸·ayato abhisantÄ• payato kacchehi sedÄ• muccanti
me, rÄ• jakumÄ• ra, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , s
kÄ• yo hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sat

<333> ``tassa \Ne II 294/ mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ app
jhÄ• naá¹ƒ jhÄ• yeyyaâ€™ nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca ass
tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca assÄ• sapassÄ• sesu uparuddhe
\Se II 453/ nikkhamantÄ• naá¹ƒ adhimatto saddo hoti. seyyathÄ• pi nÄ• ma kammÄ• ragagg
adhimatto saddo hoti, evameva kho me, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca assÄ• sap
kaá¹‡á¹‡asotehi vÄ• tÄ• naá¹ƒ nikkhamantÄ• naá¹ƒ adhimatto saddo hoti. Ä• raddhaá¹ƒ kh
vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• \Be II 286/ sati asammuá¹-á¹-hÄ• , sÄ• raddho
appaá¹-ippassaddho, teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato.

``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva
nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ
mayhaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu u
muddhani Å«hananti {Å«hanti (Ce), ohananti (Se Ke), uhananti (Katthaci) }. seyyathÄ• pi, rÄ
puriso tiá¹‡hena sikharena muddhani abhimattheyya {muddhÄ• naá¹ƒ abhimantheyya (Ce E
abhimattheyya (Se Ke) }, evameva kho me, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á
uparuddhesu adhimattÄ• vÄ• tÄ• muddhani Å«hananti. Ä• raddhaá¹ƒ kho pana me, rÄ• ja
asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , sÄ• raddho ca pana me kÄ• yo hoti a
dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato.

``tassa \Se II 454/ mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡
jhÄ• yeyyaâ€™ nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca
uparundhiá¹ƒ. tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca ass
adhimattÄ• sÄ«se sÄ«savedanÄ• honti. seyyathÄ• pi, rÄ• jakumÄ• ra, balavÄ• puriso daá
{varattakabandhanena (Ce) } sÄ«se sÄ«saveá¹-haá¹ƒ dadeyya; evameva kho me, rÄ• jakum
kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimattÄ• sÄ«se sÄ«savedanÄ• hon
rÄ• jakumÄ• ra, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , sÄ• r
hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato.

``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva

nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ
mayhaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu u
295/ vÄ• tÄ• kucchiá¹ƒ parikantanti. seyyathÄ• pi, rÄ• jakumÄ• ra, dakkho goghÄ• tako vÄ•
tiá¹‡hena govikantanena kucchiá¹ƒ parikanteyya, evameva kho me, rÄ• jakumÄ• ra, mukha
kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimattÄ• \Se II 455/, vÄ• tÄ• kucchi
Ä• raddhaá¹ƒ kho pana me, rÄ• jakumÄ• ra, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• s
sÄ• raddho ca pana me kÄ• yo hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena pad

``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva
nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ
mayhaá¹ƒ, rÄ• jakumÄ• ra, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu u
adhimatto kÄ• yasmiá¹ƒ á¸• Ä• ho hoti. seyyathÄ• pi, rÄ• jakumÄ• ra, dve balavanto purisÄ•
nÄ• nÄ• bÄ• hÄ• su gahetvÄ• aá¹…gÄ• rakÄ• suyÄ• santÄ• peyyuá¹ƒ samparitÄ• peyyuá
mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimatto kÄ•
Ä• raddhaá¹ƒ kho pana me, rÄ• jakumÄ• ra, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• s
sÄ• raddho ca pana me kÄ• yo hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena pad

``apissu maá¹ƒ, rÄ• jakumÄ• ra, devatÄ• disvÄ• evamÄ• haá¹ƒsu --- `kÄ• laá¹…kato sama
devatÄ• evamÄ• haá¹ƒsu --- `na kÄ• laá¹…kato samaá¹‡o gotamo, api ca kÄ• laá¹…karotÄ
evamÄ• haá¹ƒsu --- `na kÄ• laá¹…kato samaá¹‡o gotamo, nÄ• pi kÄ• laá¹…karoti \Se II 456
gotamo. vihÄ• rotveva so {vihÄ• rotveveso (Ce) } arahato evarÅ«po hotÄ«â€™ ti {vihÄ• rotv
(?) }.

<334> ``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso Ä• hÄ
paá¹-ipajjeyyaâ€™ nti. atha kho maá¹ƒ, rÄ• jakumÄ• ra, devatÄ• upasaá¹…kamitvÄ• \Be I
`mÄ• kho tvaá¹ƒ, mÄ• risa, sabbaso Ä• hÄ• rupacchedÄ• ya paá¹-ipajji. sace kho tvaá¹ƒ, m
Ä• hÄ• rupacchedÄ• ya paá¹-ipajjissasi, tassa te mayaá¹ƒ dibbaá¹ƒ ojaá¹ƒ lomakÅ«pehi ajjh
{ajjhoharissÄ• ma (Se Ke Ee Katthaci) }, tÄ• ya tvaá¹ƒ yÄ• pessasÄ«â€™ ti. tassa mayhaá¹
etadahosi --- `ahaÃ±ceva kho pana sabbaso ajajjitaá¹ƒ {ajaddhukaá¹ƒ (Ce Ee), jaddhukaá¹ƒ
paá¹-ijÄ• neyyaá¹ƒ. imÄ• ca me devatÄ• dibbaá¹ƒ ojaá¹ƒ lomakÅ«pehi ajjhohÄ• reyyuá¹ƒ {
Katthaci) }, tÄ• ya cÄ• haá¹ƒ yÄ• peyyaá¹ƒ, taá¹ƒ mamassa musÄ• â€™ ti. so kho ahaá¹ƒ, m
paccÄ• cikkhÄ• mi. `halaâ€™ nti vadÄ• mi.

``tassa \Ne II 296/ mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ thokaá¹ƒ t
Ä• hÄ• reyyaá¹ƒ pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ yadi vÄ• kulatthayÅ«saá¹
yadi vÄ• hareá¹‡ukayÅ«saâ€™ nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, thokaá¹ƒ thokaá¹ƒ Ä• h
pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ yadi vÄ• kulatthayÅ«saá¹ƒ yadi vÄ• kaá¸·
hareá¹‡ukayÅ«saá¹ƒ. tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, thokaá¹ƒ thokaá¹ƒ Ä• hÄ• raá¹ƒ Ä•

pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ yadi vÄ• kulatthayÅ«saá¹ƒ \Se II 457/ yadi vÄ• kaá¸·
hareá¹‡ukayÅ«saá¹ƒ, adhimattakasimÄ• naá¹ƒ patto kÄ• yo hoti. seyyathÄ• pi nÄ• ma Ä• s
kÄ• á¸·apabbÄ• ni vÄ• , evamevassu me aá¹…gapaccaá¹…gÄ• ni bhavanti tÄ• yevappÄ• h
oá¹-á¹-hapadaá¹ƒ, evamevassu me Ä• nisadaá¹ƒ hoti tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ
evamevassu me piá¹-á¹-hikaá¹‡á¹-ako uá¹‡á¹‡atÄ• vanato hoti tÄ• yevappÄ• hÄ• ratÄ• ya.
jarasÄ• lÄ• ya gopÄ• nasiyo oluggaviluggÄ• bhavanti, evamevassu me phÄ• suá¸·iyo olugg
tÄ• yevappÄ• hÄ• ratÄ• ya. seyyathÄ• pi nÄ• ma gambhÄ«re udapÄ• ne udakatÄ• rakÄ• g
evamevassu me akkhikÅ«pesu akkhitÄ• rakÄ• gambhÄ«ragatÄ• okkhÄ• yikÄ• dissanti tÄ
seyyathÄ• pi nÄ• ma tittakÄ• lÄ• bu Ä• makacchinno vÄ• tÄ• tapena saá¹ƒphuá¹-ito {samph
(Katthaci) saá¹ƒphuá¹-itoti ettha saá¹…kucitoti attho} hoti sammilÄ• to, evamevassu me sÄ«
saá¹ƒphuá¹-itÄ• hoti sammilÄ• tÄ• tÄ• yevappÄ• hÄ• ratÄ• ya. so kho \Be II 289/ ahaá¹ƒ, r
`udaracchaviá¹ƒ parimasissÄ• mÄ«â€™ ti piá¹-á¹-hikaá¹‡á¹-akaá¹ƒyeva pariggaá¹‡hÄ• mi,
parimasissÄ• mÄ«â€™ ti udaracchaviá¹ƒyeva pariggaá¹‡hÄ• mi. yÄ• vassu me, rÄ• jakumÄ
piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ allÄ«nÄ• hoti tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, rÄ• jaku
muttaá¹ƒ vÄ• karissÄ• mÄ«â€™ ti tattheva avakujjo papatÄ• mi tÄ• yevappÄ• hÄ• ratÄ• ya
rÄ• jakumÄ• ra, imameva kÄ• yaá¹ƒ assÄ• sento pÄ• á¹‡inÄ• gattÄ• ni anumajjÄ• mi. tass
pÄ• á¹‡inÄ• gattÄ• ni anumajjato pÅ«timÅ«lÄ• ni lomÄ• ni kÄ• yasmÄ• papatanti tÄ• yeva
rÄ• jakumÄ• ra, manussÄ• disvÄ• evamÄ• haá¹ƒsu --- `kÄ• á¸·o samaá¹‡o gotamoâ€™ ti,
--- `na kÄ• á¸·o samaá¹‡o gotamo, sÄ• mo samaá¹‡o gotamoâ€™ ti. ekacce manussÄ• eva
samaá¹‡o gotamo, napi sÄ• mo, maá¹…guracchavi samaá¹‡o gotamoâ€™ ti. yÄ• vassu me
parisuddho chavivaá¹‡á¹‡o pariyodÄ• to upahato hoti tÄ• yevappÄ• hÄ• ratÄ• ya.

<335> ``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `ye kho keci atÄ«tamaddhÄ• naá¹ƒ
brÄ• hmaá¹‡Ä• vÄ• opakkamikÄ• dukkhÄ• tibbÄ• {tippÄ• (Ce Ee) } kharÄ• kaá¹-ukÄ• v
etÄ• vaparamaá¹ƒ nayito bhiyyo. yepi hi keci anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• br
dukkhÄ• \Ne II 297/ tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayissanti, etÄ• vaparamaá¹ƒ r
etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹
etÄ• vaparamaá¹ƒ nayito bhiyyo. na kho panÄ• haá¹ƒ imÄ• ya kaá¹-ukÄ• ya dukkarakÄ• rik
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ; siyÄ• nu kho aÃ±Ã±o mag
mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `abhijÄ• nÄ• mi kho panÄ• haá¹ƒ \Se II 459/ pitu sa
jambucchÄ• yÄ• ya nisinno vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ sa
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharitÄ• ; siyÄ• nu kho eso maggo b
mayhaá¹ƒ, rÄ• jakumÄ• ra, satÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ ahosi --- `eseva maggo bodhÄ
rÄ• jakumÄ• ra, etadahosi --- `kiá¹ƒ nu kho ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mi yaá¹ƒ taá¹ƒ
kÄ• mehi aÃ±Ã±atra akusalehi \Be II 290/ dhammehÄ«â€™ ti? tassa mayhaá¹ƒ, rÄ• jakumÄ
ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mi yaá¹ƒ taá¹ƒ sukhaá¹ƒ aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atr

``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `na kho taá¹ƒ sukaraá¹ƒ sukhaá¹ƒ adhigan

adhimattakasimÄ• naá¹ƒ pattakÄ• yena. yaá¹ƒnÅ«nÄ• haá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä
nti. so kho ahaá¹ƒ, rÄ• jakumÄ• ra, oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• resiá¹ƒ odanakumm
rÄ• jakumÄ• ra, samayena paÃ±cavaggiyÄ• bhikkhÅ« paccupaá¹-á¹-hitÄ• honti --- `yaá¹ƒ
dhammaá¹ƒ adhigamissati taá¹ƒ no Ä• rocessatÄ«â€™ ti. yato kho ahaá¹ƒ, rÄ• jakumÄ• ra,
Ä• hÄ• resiá¹ƒ odanakummÄ• saá¹ƒ, atha me te paÃ±cavaggiyÄ• bhikkhÅ« nibbijja pakkan
{bÄ• huliko (Ce Ee) sÄ• ratthaá¹-Ä«kÄ• ya saá¹ƒghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• ya sa
padhÄ• navibbhanto, Ä• vatto bÄ• hullÄ• yÄ• â€™ ti.

<336> ``so kho ahaá¹ƒ, rÄ• jakumÄ• ra, oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• retvÄ• \Se II 4
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. vitakkavicÄ•
... dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ•
samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kan
Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya \Ne II 298/ cittaá¹ƒ abhininnÄ• mes
pubbenivÄ• saá¹ƒ anussarÄ• mi, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ayaá¹ƒ kho me, rÄ• jakumÄ•
paá¹-hamÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko upp
appamattassa Ä• tÄ• pino pahitattassa viharato.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. so
atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te su
duggate yathÄ• kammÅ«page satte pajÄ• nÄ• mi \Be II 291/ ... pe ... ayaá¹ƒ kho me, rÄ• jak
majjhime yÄ• me dutiyÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato
yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato.

``so \Se II 461/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• m
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ. tassa
passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• savÄ• pi cittaá¹ƒ vimuccittha, avijjÄ•
vimuccittha. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ bra
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä• siá¹ƒ. ayaá¹ƒ kho me, rÄ•
yÄ• me tatiyÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko u
appamattassa Ä• tÄ• pino pahitattassa viharato.

<337> ``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `adhigato kho myÄ• yaá¹ƒ dhammo
duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yo. Ä• layarÄ•

Ä• layaratÄ• Ä• layasammuditÄ• . Ä• layarÄ• mÄ• ya kho pana pajÄ• ya Ä• layaratÄ• ya Ä
duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ yadidaá¹ƒ --- idappaccayatÄ• paá¹-iccasamuppÄ• do. idam
duddasaá¹ƒ --- yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ
nibbÄ• naá¹ƒ \Se II 462/. ahaÃ±ceva kho pana dhammaá¹ƒ deseyyaá¹ƒ, pare ca me na Ä• j
kilamatho, sÄ• mamassa vihesÄ• â€™ ti. apissu maá¹ƒ, rÄ• jakumÄ• ra, imÄ• anacchariyÄ
pubbe assutapubbÄ• ---

`kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

`paá¹-isotagÄ• miá¹ƒ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™ {Ä• vaá¹-Ä• (Ce), Ä• vutÄ• (S

``itiha \Be II 292/ me, rÄ• jakumÄ• ra, paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ namat

<338> ``atha kho, rÄ• jakumÄ• ra, brahmuno sahampatissa mama cetasÄ• cetoparivitakka
`nassati vata, bho, loko; vinassati vata, bho, loko. yatra hi nÄ• ma tathÄ• gatassa arahato sa
appossukkatÄ• ya cittaá¹ƒ namati {namissati (?) } no dhammadesanÄ• yÄ• â€™ ti. atha kh
sahampati --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• rey
samiÃ±jeyya, evameva --- brahmaloke antarahito mama purato pÄ• turahosi. atha kho, rÄ• j
sahampati ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yenÄ• haá¹ƒ tenaÃ±jaliá¹ƒ paá¹‡Ä• m
`desetu, bhante, bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaá¹ƒ. santi sattÄ• apparajak
dhammassa parihÄ• yanti; bhavissanti dhammassa aÃ±Ã±Ä• tÄ• roâ€™ ti \Se II 463/. idam
sahampati; idaá¹ƒ vatvÄ• athÄ• paraá¹ƒ etadavoca ---

`pÄ• turahosi magadhesu pubbe,

dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ {avÄ• puretaá¹ƒ (Ce) } amatassa dvÄ• raá¹ƒ,

suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

`sele \Ne II 300/ yathÄ• pabbatamuddhaniá¹-á¹-hito,

yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha,

pÄ• sÄ• damÄ• ruyha samantacakkhu ||

`sokÄ• vatiá¹‡á¹‡aá¹ƒ {sokÄ• vakiá¹‡á¹‡aá¹ƒ (Se) } janatamapetasoko,

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ.

uá¹-á¹-hehi vÄ«ra, vijitasaá¹…gÄ• ma,

satthavÄ• ha aá¹‡aá¹‡a {anaá¹‡a (Ce Se Ke Ee Katthaci) }, vicara loke.

desassu {desetu (Se Ke Katthaci) } bhagavÄ• dhammaá¹ƒ,

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™ ti ||

<339> ``atha \Be II 293/ khvÄ• haá¹ƒ, rÄ• jakumÄ• ra, brahmuno ca ajjhesanaá¹ƒ viditvÄ• kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca buddhacakkhunÄ• lokaá¹ƒ volokesiá¹ƒ. addasaá¹ƒ kho ahaá¹ƒ buddhacakkhunÄ• lokaá¹ƒ volokento satte apparajakkhe mahÄ• rajakkhe tikkhindriye mudi suviÃ±Ã±Ä• paye \Se II 464/ duviÃ±Ã±Ä• paye appekacce paralokavajjabhayadassÄ• vine } viharante, appekacce na paralokavajjabhayadassÄ• vine viharante. seyyathÄ• pi nÄ• ma u paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• n udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni antonimuggaposÄ«ni, ap padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni ud á¹-hitÄ• ni, appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• accuggamma á¹-hitÄ• ni {tiá¹-á¹-hanti (Ce Se Ke Ee) } anupa kho ahaá¹ƒ, rÄ• jakumÄ• ra, buddhacakkhunÄ• lokaá¹ƒ volokento addasaá¹ƒ satte apparaj tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye, appek paralokavajjabhayadassÄ• vine viharante, appekacce na paralokavajjabhayadassÄ• vine vi rÄ• jakumÄ• ra, brahmÄ• naá¹ƒ sahampatiá¹ƒ gÄ• thÄ• ya paccabhÄ• siá¹ƒ ---

`apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™ ti ||

<340> ``atha \Ne II 301/ kho, rÄ• jakumÄ• ra, brahmÄ• sahampati `katÄ• vakÄ• so khomhi
dhammadesanÄ• yÄ• â€™ ti maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantara

``tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ \Se II
deseyyaá¹ƒ? ko imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™ ti? tassa mayhaá¹ƒ, r
`ayaá¹ƒ kho Ä• á¸·Ä• ro kÄ• lÄ• mo paá¹‡á¸• ito viyatto medhÄ• vÄ« dÄ«gharattaá¹ƒ appara
yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• á¸·Ä• rassa kÄ• lÄ• massa \Be II 294/ paá¹-hamaá¹ƒ dhammaá¹ƒ de
khippameva Ä• jÄ• nissatÄ«â€™ ti. atha kho maá¹ƒ, rÄ• jakumÄ• ra, devatÄ• upasaá¹…ka
`sattÄ• hakÄ• laá¹…kato, bhante, Ä• á¸·Ä• ro kÄ• lÄ• moâ€™ ti. Ã±Ä• á¹‡aÃ±ca pana me d
`sattÄ• hakÄ• laá¹…kato Ä• á¸·Ä• ro kÄ• lÄ• moâ€™ ti. tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, et
Ä• á¸·Ä• ro kÄ• lÄ• mo. sace hi so imaá¹ƒ dhammaá¹ƒ suá¹‡eyya, khippameva Ä• jÄ• neyy
rÄ• jakumÄ• ra, etadahosi --- `kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ
khippameva Ä• jÄ• nissatÄ«â€™ ti? tassa mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `ayaá¹ƒ
paá¹‡á¸• ito viyatto medhÄ• vÄ« dÄ«gharattaá¹ƒ apparajakkhajÄ• tiko. yaá¹ƒnÅ«nÄ• haá¹ƒ
paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ; so imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«
rÄ• jakumÄ• ra, devatÄ• upasaá¹…kamitvÄ• etadavoca --- `abhidosakÄ• laá¹…kato, bhant
Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `abhidosakÄ• laá¹…kato udako rÄ• map
rÄ• jakumÄ• ra, etadahosi --- `mahÄ• jÄ• niyo kho udako rÄ• maputto. sace hi so imaá¹ƒ dh
khippameva Ä• jÄ• neyyÄ• â€™ ti.

<341> ``tassa \Se II 466/ mayhaá¹ƒ, rÄ• jakumÄ• ra, etadahosi --- `kassa nu kho ahaá¹ƒ pa
deseyyaá¹ƒ? ko imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™ ti? tassa mayhaá¹ƒ, r
`bahukÄ• rÄ• kho me paÃ±cavaggiyÄ• bhikkhÅ« ye maá¹ƒ padhÄ• napahitattaá¹ƒ upaá¹-á
paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™ nti. tassa m
etadahosi --- `kahaá¹ƒ nu kho etarahi paÃ±cavaggiyÄ• bhikkhÅ« viharantÄ«â€™ ti. addasa
rÄ• jakumÄ• ra, dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena paÃ±cavaggiye b
viharante isipatane migadÄ• ye. atha khvÄ• haá¹ƒ, rÄ• jakumÄ• ra, uruvelÄ• yaá¹ƒ yathÄ• b
bÄ• rÄ• á¹‡asÄ« tena cÄ• rikaá¹ƒ pakkamiá¹ƒ.

``addasÄ• kho maá¹ƒ, rÄ• jakumÄ• ra, upako Ä• jÄ«vako antarÄ• ca gayaá¹ƒ antarÄ• ca
addhÄ• namaggappaá¹-ipannaá¹ƒ \Ne II 302/. disvÄ• na maá¹ƒ etadavoca --- `vippasannÄ•
indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o pariyodÄ• to. kaá¹ƒsi tvaá¹ƒ, Ä• vuso, uddissa pabb
satthÄ• ? kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™ ti? evaá¹ƒ vutte, ahaá¹ƒ, rÄ• jakumÄ•
gÄ• thÄ• hi ajjhabhÄ• siá¹ƒ ---

`sabbÄ• bhibhÅ« \Be II 295/ sabbavidÅ«hamasmi,

sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hÄ• kkhaye vimutto,

sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ ||

`na \Se II 467/ me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggalo ||

`ahaÃ±hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tosmi nibbuto ||

`dhammacakkaá¹ƒ pavattetuá¹ƒ, gacchÄ• mi kÄ• sinaá¹ƒ puraá¹ƒ.

andhÄ«bhÅ«tasmiá¹ƒ {andhabhÅ«tasmiá¹ƒ (Ce Se Ee) } lokasmiá¹ƒ, Ä• haÃ±chaá¹ƒ {Ä• ha
amatadundubhiâ€™ nti ||

`yathÄ• kho tvaá¹ƒ, Ä• vuso, paá¹-ijÄ• nÄ• si arahasi anantajinoâ€™ ti.

`mÄ• disÄ• ve jinÄ• honti, ye pattÄ• Ä• savakkhayaá¹ƒ.

jitÄ• me pÄ• pakÄ• dhammÄ• , tasmÄ• hamupaka {tasmÄ• haá¹ƒ upakÄ• (Ce Se Ke Ee)

``evaá¹ƒ vutte, rÄ• jakumÄ• ra, upako Ä• jÄ«vako `hupeyyapÄ• vusoâ€™ ti {huveyyapÄ• v
Ke) } vatvÄ• sÄ«saá¹ƒ okampetvÄ• ummaggaá¹ƒ gahetvÄ• pakkÄ• mi.

<342> ``atha khvÄ• haá¹ƒ, rÄ• jakumÄ• ra, anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ•
migadÄ• yo yena paÃ±cavaggiyÄ• bhikkhÅ« tenupasaá¹…kamiá¹ƒ. addasaá¹ƒsu kho maá¹
bhikkhÅ« dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹‡á¹-hapesuá¹ƒ -
samaá¹‡o gotamo Ä• gacchati bÄ• hulliko padhÄ• navibbhanto Ä• vatto bÄ• hullÄ• ya. so n
abhivÄ• detabbo, na paccuá¹-á¹-hÄ• tabbo, nÄ• ssa pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ;
á¹-hapetabbaá¹ƒ --- sace so Ä• kaá¹…khissati nisÄ«dissatÄ«â€™ ti. yathÄ• yathÄ• kho ah
paÃ±cavaggiye bhikkhÅ« \Se II 468/ upasaá¹…kamiá¹ƒ {upasaá¹…kamÄ• mi (Ce Ee) }, tath
bhikkhÅ« nÄ• sakkhiá¹ƒsu sakÄ• ya katikÄ• ya saá¹‡á¹-hÄ• tuá¹ƒ. appekacce maá¹ƒ paccu
paá¹-iggahesuá¹ƒ. appekacce Ä• sanaá¹ƒ paÃ±Ã±apesuá¹ƒ. appekacce pÄ• dodakaá¹ƒ upa

maá¹ƒ nÄ• mena ca Ä• vusovÄ• dena \Be II 296/ ca samudÄ• caranti. evaá¹ƒ vutte, ahaá¹ƒ
paÃ±cavaggiye bhikkhÅ« etadavocaá¹ƒ --- `mÄ• , bhikkhave, tathÄ• gataá¹ƒ nÄ• mena ca Ä
samudÄ• caratha {samudÄ• carittha (Ce Se Ke Ee) }; arahaá¹ƒ, bhikkhave, tathÄ• gato sam
bhikkhave, sotaá¹ƒ. amatamadhigataá¹ƒ. ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi.
paá¹-ipajjamÄ• nÄ• nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• a
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharissathÄ• â€™ ti. evaá¹ƒ vutte, rÄ• jakumÄ• ra, paÃ±cavaggiyÄ• bhikkhÅ« maá¹ƒ etada
tvaá¹ƒ, Ä• vuso gotama, iriyÄ• ya {cariyÄ• ya (Se Ke) } tÄ• ya paá¹-ipadÄ• ya tÄ• ya dukkar
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ; kiá¹ƒ pana tvaá¹ƒ etarahi b
Ä• vatto bÄ• hullÄ• ya adhigamissasi uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassana
ahaá¹ƒ, rÄ• jakumÄ• ra, paÃ±cavaggiye bhikkhÅ« etadavocaá¹ƒ --- `na, bhikkhave, tathÄ• g
padhÄ• navibbhanto na Ä• vatto bÄ• hullÄ• ya. arahaá¹ƒ, bhikkhave, tathÄ• gato sammÄ• s
bhikkhave, sotaá¹ƒ. amatamadhigataá¹ƒ. ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi.
paá¹-ipajjamÄ• nÄ• \Se II 469/ nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ•
pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharissathÄ• â€™ ti. dutiyampi kho, rÄ• jakumÄ• ra, paÃ±cavaggiyÄ• bhikkh
`tÄ• yapi kho tvaá¹ƒ, Ä• vuso gotama, iriyÄ• ya tÄ• ya paá¹-ipadÄ• ya tÄ• ya dukkarakÄ• rik
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ; kiá¹ƒ pana tvaá¹ƒ etarahi b
Ä• vatto bÄ• hullÄ• ya adhigamissasi uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassana
ahaá¹ƒ, rÄ• jakumÄ• ra, paÃ±cavaggiye bhikkhÅ« etadavocaá¹ƒ --- `na, bhikkhave, tathÄ• g
padhÄ• navibbhanto na Ä• vatto bÄ• hullÄ• ya. arahaá¹ƒ, bhikkhave, tathÄ• gato sammÄ• s
bhikkhave, sotaá¹ƒ. amatamadhigataá¹ƒ. ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi.
paá¹-ipajjamÄ• nÄ• nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• a
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharissathÄ• â€™ ti \Be II 297/. tatiyampi kho, rÄ• jakumÄ• ra, paÃ±cavaggiyÄ• bhikkhÅ«
`tÄ• yapi kho tvaá¹ƒ, Ä• vuso \Ne II 304/ gotama, iriyÄ• ya tÄ• ya paá¹-ipadÄ• ya tÄ• ya duk
nÄ• jjhagamÄ• uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ; kiá¹ƒ pana
padhÄ• navibbhanto Ä• vatto bÄ• hullÄ• ya adhigamissasi uttarimanussadhammÄ• alamar
nti? evaá¹ƒ vutte \Se II 470/, ahaá¹ƒ, rÄ• jakumÄ• ra, paÃ±cavaggiye bhikkhÅ« etadavocaá
no tumhe, bhikkhave, ito pubbe evarÅ«paá¹ƒ pabhÄ• vitametaâ€™ nti {bhÄ• sitametanti (Ce
hetaá¹ƒ, bhanteâ€™. `arahaá¹ƒ, bhikkhave, tathÄ• gato sammÄ• sambuddho. odahatha, bh
amatamadhigataá¹ƒ. ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusiá¹-á¹-ha
nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
ti.

``asakkhiá¹ƒ kho ahaá¹ƒ, rÄ• jakumÄ• ra, paÃ±cavaggiye bhikkhÅ« saÃ±Ã±Ä• petuá¹ƒ. dve
bhikkhÅ« ovadÄ• mi. tayo bhikkhÅ« piá¹‡á¸• Ä• ya caranti. yaá¹ƒ tayo bhikkhÅ« piá¹‡á¸• Ä•

tena chabbaggiyÄ• {chabbaggÄ• (Ce Se Ke), chabbaggo (Ee) } yÄ• pema. tayopi sudaá¹ƒ
ovadÄ• mi, dve bhikkhÅ« piá¹‡á¸• Ä• ya caranti. yaá¹ƒ dve bhikkhÅ« piá¹‡á¸• Ä• ya caritvÄ•
tena chabbaggiyÄ• yÄ• pema.

<343> ``atha kho, rÄ• jakumÄ• ra, paÃ±cavaggiyÄ• bhikkhÅ« mayÄ• evaá¹ƒ ovadiyamÄ•
nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
ti. evaá¹ƒ vutte, bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca --- ``kÄ«va cirena nu kho, b
tathÄ• gataá¹ƒ vinÄ• yakaá¹ƒ {nÄ• yakaá¹ƒ (?) } labhamÄ• no --- yassatthÄ• ya kulaputtÄ•
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ \Se II 471/ diá¹-
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyÄ• â€™â€™ ti? ``tena hi, rÄ• jakumÄ• ra,
paá¹-ipucchissÄ• mi. yathÄ• te khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ
kusalo tvaá¹ƒ hatthÄ• rÅ«á¸·he {hatthÄ• rÅ«yhe (Ce Ee) } aá¹…kusagayhe {aá¹…kusagaá¹‡
ti? ``evaá¹ƒ, bhante, kusalo ahaá¹ƒ hatthÄ• rÅ«á¸·he aá¹…kusagayhe sippeâ€™â€™ ti \Be
maÃ±Ã±asi, rÄ• jakumÄ• ra, idha puriso Ä• gaccheyya --- `bodhi rÄ• jakumÄ• ro hatthÄ• rÅ
sippaá¹ƒ jÄ• nÄ• ti; tassÄ• haá¹ƒ santike hatthÄ• rÅ«á¸·haá¹ƒ aá¹…kusagayhaá¹ƒ sippaá¹ƒ
\Ne II 305/ cassa assaddho; yÄ• vatakaá¹ƒ saddhena pattabbaá¹ƒ taá¹ƒ na sampÄ• puá¹‡e
yÄ• vatakaá¹ƒ appÄ• bÄ• dhena pattabbaá¹ƒ taá¹ƒ na sampÄ• puá¹‡eyya. so cassa saá¹-h
asaá¹-hena amÄ• yÄ• vinÄ• pattabbaá¹ƒ taá¹ƒ na sampÄ• puá¹‡eyya. so cassa kusÄ«to; y
pattabbaá¹ƒ taá¹ƒ na sampÄ• puá¹‡eyya. so cassa duppaÃ±Ã±o; yÄ• vatakaá¹ƒ paÃ±Ã±ava
sampÄ• puá¹‡eyya. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jakumÄ• ra, api nu so puriso tava santike h
aá¹…kusagayhaá¹ƒ sippaá¹ƒ sikkheyyÄ• â€™â€™ ti? ``ekamekenÄ• pi, bhante, aá¹…gena
santike hatthÄ• rÅ«á¸·haá¹ƒ aá¹…kusagayhaá¹ƒ sippaá¹ƒ sikkheyya, ko pana vÄ• do paÃ±c

<344> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• jakumÄ• ra, idha puriso Ä• gaccheyya --- `bodhi \Se II
rÄ• jakumÄ• ro hatthÄ• rÅ«á¸·haá¹ƒ aá¹…kusagayhaá¹ƒ sippaá¹ƒ jÄ• nÄ• ti; tassÄ• haá¹ƒ s
aá¹…kusagayhaá¹ƒ sippaá¹ƒ sikkhissÄ• mÄ«â€™ ti. so cassa saddho; yÄ• vatakaá¹ƒ saddh
sampÄ• puá¹‡eyya. so cassa appÄ• bÄ• dho; yÄ• vatakaá¹ƒ appÄ• bÄ• dhena pattabbaá¹ƒ
asaá¹-ho amÄ• yÄ• vÄ«; yÄ• vatakaá¹ƒ asaá¹-hena amÄ• yÄ• vinÄ• pattabbaá¹ƒ taá¹ƒ sam
Ä• raddhavÄ«riyo; yÄ• vatakaá¹ƒ Ä• raddhavÄ«riyena pattabbaá¹ƒ taá¹ƒ sampÄ• puá¹‡eyya
yÄ• vatakaá¹ƒ paÃ±Ã±avatÄ• pattabbaá¹ƒ taá¹ƒ sampÄ• puá¹‡eyya. taá¹ƒ kiá¹ƒ maÃ±Ã±as
puriso tava santike hatthÄ• rÅ«á¸·haá¹ƒ aá¹…kusagayhaá¹ƒ sippaá¹ƒ sikkheyyÄ• â€™â€™
aá¹…gena samannÄ• gato so puriso mama santike hatthÄ• rÅ«á¸·haá¹ƒ aá¹…kusagayhaá¹
vÄ• do paÃ±cahaá¹…gehÄ«â€™â€™ ti! ``evameva kho, rÄ• jakumÄ• ra, paÃ±cimÄ• ni pad
paÃ±ca? idha, rÄ• jakumÄ• ra, bhikkhu saddho hoti; saddahati tathÄ• gatassa bodhiá¹ƒ --- `
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti; appÄ• bÄ• dho hoti appÄ• taá¹…ko samav
samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya majjhimÄ• ya padhÄ• nakkhamÄ• ya; as

yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikattÄ• satthari \Be II 299/ vÄ• viÃ±Ã±Å«su vÄ• sabrah
Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dh
thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu; paÃ±Ã±avÄ• hoti ud
samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . imÄ• ni kho
padhÄ• niyaá¹…gÄ• ni.

<345> ``imehi \Ne II 306/, rÄ• jakumÄ• ra, paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gato b
vinÄ• yakaá¹ƒ labhamÄ• no --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihareyya \Ee II 96/ satta vassÄ• ni. tiá¹-á¹-hantu, rÄ• jakumÄ• ra, satta vassÄ• ni. imehi pa
padhÄ• niyaá¹…gehi samannÄ• gato bhikkhu tathÄ• gataá¹ƒ vinÄ• yakaá¹ƒ labhamÄ• no --
sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyo
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyya chabbassÄ• ni ... paÃ
vassÄ• ni ... tÄ«á¹‡i vassÄ• ni ... dve vassÄ• ni ... ekaá¹ƒ vassaá¹ƒ. tiá¹-á¹-hatu, rÄ• jakumÄ
vassaá¹ƒ. imehi paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gato bhikkhu tathÄ• gataá¹ƒ vinÄ
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttara
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
mÄ• sÄ• ni. tiá¹-á¹-hantu, rÄ• jakumÄ• ra, satta mÄ• sÄ• ni. imehi paÃ±cahi padhÄ• niyaá¹…
474/ bhikkhu tathÄ• gataá¹ƒ vinÄ• yakaá¹ƒ labhamÄ• no --- yassatthÄ• ya kulaputtÄ• samm
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja vihareyya cha mÄ• sÄ• ni ... paÃ±ca mÄ• sÄ• ni ... cattÄ• ri mÄ
... dve mÄ• sÄ• ni ... ekaá¹ƒ mÄ• saá¹ƒ ... aá¸• á¸• hamÄ• saá¹ƒ. tiá¹-á¹-hatu, rÄ• jakumÄ• r
paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gato bhikkhu tathÄ• gataá¹ƒ vinÄ• yakaá¹ƒ labha
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahma
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyy satta rattin
rÄ• jakumÄ• ra, satta rattindivÄ• ni. imehi paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gato bh
vinÄ• yakaá¹ƒ labhamÄ• no --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
upasampajja vihareyy cha rattindivÄ• ni ... paÃ±ca rattindivÄ• ni ... cattÄ• ri rattindivÄ• ni ...
rattindivÄ• ni ... dve rattindivÄ• ni ... ekaá¹ƒ rattindivaá¹ƒ. tiá¹-á¹-hatu, rÄ• jakumÄ• ra, eko r
imehi paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gato bhikkhu tathÄ• gataá¹ƒ vinÄ• yakaá¹ƒ
sÄ• yamanusiá¹-á¹-ho pÄ• to visesaá¹ƒ adhigamissati, pÄ• tamanusiá¹-á¹-ho sÄ• yaá¹ƒ vise
ti. evaá¹ƒ vutte, bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca --- ``aho buddho, aho dhan
dhammassa svÄ• kkhÄ• tatÄ• ! yatra hi nÄ• ma sÄ• yamanusiá¹-á¹-ho pÄ• to visesaá¹ƒ adh
pÄ• tamanusiá¹-á¹-ho sÄ• yaá¹ƒ visesaá¹ƒ adhigamissatÄ«â€™â€™ ti!

<346> evaá¹ƒ \Ne II 307/ vutte, saÃ±jikÄ• putto mÄ• á¹‡avo bodhiá¹ƒ rÄ• jakumÄ• raá¹ƒ et
panÄ• yaá¹ƒ bhavaá¹ƒ bodhi --- `aho buddho, aho dhammo, aho dhammassa svÄ• kkhÄ• ta

(Ce), pavedeti (Se Ke) }; atha ca pana na taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gaccha
bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti. ``mÄ• hevaá¹ƒ, samma saÃ±jikÄ• putta, avaca; mÄ•
avaca. sammukhÄ• metaá¹ƒ, samma saÃ±jikÄ• putta, ayyÄ• ya sutaá¹ƒ, sammukhÄ• \Ee
``ekamidaá¹ƒ, samma saÃ±jikÄ• putta, samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ
kucchimatÄ« yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhiv
ekamantaá¹ƒ nisinnÄ• kho me ayyÄ• bhagavantaá¹ƒ etadavoca --- `yo me ayaá¹ƒ, bhante,
kumÄ• rikÄ• vÄ• so bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchati dhammaÃ±ca bhikkhusaá¹…gha
bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™ nti. ekamidaá¹ƒ, sam
samayaá¹ƒ bhagavÄ• idheva bhaggesu viharati susumÄ• ragire bhesakaá¸·Ä• vane migadÄ
aá¹…kena haritvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho maá¹ƒ dhÄ• ti bhagavantaá¹ƒ etadavoca --- `ayaá¹
bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchati dhammaÃ±ca bhikkhusaá¹…gha
bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™ nti. esÄ• haá¹ƒ, sam
tatiyakampi bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca.
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

bodhirÄ• jakumÄ• rasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. aá¹…gulimÄ• lasuttaá¹ƒ

<347> evaá¹ƒ \Be II 301/ \Ne II 308/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena raÃ±Ã±o pasenadiss
aá¹…gulimÄ• lo nÄ• ma hoti luddo lohitapÄ• á¹‡i hatapahate niviá¹-á¹-ho adayÄ• panno pÄ•
gÄ• mÄ• pi agÄ• mÄ• katÄ• , nigamÄ• pi anigamÄ• \Ee II 98/ katÄ• , janapadÄ• pi ajanap
vadhitvÄ• vadhitvÄ• aá¹…gulÄ«naá¹ƒ mÄ• laá¹ƒ dhÄ• reti. atha kho bhagavÄ• pubbaá¹‡h
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä•
piá¹‡á¸• apÄ• tapaá¹-ikkanto senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya ye
tenaddhÄ• namaggaá¹ƒ paá¹-ipajji. addasÄ• suá¹ƒ kho gopÄ• lakÄ• pasupÄ• lakÄ• kassak
yena coro aá¹…gulimÄ• lo tenaddhÄ• namaggapaá¹-ipannaá¹ƒ. disvÄ• na bhagavantaá¹ƒ e
samaá¹‡a, etaá¹ƒ maggaá¹ƒ paá¹-ipajji. etasmiá¹ƒ, samaá¹‡a, magge coro aá¹…gulimÄ• lo
hatapahate niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu. tena gÄ• mÄ• pi agÄ• mÄ• katÄ
janapadÄ• pi ajanapadÄ• katÄ• . so manusse vadhitvÄ• vadhitvÄ• aá¹…gulÄ«naá¹ƒ mÄ•
samaá¹‡a, maggaá¹ƒ dasapi purisÄ• vÄ«sampi purisÄ• tiá¹ƒsampi purisÄ• cattÄ• rÄ«sam
purisÄ• \Se II 478/ saá¹…karitvÄ• saá¹…karitvÄ• {saá¹ƒharitvÄ• saá¹ƒharitvÄ• (Ce Ee), s
paá¹-ipajjanti. tepi corassa aá¹…gulimÄ• lassa hatthatthaá¹ƒ gacchantÄ«â€™â€™ ti. evaá¹ƒ
tuá¹‡hÄ«bhÅ«to agamÄ• si. dutiyampi kho gopÄ• lakÄ• ... pe ... tatiyampi kho gopÄ• lakÄ•
pathÄ• vino bhagavantaá¹ƒ etadavocuá¹ƒ --- ``mÄ• , samaá¹‡a, etaá¹ƒ maggaá¹ƒ paá¹-ipajj
magge coro aá¹…gulimÄ• lo nÄ• ma luddo lohitapÄ• á¹‡i hatapahate niviá¹-á¹-ho adayÄ• pa

gÄ• mÄ• pi agÄ• mÄ• katÄ• , nigamÄ• pi anigamÄ• katÄ• , janapadÄ• pi ajanapadÄ• kat
aá¹…gulÄ«naá¹ƒ mÄ• laá¹ƒ dhÄ• reti. etaÃ±hi samaá¹‡a maggaá¹ƒ dasapi purisÄ• vÄ«sam
cattÄ• rÄ«sampi purisÄ• paÃ±Ã±Ä• sampi purisÄ• saá¹…karitvÄ• \Se II 479/ saá¹…karitv
corassa aá¹…gulimÄ• lassa hatthatthaá¹ƒ gacchantÄ«â€™â€™ ti.

<348> atha \Be II 302/ \Ne II 309/ kho bhagavÄ• tuá¹‡hÄ«bhÅ«to agamÄ• si. addasÄ• kh
bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• nassa etadahosi --- ``acchariyaá¹ƒ vata
bho! imaÃ±hi maggaá¹ƒ dasapi purisÄ• vÄ«sampi \Ee II 99/ purisÄ• tiá¹ƒsampi purisÄ• ca
paÃ±Ã±Ä• sampi purisÄ• saá¹…karitvÄ• saá¹…karitvÄ• paá¹-ipajjanti. tepi mama hatthatt
panÄ• yaá¹ƒ samaá¹‡o eko adutiyo pasayha maÃ±Ã±e Ä• gacchati. yaá¹ƒnÅ«nÄ• haá¹ƒ im
voropeyyaâ€™â€™ nti. atha kho coro aá¹…gulimÄ• lo asicammaá¹ƒ gahetvÄ• dhanukalÄ•
bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddh
abhisaá¹…khÄ• si {abhisaá¹…khÄ• resi (Se Ke Katthaci) } yathÄ• coro aá¹…gulimÄ• lo bha
gacchantaá¹ƒ sabbathÄ• mena gacchanto na sakkoti sampÄ• puá¹‡ituá¹ƒ. atha kho corassa
--- ``acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! ahaÃ±hi pubbe hatthimpi dhÄ• vantaá¹ƒ
gaá¹‡hÄ• mi, assampi dhÄ• vantaá¹ƒ anupatitvÄ• gaá¹‡hÄ• mi, rathampi dhÄ• vantaá¹ƒ an
dhÄ• vantaá¹ƒ anupatitvÄ• gaá¹‡hÄ• mi; atha ca panÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ pakatiy
sabbathÄ• mena gacchanto na sakkomi sampÄ• puá¹‡ituâ€™â€™ nti! á¹-hitova bhagavanta
``tiá¹-á¹-ha, tiá¹-á¹-ha, samaá¹‡Ä• â€™â€™ ti. ``á¹-hito ahaá¹ƒ, aá¹…gulimÄ• la, tvaÃ±ca tiá
atha \Se II 480/ kho corassa aá¹…gulimÄ• lassa etadahosi --- ``ime kho samaá¹‡Ä• sakyap
saccapaá¹-iÃ±Ã±Ä• . atha panÄ• yaá¹ƒ samaá¹‡o gacchaá¹ƒ yevÄ• ha --- `á¹-hito ahaá¹ƒ, a
tiá¹-á¹-hÄ• â€™ ti. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ puccheyyaâ€™â€™ nti.

<349> atha kho coro aá¹…gulimÄ• lo bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``gacchaá¹ƒ vadesi samaá¹‡a á¹-hitomhi,

mamaÃ±ca brÅ«si á¹-hitamaá¹-á¹-hitoti.

pucchÄ• mi taá¹ƒ samaá¹‡a etamatthaá¹ƒ,

kathaá¹ƒ á¹-hito tvaá¹ƒ ahamaá¹-á¹-hitomhÄ«â€™â€™ ti ||

``á¹-hito \Be II 303/ ahaá¹ƒ aá¹…gulimÄ• la sabbadÄ• ,

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ.

tuvaÃ±ca \Ne II 310/ pÄ• á¹‡esu asaÃ±Ã±atosi,

tasmÄ• á¹-hitohaá¹ƒ tuvamaá¹-á¹-hitosÄ«â€™â€™ ti ||

``cirassaá¹ƒ \Ee II 100/ vata me mahito mahesÄ«,

mahÄ• vanaá¹ƒ pÄ• puá¹‡i saccavÄ• dÄ« {mahÄ• vanaá¹ƒ samaá¹‡oyaá¹ƒ paccupÄ• di (C
paccupÄ• di (Se Ke) }.

sohaá¹ƒ carissÄ• mi pahÄ• ya pÄ• paá¹ƒ {sohaá¹ƒ cirassÄ• pi pahÄ• ssaá¹ƒ pÄ• paá¹ƒ (Ce
pajahissaá¹ƒ pÄ• paá¹ƒ (Se Ke) },

sutvÄ• na gÄ• thaá¹ƒ tava dhammayuttaá¹ƒâ€™â€™ ||

itveva coro asimÄ• vudhaÃ±ca,

sobbhe papÄ• te narake akiri.

avandi \Se II 481/ coro sugatassa pÄ• de,

tattheva naá¹ƒ pabbajjaá¹ƒ ayÄ• ci ||

buddho ca kho kÄ• ruá¹‡iko mahesi,

yo satthÄ• lokassa sadevakassa.

`tamehi bhikkhÅ«â€™ ti tadÄ• avoca,

eseva tassa ahu bhikkhubhÄ• voti ||

<350> atha kho bhagavÄ• Ä• yasmatÄ• aá¹…gulimÄ• lena pacchÄ• samaá¹‡ena yena sÄ
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ bhagavÄ• s
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena raÃ±Ã±o pasenadiss
mahÄ• janakÄ• yo sannipatitvÄ• uccÄ• saddo mahÄ• saddo hoti --- ``coro te, deva, vijite aa
lohitapÄ• á¹‡i hatapahate niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu. tena gÄ• mÄ• pi ag
anigamÄ• katÄ• , janapadÄ• pi ajanapadÄ• katÄ• . so manusse vadhitvÄ• vadhitvÄ• aá¹.
taá¹ƒ devo paá¹-isedhetÅ«â€™â€™ ti.

atha \Be II 304/ \Ne II 311/ kho rÄ• jÄ• pasenadi kosalo paÃ±camattehi assasatehi sÄ• vat

divassa. yena Ä• rÄ• mo tena pÄ• visi. yÄ• vatikÄ• yÄ• nassa bhÅ«mi yÄ• nena gantvÄ• y
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se II 482/ bhagavantaá¹ƒ \Ee II 10
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ bh
``kiá¹ƒ nu te, mahÄ• rÄ• ja, rÄ• jÄ• vÄ• mÄ• gadho seniyo bimbisÄ• ro kupito vesÄ• likÄ•
paá¹-irÄ• jÄ• noâ€™â€™ ti? ``na kho me, bhante, rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro k
licchavÄ«, nÄ• pi aÃ±Ã±e paá¹-irÄ• jÄ• no. coro me, bhante, vijite aá¹…gulimÄ• lo nÄ• ma l
hatapahate niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu. tena gÄ• mÄ• pi agÄ• mÄ• katÄ
janapadÄ• pi ajanapadÄ• katÄ• . so manusse vadhitvÄ• vadhitvÄ• aá¹…gulÄ«naá¹ƒ mÄ•
bhante, paá¹-isedhissÄ• mÄ«â€™â€™ ti. ``sace pana tvaá¹ƒ, mahÄ• rÄ• ja, aá¹…gulimÄ• l
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
pÄ• á¹‡Ä• tipÄ• tÄ• , virataá¹ƒ adinnÄ• dÄ• nÄ• , virataá¹ƒ musÄ• vÄ• dÄ• , ekabhattikaá¹ƒ
sÄ«lavantaá¹ƒ, kalyÄ• á¹‡adhammaá¹ƒ, kinti naá¹ƒ kareyyÄ• sÄ«â€™â€™ ti? ``abhivÄ• de
paccuá¹-á¹-heyyÄ• ma vÄ• Ä• sanena vÄ• nimanteyyÄ• ma, abhinimanteyyÄ• ma vÄ• na
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi, dhammikaá¹ƒ
rakkhÄ• varaá¹‡aguttiá¹ƒ saá¹ƒvidaheyyÄ• ma. kuto panassa, bhante, dussÄ«lassa pÄ• pa
sÄ«lasaá¹ƒyamo bhavissatÄ«â€™â€™ ti?

tena kho pana samayena Ä• yasmÄ• aá¹…gulimÄ• lo bhagavato avidÅ«re \Se II 483/ nisin
dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ paggahetvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ etadavoca ---
aá¹…gulimÄ• loâ€™â€™ ti. atha kho raÃ±Ã±o pasenadissa kosalassa ahudeva bhayaá¹ƒ, a
lomahaá¹ƒso. atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ bhÄ«taá¹ƒ saá¹ƒvig
lomahaá¹-á¹-hajÄ• taá¹ƒ viditvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ etadavoca --- ``mÄ•
natthi te ito bhayaâ€™â€™ nti. atha kho raÃ±Ã±o pasenadissa kosalassa yaá¹ƒ ahosi bhay
chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• so paá¹-ippassambhi. atha kho rÄ• jÄ• pasenadi ko
aá¹…gulimÄ• lo \Be II 305/ tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ aá¹…g
``ayyo no, bhante, aá¹…gulimÄ• loâ€™â€™ ti? ``evaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``katha
kathaá¹ƒgottÄ• mÄ• tÄ• â€™â€™ ti? ``gaggo kho, mahÄ• rÄ• ja, pitÄ• , mantÄ• á¹‡Ä« mÄ
bhante, ayyo gaggo mantÄ• á¹‡iputto. ahamayyassa \Ne II 312/ gaggassa mantÄ• á¹‡iputta
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nt

<351> tena kho pana samayena Ä• yasmÄ• aá¹…gulimÄ• lo Ä• raÃ±Ã±iko hoti piá¹‡á¸• ap
tecÄ«variko. atha kho Ä• yasmÄ• aá¹…gulimÄ• lo rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ eta
mahÄ• rÄ• ja, paripuá¹‡á¹‡aá¹ƒ me cÄ«varaâ€™â€™ nti. atha kho rÄ• jÄ• pasenadi kosalo
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
484/ kho rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante, abb
yÄ• vaÃ±cidaá¹ƒ, bhante, bhagavÄ• adantÄ• naá¹ƒ dametÄ• , asantÄ• naá¹ƒ sametÄ• , ap
parinibbÄ• petÄ• . yaÃ±hi mayaá¹ƒ, bhante, nÄ• sakkhimhÄ• daá¹‡á¸• enapi satthenapi da
adaá¹‡á¸• ena asattheneva {asatthena (Se Ke) } danto. handa ca dÄ• ni {handa dÄ• ni (Se

gacchÄ• ma; bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni, mahÄ• r
ti. atha kho rÄ• jÄ• pasenadi kosalo uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ•
pakkÄ• mi.

atha kho Ä• yasmÄ• aá¹…gulimÄ• lo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
piá¹‡á¸• Ä• ya pÄ• visi. addasÄ• kho Ä• yasmÄ• aá¹…gulimÄ• lo sÄ• vatthiyaá¹ƒ sapadÄ•
aÃ±Ã±ataraá¹ƒ itthiá¹ƒ mÅ«á¸·hagabbhaá¹ƒ vighÄ• tagabbhaá¹ƒ {visÄ• tagabbhaá¹ƒ (Se Ke
disvÄ• nassa \Ee II 103/ etadahosi --- ``kilissanti vata, bho, sattÄ• ; kilissanti vata, bho, sattÄ
atha kho Ä• yasmÄ• aá¹…gulimÄ• lo sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bha
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• aá¹…gulimÄ• lo bhagavantaá¹
bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ \Be II
addasaá¹ƒ kho ahaá¹ƒ, bhante, sÄ• vatthiyaá¹ƒ sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no
mÅ«á¸·hagabbhaá¹ƒ vighÄ• tagabbhaá¹ƒâ€™â€™. disvÄ• na mayhaá¹ƒ etadahosi --- ``kilis
sattÄ• ; kilissanti vata, bho, sattÄ• â€™â€™ ti!

``tena hi tvaá¹ƒ, aá¹…gulimÄ• la, yena sÄ• itthÄ« tenupasaá¹…kama; upasaá¹…kamitvÄ•
vadehi \Ne II 313/ --- `yatohaá¹ƒ, bhagini, jÄ• to {bhagini jÄ• tiyÄ• jÄ• to (Ce) } nÄ• bhijÄ• n
pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetÄ• , tena saccena sotthi te hotu, sotthi gabbhassÄ• â€™â€™

``so hi nÅ«na me, bhante, sampajÄ• namusÄ• vÄ• do bhavissati. mayÄ• hi, bhante, bahÅ«
jÄ«vitÄ• voropitÄ• â€™â€™ ti. ``tena hi tvaá¹ƒ, aá¹…gulimÄ• la, yena sÄ• itthÄ« tenupasa
upasaá¹…kamitvÄ• taá¹ƒ itthiá¹ƒ evaá¹ƒ vadehi --- `yatohaá¹ƒ, bhagini, ariyÄ• ya jÄ• tiyÄ•
saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetÄ• , tena saccena sotthi te hotu, sotthi gabbhassÄ•

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• aá¹…gulimÄ• lo bhagavato paá¹-issutvÄ• yen
upasaá¹…kamitvÄ• taá¹ƒ itthiá¹ƒ etadavoca --- ``yatohaá¹ƒ, bhagini, ariyÄ• ya jÄ• tiyÄ• jÄ•
saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetÄ• , tena saccena sotthi te hotu, sotthi gabbhassÄ•
khvÄ• ssÄ• itthiyÄ• sotthi ahosi, sotthi gabbhassa.

atha kho Ä• yasmÄ• aá¹…gulimÄ• lo eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttara
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
vihÄ• si. `khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹
II 104/ abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kho panÄ• yasmÄ• aá¹…gulimÄ• lo arahataá¹ƒ ahosi.

<352> atha kho Ä• yasmÄ• aá¹…gulimÄ• lo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ
piá¹‡á¸• Ä• ya pÄ• visi. tena kho pana samayena aÃ±Ã±enapi leá¸• á¸• u khitto Ä• yasmato

nipatati, aÃ±Ã±enapi \Be II 307/ daá¹‡á¸• o khitto Ä• yasmato aá¹…gulimÄ• lassa kÄ• ye ni
sakkharÄ• khittÄ• Ä• yasmato aá¹…gulimÄ• lassa kÄ• ye nipatati. atha kho Ä• yasmÄ• aá
lohitena gaá¸·antena, bhinnena pattena, vipphÄ• litÄ• ya saá¹…ghÄ• á¹-iyÄ• yena bhagavÄ
kho bhagavÄ• Ä• yasmantaá¹ƒ aá¹…gulimÄ• laá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na
etadavoca --- ``adhivÄ• sehi tvaá¹ƒ, brÄ• hmaá¹‡a, adhivÄ• sehi \Ne II 314/ tvaá¹ƒ, brÄ• hm
tvaá¹ƒ, brÄ• hmaá¹‡a, kammassa vipÄ• kena bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni bal
pacceyyÄ• si tassa tvaá¹ƒ, brÄ• hmaá¹‡a, kammassa vipÄ• kaá¹ƒ diá¹-á¹-heva dhamme pa
atha kho Ä• yasmÄ• aá¹…gulimÄ• lo rahogato paá¹-isallÄ«no vimuttisukhaá¹ƒ paá¹-isaá¹ƒv
imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``yo pubbeva {yo ca pubbe (Ce Se Ke Ee) } pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ {so imaá¹ƒ (Ce) } lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

``yassa \Se II 487/ pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, kusalena pidhÄ«yati {pithÄ«yati (Ce Se K

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

``yo have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

``disÄ• hi me dhammakathaá¹ƒ suá¹‡antu,

disÄ• hi me yuÃ±jantu buddhasÄ• sane.

disÄ• hi me te manujÄ• bhajantu,

ye dhammamevÄ• dapayanti santo ||

``disÄ• \Ee II 105/ hi me khantivÄ• dÄ• naá¹ƒ, avirodhappasaá¹ƒsÄ«naá¹ƒ.

suá¹‡antu dhammaá¹ƒ kÄ• lena, taÃ±ca anuvidhÄ«yantu ||

``na hi jÄ• tu so mamaá¹ƒ hiá¹ƒse, aÃ±Ã±aá¹ƒ vÄ• pana kiÃ±ci naá¹ƒ {kaÃ±ci naá¹ƒ (Ce Se
) }.

pappuyya paramaá¹ƒ santiá¹ƒ, rakkheyya tasathÄ• vare ||

``udakaÃ±hi \Be II 308/ nayanti nettikÄ• , usukÄ• rÄ• namayanti {damayanti (Katthaci) } teja

dÄ• ruá¹ƒ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti paá¹‡á¸• itÄ• ||

``daá¹‡á¸• eneke \Ne II 315/ damayanti, aá¹…kusehi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, ahaá¹ƒ dantomhi tÄ• dinÄ• ||

``ahiá¹ƒsakoti me nÄ• maá¹ƒ, hiá¹ƒsakassa pure sato.

ajjÄ• haá¹ƒ saccanÄ• momhi, na naá¹ƒ hiá¹ƒsÄ• mi kiÃ±ci naá¹ƒ {kaÃ±ci naá¹ƒ (Ce Se Ke E

``coro \Se II 488/ ahaá¹ƒ pure Ä• siá¹ƒ, aá¹…gulimÄ• loti vissuto.

vuyhamÄ• no mahoghena, buddhaá¹ƒ saraá¹‡amÄ• gamaá¹ƒ ||

``lohitapÄ• á¹‡i pure Ä• siá¹ƒ, aá¹…gulimÄ• loti vissuto.

saraá¹‡agamanaá¹ƒ passa, bhavanetti samÅ«hatÄ• ||

``tÄ• disaá¹ƒ kammaá¹ƒ katvÄ• na, bahuá¹ƒ duggatigÄ• minaá¹ƒ.

phuá¹-á¹-ho kammavipÄ• kena, aá¹‡aá¹‡o bhuÃ±jÄ• mi bhojanaá¹ƒ ||

``pamÄ• damanuyuÃ±janti, bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«, dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

``mÄ• pamÄ• damanuyuÃ±jetha, mÄ• kÄ• marati santhavaá¹ƒ.

appamatto hi jhÄ• yanto, pappoti vipulaá¹ƒ {paramaá¹ƒ (Katthaci) } sukhaá¹ƒ ||

``svÄ• gataá¹ƒ {sÄ• gataá¹ƒ (Ce Ee) } nÄ• pagataá¹ƒ {nÄ• ma sagataá¹ƒ (Katthaci) }, nayida

saá¹ƒvibhattesu {suvibhattesu (Se Ke), savibhattesu (Ce Katthaci), paá¹-ibhattesu (Ee) } dha
seá¹-á¹-haá¹ƒ tadupÄ• gamaá¹ƒ ||

``svÄ• gataá¹ƒ nÄ• pagataá¹ƒ, nayidaá¹ƒ dummantitaá¹ƒ mama.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ ntntti ||

aá¹…gulimÄ• lasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. piyajÄ• tikasuttaá¹ƒ

<353> evaá¹ƒ \Se II 489/ \Be II 309/ \Ne II 316/ \Ee II 106/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samaye
gahapatissa ekaputtako piyo manÄ• po kÄ• laá¹…kato hoti. tassa kÄ• laá¹ƒkiriyÄ• ya neva
bhattaá¹ƒ paá¹-ibhÄ• ti. so Ä• á¸·Ä• hanaá¹ƒ gantvÄ• kandati --- ``kahaá¹ƒ, ekaputtaka, kah
ekaputtakÄ• â€™â€™ ti! atha kho so gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ gahapatiá¹ƒ bhag
kho te, gahapati, sake citte á¹-hitassa indriyÄ• ni, atthi te indriyÄ• naá¹ƒ aÃ±Ã±athattaâ€™â
me, bhante, indriyÄ• naá¹ƒ nÄ• Ã±Ã±athattaá¹ƒ bhavissati; mayhaÃ±hi, bhante, ekaputto pi
tassa kÄ• laá¹ƒkiriyÄ• ya neva kammantÄ• paá¹-ibhanti, na bhattaá¹ƒ paá¹-ibhÄ• ti. sohaá¹
kandÄ• mi --- `kahaá¹ƒ, ekaputtaka, kahaá¹ƒ, ekaputtakÄ• â€™â€™ â€™ ti! ``evametaá¹ƒ,
gahapati {evametaá¹ƒ gahapati (Ee sakideva), evameva (Ce sakideva) }! piyajÄ• tikÄ• hi, g
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™â€™ ti. ``kassa kho {kis
bhante, evaá¹ƒ bhavissati --- `piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• p
piyajÄ• tikÄ• hi kho, bhante, Ä• nandasomanassÄ• piyappabhavikÄ• â€™â€™ ti. atha kho
bhÄ• sitaá¹ƒ \Se II 490/ anabhinanditvÄ• paá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• m

<354> tena kho pana samayena sambahulÄ• akkhadhuttÄ• bhagavato avidÅ«re akkhehi
gahapati yena te akkhadhuttÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• akkhadhutte etada
bhonto, yena samaá¹‡o gotamo \Ee II 107/ tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• sam
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho maá¹ƒ, bhonto, sam
`na kho te, gahapati, sake citte á¹-hitassa indriyÄ• ni, atthi te indriyÄ• naá¹ƒ aÃ±Ã±athattaâ€
vutte, ahaá¹ƒ, bhonto, samaá¹‡aá¹ƒ gotamaá¹ƒ etadavocaá¹ƒ --- `kiÃ±hi me, bhante, indriyÄ
nÄ• Ã±Ã±athattaá¹ƒ bhavissati; mayhaÃ±hi, bhante, ekaputtako piyo manÄ• po kÄ• laá¹…k
\Ne II 317/ neva kammantÄ• paá¹-ibhanti, na bhattaá¹ƒ paá¹-ibhÄ• ti \Be II 310/. sohaá¹ƒ Ä
kandÄ• mi --- kahaá¹ƒ, ekaputtaka, kahaá¹ƒ, ekaputtakÄ• â€™ ti! `evametaá¹ƒ, gahapati, ev
piyajÄ• tikÄ• hi, gahapati, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â
bhante, evaá¹ƒ bhavissati --- piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi
hi kho, bhante, Ä• nandasomanassÄ• piyappabhavikÄ• â€™ ti. atha khvÄ• haá¹ƒ, bhonto,
bhÄ• sitaá¹ƒ anabhinanditvÄ• paá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiâ€™â€™ nti
evametaá¹ƒ, gahapati! piyajÄ• tikÄ• hi, gahapati, Ä• nandasomanassÄ• piyappabhavikÄ• â

kho so gahapati ``sameti me akkhadhuttehÄ«â€™â€™ ti pakkÄ• mi. atha kho idaá¹ƒ kathÄ•
rÄ• jantepuraá¹ƒ pÄ• visi.

<355> atha kho rÄ• jÄ• pasenadi kosalo mallikaá¹ƒ deviá¹ƒ Ä• mantesi --- ``idaá¹ƒ te, mall
gotamena bhÄ• sitaá¹ƒ --- `piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piya
``sacetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• bhÄ• sitaá¹ƒ, evametaâ€™â€™ nti. ``evameva pan
samaá¹‡o gotamo bhÄ• sati taá¹ƒ tadevassa abbhanumodatiâ€™â€™. ``sacetaá¹ƒ, mahÄ•
evametanti. seyyathÄ• pi nÄ• ma, yaÃ±Ã±adeva Ä• cariyo antevÄ• sissa bhÄ• sati taá¹ƒ ta
abbhanumodati --- `evametaá¹ƒ, Ä• cariya, evametaá¹ƒ, Ä• cariyÄ• â€™â€™ â€™ ti. ``evar
yaÃ±Ã±adeva samaá¹‡o gotamo bhÄ• sati taá¹ƒ tadevassa abbhanumodasiâ€™â€™. ``sac
bhagavatÄ• bhÄ• sitaá¹ƒ evametaâ€™â€™ nti. ``carapi, re mallike, vinassÄ• â€™â€™ ti. a
nÄ• á¸·ijaá¹…ghaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, brÄ• hmaá¹‡a, yena bha
upasaá¹…kamitvÄ• mama vacanena bhagavato pÄ• de sirasÄ• vandÄ• hi, appÄ• bÄ• dha
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `mallikÄ• , bhante, devÄ« bhaga
vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• ra
vadehi --- `bhÄ• sitÄ• nu kho, bhante, bhagavatÄ• esÄ• vÄ• cÄ• --- piyajÄ• tikÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™ ti \Se II 492/. yathÄ• t
sÄ• dhukaá¹ƒ uggahetvÄ• mama Ä• roceyyÄ• si. na hi tathÄ• gatÄ• vitathaá¹ƒ bhaá¹‡antÄ
bhotÄ«â€™â€™ ti kho nÄ• á¸·ijaá¹…gho brÄ• hmaá¹‡o mallikÄ• ya deviyÄ• paá¹-issutvÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ne II 318/ nisinno kho nÄ• á¸·ijaá¹…g
bhagavantaá¹ƒ etadavoca --- ``mallikÄ• , bho gotama, devÄ« bhoto gotamassa pÄ• de siras
appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucc
`bhÄ• sitÄ• nu kho, bhante, bhagavatÄ• esÄ• vÄ• cÄ• --- piyajÄ• tikÄ• sokaparidevaduk
piyappabhavikÄ• â€™â€™ â€™ ti.

<356> ``evametaá¹ƒ, brÄ• hmaá¹‡a, evametaá¹ƒ, brÄ• hmaá¹‡a! piyajÄ• tikÄ• hi, brÄ• hm
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• ti. tadaminÄ• petaá¹ƒ, brÄ•
veditabbaá¹ƒ yathÄ• piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabh
brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarissÄ• itthiyÄ• mÄ• tÄ• kÄ• lamakÄ•
ummattikÄ• khittacittÄ• rathikÄ• ya rathikaá¹ƒ {rathiyÄ• ya rathiyaá¹ƒ (Ce Se Ke Ee) } siá¹…
siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `api me mÄ• taraá¹ƒ addassatha {
mÄ• taraá¹ƒ addassathÄ• â€™ ti? iminÄ• pi \Ee II 109/ kho etaá¹ƒ, brÄ• hmaá¹‡a, pariyÄ• y
piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• ti.

``bhÅ«tapubbaá¹ƒ \Se II 493/, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarissÄ•
kÄ• lamakÄ• si ... bhÄ• tÄ• kÄ• lamakÄ• si ... bhaginÄ« kÄ• lamakÄ• si ... putto kÄ• lamak
kÄ• lamakÄ• si ... sÄ• miko kÄ• lamakÄ• si. sÄ• tassa kÄ• lakiriyÄ• ya ummattikÄ• khittaci

siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `api me sÄ• r
sÄ• mikaá¹ƒ addassathÄ• â€™ ti? iminÄ• pi kho etaá¹ƒ, brÄ• hmaá¹‡a, pariyÄ• yena vedita
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• ti.

``bhÅ«tapubbaá¹ƒ \Ne II 319/, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarassa p
kÄ• lamakÄ• si. so tassÄ• kÄ• lakiriyÄ• ya ummattako khittacitto rathikÄ• ya rathikaá¹ƒ siá¹
siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `api me mÄ• taraá¹ƒ addassatha,
addassathÄ• â€™ ti \Be II 312/? iminÄ• pi kho etaá¹ƒ, brÄ• hmaá¹‡a \Se II 494/, pariyÄ• ye
piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• ti.

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarassa purisassa p
bhÄ• tÄ• kÄ• lamakÄ• si ... bhaginÄ« kÄ• lamakÄ• si ... putto kÄ• lamakÄ• si ... dhÄ«tÄ• k
kÄ• lamakÄ• si. so tassÄ• kÄ• lakiriyÄ• ya ummattako khittacitto rathikÄ• ya rathikaá¹ƒ siá¹
siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `api me pajÄ• patiá¹ƒ addassatha,
addassathÄ• â€™ ti? iminÄ• pi kho etaá¹ƒ, brÄ• hmaá¹‡a, pariyÄ• yena veditabbaá¹ƒ yathÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• ti.

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarÄ• itthÄ« Ã±Ä• t
Ã±Ä• takÄ• sÄ• mikaá¹ƒ {sÄ• mikÄ• (Ce) } acchinditvÄ• aÃ±Ã±assa dÄ• tukÄ• mÄ• . sÄ•
sÄ• itthÄ« sÄ• mikaá¹ƒ etadavoca --- `ime, maá¹ƒ {mama (Se Ke Ee) }, ayyaputta, Ã±Ä• tal
taá¹ƒ (Se Ke Ee) } acchinditvÄ• aÃ±Ã±assa dÄ• tukÄ• mÄ• . ahaÃ±ca taá¹ƒ na icchÄ• mÄ«
taá¹ƒ itthiá¹ƒ dvidhÄ• chetvÄ• attÄ• naá¹ƒ \Ee II 110/ upphÄ• lesi {uppÄ• á¹-esi (Ce Ee), op
--- `ubho pecca bhavissÄ• mÄ• â€™ ti. iminÄ• pi kho etaá¹ƒ, brÄ• hmaá¹‡a, pariyÄ• yena v
piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™â€™ ti.

<357> atha kho nÄ• á¸·ijaá¹…gho brÄ• hmaá¹‡o bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• ar
yena mallikÄ• devÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• yÄ• vatako ahosi bhagavatÄ•
taá¹ƒ sabbaá¹ƒ mallikÄ• ya deviyÄ• Ä• rocesi. atha kho mallikÄ• devÄ« yena rÄ• jÄ• pase
tenupasaá¹…kami; upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ etadavoca ---
mahÄ• rÄ• ja, piyÄ• te vajirÄ« kumÄ• rÄ«â€™â€™ ti? ``evaá¹ƒ, mallike, piyÄ• me vajirÄ«
kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, vajiriyÄ• te kumÄ• riyÄ• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• v
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``vajiriyÄ• me, mallike, kumÄ• ri
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• jÄ«vitassapi siyÄ• \Be II 313/ aÃ±Ã±athattaá¹ƒ, kiá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``idaá¹ƒ kho taá¹ƒ, mahÄ• rÄ• ja,
passatÄ• arahatÄ• sammÄ• sambuddhena sandhÄ• ya bhÄ• sitaá¹ƒ --- `piyajÄ• tikÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, piyÄ• te vÄ• sabhÄ• khattiyÄ• â€™â€™ ti? ``evaá

320/ me vÄ• sabhÄ• khattiyÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, vÄ• sab
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ
mallike, khattiyÄ• ya vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• jÄ«vitassapi siyÄ• aÃ±Ã±athatta
uppajjissanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``idaá¹ƒ kho taá¹ƒ, m
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena sandhÄ• ya bhÄ• sitaá¹ƒ --- `piyajÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, piyo te viá¹-aá¹-Å«bho {viá¸• Å«á¸• abho (Ce Se Ke
ti? ``evaá¹ƒ \Ee II 111/, mallike, piyo me viá¹-aá¹-Å«bho senÄ• patÄ«â€™â€™ ti. ``taá¹ƒ kiá
mahÄ• rÄ• ja, viá¹-aá¹-Å«bhassa te senÄ• patissa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• upp
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``viá¹-aá¹-Å«bhassa me, mallike,
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• jÄ«vitassapi siyÄ• aÃ±Ã±athattaá¹ƒ \Se II 496/, kiá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``idaá¹ƒ kho taá¹ƒ, mahÄ• rÄ• ja,
passatÄ• arahatÄ• sammÄ• sambuddhena sandhÄ• ya bhÄ• sitaá¹ƒ --- `piyajÄ• tikÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, piyÄ• te ahaâ€™â€™ nti? ``evaá¹ƒ, mallike, piyÄ•
``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, mayhaá¹ƒ te vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• u
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``tuyhaÃ±hi me, mallike, vipariá¹‡
jÄ«vitassapi siyÄ• aÃ±Ã±athattaá¹ƒ, kiá¹ƒ pana me na uppajjissanti sokaparidevadukkhado
ti? ``idaá¹ƒ kho taá¹ƒ, mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• samm
bhÄ• sitaá¹ƒ --- `piyajÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavik

``taá¹ƒ \Be II 314/ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, piyÄ• te kÄ• sikosalÄ• â€™â€™ ti? ``ev
kÄ• sikosalÄ• . kÄ• sikosalÄ• naá¹ƒ, mallike, Ä• nubhÄ• vena kÄ• sikacandanaá¹ƒ paccanu
dhÄ• remÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, kÄ• sikosalÄ• naá¹ƒ te vip
uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``kÄ• sikosalÄ• na
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• jÄ«vitassapi siyÄ• aÃ±Ã±athattaá¹ƒ, kiá¹ƒ pana me na
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``idaá¹ƒ kho taá¹ƒ, mahÄ• rÄ• ja,
passatÄ• arahatÄ• sammÄ• sambuddhena \Se II 497/ sandhÄ• ya bhÄ• sitaá¹ƒ --- `piyajÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• piyappabhavikÄ• â€™â€™ â€™ ti.

``acchariyaá¹ƒ, mallike, abbhutaá¹ƒ, mallike! yÄ• vaÃ±ca so bhagavÄ• \Ee II 112/ paÃ±Ã±
{paá¹-ivijjha paÃ±Ã±Ä• ya (Katthaci) } passati. ehi, mallike, Ä• camehÄ«â€™â€™ ti {Ä• cÄ•
kho rÄ• jÄ• pasenadi kosalo uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitv
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``namo tassa bhagava
sammÄ• sambuddhassa, namo tassa bhagavato arahato sammÄ• sambuddhassa, namo ta
sammÄ• sambuddhassÄ• â€™â€™ ti.

piyajÄ• tikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. bÄ• hitikasuttaá¹ƒ

<358> evaá¹ƒ \Se II 498/ \Ne II 322/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasa
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena pubbÄ• rÄ• mo migÄ• ramÄ• tupÄ• s
divÄ• vihÄ• rÄ• ya. tena kho pana samayena rÄ• jÄ• pasenadi kosalo ekapuá¹‡á¸• arÄ«ka
sÄ• vatthiyÄ• niyyÄ• ti divÄ• divassa. addasÄ• kho rÄ• jÄ• pasenadi kosalo Ä• yasmanta
Ä• gacchantaá¹ƒ. disvÄ• na sirivaá¸• á¸• haá¹ƒ mahÄ• mattaá¹ƒ Ä• mantesi --- ``Ä• yasmÄ•
sirivaá¸• á¸• ha, Ä• nandoâ€™â€™ ti \Be II 315/. ``evaá¹ƒ, mahÄ• rÄ• ja, Ä• yasmÄ• eso Ä
rÄ• jÄ• pasenadi kosalo aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, ambho purisa
tenupasaá¹…kama; upasaá¹…kamitvÄ• mama vacanena Ä• yasmato Ä• nandassa pÄ• de
bhante, pasenadi kosalo Ä• yasmato Ä• nandassa pÄ• de sirasÄ• vandatÄ«â€™ ti. evaÃ±c
bhante, Ä• yasmato Ä• nandassa na kiÃ±ci accÄ• yikaá¹ƒ karaá¹‡Ä«yaá¹ƒ, Ä• gametu kira,
muhuttaá¹ƒ \Ee II 113/ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. ``evaá¹ƒ, devÄ• â€™â
pasenadissa kosalassa paá¹-issutvÄ• yenÄ• yasmÄ• \Se II 499/ Ä• nando tenupasaá¹…ka
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``rÄ• jÄ• , bhante, pasenadi kosalo Ä• yasmato
vandati; evaÃ±ca vadeti --- `sace kira, bhante, Ä• yasmato Ä• nandassa na kiÃ±ci accÄ• yik
Ä• gametu kira, bhante, Ä• yasmÄ• Ä• nando muhuttaá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™
Ä• yasmÄ• Ä• nando tuá¹‡hÄ«bhÄ• vena. atha kho rÄ• jÄ• pasenadi kosalo yÄ• vatikÄ• n
nÄ• gÄ• paccorohitvÄ• pattikova yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho rÄ• jÄ• pasenadi kosa
Ä• nandaá¹ƒ etadavoca --- ``sace, bhante, Ä• yasmato Ä• nandassa na kiÃ±ci accÄ• yikaá¹
323/, sÄ• dhu, bhante, Ä• yasmÄ• Ä• nando yena aciravatiyÄ• nadiyÄ• tÄ«raá¹ƒ tenupasa
upÄ• dÄ• yÄ• â€™â€™ ti. adhivÄ• sesi kho Ä• yasmÄ• Ä• nando tuá¹‡hÄ«bhÄ• vena.

<359> atha kho Ä• yasmÄ• Ä• nando yena aciravatiyÄ• nadiyÄ• tÄ«raá¹ƒ tenupasaá¹…k
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. atha kho rÄ• jÄ• pasenadi k
bhÅ«mi nÄ• gena gantvÄ• nÄ• gÄ• paccorohitvÄ• pattikova yenÄ• yasmÄ• Ä• nando ten
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• \Se II 500/ ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekam
pasenadi kosalo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``idha, bhante, Ä• yasmÄ• \Be
hatthatthare nisÄ«datÅ«â€™â€™ ti. ``alaá¹ƒ, mahÄ• rÄ• ja. nisÄ«da tvaá¹ƒ; nisinno ahaá¹ƒ
nisÄ«di kho rÄ• jÄ• pasenadi kosalo paÃ±Ã±atte Ä• sane. nisajja kho rÄ• jÄ• pasenadi kos
Ä• nandaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bhante Ä• nanda, so bhagavÄ• tathÄ• rÅ«paá¹ƒ

samÄ• careyya, yvÄ• ssa kÄ• yasamÄ• cÄ• ro opÄ• rambho samaá¹‡ehi brÄ• hmaá¹‡ehÄ«
viÃ±Ã±Å«hÄ«ti (sabbattha) aá¹-á¹-hakathÄ• á¹-Ä«kÄ• oloketabbÄ• }? ``na kho, mahÄ• rÄ•
tathÄ• rÅ«paá¹ƒ kÄ• yasamÄ• cÄ• raá¹ƒ samÄ• careyya, yvÄ• ssa kÄ• yasamÄ• cÄ• ro op
viÃ±Ã±Å«hÄ«â€™â€™ ti.

``kiá¹ƒ \Ee II 114/ pana, bhante Ä• nanda, so bhagavÄ• tathÄ• rÅ«paá¹ƒ vacÄ«samÄ• cÄ•
manosamÄ• cÄ• raá¹ƒ samÄ• careyya, yvÄ• ssa manosamÄ• cÄ• ro opÄ• rambho samaá¹
{brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«ti (sabbattha) aá¹-á¹-hakathÄ• á¹-Ä«kÄ• oloketabbÄ• }? ``n
bhagavÄ• tathÄ• rÅ«paá¹ƒ manosamÄ• cÄ• raá¹ƒ samÄ• careyya, yvÄ• ssa manosamÄ• c
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yaÃ±hi mayaá¹ƒ, bhante, nÄ• sakkhimhÄ• paÃ
taá¹ƒ, bhante, Ä• yasmatÄ• Ä• nandena paÃ±hassa veyyÄ• karaá¹‡ena paripÅ«ritaá¹ƒ. ye
ananuvicca apariyogÄ• hetvÄ• paresaá¹ƒ vaá¹‡á¹‡aá¹ƒ vÄ• avaá¹‡á¹‡aá¹ƒ vÄ• bhÄ• san
paccÄ• gacchÄ• ma; ye pana {ye ca kho (Ce Se Ke Ee) } te, bhante \Se II 501/, paá¹‡á¸• itÄ
Se Ke Ee) } medhÄ• vino anuvicca pariyogÄ• hetvÄ• paresaá¹ƒ vaá¹‡á¹‡aá¹ƒ vÄ• avaá¹‡á
mayaá¹ƒ taá¹ƒ sÄ• rato paccÄ• gacchÄ• maâ€™â€™.

<360> ``katamo pana, bhante Ä• nanda, kÄ• yasamÄ• cÄ• ro opÄ• rambho samaá¹‡ehi br
ti? ``yo kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro akusaloâ€™â€™.

``katamo \Ne II 324/ pana, bhante, kÄ• yasamÄ• cÄ• ro akusaloâ€™â€™ ? ``yo kho, mahÄ
sÄ• vajjoâ€™â€™.

``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro sÄ• vajjoâ€™â€™ ? ``yo kho, mahÄ• rÄ• ja, k
sabyÄ• bajjhoâ€™â€™ {sabyÄ• pajjho (Ce Se Ke Ee), sabyÄ• pajjo (Katthaci) }.

``katamo \Be II 317/ pana, bhante, kÄ• yasamÄ• cÄ• ro sabyÄ• bajjhoâ€™â€™ ? ``yo kho,
dukkhavipÄ• koâ€™â€™.

``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro dukkhavipÄ• koâ€™â€™ ? ``yo kho, mahÄ• r
attabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ
akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti; evarÅ«po kho,
opÄ• rambho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti.

``katamo pana, bhante Ä• nanda, vacÄ«samÄ• cÄ• ro ... pe ... manosamÄ• cÄ• ro opÄ• ra
viÃ±Ã±Å«hÄ«â€™â€™ ti? ``yo kho, mahÄ• rÄ• ja, manosamÄ• cÄ• ro akusaloâ€™â€™.

``katamo pana, bhante, manosamÄ• cÄ• ro akusaloâ€™â€™ ? ``yo \Ee II 115/ kho, mahÄ•
sÄ• vajjoâ€™â€™.

``katamo pana, bhante, manosamÄ• cÄ• ro sÄ• vajjoâ€™â€™ ? ``yo kho, mahÄ• rÄ• ja, m
sabyÄ• bajjhoâ€™â€™.

``katamo \Se II 502/ pana, bhante, manosamÄ• cÄ• ro sabyÄ• bajjhoâ€™â€™ ? ``yo kho, r
dukkhavipÄ• koâ€™â€™.

``katamo pana, bhante, manosamÄ• cÄ• ro dukkhavipÄ• koâ€™â€™ ? ``yo kho, mahÄ• rÄ
attabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, ubhayabyÄ• bÄ•
akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti; evarÅ«po kho,
opÄ• rambho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti.

``kiá¹ƒ nu kho, bhante Ä• nanda, so bhagavÄ• sabbesaá¹ƒyeva akusalÄ• naá¹ƒ dhammÄ•
vaá¹‡á¹‡etÄ«â€™â€™ ti? ``sabbÄ• kusaladhammapahÄ«no kho, mahÄ• rÄ• ja, tathÄ• gato
ti.

<361> ``katamo pana, bhante Ä• nanda, kÄ• yasamÄ• cÄ• ro anopÄ• rambho samaá¹‡ehi
ti? ``yo kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro kusaloâ€™â€™.

``katamo \Be II 318/ pana, bhante, kÄ• yasamÄ• cÄ• ro kusaloâ€™â€™ ? ``yo kho, mahÄ•
anavajjoâ€™â€™.

``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro anavajjoâ€™â€™ ? ``yo kho, mahÄ• rÄ• ja, kÄ
abyÄ• bajjhoâ€™â€™.

``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro abyÄ• bajjhoâ€™â€™ ? ``yo kho, mahÄ• rÄ•
sukhavipÄ• koâ€™â€™.

``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro sukhavipÄ• koâ€™â€™ ?

``yo kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na pa
saá¹ƒvattati, na ubhayabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati tassa akusalÄ• dhammÄ• parihÄ•
II 503/ abhivaá¸• á¸• hanti; evarÅ«po kho, mahÄ• rÄ• ja, kÄ• yasamÄ• cÄ• ro anopÄ• ramb
viÃ±Ã±Å«hÄ«â€™â€™ ti.

``katamo pana, bhante Ä• nanda, vacÄ«samÄ• cÄ• ro ... pe ... manosamÄ• cÄ• ro anopÄ•

brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ«â€™â€™ ti? ``yo kho, mahÄ• rÄ• ja, manosamÄ• cÄ• ro kusa

``katamo \Ne II 326/ \Ee II 116/ pana, bhante, manosamÄ• cÄ• ro kusaloâ€™â€™ ? ``yo kh
manosamÄ• cÄ• ro anavajjoâ€™â€™.

``katamo pana, bhante, manosamÄ• cÄ• ro anavajjoâ€™â€™ ? ``yo kho, mahÄ• rÄ• ja, ma
abyÄ• bajjhoâ€™â€™.

``katamo pana, bhante, manosamÄ• cÄ• ro abyÄ• bajjhoâ€™â€™ ? ``yo kho, mahÄ• rÄ• ja
sukhavipÄ• koâ€™â€™.

``katamo pana, bhante, manosamÄ• cÄ• ro sukhavipÄ• koâ€™â€™ ? ``yo kho, mahÄ• rÄ•
nevattabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na parabyÄ• bÄ• dhÄ• yapi saá¹ƒvattati, na ubhaya
saá¹ƒvattati. tassa akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• ha
mahÄ• rÄ• ja, manosamÄ• cÄ• ro anopÄ• rambho samaá¹‡ehi brÄ• hmaá¹‡ehi viÃ±Ã±Å«hÄ

``kiá¹ƒ pana, bhante Ä• nanda, so bhagavÄ• sabbesaá¹ƒyeva kusalÄ• naá¹ƒ dhammÄ• na
vaá¹‡á¹‡etÄ«â€™â€™ ti? ``sabbÄ• kusaladhammapahÄ«no kho, mahÄ• rÄ• ja, tathÄ• gato
ti.

<362> ``acchariyaá¹ƒ \Be II 319/, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitaá¹ƒ cidaá
(Ce) }, bhante, Ä• yasmatÄ• Ä• nandena. iminÄ• ca mayaá¹ƒ, bhante, Ä• yasmato Ä• nan
attamanÄ• bhiraddhÄ• . evaá¹ƒ attamanÄ• bhiraddhÄ• ca mayaá¹ƒ \Se II 504/, bhante, Ä•
subhÄ• sitena. sace, bhante, Ä• yasmato Ä• nandassa hatthiratanaá¹ƒ kappeyya, hatthirata
Ä• nandassa dadeyyÄ• ma. sace, bhante, Ä• yasmato Ä• nandassa assaratanaá¹ƒ kappey
Ä• yasmato Ä• nandassa dadeyyÄ• ma. sace, bhante, Ä• yasmato Ä• nandassa gÄ• mavar
mayaá¹ƒ Ä• yasmato Ä• nandassa dadeyyÄ• ma. api ca, bhante, mayampetaá¹ƒ {mayamev
Ke) } jÄ• nÄ• ma --- `netaá¹ƒ Ä• yasmato Ä• nandassa kappatÄ«â€™ ti. ayaá¹ƒ me, bhante
mÄ• gadhena ajÄ• tasattunÄ• vedehiputtena vatthanÄ• á¸·iyÄ• {chattanÄ• á¸·iyÄ• (Se Ke
soá¸·asasamÄ• Ä• yÄ• mena, aá¹-á¹-hasamÄ• vitthÄ• rena \Ne II 327/. taá¹ƒ, bhante, Ä• y
paá¹-iggaá¹‡hÄ• tu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. ``alaá¹ƒ, mahÄ• rÄ• ja, paripua
nti.

``ayaá¹ƒ \Ee II 117/, bhante, aciravatÄ« nadÄ« diá¹-á¹-hÄ• Ä• yasmatÄ• ceva Ä• nandena
uparipabbate mahÄ• megho abhippavuá¹-á¹-ho hoti, athÄ• yaá¹ƒ aciravatÄ« nadÄ« ubhato
gacchati; evameva kho, bhante, Ä• yasmÄ• Ä• nando imÄ• ya bÄ• hitikÄ• ya attano ticÄ«v
panÄ• yasmato Ä• nandassa purÄ• á¹‡aá¹ƒ ticÄ«varaá¹ƒ taá¹ƒ sabrahmacÄ• rÄ«hi saá¹ƒvi
amhÄ• kaá¹ƒ dakkhiá¹‡Ä• saá¹ƒvissandantÄ« maÃ±Ã±e gamissati. paá¹-iggaá¹‡hÄ• tu, bh

bÄ• hitikaâ€™â€™ nti. paá¹-iggahesi kho Ä• yasmÄ• Ä• nando \Se II 505/ bÄ• hitikaá¹ƒ.

atha kho rÄ• jÄ• pasenadi kosalo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``handa ca d
Ä• nanda, gacchÄ• ma; bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• n
maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kosalo Ä• yasmato Ä• nandassa bhÄ•
anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• padakk

<363> atha \Be II 320/ kho Ä• yasmÄ• Ä• nando acirapakkantassa raÃ±Ã±o pasenadissa
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• Ä• nando yÄ• vatako ahosi raÃ±Ã±Ä• pasenadinÄ• kosalena saddhiá¹ƒ kathÄ
bhagavato Ä• rocesi. taÃ±ca bÄ• hitikaá¹ƒ bhagavato pÄ• dÄ• si. atha kho bhagavÄ• bhikk
``lÄ• bhÄ• , bhikkhave, raÃ±Ã±o pasenadissa kosalassa, suladdhalÄ• bhÄ• , bhikkhave, raÃ
kosalassa; yaá¹ƒ rÄ• jÄ• pasenadi kosalo labhati Ä• nandaá¹ƒ dassanÄ• ya, labhati payirup

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

bÄ• hitikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dhammacetiyasuttaá¹ƒ

<364> evaá¹ƒ \Se II 506/ \Ne II 328/ \Ee II 118/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
medÄ• á¸·upaá¹ƒ {metaá¸·Å«paá¹ƒ (Ce), medaá¸·umpaá¹ƒ (Ee) } nÄ• ma sakyÄ• naá¹ƒ niga
rÄ• jÄ• pasenadi kosalo nagarakaá¹ƒ anuppatto hoti kenacideva karaá¹‡Ä«yena. atha kho
dÄ«ghaá¹ƒ kÄ• rÄ• yanaá¹ƒ Ä• mantesi --- ``yojehi, samma kÄ• rÄ• yana, bhadrÄ• ni bhadr
uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma subhÅ«miá¹ƒ dassanÄ• yÄ• â€™â€™ ti {subhÅ«midassa
devÄ• â€™â€™ ti kho dÄ«gho kÄ• rÄ• yano raÃ±Ã±o pasenadissa kosalassa paá¹-issutvÄ•
yojÄ• petvÄ• raÃ±Ã±o pasenadissa kosalassa paá¹-ivedesi --- ``yuttÄ• ni kho te, deva, bha
yÄ• nÄ• ni. yassadÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kos
abhiruhitvÄ• bhadrehi bhadrehi yÄ• nehi nagarakamhÄ• niyyÄ• si mahaccÄ• rÄ• jÄ• nubh
pÄ• yÄ• si. yÄ• vatikÄ• yÄ• nassa bhÅ«mi yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• patt
addasÄ• kho rÄ• jÄ• pasenadi kosalo Ä• rÄ• me jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamam
rukkhamÅ«lÄ• ni pÄ• sÄ• dikÄ• ni pasÄ• danÄ«yÄ• ni appasaddÄ• ni appanigghosÄ• ni vija
manussarÄ• hasseyyakÄ• ni {manussarÄ• haseyyakÄ• ni (Ce Ee) } paá¹-isallÄ• nasÄ• rupp
bhagavantaá¹ƒyeva Ä• rabbha sati udapÄ• di --- ``imÄ• ni kho tÄ• ni rukkhamÅ«lÄ• ni pÄ• s
appasaddÄ• ni \Se II 507/ appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• hasseyyakÄ• ni p
yattha sudaá¹ƒ mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ payirupÄ• sÄ• ma arahantaá¹ƒ sammÄ• sam

<365> atha kho rÄ• jÄ• pasenadi kosalo dÄ«ghaá¹ƒ kÄ• rÄ• yanaá¹ƒ Ä• mantesi --- ``imÄ•

tÄ• ni rukkhamÅ«lÄ• ni pÄ• sÄ• dikÄ• ni pasÄ• danÄ«yÄ• ni appasaddÄ• ni appanigghosÄ•
manussarÄ• hasseyyakÄ• ni paá¹-isallÄ• nasÄ• ruppÄ• ni, yattha sudaá¹ƒ mayaá¹ƒ taá¹ƒ b
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ. kahaá¹ƒ nu kho, samma kÄ• rÄ• yana, etarahi so bha
arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti? ``atthi, mahÄ• rÄ• ja, medÄ• á¸·upaá¹ƒ nÄ• ma
bhagavÄ• etarahi viharati arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti. ``kÄ«vadÅ«re {kÄ«va
samma kÄ• rÄ• yana \Ne II 329/, nagarakamhÄ• medÄ• á¸·upaá¹ƒ nÄ• ma sakyÄ• naá¹ƒ n
mahÄ• rÄ• ja; tÄ«á¹‡i yojanÄ• ni; sakkÄ• divasÄ• vasesena gantuâ€™â€™ nti. ``tena hi, s
bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni, gamissÄ• ma mayaá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• y
sammÄ• sambuddhaâ€™â€™ nti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho dÄ«gho kÄ• rÄ• yano ra
paá¹-issutvÄ• bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• raÃ±Ã±o pasenadissa kosala
``yuttÄ• ni kho te, deva, bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni. yassadÄ• ni kÄ• laá¹ƒ maÃ±Ã±a
rÄ• jÄ• pasenadi kosalo bhadraá¹ƒ yÄ• naá¹ƒ abhiruhitvÄ• bhadrehi bhadrehi yÄ• nehi nag
medÄ• á¸·upaá¹ƒ nÄ• ma sakyÄ• naá¹ƒ \Se II 508/ nigamo tena pÄ• yÄ• si. teneva divasÄ•
sakyÄ• naá¹ƒ nigamaá¹ƒ sampÄ• puá¹‡i. yena Ä• rÄ• mo tena pÄ• yÄ• si. yÄ• vatikÄ• yÄ•
yÄ• nÄ• paccorohitvÄ• pattikova Ä• rÄ• maá¹ƒ pÄ• visi.

<366> tena kho pana samayena sambahulÄ• bhikkhÅ« abbhokÄ• se caá¹…kamanti. atha
yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kahaa
\Be II 322/ so bhagavÄ• viharati arahaá¹ƒ sammÄ• sambuddho? dassanakÄ• mÄ• hi maya
arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti. ``eso, mahÄ• rÄ• ja, vihÄ• ro saá¹ƒvutadvÄ•
upasaá¹…kamitvÄ• ataramÄ• no Ä• á¸·indaá¹ƒ pavisitvÄ• ukkÄ• sitvÄ• aggaá¸·aá¹ƒ Ä• ko
te dvÄ• raâ€™â€™ nti. atha kho rÄ• jÄ• pasenadi kosalo tattheva khaggaÃ±ca uá¹‡hÄ«sa
pÄ• dÄ• si. atha kho dÄ«ghassa kÄ• rÄ• yanassa etadahosi --- ``rahÄ• yati kho dÄ• ni rÄ• j
Ee) }, idheva {tenidheva (Ce) } dÄ• ni mayÄ• á¹-hÄ• tabbaâ€™â€™ nti. atha kho rÄ• jÄ• p
vihÄ• ro saá¹ƒvutadvÄ• ro tena appasaddo upasaá¹…kamitvÄ• ataramÄ• no Ä• á¸·indaá¹ƒ
aggaá¸·aá¹ƒ Ä• koá¹-esi. vivari bhagavÄ• dvÄ• raá¹ƒ. atha kho rÄ• jÄ• pasenadi kosalo vih
pavisitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavato pÄ• dÄ• ni mukhena ca pari
parisambÄ• hati, nÄ• maÃ±ca sÄ• veti --- ``rÄ• jÄ• haá¹ƒ, bhante, pasenadi kosalo; rÄ• jÄ•
\Se II 509/ kosaloâ€™â€™ ti.

<367> ``kiá¹ƒ pana tvaá¹ƒ, mahÄ• rÄ• ja, atthavasaá¹ƒ sampassamÄ• no imasmiá¹ƒ sarÄ«
paramanipaccakÄ• raá¹ƒ karosi, mittÅ«pahÄ• raá¹ƒ {cittÅ«pahÄ• raá¹ƒ (Ce) } upadaá¹ƒsesÄ
me, bhante, bhagavati dhammanvayo \Ne II 330/ --- `hoti sammÄ• sambuddho bhagavÄ• , s
dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti. idhÄ• haá¹ƒ, bhante, pass
pariyantakataá¹ƒ brahmacariyaá¹ƒ carante dasapi vassÄ• ni, vÄ«sampi vassÄ• ni, tiá¹ƒsam
cattÄ• rÄ«sampi vassÄ• ni. te aparena samayena sunhÄ• tÄ• suvilittÄ• kappitakesamassÄ
samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• renti. idha panÄ• haá¹ƒ, bhante, bhikkhÅ« pass
Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carante. na kho p

bahiddhÄ• aÃ±Ã±aá¹ƒ evaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ samanupa
bhante, bhagavati dhammanvayo hoti --- `sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to b
suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ ti.

<368> ``puna caparaá¹ƒ, bhante, rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi viv
brÄ• hmaá¹‡Ä• pi brÄ• hmaá¹‡ehi vivadanti, gahapatayopi gahapatÄ«hi \Be II 323/ vivadant
vivadati, puttopi mÄ• tarÄ• vivadati, pitÄ• pi puttena vivadati, puttopi pitarÄ• vivadati, bhÄ•
vivadati \Se II 510/, bhaginÄ«pi bhÄ• tarÄ• vivadati, sahÄ• yopi sahÄ• yena vivadati. idha p
bhikkhÅ« passÄ• mi samagge sammodamÄ• ne avivadamÄ• ne khÄ«rodakÄ«bhÅ«te aÃ±Ã
piyacakkhÅ«hi sampassante viharante. na kho panÄ• haá¹ƒ, bhante, ito bahiddhÄ• aÃ±Ã±a
parisaá¹ƒ samanupassÄ• mi. ayampi kho me, bhante, bhagavati dhammanvayo hoti --- `sam
svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti

<369> ``puna caparÄ• haá¹ƒ, bhante, Ä• rÄ• mena Ä• rÄ• maá¹ƒ, uyyÄ• nena uyyÄ• naá¹ƒ
sohaá¹ƒ tattha passÄ• mi eke samaá¹‡abrÄ• hmaá¹‡e kise lÅ«khe dubbaá¹‡á¹‡e uppaá¹‡á
dhamanisanthatagatte, na viya maÃ±Ã±e cakkhuá¹ƒ bandhante janassa dassanÄ• ya. tassa
etadahosi --- `addhÄ• ime Ä• yasmanto anabhiratÄ• vÄ• brahmacariyaá¹ƒ caranti, atthi vÄ
pÄ• paá¹ƒ kammaá¹ƒ kataá¹ƒ paá¹-icchannaá¹ƒ; tathÄ• hi ime Ä• yasmanto kisÄ• lÅ«khÄ•
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• dhamanisanthatagattÄ• , na viya maÃ±Ã±e cakkhuá¹ƒ b
dassanÄ• yÄ• â€™ ti. tyÄ• haá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadÄ• mi --- `kiá¹ƒ nu kho tum
dubbaá¹‡á¹‡Ä• uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• dhamanisanthatagattÄ• , na viya maÃ±
dassanÄ• yÄ• â€™ ti? te evamÄ• haá¹ƒsu --- `bandhukarogo no {paá¹‡á¸• ukarogino (Katth
idha panÄ• haá¹ƒ, bhante, bhikkhÅ« \Se II 511/ passÄ• mi \Ne II 331/ haá¹-á¹-hapahaá¹-á¹-h
abhiratarÅ«pe pÄ«á¹‡indriye {pÄ«á¹‡itindriye (Ce Ee) } appossukke pannalome paradattavu
cetasÄ• viharante. tassa mayhaá¹ƒ, bhante, etadahosi --- `addhÄ• ime Ä• yasmanto tassa
uá¸·Ä• raá¹ƒ pubbenÄ• paraá¹ƒ visesaá¹ƒ jÄ• nanti; tathÄ• hi ime Ä• yasmanto haá¹-á¹-hap
abhiratarÅ«pÄ• pÄ«á¹‡indriyÄ• appossukkÄ• pannalomÄ• paradattavuttÄ• migabhÅ«ter
ayampi kho me, bhante, bhagavati dhammanvayo hoti --- `sammÄ• sambuddho bhagavÄ• ,
dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti.

<370> ``puna caparÄ• haá¹ƒ, bhante, rÄ• jÄ• khattiyo muddhÄ• vasitto; pahomi \Ee II 122/
ghÄ• tetuá¹ƒ, jÄ• petÄ• yaá¹ƒ vÄ• jÄ• petuá¹ƒ, pabbÄ• jetÄ• yaá¹ƒ vÄ• pabbÄ• jetuá¹ƒ \Be
bhante, aá¸• á¸• akaraá¹‡e nisinnassa antarantarÄ• kathaá¹ƒ opÄ• tenti. sohaá¹ƒ na labhÄ
aá¸• á¸• akaraá¹‡e nisinnassa antarantarÄ• kathaá¹ƒ opÄ• tetha {opÄ• tentu (Ce) uparisela
``opÄ• tethÄ• â€™â€™ tiyeva dissati}, kathÄ• pariyosÄ• naá¹ƒ me bhonto Ä• gamentÅ«â€™
antarantarÄ• kathaá¹ƒ opÄ• tenti. idha panÄ• haá¹ƒ, bhante, bhikkhÅ« passÄ• mi; yasmiá¹
anekasatÄ• ya parisÄ• ya dhammaá¹ƒ deseti, neva tasmiá¹ƒ samaye bhagavato sÄ• vakÄ•
ukkÄ• sitasaddo vÄ• . bhÅ«tapubbaá¹ƒ, bhante, bhagavÄ• anekasatÄ• ya parisÄ• ya dham

bhagavato sÄ• vako ukkÄ• si. tamenaá¹ƒ aÃ±Ã±ataro sabrahmacÄ• rÄ« \Se II 512/ jaá¹‡á¹‡
`appasaddo Ä• yasmÄ• hotu, mÄ• yasmÄ• saddamakÄ• si; satthÄ• no bhagavÄ• dhamm
bhante, etadahosi --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! adaá¹‡á¸• ena vata kir
evaá¹ƒ suvinÄ«tÄ• parisÄ• bhavissatÄ«â€™ ti! na kho panÄ• haá¹ƒ, bhante, ito bahiddhÄ•
suvinÄ«taá¹ƒ parisaá¹ƒ samanupassÄ• mi. ayampi kho me, bhante, bhagavati dhammanvay
bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹.

<371> ``puna caparÄ• haá¹ƒ, bhante, passÄ• mi idhekacce khattiyapaá¹‡á¸• ite nipuá¹‡e k
vÄ• lavedhirÅ«pe. te bhindantÄ• {vobhindantÄ• (Ce) } maÃ±Ã±e caranti paÃ±Ã±Ä• gatena
suá¹‡anti --- `samaá¹‡o khalu, bho, gotamo amukaá¹ƒ nÄ• ma gÄ• maá¹ƒ vÄ• nigamaá¹ƒ v
paÃ±haá¹ƒ abhisaá¹…kharonti --- `imaá¹ƒ mayaá¹ƒ paÃ±haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ up
evaá¹ƒ ce no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evamassa mayaá¹ƒ vÄ• daá¹ƒ Ä• ropessÄ•
puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evampissa mayaá¹ƒ vÄ• daá¹ƒ \Ne II 332/ Ä• ropessÄ• m
`samaá¹‡o khalu, bho, gotamo amukaá¹ƒ nÄ• ma gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• osaá¹-oâ
tenupasaá¹…kamanti. te bhagavÄ• dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samut
123/. te bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ• samuttejitÄ• sam
bhagavantaá¹ƒ paÃ±haá¹ƒ \Se II 513/ pucchanti, kuto vÄ• daá¹ƒ Ä• ropessanti? aÃ±Ã±adat
sampajjanti. ayampi kho me, bhante, bhagavati dhammanvayo hoti --- `sammÄ• sambuddh
svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™ ti

<372> ``puna caparÄ• haá¹ƒ, bhante, passÄ• mi idhekacce brÄ• hmaá¹‡apaá¹‡á¸• ite ... pe
... pe ... samaá¹‡apaá¹‡á¸• ite nipuá¹‡e kataparappavÄ• de vÄ• lavedhirÅ«pe. te bhindantÄ
paÃ±Ã±Ä• gatena diá¹-á¹-higatÄ• ni. te suá¹‡anti --- `samaá¹‡o khalu, bho, gotamo amukaá
nigamaá¹ƒ vÄ• osarissatÄ«â€™ ti. te paÃ±haá¹ƒ abhisaá¹…kharonti --- `imaá¹ƒ mayaá¹ƒ p
gotamaá¹ƒ upasaá¹…kamitvÄ• pucchissÄ• ma. evaá¹ƒ ce no puá¹-á¹-ho evaá¹ƒ byÄ• karis
vÄ• daá¹ƒ Ä• ropessÄ• ma; evaá¹ƒ cepi no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evampissa ma
Ä• ropessÄ• mÄ• â€™ ti. te suá¹‡anti --- `samaá¹‡o khalu, bho, gotamo amukaá¹ƒ nÄ• ma
osaá¹-oâ€™ ti. te yena bhagavÄ• tenupasaá¹…kamanti. te bhagavÄ• dhammiyÄ• kathÄ•
samuttejeti sampahaá¹ƒseti. te bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• da
sampahaá¹ƒsitÄ• na ceva bhagavantaá¹ƒ paÃ±haá¹ƒ pucchanti, kuto vÄ• daá¹ƒ Ä• ropessa
bhagavantaá¹ƒyeva okÄ• saá¹ƒ yÄ• canti agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya. te bh
tathÄ• pabbajitÄ• \Se II 514/ samÄ• nÄ• ekÄ• vÅ«pakaá¹-á¹-hÄ• appamattÄ• Ä• tÄ• pin
nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
evamÄ• haá¹ƒsu --- `manaá¹ƒ vata, bho, anassÄ• ma; manaá¹ƒ vata, bho, panassÄ• maâ€™
assamaá¹‡Ä• va samÄ• nÄ• samaá¹‡Ä• mhÄ• ti paá¹-ijÄ• nimhÄ• , abrÄ• hmaá¹‡Ä• va sa
paá¹-ijÄ• nimhÄ• , anarahantova samÄ• nÄ• arahantÄ• mhÄ• ti paá¹-ijÄ• nimhÄ• . `idÄ• ni
khomha brÄ• hmaá¹‡Ä• , idÄ• ni khomha arahantoâ€™ ti. ayampi kho me, bhante, bhagava

`sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bha

<373> ``puna \Ne II 333/ caparÄ• haá¹ƒ, bhante, ime isidattapurÄ• á¹‡Ä• thapatayo mama
ahaá¹ƒ nesaá¹ƒ jÄ«vikÄ• ya {jÄ«vitassa (Ce), jÄ«vikaá¹ƒ (Ce-a), jÄ«vitaá¹ƒ (Se Ke Ee Katth
yasassa Ä• hattÄ• ; atha \Be II 326/ ca pana no tathÄ• mayi nipaccakÄ• raá¹ƒ \Ee II 124/ ka
bhagavati. bhÅ«tapubbÄ• haá¹ƒ, bhante, senaá¹ƒ abbhuyyÄ• to samÄ• no ime ca isidattapu
vÄ«maá¹ƒsamÄ• no aÃ±Ã±atarasmiá¹ƒ sambÄ• dhe Ä• vasathe vÄ• saá¹ƒ upagacchiá¹ƒ. a
isidattapurÄ• á¹‡Ä• thapatayo bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• ya vÄ«tinÄ• metvÄ• ,
515/ {assosuá¹ƒ kho bhagavantaá¹ƒ (Ce Se Ke Ee) } tato sÄ«saá¹ƒ katvÄ• maá¹ƒ pÄ• dato
tassa mayhaá¹ƒ, bhante, etadahosi --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! ime is
thapatayo mamabhattÄ• mamayÄ• nÄ• , ahaá¹ƒ nesaá¹ƒ jÄ«vikÄ• ya dÄ• tÄ• , yasassa Ä•
mayi nipaccakÄ• raá¹ƒ karonti yathÄ• bhagavati. addhÄ• ime Ä• yasmanto tassa bhagavat
pubbenÄ• paraá¹ƒ visesaá¹ƒ jÄ• nantÄ«â€™ ti. ayampi kho me, bhante, bhagavati dhamma
`sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno bha

<374> ``puna caparaá¹ƒ, bhante, bhagavÄ• pi khattiyo, ahampi khattiyo; bhagavÄ• pi kosal
bhagavÄ• pi Ä• sÄ«tiko, ahampi Ä• sÄ«tiko. yampi, bhante, bhagavÄ• pi khattiyo ahampi kh
ahampi kosalo, bhagavÄ• pi Ä• sÄ«tiko ahampi Ä• sÄ«tiko; iminÄ• vÄ• rahÄ• mevÄ• haá¹ƒ
bhante, bhagavati paramanipaccakÄ• raá¹ƒ kÄ• tuá¹ƒ, mittÅ«pahÄ• raá¹ƒ upadaá¹ƒsetuá¹ƒ
bhante, gacchÄ• ma; bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni tv
maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kosalo uá¹-á¹-hÄ• yÄ• sanÄ• bhagava
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• acirapakkantassa raÃ±Ã±o pasena
Ä• mantesi --- ``eso, bhikkhave, rÄ• jÄ• pasenadi kosalo dhammacetiyÄ• ni \Se II 516/ bhÄ
uá¹-á¹-hÄ• yÄ• sanÄ• pakkanto. uggaá¹‡hatha, bhikkhave, dhammacetiyÄ• ni; pariyÄ• puá
125/, dhammacetiyÄ• ni; dhÄ• retha, bhikkhave, dhammacetiyÄ• ni. atthasaá¹ƒhitÄ• ni, bhik
Ä• dibrahmacariyakÄ• nÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

dhammacetiyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. kaá¹‡á¹‡akatthalasuttaá¹ƒ

<375> evaá¹ƒ \Se II 517/ \Be II 327/ \Ne II 334/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
{ujuÃ±Ã±Ä• yaá¹ƒ (Ce Ee), udaÃ±Ã±Ä• yaá¹ƒ (Se Ke) } viharati kaá¹‡á¹‡akatthale migadÄ•
rÄ• jÄ• pasenadi kosalo uruÃ±Ã±aá¹ƒ anuppatto hoti kenacideva karaá¹‡Ä«yena. atha kho
aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, ambho purisa, yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• mama vacanena bhagavato pÄ• de sirasÄ• vandÄ• hi, appÄ• bÄ• dha

lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `rÄ• jÄ• , bhante, pasenadi kosa
sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• s
evaÃ±ca vadehi --- `ajja kira, bhante, rÄ• jÄ• pasenadi kosalo pacchÄ• bhattaá¹ƒ bhuttapÄ
dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho so pu
kosalassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so puriso bhagavantaá¹ƒ etadavoca --- ``rÄ
kosalo bhagavato pÄ• de sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-
phÄ• suvihÄ• raá¹ƒ pucchati; evaÃ±ca vadeti --- `ajja kira bhante, rÄ• jÄ• pasenadi kosalo
bhuttapÄ• tarÄ• so bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ â€™ ti. as
bhaginÄ« sakulÄ• ca bhaginÄ« --- ``ajja kira \Ee II 126/ rÄ• jÄ• pasenadi kosalo pacchÄ• b
bhuttapÄ• tarÄ• so bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ ti. atha kh
bhaginÄ« rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ bhattÄ• bhihÄ• re upasaá¹…kamitvÄ• etad
mahÄ• rÄ• ja, amhÄ• kampi vacanena bhagavato pÄ• de sirasÄ• vandÄ• hi, appÄ• bÄ• dh
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `somÄ• ca, bhante, bhaginÄ« s
bhagavato pÄ• de sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá
pucchatÄ«â€™â€™ â€™ ti.

<376> atha kho rÄ• jÄ• pasenadi kosalo pacchÄ• bhattaá¹ƒ bhuttapÄ• tarÄ• so yena bhag
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
pasenadi kosalo \Be II 328/ bhagavantaá¹ƒ etadavoca --- ``somÄ• ca, bhante, bhaginÄ« sa
bhagavato pÄ• de sirasÄ• vandati {vandanti (Ce Se Ke Ee) }, appÄ• bÄ• dhaá¹ƒ appÄ• taá
balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™â€™ ti {pucchantÄ«ti (Ce Se Ke Ee) }. ``kiá¹ƒ pa
bhaginÄ« sakulÄ• ca bhaginÄ« aÃ±Ã±aá¹ƒ dÅ«taá¹ƒ nÄ• latthuâ€™â€™ nti? ``assosuá¹ƒ
bhaginÄ« sakulÄ• ca bhaginÄ« --- `ajja kira rÄ• jÄ• pasenadi kosalo pacchÄ• bhattaá¹ƒ bh
bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™ ti. atha kho, bhante, somÄ• ca bha
maá¹ƒ bhattÄ• bhihÄ• re upasaá¹…kamitvÄ• etadavocuá¹ƒ --- `tena hi, mahÄ• rÄ• ja, amh
pÄ• de sirasÄ• vandÄ• hi, appÄ• bÄ• dhaá¹ƒ \Se II 519/ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• r
puccha --- somÄ• ca bhaginÄ« sakulÄ• ca bhaginÄ« bhagavato pÄ• de sirasÄ• vandati, a
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™â€™ â€
mahÄ• rÄ• ja, somÄ• ca bhaginÄ« sakulÄ• ca bhaginÄ«â€™â€™ ti.

<377> atha kho rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, b
evamÄ• ha --- `natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yo sabbaÃ±Ã±Å« sabbadassÄ•
Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nissati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti. ye te, bhante,
`samaá¹‡o gotamo evamÄ• ha \Ee II 127/ --- natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yo
aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nissati, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti; k
bhagavato vuttavÄ• dino, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa c
na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™

evamÄ• haá¹ƒsu --- `samaá¹‡o gotamo evamÄ• ha --- natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡
sabbadassÄ• vÄ« aparisesaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paá¹-ijÄ• nissati, netaá¹ƒ á¹-hÄ• naá
vuttavÄ• dino, abbhÄ• cikkhanti ca pana maá¹ƒ te asatÄ• abhÅ«tenÄ• â€™â€™ ti.

<378> atha kho rÄ• jÄ• pasenadi kosalo viá¹-aá¹-Å«bhaá¹ƒ senÄ• patiá¹ƒ Ä• mantesi --- ``
imaá¹ƒ kathÄ• vatthuá¹ƒ rÄ• jantepure abbhudÄ• hÄ• sÄ«â€™â€™ ti? ``saÃ±jayo, mahÄ• r
Ä• kÄ• sagottoâ€™â€™ ti. atha \Se II 520/ kho rÄ• jÄ• pasenadi kosalo aÃ±Ã±ataraá¹ƒ pu
tvaá¹ƒ \Be II 329/, ambho purisa, mama vacanena saÃ±jayaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• kÄ• sa
`rÄ• jÄ• taá¹ƒ, bhante, pasenadi kosalo Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, devÄ• â€™
pasenadissa \Ne II 336/ kosalassa paá¹-issutvÄ• yena saÃ±jayo brÄ• hmaá¹‡o Ä• kÄ• sag
upasaá¹…kamitvÄ• saÃ±jayaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• kÄ• sagottaá¹ƒ etadavoca --- ``rÄ• jÄ
kosalo Ä• mantetÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavo
bhante, bhagavatÄ• aÃ±Ã±adeva kiÃ±ci sandhÄ• ya bhÄ• sitaá¹ƒ, taÃ±ca jano aÃ±Ã±athÄ
{paccÄ• gaccheyyÄ• ti, abhijÄ• nÄ• mi mahÄ• rÄ• ja vÄ• caá¹ƒ bhÄ• sitÄ• ti (Ce) }. yathÄ•
bhagavÄ• abhijÄ• nÄ• ti vÄ• caá¹ƒ bhÄ• sitÄ• â€™â€™ ti? ``evaá¹ƒ kho ahaá¹ƒ, mahÄ• rÄ
bhÄ• sitÄ• --- `natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yo sakideva sabbaá¹ƒ Ã±assati,
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ â€™ ti. ``heturÅ«paá¹ƒ, bhante, bhagavÄ• Ä• ha; sa
bhagavÄ• Ä• ha --- `natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yo \Ee II 128/ sakideva sa
dakkhiti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ â€™ ti. ``cattÄ• rome, bhante, vaá¹‡á¹‡Ä•
brÄ• hmaá¹‡Ä• , vessÄ• , suddÄ• . imesaá¹ƒ nu kho, bhante, catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ
nÄ• nÄ• karaá¹‡aâ€™â€™ nti? ``cattÄ• rome, mahÄ• rÄ• ja, vaá¹‡á¹‡Ä• --- khattiyÄ• , brÄ
imesaá¹ƒ kho, mahÄ• rÄ• ja, catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ dve vaá¹‡á¹‡Ä• \Se II 521/ agg
ca brÄ• hmaá¹‡Ä• ca --- yadidaá¹ƒ abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«
{sÄ• micikammÄ• nanti (Ce) }. ``nÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ
samparÄ• yikÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ pucchÄ• mi. cattÄ• rome, bhante, vaá¹‡á¹‡Ä
brÄ• hmaá¹‡Ä• , vessÄ• , suddÄ• . imesaá¹ƒ nu kho, bhante, catunnaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ
nÄ• nÄ• karaá¹‡aâ€™â€™ nti?

<379> ``paÃ±cimÄ• ni, mahÄ• rÄ• ja, padhÄ• niyaá¹…gÄ• ni. katamÄ• ni paÃ±ca? idha, m
saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vij
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
appÄ• taá¹…ko samavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccu
padhÄ• nakkhamÄ• ya; asaá¹-ho hoti amÄ• yÄ• vÄ« yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikat
sabrahmacÄ• rÄ«su; Ä• raddhavÄ«riyo viharati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ \Be II 330/
dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusales
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
kho, mahÄ• rÄ• ja, paÃ±ca padhÄ• niyaá¹…gÄ• ni. cattÄ• rome, mahÄ• rÄ• ja, vaá¹‡á¹‡Ä•
vessÄ• , suddÄ• . te cassu imehi paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gatÄ• \Ne II 33

\Se II 522/ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. ``cattÄ• rome, bhante, vaá¹‡á¹‡
brÄ• hmaá¹‡Ä• , vessÄ• , suddÄ• \Ee II 129/. te cassu imehi paÃ±cahi padhÄ• niyaá¹…geh
nesaá¹ƒ, bhante, siyÄ• viseso siyÄ• nÄ• nÄ• karaá¹‡aâ€™â€™ nti? ``ettha kho nesÄ• haá
padhÄ• navemattataá¹ƒ vadÄ• mi. seyyathÄ• pissu, mahÄ• rÄ• ja, dve hatthidammÄ• vÄ•
sudantÄ• suvinÄ«tÄ• , dve hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• adant
maÃ±Ã±asi, mahÄ• rÄ• ja, ye te dve hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• v
dantÄ• va dantakÄ• raá¹‡aá¹ƒ gaccheyyuá¹ƒ, dantÄ• va dantabhÅ«miá¹ƒ sampÄ• puá¹‡eyy
bhanteâ€™â€™. ``ye pana te dve hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ•
adantÄ• va dantakÄ• raá¹‡aá¹ƒ gaccheyyuá¹ƒ, adantÄ• va dantabhÅ«miá¹ƒ sampÄ• puá¹‡e
hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• sudantÄ• suvinÄ«tÄ• â€™â€™ ti
``evameva kho, mahÄ• rÄ• ja, yaá¹ƒ taá¹ƒ saddhena pattabbaá¹ƒ appÄ• bÄ• dhena asaá¹-h
Ä• raddhavÄ«riyena paÃ±Ã±avatÄ• taá¹ƒ vata {taá¹ƒ tathÄ• so (Katthaci) } assaddho bahv
mÄ• yÄ• vÄ« kusÄ«to duppaÃ±Ã±o pÄ• puá¹‡issatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™

<380> ``heturÅ«paá¹ƒ, bhante, bhagavÄ• Ä• ha; saheturÅ«paá¹ƒ, bhante, bhagavÄ• Ä• h
vaá¹‡á¹‡Ä• --- khattiyÄ• , brÄ• hmaá¹‡Ä• , vessÄ• \Se II 523/, suddÄ• . te cassu imehi paÃ
samannÄ• gatÄ• te cassu sammappadhÄ• nÄ• ; ettha pana nesaá¹ƒ, bhante, siyÄ• viseso
nti? ``ettha kho {ettha kho pana (Ce) } nesÄ• haá¹ƒ, mahÄ• rÄ• ja, na kiÃ±ci nÄ• nÄ• karaá¹
yadidaá¹ƒ vimuttiyÄ• vimuttiá¹ƒ. seyyathÄ• pi, mahÄ• rÄ• ja, puriso sukkhaá¹ƒ sÄ• kakaá¹-
abhinibbatteyya, tejo pÄ• tukareyya \Be II 331/; athÄ• paro puriso sukkhaá¹ƒ sÄ• lakaá¹-á¹-h
130/ aggiá¹ƒ abhinibbatteyya, tejo pÄ• tukareyya; athÄ• paro puriso sukkhaá¹ƒ ambakaá¹-á
abhinibbatteyya, tejo pÄ• tukareyya; athÄ• paro puriso sukkhaá¹ƒ udumbarakaá¹-á¹-haá¹ƒ Ä
abhinibbatteyya, tejo pÄ• tukareyya. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, siyÄ• nu kho te
nÄ• nÄ• dÄ• ruto abhinibbattÄ• naá¹ƒ kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ acciyÄ• vÄ• acciá¹ƒ, va
Ä• bhÄ• ya vÄ• Ä• bhaâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``evameva kho, mahÄ
vÄ«riyÄ• nimmathitaá¹ƒ padhÄ• nÄ• bhinibbattaá¹ƒ {viriyaá¹ƒ nippharati, taá¹ƒ pacchÄ• bhi
nÄ• haá¹ƒ tattha kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ vadÄ• mi --- yadidaá¹ƒ vimuttiyÄ• vimuttiâ€™
bhante, bhagavÄ• Ä• ha; saheturÅ«paá¹ƒ, bhante, bhagavÄ• Ä• ha. kiá¹ƒ \Ne II 338/ pana
devÄ• â€™â€™ ti? ``kiá¹ƒ pana tvaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ vadesi --- `kiá¹ƒ pana, bhante
ti? ``yadi vÄ• te, bhante, devÄ• Ä• gantÄ• ro itthattaá¹ƒ yadi vÄ• anÄ• gantÄ• ro itthattaá¹
mahÄ• rÄ• ja, devÄ• sabyÄ• bajjhÄ• te devÄ• Ä• gantÄ• ro itthattaá¹ƒ, ye te devÄ• abyÄ
anÄ• gantÄ• ro itthattaâ€™â€™ nti.

<381> evaá¹ƒ \Se II 524/ vutte, viá¹-á¹-Å«bho senÄ• pati bhagavantaá¹ƒ etadavoca --- ``ye
sabyÄ• bajjhÄ• Ä• gantÄ• ro itthattaá¹ƒ te devÄ• , ye te devÄ• abyÄ• bajjhÄ• anÄ• gantÄ
tamhÄ• á¹-hÄ• nÄ• cÄ• vessanti vÄ• pabbÄ• jessanti vÄ• â€™â€™ ti?

atha kho Ä• yasmato Ä• nandassa etadahosi --- ``ayaá¹ƒ kho viá¹-aá¹-Å«bho senÄ• pati ra

kosalassa putto; ahaá¹ƒ bhagavato putto. ayaá¹ƒ kho kÄ• lo yaá¹ƒ putto puttena manteyyÄ•
Ä• yasmÄ• Ä• nando viá¹-aá¹-Å«bhaá¹ƒ senÄ• patiá¹ƒ Ä• mantesi --- ``tena hi, senÄ• pati,
paá¹-ipucchissÄ• mi; yathÄ• te khameyya tathÄ• naá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±
raÃ±Ã±o pasenadissa kosalassa vijitaá¹ƒ yattha ca rÄ• jÄ• pasenadi kosalo issariyÄ• dhipa
rajjaá¹ƒ kÄ• reti, pahoti tattha rÄ• jÄ• pasenadi kosalo samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ
apuÃ±Ã±avantaá¹ƒ vÄ• brahmacariyavantaá¹ƒ vÄ• abrahmacariyavantaá¹ƒ vÄ• tamhÄ• a
pabbÄ• jetuá¹ƒ vÄ• â€™â€™ ti? ``yÄ• vatÄ• , bho, raÃ±Ã±o pasenadissa kosalassa vijitaá¹
\Se II 525/ kosalo issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reti, pahoti tattha rÄ• jÄ• pasenadi kos
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• puÃ±Ã±avantaá¹ƒ vÄ• apuÃ±Ã±avantaá¹ƒ vÄ• b
abrahmacariyavantaá¹ƒ vÄ• tamhÄ• á¹-hÄ• nÄ• cÄ• vetuá¹ƒ vÄ• pabbÄ• jetuá¹ƒ vÄ• â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, senÄ• pati, yÄ• vatÄ• raÃ±Ã±o pasenadissa kosalassa avijitaá¹ƒ
pasenadi kosalo na issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reti, tattha pahoti rÄ• jÄ• pasenadi k
brÄ• hmaá¹‡aá¹ƒ vÄ• puÃ±Ã±avantaá¹ƒ vÄ• apuÃ±Ã±avantaá¹ƒ vÄ• brahmacariyavantaá
tamhÄ• á¹-hÄ• nÄ• cÄ• vetuá¹ƒ vÄ• pabbÄ• jetuá¹ƒ vÄ• â€™â€™ ti? ``yÄ• vatÄ• , bho, ra
avijitaá¹ƒ yattha ca rÄ• jÄ• pasenadi kosalo na issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reti, na ta
\Ne II 339/ pasenadi kosalo samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• puÃ±Ã±avantaá¹ƒ vÄ
brahmacariyavantaá¹ƒ vÄ• abrahmacariyavantaá¹ƒ vÄ• tamhÄ• á¹-hÄ• nÄ• cÄ• vetuá¹ƒ v

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, senÄ• pati, sutÄ• te devÄ• tÄ• vatiá¹ƒsÄ• â€™â€™ ti? ``evaá¹ƒ
tÄ• vatiá¹ƒsÄ• . idhÄ• pi bhotÄ• raÃ±Ã±Ä• pasenadinÄ• kosalena sutÄ• devÄ• tÄ• vatiá¹
maÃ±Ã±asi, senÄ• pati, pahoti rÄ• jÄ• pasenadi kosalo deve tÄ• vatiá¹ƒse tamhÄ• á¹-hÄ•
pabbÄ• jetuá¹ƒ vÄ• â€™â€™ ti? ``dassanampi, bho, rÄ• jÄ• pasenadi kosalo deve tÄ• vati
tamhÄ• á¹-hÄ• nÄ• cÄ• vessati vÄ• pabbÄ• jessati vÄ• â€™â€™ ti? ``evameva kho, senÄ
sabyÄ• bajjhÄ• Ä• gantÄ• ro itthattaá¹ƒ te devÄ• , ye te devÄ• abyÄ• bajjhÄ• anÄ• gantÄ
dassanÄ• yapi nappahonti; kuto pana tamhÄ• á¹-hÄ• nÄ• cÄ• vessanti vÄ• pabbÄ• jessan

<382> atha kho rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``konÄ• mo ayaá¹ƒ,
ti? ``Ä• nando \Se II 526/ nÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``Ä• nando vata, bho, Ä• nan
heturÅ«paá¹ƒ, bhante \Ee II 132/, Ä• yasmÄ• Ä• nando Ä• ha; saheturÅ«paá¹ƒ, bhante, Ä•
pana, bhante, atthi brahmÄ• â€™â€™ ti? ``kiá¹ƒ pana tvaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ vadesi
atthi brahmÄ• â€™â€™ â€™ ti? ``yadi vÄ• so, bhante, brahmÄ• Ä• gantÄ• itthattaá¹ƒ, ya
itthattaâ€™â€™ nti? ``yo so, mahÄ• rÄ• ja, brahmÄ• sabyÄ• bajjho so brahmÄ• Ä• gantÄ
abyÄ• bajjho so brahmÄ• anÄ• gantÄ• itthattaâ€™â€™ nti. atha kho aÃ±Ã±ataro puriso rÄ
II 333/ kosalaá¹ƒ etadavoca --- ``saÃ±jayo, mahÄ• rÄ• ja, brÄ• hmaá¹‡o Ä• kÄ• sagotto Ä•
rÄ• jÄ• pasenadi kosalo saÃ±jayaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• kÄ• sagottaá¹ƒ etadavoca --- ``k
imaá¹ƒ kathÄ• vatthuá¹ƒ rÄ• jantepure abbhudÄ• hÄ• sÄ«â€™â€™ ti? ``viá¹-aá¹-Å«bho, ma

ti. viá¹-aá¹-Å«bho senÄ• pati evamÄ• ha --- ``saÃ±jayo, mahÄ• rÄ• ja, brÄ• hmaá¹‡o Ä• kÄ•
aÃ±Ã±ataro puriso rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ etadavoca --- ``yÄ• nakÄ• lo, mahÄ

atha kho rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``sabbaÃ±Ã±utaá¹ƒ mayaá
\Ne II 340/ apucchimhÄ• , sabbaÃ±Ã±utaá¹ƒ bhagavÄ• byÄ• kÄ• si; taÃ±ca panamhÄ• kaá
tena camhÄ• attamanÄ• . cÄ• tuvaá¹‡á¹‡isuddhiá¹ƒ mayaá¹ƒ, bhante, bhagavantaá¹ƒ apuc
cÄ• tuvaá¹‡á¹‡isuddhiá¹ƒ \Se II 527/ bhagavÄ• byÄ• kÄ• si; taÃ±ca panamhÄ• kaá¹ƒ rucca
camhÄ• attamanÄ• . adhideve mayaá¹ƒ, bhante, bhagavantaá¹ƒ apucchimhÄ• , adhideve b
panamhÄ• kaá¹ƒ ruccati ceva khamati ca, tena camhÄ• attamanÄ• . adhibrahmÄ• naá¹ƒ m
apucchimhÄ• , adhibrahmÄ• naá¹ƒ bhagavÄ• byÄ• kÄ• si; taÃ±ca panamhÄ• kaá¹ƒ ruccati
attamanÄ• . yaá¹ƒ yadeva ca mayaá¹ƒ bhagavantaá¹ƒ apucchimhÄ• taá¹ƒ tadeva bhagavÄ
panamhÄ• kaá¹ƒ ruccati ceva khamati ca, tena camhÄ• attamanÄ• . handa, ca \Ee II 133/ c
gacchÄ• ma; bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni tvaá¹ƒ, m
maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kosalo bhagavato bhÄ• sitaá¹ƒ abhina
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mÄ

kaá¹‡á¹‡akatthalasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

rÄ• javaggo niá¹-á¹-hito catuttho.

tassuddÄ• naá¹ƒ ---

ghaá¹-ikÄ• ro raá¹-á¹-hapÄ• lo, maghadevo madhuriyaá¹ƒ.

bodhi aá¹…gulimÄ• lo ca, piyajÄ• taá¹ƒ bÄ• hitikaá¹ƒ.

dhammacetiyasuttaÃ±ca, dasamaá¹ƒ kaá¹‡á¹‡akatthalaá¹ƒ ||

5. brÄ• hmaá¹‡avaggo

1. brahmÄ• yusuttaá¹ƒ

<383> evaá¹ƒ \Se II 528/ \Be II 334/ \Ne II 341/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
carati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi. tena kho pan
brÄ• hmaá¹‡o mithilÄ• yaá¹ƒ paá¹-ivasati jiá¹‡á¹‡o vuá¸• á¸• ho mahallako addhagato vayoa
vÄ«savassasatiko jÄ• tiyÄ• , tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ {bedÄ• naá¹ƒ (Katthaci) } pÄ• ragÅ«
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ,
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo. assosi kho brahmÄ• yu brÄ• hmaá¹‡o --- ``s

sakyaputto sakyakulÄ• pabbajito videhesu cÄ• rikaá¹ƒ carati mahatÄ• bhikkhusaá¹…ghena
bhikkhusatehi. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhu
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anutt
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sa
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu \Se II 529/ kho
arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ â€™ ti.

<384> tena \Ee II 134/ kho pana samayena brahmÄ• yussa brÄ• hmaá¹‡assa uttaro nÄ• m
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhed
padako, veyyÄ• karaá¹‡o, lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo. atha kho brahmÄ
mÄ• á¹‡avaá¹ƒ Ä• mantesi --- ``ayaá¹ƒ, tÄ• ta uttara, samaá¹‡o gotamo sakyaputto sakyaku
\Ne II 342/ cÄ• rikaá¹ƒ carati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikk
bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• ara
... pe ... sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ \Be II 335/ hotÄ«â€
uttara, yena samaá¹‡o gotamo tenupasaá¹…kama; upasaá¹…kamitvÄ• samaá¹‡aá¹ƒ gotam
bhavantaá¹ƒ gotamaá¹ƒ tathÄ• santaá¹ƒyeva saddo abbhuggato, yadi vÄ• no tathÄ• ; yadi
tÄ• diso, yadi vÄ• na tÄ• diso. tathÄ• mayaá¹ƒ taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ vedissÄ• mÄ
kathaá¹ƒ panÄ• haá¹ƒ, bho, taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ jÄ• nissÄ• mi yadi vÄ• taá¹ƒ bha
santaá¹ƒyeva saddo abbhuggato, yadi vÄ• no tathÄ• ; yadi vÄ• so bhavaá¹ƒ gotamo tÄ• di
tÄ• disoâ€™â€™ ti. ``Ä• gatÄ• ni kho, tÄ• ta uttara, amhÄ• kaá¹ƒ mantesu dvattiá¹ƒsamahÄ
samannÄ• gatassa mahÄ• purisassa dveyeva gatiyo bhavanti anaÃ±Ã±Ä• \Se II 530/. sace
rÄ• jÄ• hoti cakkavattÄ« dhammiko dhammarÄ• jÄ• cÄ• turanto vijitÄ• vÄ« janapadatthÄ•
sattaratanasamannÄ• gato. tassimÄ• ni satta ratanÄ• ni bhavanti, seyyathidaá¹ƒ --- cakkara
hatthiratanaá¹ƒ, assaratanaá¹ƒ, maá¹‡iratanaá¹ƒ, itthiratanaá¹ƒ, gahapatiratanaá¹ƒ, pariá¹‡Ä
sattamaá¹ƒ. parosahassaá¹ƒ kho panassa puttÄ• bhavanti sÅ«rÄ• vÄ«raá¹…garÅ«pÄ• pa
pathaviá¹ƒ sÄ• garapariyantaá¹ƒ adaá¹‡á¸• ena asatthena dhammena {dhammena samena
ajjhÄ• vasati. sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ hoti sammÄ
vivaá¹-á¹-acchado. ahaá¹ƒ kho pana, tÄ• ta uttara, mantÄ• naá¹ƒ dÄ• tÄ• ; tvaá¹ƒ mantÄ• n
ti.

<385> ``evaá¹ƒ, bhoâ€™â€™ ti kho uttaro mÄ• á¹‡avo brahmÄ• yussa brÄ• hmaá¹‡assa p
uá¹-á¹-hÄ• yÄ• sanÄ• brahmÄ• yuá¹ƒ brÄ• hmaá¹‡aá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ k
tena cÄ• rikaá¹ƒ \Ee II 135/ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bhagavÄ
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho uttaro mÄ• á¹‡avo bhagavato kÄ• ye
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni samannesi. addasÄ• \Ne II 343/ kho uttaro mÄ• á¹‡

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni, yebhuyyena thapetvÄ• dve. dvÄ«su mahÄ• purisa
II 531/ vicikicchati nÄ• dhimuccati na sampasÄ«dati --- kosohite ca vatthaguyhe, pahÅ«tajiv
bhagavato etadahosi --- ``passati kho me ayaá¹ƒ uttaro mÄ• á¹‡avo dvattiá¹ƒsamahÄ• puris
336/, yebhuyyena thapetvÄ• dve. dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikiccha
sampasÄ«dati --- kosohite ca vatthaguyhe, pahÅ«tajivhatÄ• ya cÄ• â€™â€™ ti. atha kho bh
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si yathÄ• addasa uttaro mÄ• á¹‡avo bhagavat
atha kho bhagavÄ• jivhaá¹ƒ ninnÄ• metvÄ• ubhopi kaá¹‡á¹‡asotÄ• ni anumasi paá¹-imasi
ubhopi nÄ• sikasotÄ• ni {nÄ• sikÄ• sotÄ• ni (Ce) } anumasi paá¹-imasi; kevalampi nalÄ• á¹-
chÄ• desi. atha kho uttarassa mÄ• á¹‡avassa etadahosi --- ``samannÄ• gato kho samaá¹‡o
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi. yaá¹ƒnÅ«nÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ anuban
passeyyaâ€™â€™ nti. atha kho uttaro mÄ• á¹‡avo sattamÄ• sÄ• ni bhagavantaá¹ƒ anuban
{anupÄ• yinÄ« (Se Ke Katthaci) }.

<386> atha kho uttaro mÄ• á¹‡avo sattannaá¹ƒ mÄ• sÄ• naá¹ƒ accayena videhesu yena m
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena mithilÄ• yena brahmÄ• yu brÄ• hma
upasaá¹…kamitvÄ• brahmÄ• yuá¹ƒ brÄ• hmaá¹‡aá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«d
nisinnaá¹ƒ kho uttaraá¹ƒ mÄ• á¹‡avaá¹ƒ brahmÄ• yu brÄ• hmaá¹‡o etadavoca --- ``kacci, tÄ
bhavantaá¹ƒ gotamaá¹ƒ tathÄ• santaá¹ƒyeva saddo abbhuggato \Ee II 136/, no aÃ±Ã±athÄ
gotamo tÄ• diso, no aÃ±Ã±Ä• disoâ€™â€™ ti? ``tathÄ• santaá¹ƒyeva, bho, taá¹ƒ bhavanta
abbhuggato, no aÃ±Ã±athÄ• ; tÄ• disova {tÄ• disova bho (Ce Ee), tÄ• diso ca kho (Se Ke K
gotamo, no aÃ±Ã±Ä• diso. samannÄ• gato ca {samannÄ• gato ca bho (sabbattha) } so bhav
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi.

``suppatiá¹-á¹-hitapÄ• do kho pana bhavaá¹ƒ gotamo; idampi tassa bhoto gotamassa mahÄ
mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

``heá¹-á¹-hÄ• kho pana tassa bhoto gotamassa pÄ• datalesu cakkÄ• ni jÄ• tÄ• ni sahassÄ
sanÄ• bhikÄ• ni sabbÄ• kÄ• raparipÅ«rÄ• ni ...

``Ä• yatapaá¹‡hi \Be II 337/ \Ne II 344/ kho pana so bhavaá¹ƒ gotamo ...

``dÄ«ghaá¹…guli kho pana so bhavaá¹ƒ gotamo ...

``mudutalunahatthapÄ• do kho pana so bhavaá¹ƒ gotamo ...

``jÄ• lahatthapÄ• do kho pana so bhavaá¹ƒ gotamo ...

``ussaá¹…khapÄ• do kho pana so bhavaá¹ƒ gotamo ...

``eá¹‡ijaá¹…gho kho pana so bhavaá¹ƒ gotamo ...

``á¹-hitako kho pana so bhavaá¹ƒ gotamo anonamanto ubhohi pÄ• á¹‡italehi jaá¹‡á¹‡ukÄ• ...

``kosohitavatthaguyho kho pana so bhavaá¹ƒ gotamo ...

``suvaá¹‡á¹‡avaá¹‡á¹‡o kho pana so bhavaá¹ƒ gotamo kaÃ±canasannibhattaco ...

``sukhumacchavi kho pana so bhavaá¹ƒ gotamo. sukhumattÄ• chaviyÄ• rajojallaá¹ƒ kÄ• y

``ekekalomo kho pana so bhavaá¹ƒ \Se II 533/ gotamo; ekekÄ• ni lomÄ• ni lomakÅ«pesu jÄ

``uddhaggalomo kho pana so bhavaá¹ƒ gotamo; uddhaggÄ• ni lomÄ• ni jÄ• tÄ• ni nÄ«lÄ• n kuá¹‡á¸• alÄ• vaá¹-á¹-Ä• ni dakkhiá¹‡Ä• vaá¹-á¹-akajÄ• tÄ• ni ...

``brahmujugatto kho pana so bhavaá¹ƒ gotamo ...

``sattussado kho pana so bhavaá¹ƒ gotamo ...

``sÄ«hapubbaddhakÄ• yo \Ne II 345/ kho pana so bhavaá¹ƒ gotamo ...

``citantaraá¹ƒso kho pana so bhavaá¹ƒ gotamo ...

``nigrodhaparimaá¹‡á¸• alo kho pana so bhavaá¹ƒ gotamo; yÄ• vatakvassa kÄ• yo tÄ• vata yÄ• vatakvassa byÄ• mo tÄ• vatakvassa kÄ• yo ...

``samavaá¹-á¹-akkhandho kho pana so bhavaá¹ƒ gotamo ...

``rasaggasaggÄ« kho pana so bhavaá¹ƒ gotamo ...

``sÄ«hahanu \Be II 338/ kho pana \Ee II 137/ so bhavaá¹ƒ gotamo ...

``cattÄ• lÄ«sadanto kho pana so bhavaá¹ƒ gotamo ...

``samadanto kho pana so bhavaá¹ƒ gotamo ...

``aviraá¸·adanto kho pana so bhavaá¹ƒ gotamo ...

``susukkadÄ• á¹-ho kho pana so bhavaá¹ƒ gotamo ...

``pahÅ«tajivho kho pana so bhavaá¹ƒ gotamo ...

``brahmassaro kho pana so bhavaá¹ƒ gotamo karavikabhÄ• á¹‡Ä« ...

``abhinÄ«lanetto kho pana so bhavaá¹ƒ gotamo ...

``gopakhumo \Ne II 346/ kho pana so bhavaá¹ƒ gotamo ...

``uá¹‡á¹‡Ä• kho panassa bhoto gotamassa bhamukantare jÄ• tÄ• odÄ• tÄ• mudutÅ«lasa

``uá¹‡hÄ«sasÄ«so kho pana so bhavaá¹ƒ gotamo; idampi tassa bhoto gotamassa mahÄ• p
mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati.

``imehi kho, bho, so bhavaá¹ƒ gotamo dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gat

<387> ``gacchanto kho pana so bhavaá¹ƒ gotamo dakkhiá¹‡eneva pÄ• dena \Se II 534/ pa
nÄ• tidÅ«re pÄ• daá¹ƒ uddharati, nÄ• ccÄ• sanne pÄ• daá¹ƒ nikkhipati; so nÄ• tisÄ«ghaá¹ƒ
gacchati; na ca adduvena adduvaá¹ƒ saá¹…ghaá¹-á¹-ento gacchati, na ca gopphakena gop
saá¹…ghaá¹-á¹-ento gacchati. so gacchanto na satthiá¹ƒ unnÄ• meti, na satthiá¹ƒ onÄ• met
sannÄ• meti, na satthiá¹ƒ vinÄ• meti. gacchato kho pana tassa bhoto gotamassa adharakÄ•
(Katthaci), Ä• raddhakÄ• yova (Se Ke) } iÃ±jati, na ca kÄ• yabalena gacchati. apalokento kh
gotamo sabbakÄ• yeneva apaloketi; so na uddhaá¹ƒ ulloketi, na adho oloketi; na ca vipekkh
yugamattaÃ±ca pekkhati; tato cassa uttari anÄ• vaá¹-aá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ bhavati. s
pavisanto na kÄ• yaá¹ƒ unnÄ• meti \Be II 339/, na kÄ• yaá¹ƒ onÄ• meti; na kÄ• yaá¹ƒ sann
kÄ• yaá¹ƒ vinÄ• meti. so nÄ• tidÅ«re nÄ• ccÄ• sanne Ä• sanassa parivattati, na ca pÄ• á¹‡
nisÄ«dati, na ca Ä• sanasmiá¹ƒ kÄ• yaá¹ƒ pakkhipati. so antaraghare nisinno samÄ• no na
Ä• pajjati, na pÄ• dakukkuccaá¹ƒ Ä• pajjati; na adduvena adduvaá¹ƒ Ä• ropetvÄ• nisÄ«dati
gopphakaá¹ƒ Ä• ropetvÄ• nisÄ«dati; na ca pÄ• á¹‡inÄ• hanukaá¹ƒ upadahitvÄ• {upÄ• diy
antaraghare nisinno samÄ• no na chambhati na kampati na vedhati na paritassati. so achar
aparitassÄ« vigatalomahaá¹ƒso. vivekavatto ca so bhavaá¹ƒ gotamo antaraghare nisinno h
paá¹-iggaá¹‡hanto \Se II 535/ na pattaá¹ƒ unnÄ• meti, na pattaá¹ƒ onÄ• meti; na pattaá¹ƒ s
vinÄ• meti. so pattodakaá¹ƒ paá¹-iggaá¹‡hÄ• ti nÄ• tithokaá¹ƒ nÄ• tibahuá¹ƒ. so na khulukh
{bulubulukÄ• rakaá¹ƒ (Ce) } pattaá¹ƒ dhovati, na samparivattakaá¹ƒ pattaá¹ƒ dhovati, na \N
bhÅ«miyaá¹ƒ nikkhipitvÄ• hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote ha

so pattodakaá¹ƒ chaá¸• á¸• eti nÄ• tidÅ«re nÄ• ccÄ• sanne, na ca vicchaá¸• á¸• ayamÄ• no
paá¹-iggaá¹‡hanto na pattaá¹ƒ unnÄ• meti, na pattaá¹ƒ onÄ• meti; na pattaá¹ƒ sannÄ• meti
so odanaá¹ƒ paá¹-iggaá¹‡hÄ• ti nÄ• tithokaá¹ƒ nÄ• tibahuá¹ƒ. byaÃ±janaá¹ƒ kho pana bhav
byaÃ±janamattÄ• ya Ä• hÄ• reti, na ca byaÃ±janena Ä• lopaá¹ƒ atinÄ• meti. dvattikkhattuá¹
mukhe Ä• lopaá¹ƒ samparivattetvÄ• ajjhoharati; na cassa kÄ• ci odanamiÃ±jÄ• asambhinn
cassa kÄ• ci odanamiÃ±jÄ• mukhe avasiá¹-á¹-hÄ• hoti; athÄ• paraá¹ƒ Ä• lopaá¹ƒ upanÄ•
kho pana so bhavaá¹ƒ gotamo Ä• hÄ• raá¹ƒ Ä• hÄ• reti, no ca rasarÄ• gapaá¹-isaá¹ƒvedÄ«

``aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ {aá¹-á¹-haá¹…gasamannÄ• gato (Katthaci) } kho pana
Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- neva davÄ• ya, na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sa
kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya, vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya --- `it
vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me
anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• â€™ ti \Be II 340/. so bhuttÄ• vÄ« pattodakaá¹ƒ paá¹-ig
unnÄ• meti, na pattaá¹ƒ onÄ• meti; na pattaá¹ƒ sannÄ• meti, na pattaá¹ƒ vinÄ• meti. so patt
paá¹-iggaá¹‡hÄ• ti nÄ• tithokaá¹ƒ nÄ• tibahuá¹ƒ. so na khulukhulukÄ• rakaá¹ƒ pattaá¹ƒ dhot
samparivattakaá¹ƒ pattaá¹ƒ dhovati, na pattaá¹ƒ bhÅ«miyaá¹ƒ nikkhipitvÄ• hatthe dhovati; b
patto dhoto hoti, patte dhote hatthÄ• dhotÄ• honti. so pattodakaá¹ƒ chaá¸• á¸• eti nÄ• tidÅ«
ca vicchaá¸• á¸• ayamÄ• no. so bhuttÄ• vÄ« na pattaá¹ƒ bhÅ«miyaá¹ƒ nikkhipati nÄ• tidÅ«r
anatthiko pattena hoti, na ca ativelÄ• nurakkhÄ« pattasmiá¹ƒ. so bhuttÄ• vÄ« muhuttaá¹ƒ tu
ca anumodanassa kÄ• lamatinÄ• meti. so bhuttÄ• vÄ« anumodati, na taá¹ƒ bhattaá¹ƒ garah
paá¹-ikaá¹…khati; aÃ±Ã±adatthu dhammiyÄ• kathÄ• ya taá¹ƒ parisaá¹ƒ sandasseti samÄ•
sampahaá¹ƒseti. so taá¹ƒ parisaá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ•
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamati. so nÄ• tisÄ«ghaá¹ƒ gacchati, nÄ• tis
muccitukÄ• mo gacchati; na ca tassa bhoto gotamassa kÄ• ye cÄ«varaá¹ƒ accukkaá¹-á¹-ha
accokkaá¹-á¹-haá¹ƒ, na ca kÄ• yasmiá¹ƒ allÄ«naá¹ƒ na ca kÄ• yasmÄ• apakaá¹-á¹-haá¹ƒ; n
kÄ• yamhÄ• vÄ• to cÄ«varaá¹ƒ apavahati; na ca tassa bhoto \Ne II 348/ gotamassa kÄ• ye
\Se II 537/. so Ä• rÄ• magato nisÄ«dati paÃ±Ã±atte Ä• sane. nisajja pÄ• de pakkhÄ• leti; na
pÄ• damaá¹‡á¸• anÄ• nuyogamanuyutto viharati. so pÄ• de pakkhÄ• letvÄ• nisÄ«dati palla
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so neva attabyÄ• bÄ• d
parabyÄ• bÄ• dhÄ• ya ceteti, na ubhayabyÄ• bÄ• dhÄ• ya ceteti; attahitaparahitaubhayahita
140/ so bhavaá¹ƒ gotamo cintento nisinno hoti. so Ä• rÄ• magato parisati dhammaá¹ƒ deset
ussÄ• deti, na taá¹ƒ parisaá¹ƒ apasÄ• deti; aÃ±Ã±adatthu dhammiyÄ• kathÄ• ya taá¹ƒ pari
samÄ• dapeti samuttejeti sampahaá¹ƒseti.

``aá¹-á¹-haá¹…gasamannÄ• gato kho panassa bhoto gotamassa mukhato ghoso niccharati
viÃ±Ã±eyyo ca, maÃ±ju ca, savanÄ«yo ca, bindu ca, avisÄ• rÄ« ca, gambhÄ«ro ca, ninnÄ•
kho pana so bhavaá¹ƒ \Be II 341/ gotamo sarena viÃ±Ã±Ä• peti, na cassa bahiddhÄ• paris
tena bhotÄ• gotamena dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ• samuttejitÄ• s

uá¹-á¹-hÄ• yÄ• sanÄ• pakkamanti avalokayamÄ• nÄ• yeva {apalokayamÄ• nÄ• yeva (Ce K
{avijahantÄ• bhÄ• vena (Ce Se Ke Ee) }. addasÄ• ma kho mayaá¹ƒ, bho, taá¹ƒ bhavantaá¹ƒ
addasÄ• ma á¹-hitaá¹ƒ, addasÄ• ma antaragharaá¹ƒ pavisantaá¹ƒ, addasÄ• ma antaraghar
tuá¹‡hÄ«bhÅ«taá¹ƒ, addasÄ• ma antaraghare bhuÃ±jantaá¹ƒ, addasÄ• ma bhuttÄ• viá¹ƒ ni
addasÄ• ma bhuttÄ• viá¹ƒ anumodantaá¹ƒ, addasÄ• ma Ä• rÄ• maá¹ƒ \Se II 538/ gacchant
nisinnaá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ, addasÄ• ma Ä• rÄ• magataá¹ƒ parisati dhammaá¹ƒ desenta
bhavaá¹ƒ gotamo, tato ca bhiyyoâ€™â€™ ti.

<388> evaá¹ƒ vutte, brahmÄ• yu brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ•
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• neti ---

``namo tassa bhagavato arahato sammÄ• sambuddhassa.

``namo tassa bhagavato arahato sammÄ• sambuddhassa.

``namo \Ne II 349/ tassa bhagavato arahato sammÄ• sambuddhassÄ• â€™â€™ ti.

``appeva nÄ• ma mayaá¹ƒ kadÄ• ci karahaci tena bhotÄ• gotamena samÄ• gaccheyyÄ• m
kathÄ• sallÄ• poâ€™â€™ ti!

<389> atha kho bhagavÄ• videhesu anupubbena cÄ• rikaá¹ƒ caramÄ• no yena mithilÄ• ta
bhagavÄ• mithilÄ• yaá¹ƒ viharati maghadevambavane. assosuá¹ƒ kho mithileyyakÄ• {meth
brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu, bho, gotamo \Ee II 141/ sakyaputto sakyak
cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusa
mithilÄ• yaá¹ƒ viharati maghadevambavane. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ
abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. so imaá¹ƒ lokaá
sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ \Be II 342/ pajaá¹ƒ sadevamanussaá¹ƒ saya
pavedeti \Se II 539/. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyo
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ â€™ ti.

atha kho mithileyyakÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒs
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavatÄ• saddh
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce bhagavato santike n
ekamantaá¹ƒ nisÄ«diá¹ƒsu; appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

<390> assosi kho brahmÄ• yu brÄ• hmaá¹‡o --- ``samaá¹‡o khalu, bho, gotamo sakyaputto
mithilaá¹ƒ anuppatto, mithilÄ• yaá¹ƒ viharati maghadevambavaneâ€™â€™ ti. atha kho brah
sambahulehi sÄ• vakehi saddhiá¹ƒ yena maghadevambavanaá¹ƒ tenupasaá¹…kami. atha k
avidÅ«re ambavanassa etadahosi --- ``na kho metaá¹ƒ patirÅ«paá¹ƒ yohaá¹ƒ pubbe appaá¹
samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kameyyaâ€™â€™ nti. atha kho brahmÄ• y
mÄ• á¹‡avakaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, mÄ• á¹‡avaka, yena samaá¹‡o gotamo tenupa
mama vacanena samaá¹‡aá¹ƒ gotamaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-h
puccha --- `brahmÄ• yu, bho gotama, brÄ• hmaá¹‡o bhavantaá¹ƒ gotamaá¹ƒ appÄ• bÄ• dha
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™ ti. evaÃ±ca vadehi --- `brah
gotama, brÄ• hmaá¹‡o jiá¹‡á¹‡o vuá¸• á¸• ho mahallako addhagato vayoanuppatto, vÄ«sav
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhed
padako, veyyÄ• karaá¹‡o, lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo. yÄ• vatÄ• , bho,
mithilÄ• yaá¹ƒ paá¹-ivasanti, brahmÄ• yu tesaá¹ƒ brÄ• hmaá¹‡o aggamakkhÄ• yati --- yadid
tesaá¹ƒ brÄ• hmaá¹‡o aggamakkhÄ• yati --- yadidaá¹ƒ mantehi; brahmÄ• yu \Ee II 142/ tesa
aggamakkhÄ• yati --- yadidaá¹ƒ Ä• yunÄ• ceva yasasÄ• ca. so bhoto gotamassa dassana

``evaá¹ƒ \Be II 343/, bhoâ€™â€™ ti kho so mÄ• á¹‡avako brahmÄ• yussa brÄ• hmaá¹‡ass
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho so mÄ• á¹‡avako bha
``brahmÄ• yu, bho gotama, brÄ• hmaá¹‡o bhavantaá¹ƒ gotamaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ
balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati; evaÃ±ca vadeti --- `brahmÄ• yu, bho gotama, brÄ• hm
mahallako addhagato vayoanuppatto, vÄ«savassasatiko jÄ• tiyÄ• , tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ,
lokÄ• yatamahÄ• purisalakkhaá¹‡esu \Se II 541/ anavayo. yÄ• vatÄ• , bho, brÄ• hmaá¹‡aga
paá¹-ivasanti, brahmÄ• yu tesaá¹ƒ brÄ• hmaá¹‡o aggamakkhÄ• yati --- yadidaá¹ƒ bhogehi;
brÄ• hmaá¹‡o aggamakkhÄ• yati --- yadidaá¹ƒ mantehi; brahmÄ• yu tesaá¹ƒ brÄ• hmaá¹‡o
Ä• yunÄ• ceva yasasÄ• ca. so bhoto gotamassa dassanakÄ• moâ€™â€™ â€™ ti. ``yassa
brÄ• hmaá¹‡o kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti. atha kho so mÄ• á¹‡avako yena brahmÄ•
upasaá¹…kamitvÄ• brahmÄ• yuá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``katÄ• vakÄ• so khom
yassadÄ• ni bhavaá¹ƒ kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti.

<391> atha \Ne II 351/ kho brahmÄ• yu brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami.
brahmÄ• yuá¹ƒ brÄ• hmaá¹‡aá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na oramiya {oramatth
oramati (Katthaci), atha naá¹ƒ (Ce), oramiyÄ• ti pana tvÄ• paccayantatathasaá¹ƒvaá¹‡á¹‡an
visodhitapadaá¹ƒ} okÄ• samakÄ• si yathÄ• taá¹ƒ Ã±Ä• tassa yasassino. atha kho brahmÄ•
parisaá¹ƒ etadavoca --- ``alaá¹ƒ, bho! nisÄ«datha tumhe sake Ä• sane. idhÄ• haá¹ƒ samaá¹
nisÄ«dissÄ• mÄ«â€™â€™ ti.

atha kho brahmÄ• yu brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekam
brÄ• hmaá¹‡o bhagavato \Be II 344/ kÄ• ye \Ee II 143/ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä•
brahmÄ• yu brÄ• hmaá¹‡o bhagavato \Se II 542/ kÄ• ye dvattiá¹ƒsamahÄ• purisalakkhaá¹‡
dve. dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati nÄ• dhimuccati na sampas
vatthaguyhe, pahÅ«tajivhatÄ• ya ca. atha kho brahmÄ• yu brÄ• hmaá¹‡o bhagavantaá¹ƒ gÄ

``ye me dvattiá¹ƒsÄ• ti sutÄ• , mahÄ• purisalakkhaá¹‡Ä• .

duve tesaá¹ƒ na passÄ• mi, bhoto kÄ• yasmiá¹ƒ gotama ||

``kacci kosohitaá¹ƒ bhoto, vatthaguyhaá¹ƒ naruttama.

nÄ• rÄ«samÄ• nasavhayÄ• , kacci jivhÄ• na dassakÄ• {nÄ• rÄ«sahanÄ• ma savhayÄ• , ka
Ee) } ||

``kacci pahÅ«tajivhosi, yathÄ• taá¹ƒ jÄ• niyÄ• mase.

ninnÄ• mayetaá¹ƒ pahÅ«taá¹ƒ, kaá¹…khaá¹ƒ vinaya no ise ||

``diá¹-á¹-hadhammahitatthÄ• ya, samparÄ• yasukhÄ• ya ca.

katÄ• vakÄ• sÄ• pucchÄ• ma, yaá¹ƒ kiÃ±ci abhipatthitaâ€™â€™ nti ||

<392> atha kho bhagavato etadahosi --- ``passati kho me ayaá¹ƒ brahmÄ• yu brÄ• hmaá¹‡
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni, yebhuyyena á¹-hapetvÄ• dve. dvÄ«su mahÄ• puri
vicikicchati nÄ• dhimuccati na sampasÄ«dati --- kosohite ca vatthaguyhe, pahÅ«tajivhatÄ• y
352/. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si y
brÄ• hmaá¹‡o bhagavato kosohitaá¹ƒ vatthaguyhaá¹ƒ. atha kho bhagavÄ• jivhaá¹ƒ ninnÄ•
kaá¹‡á¹‡asotÄ• ni anumasi paá¹-imasi; ubhopi nÄ• sikasotÄ• ni \Se II 543/ anumasi paá¹-im
nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ jivhÄ• ya chÄ• desi. atha kho bhagavÄ• brahmÄ• yuá¹ƒ brÄ• hm
---

``ye te dvattiá¹ƒsÄ• ti sutÄ• , mahÄ• purisalakkhaá¹‡Ä• .

sabbe te mama kÄ• yasmiá¹ƒ, mÄ• te {mÄ• vo (Katthaci) } kaá¹…khÄ• hu brÄ• hmaá¹‡a ||

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡a ||

``diá¹-á¹-hadhammahitatthÄ• ya \Be II 345/ \Ee II 144/, samparÄ• yasukhÄ• ya ca.

katÄ• vakÄ• so pucchassu, yaá¹ƒ kiÃ±ci abhipatthitaâ€™â€™ nti ||

<393> atha kho brahmÄ• yussa brÄ• hmaá¹‡assa etadahosi --- ``katÄ• vakÄ• so khomhi sa
kho ahaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ puccheyyaá¹ƒ --- `diá¹-á¹-hadhammikaá¹ƒ vÄ• atthaá¹
vÄ• â€™â€™ â€™ ti. atha kho brahmÄ• yussa brÄ• hmaá¹‡assa etadahosi --- ``kusalo kho
diá¹-á¹-hadhammikÄ• naá¹ƒ atthÄ• naá¹ƒ. aÃ±Ã±epi maá¹ƒ diá¹-á¹-hadhammikaá¹ƒ atthaá¹
yaá¹ƒnÅ«nÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ samparÄ• yikaá¹ƒyeva atthaá¹ƒ puccheyyaâ€
brÄ• hmaá¹‡o bhagavantaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``kathaá¹ƒ kho brÄ• hmaá¹‡o hoti, kathaá¹ƒ bhavati vedagÅ«.

tevijjo bho kathaá¹ƒ hoti, sotthiyo kinti vuccati ||

``arahaá¹ƒ bho kathaá¹ƒ hoti, kathaá¹ƒ bhavati kevalÄ«.

muni ca bho kathaá¹ƒ hoti, buddho kinti pavuccatÄ«â€™â€™ ti ||

<394> atha \Se II 544/ kho bhagavÄ• brahmÄ• yuá¹ƒ brÄ• hmaá¹‡aá¹ƒ gÄ• thÄ• hi paccab

``pubbenivÄ• saá¹ƒ \Ne II 353/ yo vedi, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni ||

``cittaá¹ƒ visuddhaá¹ƒ jÄ• nÄ• ti, muttaá¹ƒ rÄ• gehi sabbaso.

pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ«.

pÄ• ragÅ« sabbadhammÄ• naá¹ƒ, buddho tÄ• dÄ« pavuccatÄ«â€™â€™ ti ||

evaá¹ƒ vutte, brahmÄ• yu brÄ• hmaá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…
pÄ• desu sirasÄ• nipatitvÄ• bhagavato pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi c
sÄ• veti --- ``brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hmaá¹‡o; brahmÄ• yu ahaá¹ƒ, bho gota
atha kho sÄ• parisÄ• acchariyabbhutacittajÄ• tÄ• ahosi --- ``acchariyaá¹ƒ vata, bho, abbh

yatra hi nÄ• mÄ• yaá¹ƒ brahmÄ• yu brÄ• hmaá¹‡o Ã±Ä• to yasassÄ« evarÅ«paá¹ƒ paramar
ti. atha kho bhagavÄ• brahmÄ• yuá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca \Ee II 145/ --- ``alaá¹ƒ, b
nisÄ«da tvaá¹ƒ sake Ä• sane yato te mayi cittaá¹ƒ pasannaâ€™â€™ nti. atha kho brahmÄ•
uá¹-á¹-hahitvÄ• sake Ä• sane nisÄ«di.

<395> atha \Be II 346/ kho bhagavÄ• brahmÄ• yussa brÄ• hmaá¹‡assa anupubbiá¹ƒ katha
--- dÄ• nakathaá¹ƒ, sÄ«lakathaá¹ƒ, saggakathaá¹ƒ; kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raa
Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• bhagavÄ• \Se II 545/ aÃ±Ã±Ä• si brahmÄ• yuá¹ƒ brÄ•
muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá¹ƒ, atha yÄ• buddhÄ• naa
dhammadesanÄ• taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, nirodhaá¹ƒ, maggaá¹ƒ. se
vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva brahm
tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. atha kho brahmÄ• yu brÄ• hmaá¹‡o diá¹-á¹-ha
viditadhammo pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjap
satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, b
bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa v
Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkh
bhotÄ• \Ne II 354/ gotamena anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavanta
gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo d
saraá¹‡aá¹ƒ gataá¹ƒ. adhivÄ• setu ca me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddh
bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho b
adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá
546/. atha kho brahmÄ• yu brÄ• hmaá¹‡o tassÄ• rattiyÄ• accayena sake nivesane paá¹‡Ä
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bho g
bhattaâ€™â€™ nti.

atha \Ee II 146/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane
bhikkhusaá¹…ghena. atha kho brahmÄ• yu brÄ• hmaá¹‡o sattÄ• haá¹ƒ buddhappamukhaá
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho bhagavÄ•
videhesu cÄ• rikaá¹ƒ pakkÄ• mi. atha kho brahmÄ• yu brÄ• hmaá¹‡o acirapakkantassa bha
sambahulÄ• \Be II 347/ bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kami
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagav
``brahmÄ• yu, bhante, brÄ• hmaá¹‡o kÄ• laá¹…kato. tassa kÄ• gati, ko abhisamparÄ• yoâ€
bhikkhave, brahmÄ• yu brÄ• hmaá¹‡o paccapÄ• di dhammassÄ• nudhammaá¹ƒ, na ca maa
brahmÄ• yu, bhikkhave, brÄ• hmaá¹‡o paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ•
hoti, tattha parinibbÄ• yÄ«, anÄ• vattidhammo tasmÄ• lokÄ• â€™â€™ ti.

idamavoca \Se II 547/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

brahmÄ• yusuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. selasuttaá¹ƒ

<396> evaá¹ƒ \Ne II 355/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• aá¹…guttarÄ• pesu
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hateá¸·asehi bhikkhusatehi yena Ä• paá¹
aá¹…guttarÄ• pÄ• naá¹ƒ nigamo tadavasari. assosi kho keá¹‡iyo jaá¹-ilo --- ``samaá¹‡o kha
sakyaputto sakyakulÄ• pabbajito aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhi
aá¸• á¸• hateá¸·asehi bhikkhusatehi Ä• paá¹‡aá¹ƒ anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ g
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadeva
sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pa
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ â€™ ti.

atha kho keá¹‡iyo jaá¹-ilo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• \Be II 348/ ekamantaá¹ƒ ni
nisinnaá¹ƒ kho keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi samÄ•
sampahaá¹ƒsesi \Se II 549/. atha kho keá¹‡iyo jaá¹-ilo bhagavatÄ• dhammiyÄ• kathÄ• ya s
samuttejito sampahaá¹ƒsito bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me bhavaá¹ƒ gotam
saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. evaá¹ƒ vutte, bhagavÄ• keá¹‡iyaá¹ƒ jaá¹-ilaá¹
kho, keá¹‡iya, bhikkhusaá¹…gho aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• ni, tvaÃ±ca brÄ• hm
ti. dutiyampi kho keá¹‡iyo jaá¹-ilo bhagavantaá¹ƒ etadavoca --- ``kiÃ±cÄ• pi kho, bho gotam
bhikkhusaá¹…gho aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• ni, ahaÃ±ca brÄ• hmaá¹‡esu abhip
bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. du
keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ etadavoca --- ``mahÄ• kho, keá¹‡iya, bhikkhusaá¹…gho aá¸• á¸• ha
bhikkhusatÄ• ni, tvaÃ±ca brÄ• hmaá¹‡esu abhippasannoâ€™â€™ ti. tatiyampi kho keá¹‡iyo
etadavoca --- ``kiÃ±cÄ• pi kho, bho gotama, mahÄ• bhikkhusaá¹…gho aá¸• á¸• hateá¸·asÄ•
brÄ• hmaá¹‡esu abhippasanno; adhivÄ• setu me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ
bhikkhusaá¹…ghenÄ• â€™â€™ ti \Ne II 356/. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.
bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena sako assamo tenupasaá¹
mittÄ• macce Ã±Ä• tisÄ• lohite Ä• mantesi --- ``suá¹‡antu me bhonto, mittÄ• maccÄ• Ã±Ä•
gotamo nimantito svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghena. yena me kÄ• ya
{kÄ• yaveyÄ• vaá¹-á¹-ikaá¹ƒ (Ce Se Ke), kÄ• yaveyyÄ• vatikaá¹ƒ (Katthaci) } kareyyÄ• thÄ•
bhoâ€™â€™ ti kho \Se II 550/ keá¹‡iyassa jaá¹-ilassa mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• ke

paá¹-issutvÄ• appekacce uddhanÄ• ni khaá¹‡anti, appekacce kaá¹-á¹-hÄ• ni phÄ• lenti, ap
dhovanti, appekacce udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• penti, appekacce Ä• sanÄ• ni paÃ±Ã±
jaá¹-ilo sÄ• maá¹ƒyeva maá¹‡á¸• alamÄ• laá¹ƒ paá¹-iyÄ• deti.

<397> tena kho pana samayena selo brÄ• hmaá¹‡o Ä• paá¹‡e paá¹-ivasati tiá¹‡á¹‡aá¹ƒ ve
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ
veyyÄ• karaá¹‡o, lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo, tÄ«á¹‡i ca mÄ• á¹‡avakas
kho pana samayena keá¹‡iyo jaá¹-ilo sele brÄ• hmaá¹‡e abhippasanno hoti. atha kho selo b
mÄ• á¹‡avakasatehi parivuto jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ• no anuvicaramÄ•
assamo tenupasaá¹…kami. addasÄ• kho selo brÄ• hmaá¹‡o keá¹‡iyassa jaá¹-ilassa assam
khaá¹‡ante, appekacce kaá¹-á¹-hÄ• ni phÄ• lente, appekacce bhÄ• janÄ• ni dhovante, appe
patiá¹-á¹-hÄ• pente, appekacce Ä• sanÄ• ni paÃ±Ã±apente, keá¹‡iyaá¹ƒ pana jaá¹-ilaá¹ƒ sÄ
maá¹‡á¸• alamÄ• laá¹ƒ paá¹-iyÄ• dentaá¹ƒ. disvÄ• na keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ etadavoca ---
keá¹‡iyassa Ä• vÄ• ho vÄ• bhavissati vivÄ• ho vÄ• bhavissati mahÄ• yaÃ±Ã±o vÄ• paccu
mÄ• gadho seniyo bimbisÄ• ro nimantito svÄ• tanÄ• ya saddhiá¹ƒ balakÄ• yenÄ• â€™â€™
\Se II 551/ bhavissati napi vivÄ• ho bhavissati napi rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro n
saddhiá¹ƒ balakÄ• yena; api ca kho me mahÄ• yaÃ±Ã±o paccupaá¹-á¹-hito. atthi, bho, sama
sakyakulÄ• pabbajito aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…
aá¸• á¸• hateá¸·asehi bhikkhusatehi Ä• paá¹‡aá¹ƒ anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ g
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti.

``buddhoti \Ne II 357/ --- bho keá¹‡iya, vadesiâ€™â€™ ?

``buddhoti --- bho sela, vadÄ• miâ€™â€™.

``buddhoti --- bho keá¹‡iya, vadesiâ€™â€™ ?

``buddhoti --- bho sela, vadÄ• mÄ«â€™â€™ ti.

<398> atha kho selassa brÄ• hmaá¹‡assa etadahosi --- ``ghosopi kho eso dullabho lokasm
`buddhoâ€™ ti {yadidaá¹ƒ buddho buddhoti (Katthaci) }. Ä• gatÄ• ni kho panamhÄ• kaá¹ƒ m
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni, yehi samannÄ• gatassa mahÄ• purisassa \Be II 35
anaÃ±Ã±Ä• . sace agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• hoti cakkavattÄ« dhammiko dhammarÄ
janapadatthÄ• variyappatto sattaratanasamannÄ• gato. tassimÄ• ni satta ratanÄ• ni bhavan
cakkaratanaá¹ƒ, hatthiratanaá¹ƒ, assaratanaá¹ƒ, maá¹‡iratanaá¹ƒ, itthiratanaá¹ƒ, gahapatira
pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kho panassa puttÄ• bhavanti sÅ«r

parasenappamaddanÄ• . so \Se II 552/ imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ adaá¹‡á¸• c
abhivijiya ajjhÄ• vasati. sace pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ hoti sa
vivaá¹-á¹-acchadoâ€™â€™.

``kahaá¹ƒ pana, bho keá¹‡iya, etarahi so bhavaá¹ƒ gotamo viharati arahaá¹ƒ sammÄ• saml
vutte, keá¹‡iyo jaá¹-ilo dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ paggahetvÄ• selaá¹ƒ brÄ• hmaá¹‡aá¹ƒ eta
bho sela, nÄ«lavanarÄ• jÄ«â€™â€™ ti. atha kho selo brÄ• hmaá¹‡o tÄ«hi mÄ• á¹‡avakasa
tenupasaá¹…kami. atha kho selo brÄ• hmaá¹‡o te mÄ• á¹‡avake Ä• mantesi --- ``appasado
padaá¹ƒ {pÄ• de pÄ• daá¹ƒ (Ce) } nikkhipantÄ• ; durÄ• sadÄ• {dÅ«rasaddÄ• (Katthaci) } h
ekacarÄ• . yadÄ• cÄ• haá¹ƒ, bho, samaá¹‡ena gotamena saddhiá¹ƒ manteyyaá¹ƒ, mÄ• m
opÄ• tetha. kathÄ• pariyosÄ• naá¹ƒ me bhavanto Ä• gamentÅ«â€™â€™ ti. atha kho selo b
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho selo brÄ• hmaá¹‡o bhagav
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni samannesi.

addasÄ• kho selo brÄ• hmaá¹‡o bhagavato kÄ• ye dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• n
dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«da
ca vatthaguyhe, pahÅ«tajivhatÄ• ya ca. atha \Se II 553/ kho bhagavato etadahosi --- ``passa
selo brÄ• hmaá¹‡o dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni, yebhuyyena á¹-hapetvÄ• dve. c
mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati --- kos
vatthaguyhe, pahÅ«tajivhatÄ• ya cÄ• â€™â€™ ti. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddh
abhisaá¹…khÄ• si, yathÄ• addasa selo brÄ• hmaá¹‡o bhagavato kosohitaá¹ƒ vatthaguyhaá
jivhaá¹ƒ ninnÄ• metvÄ• ubhopi kaá¹‡á¹‡asotÄ• ni anumasi paá¹-imasi; ubhopi nÄ• sikasotÄ
kevalampi nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ jivhÄ• ya chÄ• desi. atha kho selassa brÄ• hmaá¹‡as
``samannÄ• gato kho samaá¹‡o gotamo dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi paripuá¹‡á¹‡
ca kho naá¹ƒ jÄ• nÄ• mi buddho vÄ• no vÄ• . sutaá¹ƒ kho pana metaá¹ƒ brÄ• hmaá¹‡Ä• na
mahallakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `ye te bhavanti ara
sake vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attÄ• naá¹ƒ pÄ• tukarontÄ«â€™ ti. yaá¹ƒnÅ«nÄ• haá¹ƒ s
sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthaveyyaâ€™â€™ nti.

<399> atha kho selo brÄ• hmaá¹‡o bhagavantaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi

``paripuá¹‡á¹‡akÄ• yo suruci, sujÄ• to cÄ• rudassano.

suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• , susukkadÄ• á¹-hosi vÄ«riyavÄ• {viriyavÄ• (Ce Se Ke

``narassa hi sujÄ• tassa, ye bhavanti viyaÃ±janÄ• .

sabbe te tava kÄ• yasmiá¹ƒ, mahÄ• purisalakkhaá¹‡Ä• ||

``pasannanetto \Se II 554/ sumukho, brahÄ• {brahmÄ• (Se Ke Katthaci) } uju patÄ• pavÄ•

majjhe samaá¹‡asaá¹…ghassa, Ä• diccova virocasi ||

``kalyÄ• á¹‡adassano bhikkhu, kaÃ±canasannibhattaco.

kiá¹ƒ te samaá¹‡abhÄ• vena, evaá¹ƒ uttamavaá¹‡á¹‡ino ||

``rÄ• jÄ• arahasi bhavituá¹ƒ, cakkavattÄ« rathesabho.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa {jambumaá¹‡á¸• assa (Katthaci) } issaro ||

``khattiyÄ• \Ne II 359/ bhogirÄ• jÄ• no, anuyantÄ• {anuyuttÄ• (Ce Se Ke Ee) } bhavantu te

rÄ• jÄ• bhirÄ• jÄ• manujindo, rajjaá¹ƒ kÄ• rehi gotamaâ€™â€™ ||

``rÄ• jÄ• hamasmi \Be II 352/ selÄ• ti, dhammarÄ• jÄ• anuttaro.

dhammena cakkaá¹ƒ vattemi, cakkaá¹ƒ appaá¹-ivattiyaá¹ƒâ€™â€™ ||

``sambuddho paá¹-ijÄ• nÄ• si, dhammarÄ• jÄ• anuttaro.

`dhammena cakkaá¹ƒ vattemiâ€™, iti bhÄ• sasi gotama ||

``ko nu senÄ• pati bhoto, sÄ• vako satthuranvayo.

ko te tamanuvatteti, dhammacakkaá¹ƒ pavattitaá¹ƒâ€™â€™ ||

``mayÄ• pavattitaá¹ƒ cakkaá¹ƒ, (selÄ• ti bhagavÄ• dhammacakkaá¹ƒ anuttaraá¹ƒ.

sÄ• riputto anuvatteti, anujÄ• to tathÄ• gataá¹ƒ ||

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡a ||

``vinayassu mayi kaá¹…khaá¹ƒ, adhimuccassu brÄ• hmaá¹‡a.

dullabhaá¹ƒ dassanaá¹ƒ hoti, sambuddhÄ• naá¹ƒ abhiá¹‡haso ||

``yesaá¹ƒ \Se II 555/ ve dullabho loke, pÄ• tubhÄ• vo abhiá¹‡haso.

sohaá¹ƒ brÄ• hmaá¹‡a sambuddho, sallakatto anuttaro ||

``brahmabhÅ«to atitulo, mÄ• rasenappamaddano.

sabbÄ• mitte vasÄ« katvÄ• , modÄ• mi akutobhayoâ€™â€™ ||

``imaá¹ƒ bhonto nisÄ• metha, yathÄ• bhÄ• sati cakkhumÄ• .

sallakatto mahÄ• vÄ«ro, sÄ«hova nadatÄ« vane ||

``brahmabhÅ«taá¹ƒ \Ne II 360/ atitulaá¹ƒ, mÄ• rasenappamaddanaá¹ƒ.

ko disvÄ• nappasÄ«deyya, api kaá¹‡hÄ• bhijÄ• tiko ||

``yo maá¹ƒ icchati anvetu, yo vÄ• nicchati gacchatu.

idhÄ• haá¹ƒ pabbajissÄ• mi, varapaÃ±Ã±assa santikeâ€™â€™ ||

``etaÃ±ce {evaÃ±ce (Se Ke) } ruccati bhoto, sammÄ• sambuddhasÄ• sanaá¹ƒ {sammÄ• sa
suttanipÄ• te) }.

mayampi pabbajissÄ• ma, varapaÃ±Ã±assa santikeâ€™â€™ ||

``brÄ• hmaá¹‡Ä• tisatÄ• ime, yÄ• canti paÃ±jalÄ«katÄ• .

brahmacariyaá¹ƒ carissÄ• ma, bhagavÄ• tava santikeâ€™â€™ ||

``svÄ• kkhÄ• taá¹ƒ \Be II 353/ brahmacariyaá¹ƒ, (selÄ• ti bhagavÄ• sandiá¹-á¹-hikamakÄ• l

yattha amoghÄ• pabbajjÄ• , appamattassa sikkhatoâ€™â€™ ti ||

alattha kho selo brÄ• hmaá¹‡o sapariso bhagavato santike pabbajjaá¹ƒ, alattha upasampad

<400> atha kho keá¹‡iyo jaá¹-ilo tassÄ• rattiyÄ• accayena sake assame paá¹‡Ä«taá¹ƒ khA
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ \Se II 556/ Ä• rocÄ• pesi --- ``kÄ
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ•
keá¹‡iyassa jaá¹-ilassa assamo tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• san
bhikkhusaá¹…ghena. atha kho keá¹‡iyo jaá¹-ilo buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ
bhojanÄ«yena sahatthÄ• santappesi, sampavÄ• resi. atha kho keá¹‡iyo jaá¹-ilo bhagavanta
onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ•
kho keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ bhagavÄ• imÄ• hi gÄ• thÄ• hi anumodi ---

``aggihuttamukhÄ• yaÃ±Ã±Ä• , sÄ• vittÄ« chandaso mukhaá¹ƒ.

rÄ• jÄ• mukhaá¹ƒ manussÄ• naá¹ƒ, nadÄ«naá¹ƒ sÄ• garo mukhaá¹ƒ ||

``nakkhattÄ• naá¹ƒ \Ne II 361/ mukhaá¹ƒ cando, Ä• dicco tapataá¹ƒ mukhaá¹ƒ.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nÄ• naá¹ƒ, saá¹…gho ve yajataá¹ƒ mukhaâ€™â€™ nti ||

atha kho bhagavÄ• keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ imÄ• hi gÄ• thÄ• hi anumoditvÄ• uá¹-á¹-hÄ• yÄ

atha kho Ä• yasmÄ• selo sapariso eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto v
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttara
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
aÃ±Ã±ataro kho panÄ• yasmÄ• selo \Se II 557/ sapariso arahataá¹ƒ ahosi. atha kho Ä• yas
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• yena b
paá¹‡Ä• metvÄ• bhagavantaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``yaá¹ƒ \Be II 354/ taá¹ƒ saraá¹‡amÄ• gamma, ito aá¹-á¹-hami cakkhumÄ• .

sattarattena {anuttarena (Katthaci) } bhagavÄ• , dantamha tava sÄ• sane ||

``tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ« muni.

tuvaá¹ƒ anusaye chetvÄ• , tiá¹‡á¹‡o tÄ• resimaá¹ƒ pajaá¹ƒ ||

``upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• .

sÄ«hova anupÄ• dÄ• no, pahÄ«nabhayabheravo ||

``bhikkhavo tisatÄ• ime, tiá¹-á¹-hanti paÃ±jalÄ«katÄ• .

pÄ• de vÄ«ra pasÄ• rehi, nÄ• gÄ• vandantu satthunoâ€™â€™ ti ||

selasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. assalÄ• yanasuttaá¹ƒ

<401> evaá¹ƒ \Se II 558/ \Ne II 362/ \Ee II 147/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena nÄ• nÄ• vera brÄ• hmaá¹‡Ä• naá¹ƒ paÃ±camattÄ• ni brÄ• hmaá¹‡asatÄ• ni sÄ• vatthiyaá¹ƒ paá¹-ivasanti atha kho tesaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ etadahosi --- ``ayaá¹ƒ kho samaá¹‡o gotamo cÄ• tu paÃ±Ã±apeti. ko nu kho pahoti samaá¹‡ena gotamena saddhiá¹ƒ asmiá¹ƒ vacane paá¹-iman pana samayena assalÄ• yano nÄ• ma mÄ• á¹‡avo sÄ• vatthiyaá¹ƒ paá¹-ivasati daharo, vutt jÄ• tiyÄ• , tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkha itihÄ• sapaÃ±camÄ• naá¹ƒ, padako, veyyÄ• karaá¹‡o, lokÄ• yatamahÄ• purisalakkhaá¹‡esu brÄ• hmaá¹‡Ä• naá¹ƒ etadahosi --- ``ayaá¹ƒ kho assalÄ• yano mÄ• á¹‡avo sÄ• vatthiyaá¹ƒ vuttasiro, soá¸·asavassuddesiko jÄ• tiyÄ• , tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« ... pe ... ana samaá¹‡ena gotamena saddhiá¹ƒ asmiá¹ƒ vacane paá¹-imantetuâ€™â€™ nti.

atha kho te brÄ• hmaá¹‡Ä• yena assalÄ• yano mÄ• á¹‡avo tenupaá¹…kamiá¹ƒsu; upasaá mÄ• á¹‡avaá¹ƒ etadavocuá¹ƒ --- ``ayaá¹ƒ, bho assalÄ• yana \Be II 355/, samaá¹‡o gotamo suddhiá¹ƒ paÃ±Ã±apeti. etu bhavaá¹ƒ assalÄ• yano samaá¹‡ena gotamena saddhiá¹ƒ asmi paá¹-imantetÅ«â€™â€™ ti {paá¹-imantetunti (Ee Katthaci) }.

evaá¹ƒ vutte, assalÄ• yano mÄ• á¹‡avo te brÄ• hmaá¹‡e etadavoca \Se II 559/ --- ``samaá dhammavÄ• dÄ«; dhammavÄ• dino ca pana duppaá¹-imantiyÄ• bhavanti. nÄ• haá¹ƒ sakko asmiá¹ƒ vacane paá¹-imantetuâ€™â€™ nti. dutiyampi kho te brÄ• hmaá¹‡Ä• assalÄ• yana --- ``ayaá¹ƒ, bho assalÄ• yana, samaá¹‡o gotamo cÄ• tuvaá¹‡á¹‡iá¹ƒ suddhiá¹ƒ paÃ±Ã±ape assalÄ• yano samaá¹‡ena gotamena \Ee II 148/ saddhiá¹ƒ asmiá¹ƒ vacane paá¹-imantetu {p Katthaci) }. caritaá¹ƒ kho pana bhotÄ• assalÄ• yanena paribbÄ• jakaâ€™â€™ nti. dutiyamp mÄ• á¹‡avo te brÄ• hmaá¹‡e etadavoca --- ``samaá¹‡o khalu, bho, gotamo dhammavÄ• dÄ duppaá¹-imantiyÄ• bhavanti \Ne II 363/. nÄ• haá¹ƒ sakkomi samaá¹‡ena gotamena saddhia paá¹-imantetuâ€™â€™ nti. tatiyampi kho te brÄ• hmaá¹‡Ä• assalÄ• yanaá¹ƒ mÄ• á¹‡avaá bho assalÄ• yana, samaá¹‡o gotamo cÄ• tuvaá¹‡á¹‡iá¹ƒ suddhiá¹ƒ paÃ±Ã±apeti. etu bhava gotamena saddhiá¹ƒ asmiá¹ƒ vacane paá¹-imantetu {paá¹-imantetuá¹ƒ (Ce Ee Katthaci) }. ca

bhotÄ• assalÄ• yanena paribbÄ• jakaá¹ƒ. mÄ• bhavaá¹ƒ assalÄ• yano ayuddhaparÄ• jitaá

evaá¹ƒ vutte, assalÄ• yano mÄ• á¹‡avo te brÄ• hmaá¹‡e etadavoca --- ``addhÄ• kho ahaá
samaá¹‡o khalu, bho, gotamo dhammavÄ• dÄ«; dhammavÄ• dino ca pana duppaá¹-imantiy
samaá¹‡ena gotamena saddhiá¹ƒ asmiá¹ƒ vacane paá¹-imantetunti. api cÄ• haá¹ƒ bhavantÄ
gamissÄ• mÄ«â€™â€™ ti.

<402> atha kho assalÄ• yano mÄ• á¹‡avo mahatÄ• brÄ• hmaá¹‡agaá¹‡ena saddhiá¹ƒ \Se
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho assalÄ• yano mÄ• á¹‡avo
``brÄ• hmaá¹‡Ä• , bho gotama, evamÄ• haá¹ƒsu --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o
brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá¹‡ho aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡ova sujjhanti, n
brÄ• hmaá¹‡Ä• va brahmuno puttÄ• \Be II 356/ orasÄ• mukhato jÄ• tÄ• brahmajÄ• brahm
ti. idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti? ``dissanti {dissante (Ce Se Ke Ee) } kho p
brÄ• hmaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡iyo utuniyopi gabbhiniyopi vijÄ• yamÄ• nÄ• pi pÄ• yamÄ
brÄ• hmaá¹‡iyonijÄ• va samÄ• nÄ• evamÄ• haá¹ƒsu --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡
brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá¹‡ho aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡Ä• va sujjhanti
brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ• brahmajÄ• brahmanimmitÄ•
``kiÃ±cÄ• pi \Ee II 149/ bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• evame
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•

<403> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, sutaá¹ƒ te --- `yonakambojesu aÃ±Ã±esu ca
dveva vaá¹‡á¹‡Ä• --- ayyo ceva dÄ• so ca; ayyo hutvÄ• dÄ• so hoti, dÄ• so \Ne II 364/ hut
ti \Se II 561/? ``evaá¹ƒ, bho, sutaá¹ƒ taá¹ƒ me --- `yonakambojesu aÃ±Ã±esu ca paccantime
vaá¹‡á¹‡Ä• --- ayyo ceva dÄ• so ca; ayyo hutvÄ• dÄ• so hoti, dÄ• so hutvÄ• ayyo hotÄ«â
assalÄ• yana, brÄ• hmaá¹‡Ä• naá¹ƒ kiá¹ƒ balaá¹ƒ, ko assÄ• so yadettha brÄ• hmaá¹‡Ä• e
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•
``kiÃ±cÄ• pi bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• evametaá¹ƒ maÃ
seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ• dÄ• â€™â€™ â€™

<404> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, khattiyova nu kho pÄ• á¹‡Ä• tipÄ• tÄ« adinn
kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• p
micchÄ• diá¹-á¹-hi kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• ta
no brÄ• hmaá¹‡o? vessova nu kho ... pe ... suddova nu kho pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ
musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• pÄ« abhijjhÄ• lu byÄ• panna
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, no
``no hidaá¹ƒ, bho gotama. khattiyopi hi, bho \Be II 357/ gotama, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ•
kÄ• mesumicchÄ• cÄ• rÄ« musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• p

micchÄ• diá¹-á¹-hi \Se II 562/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹
upapajjeyya. brÄ• hmaá¹‡opi hi, bho gotama ... pe ... vessopi hi, bho gotama ... pe ... suddo
... pe ... sabbepi hi, bho gotama, cattÄ• ro vaá¹‡á¹‡Ä• pÄ• á¹‡Ä• tipÄ• tino adinnÄ• dÄ• yi
kÄ• mesumicchÄ• cÄ• rino musÄ• vÄ• dino pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappa
micchÄ• diá¹-á¹-hÄ« kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ•
upapajjeyyuâ€™â€™ nti. ``ettha, assalÄ• yana, brÄ• hmaá¹‡Ä• naá¹ƒ kiá¹ƒ balaá¹ƒ, ko ass
evamÄ• haá¹ƒsu --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe
â€™ ti? ``kiÃ±cÄ• pi bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• evameta
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•

<405> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, brÄ• hmaá¹‡ova nu kho pÄ• á¹‡Ä• tipÄ• tÄ•
paá¹-ivirato kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato musÄ• vÄ• dÄ• \Se II 563/ paá¹-ivirato
II 365/ paá¹-ivirato pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato samphappalÄ• pÄ• paá¹-ivirato ana
abyÄ• pannacitto sammÄ• diá¹-á¹-hi kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagg
{no ca (Katthaci) } khattiyo no vesso, no suddoâ€™â€™ ti? ``no hidaá¹ƒ, bho gotama! khatti
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adinnÄ• dÄ• nÄ• paá¹-ivirato kÄ• mesumicchÄ• cÄ• rÄ• p
paá¹-ivirato pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato samp
anabhijjhÄ• lu abyÄ• pannacitto sammÄ• diá¹-á¹-hi kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapajjeyya. brÄ• hmaá¹‡opi hi, bho gotama ... pe ... vessopi hi, bho gotama ... pe ... suddo
... pe ... sabbepi hi, bho gotama, cattÄ• ro vaá¹‡á¹‡Ä• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• a
paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• musÄ• vÄ• dÄ• paá¹-iviratÄ• pisuá
pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ• samphappalÄ• pÄ• paá¹-iviratÄ• anabhijjhÄ• lÅ« ab
sammÄ• diá¹-á¹-hÄ« kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ up
assalÄ• yana \Be II 358/, brÄ• hmaá¹‡Ä• naá¹ƒ kiá¹ƒ balaá¹ƒ, ko assÄ• so yadettha brÄ• hm
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•
``kiÃ±cÄ• pi bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• \Ee II 151/ evame
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•

<406> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, brÄ• hmaá¹‡ova nu kho pahoti asmiá¹ƒ pad
abyÄ• bajjhaá¹ƒ mettacittaá¹ƒ bhÄ• vetuá¹ƒ, no khattiyo, no vesso no suddoâ€™â€™ ti? ``n
khattiyopi hi, bho gotama, pahoti asmiá¹ƒ padese averaá¹ƒ abyÄ• bajjhaá¹ƒ mettacittaá¹ƒ bh
brÄ• hmaá¹‡opi hi, bho gotama ... vessopi hi \Se II 564/, bho gotama ... suddopi hi, bho gota
bho gotama, cattÄ• ro vaá¹‡á¹‡Ä• pahonti asmiá¹ƒ padese averaá¹ƒ abyÄ• bajjhaá¹ƒ metta
nti. ``ettha, assalÄ• yana, brÄ• hmaá¹‡Ä• naá¹ƒ kiá¹ƒ balaá¹ƒ, ko assÄ• so yadettha brÄ• h
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•
``kiÃ±cÄ• pi bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• evametaá¹ƒ maÃ
seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ• dÄ• â€™â€™ â€™

<407> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, brÄ• hmaá¹‡ova nu kho pahoti sottisinÄ• ni
nadiá¹ƒ gantvÄ• rajojallaá¹ƒ pavÄ• hetuá¹ƒ, no khattiyo, no vesso, no suddoâ€™â€™ ti? ``
khattiyopi hi, bho gotama, pahoti sottisinÄ• niá¹ƒ Ä• dÄ• ya nadiá¹ƒ gantvÄ• rajojallaá¹ƒ pa
brÄ• hmaá¹‡opi hi, bho gotama ... vessopi hi, bho gotama ... suddopi hi, bho gotama ... sab
cattÄ• ro vaá¹‡á¹‡Ä• pahonti sottisinÄ• niá¹ƒ Ä• dÄ• ya nadiá¹ƒ gantvÄ• rajojallaá¹ƒ pavÄ
assalÄ• yana, brÄ• hmaá¹‡Ä• naá¹ƒ kiá¹ƒ balaá¹ƒ, ko assÄ• so yadettha brÄ• hmaá¹‡Ä• e
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ•
``kiÃ±cÄ• pi bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• evametaá¹ƒ maÃ
seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... \Se II 565/ brahmadÄ• yÄ• dÄ• â€

<408> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, idha rÄ• jÄ• khattiyo muddhÄ• vasitto \Ee I
purisÄ• naá¹ƒ purisasataá¹ƒ sannipÄ• teyya --- `Ä• yantu bhonto ye \Be II 359/ tattha khatti
brÄ• hmaá¹‡akulÄ• rÄ• jaÃ±Ã±akulÄ• uppannÄ• , sÄ• kassa vÄ• sÄ• lassa vÄ• {uppann
salaá¸·assa vÄ• candanassa vÄ• padumakassa vÄ• uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya, aggiá¹ƒ
pÄ• tukarontu. Ä• yantu pana bhonto ye tattha caá¹‡á¸• Ä• lakulÄ• nesÄ• dakulÄ• venaku
veá¹‡ukulÄ• (Se Ke) } rathakÄ• rakulÄ• pukkusakulÄ• uppannÄ• , sÄ• pÄ• nadoá¹‡iyÄ•
rajakadoá¹‡iyÄ• vÄ• eraá¹‡á¸• akaá¹-á¹-hassa vÄ• uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya, aggiá¹ƒ a
pÄ• tukarontÅ«â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, yo evaá¹ƒ nu kho so {yo ca nu kho (Se Ke Katthaci
brÄ• hmaá¹‡akulÄ• rÄ• jaÃ±Ã±akulÄ• uppannehi sÄ• kassa vÄ• sÄ• lassa vÄ• salaá¸·as
padumakassa vÄ• uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggi abhinibbatto, tejo pÄ• tukato, so eva nu
ceva {ca (Ce Ee) } vaá¹‡á¹‡avÄ• {vaá¹‡á¹‡imÄ• (Se Ke Ee Katthaci) } ca pabhassaro ca, t
aggikaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ; yo pana so caá¹‡á¸• Ä• lakulÄ• nesÄ• dakulÄ• venakulÄ•
uppannehi sÄ• pÄ• nadoá¹‡iyÄ• vÄ• sÅ«karadoá¹‡iyÄ• vÄ• rajakadoá¹‡iyÄ• vÄ• eraá¹‡
uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggi abhinibbatto, tejo pÄ• tukato svÄ• ssa aggi na ceva accim
ca pabhassaro, na ca tena sakkÄ• agginÄ• \Se II 566/ aggikaraá¹‡Ä«yaá¹ƒ kÄ• tuâ€™â€™
gotama! yopi hi so {yo so (Ce Ee) }, bho gotama, khattiyakulÄ• brÄ• hmaá¹‡akulÄ• rÄ• jaÃ
sÄ• kassa vÄ• sÄ• lassa vÄ• salaá¸·assa vÄ• candanassa vÄ• padumakassa vÄ• uttarÄ
abhinibbatto, tejo pÄ• tukato svÄ• ssa {so cassa (Ce Ee), sopissa (Se Ke) } aggi accimÄ• c
pabhassaro ca, tena ca sakkÄ• agginÄ• aggikaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ; yopi so caá¹‡á¸• Ä
venakulÄ• rathakÄ• rakulÄ• pukkusakulÄ• uppannehi sÄ• pÄ• nadoá¹‡iyÄ• vÄ• sÅ«kara
vÄ• eraá¹‡á¸• akaá¹-á¹-hassa vÄ• uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggi \Ne II 367/ abhinibbatto
svÄ• ssa aggi accimÄ• ceva vaá¹‡á¹‡avÄ• ca pabhassaro ca, tena ca sakkÄ• agginÄ• ag
sabbopi hi, bho gotama, aggi accimÄ• ceva \Ee II 153/ vaá¹‡á¹‡avÄ• ca pabhassaro ca, sa
360/ agginÄ• aggikaraá¹‡Ä«yaá¹ƒ kÄ• tuâ€™â€™ nti. ``ettha, assalÄ• yana, brÄ• hmaá¹‡Ä
assÄ• so yadettha brÄ• hmaá¹‡Ä• evamÄ• haá¹ƒsu --- `brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á
brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá¹‡ho aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡Ä• va sujjhanti

brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ• brahmajÄ• brahmanimmitÄ•
``kiÃ±cÄ• pi bhavaá¹ƒ gotamo evamÄ• ha, atha khvettha brÄ• hmaá¹‡Ä• evametaá¹ƒ maÃ
seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ• dÄ• â€™â€™ â€™

<409> ``taá¹ƒ \Se II 567/ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, idha khattiyakumÄ• ro brÄ• hma
saá¹ƒvÄ• saá¹ƒ kappeyya, tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya putto jÄ• yetha; yo so khattiyaku
brÄ• hmaá¹‡akaÃ±Ã±Ä• ya putto uppanno, siyÄ• so mÄ• tupi sadiso pitupi sadiso, `khattiy
`brÄ• hmaá¹‡oâ€™ tipi vattabboâ€™â€™ ti? ``yo so, bho gotama, khattiyakumÄ• rena brÄ•
uppanno, siyÄ• so mÄ• tupi sadiso pitupi sadiso, `khattiyoâ€™ tipi vattabbo `brÄ• hmaá¹‡o
ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, idha brÄ• hmaá¹‡akumÄ• ro khattiyakaÃ±Ã±Ä• ya
kappeyya, tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya putto jÄ• yetha; yo so brÄ• hmaá¹‡akumÄ• rena
uppanno, siyÄ• so mÄ• tupi sadiso pitupi sadiso, `khattiyoâ€™ tipi vattabbo `brÄ• hmaá¹‡o
ti? ``yo so, bho gotama, brÄ• hmaá¹‡akumÄ• rena khattiyakaÃ±Ã±Ä• ya putto uppanno, siy
sadiso, `khattiyoâ€™ tipi vattabbo `brÄ• hmaá¹‡oâ€™ tipi vattabboâ€™â€™ ti.

``taá¹ƒ \Ne II 368/ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana idha vaá¸·avaá¹ƒ gadrabhena sampayoj
(Katthaci) }, tesaá¹ƒ sampayogamanvÄ• ya kisoro jÄ• yetha; yo so vaá¸·avÄ• ya gadrabhen
mÄ• tupi sadiso pitupi sadiso, `assoâ€™ tipi vattabbo `gadrabhoâ€™ tipi vattabboâ€™â€™
II 568/ so {vekuraÃ±jÄ• ya hi so (Ce Ee), so kumÄ• raá¹‡á¸• upi so (Se Ke), vekulajo hi so (
assataro hoti. idaá¹ƒ hissa \Ee II 154/, bho gotama, nÄ• nÄ• karaá¹‡aá¹ƒ \Be II 361/ passÄ•
panesÄ• naá¹ƒ na kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ passÄ• mÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, idhÄ• ssu dve mÄ• á¹‡avakÄ• bhÄ• taro saudariy
eko anajjhÄ• yako anupanÄ«to. kamettha brÄ• hmaá¹‡Ä• paá¹-hamaá¹ƒ bhojeyyuá¹ƒ sadd
vÄ• pÄ• hune vÄ• â€™â€™ ti? ``yo so, bho gotama, mÄ• á¹‡avako ajjhÄ• yako upanÄ«to
paá¹-hamaá¹ƒ bhojeyyuá¹ƒ saddhe vÄ• thÄ• lipÄ• ke vÄ• yaÃ±Ã±e vÄ• pÄ• hune vÄ• . ki
anupanÄ«te dinnaá¹ƒ mahapphalaá¹ƒ bhavissatÄ«â€™â€™ ti?

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assalÄ• yana, idhÄ• ssu dve mÄ• á¹‡avakÄ• bhÄ• taro saudariy
dussÄ«lo pÄ• padhammo, eko anajjhÄ• yako anupanÄ«to sÄ«lavÄ• kalyÄ• á¹‡adhammo.
paá¹-hamaá¹ƒ bhojeyyuá¹ƒ saddhe vÄ• thÄ• lipÄ• ke vÄ• yaÃ±Ã±e vÄ• pÄ• hune vÄ• â€™
mÄ• á¹‡avako anajjhÄ• yako anupanÄ«to sÄ«lavÄ• kalyÄ• á¹‡adhammo tamettha brÄ• hm
saddhe vÄ• thÄ• lipÄ• ke vÄ• yaÃ±Ã±e vÄ• pÄ• hune vÄ• . kiÃ±hi, bho gotama, dussÄ«le
mahapphalaá¹ƒ bhavissatÄ«â€™â€™ ti?

``pubbe kho tvaá¹ƒ, assalÄ• yana, jÄ• tiá¹ƒ agamÄ• si; jÄ• tiá¹ƒ gantvÄ• mante agamÄ• si

569/ tape agamÄ• si; tape gantvÄ• {mante gantvÄ• tametaá¹ƒ tvaá¹ƒ (Ce Ee), mante gantv
Ke) } cÄ• tuvaá¹‡á¹‡iá¹ƒ suddhiá¹ƒ paccÄ• gato, yamahaá¹ƒ paÃ±Ã±apemÄ«â€™â€™ ti. e
mÄ• á¹‡avo tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yanto ap

<410> atha kho bhagavÄ• assalÄ• yanaá¹ƒ mÄ• á¹‡avaá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ maá¹…ku
adhomukhaá¹ƒ pajjhÄ• yantaá¹ƒ appaá¹-ibhÄ• naá¹ƒ viditvÄ• assalÄ• yanaá¹ƒ mÄ• á¹‡ava
``bhÅ«tapubbaá¹ƒ, assalÄ• yana, sattannaá¹ƒ brÄ• hmaá¹‡isÄ«naá¹ƒ araÃ±Ã±Ä• yatane pa
sammantÄ• naá¹ƒ {vasantÄ• naá¹ƒ (Ce) } evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppa
`brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o \Ee II 155/ vaá¹‡á¹‡o ... pe ... brahm
assosi kho \Be II 362/, assalÄ• yana, asito devalo isi --- `sattannaá¹ƒ kira brÄ• hmaá¹‡isÄ«n
araÃ±Ã±Ä• yatane paá¹‡á¹‡akuá¹-Ä«su sammantÄ• naá¹ƒ evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á
brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o ... pe ... brahmadÄ• yÄ• dÄ• â€™ ti. atha kho, assalÄ
kesamassuá¹ƒ kappetvÄ• maÃ±jiá¹-á¹-havaá¹‡á¹‡Ä• ni dussÄ• ni nivÄ• setvÄ• paá¹-aliyo
(Se Ke) } upÄ• hanÄ• Ä• ruhitvÄ• jÄ• tarÅ«pamayaá¹ƒ daá¹‡á¸• aá¹ƒ gahetvÄ• sattannaá
patthaá¹‡á¸• ile pÄ• turahosi. atha kho, assalÄ• yana, asito devalo isi sattannaá¹ƒ brÄ• hma
patthaá¹‡á¸• ile caá¹…kamamÄ• no evamÄ• ha --- `handa, ko nu kho ime bhavanto brÄ• hm
Ke Katthaci) }; handa, ko nu kho ime bhavanto brÄ• hmaá¹‡isayo gatÄ• â€™ ti? atha kho, a
brÄ• hmaá¹‡isÄ«naá¹ƒ etadahosi --- `ko \Se II 570/ nÄ• yaá¹ƒ gÄ• maá¹‡á¸• alarÅ«po viya s
brÄ• hmaá¹‡isÄ«naá¹ƒ patthaá¹‡á¸• ile caá¹…kamamÄ• no evamÄ• ha --- `handa, ko nu kh
gatÄ• ; handa, ko nu kho ime bhavanto brÄ• hmaá¹‡isayo gatÄ• ti? handa, naá¹ƒ abhisapÄ•
assalÄ• yana, satta brÄ• hmaá¹‡isayo asitaá¹ƒ devalaá¹ƒ isiá¹ƒ abhisapiá¹ƒsu --- `bhasmÄ•
vasali (Katthaci), capalÄ« (Se Ke) }, hohi; bhasmÄ• , vasala, hohÄ«â€™ ti {bhasmÄ• vasala
abhisapavacanaá¹ƒ Ce Ee potthakesu sakideva Ä• gataá¹ƒ}. yathÄ• yathÄ• kho, assalÄ• y
asitaá¹ƒ devalaá¹ƒ isiá¹ƒ abhisapiá¹ƒsu tathÄ• tathÄ• asito devalo isi abhirÅ«pataro ceva h
ca pÄ• sÄ• dikataro ca. atha kho, assalÄ• yana, sattannaá¹ƒ brÄ• hmaá¹‡isÄ«naá¹ƒ etadah
tapo, aphalaá¹ƒ brahmacariyaá¹ƒ. mayaÃ±hi pubbe yaá¹ƒ abhisapÄ• ma --- bhasmÄ• , vasa
hohÄ«ti bhasmÄ• va bhavati ekacco. imaá¹ƒ pana mayaá¹ƒ yathÄ• yathÄ• abhisapÄ• ma t
ceva hoti dassanÄ«yataro ca pÄ• sÄ• dikataro cÄ• â€™ ti. `na bhavantÄ• naá¹ƒ moghaá¹ƒ
brahmacariyaá¹ƒ. iá¹…gha bhavanto, yo mayi manopadoso taá¹ƒ pajahathÄ• â€™ ti. `yo \E
manopadoso taá¹ƒ pajahÄ• ma. ko nu bhavaá¹ƒ hotÄ«â€™ ti? `suto nu bhavataá¹ƒ --- asito
`evaá¹ƒ, bhoâ€™. `so khvÄ• haá¹ƒ, bho, homÄ«â€™ ti. atha kho, assalÄ• yana, satta brÄ•
devalaá¹ƒ isiá¹ƒ abhivÄ• detuá¹ƒ upakkamiá¹ƒsu.

<411> ``atha \Be II 363/ kho, assalÄ• yana, asito devalo isi satta brÄ• hmaá¹‡isayo etadav
metaá¹ƒ, bho, sattannaá¹ƒ kira brÄ• hmaá¹‡isÄ«naá¹ƒ araÃ±Ã±Ä• yatane paá¹‡á¹‡akuá¹-Ä
evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ \Se II 571/ --- brÄ• hmaá¹‡ova seá
aÃ±Ã±o vaá¹‡á¹‡o; brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o \Ne II 370/, kaá¹‡ho aÃ±Ã±o vaá¹‡á¹
sujjhanti, no abrÄ• hmaá¹‡Ä• ; brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ

brahmadÄ• yÄ• dÄ• â€™ ti. `evaá¹ƒ, bhoâ€™.

`` `jÄ• nanti pana bhonto --- yÄ• janikÄ• mÄ• tÄ• {janimÄ• tÄ• (Ce Se Ke Ee) } brÄ• hma
abrÄ• hmaá¹‡aâ€™ nti? `no hidaá¹ƒ, bhoâ€™.

`` `jÄ• nanti pana bhonto --- yÄ• janikÄ• mÄ• tu {janimÄ• tu (Ce Se Ke Ee) } mÄ• tÄ• yÄ•
mÄ• tumÄ• tÄ• mahayugÄ• brÄ• hmaá¹‡aá¹ƒyeva agamÄ• si, no abrÄ• hmaá¹‡aâ€™ nti?

`` `jÄ• nanti pana bhonto --- yo janako pitÄ• {janipitÄ• (Ce Se Ke Ee) } brÄ• hmaá¹‡iá¹ƒye
abrÄ• hmaá¹‡iâ€™ nti? `no hidaá¹ƒ, bhoâ€™.

`` `jÄ• nanti pana bhonto --- yo janakapitu {janipitu (Ce Se Ke Ee) } pitÄ• yÄ• va sattamÄ•
brÄ• hmaá¹‡iá¹ƒyeva agamÄ• si, no abrÄ• hmaá¹‡iâ€™ nti? `no hidaá¹ƒ, bhoâ€™.

`` `jÄ• nanti pana bhonto --- yathÄ• gabbhassa avakkanti hotÄ«â€™ ti {na mayaá¹ƒ jÄ• nÄ
avakkanti hotÄ«ti. yathÄ• kathaá¹ƒ pana bho gabbhassa avakkanti hotÄ«ti. (Katthaci) }? `jÄ
--- yathÄ• gabbhassa avakkanti hoti {na mayaá¹ƒ jÄ• nÄ• ma bho yathÄ• gabbhassa avak
kathaá¹ƒ pana bho gabbhassa avakkanti hotÄ«ti. (Katthaci) }. idha \Ee II 157/ mÄ• tÄ• pitar
honti, mÄ• tÄ• ca utunÄ« hoti, gandhabbo ca paccupaá¹-á¹-hito hoti; evaá¹ƒ tiá¹‡á¹‡aá¹ƒ sa
avakkanti hotÄ«â€™ ti.

`` `jÄ• nanti pana bhonto --- taggha {yagghe (Ce Se Ke Ee) }, so gandhabbo khattiyo vÄ• b
vÄ• suddo vÄ• â€™ ti? `na mayaá¹ƒ, bho, jÄ• nÄ• ma --- taggha so gandhabbo khattiyo vÄ
suddo vÄ• â€™ ti. `evaá¹ƒ sante, bho, jÄ• nÄ• tha --- ke tumhe hothÄ• â€™ ti? `evaá¹ƒ san
mayaá¹ƒ jÄ• nÄ• ma \Be II 364/ --- ke mayaá¹ƒ homÄ• â€™ ti. te hi nÄ• ma, assalÄ• yana,
asitena devalena isinÄ• sake jÄ• tivÄ• de samanuyuÃ±jÄ«yamÄ• nÄ• samanuggÄ• hÄ«ya
sampÄ• yissanti; kiá¹ƒ pana tvaá¹ƒ etarahi mayÄ• sakasmiá¹ƒ jÄ• tivÄ• de samanuyuÃ±jÄ«
samanuggÄ• hÄ«yamÄ• no samanubhÄ• sÄ«yamÄ• no sampÄ• yissasi, yesaá¹ƒ tvaá¹ƒ sÄ
dabbigÄ• hoâ€™â€™ ti.

evaá¹ƒ vutte, assalÄ• yano mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

assalÄ• yanasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. ghoá¹-amukhasuttaá¹ƒ

<412> evaá¹ƒ \Se II 573/ \Ne II 372/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• udeno b

viharati khemiyambavane. tena kho pana samayena ghoá¹-amukho brÄ• hmaá¹‡o bÄ• rÄ• a
kenacideva karaá¹‡Ä«yena. atha kho ghoá¹-amukho brÄ• hmaá¹‡o jaá¹…ghÄ• vihÄ• raá¹ƒ
anuvicaramÄ• no yena khemiyambavanaá¹ƒ tenupasaá¹…kami. tena kho pana samayena Ä
caá¹…kamati. atha kho ghoá¹-amukho brÄ• hmaá¹‡o yenÄ• yasmÄ• udeno tenupasaá¹…k
udenena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retv
caá¹…kamantaá¹ƒ anucaá¹…kamamÄ• no evamÄ• ha --- ``ambho samaá¹‡a, `natthi dhamm
Ee) } --- evaá¹ƒ me ettha hoti. taÃ±ca kho bhavantarÅ«pÄ• naá¹ƒ vÄ• adassanÄ• , yo vÄ•

evaá¹ƒ vutte, Ä• yasmÄ• udeno caá¹…kamÄ• orohitvÄ• vihÄ• raá¹ƒ pavisitvÄ• paÃ±Ã±a
ghoá¹-amukhopi kho brÄ• hmaá¹‡o caá¹…kamÄ• orohitvÄ• vihÄ• raá¹ƒ pavisitvÄ• ekama
ekamantaá¹ƒ á¹-hitaá¹ƒ kho ghoá¹-amukhaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• yasmÄ• udeno etadavo
{saá¹ƒvijjante (bahÅ«su) } kho, brÄ• hmaá¹‡a, Ä• sanÄ• ni. sace Ä• kaá¹…khasi, nisÄ«dÄ•
pana mayaá¹ƒ \Be II 365/ bhoto udenassa Ä• gamayamÄ• nÄ• (na) nisÄ«dÄ• ma. kathaÃ±
animantito Ä• sane \Se II 574/ nisÄ«ditabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti? atha kho ghoá¹-
aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno
brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ udenaá¹ƒ etadavoca --- ``ambho samaá¹‡a, `natthi dhammik
ettha hoti. taÃ±ca kho bhavantarÅ«pÄ• naá¹ƒ vÄ• adassanÄ• , yo vÄ• panettha dhammoâ
tvaá¹ƒ, brÄ• hmaá¹‡a, anuÃ±Ã±eyyaá¹ƒ anujÄ• neyyÄ• si, paá¹-ikkositabbaÃ±ca paá¹-ikkos
bhÄ• sitassa atthaá¹ƒ na jÄ• neyyÄ• si, mamaá¹ƒyeva tattha uttari paá¹-ipuccheyyÄ• si --- `i
kathaá¹ƒ, imassa kvatthoâ€™ ti? evaá¹ƒ katvÄ• siyÄ• no ettha kathÄ• sallÄ• poâ€™â€™ t
khvÄ• haá¹ƒ bhoto udenassa anujÄ• nissÄ• mi, paá¹-ikkositabbaÃ±ca paá¹-ikkosissÄ• mi; y
\Ee II 159/ udenassa \Ne II 373/ bhÄ• sitassa atthaá¹ƒ na jÄ• nissÄ• mi, bhavantaá¹ƒyeva ta
paá¹-ipucchissÄ• mi --- `idaá¹ƒ, bho udena, kathaá¹ƒ, imassa kvatthoâ€™ ti? evaá¹ƒ katvÄ•
kathÄ• sallÄ• poâ€™â€™ ti.

<413> ``cattÄ• rome, brÄ• hmaá¹‡a, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katar
brÄ• hmaá¹‡a, ekacco puggalo attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto. idha par
puggalo parantapo hoti paraparitÄ• panÄ• nuyogamanuyutto. idha pana, brÄ• hmaá¹‡a, eka
hoti attaparitÄ• panÄ• nuyogamanuyutto parantapo ca paraparitÄ• panÄ• nuyogamanuyutto
II 575/, ekacco puggalo nevattantapo hoti nÄ• ttaparitÄ• panÄ• nuyogamanuyutto, na paran
paraparitÄ• panÄ• nuyogamanuyutto. so anattantapo aparantapo diá¹-á¹-heva dhamme nico
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati. imesaá¹ƒ, brÄ• hmaá¹‡a, catu
te puggalo cittaá¹ƒ Ä• rÄ• dhetÄ«â€™â€™ ti?

``yvÄ• yaá¹ƒ, bho udena, puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto ayaá¹ƒ m
nÄ• rÄ• dheti; yopÄ• yaá¹ƒ, bho udena, puggalo parantapo paraparitÄ• panÄ• nuyogamanu
cittaá¹ƒ nÄ• rÄ• dheti; yopÄ• yaá¹ƒ, bho udena, puggalo attantapo ca attaparitÄ• panÄ• nuy

parantapo ca paraparitÄ• panÄ• nuyogamanuyutto ayampi me puggalo cittaá¹ƒ nÄ• rÄ• dhe
udena, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogamanuyutto na parantapo na para
so anattantapo aparantapo diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to sukhap
brahmabhÅ«tena attanÄ• viharati. ayameva me puggalo cittaá¹ƒ Ä• rÄ• dhetÄ«â€™â€™ ti.

``kasmÄ• pana te, brÄ• hmaá¹‡a, ime tayo puggalÄ• cittaá¹ƒ nÄ• rÄ• dhentÄ«â€™â€™ ti
puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto so attÄ• naá¹ƒ sukhakÄ• maá¹ƒ duk
paritÄ• peti; iminÄ• me ayaá¹ƒ puggalo cittaá¹ƒ nÄ• rÄ• dheti. yopÄ• yaá¹ƒ \Ee II 160/, bho
parantapo paraparitÄ• panÄ• nuyogamanuyutto so paraá¹ƒ sukhakÄ• maá¹ƒ dukkhapaá¹-ik
paritÄ• peti; iminÄ• me ayaá¹ƒ puggalo cittaá¹ƒ nÄ• rÄ• dheti. yopÄ• yaá¹ƒ, bho udena, pu
attaparitÄ• panÄ• nuyogamanuyutto parantapo ca paraparitÄ• panÄ• nuyogamanuyutto so
paraÃ±ca sukhakÄ• maá¹ƒ dukkhapaá¹-ikkÅ«laá¹ƒ Ä• tÄ• peti paritÄ• peti; iminÄ• me ayaá
nÄ• rÄ• dheti. yo ca kho ayaá¹ƒ, bho udena, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nu
na paraparitÄ• panÄ• nuyogamanuyutto so anattantapo aparantapo diá¹-á¹-heva dhamme n
sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati, so attÄ• naÃ±ca
dukkhapaá¹-ikkÅ«laá¹ƒ neva Ä• tÄ• peti na paritÄ• peti; iminÄ• me ayaá¹ƒ puggalo cittaá¹ƒ

<414> ``dvemÄ• , brÄ• hmaá¹‡a, parisÄ• . katamÄ• dve? idha, brÄ• hmaá¹‡a, ekaccÄ• p
maá¹‡ikuá¹‡á¸• alesu puttabhariyaá¹ƒ pariyesati, dÄ• sidÄ• saá¹ƒ pariyesati, khettavatthuá¹
jÄ• tarÅ«parajataá¹ƒ pariyesati.

``idha pana, brÄ• hmaá¹‡a, ekaccÄ• parisÄ• asÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu putta
dÄ• sidÄ• saá¹ƒ pahÄ• ya, khettavatthuá¹ƒ pahÄ• ya, jÄ• tarÅ«parajataá¹ƒ pahÄ• ya, agÄ•
pabbajitÄ• . svÄ• yaá¹ƒ, brÄ• hmaá¹‡a, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyoga
paraparitÄ• panÄ• nuyogamanuyutto. so anattantapo aparantapo diá¹-á¹-heva dhamme nic
sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« \Se II 577/ brahmabhÅ«tena attanÄ• viharati. idha
brÄ• hmaá¹‡a, puggalaá¹ƒ katamÄ• ya parisÄ• ya bahulaá¹ƒ samanupassasi --- yÄ• cÄ• y
maá¹‡ikuá¹‡á¸• alesu puttabhariyaá¹ƒ pariyesati dÄ• sidÄ• saá¹ƒ pariyesati khettavatthuá¹ƒ
jÄ• tarÅ«parajataá¹ƒ pariyesati, yÄ• cÄ• yaá¹ƒ parisÄ• asÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• al
pahÄ• ya dÄ• sidÄ• saá¹ƒ pahÄ• ya khettavatthuá¹ƒ pahÄ• ya jÄ• tarÅ«parajataá¹ƒ pahÄ• y
pabbajitÄ• â€™â€™ ti?

``yvÄ• yaá¹ƒ \Ee II 161/, bho udena, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogama
paraparitÄ• panÄ• nuyogamanuyutto so anattantapo aparantapo diá¹-á¹-heva dhamme nicc
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati; imÄ• haá¹ƒ puggalaá¹ƒ yÄ• ya
maá¹‡ikuá¹‡á¸• alesu puttabhariyaá¹ƒ pahÄ• ya dÄ• sidÄ• saá¹ƒ pahÄ• ya khettavatthuá¹ƒ
pahÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• imissaá¹ƒ parisÄ• yaá¹ƒ bahulaá¹ƒ sam

``idÄ• neva \Ne II 375/ kho pana te, brÄ• hmaá¹‡a, bhÄ• sitaá¹ƒ --- `mayaá¹ƒ evaá¹ƒ Ä• jÄ•
samaá¹‡a, natthi dhammiko paribbajo, evaá¹ƒ me ettha hoti. taÃ±ca kho bhavantarÅ«pÄ• n
vÄ• panettha dhammoâ€™â€™ â€™ ti. ``addhÄ• mesÄ• , bho udena, sÄ• nuggahÄ• vÄ•
paribbajoâ€™ --- evaá¹ƒ me ettha hoti. evaÃ±ca pana maá¹ƒ bhavaá¹ƒ udeno dhÄ• retu. ye
cattÄ• ro puggalÄ• saá¹ƒkhittena vuttÄ• vitthÄ• rena avibhattÄ• , sÄ• dhu me bhavaá¹ƒ, u
vitthÄ• rena \Se II 578/ vibhajatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. ``tena hi, brÄ• hm
sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho gh
Ä• yasmato udenassa paccassosi. Ä• yasmÄ• udeno etadavoca ---

<415> ``katamo ca, brÄ• hmaá¹‡a, puggalo attantapo attaparitÄ• panÄ• nuyogamanuyutto
puggalo acelako hoti muttÄ• cÄ• ro hatthÄ• palekhano naehibhaddantiko natiá¹-á¹-habhadd
uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyati. so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• ti, na ka
paá¹-iggaá¹‡hÄ• ti, na eá¸·akamantaraá¹ƒ, na daá¹‡á¸• amantaraá¹ƒ, na musalamantaraá¹ƒ
bhuÃ±jamÄ• nÄ• naá¹ƒ, na gabbhiniyÄ• , na pÄ• yamÄ• nÄ• ya \Be II 368/, na \Ee II 162/ p
saá¹…kittÄ«su, na yattha sÄ• upaá¹-á¹-hito hoti, na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• a
na maá¹ƒsaá¹ƒ, na suraá¹ƒ na merayaá¹ƒ na thusodakaá¹ƒ pivati. so ekÄ• gÄ• riko vÄ• hot
vÄ• hoti dvÄ• lopiko ... pe ... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko; ekissÄ• pi dattiyÄ• yÄ•
dattÄ«hi yÄ• peti ... pe ... sattahipi dattÄ«hi yÄ• peti; ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti,
Ä• hÄ• raá¹ƒ Ä• hÄ• reti ... pe ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- iti evarÅ«paá¹ƒ
pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. so sÄ• kabhakkho vÄ• hoti, sÄ• mÄ•
nÄ«vÄ• rabhakkho vÄ• hoti, daddulabhakkho vÄ• hoti \Se II 579/, haá¹-abhakkho vÄ• hoti
Ä• cÄ• mabhakkho vÄ• hoti, piÃ±Ã±Ä• kabhakkho vÄ• hoti, tiá¹‡abhakkho vÄ• hoti, goma
vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavattaphalabhojÄ«. so sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• a
chavadussÄ• nipi dhÄ• reti, paá¹ƒsukÅ«lÄ• nipi dhÄ• reti, tirÄ«á¹-Ä• nipi dhÄ• reti, ajinampi
ajinakkhipampi dhÄ• reti, kusacÄ«rampi dhÄ• reti, vÄ• kacÄ«rampi dhÄ• reti, phalakacÄ«ra
kesakambalampi dhÄ• reti, vÄ• á¸·akambalampi dhÄ• reti, ulÅ«kapakkhampi dhÄ• reti; kesa
kesamassulocanÄ• nuyogamanuyutto \Ne II 376/, ubbhaá¹-á¹-hakopi hoti Ä• sanapaá¹-ikkhi
ukkuá¹-ikappadhÄ• namanuyutto, kaá¹‡á¹-akÄ• passayikopi hoti kaá¹‡á¹-akÄ• passaye sey
sÄ• yatatiyakampi udakorohanÄ• nuyogamanuyutto viharati --- iti evarÅ«paá¹ƒ anekavihitaá
Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharati. ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, puggal
attaparitÄ• panÄ• nuyogamanuyutto.

<416> ``katamo \Se II 580/ ca, brÄ• hmaá¹‡a, puggalo parantapo paraparitÄ• panÄ• nuyog
brÄ• hmaá¹‡a, ekacco puggalo orabbhiko hoti sÅ«kariko sÄ• kuá¹‡iko mÄ• gaviko luddo ma
coraghÄ• tako goghÄ• tako bandhanÄ• gÄ• riko --- ye vÄ• panaÃ±Ã±epi keci kurÅ«rakamm
brÄ• hmaá¹‡a, puggalo parantapo paraparitÄ• panÄ• nuyogamanuyutto.

<417> ``katamo \Be II 369/ ca, brÄ• hmaá¹‡a, puggalo attantapo ca attaparitÄ• panÄ• nuyo

ca paraparitÄ• panÄ• nuyogamanuyutto? idha, brÄ• hmaá¹‡a, ekacco puggalo rÄ• jÄ• vÄ•
brÄ• hmaá¹‡o vÄ• mahÄ• sÄ• lo. so puratthimena nagarassa navaá¹ƒ santhÄ• gÄ• raá¹ƒ k
ohÄ• retvÄ• kharÄ• jinaá¹ƒ nivÄ• setvÄ• sappitelena kÄ• yaá¹ƒ abbhaÃ±jitvÄ• magavisÄ•
kaá¹‡á¸• uvamÄ• no navaá¹ƒ santhÄ• gÄ• raá¹ƒ pavisati saddhiá¹ƒ mahesiyÄ• brÄ• hmaá¹
anantarahitÄ• ya bhÅ«miyÄ• haritupalittÄ• ya seyyaá¹ƒ kappeti. ekissÄ• ya gÄ• viyÄ• sarÅ
ekasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena rÄ• jÄ• yÄ• peti, yaá¹ƒ dutiyasmiá¹ƒ thane khÄ«raá¹ƒ
yÄ• peti, yaá¹ƒ tatiyasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena brÄ• hmaá¹‡o purohito yÄ• peti, yaá
khÄ«raá¹ƒ hoti tena aggiá¹ƒ juhati, avasesena vacchako yÄ• peti. so evamÄ• ha --- `ettakÄ•
yaÃ±Ã±atthÄ• ya, ettakÄ• vacchatarÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• vacchatari
ettakÄ• ajÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• yaâ€™, ettakÄ• urabbhÄ• haÃ±Ã±antu yaÃ±Ã±a
haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• rukkhÄ• chijjantu yÅ«patthÄ• ya, ettakÄ• dabbhÄ•
barihisatthÄ• yÄ• â€™ ti. yepissa te honti `dÄ• sÄ• â€™ ti vÄ• `pessÄ• â€™ ti vÄ• `kamm
daá¹‡á¸• atajjitÄ• bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parikammÄ• ni karonti. ayaá¹ƒ
puggalo attantapo ca attaparitÄ• panÄ• nuyogamanuyutto \Se II 581/, parantapo ca
paraparitÄ• panÄ• nuyogamanuyutto.

<418> ``katamo ca, brÄ• hmaá¹‡a, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogaman
paraparitÄ• panÄ• nuyogamanuyutto; so anattantapo aparantapo diá¹-á¹-heva dhamme nico
sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati? idha, brÄ• hma
uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttar
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• r
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ \Be II 370/ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹
gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to. so taá¹ƒ dhammaá¹ƒ sutvÄ•
paá¹-ilabhati. so tena saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹-isaÃ±cikkhati --- `sa
rajopatho abbhokÄ• so pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantap
ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ ke
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti
bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya, appaá¹ƒ vÄ•
\Se II 582/ mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya, kesamassuá¹ƒ ohÄ• retvÄ•
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati. so evaá¹ƒ pabbajito samÄ• no bhik
sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-i
nihitasattho lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

``adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti dinnÄ• dÄ• yÄ« dinnapÄ•
sucibhÅ«tena attanÄ• viharati.

``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hoti Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• ma

``musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti saccavÄ• dÄ« saccasandho
lokassa.

``pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti; ito sutvÄ• na
imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya.
sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , samaggÄ• rÄ• mo samaggarato samagganandÄ« sama
hoti.

``pharusaá¹ƒ \Ne II 378/ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ•
kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanaman
bhÄ• sitÄ• hoti.

``samphappalÄ• paá¹ƒ \Be II 371/ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti, kÄ• lavÄ•
atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ•
pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ.

``so bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti \Se II 583/. ekabhattiko h
vikÄ• labhojanÄ• . naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti.
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti. jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. Ä• makadhaÃ±Ã±apa
paá¹-ivirato hoti. Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. itthikumÄ• rikapaá¹-ig
paá¹-ivirato hoti. dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. ajeá¸·akapaá¹-iggahaá¹‡Ä
kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. hatthigavassavaá¸·avapaá¹-iggahaá¹‡
khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-
paá¹-ivirato hoti. tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato hoti.
ukkoá¹-anavaÃ±cananikatisÄ• ciyogÄ• paá¹-ivirato hoti. chedanavadhabandhanaviparÄ• m
paá¹-ivirato hoti.

``so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena, kucchiparihÄ• rikena piá¹‡á¸• apÄ
pakkamati samÄ• dÄ• yeva pakkamati. seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o yena yenev
á¸• eti, evameva bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena, kucchiparihÄ•
so yena yeneva pakkamati samÄ• dÄ• yeva pakkamati. so iminÄ• ariyena sÄ«lakkhandhen
anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

<419> ``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• h
cakkhundriyaá¹ƒ \Se II 584/ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ•

anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundri
Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• yana na nimitta
nÄ• nubyaÃ±janaggÄ• hÄ« \Ne II 379/. yatvÄ• dhikaraá¹‡amenaá¹ƒ \Be II 372/ manindriyaá
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ t
rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒ
ajjhattaá¹ƒ abyÄ• sekasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

``so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ
pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ
jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ• ya santuá¹-á
{passa MN I 296} iminÄ• ca ariyena indriyasaá¹ƒvarena samannÄ• gato, iminÄ• ca ariyena
samannÄ• gato vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ
susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡
nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• , ujuá¹ƒ \Se II 585/ kÄ• yaá¹ƒ paá¹‡idhÄ• ya, parimuk
upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati, abhijjh
parisodheti; byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ«
byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti; thinamiddhaá¹ƒ pahÄ• ya vigatathÄ«namiddho v
sampajÄ• no, thÄ«namiddhÄ• cittaá¹ƒ parisodheti; uddhaccakukkuccaá¹ƒ pahÄ• ya anuddh
vÅ«pasantacitto, uddhaccakukkuccÄ• cittaá¹ƒ parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡a
akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

``so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«
upekkhako ca viharati sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti \Be II 3
Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampaj
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

<420> ``so \Se II 586/ \Ne II 380/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…
vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussati
abhininnÄ• meti. so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi
tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsa

cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatas
saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe ---
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto; so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so dib
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime vata bhonto sattÄ• kÄ• yaduccarit
... ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ•
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . im
kÄ• yasucaritena samannÄ• gatÄ• ... pe ... ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne up
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ

``so \Be II 374/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pak
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ
kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi \N
vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahm
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

``ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, puggalo nevattantapo nÄ• ttaparitÄ• panÄ• nuyogamanuy
588/ paraparitÄ• panÄ• nuyogamanuyutto. so anattantapo aparantapo diá¹-á¹-heva dhamm
sÄ«tÄ«bhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharatÄ«â€™â€™ ti.

<421> evaá¹ƒ vutte, ghoá¹-amukho brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ udenaá¹ƒ etadavoca ---
abhikkantaá¹ƒ, bho udena! seyyathÄ• pi, bho udena, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icch
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti --- evamevaá¹ƒ bhotÄ• udenena anekapariyÄ• yena dhammo pakÄ
udenaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ ma

ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. ``mÄ• kho maá¹ƒ tvaá¹ƒ, brÄ• hm
agamÄ• si. tameva bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• hi yamahaá¹ƒ saraá¹‡aá¹ƒ gatoâ€
udena, etarahi so bhavaá¹ƒ gotamo viharati arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti? ``pa
etarahi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti.

``sacepi {sace hi (Ce Se Ke Ee) } mayaá¹ƒ, bho udena, suá¹‡eyyÄ• ma taá¹ƒ bhavantaá¹ƒ
yojanesu, dasapi mayaá¹ƒ yojanÄ• ni gaccheyyÄ• ma \Se II 589/ taá¹ƒ bhavantaá¹ƒ gotama
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ. sacepi {sace (Ce Ee), sace hi (Se Ke) } mayaá¹ƒ, bho
bhavantaá¹ƒ gotamaá¹ƒ vÄ«satiyÄ• yojanesu ... tiá¹ƒsÄ• ya yojanesu ... cattÄ• rÄ«sÄ• ya y
paÃ±Ã±Ä• sÄ• ya yojanesu, paÃ±Ã±Ä• sampi mayaá¹ƒ yojanÄ• ni gaccheyyÄ• ma taá¹ƒ bh
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ. yojanasate cepi {yojanasatepi (Ce Se Ke Ee) } mayaá
suá¹‡eyyÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ, yojanasatampi mayaá¹ƒ gaccheyyÄ• ma taá
dassanÄ• ya arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ.

``yato ca kho, bho udena, parinibbuto so bhavaá¹ƒ gotamo, parinibbutampi mayaá¹ƒ taá¹ƒ
saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhava
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ. atthi ca me, bho udena, aá¹…garÄ• jÄ• devasikaá¹ƒ
\Ne II 382/, tato ahaá¹ƒ bhoto udenassa ekaá¹ƒ niccabhikkhaá¹ƒ dadÄ• mÄ«â€™â€™ ti. ``k
brÄ• hmaá¹‡a, aá¹…garÄ• jÄ• devasikaá¹ƒ niccabhikkhaá¹ƒ dadÄ• tÄ«â€™â€™ ti? ``paÃ±
kahÄ• paá¹‡asatÄ• nÄ«â€™â€™ ti. ``na kho no, brÄ• hmaá¹‡a, kappati jÄ• tarÅ«parajataá
``sace taá¹ƒ bhoto udenassa na kappati vihÄ• raá¹ƒ bhoto udenassa kÄ• rÄ• pessÄ• mÄ«â
tvaá¹ƒ, brÄ• hmaá¹‡a, vihÄ• raá¹ƒ, kÄ• rÄ• petukÄ• mo, pÄ• á¹-aliputte saá¹…ghassa upaá
kÄ• rÄ• pehÄ«â€™â€™ ti. ``iminÄ• pÄ• haá¹ƒ bhoto udenassa bhiyyosomattÄ• ya attaman
bhavaá¹ƒ udeno saá¹…ghe dÄ• ne samÄ• dapeti. esÄ• haá¹ƒ, bho udena, etissÄ• ca nicca
niccabhikkhÄ• ya pÄ• á¹-aliputte saá¹…ghassa upaá¹-á¹-hÄ• nasÄ• laá¹ƒ kÄ• rÄ• pessÄ• m
kho ghoá¹-amukho brÄ• hmaá¹‡o etissÄ• ca niccabhikkhÄ• ya aparÄ• ya ca niccabhikkhÄ•
upaá¹-á¹-hÄ• nasÄ• laá¹ƒ kÄ• rÄ• pesi. sÄ• etarahi `ghoá¹-amukhÄ«â€™ ti vuccatÄ«ti.

ghoá¹-amukhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. caá¹…kÄ«suttaá¹ƒ

<422> evaá¹ƒ \Se II 591/ \Ne II 383/ \Ee II 164/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena opÄ• sÄ• daá¹ƒ nÄ• ma kosalÄ
brÄ• hmaá¹‡agÄ• mo tadavasari. tatra sudaá¹ƒ bhagavÄ• opÄ• sÄ• de viharati uttarena op
sÄ• lavane. tena kho pana samayena caá¹…kÄ« brÄ• hmaá¹‡o opÄ• sÄ• daá¹ƒ ajjhÄ• vasa
satiá¹‡akaá¹-á¹-hodakaá¹ƒ sadhaÃ±Ã±aá¹ƒ rÄ• jabhoggaá¹ƒ raÃ±Ã±Ä• pasenadinÄ• kosa
brahmadeyyaá¹ƒ. assosuá¹ƒ kho opÄ• sÄ• dakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡

sakyakulÄ• pabbajito kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena sad
opÄ• sÄ• de viharati uttarena opÄ• sÄ• daá¹ƒ devavane sÄ• lavane. taá¹ƒ kho pana bhavar
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadeva
sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pa
sÄ• tthaá¹ƒ \Se II 592/ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacari
kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

<423> atha kho opÄ• sÄ• dakÄ• brÄ• hmaá¹‡agahapatikÄ• opÄ• sÄ• dÄ• nikkhamitvÄ•
uttarenamukhÄ• gacchanti yena devavanaá¹ƒ sÄ• lavanaá¹ƒ. tena kho pana samayena caa
uparipÄ• sÄ• de divÄ• seyyaá¹ƒ upagato. addasÄ• kho caá¹…kÄ« brÄ• hmaá¹‡o opÄ• sÄ•
opÄ• sÄ• dÄ• nikkhamitvÄ• saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bhÅ«te uttarena mukhaá¹ƒ yer
tenupasaá¹…kamante. disvÄ• khattaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho, bho khatte, opÄ• sÄ•
brÄ• hmaá¹‡agahapatikÄ• opÄ• sÄ• dÄ• nikkhamitvÄ• saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bh
devavanaá¹ƒ sÄ• lavanaâ€™â€™ nti? ``atthi, bho caá¹…kÄ«, samaá¹‡o gotamo sakyaputto
kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ opÄ• sÄ• daá¹ƒ
384/ viharati uttarena opÄ• sÄ• daá¹ƒ devavane sÄ• lavane. taá¹ƒ kho pana bhavantaá¹ƒ go
kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡as
anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. ta
gotamaá¹ƒ dassanÄ• ya gacchantÄ«â€™â€™ ti. ``tena hi, bho khatte, yena opÄ• sÄ• dakÄ
tenupasaá¹…kama; upasaá¹…kamitvÄ• opÄ• sÄ• dake \Se II 593/ brÄ• hmaá¹‡agahapatik
bho, brÄ• hmaá¹‡o evamÄ• ha --- Ä• gamentu kira bhonto, caá¹…kÄ«pi brÄ• hmaá¹‡o sam
upasaá¹…kamissatÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho so khatto caá¹…kissa
\Ee II 165/ yena opÄ• sÄ• dakÄ• brÄ• hmaá¹‡agahapatikÄ• tenupasaá¹…kami; upasaá¹…
brÄ• hmaá¹‡agahapatike etadavoca --- ``caá¹…kÄ«, bho, brÄ• hmaá¹‡o evamÄ• ha --- `Ä•
caá¹…kÄ«pi brÄ• hmaá¹‡o samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€

<424> tena kho pana samayena nÄ• nÄ• verajjakÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ paÃ±cam
opÄ• sÄ• de paá¹-ivasanti kenacideva karaá¹‡Ä«yena. assosuá¹ƒ kho te brÄ• hmaá¹‡Ä• --
brÄ• hmaá¹‡o samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissatÄ«â€™â€™ ti. ath
caá¹…kÄ« brÄ• hmaá¹‡o tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• caá¹…kiá¹ƒ brÄ• hm
``saccaá¹ƒ kira bhavaá¹ƒ caá¹…kÄ« samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamis
me, bho, hoti --- `ahaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissÄ• mÄ«â€
caá¹…kÄ« samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kami. na arahati bhavaá¹ƒ caá¹
dassanÄ• ya upasaá¹…kamituá¹ƒ; samaá¹‡otveva gotamo arahati bhavantaá¹ƒ caá¹…kiá¹ƒ
upasaá¹…kamituá¹ƒ. bhavaÃ±hi caá¹…kÄ« ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddh
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena. yampi bhavaá¹ƒ caá¹…kÄ« ub

pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á
jÄ• tivÄ• dena, iminÄ• paá¹…gena na arahati bhavaá¹ƒ caá¹…kÄ« samaá¹‡aá¹ƒ gotamaá¹ƒ
samaá¹‡otveva gotamo arahati bhavantaá¹ƒ caá¹…kiá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ.
mahaddhano mahÄ• bhogo ... pe ... bhavaÃ±hi caá¹…kÄ« tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ra
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ,
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo ... pe ... bhavaÃ±hi caá¹…kÄ« abhirÅ«po da
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato \Be II 378/ brahmavaá¹‡á¹‡Ä« brahm
Ee) } akhuddÄ• vakÄ• so \Ne II 385/ dassanÄ• ya ... pe ... bhavaÃ±hi caá¹…kÄ« sÄ«lavÄ•
samannÄ• gato ... pe ... bhavaÃ±hi caá¹…kÄ« kalyÄ• á¹‡avÄ• co kalyÄ• á¹‡avÄ• kkaraá¹‡o
samannÄ• gato vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• ... pe ... bhava
Ä• cariyapÄ• cariyo, tÄ«á¹‡i mÄ• á¹‡avakasatÄ• ni mante vÄ• ceti ... pe ... bhavaÃ±hi caá¹.
kosalassa sakkato garukato mÄ• nito pÅ«jito apacito ... pe ... bhavaÃ±hi caá¹…kÄ« brÄ• hm
pokkharasÄ• tissa sakkato garukato mÄ• nito pÅ«jito apacito ... pe ... bhavaÃ±hi caá¹…kÄ«
ajjhÄ• vasati sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hodakaá¹ƒ sadhaÃ±Ã±aá¹ƒ rÄ• jabhoggaá¹ƒ ra
kosalena dinnaá¹ƒ rÄ• jadÄ• yaá¹ƒ brahmadeyyaá¹ƒ. yampi bhavaá¹ƒ caá¹…kÄ« opÄ• sÄ•
sattussadaá¹ƒ satiá¹‡akaá¹-á¹-hodakaá¹ƒ \Se II 595/ sadhaÃ±Ã±aá¹ƒ rÄ• jabhoggaá¹ƒ raÃ±
dinnaá¹ƒ rÄ• jadÄ• yaá¹ƒ brahmadeyyaá¹ƒ, iminÄ• paá¹…gena na arahati bhavaá¹ƒ caá¹…
dassanÄ• ya upasaá¹…kamituá¹ƒ; samaá¹‡otveva gotamo arahati bhavantaá¹ƒ caá¹…kiá¹ƒ
upasaá¹…kamituâ€™â€™ nti.

<425> evaá¹ƒ vutte, caá¹…kÄ« brÄ• hmaá¹‡o te brÄ• hmaá¹‡e etadavoca --- ``tena hi, bho
yathÄ• mayameva arahÄ• ma taá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamit
gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. samaá¹‡o khalu, bho, gotamo ubh
ca saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho
samaá¹‡o gotamo ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko yÄ• va satta
akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena, iminÄ• paá¹…gena na arahati so bhavaá¹ƒ gotam
upasaá¹…kamituá¹ƒ; atha kho mayameva arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassan
DN I 304 aÃ±Ã±ampi guá¹‡apadaá¹ƒ dissati}. samaá¹‡o khalu, bho, gotamo pahÅ«taá¹ƒ hir
ohÄ• ya pabbajito bhÅ«migataÃ±ca vehÄ• saá¹-á¹-haÃ±ca ... pe ... samaá¹‡o khalu, bho, go
yuvÄ• susukÄ• á¸·akeso bhadrena yobbanena samannÄ• gato paá¹-hamena vayasÄ• agÄ
... pe ... samaá¹‡o khalu, bho, gotamo akÄ• makÄ• naá¹ƒ \Be II 379/ mÄ• tÄ• pitÅ«naá¹ƒ as
rudantÄ• naá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ•
... pe ... samaá¹‡o khalu, bho, gotamo abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya va
596/ samannÄ• gato brahmavaá¹‡á¹‡Ä« \Ee II 167/ brahmavacchasÄ« akhuddÄ• vakÄ• so
khalu, bho, gotamo sÄ«lavÄ• ariyasÄ«lÄ« kusalasÄ«lÄ« kusalena sÄ«lena \Ne II 386/ sama
samaá¹‡o khalu, bho, gotamo kalyÄ• á¹‡avÄ• co kalyÄ• á¹‡avÄ• kkaraá¹‡o poriyÄ• vÄ• cÄ
vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• ... pe ... samaá¹‡o khalu, bho,
Ä• cariyapÄ• cariyo ... pe ... samaá¹‡o khalu, bho, gotamo khÄ«á¹‡akÄ• marÄ• go vigatacÄ

khalu, bho, gotamo kammavÄ• dÄ« kiriyavÄ• dÄ« apÄ• papurekkhÄ• ro brahmaÃ±Ã±Ä• ya
khalu, bho, gotamo uccÄ• kulÄ• pabbajito asambhinnÄ• khattiyakulÄ• ... pe ... samaá¹‡o
aá¸• á¸• hÄ• kulÄ• pabbajito mahaddhanÄ• mahÄ• bhogÄ• ... pe ... samaá¹‡aá¹ƒ khalu, b
tiroraá¹-á¹-hÄ• tirojanapadÄ• saá¹ƒpucchituá¹ƒ Ä• gacchanti ... pe ... samaá¹‡aá¹ƒ khalu, b
anekÄ• ni devatÄ• sahassÄ• ni pÄ• á¹‡ehi saraá¹‡aá¹ƒ gatÄ• ni ... pe ... samaá¹‡aá¹ƒ khalu
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
khalu, bho, gotamo dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gato ... pe ... {etthÄ• p
guá¹‡apadÄ• naá¹ƒ dissanti} samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ rÄ• jÄ• mÄ• gadho seniy
pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ... pe ... samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ rÄ• jÄ• pasenad
pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ... pe ... samaá¹‡aá¹ƒ khalu, bho, gotamaá¹ƒ brÄ• hmaá¹‡o po
\Se II 597/ pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ... pe ... samaá¹‡o khalu, bho, gotamo opÄ• sÄ• da
viharati uttarena opÄ• sÄ• daá¹ƒ devavane sÄ• lavane. ye kho te samaá¹‡Ä• vÄ• brÄ• hm
gÄ• makkhettaá¹ƒ Ä• gacchanti, atithÄ« no te honti. atithÄ« kho panamhehi sakkÄ• tabbÄ•
pÅ«jetabbÄ• . yampi samaá¹‡o gotamo opÄ• sÄ• daá¹ƒ anuppatto \Be II 380/ opÄ• sÄ• de
devavane sÄ• lavane, atithimhÄ• kaá¹ƒ samaá¹‡o gotamo. atithi kho panamhehi sakkÄ• tab
pÅ«jetabbo. iminÄ• paá¹…gena \Ee II 168/ na arahati so bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ da
atha kho mayameva arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kami
tassa bhoto gotamassa vaá¹‡á¹‡e pariyÄ• puá¹‡Ä• mi, no ca kho so bhavaá¹ƒ gotamo ettak
aparimÄ• á¹‡avaá¹‡á¹‡o hi so bhavaá¹ƒ gotamo. ekamekenapi tena {ekamekenapi bho (Ce
samannÄ• gato na arahati, so, bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ dassanÄ• ya upasaá¹…kam
arahÄ• ma taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamitunti. tena hi, bho, sa
gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissÄ• mÄ• â€™â€™ ti.

<426> atha \Ne II 387/ kho caá¹…kÄ« brÄ• hmaá¹‡o mahatÄ• brÄ• hmaá¹‡agaá¹‡ena sac
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. tena kho pana samayena \Se II 598/ bhagavÄ• vud
brÄ• hmaá¹‡ehi saddhiá¹ƒ kiÃ±ci kiÃ±ci kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• nisinn
samayena kÄ• paá¹-iko {kÄ• paá¹-hiko (Ce Ee), kÄ• padiko (Se Ke) } nÄ• ma mÄ• á¹‡avo d
soá¸·asavassuddesiko jÄ• tiyÄ• , tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹
sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±camÄ• naá¹ƒ, padako, veyyÄ• karaá¹‡o, lokÄ• y
anavayo tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti. so vuddhÄ• naá¹ƒ vuddhÄ• naá¹ƒ brÄ• hmaá¹
saddhiá¹ƒ mantayamÄ• nÄ• naá¹ƒ antarantarÄ• kathaá¹ƒ opÄ• teti. atha kho bhagavÄ• kÄ
apasÄ• deti --- ``mÄ• yasmÄ• bhÄ• radvÄ• jo vuddhÄ• naá¹ƒ vuddhÄ• naá¹ƒ brÄ• hmaá¹‡
antarantarÄ• kathaá¹ƒ opÄ• tetu. kathÄ• pariyosÄ• naá¹ƒ Ä• yasmÄ• bhÄ• radvÄ• jo Ä• ga
caá¹…kÄ« brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``mÄ• bhavaá¹ƒ gotamo kÄ• paá¹-ik
kulaputto ca kÄ• paá¹-iko mÄ• á¹‡avo, bahussuto ca kÄ• paá¹-iko mÄ• á¹‡avo, paá¹‡á¸• ito
kalyÄ• á¹‡avÄ• kkaraá¹‡o ca kÄ• paá¹-iko mÄ• á¹‡avo, pahoti ca kÄ• paá¹-iko mÄ• á¹‡avo

asmiá¹ƒ vacane paá¹-imantetuâ€™â€™ nti. atha kho bhagavato \Be II 381/ etadahosi --- ``a
kÄ• paá¹-ikassa {etadahosi ``kÄ• paá¹-ikassa (Katthaci) } mÄ• á¹‡avassa tevijjake pÄ• vaca
Katthaci), kathaá¹ƒ (Se Ke Ee) } bhavissati. tathÄ• hi naá¹ƒ brÄ• hmaá¹‡Ä• saá¹ƒpurekkha
kho kÄ• paá¹-ikassa mÄ• á¹‡avassa etadahosi \Se II 599/ --- ``yadÄ• me samaá¹‡o gotamo
upasaá¹ƒharissati, athÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â
kÄ• paá¹-ikassa mÄ• á¹‡avassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya yena kÄ• paá¹-iko m
upasaá¹ƒhÄ• si.

<427> atha kho kÄ• paá¹-ikassa mÄ• á¹‡avassa etadahosi --- ``samannÄ• harati kho maá¹
yaá¹ƒnÅ«nÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ puccheyyaâ€™â€™ nti. atha kho
bhagavantaá¹ƒ etadavoca --- ``yadidaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• naá¹ƒ porÄ• á¹‡aá¹ƒ
itihitihaparamparÄ• ya piá¹-akasampadÄ• ya, tattha ca brÄ• hmaá¹‡Ä• ekaá¹ƒsena niá¹-á¹-
`idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti. idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti
atthi koci brÄ• hmaá¹‡Ä• naá¹ƒ ekabrÄ• hmaá¹‡opi yo evamÄ• ha --- `ahametaá¹ƒ jÄ• nÄ•
idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ â€™ nti? ``no hidaá¹ƒ, bho gotamaâ€™â€™.
atthi koci brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyopi \Ne II 388/, ekÄ• cariyapÄ• cariyopi, yÄ• va sa
Ä• cariyamahayugÄ• pi, yo evamÄ• ha --- `ahametaá¹ƒ jÄ• nÄ• mi, ahametaá¹ƒ passÄ• mi.
moghamaÃ±Ã±aâ€™â€™ â€™ nti? ``no hidaá¹ƒ, bho gotamaâ€™â€™. ``kiá¹ƒ pana, bhÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro y
porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaá¹ƒ tadanugÄ• yanti tadanubhÄ•
vÄ• citamanuvÄ• centi seyyathidaá¹ƒ --- aá¹-á¹-hako \Se II 600/ vÄ• mako vÄ• madevo vess
aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu, tepi evamÄ• haá¹ƒsu --- `may
mayametaá¹ƒ passÄ• ma. idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ â€™ nti? ``no \Ee
gotamaâ€™â€™.

``iti kira, bhÄ• radvÄ• ja, natthi koci brÄ• hmaá¹‡Ä• naá¹ƒ ekabrÄ• hmaá¹‡opi yo evamÄ• h
jÄ• nÄ• mi, ahametaá¹ƒ passÄ• mi. idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti; natthi koci
ekÄ• cariyopi ekÄ• cariyapÄ• cariyopi, yÄ• va sattamÄ• Ä• cariyamahayugÄ• pi, yo evamÄ
382/ jÄ• nÄ• mi, ahametaá¹ƒ passÄ• mi. idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti; yepi
isayo mantÄ• naá¹ƒ kattÄ• ro mantÄ• naá¹ƒ pavattÄ• ro yesamidaá¹ƒ etarahi brÄ• hmaá¹‡Ä
gÄ«taá¹ƒ pavuttaá¹ƒ samihitaá¹ƒ tadanugÄ• yanti tadanubhÄ• santi bhÄ• sitamanubhÄ• sa
seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako vÄ• madevo vessÄ• mitto yamataggi aá¹…gÄ«raso
kassapo bhagu, tepi na evamÄ• haá¹ƒsu --- `mayametaá¹ƒ jÄ• nÄ• ma, mayametaá¹ƒ pass
moghamaÃ±Ã±aâ€™ nti.

<428> ``seyyathÄ• pi, bhÄ• radvÄ• ja, andhaveá¹‡i paramparÄ• saá¹ƒsattÄ• purimopi na p
passati pacchimopi na passati; evameva kho, bhÄ• radvÄ• ja, andhaveá¹‡Å«pamaá¹ƒ maÃ±
bhÄ• sitaá¹ƒ sampajjati --- purimopi na passati majjhimopi na passati pacchimopi na passati

maÃ±Ã±asi, bhÄ• radvÄ• ja \Se II 601/, nanu evaá¹ƒ sante brÄ• hmaá¹‡Ä• naá¹ƒ amÅ«likÄ
ti? ``na khvettha, bho gotama, brÄ• hmaá¹‡Ä• saddhÄ• yeva payirupÄ• santi, anussavÄ• p
payirupÄ• santÄ«â€™â€™ ti. ``pubbeva kho tvaá¹ƒ, bhÄ• radvÄ• ja, saddhaá¹ƒ agamÄ• si,
paÃ±ca kho ime, bhÄ• radvÄ• ja, dhammÄ• diá¹-á¹-heva dhamme dvedhÄ• vipÄ• kÄ• . ka
anussavo, Ä• kÄ• raparivitakko, diá¹-á¹-hinijjhÄ• nakkhanti --- ime kho, bhÄ• radvÄ• ja \Ne I
diá¹-á¹-heva dhamme dvedhÄ• vipÄ• kÄ• . api ca, bhÄ• radvÄ• ja, susaddahitaá¹ƒyeva hot
tucchaá¹ƒ musÄ• ; no cepi susaddahitaá¹ƒ hoti, taÃ±ca hoti bhÅ«taá¹ƒ tacchaá¹ƒ anaÃ±Ã±a
bhÄ• radvÄ• ja \Ee II 171/, surucitaá¹ƒyeva hoti ... pe ... svÄ• nussutaá¹ƒyeva hoti ... pe ...
suparivitakkitaá¹ƒyeva hoti ... pe ... sunijjhÄ• yitaá¹ƒyeva hoti, taÃ±ca hoti rittaá¹ƒ tucchaá¹ƒ
cepi sunijjhÄ• yitaá¹ƒ hoti, taÃ±ca hoti bhÅ«taá¹ƒ tacchaá¹ƒ anaÃ±Ã±athÄ• . saccamanurak
viÃ±Ã±unÄ• purisena nÄ• lamettha ekaá¹ƒsena niá¹-á¹-haá¹ƒ gantuá¹ƒ --- `idameva saccaá
â€™ nti.

<429> ``kittÄ• vatÄ• pana, bho gotama, saccÄ• nurakkhaá¹‡Ä• hoti, kittÄ• vatÄ• saccam
saccÄ• nurakkhaá¹‡aá¹ƒ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``sad
purisassa hoti; `evaá¹ƒ me saddhÄ• â€™ ti --- iti vadaá¹ƒ saccamanurakkhati {evameva sijjh
saccamanurakkhati (Katthaci) }, natveva tÄ• va ekaá¹ƒsena niá¹-á¹-haá¹ƒ gacchati \Se II 60
saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti \Be II 383/ ( ) { (ettÄ• vatÄ• kho bhÄ• radvÄ• ja saccÄ•
ettÄ• vatÄ• saccamanurakkhati, ettÄ• vatÄ• ca mayaá¹ƒ saccÄ• nurakkhaá¹‡aá¹ƒ paÃ±Ã±
saccÄ• nubodho hoti) (Ce Se Ke Ee) }. ruci cepi, bhÄ• radvÄ• ja, purisassa hoti ... pe ... anu
bhÄ• radvÄ• ja, purisassa hoti ... pe ... Ä• kÄ• raparivitakko cepi, bhÄ• radvÄ• ja, purisassa
diá¹-á¹-hinijjhÄ• nakkhanti cepi, bhÄ• radvÄ• ja, purisassa hoti; `evaá¹ƒ me diá¹-á¹-hinijjhÄ•
--- iti vadaá¹ƒ saccamanurakkhati, natveva tÄ• va ekaá¹ƒsena niá¹-á¹-haá¹ƒ gacchati --- `ida
moghamaÃ±Ã±aâ€™ nti. ettÄ• vatÄ• kho, bhÄ• radvÄ• ja, saccÄ• nurakkhaá¹‡Ä• hoti, ett
ettÄ• vatÄ• ca mayaá¹ƒ saccÄ• nurakkhaá¹‡aá¹ƒ paÃ±Ã±apema; na tveva tÄ• va saccÄ• n

<430> ``ettÄ• vatÄ• , bho gotama, saccÄ• nurakkhaá¹‡Ä• hoti, ettÄ• vatÄ• saccamanurak
saccÄ• nurakkhaá¹‡aá¹ƒ pekkhÄ• ma. kittÄ• vatÄ• pana, bho gotama, saccÄ• nubodho ho
saccamanubujjhati? saccÄ• nubodhaá¹ƒ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€
Ke Katthaci) }, bhÄ• radvÄ• ja, bhikkhu aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upa
gahapati vÄ• gahapatiputto vÄ• upasaá¹…kamitvÄ• tÄ«su dhammesu samannesati --- lob
dhammesu, dosanÄ«yesu dhammesu, mohanÄ«yesu dhammesu. atthi nu kho imassÄ• yas
dhammÄ• yathÄ• rÅ«pehi lobhanÄ«yehi dhammehi pariyÄ• dinnacitto \Se II 603/ ajÄ• naá¹
jÄ• nÄ• mÄ«ti, apassaá¹ƒ vÄ• vadeyya --- passÄ• mÄ«ti, paraá¹ƒ vÄ• tadatthÄ• ya samÄ•
dÄ«gharattaá¹ƒ ahitÄ• ya \Ne II 390/ dukkhÄ• yÄ• ti? tamenaá¹ƒ samannesamÄ• no evaá¹ƒ
imassÄ• yasmato tathÄ• rÅ«pÄ• lobhanÄ«yÄ• dhammÄ• yathÄ• rÅ«pehi lobhanÄ«yehi d
ajÄ• naá¹ƒ vÄ• vadeyya --- jÄ• nÄ• mÄ«ti, apassaá¹ƒ vÄ• vadeyya --- passÄ• mÄ«ti, paraa
samÄ• dapeyya yaá¹ƒ paresaá¹ƒ assa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya {dukkhÄ• yÄ•

{tathÄ• (Ce Se Ke Ee) } kho panimassÄ• yasmato kÄ• yasamÄ• cÄ• ro tathÄ• rÅ«po {tathÄ
vacÄ«samÄ• cÄ• ro yathÄ• taá¹ƒ aluddhassa. yaá¹ƒ kho pana ayamÄ• yasmÄ• dhammaá
duddaso duranubodho \Be II 384/ santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itaved
sudesiyo luddhenÄ• â€™â€™ â€™ ti.

<431> ``yato naá¹ƒ samannesamÄ• no visuddhaá¹ƒ lobhanÄ«yehi dhammehi samanupass
samannesati dosanÄ«yesu dhammesu. atthi nu kho imassÄ• yasmato tathÄ• rÅ«pÄ• dosan
dosanÄ«yehi dhammehi pariyÄ• dinnacitto ajÄ• naá¹ƒ vÄ• vadeyya --- jÄ• nÄ• mÄ«ti, apas
passÄ• mÄ«ti, paraá¹ƒ vÄ• tadatthÄ• ya samÄ• dapeyya yaá¹ƒ paresaá¹ƒ assa dÄ«gharatt
tamenaá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `natthi kho imassÄ• yasmato tathÄ• rÅ«
yathÄ• rÅ«pehi dosanÄ«yehi dhammehi pariyÄ• dinnacitto ajÄ• naá¹ƒ vÄ• vadeyya --- jÄ• n
vadeyya --- passÄ• mÄ«ti, paraá¹ƒ vÄ• tadatthÄ• ya samÄ• dapeyya \Se II 604/ yaá¹ƒ pare
ahitÄ• ya dukkhÄ• ya. tathÄ• rÅ«po kho panimassÄ• yasmato kÄ• yasamÄ• cÄ• ro tathÄ• r
aduá¹-á¹-hassa. yaá¹ƒ kho pana ayamÄ• yasmÄ• dhammaá¹ƒ deseti, gambhÄ«ro so dham
paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yo; na so dhammo sudesiyo duá¹-á

<432> ``yato naá¹ƒ samannesamÄ• no visuddhaá¹ƒ dosanÄ«yehi dhammehi samanupassa
uttari samannesati mohanÄ«yesu dhammesu. atthi nu kho imassÄ• yasmato tathÄ• rÅ«pÄ•
yathÄ• rÅ«pehi mohanÄ«yehi dhammehi pariyÄ• dinnacitto ajÄ• naá¹ƒ vÄ• vadeyya --- jÄ•
vadeyya --- passÄ• mÄ«ti, paraá¹ƒ vÄ• tadatthÄ• ya samÄ• dapeyya yaá¹ƒ paresaá¹ƒ assa
dukkhÄ• yÄ• ti? tamenaá¹ƒ samannesamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `natthi kho imassÄ• yas
dhammÄ• yathÄ• rÅ«pehi mohanÄ«yehi dhammehi pariyÄ• dinnacitto ajÄ• naá¹ƒ vÄ• vad
vÄ• vadeyya --- passÄ• mÄ«ti, paraá¹ƒ vÄ• tadatthÄ• ya samÄ• dapeyya yaá¹ƒ paresaá¹ƒ
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. tathÄ• rÅ«po kho panimassÄ• yasmato kÄ• yasamÄ
vacÄ«samÄ• cÄ• ro yathÄ• taá¹ƒ amÅ«á¸·hassa. yaá¹ƒ kho pana ayamÄ• yasmÄ• dhamm
duddaso duranubodho santo paá¹‡Ä«to \Be II 385/ atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itaved
sudesiyo mÅ«á¸·henÄ• â€™â€™ â€™ ti.

``yato naá¹ƒ samannesamÄ• no visuddhaá¹ƒ mohanÄ«yehi dhammehi samanupassati \Se
niveseti, saddhÄ• jÄ• to upasaá¹…kamati, upasaá¹…kamanto payirupÄ• sati, payirupÄ• sam
ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, sutvÄ• dhammaá¹ƒ dhÄ• reti, dhatÄ• naá¹ƒ {dhÄ• ritÄ• na
dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhati, atthaá¹ƒ upaparikkhato dhammÄ• nijjhÄ• naá¹ƒ kh
dhammanijjhÄ• nakkhantiyÄ• sati chando jÄ• yati, chandajÄ• to ussahati, ussahitvÄ• tuleti
pahitatto samÄ• no kÄ• yena ceva paramasaccaá¹ƒ sacchikaroti paÃ±Ã±Ä• ya ca naá¹ƒ ati
kho, bhÄ• radvÄ• ja, saccÄ• nubodho hoti, ettÄ• vatÄ• saccamanubujjhati, ettÄ• vatÄ• ca
paÃ±Ã±apema; na tveva tÄ• va saccÄ• nuppatti hotÄ«â€™â€™ ti.

<433> ``ettÄ• vattÄ• , bho gotama, saccÄ• nubodho hoti, ettÄ• vatÄ• saccamanubujjhati, e

saccÄ• nubodhaá¹ƒ pekkhÄ• ma. kittÄ• vatÄ• pana, bho gotama, saccÄ• nuppatti hoti, kittÄ
saccamanupÄ• puá¹‡Ä• ti? saccÄ• nuppattiá¹ƒ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• m
174/, bhÄ• radvÄ• ja, dhammÄ• naá¹ƒ Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaá¹ƒ saccÄ•
bhÄ• radvÄ• ja, saccÄ• nuppatti hoti, ettÄ• vatÄ• saccamanupÄ• puá¹‡Ä• ti, ettÄ• vatÄ• c
paÃ±Ã±apemÄ• â€™â€™ ti.

<434> ``ettÄ• vatÄ• , bho gotama, saccÄ• nuppatti hoti, ettÄ• vatÄ• saccamanupÄ• puá¹‡Ä
saccÄ• nuppattiá¹ƒ pekkhÄ• ma. saccÄ• nuppattiyÄ• pana, bho gotama, katamo dhammo b
bahukÄ• raá¹ƒ dhammaá¹ƒ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``s
bhÄ• radvÄ• ja, padhÄ• naá¹ƒ bahukÄ• raá¹ƒ. no cetaá¹ƒ padaheyya, nayidaá¹ƒ saccaman
padahati tasmÄ• saccamanupÄ• puá¹‡Ä• ti. tasmÄ• saccÄ• nuppattiyÄ• padhÄ• naá¹ƒ ba

``padhÄ• nassa pana, bho gotama, katamo dhammo bahukÄ• ro? padhÄ• nassa bahukÄ•
bhavantaá¹ƒ \Ne II 392/ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``padhÄ• nassa kho, bhÄ• ra
bahukÄ• rÄ• . no cetaá¹ƒ tuleyya, nayidaá¹ƒ padaheyya. yasmÄ• ca kho tuleti tasmÄ• pad
tulanÄ• bahukÄ• rÄ• â€™â€™ ti.

``tulanÄ• ya pana, bho gotama, katamo dhammo bahukÄ• ro? tulanÄ• ya bahukÄ• raá¹ƒ dh
gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``tulanÄ• ya kho, bhÄ• radvÄ• ja, ussÄ• ho bahukÄ•
nayidaá¹ƒ tuleyya. yasmÄ• ca kho ussahati tasmÄ• tuleti. tasmÄ• tulanÄ• ya ussÄ• ho ba

``ussÄ• hassa pana, bho gotama, katamo dhammo bahukÄ• ro? ussÄ• hassa bahukÄ• raá
gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``ussÄ• hassa kho, bhÄ• radvÄ• ja, chando bahukÄ•
nayidaá¹ƒ ussaheyya. yasmÄ• ca kho chando jÄ• yati tasmÄ• ussahati. tasmÄ• ussÄ• has
ti.

``chandassa pana, bho gotama, katamo dhammo bahukÄ• ro \Ee II 175/? chandassa bahu
bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``chandassa kho, bhÄ• radvÄ• ja, dham
no cete dhammÄ• nijjhÄ• naá¹ƒ khameyyuá¹ƒ, nayidaá¹ƒ chando jÄ• yetha. yasmÄ• ca kh
nijjhÄ• naá¹ƒ khamanti tasmÄ• chando jÄ• yati. tasmÄ• chandassa dhammanijjhÄ• nakkha

``dhammanijjhÄ• nakkhantiyÄ• pana, bho gotama, katamo dhammo bahukÄ• ro? dhamma
dhammaá¹ƒ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``dhammanijjhÄ• m
atthÅ«paparikkhÄ• bahukÄ• rÄ• . no cetaá¹ƒ atthaá¹ƒ upaparikkheyya, nayidaá¹ƒ dhammÄ
yasmÄ• ca kho atthaá¹ƒ upaparikkhati tasmÄ• dhammÄ• nijjhÄ• naá¹ƒ khamanti. tasmÄ•
atthÅ«paparikkhÄ• bahukÄ• rÄ• â€™â€™ ti.

``atthÅ«paparikkhÄ• ya pana, bho gotama, katamo dhammo bahukÄ• ro? atthÅ«paparikkhÄ

mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``atthÅ«paparikkhÄ• ya kho, bh
\Ne II 393/ bahukÄ• rÄ• . no cetaá¹ƒ dhammaá¹ƒ dhÄ• reyya, nayidaá¹ƒ atthaá¹ƒ upaparikk
dhammaá¹ƒ dhÄ• reti tasmÄ• atthaá¹ƒ upaparikkhati. tasmÄ• atthÅ«paparikkhÄ• ya dham
bahukÄ• rÄ• â€™â€™ ti.

``dhammadhÄ• raá¹‡Ä• ya pana, bho gotama, katamo dhammo bahukÄ• ro? dhammadhÄ•
mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``dhammadhÄ• raá¹‡Ä• ya \Be
dhammassavanaá¹ƒ bahukÄ• raá¹ƒ. no cetaá¹ƒ dhammaá¹ƒ suá¹‡eyya, nayidaá¹ƒ dhamma
dhammaá¹ƒ suá¹‡Ä• ti tasmÄ• dhammaá¹ƒ dhÄ• reti. tasmÄ• dhammadhÄ• raá¹‡Ä• ya dh
nti.

``dhammassavanassa pana, bho gotama, katamo dhammo bahukÄ• ro? dhammassavanas
bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti \Se II 608/. ``dhammassavanassa kho, b
bahukÄ• raá¹ƒ \Ee II 176/. no cetaá¹ƒ sotaá¹ƒ odaheyya, nayidaá¹ƒ dhammaá¹ƒ suá¹‡eyya.
odahati tasmÄ• dhammaá¹ƒ suá¹‡Ä• ti. tasmÄ• dhammassavanassa sotÄ• vadhÄ• naá¹ƒ

``sotÄ• vadhÄ• nassa pana, bho gotama, katamo dhammo bahukÄ• ro? sotÄ• vadhÄ• nass
bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``sotÄ• vadhÄ• nassa kho, bhÄ• radvÄ•
cetaá¹ƒ payirupÄ• seyya, nayidaá¹ƒ sotaá¹ƒ odaheyya. yasmÄ• ca kho payirupÄ• sati tasm
sotÄ• vadhÄ• nassa payirupÄ• sanÄ• bahukÄ• rÄ• â€™â€™ ti.

``payirupÄ• sanÄ• ya pana, bho gotama, katamo dhammo bahukÄ• ro? payirupÄ• sanÄ• y
bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``payirupÄ• sanÄ• ya kho, bhÄ• radvÄ•
bahukÄ• raá¹ƒ. no cetaá¹ƒ upasaá¹…kameyya, nayidaá¹ƒ payirupÄ• seyya. yasmÄ• ca kho
payirupÄ• sati. tasmÄ• payirupÄ• sanÄ• ya upasaá¹…kamanaá¹ƒ bahukÄ• raâ€™â€™ nti.

``upasaá¹…kamanassa pana, bho gotama, katamo dhammo bahukÄ• ro? upasaá¹…kaman
mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ pucchÄ• mÄ• â€™â€™ ti. ``upasaá¹…kamanassa kho, bh
no cetaá¹ƒ saddhÄ• jÄ• yetha, nayidaá¹ƒ upasaá¹…kameyya. yasmÄ• ca kho saddhÄ• jÄ
tasmÄ• upasaá¹…kamanassa saddhÄ• bahukÄ• rÄ• â€™â€™ ti.

<435> ``saccÄ• nurakkhaá¹‡aá¹ƒ \Ne II 394/ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ apucchimha
II 609/ bhavaá¹ƒ gotamo byÄ• kÄ• si; taÃ±ca panamhÄ• kaá¹ƒ ruccati ceva khamati ca tena
saccÄ• nubodhaá¹ƒ mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ apucchimha, saccÄ• nubodhaá¹ƒ bha
panamhÄ• kaá¹ƒ ruccati ceva khamati ca tena camha attamanÄ• . saccÄ• nuppattiá¹ƒ maya
apucchimha, saccÄ• nuppattiá¹ƒ bhavaá¹ƒ gotamo byÄ• kÄ• si; taÃ±ca panamhÄ• kaá¹ƒ ru
camha attamanÄ• \Be II 388/. saccÄ• nuppattiyÄ• bahukÄ• raá¹ƒ dhammaá¹ƒ mayaá¹ƒ bh
gotamaá¹ƒ apucchimha, saccÄ• nuppattiyÄ• bahukÄ• raá¹ƒ dhammaá¹ƒ bhavaá¹ƒ gotamo

ruccati ceva khamati ca tena camha attamanÄ• . yaá¹ƒyadeva ca mayaá¹ƒ bhavantaá¹ƒ got
taá¹ƒtadeva bhavaá¹ƒ gotamo byÄ• kÄ• si; taÃ±ca panamhÄ• kaá¹ƒ ruccati ceva khamati ca
mayaÃ±hi, bho gotama, pubbe evaá¹ƒ jÄ• nÄ• ma --- `ke ca muá¹‡á¸• akÄ• samaá¹‡akÄ•
bandhupÄ• dÄ• paccÄ• , ke ca dhammassa aÃ±Ã±Ä• tÄ• roâ€™ ti? ajanesi vata me bhava
samaá¹‡apemaá¹ƒ, samaá¹‡esu samaá¹‡apasÄ• daá¹ƒ, samaá¹‡esu samaá¹‡agÄ• ravaá¹
pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡a

caá¹…kÄ«suttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. esukÄ• rÄ«suttaá¹ƒ

<436> evaá¹ƒ \Se II 610/ \Ne II 395/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho esukÄ• rÄ« brÄ• hmaá¹‡o yena bhag
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho esukÄ• rÄ« brÄ• hmaá¹‡o bhagavantaá¹ƒ e
bho gotama, catasso pÄ• ricariyÄ• paÃ±Ã±apenti --- brÄ• hmaá¹‡assa pÄ• ricariyaá¹ƒ paÃ
pÄ• ricariyaá¹ƒ paÃ±Ã±apenti, vessassa pÄ• ricariyaá¹ƒ paÃ±Ã±apenti, suddassa pÄ• ricari
tatridaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡assa pÄ• ricariyaá¹ƒ paÃ±Ã±apenti ---
brÄ• hmaá¹‡aá¹ƒ paricareyya, khattiyo vÄ• brÄ• hmaá¹‡aá¹ƒ paricareyya, vesso vÄ• brÄ•
suddo vÄ• brÄ• hmaá¹‡aá¹ƒ paricareyyÄ• â€™ ti. idaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä•
pÄ• ricariyaá¹ƒ \Ee II 178/ paÃ±Ã±apenti. tatridaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• khattiyas
paÃ±Ã±apenti --- `khattiyo vÄ• khattiyaá¹ƒ paricareyya, vesso vÄ• khattiyaá¹ƒ paricareyya,
khattiyaá¹ƒ paricareyyÄ• â€™ ti. idaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä• khattiyassa pÄ• r
tatridaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• vessassa pÄ• ricariyaá¹ƒ paÃ±Ã±apenti --- `vesso
suddo vÄ• vessaá¹ƒ \Se II 611/ paricareyyÄ• â€™ ti. idaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡
pÄ• ricariyaá¹ƒ paÃ±Ã±apenti \Be II 389/. tatridaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• suddassa
paÃ±Ã±apenti --- `suddova suddaá¹ƒ paricareyya. ko panaÃ±Ã±o suddaá¹ƒ paricarissatÄ«â
gotama, brÄ• hmaá¹‡Ä• suddassa pÄ• ricariyaá¹ƒ paÃ±Ã±apenti. brÄ• hmaá¹‡Ä• , bho got
paÃ±Ã±apenti. idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti?

<437> ``kiá¹ƒ pana, brÄ• hmaá¹‡a, sabbo loko brÄ• hmaá¹‡Ä• naá¹ƒ etadabbhanujÄ• nÄ•
pÄ• ricariyÄ• paÃ±Ã±apentÅ«â€™â€™ â€™ ti {paÃ±Ã±apentÄ«ti (Ce Katthaci) }? ``no hida
``seyyathÄ• pi, brÄ• hmaá¹‡a, puriso daliddo {daá¸·iddo (Ce Se Ke Ee) } assako anÄ• á¸·hiy
bilaá¹ƒ olaggeyyuá¹ƒ --- `idaá¹ƒ te, ambho purisa, maá¹ƒsaá¹ƒ khÄ• ditabbaá¹ƒ, mÅ«laÃ±ca
evameva kho, brÄ• hmaá¹‡a, brÄ• hmaá¹‡Ä• appaá¹-iÃ±Ã±Ä• ya tesaá¹ƒ samaá¹‡abrÄ• h
catasso pÄ• ricariyÄ• paÃ±Ã±apenti. nÄ• haá¹ƒ, brÄ• hmaá¹‡a, `sabbaá¹ƒ paricaritabbaâ€
nÄ• haá¹ƒ, brÄ• hmaá¹‡a, `sabbaá¹ƒ na paricaritabbaâ€™ nti vadÄ• mi. yaá¹ƒ hissa, brÄ• h
pÄ• ricariyÄ• hetu pÄ• piyo assa na seyyo, nÄ• haá¹ƒ taá¹ƒ `paricaritabbaâ€™ nti vadÄ• mi

brÄ• hmaá¹‡a, paricarato pÄ• ricariyÄ• hetu seyyo assa na pÄ• piyo tamahaá¹ƒ `paricaritab
khattiyaá¹ƒ cepi, brÄ• hmaá¹‡a, evaá¹ƒ puccheyyuá¹ƒ --- `yaá¹ƒ vÄ• te paricarato pÄ• ricar
na seyyo, yaá¹ƒ vÄ• te paricarato pÄ• ricariyÄ• hetu seyyo assa \Se II 612/ na pÄ• piyo; ka
paricareyyÄ• sÄ«â€™ ti, khattiyopi hi, brÄ• hmaá¹‡a \Ee II 179/, sammÄ• byÄ• karamÄ• n
`yaÃ±hi me paricarato pÄ• ricariyÄ• hetu pÄ• piyo assa na seyyo, nÄ• haá¹ƒ taá¹ƒ paricare
paricarato pÄ• ricariyÄ• hetu seyyo assa na pÄ• piyo tamahaá¹ƒ paricareyyaâ€™ nti. brÄ• h
brÄ• hmaá¹‡a ... pe ... vessaá¹ƒ cepi, brÄ• hmaá¹‡a ... pe ... suddaá¹ƒ cepi, brÄ• hmaá¹‡a,
--- `yaá¹ƒ vÄ• te paricarato pÄ• ricariyÄ• hetu pÄ• piyo assa na seyyo, yaá¹ƒ vÄ• te parica
seyyo assa na pÄ• piyo; kamettha paricareyyÄ• sÄ«â€™ ti, suddopi hi, brÄ• hmaá¹‡a, sam
byÄ• kareyya --- `yaÃ±hi me paricarato pÄ• ricariyÄ• hetu pÄ• piyo assa na seyyo, nÄ• haá
yaÃ±ca kho me paricarato pÄ• ricariyÄ• hetu seyyo assa na pÄ• piyo tamahaá¹ƒ paricareyy
brÄ• hmaá¹‡a, `uccÄ• kulÄ«natÄ• seyyaá¹ƒsoâ€™ ti vadÄ• mi, na panÄ• haá¹ƒ, brÄ• hma
pÄ• piyaá¹ƒsoâ€™ ti \Be II 390/ vadÄ• mi; nÄ• haá¹ƒ, brÄ• hmaá¹‡a, `uá¸·Ä• ravaá¹‡á¹‡atÄ
na panÄ• haá¹ƒ, brÄ• hmaá¹‡a, `uá¸·Ä• ravaá¹‡á¹‡atÄ• pÄ• piyaá¹ƒsoâ€™ ti vadÄ• mi; nÄ
`uá¸·Ä• rabhogatÄ• seyyaá¹ƒsoâ€™ ti vadÄ• mi, na panÄ• haá¹ƒ, brÄ• hmaá¹‡a, `uá¸·Ä• r
vadÄ• mi.

<438> ``uccÄ• kulÄ«nopi hi, brÄ• hmaá¹‡a, idhekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡Ä• vÄ• co hoti, pharusÄ• vÄ• c
abhijjhÄ• lu hoti \Se II 613/, byÄ• pannacitto hoti, micchÄ• diá¹-á¹-hi hoti. tasmÄ• `na uccÄ•
seyyaá¹ƒsoâ€™ ti vadÄ• mi. uccÄ• kulÄ«nopi hi, brÄ• hmaá¹‡a, idhekacco pÄ• á¹‡Ä• tipÄ•
adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ•
pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, sampha
hoti, anabhijjhÄ• lu hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hi hoti. tasmÄ• `na uccÄ• k
pÄ• piyaá¹ƒsoâ€™ ti vadÄ• mi.

<439> ``uá¸·Ä• ravaá¹‡á¹‡opi \Ne II 397/ hi, brÄ• hmaá¹‡a ... pe ... uá¸·Ä• rabhogopi hi, brÄ
pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hi hoti. tasmÄ• \Se II 614/ `na uá¸·Ä• rabh
ti vadÄ• mi. uá¸·Ä• rabhogopi hi, brÄ• hmaá¹‡a, idhekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
sammÄ• diá¹-á¹-hi hoti. tasmÄ• `na uá¸·Ä• rabhogatÄ• \Ee II 180/ pÄ• piyaá¹ƒsoâ€™ ti va
brÄ• hmaá¹‡a, `sabbaá¹ƒ paricaritabbaâ€™ nti vadÄ• mi, na panÄ• haá¹ƒ, brÄ• hmaá¹‡a, `
nti vadÄ• mi. yaá¹ƒ hissa, brÄ• hmaá¹‡a, paricarato pÄ• ricariyÄ• hetu saddhÄ• vaá¸• á¸• h
vaá¸• á¸• hati, sutaá¹ƒ vaá¸• á¸• hati, cÄ• go vaá¸• á¸• hati, __paÃ±Ã±Ä• vaá¸• á¸• hati, _ t
nti (vadÄ• mi. yaá¹ƒ hissa, brÄ• hmaá¹‡a, paricarato pÄ• ricariyÄ• hetu na saddhÄ• vaá¸• a
vaá¸• á¸• hati, na sutaá¹ƒ vaá¸• á¸• hati, na cÄ• go vaá¸• á¸• hati, na paÃ±Ã±Ä• vaá¸• á¸• h
`paricaritabbaâ€™ nti) { ( ) etthantare pÄ• á¹-ho Ce Se Ke Ee potthakesu natthi} vadÄ• mÄ«

<440> evaá¹ƒ vutte, esukÄ• rÄ« brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``brÄ• hmaá¹‡

dhanÄ• ni paÃ±Ã±apenti --- brÄ• hmaá¹‡assa sandhanaá¹ƒ paÃ±Ã±apenti, khattiyassa san
vessassa sandhanaá¹ƒ paÃ±Ã±apenti, suddassa \Be II 391/ sandhanaá¹ƒ paÃ±Ã±apenti. ta
brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡assa sandhanaá¹ƒ paÃ±Ã±apenti bhikkhÄ• cariyaá¹ƒ; bhikkhÄ
sandhanaá¹ƒ atimaÃ±Ã±amÄ• no akiccakÄ• rÄ« hoti gopova adinnaá¹ƒ Ä• diyamÄ• noti. ida
brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡assa sandhanaá¹ƒ paÃ±Ã±apenti. tatridaá¹ƒ, bho gotama, brÄ
sandhanaá¹ƒ paÃ±Ã±apenti dhanukalÄ• paá¹ƒ; dhanukalÄ• paÃ±ca \Se II 615/ pana khattiy
atimaÃ±Ã±amÄ• no akiccakÄ• rÄ« hoti gopova adinnaá¹ƒ Ä• diyamÄ• noti. idaá¹ƒ kho, bho
khattiyassa sandhanaá¹ƒ paÃ±Ã±apenti. tatridaá¹ƒ, bho gotama, brÄ• hmaá¹‡Ä• vessassa
kasigorakkhaá¹ƒ; kasigorakkhaÃ±ca pana vesso sandhanaá¹ƒ atimaÃ±Ã±amÄ• no akiccakÄ
Ä• diyamÄ• noti. idaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä• vessassa sandhanaá¹ƒ paÃ±Ã±a
brÄ• hmaá¹‡Ä• suddassa sandhanaá¹ƒ paÃ±Ã±apenti asitabyÄ• bhaá¹…giá¹ƒ; asitabyÄ• b
sandhanaá¹ƒ atimaÃ±Ã±amÄ• no akiccakÄ• rÄ« hoti gopova adinnaá¹ƒ Ä• diyamÄ• noti. ida
brÄ• hmaá¹‡Ä• suddassa sandhanaá¹ƒ paÃ±Ã±apenti. brÄ• hmaá¹‡Ä• , bho gotama, imÄ•
paÃ±Ã±apenti. idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti?

<441> ``kiá¹ƒ pana, brÄ• hmaá¹‡a, sabbo loko brÄ• hmaá¹‡Ä• naá¹ƒ etadabbhanujÄ• nÄ•
dhanÄ• ni paÃ±Ã±apentÅ«â€™â€™ â€™ ti? ``no \Ee II 181/ hidaá¹ƒ, bho gotamaâ€™â€™
puriso daliddo \Ne II 398/ assako anÄ• á¸·hiyo. tassa akÄ• massa bilaá¹ƒ olaggeyyuá¹ƒ --- `
purisa, maá¹ƒsaá¹ƒ khÄ• ditabbaá¹ƒ, mÅ«laÃ±ca anuppadÄ• tabbaâ€™ nti. evameva kho, b
appaá¹-iÃ±Ã±Ä• ya tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ, atha ca panimÄ• ni cattÄ• ri dh
kho ahaá¹ƒ, brÄ• hmaá¹‡a, lokuttaraá¹ƒ dhammaá¹ƒ purisassa sandhanaá¹ƒ paÃ±Ã±apemi
mÄ• tÄ• pettikaá¹ƒ kulavaá¹ƒsaá¹ƒ anussarato yattha yattheva \Se II 616/ attabhÄ• vassa a
teneva saá¹…khyaá¹ƒ gacchati. khattiyakule ce attabhÄ• vassa abhinibbatti hoti `khattiyoâ€
gacchati; brÄ• hmaá¹‡akule ce attabhÄ• vassa abhinibbatti hoti `brÄ• hmaá¹‡oâ€™ tveva s
vessakule ce attabhÄ• vassa abhinibbatti hoti `vessoâ€™ tveva saá¹…khyaá¹ƒ gacchati; su
abhinibbatti hoti `suddoâ€™ tveva \Be II 392/ saá¹…khyaá¹ƒ gacchati. seyyathÄ• pi, brÄ• h
paccayaá¹ƒ paá¹-icca aggi jalati tena teneva saá¹…khyaá¹ƒ gacchati. kaá¹-á¹-haÃ±ce paá¹-i
`kaá¹-á¹-haggiâ€™ tveva saá¹…khyaá¹ƒ gacchati; sakalikaÃ±ce paá¹-icca aggi jalati `sakalik
saá¹…khyaá¹ƒ gacchati; tiá¹‡aÃ±ce paá¹-icca aggi jalati `tiá¹‡aggiâ€™ tveva saá¹…khyaá¹ƒ
paá¹-icca aggi jalati `gomayaggiâ€™ tveva saá¹…khyaá¹ƒ gacchati. evameva kho ahaá¹ƒ, b
lokuttaraá¹ƒ dhammaá¹ƒ purisassa sandhanaá¹ƒ paÃ±Ã±apemi. porÄ• á¹‡aá¹ƒ kho panassa
kulavaá¹ƒsaá¹ƒ anussarato yattha yattheva attabhÄ• vassa abhinibbatti hoti tena teneva saá

``khattiyakule ce attabhÄ• vassa abhinibbatti hoti `khattiyoâ€™ tveva saá¹…khyaá¹ƒ gacch
ce attabhÄ• vassa abhinibbatti hoti `brÄ• hmaá¹‡oâ€™ tveva saá¹…khyaá¹ƒ gacchati; vess
abhinibbatti hoti `vessoâ€™ tveva saá¹…khyaá¹ƒ gacchati; suddakule ce attabhÄ• vassa ab
`suddoâ€™ tveva saá¹…khyaá¹ƒ gacchati.

``khattiyakulÄ• \Se II 617/ cepi, brÄ• hmaá¹‡a, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hot
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hot
hoti, abrahmacariyÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä• ya vÄ• c
pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato hoti, anabhijjhÄ• l
hoti, sammÄ• diá¹-á¹-hi hoti, Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``brÄ• hmaá¹‡akulÄ• \Ne II 399/ \Ee II 182/ cepi, brÄ• hmaá¹‡a, agÄ• rasmÄ• anagÄ• riya
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hot
hoti, Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``vessakulÄ• cepi, brÄ• hmaá¹‡a, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so ca tathÄ
dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• diá¹-á¹
Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``suddakulÄ• cepi, brÄ• hmaá¹‡a, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so ca tathÄ
dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... \Se II 618/ samm
Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

<442> ``taá¹ƒ \Be II 393/ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, brÄ• hmaá¹‡ova nu kho pahoti a
abyÄ• bajjhaá¹ƒ mettacittaá¹ƒ bhÄ• vetuá¹ƒ, no khattiyo no vesso no suddoâ€™â€™ ti? ``n
khattiyopi hi, bho gotama, pahoti asmiá¹ƒ padese averaá¹ƒ abyÄ• bajjhaá¹ƒ mettacittaá¹ƒ bh
brÄ• hmaá¹‡opi hi, bho gotama ... vessopi hi, bho gotama ... suddopi hi, bho gotama ... sabl
cattÄ• ro vaá¹‡á¹‡Ä• pahonti asmiá¹ƒ padese averaá¹ƒ abyÄ• bajjhaá¹ƒ mettacittaá¹ƒ bhÄ•
kho, brÄ• hmaá¹‡a, khattiyakulÄ• cepi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so ca ta
dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• diá¹-á¹
Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``brÄ• hmaá¹‡akulÄ• cepi, brÄ• hmaá¹‡a ... vessakulÄ• cepi, brÄ• hmaá¹‡a ... suddakulÄ•
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so ca tathÄ• gatappaveditaá¹ƒ dhammavinaya
paá¹-ivirato hoti ... pe ... \Se II 619/ sammÄ• diá¹-á¹-hi hoti, Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dh

<443> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, brÄ• hmaá¹‡ova nu kho pahoti sottisinÄ• n
gantvÄ• rajojallaá¹ƒ pavÄ• hetuá¹ƒ, no khattiyo no vesso no suddoâ€™â€™ ti? ``no hidaá¹
400/. khattiyopi hi, bho gotama, pahoti sottisinÄ• niá¹ƒ Ä• dÄ• ya nadiá¹ƒ gantvÄ• rajojallaá
brÄ• hmaá¹‡opi hi, bho gotama ... vessopi hi, bho gotama \Ee II 183/ ... suddopi hi, bho gota
bho gotama, cattÄ• ro vaá¹‡á¹‡Ä• pahonti sottisinÄ• niá¹ƒ Ä• dÄ• ya nadiá¹ƒ gantvÄ• rajoj
nti. ``evameva kho, brÄ• hmaá¹‡a, khattiyakulÄ• cepi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbaj

tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hot
hoti, Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ.

``brÄ• hmaá¹‡akulÄ• cepi, brÄ• hmaá¹‡a ... vessakulÄ• cepi, brÄ• hmaá¹‡a ... suddakulÄ
brÄ• hmaá¹‡a, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so ca tathÄ• gatappaveditaá¹ƒ
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe ... sammÄ• diá¹-á¹-hi hoti, Ä• rÄ• dhako hoti Ã±Ä
kusalaá¹ƒ.

<444> ``taá¹ƒ \Be II 394/ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, idha rÄ• jÄ• khattiyo muddhÄ• v
purisÄ• naá¹ƒ purisasataá¹ƒ sannipÄ• teyya --- `Ä• yantu bhonto ye tattha khattiyakulÄ• brÄ
rÄ• jaÃ±Ã±akulÄ• uppannÄ• sÄ• kassa vÄ• sÄ• lassa vÄ• salaá¸·assa vÄ• candanassa
uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggiá¹ƒ abhinibbattentu, tejo pÄ• tukarontu; Ä• yantu pana bhon
caá¹‡á¸• Ä• lakulÄ• nesÄ• dakulÄ• venakulÄ• rathakÄ• rakulÄ• pukkusakulÄ• uppannÄ•
sÅ«karadoá¹‡iyÄ• vÄ• rajakadoá¹‡iyÄ• vÄ• eraá¹‡á¸• akaá¹-á¹-hassa vÄ• uttarÄ• raá¹‡iá
abhinibbattentu, tejo pÄ• tukarontÅ«â€™â€™ â€™ ti?

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, yo evaá¹ƒ nu kho so khattiyakulÄ• brÄ• hmaá¹‡al
uppannehi sÄ• kassa vÄ• sÄ• lassa vÄ• salaá¸·assa vÄ• candanassa vÄ• padumakassa
aggi abhinibbatto tejo pÄ• tukato so eva nu khvÄ• ssa aggi accimÄ• ceva vaá¹‡á¹‡avÄ• ca
sakkÄ• agginÄ• aggikaraá¹‡Ä«yaá¹ƒ \Se II 621/ kÄ• tuá¹ƒ; yo pana so caá¹‡á¸• Ä• lakulÄ•
rathakÄ• rakulÄ• pukkusakulÄ• uppannehi sÄ• pÄ• nadoá¹‡iyÄ• vÄ• sÅ«karadoá¹‡iyÄ•
eraá¹‡á¸• akaá¹-á¹-hassa vÄ• uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggi abhinibbatto tejo pÄ• tukato
accimÄ• na ca vaá¹‡á¹‡avÄ• na ca \Ne II 401/ pabhassaro na ca tena sakkÄ• agginÄ• ag
kÄ• tuâ€™â€™ nti? ``no hidaá¹ƒ, bho gotama. yopi hi so, bho gotama, khattiyakulÄ• brÄ• h
rÄ• jaÃ±Ã±akulÄ• uppannehi sÄ• kassa vÄ• sÄ• lassa \Ee II 184/ vÄ• salaá¸·assa vÄ• ca
uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggi abhinibbatto tejo pÄ• tukato svÄ• ssa aggi accimÄ• ceva v
ca tena ca sakkÄ• agginÄ• aggikaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ; yopi so caá¹‡á¸• Ä• lakulÄ• ne
rathakÄ• rakulÄ• pukkusakulÄ• uppannehi sÄ• pÄ• nadoá¹‡iyÄ• vÄ• sÅ«karadoá¹‡iyÄ•
eraá¹‡á¸• akaá¹-á¹-hassa vÄ• uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya aggi abhinibbatto tejo pÄ• tukato
ceva vaá¹‡á¹‡avÄ• ca pabhassaro ca tena ca sakkÄ• agginÄ• aggikaraá¹‡Ä«yaá¹ƒ kÄ• tu
aggi accimÄ• ceva vaá¹‡á¹‡avÄ• ca pabhassaro ca sabbenapi sakkÄ• agginÄ• aggikaraa

``evameva \Be II 395/ kho, brÄ• hmaá¹‡a, khattiyakulÄ• cepi agÄ• rasmÄ• anagÄ• riyaá¹ƒ
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma \Se II 622/ pÄ• á¹‡Ä• tipÄ• tÄ• paá¹
sammÄ• diá¹-á¹-hi hoti, Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ. brÄ• hmaá¹‡a
vessakulÄ• cepi, brÄ• hmaá¹‡a ... suddakulÄ• cepi, brÄ• hmaá¹‡a, agÄ• rasmÄ• anagÄ•
tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hot
hoti, abrahmacariyÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä• ya vÄ• d

pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato hoti, anabhijjhÄ• l
hoti, sammÄ• diá¹-á¹-hi hoti, Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€™â€™ nti.

evaá¹ƒ vutte, esukÄ• rÄ« brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho
bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upe
gataâ€™â€™ nti.

esukÄ• rÄ«suttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. dhanaÃ±jÄ• nisuttaá¹ƒ

<445> evaá¹ƒ \Se II 623/ \Ne II 402/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagah
kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• sÄ• riputto dakkhiá¹‡Ä• girismiá¹
bhikkhusaá¹…ghena saddhiá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu \Ee II 185/ rÄ• jagahe vassaá
{vassaá¹ƒvuttho (Ce Se Ke Ee) } yena dakkhiá¹‡Ä• giri yenÄ• yasmÄ• sÄ• riputto tenupasa
Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«y
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ bhikkhuá¹ƒ Ä• yasmÄ• sÄ• riputto etadavoca --
arogo ca balavÄ• cÄ• â€™â€™ ti? ``arogo cÄ• vuso, bhagavÄ• balavÄ• cÄ• â€™â€™ ti.
bhikkhusaá¹…gho arogo ca balavÄ• cÄ• â€™â€™ ti? ``bhikkhusaá¹…ghopi kho, Ä• vuso,
``ettha, Ä• vuso, taá¹‡á¸• ulapÄ• lidvÄ• rÄ• ya dhanaÃ±jÄ• ni {dhÄ• naÃ±jÄ• ni (Ce Ee) } nÄ
kaccÄ• vuso \Be II 396/, dhanaÃ±jÄ• ni brÄ• hmaá¹‡o arogo ca balavÄ• cÄ• â€™â€™ ti? `
brÄ• hmaá¹‡o arogo ca balavÄ• cÄ• â€™â€™ ti. ``kacci panÄ• vuso, dhanaÃ±jÄ• ni brÄ• h
``kuto panÄ• vuso, dhanaÃ±jÄ• nissa brÄ• hmaá¹‡assa appamÄ• do? dhanaÃ±jÄ• ni, Ä• vu
nissÄ• ya brÄ• hmaá¹‡agahapatike vilumpati, brÄ• hmaá¹‡agahapatike nissÄ• ya rÄ• jÄ• na
yÄ• pissa bhariyÄ• saddhÄ• saddhakulÄ• Ä• nÄ«tÄ• sÄ• pi kÄ• laá¹…katÄ• ; aÃ±Ã±Ä• s
assaddhakulÄ• Ä• nÄ«tÄ• â€™â€™. ``dussutaá¹ƒ vatÄ• vuso, assumha, dussutaá¹ƒ vatÄ•
dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ pamattaá¹ƒ assumha. appeva ca nÄ• ma mayaá¹ƒ kad
brÄ• hmaá¹‡ena saddhiá¹ƒ samÄ• gaccheyyÄ• ma, appeva nÄ• ma siyÄ• kocideva kathÄ•

<446> atha kho Ä• yasmÄ• sÄ• riputto dakkhiá¹‡Ä• girismiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ
cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari
sÄ• riputto rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. atha kho Ä• yasmÄ• sÄ• ripu
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi \Ee II 186/. te
dhanaÃ±jÄ• ni brÄ• hmaá¹‡o bahinagare gÄ• vo goá¹-á¹-he duhÄ• peti. atha kho Ä• yasmÄ
rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena dh
tenupasaá¹…kami. addasÄ• kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ sÄ• riputta
disvÄ• na yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmanta
``ito, bho sÄ• riputta, payo, pÄ«yataá¹ƒ tÄ• va bhattassa kÄ• lo bhavissatÄ«â€™â€™ ti. ``a

kataá¹ƒ me ajja bhattakiccaá¹ƒ. amukasmiá¹ƒ me rukkhamÅ«le divÄ• vihÄ• ro bhavissati. ta
Ä• gaccheyyÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho dhanaÃ±jÄ• ni \Se II 625/ brÄ
sÄ• riputtassa paccassosi. atha kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o pacchÄ• bhattaá¹ƒ bhutta
sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ s
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ
brÄ• hmaá¹‡aá¹ƒ Ä• yasmÄ• sÄ• riputto etadavoca --- ``kaccÄ• si, dhanaÃ±jÄ• ni, appama
sÄ• riputta, amhÄ• kaá¹ƒ appamÄ• do yesaá¹ƒ no mÄ• tÄ• pitaro \Be II 397/ posetabbÄ• , p
dÄ• sakammakarÄ• posetabbÄ• , mittÄ• maccÄ• naá¹ƒ mittÄ• maccakaraá¹‡Ä«yaá¹ƒ kÄ• t
Ã±Ä• tisÄ• lohitakaraá¹‡Ä«yaá¹ƒ kÄ• tabbaá¹ƒ, atithÄ«naá¹ƒ atithikaraá¹‡Ä«yaá¹ƒ kÄ• tabb
pubbapetakaraá¹‡Ä«yaá¹ƒ kÄ• tabbaá¹ƒ, devatÄ• naá¹ƒ devatÄ• karaá¹‡Ä«yaá¹ƒ kÄ• tabba
rÄ• jakaraá¹‡Ä«yaá¹ƒ kÄ• tabbaá¹ƒ, ayampi kÄ• yo pÄ«á¹‡etabbo brÅ«hetabboâ€™â€™ ti

<447> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco mÄ• tÄ• pitÅ«naá¹ƒ hetu adham
tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á¸• hey
`ahaá¹ƒ kho mÄ• tÄ• pitÅ«naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, mÄ• maá
\Ee II 187/, mÄ• tÄ• pitaro vÄ• panassa labheyyuá¹ƒ `eso kho amhÄ• kaá¹ƒ hetu adhamma
mÄ• naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho sÄ• riputta. atha kh
niraye \Se II 626/ nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco puttadÄ• rassa hetu adhammacÄ• rÄ«
tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á¸• hey
`ahaá¹ƒ kho puttadÄ• rassa hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, mÄ• maá¹ƒ n
puttadÄ• ro vÄ• panassa labheyya `eso kho amhÄ• kaá¹ƒ hetu adhammacÄ• rÄ« visamacÄ
naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho sÄ• riputta. atha kho naá
niraye nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco dÄ• sakammakaraporisassa hetu adha
assa, tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á
`ahaá¹ƒ kho dÄ• sakammakaraporisassa hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, n
nirayapÄ• lÄ• â€™ ti, dÄ• sakammakaraporisÄ• vÄ• panassa labheyyuá¹ƒ `eso kho amhÄ
visamacÄ• rÄ« ahosi, mÄ• naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, b
naá¹ƒ vikkandantaá¹ƒyeva niraye nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco mittÄ• maccÄ• naá¹ƒ hetu adhammacÄ
tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ \Be II 398/ nirayapÄ• lÄ• upaka
kho so `ahaá¹ƒ kho mittÄ• maccÄ• naá¹ƒ \Se II 627/ hetu adhammacÄ• rÄ« visamacÄ• rÄ«
nirayapÄ• lÄ• â€™ ti, mittÄ• maccÄ• vÄ• panassa labheyyuá¹ƒ `eso kho amhÄ• kaá¹ƒ het
ahosi, mÄ• naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho sÄ• riputta.

vikkandantaá¹ƒyeva niraye nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco Ã±Ä• tisÄ• lohitÄ• naá¹ƒ hetu adhamm
tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á¸• hey
`ahaá¹ƒ kho Ã±Ä• tisÄ• lohitÄ• naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, mÄ•
nirayapÄ• lÄ• â€™ ti, Ã±Ä• tisÄ• lohitÄ• vÄ• panassa labheyyuá¹ƒ `eso kho amhÄ• kaá¹ƒ
visamacÄ• rÄ« ahosi, mÄ• naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, b
naá¹ƒ vikkandantaá¹ƒyeva niraye nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco atithÄ«naá¹ƒ hetu adhammacÄ• rÄ« vi
adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á¸• heyyuá¹ƒ. labh
atithÄ«naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, mÄ• maá¹ƒ nirayaá¹ƒ niraya
panassa labheyyuá¹ƒ `eso kho amhÄ• kaá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosi, r
nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho sÄ• riputta. atha kho naá¹ƒ vikkandantaá
pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ \Se II 628/ \Ne II 405/ \Ee II 188/ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco pubba
adhammacÄ• rÄ« visamacÄ• rÄ« assa, tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu ni
upakaá¸• á¸• heyyuá¹ƒ. labheyya nu kho so `ahaá¹ƒ kho pubbapetÄ• naá¹ƒ hetu adhammac
mÄ• maá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™ ti, pubbapetÄ• vÄ• panassa labheyyuá¹ƒ `eso k
adhammacÄ• rÄ« visamacÄ• rÄ« ahosi, mÄ• naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™â€™ â€™
atha kho naá¹ƒ vikkandantaá¹ƒyeva niraye nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ \Be II 399/ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco devatÄ• naá¹ƒ hetu adhamr
assa, tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á
`ahaá¹ƒ kho devatÄ• naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, mÄ• maá¹ƒ ni
devatÄ• vÄ• panassa labheyyuá¹ƒ `eso kho amhÄ• kaá¹ƒ hetu adhammacÄ• rÄ« visamac
nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho sÄ• riputta. atha kho naá¹ƒ vikkandantaá
pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco raÃ±Ã±o hetu adhammacÄ• rÄ« visam
adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ• lÄ• upakaá¸• á¸• heyyuá¹ƒ. labh
raÃ±Ã±o hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosiá¹ƒ, mÄ• maá¹ƒ nirayaá¹ƒ nirayapÄ•
vÄ• panassa labheyya `eso kho amhÄ• kaá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosi
nirayapÄ• lÄ• â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho sÄ• riputta. atha kho naá¹ƒ vikkandantaá
pakkhipeyyuá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, idhekacco kÄ• yassa pÄ«á¹‡anÄ• hetu brÅ«hanÄ

visamacÄ• rÄ« assa, tamenaá¹ƒ adhammacariyÄ• visamacariyÄ• hetu nirayaá¹ƒ nirayapÄ•
labheyya nu kho so `ahaá¹ƒ kho kÄ• yassa pÄ«á¹‡anÄ• hetu brÅ«hanÄ• hetu adhammacÄ•
maá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ• â€™ ti, pare vÄ• panassa labheyyuá¹ƒ `eso kho kÄ• yassa
brÅ«hanÄ• hetu adhammacÄ• rÄ« visamacÄ• rÄ« ahosi, mÄ• naá¹ƒ nirayaá¹ƒ nirayapÄ• lÄ
bho sÄ• riputta. atha kho naá¹ƒ vikkandantaá¹ƒyeva niraye nirayapÄ• lÄ• pakkhipeyyuá¹ƒâ

<448> ``taá¹ƒ \Ne II 406/ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• mÄ• tÄ• pitÅ«naá¹ƒ het
visamacÄ• rÄ« assa, yo vÄ• mÄ• tÄ• pitÅ«naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa;
hi, bho sÄ• riputta, mÄ• tÄ• pitÅ«naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá
sÄ• riputta, mÄ• tÄ• pitÅ«naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettha seyyo
adhammacariyÄ• visamacariyÄ• hi, bho sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€
dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ hetukÄ• dhammikÄ• \Be II 400/ kammantÄ• , yehi sakkÄ• m
ca pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ, puÃ±Ã±aÃ±ca paá¹-ipadaá¹ƒ paá¹-ipajjituá¹ƒ.

``taá¹ƒ \Se II 630/ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• puttadÄ• rassa hetu adhamma
yo vÄ• puttadÄ• rassa hetu dhammacÄ• rÄ« samacÄ• rÄ« assa; katamaá¹ƒ seyyoâ€™â€™
sÄ• riputta, puttadÄ• rassa hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá¹ƒ seyyo; yo
puttadÄ• rassa hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettha seyyo. adhammacariy
sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€™â€™ ti. ``atthi kho, dhanaÃ±jÄ• ni, aÃ±
kammantÄ• yehi sakkÄ• puttadÄ• raÃ±ceva posetuá¹ƒ, na ca pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ
paá¹-ipajjituá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• dÄ• sakammakaraporisassa hetu adhamm
yo vÄ• dÄ• sakammakaraporisassa hetu dhammacÄ• rÄ« samacÄ• rÄ« assa; katamaá¹ƒ s
sÄ• riputta, dÄ• sakammakaraporisassa hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá
sÄ• riputta, dÄ• sakammakaraporisassa hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettl
adhammacariyÄ• visamacariyÄ• hi, bho sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€
dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ hetukÄ• dhammikÄ• kammantÄ• , yehi sakkÄ• dÄ• sakamm
pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ, puÃ±Ã±aÃ±ca paá¹-ipadaá¹ƒ paá¹-ipajjituá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• mittÄ• maccÄ• naá¹ƒ hetu \Se II 631/ adh
assa, yo vÄ• mittÄ• maccÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa; katamaá¹ƒ se
407/, bho sÄ• riputta, mittÄ• maccÄ• naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na
sÄ• riputta, mittÄ• maccÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettha seyy
adhammacariyÄ• visamacariyÄ• hi, bho sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€
dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ hetukÄ• dhammikÄ• kammantÄ• , yehi sakkÄ• mittÄ• macc
mittÄ• maccakaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, na ca pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ, puÃ±Ã±aÃ±ca p

``taá¹ƒ \Be II 401/ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• Ã±Ä• tisÄ• lohitÄ• naá¹ƒ hetu a
visamacÄ• rÄ« assa, yo vÄ• Ã±Ä• tisÄ• lohitÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« a
``yo \Ee II 190/ hi, bho sÄ• riputta, Ã±Ä• tisÄ• lohitÄ• naá¹ƒ hetu adhammacÄ• rÄ« visamac
seyyo; yo ca kho, bho sÄ• riputta, Ã±Ä• tisÄ• lohitÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ•
adhammacariyÄ• visamacariyÄ• hi, bho sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€
dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ hetukÄ• dhammikÄ• kammantÄ• , yehi sakkÄ• Ã±Ä• tisÄ• l
Ã±Ä• tisÄ• lohitakaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, na ca pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ, puÃ±Ã±aÃ±
paá¹-ipajjituá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• atithÄ«naá¹ƒ hetu adhammacÄ• rÄ« \Se I
yo vÄ• atithÄ«naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa; katamaá¹ƒ seyyoâ€™â€™ t
atithÄ«naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá¹ƒ seyyo; yo ca kho, bho s
hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettha seyyo. adhammacariyÄ• visamacariyÄ
dhammacariyÄ• samacariyÄ• seyyoâ€™â€™ ti. ``atthi kho, dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ h
yehi sakkÄ• atithÄ«naÃ±ceva atithikaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, na ca pÄ• pakammaá¹ƒ kÄ•
paá¹-ipadaá¹ƒ paá¹-ipajjituá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• pubbapetÄ• naá¹ƒ hetu adhammacÄ• rÄ«
pubbapetÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa; katamaá¹ƒ seyyoâ€™â€™ ti?
pubbapetÄ• naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá¹ƒ seyyo; yo ca kho, b
pubbapetÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettha seyyo. adhammaca
408/, bho sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€™â€™ ti. ``atthi kho, dhanaÃ±
dhammikÄ• kammantÄ• , yehi sakkÄ• pubbapetÄ• naÃ±ceva pubbapetakaraá¹‡Ä«yaá¹ƒ k
kÄ• tuá¹ƒ, puÃ±Ã±aÃ±ca paá¹-ipadaá¹ƒ paá¹-ipajjituá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• devatÄ• naá¹ƒ hetu adhammacÄ• rÄ« vis
devatÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« \Se II 633/ assa; katamaá¹ƒ \Be II 402/ s
sÄ• riputta, devatÄ• naá¹ƒ hetu adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá¹ƒ seyyo; yo
devatÄ• naá¹ƒ hetu dhammacÄ• rÄ« samacÄ• rÄ« assa, tadevettha seyyo \Ee II 191/. adha
bho sÄ• riputta, dhammacariyÄ• samacariyÄ• seyyoâ€™â€™ ti. ``atthi kho, dhanaÃ±jÄ• ni
dhammikÄ• kammantÄ• , yehi sakkÄ• devatÄ• naÃ±ceva devatÄ• karaá¹‡Ä«yaá¹ƒ kÄ• tu
puÃ±Ã±aÃ±ca paá¹-ipadaá¹ƒ paá¹-ipajjituá¹ƒ.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• raÃ±Ã±o hetu adhammacÄ• rÄ« visamac
hetu dhammacÄ• rÄ« samacÄ• rÄ« assa; katamaá¹ƒ seyyoâ€™â€™ ti? ``yo hi, bho sÄ• rip
adhammacÄ• rÄ« visamacÄ• rÄ« assa, na taá¹ƒ seyyo; yo ca kho, bho sÄ• riputta, raÃ±Ã±
samacÄ• rÄ« assa, tadevettha seyyo. adhammacariyÄ• visamacariyÄ• hi, bho sÄ• riputta,
seyyoâ€™â€™ ti. ``atthi kho, dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ hetukÄ• dhammikÄ• kammant

rÄ• jakaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, na ca pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ, puÃ±Ã±aÃ±ca paá¹-ipa

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, yo vÄ• kÄ• yassa pÄ«á¹‡anÄ• hetu brÅ«hanÄ• h
visamacÄ• rÄ« assa, yo vÄ• kÄ• yassa pÄ«á¹‡anÄ• hetu brÅ«hanÄ• hetu dhammacÄ• rÄ«
seyyoâ€™â€™ ti? ``yo hi, bho sÄ• riputta, kÄ• yassa pÄ«á¹‡anÄ• hetu brÅ«hanÄ• hetu adh
II 634/ assa, na taá¹ƒ seyyo; yo ca kho, bho sÄ• riputta, kÄ• yassa pÄ«á¹‡anÄ• hetu brÅ«ha
samacÄ• rÄ« assa, tadevettha seyyo. adhammacariyÄ• visamacariyÄ• hi, bho sÄ• riputta, c
seyyoâ€™â€™ ti. ``atthi kho, dhanaÃ±jÄ• ni, aÃ±Ã±esaá¹ƒ hetukÄ• dhammikÄ• kammant
kÄ• yaÃ±ceva pÄ«á¹‡etuá¹ƒ brÅ«hetuá¹ƒ, na ca pÄ• pakammaá¹ƒ kÄ• tuá¹ƒ, puÃ±Ã±aÃ±ca
paá¹-ipajjituâ€™â€™ nti.

<449> atha kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ abhi
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o aparena samayen
bÄ• á¸·hagilÄ• no. atha kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• man
tvaá¹ƒ, ambho purisa \Ee II 192/, yena bhagavÄ• tenupasaá¹…kama; upasaá¹…kamitvÄ•
pÄ• de sirasÄ• vandÄ• hi --- `dhanaÃ±jÄ• ni, bhante, brÄ• hmaá¹‡o Ä• bÄ• dhiko dukkhito
bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. yena cÄ• yasmÄ• sÄ• riputto tenupasaá¹…kam
vacanena Ä• yasmato sÄ• riputtassa pÄ• de sirasÄ• vandÄ• hi --- `dhanaÃ±jÄ• ni, bhante,
dukkhito bÄ• á¸·hagilÄ• no. so Ä• yasmato sÄ• riputtassa pÄ• de sirasÄ• vandatÄ«â€™ ti.
kira, bhante, Ä• yasmÄ• sÄ• riputto yena dhanaÃ±jÄ• nissa brÄ• hmaá¹‡assa nivesanaá¹ƒ
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. ``evaá¹ƒ \Se II 635/, bhanteâ€™â€™ ti kho s
brÄ• hmaá¹‡assa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• b
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so puriso bhagavantaá¹ƒ etadavoca --- ``dh
brÄ• hmaá¹‡o Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. so bhagavato pÄ• de sirasÄ• vand
sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinno kho so puriso Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``dhanaÃ±
brÄ• hmaá¹‡o Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. so Ä• yasmato sÄ• riputtassa pÄ• d
vadeti --- `sÄ• dhu kira, bhante, Ä• yasmÄ• sÄ• riputto yena dhanaÃ±jÄ• nissa brÄ• hmaá¹
tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. adhivÄ• sesi kho Ä• ya

<450> atha kho Ä• yasmÄ• sÄ• riputto nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena dhana
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja k
dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``kacci te, dhanaÃ±jÄ• ni, khamanÄ«yaá¹
kacci dukkhÄ• vedanÄ• paá¹-ikkamanti, no abhikkamanti? paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±
abhikkamoâ€™â€™ ti? ``na me, bho sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ•
abhikkamanti, no paá¹-ikkamanti. abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. sey
\Ee II 193/, balavÄ• puriso tiá¹‡hena sikharena muddhani {muddhÄ• naá¹ƒ (Ce Se Ke Ee) }
kho \Be II 404/, bho sÄ• riputta, adhimattÄ• vÄ• tÄ• muddhani ca Å«hananti. na me, bho s

khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me \Se II 636/ dukkhÄ• vedanÄ• abhikk
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. seyyathÄ• pi, bho sÄ• riputta, balavÄ
varattakkhaá¹‡á¸• ena {varattabandhanena (Ce Ee) } sÄ«se sÄ«saveá¹-haá¹ƒ dadeyya; eva
adhimattÄ• sÄ«se sÄ«savedanÄ• . na me, bho sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«y
vedanÄ• abhikkamanti, no paá¹-ikkamanti. abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ik
sÄ• riputta, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• tiá¹‡hena govikantanena
evameva kho, bho sÄ• riputta, adhimattÄ• vÄ• tÄ• kucchiá¹ƒ parikantanti. na me, bho sÄ•
na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti. a
paÃ±Ã±Ä• yati, no paá¹-ikkamo. seyyathÄ• pi, bho sÄ• riputta, dve balavanto purisÄ• dubb
nÄ• nÄ• bÄ• hÄ• su gahetvÄ• aá¹…gÄ• rakÄ• suyÄ• santÄ• peyyuá¹ƒ samparitÄ• peyyuá
adhimatto kÄ• yasmiá¹ƒ á¸• Ä• ho. na me, bho sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«y
vedanÄ• abhikkamanti, no paá¹-ikkamanti. abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati \Se II 637/,

<451> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, katamaá¹ƒ seyyo --- nirayo vÄ• tiracchÄ• n
``nirayÄ• , bho sÄ• riputta, tiracchÄ• nayoni seyyoâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dha
seyyo --- tiracchÄ• nayoni vÄ• pettivisayo vÄ• â€™â€™ ti? ``tiracchÄ• nayoniyÄ• , bho sÄ•
seyyoâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, katamaá¹ƒ seyyo --- pettivisayo
ti? ``pettivisayÄ• , bho sÄ• riputta, manussÄ• seyyoâ€™â€™ ti. ``taá¹ƒ \Ee II 194/ kiá¹ƒ ma
\Ne II 411/, katamaá¹ƒ seyyo --- manussÄ• vÄ• cÄ• tumahÄ• rÄ• jikÄ• {cÄ• tummahÄ• rÄ
devÄ• â€™â€™ ti? ``manussehi \Be II 405/, bho sÄ• riputta, cÄ• tumahÄ• rÄ• jikÄ• devÄ•
kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, katamaá¹ƒ seyyo --- cÄ• tumahÄ• rÄ• jikÄ• vÄ• devÄ• t
ti? ``cÄ• tumahÄ• rÄ• jikehi, bho sÄ• riputta, devehi tÄ• vatiá¹ƒsÄ• devÄ• seyyoâ€™â€™
dhanaÃ±jÄ• ni, katamaá¹ƒ seyyo --- tÄ• vatiá¹ƒsÄ• vÄ• devÄ• yÄ• mÄ• vÄ• devÄ• â€™â
sÄ• riputta, devehi yÄ• mÄ• devÄ• seyyoâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ
yÄ• mÄ• vÄ• devÄ• tusitÄ• vÄ• devÄ• â€™â€™ ti? ``yÄ• mehi, bho sÄ• riputta, devehi t
``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, dhanaÃ±jÄ• ni, katamaá¹ƒ seyyo --- tusitÄ• vÄ• devÄ• nimmÄ• n
``tusitehi, bho sÄ• riputta, devehi nimmÄ• naratÄ« devÄ• seyyoâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ m
katamaá¹ƒ seyyo --- nimmÄ• naratÄ« vÄ• devÄ• paranimmitavasavattÄ« vÄ• devÄ• â€™â
638/, bho sÄ• riputta, devehi paranimmitavasavattÄ« devÄ• seyyoâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ
dhanaÃ±jÄ• ni, katamaá¹ƒ seyyo paranimmitavasavattÄ« vÄ• devÄ• brahmaloko vÄ• â€™
{bhavaá¹ƒ sÄ• riputto Ä• hÄ• ti, katamaá¹ƒ sÄ• riputto Ä• ha brahmalokoti. (Katthaci) } --- bh
Ä• ha; `brahmalokoâ€™ ti --- bhavaá¹ƒ sÄ• riputto Ä• hÄ• â€™â€™ ti {bhavaá¹ƒ sÄ• riputto
sÄ• riputto Ä• ha brahmalokoti. (Katthaci) }.

atha kho Ä• yasmato sÄ• riputtassa etadahosi --- ``ime kho brÄ• hmaá¹‡Ä• brahmalokÄ• d
dhanaÃ±jÄ• nissa brÄ• hmaá¹‡assa brahmÄ• naá¹ƒ sahabyatÄ• ya maggaá¹ƒ deseyyaâ€™
dhanaÃ±jÄ• ni, sahabyatÄ• ya maggaá¹ƒ desessÄ• mi; taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ mar
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o Ä•

paccassosi. Ä• yasmÄ• \Ee II 195/ sÄ• riputto etadavoca --- ``katamo ca, dhanaÃ±jÄ• ni, br
maggo? idha, dhanaÃ±jÄ• ni, bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡
pharitvÄ• viharati. ayaá¹ƒ kho, dhanaÃ±jÄ• ni, brahmÄ• naá¹ƒ sahabyatÄ• ya maggoâ€™â

<452> ``puna caparaá¹ƒ, dhanaÃ±jÄ• ni, bhikkhu karuá¹‡Ä• sahagatena cetasÄ• ... pe ... r
cetasÄ• ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiya
tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• ba
kho, dhanaÃ±jÄ• ni, brahmÄ• naá¹ƒ sahabyatÄ• ya maggoâ€™â€™ ti. tena hi, bho sÄ• ripu
pÄ• de sirasÄ• vandÄ• hi --- `dhanaÃ±jÄ• ni \Be II 406/, bhante, brÄ• hmaá¹‡o Ä• bÄ• dhik
bÄ• á¸·hagilÄ• no. so bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. atha kho Ä• yasmÄ• sÄ•
brÄ• hmaá¹‡aá¹ƒ sati uttarikaraá¹‡Ä«ye hÄ«ne brahmaloke patiá¹-á¹-hÄ• petvÄ• uá¹-á¹-hÄ
kho dhanaÃ±jÄ• ni brÄ• hmaá¹‡o acirapakkante Ä• yasmante sÄ• riputte kÄ• lamakÄ• si, b

<453> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``eso, bhikkhave, sÄ• riputto dhanaÃ±j
sati uttarikaraá¹‡Ä«ye hÄ«ne brahmaloke patiá¹-á¹-hÄ• petvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakk
Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavant
nisÄ«di, ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``dh
brÄ• hmaá¹‡o Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no, so bhagavato pÄ• de sirasÄ• vand
tvaá¹ƒ sÄ• riputta dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡aá¹ƒ sati \Ee II 196/ uttarikaraá¹‡Ä«ye hÄ«
patiá¹-á¹-hÄ• petvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkantoâ€™â€™ ti? ``mayhaá¹ƒ kho, bhante,
brÄ• hmaá¹‡Ä• brahmalokÄ• dhimuttÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ dhanaÃ±jÄ• nissa brÄ• hmaá
sahabyatÄ• ya maggaá¹ƒ deseyyaâ€™ nti. ``kÄ• laá¹…katoca {kÄ• laá¹…katova (Se Ke Ka
dhanaÃ±jÄ• ni brÄ• hmaá¹‡o, brahmalokaÃ±ca upapannoâ€™â€™ ti.

dhanaÃ±jÄ• nisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. vÄ• seá¹-á¹-hasuttaá¹ƒ

<454> evaá¹ƒ \Se II 641/ \Ne II 413/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• icchÄ• na
{icchÄ• naá¹…kale (Ce Ee) } viharati icchÄ• naá¹…galavanasaá¹‡á¸• e. tena kho pana sam
abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• icchÄ• naá¹…gale paá¹-iva
brÄ• hmaá¹‡o, tÄ• rukkho brÄ• hmaá¹‡o, pokkharasÄ• ti brÄ• hmaá¹‡o, jÄ• á¹‡ussoá¹‡i {jÄ
jÄ• á¹‡usoá¹‡Ä« (Katthaci) } brÄ• hmaá¹‡o, todeyyo brÄ• hmaá¹‡o, aÃ±Ã±e ca abhiÃ±Ã±Ä•
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• . atha kho vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• naá¹ƒ mÄ• á¹‡avÄ•
anucaá¹…kamantÄ• naá¹ƒ anuvicarantÄ• naá¹ƒ {anucaá¹…kamamÄ• nÄ• naá¹ƒ anuvicaran

ayamantarÄ• kathÄ• \Be II 407/ udapÄ• di --- ``kathaá¹ƒ, bho, brÄ• hmaá¹‡o hotÄ«â€™â€™
evamÄ• ha --- ``yato kho, bho, ubhato sujÄ• to mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko
pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• dena --- ettÄ• vatÄ• kho, bho, brÄ• h
vÄ• seá¹-á¹-ho mÄ• á¹‡avo evamÄ• ha --- ``yato kho, bho, sÄ«lavÄ• ca hoti vattasampanno
--- ettÄ• vatÄ• kho, bho, brÄ• hmaá¹‡o hotÄ«â€™â€™ ti. neva kho asakkhi bhÄ• radvÄ• jo
mÄ• á¹‡avaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ, na pana asakkhi vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhÄ• radvÄ
saÃ±Ã±Ä• petuá¹ƒ. atha kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhÄ• radvÄ• jaá¹ƒ mÄ• á¹‡avaá¹ƒ
bhÄ• radvÄ• ja, samaá¹‡o gotamo sakyaputto sakyakulÄ• \Se II 642/ pabbajito icchÄ• naá¹
icchÄ• naá¹…galavanasaá¹‡á¸• e. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á
`itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. Ä• yÄ• ma
gotamo tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ etamattha
samaá¹‡o gotamo byÄ• karissati tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bho
mÄ• á¹‡avo vÄ• seá¹-á¹-hassa mÄ• á¹‡avassa paccassosi.

<455> atha kho vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• mÄ• á¹‡avÄ• yena bhagavÄ• tenupasaá¹
bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhagavantaá¹ƒ gÄ• thÄ

``anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• tÄ• , tevijjÄ• mayamasmubho.

ahaá¹ƒ pokkharasÄ• tissa, tÄ• rukkhassÄ• yaá¹ƒ mÄ• á¹‡avo ||

``tevijjÄ• naá¹ƒ \Ne II 414/ yadakkhÄ• taá¹ƒ, tatra kevalinosmase.

padakasmÄ• veyyÄ• karaá¹‡Ä• {no byÄ• karaá¹‡Ä• (Se Ke Katthaci) }, jappe Ä• cariyasÄ

tesaá¹ƒ no jÄ• tivÄ• dasmiá¹ƒ, vivÄ• do atthi gotama ||

``jÄ• tiyÄ• \Be II 408/ brÄ• hmaá¹‡o hoti, bhÄ• radvÄ• jo iti bhÄ• sati.

ahaÃ±ca kammunÄ• {kammanÄ• (Ce Ee) } brÅ«mi, evaá¹ƒ jÄ• nÄ• hi cakkhuma ||

``te \Se II 643/ na sakkoma Ã±Ä• petuá¹ƒ {saÃ±Ã±attuá¹ƒ (Ee), saÃ±Ã±Ä• petuá¹ƒ (Katthac
mayaá¹ƒ ubho.

bhavantaá¹ƒ puá¹-á¹-humÄ• gamÄ• , sambuddhaá¹ƒ iti vissutaá¹ƒ ||

``candaá¹ƒ yathÄ• khayÄ• tÄ«taá¹ƒ, pecca paÃ±jalikÄ• janÄ• .

vandamÄ• nÄ• namassanti, lokasmiá¹ƒ gotamaá¹ƒ ||

``cakkhuá¹ƒ loke samuppannaá¹ƒ, mayaá¹ƒ pucchÄ• ma gotamaá¹ƒ.

jÄ• tiyÄ• brÄ• hmaá¹‡o hoti, udÄ• hu bhavati kammunÄ• {kammanÄ• (Ce Ee) }.

ajÄ• nataá¹ƒ no pabrÅ«hi, yathÄ• jÄ• nemu brÄ• hmaá¹‡aâ€™â€™ nti ||

<456> á¹• 21 ``tesaá¹ƒ vo ahaá¹ƒ byakkhissaá¹ƒ, (vÄ• seá¹-á¹-hÄ• ti bhagavÄ•)

anupubbaá¹ƒ yathÄ• tathaá¹ƒ.

jÄ• tivibhaá¹…gaá¹ƒ pÄ• á¹‡Ä• naá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``tiá¹‡arukkhepi jÄ• nÄ• tha, na cÄ• pi paá¹-ijÄ• nare.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``tato kÄ«á¹-e paá¹-aá¹…ge ca, yÄ• va kunthakipillike.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``catuppadepi jÄ• nÄ• tha, khuddake ca mahallake.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``pÄ• dudarepi \Ne II 415/ jÄ• nÄ• tha, urage dÄ«ghapiá¹-á¹-hike.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``tato macchepi jÄ• nÄ• tha, udake vÄ• rigocare.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``tato pakkhÄ«pi jÄ• nÄ• tha, pattayÄ• ne vihaá¹…game.

liá¹…gaá¹ƒ \Se II 644/ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

``yathÄ• etÄ• su jÄ• tÄ«su, liá¹…gaá¹ƒ jÄ• timayaá¹ƒ puthu.

evaá¹ƒ natthi manussesu, liá¹…gaá¹ƒ jÄ• timayaá¹ƒ puthu ||

``na \Be II 409/ kesehi na sÄ«sehi, na kaá¹‡á¹‡ehi na akkhÄ«hi.

na mukhena na nÄ• sÄ• ya, na oá¹-á¹-hehi bhamÅ«hi vÄ• ||

``na gÄ«vÄ• ya na aá¹ƒsehi, na udarena na piá¹-á¹-hiyÄ• .

na soá¹‡iyÄ• na urasÄ• , na sambÄ• dhe na methune {na sambÄ• dhÄ• na methunÄ• (Ka

``na hatthehi na pÄ• dehi, naá¹…gulÄ«hi nakhehi vÄ• .

na jaá¹…ghÄ• hi na Å«rÅ«hi, na vaá¹‡á¹‡ena sarena vÄ• .

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ neva, yathÄ• aÃ±Ã±Ä• su jÄ• tisu ||

<457> á¹• 21 ``paccattaÃ±ca sarÄ«resu {paccattaá¹ƒ sasarÄ«resu (Ce Ee) }, manussesvet

vokÄ• raÃ±ca manussesu, samaÃ±Ã±Ä• ya pavuccati ||

``yo hi koci manussesu, gorakkhaá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, kassako so na brÄ• hmaá¹‡o ||

``yo hi koci manussesu, puthusippena jÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, sippiko so na brÄ• hmaá¹‡o ||

``yo \Ne II 416/ hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, vÄ• á¹‡ijo so na brÄ• hmaá¹‡o ||

``yo hi koci manussesu, parapessena jÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, pessako {pessiko (Ce Se Ke Ee) } so na brÄ• hmaá¹‡o ||

``yo \Se II 645/ hi koci manussesu, adinnaá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, coro eso na brÄ• hmaá¹‡o ||

``yo hi koci manussesu, issatthaá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, yodhÄ• jÄ«vo na brÄ• hmaá¹‡o ||

``yo hi koci manussesu, porohiccena jÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, yÄ• jako so na brÄ• hmaá¹‡o ||

``yo hi koci manussesu, gÄ• maá¹ƒ raá¹-á¹-haÃ±ca bhuÃ±jati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, rÄ• jÄ• eso na brÄ• hmaá¹‡o ||

``na \Be II 410/ cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaá¹ƒ.

bhovÄ• di {bhovÄ• dÄ« (Se Ke) } nÄ• ma so hoti, sace hoti sakiÃ±cano.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<458> á¹• 21 ``sabbasaá¹ƒyojanaá¹ƒ chetvÄ• , yo ve na paritassati.

saá¹…gÄ• tigaá¹ƒ visaá¹ƒyuttaá¹ƒ {visaÃ±Ã±uttaá¹ƒ (Katthaci) }, tamahaá¹ƒ brÅ«mi brÄ• hm

``chetvÄ• naddhiá¹ƒ {naddhiá¹ƒ (Ce Ee) } varattaÃ±ca, sandÄ• naá¹ƒ sahanukkamaá¹ƒ.

ukkhittapalighaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``akkosaá¹ƒ vadhabandhaÃ±ca, aduá¹-á¹-ho yo titikkhati.

khantÄ«balaá¹ƒ balÄ• nÄ«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``akkodhanaá¹ƒ \Ne II 417/ vatavantaá¹ƒ, sÄ«lavantaá¹ƒ anussadaá¹ƒ.

dantaá¹ƒ antimasÄ• rÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``vÄ• ripokkharapatteva, Ä• raggeriva sÄ• sapo.

yo \Se II 646/ na limpati kÄ• mesu, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yo dukkhassa pajÄ• nÄ• ti, idheva khayamattano.

pannabhÄ• raá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``gambhÄ«rapaÃ±Ã±aá¹ƒ medhÄ• viá¹ƒ, maggÄ• maggassa kovidaá¹ƒ.

uttamatthamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``asaá¹ƒsaá¹-á¹-haá¹ƒ gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

anokasÄ• rimappicchaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``nidhÄ• ya daá¹‡á¸• aá¹ƒ bhÅ«tesu, tasesu thÄ• varesu ca.

yo na hanti na ghÄ• teti, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``aviruddhaá¹ƒ viruddhesu, attadaá¹‡á¸• esu nibbutaá¹ƒ.

sÄ• dÄ• nesu anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yassa rÄ• go ca doso ca, mÄ• no makkho ca ohito.

sÄ• saporiva Ä• raggÄ• , tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<459> á¹• 21 ``akakkasaá¹ƒ \Be II 411/ viÃ±Ã±Ä• paniá¹ƒ, giraá¹ƒ saccaá¹ƒ udÄ«raye.

yÄ• ya nÄ• bhisajje kiÃ±ci, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yo ca dÄ«ghaá¹ƒ va rassaá¹ƒ vÄ• , aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ• subhaá¹ƒ.

loke adinnaá¹ƒ nÄ• deti {nÄ• diyati (Ce Ee) }, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``Ä• sÄ• \Ne II 418/ yassa na vijjanti, asmiá¹ƒ loke paramhi ca.

nirÄ• sÄ• saá¹ƒ {nirÄ• sayaá¹ƒ (Ce Ee) } visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡a

``yassÄ• layÄ• na vijjanti, aÃ±Ã±Ä• ya akathaá¹ƒkathiá¹ƒ.

amatogadhaá¹ƒ \Se II 647/ anuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yodhapuÃ±Ã±aÃ±ca pÄ• paÃ±ca, ubho saá¹…gaá¹ƒ upaccagÄ• .

asokaá¹ƒ virajaá¹ƒ suddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``candaá¹ƒ va vimalaá¹ƒ suddhaá¹ƒ, vippasannaá¹ƒ anÄ• vilaá¹ƒ.

nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yo imaá¹ƒ palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ• raá¹ƒ mohamaccagÄ• .

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yodhakÄ• me pahantvÄ• na {pahatvÄ• na (Ce) }, anÄ• gÄ• ro paribbaje.

kÄ• mabhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yodhataá¹‡haá¹ƒ pahantvÄ• na, anÄ• gÄ• ro paribbaje.

taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``hitvÄ• mÄ• nusakaá¹ƒ yogaá¹ƒ, dibbaá¹ƒ yogaá¹ƒ upaccagÄ• .

sabbayogavisaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``hitvÄ• ratiÃ±ca aratiá¹ƒ, sÄ«tÄ«bhÅ«taá¹ƒ nirÅ«padhiá¹ƒ.

sabbalokÄ• bhibhuá¹ƒ vÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``cutiá¹ƒ yo vedi sattÄ• naá¹ƒ, upapattiÃ±ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yassa \Ne II 419/ gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yassa \Se II 648/ \Be II 412/ pure ca pacchÄ• ca, majjhe ca natthi kiÃ±canaá¹ƒ.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

anejaá¹ƒ nhÄ• takaá¹ƒ {nahÄ• takaá¹ƒ (Ce Ee) } buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá

``pubbenivÄ• saá¹ƒ yo vedi, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<460> á¹• 21 ``samaÃ±Ã±Ä• hesÄ• lokasmiá¹ƒ, nÄ• magottaá¹ƒ pakappitaá¹ƒ.

sammuccÄ• samudÄ• gataá¹ƒ, tattha tattha pakappitaá¹ƒ ||

``dÄ«gharattÄ• nusayitaá¹ƒ, diá¹-á¹-higatamajÄ• nataá¹ƒ.

ajÄ• nantÄ• no {ajÄ• nantÄ• noti ajÄ• nantÄ• eva (á¹-Ä«kÄ•) } pabrunti {pabruvanti (Ce E
brÄ• hmaá¹‡o ||

``na jaccÄ• brÄ• hmaá¹‡o {vasalo (Se Ke Katthaci) } hoti, na jaccÄ• hoti abrÄ• hmaá¹‡o {b
Katthaci) }.

kammunÄ• brÄ• hmaá¹‡o {vasalo (Se Ke Katthaci) } hoti, kammunÄ• hoti abrÄ• hmaá¹‡o
} ||

``kassako kammunÄ• hoti, sippiko hoti kammunÄ• .

vÄ• á¹‡ijo kammunÄ• hoti, pessako hoti kammunÄ• ||

``coropi kammunÄ• hoti, yodhÄ• jÄ«vopi kammunÄ• .

yÄ• jako kammunÄ• hoti, rÄ• jÄ• pi hoti kammunÄ• ||

``evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ, kammaá¹ƒ passanti paá¹‡á¸• itÄ• .

paá¹-iccasamuppÄ• dadassÄ• , kammavipÄ• kakovidÄ• ||

``kammunÄ• \Ne II 420/ vattati loko, kammunÄ• vattati pajÄ• .

kammanibandhanÄ• sattÄ• , rathassÄ• á¹‡Ä«va yÄ• yato ||

``tapena \Se II 649/ brahmacariyena, saá¹ƒyamena damena ca.

etena brÄ• hmaá¹‡o hoti, etaá¹ƒ brÄ• hmaá¹‡amuttamaá¹ƒ ||

``tÄ«hi vijjÄ• hi sampanno, santo khÄ«á¹‡apunabbhavo.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, brahmÄ• sakko vijÄ• nataâ€™â€™ nti ||

<461> evaá¹ƒ \Se II 650/ \Be II 413/ vutte, vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• mÄ• á¹‡avÄ• b
--- ``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nik
ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, a
telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti --- evamevaá¹ƒ bhotÄ• g
dhammo pakÄ• sito. ete mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhamm
upÄ• sake no bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gateâ€™

vÄ• seá¹-á¹-hasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. subhasuttaá¹ƒ

<462> evaá¹ƒ \Ne II 421/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena subho mÄ• á¹‡avo todeyyapu
aÃ±Ã±atarassa gahapatissa nivesane kenacideva karaá¹‡Ä«yena. atha kho subho mÄ• á¹‡
gahapatissa nivesane paá¹-ivasati taá¹ƒ gahapatiá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, gaha
sÄ• vatthÄ« arahantehÄ«â€™ ti. kaá¹ƒ nu khvajja samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ•
``ayaá¹ƒ, bhante, bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ

bhagavantaá¹ƒ payirupÄ• sassÅ«â€™â€™ ti. atha \Ee II 197/ kho subho mÄ• á¹‡avo todey
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhi
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kh
todeyyaputto bhagavantaá¹ƒ etadavoca --- ``brÄ• hmaá¹‡Ä• , bho gotama, evamÄ• haá¹ƒsu
Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ, na pabbajito Ä• rÄ• dhako hoti Ã±Ä• y
idha bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti?

<463> ``vibhajjavÄ• do kho ahamettha, mÄ• á¹‡ava; nÄ• hamettha ekaá¹ƒsavÄ• do. gihiss
pabbajitassa vÄ• micchÄ• paá¹-ipattiá¹ƒ na vaá¹‡á¹‡emi. gihÄ« vÄ• \Be II 414/ hi Å«Ì†II 06
pabbajito vÄ• micchÄ• paá¹-ipanno micchÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu na Ä• rÄ• dhako
kusalaá¹ƒ. gihissa vÄ• haá¹ƒ, mÄ• á¹‡ava, pabbajitassa vÄ• sammÄ• paá¹-ipattiá¹ƒ vaá¹‡á
mÄ• á¹‡ava, pabbajito vÄ• sammÄ• paá¹-ipanno sammÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu Ä•
dhammaá¹ƒ kusalaâ€™â€™ nti.

``brÄ• hmaá¹‡Ä• , bho gotama, evamÄ• haá¹ƒsu --- `mahaá¹-á¹-hamidaá¹ƒ mahÄ• kiccaá¹ƒ
mahÄ• samÄ• rambhaá¹ƒ gharÄ• vÄ• sakammaá¹-á¹-hÄ• naá¹ƒ mahapphalaá¹ƒ hoti; appaá
appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ pabbajjÄ• kammaá¹-á¹-hÄ• naá¹ƒ appaphala
gotamo kimÄ• hÄ• â€™â€™ ti.

``etthÄ• pi \Ne II 422/ kho ahaá¹ƒ, mÄ• á¹‡ava, vibhajjavÄ• do; nÄ• hamettha ekaá¹ƒsavÄ•
kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• kiccaá¹ƒ mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• sa
appaphalaá¹ƒ hoti; atthi, mÄ• á¹‡ava, kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• kicca
mahÄ• samÄ• rambhaá¹ƒ sampajjamÄ• naá¹ƒ mahapphalaá¹ƒ hoti; atthi, mÄ• á¹‡ava, kam
appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹
kammaá¹-á¹-hÄ• naá¹ƒ appaá¹-á¹-haá¹ƒ appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• ra
mahapphalaá¹ƒ hoti. katamaÃ±ca, mÄ• á¹‡ava \Ee II 198/, kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-
mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• samÄ• rambhaá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹ƒ \Se II 652
kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• kiccaá¹ƒ mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• sa
appaphalaá¹ƒ hoti. katamaÃ±ca, mÄ• á¹‡ava, kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mah
mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• samÄ• rambhaá¹ƒ sampajjamÄ• naá¹ƒ mahapphalaá¹ƒ hoti?
kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• kiccaá¹ƒ mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• sa
mahapphalaá¹ƒ hoti. katamaÃ±ca, mÄ• á¹‡ava, kammaá¹-á¹-hÄ• naá¹ƒ appaá¹-á¹-haá¹ƒ ap
appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹ƒ hoti? vaá¹‡ij
kammaá¹-á¹-hÄ• naá¹ƒ appaá¹-á¹-haá¹ƒ appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• ra
appaphalaá¹ƒ hoti. katamaÃ±ca mÄ• á¹‡ava, kammaá¹-á¹-hÄ• naá¹ƒ appaá¹-á¹-haá¹ƒ appa
appasamÄ• rambhaá¹ƒ sampajjamÄ• naá¹ƒ mahapphalaá¹ƒ hoti? vaá¹‡ijjÄ• yeva kho, mÄ•
appaá¹-á¹-haá¹ƒ appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ sampajjamÄ•

<464> ``seyyathÄ• pi, mÄ• á¹‡ava, kasi kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• ki
mahÄ• samÄ• rambhaá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹ƒ hoti; evameva kho, mÄ• á¹‡ava,
mahaá¹-á¹-haá¹ƒ mahÄ• kiccaá¹ƒ mahÄ• dhikaraá¹‡aá¹ƒ mahÄ• samÄ• rambhaá¹ƒ vipajjam
hoti. seyyathÄ• pi, mÄ• á¹‡ava, kasiyeva kammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• k
mahÄ• samÄ• rambhaá¹ƒ sampajjamÄ• naá¹ƒ mahapphalaá¹ƒ hoti; evameva kho, mÄ• á¹‡
gharÄ• vÄ• sakammaá¹-á¹-hÄ• naá¹ƒ mahaá¹-á¹-haá¹ƒ mahÄ• kiccaá¹ƒ mahÄ• dhikaraá¹‡a
sampajjamÄ• naá¹ƒ mahapphalaá¹ƒ hoti. seyyathÄ• pi, mÄ• á¹‡ava, vaá¹‡ijjÄ• kammaá¹-á
appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹
kho, mÄ• á¹‡ava, pabbajjÄ• kammaá¹-á¹-hÄ• naá¹ƒ appaá¹-á¹-haá¹ƒ appakiccaá¹ƒ appÄ• d
appasamÄ• rambhaá¹ƒ vipajjamÄ• naá¹ƒ appaphalaá¹ƒ hoti. seyyathÄ• pi, mÄ• á¹‡ava, vaá
kammaá¹-á¹-hÄ• naá¹ƒ appaá¹-á¹-haá¹ƒ appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• ra
mahapphalaá¹ƒ hoti; evameva kho \Ee II 199/, mÄ• á¹‡ava, pabbajjÄ• kammaá¹-á¹-hÄ• naá
appakiccaá¹ƒ appÄ• dhikaraá¹‡aá¹ƒ appasamÄ• rambhaá¹ƒ sampajjamÄ• naá¹ƒ mahappha

``brÄ• hmaá¹‡Ä• \Ne II 423/, bho gotama, paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa kir
Ä• rÄ• dhanÄ• yÄ• â€™â€™ ti. ``ye te, mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• paÃ±ca dhamme paÃ
kusalassa Ä• rÄ• dhanÄ• ya --- sace te agaru --- sÄ• dhu te paÃ±ca dhamme imasmiá¹ƒ pa
``na kho me, bho gotama, garu yatthassu bhavanto vÄ• nisinno bhavantarÅ«po vÄ• â€™â€
bhavantarÅ«pÄ• vÄ• ti (Ce Se Ke Ee) }. ``tena hi, mÄ• á¹‡ava, bhÄ• sassÅ«â€™â€™ ti. ``s
brÄ• hmaá¹‡Ä• paá¹-hamaá¹ƒ dhammaá¹ƒ paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya, kusalass
bho gotama, brÄ• hmaá¹‡Ä• dutiyaá¹ƒ dhammaá¹ƒ paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya,
brahmacariyaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä• tatiyaá¹ƒ dhammaá¹ƒ paÃ±Ã±apenti pu
Ä• rÄ• dhanÄ• ya. ajjhenaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä• catutthaá¹ƒ dhammaá¹ƒ pa
kiriyÄ• ya, kusalassa Ä• rÄ• dhanÄ• ya. cÄ• gaá¹ƒ kho, bho gotama, brÄ• hmaá¹‡Ä• \Se II
paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya, kusalassa Ä• rÄ• dhanÄ• ya. brÄ• hmaá¹‡Ä• , bho g
paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya, kusalassa Ä• rÄ• dhanÄ• yÄ• ti. idha bhavaá¹ƒ gotam

<465> ``kiá¹ƒ pana, mÄ• á¹‡ava, atthi koci brÄ• hmaá¹‡Ä• naá¹ƒ ekabrÄ• hmaá¹‡opi yo ev
paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• vipÄ• kaá¹ƒ pavedemÄ
gotamaâ€™â€™. ``kiá¹ƒ pana, mÄ• á¹‡ava, atthi koci brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyopi e
sattamÄ• Ä• cariyamahayugÄ• pi yo evamÄ• ha --- `ahaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ dham
sacchikatvÄ• \Be II 416/ vipÄ• kaá¹ƒ pavedemÄ«â€™â€™ â€™ ti? ``no hidaá¹ƒ, bho gotam
200/ pana, mÄ• á¹‡ava, yepi te brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ
yesamidaá¹ƒ etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ sa
tadanubhÄ• santi bhÄ• sitamanubhÄ• santi vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á¹
vessÄ• mitto yamataggi aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu, tepi e
imesaá¹ƒ paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• vipÄ• kaá¹ƒ
hidaá¹ƒ, bho gotamaâ€™â€™.

``iti kira, mÄ• á¹‡ava, natthi koci brÄ• hmaá¹‡Ä• naá¹ƒ ekabrÄ• hmaá¹‡opi yo evamÄ• ha -
paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• \Se II 655/ sacchikatvÄ• vipÄ• kaá¹ƒ
brÄ• hmaá¹‡Ä• naá¹ƒ ekÄ• cariyopi ekÄ• cariyapÄ• cariyopi yÄ• va sattamÄ• Ä• cariyamal
424/ --- `ahaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ti; yepi te brÄ• hmaá¹‡Ä• naá¹ƒ pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ• ro mantÄ• naá¹ƒ pav
brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaá¹ƒ, tadanugÄ•
bhÄ• sitamanubhÄ• santi vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á¹-hako vÄ• mako v
yamataggi aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-ho kassapo bhagu. tepi na evamÄ• ha
paÃ±cannaá¹ƒ dhammÄ• naá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• vipÄ• kaá¹ƒ pavedemÄ

``seyyathÄ• pi, mÄ• á¹‡ava, andhaveá¹‡i paramparÄ• saá¹ƒsattÄ• purimopi na passati ma
pacchimopi na passati; evameva kho, mÄ• á¹‡ava, andhaveá¹‡Å«pamaá¹ƒ maÃ±Ã±e brÄ•
sampajjati --- purimopi na passati majjhimopi na passati pacchimopi na passatÄ«â€™â€™ t

<466> evaá¹ƒ vutte, subho mÄ• á¹‡avo todeyyaputto bhagavatÄ• andhaveá¹‡Å«pamena v
bhagavantaá¹ƒyeva khuá¹ƒsento bhagavantaá¹ƒyeva vambhento bhagavantaá¹ƒyeva vadan
pÄ• pito bhavissatÄ«â€™ ti bhagavantaá¹ƒ etadavoca --- ``brÄ• hmaá¹‡o, bho gotama, pok
subhagavaniko evamÄ• ha --- `evameva \Be II 417/ panidhekacce {panimeke (sabbattha) } s
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ \Se II 656/ paá¹-ijÄ• nanti. t
II 201/ hassakaá¹ƒyeva sampajjati, nÄ• makaá¹ƒyeva sampajjati, rittakaá¹ƒyeva sampajjati,
sampajjati. kathaÃ±hi nÄ• ma manussabhÅ«to uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡
dakkhati vÄ• sacchi vÄ• karissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ â€™ ti?

``kiá¹ƒ pana, mÄ• á¹‡ava, brÄ• hmaá¹‡o pokkharasÄ• ti opamaÃ±Ã±o subhagavaniko sabb
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• tÄ«â€™â€™ ti? ``sakÄ• ya
puá¹‡á¹‡ikÄ• ya dÄ• siyÄ• brÄ• hmaá¹‡o pokkharasÄ• ti opamaÃ±Ã±o subhagavaniko ceta
kuto pana sabbesaá¹ƒyeva samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ cetasÄ• ceto paricca pajÄ• nis

``seyyathÄ• pi, mÄ• á¹‡ava, jaccandho puriso na passeyya kaá¹‡hasukkÄ• ni rÅ«pÄ• ni, na
II 425/ rÅ«pÄ• ni, na passeyya pÄ«takÄ• ni rÅ«pÄ• ni, na passeyya lohitakÄ• ni rÅ«pÄ• ni, n
maÃ±jiá¹-á¹-hakÄ• ni rÅ«pÄ• ni, na passeyya samavisamaá¹ƒ, na passeyya tÄ• rakarÅ«pÄ•
candimasÅ«riye. so evaá¹ƒ vadeyya --- `natthi kaá¹‡hasukkÄ• ni rÅ«pÄ• ni, natthi kaá¹‡has
dassÄ• vÄ«; natthi nÄ«lakÄ• ni rÅ«pÄ• ni, natthi nÄ«lakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«
natthi pÄ«takÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«; natthi lohitakÄ• ni rÅ«pÄ• ni, natthi lohitak
dassÄ• vÄ«; natthi maÃ±jiá¹-á¹-hakÄ• ni rÅ«pÄ• ni, natthi maÃ±jiá¹-á¹-hakÄ• naá¹ƒ rÅ«pÄ•
samavisamaá¹ƒ, natthi samavisamassa \Se II 657/ dassÄ• vÄ«; natthi tÄ• rakarÅ«pÄ• ni, na
dassÄ• vÄ«; natthi candimasÅ«riyÄ• , natthi candimasÅ«riyÄ• naá¹ƒ dassÄ• vÄ«. ahametaa

na passÄ• mi; tasmÄ• taá¹ƒ natthÄ«â€™ ti. sammÄ• nu kho so, mÄ• á¹‡ava, vadamÄ• no

``no hidaá¹ƒ, bho gotama. atthi kaá¹‡hasukkÄ• ni rÅ«pÄ• ni, atthi kaá¹‡hasukkÄ• naá¹ƒ rÅ«
atthi nÄ«lakÄ• ni rÅ«pÄ• ni, atthi nÄ«lakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«; atthi pÄ«takÄ•
pÄ«takÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• vÄ«; atthi lohitakÄ• ni rÅ«pÄ• ni, atthi lohitakÄ• naá¹
atthi maÃ±jiá¹-á¹-hakÄ• ni rÅ«pÄ• ni, atthi maÃ±jiá¹-á¹-hakÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassÄ• v
atthi samavisamassa dassÄ• vÄ«; atthi tÄ• rakarÅ«pÄ• ni, atthi tÄ• rakarÅ«pÄ• naá¹ƒ dass
candimasÅ«riyÄ• , atthi candimasÅ«riyÄ• naá¹ƒ dassÄ• vÄ«. `ahametaá¹ƒ na \Ee II 202/ jÄ•
passÄ• mi; tasmÄ• taá¹ƒ natthÄ«â€™ ti; na hi so, bho gotama, sammÄ• vadamÄ• no vade

``evameva kho, mÄ• á¹‡ava, brÄ• hmaá¹‡o pokkharasÄ• ti opamaÃ±Ã±o subhagavaniko a
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ Ã±assati vÄ• dakkhati vÄ•
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™â€™.

<467> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• á¹‡ava, ye te kosalakÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ
brÄ• hmaá¹‡o tÄ• rukkho brÄ• hmaá¹‡o pokkharasÄ• ti brÄ• hmaá¹‡o jÄ• á¹‡ussoá¹‡i brÄ•
Ee) } te todeyyo, katamÄ• nesaá¹ƒ seyyo {seyyÄ• (Se Ke) }, yaá¹ƒ vÄ• te sammuccÄ• \S
Ee) } vÄ• caá¹ƒ bhÄ• seyyuá¹ƒ yaá¹ƒ vÄ• asammuccÄ• â€™â€™ ti? ``sammuccÄ• , bho g

``katamÄ• \Ne II 426/ nesaá¹ƒ seyyo, yaá¹ƒ vÄ• te mantÄ• vÄ• caá¹ƒ bhÄ• seyyuá¹ƒ yaá
``mantÄ• , bho gotamaâ€™â€™.

``katamÄ• nesaá¹ƒ seyyo, yaá¹ƒ vÄ• te paá¹-isaá¹…khÄ• ya vÄ• caá¹ƒ bhÄ• seyyuá¹ƒ ya
appaá¹-isaá¹…khÄ• yÄ• â€™â€™ ti? ``paá¹-isaá¹…khÄ• ya, bho gotamaâ€™â€™.

``katamÄ• nesaá¹ƒ seyyo, yaá¹ƒ vÄ• te atthasaá¹ƒhitaá¹ƒ vÄ• caá¹ƒ bhÄ• seyyuá¹ƒ yaá¹ƒ
anatthasaá¹ƒhitaâ€™â€™ nti? ``atthasaá¹ƒhitaá¹ƒ, bho gotamaâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• á¹‡ava, yadi evaá¹ƒ sante, brÄ• hmaá¹‡ena pokkharasÄ• tin
subhagavanikena sammuccÄ• vÄ• cÄ• bhÄ• sitÄ• asammuccÄ• â€™â€™ ti {asammusÄ•
vÄ• saddena saha dissati}? ``asammuccÄ• , bho gotamaâ€™â€™.

``mantÄ• vÄ• cÄ• bhÄ• sitÄ• amantÄ• vÄ• â€™â€™ ti? ``amantÄ• , bho gotamaâ€™â€

``paá¹-isaá¹…khÄ• ya vÄ• cÄ• bhÄ• sitÄ• appaá¹-isaá¹…khÄ• yÄ• â€™â€™ ti? ``appaá¹-

``atthasaá¹ƒhitÄ• vÄ• cÄ• bhÄ• sitÄ• anatthasaá¹ƒhitÄ• â€™â€™ ti? ``anatthasaá¹ƒhitÄ•

``paÃ±ca \Be II 419/ \Ee II 203/ kho ime, mÄ• á¹‡ava, nÄ«varaá¹‡Ä• . katame paÃ±ca? kÄ•
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thÄ«namiddhanÄ«varaá¹‡aá¹ƒ uddhaccakukkuccanÄ«varaá¹‡
--- ime kho, mÄ• á¹‡ava, paÃ±ca nÄ«varaá¹‡Ä• . imehi kho mÄ• á¹‡ava, paÃ±cahi nÄ«vara
pokkharasÄ• ti opamaÃ±Ã±o subhagavaniko Ä• vuto nivuto ophuá¹-o {ovuto (Ce), ophuto (S
so vata uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ Ã±assati vÄ• dakk
karissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<468> ``paÃ±ca \Se II 659/ kho ime, mÄ• á¹‡ava, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkh
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã
ghÄ• naviÃ±Ã±eyyÄ• \Ne II 427/ gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho
kÄ• maguá¹‡Ä• . imehi kho, mÄ• á¹‡ava, paÃ±cahi kÄ• maguá¹‡ehi brÄ• hmaá¹‡o pokkhar
gathito mucchito ajjhopanno anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡apaÃ±Ã±o paribhuÃ±jat
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ Ã±assati vÄ• dakkhati vÄ•
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• á¹‡ava, yaá¹ƒ vÄ• tiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca
vÄ• nissaá¹-á¹-hatiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ aggiá¹ƒ jÄ• leyya, katamo nu khvÄ• ssa a
vaá¹‡á¹‡avÄ• ca pabhassaro cÄ• â€™â€™ ti? ``sace taá¹ƒ, bho gotama, á¹-hÄ• naá¹ƒ
nissaá¹-á¹-hatiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ aggiá¹ƒ jÄ• letuá¹ƒ, svÄ• ssa aggi accimÄ• ce
pabhassaro cÄ• â€™â€™ ti. ``aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, mÄ• á¹‡ava, anavakÄ• so yaá¹
nissaá¹-á¹-hatiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ aggiá¹ƒ jÄ• leyya aÃ±Ã±atra iddhimatÄ• . seyy
tiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca aggi jalati tathÅ«pamÄ• haá¹ƒ, mÄ• á¹‡ava, imaá¹
yÄ• yaá¹ƒ pÄ«ti paÃ±ca \Ee II 204/ kÄ• maguá¹‡e paá¹-icca. seyyathÄ• pi, mÄ• á¹‡ava,
nissaá¹-á¹-hatiá¹‡akaá¹-á¹-hupÄ• dÄ• no {nissaá¹-á¹-hatiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹
aggi jalati tathÅ«pamÄ• haá¹ƒ, mÄ• á¹‡ava \Se II 660/, imaá¹ƒ pÄ«tiá¹ƒ vadÄ• mi yÄ• yaá¹ƒ
kÄ• mehi aÃ±Ã±atra akusalehi dhammehi.

``katamÄ• ca, mÄ• á¹‡ava, pÄ«ti aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi dhammehi?
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayampi kho, mÄ
aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi \Be II 420/ dhammehi. puna caparaá¹ƒ, mÄ• á¹
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ay
pÄ«ti aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi dhammehi.

<469> ``ye te, mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa k
Ä• rÄ• dhanÄ• ya, katamettha {kamettha (Katthaci Ce Se Ke Ee) } brÄ• hmaá¹‡Ä• dhamma
paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya kusalassa Ä• rÄ• dhanÄ• yÄ• â€™â€™ ti? ``yeme, b
dhamme paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya \Ne II 428/ kusalassa Ä• rÄ• dhanÄ• ya, cÄ•

dhammaá¹ƒ mahapphalataraá¹ƒ paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya kusalassa Ä• rÄ• dh

``taá¹ƒ ki maÃ±Ã±asi, mÄ• á¹‡ava, idha aÃ±Ã±atarassa brÄ• hmaá¹‡assa mahÄ• yaÃ±Ã±c
dve brÄ• hmaá¹‡Ä• Ä• gaccheyyuá¹ƒ --- `itthannÄ• massa brÄ• hmaá¹‡assa mahÄ• yaÃ±Ã
tatrekassa {tatthekassa (Ee) } brÄ• hmaá¹‡assa evamassa --- `aho vata! ahameva labheyya
aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ, na aÃ±Ã±o brÄ• hmaá¹‡o labheyya bhatta
aggapiá¹‡á¸• aâ€™ nti. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, mÄ• á¹‡ava \Se II 661/, vijjati yaá¹ƒ aÃ
labheyya bhattagge aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ, na so brÄ• hmaá¹‡o la
aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aá¹ƒ. `aÃ±Ã±o brÄ• hmaá¹‡o labhati bhattagge a
aggapiá¹‡á¸• aá¹ƒ, nÄ• haá¹ƒ labhÄ• mi bhattagge aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡a
205/ kupito hoti anattamano. imassa pana, mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• kiá¹ƒ vipÄ• kaá¹ƒ p
``na khvettha, bho gotama, brÄ• hmaá¹‡Ä• evaá¹ƒ dÄ• naá¹ƒ denti --- `iminÄ• paro kupito
atha khvettha brÄ• hmaá¹‡Ä• anukampÄ• jÄ• tikaá¹ƒyeva {anukampajÄ• tikaá¹ƒyeva (Se K
dentÄ«â€™â€™ ti. ``evaá¹ƒ sante, kho, mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• naá¹ƒ idaá¹ƒ chaá¹-á¹
hoti --- yadidaá¹ƒ anukampÄ• jÄ• tikaâ€™â€™ nti. ``evaá¹ƒ sante, bho gotama, brÄ• hmaá¹
chaá¹-á¹-haá¹ƒ puÃ±Ã±akiriyavatthu hoti --- yadidaá¹ƒ anukampÄ• jÄ• tikaâ€™â€™ nti.

``ye te, mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• y
tvaá¹ƒ paÃ±ca dhamme kattha bahulaá¹ƒ samanupassasi --- gahaá¹-á¹-hesu vÄ• pabbajite
bho gotama, brÄ• hmaá¹‡Ä• paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya kusala
paÃ±ca dhamme pabbajitesu \Be II 421/ bahulaá¹ƒ samanupassÄ• mi appaá¹ƒ gahaá¹-á¹-ho
gotama, mahaá¹-á¹-ho mahÄ• kicco mahÄ• dhikaraá¹‡o mahÄ• samÄ• rambho, na satataá¹
662/ hoti; pabbajito kho pana, bho gotama, appaá¹-á¹-ho appakicco appÄ• dhikaraá¹‡o appa
samitaá¹ƒ saccavÄ• dÄ« hoti. gahaá¹-á¹-ho hi, bho gotama, mahaá¹-á¹-ho mahÄ• kicco mah
mahÄ• samÄ• rambho na satataá¹ƒ samitaá¹ƒ tapassÄ« hoti ... brahmacÄ• rÄ« hoti ... sajjh
cÄ• gabahulo hoti; pabbajito kho pana, bho gotama, appaá¹-á¹-ho appakicco appÄ• dhikara
satataá¹ƒ samitaá¹ƒ tapassÄ« hoti ... brahmacÄ• rÄ« hoti ... sajjhÄ• yabahulo hoti ... cÄ• ga
hoti. yeme, bho gotama, brÄ• hmaá¹‡Ä• paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa kiriy
imÄ• haá¹ƒ paÃ±ca dhamme pabbajitesu bahulaá¹ƒ samanupassÄ• mi appaá¹ƒ gahaá¹-á¹-h

``ye te, mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• y
cittassÄ• haá¹ƒ ete parikkhÄ• re \Ee II 206/ vadÄ• mi --- yadidaá¹ƒ cittaá¹ƒ averaá¹ƒ abyÄ•
bhÄ• vanÄ• ya. idha, mÄ• á¹‡ava, bhikkhu saccavÄ• dÄ« hoti. so `saccavÄ• dÄ«mhÄ«â€™
labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. yaá¹ƒ taá¹ƒ kusalÅ
pÄ• mojjaá¹ƒ, cittassÄ• haá¹ƒ etaá¹ƒ parikkhÄ• raá¹ƒ vadÄ• mi --- yadidaá¹ƒ cittaá¹ƒ averaá
bhÄ• vanÄ• ya. idha, mÄ• á¹‡ava, bhikkhu tapassÄ« hoti ... pe ... brahmacÄ• rÄ« hoti ... pe
hoti ... pe ... cÄ• gabahulo hoti. so `cÄ• gabahulomhÄ«â€™ ti labhati atthavedaá¹ƒ, labhati d
labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ. yaá¹ƒ taá¹ƒ kusalÅ«pasaá¹ƒhitaá¹ƒ pÄ• moj

etaá¹ƒ parikkhÄ• raá¹ƒ vadÄ• mi --- yadidaá¹ƒ cittaá¹ƒ averaá¹ƒ abyÄ• bajjhaá¹ƒ tassa bhÄ•
te mÄ• á¹‡ava, brÄ• hmaá¹‡Ä• , paÃ±ca dhamme paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya ku
cittassÄ• haá¹ƒ ete parikkhÄ• re vadÄ• mi --- yadidaá¹ƒ cittaá¹ƒ averaá¹ƒ abyÄ• bajjhaá¹ƒ ta
ti.

<470> evaá¹ƒ vutte, subho mÄ• á¹‡avo todeyyaputto bhagavantaá¹ƒ etadavoca --- ``sutaá¹
--- `samaá¹‡o gotamo brahmÄ• naá¹ƒ sahabyatÄ• ya maggaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• á¹‡ava, Ä• sanne ito naá¸·akÄ• ragÄ• mo, na yito dÅ«re naá

``evaá¹ƒ, bho, Ä• sanne ito naá¸·akÄ• ragÄ• mo \Be II 422/, na yito dÅ«re naá¸·akÄ• ragÄ•

``taá¹ƒ, kiá¹ƒ maÃ±Ã±asi mÄ• á¹‡ava, idhassa puriso naá¸·akÄ• ragÄ• me jÄ• tavaddho {jÄ
Katthaci) }; tamenaá¹ƒ naá¸·akÄ• ragÄ• mato tÄ• vadeva avasaá¹-aá¹ƒ {apasakkaá¹ƒ (Se K
naá¸·akÄ• ragÄ• massa maggaá¹ƒ puccheyyuá¹ƒ; siyÄ• nu kho, mÄ• á¹‡ava, tassa \Ne II 4
naá¸·akÄ• ragÄ• me jÄ• tavaddhassa naá¸·akÄ• ragÄ• massa maggaá¹ƒ puá¹-á¹-hassa dan
vitthÄ• yitattaá¹ƒ vÄ• â€™â€™ ti?

``no hidaá¹ƒ, bho gotamaâ€™â€™.

``taá¹ƒ kissa hetuâ€™â€™ ?

``amu hi, bho gotama, puriso naá¸·akÄ• ragÄ• me jÄ• tavaddho. tassa sabbÄ• neva naá¸·a
suviditÄ• nÄ«â€™â€™ ti. ``siyÄ• nu kho, mÄ• á¹‡ava, tassa purisassa naá¸·akÄ• ragÄ• me
naá¸·akÄ• ragÄ• massa maggaá¹ƒ puá¹-á¹-hassa dandhÄ• yitattaá¹ƒ \Ee II 207/ vÄ• vitthÄ•
tathÄ• gatassa brahmalokaá¹ƒ vÄ• brahmalokagÄ• miniá¹ƒ vÄ• paá¹-ipadaá¹ƒ puá¹-á¹-has
vitthÄ• yitattaá¹ƒ vÄ• . brahmÄ• naÃ±cÄ• haá¹ƒ, mÄ• á¹‡ava, pajÄ• nÄ• mi brahmalokaÃ±c
paá¹-ipadaá¹ƒ; yathÄ• paá¹-ipanno ca brahmalokaá¹ƒ upapanno taÃ±ca pajÄ• nÄ• mÄ«â€™

``sutaá¹ƒ metaá¹ƒ, bho gotama --- `samaá¹‡o gotamo brahmÄ• naá¹ƒ sahabyatÄ• ya magg
me bhavaá¹ƒ gotamo brahmÄ• naá¹ƒ sahabyatÄ• ya maggaá¹ƒ desetÅ«â€™â€™ ti.

``tena hi, mÄ• á¹‡ava, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi, bhÄ• sissÄ• mÄ«â€™â€™
subho mÄ• á¹‡avo todeyyaputto bhagavato paccassosi. bhagavÄ• etadavoca ---

<471> ``katamo ca, mÄ• á¹‡ava, brahmÄ• naá¹ƒ sahabyatÄ• ya maggo? idha, mÄ• á¹‡ava
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catu
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagaten

mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharati. evaá¹ƒ bhÄ• vit
mettÄ• ya cetovimuttiyÄ• yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ na taá¹ƒ tatrÄ• vasissati, na
tatrÄ• vatiá¹-á¹-hati. seyyathÄ• pi, mÄ• á¹‡ava, balavÄ• saá¹…khadhamo appakasireneva c
{evameva kho mÄ• á¹‡ava evaá¹ƒ bhÄ• vitÄ• ya mettÄ• ya (Ce Se Ke Ee DN I 556) tathÄ•
saá¹ƒsandiyamÄ• no paripuá¹‡á¹‡o viya dissati}; evameva kho, mÄ• á¹‡ava ... pe ... evaá¹ƒ
mÄ• á¹‡ava, mettÄ• ya {evameva kho mÄ• á¹‡ava evaá¹ƒ bhÄ• vitÄ• ya mettÄ• ya (Ce Se
pÄ• á¹-hoyeva upamÄ• ya saá¹ƒsandiyamÄ• no paripuá¹‡á¹‡o viya dissati} cetovimuttiyÄ•
II 431/ kammaá¹ƒ na taá¹ƒ tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hati. ayampi kho, mÄ• á
sahabyatÄ• ya maggo. ``puna \Be II 423/ caparaá¹ƒ, mÄ• á¹‡ava, bhikkhu karuá¹‡Ä• sahag
muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharit
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena \Se II 665/ mahaggatena
averena abyÄ• bajjhena pharitvÄ• viharati. evaá¹ƒ bhÄ• vitÄ• ya kho, mÄ• á¹‡ava, upekkhÄ
pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ na taá¹ƒ tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hati. seyya
balavÄ• saá¹…khadhamo appakasireneva cÄ• tuddisÄ• viÃ±Ã±Ä• peyya; evameva kho, m
bhÄ• vitÄ• ya kho, mÄ• á¹‡ava, upekkhÄ• ya cetovimuttiyÄ• yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kam
tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hati. ayampi kho, mÄ• á¹‡ava, brahmÄ• naá¹ƒ sah
ti.

<472> evaá¹ƒ vutte, subho mÄ• á¹‡avo todeyyaputto bhagavantaá¹ƒ etadavoca --- ``abhikk
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti --- evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pak
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ m
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ. handa, ca dÄ• ni mayaá¹ƒ, bho gotama, ga
mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ``yassadÄ• ni tvaá¹ƒ, mÄ• á¹‡ava, kÄ• laá¹ƒ maÃ±
subho mÄ• á¹‡avo todeyyaputto bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

tena kho pana samayena jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o sabbasetena vaá¸·avÄ• bhirathena
sÄ• vatthiyÄ• niyyÄ• ti divÄ• divassa. addasÄ• kho jÄ• á¹‡ussoá¹‡i \Se II 666/ brÄ• hmaá
todeyyaputtaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na subhaá¹ƒ mÄ• á¹‡avaá¹ƒ todeyyap
``handa, kuto nu bhavaá¹ƒ bhÄ• radvÄ• jo Ä• gacchati divÄ• divassÄ• â€™â€™ ti? ``ito hi
424/, Ä• gacchÄ• mi samaá¹‡assa gotamassa santikÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±as
samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ paá¹‡á¸• ito maÃ±Ã±etiâ€™â€™ ? ``ko
ca samaá¹‡assa gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ \Ne II 432/ jÄ• nissÄ• mi? sopi nÅ«na
gotamassa paÃ±Ã±Ä• veyyattiyaá¹ƒ jÄ• neyyÄ• â€™â€™ ti. ``uá¸·Ä• rÄ• ya khalu, bhavaá¹
gotamaá¹ƒ pasaá¹ƒsÄ• ya pasaá¹ƒsatÄ«â€™â€™ ti. ``ko cÄ• haá¹ƒ, bho, ko ca samaá¹‡aá

pasatthapasatthova so bhavaá¹ƒ gotamo seá¹-á¹-ho devamanussÄ• naá¹ƒ. ye cime, bho, br
paÃ±Ã±apenti puÃ±Ã±assa kiriyÄ• ya kusalassa Ä• rÄ• dhanÄ• ya; cittassete samaá¹‡o go
yadidaá¹ƒ cittaá¹ƒ averaá¹ƒ abyÄ• bajjhaá¹ƒ tassa bhÄ• vanÄ• yÄ• â€™â€™ ti.

evaá¹ƒ vutte, jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o sabbasetÄ• vaá¸·avÄ• bhirathÄ• orohitvÄ• e
uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• udÄ• naá¹ƒ u
pasenadissa kosalassa, suladdhalÄ• bhÄ• raÃ±Ã±o pasenadissa kosalassa yassa vijite tat
sammÄ• sambuddhoâ€™â€™ ti.

subhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. saá¹…gÄ• ravasuttaá¹ƒ

<473> evaá¹ƒ \Se II 667/ \Ne II 433/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ. tena kho pana samayena dhanaÃ±jÄ• nÄ« {dhÄ•
brÄ• hmaá¹‡Ä« caÃ±calikappe {maá¹‡á¸• alakappe (Ce), paccalakappe (Se Ke), caá¹‡á¸• a
abhippasannÄ• buddhe ca dhamme ca saá¹…ghe ca. atha kho dhanaÃ±jÄ• nÄ« brÄ• hma
udÄ• naá¹ƒ udÄ• nesi --- ``namo tassa bhagavato arahato sammÄ• sambuddhassa. namo t
sammÄ• sambuddhassa. namo tassa bhagavato arahato sammÄ• sambuddhassÄ• â€™â€

tena kho pana samayena saá¹…gÄ• ravo nÄ• ma mÄ• á¹‡avo caÃ±calikappe paá¹-ivasati t
pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±ca
veyyÄ• karaá¹‡o, lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo. assosi kho saá¹…gÄ• rav
brÄ• hmaá¹‡iyÄ• evaá¹ƒ vÄ• caá¹ƒ bhÄ• samÄ• nÄ• ya. sutvÄ• dhanaÃ±jÄ• niá¹ƒ brÄ• hm
``avabhÅ«tÄ• va ayaá¹ƒ {avabhÅ«tÄ• cayaá¹ƒ (Ce Se Ke Ee) } dhanaÃ±jÄ• nÄ« brÄ• hma
{parÄ• bhÅ«tÄ• cayaá¹ƒ (Ce Se Ke Ee) } dhanaÃ±jÄ• nÄ« brÄ• hmaá¹‡Ä«, vijjamÄ• nÄ• na
Ke Ee potthakesu natthi} brÄ• hmaá¹‡Ä• naá¹ƒ, atha ca pana tassa muá¹‡á¸• akassa sama
bhÄ• sissatÄ«â€™â€™ ti {bhÄ• satÄ«ti (Ce Se Ke pÄ«) }. ``na hi pana tvaá¹ƒ, tÄ• ta bhadra
sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• nÄ• si. sace tvaá¹ƒ, tÄ• ta bhadramukha, tassa bhagavato sÄ«
jÄ• neyyÄ• si, na tvaá¹ƒ, tÄ• ta bhadramukha, taá¹ƒ bhagavantaá¹ƒ akkositabbaá¹ƒ paribhÄ
maÃ±Ã±eyyÄ• sÄ«â€™â€™ ti. ``tena hi, bhoti, yadÄ• samaá¹‡o gotamo caÃ±calikappaá¹ƒ
668/ me Ä• roceyyÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ, bhadramukhÄ• â€™â€™ ti kho dhanaÃ±jÄ•
mÄ• á¹‡avassa paccassosi.

atha kho bhagavÄ• kosalesu anupubbena cÄ• rikaá¹ƒ caramÄ• no yena caÃ±calikappaá¹ƒ
bhagavÄ• caÃ±calikappe viharati todeyyÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ ambavane. assosi
brÄ• hmaá¹‡Ä« --- ``bhagavÄ• kira caÃ±calikappaá¹ƒ anuppatto, caÃ±calikappe viharati to
brÄ• hmaá¹‡Ä• naá¹ƒ ambavaneâ€™â€™ ti. atha kho dhanaÃ±jÄ• nÄ« brÄ• hmaá¹‡Ä« yen

tenupasaá¹…kami \Ne II 434/; upasaá¹…kamitvÄ• saá¹…gÄ• ravaá¹ƒ mÄ• á¹‡avaá¹ƒ etada
bhadramukha, so bhagavÄ• caÃ±calikappaá¹ƒ anuppatto, caÃ±calikappe viharati todeyyÄ•
ambavane. yassadÄ• ni, tÄ• ta bhadramukha, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.

<474> ``evaá¹ƒ, bhoâ€™â€™ ti kho saá¹…gÄ• ravo mÄ• á¹‡avo dhanaÃ±jÄ• niyÄ• brÄ• h
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho saá¹…g
bhagavantaá¹ƒ etadavoca --- ``santi kho, bho gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä•
diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• , Ä• dibrahmacariyaá¹ƒ paá¹-ijÄ•
II 426/ te samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippatt
paá¹-ijÄ• nanti, tesaá¹ƒ bhavaá¹ƒ gotamo katamoâ€™â€™ ti?
``diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• naá¹ƒ, Ä• dibrahmacariyaá¹ƒ pa
kho ahaá¹ƒ, bhÄ• radvÄ• ja, vemattaá¹ƒ vadÄ• mi. santi, bhÄ• radvÄ• ja, eke samaá¹‡abrÄ
anussavena diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• , Ä• dibrahmacariyaá
brÄ• hmaá¹‡Ä• tevijjÄ• . santi pana, bhÄ• radvÄ• ja, eke samaá¹‡abrÄ• hmaá¹‡Ä• kevalaá
diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• , Ä• dibrahmacariyaá¹ƒ paá¹-ijÄ•
vÄ«maá¹ƒsÄ«. santi, bhÄ• radvÄ• ja, eke samaá¹‡abrÄ• hmaá¹‡Ä• pubbe ananussutesu d
abhiÃ±Ã±Ä• ya diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• , Ä• dibrahmacar
bhÄ• radvÄ• ja, ye te samaá¹‡abrÄ• hmaá¹‡Ä• pubbe ananussutesu dhammesu sÄ• maá¹
diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vosÄ• napÄ• ramippattÄ• , Ä• dibrahmacariyaá¹ƒ paá¹-ijÄ•
tadaminÄ• petaá¹ƒ, bhÄ• radvÄ• ja, pariyÄ• yena veditabbaá¹ƒ, yathÄ• ye te samaá¹‡abrÄ
dhammesu sÄ• maá¹ƒyeva dhammaá¹ƒ abhiÃ±Ã±Ä• ya diá¹-á¹-hadhammÄ• bhiÃ±Ã±Ä• vos
Ä• dibrahmacariyaá¹ƒ paá¹-ijÄ• nanti, tesÄ• hamasmi.

<475> ``idha me, bhÄ• radvÄ• ja, pubbeva sambodhÄ• anabhisambuddhassa bodhisattas
`sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, aparena \Ee II 212/ samayena daharova samÄ• no susu
yobbanena samannÄ• gato \Ne II 435/ paá¹-hamena vayasÄ• akÄ• makÄ• naá¹ƒ mÄ• tÄ•
rudantÄ• naá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ•
so evaá¹ƒ pabbajito samÄ• no kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ pariyesan
kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• Ä• á¸·Ä• raá¹ƒ kÄ• lÄ• maá¹ƒ etada
kÄ• lÄ• ma, imasmiá¹ƒ dhammavinaye brahmacariyaá¹ƒ carituâ€™ nti. evaá¹ƒ vutte, bhÄ• r
maá¹ƒ etadavoca --- `viharatÄ• yasmÄ• . tÄ• diso ayaá¹ƒ dhammo yattha viÃ±Ã±Å« puriso
Ä• cariyakaá¹ƒ sayaá¹ƒ \Be II 427/ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihareyyÄ• â€™
bhÄ• radvÄ• ja, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡iá¹ƒ. so kho ahaá
tÄ• vatakeneva oá¹-á¹-hapahatamattena lapitalÄ• panamattena `Ã±Ä• á¹‡avÄ• daÃ±ca vad

passÄ• mÄ«â€™ ti ca paá¹-ijÄ• nÄ• mi, ahaÃ±ceva aÃ±Ã±e ca. tassa mayhaá¹ƒ, bhÄ• radv
Ä• á¸·Ä• ro kÄ• lÄ• mo imaá¹ƒ dhammaá¹ƒ kevalaá¹ƒ saddhÄ• mattakena sayaá¹ƒ abhiÃ±Ã
viharÄ• mÄ«ti pavedeti; addhÄ• Ä• á¸·Ä• ro kÄ• lÄ• mo imaá¹ƒ dhammaá¹ƒ jÄ• naá¹ƒ pass

``atha khvÄ• haá¹ƒ, bhÄ• radvÄ• ja, yena Ä• á¸·Ä• ro kÄ• lÄ• mo tenupasaá¹…kamiá¹ƒ; up
kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• no, Ä• vuso kÄ• lÄ• ma, imaá¹ƒ dhammaá¹ƒ \
sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedesÄ«â€™ ti? evaá¹ƒ vutte, bhÄ• radvÄ• ja,
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pavedesi. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `na k
kÄ• lÄ• massa atthi saddhÄ• , mayhaá¹ƒpatthi saddhÄ• ; na kho Ä• á¸·Ä• rasseva kÄ• lÄ• r
... sati ... samÄ• dhi ... paÃ±Ã±Ä• , mayhaá¹ƒpatthi paÃ±Ã±Ä• . yaá¹ƒnÅ«nÄ• haá¹ƒ yaá¹ƒ c
kÄ• lÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«ti pavedeti tassa
padaheyyaâ€™ nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, nacirasseva khippameva taá¹ƒ dhamma
sacchikatvÄ• upasampajja vihÄ• siá¹ƒ. atha khvÄ• haá¹ƒ, bhÄ• radvÄ• ja, yena Ä• á¸·Ä• ro
tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• Ä• á¸·Ä• raá¹ƒ kÄ• lÄ• maá¹ƒ etadavocaá¹ƒ --- `
kÄ• lÄ• ma, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pavedes
ahaá¹ƒ, Ä• vuso, imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pav
Ä• vuso, ettÄ• vatÄ• imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja
Ä• vuso, suladdhaá¹ƒ no, Ä• vuso, ye mayaá¹ƒ Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ sabrahmacÄ• r
dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja pavedemi taá¹ƒ tvaá¹ƒ dham
sacchikatvÄ• upasampajja viharasi; yaá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
tamahaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja \Se II 672/ paved
jÄ• nÄ• mi \Ne II 436/ taá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si, yaá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ•
jÄ• nÄ• mi \Be II 428/. iti yÄ• diso ahaá¹ƒ tÄ• diso tuvaá¹ƒ, yÄ• diso tuvaá¹ƒ tÄ• diso ahaá¹ƒ
ubhova santÄ• imaá¹ƒ gaá¹‡aá¹ƒ pariharÄ• mÄ• â€™ ti. iti kho, bhÄ• radvÄ• ja, Ä• á¸·Ä• r
samÄ• no attano antevÄ• siá¹ƒ maá¹ƒ samÄ• naá¹ƒ attanÄ• samasamaá¹ƒ á¹-hapesi, uá¸·
pÅ«jesi. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `nÄ• yaá¹ƒ dhammo nibbidÄ• ya na
na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati, yÄ• v
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«papattiyÄ• â€™ ti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, taá¹ƒ dhamma
dhammÄ• nibbijja apakkamiá¹ƒ.

<476> ``so kho ahaá¹ƒ, bhÄ• radvÄ• ja, kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ
rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• udakaá¹ƒ rÄ• maputtaá¹ƒ etadavoc
{passa MN I 278 pÄ• sarÄ• sisutte}, imasmiá¹ƒ dhammavinaye brahmacariyaá¹ƒ carituâ€™
bhÄ• radvÄ• ja, udako rÄ• maputto maá¹ƒ etadavoca --- `viharatÄ• yasmÄ• . tÄ• diso ayaá¹
puriso nacirasseva sakaá¹ƒ Ä• cariyakaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
ahaá¹ƒ, bhÄ• radvÄ• ja, nacirasseva khippameva taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡iá¹ƒ. so k
tÄ• vatakeneva oá¹-á¹-hapahatamattena lapitalÄ• panamattena `Ã±Ä• á¹‡avÄ• daÃ±ca vad
passÄ• mÄ«â€™ ti ca paá¹-ijÄ• nÄ• mi, ahaÃ±ceva aÃ±Ã±e ca \Se II 673/. tassa mayhaá¹ƒ

--- `na kho rÄ• mo imaá¹ƒ dhammaá¹ƒ kevalaá¹ƒ saddhÄ• mattakena sayaá¹ƒ abhiÃ±Ã±Ä•
viharÄ• mÄ«ti pavedesi; addhÄ• rÄ• mo imaá¹ƒ dhammaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ vihÄ• sÄ«
bhÄ• radvÄ• ja, yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• udakaa
--- `kittÄ• vatÄ• no, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ
pavedesÄ«â€™ ti? evaá¹ƒ vutte, bhÄ• radvÄ• ja, udako rÄ• maputto nevasaÃ±Ã±Ä• nÄ• sa
mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `na kho rÄ• masseva ahosi saddhÄ• , mayhaá¹ƒpa
rÄ• masseva ahosi vÄ«riyaá¹ƒ ... pe ... sati ... samÄ• dhi ... paÃ±Ã±Ä• , mayhaá¹ƒpatthi paÃ
yaá¹ƒnÅ«nÄ• haá¹ƒ yaá¹ƒ dhammaá¹ƒ rÄ• mo sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasam
pavedesi tassa dhammassa sacchikiriyÄ• ya padaheyyaâ€™ nti. so kho ahaá¹ƒ, bhÄ• radvÄ
taá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• siá¹ƒ.

``atha khvÄ• haá¹ƒ, bhÄ• radvÄ• ja, yena udako rÄ• maputto tenupasaá¹…kamiá¹ƒ; upasaa
rÄ• maputtaá¹ƒ etadavocaá¹ƒ --- `ettÄ• vatÄ• no, Ä• vuso, rÄ• mo imaá¹ƒ dhammaá¹ƒ saya
upasampajja \Ne II 437/ pavedesÄ«â€™ ti? `ettÄ• vatÄ• kho, Ä• vuso, rÄ• mo imaá¹ƒ dhan
sacchikatvÄ• upasampajja pavedesÄ«â€™ ti. `ahampi kho, Ä• vuso, ettÄ• vatÄ• imaá¹ƒ dh
sacchikatvÄ• upasampajja viharÄ• mÄ«â€™ ti. `lÄ• bhÄ• no, Ä• vuso, suladdhaá¹ƒ \Se II 6
Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ sabrahmacÄ• riá¹ƒ passÄ• ma. iti yaá¹ƒ dhammaá¹ƒ rÄ• mo sa
upasampajja pavedesi taá¹ƒ tvaá¹ƒ dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasam
dhammaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharasi taá¹ƒ dhammaá¹ƒ rÄ
sacchikatvÄ• upasampajja pavedesi. iti yaá¹ƒ dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si taá¹ƒ tvaa
yaá¹ƒ tvaá¹ƒ dhammaá¹ƒ jÄ• nÄ• si taá¹ƒ dhammaá¹ƒ rÄ• mo abhiÃ±Ã±Ä• si. iti yÄ• diso rÄ
yÄ• diso tuvaá¹ƒ tÄ• diso rÄ• mo ahosi. ehi dÄ• ni, Ä• vuso, tuvaá¹ƒ imaá¹ƒ gaá¹‡aá¹ƒ parih
bhÄ• radvÄ• ja, udako rÄ• maputto sabrahmacÄ• rÄ« me samÄ• no Ä• cariyaá¹-á¹-hÄ• ne m
maá¹ƒ pÅ«jÄ• ya pÅ«jesi. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `nÄ• yaá¹ƒ dhamm
na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«papattiyÄ• â€™ ti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, ta
tasmÄ• dhammÄ• nibbijja apakkamiá¹ƒ.

<477> ``so kho ahaá¹ƒ, bhÄ• radvÄ• ja, kiá¹ƒkusalagavesÄ« anuttaraá¹ƒ santivarapadaá¹ƒ
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena uruveá¸·Ä• senÄ• nigamo tadavasariá¹ƒ. tatthad
bhÅ«mibhÄ• gaá¹ƒ, pÄ• sÄ• dikaÃ±ca vanasaá¹‡á¸• aá¹ƒ, nadiÃ±ca sandantiá¹ƒ setakaá¹ƒ
samantÄ• \Se II 675/ ca gocaragÄ• maá¹ƒ. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `
bhÅ«mibhÄ• go, pÄ• sÄ• diko ca vanasaá¹‡á¸• o, nadÄ« ca sandati setakÄ• supatitthÄ• ra
gocaragÄ• mo. alaá¹ƒ vatidaá¹ƒ kulaputtassa padhÄ• natthikassa padhÄ• nÄ• yÄ• â€™ ti \E
bhÄ• radvÄ• ja, tattheva nisÄ«diá¹ƒ --- `alamidaá¹ƒ padhÄ• nÄ• yÄ• â€™ ti. apissu maá¹ƒ,
paá¹-ibhaá¹ƒsu anacchariyÄ• pubbe assutapubbÄ• .

``seyyathÄ• pi, bhÄ• radvÄ• ja, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ udake nikkhittaá¹ƒ. atha p

uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo pÄ• tukarissÄ• mÄ«â€™ t
bhÄ• radvÄ• ja, api nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ udake nikkhittaá
Ä• dÄ• ya abhimanthento aggiá¹ƒ abhinibbatteyya, tejo pÄ• tukareyyÄ• â€™â€™ ti? ``no hi
kissa hetu? aduÃ±hi, bho gotama, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ, taÃ±ca \Ne II 438/ par
yÄ• vadeva ca pana so puriso kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``ev
hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• kÄ• yena ceva cittena ca kÄ• mehi avÅ«paka
nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• mapipÄ• sÄ• kÄ• n
suppahÄ«no hoti na suppaá¹-ippassaddho, opakkamikÄ• cepi te bhonto samaá¹‡abrÄ• hm
kaá¹-ukÄ• vedanÄ• vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya s
676/ bhonto samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• v
Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ• ya. ayaá¹ƒ kho maá¹ƒ, bhÄ• radvÄ• j
anacchariyÄ• pubbe assutapubbÄ• .

<478> ``aparÄ• pi kho maá¹ƒ, bhÄ• radvÄ• ja, dutiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ
seyyathÄ• pi, bhÄ• radvÄ• ja, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ Ä• rakÄ• udakÄ• thale nik
Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo pÄ• tukaris
maÃ±Ã±asi, bhÄ• radvÄ• ja, api nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ Ä• n
nikkhittaá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya abhimanthento aggiá¹ƒ abhinibbatteyya tejo pÄ• tuk
hidaá¹ƒ, bho gotama. taá¹ƒ kissa hetu? aduÃ±hi, bho gotama, allaá¹ƒ kaá¹-á¹-haá¹ƒ sasneh
Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ; yÄ• vadeva ca pana so puriso kilamathassa vighÄ• tas
assÄ• â€™â€™ ti. ``evameva kho, bhÄ• radvÄ• ja, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡
kÄ• mehi vÅ«pakaá¹-á¹-hÄ• viharanti, yo ca nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masne
kÄ• mapariá¸·Ä• ho so ca ajjhattaá¹ƒ na suppahÄ«no hoti na suppaá¹-ippassaddho, opakka
samaá¹‡abrÄ• hmaá¹‡Ä• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayanti, abhabb
anuttarÄ• ya sambodhÄ• ya. no cepi te \Se II 677/ bhonto samaá¹‡abrÄ• hmaá¹‡Ä• opakka
kaá¹-ukÄ• vedanÄ• vedayanti, abhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya s
bhÄ• radvÄ• ja, dutiyÄ• upamÄ• paá¹-ibhÄ• si anacchariyÄ• pubbe assutapubbÄ• .

<479> ``aparÄ• pi \Ne II 439/ kho maá¹ƒ, bhÄ• radvÄ• ja, tatiyÄ• upamÄ• paá¹-ibhÄ• si an
assutapubbÄ• . seyyathÄ• pi, bhÄ• radvÄ• ja, sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ Ä• ra
nikkhittaá¹ƒ. atha puriso Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbatte
pÄ• tukarissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhÄ• radvÄ• ja, api nu so puriso amuá¹
koá¸·Ä• paá¹ƒ Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya abhimanthe
tejo pÄ• tukareyyÄ• â€™â€™ ti? ``evaá¹ƒ bho gotama. taá¹ƒ kissa hetu? aduÃ±hi, bho gota
kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ, taÃ±ca pana Ä• rakÄ• udakÄ• thale nikkhittaâ€™â€™ nti. ``e
ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• kÄ• yena ceva cittena ca kÄ• mehi vÅ«pak
nesaá¹ƒ kÄ• mesu kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• mapipÄ• sÄ• kÄ• n
suppahÄ«no hoti suppaá¹-ippassaddho, opakkamikÄ• cepi te bhonto samaá¹‡abrÄ• hmaá¹

kaá¹-ukÄ• vedanÄ• vedayanti, bhabbÄ• va te Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sa
samaá¹‡abrÄ• hmaá¹‡Ä• opakkamikÄ• \Se II 678/ dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• ve
Ã±Ä• á¹‡Ä• ya dassanÄ• ya anuttarÄ• ya sambodhÄ• ya. ayaá¹ƒ kho maá¹ƒ, bhÄ• radvÄ• j
anacchariyÄ• pubbe assutapubbÄ• . imÄ• kho maá¹ƒ, bhÄ• radvÄ• ja, tisso upamÄ• paá¹
assutapubbÄ• .

<480> ``tassa \Be II 432/ mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ dan
jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹ƒ abhiniggaá¹‡heyyaá¹ƒ abhinippÄ«á¸·eyyaá¹ƒ
so kho ahaá¹ƒ, bhÄ• radvÄ• ja, dantebhidantamÄ• dhÄ• ya, jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, c
abhiniggaá¹‡hÄ• mi abhinippÄ«á¸·emi abhisantÄ• pemi. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, d
jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹ƒ abhiniggaá¹‡hato abhinippÄ«á¸·ayato abhisa
sedÄ• muccanti. seyyathÄ• pi, bhÄ• radvÄ• ja, balavÄ• puriso dubbalataraá¹ƒ purisaá¹ƒ sA
vÄ• gahetvÄ• abhiniggaá¹‡heyya abhinippÄ«á¸·eyya abhisantÄ• peyya, evameva kho me,
dantebhidantamÄ• dhÄ• ya, jivhÄ• ya tÄ• luá¹ƒ Ä• hacca, cetasÄ• cittaá¹ƒ abhiniggaá¹‡hat
abhisantÄ• payato kacchehi sedÄ• muccanti. Ä• raddhaá¹ƒ kho pana me, bhÄ• radvÄ• ja, v
upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• ; sÄ• raddho ca pana me kÄ• yo hoti appaá¹-ippassad
dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato.

<481> ``tassa \Se II 679/ \Ne II 440/ mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ•
appÄ• á¹‡akaá¹ƒyeva jhÄ• naá¹ƒ jhÄ• yeyyaâ€™ nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, mukha
assÄ• sapassÄ• se uparundhiá¹ƒ. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca
uparuddhesu kaá¹‡á¹‡asotehi vÄ• tÄ• naá¹ƒ nikkhamantÄ• naá¹ƒ adhimatto saddo hoti. sey
kammÄ• ragaggariyÄ• dhamamÄ• nÄ• ya adhimatto saddo hoti, evameva kho me, bhÄ• ra
assÄ• sapassÄ• sesu uparuddhesu kaá¹‡á¹‡asotehi vÄ• tÄ• naá¹ƒ nikkhamantÄ• naá¹ƒ ad
kho pana me, bhÄ• radvÄ• ja, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-
pana me kÄ• yo hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena padhÄ• nÄ• bhitun

``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva
nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ•
mayhaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu u
muddhani Å«hananti. seyyathÄ• pi, bhÄ• radvÄ• ja, balavÄ• puriso, tiá¹‡hena sikharena mu
evameva kho me, bhÄ• radvÄ• ja, mukhato ca nÄ• sato \Be II 433/ ca kaá¹‡á¹‡ato ca assÄ•
adhimattÄ• vÄ• tÄ• muddhani Å«hananti. Ä• raddhaá¹ƒ kho pana me, bhÄ• radvÄ• ja, vÄ«
II 680/, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• ; sÄ• raddho ca pana me kÄ• yo hoti appaá¹-i
dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato.

``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva
nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ•

mayhaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu u
sÄ«savedanÄ• honti. seyyathÄ• pi, bhÄ• radvÄ• ja, balavÄ• puriso daá¸·hena varattakkha
sÄ«saveá¹-haá¹ƒ dadeyya, evameva kho, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡
uparuddhesu adhimattÄ• sÄ«se sÄ«savedanÄ• honti. Ä• raddhaá¹ƒ kho pana me, bhÄ• ra
asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• ; sÄ• raddho ca pana me kÄ• yo hoti a
dukkhappadhÄ• nena padhÄ• nÄ• bhitunnassa sato.

``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva
nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ
mayhaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu u
441/ vÄ• tÄ• kucchiá¹ƒ parikantanti. seyyathÄ• pi \Se II 681/, bhÄ• radvÄ• ja, dakkho gogh
goghÄ• takantevÄ• sÄ« vÄ• tiá¹‡hena govikantanena kucchiá¹ƒ parikanteyya, evameva kh
ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimattÄ• vÄ• tÄ• kuc
Ä• raddhaá¹ƒ kho pana me, bhÄ• radvÄ• ja, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ upaá¹-á¹-hitÄ• sa
sÄ• raddho ca pana me kÄ• yo hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena pad

``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ appÄ• á¹‡akaá¹ƒyeva
nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ
mayhaá¹ƒ, bhÄ• radvÄ• ja, mukhato ca \Be II 434/ nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapas
adhimatto kÄ• yasmiá¹ƒ á¸• Ä• ho hoti. seyyathÄ• pi, bhÄ• radvÄ• ja, dve balavanto purisÄ
nÄ• nÄ• bÄ• hÄ• su gahetvÄ• aá¹…gÄ• rakÄ• suyÄ• santÄ• peyyuá¹ƒ samparitÄ• peyyuá
mukhato ca nÄ• sato ca kaá¹‡á¹‡ato ca assÄ• sapassÄ• sesu uparuddhesu adhimatto kÄ•
Ä• raddhaá¹ƒ kho pana me, bhÄ• radvÄ• ja, vÄ«riyaá¹ƒ hoti asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• s
sÄ• raddho ca pana me kÄ• yo hoti appaá¹-ippassaddho, teneva dukkhappadhÄ• nena pad
maá¹ƒ, bhÄ• radvÄ• ja, devatÄ• disvÄ• evamÄ• haá¹ƒsu --- `kÄ• laá¹…kato samaá¹‡o got
devatÄ• evamÄ• haá¹ƒsu --- `na kÄ• laá¹…kato samaá¹‡o gotamo, api ca kÄ• laá¹…karotÄ
evamÄ• haá¹ƒsu --- `na kÄ• laá¹…kato samaá¹‡o gotamo, nÄ• pi kÄ• laá¹…karoti; arahaá¹ƒ
vihÄ• rotveva so arahato evarÅ«po hotÄ«â€™ ti.

``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sabbaso Ä• hÄ• rupa
nti. atha kho maá¹ƒ, bhÄ• radvÄ• ja, devatÄ• upasaá¹…kamitvÄ• etadavocuá¹ƒ --- `mÄ• k
Ä• hÄ• rupacchedÄ• ya paá¹-ipajji. sace kho tvaá¹ƒ, mÄ• risa, sabbaso Ä• hÄ• rupacchedÄ
te mayaá¹ƒ dibbaá¹ƒ ojaá¹ƒ lomakÅ«pehi ajjhohÄ• ressÄ• ma. tÄ• ya tvaá¹ƒ yÄ• pessasÄ«â
bhÄ• radvÄ• ja, etadahosi --- `ahaÃ±ceva kho pana sabbaso ajajjitaá¹ƒ paá¹-ijÄ• neyyaá¹ƒ,
dibbaá¹ƒ ojaá¹ƒ lomakÅ«pehi ajjhohÄ• reyyuá¹ƒ, tÄ• ya cÄ• haá¹ƒ yÄ• peyyaá¹ƒ. taá¹ƒ man
ahaá¹ƒ, bhÄ• radvÄ• ja, tÄ• devatÄ• paccÄ• cikkhÄ• mi, `halaâ€™ nti vadÄ• mi.

``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ thokaá¹ƒ thokaá¹ƒ Ä•

pasataá¹ƒ pasataá¹ƒ \Ne II 442/, yadi vÄ• muggayÅ«saá¹ƒ, yadi vÄ• kulatthayÅ«saá¹ƒ, ya
kaá¸·Ä• yayÅ«saá¹ƒ, yadi vÄ• hareá¹‡ukayÅ«saâ€™ nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, th
Ä• hÄ• resiá¹ƒ pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ \Se II 683/, yadi vÄ• kulatth
kaá¸·Ä• yayÅ«saá¹ƒ, yadi vÄ• hareá¹‡ukayÅ«saá¹ƒ. tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, thok
II 435/ Ä• hÄ• rayato pasataá¹ƒ pasataá¹ƒ, yadi vÄ• muggayÅ«saá¹ƒ, yadi vÄ• kulatthayÅ«
kaá¸·Ä• yayÅ«saá¹ƒ, yadi vÄ• hareá¹‡ukayÅ«saá¹ƒ, adhimattakasimÄ• naá¹ƒ patto kÄ• yo
Ä• sÄ«tikapabbÄ• ni vÄ• kÄ• á¸·apabbÄ• ni vÄ• , evamevassu me aá¹…gapaccaá¹…gÄ• n
seyyathÄ• pi nÄ• ma oá¹-á¹-hapadaá¹ƒ, evamevassu me Ä• nisadaá¹ƒ hoti tÄ• yevappÄ• hÄ
vaá¹-á¹-anÄ• vaá¸·Ä«, evamevassu me piá¹-á¹-hikaá¹‡á¹-ako uá¹‡á¹‡atÄ• vanato hoti tÄ• ye
seyyathÄ• pi nÄ• ma jarasÄ• lÄ• ya gopÄ• nasiyo oluggaviluggÄ• bhavanti, evamevassu m
bhavanti tÄ• yevappÄ• hÄ• ratÄ• ya; seyyathÄ• pi nÄ• ma gambhÄ«re udapÄ• ne udakatÄ•
dissanti, evamevassu me akkhikÅ«pesu akkhitÄ• rakÄ• gambhÄ«ragatÄ• okkhÄ• yikÄ• di
seyyathÄ• pi nÄ• ma tittakÄ• lÄ• bu Ä• makacchinno vÄ• tÄ• tapena saá¹ƒphuá¹-ito hoti sam
sÄ«sacchavi saá¹ƒphuá¹-itÄ• hoti sammilÄ• tÄ• tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ
`udaracchaviá¹ƒ parimasissÄ• mÄ«â€™ ti piá¹-á¹-hikaá¹‡á¹-akaá¹ƒyeva pariggaá¹‡hÄ• mi, `
parimasissÄ• mÄ«â€™ ti udaracchaviá¹ƒyeva pariggaá¹‡hÄ• mi; yÄ• vassu me, bhÄ• radvÄ
piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ allÄ«nÄ• hoti tÄ• yevappÄ• hÄ• ratÄ• ya. so kho ahaá¹ƒ, bhÄ• rad
`vaccaá¹ƒ vÄ• muttaá¹ƒ vÄ• karissÄ• mÄ«â€™ ti tattheva avakujjo papatÄ• mi tÄ• yevapp
bhÄ• radvÄ• ja, imameva kÄ• yaá¹ƒ assÄ• sento pÄ• á¹‡inÄ• gattÄ• ni anumajjÄ• mi. tassa
pÄ• á¹‡inÄ• gattÄ• ni anumajjato pÅ«timÅ«lÄ• ni lomÄ• ni kÄ• yasmÄ• papatanti tÄ• yeva
bhÄ• radvÄ• ja, manussÄ• disvÄ• evamÄ• haá¹ƒsu --- `kÄ• á¸·o samaá¹‡o gotamoâ€™ ti.
--- `na kÄ• á¸·o samaá¹‡o gotamo, sÄ• mo samaá¹‡o gotamoâ€™ ti. ekacce manussÄ• eva
samaá¹‡o gotamo napi sÄ• mo, maá¹…guracchavi samaá¹‡o gotamoâ€™ ti; yÄ• vassu me
chavivaá¹‡á¹‡o pariyodÄ• to upahato hoti tÄ• yevappÄ• hÄ• ratÄ• ya.

<482> ``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `ye kho keci atÄ«tamaddhÄ• naá¹ƒ
brÄ• hmaá¹‡Ä• vÄ• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedayiá¹
nayito bhiyyo; yepi hi keci anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
kharÄ• kaá¹-ukÄ• vedanÄ• vedayissanti, etÄ• vaparamaá¹ƒ, nayito bhiyyo; yepi hi keci \N
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• opakkamikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• v
nayito bhiyyo. na kho panÄ• haá¹ƒ imÄ• ya kaá¹-ukÄ• ya dukkarakÄ• rikÄ• ya adhigacchÄ•
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ. siyÄ• nu kho aÃ±Ã±o maggo bodhÄ• yÄ• â€™ ti \S
bhÄ• radvÄ• ja, etadahosi --- `abhijÄ• nÄ• mi kho panÄ• haá¹ƒ pitu sakkassa kammante sÄ
nisinno vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekaja
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharitÄ• . siyÄ• nu kho eso maggo bodhÄ• yÄ• â€™
bhÄ• radvÄ• ja, satÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ ahosi --- `eseva maggo bodhÄ• yÄ• â€™
bhÄ• radvÄ• ja, etadahosi --- `kiá¹ƒ nu kho ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mi yaá¹ƒ taá¹ƒ
kÄ• mehi aÃ±Ã±atra akusalehi dhammehÄ«â€™ ti? tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etada

sukhassa bhÄ• yÄ• mi yaá¹ƒ taá¹ƒ sukhaá¹ƒ aÃ±Ã±atreva kÄ• mehi aÃ±Ã±atra akusalehi d

<483> ``tassa mayhaá¹ƒ, bhÄ• radvÄ• ja, etadahosi --- `na kho taá¹ƒ sukaraá¹ƒ sukhaá¹ƒ a
adhimattakasimÄ• naá¹ƒ pattakÄ• yena. yaá¹ƒnÅ«nÄ• haá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä
nti. so kho ahaá¹ƒ, bhÄ• radvÄ• ja, oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• resiá¹ƒ odanakumm
bhÄ• radvÄ• ja, samayena paÃ±cavaggiyÄ• bhikkhÅ« paccupaá¹-á¹-hitÄ• honti --- `yaá¹ƒ k
dhammaá¹ƒ adhigamissati taá¹ƒ no Ä• rocessatÄ«â€™ ti. yato kho ahaá¹ƒ, bhÄ• radvÄ• ja,
Ä• hÄ• resiá¹ƒ odanakummÄ• saá¹ƒ, atha me te paÃ±cavaggiyÄ• bhikkhÅ« nibbijja pakkan
samaá¹‡o gotamo padhÄ• navibbhanto Ä• vatto bÄ• hullÄ• yÄ• â€™ ti.

``so kho ahaá¹ƒ, bhÄ• radvÄ• ja, oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• retvÄ• balaá¹ƒ \Se II
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. vitakkavicÄ• rÄ• naá¹
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ \Be II 437/ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• si

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
444/ á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• me
pubbenivÄ• saá¹ƒ anussarÄ• mi, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ayaá¹ƒ kho me, bhÄ• radvÄ•
paá¹-hamÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato, Ä• loko upp
appamattassa Ä• tÄ• pino pahitattassa viharato.

<484> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkile
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ \Se II 687/ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhin
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ•
dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• mi ... pe ... ayaá¹ƒ kho
majjhime yÄ• me dutiyÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• ; tamo vihato
taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudu
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. so `idaá
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhoâ€
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá
evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha, bhavÄ• savÄ• pi citt
avijjÄ• savÄ• pi \Be II 438/ cittaá¹ƒ vimuccittha. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ aho

jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
ayaá¹ƒ kho me, bhÄ• radvÄ• ja, rattiyÄ• pacchime yÄ• me tatiyÄ• \Se II 688/ vijjÄ• adhiga
vijjÄ• uppannÄ• ; tamo vihato, Ä• loko uppanno; yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pa
ti.

<485> evaá¹ƒ vutte, saá¹…gÄ• ravo mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``aá¹-á¹-hita
(Ce Se Ke Ee) } bhoto gotamassa padhÄ• naá¹ƒ ahosi, sappurisavataá¹ƒ {sappurisa vata (C
gotamassa padhÄ• naá¹ƒ ahosi; yathÄ• taá¹ƒ arahato sammÄ• sambuddhassa. kiá¹ƒ nu kh
devÄ• â€™â€™ ti {adhidevÄ• ti (Katthaci) evaá¹ƒ sabbesu `atthi devÄ• â€™ tipadesu}? ``á¹
panetaá¹ƒ (Se Ke Katthaci) }, bhÄ• radvÄ• ja, viditaá¹ƒ yadidaá¹ƒ --- adhidevÄ• â€™â€™ ti
Ke Ee), atidevÄ• ti (?) evaá¹ƒ sabbesu `adhidevÄ• â€™ tipadesu}. ``kiá¹ƒ nu kho, bho gota
puá¹-á¹-ho samÄ• no `á¹-hÄ• naso metaá¹ƒ, bhÄ• radvÄ• ja \Ne II 445/, viditaá¹ƒ yadidaá¹ƒ
nanu, bho gotama, evaá¹ƒ sante tucchÄ• musÄ• hotÄ«â€™â€™ ti? `` `atthi devÄ• â€™ ti,
samÄ• no `atthi devÄ• â€™ ti \Ee II 213/ yo vadeyya, `á¹-hÄ• naso me viditÄ• â€™ ti {á¹-hÄ
viditÄ• ti (Ce Se Ke Ee), á¹-hÄ• naso me viditÄ• atidevÄ• ti (?) } yo vadeyya; atha khvettha
ekaá¹ƒsena niá¹-á¹-haá¹ƒ gantabbaá¹ƒ {gantuá¹ƒ (Katthaci), gantuá¹ƒ vÄ• (Se Ke) } yadida
devÄ• â€™â€™ â€™ ti. ``kissa pana me bhavaá¹ƒ gotamo Ä• dikeneva na byÄ• kÄ• sÄ«â€
byÄ• kÄ• sÄ«ti (Katthaci), gotamo atthi devÄ• ti na byÄ• kÄ• sÄ«ti (?) }? ``uccena sammata
bhÄ• radvÄ• ja, lokasmiá¹ƒ yadidaá¹ƒ --- `atthi devÄ• â€™â€™ â€™ ti.

<486> evaá¹ƒ vutte, saá¹…gÄ• ravo mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti --- evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena \Se II 689/ dh
\Be II 439/ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…gh
bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

saá¹…gÄ• ravasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

brÄ• hmaá¹‡avaggo niá¹-á¹-hito paÃ±camo.

tassuddÄ• naá¹ƒ ---

brahmÄ• yu selassalÄ• yano, ghoá¹-amukho ca brÄ• hmaá¹‡o.

caá¹…kÄ« esu dhanaÃ±jÄ• ni, vÄ• seá¹-á¹-ho subhagÄ• ravoti ||

idaá¹ƒ vaggÄ• namuddÄ• naá¹ƒ ---

vaggo gahapati bhikkhu, paribbÄ• jakanÄ• mako.

rÄ• javaggo brÄ• hmaá¹‡oti, paÃ±ca majjhimaÄ• game ||

majjhimapaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

uparipaá¹‡á¹‡Ä• sa-aá¹-á¹-hakathÄ•

1. devadahavaggo

1. devadahasuttavaá¹‡á¹‡anÄ•

<1> __evaá¹ƒ_ \Ne IV 1/ \Ee IV 1/ \Be IV 1/ __me suta_nti devadahasuttaá¹ƒ. tattha __deva
devÄ• vuccanti rÄ• jÄ• no, tattha ca sakyarÄ• jÅ«naá¹ƒ maá¹…galapokkharaá¹‡Ä« ahosi p
Ä• rakkhasampannÄ• , sÄ• devÄ• naá¹ƒ dahattÄ• ``devadahaâ€™â€™ nti paÃ±Ã±Ä• yitth
devadahantveva saá¹…khaá¹ƒ gato. bhagavÄ• taá¹ƒ nigamaá¹ƒ nissÄ• ya lumbinivane viha
pubbekatahetÅ«_ti pubbe katakammapaccayÄ• . iminÄ• kammavedanaÃ±ca kiriyavedanaÃ
vipÄ• kavedanameva sampaá¹-icchantÄ«ti dasseti. __evaá¹ƒ vÄ• dino, bhikkhave, nigaá¹‡á
aniyametvÄ• vuttaá¹ƒ niyametvÄ• dasseti.

__ahuvamheva_ \Ee IV 2/ __maya_nti idaá¹ƒ bhagavÄ• tesaá¹ƒ ajÄ• nanabhÄ• vaá¹ƒ jÄ•
kalisÄ• sanaá¹ƒ Ä• ropetukÄ• mo \Ne IV 2/ pucchati. ye hi ``mayaá¹ƒ ahuvamhÄ• â€™â€™
kammassa katabhÄ• vaá¹ƒ vÄ• akatabhÄ• vaá¹ƒ vÄ• jÄ• nissanti. uttaripucchÄ• yapi esev

<2> __evaá¹ƒ sante_ti cÅ«á¸·adukkhakkhandhe (MN I 179-180) mahÄ• nigaá¹‡á¹-hassa va
idha pana ettakassa á¹-hÄ• nassa tumhÄ• kaá¹ƒ ajÄ• nanabhÄ• ve santeti attho. __na kalla

<3> __gÄ• á¸·hÅ«palepanenÄ• _ti \Be IV 2/ bahalÅ«palepanena, punappunaá¹ƒ visaraÃ±jit
littena viya. __esaniyÄ• _ti esanisalÄ• kÄ• ya antamaso nantakavaá¹-á¹-iyÄ• pi. __eseyyÄ•
uttÄ• naá¹ƒ vÄ• ti vÄ«maá¹ƒseyya. __agadaá¹…gÄ• ra_nti jhÄ• maharÄ«takassa vÄ• Ä• m
__odaheyyÄ• _ti pakkhipeyya. __arogo_tiÄ• di mÄ• gaá¹‡á¸• iyasutte (MN II 213) vuttamev

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ, sallena viddhassa hi viddhakÄ•
pÄ• kaá¹-akÄ• lo viya imesaá¹ƒ ``mayaá¹ƒ pubbe ahuvamhÄ• vÄ• no vÄ• , pÄ• pakammaa
vÄ• , evarÅ«paá¹ƒ vÄ• pÄ• paá¹ƒ karamhÄ• â€™â€™ ti jÄ• nanakÄ• lo siyÄ• . vaá¹‡amuk
kÄ• lesu vedanÄ• ya pÄ• kaá¹-akÄ• lo viya ``ettakaá¹ƒ vÄ• no dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ, et
sabbameva dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissati, suddhante patiá¹-á¹-hitÄ• nÄ• ma bhavis
jÄ• nanakÄ• lo siyÄ• . aparabhÄ• ge phÄ• subhÄ• vajÄ• nanakÄ• lo viya diá¹-á¹-heva dham
pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya jÄ• nanakÄ• lo siyÄ• . evan
catÅ«hi upamÄ• hi eko attho paridÄ«pito.

<4> ime pana tato ekampi na jÄ• nanti, virajjhitvÄ• gate salle aviddhova ``viddhosi mayÄ• paccatthikassa vacanappamÄ• á¹‡eneva ``viddhosmÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ uppÄ• detv kevalaá¹ƒ mahÄ• nigaá¹‡á¹-hassa vacanappamÄ• á¹‡ena sabbametaá¹ƒ saddahantÄ• eva niggahitÄ• paccÄ• harituá¹ƒ asakkontÄ• yathÄ• nÄ• ma dubbalo sunakho migaá¹ƒ uá¹-á¹- abhimukhaá¹ƒ karitvÄ• attanÄ• osakkati, evaá¹ƒ mahÄ• nigaá¹‡á¹-hassa matthake vÄ• da __nigaá¹‡á¹-ho, Ä• vuso_tiÄ• dÄ«mÄ• haá¹ƒsu.

<5> atha ne \Ne IV 3/ bhagavÄ• sÄ• cariyake niggaá¹‡hanto __paÃ±ca kho ime_tiÄ• dimÄ __tatrÄ• yasmantÄ• na_nti \Ee IV 4/ tesu paÃ±casu dhammesu Ä• yasmantÄ• naá¹ƒ. __kÄ• saddhÄ• _ti atÄ«taá¹ƒsavÄ• dimhi satthari kÄ• saddhÄ• . yÄ• atÄ«tavÄ• daá¹ƒ saddahant mahÄ• nigaá¹‡á¹-hassa saddhÄ• , sÄ• katamÄ• ? kiá¹ƒ \Be IV 3/ bhÅ«tatthÄ• abhÅ«tatthÄ abhÅ«tavipÄ• kÄ• ti pucchati. sesapadesupi eseva nayo. __sahadhammika_nti sahetukaá¹ƒ __vÄ• dapaá¹-ihÄ• ra_nti paccÄ• gamanakavÄ• daá¹ƒ. ettÄ• vatÄ• tesaá¹ƒ ``apanetha sad esÄ• â€™â€™ ti saddhÄ• chedakavÄ• daá¹ƒ nÄ• ma dasseti.

<6> __avijjÄ• aÃ±Ã±Ä• á¹‡Ä• _ti avijjÄ• ya aÃ±Ã±Ä• á¹‡ena. __sammohÄ• _ti sammohen saddahatha, vipallÄ• saggÄ• haá¹ƒ vÄ• gaá¹‡hathÄ• ti attho.

<7> __diá¹-á¹-hadhammavedanÄ«ya_nti imasmiá¹ƒyeva attabhÄ• ve vipÄ• kadÄ• yakaá¹ƒ. __padhÄ• nenÄ• _ti vÄ«riyena. __samparÄ• yavedanÄ«ya_nti dutiye vÄ• tatiye vÄ• attabh __sukhavedanÄ«ya_nti iá¹-á¹-hÄ• rammaá¹‡avipÄ• kadÄ• yakaá¹ƒ kusalakammaá¹ƒ. vipar paripakkavedanÄ«ya_nti paripakke nipphanne attabhÄ• ve vedanÄ«yaá¹ƒ, diá¹-á¹-hadham adhivacanaá¹ƒ. __aparipakkavedanÄ«ya_nti \Ee IV 5/ aparipakke attabhÄ• ve vedanÄ«yaá samparÄ• yavedanÄ«yassevetaá¹ƒ adhivacanaá¹ƒ. evaá¹ƒ santepi ayamettha viseso --- yaá paá¹-hamavaye vÄ• majjhimavaye vÄ• pacchimavaye vÄ• vipÄ• kaá¹ƒ deti, majjhimavaye pacchimavaye vÄ• vipÄ• kaá¹ƒ deti, pacchimavaye kataá¹ƒ tattheva vipÄ• kaá¹ƒ deti, taá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ nÄ• ma. yaá¹ƒ pana sattadivasabbhantare vipÄ• kaá¹ƒ de paripakkavedanÄ«yaá¹ƒ nÄ• ma. taá¹ƒ kusalampi hoti akusalampi.

tatrimÄ• ni vatthÅ«ni --- __puá¹‡á¹‡o_ nÄ• ma kira duggatamanusso rÄ• jagahe sumanasea tamenaá¹ƒ ekadivasaá¹ƒ nagaramhi nakkhatte saá¹…ghuá¹-á¹-he seá¹-á¹-hi Ä• ha --- ``sace goá¹‡e naá¹…galaÃ±ca labhissasi. kiá¹ƒ nakkhattaá¹ƒ kÄ«á¸·issasi, kasissasÄ«â€™â€™ ti. kasissÄ• mÄ«ti? tena hi ye goá¹‡e icchasi, te gahetvÄ• kasÄ• hÄ«ti. so kasituá¹ƒ gato. taá sÄ• riputtatthero nirodhÄ• vuá¹-á¹-hÄ• ya ``kassa saá¹…gahaá¹ƒ karomÄ«â€™â€™ ti? Ä• pattacÄ«varaá¹ƒ Ä• dÄ• ya tassa kasanaá¹-á¹-hÄ• naá¹ƒ gato. puá¹‡á¹‡o kasiá¹ƒ á¹-hapetv dantakaá¹-á¹-haá¹ƒ datvÄ• mukhodakaá¹ƒ \Ne IV 4/ adÄ• si. thero sarÄ«raá¹ƒ paá¹-ijaggitv \Be IV 4/ nisÄ«di bhattÄ• bhihÄ• raá¹ƒ olokento. athassa bhariyaá¹ƒ bhattaá¹ƒ Ä• harantiá¹ƒ

antarÄ• maggeyeva attÄ• naá¹ƒ dassesi.

sÄ• sÄ• mikassa Ä• haá¹-abhattaá¹ƒ therassa patte pakkhipitvÄ• puna gantvÄ• aÃ±Ã±aá
divÄ• agamÄ• si. puá¹‡á¹‡o ekavÄ• raá¹ƒ kasitvÄ• nisÄ«di. sÄ• pi bhattaá¹ƒ gahetvÄ• Ä•
pÄ• tova te bhattaá¹ƒ Ä• hariyittha, antarÄ• magge pana \Ee IV 6/ sÄ• riputtattheraá¹ƒ disvÄ
aÃ±Ã±aá¹ƒ pacitvÄ• Ä• harantiyÄ• me ussÅ«ro jÄ• to, mÄ• kujjhi sÄ• mÄ«â€™â€™ ti. bh
mayÄ• therassa pÄ• tova dantakaá¹-á¹-haÃ±ca mukhodakaÃ±ca dinnaá¹ƒ, amhÄ• kaá¹ƒye
paribhutto, ajja therena katasamaá¹‡adhammassa mayaá¹ƒ bhÄ• gino jÄ• tÄ• ti cittaá¹ƒ pas
kasitaá¹-á¹-hÄ• naá¹ƒ suvaá¹‡á¹‡ameva ahosi. so bhuÃ±jitvÄ• kasitaá¹-á¹-hÄ• naá¹ƒ oloke
disvÄ• uá¹-á¹-hÄ• ya yaá¹-á¹-hiyÄ• paharitvÄ• rattasuvaá¹‡á¹‡abhÄ• vaá¹ƒ jÄ• nitvÄ• ``ra
paribhuÃ±jituá¹ƒ na sakkÄ• â€™â€™ ti gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• taá¹ƒ sabbaá¹
rÄ• jaá¹…gaá¹‡e rÄ• siá¹ƒ kÄ• retvÄ• ``kassimasmiá¹ƒ nagare ettakaá¹ƒ suvaá¹‡á¹‡aá¹ƒ a
kassaci natthÄ«ti ca vutte seá¹-á¹-hiá¹-á¹-hÄ• namassa adÄ• si. so __puá¹‡á¹‡aseá¹-á¹-hi_

aparampi vatthu --- tasmiá¹ƒyeva rÄ• jagahe __kÄ• á¸·aveá¸·iyo_ nÄ• ma duggato atthi. tas
paá¹‡á¹‡ambilayÄ• guá¹ƒ paci. mahÄ• kassapatthero nirodhÄ• vuá¹-á¹-hÄ• ya ``kassa saá
Ä• vajjanto taá¹ƒ disvÄ• gantvÄ• gehadvÄ• re aá¹-á¹-hÄ• si. sÄ• pattaá¹ƒ gahetvÄ• sabb
therassa adÄ• si, thero vihÄ• raá¹ƒ gantvÄ• satthu upanÄ• mesi. satthÄ• attano yÄ• panan
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ pahosi. kÄ• á¸·avaá¸·iyopi taá¹ƒ á¹-hÄ• naá¹ƒ patto cÅ«
mahÄ• kassapo satthÄ• raá¹ƒ kÄ• á¸·avaá¸·iyassa vipÄ• kaá¹ƒ pucchi. satthÄ• ``ito sattam
seá¹-á¹-hicchattaá¹ƒ labhissatÄ«â€™â€™ ti Ä• ha. kÄ• á¸·avaá¸·iyo taá¹ƒ kathaá¹ƒ sutvÄ•
Ä• rocesi.

tadÄ• ca rÄ• jÄ• nagaraá¹ƒ anusaÃ±caranto bahinagare jÄ«vasÅ«le nisinnaá¹ƒ \Ee IV 7/ p
rÄ• jÄ• naá¹ƒ disvÄ• uccÄ• saddaá¹ƒ akÄ• si ``tumhÄ• kaá¹ƒ me \Be IV 5/ bhuÃ±janabhatt
ti. rÄ• jÄ• ``pesessÄ• mÄ«â€™â€™ ti vatvÄ• sÄ• yamÄ• sabhatte upanÄ«te saritvÄ• ``im
jÄ• nÄ• thÄ• â€™â€™ ti Ä• ha, nagare sahassabhaá¹‡á¸• ikaá¹ƒ cÄ• resuá¹ƒ. tatiyavÄ• re
aggahesi \Ne IV 5/. atha naá¹ƒ raÃ±Ã±o dassesuá¹ƒ, sÄ• purisavesaá¹ƒ gahetvÄ• paÃ±cÄ
bhattapÄ• tiá¹ƒ gahetvÄ• nagarÄ• nikkhami. bahinagare tÄ• le adhivattho __dÄ«ghatÄ• lo
rukkhamÅ«lena gacchantiá¹ƒ disvÄ• ``tiá¹-á¹-ha tiá¹-á¹-ha bhakkhosi meâ€™â€™ ti Ä• ha.
rÄ• jadÅ«to ahanti. kattha gacchasÄ«ti. jÄ«vasÅ«le nisinnassa purisassa santikanti. mamap
harituá¹ƒ sakkhissasÄ«ti. Ä• ma sakkhissÄ• mÄ«ti. ``dÄ«ghatÄ• lassa bhariyÄ• sumanadev
puttaá¹ƒ vijÄ• tÄ• â€™â€™ ti Ä• roceyyÄ• si. imasmiá¹ƒ tÄ• lamÅ«le satta nidhikumbhiyo a
gaá¹‡heyyÄ• sÄ«ti. sÄ• ``dÄ«ghatÄ• lassa bhariyÄ• sumanadevarÄ• jadhÄ«tÄ• kÄ• á¸·Ä«
ugghosentÄ« agamÄ• si.

sumanadevo yakkhasamÄ• game nisinno sutvÄ• ``eko manusso amhÄ• kaá¹ƒ piyapavattia
naâ€™â€™ nti sÄ• sanaá¹ƒ sutvÄ• pasanno ``imassa rukkhassa parimaá¹‡á¸• alacchÄ• yÄ

nidhikumbhiyo tuyhaá¹ƒ dammÄ«â€™â€™ ti Ä• ha. jÄ«vasÅ«le nisinnapuriso bhattaá¹ƒ bhu
mukhapuÃ±chanakÄ• le itthiphassoti Ã±atvÄ• cÅ«á¸·Ä• ya á¸• aá¹ƒsi, sÄ• asinÄ• attano c
chinditvÄ• raÃ±Ã±o santikaá¹ƒyeva gatÄ• . rÄ• jÄ• bhattabhojitabhÄ• vo kathaá¹ƒ jÄ• nitab
cÅ«á¸·asaÃ±Ã±Ä• yÄ• ti vatvÄ• raÃ±Ã±o Ä• cikkhitvÄ• taá¹ƒ dhanaá¹ƒ Ä• harÄ• pesi. rÄ•
dhanaá¹ƒ nÄ• ma atthÄ«ti. natthi devÄ• ti. rÄ• jÄ• tassÄ• patiá¹ƒ tasmiá¹ƒ nagare dhanase
__mallikÄ• yapi_ deviyÄ• vatthu kathetabbaá¹ƒ. imÄ• ni tÄ• va __kusalakamme vatthÅ«ni_

__nandamÄ• á¹‡avako_ pana uppalavaá¹‡á¹‡Ä• ya theriyÄ• vippaá¹-ipajji, tassa maÃ±cat
gacchantassa mahÄ• pathavÄ« bhijjitvÄ• okÄ• samadÄ• si, tattheva mahÄ• narakaá¹ƒ pav
goghÄ• tako paá¹‡á¹‡Ä• sa vassÄ• ni goghÄ• takakammaá¹ƒ katvÄ• ekadivasaá¹ƒ bhojana
ekassa jÄ«vamÄ• nakagoá¹‡assa jivhaá¹ƒ chinditvÄ• aá¹…gÄ• resu pacÄ• petvÄ• khÄ• d
mÅ«le chijjitvÄ• bhattapÄ• tiyaá¹ƒyeva patitÄ• , so viravanto kÄ• laá¹ƒ katvÄ• niraye nibba
aÃ±Ã±ena yakkhena \Be IV 6/ saddhiá¹ƒ Ä• kÄ• sena gacchanto sÄ• riputtattheraá¹ƒ navor
abbhokÄ• se nisinnaá¹ƒ disvÄ• sÄ«se paharitukÄ• mo itarassa yakkhassa Ä• rocetvÄ• ten
datvÄ• á¸• ayhÄ• mi á¸• ayhÄ• mÄ«ti viravanto tasmiá¹ƒyeva á¹-hÄ• ne bhÅ«miá¹ƒ pavisitv
imÄ• ni __akusalakamme vatthÅ«ni_.

yaá¹ƒ \Ne IV 6/ pana antamaso maraá¹‡asantikepi kataá¹ƒ kammaá¹ƒ bhavantare vipÄ• ka
__samparÄ• yavedanÄ«yaá¹ƒ_ \Ee IV 9/ nÄ• ma. tattha yo aparihÄ«nassa jhÄ• nassa vipÄ•
nibbattitavipÄ• koti vutto. tassa mÅ«labhÅ«taá¹ƒ kammaá¹ƒ neva diá¹-á¹-hadhammavedanÄ
samparÄ• yavedanÄ«yanti, na vicÄ• ritaá¹ƒ, kiÃ±cÄ• pi na vicÄ• ritaá¹ƒ, samparÄ• yavedan
veditabbaá¹ƒ. yo paá¹-hamamaggÄ• dÄ«naá¹ƒ bhavantare phalasamÄ• pattivipÄ• ko, so idh
vutto. kiÃ±cÄ• pi evaá¹ƒ vutto, maggakammaá¹ƒ pana __paripakkavedanÄ«ya_nti veditabba
sabbalahuá¹ƒ phaladÄ• yikÄ• anantaraphalattÄ• ti.

<8> __bahuvedanÄ«ya_nti saÃ±Ã±Ä• bhavÅ«pagaá¹ƒ. __appavedanÄ«ya_nti asaÃ±Ã±Ä•
savipÄ• kaá¹ƒ kammaá¹ƒ. __avedanÄ«ya_nti avipÄ• kaá¹ƒ kammaá¹ƒ. __evaá¹ƒ sante_ti im
diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«naá¹ƒ kammÄ• naá¹ƒ upakkamena samparÄ• yavedanÄ
sati. __aphalo_ti nipphalo niratthakoti. ettÄ• vatÄ• aniyyÄ• nikasÄ• sane payogassa aphala
padhÄ• nacchedakavÄ• do nÄ• ma dassitoti veditabbo. __sahadhammikÄ• vÄ• dÄ• nuvÄ•
sakÄ• raá¹‡Ä• hutvÄ• nigaá¹‡á¹-hÄ• naá¹ƒ vÄ• dÄ• ca anuvÄ• dÄ• ca. __gÄ• rayhaá¹ƒ á
viÃ±Ã±Å«hi garahitabbaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• gacchanti. ``vÄ• dÄ• nuppattÄ• gÄ• rayhaá¹-
pÄ• á¹-ho. tassattho --- parehi vuttena kÄ• raá¹‡ena sakÄ• raá¹‡Ä• \Ee IV 10/ nigaá¹‡á¹-hÄ
anuppattÄ• taá¹ƒ vÄ• daá¹ƒ sosentÄ• milÄ• pentÄ• dukkaá¹-akammakÄ• rinotiÄ• dayo da
Ä• gacchanti.

<9> __saá¹…gatibhÄ• vahetÅ«_ti niyatibhÄ• vakÄ• raá¹‡Ä• . __pÄ• pasaá¹…gatikÄ• _ti pÄ
__abhijÄ• tihetÅ«_ti chaá¸·abhijÄ• tihetu.

<10> evaá¹ƒ \Be IV 7/ nigaá¹‡á¹-hÄ• naá¹ƒ upakkamassa aphalataá¹ƒ dassetvÄ• idÄ• ni n
upakkamassa vÄ«riyassa ca saphalataá¹ƒ dassetuá¹ƒ __kathaÃ±ca, bhikkhave_tiÄ• dimÄ•
__anaddhabhÅ«ta_nti anadhibhÅ«taá¹ƒ. dukkhena anadhibhÅ«to nÄ• ma manussattabhÄ•
addhabhÄ• veti nÄ• bhibhavatÄ«ti attho. tampi nÄ• nappakÄ• rÄ• ya dukkarakÄ• rikÄ• ya p
addhabhÄ• veti nÄ• ma. ye pana sÄ• sane pabbajitvÄ• Ä• raÃ±Ã±akÄ• vÄ• honti rukkhan
addhabhÄ• venti nÄ• ma. niyyÄ• nikasÄ• sanasmiÃ±hi vÄ«riyaá¹ƒ sammÄ• vÄ• yÄ• mo nÄ

thero \Ne IV 7/ panÄ• ha --- yo issarakule nibbatto sattavassiko hutvÄ• alaá¹…katappaá¹-iy
nisinno ghare bhattakiccaá¹ƒ katvÄ• nisinnena bhikkhusaá¹…ghena anumodanÄ• ya kariya
dassetvÄ• saccesu pakÄ• sitesu arahattaá¹ƒ pÄ• puá¹‡Ä• ti, mÄ• tÄ• pitÅ«hi vÄ• ``pabbaj
``Ä• ma pabbajissÄ• mÄ«â€™â€™ ti vatvÄ• \Ee IV 11/ nhÄ• petvÄ• alaá¹…karitvÄ• vihÄ•
uggaá¹‡hitvÄ• nisinno kesesu ohÄ• riyamÄ• nesu khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡Ä•
manosilÄ• telamakkhitena sÄ«sena punadivase mÄ• tÄ• pitÅ«hi pesitaá¹ƒ kÄ• jabhattaá¹ƒ b
nisinnova arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ayaá¹ƒ na dukkhena attÄ• naá¹ƒ addhabhÄ• veti nÄ•
ukkaá¹-á¹-hasakkÄ• ro. yo dÄ• sikucchiyaá¹ƒ nibbatto antamaso rajatamuddikampi piá¸·and
gorakapiyaá¹…gumattenÄ• pi sarÄ«raá¹ƒ vilimpetvÄ• ``pabbÄ• jetha naâ€™â€™ nti nÄ«to
arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ayampi na anaddhabhÅ«taá¹ƒ attÄ• naá¹ƒ dukkhena addhabhÄ

__dhammikaá¹ƒ sukhaá¹ƒ_ nÄ• ma saá¹…ghato vÄ• gaá¹‡ato vÄ• uppannaá¹ƒ catupacca
taá¹‡hÄ• mucchanÄ• ya amucchito. dhammikaÃ±hi sukhaá¹ƒ na pariccajÄ• mÄ«ti na tattha
hi uppannaá¹ƒ salÄ• kabhattaá¹ƒ vÄ• vassÄ• vÄ• sikaá¹ƒ vÄ• ``idamatthaá¹ƒ etaâ€™â€™
saá¹…ghamajjhe bhikkhÅ«naá¹ƒ antare paribhuÃ±janto pattantare padumaá¹ƒ viya
sÄ«lasamÄ• dhivipassanÄ• maggaphalehi vaá¸• á¸• hati. __imassÄ• _ti paccuppannÄ• naá
mÅ«labhÅ«tassa. __dukkhanidÄ• nassÄ• _ti taá¹‡hÄ• ya. sÄ• hi paÃ±cakkhandhadukkhas
padahato_ti sampayogavÄ«riyaá¹ƒ \Be IV 8/ karontassa. __virÄ• go_ \Ee IV 12/ __hotÄ«_ti
idaá¹ƒ vuttaá¹ƒ hoti ``saá¹…khÄ• rapadhÄ• nena me imassa dukkhanidÄ• nassa virÄ• go h
pajÄ• nÄ• tÄ«_ti iminÄ• sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• kathitÄ• . dutiyavÄ• rena
majjhattatÄ• kÄ• ro kathito. __so yassa hi khvÄ• ssÄ• _ti ettha ayaá¹ƒ saá¹…khepattho --- s
dukkhanidÄ• nassa saá¹…khÄ• rapadhÄ• nena virÄ• go hoti, saá¹…khÄ• raá¹ƒ tattha pada
yassa pana dukkhanidÄ• nassa ajjhupekkhato upekkhaá¹ƒ bhÄ• ventassa virÄ• go hoti, upe
maggabhÄ• vanÄ• ya bhÄ• veti. __tassÄ• _ti tassa puggalassa.

<11> __paá¹-ibaddhacitto_ti chandarÄ• gena baddhacitto. __tibbacchando_ti bahalacchand
IV 8/ bahalapatthano. __santiá¹-á¹-hanti_nti ekato tiá¹-á¹-hantiá¹ƒ. __saÃ±jagghanti_nti mah
hasamÄ• naá¹ƒ. __saá¹ƒhasanti_nti sitaá¹ƒ kurumÄ• naá¹ƒ.

__evameva kho, bhikkhave_ti ettha idaá¹ƒ opammavibhÄ• vanaá¹ƒ --- eko hi puriso ekissÄ

ghÄ• sacchÄ• danamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni datvÄ• ghare vÄ• seti. sÄ• taá¹ƒ aticaritv
ahaá¹ƒ assÄ• anurÅ«paá¹ƒ sakkÄ• raá¹ƒ na karomÄ«â€™â€™ ti sakkÄ• raá¹ƒ vaá¸• á¸• h
aticaratiyeva. so --- ``ayaá¹ƒ sakkariyamÄ• nÄ• pi aticarateva, ghare me vasamÄ• nÄ• ana
nÄ«harÄ• mi naâ€™â€™ nti parisamajjhe alaá¹ƒvacanÄ«yaá¹ƒ katvÄ• ``mÄ• puna gehaá¹
vissajjesi. sÄ• kenaci \Ee IV 13/ upÄ• yena tena saddhiá¹ƒ santhavaá¹ƒ kÄ• tuá¹ƒ asakkon
saddhiá¹ƒ vicarati. tassa purisassa taá¹ƒ disvÄ• neva uppajjati domanassaá¹ƒ, somanassa

tattha purisassa itthiyÄ• sÄ• rattakÄ• lo viya imassa bhikkhuno attabhÄ• ve Ä• layo. ghÄ•
ghare vasÄ• panakÄ• lo viya attabhÄ• vassa paá¹-ijagganakÄ• lo. tassÄ• aticaraá¹‡akÄ• lo
attabhÄ• vassa pittapakopÄ• dÄ«naá¹ƒ vasena sÄ• bÄ• dhatÄ• . ``attano anurÅ«paá¹ƒ sak
aticaratÄ«â€™â€™ ti sallakkhetvÄ• sakkÄ• ravaá¸• á¸• hanaá¹ƒ viya ``bhesajjaá¹ƒ alabhan
sallakkhetvÄ• \Be IV 9/ bhesajjakaraá¹‡akÄ• lo. sakkÄ• re vaá¸• á¸• hitepi puna aticaraá¹‡a
ekassa bhesajje kariyamÄ• ne sesÄ• naá¹ƒ pakopavasena puna sÄ• bÄ• dhatÄ• . parisama
gehÄ• nikkaá¸• á¸• hanaá¹ƒ viya ``idÄ• ni te nÄ• haá¹ƒ dÄ• so na kammakaro, anamatagge
upaá¹-á¹-hahanto vicariá¹ƒ, ko me tayÄ• attho, chijja vÄ• bhijja vÄ• â€™â€™ ti tasmiá¹ƒ an
Ä• pajjitvÄ• vÄ«riyaá¹ƒ thiraá¹ƒ katvÄ• maggena kilesasamugghÄ• tanaá¹ƒ. naá¹-anaccak
vicarantiá¹ƒ disvÄ• yathÄ• tassa purisassa domanassaá¹ƒ na uppajjati, somanassameva u
bhikkhuno arahattaá¹ƒ pattassa pittapakopÄ• dÄ«naá¹ƒ vasena Ä• bÄ• dhikaá¹ƒ attabhÄ• v
uppajjati, ``muccissÄ• mi vata khandhaparihÄ• radukkhatoâ€™â€™ ti somanassameva upp
``paá¹-ibaddhacittassa domanassaá¹ƒ uppajjati, appaá¹-ibaddhacittassa natthetanti Ã±atvÄ•
chandarÄ• gaá¹ƒ pajahati, evamayaá¹ƒ bhikkhu saá¹…khÄ• raá¹ƒ vÄ• padahantassa upekh
dukkhanidÄ• naá¹ƒ \Ne IV 9/ pahÄ«yati, no aÃ±Ã±athÄ• ti Ã±atvÄ• tadubhayaá¹ƒ sampÄ•
pajahatÄ«â€™â€™ ti etamatthaá¹ƒ vibhÄ• vetuá¹ƒ Ä• gatÄ• ti veditabbÄ• .

<12> __yathÄ• sukhaá¹ƒ kho me viharato_ti yena sukhena viharituá¹ƒ icchÄ• mi tena, me
pesentassa. ettha ca yassa sukhÄ• paá¹-ipadÄ• asappÄ• yÄ• , sukhumacÄ«varÄ• ni dhÄ•
vasantassa cittaá¹ƒ vikkhipati, dukkhÄ• paá¹-ipadÄ• sappÄ• yÄ• , chinnabhinnÄ• ni thÅ«la
susÄ• narukkhamÅ«lÄ• dÄ«su vasantassa cittaá¹ƒ ekaggaá¹ƒ hoti, taá¹ƒ sandhÄ• yetaá¹ƒ v

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ, usukÄ• ro viya hi jÄ• tijarÄ• man
daá¹-á¹-habbo, vaá¹…kakuá¹-ilajimhatejanaá¹ƒ viya vaá¹…kakuá¹-ilajimhacittaá¹ƒ, dve alÄ•
kÄ• yikacetasikavÄ«riyaá¹ƒ, tejanaá¹ƒ ujuá¹ƒ karontassa kaÃ±jikatelaá¹ƒ viya saddhÄ• , nan
lokuttaramaggo, ussukÄ• rassa vaá¹…kakuá¹-ilajimhatejanaá¹ƒ kaÃ±jikatelena sinehetvÄ•
namanadaá¹‡á¸• akena ujukaraá¹‡aá¹ƒ viya imassa bhikkhuno vaá¹…kakuá¹-ilajimhacittaá¹
kÄ• yikacetasikavÄ«riyena tÄ• petvÄ• \Be IV 10/ lokuttaramaggena ujukaraá¹‡aá¹ƒ, usukÄ•
tejanena sapattaá¹ƒ vijjhitvÄ• sampattianubhavanaá¹ƒ viya imassa yogino tathÄ• ujukaten
kilesagaá¹‡aá¹ƒ vijjhitvÄ• pÄ• sÄ• dike senÄ• sane nirodhavaratalagatassa phalasamÄ• pa
daá¹-á¹-habbaá¹ƒ. idha tathÄ• gato sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±abhikkhuno,

dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±abhikkhuno ca paá¹-ipattiyo kathitÄ• , itaresaá¹ƒ dvi
kathetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. imÄ• su vÄ• dvÄ«su kathitÄ• su itarÄ• pi kathitÄ• v
Ä• gamanÄ«yapaá¹-ipadÄ• pana na kathitÄ• , taá¹ƒ kathetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi
paá¹-ipadÄ• kathitÄ• va, adassitaá¹ƒ pana ekaá¹ƒ buddhuppÄ• daá¹ƒ dassetvÄ• ekassa k
nikkhamanadesanaá¹ƒ arahattena vinivaá¹-á¹-essÄ• mÄ«ti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

devadahasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paÃ±cattayasuttavaá¹‡á¹‡anÄ•

<21> __evaá¹ƒ_ \Ne IV 10/ __me suta_nti paÃ±cattayasuttaá¹ƒ. tattha __eke_ti ekacce.
__samaá¹‡abrÄ• hmaá¹‡Ä• _ti paribbajupagatabhÄ• vena samaá¹‡Ä• jÄ• tiyÄ• brÄ• hma
brÄ• hmaá¹‡Ä• ti ca evaá¹ƒ sammatÄ• . aparantaá¹ƒ kappetvÄ• vikappetvÄ• gaá¹‡hantÄ«
aparantakappo vÄ• etesaá¹ƒ atthÄ«tipi aparantakappikÄ• . ettha \Ee IV 16/ ca __anto_ti ``s
eko antoâ€™â€™ tiÄ• dÄ«su (AN II 6.61) viya idha koá¹-á¹-hÄ• so adhippeto. __kappo_ti ta
vuttampi cetaá¹ƒ ``kappoti uddÄ• nato dve kappÄ• taá¹‡hÄ• kappo ca diá¹-á¹-hikappo cÄ•
taá¹‡hÄ• diá¹-á¹-hivasena anÄ• gataá¹ƒ khandhakoá¹-á¹-hÄ• saá¹ƒ kappetvÄ• á¹-hitÄ• ti ap
attho daá¹-á¹-habbo. tesaá¹ƒ evaá¹ƒ aparantaá¹ƒ kappetvÄ• á¹-hitÄ• naá¹ƒ punappunaá¹ƒ
aparantameva anugatÄ• diá¹-á¹-hÄ«ti __aparantÄ• nudiá¹-á¹-hino_. te evaá¹ƒdiá¹-á¹-hino ta
Ä• rabbha Ä• gamma paá¹-icca aÃ±Ã±ampi janaá¹ƒ diá¹-á¹-higatikaá¹ƒ karontÄ• \Be IV 11/
adhivuttipadÄ• ni abhivadanti. __anekavihitÄ• nÄ«_ti anekavidhÄ• ni. __adhivuttipadÄ• nÄ«
atha vÄ• bhÅ«tamatthaá¹ƒ adhibhavitvÄ• yathÄ• sabhÄ• vato aggahetvÄ• vattanato __ad
vuccanti, adhivuttÄ«naá¹ƒ padÄ• ni __adhivuttipadÄ• ni, _ diá¹-á¹-hidÄ«pakÄ• ni vacanÄ• n

__saÃ±Ã±Ä«_ti saÃ±Ã±Ä• samaá¹…gÄ«. __arogo_ti nicco. __ittheke_ti itthaá¹ƒ eke, evam
soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• kathitÄ• , __asaÃ±Ã±Ä«_ti iminÄ• aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• d
__nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«_ti iminÄ• aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ
iminÄ• satta ucchedavÄ• dÄ• . tattha __sato_ti vijjamÄ• nassa. __uccheda_nti upacchedaá
adassanaá¹ƒ. __vibhava_nti bhavavigamaá¹ƒ. sabbÄ• netÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ
__diá¹-á¹-hadhammanibbÄ• naá¹ƒ_ \Ee IV 17/ __vÄ• _ti iminÄ• paÃ±ca diá¹-á¹-hadhamma
tattha __diá¹-á¹-hadhammo_ti paccakkhadhammo vuccati, tattha tattha paá¹-iladdhaattabhÄ
adhivacanaá¹ƒ. diá¹-á¹-hadhamme nibbÄ• naá¹ƒ diá¹-á¹-hadhammanibbÄ• naá¹ƒ, imasmiá¹
dukkhavÅ«pasamanti attho. __santaá¹ƒ vÄ• _ti saÃ±Ã±Ä«tiÄ• divasena tÄ«hÄ• kÄ• rehi sa
saÃ±Ã±Ä« attÄ• tiÄ• dÄ«ni santaattavasena ekaá¹ƒ, itarÄ• ni dveti evaá¹ƒ tÄ«á¹‡i.

<22> __rÅ«piá¹ƒ_ \Ne IV 11/ __vÄ• _ti karajarÅ«pena vÄ• kasiá¹‡arÅ«pena vÄ• rÅ«piá¹ƒ
kasiá¹‡arÅ«paá¹ƒ attÄ• ti gaá¹‡hÄ• ti, takkÄ« ubhopi rÅ«pÄ• ni gaá¹‡hÄ• tiyeva. __arÅ«pi_
arÅ«pasamÄ• pattinimittaá¹ƒ vÄ• , á¹-hapetvÄ• saÃ±Ã±Ä• kkhandhaá¹ƒ sesaarÅ«padhamm
lÄ• bhinopi takkikÄ• pi evaá¹ƒ paÃ±Ã±apenti. tatiyadiá¹-á¹-hi pana missakagÄ• havasena pa
takkagÄ• heneva. dutiyacatukke paá¹-hamadiá¹-á¹-hi samÄ• pannakavÄ• rena kathitÄ• , du
asamÄ• pannakavÄ• rena, tatiyadiá¹-á¹-hi suppamattena vÄ• sarÄ• vamattena vÄ• kasiá¹‡
catutthadiá¹-á¹-hi vipulakasiá¹‡avasena kathitÄ• ti veditabbÄ• .

__etaá¹ƒ vÄ• panekesaá¹ƒ upÄ• tivattata_nti saÃ±Ã±Ä«tipadena saá¹…khepato vuttaá¹ƒ s
atikkantÄ• nanti attho. apare aá¹-á¹-hakanti vadanti. tadubhayaá¹ƒ parato Ä• vibhavissati. a
saá¹…khepattho --- keci hi etÄ• satta \Be IV 12/ vÄ• aá¹-á¹-ha vÄ• saÃ±Ã±Ä• \Ee IV 18/ s
sakkonti, keci pana na sakkonti. tattha ye sakkonti, teva gahitÄ• . tesaá¹ƒ pana ekesaá¹ƒ up
atikkamituá¹ƒ sakkontÄ• naá¹ƒ yathÄ• pi nÄ• ma gaá¹…gaá¹ƒ uttiá¹‡á¹‡esu manussesu ek
tiá¹-á¹-heyya, eko tato paraá¹ƒ mahÄ• gÄ• maá¹ƒ; evameva eke viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatan
Ä• neÃ±janti vatvÄ• tiá¹-á¹-hanti, eke Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. tattha viÃ±Ã±Ä• á¹‡aÃ±
dassetuá¹ƒ __viÃ±Ã±Ä• á¹‡akasiá¹‡ameke_ti vuttaá¹ƒ. parato ``Ä• kiÃ±caÃ±Ã±Ä• yatanam
__tayida_nti taá¹ƒ idaá¹ƒ diá¹-á¹-higataÃ±ca diá¹-á¹-hipaccayaÃ±ca diá¹-á¹-hÄ• rammaá¹‡a
abhijÄ• nÄ• tÄ«_ti. iminÄ• paccayena idaá¹ƒ nÄ• ma dassanaá¹ƒ gahitanti abhivisiá¹-á¹-he

idÄ• ni tadeva vitthÄ• rento __ye kho te bhonto_tiÄ• dimÄ• ha. __yÄ• vÄ• pana etÄ• saá¹
pana etÄ• saá¹ƒ ``yadi rÅ«pasaÃ±Ã±Ä• naâ€™â€™ nti evaá¹ƒ vuttasaÃ±Ã±Ä• naá¹ƒ. __pa
__paramÄ• _ti uttamÄ• . __aggÄ• _ti seá¹-á¹-hÄ• . __anuttariyÄ• akkhÄ• yatÄ«_ti asadisÄ
rÅ«pasaÃ±Ã±Ä• na_nti iminÄ• catasso rÅ«pÄ• vacarasaÃ±Ã±Ä• kathitÄ• . __yadi arÅ«pa
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• . itarehi pana dvÄ«hi pa
asamÄ• pannakavÄ• ro ca kathitoti evametÄ• \Ee IV 19/ koá¹-á¹-hÄ• sato aá¹-á¹-ha, atthato
honti. samÄ• pannakavÄ• ro hi purimÄ• hi chahisaá¹…gahitoyeva. __tayidaá¹ƒ saá¹…khata
saÃ±Ã±Ä• gataá¹ƒ saddhiá¹ƒ diá¹-á¹-higatena saá¹…khataá¹ƒ paccayehi samÄ• gantvÄ• k
IV 12/ saá¹…khatattÄ• va oá¸·Ä• rikaá¹ƒ. __atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho_ti
saá¹…khatanti vuttÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ n
viditvÄ• _ti taá¹ƒ kho pana nibbÄ• naá¹ƒ ``atthi etaâ€™â€™ nti evaá¹ƒ jÄ• nitvÄ• . __tassa
tassa saá¹…khatassa nissaraá¹‡adassÄ« nibbÄ• nadassÄ«. __tathÄ• gato tadupÄ• tivatto_
atikkanto samatikkantoti attho.

<23> __tatrÄ• _ti tesu aá¹-á¹-hasu asaÃ±Ã±Ä«vÄ• desu. __rÅ«piá¹ƒ vÄ• _tiÄ• dÄ«ni saÃ±
veditabbÄ• ni. ayaÃ±ca yasmÄ• asaÃ±Ã±Ä«vÄ• do, tasmÄ• idha dutiyacatukkaá¹ƒ na vutt
paá¹-ibÄ• hanti paá¹-isedhenti. __saÃ±Ã±Ä• _ \Be IV 13/ __rogo_tiÄ• dÄ«su Ä• bÄ• dhaá¹-
sadosaá¹-á¹-hena __gaá¹‡á¸• o, _ anupaviá¹-á¹-haá¹-á¹-hena __sallaá¹ƒ. Ä• gatiá¹ƒ vÄ• ga
paá¹-isandhivasena __Ä• gatiá¹ƒ, _ cutivasena __gatiá¹ƒ, _ cavanavasena __cutiá¹ƒ, _ upa

__upapattiá¹ƒ, _ punappunaá¹ƒ uppajjitvÄ• aparÄ• paraá¹ƒ vaá¸• á¸• hanavasena __vuá¸•
vepullaá¹ƒ_. kÄ• maÃ±ca \Ee IV 20/ catuvokÄ• rabhave rÅ«paá¹ƒ vinÄ• pi viÃ±Ã±Ä• á¹‡ass
tayo khandhe vinÄ• natthi. ayaá¹ƒ pana paÃ±ho paÃ±cavokÄ• rabhavavasena kathito. paÃ
khandhe vinÄ• viÃ±Ã±Ä• á¹‡assa pavatti nÄ• ma natthi. vitaá¹‡á¸• avÄ• dÄ« panettha ``aÃ
rÅ«pÄ• tiÄ• divacanato arÅ«pabhavepi rÅ«paá¹ƒ, asaÃ±Ã±Ä• bhave ca viÃ±Ã±Ä• á¹‡aá¹ƒ a
nirodhasamÄ• pannassÄ• â€™â€™ ti vadati. so vattabbo --- byaÃ±janacchÄ• yÄ• ya ce att
Ä• gatiá¹ƒ vÄ• tiÄ• divacanato taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pakkhidvipadacatuppadÄ• viya upp
padasÄ• pi gacchati, govisÄ• á¹‡avalliÄ• dÄ«ni viya ca vaá¸• á¸• hatÄ«ti Ä• pajjati. ye ca bh
suttesu tayo bhavÄ• vuttÄ• , te arÅ«pabhavassa abhÄ• vÄ• dveva Ä• pajjanti. tasmÄ• mÄ
vuttamatthaá¹ƒ dhÄ• rehÄ«ti.

<24> __tatrÄ• _ti aá¹-á¹-hasu nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• desu bhummaá¹ƒ. idhÄ• p
vuttanayeneva veditabbÄ• ni. __asaÃ±Ã±Ä• sammoho_ti nissaÃ±Ã±abhÄ• vo nÄ• mesa sa
kiÃ±ci na jÄ• nÄ• ti, taá¹ƒ asaÃ±Ã±Ä« esoti vadanti. __diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbasa
diá¹-á¹-haviÃ±Ã±Ä• tabbamattena sutaviÃ±Ã±Ä• tabbamattena mutaviÃ±Ã±Ä• tabbamatten
viÃ±Ã±Ä• tabbaá¹ƒ, diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbamattena paÃ±cadvÄ• rikasaÃ±Ã±Ä•
attho. __saá¹…khÄ• ramattenÄ• _ti oá¸·Ä• rikasaá¹…khÄ• rapavattimattenÄ• ti attho. __eta
__Ä• yatanassÄ• _ti etassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa \Ne IV 13/. __upasan
__byasanaá¹ƒ heta_nti vinÄ• so hesa, vuá¹-á¹-hÄ• naá¹ƒ hetanti attho. paÃ±cadvÄ• rikasaÃ
oá¸·Ä• rikasaá¹…khÄ• rapavattaá¹ƒ vÄ• appavattaá¹ƒ katvÄ• taá¹ƒ samÄ• pajjitabbaá¹ƒ. ta
vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti dasseti. __saá¹…khÄ• rasamÄ• pattipattabbamakkhÄ• yatÄ«_ti
oá¸·Ä• rikasaá¹…khÄ• rapavattiyÄ• pattabbanti na akkhÄ• yati. __saá¹…khÄ• rÄ• vasesas
saá¹…khÄ• rÄ• naá¹ƒyeva avasesÄ• bhÄ• vanÄ• vasena sabbasukhumabhÄ• vaá¹ƒ pattÄ
etaá¹ƒ pattabbanti attho. evarÅ«pesu hi saá¹…khÄ• resu pavattesu etaá¹ƒ \Be IV 14/ pattab
__tayida_nti taá¹ƒ idaá¹ƒ etaá¹ƒ sukhumampi samÄ• naá¹ƒ saá¹…khataá¹ƒ saá¹…khatattÄ•

<25> __tatrÄ• _ti sattasu ucchedavÄ• desu bhummaá¹ƒ. __uddhaá¹ƒ sara_nti uddhaá¹ƒ vu
anÄ• gatasaá¹ƒsÄ• ravÄ• do, anÄ• gataá¹ƒ saá¹ƒsÄ• ravÄ• daá¹ƒ sarantÄ«ti attho. __Ä• sa
lagganakaá¹ƒyeva vadanti. ``Ä• sattaâ€™â€™ ntipi pÄ• á¹-ho, taá¹‡haá¹ƒyeva vadantÄ«ti a
bhavissÄ• mÄ• _ti evaá¹ƒ pecca bhavissÄ• ma. khattiyÄ• bhavissÄ• ma, brÄ• hmaá¹‡Ä• b
netabbo. __vÄ• á¹‡ijÅ«pamÄ• _ \Ee IV 22/ __maÃ±Ã±e_ti vÄ• á¹‡ijÅ«pamÄ• viya vÄ• á¹‡ij
vÄ• á¹‡ijasadisÄ• mayhaá¹ƒ upaá¹-á¹-hahanti. __sakkÄ• yabhayÄ• _ti sakkÄ• yassa bhayÄ
kho, mahÄ• rÄ• ja, abhayassa bhÄ• yanti. katame cattÄ• ro? gaá¹‡á¸• uppÄ• do kho, mahÄ
khÄ• dati `mÄ• pathavÄ« khiyÄ«â€™ ti, konto kho, mahÄ• rÄ• ja, ekapÄ• dena tiá¹-á¹-hati
ti, kikÄ« kho, mahÄ• rÄ• ja, uttÄ• nÄ• seti `mÄ• ambhÄ• undriyÄ«â€™ ti, brÄ• hmaá¹‡adh
brahmacariyaá¹ƒ na carati `mÄ• loko ucchijjÄ«â€™ ti ime cattÄ• ro abhayassa bhÄ• yanti,
bhÄ• yantiâ€™â€™. __sakkÄ• yaparijegucchÄ• _ti tameva tebhÅ«makasaá¹…khÄ• taá¹ƒ s
__sÄ• gaddulabaddho_ti daá¹‡á¸• ake rajjuá¹ƒ pavesetvÄ• baddhasunakho. __evamevime

viya khÄ«lo viya ca tebhÅ«makadhammasaá¹…khÄ• to sakkÄ• yo daá¹-á¹-habbo, sÄ• viya
viya diá¹-á¹-hi, rajju viya taá¹‡hÄ• , gaddulena bandhitvÄ• thambhe vÄ• khÄ«le vÄ• upani
dhammatÄ• ya chinditvÄ• gantuá¹ƒ asamatthassa anuparidhÄ• vanaá¹ƒ viya diá¹-á¹-higatik
pavesitÄ• ya taá¹‡hÄ• rajjuyÄ• bandhitvÄ• sakkÄ• ye upanibaddhassa anuparidhÄ• vanaá

<26> __imÄ• neva paÃ±cÄ• yatanÄ• nÄ«_ti imÄ• neva paÃ±ca kÄ• raá¹‡Ä• ni. iti mÄ• tika
IV 14/ á¹-hapitÄ• ni, nigamentenapi paÃ±ceva nigamitÄ• ni, bhÄ• jentena pana cattÄ• ri \Ee
diá¹-á¹-hadhammanibbÄ• naá¹ƒ kuhiá¹ƒ paviá¹-á¹-hanti. ekattanÄ• nattavasena dvÄ«su pad
veditabbaá¹ƒ.

<27> evaÃ±ca catucattÄ• lÄ«sa aparantakappike dassetvÄ• idÄ• ni aá¹-á¹-hÄ• rasa pubba
__santi, bhikkhave_tiÄ• dimÄ• ha. tattha atÄ«takoá¹-á¹-hÄ• sasaá¹…khÄ• taá¹ƒ pubbantaá
gaá¹‡hantÄ«ti __pubbantakappikÄ• _. pubbantakappo \Be IV 15/ vÄ• etesaá¹ƒ atthÄ«ti pub
sesampi pubbe vuttappakÄ• raá¹ƒ vuttanayeneva veditabbaá¹ƒ. __sassato attÄ• ca loko cÄ
aÃ±Ã±ataraá¹ƒ attÄ• ti ca lokoti ca gahetvÄ• sassato amaro nicco dhuvoti abhivadanti. yath
ceva loko ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apentÄ«â€™â€™ ti vitthÄ• ro. a
ettha ca paá¹-hamavÄ• dena cattÄ• ro sassatavÄ• dÄ• vuttÄ• , dutiyavÄ• dena satta ucche

nanu cete heá¹-á¹-hÄ• Ä• gatÄ• , idha kasmÄ• puna gahitÄ• ti. heá¹-á¹-hÄ• tattha tattha
ucchijjatÄ«ti dassanatthaá¹ƒ Ä• gatÄ• . idha pana pubbenivÄ• salÄ• bhÄ« diá¹-á¹-higatiko a
anÄ• gataá¹ƒ, tassa evaá¹ƒ hoti ``pubbantato Ä• gato attÄ• idheva ucchijjati, ito paraá¹ƒ na
imassatthassa dassanatthaá¹ƒ gahitÄ• . tatiyavÄ• dena cattÄ• ro ekaccasassatavÄ• dÄ• vu
cattÄ• ro amarÄ• vikkhepikÄ• vuttÄ• . __antavÄ• _ti sapariyanto paricchinno parivaá¹-umo.
\Ee IV 24/ taá¹ƒ kasiá¹‡aá¹ƒ attÄ• ti ca lokoti ca gahetvÄ• evaá¹ƒ hoti. dutiyavÄ• do vaá¸• á
vasena vutto, tatiyavÄ• do tiriyaá¹ƒ vaá¸• á¸• hetvÄ• uddhamadho avaá¸• á¸• hitakasiá¹‡as
takkivasena vutto. anantaracatukkaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

__ekantasukhÄ«_ti nirantarasukhÄ«. ayaá¹ƒ diá¹-á¹-hi lÄ• bhÄ«jÄ• tissaratakkÄ«naá¹ƒ vas
hi pubbenivÄ• saÃ±Ä• á¹‡ena khattiyÄ• dikule ekantasukhameva attano jÄ• tiá¹ƒ anussaran
uppajjati. tathÄ• jÄ• tissarassa paccuppannaá¹ƒ sukhamanubhavato atÄ«tÄ• su sattasu jÄ•
attabhÄ• vaá¹ƒ anussarantassa. takkissa pana idha sukhasamaá¹…gino ``atÄ«tepÄ• haá¹ƒ
takkeneva uppajjati.

__ekantadukkhÄ«_ti \Ne IV 15/ ayaá¹ƒ diá¹-á¹-hi lÄ• bhino nuppajjati. so hi ekanteneva idha
sukhÄ« hoti. idha dukkhena phuá¹-á¹-hassa pana jÄ• tissarassa takkisseva ca sÄ• uppajjat
vokiá¹‡á¹‡asukhadukkhÄ• naá¹ƒ sabbesampi tesaá¹ƒ uppajjati, tathÄ• catutthÄ• diá¹-á¹-hi
catutthajjhÄ• navasena adukkhamasukhassa, pubbe catutthajjhÄ• nikameva brahmalokaá¹ƒ
jÄ• tissarassÄ• pi paccuppanne majjhattassa, anussarantassÄ• pi majjhattabhÅ«taá¹-á¹-hÄ•

takkinopi paccuppanne majjhattassa, atÄ«tepi evaá¹ƒ bhavissatÄ«ti takkeneva gaá¹‡hantas
uppajjati. ettÄ• vatÄ• cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro ekaccasassatikÄ• , cattÄ• ro ant
amarÄ• vikkhepikÄ• \Ee IV 25/, dve adhicca-samuppannikÄ• ti aá¹-á¹-hÄ• rasapi pubbantal

<28> idÄ• ni diá¹-á¹-huddhÄ• raá¹ƒ uddharanto __tatra, bhikkhave_tiÄ• dimÄ• ha. tattha __
Ã±Ä• á¹‡a_nti paccakkhaÃ±Ä• á¹‡aá¹ƒ. __parisuddha_nti nirupakkilesaá¹ƒ. __pariyodÄ• ta
sabbapadehi vipassanÄ• Ã±Ä• á¹‡aá¹ƒyeva kathitaá¹ƒ. saddhÄ• dayo hi paÃ±ca dhammÄ•
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ sÄ• sanasmiá¹ƒyeva. __tattha Ã±Ä• á¹‡abhÄ• gamattameva pari
jÄ• nÄ• mÄ• ti evaá¹ƒ tattha Ã±Ä• á¹‡akoá¹-á¹-hÄ• saá¹ƒ otÄ• rentiyeva. __upÄ• dÄ• nama
Ã±Ä• á¹‡aá¹ƒ, micchÄ• dassanaá¹ƒ nÄ• metaá¹ƒ, tasmÄ• tadapi tesaá¹ƒ bhavantÄ• naá¹ƒ
akkhÄ• yatÄ«ti attho. athÄ• pi taá¹ƒ jÄ• nanamattalakkhaá¹‡attÄ• Ã±Ä• á¹‡abhÄ• gamattan
dassanassa anupÄ• tivattanato upÄ• dÄ• napaccayato ca upÄ• dÄ• nameva. __tadupÄ• tiv
atikkanto. ettÄ• vatÄ• cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro ekaccasassatikÄ• , cattÄ• ro ant
amarÄ• vikkhepikÄ• , dve adhiccasamuppannikÄ• , soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucchedavÄ• dÄ• , paÃ±ca diá¹-á¹-hadhamma
Ä• gatÄ• dvÄ• saá¹-á¹-hipi diá¹-á¹-hiyo kathitÄ• honti. brahmajÄ• le pana kathite idaá¹ƒ sut
hoti. kasmÄ• ? idha tato atirekÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• Ä• gatattÄ• . imasmiá¹ƒ pana k
kathitameva hoti.

<30> idÄ• ni imÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo uppajjamÄ• nÄ• sakkÄ• yadiá¹-á¹-hipamuk
dassetuá¹ƒ __idha, bhikkhave, ekacco_tiÄ• dimÄ• ha. tattha \Ee IV 26/ __paá¹-inissaggÄ• _
__kÄ• masaá¹ƒyojanÄ• naá¹ƒ_ \Ne IV 16/ __anadhiá¹-á¹-hÄ• nÄ• _ti paÃ±cakÄ• maguá¹‡a
__pavivekaá¹ƒ pÄ«ti_nti sappÄ«tikajjhÄ• nadvayapÄ«tiá¹ƒ. __nirujjhatÄ«_ti jhÄ• nanirodhen
samÄ• pattito pana vuá¹-á¹-hitassa niruddhÄ• nÄ• ma hoti. yatheva \Be IV 17/ hi ``adukkha
nirodhÄ• uppajjati nirÄ• misaá¹ƒ sukhaá¹ƒ, nirÄ• misasukhassa nirodhÄ• uppajjati adukkha
ti ettha na ayamattho hoti --- catutthajjhÄ• nanirodhÄ• tatiyajjhÄ• naá¹ƒ upasampajja vihara
panettha attho --- catutthajjhÄ• nÄ• vuá¹-á¹-hÄ• ya tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjati, tatiy
vuá¹-á¹-hÄ• ya catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjatÄ«ti, evaá¹ƒsampadamidaá¹ƒ veditabba
domanassa_nti hÄ«najjhÄ• napariyÄ• dÄ• nakadomanassaá¹ƒ. samÄ• pattito vuá¹-á¹-hitaci
kathito.

__pavivekÄ• pÄ«tÄ«_ti sÄ• eva jhÄ• nadvayapÄ«ti. __yaá¹ƒ chÄ• yÄ• jahatÄ«_ti yaá¹ƒ á
kiá¹ƒ vuttaá¹ƒ hoti? yasmiá¹ƒ á¹-hÄ• ne chÄ• yÄ• atthi, tasmiá¹ƒ Ä• tapo natthi. yasmiá¹ƒ Ä
chÄ• yÄ• natthÄ«ti.

<31> __nirÄ• misaá¹ƒ sukha_nti tatiyajjhÄ• nasukhaá¹ƒ.

<32> __adukkhamasukha_nti catutthajjhÄ• navedanaá¹ƒ.

<33> __anupÄ• dÄ• nohamasmÄ«_ti niggahaá¹‡o ahamasmi. __nibbÄ• nasappÄ• ya_nti n
upakÄ• rabhÅ«taá¹ƒ \Ee IV 27/. nanu ca maggadassanaá¹ƒ nÄ• ma sabbattha nikantiyÄ• s
kathametaá¹ƒ nibbÄ• nassa upakÄ• rapaá¹-ipadÄ• nÄ• ma jÄ• tanti, sabbattha anupÄ• diya
upakÄ• rapaá¹-ipadÄ• nÄ• ma jÄ• taá¹ƒ. __abhivadatÄ«_ti abhimÄ• nena upavadati. __pub
aá¹-á¹-hÄ• rasavidhampi pubbantÄ• nudiá¹-á¹-hiá¹ƒ. __aparantÄ• nudiá¹-á¹-hi_nti catucattÄ
aparantÄ• nudiá¹-á¹-hiá¹ƒ. __upÄ• dÄ• namakkhÄ• yatÄ«_ti ahamasmÄ«ti gahaá¹‡assa
sakkÄ• yadiá¹-á¹-hipariyÄ• pannattÄ• diá¹-á¹-hupÄ• dÄ• naá¹ƒ akkhÄ• yati.

__santivarapada_nti vÅ«pasantakilesattÄ• santaá¹ƒ uttamapadaá¹ƒ. __channaá¹ƒ phassÄ
``yattha \Ne IV 17/ cakkhu ca nirujjhati rÅ«pasaÃ±Ã±Ä• ca nirujjhati so Ä• yatano veditabbo
dvinnaá¹ƒ Ä• yatanÄ• naá¹ƒ paá¹-ikkhepena nibbÄ• naá¹ƒ dassitaá¹ƒ.

``yattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

ato sarÄ• nivattanti, ettha vaá¹-á¹-aá¹ƒ na vattati.

ettha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhatÄ«â€™â€™ ti || (SN I 1.27) ---

ettha pana saá¹…khÄ• rapaá¹-ikkhepena nibbÄ• naá¹ƒ dassitaá¹ƒ.

``kattha \Be IV 18/ \Ee IV 28/ Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

kattha dÄ«ghaÃ±ca rassaÃ±ca, aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ• subhaá¹ƒ.

kattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhatÄ«â€™â€™ ti || (DN I 498).

tatra veyyÄ• karaá¹‡aá¹ƒ bhavati ---

``viÃ±Ã±Ä• á¹‡aá¹ƒ anidassanaá¹ƒ, anantaá¹ƒ sabbato pabhaâ€™â€™ nti ---

ettha saá¹…khÄ• rapaá¹-ikkhepena nibbÄ• naá¹ƒ dassitaá¹ƒ. imasmiá¹ƒ pana sutte chaÄ• y
dassitaá¹ƒ. aÃ±Ã±attha ca __anupÄ• dÄ• vimokkho_ti nibbÄ• nameva dassitaá¹ƒ, idha pana
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

paÃ±cattayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kintisuttavaá¹‡á¹‡anÄ•

<34> __evaá¹ƒ_ \Ne IV 18/ __me suta_nti kintisuttaá¹ƒ. tattha __pisinÄ• rÄ• ya_nti evaá¹ƒ
maá¹‡á¸• alapadese. __baliharaá¹‡e_ti tasmiá¹ƒ vanasaá¹‡á¸• e bhÅ«tÄ• naá¹ƒ baliá¹ƒ Ä•
baliharaá¹‡anti vutto. __cÄ«varahetÅ«_ti cÄ«varakÄ• raá¹‡Ä• , cÄ«varaá¹ƒ paccÄ• sÄ«sam
__itibhavÄ• bhavahetÅ«_ti evaá¹ƒ imaá¹ƒ desanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthuá¹ƒ nissÄ
sukhaá¹ƒ vedissÄ• mÄ«ti dhammaá¹ƒ desetÄ«ti kiá¹ƒ tumhÄ• kaá¹ƒ evaá¹ƒ hotÄ«ti attho.

<35> __cattÄ• ro satipaá¹-á¹-hÄ• nÄ• _tiÄ• dayo sattatiá¹ƒsa bodhipakkhiyadhammÄ• loki
__tatthÄ• _ti \Ee IV 29/ tesu sattatiá¹ƒsÄ• ya dhammesu. __siyaá¹ƒsÅ«_ti bhaveyyuá¹ƒ. __a
visiá¹-á¹-he dhamme, imesu sattatiá¹ƒsabodhipakkhiyadhammesÅ«ti attho. __tatra ce_ti ida
bodhipakkhiyadhammesveva bhummaá¹ƒ. __atthato ceva nÄ• naá¹ƒ byaÃ±janato cÄ• _ti et
satipaá¹-á¹-hÄ• naá¹ƒ vedanÄ• va satipaá¹-á¹-hÄ• naâ€™â€™ nti vutte atthato nÄ• naá¹ƒ h
``satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti vutte pana byaÃ±janato nÄ• naá¹ƒ nÄ• ma hoti. __tadami
iminÄ• pi kÄ• raá¹‡ena jÄ• nÄ• thÄ• ti atthaÃ±ca byaÃ±janaÃ±ca samÄ• netvÄ• athassa ca
byaÃ±janassa ca micchÄ• ropitabhÄ• vo dassetabbo. __yo dhammo yo vinayo_ti ettha atth
viÃ±Ã±Ä• panakÄ• raá¹‡ameva dhammo ca vinayo ca.

<37> __atthato hi kho sametÄ«_ti satiyeva satipaá¹-á¹-hÄ• nanti gahitÄ• . __byaÃ±janato n
byaÃ±janameva satipaá¹-á¹-hÄ• noti vÄ• satipaá¹-á¹-hÄ• nÄ• ti vÄ• micchÄ• ropetha. __a
suttantaá¹ƒ patvÄ• byaÃ±janaá¹ƒ appamattakaá¹ƒ nÄ• ma hoti. parittamattaá¹ƒ dhanitaá¹ƒ
nibbutiá¹ƒ pattuá¹ƒ sakkÄ• hoti.

tatridaá¹ƒ vatthu --- vijayÄ• rÄ• mavihÄ• ravÄ• sÄ« kireko khÄ«á¹‡Ä• savatthero dvinnaá¹ƒ
Ä• haritvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathento --- ``samuddho samuddhoti, bhikkhave, assuta
bhÄ• satÄ«â€™â€™ ti dhanitaá¹ƒ katvÄ• Ä• ha. eko bhikkhu ``samuddho nÄ• ma, bhanteâ
Ä• vuso, samuddhoti \Ne IV 19/ vuttepi samuddoti vuttepi mayaá¹ƒ loá¹‡asÄ• garameva jÄ•
atthagavesakÄ• , byaÃ±janagavesakÄ• , gacchatha mahÄ• vihÄ• re paguá¹‡abyaÃ±janÄ• n
byaÃ±janaá¹ƒ sodhÄ• pethÄ• ti kammaá¹-á¹-hÄ• naá¹ƒ akathetvÄ• va uá¹-á¹-hÄ• pesi. so a
bheriá¹ƒ paharÄ• petvÄ• bhikkhusaá¹…ghassa catÅ«su maggesu paÃ±haá¹ƒ kathetvÄ• va
suttantaá¹ƒ patvÄ• byaÃ±janaá¹ƒ appamattakaá¹ƒ nÄ• ma hoti.

vinayaá¹ƒ pana patvÄ• no appamattakaá¹ƒ. sÄ• maá¹‡erapabbajjÄ• pi hi ubhatosuddhito v
upasampadÄ• dikammÄ• nipi sithilÄ• dÄ«naá¹ƒ dhanitÄ• dikaraá¹‡amatteneva kuppanti. idh
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

<38> atha catutthavÄ• re vivÄ• do kasmÄ• ? saÃ±Ã±Ä• ya vivÄ• do. ``ahaá¹ƒ satimeva sat

ayaá¹ƒ `kÄ• yo satipaá¹-á¹-hÄ• naâ€™ nti vadatÄ«â€™â€™ ti hi nesaá¹ƒ saÃ±Ã±Ä• hoti. b

<39> __na_ \Be IV 20/ __codanÄ• ya taritabba_nti na codanatthÄ• ya vegÄ• yitabbaá¹ƒ. ek
``nalÄ• á¹-e te sÄ• sapamattÄ• piá¸·akÄ• â€™â€™ ti vutto ``mayhaá¹ƒ nalÄ• á¹-e sÄ• sapa
passasi, attano nalÄ• á¹-e tÄ• lapakkamattaá¹ƒ mahÄ• gaá¹‡á¸• aá¹ƒ na passasÄ«â€™â€™
upaparikkhitabbo. __adaá¸·hadiá¹-á¹-hÄ«_ti anÄ• dÄ• nadiá¹-á¹-hÄ« suá¹ƒsumÄ• raá¹ƒ had
daá¸·haá¹ƒ na gaá¹‡hÄ• ti.

__upaghÄ• to_ti caá¹‡á¸• abhÄ• vena vaá¹‡aghaá¹-á¹-itassa viya dukkhuppatti. __suppaá¹
``kiá¹ƒ nÄ• ma ahaá¹ƒ Ä• panno, kadÄ• Ä• pannoâ€™â€™ ti vÄ• ``tvaá¹ƒ Ä• panno, tava
vÄ• ekaá¹ƒ dve vÄ• re vatvÄ• pi ``asukaá¹ƒ nÄ• ma asukadivase nÄ• ma, bhante, Ä• pann
anussarathÄ• â€™â€™ ti saritvÄ• tÄ• vadeva vissajjeti. __vihesÄ• _ti bahuá¹ƒ atthaÃ±ca k
kÄ• yacittakilamatho. __sakkomÄ«_ti evarÅ«po hi puggalo okÄ• saá¹ƒ kÄ• retvÄ• ``Ä• patt
bhanteâ€™â€™ ti vutto ``kadÄ• kismiá¹ƒ vatthusmiâ€™â€™ nti vatvÄ• ``asukadivase asu
nti vutte ``na sarÄ• mi, Ä• vusoâ€™â€™ ti vadati, tato ``saá¹‡ikaá¹ƒ, bhante, sarathÄ• â€™
bahuá¹ƒ vatvÄ• sÄ• rito saritvÄ• vissajjeti. tenÄ• ha ``sakkomÄ«â€™â€™ ti. iminÄ• nayen
veditabbo.

__upekkhÄ• nÄ• timaÃ±Ã±itabbÄ• _ti upekkhÄ• na atikkamitabbÄ• , kattabbÄ• janetabbÄ
puggalaá¹ƒ á¹-hitakaá¹ƒyeva passÄ• vaá¹ƒ karontaá¹ƒ disvÄ• pi ``nanu, Ä• vuso, nisÄ«ditab
upekkhaá¹ƒ atimaÃ±Ã±ati nÄ• ma.

<40> __vacÄ«saá¹ƒhÄ• ro_ti vacanasaÃ±cÄ• ro. imehi kathitaá¹ƒ amÅ«saá¹ƒ antaraá¹ƒ pa
idaÃ±cidaÃ±ca vuttÄ• ti amÅ«hi kathitaá¹ƒ imesaá¹ƒ antaraá¹ƒ paveseyyÄ• ti attho.
__diá¹-á¹-hipaá¸·Ä• so_tiÄ• dÄ«hi cittassa anÄ• rÄ• dhaniyabhÄ• vo kathito. __taá¹ƒ jÄ• na
garaheyyÄ• _ti taá¹ƒ satthÄ• jÄ• namÄ• no samÄ• no nindeyya amheti. __etaá¹ƒ_ \Ee IV 3
etaá¹ƒ kalahabhaá¹‡á¸• anadhammaá¹ƒ.

__taÃ±ce_ti \Be IV 21/ taá¹ƒ saÃ±Ã±attikÄ• rakaá¹ƒ bhikkhuá¹ƒ. __evaá¹ƒ byÄ• kareyyÄ• _
patiá¹-á¹-hÄ• pitÄ• ti avatvÄ• yena kÄ• raá¹‡ena saÃ±Ã±atti katÄ• , tadeva dassento evaá¹
dhammaá¹ƒ sutvÄ• _ti ettha __dhammo_ti sÄ• raá¹‡Ä«yadhammo adhippeto. __na ceva att
``brahmalokappamÄ• á¹‡o hesa aggi uá¹-á¹-hÄ• si, ko etamaÃ±Ã±atra mayÄ• nibbÄ• petua
vadanto attÄ• naá¹ƒ ukkaá¹ƒseti nÄ• ma. ``ettakÄ• janÄ• vicaranti, okÄ• so laddhuá¹ƒ na s
ettakamattaá¹ƒ nibbÄ• petuá¹ƒ samattho nÄ• ma natthÄ«â€™â€™ ti vadamÄ• no paraá¹ƒ v
na karoti. __dhammo_ panettha sammÄ• sambuddhassa byÄ• karaá¹‡aá¹ƒ, tesaá¹ƒ bhikkh
__anudhammo, _ tadeva __byÄ• karoti nÄ• ma. na ca koci sahadhammiko_ti aÃ±Ã±o cassa
vÄ• do vÄ• anuvÄ• do vÄ• garahitabbabhÄ• vaá¹ƒ Ä• gacchanto nÄ• ma natthi. sesaá¹ƒ s

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kintisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÄ• magÄ• masuttavaá¹‡á¹‡anÄ•

<41> __evaá¹ƒ_ \Ne IV 21/ __me suta_nti sÄ• magÄ• masuttaá¹ƒ. tattha __sÄ• magÄ• me
evaá¹ƒladdhanÄ• me gÄ• me. __adhunÄ• kÄ• laá¹…kato_ti sampati kÄ• laá¹ƒ kato. __dve
dvejjhajÄ• tÄ• dvebhÄ• gajÄ• tÄ• . bhaá¹‡á¸• anÄ• dÄ«su __bhaá¹‡á¸• anaá¹ƒ_ pubbabhÄ
daá¹‡á¸• Ä• dÄ• nÄ• divasena paá¹‡á¹‡attivÄ«tikkamavasena ca vaddhitaá¹ƒ __kalaho, _ `
dhammavinayaá¹ƒ Ä• jÄ• nÄ• sÄ«â€™â€™ tiÄ• dikaá¹ƒ viruddhavacanaá¹ƒ __vivÄ• do. vit
__sahitaá¹ƒ me_ti mama vacanaá¹ƒ atthasaá¹ƒhitaá¹ƒ. __adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_
adhiciá¹‡á¹‡aá¹ƒ cirakÄ• lasevanavasena paguá¹‡aá¹ƒ, taá¹ƒ mama vÄ• daá¹ƒ Ä• gamma
vÄ• do_ti tuyhaá¹ƒ upari mayÄ• doso Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _ti bhattap
upasaá¹…kamitvÄ• vÄ• dappamokkhatthÄ• ya uttari \Be IV 22/ pariyesamÄ• no cara. __nib
Ä• ropitavÄ• dato attÄ• naá¹ƒ mocehi. __sace pahosÄ«_ti sace sakkosi. __vadhoyevÄ• _ti

__nÄ• á¹-aputtiyesÅ«_ti nÄ• á¹-aputtassa antevÄ• sikesu. __nibbinnarÅ«pÄ• _ti \Ee IV 34/
abhivÄ• danÄ• dÄ«ni na karonti. __virattarÅ«pÄ• _ti vigatapemÄ• . __paá¹-ivÄ• narÅ«pÄ• _
nivattasabhÄ• vÄ• . __yathÄ• ta_nti yathÄ• ca durakkhÄ• tÄ• disabhÄ• ve dhammavinaye
nibbinnavirattapaá¹-ivÄ• narÅ«pehi bhavitabbaá¹ƒ, tatheva jÄ• tÄ• ti attho. __durakkhÄ• te_
__duppavedite_ti duviÃ±Ã±Ä• pite. __anupasamasaá¹ƒvattanike_ti rÄ• gÄ• dÄ«naá¹ƒ upas
__bhinnathÅ«pe_ti bhinnapatiá¹-á¹-he. ettha hi nÄ• á¹-aputtova nesaá¹ƒ patiá¹-á¹-hena thÅ«
mato. tena vuttaá¹ƒ ``bhinnathÅ«peâ€™â€™ ti. __appaá¹-isaraá¹‡e_ti tasseva abhÄ• vena

nanu cÄ• yaá¹ƒ nÄ• á¹-aputto nÄ• á¸·andavÄ• siko, so kasmÄ• pÄ• vÄ• yaá¹ƒ kÄ• laá¹ƒka
gahapatinÄ• paá¹-ividdhasaccena dasahi gÄ• thÄ• hi bhÄ• site buddhaguá¹‡e sutvÄ• uá¹‡
chaá¸• á¸• esi. atha naá¹ƒ aphÄ• sukaá¹ƒ gahetvÄ• pÄ• vaá¹ƒ agamaá¹ƒsu, so tattha kÄ• l
ca ``mama laddhi aniyyÄ• nikÄ• sÄ• rarahitÄ• , mayaá¹ƒ tÄ• va naá¹-á¹-hÄ• , avasesajano
IV 22/. sace panÄ• haá¹ƒ `mama sÄ• sanaá¹ƒ aniyyÄ• nikaâ€™ nti vakkhÄ• mi, na saddahi
dvepi jane na ekanÄ«hÄ• rena uggaá¹‡hÄ• peyyaá¹ƒ, te mamaccayena aÃ±Ã±amaÃ±Ã±aá
vivÄ• daá¹ƒ paá¹-icca ekaá¹ƒ dhammakathaá¹ƒ kathessati, tato te sÄ• sanassa mahantabh
ti.

atha naá¹ƒ eko antevÄ• siko upasaá¹…kamitvÄ• Ä• ha \Ee IV 35/ ``bhante, tumhe dubbal
dhamme sÄ• raá¹ƒ Ä• cikkhatha Ä• cariyappamÄ• á¹‡aâ€™â€™ nti. Ä• vuso, tvaá¹ƒ mama
gaá¹‡heyyÄ• sÄ«ti. aparopi taá¹ƒ upasaá¹…kami, taá¹ƒ ucchedaá¹ƒ gaá¹‡hÄ• pesi. evaá¹ƒ
akatvÄ• bahÅ« nÄ• nÄ• nÄ«hÄ• rena uggaá¹‡hÄ• petvÄ• kÄ• lamakÄ• si. te tassa sarÄ«r

aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchiá¹ƒsu ``kassÄ• vuso, Ä• cariyo sÄ• ramÄ• cikkhÄ«â€™â€™ ti?
Ä• ha. kiá¹ƒ Ä• cikkhÄ«ti? sassatanti. aparo taá¹ƒ paá¹-ibÄ• hitvÄ• mayhaá¹ƒ sÄ• raá¹ƒ Ä•
sabbe ``mayhaá¹ƒ sÄ• raá¹ƒ Ä• cikkhi, ahaá¹ƒ jeá¹-á¹-hakoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹
akkose \Be IV 23/ ceva paribhÄ• se ca hatthapÄ• dapahÄ• rÄ• dÄ«ni ca pavattetvÄ• ekam
nÄ• nÄ• disÄ• su pakkamiá¹ƒsu, ekacce gihÄ« ahesuá¹ƒ.

bhagavato pana dharamÄ• nakÄ• lepi bhikkhusaá¹…ghe vivÄ• do na uppajji. satthÄ• hi te
uppannamatteyeva sayaá¹ƒ vÄ• gantvÄ• te vÄ• bhikkhÅ« pakkosÄ• petvÄ• khanti mettÄ
sÄ• raá¹‡Ä«yadhammesu ekaá¹ƒ kÄ• raá¹‡aá¹ƒ kathetvÄ• vivÄ• daá¹ƒ vÅ«pasameti. evaá
patiá¹-á¹-hÄ• va ahosi. parinibbÄ• yamÄ• nopi avivÄ• dakÄ• raá¹‡aá¹ƒ katvÄ• va parinibbÄ
desitÄ• cattÄ• ro mahÄ• padesÄ• (AN I 4.180; DN II 187) yÄ• vajjadivasÄ• bhikkhÅ«naá¹
ca. tathÄ• khandhake desitÄ• cattÄ• ro mahÄ• padesÄ• (Vin I 305) sutte vuttÄ• ni cattÄ•
(AN I 4.42) ca. tenevÄ• ha --- ``yo vo mayÄ• , Ä• nanda, dhammo ca vinayo ca desito paÃ±
satthÄ• â€™â€™ ti (DN II 216).

<42> __atha_ \Ee IV 36/ __kho cundo samaá¹‡uddeso_ti ayaá¹ƒ thero dhammasenÄ• patis
taá¹ƒ bhikkhÅ« anupasampannakÄ• le cundo samaá¹‡uddesoti samudÄ• caritvÄ• therakÄ
tena \Ne IV 23/ vuttaá¹ƒ ``cundo samaá¹‡uddesoâ€™â€™ ti. __upasaá¹…kamÄ«_ti kasmÄ
kira kÄ• laá¹ƒkate jambudÄ«pe manussÄ• tattha tattha kathaá¹ƒ pavattayiá¹ƒsu --- ``nigaá¹
eko satthÄ• ti paÃ±Ã±Ä• yittha, tassa kÄ• lakiriyÄ• ya sÄ• vakÄ• naá¹ƒ evarÅ«po vivÄ• do j
jambudÄ«pe cando viya sÅ«riyo viya ca pÄ• kaá¹-oyeva, kÄ«diso nu kho samaá¹‡e gotame
vivÄ• do bhavissatÄ«â€™â€™ ti. thero taá¹ƒ kathaá¹ƒ sutvÄ• cintesi --- ``imaá¹ƒ kathaá¹ƒ
Ä• rocessÄ• mi, satthÄ• ca etaá¹ƒ atthuppattiá¹ƒ katvÄ• ekaá¹ƒ desanaá¹ƒ kathessatÄ«â€
yena sÄ• magÄ• mo, yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami. ujumeva bhagavato san
Ä• yasmÄ• Ä• nando tenupasaá¹…kamÄ«ti attho. evaá¹ƒ kirassa ahosi --- ``upajjhÄ• yo me
sÄ• sanaá¹ƒ \Be IV 24/ satthu Ä• rocessati, atha satthÄ• tadanurÅ«paá¹ƒ dhammaá¹ƒ dese
__kathÄ• pÄ• bhata_nti kathÄ• mÅ«laá¹ƒ, mÅ«laÃ±hi pÄ• bhatanti vuccati. yathÄ• ha ---

``appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J II 1.4).

__dassanÄ• yÄ• _ti dassanatthÄ• ya. kiá¹ƒ paniminÄ• bhagavÄ• na diá¹-á¹-hapubboti? no
ayaÃ±hi Ä• yasmÄ• divÄ• nava vÄ• re rattiá¹ƒ nava vÄ• reti ekÄ• haá¹ƒ \Ee IV 37/ aá¹-á¹-h
upaá¹-á¹-hÄ• nameva gacchati. divasassa pana satakkhattuá¹ƒ vÄ• sahassakkhattuá¹ƒ vÄ
akÄ• raá¹‡Ä• gacchati, ekaá¹ƒ paÃ±huddhÄ• raá¹ƒ gahetvÄ• va gacchati. so taá¹ƒdivasaá¹

__ahitÄ• ya dukkhÄ• ya devamanussÄ• na_nti ekasmiá¹ƒ vihÄ• re saá¹…ghamajjhe uppan
devamanussÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattati? kosambakakkhandhake (Vin I 451
vivÄ• daá¹ƒ Ä• pannesu tasmiá¹ƒ vihÄ• re tesaá¹ƒ antevÄ• sikÄ• vivadanti, tesaá¹ƒ ovÄ• d
bhikkhunisaá¹…gho vivadati, tato tesaá¹ƒ upaá¹-á¹-hÄ• kÄ• vivadanti, atha manussÄ• naá¹
koá¹-á¹-hÄ• sÄ• honti. tattha dhammavÄ• dÄ«naá¹ƒ Ä• rakkhadevatÄ• dhammavÄ• diniyo
adhammavÄ• diniyo honti. tato tÄ• saá¹ƒ Ä• rakkhadevatÄ• naá¹ƒ mittÄ• bhummadevatÄ•
yÄ• va brahmalokÄ• á¹-hapetvÄ• ariyasÄ• vake sabbe devamanussÄ• dve koá¹-á¹-hÄ• sÄ
dhammavÄ• dÄ«hi pana adhammavÄ• dinova bahutarÄ• honti, tato yaá¹ƒ bahÅ«hi gahitaá
dhammaá¹ƒ vissajjetvÄ• bahutarÄ• va adhammaá¹ƒ gaá¹‡hanti. te adhammaá¹ƒ pÅ«retvÄ•
nibbattanti. evaá¹ƒ ekasmiá¹ƒ vihÄ• re saá¹…ghamajjhe uppanno vivÄ• do bahÅ«naá¹ƒ ahit

<43> __abhiÃ±Ã±Ä• desitÄ• _ti mahÄ• bodhimÅ«le nisinnena paccakkhaá¹ƒ katvÄ• pave
viharantÄ«_ti upanissÄ• ya viharanti. __bhagavato_ \Ee IV 38/ __accayenÄ• _ti etarahi bha
jeá¹-á¹-hakaá¹ƒ katvÄ• sagÄ• ravÄ• viharanti, tumhÄ• kaá¹ƒ, bhante, uggatejatÄ• ya durÄ•
janetuá¹ƒ na \Be IV 25/ sakkonti, bhagavato pana accayena vivÄ• daá¹ƒ janeyyunti vadati. y
vivÄ• daá¹ƒ janeyyuá¹ƒ, taá¹ƒ dassento __ajjhÄ• jÄ«ve vÄ• adhipÄ• timokkhe vÄ• _ti Ä• ha
Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• --- ``bhikkhu uttarimanussadhammaá¹ƒ ullapati Ä• patti
tiÄ• dinÄ• (Vin V 287) nayena parivÄ• re paÃ±Ã±attÄ• ni cha sikkhÄ• padÄ• ni, tÄ• ni á¹-ha
sabbasikkhÄ• padÄ• ni __adhipÄ• timokkhaá¹ƒ_ nÄ• ma. __appamattako so Ä• nandÄ• _ti
adhipÄ• timokkhaÃ±ca Ä• rabbha uppannavivÄ• do nÄ• ma yasmÄ• parassa kathÄ• yapi a
suppajaho hoti, tasmÄ• ``appamattakoâ€™â€™ ti vutto.

tatrÄ• yaá¹ƒ nayo --- idhekacco ``na sakkÄ• uttarimanussadhammaá¹ƒ anullapantena kiÃ±
ntiÄ• dÄ«ni cintetvÄ• Ä• jÄ«vahetu uttarimanussadhammaá¹ƒ vÄ• ullapati saÃ±carittaá¹ƒ v
vihÄ• re vasati, so bhikkhu arahÄ• tiÄ• dinÄ• nayena sÄ• mantajappanaá¹ƒ vÄ• karoti, agi
paá¹‡Ä«tabhojanÄ• ni viÃ±Ã±Ä• petvÄ• bhuÃ±jati, bhikkhunÄ« vÄ• pana tÄ• ni viÃ±Ã±Ä•
Ä• pajjati, yo koci dukkaá¹-avatthukaá¹ƒ yaá¹ƒkiÃ±ci sÅ«podanaviÃ±Ã±attimeva vÄ• karoti,
paá¹‡á¹‡attivÄ«tikkamaá¹ƒ karonto viharati, tamenaá¹ƒ sabrahmacÄ• rÄ« evaá¹ƒ saÃ±jÄ• n
iminÄ• lÄ• bhena laddhena, yo sÄ• sane pabbajitvÄ• micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappeti,
karotÄ«â€™â€™ ti. attano dhammatÄ• yapissa evaá¹ƒ hoti --- ``kissa mayhaá¹ƒ iminÄ• lÄ•
\Ee IV 39/ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappemi
karomÄ«â€™â€™ ti sallakkhetvÄ• \Ne IV 25/ tato oramati. evaá¹ƒ parassa kathÄ• yapi atta
sallakkhetvÄ• suppajaho hoti. tena bhagavÄ• ``appamattakoâ€™â€™ ti Ä• ha.

__magge vÄ• hi, Ä• nanda, paá¹-ipadÄ• ya vÄ• _ti lokuttaramaggaá¹ƒ patvÄ• vivÄ• do nÄ
natthi adhigatamaggÄ• naá¹ƒ vivÄ• do. pubbabhÄ• gamaggaá¹ƒ pana pubbabhÄ• gapaá¹-ip
vuttaá¹ƒ.

tatrÄ• yaá¹ƒ nayo --- evaá¹ƒ bhikkhuá¹ƒ manussÄ• lokuttaradhamme sambhÄ• venti. so sa
Ä• gantvÄ• vanditvÄ• á¹-hite pucchati ``kiá¹ƒ Ä• gatatthÄ• â€™â€™ ti. manasikÄ• tabbaka
pucchituá¹ƒ, bhanteti. nisÄ«datha, khaá¹‡eneva \Be IV 26/ arahattaá¹ƒ pÄ• petuá¹ƒ
samatthakammaá¹-á¹-hÄ• nakathaá¹ƒ Ä• cikkhissÄ• mÄ«ti vatvÄ• vadati --- ``idha bhikkhu
vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• nisinno mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ manasi karoti, tass
obhÄ• so uppajjati. ayaá¹ƒ paá¹-hamamaggo nÄ• ma. so dutiyaá¹ƒ obhÄ• saÃ±Ä• á¹‡aá¹ƒ
adhigato hoti, evaá¹ƒ tatiyaÃ±ca catutthaÃ±ca. ettÄ• vatÄ• maggappatto ceva phalappatto
te bhikkhÅ« ``akhÄ«á¹‡Ä• savo nÄ• ma evaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathetuá¹ƒ na sakko
khÄ«á¹‡Ä• savoâ€™â€™ ti niá¹-á¹-haá¹ƒ gacchanti.

so aparena samayena kÄ• laá¹ƒ karoti. samantÄ• bhikkhÄ• cÄ• ragÄ• mehi manussÄ• Ä•
bhante, thero paÃ±haá¹ƒ pucchitoâ€™â€™ ti. upÄ• sakÄ• pubbeva therena paÃ±ho kathito
pupphamaá¹‡á¸• apaá¹ƒ pupphakÅ«á¹-Ä• gÄ• raá¹ƒ sajjetvÄ• suvaá¹‡á¹‡ena akkhipidhÄ•
gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·ikaá¹ƒ \Ee IV 40/ kÄ«á¸·etvÄ•
Ä• dÄ• ya cetiyaá¹ƒ karonti. aÃ±Ã±e Ä• gantukÄ• vihÄ• raá¹ƒ Ä• gantvÄ• pÄ• de dhovitvÄ
kahaá¹ƒ, Ä• vuso, mahÄ• theroâ€™â€™ ti pucchanti. parinibbuto, bhanteti. dukkaraá¹ƒ, Ä•
maggaphalÄ• ni nibbattentena, paÃ±haá¹ƒ pucchittha, Ä• vusoti. bhikkhÅ«naá¹ƒ kammaá¹-á
niyÄ• mena kathesi, bhanteti. na eso, Ä• vuso, maggo, vipassanupakkileso nÄ• mesa, na tu
puthujjano, Ä• vuso, theroti. te kalahaá¹ƒ karontÄ• uá¹-á¹-hahitvÄ• ``sakalavihÄ• re bhikkh
bhikkhÄ• cÄ• ragÄ• mesu manussÄ• ca na jÄ• nanti, tumheyeva jÄ• nÄ• tha. kataramagge
26/ vo vihÄ• radvÄ• re cetiyaá¹ƒ na diá¹-á¹-haâ€™â€™ nti. evaá¹ƒvÄ• dÄ«naá¹ƒ pana bhikk
sahassaá¹ƒ vÄ• , yÄ• va taá¹ƒ laddhiá¹ƒ nappajahanti, saggopi maggopi vÄ• ritoyeva.

aparopi tÄ• disova kammaá¹-á¹-hÄ• naá¹ƒ kathento evaá¹ƒ katheti --- citteneva tÄ«su uddh
kapallÄ• ni Ä• ropetvÄ• heá¹-á¹-hÄ• aggiá¹ƒ katvÄ• citteneva attano dvattiá¹ƒsÄ• kÄ• raá
pakkhipitvÄ• citteneva daá¹‡á¸• akena parivattetvÄ• parivattetvÄ• bhajjitabbaá¹ƒ, yÄ• jhÄ
hoti, sÄ• mukhavÄ• tena palÄ• setabbÄ• . ettakena dhÅ«tapÄ• po nÄ• mesa samaá¹‡o hot
vitthÄ• retabbaá¹ƒ.

aparo \Be IV 27/ evaá¹ƒ katheti --- citteneva mahÄ• cÄ• á¹-iá¹ƒ á¹-hapetvÄ• matthuá¹ƒ yoje
dvattiá¹ƒsÄ• kÄ• raá¹ƒ uppÄ• á¹-etvÄ• tattha pakkhipitvÄ• matthuá¹ƒ otÄ• retvÄ• manthita
vilÄ«yati, vilÄ«ne upari pheá¹‡o uggacchati. so pheá¹‡o paribhuÃ±jitabbo. ettÄ• vatÄ• vo a
nÄ• ma bhavissati \Ee IV 41/. ito paraá¹ƒ ``atha te bhikkhÅ«â€™â€™ tiÄ• di sabbaá¹ƒ purim
vitthÄ• retabbaá¹ƒ.

<44> idÄ• ni yo evaá¹ƒ vivÄ• do uppajjeyya, tassa mÅ«laá¹ƒ dassento __chayimÄ• nÄ«_tiÄ
__agÄ• ravo_ti gÄ• ravavirahito. __appatisso_ti appatissayo anÄ«cavutti. ettha pana yo bhi
dharamÄ• ne tÄ«su kÄ• lesu upaá¹-á¹-hÄ• naá¹ƒ na yÄ• ti, satthari anupÄ• hane caá¹…kan

nÄ«ce caá¹…kame caá¹…kamante ucce caá¹…kame caá¹…kamati, heá¹-á¹-hÄ• vasante u
dassanaá¹-á¹-hÄ• ne ubho aá¹ƒse pÄ• rupati, chattaá¹ƒ dhÄ• reti, upÄ• hanaá¹ƒ dhÄ• reti, n
vÄ• passÄ• vaá¹ƒ vÄ• karoti, parinibbute vÄ• pana cetiyaá¹ƒ vandituá¹ƒ na gacchati, cetiy
paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne satthudassanaá¹-á¹-hÄ• ne vuttaá¹ƒ sabbaá¹ƒ karoti, aÃ±Ã±eh
evaá¹ƒ karosi, na idaá¹ƒ vaá¹-á¹-ati, sammÄ• sabuddhassa nÄ• ma lajjituá¹ƒ vaá¹-á¹-atÄ«â€
``tÅ«á¹‡hÄ« hoti, kiá¹ƒ buddho buddhoti vadasÄ«â€™â€™ ti bhaá¹‡ati, ayaá¹ƒ __satthari a

yo pana dhammassavane saá¹…ghuá¹-á¹-he sakkaccaá¹ƒ na gacchati, sakkaccaá¹ƒ dham
niddÄ• yati vÄ• sallapento vÄ• nisÄ«dati, sakkaccaá¹ƒ na gaá¹‡hÄ• ti na dhÄ• reti, ``kiá¹ƒ
IV 27/ karosÄ«â€™â€™ ti vutte ``tuá¹‡hÄ« hoti, dhammo dhammoti vadasi, kiá¹ƒ dhammo n
ayaá¹ƒ __dhamme agÄ• ravo_ nÄ• ma.

yo pana therena bhikkhunÄ• anajjhiá¹-á¹-ho dhammaá¹ƒ deseti, nisÄ«dati paÃ±haá¹ƒ kath
ghaá¹-á¹-ento gacchati, tiá¹-á¹-hati nisÄ«dati, dussapallatthikaá¹ƒ vÄ• hatthapallatthikaá¹ƒ v
saá¹…ghamajjhe ubho aá¹ƒse pÄ• rupati, chattupÄ• hanaá¹ƒ dhÄ• reti, ``bhikkhusaá¹…gha
vaá¹-á¹-atÄ«â€™â€™ ti vuttepi ``tuá¹‡hÄ« hoti, saá¹…gho saá¹…ghoti vadasi, kiá¹ƒ saá¹…g
ajasaá¹…ghoâ€™â€™ tiÄ• dÄ«ni vadati, ayaá¹ƒ __saá¹…ghe agÄ• ravo_ nÄ• ma. ekabhik
kate saá¹…ghe \Be IV 28/ katoyeva hoti. tisso sikkhÄ• pana aparipÅ«rayamÄ• nova __sikk
nÄ• ma.

__ajjhattaá¹ƒ vÄ• _ti attani vÄ• attano parisÄ• ya vÄ• . __bÄ• hiddhÄ• _ti parasmiá¹ƒ vÄ•

<46> idÄ• ni ayaá¹ƒ cha á¹-hÄ• nÄ• ni nissÄ• ya uppannavivÄ• do vaá¸• á¸• hanto yÄ• ni a
tÄ• ni dassetuá¹ƒ __cattÄ• rimÄ• nÄ«_tiÄ• dimÄ• ha. tattha vÅ«pasamanatthÄ• ya pavattan
adhikÄ• tabbÄ• nÄ«ti __adhikaraá¹‡Ä• ni_. vivÄ• dova adhikaraá¹‡aá¹ƒ __vivÄ• dÄ• dhikar
nayo.

idÄ• ni imÄ• nipi cattÄ• ri adhikaraá¹‡Ä• ni patvÄ• upari vaá¸• á¸• hento so vivÄ• do yehi s
tesaá¹ƒ dassanatthaá¹ƒ __satta kho panime_tiÄ• dimÄ• ha. tattha adhikaraá¹‡Ä• ni sament
__adhikaraá¹‡asamathÄ• . uppannuppannÄ• na_nti uppannÄ• naá¹ƒ uppannÄ• naá¹ƒ. __a
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«naá¹ƒ catunnaá¹ƒ. __samathÄ• ya vÅ«pasamÄ• yÄ• _ti saman
__sammukhÄ• vinayo dÄ• tabbo ... pe ... tiá¹‡avatthÄ• rako_ti ime satta samathÄ• dÄ• tab

tatrÄ• yaá¹ƒ vinicchayakathÄ• --- adhikaraá¹‡esu tÄ• va dhammoti \Ee IV 43/ vÄ• adhamm
aá¹-á¹-hÄ• rasahi vatthÅ«hi vivadantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yo vivÄ• do, idaá¹ƒ __vivÄ• dA
sÄ«lavipattiyÄ• vÄ• Ä• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattiyÄ• vÄ• anuvadantÄ• naá¹ƒ yo anu
codanÄ• ca, idaá¹ƒ \Ne IV 28/ __anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. mÄ• tikÄ• yaá¹ƒ Ä•
satta Ä• pattikkhandhÄ• __Ä• pattÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma. yaá¹ƒ saá¹…ghassa apalok

kammÄ• naá¹ƒ karaá¹‡aá¹ƒ, idaá¹ƒ __kiccÄ• dhikaraá¹‡aá¹ƒ_ nÄ• ma.

tattha __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ dvÄ«hi samathehi sammati sammukhÄ• vinayena ca y
sammukhÄ• vinayeneva sammamÄ• naá¹ƒ yasmiá¹ƒ vihÄ• re uppannaá¹ƒ, tasmiá¹ƒyeva vÅ
gacchantÄ• naá¹ƒ antarÄ• magge vÄ• , yattha gantvÄ• saá¹…ghassa niyyÄ• titaá¹ƒ, tattha
vÅ«pasametuá¹ƒ asakkonte tattheva ubbÄ• hikÄ• ya sammatapuggalehi vÄ• vinicchitaá¹ƒ s
pana \Be IV 29/ tasmiá¹ƒ yÄ• saá¹…ghasammukhatÄ• dhammasammukhatÄ• , vinayasam
ayaá¹ƒ __sammukhÄ• vinayo_ nÄ• ma.

tattha ca kÄ• rakasaá¹…ghassa sÄ• maggivasena sammukhÄ«bhÄ• vo saá¹…ghasammuk
bhÅ«tatÄ• dhammasammukhatÄ• . yathÄ• taá¹ƒ sametabbaá¹ƒ, tatheva samanaá¹ƒ vinaya
yena ca vivadati, tesaá¹ƒ ubhinnaá¹ƒ attapaccatthikÄ• naá¹ƒ sammukhÄ«bhÄ• vo puggalas
vÅ«pasame panettha saá¹…ghasammukhatÄ• parihÄ• yati. evaá¹ƒ tÄ• va sammukhÄ• vina

sace panevampi na sammati, atha naá¹ƒ \Ee IV 44/ ubbÄ• hikÄ• ya sammatÄ• bhikkhÅ« ``
vÅ«pasametuâ€™â€™ nti saá¹…ghasseva niyyÄ• tenti. tato saá¹…gho paÃ±caá¹…gasama
salÄ• kaggÄ• hakaá¹ƒ sammannitvÄ• tena guá¸·hakavivaá¹-akasakaá¹‡á¹‡ajappakesu tÄ«
aÃ±Ã±ataravasena salÄ• kaá¹ƒ gÄ• hetvÄ• sannipatitaparisÄ• ya dhammavÄ• dÄ«naá¹ƒ y
dhammavÄ• dino vadanti, evaá¹ƒ vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca
vÅ«pasantaá¹ƒ hoti. tattha sammukhÄ• vinayo vuttanayo eva. yaá¹ƒ pana yebhuyyasikÄ• ya
ayaá¹ƒ __yebhuyyasikÄ• _ nÄ• ma. evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sam

__anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ_ catÅ«hi samathehi sammati sammukhÄ• vinayena ca sativ
ca tassapÄ• piyasikÄ• ya ca. sammukhÄ• vinayeneva sammamÄ• naá¹ƒ yo ca anuvadati, y
tesaá¹ƒ vacanaá¹ƒ sutvÄ• , sace kÄ• ci Ä• patti natthi, ubho khamÄ• petvÄ• , sace atthi, aya
Ä• pattÄ«ti evaá¹ƒ vinicchitaá¹ƒ vÅ«pasammati. tattha sammukhÄ• vinayalakkhaá¹‡aá¹ƒ vu

yadÄ• pana khÄ«á¹‡Ä• savassa bhikkhuno amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsita
yÄ• camÄ• nassa saá¹…gho Ã±atticatutthena kammena sativinayaá¹ƒ deti, tadÄ• sammukh
vÅ«pasantaá¹ƒ hoti. dinne pana sativinaye puna tasmiá¹ƒ puggale kassaci anuvÄ• do na ru

yadÄ• ummattako bhikkhu ummÄ• davasena kate assÄ• maá¹‡ake ajjhÄ• cÄ• re ``saratÄ•
Ä• pattiâ€™â€™ nti bhikkhÅ«hi vuccamÄ• no --- ``ummattakena me, Ä• vuso, etaá¹ƒ kataá¹
taá¹ƒ sarÄ• mÄ«â€™â€™ ti bhaá¹‡antopi bhikkhÅ«hi \Be IV 30/ codiyamÄ• nova puna acod
amÅ«á¸·havinayaá¹ƒ yÄ• cati, saá¹…gho cassa Ã±atticatutthena kammena amÅ«á¸·havinay
sammukhÄ• vinayena ca amÅ«á¸·havinayena ca vÅ«pasantaá¹ƒ hoti. dinne pana amÅ«á¸·h
kassaci tappaccayÄ• anuvÄ• do na ruhati.

yadÄ• pana pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena vÄ• codiyamÄ• nassa aÃ±Ã±en
pÄ• pussannatÄ• ya pÄ• piyassa puggalassa --- ``sacÄ• yaá¹ƒ acchinnamÅ«lo bhavissati, s
osÄ• raá¹‡aá¹ƒ labhissati, sace chinnamÅ«lo, ayamevassa nÄ• sanÄ• bhavissatÄ«â€™â€
Ã±atticatutthena kammena tassapÄ• piyasikaá¹ƒ karoti, tadÄ• sammukhÄ• vinayena ca tas
vÅ«pasantaá¹ƒ hoti. evaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati.

__Ä• pattÄ• dhikaraá¹‡aá¹ƒ_ tÄ«hi samathehi sammati sammukhÄ• vinayena ca paá¹-iÃ±Ã
tiá¹‡avatthÄ• rakena ca. tassa sammukhÄ• vinayeneva vÅ«pasamo natthi. yadÄ• pana eka
saá¹…ghagaá¹‡amajjhesu vÄ• bhikkhu lahukaá¹ƒ Ä• pattiá¹ƒ deseti, tadÄ• Ä• pattÄ• dhika
ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca vÅ«pasammati. tattha sammukhÄ• vinayo tÄ• va yo ca de
tesaá¹ƒ sammukhatÄ• . sesaá¹ƒ vuttanayameva. puggalassa ca gaá¹‡assa ca desanÄ• kÄ•
saá¹…ghasammukhatÄ• parihÄ• yati. yaá¹ƒ panettha ``ahaá¹ƒ, bhante, itthannÄ• maá¹ƒ Ä•
ca, Ä• ma ``passÄ• mÄ«â€™â€™ ti ca paá¹-iÃ±Ã±Ä• tÄ• ya \Ee IV 46/ ``Ä• yatiá¹ƒ saá¹ƒva
karaá¹‡aá¹ƒ, taá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ nÄ• ma. saá¹…ghÄ• disese parivÄ• sÄ• diy
parivÄ• sÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ nÄ• ma.

dvepakkhajÄ• tÄ• pana bhaá¹‡á¸• anakÄ• rakÄ• bhikkhÅ« bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ a
lajjidhamme uppanne ``sace mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ•
adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya saá¹ƒvatteyyÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• pat
yadÄ• tiá¹‡avatthÄ• rakakammaá¹ƒ karonti, tadÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ sammukhÄ• v
ca sammati. tatra hi yattakÄ• hatthapÄ• supagatÄ• ``na me taá¹ƒ khamatÄ«â€™â€™ ti ev
akatvÄ• ``dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti na ukkoá¹-enti,
honti, sabbesampi á¹-hapetvÄ• thullavajjaÃ±ca gihipaá¹-isaá¹ƒyuttaÃ±ca sabbÄ• pattiyo vu
Ä• pattÄ• dhikaraá¹‡aá¹ƒ tÄ«hi samathehi sammati. __kiccÄ• dhikaraá¹‡aá¹ƒ_ ekena sama
sammukhÄ• vinayeneva.

imÄ• ni cattÄ• ri adhikaraá¹‡Ä• ni yathÄ• nurÅ«paá¹ƒ imehi sattahi samathehi sammanti. te
``uppannuppannÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ samathÄ• ya vÅ«pasamÄ• ya sammukhÄ• v
tiá¹‡avatthÄ• rakoâ€™â€™ ti. ayamettha vinicchayanayo, vitthÄ• ro pana samathakkhandh
Ä• gatoyeva. vinicchayopissa __samantapÄ• sÄ• dikÄ• ya_ vutto.

<47> yo panÄ• yaá¹ƒ imasmiá¹ƒ sutte ``idhÄ• nanda, bhikkhÅ« vivadantÄ«â€™â€™ tiÄ• d
nayena saá¹…khepatova vuttoti veditabbo. tattha __dhammo_tiÄ• dÄ«su suttantapariyÄ• ye
kusalakammapathÄ• __dhammo, _ akusalakammapathÄ• __adhammo_. tathÄ• ``cattÄ• n
heá¹-á¹-hÄ• Ä• gatÄ• sattatiá¹ƒsa bodhipakkhiyadhammÄ• , tayo satipaá¹-á¹-hÄ• nÄ• tayo
iddhipÄ• dÄ• cha indriyÄ• ni cha balÄ• ni aá¹-á¹-ha bojjhaá¹…gÄ• navaá¹…giko maggo cÄ
paÃ±ca nÄ«varaá¹‡Ä• nÄ«tiÄ• dayo saá¹…kliá¹-á¹-hadhammÄ• cÄ• ti ayaá¹ƒ adhammo.

tattha \Ne IV 31/ yaá¹ƒkiÃ±ci ekaá¹ƒ adhammakoá¹-á¹-hÄ• saá¹ƒ gahetvÄ• ``imaá¹ƒ adhar
karissÄ• ma, evaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyakulaá¹ƒ niyyÄ• nikaá¹ƒ bhavissati, mayaÃ±ca lo
bhavissÄ• mÄ• â€™â€™ ti taá¹ƒ adhammaá¹ƒ ``dhammo ayaâ€™â€™ nti kathentÄ• dham
dhammakoá¹-á¹-hÄ• sesu ekaá¹ƒ gahetvÄ• ``adhammo ayaâ€™â€™ nti kathentÄ• adham

vinayapariyÄ• yena pana bhÅ«tena vatthunÄ• codetvÄ• sÄ• retvÄ• yathÄ• paá¹-iÃ±Ã±Ä•
nÄ• ma, abhÅ«tena pana vatthunÄ• acodetvÄ• asÄ• retvÄ• apaá¹-iÃ±Ã±Ä• ya katabbaka
adhammaá¹ƒ ``dhammo ayaâ€™â€™ nti kathentÄ• dhammoti vivadanti, ``adhammo ayaâ€
vivadanti.

suttantapariyÄ• yena pana rÄ• gavinayo dosavinayo mohavinayo saá¹ƒvaro pahÄ• naá¹ƒ p
__vinayo_ nÄ• ma, rÄ• gÄ• dÄ«naá¹ƒ avinayo asaá¹ƒvaro \Be IV 32/ appahÄ• naá¹ƒ appaá
__avinayo_ nÄ• ma. vinayapariyÄ• yena vatthusampatti Ã±attisampatti anusÄ• vanasampat
parisasampattÄ«ti ayaá¹ƒ __vinayo_ nÄ• ma, vatthuvipatti ... pe ... parisavipattÄ«ti \Ee IV 48
__avinayo_ nÄ• ma. tesupi yaá¹ƒkiÃ±ci avinayaá¹ƒ ``vinayo ayaâ€™â€™ nti kathentÄ• vin
avinayoti kathentÄ• avinayoti vivadanti.

__dhammanetti samanumajjitabbÄ• _ti dhammarajju anumajjitabbÄ• Ã±Ä• á¹‡ena ghaá¹ƒs
sÄ• panesÄ• dhammanetti ``iti kho vaccha ime dasa dhammÄ• akusalÄ• dasa dhammÄ•
mahÄ• vacchagottasutte (MN II 194) Ä• gatÄ• ti vuttÄ• . sÄ• eva vÄ• hotu, yo vÄ• idha dh
__yathÄ• tattha sametÄ«_ti yathÄ• tÄ• ya dhammanettiyÄ• sameti, ``dhammo dhammova
vinayo vinayova hoti, avinayo avinayovaâ€™â€™. __tathÄ• ta_nti evaá¹ƒ taá¹ƒ adhikaraá¹‡
__ekaccÄ• naá¹ƒ adhikaraá¹‡Ä• na_nti idha vivÄ• dÄ• dhikaraá¹‡ameva dassitaá¹ƒ, sammu
adhikaraá¹‡e na labbhati.

<48> taá¹ƒ panetaá¹ƒ yasmÄ• dvÄ«hi samathehi sammati sammukhÄ• vinayena ca yebhu
32/ heá¹-á¹-hÄ• mÄ• tikÄ• ya á¹-hapitÄ• nukkamena idÄ• ni sativinayassa vÄ• re pattepi ta
vivÄ• dÄ• dhikaraá¹‡ayeva tÄ• va dutiyasamathaá¹ƒ dassento __kathaÃ±cÄ• nanda, yebhu
__bahutarÄ• _ti antamaso dvÄ«hi tÄ«hipi atirekatarÄ• . sesamettha heá¹-á¹-hÄ• vuttanayen

<49> idÄ• ni heá¹-á¹-hÄ• avitthÄ• ritaá¹ƒ sativinayaá¹ƒ Ä• diá¹ƒ katvÄ• vitthÄ• ritÄ• vases
paá¹-ipÄ• á¹-iyÄ• vitthÄ• retuá¹ƒ __kathaÃ±cÄ• nanda, sativinayo_tiÄ• dimÄ• ha. tattha __
vÄ• _ti dve sÄ• mantÄ• ni khandhasÄ• mantaÃ±ca Ä• pattisÄ• mantaÃ±ca. tattha pÄ• rÄ• ji
saá¹…ghÄ• disesÄ• pattikkhandho thullaccaya-pÄ• cittiya-pÄ• á¹-idesanÄ«ya-dukkaá¹-a-du
evaá¹ƒ purimassa pacchimakhandhaá¹ƒ khandhasÄ• mantaá¹ƒ nÄ• ma hoti. paá¹-hamapÄ•
dukkaá¹-aá¹ƒ, sesÄ• naá¹ƒ thullaccayanti idaá¹ƒ Ä• pattisÄ• mantaá¹ƒ nÄ• ma. tattha \Be IV
pÄ• rÄ• jikasÄ• mantaá¹ƒ garukÄ• patti nÄ• ma hoti. __saratÄ• yasmÄ• _ti saratu Ä• yasmÄ
adhikaraá¹‡Ä• na_nti idha anuvÄ• dÄ• dhikaraá¹‡ameva dassitaá¹ƒ.

<50> __bhÄ• sitaparikkanta_nti vÄ• cÄ• ya bhÄ• sitaá¹ƒ kÄ• yena ca parikkantaá¹ƒ, parakl
__ekaccÄ• na_nti idhÄ• pi anuvÄ• dÄ• dhikaraá¹‡ameva adhippetaá¹ƒ. paá¹-iÃ±Ã±Ä• takar
Ä• pattÄ• dhikaraá¹‡aá¹ƒ dassitaá¹ƒ.

<52> __davÄ• _ti sahasÄ• . __ravÄ• _ti aÃ±Ã±aá¹ƒ bhaá¹‡itukÄ• mena aÃ±Ã±aá¹ƒ vuttaá¹
tassapÄ• piyasikÄ• hotÄ«_ti tassapuggalassa pÄ• pussannatÄ• pÄ• piyasikÄ• hoti. iminÄ
dassitaá¹ƒ. evarÅ«passa hi puggalassa kammaá¹ƒ kÄ• ttabbaá¹ƒ. kammena hi adhikaraá¹‡
puggalassa pÄ• pussannatÄ• ya. idhÄ• pi ca anuvÄ• dÄ• dhikaraá¹‡ameva adhikaraá¹‡anti

<53> __kathaÃ±cÄ• nanda_ \Ee IV 50/, __tiá¹‡avatthÄ• rako_ti ettha idaá¹ƒ kammaá¹ƒ tiá¹
tiá¹‡avatthÄ• rakoti vuttaá¹ƒ. yathÄ• hi gÅ«thaá¹ƒ vÄ• muttaá¹ƒ vÄ• ghaá¹-á¹-iyamÄ• naá
bÄ• dhati, tiá¹‡ehi avattharitvÄ• suppaá¹-icchÄ• ditassa panassa so gandho na bÄ• dhati, e
adhikaraá¹‡aá¹ƒ mÅ«lÄ• numÅ«laá¹ƒ gantvÄ• vÅ«pasamiyamÄ• naá¹ƒ kakkhaá¸·attÄ• ya
saá¹ƒvattati, taá¹ƒ iminÄ• kammena vÅ«pasantaá¹ƒ gÅ«thaá¹ƒ viya tiá¹‡avatthÄ• rakena pa
vÅ«pasantaá¹ƒ hotÄ«ti idaá¹ƒ kammaá¹ƒ tiá¹‡avatthÄ• rakasadisattÄ• \Ne IV 33/ tiá¹‡avatt
tassa __idhÄ• nanda, bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• na_ntiÄ• divacanena Ä• kÄ• ran
Ä• gatÄ• yeva panettha kammavÄ• cÄ• pamÄ• á¹‡aá¹ƒ. __á¹-hapetvÄ• thullavajjaá¹ƒ á¹-h
gihipaá¹-isaá¹ƒyutta_nti. ettha pana __thullavajja_nti thÅ«llavajjaá¹ƒ pÄ• rÄ• jikaÃ±ceva saá
__gihipaá¹-isaá¹ƒyutta_nti gihÄ«naá¹ƒ hÄ«nena khuá¹ƒsanavambhanadhammikapaá¹-issav
__adhikaraá¹‡Ä• na_nti idha Ä• pattÄ• dhikaraá¹‡ameva veditabbaá¹ƒ. kiccÄ• dhikaraá¹‡as
kiÃ±ci vuttaá¹ƒ. kiÃ±cÄ• pi na vuttaá¹ƒ, sammukhÄ• vinayeneva panassa vÅ«pasamo hotÄ«

<54> __chayime_ \Be IV 34/, __Ä• nanda, dhammÄ• sÄ• raá¹‡Ä«yÄ• _ti heá¹-á¹-hÄ• kala
Ä• raddhaá¹ƒ, upari sÄ• raá¹‡Ä«yadhammÄ• Ä• gatÄ• . iti yathÄ• nusandhinÄ• va desanÄ
kosambiyasutte (MN I 498-500) pana sotÄ• pattimaggasammÄ• diá¹-á¹-hi kathitÄ• , imasmi
sotÄ• pattiphalasammÄ• diá¹-á¹-hi vuttÄ• ti veditabbÄ• . __aá¹‡u_nti appasÄ• vajjaá¹ƒ. __th
mahÄ• sÄ• vajjaá¹ƒ. sesamettha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sÄ• magÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sunakkhattasuttavaá¹‡á¹‡anÄ•

<55> __evaá¹ƒ_ \Ne IV 34/ __me suta_nti sunakkhattasuttaá¹ƒ. tattha __aÃ±Ã±Ä• _ti araha
khÄ«á¹‡Ä• jÄ• tÄ«tiÄ• dÄ«hi catÅ«hi padehi kathitÄ• . __adhimÄ• nenÄ• _ti appatte pattas
adhigatasaÃ±Ã±ino hutvÄ• adhigataá¹ƒ amhehÄ«ti mÄ• nena byÄ• kariá¹ƒsu.

<56> __evaÃ±cettha sunakkhatta tathÄ• gatassa hotÄ«_ti sunakkhatta ettha etesaá¹ƒ bhik
paÃ±habyÄ• karaá¹‡e --- ``idaá¹ƒ á¹-hÄ• naá¹ƒ etesaá¹ƒ avibhÅ«taá¹ƒ andhakÄ• raá¹ƒ, ten
adhigatasaÃ±Ã±ino, handa nesaá¹ƒ visodhetvÄ• pÄ• kaá¹-aá¹ƒ katvÄ• dhammaá¹ƒ desem
tathÄ• gatassa hoti. __atha ca panidhekacce ... pe ... tassapi hoti aÃ±Ã±athatta_nti bhagav
paá¹-ipannakÄ• naá¹ƒ dhammaá¹ƒ deseti. yattha pana icchÄ• cÄ• re á¹-hitÄ• ekacce mogh
bhagavÄ• passati --- ``ime imaá¹ƒ paÃ±haá¹ƒ uggahetvÄ• ajÄ• nitvÄ• va jÄ• nantÄ• viya
hutvÄ• gÄ• manigamÄ• dÄ«su visevamÄ• nÄ• vicarissanti, taá¹ƒ nesaá¹ƒ bhavissati dÄ«g
dukkhÄ• yÄ• â€™â€™ ti evamassÄ• yaá¹ƒ icchÄ• cÄ• re \Ee IV 52/ á¹-hitÄ• naá¹ƒ kÄ• raá
atthÄ• ya ``dhammaá¹ƒ desissÄ• mÄ«â€™â€™ ti uppannassa cittassa aÃ±Ã±athÄ• bhÄ• v
vuttaá¹ƒ.

<58> __lokÄ• misÄ• dhimutto_ti vaá¹-á¹-Ä• misa-kÄ• mÄ• misa-lokÄ• misabhÅ«tesu paÃ±
tanninno taggaruko tappabbhÄ• ro. __tappatirÅ«pÄ«_ti \Be IV 35/ kÄ• maguá¹‡asabhÄ• gÄ
__Ä• neÃ±japaá¹-isaá¹ƒyuttÄ• yÄ• _ti Ä• neÃ±jasamÄ• pattipaá¹-isaá¹ƒyuttÄ• ya. __saá¹ƒs
__Ä• neÃ±jasaá¹ƒyojanena hi kho visaá¹ƒyutto_ti Ä• neÃ±jasamÄ• pattisaá¹ƒyojanena visa
__lokÄ• misÄ• dhimutto_ti evarÅ«po hi lÅ«khacÄ«varadharo mattikÄ• pattaá¹ƒ Ä• dÄ• ya a
saddhiá¹ƒ paccantajanapadaá¹ƒ gacchati, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hakÄ• le mar
``mahÄ• paá¹ƒsukulikÄ• Ä• gatÄ• â€™â€™ ti yÄ• gubhattÄ• dÄ«ni sampÄ• detvÄ• sakka
niá¹-á¹-hite anumodanaá¹ƒ sutvÄ• --- ``svepi, bhante, idheva piá¹‡á¸• Ä• ya pavisathÄ• â€™
upÄ• sakÄ• , ajjÄ• pi vo bahÅ«naá¹ƒ dinnanti. tena hi, bhante, antovassaá¹ƒ idha vaseyyÄ•
vihÄ• ramaggaá¹ƒ pucchitvÄ• vihÄ• raá¹ƒ \Ne IV 35/ gacchanti. tattha senÄ• sanaá¹ƒ gahe
paá¹-isÄ• menti. sÄ• yaá¹ƒ eko Ä• vÄ• siko te bhikkhÅ« pucchati ``kattha piá¹‡á¸• Ä• ya car
asukagÄ• meti. bhikkhÄ• sampannÄ• ti? Ä• ma evarÅ«pÄ• nÄ• ma manussÄ• naá¹ƒ saddh
edisÄ• , niccampi edisÄ• â€™â€™ ti? saddhÄ• te manussÄ• niccampi edisÄ• , te nissÄ• y
vaá¸• á¸• hatÄ«ti. tato te paá¹ƒsukulikÄ• punappunaá¹ƒ tesaá¹ƒ vaá¹‡á¹‡aá¹ƒ kathenti \Ee
divasÄ• vasesaá¹ƒ kathetvÄ• rattimpi kathenti. ettÄ• vatÄ• icchÄ• cÄ• re á¹-hitassa sÄ«sa
udaraá¹ƒ phÄ• litaá¹ƒ. evaá¹ƒ lokÄ• misÄ• dhimutto veditabbo.

<59> idÄ• ni Ä• neÃ±jasamÄ• pattilÄ• bhiá¹ƒ adhimÄ• nikaá¹ƒ dassento __á¹-hÄ• naá¹ƒ kh
__Ä• neÃ±jÄ• dhimuttassÄ• _ti kilesasiÃ±canavirahitÄ• su heá¹-á¹-himÄ• su chasu samÄ• p
tanninnassa taggaruno tappabbhÄ• rassa. __se pavutte_ti taá¹ƒ pavuttaá¹ƒ. cha samÄ• pat
adhimÄ• nikassa paÃ±cakÄ• maguá¹‡Ä• misabandhanÄ• patitapaá¹‡á¸• upalÄ• so viya up

<60> idÄ• ni Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti lÄ• bhino adhimÄ• nikassa nighaá¹ƒsaá
panÄ• _tiÄ• dimÄ• ha. tattha __dvedhÄ• bhinnÄ• _ti majjhe bhinnÄ• . __appaá¹-isandhikÄ•
muá¹-á¹-hipÄ• sÄ• á¹‡amattÄ• jatunÄ• vÄ• silesena vÄ• allÄ«yÄ• petvÄ• paá¹-isandhÄ•

kuá¹-Ä• gÄ• rappamÄ• á¹‡aá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __se bhinne_ti taá¹ƒ bhinnaá¹ƒ.
samÄ• pattilÄ• bhino hi heá¹-á¹-hÄ• samÄ• patti dvedhÄ• bhinnÄ• selÄ• viya hoti, taá¹ƒ sa
na uppajjati. tenetaá¹ƒ vuttaá¹ƒ.

<61> idÄ• ni nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanalÄ• bhino adhimÄ• nikassa ca nighaá¹ƒ
panÄ• _tiÄ• dimÄ• ha. tattha __se vante_ti taá¹ƒ vantaá¹ƒ. aá¹-á¹-hasamÄ• pattilÄ• bhino \E
heá¹-á¹-hÄ• samÄ• pattiyo vantasadisÄ• hutvÄ• upaá¹-á¹-hahanti, puna samÄ• pajjissÄ• m
tenetaá¹ƒ vuttaá¹ƒ.

<62> idÄ• ni khÄ«á¹‡Ä• savassa nighaá¹ƒsaá¹ƒ dassento __á¹-hÄ• naá¹ƒ kho panÄ• _tiÄ•
ucchinnamÅ«le_ti so ucchinnamÅ«lo. upari samÄ• pattilÄ• bhino hi heá¹-á¹-hÄ• samÄ• patt
upaá¹-á¹-hÄ• ti, taá¹ƒ samÄ• pajjissÄ• mÄ«ti cittaá¹ƒ na uppajjati. tenetaá¹ƒ vuttaá¹ƒ.

<63> __á¹-hÄ• naá¹ƒ_ \Ne IV 36/ __kho panÄ• _ti pÄ• á¹-iyekko anusandhi. heá¹-á¹-hÄ• h
adhimÄ• nikassapi khÄ«á¹‡Ä• savassapi nighaá¹ƒso kathito, sukkhavipassakassa pana adh
khÄ«á¹‡Ä• savassapi na kathito. tesaá¹ƒ dvinnampi nighaá¹ƒsaá¹ƒ dassetuá¹ƒ imaá¹ƒ desa
paá¹-ikkhittaá¹ƒ. samÄ• pattilÄ• bhino hi adhimÄ• nikassa nighaá¹ƒse kathite sukkhavipassa
kathitova hoti, samÄ• pattilÄ• bhino ca khÄ«á¹‡Ä• savassa kathite sukkhavipassakakhÄ«á¹
etesaá¹ƒ pana dvinnaá¹ƒ bhikkhÅ«naá¹ƒ sappÄ• yÄ• sappÄ• yaá¹ƒ kathetuá¹ƒ imaá¹ƒ desa

tattha siyÄ• --- puthujjanassa tÄ• va Ä• rammaá¹‡aá¹ƒ asappÄ• yaá¹ƒ hotu, khÄ«á¹‡Ä• sa
asappÄ• yanti. yadaggena puthujjanassa asappÄ• yaá¹ƒ, tadaggena khÄ«á¹‡Ä• savassÄ• p
jÄ• nitvÄ• khÄ• ditampi ajÄ• nitvÄ• khÄ• ditampi visameva. na hi khÄ«á¹‡Ä• savenapi ``ah
asaá¹ƒvutena bhavitabbaá¹ƒ. khÄ«á¹‡Ä• savenapi yuttapayutteneva bhavituá¹ƒ vaá¹-á¹-ati.

<64> tattha \Ee IV 55/ __samaá¹‡enÄ• _ti buddhasamaá¹‡ena. __chandarÄ• gabyÄ• pÄ• d
visadoso chandarÄ• gena ca byÄ• pÄ• dena ca ruppati kuppati. __asappÄ• yÄ• nÄ«_ti avaa
Ä• rammaá¹‡Ä• ni. __anuddhaá¹ƒseyyÄ• _ti soseyya \Be IV 37/ milÄ• peyya. __saupÄ• dis
upÄ• ditabbaá¹ƒ gaá¹‡hitabbaá¹ƒ idha upÄ• dÄ«ti vuttaá¹ƒ. __analaÃ±ca te antarÄ• yÄ• yÄ
kÄ• tuá¹ƒ asamatthaá¹ƒ. __rajosÅ«ka_nti rajo ca vÄ«hisukÄ• di ca sÅ«kaá¹ƒ. __asu ca visa
__tadubhayenÄ• _ti yÄ• sÄ• asappÄ• yakiriyÄ• ca yo visadoso ca, tena ubhayena. __puth

__evameva kho_ti ettha saupÄ• dÄ• nasalluddhÄ• ro viya appahÄ«no avijjÄ• visadoso daá
asappÄ• yakiriyÄ• ya á¹-hitabhÄ• vo viya chasu dvÄ• resu asaá¹ƒvutakÄ• lo, tadubhayena v
maraá¹‡aá¹ƒ viya sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattanaá¹ƒ, maraá¹‡amattaá¹ƒ duk
garukÄ• ya saá¹ƒkiliá¹-á¹-hÄ• ya Ä• pattiyÄ• Ä• pajjanaá¹ƒ daá¹-á¹-habbaá¹ƒ. sukkapakkhe
opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

<65> __satiyÄ• yetaá¹ƒ_ \Ne IV 37/ __adhivacana_nti ettha sati paÃ±Ã±Ä• gatikÄ• . lokikÄ
hoti, lokuttarÄ• ya lokuttarÄ• . __ariyÄ• yetaá¹ƒ paÃ±Ã±Ä• yÄ• _ti parisuddhÄ• ya vipassan

idÄ• ni khÄ«á¹‡Ä• savassa balaá¹ƒ dassento __so vatÄ• _tiÄ• dimÄ• ha. tattha __saá¹ƒvut
__iti_ \Ee IV 56/ __viditvÄ• nirupadhÄ«_ti evaá¹ƒ jÄ• nitvÄ• kilesupadhipahÄ• nÄ• nirupad
attho. __upadhisaá¹…khaye vimutto_ti upadhÄ«naá¹ƒ saá¹…khayabhÅ«te nibbÄ• ne Ä• ran
__upadhismi_nti kÄ• mupadhismiá¹ƒ. __kÄ• yaá¹ƒ upasaá¹ƒharissatÄ«_ti kÄ• yaá¹ƒ allÄ«yÅ
hoti --- taá¹‡hakkhaye nibbÄ• ne Ä• rammaá¹‡ato vimutto khÄ«á¹‡Ä• savo paÃ±ca kÄ• mag
upasaá¹ƒharissati cittaá¹ƒ vÄ• uppÄ• dessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. sesaá¹ƒ sabba
uttÄ• natthamevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sunakkhattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ä• neÃ±jasappÄ• yasuttavaá¹‡á¹‡anÄ•

<66> __evaá¹ƒ_ \Ne IV 38/ \Be IV 38/ __me suta_nti Ä• neÃ±jasappÄ• yasuttaá¹ƒ. tattha __
abhÄ• vaá¹-á¹-hena aniccÄ• . __kÄ• mÄ• _ti vatthukÄ• mÄ• pi kilesakÄ• mÄ• pi. __tucchÄ•
niccasÄ• radhuvasÄ• raattasÄ• ravirahitattÄ• rittÄ• , na pana natthÄ«ti gahetabbÄ• . na hi t
vutte muá¹-á¹-hi nÄ• ma natthÄ«ti vuttaá¹ƒ hoti. yassa pana abbhantare kiÃ±ci natthi, so vuc
__musÄ• _ti nÄ• sanakÄ• . __mosadhammÄ• _ti nassanasabhÄ• vÄ• , khettaá¹ƒ viya vatth
viya ca na paÃ±Ã±Ä• yittha, katipÄ• heneva \Ee IV 57/ supinake diá¹-á¹-hÄ• viya nassanti n
vuttaá¹ƒ ``mosadhammÄ• â€™â€™ ti, __mÄ• yÄ• katameta_nti yathÄ• mÄ• yÄ• ya udakaâ
badaripaá¹‡á¹‡aá¹ƒ kahÄ• paá¹‡oti katvÄ• dassitaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• pana evarÅ«paá¹ƒ
á¹-hitasseva tathÄ• paÃ±Ã±Ä• yati, upacÄ• rÄ• tikkamato paá¹-á¹-hÄ• ya pÄ• katikameva p
ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena ``mÄ• yÄ• kataâ€™â€™ nti vuttÄ• . yathÄ• ca mÄ• yÄ
maá¹‡iÄ• dÄ«naá¹ƒ vasena dassento vaÃ±ceti, evaá¹ƒ kÄ• mÄ• pi aniccÄ• dÄ«ni niccÄ• dis
vaÃ±centÄ«ti vaÃ±canakaá¹-á¹-henapi ``mÄ• yÄ• kataâ€™â€™ nti vuttÄ• . __bÄ• lalÄ• pan
dhÄ«tÄ• , mayhaá¹ƒ hiraÃ±Ã±aá¹ƒ mayhaá¹ƒ suvaá¹‡á¹‡anti evaá¹ƒ bÄ• lÄ• naá¹ƒ lÄ• pana
__diá¹-á¹-hadhammikÄ• kÄ• mÄ• _ti mÄ• nusakÄ• paÃ±ca kÄ• maguá¹‡Ä• . __samparÄ•
__diá¹-á¹-hadhammikÄ• . kÄ• masaÃ±Ã±Ä• _ti mÄ• nusake kÄ• me Ä• rabbha uppannasaÃ
mÄ• radheyya_nti ete kÄ• mÄ• ca kÄ• masaÃ±Ã±Ä• ca ubhayampi mÄ• radheyyaá¹ƒ. yeh
tesaÃ±hi upari mÄ• ro vasaá¹ƒ vatteti. taá¹ƒ sandhÄ• ya ``ubhayametaá¹ƒ mÄ• radheyyaâ€

__mÄ• rassesa visayo_tiÄ• dÄ«supi yathÄ• coá¸·assa visayo coá¸·avisayo, paá¹‡á¸• assa
saá¹ƒvarÄ• naá¹ƒ visayo saá¹ƒvaravisayoti pavattanaá¹-á¹-hÄ• naá¹ƒ visayoti vuccati, evaá¹
gahitÄ• , tesaá¹ƒ upari mÄ• ro vasaá¹ƒ vatteti. taá¹ƒ sandhÄ• ya __mÄ• rassesa visayo_ti v

kÄ• maguá¹‡e nivÄ• pabÄ«jaá¹ƒ viya vippakiranto \Ee IV 58/ mÄ• ro gacchati. yehi pana te
mÄ• ro vasaá¹ƒ vatteti. taá¹ƒ sandhÄ• ya __mÄ• rassesa nivÄ• po_ti vuttaá¹ƒ. yathÄ• ca ya
39/ vasaá¹ƒ vattenti, so hatthigocaro assagocaro ajagocaroti vuccati, evaá¹ƒ \Be IV 39/ yehi
gahitÄ• , tesu mÄ• ro vasaá¹ƒ vatteti. taá¹ƒ sandhÄ• ya __mÄ• rassesa gocaro_ti vuttaá¹ƒ.

__etthÄ• _ti etesu kÄ• mesu. __mÄ• nasÄ• _ti cittasambhÅ«tÄ• . tattha siyÄ• --- duvidhe t
abhijjhÄ• nalakkhaá¹‡Ä• abhijjhÄ• , karaá¹‡uttariyalakkhaá¹‡o sÄ• rambho ca uppajjatu, by
uppajjatÄ«ti? mamÄ• yite vatthusmiá¹ƒ acchinnepi socanti, acchijjantepi socanti, acchinnasa
yo evarÅ«po cittassa Ä• ghÄ• toti evaá¹ƒ uppajjati. __teva ariyasÄ• vakassÄ• _ti te ariyasÄ
Ä• gamasandhimattaá¹ƒ hoti. __idha manusikkhato_ti imasmiá¹ƒ sÄ• sane sikkhantassa te
antarÄ• yakarÄ• honti. __abhibhuyya loka_nti kÄ• malokaá¹ƒ abhibhavitvÄ• . __adhiá¹-á¹-h
jhÄ• nÄ• rammaá¹‡acittena adhiá¹-á¹-hahitvÄ• . __aparitta_nti kÄ• mÄ• vacaracittaá¹ƒ parit
paá¹-ikkhepena mahaggataá¹ƒ aparittaá¹ƒ nÄ• ma. __pamÄ• á¹‡a_ntipi kÄ• mÄ• vacarame
arÅ«pÄ• vacaraá¹ƒ __appamÄ• á¹‡aá¹ƒ. subhÄ• vita_nti pana etaá¹ƒ kÄ• mÄ• vacarÄ• dÄ«
hoti, lokuttarassevetaá¹ƒ nÄ• maá¹ƒ. tasmÄ• etassa vasena aparittaá¹ƒ appamÄ• á¹‡aá¹ƒ
lokuttarameva vaá¹-á¹-ati.

__tabbahulavihÄ• rino_ti kÄ• mapaá¹-ibÄ• hanena tameva paá¹-ipadaá¹ƒ bahulaá¹ƒ katvÄ•
cittaá¹ƒ pasÄ«datÄ«_ti kÄ• raá¹‡e cittaá¹ƒ pasÄ«dati. kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ? arahat
vipassanaá¹ƒ vÄ• , catutthajjhÄ• naá¹ƒ vÄ• , catutthajjhÄ• nassa upacÄ• raá¹ƒ vÄ• . __sam
duvidho sampasÄ• do adhimokkhasampasÄ• do ca paá¹-ilÄ• bhasampasÄ• do ca. arahatta
paá¹-á¹-hapetvÄ• viharato mahÄ• bhÅ«tÄ• dÄ«su upaá¹-á¹-hahantesu yenime nÄ«hÄ• rena
upaá¹-á¹-hahanti, upÄ• dÄ• rÅ«pÄ• upaá¹-á¹-hahanti nÄ• marÅ«pÄ• upaá¹-á¹-hahanti, pac
upaá¹-á¹-hahanti, lakkhaá¹‡Ä• rammaá¹‡Ä• vipassanÄ• upaá¹-á¹-hahati, ajjeva arahattaá¹
appaá¹-iladdheyeva Ä• sÄ• santiá¹-á¹-hati, adhimokkhaá¹ƒ paá¹-ilabhati. tatiyajjhÄ• naá¹ƒ v
catutthajjhÄ• natthÄ• ya kasiá¹‡aparikammaá¹ƒ karontassa nÄ«varaá¹‡avikkhambhanÄ• dÄ
nÄ«hÄ• rena nÄ«varaá¹‡Ä• vikkhambhanti, kilesÄ• sannisÄ«danti, sati santiá¹-á¹-hati, saá
vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ hutvÄ• dibbacakkhukassa paraloko viya upaá¹-á¹-hÄ• ti \Be IV 4
lepapiá¹‡á¸• e laggamÄ• no viya upacÄ• rena samÄ• dhiyati, ajjeva catutthajjhÄ• naá¹ƒ nibl
apaá¹-iladdheyeva Ä• sÄ• santiá¹-á¹-hati, adhimokkhaá¹ƒ paá¹-ilabhati \Ne IV 40/. ayaá¹ƒ
__adhimokkhasampasÄ• do_ \Ee IV 60/ nÄ• ma. tasmiá¹ƒ sampasÄ• de sati. yo pana araha
catutthajjhÄ• naá¹ƒ vÄ• , tassa cittaá¹ƒ vippasannaá¹ƒ hotiyeva. idha pana ``Ä• yatane citta
ti vacanato arahattavipassanÄ• ya ceva catutthajjhÄ• nÅ«pacÄ• rassa ca paá¹-ilÄ• bho __p
veditabbo. vipassanÄ• hi paÃ±Ã±Ä• ya adhimuccanassa kÄ• raá¹‡aá¹ƒ, upacÄ• raá¹ƒ Ä• n

__etarahi vÄ• Ä• neÃ±jaá¹ƒ samÄ• pajjati. paÃ±Ã±Ä• ya vÄ• adhimuccatÄ«_ti ettha etara
adhimuccati, Ä• neÃ±jaá¹ƒ vÄ• samÄ• pajjatÄ«ti evaá¹ƒ padaparivattanaá¹ƒ katvÄ• attho v
vuttaá¹ƒ hoti --- tasmiá¹ƒ sampasÄ• de sati etarahi vÄ• paÃ±Ã±Ä• ya adhimuccati, arahatta

attho. taá¹ƒ anabhisambhuá¹‡anto Ä• neÃ±jaá¹ƒ vÄ• samÄ• pajjati, atha vÄ• __paÃ±Ã±Ä•
arahattamaggaá¹ƒ bhÄ• veti, taá¹ƒ anabhisambhuá¹‡anto Ä• neÃ±jaá¹ƒ vÄ• samÄ• pajjati.
bhÄ• vetuá¹ƒ asakkonto etarahi catusaccaá¹ƒ vÄ• sacchikaroti. taá¹ƒ anabhisambhuá¹‡ant
samÄ• pajjatÄ«ti.

tatrÄ• yaá¹ƒ nayo --- idha bhikkhu tatiyajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• catutthajjhÄ• nass
karoti. tassa nÄ«varaá¹‡Ä• vikkhambhanti, sati santiá¹-á¹-hati, upacÄ• rena cittaá¹ƒ samÄ•
rÅ«pÄ• rÅ«paá¹ƒ parigaá¹‡hÄ• ti, paccayaá¹ƒ pariggaá¹‡hÄ• ti, lakkhaá¹‡Ä• rammaá¹‡ikaá
vavatthapeti, tassa evaá¹ƒ hoti --- ``upacÄ• rena me jhÄ• naá¹ƒ visesabhÄ• giyaá¹ƒ bhavey
visesabhÄ• giyatÄ• , nibbedhabhÄ• giyaá¹ƒ naá¹ƒ karissÄ• mÄ«â€™â€™ ti vipassanaá¹ƒ v
sacchikaroti. ettakenassa kiccaá¹ƒ kataá¹ƒ nÄ• ma hoti. arahattaá¹ƒ sacchikÄ• tuá¹ƒ asakko
osakkitamÄ• naso antarÄ• na tiá¹-á¹-hati, catutthajjhÄ• naá¹ƒ samÄ• pajjatiyeva. yathÄ• ki
``vanamahiá¹ƒsaá¹ƒ ghÄ• tessÄ• mÄ«â€™â€™ ti sattiá¹ƒ gahetvÄ• anubandhanto \Ee IV 6
sakalagÄ• mavÄ• sino tosessati, asakkonto pana antarÄ• magge sasagodhÄ• dayo khudda
pÅ«retvÄ• etiyeva.

tattha \Be IV 41/ purisassa sattiá¹ƒ gahetvÄ• vanamahiá¹ƒsÄ• nubandhanaá¹ƒ viya imassa
tatiyajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• catutthajjhÄ• nassa parikammakaraá¹‡aá¹ƒ, vanamal
``nÄ«varaá¹‡avikkhambhanÄ• dÄ«ni samanupassato visesabhÄ• giyaá¹ƒ bhaveyya, tiá¹-á¹-
nibbedhabhÄ• giyaá¹ƒ \Ne IV 41/ naá¹ƒ karissÄ• mÄ«â€™â€™ ti vipassanaá¹ƒ vaá¸• á¸• he
sacchikaraá¹‡aá¹ƒ, mahiá¹ƒsaá¹ƒ ghÄ• tetuá¹ƒ asakkontassa antarÄ• magge sasagodhÄ• d
kÄ• jaá¹ƒ pÅ«retvÄ• gamanaá¹ƒ viya arahattaá¹ƒ sacchikÄ• tuá¹ƒ asakkontassa, tato osakl
catutthajjhÄ• nasamÄ• pajjanaá¹ƒ veditabbaá¹ƒ. maggabhÄ• vanÄ• catusaccasacchikiriyÄ•

idÄ• ni arahattaá¹ƒ sacchikÄ• tuá¹ƒ asakkontassa nibbattaá¹-á¹-hÄ• naá¹ƒ dassento __kÄ•
tattha __ya_nti yena kÄ• raá¹‡ena taá¹ƒ saá¹ƒvattanikaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ assa Ä• neÃ±
kÄ• raá¹‡aá¹ƒ vijjatÄ«ti attho. ettha ca __taá¹ƒsaá¹ƒvattanika_nti tassa bhikkhuno saá¹ƒvatt
vipÄ• kaviÃ±Ã±Ä• á¹‡ena so bhikkhu saá¹ƒvattati nibbattati, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __Ä•
kusalÄ• neÃ±jasabhÄ• vÅ«pagataá¹ƒ assa, tÄ• disameva bhaveyyÄ• ti \Ee IV 62/ attho. ke
vadanti. yaá¹ƒ tassa bhikkhuno saá¹ƒvattanikaá¹ƒ upapattihetubhÅ«taá¹ƒ kusalaviÃ±Ã±Ä• á
Ä• neÃ±jÅ«pagataá¹ƒ assa, vipÄ• kakÄ• lepi tannÄ• makameva assÄ• ti attho. so panÄ• ya
saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ. apuÃ±Ã±aá
abhisaá¹…khÄ• roti, apuÃ±Ã±upagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ. Ä• neÃ±jaá¹ƒ ce saá¹…khÄ
Ä• neÃ±jÅ«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aâ€™â€™ nti (SN I 2.51) iminÄ• nayena veditabbo.
Ä• neÃ±jassa catutthajjhÄ• nassa sappÄ• yÄ• . na kevalaÃ±ca sÄ• Ä• neÃ±jasseva, upari
upakÄ• rabhÅ«tÄ• yevÄ• ti veditabbÄ• . iti imasmiá¹ƒ paá¹-hamakaÄ• neÃ±je samÄ• dhivas

<67> __iti paá¹-isaÃ±cikkhatÄ«_ti catutthajjhÄ• naá¹ƒ patvÄ• evaá¹ƒ paá¹-isaÃ±cikkhati. a

heá¹-á¹-himena bhikkhunÄ• paÃ±Ã±avantataro tassa ca bhikkhuno attano cÄ• ti dvinnampi
katvÄ• sammasati. __tabbahulavihÄ• rino_ti rÅ«papaá¹-ibÄ• hanena tameva paá¹-ipadaá¹ƒ
viharantassa. __Ä• neÃ±jaá¹ƒ samÄ• pajjatÄ«_ti \Be IV 42/ Ä• kÄ• sÄ• naÃ±cÄ• yatÄ• nÄ•
purimasadisameva. yathÄ• ca idha, evaá¹ƒ sabbattha visesamattameva pana vakkhÄ• ma.
dutiyaÄ• neÃ±je vipassanÄ• vasena osakkanÄ• kathitÄ• , ``yaá¹ƒkiÃ±ci \Ee IV 63/ rÅ«paâ€
vipassanÄ• maggaá¹ƒ dassentena kathitÄ• ti attho.

__iti_ \Ne IV 42/ __paá¹-isaÃ±cikkhatÄ«_ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ patvÄ• evaá¹ƒ
heá¹-á¹-hÄ• dvÄ«hi bhikkhÅ«hi paÃ±Ã±avantataro tesaÃ±ca bhikkhÅ«naá¹ƒ attano cÄ• ti ti
kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ• sammasati. __ubhayametaá¹ƒ anicca_nti ettha aá¹-á¹
diá¹-á¹-hadhammikasamparÄ• yikavasena pana saá¹…khipitvÄ• ubhayanti vuttaá¹ƒ. __nÄ•
taá¹‡hÄ• diá¹-á¹-hivasena abhinandituá¹ƒ na yuttaá¹ƒ. sesapadadvayepi eseva nayo. __tab
kÄ• mapaá¹-ibÄ• hanena ca rÅ«papaá¹-ibÄ• hanena ca tameva paá¹-ipadaá¹ƒ bahulaá¹ƒ ka
__Ä• neÃ±jaá¹ƒ samÄ• pajjatÄ«_ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• neÃ±jaá¹ƒ samÄ• pajjati.
vipassanÄ• vasena osakkanÄ• kathitÄ• .

<68> __iti paá¹-isaÃ±cikkhatÄ«_ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ patvÄ• evaá¹ƒ paá¹-isa
heá¹-á¹-hÄ• tÄ«hi bhikkhÅ«hi paÃ±Ã±avantataro tesaÃ±ca bhikkhÅ«naá¹ƒ attano cÄ• ti cat
kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ• sammasati. __yatthetÄ• aparisesÄ• nirujjhantÄ«_ti y
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ patvÄ• etÄ• heá¹-á¹-hÄ• vuttÄ• sabbasaÃ±Ã±Ä• nirujjhanti
paá¹‡Ä«ta_nti etaá¹ƒ aá¹…gasantatÄ• ya Ä• rammaá¹‡asantatÄ• ya ca __santaá¹ƒ, _ atapp
__paá¹‡Ä«taá¹ƒ. tabbahulavihÄ• rino_ti tÄ• saá¹ƒ saÃ±Ã±Ä• naá¹ƒ paá¹-ibÄ• hanena tamev
katvÄ• viharantassa. imasmiá¹ƒ paá¹-hamÄ• kiÃ±caÃ±Ã±Ä• yatane samÄ• dhivasena osak

__iti paá¹-isaÃ±cikkhatÄ«_ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanameva patvÄ• evaá¹ƒ \Ee IV 64/ p
heá¹-á¹-hÄ• catÅ«hi bhikkhÅ«hi paÃ±Ã±avantataro tesaÃ±ca bhikkhÅ«naá¹ƒ attano cÄ• ti p
kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ• sammasati. __attena vÄ• attaniyena vÄ• _ti ahaá¹ƒ n
suÃ±Ã±aá¹ƒ tucchaá¹ƒ rittaá¹ƒ. evamettha dvikoá¹-ikÄ• suÃ±Ã±atÄ• dassitÄ• . __tabbahul
vuttapaá¹-ipadaÃ±ca imaÃ±ca suÃ±Ã±atapaá¹-ipadaá¹ƒ bahulaá¹ƒ katvÄ• viharantassa. im
dutiyÄ• kiÃ±caÃ±Ã±Ä• yatane vipassanÄ• vasena osakkanÄ• kathitÄ• .

<70> __iti_ \Be IV 43/ __paá¹-isaÃ±cikkhatÄ«_ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanameva patvÄ•
ayaÃ±hi heá¹-á¹-hÄ• paÃ±cahi bhikkhÅ«hi paÃ±Ã±avantataro tesaÃ±ca bhikkhÅ«naá¹ƒ atta
kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ• sammasati. __nÄ• haá¹ƒ kvacani kassaci kiÃ±canatas
kismiÃ±ci_ \Ne IV 43/ __kiÃ±canaá¹ƒ natthÄ«_ti ettha pana catukoá¹-ikÄ• suÃ±Ã±atÄ• kat
__nÄ• haá¹ƒ kvacanÄ«_ti kvaci attÄ• naá¹ƒ na passati, __kassaci kiÃ±canatasmi_nti attano
parassa kiÃ±canabhÄ• ve upanetabbaá¹ƒ na passati, attano bhÄ• tiá¹-á¹-hÄ• ne bhÄ• taraá
sahÄ• yaá¹ƒ parikkhÄ• raá¹-á¹-hÄ• ne vÄ• parikkhÄ• raá¹ƒ maÃ±Ã±itvÄ• upagantvÄ• upa

__na ca mama kvacanÄ«_ti ettha mama --- saddaá¹ƒ tÄ• va á¹-hapetvÄ• na ca kvacani par
na passatÄ«ti ayamattho. idÄ• ni mama --- saddaá¹ƒ Ä• haritvÄ• __mama kismiÃ±ci kiÃ±ca
parassa attÄ• mama kismiÃ±ci kiÃ±canabhÄ• ve atthÄ«ti na passati. attano bhÄ• tiá¹-á¹-hÄ
sahÄ• yaá¹-á¹-hÄ• ne sahÄ• yaá¹ƒ parikkhÄ• raá¹-á¹-hÄ• ne vÄ• parikkhÄ• ranti kismiÃ±ci
iminÄ• kiÃ±canabhÄ• vena upanetabbaá¹ƒ na passatÄ«ti attho. evamayaá¹ƒ yasmÄ• neva
na taá¹ƒ parassa kiÃ±canabhÄ• ve \Ee IV 65/ upanetabbaá¹ƒ passati, na parassa attÄ• naá
attÄ• naá¹ƒ attano kiÃ±canabhÄ• ve upanetabbaá¹ƒ passati, tasmÄ• ayaá¹ƒ suÃ±Ã±atÄ• c
__tabbahulavihÄ• rino_ti heá¹-á¹-hÄ• vuttappaá¹-ipadaá¹ƒ imaá¹ƒ catukoá¹-isuÃ±Ã±ataÃ±c
viharantassa. imasmiá¹ƒ tatiyÄ• kiÃ±caÃ±Ã±Ä• yatanepi vipassanÄ• vaseneva osakkanÄ•

__iti paá¹-isaÃ±cikkhatÄ«_ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ patvÄ• evaá¹ƒ paá¹-isaÃ±cikkha
chahi bhikkhÅ«hi paÃ±Ã±avantataro tesaÃ±ca bhikkhÅ«naá¹ƒ attano cÄ• ti sattannampi kar
katvÄ• sammasati. __yatthetÄ• aparisesÄ• nirujjhantÄ«_ti yaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±
etÄ• heá¹-á¹-hÄ• vuttÄ• sabbasaÃ±Ã±Ä• nirujjhanti. __tabbahulavihÄ• rino_ti tÄ• saá¹ƒ s
paá¹-ibÄ• hanena tameva paá¹-ipadaá¹ƒ bahulaá¹ƒ katvÄ• viharantassa. imasmiá¹ƒ nevasa
samÄ• dhivasena osakkanÄ• kathitÄ• .

<71> __no cassa no ca me siyÄ• _ti sace mayhaá¹ƒ pubbe paÃ±cavidhaá¹ƒ kammavaá¹-á¹
yaá¹ƒ me idaá¹ƒ etarahi evaá¹ƒ paÃ±cavidhaá¹ƒ vipÄ• kavaá¹-á¹-aá¹ƒ etaá¹ƒ me na \Be IV 4
nappavatteyyÄ• ti attho. __na bhavissatÄ«_ti sace etarahi paÃ±cavidhaá¹ƒ kammavaá¹-á¹-a
bhavissati. __na me bhavissatÄ«_ti tasmiá¹ƒ asati anÄ• gate me paÃ±cavidhaá¹ƒ vipÄ• kav
bhavissati. __yadatthi yaá¹ƒ bhÅ«taá¹ƒ \Ne IV 44/ taá¹ƒ pajahÄ• mÄ«_ti yaá¹ƒ atthi yaá¹ƒ bh
khandhapaÃ±cakaá¹ƒ, taá¹ƒ pajahÄ• mi. __evaá¹ƒ_ \Ee IV 66/ __upekkhaá¹ƒ paá¹-ilabhatÄ
vipassanupekkhaá¹ƒ labhatÄ«ti attho.

__parinibbÄ• yeyya nu kho so, bhante, bhikkhu na vÄ• parinibbÄ• yeyyÄ• _ti kiá¹ƒ pucchÄ
tatiyajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• á¹-hitassa arahattampi osakkanÄ• pi paá¹-ipadÄ• pi p
tathÄ• catutthajjhÄ• nÄ• dÄ«ni pÄ• dakÄ• ni katvÄ• á¹-hitÄ• naá¹ƒ, nevasaÃ±Ã±Ä• nÄ• sa
katvÄ• á¹-hitassa na kiÃ±ci kathitaá¹ƒ, taá¹ƒ pucchÄ• mÄ«ti pucchati. __apetthÄ• _ti api ett
upekkhaá¹ƒ abhinandatÄ«_ti so taá¹ƒ vipassanupekkhaá¹ƒ taá¹‡hÄ• diá¹-á¹-hiabhinandanÄ
sesapadadvayepi eseva nayo. __tannissitaá¹ƒ hoti viÃ±Ã±Ä• á¹‡a_nti viÃ±Ã±Ä• á¹‡aá¹ƒ vip
__tadupÄ• dÄ• na_nti yaá¹ƒ nikantiviÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ tassa upÄ• dÄ• naá¹ƒ nÄ• ma
__saupÄ• dÄ• no_ti sagahaá¹‡o. __na parinibbÄ• yatÄ«_ti vipassanÄ• ya sÄ• layo bhikkhu
parinibbÄ• yati. yo pana vihÄ• rapariveá¹‡aupaá¹-á¹-hÄ• kÄ• dÄ«su sÄ• layo, tasmiá¹ƒ vatta
dasseti. __kahaá¹ƒ panÄ• _ti? kattha pana? __upÄ• diyamÄ• no_ \Ee IV 67/ __upÄ• diyatÄ
gaá¹‡hamÄ• no gaá¹‡hÄ• ti. __upÄ• dÄ• naseá¹-á¹-haá¹ƒ kira so, bhante_ti, bhante, so kira
gahetabbaá¹-á¹-hÄ• naá¹ƒ seá¹-á¹-haá¹ƒ uttamaá¹ƒ bhavaá¹ƒ upÄ• diyati, seá¹-á¹-habhave
gaá¹‡hÄ• tÄ«ti attho. iminÄ• tassa bhikkhuno paá¹-isandhi kathitÄ• . idÄ• nissa arahattaá¹ƒ

__idhÄ• nandÄ• _tiÄ• dimÄ• ha.

<73> __nissÄ• ya nissÄ• yÄ• _ti taá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ nissÄ• ya. __oghassa nittharaá
oghataraá¹‡aá¹ƒ kathitaá¹ƒ, tatiyajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• á¹-hitabhikkhuno oghanit
pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pÄ• dakaá¹ƒ katvÄ• á¹-hitabhikkhuno ogha
vadati.

__katamo pana, bhante, ariyo vimokkho_ti idha kiá¹ƒ pucchati? samÄ• pattiá¹ƒ tÄ• va pada
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ gaá¹‡hanto bhikkhu nÄ• vaá¹ƒ vÄ• uá¸·umpÄ•
taritvÄ• pÄ• raá¹ƒ gacchanto viya \Be IV 45/ na kilamati. sukkhavipassako pana pakiá¹‡á¹‡
sammasitvÄ• arahattaá¹ƒ gaá¹‡hanto bÄ• hubalena sotaá¹ƒ chinditvÄ• pÄ• raá¹ƒ gacchan
sukkhavipassakassa arahattaá¹ƒ pucchÄ• mÄ«ti pucchati. __ariyasÄ• vako_ti sukkhavipass
heá¹-á¹-hÄ• aá¹-á¹-hahi bhikkhÅ«hi paÃ±Ã±avantataro tesaÃ±ca bhikkhÅ«naá¹ƒ \Ne IV 45/
kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ• sammasati. __esa sakkÄ• yo yÄ• vatÄ• sakkÄ• yo_ti
tebhÅ«makavaá¹-á¹-asaá¹…khÄ• to sakkÄ• yo nÄ• ma atthi, sabbopi so esa sakkÄ• yo, na
paá¹-isaÃ±cikkhati.

__etaá¹ƒ_ \Ee IV 68/ __amataá¹ƒ yadidaá¹ƒ anupÄ• dÄ• cittassa vimokkho_ti yo panesa c
nÄ• ma, etaá¹ƒ amataá¹ƒ etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«tanti paá¹-isaÃ±cikkhati. aÃ±Ã±at
cittassa vimokkhoâ€™â€™ ti nibbÄ• naá¹ƒ vuccati. imasmiá¹ƒ pana sutte sukkhavipassaka
kathitaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• nameva.

kevalaá¹ƒ pana imasmiá¹ƒ sutte sattasu á¹-hÄ• nesu osakkanÄ• kathitÄ• , aá¹-á¹-hasu á¹-
navasu á¹-hÄ• nesu arahattaá¹ƒ kathitanti veditabbaá¹ƒ. kathaá¹ƒ? tatiyaá¹ƒ jhÄ• naá¹ƒ tÄ•
á¹-hitassa bhikkhuno osakkanÄ• kathitÄ• , paá¹-isandhi kathitÄ• , arahattaá¹ƒ kathitaá¹ƒ, ta
catutthajjhÄ• naá¹ƒ, tathÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá
á¹-hitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ osakkanÄ• kathitÄ• , paá¹-isandhi kathitÄ• , ara
tathÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pÄ• dakaá¹ƒ katvÄ• á¹-hitassa bhikkhuno. nevasaÃ±Ã
pÄ• dakaá¹ƒ katvÄ• á¹-hitassa pana osakkanÄ• natthi, paá¹-isandhi pana arahattaÃ±ca ka
sukkhavipassakassa arahattameva kathitanti. evaá¹ƒ sattasu á¹-hÄ• nesu osakkanÄ• kathi
á¹-hÄ• nesu paá¹-isandhi, navasu á¹-hÄ• nesu arahattaá¹ƒ kathitanti veditabbaá¹ƒ. imaÃ±ca
á¹-hÄ• nesu osakkanaá¹ƒ aá¹-á¹-hasu paá¹-isandhiá¹ƒ navasu arahattaá¹ƒ samodhÄ• netvÄ
Ä• neÃ±jasappÄ• yasuttaá¹ƒ sukathitaá¹ƒ nÄ• ma hotÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

Ä• neÃ±jasappÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. gaá¹‡akamoggallÄ• nasuttavaá¹‡á¹‡anÄ•

<74> __evaá¹ƒ_ \Ne IV 46/ \Ee IV 69/ \Be IV 46/ __me suta_nti gaá¹‡akamoggallÄ• nasutta
pacchimasopÄ• nakaá¸·evarÄ• _ti yÄ• va paá¹-hamasopÄ• naphalakÄ• ekadivaseneva sat
kÄ• tuá¹ƒ, vatthuá¹ƒ sodhetvÄ• thambhussÄ• panato paá¹-á¹-hÄ• ya pana yÄ• va cittakam
cettha paÃ±Ã±Ä• yatÄ«ti dasseti. __yadidaá¹ƒ ajjhene_ti tayopi vedÄ• na sakkÄ• ekadivas
etesaá¹ƒ ajjhenepi pana anupubbakiriyÄ• va paÃ±Ã±Ä• yatÄ«ti dasseti. __issatthe_ti Ä• vuc
ekadivaseneva vÄ• lavedhi nÄ• ma na sakkÄ• kÄ• tuá¹ƒ, á¹-hÄ• nasampÄ• danamuá¹-á¹-h
anupubbakiriyÄ• paÃ±Ã±Ä• yatÄ«ti dasseti. __saá¹…khÄ• ne_ti gaá¹‡anÄ• ya. tattha anup
dassento __evaá¹ƒ gaá¹‡Ä• pemÄ• _tiÄ• dimÄ• ha.

<75> __seyyathÄ• pi brÄ• hmaá¹‡Ä• _ti idha bhagavÄ• yasmÄ• bÄ• hirasamaye yathÄ•
tathÄ• tathÄ• kerÄ• á¹-ikÄ• honti, tasmÄ• attano sÄ• sanaá¹ƒ bÄ• hirasamayena anupam
upamento __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. bhadro hi assÄ• jÄ• nÄ«yo yasmiá¹ƒ kÄ• raá¹‡
jÄ«vitahetupi nÄ• tikkamati. evameva sÄ• sane sammÄ• paá¹-ipanno kulaputto sÄ«lavelaá¹
__mukhÄ• dhÄ• ne_ti mukhaá¹-á¹-hapane.

<76> __satisampajaÃ±Ã±Ä• ya cÄ• _ti satisampajaÃ±Ã±Ä• hi samaá¹…gibhÄ• vatthÄ• ya
khÄ«á¹‡Ä• savÄ• satatavihÄ• rÄ« ca nosatatavihÄ• rÄ« ca. tattha __satatavihÄ• rÄ«_ yaá¹
phalasamÄ• pattiá¹ƒ samÄ• pajjituá¹ƒ sakkoti, no __satatavihÄ• rÄ«_ pana appamattakepi k
phalasamÄ• pattiá¹ƒ appetuá¹ƒ na sakkoti.

tatridaá¹ƒ vatthu --- eko kira khÄ«á¹‡Ä• savatthero khÄ«á¹‡Ä• savasÄ• maá¹‡eraá¹ƒ gahet
gato, tattha mahÄ• therassa senÄ• sanaá¹ƒ pattaá¹ƒ, sÄ• maá¹‡erassa na pÄ• puá¹‡Ä• ti, t
ekadivasampi phalasamÄ• pattiá¹ƒ appetuá¹ƒ nÄ• sakkhi. sÄ• maá¹‡ero pana temÄ• saá¹ƒ
vÄ«tinÄ• metvÄ• ``sappÄ• yo \Ne IV 47/, bhante, araÃ±Ã±avÄ• so jÄ• toâ€™â€™ ti \Be IV
``na jÄ• to, Ä• vusoâ€™â€™ ti Ä• ha. iti yo evarÅ«po khÄ«á¹‡Ä• savo, so ime dhamme Ä•
Ä• vajjitvÄ• va samÄ• pajjituá¹ƒ sakkhissatÄ«ti dassento ``satisampajaÃ±Ã±Ä• ya cÄ• â€™

<78> __yeme, bho gotamÄ• _ti tathÄ• gate kira kathayanteva brÄ• hmaá¹‡assa ``ime pugg
Ä• rÄ• dhentÄ«â€™â€™ ti nayo udapÄ• di, taá¹ƒ dassento evaá¹ƒ vattumÄ• raddho.

__paramajjadhammesÅ«_ti ajjadhammÄ• nÄ• ma chasatthÄ• radhammÄ• , tesu gotamav
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

gaá¹‡akamoggallÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gopakamoggallÄ• nasuttavaá¹‡á¹‡anÄ•

<79> __evaá¹ƒ_ \Ne IV 48/ __me suta_nti gopakamoggallÄ• nasuttaá¹ƒ. tattha __aciraparin
bhagavati aciraparinibbute, dhÄ• tubhÄ• janÄ«yaá¹ƒ katvÄ• dhammasaá¹…gÄ«tiá¹ƒ kÄ• tu
\Ee IV 71/. __raÃ±Ã±o pajjotassa Ä• saá¹…kamÄ• no_ti caá¹‡á¸• apajjoto nÄ• mesa rÄ• jÄ•
sahÄ• yo ahosi, jÄ«vakaá¹ƒ pesetvÄ• bhesajjakÄ• ritakÄ• lato paá¹-á¹-hÄ• ya pana daá¸·ha
``ajÄ• tasattunÄ• devadattassa vacanaá¹ƒ gahetvÄ• pitÄ• ghÄ• titoâ€™â€™ ti sutvÄ• ``n
esa rajjaá¹ƒ karissÄ• mÄ«ti maÃ±Ã±ati, mayhaá¹ƒ sahÄ• yassa sahÄ• yÄ• naá¹ƒ atthikabhÅ
ti parisati vÄ• caá¹ƒ abhÄ• si. taá¹ƒ sutvÄ• tassa Ä• saá¹…kÄ• uppannÄ• . tena vuttaá¹ƒ ``
Ä• saá¹…kamÄ• noâ€™â€™ ti. __kammanto_ti bahinagare nagarapaá¹-isaá¹…khÄ• rÄ• pa

__upasaá¹…kamÄ«_ti mayaá¹ƒ dhammavinayasaá¹…gÄ«tiá¹ƒ kÄ• ressÄ• mÄ• ti vicarÄ• n
rÄ• javallabho saá¹…gahe kate veá¸·uvanassa Ä• rakkhaá¹ƒ kareyyÄ• ti maÃ±Ã±amÄ• no u
dhammehÄ«_ti tehi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adhammehi. __sabbena sabba_nti sabbÄ• k
sabba_nti sabbakoá¹-á¹-hÄ• sehi \Be IV 48/ sabbaá¹ƒ. kiá¹ƒ pucchÄ• mÄ«ti pucchati? cha h
paá¹-hamataraá¹ƒ appaÃ±Ã±Ä• takulehi nikkhamitvÄ• pabbajitÄ• , te tathÄ• gate dharamÄ
sÄ• vakÄ• pi nesaá¹ƒ appaÃ±Ã±Ä• takuleheva pabbajitÄ• . te tesaá¹ƒ accayena mahÄ• vivÅ
pana gotamo mahÄ• kulÄ• pabbajito, tassa accayena sÄ• vakÄ• naá¹ƒ mahÄ• vivÄ• do bh
sakalajambudÄ«paá¹ƒ pattharamÄ• nÄ• udapÄ• di. sammÄ• sambuddhe ca dharante bhik
ahosi, sopi tattheva vÅ«pasamito. parinibbutakÄ• le panassa --- ``aá¹-á¹-hasaá¹-á¹-hiyojana
\Ee IV 72/ sineruá¹ƒ apavÄ• hituá¹ƒ samatthassa vÄ• tassa purato purÄ• á¹‡apaá¹‡á¹‡aá¹ƒ
pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pattassa satthu alajjamÄ• no maccu
ti mahÄ• saá¹ƒvegaá¹ƒ janetvÄ• bhiyyosomattÄ• ya bhikkhÅ« samaggÄ• jÄ• tÄ• ativiya u
etanti idaá¹ƒ pucchÄ• mÄ«ti pucchati. __anusaÃ±Ã±Ä• yamÄ• no_ti anusaÃ±jÄ• yamÄ• no
anuvicaramÄ• no vÄ• .

<80> __atthi_ \Ne IV 49/ __nu kho_ti ayampi heá¹-á¹-himapucchameva pucchati. __appaá¹
appaá¹-isaraá¹‡e dhammavinaye. __ko hetu sÄ• maggiyÄ• _ti tumhÄ• kaá¹ƒ samaggabhÄ•
__dhammappaá¹-isaraá¹‡Ä• _ti dhammo amhÄ• kaá¹ƒ paá¹-isaraá¹‡aá¹ƒ, dhammo avassay

<81> __pavattatÄ«_ti paguá¹‡aá¹ƒ hutvÄ• Ä• gacchati. __Ä• patti hoti vÄ«tikkamo_ti ubha
Ä• á¹‡Ä• tikkamanameva. __yathÄ• dhammaá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ kÄ• remÄ• _ti yath
á¹-hitÄ• , evaá¹ƒ kÄ• remÄ• ti attho.

__na kira no bhavanto kÄ• renti dhammo no kÄ• retÄ«_ti padadvayepi no kÄ• ro nipÄ• tam
kira bhavanto kÄ• renti, dhammova kÄ• retÄ«ti ayamettha attho.

<83> __tagghÄ• _ti \Ee IV 73/ ekaá¹ƒse nipÄ• to. __kahaá¹ƒ pana bhavaá¹ƒ Ä• nando_ti ki
vasanabhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«ti? jÄ• nÄ• ti. veá¸·uvanassa pana \Be IV 49/ anena Ä• ral
attÄ• naá¹ƒ ukkaá¹ƒsÄ• petukÄ• mo pucchati. kasmÄ• pana tena tattha Ä• rakkhÄ• dinnÄ•
mahÄ• kaccÄ• yanattheraá¹ƒ gijjhakÅ«á¹-Ä• otarantaá¹ƒ disvÄ• --- ``makkaá¹-o viya esoâ€
taá¹ƒ kathaá¹ƒ sutvÄ• --- ``sace khamÄ• peti, iccetaá¹ƒ kusalaá¹ƒ. no ce khamÄ• peti, imas
gonaá¹…galamakkaá¹-o bhavissatÄ«â€™â€™ ti Ä• ha. so taá¹ƒ kathaá¹ƒ sutvÄ• --- ``sama
dvedhÄ• bhÄ• vo nÄ• ma natthi, pacchÄ• me makkaá¹-abhÅ«takÄ• le gocaraá¹-á¹-hÄ• naá
veá¸·uvane nÄ• nÄ• vidhe rukkhe ropetvÄ• Ä• rakkhaá¹ƒ adÄ• si. aparabhÄ• ge kÄ• laá¹ƒ
nibbatti. ``vassakÄ• rÄ• â€™â€™ ti vutte Ä• gantvÄ• samÄ«pe aá¹-á¹-hÄ• si. __tagghÄ• _t
ekaá¹ƒsavacaneyeva nipÄ• to. __taggha, bho Ä• nandÄ• _ti evaá¹ƒ therena parisamajjhe a
Ã±atvÄ• ahampi theraá¹ƒ ukkaá¹ƒsissÄ• mÄ«ti evamÄ• ha.

<84> __na ca kho, brÄ• hmaá¹‡Ä• _ti thero kira cintesi ``sammÄ• sambuddhena vaá¹‡á¹‡i
avaá¹‡á¹‡itajjhÄ• nampi atthi, ayaá¹ƒ pana brÄ• hmaá¹‡o sabbameva vaá¹‡á¹‡etÄ«ti paÃ±h
kho pana sakkÄ• imassa mukhaá¹ƒ ulloketuá¹ƒ na piá¹‡á¸• apÄ• taá¹ƒ rakkhituá¹ƒ, paÃ±ha
kathessÄ• mÄ«â€™â€™ ti \Ne IV 50/ idaá¹ƒ vattuá¹ƒ Ä• raddhaá¹ƒ. __antaraá¹ƒ karitvÄ• _
__evarÅ«paá¹ƒ kho, brÄ• hmaá¹‡a, so bhagavÄ• jhÄ• naá¹ƒ vaá¹‡á¹‡esÄ«_ti idha sabbas
kathitaá¹ƒ.

__yaá¹ƒ_ \Ee IV 74/ __no maya_nti ayaá¹ƒ kira brÄ• hmaá¹‡o vassakÄ• rabrÄ• hmaá¹‡aá¹
pucchitapaÃ±hassa akathanaá¹ƒ paccÄ• sÄ«samÄ• no kathitabhÄ• vaá¹ƒ Ã±atvÄ• ``vassa
punappunaá¹ƒ tassa nÄ• maá¹ƒ gaá¹‡hanto vitthÄ• retvÄ• kathesi, mayÄ• pucchitapaÃ±ha
uppÄ«á¸·ento viya ekadesameva kathesÄ«â€™â€™ ti anattamano ahosi, tasmÄ• evamÄ•
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

gopakamoggallÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahÄ• puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ•

<85> __evaá¹ƒ_ \Ne IV 51/ \Be IV 50/ __me suta_nti mahÄ• puá¹‡á¹‡amasuttaá¹ƒ. tattha _
ahu, tasmiá¹ƒ divaseti attho. upavasanti etthÄ• ti __uposatho_. upavasantÄ«ti sÄ«lena vÄ•
hutvÄ• vasantÄ«ti attho. ayaá¹ƒ panettha atthuddhÄ• ro --- ``Ä• yÄ• ma, Ä• vuso, kappina,
gamissÄ• mÄ• â€™â€™ tiÄ• dÄ«su hi pÄ• timokkhuddeso uposatho. ``aá¹-á¹-haá¹…gasam
upavutthoâ€™â€™ tiÄ• dÄ«su (AN III 8.53) sÄ«laá¹ƒ. ``suddhassa ve sadÄ• phaggu, sudd
tiÄ• dÄ«su (MN I 79) upavÄ• so. ``uposatho nÄ• ma nÄ• garÄ• jÄ• â€™â€™ tiÄ• dÄ«su (D
bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• â€™â€™ tiÄ• dÄ«su (Vin I 181) upav

adhippeto \Ee IV 75/. so panesa aá¹-á¹-hamÄ«cÄ• tuddasÄ«pannarasÄ«bhedena tividho. ta
sesadvayanivÄ• raá¹‡atthaá¹ƒ __pannarase_ti vuttaá¹ƒ. tena vuttaá¹ƒ ``upavasanti etthÄ• ti
mÄ• sapuá¹‡á¹‡atÄ• ya puá¹‡á¹‡Ä• saá¹ƒpuá¹‡á¹‡Ä• ti __puá¹‡á¹‡Ä• . mÄ• _-iti cando vu
__puá¹‡á¹‡amÄ• _. evaá¹ƒ puá¹‡á¹‡Ä• ya puá¹‡á¹‡amÄ• yÄ• ti imasmiá¹ƒ padadvaye atth

__desa_nti kÄ• raá¹‡aá¹ƒ. __tena hi tvaá¹ƒ bhikkhu sake Ä• sane nisÄ«ditvÄ• pucchÄ• _ti
á¹-hitassa akathetvÄ• nisÄ«dÄ• pesÄ«ti. ayaá¹ƒ kira bhikkhu saá¹-á¹-himattÄ• naá¹ƒ padhÄ
saá¹…ghatthero saá¹-á¹-hi bhikkhÅ« gahetvÄ• araÃ±Ã±e vasati, te tassa santike kammaá¹-
ghaá¹-enti vÄ• yamanti. mahÄ• bhÅ«tÄ• ni pariggaá¹‡hanti upÄ• dÄ• rÅ«pÄ• ni,
nÄ• marÅ«papaccayalakkhaá¹‡Ä• rammaá¹‡ikavipassanaá¹ƒ pariggaá¹‡hanti. atha ne Ä• c
Ä• gantvÄ• vanditvÄ• nisinne thero mahÄ• bhÅ«tapariggahÄ• dÄ«ni pucchati. te sabbaá¹ƒ
maggaphalapaÃ±haá¹ƒ pucchitÄ• pana kathetuá¹ƒ na sakkonti. atha thero cintesi --- ``mam
ovÄ• dassa parihÄ• ni natthi, ime ca Ä• raddhavÄ«riyÄ• viharanti. kukkuá¹-assa pÄ• nÄ«ya
nesaá¹ƒ pamÄ• dakiriyÄ• natthi. evaá¹ƒ santepi maggaphalÄ• ni nibbattetuá¹ƒ na sakkonti.
ajjhÄ• sayaá¹ƒ na jÄ• nÄ• mi, buddhaveneyyÄ• ete bhavissanti \Ne IV 52/, gahetvÄ• ne sa
atha nesaá¹ƒ satthÄ• cariyavasena dhammaá¹ƒ desessatÄ«â€™â€™ ti, te bhikkhÅ« gahet
santikaá¹ƒ Ä• gato.

satthÄ• pi \Be IV 51/ sÄ• yanhasamaye Ä• nandattherena upanÄ«taá¹ƒ udakaá¹ƒ Ä• dÄ• y
gaá¹‡hÄ• petvÄ• migÄ• ramÄ• tupÄ• sÄ• dapariveá¹‡e paÃ±Ã±attavarabuddhÄ• sane nisÄ
parivÄ• retvÄ• nisÄ«di.

tasmiá¹ƒ samaye sÅ«riyo atthaá¹…gameti, cando uggacchati, majjhaá¹-á¹-hÄ• ne ca bhaga
pabhÄ• natthi, sÅ«riyassa pabhÄ• natthi, candimasÅ«riyÄ• naá¹ƒ pabhaá¹ƒ makkhetvÄ• c
yamakabuddharasmiyo vijjotamÄ• nÄ• puÃ±jÄ• puÃ±jÄ• hutvÄ• disÄ• vidisÄ• su dhÄ• va
vuttanayena vitthÄ• retabbaá¹ƒ. vaá¹‡á¹‡abhÅ«mi nÄ• mesÄ• , dhammakathikassevettha th
yattakaá¹ƒ sakkoti, tattakaá¹ƒ kathetabbaá¹ƒ. dukkathitanti na vattabbaá¹ƒ. evaá¹ƒ sannisin
thero uá¹-á¹-hahitvÄ• satthÄ• raá¹ƒ paÃ±hassa okÄ• saá¹ƒ kÄ• resi. tato bhagavÄ• --- ``sa
pucchante `Ä• cariyo no uá¹-á¹-hitoâ€™ ti sesabhikkhÅ« uá¹-á¹-hahissanti, evaá¹ƒ tathÄ• ga
bhavissati. atha nisinnÄ• va pucchissanti, Ä• cariye agÄ• ravo kato bhavissati, ekaggÄ• hu
paá¹-icchituá¹ƒ na sakkuá¹‡issanti. Ä• cariye pana nisinne tepi nisÄ«dissanti. tato ekaggÄ•
paá¹-icchituá¹ƒ sakkuá¹‡issantÄ«â€™â€™ ti iminÄ• kÄ• raá¹‡ena bhagavÄ• á¹-hitassa ak

__ime nu kho, bhante_ti vimatipucchÄ• viya kathitÄ• . thero pana paÃ±cakkhandhÄ• naá¹ƒ
pariggaá¹‡hitvÄ• arahattaá¹ƒ \Ee IV 77/ patto mahÄ• khÄ«á¹‡Ä• savo, natthi etassa vimati.
ajÄ• nantena viya hutvÄ• pucchituá¹ƒ vaá¹-á¹-ati. sace hi jÄ• nanto viya pucchati, ``jÄ• nÄ•
tassa tassa vissajjento ekadesameva katheti. ajÄ• nantena viya pucchite pana kathento ito c
kÄ• raá¹‡aá¹ƒ Ä• haritvÄ• pÄ• kaá¹-aá¹ƒ katvÄ• katheti. koci pana ajÄ• nantopi jÄ• nanto v

evarÅ«paá¹ƒ vacanaá¹ƒ kiá¹ƒ karissati, jÄ• nantoyeva pana ajÄ• nanto viya pucchatÄ«ti ve

__chandamÅ«lakÄ• _ti \Ne IV 53/ taá¹‡hÄ• mÅ«lakÄ• . __evaá¹ƒrÅ«po siya_nti sace odÄ• haritÄ• lavaá¹‡á¹‡o vÄ• manosilÄ• vaá¹‡á¹‡o vÄ• siyanti pattheti \Be IV 52/. sace kÄ• á¸·c nÄ«luppalavaá¹‡á¹‡o vÄ• aÃ±janavaá¹‡á¹‡o vÄ• atasÄ«pupphavaá¹‡á¹‡o vÄ• siyanti pat kusalavedano vÄ• sukhavedano vÄ• siyanti pattheti. saÃ±Ã±Ä• dÄ«supi eseva nayo. yasm nÄ• ma natthi, patthentenÄ• pi ca na sakkÄ• taá¹ƒ laddhuá¹ƒ, paccuppannepi na hoti, na h kÄ• á¸·abhÄ• vaá¹ƒ patthetvÄ• paccuppanne kÄ• á¸·o hoti, na kÄ• á¸·o vÄ• odÄ• to, dÄ«g dÄ«gho, dÄ• naá¹ƒ pana datvÄ• sÄ«laá¹ƒ vÄ• samÄ• diyitvÄ• ``anÄ• gate khattiyo vÄ• h patthentassa patthanÄ• samijjhati. tasmÄ• anÄ• gatameva gahitaá¹ƒ.

__khandhÄ• dhivacana_nti khandhÄ• naá¹ƒ khandhapaá¹‡á¹‡atti kittakena hotÄ«ti puccha

__mahÄ• bhÅ«tÄ• hetÅ«_ti ``tayo kusalahetÅ«â€™â€™ tiÄ• dÄ«su (Dhs 1441) hi hetuhet puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡attÄ• sÄ• dhÄ• raá¹‡ahetu. kusalÄ vipÄ• kadÄ• ne uttamahetu. idha paccayahetu adhippeto. tattha pathavÄ«dhÄ• tu mahÄ• bh tiá¹‡á¹‡aá¹ƒ bhÅ«tÄ• naá¹ƒ upÄ• dÄ• rÅ«passa ca \Ee IV 78/ paÃ±Ã±Ä• panÄ• ya dassana evaá¹ƒ sesesupi yojanÄ• veditabbÄ• .

__phasso_ti ``phuá¹-á¹-ho, bhikkhave, vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cete 4.93) vacanato phasso tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ paÃ±Ã±Ä• panÄ• ya hetu ceva paccay __viÃ±Ã±Ä• á¹‡akkhandhassÄ• _ti ettha paá¹-isandhiviÃ±Ã±Ä• á¹‡ena tÄ• va saddhiá¹ƒ ga uparimaparicchedena samatiá¹ƒsa rÅ«pÄ• ni sampayuttÄ• ca tayo khandhÄ• uppajjanti, ta paá¹-isandhiviÃ±Ã±Ä• á¹‡assa paÃ±Ã±Ä• panÄ• ya hetu ceva paccayo ca. cakkhudvÄ• re c rÅ«pÄ• rammaá¹‡aÃ±ca rÅ«paá¹ƒ, sampayuttÄ• tayo khandhÄ• nÄ• maá¹ƒ. taá¹ƒ nÄ• ma paÃ±Ã±Ä• panÄ• ya hetu ceva paccayo ca. eseva nayo sesaviÃ±Ã±Ä• á¹‡esu.

<87> __kathaá¹ƒ pana, bhante_ti idaá¹ƒ kittakena nu khoti vaá¹-á¹-aá¹ƒ pucchanto evamÄ• __sakkÄ• yadiá¹-á¹-hi na hotÄ«_ti idaá¹ƒ vivaá¹-á¹-aá¹ƒ pucchanto evamÄ• ha.

<88> __ayaá¹ƒ_ \Ne IV 54/ \Be IV 53/ __rÅ«pe assÄ• do_ti iminÄ• pariÃ±Ã±Ä• paá¹-ivedh kathitaá¹ƒ. __ayaá¹ƒ rÅ«pe Ä• dÄ«navo_ti iminÄ• pahÄ• napaá¹-ivedho ceva samudayasa nissaraá¹‡a_nti iminÄ• sacchikiriyÄ• paá¹-ivedho ceva nirodhasaccaÃ±ca. ye imesu tÄ«su sammÄ• diá¹-á¹-hiÄ• dayo dhammÄ• , ayaá¹ƒ bhÄ• vanÄ• paá¹-ivedho maggasaccaá¹ƒ. se

<89> __bahiddhÄ• _ti parassa saviÃ±Ã±Ä• á¹‡ake kÄ• ye. __sabbanimittesÅ«_ti iminÄ• p saá¹…gaá¹‡hÄ• ti. ``saviÃ±Ã±Ä• á¹‡ake kÄ• yeâ€™â€™ ti vacanena vÄ• attano ca parass ca sabbanimittaggahaá¹‡ena anindriyabaddhaá¹ƒ gaá¹‡hÄ• ti.

<90> __anattakatÄ• nÄ«_ti \Ee IV 79/ anattani á¹-hatvÄ• katÄ• ni. __kamattÄ• naá¹ƒ phus
attani á¹-hatvÄ• vipÄ• kaá¹ƒ dassentÄ«ti sassatadassanaá¹ƒ okkamanto evamÄ• ha. __taá
taá¹‡hÄ• jeá¹-á¹-hakena. __tatra tatrÄ• _ti tesu tesu dhammesu. __saá¹-á¹-himattÄ• na_nti
pakatikammaá¹-á¹-hÄ• naá¹ƒ jahitvÄ• aÃ±Ã±aá¹ƒ navakammaá¹-á¹-hÄ• naá¹ƒ sammasant
tasmiá¹ƒyeva Ä• sane arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÅ«á¸·apuá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ•

<91> __evaá¹ƒ_ \Ne IV 55/ __me suta_nti cÅ«á¸·apuá¹‡á¹‡amasuttaá¹ƒ. tattha __tuá¹‡hÄ«
tuá¹‡hÄ«bhÅ«ta_nti yaá¹ƒ yaá¹ƒ disaá¹ƒ anuviloketi, tattha tattha tuá¹‡hÄ«bhÅ«tameva. __
paÃ±capasÄ• dapaá¹-imaá¹‡á¸• itÄ• ni akkhÄ«ni ummÄ«letvÄ• tato tato viloketvÄ• antama
hatthakukkuccapÄ• dakukkuccÄ• nampi abhÄ• vaá¹ƒ disvÄ• . __asappuriso_ti pÄ• papuriso
yasmÄ• andho andhaá¹ƒ viya so taá¹ƒ jÄ• nituá¹ƒ na sakkoti, tasmÄ• evamÄ• haá¹ƒsu. et
vÄ• resu attho veditabbo. __assaddhasamannÄ• gato_ti pÄ• padhammasamannÄ• gato. __
asappurisasevano. __asappurisacintÄ«_ti \Be IV 54/ \Ee IV 80/ asappurisacintÄ• ya cintako
__asappurisamantÄ«_ti asappurisamantanaá¹ƒ mantetÄ• . __asappurisavÄ• co_ti asappuri
__asappurisakammanto_ti asappurisakammÄ• naá¹ƒ kattÄ• . __asappurisadiá¹-á¹-hÄ«_ti as
samannÄ• gato. __asappurisadÄ• na_nti asappurisehi dÄ• tabbaá¹ƒ dÄ• naá¹ƒ. __tyÄ• ssa
__attabyÄ• bÄ• dhÄ• yapi cetetÄ«_ti pÄ• á¹‡aá¹ƒ hanissÄ• mi, adinnaá¹ƒ Ä• diyissÄ• mi, m
akusalakammapathe samÄ• dÄ• ya vattissÄ• mÄ«ti evaá¹ƒ attano dukkhatthÄ• ya cinteti. __
yathÄ• asuko asukaá¹ƒ pÄ• á¹‡aá¹ƒ hanti, asukassa santakaá¹ƒ adinnaá¹ƒ Ä• diyati, dasa
samÄ• dÄ• ya vattati, evaá¹ƒ naá¹ƒ Ä• á¹‡Ä• pessÄ• mÄ«ti evaá¹ƒ parassa dukkhatthÄ• ya
__ubhayabyÄ• bÄ• dhÄ• yÄ• _ti ahaá¹ƒ asukaÃ±ca asukaÃ±ca gahetvÄ• dasa akusalakam
evaá¹ƒ ubhayadukkhatthÄ• ya cintetÄ«ti.

__attabyÄ• bÄ• dhÄ• yapi mantetÄ«_tiÄ• dÄ«su ahaá¹ƒ dasa akusalakammapathe samÄ•
attabyÄ• bÄ• dhÄ• ya manteti nÄ• ma. asukaá¹ƒ dasa akusalakammapathe samÄ• dapess
manteti nÄ• ma. aÃ±Ã±ena saddhiá¹ƒ --- ``mayaá¹ƒ ubhopi ekato hutvÄ• dasa akusalakam
vattissÄ• mÄ• â€™â€™ ti mantento ubhayabyÄ• bÄ• dhÄ• ya manteti nÄ• ma.

__asakkaccaá¹ƒ dÄ• naá¹ƒ detÄ«_ti deyyadhammampi puggalampi \Ee IV 81/ na sakkaroti
sakkaroti \Ne IV 56/ nÄ• ma uttaá¹‡á¸• ulÄ• didosasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ deti, na
puggalaá¹ƒ na sakkaroti nÄ• ma nisÄ«danaá¹-á¹-hÄ• naá¹ƒ asammajjitvÄ• yattha vÄ• tatth

vÄ• taá¹ƒ vÄ• Ä• dhÄ• rakaá¹ƒ á¹-hapetvÄ• dÄ• naá¹ƒ deti. __asahatthÄ• _ti attano hatth
dÄ• sakammakÄ• rÄ• dÄ«hi dÄ• peti. __acittikatvÄ• _ti heá¹-á¹-hÄ• vuttanayena deyyadha
cittÄ«kÄ• raá¹ƒ katvÄ• deti. __apaviddha_nti chaá¸• á¸• etukÄ• mo hutvÄ• vammike uraga
__anÄ• gamanadiá¹-á¹-hiko_ti no phalapÄ• á¹-ikaá¹…khÄ« hutvÄ• deti.

__tattha_ \Be IV 55/ __upapajjatÄ«_ti na dÄ• naá¹ƒ datvÄ• niraye upapajjati. yaá¹ƒ pana te
micchÄ• dassanaá¹ƒ gahitaá¹ƒ, tÄ• ya micchÄ• diá¹-á¹-hiyÄ• niraye upapajjati. sukkapakkh
veditabbo. __devamahattatÄ• _ti chakÄ• mÄ• vacaradevÄ• . __manussamahattatÄ• _ti tiá¹
sesaá¹ƒ sabbattha uttÄ• nameva. idaá¹ƒ pana suttaá¹ƒ suddhavaá¹-á¹-avaseneva kathitanti

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·apuá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. anupadavaggo

1. anupadasuttavaá¹‡á¹‡anÄ•

<93> __evaá¹ƒ_ \Ne IV 57/ \Ee IV 82/ \Be IV 56/ __me suta_nti anupadasuttaá¹ƒ. tattha __
(Paá¹-is III 4) ``paá¹‡á¸• itoâ€™â€™ tiÄ• dinÄ• nayena dhammasenÄ• patisÄ• riputtathera
kasmÄ• ? avasesattheresu hi mahÄ• moggallÄ• nattherassa iddhimÄ• ti guá¹‡o pÄ• kaá¹-o
dhutavÄ• doti, anuruddhattherassa dibbacakkhukoti, upÄ• littherassa vinayadharoti, revatat
jhÄ• nÄ• bhiratoti, Ä• nandattherassa bahussutoti. evaá¹ƒ tesaá¹ƒ tesaá¹ƒ therÄ• naá¹ƒ te t
sÄ• riputtattherassa pana apÄ• kaá¹-Ä• . kasmÄ• ? paÃ±Ã±avato hi guá¹‡Ä• na sakkÄ• ak
bhagavÄ• ``sÄ• riputtassa guá¹‡e kathessÄ• mÄ«â€™â€™ ti sabhÄ• gaparisÄ• ya sannipA
visabhÄ• gapuggalÄ• naÃ±hi santike vaá¹‡á¹‡aá¹ƒ kathetuá¹ƒ na vaá¹-á¹-ati, te vaá¹‡á¹‡e k
avaá¹‡á¹‡ameva kathenti. imasmiá¹ƒ pana divase therassa sabhÄ• gaparisÄ• sannipati, ta
disvÄ• satthÄ• vaá¹‡á¹‡aá¹ƒ kathento imaá¹ƒ desanaá¹ƒ Ä• rabhi.

tattha __paá¹‡á¸• ito_ti dhÄ• tukusalatÄ• Ä• yatanakusalatÄ• paá¹-iccasamuppÄ• dakusa
á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalatÄ• ti imehi catÅ«hi kÄ• raá¹‡ehi paá¹‡á¸• ito. __mahÄ• paÃ±
mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gatoti \Ee IV 83/ attho.

tatridaá¹ƒ mahÄ• paÃ±Ã±Ä• dÄ«naá¹ƒ nÄ• nattaá¹ƒ --- tattha katamÄ• __mahÄ• paÃ±Ã±Ä
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahante samÄ• dhikkhandhe, paÃ±Ã±Ä• kkhandhe
vimuttiÃ±Ä• á¹‡adassanakkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahantÄ• ni á¹

vihÄ• rasamÄ• pattiyo \Ne IV 58/, mahantÄ• ni ariyasaccÄ• ni, mahante satipaá¹-á¹-hÄ• ne,
iddhipÄ• de, mahantÄ• ni indriyÄ• ni, balÄ• ni, bojjhaá¹…gÄ• ni, mahante ariyamagge, mah
mahantÄ• abhiÃ±Ã±Ä• yo, mahantaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ pariggaá¹‡hÄ• tÄ«ti m

katamÄ• \Be IV 57/ __puthupaÃ±Ã±Ä• , _ puthu nÄ• nÄ• khandhesu Ã±Ä• á¹‡aá¹ƒ pavatta
nÄ• nÄ• dhÄ• tÅ«su, puthu nÄ• nÄ• Ä• yatanesu, puthu nÄ• nÄ• atthesu, puthu nÄ• nÄ• pa
nÄ• nÄ• suÃ±Ã±atamanupalabbhesu, puthu nÄ• nÄ• atthesu, dhammesu, niruttÄ«su, paá¹-
nÄ• nÄ• sÄ«lakkhandhesu, puthu nÄ• nÄ• samÄ• dhi-paÃ±Ã±Ä• -vimutti-vimuttiÃ±Ä• á¹‡ad
nÄ• nÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu, puthu nÄ• nÄ• vihÄ• rasamÄ• pattÄ«su, puthu nÄ• nÄ•
nÄ• nÄ• satipaá¹-á¹-hÄ• nesu, sammappadhÄ• nesu, iddhipÄ• desu, indriyesu, balesu, bojj
nÄ• nÄ• ariyamaggesu, sÄ• maÃ±Ã±aphalesu, abhiÃ±Ã±Ä• su, puthu nÄ• nÄ• janasÄ• dhÄ
paramatthe nibbÄ• ne Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• .

katamÄ• \Ee IV 84/ __hÄ• sapaÃ±Ã±Ä• , _ idhekacco hÄ• sabahulo vedabahulo tuá¹-á¹-hi
sÄ«laá¹ƒ paripÅ«reti, indriyasaá¹ƒvaraá¹ƒ paripÅ«reti, bhojane mattaÃ±Ã±utaá¹ƒ, jÄ• gariyÄ
sÄ«lakkhandhaá¹ƒ, samÄ• dhikkhandhaá¹ƒ, paÃ±Ã±Ä• kkhandhaá¹ƒ, vimuttikkhandhaá¹ƒ,
vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo pÄ•
á¹-hÄ• nÄ• á¹-á¹-hÄ• naá¹ƒ paá¹-ivijjhati, hÄ• sabahulo vihÄ• rasamÄ• pattiyo paripÅ«retÄ«
hÄ• sabahulo ariyasaccÄ• ni paá¹-ivijjhati. satipaá¹-á¹-hÄ• ne, sammappadhÄ• ne, iddhipÄ•
bojjhaá¹…gÄ• ni, ariyamaggaá¹ƒ bhÄ• vetÄ«ti hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo sÄ• maÃ±Ã
abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo vedatuá¹-á¹-hipÄ• mojjaba
nibbÄ• naá¹ƒ sacchikarotÄ«ti hÄ• sapaÃ±Ã±Ä• .

katamÄ• __javanapaÃ±Ã±Ä• , _ yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ .
vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ aniccato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . dukkhato khippaá
javatÄ«ti javanapaÃ±Ã±Ä• . yÄ• kÄ• ci vedanÄ• ... pe ... yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato dukkhato a
javatÄ«ti javanapaÃ±Ã±Ä• . cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppan
\Ne IV 59/ anattato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccu
khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-hena, anattÄ• asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• t
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• rÅ«panirodhe nibbÄ• ne khippaá¹ƒ \Ee IV 85/ javatÄ«t
vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ \Be IV 58/, cakkhu ... pe ... jarÄ•
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena ... pe ... vibhÅ«taá¹ƒ katvÄ• j
nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá
cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khat
khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti tulayitvÄ• tÄ«ra
vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä•

katamÄ• __tikkhapaÃ±Ã±Ä• , _ khippaá¹ƒ kilese chindatÄ«ti tikkhapaÃ±Ã±Ä• . uppannaá¹
nÄ• dhivÄ• seti, uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ, uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ, upp
dhamme, uppannaá¹ƒ rÄ• gaá¹ƒ, dosaá¹ƒ, mohaá¹ƒ, kodhaá¹ƒ, upanÄ• haá¹ƒ, makkhaá¹ƒ,
macchariyaá¹ƒ, mÄ• yaá¹ƒ, sÄ• á¹-heyyaá¹ƒ, thambhaá¹ƒ, sÄ• rambhaá¹ƒ, mÄ• naá¹ƒ, atim
sabbe kilese, sabbe duccarite, sabbe abhisaá¹…khÄ• re, sabbe bhavagÄ• mikamme nÄ• dh
byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«ti tikkhapaÃ±Ã±Ä• . ekasmiá¹ƒ Ä• sane cattÄ• ro ariy
sÄ• maÃ±Ã±aphalÄ• ni, catasso paá¹-isambhidÄ• yo, cha ca abhiÃ±Ã±Ä• yo adhigatÄ• hon
paÃ±Ã±Ä• yÄ• ti tikkhapaÃ±Ã±Ä• .

katamÄ• __nibbedhikapaÃ±Ã±Ä• , _ idhekacco sabbasaá¹…khÄ• resu ubbegabahulo hoti
ukkaá¹‡á¹-hanabahulo aratibahulo \Ee IV 86/ anabhiratibahulo bahimukho na ramati sabbas
anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbe
anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ, mohakkhandhaá¹ƒ, kodhaá¹ƒ
sabbe bhavagÄ• mikamme nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• .

__anupadadhammavipassana_nti samÄ• pattivasena vÄ• jhÄ• naá¹…gavasena vÄ• anup
dhammavipassanaá¹ƒ vipassati, evaá¹ƒ vipassanto addhamÄ• sena arahattaá¹ƒ patto. mah
\Ne IV 60/ sattahi divasehi. evaá¹ƒ santepi sÄ• riputtatthero mahÄ• paÃ±Ã±avantataro. mah
sÄ• vakÄ• naá¹ƒ sammasanacÄ• raá¹ƒ yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·ento viya ekadesamev
vÄ• yamitvÄ• arahattaá¹ƒ patto. sÄ• riputtatthero á¹-hapetvÄ• buddhÄ• naá¹ƒ paccekabud
sammasanacÄ• raá¹ƒ sÄ• vakÄ• naá¹ƒ sammasanacÄ• raá¹ƒ nippadesaá¹ƒ sammasi. evaá
vÄ• yami. arahattaÃ±ca kira patvÄ• aÃ±Ã±Ä• si --- ``á¹-hapetvÄ• buddhe ca paccekabudd
paÃ±Ã±Ä• ya \Be IV 59/ mayÄ• pattabbaá¹ƒ pattuá¹ƒ samattho nÄ• ma na bhavissatÄ«â€™
veá¸·uyaá¹-á¹-hiá¹ƒ gaá¹‡hissÄ• mÄ«ti mahÄ• jaá¹-aá¹ƒ veá¸·uá¹ƒ disvÄ• jaá¹-aá¹ƒ chindan
bhavissatÄ«ti antarena hatthaá¹ƒ pavesetvÄ• sampattameva yaá¹-á¹-hiá¹ƒ mÅ«le ca agge
pakkameyya, so kiÃ±cÄ• pi paá¹-hamataraá¹ƒ gacchati, yaá¹-á¹-hiá¹ƒ pana sÄ• raá¹ƒ vÄ• u
aparo ca tathÄ• rÅ«pameva veá¹‡uá¹ƒ disvÄ• ``sace sampattaá¹ƒ yaá¹-á¹-hiá¹ƒ gaá¹‡hissÄ
vÄ• na labhissÄ• mÄ«â€™â€™ ti kacchaá¹ƒ bandhitvÄ• \Ee IV 87/ mahantena satthena ve
sÄ• rÄ• ceva ujÅ« ca yaá¹-á¹-hiyo uccinitvÄ• Ä• dÄ• ya pakkameyya. ayaá¹ƒ kiÃ±cÄ• pi pa
yaá¹-á¹-hiyo pana sÄ• rÄ• ceva ujÅ« ca labhati. evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ imes
therÄ• naá¹ƒ padhÄ• naá¹ƒ.

evaá¹ƒ pana addhamÄ• saá¹ƒ vÄ• yamitvÄ• dhammasenÄ• pati sÄ• riputtatthero sÅ«kara
bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• jakassa vedanÄ• pariggahasuttante desiyamÄ• ne
á¹-hito desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• pabbajitadivasato pannarasame divase
matthakaá¹ƒ patvÄ• sattasaá¹-á¹-hi Ã±Ä• á¹‡Ä• ni paá¹-ivijjhitvÄ• soá¸·asavidhaá¹ƒ paÃ±Ã

__tatridaá¹ƒ, bhikkhave, sÄ• riputtassa anupadadhammavipassanÄ• yÄ• _ti yÄ• anupadad

vipassatÄ«ti anupadadhammavipassanÄ• vuttÄ• , tatra anupadadhammavipassanÄ• ya sÄ
vattabbaá¹ƒ taá¹ƒ taá¹ƒ vipassanÄ• koá¹-á¹-hÄ• saá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

<94> __paá¹-hame jhÄ• ne_ti ye paá¹-hame jhÄ• ne antosamÄ• pattiyaá¹ƒ dhammÄ• . __ty
__anupadavavatthitÄ• hontÄ«_ti anupaá¹-ipÄ• á¹-iyÄ• vavatthitÄ• paricchinnÄ• Ã±Ä• tÄ•
thero hi te dhamme olokento abhiniropanalakkhaá¹‡o vitakko vattatÄ«ti jÄ• nÄ• ti. tathÄ• an
vicÄ• ro, pharaá¹‡alakkhaá¹‡Ä• pÄ«ti, sÄ• talakkhaá¹‡aá¹ƒ sukhaá¹ƒ, avikkhepalakkhaá¹‡A
cittekaggatÄ• , phusanalakkhaá¹‡o phasso vedayitalakkhaá¹‡Ä• vedanÄ• , saÃ±jÄ• nanala
cetayitalakkhaá¹‡Ä• cetanÄ• , vijÄ• nanalakkhaá¹‡aá¹ƒ \Ee IV 88/ viÃ±Ã±Ä• á¹‡aá¹ƒ, kattu
chando, adhimokkhalakkhaá¹‡o adhimokkho, paggÄ• halakkhaá¹‡aá¹ƒ vÄ«riyaá¹ƒ \Be IV 60
sati, majjhattalakkhaá¹‡Ä• upekkhÄ• , anunayamanasikÄ• ralakkhaá¹‡o manasikÄ• ro vatta
jÄ• naá¹ƒ abhiniropanaá¹-á¹-hena vitakkaá¹ƒ sabhÄ• vato vavatthapeti ... pe ... anunayaman
manasikÄ• raá¹ƒ sabhÄ• vabhÄ• vato vavatthapeti. tena vuttaá¹ƒ ``tyÄ• ssa dhammÄ• anu
ti.

__viditÄ• uppajjantÄ«_ti uppajjamÄ• nÄ• viditÄ• pÄ• kaá¹-Ä• va hutvÄ• uppajjanti. __vid
tiá¹-á¹-hamÄ• nÄ• pi viditÄ• pÄ• kaá¹-Ä• va hutvÄ• tiá¹-á¹-hanti. __viditÄ• abbhatthaá¹ƒ ga
nirujjhamÄ• nÄ• pi viditÄ• pÄ• kaá¹-Ä• va hutvÄ• nirujjhanti. ettha pana taá¹ƒÃ±Ä• á¹‡atÄ•
mocetabbÄ• . yathÄ• hi teneva aá¹…gulaggena taá¹ƒ aá¹…gulaggaá¹ƒ na sakkÄ• phusitua
tassa cittassa uppÄ• do vÄ• á¹-hiti vÄ• bhaá¹…go vÄ• na sakkÄ• jÄ• nitunti. evaá¹ƒ tÄ• v
mocetabbÄ• . yadi pana dve cittÄ• ni ekato uppajjeyyuá¹ƒ, ekena cittena ekassa uppÄ• do v
vÄ• sakkÄ• bhaveyya jÄ• nituá¹ƒ. dve pana phassÄ• vÄ• vedanÄ• vÄ• saÃ±Ã±Ä• vÄ•
uppajjanakÄ• ni nÄ• ma natthi, ekekameva uppajjati. evaá¹ƒ Ã±Ä• á¹‡abahutÄ• mocetabbÄ
mahÄ• therassa antosamÄ• pattiyaá¹ƒ soá¸·asa dhammÄ• viditÄ• pÄ• kaá¹-Ä• hontÄ«ti. v
pariggahitatÄ• ya. therena hi vatthu ceva Ä• rammaá¹‡aÃ±ca pariggahitaá¹ƒ, tenassa tesaá
uppÄ• daá¹ƒ Ä• vajjantassa uppÄ• do pÄ• kaá¹-o hoti, á¹-hÄ• naá¹ƒ Ä• vajjantassa á¹-hÄ• n
bhedaá¹ƒ Ä• vajjantassa \Ee IV 89/ bhedo pÄ• kaá¹-o hoti. tena vuttaá¹ƒ ``viditÄ• uppajjant
upaá¹-á¹-hahanti viditÄ• abbhatthaá¹ƒ gacchantÄ«â€™â€™ ti. __ahutvÄ• sambhontÄ«_ti i
__hutvÄ• paá¹-iventÄ«_ti iminÄ• vayaá¹ƒ passati.

__anupÄ• yo_ti rÄ• gavasena anupagamano hutvÄ• . __anapÄ• yo_ti paá¹-ighavasena ana
taá¹‡hÄ• diá¹-á¹-hinissayehi anissito. __appaá¹-ibaddho_ti chandarÄ• gena abaddho. __vip
vippamutto. __visaá¹ƒyutto_ti catÅ«hi yogehi sabbakilesehi vÄ• visaá¹ƒyutto. __vimariyÄ• d
nimmariyÄ• dÄ«katena. __cetasÄ• _ti evaá¹ƒvidhena cittena viharati.

tattha \Ne IV 62/ \Be IV 61/ dve mariyÄ• dÄ• kilesamariyÄ• dÄ• ca Ä• rammaá¹‡amariyÄ•
antosamÄ• pattiyaá¹ƒ pavatte soá¸·asa dhamme Ä• rabbha rÄ• gÄ• dayo uppajjeyyuá¹ƒ, kil
bhaveyya, tesu panassa ekopi na uppannoti kilesamariyÄ• dÄ• natthi. sace panassa antosa

soá¸·asa dhamme Ä• vajjantassa ekacce Ä• pÄ• thaá¹ƒ nÄ• gaccheyyuá¹ƒ. evamassa Ä• ra
te panassa soá¸·asa dhamme Ä• vajjantassa Ä• pÄ• thaá¹ƒ anÄ• gatadhammo nÄ• ma natt
natthi.

aparÄ• pi dve mariyÄ• dÄ• vikkhambhanamariyÄ• dÄ• ca samucchedamariyÄ• dÄ• ca. tA
Ä• gamissati, imasmiá¹ƒ pana á¹-hÄ• ne vikkhambhanamariyÄ• dÄ• adhippetÄ• . tassa vik
natthÄ«ti vimariyÄ• dikatena cetasÄ• viharati.

__uttari_ \Ee IV 90/ __nissaraá¹‡a_nti ito uttari nissaraá¹‡aá¹ƒ. aÃ±Ã±esu ca suttesu ``utta
nissaraá¹‡aâ€™â€™ nti nibbÄ• naá¹ƒ vuttaá¹ƒ, idha pana anantaro viseso adhippetoti vedit
__tabbahulÄ«kÄ• rÄ• _ti tassa pajÄ• nanassa bahulÄ«karaá¹‡ena. __atthitvevassa hotÄ«_t
atthÄ«tiyeva daá¸·hataraá¹ƒ hoti. iminÄ• nayena sesavÄ• resupi attho veditabbo.

dutiyavÄ• re pana sampasÄ• danaá¹-á¹-hena __sampasÄ• do_. sabhÄ• vato vavatthapeti.

catutthavÄ• re __upekkhÄ• _ti sukhaá¹-á¹-hÄ• ne vedanupekkhÄ• va. __passaddhattÄ• ce
``yadeva tattha sukhaâ€™â€™ nti cetaso Ä• bhogo, etenetaá¹ƒ oá¸·Ä• rikamakkhÄ• yatÄ«t
cetaso anÄ• bhogo vutto, tassa abhÄ• vÄ• ti attho. __satipÄ• risuddhÄ«_ti parisuddhÄ• sati
pÄ• risuddhiupekkhÄ• .

<95> __sato vuá¹-á¹-hahatÄ«_ti satiyÄ• samannÄ• gato Ã±Ä• á¹‡ena sampajÄ• no hutvÄ•
samanupassatÄ«_ti yasmÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane buddhÄ• naá¹ƒyeva an
sÄ• vakÄ• naá¹ƒ, tasmÄ• ettha kalÄ• pavipassanaá¹ƒ dassento evamÄ• ha.

__paÃ±Ã±Ä• ya_ \Ne IV 63/ \Be IV 62/ __cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«
saccÄ• ni disvÄ• cattÄ• ro Ä• savÄ• khÄ«á¹‡Ä• honti. sÄ• riputtattherassa samathavipass
Ä• haritvÄ• \Ee IV 91/ arahattaá¹ƒ pattavÄ• ropi atthi, nirodhasamÄ• pattisamÄ• pannavÄ•
pattavÄ• ro idha gahito, nirodhaá¹ƒ pana ciá¹‡á¹‡avasitÄ• ya aparÄ• paraá¹ƒ samÄ• pajjiss

tatthassa yasmiá¹ƒ kÄ• le nirodhasamÄ• patti sÄ«saá¹ƒ hoti, nirodhassa vÄ• ro Ä• gacchat
gÅ«á¸·hÄ• hoti. yasmiá¹ƒ kÄ• le phalasamÄ• patti sÄ«saá¹ƒ hoti, phalasamÄ• pattiyÄ• vÄ•
nirodhasamÄ• patti gÅ«á¸·hÄ• hoti. jambudÄ«pavÄ• sino therÄ• pana vadanti ``sÄ• riputta
yuganaddhaá¹ƒ Ä• haritvÄ• anÄ• gÄ• miphalaá¹ƒ sacchikatvÄ• nirodhaá¹ƒ samÄ• pajji, nir
arahattaá¹ƒ pattoâ€™â€™ ti. __te dhamme_ti antosamÄ• pattiyaá¹ƒ pavatte tisamuá¹-á¹-hÄ
heá¹-á¹-hÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyaá¹ƒ pavattadhamme vÄ• .
vipassitabbadhammÄ• va, tasmÄ• te vÄ• vipassatÄ«ti dassetuá¹ƒ idaá¹ƒ vuttanti veditabba

<97> __vasippato_ti ciá¹‡á¹‡avasitaá¹ƒ patto. __pÄ• ramippatto_ti nipphattiá¹ƒ patto. __ora

bhagavato ure nibbattasaddaá¹ƒ sutvÄ• jÄ• toti __oraso, _ mukhena pabhÄ• vitaá¹ƒ sadda
__mukhato jÄ• to, _ dhammena pana jÄ• tattÄ• nimmitattÄ• __dhammajo dhammanimmito
__dhammadÄ• yÄ• do, _ Ä• misadÄ• yassa anÄ• diyanato __no Ä• misadÄ• yÄ• do_ti vedi
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

anupadasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. chabbisodhanasuttavaá¹‡á¹‡anÄ•

<98> __evaá¹ƒ_ \Ne IV 64/ \Ee IV 92/ __me suta_nti chabbisodhanasuttaá¹ƒ. tattha __khÄ
ekenÄ• pi padena aÃ±Ã±Ä• byÄ• katÄ• va hoti, dvÄ«hipi. idha pana catÅ«hi padehi aÃ±Ã±
__diá¹-á¹-he diá¹-á¹-havÄ• ditÄ• _tiÄ• dÄ«su yÄ• ya \Be IV 63/ cetanÄ• ya diá¹-á¹-he diá¹-á
diá¹-á¹-he diá¹-á¹-havÄ• ditÄ• nÄ• ma. sesapadesupi eseva nayo. __ayamanudhammo_ti a
__abhinanditabba_nti na kevalaá¹ƒ abhinanditabbaá¹ƒ, parinibbutassa panassa sabbopi kh
kÄ• tabbo. __uttariá¹ƒ paÃ±ho_ti sace panassa veyyÄ• karaá¹‡ena asantuá¹-á¹-hÄ• hotha,
pucchitabboti dasseti. ito paresupi tÄ«su vÄ• resu ayameva nayo.

<99> __abala_nti dubbalaá¹ƒ. __virÄ• guna_nti vigacchanasabhÄ• vaá¹ƒ. __anassÄ• sika_
__upÄ• yÅ«pÄ• dÄ• nÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«nametaá¹ƒ adhivacanaá¹ƒ. taá¹‡hÄ• diá¹-
upentÄ«ti __upÄ• yÄ• , _ upÄ• diyantÄ«ti __upÄ• dÄ• nÄ• . cetaso adiá¹-á¹-hÄ• nÄ• bhinive
nÄ• maá¹ƒ. cittaÃ±hi taá¹‡hÄ• diá¹-á¹-hÄ«hi sakkÄ• yadhammesu tiá¹-á¹-hati adhitiá¹-á¹-hat
taá¹‡hÄ• diá¹-á¹-hiyo __cetaso adhiá¹-á¹-hÄ• nÄ• , _ tÄ• hi taá¹ƒ abhinivisatÄ«ti __abhinive
anusetÄ«ti __anusayÄ• _ti vuccanti. __khayÄ• _ \Ee IV 93/ __virÄ• gÄ• _tiÄ• dÄ«su khayen
sabbÄ• ni cetÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva.

<100> __pathavÄ«dhÄ• tÅ«_ti patiá¹-á¹-hÄ• nadhÄ• tu. __Ä• podhÄ• tÅ«_ti Ä• bandhanad
paripÄ• canadhÄ• tu. __vÄ• yodhÄ• tÅ«_ti vitthambhanadhÄ• tu. __Ä• kÄ• sadhÄ• tÅ«_ti a
__viÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti vijÄ• nanadhÄ• tu. __na anattato upagacchi_nti ahaá¹ƒ attÄ• t
upagamiá¹ƒ. __na ca pathavÄ«dhÄ• tunissita_nti pathavÄ«dhÄ• tunissitÄ• sesadhÄ• tuyo
arÅ«pakkhandhÄ• ca. tepi hi nissitavatthurÅ«pÄ• naá¹ƒ pathavÄ«dhÄ• tunissitattÄ• ekena
pathavÄ«dhÄ• tunissitÄ• va. tasmÄ• ``na ca pathavÄ«dhÄ• tunissitaâ€™â€™ nti vadanto s
attato na upagacchinti vadati. Ä• kÄ• sadhÄ• tunissitapade pana avinibbhogavasena sabba
__Ä• kÄ• sadhÄ• tunissitaá¹ƒ_ nÄ• ma \Ne IV 65/, tathÄ• taá¹ƒnissitarÅ«pavatthukÄ• arÅ«
rÅ«pÄ• rÅ«paá¹ƒ gahitameva hoti. viÃ±Ã±Ä• á¹‡adhÄ• tunissitapade pana sahajÄ• tÄ• tay
cittasamuá¹-á¹-hÄ• narÅ«paÃ±ca __viÃ±Ã±Ä• á¹‡adhÄ• tunissita_nti rÅ«pÄ• rÅ«paá¹ƒ gahi

<101> __rÅ«pe cakkhuviÃ±Ã±Ä• á¹‡e cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu dhammesÅ
cakkhudvÄ• rassa Ä• pÄ• thaá¹ƒ Ä• gantvÄ• niruddhaá¹ƒ, yaÃ±ca anÄ• gate Ä• pÄ• thaá¹
nirujjhissati, yampi etarahi Ä• gantvÄ• niruddhaá¹ƒ, taá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ nÄ• ma. yaá¹
Ä• pÄ• thaá¹ƒ anÄ• gantvÄ• niruddhaá¹ƒ, anÄ• gatepi anÄ• gantvÄ• nirujjhissati, etarahipi
taá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbadhammesu saá¹…gahitanti vutte tipiá¹-akacÅ«á
Ä• ha --- ``imasmiá¹ƒ á¹-hÄ• ne dvidhÄ• karotha, upari chandovÄ• re kinti karissatha, nayid
ti. tasmÄ• tÄ«su kÄ• lesu Ä• pÄ• thaá¹ƒ Ä• gataá¹ƒ vÄ• anÄ• gataá¹ƒ vÄ• sabbampi taá¹
cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• pana tayo khandhÄ• cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• ta
ayaÃ±hettha attho ``cakkhuviÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ viÃ±Ã±Ä• tabbesu dhammesÅ«â€™
taá¹‡hÄ• chando. __rÄ• go_ti sveva rajjanavasena rÄ• go. __nandÄ«_ti sveva abhinandana
__taá¹‡hÄ• _ti sveva taá¹‡hÄ• yanavasena taá¹‡hÄ• . sesadvÄ• resupi eseva nayo.

<102> __ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• _ti ettha ahaá¹…kÄ• ro mÄ• no
mÄ• nÄ• nusayo. __Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti idaá¹ƒ pubbenivÄ• saá¹ƒ dibb
vuttaá¹ƒ? bhikkhÅ« lokiyadhammaá¹ƒ na pucchanti, lokuttarameva pucchanti, tasmÄ• pucc
kathento evamÄ• ha. ekavissajjitasuttaá¹ƒ nÄ• metaá¹ƒ, chabbisodhanantipissa nÄ• maá¹ƒ
vohÄ• rÄ• paÃ±ca khandhÄ• cha dhÄ• tuyo cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni attanc
paresaá¹ƒ saviÃ±Ã±Ä• á¹‡akakÄ• yoti ime cha koá¹-á¹-hÄ• sÄ• visuddhÄ• , tasmÄ• ``chab
vuttaá¹ƒ. __parasamuddavÄ• sittherÄ• _ pana attano ca parassa ca viÃ±Ã±Ä• á¹‡akakÄ• ya
\Ee IV 95/ Ä• hÄ• rehi saddhinti cha koá¹-á¹-hÄ• se vadanti.

ime pana cha koá¹-á¹-hÄ• sÄ• ``kiá¹ƒ te adhigataá¹ƒ, kinti te adhigataá¹ƒ, kadÄ• te adhiga
66/ te adhigataá¹ƒ, katame te kilesÄ• pahÄ«nÄ• , katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ•
evaá¹ƒ vinayaniddesapariyÄ• yena sodhetabbÄ• .

ettha hi __kiá¹ƒ te adhigata_nti adhigamapucchÄ• , jhÄ• navimokkhÄ• dÄ«su sotÄ• pattima
adhigataá¹ƒ. __kinti te adhigata_nti upÄ• yapucchÄ• . ayaÃ±hi etthÄ• dhippÄ• yo --- kiá¹ƒ ta
aniccalakkhaá¹‡aá¹ƒ dhuraá¹ƒ katvÄ• adhigataá¹ƒ, dukkhÄ• nattalakkhaá¹‡esu aÃ±Ã±atara
samÄ• dhivasena abhinivisitvÄ• \Be IV 65/, udÄ• hu vipassanÄ• vasena, tathÄ• kiá¹ƒ rÅ«p
arÅ«pe, kiá¹ƒ vÄ• ajjhattaá¹ƒ abhinivisitvÄ• , udÄ• hu bahiddhÄ• ti. __kadÄ• te adhigata_n
pubbaá¹‡hamajjhanhikÄ• dÄ«su katarasmiá¹ƒ kÄ• leti vuttaá¹ƒ hoti.

__kattha te adhigata_nti okÄ• sapucchÄ• , kismiá¹ƒ okÄ• se, kiá¹ƒ rattiá¹-á¹-hÄ• ne divÄ• á
maá¹‡á¸• ape katarasmiá¹ƒ vÄ• vihÄ• reti vuttaá¹ƒ hoti. __katame te kilesÄ• pahÄ«nÄ• _ti
kataramaggavajjhÄ• tava kilesÄ• pahÄ«nÄ• ti vuttaá¹ƒ hoti.

__katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«_ti paá¹-iladdhadhammapucchÄ• , paá¹-ha
tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«ti vuttaá¹ƒ hoti.

tasmÄ• idÄ• ni cepi koci bhikkhu uttarimanussadhammÄ• dhigamaá¹ƒ byÄ• kareyya, na so
imesu pana chasu á¹-hÄ• nesu sodhanatthaá¹ƒ vattabbo ``kiá¹ƒ te adhigataá¹ƒ, kiá¹ƒ jhÄ• n
vimokkhÄ• dÄ«su aÃ±Ã±ataraâ€™â€™ nti? yo hi yena adhigato dhammo, so tassa pÄ• kaá
me adhigataâ€™â€™ nti vadati, tato ``kinti te adhigataâ€™â€™ nti pucchitabbo. aniccalakk
dhuraá¹ƒ katvÄ• , aá¹-á¹-hatiá¹ƒsÄ• ya vÄ• Ä• rammaá¹‡esu \Ee IV 96/ rÅ«pÄ• rÅ«paajjhat
dhammesu kena mukhena abhinivisitvÄ• ti? yo hi yassÄ• bhiniveso, so tassa pÄ• kaá¹-o ho

sace pana ``ayaá¹ƒ nÄ• ma me abhiniveso, evaá¹ƒ mayÄ• adhigataâ€™â€™ nti vadati, ta
adhigataâ€™â€™ nti pucchitabbo, ``kiá¹ƒ pubbaá¹‡he, udÄ• hu majjhanhikÄ• dÄ«su aÃ±Ã±
\Ne IV 67/? sabbesaÃ±hi attanÄ• adhigatakÄ• lo pÄ• kaá¹-o hoti. sace ``amukasmiá¹ƒ nÄ•
nti vadati, tato ``kattha te adhigataâ€™â€™ nti pucchitabbo, ``kiá¹ƒ divÄ• á¹-á¹-hÄ• ne, udÄ
rattiá¹-á¹-hÄ• nÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ okÄ• seâ€™â€™ ti? sabbesaÃ±hi attanÄ• adh
sace ``amukasmiá¹ƒ nÄ• ma me okÄ• se adhigataâ€™â€™ nti vadati, tato ``katame te kiles
pucchitabbo, ``kiá¹ƒ paá¹-hamamaggavajjhÄ• , udÄ• hu dutiyÄ• dimaggavajjhÄ• â€™â€™ t
adhigatamaggena pahÄ«nakilesÄ• pÄ• kaá¹-Ä• honti.

sace \Be IV 66/ ``ime nÄ• ma me kilesÄ• pahÄ«nÄ• â€™â€™ ti vadati, tato ``katamesaá¹ƒ
lÄ• bhÄ«â€™â€™ ti pucchitabbo, ``kiá¹ƒ sotÄ• pattimaggassa, udÄ• hu sakadÄ• gÄ• mima
ti? sabbesaÃ±hi attanÄ• adhigatadhammo pÄ• kaá¹-o hoti. sace ``imesaá¹ƒ nÄ• mÄ• haá¹ƒ
ti vadati, ettÄ• vatÄ• pissa vacanaá¹ƒ na saddhÄ• tabbaá¹ƒ. bahussutÄ• hi uggahaparipuc
imÄ• ni cha á¹-hÄ• nÄ• ni sodhetuá¹ƒ sakkonti. imassa bhikkhuno Ä• gamanapaá¹-ipadÄ• s
Ä• gamanapaá¹-ipadÄ• na sujjhati, ``imÄ• ya paá¹-ipadÄ• ya lokuttaradhammÄ• nÄ• ma n
apanetabbo.

yadi panassa Ä• gamanapaá¹-ipadÄ• sujjhati, ``dÄ«gharattaá¹ƒ tÄ«su sikkhÄ• su appamat
catÅ«su paccayesu alaggo Ä• kÄ• se pÄ• á¹‡isamena cetasÄ• viharatÄ«â€™â€™ ti paÃ±Ã
byÄ• karaá¹‡aá¹ƒ paá¹-ipadÄ• ya \Ee IV 97/ saddhiá¹ƒ saá¹ƒsandati sameti. ``seyyathÄ• pi
yamunodakena saddhiá¹ƒ saá¹ƒsandati sameti, evameva supaÃ±Ã±attÄ• tena bhagavatÄ•
nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• saá¹ƒsandati sameti nibbÄ• naÃ±ca paá¹-ipadÄ• cÄ• â€
vuttasadisaá¹ƒ hoti.

apica kho ettakenÄ• pi sakkÄ• ro na kÄ• tabbo. kasmÄ• ? ekaccassa hi puthujjanassÄ• pi s
khÄ«á¹‡Ä• savapaá¹-ipattisadisÄ• paá¹-ipadÄ• hoti. tasmÄ• so bhikkhu tehi tehi upÄ• yeh
khÄ«á¹‡Ä• savassa nÄ• ma asaniyÄ• pi matthake patamÄ• nÄ• ya bhayaá¹ƒ vÄ• chambhi
hoti, puthujjanassa appamattakenÄ• pi hoti.

tatrimÄ• ni \Ne IV 68/ vatthÅ«ni --- dÄ«ghabhÄ• á¹‡akaabhayatthero kira ekaá¹ƒ piá¹‡á¸• a

pariggahetuá¹ƒ asakkonto daharassa saÃ±Ã±aá¹ƒ adÄ• si. so taá¹ƒ nhÄ• yamÄ• naá¹ƒ kaly
nimujjitvÄ• pÄ• de aggahesi. piá¹‡á¸• apÄ• tiko kumbhÄ«loti saÃ±Ã±Ä• ya mahÄ• saddam
puthujjanoti saÃ±jÄ• niá¹ƒsu. candamukhatissarÄ• jakÄ• le pana mahÄ• vihÄ• re saá¹…gha
dubbalacakkhuko vihÄ• reyeva acchi. rÄ• jÄ• theraá¹ƒ pariggaá¹‡hissÄ• mÄ«ti bhikkhÅ«su
appasaddo upasaá¹…kamitvÄ• sappo viya pÄ• de aggahesi. thero silÄ• thambho viya nicca
\Be IV 67/? ahaá¹ƒ, bhante, tissoti. sugandhaá¹ƒ vÄ• yasi no tissÄ• ti? evaá¹ƒ khÄ«á¹‡Ä• sa
natthÄ«ti.

ekacco pana puthujjanopi atisÅ«ro hoti nibbhayo. so raÃ±janÄ«yena Ä• rammaá¹‡ena pari
vasabharÄ• jÄ• pi hi ekaá¹ƒ theraá¹ƒ pariggaá¹‡hamÄ• no ghare nisÄ«dÄ• petvÄ• tassa \E
badarasÄ• á¸·avaá¹ƒ maddamÄ• no nisÄ«di. mahÄ• therassa kheá¸·o cali, tato therassa pu
khÄ«á¹‡Ä• savassa hi rasataá¹‡hÄ• nÄ• ma suppahÄ«nÄ• , dibbesupi rasesu nikanti nÄ• n
upÄ• yehi pariggahetvÄ• sacassa bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• ra
tvaá¹ƒ arahÄ• ti apanetabbo. sace pana abhÄ«rÅ« acchambhÄ« anutrÄ• sÄ« hutvÄ• sÄ«he
dibbÄ• rammaá¹‡epi nikantiá¹ƒ na janeti. ayaá¹ƒ bhikkhu sampannaveyyÄ• karaá¹‡o saman
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi pesitaá¹ƒ sakkÄ• raá¹ƒ arahatÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

chabbisodhanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sappurisadhammasuttavaá¹‡á¹‡anÄ•

<105> __evaá¹ƒ_ \Ne IV 69/ __me suta_nti sappurisadhammasuttaá¹ƒ. tattha __sappurisad
sappurisÄ• naá¹ƒ dhammaá¹ƒ. __asappurisadhamma_nti pÄ• papurisÄ• naá¹ƒ dhammaá¹ƒ
puna yathÄ• nÄ• ma maggakusalo puriso vÄ• maá¹ƒ muÃ±citvÄ• dakkhiá¹‡aá¹ƒ gaá¹‡hÄ•
katheti, evaá¹ƒ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-hamaá¹ƒ desento __katamo ca, bhikkhave
asappurisadhammo_tiÄ• dimÄ• ha. tattha __uccÄ• kulÄ• _ti khattiyakulÄ• vÄ• brÄ• hmaá¹
kuladvayaá¹ƒ ``uccÄ• kulaâ€™â€™ nti vuccati. __so tattha pujjo_ti so bhikkhu tesu bhikkhÅ
__antaraá¹ƒ karitvÄ• _ti abbhantaraá¹ƒ katvÄ• .

__mahÄ• kulÄ• _ti khattiyakulÄ• vÄ• brÄ• hmaá¹‡akulÄ• vÄ• vessakulÄ• \Ee IV 99/ vÄ•
``mahÄ• kulaâ€™â€™ nti vuccati. __mahÄ• bhogakulÄ• _ti mahantehi \Be IV 68/ bhogehi s
__uá¸·Ä• rabhogakulÄ• _ti uá¸·Ä• rehi paá¹‡Ä«tehi bhogehi sampannakulÄ• . imasmiá¹ƒ pa
labbhanti. yattha katthaci kule jÄ• to hi puÃ±Ã±abalehi mahÄ• bhogopi uá¸·Ä• rabhogopi ho

<106> __yasassÄ«_ti parivÄ• rasampanno. __appaÃ±Ã±Ä• tÄ• _ti rattiá¹ƒ khittasarÄ• viya
paÃ±Ã±Ä• yanti. __appesakkhÄ• _ti appaparivÄ• rÄ• .

<107> __Ä• raÃ±Ã±iko_ti samÄ• dinnaÄ• raÃ±Ã±ikadhutaá¹…go. sesadhutaá¹…gesupi es
pÄ• á¸·iyaá¹ƒ naveva dhutaá¹…gÄ• ni Ä• gatÄ• ni, vitthÄ• rena panetÄ• ni terasa honti. tesu
sabbaá¹ƒ sabbÄ• kÄ• rena __visuddhimagge_ dhutaá¹…ganiddese vuttameva.

<108> __atammayatÄ• _ti tammayatÄ• vuccati taá¹‡hÄ• , nittaá¹‡hÄ• ti attho. __atammay
karitvÄ• _ti nittaá¹‡hataá¹ƒyeva kÄ• raá¹‡aá¹ƒ katvÄ• abbhantaraá¹ƒ vÄ• katvÄ• , citte upp

nirodhavÄ• re \Ne IV 70/ yasmÄ• anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• va taá¹ƒ samÄ• pattiá¹ƒ s
natthi, tasmÄ• asappurisavÄ• ro parihÄ«no. __na kaÃ±ci maÃ±Ã±atÄ«_ti kaÃ±ci puggalaá¹
maÃ±Ã±ati. __na_ \Ee IV 100/ __kuhiÃ±ci maÃ±Ã±atÄ«_ti kismiÃ±ci okÄ• se na maÃ±Ã±ati
kenaci vatthunÄ• pi taá¹ƒ puggalaá¹ƒ na maÃ±Ã±ati. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sappurisadhammasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sevitabbÄ• sevitabbasuttavaá¹‡á¹‡anÄ•

<109> __evaá¹ƒ_ \Ne IV 71/ __me suta_nti sevitabbÄ• sevitabbasuttaá¹ƒ. tattha __taÃ±ca
kÄ• yasamÄ• cÄ• ra_nti aÃ±Ã±aá¹ƒ sevitabbaá¹ƒ kÄ• yasamÄ• cÄ• raá¹ƒ, aÃ±Ã±aá¹ƒ asev
kenaci pariyÄ• yena asevitabbanti, asevitabbaá¹ƒ vÄ• sevitabbanti ca na vadÄ• mÄ«ti attho
eseva nayo. iti \Be IV 69/ bhagavÄ• sattahi padehi mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• rato av
niá¹-á¹-hÄ• pesi. kasmÄ• ? sÄ• riputtattherassa okÄ• sakaraá¹‡atthaá¹ƒ.

<113> __manosamÄ• cÄ• re_ micchÄ• diá¹-á¹-hisammÄ• diá¹-á¹-hiyo diá¹-á¹-hipaá¹-ilÄ• bh
hutvÄ• á¹-hitÄ• ti na gahitÄ• .

<114> __cittuppÄ• de_ akammapathappattÄ• abhijjhÄ• dayo veditabbÄ• .

<115> saÃ±Ã±Ä• paá¹-ilÄ• bhavÄ• re __abhijjhÄ• sahagatÄ• ya saÃ±Ã±Ä• yÄ• _tiÄ• dÄ«n
dassanatthaá¹ƒ vuttÄ• ni.

<117> __sabyÄ• bajjha_nti sadukkhaá¹ƒ. __apariniá¹-á¹-hitabhÄ• vÄ• yÄ• _ti bhavÄ• naá¹ƒ
apariniá¹-á¹-hitabhÄ• vÄ• ya. ettha ca sabyÄ• bajjhattabhÄ• vÄ• nÄ• ma cattÄ• ro honti. pu
tenattabhÄ• vena bhavaá¹ƒ pariniá¹-á¹-hÄ• petuá¹ƒ na sakkoti, tassa paá¹-isandhito paá¹-á¹
dhammÄ• vaá¸• á¸• hanti, kusalÄ• dhammÄ• ca parihÄ• yanti, sadukkhameva \Ee IV 101/
nÄ• ma. tathÄ• sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mino. puthujjanÄ• dayo tÄ• va hontu

sabyÄ• bajjhaá¹ƒ attabhÄ• vaá¹ƒ abhinibbatteti, kathaÃ±cassa akusalÄ• dhammÄ• abhiva
parihÄ• yantÄ«ti. anÄ• gÄ• mÄ«pi hi suddhÄ• vÄ• se nibbatto uyyÄ• navimÄ• nakapparukk
sukhaâ€™â€™ nti udÄ• naá¹ƒ udÄ• neti, anÄ• gÄ• mino bhavalobho bhavataá¹‡hÄ• appa
appahÄ«nataá¹‡hatÄ• ya akusalÄ• vaá¸• á¸• hanti nÄ• ma, kusalÄ• parihÄ• yanti nÄ• ma,
abhinibbatteti, apariniá¹-á¹-hitabhavoyeva hotÄ«ti veditabbo.

__abyÄ• bajjha_nti \Ne IV 72/ adukkhaá¹ƒ. ayampi catunnaá¹ƒ janÄ• naá¹ƒ vasena veditab
tenattabhÄ• vena bhavaá¹ƒ pariniá¹-á¹-hÄ• petuá¹ƒ sakkoti, puna paá¹-isandhiá¹ƒ na gaá¹‡h
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya akusalÄ• parihÄ• yanti, kusalÄ• yeva vaá¸• á¸• ha
attabhÄ• vaá¹ƒ nibbatteti, pariniá¹-á¹-hitabhavoyeva nÄ• ma hoti. tathÄ• sotÄ• pannasakad
sotÄ• pannÄ• dayo tÄ• va hontu, puthujjano kathaá¹ƒ abyÄ• bajjhaattabhÄ• vaá¹ƒ nibbattet
akusalaparihÄ• niÄ• dÄ«ni hontÄ«ti. puthujjanopi pacchimabhaviko tenattabhÄ• vena bhava
samattho hoti. tassa \Be IV 70/ aá¹…gulimÄ• lassa viya ekenÅ«napÄ• á¹‡asahassaá¹ƒ ghÄ
abyÄ• bajjhoyeva nÄ• ma, bhavaá¹ƒ pariniá¹-á¹-hÄ• petiyeva nÄ• ma. akusalameva hÄ• ya
gaá¹‡hÄ• peti nÄ• ma.

<119> __cakkhuviÃ±Ã±eyya_ntiÄ• dÄ«su yasmÄ• ekaccassa tasmiá¹ƒyeva rÅ«pe rÄ• gÄ
assÄ• deti, abhinandanto \Ee IV 102/ assÄ• dento anayabyasanaá¹ƒ pÄ• puá¹‡Ä• ti, ekacca
virajjati, nibbindanto virajjanto nibbutiá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• ``taÃ±ca aÃ±Ã±amaÃ±Ã±a
vuttaá¹ƒ. esa nayo sabbattha.

__evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• neyyu_nti ettha ke bhagavato imassa bhÄ• sitassa at
Ä• jÄ• nantÄ«ti? ye tÄ• va imassa suttassa pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca uggaá¹‡hitvÄ
yathÄ• vuttaá¹ƒ anulomapaá¹-ipadaá¹ƒ na paá¹-ipajjanti, te na Ä• jÄ• nanti nÄ• ma. ye pana
yathÄ• vuttaá¹ƒ anulomapaá¹-ipadaá¹ƒ paá¹-ipajjanti, te Ä• jÄ• nanti nÄ• ma. evaá¹ƒ santep
tÄ• va dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hotu, appaá¹-isandhikÄ• naá¹ƒ kathaá¹ƒ hotÄ«ti.
anupÄ• dÄ• nÄ• viya jÄ• tavedÄ• parinibbÄ• yanti, kappasatasahassÄ• nampi accayena te
natthi. iti ekaá¹ƒsena tesaá¹ƒyeva dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hoti. sesaá¹ƒ sabbatth

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

sevitabbÄ• sevitabbasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bahudhÄ• tukasuttavaá¹‡á¹‡anÄ•

<124> __evaá¹ƒ_ \Ne IV 73/ __me suta_nti bahudhÄ• tukasuttaá¹ƒ. tattha __bhayÄ• nÄ«_t
cittutrÄ• so. __upaddavo_ti anekaggatÄ• kÄ• ro. __upasaggo_ti upasaá¹-á¹-hÄ• kÄ• ro tatth
tesaá¹ƒ evaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ --- pabbatÄ• divisamanissitÄ• corÄ• janapadavÄ

``mayaá¹ƒ asukadivase nÄ• ma tumhÄ• kaá¹ƒ gÄ• maá¹ƒ paharissÄ• mÄ• â€™â€™ ti. taá¹
71/ \Ee IV 103/ paá¹-á¹-hÄ• ya bhayaá¹ƒ santÄ• saá¹ƒ Ä• pajjanti. ayaá¹ƒ cittutrÄ• so nÄ• m
kupitÄ• anatthampi Ä• vaheyyuâ€™â€™ nti hatthasÄ• raá¹ƒ gahetvÄ• dvipadacatuppadeh
pavisitvÄ• tattha tattha bhÅ«miyaá¹ƒ nipajjanti, á¸• aá¹ƒsamakasÄ• dÄ«hi khajjamÄ• nÄ• g
khÄ• á¹‡ukaá¹‡á¹-ake maddanti. tesaá¹ƒ evaá¹ƒ vicarantÄ• naá¹ƒ vikkhittabhÄ• vo anekagg
coresu yathÄ• vutte divase anÄ• gacchantesu ``tucchakasÄ• sanaá¹ƒ taá¹ƒ bhavissati, gÄ•
ti saparikkhÄ• rÄ• gÄ• maá¹ƒ pavisanti, atha tesaá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• gÄ•
aggiá¹ƒ datvÄ• manusse ghÄ• tetvÄ• corÄ• sabbaá¹ƒ vibhavaá¹ƒ vilumpetvÄ• gacchanti.
aggiá¹ƒ nibbÄ• petvÄ• koá¹-á¹-hacchÄ• yabhitticchÄ• yÄ• dÄ«su tattha tattha laggitvÄ• nis
anusocamÄ• nÄ• . ayaá¹ƒ upasaá¹-á¹-hÄ• kÄ• ro lagganÄ• kÄ• ro nÄ• ma.

__naá¸·Ä• gÄ• rÄ• _ti naá¸·ehi paricchannÄ• agÄ• rÄ• , sesasambhÄ• rÄ• panettha rukkh
eseva nayo. __bÄ• lato uppajjantÄ«_ti bÄ• lameva nissÄ• ya uppajjanti. bÄ• lo hi apaá¹‡á¸•
uparajjaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pana mahantaá¹ƒ á¹-hÄ• naá¹ƒ patthento katipaye attanÄ
mahÄ• dhutte gahetvÄ• ``etha ahaá¹ƒ tumhe issare karissÄ• mÄ«â€™â€™ ti pabbatagaha
gÄ• me paharanto dÄ• marikabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• anupubbena nigamepi janapadep
chaá¸• á¸• etvÄ• khemantaá¹-á¹-hÄ• naá¹ƒ patthayamÄ• nÄ• pakkamanti, te nissÄ• ya vas
attano attano vasanaá¹-á¹-hÄ• nÄ• ni pahÄ• ya pakkamanti. gatagataá¹-á¹-hÄ• ne bhikkhÄ•
dullabhaá¹ƒ hoti. evaá¹ƒ catunnaá¹ƒ parisÄ• naá¹ƒ bhayaá¹ƒ Ä• gatameva hoti. pabbajitesu
aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• daá¹ƒ paá¹-á¹-hapetvÄ• codanaá¹ƒ Ä• rabhanti \Ne IV 74/. iti ko
mahÄ• kalaho uppajjati, catunnaá¹ƒ parisÄ• naá¹ƒ bhayaá¹ƒ Ä• gatameva hotÄ«ti evaá¹ƒ yA
uppajjanti, sabbÄ• ni tÄ• ni bÄ• lato uppajjantÄ«ti veditabbÄ• ni.

__etadavocÄ• _ti bhagavatÄ• dhammadesanÄ• matthakaá¹ƒ apÄ• petvÄ• va niá¹-á¹-hÄ•
dasabalaá¹ƒ pucchitvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enevassa desanÄ• ya pÄ• ripÅ«riá¹ƒ ka
etaá¹ƒ ``kittÄ• vatÄ• nu kho, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca.

<125> aá¹-á¹-hÄ• rasasu dhÄ• tÅ«su aá¸• á¸• hekÄ• dasadhÄ• tuyo rÅ«papariggaho, aá¸•
arÅ«papariggahoti rÅ«pÄ• rÅ«papariggahova kathito. sabbÄ• pi khandhavasena paÃ±cakkh
khandhÄ• dukkhasaccaá¹ƒ, tesaá¹ƒ samuá¹-á¹-hÄ• pikÄ• taá¹‡hÄ• samudayasaccaá¹ƒ, u
nirodhasaccaá¹ƒ, nirodhapajÄ• nanÄ• paá¹-ipadÄ• maggasaccaá¹ƒ. iti catusaccakammaá¹
bhikkhuno niggamanaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• kathitaá¹ƒ hoti. ayamettha saá¹…khepo,
dhÄ• tuyo __visuddhimagge_ kathitÄ• va. __jÄ• nÄ• ti passatÄ«_ti saha vipassanÄ• ya mag

pathavÄ«dhÄ• tuÄ• dayo saviÃ±Ã±Ä• á¹‡akakÄ• yaá¹ƒ suÃ±Ã±ato nissattato dassetuá¹ƒ v
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi pÅ«retabbÄ• . pÅ«rentena viÃ±Ã±Ä• á¹‡adhÄ• tuto nÄ«haritvA
viÃ±Ã±Ä• á¹‡adhÄ• tu hesÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• divasena chabbidhÄ• hoti. tattha cak
pariggahitÄ• ya tassÄ• vatthu cakkhudhÄ• tu, Ä• rammaá¹‡aá¹ƒ rÅ«padhÄ• tÅ«ti dve dhÄ•

105/ honti. esa nayo sabbattha. manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pana pariggahitÄ• ya tass
manodhÄ• tu, Ä• rammaá¹‡avasena dhammadhÄ• tÅ«ti dve dhÄ• tuyo pariggahitÄ• va hon
dhÄ• tÅ«su aá¸• á¸• hekÄ• dasadhÄ• tuyo rÅ«papariggahoti purimanayeneva idampi ekass
matthakaá¹ƒ pÄ• petvÄ• kathitaá¹ƒ hoti.

__sukhadhÄ• tÅ«_tiÄ• dÄ«su sukhaÃ±ca taá¹ƒ nissattasuÃ±Ã±ataá¹-á¹-hena dhÄ• tu cÄ• ti
sabbattha. ettha ca purimÄ• catasso dhÄ• tuyo sappaá¹-ipakkhavasena gahitÄ• , pacchimÄ
avibhÅ«tabhÄ• vena hi upekkhÄ• dhÄ• tu avijjÄ• dhÄ• tuyÄ• sarikkhÄ• . ettha ca sukhaduk
pariggahitÄ• su kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu pariggahitÄ• va hoti, sesÄ• su pariggahitÄ• su
pariggahitÄ• va hoti. imÄ• pi cha dhÄ• tuyo heá¹-á¹-hÄ• aá¹-á¹-hÄ• rasahiyeva pÅ«retabbÄ
upekkhÄ• dhÄ• tuto nÄ«haritvÄ• pÅ«retabbÄ• . iti imÄ• su aá¹-á¹-hÄ• rasasu dhÄ• tÅ«su a
rÅ«papariggahoti \Be IV 73/ purimanayeneva idampi ekassa bhikkhuno niggamanaá¹ƒ mattl
kathitaá¹ƒ hoti.

kÄ• madhÄ• tuÄ• dÄ«naá¹ƒ dvedhÄ• vitakke (MN I 206) kÄ• mavitakkÄ• dÄ«su vuttanayen
abhidhammepi ``tattha katamÄ• kÄ• madhÄ• tu, kÄ• mapaá¹-isaá¹ƒyutto takko vitakkoâ€™
nayeneva etÄ• saá¹ƒ vitthÄ• ro Ä• gatoyeva. imÄ• pi cha dhÄ• tuyo heá¹-á¹-hÄ• aá¹-á¹-hÄ•
pÅ«rentena kÄ• madhÄ• tuto nÄ«haritvÄ• pÅ«retabbÄ• . iti imÄ• su aá¹-á¹-hÄ• rasasu dhÄ
aá¸• á¸• hekÄ• dasadhÄ• tuyo rÅ«papariggahoti purimanayeneva idampi ekassa bhikkhuno
pÄ• petvÄ• kathitaá¹ƒ hoti.

kÄ• madhÄ• tuÄ• dÄ«su paÃ±ca kÄ• mÄ• vacarakkhandhÄ• \Ee IV 106/ kÄ• madhÄ• tu nÄ
rÅ«padhÄ• tu nÄ• ma, cattÄ• ro arÅ«pÄ• vacarakkhandhÄ• arÅ«padhÄ• tu nÄ• ma. abhidh
kÄ• madhÄ• tu, heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• â€™â€™ tiÄ• dinÄ• (V
vitthÄ• ro Ä• gatoyeva. imÄ• pi tisso dhÄ• tuyo heá¹-á¹-hÄ• aá¹-á¹-hÄ• rasahiyeva pÅ«retal
kÄ• madhÄ• tuto nÄ«haritvÄ• pÅ«retabbÄ• . iti imÄ• su aá¹-á¹-hÄ• rasasu dhÄ• tÅ«su aá¸•
rÅ«papariggahoti purimanayeneva idampi ekassa bhikkhuno niggamanaá¹ƒ matthakaá¹ƒ pÄ

__saá¹…khatÄ• _ti paccayehi samÄ• gantvÄ• katÄ• , paÃ±cannaá¹ƒ khandhÄ• nametaá¹ƒ
__asaá¹…khatÄ• _. nibbÄ• nassetaá¹ƒ adhivacanaá¹ƒ. imÄ• pi dve dhÄ• tuyo heá¹-á¹-hÄ•
pÅ«retabbÄ• . pÅ«rentena saá¹…khatadhÄ• tuto nÄ«haritvÄ• pÅ«retabbÄ• . iti imÄ• su aá¹
aá¸• á¸• hekÄ• dasadhÄ• tuyo rÅ«papariggahoti purimanayeneva idampi ekassa bhikkhuno
pÄ• petvÄ• kathitaá¹ƒ hoti.

<126> __ajjhattikabÄ• hirÄ• nÄ«_ti ajjhattikÄ• ni ca bÄ• hirÄ• ni ca. ettha hi cakkhuÄ• dÄ«n
rÅ«pÄ• dÄ«ni bÄ• hirÄ• ni cha. idhÄ• pi __jÄ• nÄ• ti passatÄ«_ti saha vipassanÄ• ya magg

__imasmiá¹ƒ_ \Ne IV 76/ __sati ida_ntiÄ• di mahÄ• taá¹‡hÄ• saá¹…khaye vitthÄ• ritameva

<127> __aá¹-á¹-hÄ• na_nti \Be IV 74/ hetupaá¹-ikkhepo. __anavakÄ• so_ti paccayapaá¹-ikl
kÄ• raá¹‡ameva paá¹-ikkhipati. kÄ• raá¹‡aÃ±hi tadÄ• yattavuttitÄ• ya attano phalassa á¹-hÄ
vuccati. __ya_nti yena kÄ• raá¹‡ena. __diá¹-á¹-hisampanno_ti \Ee IV 107/ maggadiá¹-á¹-hiy
ariyasÄ• vako. __kaÃ±ci saá¹…khÄ• ra_nti catubhÅ«makesu saá¹…khatasaá¹…khÄ• resu l
__niccato upagaccheyyÄ• _ti niccoti gaá¹‡heyya. __netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«_ti etaá¹ƒ
upalabbhati. __yaá¹ƒ puthujjano_ti yena kÄ• raá¹‡ena puthujjano. __á¹-hÄ• nametaá¹ƒ vijja
kÄ• raá¹‡aá¹ƒ atthi. sassatadiá¹-á¹-hiyÄ• hi so tebhÅ«makesu saá¹…khatasaá¹…khÄ• resu
niccato gaá¹‡heyyÄ• ti attho. catutthabhÅ«makasaá¹…khÄ• rÄ• pana tejussadattÄ• divasa
makkhikÄ• naá¹ƒ diá¹-á¹-hiyÄ• vÄ• aÃ±Ã±esaá¹ƒ vÄ• akusalÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ n
saá¹…khÄ• raá¹ƒ sukhato_tiÄ• dÄ«supi attho veditabbo.

__sukhato upagaccheyyÄ• _ti ``ekantasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€
attadiá¹-á¹-hivasena sukhato gÄ• haá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. diá¹-á¹-hivippayuttacitten
pariá¸·Ä• hÄ• bhibhÅ«to pariá¸·Ä• havÅ«pasamatthaá¹ƒ mattahatthiá¹ƒ parittÄ• sito viya, co
gÅ«thaá¹ƒ kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagacchati. attavÄ• re kasiá¹‡Ä• dipaá¹‡á¹‡a
saá¹…khÄ• ranti avatvÄ• kaÃ±ci dhammanti vuttaá¹ƒ. idhÄ• pi ariyasÄ• vakassa catubhÅ«
puthujjanassa tebhÅ«makavasena. sabbavÄ• resu ariyasÄ• vakassÄ• pi tebhÅ«makavasen
yaá¹ƒ yaÃ±hi puthujjano \Ee IV 108/ gaá¹‡hÄ• ti, tato tato ariyasÄ• vako gÄ• haá¹ƒ viniveá¹-
yaá¹ƒ yaá¹ƒ niccaá¹ƒ sukhaá¹ƒ attÄ• ti gaá¹‡hÄ• ti, taá¹ƒ taá¹ƒ ariyasÄ• vako aniccaá¹ƒ duk
gaá¹‡hanto taá¹ƒ gÄ• haá¹ƒ viniveá¹-heti.

<128> __mÄ• tara_ntiÄ• dÄ«su janikÄ• va mÄ• tÄ• , janako pitÄ• , manussabhÅ«tova khÄ
kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? etampi aá¹-á¹-hÄ• naá¹ƒ. sac
ariyasÄ• vakaá¹ƒ \Be IV 75/ attano ariyabhÄ• vaá¹ƒ ajÄ• nantampi koci evaá¹ƒ vadeyya ``im
jÄ«vitÄ• voropetvÄ• sakalacakkavÄ• á¸·agabbhe cakkavattirajjaá¹ƒ paá¹-ipajjÄ• hÄ«â€™â
taá¹ƒ jÄ«vitÄ• voropeyya. athÄ• pi naá¹ƒ evaá¹ƒ vadeyya ``sace imaá¹ƒ na ghÄ• tessasi, sA
chindissÄ• mÄ• â€™â€™ ti. sÄ«samevassa chindeyya, na ca so taá¹ƒ ghÄ• teyya. puthujja
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ ariyasÄ• vakassa ca baladÄ«panatthametaá¹ƒ vutt
--- sÄ• vajjo puthujjanabhÄ• vo, yatra hi nÄ• ma puthujjano mÄ• tughÄ• tÄ• dÄ«nipi Ä• nant
mahÄ• balo ca ariyasÄ• vako, yo etÄ• ni kammÄ• ni na karotÄ«ti.

__duá¹-á¹-hacitto_ti vadhakacittena paduá¹-á¹-hacitto. __lohitaá¹ƒ uppÄ• deyyÄ• _ti jÄ«vam
khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. __saá¹…ghaá¹ƒ bhindeyyÄ
samÄ• nasÄ«mÄ• ya á¹-hitaá¹ƒ paÃ±cahi kÄ• raá¹‡ehi saá¹…ghaá¹ƒ bhindeyya. vuttaÃ±he
Ä• kÄ• rehi saá¹…gho bhijjati. kammena uddesena voharanto anussÄ• vanena salÄ• kaggÄ

tattha \Ee IV 109/ __kammenÄ• _ti apalokanÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarena ka

paÃ±casu pÄ• timokkhuddesesu aÃ±Ã±atarena uddesena. __voharanto_ti kathayanto, tÄ• l
adhammaá¹ƒ dhammotiÄ• dÄ«ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni dÄ«pento. __anussÄ
jÄ• nÄ• tha mayhaá¹ƒ uccÄ• kulÄ• pabbajitabhÄ• vaá¹ƒ bahussutabhÄ• vaÃ±ca, mÄ• diso
satthusÄ• sanaá¹ƒ gÄ• heyyÄ• ti cittampi uppÄ• detuá¹ƒ tumhÄ• kaá¹ƒ yuttaá¹ƒ, kiá¹ƒ mayh
nÄ«luppalavanaá¹ƒ viya sÄ«talo, kiá¹ƒ ahaá¹ƒ apÄ• yato na bhÄ• yÄ• mÄ«tiÄ• dinÄ• naye
vacÄ«bhedaá¹ƒ katvÄ• anussÄ• vanena. __salÄ• kaggÄ• henÄ• _ti evaá¹ƒ anussÄ• vetvÄ
upatthambhetvÄ• anivattidhamme katvÄ• ``gaá¹‡hatha imaá¹ƒ salÄ• kaâ€™â€™ nti salÄ•

ettha ca kammameva uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• h
aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharantena tattha rucijananatthaá¹ƒ anussÄ• vetv
gÄ• hitÄ• yapi abhinnova hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atirekÄ• vÄ• s
Ä• veá¹‡ikaá¹ƒ \Be IV 76/ kammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karonti, tadÄ• saá¹…gho bhinno
diá¹-á¹-hisampanno puggalo saá¹…ghaá¹ƒ bhindeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ettÄ• v
paÃ±ca Ä• nantariyakammÄ• ni dassitÄ• ni honti, yÄ• ni puthujjano karoti, na ariyasÄ• vako
Ä• vibhÄ• vatthaá¹ƒ ---

kammato \Ne IV 78/ dvÄ• rato ceva, kappaá¹-á¹-hitiyato tathÄ• .

pÄ• kasÄ• dhÄ• raá¹‡Ä• dÄ«hi, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha __kammato_ tÄ• va --- ettha hi manussabhÅ«tasseva manussabhÅ«taá¹ƒ mÄ• taraá
parivattaliá¹…gaá¹ƒ jÄ«vitÄ• voropentassa kammaá¹ƒ Ä• nantariyaá¹ƒ hoti, tassa vipÄ• kaá
sakalacakkavÄ• á¸·aá¹ƒ mahÄ• cetiyappamÄ• á¹‡ehi \Ee IV 110/ kaÃ±canathÅ«pehi pÅ«re
pÅ«retvÄ• nisinnabhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• pi buddhassa bhagavato
amuÃ±canto vicaritvÄ• pi kÄ• yassa bhedÄ• nirayameva upapajjati. yo pana sayaá¹ƒ manu
tiracchÄ• nabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• , sayaá¹ƒ vÄ• tiracchÄ• nabhÅ«to m
tiracchÄ• noyeva vÄ• tiracchÄ• nabhÅ«taá¹ƒ jÄ«vitÄ• voropeti, tassa kammaá¹ƒ Ä• nantar
pana hoti, Ä• nantariyaá¹ƒ Ä• hacceva tiá¹-á¹-hati. manussajÄ• tikÄ• naá¹ƒ pana vasena ay

tattha eá¸·akacatukkaá¹ƒ saá¹…gÄ• macatukkaá¹ƒ coracatukkaÃ±ca kathetabbaá¹ƒ. eá¸·ak
abhisandhinÄ• pi hi eá¸·akaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ manusso manussabhÅ«taá¹ƒ mÄ• taraá
mÄ• rento Ä• nantariyaá¹ƒ phusati. eá¸·akÄ• bhisandhinÄ• pana mÄ• tÄ• pitÄ• abhisandhi
Ä• nantariyaá¹ƒ na phusati. mÄ• tÄ• pitÄ• abhisandhinÄ• mÄ• tÄ• pitaro mÄ• rento phusat
catukkadvaye. yathÄ• ca mÄ• tÄ• pitÅ«su, evaá¹ƒ arahantepi etÄ• ni catukkÄ• ni veditabbÄ

manussaarahantameva mÄ• retvÄ• Ä• nantariyaá¹ƒ phusati, na yakkhabhÅ«taá¹ƒ. kamma
Ä• nantariyasadisameva. manussaarahantassa ca puthujjanakÄ• leyeva satthappahÄ• re vÄ
arahattaá¹ƒ patvÄ• teneva marati, arahantaghÄ• to hotiyeva. yaá¹ƒ pana puthujjanakÄ• le

arahattaá¹ƒ patvÄ• paribhuÃ±jati, puthujjanasseva dinnaá¹ƒ hoti. sesaariyapuggale \Be IV 7
Ä• nantariyaá¹ƒ natthi. kammaá¹ƒ pana bhÄ• riyaá¹ƒ, Ä• nantariyasadisameva.

__lohituppÄ• de_ tathÄ• gatassa abhejjakÄ• yatÄ• ya parÅ«pakkamena cammacchedaá¹ƒ
nÄ• ma natthi. sarÄ«rassa pana antoyeva ekasmiá¹ƒyeva á¹-hÄ• ne lohitaá¹ƒ samosarati. d
\Ne IV 79/ bhijjitvÄ• gatÄ• sakalikÄ• pi \Ee IV 111/ tathÄ• gatassa pÄ• dantaá¹ƒ pahari, ph
pÄ• do antolohitoyeva ahosi. tathÄ• karontassa Ä• nantariyaá¹ƒ hoti. jÄ«vako pana tathÄ•
satthakena cammaá¹ƒ chinditvÄ• tamhÄ• á¹-hÄ• nÄ• duá¹-á¹-halohitaá¹ƒ nÄ«haritvÄ• ph
karontassa puÃ±Ã±akammameva hoti.

atha ye ca parinibbute tathÄ• gate cetiyaá¹ƒ bhindanti, bodhiá¹ƒ chindanti dhÄ• tumhi upak
kiá¹ƒ hotÄ«ti? bhÄ• riyaá¹ƒ kammaá¹ƒ hoti Ä• nantariyasadisaá¹ƒ. sadhÄ• tukaá¹ƒ pana thÅ
vÄ• bÄ• dhamÄ• naá¹ƒ bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. sacepi tattha nilÄ«nÄ• sal
pÄ• tenti, chindituá¹ƒ vaá¹-á¹-atiyeva. paribhogacetiyato hi sarÄ«racetiyaá¹ƒ mahantataraá¹
bhinditvÄ• gacchantaá¹ƒ bodhimÅ«lampi chinditvÄ• harituá¹ƒ vaá¹-á¹-ati. yÄ• pana bodhis
bÄ• dhati, taá¹ƒ geharakkhaá¹‡atthaá¹ƒ chindituá¹ƒ na labhati, bodhiatthaÃ±hi gehaá¹ƒ, na
Ä• sanagharepi eseva nayo. yasmiá¹ƒ pana Ä• sanaghare dhÄ• tu nihitÄ• hoti, tassa rakkh
bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. bodhijagganatthaá¹ƒ ojoharaá¹‡asÄ• khaá¹ƒ vÄ• p
chindituá¹ƒ vaá¹-á¹-atiyeva, bhagavato sarÄ«rapaá¹-ijaggane viya puÃ±Ã±ampi hoti.

saá¹…ghabhede sÄ«maá¹-á¹-hakasaá¹…ghe asannipatite visuá¹ƒ parisaá¹ƒ gahetvÄ•
katavohÄ• rÄ• nussÄ• vana-salÄ• kaggÄ• hassa kammaá¹ƒ vÄ• karontassa, uddesaá¹ƒ vÄ
Ä• nantariyakammaÃ±ca. samaggasaÃ±Ã±Ä• ya pana vaá¹-á¹-atÄ«ti kammaá¹ƒ karontassa
Ä• nantariyakammaá¹ƒ, tathÄ• navato Å«naparisÄ• yaá¹ƒ. sabbantimena paricchedena \Ee
janÄ• naá¹ƒ yo saá¹…ghaá¹ƒ bhindati \Be IV 78/, tassa Ä• nantariyakammaá¹ƒ hoti. anuvatt
adhammavÄ• dÄ«naá¹ƒ mahÄ• sÄ• vajjakammaá¹ƒ. dhammavÄ• dino pana anavajjÄ• .

tattha navannameva saá¹…ghabhede idaá¹ƒ suttaá¹ƒ --- ``ekato upÄ• li cattÄ• ro honti, eka
anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti `ayaá¹ƒ dhammo ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• sanaá¹
imaá¹ƒ rocethÄ• â€™ ti, evaá¹ƒ kho, upÄ• li, saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca.
atirekanavannaá¹ƒ vÄ• saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo cÄ• â€™â€™ ti (Vin II 3
IV 80/ saá¹…ghabhedo vacÄ«kammaá¹ƒ, sesÄ• ni kÄ• yakammÄ• nÄ«ti. evaá¹ƒ kammato v

__dvÄ• rato_ti sabbÄ• neva cetÄ• ni kÄ• yadvÄ• ratopi vacÄ«dvÄ• ratopi samuá¹-á¹-hahan
cattÄ• ri Ä• á¹‡attikavijjÄ• mayapayogavasena vacÄ«dvÄ• rato samuá¹-á¹-hahitvÄ• pi kÄ• y
saá¹…ghabhedo hatthamuddÄ• ya bhedaá¹ƒ karontassa kÄ• yadvÄ• rato samuá¹-á¹-hahitv
pÅ«retÄ«ti. evamettha dvÄ• ratopi viÃ±Ã±Ä• tabbo vinicchayo.

__kappaá¹-á¹-hitiyato_ti saá¹…ghabhedoyeva cettha kappaá¹-á¹-hitiyo. saá¹‡á¹-hahante hi
vÄ• saá¹…ghabhedaá¹ƒ katvÄ• kappavinÄ• seyeva muccati. sacepi hi sveva kappo vinass
saá¹…ghabhedaá¹ƒ karoti, sveva muccati, ekadivasameva niraye paccati. evaá¹ƒ karaá¹‡aá
cattÄ• ri kammÄ• ni Ä• nantariyÄ• neva honti, na kappaá¹-á¹-hitiyÄ• nÄ«ti evamettha kappa
viÃ±Ã±Ä• tabbo vinicchayo.

__pÄ• kato_ti \Ee IV 113/ yena ca paÃ±capeâ€™ tÄ• ni kammÄ• ni katÄ• ni honti, tassa sa
paá¹-isandhivasena vipaccati, sesÄ• ni ``ahosikammaá¹ƒ, nÄ• hosi kammavipÄ• koâ€™â€™
gacchanti. saá¹…ghassa bhedÄ• bhÄ• ve lohituppÄ• do, tadabhÄ• ve arahantaghÄ• to, tad
hoti, mÄ• tÄ• dussÄ«lÄ• , no vÄ• tathÄ• sÄ«lavatÄ«, pitughÄ• to paá¹-isandhivasena vipa
mÄ• tÄ• pitughÄ• to, dvÄ«supi sÄ«lena vÄ• dussÄ«lena vÄ• samÄ• nesu mÄ• tughÄ• tova
IV 79/. mÄ• tÄ• hi dukkarakÄ• rinÄ« bahÅ«pakÄ• rÄ• ca puttÄ• nanti evamettha pÄ• katop

__sÄ• dhÄ• raá¹‡Ä• dÄ«hÄ«_ti purimÄ• ni cattÄ• ri sabbesampi gahaá¹-á¹-hapabbajitÄ• na
saá¹…ghabhedo pana ``na kho, upÄ• li bhikkhunÄ«, saá¹…ghaá¹ƒ bhindati, na sikkhamÄ• n
sÄ• maá¹‡erÄ«, na upÄ• sako, na upÄ• sikÄ• saá¹…ghaá¹ƒ bhindati, bhikkhu kho, upÄ• li,
samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito saá¹…ghaá¹ƒ bhindatÄ«â€™â€™
vuttappakÄ• rassa bhikkhunova hoti, na aÃ±Ã±assa, tasmÄ• asÄ• dhÄ• raá¹‡o. Ä• disadde
dukkhavedanÄ• sahagatÄ• \Ne IV 81/ dosamohasampayuttÄ• cÄ• ti evamettha sÄ• dhÄ• n
vinicchayo.

__aÃ±Ã±aá¹ƒ satthÄ• ra_nti ``ayaá¹ƒ me satthÄ• satthukiccaá¹ƒ kÄ• tuá¹ƒ asamatthoâ€™
aÃ±Ã±aá¹ƒ titthakaraá¹ƒ ``ayaá¹ƒ me satthÄ• â€™â€™ ti evaá¹ƒ gaá¹‡heyya, netaá¹ƒ á¹-hÄ

<129> __ekissÄ• lokadhÄ• tuyÄ• _ti dasasahassilokadhÄ• tuyÄ• . __tÄ«á¹‡i_ \Ee IV 114/
jÄ• tikhettaá¹ƒ Ä• á¹‡Ä• khettaá¹ƒ visayakhettaá¹ƒ. tattha __jÄ• tikhettaá¹ƒ_ nÄ• ma dasasa
hi tathÄ• gatassa mÄ• tukucchiokkamanakÄ• le nikkhamanakÄ• le sambodhikÄ• le dhamm
Ä• yusaá¹…khÄ• rossajjane parinibbÄ• ne ca kampati. koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ
nÄ• ma. Ä• á¹-Ä• nÄ• á¹-iyamoraparittadhajaggaparittaratanaparittÄ• dÄ«naÃ±hi ettha Ä• á
__visayakhettassa_ pana parimÄ• á¹‡aá¹ƒ natthi. buddhÄ• naÃ±hi ``yÄ• vatakaá¹ƒ Ã±Ä• á¹
yÄ• vatakaá¹ƒ neyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ ne
Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is III 5) vacanato avisayo nÄ• ma natthi.

imesu pana tÄ«su khettesu á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·aá¹ƒ aÃ±Ã±asmiá¹ƒ cakkavÄ
suttaá¹ƒ natthi, na uppajjantÄ«ti pana atthi. __tÄ«á¹‡i piá¹-akÄ• ni_ vinayapiá¹-akaá¹ƒ suttan
abhidhammapiá¹-akaá¹ƒ, __tisso saá¹…gÄ«tiyo_ mahÄ• kassapattherassa saá¹…gÄ«ti, yas
moggaliputtatissattherassa saá¹…gÄ«tÄ«ti. imÄ• tisso saá¹…gÄ«tiyo Ä• ruá¸·he tepiá¹-ake
IV 80/ cakkavÄ• á¸·aá¹ƒ muÃ±citvÄ• aÃ±Ã±attha buddhÄ• uppajjantÄ«ti suttaá¹ƒ natthi, na

atthi.

__apubbaá¹ƒ acarima_nti apure apacchÄ• . ekato na uppajjanti, pure vÄ• pacchÄ• vÄ• u
hoti. tattha hi bodhipallaá¹…ke bodhiá¹ƒ appatvÄ• na uá¹-á¹-hahissÄ• mÄ«ti nisinnakÄ• lat
paá¹-á¹-hÄ• ya yÄ• va mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ, tÄ• va pubbeti na ve
hi paá¹-isandhiggahaá¹‡ena dasasahassacakkavÄ• á¸·akampaneneva khettapariggaho kat
uppatti nivÄ• ritÄ• va hoti. parinibbÄ• nakÄ• lato paá¹-á¹-hÄ• ya yÄ• va sÄ• sapamattÄ• dh
tiá¹-á¹-hati, tÄ• va pacchÄ• ti na veditabbaá¹ƒ. dhÄ• tÅ«su hi á¹-hitÄ• su buddhÄ• á¹-hitÄ• v
etthantare aÃ±Ã±assa buddhassa uppatti nivÄ• ritÄ• va hoti. dhÄ• tuparinibbÄ• ne pana jÄ•
uppatti na nivÄ• ritÄ• .

__tÄ«á¹‡i hi antaradhÄ• nÄ• ni_ nÄ• ma pariyattiantaradhÄ• naá¹ƒ, paá¹-ivedhaantaradhÄ•
paá¹-ipattiantaradhÄ• nanti. tattha __pariyattÄ«_ti tÄ«á¹‡i piá¹-akÄ• ni. __paá¹-ivedho_ti sa
__paá¹-ipattÄ«_ti paá¹-ipadÄ• . tattha paá¹-ivedho ca paá¹-ipatti ca hotipi na hotipi. ekasmiÃ
paá¹-ivedhadharÄ• bhikkhÅ« bahÅ« honti, eso bhikkhu puthujjanoti aá¹…guliá¹ƒ pasÄ• ret
imasmiá¹ƒyeva dÄ«pe ekavÄ• re puthujjanabhikkhu nÄ• ma nÄ• hosi. paá¹-ipattipÅ«rikÄ• p
kadÄ• ci appÄ• . iti paá¹-ivedho ca paá¹-ipatti ca hotipi na hotipi, sÄ• sanaá¹-á¹-hitiyÄ• pan
pamÄ• á¹‡aá¹ƒ_.

paá¹‡á¸• ito hi tepiá¹-akaá¹ƒ sutvÄ• dvepi pÅ«reti. yathÄ• amhÄ• kaá¹ƒ bodhisatto Ä• á¸·Ä
paÃ±cÄ• bhiÃ±Ã±Ä• satta ca samÄ• pattiyo nibbattetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
pucchi, so na jÄ• nÄ• mÄ«ti Ä• ha. tato udakassa santikaá¹ƒ gantvÄ• adhigataá¹ƒ visesaá¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ pucchi, so Ä• cikkhi, tassa vacana
taá¹ƒ sampÄ• desi, evameva paÃ±Ã±avÄ• bhikkhu pariyattiá¹ƒ sutvÄ• dvepi pÅ«reti. tasm
pariyattiyÄ• á¹-hitÄ• ya sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hoti.

yadÄ• \Be IV 81/ pana sÄ• antaradhÄ• yati, tadÄ• paá¹-hamaá¹ƒ __abhidhammapiá¹-aka
paá¹-á¹-hÄ• naá¹ƒ sabbapaá¹-hamaá¹ƒ antaradhÄ• yati, anukkamena pacchÄ• dhammasa
itaresu dvÄ«su piá¹-akesu á¹-hitesu sÄ• sanaá¹ƒ á¹-hitameva hoti. tattha suttantapiá¹-ake a
paá¹-hamaá¹ƒ aá¹…guttaranikÄ• yo ekÄ• dasakato paá¹-á¹-hÄ• ya yÄ• va ekakÄ• antarad
saá¹ƒyuttanikÄ• yo cakkapeyyÄ• lato paá¹-á¹-hÄ• ya yÄ• va oghataraá¹‡Ä• antaradhÄ• yat
majjhimanikÄ• yo indriyabhÄ• vanato paá¹-á¹-hÄ• ya yÄ• va mÅ«lapariyÄ• yÄ• antaradhÄ•
dÄ«ghanikÄ• yo dasuttarato paá¹-á¹-hÄ• ya yÄ• va brahmajÄ• lÄ• antaradhÄ• yati. ekissÄ•
pucchÄ• addhÄ• naá¹ƒ gacchati, sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ na sakkoti sabhiyapucchÄ• (S
Ä• á¸·avakapucchÄ• (Sn Ä• á¸·avakasuttaá¹ƒ; SN I 1.246) \Ne IV 83/ viya ca. etÄ• kira kas
antarÄ• sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu.

dvÄ«su pana piá¹-akesu antarahitesupi vinayapiá¹-ake á¹-hite sÄ• sanaá¹ƒ tiá¹-á¹-hati, pari

antarahitesu ubhatovibhaá¹…ge á¹-hite á¹-hitameva hoti. ubhatovibhaá¹…ge antarahite mÄ•
á¹-hitameva hoti. mÄ• tikÄ• ya antarahitÄ• ya pÄ• timokkhapabbajjaupasampadÄ• su á¹-hit
tiá¹-á¹-hati. liá¹…gamaddhÄ• naá¹ƒ gacchati, setavatthasamaá¹‡avaá¹ƒso pana kassapabu
sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi. pacchimakassa pana saccapaá¹-ivedhato pacchimak
paá¹-á¹-hÄ• ya sÄ• sanaá¹ƒ osakkitaá¹ƒ nÄ• ma hoti. tato paá¹-á¹-hÄ• ya aÃ±Ã±assa buddh

__tÄ«á¹‡i parinibbÄ• nÄ• ni_ nÄ• ma kilesaparinibbÄ• naá¹ƒ khandhaparinibbÄ• naá¹ƒ dhÄ
kilesaparinibbÄ• naá¹ƒ bodhipallaá¹…ke ahosi, khandhaparinibbÄ• naá¹ƒ kusinÄ• rÄ• yaá¹ƒ
anÄ• gate bhavissati. sÄ• sanassa kira osakkanakÄ• le imasmiá¹ƒ tambapaá¹‡á¹‡idÄ«pe d
sannipatitvÄ• mahÄ• cetiyaá¹ƒ gamissanti, mahÄ• cetiyato nÄ• gadÄ«pe rÄ• jÄ• yatanacet
mahÄ• bodhipallaá¹…kaá¹ƒ gamissanti, nÄ• gabhavanatopi devalokatopi brahmalokatopi dh
mahÄ• bodhipallaá¹…kameva gamissanti. sÄ• sapamattÄ• pi dhÄ• tu antarÄ• na nassissat
mahÄ• bodhipallaá¹…ke rÄ• sibhÅ«tÄ• suvaá¹‡á¹‡akkhandho viya ekagghanÄ• hutvÄ• ch
vissajjessanti, tÄ• dasasahassilokadhÄ• tuá¹ƒ pharissanti.

tato \Be IV 82/ dasasahassacakkavÄ• á¸·e devatÄ• yo sannipatitvÄ• ``ajja satthÄ• parinib
sÄ• sanaá¹ƒ osakkati, pacchimadassanaá¹ƒ dÄ• ni idaá¹ƒ amhÄ• kaâ€™â€™ nti dasabalas
mahantataraá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ karissanti. á¹-hapetvÄ• anÄ• gÄ• mikhÄ«á¹‡Ä• save avas
saá¹‡á¹-hÄ• tuá¹ƒ na sakkhissanti. dhÄ• tÅ«su tejodhÄ• tu uá¹-á¹-hahitvÄ• yÄ• va brahmal
sÄ• sapamattÄ• yapi dhÄ• tuyÄ• sati ekajÄ• lÄ• va bhavissati, dhÄ• tÅ«su pariyÄ• dÄ• naá
evaá¹ƒ mahantaá¹ƒ Ä• nubhÄ• vaá¹ƒ dassetvÄ• dhÄ• tÅ«su antarahitÄ• su sÄ• sanaá¹ƒ an
hoti. yÄ• va evaá¹ƒ na anantaradhÄ• yati, tÄ• va acarimaá¹ƒ nÄ• ma hoti. evaá¹ƒ apubbaá¹
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

kasmÄ• pana apubbaá¹ƒ acarimaá¹ƒ na uppajjantÄ«ti. anacchariyattÄ• . buddhÄ• hi acch
--- ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati acchariyamanusso, katamo ekapu
arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti (AN I 1.171-174).

yadi ca dve vÄ• cattÄ• ro vÄ• aá¹-á¹-ha vÄ• soá¸·asa vÄ• ekato uppajjeyyuá¹ƒ, na accha
ekasmiÃ±hi vihÄ• re dvinnaá¹ƒ cetiyÄ• nampi lÄ• bhasakkÄ• ro uá¸·Ä• ro na hoti bhikkhÅ«p
\Ee IV 118/ jÄ• tÄ• , evaá¹ƒ buddhÄ• pi bhaveyyuá¹ƒ. tasmÄ• na uppajjanti.

desanÄ• ya ca visesÄ• bhÄ• vato. yaÃ±hi satipaá¹-á¹-hÄ• nÄ• dibhedaá¹ƒ dhammaá¹ƒ eko
uppajjitvÄ• pi sova desetabbo siyÄ• . tato na acchariyo siyÄ• , ekasmiá¹ƒ pana dhammaá¹ƒ
acchariyÄ• hoti.

vivÄ• dÄ• bhÄ• vato ca. bahÅ«su ca buddhesu uppajjantesu bahÅ«naá¹ƒ Ä• cariyÄ• naá¹ƒ

``amhÄ• kaá¹ƒ buddho pÄ• sÄ• diko, amhÄ• kaá¹ƒ buddho madhurassaro lÄ• bhÄ« puÃ±Ã±
tasmÄ• pi evaá¹ƒ na uppajjanti. apicetaá¹ƒ kÄ• raá¹‡aá¹ƒ milindaraÃ±Ã±Ä• puá¹-á¹-hena n
vitthÄ• ritameva. vuttaÃ±hi (Mil V 1.1) ---

``tattha, bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `aá¹-á¹-hÄ• nametaá¹ƒ, bhikk
ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ• sambuddhÄ• \Be IV 83/ apubbaá¹ƒ acarim
á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti. desentÄ• ca, bhante nÄ• gasena, sabbepi tathÄ• gatÄ• sattat
bodhipakkhiyadhamme desenti, kathayamÄ• nÄ• ca cattÄ• ri ariyasaccÄ• ni kathenti, sikkh
sikkhÄ• su sikkhÄ• penti, anusÄ• samÄ• nÄ• ca appamÄ• dapaá¹-ipattiyaá¹ƒ anusÄ• santi
sabbesampi tathÄ• gatÄ• naá¹ƒ ekÄ• desanÄ• ekÄ• kathÄ• ekÄ• sikkhÄ• ekÄ• anusiá¹
85/ dve tathÄ• gatÄ• ekakkhaá¹‡e nuppajjanti? ekenapi tÄ• va buddhuppÄ• dena ayaá¹ƒ lo
dutiyo buddho bhaveyya, dvinnaá¹ƒ \Ee IV 119/ pabhÄ• ya ayaá¹ƒ loko bhiyyosomattÄ• ya
ovadamÄ• nÄ• ca dve tathÄ• gatÄ• sukhaá¹ƒ ovadeyyuá¹ƒ, anusÄ• samÄ• nÄ• ca sukha
kÄ• raá¹‡aá¹ƒ brÅ«hi, yathÄ• haá¹ƒ nissaá¹ƒsayo bhaveyyanti.

ayaá¹ƒ mahÄ• rÄ• ja dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä«, ekasseva tathÄ
yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya k
vinameyya vikireyya vidhameyya viddhaá¹ƒseyya, na á¹-hÄ• namupagaccheyya.

yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ• ekapurisasandhÄ• raá¹‡Ä« bhaveyya. ekasmiá¹ƒ purise al
samupÄ• dikÄ• bhaveyya. atha dutiyo puriso Ä• gaccheyya tÄ• diso Ä• yunÄ• vaá¹‡á¹‡en
kisathÅ«lena sabbaá¹…gapaccaá¹…gena, so taá¹ƒ nÄ• vaá¹ƒ abhirÅ«heyya. apinu sÄ• ma
dhÄ• reyyÄ• ti? na hi, bhante, caleyya kampeyya nameyya onameyya vinameyya vikireyya
na á¹-hÄ• namupagaccheyya, osÄ«deyya udaketi. evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ das
ekabuddhadhÄ• raá¹‡Ä«, ekasseva tathÄ• gatassa guá¹‡aá¹ƒ dhÄ• reti, yadi dutiyo buddho
dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya ... pe ... na á¹-hÄ• namupagaccheyya.

yathÄ• vÄ• pana mahÄ• rÄ• ja puriso yÄ• vadatthaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya chÄ• dent
yÄ• vakaá¹‡á¹-hamabhipÅ«rayitvÄ• , so dhÄ• to pÄ«á¹‡ito paripuá¹‡á¹‡o nirantaro tandikat
punadeva tattakaá¹ƒ bhojanaá¹ƒ \Be IV 84/ bhuÃ±jeyya, apinu kho, mahÄ• rÄ• ja, puriso su
hi, bhante, sakiá¹ƒ bhuttova mareyyÄ• ti. evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ dasasahassÄ
ekabuddhadhÄ• raá¹‡Ä« \Ee IV 120/ ... pe ... na á¹-hÄ• namupagaccheyyÄ• ti.

kiá¹ƒ nu kho, bhante nÄ• gasena, atidhammabhÄ• rena pathavÄ« calatÄ«ti? idha, mahÄ• r
ratanaparipÅ«ritÄ• bhaveyyuá¹ƒ yÄ• va mukhasamÄ• . ekasmÄ• sakaá¹-ato ratanaá¹ƒ gah
Ä• kireyyuá¹ƒ, apinu kho taá¹ƒ, mahÄ• rÄ• ja, sakaá¹-aá¹ƒ dvinnampi sakaá¹-Ä• naá¹ƒ ratan
bhante, nÄ• bhipi tassa phaleyya, arÄ• pi tassa bhijjeyyuá¹ƒ, nemipi tassa opateyya, akkhop
bhijjeyyÄ• ti. kiá¹ƒ nu kho, mahÄ• rÄ• ja, atiratanabhÄ• rena sakaá¹-aá¹ƒ bhijjatÄ«ti? Ä• ma

kho, mahÄ• rÄ• ja, atidhammabhÄ• rena pathavÄ« calatÄ«ti.

apica mahÄ• rÄ• ja imaá¹ƒ kÄ• raá¹‡aá¹ƒ buddhabalaparidÄ«panÄ• ya osÄ• ritaá¹ƒ, aÃ±Ã±
kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakkhaá¹‡e nuppa
sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, tesaá¹ƒ parisÄ• ya vivÄ• do uppajjeyya
amhÄ• kaá¹ƒ buddhoâ€™â€™ ti ubhatopakkhajÄ• tÄ• bhaveyyuá¹ƒ. yathÄ• , mahÄ• rÄ• ja
parisÄ• ya vivÄ• do uppajjeyya `tumhÄ• kaá¹ƒ amacco amhÄ• kaá¹ƒ amaccoâ€™ ti ubhato
kho, mahÄ• rÄ• ja, yadi, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, tesaá¹ƒ pa
`tumhÄ• kaá¹ƒ buddho amhÄ• kaá¹ƒ buddhoâ€™ ti ubhatopakkhajÄ• tÄ• bhaveyyuá¹ƒ. ida
kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakkhaá¹‡e nuppajjanti.

aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ•
nuppajjanti. yadi, mahÄ• rÄ• ja, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, ag
taá¹ƒ micchÄ• bhaveyya. jeá¹-á¹-ho buddhoti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• bhaveyya. s
visiá¹-á¹-ho buddhoti, uttamo buddhoti, pavaro buddhoti, asamo buddhoti, asamasamo budd
buddhoti, appaá¹-ibhÄ• go buddhoti, appaá¹-ipuggalo buddhoti yaá¹ƒ vacanaá¹ƒ \Ee IV 121/
bhaveyya. idampi kho tvaá¹ƒ, mahÄ• rÄ• ja \Be IV 85/, kÄ• raá¹‡aá¹ƒ atthato sampaá¹-iccha
sammÄ• sambuddhÄ• ekakkhaá¹‡e nuppajjanti.

apica kho mahÄ• rÄ• ja buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sabhÄ• vapakati esÄ• , yaá¹ƒ
kasmÄ• kÄ• raá¹‡Ä• ? mahantatÄ• ya sabbaÃ±Ã±ubuddhaguá¹‡Ä• naá¹ƒ. aÃ±Ã±ampi ma
taá¹ƒ ekaá¹ƒyeva hoti. pathavÄ«, mahÄ• rÄ• ja, mahantÄ«, sÄ• ekÄ• yeva. sÄ• garo maha
girirÄ• jÄ• mahanto, so ekoyeva. Ä• kÄ• so mahanto, so ekoyeva. sakko mahanto, so ekoy
ekoyeva. brahmÄ• mahanto, so ekoyeva. tathÄ• gato arahaá¹ƒ sammÄ• sambuddho maha
yattha te uppajjanti, tattha aÃ±Ã±assa \Ne IV 87/ okÄ• so na hoti. tasmÄ• , mahÄ• rÄ• ja, ta
sammÄ• sambuddho ekoyeva lokasmiá¹ƒ uppajjatÄ«ti. sukathito, bhante nÄ• gasena, paÃ±
kÄ• raá¹‡ehÄ«â€™â€™ ti.

__ekissÄ• lokadhÄ• tuyÄ• _ti ekasmiá¹ƒ cakkavÄ• á¸·e. heá¹-á¹-hÄ• iminÄ• va padena da
gahitÄ• ni tÄ• nipi, ekacakkavÄ• á¸·eneva paricchindituá¹ƒ vaá¹-á¹-anti. buddhÄ• hi uppajja
cakkavÄ• á¸·e uppajjanti, uppajjanaá¹-á¹-hÄ• ne pana vÄ• rite ito aÃ±Ã±esu cakkavÄ• á¸·es
vÄ• ritameva hoti.

__apubbaá¹ƒ acarima_nti ettha cakkaratanapÄ• tubhÄ• vato pubbe pubbaá¹ƒ, tasseva anta
carimaá¹ƒ. tattha dvidhÄ• cakkaratanassa antaradhÄ• naá¹ƒ hoti, cakkavattino kÄ• laá¹ƒkir
vÄ• . antaradhÄ• yamÄ• naÃ±ca pana taá¹ƒ kÄ• laá¹ƒkiriyato vÄ• pabbajjato vÄ• sattame
paraá¹ƒ cakkavattino pÄ• tubhÄ• vo avÄ• rito.

kasmÄ• pana ekacakkavÄ• á¸·e dve cakkavattino nuppajjantÄ«ti \Ee IV 122/. vivÄ• dupacc
cakkaratanassa mahÄ• nubhÄ• vato ca. dvÄ«su hi uppajjantesu ``amhÄ• kaá¹ƒ rÄ• jÄ• ma
mahantoâ€™â€™ ti vivÄ• do uppajjeyya. ekasmiá¹ƒ dÄ«pe cakkavattÄ«ti ca ekasmiá¹ƒ dÄ«
anacchariyÄ• bhaveyyuá¹ƒ \Be IV 86/. yo cÄ• yaá¹ƒ cakkaratanassa dvisahassadÄ«papariv
mahÄ• dÄ«pesu issariyÄ• nuppadÄ• nasamattho mahÄ• nubhÄ• vo, so parihÄ• yetha. iti viv
acchariyabhÄ• vato cakkaratanassa mahÄ• nubhÄ• vato ca na ekacakkavÄ• á¸·e dve uppaj

<130> __yaá¹ƒ itthÄ« assa arahaá¹ƒ sammÄ• sambuddho_ti ettha tiá¹-á¹-hatu tÄ• va sabba
lokuttÄ• raá¹‡asamattho buddhabhÄ• vo, paá¹‡idhÄ• namattampi itthiyÄ• na sampajjati.

manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«ti || (Bv II 59) ---

imÄ• ni \Ne IV 88/ hi paá¹‡idhÄ• nasampattikÄ• raá¹‡Ä• ni. iti paá¹‡idhÄ• nampi sampÄ• de
kuto buddhabhÄ• voti ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ itthÄ« assa arahaá¹ƒ sam
vuttaá¹ƒ. sabbÄ• kÄ• raparipÅ«ro ca puÃ±Ã±ussayo sabbÄ• kÄ• raparipÅ«rameva attabhÄ•
arahaá¹ƒ hoti sammÄ• sambuddho.

__yaá¹ƒ itthÄ« rÄ• jÄ• assa cakkavattÄ«_tiÄ• dÄ«supi yasmÄ• itthiyÄ• \Ee IV 123/ kosoh
abhÄ• vena lakkhaá¹‡Ä• ni na paripÅ«renti, itthiratanÄ• bhÄ• vena sattaratanasamaá¹…gitÄ
sabbamanussehi ca adhiko attabhÄ• vo na hoti, tasmÄ• ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ•
cakkavattÄ«â€™â€™ ti vuttaá¹ƒ. yasmÄ• ca sakkattÄ• dÄ«ni tÄ«á¹‡i á¹-hÄ• nÄ• ni uttamÄ
hÄ«naá¹ƒ, tasmÄ• tassÄ• sakkattÄ• dÄ«nipi paá¹-isiddhÄ• ni.

nanu ca yathÄ• itthiliá¹…gaá¹ƒ, evaá¹ƒ purisaliá¹…gampi brahmaloke natthi? tasmÄ• ``ya
kareyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ tipi na vattabbaá¹ƒ siyÄ• ti. no na vattabbaá¹ƒ.
tattha nibbattanato. brahmattanti hi mahÄ• brahmattaá¹ƒ adhippetaá¹ƒ. itthÄ« ca idha jhÄ• n
kÄ• laá¹ƒ katvÄ• brahmapÄ• risajjÄ• naá¹ƒ sahabyataá¹ƒ upapajjati, na mahÄ• brahmÄ• na
uppajjatÄ«ti na vattabbo. samÄ• nepi cettha ubhayaliá¹…gÄ• bhÄ• ve purisasaá¹‡á¹-hÄ• nÄ
itthisaá¹‡á¹-hÄ• nÄ• , tasmÄ• suvuttamevetaá¹ƒ.

<131> __kÄ• yaduccaritassÄ• _tiÄ• dÄ«su \Be IV 87/ yathÄ• nimbabÄ«jakosÄ• takÄ«bÄ«j
nibbattenti, asÄ• taá¹ƒ amadhurameva nibbattenti, evaá¹ƒ kÄ• yaduccaritÄ• dÄ«ni madhura
amadhurameva vipÄ• kaá¹ƒ nibbattenti. yathÄ• ca ucchubÄ«jasÄ• libÄ«jÄ• dÄ«ni madhura
nibbattenti, na asÄ• taá¹ƒ kaá¹-ukaá¹ƒ, evaá¹ƒ \Ee IV 124/ kÄ• yasucaritÄ• dÄ«ni madhuran

nibbattenti, na amadhuraá¹ƒ. vuttampi cetaá¹ƒ ---

``yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaâ€™â€™ nti || (SN I 1.256)

tasmÄ• \Ne IV 89/ ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yaduccaritassÄ• â€™â

__kÄ• yaduccaritasamaá¹…gÄ«_tiÄ• dÄ«su __samaá¹…gÄ«_ti paÃ±cavidhÄ• samaá¹…g
cetanÄ• samaá¹…gitÄ• kammasamaá¹…gitÄ• vipÄ• kasamaá¹…gitÄ• , upaá¹-á¹-hÄ• nasa
kusalÄ• kusalakammÄ• yÅ«hanakkhaá¹‡e __Ä• yÅ«hanasamaá¹…gitÄ• _ti vuccati. tathÄ•
pana arahattaá¹ƒ na pÄ• puá¹‡anti, tÄ• va sabbepi sattÄ• pubbe upacitaá¹ƒ vipÄ• kÄ• raha
``kammasamaá¹…ginoâ€™â€™ ti vuccanti, esÄ• __kammasamaá¹…gitÄ• . vipÄ• kasamaá
veditabbÄ• . yÄ• va pana sattÄ• arahattaá¹ƒ na pÄ• puá¹‡anti, tÄ• va nesaá¹ƒ tato tato cav
uppajjamÄ• nÄ• naá¹ƒ aggijÄ• lalohakumbhiÄ• dÄ«hi upaá¹-á¹-hÄ• nÄ• kÄ• rehi nirayo, gab
Ä• pajjamÄ• nÄ• naá¹ƒ mÄ• tukucchi, devesu uppajjamÄ• nÄ• naá¹ƒ kapparukkhavimÄ• nÄ
devalokoti evaá¹ƒ uppattinimittaá¹ƒ upaá¹-á¹-hÄ• ti, iti nesaá¹ƒ iminÄ• uppattinimittaupaá¹-á
aparimuttatÄ• __upaá¹-á¹-hÄ• nasamaá¹…gitÄ• _ nÄ• ma. sÄ• calati sesÄ• niccalÄ• . nira
devaloko upaá¹-á¹-hÄ• ti, devaloke upaá¹-á¹-hitepi nirayo upaá¹-á¹-hÄ• ti, manussaloke upa
tiracchÄ• nayoni upaá¹-á¹-hÄ• ti, tiracchÄ• nayoniyÄ• ca upaá¹-á¹-hitÄ• yapi manussaloko

tatridaá¹ƒ \Ee IV 125/ vatthu --- soá¹‡agiripÄ• de kira acelavihÄ• re soá¹‡atthero nÄ• ma ek
tassa pitÄ• sunakhajÄ«viko ahosi. thero taá¹ƒ paá¹-ibÄ• hantopi saá¹ƒvare á¹-hapetuá¹ƒ as
jarakoâ€™â€™ ti \Be IV 88/ mahallakakÄ• le akÄ• makaá¹ƒ pabbÄ• jesi. tassa gilÄ• naseyy
upaá¹-á¹-hÄ• ti, soá¹‡agiripÄ• dato mahantÄ• mahantÄ• sunakhÄ• Ä• gantvÄ• khÄ• ditul
so mahÄ• bhayabhÄ«to --- ``vÄ• rehi, tÄ• ta soá¹‡a, vÄ• rehi, tÄ• ta soá¹‡Ä• â€™â€™ ti Ä•
passasi tÄ• tÄ• ti taá¹ƒ pavattiá¹ƒ Ä• cikkhi. soá¹‡atthero --- ``kathaÃ±hi nÄ• ma mÄ• disass
nibbattissati, patiá¹-á¹-hÄ• â€™ ssa bhavissÄ• mÄ«â€™â€™ ti sÄ• maá¹‡erehi nÄ• nÄ• pu
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡esu talasantharaá¹‡apÅ«jaá¹ƒ Ä• sanapÅ«jaÃ±ca kÄ• re
cetiyaá¹…gaá¹‡aá¹ƒ Ä• haritvÄ• maÃ±ce nisÄ«dÄ• petvÄ• --- ``ayaá¹ƒ mahÄ• thera-pÅ«jÄ
`ayaá¹ƒ me bhagavÄ• duggatapaá¹‡á¹‡Ä• kÄ• roâ€™ ti vatvÄ• bhagavantaá¹ƒ vanditvÄ•
Ä• ha. so mahÄ• thero pÅ«jaá¹ƒ disvÄ• tathÄ• karonto cittaá¹ƒ pasÄ• desi, tÄ• vadevassa
nandanavana-cittalatÄ• vana-missakavana-phÄ• rusakavanavimÄ• nÄ• ni ceva nÄ• á¹-akÄ•
\Ne IV 90/ viya ahesuá¹ƒ. so ``apetha apetha soá¹‡Ä• â€™â€™ ti Ä• ha. kimidaá¹ƒ therÄ• t
mÄ• taro Ä• gacchantÄ«ti \Ee IV 126/. thero ``saggo upaá¹-á¹-hito mahÄ• therassÄ• â€™â€
upaá¹-á¹-hÄ• nasamaá¹…gitÄ• calatÄ«ti veditabbÄ• . etÄ• su samaá¹…gitÄ• su idha
Ä• yÅ«hanacetanÄ• kammasamaá¹…gitÄ• vasena kÄ• yaduccaritasamaá¹…gÄ«tiÄ• di vutt

<132> __evaá¹ƒ vutte Ä• yasmÄ• Ä• nando_ti ``evaá¹ƒ bhagavatÄ• imasmiá¹ƒ sutte vutte
sabbasuttaá¹ƒ samannÄ• haritvÄ• evaá¹ƒ sassirikaá¹ƒ katvÄ• desitasuttassa nÄ• ma bhag
gahitaá¹ƒ. handassa nÄ• maá¹ƒ gaá¹‡hÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• bhagavantaá¹

__tasmÄ• tiha tva_ntiÄ• dÄ«su ayaá¹ƒ atthayojanÄ• ---

Ä• nanda, yasmÄ• imasmiá¹ƒ dhammapariyÄ• ye ``aá¹-á¹-hÄ• rasa kho imÄ• , Ä• nanda, d
dhÄ• tuyoâ€™â€™ ti evaá¹ƒ bahudhÄ• tuyo vibhattÄ• , tasmÄ• tiha tvaá¹ƒ imaá¹ƒ dhamma
__bahudhÄ• tuko_tipi naá¹ƒ dhÄ• rehi. yasmÄ• panettha
dhÄ• tuÄ• yatanapaá¹-iccasamuppÄ• daá¹-á¹-hÄ• nÄ• á¹-á¹-hÄ• navasena cattÄ• ro parivaá
tasmÄ• __catuparivaá¹-á¹-o_tipi naá¹ƒ dhÄ• rehi. yasmÄ• ca Ä• dÄ• saá¹ƒ olokentassa mu
dhammapariyÄ• yaá¹ƒ olokentassa ete dhÄ• tuÄ• dayo atthÄ• pÄ• kaá¹-Ä• honti, tasmÄ•
dhÄ• rehi. yasmÄ• ca yathÄ• nÄ• ma parasenamaddanÄ• yodhÄ• saá¹…gÄ• matÅ«riyaá
pavisitvÄ• sapatte madditvÄ• attano jayaá¹ƒ gaá¹‡hanti, evameva kilesasenamaddanÄ• y
vipassanaá¹ƒ paggahetvÄ• kilese madditvÄ• attano arahattajayaá¹ƒ gaá¹‡hanti, tasmÄ• _
naá¹ƒ dhÄ• rehi. yasmÄ• ca yathÄ• saá¹…gÄ• mayodhÄ• \Ee IV 127/ paÃ±cÄ• vudhaá¹ƒ
viddhaá¹ƒsetvÄ• jayaá¹ƒ gaá¹‡hanti, evaá¹ƒ yoginopi idha vuttaá¹ƒ vipassanÄ• vudhaá¹ƒ g
viddhaá¹ƒsetvÄ• arahattajayaá¹ƒ gaá¹‡hanti. tasmÄ• __anuttaro saá¹…gÄ• mavijayo_tipi n

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bahudhÄ• tukasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. isigilisuttavaá¹‡á¹‡anÄ•

<133> __evaá¹ƒ_ \Ne IV 91/ __me suta_nti isigilisuttaá¹ƒ. tattha __aÃ±Ã±Ä• va samaÃ±Ã±
isigilÄ«ti samaÃ±Ã±Ä• ya uppannakÄ• le vebhÄ• ro na vebhÄ• roti paÃ±Ã±Ä• yittha, aÃ±Ã±
__aÃ±Ã±Ä• paÃ±Ã±attÄ«_ti idaá¹ƒ purimapadasseva vevacanaá¹ƒ. sesesupi eseva nayo.

tadÄ• kira bhagavÄ• sÄ• yanhasamaye samÄ• pattito vuá¹-á¹-hÄ• ya gandhakuá¹-ito nikk
nisinnÄ• naá¹ƒ paÃ±ca pabbatÄ• paÃ±Ã±Ä• yanti, tattha bhikkhusaá¹…ghaparivuto nisÄ«d
paá¹-ipÄ• á¹-iyÄ• Ä• cikkhi. tattha na bhagavato pabbatehi attho atthi, iti imesu pana pabba
paá¹-ipÄ• á¹-iyÄ• kathiyamÄ• nesu isigilissa isigilibhÄ• vo kathetabbo hoti. tasmiá¹ƒ kathiya
puttÄ• naá¹ƒ paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ nÄ• mÄ• ni ceva padumavatiyÄ•
bhavissatÄ«ti bhagavÄ• imaá¹ƒ paÃ±ca pabbatapaá¹-ipÄ• á¹-iá¹ƒ Ä• cikkhi.

__pavisantÄ• _ \Be IV 90/ __dissanti paviá¹-á¹-hÄ• na dissantÄ«_ti yathÄ• phÄ• sukaá¹-á¹
caritvÄ• katabhattakiccÄ• Ä• gantvÄ• cetiyagabbhe yamakamahÄ• dvÄ• raá¹ƒ vivarantÄ•

katvÄ• anto pavisitvÄ• \Ee IV 128/ rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni mÄ• petvÄ• tatt
evamÄ• ha. __ime isÄ«_ti ime paccekabuddhaisÄ«.

kadÄ• pana te tattha vasiá¹ƒsu? atÄ«te kira anuppanne tathÄ• gate bÄ• rÄ• á¹‡asiá¹ƒ upa
gÄ• make ekÄ• kuladhÄ«tÄ• khettaá¹ƒ rakkhamÄ• nÄ• ekassa paccekabuddhassa paÃ±c
padumapupphaá¹ƒ datvÄ• paÃ±ca puttasatÄ• ni patthesi. tasmiá¹ƒyeva ca khaá¹‡e paÃ±ca
madhuramaá¹ƒsaá¹ƒ datvÄ• ``etissÄ• puttÄ• bhaveyyÄ• mÄ• â€™â€™ ti patthayiá¹ƒsu. s
devaloke nibbattÄ• , tato cutÄ• jÄ• tassare padumagabbhe nibbatti. tameko tÄ• paso disvÄ
vicarantiyÄ• va pÄ• duddhÄ• re pÄ• duddhÄ• re bhÅ«mito padumÄ• ni uá¹-á¹-hahanti. eko
bÄ• rÄ• á¹‡asiraÃ±Ã±o Ä• rocesi. rÄ• jÄ• naá¹ƒ Ä• harÄ• petvÄ• aggamahesiá¹ƒ \Ne IV 9
saá¹‡á¹-hÄ• si. mahÄ• padumakumÄ• ro mÄ• tukucchiyaá¹ƒ vasi, sesÄ• gabbhamalaá¹ƒ n
uyyÄ• ne padumassare kÄ«á¸·antÄ• ekekasmiá¹ƒ padume nisÄ«ditvÄ• khayavayaá¹ƒ paá
paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattayiá¹ƒsu. ayaá¹ƒ tesaá¹ƒ byÄ• karaá¹‡agÄ• thÄ• ahosi

``saroruhaá¹ƒ padumapalÄ• sapattajaá¹ƒ, supupphitaá¹ƒ bhamaragaá¹‡Ä• nuciá¹‡á¹‡aá¹ƒ.

aniccatÄ• yupagataá¹ƒ viditvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tasmiá¹ƒ \Ee IV 129/ kÄ• le te tattha vasiá¹ƒsu, tadÄ• cassa pabbatassa isigilÄ«ti samaÃ±A

<135> __ye sattasÄ• rÄ• _ti ariá¹-á¹-ho upariá¹-á¹-ho tagarasikhÄ« yasassÄ« sudassano pi
piá¹‡á¸• olo upÄ• sabho nÄ«to tatho sutavÄ• bhÄ• vitattoti terasannaá¹ƒ paccekabuddhÄ•
idÄ• ni tesaÃ±ca aÃ±Ã±esaÃ±ca gÄ• thÄ• bandhena nÄ• mÄ• ni Ä• cikkhanto __ye sattasÄ
tattha __sattasÄ• rÄ• _ti sattÄ• naá¹ƒ sÄ• rabhÅ«tÄ• . __anÄ«ghÄ• _ti niddukkhÄ• . __nirÄ

__dve jÄ• lino_ti cÅ«á¸·ajÄ• li mahÄ• jÄ• lÄ«ti dve jÄ• linÄ• makÄ• . __santacitto_ti idampi
__passi jahi upadhidukkhamÅ«la_nti ettha passi nÄ• ma so paccekabuddho, dukkhassa pa
jahÄ«ti ayamassa thuti. __aparÄ• jito_tipi ekassa nÄ• mameva.

__satthÄ• pavattÄ• sarabhaá¹…go lomahaá¹ƒso uccaá¹…gamÄ• yo_ti ime paÃ±ca janÄ•
imepi tayo janÄ• . __mÄ• nacchido ca bandhumÄ• _ti bandhumÄ• nÄ• ma eko, mÄ• nassa
vutto. __tadÄ• dhimutto_tipi nÄ• mameva.

__ketumbharÄ• go ca mÄ• taá¹…go ariyo_ti ime tayo janÄ• . __athaccuto_ti atha accuto.
__accutagÄ• mabyÄ• maá¹…ko_ti ime dve janÄ• . __khemÄ• bhirato ca sorato_ti ime dvey

__sayho anomanikkamo_ti sayho nÄ• ma so buddho, anomavÄ«riyattÄ• pana anomanikka
__Ä• nando nando upanando dvÄ• dasÄ• _ti cattÄ• ro Ä• nandÄ• , cattÄ• ro nandÄ• cattÄ

__bhÄ• radvÄ• jo_ \Ee IV 130/ __antimadehadhÄ• rÄ«_ti bhÄ• radvÄ• jo nÄ• ma so buddho

__taá¹‡hacchido_ti sikharissÄ• yaá¹ƒ thuti. __vÄ«tarÄ• go_ti maá¹…galassa thuti. __usabh
dukkhamÅ«la_nti usabho nÄ• ma so buddho dukkhamÅ«labhÅ«taá¹ƒ jÄ• liniá¹ƒ acchidÄ• ti
ajjhagamopanÄ«to_ti upanÄ«to nÄ• ma so buddho santaá¹ƒ padaá¹ƒ ajjhagamÄ• . __vÄ«ta
__suvimuttacitto_ti ayaá¹ƒ kaá¹‡hassa thuti.

__ete ca aÃ±Ã±e cÄ• _ti ete pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ca pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• aÃ±Ã±e
imesu hi paÃ±casu paccekabuddhasatesu dvepi tayopi dasapi dvÄ• dasapi Ä• nandÄ• dayo
iti pÄ• á¸·iyaá¹ƒ Ä• gatanÄ• meheva sabbesaá¹ƒ nÄ• mÄ• ni vuttÄ• ni \Be IV 92/ hontÄ«ti ito
avatvÄ• ``ete ca aÃ±Ã±e cÄ• â€™â€™ ti Ä• ha. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

isigilisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• cattÄ• rÄ«sakasuttavaá¹‡á¹‡anÄ•

<136> __evaá¹ƒ_ \Ne IV 94/ __me suta_nti mahÄ• cattÄ• rÄ«sakasuttaá¹ƒ. tattha __ariya_
lokuttaraá¹ƒ, niddosaÃ±hi ``ariyaâ€™â€™ nti vuccati. __sammÄ• samÄ• dhi_nti maggasam
sapaccayaá¹ƒ. __saparikkhÄ• ra_nti saparivÄ• raá¹ƒ.

__parikkhatÄ• _ti parivÄ• ritÄ• . __sammÄ• diá¹-á¹-hi_ \Ee IV 131/ __pubbaá¹…gamÄ• hot
sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti purecÄ• rikÄ• vipassanÄ• sammÄ• diá¹-á¹-hi ca
vipassanÄ• sammÄ• diá¹-á¹-hi tebhÅ«makasaá¹…khÄ• re aniccÄ• divasena parivÄ«maá¹ƒs
parivÄ«maá¹ƒsanapariyosÄ• ne bhÅ«miladdhaá¹ƒ vaá¹-á¹-aá¹ƒ samugghÄ• á¹-ayamÄ• nÄ•
sÄ«tudakaghaá¹-asahassaá¹ƒ matthake Ä• siÃ±camÄ• nÄ• viya uppajjati. yathÄ• hi khetta
paá¹-hamaá¹ƒ araÃ±Ã±e rukkhe chindati, pacchÄ• aggiá¹ƒ deti, so aggi paá¹-hamaá¹ƒ chin
jhÄ• peti, evameva vipassanÄ• sammÄ• diá¹-á¹-hi paá¹-hamaá¹ƒ aniccÄ• divasena saá¹…k
maggasammÄ• diá¹-á¹-hi tÄ• ya vÄ«maá¹ƒsanatthaá¹ƒ saá¹…khÄ• re puna appavattivasen
uppajjati, sÄ• duvidhÄ• pi idha adhippetÄ• .

__micchÄ• diá¹-á¹-hÄ«ti pajÄ• nÄ• tÄ«_ti micchÄ• diá¹-á¹-hiá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ
lakkhaá¹‡apaá¹-ivedhena Ä• rammaá¹‡ato pajÄ• nÄ• ti, sammÄ• diá¹-á¹-hiá¹ƒ kiccato asam
hoti sammÄ• diá¹-á¹-hÄ«_ti sÄ• evaá¹ƒ pajÄ• nanÄ• assa sammÄ• diá¹-á¹-hi nÄ• ma hoti.

__dvÄ• yaá¹ƒ vadÄ• mÄ«_ti dvayaá¹ƒ vadÄ• mi, duvidhakoá¹-á¹-hÄ• saá¹ƒ vadÄ• mÄ«ti at

puÃ±Ã±akoá¹-á¹-hÄ• sabhÅ«tÄ• . __upadhivepakkÄ• _ti upadhisaá¹…khÄ• tassa vipÄ• kas

__paÃ±Ã±Ä• paÃ±Ã±indriya_ntiÄ• dÄ«su vibhajitvÄ• vibhajitvÄ• amatadvÄ• raá¹ƒ paÃ±Ã
__paÃ±Ã±Ä• _. tasmiá¹ƒ atthe indattaá¹ƒ karotÄ«ti __paÃ±Ã±indriyaá¹ƒ_. avijjÄ• ya na \Be
__paÃ±Ã±Ä• balaá¹ƒ_. bojjhaá¹…gappattÄ• \Ee IV 132/ hutvÄ• catusaccadhamme vicinÄ•
__dhammavicayasambojjhaá¹…go_. maggasampattiyÄ• pasaá¹-á¹-hÄ• sobhanÄ• \Ne IV
__sammÄ• diá¹-á¹-hi_. ariyamaggassa aá¹…ganti __maggaá¹…gaá¹ƒ. so_ti so bhikkhu. __
pajahanatthÄ• ya. __upasampadÄ• yÄ• _ti paá¹-ilÄ• bhatthÄ• ya. __sammÄ• vÄ• yÄ• mo_t
__sato_ti satiyÄ• samannÄ• gato hutvÄ• . __anuparidhÄ• vanti anuparivattantÄ«_ti sahajÄ
hutvÄ• parivÄ• renti. ettha hi sammÄ• vÄ• yÄ• mo ca sammÄ• sati ca lokuttarasammÄ• diá
parivÄ• renti rÄ• jÄ• naá¹ƒ viya ekarathe á¹-hitÄ• asiggÄ• hachattaggÄ• hÄ• . vipassanÄ• s
purejÄ• tÄ• hutvÄ• parivÄ• reti rathassa purato pattikÄ• dayo viya. dutiyapabbato paá¹-á¹-
sammÄ• saá¹…kappÄ• dÄ«naá¹ƒ tayopi sahajÄ• taparivÄ• rÄ• va hontÄ«ti veditabbÄ• .

<137> __micchÄ• saá¹…kappoti pajÄ• nÄ• tÄ«_ti micchÄ• saá¹…kappaá¹ƒ aniccaá¹ƒ dukk
lakkhaá¹‡apaá¹-ivedhena Ä• rammaá¹‡ato pajÄ• nÄ• ti sammÄ• saá¹…kappaá¹ƒ kiccato as
aparesu sammÄ• vÄ• cÄ• dÄ«supi evameva yojanÄ• veditabbÄ• . kÄ• masaá¹…kappÄ• da
vuttÄ• yeva.

__takko_tiÄ• dÄ«su takkanavasena __takko_. sveva ca upasaggena padaá¹ƒ vaá¸• á¸• het
sveva saá¹…kappanavasena __saá¹…kappo_. ekaggo hutvÄ• Ä• rammaá¹‡e appetÄ«ti __
pana padaá¹ƒ vaá¸• á¸• hetvÄ• __byappanÄ• _ti vuttaá¹ƒ. __cetaso abhiniropanÄ• _ti citta
vitakkasmiÃ±hi sati vitakko Ä• rammaá¹‡e cittaá¹ƒ abhiniropeti vitakke pana asati attanoyev
cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ abhiruhati jÄ• tisampanno abhiÃ±Ã±Ä• tapuriso viya rÄ• jagehaá
paá¹-ihÄ• rena vÄ• dovÄ• rikena vÄ• attho hoti, abhiÃ±Ã±Ä• taá¹ƒ jÄ• tisampannaá¹ƒ sabl
jÄ• nantÄ«ti attanova dhammatÄ• ya nikkhamati ceva pavisati ca, evaá¹ƒsampadamidaá¹ƒ
saá¹…kharotÄ«ti __vacÄ«saá¹…khÄ• ro_. ettha ca lokiyavitakko vÄ• caá¹ƒ saá¹…kharoti, n
saá¹…kharoti, vacÄ«saá¹…khÄ• rotveva ca panassa nÄ• maá¹ƒ hoti. __sammÄ• saá¹…kap
lokuttarasammÄ• saá¹…kappaá¹ƒ parivÄ• renti. ettha ca tayopi nekkhammasaá¹…kappÄ• c
nÄ• nÄ• cittesu labbhanti, maggakkhaá¹‡e pana tiá¹‡á¹‡ampi kÄ• masaá¹…kappÄ• dÄ«naÃ
samugghÄ• taá¹ƒ karonto maggaá¹…gaá¹ƒ pÅ«rayamÄ• no ekova sammÄ• saá¹…kappo u
nekkhammasaá¹…kappÄ• divasena tÄ«á¹‡i nÄ• mÄ• ni labhati. parato sammÄ• vÄ• cÄ• dÄ

<138> __musÄ• vÄ• dÄ• _ \Ne IV 96/ __veramaá¹‡Ä«_tiÄ• dÄ«su viratipi cetanÄ• pi vaá¹-
vacÄ«duccaritehi Ä• rakÄ• ramatÄ«ti __Ä• rati_. vinÄ• tehi ramatÄ«ti __virati_. tato tato pa
hutvÄ• tehi vinÄ• ramatÄ«ti __paá¹-ivirati_. upasaggavasena vÄ• padaá¹ƒ vaá¸• á¸• hitaá
oramanabhÄ• vasseva adhivacanaá¹ƒ. veraá¹ƒ maá¹‡ati vinÄ• setÄ«ti __veramaá¹‡i_. idam
vevacanaá¹ƒ.

<139> __pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«_tiÄ• dÄ«supi cetanÄ• viratÄ«ti ubhayampi va

<140> __kuhanÄ• _tiÄ• dÄ«su \Ee IV 134/ tividhena kuhanavatthunÄ• lokaá¹ƒ etÄ• ya kuh
__kuhanÄ• _. lÄ• bhasakkÄ• ratthikÄ• hutvÄ• etÄ• ya lapantÄ«ti __lapanÄ• _. nimittaá¹ƒ s
tesaá¹ƒ bhÄ• vo __nemittikatÄ• _. nippeso sÄ«lametesanti nippesikÄ• , tesaá¹ƒ bhÄ• vo __
lÄ• bhaá¹ƒ nijigÄ«santi magganti pariyesantÄ«ti lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanÄ• , tesaá¹
lÄ• bhaá¹ƒ nijigÄ«sanatÄ• _. ayamettha saá¹…khepo, vitthÄ• rena panetÄ• kuhanÄ• dikÄ•
sÄ«laniddeseyeva pÄ• á¸·iÃ±ca __aá¹-á¹-hakathaÃ±ca_ Ä• haritvÄ• pakÄ• sitÄ• . __micch
ettha na kevalaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatova micchÄ• Ä• jÄ«vo, Ä• jÄ«vahetu pana pavattitÄ
sattakammapathacetanÄ• pi micchÄ• Ä• jÄ«vova. tÄ• saá¹ƒyeva sattannaá¹ƒ cetanÄ• naá¹
samugghÄ• taá¹ƒ kurumÄ• naá¹ƒ maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• uppannÄ• virati sam

<141> __sammÄ• diá¹-á¹-hissÄ• _ti maggasammÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitassa puggalassa.
pahotÄ«_ti maggasammÄ• saá¹…kappo pahoti, phalasammÄ• diá¹-á¹-hissapi phalasammÄ
sabbapadesu attho veditabbo. __sammÄ• Ã±Ä• á¹‡assa_ \Be IV 95/ __sammÄ• vimuttÄ«_t
maggasammÄ• samÄ• dhimhi á¹-hitassa maggapaccavekkhaá¹‡aá¹ƒ sammÄ• Ã±Ä• á¹‡aá¹
á¹-hitassa phalapaccavekkhaá¹‡aá¹ƒ sammÄ• Ã±Ä• á¹‡aá¹ƒ pahoti. maggapaccavekkhaá¹‡
maggasammÄ• vimutti pahoti, phalapaccavekkhaá¹‡asammÄ• Ã±Ä• á¹‡e \Ee IV 135/ á¹-hit
pahotÄ«ti attho. ettha ca á¹-hapetvÄ• aá¹-á¹-ha phalaá¹…gÄ• ni sammÄ• Ã±Ä• á¹‡aá¹ƒ pa
sammÄ• vimuttiá¹ƒ phalaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ.

<142> __sammÄ• diá¹-á¹-hissa_ \Ne IV 97/, __bhikkhave, micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä•
avasesanikÄ• yabhÄ• á¹‡akÄ• phalaá¹ƒ kathitanti vadanti, majjhimabhÄ• á¹‡akÄ• pana da
Ä• gataá¹-á¹-hÄ• ne maggo kathitoti vadanti. tattha dassanaá¹-á¹-hena __sammÄ• diá¹-á¹-h
viditakaraá¹‡aá¹-á¹-hena __sammÄ• Ã±Ä• á¹‡aá¹ƒ, _ tadadhimuttaá¹-á¹-hena __sammÄ• vi

__vÄ«sati kusalapakkhÄ• _ti sammÄ• diá¹-á¹-hiÄ• dayo dasa, ``sammÄ• diá¹-á¹-hipaccayÄ
dhammÄ• â€™â€™ tiÄ• dinÄ• nayena vuttÄ• dasÄ• ti evaá¹ƒ vÄ«sati kusalapakkhÄ• hon
``micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hotÄ«â€™â€™ tiÄ• dinÄ• nayena vuttÄ• micchÄ• diá¹-á
micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• dasa cÄ• ti eva
veditabbÄ• . __mahÄ• cattÄ• rÄ«sako_ti mahÄ• vipÄ• kadÄ• nena mahantÄ• naá¹ƒ kusala
akusalapakkhikÄ• naÃ±ca cattÄ• rÄ«sÄ• ya dhammÄ• naá¹ƒ pakÄ• sitattÄ• mahÄ• cattÄ•

imasmiÃ±ca pana sutte paÃ±ca sammÄ• diá¹-á¹-hiyo kathitÄ• vipassanÄ• sammÄ• diá¹-á¹
kammassakatÄ• sammÄ• diá¹-á¹-hi maggasammÄ• diá¹-á¹-hi phalasammÄ• diá¹-á¹-hi pacc
tattha ``micchÄ• diá¹-á¹-hiá¹ƒ micchÄ• diá¹-á¹-hÄ«ti pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• naye
vipassanÄ• sammÄ• diá¹-á¹-hi nÄ• ma. ``atthi dinnaâ€™â€™ ntiÄ• dinÄ• nayena vuttÄ• k

nÄ• ma. ``sammÄ• diá¹-á¹-hissa, bhikkhave, sammÄ• saá¹…kappo pahotÄ«â€™â€™ ti etth
phalasammÄ• diá¹-á¹-hÄ«ti dvepi kathitÄ• . ``sammÄ• Ã±Ä• á¹‡aá¹ƒ pahotÄ«â€™â€™ ti. et
paccavekkhaá¹‡Ä• sammÄ• diá¹-á¹-hi kathitÄ• ti veditabbÄ• .

<143> __sammÄ• diá¹-á¹-hiá¹ƒ_ \Be IV 96/ \Ee IV 136/ __ce bhavaá¹ƒ garahatÄ«_ti micchÄ
sobhanÄ• ti vadantopi sammÄ• diá¹-á¹-hi nÄ• mÄ• yaá¹ƒ na sobhanÄ• ti vadantopi sammÄ•
__okkalÄ• _ti okkalajanapadavÄ• sino. __vassabhaÃ±Ã±Ä• _ti vasso ca bhaÃ±Ã±o cÄ• ti d
natthi hetu natthi paccayo sattÄ• naá¹ƒ visuddhiyÄ• ti evamÄ• divÄ• dino. __akiriyavÄ• dÄ•
pÄ• panti evaá¹ƒ kiriyapaá¹-ikkhepavÄ• dino. __natthikavÄ• dÄ• _ti natthi dinnantiÄ• divÄ• d
dassanesu okkantaniyÄ• mÄ• ahesuá¹ƒ. kathaá¹ƒ panetesu niyÄ• mo hotÄ«ti. yo hi evarÅ«
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• ne nisinno sajjhÄ• yati vÄ«maá¹ƒsati, tassa ``natthi hetu \Ne
paccayo karoto na karÄ«yati pÄ• paá¹ƒ, natthi dinnaá¹ƒ, kÄ• yassa bhedÄ• ucchijjatÄ«â€™
Ä• rammaá¹‡e micchÄ• sati santiá¹-á¹-hati, cittaá¹ƒ ekaggaá¹ƒ hoti, javanÄ• ni javanti. paá¹
satekiccho hoti, tathÄ• dutiyÄ• dÄ«su. sattame buddhÄ• nampi atekiccho anivattÄ« ariá¹-á¹
hoti.

tattha koci ekaá¹ƒ dassanaá¹ƒ okkamati, koci dve, koci tÄ«á¹‡ipi, niyatamicchÄ• diá¹-á¹-hik
saggamaggÄ• varaá¹‡aÃ±ceva mokkhamaggÄ• varaá¹‡aÃ±ca. abhabbo tassa attabhÄ• va
pageva mokkhaá¹ƒ, vaá¹-á¹-akhÄ• á¹‡u nÄ• mesa satto pathavÄ«gopako, yebhuyyena \Ee
vuá¹-á¹-hÄ• naá¹ƒ natthi. vassabhaÃ±Ã±Ä• pi edisÄ• ahesuá¹ƒ. __nindÄ• byÄ• rosaupÄ• r
nindÄ• bhayena ghaá¹-á¹-anabhayena upavÄ• dabhayena cÄ• ti attho. sesaá¹ƒ sabbattha u

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• cattÄ• rÄ«sakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. Ä• nÄ• pÄ• nassatisuttavaá¹‡á¹‡anÄ•

<144> __evaá¹ƒ_ \Ne IV 99/ __me suta_nti Ä• nÄ• pÄ• nassatisuttaá¹ƒ. tattha __aÃ±Ã±ehi
pÄ• á¸·iyaá¹ƒ Ä• gate dasa there aÃ±Ã±ehipi abhiÃ±Ã±Ä• tehi bahÅ«hi \Be IV 97/ sÄ• vake
mahÄ• bhikkhusaá¹…gho ahosi aparicchinnagaá¹‡ano.

__ovadanti anusÄ• santÄ«_ti Ä• misasaá¹…gahena dhammasaá¹…gahena cÄ• ti dvÄ«hi s
kammaá¹-á¹-hÄ• novÄ• dÄ• nusÄ• sanÄ«hi ovadanti ca anusÄ• santi ca. __te cÄ• _ti cakÄ•
__uá¸·Ä• raá¹ƒ pubbenÄ• paraá¹ƒ visesaá¹ƒ jÄ• nantÄ«_ti sÄ«laparipÅ«raá¹‡Ä• dito pubba
aparaá¹ƒ kasiá¹‡aparikammÄ• divisesaá¹ƒ jÄ• nantÄ«ti attho.

<145> __Ä• raddho_ti tuá¹-á¹-ho. __appattassa pattiyÄ• _ti appattassa arahattassa pÄ• pu

sesapadadvayepi ayameva attho. __komudiá¹ƒ cÄ• tumÄ• sini_nti pacchimakattikacÄ• tum
kumudÄ• naá¹ƒ atthitÄ• ya komudÄ«, catunnaá¹ƒ vassikÄ• naá¹ƒ mÄ• sÄ• naá¹ƒ pariyosÄ•
__Ä• gamessÄ• mÄ«_ti udikkhissÄ• mi, ajja apavÄ• retvÄ• yÄ• va sÄ• Ä• gacchati, tÄ• va
vasissÄ• mÄ«ti attho. iti bhikkhÅ«naá¹ƒ pavÄ• raá¹‡asaá¹…gahaá¹ƒ anujÄ• nanto evamÄ•

__pavÄ• raá¹‡asaá¹…gaho_ nÄ• ma Ã±attidutiyena kammena diyyati kassa \Ee IV 138/ pa
diyyatÄ«ti. akÄ• rakassa tÄ• va bÄ• laputhujjanassa na diyyati, tathÄ• Ä• raddhavipassaka
ca. yassa pana samatho vÄ• taruá¹‡o hoti vipassanÄ• vÄ• , tassa diyyati. bhagavÄ• pi tad
cittÄ• cÄ• raá¹ƒ parivÄ«maá¹ƒsanto samathavipassanÄ• naá¹ƒ taruá¹‡abhÄ• vaá¹ƒ Ã±atvÄ
disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ« idha osarissanti. tato ime bhikkhÅ« vuá¸• á¸• hatar
gahite visesaá¹ƒ nibbattetuá¹ƒ na sakkhissanti. sacepi cÄ• rikaá¹ƒ pakkamissÄ• mi, imesaá
dullabhameva bhavissati. mayi pana apavÄ• rente bhikkhÅ«pi imaá¹ƒ \Ne IV 100/ sÄ• vatthi
ahampi cÄ• rikaá¹ƒ na pakkamissÄ• mi, evaá¹ƒ imesaá¹ƒ bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• n
bhavissati. te attano attano vasanaá¹-á¹-hÄ• ne phÄ• su viharantÄ• samathavipassanÄ• th
visesaá¹ƒ nibbattetuá¹ƒ sakkhissantÄ«â€™â€™ ti so taá¹ƒdivasaá¹ƒ apavÄ• retvÄ• kattika
pavÄ• ressÄ• mÄ«ti bhikkhÅ«naá¹ƒ pavÄ• raá¹‡asaá¹…gahaá¹ƒ \Be IV 98/ anujÄ• ni. pavÄ
yassa nissayapaá¹-ipannassa Ä• cariyupajjhÄ• yÄ• pakkamanti, sopi ``sace patirÅ«po niss
tassa santike nissayaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti yÄ• va gimhÄ• naá¹ƒ pacchimamÄ•
saá¹-á¹-hivassÄ• bhikkhÅ« Ä• gacchanti, tassa senÄ• sanaá¹ƒ gahetuá¹ƒ na labhanti. ayaÃ
pavÄ• raá¹‡asaá¹…gaho ekassa dinnopi sabbesaá¹ƒ dinnoyeva hoti.

__sÄ• vatthiá¹ƒ osarantÄ«_ti bhagavatÄ• pavÄ• raá¹‡asaá¹…gaho dinnoti sutasutaá¹-á¹-h
ekaá¹ƒ mÄ• saá¹ƒ vasitvÄ• kattikapuá¹‡á¹‡amÄ• ya uposathaá¹ƒ katvÄ• osarante sandhÄ
__pubbenÄ• para_nti idha taruá¹‡asamathavipassanÄ• su kammaá¹ƒ \Ee IV 139/ katvÄ• s
akaá¹ƒsu, ayaá¹ƒ pubbe viseso nÄ• ma. tato samÄ• hitena cittena saá¹…khÄ• re sammasit
... pe ... keci arahattaá¹ƒ sacchikariá¹ƒsu. ayaá¹ƒ aparo uá¸·Ä• ro viseso nÄ• ma.

<146> __ala_nti yuttaá¹ƒ. __yojanagaá¹‡anÄ• nÄ«_ti ekaá¹ƒ yojanaá¹ƒ yojanameva, dasap
tato uddhaá¹ƒ yojanagaá¹‡anÄ• nÄ«ti vuccanti. idha pana yojanasatampi yojanasahassamp
__puá¹-osenÄ• pÄ«_ti puá¹-osaá¹ƒ vuccati pÄ• theyyaá¹ƒ. taá¹ƒ pÄ• theyyaá¹ƒ gahetvÄ• pi
yuttamevÄ• ti attho. ``puá¹-aá¹ƒsenÄ• â€™â€™ tipi pÄ• á¹-ho, tassattho --- puá¹-o aá¹ƒse a
tena puá¹-aá¹ƒsena, aá¹ƒse pÄ• theyyapuá¹-aá¹ƒ vahantenÄ• pÄ«ti vuttaá¹ƒ hoti.

<147> idÄ• ni evarÅ«pehi caraá¹‡ehi samannÄ• gatÄ• ettha bhikkhÅ« atthÄ«ti dassetuá¹ƒ
bhikkhave_tiÄ• dimÄ• ha. tattha __catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• na_ntiÄ• dÄ«ni tesaá¹ƒ
abhiniviá¹-á¹-hakammaá¹-á¹-hÄ• nadassanatthaá¹ƒ vuttÄ• ni. tattha sattatiá¹ƒsa bodhipakkh
lokiyalokuttarÄ• kathitÄ• . tatra hi ye bhikkhÅ« tasmiá¹ƒ khaá¹‡e maggaá¹ƒ bhÄ• venti, tesa
Ä• raddhavipassakÄ• naá¹ƒ lokiyÄ• . __aniccasaÃ±Ã±Ä• bhÄ• vanÄ• nuyoga_nti ettha saÃ

\Ne IV 101/. yasmÄ• panettha Ä• nÄ• pÄ• nakammaá¹-á¹-hÄ• navasena abhiniviá¹-á¹-hÄ• v
tasmÄ• sesakammaá¹-á¹-hÄ• nÄ• ni saá¹…khepena kathetvÄ• Ä• nÄ• pÄ• nakammaá¹-á¹
__Ä• nÄ• pÄ• nassati, bhikkhave_tiÄ• dimÄ• ha. idaá¹ƒ pana Ä• nÄ• pÄ• nakammaá¹-á¹-hÄ
__visuddhimagge_ vitthÄ• ritaá¹ƒ, tasmÄ• tattha vuttanayenevassa pÄ• á¸·ittho ca bhÄ• va

<149> __kÄ• yaÃ±Ã±atara_nti \Ee IV 140/ pathavÄ«kÄ• yÄ• dÄ«su catÅ«su kÄ• yesu aÃ±
kÄ• yaá¹ƒ vadÄ• mÄ«ti attho. atha vÄ• rÅ«pÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ•
rÅ«pakoá¹-á¹-hÄ• sÄ• rÅ«pakÄ• yo nÄ• ma. tesu Ä• nÄ• pÄ• naá¹ƒ phoá¹-á¹-habbÄ• yatar
kÄ• yaÃ±Ã±ataraá¹ƒ hoti, tasmÄ• pi evamÄ• ha. __tasmÄ• tihÄ• _ti yasmÄ• catÅ«su kÄ• y
vÄ• yokÄ• yaá¹ƒ, paÃ±cavÄ«satirÅ«pakoá¹-á¹-hÄ• se vÄ• rÅ«pakÄ• ye aÃ±Ã±ataraá¹ƒ Ä•
kÄ• ye kÄ• yÄ• nupassÄ«ti attho. evaá¹ƒ sabbattha attho veditabbo. __vedanÄ• Ã±Ã±atara
aÃ±Ã±ataraá¹ƒ, sukhavedanaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __sÄ• dhukaá¹ƒ manasikÄ• ra
pÄ«tipaá¹-isaá¹ƒveditÄ• divasena uppannaá¹ƒ sundaramanasikÄ• raá¹ƒ. kiá¹ƒ pana manasi
na hoti, desanÄ• sÄ«saá¹ƒ panetaá¹ƒ. yatheva hi ``aniccasaÃ±Ã±Ä• bhÄ• vanÄ• nuyogama
saÃ±Ã±Ä• nÄ• mena paÃ±Ã±Ä• vuttÄ• , evamidhÄ• pi manasikÄ• ranÄ• mena vedanÄ• v
paá¹-hamapade pÄ«tisÄ«sena vedanÄ• vuttÄ• , dutiyapade sukhanti sarÅ«peneva vuttÄ• .
``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• , ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ•
vacanato ``vitakkavicÄ• re á¹-hapetvÄ• sabbepi cittasampayuttakÄ• dhammÄ• cittasaá¹…
ti vacanato cittasaá¹…khÄ• ranÄ• mena vedanÄ• vuttÄ• . taá¹ƒ sabbaá¹ƒ manasikÄ• ranÄ•
``sÄ• dhukaá¹ƒ manasikÄ• raâ€™â€™ nti Ä• ha.

evaá¹ƒ santepi yasmÄ• esÄ• vedanÄ• Ä• rammaá¹‡aá¹ƒ na hoti, tasmÄ• vedanÄ• nupas
yujjati, satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yampi hi ``taá¹ƒtaá¹ƒsukhÄ• dÄ«naá¹ƒ \Ee IV 141/ v
katvÄ• vedanÄ• va vedayati, taá¹ƒ pana vedanÄ• pavattiá¹ƒ upÄ• dÄ• ya `ahaá¹ƒ vedayÄ•
hotÄ«â€™â€™ ti vuttaá¹ƒ \Be IV 100/. apica pÄ«tipaá¹-isaá¹ƒvedÄ«tiÄ• dÄ«naá¹ƒ atthavaá
parihÄ• ro vuttoyeva. vuttaÃ±hetaá¹ƒ visuddhimagge ---

``dvÄ«hÄ• kÄ• rehi \Ne IV 102/ pÄ«ti paá¹-isaá¹ƒviditÄ• hoti Ä• rammaá¹‡ato ca asammoh
Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti? sappÄ«tike dve jhÄ• ne samÄ• pajjati, tassa
jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti Ä• rammaá¹‡assa pa
kathaá¹ƒ asammohato (pÄ«ti paá¹-isaá¹ƒviditÄ• hoti) ? sappÄ«tike dve jhÄ• ne samÄ• pajji
jhÄ• nasampayuttaá¹ƒ pÄ«tiá¹ƒ khayato vayato sammasati, tassa vipassanÄ• kkhaá¹‡e lakk
asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. vuttampi cetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ `dÄ«gh
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti, tÄ• ya satiyÄ• , tena
paá¹-isaá¹ƒviditÄ• hotÄ«â€™ ti. eteneva nayena avasesapadÄ• nipi atthato veditabbÄ• nÄ•

iti yatheva jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«tisukhacittasaá¹…khÄ• rÄ• paá¹-is
iminÄ• pi jhÄ• nasampayuttena vedanÄ• saá¹…khÄ• tamanasikÄ• rapaá¹-ilÄ• bhena Ä• ran

paá¹-isaá¹ƒviditÄ• hoti. tasmÄ• suvuttametaá¹ƒ hoti ``vedanÄ• su vedanÄ• nupassÄ« tasm
viharatÄ«â€™â€™ ti.

__nÄ• haá¹ƒ, bhikkhave, muá¹-á¹-hassatissa asampajÄ• nassÄ• _ti ettha ayamadhippÄ• yo
cittapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«tiÄ• dinÄ• nayena pavatto bhikkhu kiÃ±cÄ• pi assÄ•
Ä• rammaá¹‡aá¹ƒ karoti, tassa pana cittassa Ä• rammaá¹‡e satiÃ±ca sampajaÃ±Ã±aÃ±ca u
citte cittÄ• nupassÄ«yeva nÄ• mesa hoti. na hi muá¹-á¹-hassatissa asampajÄ• nassa \Ee IV
Ä• nÄ• pÄ• nassatibhÄ• vanÄ• atthi. tasmÄ• Ä• rammaá¹‡ato cittapaá¹-isaá¹ƒviditÄ• divas
tasmiá¹ƒ samaye bhikkhu viharatÄ«ti. __so yaá¹ƒ taá¹ƒ abhijjhÄ• domanassÄ• naá¹ƒ pahÄ•
disvÄ• sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hotÄ«_ti ettha abhijjhÄ• ya kÄ• macchandanÄ«varaá¹
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ \Be IV 101/ dassitaá¹ƒ. idaÃ±hi catukkaá¹ƒ vipassanÄ• vasene
dhammÄ• nupassanÄ• ca nÄ«varaá¹‡apabbÄ• divasena chabbidhÄ• hoti, tassÄ• nÄ«vara
idaá¹ƒ nÄ«varaá¹‡advayaá¹ƒ Ä• di, iti dhammÄ• nupassanÄ• ya Ä• diá¹ƒ dassetuá¹ƒ ``abhij
Ä• ha. __pahÄ• na_nti aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ pajahatÄ«ti evaá¹ƒ pahÄ•
adhippetaá¹ƒ. __taá¹ƒ paÃ±Ã±Ä• ya disvÄ• _ti taá¹ƒ aniccavirÄ• ganirodhapaá¹-inissaggÄ•
pahÄ• naÃ±Ä• á¹‡aá¹ƒ \Ne IV 103/ aparÄ• ya vipassanÄ• paÃ±Ã±Ä• ya, tampi aparÄ• yÄ•
dasseti. __ajjhupekkhitÄ• hotÄ«_ti yaÃ±ca samathapaá¹-ipannaá¹ƒ ajjhupekkhati, yaÃ±ca e
ajjhupekkhatÄ«ti dvidhÄ• ajjhupekkhati nÄ• ma. tattha sahajÄ• tÄ• nampi ajjhupekkhanÄ•
ajjhupekkhanÄ• , idha Ä• rammaá¹‡aajjhupekkhanÄ• adhippetÄ• . __tasmÄ• tiha, bhikkhav
assasissÄ• mÄ«tiÄ• dinÄ• nayena pavatto na kevalaá¹ƒ nÄ«varaá¹‡Ä• didhamme, abhijjhÄ
vuttÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• naÃ±Ä• á¹‡ampi paÃ±Ã±Ä• ya disvÄ• ajjhupekkhitÄ•
dhammÄ• nupassÄ« tasmiá¹ƒ samaye bhikkhu viharatÄ«â€™â€™ ti veditabbo.

<150> __pavicinatÄ«_ti aniccÄ• divasena pavicinati. itaraá¹ƒ padadvayaá¹ƒ etasseva veva
__nirÄ• misÄ• _ti \Ee IV 143/ nikkilesÄ• . __passambhatÄ«_ti kÄ• yikacetasikadarathapaá¹-
cittampi passambhati. __samÄ• dhiyatÄ«_ti sammÄ• á¹-hapiyati, appanÄ• pattaá¹ƒ viya ho
hotÄ«_ti sahajÄ• taajjhupekkhanÄ• ya ajjhupekkhitÄ• hoti.

evaá¹ƒ cuddasavidhena kÄ• yapariggÄ• hakassa bhikkhuno tasmiá¹ƒ kÄ• ye sati satisambo
sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ dhammavicayasambojjhaá¹…go, taá¹ƒsampayuttameva kÄ• y
vÄ«riyasambojjhaá¹…go, pÄ«ti, passaddhi, cittekaggatÄ• samÄ• dhisambojjhaá¹…go, imes
sambojjhaá¹…gÄ• naá¹ƒ anosakkanaanativattanasaá¹…khÄ• to majjhattÄ• kÄ• ro upekkhÄ
samappavattesu assesu sÄ• rathino ``ayaá¹ƒ olÄ«yatÄ«â€™â€™ ti tudanaá¹ƒ vÄ• , ``ayaá¹
Ä• kaá¸• á¸• hanaá¹ƒ vÄ• natthi, kevalaá¹ƒ evaá¹ƒ passamÄ• nassa á¹-hitÄ• kÄ• rova hoti,
sambojjhaá¹…gÄ• naá¹ƒ anosakkanaanativattanasaá¹…khÄ• to majjhattÄ• kÄ• ro upekkhÄ
ettÄ• vatÄ• kiá¹ƒ kathitaá¹ƒ? ekacittakkhaá¹‡ikÄ• nÄ• nÄ• rasalakkhaá¹‡Ä• vipassanÄ• s
kathitÄ• .

<152> __vivekanissita_ntiÄ• dÄ«ni \Be IV 102/ vuttatthÄ• neva. ettha pana Ä• nÄ• pÄ• nap
hoti, lokiyÄ• Ä• nÄ• pÄ• nÄ• lokiyasatipaá¹-á¹-hÄ• naá¹ƒ paripÅ«renti, lokiyÄ• satipaá¹-á¹-
lokuttarabojjhaá¹…ge paripÅ«renti, lokuttarÄ• bojjhaá¹…gÄ• vijjÄ• vimuttiphalanibbÄ• naá¹
paripÅ«renti. iti lokiyassa \Ne IV 104/ Ä• gataá¹-á¹-hÄ• ne lokiyaá¹ƒ kathitaá¹ƒ, lokuttarassa
lokuttaraá¹ƒ kathitanti. thero panÄ• ha ``aÃ±Ã±attha evaá¹ƒ hoti, imasmiá¹ƒ pana sutte loku
Ä• gataá¹ƒ, lokiyÄ• Ä• nÄ• pÄ• nÄ• lokiyasatipaá¹-á¹-hÄ• ne paripÅ«renti, lokiyÄ• satipaá
bojjhaá¹…ge paripÅ«renti, lokiyÄ• bojjhaá¹…gÄ• lokuttaraá¹ƒ vijjÄ• vimuttiphalanibbÄ• naá
vijjÄ• vimuttipadena hi idha vijjÄ• vimuttiphalanibbÄ• naá¹ƒ adhippetaâ€™â€™ nti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

Ä• nÄ• pÄ• nassatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kÄ• yagatÄ• satisuttavaá¹‡á¹‡anÄ•

153-4__._ __evaá¹ƒ_ \Ne IV 105/ __me suta_nti kÄ• yagatÄ• satisuttaá¹ƒ. tattha __gehasit
paÃ±cakÄ• maguá¹‡anissitÄ• . __sarasaá¹…kappÄ• _ti dhÄ• vanasaá¹…kappÄ• . sarantÄ«
__ajjhattamevÄ• _ti gocarajjhattasmiá¹ƒyeva. __kÄ• yagatÄ• sati_nti kÄ• yapariggÄ• hikam
satiá¹ƒ. kÄ• yapariggÄ• hikanti vutte samatho kathito hoti, kÄ• yÄ• rammaá¹‡anti vutte vipas
samathavipassanÄ• kathitÄ• honti.

__puna caparaá¹ƒ ... pe ... evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• vetÄ«_ti s
cuddasavidhena kÄ• yÄ• nupassanÄ• kathitÄ• .

<156> __antogadhÄ• vÄ• ssÄ• _ti tassa bhikkhuno bhÄ• vanÄ• ya abbhantaragatÄ• va ho
sampayogavasena vijjaá¹ƒ bhajantÄ«ti \Ee IV 145/ vijjÄ• bhÄ• giyÄ• . vijjÄ• bhÄ• ge vijjÄ• k
vattantÄ«tipi vijjÄ• bhÄ• giyÄ• . tattha \Be IV 103/ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, manomayiddhi
aá¹-á¹-ha vijjÄ• . purimena atthena tÄ• hi sampayuttadhammÄ• pi vijjÄ• bhÄ• giyÄ• . pacchi
kÄ• ci ekÄ• vijjÄ• vijjÄ• , sesÄ• vijjÄ• bhÄ• giyÄ• ti evaá¹ƒ vijjÄ• pi vijjÄ• ya sampayuttÄ•
vijjÄ• bhÄ• giyÄ• teva veditabbÄ• . __cetasÄ• phuá¹-o_ti ettha duvidhaá¹ƒ pharaá¹‡aá¹ƒ Ä•
dibbacakkhupharaá¹‡aÃ±ca, tattha Ä• pokasiá¹‡aá¹ƒ samÄ• pajjitvÄ• Ä• pena pharaá¹‡aá¹
evaá¹ƒ phuá¹-epi mahÄ• samudde sabbÄ• samuddaá¹…gamÄ• kunnadiyo antogadhÄ• va
vaá¸• á¸• hetvÄ• dibbacakkhunÄ• sakalasamuddassa dassanaá¹ƒ dibbacakkhupharaá¹‡aá
mahÄ• samudde sabbÄ• samuddaá¹…gamÄ• kunnadiyo antogadhÄ• va honti.

__otÄ• ra_nti vivaraá¹ƒ chiddaá¹ƒ. __Ä• rammaá¹‡a_nti kilesuppattipaccayaá¹ƒ. __labhetha
pavesanaá¹ƒ, vinivijjhitvÄ• yÄ• va pariyosÄ• nÄ• gaccheyyÄ• ti attho. __nikkhepana_nti ni

<157> evaá¹ƒ \Ne IV 106/ abhÄ• vitakÄ• yagatÄ• satiá¹ƒ puggalaá¹ƒ allamattikapuÃ±jÄ• dÄ
bhÄ• vitakÄ• yagatÄ• satiá¹ƒ sÄ• raphalakÄ• dÄ«hi upametuá¹ƒ __seyyathÄ• pÄ«_tiÄ• dim
__aggaá¸·aphalaka_nti kavÄ• á¹-aá¹ƒ.

<158> __kÄ• kapeyyo_ti mukhavaá¹-á¹-iyaá¹ƒ nisÄ«ditvÄ• kÄ• kena gÄ«vaá¹ƒ anÄ• metvÄ
__abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassÄ• _ti abhiÃ±Ã±Ä• ya sacchikÄ• tabbassa. __sakkhibh
__pÄ• puá¹‡Ä• tÄ«_ti paccakkhabhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti. __sati sati Ä• yatane_ti satisati
kÄ• raá¹‡anti? abhiÃ±Ã±Ä• va kÄ• raá¹‡aá¹ƒ. __Ä• á¸·ibandhÄ• _ti mariyÄ• dabaddhÄ• .

__yÄ• nÄ«katÄ• yÄ• _ti yuttayÄ• naá¹ƒ viya katÄ• ya. __vatthukatÄ• yÄ• _ti patiá¹-á¹-hÄ• k
__anuá¹-á¹-hitÄ• yÄ• _ti anuppavattitÄ• ya. __paricitÄ• yÄ• _ti paricayakatÄ• ya. __susamÄ
samÄ• raddhÄ• ya susampaggahitÄ• ya. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

kÄ• yagatÄ• satisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…khÄ• rupapattisuttavaá¹‡á¹‡anÄ•

<160> __evaá¹ƒ_ \Ne IV 107/ \Be IV 104/ __me suta_nti saá¹…khÄ• rupapattisuttaá¹ƒ. tatth
__saá¹…khÄ• rupapatti_nti saá¹…khÄ• rÄ• naá¹ƒyeva upapattiá¹ƒ, na sattassa, na posassa
vÄ• bhavÅ«pagakkhandhÄ• naá¹ƒ upapattiá¹ƒ.

<161> __saddhÄ• ya samannÄ• gato_ti saddhÄ• dayo paÃ±ca dhammÄ• lokikÄ• vaá¹-á¹-
__adhiá¹-á¹-hÄ• tÄ«_ti patiá¹-á¹-hÄ• peti. __saá¹…khÄ• rÄ• ca vihÄ• rÄ• cÄ• _ti saha patth
paÃ±ca dhammÄ• . __tatrupapattiyÄ• _ti tasmiá¹ƒ á¹-hÄ• ne nibbattanatthÄ• ya. __ayaá¹ƒ n
saha patthanÄ• ya paÃ±ca \Ee IV 147/ dhammÄ• va. yassa hi paÃ±ca dhammÄ• atthi, na p
anibaddhÄ• . yassa patthanÄ• atthi, na paÃ±ca dhammÄ• , tassapi anibaddhÄ• . yesaá¹ƒ u
gati nibaddhÄ• . yathÄ• hi Ä• kÄ• se khittadaá¹‡á¸• o aggena vÄ• majjhena vÄ• mÅ«lena
natthi, evaá¹ƒ sattÄ• naá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ aniyataá¹ƒ. tasmÄ• kusalaá¹ƒ kamm
á¹-hÄ• ne patthanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

<165> __Ä• maá¹‡á¸• a_nti Ä• malakaá¹ƒ. yathÄ• taá¹ƒ parisuddhacakkhussa purisassa s
evaá¹ƒ tassa brahmuno saddhiá¹ƒ tattha nibbattasattehi sahassÄ« lokadhÄ• tu. esa nayo sa

<167> __subho_ti sundaro. __jÄ• timÄ• _ti Ä• karasampanno. __suparikammakato_ti dhov
suá¹-á¹-hukataparikammo. __paá¹‡á¸• ukambale nikkhitto_ti rattakambale á¹-hapito.

<168> __satasahasso_ti lokadhÄ• tusatasahassamhi Ä• lokapharaá¹‡abrahmÄ• . __nikkha
piá¸·andhanaá¹ƒ, nikkhaá¹ƒ nÄ• ma paÃ±casuvaá¹‡á¹‡aá¹ƒ, Å«nakanikkhena kataá¹ƒ pasÄ
ghaá¹-á¹-anamajjanakkhamaá¹ƒ na hoti, atirekena kataá¹ƒ ghaá¹-á¹-anamajjanaá¹ƒ khamati
na hoti, pharusadhÄ• tukaá¹ƒ khÄ• yati. nikkhena kataá¹ƒ ghaá¹-á¹-anamajjanaÃ±ceva khar
hoti. __jambonada_nti jambunadiyaá¹ƒ nibbattaá¹ƒ. mahÄ• jamburukkhassa hi ekekÄ• sÄ•
paá¹‡á¹‡Ä• sa yojanÄ• ni \Ne IV 108/ vaá¸• á¸• hitÄ• , tÄ• su mahantÄ• nadiyo sandanti, tÄ
148/ ubhayatÄ«resu jambupakkÄ• naá¹ƒ patitaá¹-á¹-hÄ• ne suvaá¹‡á¹‡aá¹…kurÄ• uá¹-á¹-h
vuyhamÄ• nÄ• \Be IV 105/ anupubbena mahÄ• samuddaá¹ƒ pavisanti. taá¹ƒ sandhÄ• ya ja
__dakkhakammÄ• raputtaukkÄ• mukhasukusalasampahaá¹-á¹-ha_nti dakkhena sukusalena
pacitvÄ• sampahaá¹-á¹-haá¹ƒ. __ukkÄ• mukhe_ti uddhane. __sampahaá¹-á¹-ha_nti dhotag
vatthopame (MN I 75-76) ca dhÄ• tuvibhaá¹…ge (MN III 357-360) ca piá¹‡á¸• asodhanaá¹ƒ
katabhaá¹‡á¸• asodhanaá¹ƒ vuttaá¹ƒ.

yaá¹ƒ pana sabbavÄ• resu __pharitvÄ• adhimuccitvÄ• _ti vuttaá¹ƒ, tattha paÃ±cavidhaá¹ƒ
cetopharaá¹‡aá¹ƒ kasiá¹‡apharaá¹‡aá¹ƒ dibbacakkhupharaá¹‡aá¹ƒ Ä• lokapharaá¹‡aá¹ƒ sa
cetopharaá¹‡aá¹ƒ nÄ• ma lokadhÄ• tusahasse sattÄ• naá¹ƒ cittajÄ• nanaá¹ƒ. kasiá¹‡aphara
lokadhÄ• tusahasse kasiá¹‡apattharaá¹‡aá¹ƒ. dibbacakkhupharaá¹‡aá¹ƒ nÄ• ma Ä• lokaá¹
cakkhunÄ• sahassalokadhÄ• tudassanaá¹ƒ. Ä• lokapharaá¹‡ampi etadeva. sarÄ«rapharaá
sarÄ«rapabhÄ• ya pattharaá¹‡aá¹ƒ. sabbattha imÄ• ni paÃ±ca pharaá¹‡Ä• ni avinÄ• senten

tipiá¹-akacÅ«á¸·Ä• bhayatthero panÄ• ha --- ``maá¹‡iopamme kasiá¹‡apharaá¹‡aá¹ƒ viya n
sarÄ«rapharaá¹‡aá¹ƒ viya dissatÄ«â€™â€™ ti. tassa vÄ• daá¹ƒ viya aá¹-á¹-hakathÄ• nÄ• n
sarÄ«rapharaá¹‡aá¹ƒ na sabbakÄ• likaá¹ƒ, cattÄ• rimÄ• ni \Ee IV 149/ pharaá¹‡Ä• ni avinÄ
vuttaá¹ƒ. __adhimuccatÄ«_ti padaá¹ƒ pharaá¹‡apadasseva vevacanaá¹ƒ, atha vÄ• __phara
__adhimuccatÄ«_ti jÄ• nÄ• ti.

<169> __Ä• bhÄ• _tiÄ• dÄ«su Ä• bhÄ• dayo nÄ• ma pÄ• á¹-iyekkÄ• devÄ• natthi, tayo pa
nÄ• ma, parittÄ• subhÄ• dayo ca. subhakiá¹‡hÄ• dayo ca subhÄ• nÄ• ma. vehapphalÄ• di

ime tÄ• va paÃ±ca dhamme bhÄ• vetvÄ• kÄ• mÄ• vacaresu nibbattatu. brahmaloke nibba
kathaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti? ime paÃ±ca dhammÄ• sÄ«laá¹ƒ, so imasmiá¹ƒ sÄ«le patiá¹-á
katvÄ• tÄ• tÄ• samÄ• pattiyo bhÄ• vetvÄ• rÅ«pÄ«brahmaloke nibbattati, arÅ«pajjhÄ• nÄ
\Be IV 106/ arÅ«pÄ«brahmaloke, samÄ• pattipadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• h
sacchikatvÄ• paÃ±casu suddhÄ• vÄ• sesu nibbattati. uparimaggaá¹ƒ bhÄ• vetvÄ• Ä• sava

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

saá¹…khÄ• rupapattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. suÃ±Ã±atavaggo

1. cÅ«á¸·asuÃ±Ã±atasuttavaá¹‡á¹‡anÄ•

<176> __evaá¹ƒ_ \Ne IV 110/ \Be IV 107/ __me suta_nti cÅ«á¸·asuÃ±Ã±atasuttaá¹ƒ. tattha
kira bhagavato vattaá¹ƒ katvÄ• attano divÄ• á¹-á¹-hÄ• naá¹ƒ gantvÄ• kÄ• laparicchedaá¹ƒ
nibbÄ• nÄ• rammaá¹‡aá¹ƒ suÃ±Ã±atÄ• phalasamÄ• pattiá¹ƒ appetvÄ• nisinno yathÄ• pari
saá¹…khÄ• rÄ• suÃ±Ã±ato upaá¹-á¹-hahiá¹ƒsu. so suÃ±Ã±atÄ• kathaá¹ƒ sotukÄ• mo jÄ• t
150/ --- ``na kho pana sakkÄ• dhurena dhuraá¹ƒ paharantena viya gantvÄ• `suÃ±Ã±atÄ• k
kathethÄ• â€™ ti bhagavantaá¹ƒ vattuá¹ƒ, handÄ• haá¹ƒ yaá¹ƒ me bhagavÄ• nagarakaá¹ƒ
kathaá¹ƒ kathesi, taá¹ƒ sÄ• remi, evaá¹ƒ me bhagavÄ• suÃ±Ã±atÄ• kathaá¹ƒ kathessatÄ«â
sÄ• rento __ekamida_ntiÄ• dimÄ• ha.

tattha __ida_nti nipÄ• tamattameva. __kaccimetaá¹ƒ, bhante_ti thero ekapade á¹-hatvÄ• s
uggahetvÄ• dhÄ• retuá¹ƒ samattho, kiá¹ƒ so ``suÃ±Ã±atÄ• vihÄ• renÄ• â€™â€™ ti ekaá¹ƒ
sakkhissati, sotukÄ• mena pana jÄ• nantena viya pucchituá¹ƒ na vaá¹-á¹-ati, pÄ• kaá¹-aá¹ƒ
vitthÄ• riyamÄ• naá¹ƒ suÃ±Ã±atÄ• kathaá¹ƒ sotukÄ• mo ajÄ• nanto viya evamÄ• ha. eko aj
thero evarÅ«paá¹ƒ kohaÃ±Ã±aá¹ƒ kiá¹ƒ karissati, attano jÄ• nanaá¹-á¹-hÄ• nepi bhagavato
``kaccimetaâ€™â€™ ntiÄ• dimÄ• ha.

__pubbepÄ«_ti paá¹-hamabodhiyaá¹ƒ nagarakaá¹ƒ upanissÄ• ya viharaá¹‡akÄ• lepi. __eta
pana vatvÄ• cintesi --- ``Ä• nando suÃ±Ã±atÄ• kathaá¹ƒ sotukÄ• mo, eko pana sotuá¹ƒ sak
sotumpi uggahetumpi sakkoti, na kathetuá¹ƒ, Ä• nando pana sotumpi sakkoti \Ne IV 111/ ug
(kathemissa) suÃ±Ã±atÄ• kathaâ€™â€™ nti. iti taá¹ƒ kathento __seyyathÄ• pÄ«_tiÄ• dimÄ
hatthigavÄ• ssavaá¸·avenÄ• _ti tattha kaá¹-á¹-harÅ«papotthakarÅ«pacittarÅ«pavasena katÄ
vessavaá¹‡amandhÄ• tÄ• dÄ«naá¹ƒ á¹-hitaá¹-á¹-hÄ• ne cittakammavasena katampi, ratana
vÄ• tapÄ• nadvÄ• rabandhamaÃ±capÄ«á¹-hÄ• dÄ«naá¹ƒ vasena saá¹‡á¹-hitampi, jiá¹‡á¹‡a
IV 108/ á¹-hapitampi jÄ• tarÅ«parajataá¹ƒ atthi, kaá¹-á¹-harÅ«pÄ• divasena katÄ•
dhammasavanapaÃ±hapucchanÄ• divasena Ä• gacchantÄ• \Ee IV 151/ ca itthipurisÄ• pi a
suÃ±Ã±o. indriyabaddhÄ• naá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• naá¹ƒ hatthiÄ• dÄ«naá¹ƒ, icchiticchita
paribhuÃ±jitabbassa jÄ• tarÅ«parajatassa, nibaddhavÄ• saá¹ƒ vasantÄ• naá¹ƒ itthipurisÄ• n
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__bhikkhusaá¹…ghaá¹ƒ paá¹-iccÄ• _ti bhikkhÅ«su hi piá¹‡á¸• Ä• ya paviá¹-á¹-hesupi vihÄ•
bhikkhÅ«hi ceva gilÄ• nagilÄ• nupaá¹-á¹-hÄ• kauddesacÄ«varakammapasutÄ• dÄ«hi ca bh

iti niccampi bhikkhÅ«naá¹ƒ atthitÄ• ya evamÄ• ha. __ekatta_nti ekabhÄ• vaá¹ƒ, ekaá¹ƒ asu
attho. eko asuÃ±Ã±abhÄ• vo atthÄ«ti vuttaá¹ƒ hoti. __amanasikaritvÄ• _ti citte akatvÄ• anÄ
apaccavekkhitvÄ• . __gÄ• masaÃ±Ã±a_nti gÄ• moti pavattavasena vÄ• kilesavasena vÄ•
manussasaÃ±Ã±Ä• yapi eseva nayo. __araÃ±Ã±asaÃ±Ã±aá¹ƒ paá¹-icca manasi karoti ekat
ayaá¹ƒ rukkho, ayaá¹ƒ pabbato, ayaá¹ƒ nÄ«lobhÄ• so vanasaá¹‡á¸• oti evaá¹ƒ ekaá¹ƒ araÃ
araÃ±Ã±asaÃ±Ã±aá¹ƒ manasi karoti. __pakkhandatÄ«_ti otarati. __adhimuccatÄ«_ti evanti
darathÄ• _ti ye ca pavattadarathÄ• vÄ• kilesadarathÄ• vÄ• gÄ• masaÃ±Ã±aá¹ƒ paá¹-icca
araÃ±Ã±asaÃ±Ã±Ä• ya na santi. dutiyapadepi eseva nayo. __atthi cevÄ• ya_nti ayaá¹ƒ pan
araÃ±Ã±asaÃ±Ã±aá¹ƒ paá¹-icca uppajjamÄ• nÄ• pavattadarathamattÄ• atthi.

__yaÃ±hi_ \Ee IV 152/ __kho tattha na hotÄ«_ti yaá¹ƒ migÄ• ramÄ• tupÄ• sÄ• de hatthiÄ•
araÃ±Ã±asaÃ±Ã±Ä• ya gÄ• masaÃ±Ã±Ä• manussasaÃ±Ã±Ä• vasena uppajjamÄ• naá¹ƒ pa
taá¹ƒ na hoti. __yaá¹ƒ pana tattha avasiá¹-á¹-ha_nti yaá¹ƒ migÄ• ramÄ• tupÄ• sÄ• de bhikk
araÃ±Ã±asaÃ±Ã±Ä• ya pavattadarathamattaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti. __taá¹ƒ santamidaá¹
taá¹ƒ vijjamÄ• nameva ``atthi idaâ€™â€™ nti pajÄ• nÄ• ti, __suÃ±Ã±atÄ• vakkantÄ«_ti suÃ

<177> __amanasikaritvÄ• _ \Ne IV 112/ __manussasaÃ±Ã±a_nti idha gÄ• masaÃ±Ã±aá¹ƒ
kirassa ahosi --- ``manussasaÃ±Ã±Ä• ya gÄ• masaÃ±Ã±aá¹ƒ nivattetvÄ• , araÃ±Ã±asaÃ±Ã
pathavÄ«saÃ±Ã±Ä• ya araÃ±Ã±asaÃ±Ã±aá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya pa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ \
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ, maggena vipassanaá¹ƒ nivattetvÄ• anu
dassessÄ• mÄ«â€™â€™ ti. tasmÄ• evaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __pathavÄ«saÃ±Ã±
pahÄ• ya pathavÄ«saÃ±Ã±aá¹ƒ manasi karoti? araÃ±Ã±asaÃ±Ã±Ä• ya visesÄ• nadhigama
ramaá¹‡Ä«yaá¹ƒ khettaá¹-á¹-hÄ• naá¹ƒ disvÄ• --- ``idha vuttÄ• sÄ• liÄ• dayo suá¹-á¹-hu sa
mahÄ• lÄ• bhaá¹ƒ labhissÄ• mÄ«â€™â€™ ti sattakkhattumpi khettaá¹-á¹-hÄ• naá¹ƒ oloken
sampajjanteva, sace pana taá¹ƒ á¹-hÄ• naá¹ƒ vihatakhÄ• á¹‡ukakaá¹‡á¹-akaá¹ƒ katvÄ• kas
sampajjanti, evameva --- ``idaá¹ƒ araÃ±Ã±aá¹ƒ, ayaá¹ƒ rukkho, ayaá¹ƒ pabbato, ayaá¹ƒ nÄ«
vanasaá¹‡á¸• oâ€™â€™ ti sacepi sattakkhattuá¹ƒ araÃ±Ã±asaÃ±Ã±aá¹ƒ manasi karoti, nev
pÄ• puá¹‡Ä• ti, pathavÄ«saÃ±Ã±Ä• ya panassa dhuvasevanaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ pa
katvÄ• jhÄ• nÄ• ni nibbattetvÄ• \Ee IV 153/ jhÄ• napadaá¹-á¹-hÄ• nampi vipassanaá¹ƒ vaá
arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ. tasmÄ• araÃ±Ã±asaÃ±Ã±aá¹ƒ pahÄ• ya pathavÄ«saÃ±Ã±aá¹
__paá¹-iccÄ• _ti paá¹-icca sambhÅ«taá¹ƒ.

idÄ• ni yasmiá¹ƒ pathavÄ«kasiá¹‡e so pathavÄ«saÃ±Ã±Ä« hoti, tassa opammadassanattha
__seyyathÄ• pÄ«_tiÄ• dimÄ• ha. tattha usabhassa etanti __Ä• sabhaá¹ƒ_. aÃ±Ã±esaá¹ƒ pa
honti pahÄ• rÄ• pi. tesaÃ±hi cammaá¹ƒ pasÄ• riyamÄ• naá¹ƒ nibbalikaá¹ƒ na hoti, usabhas
te dosÄ• natthi. tasmÄ• tassa cammaá¹ƒ gahitaá¹ƒ. __saá¹…kusatenÄ• _ti khilasatena. __
suá¹-á¹-hu vihataá¹ƒ. Å«nakasatasaá¹…kuvihataÃ±hi nibbalikaá¹ƒ na hoti, saá¹…kusatena v

viya nibbalikaá¹ƒ hoti. tasmÄ• evamÄ• ha. __ukkÅ«lavikkÅ«la_nti uccanÄ«caá¹ƒ thalaá¹-á¹
ninnaá¹-á¹-hÄ• naá¹ƒ. __nadÄ«vidugga_nti nadiyo ceva duggamaá¹-á¹-hÄ• naÃ±ca. __path
manasi karoti ekatta_nti kasiá¹‡apathaviyaá¹ƒyeva paá¹-icca sambhÅ«taá¹ƒ ekaá¹ƒ saÃ±Ã±
__darathamattÄ• _ti ito paá¹-á¹-hÄ• ya sabbavÄ• resu pavattadarathavasena darathamattÄ

<182> __animittaá¹ƒ cetosamÄ• dhi_nti vipassanÄ• cittasamÄ• dhiá¹ƒ. so hi niccanimittÄ•
animittoti vuccati. __imameva kÄ• ya_nti vipassanÄ• ya vatthuá¹ƒ dasseti. tattha __imamev
catumahÄ• bhÅ«tikaá¹ƒ. __saá¸·Ä• yatanika_nti \Be IV 110/ \Ee IV 154/ saá¸·Ä• yatanapaá
__jÄ«vitapaccayÄ• _ti yÄ• va jÄ«vitindriyÄ• naá¹ƒ pavatti, tÄ• va jÄ«vitapaccayÄ• pavattad
vuttaá¹ƒ hoti.

<183> puna __animitta_nti vipassanÄ• ya paá¹-ivipassanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __kÄ• n
kÄ• mÄ• savaá¹ƒ paá¹-icca uppajjanapavattadarathÄ• idha na santi, ariyamagge ceva ariya
vuttaá¹ƒ hoti. __imameva kÄ• ya_nti imaá¹ƒ upÄ• disesadarathadassanatthaá¹ƒ vuttaá¹ƒ. iti
gÄ• masaÃ±Ã±aá¹ƒ nivattetvÄ• ... pe ... maggena vipassanaá¹ƒ nivattetvÄ• anupubbena a
dassitÄ• hoti.

<184> __parisuddha_nti nirupakkilesaá¹ƒ. __anuttara_nti uttaravirahitaá¹ƒ sabbaseá¹-á¹-ha
suÃ±Ã±ataphalasamÄ• pattiá¹ƒ. __tasmÄ• _ti yasmÄ• atÄ«tepi, buddhapaccekabuddhabu
samaá¹‡abrÄ• hmaá¹‡Ä• . anÄ• gatepi, etarahipi buddhabuddhasÄ• vakasaá¹…khÄ• tÄ• s
parisuddhaá¹ƒ paramaá¹ƒ anuttaraá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja vihariá¹ƒsu viharissanti v
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·asuÃ±Ã±atasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• suÃ±Ã±atasuttavaá¹‡á¹‡anÄ•

<185> __evaá¹ƒ_ \Ne IV 114/ \Ee IV 155/ __me suta_nti mahÄ• suÃ±Ã±atasuttaá¹ƒ. tattha
chavivaá¹‡á¹‡ena so kÄ• á¸·o, khemakoti panassa nÄ• maá¹ƒ. __vihÄ• ro_ti tasmiá¹ƒyeva n
padese pÄ• kÄ• rena parikkhipitvÄ• dvÄ• rakoá¹-á¹-hakaá¹ƒ mÄ• petvÄ• haá¹ƒsavaá¹-á¹-a
maá¹‡á¸• alamÄ• á¸·abhojanasÄ• lÄ• dÄ«ni ca patiá¹-á¹-hapetvÄ• kato vihÄ• ro. __sambah
maÃ±co pÄ«á¹-haá¹ƒ bhisibimbohanaá¹ƒ taá¹-á¹-ikÄ• cammakhaá¹‡á¸• o tiá¹‡asanthÄ• ro
palÄ• lasanthÄ• rotiÄ• dÄ«ni paÃ±Ã±attÄ• ni honti, maÃ±cena maÃ±caá¹ƒ ... pe ... palÄ• la
palÄ• lasanthÄ• raá¹ƒ Ä• hacca á¹-hapitÄ• ni, gaá¹‡abhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• nasa

__sambahulÄ• _ \Be IV 111/ __nu kho_ti bhagavato bodhipallaá¹…keyeva sabbakilesÄ• na

saá¹ƒsayo nÄ• ma natthi, vitakkapubbabhÄ• gÄ• pucchÄ• , vitakkapubbabhÄ• ge cÄ• yaá¹
pÄ• á¹-imatthakaá¹ƒ gacchante avinicchito nÄ• ma na hoti. ito kira pubbe bhagavatÄ• dasa
ekaá¹-á¹-hÄ• ne vasantÄ• na diá¹-á¹-hapubbÄ• .

athassa etadahosi --- gaá¹‡avÄ• so nÄ• mÄ• yaá¹ƒ vaá¹-á¹-e Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o
nirayatiracchÄ• nayonipettivisayÄ• surakÄ• yesupi, manussaloka-devalokabrahmalokesupi
dasayojanasahasso hi __nirayo_ tipucuá¹‡á¹‡abharitÄ• nÄ• á¸·i viya \Ee IV 156/ sattehi nir
paÃ±cavidhabandhanakammakÄ• raá¹‡akaraá¹‡aá¹-á¹-hÄ• ne sattÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ
tathÄ• vÄ• sÄ«hi tacchanÄ• diá¹-hÄ• nesu, iti gaá¹‡abhÅ«tÄ• va paccanti. __tiracchÄ• nay
upasikÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ vÄ• paricchedo vÄ• natthi, tathÄ• ekekabilÄ• dÄ«supi kipi
tiracchÄ• nayoniyampi gaá¹‡avÄ• sova. __petanagarÄ• ni_ ca gÄ• vutikÄ• ni aá¸• á¸• hayo
honti. evaá¹ƒ pettivisayepi gaá¹‡avÄ• sova. __asurabhavanaá¹ƒ_ dasayojanasahassaá¹ƒ ka
kaá¹‡á¹‡abilaá¹ƒ viya hoti. iti asurakÄ• yepi gaá¹‡avÄ• sova. __manussaloke_ sÄ• vatthiya
kulasatasahassÄ• ni, rÄ• jagahe anto \Ne IV 115/ ca bahi ca aá¹-á¹-hÄ• rasa manussakoá¹-
aÃ±Ã±esupi á¹-hÄ• nesÅ«ti manussalokepi gaá¹‡avÄ• sova. __bhummadevatÄ• _ Ä• diá¹ƒ
gaá¹‡avÄ• sova. ekekassa hi devaputtassa aá¸• á¸• hatiyÄ• nÄ• á¹-akakoá¹-iyo honti, nava
ekaá¹-á¹-hÄ• ne dasasahassÄ• pi brahmÄ• no vasanti.

tato cintesi --- ``mayÄ• satasahassakappÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni gaá¹‡av
dasa pÄ• ramiyo pÅ«ritÄ• , ime ca bhikkhÅ« ito paá¹-á¹-hÄ• yeva gaá¹‡aá¹ƒ bandhitvÄ• ga
ananucchavikaá¹ƒ karontÄ«â€™â€™ ti. so dhammasaá¹ƒvegaá¹ƒ uppÄ• detvÄ• puna cinte
dvÄ«hi bhikkhÅ«hi na vasitabbaâ€™ nti sakkÄ• bhaveyya sikkhÄ• padaá¹ƒ paÃ±Ã±apetuá
paÃ±Ã±Ä• peyyaá¹ƒ, na kho panetaá¹ƒ sakkÄ• . handÄ• haá¹ƒ mahÄ• suÃ±Ã±atÄ• paá¹-ipa
112/ desemi, yaá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ kulaputtÄ• naá¹ƒ sikkhÄ• padapaÃ±Ã±atti viya
nikkhittasabbakÄ• yikaÄ• dÄ• so viya ca bhavissati. tato yathÄ• nÄ• mekasmiá¹ƒ Ä• dÄ• se
vajjaá¹ƒ disvÄ• taá¹ƒ pahÄ• ya anavajjÄ• honti, evamevaá¹ƒ mayi parinibbutepi paÃ±cava
suttaá¹ƒ Ä• vajjitvÄ• gaá¹‡aá¹ƒ vinodetvÄ• ekÄ«bhÄ• vÄ• bhiratÄ• kulaputtÄ• vaá¹-á¹-ad
karissantÄ«â€™â€™ ti. bhagavato ca manorathaá¹ƒ pÅ«rentÄ• viya imaá¹ƒ suttaá¹ƒ Ä• va
vinodetvÄ• vaá¹-á¹-adukkhaá¹ƒ khepetvÄ• parinibbutÄ• kulaputtÄ• gaá¹‡anapathaá¹ƒ vÄ
vÄ• likapiá¹-á¹-hivihÄ• repi hi Ä• bhidhammikaabhayatthero nÄ• ma vassÅ«panÄ• yikasama
saddhiá¹ƒ imaá¹ƒ suttaá¹ƒ saÃ±jhÄ• yitvÄ• ``sammÄ• sambuddho evaá¹ƒ kÄ• reti, mayaá¹
Ä• ha. te sabbepi antovasse gaá¹‡aá¹ƒ vinodetvÄ• ekÄ«bhÄ• vÄ• bhiratÄ• arahattaá¹ƒ pÄ
gaá¹‡abhedanaá¹ƒ nÄ• ma idaá¹ƒ suttanti.

<186> __ghaá¹-Ä• yÄ• _ti evaá¹ƒnÄ• makassa sakkassa. __vihÄ• re_ti ayampi vihÄ• ro nig
kÄ• á¸·akhemakassa vihÄ• ro viya katoti veditabbo. __cÄ«varakamma_nti jiá¹‡á¹‡amalinÄ•
aggaá¸·aá¹-á¹-hÄ• nuppÄ• danadhovanÄ• dÄ«hi kataparibhaá¹‡á¸• ampi, cÄ«varatthÄ• ya
vicÄ• raá¹‡asibbanÄ• dÄ«hi akataá¹ƒ saá¹ƒvidhÄ• nampi vaá¹-á¹-ati, idha pana akataá¹ƒ sa

adhippetaá¹ƒ. manussÄ• hi Ä• nandattherassa cÄ«varasÄ• á¹-ake adaá¹ƒsu. tasmÄ• thero
tattha cÄ«varakammaá¹ƒ akÄ• si. tepi bhikkhÅ« pÄ• tova sÅ«cipÄ• sakassa paÃ±Ã±Ä• yan
nisinnÄ• apaÃ±Ã±Ä• yanakÄ• le uá¹-á¹-hahanti. sÅ«cikamme \Ne IV 116/ niá¹-á¹-hiteyeva s
saá¹ƒvidahissÄ• mÄ• ti na saá¹ƒvidahiá¹ƒsu. __cÄ«varakÄ• rasamayo no_ti thero kira cinte
bhikkhÅ«hi na paá¹-isÄ• mitÄ• ni senÄ• sanÄ• ni, bhagavatÄ• ca diá¹-á¹-hÄ• ni bhavissanti
suá¹-á¹-hu niggahetukÄ• mo, imesaá¹ƒ bhikkhÅ«naá¹ƒ upatthambho bhavissÄ• mÄ«â€™â€
panettha \Ee IV 158/ adhippÄ• yo --- ``na, bhante, ime bhikkhÅ« kammÄ• rÄ• mÄ• eva, cÄ«
evaá¹ƒ vasantÄ«â€™â€™ ti.

__na kho, Ä• nandÄ• _ti, Ä• nanda, kammasamayo vÄ• hotu akammasamayo vÄ• , cÄ«va
acÄ«varakÄ• rasamayo vÄ• , atha kho saá¹…gaá¹‡ikÄ• rÄ• mo bhikkhu na sobhatiyeva. mÄ
anupatthambhaá¹-á¹-hÄ• ne upatthambho ahosÄ«ti. tattha __saá¹…gaá¹‡ikÄ• _ti sakaparis
nÄ• nÄ• janasamodhÄ• naá¹ƒ. iti saá¹…gaá¹‡ikÄ• rÄ• mo vÄ• hotu gaá¹‡Ä• rÄ• mo \Be IV
gaá¹‡abÄ• hullÄ• bhirato gaá¹‡abandhanabaddho bhikkhu na sobhati. pacchÄ• bhatte pana
sammajjitvÄ• sudhotahatthapÄ• do mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ekÄ• rÄ• mata
sobhati. __nekkhammasukha_nti kÄ• mato nikkhantassa sukhaá¹ƒ. __pavivekasukhampi_ k
rÄ• gÄ• dÄ«naá¹ƒ pana vÅ«pasamatthÄ• ya saá¹ƒvattatÄ«ti __upasamasukhaá¹ƒ_. maggas
__sambodhisukhaá¹ƒ. nikÄ• malÄ• bhÄ«_ti kÄ• malÄ• bhÄ« icchitalÄ• bhÄ«. __akicchalÄ•
__akasiralÄ• bhÄ«_ti vipulalÄ• bhÄ«.

__sÄ• mÄ• yika_nti appitappitasamaye kilesehi vimuttaá¹ƒ. __kanta_nti manÄ• paá¹ƒ. __ce
rÅ«pÄ• rÅ«pÄ• vacaracittavimuttiá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``cattÄ• ri ca jhÄ• nÄ• ni catasso ca
ayaá¹ƒ sÄ• mÄ• yiko vimokkhoâ€™â€™ ti (Paá¹-is I 213). __asÄ• mÄ• yika_nti \Ee IV 159/
vimuttaá¹ƒ, atha kho accantavimuttaá¹ƒ lokuttaraá¹ƒ vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``cattÄ• ro
cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni, ayaá¹ƒ asÄ• mÄ• yiko vimokkhoâ€™â€™ ti. __akuppa

ettÄ• vatÄ• kiá¹ƒ kathitaá¹ƒ hoti? saá¹…gaá¹‡ikÄ• rÄ• mo bhikkhu gaá¹‡abandhanabaddh
ca lokuttaraguá¹‡aá¹ƒ nibbattetuá¹ƒ sakkoti, gaá¹‡aá¹ƒ vinodetvÄ• pana ekÄ• bhirato sakk
bodhisatto caturÄ• sÄ«tiyÄ• pabbajitasahassehi parivuto satta vassÄ• ni vicaranto sabbaÃ±
117/ nibbattetuá¹ƒ nÄ• sakkhi, gaá¹‡aá¹ƒ vinodetvÄ• sattadivase ekÄ«bhÄ• vÄ• bhirato bo
sabbaÃ±Ã±uguá¹‡aá¹ƒ nibbattesi. amhÄ• kaá¹ƒ bodhisatto paÃ±cavaggiyehi saddhiá¹ƒ cha
sabbaÃ±Ã±uguá¹‡aá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi, tesu pakkantesu ekÄ«bhÄ• vÄ• bhirato bo
sabbaÃ±Ã±uguá¹‡aá¹ƒ nibbattesi.

evaá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• massa guá¹‡Ä• dhigamÄ• bhÄ• vaá¹ƒ dassetvÄ• idÄ• ni dosu
Ä• nandÄ• _tiÄ• dimÄ• ha. tattha __rÅ«pa_nti sarÄ«raá¹ƒ. __yattha rattassÄ• _ti yasmiá¹ƒ r
rattassa. __na uppajjeyyu_nti yasmiá¹ƒ rÅ«pe rattassa na uppajjeyyuá¹ƒ, taá¹ƒ rÅ«paá¹ƒ na
kho sÄ• riputtamoggallÄ• nÄ• naá¹ƒ dasabalasÄ• vakattupagamanasaá¹…khÄ• tena aÃ±Ã±

114/ viya, upÄ• ligahapatino aÃ±Ã±athÄ• bhÄ• vena nÄ• á¹-aputtassa viya, piyajÄ• tikasutte
viya ca uppajjantiyeva.

<187> __ayaá¹ƒ_ \Ee IV 160/ __kho panÄ• nandÄ• _ti ko anusandhi? sace hi koci dubbudd
--- ``sammÄ• sambuddho khettaá¹ƒ paviá¹-á¹-hÄ• gÄ• viyo viya amheyeva gaá¹‡ato nÄ«ha
sayaá¹ƒ pana rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi parivuto viharatÄ«â€™â€™ ti, tassa vacano
``cakkavÄ• á¸·apariyantÄ• ya parisÄ• ya majjhe nisinnopi tathÄ• gato ekakovÄ• â€™â€™ ti
Ä• rabhi. tattha __sabbanimittÄ• na_nti rÅ«pÄ• dÄ«naá¹ƒ saá¹…khanimittÄ• naá¹ƒ. __ajjha
__suÃ±Ã±ata_nti suÃ±Ã±ataphalasamÄ• pattiá¹ƒ. __tatra ce_ti upayogatthe bhummaá¹ƒ, ta
puna __tatrÄ• _ti tasmiá¹ƒ parisamajjhe á¹-hito. __vivekaninnenÄ• _ti nibbÄ• naninnena. __
Ä• savaá¹-á¹-hÄ• nÄ«yadhammehi vigatantena nissaá¹-ena visaá¹ƒyuttena. __uyyojanikapa
gacchatha tumheti evaá¹ƒ uyyojanikena vacanena paá¹-isaá¹ƒyuttaá¹ƒ.

kÄ• ya pana velÄ• ya bhagavÄ• evaá¹ƒ katheti? pacchÄ• bhattakiccavelÄ• ya, vÄ• purima
bhagavÄ• hi pacchÄ• bhatte gandhakuá¹-iyaá¹ƒ sÄ«haseyyaá¹ƒ kappetvÄ• vuá¹-á¹-hÄ• ya
nisÄ«dati. tasmiá¹ƒ samaye dhammassavanatthÄ• ya parisÄ• sannipatanti. atha bhagavÄ•
gandhakuá¹-ito nikkhamitvÄ• buddhÄ• sanavaragato dhammaá¹ƒ desetvÄ• bhesajjatelapÄ
kÄ• laá¹ƒ anatikkamitvÄ• vivekaninnena cittena parisaá¹ƒ uyyojeti \Ne IV 118/. purimayÄ• n
vÄ• seá¹-á¹-hÄ• ratti, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti (DN III 299) evaá¹ƒ
buddhÄ• naÃ±hi bodhipattito paá¹-á¹-hÄ• ya dve paÃ±caviÃ±Ã±Ä• á¹‡Ä• nipi nibbÄ• naninn
__tasmÄ• tihÄ• nandÄ• _ti yasmÄ• suÃ±Ã±atÄ• vihÄ• ro santo paá¹‡Ä«to, tasmÄ• .

<188> __ajjhattamevÄ• _ti gocarajjhattameva. __ajjhattaá¹ƒ suÃ±Ã±ata_nti idha niyakajjha
paÃ±casu khandhesu nissitanti attho. __sampajÄ• no hotÄ«_ti kammaá¹-á¹-hÄ• nassa asan
sampajÄ• no. __bahiddhÄ• _ti parassa paÃ±casu khandhesu. __ajjhattabahiddhÄ• _ti kÄ• I
bahiddhÄ• \Be IV 115/. __Ä• neÃ±ja_nti ubhatobhÄ• gavimutto bhavissÄ• mÄ• ti Ä• neÃ±ja
manasi karoti.

__tasmiá¹ƒyeva purimasmi_nti pÄ• dakajjhÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. apaguá¹‡apÄ• d
hi ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manasikaroto tattha cittaá¹ƒ na pakkhandati. tato ``parassa san
kathaâ€™â€™ nti bahiddhÄ• manasi karoti, tatthapi na pakkhandati. tato --- ``kÄ• lena atta
parassa santÄ• ne nu kho kathaâ€™â€™ nti ajjhattabahiddhÄ• manasi karoti, tatthapi na p
ubhatobhÄ• gavimutto hotukÄ• mo ``arÅ«pasamÄ• pattiyaá¹ƒ nu kho kathaâ€™â€™ nti Ä•
tatthapi na pakkhandati. idÄ• ni --- ``na me cittaá¹ƒ pakkhandatÄ«ti vissaá¹-á¹-havÄ«riyena
upaá¹-á¹-hÄ• kÄ• dÄ«naá¹ƒ pacchato na caritabbaá¹ƒ, pÄ• dakajjhÄ• nameva pana sÄ• dh
manasikÄ• tabbaá¹ƒ. evamassa rukkhe chindato pharasumhi avahante puna nisitaá¹ƒ kÄ• n
chindantassa chijjesu pharasu viya kammaá¹-á¹-hÄ• ne manasikÄ• ro vahatÄ«â€™â€™ ti d
__tasmiá¹ƒyevÄ• _tiÄ• dimÄ• ha. idÄ• nissa evaá¹ƒ paá¹-ipannassa yaá¹ƒ yaá¹ƒ manasi ka

manasikÄ• ro sampajjatÄ«ti dassento __pakkhandatÄ«_ti Ä• ha.

<189> __iminÄ• vihÄ• renÄ• _ti iminÄ• samathavipassanÄ• vihÄ• rena. __itiha tattha sam
caá¹…kamantopi tasmiá¹ƒ kammaá¹-á¹-hÄ• ne sampajjamÄ• ne ``sampajjati me kammaá¹-á
sampajÄ• no hoti. __sayatÄ«_ti nipajjati. ettha kaÃ±ci kÄ• laá¹ƒ caá¹…kamitvÄ• --- ``idÄ• n
caá¹…kamituá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti Ã±atvÄ• iriyÄ• pathaá¹ƒ ahÄ• petvÄ• á¹-hÄ•
\Ne IV 119/. __na kathessÄ• mÄ«ti, itiha tatthÄ• _ti evaá¹ƒ na kathessÄ• mÄ«ti jÄ• nanena
hoti.

puna dutiyavÄ• re __evarÅ«piá¹ƒ kathaá¹ƒ kathessÄ• mÄ«_ti jÄ• nanena sampajÄ• nakÄ•
samathavipassanÄ• taruá¹‡Ä• va, tÄ• saá¹ƒ anurakkhaá¹‡atthaá¹ƒ ---

``Ä• vÄ• so gocaro bhassaá¹ƒ, puggalo atha bhojanaá¹ƒ.

utu iriyÄ• patho ceva, sappÄ• yo sevitabbakoâ€™â€™ ti ||

satta sappÄ• yÄ• ni icchitabbÄ• ni. tesaá¹ƒ dassanatthamidaá¹ƒ vuttaá¹ƒ. vitakkavÄ• resu
vitakkanassa ca jÄ• nanena sampajÄ• natÄ• veditabbÄ• .

<190> iti \Be IV 116/ vitakkapahÄ• nena dve magge kathetvÄ• idÄ• ni tatiyamaggassa vipa
__paÃ±ca kho ime, Ä• nanda, kÄ• maguá¹‡Ä• _tiÄ• dimÄ• ha. __Ä• yatane_ti tesuyeva kÄ
kilesuppattikÄ• raá¹‡e. __samudÄ• cÄ• ro_ti samudÄ• caraá¹‡ato appahÄ«nakileso. __eva
evaá¹ƒ vijjamÄ• nameva. __sampajÄ• no_ti kammaá¹-á¹-hÄ• nassa asampattijÄ• nanena sa
santameta_nti evaá¹ƒ sante etaá¹ƒ. __sampajÄ• no_ti kammaá¹-á¹-hÄ• nasampattijÄ• nane
``pahÄ«no nu kho me paÃ±casu kÄ• maguá¹‡esu chandarÄ• go noâ€™â€™ ti paccavekkh
vÄ«riyaá¹ƒ paggahetvÄ• taá¹ƒ anÄ• gÄ• mimaggena samugghÄ• á¹-eti, tato maggÄ• nanta
vuá¹-á¹-hÄ• ya paccavekkhamÄ• no pahÄ«nabhÄ• vaá¹ƒ jÄ• nÄ• ti, tassa jÄ• nanena ``sam
vuttaá¹ƒ.

<191> idÄ• ni arahattamaggassa vipassanaá¹ƒ Ä• cikkhanto __paÃ±ca kho ime, Ä• nanda,
upÄ• dÄ• nakkhandhÄ• _tiÄ• dimÄ• ha. tattha __so pahÄ«yatÄ«_ti rÅ«pe asmÄ«ti mÄ• no
pahÄ«yati. tathÄ• vedanÄ• dÄ«su sampajÄ• natÄ• vuttanÄ• yeneva veditabbÄ• .

__ime kho te, Ä• nanda, dhammÄ• _ti heá¹-á¹-hÄ• kathite samathavipassanÄ• maggaphal
__kusalÄ• yatikÄ• _ti \Ne IV 120/ kusalato Ä• gatÄ• . kusalÄ• hi kusalÄ• pi honti kusalÄ• ya
paá¹-hamajjhÄ• naá¹ƒ kusalaá¹ƒ, dutiyajjhÄ• naá¹ƒ kusalaÃ±ceva kusalÄ• yatikaÃ±ca ... pe
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ kusalaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ kusalaÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ kusalaá¹ƒ, sotÄ• pattimaggo kusalo ceva kusalÄ•

anÄ• gÄ• mimaggo kusalo, arahattamaggo kusalo ceva kusalÄ• yatiko ca. tathÄ• paá¹-ham
taá¹ƒsampayuttakÄ• dhammÄ• kusalÄ• ceva kusalÄ• yatikÄ• ca ... pe ... arahattamaggo
dhammÄ• kusalÄ• ceva kusalÄ• yatikÄ• ca.

__ariyÄ• _ti nikkilesÄ• visuddhÄ• . __lokuttarÄ• _ti loke uttarÄ• visiá¹-á¹-hÄ• . __anavakka
__pÄ• pimatÄ• _ti pÄ• pimantena mÄ• rena anokkantÄ• . vipassanÄ• pÄ• dakÄ• \Be IV 11
appetvÄ• nisinnassa hi bhikkhuno cittaá¹ƒ mÄ• ro na passati, ``idaá¹ƒ nÄ• ma Ä• rammaá¹
saá¹ƒvattatÄ«â€™â€™ ti jÄ• tituá¹ƒ na sakkoti. tasmÄ• ``anavakkantÄ• â€™â€™ ti vuttaá¹

__taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«_ti idaá¹ƒ kasmÄ• Ä• ha? gaá¹‡epi eko Ä• nisaá¹ƒso atthi, taá¹
__anubandhitu_nti anugacchituá¹ƒ paricarituá¹ƒ.

__na kho, Ä• nandÄ• _ti ettha kiÃ±cÄ• pi bhagavatÄ• --- ``sutÄ• vudho, bhikkhave, ariyasÅ
pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ•
pariharatÄ«â€™â€™ ti (AN II 7.67) bahussuto paÃ±cÄ• vudhasampanno yodho viya kato. y
sutapariyattiá¹ƒ uggahetvÄ• pi tadanucchavikaá¹ƒ anulomapaá¹-ipadaá¹ƒ na paá¹-ipajjati, na
Ä• vudhaá¹ƒ hoti. yo paá¹-ipajjati, tasseva hoti. tasmÄ• etadatthaá¹ƒ anubandhituá¹ƒ nÄ• ra
kho, Ä• nandÄ• _ti Ä• ha.

idÄ• ni yadatthaá¹ƒ anubandhitabbo, taá¹ƒ dassetuá¹ƒ __yÄ• ca kho_tiÄ• dimÄ• ha. iti ima
á¹-hÄ• nesu dasa kathÄ• vatthÅ«ni Ä• gatÄ• ni. ``iti evarÅ«paá¹ƒ kathaá¹ƒ kathessÄ• mÄ«â
sappÄ• yÄ• sappÄ• yavasena Ä• gatÄ• ni, ``yadidaá¹ƒ suttaá¹ƒ geyyaâ€™â€™ nti ettha su
imasmiá¹ƒ \Ne IV 121/ á¹-hÄ• ne paripÅ«raá¹‡avasena Ä• gatÄ• ni. tasmÄ• imasmiá¹ƒ sutt
kathentena imasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• kathetabbÄ• ni.

idÄ• ni yasmÄ• ekaccassa ekakassa viharatopi attho na sampajjati, tasmÄ• taá¹ƒ sandhÄ
Ä• dÄ«navaá¹ƒ dassento __evaá¹ƒ sante kho, Ä• nandÄ• _tiÄ• dimÄ• ha. tattha \Ee IV 165/
ekÄ«bhÄ• ve sante.

<193> __satthÄ• _ti bÄ• hirako titthakarasatthÄ• . __anvÄ• vattantÄ«_ti anuÄ• vattanti upa
__mucchaá¹ƒ kÄ• mayatÄ«_ti mucchanataá¹‡haá¹ƒ pattheti, pavattetÄ«ti attho. __Ä• cariyÅ
uppannena kilesÅ«paddavena Ä• cariyassupaddavo. sesupaddavesupi eseva nayo. __avac
naá¹ƒ. etena hi guá¹‡amaraá¹‡aá¹ƒ kathitaá¹ƒ.

__vinipÄ• tÄ• yÄ• _ti \Be IV 118/ suá¹-á¹-hu nipatanÄ• ya. kasmÄ• pana brahmacÄ• rupac
``dukkhavipÄ• kataro ca kaá¹-ukavipÄ• kataro ca vinipÄ• tÄ• ya ca saá¹ƒvattatÄ«â€™â€™
hi appalÄ• bhÄ• , tattha mahanto nibbattetabbaguá¹‡o natthi, aá¹-á¹-hasamÄ• pattipaÃ±cÄ•
hoti. iti yathÄ• gadrabhapiá¹-á¹-hito patitassa mahantaá¹ƒ dukkhaá¹ƒ na hoti, sarÄ«rassa

paá¹ƒsumakkhanamattameva hoti, evaá¹ƒ bÄ• hirasamaye lokiyaguá¹‡amattatova parihÄ• y
upaddavadvayaá¹ƒ na evaá¹ƒ vuttaá¹ƒ. sÄ• sane pana pabbajjÄ• mahÄ• lÄ• bhÄ• , tattha c
phalÄ• ni nibbÄ• nanti mahantÄ• adhigantabbaguá¹‡Ä• . iti yathÄ• ubhato sujÄ• to khattiya
hatthikkhandhavaragato nagaraá¹ƒ anusaÃ±caranto hatthikkhandhato patito mahÄ• dukkha
sÄ• sanato parihÄ• yamÄ• no navahi lokuttaraguá¹‡ehi parihÄ• yati. tenÄ• yaá¹ƒ brahmacÄ

<196> __tasmÄ• _ti yasmÄ• sesupaddavehi brahmacÄ• rupaddavo dukkhavipÄ• kataro, y
vÄ«tikkamanto dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya \Ee IV 166/ saá¹ƒvattati, mittapaá¹-ipa
evaá¹ƒ uparimenapi heá¹-á¹-himenapi atthena yojetabbaá¹ƒ. __mittavatÄ• yÄ• _ti mittapaá¹-
__sapattavatÄ• yÄ• _ti verapaá¹-ipattiyÄ• .

__vokkamma_ \Ne IV 122/ __ca satthusÄ• sanÄ• _ti dukkaá¹-adubbhÄ• sitamattampi hi sa
vokkamma vattati nÄ• ma. tadeva avÄ«tikkamanto na vokkamma vattati nÄ• ma.

__na vo ahaá¹ƒ, Ä• nanda, tathÄ• parakkamissÄ• mÄ«_ti ahaá¹ƒ tumhesu tathÄ• na paá¹
apakke. __Ä• makamatte_ti Ä• make nÄ• tisukkhe bhÄ• jane. kumbhakÄ• ro hi Ä• makaá¹ƒ
hatthehi saá¹‡hikaá¹ƒ gaá¹‡hÄ• ti ``mÄ• bhijjatÅ«â€™â€™ ti. iti yathÄ• kumbhakÄ• ro tatt
nÄ• haá¹ƒ tumhesu tathÄ• paá¹-ipajjissÄ• mi. __niggayha niggayhÄ• _ti sakiá¹ƒ ovaditvÄ•
niggaá¹‡hitvÄ• niggaá¹‡hitvÄ• punappunaá¹ƒ ovadissÄ• mi anusÄ• sissÄ• mi. __pavayha
pavÄ• hetvÄ• . yathÄ• pakkabhÄ• janesu kumbhakÄ• ro bhinnachinnajajjarÄ• ni pavÄ• het
supakkÄ• neva Ä• koá¹-etvÄ• Ä• koá¹-etvÄ• gaá¹‡hÄ• ti, evameva ahampi pavÄ• hetvÄ•
ovadissÄ• mi anusÄ• sissÄ• mi. __yo_ \Ee IV 167/ __sÄ• ro so á¹-hassatÄ«_ti evaá¹ƒ vo m
maggaphalasÄ• ro, so á¹-hassati. apica lokiyaguá¹‡Ä• pi idha sÄ• rotveva adhippetÄ• . sesa
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• suÃ±Ã±atasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. acchariyaabbhutasuttavaá¹‡á¹‡anÄ•

<197> __evaá¹ƒ_ \Ne IV 123/ __me suta_nti acchariyaabbhutasuttaá¹ƒ. tattha __yatra hi nA
nipÄ• to. yo nÄ• ma tathÄ• gatoti attho. __chinnapapaÃ±ce_ti ettha papaÃ±cÄ• nÄ• ma taá
ime tayo kilesÄ• . __chinnavaá¹-ume_ti ettha __vaá¹-uma_nti kusalÄ• kusalakammavaá¹-á¹
__pariyÄ• dinnavaá¹-á¹-e_ti tasseva vevacanaá¹ƒ. __sabbadukkhavÄ«tivatte_ti sabbaá¹ƒ
vipÄ• kavaá¹-á¹-asaá¹…khÄ• taá¹ƒ dukkhaá¹ƒ vÄ«tivatte. __anussarissatÄ«_ti idaá¹ƒ yatrÄ•
anÄ• gatavacanaá¹ƒ, attho panettha atÄ«tavasena veditabbo. bhagavÄ• hi te buddhe anus
anussarissati. __evaá¹ƒjaccÄ• _ti vipassÄ«Ä• dayo khattiyajaccÄ• , kakusandhÄ• dayo brÄ

__evaá¹ƒgottÄ• _ti vipassÄ«Ä• dayo koá¹‡á¸• aÃ±Ã±agottÄ• , kakusandhÄ• dayo kassapag
lokiyalokuttarasÄ«lena evaá¹ƒsÄ«lÄ• . __evaá¹ƒdhammÄ• _ti ettha samÄ• dhipakkhÄ• dha
lokiyalokuttarena samÄ• dhinÄ• evaá¹ƒsamÄ• dhinoti attho. __evaá¹ƒpaÃ±Ã±Ä• _ti lokiyalo
evaá¹ƒpaÃ±Ã±Ä• . __evaá¹ƒvihÄ• rÄ«_ti ettha pana heá¹-á¹-hÄ• samÄ• dhipakkhÄ• naá¹ƒ
vihÄ• ro gahitova, puna kasmÄ• gahitameva gaá¹‡hÄ• tÄ«ti ce, na idaá¹ƒ gahitameva. idaÃ
nirodhasamÄ• pattidÄ«panatthaá¹ƒ, tasmÄ• evaá¹ƒnirodhasamÄ• pattivihÄ• rÄ«ti ayamettha

__evaá¹ƒvimuttÄ• _ti \Be IV 120/ ettha vikkhambhanavimutti tadaá¹…gavimutti samucchedaá
paá¹-ippassaddhivimutti nissaraá¹‡avimuttÄ«ti paÃ±cavidhÄ• vimuttiyo. tattha aá¹-á¹-ha sam
vikkhambhitehi nÄ«varaá¹‡Ä• dÄ«hi vimuttattÄ• __vikkhambhanavimuttÄ«_ti saá¹…khaá¹ƒ
aniccÄ• nupassanÄ• dikÄ• satta anupassanÄ• sayaá¹ƒ tassa tassa paccanÄ«kaá¹…gavas
niccasaÃ±Ã±Ä• dÄ«hi vimuttattÄ• __tadaá¹…gavimuttÄ«_ti saá¹…khaá¹ƒ gacchanti. cattÄ•
samucchinnehi kilesehi vimuttattÄ• __samucchedavimuttÄ«_ti saá¹…khaá¹ƒ gacchanti. cat
maggÄ• nubhÄ• vena kilesÄ• naá¹ƒ paá¹-ippassaddhante uppannattÄ• __paá¹-ippassaddh
gacchanti. nibbÄ• naá¹ƒ sabbakilesehi nissaá¹-attÄ• apagatattÄ• dÅ«re á¹-hitattÄ• __niss
saá¹…khaá¹ƒ gataá¹ƒ. iti imÄ• saá¹ƒ paÃ±cannaá¹ƒ vimuttÄ«naá¹ƒ vasena evaá¹ƒvimuttÄ•
veditabbo.

<199> __tasmÄ• tihÄ• _ti \Ne IV 124/ yasmÄ• tvaá¹ƒ ``tathÄ• gatÄ• acchariyÄ• â€™â€™
bhiyyoso mattÄ• ya paá¹-ibhantu tathÄ• gatassa acchariyÄ• abbhutadhammÄ• ti. __sato sa
dvesampajaÃ±Ã±Ä• ni manussaloke devaloke ca. tattha vessantarajÄ• take brÄ• hmaá¹‡as
datvÄ• punadivase sakkassa deviá¹ƒ datvÄ• sakkena pasÄ«ditvÄ• dinne aá¹-á¹-ha vare g

``ito vimuccamÄ• nÄ• haá¹ƒ, saggagÄ• mÄ« visesagÅ«.

anivattÄ« tato assaá¹ƒ, aá¹-á¹-hametaá¹ƒ varaá¹ƒ vareâ€™â€™ ti || (J II 22.2300) ---

evaá¹ƒ tusitabhavane me paá¹-isandhi hotÅ«ti varaá¹ƒ aggahesi, tato paá¹-á¹-hÄ• ya tusitab
uppajjissÄ• mÄ«ti jÄ• nÄ• ti, idaá¹ƒ manussaloke sampajaÃ±Ã±aá¹ƒ. vessantarattabhÄ• vat
tusitabhavane nibbattitvÄ• nibbattosmÄ«ti aÃ±Ã±Ä• si, idaá¹ƒ devaloke sampajaÃ±Ã±aá¹ƒ.

kiá¹ƒ pana sesadevatÄ• na jÄ• nantÄ«ti? no na jÄ• nanti. tÄ• pana uyyÄ• navimÄ• nakap
devanÄ• á¹-akehi tÅ«riyasaddena pabodhitÄ• ``mÄ• risa ayaá¹ƒ devaloko tumhe idha nibba
jÄ• nanti. bodhisatto paá¹-hamajavanavÄ• re na jÄ• nÄ• ti, dutiyajavanato paá¹-á¹-hÄ• ya jÄ
asÄ• dhÄ• raá¹‡ajÄ• nanaá¹ƒ hoti.

__aá¹-á¹-hÄ• sÄ«_ti \Be IV 121/ ettha kiÃ±cÄ• pi aÃ±Ã±epi devÄ• tattha á¹-hitÄ• á¹-hitam
chasu dvÄ• resu balavatÄ• iá¹-á¹-hÄ• rammaá¹‡ena abhibhuyyamÄ• nÄ• satiá¹ƒ vissajjetv

bhuttapÄ«tabhÄ• vampi ajÄ• nantÄ• Ä• hÄ• rÅ«pacchedena kÄ• laá¹ƒ karonti. bodhisattas
Ä• rammaá¹‡aá¹ƒ natthÄ«ti? no natthi. so hi sesadeve dasahi á¹-hÄ• nehi adhiggaá¹‡hÄ• ti
attÄ• naá¹ƒ maddituá¹ƒ na deti, taá¹ƒ Ä• rammaá¹‡aá¹ƒ abhibhavitvÄ• tiá¹-á¹-hati. tena vut
sampajÄ• no, Ä• nanda, bodhisatto tusite kÄ• ye aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

<200> __yÄ• vatÄ• yuka_nti sesattabhÄ• vesu kiá¹ƒ yÄ• vatÄ• yukaá¹ƒ na tiá¹-á¹-hattÄ«ti?
aÃ±Ã±adÄ• hi dÄ«ghÄ• yukadevaloke nibbatto tattha pÄ• ramiyo na sakkÄ• pÅ«retunti ak
adhimuttikÄ• laá¹ƒkiriyaá¹ƒ nÄ• ma katvÄ• manussaloke nibbattati \Ee IV 170/. ayaá¹ƒ kÄ•
aÃ±Ã±esaá¹ƒ na hoti. tadÄ• pana adinnadÄ• naá¹ƒ nÄ• ma natthi, arakkhitasÄ«laá¹ƒ nÄ• n
sabbapÄ• ramÄ«naá¹ƒ pÅ«ritattÄ• yÄ• vatÄ• yukaá¹ƒ aá¹-á¹-hÄ• si.

__sato sampajÄ• no tusitÄ• kÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ okkamatÄ«_ti evaá¹ƒ tÄ•
tadÄ• bodhisatto yÄ• vatÄ• yukaá¹ƒ aá¹-á¹-hÄ• si. devatÄ• naá¹ƒ pana --- ``manussagaá¹‡
divasehi cuti bhavissatÄ«â€™â€™ ti paÃ±ca pubbanimittÄ• ni uppajjanti --- mÄ• lÄ• milÄ•
kilissanti, kacchehi sedÄ• muccanti, kÄ• ye dubbaá¹‡á¹‡iyaá¹ƒ okkamati, devo devÄ• sane

tattha __mÄ• lÄ• _ti paá¹-isandhiggahaá¹‡adivase piá¸·andhanamÄ• lÄ• . tÄ• kira saá¹-á¹-
sattapaá¹‡á¹‡Ä• sa-vassakoá¹-iyo amilÄ• yitvÄ• tadÄ• milÄ• yanti. __vatthesu_pi eseva na
kÄ• laá¹ƒ devÄ• naá¹ƒ neva sÄ«taá¹ƒ na uá¹‡haá¹ƒ hoti, tasmiá¹ƒ kÄ• le sarÄ«rato bindubi
muccanti. ettakaÃ±ca kÄ• laá¹ƒ tesaá¹ƒ sarÄ«re khaá¹‡á¸• iccapÄ• liccÄ• divasena __vivaá
paÃ±Ã±Ä• yati, devadhÄ«tÄ• soá¸·asavassuddesikÄ• viya, devaputtÄ• vÄ«sativassuddes
maraá¹‡akÄ• le pana nesaá¹ƒ kilantarÅ«po attabhÄ• vo hoti. ettakaÃ±ca nesaá¹ƒ kÄ• laá¹ƒ
__ukkaá¹‡á¹-hitÄ• _ \Be IV 122/ nÄ• ma natthi, maraá¹‡akÄ• le pana nissasanti vijambhanti
nÄ• bhiramanti.

imÄ• ni pana pubbanimittÄ• ni, yathÄ• loke mahÄ• puÃ±Ã±Ä• naá¹ƒ rÄ• jarÄ• jamahÄ• ma
ukkÄ• pÄ• tabhÅ«micÄ• lacandaggÄ• hÄ• dÄ«ni \Ee IV 171/ nimittÄ• ni paÃ±Ã±Ä• yanti, na
mahesakkhÄ• naá¹ƒ devatÄ• naá¹ƒyeva paÃ±Ã±Ä• yanti, na sabbesaá¹ƒ. yathÄ• ca manus
nakkhattapÄ• á¹-hakÄ• dayova jÄ• nanti, na sabbe, evameva tÄ• nipi sabbe devÄ• na jÄ• n
jÄ• nanti. tattha ye ca mandena kusalakammena nibbattÄ• devaputtÄ• , te tesu uppannesu
kuhiá¹ƒ nibbattissÄ• mÄ• â€™â€™ ti bhÄ• yanti. ye mahÄ• puÃ±Ã±Ä• , te --- ``amhehi dinn
sÄ«laá¹ƒ bhÄ• vitaá¹ƒ bhÄ• vanaá¹ƒ Ä• gamma uparidevalokesu sampattiá¹ƒ anubhavissÄ•
bodhisattopi tÄ• ni pubbanimittÄ• ni disvÄ• ``idÄ• ni anantare attabhÄ• ve buddho bhavissÄ
athassa tesu nimittesu pÄ• tubhÅ«tesu dasasahassacakkavÄ• á¸·adevatÄ• sannipatitvÄ• -
pÄ• ramiyo pÅ«rentehi na sakkasampattiá¹ƒ na mÄ• rabrahmacakkavattisampattiá¹ƒ \Ne IV
lokanittharaá¹‡atthÄ• ya pana buddhattaá¹ƒ patthayamÄ• nehi pÅ«ritÄ• . so vo idÄ• ni kÄ• l
samayo mÄ• risa buddhattÄ• yÄ• â€™â€™ ti yÄ• canti.

atha mahÄ• satto devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ adatvÄ• va kÄ• ladÄ«padesakulajanettiÄ•
__paÃ±camahÄ• vilokanaá¹ƒ_ nÄ• ma vilokesi. tattha ``kÄ• lo nu kho, na kÄ• loâ€™â€™ ti
vilokesi. tattha vassasatasahassato uddhaá¹ƒ vaá¸• á¸• hitaÄ• yukÄ• lo kÄ• lo nÄ• ma na h
sattÄ• naá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• ni na paÃ±Ã±Ä• yanti, buddhÄ• naÃ±ca dhammadesanÄ
natthi, tesaá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti kathentÄ• naá¹ƒ ``kiá¹ƒ nÄ• metaá¹ƒ kathent
sotuá¹ƒ na saddhÄ• tuá¹ƒ \Ee IV 172/ maÃ±Ã±anti, tato abhisamayo na hoti, tasmiá¹ƒ asati
sÄ• sanaá¹ƒ hoti. tasmÄ• so akÄ• lo. vassasatato Å«naÄ• yukÄ• lopi kÄ• lo nÄ• ma na hot
ussannakilesÄ• honti, ussannakilesÄ• naÃ±ca dinnovÄ• do ovÄ• daá¹-á¹-hÄ• ne na tiá¹-á¹-
viya khippaá¹ƒ vigacchati. tasmÄ• sopi akÄ• lo. satasahassato \Be IV 123/ pana paá¹-á¹-hÄ
vassasatato paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• yukÄ• lo kÄ• lo nÄ• ma. tadÄ• ca vassasatakÄ• l
``nibbattitabbakÄ• loâ€™â€™ ti __kÄ• laá¹ƒ_ passi.

tato __dÄ«paá¹ƒ_ vilokento saparivÄ• re cattÄ• ro dÄ«pe oloketvÄ• --- ``tÄ«su dÄ«pesu bu
jambudÄ«peyeva nibbattantÄ«â€™â€™ ti dÄ«paá¹ƒ passi.

tato --- ``jambudÄ«po nÄ• ma mahÄ• , dasayojanasahassaparimÄ• á¹‡o, katarasmiá¹ƒ nu
nibbattantÄ«â€™â€™ ti __desaá¹ƒ_ vilokento majjhimadesaá¹ƒ passi. majjhimadeso nÄ• m
gajaá¹…galaá¹ƒ nÄ• ma nigamoâ€™â€™ tiÄ• dinÄ• nayena vinaye (Vin I 259) vuttova. so
yojanasatÄ• ni. vitthÄ• rato aá¸• á¸• hatiyÄ• ni, parikkhepato navayojanasatÄ• nÄ«ti. etasmi
aá¹-á¹-ha soá¸·asa vÄ• asaá¹…khyeyyÄ• ni, kappasatasahassaÃ±ca pÄ• ramiyo pÅ«retvÄ•
dve asaá¹…khyeyyÄ• ni, kappasatasahassaÃ±ca pÄ• ramiyo pÅ«retvÄ• paccekabuddhÄ•
asaá¹…khyeyyaá¹ƒ, kappasatasahassaÃ±ca pÄ• ramiyo pÅ«retvÄ• sÄ• riputtamoggallÄ• n
uppajjanti, catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ dvisahassÄ• naá¹ƒ parittadÄ«pÄ• naÃ±ca
issariyÄ• dhipaccakÄ• rakacakkavattirÄ• jÄ• no uppajjanti, aÃ±Ã±e ca mahesakkhÄ•
khattiyabrÄ• hmaá¹‡agahapatimahÄ• sÄ• lÄ• \Ne IV 127/ uppajjanti. idaÃ±cettha kapilavatt
tattha mayÄ• nibbattitabbanti niá¹-á¹-hamagamÄ• si.

tato __kulaá¹ƒ_ vilokento --- ``buddhÄ• nÄ• ma lokasammate kule nibbattanti, idÄ• ni ca kh
lokasammataá¹ƒ, tattha nibbattissÄ• mi, suddhodano nÄ• ma rÄ• jÄ• me pitÄ• bhavissatÄ•

tato __mÄ• taraá¹ƒ_ vilokento --- ``buddhamÄ• tÄ• nÄ• ma lolÄ• surÄ• dhuttÄ• na hoti, k
pÅ«ritapÄ• ramÄ« jÄ• tito paá¹-á¹-hÄ• ya akhaá¹‡á¸• apaÃ±casÄ«lÄ• hoti, ayaÃ±ca mahÄ•
ayaá¹ƒ me mÄ• tÄ• bhavissati. kittakaá¹ƒ panassÄ• Ä• yÅ«â€™â€™ ti Ä• vajjanto --- ``das
satta divasÄ• nÄ«â€™â€™ ti passi.

iti \Be IV 124/ imaá¹ƒ __paÃ±camahÄ• vilokanaá¹ƒ_ viloketvÄ• --- ``kÄ• lo me mÄ• risÄ• b
devatÄ• naá¹ƒ saá¹…gahaá¹ƒ karonto paá¹-iÃ±Ã±aá¹ƒ datvÄ• ``gacchatha tumheâ€™â€™
tusitadevatÄ• hi parivuto tusitapure nandanavanaá¹ƒ pÄ• visi. sabbadevalokesu hi nandana

tattha naá¹ƒ devatÄ• --- ``ito cuto sugatiá¹ƒ gaccha, ito cuto sugatiá¹ƒ gacchÄ• â€™â€™ ti
pubbekatakusalakammokÄ• saá¹ƒ sÄ• rayamÄ• nÄ• vicaranti. so evaá¹ƒ devatÄ• hi kusala
tattha vicarantova cavi.

evaá¹ƒ cuto cavÄ• mÄ«ti pajÄ• nÄ• ti, cuticittaá¹ƒ na \Ee IV 174/ jÄ• nÄ• ti. paá¹-isandhiá¹ƒ
paá¹-isandhicittaá¹ƒ na jÄ• nÄ• ti, imasmiá¹ƒ me á¹-hÄ• ne paá¹-isandhi gahitÄ• ti evaá¹ƒ pa
therÄ• ``Ä• vajjanapariyÄ• yo nÄ• ma laddhuá¹ƒ vaá¹-á¹-ati, dutiyatatiyacittavÄ• reyeva jÄ•
vadanti. tipiá¹-akamahÄ• sÄ«vatthero panÄ• ha --- ``mahÄ• sattÄ• naá¹ƒ paá¹-isandhi na aÂ
paá¹-isandhisadisÄ• , koá¹-ippattaá¹ƒ tesaá¹ƒ satisampajaÃ±Ã±aá¹ƒ. yasmÄ• pana teneva
Ã±Ä• tuá¹ƒ na sakkÄ• , tasmÄ• cuticittaá¹ƒ na jÄ• nÄ• ti. cutikkhaá¹‡epi cavÄ• mÄ«ti pajÄ•
gahetvÄ• pi paá¹-isandhicittaá¹ƒ na jÄ• nÄ• ti, asukasmiá¹ƒ á¹-hÄ• ne paá¹-isandhi gahitÄ•
kÄ• le dasasahassÄ« kampatÄ«â€™â€™ ti. evaá¹ƒ sato sampajÄ• no mÄ• tukucchiá¹ƒ okk
paá¹-isandhicittesu \Ne IV 128/ mettÄ• pubbabhÄ• gassa
somanassa-sahagata-Ã±Ä• á¹‡asampayutta-asaá¹…khÄ• rika-kusalacittassa sadisamahÄ•
gaá¹‡hi. mahÄ• sÄ«vatthero pana ``upekkhÄ• sahagatenÄ• â€™â€™ ti Ä• ha.

paá¹-isandhiá¹ƒ gaá¹‡hanto pana Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ uttarÄ• sÄ• á¸·hanak
mahÄ• mÄ• yÄ• pure puá¹‡á¹‡amÄ• ya sattamadivasato paá¹-á¹-hÄ• ya vigatasurÄ• pÄ• n
mÄ• lÄ• gandhavibhÅ«sanasampannaá¹ƒ nakkhattakÄ«á¸·aá¹ƒ anubhavamÄ• nÄ• sattame
gandhodakena nhÄ• yitvÄ• sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• varabhojanaá¹ƒ bhuÃ±jitvÄ•
adhiá¹-á¹-hÄ• ya sirÄ«gabbhaá¹ƒ \Ee IV 175/ pavisitvÄ• sirÄ«sayane nipannÄ• niddaá¹ƒ o
supinaá¹ƒ addasa --- ``cattÄ• ro kira naá¹ƒ mahÄ• rÄ• jÄ• no sayaneneva saddhiá¹ƒ ukkhip
netvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha nesaá¹ƒ deviyo Ä• gantvÄ• manussamalaharaá
dibbavatthaá¹ƒ nivÄ• setvÄ• gandhehi vilimpetvÄ• dibbapupphÄ• ni piá¸·andhitvÄ• tato av
tassa anto kanakavimÄ• naá¹ƒ atthi, tasmiá¹ƒ pÄ• cÄ«nato \Be IV 125/ sÄ«saá¹ƒ katvÄ• ni
bodhisatto setavaravÄ• raá¹‡o hutvÄ• tato avidÅ«re eko suvaá¹‡á¹‡apabbato, tattha caritv
rajatapabbataá¹ƒ abhiruhitvÄ• uttaradisato Ä• gamma kanakavimÄ• naá¹ƒ pavisitvÄ• mÄ•
katvÄ• dakkhiá¹‡apassaá¹ƒ phÄ• letvÄ• kucchiá¹ƒ paviá¹-á¹-hasadiso ahosi.

atha pabuddhÄ• devÄ« taá¹ƒ supinaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• pabhÄ• tÄ• ya rattiyÄ•
brÄ• hmaá¹‡apÄ• mokkhe pakkosÄ• petvÄ• haritÅ«palittÄ• ya lÄ• jÄ• dÄ«hi katamaá¹…ga
mahÄ• rahÄ• ni Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• tattha nisinnÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ
sappimadhusakkarÄ• bhisaá¹…khÄ• rassa varapÄ• yÄ• sassa suvaá¹‡á¹‡arajatapÄ• tiyo p
suvaá¹‡á¹‡arajatapÄ• tÄ«tiheva paá¹-ikujjitvÄ• adÄ• si, aÃ±Ã±ehi ca ahatavatthakapilagÄ•
santappesi. atha nesaá¹ƒ sabbakÄ• masantappitÄ• naá¹ƒ supinaá¹ƒ Ä• rocÄ• petvÄ• --- ``k
pucchi. brÄ• hmaá¹‡Ä• Ä• haá¹ƒsu --- ``mÄ• cintayi mahÄ• rÄ• ja, deviyÄ• te kucchimhi g
kho purisagabbho, na itthigabbho, putto te bhavissati. so sace agÄ• raá¹ƒ ajjhÄ• vasissati, n
cakkavattÄ«. sace agÄ• rÄ• nikkhamma pabbajissati, buddho bhavissati \Ee IV 176/ loke vi

ti. evaá¹ƒ sato sampajÄ• no bodhisatto tusitakÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ okkamati.

tattha \Ne IV 129/ __sato sampajÄ• no_ti iminÄ• catutthÄ• ya gabbhÄ• vakkantiyÄ• okkan
gabbhÄ• vakkantiyo.

``catasso imÄ• , bhante, gabbhÄ• vakkantiyo. idha, bhante, ekacco asampajÄ• no mÄ• tuk
asampajÄ• no mÄ• tukucchismiá¹ƒ á¹-hÄ• ti, asampajÄ• no mÄ• tukucchimhÄ• nikkhamati
gabbhÄ• vakkanti.

puna caparaá¹ƒ, bhante, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati, asampajÄ• no
asampajÄ• no mÄ• tukucchimhÄ• nikkhamati, ayaá¹ƒ dutiyÄ• gabbhÄ• vakkanti.

puna caparaá¹ƒ, bhante, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati, sampajÄ• no
asampajÄ• no mÄ• tukucchimhÄ• nikkhamati, ayaá¹ƒ tatiyÄ• gabbhÄ• vakkanti.

puna \Be IV 126/ caparaá¹ƒ, bhante, idhekacco sampajÄ• no mÄ• tukucchiá¹ƒ okkamati, sa
mÄ• tukucchismiá¹ƒ á¹-hÄ• ti, sampajÄ• no mÄ• tukucchimhÄ• nikkhamati, ayaá¹ƒ catutthÄ
(DN III 147).

etÄ• su paá¹-hamÄ• lokiyamanussÄ• naá¹ƒ hoti, dutiyÄ• asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ, t
aggasÄ• vakÄ• naá¹ƒ paccekabodhisattÄ• naÃ±ca. te kira kammajavÄ• tehi uddhaá¹ƒpÄ• c
papÄ• te viya yonimukhe tÄ• á¸·acchiggalena hatthÄ« viya ativiya sambÄ• dhena yonimukh
anantaá¹ƒ dukkhaá¹ƒ pÄ• puá¹‡anti. tena nesaá¹ƒ ``mayaá¹ƒ nikkhamÄ• mÄ• â€™â€™ ti s
catutthÄ• sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ. te hi mÄ• tukucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡h
vasantÄ• pi jÄ• nanti. nikkhamanakÄ• lepi \Ee IV 177/ nesaá¹ƒ kammajavÄ• tÄ• uddhaá¹ƒp
khipituá¹ƒ na sakkonti, dve hatthe pasÄ• retvÄ• akkhÄ«ni ummÄ«letvÄ• á¹-hitakÄ• va nikk

<201> __mÄ• tukucchiá¹ƒ okkamatÄ«_ti ettha mÄ• tukucchiá¹ƒ okkanto hotÄ«ti attho. okka
tasmiá¹ƒ evaá¹ƒ hoti, na okkamamÄ• ne. __appamÄ• á¹‡o_ti buddhappamÄ• á¹‡o, vipuloti
vevacanaá¹ƒ. __devÄ• nubhÄ• va_nti ettha devÄ• naá¹ƒ ayamÄ• nubhÄ• vo --- nivatthavatt
yojanÄ• ni pharati, tathÄ• sarÄ«rassa, tathÄ• alaá¹…kÄ• rassa, tathÄ• vimÄ• nassa, taá¹ƒ

__lokantarikÄ• _ti tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ antarÄ• ekeko lokantari
sakaá¹-acakkÄ• naá¹ƒ pattÄ• naá¹ƒ vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• hacca á¹-hapitÄ• naá¹ƒ m
lokantarikanirayo parimÄ• á¹‡ato aá¹-á¹-hayojanasahasso hoti. __aghÄ• _ti niccavivaá¹-Ä• .
heá¹-á¹-hÄ• pi appatiá¹-á¹-hÄ• . __andhakÄ• rÄ• _ti tamabhÅ«tÄ• . __andhakÄ• ratimisÄ• _
cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ato andhabhÄ• vakaraá¹‡atimisena samannÄ• gatÄ•
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na jÄ• yati. __evaá¹ƒmahiddhikÄ• _ti candimasÅ«riyÄ• kira ekap

paÃ±Ã±Ä• yanti, evaá¹ƒmahiddhikÄ• . ekekÄ• ya disÄ• ya navanavayojanasatasahassÄ• ni
Ä• lokaá¹ƒ dassenti, evaá¹ƒ mahÄ• nubhÄ• vÄ• . __Ä• bhÄ• ya_ \Ee IV 178/ __nÄ• nubhon
pabhÄ• ya nappahonti. te kira cakkavÄ• á¸·apabbatassa vemajjhena caranti, cakkavÄ• á¸·a
lokantarikanirayo, tasmÄ• te tattha Ä• bhÄ• ya nappahonti.

__yepi tattha sattÄ• _ti yepi tasmiá¹ƒ lokantaramahÄ• niraye sattÄ• upapannÄ• . kiá¹ƒ pan
tattha uppajjantÄ«ti? bhÄ• riyaá¹ƒ dÄ• ruá¹‡aá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dhammikasamaá¹‡ab
aparÄ• dhaá¹ƒ aÃ±Ã±aÃ±ca divase divase pÄ• á¹‡avadhÄ• disÄ• hasikakammaá¹ƒ katvÄ•
abhayacoranÄ• gacorÄ• dayo viya. tesaá¹ƒ attabhÄ• vo tigÄ• vutiko hoti, vaggulÄ«naá¹ƒ viy
rukkhe vagguliyo viya nakhehi cakkavÄ• á¸·apÄ• de lagganti. yadÄ• pana saá¹ƒsappantÄ•
hatthapÄ• saá¹ƒ gatÄ• honti, atha ``bhakkho no laddhoâ€™â€™ ti maÃ±Ã±amÄ• nÄ• tatth
lokasandhÄ• rakaudake patanti. vÄ• te paharante madhukaphalÄ• ni viya chijjitvÄ• udake p
accantakhÄ• re udake piá¹-á¹-hapiá¹‡á¸• i viya vilÄ«yanti.

__aÃ±Ã±epi kira bho santi sattÄ• _ti --- ``yathÄ• mayaá¹ƒ mahÄ• dukkhaá¹ƒ anubhavÄ• m
sattÄ• idaá¹ƒ dukkhaá¹ƒ anubhavantÄ• idhÅ«papannÄ• â€™â€™ ti taá¹ƒ divasaá¹ƒ passa
ekayÄ• gupÄ• namattampi \Ne IV 131/ na tiá¹-á¹-hati, yÄ• vatÄ• niddÄ• yitvÄ• pabuddho Ä
tattakaá¹ƒ kÄ• laá¹ƒ hoti. dÄ«ghabhÄ• á¹‡akÄ• pana ``accharÄ• saá¹…ghÄ• á¹-amattamev
niccharitvÄ• kiá¹ƒ idanti bhaá¹‡antÄ• naá¹ƒyeva antaradhÄ• yatÄ«â€™â€™ ti vadanti. __s
179/ samantato kampati. itaradvayaá¹ƒ purimapasseva vevacanaá¹ƒ. puna __appamÄ• á¹‡
vuttaá¹ƒ.

<202> __cattÄ• ro devaputtÄ• catuddisaá¹ƒ Ä• rakkhÄ• ya upagacchantÄ«_ti ettha __catt
mahÄ• rÄ• jÅ«naá¹ƒ vasena vuttaá¹ƒ, dasasahassacakkavÄ• á¸·e pana cattÄ• ro cattÄ• ro
cattÄ• lÄ«sadasasahassÄ• honti. tattha imasmiá¹ƒ cakkavÄ• á¸·e mahÄ• rÄ• jÄ• no khagga
bodhisattassa Ä• rakkhaá¹‡atthÄ• ya upagantvÄ• sirÄ«gabbhaá¹ƒ paviá¹-á¹-hÄ• , itare gab
avaruddhapaá¹ƒsupisÄ• cakÄ• diyakkhagaá¹‡e \Be IV 128/ paá¹-ikkamÄ• petvÄ• yÄ• va ca
gaá¹‡hiá¹ƒsu.

kimatthaá¹ƒ panÄ• yaá¹ƒ rakkhÄ• Ä• gatÄ• ? nanu paá¹-isandhikkhaá¹‡e kalalakÄ• lato pa
koá¹-isatasahassÄ• mÄ• rÄ• koá¹-isatasahassaá¹ƒ sineruá¹ƒ ukkhipitvÄ• bodhisattassa v
antarÄ• yakaraá¹‡atthaá¹ƒ Ä• gaccheyyuá¹ƒ, sabbe antarÄ• va antaradhÄ• yeyyuá¹ƒ. vutta
ruhiruppÄ• davatthusmiá¹ƒ --- ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ parÅ
jÄ«vitÄ• voropeyya. anupakkamena, bhikkhave, tathÄ• gatÄ• parinibbÄ• yanti. gacchatha
yathÄ• vihÄ• raá¹ƒ, arakkhiyÄ• , bhikkhave, tathÄ• gatÄ• â€™â€™ ti (Vin II 341). evametaá
tesaá¹ƒ jÄ«vitantarÄ• yo atthi. santi kho pana amanussÄ• virÅ«pÄ• duddasikÄ• , bheravar
rÅ«paá¹ƒ disvÄ• saddaá¹ƒ vÄ• sutvÄ• bodhisattamÄ• tu bhayaá¹ƒ vÄ• santÄ• so vÄ• up
nivÄ• raá¹‡atthÄ• ya \Ee IV 180/ rakkhaá¹ƒ aggahesuá¹ƒ. apica kho bodhisattassa puÃ±Ã±a

attano gÄ• ravacoditÄ• pi te evamakaá¹ƒsu.

kiá¹ƒ pana te antogabbhaá¹ƒ pavisitvÄ• á¹-hitÄ• cattÄ• ro mahÄ• rÄ• jÄ• no bodhisattamÄ
na dassentÄ«ti? nahÄ• namaá¹‡á¸• anabhojanÄ• disarÄ«rakiccakÄ• le na dassenti, sirÄ«ga
varasayane nipannakÄ• le pana dassenti. tattha kiÃ±cÄ• pi amanussadassanaá¹ƒ nÄ• ma n
sappaá¹-ibhayaá¹ƒ hoti, bodhisattamÄ• tÄ• pana attano ceva puttassa ca puÃ±Ã±Ä• nubhÄ
bhÄ• yati, pakatiantepurapÄ• lakesu viya assÄ• tesu cittaá¹ƒ uppajjati.

<203> __pakatiyÄ• _ \Ne IV 132/ __sÄ«lavatÄ«_ti sabhÄ• veneva sÄ«lasampannÄ• . anup
tÄ• pasaparibbÄ• jakÄ• naá¹ƒ santike vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• sÄ«laá¹ƒ gaá¹‡
kÄ• ladevilassa isino santike gaá¹‡hÄ• ti. bodhisatte pana kucchigate aÃ±Ã±assa pÄ• damÄ
sakkÄ• , samÄ• sane nisÄ«ditvÄ• gahitasÄ«lampi avaÃ±Ã±Ä• kÄ• raá¹‡amattaá¹ƒ hoti. ta
aggahesÄ«ti vuttaá¹ƒ hoti.

__purisesÅ«_ti \Be IV 129/ bodhisattassa pitaraá¹ƒ Ä• diá¹ƒ katvÄ• kesuci manussesu pur
nuppajjati. taÃ±ca kho bodhisatte gÄ• ravena, na pahÄ«nakilesatÄ• ya. bodhisattamÄ• tu rÅ
sippikÄ• potthakammÄ• dÄ«supi kÄ• tuá¹ƒ na sakkonti, taá¹ƒ disvÄ• purisassa rÄ• go nup
vattuá¹ƒ. sace pana taá¹ƒ rattacitto upasaá¹…kamitukÄ• mo hoti, pÄ• dÄ• na vahanti, dibba
bajjhanti. tasmÄ• ``anatikkamanÄ«yÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

__paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• na_nti pubbe ``kÄ• maguá¹‡Å«pasaá¹ƒhitaâ€™â€™ nti V
purisÄ• dhippÄ• yavasena vatthupaá¹-ikkhepo kathito, idha Ä• rammaá¹‡appaá¹-ilÄ• bho da
evarÅ«po putto kucchismiá¹ƒ uppannoâ€™â€™ ti, sutvÄ• samantato rÄ• jÄ• no mahaggha
paÃ±cadvÄ• rÄ• rammaá¹‡avatthubhÅ«taá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesenti, bodhisattassa
katakammassa ussannattÄ• lÄ• bhasakkÄ• rassa pamÄ• á¹‡aparicchedo nÄ• ma natthi.

<204> __akilantakÄ• yÄ• _ti yathÄ• aÃ±Ã±Ä• itthiyo gabbhabhÄ• rena kilamanti, hatthapÄ
pÄ• puá¹‡anti, na evaá¹ƒ tassÄ• koci kilamatho ahosi. __tirokucchigata_nti antokucchigata
atikkamitvÄ• saÃ±jÄ• taaá¹…gapaccaá¹…gaá¹ƒ ahÄ«nindriyabhÄ• vaá¹ƒ upagataá¹ƒyeva
sukhavÄ• satthaá¹ƒ. yatheva hi mÄ• tÄ• puttena saddhiá¹ƒ nisinnÄ• vÄ• nipannÄ• vÄ• ``
olambantaá¹ƒ ukkhipitvÄ• saá¹‡á¹-hapessÄ• mÄ«â€™â€™ ti sukhavÄ• satthaá¹ƒ puttaá¹ƒ
bodhisattamÄ• tÄ• pi yaá¹ƒ taá¹ƒ mÄ• tu uá¹-á¹-hÄ• nagamanaparivattananisajjÄ• dÄ«su
uá¹‡hasÄ«taloá¹‡ikatittakakaá¹-ukÄ• hÄ• raajjhoharaá¹‡akÄ• lesu ca gabbhassa dukkhaá¹ƒ
taá¹ƒ puttassÄ• ti sukhavÄ• satthaá¹ƒ bodhisattaá¹ƒ olokayamÄ• nÄ• pallaá¹…kaá¹ƒ Ä• bh
bodhisattaá¹ƒ passati. yathÄ• hi aÃ±Ã±e antokucchigatÄ• pakkÄ• sayaá¹ƒ ajjhottharitvÄ•
\Ne IV 133/ udarapaá¹-alaá¹ƒ piá¹-á¹-hito katvÄ• piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ nissÄ• ya ukkuá¹
muá¹-á¹-hÄ«su hanukaá¹ƒ á¹-hapetvÄ• deve vassante rukkhasusire makkaá¹-Ä• viya nisÄ
bodhisatto. bodhisatto pana piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ piá¹-á¹-hito katvÄ• dhammÄ• sane dh

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• puratthÄ• bhimukho nisÄ«dati. pubbe katakammaá¹ƒ panassÄ
vatthumhi sukhumacchavilakkhaá¹‡aá¹ƒ nibbattati \Be IV 130/. atha naá¹ƒ kucchigataá¹ƒ ta
na sakkoti, olokentiyÄ• bahi á¹-hito viya paÃ±Ã±Ä• yati. tamatthaá¹ƒ upamÄ• ya vibhÄ• ver
__seyyathÄ• pÄ«_tiÄ• dimÄ• ha. bodhisatto pana antokucchigato mÄ• taraá¹ƒ na passati. n
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati.

<205> __kÄ• laá¹ƒ_ \Ee IV 182/ __karotÄ«ti na vijÄ• tabhÄ• vapaccayÄ• , Ä• yuparikkhaye
vasitaá¹-á¹-hÄ• naÃ±hi cetiyakuá¹-isadisaá¹ƒ hoti aÃ±Ã±esaá¹ƒ_ aparibhogaá¹ƒ, na ca sakk
apanetvÄ• aÃ±Ã±aá¹ƒ aggamahesiá¹-á¹-hÄ• ne á¹-hapetunti tattakaá¹ƒyeva bodhisattamÄ
tasmÄ• tadÄ• kÄ• laá¹ƒ karoti. katarasmiá¹ƒ pana vaye kÄ• laá¹ƒ karotÄ«ti? majjhimavaye
sattÄ• naá¹ƒ attabhÄ• ve chandarÄ• go balavÄ• hoti, tena tadÄ• saÃ±jÄ• tagabbhÄ• itthÄ
anurakkhituá¹ƒ na sakkonti, gabbho bahvÄ• bÄ• dho hoti. majjhimavayassa pana dve koá¹-
tatiyakoá¹-á¹-hÄ• se vatthuá¹ƒ visadaá¹ƒ hoti, visade vatthumhi nibbattÄ• dÄ• rakÄ• arogÄ
bodhisattamÄ• tÄ• pi paá¹-hamavaye sampattiá¹ƒ anubhavitvÄ• majjhimavayassa tatiyakoá
kÄ• laá¹ƒ karoti.

__nava vÄ• dasa vÄ• _ti ettha vÄ• -saddena vikappanavasena satta vÄ• aá¹-á¹-ha vÄ• e
evamÄ• dÄ«nampi saá¹…gaho veditabbo. tattha sattamÄ• sajÄ• to jÄ«vati, sÄ«tuá¹‡hakkha
aá¹-á¹-hamÄ• sajÄ• to na jÄ«vati, sesÄ• jÄ«vanti.

__á¹-hitÄ• vÄ• _ti á¹-hitÄ• va hutvÄ• . mahÄ• mÄ• yÄ• pi devÄ« upavijaÃ±Ã±Ä• Ã±Ä• tiku
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• kapilavatthuto devadahanagaragÄ• mimaggaá¹ƒ alaá¹…kÄ• rÄ
suvaá¹‡á¹‡asivikÄ• ya nisÄ«dÄ• pesi. sakalanagaravÄ• sino sakyÄ• parivÄ• retvÄ• gandh
deviá¹ƒ gahetvÄ• pÄ• yiá¹ƒsu. sÄ• devadahanagarassa avidÅ«re lumbinisÄ• lavanuyyÄ• n
uyyÄ• navicaraá¹‡atthÄ• ya cittaá¹ƒ uppÄ• detvÄ• raÃ±Ã±o saÃ±Ã±aá¹ƒ adÄ• si. rÄ• jÄ• u
Ä• rakkhaá¹ƒ \Ne IV 134/ saá¹ƒvidahÄ• pesi. deviyÄ• uyyÄ• naá¹ƒ paviá¹-á¹-hamattÄ• ya k
ahosi, athassÄ• maá¹…galasÄ• lamÅ«le sirÄ«sayanaá¹ƒ paÃ±Ã±Ä• petvÄ• sÄ• á¹‡iyÄ• p
antosÄ• á¹‡iá¹ƒ pavisitvÄ• sÄ• lasÄ• khaá¹ƒ hatthena gahetvÄ• aá¹-á¹-hÄ• si. athassÄ• tÄ
gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi.

__devÄ• naá¹ƒ paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ«_ti khÄ«á¹‡Ä• savÄ• suddhÄ• vÄ• sabr
kathaá¹ƒ? sÅ«tivesaá¹ƒ gaá¹‡hitvÄ• ti eke. taá¹ƒ pana paá¹-ikkhipitvÄ• idaá¹ƒ vuttaá¹ƒ --- ta
bodhisattamÄ• tÄ• suvaá¹‡á¹‡akhacitaá¹ƒ vatthaá¹ƒ nivÄ• setvÄ• macchakkhisadisaá¹ƒ du
pÄ• dantÄ• va pÄ• rupitvÄ• aá¹-á¹-hÄ• si. athassÄ• sallahukaá¹ƒ gabbhavuá¹-á¹-hÄ• naá¹
udakanikkhamanasadisaá¹ƒ. atha te pakatibrahmaveseneva upasaá¹…kamitvÄ• paá¹-hama
paá¹-iggahesuá¹ƒ. tesaá¹ƒ hatthato manussÄ• dukÅ«lacumbaá¹-akena paá¹-iggahesuá¹ƒ. t
naá¹ƒ paá¹-hamaá¹ƒ paá¹-iggaá¹‡hanti pacchÄ• manussÄ• â€™â€™ ti.

<206> __cattÄ• ro naá¹ƒ devaputtÄ• _ti cattÄ• ro mahÄ• rÄ• jÄ• no. __paá¹-iggahetvÄ• _ti paá¹-iggahetvÄ• . __mahesakkho_ti mahÄ• tejo mahÄ• yaso lakkhaá¹‡asampannoti attho.

__visadova nikkhamatÄ«_ti yathÄ• aÃ±Ã±e sattÄ• yonimagge laggantÄ• bhaggavibhagg nikkhamati, alaggo hutvÄ• nikkhamatÄ«ti attho. __udenÄ• _ti udakena. __kenaci asucinÄ• kammajavÄ• tehi uddhaá¹ƒpÄ• dÄ• adhosirÄ• yonimagge pakkhittÄ• sataporisanarakapa tÄ• á¸·acchiddena nikkaá¸• á¸• hiyamÄ• nÄ• hatthÄ« viya mahÄ• dukkhaá¹ƒ anubhavantÄ• 184/ nikkhamanti, na evaá¹ƒ bodhisatto. bodhisattaÃ±hi kammajavÄ• tÄ• uddhaá¹ƒpÄ• daá sakkonti. so dhammÄ• sanato otaranto dhammakathiko viya nisseá¹‡ito otaranto puriso viya ca pasÄ• retvÄ• á¹-hitakova mÄ• tukucchisambhavena kenaci asucinÄ• amakkhitova nikkh

__udakassa dhÄ• rÄ• _ti udakavaá¹-á¹-iyo. tÄ• su sÄ«tÄ• suvaá¹‡á¹‡akaá¹-Ä• he patati, uá idaÃ±ca pathavÄ«tale kenaci asucinÄ• asammissaá¹ƒ tesaá¹ƒ pÄ• nÄ«yaparibhojanÄ«yau asÄ• dhÄ• raá¹‡aá¹ƒ \Ne IV 135/ kÄ«á¸·anaudakaÃ±ca dassetuá¹ƒ vuttaá¹ƒ. aÃ±Ã±assa pa suvaá¹‡á¹‡arajataghaá¹-ehi Ä• hariyamÄ• naudakassa ceva haá¹ƒsavaá¹-á¹-akÄ• dipokkha paricchedo natthi.

<207> __sampatijÄ• to_ti \Be IV 132/ muhuttajÄ• to. pÄ• á¸·iyaá¹ƒ pana mÄ• tukucchito nik dassito, na pana evaá¹ƒ daá¹-á¹-habbaá¹ƒ. nikkhantamattaÃ±hi taá¹ƒ paá¹-hamaá¹ƒ brahmÅ paá¹-iggaá¹‡hiá¹ƒsu, tesaá¹ƒ hatthato cattÄ• ro mahÄ• rÄ• jÄ• no maá¹…galasammatÄ• ya ajinappaveá¹‡iyÄ• , tesaá¹ƒ hatthato manussÄ• dukÅ«lacumbaá¹-akena, manussÄ• naá¹ƒ pathaviyaá¹ƒ patiá¹-á¹-hito.

__setamhi chatte anudhÄ• riyamÄ• ne_ti dibbasetacchatte anudhÄ• riyamÄ• ne. ettha ca c khaggÄ• dÄ«ni \Ee IV 185/ paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• nipi Ä• gatÄ• neva. pÄ• á¸·i viya chattameva vuttaá¹ƒ. tesu chattameva paÃ±Ã±Ä• yati, na chattaggÄ• hakÄ• . tathÄ• khagga-tÄ• lavaá¹‡á¹-a-morahatthaka-vÄ• á¸·abÄ«jani-uá¹‡hÄ«samattÄ• yeva paÃ±Ã±Ä• y sabbÄ• ni kira tÄ• ni adissamÄ• narÅ«pÄ• devatÄ• gaá¹‡hiá¹ƒsu. vuttampi cetaá¹ƒ ---

``anekasÄ• khaÃ±ca sahassamaá¹‡á¸• alaá¹ƒ,

chattaá¹ƒ marÅ« dhÄ• rayumantalikkhe.

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vipatanti cÄ• marÄ• ,

na dissare cÄ• marachattagÄ• hakÄ• â€™â€™ ti || (Sn 693).

__sabbÄ• ca disÄ• _ti idaá¹ƒ sattapadavÄ«tihÄ• rÅ«pari á¹-hitassa viya sabbadisÄ• nuvilok

panevaá¹ƒ daá¹-á¹-habbaá¹ƒ. mahÄ• satto hi manussÄ• naá¹ƒ hatthato muccitvÄ• puratthim
anekacakkavÄ• á¸·asahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. tattha devamanussÄ• gandh
``mahÄ• purisa idha tumhehi sadisopi natthi, kuto uttaritaroâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ c
anudisÄ• , heá¹-á¹-hÄ• , uparÄ«ti dasapi disÄ• anuviloketvÄ• attanÄ• sadisaá¹ƒ adisvÄ•
sattapadavÄ«tihÄ• rena agamÄ• sÄ«ti evamettha attho daá¹-á¹-habbo. __Ä• sabhi_nti uttam
136/ guá¹‡ehi sabbapaá¹-hamo. itarÄ• ni dve padÄ• ni etasseva vevacanÄ• ni. __ayamantim
punabbhavo_ti padadvayena imasmiá¹ƒ attabhÄ• ve pattabbaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si.

ettha \Be IV 133/ ca samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ catuiddhipÄ• dapaá
pubbanimittaá¹ƒ, uttarÄ• bhimukhabhÄ• vo mahÄ• janaá¹ƒ ajjhottharitvÄ• abhibhavitvÄ• g
\Ee IV 186/, sattapadagamanaá¹ƒ sattabojjhaá¹…garatanapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ
dibbasetacchattadhÄ• raá¹‡aá¹ƒ vimutticchattapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, paÃ±carÄ
paÃ±cahi vimuttÄ«hi vimuccanassa pubbanimittaá¹ƒ, disÄ• nuvilokanaá¹ƒ anÄ• varaá¹‡aÃ±
pubbanimittaá¹ƒ, Ä• sabhÄ«vÄ• cÄ• bhÄ• sanaá¹ƒ appaá¹-ivattiyadhammacakkappavattana
``ayamantimÄ• jÄ• tÄ«â€™â€™ ti sÄ«hanÄ• do anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ•
veditabbaá¹ƒ. ime vÄ• rÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• , sambahulavÄ• ro pana Ä• gato, Ä• hari

mahÄ• purisassa hi jÄ• tadivase dasasahassilokadhÄ• tu kampi. dasasahassilokadhÄ• tum
sannipatiá¹ƒsu. paá¹-hamaá¹ƒ devÄ• paá¹-iggahiá¹ƒsu, pacchÄ• manussÄ• . tantibaddhÄ•
bheriyo ca kenaci avÄ• ditÄ• sayameva vajjiá¹ƒsu, manussÄ• naá¹ƒ andubandhanÄ• dÄ«n
bhijjiá¹ƒsu. sabbarogÄ• ambilena dhotatambamalaá¹ƒ viya vigacchiá¹ƒsu, jaccandhÄ• rÅ«p
jaccabadhirÄ• saddaá¹ƒ suá¹‡iá¹ƒsu, pÄ«á¹-hasappÄ« javanasampannÄ• ahesuá¹ƒ, jÄ• tij
eá¸·amÅ«gÄ• naá¹ƒ sati patiá¹-á¹-hÄ• si, videse pakkhandanÄ• vÄ• supaá¹-á¹-anaá¹ƒ pÄ•
Ä• kÄ• saá¹-á¹-hakabhÅ«maá¹-á¹-hakaratanÄ• ni sakatejobhÄ• sitÄ• ni ahesuá¹ƒ, verino me
paá¹-ilabhiá¹ƒsu, avÄ«cimhi aggi nibbÄ• yi. lokantare Ä• loko udapÄ• di, nadÄ«su jalaá¹ƒ na
mahÄ• samuddesu madhurasadisaá¹ƒ udakaá¹ƒ ahosi, vÄ• to na vÄ• yi, Ä• kÄ• sapabbatan
pathavÄ«gatÄ• \Ee IV 187/ ahesuá¹ƒ, cando atiroci, sÅ«riyo na uá¹‡ho na sÄ«talo nimmalo
devatÄ• attano attano vimÄ• nadvÄ• re á¹-hatvÄ• apphoá¹-anaseá¸·anacelukkhepÄ• dÄ«h
kÄ«á¸·iá¹ƒsu, cÄ• tuddÄ«pikamahÄ• megho vassi, mahÄ• janaá¹ƒ neva khudÄ• na pipÄ• s
dvÄ• rakavÄ• á¹-Ä• ni sayameva vivariá¹ƒsu, pupphÅ«pagaphalÅ«pagÄ• rukkhÄ• puppha
dasasahassilokadhÄ• tu ekaddhajamÄ• lÄ• ahosÄ«ti.

tatrÄ• pissa \Ne IV 137/ dasasahassilokadhÄ• tukampo sabbaÃ±Ã±utaÃ±Ä• á¹‡apaá¹-ilÄ•
devatÄ• naá¹ƒ ekacakkavÄ• á¸·e sannipÄ• to dhammacakkappavattanakÄ• le ekappahÄ• re
dhammapaá¹-iggaá¹‡hanassa pubbanimittaá¹ƒ, paá¹-hamaá¹ƒ devatÄ• naá¹ƒ \Be IV 134/ pa
rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhassa pubbanimittaá¹ƒ. pacchÄ• manussÄ• naá¹
arÅ«pajjhÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhassa pubbanimittaá¹ƒ, tantibaddhavÄ«á¹‡Ä• naá¹ƒ saya
anupubbavihÄ• rapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, cammabaddhabherÄ«naá¹ƒ vajjanaá¹ƒ

anussÄ• vanassa pubbanimittaá¹ƒ, andubandhanÄ• dÄ«naá¹ƒ chedo asmimÄ• nasamucch
sabbarogavigamo sabbakilesavigamassa pubbanimittaá¹ƒ, jaccandhÄ• naá¹ƒ rÅ«padassan
dibbacakkhupaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, jaccabadhirÄ• naá¹ƒ saddassavanaá¹ƒ dibb
pubbanimittaá¹ƒ \Ee IV 188/, pÄ«á¹-hasappÄ«naá¹ƒ javanasampadÄ• catuiddhipÄ• dÄ• dh
jaá¸·Ä• naá¹ƒ satipatiá¹-á¹-hÄ• naá¹ƒ catusatipaá¹-á¹-hÄ• napaá¹-ilÄ• bhassa pubbanimittaá
videsapakkhandanÄ• vÄ• naá¹ƒ supaá¹-á¹-anasampÄ• puá¹‡anaá¹ƒ catupaá¹-isambhidÄ• c
ratanÄ• naá¹ƒ sakatejobhÄ• sitattaá¹ƒ yaá¹ƒ lokassa dhammobhÄ• saá¹ƒ dassessati tassa

verÄ«naá¹ƒ mettacittapaá¹-ilÄ• bho catubrahmavihÄ• rapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ,
ekÄ• dasaagginibbÄ• nassa pubbanimittaá¹ƒ, lokantarÄ• loko avijjandhakÄ• raá¹ƒ vidhamit
pubbanimittaá¹ƒ, mahÄ• samuddassa madhuratÄ• nibbÄ• narasena ekarasabhÄ• vassa pu
avÄ• yanaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-higatabhindanassa pubbanimittaá¹ƒ, sakuá¹‡Ä• naá¹ƒ
mahÄ• janassa ovÄ• daá¹ƒ sutvÄ• pÄ• á¹‡ehi saraá¹‡agamanassa pubbanimittaá¹ƒ, canda
bahujanakantatÄ• ya pubbanimittaá¹ƒ, sÅ«riyassa uá¹‡hasÄ«tavivajjanautusukhatÄ• kÄ• y
pubbanimittaá¹ƒ, devatÄ• naá¹ƒ vimÄ• nadvÄ• resu apphoá¹-anÄ• dÄ«hi kÄ«á¸·anaá¹ƒ bud
udÄ• nassa pubbanimittaá¹ƒ, cÄ• tuddÄ«pikamahÄ• meghavassanaá¹ƒ mahato dhammame
khudÄ• pÄ«á¸·anassa abhÄ• vo kÄ• yagatÄ• satiamatapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, p
vimuttisukhena sukhitabhÄ• vassa pubbanimittaá¹ƒ, dvÄ• rakavÄ• á¹-Ä• naá¹ƒ sayameva vi
aá¹-á¹-haá¹…gikamaggadvÄ• ravivaraá¹‡assa pubbanimittaá¹ƒ, rukkhÄ• naá¹ƒ pupphaphal
pupphitassa ca sÄ• maÃ±Ã±aphalabhÄ• rabharitabhÄ• vassa ca pubbanimittaá¹ƒ, dasasah
ekaddhajamÄ• latÄ• ariyaddhajamÄ• lÄ• mÄ• litÄ• ya pubbanimittanti veditabbaá¹ƒ. ayaá¹

ettha \Ne IV 138/ paÃ±he pucchanti --- ``yadÄ• mahÄ• puriso pathaviyaá¹ƒ patiá¹-á¹-hahit
gantvÄ• Ä• sabhiá¹ƒ vÄ• caá¹ƒ bhÄ• sati, tadÄ• kiá¹ƒ pathaviyÄ• gato \Be IV 135/, udÄ• h
gato, udÄ• hu adissamÄ• no? acelako gato, udÄ• hu alaá¹…katappaá¹-iyatto? daharo hutvÄ
pacchÄ• pi kiá¹ƒ tÄ• disova ahosi, udÄ• hu puna bÄ• ladÄ• rakoâ€™â€™ ti? ayaá¹ƒ pana p
lohapÄ• sÄ• de saá¹…ghasannipÄ• te tipiá¹-akacÅ«á¸·Ä• bhayattherena vissajjitova. thero
pubbekatakamma-issaranimmÄ• navÄ• davasena taá¹ƒ taá¹ƒ bahuá¹ƒ vatvÄ• avasÄ• ne e
``mahÄ• puriso pathaviyaá¹ƒ gato, mahÄ• janassa pana Ä• kÄ• se gacchanto viya ahosi. di
pana adissamÄ• no viya ahosi. acelako gato, mahÄ• janassa pana alaá¹…katappaá¹-iyattov
gato, mahÄ• janassa pana soá¸·asavassuddesiko viya ahosi. pacchÄ• pana bÄ• ladÄ• rako
ti. evaá¹ƒ vutte parisÄ• cassa ``buddhena viya hutvÄ• bho therena paÃ±ho kathitoâ€™â€™
lokantarikavÄ• ro vuttanayo eva.

__viditÄ• _ti pÄ• kaá¹-Ä• hutvÄ• . yathÄ• hi sÄ• vakÄ• nahÄ• namukhadhovanakhÄ• dan
atÄ«tasaá¹…khÄ• re \Ee IV 190/ nippadese sammasituá¹ƒ na sakkonti, okÄ• sapattayeva s
buddhÄ• . buddhÄ• hi sattadivasabbhantare vavatthitasaá¹…khÄ• re Ä• dito paá¹-á¹-hÄ• y
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• va vissajjenti, tesaá¹ƒ avipassitadhammo nÄ• ma natthi, tasmÄ

Ä• ha. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

acchariyaabbhutasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bÄ• kulasuttavaá¹‡á¹‡anÄ•

<209> __evaá¹ƒ_ \Ne IV 139/ __me suta_nti bÄ• kulasuttaá¹ƒ. tattha __bÄ• kulo_ti yathÄ• dvattiá¹ƒsÄ• tiÄ• dimhi vattabbe bÄ• vÄ«sati bÄ• ttiá¹ƒsÄ• tiÄ• dÄ«ni vuccanti, evameva dv vuttaá¹ƒ. tassa hi therassa dve kulÄ• ni ahesuá¹ƒ. so kira devaloko cavitvÄ• kosambinagar mahÄ• seá¹-á¹-hikule nibbatto, tamenaá¹ƒ paÃ±came divase sÄ«saá¹ƒ nhÄ• petvÄ• gaá¹.. dhÄ• tiyÄ• dÄ• rakaá¹ƒ udake nimujjanummujjanavasena kÄ«á¸·Ä• pentiyÄ• eko maccho ayaâ€™â€™ nti maÃ±Ã±amÄ• no mukhaá¹ƒ vivaritvÄ• upagato. dhÄ• tÄ« dÄ• rakaá¹ƒ \Ee palÄ• tÄ• . maccho taá¹ƒ gili. puÃ±Ã±avÄ• satto dukkhaá¹ƒ na pÄ• puá¹‡i, sayanagabbhaá ahosi. maccho dÄ• rakassa tejena tattakapallaá¹ƒ gilitvÄ• dayhamÄ• no viya vegena tiá¹ƒs bÄ• rÄ• á¹‡asinagaravÄ• sino macchabandhassa jÄ• laá¹ƒ pÄ• visi, mahÄ• macchÄ• nÄ• maranti. ayaá¹ƒ pana dÄ• rakassa tejena jÄ• lato nÄ«haá¹-amattova mato. macchabandhÄ• labhitvÄ• phÄ• letvÄ• vikkiá¹‡anti. taá¹ƒ pana dÄ• rakassa Ä• nubhÄ• vena aphÄ• letvÄ• sahassena demÄ• ti vadantÄ• nagare vicariá¹ƒsu. koci na gaá¹‡hÄ• ti.

tasmiá¹ƒ pana nagare aputtakaá¹ƒ asÄ«tikoá¹-ivibhavaá¹ƒ seá¹-á¹-hikulaá¹ƒ atthi, tassa dv ``kiá¹ƒ gahetvÄ• dethÄ• â€™â€™ ti vuttÄ• kahÄ• paá¹‡anti Ä• haá¹ƒsu. tehi kahÄ• paá¹‡a seá¹-á¹-hibhariyÄ• pi aÃ±Ã±esu divasesu macche na kelÄ• yati, taá¹ƒ divasaá¹ƒ pana macc sayameva phÄ• lesi. macchaÃ±ca nÄ• ma kucchito phÄ• lenti, sÄ• pana piá¹-á¹-hito phÄ• l suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ dÄ• rakaá¹ƒ disvÄ• --- ``macchakucchiyaá¹ƒ me putto laddhoâ€™ dÄ• rakaá¹ƒ Ä• dÄ• ya sÄ• mikassa santikaá¹ƒ agamÄ• si. seá¹-á¹-hi tÄ• vadeva bheriá¹ƒ c Ä• dÄ• ya raÃ±Ã±o santikaá¹ƒ gantvÄ• --- ``macchakucchiyaá¹ƒ me deva dÄ• rako laddho, Ä• ha. puÃ±Ã±avÄ• esa, yo macchakucchiyaá¹ƒ arogo vasi, posehi nanti.

assosi \Ne IV 140/ kho itaraá¹ƒ kulaá¹ƒ --- ``bÄ• rÄ• á¹‡asiyaá¹ƒ kira ekaá¹ƒ seá¹-á¹-hikulaa macchakucchiyaá¹ƒ dÄ• rakaá¹ƒ labhatÄ«â€™â€™ ti, te tattha agamaá¹ƒsu. athassa mÄ• t kÄ«á¸·Ä• piyamÄ• naá¹ƒ disvÄ• va ``manÄ• po vatÄ• yaá¹ƒ \Ee IV 192/ dÄ• rakoâ€™â€™ itarÄ• mayhaá¹ƒ puttotiÄ• dimÄ• ha. kahaá¹ƒ te laddhoti? macchakucchiyanti. no tuyhaá¹ƒ kahaá¹ƒ te laddhoti? mayÄ• dasamÄ• se kucchiyÄ• dhÄ• rito, atha naá¹ƒ nadiyÄ• kÄ«á¸·Ä• maccho gilÄ«ti. tuyhaá¹ƒ putto aÃ±Ã±ena macchena gilito bhavissati, ayaá¹ƒ pana mayÄ• laddhoti, ubhopi rÄ• jakulaá¹ƒ agamaá¹ƒsu. rÄ• jÄ• Ä• ha --- ``ayaá¹ƒ dasa mÄ• se kucchiy kÄ• tuá¹ƒ na sakkÄ• , macchaá¹ƒ gaá¹‡hantÄ• pi vakkayakanÄ• dÄ«ni bahi katvÄ• gaá¹‡h

macchakucchiyaá¹ƒ laddhattÄ• ayampi amÄ• tÄ• kÄ• tuá¹ƒ na sakkÄ• , dÄ• rako ubhinna
ubhopi naá¹ƒ jaggathÄ• â€™â€™ ti ubhopi jaggiá¹ƒsu.

viÃ±Ã±utaá¹ƒ pattassa dvÄ«supi nagaresu pÄ• sÄ• daá¹ƒ kÄ• retvÄ• nÄ• á¹-akÄ• ni paccu
ekekasmiá¹ƒ nagare cattÄ• ro cattÄ• ro mÄ• se vasati, ekasmiá¹ƒ nagare cattÄ• ro mÄ• se
saá¹…ghÄ• á¹-anÄ• vÄ• ya maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• tattha naá¹ƒ saddhiá¹ƒ nÄ• á¹-akÄ
anubhavamÄ• no itaraá¹ƒ nagaraá¹ƒ gacchati. taá¹ƒnagaravÄ• sino nÄ• á¹-akÄ• ni upaá¸• á
paccuggantvÄ• taá¹ƒ parivÄ• retvÄ• attano pÄ• sÄ• daá¹ƒ nayanti. itarÄ• ni nÄ• á¹-akÄ• n
nagarameva gacchanti. tattha cattÄ• ro mÄ• se vasitvÄ• teneva niyÄ• mena puna itaraá¹ƒ
evamassa sampattiá¹ƒ anubhavantassa asÄ«ti vassÄ• ni paripuá¹‡á¹‡Ä• ni.

atha bhagavÄ• cÄ• rikaá¹ƒ caramÄ• no bÄ• rÄ• á¹‡asiá¹ƒ patto. so bhagavato santike dha
paá¹-iladdhasaddho pabbajito. pabbajitvÄ• sattÄ• hameva puthujjano ahosi, aá¹-á¹-hame p
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡Ä«ti evamassa dve kulÄ• ni ahesuá¹ƒ. tasmÄ• __
agamÄ• sÄ«ti.

__purÄ• á¹‡agihisahÄ• yo_ti pubbe gihikÄ• le sahÄ• yo. ayampi dÄ«ghÄ• yukova theraá¹ƒ
gacchanto asÄ«time vasse gato. __methuno dhammo_ti bÄ• lo naggasamaá¹‡ako bÄ• lapu
sÄ• sanavacanaá¹ƒ, idÄ• ni therena dinnanaye á¹-hito __imehi pana te_ti pucchi.

<210> __yaá¹ƒpÄ• yasmÄ• _tiÄ• dÄ«ni \Ne IV 141/ padÄ• ni sabbavÄ• resu dhammasaá¹.
á¹-hapitÄ• ni. tattha saÃ±Ã±Ä• uppannamattÄ• va, vitakko kammapathabhedakoti \Be IV 1
``kasmÄ• visuá¹ƒ karotha, ubhayampetaá¹ƒ kammapathabhedakamevÄ• â€™â€™ ti.

<211> __gahapaticÄ«vara_nti vassÄ• vÄ• sikaá¹ƒ cÄ«varaá¹ƒ. __satthenÄ• _ti pipphalake
gahetvÄ• sibbitabhÄ• vaá¹ƒ na sarÄ• mÄ«ti attho. __kathine cÄ«vara_nti kathinacÄ«varaá¹
vassÄ• vÄ• sikagatikameva. tasmÄ• tattha ``sibbitÄ• nÄ• bhijÄ• nÄ• mÄ«â€™â€™ ti Ä• h

ettakaá¹ƒ panassa kÄ• laá¹ƒ gahapaticÄ«varaá¹ƒ asÄ• diyantassa chindanasibbanÄ• dÄ«n
cÄ«varaá¹ƒ uppajjatÄ«ti. dvÄ«hi nagarehi. thero hi mahÄ• yasassÄ«, tassa puttadhÄ«taro n
sukhumasÄ• á¹-akehi cÄ«varÄ• ni kÄ• retvÄ• rajÄ• petvÄ• samugge pakkhipitvÄ• pahiá¹‡
nhÄ• nakoá¹-á¹-hake á¹-hapenti. thero tÄ• ni nivÄ• seti ceva pÄ• rupati ca, purÄ• á¹‡acÄ«va
sampattapabbajitÄ• naá¹ƒ deti. thero tÄ• ni nivÄ• setvÄ• ca pÄ• rupitvÄ• ca navakammaá¹
Ä• yÅ«hanakammaá¹ƒ natthi. phalasamÄ• pattiá¹ƒ appetvÄ• appetvÄ• nisÄ«dati. catÅ«su
lomakiliá¹-á¹-hÄ• ni honti, athassa puna teneva niyÄ• mena pahiá¹‡itvÄ• denti. aá¸• á¸• har
parivattatÄ«tipi vadantiyeva.

anacchariyaÃ±cetaá¹ƒ therassa mahÄ• puÃ±Ã±assa mahÄ• bhiÃ±Ã±assa satasahassakap

asokadhammaraÃ±Ã±o kulÅ«pako nigrodhatthero divasassa nikkhattuá¹ƒ cÄ«varaá¹ƒ pariv
ticÄ«varaá¹ƒ hatthikkhandhe á¹-hapetvÄ• paÃ±cahi ca gandhasamuggasatehi paÃ±cahi ca
saddhiá¹ƒ pÄ• tova Ä• hariyittha, tathÄ• divÄ• ceva sÄ• yaÃ±ca. rÄ• jÄ• kira divasassa ni
parivattento ``therassa cÄ«varaá¹ƒ nÄ«taâ€™â€™ nti pucchitvÄ• ``Ä• ma nÄ«taâ€™â€™ n
theropi na bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• á¹-hapesi, sampattasabrahmacÄ• rÄ«naá¹ƒ adÄ• s
bhikkhusaá¹…ghassa yebhuyyena nigrodhasseva santakaá¹ƒ cÄ«varaá¹ƒ ahosi.

__aho vata maá¹ƒ koci nimanteyyÄ• _ti kiá¹ƒ pana cittassa anuppÄ• danaá¹ƒ bhÄ• riyaá¹ƒ,
cittaá¹ƒ nÄ• ma lahukaparivattaá¹ƒ, tasmÄ• anuppÄ• danaá¹ƒ bhÄ• riyaá¹ƒ \Be IV 139/, up
bhÄ• riyameva \Ne IV 142/. __antaraghare_ti mahÄ• sakuludÄ• yisutte (MN II 237) indakhÄ
195/ antaragharaá¹ƒ nÄ• ma idha nimbodakapatanaá¹-á¹-hÄ• naá¹ƒ adhippetaá¹ƒ. kuto pan
uppajjitthÄ• ti. thero dvÄ«su nagaresu abhiÃ±Ã±Ä• to, gehadvÄ• raá¹ƒ Ä• gatassevassa pa
nÄ• nÄ• rasabhojanassa pÅ«retvÄ• denti. so laddhaá¹-á¹-hÄ• nato nivattati, bhattakiccakar
panassa nibaddhameva ahosi. __anubyaÃ±janaso_ti therena kira rÅ«pe nimittaá¹ƒ gahetvÄ
olokitapubbo. __mÄ• tugÄ• massa dhamma_nti mÄ• tugÄ• massa chappaÃ±cavÄ• cÄ• hi c
paÃ±haá¹ƒ puá¹-á¹-hena gÄ• thÄ• sahassampi vattuá¹ƒ vaá¹-á¹-atiyeva. thero pana kappiya
yebhuyyena hi kulÅ«pakatherÄ• nametaá¹ƒ kammaá¹ƒ hoti. __bhikkhunupassaya_nti bhikk
gilÄ• napucchakena gantuá¹ƒ vaá¹-á¹-ati, thero pana kappiyameva na akÄ• si. esa nayo sab
__cuá¹‡á¹‡enÄ• _ti kosambacuá¹‡á¹‡Ä• dinÄ• . __gattaparikamme_ti sarÄ«rasambÄ• hana
payojayitÄ• . __gaddÅ«hanamatta_nti gÄ• viá¹ƒ thane gahetvÄ• ekaá¹ƒ khÄ«rabinduá¹ƒ dÅ

kena pana kÄ• raá¹‡ena thero nirÄ• bÄ• dho ahosi. padumuttare kira bhagavati satasahass
196/ cÄ• rikaá¹ƒ caramÄ• ne himavati visarukkhÄ• pupphiá¹ƒsu. bhikkhusatasahassÄ• nan
uppajjati. thero tasmiá¹ƒ samaye iddhimÄ• tÄ• paso hoti, so Ä• kÄ• sena gacchanto bhikkh
otaritvÄ• rogaá¹ƒ pucchitvÄ• himavantato osadhaá¹ƒ Ä• haritvÄ• adÄ• si. upasiá¹…ghana
kassapasammÄ• sambuddhakÄ• lepi paá¹-hamavappadivase vappaá¹ƒ á¹-hapetvÄ• bhikkh
aggisÄ• laÃ±ceva vaccakuá¹-iÃ±ca kÄ• retvÄ• bhikkhusaá¹…ghassa bhesajjavattaá¹ƒ niba
nirÄ• bÄ• dho ahosi. ukkaá¹-á¹-hanesajjiko panesa ukkaá¹-á¹-hÄ• raÃ±Ã±ako ca tasmÄ• ``
apassenakaá¹ƒ apassayitÄ• â€™â€™ tiÄ• dimÄ• ha.

__saraá¹‡o_ti sakileso. __aÃ±Ã±Ä• udapÄ• dÄ«_ti anupasampannassa aÃ±Ã±aá¹ƒ byÄ• k
kasmÄ• byÄ• kÄ• si? na thero ahaá¹ƒ arahÄ• ti Ä• ha, aÃ±Ã±Ä• udapÄ• dÄ«ti panÄ• ha. a
tasmÄ• evamÄ• ha.

<212> __pabbajja_nti \Be IV 140/ thero sayaá¹ƒ neva pabbÄ• jesi, na upasampÄ• desi aÃ±
evaá¹ƒ kÄ• rÄ• pesi. __avÄ• puraá¹‡aá¹ƒ Ä• dÄ• yÄ• _ti kuÃ±cikaá¹ƒ gahetvÄ• .

__nisinnakova_ \Ne IV 143/ __parinibbÄ• yÄ«_ti ahaá¹ƒ dharamÄ• nopi na aÃ±Ã±assa bhi

parinibbutassÄ• pi me sarÄ«raá¹ƒ bhikkhusaá¹…ghassa palibodho mÄ• ahosÄ«ti tejodhÄ• parinibbÄ• yi. sarÄ«rato jÄ• lÄ• uá¹-á¹-hahi, chavimaá¹ƒsalohitaá¹ƒ sappi viya jhÄ• yamÄ• gataá¹ƒ, sumanamakulasadisÄ• \Ee IV 197/ dhÄ• tuyova avasesiá¹ƒsu. sesaá¹ƒ sabbattha suttaá¹ƒ dutiyasaá¹…gahe saá¹…gÄ«tanti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bÄ• kulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dantabhÅ«misuttavaá¹‡á¹‡anÄ•

<213> __evaá¹ƒ_ \Ne IV 144/ __me suta_nti dantabhÅ«misuttaá¹ƒ. tattha __araÃ±Ã±akuá¹ veá¸·uvanassa ekasmiá¹ƒ vivittaá¹-á¹-hÄ• ne padhÄ• nakammikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ att __rÄ• jakumÄ• ro_ti bimbisÄ• rassa putto orasako.

__phuseyyÄ• _ti labheyya. __ekaggata_nti evaá¹ƒ paá¹-ipanno samÄ• pattiá¹ƒ nÄ• ma labl labhatÄ«ti idaá¹ƒ mayÄ• sutanti vadati. __kilamatho_ti kÄ• yakilamatho. __vihesÄ• _ti svev __yathÄ• sake tiá¹-á¹-heyyÄ• sÄ«_ti attano ajÄ• nanakoá¹-á¹-hÄ• seyeva tiá¹-á¹-heyyÄ• sÄ«

<214> __desesÄ«_ti cittekaggataá¹ƒ nÄ• ma evaá¹ƒ labhati, samÄ• pattiá¹ƒ evaá¹ƒ nibbatt appanÄ• upacÄ• raá¹ƒ pÄ• petvÄ• ekakasiá¹‡aparikammaá¹ƒ kathesi. __pavedetvÄ• _ti pa

__nekkhammena Ã±Ä• tabba_nti kÄ• mato nissaá¹-aguá¹‡ena Ã±Ä• tabbaá¹ƒ. kÄ• mato ni puggalena ekaggaá¹ƒ nÄ• ma jÄ• nitabbanti adhippÄ• yenetaá¹ƒ vuttaá¹ƒ \Be IV 141/. sesÄ __kÄ• me_ \Ee IV 198/ __paribhuÃ±janto_ti duvidhepi kÄ• me bhuÃ±jamÄ• no.

<215> __hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• _ti ettha adantahatthidan puggalÄ• daá¹-á¹-habbÄ• . dantahatthiÄ• dayo viya cittekaggasampannÄ• . yathÄ• adanta kÅ«á¹-Ä• kÄ• raá¹ƒ akatvÄ• dhuraá¹ƒ achaá¸• á¸• etvÄ• dantagamanaá¹ƒ vÄ• gantuá¹ƒ, c bhÅ«miá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkonti, evameva cittekaggarahitÄ• sampannacittekaggehi nibbattetuá¹ƒ pattabhÅ«miá¹ƒ vÄ• pÄ• puá¹‡ituá¹ƒ na sakkonti.

<216> __hatthavilaá¹…ghakenÄ• _ti hatthena hatthaá¹ƒ gahetvÄ• .

__daá¹-á¹-heyya_nti \Ne IV 145/ passitabbayuttakaá¹ƒ. __Ä• vuto_ti Ä• varito. __nivuto_ti n __ophuá¹-o_ti onaddho.

<217> __nÄ• gavanika_nti hatthipadopame (MN I 288 Ä• dayo) nÄ• gavanacarako puriso `

idha hatthisikkhÄ• ya kusalo hatthiá¹ƒ gahetuá¹ƒ samattho. __atipassitvÄ• _ti disvÄ• . __ett
pavattagedhÄ• . __sarasaá¹…kappÄ• na_nti dhÄ• vanasaá¹…kappÄ• naá¹ƒ. __manussaka
ettha yadÄ• nÄ• go itthipurisehi kumÄ• rakumÄ• rikÄ• hi soá¹‡á¸• Ä• dÄ«su \Ee IV 199/ ga
vikÄ• raá¹ƒ na karoti sukhÄ• yati, tadÄ• nena manussakantÄ• ni sÄ«lÄ• ni samÄ• dinnÄ• ni

__pemanÄ«yÄ• _ti tÄ• ta rÄ• jÄ• te pasanno maá¹…galahatthiá¹-á¹-hÄ• neva á¹-hapessati
bhojanÄ• dÄ«ni labhissasÄ«ti evarÅ«pÄ« nÄ• gehi piyÄ• pitabbÄ• kathÄ• . __sussÅ«satÄ«
sotukÄ• mo hoti. __tiá¹‡aghÄ• sodaka_nti tiá¹‡aghÄ• saÃ±ceva udakaÃ±ca, __tiá¹‡aghÄ• s
tiá¹‡aá¹ƒ, khÄ• ditabbanti attho.

__paá¹‡avo_ti á¸• iá¹‡á¸• imo. __sabbavaá¹…kadosanihitaninnÄ«takasÄ• vo_ti nihitasabba
apanÄ«takasÄ• vo ca. __aá¹…ganteva saá¹…khaá¹ƒ gacchatÄ«_ti aá¹…gasamo hoti.

<219> __gehasitasÄ«lÄ• na_nti \Be IV 142/ paÃ±cakÄ• maguá¹‡anissitasÄ«lÄ• naá¹ƒ. __Ã
aá¹-á¹-haá¹…gikamaggassa.

<222> __adantamaraá¹‡aá¹ƒ mahallako raÃ±Ã±o nÄ• go kÄ• laá¹…kato_ti raÃ±Ã±o mahal
mato kÄ• laá¹ƒ kato hoti, adantamaraá¹‡aá¹ƒ kÄ• laá¹ƒkiriyaá¹ƒ nÄ• ma kariyatÄ«ti ayamett
sabbattha. sesaá¹ƒ uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dantabhÅ«misuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhÅ«mijasuttavaá¹‡á¹‡anÄ•

<223> __evaá¹ƒ_ \Ne IV 146/ __me suta_nti bhÅ«mijasuttaá¹ƒ. tattha __bhÅ«mijo_ti ayaá¹
jayasenarÄ• jakumÄ• rassa mÄ• tulo. __Ä• saÃ±ca anÄ• saÃ±cÄ• _ti kÄ• lena Ä• saá¹ƒ kÄ
200/ __thÄ• lipÄ• kenÄ• _ti pakatipavattÄ• ya bhikkhÄ• ya attano niá¹-á¹-hitabhattatopi bhat
sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bhÅ«mijasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anuruddhasuttavaá¹‡á¹‡anÄ•

<230> __evaá¹ƒ_ \Ne IV 147/ __me suta_nti anuruddhasuttaá¹ƒ. tattha __evamÄ• haá¹ƒsÅ

aphÄ• sukakÄ• lo ahosi, tadÄ• upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu. __apaá¹‡á¹‡aka_nti
appamÄ• á¹‡Ä• ti vÄ• mahaggatÄ• ti vÄ• jhÄ• nameva cittekaggatÄ• yeva evaá¹ƒ vuccatÄ

<231> __yÄ• vatÄ• _ \Be IV 143/ __ekaá¹ƒ rukkhamÅ«laá¹ƒ mahaggatanti pharitvÄ• adhi
ekarukkhamÅ«lapamÄ• á¹‡aá¹-á¹-hÄ• naá¹ƒ kasiá¹‡animittena ottharitvÄ• tasmiá¹ƒ kasiá¹‡
mahaggatajjhÄ• naá¹ƒ pharitvÄ• adhimuccitvÄ• viharati. mahaggatanti panassa Ä• bhogo
mahaggatajjhÄ• napavattivasena panetaá¹ƒ vuttaá¹ƒ. esa nayo sabbattha. __iminÄ• kho et
pariyÄ• yenÄ• _ti iminÄ• kÄ• raá¹‡ena. ettha hi appamÄ• á¹‡Ä• ti vuttÄ• naá¹ƒ brahmavihÄ
vaá¸• á¸• hati, ugghÄ• á¹-anaá¹ƒ na jÄ• yati, tÄ• ni jhÄ• nÄ• ni abhiÃ±Ã±Ä• naá¹ƒ vÄ• niro
honti, vipassanÄ• pÄ• dakÄ• ni pana vaá¹-á¹-apÄ• dakÄ• ni bhavokkamanÄ• ni ca honti. ``n
vuttÄ• naá¹ƒ pana kasiá¹‡ajjhÄ• nÄ• naá¹ƒ nimittaá¹ƒ vaá¸• á¸• hati, ugghÄ• á¹-anaá¹ƒ jÄ•
abhiÃ±Ã±Ä• pÄ• dakÄ• ni \Ee IV 201/ nirodhapÄ• dakÄ• ni vaá¹-á¹-apÄ• dakÄ• ni bhavokka
dhammÄ• nÄ• natthÄ• , appamÄ• á¹‡Ä• mahaggatÄ• ti evaá¹ƒ nÄ• nÄ• byaÃ±janÄ• ca.

<232> idÄ• ni mahaggatasamÄ• pattito nÄ«haritvÄ• bhavÅ«papattikÄ• raá¹‡aá¹ƒ dassento
imÄ• _tiÄ• dimÄ• ha. __parittÄ• bhÄ• _ti pharitvÄ• jÄ• nantassa ayamÄ• bhogo atthi, paritt
nibbattikÄ• raá¹‡aá¹ƒ jhÄ• naá¹ƒ bhÄ• vento evaá¹ƒ vutto. esa nayo sabbattha. parittÄ• bhÄ
saá¹ƒkiliá¹-á¹-hÄ• bhÄ• honti siyÄ• parisuddhÄ• bhÄ• , appamÄ• á¹‡Ä• bhÄ• siyÄ• saá¹ƒ
parisuddhÄ• bhÄ• . kathaá¹ƒ? suppamatte vÄ• sarÄ• vamatte vÄ• kasiá¹‡aparikammaá¹ƒ
nibbattetvÄ• paÃ±cahÄ• kÄ• rehi Ä• ciá¹‡á¹‡avasibhÄ• vo paccanÄ«kadhammÄ• naá¹ƒ su
dubbalameva samÄ• pattiá¹ƒ vaá¸·aÃ±jitvÄ• appaguá¹‡ajjhÄ• ne á¹-hito kÄ• laá¹ƒ katvÄ•
vaá¹‡á¹‡o panassa paritto ceva hoti saá¹ƒkiliá¹-á¹-ho ca. paÃ±cahi panÄ• kÄ• rehi Ä• ciá¹‡á
paccanÄ«kadhammÄ• naá¹ƒ suá¹-á¹-hu parisodhitattÄ• suvisuddhaá¹ƒ samÄ• pattiá¹ƒ vaá
á¹-hito kÄ• laá¹ƒ katvÄ• parittÄ• bhesu nibbattati, vaá¹‡á¹‡o \Ne IV 148/ panassa paritto ce
ca. evaá¹ƒ parittÄ• bhÄ• siyÄ• saá¹ƒkiliá¹-á¹-hÄ• bhÄ• honti siyÄ• parisuddhÄ• bhÄ• . ka
vipulaparikammaá¹ƒ katvÄ• samÄ• pattiá¹ƒ nibbattetvÄ• paÃ±cahÄ• kÄ• rehi Ä• ciá¹‡á¹‡a
purimasadisameva veditabbaá¹ƒ. evaá¹ƒ appamÄ• á¹‡Ä• bhÄ• siyÄ• saá¹ƒkiliá¹-á¹-hÄ• bh
parisuddhÄ• bhÄ• ti.

__vaá¹‡á¹‡anÄ• natta_nti \Be IV 144/ sarÄ«ravaá¹‡á¹‡assa nÄ• nattaá¹ƒ. __no ca Ä• bhÄ•
nÄ• nattaá¹ƒ na paÃ±Ã±Ä• yati. __accinÄ• natta_nti \Ee IV 202/ dÄ«gharassaaá¹‡uthÅ«lava

__yattha yatthÄ• _ti uyyÄ• navimÄ• nakapparukkhanadÄ«tÄ«rapokkharaá¹‡Ä«tÄ«resu yatt
__abhinivisantÄ«_ti vasanti. __abhiramantÄ«_ti ramanti na ukkaá¹‡á¹-hanti. __kÄ• jenÄ• _t
yÄ• gubhattatelaphÄ• á¹‡itamacchamaá¹ƒsakÄ• jesu yena kenaci kÄ• jena. ``kÄ• cenÄ• tiâ
attho. __piá¹-akenÄ• _ti pacchiyÄ• . __tattha tatthevÄ• _ti sappimadhuphÄ• á¹‡itÄ• dÄ«naá
loá¹‡apÅ«timacchÄ• dÄ«naá¹ƒ ussannaá¹-á¹-hÄ• naá¹ƒ nÄ«tÄ• ``pubbe amhÄ• kaá¹ƒ vasa
tattha sukhaá¹ƒ vasimhÄ• , idha loá¹‡aá¹ƒ vÄ• no bÄ• dhati pÅ«timacchagandho vÄ• sÄ«s

ti evaá¹ƒ cittaá¹ƒ anuppÄ• detvÄ• tattha tattheva ramanti.

<234> __Ä• bhÄ• _ti Ä• bhÄ• sampannÄ• . __tadaá¹…genÄ• _ti tassÄ• bhavÅ«papattiyÄ•
bhavÅ«papattikÄ• raá¹‡enÄ• ti attho. idÄ• ni taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchanto __ko nu kho, b

__kÄ• yaduá¹-á¹-hulla_nti kÄ• yÄ• lasiyabhÄ• vo. __jhÄ• yato_ti jalato.

<235> __dÄ«gharattaá¹ƒ kho me_ti thero kira pÄ• ramiyo pÅ«rento isipabbajjaá¹ƒ pabbajitv
nibbattetvÄ• nirantaraá¹ƒ tÄ«á¹‡i attabhÄ• vasatÄ• ni brahmaloke paá¹-ilabhi, taá¹ƒ sandhÄ
vuttampi cetaá¹ƒ ---

``avokiá¹‡á¹‡aá¹ƒ \Ne IV 149/ tÄ«á¹‡i sataá¹ƒ, yaá¹ƒ pabbajiá¹ƒ isipabbajjaá¹ƒ.

asaá¹…khataá¹ƒ gavesanto, pubbe saÃ±caritaá¹ƒ mamaâ€™â€™ nti ||

sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

anuruddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upakkilesasuttavaá¹‡á¹‡anÄ•

<236> __evaá¹ƒ_ \Ne IV 150/ \Ee IV 203/ __me suta_nti upakkilesasuttaá¹ƒ. tattha __etada
bhedÄ• dhippÄ• yena na piyakamyatÄ• ya, atha khvÄ• ssa etadahosi --- ``ime bhikkhÅ« \Be
gahetvÄ• na oramissanti, buddhÄ• ca nÄ• ma hitÄ• nukampakÄ• , addhÄ• nesaá¹ƒ bhaga
kathessati, taá¹ƒ sutvÄ• ete oramissanti, tato tesaá¹ƒ phÄ• suvihÄ• ro bhavissatÄ«â€™â€™
``idha, bhanteâ€™â€™ tiÄ• divacanamavoca. __mÄ• bhaá¹‡á¸• ana_ntiÄ• dÄ«su ``akatthÄ
gahetvÄ• ``mÄ• bhaá¹‡á¸• anaá¹ƒ akatthÄ• â€™â€™ ti evaá¹ƒ attho daá¹-á¹-habbo. __aÃ
bhagavato atthakÄ• mo, ayaá¹ƒ kirassa adhippÄ• yo --- ``ime bhikkhÅ« kodhÄ• bhibhÅ«tÄ•
gaá¹‡hanti, mÄ• bhagavÄ• ete ovadanto kilamÄ«â€™â€™ ti, tasmÄ• evamÄ• ha.

__piá¹‡á¸• Ä• ya pÄ• visÄ«_ti na kevalaá¹ƒ pÄ• visi, yenapi janena na diá¹-á¹-ho, so maá¹ƒ
adhiá¹-á¹-hÄ• si. kimatthaá¹ƒ adhiá¹-á¹-hÄ• sÄ«ti? tesaá¹ƒ bhikkhÅ«naá¹ƒ damanatthaá¹ƒ. b
piá¹‡á¸• apÄ• tappaá¹-ikkanto ``puthusaddo samajanoâ€™â€™ tiÄ• digÄ• thÄ• bhÄ• sitvÄ
bÄ• lakaloá¹‡akÄ• ragÄ• maá¹ƒ gato. tato pÄ• cÄ«navaá¹ƒsadÄ• yaá¹ƒ, tato pÄ• lileyyakav
pÄ• lileyyahatthinÄ• gena upaá¹-á¹-hahiyamÄ• no temÄ• saá¹ƒ vasi. nagaravÄ• sinopi --- ``
gacchÄ• ma dhammassavanÄ• yÄ• â€™â€™ ti gandhapupphahatthÄ• vihÄ• raá¹ƒ gantvÄ

ti pucchiá¹ƒsu. ``kahaá¹ƒ tumhe satthÄ• raá¹ƒ dakkhatha, satthÄ• `ime bhikkhÅ« samagge
karissÄ• mÄ«â€™ ti Ä• gato, samagge kÄ• tuá¹ƒ asakkonto nikkhamitvÄ• gatoâ€™â€™ ti.
datvÄ• satthÄ• raá¹ƒ Ä• netuá¹ƒ na sakkoma, so no ayÄ• cito sayameva Ä• gato, mayaá¹ƒ
sammukhÄ• dhammakathaá¹ƒ sotuá¹ƒ na labhimhÄ• . ime satthÄ• raá¹ƒ uddissa pabbajitÄ
karonte samaggÄ• na jÄ• tÄ• , kassÄ• Ã±Ã±assa vacanaá¹ƒ karissanti. alaá¹ƒ na imesaá¹ƒ
ti sakalanagare daá¹‡á¸• aá¹ƒ á¹-hapayiá¹ƒsu. te punadivase sakalanagaraá¹ƒ piá¹‡á¸• Ä• y
kaá¹-acchumattampi bhikkhaá¹ƒ alabhitvÄ• vihÄ• raá¹ƒ Ä• gamaá¹ƒsu. upÄ• sakÄ• pi te pu
satthÄ• raá¹ƒ na khamÄ• petha, tÄ• va vo tameva daá¹‡á¸• akammaâ€™â€™ nti. te ``satth
ti bhagavati sÄ• vatthiyaá¹ƒ anuppatte \Ne IV 151/ tattha agamaá¹ƒsu. satthÄ• tesaá¹ƒ aá¹-
bhedakaravatthÅ«ni desesÄ«ti ayamettha pÄ• á¸·imuttakakathÄ• .

<237> idÄ• ni __puthusaddo_tiÄ• digÄ• thÄ• su puthu mahÄ• saddo assÄ• ti __puthusadd
ekasadiso jano, sabbovÄ• yaá¹ƒ bhaá¹‡á¸• anakÄ• rakajano \Be IV 146/ samantato saddan
ceva sadiso cÄ• ti vuttaá¹ƒ hoti. __na bÄ• lo koci maÃ±Ã±athÄ• _ti tatra koci ekopi ahaá¹ƒ b
sabbepi paá¹‡á¸• itamÄ• ninoyeva. __nÄ• Ã±Ã±aá¹ƒ bhiyyo amaÃ±Ã±aru_nti koci ekopi aha
bhiyyo ca saá¹…ghasmiá¹ƒ bhijjamÄ• ne aÃ±Ã±ampi ekaá¹ƒ ``mayhaá¹ƒ kÄ• raá¹‡Ä• saá¹
kÄ• raá¹‡aá¹ƒ na maÃ±Ã±Ä«ti attho.

__parimuá¹-á¹-hÄ• _ti muá¹-á¹-hassatino. __vÄ• cÄ• gocarabhÄ• á¹‡ino_ti rÄ• kÄ• rassa ra
vÄ• cÄ• gocarÄ• va \Ee IV 205/, na satipaá¹-á¹-hÄ• nagocarÄ• , bhÄ• á¹‡ino ca, kathaá¹ƒ b
mukhÄ• yÄ• maá¹ƒ, _ yÄ• va mukhaá¹ƒ pasÄ• retuá¹ƒ icchanti, tÄ• va pasÄ• retvÄ• bhÄ• a
mukhasaá¹…kocanaá¹ƒ na karotÄ«ti attho. __yena nÄ«tÄ• _ti yena kalahena imaá¹ƒ nillajja
taá¹ƒ vidÅ«_ na taá¹ƒ jÄ• nanti ``evaá¹ƒ sÄ• dÄ«navo ayaâ€™â€™ nti.

__ye ca taá¹ƒ upanayhantÄ«_ti taá¹ƒ akkocchi mantiÄ• dikaá¹ƒ Ä• kÄ• raá¹ƒ ye upanayhan
porÄ• á¹‡o.

__pare_ti paá¹‡á¸• ite á¹-hapetvÄ• tato aÃ±Ã±e bhaá¹‡á¸• anakÄ• rakÄ• pare nÄ• ma. te
kalahaá¹ƒ karontÄ• ``mayaá¹ƒ yamÄ• mase upayamÄ• ma nassÄ• ma satataá¹ƒ samitaá¹ƒ
gacchÄ• mÄ• â€™â€™ ti na jÄ• nanti. __ye ca tattha vijÄ• nantÄ«_ti ye ca tattha paá¹‡á¸• i
samÄ«paá¹ƒ gacchÄ• mÄ• â€™â€™ ti vijÄ• nanti. __tato sammanti medhagÄ• _ti evaÃ±hi
yonisomanasikÄ• raá¹ƒ uppÄ• detvÄ• medhagÄ• naá¹ƒ kalahÄ• naá¹ƒ vÅ«pasamÄ• ya pa

__aá¹-á¹-hicchinnÄ• _ti ayaá¹ƒ gÄ• thÄ• jÄ• take (J I 9.16) Ä• gatÄ• , brahmadattaÃ±ca dÄ
sandhÄ• ya \Ne IV 152/ vuttÄ• . ayaÃ±hettha attho --- tesampi tathÄ• pavattaverÄ• naá¹ƒ h
\Ee IV 206/ tumhÄ• kaá¹ƒ na hoti, yesaá¹ƒ vo neva mÄ• tÄ• pitÅ«naá¹ƒ aá¹-á¹-hÄ«ni chinnÄ
na gavÄ• ssadhanÄ• ni haá¹-Ä• nÄ«ti.

__sace_ \Be IV 147/ __labhethÄ• _tiÄ• digÄ• thÄ• paá¹‡á¸• itasahÄ• yassa ca bÄ• lasahÄ
vaá¹‡á¹‡Ä• vaá¹‡á¹‡adÄ«panatthaá¹ƒ vuttÄ• . __abhibhuyya sabbÄ• ni parissayÄ• nÄ«_ti p
paá¹-icchannaparissaye ca abhibhavitvÄ• tena saddhiá¹ƒ attamano satimÄ• careyyÄ• ti.

__rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijita_nti yathÄ• attano vijitaraá¹-á¹-haá¹ƒ mahÄ• janakarÄ• jÄ•
ca pahÄ• ya ekakÄ• vicariá¹ƒsu, evaá¹ƒ vicareyyÄ• ti attho. __mÄ• taá¹…garaÃ±Ã±eva nÄ
nÄ• gova. __mÄ• taá¹…go_ti hatthi vuccati. __nÄ• go_ti mahantÄ• dhivacanametaá¹ƒ. yath
mÄ• taá¹…ganÄ• go araÃ±Ã±e eko cari, na ca pÄ• pÄ• ni akÄ• si, yathÄ• ca pÄ• lileyyako
pÄ• pÄ• ni kayirÄ• ti vuttaá¹ƒ hoti.

<238> __bÄ• lakaloá¹‡akÄ• ragÄ• mo_ti upÄ• ligahapatissa bhogagÄ• mo. __tenupasaá¹.
gaá¹‡e kirassa Ä• dÄ«navaá¹ƒ disvÄ• ekavihÄ• riá¹ƒ bhikkhuá¹ƒ passitukÄ• matÄ• udapÄ
pÄ«á¸·ito uá¹‡hÄ• dÄ«ni patthayamÄ• no viya upasaá¹…kami. __dhammiyÄ• kathÄ• yÄ• _
Ä• nisaá¹ƒsappaá¹-isaá¹ƒyuttÄ• ya. yena \Ee IV 207/ pÄ• cÄ«navaá¹ƒsadÄ• yo, tattha kasm
kalahakÄ• rake kirassa diá¹-á¹-hÄ• dÄ«navattÄ• samaggavÄ• sino bhikkhÅ« passitukÄ• ma
sÄ«tÄ• dÄ«hi pÄ«á¸·ito uá¹‡hÄ• dÄ«ni patthayamÄ• no viya tattha upasaá¹…kami. __Ä• ya
vuttanayameva.

<241> __atthi pana vo_ti pacchimapucchÄ• ya lokuttaradhammaá¹ƒ puccheyya. so pana th
taá¹ƒ pucchituá¹ƒ na yuttanti parikammobhÄ• saá¹ƒ pucchati. __obhÄ• saÃ±ceva saÃ±jÄ• n
saÃ±jÄ• nÄ• ma. __dassanaÃ±ca rÅ«pÄ• na_nti dibbacakkhunÄ• rÅ«padassanaÃ±ca saÃ±
nappaá¹-ivijjhÄ• mÄ• _ti taÃ±ca kÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ma, yena no obhÄ• so ca rÅ«pad

__taá¹ƒ kho pana vo anuruddhÄ• nimittaá¹ƒ paá¹-ivijjhitabba_nti taá¹ƒ vo kÄ• raá¹‡aá¹ƒ jÄ
suda_nti anuruddhÄ• tumhe kiá¹ƒ na Ä• á¸·ulessanti, ahampi imehi ekÄ• dasahi upakkilese
Ä• á¸·ulitapubboti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ \Be IV 148/ Ä• rabhi. __vicikicchÄ• kho me
mahÄ• sattassa Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkhunÄ• nÄ• nÄ• vidhÄ• ni rÅ«pÄ• n
vicikicchÄ• udapÄ• di. __samÄ• dhi cavÄ«_ti parikammasamÄ• dhi cavi. __obhÄ• so_ti pa
dibbacakkhunÄ• pi rÅ«paá¹ƒ na passi. __amanasikÄ• ro_ti rÅ«pÄ• ni passato vicikicchÄ• u
manasikarissÄ• mÄ«ti amanasikÄ• ro udapÄ• di.

__thinamiddha_nti \Ee IV 208/ kiÃ±ci amanasikarontassa thinamiddhaá¹ƒ udapÄ• di.

__chambhitatta_nti himavantÄ• bhimukhaá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dÄ• navarakkha
chambhitattaá¹ƒ udapÄ• di.

__uppila_nti ``mayÄ• diá¹-á¹-habhayaá¹ƒ pakatiyÄ• olokiyamÄ• naá¹ƒ natthi. adiá¹-á¹-he k
nti cintayato uppilÄ• vitattaá¹ƒ udapÄ• di. __sakidevÄ• _ti ekapayogeneva paÃ±ca nidhikum

__duá¹-á¹-hulla_nti mayÄ• vÄ«riyaá¹ƒ gÄ• á¸·haá¹ƒ paggahitaá¹ƒ, tena me uppilaá¹ƒ uppa
sithilamakÄ• si, tato kÄ• yadaratho kÄ• yaduá¹-á¹-hullaá¹ƒ kÄ• yÄ• lasiyaá¹ƒ udapÄ• di.

__accÄ• raddhavÄ«riya_nti mama vÄ«riyaá¹ƒ sithilaá¹ƒ karoto duá¹-á¹-hullaá¹ƒ uppannanti
paggaá¹‡hato accÄ• raddhavÄ«riyaá¹ƒ udapÄ• di. __patameyyÄ• _ti mareyya.

__atilÄ«navÄ«riya_nti mama vÄ«riyaá¹ƒ paggaá¹‡hato evaá¹ƒ jÄ• tanti puna vÄ«riyaá¹ƒ sit
atilÄ«navÄ«riyaá¹ƒ udapÄ• di.

__abhijappÄ• _ti devalokÄ• bhimukhaá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• devasaá¹…ghaá¹ƒ p

__nÄ• nattasaÃ±Ã±Ä• _ti mayhaá¹ƒ ekajÄ• tikaá¹ƒ rÅ«paá¹ƒ manasikarontassa abhijappÄ•
nÄ• nÄ• vidharÅ«paá¹ƒ \Ne IV 154/ manasi karissÄ• mÄ«ti kÄ• lena devalokÄ• bhimukhaá¹
manussalokÄ• bhimukhaá¹ƒ vaá¸• á¸• hetvÄ• nÄ• nÄ• vidhÄ• ni rÅ«pÄ• ni manasikaroto nÄ

__atinijjhÄ• yitatta_nti mayhaá¹ƒ nÄ• nÄ• vidhÄ• ni rÅ«pÄ• ni manasikarontassa nÄ• nattas
iá¹-á¹-haá¹ƒ vÄ• aniá¹-á¹-haá¹ƒ \Ee IV 209/ vÄ• ekajÄ• tikameva manasi karissÄ• mÄ«ti ta
atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• naá¹ƒ udapÄ• di.

<243> __obhÄ• sanimittaá¹ƒ_ \Be IV 149/ __manasi karomÄ«_ti parikammobhÄ• sameva r
rÅ«pÄ• ni passÄ• mÄ«_ti dibbacakkhunÄ• rÅ«pÄ• ni na passÄ• mi. __rÅ«panimittaá¹ƒ mar
visayarÅ«pameva manasi karomi.

__parittaÃ±ceva obhÄ• sa_nti parittakaá¹-á¹-hÄ• ne obhÄ• saá¹ƒ. __parittÄ• ni ca rÅ«pÄ• r
parittakaá¹-á¹-hÄ• ne rÅ«pÄ• ni. vipariyÄ• yena dutiyavÄ• ro veditabbo. __paritto samÄ• dh
parikammobhÄ• so, obhÄ• saparittataÃ±hi sandhÄ• ya idha parikammasamÄ• dhi ``parittoâ
me tasmiá¹ƒ samaye_ti tasmiá¹ƒ samaye dibbacakkhupi parittakaá¹ƒ hoti. appamÄ• á¹‡avÄ

<245> __avitakkampi vicÄ• ramatta_nti paÃ±cakanaye dutiyajjhÄ• nasamÄ• dhiá¹ƒ. __avita
catukkanayepi paÃ±cakanayepi jhÄ• nattayasamÄ• dhiá¹ƒ. __sappÄ«tika_nti dukatikajjhÄ•
__nippÄ«tika_nti dukajjhÄ• nasamÄ• dhiá¹ƒ. __sÄ• tasahagata_nti tikacatukkajjhÄ• nasamÄ
__upekkhÄ• sahagata_nti catukkanaye catutthajjhÄ• nasamÄ• dhiá¹ƒ paÃ±cakanaye paÃ±c

kadÄ• pana bhagavÄ• imaá¹ƒ tividhaá¹ƒ samÄ• dhiá¹ƒ bhÄ• veti? mahÄ• bodhimÅ«le nisi
hi paá¹-hamamaggo paá¹-hamajjhÄ• niko ahosi, dutiyÄ• dayo dutiyatatiyacatutthajjhÄ• nikÄ
paÃ±cakanaye paÃ±camajjhÄ• nassa maggo natthÄ«ti so lokiyo ahosÄ«ti lokiyalokuttaramis
vuttaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

upakkilesasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ•

<246> __evaá¹ƒ_ \Ne IV 155/ __me suta_nti bÄ• lapaá¹‡á¸• itasuttaá¹ƒ. tattha __bÄ• lalakk
ayanti etehi lakkhiyati Ã±Ä• yatÄ«ti bÄ• lalakkhaá¹‡Ä• ni. tÄ• neva tassa saÃ±jÄ• nanakÄ•
__bÄ• lanimittÄ• ni_. bÄ• lassa apadÄ• nÄ• nÄ«ti __bÄ• lÄ• padÄ• nÄ• ni_ \Be IV 150/. __
abhijjhÄ• byÄ• pÄ• damicchÄ• dassanavasena duccintitameva cinteti. __dubbhÄ• sitabhÄ•
musÄ• vÄ• dÄ• dibhedaá¹ƒ dubbhÄ• sitameva bhÄ• sati. __dukkaá¹-akammakÄ• rÄ«_ti kar
dukkaá¹-akammameva karoti. __tatra ce_ti yattha nisinno, tassaá¹ƒ parisati. __tajjaá¹ƒ tass
tajjÄ• tikaá¹ƒ tadanucchavikaá¹ƒ, paÃ±cannaá¹ƒ verÄ• naá¹ƒ
diá¹-á¹-hadhammakasamparÄ• yikaÄ• dÄ«navappaá¹-isaá¹ƒyuttanti adhippÄ• yo. __tatrÄ• _
kacchamÄ• nÄ• ya. __bÄ• la_ntiÄ• dÄ«ni sÄ• miatthe upayogavacanaá¹ƒ.

<248> __olambantÄ«_ti upaá¹-á¹-hahanti. sesapadadvayaá¹ƒ tasseva vevacanaá¹ƒ, olamb
upaá¹-á¹-hahanti, tasmÄ• evaá¹ƒ vuttaá¹ƒ. __pathaviyÄ• olambantÄ«_ti pathavitale pattha
tasseva vevacanaá¹ƒ. pattharaá¹‡Ä• kÄ• royeva hesa. __tatra, bhikkhave, bÄ• lassÄ• _ti ta
upaá¹-á¹-hÄ• nÄ• kÄ• re Ä• pÄ• thagate bÄ• lassa evaá¹ƒ hoti.

<249> __etadavocÄ• _ti anusandhikusalo bhikkhu ``nirayassa upamÄ• kÄ• tuá¹ƒ na sakkÄ
vadati, ``na sukarÄ• â€™â€™ ti pana vadati, na sukaraá¹ƒ pana sakkÄ• hoti kÄ• tuá¹ƒ, har
upamaá¹ƒ kÄ• rÄ• pemÄ«ti cintetvÄ• etaá¹ƒ ``sakkÄ• , bhanteâ€™â€™ ti vacanaá¹ƒ avoca
vinivijjhitvÄ• gamanavasena yathÄ• ekasmiá¹ƒ á¹-hÄ• ne dve pahÄ• rÄ• nipatanti, evaá¹ƒ
vaá¹‡amukhasatÄ• ni honti. ito uttaripi eseva nayo.

<250> __pÄ• á¹‡imatta_nti antomuá¹-á¹-hiyaá¹ƒ á¹-hapanamattaá¹ƒ. __saá¹…khampi na u
na gacchati. __kalabhÄ• gampÄ«_ti satimaá¹ƒ kalaá¹ƒ sahassimaá¹ƒ kalaá¹ƒ satasahassim
upagacchatÄ«tipi vattabbataá¹ƒ na upeti. __upanidhampÄ«_ti upanikkhepanamattampi na u
olokitamattampi \Ne IV 156/ natthi. __tattaá¹ƒ_ \Ee IV 212/ __ayokhila_nti tigÄ• vutaá¹ƒ atta
sampajjalitÄ• ya lohapathaviyÄ• uttÄ• nakaá¹ƒ nipajjÄ• petvÄ• tassa dakkhiá¹‡ahatthe tÄ•
ayasÅ«laá¹ƒ pavesenti, tathÄ• vÄ• mahatthÄ• dÄ«su. yathÄ• ca uttÄ• nakaá¹ƒ nipajjÄ• pe
dakkhiá¹‡apassenapi vÄ• mapassenapi nipajjÄ• petvÄ• taá¹ƒ kammakÄ• raá¹‡aá¹ƒ karonti
sampajjalitÄ• ya lohapathaviyÄ• tigÄ• vutaá¹ƒ attabhÄ• vaá¹ƒ nipajjÄ• petvÄ• . __kuá¹-hÄ•
gehassa ekapakkhachadanamattÄ• hi kuá¹-hÄ• rÄ«hi tacchanti. lohitaá¹ƒ nadÄ« hutvÄ• sa
uá¹-á¹-hahitvÄ• tacchitaá¹-á¹-hÄ• naá¹ƒ gaá¹‡hanti. mahÄ• dukkhaá¹ƒ uppajjati, tacchantÄ•

suttÄ• hataá¹ƒ karitvÄ• dÄ• rÅ« viya aá¹-á¹-haá¹ƒsampi chaá¸·aá¹ƒsampi karonti. __vÄ• sÄ
mahÄ• suppapamÄ• á¹‡Ä• hi vÄ• sÄ«hi. tÄ• hi tacchantÄ• tacato yÄ• va aá¹-á¹-hÄ«ni saá¹
tacchitaá¹ƒ paá¹-ipÄ• katikaá¹ƒ hoti. __rathe yojetvÄ• _ti saddhiá¹ƒ yugayottapaÃ±caracakk
sabbato sampajjalite rathe yojetvÄ• . __mahanta_nti mahÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡aá
sampajjalitehi ayamuggarehi pothentÄ• Ä• ropenti. __sakimpi_ \Ee IV 213/ __uddha_nti su
pakkhittataá¹‡á¸• ulÄ• viya uddhaá¹ƒ adho tiriyaÃ±ca gacchati.

__bhÄ• gaso mito_ti bhÄ• ge á¹-hapetvÄ• á¹-hapetvÄ• vibhatto. __pariyanto_ti parikkhitto
ayapaá¹-á¹-ena chÄ• dito.

__samantÄ• yojanasataá¹ƒ pharitvÄ• tiá¹-á¹-hatÄ«_ti evaá¹ƒ pharitvÄ• tiá¹-á¹-hati, yathÄ•
á¹-hÄ• ne á¹-hatvÄ• olokentassa akkhÄ«ni yamakagoá¸·akÄ• viya nikkhamanti.

__na sukarÄ• akkhÄ• nena pÄ• puá¹‡itu_nti nirayo nÄ• ma evampi dukkho evampi dukkho
vassasahassaá¹ƒ kathentenÄ• pi matthakaá¹ƒ pÄ• petvÄ• kathetuá¹ƒ na sukarÄ• ti attho.

<251> __dantullehaka_nti dantehi ullehitvÄ• , luÃ±citvÄ• ti vuttaá¹ƒ hoti. __rasÄ• do_ti rasa
paribhuttaraso.

<252> __aÃ±Ã±amaÃ±Ã±akhÄ• dikÄ• _ti aÃ±Ã±amaÃ±Ã±akhÄ• danaá¹ƒ.

__dubbaá¹‡á¹‡o_ti \Ne IV 157/ durÅ«po. __duddasiko_ti dÄ• rakÄ• naá¹ƒ bhayÄ• panattha
duddaso. __okoá¹-imako_ti lakuá¹‡á¸• ako paviá¹-á¹-hagÄ«vo mahodaro. __kÄ• á¹‡o_ti eka
ubhayakkhikÄ• á¹‡o vÄ• . __kuá¹‡Ä«_ti ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« vÄ•
pÄ«á¹-hasappÄ«. __so_ \Ee IV 214/ __kÄ• yenÄ• _ti idamassa dukkhÄ• nupabandhadassa

__kaliggahenÄ• _ti parÄ• jayena. __adhibandhaá¹ƒ nigaccheyyÄ• _ti yasmÄ• bahuá¹ƒ jito
nappahoti, tasmÄ• attanÄ• pi bandhaá¹ƒ nigaccheyya. __kevalÄ• paripÅ«rÄ• bÄ• labhÅ«
duccaritÄ• ni pÅ«retvÄ• \Be IV 152/ niraye nibbattati, tattha pakkÄ• vasesena manussattaá
nÄ«cakulesu nibbattitvÄ• puna tÄ«á¹‡i duccaritÄ• ni pÅ«retvÄ• niraye nibbattatÄ«ti ayaá¹ƒ
paripuá¹‡á¹‡Ä• bÄ• labhÅ«mi.

<253> __paá¹‡á¸• italakkhaá¹‡Ä• nÄ«_tiÄ• di vuttÄ• nusÄ• reneva veditabbaá¹ƒ. __sucinti
manosucaritÄ• dÄ«naá¹ƒ vasena yojetabbÄ• ni.

cakkaratanavaá¹‡á¹‡anÄ•

<256> __sÄ«saá¹ƒ nhÄ• tassÄ• _ti sÄ«sena saddhiá¹ƒ gandhodakena nhÄ• tassa. __upos

samÄ• dinnauposathaá¹…gassa. __uparipÄ• sÄ• davaragatassÄ• _ti pÄ• sÄ• davarassa up
bhuÃ±jitvÄ• pÄ• sÄ• davarassa upari mahÄ• tale sirÄ«gabbhaá¹ƒ pavisitvÄ• sÄ«lÄ• ni Ä•
rÄ• jÄ• pÄ• tova satasahassaá¹ƒ vissajjetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• punapi soá¸·asahi
nhÄ• yitvÄ• katapÄ• tarÄ• so suddhaá¹ƒ uttarÄ• saá¹…gaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• uparipÄ
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno attano dÄ• namayapuÃ±Ã±asamudayaá¹ƒ Ä• vajjetvÄ•
sabbacakkavattÄ«naá¹ƒ dhammatÄ• \Ee IV 215/.

tesaá¹ƒ taá¹ƒ Ä• vajjantÄ• naá¹ƒyeva vuttappakÄ• rapuÃ±Ã±akammapaccayaá¹ƒ utusamu
nÄ«lamaá¹‡isaá¹…ghÄ• á¹-asadisaá¹ƒ pÄ• cÄ«nasamuddajalatalaá¹ƒ chindamÄ• naá¹ƒ viy
viya dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavati. tayidaá¹ƒ dibbÄ• nubhÄ• vayuttattÄ• __dibba
assa arÄ• nanti __sahassÄ• raá¹ƒ_. saha \Ne IV 158/ nemiyÄ• saha nÄ• bhiyÄ• cÄ• ti __s
sabbehi Ä• kÄ• rehi paripÅ«ranti __sabbÄ• kÄ• raparipÅ«raá¹ƒ_.

tattha cakkaÃ±ca taá¹ƒ ratijananaá¹-á¹-hena ratanaÃ±cÄ• ti __cakkaratanaá¹ƒ_. yÄ• ya par
``sanÄ• bhikaâ€™â€™ nti vuttaá¹ƒ, sÄ• indanÄ«lamaá¹‡imayÄ• hoti. majjhe panassÄ• ra
suddhasiniddhadantapantiyÄ• hasamÄ• naá¹ƒ viya virocati. majjhe chiddena viya candama
bÄ• hirantesu rajatapaá¹-á¹-ena kataparikkhepo hoti. tesu panassÄ• nÄ• bhipanÄ• á¸·i pari
yuttaá¹-á¹-hÄ• ne paricchedalekhÄ• suvibhattÄ• va hutvÄ• paÃ±Ã±Ä• yanti. ayaá¹ƒ tÄ• va
sabbÄ• kÄ• raparipÅ«ratÄ• .

yehi \Be IV 153/ pana taá¹ƒ arehi ``sahassÄ• raâ€™â€™ nti vuttaá¹ƒ, te sattaratanamayÄ•
pabhÄ• sampannÄ• honti. tesampi ghaá¹-amaá¹‡ikaparicchedalekhÄ• dÄ«ni suvibhattÄ• n
arÄ• naá¹ƒ sabbÄ• kÄ• raparipÅ«ratÄ• .

yÄ• ya pana taá¹ƒ nemiyÄ• saha ``sanemikaâ€™â€™ nti vuttaá¹ƒ, sÄ• bÄ• lasÅ«riyarasm
avahasamÄ• nÄ• viya surattasuddhasiniddhapavÄ• á¸·amayÄ• hoti. sandhÄ«su panassÄ•
saÃ±jhÄ• rÄ• gasassirikarattajambonadapaá¹-á¹-Ä• vaá¹-á¹-aparicchedalekhÄ• ca suvibha
ayamassa nemiyÄ• sabbÄ• kÄ• raparipÅ«ratÄ• .

nemimaá¹‡á¸• alapiá¹-á¹-hiyaá¹ƒ panassa dasannaá¹ƒ dasannaá¹ƒ arÄ• namantare dhama
chiddamaá¹‡á¸• alacitto vÄ• tagÄ• hÄ« pavÄ• á¸·adaá¹‡á¸• o hoti, yassa vÄ• tena paharitas
paÃ±caá¹…gikatÅ«riyassa viya saddo vaggu ca rajanÄ«yo ca kamanÄ«yo ca hoti. tassa kho
pavÄ• á¸·adaá¹‡á¸• assa upari setacchattaá¹ƒ, ubhosu passesu samosaritakusumadÄ• map
samosaritakusumadÄ• mapantisatadvayaparivÄ• rena setacchattasatadhÄ• rinÄ• pavÄ• á¸
samupasobhitanemiparikkhepassa dvinnampi nÄ• bhipanÄ• á¸·Ä«naá¹ƒ anto dve sÄ«hamu
tÄ• lakkhandhappamÄ• á¹‡Ä• puá¹‡á¹‡acandakiraá¹‡akalÄ• pasassirikÄ•
taruá¹‡aravisamÄ• narattakambalageá¹‡á¸• ukapariyantÄ• Ä• kÄ• sagaá¹…gÄ• gatisobhaa
muttakalÄ• pÄ• olambanti, yehi cakkaratanena saddhiá¹ƒ \Ne IV 159/ Ä• kÄ• se sampariva

ekato parivattantÄ• ni viya khÄ• yanti. ayamassa sabbaso sabbÄ• kÄ• raparipÅ«ratÄ• .

taá¹ƒ panetaá¹ƒ evaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ pakatiyÄ• sÄ• yamÄ• sabhattaá¹ƒ bhu
gharadvÄ• re paÃ±Ã±attÄ• sanesu \Ee IV 217/ nisÄ«ditvÄ• pavattakathÄ• sallÄ• pesu man
kÄ«á¸·amÄ• ne dÄ• rakajane nÄ• tiuccena nÄ• tinÄ«cena vanasaá¹‡á¸• amatthakÄ• sanne
upasobhayamÄ• naá¹ƒ viya rukkhasÄ• khaggÄ• ni, dvÄ• dasayojanato paá¹-á¹-hÄ• ya suyy
sattÄ• naá¹ƒ sotÄ• ni odhÄ• payamÄ• naá¹ƒ yojanato paá¹-á¹-hÄ• ya nÄ• nappabhÄ• samu
nayanÄ• ni samÄ• kaá¸• á¸• hantaá¹ƒ \Be IV 154/ raÃ±Ã±o cakkavattissa puÃ±Ã±Ä• nubhÄ
rÄ• jadhÄ• niabhimukhaá¹ƒ Ä• gacchati.

atha tassa cakkaratanassa saddassavaneneva ``kuto nu kho, kassa nu kho ayaá¹ƒ saddoâ
Ä• vajjitahadayÄ• naá¹ƒ puratthimadisaá¹ƒ olokayamÄ• nÄ• naá¹ƒ tesaá¹ƒ manussÄ• naá¹ƒ
evamÄ• ha --- ``passa bho acchariyaá¹ƒ, ayaá¹ƒ puá¹‡á¹‡acando pubbe eko uggacchati, ajj
uggato, etaÃ±hi rÄ• jahaá¹ƒsamithunaá¹ƒ viya puá¹‡á¹‡acandamithunaá¹ƒ pubbÄ• pariyena
abhilaá¹…ghatÄ«â€™â€™ ti. tamaÃ±Ã±o Ä• ha --- ``kiá¹ƒ kathesi samma kahaá¹ƒ nÄ• ma
ekato uggacchantÄ• diá¹-á¹-hapubbÄ• , nanu esa tapanÄ«yaraá¹ƒsidhÄ• ro piÃ±charakiraâ
ti. tamaÃ±Ã±o sitaá¹ƒ katvÄ• evamÄ• ha --- ``kiá¹ƒ ummattosi, nanu kho idÄ• nimeva divÄ•
kathaá¹ƒ imaá¹ƒ puá¹‡á¹‡acandaá¹ƒ anubandhamÄ• no uggacchissati, addhÄ• panetaá¹ƒ
anekaratanappabhÄ• samujjalaá¹ƒ ekassa puÃ±Ã±avato vimÄ• naá¹ƒ bhavissatÄ«â€™â€™
aÃ±Ã±e evamÄ• haá¹ƒsu --- ``kiá¹ƒ bahuá¹ƒ vippalapatha, nevesa puá¹‡á¹‡acando, na sÅ«
hetesaá¹ƒ evarÅ«pÄ• \Ee IV 218/ sirisampatti atthi, cakkaratanena panetena bhavitabbaâ€

evaá¹ƒ pavattasallÄ• passeva tassa janassa candamaá¹‡á¸• alaá¹ƒ ohÄ• ya taá¹ƒ cakkarat
tato tehi ``kassa nu kho idaá¹ƒ nibbattaâ€™â€™ nti vutte bhavanti vattÄ• ro --- ``na kassaci
amhÄ• kaá¹ƒ rÄ• jÄ• pÅ«ritacakkavattivatto, tassetaá¹ƒ nibbattaâ€™â€™ nti. atha so ca m
passati, sabbo cakkaratanameva anugacchati. tampi cakkaratanaá¹ƒ raÃ±Ã±oyeva atthÄ• y
Ã±Ä• petukÄ• maá¹ƒ viya sattakkhattuá¹ƒ pÄ• kÄ• ramatthakeneva nagaraá¹ƒ anusaá¹ƒyÄ•
antepuraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• antepurassa uttarasÄ«hapaÃ±jaraÄ• sanne á¹-hÄ• ne
sukhena sakkÄ• hoti pÅ«jetuá¹ƒ, evaá¹ƒ akkhÄ• hataá¹ƒ viya tiá¹-á¹-hati.

evaá¹ƒ á¹-hitassa panassa vÄ• tapÄ• nacchiddÄ• dÄ«hi pavisitvÄ• nÄ• nÄ• virÄ• garatana
pÄ• sÄ• daá¹ƒ alaá¹…kurumÄ• naá¹ƒ pabhÄ• samÅ«haá¹ƒ disvÄ• dassanatthÄ• ya saÃ±jÄ
parijanopissa piyavacanapÄ• bhatena Ä• gantvÄ• tamatthaá¹ƒ nivedeti. atha rÄ• jÄ•
balavapÄ«tipÄ• mojjaphuá¹-asarÄ«ro pallaá¹…kaá¹ƒ \Be IV 155/ mocetvÄ• uá¹-á¹-hÄ• yÄ•
sÄ«hapaÃ±jarasamÄ«paá¹ƒ gantvÄ• taá¹ƒ cakkaratanaá¹ƒ disvÄ• ``sutaá¹ƒ kho pana met
cintanaá¹ƒ cintesi. tena vuttaá¹ƒ --- ``disvÄ• na raÃ±Ã±o khattiyassa ... pe ... assaá¹ƒ nu kho
cakkavattÄ«â€™â€™ ti. tattha __so hoti rÄ• jÄ• cakkavattÄ«_ti kittÄ• vatÄ• cakkavattÄ« h
ekaá¹…guladvaá¹…gulamattampi cakkaratane Ä• kÄ• saá¹ƒ abbhuggantvÄ• pavatte.

idÄ• ni tassa pavattÄ• panatthaá¹ƒ yaá¹ƒ kÄ• tabbaá¹ƒ taá¹ƒ dassento __atha kho, bhikkha
\Ee IV 219/ __uá¹-á¹-hÄ• yÄ• sanÄ• _ti nisinnÄ• sanato uá¹-á¹-hahitvÄ• cakkaratanasamÄ«
__bhiá¹…kÄ• raá¹ƒ gahetvÄ• _ti hatthisoá¹‡á¸• asadisapanÄ• á¸·iá¹ƒ suvaá¹‡á¹‡abhiá¹…kÄ
vÄ• mahatthena udakaá¹ƒ gahetvÄ• . pavattatu bhavaá¹ƒ cakkaratanaá¹ƒ, abhivijinÄ• tu bh
__anvadeva rÄ• jÄ• cakkavattÄ« saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ• _ti sabbacakkava
abhisiÃ±citvÄ• ``abhivijÄ• nÄ• tu bhavaá¹ƒ cakkaratanaâ€™â€™ nti vacanasamanantaram
cakkaratanaá¹ƒ pavattati, yassa pavattisamakÄ• lameva so rÄ• jÄ• cakkavattÄ« nÄ• ma ho

pavatte pana cakkaratane taá¹ƒ anubandhamÄ• nova rÄ• jÄ• cakkavattÄ« yÄ• navaraá¹ƒ
abbhuggacchati, athassa chattacÄ• marÄ• dihattho parijano ceva antepurajano ca. tato
nÄ• nappakÄ• rakaÃ±cukakavacÄ• disannÄ• havibhÅ«sitena vividhÄ• haraá¹‡appabhÄ• sa
samussitaddhajapaá¹-Ä• kapaá¹-imaá¹‡á¸• itena attano attano balakÄ• yena saddhiá¹ƒ upa
vehÄ• saá¹ƒ abbhuggantvÄ• rÄ• jÄ• nameva parivÄ• renti. rÄ• jayuttÄ• pana janasaá¹…ga
bheriyo carÄ• penti ``tÄ• tÄ• amhÄ• kaá¹ƒ raÃ±Ã±o cakkaratanaá¹ƒ \Ee IV 220/ nibbattaá¹ƒ
vibhavÄ• nurÅ«pena maá¹‡á¸• itappasÄ• dhitÄ• sannipatathÄ• â€™â€™ ti. mahÄ• jano pa
cakkaratanasaddeneva sabbakiccÄ• ni \Ne IV 161/ pahÄ• ya gandhapupphÄ• dÄ«ni Ä• dÄ•
vehÄ• saá¹ƒ abbhuggantvÄ• rÄ• jÄ• nameva parivÄ• reti. yassa yassa hi raÃ±Ã±Ä• saddh
so so Ä• kÄ• sagatova hoti. evaá¹ƒ dvÄ• dasayojanÄ• yÄ• mavitthÄ• rÄ• parisÄ• hoti. tatth
chinnabhinnasarÄ«ro vÄ• kiliá¹-á¹-havattho vÄ• natthi. sucipariv Ä• ro hi rÄ• jÄ• cakkavatt
nÄ• ma vijjÄ• dharaparisÄ• viya Ä• kÄ• se gacchamÄ• nÄ• indanÄ«lamaá¹‡itale \Be IV 15
hoti. tena vuttaá¹ƒ ``anvadeva rÄ• jÄ• cakkavattÄ« saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ•

tampi cakkaratanaá¹ƒ rukkhaggÄ• naá¹ƒ uparÅ«pari nÄ• tiuccena gaganapadesena pavatta
pupphaphalapallavehi atthikÄ• tÄ• ni sukhena gahetuá¹ƒ sakkonti, bhÅ«miyaá¹ƒ á¹-hitÄ• ``
uparÄ• jÄ• , esa senÄ• patÄ«â€™â€™ ti sallakkhetuá¹ƒ sakkonti. á¹-hÄ• nÄ• dÄ«supi iriyÄ•
teneva gacchati. cittakammÄ• disippapasutÄ• cettha attano attano kiccaá¹ƒ karontÄ• yeva
bhÅ«miyaá¹ƒ, tathÄ• nesaá¹ƒ sabbakiccÄ• ni Ä• kÄ• se ijjhanti. evaá¹ƒ cakkavattiparisaá¹ƒ
cakkaratanaá¹ƒ vÄ• mapassena sineruá¹ƒ pahÄ• ya samuddassa uparibhÄ• gena aá¹-á¹-ha
pubbavidehaá¹ƒ gacchati.

tattha yo vinibbedhena dvÄ• dasayojanÄ• ya parikkhepato chattiá¹ƒsayojanaparisÄ• ya sar
sulabhÄ• hÄ• rÅ«pakaraá¹‡o chÄ• yÅ«dakasampanno sucisamatalo ramaá¹‡Ä«yo bhÅ«mi
cakkaratanaá¹ƒ Ä• kÄ• se akkhÄ• hataá¹ƒ viya tiá¹-á¹-hati. atha tena saÃ±Ã±Ä• á¹‡ena so n
yathÄ• ruci nhÄ• nabhojanÄ• dÄ«ni sabbakiccÄ• ni karonto vÄ• saá¹ƒ kappeti, tena vuttaá¹
kho pana, bhikkhave, padese taá¹ƒ cakkaratanaá¹ƒ patiá¹-á¹-hÄ• ti, tattha rÄ• jÄ• cakkavat
saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• yÄ• â€™â€™ ti.

evaá¹ƒ vÄ• saá¹ƒ upagate cakkavattimhi ye tattha rÄ• jÄ• no, te ``paracakkaá¹ƒ Ä• gataâ€
balakÄ• yaá¹ƒ sannipÄ• tetvÄ• yuddhasajjÄ• honti. cakkaratanassa uppattisamanantaram
yo paccatthikasaÃ±Ã±Ä• ya rÄ• jÄ• naá¹ƒ Ä• rabbha Ä• vudhaá¹ƒ ukkhipituá¹ƒ visaheyya. a

cakkÄ• nubhÄ• vena \Ne IV 162/ hi tassa raÃ±Ã±o,

arÄ« asesÄ• damathaá¹ƒ upenti.

arindamaá¹ƒ nÄ• ma narÄ• dhipassa,

teneva taá¹ƒ vuccati tassa cakkaá¹ƒ ||

tasmÄ• \Be IV 157/ sabbepi te rÄ• jÄ• no attano attano rajjasirivibhavÄ• nurÅ«paá¹ƒ pÄ• b
rÄ• jÄ• naá¹ƒ upagamma onatasirÄ• attano moá¸·iyamaá¹‡ippabhÄ• bhisekenassa pÄ• da
mahÄ• rÄ• jÄ• â€™â€™ tiÄ• dÄ«hi vacanehi tassa kiá¹…kÄ• rappaá¹-issÄ• vitaá¹ƒ Ä• pajja
pana, bhikkhave, puratthimÄ• ya ... pe ... anusÄ• sa mahÄ• rÄ• jÄ• _ti.

tattha __svÄ• gata_nti suÄ• gamanaá¹ƒ. ekasmiÃ±hi Ä• gate socanti, gate nandanti. ekasm
gate socanti. tÄ• diso tvaá¹ƒ Ä• gatanandano gamanasocano, tasmÄ• tava Ä• gamanaá¹ƒ
evaá¹ƒ \Ee IV 222/ vutte pana cakkavattÄ« nÄ• pi ``ettakaá¹ƒ nÄ• ma me anuvassaá¹ƒ baliá
vadati, nÄ• pi aÃ±Ã±assa bhogaá¹ƒ acchinditvÄ• aÃ±Ã±assa deti. attano pana dhammarÄ•
paÃ±Ã±Ä• ya pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni upaparikkhitvÄ• pemanÄ«yena maÃ±junÄ• saren
pÄ• á¹‡Ä• tipÄ• to nÄ• mesa Ä• sevito bhÄ• vito bahulÄ«kato nirayasaá¹ƒvattaniko hotÄ«â€
dhammaá¹ƒ desetvÄ• ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dikaá¹ƒ ovÄ• daá¹ƒ deti. tena
evamÄ• ha pÄ• á¹‡o na hantabbo ... pe ... yathÄ• bhuttaÃ±ca bhuÃ±jathÄ• _ti.

kiá¹ƒ pana sabbepi raÃ±Ã±o imaá¹ƒ ovÄ• daá¹ƒ gaá¹‡hantÄ«ti. buddhassapi tÄ• va sabbe
kiá¹ƒ gaá¹‡hissanti. tasmÄ• ye paá¹‡á¸• itÄ• vibhÄ• vino, te gaá¹‡hanti. sabbe pana anuya
``ye kho pana, bhikkhaveâ€™â€™ tiÄ• dimÄ• ha.

atha taá¹ƒ cakkaratanaá¹ƒ evaá¹ƒ pubbavidehavÄ• sÄ«naá¹ƒ ovÄ• de dinne katapÄ• tarÄ•
vehÄ• saá¹ƒ abbhuggantvÄ• puratthimaá¹ƒ samuddaá¹ƒ ajjhogÄ• hati. yathÄ• yathÄ• ca t
tathÄ• agadagandhaá¹ƒ ghÄ• yitvÄ• saá¹ƒkhittaphaá¹‡o nÄ• garÄ• jÄ• viya saá¹ƒkhittaÅ«
ogacchamÄ• naá¹ƒ \Ne IV 163/ mahÄ• samuddasalilaá¹ƒ yojanamattaá¹ƒ ogantvÄ• antosa
tiá¹-á¹-hati. taá¹…khaá¹‡aÃ±Ã±eva ca tassa raÃ±Ã±o puÃ±Ã±asiriá¹ƒ daá¹-á¹-hukÄ• mÄ• ni
vippakiá¹‡á¹‡Ä• ni nÄ• nÄ• ratanÄ• ni tato tato Ä• gantvÄ• taá¹ƒ padesaá¹ƒ pÅ«rayanti. ath
nÄ• nÄ• ratanaparipÅ«raá¹ƒ mahÄ• samuddatalaá¹ƒ disvÄ• yathÄ• ruci ucchaá¹…gÄ• dÄ«

Ä• dinnaratanÄ• ya \Be IV 158/ pana parisÄ• ya taá¹ƒ cakkaratanaá¹ƒ paá¹-inivattati. paá¹-i
tasmiá¹ƒ parisÄ• aggato hoti, majjhe rÄ• jÄ• , ante cakkaratanaá¹ƒ. tampi jalanidhijalaá¹ƒ p
\Ee IV 223/ cakkaratanasiriyÄ• , asahamÄ• namiva ca tena viyogaá¹ƒ, nemimaá¹‡á¸• alapa
nirantarameva upagacchati.

<257> evaá¹ƒ rÄ• jÄ• cakkavattÄ« puratthimasamuddapariyantaá¹ƒ pubbavidehaá¹ƒ abhiv
dakkhiá¹‡asamuddapariyantaá¹ƒ jambudÄ«paá¹ƒ vijetukÄ• mo cakkaratanadesitena magge
gacchati. tena vuttaá¹ƒ __atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ puratthimasamuddaá¹
paccuttaritvÄ• dakkhiá¹‡aá¹ƒ disaá¹ƒ pavattatÄ«_ti. evaá¹ƒ pavattamÄ• nassa pana tassa
senÄ• sanniveso paá¹-irÄ• jagamanaá¹ƒ tesaá¹ƒ anusÄ• sanippadÄ• naá¹ƒ dakkhiá¹‡asam
samuddasalilassa ogacchanaá¹ƒ ratanÄ• dÄ• nanti sabbaá¹ƒ purimanayeneva veditabbaá¹

vijinitvÄ• pana taá¹ƒ dasasahassayojanappamÄ• á¹‡aá¹ƒ jambudÄ«paá¹ƒ dakkhiá¹‡asamu
sattayojanasahassappamÄ• á¹‡aá¹ƒ aparagoyÄ• naá¹ƒ vijetuá¹ƒ pubbe vuttanayeneva gan
samuddapariyantaá¹ƒ tatheva abhivijinitvÄ• pacchimasamuddatopi paccuttaritvÄ•
aá¹-á¹-hayojanasahassappamÄ• á¹‡aá¹ƒ uttarakuruá¹ƒ vijetuá¹ƒ tatheva gantvÄ• tampi sar
abhivijiya uttarasamuddatopi paccuttarati.

ettÄ• vatÄ• raÃ±Ã±Ä• cakkavattinÄ• cÄ• turantÄ• ya pathaviyÄ• Ä• dhipaccaá¹ƒ adhigat
vijitavijayo attano rajjasirisampattidassanatthaá¹ƒ sapariso uddhaá¹ƒ gaganatalaá¹ƒ abhilaá
suvikasitapadumuppalapuá¹‡á¸• arÄ«kavanavicitte cattÄ• ro jÄ• tassare viya
paÃ±casatapaÃ±casataparittadÄ«paparivÄ• re cattÄ• ro mahÄ• dÄ«pe oloketvÄ• cakkarata
yathÄ• nukkamaá¹ƒ attano rÄ• jadhÄ• nimeva paccÄ• gacchati. atha taá¹ƒ cakkaratanaá¹ƒ
antepuradvÄ• raá¹ƒ sobhayamÄ• naá¹ƒ viya hutvÄ• tiá¹-á¹-hati.

evaá¹ƒ \Ne IV 164/ patiá¹-á¹-hite pana tasmiá¹ƒ cakkaratane rÄ• jantepure ukkÄ• hi vÄ• dÄ
karaá¹‡Ä«yaá¹ƒ na hoti, cakkaratanobhÄ• soyeva rattiá¹ƒ andhakÄ• raá¹ƒ vidhamati. ye ca
andhakÄ• ratthikÄ• honti, tesaá¹ƒ andhakÄ• rameva hoti. tena vuttaá¹ƒ __dakkhiá¹‡asamu
pe ... evarÅ«paá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavatÄ«_ti.

hatthiratanavaá¹‡á¹‡anÄ•

<258> evaá¹ƒ \Be IV 159/ pÄ• tubhÅ«tacakkaratanassa panassa cakkavattino amaccÄ•
pakatimaá¹…galahatthiá¹-á¹-hÄ• naá¹ƒ sucibhÅ«mibhÄ• gaá¹ƒ kÄ• retvÄ• haricandanÄ• dÄ
upalimpÄ• petvÄ• heá¹-á¹-hÄ• vicittavaá¹‡á¹‡asurabhikusumasamÄ• kiá¹‡á¹‡aá¹ƒ upari su
antarantarÄ• samosaritamanuÃ±Ã±a-kusumadÄ• mappaá¹-imaá¹‡á¸• itavitÄ• naá¹ƒ devavi
abhisaá¹…kharitvÄ• ``evarÅ«passa nÄ• ma deva hatthiratanassa Ä• gamanaá¹ƒ cintethÄ•
vuttanayeneva mahÄ• dÄ• naá¹ƒ datvÄ• sÄ«lÄ• ni samÄ• dÄ• ya taá¹ƒ puÃ±Ã±asampattiá

puÃ±Ã±Ä• nubhÄ• vacodito chaddantakulÄ• vÄ• uposathakulÄ• vÄ• taá¹ƒ sakkÄ• ravise
taruá¹‡aravimaá¹‡á¸• alÄ• bhirattacaraá¹‡a-gÄ«vamukhappaá¹-imaá¹‡á¸• itavisuddhasetas
susaá¹‡á¹-hitaá¹…gapaccaá¹…gasanniveso vikasitaratta-padumacÄ• rupokkharo iddhimÄ•
gamanasamattho manosilÄ• cuá¹‡á¹‡araÃ±jitapariyanto viya rajatapabbato hatthiseá¹-á¹-ho
patiá¹-á¹-hÄ• ti. so chaddantakulÄ• Ä• gacchanto sabbakaniá¹-á¹-ho Ä• gacchati, uposatha
pÄ• á¸·iyaá¹ƒ pana ``uposatho nÄ• garÄ• jÄ• â€™â€™ icceva Ä• gacchati. svÄ• yaá¹ƒ \Ee
pÅ«ritacakkavattivattÄ• naá¹ƒ cakkavattÄ«naá¹ƒ sutte vuttanayeneva cintayantÄ• naá¹ƒ Ä•
sayameva pakatimaá¹…galahatthiá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• maá¹…galahatthiá¹ƒ apanet
vuttaá¹ƒ __puna caparaá¹ƒ, bhikkhave ... pe ... nÄ• garÄ• jÄ• _ti.

evaá¹ƒ pÄ• tubhÅ«taá¹ƒ pana taá¹ƒ hatthiratanaá¹ƒ disvÄ• hatthigopakÄ• dayo haá¹-á¹-ha
gantvÄ• raÃ±Ã±o Ä• rocenti. rÄ• jÄ• turitaturitaá¹ƒ Ä• gantvÄ• taá¹ƒ disvÄ• pasannacitto
hatthiyÄ• naá¹ƒ, sace damathaá¹ƒ upeyyÄ• â€™â€™ ti cintayanto hatthaá¹ƒ pasÄ• reti. ath
viya kaá¹‡á¹‡e olambetvÄ• sÅ«ratabhÄ• vaá¹ƒ dassento rÄ• jÄ• naá¹ƒ upasaá¹…kamati, r
hoti. athassa \Ne IV 165/ parijanÄ• adhippÄ• yaá¹ƒ Ã±atvÄ• taá¹ƒ hatthiratanaá¹ƒ sovaá¹‡
sovaá¹‡á¹‡Ä• laá¹…kÄ• raá¹ƒ hemajÄ• lapaá¹-icchannaá¹ƒ katvÄ• upanenti. rÄ• jÄ• taá¹ƒ
sattaratanamayÄ• ya nisseá¹‡iyÄ• abhiruyha Ä• kÄ• saá¹ƒ gamananinnacitto hoti. tassa sa
hatthirÄ• jÄ• rÄ• jahaá¹ƒso viya indanÄ«lamaá¹‡ippabhÄ• jÄ• lanÄ«lagaganataláá¹ƒ abhila
cakkacÄ• rikÄ• ya vuttanayeneva \Be IV 160/ sakalarÄ• japarisÄ• . iti sapariso rÄ• jÄ• anto
sakalapathaviá¹ƒ anusaá¹ƒyÄ• yitvÄ• rÄ• jadhÄ• niá¹ƒ paccÄ• gacchati, evaá¹ƒ mahiddhik
__hatthiratanaá¹ƒ_ hoti. tena vuttaá¹ƒ __disvÄ• na raÃ±Ã±o cakkavattissa ... pe ... evarÅ«p
pÄ• tubhavatÄ«_ti.

assaratanavaá¹‡á¹‡anÄ•

evaá¹ƒ pÄ• tubhÅ«tahatthiratanassa pana cakkavattino parisÄ• pakatimaá¹…galaassaá¹-á
kÄ• retvÄ• alaá¹…karitvÄ• ca purimanayeneva raÃ±Ã±o tassa Ä• gamanacintanatthaá¹ƒ u
purimanayeneva katadÄ• nasakkÄ• ro \Ee IV 226/ samÄ• dinnasÄ«lova pÄ• sÄ• datale nisi
samanussarati, athassa puÃ±Ã±Ä• nubhÄ• vacodito sindhavakulato
vijjullatÄ• vinaddhasaradakÄ• lasetavalÄ• hakarÄ• sisassiriko rattapÄ• do rattatuá¹‡á¸• o
candappabhÄ• puÃ±jasadisasuddhasiniddhaghanasaá¹…ghÄ• tasarÄ«ro kÄ• kagÄ«vÄ• vi
kÄ• á¸·avaá¹‡á¹‡ena sÄ«sena samannÄ• gatattÄ• __kÄ• á¸·asÄ«so_ suá¹-á¹-hu kappetvÄ
muÃ±jasadisehi saá¹‡havaá¹-á¹-aujugatigatehi kesehi samannÄ• gatattÄ• __muÃ±jakeso v
nÄ• ma assarÄ• jÄ• Ä• gantvÄ• tasmiá¹ƒ á¹-hÄ• ne patiá¹-á¹-hÄ• ti. sesaá¹ƒ sabbaá¹ƒ hat
veditabbaá¹ƒ. evarÅ«paá¹ƒ __assaratanaá¹ƒ_ sandhÄ• ya bhagavÄ• __puna capara_ntiÄ•

maá¹‡iratanavaá¹‡á¹‡anÄ•

evaá¹ƒ pÄ• tubhÅ«taassaratanassa pana raÃ±Ã±o cakkavattissa catuhatthÄ• yÄ• maá¹ƒ
sakaá¹-anÄ• bhisamappamÄ• á¹‡aá¹ƒ ubhosu antesu kaá¹‡á¹‡ikapariyantato viniggatasupa
dvÄ«hi kaÃ±canapadumehi alaá¹…kataá¹ƒ caturÄ• sÄ«timaá¹‡isahassaparivÄ• raá¹ƒ tÄ• rÄ
puá¹‡á¹‡acandassa siriá¹ƒ paá¹-ippharamÄ• naá¹ƒ viya vepullapabbatato __maá¹‡iratanaá¹
Ä• gatassa muttÄ• jÄ• lake \Ne IV 166/ á¹-hapetvÄ• veá¸·uparamparÄ• ya saá¹-á¹-hihattha
Ä• ropitassa rattibhÄ• ge samantÄ• yojanappamÄ• á¹‡aá¹ƒ okÄ• saá¹ƒ Ä• bhÄ• pharati, y
aruá¹‡uggamanavelÄ• viya saÃ±jÄ• tÄ• loko hoti. tato kassakÄ• kasikammaá¹ƒ, vÄ• á¹‡ijÄ
\Be IV 161/, te \Ee IV 227/ te ca sippino taá¹ƒ taá¹ƒ kammantaá¹ƒ payojenti divÄ• ti maÃ±Ã±
vuttaá¹ƒ __puna caparaá¹ƒ, bhikkhave ... pe ... maá¹‡iratanaá¹ƒ pÄ• tubhavatÄ«_ti.

itthiratanavaá¹‡á¹‡anÄ•

evaá¹ƒ pÄ• tubhÅ«tamaá¹‡iratanassa pana cakkavattissa visayasukhavisesakÄ• raá¹‡aá¹ƒ
pÄ• tubhavati. maddarÄ• jakulato vÄ• hissa aggamahesiá¹ƒ Ä• nenti, uttarakuruto vÄ• puÃ
Ä• gacchati. avasesÄ• panassÄ• sampatti ``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkava
pÄ• tubhavati abhirÅ«pÄ• dassanÄ«yÄ• â€™â€™ tiÄ• dinÄ• nayena pÄ• á¸·iyaá¹ƒyeva Ä

tattha saá¹‡á¹-hÄ• napÄ• ripÅ«riyÄ• adhikaá¹ƒ rÅ«paá¹ƒ assÄ• ti __abhirÅ«pÄ• _. dissam
pÄ«á¹‡ayati, tasmÄ• aÃ±Ã±aá¹ƒ kiccavikkhepaá¹ƒ hitvÄ• pi daá¹-á¹-habbÄ• ti __dassanÄ«
somanassavasena cittaá¹ƒ pasÄ• detÄ«ti __pÄ• sÄ• dikÄ• . paramÄ• yÄ• _ti evaá¹ƒ pasÄ•
__vaá¹‡á¹‡apokkharatÄ• yÄ• _ti vaá¹‡á¹‡asundaratÄ• ya. __samannÄ• gatÄ• _ti upetÄ• . _
nÄ• tidÄ«ghÄ• nÄ• tirassÄ• __dassanÄ«yÄ• _ yasmÄ• nÄ• tikisÄ• nÄ• tithÅ«lÄ• , __pÄ•
naccodÄ• tÄ• . __paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• _ yasmÄ• atikka
appattÄ• dibbavaá¹‡á¹‡aá¹ƒ. manussÄ• naÃ±hi vaá¹‡á¹‡Ä• bhÄ• bahi na niccharati, devÄ
niccharati, tassÄ• pana dvÄ• dasahatthappamÄ• á¹‡aá¹ƒ padesaá¹ƒ sarÄ«rÄ• bhÄ• obhÄ

nÄ• tidÄ«ghÄ• dÄ«su cassÄ• paá¹-hamayugaá¸·ena Ä• rohasampatti, dutiyayugaá¸·ena pa
tatiyayugaá¸·ena vaá¹‡á¹‡asampatti vuttÄ• . chahi vÄ• pi etehi kÄ• yavipattiyÄ• abhÄ• vo,
vaá¹‡á¹‡anti iminÄ• kÄ• yasampatti vuttÄ• .

__tÅ«lapicuno vÄ• kappÄ• sapicuno vÄ• _ti sappimaá¹‡á¸• e pakkhipitvÄ• \Ee IV 228/ á¹-
tÅ«lapicuno \Ne IV 167/ vÄ• satavihatassa kappÄ• sapicuno vÄ• kÄ• yasamphasso hoti. _
sÄ«takÄ• le. __uá¹‡he_ti raÃ±Ã±o uá¹‡hakÄ• le. __candanagandho_ti niccakÄ• lameva sup
catujjÄ• tisamÄ• yojitassa haricandanassa gandho kÄ• yato vÄ• yati. __uppalagandho_ti ha
nikkhanto taá¹…khaá¹‡aá¹ƒ vikasitasseva nÄ«luppalassa atisurabhigandho vÄ• yati.

evaá¹ƒ \Be IV 162/ rÅ«pasamphassagandhasampattiyuttÄ• ya panassÄ• sarÄ«rasampattiy
dassetuá¹ƒ __taá¹ƒ kho panÄ• _tiÄ• di vuttaá¹ƒ. tattha rÄ• jÄ• naá¹ƒ disvÄ• nisinnÄ• sanat

paá¹-hamameva uá¹-á¹-hÄ• tÄ«ti __pubbuá¹-á¹-hÄ• yinÄ«_. tasmiá¹ƒ nisinne tassa raÃ±Ã±o
bÄ«janÄ• dikiccaá¹ƒ katvÄ• pacchÄ• nipatati nisÄ«datÄ«ti __pacchÄ• nipÄ• tinÄ«_. kiá¹ƒ
kiá¹ƒkÄ• raá¹ƒ paá¹-issÄ• vetÄ«ti __kiá¹ƒkÄ• rapaá¹-issÄ• vinÄ«_. raÃ±Ã±o manÄ• pameva
__manÄ• pacÄ• rinÄ«_. yaá¹ƒ raÃ±Ã±o piyaá¹ƒ, tadeva vadatÄ«ti __piyavÄ• dinÄ«_.

idÄ• ni svÄ• ssÄ• Ä• cÄ• ro bhÄ• vasuddhiyÄ• eva, na sÄ• á¹-heyyenÄ• ti dassetuá¹ƒ __t
tattha __no aticaratÄ«_ti na atikkamitvÄ• carati, aÃ±Ã±aá¹ƒ purisaá¹ƒ cittenapi na patthetÄ
tattha ye tassÄ• Ä• dimhi ``abhirÅ«pÄ• â€™â€™ tiÄ• dayo ante ``pubbuá¹-á¹-hÄ• yinÄ«â€
te pakatiguá¹‡Ä• eva ``atikkantÄ• \Ee IV 229/ mÄ• nusaá¹ƒ vaá¹‡á¹‡aâ€™â€™ ntiÄ• dayo
puÃ±Ã±aá¹ƒ upanissÄ• ya cakkaratanapÄ• tubhÄ• vato paá¹-á¹-hÄ• ya purimakammÄ• nub
veditabbÄ• . abhirÅ«patÄ• dikÄ• pi vÄ• cakkaratanapÄ• tubhÄ• vato paá¹-á¹-hÄ• ya sabbÄ
tenÄ• ha __evarÅ«paá¹ƒ itthiratanaá¹ƒ pÄ• tubhavatÄ«_ti.

gahapatiratanavaá¹‡á¹‡anÄ•

evaá¹ƒ pÄ• tubhÅ«taitthiratanassa pana raÃ±Ã±o cakkavattissa dhanakaraá¹‡Ä«yÄ• naá¹ƒ
yathÄ• sukhappavattanatthaá¹ƒ __gahapatiratanaá¹ƒ_ pÄ• tubhavati. so pakatiyÄ• va mahÄ
raÃ±Ã±o dhanarÄ• sivaá¸• á¸• hako seá¹-á¹-hi gahapati hoti, cakkaratanÄ• nubhÄ• vasahita
kammavipÄ• kajaá¹ƒ dibbacakkhu pÄ• tubhavati, yena antopathaviyaá¹ƒ yojanabbhantare n
sampattiá¹ƒ disvÄ• \Ne IV 168/ tuá¹-á¹-hahadayo gantvÄ• rÄ• jÄ• naá¹ƒ dhanena pavÄ• re
dhanakaraá¹‡Ä«yÄ• ni sampÄ• deti. tena vuttaá¹ƒ __puna caparaá¹ƒ, bhikkhave ... pe ... ev
gahapatiratanaá¹ƒ pÄ• tubhavatÄ«_ti.

pariá¹‡Ä• yakaratanavaá¹‡á¹‡anÄ•

evaá¹ƒ pÄ• tubhÅ«tagahapatiratanassa pana raÃ±Ã±o cakkavattissa sabbakiccasaá¹ƒvidhÄ
__pariá¹‡Ä• yakaratanaá¹ƒ_ pÄ• tubhavati. so raÃ±Ã±o jeá¹-á¹-haputtova hoti \Be IV 163/. p
paá¹‡á¸• ito byatto medhÄ• vÄ«, raÃ±Ã±o puÃ±Ã±Ä• nubhÄ• vaá¹ƒ nissÄ• ya panassa atta
paracittaÃ±Ä• á¹‡aá¹ƒ uppajjati. yena dvÄ• dasayojanÄ• ya rÄ• japarisÄ• ya cittÄ• cÄ• raá¹
hite ca vavatthapetuá¹ƒ samattho hoti. sopi taá¹ƒ attano Ä• nubhÄ• vaá¹ƒ disvÄ• tuá¹-á¹-ha
sabbakiccÄ• nusÄ• sanena pavÄ• reti. tena vuttaá¹ƒ __puna caparaá¹ƒ ... pe ... pariá¹‡Ä• y
pÄ• tubhavatÄ«_ti. tattha \Ee IV 230/ __á¹-hapetabbaá¹ƒ á¹-hapetu_nti tasmiá¹ƒ tasmiá¹ƒ á¹
á¹-hapetabbaá¹ƒ á¹-hapetuá¹ƒ.

<259> __samavepÄ• kiniyÄ• _tiÄ• di heá¹-á¹-hÄ• vuttameva.

<260> __kaá¹-aggahenÄ• _ti jayaggÄ• hena. __mahantaá¹ƒ bhogakkhandha_nti ekappahÄ
satasahassÄ• ni. __kevalÄ• paripÅ«rÄ• paá¹‡á¸• itabhÅ«mÄ«_ti paá¹‡á¸• ito tÄ«á¹‡i suca

nibbattati, tato manussalokaá¹ƒ Ä• gacchanto kularÅ«pabhogasampattiyaá¹ƒ nibbattati, tatt
sucaritÄ• ni pÅ«retvÄ• puna sagge nibbattatÄ«ti ayaá¹ƒ sakalÄ• paripuá¹‡á¹‡Ä• paá¹‡á¸•
sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. devadÅ«tasuttavaá¹‡á¹‡anÄ•

<261> __evaá¹ƒ_ \Ne IV 169/ __me suta_nti devadÅ«tasuttaá¹ƒ. tattha __dve agÄ• rÄ• _ti
vitthÄ• ritameva.

<262> __nirayaá¹ƒ upapannÄ• _ti bhagavÄ• katthaci nirayato paá¹-á¹-hÄ• ya desanaá¹ƒ d
katthaci devalokato paá¹-á¹-hÄ• ya nirayena osÄ• peti. sace saggasampattiá¹ƒ vitthÄ• retvÄ
nirayadukkhaá¹ƒ ekadesato katheti, tiracchÄ• nayonidukkhaá¹ƒ pettivisayadukkhaá¹ƒ manu
ekadesato katheti, saggasampattimeva vitthÄ• reti. sace nirayadukkhaá¹ƒ vitthÄ• retvÄ• ka
devalokamanussalokesu \Be IV 164/ sampattiá¹ƒ tiracchÄ• nayonipettivisayesu ca dukkhaá
nirayadukkhameva vitthÄ• reti. so imasmiá¹ƒ sutte nirayadukkhaá¹ƒ vitthÄ• retukÄ• mo, tas
231/ paá¹-á¹-hÄ• ya desanaá¹ƒ nirayena osÄ• peti. devalokamanussalokasampattiyo
tiracchÄ• nayonipettivisayadukkhÄ• ni ca ekadesato kathetvÄ• nirayadukkhameva vitthÄ• r
__tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• _tiÄ• dimÄ• ha.

tattha ekacce therÄ• __ ``nirayapÄ• lÄ• _ nÄ• ma natthi, yantarÅ«paá¹ƒ viya kammameva
kÄ• retÄ«â€™â€™ ti vadanti. tesaá¹ƒ taá¹ƒ ``atthi niraye nirayapÄ• lÄ• ti, Ä• mantÄ• , atthi
tiÄ• dinÄ• nayena abhidhamme (Kv 866) paá¹-isedhitameva. yathÄ• hi manussaloke kamm
evameva niraye nirayapÄ• lÄ• atthÄ«ti. __yamassa raÃ±Ã±o_ti yamarÄ• jÄ• nÄ• ma vemÄ
kÄ• le dibbavimÄ• ne dibbakapparukkhadibbauyyÄ• nadibbanÄ• á¹-akÄ• disampattiá¹ƒ anu
kammavipÄ• kaá¹ƒ, dhammiko rÄ• jÄ• . na cesa ekova hoti, catÅ«su pana dvÄ• resu cattÄ•
__nÄ• ddasa_nti attano santike pesitassa kassaci devadÅ«tassa abhÄ• vaá¹ƒ sandhÄ• ya e
yamo ``nÄ• yaá¹ƒ bhÄ• sitassa atthaá¹ƒ sallakkhetÄ«â€™â€™ ti Ã±atvÄ• sallakkhÄ• petuk

__jÄ• tidhammo_ti \Ne IV 170/ jÄ• tisabhÄ• vo, aparimutto jÄ• tiyÄ• , jÄ• ti nÄ• ma mayhaá
atthÄ«ti. parato __jarÄ• dhammo_tiÄ• dÄ«supi eseva nayo.

<263> __paá¹-hamaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ• _ti ettha daharakumÄ• ro atthato
``passatha, bho, mayhampi tumhÄ• kaá¹ƒ viya hatthapÄ• dÄ• atthi, sake panamhi muttakan
dhammatÄ• ya uá¹-á¹-hahitvÄ• nhÄ• yituá¹ƒ \Ee IV 232/ na sakkomi, ahaá¹ƒ kiliá¹-á¹-hagat

vattumpi na sakkomi, jÄ• titomhi aparimuttatÄ• ya ediso jÄ• to. na kho panÄ• hameva, tumh
aparimuttÄ• va. yatheva hi mayhaá¹ƒ, evaá¹ƒ tumhÄ• kampi jÄ• ti Ä• gamissati, iti tassÄ• p
kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenesa devadÅ«to nÄ• ma jÄ• to, vacanattho pana ma

__dutiyaá¹ƒ_ \Be IV 165/ __devadÅ«ta_nti etthÄ• pi jarÄ• jiá¹‡á¹‡asatto atthato evaá¹ƒ vad
``passatha, bho, ahampi tumhe viya taruá¹‡o ahosiá¹ƒ Å«rubalabÄ• hubalajavanasampanno
balajavanasampattiyo antarahitÄ• , vijjamÄ• nÄ• pi me hatthapÄ• dÄ• hatthapÄ• dakiccaá¹
aparimuttatÄ• ya ediso jÄ• to. na kho panÄ• hameva, tumhepi jarÄ• ya aparimuttÄ• va. yath
tumhÄ• kampi jarÄ• Ä• gamissati, iti tassÄ• pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒ karothÄ•
nÄ• ma jÄ• to.

__tatiyaá¹ƒ devadÅ«ta_nti etthÄ• pi gilÄ• nasatto atthato eva vadati nÄ• ma --- ``passatha,
viya nirogo ahosiá¹ƒ, somhi etarahi byÄ• dhinÄ• abhihato sake muttakarÄ«se palipanno, uá
sakkomi, vijjamÄ• nÄ• pi me hatthapÄ• dÄ• hatthapÄ• dakiccaá¹ƒ na karonti, byÄ• dhitomh
jÄ• to. na kho panÄ• hameva, tumhepi byÄ• dhito aparimuttÄ• va. yatheva hi mayhaá¹ƒ, eva
Ä• gamissati, iti tassa pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenesa dev

<265> __catutthaá¹ƒ devadÅ«ta_nti ettha pana kammakÄ• raá¹‡Ä• vÄ• \Ee IV 233/ devad
kammakÄ• raá¹‡ikÄ• vÄ• . tattha pana kammakÄ• raá¹‡apakkhe bÄ• ttiá¹ƒsa tÄ• va kamm
vadanti \Ne IV 171/ nÄ• ma --- ``mayaá¹ƒ nibbattamÄ• nÄ• na rukkhe vÄ• pÄ• sÄ• á¹‡e vÄ
tumhÄ• disÄ• naá¹ƒ sarÄ«re nibbattÄ• ma, iti amhÄ• kaá¹ƒ pure nibbattitova kalyÄ• á¹‡aá¹ƒ
devadÅ«tÄ• nÄ• ma jÄ• tÄ• . kammakÄ• raá¹‡ikÄ• pi atthato evaá¹ƒ vadanti nÄ• ma --- ``m
kammakÄ• raá¹‡Ä• karontÄ• na rukkhÄ• dÄ«su karoma, tumhÄ• disesu sattesuyeva karon
kammakÄ• raá¹‡Ä• karaá¹‡atova kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenetepi devadÅ«tÄ

<266> __paÃ±camaá¹ƒ devadÅ«ta_nti ettha matakasatto atthato evaá¹ƒ vadati nÄ• ma ---
Ä• makasusÄ• ne chaá¸• á¸• itaá¹ƒ uddhumÄ• takÄ• dibhÄ• vaá¹ƒ pattaá¹ƒ, maraá¹‡atomh
kho panÄ• hameva, tumhepi \Be IV 166/ maraá¹‡ato aparimuttÄ• va. yatheva hi mayhaá¹ƒ,
maraá¹‡aá¹ƒ Ä• gamissati, iti tassa pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™
jÄ• to.

imaá¹ƒ pana devadÅ«tÄ• nuyogaá¹ƒ ko labhati, ko na labhatÄ«ti? yena tÄ• va bahuá¹ƒ pÄ•
niraye nibbattatiyeva. yena pana parittaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, so labhati. yathÄ• hi
coraá¹ƒ gahetvÄ• kattabbameva karonti, na vinicchinanti. anuvijjitvÄ• gahitaá¹ƒ pana vinic
nayanti, so vinicchayaá¹ƒ labhati. evaá¹ƒsampadametaá¹ƒ. parittapÄ• pakammÄ• \Ee IV 23
dhammatÄ• yapi saranti, sÄ• riyamÄ• nÄ• pi saranti.

tattha dÄ«ghajayantadamiá¸·o nÄ• ma attano dhammatÄ• ya sari. so kira damiá¸·o sumana

Ä• kÄ• sacetiyaá¹ƒ rattapaá¹-ena pÅ«jesi. atha niraye ussadasÄ• mante nibbatto aggijÄ• las
pÅ«jitapaá¹-aá¹ƒ anussari, so gantvÄ• sagge nibbatto. aparopi puttassa daharabhikkhuno k
pÄ• damÅ«le á¹-hapesi, maraá¹‡akÄ• lamhi paá¹-apaá¹-Ä• ti sadde nimittaá¹ƒ gaá¹‡hi, sopi
jÄ• lasaddena taá¹ƒ sÄ• á¹-akaá¹ƒ anussaritvÄ• sagge nibbatto. evaá¹ƒ tÄ• va attano dham
kammaá¹ƒ saritvÄ• sagge nibbattatÄ«ti.

attano dhammatÄ• ya asarante pana paÃ±ca devadÅ«te pucchati. tattha koci paá¹-hamena
dutiyÄ• dÄ«hi. yo pana paÃ±cahipi na sarati, taá¹ƒ yamo rÄ• jÄ• sayaá¹ƒ sÄ• reti. eko \Ne
sumanapupphakumbhena mahÄ• cetiyaá¹ƒ pÅ«jetvÄ• yamassa pattiá¹ƒ adÄ• si, taá¹ƒ aku
yamassa santikaá¹ƒ nayiá¹ƒsu. tasmiá¹ƒ paÃ±cahipi devadÅ«tehi kusale asarante yamo say
``nanu tvaá¹ƒ mahÄ• cetiyaá¹ƒ sumanapupphakumbhena pÅ«jetvÄ• mayhaá¹ƒ pattiá¹ƒ adÄ
tasmiá¹ƒ kÄ• le saritvÄ• devalokaá¹ƒ gato. yamo pana sayaá¹ƒ oloketvÄ• pi apassanto --- `
anubhavissati ayaá¹ƒ sattoâ€™â€™ ti tuá¹‡hÄ« hoti.

<267> __mahÄ• niraye_ti avÄ«cimahÄ• nirayamhi. kiá¹ƒ panassa pamÄ• á¹‡aá¹ƒ? abbhan
vitthÄ• rena ca yojanasataá¹ƒ hoti. lohapathavÄ« lohachadanaá¹ƒ ekekÄ• ca bhitti \Ee IV 2
hoti. puratthimÄ• ya bhittiyÄ• \Be IV 167/ acci uá¹-á¹-hitÄ• pacchimaá¹ƒ bhittiá¹ƒ gahetvÄ•
vinivijjhitvÄ• parato yojanasataá¹ƒ gacchati. sesadisÄ• supi eseva nayo. iti jÄ• lapariyantav
Ä• yÄ• mavitthÄ• rato aá¹-á¹-hÄ• rasayojanÄ• dhikÄ• ni tÄ«á¹‡i yojanasatÄ• ni, parikkhepat
catupaá¹‡á¹‡Ä• sayojanÄ• ni, samantÄ• pana ussadehi saddhiá¹ƒ dasayojanasahassaá¹ƒ

<268> __ubbhataá¹ƒ tÄ• disameva hotÄ«_ti ettha akkantapadaá¹ƒ yÄ• va aá¹-á¹-hito daá¸·
sakkÄ• . ayaá¹ƒ panettha attho --- heá¹-á¹-hato paá¹-á¹-hÄ• ya á¸• ayhati, uparito paá¹-á¹-hÅ
akkamanakÄ• le á¸• ayhamÄ• naá¹ƒ paÃ±Ã±Ä• yati, uddharaá¹‡akÄ• le tÄ• disameva, tasm
__bahusampatto_ti bahÅ«ni vassasatavassasahassÄ• ni sampatto.

kasmÄ• panesa narako avÄ«cÄ«ti saá¹…khaá¹ƒ gatoti. vÄ«ci nÄ• ma antaraá¹ƒ vuccati, ta
vÄ• sattÄ• naá¹ƒ vÄ• dukkhassa vÄ• antaraá¹ƒ natthi. tasmÄ• so avÄ«cÄ«ti saá¹…khaá¹
puratthimabhittito jÄ• lÄ• uá¹-á¹-hitÄ• saá¹ƒsibbamÄ• nÄ• yojanasataá¹ƒ gantvÄ• pacchim
parato yojanasataá¹ƒ gacchati. sesadisÄ• supi eseva nayo.

imesaá¹ƒ channaá¹ƒ jÄ• lÄ• naá¹ƒ majjhe nibbatto devadatto, tassa yojanasatappamÄ• á¹‡
yÄ• va gopphakÄ• lohapathaviá¹ƒ paviá¹-á¹-hÄ• , dve hatthÄ• yÄ• va maá¹‡ibandhÄ• loha
sÄ«saá¹ƒ yÄ• va bhamukaá¹-á¹-hito lohachadane paviá¹-á¹-haá¹ƒ, adhobhÄ• gena ekaá¹ƒ l
kÄ• yaá¹ƒ vinivijjhantaá¹ƒ \Ne IV 173/ chadane paviá¹-á¹-haá¹ƒ, pÄ• cÄ«nabhittito nikkhanta
vinivijjhitvÄ• pacchimabhittiá¹ƒ paviá¹-á¹-haá¹ƒ \Ee IV 236/, uttarabhittito nikkhantasÅ«laá¹ƒ
vinivijjhitvÄ• dakkhiá¹‡abhittiá¹ƒ paviá¹-á¹-haá¹ƒ. niccale tathÄ• gatamhi aparaddhattÄ• nic
paccatÄ«ti kammasarikkhatÄ• ya ediso jÄ• to. evaá¹ƒ jÄ• lÄ• naá¹ƒ nirantaratÄ• ya avÄ«ci n

abbhantare panassa yojanasatike á¹-hÄ• ne nÄ• á¸·iyaá¹ƒ koá¹-á¹-etvÄ• pÅ«ritapiá¹-á¹-haá
nirantarÄ• , ``imasmiá¹ƒ á¹-hÄ• ne satto atthi, imasmiá¹ƒ natthÄ«â€™â€™ ti na vattabbaá¹ƒ
á¹-hitÄ• naá¹ƒ nisinnÄ• naá¹ƒ nipannÄ• naá¹ƒ anto natthi, gacchante vÄ• á¹-hite vÄ• nisinn
aÃ±Ã±amaÃ±Ã±aá¹ƒ na bÄ• dhanti. evaá¹ƒ sattÄ• naá¹ƒ nirantaratÄ• ya avÄ«ci.

kÄ• yadvÄ• re \Be IV 168/ pana cha upekkhÄ• sahagatÄ• ni cittÄ• ni uppajjanti, ekaá¹ƒ duk
santepi yathÄ• jivhagge cha madhubindÅ«ni á¹-hapetvÄ• ekasmiá¹ƒ tambalohabindumhi á
anudahanabalavatÄ• ya tadeva paÃ±Ã±Ä• yati, itarÄ• ni abbohÄ• rikÄ• ni honti, evaá¹ƒ anu
dukkhamevettha nirantaraá¹ƒ, itarÄ• ni abbohÄ• rikÄ• nÄ«ti. evaá¹ƒ dukkhassa nirantaratÄ•

<269> __mahanto_ti yojanasatiko. __so tattha patatÄ«_ti eko pÄ• do mahÄ• niraye hoti, ek
nipatati. __sÅ«cimukhÄ• _ti sÅ«cisadisamukhÄ• , te hatthigÄ«vappamÄ• á¹‡Ä• ekadoá¹‡ik
honti.

__kukkulanirayo_ti yojanasatappamÄ• á¹‡ova anto kÅ«á¹-Ä• gÄ• ramattavitaccitaaá¹…gÄ•
Ä• dittachÄ• rikanirayo, yattha \Ee IV 237/ patitapatitÄ• kudrÅ«sakarÄ• simhi khittaphÄ• lav
heá¹-á¹-himatalameva gaá¹‡hanti.

__Ä• ropentÄ«_ti ayadaá¹‡á¸• ehi pothentÄ• Ä• ropenti. tesaá¹ƒ Ä• rohanakÄ• le te kaá¹‡á
orohanakÄ• le uddhaá¹ƒmukhÄ• .

__vÄ• teritÄ• nÄ«_ti \Ne IV 174/ kammamayena vÄ• tena calitÄ• ni. __hatthampi chindantÄ
viya koá¹-á¹-ayamÄ• nÄ• ni chindanti. sace uá¹-á¹-hÄ• ya palÄ• yati, ayopÄ• kÄ• ro samuá¹
heá¹-á¹-hÄ• khuradhÄ• rÄ• samuá¹-á¹-hÄ• ti.

__khÄ• rodakÄ• nadÄ«_ti vetaraá¹‡Ä« nÄ• ma tambalohanadÄ«. tattha ayomayÄ• ni khara
heá¹-á¹-hÄ• khuradhÄ• rÄ• ubhosu tÄ«resu vettalatÄ• ca kusatiá¹‡Ä• ni ca. __so tattha du
so tattha uddhaÃ±ca adho ca vuyhamÄ• no pokkharapattesu chijjati. siá¹…ghÄ• á¹-akasaá¹
kharavÄ• likÄ• ya kaá¹‡á¹-akehi vijjhiyati, khuradhÄ• rÄ• hi phÄ• liyati, ubhosu tÄ«resu kusa
vettalatÄ• hi Ä• kaá¸• á¸• hiyati, tikkhasattÄ«hi phÄ• liyati.

<270> __tattena_ \Be IV 169/ __ayosaá¹…kunÄ• _ti tena jigacchitomhÄ«ti \Ee IV 238/ vutte
lohapacchiá¹ƒ lohaguá¸·Ä• naá¹ƒ pÅ«retvÄ• taá¹ƒ upagacchanti, so lohaguá¸·abhÄ• vaá¹ƒ
athassa te tattena ayosaá¹…kunÄ• mukhaá¹ƒ vivaranti, tambalohadhÄ• rehi mahantena loh
upanetvÄ• evamevaá¹ƒ karonti. puna __mahÄ• niraye_ti evaá¹ƒ paÃ±cavidhabandhanato p
tambalohapÄ• nÄ• tambalohapÄ• nato paá¹-á¹-hÄ• ya puna paÃ±cavidhabandhanÄ• dÄ«n
pakkhipanti. tattha koci paÃ±cavidhabandhaneneva muccati, koci dutiyena, koci tatiyena, ko

muccati, kamme pana aparikkhÄ«á¹‡e puna mahÄ• niraye pakkhipanti.

idaá¹ƒ pana suttaá¹ƒ gaá¹‡hanto eko daharabhikkhu, --- ``bhante, ettakaá¹ƒ dukkhamanubl
mahÄ• niraye pakkhipantÄ«â€™â€™ ti Ä• ha. Ä• ma, Ä• vuso, kamme aparikkhÄ«á¹‡e pur
tiá¹-á¹-hatu, bhante, uddeso, kammaá¹-á¹-hÄ• nameva kathethÄ• ti kammaá¹-á¹-hÄ• naá¹ƒ
hutvÄ• Ä• gamma uddesaá¹ƒ aggahesi. aÃ±Ã±esampi imasmiá¹ƒ padese uddesaá¹ƒ á¹-ha
gaá¹‡anÄ• natthi. sabbabuddhÄ• naÃ±cetaá¹ƒ suttaá¹ƒ avijahitameva hoti.

<271> __hÄ«nakÄ• yÅ«pagÄ• _ti hÄ«nakÄ• yaá¹ƒ upagatÄ• hutvÄ• . __upÄ• dÄ• ne_ti ta
__jÄ• timaraá¹‡asambhave_ti jÄ• tiyÄ• ca maraá¹‡assa ca kÄ• raá¹‡abhÅ«te. __anupÄ• d
anupÄ• diyitvÄ• . __jÄ• timaraá¹‡asaá¹…khaye_ti jÄ• timaraá¹‡asaá¹…khayasaá¹…khÄ• te

__diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti \Ne IV 175/ \Ee IV 239/ diá¹-á¹-hadhamme imasmiá¹
sabbakilesanibbÄ• nena nibbutÄ• . __sabbadukkhaá¹ƒ upaccagu_nti sabbadukkhÄ• tikkant

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

devadÅ«tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vibhaá¹…gavaggo

1. bhaddekarattasuttavaá¹‡á¹‡anÄ•

<272> __evaá¹ƒ_ \Ne IV 176/ \Ee V 1/ \Be IV 170/ __me suta_nti bhaddekarattasuttaá¹ƒ. ta
__bhaddekarattassÄ• _ti vipassanÄ• nuyogasamannÄ• gatattÄ• bhaddakassa ekarattassa
__vibhaá¹…ga_nti vitthÄ• rabhÄ• janÄ«yaá¹ƒ.

__atÄ«ta_nti atÄ«te paÃ±cakkhandhe. __nÄ• nvÄ• gameyyÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi nÄ
__nappaá¹-ikaá¹…khe_ti taá¹‡hÄ• diá¹-á¹-hÄ«hi na pattheyya. __yadatÄ«ta_nti idamettha k
yasmÄ• yaá¹ƒ atÄ«taá¹ƒ, taá¹ƒ pahÄ«naá¹ƒ niruddhaá¹ƒ atthaá¹…gataá¹ƒ, tasmÄ• taá¹ƒ p
ca yaá¹ƒ anÄ• gataá¹ƒ, taá¹ƒ appattaá¹ƒ ajÄ• taá¹ƒ anibbattaá¹ƒ, tasmÄ• tampi na patthey

__tattha tatthÄ• _ti paccuppannampi dhammaá¹ƒ yattha yattheva uppanno, tattha tattheva
aniccÄ• nupassanÄ• dÄ«hi sattahi anupassanÄ• hi yo vipassati araÃ±Ã±Ä• dÄ«su vÄ• tatt
__asaá¹ƒhÄ«raá¹ƒ_ \Ee V 2/ __asaá¹ƒkuppa_nti idaá¹ƒ vipassanÄ• paá¹-ivipassanÄ• dassa
vipassanÄ• hi rÄ• gÄ• dÄ«hi na saá¹ƒhÄ«rati na saá¹ƒkuppatÄ«ti asaá¹ƒhÄ«raá¹ƒ asaá¹ƒk

vaá¸• á¸• heyya, paá¹-ivipasseyyÄ• ti vuttaá¹ƒ hoti. atha vÄ• nibbÄ• naá¹ƒ rÄ• gÄ• dÄ«hi n
saá¹ƒkuppatÄ«ti asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ. taá¹ƒ __vidvÄ• _ paá¹‡á¸• ito bhikkhu ar
tadÄ• rammaá¹‡aá¹ƒ taá¹ƒ taá¹ƒ phalasamÄ• pattiá¹ƒ appento vaá¸• á¸• heyyÄ• ti attho.

tassa pana anubrÅ«hantassa atthÄ• ya --- __ajjeva kiccamÄ• tappa_nti kilesÄ• naá¹ƒ Ä• tÄ
Ä• tappanti laddhanÄ• maá¹ƒ vÄ«riyaá¹ƒ ajjeva kÄ• tabbaá¹ƒ. __ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ
jÄ«vitaá¹ƒ vÄ• maraá¹‡aá¹ƒ vÄ• ko jÄ• nÄ• ti. ajjeva dÄ• naá¹ƒ vÄ• dassÄ• mi, sÄ«laá¹ƒ v
aÃ±Ã±ataraá¹ƒ vÄ• pana kusalaá¹ƒ karissÄ• mÄ«ti hi ``ajja tÄ• va papaÃ±co atthi, sve vÄ•
karissÄ• mÄ«â€™â€™ ti cittaá¹ƒ anuppÄ• detvÄ• ajjeva karissÄ• mÄ«ti evaá¹ƒ vÄ«riyaá¹ƒ
__mahÄ• senenÄ• _ti aggivisasatthÄ• dÄ«ni anekÄ• ni maraá¹‡akÄ• raá¹‡Ä• ni tassa senÄ
vasena mahÄ• senena evarÅ«pena maccunÄ• saddhiá¹ƒ ``katipÄ• haá¹ƒ tÄ• va Ä• gameh
attano avassayakammaá¹ƒ karomÄ«â€™â€™ ti \Be IV 171/. evaá¹ƒ mittasanthavÄ• kÄ• ras
sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• gahetvÄ• katipÄ• haá¹ƒ Ä• gamehÄ«â€™â€™ ti evaá¹ƒ laÃ±
``iminÄ• haá¹ƒ balarÄ• sinÄ• paá¹-ibÄ• hissÄ• mÄ«â€™â€™ ti evaá¹ƒ balarÄ• sisaá¹…khÄ
__saá¹…garo_ti hi mittasanthavÄ• kÄ• ralaÃ±jÄ• nuppadÄ• nabalarÄ• sÄ«naá¹ƒ \Ee V 3/ n
vutto.

__atandita_nti analasaá¹ƒ uá¹-á¹-hÄ• hakaá¹ƒ. evaá¹ƒ paá¹-ipannattÄ• bhaddo ekaratto as
iti taá¹ƒ evaá¹ƒ paá¹-ipannapuggalaá¹ƒ ``bhaddekaratto ayaâ€™â€™ nti. rÄ• gÄ• dÄ«naá¹ƒ
buddhamuni_ Ä• cikkhati.

<273> __evaá¹ƒrÅ«po_tiÄ• dÄ«su kÄ• á¸·opi samÄ• no indanÄ«lamaá¹‡ivaá¹‡á¹‡o ahosin
manuÃ±Ã±arÅ«pavaseneva evaá¹ƒrÅ«po ahosiá¹ƒ. kusalasukhasomanassavedanÄ• vasen
taá¹ƒsampayuttÄ• naá¹ƒyeva saÃ±Ã±Ä• dÄ«naá¹ƒ vasena evaá¹ƒsaÃ±Ã±o evaá¹ƒsaá¹…kh
atÄ«tamaddhÄ• nanti.

__tattha nandiá¹ƒ samanvÄ• netÄ«_ti tesu rÅ«pÄ• dÄ«su taá¹‡haá¹ƒ samanvÄ• neti anupa
pana evaá¹ƒrÅ«po ahosiá¹ƒ ... pe ... evaá¹ƒviÃ±Ã±Ä• á¹‡o ahosinti na maÃ±Ã±ati.

__nandiá¹ƒ na samanvÄ• netÄ«_ti taá¹‡haá¹ƒ vÄ• taá¹‡hÄ• sampayuttadiá¹-á¹-hiá¹ƒ vÄ•

<274> __evaá¹ƒrÅ«po siya_ntiÄ• dÄ«supi taá¹ƒmanuÃ±Ã±arÅ«pÄ• divaseneva taá¹‡hÄ• d
nandisamanvÄ• nayanÄ• va veditabbÄ• .

<275> __kathaÃ±ca_ \Ne IV 178/, __bhikkhave, paccuppannesu dhammesu saá¹ƒhÄ«ratÄ
yo dhammaá¹ƒ, tattha tattha vipassati. asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaâ€™â€™ nti uddesass
kÄ• maÃ±cettha ``kathaÃ±ca, bhikkhave, paccuppannaá¹ƒ dhammaá¹ƒ \Ee V 4/ na vipassa
siyÄ• , yasmÄ• pana asaá¹ƒhÄ«rÄ• ti ca asaá¹ƒkuppÄ• ti ca vipassanÄ• vuttÄ• , tasmÄ• t

bhÄ• vaÃ±ca dassetuá¹ƒ saá¹ƒhÄ«ratÄ«ti mÄ• tikaá¹ƒ uddharitvÄ• vitthÄ• ro vutto. tattha _
vipassanÄ• ya abhÄ• vato taá¹‡hÄ• diá¹-á¹-hÄ«hi \Be IV 172/ Ä• kaá¸• á¸• hiyati. __na saá¹
bhÄ• vena taá¹‡hÄ• diá¹-á¹-hÄ«hi nÄ• kaá¸• á¸• hiyati. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

bhaddekarattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• nandabhaddekarattasuttavaá¹‡á¹‡anÄ•

<276> __evaá¹ƒ_ \Ne IV 179/ __me suta_nti Ä• nandabhaddekarattasuttaá¹ƒ. tattha __paá
vuá¹-á¹-hito_ti phalasamÄ• pattito vuá¹-á¹-hito. __ko nu kho, bhikkhave_ti jÄ• nantova
kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ pucchi.

<278> __sÄ• dhu sÄ• dhÅ«_ti therassa sÄ• dhukÄ• ramadÄ• si. __sÄ• dhu kho tva_nti par
parisuddhehi kathitattÄ• desanaá¹ƒ pasaá¹ƒsanto Ä• ha. sesaá¹ƒ sabbattha uttÄ• namevÄ•

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

Ä• nandabhaddekarattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• kaccÄ• nabhaddekarattasuttavaá¹‡á¹‡anÄ•

<279> __evaá¹ƒ_ \Ne IV 180/ __me suta_nti mahÄ• kaccÄ• nabhaddekarattasuttaá¹ƒ. tatth
tattodakassa rahadassa vasena evaá¹ƒladdhanÄ• me Ä• rÄ• me. vebhÄ• rapabbatassa \Ee
bhÅ«maá¹-á¹-hakanÄ• gÄ• naá¹ƒ paÃ±cayojanasatikaá¹ƒ nÄ• gabhavanaá¹ƒ devalokasadis
Ä• rÄ• mauyyÄ• nehi ca samannÄ• gataá¹ƒ, tattha nÄ• gÄ• naá¹ƒ kÄ«á¸·anaá¹-á¹-hÄ• ne m
nÄ• ma nadÄ« sandati kuthitÄ• uá¹‡hodakÄ• . kasmÄ• panesÄ• edisÄ• jÄ• tÄ• ? rÄ• jaga
petaloko, tattha dvinnaá¹ƒ mahÄ• lohakumbhinirayÄ• naá¹ƒ antarena ayaá¹ƒ tapodÄ• Ä• ga
sandati. vuttampi cetaá¹ƒ --- ``yatÄ• yaá¹ƒ, bhikkhave, tapodÄ• sandati, so daho acchodako
setodako suppatittho ramaá¹‡Ä«yo pahÅ«tamacchakacchapo, cakkamattÄ• ni ca padumÄ•
apicÄ• yaá¹ƒ, bhikkhave, tapodÄ• dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacchat
kuthitÄ• sandatÄ«â€™â€™ ti (Vin III 231). imassa pana Ä• rÄ• massa abhisammukhaá¹-á¹
jÄ• to, tassa nÄ• mavasenÄ• yaá¹ƒ vihÄ• ro __tapodÄ• rÄ• mo_ti vuccati.

<280> __samiddhÄ«_ti tassa kira therassa attabhÄ• vo samiddho abhirÅ«po pÄ• sÄ• diko,
saá¹…khaá¹ƒ gato. __Ä• dibrahmacariyako_ti maggabrahmacariyassa Ä• di pubbabhÄ• gap
vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• _ti madhupiá¹‡á¸• ikasutte (MN I 199 Ä• dayo) vutta

<282> __iti me cakkhu_nti imasmiá¹ƒ kira sutte bhagavÄ• dvÄ• dasÄ• yatanavaseneva m
``bhagavatÄ• heá¹-á¹-hÄ• \Ee V 6/ dvÄ«su, upari catutthe cÄ• ti imesu tÄ«su suttesu paÃ±
mÄ• tikÄ• ca vibhaá¹…go ca kato, idha pana dvÄ• dasÄ• yatanavaseneva vibhajanatthaá¹
ti nayaá¹ƒ paá¹-ilabhitvÄ• evamÄ• ha. imaá¹ƒ pana nayaá¹ƒ labhantena therena bhÄ• riyaá
dassitaá¹ƒ, Ä• kÄ• se padaá¹ƒ kataá¹ƒ, tena naá¹ƒ bhagavÄ• imameva suttaá¹ƒ sandhÄ• y
181/, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ saá¹ƒkhittena bhÄ• sitassa vitthÄ•
vibhajantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kaccÄ• noâ€™â€™ ti (AN I 1.197) etadagge á¹-hapesi
cakkhupasÄ• do. __rÅ«pÄ• _ti catusamuá¹-á¹-hÄ• nikarÅ«pÄ• . iminÄ• nayena sesÄ• yata
__viÃ±Ã±Ä• á¹‡a_nti nikantiviÃ±Ã±Ä• á¹‡aá¹ƒ. __tadabhinandatÄ«_ti taá¹ƒ cakkhuÃ±ceva
taá¹‡hÄ• diá¹-á¹-hivasena abhinandati. __anvÄ• gametÄ«_ti taá¹‡hÄ• diá¹-á¹-hÄ«hi anugac

__iti me mano ahosi atÄ«tamaddhÄ• naá¹ƒ iti dhammÄ• _ti ettha pana __mano_ti bhavaá¹
tebhÅ«makadhammÄ• rammaá¹‡aá¹ƒ.

<283> __paá¹‡idahatÄ«_ti patthanÄ• vasena á¹-hapesi. __paá¹‡idhÄ• napaccayÄ• _ti
patthanÄ• á¹-á¹-hapanakÄ• raá¹‡Ä• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• kaccÄ• nabhaddekarattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. lomasakaá¹…giyabhaddekarattasuttavaá¹‡á¹‡anÄ•

<286> __evaá¹ƒ_ \Ne IV 182/ \Be IV 174/ __me suta_nti lomasakaá¹…giyabhaddekarattas
__lomasakaá¹…giyo_ti aá¹…gathero kira nÄ• mesa, kÄ• yassa pana Ä«sakalomasÄ• kÄ• r
pÄ• kaá¹-o jÄ• to. __candano_ \Ee V 7/ __devaputto_ti kassapasammÄ• sambuddhakÄ• le
aá¸• á¸• ho mahaddhano tÄ«á¹‡i ratanÄ• ni catÅ«hi paccayehi pÅ«jetvÄ• devaloke nibbatt
devaputtotveva saá¹…khaá¹ƒ gato. __paá¹‡á¸• ukambalasilÄ• ya_nti rattakambalasilÄ• yaá
rattakambalasseva jayasumanapuppharÄ• si viya vaá¹‡á¹‡o, tasmÄ• ``paá¹‡á¸• ukambalas

kadÄ• pana tattha bhagavÄ• vihÄ• sÄ«ti? bodhipattito sattame saá¹ƒvacchare sÄ• vatthiy
Ä• sÄ• á¸·hÄ«mÄ• sapuá¹‡á¹‡amÄ• ya dvÄ• dasayojanÄ• ya parisÄ• ya majjhe yamakapÄ
kaá¹‡á¸• ambamÅ«le paÃ±Ã±attavarabuddhÄ• sane nisÄ«ditvÄ• dhammadesanÄ• ya mah
uddharitvÄ• buddhÄ• nÄ• ma yasmÄ• pÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• manussapathe na vasa
tassa janassa padavÄ«kkamaá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane pÄ• ricchattakamÅ«le paá¹
vassaá¹ƒ upagato, tasmiá¹ƒ samaye vihÄ• si.

__tatra bhagavÄ• _ti tatra viharanto bhagavÄ• yebhuyyena dasahi cakkavÄ• á¸·asahasseh
parivuto mÄ• taraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• __abhidhammapiá¹-akaá¹ƒ_ kathento gambh
tilakkhaá¹‡Ä• hataá¹ƒ rÅ«pÄ• rÅ«papariccheda kathaá¹ƒ paá¹-ivijjhituá¹ƒ asakkontÄ• naá¹ƒ
saá¹ƒvegajananatthaá¹ƒ antarantarÄ• bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca ab
uggaá¹‡hanto imÄ• gÄ• thÄ• saddhiá¹ƒ vibhaá¹…gena uggaá¹‡hi, devattassa pana pamÄ•
Ä• rammaá¹‡ehi nippÄ«á¸·iyamÄ• no anupubbena suttaá¹ƒ sammuá¹-á¹-ho gÄ• thÄ• mattan
``evaá¹ƒ kho ahaá¹ƒ bhikkhu dhÄ• remi bhaddekarattiyo gÄ• thÄ• â€™â€™ ti.

__uggaá¹‡hÄ• hi_ \Ne IV 183/ \Be IV 175/ __tva_ntiÄ• dÄ«su tuá¹‡hÄ«bhÅ«to nisÄ«ditvÄ•
nÄ• ma, vÄ• cÄ• ya sajjhÄ• yaá¹ƒ karonto pariyÄ• puá¹‡Ä• ti nÄ• ma, aÃ±Ã±esaá¹ƒ vÄ• ce
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

lomasakaá¹…giyabhaddekarattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÅ«á¸·akammavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<289> __evaá¹ƒ_ \Ne IV 184/ __me suta_nti cÅ«á¸·akammavibhaá¹…gasuttaá¹ƒ. tattha __
dassanÄ«yo ahosi pÄ• sÄ• diko, tenassa aá¹…gasubhatÄ• ya subhotveva nÄ• maá¹ƒ akaá
taruá¹‡akÄ• le vohariá¹ƒsu, so mahallakakÄ• lepi teneva vohÄ• rena vohariyati. __todeyyap
pasenadiraÃ±Ã±o purohitabrÄ• hmaá¹‡assa putto. so kira sÄ• vatthiyÄ• avidÅ«re tudigÄ• n
adhipatittÄ• todeyyoti saá¹…khaá¹ƒ gato. mahÄ• dhano pana hoti sattÄ• sÄ«tikoá¹-ivibhavo
``dadato bhogÄ• naá¹ƒ aparikkhayo nÄ• ma natthÄ«â€™â€™ ti cintetvÄ• kassaci kiÃ±ci na

``aÃ±janÄ• naá¹ƒ khayaá¹ƒ disvÄ• , vammikÄ• naÃ±ca saÃ±cayaá¹ƒ.

madhÅ«naÃ±ca samÄ• hÄ• raá¹ƒ, paá¹‡á¸• ito gharamÄ• vaseâ€™â€™ ti ||

evaá¹ƒ adÄ• nameva sikkhÄ• pesi. dhuravihÄ• re vasato sammÄ• sambuddhassa yÄ• guu
bhattakaá¹-acchumattaá¹ƒ vÄ• adatvÄ• dhanalobhena kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva gha
subho taá¹ƒ sunakhaá¹ƒ ativiya piyÄ• yati \Ee V 9/, attano bhuÃ±janakabhattaá¹ƒyeva bhoje
varasayane sayÄ• peti. atha bhagavÄ• ekadivasaá¹ƒ paccÅ«sasamaye lokaá¹ƒ volokento t
``todeyyabrÄ• hmaá¹‡o dhanalobhena attanova ghare sunakho hutvÄ• nibbatto, ajja mayi s
maá¹ƒ disvÄ• sunakho bhukkÄ• raá¹ƒ karissati, athassÄ• haá¹ƒ ekaá¹ƒ vacanaá¹ƒ vakkhÄ•
samaá¹‡o gotamoâ€™ ti gantvÄ• uddhanaá¹-á¹-hÄ• ne \Be IV 176/ nipajjissati. tatonidÄ• na

saddhiá¹ƒ eko kathÄ• sallÄ• po bhavissati, so dhammaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-hah
kÄ• laá¹ƒ katvÄ• niraye nibbattissatÄ«â€™â€™ ti imaá¹ƒ mÄ• á¹‡avassa saraá¹‡esu patiá
bhagavÄ• taá¹ƒ divasaá¹ƒ sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• ekakova gÄ• maá¹ƒ pavisitvÄ•
gharaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

sunakho \Ne IV 185/ bhagavantaá¹ƒ disvÄ• bhukkÄ• raá¹ƒ karonto bhagavato samÄ«paá¹
etadavoca --- ``todeyya tvaá¹ƒ pubbepi maá¹ƒ bho bhoti paribhavitvÄ• sunakho jÄ• to, idÄ•
katvÄ• avÄ«ciá¹ƒ gamissasÄ«â€™â€™ ti. sunakho taá¹ƒ sutvÄ• --- ``jÄ• nÄ• ti maá¹ƒ sam
vippaá¹-isÄ• rÄ« hutvÄ• gÄ«vaá¹ƒ onÄ• metvÄ• uddhanantare chÄ• rikÄ• yaá¹ƒ nipanno.
sayÄ• petuá¹ƒ nÄ• sakkhiá¹ƒsu. subho Ä• gantvÄ• --- ``kenÄ• yaá¹ƒ sunakho sayanÄ• oro
na kenacÄ«ti vatvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. mÄ• á¹‡avo sutvÄ• --- ``mama pitÄ• b
todeyyo nÄ• ma sunakho natthi. samaá¹‡o pana gotamo pitaraá¹ƒ sunakhaá¹ƒ karoti, yaá¹ƒ
mukhÄ• ruá¸·haá¹ƒ bhÄ• satÄ«â€™â€™ ti kujjhitvÄ• bhagavantaá¹ƒ musÄ• vÄ• dena nigg
taá¹ƒ pavattiá¹ƒ pucchi.

bhagavÄ• pi tassa tatheva vatvÄ• avisaá¹ƒvÄ• danatthaá¹ƒ Ä• ha --- ``atthi pana te mÄ• á
anakkhÄ• taá¹ƒ dhanaâ€™â€™ nti \Ee V 10/. atthi, bho gotama, satasahassagghanikÄ• su
satasahassagghanikÄ• suvaá¹‡á¹‡apÄ• dukÄ• satasahassagghanikÄ• suvaá¹‡á¹‡apÄ• ti
gaccha taá¹ƒ sunakhaá¹ƒ appodakapÄ• yÄ• saá¹ƒ bhojÄ• petvÄ• sayane Ä• ropetvÄ• Ä«s
puccha, sabbaá¹ƒ te Ä• cikkhissati. atha naá¹ƒ jÄ• neyyÄ• si ``pitÄ• me esoâ€™â€™ ti. mÄ
saccaá¹ƒ bhavissati, dhanaá¹ƒ lacchÄ• mi, no ce, samaá¹‡aá¹ƒ gotamaá¹ƒ musÄ• vÄ• dena
dvÄ«hipi kÄ• raá¹‡ehi tuá¹-á¹-ho gantvÄ• tathÄ• akÄ• si. sunakho --- ``Ã±Ä• tomhi iminÄ•
hunti karonto dhananidhÄ• naá¹-á¹-hÄ• naá¹ƒ gantvÄ• pÄ• dena pathaviá¹ƒ khaá¹‡itvÄ• sa
dhanaá¹ƒ gahetvÄ• --- ``bhavapaá¹-icchannaá¹ƒ nÄ• ma evaá¹ƒ sukhumaá¹ƒ paá¹-isandhia
samaá¹‡assa gotamassa, addhÄ• esa sabbaÃ±Ã±Å«â€™â€™ ti bhagavati pasannacitto cu
aá¹…gavijjÄ• pÄ• á¹-hako kiresa, tenassa \Be IV 177/ etadahosi --- ``idaá¹ƒ dhammapaá¹‡á
samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±he pucchissÄ• mÄ«â€™â€™ ti dutiyagamanena yena bhaga
puá¹-á¹-hapaÃ±he pana bhagavÄ• ekappahÄ• reneva vissajjento __kammassakÄ• _tiÄ• di

tattha kammaá¹ƒ etesaá¹ƒ sakaá¹ƒ attano bhaá¹‡á¸• akanti __kammassakÄ• _. kammassa
__kammadÄ• yÄ• dÄ• , _ kammaá¹ƒ etesaá¹ƒ dÄ• yajjaá¹ƒ bhaá¹‡á¸• akanti attho. kammaa
__kammayonÄ«_. kammaá¹ƒ etesaá¹ƒ bandhÅ«ti __kammabandhÅ«, _ kammaÃ±Ä• takÄ•
paá¹-isaraá¹‡aá¹ƒ patiá¹-á¹-hÄ• ti \Ne IV 186/ __kammapaá¹-isaraá¹‡Ä• . yadidaá¹ƒ_ \Ee V
__hÄ«nappaá¹‡Ä«tatÄ• yÄ• _ti yaá¹ƒ idaá¹ƒ ``tvaá¹ƒ hÄ«no bhava, tvaá¹ƒ paá¹‡Ä«to, tvaá¹
dÄ«ghÄ• yuko ... pe ... tvaá¹ƒ duppaÃ±Ã±o bhava, tvaá¹ƒ paÃ±Ã±avÄ• â€™â€™ ti evaá¹ƒ
vibhajanaá¹ƒ, taá¹ƒ na aÃ±Ã±o koci karoti, kammameva evaá¹ƒ satte vibhajatÄ«ti attho. na
atthaá¹ƒ saÃ±jÄ• nÄ• si, ghanadussapaá¹-á¹-enassa mukhaá¹ƒ bandhitvÄ• madhuraá¹ƒ pu
mÄ• nanissito kiresa paá¹‡á¸• itamÄ• nÄ«, attanÄ• samaá¹ƒ na passati. athassa ``kiá¹ƒ sa

yamahaá¹ƒ jÄ• nÄ• mi, tadeva kathetÄ«ti ayaá¹ƒ mÄ• no mÄ• ahosÄ«â€™â€™ ti mÄ• nab
``Ä• ditova duppaá¹-ivijjhaá¹ƒ katvÄ• kathessÄ• mi, tato `nÄ• haá¹ƒ bho gotama jÄ• nÄ• mi
pÄ• kaá¹-aá¹ƒ katvÄ• kathethÄ• â€™ ti maá¹ƒ yÄ• cissati, athassÄ• haá¹ƒ yÄ• citakÄ• le k
sÄ• tthakaá¹ƒ bhavissatÄ«â€™â€™ ti duppaá¹-ivijjhaá¹ƒ katvÄ• kathesi.

idÄ• ni so attano appaá¹-ividdhabhÄ• vaá¹ƒ pakÄ• sento __na kho aha_ntiÄ• dimÄ• ha.

<290> __samattenÄ• _ti paripuá¹‡á¹‡ena. __samÄ• dinnenÄ• _ti gahitena parÄ• maá¹-á¹-h
__appÄ• yukasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ pÄ• á¹‡Ä• tipÄ•
pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ, esÄ• appÄ• yukasaá¹ƒvattanikÄ• paá¹-ipadÄ• ti.

kathaá¹ƒ panesÄ• appÄ• yukataá¹ƒ karoti? cattÄ• ri hi kammÄ• ni upapÄ«á¸·akaá¹ƒ upacc
upatthambhakanti. balavakammena hi nibbattaá¹ƒ pavatte upapÄ«á¸·akaá¹ƒ Ä• gantvÄ• \B
vadati nÄ• ma --- ``sacÄ• haá¹ƒ paá¹-hamataraá¹ƒ jÄ• neyyaá¹ƒ, na te idha nibbattituá¹ƒ da
taá¹ƒ apÄ• yesu nibbattÄ• peyyaá¹ƒ. hotu, tvaá¹ƒ yattha \Ee V 12/ katthaci nibbatta, ahaá¹ƒ
nÄ• ma taá¹ƒ pÄ«á¸·etvÄ• nirojaá¹ƒ niyÅ«saá¹ƒ kasaá¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti. tato
tÄ• disaá¹ƒ karoti. kiá¹ƒ karoti? parissayaá¹ƒ upaneti, bhoge vinÄ• seti.

tattha dÄ• rakassa mÄ• tukucchiyaá¹ƒ nibbattakÄ• lato paá¹-á¹-hÄ• ya mÄ• tu assÄ• do vÄ
mÄ• tÄ• pitÅ«naá¹ƒ pÄ«á¸·Ä• va uppajjati. evaá¹ƒ parissayaá¹ƒ upaneti. dÄ• rakassa pana
nibbattakÄ• lato paá¹-á¹-hÄ• ya gehe bhogÄ• udakaá¹ƒ patvÄ• loá¹‡aá¹ƒ viya rÄ• jÄ• dÄ«
kumbhadohanadhenuyo khÄ«raá¹ƒ na denti, sÅ«ratÄ• goá¹‡Ä• caá¹‡á¸• Ä• honti, kÄ• á¹‡
honti, gomaá¹‡á¸• ale rogo patati, dÄ• sÄ• dayo vacanaá¹ƒ na karonti, vÄ• pitaá¹ƒ sassaá¹ƒ
gehe, araÃ±Ã±agataá¹ƒ araÃ±Ã±e nassati, anupubbena ghÄ• sacchÄ• danamattaá¹ƒ dullab
na hoti, vijÄ• takÄ• le mÄ• tuthaÃ±Ã±aá¹ƒ chijjati, dÄ• rako parihÄ• raá¹ƒ alabhanto pÄ«á¸·i
kasaá¹-o hoti, idaá¹ƒ __upapÄ«á¸·akakammaá¹ƒ_ nÄ• ma.

dÄ«ghÄ• yukakammena pana nibbattassa upacchedakakammaá¹ƒ Ä• gantvÄ• Ä• yuá¹ƒ c
aá¹-á¹-husabhagamanaá¹ƒ katvÄ• saraá¹ƒ khipeyya tamaÃ±Ã±o dhanuto vimuttamattaá¹ƒ
tattheva pÄ• teyya, evaá¹ƒ dÄ«ghÄ• yukakammena nibbattassa upacchedakakammaá¹ƒ Ä•
corÄ• naá¹ƒ aá¹-aviá¹ƒ paveseti, vÄ• á¸·amacchodakaá¹ƒ otÄ• reti, aÃ±Ã±ataraá¹ƒ vÄ• par
saparissayaá¹-á¹-hÄ• naá¹ƒ upaneti, idaá¹ƒ __upacchedakakammaá¹ƒ_ nÄ• ma, ``upaghÄ•
nÄ• maá¹ƒ.

paá¹-isandhinibbattakaá¹ƒ pana kammaá¹ƒ __janakakammaá¹ƒ_ nÄ• ma. appabhogakulÄ•
bhogasampadÄ• dikaraá¹‡ena upatthambhakakammaá¹ƒ __upatthambhakakammaá¹ƒ_ \Ee

imesu catÅ«su purimÄ• ni dve akusalÄ• neva, janakaá¹ƒ kusalampi akusalampi, upatthamb

pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ upacchedakakammena appÄ• yukasaá¹ƒvattanikaá¹ƒ hoti. pÄ
kusalakammaá¹ƒ \Be IV 179/ uá¸·Ä• raá¹ƒ na hoti, dÄ«ghÄ• yukapaá¹-isandhiá¹ƒ janetuá¹ƒ
pÄ• á¹‡Ä• tipÄ• to appÄ• yukasaá¹ƒvattaniko hoti. paá¹-isandhimeva vÄ• niyÄ• metvÄ• ap
sanniá¹-á¹-hÄ• nacetanÄ• ya vÄ• niraye nibbattati, pubbÄ• paracetanÄ• hi vuttanayena app

__dÄ«ghÄ• yukasaá¹ƒvattanikÄ• esÄ• mÄ• á¹‡ava paá¹-ipadÄ• _ti ettha parittakammena
pÄ• á¹‡Ä• tipÄ• tÄ• viratikammaá¹ƒ Ä• gantvÄ• atthato evaá¹ƒ vadati nÄ• ma --- ``sacÄ• h
jÄ• neyyaá¹ƒ, na te idha nibbattituá¹ƒ dadeyyaá¹ƒ, devalokeyeva taá¹ƒ nibbattÄ• peyyaá¹ƒ.
katthaci nibbatti, ahaá¹ƒ upatthambhakakammaá¹ƒ nÄ• ma thambhaá¹ƒ te karissÄ• mÄ«â€
karoti. kiá¹ƒ karoti? parissayaá¹ƒ nÄ• seti, bhoge uppÄ• deti.

tattha \Ne IV 188/ dÄ• rakassa mÄ• tukucchiyaá¹ƒ nibbattakÄ• lato paá¹-á¹-hÄ• ya mÄ• tÄ•
sÄ• tameva hoti. yepi pakatiyÄ• manussÄ• manussaparissayÄ• honti, te sabbe apagaccha
nÄ• seti. dÄ• rakassa pana mÄ• tukucchimhi nibbattakÄ• lato paá¹-á¹-hÄ• ya gehe bhogÄ•
nidhikumbhiyo puratopi pacchatopi gehaá¹ƒ pavaá¹-á¹-amÄ• nÄ• pavisanti. mÄ• tÄ• pitaro
á¹-hapitadhanassÄ• pi sammukhÄ«bhÄ• vaá¹ƒ gacchanti. dhenuyo bahukhÄ«rÄ• honti, goa
vappaá¹-á¹-hÄ• ne sassÄ• ni sampajjanti. vaá¸• á¸• hiyÄ• vÄ• sampayuttaá¹ƒ, tÄ• vakÄ• li
acoditÄ• sayameva Ä• haritvÄ• denti, dÄ• sÄ• dayo suvacÄ• honti, kammantÄ• na parihÄ
gabbhato paá¹-á¹-hÄ• ya parihÄ• raá¹ƒ labhati, komÄ• rikavejjÄ• sannihitÄ• va honti. gahap
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, amaccakulÄ• dÄ«su jÄ• to senÄ• patiá¹-á¹-hÄ• nÄ• dÄ«ni labhat
so aparissayo sabhogo ciraá¹ƒ jÄ«vatÄ«ti. evaá¹ƒ apÄ• á¹‡Ä• tipÄ• takammaá¹ƒ dÄ«ghÄ• y

apÄ• á¹‡Ä• tipÄ• tinÄ• vÄ• kataá¹ƒ aÃ±Ã±ampi kusalaá¹ƒ uá¸·Ä• raá¹ƒ hoti, dÄ«ghÄ• yuk
sakkoti, evampi dÄ«ghÄ• yukasaá¹ƒvattanikaá¹ƒ hoti. paá¹-isandhimeva vÄ• niyÄ• metvÄ•
sanniá¹-á¹-hÄ• nacetanÄ• ya vÄ• devaloke nibbattati, pubbÄ• paracetanÄ• hi vuttanayena
nayena sabbapaÃ±havissajjanesu attho veditabbo.

viheá¹-hanakammÄ• dÄ«nipi \Be IV 180/ hi pavatte Ä• gantvÄ• atthato tatheva vadamÄ• n
nibbhogataá¹ƒ Ä• pÄ• detvÄ• paá¹-ijagganaá¹ƒ alabhantassa roguppÄ• danÄ• dÄ«hi vÄ• ,
kusalassa anuá¸·Ä• ratÄ• ya vÄ• , Ä• ditova paá¹-isandhiniyÄ• manena vÄ• , vuttanayeneva
bahvÄ• bÄ• dhatÄ• dÄ«ni karonti, apÄ• á¹‡Ä• tipÄ• to viya ca aviheá¹-hanÄ• dÄ«nipi appÄ•

<293> ettha pana __issÄ• manako_ti issÄ• sampayuttacitto. __upadussatÄ«_ti issÄ• vasen
__issaá¹ƒ bandhatÄ«_ti yavakalÄ• paá¹ƒ bandhanto viya yathÄ• na nassati evaá¹ƒ bandhit
__appesakkho_ti appaparivÄ• ro, rattiá¹ƒ khitto viya saro na paÃ±Ã±Ä• yati, ucchiá¹-á¹-haha
udakadÄ• yakampi na labhati.

<294> __na_ \Ne IV 189/ __dÄ• tÄ• hotÄ«_ti macchariyavasena na dÄ• tÄ• hoti. __tena k

macchariyakammena.

<295> __abhivÄ• detabba_nti \Ee V 15/ abhivÄ• danÄ• rahaá¹ƒ buddhaá¹ƒ vÄ• paccekabu
vÄ• . __paccuá¹-á¹-hÄ• tabbÄ• _dÄ«supi eseva nayo. imasmiá¹ƒ pana paÃ±havissajjane
upapÄ«á¸·akaupatthambhakakammÄ• ni na gahetabbÄ• ni. na hi pavatte nÄ«cakulinaá¹ƒ vA
kÄ• tuá¹ƒ, paá¹-isandhimeva pana niyÄ• metvÄ• nÄ«cakuliyaá¹ƒ kammaá¹ƒ nÄ«cakule nibb
kammaá¹ƒ uccÄ• kule.

<296> __na paripucchitÄ• hotÄ«_ti ettha pana aparipucchanena niraye na nibbattati. apari
``idaá¹ƒ kÄ• tabbaá¹ƒ, idaá¹ƒ na kÄ• tabbaâ€™â€™ nti na jÄ• nÄ• ti, ajÄ• nanto kÄ• tabbaa
karoti. tena niraye nibbattati, itaro sagge. __iti kho, mÄ• á¹‡ava ... pe ... yadidaá¹ƒ
hÄ«nappaá¹‡Ä«tatÄ• yÄ• _ti satthÄ• desanaá¹ƒ yathÄ• nusandhiá¹ƒ pÄ• pesi. sesaá¹ƒ sab

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

cÅ«á¸·akammavibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

subhasuttantipi vuccati.

6. mahÄ• kammavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<298> __evaá¹ƒ_ \Ne IV 190/ \Be IV 181/ __me suta_nti mahÄ• kammavibhaá¹…gasuttaá¹
tucchaá¹ƒ aphalaá¹ƒ. __sacca_nti tathaá¹ƒ bhÅ«taá¹ƒ. idaÃ±ca etena na sammukhÄ• sutaa
56) pana --- ``manokammaá¹ƒ mahÄ• sÄ• vajjataraá¹ƒ paÃ±Ã±apemi pÄ• passa kammassa
V 16/ pavattiyÄ• , no tathÄ• kÄ• yakammaá¹ƒ no tathÄ• vacÄ«kammaâ€™â€™ nti bhagav
titthiyÄ• naá¹ƒ antare pÄ• kaá¹-Ä• jÄ• tÄ• , taá¹ƒ gahetvÄ• esa vadati. __atthi ca sÄ• sam
``kathaá¹ƒ nu kho, bho, abhisaÃ±Ã±Ä• nirodho hotÄ«â€™â€™ ti poá¹-á¹-hapÄ• dasutte (DN
abhisaÃ±Ã±Ä• nirodhakathaá¹ƒ sandhÄ• ya vadati. __na kiÃ±ci vediyatÄ«_ti ekavedanamp
kho_ti thero nirodhasamÄ• pattiá¹ƒ sandhÄ• ya anujÄ• nÄ• ti. __parirakkhitabba_nti garaha
rakkhitabbaá¹ƒ. saÃ±cetanÄ• assa atthÄ«ti __saÃ±cetanikaá¹ƒ, _ sÄ• bhisandhikaá¹ƒ saÃ±
attho. __dukkhaá¹ƒ so_ti thero ``akusalameva sandhÄ• ya paribbÄ• jako pucchatÄ«â€™â€™
vadati.

__dassanampi kho aha_nti bhagavÄ• caturaá¹…gepi andhakÄ• re samantÄ• yojanaá¹-á¹-
saá¹…khÄ• raá¹ƒ maá¹ƒsacakkhunÄ• va passati, ayaÃ±ca paribbÄ• jako na dÅ«re gÄ• vuta
bhagavÄ• evamÄ• hÄ• ti? samÄ• gamadassanaá¹ƒ sandhÄ• yevamÄ• ha.

<299> __udÄ• yÄ«_ti lÄ• ludÄ• yÄ«. __taá¹ƒ dukkhasmi_nti sabbaá¹ƒ taá¹ƒ dukkhameva. i

vaá¹-á¹-adukkhaá¹ƒ kilesadukkhaá¹ƒ saá¹…khÄ• radukkhaá¹ƒ sandhÄ• ya ``sace bhÄ• sitaá
ti pucchati.

<300> __ummaá¹…ga_nti paÃ±hÄ• ummaá¹…gaá¹ƒ. __ummujjamÄ• no_ti sÄ«saá¹ƒ nÄ«h
ummujjissatÄ«_ti anupÄ• yena sÄ«saá¹ƒ nÄ«harissati. idaÃ±ca pana bhagavÄ• jÄ• nanto n
cetopariyaÃ±Ä• á¹‡ena na sabbaÃ±Ã±utaÃ±Ä• á¹‡ena jÄ• ni, adhippÄ• yeneva \Ee V 17/ pa
adhippÄ• yo nÄ• ma suvijÄ• no hoti, kathetukÄ• mo gÄ«vaá¹ƒ paggaá¹‡hÄ• ti, hanukaá¹ƒ \B
mukhamassa phandati, sannisÄ«dituá¹ƒ na sakkoti. bhagavÄ• tassa taá¹ƒ Ä• kÄ• raá¹ƒ \Be
udÄ• yÄ« sannisÄ«dituá¹ƒ na sakkoti, yaá¹ƒ abhÅ«taá¹ƒ, tadeva kathessatÄ«â€™â€™ ti ol
__Ä• diá¹ƒ yevÄ• _tiÄ• dimhiyeva. __tisso vedanÄ• _ti ``kiá¹ƒ so vediyatÄ«â€™â€™ ti? puc
pucchÄ• mÄ«â€™â€™ ti evaá¹ƒ vavatthapetvÄ• va tisso vedanÄ• pucchitÄ• . __sukhaved
paccayabhÅ«taá¹ƒ. sesesupi eseva nayo.

ettha ca kÄ• mÄ• vacarakusalato somanassasahagatacittasampayuttÄ• catasso cetanÄ• ,
tikajjhÄ• nacetanÄ• ti evaá¹ƒ paá¹-isandhipavattesu sukhavedanÄ• ya jananato __sukhaved
kÄ• mÄ• vacaraÃ±cettha paá¹-isandhiyaá¹ƒyeva ekantena sukhaá¹ƒ janeti, pavatte iá¹-á¹-ha
adukkhamasukhampi.

akusalacetanÄ• paá¹-isandhipavattesu dukkhasseva jananato __dukkhavedaniyaá¹ƒ kamm
pavatteyeva cetaá¹ƒ ekantena dukkhaá¹ƒ janeti, aÃ±Ã±attha adukkhamasukhampi, sÄ• pa
aniá¹-á¹-hÄ• niá¹-á¹-hamajjhattesuyeva Ä• rammaá¹‡esu uppajjanato dukkhÄ• tveva saá¹…

kÄ• mÄ• vacarakusalato pana upekkhÄ• sahagatacittasampayuttÄ• catasso cetanÄ• , rÅ«
catutthajjhÄ• nacetanÄ• ti evaá¹ƒ paá¹-isandhipavattesu tatiyavedanÄ• ya jananato __aduk
kammaá¹ƒ_ nÄ• ma. ettha ca kÄ• mÄ• vacaraá¹ƒ paá¹-isandhiyaá¹ƒyeva ekantena adukkha
iá¹-á¹-hÄ• rammaá¹‡e sukhampi. apica sukhavedaniyakammaá¹ƒ paá¹-isandhipavattivasena
adukkhamasukhavedaniyaá¹ƒ, \Ee V 18/ dukkhavedaniyaá¹ƒ pavattivaseneva vaá¹-á¹-ati. et
sabbaá¹ƒ pavattivaseneva vaá¹-á¹-ati.

__etassa bhagavÄ• _ti thero tathÄ• gatena mahÄ• kammavibhaá¹…gakathanatthaá¹ƒ Ä• la
yÄ• citvÄ• mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aá¹ƒ bhikkhusaá¹…ghassa pÄ• kaá¹-aá¹ƒ ka
anusandhikusalatÄ• ya evamÄ• ha. tattha __mahÄ• kammavibhaá¹…ga_nti mahÄ• kamma
pe ... idhÄ• nanda, ekacco puggalo ... pe ... nirayaá¹ƒ upapajjatÄ«_ti idaá¹ƒ na
mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡abhÄ• janaá¹ƒ, mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡abh
mÄ• tikÄ• á¹-á¹-hapanaá¹ƒ.

<301> __idhÄ• nanda_ \Ne IV 192/ \Be IV 183/, __ekacco samaá¹‡o vÄ• _ti pÄ• á¹-iyekko
bhagavÄ• --- ``dibbacakkhukÄ• samaá¹‡abrÄ• hmaá¹‡Ä• idaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ•

idaá¹ƒ dassanaá¹ƒ gaá¹‡hantÄ«â€™â€™ ti pakÄ• sanatthaá¹ƒ Ä• rabhi. tattha __Ä• tappa_
vÄ«riyasseva nÄ• mÄ• ni. __cetosamÄ• dhi_nti dibbacakkhusamÄ• dhiá¹ƒ. __passatÄ«_ti `
nibbattoâ€™â€™ ti olokento passati. __ye aÃ±Ã±athÄ• _ti ye ``dasannaá¹ƒ kusalÄ• naá¹ƒ
pÅ«ritattÄ• nirayaá¹ƒ upapajjatÄ«â€™â€™ ti jÄ• nanti, micchÄ• tesaá¹ƒ Ã±Ä• á¹‡anti vada
sabbavÄ• resu attho veditabbo. __vidita_nti pÄ• kaá¹-aá¹ƒ. __thÄ• masÄ• _ti diá¹-á¹-hithÄ•
diá¹-á¹-hiparÄ• mÄ• sena. __abhinivissa voharatÄ«_ti adhiá¹-á¹-hahitvÄ• Ä• diyitvÄ• vohar

<302> __tatrÄ• nandÄ• _ti \Ee V 19/ idampi na mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡assa b
mÄ• tikÄ• á¹-á¹-hapanameva. ettha pana etesaá¹ƒ dibbacakkhukÄ• naá¹ƒ vacane ettakÄ•
ananuÃ±Ã±Ä• tÄ• ti idaá¹ƒ dassitaá¹ƒ. tattha __tatrÄ• _ti tesu catÅ«su samaá¹‡abrÄ• hmaá
idaá¹ƒ vacanaá¹ƒ assa. __aÃ±Ã±athÄ• _ti aÃ±Ã±enÄ• kÄ• rena. iti imesaá¹ƒ samaá¹‡abrÄ•
á¹-hÄ• nesu anuÃ±Ã±Ä• tÄ• , tÄ«su ananuÃ±Ã±Ä• tÄ• ti evaá¹ƒ sabbattha anuÃ±Ã±Ä• nÄ•

<303> evaá¹ƒ dibbacakkhukÄ• naá¹ƒ vacane anuÃ±Ã±Ä• ca ananuÃ±Ã±Ä• ca dassetvÄ•
mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aá¹ƒ vibhajanto __tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo_ti

__pubbe vÄ• ssa taá¹ƒ kataá¹ƒ hotÄ«_ti yaá¹ƒ iminÄ• dibbacakkhukena kammaá¹ƒ karont
kataá¹ƒ. pubbe katenapi hi niraye nibbattati, pacchÄ• katenapi nibbattati, maraá¹‡akÄ• le v
seá¹-á¹-ho sivo seá¹-á¹-ho, pitÄ• maho seá¹-á¹-ho, issarÄ• dÄ«hi vÄ• loko visaá¹-á¹-hoâ€™
micchÄ• dassanenapi nibbattateva. __diá¹-á¹-heva dhamme_ti yaá¹ƒ tattha diá¹-á¹-hadham
tassa diá¹-á¹-heva dhamme, yaá¹ƒ upapajjavedanÄ«yaá¹ƒ, tassa upapajjitvÄ• , yaá¹ƒ aparÄ
tassa aparasmiá¹ƒ pariyÄ• ye vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti.

iti \Be IV 184/ ayaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• ekaá¹ƒ kammarÄ• siá¹ƒ ekaÃ±ca
sammÄ• sambuddho iminÄ• adiá¹-á¹-he tayo kammarÄ• sÄ«, dve ca vipÄ• karÄ• sÄ« adda
IV 193/ adiá¹-á¹-he ca cattÄ• ro kammarÄ• sÄ« tayo ca vipÄ• karÄ• sÄ« addasa. imÄ• ni sa
jÄ• nanaÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aá¹ƒ nÄ• ma. du
diá¹-á¹-haá¹ƒ \Ee V 20/, tathÄ• gatena pana tayo kammarÄ• sÄ«, dve ca vipÄ• karÄ• sÄ« di
paÃ±ca paccattaá¹-á¹-hÄ• nÄ• ni jÄ• nanaÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa mahÄ• kammavibh
sesavÄ• radvayepi eseva nayo.

__abhabba_nti bhÅ«tavirahitaá¹ƒ akusalaá¹ƒ. __abhabbÄ• bhÄ• sa_nti abhabbaá¹ƒ Ä• bhÄ
paá¹-ibÄ• hatÄ«ti attho. bahukasmiÃ±hi akusalakamme Ä• yÅ«hite balavakammaá¹ƒ dubba
paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti idaá¹ƒ abhabbaÃ±ceva abhabbÄ• bh
Ä• yÅ«hitvÄ• Ä• sanne akusalaá¹ƒ kataá¹ƒ hoti, taá¹ƒ kusalassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitv
okÄ• saá¹ƒ karoti, idaá¹ƒ abhabbaá¹ƒ bhabbÄ• bhÄ• saá¹ƒ. bahumhi kusale Ä• yÅ«hitepi ba
dubbalakammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti, idaá
bhabbÄ• bhÄ• saÃ±ca. akusalaá¹ƒ pana Ä• yÅ«hitvÄ• Ä• sanne kusalaá¹ƒ kataá¹ƒ hoti, ta

paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti, idaá¹ƒ bhabbaá¹ƒ abhabbÄ• bhÄ• s

apica upaá¹-á¹-hÄ• nÄ• kÄ• renapettha attho veditabbo. idaÃ±hi vuttaá¹ƒ hoti, abhabbato Ä
upaá¹-á¹-hÄ• tÄ«ti __abhabbÄ• bhÄ• saá¹ƒ_. tattha ``yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• ti
nayena cattÄ• ro puggalÄ• vuttÄ• , tesu paá¹-hamassa kammaá¹ƒ abhabbaá¹ƒ abhabbÄ• b
abhabbaá¹ƒ, tassa ca niraye nibbattattÄ• tattha nibbattikÄ• raá¹‡abhÅ«taá¹ƒ akusalaá¹ƒ hu
dutiyassa kammaá¹ƒ abhabbaá¹ƒ bhabbÄ• bhÄ• saá¹ƒ, taÃ±hi akusalattÄ• abhabbaá¹ƒ. ta
\Ee V 21/ aÃ±Ã±atitthiyÄ• naá¹ƒ sagge nibbattikÄ• raá¹‡abhÅ«taá¹ƒ \Be IV 185/ kusalaá¹ƒ h
itarasmimpi kammadvaye eseva nayo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• kammavibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¸·Ä• yatanavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<304> __evaá¹ƒ_ \Ne IV 194/ __me suta_nti saá¸·Ä• yatanavibhaá¹…gasuttaá¹ƒ. tattha __
sahavipassanena maggena jÄ• nitabbÄ• ni. __manopavicÄ• rÄ• _ti vitakkavicÄ• rÄ• . vitakk
manoti adhippetaá¹ƒ, manassa upavicÄ• rÄ• ti manopavicÄ• rÄ• . __sattapadÄ• _ti vaá¹-á¹-
sattÄ• naá¹ƒ padÄ• . ettha hi aá¹-á¹-hÄ• rasa vaá¹-á¹-apadÄ• nÄ• ma, aá¹-á¹-hÄ• rasa viva
sahavipassanena maggeneva veditabbÄ• . __yoggÄ• cariyÄ• na_nti hatthiyoggÄ• diÄ• cÄ•
dametabbadamakÄ• nanti attho. sesaá¹ƒ vibhaá¹…geyeva Ä• vibhavissati. __ayamuddeso_
mÄ• tikÄ• á¹-á¹-hapanaá¹ƒ.

<305> __cakkhÄ• yatanÄ• _dÄ«ni visuddhimagge vitthÄ• ritÄ• ni. __cakkhuviÃ±Ã±Ä• á¹‡a
dve cakkhuviÃ±Ã±Ä• á¹‡Ä• ni. sesapasÄ• daviÃ±Ã±Ä• á¹‡esupi eseva nayo. imÄ• ni pana
manoviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma.

__cakkhusamphasso_ti cakkhumhi samphasso. cakkhuviÃ±Ã±Ä• á¹‡asampayuttasamphas
sesesupi eseva nayo.

__cakkhunÄ• _ \Ee V 22/ __rÅ«paá¹ƒ disvÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ•
__somanassaá¹-á¹-hÄ• niya_nti somanassassa Ä• rammaá¹‡avasena kÄ• raá¹‡abhÅ«taá¹ƒ
vicÄ• rapavattanena upavicarati, vitakko taá¹ƒsampayutto cÄ• ti iminÄ• nayena aá¹-á¹-hÄ•
vitakkavicÄ• rasaá¹…khÄ• tÄ• manopavicÄ• rÄ• veditabbÄ• . __cha somanassÅ«pavicÄ•
saddhiá¹ƒ upavicarantÄ«ti somanassÅ«pavicÄ• rÄ• . sesapadadvayepi eseva nayo.

<306> __gehasitÄ• nÄ«_ti \Be IV 186/ kÄ• maguá¹‡anissitÄ• ni. __nekkhammasitÄ• nÄ«_t

__iá¹-á¹-hÄ• na_nti pariyesitÄ• naá¹ƒ. __kantÄ• na_nti kÄ• mitÄ• naá¹ƒ. __manoramÄ• na_
manoramÄ• ni, tesaá¹ƒ manoramÄ• naá¹ƒ. __lokÄ• misapaá¹-isaá¹ƒyuttÄ• na_nti taá¹‡hÄ•
__atÄ«ta_nti paá¹-iladdhaá¹ƒ \Ne IV 195/. paccuppannaá¹ƒ tÄ• va Ä• rabbha somanassaá¹ƒ
kathaá¹ƒ uppajjatÄ«ti. atÄ«tepi --- ``yathÄ• haá¹ƒ etarahi iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ anubhav
anubhaviâ€™â€™ nti anussarantassa balavasomanassaá¹ƒ uppajjati.

__aniccata_nti aniccÄ• kÄ• raá¹ƒ. __vipariá¹‡Ä• mavirÄ• ganirodha_nti pakativijahanena vi
vigacchanena virÄ• gaá¹ƒ, nirujjhanena nirodhaá¹ƒ. __sammapaÃ±Ã±Ä• yÄ• _ti vipassanÄ•
nekkhammasitaá¹ƒ somanassa_nti idaá¹ƒ raÃ±Ã±o viya attano sirisampattiá¹ƒ olokentassa
paá¹-á¹-hapetvÄ• nisinnassa saá¹…khÄ• rÄ• naá¹ƒ bhedaá¹ƒ passato saá¹…khÄ• ragatam
vipassanÄ• Ã±Ä• á¹‡e vahante uppannasomanassaá¹ƒ ``nekkhammasitaá¹ƒ somanassaâ€
cetaá¹ƒ ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassato ||

yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amatantaá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 373-374).

__imÄ• nÄ«_ti imÄ• ni chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate aniccÄ• diva
paá¹-á¹-hapetvÄ• nisinnassa uppannÄ• ni cha nekkhammasitÄ• ni somanassÄ• ni.

<307> __atÄ«ta_nti paccuppannaá¹ƒ tÄ• va patthetvÄ• alabhantassa domanassaá¹ƒ uppa
uppajjatÄ«ti. atÄ«tepi ``yathÄ• haá¹ƒ etarahi iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ patthetvÄ• na labhÄ
patthetvÄ• na labhiâ€™â€™ nti anussarantassa balavadomanassaá¹ƒ uppajjati.

__anuttaresu vimokkhesÅ«_ti anuttaravimokkho nÄ• ma arahattaá¹ƒ, arahatte patthanaá¹ƒ
attho. __Ä• yatana_nti arahattÄ• yatanaá¹ƒ. __pihaá¹ƒ upaá¹-á¹-hÄ• payato_ti patthanaá¹ƒ
taá¹ƒ panetaá¹ƒ patthanaá¹ƒ paá¹-á¹-hapentassa \Be IV 187/ uppajjati, iti patthanÄ• mÅ«lak
upaá¹-á¹-hÄ• payatoâ€™â€™ ti vuttaá¹ƒ. __imÄ• ni cha nekkhammasitÄ• ni domanassÄ• n
dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate arahatte pihaá¹ƒ paá¹-á¹-hapetvÄ• \Ne IV
aniccÄ• divasena vipassanaá¹ƒ upaá¹-á¹-hapetvÄ• ussukkÄ• petuá¹ƒ asakkontassa --- ``im
mÄ• saá¹ƒ imampi saá¹ƒvaccharaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ nÄ• sakkhiâ€™â€™ nti a
gÄ• mantapabbhÄ• ravÄ• simahÄ• sÄ«vattherassa viya assudhÄ• rÄ• pavattanavasena up
nekkhammasitadomanassÄ• nÄ«ti veditabbÄ• ni. vatthu pana __sumaá¹…galavilÄ• siniyÄ•
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya_ sakkapaÃ±havaá¹‡á¹‡anÄ• yaá¹ƒ (Sv II 361) vitthÄ• rita

gahetabbaá¹ƒ.

<308> __uppajjati upekkhÄ• _ti ettha upekkhÄ• nÄ• ma aÃ±Ã±Ä• á¹‡upekhÄ• . __anodhij
jinitvÄ• á¹-hitattÄ• khÄ«á¹‡Ä• savo odhijino nÄ• ma, tasmÄ• akhÄ«á¹‡Ä• savassÄ• ti atth
etthapi Ä• yatiá¹ƒ vipÄ• kaá¹ƒ jinitvÄ• á¹-hitattÄ• khÄ«á¹‡Ä• savova vipÄ• kajino nÄ• ma, t
akhÄ«á¹‡Ä• savassevÄ• ti attho. __anÄ• dÄ«navadassÄ• vino_tiÄ• dÄ«navato upaddavato
gehasitÄ• upekkhÄ• _ti imÄ• evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thaga
nilÄ«namakkhikÄ• viya rÅ«pÄ• dÄ«ni anativattamÄ• nÄ• tattha laggÄ• laggitÄ• hutvÄ• u
gehasitÄ• upekkhÄ• ti veditabbÄ• .

__rÅ«paá¹ƒ sÄ• ativattatÄ«_ti rÅ«paá¹ƒ sÄ• anatikkamati, tattha nikantivasena na tiá¹-á¹-h
nekkhammasitÄ• upekkhÄ• _ti imÄ• evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• diÄ• rammaá¹‡e Ä
arajjantassa, aniá¹-á¹-he adussantassa, asamapekkhane asammuyhantassa, uppannavipas
cha nekkhammasitÄ• upekkhÄ• ti veditabbÄ• .

<309> __tatra idaá¹ƒ nissÄ• ya idaá¹ƒ pajahathÄ• _ti tesu chattiá¹ƒsasattapadesu aá¹-á¹-h
aá¹-á¹-hÄ• rasa pajahathÄ• ti attho. teneva \Ee V 25/ --- ``tatra, bhikkhave, yÄ• ni cha nekkh
tiÄ• dimÄ• ha. __nissÄ• ya Ä• gammÄ• _ti pavattanavasena nissÄ• ya ceva Ä• gamma ca.
IV 188/ __hotÄ«_ti evaá¹ƒ nekkhammasitÄ• naá¹ƒ pavattanena gehasitÄ• ni atikkantÄ• ni n

evaá¹ƒ sarikkhakeneva sarikkhakaá¹ƒ jahÄ• petvÄ• idÄ• ni balavatÄ• dubbalaá¹ƒ jahÄ• pe
yÄ• ni cha nekkhammasitÄ• ni somanassÄ• nÄ«â€™â€™ tiÄ• dimÄ• ha. evaá¹ƒ nekkhamm
nekkhammasitadomanassÄ• ni \Ne IV 197/, nekkhammasitaupekkhÄ• hi ca nekkhammasita
balavatÄ• dubbalappahÄ• naá¹ƒ kathitaá¹ƒ.

ettha pana á¹-hatvÄ• upekkhÄ• kathÄ• veditabbÄ• --- aá¹-á¹-hasu hi samÄ• pattÄ«su paá
jhÄ• nÄ• ni, suddhasaá¹…khÄ• re ca pÄ• dake katvÄ• vipassanaá¹ƒ Ä• raddhÄ• naá¹ƒ cat
pubbabhÄ• gavipassanÄ• somanassasahagatÄ• vÄ• hoti upekkhÄ• sahagatÄ• vÄ• , vuá
somanassasahagatÄ• va. catutthajjhÄ• nÄ• dÄ«ni pÄ• dakÄ• ni katvÄ• vipassanaá¹ƒ Ä• ra
pubbabhÄ• gavipassanÄ• purimasadisÄ• va. vuá¹-á¹-hÄ• nagÄ• minÄ« pana upekkhÄ• sal
``yÄ• cha nekkhammasitÄ• upekkhÄ• , tÄ• nissÄ• ya tÄ• Ä• gamma, yÄ• ni cha nekkham
pajahathÄ• â€™â€™ ti vuttaá¹ƒ. na kevalaÃ±ca evaá¹ƒpaá¹-ipannassa bhikkhuno ayaá¹ƒ vi
hoti, ariyamaggepi pana jhÄ• naá¹…gabojjhaá¹…gamaggaá¹…gÄ• nampi viseso hoti.

ko panetaá¹ƒ visesaá¹ƒ niyameti? keci tÄ• va therÄ• vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ niya
vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamentÄ«ti vadanti, keci puggalajjhÄ• s
tesampi vÄ• de ayameva pubbabhÄ• ge vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• niyametÄ«ti
V 26/ panettha __visuddhimagge_ saá¹…khÄ• rupekkhÄ• niddese vuttÄ• va.

<310> __nÄ• nattÄ• _ti nÄ• nÄ• bahÅ« anekappakÄ• rÄ• . __nÄ• nattasitÄ• _ti nÄ• nÄ• ra
ekÄ• . __ekattasitÄ• _ti ekÄ• rammaá¹‡anissitÄ• . katamÄ• panÄ• yaá¹ƒ upekkhÄ• ti? heá¹
aÃ±Ã±Ä• á¹‡upekkhÄ• vuttÄ• , upari chaá¸·aá¹…gupekkhÄ• vakkhati, idha samathaupekk
upekkhÄ• gahitÄ• .

tattha yasmÄ• aÃ±Ã±Ä• va rÅ«pesu upekkhÄ• , aÃ±Ã±Ä• va saddÄ• dÄ«su, na hi yÄ• rÅ
hoti. rÅ«pe upekkhÄ• ca rÅ«pameva Ä• rammaá¹‡aá¹ƒ karoti \Be IV 189/, na saddÄ• dayo.
aÃ±Ã±Ä• samathaupekkhÄ• pathavÄ«kasiá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati, aÃ
tasmÄ• nÄ• nattaá¹ƒ nÄ• nattasitaá¹ƒ vibhajanto __atthi, bhikkhave, upekkhÄ• rÅ«pesÅ«_
yasmÄ• pana dve vÄ• tÄ«á¹‡i vÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• ni vÄ• viÃ±Ã±Ä• á¹‡aÃ±
ekattaá¹ƒ ekattasitaá¹ƒ vibhajanto __atthi, bhikkhave, upekkhÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatan

tattha Ä• kÄ• sÄ• naÃ±cÄ• yatanaupekkhÄ• sampayuttavasena Ä• kÄ• sÄ• naÃ±cÄ• yata
Ä• kÄ• sÄ• naÃ±cÄ• yatanakhandhe vipassantassa vipassanupekkhÄ• Ä• rammaá¹‡avase
sesÄ• supi eseva nayo.

__taá¹ƒ pajahathÄ• _ti ettha arÅ«pÄ• vacarasamÄ• pattiupekkhÄ• ya rÅ«pÄ• vacarasamÄ
arÅ«pÄ• vacaravipassanupekkhÄ• ya rÅ«pÄ• vacaravipassanupekkhaá¹ƒ.

__atammayata_nti \Ee V 27/ ettha tammayatÄ• nÄ• ma taá¹‡hÄ• , tassÄ• pariyÄ• dÄ• nat
vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• atammayatÄ• ti vuccati. __taá¹ƒ pajahathÄ• _ti idha
vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• ya arÅ«pÄ• vacarasamÄ• pattiupekkhaÃ±ca vipassan

<311> __yadariyo_ti ye satipaá¹-á¹-hÄ• ne ariyo sammÄ• sambuddho sevati. tattha tÄ«su a
paá¹-á¹-hapento satipaá¹-á¹-hÄ• ne sevatÄ«ti veditabbo. __na sussÅ«santÄ«_ti saddahitvÄ
__na aÃ±Ã±Ä• _ti jÄ• nanatthÄ• ya cittaá¹ƒ na upaá¹-á¹-hapenti. __vokkammÄ• _ti atikkam
satthu ovÄ• daá¹ƒ gahetabbaá¹ƒ pÅ«retabbaá¹ƒ na maÃ±Ã±antÄ«ti attho. __na ca attaman
gehasitadomanassavasena appatÄ«to hotÄ«ti na evamattho daá¹-á¹-habbo, appaá¹-ipannal
attamanatÄ• kÄ• raá¹‡assa abhÄ• venetaá¹ƒ vuttaá¹ƒ. __anavassuto_ti paá¹-ighaavassave
sampajÄ• no_ti satiyÄ• ca Ã±Ä• á¹‡ena ca samannÄ• gato \Be IV 190/. __upekkhako_ti ch
upekkhako. __attamano_ti idhÄ• pi gehasitasomanassavasena uppilÄ• vitoti na evamattho
paá¹-ipannakesu pana anattamanatÄ• kÄ• raá¹‡assa abhÄ• venetaá¹ƒ vuttaá¹ƒ. __anavass
anavassuto.

<312> __sÄ• rito_ti \Ne IV 199/ damito. __ekameva disaá¹ƒ dhÄ• vatÄ«_ti anivattitvÄ• dhÄ
disaá¹ƒ dhÄ• vati, nivattitvÄ• pana aparaá¹ƒ dhÄ• vituá¹ƒ sakkoti. __aá¹-á¹-ha_ \Ee V 28/ _
ekapallaá¹…kena nisinno kÄ• yena anivattitvÄ• va vimokkhavasena ekappahÄ• reneva aá¹-

puratthÄ• bhimukho vÄ• dakkhiá¹‡Ä• dÄ«su aÃ±Ã±ataradisÄ• bhimukho vÄ• nisÄ«ditvÄ• samÄ• pajjatiyevÄ• ti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

saá¸·Ä• yatanavibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uddesavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<313> __evaá¹ƒ_ \Ne IV 200/ __me suta_nti uddesavibhaá¹…gasuttaá¹ƒ. tattha __uddesav vibhaá¹…gaÃ±ca, mÄ• tikaÃ±ca vibhajanaÃ±cÄ• ti attho. __upaparikkheyyÄ• _ti tuleyya tÄ« paricchindeyya. __bahiddhÄ• _ti bahiddhÄ• Ä• rammaá¹‡esu. __avikkhittaá¹ƒ avisaá¹-a_nti tiá¹-á¹-hamÄ• naá¹ƒ vikkhittaá¹ƒ visaá¹-aá¹ƒ nÄ• ma hoti, taá¹ƒ paá¹-isedhento evamÄ• ha. asaá¹‡á¹-hita_nti gocarajjhatte nikantivasena asaá¹‡á¹-hitaá¹ƒ. __anupÄ• dÄ• ya na paritas anupÄ• diyitvÄ• aggahetvÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ na paritasseyya. yathÄ• viÃ±Ã±Ä• á avikkhittaá¹ƒ avisaá¹-aá¹ƒ, ajjhattaá¹ƒ asaá¹‡á¹-hitaá¹ƒ anupÄ• dÄ• ya na paritasseyya, eva upaparikkheyyÄ• ti vuttaá¹ƒ hoti. __jÄ• tijarÄ• maraá¹‡adukkhasamudayasambhavo_ti jÄ• t avasesassa ca dukkhassa nibbatti na hotÄ«ti attho.

<316> __rÅ«panimittÄ• nusÄ• rÄ«_ti \Be IV 191/ rÅ«panimittaá¹ƒ anussarati anudhÄ• vatÄ

<318> __evaá¹ƒ kho, Ä• vuso, ajjhattaá¹ƒ asaá¹‡á¹-hita_nti nikantivasena \Ee V 29/ asaá¹‡ nikantivasena hi atiá¹-á¹-hamÄ• naá¹ƒ hÄ• nabhÄ• giyaá¹ƒ na hoti, visesabhÄ• giyameva h

<320> __anupÄ• dÄ• paritassanÄ• _ti satthÄ• rÄ• khandhiyavagge ``upÄ• dÄ• paritassan desessÄ• mi anupÄ• dÄ• aparitassanaÃ±cÄ• â€™â€™ ti (SN II 3.7) evaá¹ƒ gahetvÄ• parit aparitassanÄ• ca kathitÄ• , taá¹ƒ mahÄ• thero upÄ• dÄ• paritassanameva anupÄ• dÄ• par evamÄ• ha. kathaá¹ƒ panesÄ• anupÄ• dÄ• paritassanÄ• hotÄ«ti. upÄ• dÄ• tabbassa abhÄ nicco vÄ• dhuvo vÄ• attÄ• vÄ• attaniyo vÄ• ti gahetabbayuttako abhavissa, ayaá¹ƒ parita upÄ• dÄ• paritassanÄ• va assa. yasmÄ• pana evaá¹ƒ upÄ• dÄ• tabbo saá¹…khÄ• ro nÄ• n attÄ• tiÄ• dinÄ• nayena rÅ«pÄ• dayo \Ne IV 201/ upÄ• dinnÄ• pi anupÄ• dinnÄ• va honti. e upÄ• dÄ• paritassanÄ• pi samÄ• nÄ• atthato anupÄ• dÄ• paritassanÄ• yeva nÄ• ma hotÄ«

__aÃ±Ã±athÄ• hotÄ«_ti parivattati pakatijahanena nassati, __rÅ«paviparia¹‡Ä• mÄ• nupar rÅ«paá¹ƒ viparia¹‡ataâ€™â€™ nti vÄ• , ``yaá¹ƒ ahu, taá¹ƒ vata me natthÄ«â€™â€™ ti vÄ• kammaviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«passa bhedÄ• nuparivatti hoti. __viparia¹‡Ä• mÄ• nuparivattaj anuparivattanato viparia¹‡Ä• mÄ• rammaá¹‡acittato jÄ• tÄ• . __paritassanÄ• dhammasamu

taá¹‡hÄ• paritassanÄ• ca akusaladhammasamuppÄ• dÄ• ca. __cittaá¹ƒ pariyÄ• dÄ• ya tiá
pariyÄ• diyitvÄ• gahetvÄ• khepetvÄ• tiá¹-á¹-hanti. __uttÄ• savÄ• _ti bhayatÄ• senapi saut
sauttÄ• so. __vighÄ• tavÄ• _ti \Ee V 30/ savighÄ• to sadukkho. __apekkhavÄ• _ti sÄ• layo
Ä• vuso, anupÄ• dÄ• paritassanÄ• hotÄ«_ti evaá¹ƒ maá¹‡ikaraá¹‡á¸• akasaÃ±Ã±Ä• ya tu
tasmiá¹ƒ naá¹-á¹-he pacchÄ• vighÄ• taá¹ƒ Ä• pajjantassa viya pacchÄ• aggahetvÄ• parita

<321> __na_ \Be IV 192/ __ca rÅ«papavipariá¹‡Ä• mÄ• nuparivattÄ«_ti khÄ«á¹‡Ä• savassa
natthi, tasmÄ• rÅ«pabhedÄ• nuparivatti na hoti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

uddesavibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. araá¹‡avibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<323> __evaá¹ƒ_ \Ne IV 202/ __me suta_nti araá¹‡avibhaá¹…gasuttaá¹ƒ. tattha __nevuss
apasÄ• deyyÄ• _ti gehasitavasena kaÃ±ci puggalaá¹ƒ neva ukkhipeyya na avakkhipeyya. _
sabhÄ• vameva katheyya. __sukhavinicchaya_nti vinicchitasukhaá¹ƒ. __raho vÄ• da_nti pa
pisuá¹‡avÄ• canti attho. __sammukhÄ• na khÄ«á¹‡a_nti sammukhÄ• pi khÄ«á¹‡aá¹ƒ Ä• ki
saá¹ƒkiliá¹-á¹-haá¹ƒ vÄ• caá¹ƒ na bhaá¹‡eyya. __nÄ• bhiniveseyyÄ• _ti na adhiá¹-á¹-hahitv
__samaÃ±Ã±a_nti lokasamaÃ±Ã±aá¹ƒ lokapaá¹‡á¹‡attiá¹ƒ. __nÄ• tidhÄ• veyyÄ• _ti nÄ• tik

<324> __kÄ• mapaá¹-isandhisukhino_ti \Ee V 31/ kÄ• mapaá¹-isandhinÄ• kÄ• mÅ«pasaá¹
__sadukkho_ti vipÄ• kadukkhena saá¹ƒkilesadukkhenapi sadukkho. __saupaghÄ• to_ti
vipÄ• kÅ«paghÄ• takilesÅ«paghÄ• teheva saupaghÄ• to. tathÄ• __sapariá¸·Ä• ho. micchÄ
ayÄ• thÄ• vapaá¹-ipadÄ• akusalapaá¹-ipadÄ• .

<326> __ittheke apasÄ• detÄ«_ti evaá¹ƒ gehasitavasena ekacce puggale apasÄ• deti. uss
__bhavasaá¹ƒyojana_nti bhavabandhanaá¹ƒ, taá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ.

subhÅ«titthero kira imaá¹ƒ catukkaá¹ƒ nissÄ• ya etadagge á¹-hapito. bhagavato hi dhamma
puggalÄ• naá¹ƒ ussÄ• danÄ• apasÄ• danÄ• paÃ±Ã±Ä• yanti, tathÄ• sÄ• riputtattherÄ• dÄ
dhammadesanÄ• ya ``ayaá¹ƒ puggalo appaá¹-ipannako anÄ• rÄ• dhakoâ€™â€™ ti vÄ• , ``
lajjipesalo Ä• cÄ• rasampannoâ€™â€™ ti vÄ• natthi, dhammadesanÄ• ya panassa ``ayaá¹
\Be IV 193/ sammÄ• paá¹-ipadÄ• â€™â€™ tveva paÃ±Ã±Ä• yati. tasmÄ• bhagavÄ• ``etad
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ araá¹‡avihÄ• rÄ«naá¹ƒ yadidaá¹ƒ subhÅ«tÄ«â€™â€™ ti Ä

<329> __kÄ• laÃ±Ã±Å«_ \Ne IV 203/ __assÄ• _ti asampatte ca atikkante ca kÄ• le akathet

mahÄ• jano gaá¹‡hissatÄ«â€™â€™ ti yuttapattakÄ• laá¹ƒ Ã±atvÄ• va parammukhÄ• avaá
khÄ«á¹‡avÄ• depi eseva nayo.

<330> __upahaÃ±Ã±atÄ«_ti ghÄ• tiyati. __saropi upahaÃ±Ã±atÄ«_ti saddopi bhijjati. __Ä•
hoti gelaÃ±Ã±appatto sÄ• bÄ• dho. __avissaá¹-á¹-ha_nti vissaá¹-á¹-haá¹ƒ apalibuddhaá¹ƒ n

<331> __tadevÄ• _ti \Ee V 32/ taá¹ƒyeva bhÄ• janaá¹ƒ. __abhinivissa voharatÄ«_ti pattant
saÃ±jÄ• nanajanapadaá¹ƒ gantvÄ• ``pattaá¹ƒ Ä• haratha dhovathÄ• â€™â€™ ti sutvÄ• ``a
nayidaá¹ƒ pattaá¹ƒ, pÄ• ti namesÄ• , evaá¹ƒ vadÄ• hÄ«â€™â€™ ti abhinivissa voharati. eva
yojetabbaá¹ƒ. __atisÄ• ro_ti atidhÄ• vanaá¹ƒ.

<332> __tathÄ• tathÄ• voharati aparÄ• masa_nti amhÄ• kaá¹ƒ janapade bhÄ• janaá¹ƒ pÄ
naá¹ƒ pattanti vadantÄ«ti tato paá¹-á¹-hÄ• ya janapadavohÄ• raá¹ƒ muÃ±citvÄ• pattaá¹ƒ pa
voharati. sesapadesupi eseva nayo.

<333> idÄ• ni mariyÄ• dabhÄ• janÄ«yaá¹ƒ karonto __tatra, bhikkhave_tiÄ• dimÄ• ha. tattha
sakileso. __araá¹‡o_ti arajo nikkileso. __subhÅ«ti ca pana, bhikkhave_ti ayaá¹ƒ thero dvÄ«s
etadaggaá¹ƒ Ä• ruá¸·ho ``__araá¹‡avihÄ• rÄ«naá¹ƒ_ yadidaá¹ƒ subhÅ«ti, __dakkhiá¹‡eyyÄ
subhÅ«tÄ«â€™â€™ ti (AN I 1.202).

dhammasenÄ• pati kira vatthuá¹ƒ sodheti, subhÅ«titthero dakkhiá¹‡aá¹ƒ sodheti. tathÄ• hi
piá¹‡á¸• Ä• ya caranto gehadvÄ• re á¹-hito yÄ• va bhikkhaá¹ƒ Ä• haranti, tÄ• va pubbabhÄ•
nirodhaá¹ƒ samÄ• pajjati, nirodhÄ• vuá¹-á¹-hÄ• ya deyyadhammaá¹ƒ paá¹-iggaá¹‡hÄ• ti. su
mettÄ• jhÄ• naá¹ƒ samÄ• pajjati, mettÄ• jhÄ• nÄ• vuá¹-á¹-hÄ• ya deyyadhammaá¹ƒ paá¹-ig
kÄ• tuá¹ƒ sakkÄ• ti. Ä• ma sakkÄ• , neva acchariyaÃ±cetaá¹ƒ, yaá¹ƒ \Be IV 194/ mahÄ• bhi
evaá¹ƒ kareyyuá¹ƒ. imasmimpi \Ee V 33/ hi tambapaá¹‡á¹‡idÄ«pe \Ne IV 204/ porÄ• á¹‡aka
piá¹…galabuddharakkhitatthero nÄ• ma uttaragÄ• maá¹ƒ nissÄ• ya vihÄ• si. tattha satta kul
taá¹ƒ kuladvÄ• raá¹ƒ natthi, yattha thero samÄ• pattiá¹ƒ na samÄ• pajji. sesaá¹ƒ sabbattha

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

araá¹‡avibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dhÄ• tuvibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<342> __evaá¹ƒ_ \Ne IV 205/ __me suta_nti dhÄ• tuvibhaá¹…gasuttaá¹ƒ. tattha __cÄ• rika
turitagamanacÄ• rikaá¹ƒ. __sace te bhaggava agarÅ«_ti sace tuyhaá¹ƒ bhÄ• riyaá¹ƒ aphÄ•
__sace so anujÄ• nÄ• tÄ«_ti bhaggavassa kira etadahosi --- ``pabbajitÄ• nÄ• ma nÄ• nÄ• a

gaá¹‡Ä• bhirato hoti, eko ekÄ• bhirato. sace so ekÄ• bhirato bhavissati, `Ä• vuso, mÄ• pÄ•
laddhÄ• â€™ ti vakkhati. sace ayaá¹ƒ ekÄ• bhirato bhavissati, `Ä• vuso, nikkhama, mayÄ•
vakkhati. evaá¹ƒ sante ahaá¹ƒ ubhinnaá¹ƒ vivÄ• dakÄ• retÄ• nÄ• ma bhavissÄ• mi, dinnaá
vaá¹-á¹-ati, kataá¹ƒ katamevÄ• â€™â€™ ti. tasmÄ• evamÄ• ha.

__kulaputto_ti jÄ• tikulaputtopi Ä• cÄ• rakulaputtopi. __vÄ• sÅ«pagato_ti vÄ• saá¹ƒ upagat
takkasÄ«lanagarato.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- majjhimappadese kira rÄ• jagahanagare bimbisÄ• re rajja
takkasÄ«lanagare pukkusÄ• ti rÄ• jÄ• rajjaá¹ƒ kÄ• resi. atha takkasÄ«lato bhaá¹‡á¸• aá¹ƒ
rÄ• jagahaá¹ƒ Ä• gatÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• rÄ• jÄ• naá¹ƒ addasaá¹ƒsu. rÄ• j
á¹-hite ``katthavÄ• sino tumheâ€™â€™ ti pucchi. takkasÄ«lavÄ• sino devÄ• ti. atha ne rÄ• j
khemasubhikkhatÄ• dÄ«ni nagarassa ca pavattiá¹ƒ pucchitvÄ• ``ko nÄ• ma tumhÄ• kaá¹ƒ
pukkusÄ• ti nÄ• ma devÄ• ti. dhammikoti? Ä• ma deva dhammiko. catÅ«hi saá¹…gahavatth
lokassa mÄ• tÄ• pitiá¹-á¹-hÄ• ne \Be IV 195/ á¹-hito, aá¹…ge nipannadÄ• rakaá¹ƒ viya janaa
katarasmiá¹ƒ vaye vattatÄ«ti? athassa vayaá¹ƒ Ä• cikkhiá¹ƒsu. vayesupi bimbisÄ• rena sam
rÄ• jÄ• Ä• ha --- ``tÄ• tÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• dhammiko, vayena ca me samÄ• no, sakl
rÄ• jÄ• naá¹ƒ mama mittaá¹ƒ kÄ• tuâ€™â€™ nti. sakkoma devÄ• ti. rÄ• jÄ• tesaá¹ƒ suá¹…
dÄ• petvÄ• --- ``gacchatha bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• gamanakÄ• le maá¹ƒ disvÄ• gacc
te tathÄ• katvÄ• gamanakÄ• le rÄ• jÄ• naá¹ƒ addasaá¹ƒsu. ``gacchatha tumhÄ• kaá¹ƒ rÄ•
vacanena punappunaá¹ƒ Ä• rogyaá¹ƒ pucchitvÄ• `rÄ• jÄ• tumhehi saddhiá¹ƒ mittabhÄ• va
vadathÄ• â€™â€™ ti Ä• ha.

te sÄ• dhÅ«ti paá¹-issuá¹‡itvÄ• gantvÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• bhuttapÄ• tarÄ
upasaá¹…kamitvÄ• vandiá¹ƒsu. rÄ• jÄ• ``kahaá¹ƒ bhaá¹‡e tumhe ettake ime divase na dis
sabbaá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• --- ``sÄ• dhu, tÄ• tÄ• , tumhe nissÄ• ya mayÄ•
mitto laddhoâ€™â€™ ti attamano ahosi. aparabhÄ• ge rÄ• jagahavÄ• sinopi vÄ• á¹‡ijÄ• ta
paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gate pukkusÄ• ti rÄ• jÄ• ``kuto Ä• gatatthÄ• â€™â€™
``rÄ• jagahatoâ€™â€™ ti sutvÄ• ``mayhaá¹ƒ sahÄ• yassa nagarato Ä• gatÄ• tumheâ€™â
me sahÄ• yassÄ• ti Ä• rogyaá¹ƒ pucchitvÄ• ``ajja paá¹-á¹-hÄ• ya ye mayhaá¹ƒ sahÄ• yass
vÄ• sakaá¹-asatthena vÄ• vÄ• á¹‡ijÄ• Ä• gacchanti, sabbesaá¹ƒ mama visayaá¹ƒ paviá¹-
paá¹-á¹-hÄ• ya vasanagehÄ• ni, rÄ• jakoá¹-á¹-hÄ• gÄ• rato nivÄ• paÃ±ca dentu, suá¹…kaá
upaddavaá¹ƒ mÄ• karontÅ«â€™â€™ ti bheriá¹ƒ carÄ• pesi. bimbisÄ• ropi attano nagare ta

atha bimbisÄ• ro pukkusÄ• tissa paá¹‡á¹‡aá¹ƒ pahiá¹‡i --- ``paccantadese nÄ• ma maá¹‡in
uppajjanti, yaá¹ƒ mayhaá¹ƒ sahÄ• yassa rajje dassanÄ«yaá¹ƒ vÄ• savanÄ«yaá¹ƒ vÄ• rata
mÄ• maccharÄ• yatÅ«â€™â€™ ti. pukkusÄ• tipi --- ``majjhimadeso nÄ• ma mahÄ• janapa
ratanaá¹ƒ uppajjati, tattha me sahÄ• yo mÄ• maccharÄ• yatÅ«â€™â€™ ti paá¹-ipaá¹‡á¹‡aa

gacchante gacchante kÄ• le aÃ±Ã±amaÃ±Ã±aá¹ƒ adisvÄ• pi daá¸·hamittÄ• ahesuá¹ƒ.

evaá¹ƒ \Be IV 196/ tesaá¹ƒ katikaá¹ƒ katvÄ• vasantÄ• naá¹ƒ paá¹-hamataraá¹ƒ pukkusÄ• t
uppajji. rÄ• jÄ• kira aá¹-á¹-ha paÃ±cavaá¹‡á¹‡e anagghakambale labhi. so --- ``atisundarÄ•
sahÄ• yassa pesissÄ• mÄ«â€™â€™ ti lÄ• khÄ• guá¸·amatte aá¹-á¹-ha sÄ• rakaraá¹‡á¸• ak
pakkhipitvÄ• lÄ• khÄ• ya vaá¹-á¹-Ä• petvÄ• setavatthena veá¹-hetvÄ• samugge pakkhipitv
rÄ• jamuddikÄ• ya laÃ±chetvÄ• ``mayhaá¹ƒ sahÄ• yassa dethÄ• â€™â€™ ti amacce pese
``ayaá¹ƒ paá¹‡á¹‡Ä• kÄ• ro nagaramajjhe amaccÄ• diparivutena daá¹-á¹-habboâ€™â€™ ti.
adaá¹ƒsu.

so \Ne IV 207/ sÄ• sanaá¹ƒ sutvÄ• amaccÄ• dayo sannipatantÅ«ti bheriá¹ƒ carÄ• petvÄ•
amaccÄ• diparivuto setacchattena dhÄ• riyamÄ• nena pallaá¹…kavare nisinno laÃ±chanaá¹
apanetvÄ• samuggaá¹ƒ vivaritvÄ• anto bhaá¹‡á¸• ikaá¹ƒ muÃ±citvÄ• lÄ• khÄ• guá¸·e disv
pukkusÄ• ti `jutavittako me sahÄ• yoâ€™ ti maÃ±Ã±amÄ• no maÃ±Ã±e imaá¹ƒ paá¹‡á¹‡Ä•
ekaá¹ƒ guá¸·aá¹ƒ gahetvÄ• hatthena \Ee V 36/ vaá¹-á¹-etvÄ• tulayantova anto dussabhaá¹
aÃ±Ã±Ä• si. atha naá¹ƒ pallaá¹…kapÄ• de paharitvÄ• tÄ• vadeva lÄ• khÄ• paripati, so nak
vivaritvÄ• anto kambalaratanaá¹ƒ disvÄ• itarepi vivarÄ• pesi, sabbepi kambalÄ• ahesuá¹ƒ
te vaá¹‡á¹‡asampannÄ• phassasampannÄ• dÄ«ghato soá¸·asahatthÄ• tiriyaá¹ƒ aá¹-á¹-ha
disvÄ• aá¹…guliyo poá¹-hesi, celukkhepaá¹ƒ akÄ• si, --- ``amhÄ• kaá¹ƒ raÃ±Ã±o adiá¹-á¹-h
adisvÄ• va evarÅ«paá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi, yuttaá¹ƒ evarÅ«paá¹ƒ mittaá¹ƒ kÄ• t
rÄ• jÄ• ekamekaá¹ƒ kambalaá¹ƒ agghÄ• pesi, sabbe anagghÄ• ahesuá¹ƒ. tesu cattÄ• ro s
cattÄ• ro attano ghare akÄ• si. tato cintesi --- ``pacchÄ• pesentena paá¹-hamaá¹ƒ pesitapa
atirekaá¹ƒ pesetuá¹ƒ vaá¹-á¹-ati, sahÄ• yena ca me anaggho paá¹‡á¹‡Ä• kÄ• ro pesito, kiá¹
ti?

kiá¹ƒ pana rÄ• jagahe tato adhikaá¹ƒ ratanaá¹ƒ natthÄ«ti? no natthi, mahÄ• puÃ±Ã±o rÄ• jA
sotÄ• pannakÄ• lato paá¹-á¹-hÄ• ya á¹-hapetvÄ• tÄ«á¹‡i ratanÄ• ni aÃ±Ã±aá¹ƒ ratanaá¹ƒ s
samatthaá¹ƒ nÄ• ma natthi \Be IV 197/. so ratanaá¹ƒ vicinituá¹ƒ Ä• raddho --- ratanaá¹ƒ nÄ•
saviÃ±Ã±Ä• á¹‡akaá¹ƒ aviÃ±Ã±Ä• á¹‡akanti duvidhaá¹ƒ. tattha aviÃ±Ã±Ä• á¹‡akaá¹ƒ suvaá
saviÃ±Ã±Ä• á¹‡akaá¹ƒ indriyabaddhaá¹ƒ. aviÃ±Ã±Ä• á¹‡akaá¹ƒ saviÃ±Ã±Ä• á¹‡akasseva a
paribhogaá¹ƒ hoti, iti imesu dvÄ«su ratanesu saviÃ±Ã±Ä• á¹‡akaá¹ƒ seá¹-á¹-haá¹ƒ. saviÃ±Ã
tiracchÄ• naratanaá¹ƒ manussaratananti. tattha tiracchÄ• naratanaá¹ƒ hatthiassaratanaá¹ƒ,
upabhogatthameva nibbattati \Ee V 37/, iti imesupi dvÄ«su manussaratanaá¹ƒ seá¹-á¹-haá¹
duvidhaá¹ƒ itthiratanaá¹ƒ purisaratananti. tattha cakkavattino raÃ±Ã±o uppannaá¹ƒ itthiratan
upabhogaá¹ƒ. iti imesupi dvÄ«su purisaratanameva seá¹-á¹-haá¹ƒ.

purisaratanampi duvidhaá¹ƒ agÄ• riyaratanaá¹ƒ anagÄ• riyaratanaÃ±ca. tattha agÄ• riyarat
ajja pabbajitasÄ• maá¹‡eraá¹ƒ paÃ±capatiá¹-á¹-hitena vandati, iti imesupi dvÄ«su anagÄ• ri

208/ seá¹-á¹-haá¹ƒ. anagÄ• riyaratanampi duvidhaá¹ƒ sekkharatanaÃ±ca asekkharatanaÃ±c
sekkhÄ• naá¹ƒ asekkhassa padesaá¹ƒ na pÄ• puá¹‡Ä• ti, iti imesupi dvÄ«su asekkharatana
duvidhaá¹ƒ buddharatanaá¹ƒ sÄ• vakaratananti. tattha satasahassampi sÄ• vakaratanÄ• na
padesaá¹ƒ na pÄ• puá¹‡Ä• ti, iti imesupi dvÄ«sÅ« buddharatanameva seá¹-á¹-haá¹ƒ.

buddharatanampi duvidhaá¹ƒ paccekabuddharatanaá¹ƒ sabbaÃ±Ã±ubuddharatananti. tatth
paccekabuddhÄ• naá¹ƒ sabbaÃ±Ã±ubuddhassa padesaá¹ƒ na pÄ• puá¹‡Ä• ti, iti imesupi dv
sabbaÃ±Ã±ubuddharatanaá¹ƒyeva seá¹-á¹-haá¹ƒ. sadevakasmiÃ±hi loke buddharatanasam
tasmÄ• asadisameva ratanaá¹ƒ mayhaá¹ƒ sahÄ• yassa pesessÄ• mÄ«ti cintetvÄ• takkasÄ
tumhÄ• kaá¹ƒ janapade buddho dhammo saá¹…ghoti imÄ• ni tÄ«á¹‡i ratanÄ• ni dissantÄ«â
mahÄ• rÄ• ja tÄ• va tattha natthi, dassanaá¹ƒ pana kutoti.

``sundaraá¹ƒ tÄ• tÄ• â€™â€™ ti rÄ• jÄ• tuá¹-á¹-ho cintesi --- ``sakkÄ• bhaveyya janasaá¹
sahÄ• yassa vasanaá¹-á¹-hÄ• naá¹ƒ sammÄ• sambuddhaá¹ƒ pesetuá¹ƒ, buddhÄ• pana \E
na aruá¹‡aá¹ƒ uá¹-á¹-hapenti. tasmÄ• satthÄ• rÄ• gantuá¹ƒ na sakkÄ• . sÄ• riputtamoggal
pesetuá¹ƒ sakkÄ• bhaveyya. mayÄ• \Be IV 198/ pana `therÄ• paccante vasantÄ«â€™ ti s
attano samÄ«paá¹ƒ Ä• á¹‡Ä• petvÄ• upaá¹-á¹-hÄ• tumeva yuttaá¹ƒ. tasmÄ• na therehipi s
panÄ• kÄ• rena sÄ• sane pesite satthÄ• ca mahÄ• sÄ• vakÄ• ca gatÄ• viya honti, tenÄ• k
pahiá¹‡issÄ• mÄ«â€™â€™ ti. cintetvÄ• caturatanÄ• yÄ• maá¹ƒ vidatthimattaputhulaá¹ƒ nÄ
suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ kÄ• rÄ• petvÄ• ``tattha ajja akkharÄ• ni likhissÄ• mÄ«â€™â€™ ti
nhÄ• yitvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya bhuttapÄ• tarÄ• so apanÄ«tagandhamÄ•
jÄ• tihiá¹…gulikaá¹ƒ Ä• dÄ• ya heá¹-á¹-hato paá¹-á¹-hÄ• ya dvÄ• rÄ• ni pidahanto pÄ• sÄ• c
sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• Ä• kÄ• satale nisÄ«ditvÄ• suvaá¹‡á¹‡apaá¹-á¹-e akkharÄ• ni
tathÄ• gato loke uppanno arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato l
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™â€™ ti. buddh

tato ``evaá¹ƒ dasa pÄ• ramiyo pÅ«retvÄ• tusitabhavanato cavitvÄ• mÄ• tukucchimhi paá¹
209/, evaá¹ƒ lokavivaraá¹‡aá¹ƒ ahosi, mÄ• tukucchiyaá¹ƒ vasamÄ• ne idaá¹ƒ nÄ• ma ahosi
idaá¹ƒ nÄ• ma ahosi, evaá¹ƒ mahÄ• bhinikkhamanaá¹ƒ nikkhanto evaá¹ƒ mahÄ• padhÄ• na
dukkarakÄ• rikaá¹ƒ katvÄ• mahÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha aparÄ• jitapallaá¹…ke nisi
paá¹-ivijjhi, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhantassa \Ee V 39/ evaá¹ƒ lokavivaraá¹‡
loke aÃ±Ã±aá¹ƒ evarÅ«paá¹ƒ ratanaá¹ƒ nÄ• ma natthÄ«ti.

yaá¹ƒkiÃ±ci vittaá¹ƒ idha vÄ• huraá¹ƒ vÄ• ,

saggesu vÄ• yaá¹ƒ ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

na no samaá¹ƒ atthi tathÄ• gatena,

idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotÅ«â€™â€™ ti || (Khp 6.3; Sn 226) ---

evaá¹ƒ ekadesena buddhaguá¹‡epi likhitvÄ• dutiyaá¹ƒ __dhammaratanaá¹ƒ_ thomento ---
dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti. ``cattÄ• ro satipaá¹-á¹-hÄ
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti. ``satthÄ• rÄ• desitadhammo nÄ• ma evarÅ«po ca eva
sattatiá¹ƒsa bodhipakkhiye ekadesena likhitvÄ• ---

``yaá¹ƒ \Be IV 199/ buddhaseá¹-á¹-ho parivaá¹‡á¹‡ayÄ« suciá¹ƒ,

samÄ• dhimÄ• nantarikaÃ±Ã±amÄ• hu.

samÄ• dhinÄ• tena samo na vijjati,

idampi dhamme ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotÅ«â€™â€™ ti || (Khp 6.5; Sn 228) ---

evaá¹ƒ ekadesena dhammaguá¹‡e likhitvÄ• tatiyaá¹ƒ __saá¹…gharatanaá¹ƒ_ thomento ---
sÄ• vakasaá¹…gho ... pe ... puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti. ``kulaputtÄ• nÄ• ma
sutvÄ• evaá¹ƒ nikkhamitvÄ• pabbajanti, keci setacchattaá¹ƒ pahÄ• ya pabbajanti, keci upa
senÄ• patiá¹-á¹-hÄ• nÄ• dÄ«ni pahÄ• ya pabbajanti. pabbajitvÄ• ca pana imaÃ±ca paá¹-ipa
cÅ«á¸·asÄ«lamajjhimasÄ«lamahÄ• sÄ«lÄ• dÄ«ni \Ne IV 210/ ekadesena likhitvÄ• chadvÄ•
satisampajaÃ±Ã±aá¹ƒ catupaccayasantosaá¹ƒ navavidhaá¹ƒ \Ee V 40/ senÄ• sanaá¹ƒ, nÄ«
parikammaá¹ƒ jhÄ• nÄ• bhiÃ±Ã±Ä• aá¹-á¹-hatiá¹ƒsa kammaá¹-á¹-hÄ• nÄ• ni yÄ• va Ä• sav
soá¸·asavidhaá¹ƒ Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ vitthÄ• reneva likhitvÄ• ``satth
evarÅ«pehi ca guá¹‡ehi samannÄ• gato.

ye puggalÄ• aá¹-á¹-hasataá¹ƒ pasaá¹-á¹-hÄ• ,

cattÄ• ri etÄ• ni yugÄ• ni honti.

te dakkhiá¹‡eyyÄ• sugatassa sÄ• vakÄ• ,

etesu dinnÄ• ni mahapphalÄ• ni.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ,

etena saccena suvatthi hotÅ«â€™â€™ ti || (Khp 6.6; Sn 229) ---

evaá¹ƒ ekadesena saá¹…ghaguá¹‡e likhitvÄ• --- ``bhagavato sÄ• sanaá¹ƒ svÄ• kkhÄ• taá¹
mayhaá¹ƒ sahÄ• yo sakkoti, nikkhamitvÄ• pabbajatÅ«â€™â€™ ti likhitvÄ• suvaá¹‡á¹‡apaá
sukhumakambalena veá¹-hetvÄ• sÄ• rasamugge pakkhipitvÄ• taá¹ƒ samuggaá¹ƒ suvaá¹‡á
rajatamaye rajatamayaá¹ƒ maá¹‡imaye, maá¹‡imayaá¹ƒ pavÄ• á¸·amaye, pavÄ• á¸·amayaá
lohitaá¹…kamayaá¹ƒ masÄ• ragallamaye, masÄ• ragallamayaá¹ƒ phalikamaye, phalikamay
sabbaratanamaye, sabbaratanamayaá¹ƒ kilaÃ±jamaye, kilaÃ±jamayaá¹ƒ samuggaá¹ƒ sÄ• r

puna \Be IV 200/ sÄ• rakaraá¹‡á¸• akaá¹ƒ suvaá¹‡á¹‡akaraá¹‡á¸• aketi purimanayeneva ha
karaá¹‡á¸• akaá¹ƒ kilaÃ±jamaye karaá¹‡á¸• ake á¹-hapesi. tato kilaÃ±jamayaá¹ƒ karaá¹‡á¸•
sÄ• ramayapeá¸·Ä• yÄ• ti puna vuttanayeneva haritvÄ• sabbaratanamayaá¹ƒ peá¸·aá¹ƒ kila
á¹-hapetvÄ• bahi vatthena veá¹-hetvÄ• rÄ• jamuddikÄ• ya laÃ±chetvÄ• amacce Ä• á¹‡Ä•
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne maggaá¹ƒ alaá¹…kÄ• rÄ• petha maggo aá¹-á¹-husabhavitthato
catuusabhaá¹-á¹-hÄ• naá¹ƒ sodhitamattakameva \Ee V 41/ hotu, majjhe catuusabhaá¹ƒ rÄ•
paá¹-iyÄ• dethÄ• â€™â€™ ti. tato maá¹…galahatthiá¹ƒ alaá¹…kÄ• rÄ• petvÄ• tassa upari p
setacchattaá¹ƒ ussÄ• petvÄ• nagaravÄ«thiyo sittasammaá¹-á¹-hÄ• samussitaddhajapaá¹-Ä
kadalipuá¹‡á¹‡aghaá¹-agandhadhÅ«mapupphÄ• dÄ«hi \Ne IV 211/ suppaá¹-imaá¹‡á¸• itÄ•
visayappadese evarÅ«paá¹ƒ pÅ«jaá¹ƒ kÄ• rentÅ«â€™â€™ ti antarabhogikÄ• naá¹ƒ javanad
sabbÄ• laá¹…kÄ• rena alaá¹…karitvÄ• --- ``sabbatÄ• á¸·Ä• vacarasammissabalakÄ• yapan
pesemÄ«â€™â€™ ti attano visayapariyantaá¹ƒ gantvÄ• amaccassa mukhasÄ• sanaá¹ƒ ad
sahÄ• yo pukkusÄ• ti imaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ paá¹-icchanto orodhamajjhe apaá¹-icchi
paá¹-icchatÅ«â€™â€™ ti. evaá¹ƒ sÄ• sanaá¹ƒ datvÄ• paccantadesaá¹ƒ satthÄ• gacchatÄ
vanditvÄ• nivatti. antarabhogikÄ• teneva niyÄ• mena maggaá¹ƒ paá¹-iyÄ• detvÄ• paá¹‡á¹

pukkusÄ• tipi attano rajjasÄ«mato paá¹-á¹-hÄ• ya teneva niyÄ• mena maggaá¹ƒ paá¹-iyÄ•
alaá¹…kÄ• rÄ• petvÄ• paá¹‡á¹‡Ä• kÄ• rassa paccuggamanaá¹ƒ akÄ• si. paá¹‡á¹‡Ä• kÄ• r
uposathadivase pÄ• puá¹‡i, paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• gataamaccopi raÃ±Ã±o vuttas
taá¹ƒ sutvÄ• paá¹‡á¹‡Ä• kÄ• rena saddhiá¹ƒ Ä• gatÄ• naá¹ƒ kattabbakiccaá¹ƒ vicÄ• retvÄ•
pÄ• sÄ• daá¹ƒ Ä• ruyha ``mÄ• idha koci pavisatÅ«â€™â€™ ti dvÄ• re Ä• rakkhaá¹ƒ kÄ• re
vivaritvÄ• paá¹‡á¹‡Ä• kÄ• raá¹ƒ uccÄ• sane á¹-hapetvÄ• sayaá¹ƒ nÄ«cÄ• sane nisinno laÃ
nivÄ• sanaá¹ƒ apanetvÄ• kilaÃ±japeá¸·ato paá¹-á¹-hÄ• ya anupubbena vivaranto sÄ• rama
cintesi --- ``mahÄ• parihÄ• ro nÄ• yaá¹ƒ aÃ±Ã±assa ratanassa bhavissati, addhÄ• majjhima
ratanaá¹ƒ uppannaâ€™â€™ nti. atha taá¹ƒ samuggaá¹ƒ vivaritvÄ• rÄ• jalaÃ±chanaá¹ƒ bhi
ubhato viyÅ«hitvÄ• suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ addasa.

so \Be IV 201/ taá¹ƒ pasÄ• retvÄ• --- ``manÄ• pÄ• ni \Ee V 42/ vata akkharÄ• ni samasÄ«s
caturassÄ• nÄ«â€™â€™ tiÄ• dito paá¹-á¹-hÄ• ya vÄ• cetuá¹ƒ Ä• rabhi. tassa --- ``idha tath
ti buddhaguá¹‡e vÄ• centassa balavasomanassaá¹ƒ uppajji, navanavutilomakÅ«pasahassÄ
ahesuá¹ƒ. attano á¹-hitabhÄ• vaá¹ƒ vÄ• nisinnabhÄ• vaá¹ƒ vÄ• na jÄ• nÄ• ti. athassa ---
``kappakoá¹-isatasahassehipi etaá¹ƒ dullabhasÄ• sanaá¹ƒ sahÄ• yaá¹ƒ nissÄ• ya sotuá¹ƒ la
balavapÄ«ti udapÄ• di. so hi upari vÄ• cetuá¹ƒ asakkonto yÄ• va pÄ«tivegapassaddhiyÄ• n
``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™ ti dhammaguá¹‡e Ä• rabhi. tatrÄ• pissa tath
pÄ«tivegapassaddhiyÄ• nisÄ«ditvÄ• parato ``suppaá¹-ipannoâ€™â€™ ti saá¹…ghaguá¹‡e
tatrÄ• pissa tatheva ahosi. atha sabbapariyante Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ
catukkapaÃ±cakajjhÄ• nÄ• ni nibbattesi, so jhÄ• nasukheneva vÄ«tinÄ• mesi. aÃ±Ã±o koci
ekova cÅ«á¸·upaá¹-á¹-hÄ• ko pavisati. evaá¹ƒ addhamÄ• samattaá¹ƒ vÄ«tinÄ• mesi.

nÄ• garÄ• rÄ• jaá¹…gaá¹‡e sannipatitvÄ• ukkuá¹-á¹-hiá¹ƒ akaá¹ƒsu ``paá¹‡á¹‡Ä• kÄ• raá
paá¹-á¹-hÄ• ya baladassanaá¹ƒ vÄ• nÄ• á¹-akadassanaá¹ƒ vÄ• natthi, vinicchayadÄ• naá¹
pahitaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ yassicchati tassa dassetu, rÄ• jÄ• no nÄ• ma ekaccassa pa
vaÃ±cetvÄ• rajjaá¹ƒ attano kÄ• tuá¹ƒ vÄ• yamanti. kiá¹ƒ nÄ• ma amhÄ• kaá¹ƒ rÄ• jÄ• karo
ukkuá¹-á¹-hisaddaá¹ƒ sutvÄ• --- ``rajjaá¹ƒ nu kho dhÄ• remi, udÄ• hu \Ee V 43/ satthÄ• raâ
athassa etadahosi --- ``rajjakÄ• ritaattabhÄ• vo nÄ• ma neva gaá¹‡akena, na gaá¹‡akamah
sakko. satthusÄ• sanaá¹ƒ dhÄ• ressÄ• mÄ«â€™â€™ ti sayane á¹-hapitaá¹ƒ asiá¹ƒ gahetvÄ
sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• --- ``etaá¹ƒ gahetvÄ• rajjaá¹ƒ kÄ• rethÄ• â€™â€™ ti saddhiá
kesakalÄ• paá¹ƒ parisamajjhe pÄ• tesi, mahÄ• jano taá¹ƒ ukkhipitvÄ• --- ``sahÄ• yakasanti
laddhapaá¹‡á¹‡Ä• kÄ• rÄ• nÄ• ma rÄ• jÄ• no tumhÄ• disÄ• honti devÄ• â€™â€™ ti ekapp
dvaá¹…gulamattaá¹ƒ kesamassu ahosi. bodhisattassa pabbajjÄ• sadisameva kira jÄ• taá¹ƒ

tato \Be IV 202/ cÅ«á¸·upaá¹-á¹-hÄ• kaá¹ƒ pesetvÄ• antarÄ• paá¹‡Ä• dve kÄ• sÄ• yavatth
Ä• harÄ• petvÄ• --- ``ye loke arahanto, te uddissa mayhaá¹ƒ pabbajjÄ• â€™â€™ ti satthÄ•
kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ vÄ• maaá¹ƒsakÅ«á¹-e katvÄ• ka
``sobhati nu kho me pabbajjÄ• no vÄ• â€™â€™ ti mahÄ• tale katipayavÄ• re aparÄ• paraâ
``sobhati me pabbajjÄ• â€™â€™ ti dvÄ• raá¹ƒ vivaritvÄ• pÄ• sÄ• dÄ• otari. otarantaá¹ƒ pa
á¹-hitanÄ• á¹-akÄ• dÄ«ni disvÄ• pi na saÃ±jÄ• niá¹ƒsu. ``eko paccekabuddho amhÄ• kaá¹ƒ
kathetuá¹ƒ Ä• gatoâ€™â€™ ti kira cintayiá¹ƒsu. uparipÄ• sÄ• daá¹ƒ pana Ä• ruyha raÃ±Ã±e
á¹-hitanisinnaá¹-á¹-hÄ• nÄ• ni disvÄ• rÄ• jÄ• gatoti Ã±atvÄ• samuddamajjhe osÄ«damÄ•
ekappahÄ• reneva viraviá¹ƒsu. kulaputtaá¹ƒ bhÅ«mitalaá¹ƒ otiá¹‡á¹‡amattaá¹ƒ aá¹-á¹-hÄ• n
balakÄ• yÄ• ca parivÄ• retvÄ• mahÄ• viravaá¹ƒ viraviá¹ƒsu. amaccÄ• pi taá¹ƒ etadavocuâ
majjhimadesarÄ• jÄ• no nÄ• ma bahumÄ• yÄ• , sÄ• sanaá¹ƒ pesetvÄ• buddharatanaá¹ƒ nâ
Ã±atvÄ• gamissatha \Ee V 44/, nivattatha \Ne IV 213/ devÄ• â€™â€™ ti. saddahÄ• mahaâ
tassa mayÄ• saddhiá¹ƒ dvejjhavacanaá¹ƒ nÄ• ma natthi, tiá¹-á¹-hatha tumheti. te anugacch

kulaputto kattaradaá¹‡á¸• ena lekhaá¹ƒ katvÄ• --- ``idaá¹ƒ rajjaá¹ƒ kassÄ• â€™â€™ ti Ä• h
yo imaá¹ƒ lekhaá¹ƒ antaraá¹ƒ karoti, rÄ• jÄ• á¹‡Ä• ya kÄ• retabboti. mahÄ• janakajÄ• take
sÄ«validevÄ« antaraá¹ƒ kÄ• tuá¹ƒ avisahantÄ« vivattamÄ• nÄ• agamÄ• si. tassÄ• gatama
taá¹ƒ pana lekhaá¹ƒ mahÄ• jano antaraá¹ƒ kÄ• tuá¹ƒ na visahi, lekhaá¹ƒ ussÄ«sakaá¹ƒ katv
viraviá¹ƒsu. kulaputto ``ayaá¹ƒ me gataá¹-á¹-hÄ• ne dantakaá¹-á¹-haá¹ƒ vÄ• mukhodakaá¹
antamaso ekaceá¹-akampi aggahetvÄ• pakkÄ• mi. evaá¹ƒ kirassa ahosi ``mama satthÄ• c
nikkhamitvÄ• ekakova pabbajitoâ€™â€™ ti ekakova agamÄ• si. ``satthu lajjÄ• mÄ«â€™â€
pabbajitvÄ• yÄ• naá¹ƒ nÄ• ruá¸·hoâ€™â€™ ti ca antamaso ekapaá¹-alikampi upÄ• hanaá¹
paá¹‡á¹‡acchattakampi na dhÄ• resi. mahÄ• jano rukkhapÄ• kÄ• raá¹-á¹-Ä• lakÄ• dÄ«ni Ä•
gacchatÄ«ti olokesi. kulaputto --- ``dÅ«raá¹ƒ gantabbaá¹ƒ, na sakkÄ• ekena maggo nitthari
satthavÄ• haá¹ƒ anubandhi. sukhumÄ• lassa kulaputtassa kaá¹-hinatattÄ• ya \Be IV 203/ pa
pÄ• datalesu phoá¹-Ä• uá¹-á¹-hahitvÄ• bhijjanti, dukkhÄ• vedanÄ• uppajjanti. satthavÄ• h
bandhitvÄ• nisinne kulaputto maggÄ• okkamma ekasmiá¹ƒ rukkhamÅ«le nisÄ«dati. nisinna
pÄ• daparikammaá¹ƒ vÄ• piá¹-á¹-hiparikammaá¹ƒ \Ee V 45/ vÄ• kattÄ• nÄ• ma natthi, kula
Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• maggadarathakilamathapariá¸·Ä• haá¹ƒ
vÄ«tinÄ• meti.

punadivase uá¹-á¹-hite aruá¹‡e sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• puna satthavÄ• haá¹ƒ anu
pÄ• tarÄ• sakÄ• le kulaputtassa pattaá¹ƒ gahetvÄ• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ patte
uttaá¹‡á¸• ulampi hoti kilinnampi samasakkharampi aloá¹‡Ä• tiloá¹‡ampi, kulaputto pavisana
paccavekkhitvÄ• amataá¹ƒ viya paribhuÃ±jitvÄ• etena niyÄ• mena aá¹-á¹-hahi Å«nakÄ• ni
jetavanadvÄ• rakoá¹-á¹-hakassa pana samÄ«pena gacchantopi --- ``kahaá¹ƒ satthÄ• vasat
kasmÄ• ? satthugÄ• ravena ceva raÃ±Ã±o pesitasÄ• sanavasena ca. raÃ±Ã±o hi --- ``idha t
uppajjatÄ«â€™â€™ ti satthÄ• raá¹ƒ rÄ• jagahe uppannaá¹ƒ viya katvÄ• sÄ• sanaá¹ƒ pesita
naá¹ƒ apucchitvÄ• va paÃ±cacattÄ• lÄ«sayojanamattaá¹ƒ maggaá¹ƒ atikkanto. so sÅ«riyatt
rÄ• jagahaá¹ƒ patvÄ• satthÄ• kahaá¹ƒ vasatÄ«ti pucchi. kuto nu, bhante, Ä• gatoti? ito utta
tuyhaá¹ƒ Ä• gatamagge ito paÃ±cacattÄ• lÄ«sayojanamatte sÄ• vatthi nÄ• ma atthi, tattha v
cintesi --- ``idÄ• ni akÄ• lo na sakkÄ• gantuá¹ƒ, ajja idheva vasitvÄ• sve satthu santikaá¹ƒ
ti. tato --- ``vikÄ• le sampattapabbajitÄ• kahaá¹ƒ vasantÄ«â€™â€™ ti pucchi. imÄ• ya kum
bhanteti. atha so taá¹ƒ kumbhakÄ• raá¹ƒ yÄ• citvÄ• tattha vÄ• satthÄ• ya pavisitvÄ• nisÄ«

bhagavÄ• pi taá¹ƒdivasaá¹ƒ paccÅ«sakÄ• le lokaá¹ƒ volokento pukkusÄ• tiá¹ƒ disvÄ• cinte
sahÄ• yena pesitaá¹ƒ sÄ• sanamattakaá¹ƒ \Ee V 46/ vÄ• cetvÄ• atirekatiyojanasatikaá¹ƒ m
uddissa pabbajitvÄ• aá¹-á¹-hahi Å«nakÄ• ni dve yojanasatÄ• ni atikkamma rÄ• jagahaá¹ƒ p
agacchante pana tÄ«á¹‡i sÄ• maÃ±Ã±aphalÄ• ni appaá¹-ivijjhitvÄ• ekarattivÄ• sena anÄ• t
mayi pana gate \Be IV 204/ tÄ«á¹‡i sÄ• maÃ±Ã±aphalÄ• ni paá¹-ivijjhissati. janasaá¹…gaha
satasahassakappÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«ritÄ• , karissÄ• n
pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivuto sÄ• vatthiyaá¹ƒ piá¹‡á

pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto gandhakuá¹-iá¹ƒ pavisitvÄ• muhuttaá¹ƒ a
paá¹-ipassambhetvÄ• --- ``kulaputto mayi gÄ• ravena dukkaraá¹ƒ akÄ• si, atirekayojanasat
antamaso mukhadhovanadÄ• yakampi ceá¹-akaá¹ƒ aggahetvÄ• ekakova nikkhantoâ€™â€
sÄ• riputtamahÄ• moggallÄ• nÄ• dÄ«su kaÃ±ci anÄ• mantetvÄ• sayameva attano pattacÄ
nikkhanto. gacchanto ca neva Ä• kÄ• se uppati, na pathaviá¹ƒ saá¹ƒkhipi, --- ``kulaputto ma
hatthiassarathasuvaá¹‡á¹‡asivikÄ• dÄ«su ekayÄ• nepi anisÄ«ditvÄ• antamaso ekapaá¹-ali
paá¹‡á¹‡acchattakampi aggahetvÄ• nikkhanto, mayÄ• pi padasÄ• va gantuá¹ƒ vaá¹-á¹-atÄ
padasÄ• va agamÄ• si.

so asÄ«ti anubyaÃ±janÄ• ni byÄ• mappabhÄ• bÄ• ttiá¹ƒsa mahÄ• purisalakkhaá¹‡Ä• nÄ«
paá¹-icchÄ• detvÄ• valÄ• hakapaá¹-icchanno puá¹‡á¹‡acando viya aÃ±Ã±atarabhikkhuves
ekapacchÄ• bhatteneva paÃ±cacattÄ• lÄ«sa yojanÄ• ni atikkamma sÅ«riyatthaá¹…gamalÄ
paviá¹-á¹-hamatteyeva \Ne IV 215/ taá¹ƒ kumbhakÄ• rasÄ• laá¹ƒ pÄ• puá¹‡i. taá¹ƒ sandhÄ
pana samayena, pukkusÄ• ti, nÄ• ma kulaputto bhagavantaá¹ƒ uddissa saddhÄ• ya \Ee V 4
pabbajito, so tasmiá¹ƒ kumbhakÄ• rÄ• vesane paá¹-hamaá¹ƒ vÄ• sÅ«pagato hotÄ«â€™â€™

evaá¹ƒ gantvÄ• pi pana bhagavÄ• --- ``ahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti pasayha k
dvÄ• re á¹-hitova kulaputtaá¹ƒ okÄ• saá¹ƒ kÄ• rento __sace te bhikkhÅ«_tiÄ• dimÄ• ha. __u
asambÄ• dhaá¹ƒ. __viharatÄ• yasmÄ• yathÄ• sukha_nti yena yena iriyÄ• pathena phÄ• su
Ä• yasmÄ• viharatÅ«ti okÄ• saá¹ƒ akÄ• si. atirekatiyojanasataÃ±hi rajjaá¹ƒ pahÄ• ya pabba
chaá¸• á¸• itapatitaá¹ƒ \Be IV 205/ kumbhakÄ• rasÄ• laá¹ƒ kiá¹ƒ aÃ±Ã±assa sabrahmacÄ• n
pana moghapurisÄ• sÄ• sane pabbajitvÄ• Ä• vÄ• samacchariyÄ• dÄ«hi abhibhÅ«tÄ• atta
kuá¹-i mayhaá¹ƒ pariveá¹‡anti aÃ±Ã±esaá¹ƒ avÄ• sÄ• ya parakkamanti. __nisÄ«dÄ«_ti acc
devavimÄ• nasadisaá¹ƒ gandhakuá¹-iá¹ƒ pahÄ• ya tattha tattha vippakiá¹‡á¹‡achÄ• rikÄ• y
bhinnabhÄ• janatiá¹‡apalÄ• sakukkuá¹-asÅ«karavaccÄ• disaá¹ƒkiliá¹-á¹-hÄ• ya saá¹…kÄ• n
kumbhakÄ• rasÄ• lÄ• ya tiá¹‡asanthÄ• raá¹ƒ santharitvÄ• paá¹ƒsukÅ«lacÄ«varaá¹ƒ paÃ±Ã
dibbagandhasugandhaá¹ƒ gandhakuá¹-iá¹ƒ pavisitvÄ• nisÄ«danto viya nisÄ«di.

iti bhagavÄ• pi asambhinnamahÄ• sammatavaá¹ƒse uppanno, kulaputtopi khattiyagabbhe
abhinÄ«hÄ• rasampanno, kulaputtopi abhinÄ«hÄ• rasampanno. bhagavÄ• pi rajjaá¹ƒ pahÄ
bhagavÄ• pi \Ee V 48/ suvaá¹‡á¹‡avaá¹‡á¹‡o, kulaputtopi. bhagavÄ• pi samÄ• pattilÄ• bhÄ
khattiyÄ• dvepi abhinÄ«hÄ• rasampannÄ• dvepi rÄ• japabbajitÄ• dvepi suvaá¹‡á¹‡avaá¹‡
samÄ• pattilÄ• bhino kumbhakÄ• rasÄ• laá¹ƒ pavisitvÄ• nisinnÄ• ti tehi kumbhakÄ• rasÄ• l
sÄ«hÄ• dÄ«hi paviá¹-á¹-haguhÄ• dÄ«hi Ä• haritvÄ• dÄ«petabbaá¹ƒ. tesu pana dvÄ«su bha
paramasukhumÄ• lo ekapacchÄ• bhattena paÃ±cacattÄ• lÄ«sa yojanÄ• ni Ä• gato, muhutta
kappetvÄ• maggadarathaá¹ƒ paá¹-ipassambhemÄ«â€™â€™ ti cittampi anuppÄ• detvÄ• n
samÄ• pajji. kulaputtopi --- ``dvÄ• navutiyojanasataá¹ƒ Ä• gatomhi, muhuttaá¹ƒ tÄ• va nipaj
vinodemÄ«â€™â€™ ti cittaá¹ƒ anuppÄ• detvÄ• nisÄ«damÄ• nova \Ne IV 216/ Ä• nÄ• pÄ•

idaá¹ƒ sandhÄ• ya __atha kho bhagavÄ• bahudeva ratti_ntiÄ• di vuttaá¹ƒ.

nanu ca bhagavÄ• kulaputtassa dhammaá¹ƒ desessÄ• mÄ«ti Ä• gato, kasmÄ• na desesÄ
appaá¹-ipassaddho, na sakkhissati dhammadesanaá¹ƒ sampaá¹-icchituá¹ƒ, so tÄ• vassa pa
desesi. apare --- ``rÄ• jagahaá¹ƒ nÄ• ma Ä• kiá¹‡á¹‡amanussaá¹ƒ avivittaá¹ƒ dasahi sadde
diyaá¸• á¸• hayÄ• mamattena sannisÄ«dati, taá¹ƒ Ä• gamento na desesÄ«â€™â€™ ti vada
brahmalokappamÄ• á¹‡ampi hi saddaá¹ƒ bhagavÄ• attano Ä• nubhÄ• vena \Be IV 206/ vÅ
maggadarathavÅ«pasamaá¹ƒ Ä• gamentoyeva pana na desesi.

tattha __bahudeva ratti_nti diyaá¸• á¸• hayÄ• mamattaá¹ƒ. __etadahosÄ«_ti bhagavÄ• pha
vuá¹-á¹-hÄ• ya suvaá¹‡á¹‡avimÄ• ne maá¹‡isÄ«hapaÃ±jaraá¹ƒ vivaranto viya paÃ±capasÄ
akkhÄ«ni ummÄ«letvÄ• olokesi, athassa hatthakukkuccapÄ• dakukkuccasÄ«sakampanavi
sunikhÄ• taindakhÄ«laá¹ƒ viya niccalaá¹ƒ avibbhantaá¹ƒ suvaá¹‡á¹‡apaá¹-imaá¹ƒ viya nisin
disvÄ• etaá¹ƒ --- ``pÄ• sÄ• dikaá¹ƒ khoâ€™â€™ tiÄ• di ahosi. tattha __pÄ• sÄ• dika_nti pa
bhÄ• vanapuá¹ƒsakaá¹ƒ \Ee V 49/ panetaá¹ƒ, pÄ• sÄ• dikena iriyÄ• pathena iriyati. yathÄ•
pÄ• sÄ• diko hoti, evaá¹ƒ iriyatÄ«ti ayamettha attho. catÅ«su hi iriyÄ• pathesu tayo iriyÄ• pa
gacchantassa hi bhikkhuno hatthÄ• calanti, pÄ• dÄ• calanti, sÄ«saá¹ƒ calati, á¹-hitassa kÄ
nipannassÄ• pi iriyÄ• patho amanÄ• po hoti, pacchÄ• bhatte pana divÄ• á¹-á¹-hÄ• naá¹ƒ sa
cammakhaá¹‡á¸• aá¹ƒ paÃ±Ã±apetvÄ• sudhotahatthapÄ• dassa catusandhikapallaá¹…kaá
iriyÄ• patho sobhati. ayaÃ±ca kulaputto pallaá¹…kaá¹ƒ Ä• bhujitvÄ• Ä• nÄ• pÄ• nacatuttha
nisÄ«di. itissa iriyÄ• patheneva pasanno bhagavÄ• --- ``pÄ• sÄ• dikaá¹ƒ khoâ€™â€™ ti pa

__yaá¹ƒnÅ«nÄ• haá¹ƒ puccheyya_nti kasmÄ• pucchati? kiá¹ƒ bhagavÄ• attÄ• naá¹ƒ uddi
jÄ• nÄ• tÄ«ti? no na jÄ• nÄ• ti, apucchite pana kathÄ• na patiá¹-á¹-hÄ• ti, apatiá¹-á¹-hitÄ• y
saÃ±jÄ• yatÄ«ti kathÄ• patiá¹-á¹-hÄ• panatthaá¹ƒ pucchi.

__disvÄ• _ \Ne IV 217/ __ca pana jÄ• neyyÄ• sÄ«_ti tathÄ• gataá¹ƒ buddhasiriyÄ• virocan
sabbe jÄ• nanti. anacchariyametaá¹ƒ jÄ• nanaá¹ƒ, buddhasiriá¹ƒ pana paá¹-icchÄ• detvÄ•
aÃ±Ã±atarapiá¹‡á¸• apÄ• tikavesena caranto dujjÄ• no hoti. iccÄ• yasmÄ• , pukkusÄ• ti, ``n
sabhÄ• vameva katheti. tathÄ• hi naá¹ƒ ekakumbhakÄ• rasÄ• lÄ• ya nisinnampi na jÄ• nÄ•

__etadahosÄ«_ti maggadarathassa vÅ«pasamabhÄ• vaá¹ƒ Ã±atvÄ• ahosi. __evamÄ• vus
pesitaá¹ƒ sÄ• sanamattaá¹ƒ vÄ• cetvÄ• rajjaá¹ƒ \Be IV 207/ pahÄ• ya pabbajamÄ• no --- ``
madhuradhammadesanaá¹ƒ sotuá¹ƒ labhissÄ• mÄ«â€™â€™ ti. pabbajito, pabbajitvÄ• \Ee
Ä• gacchanto --- ``dhammaá¹ƒ te bhikkhu desessÄ• mÄ«â€™â€™ ti padamattassa vattÄ• n
te bhikkhu desessÄ• mÄ«â€™â€™ ti vuttaá¹ƒ kiá¹ƒ sakkaccaá¹ƒ na suá¹‡issati. pipÄ• sitas
pipÄ• sitahatthÄ« viya cÄ• yaá¹ƒ, tasmÄ• sakkaccaá¹ƒ savanaá¹ƒ paá¹-ijÄ• nanto ``evamÄ

<343> __chadhÄ• turo aya_nti bhagavÄ• kulaputtassa pubbabhÄ• gapaá¹-ipadaá¹ƒ akath
padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ accantasuÃ±Ã±ataá¹ƒ vipassanÄ• lakkhaá¹‡ameva Ä• cikkhitu
pubbabhÄ• gapaá¹-ipadÄ• aparisuddhÄ• hoti, tassa paá¹-hamameva sÄ«lasaá¹ƒvaraá¹ƒ i
bhojane mattaÃ±Ã±utaá¹ƒ jÄ• gariyÄ• nuyogaá¹ƒ satta saddhamme cattÄ• ri jhÄ• nÄ• nÄ«t
pubbabhÄ• gapaá¹-ipadaá¹ƒ Ä• cikkhati. yassa panesÄ• parisuddhÄ• , tassa taá¹ƒ akathet
padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ vipassanameva Ä• cikkhati. kulaputtassa ca pubbabhÄ• gapaá
hi anena sÄ• sanaá¹ƒ vÄ• cetvÄ• pÄ• sÄ• davaragateneva Ä• nÄ• pÄ• nacatutthajjhÄ• naá
dvÄ• navutiyojanasabhaá¹ƒ Ä• gacchantassa yÄ• nakiccaá¹ƒ sÄ• dhesi, sÄ• maá¹‡erasÄ«l
tasmÄ• pubbabhÄ• gapaá¹-ipadaá¹ƒ akathetvÄ• arahattassa padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ
vipassanÄ• lakkhaá¹‡amevassa Ä• cikkhituá¹ƒ Ä• raddho.

tattha __chadhÄ• turo_ti dhÄ• tuyo vijjamÄ• nÄ• , puriso avijjamÄ• no. bhagavÄ• hi kattha
avijjamÄ• naá¹ƒ dasseti, katthaci avijjamÄ• nena vijjamÄ• naá¹ƒ, katthaci vijjamÄ• nena vijj
avijjamÄ• nena avijjamÄ• nanti sabbÄ• save vuttanayeneva vitthÄ• retabbaá¹ƒ. idha pana v
dassento evamÄ• ha. sace hi bhagavÄ• \Ee V 51/ purisoti paá¹‡á¹‡attiá¹ƒ vissajjetvÄ• \Ne
icceva vatvÄ• cittaá¹ƒ upaá¹-á¹-hÄ• peyya, kulaputto sandehaá¹ƒ kareyya, sammohaá¹ƒ Ä•
sampaá¹-icchituá¹ƒ na sakkuá¹‡eyya. tasmÄ• tathÄ• gato anupubbena purisoti paá¹‡á¹‡att
vÄ• purisoti vÄ• puggaloti vÄ• paá¹‡á¹‡attimattameva, paramatthato satto nÄ• ma natthi,
cittaá¹ƒ á¹-hapÄ• petvÄ• tÄ«á¹‡i phalÄ• ni paá¹-ivijjhÄ• pessÄ• mÄ«â€™â€™ ti \Be IV 208
57 Ä• dayo) vuttabhÄ• santarakusalo tÄ• ya tÄ• ya bhÄ• sÄ• ya sippaá¹ƒ uggaá¹‡hÄ• pent

tattha cha dhÄ• tuyo assÄ• ti __chadhÄ• turo_. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ tvaá¹ƒ purisot
chadhÄ• tuko, na cettha paramatthato puriso atthi, purisoti pana paá¹‡á¹‡attimattamevÄ• ti.
nayo. __caturÄ• dhiá¹-á¹-hÄ• no_ti ettha adhiá¹-á¹-hÄ• naá¹ƒ vuccati patiá¹-á¹-hÄ• , catupat
idaá¹ƒ vuttaá¹ƒ hoti --- svÄ• yaá¹ƒ bhikkhu puriso chadhÄ• turo chaphassÄ• yatano aá¹-á¹-h
ettova vivaá¹-á¹-itvÄ• uttamasiddhibhÅ«taá¹ƒ arahattaá¹ƒ gaá¹‡hamÄ• no imesu catÅ«su á
gaá¹‡hÄ• tÄ«ti caturÄ• dhiá¹-á¹-hÄ• noti. __yattha á¹-hita_nti yesu adhiá¹-á¹-hÄ• nesu patiá
__maÃ±Ã±assa vÄ• nappavattantÄ«_ti maÃ±Ã±assa vÄ• mÄ• nassa vÄ• nappavattanti. _
khÄ«á¹‡Ä• savamuni upasanto nibbutoti vuccati. __paÃ±Ã±aá¹ƒ nappamajjeyyÄ• _ti arahat
paá¹-ivijjhanatthaá¹ƒ \Ee V 52/ Ä• ditova samÄ• dhivipassanÄ• paÃ±Ã±aá¹ƒ nappamajjeyya
paramatthasaccassa nibbÄ• nassa sacchikiriyatthaá¹ƒ Ä• ditova vacÄ«saccaá¹ƒ rakkheyya.
arahattamaggena sabbakilesapariccÄ• gakaraá¹‡atthaá¹ƒ Ä• ditova kilesapariccÄ• gaá¹ƒ b
sikkheyyÄ• _ti arahattamaggena sabbakilesavÅ«pasamanatthaá¹ƒ Ä• ditova kilesavÅ«pasa
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ adhigamatthÄ• ya imÄ• ni samathavipassanÄ• paÃ±
pubbabhÄ• gÄ• dhiá¹-á¹-hÄ• nÄ• ni vuttÄ• ni.

<345> __phassÄ• yatana_nti phassassa Ä• yatanaá¹ƒ, Ä• karoti attho. __paÃ±Ã±Ä• dhiá¹-
vuttÄ• naá¹ƒ arahattaphalapaÃ±Ã±Ä• dÄ«naá¹ƒ vasena veditabbÄ• ni.

<348> idÄ• ni nikkhittamÄ• tikÄ• vasena ``yattha á¹-hitaá¹ƒ maÃ±Ã±assa vÄ• nappavattan
bhaveyya, arahatte pana patte puna ``paÃ±Ã±aá¹ƒ nappamajjeyyÄ• â€™â€™ tiÄ• dÄ«hi ki
219/ bhagavÄ• mÄ• tikaá¹ƒ uppaá¹-ipÄ• á¹-idhÄ• tukaá¹ƒ á¹-hapetvÄ• pi yathÄ• dhammava
vibhajanto __paÃ±Ã±aá¹ƒ nappamajjeyyÄ• _tiÄ• dimÄ• ha. tattha ko paÃ±Ã±aá¹ƒ pamajjati
imasmiá¹ƒ sÄ• sane pabbajitvÄ• vejjakammÄ• divasena ekavÄ«satividhÄ• ya anesanÄ• ya
kappento pabbajjÄ• nurÅ«pena cittuppÄ• daá¹ƒ á¹-hapetuá¹ƒ na sakkoti, ayaá¹ƒ paÃ±Ã±aá
sÄ• sane pabbajitvÄ• sÄ«le patiá¹-á¹-hÄ• ya buddhavacanaá¹ƒ uggaá¹‡hitvÄ• sappÄ• yaá
cittarucitaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vivittaá¹ƒ senÄ• sanaá¹ƒ nissÄ• ya kasiá¹‡a
samÄ• pattiá¹ƒ patvÄ• ajjeva arahattanti vipassanaá¹ƒ vaá¸• á¸• hetvÄ• vicarati, ayaá¹ƒ pa
nÄ• ma. imasmiá¹ƒ pana sutte dhÄ• tukammaá¹-á¹-hÄ• navasena esa paÃ±Ã±Ä• ya appam
dhÄ• tukammaá¹-á¹-hÄ• ne panettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• hatthipadopama

<354> __athÄ• paraá¹ƒ_ \Ee V 53/ __viÃ±Ã±Ä• á¹‡aá¹ƒyeva avasissatÄ«_ti ayampettha pÅ
heá¹-á¹-hato hi rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ, idÄ• ni arÅ«pakammaá¹-á¹-hÄ• naá
nibbattetvÄ• dassetuá¹ƒ ayaá¹ƒ desanÄ• Ä• raddhÄ• . yaá¹ƒ vÄ• panetaá¹ƒ imassa bhikk
Ä• gamaniyavipassanÄ• vasena kammakÄ• rakaviÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ viÃ±Ã±Ä• á¹‡adh
imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __avasissatÄ«_ti kimatthÄ• ya avasissati? satthu kathana
ca paá¹-ivijjhanatthÄ• ya avasissati. __parisuddha_nti nirupakkilesaá¹ƒ. __pariyodÄ• ta_nti
__sukhantipi vijÄ• nÄ• tÄ«_ti sukhavedanaá¹ƒ vedayamÄ• no sukhavedanaá¹ƒ vedayÄ• mÄ
sesapadadvayesupi eseva nayo. sace panÄ• yaá¹ƒ vedanÄ• kathÄ• heá¹-á¹-hÄ• na kathit
kathetuá¹ƒ vaá¹-á¹-eyya. satipaá¹-á¹-hÄ• ne panesÄ• kathitÄ• vÄ• ti tattha kathitanayeneva
__sukhavedaniya_nti evamÄ• di paccayavasena udayatthaá¹…gamanadassanatthaá¹ƒ vutt
__sukhavedaniya_nti sukhavedanÄ• ya paccayabhÅ«taá¹ƒ. sesapadesupi eseva nayo.

<360> __upekkhÄ• yeva avasissatÄ«_ti ettÄ• vatÄ• hi yathÄ• nÄ• ma chekena maá¹‡ikÄ
vijjhitvÄ• cammakhaá¹‡á¸• e pÄ• tetvÄ• pÄ• tetvÄ• dinnamuttaá¹ƒ antevÄ• siko gahetvÄ•
karonto muttolambakamuttajÄ• lÄ• dÄ«ni karoti, evameva bhagavatÄ• kathetvÄ• kathetvÄ
kammaá¹-á¹-hÄ• naá¹ƒ ayaá¹ƒ kulaputto manasikaronto manasikaronto paguá¹‡aá¹ƒ akÄ• s
rÅ«pakammaá¹-á¹-hÄ• nampissa arÅ«pakammaá¹-á¹-hÄ• nampi paguá¹‡aá¹ƒ \Be IV 210/ jÄ
``athÄ• paraá¹ƒ upekkhÄ• yeva avasissatÄ«â€™â€™ ti Ä• ha.

kimatthaá¹ƒ \Ne IV 220/ pana avasissatÄ«ti? satthu kathanatthaá¹ƒ. kulaputtassa paá¹-ivijjh
vadanti \Ee V 54/, taá¹ƒ na gahetabbaá¹ƒ. kulaputtena hi sahÄ• yassa sÄ• sanaá¹ƒ vÄ• cetv
á¹-hiteneva Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattitaá¹ƒ, yadassa ettakaá¹ƒ maggaá¹ƒ Ä
yÄ• nakiccaá¹ƒ sÄ• dheti. satthu kathanatthaá¹ƒyeva avasissati. imasmiÃ±hi á¹-hÄ• ne satth
rÅ«pÄ• vacarajjhÄ• ne vaá¹‡á¹‡aá¹ƒ kathesi. idaÃ±hi vuttaá¹ƒ hoti ``bhikkhu paguá¹‡aá¹ƒ ta
rÅ«pÄ• vacaracatutthajjhÄ• naâ€™â€™ nti. __parisuddhÄ• _tiÄ• di tassÄ• yeva upekkhÄ•

__ukkaá¹ƒ bandheyyÄ• _ti aá¹…gÄ• rakapallaá¹ƒ sajjeyya. __Ä• limpeyyÄ• _ti tattha aá¹…g
datvÄ• nÄ• á¸·ikÄ• ya dhamento aggiá¹ƒ jÄ• leyya. __ukkÄ• mukhe pakkhipeyyÄ• _ti aá¹…
aá¹…gÄ• ramatthake vÄ• á¹-hapeyya, tattake vÄ• pakkhipeyya. __nÄ«haá¹-a_nti nÄ«haá¹
__ninnÄ«takasÄ• va_nti apanÄ«takasÄ• vaá¹ƒ. __evameva kho_ti yathÄ• taá¹ƒ suvaá¹‡á¹‡
piá¸·andhanavikatiyÄ• saá¹ƒvattati, evameva ayaá¹ƒ tÄ• va catutthajjhÄ• nupekkhÄ• vipas
bhavokkantÄ«ti imesu yaá¹ƒ icchati, tassatthÄ• ya hotÄ«ti vaá¹‡á¹‡aá¹ƒ kathesi.

kasmÄ• pana bhagavÄ• imasmiá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• ne nikantipariyÄ• dÄ• nat
akathetvÄ• vaá¹‡á¹‡aá¹ƒ kathesÄ«ti. kulaputtassa hi catutthajjhÄ• ne nikantipariyuá¹-á¹-hÄ
sace avaá¹‡á¹‡aá¹ƒ katheyya, --- ``mayhaá¹ƒ pabbajitvÄ• \Ee V 55/ dvÄ• navutiyojanasata
imaá¹ƒ catutthajjhÄ• naá¹ƒ yÄ• nakiccaá¹ƒ sÄ• dhesi, ahaá¹ƒ ettakaá¹ƒ maggaá¹ƒ Ä• gacch
jhÄ• naratiyÄ• Ä• gato, evarÅ«passa nÄ• ma paá¹‡Ä«tadhammassa avaá¹‡á¹‡aá¹ƒ katheti
ajÄ• naâ€™â€™ nti kulaputto saá¹ƒsayaá¹ƒ sammohaá¹ƒ Ä• pajjeyya, tasmÄ• bhagavÄ•

<361> __tadanudhamma_nti ettha arÅ«pÄ• vacarajjhÄ• naá¹ƒ dhammo nÄ• ma, taá¹ƒ anu
__anudhammo_ti vuttaá¹ƒ. vipÄ• kajjhÄ• naá¹ƒ vÄ• dhammo, kusalajjhÄ• naá¹ƒ anudhamm
taggahaá¹‡Ä• . __ciraá¹ƒ dÄ«ghamaddhÄ• na_nti vÄ«satikappasahassÄ• ni. vipÄ• kavaser
uttarimpi eseva nayo.

<362> evaá¹ƒ \Be IV 211/ catÅ«hi vÄ• rehi arÅ«pÄ• vacarajjhÄ• nassa vaá¹‡á¹‡aá¹ƒ kathe
Ä• dÄ«navaá¹ƒ dassento __so evaá¹ƒ pajÄ• nÄ• tÄ«_tiÄ• dimÄ• ha. tattha __saá¹…khatam
vÄ«satikappasahassÄ• ni \Ne IV 221/ Ä• yu atthi, etaá¹ƒ pana saá¹…khataá¹ƒ pakappitaá¹ƒ
karÄ«yati, aniccaá¹ƒ adhuvaá¹ƒ asassataá¹ƒ tÄ• vakÄ• likaá¹ƒ, cavanaparibhedanaviddhaá
anugataá¹ƒ, jarÄ• ya anusaá¹-aá¹ƒ, maraá¹‡ena abbhÄ• hataá¹ƒ, dukkhe patiá¹-á¹-hitaá¹ƒ,
asaraá¹‡aá¹ƒ asaraá¹‡Ä«bhÅ«tanti. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• dÄ«supi eseva nayo.

idÄ• ni arahattanikÅ«á¹-ena desanaá¹ƒ gaá¹‡hanto __so neva taá¹ƒ abhisaá¹…kharotÄ«_ti
cheko bhisakko visavikÄ• raá¹ƒ disvÄ• vamanaá¹ƒ kÄ• retvÄ• visaá¹ƒ á¹-hÄ• nato cÄ• vet
khandhaá¹ƒ vÄ• sÄ«saá¹ƒ vÄ• gahetuá¹ƒ adatvÄ• visaá¹ƒ otÄ• retvÄ• pathaviyaá¹ƒ pÄ•
kulaputtassa \Ee V 56/ arÅ«pÄ• vacarajjhÄ• ne vaá¹‡á¹‡aá¹ƒ kathesi. taá¹ƒ sutvÄ• kulaput
nikantiá¹ƒ pariyÄ• dÄ• ya arÅ«pÄ• vacarajjhÄ• ne patthanaá¹ƒ á¹-hapesi.

bhagavÄ• taá¹ƒ Ã±atvÄ• taá¹ƒ asampattassa appaá¹-iladdhasseva bhikkhuno ``atthesÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«su sampatti nÄ• ma. tesaÃ±hi paá¹-hamabrahmaloke vÄ«
cattÄ• lÄ«saá¹ƒ, tatiye saá¹-á¹-hi, catutthe caturÄ• sÄ«ti kappasahassÄ• ni Ä• yu. taá¹ƒ pan
asassataá¹ƒ tÄ• vakÄ• likaá¹ƒ, cavanaparibhedanaviddhaá¹ƒsanadhammaá¹ƒ, jÄ• tiyÄ• an
anusaá¹-aá¹ƒ, maraá¹‡ena abbhÄ• hataá¹ƒ, dukkhe patiá¹-á¹-hitaá¹ƒ, atÄ• á¹‡aá¹ƒ aleá¹‡aá
asaraá¹‡Ä«bhÅ«taá¹ƒ, ettakaá¹ƒ kÄ• laá¹ƒ tattha sampattiá¹ƒ anubhavitvÄ• pi puthujjanakÄ

catÅ«su apÄ• yesu patitabbaâ€™â€™ nti sabbametaá¹ƒ Ä• dÄ«navaá¹ƒ ekapadeneva ``sa
kulaputto taá¹ƒ sutvÄ• arÅ«pÄ• vacarajjhÄ• ne nikantiá¹ƒ pariyÄ• diyi, bhagavÄ• tassa rÅ«
nikantiyÄ• pariyÄ• dinnabhÄ• vaá¹ƒ Ã±atvÄ• arahattanikÅ«á¹-aá¹ƒ gaá¹‡hanto ``so neva ta
abhisaá¹…kharotÄ«â€™â€™ tiÄ• dimÄ• ha.

yathÄ• vÄ• paneko mahÄ• yodho ekaá¹ƒ rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• satasahassuá¹-á¹
labheyya, puna rÄ• jÄ• tassÄ• nubhÄ• vaá¹ƒ saritvÄ• --- ``mahÄ• nubhÄ• vo yodho, appak
--- ``nÄ• yaá¹ƒ tÄ• ta gÄ• mo \Be IV 212/ tuyhaá¹ƒ anucchaviko, aÃ±Ã±aá¹ƒ catusatasahass
gaá¹‡hÄ• hÄ«â€™â€™ ti dadeyya so sÄ• dhu devÄ• ti taá¹ƒ vissajjetvÄ• itaraá¹ƒ gÄ• maá
asampattameva ca naá¹ƒ pakkosÄ• petvÄ• --- ``kiá¹ƒ te tena, ahivÄ• tarogo ettha uppajjati?
á¹-hÄ• ne mahantaá¹ƒ nagaraá¹ƒ atthi, tattha chattaá¹ƒ ussÄ• petvÄ• rajjaá¹ƒ kÄ• rehÄ«â€
tathÄ• kareyya.

tattha \Ne IV 222/ rÄ• jÄ• viya sammÄ• sambuddho daá¹-á¹-habbo, mahÄ• yodho viya puk
paá¹-hamaladdhagÄ• mo viya Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ, taá¹ƒ vissajjetvÄ• itaraá¹ƒ
vuttakÄ• lo viya Ä• nÄ• pÄ• nacatutthajjhÄ• ne nikantipariyÄ• dÄ• naá¹ƒ katvÄ• Ä• ruppaka
asampattameva \Ee V 57/ pakkosÄ• petvÄ• ``kiá¹ƒ te tena, ahivÄ• tarogo ettha uppajjati? a
nagaraá¹ƒ atthi, tattha chattaá¹ƒ ussÄ• petvÄ• rajjaá¹ƒ kÄ• rehÄ«â€™â€™ ti vuttakÄ• lo vi
saá¹…khatametanti Ä• dÄ«navakathanena appattÄ• suyeva tÄ• su samÄ• pattÄ«su patthan
arahattanikÅ«á¹-ena desanÄ• gahaá¹‡aá¹ƒ.

tattha __neva abhisaá¹…kharotÄ«_ti nÄ• yÅ«hati na rÄ• siá¹ƒ karoti. __na abhisaÃ±cetaya
__bhavÄ• ya vÄ• vibhavÄ• ya vÄ• _ti vuddhiyÄ• vÄ• parihÄ• niyÄ• vÄ• , sassatucchedav
kiÃ±ci loke upÄ• diyatÄ«_ti loke rÅ«pÄ• dÄ«su kiÃ±ci ekadhammampi taá¹‡hÄ• ya na gaá¹‡
__nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«_ti bhagavÄ• attano buddhavisaye á¹-hatvÄ• c
arahattanikÅ«á¹-aá¹ƒ gaá¹‡hi. kulaputto pana attano yathopanissayena tÄ«á¹‡i sÄ• maÃ±Ã
yathÄ• nÄ• ma rÄ• jÄ• suvaá¹‡á¹‡abhÄ• janena nÄ• nÄ• rasabhojanaá¹ƒ bhuÃ±janto atta
vaá¹-á¹-etvÄ• aá¹…ke nisinnena rÄ• jakumÄ• rena piá¹‡á¸• amhi Ä• laye dassite taá¹ƒ piá¹
kumÄ• ro attano mukhappamÄ• á¹‡eneva kabaá¸·aá¹ƒ kareyya, sesaá¹ƒ rÄ• jÄ• sayaá¹ƒ v
pakkhipeyya, evaá¹ƒ dhammarÄ• jÄ• tathÄ• gato attano pamÄ• á¹‡ena arahattanikÅ«á¹-aá
desesi, kulaputto attano yathopanissayena tÄ«á¹‡i sÄ• maÃ±Ã±aphalÄ• ni paá¹-ivijjhi.

ito pubbe panassa khandhÄ• dhÄ• tuyo Ä• yatanÄ• nÄ«ti evarÅ«paá¹ƒ accantasuÃ±Ã±ata
kathaá¹ƒ kathentassa neva kaá¹…khÄ• , na vimati, nÄ• pi --- ``evaá¹ƒ kira taá¹ƒ, evaá¹ƒ me
vuttaâ€™â€™ nti iti kira na dandhÄ• yitattaá¹ƒ na vitthÄ• yitattaá¹ƒ \Ee V 58/ atthi \Be IV 21
kira á¹-hÄ• nesu buddhÄ• aÃ±Ã±Ä• takavesena vicaranti, sammÄ• sambuddho nu kho eso
vimati. yato anena anÄ• gÄ• miphalaá¹ƒ paá¹-ividdhaá¹ƒ, atha ayaá¹ƒ me satthÄ• ti niá¹-á¹-
kasmÄ• accayaá¹ƒ na desesÄ«ti. okÄ• sÄ• bhÄ• vato. bhagavÄ• hi yathÄ• nikkhittÄ• ya m

katvÄ• Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya desanaá¹ƒ desesiyeva.

<363> __so_ti \Ne IV 223/ arahÄ• . __anajjhositÄ• _ti gilitvÄ• pariniá¹-á¹-hÄ• petvÄ• gahe
pajÄ• nÄ• ti. __anabhinanditÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasena abhinandituá¹ƒ na yuttÄ• ti paj

<364> __visaá¹ƒyutto naá¹ƒ vedetÄ«_ti sace hissa sukhavedanaá¹ƒ Ä• rabbha rÄ• gÄ• nus
Ä• rabbha paá¹-ighÄ• nusayo, itaraá¹ƒ Ä• rabbha avijjÄ• nusayo uppajjeyya, saá¹ƒyutto ved
anuppajjanato pana visaá¹ƒyutto naá¹ƒ vedeti nissaá¹-o vippamutto. __kÄ• yapariyantika_nt
yÄ• va kÄ• yapavattÄ• uppajjitvÄ• tato paraá¹ƒ anuppajjanavedananti attho. dutiyapadepi
__anabhinanditÄ• ni sÄ«tÄ«bhavissantÄ«_ti dvÄ• dasasu Ä• yatanesu kilesÄ• naá¹ƒ viseva
anabhinanditÄ• ni hutvÄ• idha dvÄ• dasasuyeva Ä• yatanesu nirujjhissanti. kilesÄ• hi nibb
niruddhÄ• pi yattha natthi, tattha niruddhÄ• ti vuccanti. svÄ• yamattho --- ``etthesÄ• taá¹‡hA
nirujjhatÄ«â€™â€™ ti samudayapaÃ±hena dÄ«petabbo. tasmÄ• bhagavÄ• nibbÄ• naá¹ƒ A
sÄ«tÄ«bhavissantÄ«ti Ä• ha. nanu ca idha vedayitÄ• ni vuttÄ• ni, na kilesÄ• ti. vedayitÄ• nip
sÄ«tÄ«bhavanti. itarathÄ• nesaá¹ƒ sÄ«tibhÄ• vo nÄ• ma natthÄ«ti suvuttametaá¹ƒ.

<365> __evameva_ \Ee V 59/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- yathÄ• h
telapadÄ«passa jhÄ• yato tele khÄ«á¹‡e telaá¹ƒ Ä• siÃ±cati, vaá¹-á¹-iyÄ• khÄ«á¹‡Ä• ya va
evaá¹ƒ dÄ«pasikhÄ• ya anupacchedova hoti, evameva puthujjano ekasmiá¹ƒ bhave á¹-hito
so tena sugatiyaÃ±ca apÄ• yesu ca nibbattatiyeva, evaá¹ƒ vedanÄ• naá¹ƒ anupacchedova
paneko dÄ«pasikhÄ• ya ukkaá¹‡á¹-hito --- ``imaá¹ƒ purisaá¹ƒ Ä• gamma dÄ«pasikhÄ• na u
nilÄ«no tassa purisassa sÄ«saá¹ƒ chindeyya, evaá¹ƒ vaá¹-á¹-iyÄ• ca telassa ca anupahÄ•
anÄ• hÄ• rÄ• nibbÄ• yati, evameva vaá¹-á¹-e ukkaá¹‡á¹-hito yogÄ• vacaro arahattamagger
samucchindati, tassa samucchinnattÄ• khÄ«á¹‡Ä• savassa bhikkhuno kÄ• yassa bhedÄ•
uppajjantÄ«ti.

__tasmÄ• _ti yasmÄ• Ä• dimhi samÄ• dhivipassanÄ• paÃ±Ã±Ä• hi arahattaphalapaÃ±Ã±A
samannÄ• gato_ti iminÄ• uttamena arahattaphalapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nena samannÄ•
IV 224/ __Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma arahattamagge Ã±Ä• á¹‡aá¹ƒ, imasmiá¹ƒ pana sutte arah
adhippetaá¹ƒ. tenevÄ• ha __tassa sÄ• vimutti sacce á¹-hitÄ• akuppÄ• hotÄ«_ti.

<366> ettha hi __vimuttÄ«_ti arahattaphalavimutti, __sacca_nti paramatthasaccaá¹ƒ nibbÄ•
akuppÄ• rammaá¹‡akaraá¹‡ena __akuppÄ• _ti vuttÄ• . __musÄ• _ti vitathaá¹ƒ. __mosadha
__taá¹ƒ sacca_nti taá¹ƒ avitathaá¹ƒ sabhÄ• vo. __amosadhamma_nti anassanasabhÄ• vaá

__tasmÄ• _ti yasmÄ• Ä• dito samathavipassanÄ• vasena vacÄ«saccato dukkhasaccasam
paramatthasaccaá¹ƒ nibbÄ• nameva uttaritaraá¹ƒ, tasmÄ• . __evaá¹ƒ samannÄ• gato_ti imi
paramatthasaccÄ• dhiá¹-á¹-hÄ• nena samannÄ• gato.

<367> __pubbe_ti puthujjanakÄ• le. __upadhÄ«_ \Ee V 60/ __hontÄ«_ti khandhÅ«padhi kil
abhisaá¹…khÄ• rÅ«padhi paÃ±cakÄ• maguá¹‡Å«padhÄ«ti ime upadhayo honti. __samattÄ•
gahitÄ• paramaá¹-á¹-hÄ• . __tasmÄ• _ti yasmÄ• Ä• dito samathavipassanÄ• vasena kilesa
sotÄ• pattimaggÄ• dÄ«hi ca kilesapariccÄ• gato arahattamaggeneva kilesapariccÄ• go utta
samannÄ• gato_ti iminÄ• uttamena cÄ• gÄ• dhiá¹-á¹-hÄ• nena samannÄ• gato.

<368> __Ä• ghÄ• to_tiÄ• dÄ«su Ä• ghÄ• takaraá¹‡avasena Ä• ghÄ• to, byÄ• pajjanavasen
sampadussanavasena __sampadoso_ti tÄ«hi padehi dosÄ• kusalamÅ«lameva vuttaá¹ƒ. __
samathavipassanÄ• vasena \Be IV 215/ kilesavÅ«pasamato, sotÄ• pattimaggÄ• dÄ«hi kiles
arahattamaggeneva kilesavÅ«pasamo uttaritaro, tasmÄ• . __evaá¹ƒ samannÄ• gato_ti imin
upasamÄ• dhiá¹-á¹-hÄ• nena samannÄ• gato.

<369> __maÃ±Ã±itameta_nti taá¹‡hÄ• maÃ±Ã±itaá¹ƒ mÄ• namaÃ±Ã±itaá¹ƒ diá¹-á¹-himaÃ±
vaá¹-á¹-ati. __ayamahamasmÄ«_ti ettha pana ayamahanti ekaá¹ƒ taá¹‡hÄ• maÃ±Ã±itameva
__rogo_tiÄ• dÄ«su Ä• bÄ• dhaá¹-á¹-hena __rogo, _ antodosaá¹-á¹-hena __gaá¹‡á¸• o, _ an
__sallaá¹ƒ. muni santoti vuccatÄ«_ti khÄ«á¹‡Ä• savamuni santo nibbutoti vuccati. __yattha
á¹-hÄ• ne á¹-hitaá¹ƒ. __saá¹ƒkhittenÄ• _ti buddhÄ• naá¹ƒ \Ne IV 225/ kira sabbÄ• pi dhamm
vitthÄ• radesanÄ• nÄ• ma natthi, samantapaá¹-á¹-hÄ• nakathÄ• pi \Ee V 61/ saá¹ƒkhittÄ• y
yathÄ• nusandhiá¹ƒ pÄ• pesi. ugghÄ• á¹-itaÃ±Ã±Å«tiÄ• dÄ«su pana catÅ«su puggalesu pu
vipaÃ±citaÃ±Ã±Å«, iti vipaÃ±citaÃ±Ã±uvasena bhagavÄ• imaá¹ƒ dhÄ• tuvibhaá¹…gasuttaá

<370> __na kho me, bhante, paripuá¹‡á¹‡aá¹ƒ pattacÄ«vara_nti kasmÄ• kulaputtassa iddh
nibbattanti. pubbe aá¹-á¹-hannaá¹ƒ parikkhÄ• rÄ• naá¹ƒ adinnattÄ• . kulaputto hi dinnadÄ• n
dinnattÄ• ti na vattabbaá¹ƒ. iddhimayapattacÄ«varaá¹ƒ pana pacchimabhavikÄ• naá¹ƒyeva
punapaá¹-isandhiko, tasmÄ• na nibbattanti. atha bhagavÄ• sayaá¹ƒ pariyesitvÄ• kasmÄ•
okÄ• sÄ• bhÄ• vato. kulaputtassa Ä• yu parikkhÄ«á¹‡aá¹ƒ, suddhÄ• vÄ• siko anÄ• gÄ• mÄ
kumbhakÄ• rasÄ• laá¹ƒ Ä• gantvÄ• nisinno viya ahosi. tasmÄ• sayaá¹ƒ na pariyesi.

__pattacÄ«varapariyesanaá¹ƒ pakkÄ• mÄ«_ti kÄ• ya velÄ• ya pakkÄ• mi? uá¹-á¹-hite aruá¹
dhammadesanÄ• pariniá¹-á¹-hÄ• naÃ±ca aruá¹‡uá¹-á¹-hÄ• naÃ±ca rasmivissajjanaÃ±ca ek
desanaá¹ƒ niá¹-á¹-hapetvÄ• va chabbaá¹‡á¹‡arasmiyo vissajji, sakalakumbhakÄ• ranivesan
chabbaá¹‡á¹‡arasmiyo jÄ• lajÄ• lÄ• puÃ±japuÃ±jÄ• hutvÄ• vidhÄ• vantiyo sabbadisÄ• bh
suvaá¹‡á¹‡apaá¹-apariyonaddhe viya ca nÄ• nÄ• vaá¹‡á¹‡akusumaratanavisarasamujjale v
``nagaravÄ• sino maá¹ƒ passantÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. nagaravÄ• sino bhagavanta
``satthÄ• kira Ä• gato, kumbhakÄ• rasÄ• lÄ• ya kira nisinnoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±ass
Ä• rocesuá¹ƒ.

rÄ• jÄ• \Be IV 216/ Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• , ``bhante, kÄ• ya velÄ• ya Ä• gat
hiyyo sÅ«riyatthaá¹…gamanavelÄ• ya mahÄ• rÄ• jÄ• ti. kena kammena bhagavÄ• ti? tumh
rÄ• jÄ• tumhehi pahitaá¹ƒ sÄ• sanaá¹ƒ sutvÄ• nikkhamitvÄ• pabbajitvÄ• maá¹ƒ uddissa
atikkamma paÃ±cacattÄ• lÄ«sa yojanÄ• ni Ä• gantvÄ• imaá¹ƒ kumbhakÄ• rasÄ• laá¹ƒ pav
saá¹…gahatthaá¹ƒ Ä• gantvÄ• dhammakathaá¹ƒ kathesiá¹ƒ, kulaputto tÄ«á¹‡i phalÄ• ni pa
idÄ• ni kahaá¹ƒ, bhanteti? upasampadaá¹ƒ yÄ• citvÄ• aparipuá¹‡á¹‡apattacÄ«varatÄ• ya
pattacÄ«varapariyesanatthaá¹ƒ \Ne IV 226/ gato mahÄ• rÄ• jÄ• ti. rÄ• jÄ• kulaputtassa gat
bhagavÄ• pi Ä• kÄ• senÄ• gantvÄ• jetavanagandhakuá¹-imhiyeva pÄ• turahosi.

kulaputtopi pattacÄ«varaá¹ƒ pariyesamÄ• no neva bimbisÄ• raraÃ±Ã±o na takkasÄ«lakÄ•
jaá¹…ghavÄ• á¹‡ijÄ• naá¹ƒ santikaá¹ƒ agamÄ• si. evaá¹ƒ kirassa ahosi --- ``na kho me kuk
tattha manÄ• pÄ• manÄ• pameva vicinitvÄ• pattacÄ«varaá¹ƒ pariyesituá¹ƒ yuttaá¹ƒ, mahar
udakatitthasusÄ• nasaá¹…kÄ• raá¹-á¹-hÄ• naantaravÄ«thÄ«su pariyesissÄ• mÄ«â€™â€™
saá¹…kÄ• rakÅ«á¹-esu tÄ• va pilotikaá¹ƒ pariyesituá¹ƒ Ä• raddho.

__jÄ«vitÄ• voropesÄ«_ti etasmiá¹ƒ saá¹…kÄ• rakÅ«á¹-e pilotikaá¹ƒ olokentaá¹ƒ vibbhantÄ
upadhÄ• vitvÄ• siá¹…gena vijjhitvÄ• ghÄ• tesi. chÄ• takajjhatto kulaputto Ä• kÄ• seyeva Ä
patito. saá¹…kÄ• raá¹-á¹-hÄ• ne adhomukhaá¹-á¹-hapitÄ• suvaá¹‡á¹‡apaá¹-imÄ• viya aho
avihÄ• brahmaloke nibbatti, nibbattamattova arahattaá¹ƒ pÄ• puá¹‡i. avihÄ• brahmaloke kir
janÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. vuttaÃ±hetaá¹ƒ ---

``avihaá¹ƒ \Ee V 63/ upapannÄ• se, vimuttÄ• satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡Ä• , tiá¹‡á¹‡Ä• loke visattikaá¹ƒ ||

ke ca te ataruá¹ƒ paá¹…kaá¹ƒ, maccudheyyaá¹ƒ suduttaraá¹ƒ.

ke hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguá¹ƒ ||

upako \Be IV 217/ palagaá¹‡á¸• o ca, pukkusÄ• ti ca te tayo.

bhaddiyo khaá¹‡á¸• adevo ca, bÄ• huraggi ca siá¹…giyo.

te hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti || (SN I 1.50, 105).

bimbisÄ• ropi ``mayhaá¹ƒ sahÄ• yo mayÄ• pesitasÄ• sanamattaá¹ƒ vÄ• cetvÄ• hatthagat
ettakaá¹ƒ \Ne IV 227/ addhÄ• naá¹ƒ Ä• gato, dukkaraá¹ƒ kataá¹ƒ kulaputtena, pabbajitasak
sakkarissÄ• mÄ«â€™â€™ ti ``pariyesatha me sahÄ• yakaâ€™â€™ nti tattha tattha pesesi.

saá¹…kÄ• raá¹-á¹-hÄ• ne patitaá¹ƒ, disvÄ• Ä• gamma raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• gan
``na vata, bho, labhimhÄ• sahÄ• yakassa sakkÄ• raá¹ƒ kÄ• tuá¹ƒ, anÄ• tho me jÄ• to sahÄ
kulaputtaá¹ƒ maÃ±cakena gaá¹‡hÄ• petvÄ• yuttokÄ• se á¹-hapetvÄ• anupasampannassa
jÄ• nanÄ• bhÄ• vena nhÄ• pakakappakÄ• dayo pakkosÄ• petvÄ• kulaputtaá¹ƒ sÄ«saá¹ƒ n
nivÄ• sÄ• petvÄ• rÄ• javesena alaá¹…kÄ• rÄ• petvÄ• sovaá¹‡á¹‡asivikaá¹ƒ Ä• ropetvÄ•
sabbatÄ• á¸·Ä• vacaragandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ karonto nagarÄ• nÄ«haritvÄ• bahÅ
mahÄ• citakaá¹ƒ kÄ• retvÄ• kulaputtassa sarÄ«rakiccaá¹ƒ katvÄ• dhÄ• tuyo Ä• dÄ• ya cet
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dhÄ• tuvibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. saccavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<371> __evaá¹ƒ_ \Ne IV 228/ \Ee V 64/ __me suta_nti saccavibhaá¹…gasuttaá¹ƒ. tattha __
dukkhaá¹ƒ ariyasaccaá¹ƒ nÄ• ma ... pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ar
sesapadesupi eseva nayo. apicettha __paÃ±Ã±Ä• panÄ• _ nÄ• ma dukkhasaccÄ• dÄ«naá¹
á¹-hapento hi Ä• sanaá¹ƒ paÃ±Ã±apetÄ«ti vuccati. __paá¹-á¹-hapanÄ• _ti paÃ±Ã±Ä• panÄ•
vivaá¹-akaraá¹‡Ä• . __vibhajanÄ• _ti vibhÄ• gakiriyÄ• . __uttÄ• nÄ«kamma_nti pÄ• kaá¹-ab

__anuggÄ• hakÄ• _ti \Be IV 218/ Ä• misasaá¹…gahena dhammasaá¹…gahenÄ• ti dvÄ«hip
__janetÄ• _ti janikÄ• mÄ• tÄ• . __Ä• pÄ• detÄ• _ti posetÄ• . posikamÄ• tÄ• viya moggallÄ
nava vÄ• dasa vÄ• mÄ• se loá¹‡ambilÄ• dÄ«ni pariharamÄ• nÄ• kucchiyÄ• dÄ• rakaá¹ƒ
posikamÄ• taraá¹ƒ dhÄ• tiá¹ƒ paá¹-icchÄ• peti. sÄ• khÄ«ranavanÄ«tÄ• dÄ«hi dÄ• rakaá¹ƒ
vuddhimÄ• gamma yathÄ• sukhaá¹ƒ vicarati. evameva sÄ• riputto attano vÄ• paresaá¹ƒ vÄ
saá¹…gahehi saá¹…gaá¹‡hanto gilÄ• ne paá¹-ijagganto kammaá¹-á¹-hÄ• ne yojetvÄ• sotÄ•
apÄ• yabhayehi vuá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya --- ``idÄ• ni paccattapurisakÄ• rena upa
nibbattessantÄ«â€™â€™ ti tesu anapekkho hutvÄ• aÃ±Ã±e nave nave ovadati. mahÄ• mo
paresaá¹ƒ vÄ• santike pabbajite tatheva saá¹…gaá¹‡hitvÄ• kammaá¹-á¹-hÄ• ne yojetvÄ•
65/ phalÄ• ni pattesupi anapekkhataá¹ƒ na Ä• pajjati. kasmÄ• ? evaá¹ƒ kirassa hoti --- vutta
``seyyathÄ• pi, bhikkhave, appamattakopi gÅ«tho duggandho hoti ... pe ... appamattakampi
... pubbo ... lohitaá¹ƒ duggandhaá¹ƒ hoti, evameva kho ahaá¹ƒ, bhikkhave, appamattakampi
vaá¹‡á¹‡emi antamaso accharÄ• saá¹…ghatamattampÄ«â€™â€™ ti (AN I 1.320-321). tasm
pÄ• puá¹‡anti, tÄ• va tesu anapekkhataá¹ƒ anÄ• pajjitvÄ• arahattaá¹ƒ pattesuyeva Ä• pajja
--- ``seyyathÄ• pi, bhikkhave, janetÄ• evaá¹ƒ sÄ• riputto. seyyathÄ• pi jÄ• tassa Ä• pÄ• det
sÄ• riputto, bhikkhave, sotÄ• pattiphale vineti, moggallÄ• no uttamattheâ€™â€™ ti. __paho

__dukkhe_ \Ne IV 229/ __Ã±Ä• á¹‡a_nti savanasammasanapaá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ, tath
dukkhanirodhe_ savanapaá¹-ivedhaÃ±Ä• á¹‡anti vaá¹-á¹-ati, tathÄ• __dukkhanirodhagÄ• m
nekkhammasaá¹…kappÄ• dÄ«su kÄ• mapaccanÄ«kaá¹-á¹-hena, kÄ• mato nissaá¹-abhÄ• v
uppannoti vÄ• , kÄ• mapadaghÄ• taá¹ƒ kÄ• mavÅ«pasamaá¹ƒ karonto uppannoti vÄ• , kÄ•
__nekkhammasaá¹…kappo_. sesapadadvayepi eseva nayo. sabbepi cete pubbabhÄ• ge nÄ
ekacitte labbhanti. tatra hi micchÄ• saá¹…kappacetanÄ• ya samugghÄ• tako ekova saá¹…k
labbhati \Be IV 219/. sammÄ• vÄ• cÄ• dayopi pubbabhÄ• ge nÄ• nÄ• cittesu, vuttanayenev
labbhanti. ayamettha saá¹…khepo, vitthÄ• rena pana saccakathÄ• __visuddhimagge_ ca s
89 Ä• dayo) ca vuttÄ• yevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

saccavibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dakkhiá¹‡Ä• vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<376> __evaá¹ƒ_ \Ne IV 230/ \Ee V 66/ __me suta_nti dakkhiá¹‡Ä• vibhaá¹…gasuttaá¹ƒ. ta
gotamÄ«_ti __gotamÄ«_ti gottaá¹ƒ. nÄ• makaraá¹‡adivase panassÄ• laddhasakkÄ• rÄ• b
lakkhaá¹‡asampattiá¹ƒ disvÄ• --- ``sace ayaá¹ƒ dhÄ«taraá¹ƒ labhissati, cakkavattiraÃ±Ã±o
bhavissati. sace puttaá¹ƒ labhissati, cakkavattirÄ• jÄ• bhavissatÄ«ti ubhayathÄ• pi mahatÄ
bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu. athassÄ• __mahÄ• pajÄ• patÄ«_ti nÄ• maá¹ƒ akaa
saddhiá¹ƒ saá¹ƒsanditvÄ• __mahÄ• pajÄ• patigotamÄ«_ti vuttaá¹ƒ. __nava_nti ahataá¹ƒ. _
sahattheneva vÄ• yitaá¹ƒ, ekadivasaá¹ƒ pana dhÄ• tigaá¹‡aparivutÄ• sippikÄ• naá¹ƒ vÄ• y
vemakoá¹-iá¹ƒ gahetvÄ• vÄ• yanÄ• kÄ• raá¹ƒ akÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

kadÄ• pana gotamiyÄ• bhagavato dussayugaá¹ƒ dÄ• tuá¹ƒ cittaá¹ƒ uppannanti. abhisamb
paá¹-hamagamanena kapilapuraá¹ƒ Ä• gatakÄ• le. tadÄ• hi piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ
suddhodanamahÄ• rÄ• jÄ• sakaá¹ƒ nivesanaá¹ƒ pavesesi, atha bhagavato rÅ«pasobhagga
mahÄ• pajÄ• patigotamÄ« cintesi --- ``sobhati vata me puttassa attabhÄ• voâ€™â€™ ti. ath
uppajji. tato cintesi --- ``mama puttassa ekÅ«natiá¹ƒsa vassÄ• ni agÄ• ramajjhe vasantassa
mocaphalamattampi mayÄ• dinnakameva ahosi, idÄ• nipissa cÄ«varasÄ• á¹-akaá¹ƒ dassÄ
pana rÄ• jagehe bahÅ«ni mahagghÄ• ni vatthÄ• ni atthi, tÄ• ni maá¹ƒ na tosenti, sahatthÄ•
sahatthÄ• katvÄ• dassÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppÄ• desi.

athantarÄ• paá¹‡Ä• \Be IV 220/ kappÄ• saá¹ƒ Ä• harÄ• petvÄ• sahattheneva \Ee V 67/ pi
sukhumasuttaá¹ƒ kantitvÄ• antovatthusmiá¹ƒyeva sÄ• laá¹ƒ kÄ• rÄ• petvÄ• sippike pakkos
attano paribhogakhÄ• danÄ«yabhojanÄ«yameva datvÄ• vÄ• yÄ• pesi, kÄ• lÄ• nukÄ• laÃ±c
vemakoá¹-iá¹ƒ aggahesi. niá¹-á¹-hitakÄ• le sippikÄ• naá¹ƒ mahÄ• sakkÄ• raá¹ƒ katvÄ• dus

pakkhipitvÄ• vÄ• saá¹ƒ gÄ• hÄ• petvÄ• --- ``mayhaá¹ƒ puttassa cÄ«varasÄ• á¹-akaá¹ƒ gal
raÃ±Ã±o Ä• rocesi \Ne IV 231/. rÄ• jÄ• maggaá¹ƒ paá¹-iyÄ• dÄ• pesi, vÄ«thiyo sammajjitvÄ
á¹-hapetvÄ• dhajapaá¹-Ä• kÄ• ussÄ• petvÄ• rÄ• jagharadvÄ• rato paá¹-á¹-hÄ• ya yÄ• va
paá¹-iyÄ• dÄ• petvÄ• pupphÄ• bhikiá¹‡á¹‡aá¹ƒ akaá¹ƒsu. mahÄ• pajÄ• patipi sabbÄ• laá¹.
dhÄ• tigaá¹‡aparivutÄ• samuggaá¹ƒ sÄ«se á¹-hapetvÄ• bhagavato santikaá¹ƒ gantvÄ• __
dussayuga_ntiÄ• dimÄ• ha.

__dutiyampi kho_ti ``saá¹…ghe gotami dehÄ«â€™â€™ ti vutte --- ``pahomahaá¹ƒ, bhante,
bhikkhusatassÄ• pi bhikkhusahassassÄ• pi bhikkhusatasahassassÄ• pi cÄ«varadussÄ• ni d
bhagavantaá¹ƒ uddissa sÄ• maá¹ƒ kantaá¹ƒ sÄ• maá¹ƒ vÄ• yitaá¹ƒ, taá¹ƒ me, bhante, bhag
paá¹-iggaá¹‡hÄ• tÅ«â€™â€™ ti nimantayamÄ• nÄ• Ä• ha. evaá¹ƒ yÄ• vatatiyaá¹ƒ yÄ• ci, b

kasmÄ• pana bhagavÄ• attano diyyamÄ• naá¹ƒ bhikkhusaá¹…ghassa dÄ• petÄ«ti? mÄ• t
ahosi --- ``imissÄ• maá¹ƒ Ä• rabbha pubbacetanÄ• muÃ±cacetanÄ• paracetanÄ• ti tisso d
bhikkhusaá¹…ghampissÄ• Ä• rabbha uppajjantu, evamassÄ• cha cetanÄ• ekato hutvÄ• d
pavattissantÄ«â€™â€™ ti. vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- ``saá¹…ghe dinnaá¹ƒ mahappl
vuttaâ€™â€™ nti. so vattabbo --- ``kiá¹ƒ tvaá¹ƒ satthu dinnato saá¹…ghe dinnaá¹ƒ mahappl
vadasÄ«â€™â€™ ti Ä• ma vadÄ• mÄ«ti. suttaá¹ƒ Ä• harÄ• ti. saá¹…ghe gotami dehi, saá¹.
pÅ«jito bhavissÄ• mi saá¹…gho cÄ• ti. kiá¹ƒ panassa suttassa ayameva atthoti \Ee V 68/? Ä
evaá¹ƒ ``tena hÄ• nanda, vighÄ• sÄ• dÄ• naá¹ƒ pÅ«vaá¹ƒ dehÄ«â€™â€™ ti ca (Vin IV 269
vighÄ• sÄ• dÄ• naá¹ƒ guá¸·aá¹ƒ dehÄ«â€™â€™ ti (Vin I 284) ca vacanato vighÄ• sÄ• dÄ•
mahapphalataraÃ±ca bhaveyya. evampi hi ``satthÄ• attano diyyamÄ• naá¹ƒ \Be IV 221/ dÄ
rÄ• jarÄ• jamahÄ• mattÄ• dayopi attano Ä• gataá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ hatthigopakÄ• dÄ
mahantatarÄ• bhaveyyuá¹ƒ. tasmÄ• mÄ• evaá¹ƒ gaá¹‡ha ---

``nayimasmiá¹ƒ loke parasmiá¹ƒ vÄ• pana,

buddhena seá¹-á¹-ho sadiso vÄ• vijjati.

yamÄ• huneyyÄ• namaggataá¹ƒ gato,

puÃ±Ã±atthikÄ• naá¹ƒ vipulaphalesinaâ€™â€™ nti || ---

vacanato \Ne IV 232/ hi satthÄ• rÄ• uttaritaro dakkhiá¹‡eyyo nÄ• ma natthi. evamassÄ• ch
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissantÄ«ti sandhÄ• ya yÄ• vatatiyaá¹ƒ paá¹-ibÄ• hi

pacchimÄ• ya janatÄ• ya saá¹…ghe cittÄ«kÄ• rajananatthaá¹ƒ cÄ• pi evamÄ• ha. evaá¹ƒ k
ciraá¹-á¹-hitiko, mayhaá¹ƒ pana sÄ• sanaá¹ƒ bhikkhusaá¹…ghe patiá¹-á¹-hahissati, pacchim

cittÄ«kÄ• raá¹ƒ janetÅ«â€™â€™ ti yÄ• vatatiyaá¹ƒ paá¹-ibÄ• hitvÄ• saá¹…ghassa dÄ• pes
attano diyyamÄ• nampi saá¹…ghassa dÄ• pesi, saá¹…gho nÄ• ma dakkhiá¹‡eyyoâ€™â€™
cittÄ«kÄ• raá¹ƒ uppÄ• detvÄ• cattÄ• ro paccaye dÄ• tabbe maÃ±Ã±issati, saá¹…gho catÅ«
buddhavacanaá¹ƒ uggahetvÄ• samaá¹‡adhammaá¹ƒ karissati. evaá¹ƒ mama sÄ• sanaá¹ƒ
á¹-hassatÄ«ti. ``paá¹-iggaá¹‡hÄ• tu, bhante, bhagavÄ• â€™â€™ ti vacanatopi cetaá¹ƒ vedit
uttaritaro dakkhiá¹‡eyyo nÄ• ma natthÄ«â€™â€™ ti. na hi Ä• nandattherassa mahÄ• pajÄ•
vÄ• atthi. na thero --- ``tassÄ• dakkhiá¹‡Ä• mÄ• mahapphalÄ• ahosÄ«â€™â€™ ti icchat
bahussuto sekkhapaá¹-isambhidÄ• patto \Ee V 69/, so satthu dinnassa mahapphalabhÄ• ve
paá¹-iggaá¹‡hÄ• tu, bhante, bhagavÄ• ti gahaá¹‡atthaá¹ƒ yÄ• ci.

puna vitaá¹‡á¸• avÄ• dÄ« Ä• ha --- ``saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi s
vacanato satthÄ• saá¹…ghapariyÄ• panno vÄ• ti. so vattabbo --- ``jÄ• nÄ• si pana tvaá¹ƒ k
aveccappasÄ• dÄ• â€™â€™ ti jÄ• nanto tÄ«á¹‡Ä«ti vakkhati, tato vattabbo --- tava laddhiyÄ
saá¹…ghapariyÄ• pannattÄ• dveyeva honti. evaá¹ƒ sante ca --- ``anujÄ• nÄ• mi, bhikkhave
saraá¹‡agamanehi pabbajjaá¹ƒ upasampadaâ€™â€™ nti (Vin I 34) evaá¹ƒ anuÃ±Ã±Ä• tÄ•
ruhati. tato tvaá¹ƒ neva pabbajito asi, na gihi. sammÄ• sambuddhe ca gandhakuá¹-iyaá¹ƒ ni
uposathampi pavÄ• raá¹‡ampi saá¹…ghakammÄ• nipi karonti, tÄ• ni satthu saá¹…ghapariy
bhaveyyuá¹ƒ, na ca honti. tasmÄ• na vattabbametaá¹ƒ ``satthÄ• saá¹…ghapariyÄ• pannoâ

<377> __Ä• pÄ• dikÄ• _ti saá¹ƒvaá¸• á¸• hikÄ• , tumhÄ• kaá¹ƒ hatthapÄ• desu hatthapÄ• d
ca pÄ• de \Ne IV 233/ ca vaá¸• á¸• hetvÄ• paá¹-ijaggikÄ• ti attho. __posikÄ• _ti divasassa d
nhÄ• petvÄ• bhojetvÄ• pÄ• yetvÄ• tumhe posesi. __thaÃ±Ã±aá¹ƒ pÄ• yesÄ«_ti nandakun
katipÄ• heneva daharo, tasmiá¹ƒ jÄ• te mahÄ• pajÄ• pati attano puttaá¹ƒ dhÄ• tÄ«naá¹ƒ da
dhÄ• tikiccaá¹ƒ sÄ• dhayamÄ• nÄ• attano thaÃ±Ã±aá¹ƒ pÄ• yesi. taá¹ƒ sandhÄ• ya thero e
mahÄ• pajÄ• patiyÄ• bahÅ«pakÄ• rataá¹ƒ kathetvÄ• idÄ• ni \Ee V 70/ tathÄ• gatassa bah
__bhagavÄ• pi, bhante_tiÄ• dimÄ• ha. tattha __bhagavantaá¹ƒ, bhante, Ä• gammÄ• _ti bha
sandhÄ• ya.

<378> atha bhagavÄ• dvÄ«su upakÄ• resu atirekataraá¹ƒ anumodanto __evameta_ntiÄ• d
hÄ• nanda, puggalo puggalaá¹ƒ Ä• gammÄ• _ti yaá¹ƒ Ä• cariyapuggalaá¹ƒ antevÄ• sikapug
puggalassa iminÄ• puggalenÄ• _ti imassa Ä• cariyapuggalassa iminÄ• antevÄ• sikapugga
vadÄ• mÄ«_ti paccÅ«pakÄ• raá¹ƒ na sukaraá¹ƒ vadÄ• mi, abhivÄ• danÄ• dÄ«su Ä• cariyaâ
__abhivÄ• danaá¹ƒ_ nÄ• ma. yasmiá¹ƒ vÄ• disÄ• bhÄ• ge Ä• cariyo vasati, iriyÄ• pathe vÄ
vanditvÄ• gacchati, vanditvÄ• nisÄ«dati, vanditvÄ• nipajjati, Ä• cariyaá¹ƒ pana dÅ«ratova
paccuá¹-á¹-hÄ• ya paccuggamanakaraá¹‡aá¹ƒ __paccuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. Ä• cariya
paggayha sÄ«se á¹-hapetvÄ• Ä• cariyaá¹ƒ namassati, yasmiá¹ƒ vÄ• disÄ• bhÄ• ge so vas
namassati, gacchantopi á¹-hitopi nisinnopi aÃ±jaliá¹ƒ paggayha namassatiyevÄ• ti idaá¹ƒ __
nÄ• ma. anucchavikakammassa pana karaá¹‡aá¹ƒ __sÄ• mÄ«cikammaá¹ƒ_ nÄ• ma. cÄ«va

vÄ• taá¹ƒ vÄ• deti, mahagghaá¹ƒ satamÅ«likampi paÃ±casatamÅ«likampi sahassamÅ«lika
piá¹‡á¸• apÄ• tÄ• dÄ«supi eseva nayo. kiá¹ƒ bahunÄ• , catÅ«hi paá¹‡Ä«tapaccayehi cakka
sinerupabbatena kÅ«á¹-aá¹ƒ gahetvÄ• dentopi Ä• cariyassa anucchavikaá¹ƒ kiriyaá¹ƒ kÄ• t

<379> __cuddasa kho panimÄ• _ti kasmÄ• Ä• rabhi? idaá¹ƒ suttaá¹ƒ pÄ• á¹-ipuggalikaá¹ƒ
samuá¹-á¹-hitaá¹ƒ. Ä• nandattheropi ``paá¹-iggaá¹‡hÄ• tu, bhante, bhagavÄ• â€™â€™ ti
pÄ• á¹-ipuggalikadakkhiá¹‡aá¹ƒyeva \Ee V 71/ samÄ• dapeti, cuddasasu ca á¹-hÄ• nesu di
pÄ• á¹-ipuggalikaá¹ƒ nÄ• ma hotÄ«ti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. __ayaá¹ƒ paá
dakkhiá¹‡Ä• guá¹‡avasenapi paá¹-hamÄ• jeá¹-á¹-hakavasenapi. ayaÃ±hi paá¹-hamÄ• agg
dakkhiá¹‡Ä• ya pamÄ• á¹‡aá¹ƒ nÄ• ma natthi. dutiyatatiyÄ• pi \Ne IV 234/ paramadakkhiá¹‡
paramadakkhiá¹‡abhÄ• vaá¹ƒ na pÄ• puá¹‡anti. __bÄ• hirake kÄ• mesu vÄ«tarÄ• ge_ti kar
lokiyapaÃ±cÄ• bhiÃ±Ã±e. __puthujjanasÄ«lavante_ti puthujjanasÄ«lavÄ• nÄ• ma gosÄ«lac
amÄ• yÄ• vÄ« paraá¹ƒ apÄ«á¸·etvÄ• dhammena samena kasiyÄ• vÄ• vaá¹‡ijjÄ• ya vÄ• j
__puthujjanadussÄ«le_ti puthujjanadussÄ«lÄ• nÄ• ma kevaá¹-á¹-amacchabandhÄ• dayo p
kappetÄ• .

idÄ• ni pÄ• á¹-ipuggalikadakkhiá¹‡Ä• ya vipÄ• kaá¹ƒ paricchindanto __tatrÄ• nandÄ• _tiÄ•
__tiracchÄ• nagate_ti yaá¹ƒ guá¹‡avasena upakÄ• ravasena posanatthaá¹ƒ dinnaá¹ƒ, idaá¹
Ä• lopaá¸• á¸• haÄ• lopamattaá¹ƒ dinnaá¹ƒ, tampi na gahitaá¹ƒ. yaá¹ƒ pana sunakhasÅ«ka
yassa kassaci sampattassa phalaá¹ƒ paá¹-ikaá¹…khitvÄ• yÄ• vadatthaá¹ƒ dinnaá¹ƒ, idaá¹ƒ
``tiracchÄ• nagate dÄ• naá¹ƒ datvÄ• â€™â€™ ti. __sataguá¹‡Ä• _ti satÄ• nisaá¹ƒsÄ• . __p
icchitabbÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- ayaá¹ƒ dakkhiá¹‡Ä• Ä• yusataá¹ƒ vaá¹‡á¹‡asataá¹ƒ su
paá¹-ibhÄ• nasatanti paÃ±ca Ä• nisaá¹ƒsasatÄ• ni deti, attabhÄ• vasate \Ee V 72/ Ä• yuá¹ƒ
sukhaá¹ƒ, balaá¹ƒ, paá¹-ibhÄ• naá¹ƒ deti, nipparitasaá¹ƒ karoti. bhavasatepi vutte ayameva
upÄ• yena sabbattha nayo netabbo.

__sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanne_ti ettha heá¹-á¹-himakoá¹-iyÄ• tisaraá¹‡aá
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno nÄ• ma, tasmiá¹ƒ dinnadÄ• nampi asaá¹…khy
paÃ±casÄ«le patiá¹-á¹-hitassa tato uttari mahapphalaá¹ƒ, dasasÄ«le patiá¹-á¹-hitassa tato \E
tadahupabbajitassa sÄ• maá¹‡erassa tato uttari, upasampannabhikkhuno tato uttari, upasa
vattasampannassa tato uttari, vipassakassa tato uttari, Ä• raddhavipassakassa tato uttari, u
maggasamaá¹…gÄ« sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno nÄ• ma. etassa dinnadÄ•
mahapphalameva.

kiá¹ƒ pana maggasamaá¹…gissa sakkÄ• dÄ• naá¹ƒ dÄ• tunti? Ä• ma sakkÄ• . Ä• raddhav
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, tassa gehadvÄ• re á¹-hitassa hatthato pattaá¹ƒ gahetvÄ•
khÄ• danÄ«yabhojanÄ«yaá¹ƒ pakkhipanti. tasmiá¹ƒ khaá¹‡e bhikkhuno maggavuá¹-á¹-hÄ• m
maggasamaá¹…gino dinnaá¹ƒ nÄ• ma hoti. atha vÄ• panesa Ä• sanasÄ• lÄ• ya nisinno ho

235/ patte khÄ• danÄ«yabhojanÄ«yaá¹ƒ á¹-hapenti, tasmiá¹ƒ khaá¹‡e tassa maggavuá¹-á¹-
dÄ• naá¹ƒ maggasamaá¹…gino dinnaá¹ƒ nÄ• ma. atha vÄ• panassa vihÄ• re vÄ• Ä• sana
pattaá¹ƒ Ä• dÄ• ya attano gharaá¹ƒ gantvÄ• khÄ• danÄ«yabhojanÄ«yaá¹ƒ pakkhipanti, tas
maggavuá¹-á¹-hÄ• naá¹ƒ hoti, idampi dÄ• naá¹ƒ maggasamaá¹…gino dinnaá¹ƒ nÄ• ma. tatt
udakassa viya sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanne dinnadÄ• nassa asaá¹…khyeyy
tÄ• su mahÄ• nadÄ«su mahÄ• samudde ca udakassa viya sotÄ• pannÄ• dÄ«su dinnadÄ• n
asaá¹…khyeyyatÄ• veditabbÄ• . pathaviyÄ• khayamaá¹‡á¸• alamatte padese paá¹ƒsuá¹ƒ
mahÄ• pathaviyÄ• paá¹ƒsuno appameyyatÄ• yapi ayamattho dÄ«petabbo.

<380> __satta kho panimÄ• _ti kasmÄ• Ä• rabhi? ``saá¹…ghe gotami dehi, saá¹…ghe te d
bhavissÄ• mi saá¹…gho cÄ• â€™â€™ ti hi vuttaá¹ƒ, tattha sattasu á¹-hÄ• nesu dinnadÄ• na
hotÄ«ti dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __buddhappamukhe ubhatosaá¹…gh
ekato bhikkhunisaá¹…gho, satthÄ• majjhe nisinno hotÄ«ti ayaá¹ƒ buddhappamukho ubhato
paá¹-hamÄ• _ti imÄ• ya dakkhiá¹‡Ä• ya samappamÄ• á¹‡Ä• dakkhiá¹‡Ä• nÄ• ma natthi. d
paramadakkhiá¹‡aá¹ƒ na pÄ• puá¹‡anti.

kiá¹ƒ \Be IV 225/ pana tathÄ• gate parinibbute buddhappamukhassa ubhatosaá¹…ghassa d
sakkÄ• . kathaá¹ƒ? ubhatosaá¹…ghassa hi pamukhe sadhÄ• tukaá¹ƒ paá¹-imaá¹ƒ Ä• sane
á¹-hapetvÄ• dakkhiá¹‡odakaá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ satthu paá¹-hamaá¹ƒ datvÄ• ub
dÄ• tabbaá¹ƒ, evaá¹ƒ buddhappamukhassa ubhatosaá¹…ghassa dÄ• naá¹ƒ dinnaá¹ƒ nÄ• n
dinnaá¹ƒ, taá¹ƒ kiá¹ƒ kÄ• tabbanti? yo satthÄ• raá¹ƒ paá¹-ijaggati vattasampanno bhikkhu, t
pitusantakaÃ±hi puttassa pÄ• puá¹‡Ä• ti, bhikkhusaá¹…ghassa dÄ• tumpi vaá¹-á¹-ati, sappi
dÄ«pÄ• jalitabbÄ• , sÄ• á¹-akaá¹ƒ gahetvÄ• paá¹-Ä• kÄ• Ä• ropetabbÄ• ti. __bhikkhusaá¹
aparicchinnakamahÄ• bhikkhusaá¹…ghe. bhikkhunisaá¹…ghepi eseva nayo.

__gotrabhuno_ti gottamattakameva anubhavamÄ• nÄ• , nÄ• mamattasamaá¹‡Ä• ti attho. _
kÄ• sÄ• vakaá¹‡á¹-hanÄ• makÄ• . te kira ekaá¹ƒ kÄ• sÄ• vakhaá¹‡á¸• aá¹ƒ hatthe vÄ• gÄ«
vicarissanti \Ne IV 236/. gharadvÄ• raá¹ƒ pana tesaá¹ƒ puttabhariyÄ• kasivaá¹‡ijjÄ• dikamm
bhavissanti. __tesu dussÄ«lesu saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassantÄ«_ti ettha dussÄ
vuttaá¹ƒ. saá¹…gho hi dussÄ«lo nÄ• ma natthi. dussÄ«lÄ• pana upÄ• sakÄ• tesu dussÄ«l
uddissa saá¹…ghassa demÄ• ti dÄ• naá¹ƒ dassanti. iti bhagavatÄ• buddhappamukhe saá¹
guá¹‡asaá¹…khÄ• ya asaá¹…khyeyyÄ• ti vuttaá¹ƒ. kÄ• sÄ• vakaá¹‡á¹-hasaá¹…ghe dinnad
asaá¹…khyeyyÄ• ti vuttÄ• . saá¹…ghagatÄ• dakkhiá¹‡Ä• hi saá¹…ghe cittÄ«kÄ• raá¹ƒ kÄ•
saá¹…ghe pana cittÄ«kÄ• ro dukkaro hoti.

yo hi saá¹…ghagataá¹ƒ dakkhiá¹‡aá¹ƒ dassÄ• mÄ«ti deyyadhammaá¹ƒ paá¹-iyÄ• detvÄ• v
``bhante, saá¹…ghaá¹ƒ uddissa ekaá¹ƒ theraá¹ƒ dethÄ• â€™â€™ ti vadati, atha saá¹…ghat
``sÄ• maá¹‡ero me laddhoâ€™â€™ ti aÃ±Ã±athattaá¹ƒ Ä• pajjati, tassa dakkhiá¹‡Ä• saá¹.

mahÄ• theraá¹ƒ labhitvÄ• pi ``mahÄ• thero me laddhoâ€™â€™ ti somanassaá¹ƒ uppÄ• der
sÄ• maá¹‡eraá¹ƒ vÄ• upasampannaá¹ƒ vÄ• daharaá¹ƒ vÄ• theraá¹ƒ vÄ• bÄ• laá¹ƒ vÄ• p
saá¹…ghato labhitvÄ• nibbematiko hutvÄ• saá¹…ghassa demÄ«ti saá¹…ghe cittÄ«kÄ• raá
dakkhiá¹‡Ä• saá¹…ghagatÄ• nÄ• ma hoti. parasamuddavÄ• sino \Ee V 75/ kira evaá¹ƒ kar

tattha \Be IV 226/ hi eko vihÄ• rasÄ• mi kuá¹-umbiko ``saá¹…ghagataá¹ƒ dakkhiá¹‡aá¹ƒ da
saá¹…ghato uddisitvÄ• ekaá¹ƒ bhikkhuá¹ƒ dethÄ• ti yÄ• ci. so ekaá¹ƒ dussÄ«labhikkhuá¹ƒ
nisinnaá¹-á¹-hÄ• naá¹ƒ opuÃ±jÄ• petvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• upari vitÄ• naá¹ƒ b
pÅ«jetvÄ• pÄ• de dhovitvÄ• telena makkhetvÄ• buddhassa nipaccakÄ• raá¹ƒ karonto viya
deyyadhammaá¹ƒ adÄ• si. so bhikkhu pacchÄ• bhattaá¹ƒ vihÄ• rajagganatthÄ• ya kudÄ• la
Ä• gato, upÄ• sako nisinnova kudÄ• laá¹ƒ pÄ• dena khipitvÄ• ``gaá¹‡hÄ• â€™â€™ ti adÄ•
Ä• haá¹ƒsu --- ``tumhehi pÄ• tova etassa katasakkÄ• ro vattuá¹ƒ na sakkÄ• , idÄ• ni upacÄ•
kiá¹ƒ nÄ• metaâ€™â€™ nti. upÄ• sako --- ``saá¹…ghassa so ayyÄ• cittÄ«kÄ• ro, na etassÄ
kÄ• sÄ• vakaá¹‡á¹-hasaá¹…ghassa dinnadakkhiá¹‡aá¹ƒ pana ko sodhetÄ«ti? sÄ• riputtamo
mahÄ• therÄ• sodhentÄ«ti. apica therÄ• ciraparinibbutÄ• , there Ä• diá¹ƒ katvÄ• yÄ• vajja
khÄ«á¹‡Ä• savÄ• sodhentiyeva.

__na tvevÄ• haá¹ƒ_ \Ne IV 237/, __Ä• nanda, kenaci pariyÄ• yena saá¹…ghagatÄ• ya dakk
buddhappamukho saá¹…gho, atthi etarahi saá¹…gho, atthi anÄ• gate kÄ• sÄ• vakaá¹‡á¹-ha
saá¹…gho etarahi saá¹…ghena na upanetabbo, etarahi saá¹…gho anÄ• gate kÄ• sÄ• vakaá
upanetabbo. tena teneva samayena kathetabbaá¹ƒ. saá¹…ghato uddisitvÄ• gahitasamaá¹‡
pÄ• á¹-ipuggaliko sotÄ• panno, saá¹…ghe cittÄ«kÄ• raá¹ƒ kÄ• tuá¹ƒ sakkontassa puthujjana
mahapphalataraá¹ƒ. uddisitvÄ• gahito sotÄ• panno pÄ• á¹-ipuggaliko sakadÄ• gÄ• mÄ«tÄ•
cittÄ«kÄ• raá¹ƒ kÄ• tuá¹ƒ sakkontassa hi khÄ«á¹‡Ä• save dinnadÄ• nato uddisitvÄ• gahite
mahapphalatarameva \Ee V 76/. yaá¹ƒ pana vuttaá¹ƒ ``sÄ«lavato kho, mahÄ• rÄ• ja, dinnaá
tathÄ• dussÄ«leâ€™â€™ ti, taá¹ƒ imaá¹ƒ nayaá¹ƒ pahÄ• ya ``catasso kho imÄ• nanda, da
ti imasmiá¹ƒ catukke daá¹-á¹-habbaá¹ƒ.

<381> __dÄ• yakato visujjhatÄ«_ti mahapphalabhÄ• vena visujjhati, mahapphalÄ• hotÄ«ti
__kalyÄ• á¹‡adhammo_ti sucidhammo, na pÄ• padhammo. __dÄ• yakato visujjhatÄ«_ti cet
kathetabbo. so hi jÅ«jakabrÄ• hmaá¹‡assa dÄ• rake datvÄ• pathaviá¹ƒ kampesi.

__paá¹-iggÄ• hakato_ \Be IV 227/ __visujjhatÄ«_ti ettha kalyÄ• á¹‡Ä«nadÄ«mukhadvÄ• ra
kathetabbo. so kira dÄ«ghasomattherassa tikkhattumpi piá¹‡á¸• apÄ• taá¹ƒ datvÄ• maraá¹
maá¹ƒ dÄ«ghasomattherassa dinnapiá¹‡á¸• apÄ• to uddharatÄ«â€™â€™ ti Ä• ha.

__neva dÄ• yakato_ti ettha vaá¸• á¸• hamÄ• navÄ• siluddako kathetabbo. so kira petadakk
dussÄ«lasseva tayo vÄ• re adÄ• si, tatiyavÄ• re ``amanusso dussÄ«lo maá¹ƒ vilumpatÄ«â€

sÄ«lavantabhikkhuno datvÄ• pÄ• pitakÄ• leyevassa pÄ• puá¹‡i.

__dÄ• yakato ceva visujjhatÄ«_ti ettha asadisadÄ• naá¹ƒ kathetabbaá¹ƒ.

__sÄ• dakkhiá¹‡Ä• dÄ• yakato visujjhatÄ«_ti ettha yathÄ• nÄ• ma cheko kassako asÄ• r
samaye kasitvÄ• paá¹ƒsuá¹ƒ apanetvÄ• sÄ• rabÄ«jÄ• ni patiá¹-á¹-hapetvÄ• rattindivaá¹ƒ
pamÄ• daá¹ƒ anÄ• pajjanto \Ne IV 238/ aÃ±Ã±assa sÄ• rakhettato adhikataraá¹ƒ dhaÃ±Ã±a
dussÄ«lassa datvÄ• pi phalaá¹ƒ mahantaá¹ƒ adhigacchatÄ«ti. iminÄ• upÄ• yena sabbapad
veditabbaá¹ƒ.

__vÄ«tarÄ• go vÄ«tarÄ• gesÅ«_ti ettha __vÄ«tarÄ• go_ nÄ• ma anÄ• gÄ• mÄ«, arahÄ• p
arahatÄ• arahato dinnadÄ• nameva aggaá¹ƒ. kasmÄ• ? bhavÄ• layassa bhavapatthanÄ• y
dÄ• naphalaá¹ƒ na saddahatÄ«ti? dÄ• naphalaá¹ƒ saddahantÄ• khÄ«á¹‡Ä• savasadisÄ• n
katakammaá¹ƒ pana nicchandarÄ• gattÄ• kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• na hoti, kiriyaá¹-á
tenevassa dÄ• naá¹ƒ aggaá¹ƒ hotÄ«ti vadanti.

kiá¹ƒ pana sammÄ• sambuddhena sÄ• riputtattherassa dinnaá¹ƒ mahapphalaá¹ƒ, udÄ• hu
sammÄ• sambuddhassa dinnanti. sammÄ• sambuddhena sÄ• riputtattherassa dinnaá¹ƒ ma
sammÄ• sambuddhaÃ±hi á¹-hapetvÄ• aÃ±Ã±o dÄ• nassa vipÄ• kaá¹ƒ jÄ• nituá¹ƒ samattho
sampadÄ• hi dÄ• tuá¹ƒ sakkontassa tasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ deti. tatrimÄ• s
dhammena \Be IV 228/ samena paraá¹ƒ apÄ«á¸·etvÄ• uppannatÄ• , pubbacetanÄ• divasen
khÄ«á¹‡Ä• savabhÄ• vena guá¹‡Ä• tirekatÄ• , taá¹ƒdivasaá¹ƒ nirodhato vuá¹-á¹-hitabhÄ• v

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

dakkhiá¹‡Ä• vibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¸·Ä• yatanavaggo

1. anÄ• thapiá¹‡á¸• ikovÄ• dasuttavaá¹‡á¹‡anÄ•

<383> __evaá¹ƒ_ \Ne IV 239/ \Be IV 229/ __me suta_nti anÄ• thapiá¹‡á¸• ikovÄ• dasuttaá
__bÄ• á¸·hagilÄ• no_ti adhimattagilÄ• no maraá¹‡aseyyaá¹ƒ upagato. __Ä• mantesÄ«_ti \E
yÄ• va pÄ• dÄ• vahiá¹ƒsu, tÄ• va divase sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• k
akhaá¹‡á¸• aá¹ƒ akÄ• si. yattakaÃ±cassa satthu upaá¹-á¹-hÄ• naá¹ƒ ahosi, tattakaá¹ƒyeva n
gamanapÄ• dassa pacchinnattÄ• anuá¹-á¹-hÄ• naseyyaá¹ƒ upagato sÄ• sanaá¹ƒ pesetukÄ

Ä• mantesi. __tenupasaá¹…kamÄ«_ti bhagavantaá¹ƒ Ä• pucchitvÄ• sÅ«riyatthaá¹…gamar

<384> __paá¹-ikkamantÄ«_ti osakkanti, tanukÄ• bhavanti. __abhikkamantÄ«_ti abhivaá¸• balavatiyo honti.

__abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no paá¹-ikkamo_ti yasmiÃ±hi samaye mÄ• raá¹‡ant uparivÄ• te jalitaggi viya hoti, yÄ• va usmÄ• na pariyÄ• diyati, tÄ• va mahatÄ• pi upakkame vÅ«pasametuá¹ƒ, usmÄ• ya pana pariyÄ• dinnÄ• ya vÅ«pasammati.

<385> athÄ• yasmÄ• sÄ• riputto cintesi --- ``ayaá¹ƒ mahÄ• seá¹-á¹-hissa vedanÄ• mÄ• ra paá¹-ibÄ• hituá¹ƒ, avasesÄ• kathÄ• niratthakÄ• , dhammakathamassa kathessÄ• mÄ«â€™ kathento __tasmÄ• tihÄ• _tiÄ• dimÄ• ha. tattha __tasmÄ• _ti yasmÄ• cakkhuá¹ƒ tÄ«hi gÄ• mÄ• raá¹‡antikaá¹ƒ vedanaá¹ƒ paá¹-ibÄ• hituá¹ƒ samattho nÄ• ma natthi, tasmÄ• . __na ca cakkhuá¹ƒ \Ne IV 240/ tÄ«hi gÄ• hehi na gaá¹‡hissÄ• mi. __na ca me cakkhunissitaá¹ƒ viÃ± viÃ±Ã±Ä• á¹‡aÃ±cÄ• pi me cakkhunissitaá¹ƒ na bhavissati. __na rÅ«pa_nti heá¹-á¹-hÄ• Ä• imasmiá¹ƒ á¹-hÄ• ne sabbampi kÄ• mabhavarÅ«paá¹ƒ kathento evamÄ• ha.

<386> __na idhaloka_nti vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• ghÄ• sacchÄ• danaá¹ƒ vÄ• \Ee V 79 idaÃ±hi paccayesu aparitassanatthaá¹ƒ kathitaá¹ƒ. __na paraloka_nti \Be IV 230/ ettha pana á¹-hapetvÄ• sesÄ• paralokÄ• nÄ• ma. idaá¹ƒ --- ``asukadevaloke nibbattitvÄ• asukaá¹-á¹ idaá¹ƒ nÄ• ma khÄ• dissÄ• mi bhuÃ±jissÄ• mi nivÄ• sessÄ• mi pÄ• rupissÄ• mÄ«â€™â€™ pahÄ• natthaá¹ƒ vuttaá¹ƒ. tampi na upÄ• diyissÄ• mi, na ca me tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡a tÄ«hi gÄ• hehi parimocetvÄ• thero desanaá¹ƒ arahattanikÅ«á¹-ena niá¹-á¹-hapesi.

<387> __olÄ«yasÄ«_ti attano sampattiá¹ƒ disvÄ• Ä• rammaá¹‡esu bajjhasi allÄ«yasÄ«ti. i ``ayampi nÄ• ma gahapati evaá¹ƒ saddho pasanno maraá¹‡abhayassa bhÄ• yati, aÃ±Ã±o k maÃ±Ã±amÄ• no tassa gÄ• á¸·haá¹ƒ katvÄ• ovÄ• daá¹ƒ dento evamÄ• ha. __na ca me eva sutapubbÄ• _ti ayaá¹ƒ upÄ• sako --- ``satthu santikÄ• pi me evarÅ«pÄ« dhammakathÄ• na kiá¹ƒ satthÄ• evarÅ«pi sukhumaá¹ƒ gambhÄ«rakathaá¹ƒ na kathetÄ«ti? no na katheti. evaá ajjhattikÄ• ni Ä• yatanÄ• ni cha bÄ• hirÄ• ni cha viÃ±Ã±Ä• á¹‡akÄ• ye cha phassakÄ• ye ch paÃ±cakkhandhe cattÄ• ro arÅ«pe idhalokaÃ±ca paralokaÃ±ca dassetvÄ• diá¹-á¹-hasutam pakkhipitvÄ• kathitakathÄ• etena na sutapubbÄ• , tasmÄ• evaá¹ƒ vadati.

apicÄ• yaá¹ƒ upÄ• sako dÄ• nÄ• dhimutto dÄ• nÄ• bhirato buddhÄ• naá¹ƒ santikaá¹ƒ gacc gatapubbo. purebhattaá¹ƒ gacchanto yÄ• gukhajjakÄ• dÄ«ni gÄ• hÄ• petvÄ• gacchati, pac sappimadhuphÄ• á¹‡itÄ• dÄ«ni. tasmiá¹ƒ asati vÄ• likaá¹ƒ gÄ• hÄ• petvÄ• gandhakuá¹-ipa datvÄ• sÄ«laá¹ƒ rakkhitvÄ• gehaá¹ƒ gato. bodhisattagatiko kiresa upÄ• sako, tasmÄ• bha saá¹ƒvaccharÄ• ni upÄ• sakassa yebhuyyena dÄ• nakathameva kathesi --- ``upÄ• saka, ida

bodhisattÄ• naá¹ƒ gatamaggo, mayhampi gatamaggo, mayÄ• satasahassakappÄ• dhikÄ• n
IV 241/ dÄ• naá¹ƒ dinnaá¹ƒ, tvaá¹ƒ mayÄ• gatamaggameva anugacchasÄ«â€™â€™ ti. dha
mahÄ• sÄ• vakÄ• pi attano attano santikaá¹ƒ Ä• gatakÄ• le dÄ• nakathamevassa kathenti.
gihÄ«naá¹ƒ odÄ• tavasanÄ• naá¹ƒ evarÅ«pÄ« dhammÄ«kathÄ• paá¹-ibhÄ• tÄ«_ti. idaá¹ƒ v
gihÄ«naá¹ƒ nÄ• ma khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡adÄ• sÄ«dÄ• saputtabhariyÄ• dÄ«su
nikantipariyuá¹-á¹-hÄ• naá¹ƒ \Be IV 231/, tesaá¹ƒ --- ``ettha Ä• layo na kÄ• tabbo, nikanti na
kathÄ• na paá¹-ibhÄ• ti na ruccatÄ«ti.

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kami? tusitabhavane kirassa
tigÄ• vutappamÄ• á¹‡aá¹ƒ suvaá¹‡á¹‡akkhandhaá¹ƒ viya vijjotamÄ• naá¹ƒ attabhÄ• vaá¹ƒ u
disvÄ• --- ``mahatÄ« ayaá¹ƒ mayhaá¹ƒ sampatti, kiá¹ƒ nu kho me manussapathe kammaá¹
tÄ«su ratanesu adhikÄ• raá¹ƒ disvÄ• cintesi ``pamÄ• daá¹-á¹-hÄ• namidaá¹ƒ devattaá¹ƒ nÄ
sampattiyÄ• modamÄ• nassa satisammosopi siyÄ• , handÄ• haá¹ƒ gantvÄ• mama jetavan
tathÄ• gatassa ca ariyamaggassa ca sÄ• riputtattherassa ca vaá¹‡á¹‡aá¹ƒ kathetvÄ• tato Ä
anubhavissÄ• mÄ«â€™â€™ ti. so tathÄ• \Ee V 81/ akÄ• si. taá¹ƒ dassetuá¹ƒ __atha kho a
vuttaá¹ƒ.

tattha __isisaá¹…ghanisevita_nti bhikkhusaá¹…ghanisevitaá¹ƒ. evaá¹ƒ paá¹-hamagÄ• thÄ•
vaá¹‡á¹‡aá¹ƒ kathetvÄ• idÄ• ni ariyamaggassa vaá¹‡á¹‡aá¹ƒ kathento __kammaá¹ƒ vijjÄ•
__kamma_nti maggacetanÄ• . __vijjÄ• _ti maggapaÃ±Ã±Ä• . __dhammo_ti samÄ• dhipakk
jÄ«vitamuttama_nti sÄ«le patiá¹-á¹-hitassa jÄ«vitaá¹ƒ uttamanti dasseti. atha vÄ• __vijjÄ• _
diá¹-á¹-hisaá¹…kappo. __dhammo_ti vÄ• yÄ• masatisamÄ• dhayo. __sÄ«la_nti vÄ• cÄ• kar
__jÄ«vitamuttama_nti etasmiá¹ƒ sÄ«le patiá¹-á¹-hitassa jÄ«vitaá¹ƒ nÄ• ma uttamaá¹ƒ. __ete
sujjhantÄ«_ti etena aá¹-á¹-haá¹…gikena maggena sattÄ• visujjhanti.

__tasmÄ• _ti yasmÄ• maggena sujjhanti, na gottadhanehi, tasmÄ• . __yoniso vicine dham
samÄ• dhipakkhiyaá¹ƒ dhammaá¹ƒ vicineyya. __evaá¹ƒ tattha visujjhatÄ«_ti evaá¹ƒ tasmiá¹
\Ne IV 242/. atha vÄ• __yoniso vicine dhamma_nti upÄ• yena paÃ±cakkhandhadhammaá¹ƒ
visujjhatÄ«_ti evaá¹ƒ tesu catÅ«su saccesu visujjhati.

idÄ• ni sÄ• riputtattherassa vaá¹‡á¹‡aá¹ƒ kathento __sÄ• riputto vÄ• _tiÄ• dimÄ• ha. tattha
avadhÄ• raá¹‡avacanaá¹ƒ. etehi paÃ±Ã±Ä• dÄ«hi sÄ• riputtova seyyoti vadati. __upasamen
__pÄ• raá¹…gato_ti \Be IV 232/ nibbÄ• naá¹ƒ gato. yo koci nibbÄ• naá¹ƒ patto bhikkhu, so
therena uttaritaro nÄ• ma atthÄ«ti vadati. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

anÄ• thapiá¹‡á¸• ikovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. channovÄ• dasuttavaá¹‡á¹‡anÄ•

<389> __evaá¹ƒ_ \Ne IV 243/ \Ee V 82/ __me suta_nti channovÄ• dasuttaá¹ƒ. tattha __cha
thero, na abhinikkhamanaá¹ƒ nikkhantatthero. __paá¹-isallÄ• nÄ• _ti phalasamÄ• pattito. __
gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma buddhavaá¹‡á¹‡itaá¹ƒ, tasmÄ• evamÄ• ha. __sattha_nt
__nÄ• vakaá¹…khÄ• mÄ«_ti icchÄ• mi.

<390> __anupavajja_nti anuppattikaá¹ƒ appaá¹-isandhikaá¹ƒ.

<391> __etaá¹ƒ mamÄ• _tiÄ• dÄ«ni taá¹‡hÄ• mÄ• nadiá¹-á¹-higÄ• havasena vuttÄ• ni. __n
khayavayaá¹ƒ Ã±atvÄ• . __netaá¹ƒ mama nesohamasmi na meso attÄ• ti samanupassÄ• m
anattÄ• ti samanupassÄ• mi.

<393> __tasmÄ• _ti yasmÄ• mÄ• raá¹‡antikavedanaá¹ƒ adhivÄ• setuá¹ƒ asakkonto sattha
tasmÄ• . puthujjano Ä• yasmÄ• , tena idampi manasi karohÄ«ti dÄ«peti. __niccakappa_nti n
__nissitassÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi nissitassa. __calita_nti \Ee V 83/ vipphanditaá¹ƒ ho
kÄ• yacittapassaddhi, kilesapassaddhi nÄ• ma hotÄ«ti attho. __natÄ«_ti taá¹‡hÄ• nati. __na
bhavatthÄ• ya Ä• layanikantipariyuá¹-á¹-hÄ• nesu asati. __Ä• gatigati na hotÄ«_ti paá¹-isan
na hoti, cutivasena gamanaá¹ƒ nÄ• ma na hoti. __cutÅ«papÄ• to_ti cavanavasena cuti, upa
__nevidha na huraá¹ƒ na ubhayamantarenÄ• _ti nayidha loke, na paraloke, na ubhayattha h
dukkhassÄ• _ti vaá¹-á¹-adukkhakilesadukkhassa ayameva anto ayaá¹ƒ paricchedo \Be IV 2
hoti. ayameva hi ettha attho. ye pana ``na ubhayamantarenÄ• â€™â€™ ti vacanaá¹ƒ gahetv
icchanti, tesaá¹ƒ uttaraá¹ƒ heá¹-á¹-hÄ• vuttameva.

<394> __satthaá¹ƒ Ä• haresÄ«_ti jÄ«vitahÄ• rakaá¹ƒ satthaá¹ƒ Ä• hari, kaá¹‡á¹-hanÄ• á¸·i
tasmiá¹ƒ \Ne IV 244/ khaá¹‡e maraá¹‡abhayaá¹ƒ okkami, gatinimittaá¹ƒ upaá¹-á¹-hÄ• si. so
puthujjanabhÄ• vaá¹ƒ Ã±atvÄ• saá¹ƒviggo vipassanaá¹ƒ paá¹-á¹-hapetvÄ• saá¹…khÄ• re
patvÄ• samasÄ«sÄ« hutvÄ• parinibbÄ• yi. __sammukhÄ• yeva anupavajjatÄ• byÄ• katÄ•
puthujjanakÄ• le byÄ• karaá¹‡aá¹ƒ hoti, etena pana byÄ• karaá¹‡ena anantarÄ• yamassa p
bhagavÄ• tameva byÄ• karaá¹‡aá¹ƒ gahetvÄ• kathesi. __upavajjakulÄ• nÄ«_ti \Ee V 84/ u
iminÄ• thero, --- ``bhante, evaá¹ƒ upaá¹-á¹-hÄ• kesu ca upaá¹-á¹-hÄ• yikÄ• su ca vijjamÄ•
tumhÄ• kaá¹ƒ sÄ• sane parinibbÄ• yissatÄ«â€™â€™ ti pucchati. athassa bhagavÄ• kulesu
dÄ«pento __honti hete sÄ• riputtÄ• _tiÄ• dimÄ• ha. imasmiá¹ƒ kira á¹-hÄ• ne therassa kules
pÄ• kaá¹-o ahosi. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

channovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. puá¹‡á¹‡ovÄ• dasuttavaá¹‡á¹‡anÄ•

<395> __evaá¹ƒ_ \Ne IV 245/ __me suta_nti puá¹‡á¹‡ovÄ• dasuttaá¹ƒ. tattha __paá¹-isallÄ
__taá¹ƒ ce_ti taá¹ƒ cakkhuÃ±ceva rÅ«paÃ±ca. __nandÄ«samudayÄ• dukkhasamudayo_ti
samodhÄ• nena paÃ±cakkhandhadukkhassa samodhÄ• naá¹ƒ hoti. iti chasu dvÄ• resu duk
saccÄ• naá¹ƒ vasena vaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassesi. dutiyanaye nirodho m
saccÄ• naá¹ƒ vasena vivaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassesi. __iminÄ• ca tvaá¹ƒ
anusandhi. evaá¹ƒ tÄ• va vaá¹-á¹-avivaá¹-á¹-avasena desanaá¹ƒ arahatte pakkhipitvÄ• idÄ
sattasu á¹-hÄ• nesu sÄ«hanÄ• daá¹ƒ nadÄ• petuá¹ƒ __iminÄ• ca tva_ntiÄ• dimÄ• ha.

<396> __caá¹‡á¸• Ä• _ti \Be IV 234/ duá¹-á¹-hÄ• kibbisÄ• . __pharusÄ• _ti kakkhaá¸·Ä• . _
85/ dasahi akkosavatthÅ«hi akkosissanti. __paribhÄ• sissantÄ«_ti kiá¹ƒ samaá¹‡o nÄ• ma t
te karissÄ• mÄ• ti tajjessanti. __evametthÄ• _ti evaá¹ƒ mayhaá¹ƒ ettha bhavissati.

__daá¹‡á¸• enÄ• _ti catuhatthena daá¹‡á¸• ena vÄ• ghaá¹-ikamuggarena vÄ• . __satthenÄ
__satthahÄ• rakaá¹ƒ pariyesantÄ«_ti jÄ«vitahÄ• rakaá¹ƒ satthaá¹ƒ pariyesanti. idaá¹ƒ thero
tatiyapÄ• rÄ• jikavatthusmiá¹ƒ asubhakathaá¹ƒ sutvÄ• attabhÄ• vena jigucchantÄ• naá¹ƒ b
satthahÄ• rakapariyesanaá¹ƒ sandhÄ• yÄ• ha. __damÅ«pasamenÄ• _ti ettha __damo_ti in
nÄ• maá¹ƒ. ``saccena danto damasÄ• upeto, vedantagÅ« vusitabrahmacariyoâ€™â€™ ti (
indriyasaá¹ƒvaro damoti vutto. ``yadi saccÄ• damÄ• cÄ• gÄ• , khantyÄ• bhiyyodha vijjatÄ
Sn 191) ettha paÃ±Ã±Ä• damoti vutto. ``dÄ• nena damena saá¹ƒyamena saccavajjenÄ• â€
ettha uposathakammaá¹ƒ damoti vuttaá¹ƒ. imasmiá¹ƒ pana sutte khanti damoti veditabbÄ• .
vevacanaá¹ƒ.

<397> __atha kho Ä• yasmÄ• puá¹‡á¹‡o_ti ko panesa puá¹‡á¹‡o, kasmÄ• panettha gantu
sunÄ• parantavÄ• siko eva eso, sÄ• vatthiyaá¹ƒ pana asappÄ• yavihÄ• raá¹ƒ sallakkhetvÄ•

tatrÄ• yaá¹ƒ anupubbikathÄ• --- sunÄ• parantaraá¹-á¹-he \Ee V 86/ kira ekasmiá¹ƒ vÄ• á¹‡
bhÄ• taro. tesu kadÄ• ci jeá¹-á¹-ho paÃ±ca sakaá¹-asatÄ• ni gahetvÄ• janapadaá¹ƒ gantvÄ
kadÄ• ci kaniá¹-á¹-ho. imasmiá¹ƒ pana samaye kaniá¹-á¹-haá¹ƒ ghare á¹-hapetvÄ• jeá¹-á¹-h
sakaá¹-asatÄ• ni gahetvÄ• janapadacÄ• rikaá¹ƒ caranto anupubbena sÄ• vatthiá¹ƒ patvÄ•
sakaá¹-asatthaá¹ƒ nivÄ• setvÄ• bhuttapÄ• tarÄ• so parijanaparivuto phÄ• sukaá¹-á¹-hÄ• ne

tena ca samayena sÄ• vatthivÄ• sino bhuttapÄ• tarÄ• sÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-h
gandhapupphÄ• dihatthÄ• yena buddho yena dhammo yena saá¹…gho, tanninnÄ• tappoá
dakkhiá¹‡advÄ• rena nikkhamitvÄ• jetavanaá¹ƒ \Be IV 235/ gacchanti. so te disvÄ• ``kahaá

ti ekamanussaá¹ƒ pucchi. kiá¹ƒ tvaá¹ƒ ayyo na jÄ• nÄ• si, loke buddhadhammasaá¹…ghara
iccesa mahÄ• jano satthu santike dhammakathaá¹ƒ sotuá¹ƒ gacchatÄ«ti. tassa buddhoti va
chinditvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. atha attano parijanaparivuto tÄ• ya p
vihÄ• raá¹ƒ gantvÄ• satthu madhurassarena dhammaá¹ƒ desentassa parisapariyante á¹-hit
pabbajjÄ• ya cittaá¹ƒ uppÄ• desi. atha tathÄ• gatena kÄ• laá¹ƒ viditvÄ• parisÄ• ya uyyojitÄ
upasaá¹…kamitvÄ• vanditvÄ• svÄ• tanÄ• ya nimantetvÄ• dutiyadivase maá¹‡á¸• apaá¹ƒ
paÃ±Ã±apetvÄ• buddhappamukhassa saá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• bhuttapÄ•
adhiá¹-á¹-hÄ• ya bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ pakkosÄ• petvÄ• , ettakaá¹ƒ bhaá¹‡á¸• aá¹ƒ viss
vissajjitanti sabbaá¹ƒ Ä• cikkhitvÄ• --- ``imaá¹ƒ sÄ• pateyyaá¹ƒ mayhaá¹ƒ kaniá¹-á¹-hassa
sabbaá¹ƒ niyyÄ• tetvÄ• satthu santike pabbajitvÄ• kammaá¹-á¹-hÄ• naparÄ• yaá¹‡o ahosi

athassa \Ee V 87/ kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa kammaá¹-á¹-hÄ• naá¹ƒ na up
--- ``ayaá¹ƒ janapado mayhaá¹ƒ asappÄ• yo, yaá¹ƒnÅ«nÄ• haá¹ƒ satthu santike kammaá¹-á
sakaá¹-á¹-hÄ• nameva gaccheyyaâ€™â€™ nti. atha pubbaá¹‡hasamaye piá¹‡á¸• Ä• ya car
paá¹-isallÄ• nÄ• vuá¹-á¹-hahitvÄ• bhagavantaá¹ƒ \Ne IV 247/ upasaá¹…kamitvÄ• kammaa
satta sÄ«hanÄ• de naditvÄ• pakkÄ• mi. tena vuttaá¹ƒ --- ``atha kho Ä• yasmÄ• puá¹‡á¹‡o
ti.

kattha panÄ• yaá¹ƒ vihÄ• sÄ«ti? catÅ«su á¹-hÄ• nesu vihÄ• si, sunÄ• parantaraá¹-á¹-haá¹ƒ
__ajjuhatthapabbate_ nÄ• ma pavisitvÄ• vÄ• á¹‡ijagÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha
saÃ±jÄ• nitvÄ• bhikkhaá¹ƒ datvÄ• , ``bhante, aÃ±Ã±attha agantvÄ• idheva vasathÄ• â€™â
kÄ• retvÄ• tattheva vasÄ• pesi.

tato __samuddagirivihÄ• raá¹ƒ_ nÄ• ma agamÄ• si. tattha ayakantapÄ• sÄ• á¹‡ehi paricch
atthi, taá¹ƒ koci caá¹…kamituá¹ƒ samattho nÄ• ma natthi. tattha samuddavÄ«ciyo Ä• gantvÄ
paharitvÄ• mahÄ• saddaá¹ƒ karonti. theronaá¹ƒ --- ``kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ
hotÅ«â€™â€™ ti samuddaá¹ƒ nissaddaá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si.

tato \Be IV 236/ __mÄ• tulagiriá¹ƒ_ nÄ• ma agamÄ• si. tattha sakuá¹‡asaá¹…gho ussanno
ekÄ• baddhova hoti, thero imaá¹ƒ á¹-hÄ• naá¹ƒ aphÄ• sukanti tato __makulakÄ• rÄ• mavihÄ
vÄ• á¹‡ijagÄ• massa nÄ• tidÅ«ro naccÄ• sanno gamanÄ• gamanasampanno vivitto appasa
phÄ• sukanti tattha rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá¹…kamanÄ• dÄ«ni kÄ• retvÄ• va
catÅ«su á¹-hÄ• nesu vihÄ• si.

athekadivasaá¹ƒ \Ee V 88/ tasmiá¹ƒyeva antovasse paÃ±ca vÄ• á¹‡ijasatÄ• ni parasamudd
bhaá¹‡á¸• aá¹ƒ pakkhipiá¹ƒsu. nÄ• vÄ• rohanadivase therassa kaniá¹-á¹-habhÄ• tÄ• theraá
santike sikkhÄ• padÄ• ni gahetvÄ• vanditvÄ• gacchanto, --- ``bhante, mahÄ• samuddo nÄ
amhe Ä• vajjeyyÄ• thÄ• â€™â€™ ti vatvÄ• nÄ• vaá¹ƒ Ä• ruhi. nÄ• vÄ• uttamajavena gacc

dÄ«pakaá¹ƒ pÄ• puá¹‡i. manussÄ• pÄ• tarÄ• saá¹ƒ karissÄ• mÄ• ti dÄ«pake otiá¹‡á¹‡Ä• .
kiÃ±ci natthi, candanavanameva ahosi.

atheko vÄ• siyÄ• rukkhaá¹ƒ Ä• koá¹-etvÄ• lohitacandanabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha --- ``
\Ne IV 248/ parasamuddaá¹ƒ gacchÄ• ma, ito ca uttari lÄ• bho nÄ• ma natthi, caturaá¹…gul
satasahassaá¹ƒ agghati, hÄ• retabbakayuttaá¹ƒ bhaá¹‡á¸• aá¹ƒ hÄ• retvÄ• candanassa pÅ
kariá¹ƒsu. candanavane adhivatthÄ• amanussÄ• kujjhitvÄ• --- ``imehi amhÄ• kaá¹ƒ canda
ghÄ• tessÄ• ma neâ€™â€™ ti cintetvÄ• --- ``idheva ghÄ• titesu sabbaá¹ƒ vanaá¹ƒ ekaá¹ƒ
samuddamajjhe nesaá¹ƒ nÄ• vaá¹ƒ osÄ«dessÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. atha tesaá¹ƒ
gatakÄ• leyeva uppÄ• dikaá¹ƒ uá¹-á¹-hapetvÄ• sayampi te amanussÄ• bhayÄ• nakÄ• ni rÅ
manussÄ• attano attano devatÄ• namassanti. therassa kaniá¹-á¹-ho cÅ«á¸·apuá¹‡á¹‡akuá
bhÄ• tÄ• avassayo hotÅ«â€™â€™ ti therassa namassamÄ• no aá¹-á¹-hÄ• si.

theropi kira tasmiá¹ƒyeva khaá¹‡e Ä• vajjitvÄ• tesaá¹ƒ byasanuppattiá¹ƒ \Ee V 89/ Ã±atvÄ•
uppatitvÄ• sammukhe aá¹-á¹-hÄ• si. amanussÄ• theraá¹ƒ disvÄ• ``ayyo puá¹‡á¹‡atthero e
uppÄ• dikaá¹ƒ sannisÄ«di. thero mÄ• bhÄ• yathÄ• ti te \Be IV 237/ assÄ• setvÄ• ``kahaá¹
pucchi. bhante, amhÄ• kaá¹ƒ sakaá¹-á¹-hÄ• nameva gacchÄ• mÄ• ti. thero nÄ• vaá¹ƒ phale
icchitaá¹-á¹-hÄ• naá¹ƒ gacchatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. vÄ• á¹‡ijÄ• sakaá¹-á¹-hÄ• na
pavattiá¹ƒ puttadÄ• rassa Ä• rocetvÄ• ``etha theraá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ• â€™â€™
paÃ±camÄ• tugÄ• masatehi saddhiá¹ƒ tÄ«su saraá¹‡esu patiá¹-á¹-hÄ• ya upÄ• sakattaá¹ƒ
nÄ• vÄ• ya bhaá¹‡á¸• aá¹ƒ otÄ• retvÄ• therassa ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• --- ``aya
koá¹-á¹-hÄ• soâ€™â€™ ti Ä• haá¹ƒsu. thero --- ``mayhaá¹ƒ visuá¹ƒ koá¹-á¹-hÄ• sakiccaá¹ƒ
tumhehi diá¹-á¹-hapubboâ€™â€™ ti. na diá¹-á¹-hapubbo, bhanteti. tena hi iminÄ• satthu ma
karotha, evaá¹ƒ satthÄ• raá¹ƒ passissathÄ• ti. te sÄ• dhu, bhanteti tena ca koá¹-á¹-hÄ• sena
koá¹-á¹-hÄ• sehi maá¹‡á¸• alamÄ• á¸·aá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.

satthÄ• pi kira Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya paribhogaá¹ƒ akÄ• si. Ä• rakkhamanussÄ
``mahesakkhÄ• devatÄ• atthÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ kariá¹ƒsu. upÄ• sakÄ• maá¹‡á¸•
bhikkhusaá¹…ghassa ca senÄ• sanÄ• ni niá¹-á¹-hapetvÄ• dÄ• nasambhÄ• raá¹ƒ sajjetvÄ•
attano kiccaá¹ƒ, satthÄ• raá¹ƒ pakkosathÄ• â€™â€™ ti therassa Ä• rocesuá¹ƒ. thero sÄ• ya
sÄ• vatthiá¹ƒ patvÄ• , ``bhante, vÄ• á¹‡ijagÄ• mavÄ• sino tumhe daá¹-á¹-hukÄ• mÄ• , tesaá
karothÄ• â€™â€™ ti bhagavantaá¹ƒ yÄ• ci. bhagavÄ• adhivÄ• sesi. thero bhagavato adhiv
sakaá¹-á¹-hÄ• nameva paccÄ• gato.

bhagavÄ• pi \Ne IV 249/ Ä• nandatheraá¹ƒ Ä• mantesi \Ee V 90/, --- ``Ä• nanda, sve sunÄ•
piá¹‡á¸• Ä• ya carissÄ• ma, tvaá¹ƒ ekÅ«napaÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ salÄ• kaá¹ƒ
bhanteti bhikkhusaá¹…ghassa tamatthaá¹ƒ Ä• rocetvÄ• nabhacÄ• rikÄ• bhikkhÅ« salÄ• ka
taá¹ƒdivasaá¹ƒ kuá¹‡á¸• adhÄ• natthero paá¹-hamaá¹ƒ salÄ• kaá¹ƒ aggahesi. vÄ• á¹‡ijagÄ•

satthÄ• Ä• gamissatÄ«â€™â€™ ti gÄ• mamajjhe maá¹‡á¸• apaá¹ƒ katvÄ• dÄ• naggaá¹ƒ s
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• phalasamÄ• pattiá¹ƒ appetvÄ
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡haá¹ƒ ahosi. so kiá¹ƒ idanti Ä• vajjetvÄ• \Be IV 238/ s
sunÄ• parantagamanaá¹ƒ disvÄ• vissakammaá¹ƒ Ä• mantesi --- ``tÄ• ta ajja bhagavÄ• tim
piá¹‡á¸• Ä• cÄ• raá¹ƒ karissati, paÃ±ca kÅ«á¹-Ä• gÄ• rasatÄ• ni mÄ• petvÄ• jetavanadvÄ•
gamanasajjÄ• ni katvÄ• á¹-hapehÄ«â€™â€™ ti. so tathÄ• akÄ• si. bhagavato kÅ«á¹-Ä• gÄ
dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ dvimukhÄ• ni, sesÄ• ni ekamukhÄ• ni. satthÄ• gandhakuá
paá¹-ipÄ• á¹-iyÄ• á¹-hapitakÅ«á¹-Ä• gÄ• resu dhurakÅ«á¹-Ä• gÄ• raá¹ƒ pÄ• visi. dve aggas
ekÅ«napaÃ±cabhikkhusatÄ• nipi kÅ«á¹-Ä• gÄ• raá¹ƒ gantvÄ• nisinnÄ• ahesuá¹ƒ. ekaá¹ƒ t
paÃ±capi kÅ«á¹-Ä• gÄ• rasatÄ• ni Ä• kÄ• se uppatiá¹ƒsu.

satthÄ• \Ee V 91/ saccabandhapabbataá¹ƒ nÄ• ma patvÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ Ä• kÄ• se
saccabandho nÄ• ma micchÄ• diá¹-á¹-hikatÄ• paso mahÄ• janaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ ug
lÄ• bhaggayasaggappatto hutvÄ• vasati. abbhantare cassa antocÄ• á¹-iyaá¹ƒ padÄ«po viya
jalati. taá¹ƒ disvÄ• dhammamassa kathessÄ• mÄ«ti gantvÄ• dhammaá¹ƒ desesi. tÄ• paso
arahattaá¹ƒ pÄ• puá¹‡i, maggenevÄ• ssa abhiÃ±Ã±Ä• Ä• gatÄ• . ehibhikkhu hutvÄ• iddhim
kÅ«á¹-Ä• gÄ• raá¹ƒ pÄ• visi.

bhagavÄ• kÅ«á¹-Ä• gÄ• ragatehi paÃ±cahi bhikkhusatehi saddhiá¹ƒ vÄ• á¹‡ijagÄ• maá¹ƒ
adissamÄ• nÄ• ni katvÄ• vÄ• á¹‡ijagÄ• maá¹ƒ pÄ• visi. vÄ• á¹‡ijÄ• buddhappamukhassa
datvÄ• satthÄ• raá¹ƒ makulakÄ• rÄ• maá¹ƒ nayiá¹ƒsu. satthÄ• maá¹‡á¸• alamÄ• á¸·aá¹ƒ p
satthÄ• bhattadarathaá¹ƒ paá¹-ipassambheti, tÄ• va pÄ• tarÄ• saá¹ƒ katvÄ• uposathaá¹…
gandhaÃ±ca pupphaÃ±ca Ä• dÄ• ya \Ne IV 250/ dhammassavanatthÄ• ya Ä• rÄ• maá¹ƒ pa
desesi. mahÄ• janassa bandhanamokkho jÄ• to, mahantaá¹ƒ buddhakolÄ• halaá¹ƒ ahosi.

satthÄ• mahÄ• janassa saá¹…gahatthaá¹ƒ katipÄ• haá¹ƒ tattheva vasi, aruá¹‡aá¹ƒ pana m
uá¹-á¹-hapesi. tattha katipÄ• haá¹ƒ vasitvÄ• vÄ• á¹‡ijagÄ• me piá¹‡á¸• Ä• ya caritvÄ• ``tva
vasÄ• hÄ«â€™â€™ ti puá¹‡á¹‡attheraá¹ƒ nivattetvÄ• antare nammadÄ• nadÄ« \Be IV 239
agamÄ• si. nammadÄ• nÄ• garÄ• jÄ• satthu paccuggamanaá¹ƒ katvÄ• nÄ• gabhavanaá¹ƒ
ratanÄ• naá¹ƒ sakkÄ• raá¹ƒ akÄ• si. satthÄ• \Ee V 92/ tassa dhammaá¹ƒ kathetvÄ• nÄ• ga
``mayhaá¹ƒ, bhante, paricaritabbaá¹ƒ dethÄ• â€™â€™ ti yÄ• ci, bhagavÄ• nammadÄ• nad
taá¹ƒ vÄ«cÄ«su Ä• gatÄ• su pidhÄ«yati, gatÄ• su vivarÄ«yati, mahÄ• sakkÄ• rappattaá¹ƒ a
saccabandhapabbataá¹ƒ gantvÄ• saccabandhaá¹ƒ Ä• ha --- ``tayÄ• mahÄ• jano apÄ• yam
vasitvÄ• etesaá¹ƒ laddhiá¹ƒ vissajjÄ• petvÄ• nibbÄ• namagge patiá¹-á¹-hÄ• pehÄ«â€™â€™
yÄ• ci. satthÄ• ghanapiá¹-á¹-hipÄ• sÄ• á¹‡e allamattikapiá¹‡á¸• amhi laÃ±chanaá¹ƒ viya pa
jetavanameva gato. etamatthaá¹ƒ sandhÄ• ya __tenevantaravassenÄ• _tiÄ• di vuttaá¹ƒ.

__parinibbÄ• yÄ«_ti anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. mahÄ• jano th

sarÄ«rapÅ«jaá¹ƒ katvÄ• bahÅ«ni gandhakaá¹-á¹-hÄ• ni samodhÄ• netvÄ• sarÄ«raá¹ƒ jhÄ•
cetiyaá¹ƒ akÄ• si. __sambahulÄ• bhikkhÅ«_ti therassa Ä• á¸·Ä• hane á¹-hitabhikkhÅ«. ses
uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

puá¹‡á¹‡ovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nandakovÄ• dasuttavaá¹‡á¹‡anÄ•

<398> __evaá¹ƒ_ \Ne IV 251/ __me suta_nti nandakovÄ• dasuttaá¹ƒ. tattha __tena kho pa
mahÄ• pajÄ• patiyÄ• yÄ• cito bhikkhunisaá¹…ghaá¹ƒ uyyojetvÄ• bhikkhusaá¹…ghaá¹ƒ sa
bhikkhÅ« vÄ• rena bhikkhuniyo ovadantÅ«â€™â€™ ti saá¹…ghassa bhÄ• raá¹ƒ akÄ• si. ta
tattha __pariyÄ• yenÄ• _ti vÄ• rena. __na icchatÄ«_ti attano vÄ• re sampatte dÅ«raá¹ƒ gÄ•
sÅ«cikammÄ• dÄ«ni vÄ• Ä• rabhitvÄ• ``ayaá¹ƒ nÄ• massa papaÃ±coâ€™â€™ ti \Ee V 93
pariyÄ• yena ovÄ• daá¹ƒ bhagavÄ• nandakattherasseva kÄ• raá¹‡Ä• akÄ• si. kasmÄ• ? i
theraá¹ƒ disvÄ• cittaá¹ƒ ekaggaá¹ƒ hoti \Be IV 240/ pasÄ«dati. tena tÄ• tassa ovÄ• daá¹ƒ
dhammakathaá¹ƒ sotukÄ• mÄ• . tasmÄ• bhagavÄ• --- ``nandako attano vÄ• re sampatte
dhammakathaá¹ƒ kathessatÄ«â€™â€™ ti vÄ• rena ovÄ• daá¹ƒ akÄ• si. thero pana attano
ce? tÄ• kira bhikkhuniyo pubbe therassa jambudÄ«pe rajjaá¹ƒ kÄ• rentassa orodhÄ• ahes
pubbenivÄ• saÃ±Ä• á¹‡ena taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• cintesi --- ``maá¹ƒ imassa bhikkh
nisinnaá¹ƒ upamÄ• yo ca kÄ• raá¹‡Ä• ni ca Ä• haritvÄ• dhammaá¹ƒ kathayamÄ• naá¹ƒ dis
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ« bhikkhu imaá¹ƒ kÄ• raá¹‡aá¹ƒ oloketvÄ• `Ä• yasmÄ• n
vissajjeti, sobhatÄ• yamÄ• yasmÄ• orodhaparivutoâ€™ ti vattabbaá¹ƒ maÃ±Ã±eyyÄ• â€™
sampassamÄ• no thero attano vÄ• raá¹ƒ na karoti. imÄ• saÃ±ca kira bhikkhunÄ«naá¹ƒ ther
bhavissatÄ«ti Ã±atvÄ• __atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ Ä• mantesi_.

tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ pubbe tassa orodhabhÄ• vajÄ• nanatthaá¹ƒ idaá¹ƒ vatthuá¹ƒ -
bÄ• rÄ• á¹‡asiyaá¹ƒ paÃ±ca dÄ• sasatÄ• ni paÃ±ca dÄ• sisatÄ• ni cÄ• ti jaá¹…ghasahassa
ekasmiá¹ƒ á¹-hÄ• ne vasi. ayaá¹ƒ nandakatthero tasmiá¹ƒ kÄ• le jeá¹-á¹-hakadÄ• so hoti \E
jeá¹-á¹-hakadÄ• sÄ«. sÄ• jeá¹-á¹-hakadÄ• sassa pÄ• daparicÄ• rikÄ• ahosi paá¹‡á¸• itÄ•
puÃ±Ã±akammaá¹ƒ karontaá¹ƒ ekato karoti. atha vassÅ«panÄ• yikasamaye paÃ±ca pacce
nandamÅ«lakapabbhÄ• rato isipatane otaritvÄ• nagare piá¹‡á¸• Ä• ya caritvÄ• isipatanam
``vassÅ«panÄ• yikakuá¹-iyÄ• atthÄ• ya hatthakammaá¹ƒ \Ne IV 252/ yÄ• cissÄ• mÄ• â€™
sÄ• yanhasamaye nagaraá¹ƒ pavisitvÄ• seá¹-á¹-hissa gharadvÄ• re aá¹-á¹-haá¹ƒsu. jeá¹-á
gahetvÄ• udakatitthaá¹ƒ gacchantÄ« paccekabuddhe nagaraá¹ƒ pavisante addasa. seá¹-á
Ä• gatakÄ• raá¹‡aá¹ƒ sutvÄ• ``amhÄ• kaá¹ƒ okÄ• so natthi, gacchantÅ«â€™â€™ ti Ä• ha.

atha te nagarÄ• nikkhamante jeá¹-á¹-hakadÄ• sÄ« kuá¹-aá¹ƒ gahetvÄ• pavisantÄ« disvÄ•
vanditvÄ• onamitvÄ• mukhaá¹ƒ pidhÄ• ya --- ``ayyÄ• nagaraá¹ƒ paviá¹-á¹-hamattÄ• va nik
khoâ€™â€™ ti pucchi. vassÅ«panÄ• yikakuá¹-iyÄ• hatthakammaá¹ƒ yÄ• cituá¹ƒ Ä• gamim
laddhaá¹ƒ upÄ• siketi? kiá¹ƒ panesÄ• kuá¹-i issareheva kÄ• tabbÄ• , duggatehipi sakkÄ• k
sakkÄ• ti? sÄ• dhu, bhante, mayaá¹ƒ karissÄ• ma. sve mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• t
udakaá¹ƒ netvÄ• puna kuá¹-aá¹ƒ gahetvÄ• Ä• gamma titthamagge á¹-hatvÄ• Ä• gatÄ• av
hothÄ• â€™â€™ ti vatvÄ• sabbÄ• saá¹ƒ Ä• gatakÄ• le Ä• ha --- ``amma kiá¹ƒ niccameva p
karissatha, udÄ• hu dÄ• sabhÄ• vato muccituá¹ƒ icchathÄ• â€™â€™ ti? ajjeva muccitumicc
mayÄ• paÃ±ca paccekabuddhÄ• hatthakammaá¹ƒ alabhantÄ• svÄ• tanÄ• ya nimantitÄ• ,
ekadivasaá¹ƒ hatthakammaá¹ƒ dÄ• pethÄ• ti. tÄ• sÄ• dhÅ«ti sampaá¹-icchitvÄ• sÄ• yaá¹ƒ
sÄ• mikÄ• naá¹ƒ Ä• rocesuá¹ƒ. te sÄ• dhÅ«ti jeá¹-á¹-hakadÄ• sassa gehadvÄ• re sannipati

atha ne jeá¹-á¹-hakadÄ• sÄ« sve tÄ• tÄ• paccekabuddhÄ• naá¹ƒ hatthakammaá¹ƒ dethÄ•
yepi \Ee V 95/ na kÄ• tukÄ• mÄ• , te gÄ• á¸·hena ovÄ• dena tajjetvÄ• paá¹-icchÄ• pesi. sÄ
paccekabuddhÄ• naá¹ƒ bhattaá¹ƒ datvÄ• sabbesaá¹ƒ dÄ• saputtÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adÄ
pavisitvÄ• dabbasambhÄ• re samodhÄ• netvÄ• sataá¹ƒ sataá¹ƒ hutvÄ• ekekakuá¹-iá¹ƒ ek
katvÄ• maÃ±capÄ«á¹-hapÄ• nÄ«yaparibhojanÄ«yabhÄ• janÄ• dÄ«ni á¹-hapetvÄ• paccek
vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• vÄ• rabhikkhaá¹ƒ paá¹-á¹-hapesuá¹ƒ. yo attano
tassa jeá¹-á¹-hakadÄ• sÄ« sakagehato Ä• haritvÄ• deti. evaá¹ƒ temÄ• saá¹ƒ jaggitvÄ• jeá¹
dÄ• saá¹ƒ ekekaá¹ƒ sÄ• á¹-akaá¹ƒ vissajjÄ• pesi. paÃ±ca thÅ«lasÄ• á¹-akasatÄ• ni ahesuá
paÃ±cannaá¹ƒ paccekabuddhÄ• naá¹ƒ ticÄ«varÄ• ni katvÄ• adÄ• si. paccekabuddhÄ• yat
tampi jaá¹…ghasahassaá¹ƒ ekato kusalaá¹ƒ katvÄ• kÄ• yassa bhedÄ• devaloke nibbatti. t
mÄ• tugÄ• masatÄ• ni kÄ• lena kÄ• laá¹ƒ tesaá¹ƒ paÃ±cannaá¹ƒ purisasatÄ• naá¹ƒ gehe h
kÄ• laá¹ƒ sabbÄ• pi jeá¹-á¹-hakadÄ• saputtasseva gehe honti. atha ekasmiá¹ƒ kÄ• le jeá¹-á
devalokato cavitvÄ• rÄ• jakule nibbatto. tÄ• pi paÃ±casatÄ• devakaÃ±Ã±Ä• mahÄ• bhoga
rajje á¹-hitassa gehaá¹ƒ agamaá¹ƒsu. etena niyÄ• mena saá¹ƒsarantiyo amhÄ• kaá¹ƒ bhaga
devadahanagare ca khattiyakulesu nibbattÄ• .

nandakattheropi pabbajitvÄ• arahattaá¹ƒ patto, jeá¹-á¹-hakadÄ• sidhÄ«tÄ• vayaá¹ƒ Ä• gar
suddhodanamahÄ• rÄ• jassa aggamahesiá¹-á¹-hÄ• ne á¹-hitÄ• , itarÄ• pi tesaá¹ƒ tesaá¹ƒ \E
rÄ• japuttÄ• naá¹ƒyeva gharaá¹ƒ gatÄ• . tÄ• saá¹ƒ sÄ• mikÄ• paÃ±casatÄ• rÄ• jakumÄ• r
dhammadesanaá¹ƒ sutvÄ• pabbajitÄ• , rÄ• jadhÄ«taro tesaá¹ƒ ukkaá¹‡á¹-hanatthaá¹ƒ \Ee
te ukkaá¹‡á¹-hite bhagavÄ• kuá¹‡Ä• ladahaá¹ƒ netvÄ• sotÄ• pattiphale patiá¹-á¹-hapetvÄ•
arahatte patiá¹-á¹-hÄ• pesi. tÄ• pi paÃ±casatÄ• rÄ• jadhÄ«taro nikkhamitvÄ• mahÄ• pajÄ•
pabbajiá¹ƒsu. ayamÄ• yasmÄ• nandako ettÄ• va tÄ• bhikkhuniyoti evametaá¹ƒ vatthu dÄ«

__rÄ• jakÄ• rÄ• mo_ti pasenadinÄ• kÄ• rito nagarassa dakkhiá¹‡adisÄ• bhÄ• ge thÅ«pÄ•

<399> __sammappaÃ±Ã±Ä• ya sudiá¹-á¹-ha_nti hetunÄ• kÄ• raá¹‡ena vipassanÄ• paÃ±Ã
diá¹-á¹-haá¹ƒ.

<401> __tajjaá¹ƒ tajja_nti taá¹ƒsabhÄ• vaá¹ƒ taá¹ƒsabhÄ• vaá¹ƒ, atthato pana taá¹ƒ taá¹ƒ p
tÄ• tÄ• vedanÄ• uppajjantÄ«ti vuttaá¹ƒ hoti.

<402> __pagevassa chÄ• yÄ• _ti mÅ«lÄ• dÄ«ni nissÄ• ya nibbattÄ• chÄ• yÄ• paá¹-hama

<413> __anupahaccÄ• _ti anupahanitvÄ• . tattha maá¹ƒsaá¹ƒ piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ k
alliyÄ• pento maá¹ƒsakÄ• yaá¹ƒ upahanati nÄ• ma. cammaá¹ƒ baddhaá¹ƒ baddhaá¹ƒ katvÄ
maá¹ƒsakÄ• yaá¹ƒ \Ne IV 254/ upahanati nÄ• ma. evaá¹ƒ akatvÄ• . __vilimaá¹ƒsaá¹ƒ nhÄ•
laggavilÄ«panamaá¹ƒsameva. __antarÄ• kilesasaá¹ƒyojanabandhana_nti sabbaá¹ƒ antarak
vuttaá¹ƒ.

<414> __satta kho panime_ti kasmÄ• Ä• hÄ• ti? yÄ• hi esÄ• paÃ±Ã±Ä• kilese chindatÄ«
attano dhammatÄ• ya chindituá¹ƒ sakkoti. yathÄ• pana kuá¹-hÄ• rÄ« na \Ee V 97/ attano dh
chindati, purisassa tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-icceva chindati, evaá¹ƒ na vinÄ• chahi bojj
kilese chindituá¹ƒ sakkoti. tasmÄ• evamÄ• ha. __tena hÄ«_ti yena kÄ• raá¹‡ena tayÄ• cha
Ä• yatanÄ• ni, cha bÄ• hirÄ• ni \Be IV 243/, cha viÃ±Ã±Ä• á¹‡akÄ• ye, dÄ«popamaá¹ƒ, rukh
dassetvÄ• sattahi bojjhaá¹…gehi Ä• savakkhayena desanÄ• niá¹-á¹-hapitÄ• , tena kÄ• raá
bhikkhuniyo teneva ovÄ• dena ovadeyyÄ• sÄ«ti.

<415> __sÄ• sotÄ• pannÄ• _ti yÄ• sÄ• guá¹‡ehi sabbapacchimikÄ• , sÄ• sotÄ• pannÄ•
sakadÄ• gÄ• mianÄ• gÄ• miniyo ca khÄ«á¹‡Ä• savÄ• ca. yadi evaá¹ƒ kathaá¹ƒ paripuá¹‡á
ajjhÄ• sayapÄ• ripÅ«riyÄ• . yassÄ• hi bhikkhuniyÄ• evamahosi --- ``kadÄ• nu kho ahaá¹ƒ
dhammadesanaá¹ƒ suá¹‡antÄ« tasmiá¹ƒyeva Ä• sane sotÄ• pattiphalaá¹ƒ sacchikareyyaâ€
sotÄ• pattiphalaá¹ƒ sacchÄ• kÄ• si. yassÄ• ahosi ``sakadÄ• gÄ• miphalaá¹ƒ anÄ• gÄ• mip
arahattaá¹ƒ sacchÄ• kÄ• si. tenÄ• ha bhagavÄ• ``attamanÄ• ceva paripuá¹‡á¹‡asaá¹…kap

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

nandakovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<416> __evaá¹ƒ_ \Ne IV 255/ __me suta_nti rÄ• hulovÄ• dasuttaá¹ƒ. tattha __vimuttiparipÄ
paripÄ• centÄ«ti vimuttiparipÄ• canÄ«yÄ• . __dhammÄ• _ti \Ee V 98/ pannarasa dhammÄ•
visuddhikÄ• raá¹‡avasena veditabbÄ• . vuttaÃ±hetaá¹ƒ ---

á¹• 02 ``assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupÄ• sato pa
paccavekkhato imehi tÄ«hÄ• kÄ• rehi saddhindriyaá¹ƒ visujjhati. kusÄ«te puggale parivajjay
puggale sevato bhajato payirupÄ• sato sammappadhÄ• ne paccavekkhato imehi tÄ«hÄ• kÄ
visujjhati. muá¹-á¹-hassatÄ« puggale parivajjayato upaá¹-á¹-hitassatÄ« puggale sevato bhaj
satipaá¹-á¹-hÄ• ne paccavekkhato imehi tÄ«hÄ• kÄ• rehi satindriyaá¹ƒ visujjhati \Be IV 244/
parivajjayato samÄ• hite puggale sevato bhajato payirupÄ• sato jhÄ• navimokkhe paccavek
samÄ• dhindriyaá¹ƒ visujjhati. duppaÃ±Ã±e puggale parivajjayato paÃ±Ã±avante puggale s
payirupÄ• sato gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato imehi tÄ«hÄ• kÄ• rehi paÃ±
ime paÃ±ca puggale parivajjayato paÃ±ca puggale sevato bhajato payirupÄ• sato paÃ±ca s
paccavekkhato imehi pannarasahi Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• ni visujjhantÄ«â€™â€

aparepi pannarasa dhammÄ• vimuttiparipÄ• canÄ«yÄ• --- saddhÄ• dÄ«ni paÃ±cimÄ• ni i
anicce dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±
nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• , meghiyattherassa kathitÄ• kalyÄ• á¹‡amittatÄ• dayo paÃ
velÄ• ya bhagavato etadahosÄ«ti. paccÅ«sasamaye lokaá¹ƒ volokentassa.

<419> __anekÄ• naá¹ƒ devatÄ• sahassÄ• na_nti Ä• yasmatÄ• rÄ• hulena padumuttarass
pÄ• litanÄ• garÄ• jakÄ• le patthanaá¹ƒ \Ee V 99/ paá¹-á¹-hapentena saddhiá¹ƒ patthanaá¹ƒ
paá¹-á¹-hapitadevatÄ• yeva. tÄ• su pana kÄ• ci bhÅ«maá¹-á¹-hakÄ• \Ne IV 256/ devatÄ• ,
cÄ• tumahÄ• rÄ• jikÄ• , kÄ• ci devaloke, kÄ• ci brahmaloke nibbattÄ• . imasmiá¹ƒ pana div
andhavanasmiá¹ƒyeva sannipatitÄ• . __dhammacakkhu_nti upÄ• liovÄ• da- (MN II 69) dÄ«
paá¹-hamamaggo dhammacakkhunti vutto, brahmÄ• yusutte (MN II 395) tÄ«á¹‡i phalÄ• ni,
maggÄ• , cattÄ• ri ca phalÄ• ni dhammacakkhunti veditabbÄ• ni. tattha hi kÄ• ci devatÄ• s
sakadÄ• gÄ• mÄ«, anÄ• gÄ• mÄ«, khÄ«á¹‡Ä• savÄ• . tÄ• saÃ±ca pana devatÄ• naá¹ƒ etta
natthi. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chachakkasuttavaá¹‡á¹‡anÄ•

<420> __evaá¹ƒ_ \Ne IV 257/ \Be IV 245/ __me suta_nti chachakkasuttaá¹ƒ. tattha __Ä• di
kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ niddosaá¹ƒ katvÄ• desessÄ• mi. majjhapariyosÄ• nesupi ese
ariyavaá¹ƒsaá¹ƒ navahi, mahÄ• satipaá¹-á¹-hÄ• naá¹ƒ sattahi, mahÄ• assapuraá¹ƒ sattahiy
pana suttaá¹ƒ navahi padehi thomesi.

__veditabbÄ• nÄ«_ti \Ee V 100/ sahavipassanena maggena jÄ• nitabbÄ• ni. manÄ• yatane
kathitaá¹ƒ, dhammÄ• yatanena bahiddhÄ• tebhÅ«makadhammÄ• ca, manoviÃ±Ã±Ä• á¹‡e
paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni sesaá¹ƒ bÄ• vÄ«satividhaá¹ƒ lokiyavipÄ• kacittaá¹ƒ. phassaveda
yathÄ• vuttavipÄ• kaviÃ±Ã±Ä• á¹‡asampayuttÄ• va. __taá¹‡hÄ• _ti vipÄ• kavedanÄ• pacca
uppannataá¹‡hÄ• .

<422> __cakkhu attÄ• _ti pÄ• á¹-iyekko anusandhi. heá¹-á¹-hÄ• kathitÄ• naÃ±hi dvinnaá¹ƒ
anattabhÄ• vadassanatthaá¹ƒ ayaá¹ƒ desanÄ• Ä• raddhÄ• . tattha __na upapajjatÄ«_ti na
vigacchati nirujjhati.

<424> __ayaá¹ƒ kho pana, bhikkhave_ti ayampi pÄ• á¹-iyekko anusandhi. ayaÃ±hi desanÄ
vasena vaá¹-á¹-aá¹ƒ dassetuá¹ƒ Ä• raddhÄ• . dukkhaá¹ƒ samudayoti dvinnaá¹ƒ saccÄ• naá
dassetuntipi vadantiyeva. __etaá¹ƒ mamÄ• _tiÄ• dÄ«su taá¹‡hÄ• mÄ• nadiá¹-á¹-higÄ• hÄ•
__samanupassatÄ«_ti gÄ• hattayavasena passati.

evaá¹ƒ vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni tiá¹‡á¹‡aá¹ƒ gÄ• hÄ• naá¹ƒ paá¹-ipakkhavasena, ni
vÄ• dvinnaá¹ƒ saccÄ• naá¹ƒ vasena vivaá¹-á¹-aá¹ƒ dassetuá¹ƒ __ayaá¹ƒ kho panÄ• _tiÄ• d
mamÄ• _tiÄ• dÄ«ni taá¹‡hÄ• dÄ«naá¹ƒ paá¹-isedhavacanÄ• ni. __samanupassatÄ«_ti anic

<425> evaá¹ƒ \Ne IV 258/ vivaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni tiá¹‡á¹‡aá¹ƒ anusayÄ• naá¹ƒ v
dassetuá¹ƒ __cakkhuÃ±ca, bhikkhave_tiÄ• dimÄ• ha. tattha __abhinandatÄ«_tiÄ• dÄ«ni taá
vuttÄ• ni. __anusetÄ«_ti appahÄ«no hoti. __dukkhassÄ• _ti \Ee V 101/ vaá¹-á¹-adukkhakiles

<426> evaá¹ƒ \Be IV 246/ tiá¹‡á¹‡aá¹ƒ anusayÄ• naá¹ƒ vasena vaá¹-á¹-aá¹ƒ kathetvÄ• idÄ
paá¹-ikkhepavasena vivaá¹-á¹-aá¹ƒ dassento puna cakkhuÃ±cÄ• tiÄ• dimÄ• ha. __avijjaá¹ƒ
vaá¹-á¹-amÅ«likaá¹ƒ avijjaá¹ƒ pajahitvÄ• . __vijja_nti arahattamaggavijjaá¹ƒ uppÄ• detvÄ• .

<427> __á¹-hÄ• nametaá¹ƒ vijjatÄ«_ti ettakeneva kathÄ• maggena vaá¹-á¹-avivaá¹-á¹-avas
pÄ• petvÄ• puna tadeva sampiá¹‡á¸• etvÄ• dassento __evaá¹ƒ passaá¹ƒ, bhikkhave_tiÄ•
__saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«na_nti ettha anacchariyametaá¹ƒ, yaá¹ƒ sayameva tathÄ
bhikkhÅ« arahattaá¹ƒ pattÄ• . imaÃ±hi suttaá¹ƒ dhammasenÄ• patimhi kathentepi saá¹-á¹-h
pattÄ• , mahÄ• moggallÄ• ne kathentepi, asÄ«timahÄ• theresu kathentesupi pattÄ• eva. et
mahÄ• bhiÃ±Ã±appattÄ• hi te sÄ• vakÄ• .

aparabhÄ• ge pana tambapaá¹‡á¹‡idÄ«pe mÄ• leyyadevatthero nÄ• ma heá¹-á¹-hÄ• lohap
kathesi. tadÄ• pi saá¹-á¹-hi bhikkhÅ« arahattaá¹ƒ pattÄ• . yathÄ• ca lohapÄ• sÄ• de, evaá¹
mahÄ• maá¹‡á¸• apepi idaá¹ƒ suttaá¹ƒ kathesi. mahÄ• vihÄ• rÄ• nikkhamitvÄ• cetiyapabb

kathesi. tato sÄ• kiyavaá¹ƒsavihÄ• re, kÅ«á¹-Ä• livihÄ• re, antarasobbhe, muttaá¹…gaá¹‡e,
pÄ• cinagharake, dÄ«ghavÄ• piyaá¹ƒ, lokandare, nomaá¹‡á¸• alatale kathesi. tesupi á¹-hÄ•
saá¹-á¹-hi \Ee V 102/ bhikkhÅ« arahattaá¹ƒ pattÄ• . tato nikkhamitvÄ• pana thero cittalapab
ca cittalapabbatavihÄ• re atirekasaá¹-á¹-hivasso mahÄ• thero, pokkharaá¹‡iyaá¹ƒ kuruvakat
paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ atthi, tattha thero nhÄ• yissÄ• mÄ«ti otiá¹‡á¹‡o. devatthero ta
gantvÄ• nhÄ• pemi, bhanteti Ä• ha. thero paá¹-isanthÄ• reneva --- ``mÄ• leyyadevo nÄ• ma
ayaá¹ƒ bhavissatÄ«â€™â€™ ti Ã±atvÄ• tvaá¹ƒ devoti Ä• ha. Ä• ma, bhanteti. saá¹-á¹-hivas
koci sarÄ«raá¹ƒ hatthena phusituá¹ƒ nÄ• ma na labhi, tvaá¹ƒ pana nhÄ• pehÄ«ti uttaritvÄ•

thero \Ne IV 259/ sabbampi hatthapÄ• dÄ• diparikammaá¹ƒ katvÄ• mahÄ• theraá¹ƒ nhÄ• p
dhammassavanadivaso hoti. atha mahÄ• thero --- ``deva amhÄ• kaá¹ƒ dhammadÄ• naá¹ƒ c
Ä• ha. thero sÄ• dhu, bhanteti sampaá¹-icchi. atthaá¹…gate sÅ«riye \Be IV 247/ dhammass
atikkantasaá¹-á¹-hivassÄ• va saá¹-á¹-hi mahÄ• therÄ• dhammassavanatthaá¹ƒ agamaá¹ƒsu
sarabhÄ• á¹‡Ä• vasÄ• ne imaá¹ƒ suttaá¹ƒ Ä• rabhi, suttantapariyosÄ• ne ca saá¹-á¹-hi mah
pÄ• puá¹‡iá¹ƒsu. tato tissamahÄ• vihÄ• raá¹ƒ gantvÄ• kathesi, tasmimpi saá¹-á¹-hi therÄ• .
kÄ• á¸·akacchagÄ• me kathesi, tasmimpi saá¹-á¹-hi therÄ• . tato kalyÄ• á¹‡iá¹ƒ gantvÄ• tat
heá¹-á¹-hÄ• pÄ• sÄ• de kathesi, tasmimpi saá¹-á¹-hi therÄ• . uposathadivase uparipÄ• sÄ• c
saá¹-á¹-hi therÄ• ti evaá¹ƒ devatthereyeva idaá¹ƒ suttaá¹ƒ kathente saá¹-á¹-hiá¹-á¹-hÄ• nesu
saá¹-á¹-hi janÄ• arahattaá¹ƒ pattÄ• .

ambilakÄ• á¸·akavihÄ• re pana tipiá¹-akacÅ«á¸·anÄ• gatthere \Ee V 103/ imaá¹ƒ suttaá¹ƒ k
gÄ• vutaá¹ƒ ahosi, devaparisÄ• yojanikÄ• . suttapariyosÄ• ne sahassabhikkhÅ« arahattaá¹
tato ekekova puthujjano ahosÄ«ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

chachakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• saá¸·Ä• yatanikasuttavaá¹‡á¹‡anÄ•

<428> __evaá¹ƒ_ \Ne IV 260/ __me suta_nti mahÄ• saá¸·Ä• yatanikasuttaá¹ƒ. tattha __ma
mahantÄ• naá¹ƒ channaá¹ƒ Ä• yatanÄ• naá¹ƒ jotakaá¹ƒ dhammapariyÄ• yaá¹ƒ.

<429> __ajÄ• na_nti sahavipassanena maggena ajÄ• nanto. __upacayaá¹ƒ gacchantÄ«_ti
vasibhÄ• vaá¹ƒ gacchantÄ«ti attho. __kÄ• yikÄ• _ti paÃ±cadvÄ• rikadarathÄ• . __cetasikÄ•
__santÄ• pÄ• dÄ«_supi eseva nayo.

<430> __kÄ• yasukha_nti paÃ±cadvÄ• rikasukhaá¹ƒ. __cetosukha_nti manodvÄ• rikasukha

paÃ±cadvÄ• rikajavanena samÄ• pajjanaá¹ƒ vÄ• vuá¹-á¹-hÄ• naá¹ƒ vÄ• natthi, uppannam
manodvÄ• rikena sabbaá¹ƒ hoti. ayaÃ±ca maggavuá¹-á¹-hÄ• nassa paccayabhÅ«tÄ• balav
manodvÄ• rikeneva hoti.

<431> __tathÄ• bhÅ«tassÄ• _ti \Be IV 248/ kusalacittasampayuttacetosukhasamaá¹…gÄ«b
panassÄ• _ti assa bhikkhuno vÄ• cÄ• kammantÄ• jÄ«vÄ• pubbasuddhikÄ• nÄ• ma Ä• dito
104/ honti. diá¹-á¹-hisaá¹…kappavÄ• yÄ• masatisamÄ• dhisaá¹…khÄ• tÄ• ni pana paÃ±caá
sabbatthakakÄ• rÄ• pakaá¹…gÄ• ni nÄ• ma. evaá¹ƒ lokuttaramaggo aá¹-á¹-haá¹…giko vÄ•

vitaá¹‡á¸• avÄ• dÄ« pana ``yÄ• yathÄ• bhÅ«tassa diá¹-á¹-hÄ«â€™â€™ ti imameva suttap
``lokuttaramaggo paÃ±caá¹…gikoâ€™â€™ ti vadati. so --- ``evamassÄ• yaá¹ƒ ariyo aá¹-á¹-h
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti iminÄ• anantaravacaneneva paá¹-isedhit
saÃ±Ã±Ä• petabbo --- lokuttaramaggo paÃ±caá¹…giko nÄ• ma natthi, imÄ• ni pana paÃ±ca
sabbatthakakÄ• rÄ• pakaá¹…gÄ• ni maggakkhaá¹‡e virativasena pÅ«renti. ``yÄ• catÅ«hi v
viratÄ«â€™â€™ ti evaá¹ƒ vuttaviratÄ«su hi micchÄ• vÄ• caá¹ƒ pajahati, sammÄ• vÄ• caá¹ƒ
sammÄ• vÄ• caá¹ƒ \Ne IV 261/ bhÄ• ventassa imÄ• ni paÃ±caá¹…gikÄ• ni na vinÄ• , sahev
sammÄ• kammantÄ• jÄ«vesupi eseva nayo. iti vacÄ«kammÄ• dÄ«ni Ä• dito paá¹-á¹-hÄ• ya
imÄ• ni pana paÃ±ca sabbatthakakÄ• rÄ• pakaá¹…gÄ• ni virativasena paripÅ«rentÄ«ti paÃ±
natthi. subhaddasuttepi (DN II 214) cetaá¹ƒ vuttaá¹ƒ --- ``yasmiá¹ƒ kho, subhadda, dhamma
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti. aÃ±Ã±esu ca anekesu suttasatesu aá¹-á¹-haá¹…gikov

<433> __cattÄ• ropi satipaá¹-á¹-hÄ• nÄ• _ti maggasampayuttÄ• va cattÄ• ro satipaá¹-á¹-hÄ
sammappadhÄ• nÄ• dÄ«supi eseva nayo. __yuganandhÄ• _ti ekakkhaá¹‡ikayuganandhÄ•
samÄ• patti, aÃ±Ã±asmiá¹ƒ vipassanÄ• ti. evaá¹ƒ nÄ• nÄ• khaá¹‡ikÄ• pi honti, ariyamagge

__vijjÄ• ca vimutti cÄ• _ti arahattamaggavijjÄ• ca phalavimutti ca. sesaá¹ƒ sabbattha uttÄ•

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

mahÄ• saá¸·Ä• yatanikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nagaravindeyyasuttavaá¹‡á¹‡anÄ•

<435> __evaá¹ƒ_ \Ne IV 262/ \Ee V 105/ \Be IV 249/ __me suta_nti nagaravindeyyasuttaá¹
__samavisamaá¹ƒ carantÄ«_ti kÄ• lena samaá¹ƒ caranti, kÄ• lena visamaá¹ƒ. __samacariy
hi etaá¹ƒ.

<437> __ke Ä• kÄ• rÄ• _ti kÄ• ni kÄ• raá¹‡Ä• ni? __ke anvayÄ• _ti kÄ• anubuddhiyo? __n

kasmÄ• Ä• ha, nanu araÃ±Ã±e haritatiá¹‡acampakavanÄ• divasena atimanuÃ±Ã±Ä• rÅ«p
atthÄ«ti? no natthi. na panetaá¹ƒ vanasaá¹‡á¸• ena kathitaá¹ƒ, itthirÅ«pÄ• dÄ«ni pana sand
tÄ• ni hi purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti. yathÄ• ha --- ``nÄ• haá¹ƒ, bhikkhave
ekarÅ«pampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati
bhikkhave, itthirÅ«paá¹ƒ. itthirÅ«paá¹ƒ, bhikkhave, purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-
I 1.1) vitthÄ• retabbaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

nagaravindeyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. piá¹‡á¸• apÄ• tapÄ• risuddhisuttavaá¹‡á¹‡anÄ•

<438> __evaá¹ƒ_ \Ne IV 263/ __me suta_nti piá¹‡á¸• apÄ• tapÄ• risuddhisuttaá¹ƒ. tattha _
phalasamÄ• pattito.

__vippasannÄ• nÄ«_ti okÄ• savasenetaá¹ƒ vuttaá¹ƒ. phalasamÄ• pattito hi vuá¹-á¹-hitassa
patiá¹-á¹-hitokÄ• so vippasanno hoti, chavivaá¹‡á¹‡o parisuddho. tasmÄ• evamÄ• ha. __su
suÃ±Ã±ataphalasamÄ• pattivihÄ• rena. __mahÄ• purisavihÄ• ro_ti \Ee V 106/
buddhapaccekabuddhatathÄ• gatamahÄ• sÄ• vakÄ• naá¹ƒ mahÄ• purisÄ• naá¹ƒ vihÄ• ro. _
vihÄ• rato paá¹-á¹-hÄ• ya yÄ• va gÄ• massa indakhÄ«lÄ• esa paviá¹-á¹-hamaggo nÄ• ma,
gehapaá¹-ipÄ• á¹-iyÄ• caritvÄ• yÄ• va nagaradvÄ• rena nikkhamanÄ• esa caritabbapades
paá¹-á¹-hÄ• ya yÄ• va vihÄ• rÄ• esa paá¹-ikkantamaggo nÄ• ma. __paá¹-ighaá¹ƒ vÄ• pi ce
paá¹-ihaÃ±Ã±anakilesajÄ• taá¹ƒ \Be IV 250/ kiÃ±ci atthi natthÄ«ti. __ahorattÄ• nusikkhinÄ•
rattiÃ±ca anusikkhantena.

<440> __pahÄ«nÄ• nu kho me paÃ±ca kÄ• maguá¹‡Ä• _tiÄ• dÄ«su ekabhikkhussa pacca
nÄ• nÄ• bhikkhÅ«naá¹ƒ paccavekkhaá¹‡Ä• nÄ• nÄ• ti. kathaá¹ƒ? eko hi bhikkhu pacchÄ• b
piá¹‡á¸• apÄ• tapaá¹-ikkanto pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• vivittokÄ• se nisinno pacca
kho me paÃ±cakÄ• maguá¹‡Ä• â€™â€™ ti. so ``appahÄ«nÄ• â€™â€™ ti Ã±atvÄ• vÄ«riya
paÃ±cakÄ• maguá¹‡ikarÄ• gaá¹ƒ samugghÄ• á¹-etvÄ• maggÄ• nantaraá¹ƒ phalaá¹ƒ phalÄ
vuá¹-á¹-hÄ• ya paccavekkhanto ``pahÄ«nÄ• â€™â€™ ti pajÄ• nÄ• ti. nÄ«varaá¹‡Ä• dÄ«sup
arahattamaggena pahÄ• nÄ• dÄ«ni honti, evaá¹ƒ ekabhikkhussa nÄ• nÄ• paccavekkhaá¹‡Ä
paccavekkhaá¹‡Ä• su aÃ±Ã±o bhikkhu ekaá¹ƒ paccavekkhaá¹‡aá¹ƒ paccavekkhati, aÃ±Ã±o
nÄ• nÄ• bhikkhÅ«naá¹ƒ nÄ• nÄ• paccavekkhaá¹‡Ä• hoti. sesaá¹ƒ sabbattha uttÄ• namevÄ

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

piá¹‡á¸• apÄ• tapÄ• risuddhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. indriyabhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<453> __evaá¹ƒ_ \Ne IV 264/ __me suta_nti indriyabhÄ• vanÄ• suttaá¹ƒ. tattha __gajaá¹…
nigame. __suveá¸·uvane_ti \Ee V 107/ suveá¸·u nÄ• ma ekÄ• rukkhajÄ• ti, tehi saÃ±chann
tattha viharati. __cakkhunÄ• rÅ«paá¹ƒ na passati, sotena saddaá¹ƒ na suá¹‡Ä• tÄ«_ti cakk
passitabbaá¹ƒ, sotena saddo na sotabboti evaá¹ƒ desetÄ«ti adhippÄ• yena vadati.

__aÃ±Ã±athÄ• ariyassa vinaye_ti iminÄ• bhagavÄ• attano sÄ• sane asadisÄ• ya indriyab
Ä• layaá¹ƒ akÄ• si. athÄ• yasmÄ• Ä• nando --- ``satthÄ• Ä• layaá¹ƒ dasseti, handÄ• haá¹ƒ
bhikkhusaá¹…ghassa indriyabhÄ• vanÄ• kathaá¹ƒ kÄ• remÄ«â€™â€™ ti satthÄ• raá¹ƒ yÄ•
__bhagavÄ• _tiÄ• dimÄ• ha. athassa bhagavÄ• indriyabhÄ• vanaá¹ƒ kathento __tena hÄ•

<454> tatha __yadidaá¹ƒ upekkhÄ• _ti yÄ• esÄ• vipassanupekkhÄ• nÄ• ma, esÄ• santÄ
attho. iti ayaá¹ƒ bhikkhu cakkhudvÄ• re rÅ«pÄ• rammaá¹‡ampi iá¹-á¹-he Ä• rammaá¹‡e ma
amanÄ• paá¹ƒ, majjhatte manÄ• pÄ• manÄ• paÃ±ca cittaá¹ƒ, tassa rajjituá¹ƒ vÄ• dussituá¹
adatvÄ• va pariggahetvÄ• vipassanaá¹ƒ majjhatte á¹-hapeti. __cakkhumÄ• _ti sampannaca
cakkhÄ• bÄ• dhikassa hi uddhaá¹ƒ ummÄ«lananimmÄ«lanaá¹ƒ na hoti, tasmÄ• so na gahi

<456> __Ä«sakaá¹ƒpoá¹‡e_ti rathÄ«sÄ• viya uá¹-á¹-hahitvÄ• á¹-hite.

<461> __paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä«_tiÄ• dÄ«su paá¹-ikÅ«le mettÄ• pharaá¹‡ena
upasaá¹ƒhÄ• rena vÄ• appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati. appaá¹-ikÅ«le asubhapharaá¹‡ena
upasaá¹ƒhÄ• rena vÄ• paá¹-ikÅ«lasaÃ±Ã±Ä« viharati. sesapadesupi eseva nayo. tadubhay
IV 265/ majjhatto hutvÄ• viharitukÄ• mo \Ee V 108/ kiá¹ƒ karotÄ«ti? iá¹-á¹-hÄ• niá¹-á¹-hesu
somanassiko na domanassiko hoti. vuttaÃ±hetaá¹ƒ ---

á¹• 02 ``kathaá¹ƒ paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati? aniá¹-á¹-hasmiá¹ƒ vatthusm
pharati, dhÄ• tuto vÄ• upasaá¹ƒharati, evaá¹ƒ paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati
appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« viharati? iá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ asubhÄ• ya vÄ•
upasaá¹ƒharati, evaá¹ƒ appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« viharati. kathaá¹ƒ paá¹-ikÅ«le
appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati? aniá¹-á¹-hasmiÃ±ca iá¹-á¹-hasmiÃ±ca vatthusmiá¹ƒ mettÄ
dhÄ• tuto vÄ• upasaá¹ƒharati. evaá¹ƒ paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã
appaá¹-ikÅ«le ca paá¹-ikÅ«le ca paá¹-ikÅ«lasaÃ±Ã±Ä« viharati? iá¹-á¹-hasmiÃ±ca aniá¹-á¹-h
asubhÄ• ya vÄ• pharati, aniccato vÄ• upasaá¹ƒharati, evaá¹ƒ appaá¹-ikÅ«le ca paá¹-ikÅ«le
viharati \Be IV 252/. kathaá¹ƒ paá¹-ikÅ«le ca appaá¹-ikÅ«le ca tadubhayaá¹ƒ abhinivajjetvÄ•
sato sampajÄ• no? idha bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dumma

sampajÄ• no ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano,
sampajÄ• no. evaá¹ƒ paá¹-ikÅ«le ca appaá¹-ikÅ«le ca tadubhayaá¹ƒ abhinivajjetvÄ• upekk
sampajÄ• noâ€™â€™ ti.

imesu ca tÄ«su nayesu paá¹-hamanaye manÄ• paá¹ƒ amanÄ• paá¹ƒ manÄ• pÄ• manÄ• p
nikkilesaá¹ƒ vaá¹-á¹-ati. dutiyanaye saá¹ƒkilesaá¹ƒ, tatiyanaye saá¹ƒkilesanikkilesaá¹ƒ vaá¹-
vuttaá¹ƒ --- ``paá¹-hamaá¹ƒ saá¹ƒkilesaá¹ƒ vaá¹-á¹-ati, dutiyaá¹ƒ saá¹ƒkilesampi nikkilesam
nikkilesameva vaá¹-á¹-atÄ«â€™â€™ ti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

indriyabhÄ• vanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uparipaá¹‡á¹‡Ä• saá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

yo \Ne IV 266/ \Ee V 109/ cÄ• yaá¹ƒ ``sabbadhammamÅ«lapariyÄ• yaá¹ƒ vo, bhikkhave, de
Ä• raddhattÄ• __Ä• dikalyÄ• á¹‡o, _ majjhe ``suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• th
jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaâ€™â€™ nti vacanato __majjhekalyÄ• á¹‡o, _ sann
bhÄ• vitindriyoâ€™â€™ ti vacanato __pariyosÄ• nakalyÄ• á¹‡o_ti tividhakalyÄ• á¹‡o majjhi
``mahÄ• vipassanÄ• nÄ• mÄ• yaâ€™â€™ nti vutto, so vaá¹‡á¹‡anÄ• vasena samatto hoti.

nigamanakathÄ•

ettÄ• vatÄ• \Be IV 253/ ca ---

Ä• yÄ• cito sumatinÄ• therena __bhadantabuddhamittena, _

pubbe mayÅ«radÅ«tapaá¹-á¹-anamhi saddhiá¹ƒ nivasantena ||

paravÄ• davidhaá¹ƒsanassa __majjhimanikÄ• yaseá¹-á¹-hassa, _

yamahaá¹ƒ __papaÃ±casÅ«danimaá¹-á¹-hakathaá¹ƒ_ kÄ• tumÄ• rabhiá¹ƒ ||

sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• ,

sattuttarasatamattÄ• ya pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

ekÅ«nasaá¹-á¹-himatto visuddhimaggopi bhÄ• á¹‡avÄ• rehi,

atthappakÄ• sanatthÄ• ya Ä• gamÄ• naá¹ƒ kato yasmÄ• ||

tasmÄ• tena sahÄ• â€™ yaá¹ƒ gÄ• thÄ• gaá¹‡anÄ• nayena aá¹-á¹-hakathÄ• ,

samadhikachasaá¹-á¹-hisatamiti viÃ±Ã±eyyÄ• bhÄ• á¹‡avÄ• rÄ• naá¹ƒ ||

samadhikachasaá¹-á¹-hisatapamÄ• á¹‡amiti bhÄ• á¹‡avÄ• rato esÄ• ,

samayaá¹ƒ pakÄ• sayantÄ« mahÄ• vihÄ• rÄ• dhivÄ• sÄ«naá¹ƒ ||

mÅ«laá¹-á¹-hakathÄ• sÄ• raá¹ƒ \Ne IV 267/ \Ee V 110/ Ä• dÄ• ya mayÄ• imaá¹ƒ karontena

yaá¹ƒ paÃ±Ã±amupacitaá¹ƒ tena hotu loko sadÄ• sukhitoti ||

paramavisuddhasaddhÄ• buddhivÄ«riyappaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ
sakasamayasamayantaragahanajjhogÄ• hanasamatthena paÃ±Ã±Ä• veyyattiyasamannÄ• g
sÄ• á¹-á¹-hakathe satthu sÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• kar
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡a
uttarimanussadhamme suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therA
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __
gahitanÄ• madheyyena therena katÄ• ayaá¹ƒ __papaÃ±casÅ«danÄ«_ nÄ• ma majjhimanik

tÄ• va \Be IV 254/ tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ diá¹-á¹-hivisuddhiyÄ• ||

buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

papaÃ±casÅ«danÄ« nÄ• ma

majjhimanikÄ• yaá¹-á¹-hakathÄ• sabbÄ• kÄ• rena niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

uparipaá¹‡á¹‡Ä• sa-á¹-Ä«kÄ•

1. devadahavaggo

1. devadahasuttavaá¹‡á¹‡anÄ•

<1> dibbanti \Ne II 1/ \Be II 211/ kÄ• maguá¹‡ehi kÄ«á¸·anti, laá¸·anti, tesu vÄ• viharanti, vijayasamatthatÄ• yogena paccatthike vijetuá¹ƒ icchanti; issariyaá¹-á¹-hÄ• nÄ• disakkÄ• rac taá¹ƒtaá¹ƒatthÄ• nusÄ• sanaÃ±ca karontÄ• voharanti, puÃ±Ã±Ä• nubhÄ• vappattÄ• ya juti vuccanti rÄ• jÄ• no_. tathÄ• hi te catÅ«hi saá¹…gahavatthÅ«hi janaá¹ƒ raÃ±jayantÄ• saya visesehi rÄ• janti dibbanti sobhantÄ«ti ca, __ ``rÄ• jÄ• noâ€™â€™ _ti vuccanti. __tatthÄ• _t __sÄ• _ti pokkharaá¹‡Ä«. __ta_nti taá¹ƒ, ``devadahaâ€™â€™ nti laddhanÄ• maá¹ƒ pokkha adÅ«rabhavattÄ• ti keci. __sabbaá¹ƒ_ sukhÄ• dibhedaá¹ƒ vedayitaá¹ƒ. __pubbe_ti purimajÄ __katakammapaccayÄ• _ti katassa kammassa paccayabhÄ• vato jÄ• taá¹ƒ kammaá¹ƒ paá¹ kammaphalabhÅ«tÄ• eva anubhavitabbÄ• ti dasseti. tenÄ• ha __ ``iminÄ• â€™â€™ _tiÄ• c ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dinoâ€™â€™ ti evaá¹ƒ ime nÄ vuttamatthaá¹ƒ. __niyametvÄ• _ti, ``evaá¹ƒvÄ• dino, bhikkhave, nigaá¹‡á¹-hÄ• â€™â€™ ti e

__kalisÄ• sana_nti \Ne II 2/ parÄ• jayaá¹ƒ. kalÄ«ti hi anattho vuccati, kalÄ«ti sasati vipphar __kalisÄ• sanaá¹ƒ, _ parÄ• jayo. kalÄ«ti vÄ• kodhamÄ• nÄ• dikilesajÄ• ti, tÄ• ya pana ayut __kalisÄ• sanaá¹ƒ_. taá¹ƒ __Ä• ropetukÄ• mo_ vibhÄ• vetukÄ• mo \Be II 212/. __ye_ kamm __na jÄ• nanti, te kathaá¹ƒ_ taá¹ƒ edisanti __jÄ• nissanti_. ye ca kammaá¹ƒ pabhedato na j tassa vipÄ• kaá¹ƒ jÄ• nissanti; vipÄ• kapariyositabhÄ• vaá¹ƒ jÄ• nissanti, ye ca pÄ• passa k na jÄ• nanti; te kathaá¹ƒ tassa pahÄ• naá¹ƒ kusalakammassa ca sampÄ• danavidhiá¹ƒ jÄ• dassento, __ ``uttari pucchÄ• yapi eseva nayoâ€™â€™ _ti Ä• ha.

<2> kiÃ±cÄ• pi __cÅ«á¸·adukkhakkhandhepi, _ (MN I 180) __ ``evaá¹ƒ santeâ€™â€™ _ti i nigaá¹‡á¹-hÄ• naá¹ƒ ajÄ• nanabhÄ• vo eva ujukaá¹ƒ pakÄ• sito heá¹-á¹-hÄ• desanÄ• ya ta __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 180) vuttaá¹ƒ --- ``evaá¹ƒ santeti tumhÄ• kaá¹ƒ evaá¹ƒ ajÄ• ti, tathÄ• pi tattha uparidesanÄ• ya sambaddho evamattho vuccamÄ• no yujjati, na aÃ±Ã±a ``mahÄ• nigaá¹‡á¹-hassa vacane sacce santeti atthoâ€™â€™ _ti vuttaá¹ƒ. __ettakassa á¹-h yathÄ• vuttassa paÃ±caparimÄ• á¹‡assa kÄ• raá¹‡assa.

<3> anekavÄ• raá¹ƒ visaraÃ±janaá¹ƒ idha gÄ• á¸·hÄ• palepanaá¹ƒ, na sÄ• á¹-akassa viya
``bahalÅ«pa ... pe ... littena viyÄ• â€™â€™ _ti. __vuttameva, _ na puna vattabbaá¹ƒ, tattha
veditabbanti adhippÄ• yo.

imesaá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ tÄ• disassa tesaá¹ƒ abhÄ• vato, __ ``jÄ• nanakÄ• lo siyÄ• â
vadati. tena evaá¹ƒ jÄ• nituá¹ƒ tehi sakkÄ• siyÄ• , tesaÃ±ca dassanaá¹ƒ saccaá¹ƒ siyÄ• . y
dassanaá¹ƒ asaccaá¹ƒ, tasmÄ• te na jÄ• niá¹ƒsÅ«ti dasseti. __catÅ«su kÄ• lesÅ«_ti vaá¹‡
parikantanakÄ• lo, sallassa esanakÄ• lo, abbuhanakÄ• lo, vaá¹‡amukhe agadaá¹…gÄ• rao
kÄ• lesu. __suddhante_ti suddhakoá¹-á¹-hÄ• se, dukkhassa anavasesato nijjÄ«raá¹‡aá¹-á¹-
attho. __ekÄ• ya upamÄ• yÄ• _ti, ``sallena viddhassa hi viddhakÄ• le vedanÄ• ya pÄ• kaá¹
imÄ• ya ekÄ• ya upamÄ• ya. __tayo atthÄ• _ti pubbe ahuvamhÄ• vÄ• no vÄ• , pÄ• pakam
evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akarimhÄ• ti ime tayo atthÄ• . __catÅ«hi upamÄ• hÄ«_
catÅ«hi upamÄ• hi. __eko attho_ti, ``ettakaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aâ€™â€™ ntiÄ• dinÄ•
attho. so hi dukkhanijjÄ«raá¹‡abhÄ• vasÄ• maÃ±Ã±Ä• eko atthoti vutto.

<4> __ime_ \Ne II 3/ __pana_ nigaá¹‡á¹-hÄ• . Ä• saá¹…kÄ• ya __viddhosmÄ«ti saÃ±Ã±aá
paccÄ• haritu_nti paccÄ• vattituá¹ƒ, pariharitunti attho.

<5> __atÄ«tavÄ• daá¹ƒ saddahantÄ• na_nti, ``atthi kho, bho, nigaá¹‡á¹-hÄ• pubbe pÄ• pa
evaá¹ƒ atÄ«taá¹ƒsaá¹ƒ Ä• rabbha pavattaá¹ƒ mahÄ• nigaá¹‡á¹-hassa vÄ• daá¹ƒ saddahant
yathÄ• bhÅ«tattÄ• kiá¹ƒ aviparÄ«tameva atthaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattÄ• ti pu
nayo. saha dhammenÄ• ti sahadhammo, so eva __sahadhammiko_ yathÄ• ``venayikoâ€™
``dhammoâ€™â€™ ti ettha kÄ• raá¹‡aá¹ƒ adhippetanti Ä• ha --- __ ``sahetukaá¹ƒ sakÄ• ra
paá¹-iharati paá¹-ivattetÄ«ti paá¹-ihÄ• ro, vÄ• do eva paá¹-ihÄ• ro __vÄ• dapaá¹-ihÄ• ro; _ t
tenÄ• ha --- __ ``paccÄ• gamanakavÄ• daâ€™â€™ _nti, codanaá¹ƒ parivattetvÄ• paá¹-ipÄ
__tesa_nti idaá¹ƒ Ä• vuttivasena gahetabbaá¹ƒ, ``tesaá¹ƒ saddhÄ• chedakavÄ• daá¹ƒ nÄ• n
ti.

<6> __avijjÄ• aÃ±Ã±Ä• á¹‡Ä• sammohÄ• _ti pariyÄ• yavacanametaá¹ƒ. __avijjÄ• _ti vÄ•
__aÃ±Ã±Ä• á¹‡enÄ• _ti ajÄ• nanena. __sammohenÄ• _ti sammuyhanena mahÄ• muá¸·hat
etarahi attano upakkamahetu dukkhavedanaá¹ƒ vediyamÄ• naá¹ƒ --- ``yaá¹ƒkiÃ±cÄ• yaá¹ƒ
pubbekatahetÅ«â€™â€™ ti __viparÄ«tato saddahatha_. pubbekatahetuvÄ• dasaÃ±Ã±itaá¹
gaá¹‡hatha_.

<7> __diá¹-á¹-hadhammo vuccati_ paccakkhabhÅ«to, tattha veditabbaá¹ƒ phalaá¹ƒ
__diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. tenÄ• ha --- __ ``imasmiá¹ƒyeva attabhÄ• ve vipÄ• ka
__payogenÄ• _ti kÄ• yikena payogena vÄ• vÄ• casikena vÄ• payogena. __padhÄ• nenÄ•
ussÄ• hanena. Ä• sanne bhavantare vipÄ• cetuá¹ƒ na sakkÄ• , pageva dÅ«reti dassetuá¹ƒ,

attabhÄ• veâ€™â€™ _ti vuttaá¹ƒ. nibbattakabhÄ• vato sukhavedanÄ• ya hitanti __sukhave
vipÄ• kavedanÄ• bhÄ• vato ekantato iá¹-á¹-hÄ• rammaá¹‡Ä• eva hotÄ«ti Ä• ha __
``iá¹-á¹-hÄ• rammaá¹‡avipÄ• kadÄ• yakaâ€™â€™ _nti. __viparÄ«ta_nti \Be II 214/
aniá¹-á¹-hÄ• rammaá¹‡avipÄ• kadÄ• yakaá¹ƒ. __nipphanne_ti saddhiá¹ƒ aÃ±Ã±ena kamme
__samparÄ• yavedanÄ«yassÄ• _ti upapajjavedanÄ«yassa aparÄ• pariyavedanÄ«yassa. __
paripakkavedanÄ«yanti diá¹-á¹-hadhammavedanÄ«yameva vuccati, tathÄ• pi atthettha atisa
diá¹-á¹-hadhammavisesabhÄ• vato paripakkavedanÄ«yassÄ• ti dassetuá¹ƒ, __ ``ayamettha
yasmiá¹ƒ divase kataá¹ƒ, tato __sattadivasabbhantare_.

__tatrÄ• _ti tasmiá¹ƒ paripakkavedanÄ«yakammassa sattadivasabbhantare vipÄ• kadÄ• ne
nisÄ«di_ chÄ• tajjhatto hutvÄ• . __Ä• gacchantÄ« Ä• ha_ --- ``ussÅ«re bhattaá¹ƒ Ä• harÄ«y
domanassaá¹ƒ \Ne II 4/ anuppÄ• detvÄ• yathÄ• katapuÃ±Ã±aá¹ƒ anumodati. __vijjotamÄ•
kho idampi tappakÄ• ro, mama cittavikappamattaá¹ƒ, udÄ• hu suvaá¹‡á¹‡amevÄ• â€™â€™
__yaá¹-á¹-hiyÄ• paharitvÄ• _.

vÄ• á¸·ayakkhasaÃ±caraá¹‡attÄ• rÄ• jagahÅ«pacÄ• rassa __nagare sahassabhaá¹‡á¸• ik
__cÅ«á¸·Ä• ya á¸• aá¹ƒsi. raÃ±Ã±o Ä• cikkhitvÄ• _ti taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• cikkhitvÄ•
dhammapadavatthumhi (Dhp-a II mallikÄ• devÄ«vatthu) Ä• gatena nayena kathetabbaá¹ƒ.

__maraá¹‡asantikepi kataá¹ƒ, _ pageva tato puretaraá¹ƒ atÄ«tattabhÄ• vesu ca kataá¹ƒ. __
nibbattitavipÄ• koti vutto_ avassaá¹ƒbhÄ• vibhÄ• vato. __samparÄ• yavedanÄ«yameva_ bh
vipÄ• kadÄ• yakabhÄ• vato. __idha nibbattitaguá¹‡otveva vutto, _ na idha nibbattitavipÄ• ko
__paripakkavedanÄ«yanti veditabbaá¹ƒ_ heá¹-á¹-hÄ• vuttaparipakkavedanÄ«yalakkhaá¹‡Ä
__sabbalahuá¹ƒ phaladÄ• yikÄ• _ti etena phaluppÄ• danasamatthatÄ• yogena kammassa p

catuppaÃ±cakkhandhaphalatÄ• ya __saÃ±Ã±Ä• bhavÅ«pagaá¹ƒ_ kammaá¹ƒ __bahuveda
ekakhandhaphalattÄ• __asaÃ±Ã±Ä• bhavÅ«pagaá¹ƒ_ kammaá¹ƒ __appavedanÄ«yaá¹ƒ_.
bahukÄ• laá¹ƒ veditabbaphalattÄ• bahuvedanÄ«yaá¹ƒ, itaraá¹ƒ appavedanÄ«yaá¹ƒ. rÅ«pÄ
bahuvedanÄ«yaá¹ƒ, parittakammaá¹ƒ appavedanÄ«yaâ€™â€™ nti vadanti. __savipÄ• kaá¹
paccayantarasamavÄ• ye vipÄ• kuppÄ• danasamatthaá¹ƒ, na Ä• raddhavipÄ• kameva. __a
paccayavekallena vipaccituá¹ƒ asamatthaá¹ƒ ahosikammÄ• dibhedaá¹ƒ.

<8> __diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«na_nti \Be II 215/ diá¹-á¹-hadhammavedanÄ«yÄ
kammÄ• naá¹ƒ upakkamena kammÄ• naá¹ƒ aÃ±Ã±Ä• thÄ• bhÄ• vassa anÄ• pÄ• danÄ«ya
tiá¹-á¹-hanti. tattha nigaá¹‡á¹-hÄ• naá¹ƒ upakkamo nippayojanoti Ä• ha __ ``aphaloâ€™â€™
padahanassa micchÄ• vÄ• yÄ• massa nipphalabhÄ• vappavedano __padhÄ• nacchedakav
yehi kÄ• raá¹‡ehi nigaá¹‡á¹-hÄ• naá¹ƒ vÄ• desu dosaá¹ƒ dassenti. tehi parehi vuttakÄ• raá¹

lakkhaá¹‡ayuttena hetunÄ• vinÄ• paravÄ• desu dosaá¹ƒ dassetuá¹ƒ sakkÄ• . tenÄ• ha __
_ti. __nigaá¹‡á¹-hÄ• naá¹ƒ vÄ• dÄ• ca anuvÄ• dÄ• cÄ• _ti nigaá¹‡á¹-hehi vuccamÄ• nÄ•
vÄ• dÄ• ceva sÄ• vakehi vuccamÄ• nÄ• tesaá¹ƒ anuvÄ• dÄ• ca. __viÃ±Ã±Å«hi garahitab
Ä• gacchantÄ«_ti, ``ayamettha dosoâ€™â€™ ti tattha tattha viÃ±Ã±Å«hi paá¹‡á¸• itehi gara
upagacchanti, pÄ• puá¹‡antÄ«ti attho. __tassattho_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho \Ne
parehi vuttena kÄ• raá¹‡ena sakÄ• raá¹‡Ä• hutvÄ• dosadassanavasena nigaá¹‡á¹-hÄ• na
eva taá¹ƒ vÄ• daá¹ƒ appasÄ• danÄ«yabhÄ• vadassanena sosentÄ• hetusampattivohÄ• ras
dukkaá¹-akammakÄ• rinotiÄ• dayo dasa gÄ• rayhÄ• padesÄ• upagacchantÄ«â€™â€™ ti.

<9> __saá¹…gatibhÄ• vahetÅ«_ti tattha tattha yadicchÄ• ya samuá¹-á¹-hitasaá¹…gatinimitt
niyatilakkhaá¹‡Ä• ti Ä• ha __ ``niyatibhÄ• vakÄ• raá¹‡Ä• â€™â€™ _ti. acchejjasuttÄ• vutaa
paá¹-iniyatatÄ• niyatipavattÄ«ti. __chaá¸·abhijÄ• tihetÅ«_ti kaá¹‡hÄ• bhijÄ• ti nÄ«lÄ• bhijÄ•
haliddÄ• bhijÄ• ti sukkÄ• bhijÄ• ti paramasukkÄ• bhijÄ• tÄ«ti imÄ• su abhijÄ• tÄ«su jÄ• tinin
__pÄ• pasaá¹…gatikÄ• _ti nihÄ«nasaá¹…gatikÄ• .

<10> __anaddhabhÅ«ta_nti ettha adhi-saddena samÄ• nattho __addha_-saddoti Ä• ha ---
anadhibhÅ«taâ€™â€™ _nti. yathÄ• Ä• pÄ• yiko attabhÄ• vo mahatÄ• dukkhena abhibhuy
__ ``dukkhena anadhibhÅ«to nÄ• ma manussattabhÄ• vo vuccatÄ«â€™â€™ _ti. ``acelako
394) vuttÄ• ya __nÄ• nappakÄ• rÄ• ya dukkarakÄ• rikÄ• ya_ kilamathena. yadi evaá¹ƒ \Be
dhutaá¹…gadharÄ• ti Ä• ha __ ``ye panÄ• â€™â€™ _tiÄ• di. __niyyÄ• nikasÄ• sanasmiÃ±h
vivaá¹-á¹-asannissitaá¹ƒ katvÄ• pavattiyamÄ• naá¹ƒ vÄ«riyaá¹ƒ sarÄ«raá¹ƒ khedantampi _
hoti_ Ã±Ä• yÄ• raddhabhÄ• vato.

__thero_ti ettha Ä• gatamahÄ• rakkhitatthero. __tisso sampattiyo_ manussadevanibbÄ• na
sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampattiyo vÄ• . __khuraggeyevÄ• _ti khure sÄ«sagge eva, khu
adhippÄ• yo. __aya_nti, ``issarakule nibbattoâ€™â€™ tiÄ• dinÄ• vutto. na sabbe eva sakk
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡antÄ«ti Ä• ha __ ``yo dÄ• sikucchiyaâ€™â€™ _ntiÄ• di.
rajatamayaá¹ƒ aá¹…gulimuddikaá¹ƒ. __gorakapiyaá¹…gumattenapÄ«_ti kapitthachallikaá¹…

dhammena Ã±Ä• yena Ä• gatasukhaá¹ƒ dhammasukhanti Ä• ha --- __ ``saá¹…ghato vÄ•
_nti. __amucchito_ti anajjhÄ• panno. idÄ• ni taá¹ƒ anajjhÄ• pannataá¹ƒ tassa ca phalaá¹ƒ d
``dhammikaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __imassÄ• _ti samudayassa. so hi paÃ±cak
kÄ• raá¹‡abhÅ«tattÄ• Ä• sanno paccakkho katvÄ• vutto. tenÄ• ha __ ``paccuppannÄ• naâ
__saá¹…khÄ• ra_nti yathÄ• raddhÄ• ya sÄ• tisayaá¹ƒ karaá¹‡ato saá¹…khÄ• ranti laddhan
ussoá¸·hiá¹ƒ. __padahato_ti payuÃ±jantassa pavattentassa. __maggena virÄ• go hotÄ«_ti a
dukkhanidÄ• nassa virajjanÄ• \Ne II 6/ hoti. tenÄ• ha __ ``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _
sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• kathitÄ• _ akasireneva sÄ«ghataraá¹ƒ maggapajÄ
__majjhattatÄ• kÄ• ro_ti vÄ«riyÅ«pekkhamÄ• ha. __saá¹…khÄ• raá¹ƒ tattha padahatÄ«_ti p

dukkhanidÄ• nassa virajjananimittaá¹ƒ virajjanatthaá¹ƒ padahati. kathaá¹ƒ? __maggappadh
catukiccappadhÄ• ne ariyamagge vÄ• yÄ• mena __padahati_ vÄ• yamati. __ajjhupekkhato_
anaccÄ• raddhanÄ• tisithilatÄ• ya vÄ«riyasamatÄ• yojane byÄ• pÄ• rÄ• karaá¹‡ena ajjhupe
``upekkhaá¹ƒ bhÄ• ventassÄ• â€™â€™ _ti. upekkhÄ• bhÄ• vanÄ• ca nÄ• mettha tathÄ• p
Ä• ha --- __ ``maggabhÄ• vanÄ• ya bhÄ• vetÄ«â€™â€™ _ti.

ettha ca evaá¹ƒ pÄ• á¸·iyÄ• padayojanÄ• veditabbÄ• , --- ``so evaá¹ƒ pajÄ• nÄ• ti. kathaá
padahato saá¹…khÄ• rapadahanÄ• imassa dukkhanidÄ• nassa virÄ• go hoti \Be II 217/, aj
imassa dukkhanidÄ• nassa virÄ• go hotÄ«â€™â€™ ti. paá¹-ipajjamÄ• nassa cÄ• yaá¹ƒ pub
gahetabbaá¹ƒ. tattha __saá¹…khÄ• rappadhÄ• nÄ• _ti sammasanapadena sukheneva khip
bhÄ• vanÄ• ussukkÄ• panavÄ«riyaá¹ƒ dassitanti sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä•
ettha kassaci nÄ• tidaá¸·haá¹ƒ katvÄ• pavattitavÄ«riyenapi dukkhanidÄ• nassa virÄ• go ho
vipassanamanuyuÃ±jatÄ«ti dassitaá¹ƒ. ubhayatthÄ• pi catutthÄ«yeva paá¹-ipadÄ• vibhÄ• v
idÄ• ni, ``yassa hi khvÄ• ssa ... pe ... upekkhaá¹ƒ tattha bhÄ• vetÄ«â€™â€™ ti vÄ• rehi tÄ•
paá¹-ipadÄ• naá¹ƒ vasena tesaá¹ƒ puggalÄ• naá¹ƒ paá¹-ipatti dassitÄ• . vaá¹-á¹-adukkhanid
imehi vÄ• rehi dukkhakkhayo vibhÄ• vito.

<11> __baddhacitto_ti sambaddhacitto. __bahalacchando_ti bahalataá¹‡hÄ• chando. __ati
naá¹-asatthavidhinÄ• naccanakÄ• __naá¹-Ä• , naccakÄ• _ itare. __somanassaá¹ƒ uppajja
itthiá¹ƒ pariccajiâ€™â€™ nti. __chijjÄ• _ti dvidhÄ• hotu. __bhijjÄ• _ti bhijjatu. ``chijja vÄ• b
ti padadvayenapi vinÄ• sameva vadati. __Ã±atvÄ• _ti pubbabhÄ• gaÃ±Ä• á¹‡ena jÄ• nitvÄ•
saá¹…khÄ• rapadahanaupekkhÄ• bhÄ• vanaá¹ƒ.

<12> __pesentassÄ• _ti vÄ• yamantassa. __taá¹ƒ sandhÄ• yÄ• _ti dukkhÄ• ya paá¹-ipadÄ

__usukÄ• ro viya yogÄ«_ tejanassa viya cittassa ujukaraá¹‡ato. gomutta__vaá¹…kaá¹ƒ, _
candalekhÄ• __kuá¹-ilaá¹ƒ, _ naá¹…galakoá¹-i__jimhaá¹ƒ_ cittaá¹ƒ. __alÄ• tÄ• viya vÄ«riya
Ä• tÄ• pana-paritÄ• panato. __kaÃ±cikatelaá¹ƒ_ \Ne II 7/ __viya saddhÄ• _ sinehanato. __n
lokuttaramaggo_ nibbÄ• nÄ• rammaá¹‡e cittassa nÄ• manato. __lokuttaramaggena_ cittass
bhÄ• vanÄ• bhisamayato daá¹-á¹-habbaá¹ƒ. antadvayavajjitÄ• majjhimÄ• paá¹-ipattÄ«ti ka
__kilesagaá¹‡avijjhanaá¹ƒ_ pahÄ• nÄ• bhisamayo. itarÄ• pana paá¹-ipadÄ• dandhÄ• bhiÃ
bhikkhÅ«naá¹ƒ __imÄ• su dvÄ«su_ yathÄ• vuttÄ• su khippÄ• bhiÃ±Ã±Ä• su __kathitÄ• su,
lakkhaá¹‡ahÄ• ranayena paá¹-ipadÄ• sÄ• maÃ±Ã±ato. __sahÄ• gamanÄ«yÄ• pi vÄ• paá¹-
anaddhabhÅ«taá¹ƒ atthÄ• naâ€™â€™ ntiÄ• dinÄ• pubbabhÄ• gapaá¹-ipadÄ• ya kathitattÄ
na kathitÄ• â€™â€™ ti \Be II 218/ idaá¹ƒ savisesaá¹ƒ ajjhupekkhassa akathitataá¹ƒ sandhÄ
daá¹-á¹-habbaá¹ƒ. __nikkhamanadesana_nti nikkhamanupÄ• yaá¹ƒ desanaá¹ƒ. sesaá¹ƒ su

devadahasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. paÃ±cattayasuttavaá¹‡á¹‡anÄ•

<21> __eke_ti \Ne II 8/ ettha eka-saddo aÃ±Ã±attho, na gaá¹‡anÄ• diatthoti taá¹ƒ dassento
_ti Ä• ha. yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ ``santÄ«â€™â€™ ti vuttaá¹ƒ. tena tesaá¹ƒ diá¹-á¹-higati
vijjamÄ• natÄ• ya avicchinnatÄ• ; tato ca nesaá¹ƒ micchÄ• gahaá¹‡ato sithilakaraá¹‡avivec
kiccakÄ• ritÄ• avitathatÄ• ca dÄ«pitÄ• hoti. paramatthasamaá¹‡abrÄ• hmaá¹‡esu aparant
natthÄ«ti Ä• ha __ ``paribbajupagatabhÄ• venÄ• â€™â€™ _tiÄ• di. sassatÄ• divasena apar
aparantakappino, te eva __aparantakappikÄ• _. yasmÄ• tehi aparantaá¹ƒ purimatarasiddhe
taá¹‡hÄ• diá¹-á¹-hikappehi kappetvÄ• Ä• sevanabalavatÄ• ya ca vikappetvÄ• aparabhÄ• g
taá¹‡hÄ• diá¹-á¹-higgÄ• hehi gaá¹‡hanti abhinivisanti parÄ• masanti; tasmÄ• vuttaá¹ƒ --- __
kappetvÄ• vikappetvÄ• gaá¹‡hantÄ«â€™â€™ _ti. taá¹‡hupÄ• dÄ• navasena kappanagaha
taá¹‡hÄ• paccayÄ• hi upÄ• dÄ• naá¹ƒ. __vuttampi cetaá¹ƒ_ mahÄ• niddese __uddÄ• nato_
__taá¹‡hÄ• diá¹-á¹-hivasenÄ• _ti taá¹‡hÄ• ya diá¹-á¹-hiyÄ• ca vasena. diá¹-á¹-iyÄ• vÄ• up
sahajÄ• tÄ• ya abhinandanakÄ• ya ca taá¹‡hÄ• ya sassatÄ• diÄ• kÄ• rena abhinivisantassa
anÄ• gatadhammavisayÄ• ya adhippetattÄ• anÄ• gatakÄ• lavÄ• cako idha __apara_-sadd
kappanavatthuno abhÄ• vÄ• __anta_-saddo bhÄ• gavÄ• cakoti Ä• ha --- __ ``anÄ• gataá¹ƒ
_nti. __kappetvÄ• _ti ca tasmiá¹ƒ aparante taá¹‡hÄ• ya nÄ• bhinivesÄ• naá¹ƒ samattanaá¹ƒ
__á¹-hitÄ• _ti tassÄ• laddhiyÄ• avijahanaá¹ƒ.

__anugatÄ• _ti Ä• rammaá¹‡akaraá¹‡avasena anu anu gatÄ• aparante pavattÄ• . __Ä• ra
hi tassÄ• diá¹-á¹-hiyÄ• aparanto. visayabhÄ• vato \Be II 219/ eva hi so tassÄ• Ä• gamana
Ä• rammaá¹‡apaccayo cÄ• ti vuttaá¹ƒ __ ``Ä• gamma paá¹-iccÄ• â€™â€™ _ti. __adhivaca
paÃ±Ã±attipadÄ• ni, dÄ• sÄ• dÄ«su sirivaá¸• á¸• hakÄ• disaddo viya vacanamattameva adh
adhivacanaá¹ƒ paÃ±Ã±atti. atha vÄ• adhi-saddo uparibhÄ• ve, vuccatÄ«ti vacanaá¹ƒ, upari
__adhivacanaá¹ƒ, _ upÄ• dÄ• nabhÅ«tarÅ«pÄ• dÄ«naá¹ƒ upari paÃ±Ã±Ä• piyamÄ• nÄ• up
paÃ±Ã±attidÄ«pakapadÄ• nÄ«ti attho. paÃ±Ã±attimattaÃ±hetaá¹ƒ vuccati, yadidaá¹ƒ, ``attÄ
rÅ«pavedanÄ• dayo viya paramattho. adhikavuttitÄ• ya vÄ• __adhimuttiyoti diá¹-á¹-hiyo vuc
sabhÄ• vadhammesu sassatÄ• diá¹ƒ pakatiÄ• diá¹ƒ drabyÄ• diá¹ƒ jÄ«vÄ• diá¹ƒ kÄ• yÄ• diÃ
ajjhÄ• ropetvÄ• \Ne II 9/ diá¹-á¹-hiyo pavattantÄ«ti. __abhivadantÄ«_ti, ``idameva saccaá¹ƒ
nti abhinivisitvÄ• vadanti, ``ayaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• vivad
ajjÄ• pi avicchedabhÄ• vadassanatthaá¹ƒ vattamÄ• nakÄ• lavacanaá¹ƒ.

saÃ±Ã±Ä• etassa atthÄ«ti saÃ±Ã±Ä«ti Ä• ha __ ``saÃ±Ã±Ä• samaá¹…gÄ«â€™â€™ _ti. na
__arogo_ti arogasaddassa niccapariyÄ• yatÄ• veditabbÄ• . rogarahitatÄ• sÄ«sena vÄ• nib
paá¹-ijÄ• nÄ• ti diá¹-á¹-higatikoti Ä• ha __ ``arogoti niccoâ€™â€™ _ti. __iminÄ• _ti, ``saÃ±Ã
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti iminÄ• vacanena. __soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• _ti --- rÅ«
arÅ«pÄ«catukkaá¹ƒ, antavÄ• catukkaá¹ƒ, ekantasukhÄ«catukkanti --- imesaá¹ƒ catunnaá¹ƒ

soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• kathitÄ• . imesuyeva purimÄ• naá¹ƒ dvinnaá¹ƒ catukkÄ• naá¹ƒ
saÃ±Ã±Ä«vÄ• dÄ• aá¹-á¹-ha ca nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• veditabbÄ• . __sat
manussattabhÄ• ve kÄ• mÄ• vacaradevattabhÄ• ve rÅ«pÄ• vacaradevattabhÄ• ve catubbid
sattassa ucchedapaÃ±Ã±Ä• panavasena satta ucchedavÄ• dÄ• kathitÄ• . asato vinÄ• sÄ•
atthibhÄ• vanibandhano ucchedavÄ• doti vuttaá¹ƒ __ ``satoti vijjamÄ• nassÄ• â€™â€™ _ti.
ucchijjati, tÄ• va vijjati evÄ• ti gahaá¹‡ato nirudayavinÄ• so idha ucchedoti adhippetoti Ä• ha
``upaccheda â€™â€™ _nti. visesena nÄ• so __vinÄ• so, _ abhÄ• vo, so pana
maá¹ƒsacakkhu-paÃ±Ã±Ä• cakkhu-dassanapathÄ• tikkamovÄ• ti Ä• ha __ ``adassanaâ€™
nÄ• sa-saddo loke niruá¸·ho. __bhavavigama_nti sabhÄ• vÄ• pagamanaá¹ƒ yo hi nirudayav
so attano sabhÄ• veneva tiá¹-á¹-hati.

__paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _ti paÃ±cakÄ• maguá¹‡asukhamanubhoga
catubbidharÅ«pajjhÄ• nasukhaparibhogavasena ca diá¹-á¹-hadhamme nibbÄ• nappattipaÃ±
__diá¹-á¹-hadhammo_ti dassanabhÅ«tena Ã±Ä• á¹‡ena upaladdhadhammo. tattha yo anind
supÄ• kaá¹-abhÄ• vena indriyavisayo viya hotÄ«ti Ä• ha --- __ ``diá¹-á¹-hadhammoti paccak
_ti. teneva ca, __ ``tattha tattha paá¹-iladdhaattabhÄ• vassetaá¹ƒ adhivacanaâ€™â€™ _nti
Ä• divasena tÄ«hÄ• kÄ• rehi santa_nti saÃ±Ã±Ä« asaÃ±Ã±Ä« nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±
sadÄ• upalabbhamÄ• naá¹ƒ sassatanti attho. __saÃ±Ã±Ä« attÄ• _tiÄ• dÄ«ni tÄ«á¹‡i dassa
eka_nti sassatassa attano vasena ekaá¹ƒ dassanaá¹ƒ. __itarÄ• ni dve_ti
ucchedavÄ• da-diá¹-á¹-hadhammanibbÄ• navÄ• dasaÃ±Ã±itÄ• ni dve dassanÄ• ni. __tÄ«á¹
idaá¹ƒ, ``santaatthavasena ekaâ€™â€™ nti saá¹…gahavasena vuttassa saÃ±Ã±Ä«ti Ä• div
suviÃ±Ã±eyyanti aá¹-á¹-hakathÄ• yaá¹ƒ na uddhaá¹-aá¹ƒ.

<22> __rÅ«pÄ«á¹ƒ_ \Ne II 10/ __vÄ• _ti ettha (Sv-pá¹- I 76-77) yadi rÅ«paá¹ƒ assa atthÄ«t
adhippeto. evaá¹ƒ sati rÅ«pavinimuttena attanÄ• bhavitabbaá¹ƒ saÃ±Ã±Ä• ya viya rÅ«pass
saÃ±Ã±Ä« attÄ• ti ettha saÃ±Ã±Ä• attÄ• . tathÄ• hi vuttaá¹ƒ __sumaá¹…galavilÄ• siniyaá¹
pavattasaÃ±Ã±aÃ±cassa saÃ±Ã±Ä• ti gahetvÄ• ti vuttaâ€™â€™ nti. evaá¹ƒ sante, ``kasiá¹‡
gaá¹‡hÄ• tÄ«â€™â€™ ti idaá¹ƒ kathanti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ --- ``r
rÅ«pÄ«â€™â€™ ti, atha kho ``ruppanasÄ«lo rÅ«pÄ«â€™â€™ ti. ruppanaÃ±cettha rÅ«pasa
vaá¸• á¸• hitÄ• vaá¸• á¸• hitakÄ• lavasena visesÄ• patti, sÄ• ca natthÄ«ti na sakkÄ• vattuâ
parittavipulatÄ• divisesasabbhÄ• vato. yadi evaá¹ƒ imassa vÄ• dassa sassatadiá¹-á¹-hisaá¹
na yujjati kÄ• yabhedato uddhaá¹ƒ attano nibbikÄ• ratÄ• ya tena adhippetattÄ• . tathÄ• hi v
paraá¹ƒ maraá¹‡Ä• â€™â€™ _ti. atha vÄ• ``rÅ«paá¹ƒ assa atthÄ«ti rÅ«pÄ«â€™â€™ ti vuc
kappanÄ• siddhenapi hi bhedena sÄ• miniddesadassanato yathÄ• ``silÄ• puttakassa sarÄ«
ruppanaá¹ƒ vÄ• ruppanasabhÄ• vo rÅ«paá¹ƒ, taá¹ƒ etassa atthÄ«ti __rÅ«pÄ«, _ attÄ• ``rÅ
tiÄ• dÄ«su (Dhs 11 dukamÄ• tikÄ•) viya. evaÃ±ca katvÄ• rÅ«pasabhÄ• vattÄ• attano ``rÅ
vacanaá¹ƒ Ã±Ä• yÄ• gatamevÄ• ti __ ``kasiá¹‡arÅ«paá¹ƒ attÄ• ti gaá¹‡hÄ• tÄ«â€™â€™ _ti
ettÄ• pi vuttanayÄ• nusÄ• rena yathÄ• rahaá¹ƒ attho vattabbo. santasukhumaá¹ƒ muÃ±citvÄ

kÄ• raá¹‡aá¹ƒ natthÄ«ti lÄ• bhÄ«, ``kasiá¹‡arÅ«paá¹ƒ attÄ• â€™â€™ ti gaá¹‡hÄ• tÄ«ti lÄ• l
sesatakkÄ« lÄ• bhiggahaá¹‡eneva gahitÄ• . anussutitakkikopi suddhatakkikopi vÄ• niraá¹…
kasiá¹‡arÅ«pampi attÄ• ti kadÄ• cipi gaá¹‡heyyÄ• ti vuttaá¹ƒ --- __ ``ubhopi rÅ«pÄ• ni gaá¹‡
suddhatakkikassa ubhayaggahaá¹‡aá¹ƒ na kataá¹ƒ, tasmÄ• sÄ• saá¹…kavacanaá¹ƒ.

kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sa-paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡a-natthibhÄ• vaÄ• kiÃ±caÃ±
__arÅ«pasamÄ• pattinimittaá¹ƒ. á¹-hapetvÄ• saÃ±Ã±Ä• kkhandha_nti idaá¹ƒ saÃ±Ã±Ä• ya
vuttaá¹ƒ. ``rÅ«piá¹ƒ vÄ• â€™â€™ ti ettha vuttanayena pana atthe vuccamÄ• ne saÃ±Ã±Ä•
akatvÄ• __ ``arÅ«padhammeâ€™â€™ _icceva vattabbaá¹ƒ siyÄ• . __missakaggÄ• havase
rÅ«pÄ• rÅ«pasamÄ• pattÄ«naá¹ƒ nimittÄ• ni ekajjhaá¹ƒ katvÄ• , ``eko attÄ• â€™â€™ ti, tat
``saÃ±Ã±Ä• â€™â€™ ti gahaá¹‡avasena. ayaÃ±hi diá¹-á¹-higatiko rÅ«pÄ• rÅ«pasamÄ• pat
rÅ«pabhÄ• vena arÅ«pabhÄ• vena ca gahetvÄ• upatiá¹-á¹-hati, tasmÄ• , ``rÅ«pÄ« arÅ«pÄ
janeti ajjhattavÄ• dino viya takkamatteneva vÄ• rÅ«pÄ• rÅ«padhamme missakavasena gah
attÄ• hotÄ«â€™â€™ ti. __takkagÄ• henevÄ• _ti saá¹…khÄ• rÄ• vasesasukhumabhÄ• vap
accantasukhumabhÄ• vapattiyÄ• sakiccasÄ• dhanÄ• samatthatÄ• ya \Ne II 11/ thambhaku
saá¹…ghÄ• to viya neva rÅ«pÄ«, rÅ«pasabhÄ• vÄ• nativattanato na arÅ«pÄ«ti evaá¹ƒ pava
lÄ• bhivasenapi vÄ• antÄ• nantikacatutthavÄ• de vakkhamÄ• nanayena aÃ±Ã±amaÃ±Ã±ap
veditabbo. kevalaá¹ƒ pana tattha desakÄ• labhedavasena tatiyacatutthavÄ• dÄ• icchitÄ• ; i
bhedavasenÄ• ti ayameva viseso. kÄ• labhedavasena cettha tatiyavÄ• dassa pavatti rÅ«pÄ
anupaá¹-á¹-hÄ• nato; catutthavÄ• dassa pana vatthubhedavasena \Be II 222/ pavatti rÅ«pÄ
samÅ«hato, ``eko attÄ• â€™â€™ ti takkavasenÄ• ti tattha vakkhamÄ• nanayÄ• nusÄ• rena

yadipi aá¹-á¹-hasamÄ• pattilÄ• bhino diá¹-á¹-higatikassa vasena samÄ• pattibhedena saÃ±
dutiyadiá¹-á¹-hipi samÄ• pannakavasena labbhati; tathÄ• pi samÄ• pattiyaá¹ƒ ekarÅ«peneva
upaá¹-á¹-hÄ• nato, __ ``paá¹-hamadiá¹-á¹-hi samÄ• pannakavÄ• rena kathitÄ• â€™â€™ _ti
samÄ• pannakaggahaá¹‡aá¹ƒ kataá¹ƒ. ekasamÄ• pattilÄ• bhino eva vÄ• vasena attho vedi
saÃ±Ã±Ä• bhedasambhavepi bahiddhÄ• puthuttÄ• rammaá¹‡e saÃ±Ã±Ä• nÄ• nattena oá¸
``dutiyadiá¹-á¹-hi asamÄ• pannakavÄ• renÄ• â€™â€™ _ti Ä• ha. avaá¸• á¸• hitakasiá¹‡avas
vaá¸• á¸• hitakasiá¹‡avasena appamÄ• á¹‡asaÃ±Ã±itaá¹ƒ dassetuá¹ƒ, __ ``tatiyadiá¹-á¹-hi s
sarÄ• vamattena vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``aá¹…guá¹-á¹-happamÄ• á¹‡o vÄ• attÄ•
attÄ• â€™â€™ tiÄ• didassanavasena (Ud-a 54; Sv-pá¹- I 76-77) paritto saÃ±Ã±Ä«ti __paritt
kapilakaá¹‡Ä• dÄ• dayo (Vibh anuá¹-Ä«0 189) viya attano sabbagatabhÄ• vapaá¹-ijÄ• nana
saÃ±Ã±Ä«ti __appamÄ• á¹‡asaÃ±Ã±Ä«_ti evampettha attho daá¹-á¹-habbo.

__eta_nti, ``rÅ«piá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• yathÄ• vuttaattavÄ• daá¹ƒ. __ekesa_nti eka
__upÄ• tivattata_nti atikkamantÄ• naá¹ƒ. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. viÃ±Ã±
abhivadantÄ«ti yojanÄ• . tenÄ• ha --- ``saÃ±Ã±aá¹ƒ ... pe ... abhivadantÄ«â€™â€™ ti. tatth
á¹-hapetvÄ• sesÄ• ni tÄ«á¹‡Ä«â€™â€™ ti idaá¹ƒ saÃ±Ã±Ä• ya catukkampi paripuá¹‡á¹‡ar

aá¹-á¹-hakanti vadanti. tadubhaya_nti taá¹ƒ saÃ±Ã±Ä• aá¹-á¹-hakanti vuttaá¹ƒ ubhayaá¹ƒ. _
bhavissatÄ«_ti, ``catasso rÅ«pasaÃ±Ã±Ä«â€™â€™ tiÄ• dinÄ• upari pakÄ• sessati. vakkha
aá¹-á¹-ha, atthato pana satta saÃ±Ã±Ä• hontÄ«â€™â€™ ti (Ps III 22). __etthÄ• _ti, ``etaá¹ƒ
etasmiá¹ƒ vÄ• kye. __samatikkamituá¹ƒ sakkonti_ tattha Ä• dÄ«navadassanena taduddhaá
brÅ«hitasaddhÄ• di guá¹‡attÄ• , vipariyÄ• yena asakkuá¹‡anaá¹ƒ veditabbaá¹ƒ. __ye sakko
tesaá¹ƒyeva vasena vakkhamÄ• nassa visesassa vattuá¹ƒ sakkuá¹‡eyyattÄ• . sakkontÄ• na
upÄ• tivattanaá¹ƒ \Ne II 12/ attano Ã±Ä• á¹‡abalÄ• nurÅ«panti imamatthaá¹ƒ upamÄ• ya da
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __appamÄ• á¹‡a_nti appamÄ• á¹‡Ä• rammaá¹‡o \
appamÄ• á¹‡Ä• rammaá¹‡atÄ• cassa Ä• gamanavasena veditabbÄ• anantÄ• rammaá¹‡at
paramÄ• nantassa pamÄ• á¹‡aá¹ƒ vÄ• gaá¹‡hÄ• ti. sukhadukkhehi aniÃ±janato rÅ«pavirÄ•
Ä• neÃ±jaá¹ƒ patvÄ• tiá¹-á¹-hati, ayaá¹ƒ no attÄ• ti abhivadantÄ• tiá¹-á¹-hanti. __viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ eke diá¹-á¹-higatikÄ• attÄ• ti vadanti. tenÄ• ha --- __ ``viÃ±
tÄ• va dassetuâ€™â€™ _nti. tassa pana Ä• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡ugghÄ• á¹-imÄ• I
apare. taÃ±hi kasiá¹‡aá¹ƒ manasikÄ• ravasena, ``viÃ±Ã±Ä• á¹‡akasiá¹‡aâ€™â€™ nti, viÃ±
Ä• rammaá¹‡aá¹-á¹-hena Ä• yatanaÃ±cÄ• ti, ``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaâ€™â€™ nti ca
__Ä• kiÃ±caÃ±Ã±Ä• yatanameke_ti etthÄ• pi eseva nayo.

__tayida_nti ya-kÄ• ro padasandhikaroti Ä• ha __ ``taá¹ƒ idaâ€™â€™ _nti. __diá¹-á¹-higata
``saÃ±Ã±Ä« attÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ diá¹-á¹-hiá¹ƒ. diá¹-á¹-hiyeva hi __diá¹-á¹-higat
(MN II 119; AN c 9.11), saá¹…khÄ• ragataâ€™â€™ ntiÄ• dÄ«su (Nidd I 41) viya. gantabbÄ•
gatamattaá¹ƒ __diá¹-á¹-higataá¹ƒ, _ diá¹-á¹-hiyÄ• gahaá¹‡amattanti attho. diá¹-á¹-hipakÄ• r
__diá¹-á¹-higataá¹ƒ_. lokiyÄ• hi vidhayuttagatapakÄ• rasadde samÄ• natthe icchanti. __diá
diá¹-á¹-hikÄ• raá¹‡aá¹ƒ, avijjÄ• di diá¹-á¹-hiá¹-á¹-hÄ• nanti attho. tattha avijjÄ• pi hi
__diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_ upanissayÄ• dibhÄ• vato. yathÄ• ha --- ``assutavÄ• , bhikkhav
adassÄ• vÄ« ariyadhammassa akovidoâ€™â€™ tiÄ• di (Dhs 1007). __phassopi diá¹-á¹-hiá
``tadapi phassapaccayÄ• â€™â€™ ti (DN I 118-124). __saÃ±Ã±Ä• pi diá¹-á¹-hiá¹-á¹-hÄ• na
``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€™â€™ ti (Sn 880; Nidd I 109). __vitakko
yathÄ• ha --- ``takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhamman
Nidd I 121). __ayonisomanasikÄ• ropi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ_. yathÄ• ha --- ``tassevaá¹ƒ
channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarÄ• diá¹-á¹-hi uppajjati, atthi me attÄ• ti tassa saccat
uppajjatÄ«â€™â€™ ti (MN I 19). __diá¹-á¹-hÄ• rammaá¹‡a_nti diá¹-á¹-hiÄ• rammaá¹‡abhÅ«
upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ. tenÄ• ha --- ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™
rÅ«pavedanÄ• divinimuttassa diá¹-á¹-hiyÄ• Ä• rammaá¹‡assa abhÄ• vato anÄ• diyitvÄ• id
__ ``iminÄ• paccayena idaá¹ƒ nÄ• ma dassanaá¹ƒ gahitaâ€™â€™ _nti. __iminÄ• paccaye
paccayaggahaá¹‡ena Ä• rammaá¹‡ampi gahitamevÄ• ti daá¹-á¹-habbaá¹ƒ.

__tadevÄ• _ti diá¹-á¹-higataÃ±ceva diá¹-á¹-hipaccayaÃ±ca. __rÅ«pasaÃ±Ã±Ä• na_nti ettha
__evaá¹ƒ_-saddo pakÄ• rattho, __ ``yadi rÅ«pasaÃ±Ã±Ä• naâ€™â€™ _ntiÄ• dinÄ• pakÄ•

__nirupakkilesÄ• _ \Ne II 13/ nÄ«varaá¹‡Ä• di upakkilesavimuttito. uttamÄ• paá¹‡Ä«tabhÄ•
__seá¹-á¹-hÄ• , _ seá¹-á¹-hattÄ• eva uttaritarÄ• bhÄ• vato __anuttariyÄ• . akkhÄ• yatÄ«_ti
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya visuá¹ƒ vuccamÄ• nattÄ• catutthÄ• ruppasaÃ±Ã±Ä•
anotaraá¹‡ato, __ ``yadi Ä• ruppasaÃ±Ã±Ä• nanti iminÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatana-viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• â€™â€™ _icceva vutta
``yadi ekattasaÃ±Ã±Ä• naá¹ƒ, yadi nÄ• nattasaÃ±Ã±Ä• naâ€™â€™ nti imehi dvÄ«hi padeh
tathÄ• idha kathitoti adhippÄ• yo. __koá¹-á¹-hÄ• sato aá¹-á¹-ha saÃ±Ã±Ä• _ catukkadvayas
ekattasaÃ±Ã±Ä«padaá¹ƒ á¹-hapetvÄ• __atthato pana satta saÃ±Ã±Ä• honti_ aggahitaggal
tenÄ• ha --- __ ``samÄ• pannaka ... pe ... saá¹…gahitoyevÄ• â€™â€™ _ti.

__saÃ±Ã±Ä• gata_nti saÃ±Ã±Ä• vasena gataá¹ƒ, saÃ±Ã±Ä• saá¹…gahaá¹ƒ gataá¹ƒ vÄ• .
upalabbhamÄ• nattÄ• , __ ``saddhiá¹ƒ diá¹-á¹-higatenÄ• â€™â€™ _ti vuttaá¹ƒ. __paccayeh
saha kÄ• raá¹‡abhÅ«tehi paccayehi teneva saha kÄ• raá¹‡abhÄ• vena samÄ• gantvÄ• nib
paá¹-iccasamuppannanti attho. __saá¹…khatattÄ• oá¸·Ä• rikaá¹ƒ_ uppÄ• davayaÃ±Ã±atha
uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati,
bhijjanasabhÄ• vato passantassa pÄ• kaá¹-abhÅ«tavikÄ• raá¹ƒ oá¸·Ä• rikaá¹ƒ siyÄ• . na ce
nidassetabbÄ• tesaá¹ƒ tathÄ• ananupassitabbato; tesampi saá¹…khatabhÄ• vena itarehi s
dunnivÄ• rayabhÄ• vato. tathÄ• hi ``asesavirÄ• ganirodhÄ• â€™â€™ ti (Ud 3) vacanato ma
__ ``atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodhoâ€™â€™ _ti nibbÄ• namevettha paá¹-iyog
``nirujjhanti etthÄ• â€™â€™ ti katvÄ• . __nirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ nÄ• ma att
bhikkhave, ajÄ• taá¹ƒ \Be II 225/ abhÅ«taá¹ƒ asaá¹…khataâ€™â€™ nti suttapadaá¹ƒ (Ud 7
__nibbÄ• nadassÄ«_ti sacchikiriyÄ• bhisamayavasena nibbÄ• nadassÄ«, tato eva itarÄ• bh
saá¹…khataá¹ƒ atikkanto_.

<23> __aá¹-á¹-hasu asaÃ±Ã±Ä«vÄ• desÅ«_ti idaá¹ƒ brahmajÄ• le (DN I 78-80) Ä• gatanay
heá¹-á¹-hÄ• , ``saÃ±Ã±Ä«ti iminÄ• aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• kathitÄ• â€™â€™ ti vutta
vÄ• dÄ• eva uddhaá¹-Ä• . tenÄ• ha __ ``asaÃ±Ã±Ä«â€™â€™ _tiÄ• di. esa nayo parato __
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• desÅ«â€™â€™ _ti etthÄ• pi. saÃ±Ã±Ä• ya sati tÄ• ya ve
``Ä• bÄ• dhanaá¹-á¹-hena saÃ±Ã±Ä• rogoâ€™â€™ _ti vuttaá¹ƒ. dukkhatÄ• sÅ«layogato kil
uppÄ• dajarÄ• bhaá¹…gehi uddhumÄ• tapakkapabhijjanato ca __saÃ±Ã±Ä• gaá¹‡á¸• o; _
eva hotÄ«ti Ä• ha --- __ ``sadosaá¹-á¹-hena gaá¹‡á¸• oâ€™â€™ _ti. pÄ«á¸·Ä• jananato ant
ca saÃ±Ã±Ä• sallaá¹ƒ; svÄ• yamattho \Ne II 14/ attabhÄ• vaá¹ƒ anupavisitvÄ• avaá¹-á¹-hÄ
``anupaviá¹-á¹-haá¹-á¹-hena sallaâ€™â€™ _nti. paá¹-isandhiggahaá¹‡e viÃ±Ã±Ä• á¹‡aá¹ƒ k
hotÄ«ti vuttaá¹ƒ __ ``paá¹-isandhivasena Ä• gatiâ€™â€™ _nti. __gati_nti pavattiá¹ƒ. sÄ• pa
gatÄ«su vutti hotÄ«ti vuttaá¹ƒ --- __ ``cutivasena gatiâ€™â€™ _nti; vaá¸• á¸• hanavasena g
attho. tenÄ• ha __ ``aparÄ• paraâ€™â€™ _nti. aparÄ• paraÃ±hi pabandhavasena pavattan
nandÅ«pasecanaá¹ƒ; itaraá¹ƒ khandhattayaá¹ƒ vÄ• nissÄ• ya abhivuddhiá¹ƒ patiá¹-á¹-haá¹
pÄ• puá¹‡Ä• tÄ«ti. pavaá¸• á¸• havasena vÄ• gatiá¹ƒ, nikkhepavasena cutiá¹ƒ, tato aparÄ•

rÅ«papavattanavasena upapattiá¹ƒ, indriyaparipÄ• kavasena vuá¸• á¸• hiá¹ƒ tassa tassa ka
katÅ«pacitabhÄ• vena viruá¸·hiá¹ƒ; tassa kammassa phalanibbattiyÄ• vepullanti yojetabba

__kÄ• maÃ±cÄ• _tiÄ• dinÄ• ``aÃ±Ã±atra rÅ«pÄ• â€™â€™ tiÄ• dikÄ• codanÄ• lakkhaá¹‡
nayo codanÄ• ya avisiá¹-á¹-havisayatÄ• ya siyÄ• ; visiá¹-á¹-havisayÄ• panÄ• yaá¹ƒ codanÄ
``ayaá¹ƒ pana paÃ±hoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __ettake khandhe_ti yathÄ• vutte rÅ«pave
khandhe. __aÃ±Ã±atra rÅ«pÄ• _ti iminÄ• yattha katthaci rÅ«pena vinÄ• viÃ±Ã±Ä• á¹‡assa
dÄ«pitaá¹ƒ hoti. bhavavisesacodanÄ• ya sabhÄ• vato \Be II 226/ eva viÃ±Ã±Ä• á¹‡ena vinÄ
natthÄ«ti dÄ«pitaá¹ƒ hotÄ«ti Ä• ha --- __ ``arÅ«pabhavepi rÅ«paá¹ƒ, asaÃ±Ã±Ä• bhave ca v
atthÄ«â€™â€™ _ti. __nirodhasamÄ• pannassÄ• _ti saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• p
__byaÃ±janacchÄ• yÄ• ya ce atthaá¹ƒ paá¹-ibÄ• hasÄ«_ti yadi saddatthameva gahetvÄ• a
neyyatthaá¹ƒ suttanti. ettha ca asaÃ±Ã±abhave nibbattasattavasena paá¹-hamavÄ• do; saÃ
samanupassatÄ«ti ettha vuttanayena saÃ±Ã±aá¹ƒyeva attÄ• ti gahetvÄ• tassa kiÃ±canabh
saÃ±Ã±Ä• ya abhÄ• vato asaÃ±Ã±Ä«ti pavatto dutiyavÄ• do; tathÄ• saÃ±Ã±Ä• ya saha rÅ«
rÅ«pÄ• rÅ«padhamme attÄ• ti gahetvÄ• pavatto tatiyavÄ• do; takkaggÄ• havaseneva pava
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«
nibbattassa sattassa cutipaá¹-isandhÄ«su; sabbattha vÄ• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tu
sukhumÄ• ya saÃ±Ã±Ä• ya atthibhÄ• vapaá¹-ijÄ• nanavasena paá¹-hamavÄ• do; asaÃ±Ã±Ä
saÃ±Ã±Ä• ya vasena saÃ±jÄ• nanasabhÄ• vatÄ• paá¹-ijÄ• nanavasena ca dutiyavÄ• dÄ• d
vÄ• dÄ• naá¹ƒ sabbhÄ• vo veditabbo. sesaá¹ƒ vuttanayameva.

<24> yattha na saÃ±Ã±Ä• , tattha Ã±Ä• á¹‡assa sambhavo eva natthÄ«ti Ä• ha --- __ ``asa
asaÃ±Ã±abhÄ• vo nÄ• ma sammohappavattÄ«ti attho. yathÄ• niyyantÄ«ti niyyÄ• niyÄ• ti b
kattusÄ• dhano niyyÄ• niyasaddo, evaá¹ƒ idha viÃ±Ã±Ä• tabbasaddoti Ä• ha --- __ ``vijÄ• n
__viÃ±Ã±Ä• tabbaâ€™â€™ _nti, vijÄ• nanaá¹ƒ viÃ±Ã±Ä• á¹‡anti attho. tena
__diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbamattenÄ• _ti diá¹-á¹-hasutamutaviÃ±Ã±Ä• á¹‡appamÄ
daá¹-á¹-habbo. tenÄ• ha --- __ ``paÃ±cadvÄ• rikasaÃ±Ã±Ä• pavattimattenÄ• â€™â€™ _ti, n
paÃ±cadvÄ• rikasaÃ±Ã±Ä• pavattisamena bhÄ• vanÄ• bhinÄ«hÄ• renÄ• ti attho.
__oá¸·Ä• rikasaá¹…khÄ• rappavattimattenÄ• _ti oá¸·Ä• rikÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ p
__oá¸·Ä• rikasaá¹…khÄ• rÄ• _ti cettha Ä• kiÃ±caÃ±Ã±Ä• yatanapariyosÄ• nÄ• samÄ• patt
__upasampada_nti ye saÃ±Ã±Ä• ya, asaÃ±Ã±ibhÄ• ve ca dosaá¹ƒ disvÄ• nevasaÃ±Ã±Ä•
vaá¹‡á¹‡entÄ• pi rÅ«pajjhÄ• napaá¹-ilÄ• bhamattena tassa sampÄ• danaá¹ƒ paá¹-ilÄ• bhaá
tesaá¹ƒ tassa byasanaá¹ƒ akkhÄ• yati anupÄ• yabhÄ• vato. tenÄ• ha __ ``vinÄ• soâ€™â€™
sadisasamÄ• pajjanapubbakaá¹ƒ parivuá¹-á¹-hÄ• naá¹ƒ. samÄ• patti eva tesaá¹ƒ natthi ana
__oá¸·Ä• rikasaá¹…khÄ• rappavattiyÄ• _ antamaso Ä• kiÃ±caÃ±Ã±Ä• yatanasaá¹…khÄ• ra
akkhÄ• yati_ \Be II 227/ tepi samatikkamitvÄ• pattabbato. __saá¹…khÄ• rÄ• na_nti niddhÄ•
__avasesÄ• _ti ito paraá¹ƒ sukhumabhÄ• vo nÄ• ma natthÄ«ti sukhumabhÄ• vÄ• pattiyÄ•
``bhÄ• vanÄ• vasena sabbasukhumabhÄ• vaá¹ƒ pattÄ• saá¹…khÄ• rÄ• â€™â€™ _ti. __et

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, __pattabbaá¹ƒ nÄ• ma hoti_ tÄ• disasaá¹…khÄ•
__saá¹…khataá¹ƒ_ samecca sambhuyya paccayehi katattÄ• .

<25> ``ye te samaá¹‡abrÄ• hmaá¹‡Ä• sato sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ p
III 25) vakkhamÄ• nattÄ• sabuddhiyaá¹ƒ viparivattamÄ• ne ekajjhaá¹ƒ gahetvÄ• , ``tatrÄ• â
vuttanti Ä• ha --- __ ``tatrÄ• ti sattasu ucchedavÄ• desu bhummaâ€™â€™ _nti. __uddhaá¹ƒ
sarantÄ• ti taá¹ƒ dassento Ä• ha __ ``uddhaá¹ƒ vuccatÄ«â€™â€™ _tiÄ• di. __sarantÄ• _ti y
labhanti, taá¹ƒ jÄ• nantÄ• . __Ä• satti_nti Ä• sÄ«sanaá¹ƒ. __peccÄ• _ti paraloke. __vÄ• á¹‡
bhavapariyÄ• pannaphalavisesÄ• pekkhÄ• ya paá¹-ipajjanato. __sakkÄ• yassa bhayÄ• _ti s
paramatthato vijjamÄ• no dhammasamÅ«hoti katvÄ• upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ, t
mÄ• _ parikkhayaá¹ƒ agamÄ• si. __mÄ• osÄ«di_ mÄ• heá¹-á¹-hÄ• bhassi. __abbha_nti Ä
bhijjitvÄ• pati. gaddulena baddho __gaddulabaddho. daá¸·hathambho viya khÄ«lo viya ca_
dummocanÄ«yato. __sÄ• viya diá¹-á¹-higatiko_ tassa anuparivattanato. __daá¹‡á¸• ako viy
chedanakaraá¹‡Ä• ya asamatthabhÄ• vakaraá¹‡ato. __rajju viya taá¹‡hÄ• _ bandhanato ca
samannÄ• gamanavasena ca sambaddhabhÄ• vato. tena vuttaá¹ƒ --- __ ``diá¹-á¹-hidaá¹‡á¸
taá¹‡hÄ• rajjuyÄ• â€™â€™ _ti.

<26> bhagavÄ• attano desanÄ• vilÄ• sena veneyyajjhÄ• sayavasena (catucattÄ• rÄ«sa ap
tattha antogadhÄ• ti) uddesavasena paÃ±ceva saá¹…gahetvÄ• yathuddesaá¹ƒ nigamento,
__paÃ±cÄ• yatanÄ• nÄ«â€™â€™ _ti \Be II 228/ Ä• ha. tattha dukkhassa nimittabhÄ• vato c
kÄ• raá¹‡aá¹-á¹-hena Ä• yatanatthoti vuttaá¹ƒ --- __ ``imÄ• neva paÃ±ca kÄ• raá¹‡Ä• nÄ«â
saÃ±Ã±Ä«Ä• divasena tÄ«á¹‡i ucchedavÄ• doti __cattÄ• ri bhÄ• jitÄ• ni_. itaraá¹ƒ pana __c
kuhiá¹ƒ paviá¹-á¹-haá¹ƒ_? sarÅ«pato abhÄ• jitattÄ• yathÄ• bhÄ• jitesu vÄ• desu kattha ant
uddese pana sarÅ«pato gahitameva, ``diá¹-á¹-hadhammanibbÄ• naá¹ƒ vÄ• paneke abhivad
ekattasaÃ±Ã±Ä«vÄ• de nÄ• nattasaÃ±Ã±Ä«vÄ• de antogadhanti dassento __ ``ekatta ... pe
Ä• ha yathÄ• sukhaÃ±cetaá¹ƒ vuttaá¹ƒ. paá¹-hamo hi diá¹-á¹-hadhammanibbÄ• navÄ• do n
antogadho, itare cattÄ• ro ekattasaÃ±Ã±Ä«vÄ• de.

<27> __atÄ«takoá¹-á¹-hÄ• sasaá¹…khÄ• ta_nti atÄ«taá¹ƒ khandhakoá¹-á¹-hÄ• sasaá¹…kh
nivutthadhammavisayÄ• kappanÄ• idhÄ• dhippetÄ• , tasmÄ• atÄ«takÄ• lavÄ• cako idha p
rÅ«pÄ• dikhandhavinimuttaÃ±ca kappanÄ• vatthu natthi, antasaddo ca koá¹-á¹-hÄ• savÄ• c
``atÄ«takoá¹-á¹-hÄ• sasaá¹…khÄ• taá¹ƒ pubbantaá¹ƒ kappetvÄ• â€™â€™ _ti. ``kappetvÄ•
taá¹‡hÄ• yanÄ• bhinivisÄ• naá¹ƒ samatthanaá¹ƒ pariniá¹-á¹-hÄ• panaá¹ƒ vadati. __sesamp
``pubbantÄ• nudiá¹-á¹-hÄ«â€™â€™ ti evamÄ• dikaá¹ƒ. __pubbe vuttappakÄ• ra_nti ``apara
tiÄ• dÄ«su vuttappakÄ• raá¹ƒ. ekekasmiÃ±ca __attÄ• _ti Ä• hito ahaá¹ƒmÄ• no etthÄ• ti kat
ettha puÃ±Ã±apÄ• pÄ• ni tabbipÄ• kÄ• cÄ• ti katvÄ• , taá¹ƒ taá¹ƒ gahaá¹‡avisesaá¹ƒ upÄ•
hotÄ«ti Ä• ha --- __ ``rÅ«pÄ• dÄ«su aÃ±Ã±ataraá¹ƒ attÄ• ti ca lokoti ca gahetvÄ• â€™â€™
__sassato. amaro nicco dhuvo_ti tasseva vevacanÄ• ni. maraá¹‡Ä• bhÄ• vena __amaro, _

sabbakÄ• laá¹ƒ vattanato __nicco, _ thiraá¹-á¹-hena vikÄ• rÄ• bhÄ• vena __dhuvo, yathÄ• l
yathÄ• vuttamatthaá¹ƒ niddesapaá¹-isambhidÄ• pÄ• á¸·Ä«hi vibhÄ• veti. ayaÃ±ca attho ``rÅ
samanupassati, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato sam
(Paá¹-is I 130-131) imissÄ• paÃ±cavidhÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vasena vutto. ``rÅ«pa
(Paá¹-is I 130-131) pana paÃ±cadasavidhÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vasena cattÄ• ro ca
``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±aá¹ƒ --- ``lokoâ€™â€™ ti paÃ±Ã±apentÄ«ti ayampi
ekaá¹ƒ khandhaá¹ƒ, ``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±e ``lokoâ€™â€™ ti paÃ±Ã±ape
daá¹-á¹-habbo. __eseva nayo_ti iminÄ• yathÄ• ``rÅ«pÄ• dÄ«su aÃ±Ã±ataraá¹ƒ attÄ• ti \Be
gahetvÄ• sassato ... pe ... dhuvoâ€™â€™ ti attho vutto; evaá¹ƒ asassato anicco adhuvo uc
hoti paraá¹ƒ maraá¹‡Ä• ; nicco ca anicco ca nevanicco nÄ• niccoti evamÄ• dimatthaá¹ƒ atio

__cattÄ• ro sassatavÄ• dÄ• _ti lÄ• bhÄ«vasena tayo, takkÄ«vasena ekoti evaá¹ƒ cattÄ• ro.
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ« \Ne II 17/ titthiyo mandapaÃ±Ã±o anekajÄ• tisatasahassa
majjhimapaÃ±Ã±o dasa saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ• ni, tikkhapaÃ±Ã±o cattÄ• rÄ«sa
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappÄ• ni, na tato paraá¹ƒ. so evaá¹ƒ anussaranto attÄ• ca loko c
takkÄ« pana takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ sass
abhivadati. tena vuttaá¹ƒ --- ``lÄ• bhÄ«vasena tayo, takkÄ«vasena ekoti evaá¹ƒ cattÄ• ro sa
eteneva ca adhiccasamuppattikavÄ• do viya sassatavÄ• do kasmÄ• duvidhena na vibhatto
daá¹-á¹-habbaá¹ƒ.

ettha ca, ``sassato attÄ• ca loko cÄ• â€™â€™ ti vÄ• de ayamayuttatÄ• vibhÄ• vanÄ• --- y
attÄ• , loko vÄ• sassato siyÄ• , tassa nibbikÄ• ratÄ• ya purimarÅ«pÄ• vijahanato kassaci v
asakkuá¹‡eyyatÄ• ya ahitato nivattanatthaá¹ƒ hite ca paá¹-ipattiatthaá¹ƒ upadeso eva nippa
sassatavÄ• dino. kathaá¹ƒ vÄ• so upadeso pavattÄ«yati vikÄ• rÄ• bhÄ• vato; evaÃ±ca atta
dÄ• nÄ• dikiriyÄ• hiá¹ƒsÄ• dikiriyÄ• ca na sambhavati; tathÄ• sukhassa dukkhassa ca anu
sassatavÄ• dino na yujjati kammabaddhÄ• bhÄ• vato, jÄ• tiÄ• dÄ«naá¹ƒ asambhavato kuto
dhammamattaá¹ƒ tassa uppajjati ceva vinassati ca, yassa vasenÄ• yaá¹ƒ kiriyÄ• divohÄ• ro
purimarÅ«pÄ• vijahanena avaá¹-á¹-hitassa attano dhammamattanti na sakkÄ• sambhÄ• ve
avatthÄ• bhÅ«tÄ• tato aÃ±Ã±e vÄ• siyuá¹ƒ anaÃ±Ã±e vÄ• , yadi aÃ±Ã±e, na tÄ• hi tassa u
atthi. yo hi karoti paá¹-isaá¹ƒvedeti cavati upapajjati cÄ• ti icchitaá¹ƒ. tasmÄ• tadavattho eva
yathÄ• vuttadoso, kiÃ±ca dhammakappanÄ• pi niratthakÄ• siyÄ• . atha anaÃ±Ã±e, uppÄ• c
\Be II 230/ anaÃ±Ã±assa attano tÄ• saá¹ƒ viya uppÄ• davinÄ• sasambhavÄ• pattito kuto nic
attano viya niccatÄ• ti bandhanavimokkhÄ• naá¹ƒ asambhavo evÄ• ti na yujjati eva sassata
vÄ• dÄ« dhammÄ• naá¹ƒ sassatabhÄ• ve parisuddhaá¹ƒ yuttiá¹ƒ vattuá¹ƒ samattho atthi; yu
paá¹‡á¸• itÄ• naá¹ƒ cittamÄ• rÄ• dhetÄ«ti viÃ±Ã±Å«hi chaá¸• á¸• ito evÄ• yaá¹ƒ sassatavÄ•

__satta ucchedavÄ• dÄ• _ti ettha te sarÅ«pamattato heá¹-á¹-hÄ• dassitÄ• eva, tattha dve
ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hanti lÄ• bhÄ« ca alÄ• bhÄ« ca. tattha lÄ• bhÄ« nÄ• ma dibbaca

dibbena cakkhunÄ• arahato cutiá¹ƒ disvÄ• upapattiá¹ƒ apassanto. yo vÄ• puthujjanÄ• nar
daá¹-á¹-huá¹ƒ sakkoti, pubbayogÄ• bhÄ• vena parikammÄ• karaá¹‡ena vÄ• upapÄ• taá¹ƒ
``tattha tattheva \Ne II 18/ attÄ• ucchijjatÄ«â€™â€™ ti ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. al
paralokaá¹ƒ jÄ• nÄ• ti, ettako jÄ«vavisayo, yÄ• va indriyagocaroâ€™â€™ ti attano dhÄ«tuy
hatthaggaá¹‡hanakarÄ• jÄ• viya kÄ• masukhagiddhatÄ• ya vÄ• , ``yathÄ• rukkhapaá¹‡á¹‡
paá¹-isandhiyanti, evaá¹ƒ sabbepi sattÄ• appaá¹-isandhikamaraá¹‡ameva gacchanti, jalabu
sattÄ• â€™â€™ ti takkamattavasena vÄ• ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. tattha yaá¹ƒ he
``manussattabhÄ• ve kÄ• mÄ• vacaradevattabhÄ• ve rÅ«pÄ• vacaradevattabhÄ• ve catubb
sattassa ucchedapaÃ±Ã±Ä• panavasena satta ucchedavÄ• dÄ• kathitÄ• â€™â€™ ti. tattha
vÄ• desu ``kÄ• yassa bhedÄ• â€™â€™ ti vuttaá¹ƒ; paÃ±cavokÄ• rabhavapariyÄ• pannaá¹ƒ
pavattattÄ• tesaá¹ƒ vÄ• dÄ• naá¹ƒ, na yuttaá¹ƒ catuvokÄ• rabhavapariyÄ• pannaá¹ƒ attabh
catutthÄ• dÄ«su catÅ«su vÄ• desu, ``kÄ• yassa bhedÄ• â€™â€™ ti vuttaá¹ƒ. na hi arÅ«pÄ
saccametaá¹ƒ, rÅ«pabhave pavattavohÄ• reneva diá¹-á¹-higatiko arÅ«pabhavepi kÄ• yavoh
``kÄ• yassa bhedÄ• â€™â€™ ti. yathÄ• diá¹-á¹-higatikehi diá¹-á¹-hiyo paÃ±Ã±attÄ• , tathev
arÅ«pakÄ• yabhÄ• vato vÄ• phassÄ• didhammasamÅ«habhÅ«te arÅ«pattabhÄ• ve kÄ• ya

etthÄ• ha --- ``kÄ• mÄ• vacaradevattabhÄ• vÄ• diniravasesavibhavapatiá¹-á¹-hÄ• pakÄ• na
aparantakappikabhÄ• vo anÄ• gataddhavisayattÄ• tesaá¹ƒ \Be II 231/ vÄ• dÄ• naá¹ƒ; na p
diá¹-á¹-higatika-paccakkhabhÅ«ta-manussattabhÄ• va-samucchedapatiá¹-á¹-hÄ• pakassa p
paccuppannavisayattÄ• â€™â€™ ti. yadi evaá¹ƒ yathÄ• hi dutiyÄ• divÄ• dÄ• naá¹ƒ, purima
attano uttaruttarabhavopapattiyÄ• samucchedanato yujjati aparantakappikatÄ• , tathÄ• ca
ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. evaá¹ƒ a
manussattabhÄ• vasamucchedassa adhippetattÄ• paá¹-hamavÄ• dassapi aparantakappika
pubbantato Ä• gatassa ucchedapaÃ±Ã±Ä• panavasena idha pubbantakappikesu desanÄ•
heá¹-á¹-hÄ• aparantakappikesu desanÄ• gatÄ• . ete ucchedavÄ• dÄ• heá¹-á¹-hÄ• apara
ucchijjati, na tato uddhaá¹ƒ pavatti atthÄ«ti dassanatthaá¹ƒ vuttÄ• . jalabubbuá¸·akÅ«pamÄ
laddhi.

__idhÄ• _ti pubbantakappikesu. __idheva_ manussattabhÄ• vÄ• dike __ucchijjati_ vinaá¹-â
anÄ• gate anuppattidassanaparÄ• naá¹ƒ ucchedavÄ• dÄ• naá¹ƒ aparantakappikesu gahaá¹
Ä• gatassa attano idheva ucchedadassanaparÄ• naá¹ƒ pubbantakappikesu gahaá¹‡aá¹ƒ. _
pana idaá¹ƒ atthato Ä• pannassa atthassa dassanaá¹ƒ. sattesu saá¹…khÄ• resu ca ekacca
ekaccasassatavÄ• do \Ne II 19/. so pana brahmakÄ• yika-khiá¸• á¸• Ä• padosika-manopado
idhÄ• gatÄ• naá¹ƒ takkino ca uppajjanavasena catubbidhoti Ä• ha __ ``cattÄ• ro ekaccasas
``saá¹…khÄ• rekaccasassatikÄ• â€™â€™ ti idaá¹ƒ tehi sassatabhÄ• vena gayhamÄ• nÄ• n
yathÄ• sabhÄ• vadassanavasena vuttaá¹ƒ, na panekaccasassatikamatadassanavasena. ta
asaá¹…khatamevÄ• ti laddhi. tathÄ• hi vuttaá¹ƒ (DN I 49) __brahmajÄ• le_ --- ``cittanti vÄ•
viÃ±Ã±Ä• á¹‡anti vÄ• ayaá¹ƒ attÄ• nicco dhuvo sassato avipariá¹‡Ä• madhammo sassatis

á¹-hassatÄ«â€™â€™ ti. na hi yassa bhÄ• vassa paccayehi abhisaá¹…khatabhÄ• vaá¹ƒ paá
niccadhuvÄ• dibhÄ• vo anummattakena na sakkÄ• paá¹-iÃ±Ã±Ä• tuá¹ƒ. etena, ``uppÄ• dav
niccÄ• , siyÄ• aniccÄ• , siyÄ• na vattabbÄ• â€™â€™ tiÄ• dinÄ• pavattassa sattabhaá¹…g
vibhÄ• vitÄ• hoti.

tatthÄ• yaá¹ƒ \Be II 232/ (Sv-pá¹- I 38) ayuttatÄ• vibhÄ• vanÄ• --- yadi, ``yena sabhÄ• vena
vuccati, teneva sabhÄ• vena so dhammo natthÄ«â€™â€™ tiÄ• dinÄ• vucceyya, siyÄ• ane
siyÄ• na anekantavÄ• do; na cettha desantarÄ• disambaddhabhÄ• vo yutto vattuá¹ƒ tassa
vivÄ• dÄ• bhÄ• vato. ye pana vadanti --- ``yathÄ• suvaá¹‡á¹‡aghaá¹-e makuá¹-e kate ghaá
makuá¹-abhÄ• vo uppajjati, suvaá¹‡á¹‡abhÄ• vo tiá¹-á¹-hatiyeva, evaá¹ƒ sabbabhÄ• vÄ• na
koci uppajjati, sabhÄ• vo pana tiá¹-á¹-hatÄ«â€™â€™ ti. te vattabbÄ• --- kiá¹ƒ taá¹ƒ suvaá¹‡
ghaá¹-e makuá¹-e ca avaá¹-á¹-hitaá¹ƒ? yadi rÅ«pÄ• di, so saddo viya anicco, atha rÅ«pÄ• d
sammutimattaá¹ƒ. tassa vohÄ• ramattassa atthitÄ• natthitÄ• niccatÄ• vÄ• na vattabbÄ• .
paramatthasabhÄ• vena anupalabbhanatoti anekantavÄ• do na siyÄ• . dhammÄ• ca dham
vÄ• . yadi aÃ±Ã±e, na tesaá¹ƒ aniccatÄ• ya dhammÄ« anicco aÃ±Ã±attÄ• . na hi rÅ«pÄ• c
aÃ±Ã±attÄ• , na ca rÅ«pe cakkhuviÃ±Ã±Ä• á¹‡asaddo hoti; kiÃ±ca dhammakappanÄ• pi nir
niccÄ• niccatÄ• ya asijjhanato atha anaÃ±Ã±e; uppÄ• davinÄ• savantehi anaÃ±Ã±assa dha
uppÄ• davinÄ• sasabbhÄ• vato kuto niccatÄ• vakÄ• so, tesampi vÄ• dhammino viya niccat
niccÄ• niccanavattabbarÅ«po attÄ• ca loko ca paramatthato vijjamÄ• natÄ• paá¹-ijÄ• nanat
aÃ±Ã±ataraá¹ƒ rÅ«paá¹ƒ, yathÄ• vÄ• dÄ«pÄ• dayo. na hi dÄ«pÄ• dÄ«naá¹ƒ udayabbayas
niccÄ• niccanavattabbasabhÄ• vatÄ• sakkÄ• vattuá¹ƒ jÄ«vassa niccÄ• dÄ«su aÃ±Ã±atara
sattabhaá¹…gassa viya sesabhaá¹…gÄ• nampi asambhavoyevÄ• ti sattabhaá¹…gavÄ• das

ettha \Ne II 20/ ca, ``issaro nicco, aÃ±Ã±e sattÄ• aniccÄ• â€™â€™ ti evaá¹ƒ pavattavÄ• d
sattekaccasassatavÄ• dÄ• ; seyyathÄ• pi issaravÄ• dÄ• dayo. ``paramÄ• á¹‡avo niccÄ• dh
aniccÄ• â€™â€™ ti evaá¹ƒ pavattavÄ• dÄ• saá¹…khÄ• rekaccasassatavÄ• dÄ• ; seyyathÄ
``ekacce dhammÄ• sassatÄ• , ekacce \Be II 233/ asassatÄ• â€™â€™ ti; etasmiá¹ƒ vÄ• de
asassatatÄ• sanniá¹-á¹-hÄ• naá¹ƒ yathÄ• sabhÄ• vÄ• vabodho eva, tayidaá¹ƒ kathaá¹ƒ mic
--- ``cakkhÄ• dÄ«naá¹ƒ asassatabhÄ• vasanniá¹-á¹-hÄ• naá¹ƒ micchÄ• dassanaâ€™â€™ r
dhammÄ• naá¹ƒ sassatabhÄ• vÄ• bhiniveso idha micchÄ• dassanaá¹ƒ; tena pana ekavÄ• r
asassatabhÄ• vÄ• vabodho vidÅ«sito saá¹ƒ saá¹-á¹-habhÄ• vato; visasaá¹ƒ saá¹-á¹-ho viya s
sakiccakÄ• raá¹‡Ä• samattatÄ• ya sammÄ• dassanapakkhe á¹-hapetabbataá¹ƒ nÄ• rahati.
nicchitÄ• pi cakkhuÄ• dayo samÄ• ropitajÄ«vasabhÄ• vÄ• eva diá¹-á¹-higati kehi gayhantÄ
micchÄ• dassanabhÄ• vo na sakkÄ• nivÄ• retuá¹ƒ. tathÄ• hi vuttaá¹ƒ __brahmajÄ• le_ (DI
... pe ... kÄ• yoti vÄ• ayaá¹ƒ me attÄ• â€™â€™ tiÄ• di. evaÃ±ca katvÄ• asaá¹…khatÄ• ya
vasena yathÄ• kkamaá¹ƒ ekacce dhammÄ• sassatÄ• ; ekacce asassatÄ• ti evaá¹ƒ pavatto
ekaccasassatavÄ• do Ä• pajjatÄ«ti evaá¹ƒ pakÄ• rÄ• codanÄ• anokÄ• sÄ• hoti
aviparÄ«tadhammasabhÄ• vasampaá¹-ipattibhÄ• vato.

na maratÄ«ti amarÄ• . kÄ• sÄ• ? ``evantipi me noâ€™â€™ tiÄ• dinÄ• (DN I 62) nayena p
diá¹-á¹-higatikassa diá¹-á¹-hi ca vÄ• cÄ• ca, amarÄ• ya diá¹-á¹-hiyÄ• vÄ• cÄ• ya vividho kh
so etassa atthÄ«ti __amarÄ• vikkhepo_. atha vÄ• amarÄ• ti ekÄ• macchajÄ• ti, sÄ• ummu
udake sandhÄ• vamÄ• nÄ• gÄ• haá¹ƒ na gacchati; evamevaá¹ƒ ayampi vÄ• do ito cito ca s
nÄ• gacchatÄ«ti amarÄ• vikkhepo, so eva __amarÄ• vikkhepiko_. svÄ• yaá¹ƒ vÄ• do
musÄ• vÄ• daanuyogachandarÄ• gamohahetukatÄ• ya catudhÄ• pavattoti Ä• ha --- __ ``ca
vuttÄ• â€™â€™ _ti. nanu cettha (Sv-pá¹- I 65-66) catubbidhopi amarÄ• vikkhepiko kusalÄ•
paralokattikÄ• dÄ«ni ca yathÄ• bhÅ«taá¹ƒ anavabujjhamÄ• no, tattha tattha paÃ±haá¹ƒ puá
vikkhepanamattaá¹ƒ Ä• pajjatÄ«ti tassa kathaá¹ƒ diá¹-á¹-higatikabhÄ• vo. na hi avattukÄ• m
pucchitamatthaá¹ƒ ajÄ• nantassa vikkhepakaraá¹‡amattena diá¹-á¹-higatikatÄ• yuttÄ• ti? na
pucchÄ• vikkhepakaraá¹‡amattena tassa diá¹-á¹-higatikatÄ• icchitÄ• , atha kho micchÄ• bh
micchÄ• bhiniviá¹-á¹-hoyeva hi mandabuddhitÄ• ya kusalÄ• didhamme paralokattikÄ• dÄ«n
appaá¹-ipajjamÄ• no attanÄ• aviÃ±Ã±Ä• tassa atthassa paraá¹ƒ viÃ±Ã±Ä• petuá¹ƒ asamatt
ca vikkhepaá¹ƒ Ä• pajjatÄ«ti. tathÄ• hissa \Ne II 21/ vÄ• dassa sassatadiá¹-á¹-hisaá¹…gaho
puÃ±Ã±apÄ• pÄ• naá¹ƒ, tabbipÄ• kÄ• naÃ±ca anavabodhena, asaddahanena ca, ``tabbisa
vikkhepakaraá¹‡aá¹ƒyeva yuttaá¹ƒ sundaraÃ±cÄ• â€™â€™ ti, khantiá¹ƒ ruciá¹ƒ uppÄ• detv
uppannÄ• visuá¹ƒyevekÄ• esÄ• diá¹-á¹-hi sattabhaá¹…gadiá¹-á¹-hi viyÄ• ti daá¹-á¹-habbÄ
--- ``pariyantarahitÄ• diá¹-á¹-higatikassa diá¹-á¹-hi ceva vÄ• cÄ• cÄ• â€™â€™ ti (Sv I 61).
sassatadiá¹-á¹-hisaá¹…gaho? ucchedavasena anabhinivesato. ``natthi koci dhammÄ• naá¹ƒ
vivÄ• dabahulattÄ• lokassa; `evamevaâ€™ nti pana saddantarena dhamme nijjhÄ• nanÄ•
gÄ• havasena sassatalesopettha labbhatiyeva.

amati gacchati ettha sabhÄ• vo osÄ• nanti anto, mariyÄ• do, so etassa atthÄ«ti __antavÄ•
``sapariyantoâ€™â€™ _ti. avaá¸• á¸• hitakasiá¹‡assa puggalassa evaá¹ƒ hotÄ«ti yojanÄ• .
``anantavÄ• lokoâ€™â€™ ti vÄ• do. __tatiyavÄ• do_ ``antavÄ• ca anantavÄ• cÄ• â€™â€
``nevantavÄ• nÄ• nantavÄ• â€™â€™ ti vÄ• do. ete eva cattÄ• ro vÄ• dino sandhÄ• ya __b
``antÄ• nantikÄ• antÄ• nantaá¹ƒ lokassa paÃ±Ã±apenti catÅ«hi vatthÅ«hÄ«â€™â€™ ti vut
yuttaá¹ƒ tÄ• va purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• dÄ«naá¹ƒ antattaÃ±ca anantattaÃ±ca antÄ•
pavattavÄ• dattÄ• antÄ• nantikattaá¹ƒ. pacchimassa pana tadubhayapaá¹-isedhavasena pa
kathamantÄ• nantikattanti? tadubhayapaá¹-isedhavasena pavattavÄ• dattÄ• eva. yasmÄ•
antÄ• nantavisayo eva taá¹ƒ Ä• rabbha pavattattÄ• . apare Ä• hu --- ``yathÄ• tatiyavÄ• de s
antavantatÄ• anantatÄ• ca sambhavati, evaá¹ƒ takkÄ«vÄ• depi kÄ• labhedavasena ubhay
aÃ±Ã±amaÃ±Ã±apaá¹-isedhena ubhayaÃ±Ã±eva vuccati. kathaá¹ƒ? antavantatÄ• paá¹-ised
anantatÄ• paá¹-isedhena ca antavantatÄ• , antÄ• nantÄ• naÃ±ca tatiyavÄ• dabhÄ• vo kÄ• l
idaá¹ƒ vuttaá¹ƒ hoti yasmÄ• ayaá¹ƒ lokasaÃ±Ã±ito attÄ• jhÄ• yÄ«hi adhigatavisesehi anan
diá¹-á¹-ho anusuyyati; tasmÄ• nevantavÄ• . yasmÄ• pana tehi \Be II 235/ eva kadÄ• ci ant
anusuyyati, tasmÄ• na pana anantavÄ• â€™â€™ ti. yathÄ• ca anussutitakkÄ«vasena, eva

jÄ• tissaratakkiÄ• dÄ«naÃ±ca vasena yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. ayaÃ±hi takkiko
avaá¸• á¸• hitabhÄ• vapubbakattÄ• paá¹-ibhÄ• ganimittÄ• naá¹ƒ vaá¸• á¸• hitabhÄ• vassa
apaccakkhakÄ• ritÄ• ya anussavÄ• dimatte á¹-hatvÄ• --- ``nevantavÄ• â€™â€™ ti paá¹-ikk
avaá¸• á¸• hitakÄ• lavasena pana ``nÄ• nantoâ€™â€™ ti. na pana antavantatÄ• nantatÄ• n
taá¹ƒ ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti, avassaÃ±ca etaá¹ƒ evaá¹ƒ viÃ±Ã±Ä• tab
vikkhepapakkhaá¹ƒyeva bhajeyya catutthavÄ• do. na hi antavantatÄ• nantatÄ• tadubhayavi
pakÄ• ro atthi, takkÄ«vÄ• dÄ« ca yuttimaggako, kÄ• labhedavasena ca tadubhayampi ekas
__anantaracatukka_nti ekattasaÃ±Ã±Ä«ti Ä• gatasaÃ±Ã±Ä«catukkaá¹ƒ.

__ekantasukhÄ«_ti ekanteneva sukhÄ«. taá¹ƒ panassa sukhaá¹ƒ dukkhena avomissaá¹ƒ h
``nirantarasukhÄ«â€™â€™ _ti. __ekantasukhamevÄ• _ti idaá¹ƒ sukhabahulataá¹ƒ sandhÄ•
sattasu jÄ• tÄ«sÅ«_ti idaá¹ƒ tato paraá¹ƒ jÄ• tissaraÃ±Ä• á¹‡ena anussarituá¹ƒ na sakkÄ• t
__tÄ• disamevÄ• _ti sukhasamaá¹…gimeva attabhÄ• vaá¹ƒ. ``evaá¹ƒ sukhasamaá¹…gÄ«â
jÄ• tissarassa_ atÄ«tajÄ• tiyampi idha viya dukkhaphuá¹-á¹-hassa taá¹ƒ anussarantassa.

__sabbesampÄ«_ti lÄ• bhÄ«naá¹ƒ takkÄ«nampi. __tathÄ• _ti iminÄ• ``sabbesampÄ«â€™
Ä• kaá¸• á¸• hati. kÄ• mÄ• vacaraá¹ƒ nÄ• ma adukkhamasukhaá¹ƒ anuá¸·Ä• raá¹ƒ avibhÅ«
``catutthajjhÄ• navasenÄ• â€™â€™ _ti. catutthajjhÄ• naá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ etassa at
__catutthajjhÄ• nikaá¹ƒ. majjhattassÄ• _ti majjhattabhÅ«tassa majjhattavedanÄ• bahulassa
__majjhattabhÅ«taá¹-á¹-hÄ• nameva_ attano majjhattatÄ• pattameva bhÅ«tapubbaá¹ƒ anus
__ekaccasassatikÄ• _ti ekaccasassatavÄ• dino vuttÄ• . puggalÄ• dhiá¹-á¹-hÄ• nena hi ekac
sesesupi. adhiccasamuppannavÄ• do sassatavÄ• dasamuddiá¹-á¹-hoti katvÄ• __ ``dve adh
ca vuttaá¹ƒ.

<28> __diá¹-á¹-huddhÄ• ra_nti yathÄ• vuttÄ• naá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aniyyÄ• nikabhÄ• vac
paduddharaá¹‡aá¹ƒ. __paccattaá¹ƒyeva Ã±Ä• á¹‡a_nti aparappaccayaá¹ƒ attaniyeva Ã±Ä•
attapaccakkhaá¹ƒ \Be II 236/ hotÄ«ti Ä• ha __ ``paccakkhaÃ±Ä• á¹‡aâ€™â€™ _nti. suvaá¹
upakkilesavigamena Ã±Ä• á¹‡assa visuddhanti Ä• ha __ ``parisuddhanti nirupakkilesaâ€™â
kilesandhakÄ• ravigamato sappabhÄ• samujjalameva hotÄ«ti vuttaá¹ƒ --- __ ``pariyodÄ• tan
__bÄ• hirasamayasmimpi honti_ jhÄ• nassa samijjhanato. __mayamidaá¹ƒ jÄ• nÄ• mÄ• _ti
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti ca micchÄ• gÄ• havasena aÃ±Ã±Ä• á¹‡ab
yathÄ• gahitaá¹ƒ gÄ• haá¹ƒ sandhÄ• ya --- ``mayamidaá¹ƒ atthaá¹ƒ tattha jÄ• nÄ• mÄ• â€™
micchÄ• gÄ• he avijjamÄ• naá¹ƒ __Ã±Ä• á¹‡akoá¹-á¹-hÄ• saá¹ƒ otÄ• rentiyeva_ anuppaves
Ã±Ä• á¹‡aá¹ƒ, micchÄ• dassanaá¹ƒ nÄ• metaá¹ƒ, _ kiá¹ƒ pana taá¹ƒ micchÄ• dassanaá¹ƒ n
cÄ• tiÄ• dinÄ• micchÄ• bhinivesabhÄ• vato. tenÄ• ha __ ``tadapi ... pe ... atthoâ€™â€™ _t
diá¹-á¹-hiyÄ• upanissayabhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha --- __ ``jÄ• nanam
Ã±Ä• á¹‡abhÄ• gamattamevÄ• â€™â€™ _ti. Ã±Ä• á¹‡ampi hi diá¹-á¹-hiyÄ• upanissayo hot
tathÄ• tathÄ• micchÄ• bhinivesato. __anupÄ• tivattanato_ anatikkamanato. asÄ• dhÄ• raá

etenÄ• ti \Ne II 23/ anupÄ• tivattanaá¹ƒ, tato. __upÄ• dÄ• napaccayato_ti upÄ• dÄ• nassa p
phalÅ«pacÄ• reneva upÄ• dÄ• namÄ• ha. yadi brahmajÄ• le Ä• gatÄ• sabbÄ• pi diá¹-á¹-hi
sante idaá¹ƒ suttaá¹ƒ brahmajÄ• lasuttena ekasadisanti Ä• ha --- __ ``brahmajÄ• le panÄ• â
``aÃ±Ã±atra rÅ«paá¹ƒ aÃ±Ã±atra vedanÄ• sakkÄ• yaá¹ƒyeva anuparidhÄ• vantÄ«â€™â€™
sakkÄ• yadiá¹-á¹-hi Ä• gatÄ• . __brahmajÄ• laá¹ƒ kathitameva hoti_ tattha Ä• gatÄ• naá¹ƒ c
diá¹-á¹-hÄ«naá¹ƒ idhÄ• gatattÄ• . sassatucchedÄ• bhiniveso attÄ• bhinivesapubbako, ``attÄ
ucchedoâ€™â€™ ti pavattanato.

<30> __dvÄ• saá¹-á¹-hi ... pe ... dassetu_nti kathaá¹ƒ panÄ• yamattho ``idha, bhikkhave, el
tiÄ• dipÄ• á¸·iyÄ• dassito hotÄ«ti? appahÄ«nasakkÄ• yadiá¹-á¹-hikassa
pubbantÄ• parantadiá¹-á¹-hiupÄ• diyanajotanato. __pariccÄ• genÄ• _ti vikkhambhanena. __
tatiyajjhÄ• naá¹ƒ upasampajja viharatÄ«_ti ettha na parihÄ«nacatutthajjhÄ• nassa tatiyajjhÄ
tatiyajjhÄ• nÄ• vuá¹-á¹-hitassa pana catutthajjhÄ• nÄ• vuá¹-á¹-hitassa ca tatiyaá¹ƒ paá¹-ilo
tenÄ• ha __ ``ayaá¹ƒ_ \Be II 237/ __panetthÄ• â€™â€™ _tiÄ• di. __evaá¹ƒsampadamidaá¹
pÄ«ti nirujjhatÄ«â€™â€™ ti idaá¹ƒ, ``nirÄ• misasukhassanirodhÄ• â€™â€™ ti ettha viya vu
vuttanti veditabbanti attho. __hÄ«najjhÄ• napariyÄ• dÄ• nakadomanassa_nti nÄ«varaá¹‡as
taÃ±hi jhÄ• napariyÄ• dÄ• nakaraá¹ƒ. __kammanÄ«yabhÄ• vo_ti samÄ• pattiá¹ƒ patto viya
kammakkhamabhÄ• vo. somanassavidhurattÄ• domanassaá¹ƒ viyÄ• ti domanassanti vutta
pÄ«tÄ«â€™â€™ ti puna vuttÄ• pÄ«ti __jhÄ• nadvayapÄ«ti. yaá¹ƒ á¹-hÄ• naá¹ƒ chÄ• yÄ• j
Ä• tapena abhibhuyyamÄ• naá¹ƒ chÄ• yÄ• jahati. tattha Ä• tape chÄ• yÄ• ti padesena Ä• t
bhÅ«tasaá¹…khatÄ• naá¹ƒ pahÄ• naá¹-á¹-hÄ• namÄ• ha. tenÄ• ha __ ``yasmiá¹ƒ á¹-hÄ• ne

<31> __nirÄ• misaá¹ƒ sukhanti tatiyajjhÄ• nasukhaá¹ƒ_ dÅ«rasamussÄ• ritakÄ• mÄ• misat

<32> __adukkhamasukhanti catutthajjhÄ• navedanaá¹ƒ, _ na yaá¹ƒ kiÃ±ci upekkhÄ• vedan

<33> __niggahaá¹‡o_ti mamaá¹ƒkÄ• rabhÄ• vena kiÃ±cipi agaá¹‡hanto. __nibbÄ• nassa s
nibbÄ• nÄ• dhigamassa, nibbÄ• nasseva vÄ• avilomavasena ekantikupÄ• yatÄ• ya sappÄ
``upakÄ• rabhÅ«taâ€™â€™ _nti. __sabbatthÄ• _ti sabbesu tebhÅ«makadhammesu. __eta_
yathÄ• vuttasamathabhÄ• vanÄ• ya kilesÄ• naá¹ƒ vikkhambhanaá¹ƒ. sabbattha nikantiyÄ•
nibbÄ• nassa __upakÄ• rapaá¹-ipadÄ• nÄ• ma jÄ• taá¹ƒ_? na jÄ• yate vÄ• tyadhippÄ• yo.
pubbantÄ• nudiá¹-á¹-hiÄ• dike sabbasmiá¹ƒ. __aggaá¹‡hanavasenÄ• _ti \Ne II 24/ taá¹‡hÄ
yattha hi taá¹‡hÄ• gÄ• ho vimocito, tattha diá¹-á¹-himÄ• naggÄ• hÄ• sukkhÄ• viya honti ta
tÄ• disassa nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• eva Ä• sanne, na dÅ«re. tena vuttaá¹ƒ --- __
nÄ• ma jÄ• taâ€™â€™ _nti. tÄ• disassa ca santohamasmÄ«tiÄ• dikÄ• samanupassanÄ• a
Ä• ha --- __ ``abhivadatÄ«ti abhimÄ• nena upavadatÄ«â€™â€™ _ti. idameva upÄ• diyatÄ«
``aá¹-á¹-hÄ• rasavidhampÄ«â€™â€™ _ti vuttaá¹ƒ. sesapadepi eseva nayo. diá¹-á¹-hupÄ• d
sesaupÄ• dÄ• nasambhavo avuttasiddhoti tadeva uddhaá¹-aá¹ƒ.

__se Ä• yatane veditabbe_ti nirodhassa kÄ• raá¹‡aá¹ƒ nibbÄ• naá¹ƒ veditabbaá¹ƒ. __dvinn
cakkhÄ• yatanÄ• dÄ«naá¹ƒ dvinnaá¹ƒ Ä• yatanÄ• naá¹ƒ. __paá¹-ikkhepena nibbÄ• naá¹ƒ d
veneyyajjhÄ• sayavasena.

__na_ \Be II 238/ __gÄ• dhatÄ«_ti na patiá¹-á¹-hÄ• ti. __ato_ti asmÄ• nibbÄ• nÄ• . __sarÄ
__saá¹…khÄ• rapaá¹-ikkhepenÄ• _ti saá¹…khÄ• rekadesabhÅ«tÄ• naá¹ƒ catunnaá¹ƒ mahÄ

__viÃ±Ã±Ä• á¹‡a_nti visiá¹-á¹-hena Ã±Ä• á¹‡ena jÄ• nitabbaá¹ƒ. tato eva __anidassanaá¹ƒ
anindriyagocaraá¹ƒ. __ananta_nti antarahitaá¹ƒ, niccanti attho. __sabbato pabha_nti kilesan
ca samantato pabhassaraá¹ƒ. ``sabbato papaâ€™â€™ nti vÄ• pÄ• á¹-ho, sabbato patatitth
cattÄ• rÄ«sakammaá¹-á¹-hÄ• nasaá¹…khÄ• tehi titthehi otaritvÄ• anupavisitabbaá¹ƒ amata
anupÄ• dÄ• kaÃ±ci dhammaá¹ƒ aggahetvÄ• vimuccanti etthÄ• ti __anupÄ• dÄ• vimokkho,
vimuccati etenÄ• ti __anupÄ• dÄ• vimokkho, _ aggamaggo. anupÄ• dÄ• vimokkhantikatÄ• y
__anupÄ• dÄ• vimokkho_ti vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

paÃ±cattayasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. kintisuttavaá¹‡á¹‡anÄ•

<34> __bhavo_ti \Ne II 25/ paritto. __abhavo_ti mahanto. vuddhiattho hi ayaá¹ƒ a-kÄ• ro,
``saá¹ƒvarÄ• saá¹ƒvaro, phalÄ• phalaâ€™â€™ ntiÄ• dÄ«su viya, tasmÄ• __bhavÄ• bhava
vÄ• bhavassa hetu, taá¹ƒ paccÄ• sÄ«samÄ• noti attho. tenÄ• ha --- __ ``tasmiá¹ƒ tasmiá¹ƒ
vedissÄ• mÄ«â€™â€™ _tiÄ• di.

<35> lokuttarabodhipakkhiyadhamme uddissa puthujjanÄ• naá¹ƒ vivÄ• do sambhavatÄ«ti Ä
``lokiyalokuttarÄ• va kathitÄ• â€™â€™ _ti. lokiyÄ• pi hi bodhipakkhiyadhammÄ• lokuttarad
Ä• sannakÄ• raá¹‡attÄ• visesakÄ• raá¹‡anti yÄ• va aÃ±Ã±ehi lokiyadhammehi abhivisiá¹-á
sattatiá¹ƒsabodhipakkhiyadhammesÅ«â€™â€™ _ti avisesena vuttaá¹ƒ. __atthato nÄ• naá¹
hoti bodhipakkhiyadhammÄ• naá¹ƒ samadhigatattÄ• . na hi kÄ• yÄ• dayo bhÄ• vetabbÄ• , s
__byaÃ±janato nÄ• naá¹ƒ_ bhedaá¹ƒ. __iminÄ• pi kÄ• raá¹‡enÄ• _ti imÄ• yapi yuttiyÄ• . idÄ
--- __ ``atthaÃ±ca byaÃ±janaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha \Be II 239/. tattha __samÄ• ne
samÄ• netvÄ• , suttantarapadehi ca samÄ• netvÄ• . __aÃ±Ã±athÄ• _ti aÃ±Ã±ato, bhÅ«tato
__micchÄ• ropitabhÄ• vo_ti ayÄ• thÄ• vato á¹-hapitabhÄ• vo. __atthaÃ±ca byaÃ±janaÃ±ca
viÃ±Ã±Ä• panakÄ• raá¹‡amevÄ• _ti aviparÄ«tatthassa saddassa ca bujjhanahetutÄ• ya.

<37> idha dhammavinayaá¹-á¹-hÄ• ne __satiyeva satipaá¹-á¹-hÄ• nanti gahitÄ• , _ atthato
atthassa gahitattÄ• . asabhÄ• vaniruttibhÄ• vato byaÃ±janato nÄ• nattanti taá¹ƒ liá¹…gabhe

dassento, __ ``satipaá¹-á¹-hÄ• noti vÄ• satipaá¹-á¹-hÄ• nÄ• ti vÄ• micchÄ• ropethÄ• â€™
__appamattaka_nti aá¹‡umattaá¹ƒ sallahukaá¹ƒ, na garutaraá¹ƒ adhanitaá¹ƒ katvÄ• vattab
ghosavantaá¹ƒ __katvÄ• ropite_ vuttadosÄ• bhÄ• vatoti tenÄ• ha --- __ ``nibbutiá¹ƒ pattuá¹
_ti.

byaÃ±janassa micchÄ• ropanaá¹ƒ na visesantarÄ• yakaraá¹ƒ hotÄ«ti Ã±Ä• panatthaá¹ƒ, __
kathetvÄ• va parinibbuto. suttantabyaÃ±janaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ_ --- ``appamattal
ti.

<38> __atha catutthavÄ• re vivÄ• do kasmÄ• _ jÄ• to? yÄ• vatÄ• nesaá¹ƒ vacanaá¹ƒ attha
cÄ• ti adhippÄ• yo. __saÃ±Ã±Ä• ya vivÄ• do_ti kiÃ±cÄ• pi sameti atthato ceva byaÃ±janato
pana nesaá¹ƒ avisuddhÄ• , tÄ• ya saÃ±Ã±Ä• ya vasena vivÄ• do jÄ• toti dassento __ ``aha
satipaá¹-á¹-hÄ• nanti vadÄ• mi, ayaá¹ƒ satipaá¹-á¹-hÄ• noti vadatÄ«ti evaá¹ƒ tesaá¹ƒ Ã±Ä•
imamatthaá¹ƒ, __ ``eseva nayoâ€™â€™ _ti iminÄ• atidisati.

<39> __na codanatthÄ• ya vegÄ• yitabba_nti sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ na codanÄ• kÄ• tabb
ekacco kodhanabhÄ• vena evaá¹ƒ paá¹-ipphari, tasmÄ• . __anÄ• dÄ• nadiá¹-á¹-hÄ«_ti Ä• d
anÄ• dÄ• nadiá¹-á¹-hÄ« adaá¸·haggÄ• hÄ«. __pakkhipanto viyÄ• _ti gilitvÄ• pakkhipanto vi

__upaghÄ• to_ti cittappaghÄ• to pharasupaghÄ• to viya. __vaá¹‡aghaá¹-á¹-itassa viyÄ• _ti
viya __dukkhuppatti_ cittadukkhuppatti. __dve vÄ• re vatvÄ• pi visajjetÄ«_ti suppaá¹-inissag
coditamatte vissajjeti ceti adhippÄ• yo \Be II 240/. kathanavasena ca __kÄ• yacittakilamatho
sahasÄ• avissajjentena codakassa vihesÄ• vÄ• do hutvÄ• pi akkodhanÄ• disabhÄ• vo.

__upekkhÄ• _ti sakena kammena paÃ±Ã±Ä• yissatÄ«ti tasmiá¹ƒ puggale ajjhupekkhaá¹‡Ä
nÄ• ma_ tassa anÄ• cÄ• rassa anajjhupekkhaá¹‡ato.

<40> __vacanasaÃ±cÄ• ro_ti pesuÃ±Ã±avasena aÃ±Ã±athÄ• vacanupasaá¹ƒhÄ• ro. __diá
yugaggÄ• havasena laddhi. sÄ• pana __cittassa anÄ• rÄ• dhaniyabhÄ• vo_ satthucittassa
__kalaho_ti adhikaraá¹‡uppÄ• davasena pavatto viggaho bhaá¹‡á¸• anassa pubbabhÄ• go.

__yena kÄ• raá¹‡enÄ• _ti yena dhammena satthusÄ• sanena. tameva hi sandhÄ• ya vadati
sÄ• raá¹‡Ä«yadhammo adhippetoâ€™â€™ _ti. __etthÄ• _ti ``dhammassa cÄ• nudhammaâ
sambuddhassa tassa tathÄ• pavattaá¹ƒ byÄ• karaá¹‡aá¹ƒ yathÄ• vivÄ• dÄ• pannÄ• saÃ±
--- __ ``tesaá¹ƒ bhikkhÅ«naá¹ƒ saÃ±Ã±attikaraá¹‡aâ€™â€™ _nti. tadeva byÄ• karaá¹‡aá¹ƒ
vuccamÄ• no anupavatto dhammo. tenÄ• ha --- __ ``tadeva byÄ• karoti nÄ• mÄ• â€™â€™
__sahadhammiko_ sakÄ• raá¹‡o. aÃ±Ã±attho ayaá¹ƒ kiá¹ƒ saddoti Ä• ha __ ``aÃ±Ã±oâ€™
vuttanayena paá¹-ipannabhikkhuno, tassa paá¹-ipatti na kenaci garahaá¹‡Ä«yÄ• hotÄ«ti att

suviÃ±Ã±eyyameva.

kintisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. sÄ• magÄ• masuttavaá¹‡á¹‡anÄ•

<41> __dvedhikajÄ• tÄ• _ti \Ne II 27/ jÄ• tadvedhikÄ• saÃ±jÄ• tabhedÄ• . __dvejjhajÄ• tÄ
pattÄ• . bhaá¹‡á¸• anti paribhÄ• santi etenÄ• ti __bhaá¹‡á¸• anaá¹ƒ, _ viruddhacittatÄ• . __
__dhammavinaya_nti pÄ• vacanaá¹ƒ. __vitujjantÄ• _ mukhasattÄ«hi. __sahitaá¹ƒ me_ti ma
siliá¹-á¹-haá¹ƒ pubbÄ• parasambandhaá¹ƒ atthayuttaá¹ƒ. tenÄ• ha \Be II 241/ __ ``atthasaá
__adhiciá¹‡á¹‡a_nti Ä• ciá¹‡á¹‡aá¹ƒ. __viparÄ• vatta_nti virodhadassanavasena parÄ• vatt
dÅ«sitanti attho. tenÄ• ha --- __ ``cirakÄ• lavasena ... pe ... nivattaâ€™â€™ _nti. __pariyesa
tattha tattha gantvÄ• sikkhÄ• hÄ«ti attho. __sace sakkosi, _ idÄ• nimeva mayÄ• veá¹-hitad
__maraá¹‡amevÄ• _ti aÃ±Ã±amaÃ±Ã±aghÄ• tavasena maraá¹‡ameva.

nÄ• á¹-aputtassa imeti __nÄ• á¹-aputtiyÄ• _. te pana tassa sissÄ• ti Ä• ha __ ``antevÄ• sik
purimapaá¹-ipattito paá¹-inivattanaá¹ƒ paá¹-ivÄ• naá¹ƒ, taá¹ƒ rÅ«paá¹ƒ sabhÄ• vo etesanti _
tenÄ• ha __ ``nivattanasabhÄ• vÄ• â€™â€™ _ti. __kathanaá¹ƒ_ atthassa Ä• cikkhanaá¹ƒ. _
hetudÄ• haraá¹‡Ä• ni Ä• haritvÄ• bodhanaá¹ƒ. na upasamÄ• ya saá¹ƒvattatÄ«ti anupasam
__anupasamasaá¹ƒvattanikaá¹ƒ, _ tasmiá¹ƒ. samussitaá¹ƒ hutvÄ• patiá¹-á¹-hÄ• hetubhÄ• v
patiá¹-á¹-hÄ• ti Ä• ha --- __ ``bhinnathÅ«peti bhinnapatiá¹-á¹-heâ€™â€™ _ti. __thÅ«po_ti vA
niyyÄ• nabhÄ• vo veditabbo, aÃ±Ã±adhamme abhibhuyya samussitaá¹-á¹-hena. __so_ niga
abhinnasammatopi __bhinno_ vinaá¹-á¹-hoyeva sabbena sabbaá¹ƒ abhÄ• vatoti bhinnathÅ«
vaá¹-á¹-adukkhato muccitukÄ• mÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ, taá¹ƒ ettha natthÄ«ti appaá¹-is
__bhinnathÅ«pe appaá¹-isaraá¹‡e_ti evamettha attho veditabbo.

__Ä• cariyappamÄ• á¹‡a_nti Ä• cariyamuá¹-á¹-hi hutvÄ• pamÄ• á¹‡abhÅ«taá¹ƒ. __nÄ• nÄ
``vivÄ• do na uppajjÄ«â€™â€™ ti vatvÄ• tassa anuppattikÄ• raá¹‡aá¹ƒ dassento, __ ``satth
avivÄ• dakÄ• raá¹‡aá¹ƒ katvÄ• va parinibbÄ• yÄ«â€™â€™ _ti vatvÄ• taá¹ƒ vivarituá¹ƒ __ `
_tiÄ• di vuttaá¹ƒ. __patiá¹-á¹-hÄ• ca avassayo ca, _ ``ayaá¹ƒ dhammo ayaá¹ƒ vinayo idaá¹ƒ
nti vinicchayane mahÄ• padesÄ• , paÃ±habyÄ• karaá¹‡Ä• ni ca, yasmÄ• tesu patiá¹-á¹-hÄ•
dhammavinayadharÄ• ca nicchayaá¹ƒ gacchanti. tathÄ• hi suttantamahÄ• padesato vinay
catunnaá¹ƒ paÃ±habyÄ• karaá¹‡Ä• naá¹ƒ vasena suvinicchitarÅ«po, tasmÄ• dhammavinay
kÄ• tuá¹ƒ sakkotÄ«ti Ä• ha --- __ ``tenevÄ• â€™â€™ _tiÄ• di, tasmÄ• uá¸·Ä• rÄ• ya desan

<42> paá¹-ipaviá¹-á¹-haá¹ƒ \Ne II 28/ katvÄ• Ä• haritabbato, saccaá¹ƒ kÄ• ritabbato pÄ• bh
--- __ ``kathÄ• pÄ• bhataâ€™â€™ _nti, dhammakathÄ• ya mÅ«lakÄ• raá¹‡anti attho. yesaá
uppanno, teyeva adhammavÄ• dino, tesaá¹ƒ tÄ• va so ahitÄ• ya dukkhÄ• ya saá¹ƒvattatu, t

devamanussÄ• naá¹ƒ kathanti, codanÄ• paramparÄ• ya saá¹ƒkilesavatthubhÄ• vatoti parih
``kosambakakkhandhake viyÄ• â€™â€™ _tiÄ• di.

<43> __abhiÃ±Ã±Ä• desitÄ• _ti abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya jÄ• nitvÄ• bodhitÄ• . __
apadissa patissayamÄ• nÄ• garukavasena nissayamÄ• nasabhÄ• vÄ• . tenÄ• ha --- __ ``u
_ti, garutaraá¹ƒ nissayaá¹ƒ katvÄ• viharantÄ«ti attho. __parivÄ• re paÃ±Ã±attÄ• nÄ«_ti, ``Ä
Ä• jÄ«vakÄ• raá¹‡Ä• â€™â€™ ti, evaá¹ƒ niddhÄ• retvÄ• __parivÄ• rapÄ• á¸·iyaá¹ƒ_ (Vin V
á¹-hapitÄ• ni. ``evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• â€™â€™ ti
vibhaá¹…gapÄ• á¹-havaseneva hi tÄ• ni bhagavatÄ• paÃ±Ã±attÄ• ni. __tÄ• ni á¹-hapetvÄ•
adhipÄ• timokkhaá¹ƒ nÄ• mÄ• _ti, idaá¹ƒ gobalÄ«baddaÃ±Ä• yena vuttanti daá¹-á¹-habbaá
adhipÄ• timokkhabhÄ• vato.

__tatrÄ• yaá¹ƒ nayo_ti tasmiá¹ƒ suppajahanÄ• ya appamattakabhÄ• ve ayaá¹ƒ vakkhamÄ•
paá¹‡Ä«tabhojanÄ• ni. __yo kocÄ«_ti bhikkhu vÄ• bhikkhunÄ« vÄ• . __dukkaá¹-avatthuka_
dukkaá¹-Ä• pattivatthukaá¹ƒ. __tenÄ• _ti suppajahanabhÄ• vena mÅ«lÄ• pattivÄ«tikkamass

__pubbabhÄ• gamagga_nti lokiyamaggaá¹ƒ. __tatrÄ• _ti tasmiá¹ƒ pubbabhÄ• gamaggaá¹ƒ
__obhÄ• saÃ±Ä• á¹‡a_nti obhÄ• sassa uppattihetubhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ. tattha pana so
ca catubbidhoti sutattÄ• , __ ``paá¹-á¹-hamamaggo nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __e
aparisaá¹…kitaá¹ƒ pariccattaá¹ƒ katvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathetuá¹ƒ na sakkoti.

__cetiyaá¹ƒ na diá¹-á¹-ha_nti tassa kataá¹ƒ thÅ«paá¹ƒ vadati. nindiye puthujjanabhÄ• ve á¹
pÄ• saá¹ƒsaá¹ƒ ariyabhÄ• vaá¹ƒ Ä• ropetvÄ• taá¹ƒ micchÄ• laddhiá¹ƒ abhinivissa paggayh
maggopi vÄ• ritoyevÄ• _ti. vuttaÃ±hetaá¹ƒ ---

``yo \Ne II 29/ nindiyaá¹ƒ pasaá¹ƒsati, taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ, kalinÄ• tena sukhaá¹ƒ na vindatÄ«â€™â€™ ti || (Sn 663; SN
3; Nett 92).

``khaá¹‡eneva \Be II 243/ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ samatthakammaá¹-á¹-hÄ• nakathaá
ti hi iminÄ• tattha kohaÃ±Ã±ampi dissati; itaresu pana vattabbameva natthi. __uppÄ• á¹-etv
``atha te bhikkhÅ«â€™â€™ tiÄ• di __sesaá¹ƒ_ nÄ• ma. ``amataá¹ƒ te paribhuÃ±janti, ye kÄ
paribhuÃ±jantÄ«â€™â€™ ti (AN a I 600) vacanaá¹ƒ duggahitaá¹ƒ gaá¹‡hÄ• petvÄ• , __ ``et
paribhuttaá¹ƒ nÄ• ma bhavissatÄ«â€™â€™ _ti Ä• ha.

<44> __eva_nti Ä• kÄ• ralakkhaá¹‡ametaá¹ƒ, na Ä• kÄ• raniyamanaá¹ƒ. tena iminÄ• va kÄ
uppajjeyyÄ• ti vuttaá¹ƒ hoti. garusmiá¹ƒ garÅ«ti pavattaá¹ƒ cittaá¹ƒ garuvisayattÄ• taá¹ƒsah

tassa bhÄ• vo gÄ• ravaá¹ƒ, garukaraá¹‡aá¹ƒ, taá¹ƒ ettha natthÄ«ti __agÄ• ravo_. tenÄ• ha
``gÄ• ravavirahitoâ€™â€™ _ti. garussa gÄ• ravavasena patissayanaá¹ƒ patissoti vuccati nÄ
tappaá¹-ipakkhato __appatisso_ti Ä• ha --- __ ``appatissayo anÄ«cavuttÄ«â€™â€™ _ti. etth
satthari agÄ• ravo nÄ• ma hoti, taá¹ƒ dassetuá¹ƒ, __ ``ettha panÄ• â€™â€™ _tiÄ• di vuttaá
upaá¹-á¹-hÄ• naá¹ƒ na yÄ• tÄ«_tiÄ• di samudÄ• yakittanaanavasesadassanaá¹ƒ, avayavato
taá¹ƒ sÄ• maÃ±Ã±ato sikkhÄ• padasamÄ• dÄ• naá¹ƒ tabbiseso bhedo. esa nayo sesesupi.

__sakkaccaá¹ƒ na gacchatÄ«_ti Ä• daravasena na gacchati. __saá¹…ghe katoyeva hoti_ s
tassa, yathÄ• saá¹…ghaá¹ƒ uddissa dinnaá¹ƒ ekena bhikkhunÄ• paá¹-iggahitaá¹ƒ saá¹…g
__aparipÅ«rayamÄ• nova_ sikkhÄ• ya agÄ• ravo. tenÄ• ha bhagavÄ• --- __ ``sikkhÄ• ya n
(MN II 135). attano parisÄ• ya uppannaá¹ƒ vivÄ• damÅ«laá¹ƒ visesato attanÄ• vÅ«pasame
anatthÄ• vahato __ ``ajjhattaâ€™â€™ _ntveva vuttaá¹ƒ. esa nayo __bahiddhÄ• _ti etthÄ• p

<46> __chaá¹-hÄ• nÄ• nÄ«_ti chamÅ«lÄ• ni. yathÄ• samanavasena samathÄ• naá¹ƒ vivÄ
evaá¹ƒ vivÄ• dÄ• dÄ«naá¹ƒ tehi adhikattabbatÄ• pÄ«ti Ä• ha --- __ ``vÅ«pasamanatthÄ• ya
adhikaraá¹‡Ä• nÄ«â€™â€™ _ti. tena adhikaraá¹‡asaddassa kammatthataá¹ƒ Ä• ha. samat
adhikarÄ«yanti etthÄ• ti __adhikaraá¹‡Ä• ni, _ vivÄ• dÄ• dayo.

vivÄ• do \Ne II 30/ \Be II 244/ uppannamattova hutvÄ• parato kakkhaá¸·atthÄ• ya saá¹ƒvat
nissÄ• ya paá¹-hamaá¹ƒ uppanno vivÄ• dÄ• nusÄ• rena mÅ«lakaá¹ƒ viya anubandharogo ta
vatthuá¹ƒ katvÄ• pavaá¸• á¸• hanto vivÄ• dÄ• dhikaraá¹‡aá¹ƒ patvÄ• upari vaá¸• á¸• hati n
anuvÄ• dÄ• pattikiccÄ• dhikaraá¹‡aá¹ƒ patvÄ• vivÄ• dassa ca vaá¸• á¸• hanaá¹ƒ pÄ• kaá¹-
``cattÄ• ri adhikaraá¹‡Ä• ni patvÄ• upari vaá¸• á¸• hanto so vivÄ• doâ€™â€™ _ti. __uppan
(Sv-pá¹- III 331) uá¹-á¹-hitÄ• naá¹ƒ uá¹-á¹-hitÄ• naá¹ƒ. __samathattha_nti samanatthaá¹ƒ.

__aá¹-á¹-hÄ• rasahi vatthÅ«hÄ«_ti lakkhaá¹‡avacanametaá¹ƒ yathÄ• ``yadi me byÄ• dhÄ«
dÄ• tabbamidamosadhaâ€™â€™ nti (Spk-pá¹- II 3.39-42; kaá¹…khÄ• 0 abhi0 á¹-Ä«0 adhik
tasmÄ• tesu aÃ±Ã±atarena vivadantÄ• , ``aá¹-á¹-hÄ• rasahi vatthÅ«hi vivadantÄ«â€™â€™
__upavadanÄ• _ti akkoso. __codanÄ• _ti anuyogo.

adhikaraá¹‡assa sammukhÄ• va vinayanato __sammukhÄ• vinayo_. sannipatitaparisÄ• ya
yebhuyyatÄ• ya yebhuyyasikakammassa karaá¹‡aá¹ƒ __yebhuyyasikÄ• . kÄ• rakasaá¹…gh
sammukhÄ«bhÄ• vo, _ na yathÄ• tathÄ• kÄ• rakapuggalÄ• naá¹ƒ sammukhatÄ• mattaá¹ƒ
saccapariyÄ• yo hi idha dhamma-saddo ``dhammavÄ• dÄ«â€™â€™ tiÄ• dÄ«su (DN I 9) viy
tassa tassa adhikaraá¹‡assa vÅ«pasamÄ• ya bhagavatÄ• vuttavidhi, tassa vinayassa sam
__vinayasammukhatÄ• _. vivÄ• davatthusaá¹…khÄ• te atthe paccatthikÄ• atthapaccatthikÄ
__atthapaccatthikÄ• naá¹ƒ. saá¹…ghasammukhatÄ• parihÄ• yati_ sammatapuggaleheva v

__na_nti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. ``na chandÄ• gatiá¹ƒ gacchatÄ«â€™â€™ tiÄ• dinÄ• (V
__paÃ±caá¹…gasamannÄ• gataá¹ƒ_. guá¸·hakÄ• dÄ«su alajjussannÄ• ya parisÄ• ya guá¸·
lajjussannÄ• ya __vivaá¹-ako, _ bÄ• lussannÄ• ya __sakaá¹‡á¹‡ajappako_. yassÄ• kiriyÄ•
sÄ• yebhuyyasikÄ• ti Ä• ha --- __ ``dhammavÄ• dÄ«naá¹ƒ yebhuyyatÄ• yÄ• â€™â€™ _tiÄ

__evaá¹ƒ vinicchita_nti Ä• pattiá¹ƒ dassetvÄ• ropanavasena vinicchitaá¹ƒ, paá¹-ikammaá¹
Ä• pattÄ• dhikaraá¹‡asamathe parato Ä• gamissati. na samaá¹‡asÄ• ruppaá¹ƒ __assÄ• ma
akÄ• tabbaá¹ƒ, tasmiá¹ƒ. __ajjhÄ• cÄ• re_ vÄ«tikkamesati. __paá¹-icarato_ti \Be II 245/ paá
pÄ• pussannatÄ• ya pÄ• piyo, puggalo, tassa kÄ• tabbakammaá¹ƒ __tassapÄ• piyasikaá¹ƒ

__sammukhÄ• vinayeneva vÅ«pasamo natthi_ paá¹-iÃ±Ã±Ä• ya, tathÄ• rÅ«pÄ• ya khantiy
II 31/. __etthÄ• _ti Ä• pattidesanÄ• yaá¹ƒ. paá¹-iÃ±Ã±Ä• te Ä• pannabhÄ• vÄ• dike karaá¹‡
saá¹ƒvareyyÄ• sÄ«â€™â€™ ti, parivÄ• sadÄ• nÄ• divasena ca pavattaá¹ƒ vacÄ«kammaá¹

__yathÄ• nurÅ«pa_nti ``dvÄ«hi catÅ«hi tihi ekenÄ• â€™â€™ ti evaá¹ƒ vuttanayena yathÄ•
imasmiá¹ƒ sutte, etasmiá¹ƒ vÄ• samathavicÄ• re. __vinicchayanayo_ti vinicchaye nayamat
``vitthÄ• ro panÄ• â€™â€™ _tiÄ• di.

<47> __saá¹…khepatova vutto, _ na samathakkhandhake viya vitthÄ• rato. __tathÄ• _ti imi
padaá¹ƒ Ä• kaá¸• á¸• hati, ettha __iti_-saddo Ä• diattho, evamÄ• dinÄ• iminÄ• pakÄ• renÄ
bodhipakkhiyadhammÄ• naá¹ƒ ekantÄ• navajjabhÄ• vato natthi adhammabhÄ• vo, bhagava
vaá¸• á¸• hetvÄ• vÄ• kathanaá¹ƒ yathÄ• dhammaá¹ƒ akatanti katvÄ• adhammabhÄ• voti
satipaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

__niyyÄ• nika_nti sapÄ• á¹-ihÄ«raá¹ƒ appaá¹-ivÄ• naá¹ƒ hutvÄ• pavattati. __tathevÄ• _ti i
amhÄ• kaâ€™â€™ ntiÄ• dinÄ• vuttamatthaá¹ƒ Ä• kaá¸• á¸• hati. __bhÅ«tena ... pe ... kÄ•
yathÄ• dhammaá¹ƒ karaá¹‡ato, vuttavipariyÄ• yato ito paraá¹ƒ __adhammo. ayaá¹ƒ vinayo
saá¹ƒvaraá¹‡ato pahÄ• nato paá¹-isaá¹…khÄ• nato ca. __ayaá¹ƒ avinayo nÄ• ma_ rÄ• gÄ•
vinayo nÄ• ma_ yathÄ• vinayakaraá¹‡ato, vuttavipariyÄ• yena itaro __avinayo_. vatthusamp
sabbesaá¹ƒ vinayakammÄ• naá¹ƒ akuppatÄ• ti Ä• ha --- __ ``vatthusampatti ... pe ... ayaá¹ƒ
_ti, tappaá¹-ipakkhato avinayo veditabbo. tenÄ• ha __ ``vatthuvipattÄ«â€™â€™ _tiÄ• di.

sammÄ• paá¹-ipattiyÄ• nayanaá¹-á¹-hena yathÄ• vutto dhammo eva netti, tato eva sattass
asithilapavattihetutÄ• ya __dhammarajjÅ«_ti attho vutto. suttantapariyÄ• yena tÄ• va dasa k
dhammoti evaá¹ƒ vuttÄ• . sÄ• eva vÄ• hotu dhammanetti, yo idha imissÄ• vaá¹‡á¹‡anÄ• y
bodhipakkhiyadhammÄ• â€™â€™ tiÄ• dinÄ• dhammena ca vinayena ca vutto, so eva \Be
Ä• netvÄ• yojanÄ• . __tÄ• ya dhammanettiyÄ• sameti_ tÄ• ya yathÄ• vuttÄ• ya dhamman
ekalakkhaá¹‡ameva hotÄ«ti attho. evaá¹ƒ vivÄ• davatthubhÅ«to dhammo ce ``dhammoâ€™

``adhammoâ€™â€™ ti, vinayo ce ``vinayoâ€™â€™ ti, avinayo ce ``avinayoâ€™â€™ ti nicc
vivÄ• dÄ• dhikaraá¹‡ameva dassitaá¹ƒ_ tassa vÅ«pasamadhammÄ• naá¹ƒ apariyosÄ• pitat

<48> __taá¹ƒ paneta_nti \Ne II 32/ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ paccÄ• masati. __vÄ• re_ atth
__pattepi. dvÄ«hÄ«_ti yasmiá¹ƒ Ä• vÄ• se vivÄ• dÄ• dhikaraá¹‡aá¹ƒ uppannaá¹ƒ, tattha vÄ
bhikkhÅ«hi __atirekatarÄ• _.

<49> __khandhasÄ• manta_nti Ä• pattikkhandhabhÄ• vena samÄ«paá¹ƒ. __Ä• pattisÄ• ma
Ä• pajjitabbaÄ• patti. methunarÄ• gavasena kÄ• yasaá¹ƒsagge dukkaá¹-assa vatthÅ«ti Ä• h
``paá¹-hamapÄ• rÄ• jikassa pubbabhÄ• ge dukkaá¹-aâ€™â€™ _nti. __sesÄ• naá¹ƒ_ tiá¹‡á
pubbabhÄ• ge thullaccayameva.

<50> __parikkamitvÄ• _ upakkamitvÄ• . __Ä• pattÄ• dhikaraá¹‡aá¹ƒ dassitaá¹ƒ_ tattheva v
kÄ• retabbatÄ• ya icchitabbattÄ• .

<52> __kammassa vatthu dassitaá¹ƒ_ na samathoti adhippÄ• yo. nanu cÄ• yaá¹ƒ samathÄ
samathassa pana kÄ• raá¹‡e dassite samatho dassitova hotÄ«ti dassetuá¹ƒ __ ``evarÅ«pas
vuttaá¹ƒ.

<53> __idaá¹ƒ kamma_nti ``idaá¹ƒ amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naâ€™â€™ ntiÄ• d
__tiá¹‡avatthÄ• rakasadisattÄ• _ti taá¹ƒsadisatÄ• ya tabbohÄ• roti dasseti yathÄ• --- ``esa
__Ä• kÄ• ramattameva_ tiá¹‡avatthÄ• rakakammaá¹ƒ nÄ• ma, na pana tassa sabbaso kara
``khandhakeâ€™â€™ _tiÄ• di. __gihÄ«naá¹ƒ hÄ«nena khuá¹ƒsanavambhanaá¹ƒ_ yathÄ•
natthÄ«â€™â€™ ti. __dhammikapaá¹-issavesu_ visaá¹ƒvÄ• danavasena __Ä• pannÄ• Ä•
kiccÄ• dhikaraá¹‡assa. __sammukhÄ• vinayeneva vÅ«pasamo_ saá¹…ghasammukhatÄ• d

<54> sotÄ• pattiphalasacchikiriyavacanato __kosambiyasutte_ (MN I 492) __sotÄ• pattima
kathitÄ• , _ idha pana ``diá¹-á¹-hisÄ• maÃ±Ã±agato viharatiâ€™â€™ cceva \Be II 247/ vutta
sutte sotÄ• pattiphalasammÄ• diá¹-á¹-hi vuttÄ• ti veditabbÄ• â€™â€™ _ti vuttaá¹ƒ. pÄ• pak
sÄ• vajjabhÄ• vassa mudutikkhabhÄ• vena veditabbÄ• ti Ä• ha __ ``aá¹‡unti appasÄ• vajja
mahÄ• sÄ• vajjaâ€™â€™ _nti. sesaá¹ƒ suviÃ±Ã±eyyameva.

sÄ• magÄ• masuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. sunakkhattasuttavaá¹‡á¹‡anÄ•

<55> heá¹-á¹-himamaggehi \Ne II 33/ Ã±Ä• tamariyÄ• dÄ• ya pajÄ• nanato __aÃ±Ã±Ä• , _
phalabhÄ• vato aggaphalapaÃ±Ã±Ä• , taá¹ƒsahagatÄ• sammÄ• saá¹…kappÄ• dayo ca ``a

``aÃ±Ã±Ä• ti arahattaâ€™â€™ _nti. __catÅ«hi padehi kathitÄ• , _ ``pariciá¹‡á¹‡Ä• me bhag
viya na ekapadeneva. ``lokuttaro dhammo adhigato mayÄ• â€™â€™ ti maÃ±Ã±anÄ• matta
``appatte pattasaÃ±Ã±inoâ€™â€™ _tiÄ• dimÄ• ha.

<56> __idaá¹ƒ á¹-hÄ• na_nti idaá¹ƒ obhÄ• sÄ• disammutihetubhÅ«taá¹ƒ uá¸·Ä• rataraá¹ƒ u
uá¸·Ä• ratarabhÄ• vena hi taá¹ƒ maggaphalapaÃ±Ã±Ä• ya paccayo hutvÄ• yÄ• thÄ• vato c
visaá¹ƒvÄ• deti. tenÄ• ha __ ``avibhÅ«taá¹ƒ andhakÄ• raâ€™â€™ _nti. __imaá¹ƒ paÃ±ha_
gambhÄ«raá¹ƒ lokuttarapaá¹-isaá¹ƒyuttaá¹ƒ attanÄ• Ã±Ä• tuá¹ƒ icchitaá¹ƒ atthaá¹ƒ. __ugga
piá¹-akasampÄ• danavaseneva uggaá¹‡hitvÄ• . tenÄ• ha __ ``ajÄ• nitvÄ• â€™â€™ _ti. __v
avamÄ• nentÄ• , sÄ• sanassa vÄ• anupakÄ• ravirÅ«papaccaye sevamÄ• nÄ• . __evamass
karaá¹‡ahetu assa cittassa dhammadesanÄ• vasena pavattassa. __aÃ±Ã±athÄ• bhÄ• vo_
__ta_nti yathÄ• vuttamatthaá¹ƒ __sandhÄ• ya_. __eta_nti ``tassapi hoti aÃ±Ã±athattaâ€™â

<58> kilesehi Ä• masÄ«yatÄ«ti Ä• misaá¹ƒ, lokepariyÄ• pannaá¹ƒ Ä• misanti idha paÃ±ca
tesu vaá¹-á¹-Ä• misabhÄ• vepi labhite kÄ• mÄ• misabhÄ• vo siddhoti Ä• ha --- __
``vaá¹-á¹-Ä• misakÄ• mÄ• misalokÄ• misabhÅ«tesÅ«â€™â€™ _ti. kÄ• maguá¹‡Ä• hi vaá¹-
vaá¹-á¹-Ä• misaá¹ƒ, kÄ• metabbato kÄ• mataá¹‡hÄ• ya Ä• masitabbato kÄ• mÄ• misaá¹ƒ, y
Ä• misabhÄ• vato \Be II 248/ lokÄ• misaá¹ƒ. __kÄ• maguá¹‡asabhÄ• gÄ• _ti kÄ• maguá¹‡Ä
kÄ• maguá¹‡apaá¹-isaá¹ƒyuttÄ• . __Ä• neÃ±jasamÄ• pattipaá¹-isaá¹ƒyuttÄ• yÄ• _ti kilesiÃ±
Ä• neÃ±jÄ• ti adhippetÄ• hi heá¹-á¹-himÄ• hi arÅ«pasamÄ• pattÄ«hi paá¹-isaá¹ƒyuttÄ• ya. _
lokÄ• misabhÅ«tesu paccayesu adhimutto tanninno taggaruko tappabbhÄ• ro. __ettÄ• vatÄ
manussÄ• naá¹ƒ dassanena tesaá¹ƒ pavattitÄ• sayena ca. __sÄ«saá¹ƒ nikkhantaá¹ƒ hotÄ«
bahi nikkhantaá¹ƒ viya hoti. __udaraá¹ƒ phalita_nti atibahubhaá¹‡á¸• aá¹ƒ pakkhipiyamÄ• n
laddhabbassa atipahÅ«tabhÄ• vena udaraá¹ƒ phÄ«taá¹ƒ hoti.

<59> yathÄ• \Ne II 34/ purimÄ• dve arÅ«pasamÄ• pattiyo attano paccanÄ«kakilesehi aniÃ
ti vuccanti, evaá¹ƒ itarÄ• pi. __taá¹ƒ pavutta_nti lokÄ• misasaá¹ƒyojanaá¹ƒ vigataá¹ƒ.

<60> __nighaá¹ƒsa_nti ``ettako ayaâ€™â€™ nti paricchedanti attho. __silesenÄ• _ti camm
vajiralepasilese vattabbameva natthi. __taá¹ƒ bhinna_nti Ä• neÃ±jasaá¹ƒyojanaá¹ƒ bhinnaá
samatikkantaá¹ƒ tÄ• su samÄ• pattÄ«su apekkhÄ• bhÄ• vato. ajjhÄ• sayena asambaddhatt
``dvedhÄ• bhinnÄ• selÄ• viya hotÄ«â€™â€™ _ti. tenÄ• ha --- __ ``taá¹ƒ samÄ• pajjissÄ• n
uppajjatÄ«â€™â€™ _ti.

<61> __vanta_nti chaá¸• á¸• itaá¹ƒ, vissaá¹-á¹-hanti attho.

<62> __uparisamÄ• pattilÄ• bhino_ti ettha __uparisamÄ• pattÄ«_ti arahattaphalasamÄ• pa
maggÄ• dhigameneva anÄ• gÄ• miphalasamÄ• patti, sekkhÄ• naá¹ƒ visayÄ• heá¹-á¹-himÄ

paá¹-ippassaddhÄ• . lokiyÄ• pana nikantippahÄ• nena paá¹-inissaá¹-á¹-hÄ• ti Ä• ha --- __ ``
na uppajjatÄ«â€™â€™ _ti.

<63> ``paÃ±ca kho ime, sunakkhatta, kÄ• maguá¹‡Ä• â€™â€™ tiÄ• dinÄ• Ä• raddhadesa
purisapuggaloâ€™â€™ ti arahattakittanena niá¹-á¹-hÄ• pitÄ• ti tato paraá¹ƒ, ``á¹-hÄ• naá¹ƒ
tiÄ• dikÄ• desanÄ• , __ ``pÄ• á¹-iyekko anusandhÄ«â€™â€™ _ti \Be II 249/ vuttÄ• . tenÄ•
hÄ«â€™â€™ _tiÄ• di. tattha yathÄ• khÄ«á¹‡Ä• savassa samÄ• pattilÄ• bhinoti yojanÄ• , e
sukkhavipassakassÄ• ti yojetabbÄ• . __paá¹-ikkhittaá¹ƒ_ aá¹-á¹-hakathÄ• yaá¹ƒ. tassa paá¹
dassetuá¹ƒ __ ``samÄ• pattilÄ• bhino hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yathÄ• sukkhavipass
samÄ• pattilÄ• bhino samÄ• nayogakkhamo appatte pattasaÃ±Ã±itÄ• ya bhedÄ• bhÄ• vato
khÄ«á¹‡Ä• savo samÄ• nayogakkhamo khÄ«á¹‡Ä• savabhÄ• vena visesÄ• bhÄ• vato, tasm
itaropi kathitova hotÄ«â€™â€™ ti vuttaá¹ƒ. __dvinnaá¹ƒ bhikkhÅ«na_nti samÄ• pattilÄ• bhi
khÄ«á¹‡Ä• savassa ca. tenevÄ• ha __ ``puthujjanassa tÄ• vÄ• â€™â€™ _tiÄ• di.

__yadaggenÄ• _ti yena bhÄ• gena. yadipi khÄ«á¹‡Ä• savassa asappÄ• yÄ• rammaá¹‡aá¹
na hoti tesaá¹ƒ sabbaso samucchinnattÄ• . santavihÄ• raparipantho pana siyÄ• visabhÄ• g
``khÄ«á¹‡Ä• savassapi asappÄ• yamevÄ• â€™â€™ _ti. tenÄ• ha --- __ ``visaá¹ƒ nÄ• ma ...
etena \Ne II 35/ ``yathÄ• visajÄ• nanaá¹ƒ appamÄ• á¹‡aá¹ƒ, vikÄ• ruppÄ• danato pana taá
pariÃ±Ã±Ä• tampi vattu atthavisesÄ• bhÄ• vena ekarÅ«pamevÄ• ti taá¹ƒ pariharitabbamevÄ
__ ``na hÄ«â€™â€™ _tiÄ• di. __na hi asaá¹ƒvutena bhavitabbaá¹ƒ_ asÄ• ruppabhÄ• vato.
sabhÄ• gÄ• rammaá¹‡assa Ä• lokanÄ• dÄ«su yutteneva __bhavituá¹ƒ vaá¹-á¹-ati_.

<64> yattha sayaá¹ƒ nipatati uppajjati, tassa santÄ• nassa vippasannavasena ruppanato, v
dukkhassa mÅ«labhÄ• vato ca __ ``avijjÄ• saá¹…khÄ• to visadosoâ€™â€™ _ti vuttaá¹ƒ. __
kattabbÄ• dimucchÄ• pÄ• danena vikÄ• raá¹ƒ uppÄ• deti. __anuddhaá¹ƒseyyÄ• _ti vibÄ• d
kusalacittappavattiyÄ• okÄ• saá¹ƒ adento taá¹ƒ vibÄ• dhati; tathÄ• bhÅ«to saddhÄ• sineha
samathavipassanÄ• bhivuá¸• á¸• hiyÄ• vamanena ca taá¹ƒ visoseti milÄ• peti. tenÄ• ha __
_ti. __sagahaá¹‡asesa_nti gahetabbavisaá¹ƒ sÄ• vasesaá¹ƒ katvÄ• ti attho. na alaá¹ƒ na sa
sÅ«kapariyÄ• yo pÄ• á¸·iyaá¹ƒ vutto __suka_-saddoti Ä• ha --- __ ``vÄ«hisukÄ• di ca sÅ«ka

__saupÄ• dÄ• nasalluddhÄ• ro_ \Be II 250/ __viya appahÄ«no avijjÄ• visadoso daá¹-á¹-hal
__asappÄ• ya ... pe ... asaá¹ƒvutakÄ• lo daá¹-á¹-habbo_ attabhÄ• vassa apariharaá¹‡abhÄ
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattanaá¹ƒ_ adhisÄ«lasaá¹…khÄ• tassa Ä• yuno ape
dukkhaá¹ƒ viya Ä• pattiyÄ• Ä• pajjanaá¹ƒ_ yathÄ• vuttassa Ä• yuno upapÄ«á¸·anakabhÄ•
opammasaá¹ƒsandana_nti ettha anupÄ• disesasalluddhÄ• ro viya pahÄ«no avijjÄ• visados
susaá¹ƒvutakÄ• lo, tadubhayena vaá¹‡e puthuttaá¹ƒ na gate maraá¹‡Ä• bhÄ• vo viya sikkh
maraá¹‡amattadukkhÄ• bhÄ• vo viya aÃ±Ã±atarÄ• ya saá¹ƒkiliá¹-á¹-hÄ• ya Ä• pattiyÄ• an
veditabbÄ• .

<65> __satiyÄ• _ti ettha yasmÄ• ``ariyÄ• yÄ• â€™â€™ ti na visesitanti Ä• ha --- __ ``sati p
_tiÄ• di. paÃ±Ã±Ä• cettha lokiyÄ• adhippetÄ• , na lokuttarÄ• ti Ä• ha --- __ ``parisuddhÄ• y
vipassanÄ• paÃ±Ã±Ä• yÄ• â€™â€™ _ti.

__khÄ«á¹‡Ä• savassa bala_nti uá¸·Ä• ratamesu dibbasadisesupi Ä• rammaá¹‡esu manacc
anupanamanahetubhÅ«taá¹ƒ susaá¹ƒvutakÄ• risaá¹…khÄ• taá¹ƒ khÄ«á¹‡Ä• savabalaá¹ƒ d
``saá¹ƒvutakÄ• rÄ«â€™â€™ _ti vuttaá¹ƒ, ukkaá¹ƒsagatasativepullattÄ• yathÄ• asaá¹ƒvara
evaá¹ƒ satisampajaÃ±Ã±abalena cakkhÄ• didvÄ• rÄ• ni \Ne II 36/ saá¹ƒvaritvÄ• dassanÄ•
jÄ• nitvÄ• _ti ``upadhi dukkhassa mÅ«laâ€™â€™ nti evaá¹ƒ vipassanÄ• paÃ±Ã±Ä• sahitÄ•
upadhÄ«yati dukkhaá¹ƒ etehÄ«ti upadhÄ«, kilesÄ• ti Ä• ha --- __ ``kilesupadhipahÄ• nÄ• n
eva upÄ• dÄ«yati dukkhaá¹ƒ etehÄ«ti kilesÄ• ``upÄ• dÄ• nÄ• â€™â€™ tipi vuccantÄ«ti Ä•
atthoâ€™â€™ _ti. upadhÄ« sammadeva khÄ«yanti ettÄ• ti __upadhisaá¹…khayo, _ nibbÄ•
``upadhÄ«naá¹ƒ saá¹…khayabhÅ«te nibbÄ• neâ€™â€™ _ti. __Ä• rammaá¹‡ato_ti Ä• ramn
phalavimuttiyÄ• __vimutto. kÄ• mupadhismiá¹ƒ kÄ• yaá¹ƒ upasaá¹ƒharissatÄ«_ti ``kÄ• mes
kÄ• yaá¹ƒ upanÄ• messati; kÄ• yÅ«pasaá¹ƒhÄ• ro tÄ• va tiá¹-á¹-hatu, tathÄ• cittaá¹ƒ vÄ• u
kÄ• raá¹‡aá¹ƒ natthÄ«ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

sunakkhattasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. Ä• neÃ±jasappÄ• yasuttavaá¹‡á¹‡anÄ•

<66> khaá¹‡apabhaá¹…gutÄ• ya \Ne II 37/ \Be II 251/ na niccÄ• na dhuvÄ• ti __aniccÄ• _
na iccÄ• na upagantabbÄ• tipi __aniccÄ• _. so cÄ• yaá¹ƒ aniccattho udayavayaparicchinna
dassento, __ ``hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• â€™â€™ _ti Ä• ha; uppajjitvÄ• vinassa
aniccatÄ• vakkhamÄ• nÄ• ca tucchÄ• ditÄ• dvinnampi kÄ• mÄ• naá¹ƒ sÄ• dhÄ• raá¹‡oti A
kilesakÄ• mÄ• pÄ«â€™â€™ _ti. __rittÄ• _ vivittÄ• , tesaá¹ƒ niccasÄ• rÄ• dÄ«naá¹ƒ attani a
visuá¹ƒbhÅ«tÄ• . yathÄ• pana sabbaso sabhÄ• varahitamÄ• kÄ• saá¹ƒ ``tucchaá¹ƒ rittaâ€™
ete pana kevalaá¹ƒ niccasÄ• rÄ• divirahato eva tucchÄ• rittÄ• ti dassento __ ``na panÄ• â€
hi tucchamuá¹-á¹-hi nÄ• ma natthÄ«â€™â€™ ti idaá¹ƒ lokasamaÃ±Ã±Ä• vasena vuttaá¹ƒ, lo
na laá¹…ghitabbÄ• .

musÄ• ti ittarapaccupaá¹-á¹-hÄ• natÄ• ya na dissatÄ«ti Ä• ha __ ``musÄ• ti nÄ• sanakÄ• â
visaá¹ƒvÄ• danaá¹-á¹-hena vÄ• __musÄ• _. ete hi asubhÄ• disabhÄ• vÄ• pi bÄ• lÄ• naá¹ƒ
upaá¹-á¹-hahantÄ• subhÄ• diggahaá¹‡assa paccakkhabhÄ• vena satte visaá¹ƒvÄ• denti. _
khaá¹‡abhaá¹…gattÄ• ittarapaccupaá¹-á¹-hÄ• natÄ• ya dissamÄ• nÄ• viyapi hutvÄ• apaÃ
__ ``khettaá¹ƒ viyÄ• â€™â€™ _tiÄ• di. dhammasaddo cettha ``jÄ• tidhammÄ• naâ€™â€™
pakatipariyÄ• yo, tathÄ• sabhÄ• vasaddo cÄ• ti daá¹-á¹-habbaá¹ƒ. __mosadhammÄ• _ti m

kusalabhaá¹‡á¸• aharaá¹‡asabhÄ• vÄ• ti attho. __mÄ• yÄ• kata_nti mÄ• yÄ• ya kataá¹ƒ ud
mÄ• yÄ• dinÄ• upaá¹-á¹-hÄ• pitaá¹ƒ; mÄ• yÄ• kataá¹ƒ viya mÄ• yÄ• kataá¹ƒ aÃ±Ã±asabhÄ
upaá¹-á¹-hahanato. tenÄ• ha __ ``yathÄ• â€™â€™ _tiÄ• di. cakkhupathe eva katavijjÄ• ya,
--- __ ``dassanÅ«pacÄ• re á¹-hitasseva tathÄ• paÃ±Ã±Ä• yatÄ«â€™â€™ _ti. tayidaá¹ƒ sam

evaá¹ƒ tÄ• vakÄ• likabhÄ• vena kÄ• mÄ• naá¹ƒ mÄ• yÄ• katabhÄ• vaá¹ƒ dassetvÄ• idÄ•
dassetuá¹ƒ __ ``yathÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. aniccÄ• disabhÄ• vÄ• naá¹ƒ kÄ• m
niccÄ• disabhÄ• vadassanaá¹ƒ vipallÄ• sasahagatatÄ• ya veditabbaá¹ƒ. __bÄ• lÄ• naá¹ƒ lÄ
apariÃ±Ã±Ä• tavatthukÄ• naá¹ƒ andhabÄ• lÄ• naá¹ƒ puggalÄ• naá¹ƒ vipallÄ• sahetuto. mam
manussÄ• naá¹ƒ vÄ• vasena bhagavatÄ• bhÄ• sitattÄ• vuttaá¹ƒ --- __ ``diá¹-á¹-hadhamm
paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ _ti \Ne II 38/. tato eva ca __ ``samparÄ• yikÄ• ti te á¹-hap
_tiÄ• di vuttaá¹ƒ. tattha diá¹-á¹-hadhammÄ• paccakkhasabhÄ• vÄ• Ä• rammaá¹‡abhÅ«tÄ•
__diá¹-á¹-hadhammikÄ• _. samparÄ• yike kÄ• me Ä• rabbha uppannasaÃ±Ã±Ä• __sampar
ettha Ä• á¹‡Ä• ti dheyyaá¹ƒ, Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ. mÄ• rassa dheyyanti __mÄ•
issariyapavattanattÄ• . tenÄ• ha __ ``yehÄ«â€™â€™ _tiÄ• di. __gahita_nti visayavisayÄ«bh
Ä• rammaá¹‡avasena Ä• rammaá¹‡akaraá¹‡avasena ca gahitanti attho. tattha Ä• rammaá¹‡
nÄ• ma ``idaá¹ƒ mayhaâ€™â€™ nti avibhÄ• gena pariggahakaraá¹‡aá¹ƒ; Ä• rammaá¹‡ava
Ä• rammaá¹‡Ä• nubhavananti vadanti. ubhayassapi pana taá¹‡hÄ• rÄ• gavasena gahaá¹‡a
``ubhayametaá¹ƒ gahitaâ€™â€™ _nti vuttaá¹ƒ. __mÄ• ro_ti kilesamÄ• ro. yadaggena kilesa
devaputtamÄ• ropi te attano vasaá¹ƒ vatteti. __taá¹ƒ sandhÄ• yÄ• _ti dhammamukhena pug

appahÄ«navipallÄ• sÄ• hi puggalÄ• kÄ• mÄ• dhimuttÄ• mÄ• rassa issariyavattanaá¹-á¹-h
nti vuttÄ• , tathÄ• mÄ• rassa nivÄ• pagocarapariyÄ• yehipi te evaá¹ƒ vuttÄ• ti dassento, __
coá¸·assÄ• â€™â€™ _tiÄ• dimÄ• ha. nivapatÄ«ti nivÄ• po, so eva bÄ«janti __nivÄ• pabÄ«j
__yatthÄ• _ti yasmiá¹ƒ padese.

manasi bhavÄ• ti __mÄ• nasÄ• _ti Ä• ha __ ``cittasambhÅ«tÄ• â€™â€™ _ti. te pana avijjÄ
evaÃ±hi lohitasannissayo pubbo viya anurodhÅ«panissayo virodhoti dassento, __ ``mamÄ•
_ntiÄ• dimÄ• ha. __tedhÄ• _ti ettha __idhÄ• _ti nipÄ• tamattaá¹ƒ ``idhÄ• haá¹ƒ, bhikkhave,
ntiÄ• dÄ«su (MN I 30) viya. __kÄ• maloka_nti kÄ• maguá¹‡asaá¹…khÄ• taá¹ƒ saá¹…khÄ• m
kÄ• maguá¹‡avantaá¹ƒ lokaá¹ƒ. __cittena adhiá¹-á¹-hahitvÄ• _ti jhÄ• nÄ• rammaá¹‡aá¹ƒ pa
bhÄ• vanÄ• cittena uppÄ• detvÄ• . __parittaá¹ƒ nÄ• ma_ vikkhambhanaasamatthattÄ• kiles
viya hoti. __tassa paá¹-ikkhepenÄ• _ti parittabhÄ• vapaá¹-ikkhepena. __pamÄ• á¹‡antipi kÄ
253/ pÄ• pakÄ• naá¹ƒ pamÄ• á¹‡akaraá¹‡adhammÄ• naá¹ƒ vikkhambhanavasena appajah
__appamÄ• á¹‡aá¹ƒ_ nÄ• ma mahaggatanti Ä• ha --- __ ``rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacar
kilesÄ• naá¹ƒ appahÄ• nena mahaggatajjhÄ• nampi subhÄ• vitaá¹ƒ nÄ• ma na hoti, pageva
``subhÄ• vitanti ... pe ... lokuttarassevetaá¹ƒ nÄ• maâ€™â€™ _nti. __etassa vasenÄ• _ti ``s

padassa vasena.

__tameva paá¹-ipada_nti tameva abhijjhÄ• dipahÄ• nÄ• vahaá¹ƒ jhÄ• napaá¹-ipadaá¹ƒ. ara
\Ne II 39/ vipassanÄ• ya vÄ• catutthajjhÄ• ne tassa upÄ• yabhÅ«te upacÄ• re vÄ• sati citta
Ä• ha --- __ ``arahattaá¹ƒ vÄ• ... pe ... upacÄ• raá¹ƒ vÄ• â€™â€™ _ti. __adhimokkhasamp
arahattaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti vÄ• vipassanÄ• ya vÄ«thipaá¹-ipannattÄ• ; ``ajjev
nibbattessÄ• mÄ«â€™â€™ ti vÄ• upacÄ• rasamÄ• dhinÄ• cittassa samÄ• hitattÄ• adhim
__paá¹-ilÄ• bhasampasÄ• do_ti arahattassa catutthajjhÄ• nassa vÄ• adhigamasaá¹…khÄ•
hi kilesakÄ• lusiyÄ• bhibhavanato cittassa suppasannabhÄ• vÄ• vahattÄ• ``sampasÄ• doâ
nÄ• marÅ«papaccayÄ• avijjÄ• dayo. __sabbathÄ• _ti samudayato atthaá¹…gamato assÄ•
sabbappakÄ• rena. __Ä• sÄ• _ti adhimuccanavasena Ä• sÄ«sanÄ• . tenÄ• ha --- __ ``Ä• sÄ
adhimokkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ _ti.

__pÄ• daka_nti padaá¹-á¹-hÄ• naá¹ƒ. __kilesÄ• sannisÄ«dantÄ«_ti nÄ«varaá¹‡asahagatÄ
vikkhambhanavasena vÅ«pasamanti. __satÄ«_ti upacÄ• rajjhÄ• nÄ• vahÄ• sati __santiá¹-a
bhÄ• vanÄ• ya samatÄ• ya pavattamÄ• nattÄ• , ime dhammavicayasambojjhaá¹…gÄ• dayo
bhÄ• vanÄ• cittuppÄ• dapariyÄ• pannaá¹ƒ saá¹…khÄ• ragataá¹ƒ __vibhÅ«taá¹ƒ pÄ• kaá¹-a
cittuppÄ• do_ti bhÄ• vanÄ• cittuppÄ• do. __lepapiá¹‡á¸• e_ti silesapiá¹‡á¸• e __laggamÄ• n
__upacÄ• rena samÄ• dhiyati_ upacÄ• rajjhÄ• nena samÄ• dhiyati. __aya_nti ayaá¹ƒ duvid
adhimokkhasampasÄ• do nÄ• ma. __tasmiá¹ƒ sampasÄ• de satÄ«_ti etasmiá¹ƒ vipassanÄ•
adhimokkhasampasÄ• de sati. __yo pana arahattaá¹ƒ vÄ• paá¹-ilabhati catutthajjhÄ• naá¹ƒ
vippasannaá¹ƒ hotiyeva, _ ayaá¹ƒ nippariyÄ• yato __paá¹-ilÄ• bhasampasÄ• do, _ evaá¹ƒ s
dassetuá¹ƒ \Be II 254/, __ ``idha panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vipassanÄ• hÄ«_tiÄ•
samatthanaá¹ƒ. tattha __paÃ±Ã±Ä• yÄ• _ti arahattapaÃ±Ã±Ä• ya. __adhimuccanassÄ• _ti s
ussukkÄ• pajjanassa. __upacÄ• ra_nti upacÄ• rajjhÄ• naá¹ƒ. Ä• neÃ±jasamÄ• pattiyÄ• adh
yojanÄ• .

__etarahi vÄ• _ti idÄ• nimeva. __Ä• neÃ±jaá¹ƒ vÄ• _ti catutthajjhÄ• naá¹ƒ vÄ• . __samÄ• p
__idaá¹ƒ hÄ«_tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vivarati. arahattasacchikiriyÄ• nÄ•
sati atthato Ä• pannÄ• hoti, aggamaggapaÃ±Ã±Ä• eva tadatthaá¹ƒ adhimuccitabbÄ• ti das
_ti vikappantaramÄ• ha. tattha yathÄ• nÄ• ma pÄ• sÄ• dassa atthÄ• ya samÄ• nÄ«tadabba
kÅ«á¹-Ä• gÄ• raá¹ƒ kÄ• tuá¹ƒ na pahontiyeva, evaá¹ƒsampadamidanti dassento, __ ``taá¹ƒ
Ä• neÃ±jaá¹ƒ vÄ• samÄ• pajjatÄ«â€™â€™ _ti Ä• ha. __catusaccaá¹ƒ_ \Ne II 40/ __vÄ• sa
heá¹-á¹-himamaggÄ• dhigamanavasena Ä• neÃ±jaá¹ƒ vÄ• samÄ• pajjati ubhayassapi hetu

__tatrÄ• _ti tasmiá¹ƒ ``paÃ±Ã±Ä• ya vÄ• adhimuccati, Ä• neÃ±jaá¹ƒ vÄ• samÄ• pajjatÄ«â
visesÄ• dhigame ayaá¹ƒ idÄ• ni vuccamÄ• no yojanÄ• nayo. __evaá¹ƒ hotÄ«_ti idÄ• ni vuc
cittÄ• bhinÄ«hÄ• ro hoti. __kicca_nti pabbajitakiccaá¹ƒ. __tato_ti arahattÄ• dhigamanato. __

saá¹ƒkucitacitto. __antarÄ• na tiá¹-á¹-hatÄ«_ti asamÄ• hitabhÅ«miyaá¹ƒ na tiá¹-á¹-hati. idÄ
yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ta
yathÄ• tassa purisassa vanamahiá¹ƒsaá¹ƒ gahetuá¹ƒ ussÄ• havato osakkantassa sasagod
natthi, evaá¹ƒ imassapi bhikkhuno arahattaá¹ƒ gahetuá¹ƒ ussÄ• havato tato osakkitvÄ•
catutthajjhÄ• nasamÄ• pajjane vattabbameva natthÄ«ti. __eseva nayo_ti yathÄ• vuttaá¹ƒ up
upamÄ• saá¹ƒsandanaÃ±ca maggabhÄ• vanÄ• yojanÄ• yaá¹ƒ catusaccasacchikiriyÄ• yojan

hetuatthajotano __ya_nti nipÄ• to, karaá¹‡e vÄ• etaá¹ƒ paccattavacananti Ä• ha __ ``yena
_ti. tassa saá¹ƒvattanaá¹ƒ arahati, taá¹ƒ vÄ• payojanaá¹ƒ etassÄ• ti __taá¹ƒsaá¹ƒvattanika
vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ. Ä• neÃ±jasabhÄ• vaá¹ƒ upagacchatÄ«ti __Ä• neÃ±jÅ«pagaá¹ƒ
Ä• neÃ±jasabhÄ• vaá¹ƒ, evaá¹ƒ taá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡ampi Ä• neÃ±jasabhÄ• vaá¹ƒ u
--- __ ``kÄ• disameva bhaveyyÄ• ti atthoâ€™â€™ _ti. __kecÄ«_ti abhayagirivÄ• sino. __kus
II 255/ vipÄ• kaviÃ±Ã±Ä• á¹‡ampi taá¹ƒ kusalaá¹ƒ viya vadanti. __tannÄ• makamevÄ• _ti ku
Ä• neÃ±janÄ• makameva siyÄ• . ettha ca purimavikappe ``Ä• neÃ±jÅ«pagaâ€™â€™ nti taá
dutiyavikappe tato eva taá¹ƒsamaÃ±Ã±atÄ• . __so panÄ• yamattho_ti Ä• neÃ±jasadisatÄ• y
taá¹ƒnÄ• makameva assÄ• ti yathÄ• vutto attho. __iminÄ• nayenÄ• _ti iminÄ• vuttanayena
Ä• neÃ±jÄ• bhisaá¹…khÄ• rahetuvipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ ``Ä• neÃ±jÅ«pagaá¹ƒ hoti viÃ±
taá¹ƒnÄ• makameva katvÄ• dÄ«pitaá¹ƒ. __arahattassÄ• pÄ«_ti __api_saddena aggamagg
heá¹-á¹-himamaggabhÄ• vanÄ• yapÄ«ti attho saá¹…gahitoti daá¹-á¹-habbo. __samÄ• dhiva
``vipulena mahaggatena cetasÄ• vihareyyaâ€™â€™ nti samathanayaá¹ƒ dassetvÄ• desan

<67> __ayaÃ±hi bhikkhÅ«_ti yaá¹ƒ uddissa ayaá¹ƒ dutiyÄ• neÃ±jasappÄ• yadesanÄ• ya b
__paÃ±Ã±avantataro_ti vatvÄ• taá¹ƒ dassetuá¹ƒ, __ ``dvinnampi kammaá¹-á¹-hÄ• naá¹ƒ ek
sammasatÄ«â€™â€™ _ti vuttaá¹ƒ. heá¹-á¹-himassa hi ``ye ca diá¹-á¹-hadhammikÄ• kÄ• m
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• neva rÅ«pamukhena vipassanÄ• bhiniveso \Ne II
kiÃ±ci rÅ«paâ€™â€™ ntiÄ• dinÄ• sakalarÅ«padhammavasena. bhagavÄ• hi kammaá¹-á¹-
kammaá¹-á¹-hÄ• nikassa bhikkhuno kÄ• raá¹‡abalÄ• nurÅ«pameva paá¹-hamaá¹ƒ bhÄ• va
pacchÄ• Ã±Ä• á¹‡e vipulaá¹ƒ gacchante anavasesato dhammaá¹ƒ pariggaá¹‡hÄ• ti. __rÅ«
rÅ«pavirÄ• gabhÄ• vanÄ• ya sabbaso samatikkamena. __sabbatthÄ• _ti sabbesu tatiyÄ• ne

__paÃ±Ã±avantataro_ti paÃ±Ã±uttaro. __tiá¹‡á¹‡ampi kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ•
sabbarÅ«padhammÄ• kÄ• masaÃ±Ã±Ä• ti evaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kammaá¹-á
sammasanÅ«pagadhamme ekato katvÄ• , ``sabbametaá¹ƒ aniccaâ€™â€™ nti ekajjhaá¹ƒ g
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti (DN I 29
Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 4, 7, 8; tissametteyyamÄ• á¹‡avapucchÄ• niddesa
tenÄ• ha --- __ ``ubhayametaá¹ƒ aniccaâ€™â€™ _ntiÄ• di. kÄ• marÅ«pasaÃ±Ã±Ä• vasena
diá¹-á¹-hadhammikasamparÄ• yikabhedato aá¹-á¹-ha ekekakoá¹-á¹-hÄ• sÄ• ti evaá¹ƒ kataá
--- __ ``diá¹-á¹-hadhammika ... pe ... vasena saá¹…khipitvÄ• ubhayanti vuttaâ€™â€™ _nti.

__taá¹‡hÄ• diá¹-á¹-hivasenÄ• _ti taá¹‡hÄ• bhinandanÄ• vasena ``etaá¹ƒ mamÄ• â€™â€™
\Be II 256/ ``eso me attÄ• â€™â€™ ti evaá¹ƒ __abhinandituá¹ƒ. eseva nayo_ti iminÄ• taá¹‡
``etaá¹ƒ mama, eso me attÄ• â€™â€™ ti abhinandituá¹ƒ ajjhosÄ• ya gilitvÄ• pariniá¹-á¹-hÄ
imamatthaá¹ƒ atidisati. __kÄ• mapaá¹-ibÄ• hanenÄ• _ti idaá¹ƒ Ä• gamanapaá¹-ipadÄ• dass
vaá¹‡á¹‡abhaá¹‡anatthaÃ±ca vuttaá¹ƒ. __rÅ«papaá¹-ibÄ• hanaá¹ƒ_ hissa Ä• sannaá¹ƒ, tat
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamatikkamo, taá¹ƒsamatikkamena saheva sabbe tÄ• __vipas
``ubhayametaá¹ƒ aniccaâ€™â€™ ntiÄ• divacanato.

<68> idha __attano cÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatanakammaá¹-á¹-hÄ• naá¹ƒ sandhÄ• yÄ• h
tappaá¹-ibaddhachandarÄ• ganirodhena, samÄ• pajjanakkhaá¹‡e pana anuppÄ• danenapi.
``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ patvÄ• â€™â€™ _ti. __atappakaá¹-á¹-henÄ• _ti uá¸·Ä• ratar
atittikarabhÄ• vena. __tameva paá¹-ipada_nti Ä• kiÃ±caÃ±Ã±Ä• yatanabhÄ• vanamÄ• ha. _
kathitÄ• _ tatiyÄ• ruppakammaá¹-á¹-hÄ• nassa vuttattÄ• ``yatthetÄ• â€™â€™ tiÄ• dinÄ• .

idha __attano_ti dvikoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rasaá¹…khÄ• taá¹ƒ vipassanÄ• kamma
vuttapaá¹-ipada_nti anantaraá¹ƒ vuttaÄ• kiÃ±caÃ±Ã±Ä• yatanakammaá¹-á¹-hÄ• naá¹ƒ. sati
suÃ±Ã±atÄ• manasikÄ• rassa \Ne II 42/ idha sÄ• tisayattÄ• vuttaá¹ƒ. __ ``dutiyÄ• kiÃ±caÃ±
vipassanÄ• vasena osakkanÄ• kathitÄ• â€™â€™ _ti.

<70> tatiyÄ• kiÃ±caÃ±Ã±Ä• yatane __attano_ti catukoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rasaá¹
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ. __etthÄ• _ti etasmiá¹ƒ suÃ±Ã±atÄ• nupassanÄ• dhikÄ
á¹-hÄ• ne, kÄ• le, dhamme vÄ• . atha vÄ• __kvacÄ«_ti ajjhattaá¹ƒ, bahiddhÄ• vÄ• . __atta
sakattÄ• naá¹ƒ. ``ayaá¹ƒ kho, bho brahmÄ• ... pe ... vasÄ« pitÄ• bhÅ«tabhabyÄ• naâ€™â€
paraparikappitaá¹ƒ attÄ• naÃ±ca kassaci kiÃ±canabhÅ«taá¹ƒ na passatÄ«ti dassento __ ``k
_tiÄ• dimÄ• ha. tattha __parassÄ• _ti ``parÄ• pajÄ• â€™â€™ ti ``paro purisoâ€™â€™ ti ca
mama kvacanÄ«_ti ettha __mama_-saddo aá¹-á¹-hÄ• napayuttoti Ä• ha __ ``mamasaddaá¹
__parassa cÄ• _ti attato aÃ±Ã±assa, ``paro puriso nÄ• ma atthi mamatthÄ• ya sajito, tassa
sabbaá¹ƒ \Be II 257/ ijjhatÄ«â€™â€™ ti evaá¹ƒ ekaccadiá¹-á¹-higatikaparikappitavasena pa
taÃ±ca attano kiÃ±canabhÅ«taá¹ƒ na passatÄ«ti dassento, __ ``na ca kvacanÄ«â€™â€™ _
__nÄ• haá¹ƒ kvacanÄ«_ti sakaattano abhÄ• vaá¹ƒ passati. __na kassaci kiÃ±canatasmi_nti
anattaniyataá¹ƒ passati. __na ca, mamÄ• _ti etaá¹ƒ dvayaá¹ƒ yathÄ• saá¹…khyaá¹ƒ samba
paccekaá¹ƒ. ``na ca kvacani parassa attÄ• atthÄ«â€™â€™ ti parassa attano abhÄ• vaá¹ƒ
attano mama kismiÃ±ci kiÃ±canatÄ• na catthÄ«â€™â€™ ti parassa attano anattaniyataá¹ƒ
ajjhattaá¹ƒ bahiddhÄ• ca khandhÄ• naá¹ƒ attattaniyasuÃ±Ã±atÄ• suddhasaá¹…khÄ• rapu
catukoá¹-ikasuÃ±Ã±atÄ• pariggaá¹‡hanena diá¹-á¹-hÄ• hoti. __heá¹-á¹-hÄ• vuttapaá¹-ipad
Ä• kiÃ±caÃ±Ã±Ä• yatanakammaá¹-á¹-hÄ• nameva vadati. __vipassanÄ• vaseneva osakkan
catukoá¹-ikasuÃ±Ã±atÄ• dassanavisesabhÄ• vato, tappadhÄ• nattÄ• cassa manasikÄ• ras

idha __attano_ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakammaá¹-á¹-hÄ• namÄ• ha. __sabb
paá¹-ighasaÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• heá¹-á¹-himÄ• tisso arÅ«pasaÃ±Ã±Ä• ti evaá¹ƒ s
nirujjhantÄ«ti vadanti. __ ``heá¹-á¹-hÄ• vuttÄ• â€™â€™ _ti pana visesitattÄ• imasmiá¹ƒ Ä•
catutthajjhÄ• nasaÃ±Ã±Ä• dayo api saÃ±Ã±Ä• ti apare. __ta_nti sammutimattaá¹ƒ kÄ• mas
tesaá¹ƒ nÄ• nattasaÃ±Ã±Ä• dinirodhassa atthasiddhattÄ• . __samÄ• dhivasena osakkanÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÄ• vanÄ• ya samathakammaá¹-á¹-hÄ• nabhÄ• vat

<71> __pubbe paÃ±cavidhaá¹ƒ kammavaá¹-á¹-a_nti purimakammabhavasmiá¹ƒ moho avij
nikantitaá¹‡hÄ• \Ne II 43/ upagamanaá¹ƒ upÄ• dÄ• naá¹ƒ cetanÄ• bhavoti evamÄ• gato s
__na Ä• yÅ«hitaá¹ƒ assÄ• _ti na cetitaá¹ƒ pakappitaá¹ƒ bhaveyya. __etarahi evaá¹ƒ paÃ±ca
vipÄ• kavaá¹-á¹-a_nti viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• saá¹…kh
__nappavatteyya_ kÄ• raá¹‡assa anipphannattÄ• . __sace Ä• yÅ«hitaá¹ƒ na bhavissatÄ«_t
pakappitaá¹ƒ na siyÄ• . __yaá¹ƒ atthÄ«_ti yaá¹ƒ paramatthato vijjamÄ• nakaá¹ƒ. tenÄ• ha _
taÃ±hi paccayanibbattatÄ• ya ``bhÅ«taâ€™â€™ nti vuccati. __taá¹ƒ pajahÄ• mÄ«_ti
tappaá¹-ibaddhachandarÄ• gappahÄ• nena tato eva Ä• yatiá¹ƒ anuppattidhammatÄ• pÄ• da
pariccajÄ• mi.

__parinibbÄ• yÄ«_ti \Be II 258/ saha parikappanena atÄ«tattheti Ä• ha __ ``parinibbÄ• yey
__parinibbÄ• yeyya nu kho_ti vÄ• pÄ• á¹-ho, so evattho. __na kiÃ±ci kathita_nti
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• saá¹…khÄ• rÄ• vasesasukhumabhÄ
sarÅ«pato na kiÃ±ci kathitaá¹ƒ, nayena panassa visesaá¹ƒ Ã±Ä• petukÄ• mattÄ• . bhagava
``imissaá¹ƒyeva parisati nisinno Ä• nando anusandhikusalatÄ• ya nevasaÃ±Ã±Ä• nÄ• saÃ±
katvÄ• á¹-hitassa bhikkhuno paá¹-isandhiá¹ƒ arahattaÃ±ca sandhÄ• ya paÃ±haá¹ƒ pucchis
pucchÄ• nusandhinÄ• tamatthaá¹ƒ desessÄ• mÄ«â€™â€™ ti. osakkanÄ• ya ca idhÄ• dhip
hotÄ«ti pucchÄ• nusandhi pucchitÄ• . tasmiÃ±hi asati anusandhibhedabhinnesÄ• desanÄ•
bhinnarasadesanÄ• ti. __vipassanÄ• nissita_nti tannissitaá¹ƒ. __tassa_ bhikkhuno. upÄ• di
__upÄ• dÄ• naá¹ƒ. na parinibbÄ• yati_ pahÄ• tabbassa appajahanato. tenÄ• ha bhagavÄ•
bhikkhave, pahÄ• tabbÄ• , pageva adhammÄ• â€™â€™ ti (MN I 240). __upÄ• dÄ• naseá¹-
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhavassa sabbabhavaggatÄ• dassanaparaá¹ƒ, na pa
upÄ• dÄ• naseá¹-á¹-hatÄ• paá¹-isedhaparaá¹ƒ.

<73> __nissÄ• yÄ• _ti bhavapariyÄ• pannaá¹ƒ nÄ• ma dhammaá¹ƒ nissÄ• ya tappariyÄ• p
oghanittharaá¹‡Ä• bhagavatÄ• akkhÄ• tÄ• ; aho acchariyametaá¹ƒ, aho abbhutametanti.

navasupi á¹-hÄ• nesu samathayÄ• nikasseva vasena desanÄ• ya Ä• gatattÄ• , idha ca kas
anÄ• maá¹-á¹-hattÄ• vuttaá¹ƒ --- __ ``ariyasÄ• vakoti sukkhavipassako ariyasÄ• vakoâ€™â
kammaá¹-á¹-hÄ• naá¹ƒ ekato katvÄ• sammasatÄ«_ti idaá¹ƒ jhÄ• nadhammepi anussavalad
sambhavatÄ«ti katvÄ• vuttaá¹ƒ; tebhÅ«makasaá¹…khÄ• ragataá¹ƒ idha vuttanti anavasesa

sandhÄ• ya vuttaá¹ƒ --- __ ``yÄ• vatÄ• sakkÄ• yoâ€™â€™ _ti.

__etaá¹ƒ_ \Ne II 44/ __amata_nti amataá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha pavattiyÄ• etaá¹ƒ arah
tenÄ• ha --- __ ``etaá¹ƒ amataá¹ƒ santaá¹ƒ, etaá¹ƒ paá¹‡Ä«taâ€™â€™ _nti. ``anupÄ• dÄ• y
cittaá¹ƒ vimuccÄ«â€™â€™ ti vuttattÄ• pi __anupÄ• dÄ• cittassa vimokkho_ nibbÄ• naá¹ƒ a

__tiá¹‡á¹‡aá¹ƒ_ \Be II 259/ __bhikkhÅ«na_nti abhinivesabhedena tividhÄ• naá¹ƒ. pÄ• daka
osakkanÄ• ya abhÄ• ve kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. __samod
odahitvÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne asaá¹…karato vavatthapetvÄ• . __sukathitaá¹ƒ nÄ•
anavasesetvÄ• kathitattÄ• .

Ä• neÃ±jasappÄ• yasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. gaá¹‡akamoggallÄ• nasuttavaá¹‡á¹‡anÄ•

<74> yathÄ• \Ne II 45/ heá¹-á¹-himasopÄ• naphalakaá¹ƒ orohantassa pacchimaá¹ƒ nÄ• ma
paá¹-hamaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ --- __ ``yÄ• va pacchimasopÄ• nakaá¸·evarÄ• ti yÄ•
paá¹-hamasopÄ• naphalakÄ• â€™â€™ _ti. __vatthuá¹ƒ sodhetvÄ• _ti vatthuvijjÄ• cariyena
pÄ• sÄ• davatthuno sodhanavidhiá¹ƒ katvÄ• . __etthÄ• _ti pÄ• sÄ• dakaraá¹‡e. sattadhÄ•
aá¹ƒsukoá¹-ivedhako __vÄ• lavedhi_ nÄ• ma. __á¹-hÄ• nasampÄ• dana_nti vesÄ• khamaá
__muá¹-á¹-hikaraá¹‡Ä• dÄ«hÄ«_ti usumuá¹-á¹-hikaraá¹‡ajiyÄ• gÄ• hajiyÄ• vijjhÄ• dÄ«hi. __
ekaá¹ƒ nÄ• ma ekameva, dve dukÄ• cattÄ• ri, tÄ«á¹‡i tikÄ• ni nava, cattÄ• ri catukkÄ• ni so
gaá¹‡anaá¹ƒ sikkhÄ• pema.

<75> __kerÄ• á¹-ikÄ• hontÄ«_ti samayassa anupakkiliá¹-á¹-hakaraá¹‡amÄ• yÄ• sÄ• á¹-he
__taá¹ƒ_ damanaá¹ƒ __jÄ«vitahetupi nÄ• tikkamati, _ ayamassa jÄ• tidosÄ• bhÄ• vo.

<76> __satisampajaÃ±Ã±Ä• hi samaá¹…gibhÄ• vatthÄ• yÄ• _ti satatavihÄ• ribhÄ• vasÄ• c
samannÄ• gamatthÄ• ya. nanu ca khÄ«á¹‡Ä• savÄ• sativepullappattÄ• paÃ±Ã±Ä• vepulla
satisampajaÃ±Ã±aá¹ƒ payogasÄ• dhanÄ«yaá¹ƒ pavattanti Ä• ha __ ``dve hÄ«â€™â€™ _tiÄ
satataá¹ƒ samÄ• pattivihÄ• ribahulÄ• , tasmÄ• te icchiticchitakkhaá¹‡e phalasamÄ• pattiá¹ƒ
vuttavipariyÄ• yena nosatatavihÄ• rino daá¹-á¹-habbÄ• . tenÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ
sakkoti_ anÄ• ciá¹‡á¹‡abhÄ• vato.

__taá¹ƒ vitakkento_ti ``sÄ• maá¹‡erassa senÄ• sanaá¹ƒ natthi, araÃ±Ã±aÃ±ca sÄ«hÄ• dÄ«
kho tassa bhavissatÄ«â€™â€™ ti taá¹ƒ vitakkento. __evarÅ«po_ti \Be II 260/ ediso yathÄ• v
khÄ«á¹‡Ä• savo. __ime dhamme_ti imasmiá¹ƒ sutte Ä• gate sÄ«lÄ• didhamme. __Ä• vajjitv
parisuddhasÄ«latÄ• diÄ• vajjanahetu eva samÄ• pajjituá¹ƒ sakkhissati.

<78> __ ``yeme, bho gotamÄ• â€™â€™ _ti vacanassa sambandhaá¹ƒ dassetuá¹ƒ, __ ``tat
vuttaá¹ƒ. __eva_nti ``yeme, bho gotamÄ• â€™â€™ tiÄ• diÄ• kÄ• rehi __vattumÄ• raddho. _

__ajjadhammesÅ«_ti \Ne II 46/ apurÄ• tanadhammesu. takkanamattÄ• ni hi tehi kappetvÄ•
viracitÄ• ni. purÄ• tanatÄ• ya paripuá¹‡á¹‡atÄ• ya ekantaniyyÄ• nikatÄ• ya ca paramo uttar
pe ... uttamoti atthoâ€™â€™ ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

gaá¹‡akamoggallÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. gopakamoggallÄ• nasuttavaá¹‡á¹‡anÄ•

<79> kammaá¹ƒyeva \Ne II 47/ kammanto, so ettha atthÄ«ti kammakaraá¹‡aá¹-á¹-hÄ• naá¹
vuttaá¹ƒ. tenÄ• ha __ ``kammantaá¹-á¹-hÄ• naâ€™â€™ _nti. __tehi dhammehÄ«_ti buddha
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appamukhÄ• ti katvÄ• Ä• ha __ ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adh
sabba_nti sabbappakÄ• rena anavasesaá¹ƒ, ettako guá¹‡Ä• naá¹ƒ pakÄ• rabhedo, tesu kiÃ
anavasesetvÄ• . __sabbakoá¹-á¹-hÄ• sehi sabba_nti yattakÄ• guá¹‡abhÄ• gÄ• , tehi sabbe
katvÄ• . __yopi ahosÄ«_ti yopi kosambivÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ vasena kosambiyaá¹ƒ
tattheva_ uppannaá¹-á¹-hÄ• neyeva uppannamatto vÅ«pasamito. __parinibbutakÄ• le pana
sammÄ• sambuddhassa parinibbutakÄ• le pana. bhiyyosomattÄ• ya bhikkhÅ« samaggÄ• jÄ
jÄ• toti dassetuá¹ƒ __ ``aá¹-á¹-hasaá¹-á¹-hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sÄ• tisayaá¹ƒ abhiâ
upasamappattiyÄ• __ativiya upasantupasantÄ• . anusaá¹ƒyÄ• yamÄ• no_ti anu anu samm
vosÄ• samÄ• no. ``anusaÃ±Ã±Ä• yamÄ• noâ€™â€™ ti vÄ• pÄ• á¹-ho. tattha ya-kÄ• rassa
Ä• ha __ ``anuvicaramÄ• noâ€™â€™ _ti.

<80> __heá¹-á¹-himapucchamevÄ• _ti \Be II 261/ gopakamoggallÄ• nena pucchitapucchan
dhammehÄ«â€™â€™ tiÄ• dinÄ• , ``atthi koci tumhÄ• kaá¹ƒ sÄ• sanassa sÄ• rabhÅ«to bhik
tameva ``paá¹-isaraá¹‡oâ€™â€™ ti pariyÄ• yena pucchi. __appaá¹-isaraá¹‡e_ti yaá¹ƒ tumh
paá¹-ibodheyyÄ• tha, tÄ• disassa abhÄ• vena appaá¹-isaraá¹‡e. tathÄ• gatena pavedito dha
etesanti __dhammapaá¹-isaraá¹‡Ä• _. tenÄ• ha __ ``dhammo avassayoâ€™â€™ _ti.

<81> __Ä• gacchatÄ«_ti vÄ• cuggatabhÄ• vena Ä• gacchati. vatthuvÄ«tikkamasaá¹…khÄ•
garugarutaralahulahutarÄ• dibhede ajjhÄ• cÄ• re Ä• pattisamaÃ±Ã±Ä• ti Ä• ha --- __ ``Ä• p
Ä• á¹‡Ä• tikkamanamevÄ• â€™â€™ _ti. __yathÄ• dhamma_nti dhammÄ• nurÅ«paá¹ƒ. __y
yathÄ• nusiá¹-á¹-haá¹ƒ. __dhammo no_ti ettha __no_-saddo avadhÄ• raá¹‡e ``na no samaâ
tathÄ• gatenÄ• â€™â€™ tiÄ• dÄ«su (Khp 6.3; Sn 226) viya. tenevÄ• ha __ ``dhammova kÄ

<83> ``yathÄ• taá¹ƒ tumhÄ• disehi rakkhakehi gopakehÄ«â€™â€™ ti evaá¹ƒ pasannaves

ukkaá¹ƒsÄ• petukÄ• mo \Ne II 48/. ariyÅ«pavÄ• dapÄ• paá¹ƒ khamÄ• pane sati antarÄ• yÄ
``iccetaá¹ƒ kusalaâ€™â€™ _nti. __gonaá¹…galamakkaá¹-o_ti gonaá¹…guá¹-á¹-hamakkaá¹-

<84> ayaá¹ƒ ukkaá¹ƒsÄ• petuá¹ƒ icchitaá¹ƒ yathÄ• raddhamatthaá¹ƒ visaá¹ƒvÄ• deti avaá¹
katvÄ• kathento; imassa vacanassa paá¹-ikkhepena iminÄ• dÄ• tabbapiá¹‡á¸• apÄ• tassa
piá¹‡á¸• apÄ• taá¹ƒ rakkhituá¹ƒ na kho pana sakkÄ• ti yojanÄ• . __ida_nti ``na kho, brÄ• hm
tiÄ• didesanaá¹ƒ. __abbhantaraá¹ƒ karitvÄ• _ti nibbÄ• nantogadhaá¹ƒ katvÄ• , antaraá¹ƒ vÄ
kÄ• raá¹‡aá¹ƒ katvÄ• . kÄ• marÄ• gavasena hi taá¹ƒ nijjhÄ• naá¹ƒ hotÄ«ti. __idhÄ• _ti imas
__sabbasaá¹…gÄ• hikajjhÄ• na_nti lokiyalokuttarassa antarÄ• yo mÄ• hotÅ«ti evaá¹ƒ katvÄ
maggajhÄ• nassa phalajhÄ• nassÄ• ti sabbassapi saá¹…gaá¹‡hanavasena desitattÄ• sabb
kathitaá¹ƒ.

__yaá¹ƒ no maya_nti ettha __no_ti nipÄ• tamattaá¹ƒ. __taá¹ƒ no_ti ettha pana __no_ti amh
__usÅ«yati_ rÄ• jakiccapasutatÄ• dhÄ«natÄ• ya ekatthÄ• bhinivesabhÄ• vato \Be II 262/. m
vassakÄ• ragataissÄ• bhibhÅ«tacittatÄ• ya paripuá¹‡á¹‡aá¹ƒ katvÄ• vuttampi atthaá¹ƒ anu
``ekadesameva kathesÄ«â€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

gopakamoggallÄ• nasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. mahÄ• puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ•

<85> __tasmiá¹ƒ_ \Ne II 49/ __ahÅ«_ti tasmiá¹ƒ ahanÄ«ti Ä• ha __ ``tasmiá¹ƒ divaseâ€™â
sabbaso Ä• hÄ• rassa abhuÃ±janena sÄ• sanikasÄ«lena bÄ• hirakaanasanena upetÄ• hut
khÄ«rapÄ• namadhusÄ• yanÄ• dividhiá¹ƒ saá¹…gaá¹‡hÄ• ti. upecca vasitabbato __uposath
samannÄ• gatena hutvÄ• vasitabbato santÄ• ne vÄ• setabbato __uposatho, _ sÄ«laá¹ƒ. an
upecca vasanaá¹ƒ upavÄ• so __uposatho_. tathÄ• rÅ«pe hatthijÄ• tivisese uposathoti sama
``uposatho nÄ• ma nÄ• garÄ• jÄ• tiÄ• dÄ«su paÃ±Ã±attÄ«â€™â€™ _ti. vuttanayena upava
divaso. __so panesa_ uposatho. __mÄ• sapuá¹‡á¹‡atÄ• yÄ• _ti mÄ• sassa pÅ«ritabhÄ• ve
puá¹‡á¹‡Ä• . tÄ• ya hi rattiyÄ• vasena mÄ• so anavasesato puá¹‡á¹‡o hoti. mÄ• saddham
mÄ• ti minanto viya hotÄ«ti ca __ ``mÄ• â€™â€™ iti cando vuccati. etthÄ• _ti etissÄ• rattiy
paripuá¹‡á¹‡akalo jÄ• toti __puá¹‡á¹‡amÄ• _. taÃ±hi candapÄ• ripÅ«riyÄ• mÄ• sapÄ• ripÅ
uposathabhÄ• vaá¹ƒ dasseti.

dissati phalaá¹ƒ sandissatÄ«ti __deso, _ hetÅ«ti Ä• ha __ ``desanti kÄ• raá¹‡aâ€™â€™ _n
sabbaá¹ƒ attanÄ• pariggahitappakÄ• raá¹ƒ kathenti. __kathetuá¹ƒ na sakkonti_ avisayattÄ•
__pÄ• sÄ• dapariveá¹‡e_ti pÄ• sÄ• dassa purato vivaá¹-aá¹…gaá¹‡e. __heá¹-á¹-hÄ• vuttan
22) vuttanayena vitthÄ• retabbaá¹ƒ.

<86> __ime nu kho_ti ettha nÅ«ti saá¹ƒsayajotanoti Ä• ha --- __ ``vimatipucchÄ• viya kathi
__jÄ• nantenÄ• _tiÄ• di pucchÄ• vattadassanaparaá¹ƒ daá¹-á¹-habbaá¹ƒ, na \Be II 263/ puc
ajÄ• nanabhÄ• vadÄ«panaparaá¹ƒ. jÄ• nÄ• ti hi bhagavÄ• . __ajÄ• nantena viya hutvÄ• _ p
yathÄ• bhÅ«tasabhÄ• vaá¹ƒ __jÄ• nanto viya pucchati_ kohaÃ±Ã±e á¹-hatvÄ• . tenÄ• ha ---
vacanaá¹ƒ kiá¹ƒ karissatÄ«â€™â€™ _ti kÄ• raá¹‡assa suppahÄ«nattÄ• ti adhippÄ• yo.

__chandamÅ«lakÄ• _ti taá¹‡hÄ• chandamÅ«lakÄ• . taá¹‡hÄ• hi dukkhasamudayo. kusala
thiravisadanipuá¹‡asaÃ±Ã±o vÄ• , kusalasaá¹…khÄ• ro vÄ• tikhiá¹‡athiravisadasaá¹…khÄ
suvisuddhavipulodÄ• raviÃ±Ã±Ä• á¹‡o \Ne II 50/ vÄ• ti imamatthaá¹ƒ __ ``saÃ±Ã±Ä• dÄ«su
iminÄ• atidisati. kasmÄ• panettha anÄ• gatakÄ• lavaseneva desanÄ• Ä• gatÄ• ti Ä• ha __
_tiÄ• di.

__khandhÄ• naá¹ƒ khandhapaá¹‡á¹‡attÄ«_ti khandhasaddÄ• bhidheyyÄ• naá¹ƒ
ruppanÄ• nubhavanasaÃ±jÄ• nanÄ• bhisaá¹…kharavijÄ• nanasabhÄ• vÄ• naá¹ƒ atthÄ• naá
samaÃ±Ã±Ä• . __kittakenÄ• _ti kiá¹ƒparimÄ• á¹‡ena atthena, rÄ• satthabhÄ• gatthÄ• dÄ«s

__hetuhetÅ«_ti hetupaccayabhÅ«to hetu. yo hi lobhÄ• dÄ«naá¹ƒ sahajÄ• tadhammesu mÅ
nippariyÄ• yena hetuttho; so pathavÄ«Ä• dÄ«supi paccayabhÄ• vamattena hetupariyÄ• yad
hetu-saddena visesetvÄ• vutto __ ``hetuhetÅ«â€™â€™ _ti. avijjÄ• puÃ±Ã±Ä• bhisaá¹…kh
sÄ• dhÄ• raá¹‡apaccayattÄ• sÄ• dhÄ• raá¹‡ahetu, ``atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ
hetuso vipÄ• kaâ€™â€™ nti ettha vijjamÄ• nesupi aÃ±Ã±esu paccayesu iá¹-á¹-hÄ• niá¹-á¹-h
kammaá¹ƒ tassa padhÄ• nakÄ• raá¹‡anti Ä• ha --- __ ``kusalÄ• kusalaá¹ƒ attano attano vip
uttamahetÅ«â€™â€™ _ti. ``mahÄ• bhÅ«tÄ• hetÅ«â€™â€™ ti ayamevattho ``mahÄ• bhÅ«t
vuttoti hetusaddapaccayasaddÄ• naá¹ƒ samÄ• natthattÄ• paccayo eva hetu __paccayahet
hetu, so eva tassa paÃ±Ã±Ä• panÄ• ya paccayoti vuttoti Ä• ha --- __ ``idha paccayahetu ad
yadaggena paccayadhammo attano paccayuppannassa uppÄ• dÄ• ya á¹-hitiyÄ• ca paccay
samaÃ±Ã±Ä• to paÃ±Ã±Ä• panÄ• yapi so paccayoti vattabbataá¹ƒ arahatÄ«ti. pÄ• á¸·iyaá¹ƒ
vibhÄ• gena dassetuá¹ƒ, __ ``tattha pathavÄ«dhÄ• tÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
sahetuahetukantiÄ• diÄ• kÄ• rehi bodhanÄ• ya \Be II 264/. taá¹ƒ pana sabbodhanaá¹ƒ Ã±Ä
vuttaá¹ƒ __ ``dassanatthÄ• yÄ• â€™â€™ _ti.

__phasso_ti phassasamaá¹…gÄ«bhÄ• vo. so cettha sakiccanipphÄ• danasamatthassa pha
phasso tathÄ• rÅ«pÄ• ya vedanÄ• ya paccayo hotÄ«ti. etadatthamevettha bhagavatÄ• pug
katÄ• , tasmÄ• paccuppannÄ• tÄ«takÄ• lavasena dvikÄ• liko phassasaddo veditabbo. phas
vedanÄ• icceva vuttaá¹ƒ hoti. sesapadadvayepi eseva nayo. yatheva hi vedanÄ• ya evaá¹ƒ
saá¹…khÄ• rÄ• nampi phasso visesapaccayo tasmiá¹ƒ asati abhÄ• vato. cetanÄ• ggahaá¹‡
tappadhÄ• nattÄ• saá¹…khÄ• rakkhandhadhammÄ• gahitÄ• . tathÄ• hi suttantabhÄ• janÄ
saá¹…khÄ• rakkhandhabhÄ• janÄ«ye (Vibh 21, 22) ca ``cakkhusamphassajÄ• cetanÄ• â€™

cetanÄ• va niddiá¹-á¹-hÄ• . __viÃ±Ã±Ä• á¹‡akkhandhassÄ• _ti ettha ekasmiá¹ƒ bhave Ä• di
nÄ• marÅ«papaccayataá¹ƒ dassetuá¹ƒ, __ ``paá¹-isandhiviÃ±Ã±Ä• á¹‡ena tÄ• vÄ• â€™â€™
gabbhaseyyakassa sabhÄ• vakassa rÅ«papavattiá¹ƒ sandhÄ• ya __ ``uparimapariccheden
samatiá¹ƒsato upari paá¹-isandhikkhaá¹‡e tassa rÅ«pÄ• naá¹ƒ asambhavato. idÄ• ni pavatt
nÄ• marÅ«papaccayaá¹ƒ dvÄ• ravasena dassetuá¹ƒ, __ ``cakkhudvÄ• reâ€™â€™ _tiÄ• di
viÃ±Ã±Ä• á¹‡assapi phasso paccayo, kasmÄ• tayo eva khandhÄ• phassapaccayÄ• vuttÄ
viÃ±Ã±Ä• á¹‡asahito phasso vedanÄ• dÄ«naá¹ƒ paccayo, na evaá¹ƒ viÃ±Ã±Ä• á¹‡assa. ter
``tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ€™â€™ ti (MN I 204; MN III 421, 425, 426; SN a II 44, 45;
nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡assa visesapaccayo yathÄ• nÄ• marÅ«papaccayÄ• pi viÃ±Ã
visesaá¹ƒ dassetuá¹ƒ nÄ• marÅ«passeva viÃ±Ã±Ä• á¹‡apaccayatÄ• vuttÄ• , na phassassa

<87> yÄ• va sakkÄ• yadiá¹-á¹-hi samuppajjati, tÄ• va vaá¹-á¹-assa pariyanto natthevÄ• ti
appahÄ«nasakkÄ• yadiá¹-á¹-hiko vaá¹-á¹-e paribbhamatÄ«ti Ä• ha --- __ ``kathaá¹ƒ pana, b
pucchantoâ€™â€™ _ti. yathÄ• ca sakkÄ• yadiá¹-á¹-hijotanÄ• vaá¹-á¹-apucchÄ• , evaá¹ƒ ta
vivaá¹-á¹-apucchÄ• ti Ä• ha --- __ ``sakkÄ• yadiá¹-á¹-hi na hotÄ«ti vivaá¹-á¹-aá¹ƒ pucchanto

<88> __ayaá¹ƒ_ \Be II 265/ __rÅ«pe assÄ• do_ti yÄ• thÄ• vato dassanaá¹ƒ pariÃ±Ã±Ä• bh
dukkhasaccapariyÄ• pannaÃ±ca rÅ«panti Ä• ha --- __ ``iminÄ• pariÃ±Ã±Ä• paá¹-ivedho ce
kathitaâ€™â€™ _nti. ``yaá¹ƒ rÅ«paá¹ƒ aniccaâ€™â€™ ntiÄ• divacanato aniccÄ• dibhÄ• vo
paccayÄ• dhÄ«navuttitÄ• ya paccayo samudayasaccanti samudayappahÄ• nena Ä• dÄ«na
Ä• dÄ«navaggahaá¹‡ena siddhamatthamÄ• ha --- __ ``pahÄ• napaá¹-ivedho ceva samuday
sabbasaá¹…khatanissaraá¹‡aá¹ƒ nibbÄ• naÃ±ca sacchikiriyÄ• bhisamayavasena paá¹-ivijjh
``iminÄ• sacchikiriyÄ• paá¹-ivedho ceva nirodhasaccaÃ±cÄ• â€™â€™ _ti. __imesu tÄ«su
dukkhÄ• dÄ«su tÄ«su abhisamayaá¹-á¹-hÄ• nesu. __ye sammÄ• diá¹-á¹-hiÄ• dayo dhamm
sammÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha, satta vÄ• dhammÄ• . __bhÄ• vanÄ• paá¹-ivedho mag
bhÄ• vanÄ• bhisamayavasena pavattaá¹ƒ maggasaccaá¹ƒ. __sesapadesupÄ«_ti, ``ayaá¹ƒ
tiÄ• dipadesupi.

<89> __imasmi_nti Ä• sannapaccakkhatÄ• ya sakaattabhÄ• vo gahito, tadeva ajjhattÄ• kh
tappaá¹-iyogitÄ• ya, __ ``bahiddhÄ• ti parassa saviÃ±Ã±Ä• á¹‡ake kÄ• yeâ€™â€™ _ti vutta
sabbesu rÅ«panimittÄ• dÄ«supi \Ne II 52/. tÄ• ni pana indriyabaddhÄ• nipi anindriyabaddhÄ
taá¹ƒsabhÄ• vÄ• nÄ«ti Ä• ha __ ``anindriyabaddhampi saá¹…gaá¹‡hÄ• tÄ«â€™â€™ _ti. vi
vedanÄ• dayopi gahitÄ• avinÄ• bhÄ• vatoti, __ ``saviÃ±Ã±Ä• á¹‡ake kÄ• yeâ€™â€™ _ti vu
vÄ• khandhasamÅ«hoti attho.

<90> __anattani á¹-hatvÄ• _ti attarahite anattasabhÄ• ve khandhakoá¹-á¹-hÄ• se á¹-hatvÄ•
katvÄ• __katÄ• ni_ kammÄ• ni. __katarasmiá¹ƒ attani á¹-hatvÄ• _ti kÄ«dise attani nissayav
vipaccissanti. etena kÄ• rakavedakarahitattÄ• attapakkhakammakÄ• ni na yujjantÄ«ti dass

khaá¹‡ikattÄ• ca katanÄ• saakatabbhÄ• gamadoso ca Ä• pajjatÄ«ti.

 tatrÄ• yaá¹ƒ (It-a 74; Sp-á¹- I 5) codanÄ• sodhanÄ• vidhi --- pÄ• á¹‡Ä• tipÄ• tavasena tÄ• v
kammapathasambandhavibhÄ• vanÄ• , khaá¹‡e khaá¹‡e hi nirujjhanasabhÄ• vesu saá¹…k
haÃ±Ã±ati, yadi cittacetasikasantÄ• no, so arÅ«pattÄ• \Be II 266/ na chedanabhedanÄ• div
napi vikopanÄ«yo. atha rÅ«pasantÄ• no, so acetanattÄ• kaá¹-á¹-hakaliá¹…garÅ«pamoti na
pÄ• á¹‡Ä• tipÄ• tÄ• puÃ±Ã±aá¹ƒ pasavati yathÄ• matasarÄ«re. payogopi pÄ• á¹‡Ä• tipÄ• t
atÄ«tesu vÄ• saá¹…khÄ• resu bhaveyya, anÄ• gatesu, paccuppannesu vÄ• , tattha na tÄ•
sambhavati tesaá¹ƒ abhÄ• vato, paccuppannesu ca saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikattÄ• sa
nirujjhanasabhÄ• vatÄ• ya vinÄ• sÄ• bhimukhesu nippayojano payogo siyÄ• , vinÄ• sassa c
paharaá¹‡appahÄ• rÄ• dippayogahetukaá¹ƒ maraá¹‡aá¹ƒ, nirÄ«hakatÄ• ya ca saá¹…khÄ• n
khaá¹‡ikattÄ• vadhÄ• dhippÄ• yasamakÄ• labhijjanakassa kiriyÄ• pariyosÄ• nakÄ• lÄ• nav
pÄ• á¹‡Ä• tipÄ• takammabaddhoti?

vuccateyathÄ• vuttavadhakacetanÄ• sahito saá¹…khÄ• rapuÃ±jo sattasaá¹…khÄ• to hanti.
pavattitavadhappayoganimittaá¹ƒ apagatausmÄ• viÃ±Ã±Ä• á¹‡ajÄ«vitindriyo matavohÄ• rap
yathÄ• vuttavappayogakaraá¹‡e uppajjanÄ• raho rÅ«pÄ• rÅ«padhammasamÅ«ho haÃ±Ã±a
cittacetasikasantÄ• no. vadhappayogÄ• visayabhÄ• vepi tassa paÃ±cavokÄ• rabhave rÅ«pa
rÅ«pasantÄ• ne parena payojitajÄ«vitindriyupacchedakapayogavasena tannibbattitavibandh
vigate vicchedo hotÄ«ti na pÄ• á¹‡Ä• tipÄ• tassa asambhavo; nÄ• pi ahetuko pÄ• á¹‡Ä• tip
nippayojano paccuppannesu saá¹…khÄ• resu katappayogavasena tadanantaraá¹ƒ uppajjan
saá¹…khÄ• rakalÄ• passa tathÄ• anuppattito. khaá¹‡ikÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kha
maraá¹‡abhÄ• vena anadhippetattÄ• santatimaraá¹‡assa ca yathÄ• vuttanayena sahetuka
maraá¹‡aá¹ƒ \Ne II 53/; na ca katturahito pÄ• á¹‡Ä• tipÄ• tappayogo nirÄ«hakesupi saá¹…k
sannihitatÄ• mattena upakÄ• rakesu attano attano anurÅ«paphaluppÄ• dane niyatesu kÄ• n
yathÄ• --- ``padÄ«po pakÄ• seti, nisÄ• karo candimÄ• â€™â€™ ti. na ca kevalassa vacÄ•
cittacetasikakalÄ• passa pÄ• á¹‡Ä• tipÄ• to icchito santÄ• navasena avaá¹-á¹-hitasseva paá
santÄ• navasena pavattamÄ• nÄ• naÃ±ca \Be II 267/ padÄ«pÄ• dÄ«naá¹ƒ atthakiriyasiddhi
pÄ• á¹‡Ä• tipÄ• tena kammunÄ• baddho; tato eva yasmiá¹ƒ santÄ• ne pÄ• á¹‡Ä• tipÄ• tac
santÄ• ne paccayantarasamavÄ• yena bhavantare nirayÄ• dÄ«su tassÄ• phalappavattÄ«ti
akatabbhÄ• gamo ca. iminÄ• nayena adinnÄ• dÄ• nÄ• dÄ«naÃ±ca vasena yathÄ• rahaá¹ƒ
veditabbÄ• ti.

 sabbo diá¹-á¹-higgÄ• ho taá¹‡hÄ• vasagatasseva hotÄ«ti Ä• ha __ ``taá¹‡hÄ• dhipateyyenÅ
dhammesÅ«_ti mayÄ• desiyamÄ• nadassanadhammesu. __pakatikammaá¹-á¹-hÄ• na_nti
parihariyamÄ• nakammaá¹-á¹-hÄ• naá¹ƒ. __aÃ±Ã±aá¹ƒ navakammaá¹-á¹-hÄ• na_nti bhaga
aÃ±Ã±aá¹ƒ navaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

mahÄ• puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. cÅ«á¸·apuá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ•

<91> __tuá¹‡hÄ«bhÅ«taá¹ƒ_ \Ne II 54/ __tuá¹‡hÄ«bhÅ«ta_nti Ä• meá¸• itavacanaá¹ƒ byÄ•
Ä• ha --- __ ``yaá¹ƒ yaá¹ƒ disaâ€™â€™ _ntiÄ• di. __anuviloketvÄ• _ti ettha __anu_saddopi
anu anu viloketvÄ• ti attho. tenevÄ• ha --- __ ``tato tato viloketvÄ• â€™â€™ _ti. asanto nÄ«
__asappuriso_ti Ä• ha --- __ ``pÄ• papuriso lÄ• makapurisoâ€™â€™ _ti. __so_ti asappuriso
__jÄ• nituá¹ƒ na sakkoti_ asappurisadhammÄ• naá¹ƒ yÄ• thÄ• vato ajÄ• nanato. __pÄ• pad
kÄ• yaduccaritÄ• diasantuá¹-á¹-hitÄ• dilÄ• makadhammasamannÄ• gato. asappurise bhatti
__asappurisabhatti_. tenÄ• ha --- __ ``asappurisasevanoâ€™â€™ _ti. asappurisadhammo a
uttarapadalopena, tesaá¹ƒ cintanasÄ«loti __asappurisacintÄ«_. tenÄ• ha __ ``asappurisacin
_ti, duccintitacintÄ«ti attho. __asappurisamantana_nti asÄ• dhujanavicÄ• raá¹ƒ asappurisav
__asappurisavÄ• ca_nti catubbidhaá¹ƒ dubbhÄ• sitaá¹ƒ. __asappurisakammaá¹ƒ_ nÄ• ma t
__asappurisadiá¹-á¹-hi_ nÄ• ma visesato dasavatthukÄ• micchÄ• diá¹-á¹-hi, tÄ• ya samann
__asappurisadiá¹-á¹-hiyÄ• samannÄ• gato, asappurisadÄ• naá¹ƒ_ \Be II 268/ nÄ• ma asak
sabbopÄ• yamattho pÄ• á¸·ito eva viÃ±Ã±Ä• yati.

``pÄ• á¹‡aá¹ƒ hanissÄ• mÄ«â€™â€™ tiÄ• dikÄ• cetanÄ• kÄ• maá¹ƒ parabyÄ• bÄ• dhÄ•
attano balavataradukkhatthÄ• ya hoti, tathÄ• na parassÄ• ti imamatthaá¹ƒ dassetuá¹ƒ, __ `
cintetiâ€™â€™ _icceva vutto. __yathÄ• asuko asuka_ntiÄ• dÄ«hi pÄ• pako pÄ• pavipÄ• ko
garutaraá¹ƒ vÄ• paccanubhontopi yathÄ• paro paccanubhoti, na tathÄ• sayanti dasseti. te
``parabyÄ• bÄ• dhÄ• yÄ• â€™â€™ _ti. __gahetvÄ• _ti pÄ• pakiriyÄ• ya sahÄ• yabhÄ• vena

__asakkacca_nti anÄ• daraá¹ƒ katvÄ• . deyyadhammassa asakkaraá¹‡aá¹ƒ appasannÄ• k
asakkaraá¹‡aá¹ƒ agarukaraá¹‡anti imamatthaá¹ƒ dassento, __ ``deyyadhammaá¹ƒ na sakka
_tiÄ• dimÄ• ha. __acittÄ«katvÄ• _ti na citte katvÄ• , na pÅ«jetvÄ• ti attho. pÅ«jento hi pÅ«je
á¹-hapeti, tato na bahi karoti. cittaá¹ƒ vÄ• acchariyaá¹ƒ katvÄ• paá¹-ipatti __cittÄ«karaá¹‡a
sambhÄ• vanakiriyÄ• . tappaá¹-ikkhepato __acittÄ«karaá¹‡aá¹ƒ, _ asambhÄ• vanakiriyÄ• .
ucchiá¹-á¹-hÄ• dichaá¸• á¸• anÄ«yadhammaá¹ƒ viya avakhittakaá¹ƒ. tenÄ• ha --- __ ``chaá¸
_tiÄ• di. __rogaá¹ƒ pakkhipanto_ \Ne II 55/ __viyÄ• _ti rogikasarÄ«raá¹ƒ odanÄ• dÄ«hi pam
pakkhipanto viya. addhÄ• imassa dÄ• nassa phalaá¹ƒ mameva Ä• gacchatÄ«ti evaá¹ƒ yass
so Ä• gamanadiá¹-á¹-hiko, ayaá¹ƒ pana na tÄ• disoti Ä• ha __ ``anÄ• gamanadiá¹-á¹-hikoâ€
``no phalapÄ• á¹-ikaá¹…khÄ« hutvÄ• detÄ«â€™â€™ _ti.

kÄ• maÃ±cÄ• yaá¹ƒ yathÄ• vuttapuggalo asaddhammÄ• dÄ«hi pÄ• padhammehi samannÄ
micchÄ• dassanaá¹ƒ mahÄ• sÄ• vajjanti dassetuá¹ƒ, __ ``tÄ• ya micchÄ• diá¹-á¹-hiyÄ• nira
vuttaá¹ƒ. __vuttapaá¹-ipakkhanayenÄ• _ti kaá¹‡hapakkhe vuttassa atthassa vipariyÄ• yena

veditabbo. ``sadevakaá¹ƒ lokaâ€™â€™ ntiÄ• dÄ«su (Vin III 1) devasaddo chakÄ• mÄ• vaca
__ ``chakÄ• mÄ• vacaradevÄ• â€™â€™ _ti. tattha brahmÄ• naá¹ƒ visuá¹ƒ gahitattÄ• kÄ• m
idha dÄ• naphalassa adhippetattÄ• kÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ \Be II 269/, tatthÄ•
chakÄ• mÄ• vacaraggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ devamahattatÄ• divacanato. __tiá¹‡á¹‡
khattiyamahattÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ kulÄ• naá¹ƒ sampatti, na kevalaá¹ƒ kulasampadÄ•
tattha Ä• yuvaá¹‡á¹‡ayasabhogaissariyÄ• disampadÄ• pi adhippetÄ• ti daá¹-á¹-habbaá¹ƒ ua
dÄ• namayapuÃ±Ã±assa vasena tesampi samijjhanato. __suddhavaá¹-á¹-avaseneva kathita
vivaá¹-á¹-assa anÄ• maá¹-á¹-hattÄ• . saddhÄ• dayo hi lokiyakusalasambhÄ• rÄ• evettha ad
suviÃ±Ã±eyyameva.

cÅ«á¸·apuá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca devadahavaggavaá¹‡á¹‡anÄ• .

2. anupadavaggo

1. anupadasuttavaá¹‡á¹‡anÄ•

<93> __iddhimÄ• ti_ \Ne II 56/ \Be II 270/ __guá¹‡o pÄ• kaá¹-o_ paratoghosena vinÄ•
pÄ• sÄ• dakampanadevacÄ• rikÄ• dÄ«hi sayameva pakÄ• sabhÄ• vato; dhutavÄ• dÄ• digu
nayena tesaá¹ƒ guá¹‡Ä• naá¹ƒ pÄ• kaá¹-ayogato ca paresaá¹ƒ nicchitabhÄ• vato ca. __paÃ
paÃ±Ã±Ä• pabhedapabhÄ• vite guá¹‡avisese sandhÄ• ya vadati. te hi yebhuyyena paresaá
``na sakkÄ• akathitÄ• jÄ• nituâ€™â€™ _nti. visabhÄ• gÄ• sabhÄ• gÄ• nÄ• ma ayonisom
te pana appahÄ«narÄ• gadosatÄ• ya parassa vijjamÄ• nampi guá¹‡aá¹ƒ makkhetvÄ• avijja
ghosentÄ«ti Ä• ha --- __ ``visabhÄ• ga ... pe ... kathentÄ«â€™â€™ _ti.

yÄ• aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ samudayato atthaá¹…gamato assÄ• dato Ä• dÄ
pajÄ• nanÄ• , ayaá¹ƒ __dhÄ• tukusalatÄ• . Ä• yatanakusalatÄ• ya_pi eseva nayo. avijjÄ• dÄ
paá¹-iccasamuppÄ• daá¹…gesu kosallaá¹ƒ __paá¹-iccasamuppÄ• dakusalatÄ• _. idaá¹ƒ im
kÄ• raá¹‡aá¹ƒ, idaá¹ƒ aá¹-á¹-hÄ• naá¹ƒ akÄ• raá¹‡anti evaá¹ƒ á¹-hÄ• naÃ±ca á¹-hÄ• nato, a
aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nanÄ• , ayaá¹ƒ __á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalatÄ
dhÄ• tuÄ• dÄ«su pariÃ±Ã±Ä• bhisamayÄ• divasena nissaá¹…gagatiyÄ• paá¹‡á¸• Ä• ti ladd
pavatto, ayaá¹ƒ __paá¹‡á¸• ito_ nÄ• mÄ• ti Ä• ha --- __ ``imehi catÅ«hi kÄ• raá¹‡ehi paá¹‡á
mahantÄ• naá¹ƒ atthÄ• naá¹ƒ pariggaá¹‡hanato mahatÄ« paÃ±Ã±Ä• etassÄ• ti __mahÄ• p
nayoti Ä• ha --- __ ``mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gatoti atthoâ€™â€™ _ti.

__nÄ• natta_nti yÄ• hi mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gatattÄ• thero ``mahÄ• paÃ±Ã±
tÄ• saá¹ƒ mahÄ• paÃ±Ã±Ä• dÄ«naá¹ƒ idaá¹ƒ nÄ• nattaá¹ƒ ayaá¹ƒ vemattatÄ• . yassa kass

I 1.110; Mp-á¹- I 1.584) visesato arÅ«padhammassa mahattaá¹ƒ nÄ• ma kiccasiddhiyÄ• ve
kiccasiddhiyÄ• dassento, __ ``mahante_ \Ne II 57/ __sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti m
_tiÄ• dimÄ• ha. tattha hetumahantatÄ• ya paccayamahantatÄ• ya nissayamahantatÄ• ya pa
kiccamahantatÄ• ya \Be II 271/ phalamahantatÄ• ya Ä• nisaá¹ƒsamahantatÄ• ya ca sÄ«lakl
veditabbo. tattha __hetÅ«_ alobhÄ• dayo, __paccayÄ• _ hirottappasaddhÄ• sativÄ«riyÄ• da
sÄ• vakabodhipaccekabodhisammÄ• sambodhiniyatatÄ• taá¹ƒsamaá¹…gino ca purisavises
cÄ• rittÄ• divibhÄ• go. __kiccaá¹ƒ_ tadaá¹…gÄ• divasena paá¹-ipakkhassa vidhamanaá¹ƒ. _
nibbÄ• nasampadÄ• ca. __Ä• nisaá¹ƒso_ piyamanÄ• patÄ• di. ayamettha saá¹…khepo, vit
I 9) Ä• kaá¹…kheyyasuttÄ• dÄ«su (MN I 64 Ä• dayo) ca Ä• gatanayena veditabbo. iminÄ• n
__samÄ• dhikkhandhÄ• _dÄ«nampi mahantatÄ• yathÄ• rahaá¹ƒ niddhÄ• retvÄ• veditabbÄ
__á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• _dÄ«naá¹ƒ pana mahantabhÄ• vo mahÄ• visayatÄ• ya veditab
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• naá¹ƒ mahÄ• visayatÄ• bahudhÄ• tukasutte (MN III 124 Ä• dayo)
__vihÄ• rasamÄ• pattÄ«naá¹ƒ_ samÄ• dhikkhandhe niddhÄ• ritanayena veditabbÄ• , __ariy
sakalasÄ• sanasaá¹…gahaá¹‡ato saccavibhaá¹…ge (Vibh 189 Ä• dayo) taá¹ƒsaá¹ƒvaá¹‡á¹
Ä• gatanayena. __satipaá¹-á¹-hÄ• nÄ• _dÄ«naá¹ƒ vibhaá¹…gÄ• dÄ«su (Vibh 355 Ä• dayo)
(Vibh-a 355 Ä• dayo) ca Ä• gatanayena. __sÄ• maÃ±Ã±aphalÄ• naá¹ƒ_ mahato hitassa ma
mahato yogakkhemassa nipphattibhÄ• vato santapaá¹‡Ä«tanipuá¹‡aatakkÄ• vacarapaá¹‡á
__abhiÃ±Ã±Ä• naá¹ƒ_ mahÄ• sambhÄ• rato mahÄ• visayato mahÄ• kiccato mahÄ• nubhÄ•
__nibbÄ• nassa_ madanimmadanÄ• dimahatthasiddhito mahantatÄ• veditabbÄ• .

__puthupaÃ±Ã±Ä• _ti etthÄ• pi vuttanayÄ• nusÄ• rena attho veditabbo. ayaá¹ƒ pana visesa
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«_ti, ``ayaá¹ƒ rÅ«pakkhandho nÄ• ma ... pe ... ayaá¹ƒ viÃ±Ã±Ä• á¹‡
ti, evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca Ã±Ä• á¹‡aá¹ƒ pav
rÅ«pakkhandho, ekÄ• dasavidhena rÅ«pakkhandho, ekavidhena vedanÄ• kkhandho, bahuv
ekavidhena saÃ±Ã±Ä• kkhandho ... pe ... ekavidhena viÃ±Ã±Ä• á¹‡akkhandho, bahuvidhen
ti evaá¹ƒ ekekassa khandhassa ekavidhÄ• divasena atÄ«tÄ• dibhedavasenapi nÄ• nÄ• kara
pavattati. tathÄ• ``idaá¹ƒ cakkhÄ• yatanaá¹ƒ nÄ• ma ... pe ... idaá¹ƒ dhammÄ• yatanaá¹ƒ n
dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ• â€™â€™ ti evaá¹ƒ Ä• yatananÄ• n
pavattati.

__nÄ• nÄ• dhÄ• tÅ«sÅ«_ti \Be II 272/ ``ayaá¹ƒ cakkhudhÄ• tu nÄ• ma ... pe ... ayaá¹ƒ man
tattha soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ• â€™â€™ ti evaá¹ƒ nÄ• n
Ã±Ä• á¹‡aá¹ƒ pavattati. tayidaá¹ƒ \Ne II 58/ upÄ• diá¹‡á¹‡akadhÄ• tuvasena vuttanti veditab
paccekabuddhÄ• naÃ±hi dvinnaÃ±ca aggasÄ• vakÄ• naá¹ƒ upÄ• diá¹‡á¹‡akadhÄ• tÅ«suye
Ã±Ä• á¹‡aá¹ƒ pavattati. taÃ±ca kho ekadesatova, no nippadesato, anupÄ• diá¹‡á¹‡akadhÄ•
nÄ• nÄ• karaá¹‡aá¹ƒ na jÄ• nantiyeva. sabbaÃ±Ã±ubuddhÄ• naá¹ƒyeva pana, ``imÄ• ya nÄ
imassa rukkhassa khandho seto hoti, imassa kaá¹‡ho, imassa bahalattaco, imassa tanuttac
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«paá¹ƒ, imassa pupphaá¹ƒ nÄ«laá¹ƒ pÄ«taá¹ƒ lo

sugandhaá¹ƒ duggandhaá¹ƒ, phalaá¹ƒ khuddakaá¹ƒ mahantaá¹ƒ dÄ«ghaá¹ƒ vaá¹-á¹-aá¹ƒ s
maá¹-á¹-haá¹ƒ pharusaá¹ƒ sugandhaá¹ƒ madhuraá¹ƒ tittakaá¹ƒ ambilaá¹ƒ kaá¹-ukaá¹ƒ kasÄ
tikhiá¹‡o atikhiá¹‡o ujuko kuá¹-ilo lohito odÄ• to hotÄ«â€™â€™ ti dhÄ• tunÄ• nattaá¹ƒ paá¹
pavattati.

__atthesÅ«_ti rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu. __nÄ• nÄ• paá¹-iccasamuppÄ• desÅ«_ti aj
santÄ• nabhedato ca nÄ• nappabhedesu paá¹-iccasamuppÄ• daá¹…gesu. avijjÄ• diaá¹…gÄ
paá¹-iccasamuppÄ• dasaÃ±Ã±itÄ• ti. tenÄ• ha --- saá¹…khÄ• rapiá¹-ake ``dvÄ• dasa pacca
paá¹-iccasamuppÄ• dÄ• â€™â€™ ti. __nÄ• nÄ• suÃ±Ã±atamanupalabbhesÅ«_ti nÄ• nÄ• s
suÃ±Ã±asabhÄ• vesu, tato eva itthipurisaattaattaniyÄ• divasena anupalabbhesu sabhÄ• ve
padasandhikaro. __nÄ• nÄ• atthesÅ«_ti atthapaá¹-isambhidÄ• visayesu paccayuppannÄ• d
dhammapaá¹-isambhidÄ• visayesu paccayÄ• dinÄ• nÄ• dhammesu. __niruttÄ«sÅ«_ti tesaá
niddhÄ• raá¹‡avacanasaá¹…khÄ• tÄ• su nÄ• nÄ• niruttÄ«su. __paá¹-ibhÄ• nesÅ«_ti ettha a
visayabhÅ«tesu, ``imÄ• ni idamatthajotakÄ• nÄ«â€™â€™ ti (Vibh 725-745) tathÄ• tathÄ•
paá¹-ibhÄ• nÄ• nÄ«ti laddhanÄ• mesu Ã±Ä• á¹‡esu. __puthu nÄ• nÄ• sÄ«lakkhandhesÅ«_
nÄ• nattaÃ±ca vuttameva. itaresaá¹ƒ pana vuttanayÄ• nusÄ• rena suviÃ±Ã±eyyattÄ• pÄ• k
abhinnaá¹ƒ ekameva nibbÄ• naá¹ƒ, tattha upacÄ• ravasena puthuttaá¹ƒ gahetabbanti Ä• ha
nÄ• nÄ• janasÄ• dhÄ• raá¹‡e dhamme samatikkammÄ• â€™â€™ _ti. tenassa madanimma
paridÄ«pitaá¹ƒ hoti.

evaá¹ƒ \Be II 273/ visayavasena paÃ±Ã±Ä• ya mahattaá¹ƒ puthuttaÃ±ca dassetvÄ• idÄ• n
hÄ• sabhÄ• vaá¹ƒ, pavattiÄ• kÄ• ravasena javanabhÄ• vaá¹ƒ, kiccavasena tikkhÄ• dibhÄ• v
hÄ• sapaÃ±Ã±Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __hÄ• sabahulo_ti pÄ«tibahulo. sesapa
__sÄ«laá¹ƒ paripÅ«retÄ«_ti haá¹-á¹-hapahaá¹-á¹-ho udaggudaggo hutvÄ• pÄ«tisahagatÄ•
pÄ«tisomanassasahagatÄ• hi paÃ±Ã±Ä• abhirativasena Ä• rammaá¹‡e phullÄ• vikasitÄ•
upekkhÄ• sahagatÄ• ti pÄ• timokkhasÄ«laá¹ƒ á¹-hapetvÄ• hÄ• sanÄ«yaá¹ƒ paraá¹ƒ tividha
attho. visuá¹ƒ vuttattÄ• puna __sÄ«lakkhandha_mÄ• ha. __samÄ• dhikkhandha_ntiÄ• dÄ«

__rÅ«paá¹ƒ_ \Ne II 59/ __aniccato khippaá¹ƒ javatÄ«_ti rÅ«pakkhandhaá¹ƒ aniccanti sÄ«gl
paá¹-ipakkhadÅ«rÄ«bhÄ• vena pubbÄ• bhisaá¹…khÄ• rassa sÄ• tisayattÄ• indena vissaá¹
lakkhaá¹‡aá¹ƒ paá¹-ivijjhantÄ« adandhÄ• yantÄ« rÅ«pakkhandhe aniccalakkhaá¹‡aá¹ƒ vega
sÄ• __javanapaÃ±Ã±Ä• _ nÄ• mÄ• ti attho. sesapadesupi eseva nayo. evaá¹ƒ lakkhaá¹‡Ä•
javanapaÃ±Ã±aá¹ƒ dassetvÄ• balavavipassanÄ• vasena dassetuá¹ƒ, __ ``rÅ«paâ€™â€™ _
__khayaá¹-á¹-henÄ• _ti yattha yattha uppajjati, tattha tattheva bhijjanato khayasabhÄ• vattÄ
__bhayaá¹-á¹-henÄ• _ti bhayÄ• nakabhÄ• vato. __asÄ• rakaá¹-á¹-henÄ• _ti attasÄ• ravirah
__tulayitvÄ• _ti tulÄ• bhÅ«tÄ• ya vipassanÄ• paÃ±Ã±Ä• ya tuletvÄ• . __tÄ«rayitvÄ• _ti tÄ• y
tÄ«retvÄ• . __vibhÄ• vayitvÄ• _ti yÄ• thÄ• vato pakÄ• setvÄ• paÃ±cakkhandhaá¹ƒ __vibhÅ
rÅ«pakkhandhassa nirodhabhÅ«te __nibbÄ• ne_ ninnapoá¹‡apabbhÄ• ravasena. idÄ• ni sil

javanapaÃ±Ã±aá¹ƒ dassetuá¹ƒ, puna __ ``rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ. vuá¹-á¹-hÄ• na
keci.

Ã±Ä• á¹‡assa tikkhabhÄ• vo nÄ• ma savisesaá¹ƒ paá¹-ipakkhasamucchindanena veditabb
chindatÄ«ti tikkhapaÃ±Ã±Ä• â€™â€™ _ti vatvÄ• te pana kilese vibhÄ• gena dassento, __ `
kÄ• mavitakkaâ€™â€™ _ntiÄ• dimÄ• ha. tikkhapaÃ±Ã±o hi khippÄ• bhiÃ±Ã±o hoti, paá¹-ipa
--- __ ``ekasmiá¹ƒ Ä• sane cattÄ• ro ariyamaggÄ• adhigatÄ• hontÄ«â€™â€™ _tiÄ• di.

``sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• saá¹…khatÄ• paá¹-i
vayadhammÄ• nirodhadhammÄ• â€™â€™ ti yÄ• thÄ• vato dassanena saccasampaá¹-ivec
kÄ• raá¹‡amukhena nibbedhikapaÃ±Ã±aá¹ƒ dassetuá¹ƒ, __ ``sabbasaá¹…khÄ• resu_ \Be II
hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ubbegabahulo_ti vuttanayena sabbasaá¹…khÄ• r
pavattasaá¹ƒvego. __uttÄ• sabahulo_ti Ã±Ä• á¹‡utrÄ• savasena sabbasaá¹…khÄ• resu bah
Ä• dÄ«navÄ• nupassanamÄ• ha. __ukkaá¹‡á¹-hanabahulo_ti pana iminÄ• nibbidÄ• nupass
__aratibahulo_tiÄ• dinÄ• tassÄ• eva aparÄ• paruppattiá¹ƒ. __bahimukho_ti sabbasaá¹…kh
nibbÄ• naá¹ƒ uddissa pavattaÃ±Ä• á¹‡amukho, tathÄ• vÄ• pavattitavimokkhamukho. nibbi
etissÄ• atthi, nibbijjhatÄ«ti vÄ• nibbedhÄ• , sÄ• va paÃ±Ã±Ä• __nibbedhikÄ• _. yaá¹ƒ par
avibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyameva.

pajjati etena vipassanÄ• dikoti __padaá¹ƒ, _ samÄ• patti, tasmÄ• __anupada_nti anusamÄ
__padaá¹ƒ_ vÄ• sammasanupagÄ• dhammÄ• vipassanÄ• ya pavattiá¹-á¹-hÄ• nabhÄ• vat
vÄ• â€™â€™ _ti \Ne II 60/. __jhÄ• naá¹…gavasena vÄ• _ti jhÄ• naá¹…gavasenÄ• ti ca atth
kamattho idha padasaddo, tasmÄ• anupadaá¹ƒ anukkamenÄ• ti ayamettha atthoti Ä• ha __
_ti. __dhammavipassana_nti taá¹ƒtaá¹ƒsamÄ• patticittuppÄ• dapariyÄ• pannÄ• naá¹ƒ dham
__vipassatÄ«_ti samÄ• pattiyo jhÄ• namukhena te te dhamme yÄ• thÄ• vato pariggahetvÄ•
tiÄ• dinÄ• sammasati. __addhamÄ• sena arahattaá¹ƒ patto_ ukkaá¹ƒsagatassa sÄ• vakÄ•
nippadesena pavattiyamÄ• nattÄ• , sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa ca tathÄ• paá¹-ipÄ•
santepÄ«_ti yadipi mahÄ• moggallÄ• natthero na cirasseva arahattaá¹ƒ patto; dhammasenÄ
evaá¹ƒ santepi yasmÄ• moggallÄ• nattheropi mahÄ• paÃ±Ã±ova, tasmÄ• sÄ• riputtathero
tamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ, __ ``mahÄ• moggallÄ• natthero hÄ«â€™â€™ _tiÄ
carati etthÄ• ti sammasanacÄ• ro, vipassanÄ• bhÅ«mi, taá¹ƒ __sammasanacÄ• raá¹ƒ. ekad
saá¹…khÄ• re anavasesato pariggahetuÃ±ca sammasituÃ±ca asakkontaá¹ƒ attano
abhinÄ«hÄ• rasamudÄ• gataÃ±Ä• á¹‡abalÄ• nurÅ«paá¹ƒ ekadesameva pariggahetvÄ• sam
bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkh
26) vacanato vaá¹-á¹-adukkhato muccitukÄ• mena sabbaá¹ƒ pariÃ±Ã±eyyaá¹ƒ parijÄ• nitab
taÃ±ca kho sammasanupagadhammavasena vuttaá¹ƒ. tasmÄ• sasantÄ• nagate sabbadha
ca tesaá¹ƒ santÄ• navibhÄ• gaá¹ƒ akatvÄ• bahiddhÄ• bhÄ• vasÄ• maÃ±Ã±ato sammasana
sammasanacÄ• ro. thero pana bahiddhÄ• dhammepi santÄ• navibhÄ• gena keci keci uddha

Ã±Ä• á¹‡ena phuá¹-á¹-hamattaá¹ƒ katvÄ• . tena vuttaá¹ƒ --- __ ``yaá¹-á¹-hikoá¹-iyÄ• uppÄ«
ekadesameva sammasantoâ€™â€™ _ti. tattha Ã±Ä• á¹‡ena nÄ• ma yÄ• vatÄ• neyyaá¹ƒ p
apavattanato __ ``yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·ento viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. anup
abhÄ• vato __ ``ekadesameva sammasantoâ€™â€™ _ti vuttaá¹ƒ.

buddhÄ• naá¹ƒ sammasanacÄ• ro dasasahassilokadhÄ• tuyaá¹ƒ sattasantÄ• nagatÄ• , an
vadanti, koá¹-isatasahassacakkavÄ• á¸·esÅ«ti apare. tathÄ• hi addhattayavasena paá¹-icca
osaritvÄ• chattiá¹ƒsakoá¹-isatasahassamukhena buddhÄ• naá¹ƒ mahÄ• vajiraÃ±Ä• á¹‡aá¹
paccekabuddhÄ• naá¹ƒ sasantÄ• nagatehi saddhiá¹ƒ majjhimadesavÄ• sisattasantÄ• nagat
sammasanacÄ• roti vadanti, jambudÄ«pavÄ• sisattasantÄ• nagatÄ• ti keci. dhammasenÄ•
yathÄ• vuttasÄ• vakÄ• naá¹ƒ vipassanÄ• bhÅ«miyeva sammasanacÄ• ro. tattha pana thero
anupadadhammaá¹ƒ vipassi. tena vuttaá¹ƒ --- __ ``sÄ• vakÄ• naá¹ƒ sammasanacÄ• raá¹ƒ n
_ti.

tattha ``sÄ• vakÄ• naá¹ƒ vipassanÄ• bhÅ«mÄ«â€™â€™ ti ettha sukkhavipassakÄ• lokiyÄ
pakatisÄ• vakÄ• \Ne II 61/ aggasÄ• vakÄ• paccekabuddhÄ• sammÄ• sambuddhÄ• ti chas
jhÄ• nÄ• bhiÃ±Ã±Ä• hi anadhigatapaÃ±Ã±Ä• nepuÃ±Ã±attÄ• andhÄ• naá¹ƒ viya icchitapad
icchikicchitadhammavipassanÄ• natthi. te yathÄ• pariggahitadhammamatteyeva á¹-hatvÄ•
vaá¸• á¸• henti. lokiyÄ• bhiÃ±Ã±appattÄ• pana pakatisÄ• vakÄ• yena mukhena vipassanaá
vipassanaá¹ƒ vitthÄ• rikaá¹ƒ kÄ• tuá¹ƒ sakkonti vipulaÃ±Ä• á¹‡attÄ• . mahÄ• sÄ• vakÄ• ab
sÄ• tisayaá¹ƒ vipassanaá¹ƒ vitthÄ• rikaá¹ƒ kÄ• tuá¹ƒ sakkonti. aggasÄ• vakesu dutiyo abhin
samÄ• dhÄ• nassa sÄ• tisayattÄ• vipassanaá¹ƒ tatopi vitthÄ• rikaá¹ƒ karoti. paá¹-hamo pan
sÄ• vakehi asÄ• dhÄ• raá¹‡aá¹ƒ vitthÄ• rikaá¹ƒ karoti. paccekabuddho tehipi mahÄ• bhinÄ«
abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ tatopi vitthÄ• rikavipassanaá¹ƒ karonti. buddhÄ• naá¹ƒ, samma
paripÅ«ritapaÃ±Ã±Ä• pÄ• ramipabhÄ• vita-sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamanassa anu
nÄ• ma katavÄ• lavedhaparicayena sarabhaá¹…gasadisena dhanuggahena khitto saro anta
asajjamÄ• no lakkhaá¹‡eyeva patati; na sajjati na virajjhati, evaá¹ƒ antarÄ• asajjamÄ• nÄ•
vipassanÄ• sammasanÄ«yadhammesu yÄ• thÄ• vato nÄ• nÄ• nayehi pavattati. yaá¹ƒ mah
pavattiÄ• kÄ• rabhedo gaá¹‡ato vuttoyeva.

etesu ca sukkhavipassakÄ• naá¹ƒ vipassanÄ• cÄ• ro khajjotapabhÄ• sadiso, abhiÃ±Ã±appa
dÄ«papabhÄ• sadiso, mahÄ• sÄ• vakÄ• naá¹ƒ okkÄ• pabhÄ• sadiso, aggasÄ• vakÄ• naá¹ƒ
paccekabuddhÄ• naá¹ƒ candapabhÄ• sadiso, sammÄ• sambuddhÄ• naá¹ƒ
rasmisahassapaá¹-imaá¹‡á¸• itasaradasÅ«riyamaá¹‡á¸• alasadiso upaá¹-á¹-hÄ• si. tathÄ• s
vipassanÄ• cÄ• ro andhÄ• naá¹ƒ yaá¹-á¹-hikoá¹-iyÄ• gamanasadiso, lokiyÄ• bhiÃ±Ã±appat
daá¹‡á¸• akasetugamanasadiso, mahÄ• sÄ• vakÄ• naá¹ƒ jaá¹…ghasetugamanasadiso, agg
sakaá¹-asetugamanasadiso, paccekabuddhÄ• naá¹ƒ mahÄ• jaá¹…ghamaggagamanasadiso
mahÄ• sakamaggagamanasadisoti veditabbo.

__arahattaÃ±ca kira patvÄ• _ti ettha __kira_-saddo anussavaladdhoyamatthoti dÄ«petuá¹ƒ
aÃ±Ã±Ä• si_ attano vipassanÄ• cÄ• rassa mahÄ• visayattÄ• tikkhavisadasÅ«rabhÄ• vassa
panÄ• yaá¹ƒ mahÄ• thero dandhaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡anto sÄ«ghaá¹ƒ arahattaá¹ƒ pa
sÄ• tisayaá¹ƒ katvÄ• aÃ±Ã±Ä• sÄ«ti Ä• ha --- __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di. __mahÄ•
ativiya sibbitajÄ• laá¹ƒ. __yaá¹-á¹-hiá¹ƒ pana sÄ• raá¹ƒ vÄ• ujuá¹ƒ vÄ• na labhati_ veá¹‡ug
veá¹‡ussa gahitattÄ• . __evaá¹ƒsampada_nti yathÄ• tesu purisesu eko veá¸·uggahaá¹‡e a
veá¸·uyaá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, eko uccinitvÄ• , evaá¹ƒ nipphattikaá¹ƒ. __padhÄ• na_nti bh

__sattasaá¹-á¹-hi_ \Ne II 62/ __Ã±Ä• á¹‡Ä• nÄ«_ti paá¹-isambhidÄ• magge (Paá¹-is I 73 mÄ
tesattatiyÄ• Ã±Ä• á¹‡esu á¹-hapetvÄ• cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni sutamayaÃ±Ä•
paá¹-ibhÄ• napaá¹-isambhidÄ• Ã±Ä• á¹‡apariyosÄ• nÄ• ni sattasaá¹-á¹-hi Ã±Ä• á¹‡Ä• ni. tÄ
pavicitabbÄ• ni, na itarÄ• ni. __soá¸·asavidhaá¹ƒ paÃ±Ã±a_nti (Spk III 5.379; Spk-pá¹- III 5.
mahÄ• paÃ±Ã±Ä• dikÄ• , navÄ• nupubbavihÄ• rasamÄ• pattipaÃ±Ã±Ä• ti idaá¹ƒ soá¸·asav

__tatrÄ• _ti \Be II 277/ tassa. __idaá¹ƒ hotÄ«_ti idaá¹ƒ dÄ• ni vuccamÄ• naá¹ƒ anupubbasa
__vipassanÄ• koá¹-á¹-hÄ• sa_nti vitakkÄ• disammasitabbadhammavibhÄ• gena vibhattavip

<94> __paá¹-hame jhÄ• ne_ti upasilese bhummaá¹ƒ, tasmÄ• __ye paá¹-hame jhÄ• ne dha
paá¹-hamajjhÄ• nasaá¹ƒsaá¹-á¹-hÄ• dhammÄ• ti attho. __antosamÄ• pattiya_nti ca samÄ•
samÄ• pattisamaÃ±Ã±aá¹ƒ Ä• ropetvÄ• vuttaá¹ƒ. __vavatthitÄ• _ti katavavatthanÄ• nicchi
Ã±Ä• á¹‡ena paricchinnÄ• salakkhaá¹‡ato paricchijja Ã±Ä• tÄ• . __olokento_ti Ã±Ä• á¹‡aca
passanto. __abhiniropanaá¹ƒ_ Ä• rammaá¹‡e cittassa Ä• ropanaá¹ƒ. __anumajjanaá¹ƒ_ Ä•
anuvicÄ• raá¹‡aá¹ƒ. __pharaá¹‡aá¹ƒ_ paá¹‡Ä«tarÅ«pehi kÄ• yassa byÄ• panaá¹ƒ, vipphÄ•
sÄ• tamadhuratÄ• . __adhikkhepo_ vikkhepassa paá¹-ipakkhabhÅ«taá¹ƒ samÄ• dhÄ• naá¹ƒ
indriyavisayaviÃ±Ã±Ä• á¹‡assa tato uppajjitvÄ• Ä• rammaá¹‡e phusanÄ• kÄ• rena viya pa
Ä• rammaá¹‡Ä• nubhavanaá¹ƒ. __saÃ±jÄ• nanaá¹ƒ_ nÄ«lÄ• divasena Ä• rammaá¹‡assa s
cetaso byÄ• pÄ• ro. __vijÄ• nanaá¹ƒ_ Ä• rammaá¹‡Å«paladdhi. __kattukamyatÄ• _ cittassa
tasmiá¹ƒ Ä• rammaá¹‡e adhimuccanaá¹ƒ, sanniá¹-á¹-hÄ• naá¹ƒ vÄ• __adhimokkho_. kosa
cittassa paggaá¹‡hanaá¹ƒ __paggÄ• ho, _ adhiggahoti attho. Ä• rammaá¹‡aá¹ƒ upagantvÄ•
anissajjanaá¹ƒ vÄ• __upaá¹-á¹-hÄ• naá¹ƒ_. samappavattesu assesu sÄ• rathi viya sakicca
ajjhupekkhanaá¹ƒ __majjhattatÄ• _. sampayuttadhammÄ• naá¹ƒ Ä• rammaá¹‡e anunayana
sabhÄ• vato_ti yathÄ• bhÅ«tasabhÄ• vato. soá¸·asannaá¹ƒ eva cettha dhammÄ• naá¹ƒ gah
vavatthÄ• pitabhÄ• vato, te evassa tadÄ• upaá¹-á¹-hahiá¹ƒsu, na itareti vadanti. vÄ«riyasat
indriyabhÄ• vasÄ• maÃ±Ã±ato saddhÄ• paÃ±Ã±Ä• ; satiggahaá¹‡eneva ekantÄ• navajjabh
cha yugaá¸·Ä• ; alobhÄ• dosÄ• ca saá¹…gahitÄ• jhÄ• nacittuppÄ• dapariyÄ• pannattÄ• te
dhammÄ• vavatthÄ• nasÄ• maÃ±Ã±ato Ä• raddhÄ• . te na upaá¹-á¹-hahiá¹ƒsÅ«ti na sakkÄ

__viditÄ• uppajjantÄ«_ti uppÄ• depi nesaá¹ƒ vedanÄ• naá¹ƒ pajÄ• nanaá¹ƒ hotiyevÄ• ti at
II 63/ eseva nayo. taá¹ƒ jÄ• nÄ• tÄ«ti taá¹ƒÃ±Ä• á¹‡o, tassa \Be II 278/ bhÄ• vo __taá¹ƒÃ±Ä
attasaá¹ƒvedananti attho. taá¹ƒsamÄ• nayogakkhamÄ• hi sampayuttadhammÄ• . __Ã±Ä• á
bahubhÄ• vo, ekacittuppÄ• de anekaÃ±Ä• á¹‡atÄ• ti attho. idÄ• ni tamevatthaá¹ƒ vivarituá¹
_tiÄ• di vuttaá¹ƒ. __na sakkÄ• jÄ• nituá¹ƒ_ Ä• rammaá¹‡akaraá¹‡assa abhÄ• vato. asamm
Ã±Ä• á¹‡assa natthi. __ekekameva_ Ã±Ä• á¹‡aá¹ƒ __uppajjati_ tasmiá¹ƒ khaá¹‡e ekasseva
na ca Ä• vajjanena vinÄ• cittuppatti atthi. vuttaÃ±hetaá¹ƒ ---

``cullÄ• sÄ«tisahassÄ• ni, kappÄ• tiá¹-á¹-hanti ye marÅ«.

na tveva tepi jÄ«vanti, dvÄ«hi cittehi saá¹ƒyutÄ• â€™â€™ ti || (Nidd I 10, 39) ca,

á¹• 02 ``natthi citte yugÄ• gahÄ«â€™â€™ ti ca ---

__vatthÄ• rammaá¹‡Ä• naá¹ƒ pariggahitatÄ• yÄ• _ti yasmiÃ±ca Ä• rammaá¹‡e ye jhÄ• nac
vatthÄ• rammaá¹‡Ä• naá¹ƒ pageva Ã±Ä• á¹‡ena paricchijja gahitattÄ• . yathÄ• nÄ• ma mig
Ä• sayepariggahite tatra á¹-hitÄ• migÄ• vÄ• sÅ«karÄ• vÄ• tato uá¹-á¹-hÄ• natopi Ä• gam
sukhaggahaá¹‡Ä• honti, evaá¹ƒsampadamidaá¹ƒ. tenÄ• ha __ ``therena hÄ«â€™â€™ _tiÄ
vatthÄ• rammaá¹‡Ä• naá¹ƒ pariggahitabhÄ• vena. __assÄ• _ti therassa. __tesaá¹ƒ dhamm
jhÄ• nacittuppÄ• dapariyÄ• pannÄ• naá¹ƒ dhammÄ• naá¹ƒ. __uppÄ• daá¹ƒ Ä• vajjantassÄ•
yadeva Ä• rabbha Ã±Ä• á¹‡aá¹ƒ uppajjati; tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e tassa tasseva cassa
na hi Ä• vajjanena vinÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati. __ahutvÄ• sambhontÄ«_ti pubbe avijjam
anuppannÄ• uppajjantÄ«ti attho. __udayaá¹ƒ passati_ tesaá¹ƒ dhammÄ• naá¹ƒ, ``ahutvÄ•
uppÄ• dakkhaá¹‡asamaá¹…gibhÄ• vadassanato. pubbe abhÄ• vabodhako hi attalÄ• bho d
uppajjitvÄ• . __paá¹-iventÄ«_ti paá¹-i khaá¹‡e khaá¹‡e vinassanti. __vayaá¹ƒ passati, _ ``hu
paá¹-iventÄ«â€™â€™ ti tesaá¹ƒ dhammÄ• naá¹ƒ bhaá¹…gakkhaá¹‡asamaá¹…gibhÄ• vada
hi dhammÄ• naá¹ƒ vijjamÄ• nato vayo.

tesu dhammesu natthi etassa upayo rÄ• gavasena upagamananti __anupayo, _ ananurodh
yojanÄ• . tathÄ• natthi etassa apÄ• yo paá¹-ighavasena apagamananti __anapÄ• yo, _ avi
II 279/ eso me atthÄ• â€™â€™ ti tassa taá¹‡hÄ• diá¹-á¹-hiabhinivesÄ• bhÄ• vato taá¹‡hÄ•
64/ __anissito. appaá¹-ibaddho_ti anupayÄ• nissitabhÄ• vato vipassanÄ• ya paribandhavas
paá¹-ibaddho na vibandhito. __vippamutto_ti tato eva vikkhambhanavimuttivasena kÄ• mar
__visaá¹ƒyutto_ vikkhambhanavaseneva paá¹-ipakkhadhammehi visaá¹ƒyutto.

__kilesamariyÄ• dÄ• tena katÄ• bhaveyyÄ• _ti antosamÄ• pattiyaá¹ƒ pavatte soá¸·asa dh
pavattamÄ• naá¹ƒ vipassanÄ• vÄ«thiá¹ƒ bhinditvÄ• sace rÄ• gÄ• dayo uppajjeyyuá¹ƒ; tass
kilesamariyÄ• dÄ• tena cittena, cittasamaá¹…ginÄ• vÄ• katÄ• bhaveyya. __tesÅ«_ti tesu

therassa. __ekopÄ«_ti rÄ• gÄ• dÄ«su ekopÄ«ti ca vadanti. vuttÄ• kÄ• rena ekaccÄ• naá¹ƒ
vipassanÄ• na tesu dhammesu nirantarappavattÄ• ti __Ä• rammaá¹‡amariyÄ• dÄ• bhavey
vikkhambhitapaccanÄ«kattÄ• _ti vipassanÄ• ya paá¹-ipakkhadhammÄ• naá¹ƒ pageva vikkh
vikkhambhetabbÄ• kilesÄ• natthÄ«ti vuttaá¹ƒ.

__ito_ti paá¹-hamajjhÄ• nato. __anantaro_ti uparimo jhÄ• nÄ• diviseso. __tassa pajÄ• nana
nissaraá¹‡aâ€™â€™ nti evaá¹ƒ pavattajÄ• nanassa. __bahulÄ«karaá¹‡enÄ• _ti punappuna

__sampasÄ• danaá¹-á¹-henÄ• _ti kilesakÄ• lusiyÄ• pagamanena, tassa vicÄ• rakkhobhavi
pÄ• sÄ• dikabhÄ• vena.

vÄ«riyaá¹ƒ sati upekkhÄ• ti Ä• gataá¹-á¹-hÄ• ne pÄ• risuddhiupekkhÄ• , adukkhamasukhÄ
jhÄ• nupekkhÄ• ti, __ ``sukhaá¹-á¹-hÄ• ne vedanupekkhÄ• vÄ• â€™â€™ _ti vuttaá¹ƒ. __su
paá¹-hamajjhÄ• nÄ• dÄ«su sukhassa vuttaá¹-á¹-hÄ• ne. __passaddhattÄ• _ti samadhurace
visaá¹-avitthatabhÄ• vato yo so cetaso Ä• bhogo vutto. sÄ• maÃ±Ã±aphalÄ• dÄ«su satiyÄ•
atthato sativinimuttÄ• natthÄ«ti Ä• ha __ ``parisuddhÄ• satiyevÄ• â€™â€™ _ti. __pÄ• risu
jhÄ• nupekkhÄ• dayo.

<95> Ä«disesu á¹-hÄ• nesu satiyÄ• na kadÄ• cipi Ã±Ä• á¹‡aviraho atthÄ«ti Ä• ha --- __ ``
hutvÄ• â€™â€™ _ti. tathÄ• hi tatiyajjhÄ• ne, ``satimÄ• sukhavihÄ• rÄ«â€™â€™ ti ettha sa
eva hoti \Be II 280/. __na sÄ• vakÄ• naá¹ƒ anupadadhammavipassanÄ• hoti_ saá¹…khÄ•
duviÃ±Ã±eyyattÄ• vinibbhujitvÄ• gahetuá¹ƒ asakkuá¹‡eyyabhÄ• vato. tenÄ• ha --- __ ``kal
evamÄ• hÄ• â€™â€™ _ti.

<96> __paÃ±Ã±Ä• ya_ \Ne II 65/ __cassadisvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«_ti das
Ä• savÄ• , ``disvÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ ti vuttÄ• . samÄ• nakÄ• lepi hi ediso

``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN I 204, 40
II 43-45; II 4.60; Kv 465, 467).

``nihantvÄ• timiraá¹ƒ sabbaá¹ƒ, uggatejo samuggato.

verocano rasmimÄ• lÄ«, lokacakkhupabhaá¹…karoâ€™â€™ ti || (Paá¹-á¹-h anuá¹-Ä«0 I 25-
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evamÄ• dÄ«su. hetuattho vÄ• ayaá¹ƒ __disvÄ• _saddo asamÄ• nakattuko yathÄ• --- ``gh
sÄ«haá¹ƒ disvÄ• bhayaá¹ƒ hotÄ«â€™â€™ ti (Vism-mhá¹- II 802). dassanahetuko hi Ä• sav
pariÃ±Ã±Ä• sacchikiriyÄ• bhÄ• vanÄ• bhisamaye sati pahÄ• nÄ• bhisamayassa labbhanato

paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tattha jhÄ• nadhamme sammasanto
yuganaddhaá¹ƒ bhÄ• veti. evaá¹ƒ yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ•
sammasanto samathavipassanaá¹ƒ yuganaddhaá¹ƒ katvÄ• yathÄ• thero arahattaá¹ƒ pÄ•
vuttaá¹ƒ --- __ ``arahattaá¹ƒ pattavÄ• ro idha gahitoâ€™â€™ _ti. __idhÄ• _ti imasmiá¹ƒ sutt
dÄ«ghanakhasuttadesanÄ• ya (MN II 205-206) hi thero arahattaá¹ƒ patto. tadÄ• ca anÄ• gA
samÄ• pajjatÄ«ti vacanaavasaro natthi, tasmÄ• vuttaá¹ƒ --- ``arahattaá¹ƒ pattavÄ• ro idha g
evaá¹ƒ --- ``sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• v
viharatÄ«â€™â€™ ti idaá¹ƒ kasmÄ• vuttanti? there vijjamÄ• ne paá¹‡á¸• itaguá¹‡e anavas
arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• petuá¹ƒ. nirodhasamÄ• pajjanaá¹ƒ pana therass
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡aá¹ƒ. tenÄ• ha __ ``nirodhaá¹ƒ pana ... pe ... vadantÄ«â€™â€™
phalasamÄ• pattimpi antarÄ• samÄ• pajjatiyevÄ• ti dasseti.

vomissaá¹ƒ \Be II 281/ vivarituá¹ƒ __ ``tatthassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ``nirodh
samÄ• pajjissÄ• mÄ«â€™â€™ ti Ä• bhogena samathavipassanaá¹ƒ yuganaddhaá¹ƒ Ä• har
__nirodhasamÄ• patti sÄ«saá¹ƒ_ nÄ• ma hoti, tassa Ä• bhogavasena __nirodhassa vÄ• ro
gÅ«á¸·ho hoti, _ ``phalasamÄ• pattiá¹ƒ samÄ• pajjissÄ• mÄ«â€™â€™ ti Ä• bhogassa abhÄ
sÄ«saá¹ƒ hotÄ«_ti etthÄ• pi vuttanayena attho \Ne II 66/ veditabbo. etena Ä• bhogapaá¹-iba
Ä• gamananti dÄ«pitanti veditabbaá¹ƒ. __jambudÄ«pavÄ• sino therÄ• panÄ• _tiÄ• di aá¹-á
vacanaá¹ƒ. __antosamÄ• pattiya_nti nirodhaá¹ƒ samÄ• pannakÄ• le. __tisamuá¹-á¹-hÄ• nik
utukammÄ• hÄ• ravasena tisamuá¹-á¹-hÄ• nikarÅ«padhamme.

<97> __ciá¹‡á¹‡avasita_nti paá¹-ipakkhadÅ«ribhÄ• vena subhÄ• vitavasÄ«bhÄ• vaá¹ƒ. __n
ukkaá¹ƒsaparinipphattiá¹ƒ patto. ure vÄ• yÄ• majanitÄ• ya __oraso. pabhÄ• vita_nti uppÄ•
ariyamaggadhammena. tassa hi adhigamena ariyÄ• ya jÄ• tiyÄ• jÄ• to nibbattoti katvÄ• , __
dhammanimmitoâ€™â€™ _ti vuccati. __dhammadÄ• yassÄ• _ti navavidhassa lokuttaradha
gaá¹‡hanato, sasantÄ• ne uppÄ• danatoti attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

anupadasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. chabbisodhanasuttavaá¹‡á¹‡anÄ•

<98> __khÄ«á¹‡Ä• _ \Ne II 67/ __jÄ• tÄ«_ti attano jÄ• tikkhayaá¹ƒ paá¹-ijÄ• nantena araha
arahato tadabhÄ• vato. tathÄ• __vusitaá¹ƒ brahmacariya_nti maggabrahmacariyavÄ• so m
paá¹-ijÄ• nantenapi. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«hi maggehi catÅ«su saccesu pariÃ±Ã
soá¸·asavidhassapi kiccassa attanÄ• niá¹-á¹-hÄ• pitabhÄ• vaá¹ƒ paá¹-ijÄ• nantenapi. __nÄ
Ä• yatiá¹ƒ punabbhavÄ• bhÄ• vaá¹ƒ, Ä• yatiá¹ƒ vÄ• pariÃ±Ã±Ä• dikaraá¹‡Ä«yÄ• bhÄ• vaá
__ ``ekenapi padena aÃ±Ã±Ä• byÄ• katÄ• va hotÄ«â€™â€™ _ti. dvikkhattuá¹ƒ baddhaá¹ƒ
vuttaá¹ƒ. __idha pana aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ catÅ«hi padehi Ä• gataá¹ƒ, _ tasmÄ• va

\Be II 282/ adhippÄ• yo. __cetanÄ• ya diá¹-á¹-havÄ• ditÄ• nÄ• ma_ ariyavohÄ• ro. __sabhÄ
ayaá¹ƒ dhammasaddo, ``jÄ• tidhammÄ• jarÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (MN I 274-2
ariyabhÄ• vaá¹ƒ anugatÄ• pakatÄ«ti attho. paramappicchatÄ• ya ariyÄ• attano guá¹‡e anÄ
niyyÄ• nikabhÄ• vapavedanatthaÃ±ceva sabrahmacÄ• rÄ«naá¹ƒ sammÄ• paá¹-ipattiyaá¹ƒ
tÄ• disÄ• naá¹ƒ parinibbÄ• nasamayeyeva Ä• vikarontÄ«ti adhippÄ• yenÄ• ha --- __ ``parin
kÄ• tabboâ€™â€™ _ti.

<99> __dubbala_nti pheggu viya subhejjanÄ«yaá¹ƒ balavirahitaá¹ƒ, asÄ• ranti attho. __virÄ
palujjanasabhÄ• vaá¹ƒ. __vigacchanasabhÄ• va_nti vinÄ• sagamanasabhÄ• vaá¹ƒ. aniccad
assÄ• salesassapi abhÄ• vato __assÄ• savirahitaá¹ƒ_. Ä• rammaá¹‡akaraá¹‡avasena sam
yathÄ• rahaá¹ƒ upenti upagacchantÄ«ti __upayÄ• , _ ``etaá¹ƒ mama, eso me attÄ• â€™â€™
daá¸·haggÄ• haá¹ƒ gaá¹‡hantÄ«ti __upÄ• dÄ• nÄ• _. adhitiá¹-á¹-hati cetaso abhinandanabh
adhiá¹-á¹-hÄ• naá¹ƒ. tÄ• hÄ«_ti taá¹‡hÄ• diá¹-á¹-hÄ«hi. __ta_nti cittaá¹ƒ. __abhinivisatÄ«_ti
nivisati, ayaÃ±hettha attho --- sakkÄ• yadhammesu cittaá¹ƒ abhinivisati ``etaá¹ƒ mamaá¹ƒ,
ajjhosÄ• ya tiá¹-á¹-hati etÄ• hi abhinivesÄ• hi, tathÄ• sakkÄ• yadhammesu cittaá¹ƒ anuseti
taá¹‡hÄ• diá¹-á¹-hiyo. yadaggena hi tebhÅ«makadhammesu rÄ• gÄ• dayo anusenti, tadagg
tattha anusentÄ«ti pariyÄ• yena, __ ``taá¹ƒ anusetÄ«â€™â€™ _ti vuttaá¹ƒ. __khayÄ• virÄ•
nissakkavacananti __ ``khayena virÄ• genÄ• â€™â€™ _ti hetumhi karaá¹‡avasena attho vu
__iti_saddo Ä• di attho \Ne II 68/. tena ``nirodhenÄ• â€™â€™ ti evamÄ• dikaá¹ƒ gahitaá¹ƒ
__aÃ±Ã±amaÃ±Ã±avevacanÄ• neva_ upayÄ• dÄ«naá¹ƒ samucchedasseva bodhanato.

<100> patiá¹-á¹-hÄ• ti ettha sesabhÅ«tattayaá¹ƒ upÄ• dÄ• rÅ«paÃ±cÄ• ti patiá¹-á¹-hÄ• nÄ•
dhÄ• tucÄ• ti __patiá¹-á¹-hÄ• nadhÄ• tu_. nhÄ• nÄ«yacuá¹‡á¹‡aá¹ƒ bÄ• hiraudakaá¹ƒ viya
Ä• bandhatÄ«ti __Ä• bandhanaá¹ƒ_. pacanÄ«yabhattaá¹ƒ bÄ• hiratejo viya sesabhÅ«tatta
__paripÄ• canaá¹ƒ_. bÄ• hiravÄ• to viya sesabhÅ«tattayaá¹ƒ vitthambhetÄ«ti __vitthambha
vuttoyeva. __asamphuá¹-á¹-hadhÄ• tÅ«_ti \Be II 283/ asamphusitabhÄ• vo tesaá¹ƒ viparima
__vijÄ• nanaá¹ƒ_ Ä• rammaá¹‡Å«paladdhi. __ahaá¹ƒ attÄ• _ti ahaá¹ƒ, ``rÅ«padhammo me
__attakoá¹-á¹-hÄ• sena_ attabhÄ• vena __na upagamiá¹ƒ_ na gaá¹‡hiá¹ƒ. nissitanissitÄ• pi
Ä• ha __ ``pathavÄ«dhÄ• tunissitÄ• vÄ• â€™â€™ _ti. attanÄ• vÄ• pana tannissitÄ• ti __ ``
_ti. upÄ• dÄ• rupampi kÄ• maá¹ƒ nissitampi hoti. tathÄ• pi taá¹ƒ nissitaá¹ƒ hotiyevÄ• ti taá¹ƒ
paricchedakarattÄ• paricchedÄ• kÄ• sassa __ ``avinibbhogavasenÄ• â€™â€™ _ti vuttaá¹ƒ
paricchinnattÄ• __sabbampi bhÅ«tupÄ• dÄ• rÅ«paá¹ƒ Ä• kÄ• sadhÄ• tunissitaá¹ƒ nÄ• ma_
upÄ• dÄ• rÅ«paá¹ƒ viya bhÅ«tarÅ«pÄ• ni, arÅ«pakkhandhÄ• viya ca vatthurÅ«pÄ• ni, __ ``
arÅ«pakkhandhÄ• â€™â€™ _ti vuttanayena Ä• kÄ• sadhÄ• tunissitacakkhÄ• dirÅ«padham
arÅ«pakkhandhÄ• Ä• kÄ• sadhÄ• tunissitÄ• nÄ• mÄ• ti imamatthaá¹ƒ __tathÄ• _-saddena
Ä• kÄ• sadhÄ• tunissitapadepi, na pathavÄ«dhÄ• tunissitapadÄ• dÄ«su eva. __rÅ«pÄ• rÅ«
__gahitameva hoti, _ aggahitaá¹ƒ natthi. __sahajÄ• tÄ• ... pe ... nissita_nti idaá¹ƒ nippariyÄ
nissayattaá¹ƒ gahetvÄ• vuttaá¹ƒ. heá¹-á¹-hÄ• vuttanayena pariyÄ• yasiddhe nissayatte gay

``pacchÄ• jÄ• tapaccayoti pacchÄ• jÄ• tÄ• cittacetasikÄ• dhammÄ• purejÄ• tassa imassa
pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.11) vacanato sabbaá¹ƒ catusa
``viÃ±Ã±Ä• á¹‡adhÄ• tunissitaâ€™â€™ _nti vattabbaá¹ƒ. tathÄ• anantaraviÃ±Ã±Ä• á¹‡adh
``viÃ±Ã±Ä• á¹‡adhÄ• tunissitaâ€™â€™ nti vattabbaá¹ƒ.

<101> ruppati vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ•
cakkhudvÄ• re Ä• pÄ• thagate rÅ«pÄ• yatane nippariyÄ• yato labbhati, na Ä• pÄ• thamanÄ
cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbabhÄ• vo pana Ä• pÄ• thamanÄ• gatepi tasmiá¹ƒ labb
taá¹ƒsabhÄ• vÄ• nativatthanato. rÅ«pÄ• yatanaá¹ƒ __dvidhÄ• _ vibhajitvÄ• . thero pana Ä•
rÅ«pÄ• yatanassa rÅ«pabhÄ• vaá¹ƒ na sakkÄ• paá¹-ikkhipitunti dvidhÄ• karaá¹‡aá¹ƒ nÄ• n
nidasseti, __ ``upari channovÄ• de kinti karissathÄ• â€™â€™ _ti. tattha hi ``cakkhuá¹ƒ, Ä• v
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe \Ne II 69/ dhammeâ€™â€™
cettha cakkhudvÄ• re Ä• pÄ• thaá¹ƒ Ä• gatameva rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡av
Ä• pÄ• thaá¹ƒ anÄ• gatanti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ \Be II 284/ aviseseneva rÅ«pÄ• yatane
taá¹‡hÄ• mÄ• nadiá¹-á¹-higÄ• hÄ• bhÄ• vassa jotitattÄ• . tenÄ• ha __ ``na yidaá¹ƒ labbhatÄ
__rÅ«pamevÄ• _ti rÅ«pÄ• yatanameva. yadi evaá¹ƒ ``cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe
kathaá¹ƒ netabbanti Ä• ha --- __ ``cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• panÄ• â€™â€™ _tiÄ
saddhiá¹ƒ viÃ±Ã±Ä• tabbesÅ«_ti yena manoviÃ±Ã±Ä• á¹‡ena cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ani
cakkhuviÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ tena viÃ±Ã±Ä• tabbesu taá¹ƒsampayuttadhammesÅ«ti a
tassanasabhÄ• vo chando, na kattukamyatÄ• chandoyevÄ• ti taá¹‡hÄ• chando. __rajjanav
raá¹…gajÄ• taá¹ƒ cittassa anuraÃ±janavasena. __abhinandanavasenÄ• _ti Ä• rammaá¹‡e a
sappÄ«tikataá¹‡hÄ• hi __nandÄ«_ti vuccati. taá¹‡hÄ• yanavasena __taá¹‡hÄ• _.

<102> __ahaá¹…kÄ• ro_ti ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• (Dhs 1121, 1239; Vibh 8
21, 178) ahaá¹ƒkaraá¹‡aá¹ƒ. yena hi mamaá¹ƒ karoti, etaá¹ƒ __mamaá¹…kÄ• ro. svevÄ• _t
vuttamÄ• no. evaá¹ƒ catutthajjhÄ• ne niddiá¹-á¹-he sabbÄ• su lokiyÄ• bhiÃ±Ã±Ä• su vuccan
vijjÄ• dvayaá¹ƒ vattabbanti adhippÄ• yena, __ ``pubbenivÄ• saá¹ƒ dibbacakkhuÃ±ca avatvÄ
Ä• ha? itaro idha sabbavÄ• resupi lokuttaradhammapucchÄ• adhikatÄ• tasmÄ• ``so evaá¹
tatiyÄ• vijjÄ• kathitÄ• ti dassento, __ ``bhikkhÅ« lokiyadhammaá¹ƒ na pucchantÄ«â€™â€™
__ekavissajjitasuttaá¹ƒ nÄ• metaá¹ƒ_ tatiyavijjÄ• ya eva Ä• gatattÄ• . ariyadhammavasenap
atthevÄ• ti dassento, __ ``chabbisodhanantipissa nÄ• maâ€™â€™ _nti vatvÄ• tesu dhamm
``ettha hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __visuddhÄ• _ti tassÄ• codanÄ• ya sodhanavasena
katvÄ• _ti ekavÄ• ravaseneva pÄ• á¸·iyaá¹ƒ ekajjhaá¹ƒ Ä• gatattÄ• ekameva koá¹-á¹-hÄ• s
kathaá¹ƒ vÄ• chabbisodhanatÄ• ti Ä• ha --- __ ``catÅ«hi Ä• hÄ• rehi saddhiâ€™â€™ _nti k
Ä• hÄ• rÄ• gahetabbÄ• ti? keci tÄ• va Ä• hu --- ``sÄ• dhÅ«ti bhÄ• sitaá¹ƒ abhinanditvÄ• an
pucchitabboâ€™â€™ ti heá¹-á¹-hÄ• Ä• gatena nayena Ä• hÄ• ravÄ• ro Ä• haritvÄ• vattab
sabbanimittesÅ«â€™â€™ ti ettha Ä• hÄ• rÄ• nampi saá¹…gahitattÄ• Ä• hÄ• rÄ• atthato Ä
pana rÅ«pakkhandhaggahaá¹‡ena kabaá¸·Ä«kÄ• ro Ä• hÄ• ro \Be II 285/, saá¹…khÄ• rakk

manosaÃ±cetanÄ• hÄ• raggahaá¹‡ena viÃ±Ã±Ä• á¹‡Ä• hÄ• ro sarÅ«patopi gahitoti vadanti

``chabbisodhanaâ€™â€™ nti imassa suttassa samaÃ±Ã±Ä• ya anvatthataá¹ƒ dassetvÄ• Ä
byÄ• karaá¹‡ena \Ne II 70/ bhikkhÅ«naá¹ƒ paá¹-ipattimpi dassanatthaá¹ƒ, __ ``ime panÄ• â
Ä• raddhaá¹ƒ. __vinayaniddesapariyÄ• yenÄ• _ti vinayaniddese Ä• gatena kÄ• raá¹‡ena. _
Ä• gataniddesÄ• nukkamena.

adhigantabbato __adhigamo, _ jhÄ• nÄ• diadhigamapucchÄ• . tenÄ• ha --- __ ``jhÄ• navim
__upÄ• yapucchÄ• _ti adhigamopÄ• yapucchÄ• . __kintÄ«_ti kena pakÄ• rena vidhinÄ• ti a

__katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«_ti idaá¹ƒ pana pubbe ``kiá¹ƒ te adhigataâ
aniddhÄ• ritabhedÄ• jhÄ• nÄ• divisesÄ• pucchitÄ• ti idÄ• ni tesaá¹ƒ niddhÄ• retvÄ• pucch
__tasmÄ• _ti yasmÄ• yathÄ• vuttehi Ä• kÄ• rehi adhigamabyÄ• karaá¹‡aá¹ƒ sodhetabbaá¹
ettakena byÄ• karaá¹‡amatteneva na sakkÄ• ro kÄ• tabbo. byÄ• karaá¹‡aÃ±hi ekaccassa a
nÄ• ma jÄ• tarÅ«papatirÅ«paá¹ƒ jÄ• tarÅ«paá¹ƒ viya khÄ• yatÄ«ti jÄ• tarÅ«paá¹ƒ nighaá¹ƒs
sodhetabbaá¹ƒ evamevaá¹ƒ __imesu_ idÄ• neva vuttesu __chasu á¹-hÄ• nesu_ pakkhipitvÄ
vimokkhÄ• dÄ«sÅ«_ti __Ä• di_-saddena samÄ• dhi-samÄ• patti-Ã±Ä• á¹‡adassana-magga
saá¹…gaá¹‡hÄ• ti.

__pÄ• kaá¹-o hoti_ adhigatavisesassa satisammosÄ• bhÄ• vato. sesapucchÄ• supi ``pÄ• k
eseva nayo. __uggahaparipucchÄ• kusalÄ• _ti sajjhÄ• yamaggasaá¹ƒvaá¹‡á¹‡anÄ• su nipu
yassa ariyamaggo Ä• gacchati, sÄ• pubbabhÄ• gapaá¹-ipatti __Ä• gamanapaá¹-ipadÄ• . so
asuddhÄ• ti vicÄ• raá¹‡avasena sodhetabbÄ• . __na sujjhatÄ«_ti tattha tattha pamÄ• dapaâ
__apanetabbo_ attano paá¹-iÃ±Ã±Ä• ya. __ ``sujjhatÄ«â€™â€™ _ti vatvÄ• sujjhanÄ• kÄ• n
``dÄ«gharattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __paÃ±Ã±Ä• yatÄ«_ti ettha ``yadÄ«â€™â€™ ti p
bhikkhu tÄ• ya paá¹-ipadÄ• ya yadi paÃ±Ã±Ä• yatÄ«ti sambandho. __khÄ«á¹‡Ä• savapaá¹-
hoti_ dÄ«gharattaá¹ƒ vikkhambhitakilesattÄ• .

nadiyÄ• \Be II 286/ samuddaá¹ƒ pakkhandanaá¹-á¹-hÄ• naá¹ƒ __nadÄ«mukhadvÄ• raá¹ƒ.
badarasÄ• á¸·avaá¹ƒ sarasaá¹ƒ patte pakkhitto hutvÄ• maddamÄ• no. sesaá¹ƒ suviÃ±Ã±ey

chabbisodhanasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. sappurisadhammasuttavaá¹‡á¹‡anÄ•

<105> __sappurisadhamma_nti \Ne II 71/ sappurisabhÄ• vakaraá¹ƒ dhammaá¹ƒ. so pana y
paveá¹‡iko dhammo hoti. tasmÄ• Ä• ha --- __ ``sappurisÄ• naá¹ƒ dhammaâ€™â€™ _nti, e
__asappurisadhamma_nti etthÄ• pi. evaá¹ƒ padhÄ• naá¹ƒ anuá¹-á¹-hÄ• tabbaÃ±ca sappuri

mÄ• tikaá¹ƒ á¹-hapetvÄ• ayathÄ• nupubbiyÄ• niddisanto __ ``katamo ca, bhikkhave, asapp
_tiÄ• dimÄ• ha. tathÄ• pana niddisanto udÄ• haraá¹‡apubbakaá¹ƒ hetuá¹ƒ dassetuá¹ƒ, __
_tiÄ• di vuttaá¹ƒ. tena icchitabbapariccÄ• gapubbakaá¹ƒ gahetabbaggahaá¹‡aá¹ƒ nÄ• ma Ã
sappurisadhammÄ• sampÄ• detabbÄ• ti dÄ«pento satthÄ• ayathÄ• nupubbiyÄ• niddhÄ• n
tathÄ• aÃ±Ã±atthÄ• pi ``asevanÄ• ca bÄ• lÄ• naá¹ƒ, paá¹‡á¸• itÄ• naÃ±ca sevanÄ• â€™â
``uccakulaâ€™â€™ nti vuccati_ nippariyÄ• yato. tathÄ• hi antimabhavikÄ• bodhisattÄ• tatt
gaá¹‡hanti. __so_ti sÄ• mÄ«cippaá¹-ipanno bhikkhu. __antaraá¹ƒ karitvÄ• _ti taá¹ƒ kÄ• raá¹
paá¹-ipadÄ• hi viÃ±Ã±Å«naá¹ƒ pÅ«jÄ• ya kÄ• raá¹‡aá¹ƒ, na uccakulÄ«natÄ• . __mahÄ• ku
upÄ• ditoditakulasampavattikÄ• ti attho.

<106> __yasa_saddo parivÄ• ravÄ• cako. __yasassÄ«_ti ca sÄ• tisayaparivÄ• ravantatÄ•
``parivÄ• rasampannoâ€™â€™ _ti. Ä• dhipateyyÄ• bhÄ• vato paresaá¹ƒ uparinatti etesaá¹ƒ
akkhÄ• tabbÄ• ti __appesakkhÄ• _. tenÄ• ha __ ``appaparivÄ• rÄ• â€™â€™ _ti. abhÄ• vat

<107> __naveva dhutaá¹…gÄ• ni Ä• gatÄ• nÄ«_ti ettha yathÄ• ukkaá¹-á¹-hapaá¹ƒsukÅ«lik
evaá¹ƒ ukkaá¹-á¹-hapiá¹‡á¸• apÄ• tikassa sapadÄ• nacÄ• rikatÄ• sukarÄ• . ekÄ• sanikassa
pattapiá¹‡á¸• ikakhalupacchÄ• bhattikatÄ• sukarÄ• evÄ• ti --- ``paá¹ƒsukÅ«liko hotÄ«â€™
pÄ• á¸·iyÄ• anÄ• gatÄ• nampi Ä• gatabhÄ• vo veditabbo pariharaá¹‡asukaratÄ• ya tesamp
__ ``terasa hontÄ«â€™â€™ _ti.

<108> kÄ• mataá¹‡hÄ• dikÄ• ya \Ne II 72/ \Be II 287/ tÄ• ya taá¹‡hÄ• ya nibbattÄ• ti tamm
pakatibhÄ• vÅ«pagamanena tesaá¹ƒ bhÄ• vo tammayatÄ• , tappaá¹-ikkhepato __atammaya
__taá¹ƒyeva kÄ• raá¹‡aá¹ƒ katvÄ• _ti paá¹-hamajjhÄ• nepi taá¹‡hÄ• pahÄ• naá¹ƒyeva kÄ•
uppÄ• detvÄ• _ti atammayatÄ• pariyÄ• yena vutte taá¹‡hÄ• ya paá¹-ipakkhadhamme samp
maÃ±Ã±anÄ• naá¹ƒ ariyamaggena sabbaso samucchinnattÄ• kismiÃ±ci okÄ• se kÄ• mabh
hatthiassakhettavatthÄ• dinÄ• pattacÄ«varavihÄ• rapariveá¹‡Ä• dinÄ• ca puggalaá¹ƒ na m
suviÃ±Ã±eyyameva.

sappurisadhammasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. sevitabbÄ• sevitabbasuttavaá¹‡á¹‡anÄ•

<109> __aÃ±Ã±amaÃ±Ã±a_nti \Ne II 73/ aÃ±Ã±aá¹ƒ aÃ±Ã±aá¹ƒ. tenÄ• ha __ ``aÃ±Ã±aá¹ƒ
__sattahi padehÄ«_ti sattahi vÄ• kyehi. pajjati etena yathÄ• dhippeto atthoti padaá¹ƒ, vÄ• ky
__sÄ• riputtattherassa okÄ• sakaraá¹‡aá¹ƒ_ dhammadÄ• yÄ• de (MN I 31) vuttanayena ved

<113> diá¹-á¹-hiyeva paccayavasena paá¹-iladdhatÄ• ya __diá¹-á¹-hipaá¹-ilÄ• bho. saÃ±Ã±
nayo. __micchÄ• diá¹-á¹-hisammÄ• diá¹-á¹-hiyo ... pe ... na gahitÄ• _ kammapathappattÄ• n

manosamÄ• cÄ• rabhÄ• vena gahitattÄ• . yadi evaá¹ƒ kasmÄ• diá¹-á¹-hi cittuppÄ• davÄ• r
micchÄ• diá¹-á¹-hiyÄ• avayavibhÄ• vo labbhati, tathÄ• pi cittuppÄ• dakkhaá¹‡e lokiyalokutt
kammapathakoá¹-á¹-hÄ• so na uddhaá¹-o.

<115> __kÄ• masaÃ±Ã±Ä• dÄ«na_nti ettha __Ä• di_-saddena yathÄ• byÄ• pÄ• davihiá¹ƒ
anabhijjhÄ• abyÄ• pÄ• daavihiá¹ƒsÄ• saÃ±Ã±Ä• saá¹…gahitÄ• paá¹-hamena Ä• disadden
saÃ±Ã±Ä• yÄ• â€™â€™ tiÄ• dipÄ• á¹-hassa saá¹…gahitattÄ• .

<117> ti kÄ• mabhavÄ• dÄ«naá¹ƒ apariyosÄ• nÄ• ya pariyosÄ• naá¹ƒ icchatopi tÄ• disass
hoti \Be II 288/. __cattÄ• ro honti_ puggalavasena. tenÄ• ha __ ``puthujjanopi hÄ«â€™â€™
dhammÄ• vaá¸• á¸• hantÄ«_ti tesaá¹ƒ pahÄ• nÄ• ya appaá¹-ipajjamÄ• nassÄ• ti adhippÄ•
parihÄ• yanti_. tenassa kilesadukkhena vipÄ• kadukkhena ca __sadukkhameva attabhÄ• va
orambhÄ• giyasaá¹ƒyojanÄ• ni pahÄ• ya suddhÄ• vÄ• sesu nibbattanÄ• raho __anÄ• gÄ• r
abhivaá¸• á¸• hantÄ«_ti Ä• ha __ ``anÄ• gÄ• mÄ«pÄ«â€™â€™ _tiÄ• di. __sadukkhameva a
yÄ• ya labbhamÄ• naakusalÄ• bhivuddhiá¹ƒ kusalaparihÄ• niÃ±ca gahetvÄ• anÄ• gÄ• min
sabyÄ• bajjhaattabhÄ• vÄ• bhinibbattanaá¹ƒ vuttaá¹ƒ. evaá¹ƒ yathÄ• labbhamÄ• naá¹ƒ aku
kusalÄ• bhivuddhiÃ±ca gahetvÄ• puthujjanassapi antimabhavikassa abyÄ• bajjhaattabhÄ•
daá¹-á¹-habbaá¹ƒ. tenÄ• ha __ ``puthujjanopÄ«â€™â€™ _tiÄ• di. __akusalameva hÄ• yati,
buddhipakkhe á¹-hitattÄ• . tatthÄ• pi __vipassanameva gabbhaá¹ƒ gaá¹‡hÄ• peti, _ na vaá¹
antimabhavikatÄ• ya vivaá¹-á¹-Å«panissitattÄ• ajjhÄ• sayassa, Ã±Ä• á¹‡assa ca pÄ• kagar

<119> __ekaccassÄ• _ti \Ne II 74/ sÄ• mivacanaá¹ƒ ``abhinandatÄ«â€™â€™ tiÄ• dÄ«su p
pariá¹‡Ä• metabbaá¹ƒ, tathÄ• ``nibbindatÄ«â€™â€™ tiÄ• dÄ«supi. __uggaá¹‡hitvÄ• pÄ«_t
luttaniddiá¹-á¹-ho. bhagavato bhÄ• sitassa atthaá¹ƒ ajÄ• nantÄ• tÄ• va dÄ«gharattaá¹ƒ hita
hontu jÄ• nantÄ• nampi sabbesaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hotÄ«ti anekaá¹ƒsi
santepÄ«â€™â€™ _tiÄ• dimÄ• ha. itaro sabbesampi dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya ho
``appaá¹-isandhikÄ• â€™â€™ _tiÄ• dinÄ• anekaá¹ƒsikataá¹ƒ pariharati. sesaá¹ƒ suviÃ±Ã±

sevitabbÄ• sevitabbasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. bahudhÄ• tukasuttavaá¹‡á¹‡anÄ•

<124> __bhaya_nti \Ne II 75/ (Mp-á¹- II 3.1) cittasaá¹ƒsappatÄ• ti Ä• ha __ ``cittutrÄ• soâ€™
__upaddavo_ti antarÄ• yo. tassa pana vikkhepakÄ• raá¹‡attÄ• vuttaá¹ƒ __ ``anekaggatÄ• l
__upasaggo_ti upasajjanaá¹ƒ. tato appatÄ«kÄ• ravighÄ• tÄ• patti \Be II 289/ yasmÄ• patÄ«
vihaÃ±Ã±amÄ• nassa kiÃ±ci kÄ• tuá¹ƒ asamatthassa osÄ«danakÄ• raá¹‡aá¹ƒ, tasmÄ• vut
lagganÄ• kÄ• roâ€™â€™ _ti. vaÃ±cetvÄ• Ä• gantuá¹ƒ __yathÄ• vutte divase anÄ• gaccha
__dvÄ• re aggiá¹ƒ datvÄ• _.

__naá¸·ehÄ«_ti naá¸·acchannasaá¹…khepena upari chÄ• detvÄ• tehiyeva dÄ• rukacchada
chÄ• ditÄ• . __eseva nayo_ti iminÄ• tiá¹‡ehi channataá¹ƒ, sesasambhÄ• rÄ• naá¹ƒ rukkhan
__vidhavÄ• putte_ti adantabhÄ• vopalakkhaá¹‡aá¹ƒ. te hi nippitikÄ• avinÄ«tÄ• asaá¹ƒyatÄ

__matthakaá¹ƒ apÄ• petvÄ• va niá¹-á¹-hÄ• pitÄ• _ti kasmÄ• bhagavÄ• evamakÄ• sÄ«ti? A
pucchÄ• kosalladÄ«panatthameva, tattha nisinnÄ• naá¹ƒ sannipatitabhikkhÅ«naá¹ƒ desanÄ
kira saá¹…khepato vuttamatthaá¹ƒ ajÄ• nantÄ• andhakÄ• raá¹ƒ paviá¹-á¹-hÄ• viya á¹-hitÄ•
pariggayha jÄ• nissantÄ«ti.

<125> __rÅ«papariggahova kathito, _ na aÃ±Ã±aá¹ƒ kiÃ±cÄ«ti attho. idÄ• ni tato saccÄ• ni
catusaccakammaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ, __ ``sabbÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. _
addhekÄ• dasa dhÄ• tuyo rÅ«pakkhandho, addhaá¹-á¹-hamÄ• dhÄ• tuyo yathÄ• rahaá¹ƒ v
khandhÄ• ti evaá¹ƒ aá¹-á¹-hÄ• rasa dhÄ• tuyo paÃ±cakkhandhÄ• honti. __paÃ±capi khand
__dukkhasaccaá¹ƒ. appavattÄ«_ti appavattinimittaá¹ƒ. __nirodhapajÄ• nanÄ• _ti paÃ±Ã±Ä•
sammÄ• diá¹-á¹-hipamukho hi ariyamaggo. __matthakaá¹ƒ pÄ• petvÄ• kathitaá¹ƒ hoti_ san
nipphattiyÄ• ca kathitattÄ• . __jÄ• nÄ• ti passatÄ«_ti iminÄ• Ã±Ä• á¹‡adassanaá¹ƒ kathitaa
lokuttaranti duvidhanti tadubhayampi dassento Ä• ha --- __ ``saha vipassanÄ• ya maggo vu

__ettÄ• vatÄ• pi kho_ti __pi_-saddaggahaá¹‡ena aÃ±Ã±ena pariyÄ• yena satthÄ• dhÄ• tu
thero \Ne II 76/, ``siyÄ• pana, bhanteâ€™â€™ ti pucchatÄ«ti bhagavÄ• pathavÄ«dhÄ• tuÄ
dhÄ• tukosallaá¹ƒ vibhÄ• veti. tattha pathavÄ«dhÄ• tuÄ• disaddena desanÄ• kÄ• raá¹‡aá¹ƒ
``pathavÄ«dhÄ• tu ... pe ... vuttÄ• â€™â€™ _ti Ä• ha. __tÄ• pi_ hi Ä• dito cha dhÄ• tuyo. __
\Be II 290/ __nÄ«haritvÄ• pÅ«retabbÄ• â€™â€™ _ti vatvÄ• kathaá¹ƒ rÅ«padhÄ• tuyo nÄ«
sandhÄ• ya taá¹ƒ nayaá¹ƒ dassetuá¹ƒ, __ ``viÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ _tiÄ• di vuttaa
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡aá¹ƒ phoá¹-á¹-habbadhÄ• tupathavÄ«dhÄ• t
kÄ• yadhÄ• tu pana nÄ«haritabbÄ• ti ekaá¹ƒsameva nÄ«haraá¹‡avidhiá¹ƒ dassento, __ ``es
Ä• ha. __purimapacchimavasena manodhÄ• tÅ«_ti pacchimabhÄ• gavasena kiriyÄ• manod
tassÄ• nurÅ«pabhÄ• vato. nanu cettha manodhÄ• tu nÄ• mÄ• yaá¹ƒ manoviÃ±Ã±Ä• á¹‡adh
visuá¹ƒyeva cesÄ• dhÄ• tÅ«ti? saccametaá¹ƒ aá¹-á¹-hÄ• rasadhÄ• tudesanÄ• ya, cittavibh
chaviÃ±Ã±Ä• á¹‡akÄ• yadesanÄ• yaá¹ƒ pana sÄ• manoviÃ±Ã±Ä• á¹‡akÄ• yasaá¹…gahitÄ
panettha vattabbaá¹ƒ taá¹ƒ __visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- II 517
veditabbaá¹ƒ. atha vÄ• __purimapacchimavasenÄ• _ti purecarÄ• nucaravasena. __manod
gahetabbÄ• purecaraá¹‡ato, parato uppajjanakiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anan
kiriyÄ• manodhÄ• tuyÄ• anantaraá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anuppajjanato ca.

dhammÄ• naá¹ƒ yÄ• vadeva nissattanijjÄ«vavibhÄ• vanatthÄ• ya satthu dhÄ• tudesanÄ• ti
sabhÄ• vadhÄ• raá¹‡Ä• diatthesu labbhamÄ• nesupi ayamettha attho padhÄ• noti Ä• ha ---

_ti. __sappaá¹-ipakkhavasenÄ• _ti sappaá¹-ibhÄ• gavasena sukhaá¹ƒ dukkhena sappaá¹-ib
sukhena, evaá¹ƒ somanassadomanassÄ• ti. yathÄ• sukhÄ• dÄ«naá¹ƒyeva samudÄ• cÄ• r
rÄ• gÄ• dÄ«naá¹ƒyeva samudÄ• cÄ• ro vibhÅ«to, na mohassa, tena vuttaá¹ƒ __ ``avibhÅ«t
__kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu pariggahitÄ• va hoti_ tadavinÄ• bhÄ• vato. __sesÄ• su_ so
__pariggahitÄ• va hoti_ avinÄ• bhÄ• vato eva. na hi somanassÄ• dayo manodhÄ• tuyÄ• vi
__upekkhÄ• dhÄ• tuto nÄ«haritvÄ• _ti ettha cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dayo catasso
vatthÄ• rammaá¹‡abhÅ«tÄ• cakkhudhÄ• tuÄ• dayo cÄ• ti aá¹-á¹-ha rÅ«padhÄ• tuyo, mano
manoviÃ±Ã±Ä• á¹‡adhÄ• tu, upekkhÄ• sahagatÄ• eva dhammadhÄ• tÅ«ti evaá¹ƒ pannara
nÄ«haritabbÄ• . somanassadhÄ• tuÄ• dayo pana catasso dhÄ• tuyo dhammadhÄ• tuantoga
sukhadhÄ• tuto kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• tassÄ• vatthÄ• rammaá¹‡abhÅ«tÄ• naá¹
kÄ• yadhÄ• tuphoá¹-á¹-habbadhÄ• tÅ«naÃ±ca nÄ«haraá¹‡Ä• heá¹-á¹-hÄ• dassitanayÄ• ti,
nÄ«haritvÄ• pÅ«retabbÄ• â€™â€™ _icceva vuttaá¹ƒ.

kÄ• mavitakkÄ• dayo idha kÄ• madhÄ• tuÄ• dipariyÄ• yena vuttÄ• ti __ ``kÄ• madhÄ• tuÄ•
kÄ• mavitakkÄ• dÄ«su \Ne II 77/ vuttanayena attho veditabboâ€™â€™ _ti Ä• ha. tattha hi ``
kÄ• mapaá¹-isaá¹ƒyutto vitakko, byÄ• pÄ• davitakkoti byÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko,
vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko, nekkhammapaá¹-isaá¹ƒyutto vitakko nekkhammavitakk
paá¹-hamajjhÄ• nÄ• vaá¹-á¹-ati. abyÄ• pÄ• dapaá¹-isaá¹ƒyutto vitakko abyÄ• pÄ• davitakk
paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• nÄ• vaá¹-á¹-ati. avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakk
karuá¹‡Ä• ya pubbabhÄ• gato paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• nÄ• vaá¹-á¹-atÄ«â€™
panattho abhidhamme vitthÄ• rato Ä• gato evÄ• ti dassetuá¹ƒ, __ ``abhidhammeâ€™â€™ _
__kÄ• madhÄ• tuto nÄ«haritvÄ• _ti ettha __kÄ• ma_ggahaá¹‡ena gahitÄ• rÅ«padhÄ• tuÄ•
sattaviÃ±Ã±Ä• á¹‡adhÄ• tuyo, tattha paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ cakkhud
aá¹-á¹-hÄ• rasa. nekkhammadhÄ• tuÄ• dayo pana dhammadhÄ• tuantogadhÄ• eva.

kÄ• mataá¹‡hÄ• ya visayabhÅ«tÄ• dhammÄ• kÄ• madhÄ• tÅ«ti Ä• ha --- __ ``paÃ±ca kÄ•
kÄ• madhÄ• tÅ«â€™â€™ _ti. tathÄ• rÅ«pataá¹‡hÄ• ya visayabhÅ«tÄ• dhammÄ• rÅ«pad
visayabhÅ«tÄ• dhammÄ• arÅ«padhÄ• tÅ«ti Ä• ha --- __ ``cattÄ• ro arÅ«pÄ• vacarakkhand
kÄ• mataá¹‡hÄ• kÄ• mo uttarapadalopena, evaá¹ƒ rÅ«pÄ• rÅ«pataá¹‡hÄ• rÅ«pÄ• rÅ«paá
yattha avacaranti, te kÄ• mÄ• vacarÄ• dayoti evaá¹ƒ kÄ• mÄ• vacarakkhandhÄ• dÄ«naá¹ƒ
veditabbo. __Ä• dinÄ• nayenÄ• _ti etena ``uparito paranimmitavasavattideve antokaritvÄ•
tiÄ• dipÄ• á¸·iá¹ƒ (Vibh 1020) saá¹…gaá¹‡hÄ• ti. __etthÄ• vacarÄ• _ti avÄ«ciparanimmitapa
kÄ• mataá¹‡hÄ• ya visayabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tadokÄ• satÄ• ca taá¹‡hÄ• ya
sesapadadvayepi eseva nayo. paripuá¹‡á¹‡aaá¹-á¹-hÄ• rasadhÄ• tukattÄ• kÄ• mÄ• vacara
``kÄ• madhÄ• tuto nÄ«haritvÄ• pÅ«retabbÄ• â€™â€™ _ti \Be II 292/ vuttaá¹ƒ. manoviÃ±Ã±
ekadesamattameva hi rÅ«pÄ• rÅ«pÄ• vacaradhammÄ• ti.

__samÄ• gantvÄ• _ti sahitÄ• hutvÄ• . yattakaÃ±hi paccayadhammÄ• attano phalassa kÄ•

tannibbattane samÄ• gatÄ• viya hoti vekalle tadanibbattanato. __saá¹…khatadhÄ• tuto nÄ«
asaá¹…khatÄ• ya dhÄ• tuyÄ• dhammadhÄ• tuekadesabhÄ• vato.

<126> evaá¹ƒ pavattamÄ• nÄ• mayaá¹ƒ attÄ• ti gahaá¹‡aá¹ƒ gamissÄ• mÄ• ti iminÄ• viya
adhikicca uddissa pavattÄ• ajjhattÄ• , tesu bhavÄ• tappariyÄ• pannattÄ• ti __ajjhattikÄ• ni
__bÄ• hirÄ• ni_. Ä• yatanakathÄ• paá¹-iccasamuppÄ• dakathÄ• ca __visuddhimagge_ (Vi
vuttanayeneva veditabbÄ• ti na vitthÄ• ritÄ• .

<127> avijjamÄ• naá¹ƒ \Ne II 78/ á¹-hÄ• naá¹ƒ __aá¹-á¹-hÄ• naá¹ƒ_ (Mp-á¹- I 1.268; Vibh-m
á¹-hÄ• nanti vÄ• __aá¹-á¹-hÄ• naá¹ƒ. anavakÄ• so_ti ettha eseva nayo. tadatthanigamanan
á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti vacananti. tenÄ• ha __ ``ubhayenapÄ«â€™â€™ _tiÄ• di. _
paccattavacanaá¹ƒ, hetuattho ca kÄ• raá¹‡atthoti Ä• ha --- __ ``yanti yena kÄ• raá¹‡enÄ• â€
ukkaá¹-á¹-haniddesena ettha diá¹-á¹-hisampatti veditabbÄ• ti vuttaá¹ƒ __ ``maggadiá¹-á¹-hiy
_ti. kuto panÄ• yamattho labbhatÄ«ti? liá¹…gato. liá¹…gaÃ±hetaá¹ƒ, yadidaá¹ƒ niccato upag
__catubhÅ«makesÅ«_ti idaá¹ƒ catutthabhÅ«makasaá¹…khÄ• rÄ• naá¹ƒ ariyasÄ• vakassa v
vuttaá¹ƒ; na pana te Ä• rabbha niccato upagamanasabbhÄ• vato. vakkhati ca ``catutthabhÅ
panÄ• â€™â€™ tiÄ• dinÄ• . abhisaá¹…khatasaá¹…khÄ• raabhisaá¹…kharaá¹‡akasaá¹…kh
nippadesasaá¹…khÄ• raggahaá¹‡atthaá¹ƒ __ ``saá¹…khatasaá¹…khÄ• resÅ«â€™â€™ _ti v
lokuttarasaá¹…khÄ• rÄ• naá¹ƒ pana nivattane kÄ• raá¹‡aá¹ƒ sayameva vakkhati. __etaá¹ƒ
setughÄ• tattÄ• . __tejussadattÄ• _ti saá¹ƒkilesavidhamanatejassa adhikabhÄ• vato. tathÄ•
duddasÄ• . __akusalÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ na hontÄ«_ti idaá¹ƒ pakaraá¹‡avasena vut
appahÄ«navipallÄ• sÄ• naá¹ƒ sattÄ• naá¹ƒ kusaladhammÄ• nampi te Ä• rammaá¹‡aá¹ƒ na

asukhe ``sukhaâ€™â€™ nti vipallÄ• so ca idha sukhato upagamanassa á¹-hÄ• nanti adhip
``ekanta ... pe ... vuttaâ€™â€™ _nti. __attadiá¹-á¹-hivasenÄ• _ti padhÄ• nadiá¹-á¹-himÄ• ha
diá¹-á¹-hiyÄ• nibbÄ• nassa avisayabhÄ• vo heá¹-á¹-hÄ• vutto evÄ• ti __
``kasiá¹‡Ä• dipaá¹‡á¹‡attisaá¹…gahatthaâ€™â€™ _nti vuttaá¹ƒ. __paricchedo_ti saá¹…khÄ
saá¹…khÄ• rÄ• naá¹ƒ paricchijjagahaá¹‡aá¹ƒ. svÄ• yaá¹ƒ yesaá¹ƒ niccÄ• dito upagamanaá
kÄ• tabboti dassento __ ``sabbavÄ• resÅ«â€™â€™ _tiÄ• dimÄ• ha. __sabbavÄ• resÅ«_ti n
__puthujjano hÄ«_ti __hi_-saddo hetuattho. yasmÄ• yaá¹ƒ yaá¹ƒ saá¹…khÄ• raá¹ƒ niccÄ•
upagacchati, taá¹ƒ taá¹ƒ ariyamaggÄ• dhigamena aniccÄ• divasena gaá¹‡hanto yÄ• thÄ• va
taá¹ƒ diá¹-á¹-hiá¹ƒ viniveá¹-heti vissajjeti. tasmÄ• yattha gÄ• ho tattha vissajjanÄ• ti
catutthabhÅ«makasaá¹…khÄ• rÄ• idha saá¹…khÄ• raggahaá¹‡ena na gayhatÄ«ti attho.

<128> puttasambandhena mÄ• tÄ• pitusamaÃ±Ã±Ä• , dattakittimÄ• divasenapi puttavohÄ•
pariyÄ• yato nippariyÄ• yasiddhaá¹ƒ taá¹ƒ dassetuá¹ƒ, __ ``janikÄ• va mÄ• tÄ• janako pitÄ
tathÄ• Ä• nantariyakammassa adhippetattÄ• __ ``manussabhÅ«tova khÄ«á¹‡Ä• savo arah
vuttaá¹ƒ. ``aá¹-á¹-hÄ• nametaâ€™â€™ ntiÄ• dinÄ• mÄ• tuÄ• dÄ«naá¹ƒyeva jÄ«vitÄ• voro

abhabbabhÄ• vadassanato tadaÃ±Ã±aá¹ƒ ariyasÄ• vako jÄ«vitÄ• voropetÄ«ti idaá¹ƒ atthat
maÃ±Ã±amÄ• no vadati --- __ ``kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ•
``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo saÃ±c
voropeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti vacanato, __ ``etampi aá¹-á¹-hÄ• naâ€
tenÄ• ha __ ``sacepi hÄ«â€™â€™ _tiÄ• di. __baladÄ«panattha_nti saddhÄ• dibalasamann
ariyamaggenÄ• gatasaddhÄ• dibalavasena hi ariyasÄ• vako tÄ• disaá¹ƒ sÄ• vajjaá¹ƒ na ka

__paÃ±cahi kÄ• raá¹‡ehÄ«_ti idaá¹ƒ atthanipphÄ• dakÄ• ni tesaá¹ƒ pubbabhÄ• giyÄ• ni ca
kÄ• raá¹‡abhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ gahetvÄ• vuttaá¹ƒ, na pana sabbesaá¹ƒ pa
__Ä• kÄ• rehÄ«_ti kÄ• raá¹‡ehi. __anussÄ• vanenÄ• _ti anurÅ«paá¹ƒ sÄ• vanena. bhedas
hoti, evaá¹ƒ bhinditabbÄ• naá¹ƒ bhikkhÅ«naá¹ƒ attano vacanassa sÄ• vanena viÃ±Ã±Ä• pa
tumheâ€™â€™ _tiÄ• di. __kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ• _ti etena \Be II 294/ ``p
bhedakaravatthudÄ«panaá¹ƒ __vohÄ• ro, _ tattha attano nicchitamatthaá¹ƒ rahassavasena
__anussÄ• vanaâ€™â€™ _nti dasseti.

__kammameva uddeso vÄ• pamÄ• á¹‡a_nti tehi saá¹…ghabhedasiddhito vuttaá¹ƒ, itare pa
pubbabhÄ• gabhÅ«tÄ• . tenÄ• ha __ ``vohÄ• rÄ• â€™â€™ _tiÄ• di. __tatthÄ• _ti vohÄ• re.
anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare niyuttÄ• ni tannibbattanena anantarakaraá¹‡asÄ«lÄ
cÄ• ti Ä• nantariyÄ• ni, tÄ• ni eva __ ``Ä• nantariyakammÄ• nÄ«â€™â€™ _ti vuttÄ• ni.

__kammato_ti ``evaá¹ƒ Ä• nantariyakammaá¹ƒ hoti, evaá¹ƒ anantariyakammasadisaâ€™â€
kammavibhÄ• gato. __dvÄ• rato_ti kÄ• yÄ• didvÄ• rato. __kappaá¹-á¹-hitiyato_ti ``idaá¹ƒ
kappaá¹-á¹-hitikavipÄ• kaá¹ƒ, idaá¹ƒ na kappaá¹-á¹-hitikavipÄ• kaâ€™â€™ nti evaá¹ƒ kappa
__pÄ• kÄ• _ti ``idamettha vipaccati, idaá¹ƒ na vipaccatÄ«â€™â€™ ti vipaccanavibhÄ• gato
__sÄ• dhÄ• raá¹‡Ä• dÄ«hÄ«_ti gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ•
vedanÄ• divibhÄ• gato ca.

yasmÄ• manussattabhÄ• ve á¹-hitasseva ca kusaladhammÄ• naá¹ƒ tikkhavisadasÅ«rabhÄ
tiá¹‡á¹‡ampi bodhisattÄ• naá¹ƒ bodhittayanibbattiyaá¹ƒ, evaá¹ƒ manussabhÄ• ve á¹-hitasse
tikkhavisadasÅ«rabhÄ• vÄ• pattÄ«ti Ä• ha __ ``manussabhÅ«tassevÄ• â€™â€™ _ti. pÄ• ka
kusaladhammÄ• naá¹ƒ visesappatti __vimÄ• navatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vv-a 3) vutta
vutto ca attho samÄ• najÄ• tiyassa vikopane kammaá¹ƒ garutaraá¹ƒ, na tathÄ• vijÄ• tiyass
``manussabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• â€™â€™ _ti. liá¹…ge parivatte ca so e
bhavaá¹…gappabandho, jÄ«vitindriyappabandho ca, na aÃ±Ã±oti Ä• ha __ ``api parivattaliá
arahantepi \Ne II 80/ eseva nayo. __tassa vipÄ• ka_ntiÄ• di kammassa Ä• nantariyabhÄ• va
catukoá¹-ikaÃ±cettha sambhavati. tattha paá¹-hamÄ• koá¹-i dassitÄ• , itarÄ• su visaá¹…ket
``yo panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yadipi tattha visaá¹…keto, kammaá¹ƒ pana garutaraa
bhÄ• yitabbanti Ä• ha --- __ ``Ä• nantariyaá¹ƒ Ä• hacceva tiá¹-á¹-hatÄ«â€™â€™ _ti. __ayaa

Ã±Ä• panicchÄ• nibbattÄ• kathÄ• .

__Ä• nantariyaá¹ƒ phusati_ maraá¹‡Ä• dhippÄ• yeneva Ä• nantariyavatthuno vikopitattÄ• .
phusati_ Ä• nantariyavatthuabhÄ• vato. sabbattha \Be II 295/ hi purimaá¹ƒ abhisandhicittaá
vadhakacittaá¹ƒ pana tadÄ• rammaá¹‡aá¹ƒ jÄ«vitindriyaÃ±ca Ä• nantariyanÄ• nantariyabhÄ
daá¹-á¹-habbaá¹ƒ. saá¹…gÄ• macatukkaá¹ƒ sampattavasena yojetabbaá¹ƒ.

__tenevÄ• _ti teneva payogena. __arahantaghÄ• to hotiyeva_ arahato mÄ• ritattÄ• . __puth
hotÄ«_ti yasmÄ• yathÄ• vadhakacittaá¹ƒ paccuppannÄ• rammaá¹‡ampi pabandhavicched
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattati, na evaá¹ƒ cÄ• gacetanÄ• , sÄ• hi cajitabbavatthuá¹ƒ Ä
cajanamattameva hoti, aÃ±Ã±asantakabhÄ• vakaraá¹‡aÃ±ca tassa cajanaá¹ƒ, tasmÄ• yas
tasseva dinnaá¹ƒ hotÄ«ti.

__lohitaá¹ƒ samo saratÄ«_ti abhighÄ• tena pakuppamÄ• naá¹ƒ saÃ±citaá¹ƒ hoti. __mahant
__sarÄ«rapaá¹-ijaggane viyÄ• _ti satthurÅ«pakÄ• yapaá¹-ijaggane viya.

__asannipatite_ti idaá¹ƒ sÄ• maggiyadÄ«panaá¹ƒ. __bhedo ca hotÄ«_ti saá¹…ghassa bhed
saÃ±Ã±Ä• yÄ• _ti Ä«disakaraá¹‡aá¹ƒ saá¹…ghassa bhedÄ• ya na hotÄ«ti saÃ±Ã±Ä• ya. __
karontassa tathÄ• ti yojetabbaá¹ƒ, __tathÄ• _ti iminÄ• ``na Ä• nantariyakammantiâ€™â€™
pana ``bhedo hotÄ«â€™â€™ ti idaá¹ƒ. heá¹-á¹-himantena hi navannameva vasena saá¹…g
anavajjÄ• _ yathÄ• dhammaá¹ƒ avaá¹-á¹-hÄ• nato. saá¹…ghabhedassa pubbabhÄ• go __sa

__kÄ• yadvÄ• rameva pÅ«renti_ kÄ• yakammabhÄ• veneva lakkhitabbato.

__ ``saá¹‡á¹-hahante hi ... pe ... muccatÄ«â€™â€™ _ti idaá¹ƒ kappaá¹-á¹-hakathÄ• ya na s
kappaá¹-á¹-hakathÄ• yaá¹ƒ (Kv-a 654-657) vuttaá¹ƒ --- ``Ä• pÄ• yikoti idaá¹ƒ suttaá¹ƒ yaá¹ƒ
\Ne II 81/ asÄ«tibhÄ• ge katvÄ• tato ekabhÄ• gamattaá¹ƒ kÄ• laá¹ƒ tiá¹-á¹-heyya, taá¹ƒ Ä•
vuttaâ€™â€™ nti. __kappavinÄ• seyevÄ• _ti pana Ä• yukappavinÄ• seyevÄ• ti atthe sati na
__saá¹‡á¹-hahante_ti idampi ``svevavinassissatÄ«â€™â€™ ti viya abhÅ«taparikappavasen
__ekadivasameva niraye paccati_ tato paraá¹ƒ kappÄ• bhÄ• ve Ä• yukappassapi abhÄ• vat
atthayojanÄ• daá¹-á¹-habbÄ• . __sesÄ• nÄ«_ti saá¹…ghabhedato aÃ±Ã±Ä• ni Ä• nantariya

__ahosikammaá¹ƒ ... pe ... saá¹…khyaá¹ƒ gacchanti, _ evaá¹ƒ sati kathaá¹ƒ nesaá¹ƒ Ä• na
cutianantaraá¹ƒ vipÄ• kadÄ• nÄ• bhÄ• vato. atha sati phaladÄ• ne cutianantaro eva etesaá
phalakÄ• laniyamena niyatatÄ• nicchitÄ• , na phaladÄ• naniyamena, evampi niyataphalakÄ
upapajjavedanÄ«yÄ• naá¹ƒ diá¹-á¹-hadhammavedanÄ«yÄ• naÃ±ca niyatatÄ• Ä• pajjeyya.
vipÄ• kadhammadhammÄ• naá¹ƒ paccayantaravikalatÄ• dÄ«hi avipaccamÄ• nÄ• nampi att
viya balavatÄ• Ä• nantariyena vipÄ• ke dinne avipaccamÄ• nÄ• nampi Ä• nantariyÄ• naá¹ƒ

Ä• nantariyasabhÄ• vÄ• ca pavattÄ«ti attano sabhÄ• vena phaladÄ• naniyameneva niyatat
veditabbÄ• . avassaÃ±ca Ä• nantariyasabhÄ• vÄ• tato eva niyatasabhÄ• vÄ• ca tesaá¹ƒ p
sampaá¹-icchitabbametaá¹ƒ aÃ±Ã±assa balavato Ä• nantariyassa abhÄ• ve cutianantaraá¹ƒ

nanu evaá¹ƒ aÃ±Ã±esampi upapajjavedanÄ«yÄ• naá¹ƒ aÃ±Ã±asmiá¹ƒ vipÄ• kadÄ• yake a
phaladÄ• nato niyatasabhÄ• vÄ• anantariyasabhÄ• vÄ• ca pavatti Ä• pajjatÄ«ti? nÄ• pajja
cetopaá¹‡idhivasena upaghÄ• takena ca nivattetabbavipÄ• kattÄ• anantare ekantaphaladÄ
Ä• nantariyakÄ• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ dutiyajjhÄ• nÄ• dÄ«ni viya asamÄ• n
atthi sabbÄ• nantariyÄ• naá¹ƒ avÄ«ciphalattÄ• . na ca heá¹-á¹-hÅ«papattiá¹ƒ icchato sÄ«lav
uparÅ«papattijanakakammaphalaá¹ƒ Ä• nantariyaphalaá¹ƒ nivattetuá¹ƒ samattho cetopaá¹‡
avÄ«cipÄ• tanato, na ca Ä• nantariyopaghÄ• takaá¹ƒ kiÃ±ci kammaá¹ƒ atthi, tasmÄ• tesaá
ekantavipÄ• kajanakasabhÄ• vÄ• pavattÄ«ti. anekÄ• ni ca Ä• nantariyÄ• ni katÄ• ni ekante
niyatasabhÄ• vattÄ• uparatÄ• vipaccanasabhÄ• vÄ• saá¹…kattÄ• nicchitÄ• ni sabhÄ• vato
samÄ• nasabhÄ• vesu ekena vipÄ• ke dinne itarÄ• ni attanÄ• kÄ• tabbakiccassa teneva ka
vÄ• paá¹-isandhiá¹ƒ karonti. na samatthatÄ• vighÄ• tattÄ• ti natthi tesaá¹ƒ Ä• nantariyakatÄ
garutarabhÄ• vo pana tesu labbhatevÄ• ti saá¹…ghabhedassa \Ne II 82/ siyÄ• \Be II 297/ g
``yena ... pe ... vipaccatÄ«â€™â€™ _ti Ä• ha. ekassa pana aÃ±Ã±Ä• ni upatthambhakÄ• ni
__paá¹-isandhivasena vipaccatÄ«_ti vacanena itaresaá¹ƒ pavattivipÄ• kadÄ• yitÄ• anuÃ±Ã
vÄ• tathÄ• sÄ«lavatÄ«_ti yathÄ• pitÄ• sÄ«lavÄ• , tathÄ• sÄ«lavatÄ« no vÄ• hotÄ«ti yoja
sÄ«lavatÄ«, mÄ• tughÄ• to paá¹-isandhivasena vipaccatÄ«ti yojanÄ• .

__pakatatto_ti anukkhitto. __samÄ• nasaá¹ƒvÄ• sako_ti apÄ• rÄ• jiko. __samÄ• nasÄ«mÄ

__satthukiccaá¹ƒ kÄ• tuá¹ƒ asamattho_ti yaá¹ƒ satthÄ• rÄ• kÄ• tabbakiccaá¹ƒ anusÄ• san
asamatthoti bhagavantaá¹ƒ paccakkhÄ• ya. __aÃ±Ã±aá¹ƒ titthakara_nti aÃ±Ã±aá¹ƒ satthÄ•

<129> abhijÄ• tiÄ• disu (Mp-á¹- I 1.277) pakappanena devatÅ«pasaá¹…kamanÄ• dinÄ• jÄ
samÄ• nayogakkhemaá¹ƒ dasasahassaparimÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ __jÄ• tikhettaá¹ƒ, _ s
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ __Ä• á¹‡Ä• khettaá¹ƒ, _ visayabhÅ«taá¹ƒ á¹-hÄ• naá¹ƒ __v
lokadhÄ• tÅ«_ti imÄ• ya lokadhÄ• tuyÄ• saddhiá¹ƒ imaá¹ƒ lokadhÄ• tuá¹ƒ parivÄ• retvÄ• a
lokadhÄ• tu. tattakÄ• naá¹ƒyeva jÄ• tikhettabhÄ• vo dhammatÄ• vasena veditabbo. ``parigg
``sabbesampi buddhÄ• naá¹ƒ tattakaá¹ƒ eva jÄ• tikhettaá¹ƒ tannivÄ• sÄ«naá¹ƒyeva ca deva
dhammÄ• bhisamayoâ€™â€™ ti ca vadanti. mÄ• tukucchiokkamanakÄ• lÄ• dÄ«naá¹ƒ char
nidassanamattaá¹ƒ mahÄ• bhinÄ«hÄ• rÄ• dikÄ• lepi tassa pakampanassa labbhamÄ• nato
ekajjhaá¹ƒ saá¹ƒvaá¹-á¹-ati ca vivaá¹-á¹-ati ca. __Ä• á¹‡Ä• vattati_ Ä• á¹‡Ä• ya tannivÄ• sÄ
sirasÄ• sampaá¹-icchanena, taÃ±ca kho kevalaá¹ƒ buddhÄ• naá¹ƒ Ä• nubhÄ• veneva, na a
adhippÄ• yavasena pana ``yÄ• vatÄ• vÄ• pana Ä• kaá¹…kheyyÄ• â€™â€™ ti (AN a III 81
pavatteyya.

__na uppajjantÄ«ti pana atthÄ«_ti, ``na me Ä• cariyo atthi, sadiso me na vijjatÄ«â€™â€™ t
II 341; Vin I 11; Kv 405; Mil IV 5.11) imissaá¹ƒ lokadhÄ• tuyaá¹ƒ á¹-hatvÄ• vadantena bhag
panÄ• vuso sÄ• riputta, atthetarahi aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• \Be II 29
sambodhiyanti, evaá¹ƒ puá¹-á¹-ho ahaá¹ƒ, bhante, noti vadeyyaâ€™â€™ nti (DN III 161), va
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ, ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tu
sammÄ• sambuddhÄ• â€™â€™ ti imaá¹ƒ suttaá¹ƒ (DN III 161; Mil V 1.1) dassentena \Ne II
buddhakhettabhÅ«taá¹ƒ imaá¹ƒ lokadhÄ• tuá¹ƒ á¹-hapetvÄ• aÃ±Ã±attha anuppatti vuttÄ• h

__ekato_ti saha, ekasmiá¹ƒ kÄ• leti attho. so pana kÄ• lo kathaá¹ƒ paricchinnoti carimabha
paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va dhÄ• tuparinibbÄ• nÄ• ti dassento __ ``tatt
__nisinnakÄ• lato paá¹-á¹-hÄ• yÄ• _ti paá¹-ilomakkamena vadati. __parinibbÄ• nato paá¹-á¹
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• nato paá¹-á¹-hÄ• ya. __etthantare_ti c
paá¹-isandhiggahaá¹‡aá¹ƒ dhÄ• tuparinibbÄ• nanti etesaá¹ƒ antare.

aÃ±Ã±assa buddhassa uppatti na nivÄ• ritÄ• , tattha kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``tÄ«á¹‡
vuttaá¹ƒ. paá¹-ipattiantaradhÄ• nena hi sÄ• sanassa osakkitattÄ• aparassa buddhassa upp
__paá¹-ipadÄ• _ti paá¹-ivedhÄ• vahÄ• pubbabhÄ• gapaá¹-ipadÄ• . __ ``pariyatti pamÄ• á¹‡
tamatthaá¹ƒ bodhisattaá¹ƒ nidassanaá¹ƒ katvÄ• dassetuá¹ƒ, __ ``yathÄ• â€™â€™ _tiÄ• di
hÄ«naá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. niyyÄ• nikadhammassa á¹-hitiÃ±hi dassento aniyyÄ• ni

__mÄ• tikÄ• ya antarahitÄ• yÄ• _ti, ``yo pana bhikkhÅ«â€™â€™ tiÄ• dinayappattÄ• sikkh
antarahitÄ• ya nidÄ• nuddesasaá¹…khÄ• te pÄ• timokkhuddese pabbajjÄ• yupasampadÄ•
tiá¹-á¹-hatÄ«ti attho. atha vÄ• pÄ• timokkhe dharanteyeva pabbajjÄ• upasampadÄ• ca, ev
pÄ• timokkhe antogadhaá¹ƒ tadubhayÄ• bhÄ• ve pÄ• timokkhÄ• bhÄ• vato, tasmÄ• tayida
á¹-hitihetÅ«ti Ä• ha --- __ ``pÄ• timokkhapabbajjÄ• upasampadÄ• su á¹-hitÄ• su sÄ• sanaá¹
yasmÄ• vÄ• upasampadÄ• dhÄ«naá¹ƒ pÄ• timokkhaá¹ƒ, upasampadÄ• ca pabbajjÄ• dhÄ
siddhÄ• su pabbajjÄ• upasampadÄ• su ca sÄ• sanaá¹ƒ tiá¹-á¹-hati. pacchimapaá¹-ivedhato
paá¹-ivedhasÄ• sanaá¹ƒ, pacchimasÄ«lato ca paraá¹ƒ paá¹-ipattisÄ• sanaá¹ƒ vinaá¹-á¹-haá
__osakkitaá¹ƒ nÄ• mÄ• _ti pacchimakapaá¹-ivedhasÄ«labhedadvayaá¹ƒ ekato katvÄ• tato
nÄ• ma hotÄ«ti attho.

tena \Be II 299/ kÄ• maá¹ƒ ``sÄ• sanaá¹-á¹-hitiyÄ• pariyatti pamÄ• á¹‡aâ€™â€™ nti vuttaá
paá¹-ipattihetukÄ• ti paá¹-ipattiyÄ• asati appatiá¹-á¹-hÄ• hoti, tasmÄ• paá¹-ipattiantaradhÄ
sÄ• sanosakkanassa visesakÄ• raá¹‡anti dassetvÄ• tayidaá¹ƒ sÄ• sanosakkanaá¹ƒ dhÄ• t
dassetuá¹ƒ, __ ``tÄ«á¹‡i parinibbÄ• nÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__kÄ• ruÃ±Ã±a_nti \Ne II 84/ paridevanakÄ• ruÃ±Ã±aá¹ƒ. jambudÄ«pe dÄ«pantaresu deva

vippakiritvÄ• á¹-hitÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ mahÄ• bodhipallaá¹…ke ekajjhaá¹ƒ sannipatan
tattha tejodhÄ• tuyÄ• uá¹-á¹-hÄ• naá¹ƒ, ekajÄ• lÄ«bhÄ• vo cÄ• ti sabbametaá¹ƒ satthu adh
veditabbaá¹ƒ.

__anacchariyattÄ• _ti dvÄ«supi uppajjamÄ• nesu acchariyattÄ• bhÄ• vadosatoti attho. bud
bhinnaá¹ƒ suvaá¹‡á¹‡aá¹ƒ viya ekasadisÄ• ti tesaá¹ƒ desanÄ• pi ekarasÄ• evÄ• ti Ä• ha --
visesÄ• bhÄ• vatoâ€™â€™ _ti. etenapi anacchariyattameva sÄ• dheti. __vivÄ• dabhÄ• vat
vivÄ• dÄ• bhÄ• vatthaá¹ƒ dve ekato na uppajjantÄ«ti dasseti.

__tatthÄ• _ti milindapaÃ±he. ekaá¹ƒ buddhaá¹ƒ dhÄ• retÄ«ti __ekabuddhadhÄ• raá¹‡Ä«_.
buddhaguá¹‡Ä• , yena dutiyabuddhaguá¹‡e dhÄ• retuá¹ƒ asamatthÄ• ayaá¹ƒ lokadhÄ• tÅ«
paccayavisesanipphannÄ• naÃ±hi guá¹‡adhammÄ• naá¹ƒ bhÄ• riyo viseso na sakkÄ• dhÄ
dhÄ• reyyÄ• â€™â€™ _ti vatvÄ• tameva adhÄ• raá¹‡aá¹ƒ pariyÄ• yantarenapi pakÄ• sent
_tiÄ• dimÄ• ha. tattha __caleyyÄ• _ti paripphandeyya. __kampeyyÄ• _ti pavedheyya. __na
nameyya. __onameyyÄ• _ti osÄ«deyya. __vinameyyÄ• _ti vividhaá¹ƒ itocito ca nameyya. __
thusamuá¹-á¹-hi viya vippakireyya. __vidhameyyÄ• _ti vinasseyya. __viddhaá¹ƒseyyÄ• _ti s
bhaveyya. tathÄ• bhÅ«tÄ• ca katthaci na tiá¹-á¹-heyyÄ• ti Ä• ha __ ``na á¹-hÄ• namupagac

idÄ• ni tattha nidassanaá¹ƒ dassento, __ ``yathÄ• , mahÄ• rÄ• jÄ• â€™â€™ _tiÄ• dimÄ• h
samaá¹ƒ uddhaá¹ƒ pajjati pavattatÄ«ti samupÄ• dikÄ• , udakassa upari samaá¹ƒ gÄ• minÄ«
saá¹‡á¹-hÄ• nena. __pamÄ• á¹‡enÄ• _ti Ä• rohena \Be II 300/. __kisathÅ«lenÄ• _ti kisathÅ
pariá¹‡Ä• henÄ• ti attho.

__chÄ• denta_nti rocentaá¹ƒ ruciá¹ƒ uppÄ• dentaá¹ƒ. __tandÄ«kato_ti tena bhojanena tan
__anonamitadaá¹‡á¸• ajÄ• to_ti yÄ• vadatthaá¹ƒ bhojanena onamituá¹ƒ asakkuá¹‡eyyatÄ•
jÄ• to. __sakiá¹ƒ bhutto vameyyÄ• _ti ekampi Ä• lopaá¹ƒ ajjhoharitvÄ• vameyyÄ• ti attho.

__atidhammabhÄ• rena pathavÄ« calatÄ«_ti dhammena nÄ• ma pathavÄ« tiá¹-á¹-heyya. s
vinassatÄ«ti adhippÄ• yena pucchati. puna thero ``ratanaá¹ƒ nÄ• ma loke kuá¹-umbaá¹ƒ sa
abhimataÃ±ca lokena attano garusabhÄ• vatÄ• ya sakaá¹-abhaá¹…gassa kÄ• raá¹‡aá¹ƒ ati
diá¹-á¹-haá¹ƒ. evaá¹ƒdhammo \Ne II 85/ ca hitasukhavisesehi taá¹ƒsamaá¹…ginaá¹ƒ dhÄ• r
viÃ±Ã±Å«naá¹ƒ gambhÄ«rappameyyabhÄ• vena garusabhÄ• vattÄ• atibhÄ• rabhÅ«to path
hotÄ«â€™â€™ ti dassento, __ ``idha, mahÄ• rÄ• ja, dve sakaá¹-Ä• â€™â€™ _tiÄ• dimÄ• h
mÄ• tukucchiokkamanÄ• dikÄ• le pathavÄ«kampanakÄ• raá¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡itanti daá
ratana_nti ekasmÄ• , ekassa vÄ• sakaá¹-assa ratanaá¹ƒ, tasmÄ• sakaá¹-ato gahetvÄ• ti a

__osÄ• rita_nti uccÄ• ritaá¹ƒ, vuttanti attho. __aggo_ti sabbasattehi aggo.

__sabhÄ• vapakatÄ«_ti sabhÄ• vabhÅ«tÄ• akittimÄ• pakati. __kÄ• raá¹‡amahantatÄ• yÄ
buddhakÄ• rakadhammehi pÄ• ramitÄ• saá¹…khÄ• tehi kÄ• raá¹‡ehi buddhaguá¹‡Ä• naá¹ƒ
pathaviÄ• dÄ«ni mahantÄ• ni vatthÅ«ni, mahantÄ• ca sakkabhÄ• vÄ• dayo attano attano v
sammÄ• sambuddhopi mahanto attano visaye ekova, ko ca tassa visayo? buddhabhÅ«mi, y
evaá¹ƒ ``Ä• kÄ• so viya anantavisayo bhagavÄ• ekova hotÄ«â€™â€™ ti vadanto paracakk
buddhassa abhÄ• vaá¹ƒ dasseti.

__iminÄ• va_ \Be II 301/ __padenÄ• _ti ``ekissÄ• lokadhÄ• tuyÄ• â€™â€™ ti iminÄ• eva
__dasacakkavÄ• á¸·asahassÄ• ni gahitÄ• ni_ jÄ• tikhettattÄ• . __ekacakkavÄ• á¸·enevÄ• _
yathÄ• --- __ ``imasmiá¹ƒyeva cakkavÄ• á¸·e uppajjantÄ«â€™â€™ _ti vutte imasmimpi cak
tatthapi majjhimapadese evÄ• ti paricchindituá¹ƒ vaá¹-á¹-ati; evaá¹ƒ ``ekissÄ• lokadhÄ• tuy
jÄ• tikhette adhippetepi iminÄ• va cakkavÄ• á¸·ena paricchindituá¹ƒ vaá¹-á¹-ati.

__vivÄ• dÅ«pacchedato_ti vivÄ• dÅ«pacchedakÄ• raá¹‡Ä• . dvÄ«su uppannesu yo vivÄ• d
anuppÄ• doyevettha vivÄ• dupacchedo. __ekasmiá¹ƒ dÄ«pe_tiÄ• dinÄ• dÄ«pantarepi ekaj
ekadÄ«peti dasseti. __so parihÄ• yethÄ• _ti cakkavÄ• á¸·assa padese eva vattitabbattÄ• p

<130> __manussatta_nti manussabhÄ• vo tasseva pabbajjÄ• diguá¹‡asampattiÄ• dÄ«naá
__liá¹…gasampattÄ«_ti purisabhÄ• vo. __hetÅ«_ti manovacÄ«paá¹‡idhÄ• napubbikÄ• hetu
__satthÄ• radassana_nti satthusammukhÄ«bhÄ• vo. __pabbajjÄ• _ti kammakiriyavÄ• dÄ«s
pabbajjÄ• . __guá¹‡asampattÄ«_ti abhiÃ±Ã±Ä• diguá¹‡asampadÄ• . __adhikÄ• ro_ti buddh
__chandatÄ• _ti \Ne II 86/ sammÄ• sambodhiá¹ƒ uddissa sÄ• tisayo kattukamyatÄ• kusalad
__aá¹-á¹-hadhammasamodhÄ• nÄ• _ti etesaá¹ƒ aá¹-á¹-hannaá¹ƒ dhammÄ• naá¹ƒ samÄ• y
kÄ• yapaá¹‡idhÄ• naá¹ƒ. __samijjhatÄ«_ti nipphajjatÄ«ti ayamettha saá¹…khepo, vitthÄ• ro
paramatthadÄ«paniyÄ• __cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• ya_ (Cp-a pakiá¹‡á¹‡akakathÄ•)

__sabbÄ• kÄ• raparipÅ«ramevÄ• _ti paripuá¹‡á¹‡alakkhaá¹‡atÄ• ya sattussadÄ• dÄ«hi sa
hi itthiyÄ• kosohitavatthaguyhatÄ• sambhavati, dutiyapakati ca nÄ• ma paá¹-hamapakatito
anantaravÄ• re __ ``yasmÄ• â€™â€™ _tiÄ• di.

__idha purisassa tattha nibbattanato_ti imasmiá¹ƒ manussaloke purisabhÅ«tassa tattha bra
brahmattabhÄ• vena nibbattanato. tena asatipi purisaliá¹…ge purisÄ• kÄ• rÄ• brahmÄ• no
hi purisÄ• kÄ• raá¹ƒ \Be II 302/ sandhÄ• ya vuttaá¹ƒ --- __ ``yaá¹ƒ puriso brahmattaá¹ƒ kare
tenevÄ• ha __ ``samÄ• nepÄ«â€™â€™ _tiÄ• di. yadi evaá¹ƒ itthiyo brahmaloke na uppajjan
``brahmattaâ€™â€™ _ntiÄ• di.

<131> __kÄ• yaduccaritassÄ• _tiÄ• dipÄ• á¸·iyÄ• kammaniyÄ• mo nÄ• ma kathito. samaÃ
atthÄ«ti __samaá¹…gÄ«, _ samannÄ• gato. samaÃ±janasÄ«lo vÄ• __samaá¹…gÄ«_. pubb

_ sanniá¹-á¹-hÄ• pakacetanÄ• vasena __cetanÄ• samaá¹…gitÄ• _. cetanÄ• santativasena
taá¹ƒtaá¹ƒcetanÄ• khaá¹‡avasena __cetanÄ• samaá¹…gitÄ• _. katÅ«pacitassa avipakkavip
__kammasamaá¹…gitÄ• , _ kamme pana vipaccituá¹ƒ Ä• raddhe vipÄ• kappavattivasena _
kammÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ• nakÄ• lavasena __upaá¹-á¹-hÄ• nasamaá¹…gitÄ• . kusalÄ
kusalakammassa ca akusalakammassa ca samÄ«hanakkhaá¹‡e. __tathÄ• _ti iminÄ• kusal
Ä• kaá¸• á¸• hati. yathÄ• kataá¹ƒ kammaá¹ƒ phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• kataá¹ƒ
vipÄ• kÄ• raha_nti dutiyabhavÄ• dÄ«su vipaccanÄ• rahaá¹ƒ. uppajjamÄ• nÄ• naá¹ƒ upapat
yojanÄ• . __calatÄ«_ti parivattati. ekena hi kammunÄ• tajje nimitte upaá¹-á¹-hÄ• pite pacca
aÃ±Ã±ena kammunÄ• aÃ±Ã±assa nimittassa upaá¹-á¹-hÄ• naá¹ƒ parivattanaá¹ƒ.

__sunakhajÄ«viko_ti sunakhehi jÄ«vanasÄ«lo. __talasantharaá¹‡apÅ«ja_nti bhÅ«mitalassa
santaraá¹‡apÅ«jaá¹ƒ. __Ä• yÅ«hanacetanÄ• kammasamaá¹…gitÄ• vasenÄ• _ti kÄ• yaduco
sanniá¹-á¹-hÄ• pakacetanÄ• ya \Ne II 87/ tasseva pakappane kammakkhayakaraÃ±Ä• á¹‡e
yathÅ«pacitakammunÄ• ca samaá¹…gibhÄ• vassa vasena.

<132> __evaá¹ƒ sassirika_nti vuttappakÄ• rena anekadhÄ• tuvibhajanÄ• dinÄ• nÄ• nÄ• na
paramanipuá¹‡agambhÄ«ratÄ• ya ca atthato byaÃ±janato ca sasobhaá¹ƒ katvÄ• .

__naá¹ƒ dhÄ• rehÄ«_ti ettha __na_nti nipÄ• tamattaá¹ƒ. dhÄ• tuÄ• divasena parivaá¹-á¹-Ä•
parivaá¹-á¹-Ä• , desanÄ• bhedÄ• . cattÄ• ro parivaá¹-á¹-Ä• etassa, etasmiá¹ƒ vÄ• ti __catu
dhammapariyÄ• yo. dhammo ca so pariyattibhÄ• vato yathÄ• vuttenatthena Ä• dÄ• soti __d
upaá¹-á¹-hÄ• naá¹-á¹-hena yathÄ• dhammÄ• naá¹ƒ Ä• dÄ• sotipi __dhammÄ• dÄ• so_. yath
sattÄ• naá¹ƒ mukhe maladosaharaá¹‡aá¹ƒ, evaá¹ƒ iminÄ• pi suttena yogÄ«naá¹ƒ mukhe m
__tasmÄ• _ti yasmÄ• iminÄ• suttena kilese madditvÄ• samathÄ• dhigamena yogino jayap
amatapurappavesane ugghosanamahÄ• bheritÄ• ya ca __amatadundubhi. idha vutta_nti im
__anuttaro saá¹…gÄ• mavijayo_ti anuttarabhÄ• vato kilesasaá¹…gÄ• mavijayo, ``vijeti eten
sesaá¹ƒ suviÃ±Ã±eyyameva.

bahudhÄ• tukasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. isigilisuttavaá¹‡á¹‡anÄ•

<133> samaÃ±Ã±Ä• yati \Ne II 88/ etÄ• yÄ• ti __samaÃ±Ã±Ä• , _ nÄ• manti attho. ayamay
etÄ• ya, tathÄ• paÃ±Ã±Ä• panamattanti vÄ• __paÃ±Ã±atti, _ nÄ• mameva. tenÄ• ha __ ``p
_nti. __sesesupÄ«_ti ``paá¹‡á¸• avassa pabbatassÄ• â€™â€™ tiÄ• dÄ«su tÄ«su vÄ• resup

samuá¹-á¹-hÄ• naá¹ƒ tÄ• va suttassa kathetvÄ• atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ kÄ• tuá¹ƒ __ ``
vuttaá¹ƒ. __na pabbatehi attho_ti na bhagavato pabbatehi kathitehi attho atthi. __isigilibhÄ•

isigilinÄ• matÄ• . __itÄ«_ti iminÄ• kÄ• raá¹‡ena, imaá¹ƒ aá¹-á¹-huppattiá¹ƒ avekkhantoti att

__cetiyagabbhe_ti cetiyaghare cetiyassa abbhantare. __yamakamahÄ• dvÄ• ra_nti yamaka
mahantaá¹ƒ dvÄ• raá¹ƒ. __dvedhÄ• katvÄ• _ti pabbatassa abbhantare maá¹‡á¸• apasaá¹…
dvedhÄ• katvÄ• tadÄ• te tattha vasiá¹ƒsu.

vasitakÄ• laÃ±ca kathento tesaá¹ƒ mÄ• tuyÄ• yÄ• va tatiyabhavato paá¹-á¹-hÄ• ya samud
``atÄ«te kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __patthesÄ«_ti tassÄ• kira khettakuá¹-iyÄ• vÄ«h
mahÄ• karaÃ±japupphappamÄ• á¹‡Ä• mahantÄ• manoharÄ• paÃ±casatamattÄ• lÄ• jÄ•
paduminipatte á¹-hapesi. tasmiÃ±ca samaye eko paccekabuddho tassÄ• anuggahatthaá¹ƒ
gacchati. sÄ• taá¹ƒ disvÄ• \Be II 304/ pasannamÄ• nasÄ• supupphitaá¹ƒ mahantaá¹ƒ eka
tattha lÄ• je pakkhipitvÄ• paccekabuddhaá¹ƒ upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena v
bhante, puÃ±Ã±assa Ä• nubhÄ• vena Ä• nubhÄ• vasampanne paÃ±casataputte labheyyaâ
patthesi. __tasmiá¹ƒyeva khaá¹‡e_ti yadÄ• sÄ• yathÄ• vuttaá¹ƒ patthanaá¹ƒ paá¹-á¹-hape
paÃ±casatÄ• migaluddakÄ• sambhatasambhÄ• rÄ• paripakkapaccekabodhiÃ±Ä• á¹‡Ä• t
madhuramaá¹ƒsaá¹ƒ datvÄ• , ``etissÄ• puttÄ• bhaveyyÄ• mÄ• â€™â€™ ti patthayiá¹ƒsu.
puttabhÄ• vena Ä• gatattÄ• tathÄ• tesaá¹ƒ ahosÄ«ti vadanti. __pÄ• duddhÄ• re_ti pÄ• du
pÄ• duddhÄ• rasÄ«sena cettha nikkhipanaá¹ƒ Ä• ha.

__gabbhamalaá¹ƒ nissÄ• yÄ• _ti bahi nikkhantaá¹ƒ gabbhamalaá¹ƒ nissayaá¹ƒ katvÄ• saá
\Ne II 89/. opapÄ• tikabhÄ• venÄ• ti keci. __khayavayaá¹ƒ paá¹-á¹-hapetvÄ• _ti vipassanaá
__vipassanÄ• _ti aniccÄ• nupassanÄ• pubbikÄ• sappaccayanÄ• marÅ«padassanapubbikÄ
aniccalakkhaá¹‡e diá¹-á¹-he, ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ•
sesalakkhaá¹‡Ä• ni suviÃ±Ã±eyyÄ• neva honti. __paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattayiá¹ƒ
kappÄ• naá¹ƒ satasahassaÃ±ca paccekabodhipÄ• ramitÄ• ya parinipphannattÄ• Ã±Ä• á¹‡
sayameva vipassanaá¹ƒ pavattetvÄ• matthakaá¹ƒ pÄ• petvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ
taá¹ƒyeva gÄ• thaá¹ƒ abhÄ• siá¹ƒsÅ«ti Ä• ha --- __ ``ayaá¹ƒ tesaá¹ƒ byÄ• karaá¹‡agÄ• thÄ

__saroruha_nti sarasi jÄ• taá¹ƒ. __padumapalÄ• sapattaja_nti khuddakamahantehi kamala
khuddakamahantakamaladalasaá¹…khÄ• tÄ• ni vÄ• padumapalÄ• sapattÄ• ni ettha santÄ«
padumagacchaá¹ƒ. tattha jÄ• tanti __padumapalÄ• sapattajaá¹ƒ. supupphita_nti suá¹-á¹-hu
vikasitaá¹ƒ. __bhamaragaá¹‡Ä• nuciá¹‡á¹‡a_nti bhamaragaá¹‡ehi anukulaÃ±ceva anuparib
__aniccatÄ• yupagata_nti khaá¹‡e khaá¹‡e vaá¹‡á¹‡abhedÄ• divasena aniccatÄ• ya upaga
vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya jÄ• nitvÄ• . __eko care_ti tasmÄ• a
paá¹-ipajjitvÄ• eko care khaggavisÄ• á¹‡akappoti.

<135> satisÄ• rasÄ«lasÄ• rÄ• disamannÄ• gamanena \Be II 305/ sattesu __sÄ• rabhÅ«tÄ•
vigatattÄ• __niddukkhÄ• _. samucchinnataá¹‡hatÄ• ya __nittaá¹‡hÄ• . mÄ• nacchidoti_ thu

__etesaá¹ƒ ekanÄ• makÄ• yevÄ• _ti etesaá¹ƒ Ä• gatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ pÄ• paccekabuddhÄ• samÄ• nanÄ• makÄ• eva. vuttamevatthaá¹ƒ pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ vuttaá¹ƒ. __visuá¹ƒ visuá¹ƒ avatvÄ• _ti paccekaá¹ƒ sarÅ«pato avatvÄ• . __aÃ±Ã±e cÄ• _ti a sesaá¹ƒ suviÃ±Ã±eyyameva.

isigilisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. mahÄ• cattÄ• rÄ«sakasuttavaá¹‡á¹‡anÄ•

<136> dosehi \Ne II 90/ Ä• rakÄ• ti __ariyaá¹ƒ_. tenÄ• ha __ ``niddosaâ€™â€™ _nti. sÄ• lokuttarabhÄ• vena savisesÄ• ti Ä• ha __ ``lokuttaraâ€™â€™ _nti. sammÄ• sundaro pasat __sammÄ• samÄ• dhÄ«_ti Ä• ha --- __ ``sammÄ• samÄ• dhinti maggasamÄ• dhiâ€™â€™ tappaá¹-ibaddhavuttitÄ• yÄ• ti __upanisaá¹ƒ, _ kÄ• raá¹‡anti Ä• ha --- __ ``saupanisanti sap parikaroti parivÄ• retÄ«ti __parikkhÄ• ro_ti Ä• ha --- __ ``saparikkhÄ• ranti saparivÄ• raâ€™

__parivÄ• ritÄ• _ti sahajÄ• tÄ• dipaccayabhÄ• vena parivÄ• rantehi viya upagatÄ• . __pure vuá¹-á¹-hÄ• nagÄ• minibhÄ• vanÄ• sahajÄ• tÄ• dipaccayavasena paccayattÄ• purassarÄ• ``vipassanÄ• sammÄ• diá¹-á¹-hi cÄ• â€™â€™ _ti. idÄ• ni tÄ• ni kiccato dassetuá¹ƒ, __ ``vipassanÄ• sammÄ• diá¹-á¹-hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __parivÄ«maá¹ƒsa_gga cittuppÄ• de vÄ«maá¹ƒsÄ• dhipateyyena pavattiyÄ• sammÄ• diá¹-á¹-hiyÄ• pubbaá¹…gam maggasamÄ• dhissa nÄ• nÄ• khaá¹‡ikaá¹ƒ pubbaá¹…gamabhÄ• vaá¹ƒ dasseti. __vÄ«maá tathÄ• pavattaanulomaÃ±Ä• á¹‡assa osÄ• ne. __bhÅ«miladdhaá¹ƒ vaá¹-á¹-aá¹ƒ samugghÄ santÄ• ne dÄ«gharattaá¹ƒ anusayitaá¹ƒ kilesavaá¹-á¹-aá¹ƒ samucchindanti. __vÅ«pasamay vevacanaá¹ƒ. __vÅ«pasamayamÄ• nÄ• _ti vÄ• tato eva avasiá¹-á¹-hampi vaá¹-á¹-aá¹ƒ app vÅ«pasamenti. tenevÄ• ha --- __ ``maggasammÄ• diá¹-á¹-hi ... pe ... uppajjatÄ«â€™â€™ _t sammÄ• diá¹-á¹-hi. __duvidhÄ• pÄ«_ti \Be II 306/ yathÄ• vuttÄ• duvidhÄ• pi. __idha adhipp vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya kiccassa dassitattÄ• .

lakkhaá¹‡e paá¹-ivijjhamÄ• ne lakkhaá¹‡iko dhammo paá¹-ividdho hotÄ«ti Ä• ha --- __ ``mic pe ... Ä• rammaá¹‡ato pajÄ• nÄ• tÄ«â€™â€™ _ti. vipassanÄ• sammÄ• diá¹-á¹-hiyampi ese bhÄ• vanÄ• kiccato. sammÄ• diá¹-á¹-hiyaá¹ƒ tadadhigataasammohatÄ• ya __asammohato paá¹-ivedhakiccato. taá¹ƒ pana sabbathÄ• asammuyhanamevÄ• ti Ä• ha __ ``asammohato pajÄ• nanÄ• _ti micchÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hÄ«ti yÄ• thÄ• vato avabodho. __assÄ• puggalassa.

__dvÄ• ya_nti -kÄ• ro dÄ«ghaá¹ƒ katvÄ• vutto. tenÄ• ha __ ``dvayaá¹ƒ vadÄ• mÄ«â€™â€ dvayaá¹ƒ. tenÄ• ha __ ``duvidhakoá¹-á¹-hÄ• saá¹ƒ vadÄ• mÄ«â€™â€™ _ti. puÃ±Ã±assa el

puÃ±Ã±abhÄ• giko \Ne II 91/, ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• itthiliá¹…gavasena __ ``pu
vuttaá¹ƒ. __upadhisaá¹…khÄ• tassÄ• _ti khandhapabandhasaá¹…khÄ• tassa.

__amatadvÄ• ra_nti ariyamaggaá¹ƒ. __paÃ±Ã±apetÄ«_ti niyyÄ• nÄ• dipakÄ• rato paÃ±Ã±a
dassetÄ«â€™â€™ _ti. tattha sammohassa viddhaá¹ƒsanena asammohato dasseti. __tasmi
amatadvÄ• rapaÃ±Ã±Ä• pane atthe. __bojjhaá¹…gappattÄ• _ti bojjhaá¹…gabhÄ• vappattÄ•
niyyÄ• nabhÄ• vena pavattiyÄ• maggapaÃ±Ã±Ä• ya aá¹-á¹-hannampi sÄ• dhÄ• raá¹‡attÄ•
aá¹…ganti katvÄ• sesadhamme aá¹…gikabhÄ• vena dassento __ ``ariyamaggassa aá¹…ga
bhikkhÅ«_ti micchÄ• diá¹-á¹-hiá¹ƒ ``micchÄ• diá¹-á¹-hÄ«â€™â€™ ti sammÄ• diá¹-á¹-hiá¹ƒ ``
ti jÄ• nanto bhikkhu. __pajahanatthÄ• yÄ• _ti samucchedavasena pajahanÄ• ya. __paá¹-ilÄ
maggasammÄ• diá¹-á¹-hiyÄ• adhigamÄ• ya. __kusalavÄ• yÄ• mo_ti vipassanÄ• sampayut
saratÄ«ti __sato, _ taá¹ƒ panassa saraá¹‡aá¹ƒ satisamaá¹…gitÄ• yÄ• ti Ä• ha __ ``satiyÄ•
kÄ• maÃ±cettha vipassanÄ• sammÄ• diá¹-á¹-hiá¹ƒ yathÄ• bhÅ«tÄ• sammÄ• vÄ• yÄ• masa
hutvÄ• parivÄ• renti, ``itiyime tayo dhammÄ• sammÄ• diá¹-á¹-hiá¹ƒ anuparidhÄ• vanti anu
pana vacanato, ``ettha hÄ«â€™â€™ tiÄ• dinÄ• maggasammÄ• diá¹-á¹-hiyÄ• eva sesadha
sahacaraá¹‡abhÄ• vena parivÄ• raá¹‡aá¹ƒ yojitaá¹ƒ. __sammÄ• saá¹…kappÄ• dÄ«na_nti _
sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• naá¹ƒ gahaá¹‡aá¹ƒ itaresaá¹ƒ parivÄ• rabhÄ• vena ga
te eva parivÄ• re parivÄ• ravante ca katvÄ• vattuá¹ƒ saá¹…karato sammohajananato ca. __
sammÄ• diá¹-á¹-hivÄ• yÄ• masatiyo __sahajÄ• taparivÄ• rÄ• va honti_ maggakkhaá¹‡ikÄ•
vipassanÄ• khaá¹‡aviratÄ«naá¹ƒ asambhavato.

<137> __takkanavasena_ lokasiddhenÄ• ti adhippÄ• yo. ``evaÃ±cevaÃ±ca bhavitabbaâ€™
kÅ«pe viya udakassa Ä• rammaá¹‡assa Ä• kaá¸• á¸• hanaá¹ƒ vitakkanaá¹ƒ __vitakko. saá¹
taá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• kappanavasena. takkanaá¹ƒ kappananti ca ataá¹ƒsahajÄ
daá¹-á¹-habbaá¹ƒ. __ekaggo_ti iminÄ• samÄ• dhinÄ• laddhupakÄ• rasseva vitakkassa app
dasseti. visesena vÄ• appanÄ• vitakkassa vasena cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ abhiropeti, vi
Ä• ha __ ``vitakke panÄ• â€™â€™ _tiÄ• di. __attanoyeva dhammatÄ• ya cittaá¹ƒ Ä• ramma
Ä• rammaá¹‡adhammÄ• naá¹ƒ gahaá¹‡aá¹ƒ nÄ• ma sabhÄ• vasiddhaá¹ƒ, na dhammantara
pavattamÄ• no Ä• rammaá¹‡Ä• bhiniropanavaseneva pavattatÄ«ti dasseti. evaá¹ƒ santepi
sabhÄ• vÄ• vitakkacittuppÄ• dato savitakkacittuppÄ• dassa Ä• rammaá¹‡aggahaá¹‡avisesa
vitakko cittassa Ä• rammaá¹‡aggahaá¹‡e visesapaccayoti pÄ• kaá¹-oyamattho. apare pana
yathÄ• koci rÄ• javallabhaá¹ƒ, taá¹ƒsambandhÄ«naá¹ƒ mittaá¹ƒ vÄ• nissÄ• ya rÄ• jagehaá
evaá¹ƒ vitakkaá¹ƒ nissÄ• ya cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati vitakkassa Ä• rammaá¹‡Ä•
aÃ±Ã±esaá¹ƒ dhammÄ• naÃ±ca avitakkasabhÄ• vato. tenÄ• ha bhagavÄ• --- ``cetaso abh

yadi evaá¹ƒ kathaá¹ƒ avitakkacittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohatÄ«ti? vitakkabaleneva. yat
paricayena tena vinÄ• pi nirÄ• saá¹…ko rÄ• jagehaá¹ƒ pavisati, evaá¹ƒ paricayena vitakken
cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati. __paricayenÄ• _ti ca santÄ• ne pavattavitakkabhÄ• va

paricayena. vitakkassa hi santÄ• ne abhiá¹‡haá¹ƒ pavattassa vasena cittassa Ä• rammaá¹‡
ciraparicitaá¹ƒ; tena taá¹ƒ kadÄ• ci vitakkena vinÄ• pi tattha pavattateva; yathÄ• Ã±Ä• á¹‡a
sammasanavasena ciraparicitaá¹ƒ kadÄ• ci \Be II 308/ Ã±Ä• á¹‡arahitampi sammasanavas
kilesasahitaá¹ƒ hutvÄ• pavattaá¹ƒ sabbaso kilesarahitampi paricayena kilesavÄ• sanÄ• vas
sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__vÄ• caá¹ƒ saá¹…kharotÄ«_ti vÄ• caá¹ƒ uppÄ• deti, vacÄ«ghosuppattiyÄ• visesapaccayo
__lokiyavitakko_ dvattiá¹ƒsacittasahagato __vÄ• caá¹ƒ saá¹…kharoti_ vacÄ«viÃ±Ã±attijana
__vacÄ«saá¹…khÄ• rotveva panassa nÄ• maá¹ƒ hoti_ ruá¸·hito, taá¹ƒsamatthatÄ• nirodhato
saá¹…khÄ• roti. __ ``lokuttarasammÄ• saá¹…kappaá¹ƒ parivÄ• rentÄ«â€™â€™ _ti vatvÄ•
kadÄ• ci katamaá¹ƒ parivÄ• rentÄ«ti? codanaá¹ƒ sandhÄ• yÄ• ha __ ``etthÄ• â€™â€™ _tiÄ
labbhanti_ nÄ• nÄ• samannÄ• hÄ• rahetukattÄ• , pubbabhÄ• geyeva ca te uppajjantÄ«ti. __
tividhassapi paá¹-ipakkhassa samucchindanena sÄ• tisayaá¹ƒ tiá¹‡á¹‡ampi kiccakaraá¹‡ato
sammÄ• vÄ• cÄ• dÄ«supi.

<138> viramati etÄ• yÄ• ti __veramaá¹‡Ä«_ virati vuccati. sÄ• musÄ• vÄ• dato viramaá¹‡a
cetanÄ• pi verassa maá¹‡anato vinÄ• sanato viratipÄ«ti Ä• ha --- __ ``viratipi cetanÄ• pi vaá
__Ä• rakÄ• ramatÄ«_ti samucchinnehi dÅ«rato samussÄ• reti. __vinÄ• tehi ramatÄ«_ti ac
bhavati. __tato tato_ti diá¹-á¹-he adiá¹-á¹-havÄ• dÄ• dito musÄ• vÄ• dÄ• . visesato anuppat
__paá¹-inivattÄ• hutvÄ• _.

<140> __tividhena kuhanavatthunÄ• _ti paccayapaá¹-isevana-sÄ• mantajappana-iriyÄ• pat
pÄ• picchatÄ• nibbattena tividhena kuhanavatthunÄ• . __etÄ• ya_ kuhanÄ• ya karaá¹‡abhA
paccayuppÄ• danatthaá¹ƒ __nimittaá¹ƒ_ \Ne II 93/ sÄ«laá¹ƒ etesanti yojanÄ• . attavisayalÄ•
akkosanakhuá¹ƒsanavambhanÄ• divasena pisanaá¹ƒ ghaá¹-á¹-anaá¹ƒ viheá¹-hanaá¹ƒ __nip
aÃ±Ã±assa, tato laddhaá¹ƒ parassa datvÄ• evaá¹ƒ lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«á¹ƒsatÄ«ti
nijigÄ«á¹ƒsanÄ• . pÄ• á¸·iyaá¹ƒ Ä• gato_ kuhanÄ• divasena __micchÄ• Ä• jÄ«vo_. ko pana
``Ä• jÄ«vahetÅ«â€™â€™ _tiÄ• di. __tÄ• saá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ, ``Ä• jÄ«vo kup
kuppatÄ«â€™â€™ ti katvÄ• vuttaá¹ƒ.

<141> sammÄ• \Be II 309/ pasatthÄ• sobhanÄ• niyyÄ• nikÄ• diá¹-á¹-hi etassÄ• ti __sam
tassa pana yasmÄ• sammÄ• diá¹-á¹-hi saccÄ• bhisamayassa nibbÄ• nasacchikiriyÄ• ya av
``maggasammÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitassÄ• â€™â€™ _ti. __paho_ti bhavati tÄ• ya saheva
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ yÄ• thÄ• vato jÄ• nanaá¹-á¹-hena sammÄ• Ã±Ä• á¹‡anti idh
maggasamÄ• dhimhi á¹-hite eva hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ Ä• ha --- __ ``maggasam
sammÄ• Ã±Ä• á¹‡aá¹ƒ pahotÄ«â€™â€™ _tiÄ• di. iminÄ• kiá¹ƒ dassetÄ«ti? yathÄ• magga
puggalo, ``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti vutto, evaá¹ƒ maggaphalapaccavekkhaá¹‡aÃ±Ä
``sammÄ• Ã±Ä• á¹‡oâ€™â€™ ti vutto, tassa ca maggaphalasammÄ• samÄ• dhipavattiyÄ•

sammÄ• vimuttiyÄ• pahotÄ«ti imamatthaá¹ƒ dasseti. phalasamÄ• dhi tÄ• va pavattatu, mag
tampi akuppabhÄ• vatÄ• ya accantasamÄ• dhibhÄ• vato kiccanipphattiyÄ• pavattatevÄ• ti
__á¹-hapetvÄ• aá¹-á¹-haphalaá¹…gÄ• nÄ«_ti phalabhÅ«tÄ• ni sammÄ• diá¹-á¹-hiÄ• dÄ«ni
``sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kappo pahotÄ«â€™â€™ tiÄ• dinÄ• visuá¹ƒ gahitat
__sammÄ• Ã±Ä• á¹‡aá¹ƒ paccavekkhaá¹‡aá¹ƒ katvÄ• _ti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ s
__phalaá¹ƒ kÄ• tu_nti phaladhammasahacaritatÄ• ya vipÄ• kasabhÄ• vatÄ• ya ca ``phalaâ€
phalasampayuttadhamme sammÄ• vimuttiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ. tathÄ• ca v
__sallekhasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Ps I 83) ``phalasampayuttÄ• ni pana sammÄ• diá¹-á¹
aá¹-á¹-haá¹…gÄ• ni á¹-hapetvÄ• sesadhammÄ• sammÄ• vimuttÄ«ti veditabbÄ• â€™â€™

<142> __nijjiá¹‡á¹‡Ä• _ti nijjÄ«ritÄ• , viddhastÄ• vinÄ• sitÄ• ti attho. __phalaá¹ƒ kathita_nt
``sammÄ• diá¹-á¹-hissa, bhikkhave, micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hotÄ«â€™â€™ ti iminÄ
sÄ• maÃ±Ã±aphalaá¹ƒ kathitanti vadanti, nijjÄ«raá¹‡aá¹ƒ paá¹-ippassambhananti adhippÄ•
samucchindananti katvÄ• , __majjhimabhÄ• á¹‡akÄ• ... pe ... maggo kathitoti vadanti. dass
pariÃ±Ã±Ä• bhisamayÄ• divasena catunnaá¹ƒ saccÄ• naá¹ƒ paccakkhato dassanaá¹-á¹-her
__viditakaraá¹‡aá¹-á¹-henÄ• _ti paccakkhena yathÄ• diá¹-á¹-hÄ• naá¹ƒ maggaphalÄ• naá¹ƒ
pÄ• kaá¹-akaraá¹‡aá¹-á¹-hena. __tadadhimuttaá¹-á¹-henÄ• _ti tasmiá¹ƒ yathÄ• sacchikate n
adhimuccanabhÄ• vena.

__kusalapakkhÄ• _ti \Ne II 94/ anavajjakoá¹-á¹-hÄ• sÄ• . __mahÄ• vipÄ• kadÄ• nenÄ• _ti n
sukhavipÄ• kassa ceva kÄ• yikÄ• didukkhavipÄ• kassa ca dÄ• nena.

yathÄ• \Be II 310/ mahÄ• vipÄ• kassa dÄ• nena mahÄ• cattÄ• rÄ«sakaá¹ƒ, tathÄ• bahutÄ
dassetuá¹ƒ, __ ``imasmiÃ±ca pana sutte paÃ±ca sammÄ• diá¹-á¹-hiyo kathitÄ• â€™â€™ _t
hi __mahÄ• _-saddo hoti ``mahÄ• janoâ€™â€™ tiÄ• dÄ«su (MN II 65). ettha ca ``natthi dinn
vatthubhedena dasa micchÄ• diá¹-á¹-hidhammÄ• kathitÄ• , vatthubhedeneva, ``atthi dinnaâ
sammÄ• diá¹-á¹-hidhammÄ• ti vÄ«sati hoti. yathÄ• ``sammÄ• diá¹-á¹-hissa, bhikkhave, sam
pahotÄ«â€™â€™ tiÄ• dinÄ• maggavasena dasa sammattadhammÄ• , tappaá¹-ipakkhabhÅ
micchÄ• saá¹…kappo pahotÄ«â€™â€™ tiÄ• dinÄ• atthato dasa micchattadhammÄ• ti vÄ«
evaá¹ƒ vÄ«sati. kathaá¹ƒ vÄ• repi sammÄ• diá¹-á¹-hiÄ• dayo dasÄ• ti vÄ«sati? evamete dve
saddhiá¹ƒ tayo cattÄ• rÄ«sakÄ• vibhÄ• vitÄ• ti veditabbÄ• .

<143> pasaá¹ƒsiyassa ujuvipaccanÄ«kaá¹ƒ nindiyaá¹ƒ pasaá¹ƒsantopi atthato pasaá¹ƒsiya
pasaá¹ƒsiyassa guá¹‡aparidhaá¹ƒsanamukheneva hi nindiyassa pasaá¹ƒsÄ• ya pavattanato
``micchÄ• diá¹-á¹-hinÄ• mÄ• yaá¹ƒ sobhanÄ• ti vadantopi sammÄ• diá¹-á¹-hiá¹ƒ garahati nÄ
__evamÄ• dÄ«_ti __Ä• di_saddena ``natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• y
II 227) evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti; tasmÄ• __evaá¹ƒvÄ• dino_ti evaá¹ƒ hetu paá¹-ikkh
__okkantaniyÄ• mÄ• _ti ogÄ• á¸·hamicchattaniyÄ• mÄ• . __evarÅ«paá¹ƒ laddhiá¹ƒ gahetvÄ

taá¹ƒ __cÅ«á¸·apuá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttanayameva tasmÄ• tattha vutt
ediso hi ``buddhÄ• nampi atekicchoâ€™â€™ tiÄ• di vuttasadiso.

__attano nindÄ• bhayenÄ• _ti ``sammÄ• diá¹-á¹-hiÃ±ca nÄ• mete garahantÄ«â€™â€™ Ä•
vattabbanindÄ• bhayena. __ghaá¹-á¹-anabhayenÄ• _ti tathÄ• paresaá¹ƒ Ä• sÄ• danÄ• bha
attano upari kÄ• tabbaniggaho upÄ• rambho, garahato parittÄ• so upÄ• rambhabhayaá¹ƒ, t
upavÄ• dabhayaá¹ƒ hotÄ«ti Ä• ha __ ``upavÄ• dabhayenÄ• â€™â€™ _ti. sesaá¹ƒ suviÃ±Ã

mahÄ• cattÄ• rÄ«sakasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. Ä• nÄ• pÄ• nassatisuttavaá¹‡á¹‡anÄ•

<144> __pubbenÄ• _ti \Ne II 95/ \Be II 311/ nissakke karaá¹‡avacanaá¹ƒ. ``aparaá¹ƒ visesa
visesavisayo ca pubbasaddoti Ä• ha --- __ ``sÄ«laparipÅ«raá¹‡Ä• dito pubbavisesatoâ€™â

<145> __Ä• raddho_ yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattiyÄ• Ä• rÄ• dhito. yadatthÄ• ya sÄ•
visesÄ• patti ca, tadevettha appattanti adhippetaá¹ƒ, taá¹ƒ jhÄ• navipassanÄ• nimittanti Ä•
arahattassÄ• â€™â€™ _ti. __komudÄ«_ti kumudavatÄ«. tadÄ• kira kumudÄ• ni supupphit
``kumudÄ• naá¹ƒ atthitÄ• ya komudÄ«â€™â€™ _ti. kumudÄ• naá¹ƒ samÅ«ho, kumudÄ• ni
atthÄ«ti __komudÄ«_ti. __pavÄ• raá¹‡asaá¹…gaha_nti mahÄ• pavÄ• raá¹‡aá¹ƒ akatvÄ• Ä

__Ä• raddhavipassakassÄ• _ti Ä• rabhitavipassanassa, vipassanaá¹ƒ vaá¸• á¸• hetvÄ• us
__bhikkhÅ« idha osarissanti_ vutthavassÄ• pavÄ• ritapavÄ• raá¹‡Ä• ``bhagavantaá¹ƒ van
kammaá¹-á¹-hÄ• naá¹ƒ sodhessÄ• ma, yathÄ• laddhaá¹ƒ visesaÃ±ca pavedissÄ• mÄ• â€™
bhikkhÅ«_ti ime taruá¹‡asamathavipassanÄ• bhikkhÅ«. __visesaá¹ƒ nibbattetuá¹ƒ na sakk
senÄ• sanasappÄ• yÄ• dialÄ• bhena. __apalibuddha_nti aÃ±Ã±ehi anupaddutaá¹ƒ. __senÄ
antovassabhÄ• vato. __ekassa dinnopi sabbesaá¹ƒ dinnoyeva hoti, _ tasmÄ• sutasutaá¹-á¹
vasitvÄ• osariá¹ƒsu.

<146> __alanti yuttaá¹ƒ, _ opÄ• yikanti attho, ``alameva nibbindituâ€™â€™ ntiÄ• dÄ«su (D
128, 134, 143) viya. puá¹-abaddhaá¹ƒ pariharitvÄ• asitaá¹ƒ __puá¹-osaá¹ƒ_ a-kÄ• rassa o-
tenÄ• ha __ ``pÄ• theyyaâ€™â€™ _nti.

<147> __vipassanÄ• kathitÄ• _ti aniccasaÃ±Ã±Ä• mukheneva vipassanÄ• bhÄ• vanÄ• ka
aniccÄ• nupassanÄ• ya vipassanÄ• kiccaá¹ƒ samijjhati. __bahÅ« bhikkhÅ«_ te ca vitthÄ• ra
tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

<149> __sabbatthÄ• _ti \Be II 312/ sabbavÄ• resu. ``tasmÄ• tiha, bhikkhave, vedanÄ• nup

pÄ«tipaá¹-isaá¹ƒveditÄ• divaseneva \Ne II 96/ vedanÄ• nupassanÄ• ya vuttattÄ• , __ ``sukh
vuttaâ€™â€™ _nti Ä• ha. satipaá¹-á¹-hÄ• nabhÄ• vanÄ• manasikÄ• ratÄ• ya vuttaá¹ƒ --- __
manasikÄ• raâ€™â€™ _nti. __saÃ±Ã±Ä• nÄ• mena paÃ±Ã±Ä• vuttÄ• _ tesaá¹ƒ payogattÄ
vuttÄ• , _ bhÄ• vanÄ• ya paricitattÄ• Ä• rammaá¹‡assa manasikÄ• ranti katvÄ• . __vitakka
vuttaá¹ƒ vacÄ«saá¹…khÄ• rattÄ• tesaá¹ƒ.

__evaá¹ƒ santepÄ«_ti yadipi manasikÄ• rapariyÄ• pannatÄ• ya ``manasikÄ• roâ€™â€™ ti
vedanÄ• nupassanÄ• bhÄ• vo na yujjati, assÄ• sapassÄ• sÄ• hissa Ä• rammaá¹‡aá¹ƒ. __v
vedanÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ vatthuá¹ƒ __Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ
ekantabhÄ• vadassanena tassa vedanÄ• nupassanÄ• bhÄ• vo yujjati evÄ• ti imamatthaá¹ƒ

__dvÄ«hÄ• kÄ• rehÄ«_ti ye sandhÄ• ya vuttaá¹ƒ, te dassento __ ``Ä• rammaá¹‡ato asamm
__sappÄ«tike dve jhÄ• ne_ti pÄ«tisahagatÄ• ni paá¹-hamadutiyajjhÄ• nÄ• ni paá¹-ipÄ• á¹-iy
samÄ• pattikkhaá¹‡e_ti samÄ• pajjanakkhaá¹‡e. __jhÄ• napaá¹-ilÄ• bhenÄ• _ti jhÄ• nena s
__Ä• rammaá¹‡ato_ Ä• rammaá¹‡amukhena tadÄ• rammaá¹‡ajhÄ• napariyÄ• pannÄ• __p
Ä• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ• . yathÄ• nÄ• ma sappapariyesanaá¹ƒ carantena ta
sopi paá¹-isaá¹ƒviditova hoti mantÄ• gadabalena tassa gahaá¹‡assa sukarattÄ• ; evaá¹ƒ pÄ
Ä• rammaá¹‡e paá¹-isaá¹ƒvidite sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• eva hoti salakkhaá¹‡ato sÄ•
tassÄ• gahaá¹‡assa sukarattÄ• . __vipassanÄ• kkhaá¹‡e_ti vipassanÄ• paÃ±Ã±Ä• pubbaá
visesato dassanakkhaá¹‡e. __lakkhaá¹‡apaá¹-ivedhÄ• _ti pÄ«tiyÄ• salakkhaá¹‡assa sÄ• m
paá¹-ivijjhanena. yaÃ±hi pÄ«tiyÄ• visesato sÄ• maÃ±Ã±ato ca lakkhaá¹‡aá¹ƒ, tasmiá¹ƒ vidi
viditÄ• hoti. tenÄ• ha --- __ ``asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«â€™â€™ _ti.

idÄ• ni tamatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ, __ ``vuttampi cetaâ€™â€™ _ntiÄ• di vutta
assÄ• savasenÄ• _ti dÄ«ghassa assÄ• sassa Ä• rammaá¹‡abhÅ«tassa vasena. __cittassa
pajÄ• nato_ti jhÄ• napariyÄ• pannaá¹ƒ avikkhepoti laddhanÄ• maá¹ƒ \Be II 313/ cittassekag
taá¹ƒsampayuttÄ• ya paÃ±Ã±Ä• ya pajÄ• nato. yatheva hi Ä• rammaá¹‡amukhena pÄ«ti pa
taá¹ƒsampayuttadhammÄ• pi Ä• rammaá¹‡amukhena paá¹-isaá¹ƒviditÄ• eva honti. __sati u
dÄ«ghaá¹ƒ assÄ• savasena jhÄ• nasampayuttÄ• sati tasmiá¹ƒ Ä• rammaá¹‡e upaá¹-á¹-hite
upaá¹-á¹-hitÄ• eva nÄ• ma hoti. __tÄ• ya satiyÄ• _ti evaá¹ƒ upaá¹-á¹-hitÄ• ya tÄ• ya satiyÄ
Ã±Ä• á¹‡ena_ suppaá¹-ividitattÄ• \Ne II 97/ Ä• rammaá¹‡assa tassa vasena tadÄ• rammaá
paá¹-isaá¹ƒviditÄ• hoti. avasesapadÄ• nipÄ«_ti ``dÄ«ghaá¹ƒ passÄ• savasenÄ• â€™â€™ t

evaá¹ƒ __paá¹-isambhidÄ• magge_ vuttamatthaá¹ƒ imasmiá¹ƒ sutte yojetvÄ• dassetuá¹ƒ,
vuttaá¹ƒ. iminÄ• pi yoginÄ• manasikÄ• rena paá¹-ilabhitabbato paá¹-ilÄ• bhoti vuttaá¹ƒ --- _
vedanÄ• saá¹…khÄ• tamanasikÄ• rapaá¹-ilÄ• bhenÄ• â€™â€™ _ti.

__assÄ• sapassÄ• sanimitta_nti assÄ• sapassÄ• se nissÄ• ya paá¹-iladdhapaá¹-ibhÄ• gan
kiÃ±cÄ• pi karoti; satiÃ±ca sampajaÃ±Ã±aÃ±ca upaá¹-á¹-hapetvÄ• pavattanato Ä• rammaá
paá¹-isaá¹ƒviditattÄ• citte cittÄ• nupassÄ«yeva nÄ• mesa hoti. evaá¹ƒ cittÄ• nupassanÄ• p
satisampajaÃ±Ã±abaleneva hotÄ«ti Ä• ha __ ``na hÄ«â€™â€™ _tiÄ• di. pajahati etena, say
__pahÄ• naá¹ƒ, _ Ã±Ä• á¹‡aá¹ƒ. __domanassavasena byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ dassita
__tassÄ• _ti nÄ«varaá¹‡apabbassa. __pahÄ• nakaraÃ±Ä• á¹‡a_nti pajahanaÃ±Ä• á¹‡aá¹ƒ.
paá¹-ipÄ• á¹-iyÄ• vipassanamÄ• ha. __samathapaá¹-ipanna_nti majjhimasamathanimittaá¹
ajjhupekkhati. __ekato upaá¹-á¹-hÄ• na_nti paá¹-ipakkhavigamena ekabhÄ• vena upaá¹-á¹-
__sahajÄ• tÄ• naá¹ƒ ajjhupekkhanÄ• hotÄ«_ti paggahaniggahasampahaá¹ƒsanesu byÄ• p
Ä• rammaá¹‡Ä• naá¹ƒ ajjhupekkhanÄ• , ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ pajahati upekkhaa
ti, evaá¹ƒ vuttaajjhupekkhanÄ• pavattÄ• ti paá¹-ipannÄ• . __kevalaá¹ƒ nÄ«varaá¹‡Ä• didha
nÄ«varaá¹‡Ä• didhamme eva pahÄ«ne disvÄ• , atha kho tesaá¹ƒ pajahanaÃ±Ä• á¹‡ampi y
ajjhupekkhitÄ• hoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``dhammÄ• pi kho, bhikkhave, pahÄ• tabb
ti (MN I 240).

<150> __aniccÄ• divasena_ \Be II 314/ __pavicinatÄ«_ti aniccÄ• dippakÄ• rehi vicinati pas
kilesÄ• misarahitÄ• . __kÄ• yikacetasikadarathapaá¹-ippassaddhiyÄ• _ti kÄ• yacittÄ• naá¹ƒ
vikkhambhitattÄ• . sahajÄ• tadhammÄ• naá¹ƒ ekasabhÄ• vena pavattiyÄ• __sahajÄ• taajjh
hoti_.

__tasmiá¹ƒ kÄ• ye_ pavattÄ• kÄ• yÄ• rammaá¹‡Ä• __sati, _ pubbabhÄ• giyo __satisamb
somanassasahagatacittuppÄ• davasena cetaá¹ƒ okkamanaá¹ƒ oliyanaá¹ƒ kosajjaá¹ƒ, tato a
atidhÄ• vanaá¹ƒ uddhaccaá¹ƒ, tadubhayavidhurÄ• bojjhaá¹…gupekkhÄ• bhÅ«tÄ• anosakk
majjhattÄ• kÄ• ratÄ• . idÄ• ni __yatheva_ hÄ«tiÄ• dinÄ• tameva majjhattÄ• kÄ• raá¹ƒ \Ne I
__tudanaá¹ƒ vÄ• _ patodena. __Ä• kaá¸• á¸• hanaá¹ƒ vÄ• _ rasminÄ• . __natthi_ na kÄ• ta
__ekacittakkhaá¹‡ikÄ• _ti ekekasmiá¹ƒ citte vipassanÄ• vasena saha uppajjanakÄ• . __nÄ•
nÄ• nÄ• kiccÄ• ceva nÄ• nÄ• sabhÄ• vÄ• ca.

<152> __vuttatthÄ• neva_ sabbÄ• savasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Ps 27) Ä• nÄ• pÄ• nÄ• r
pavattasatiyo Ä• rammaá¹‡asÄ«sena tadÄ• rammaá¹‡Ä• dhammÄ• gahitÄ• , tÄ• panekas
__lokiyÄ• , _ tÄ• vaá¸• á¸• hamÄ• nÄ• __lokiyaá¹ƒ_ catubbidhampi __satipaá¹-á¹-hÄ• naá
vijjÄ• vimuttiphalanibbÄ• na_nti vimuttÄ«naá¹ƒ phalabhÅ«taá¹ƒ tehiyeva veditabbaá¹ƒ kilesa
amatamahÄ• nibbÄ• nameva vijjÄ• vimuttÄ«naá¹ƒ adhigamena adhigantabbatÄ• ya tathÄ•
Ä• rammaá¹‡aá¹ƒ katvÄ• amatassÄ• nubhavanameva. idha sutte lokiyÄ• pi bojjhaá¹…gÄ•
ettakaá¹ƒ gahetvÄ• , __ ``iti lokiyassa Ä• gataá¹-á¹-hÄ• ne lokiyaá¹ƒ kathitaâ€™â€™ _nti ca
atthavaá¹‡á¹‡anÄ• vasena aá¹-á¹-hakathÄ• yaá¹ƒ kathitaá¹ƒ. __thero_ti mahÄ• dhammarak
evaá¹ƒ hotÄ«_ti aÃ±Ã±asmiá¹ƒ lokiyalokuttaradhammÄ• naá¹ƒ tattha tattha vomissakanaye
lokiyaá¹ƒ Ä• gataá¹ƒ, idha lokuttaraá¹ƒ Ä• gatanti kathetabbaá¹ƒ hoti. __lokuttaraá¹ƒ upari Ä

vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«ti evaá¹ƒ lokuttaraá¹ƒ upari desanÄ• yaá¹ƒ Ä• gataá¹ƒ; tasmÄ
bojjhaá¹…gÄ• vijjÄ• vimutti paripÅ«rikÄ• kathetabbÄ• \Be II 315/ lokuttarÄ• naá¹ƒ bojjhaá
vijjÄ• gahaá¹‡ena gahitattÄ• , tasmÄ• therena vuttoyevettha attho gahetabbo. sesaá¹ƒ vutt
suviÃ±Ã±eyyameva.

Ä• nÄ• pÄ• nassatisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. kÄ• yagatÄ• satisuttavaá¹‡á¹‡anÄ•

153-4__._ tappaá¹-isaraá¹‡Ä• naá¹ƒ \Ne II 99/ kÄ• mÄ• vacarasattÄ• naá¹ƒ paá¹-isaraá¹‡aá
kÄ• maguá¹‡Ä• , gehe sitÄ• Ä• rabbha pavattiyÄ• allÄ«nÄ• ti __gehassitÄ• . sarantÄ«_ti v
hi pavatti dhÄ• vatÄ«ti vuccati. __saá¹…kappÄ• _ti ye keci micchÄ• saá¹…kappÄ• ,
byÄ• pÄ• davihiá¹ƒsÄ• saá¹…kappÄ• dayopi kÄ• maguá¹‡asitÄ• evÄ• ti. __gocarajjhattasn
kammaá¹-á¹-hÄ• ne eva vattanti. taÃ±hi dhammavasena upaá¹-á¹-hitÄ• ya bhÄ• vanÄ• ya g
``gocarajjhattaâ€™â€™ nti vuttaá¹ƒ. assÄ• sapassÄ• sakÄ• ye gatÄ• pavattÄ• ti kÄ• yagat
__kÄ• yagatÄ• satiá¹ƒ_. satisÄ«sena taá¹ƒsahagate bhÄ• vanÄ• dhamme vadati assÄ• sap
taá¹ƒtaá¹ƒkoá¹-á¹-hÄ• se samathavatthubhÄ• vena pariggahetvÄ• satiyÄ• pariggahitattÄ•
Ä• rabbha aniccÄ• dimanasikÄ• ravasena pavattÄ• kÄ• yÄ• rammaá¹‡Ä• satÄ« satibhÄ• v
``kÄ• yapariggÄ• hikaâ€™â€™ _ntiÄ• dimÄ• ha.

__satipaá¹-á¹-hÄ• ne_ti mahÄ• satipaá¹-á¹-hÄ• nasutte (DN II 378; MN I 111), __cuddasavi
kathitÄ• , _ cuá¹‡á¹‡akajÄ• tÄ• ni aá¹-á¹-hikÄ• ni pariyosÄ• naá¹ƒ katvÄ• kÄ• yÄ• nupassa
pana kesÄ• dÄ«su vaá¹‡á¹‡akasiá¹‡avasena nibbattitÄ• naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ
vaá¸• á¸• hitattÄ• aá¹-á¹-hÄ• rasavidhena kÄ• yagatÄ• satibhÄ• vanÄ• .

<156> __tassa bhikkhuno_ti yo kÄ• yagatÄ• satibhÄ• vanÄ• ya vasÄ«bhÅ«to, tassa bhikkh
vijjaá¹ƒ bhajantÄ«_ti sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatapaccaya
tÄ• ya saha ekÄ«bhÄ• vamiva gacchantÄ«ti attho. __vijjÄ• bhÄ• ge vijjÄ• koá¹-á¹-hÄ• se_ \
vijjÄ• sabhÄ• gatÄ• ya tadekadese vijjÄ• koá¹-á¹-hÄ• se vattanti. __tÄ• hi sampayuttadham
cettha vijjÄ• naá¹ƒ vijjÄ• bhÄ• giyatÄ• na sambhavatÄ«ti? no na sambhavati. yÄ• ya hi vijjÄ
vijjÄ• sampayuttÄ• naá¹ƒ vijjÄ• bhÄ• giyatÄ• , sÄ• taá¹ƒnimittÄ• ya vijjÄ• ya upacarÄ«yatÄ
sesÄ• vijjÄ• bhÄ• giyÄ• _ti aá¹-á¹-hasu vijjÄ• su ekaá¹ƒ ``vijjÄ• â€™â€™ ti gahetvÄ• itarÄ
``vijjÄ• bhÄ• giyÄ• â€™â€™ ti veditabbÄ• . saddhiá¹ƒ pavattanasabhÄ• vÄ• su ayameva vi
abhÄ• vato vijjÄ• bhÄ• go viya vijjÄ• bhÄ• giyÄ• pi pavattati evÄ• ti vattabbaá¹ƒ. __Ä• poph
paá¹-ibhÄ• ganimittabhÅ«tena Ä• pokasiá¹‡ena sabbaso mahÄ• samuddapharaá¹‡aá¹ƒ Ä•
dibbacakkhuÃ±Ä• á¹‡assa kiccaá¹ƒ pharaá¹‡anti katvÄ• , dibbacakkhuatthaá¹ƒ vÄ• Ä• loka
__dibbacakkhupharaá¹‡a_nti daá¹-á¹-habbaá¹ƒ. ubhayasmimpi pakkhe samuddaá¹…gamÄ
samuddantogadhattÄ• tesaá¹ƒ cetasÄ• phuá¹-atÄ• veditabbÄ• . __kunnadi_ggahaá¹‡aÃ±

sanditvÄ• tÄ• saá¹ƒ udakassa samuddapariyÄ• pannabhÄ• vÅ«pagamanattÄ• , na bahi ma
parittakÄ• laá¹-á¹-hitikÄ• ti.

__otÄ• ra_nti kilesuppattiyÄ• avasaraá¹ƒ, taá¹ƒ pana vivaraá¹ƒ chiddanti ca vuttaá¹ƒ. __Ä•
kilesuppattiyÄ• olambanaá¹ƒ. __yÄ• va pariyosÄ• nÄ• _ti mattikÄ• puÃ±jassa yÄ• va pariy

<158> __abhiÃ±Ã±Ä• yÄ• _ti iddhividhÄ• diabhiÃ±Ã±Ä• ya. __sacchikÄ• tabbassÄ• _ti pa
adhiá¹-á¹-hÄ• navikubbanÄ• didhammassa. __abhiÃ±Ã±Ä• va kÄ• raá¹‡a_nti Ä• ha --- ``sa
abhiÃ±Ã±Ä• kÄ• raá¹‡assa pana siddhiyÄ• pÄ• kaá¹-Ä• â€™â€™ ti. __mariyÄ• dabaddhÄ

__yuttayÄ• naá¹ƒ viya katÄ• ya_ icchiticchite kÄ• le sukhena paccavekkhitabbattÄ• . __pat
sampattÄ«naá¹ƒ patiá¹-á¹-hÄ• bhÄ• vaá¹ƒ pÄ• pitÄ• ya. __anuppavattitÄ• yÄ• _ti bhÄ• van
anuppavattitÄ• ya. __paricayakatÄ• yÄ• _ti Ä• sevanadaá¸·hatÄ• ya suciraá¹ƒ paricayÄ• ya
sabbaso ukkaá¹ƒsaá¹ƒ pÄ• pitÄ• ya. __susamÄ• raddhÄ• yÄ• _ti ativiya sammadeva nibba
suviÃ±Ã±eyyameva.

kÄ• yagatÄ• satisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. saá¹…khÄ• rupapattisuttavaá¹‡á¹‡anÄ•

<160> __saá¹…khÄ• rupapatti_nti \Ne II 101/ \Be II 317/ vipÄ• kakkhandhasaÃ±Ã±itÄ• naá
uppattiá¹ƒ, nibbattinti attho. yasmÄ• avadhÄ• raá¹‡aá¹ƒ etasmiá¹ƒ pade icchitabbanti, __
``saá¹…khÄ• rÄ• naá¹ƒyeva upapattiâ€™â€™ _nti vatvÄ• tena nivattitaá¹ƒ dassento, __ ``
Ä• ha. tena satto jÄ«vo uppajjatÄ«ti micchÄ• vÄ• daá¹ƒ paá¹-ikkhipati. evaá¹ƒ uppajjanakad
dassetvÄ• idÄ• ni uppattijanakadhammavasenapi taá¹ƒ dassetuá¹ƒ, __ ``puÃ±Ã±Ä• bhisaá
vuttaá¹ƒ. tattha kÄ• mesu puÃ±Ã±Ä• bhisaá¹…khÄ• renapi upapatti hoti, sÄ• pana imasmiá
__puÃ±Ã±Ä• bhisaá¹…khÄ• rena vÄ• _ti __vÄ• _-saddo avuttatthÄ• pekkhaá¹‡avikappatth
Ä• gato ``Ä• neÃ±jÄ• bhisaá¹…khÄ• renÄ• â€™â€™ ti. atha vÄ• upapatti Ä• gatÄ• , evaá¹
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro panettha sarÅ«pena anÄ• gatopi puÃ±Ã±Ä• bhisaá¹…khÄ• ra
daá¹-á¹-habbaá¹ƒ. keci pana ``puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• renÄ• â€™â€™ ti paá¹-ha
__bhavÅ«pagakkhandhÄ• na_nti sugatibhavÅ«pagÄ• naá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ.

<161> __lokikÄ• vaá¹-á¹-anti_ kammavaá¹-á¹-assa gahaá¹‡ato. bhavÅ«papattihetubhÅ«tÄ
catupÄ• risuddhisÄ«laá¹ƒ tÄ• disaá¹ƒ buddhavacanabÄ• husaccaá¹ƒ Ä• misapariccÄ• go ka
kammaphaladiá¹-á¹-hi ca ime __saddhÄ• dayo_ veditabbÄ• . __á¹-hapetÄ«_ti paá¹‡idahana
paá¹‡idahatÄ«ti hi ayamettha attho. __patiá¹-á¹-hÄ• petÄ«_ti tattha suppatiá¹-á¹-hitaá¹ƒ katv
__sahapatthanÄ• yÄ• _ti, ``aho vatÄ• haá¹ƒ ... pe ... upapajjeyyaâ€™â€™ nti evaá¹ƒ pavatt
__saddhÄ• dayovÄ• _ti yathÄ• vuttÄ• saddhÄ• dayo eva __paÃ±ca dhammÄ• _ upapattiy

saá¹…khÄ• rÄ• , tasmÄ• eva aÃ±Ã±ehi visiá¹-á¹-habhavÅ«paharaá¹‡aá¹-á¹-hena vihÄ• rÄ•
á¹-hÄ• ne_ti tasmiá¹ƒ upapattiá¹-á¹-hÄ• ne.

__paÃ±cadhammÄ• va_ taá¹ƒsamaá¹…gÄ«puggalo upapattiá¹ƒ maggati gavesati etenÄ• ti
etÄ• yÄ• ti __paá¹-ipadÄ• _. cetanÄ• panettha suddhasaá¹…khÄ• ratÄ• ya saddhÄ• diggah
avadhÄ• raá¹‡aá¹ƒ kataá¹ƒ. upapattipakappanavaseneva pavattiyÄ• patthanÄ• gahaá¹‡en
cittakarayuttagatinibbattanadhammavasena avadhÄ• raá¹‡assa katattÄ• . cetanÄ• hi nÄ• n
upapattinibbattane vattabbameva natthi, tassÄ• pana kiccakaraá¹‡Ä• saddhÄ• dayo pattha
sahakÄ• rino bhavÅ«papattiyÄ• niyÄ• makÄ• hontÄ«ti tatrÅ«papattiyÄ• pavattantÄ«ti tesa
tenÄ• ha \Be II 318/ __ ``yassa hÄ«â€™â€™ _tiÄ• di. tena saddhÄ• patthanÄ• cÄ• ti ubha
102/ hutvÄ• kammaá¹ƒ visesentÄ• gatiá¹ƒ niyamentÄ«ti dasseti, paá¹-isandhiggahaá¹‡aá¹
kammassa vasenÄ• ti adhippÄ• yo. kÄ• maÃ±cettha ``kammaá¹ƒ katvÄ• â€™â€™ ti vuttaá
patthanaá¹ƒ á¹-hapetumpi vaá¹-á¹-atiyeva. __kammaá¹ƒ katvÄ• _ti cettha ``tÄ• petvÄ• bhuÅ
sayatÄ«â€™â€™ tiÄ• dÄ«su viya na kÄ• laniyamo, kammaá¹ƒ katvÄ• yadÄ• kadÄ• ci patt
ca idaá¹ƒ cÄ• rittadassanaá¹ƒ viya vuttaá¹ƒ. yathÄ• hi bhavapatthanÄ• yÄ• va maggena na
anuppannÄ• bhinavakatÅ«pacitassa kammassa paccayo hotiyeva. puna tathÄ• visesapaco
uppÄ• ditÄ• . tena vuttaá¹ƒ --- __ ``yassa paÃ±ca dhammÄ• atthi, na patthanÄ• tassa gati

<165> __sabbasovÄ• _ti ``idaá¹ƒ kÄ• á¸·akaá¹ƒ sÄ• maá¹ƒ setaá¹ƒ haritaá¹ƒ maá¹‡á¸• alaÅ
caturaá¹ƒsaá¹ƒ paripuá¹‡á¹‡aá¹ƒ khuddakaá¹ƒ mahantaâ€™â€™ ntiÄ• dinÄ• sabbasova _

<167> __sundaro_ti kÄ• á¸·akÄ• didosarahitatÄ• ya sobhano. __Ä• karasampanno_ sampa
__dhovanÄ• dÄ«hÄ«_ti dhovanatÄ• panamajjanÄ• dÄ«hi.

<168> lokadhÄ• tÅ«naá¹ƒ satasahassaá¹ƒ attano vase vattanato __satasahasso_. tassa pa
obhÄ• sakaraá¹‡aá¹ƒ pÄ• kaá¹-anti Ä• ha __ ``Ä• lokapharaá¹‡abrahmÄ• â€™â€™ _ti. aya
brahmÄ• â€™â€™ tiÄ• dÄ«supi. __nikkhena kata_nti nikkhaparimÄ• á¹‡ena jambonadena
vÄ«satisuvaá¹‡á¹‡anti keci. paÃ±cavÄ«satisuvaá¹‡á¹‡anti apare. suvaá¹‡á¹‡aá¹ƒ nÄ• ma c
__ghaá¹-á¹-anamajjanakkhamaá¹ƒ na hoti_ parittabhÄ• vato. __atirekenÄ• _ti paÃ±casuvaá
nikkhappamÄ• á¹‡aá¹ƒ asampattena. __vaá¹‡á¹‡avantaá¹ƒ pana na hoti_ avipulatÄ• ya uá¸
anupaá¹-á¹-hÄ• nato. avaá¹‡á¹‡avantatÄ• ya eva __pharusadhÄ• tukaá¹ƒ khÄ• yati. tÄ• sÅ«
sÄ• khÄ• vaá¸• á¸• hitvÄ• á¹-hitÄ• . __te_ti suvaá¹‡á¹‡aá¹…kurÄ• . __pacitvÄ• _ti tÄ• petv
samujjalÄ«katanti Ä• ha --- __ ``dhotaghaá¹-á¹-itapamajjitaâ€™â€™ _nti, tambamattikalepa
pÄ• sÄ• á¹‡Ä• dinÄ• ghaá¹-á¹-itaÃ±ca eá¸·akalomÄ• dinÄ• pamajjitaÃ±cÄ• ti attho.

__etadevÄ• _ti \Be II 319/ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• ettha Ä• lokapharaá¹‡ameva. atha
dibbacakkhupharaá¹‡aá¹ƒ, Ä• lokapharaá¹‡ampi __etadeva_. yattakaÃ±hi á¹-hÄ• naá¹ƒ yog
tattakaá¹ƒ á¹-hÄ• naá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ phusatÄ«ti dibbacakkhupharaá¹‡e dassi

dassitamevÄ• ti attho. __sabbatthÄ• _ti sabbasmiá¹ƒ ``pharitvÄ• â€™â€™ ti Ä• gataá¹-á¹-h
asambhinnena.

__kasiá¹‡apharaá¹‡aá¹ƒ_ \Ne II 103/ __viyÄ• _ti kasiá¹‡obhÄ• sena pharaá¹‡aá¹ƒ viya __d
maá¹‡ipabhÄ• pharaá¹‡assa viya brahmaloke dhÄ• tupharaá¹‡assa dassitattÄ• ti adhippÄ•
nikkhapabhÄ• sadisÄ• ti, __ ``nikkhopamme sarÄ«rapharaá¹‡aá¹ƒ viya dissatÄ«â€™â€™ _
__aá¹-á¹-hakathÄ• nÄ• ma natthÄ«_ti pÄ• á¸·ipadassa atthavaá¹‡á¹‡anÄ• ya nÄ• ma nicch
avinicchitÄ• ya pana natthi viyÄ• ti akathanaá¹ƒ nÄ• ma aá¹-á¹-hakathÄ• ya anÄ• ciá¹‡á¹‡a
__paá¹-ikkhipitvÄ• _. yathÄ• hi vattabbaá¹ƒ, tathÄ• avatvÄ• ``viyÄ• â€™â€™ ti vacanaá¹ƒ
adhippÄ• yo. buddhÄ• naá¹ƒ byÄ• mappabhÄ• byÄ• mappadese sabbakÄ• laá¹ƒ adhiá¹-á¹
__sarÄ«rapharaá¹‡aá¹ƒ_ sarÄ«rÄ• bhÄ• ya pattharaá¹‡aá¹ƒ __sabbakÄ• likaá¹ƒ. cattÄ• rim
__avinÄ• setvÄ• _ aÃ±Ã±amaÃ±Ã±amabhinditvÄ• __kathetabbaá¹ƒ. pharaá¹‡apadasseva
pharaá¹‡aâ€™â€™ nti. __pattharatÄ«_ti yathÄ• vuttaá¹ƒ pharaá¹‡avasena pattharati. __jÄ•
adhimuccanavasena jÄ• nÄ• ti.

<169> __Ä• dayo_ti __Ä• di_-saddena subhe saá¹…gaá¹‡hÄ• ti. __Ä• bhÄ• _ti dutiyajjhÄ•
gahetvÄ• sÄ• dhÄ• raá¹‡ato vuttaá¹ƒ. tato __subhÄ• _ti tatiyajjhÄ• nabhÅ«mike. tenÄ• ha
devÄ• natthÄ«â€™â€™ _tiÄ• di. sÄ• dhÄ• raá¹‡ato katÄ• yapi patthanÄ• ya jhÄ• naá¹…ga
parittÄ• bhesu upapatti hoti, majjhimaÃ±ce, appamÄ• á¹‡Ä• bhesu, paá¹‡Ä«taÃ±ce, Ä• bha
daá¹-á¹-habbaá¹ƒ. __subhÄ• _ti etthÄ• pi eseva nayo. heá¹-á¹-hÄ• vuttanayeneva suviÃ±Ã
``vehapphalÄ• divÄ• rÄ• pÄ• kaá¹-Ä• yevÄ• â€™â€™ _ti.

__kÄ• mÄ• vacaresu nibbattatÅ«_tiÄ• dinÄ• saddhÄ• dÄ«naá¹ƒ ajjhÄ• navipassanÄ• naá¹
hotÄ«ti Ä• saá¹…kati. itaro saddhÄ• dÄ«naá¹ƒ ajjhÄ• nasabhÄ• vattepi jhÄ• navipassanÄ•
nissayapaccayÄ• divasena sappaccayattÄ• brahmalokÅ«papattiá¹ƒ nibbÄ• naÃ±ca Ä• vah
paÃ±ca dhammÄ• â€™â€™ _tiÄ• dimÄ• ha \Be II 320/. tattha __sÄ«la_nti sambhÄ• rasÄ«l
samucchinnaorambhÄ• giyasaá¹ƒyojano samÄ• no sace sabbaso upapattiyo atikkamituá¹ƒ
eva nibbattati yathÅ«pacitajhÄ• nakammunÄ• ti Ä• ha --- __ ``anÄ• gÄ• mi ... pe ... nibbatta
__uparimagga_nti aggamaggaá¹ƒ bhÄ• vetvÄ• . __Ä• savakkhaya_nti sabbaso Ä• savÄ• na
pÄ• puá¹‡Ä• ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

saá¹…khÄ• rupapattisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca anupadavaggavaá¹‡á¹‡anÄ• .

3. suÃ±Ã±atavaggo

1. cÅ«á¸·asuÃ±Ã±atasuttavaá¹‡á¹‡anÄ•

<176> __kÄ• lapariccheda¹ƒ_ \Ne II 104/ \Be II 321/ __katvÄ• _ti samÄ• pajjantehi nÄ• m
kÄ• tabbo. thero pana bhagavato vattakara¹‡atha¹ƒ kÄ• lapariccheda¹ƒ karoti, ``ettake
ida¹ƒ nÄ• ma bhagavato kÄ• tabbaâ€™â€™ nti. so tatthaka¹ƒyeva samÄ• patti¹ƒ samÄ
ta¹ƒ sandhÄ• ya vutta¹ƒ ``kÄ• lapariccheda¹ƒ katvÄ• â€™â€™ ti. __suÃ±Ã±atÄ• phalas
etena itare, ``na sotÄ• pannasakadÄ• gÄ• mÄ« phalasamÄ• patti¹ƒ samÄ• pajjantÄ«â€™â
pa¹-isedheti. __suÃ±Ã±ato_ti attasuÃ±Ã±ato ca niccasuÃ±Ã±ato ca sa¹…khÄ• rÄ• upa¹
sekkhÄ• naÃ±hi suÃ±Ã±atÄ• pa¹-ivedho pÄ• desiko subhasukhasaÃ±Ã±Ä• na¹ƒ appahÄ
suÃ±Ã±atÄ• katha¹ƒ sotukÄ• mo jÄ• to. __dhurena dhura¹ƒ paharantena viyÄ• _ti rathad
paharantena viya katvÄ• ujukameva suÃ±Ã±atÄ• ... pe ... vatthu¹ƒ na sakkÄ• ti yojanÄ• .
eka¹ƒ suÃ±Ã±atÄ• pada¹ƒ.

__pubbepÄ• ha_ntiÄ• dinÄ• bhagavÄ• pa¹-hamabodhiyampi attano suÃ±Ã±atÄ• vihÄ• ra
dassento __ ``pa¹-hamabodhiyampÄ«â€™â€™ _ti Ä• ha. __eko_tiÄ• di therassa suÃ±Ã±a
bhÄ• janabhÄ• vadassanatha¹ƒ. __sotu_nti a¹-á¹-hi¹ƒ katvÄ• manasi katvÄ• sabbacet
sotumpi. __uggahetumpi_ti yathÄ• bhÅ«ta¹ƒ dhamma¹ƒ dhÄ• ra¹‡aparipucchÄ• paricay
suva¹‡á¹‡abhÄ• jane pakkhittasÄ«havasÄ• viya avina¹-á¹-he kÄ• tumpi. __kathetumpÄ«
dassetumpi sakkÄ• . __tatthÄ• _ti migÄ• ramÄ• tupÄ• sÄ• de. __ka¹-á¹-harÅ«papotthakar
thambhÄ• dÄ«su uttiritvÄ• katÄ• na¹ƒ ka¹-á¹-harÅ«pÄ• na¹ƒ, niyyÅ«hÄ• dÄ«su pa¹-im
potthakarÅ«pÄ• na¹ƒ, sittipasse cittakammavasena viracitÄ• na¹ƒ cittarÅ«pÄ• naÃ±ca ka
__vessava¹‡amandhÄ• tÄ• dÄ«na_nti pa¹-imÄ• rÅ«pena katÄ• na¹ƒ vessava¹‡amandh
__cittakammavasenÄ• _ti Ä• rÄ• mÄ• dicittakammavasena. __sa¹‡á¹-hitampÄ«_ti avayava
hutvÄ• á¹-hitampi. __ji¹‡á¹‡apa¹-isa¹…khara¹‡attha_nti ji¹‡á¹‡Ä• na¹ƒ
niyyÅ«hakÅ«á¹-Ä• gÄ• rapÄ• sÄ• dÄ• vayavÄ• na¹ƒ abhisa¹…khara¹‡atthÄ• ya tasmi¹
rahassasaÃ±Ã±Ä• á¹‡ena á¹-hapita¹ƒ. ``paribhuÃ±jissÄ• mÄ«â€™â€™ ti tasmi¹ƒ \Be II 3
viniyuÃ±janavasena __paribhuÃ±jitabbassa. eta¹ƒ vutta_nti, ``aya¹ƒ migÄ• ramÄ• tupÄ• s
tiÄ• dika¹ƒ vutta¹ƒ.

__nicca_nti sabbakÄ• la¹ƒ rattiÃ±ca divÄ• ca. __ekabhÄ• va¹ƒ eka¹ƒ asuÃ±Ã±ata_nti p
ekatta¹ƒ eko asuÃ±Ã±atoti attho. __gÄ• moti pavattanavasenÄ• _ti gehasannivesavÄ«thic
upÄ• dÄ• ya gÄ• moti lokuppattivasena. __kilesavasenÄ• _ti tattha anunayapa¹-ighavasen
``pavattavasena vÄ• kilesavasena vÄ• uppanna¹ƒ manussasaÃ±Ã±aâ€™â€™ nti imama
yathÄ• gÄ• maggaha¹‡ena gharÄ• disaÃ±Ã±Ä• sa¹…gahitÄ• , eva¹ƒ manussaggaha¹
sa¹…gahitÄ• . yasmÄ• rukkhÄ• dike pa¹-icca araÃ±Ã±asaÃ±Ã±Ä• tattha pabbatavanasa
tasmÄ• tattha vijjamÄ• nampi ta¹ƒ vibhÄ• ga¹ƒ aggahetvÄ• eka¹ƒ araÃ±Ã±a¹ƒyeva pa
manasi karoti. __otaratÄ«_ti anuppavisati. __adhimuccatÄ«_ti nicchinoti. __pavattadarathÄ
passaddhiyÄ• abhÄ• vato oá¸·Ä• rikadhammappavattisiddhÄ• darathÄ• . __kilesadarathÄ
kilesadarathÄ• . __dutiyapade_ti ``ye assu darathÄ• manussasaÃ±Ã±a¹ƒ pa¹-iccÄ• â€™

manasikÄ• rasantatÄ• ya, --- ``nÄ• yaá¹ƒ pubbe viya oá¸·Ä• rikÄ• , dhammappavattÄ«â€™â
saá¹…khÄ• radassanadarathÄ• naá¹ƒ sukhumatÄ• sallahukatÄ• ca caritatthÄ• ti Ä• ha __
atthÄ«â€™â€™ _ti.

yaá¹ƒ kilesadarathajÄ• taá¹ƒ, taá¹ƒ imissÄ• darathasaÃ±Ã±Ä• ya na hotÄ«ti yojanÄ• . pava
avasiá¹-á¹-haá¹ƒ hoti, vijjamÄ• nameva atthi idanti pajÄ• nÄ• tÄ«ti yojanÄ• . __suÃ±Ã±atÄ•
suÃ±Ã±atanti pavatti. suÃ±Ã±atÄ• sahacaritaÃ±hi suÃ±Ã±aá¹ƒ, idha suÃ±Ã±atÄ• ti vuttÄ• .

<177> __assÄ• _ti bhagavato __evaá¹ƒ_ idÄ• ni vuccamÄ• nÄ• kÄ• rena cittappavatti ahos
``paramÄ• nuttaraâ€™â€™ nti vuttaá¹ƒ arahattaá¹ƒ desessÄ• mÄ«ti. __araÃ±Ã±asaÃ±Ã±Ä
``araÃ±Ã±aá¹ƒ araÃ±Ã±aâ€™â€™ nti manasikÄ• rena jhÄ• nÄ• divisesassa adhigamÄ• bh
manasikÄ• rena visesÄ• dhigamanato. idÄ• ni tamevatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __
vuttaá¹ƒ. __evaá¹ƒ sante_ti evaá¹ƒ vapite sÄ• liÄ• dayo __sampajjanti. dhuvasevana_nti niy
pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naá¹ƒ. __paá¹-iccÄ• _ti ettha ``sambhÅ«taâ€™â€™ nti vaca
``paá¹-icca sambhÅ«taâ€™â€™ _nti. pathaviá¹ƒ paá¹-icca sambhÅ«tÄ• hi saÃ±Ã±Ä• ti.

__pathavÄ«kasiá¹‡e_ \Be II 323/ __so pathavÄ«saÃ±Ã±Ä« hoti, _ na pakatipathaviyaá¹ƒ. _
pathavÄ«kasiá¹‡assa. __tehÄ«_ti \Ne II 106/ gaá¹‡á¸• Ä• dÄ«hi. __suá¹-á¹-hu vihata_nti yat
na hoti, evaá¹ƒ sammadeva Ä• koá¹-itaá¹ƒ. nadÄ«taá¸·Ä• kÄ• dÄ«naá¹ƒ tÄ«rappadeso udak
kÅ«laá¹ƒ, unnatabhÄ• vato uggataá¹ƒ kÅ«laá¹ƒ viyÄ• ti __ukkÅ«laá¹ƒ, _ bhÅ«miyÄ• uccaá
kÅ«lanti __vikkÅ«laá¹ƒ, _ nÄ«caá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``uccanÄ«caâ€™â€™ _nti. __
pathavÄ«tisaÃ±Ã±aá¹ƒyeva.

<182> satipi saá¹…khÄ• ranimittavirahe yÄ• disÄ• naá¹ƒ nimittÄ• naá¹ƒ abhÄ• vena ``anim
tÄ• ni dassetuá¹ƒ, __ ``niccanimittÄ• divirahitoâ€™â€™ _ti vuttaá¹ƒ. __catumahÄ• bhÅ«tika
catumahÄ• bhÅ«tanissitaá¹ƒ. __saá¸·Ä• yatanapaá¹-isaá¹ƒyuttaá¹ƒ_ cakkhÄ• yatanÄ• disaa

<183> __vipassanÄ• ya paá¹-ivipassana_nti dhammÄ• naÃ±ca puna vipassanaá¹ƒ. __idhÄ
paccakkhabhÅ«tayathÄ• dhigatamaggaphalaá¹ƒ vadatÄ«ti Ä• ha --- __ ``ariyamagge ceva a
__upÄ• disesadarathadassanattha_nti sabbaso kilesupadhiyÄ• pahÄ«nÄ• ya khandhopadh
darathÄ• upÄ• disesadarathÄ• , taá¹ƒ dassanatthaá¹ƒ. yasmÄ• visayato gÄ• masaÃ±Ã±Ä•
sukhumÄ• , tasmÄ• __manussasaÃ±Ã±Ä• ya gÄ• masaÃ±Ã±aá¹ƒ nivattetvÄ• _. yasmÄ• p
sabhÄ• gavatthupariggahato oá¸·Ä• rikÄ• , sabhÄ• gavatthuto araÃ±Ã±asaÃ±Ã±Ä• sukhum
manussasaÃ±Ã±aá¹ƒ nivattetvÄ• _. pathavÄ«saÃ±Ã±Ä• dinivattane kÄ• raá¹‡aá¹ƒ heá¹-á¹-
vuttameva. __anupubbenÄ• _ti maggappaá¹-ipÄ• á¹-iyÄ• . niccasÄ• rÄ• dÄ«naá¹ƒ sabbaso
suÃ±Ã±attÄ• __accantasuÃ±Ã±atÄ• _.

<184> __suÃ±Ã±ataphalasamÄ• patti_nti suÃ±Ã±atavimokkhassa phalabhÅ«tattÄ• , suÃ±Ã

samÄ• pajjitabbattÄ• ca suÃ±Ã±ataphalasamÄ• pattinti laddhanÄ• maá¹ƒ arahattaphalasan
paccekasambuddhÄ• ahesuá¹ƒ, anÄ• gate bhavissanti, idÄ• ni pana buddhasÄ• sanassa c
na vattanti, tasmÄ• paccekabuddhaggahaá¹‡aá¹ƒ akatvÄ• , __ ``etarahipi buddhabuddhasA
_icceva vuttaá¹ƒ. na hi buddhasÄ• sane dharante paccekabuddhÄ• bhavanti. sesaá¹ƒ suvi

cÅ«á¸·asuÃ±Ã±atasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. mahÄ• suÃ±Ã±atasuttavaá¹‡á¹‡anÄ•

<185> __chavivaá¹‡á¹‡ena_ \Be II 324/ \Ne II 107/ __so kÄ• á¸·o, _ na nÄ• mena. __palÄ•
Ä• dÄ«nÄ«_ti __Ä• di_-saddena kocchacimilikÄ• kaá¹-asÄ• rÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __
gaá¹‡abandhanavasena bhikkhÅ«naá¹ƒ.

yadi saá¹ƒsayo nÄ• ma natthi, ``sambahulÄ• nu khoâ€™â€™ ti idaá¹ƒ kathanti Ä• ha __ ``
_tiÄ• di. tattha vitakko pubbabhÄ• go etissÄ• ti __vitakkapubbabhÄ• gÄ• , pucchÄ• _. sÄ• `
bhikkhÅ«viharantÄ«â€™â€™ ti vacanaá¹ƒ, vitakko pana ``sambahulÄ• nu kho idha bhikkhA
iminÄ• Ä• kÄ• rena tadÄ• bhagavato uppanno cittasaá¹…kappo, tassa parivitakkassa tabb
vuttoti dassento Ä• ha --- __ ``vitakkapubbabhÄ• ge cÄ• yaá¹ƒ nu-kÄ• ro nipÄ• tamattoâ€™
gacchanto disvÄ• , ``sambahulÄ• no ettha bhikkhÅ« viharantÄ«â€™â€™ ti pucchÄ• vasena
``na kho, Ä• nanda, bhikkhu sobhati saá¹…gaá¹‡ikÄ• rÄ• moâ€™â€™ tiÄ• di (MN III 185) u
matthakaá¹ƒ gacchante avinicchito nÄ• ma na hoti, atha kho visuá¹ƒ vinicchito eva hoti, disv
kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ tathÄ• pucchati. tathÄ• hi vuttaá¹ƒ --- ``jÄ• nantÄ• pi ta
pucchantÄ«â€™â€™ ti (Vin III 16). tenÄ• ha __ ``ito kirÄ• â€™â€™ _tiÄ• di.

yathÄ• nadÄ«otiá¹‡á¹‡aá¹ƒ udakaá¹ƒ yathÄ• ninnaá¹ƒ pakkhandati, evaá¹ƒ sattÄ• dhÄ• tu
__ ``gaá¹‡avÄ• so nadÄ«otiá¹‡á¹‡audakasadisoâ€™â€™ _ti vuttaá¹ƒ. idÄ• ni tamatthaá¹ƒ v
__ ``nirayatiracchÄ• nayonÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. kuruvindÄ• dinhÄ• nÄ«yacuá¹‡á¹‡
nÄ• á¸·iyaá¹ƒ pakkhittÄ• ni nirantarÄ• neva tiá¹-á¹-hantÄ«ti Ä• ha --- __ ``cuá¹‡á¹‡abharitÄ•
_ti. __sattapaá¹‡á¹‡Ä• sa kulasatasahassÄ• nÄ«_ti sattasatasahassÄ• dhikÄ• ni paÃ±Ã±Ä•
satasahassÄ• ni, manussÄ• naá¹ƒ pana vasena satta koá¹-iyo tadÄ• tattha vasiá¹ƒsu.

__tato cintesi, _ kathaá¹ƒ? kÄ• maÃ±cÄ• yaá¹ƒ lokapakati, mayhaá¹ƒ pana sÄ• sane ayutto
``mayÄ• â€™â€™ _tiÄ• di. __dhamma_nti sabhÄ• vasiddhaá¹ƒ. __saá¹ƒvego_ti sahottappa
panetaá¹ƒ sakkÄ• _ gilÄ• nupaá¹-á¹-hÄ• naovÄ• dÄ• nusÄ• saniÄ• divasena samÄ• gamas
__gaá¹‡abhedana_nti gaá¹‡asaá¹…gaá¹‡ikÄ• ya vivecanaá¹ƒ.

<186> __kataparibhaá¹‡á¸• a_nti \Ne II 108/ \Be II 325/ pubbe katasaá¹ƒvidhÄ• nassa cÄ«v
paá¹-isaá¹…kharaá¹‡aá¹ƒ. __no_ti amhÄ• kaá¹ƒ. __anattamano_ti anÄ• rÄ• dhitacitto.

sakagaá¹‡ena sahabhÄ• vato __saá¹…gaá¹‡ikÄ• _ti Ä• ha __ ``sakaparisasamodhÄ• naâ€
idha janasamÅ«hoti vuttaá¹ƒ __ ``nÄ• nÄ• janasamodhÄ• naâ€™â€™ _nti. __sobhati_ yath
paá¹-ipajjamÄ• nato. kÄ• mato nikkhamatÄ«ti __nikkhamo, _ evaá¹ƒ nikkhamavasena uppa
gaá¹‡asaá¹…gaá¹‡ikÄ• kilesasaá¹…gaá¹‡ikÄ• hi pavivitti __paviveko_. pavivekavasena upp
rÄ• gÄ• dÄ«naá¹ƒ upasamÄ• vahaá¹ƒ sukhaá¹ƒ __upasamasukhaá¹ƒ_. maggasambodhÄ•
__sambodhisukhaá¹ƒ_. nikÄ• metabbassa, nikÄ• maá¹ƒ vÄ• lÄ• bhÄ« __nikÄ• malÄ• bhÄ«
labhatÄ«ti __adukkhalÄ• bhÄ«_. kasiraá¹ƒ vuccati appakanti Ä• ha --- __ ``akasiralÄ• bhÄ«
_ti.

__sÄ• mÄ• yika_nti samaye kilesavimuccanaá¹ƒ accantamevÄ• ti sÄ• mÄ• yikaá¹ƒ ma-kÄ•
tenÄ• ha --- __ ``appitappitasamaye kilesehi vimuttaâ€™â€™ _nti. __kanta_nti aá¹…gasant
Ä• rammaá¹‡asantatÄ• ya ca kamanÄ«yaá¹ƒ manorammaá¹ƒ. __asÄ• mÄ• yikaá¹ƒ_ accan

__ettÄ• vatÄ• _tiÄ• dinÄ• saá¹…gaá¹‡ikÄ• rÄ• massa visesÄ• dhigamassa antarÄ• yikabh
saha nidassanena dasseti. tattha sÄ• duvidhÄ• antarÄ• yikatÄ• vodÄ• nadhammÄ• naá¹ƒ
saá¹ƒkilesadhammÄ• naá¹ƒ uppattihetukÄ• ca.

te paá¹-hamaá¹ƒ ``saá¹…gaá¹‡ikÄ• rÄ• moâ€™â€™ tiÄ• dinÄ• vibhÄ• vetvÄ• itaraá¹ƒ vib
dosuppattiá¹ƒ dassentoâ€™â€™ _tiÄ• di vuttaá¹ƒ. ``aá¹-á¹-hiÃ±ca paá¹-icca nhÄ• ruÃ±ca p
paá¹-icca maá¹ƒsaÃ±ca paá¹-icca Ä• kÄ• so parivÄ• rito rÅ«pantveva saá¹…khaá¹ƒ gaccha
306) viya idha __rÅ«pa_saddo karajakÄ• yapariyÄ• yoti __ ``rÅ«panti sarÄ«raâ€™â€™ _nti
... pe ... domanassupÄ• yÄ• sÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ? nanu kÄ• ye ca jÄ«vite ca a
Ä• raddhavipassakÄ• nampi asappÄ• yavajjanasappÄ• yasevanavasena kÄ• yassa parihar
pana yo kallasarÄ«raá¹ƒ nissÄ• ya dhammasÄ• dhanÄ• ya anuyuÃ±jitukÄ• mo hoti, tasseva
dhammasÄ• dhanabhÄ• vaÃ±hi apekkhitvÄ• asappÄ• yaá¹ƒ vajjetvÄ• sappÄ• yavasena p
\Be II 326/ anuyuÃ±janato kÄ• yassa pariharaá¹‡aá¹ƒ, na so kÄ• ye abhirato nÄ• ma hoti pa
apekkhÄ• ya vinoditabbo tÄ• disoti. __upÄ• ligahapatino_ti etthÄ• pi
``dasabalasÄ• vakattupagamanasaá¹…khÄ• tenÄ• â€™â€™ ti Ä• netvÄ• yojetabbaá¹ƒ.

<187> mahÄ• karuá¹‡Ä• vasena \Ne II 109/ parivutÄ• ya __parisÄ• ya majjhe nisinnopi_ ek
__ekakova_. etena satthuno pavivittassa pavivekattena vivittataá¹ƒ dasseti. rÅ«pÄ• rÅ«papa
nivattanatthaá¹ƒ __ ``rÅ«pÄ• dÄ«naá¹ƒ saá¹…khatanimittÄ• naâ€™â€™ _nti vuttaá¹ƒ. ativiy
santatarapaá¹‡Ä«tamabhÄ• vena visesato sinoti bandhatÄ«ti __visayo, _ so eva sasantat
__ajjhattaá¹ƒ_. kiá¹ƒ pana tanti Ä• ha --- __ ``suÃ±Ã±atanti suÃ±Ã±ataphalasamÄ• pattiâ€™
upadhivivekatÄ• ya asaá¹…khatÄ• dhÄ• tu idha vivekoti adhippetoti Ä• ha --- __ ``vivekanin
bhaá¹…gamattampi asesetvÄ• Ä• savaá¹-á¹-hÄ• niyÄ• naÃ±ca dhammÄ• naá¹ƒ tattha viga
__vigatantena, _ evaá¹ƒbhÅ«taá¹ƒ tesaá¹ƒ byantibhÄ• vaá¹ƒ pattanti pÄ• á¸·iyaá¹ƒ ``byantib

vuttaá¹ƒ. uyyojanaá¹ƒ vissajjanaá¹ƒ, taá¹ƒ etassa atthi, uyyojeti vissajjetÄ«ti vÄ• uyyojanika
sabbakathÄ• uyyojanavaseneva pavattati, tasmÄ• vuttaá¹ƒ __ ``uyyojanikapaá¹-isaá¹ƒyutt

__telapÄ• kaá¹ƒ gaá¹‡hanto viyÄ• _ti yathÄ• telapÄ• ko nÄ• ma paricchinnakÄ• lo na atikk
samÄ• pattikÄ• laá¹ƒ anatikkamitvÄ• . yathÄ• hi kusalo vejjo telaá¹ƒ pacanto taá¹ƒ taá¹ƒ tel
yadi vÄ• patthinnapÄ• ko, yadi vÄ• majjhimapÄ• ko, yadi vÄ• kharapÄ• ko icchitabbo, tas
pacati, evaá¹ƒ bhagavÄ• dhammaá¹ƒ desento veneyyÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ up
kÄ• laá¹ƒ anatikkamitvÄ• dhammaá¹ƒ desetvÄ• parisaá¹ƒ uyyojento ca __vivekaninneneva
paÃ±caviÃ±Ã±Ä• á¹‡Ä• nipi_ tadabhinÄ«hatamanoviÃ±Ã±Ä• á¹‡avasena __nibbÄ• naninnÄ
saá¹…khÄ• rÄ• naá¹ƒ suá¹-á¹-hu pariÃ±Ã±Ä• tatÄ• ya paá¹‡Ä«tÄ• nampi rÅ«pÄ• dÄ«naá¹ƒ
paá¹-ikÅ«latÄ• va supÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hÄ• ti, tasmÄ• ghammÄ• bhitattassa viy
sÄ«tajalaá¹-á¹-hÄ• naninnatÄ• nibbÄ• naninnameva cittaá¹ƒ hoti, tassa ativiya santapaá¹‡Ä

<188> __ajjhattamevÄ• _ti \Be II 327/ idha jhÄ• nÄ• rammaá¹‡aá¹ƒ adhippetanti Ä• ha __ `
_ti. __idha niyakajjhattaá¹ƒ_ suÃ±Ã±ataá¹ƒ. apaguá¹‡apÄ• dakajjhÄ• naÃ±hi ettha ``niyakaj
adhippetaá¹ƒ vipassanÄ• visesassa adhippetattÄ• , __niyakajjhattaá¹ƒ_ nijjÄ«vanissattataá¹
__asampajjanabhÄ• vajÄ• nanenÄ• _ti idÄ• ni me kammaá¹-á¹-hÄ• naá¹ƒ vÄ«thipaá¹-ipann
pavattatÄ«ti jÄ• nanena.

kasmÄ• panettha bhagavatÄ• vipassanÄ• ya eva pÄ• dake jhÄ• ne avatvÄ• pÄ• dakajjhÄ
``appaguá¹‡apÄ• dakajjhÄ• natoâ€™â€™ _tiÄ• di. __na pakkhandati_ sammÄ• na samÄ•
``ajjhattadhammÄ• \Ne II 110/ mayhaá¹ƒ nijjaá¹-Ä• nigumbÄ• hutvÄ• na upaá¹-á¹-hahanti
bahiddhÄ• dhamme manasi kareyyaá¹ƒ ekaccesu saá¹…khÄ• resu upaá¹-á¹-hitesu itarepi u
ti __parassa ... pe ... manasi karoti_. pÄ• dakajjhÄ• navasena viya sammasitajjhÄ• navasen
hotiyevÄ• ti Ä• ha --- __ ``arÅ«pasamÄ• pattiyaá¹ƒ nu kho kathanti Ä• neÃ±jaá¹ƒ manasi ka
cittaá¹ƒ pakkhandatÄ«_ti mayhaá¹ƒ vipassanÄ• cittaá¹ƒ vÄ«thipaá¹-ipannaá¹ƒ hutvÄ• na va
__pÄ• dakajjhÄ• namevÄ• _ti vipassanÄ• ya pÄ• dakabhÅ«tameva jhÄ• naá¹ƒ. __punappu
punappunaá¹ƒ samÄ• pajjitabbaá¹ƒ vipassanÄ• ya tikkhavisadatÄ• pÄ• danÄ• ya. __avaha
chedanakiriyÄ• ya appavattante. samÄ• pajjitvÄ• vipassanÄ• ya tikkhakammakaraá¹‡aá¹ƒ
samathavipassanÄ• vihÄ• renÄ• ti Ä• ha --- __ ``kammaá¹-á¹-hÄ• ne manasikÄ• ro vahatÄ«

<189> __sampajjati me_ti vÄ«thipaá¹-ipattiyÄ• pubbenÄ• paraá¹ƒ visesÄ• bhÄ• vato samp
kammaá¹-á¹-hÄ• nanti jÄ• nanena. __iriyÄ• pathaá¹ƒ ahÄ• petvÄ• _ti yathÄ• parissamo nÄ
balÄ• nurÅ«paá¹ƒ tassa kÄ• laá¹ƒ netvÄ• pamÄ• á¹‡ameva pavattanena iriyÄ• pathaá¹ƒ ah
á¹-hÄ• nanisajjÄ• sayanavÄ• resu. kathÄ• vÄ• resu pana visesaá¹ƒ tattha tattha vadanti. __
``iminÄ• vihÄ• renÄ• â€™â€™ tiÄ• divacanaá¹ƒ vuttaá¹ƒ.

<190> kÄ• mavitakkÄ• dayo oá¸·Ä• rikakÄ• marÄ• gabyÄ• pÄ• dasabhÄ• gÄ• ti Ä• ha --- _

kathetvÄ• â€™â€™ _ti. __kÄ• maguá¹‡esÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ. __kismiÃ±cide
tassa puggalassa kilesuppattikÄ• raá¹‡aá¹ƒ \Be II 328/ sandhÄ• ya vuttaá¹ƒ, aÃ±Ã±athÄ• s
kÄ• maguá¹‡Ä• kilesuppattikÄ• raá¹‡ameva. samudÄ• caratÄ«ti __samudÄ• cÄ• ro_ti Ä• h
_ti. so pana yasmÄ• cittassa, na sattassa, tasmÄ• vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``cetasoâ€™â€™
padasandhikaro e-kÄ• rassa ca akÄ• ro katoti Ä• ha __ ``evaá¹ƒ sante eta_nti.

<191> __anusayo_ti mÄ• nÄ• nusayo bhavarÄ• gÄ• nusayo avijjÄ• nusayoti tividhopi anus
arahattamaggena. __vuttanayenevÄ• _ti, ``tato maggÄ• nantaraá¹ƒ phalaá¹ƒ, phalato vuá¹-
pahÄ«nabhÄ• vaá¹ƒ jÄ• nÄ• ti, tassa jÄ• nanena sampajÄ• no hotÄ«â€™â€™ ti vuttanayen

kusalato Ä• yÄ• tÄ«ti Ä• yato, so etesanti __kusalÄ• yatikÄ• _. tenÄ• ha __ ``kusalato Ä• g
pana nesaá¹ƒ kusalÄ• yatikattaá¹ƒ upanissayavasena hoti sahajÄ• tavasenapÄ«ti tadubhay
``seyyathidaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

yasmÄ• \Ne II 111/ pana yathÄ• vuttadhammesu keci lokiyÄ• , keci lokuttarÄ• ; atha kasm
``lokuttarÄ• â€™â€™ ti vuttanti Ä• ha --- __ ``loke uttarÄ• visiá¹-á¹-hÄ• â€™â€™ _ti. tena l
uttamabhÄ• vena jhÄ• nÄ• dayo lokuttarÄ• vuttÄ• , na lokassa uttaraá¹‡atoti dasseti. yaá¹ƒ
mahaggatacittaá¹ƒ mÄ• rassa avisayo akÄ• mÄ• vacarattÄ• , pageva taá¹ƒ vipassanÄ• ya p
suvikkhÄ• litamalanti Ä• ha --- __ ``jÄ• nituá¹ƒ na sakkotÄ«â€™â€™ _ti. __eko Ä• nisaá¹ƒs
bhÄ• vanÄ• nuyogassa sappÄ• yadhammakathÄ• paá¹-ilÄ• bho.

<192> __etadattha_nti kevalassa sutassa atthÄ• ya. __sappÄ• yÄ• sappÄ• yavasenÄ• _ti l
sappÄ• yavasena dasakathÄ• vatthÅ«ni Ä• gatÄ• nÄ«ti? saccametaá¹ƒ, asappÄ• yakathÄ•
kathÄ• ya vasena Ä• gatattÄ• __ ``sappÄ• yÄ• sappÄ• yavasena Ä• gatÄ• nÄ«â€™â€™ _
__sutapariyattivasenÄ• _ti sarÅ«pena tattha anÄ• gatÄ• nipi dasakathÄ• vatthÅ«ni suttagey
``sutapariyattivasena Ä• gatÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. paripÅ«raá¹‡avasena sarÅ«pato Ä
á¹-hÄ• ne á¹-hatvÄ• kathetabbÄ• ni. attho_ti sÄ• maÃ±Ã±attho.

<193> __anuÄ• vattantÄ«_ti \Be II 329/ anuanu abhimukhÄ• hutvÄ• vattanti, payirupÄ• sa
anukÅ«layanti. __mucchanataá¹‡ha_nti paccayesu mucchanÄ• kÄ• raá¹ƒ. taá¹‡hÄ• ya patt
pavattÄ«ti Ä• ha --- __ ``pattheti pavattetÄ«â€™â€™ _ti. __kilesÅ«paddavenÄ• _ti kilesasa
kilesÄ• hi sattÄ• naá¹ƒ mahÄ• natthakaraá¹‡ato ``upaddavoâ€™â€™ ti vuccanti. attano ab
kilesÅ«paddavena antevÄ• sino, upaddavo __antevÄ• sÅ«paddavo, _ brahmacariyassa upa
imamatthaá¹ƒ __ ``sesupaddavesupi eseva nayoâ€™â€™ _ti iminÄ• atidisati. __guá¹‡ama
jÄ«vitamaraá¹‡aá¹ƒ.

__appalÄ• bhÄ• _ti appamattakalÄ• bhÄ« visesÄ• naá¹ƒ. __evaá¹ƒ vutto_ti yathÄ• vuttabra
dukkhavipÄ• kataro ceva kaá¹-ukavipÄ• kataro cÄ• ti evaá¹ƒ vutto. Ä• cariyantevÄ• sikÅ«pa

bÄ• hirakasamayavasena vutto, brahmacÄ• rupaddavo pana sÄ• sanavasena. durakkhÄ• te
na mahÄ• sÄ• vajjÄ• micchÄ• bhinivesassa sithilavÄ• yÄ• mabhÄ• vato; svÄ• khyÄ• te par
mahÄ• sÄ• vajjÄ• mahato atthassa bÄ• hirabhÄ• vakaraá¹‡ato. tenÄ• ha __ ``sÄ• sane pa

<196> __tasmÄ• _ti idaá¹ƒ pubbaparÄ• pekkhaá¹ƒ purimassa ca atthassa kÄ• raá¹‡abhÄ•
II 112/ __ ``yasmÄ• â€™â€™ _tiÄ• di. mittaá¹ƒ etassa atthÄ«ti mittavÄ• , tassa bhÄ• vo __
mittavasena paá¹-ipajjananti Ä• ha __ ``mittapaá¹-ipattiyÄ• â€™â€™ _ti. __sapattavatÄ• yÄ
nayo.

__dukkaá¹-adubbhÄ• sitamattampÄ«_ti iminÄ• pageva itaraá¹ƒ vÄ«tikkamantoti dasseti. sA
hitaparakkamanaá¹ƒ ovÄ• dÄ• nusÄ• sanÄ«hi paá¹-ipajjananti Ä• ha --- __ ``tathÄ• na paá
__Ä• makamatta_nti kulÄ• labhÄ• janaá¹ƒ vuccati. __nÄ• haá¹ƒ tumhesu tathÄ• paá¹-ipajji
Ä• makabhÄ• janesu ahaá¹ƒ tumhesu kevalaá¹ƒ jÄ• nÄ• pento na paá¹-ipajjissÄ• mi. __nigg
__lokiyaguá¹‡Ä• pi idha sÄ• rotveva adhippetÄ• _ lokuttaraguá¹‡Ä• naá¹ƒ adhiá¹-á¹-hÄ• na
suviÃ±Ã±eyyameva.

mahÄ• suÃ±Ã±atasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. acchariyabbhutasuttavaá¹‡á¹‡anÄ•

<197> vibhattipatirÅ«pakÄ• \Ne II 113/ \Be II 330/ ca nipÄ• tÄ• hontÄ«ti yathÄ• rahaá¹ƒ
taá¹ƒtaá¹ƒvibhattiatthadÄ«pakÄ• , idha paccattavacano __yatra_saddo, __hi_saddo hetuatt
acchariyattho, padattayassa pana acchariyatthaniddiá¹-á¹-hatÄ• ya __ ``acchariyatthe nipÄ•
vuttaá¹ƒ. ekaá¹ƒsato panetaá¹ƒ padattayaá¹ƒ. tathÄ• hi vakkhati, ``yatrÄ• ti nipÄ• tavasena
nti. __papaÃ±ca_saddo heá¹-á¹-hÄ• vutto. __chinnavaá¹-ume_ti iminÄ• sabbakilesavaá¹-á
akusalakammavaá¹-á¹-assa ca chinnattÄ• vipÄ• kavaá¹-á¹-assa ca upari vakkhamÄ• nattÄ•
kusalÄ• kusalakammavaá¹-á¹-aá¹ƒ vuccatÄ«â€™â€™ _ti. __nipÄ• tavasena_ yatrasaddayo
idaá¹ƒ anÄ• gatavacanasadisattÄ• vuttaá¹ƒ. anÄ• gatatthavÄ• cÄ« hi anÄ• gatavacanaá¹ƒ,
__anussarÄ«_ti idaá¹ƒ anussaritabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``na anussarissatÄ«â€
atÄ«tavisayattÄ• . yadÄ• pana tehi bhikkhÅ«hi yÄ• kathÄ• pavattitÄ• , tato pacchÄ• pi bha
buddhÄ• naá¹ƒ anussaraá¹‡aá¹ƒ hotiyeva.

__khattiyajaccÄ• _tiÄ• dikÄ• lato paá¹-á¹-hÄ• ya asambhinnÄ• ya khattiyajÄ• tiyÄ• uditodit
brÄ• hmaá¹‡ajaccÄ• . __evaá¹ƒgotte_pi eseva nayo. __lokiyalokuttarasÄ«lenÄ• _ti pÄ• ram
buddhÄ• veá¹‡ikattÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡ena lokiyena lokuttarena ca sÄ«lena. __ev
anavasesasÄ«lÄ• naá¹ƒ visuá¹ƒ paccavekkhaá¹‡akaraá¹‡ena evaá¹ƒsÄ«lÄ• ti anussarissat
vijjÄ• bhÄ• giyÄ• vijjÄ• sampayuttadhammÄ• , evaá¹ƒ samÄ• dhipakkhÄ• samÄ• dhisamp
Ä• ha --- __ ``heá¹-á¹-hÄ• samÄ• dhipakkhÄ• naá¹ƒ dhammÄ• naá¹ƒ gahitattÄ• vihÄ• ro g

samÄ• dhipakkhadhammavinimutto eva idha vihÄ• ro adhippetoti vuttaá¹ƒ __ ``idaá¹ƒ hÄ«â

yathÄ• vÄ• aá¹-á¹-hasamÄ• pattivipassanÄ• maggaphalasaá¹…gahitÄ• lokiyalokuttarÄ•
``evaá¹ƒdhammÄ• evaá¹ƒpaÃ±Ã±Ä• â€™â€™ ti padehi heá¹-á¹-hÄ• gahitÄ• pi yathÄ• sak
pavattivisesaá¹ƒ upÄ• dÄ• ya ``evaá¹ƒvimuttÄ• â€™â€™ ti ettha puna gahitÄ• , tathÄ• ``ev
gahitÄ• pi samÄ• dhipakkhadhammÄ• dibbabrahmaÄ• neÃ±jaariyavihÄ• rasaá¹…khÄ• taá
upÄ• dÄ• ya, ``evaá¹ƒvihÄ• rÄ«â€™â€™ ti ettha puna gahitÄ• ti vuccamÄ• ne na koci virod
pavattikÄ• lepi \Be II 331/ kilesÄ• naá¹ƒ paá¹-ippassaddhi na taá¹ƒÄ• nubhÄ• vajÄ• tÄ• , ath
kilesÄ• naá¹ƒ samucchinnattÄ• ti \Ne II 114/ Ä• ha --- __ ``maggÄ• nubhÄ• vena kilesÄ• na
uppannattÄ• â€™â€™ _ti. yo yaá¹ƒ pajahati, so pahÄ• yako pahÄ• tabbato vimuttoti vuccat
visaá¹ƒsaá¹-á¹-habhÄ• vatoti pahÄ• navibhÄ• gena vuccamÄ• ne apahÄ• yakassa nibbÄ• n
visaá¹ƒsaá¹-á¹-hÄ• bhÄ• vato eva. taÃ±hi pakatiyÄ• va sabbaso kilesehi visaá¹ƒsaá¹-á¹-haá
suvidÅ«ravidÅ«re á¹-hitaá¹ƒ, tasmÄ• ssa tato nissaá¹-attÄ• nissaraá¹‡avimutti nissaraá¹‡ap
Ä• ha __ ``nibbÄ• naâ€™â€™ _ntiÄ• di.

<199> ime __tathÄ• gatassa acchariyaabbhutadhammÄ• , _ na sÄ• vakavisayÄ• , mama p
te therasseva bhÄ• raá¹ƒ karonto, __ ``taá¹ƒ bhiyyosomattÄ• ya paá¹-ibhantÅ«â€™â€™ _ti
sampajÄ• no_ti ettha kÄ• labhedavasena labbhamÄ• nampi sampajÄ• nabhÄ• vaá¹ƒ anÄ• n
dassetuá¹ƒ, __ ``dve sampajaÃ±Ã±Ä• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ --- __aá¹-á¹-ha vare ga
varaá¹ƒ devatÄ• deti, parassa dÄ«yamÄ• naÃ±ca taá¹ƒ kathaá¹ƒ parassa samijjhatÄ«ti? ka
taá¹ƒ kammaá¹ƒ katokÄ• saá¹ƒ yassa tadapadesena phalaá¹ƒ vipaccati, evaá¹ƒ devatÄ• ya
itarena ca laddhanti vohÄ• ro hotÄ«ti. apica parassa patthitavarÄ• ni nÄ• ma vipaccamÄ• na
paccayabhÅ«to payogavisesoti daá¹-á¹-habbaá¹ƒ. tÄ• ni vipaccane ekantikÄ• nipi appesakk
``ayamassa patthanÄ• samijjhissati, noâ€™â€™ ti na jÄ• nanti, sakko pana paÃ±Ã±avÄ• t
jÄ• nÄ• tiyeva. tena vuttaá¹ƒ --- __ ``sakkena pasÄ«ditvÄ• dinne aá¹-á¹-ha vare gaá¹‡hanto

__paá¹-hamajavanavÄ• re_ti uppannassa sabbapaá¹-hamajavanavÄ• re. so hi paá¹-isandh
hoti, devabhÄ• ve nikantivasena uppajjanato na jÄ• nÄ• ti. __aÃ±Ã±Ä• hi_ devatÄ• hi __asA
hoti_ dutiyajavanavÄ• rato paá¹-á¹-hÄ• ya pavattanato.

__aÃ±Ã±epi devÄ• _tiÄ• dinÄ• bodhisattassa tattha sampajaÃ±Ã±eneva á¹-hitabhÄ• vaá¹ƒ
vibhÄ• veti. __Ä• hÄ• rÅ«pacchedena kÄ• laá¹…karontÄ«_ti idaá¹ƒ khiá¸• á¸• Ä• padosikav
dibbabhogehi mucchitataá¹ƒ ajjhÄ• pannÄ• naá¹ƒ tiá¹-á¹-hantÄ• naá¹ƒ sampajaÃ±Ã±Ä• bhÄ
tathÄ• rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ_ \Be II 332/ __natthÄ«_ti yathÄ• rÅ«paá¹ƒ uá¸·Ä• raá¹ƒ
Ä• rammaá¹‡aá¹ƒ paá¹-icca te devÄ• saá¹ƒmucchitÄ• Ä• hÄ• rÅ«pacchedampi karonti, kiá
paá¹‡Ä«taÃ±ca Ä• rammaá¹‡aá¹ƒ bodhisattassa natthÄ«ti bodhisattassa sampajaÃ±Ã±Ä• n
codanaá¹ƒ samuá¹-á¹-hÄ• peti? bodhisatto hi yattha yattha nibbattati, tattha tattha aÃ±Ã±e s
visesehi adhiggaá¹‡hÄ• ti, pageva tattha devabhÅ«to, tathÄ• pi ``sato sampajÄ• noâ€™â€™

acchariyadhammo vutto.

<200> sampattibhave \Ne II 115/ dÄ«ghÄ• yukatÄ• nÄ• ma paÃ±Ã±Ä• balena hoti, bodhis
tattha tattha bhave tena dÄ«ghÄ• yukena bhavitabbanti adhippÄ• yena, __ ``sesattabhÄ• ve
na tiá¹-á¹-hatÄ«â€™â€™ _ti codeti. itaro __ ``Ä• ma na tiá¹-á¹-hatÄ«â€™â€™ _ti paá¹-ijÄ• n
hÄ«â€™â€™ _tiÄ• dinÄ• tattha kÄ• raá¹‡amÄ• ha. ``idha na bhavissÄ• mÄ«â€™â€™ ti ad
__adhimuttikÄ• lakiriyÄ• _. pÄ• ramidhammÄ• naÃ±hi ukkaá¹ƒsappattiyÄ• tasmiá¹ƒ tasmiá
abhiÃ±Ã±Ä• samÄ• pattÄ«hi santÄ• nassa visesitattÄ• attasinehassa tanubhÄ• vena sattes
uá¸·Ä• rabhÄ• vena adhiá¹-á¹-hÄ• nassa tikkhavisadabhÄ• vÄ• pattiyÄ• bodhisattÄ• naá¹ƒ
citte viya kammesu ca tesaá¹ƒ vasibhÄ• vo, tasmÄ• yatthupapannÄ• naá¹ƒ pÄ• ramiyo sam
vuttanayena kÄ• laá¹ƒ katvÄ• tattha upapajjanti. tathÄ• hi ayaá¹ƒ mahÄ• satto imasmiá¹ƒy
aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• brahmaloke nibbatto appakameva kÄ• laá¹ƒ tattha á¹-
nibbatto. tenÄ• ha --- __ ``ayaá¹ƒ kÄ• lakiriyÄ• aÃ±Ã±esaá¹ƒ na hotÄ«â€™â€™ _ti. __sabb
pÅ«ritattÄ• _ti iminÄ• payojanÄ• bhÄ• vato tattha á¹-hatvÄ• adhimuttikÄ• lakiriyÄ• nÄ• ma
carimabhave catumahÄ• nidhisamuá¹-á¹-hÄ• napubbikÄ• ya dibbasampattisadisÄ• ya mahÅ
buddhabhÅ«tassa asadisadÄ• nÄ• divasena anaÃ±Ã±asÄ• dhÄ• raá¹‡alÄ• bhuppatti viya c
dibbasampattianubhavanaá¹ƒ nÄ• ma natthÄ«ti yÄ• vatÄ• yukaá¹-á¹-hÄ• naá¹ƒ ussÄ• hajÄ•
vasenÄ• ti daá¹-á¹-habbaá¹ƒ. ayaÃ±hettha dhammatÄ• .

__manussagaá¹‡anÄ• vasena, _ na devagaá¹‡anÄ• vasena. __pubbanimittÄ• nÄ«_ti cutiy
__amilÄ• yitvÄ• _ti ettha __amilÄ• ta_ggahaá¹‡eneva tÄ• saá¹ƒ mÄ• lÄ• naá¹ƒ vaá¹‡á¹‡asa
sobhÄ• sampadÄ• pi dassitÄ• ti daá¹-á¹-habbaá¹ƒ. bÄ• hirabbhantarÄ• naá¹ƒ \Be II 333/ raj
abhÄ• vato devÄ• naá¹ƒ sarÄ«ragatÄ• ni vatthÄ• ni sabbakÄ• laá¹ƒ parisuddhapabhassarÄ
Ä• ha __ ``vatthesupi eseva nayoâ€™â€™ _ti. __neva sÄ«taá¹ƒ na uá¹‡ha_nti yassa sÄ«ta
adhikaá¹ƒ seviyamÄ• naá¹ƒ uá¹‡haá¹ƒ, sayameva vÄ• kharataraá¹ƒ hutvÄ• adhibhavantaa
uppÄ• deyya, tÄ• disaá¹ƒ neva sÄ«taá¹ƒ na uá¹‡haá¹ƒ hoti. __tasmiá¹ƒ kÄ• le_ti yathÄ• vut
__bindubinduvasenÄ• _ti muttaguá¸·ikÄ• viya bindu bindu hutvÄ• sedÄ• muccanti. dantÄ•
__khaá¹‡á¸• iccaá¹ƒ_. kesÄ• naá¹ƒ palitabhÄ• vo __pÄ• liccaá¹ƒ. Ä• di_-saddena valittacat
__kilantarÅ«po attabhÄ• vo hoti, _ na pana khaá¹‡á¸• iccapÄ• liccÄ• dÄ«hÄ«ti adhippÄ• yo
anabhirati, sÄ• natthi uparÅ«pari uá¸·Ä• ruá¸·Ä• rÄ• nameva bhogÄ• naá¹ƒ visesato rucijan
upatiá¹-á¹-hanato.

__paá¹‡á¸• itÄ• evÄ• _ti buddhisampannÄ• eva devatÄ• . yathÄ• devatÄ• ``sampati jÄ•
\Ne II 116/ idha nibbattÄ• â€™â€™ ti cintetvÄ• , ``iminÄ• nÄ• ma puÃ±Ã±akammena idha n
evaá¹ƒ atÄ«tabhave attanÄ• kataá¹ƒ ekaccaá¹ƒ aÃ±Ã±ampi puÃ±Ã±aá¹ƒ jÄ• nantiyeva ma
``ye mahÄ• puÃ±Ã±Ä• â€™â€™ _tiÄ• di.

__na paÃ±Ã±Ä• yanti_ ciratarakÄ• lattÄ• paramÄ• yuno. __aniyyÄ• nika_nti na niyyÄ• nÄ•

abhÄ• janabhÄ• vato. sattÄ• na paramÄ• yuno honti nÄ• ma pÄ• pussannatÄ• yÄ• ti Ä• ha
ussannakilesÄ• hontÄ«â€™â€™ _ti. etthÄ• ha --- ``kasmÄ• sambuddhÄ• manussaloke ev
devabrahmalokesÅ«â€™â€™ ti. devaloke tÄ• va nuppajjanti brahmacariyavÄ• sassa anokÄ
anacchariyabhÄ• vato. acchariyadhammÄ• hi buddhÄ• bhagavanto, tesaá¹ƒ sÄ• acchariy
á¹-hitÄ• naá¹ƒ na pÄ• kaá¹-Ä• hoti yathÄ• manussabhÅ«tÄ• naá¹ƒ. devabhÅ«te hi sammÄ
buddhÄ• nubhÄ• vaá¹ƒ devÄ• nubhÄ• vatova loko dahati, na buddhÄ• nubhÄ• vato, tathÄ•
nÄ• dhimuccati na sampasÄ«dati issarakuttaggÄ• haá¹ƒ na vissajjeti, devattabhÄ• vassa ca
ekaccasassatavÄ• dato na parimuccati. ``brahmaloke nuppajjantÄ«â€™â€™ ti etthÄ• pi ese
sattÄ• naá¹ƒ tÄ• disagÄ• havimocanatthaÃ±hi buddhÄ• bhagavanto manussasugatiyaá¹ƒy
devasugatiyaá¹ƒ, manussasugatiyaá¹ƒ uppajjantÄ• pi opapÄ• tikÄ• na honti, sati ca opapÄ
vuttadosÄ• nativattanato. dhammaveneyyÄ• naá¹ƒ atthÄ• ya dhammatantiyÄ• á¹-hapanass
atthÄ• ya dhÄ• tÅ«naá¹ƒ á¹-hapanassa icchitabbattÄ• ca. na hi opapÄ• tikÄ• naá¹ƒ parinibb
sarÄ«radhÄ• tuyo tiá¹-á¹-hanti, tasmÄ• na opapÄ• tikÄ• honti, carimabhave ca mahÄ• bod
pÄ• kaá¹-akaraá¹‡Ä• ya dÄ• rapariggahampi karontÄ• yÄ• va puttamukhadassanÄ• agÄ•
paripÄ• kagatasÄ«lanekkhammapaÃ±Ã±Ä• dipÄ• ramikÄ• pi na abhinikkhamanti, kiá¹ƒ vÄ•
sabbabuddhehi Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡Ä• , yadidaá¹ƒ manussabhÅ«tÄ• naá¹ƒyeva abh
devabhÅ«tÄ• nanti ayamettha dhammatÄ• . tathÄ• hi tadattho mahÄ• bhinÄ«hÄ• ropi manu
na itaresaá¹ƒ.

kasmÄ• pana sammÄ• sambuddhÄ• jambudÄ«peyeva uppajjanti, na sesadÄ«pesÅ«ti? ke
pathaviyÄ• nÄ• bhibhÅ«tÄ• buddhÄ• nubhÄ• vasahitÄ• acalaá¹-á¹-hÄ• nabhÅ«tÄ• bodhi
uppajjati, tasmÄ• jambudÄ«peyeva uppajjantÄ«â€™â€™ ti; ``tathÄ• itaresampi avijahitaá¹
labbhamÄ• natoâ€™â€™ ti. ayaá¹ƒ panettha amhÄ• kaá¹ƒ khanti --- yasmÄ• purimabuddh
paccekabuddhÄ• naÃ±ca nibbattiyÄ• sÄ• vakabodhisattÄ• naá¹ƒ sÄ• vakabodhiyÄ• abhin
sambharaá¹‡aá¹ƒ paripÄ• canaÃ±ca buddhakhettabhÅ«te imasmiá¹ƒ cakkavÄ• á¸·e jambud
na aÃ±Ã±attha. veneyyÄ• naá¹ƒ vinayanattho ca buddhuppÄ• doti aggasÄ• vakÄ• diveneyy
jambudÄ«peyeva buddhÄ• nibbattanti, na sesadÄ«pesu. ayaÃ±ca nayo sabbabuddhÄ• naa
tesaá¹ƒ uttamapurisÄ• naá¹ƒ tattheva uppatti sampatticakkÄ• naá¹ƒ viya aÃ±Ã±amaÃ±Ã±up
vattatÄ«ti daá¹-á¹-habbaá¹ƒ. tenÄ• ha --- __ ``tÄ«su dÄ«pesu buddhÄ• na nibbattanti, jamb
nibbattantÄ«ti dÄ«paá¹ƒ passatÄ«â€™â€™ _ti. iminÄ• nayena desaniyamepi kÄ• raá¹‡aá¹

__idÄ• ni ca khattiyakulaá¹ƒ lokasammataá¹ƒ_ brÄ• hmaá¹‡Ä• nampi pÅ«janÄ«yabhÄ• vat
bhavissatÄ«ti kulaá¹ƒ passi_ pituvasena kulassa niddisitabbato \Be II 335/. __dasannaá¹ƒ m
satta divasÄ• nÄ«ti passi_ tena attano antarÄ• yÄ• bhÄ• vaá¹ƒ aÃ±Ã±Ä• si, tassÄ• ca tusit
dibbasampattipaccanubhavanaá¹ƒ.

__tÄ• devatÄ• _ti dasasahassicakkavÄ• á¸·adevatÄ• . kathaá¹ƒ pana tÄ• bodhisattassa p
bhÄ• vinaÃ±ca sambuddhabhÄ• vaá¹ƒ jÄ• nantÄ«ti? mahesakkhÄ• naá¹ƒ devatÄ• naá¹ƒ va

abhisamayabhÄ• gino. tathÄ• hi bhagavato ca dhammadÄ• nasaá¹ƒvibhÄ• ge anekavÄ• ra
dasasahassacakkavÄ• á¸·avÄ• sidevatÄ• sannipÄ• to ahosi.

__cavÄ• mÄ«ti pajÄ• nÄ• ti_ cutiÄ• sannajavanehi Ã±Ä• á¹‡asahitehi cutiyÄ• upaá¹-á¹-hita
paá¹-isaá¹ƒviditattÄ• . __cuticittaá¹ƒ na jÄ• nÄ• ti_ cuticittakkhaá¹‡assa ittarabhÄ• vato. tath
cutÅ«papÄ• taÃ±Ä• á¹‡assapi avisayo eva. __paá¹-isandhicittepi_ eseva nayo. __Ä• vajjana
Ä• vajjanakkamo. yasmÄ• ekavÄ• raá¹ƒ Ä• vajjitamattena Ä• rammaá¹‡aá¹ƒ nicchituá¹ƒ n
tamevÄ• rammaá¹‡aá¹ƒ dutiyaá¹ƒ tatiyaÃ±ca Ä• vajjitvÄ• nicchÄ«yati, Ä• vajjanasÄ«sena c
tenÄ• ha --- __ ``dutiyatatiyacittavÄ• reyeva jÄ• nissatÄ«â€™â€™ _ti. cutiyÄ• puretaraá¹ƒ
paá¹-á¹-hÄ• ya maraá¹‡aá¹ƒ me Ä• sannanti jÄ• nanato, __ ``cutikkhaá¹‡epi cavÄ• mÄ«ti pa
vuttaá¹ƒ. paá¹-isandhiyÄ• pana apubbabhÄ• vato __paá¹-isandhicittaá¹ƒ na jÄ• nÄ• ti_. nik
__asukasmiá¹ƒ á¹-hÄ• ne mayÄ• paá¹-isandhi gahitÄ• ti pajÄ• nÄ• ti, _ dutiyajavanato paá¹
vuttovÄ• yamattho. __tasmiá¹ƒ kÄ• le_ti paá¹-isandhiggahaá¹‡akÄ• le. __dasasahassÄ« ka
kampanakÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. mahÄ• kÄ• ruá¹‡ikÄ• buddhÄ• bhagavan
hitasukhavidhÄ• natapparatÄ• ya bahulaá¹ƒ somanassikÄ• va hontÄ«ti tesaá¹ƒ paá¹-haman
paá¹-isandhiggahaá¹‡aá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sv II 17; Dhs 498; Ps III 199) vuttaá¹ƒ. __
pana_ \Ne II 118/ yadipi mahÄ• kÄ• ruá¹‡ikÄ• buddhÄ• bhagavanto sattÄ• naá¹ƒ hitasukh
vivekajjhÄ• sayÄ• pana visaá¹…khÄ• raninnÄ• sabbasaá¹…khÄ• resu ajjhupekkhaá¹‡aba
mahÄ• vipÄ• kacittena paá¹-isandhiggahaá¹‡amÄ• ha.

__pure puá¹‡á¹‡amÄ• ya sattamadivasato paá¹-á¹-hÄ• yÄ• _ti puá¹‡á¹‡amÄ• ya pure satta
sukkapakkhe navamito paá¹-á¹-hÄ• yÄ• ti attho. __sattame divase_ti \Be II 336/ Ä• sÄ• á¸·h
__idaá¹ƒ supina_nti idÄ• ni vuccamÄ• nÄ• kÄ• raá¹ƒ supinaá¹ƒ. __nesaá¹ƒ deviyo_ti mahÄ•

__so ca kho purisagabbho, na itthigabbho, putto te bhavissatÄ«_ti ettakameva te brÄ• hma
supinasatthanayena kathesuá¹ƒ. __sace agÄ• raá¹ƒ ajjhÄ• vasissatÄ«_tiÄ• di pana devatÄ•
bhÄ• vinamatthaá¹ƒ yÄ• thÄ• vato pavedesuá¹ƒ.

__gabbhÄ• vakkantiyo_ti ettha gabbho vuccati mÄ• tukucchi, tattha uppatti avakkanti, tÄ• v
yÄ• va na nikkhamati. __á¹-hitakÄ• va nikkhamanti_ dhammÄ• sanato otaranto dhammakat

<201> vattamÄ• nasamÄ«pe vattamÄ• ne viya voharÄ«yatÄ«ti __okkamatÄ«_ti vuttanti Ä•
atthoâ€™â€™ _ti. __evaá¹ƒ hotÄ«_ti evaá¹ƒ vuttappakÄ• renassa sampajÄ• nanÄ• hoti. __
paá¹-isandhikkhaá¹‡assa duviÃ±Ã±eyyattÄ• . tathÄ• ca vuttaá¹ƒ --- ``paá¹-isandhicittaá¹ƒ n
dasasahassacakkavÄ• á¸·apattharaá¹‡ena vÄ• __appamÄ• á¹‡o_. ativiya samujjalabhÄ• v
devÄ• nubhÄ• va_nti devÄ• naá¹ƒ pabhÄ• nubhÄ• vaá¹ƒ. devÄ• naÃ±hi pabhaá¹ƒso obhÄ•
Ä• dhipaccaá¹ƒ. tenÄ• ha __ ``devÄ• naâ€™â€™ _ntiÄ• di.

rukkhagacchÄ• dinÄ• kenaci na haÃ±Ã±atÄ«ti __aghÄ• , _ abÄ• dhÄ• . tenÄ• ha __ ``nicc
__asaá¹ƒvutÄ• _ti heá¹-á¹-hÄ• upari ca kena ci na pihitÄ• . tenÄ• ha __ ``heá¹-á¹-hÄ• pi ap
_ti. tattha __pi_-saddena yathÄ• heá¹-á¹-hÄ• udakassa pidhÄ• yikÄ• pathavÄ« natthÄ«ti a
evaá¹ƒ uparipi cakkavÄ• á¸·esu viya devavimÄ• nÄ• naá¹ƒ abhÄ• vato asaá¹ƒvutÄ• appatia
andhakÄ• ro ettha atthÄ«ti __andhakÄ• rÄ• . cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na jÄ• yati_ Ä• lokas
tathÄ• hi ``tena obhÄ• sena aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nantÄ«â€™â€™ ti vuttaá¹ƒ. jam
á¹-hitamajjhanhikavelÄ• yaá¹ƒ pubbavidehavÄ• sÄ«naá¹ƒ atthaá¹…gamanavasena upaá¸• a
paÃ±Ã±Ä• yati, aparagoyÄ• navÄ• sÄ«naá¹ƒ \Ne II 119/ uggamanavasena, evaá¹ƒ sesadÄ«
``ekappahÄ• reneva tÄ«su dÄ«pesu paÃ±Ã±Ä• yantÄ«â€™â€™ _ti. ito aÃ±Ã±athÄ• pana
ekappahÄ• reneva paÃ±Ã±Ä• yatÄ«ti. __ekekÄ• ya disÄ• ya nava nava yojanasatasahassÄ
iminÄ• nayena daá¹-á¹-habbaá¹ƒ. __pabhÄ• ya nappahontÄ«_ti \Be II 337/ attano pabhÄ• y
abhisambhuá¹‡anti. yugandharapabbatamatthakappamÄ• á¹‡e Ä• kÄ• se vicaraá¹‡ato, __ `
vemajjhena carantÄ«â€™â€™ _ti vuttaá¹ƒ.

__vÄ• vaá¹-Ä• _ti khÄ• danatthaá¹ƒ gaá¹‡hituá¹ƒ upakkamantÄ• . __viparivattitvÄ• _ti vivaa
__chijjitvÄ• _ti mucchÄ• pattiyÄ• á¹-hitaá¹-á¹-hÄ• nato muccitvÄ• , aá¹…gapaccaá¹…gacch
__chijjitvÄ• . accantakhÄ• re_ti Ä• tapasantÄ• pÄ• bhÄ• vena atisÄ«tabhÄ• vaá¹ƒ sandhÄ•
siyÄ• . na hi taá¹ƒ kappasaá¹‡á¹-hÄ• naudakaá¹ƒ sampattikaramahÄ• meghavuá¹-á¹-haá¹ƒ
kappavinÄ• sakaudakaá¹ƒ viya khÄ• raá¹ƒ bhavitumarahati. tathÄ• hi sati pathavÄ«pi vilÄ«
pÄ• pakammabalena petÄ• naá¹ƒ pakatiudakassa pubbakheá¸·abhÄ• vÄ• patti viya tassa u
khÄ• rabhÄ• vÄ• patti hotÄ«ti vuttaá¹ƒ __ ``accantakhÄ• re udakeâ€™â€™ _ti. __samantat
chappakÄ• rampi.

<202> __catunnaá¹ƒ mahÄ• rÄ• jÅ«naá¹ƒ vasenÄ• _ti vessavaá¹‡Ä• dicatumahÄ• rÄ• jabh

<203> __sabhÄ• venevÄ• _ti parassa santike gahaá¹‡ena vinÄ• attano sabhÄ• veneva sa
sÄ«lasampannÄ• .

__manussesÅ«_ti idaá¹ƒ pakaticÄ• rittavasena vuttaá¹ƒ --- ``manussitthiyÄ• nÄ• ma manu
purisÄ• dhippÄ• yacittaá¹ƒ uppajjeyyÄ• â€™â€™ ti, bodhisattamÄ• tu pana devesÅ«pi tÄ• d
nuppajjateva. yathÄ• bodhisattassa Ä• nubhÄ• vena bodhisattassa mÄ• tu purisÄ• dhippÄ•
evaá¹ƒ tassa Ä• nubhÄ• veneva sÄ• kenaci purisena anatikkamanÄ«yÄ• ti Ä• ha --- __ ``pA
dibbasaá¹…khalikÄ• viya bajjhantÄ«â€™â€™ _ti.

pubbe ``kÄ• maguá¹‡Å«pasaá¹ƒhitaá¹ƒ cittaá¹ƒ nuppajjatÄ«â€™â€™ ti vuttaá¹ƒ, puna ``pa
samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• retÄ«â€™â€™ ti vuttaá¹ƒ, kathamidaá¹ƒ aÃ±Ã±
Ä• ha __ ``pubbeâ€™â€™ _tiÄ• di. __vatthupaá¹-ikkhepo_ti abrahmacariyavatthupaá¹-isedh
``purisÄ• dhippÄ• yavasenÄ• â€™â€™ _ti. __Ä• rammaá¹‡apaá¹-ilÄ• bho_ti rÅ«pÄ• dipaÃ±

paá¹-ilÄ• bho.

<204> __kilamatho_ti \Ne II 120/ khedo. kÄ• yassa hi garubhÄ• vakaá¹-hinabhÄ• vÄ• dayo
eva. __ ``tirokucchigataá¹ƒ passatÄ«â€™â€™ _ti vuttaá¹ƒ, kadÄ• \Be II 338/ paá¹-á¹-hÄ• y
__ ``kalalÄ• dikÄ• laá¹ƒ atikkamitvÄ• â€™â€™ _tiÄ• di. dassane payojanaá¹ƒ sayameva va
kalalÄ• dikÄ• le na passati. __puttenÄ• _ti daharena mandena uttÄ• naseyyakena. __yaá¹ƒ
pakaticÄ• rittavasena vuttaá¹ƒ. cakkavattigabbhatopi hi savisesaá¹ƒ bodhisattagabbho parih
puÃ±Ã±asambhÄ• rassa sÄ• tisayattÄ• , tasmÄ• bodhisattamÄ• tÄ• ativiya sappÄ• yÄ• hÄ
pariharati. __puratthÄ• bhimukho_ti mÄ• tu puratthÄ• bhimukho. idÄ• ni tirokucchigatassa d
abbhantaraá¹ƒ bÄ• hiraÃ±ca kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ, __ ``pubbe katakammaâ€™â€™ _n
deviyÄ• . __vatthu_nti kucchiá¹ƒ. phalikaabbhapaá¹-alÄ• dino viya bodhisattamÄ• tukucchita
Ä• lokassa vibandhÄ• bhÄ• vato yathÄ• bodhisattamÄ• tÄ• kucchigataá¹ƒ bodhisattaá¹ƒ p
bodhisattopi mÄ• taraá¹ƒ aÃ±Ã±aÃ±ca purato rÅ«pagataá¹ƒ passati, noti Ä• ha, __ ``bodhis
_tiÄ• di. kasmÄ• pana sati cakkhumhi Ä• loke ca na passatÄ«ti Ä• ha --- __ ``na hi antokuc
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«â€™â€™ _ti. assÄ• sapassÄ• sÄ• viya hi tattha cakkh
tajjÄ• samannÄ• hÄ• rassÄ• bhÄ• vato.

<205> yathÄ• aÃ±Ã±Ä• itthiyo vijÄ• tapaccayÄ• tÄ• disena rogena abhibhÅ«tÄ• pi hutvÄ
pana bodhisatte kucchigate na koci rogo uppajjati; kevalaá¹ƒ Ä• yuparikkhayeneva kÄ• laá¹
heá¹-á¹-hÄ• vuttoyeva. __bodhisattena vasitaá¹-á¹-hÄ• naá¹ƒ hÄ«_tiÄ• dinÄ• tattha kÄ• ra
aggamahesiá¹-á¹-hÄ• nato nÄ«haritvÄ• . __anurakkhituá¹ƒ na sakkotÄ«_ti sammÄ• gabbha
tena __gabbho bahvÄ• bÄ• dho hoti. vatthuvisadaá¹ƒ hotÄ«_ti gabbhÄ• sayo parisuddho ho
tatiyakoá¹-á¹-hÄ• se_ bodhisattassa gabbhokkamanampi tassÄ• Ä• yuparimÄ• á¹‡avilokan
vayovasena uppajjanakavikÄ• rassa parivajjanato, itthisabhÄ• vena uppajjanakavikÄ• ro pa
Ä• nubhÄ• veneva vÅ«pasammati.

__sattamÄ• sajÄ• to_ti paá¹-isandhiggahaá¹‡ato sattame mÄ• se jÄ• to. so __sÄ«tuá¹‡hak
sukhumÄ• latÄ• ya. aá¹-á¹-hamÄ• sajÄ• to kÄ• maá¹ƒ sattamÄ• sajÄ• tato buddhiavayavo,
339/ buddhiá¹ƒ pÄ• puá¹‡antÄ• ghaá¹-á¹-anaá¹ƒ na sahanti, tena __so na jÄ«vati_. sattam
tÄ• va te jÄ• tÄ• ti vadanti.

__á¹-hitÄ• va hutvÄ• _ti niddukkhatÄ• ya á¹-hitÄ• eva hutvÄ• . dukkhassa hi balavabhÄ• v
asahamÄ• nÄ• \Ne II 121/ aÃ±Ã±Ä• itthiyo nisinnÄ• vÄ• nipannÄ• vÄ• vijÄ• yanti. __upa
upagatavijÄ• yanakÄ• lÄ• . __sakalanagaravÄ• sino_ti kapilavatthuá¹ƒ parivÄ• retvÄ• á¹-hi
nagaresu vasantÄ• .

__devÄ• naá¹ƒ paá¹-hamaá¹ƒ paá¹-iggaá¹‡hantÄ«_ti lokanÄ• thaá¹ƒ mahÄ• purisaá¹ƒ ma
paá¹-iggaá¹‡hÄ• mÄ• ti saÃ±jÄ• tagÄ• ravabahumÄ• nÄ• attano pÄ«tiá¹ƒ pavedentÄ• __k

suddhÄ• vÄ• sabrahmÄ• no_ Ä• dito paá¹-iggaá¹‡hanti. __sÅ«tivesa_nti sÅ«tijagganadhÄ• uttaravihÄ• ravÄ• sino. __macchakkhisadisaá¹ƒ_ chavivasena.

<206> __ajinappaveá¹‡iyÄ• _ti ajinacammehi sibbetvÄ• katapaveá¹‡iyÄ• . __mahÄ• tejo_t __mahÄ• yaso_ti mahÄ• parivÄ• ro vipulakittighoso ca.

__bhaggavibhaggÄ• _ti sambÄ• dhaá¹-á¹-hÄ• nato nikkhamanena vibhÄ• vitattÄ• bhaggÄ• tena nesaá¹ƒ avisadabhÄ• vameva dasseti. __alaggo hutvÄ• _ti gabbhÄ• saye yonipadese hutvÄ• . __udakenÄ• _ti gabbhÄ• sayagatena udakena __amakkhito nikkhamati_ sammakk udakasemhÄ• dikasseva tattha abhÄ• vato. bodhisattassa hi puÃ±Ã±Ä• nubhÄ• vena paá¹- paá¹-á¹-hÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ visuddhaá¹ƒ paramasugandhagandhakuá¹-i viya candana tiá¹-á¹-hati. __udakavaá¹-á¹-iyo_ti udakakkhandhÄ• .

<207> __muhuttajÄ• to_ti muhuttena jÄ• to hutvÄ• muhuttamattova. __anudhÄ• riyamÄ• n nÄ«yamÄ• ne. __Ä• gatÄ• nevÄ• _ti taá¹ƒ á¹-hÄ• naá¹ƒ upagatÄ• ni eva.

__anekasÄ• kha_nti ratanamayÄ• nekasatapatiá¹-á¹-hÄ• nahÄ«rakaá¹ƒ. __sahassamaá¹‡á patiá¹-á¹-hitaá¹ƒ anekasahassamaá¹‡á¸• alahÄ«rakaá¹ƒ. __marÅ«_ti devÄ• .

__na_ \Be II 340/ __kho panevaá¹ƒ daá¹-á¹-habba_nti sattapadavÄ«tihÄ• rato pageva disÄ tenÄ• ha __ ``mahÄ• satto hÄ«â€™â€™ _tiÄ• di. __ekaá¹…gaá¹‡Ä• nÄ«_ti vivaá¹-abhÄ• v vihÄ• raá¹…gaá¹‡apariveá¹‡aá¹…gaá¹‡Ä• ni viya ekaá¹…gaá¹‡asadisÄ• ni ahesuá¹ƒ. __sa idaá¹ƒ vilokanaá¹ƒ visiá¹-á¹-he passituá¹ƒ idha tumhehi sadisopi natthi, kuto uttaritaroti Ä• h __sabbapaá¹-hamo_ti sabbappadhÄ• no. padhÄ• napariyÄ• yo hi idha paá¹-hamasaddo. te _tiÄ• di. ettha ca mahesakkhÄ• tÄ• va devÄ• \Ne II 122/ tathÄ• vadanti, itare pana kathan Ä• nubhÄ• vadassaneneva. mahesakkhÄ• naÃ±hi devÄ• naá¹ƒ mahÄ• sattassa Ä• nubhÄ• paccakkho ahosi. itare pana tesaá¹ƒ vacanaá¹ƒ sutvÄ• saddahantÄ• anuminantÄ• tathÄ•

jÄ• tamattasseva bodhisattassa á¹-hÄ• nÄ• dÄ«ni yesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pubba niddhÄ• retvÄ• dassento, __ ``ettha cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __patiá¹-á¹-hÄ• n catuiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ_ iddhipÄ• davasena lokuttaradhammesu suppatiá¹-á¹-hitabhÄ• vasamijjhanato. __uttarÄ• bhimukhabhÄ• vo_ lokassa uttaraá¹‡avase pubbanimittaá¹ƒ. sattapadagamanaá¹ƒ_ sattabojjhaá¹…gÄ• digamanassa __pubbanimittaá visuddhachattadhÄ• raá¹‡aá¹ƒ suvisuddhavimuttichattadhÄ• raá¹‡assa __pubbanimittaá¹ƒ, paÃ±carÄ• jakakudhabhaá¹‡á¸• Ä• ni_ paÃ±cavidhavimuttiguá¹‡aparivÄ• ratÄ• ya __pubba anÄ• vaá¹-adisÄ• nuvilokanaá¹ƒ_ anÄ• vaá¹-aÃ±Ä• á¹‡atÄ• ya __pubbanimittaá¹ƒ, _ ``aggo tiÄ• divacanaá¹ƒ __appaá¹-ivattiyadhammacakkapavattanassa pubbanimittaá¹ƒ; ayamantim jÄ• tiyÄ• abhÄ• vakittanÄ• __anupÄ• di ... pe ... pubbanimittanti veditabbaá¹ƒ; _ tassa tass

laddhabbavisesassa taá¹ƒ taá¹ƒ nimittaá¹ƒ abyabhicÄ• rÄ«nimittanti daá¹-á¹-habbaá¹ƒ. __na
sutte aÃ±Ã±attha ca vakkhamÄ• nÄ• ya anupubbiyÄ• anÄ• gatataá¹ƒ sandhÄ• ya vuttaá¹ƒ
tasmiá¹ƒ sutte aá¹-á¹-hakathÄ• su ca Ä• gatanayena Ä• haritvÄ• dÄ«petabbo.

__dasasahassilokadhÄ• tu kampÄ«_ti pana idaá¹ƒ satipi idha pÄ• á¸·iyaá¹ƒ Ä• gatatte
vakkhamÄ• nÄ• namacchariyÄ• naá¹ƒ mÅ«labhÅ«taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ, evaá¹ƒ aÃ±Ã±
__tanti baddhÄ• vÄ«á¹‡Ä• , cammabaddhÄ• bheriyo_ti paÃ±caá¹…gikatÅ«riyassa nidassa
itaresampi saá¹…gaho daá¹-á¹-habbo. __bhijjiá¹ƒsÅ«_ti pÄ• desu baddhaá¹-á¹-hÄ• nesuyev
__vigacchiá¹ƒsÅ«_ti vÅ«pasamiá¹ƒsu. __sakatejobhÄ• sitÄ• nÄ«_ti ativiya samujjalÄ• ya at
obhÄ• sitÄ• ni ahesuá¹ƒ. __na pavattÄ«_ti na sandÄ«. __vÄ• to na vÄ• yÄ«_ti kharo vÄ• to
sattÄ• naá¹ƒ sukhÄ• vaho vÄ• yi. __pathavÄ«gatÄ• ahesuá¹ƒ_ uccaá¹-á¹-hÄ• ne á¹-hÄ• tu
__utusampanno_ti anuá¹‡hÄ• sÄ«tatÄ• saá¹…khÄ• tena utunÄ• sampanno. vÄ• mahattha
puthupÄ• á¹‡inÄ• hatthatÄ• á¸·anena saddakaraá¹‡aá¹ƒ __apphoá¹-anaá¹ƒ_. mukhena uss
__seá¸·anaá¹ƒ. ekaddhajamÄ• lÄ• ahosÄ«_ti ettha __iti_-saddo Ä• diattho. tena
vicittapupphasugandhapupphavassadevÄ• vassiá¹ƒsu, sÅ«riye dibbamÄ• ne eva tÄ• rakÄ•
vippasannaá¹ƒ udakaá¹ƒ pathavito ubbhijji, bilÄ• sayÄ• darisayÄ• tiracchÄ• nÄ• Ä• sayato
rÄ• gadosamohÄ• pi tanu bhaviá¹ƒsu, pathaviyaá¹ƒ rajo vÅ«pasami, aniá¹-á¹-hagandho viga
rÅ«pino devÄ• sarÅ«peneva manussÄ• naá¹ƒ Ä• pÄ• thamagamaá¹ƒsu \Ne II 123/, sattÄ•
imesaá¹ƒ saá¹…gaho daá¹-á¹-habbo. yÄ• ni mahÄ• bhinÄ«hÄ• rasamaye uppannÄ• ni dvat
anavasesÄ• ni tadÄ• ahesunti.

__tatrÄ• pÄ«_ti tesupi pathavikampÄ• dÄ«su evaá¹ƒ pubbanimittabhÄ• vo veditabbo, na ke
á¹-hÄ• nÄ• dÄ«su evÄ• ti adhippÄ• yo. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhassa pub
titthakaramatassa ca cÄ• lanato. kenaci anussÄ• hitÄ• naá¹ƒyeva imasmiá¹ƒyeva ekacakka
anussÄ• hitÄ• naá¹ƒyeva ekappahÄ• reneva sannipatitvÄ• __dhammapaá¹-iggaá¹‡hanass
devatÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ_ dibbavihÄ• rapaá¹-ilÄ• bhassa, pacchÄ• manussÄ• na
tattheva á¹-hÄ• nassa niccalasabhÄ• vato __Ä• neÃ±javihÄ• rapaá¹-ilÄ• bhassa pubbanimit
sayaá¹ƒ vajjanaá¹ƒ parÅ«padesena vinÄ• sayameva __anupubbavihÄ• rapaá¹-ilÄ• bhassa
vajjanaá¹ƒ cakkavÄ• á¸·apariyantÄ• ya parisÄ• ya pavedanasamatthassa __dhammabheriy
amatadundubhighosanassa __pubbanimittaá¹ƒ. andubandhanÄ• dÄ«naá¹ƒ chedo_ mÄ• na
__pubbanimittaá¹ƒ; supaá¹-á¹-anasampÄ• puá¹‡anaá¹ƒ_ atthÄ• di anurÅ«paá¹ƒ atthÄ• dÄ«
bhedÄ• dhigamassa __pubbanimittaá¹ƒ_.

__nibbÄ• narasenÄ• _ti kilesÄ• naá¹ƒ nibbÄ• yanarasena. __ekarasabhÄ• vassÄ• _ti sÄ• s
ekarasabhÄ• vassa. vÄ• tassa avÄ• yanaá¹ƒ kissa pubbanimittanti Ä• ha __
``dvÄ• saá¹-á¹-hidiá¹-á¹-higatabhindanassÄ• â€™â€™ _ti. Ä• kÄ• sÄ• diappatiá¹-á¹-havisan
pahÄ• ya \Be II 342/ __sakuá¹‡Ä• naá¹ƒ pathavÄ«gamanaá¹ƒ_ tÄ• disaá¹ƒ micchÄ• gÄ• ha
__pÄ• á¹‡ehi_ ratanattaya__saraá¹‡agamanassa pubbanimittaá¹ƒ. devatÄ• naá¹ƒ apphoá¹-

pamodanuppatti__udÄ• nassa_ bhavavantagamanena dhammasabhÄ• vabodhanena ca pa
__pubbanimittaá¹ƒ. dhammavegavassanassÄ• _ti desanÄ• Ã±Ä• á¹‡avegena dhammÄ• ma
__pubbanimittaá¹ƒ_. kÄ• yagatÄ• sativasena laddhajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppÄ•
__kÄ• yagatÄ• satiamatapaá¹-ilÄ• bho, _ tassa pana kÄ• yassapi atappakasukhÄ• vahattÄ•
__khudÄ• pipÄ• sÄ• pÄ«á¸·anÄ• bhÄ• vo_ pubbanimittaá¹ƒ vutto. __ariyaddhajamÄ• lÄ• m
ariyamaggabojjhaá¹…gadhajamÄ• lÄ• hi mÄ• litabhÄ• vassa __pubbanimittaá¹ƒ_. yaá¹ƒ pa
suviÃ±Ã±eyyameva.

__etthÄ• _ti ``sampatijÄ• toâ€™â€™ tiÄ• dinÄ• Ä• gate imasmiá¹ƒ á¹-hÄ• ne. __vissajjitov
apubbaá¹ƒ vattabbaá¹ƒ natthÄ«ti adhippÄ• yo. tadÄ• pathaviyaá¹ƒ gacchantopi mahÄ• satt
mahÄ• janassa upaá¹-á¹-hÄ• sÄ«ti ayamettha niyati dhammaniyÄ• mo bodhisattÄ• naá¹ƒ dl
__niyativÄ• davasena_ kathanaá¹ƒ. ``pubbe purimajÄ• tÄ«su tÄ• disassa puÃ±Ã±asambhÄ
124/ upacitattÄ• mahÄ• janassa tathÄ• upaá¹-á¹-hÄ• sÄ«â€™â€™ ti idaá¹ƒ __pubbekatak
imesaá¹ƒ sattÄ• naá¹ƒ upari Ä«sanasÄ«latÄ• ya yathÄ• sakaá¹ƒ kammameva issaro nÄ• m
phalassa nibbattanaá¹ƒ, mahÄ• purisopi sadevakaá¹ƒ lokaá¹ƒ abhibhavituá¹ƒ samatthena u
nibbattito tena issarena nimmito nÄ• ma, tassa cÄ• yaá¹ƒ nimmÄ• naviseso, yadidaá¹ƒ mah
mahÄ• janassa tathÄ• upaá¹-á¹-hÄ• sÄ«ti idaá¹ƒ __issaranimmÄ• navÄ• davasena_ kathan
bahuá¹ƒ vatvÄ• _ kiá¹ƒ imÄ• ya pariyÄ• yakathÄ• yÄ• ti __avasÄ• ne_ ujukameva evaá¹ƒ _
pathaviyaá¹ƒ kathaá¹ƒ padasÄ• gacchati, evaá¹ƒmahÄ• nubhÄ• vo Ä• kÄ• sena maÃ±Ã±e
vasena __Ä• kÄ• sena gacchanto viya ahosi_. sÄ«ghataraá¹ƒ pana sattapadavÄ«tihÄ• rena
__mahÄ• janassa adissamÄ• no viya ahosi_. acelakabhÄ• vo khuddakasarÄ«ratÄ• ca tÄ•
ananucchavikÄ• ti kammÄ• nubhÄ• vasaÃ±janitapÄ• á¹-ihÄ• riyavasena __alaá¹…kÄ• rapa
soá¸·asavassuddesiko viya ca mahÄ• janassa upaá¹-á¹-hÄ• sÄ«_ti veditabbaá¹ƒ; buddhabh
343/ bodhisattÄ• nubhÄ• vassa yÄ• thÄ• vato paveditattÄ• __buddhena viya ... pe ... attam

__pÄ• kaá¹-Ä• hutvÄ• _ti vibhÅ«tÄ• hutvÄ• . buddhÄ• naá¹ƒ ye ye saá¹…khÄ• re vavattha
uppÄ• dakkhaá¹‡epi sabbaso suppaá¹-ividitÄ• supÄ• kaá¹-Ä• hatthatale Ä• malakaá¹ƒ viya
hutvÄ• upaá¹-á¹-hahanti. tenÄ• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di. __anokÄ• sagate_ti
pavatte. __nippadese_ti niravasese. __okÄ• sappatte_ti á¹-hÄ• nagamanÄ• dikÄ• le uppann
yogyakÄ• le uppattiyÄ• okÄ• sappattÄ• ti adhippÄ• yo. __sattadivasabbhantare_ti idaá¹ƒ b
pÄ• katikasammasanavasena vuttaá¹ƒ, Ä• kaá¹…khantÄ• pana te yadÄ• kadÄ• ci uppann
sesaá¹ƒ suviÃ±Ã±eyyameva.

acchariyabbhutasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. bÄ• kulasuttavaá¹‡á¹‡anÄ•

<209> yathÄ• \Ne II 125/ ``dvattiá¹ƒsÄ• â€™â€™ ti vattabbe dvi-saddassa bÄ• -Ä• desaá¹

vuccati, evaá¹ƒ ettha bÄ• -kÄ• rÄ• desaá¹ƒ katvÄ• bÄ• kuloti samaÃ±Ã±Ä• ahosi, sÄ• yaá
dassetuá¹ƒ, __ ``tassa hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __sÄ«saá¹ƒ nhÄ• petvÄ• _ti maá¹…g
sÄ«saá¹ƒ nhÄ• petvÄ• . __nimujjanavasenÄ• _ti jaá¹‡á¹‡upamÄ• á¹‡e udake thokaá¹ƒyeva
__chaá¸• á¸• etvÄ• palÄ• tÄ• _ maraá¹‡abhayatajjitÄ• . __pahariyamÄ• nÄ• maranti, _ na
__dÄ• rakassa tejenÄ• _ti dÄ• rakassa puÃ±Ã±atejena. __nÄ«haá¹-amattova mato, _ tassa
kato, yena upakkamena dÄ• rakassa bÄ• dho siyÄ• . __ta_nti macchaá¹ƒ. __sakalamevÄ• _

__na kelÄ• yatÄ«_ti na mamÄ• yati kismiÃ±ci na maÃ±Ã±ati. dÄ• rakassa puÃ±Ã±atejena _
dÄ• rakaá¹ƒ labhatÄ«_ti ugghosanavasena bheriá¹ƒ carÄ• petvÄ• . __pavattiá¹ƒ Ä• cikkhi, _
kathesi. __kucchiyÄ• dhÄ• ritattÄ• amÄ• tÄ• kÄ• tuá¹ƒ na sakkÄ• _ jananÄ«bhÄ• vato. __
macchaá¹ƒ kiá¹‡itvÄ• gaá¹‡hantÄ• pi. tathÄ• gaá¹‡hantÄ• ca tappariyÄ• pannaá¹ƒ sabba
II 344/ Ä• ha --- __ ``vakkayakanÄ• dÄ«ni bahi katvÄ• gaá¹‡hantÄ• nÄ• ma natthÄ«â€™â€
kÄ• tuá¹ƒ na sakkÄ• _ sÄ• mikabhÄ• vato. __dÄ• rako ubhinnampi kulÄ• naá¹ƒ dÄ• yÄ• do

__asÄ«time_ti jÄ• tiyÄ• asÄ«time vasse. pabbajjÄ• mattena kilesÄ• naá¹ƒ asamucchijjana
kÄ• masaÃ±Ã±Ä• uppannapubbÄ• ti pucchÄ• pana pucchitabbÄ• . tenÄ• ha --- ``evaÃ±ca
pucchitabbaâ€™â€™ nti.

<210> __niyametvÄ• _ti taá¹ƒ taá¹ƒvÄ• re sesavÄ• rena niyametvÄ• . __kammapathabhed
tattha kÄ• mavitakko yathÄ• kÄ• yavacÄ«dvÄ• resu copanappatto kammapathappatto nÄ•
parabhaá¹‡á¸• assa attano pariá¹‡Ä• manavasena pavattaabhijjhÄ• sahagato; evaá¹ƒ kÄ• n
byÄ• pÄ• davihiá¹ƒsÄ• vitakkasaÃ±Ã±Ä• ti __thero, ``ubhayampetaá¹ƒ kammapathabhedak
kammapathaá¹ƒ appattaá¹ƒ saÃ±Ã±aá¹ƒ sandhÄ• ya, ``saÃ±Ã±Ä• uppannamattÄ• vÄ• â€™
samÄ• naá¹ƒ kammapathaá¹ƒ appattameva, ubhayassa pana vasena suttapadaá¹ƒ pavatta

<211> __Ä• yÅ«hanakamma_nti \Ne II 126/ attanÄ• Ä• yÅ«hitabbakammaá¹ƒ. __lomakiliá
kiliá¹-á¹-halomÄ• ni, kiliá¹-á¹-haá¹ƒsÅ«nÄ«ti attho. kimevaá¹ƒ bhogesu paranimmitabhave va
viya sabbaso Ä• yÅ«hanakammena vinÄ• aÃ±Ã±assapi pabbajitassa paccayalÄ• bho diá¹-
``anacchariyaÃ±cetaâ€™â€™ _nti. kulÅ«pakatherÄ• nametaá¹ƒ kammaá¹ƒ, thero pana kad

__gadduhanamatta_nti goduhanamattakÄ• laá¹ƒ. idha pana sakalo goduhano adhippetoti c
pe ... kÄ• lamattampÄ«â€™â€™ _ti Ä• ha. __nibandhÄ«_ti nibaddhadÄ• tabbaá¹ƒ katvÄ• a

sakilesapuggalassa aseribhÄ• vakaraá¹‡ena raá¹‡ena sadisatÄ• ya __raá¹‡o, _ saá¹ƒkiles
panÄ• ha, _ tasmÄ• arahattaá¹ƒ na paá¹-iÃ±Ã±Ä• tanti dasseti. nanu tathÄ• vacanaá¹ƒ pa
hotÄ«ti Ä• ha __ ``apicÄ• â€™â€™ _tiÄ• di.

<212> avÄ• purati \Be II 345/ dvÄ• raá¹ƒ etenÄ• ti __avÄ• puraá¹‡aá¹ƒ_. paá¹-hamasaá¹…

__dutiyasaá¹…gahe saá¹…gitaá¹ƒ_. sesaá¹ƒ suviÃ±Ã±eyyameva.

bÄ• kulasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. dantabhÅ«misuttavaá¹‡á¹‡anÄ•

<213> __phuseyyÄ• _ti \Ne II 127/ Ã±Ä• á¹‡aphusanÄ• nÄ• ma adhippetÄ• , tasmÄ• __la
__evaá¹ƒ paá¹-ipanno_ti, ``appamatto Ä• tÄ• pÄ« pahitattoâ€™â€™ ti vuttappakÄ• rena pa
__ajÄ• nanakoá¹-á¹-hÄ• seyevÄ• _ti avadhÄ• raá¹‡ena attani kataá¹ƒ dosÄ• ropanaá¹ƒ niva

<214> __appanÄ• upacÄ• ra_nti appanaÃ±ceva upacÄ• raÃ±ca pÄ• petvÄ• kathesÄ«ti att
pana upacÄ• ro appanÄ• upacÄ• ro, taá¹ƒ pÄ• petvÄ• kathesÄ«ti attho.

nikkhamatÄ«ti nikkhamo, avaggÄ• hakÄ• mato nikkhamanaá¹ƒ nikkhamo eva __nekkhamn
kilesakÄ• me attano upahÄ• raá¹ƒ upacÄ• retvÄ• assÄ• detvÄ• paribhuÃ±jati nÄ• mÄ• ti Ä
paribhuÃ±jamÄ• noâ€™â€™ _ti. __duvidhepÄ«_ti hÄ«napaá¹‡Ä«tÄ• divasena duvidhe.

<215> __kÅ«á¹-Ä• kÄ• ra_nti gÄ• á¸·hasÄ• á¹-heyyaá¹ƒ appatirÅ«pe á¹-hÄ• ne khandhaga
__dantagamana_nti dantehi nibbisevanehi gandhabbagatiá¹ƒ. __pattabbaá¹ƒ bhÅ«mi_nti sa
laddhabbasampattiá¹ƒ.

<216> byatiharaá¹‡avasena laá¹…ghakaá¹ƒ __vilaá¹…ghakaá¹ƒ, _ aÃ±Ã±amaÃ±Ã±ahattha
``hatthena hatthaá¹ƒ gahetvÄ• â€™â€™ _ti.

<217> __gahetuá¹ƒ samattho_ti gaá¹‡ikÄ• rahatthinÄ«hi upalÄ• petvÄ• araÃ±Ã±ahatthiá¹ƒ
samattho. __atipassitvÄ• _ atiá¹-á¹-hÄ• navasena passitvÄ• . __etthagedhÄ• _ti etasmiá¹ƒ a
pavattagedhÄ• . __sukhÄ• yatÄ«_ti sukhaá¹ƒ ayati pavatteti, ``sukhaá¹ƒ haratÄ«â€™â€™ t
__á¸• iá¹‡á¸• imo_ Ä• nako. __nihitasabbavaá¹…kadoso_ti apagatasabbasÄ• á¹-heyyadoso
apetasÄ• rambhakasÄ• vo.

<219> __paÃ±cakÄ• maguá¹‡anissitasÄ«lÄ• na_nti \Be II 346/ akusalÄ• naá¹ƒ. __gehassit
vaá¹-á¹-asannissitasÄ«lÄ• naá¹ƒ.

<222> __esa_ \Ne II 128/ __nayo sabbatthÄ• _ti, ``majjhimo, daharoâ€™â€™ ti Ä• gatesu
``theroâ€™â€™ tiÄ• dinÄ• Ä• gatesu upameyyavÄ• resÅ«ti paÃ±casu saá¹ƒkilesapakkhiye
nayoti veditabbo. sesaá¹ƒ suviÃ±Ã±eyyameva.

dantabhÅ«misuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. bhÅ«mijasuttavaá¹‡á¹‡anÄ•

<223> __Ä• saÃ±cepi_ \Ne II 129/ __karitvÄ• _ti, ``iminÄ• haá¹ƒ brahmacariyena devo vÄ•
devaÃ±Ã±ataro vÄ• , dukkhato vÄ• mucceyyaâ€™â€™ nti patthanaá¹ƒ katvÄ• cepi carant
adhigamÄ• ya_ taá¹‡hÄ• ya brahmacariyassa vidÅ«sitattÄ• ti adhippÄ• yo. __anÄ• saÃ±ce
patthanaá¹ƒ akatvÄ• . __abhabbÄ• phalassa adhigamÄ• ya_ aniyamitabhÄ• vato. paá¹‡idh
niyataá¹ƒ nÄ• ma hoti, tadabhÄ• vato kataá¹ƒ puÃ±Ã±aá¹ƒ na labhatÄ«ti adhippÄ• yo. tatiya
ubhayaá¹-á¹-hÄ• nehi vuttaá¹ƒ, catutthapakkho sammÄ• vatÄ• ro iti catukoá¹-iko paÃ±ho jÄ
tattha Ä• sÄ• nÄ• ma patthanÄ• , micchÄ• gÄ• hasmiá¹ƒ sati na vipaccati, sammÄ• gÄ• ha
ubhayathÄ• pi ubhayÄ• pekkhÄ• nÄ• ma, yo micchattadhamme purakkhatvÄ• brahmacariy
yathÄ• dhippÄ• yaphalaá¹ƒ samijjhatÄ«ti na vattabbaá¹ƒ ayoniso brahmacariyassa ciá¹‡á¹‡
sammattaá¹ƒ purakkhatvÄ• brahmacariyaá¹ƒ carati, tassa yathÄ• dhippÄ• yaá¹ƒ brahmaca
samijjhatÄ«ti na vattabbaá¹ƒ yoniso brahmacariyassa ciá¹‡á¹‡attÄ• . tena vuttaá¹ƒ --- __ ``Ä
ayoniso brahmacariyaá¹ƒ carantÄ«â€™â€™ _tiÄ• di. sesaá¹ƒ suviÃ±Ã±eyyameva.

bhÅ«mijasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. anuruddhasuttavaá¹‡á¹‡anÄ•

<230> __upasaá¹…kamitvÄ• _ \Ne II 130/ \Be II 347/ __evamÄ• haá¹ƒsÅ«_ti vuttaá¹ƒ upas
dassento, __ ``tassa upÄ• sakassa aphÄ• sukakÄ• lo ahosÄ«â€™â€™ _ti Ä• ha. __avirÄ•
yadi vÄ• te dhammÄ• nÄ• natthÄ• , yadi vÄ• ekatthÄ• , yaá¹ƒ tattha avirajjhanakaá¹ƒ, taá
paá¹-ibhÄ• tÅ«ti yojanÄ• . __jhÄ• namevÄ• _ti appamÄ• á¹‡ajjhÄ• nameva, ``cetovimuttÄ«â
__cittekaggatÄ• yeva evaá¹ƒ vuccatÄ«_ti upÄ• sakassa adhippÄ• yo.

<231> yÄ• vatÄ• majjhanhike kÄ• le chÄ• yÄ• pharati, nivÄ• te paá¹‡á¹‡Ä• ni patanti, ettÄ
``rukkhamÅ«laâ€™â€™ _nti vuccatÄ«ti evaá¹ƒ vuttaá¹ƒ __ekarukkhamÅ«lappamÄ• á¹‡aá¹
kasiá¹‡animittena ottharitvÄ• _ti kasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ samÄ• pajjanto __tas
viharatÄ«_ti vutto. __Ä• bhogo natthi_ jhÄ• nakkhaá¹‡e. kÄ• maá¹ƒ samÄ• pattikkhaá¹‡e Ä
pubbe vÄ• siyÄ• so Ä• bhogo, tampi sandhÄ• ya mahaggatanti keci. idÄ• ni tÄ• saá¹ƒ ceto
visesena abhede visayÄ• dito labbhamÄ• nabhedaá¹ƒ dassetuá¹ƒ, __ ``etthÄ• â€™â€™ _ti
na vaá¸• á¸• hati_ vaá¸• á¸• hetabbassa nimittasseva abhÄ• vato. pathavÄ«kasiá¹‡Ä• dÄ«n
__ugghÄ• á¹-anaá¹ƒ na jÄ• yati. tÄ• ni jhÄ• nÄ• nÄ«_ti brahmavihÄ• rajjhÄ• nÄ• ni. cuddas
__abhiÃ±Ã±Ä• naá¹ƒ pÄ• dakÄ• ni na honti_. nimittugghÄ• á¹-asseva abhÄ• vato arÅ«pajjh
anadhiá¹-á¹-hÄ• natÄ• ya __nirodhassa pÄ• dakÄ• ni na hontÄ«_ti. kammavaá¹-á¹-abhÄ• v
kilesavaá¹-á¹-avipÄ• kavaá¹-á¹-Ä• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vaá¹-á¹-Ä• naá¹ƒ paccayabhÄ• vo __v
upapajjanavaseneva taá¹ƒ taá¹ƒ bhavaá¹ƒ okkamati etehÄ«ti __bhavokkamanÄ• ni_. dutiya

attho veditabbo. ugghÄ• á¹-anassa labbhanato arÅ«pajjhÄ• nopari samatikkamo hotÄ«ti aya
yathÄ• vuttena nimittÄ• vaá¸• á¸• hananimittavaá¸• á¸• hanÄ• dippakÄ• rena. __nÄ• natthÄ
appamÄ• á¹‡amahaggatasaddavacanÄ«yatÄ• ya __nÄ• nÄ• byaÃ±janÄ• _. kÄ• maÃ±cetth
nÄ«haritvÄ• vakkhamÄ• nabhavÅ«papattikÄ• raá¹‡aá¹ƒ dassetuá¹ƒ sakkÄ• , aá¹-á¹-hakath
kasiá¹‡ajhÄ• natova nÄ«haritvÄ• yojanÄ• katÄ• ti tathÄ• vuttaá¹ƒ. atha vÄ• mahaggataga
appamÄ• á¹‡Ä• ti vuttabrahmavihÄ• rÄ• nampi saá¹…gaho veditabbo tassÄ• samaÃ±Ã±Ä•
sÄ• dhÄ• raá¹‡abhÄ• vato.

<232> __evaá¹ƒ_ \Be II 348/ __vutto_ti asatipi tathÄ• rÅ«pe Ä• bhoge ``parittÄ• bhÄ• ti pha
viharatÄ«â€™â€™ ti \Ne II 131/ vutto. appamÄ• á¹‡aá¹ƒ katvÄ• kasiá¹‡aá¹ƒ vaá¸• á¸• hent
kasiá¹‡avaá¸• á¸• hanavasena bahulÄ«kÄ• rasambhavato siyÄ• jhÄ• nassa balavataratÄ•
Ä• ciá¹‡á¹‡avasitÄ• ya pana paccanÄ«kadhammÄ• naá¹ƒ sammÄ• aparisodhane vattabba
jhÄ• nassa appaguá¹‡ataá¹ƒ dassento, __ ``suppamatte vÄ• â€™â€™ _tiÄ• dimÄ• ha. jhÄ•
tannimittÄ• pabhÄ• pi appatarÄ• aparisuddhÄ• va hotÄ«ti Ä• ha --- __ ``vaá¹‡á¹‡o ... pe ...
cÄ• â€™â€™ _ti. dutiyanayo vuttavipariyÄ• yena veditabbo. tatthÄ• pi kasiá¹‡assa parittabh
parittatÄ• , parittÄ• rammaá¹‡Ä• ya anurÅ«patÄ• ya vÄ• nimittaá¹ƒ pabhÄ• maá¹‡á¸• alaka
adhippÄ• yo. __vipulaparikamma_nti vipulabhÄ• vena parikammaá¹ƒ. sesaá¹ƒ tatiyacatuttha
paá¹-hamadutiyanayesu vuttasadisameva.

__vaá¹‡á¹‡anÄ• natta_nti yadi pÄ«taá¹ƒ yadi lohitaá¹ƒ yadi vÄ• odÄ• tanti sarÄ«ravaá¹‡á¹
__Ä• bhÄ• nÄ• natta_nti parittavipulatÄ• vasena pabhÄ• ya nÄ• nattaá¹ƒ. __accinÄ• natta_
dÄ«ghÄ• divasena vemattatÄ• . __abhinivisantÄ«_ti abhirativasena nivisanti nisÄ«danti tiá¹-
``vasantÄ«â€™â€™ _ti.

<234> Ä• bhanti dibbantÄ«ti __Ä• bhÄ• _ti Ä• ha __ ``Ä• bhÄ• sampannÄ• â€™â€™ _ti. _
parittatÄ• ya appamÄ• á¹‡atÄ• ya ca Ä• bhÄ• kÄ• raá¹‡aá¹ƒ, taá¹ƒ pana atthato bhavÅ«pap
__ ``tassÄ• bhavÅ«papattiyÄ• aá¹…genÄ• â€™â€™ _ti. __kÄ• yÄ• lasiyabhÄ• vo_ tandÄ•
vitthÄ• yitatÄ• .

<235> __pÄ• ramiyo_ti mahÄ• sÄ• vakasaá¹ƒvattanikÄ• sÄ• vakapÄ• ramiyo pÅ«rento. __
brahmaloke vÄ• uppattiá¹ƒ paá¹-ilabhi, __vuttampi cetaá¹ƒ_ theragÄ• thÄ• su. __avokiá¹‡á
asammissanti attho. __pubbe saÃ±carita_nti atÄ«tabhavesu jÄ• tivasena saÃ±caraá¹‡aá¹ƒ
mamassÄ• ti attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

anuruddhasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. upakkilesasuttavaá¹‡á¹‡anÄ•

<236> __tasmÄ• _ti \Ne II 132/ \Be II 349/ atthakÄ• mattÄ• evamÄ• ha, na bhagavato vaca
pana tadÄ• satthuvacanaá¹ƒ na gaá¹‡hiá¹ƒsu, te kiÃ±ci avatvÄ• tuá¹‡hÄ«bhÅ«tÄ• maá¹…
tasmÄ• ubhayesampi satthari agÄ• ravapaá¹-ipatti nÄ• hosi.

__yenapi janena na diá¹-á¹-ho_ti yena ubhayajanena aÃ±Ã±avihitatÄ• ya kuá¸• á¸• akavÄ•
na diá¹-á¹-ho. __damanattha_nti tehi upÄ• sakehi nimmadabhÄ• vaá¹ƒ Ä• pÄ• ditÄ• naá¹ƒ t
damanatthaá¹ƒ. __á¹-hapayiá¹ƒsÅ«_ti yo imesaá¹ƒ bhikkhÅ«naá¹ƒ deti, tassa sataá¹ƒ daá¹‡
vadanti.

<237> vaggabhÄ• veneva (Sp-á¹- mahÄ• vaggo III 464) nÄ• nÄ• saddo assÄ• ti __puthusa
samajjhÄ• sayo jano. bÄ• lalakkhaá¹‡e á¹-hitopi ``ahaá¹ƒ bÄ• loâ€™â€™ ti na maÃ±Ã±ati.
bÄ• labhÄ• vassa ajÄ• nanatopi bhiyyo ca bhaá¹‡á¸• anassa upari phoá¹-o viya saá¹…ghab
kÄ• raá¹‡abhÄ• vampi uppajjamÄ• naá¹ƒ __na maÃ±Ã±i_ naÃ±Ã±Ä• si.

kalahavasena pavattavÄ• cÄ• yeva gocaro etesanti __vÄ• cÄ• gocarÄ• _ hutvÄ• . __mukh
mukhaá¹ƒ Ä• yametvÄ• bhÄ• á¹‡ino. __na taá¹ƒ jÄ• nantÄ«_ti taá¹ƒ kalahaá¹ƒ na jÄ• nanti
taá¹ƒ na jÄ• nanto nÄ• ma natthi. yathÄ• pana na jÄ• nanti, taá¹ƒ dassetuá¹ƒ Ä• ha --- __ ``
ayaâ€™â€™ _nti. ayaá¹ƒ kalaho nÄ• ma attano paresaÃ±ca atthajÄ• panato anatthuppÄ• c
samparÄ• ye ca __sÄ• dÄ«navo, _ sadosoti attho.

__upanayhantÄ«_ti upanÄ• havasena anubandhanti. __porÄ• á¹‡o_ti purimehi buddhÄ• dÄ
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡atÄ• ya purÄ• tano.

__na jÄ• nantÄ«_ti aniccasaÃ±Ã±aá¹ƒ na paccupaá¹-á¹-hÄ• penti.

__tathÄ• pavattaverÄ• na_nti aá¹-á¹-hichinnÄ• dibhÄ• vaá¹ƒ nissÄ• ya upanayavasena cir
pavattaverÄ• naá¹ƒ.

bÄ• lasahÄ• yatÄ• ya \Ne II 133/ \Be II 350/ ime bhikkhÅ« kalahapasutÄ• , paá¹‡á¸• itasah
siyÄ• ti __paá¹‡á¸• itasahÄ• yassa bÄ• lasahÄ• yassa ca vaá¹‡á¹‡Ä• vaá¹‡á¹‡adÄ«panatth
sÄ«habyagghÄ• dike __pÄ• kaá¹-aparissaye_ rÄ• gadosÄ• dike __paá¹-icchannaparissaye

mÄ• taá¹…go araÃ±Ã±e __mÄ• taá¹…garaÃ±Ã±e_ti saralopena sandhi. mÄ• taá¹…gasado
nÄ• gavacanaá¹ƒ tassa mahattavibhÄ• vanatthanti Ä• ha --- __ ``nÄ• goti mahantÄ• dhivaca
mahantapariyÄ• yopi hi nÄ• ga-saddo hoti ``evaá¹ƒ nÄ• gassa nÄ• gena, Ä«sÄ• dantassa h
25; Vin I 467).

<238> __kira_saddo anussavasÅ«canattho nipÄ• to. tena ayamettha sutiparamparÄ• ti das

Ä• dÄ«navo pageva pariÃ±Ã±Ä• to, na tena satthÄ• nibbiá¹‡á¹‡o hoti; tasmiá¹ƒ pana antov
nÄ• hesuá¹ƒ; tena aÃ±Ã±attha gamanaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ damanupÄ• yoti pÄ• lile
ekavihÄ• riá¹ƒ Ä• yasmantaá¹ƒ bhaguá¹ƒ, samaggavÄ• saá¹ƒ vasante ca anuruddhattherÄ•
anuruddhattherassa ca. imaá¹ƒ upakkilesovÄ• daá¹ƒ dÄ• tuá¹ƒ tattha gato, tasmÄ• __kalah
etthÄ• pi __kira_saddaggahaá¹‡e eseva nayo. __vuttanayameva_ gosiá¹…gasÄ• lasutte (M

<241> ``yathÄ• kathaá¹ƒ panÄ• â€™â€™ ti vuttapucchÄ• naá¹ƒ pacchimabhÄ• vato __ ``a
pacchimapucchÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ, na puna ``atthi pana voâ€™â€™ ti pavattanas
atthibhÄ• vato. __so pana_ lokuttaradhammo. __therÄ• na_nti anuruddhattherÄ• dÄ«naá¹ƒ
__parikammobhÄ• saá¹ƒ pucchatÄ«_ti dibbacakkhuÃ±Ä• á¹‡e katÄ• dhikÄ• rattÄ• tassa up
parikammobhÄ• saá¹ƒ pucchati. __parikammobhÄ• sa_nti parikammasamÄ• dhinibbattaá¹ƒ
upacÄ• rajjhÄ• nasaÃ±janitaá¹ƒ obhÄ• santi attho. catutthajjhÄ• nalÄ• bhÄ« hi dibbacakkhu
obhÄ• sakasiá¹‡aá¹ƒ bhÄ• vetvÄ• upacÄ• re á¹-hapito samÄ• dhi parikammasamÄ• dhi, ta
vutto. taá¹ƒ sandhÄ• yÄ• ha --- __ ``obhÄ• saÃ±ceva saÃ±jÄ• nÄ• mÄ• ti parikammobhÄ• s
yattake hi á¹-hÄ• ne dibbacakkhunÄ• rÅ«pagataá¹ƒ daá¹-á¹-hukÄ• mo, tattakaá¹ƒ á¹-hÄ• na
pharitvÄ• á¹-hito. taá¹ƒ \Be II 351/ obhÄ• saá¹ƒ tattha ca rÅ«pagataá¹ƒ dibbacakkhuÃ±Ä• á
ca tathÄ• paá¹-ipajjiá¹ƒsu. tena vuttaá¹ƒ --- __ ``obhÄ• saÃ±ceva saÃ±jÄ• nÄ• ma dassana
yasmÄ• pana tesaá¹ƒ rÅ«pagataá¹ƒ passantÄ• naá¹ƒ parikammavÄ• ro atikkami, tato obhÄ
antarahite rÅ«pagatampi na paÃ±Ã±Ä• yati. parikammanti hi yathÄ• vuttakasiá¹‡Ä• rammaá
rÅ«pagataá¹ƒ passantÄ• naá¹ƒ kasiá¹‡obhÄ• savasena rÅ«pagatadassanaá¹ƒ, kasiá¹‡obhÄ
parikammavasenÄ• ti tadubhayampi parikammassa appavattiyÄ• nÄ• hosi, tayidaá¹ƒ kÄ• ra
therÄ• na maÃ±Ã±iá¹ƒsu, tasmÄ• vuttaá¹ƒ __ ``nappaá¹-ivijjhÄ• mÄ• â€™â€™ _ti.

__nimittaá¹ƒ paá¹-ivijjhitabba_nti kÄ• raá¹‡aá¹ƒ paccakkhato dassetvÄ• suvisuddhadibbac
patiá¹-á¹-hÄ• petukÄ• mo satthÄ• vadati. __kiá¹ƒ na Ä• á¸·ulessantÄ«_ti kiá¹ƒ na byÄ• moh
evÄ• ti attho. __vicikicchÄ• udapÄ• dÄ«_ti dibbacakkhuno yathÄ• upaá¹-á¹-hitesu rÅ«paga
nu kho rÅ«pagataá¹ƒ kiá¹ƒ, idaá¹ƒ nu kho kiâ€™â€™ nti maggena asamucchinnattÄ• viciki
__samÄ• dhi cavÄ«_ti vicikicchÄ• ya uppannattÄ• parikammasamÄ• dhi vigacchi. tato eva
antaradhÄ• yi, dibbacakkhunÄ• pi rÅ«paá¹ƒ na passi. __na manasi karissÄ• mÄ«_ti manasi
upaá¹-á¹-hahiá¹ƒsu, rÅ«pÄ• ni passato vicikicchÄ• uppajjati, tasmÄ• idÄ• ni kiÃ±ci na man
tuá¹‡hÄ« ahosi taá¹ƒ pana tuá¹‡hÄ«bhÄ• vappattiá¹ƒ sandhÄ• yÄ• ha __ ``amanasikÄ• ro u

tathÄ• bhÅ«tassa amanasikÄ• rassa abhÄ• vaá¹ƒ Ä• gamma __uppilaá¹ƒ udapÄ• di. vÄ«ri
thinamiddhachambhitattÄ• naá¹ƒ vÅ«pasamanatthaá¹ƒ accÄ• raddhavÄ«riyaá¹ƒ ahosi, tena
gehassitÄ• balavapÄ«ti uppannÄ• . tenÄ• ha __ ``uppilaá¹ƒ uppannaâ€™â€™ _nti. __tato_
__patameyyÄ• _ti ativiya khinnaá¹ƒ bhaveyya. taá¹ƒ mamÄ• ti patthanÄ• abhibhavanÄ«yam
__abhijappÄ• , _ taá¹‡hÄ• . nÄ• nattÄ• nÄ• nÄ• sabhÄ• vÄ• saÃ±Ã±Ä• __nÄ• nattasaÃ±
nijjhÄ• naá¹ƒ pekkhanaá¹ƒ __atinijjhÄ• yitattaá¹ƒ_.

<243> __parikammobhÄ• samevÄ• _ti parikammasamuá¹-á¹-hitaá¹ƒ obhÄ• sameva. __na
obhÄ• samanasikÄ• rapasutatÄ• ya dibbacakkhunÄ• rÅ«pÄ• ni na passÄ• mi. __visayarÅ«
á¹-hitaá¹-á¹-hÄ• neva dibbacakkhuno visayabhÅ«taá¹ƒ rÅ«pagatameva manasi karomi.

kasiá¹‡arÅ«pÄ• naá¹ƒ \Be II 352/ vasenettha obhÄ• sassa parittatÄ• ti Ä• ha __ ``parittaá¹-
_nti. __parittÄ• ni rÅ«pÄ• nÄ«_ti katipayÄ• ni, sÄ• ca nesaá¹ƒ parittatÄ• á¹-hÄ• navasenev
``parittakaá¹-á¹-hÄ• ne rÅ«pÄ• nÄ«â€™â€™ _ti. ``appamÄ• á¹‡aÃ±cevÄ• â€™â€™ tiÄ• dir
obhÄ• saparittataá¹ƒ sandhÄ• ya parikammasamÄ• dhi ``parittoâ€™â€™ ti vutto tasseva ob
appamÄ• á¹‡asamÄ• dhÄ«ti vacanato. __tasmiá¹ƒ samaye_ti tasmiá¹ƒ parittasamÄ• dhino
__dibbacakkhupi parittakaá¹ƒ hoti_ parittarÅ«pagatadassanato.

<245> __dukatikajjhÄ• nasamÄ• dhi_nti \Ne II 135/ catukkanaye dukajjhÄ• nasamÄ• dhiá¹ƒ
tikajjhÄ• nasamÄ• dhinti yojanÄ• . __dukajjhÄ• nasamÄ• dhi_nti catukkanaye tatiyacatuttha
dukajjhÄ• nasamÄ• dhiá¹ƒ, paÃ±cakanaye catutthapaÃ±camavasena dukajjhÄ• nasamÄ• d
__tikacatukkajjhÄ• nasamÄ• dhi_nti catukkanaye tikajjhÄ• nasamÄ• dhiá¹ƒ, paÃ±cakanaye
yojanÄ• .

__tividha_nti sappÄ«tikavasena tippakÄ• raá¹ƒ samÄ• dhiá¹ƒ. __tadantogadhÄ• _ti sappÄ«
bhagavÄ• purimayÄ• me pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ, pacchimayÄ• me dibbacak
imÄ• ni Ã±Ä• á¹‡Ä• ni bhÄ• vesiyeva. vipassanÄ• pÄ• dakÄ• ni pana Ã±Ä• á¹‡Ä• ni sandhÄ
vuttaá¹ƒ, tenÄ• ha __ ``bhagavato hÄ«â€™â€™ _tiÄ• di. __paÃ±camajjhÄ• nassÄ• _ti paÃ±
paá¹-hamajjhÄ• niko __maggo natthi. so_ti paÃ±cakanayo bhagavato lokiyo ahosi. __eta_nt
savicÄ• raá¹ƒ samÄ• dhiá¹ƒ bhÄ• vemÄ«â€™â€™ tiÄ• divacanaá¹ƒ. __lokiyalokuttaramissa
``lokiyaá¹ƒ vÄ• lokuttarameva vÄ• â€™â€™ ti. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

upakkilesasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ•

<246> __etehÄ«_ti \Ne II 136/ ducintitÄ• dÄ«hi. etena lakkhaá¹‡asaddassa karaá¹‡atthatan
lakkhaá¹‡Ä• ni eva. __tassÄ• _ti bÄ• lassa. ``ayaá¹ƒ bÄ• loâ€™â€™ ti nimÄ«yati saÃ±cÄ• n
__bÄ• lanimittÄ• ni. apadÄ• naá¹ƒ_ vuccati vikhyÄ• taá¹ƒ kammaá¹ƒ. __ducintitÄ• dÄ«ni_ c
avadhÄ• raá¹‡abhÄ• ve vÄ• , tasmÄ• bÄ• lassa apadÄ• nÄ• nÄ«ti __bÄ• lÄ• padÄ• nÄ• ni
duá¹-á¹-haá¹ƒ dÅ«sitaá¹ƒ cintetÄ«ti __ducintitacintÄ«_. lobhÄ• dÄ«hi duá¹-á¹-haá¹ƒ bhÄ• sit
bhÄ• satÄ«ti __dubbhÄ• sitabhÄ• sÄ«_. tesaá¹ƒ tesaá¹ƒyeva vasena kattabbato dukkaá¹-ak
pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒ karotÄ«ti __dukkaá¹-akammakÄ• rÄ«_. tenÄ• ha __ ``cintayantoâ
upanissÄ• ya jÄ• tanti tajjaá¹ƒ. tato eva tesaá¹ƒ sÄ• ruppaá¹ƒ anurÅ«panti __tassÄ• ruppaá

``tajjÄ• tikaâ€™â€™ _ntiÄ• di. __kacchamÄ• nÄ• yÄ• _ti kathiyamÄ• nÄ• ya.

<248> yasmÄ• sattÄ• naá¹ƒ yathÅ«pacitÄ• ni kammÄ• ni katokÄ• sÄ• ni tadupaá¹-á¹-hÄ• kammanimittagatinimittÄ• ni maraá¹‡assa Ä• sannakÄ• le cittassa Ä• pÄ• thaá¹ƒ Ä• gaccha viya abhibhavantÄ• ni viya ajjhottharantÄ• ni viya upaá¹-á¹-hahanti, tasmÄ• vuttaá¹ƒ --- __ ``olambanÄ• diÄ• kÄ• rena hi tÄ• ni upaá¹-á¹-hahantÄ«â€™â€™ _ti. upaá¹-á¹-hÄ• nÄ• kÄ• gocarabhÄ• vaá¹ƒ gacchatÄ«ti Ä• ha --- __ ``tasmiá¹ƒ upaá¹-á¹-hÄ• nÄ• kÄ• re Ä• pÄ• thag

<249> __na sakkÄ• ti na vadatÄ«_ti etena dvepi paá¹-isedhÄ• pakatiatthÄ• ti ayamattho v sukarÄ• _ti pana iminÄ• dukkarabhÄ• vo dÄ«pito, dukkaraÃ±ca tÄ• va upÄ• yena sakkÄ• ``na sukaraá¹ƒ panÄ• â€™â€™ _tiÄ• di. __tenÄ• _ti vinivijjhitvÄ• gamanena aÃ±Ã±amaÃ± __assÄ• _ti corassa. __ito uttaripÄ«_ti majjhanhikasamayaá¹ƒ sÄ• yanhasamayaÃ±ca satti

<250> __saá¹…khampi na upetÄ«_ti iminÄ• saá¹…khÄ• tabbamattaá¹ƒ natthÄ«ti dÄ«pitaá ``gaá¹‡anÄ• mattampi na gacchatÄ«â€™â€™ _ti. __upanikkhepanamattampÄ«_ti etthÄ• pi kalÄ• naá¹ƒ saá¹…gaá¹‡anakoá¹-á¹-hÄ• saá¹ƒ. tenÄ• ha __ ``satimaá¹ƒ kalaâ€™â€™ _ntiÄ upanikkhepanavasena olokanamattakampi. __taá¹ƒ kammakÄ• raá¹‡a_nti taá¹ƒ paÃ±cavid catunnampi passÄ• naá¹ƒ vasena samparivattetvÄ• karontiyeva, pÄ• á¸·iyaá¹ƒ pana ekapa __gehassÄ• _ti \Ne II 137/ mahato gehassa. __sabbato_ti sabbÄ• vayavato. __sampajjalite __supakkuthitÄ• yÄ• _ti suá¹-á¹-hu nipakkÄ• ya.

__vibhatto_ti tattha nibbattakasattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammunÄ• vibhatto viya nibba atto gahitoti __ayopÄ• kÄ• rapariyatto_ parikkhitto.

__yamakagoá¸·akÄ• _ti \Be II 354/ dÄ• rakÄ• naá¹ƒ kÄ«á¸·anayugaá¸·Ä• . __evampi dukkh yathÄ• vuttaussadanirayavasenapi sota-ghÄ• na-jivhÄ• -kÄ• ya-mano-gocaratÄ• vasenapi i

<251> __dantehi ullehitvÄ• _ti uttaradantehi aÃ±chitvÄ• . rasavasena atitto assÄ• do __ras ``rasagedhena paribhuttarasoâ€™â€™ _ti.

<252> __durÅ«po_ti virÅ«po. __duddaso_ti teneva virÅ«pabhÄ• vena aniá¹-á¹-hadassano. rasso. __paviá¹-á¹-hagÄ«vo_ti khandhantaraá¹ƒ anupaviá¹-á¹-hagÄ«vo. __mahodaro_ti vipu lakuá¹‡á¹-akÄ• sattÄ• rassagÄ«vÄ• puthulakucchikÄ• va hontÄ«ti tathÄ• vuttaá¹ƒ. kÄ• á¹ vuttaá¹ƒ --- __ ``ekakkhikÄ• á¹‡o vÄ• ubhayakkhikÄ• á¹‡o vÄ• â€™â€™ _ti. __kuá¹‡Ä«_ti Ä• ha --- __ ``ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« vÄ• â€™â€™ _ti. vÄ• tÄ• dinÄ pakkhahatoti adhippeto, na pakkhihatoti Ä• ha --- __ ``pakkhahatoti pÄ«á¹-hasappÄ«â€™â€ __dukkhÄ• nupabandhadassanattha_nti aparÄ• parajÄ• tÄ«su vipÄ• kadukkhassa anupaba pavattidassanatthaá¹ƒ.

kalÄ«yati khalÄ«yati appahÄ«yati sÄ• sanaá¹ƒ etenÄ• ti __kali, _ jutaparÄ• jayo. so eva ga
``kaliggahoâ€™â€™ _ti vutto. __adhibandha_nti kuá¹-umbassa adhivutthassa mÅ«labhÅ«ta
bandhitabbataá¹ƒ. tenÄ• ha __ ``attanÄ• pi bandhaá¹ƒ nigaccheyyÄ• â€™â€™ _ti. bÄ• labh
matthakappatti nirayagÄ• mikammakÄ• ritÄ• ti __ ``niraye nibbattatiâ€™â€™ _cceva vuttaá
tato mudumudutarÄ• dikammavasena sesÄ• pÄ• yesu aparÄ• paranibbattÄ• dibÄ• labhÅ«n

<253> __vuttÄ• nusÄ• renÄ• _ti ``bÄ• lo ayaâ€™â€™ ntiÄ• dinÄ• vuttassa atthavacanass
etehi lakkhÄ«yatÄ«tiÄ• dinÄ• anusÄ• rena. __manosucaritÄ• dÄ«naá¹ƒ vasenÄ• _ti cintent
anabhijjhÄ• -abyÄ• pÄ• da-sammÄ• dassanaá¹ƒ sucintitameva cintetÄ«tiÄ• dinÄ• manosuc
sucaritÄ• naá¹ƒ vasena yojetabbÄ• ni.

cakkaratanavaá¹‡á¹‡anÄ•

<256> uposathaá¹ƒ \Ne II 138/ \Be II 355/ (Sv-pá¹- II 243) vuccati aá¹-á¹-haá¹…gasamannÄ
sabbadivasesu gahaá¹-á¹-hehi rakkhitabbasÄ«laá¹ƒ, samÄ• dÄ• navasena taá¹ƒ etassa atth
tassa. tenÄ• ha __ ``samÄ• dinnauposathaá¹…gassÄ• â€™â€™ _ti. __tadÄ• _ti tasmiá¹ƒ k
cakkavattibhÄ• vasaá¹ƒvattaniya-dÄ• na-sÄ«lÄ• di-puÃ±Ã±asambhÄ• rasamudÄ• gamasan
kÄ• dÄ«padesavisesapaccÄ• jÄ• tiyÄ• ceva kularÅ«pabhogÄ• dhipateyyÄ• diguá¹‡avisesa
attabhÄ• ve á¹-hito hoti, tasmiá¹ƒ kÄ• le. tÄ• dise hi kÄ• le cakkavattibhÄ• vÄ« purisuttamo
yathÄ• vuttaguá¹‡asamannÄ• gato rÄ• jÄ• khattiyo hutvÄ• muddhÄ• vasitto visuddhasÄ«lo
satasahassavissajjanÄ• dinÄ• sammÄ• paá¹-ipattiá¹ƒ paá¹-ipajjati, na yadÄ• cakkaratanaá
tenÄ• ha --- __ ``pÄ• to ... pe ... dhammatÄ• â€™â€™ _ti. (tattha __damo_ indriyasaá¹ƒvaro
sÄ«lasaá¹ƒvaro.)

__vuttappakÄ• rapuÃ±Ã±akammapaccaya_nti cakkavattibhÄ• vÄ• vahadÄ• nadamasaá¹ƒy
__nÄ«lamaá¹‡isaá¹…ghÄ• á¹-asadisa_nti indanÄ«lamaá¹‡isaÃ±cayasamÄ• naá¹ƒ. __dibbÄ
dassanÄ«yatÄ• manuÃ±Ã±aghosatÄ• Ä• kÄ• sagÄ• mitÄ• obhÄ• savissajjanÄ• appaá¹-i
icchitatthanipphattikÄ• raá¹‡atÄ• ti evamÄ• dÄ«hi dibbasadisehi Ä• nubhÄ• vehi samannÄ•
Ä• kÄ• rehÄ«_ti sabbehi sundarehi Ä• kÄ• rehi. __paripÅ«ra_nti paripuá¹‡á¹‡aá¹ƒ. sÄ• cas
vitthÄ• rÄ«yati.

__panÄ• á¸·Ä«_ti chiddaá¹ƒ. __suddhasiniddhadantapantiyÄ• _ nibbivarÄ• yÄ• ti adhippÄ•
parikkhepapaá¹-á¹-esÅ«_ti nÄ• bhiparikkhepapaá¹-á¹-e ceva nÄ• bhiyÄ• panÄ• á¸·iparikkhe
__suvibhattÄ• vÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹ƒkiá¹‡á¹‡attÄ• suá¹-á¹-hu vibhattÄ• . pari
maá¹‡ikÄ• suvibhattÄ• hutvÄ• paÃ±Ã±Ä• yantÄ«ti vadanti.

__paricchedalekhÄ• dÄ«nÄ«_ti __Ä• di_-saddena mÄ• lÄ• kammÄ• diá¹ƒ saá¹…gaá¹‡hÄ•

__suratta_ggahaá¹‡ena mahÄ• nÄ• mavaá¹‡á¹‡ataá¹ƒ paá¹-ikkhipati, __suddha_ggahaá¹‡e
__siniddha_ggahaá¹‡ena lÅ«khataá¹ƒ. kÄ• maá¹ƒ tassa cakkaratanassa nemimaá¹‡á¸• alaá
nibbattaá¹ƒ, sabbatthakameva pana kevalaá¹ƒ pavÄ• á¸·avaá¹‡á¹‡ova \Be II 356/ na sobhat
sandhiyuttesu á¹-hÄ• nesu rattajambunadaparikkhataá¹ƒ ahosi, taá¹ƒ sandhÄ• ya vuttaá¹ƒ _
panassÄ• â€™â€™ _tiÄ• di.

__nemimaá¹‡á¸• alapiá¹-á¹-hiya_nti \Ne II 139/ nemimaá¹‡á¸• alassa piá¹-á¹-hipadese. __d
arÄ• namantare_ti dasannaá¹ƒ dasannaá¹ƒ arÄ• naá¹ƒ antarasamÄ«pe padese. __chiddam
maá¹‡á¸• alasaá¹‡á¹-hÄ• nachiddavicitto. __sukusalasamannÄ• hatassÄ• _ti suá¹-á¹-hu kus
vÄ• ditassÄ• ti attho. __vaggÅ«_ti manoramo __rajanÄ«yo_ti suá¹‡antÄ• naá¹ƒ rÄ• guppÄ•
__samosaritakusumadÄ• mÄ• _ti olambitasugandhakusumadÄ• mÄ• . __nemiparikkhepass
nÄ• bhipanÄ• á¸·iyÄ• dvinnaá¹ƒ passÄ• naá¹ƒ vasena __ ``dvinnampi nÄ• bhipanÄ• á¸·Ä«n
eva hi sÄ• panÄ• á¸·i. __yehÄ«_ti yehi dvÄ«hi sÄ«hamukhehi. puna __yehÄ«_ti muttÄ• kal

__odhÄ• payamÄ• na_nti sotuá¹ƒ avahitÄ• ni kurumÄ• naá¹ƒ. cando purato, cakkaratanaá¹
__pubbÄ• pariyena_ pubbÄ• parabhÄ• gena.

__ante purassÄ• _ti anurÄ• dhapure raÃ±Ã±o antepurassa __uttarasÄ«hapaÃ±jaraÄ• sann
tÄ• disassa uttaradisÄ• ya sÄ«hapaÃ±jarassa labbhamÄ• nattÄ• vuttaá¹ƒ. __sukhena sakk
sarÄ«raÃ±ca anullaá¹…ghitvÄ• yathÄ• á¹-hiteneva hatthena pupphamuá¹-á¹-hiyo khipitvÄ•
pÅ«jetuá¹ƒ.

__nÄ• nÄ• virÄ• garatanappabhÄ• samujjala_nti nÄ• nÄ• vidhacittavaá¹‡á¹‡aratanobhÄ• s
abbhuggantvÄ• pavatte_ti. Ä• gantvÄ• á¹-hitaá¹-á¹-hÄ• nato upari Ä• kÄ• saá¹ƒ abbhugga

__sannivesakkhamo_ti khandhavÄ• rasannivesayogyo. __sulabhÄ• hÄ• rÅ«pakaraá¹‡o_ti
laddhabbadhaÃ±Ã±agorasadÄ• rutiá¹‡Ä• dibhojanasÄ• dhano. __paracakka_nti parassa ra

__Ä• gatanandano_ti Ä• gato hutvÄ• nandijanano. Ä• gataá¹ƒ vÄ• Ä• gamanaá¹ƒ, tena na
gamanena socetÄ«ti __gamanasocano. upakappethÄ• _ti uparÅ«pari kappetha saá¹ƒvidaha
attho. __upaparikkhitvÄ• _ti hetutopi sabhÄ• vatopi phalatopi diá¹-á¹-hadhammikasamparÄ•
vÄ«maá¹ƒsitvÄ• .

vibhÄ• venti paÃ±Ã±Ä• ya atthaá¹ƒ vibhÅ«taá¹ƒ karontÄ«ti __vibhÄ• vino, _ paÃ±Ã±avanto
anuvattakÄ• . __ogacchamÄ• na_nti osÄ«dantaá¹ƒ. __yojanamatta_nti vitthÄ• rato yojanam
gambhÄ«rabhÄ• vena \Ne II 140/ pana yathÄ• bhÅ«mi dissati, evaá¹ƒ ogacchati. tenÄ• ha
``mahÄ• samuddatalaâ€™â€™ _ntiÄ• di. __ante cakkaratanaá¹ƒ_ udakena senÄ• ya anajjh

<257> puratthimo samuddo pariyanto assÄ• ti __puratthimasamuddapariyanto, _ puratthim
katvÄ• . __cÄ• turantÄ• yÄ• _ti cÄ• tusamuddantÄ• ya pubbavidehÄ• dicatukoá¹-á¹-hÄ• sar

hatthiratanavaá¹‡á¹‡anÄ•

<258> __haricandanÄ• dÄ«hÄ«_ti __Ä• di_-saddena catujjÄ• tiyagandhÄ• diá¹ƒ saá¹…gaá
cintethÄ• ti vadanti_ cakkavattivattassa pÅ«ritatÄ• ya paricitattÄ• . bhÅ«miphusanakehi vÄ•
hatthoti imehi ca tÄ«hi, catÅ«hi pÄ• dehi cÄ• ti sattahi avayavehi á¹-hitattÄ• __sattapatiá¹-á
amaccÄ• dÄ«naá¹ƒ cintayantÄ• naá¹ƒ __na Ä• gacchati. apanetvÄ• _ti attano Ä• nubhÄ• v
tassa itare hatthino na sahanti.

assaratanavaá¹‡á¹‡anÄ•

__sindhavakulato_ti sindhavassÄ• jÄ• nÄ«yakulato.

maá¹‡iratanavaá¹‡á¹‡anÄ•

__sakaá¹-anÄ• bhisamappamÄ• á¹‡a_nti pariá¹‡Ä• hato mahÄ• sakaá¹-assa nÄ• bhiyÄ• s
antesÅ«_ti heá¹-á¹-hÄ• upari cÄ• ti dvÄ«su antesu. __kaá¹‡á¹‡ikapariyantato_ti dvinnaá¹ƒ
kaá¹‡á¹‡ikÄ• ya pariyantato. __muttÄ• jÄ• lake á¹-hapetvÄ• _ti suvisuddhe muttÄ• maye jÄ

itthiratanavaá¹‡á¹‡anÄ•

__ ``itthiratanaá¹ƒ_ \Be II 358/ __pÄ• tubhavatÄ«â€™â€™ _ti vatvÄ• assa pÄ• tubhavanÄ
``maddarÄ• jakulato vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. maddaraá¹-á¹-haá¹ƒ kira abhirÅ«pÄ• n
uppattiá¹-á¹-hÄ• naá¹ƒ. __saá¹‡á¹-hÄ• napÄ• ripÅ«riyÄ• _ti hatthapÄ• dÄ• disarÄ«rÄ• vaya
avayavapÄ• ripÅ«riyÄ• hi samudÄ• yapÄ• ripÅ«risiddhi. __rÅ«pa_nti sarÄ«raá¹ƒ. __dassan
passitabbayuttÄ• . __somanassavasena cittaá¹ƒ pasÄ• deti_ yoniso \Ne II 141/ cintentÄ• na
vasena. __pasÄ• dÄ• vahattÄ• _ti kÄ• raá¹‡avacanena yathÄ• pÄ• sÄ• dikatÄ• ya vaá¹‡á¹
evaá¹ƒ dassanÄ«yatÄ• ya pÄ• sÄ• dikatÄ• siddhi, abhirÅ«patÄ• ya ca dassanÄ«yatÄ• siddh
paá¹-ilomato vÄ• vaá¹‡á¹‡apokkharatÄ• ya pÄ• sÄ• dikatÄ• siddhi, pÄ• sÄ• dikatÄ• ya das
dassanÄ«yatÄ• ya abhirÅ«patÄ• siddhi yojetabbÄ• . evaá¹ƒ sarÄ«rasampattivasena abhirÅ
sarÄ«re dosÄ• bhÄ• vavasenapi te dassetuá¹ƒ, __ ``abhirÅ«pÄ• vÄ• â€™â€™ _tiÄ• di vutt
pamÄ• á¹‡ayuttÄ• , evaá¹ƒ Ä• rohapariá¹‡Ä• hayogato ca pÄ• sÄ• dikÄ• nÄ• tidÄ«ghatÄ•
dibbarÅ«patÄ• sampattipÄ«ti __ ``appattÄ• dibbavaá¹‡á¹‡aâ€™â€™ _nti vuttaá¹ƒ. __kÄ• y
sarÄ«radosassa. __abhÄ• vo_ti accantameva dÅ«rÄ«bhÄ• vo.

__satavihatassÄ• _ti satakkhattuá¹ƒ vihatassa. __satavihatassÄ• _ti ca idaá¹ƒ kappÄ• sapi

tÅ«lapicuno pana vihananameva natthi. kuá¹…kumatagaraturukkhayavanapupphÄ• ni __ca
tamÄ• latagaraturukkhayavanapupphÄ• nÄ«ti apare.

__aggidaá¸• á¸• hÄ• viyÄ• _ti Ä• sanagatena agginÄ• daá¸• á¸• hÄ• viya. __paá¹-hamam
paá¹-hamameva, dassanasamakÄ• lamevÄ• ti attho. taá¹ƒ taá¹ƒ attanÄ• raÃ±Ã±o kÄ• tabb
pucchitabbatÄ• ya kiá¹ƒ karaá¹‡anti paá¹-issÄ• vetÄ«ti __kiá¹…kÄ• rapaá¹-issÄ• vinÄ«_.

mÄ• tugÄ• mo nÄ• ma yebhuyyena saá¹-hajÄ• tiko, itthiratanassa pana taá¹ƒ natthÄ«ti das
``svÄ• ssÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __guá¹‡Ä• _ti rÅ«paguá¹‡Ä• ceva Ä• cÄ• raguá¹‡Ä
__purimakammÄ• nubhÄ• venÄ• _ti tassÄ• purimakammÄ• nubhÄ• vena. itthiratanassa
tabbhÄ• vasaá¹ƒvattaniyapurimakammassa Ä• nubhÄ• vena, cakkavattinopi parivÄ• rasaá¹
tÄ• disassa phalavisesassa upanissayo hotiyeva. tenÄ• ha __ ``cakkavattino puÃ±Ã±aá¹ƒ u
etena sesaratanesupi \Be II 359/ tesaá¹ƒ visesÄ• naá¹ƒ tadupanissayatÄ• vibhÄ• vitÄ• evÄ
pubbe ekadesavasena labbhamÄ• napÄ• ripÅ«rÄ« raÃ±Ã±o __cakkavattibhÄ• vÅ«pagama
sabbÄ• kÄ• rapÄ• ripÅ«rÄ• jÄ• tÄ• _.

gahapatiratanavaá¹‡á¹‡anÄ•

__pakatiyÄ• vÄ• _ti sabhÄ• veneva, cakkaratanapÄ• tubhÄ• vato pubbepi.

pariá¹‡Ä• yakaratanavaá¹‡á¹‡anÄ•

__nissÄ• yÄ• _ti upanissÄ• ya.

<260> __kaá¹-aggaho_ \Ne II 142/ vuccati jayaggaho sakÄ• naá¹ƒ paá¹‡Ä• naá¹ƒ kaá¹-abh
saá¹…gaá¹‡hananti katvÄ• . tenÄ• ha __ ``jayaggÄ• henÄ• â€™â€™ _ti. __ekappahÄ• ren
satasahassÄ• ni adhigaccheyyÄ• ti yojanÄ• . sesaá¹ƒ vuttanayattÄ• suviÃ±Ã±eyyameva.

bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. devadÅ«tasuttavaá¹‡á¹‡anÄ•

<261> __dve_ \Ne II 143/ __agÄ• rÄ• tiÄ• dÄ«_ti __Ä• di_-saddena ``sadvÄ• rÄ• ... pe ... a
etamatthaá¹ƒ saá¹…gaá¹‡hÄ• ti. ettakameva hi assapurasutte (MN I 432; Ps I 432) vitthÄ• r
``dibbena cakkhunÄ• â€™â€™ tiÄ• di pana visuddhimagge (Vism II 397) tathÄ• vitthÄ• rita
hotÄ«ti katvÄ• , __ ``assapurasutte vitthÄ• ritamevÄ• â€™â€™ _ti vuttaá¹ƒ.

<262> __nirayato paá¹-á¹-hÄ• ya desanaá¹ƒ devalokena osÄ• petÄ«_ti saá¹ƒkilesadhamm

vodÄ• nadhammehi niá¹-á¹-hÄ• pento. dutiyaá¹ƒ pana vuttavipariyÄ• yena veditabbaá¹ƒ, ta
veneyyajjhÄ• sayavisiá¹-á¹-hanti daá¹-á¹-habbaá¹ƒ. idÄ• ni saá¹…khipitvÄ• vuttamatthaá¹ƒ
``saceâ€™â€™ _tiÄ• di vuttaá¹ƒ. __so_ti bhagavÄ• .

__ekacce_ \Be II 360/ __therÄ• _ti (Kv anuá¹-Ä«0 866-868; Mp-á¹- II 3.36) andhakÄ• dike,
sandhÄ• ya vadati. nerayike niraye pÄ• lenti tato niggantumappadÄ• navasena rakkhantÄ«
nerayikÄ• naá¹ƒ narakadukkhena pariyonaddhÄ• ya alaá¹ƒ samatthÄ• ti vÄ• __nirayapÄ• l
nirayapÄ• lÄ• â€™â€™ tivacanaá¹ƒ. __paá¹-isedhitamevÄ• _ti ``atthi niraye nirayapÄ• lÄ• ,
kÄ• raá¹‡ikÄ• â€™â€™ tiÄ• dinÄ• nayena __abhidhamme_ (Kv 866) paá¹-isedhitameva. y
siyuá¹ƒ, kammakÄ• raá¹‡Ä• pi na bhaveyya. sati hi kÄ• raá¹‡ike kammakÄ• raá¹‡Ä• ya bha
tenÄ• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di. etthÄ• ha --- ``kiá¹ƒ panete nirayapÄ• lÄ• nera
anerayikÄ• â€™â€™ ti. kiÃ±cettha --- yadi tÄ• va nerayikÄ• , ime nirayasaá¹ƒvattaniyena ka
sayampi nirayadukkhaá¹ƒ anubhaveyyuá¹ƒ, tathÄ• sati aÃ±Ã±esaá¹ƒ nerayikÄ• naá¹ƒ yÄ•
``ime nerayikÄ• , ime nirayapÄ• lÄ• â€™â€™ ti vavatthÄ• naÃ±ca na siyÄ• , ye ca ye yÄ• te
samÄ• narÅ«pabalappamÄ• á¹‡ehi itaresaá¹ƒ bhayasantÄ• sÄ• na siyuá¹ƒ. atha anerayikÄ
sambhavoti vuccate --- anerayikÄ• nirayapÄ• lÄ• anirayagatisaá¹ƒvattaniyakammanibbatti
nirayÅ«papattisaá¹ƒvattaniyakammato hi aÃ±Ã±eneva kammunÄ• te nibbattanti rakkhasajÄ
vadanti sabbatthivÄ• dino ---

``kodhanÄ• \Ne II 144/ kurÅ«rakammantÄ• , pÄ• pÄ• bhirucino sadÄ• .

dukkhitesu ca nandanti, jÄ• yanti yamarakkhasÄ• â€™â€™ ti || (Kv anuá¹-Ä«0 866-868; Mp

tattha yadeke vadanti ``yÄ• tanÄ• dukkhaá¹ƒ paá¹-isaá¹ƒvedeyyuá¹ƒ, atha vÄ• aÃ±Ã±ama
ntiÄ• di, tayidaá¹ƒ asÄ• raá¹ƒ nirayapÄ• lÄ• naá¹ƒ nerayikabhÄ• vasseva abhÄ• vato. yadip
ayomayÄ• ya pana Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya nirayabhÅ«miyÄ• parikk
dÄ• hadukkhaá¹ƒ nÄ• nubhavantÄ«ti? kammÄ• nubhÄ• vato. yathÄ• hi iddhimanto cetovas
nerayike anukampantÄ• iddhibalena nirayabhÅ«miá¹ƒ upagatÄ• dÄ• hadukkhena na bÄ• d
daá¹-á¹-habbaá¹ƒ.

iddhivisayassa \Be II 361/ acinteyyabhÄ• vatoti ce? idampi taá¹ƒsamÄ• naá¹ƒ kammavipÄ•
tathÄ• rÅ«pena hi kammunÄ• te nibbattÄ• . yathÄ• nirayadukkhena abÄ• dhitÄ• eva hutv
cettakena bÄ• hiravisayÄ• bhÄ• vo yujjati iá¹-á¹-hÄ• niá¹-á¹-hatÄ• ya paccekaá¹ƒ dvÄ• rapu
vibhattasabhÄ• vattÄ• . tathÄ• hi ekaccassa dvÄ• rassa purisassa ca iá¹-á¹-haá¹ƒ ekaccas
ekaccassa ca aniá¹-á¹-haá¹ƒ ekaccassa iá¹-á¹-haá¹ƒ hoti. evaÃ±ca katvÄ• yadeke vadanti
kammavasena tejasÄ• parÅ«patÄ• panaâ€™â€™ ntiÄ• di, tadapÄ• hataá¹ƒ hoti. yaá¹ƒ par
``anerayikÄ• naá¹ƒ nesaá¹ƒ kathaá¹ƒ tattha sambhavoâ€™â€™ ti niraye nerayikÄ• naá¹ƒ y
nerayikasattayÄ• tanÄ• yogyaÃ±hi attabhÄ• vaá¹ƒ nibbattentaá¹ƒ kammaá¹ƒ tÄ• disanikant

nirayaá¹-á¹-hÄ• neyeva nibbatteti. te ca nerayikehi adhikatarabalÄ• rohapariá¹‡Ä• hÄ• ativi
kurÅ«ratarapayogÄ• ca honti. eteneva tattha nerayikÄ• naá¹ƒ vibÄ• dhakakÄ• kasunakhÄ•
saá¹ƒvaá¹‡á¹‡itÄ• ti daá¹-á¹-habbaá¹ƒ.

kathaá¹ƒ aÃ±Ã±agatikehi aÃ±Ã±agatikabÄ• dhananti ca na vattabbaá¹ƒ aÃ±Ã±atthÄ• pi tat
paneke vadanti --- ``asattasabhÄ• vÄ• eva nirayapÄ• lÄ• nirayasunakhÄ• dayo cÄ• â€™â
matimattaá¹ƒ aÃ±Ã±attha tathÄ• adassanato. na hi kÄ• ci atthi tÄ• disÄ« dhammappavatti,
sampatisattehi appayojitÄ• ca sattakiccaá¹ƒ sÄ• dhentÄ« diá¹-á¹-hapubbÄ• . petÄ• naá¹ƒ p
daá¹‡á¸• Ä• dihatthapurisÄ• nampi sabbhÄ• ve, asattabhÄ• ve ca visesakÄ• raá¹‡aá¹ƒ natt
kiccasamatthatÄ• pana appamÄ• á¹‡aá¹ƒ dassanÄ• dimattenapi tadatthasiddhito. tathÄ• h
Ä• hÄ• rÅ«pabhogÄ• dinÄ• na atthasiddhi, iddhinimmÄ• narÅ«paá¹ƒ panettha laddhaparih
145/ acinteyyabhÄ• vato. idhÄ• pi kammavipÄ• kassa acinteyyabhÄ• vatoti ce? taá¹ƒ na, as
kammavipÄ• kato nirayapÄ• lÄ• ti asiddhametaá¹ƒ, vuttanayena pana pÄ• á¸·ito ca tesaá¹ƒ
sakkÄ• hi vattuá¹ƒ, ``sattasaá¹…khÄ• tÄ• nirayapÄ• lasaÃ±Ã±itÄ• dhammappavatti sÄ• b
atthi kiccasabbhÄ• vato ojÄ• hÄ• rÄ• dirakkhasasantati \Be II 362/ viyÄ• â€™â€™ ti. abhisa
sakkÄ• paá¹-ikkhipituá¹ƒ tathÄ• tathÄ• abhisandhiyÄ• yÄ• tanato, tato eva na saá¹…ghÄ
anekantikatÄ• . ye pana vadanti --- ``bhÅ«tavisesÄ• eva ete vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• div
`narakapÄ• lÄ• â€™ ti samaÃ±Ã±aá¹ƒ labhantÄ«â€™â€™ ti. tadasiddhaá¹ƒ ujukameva pÄ•
nirayesu nirayapÄ• lÄ• â€™â€™ ti (Kv 866) vÄ• dassa patiá¹-á¹-hÄ• pitattÄ• .

apica yathÄ• ariyavinaye narakapÄ• lÄ• naá¹ƒ bhÅ«tamattatÄ• asiddhÄ• , tathÄ• paÃ±Ã±
bhÅ«tamattatÄ• asiddhÄ• va sabbaso rÅ«padhammÄ• naá¹ƒ atthi bhÄ• vasseva appaá¹-ijÄ
nÄ• ma paramatthato santi. yadi paramatthaá¹ƒ gahetvÄ• voharati, atha kasmÄ• cakkhurÅ
paá¹-ikkhipatÄ«ti? tiá¹-á¹-hatesÄ• anavaá¹-á¹-hitatakkÄ• naá¹ƒ appahÄ«nasammohavipallÄ
vÄ• davÄ«maá¹ƒsÄ• , evaá¹ƒ, ``attheva niraye nirayapÄ• lÄ• â€™â€™ ti niá¹-á¹-hamettha g
sabbhÄ• ve, asatipi bÄ• hire visaye narake viya desÄ• diniyamo hotÄ«ti vÄ• do na sijjhati, s
visaye desÄ• diniyamoti daá¹-á¹-habbaá¹ƒ.

devadÅ«tasarÄ• panavasena satte yathÅ«pacite puÃ±Ã±akamme yameti niyametÄ«ti yam
vemÄ• nikapetÄ• naá¹ƒ rÄ• jabhÄ• vato raÃ±Ã±o. tenÄ• ha --- __ ``yamarÄ• jÄ• nÄ• ma ve
__kammavipÄ• ka_nti akusalakammavipÄ• kaá¹ƒ. __vemÄ• nikapetÄ• _ti kaá¹‡hasukkavas
vinipÄ• tikadevatÄ• viya sukkena kammunÄ• paá¹-isandhiá¹ƒ gaá¹‡hanti. tathÄ• hi te mag
pavattiyaá¹ƒ pana kammÄ• nurÅ«paá¹ƒ kadÄ• ci puÃ±Ã±aphalaá¹ƒ, kadÄ• ci apuÃ±Ã±apha
pana ariyamaggo uppajjati, tesaá¹ƒ maggÄ• dhigamato paá¹-á¹-hÄ• ya puÃ±Ã±aphalameva
daá¹-á¹-habbaá¹ƒ. apuÃ±Ã±aphalaá¹ƒ pubbe viya kaá¹-ukaá¹ƒ na hoti. manussattabhÄ• ve
hotÄ«ti apare. __dhammiko rÄ• jÄ• _ti ettha tassa dhammikabhÄ• vo dhammadevaputtassa
uppattiniyamitadhammavaseneva veditabbo. __dvÄ• resÅ«_ti avÄ«cimahÄ• narakassa catÄ

__jÄ• tidhammo_ti kammakilesavasena jÄ• tipakatiko. tenÄ• ha __ ``jÄ• tisabhÄ• voâ€™â€
146/ nÄ• ma tejodhÄ• tuyÄ• uá¹‡hatÄ• viya na kadÄ• cipi vigacchatÄ«ti Ä• ha __ ``aparim
_tiÄ• di.

<263> idÄ• ni \Be II 363/ jÄ• tiyÄ• devadÅ«tabhÄ• vaá¹ƒ niddhÄ• retvÄ• dassetuá¹ƒ, __ ``
_tiÄ• di vuttaá¹ƒ. __atthato evaá¹ƒ vadati nÄ• mÄ• _ti vÄ• cÄ• ya avadantopi atthÄ• pattito
viÃ±Ã±Å«nanti attho. __evaá¹ƒ tumhÄ• kampi jÄ• ti Ä• gamissatÄ«_ti evaá¹ƒ
saá¹ƒkiliá¹-á¹-hajegucchaasamatthadaharÄ• vatthÄ• jÄ• ti tumhÄ• kaá¹ƒ Ä• gamissati. kÄ•
sÄ• pana atÄ«tÄ• nÄ• gatÄ• ya uparipi Ä• gamanÄ• ya payogo icchitabbo, anÄ• gatÄ• ya
Ä• gamissatÄ«â€™â€™ _ti. tenevÄ• ha --- __ ``iti tassÄ• ... pe ... karothÄ• â€™â€™ _ti. __
kÄ• raá¹‡ena viÃ±Ã±Å«naá¹ƒ vedavatthubhÄ• venÄ• ti attho.

__Å«rubala_nti Å«rubalÄ«. tena dÅ«repi gamanÄ• gamanalaá¹…ghanÄ• disamatthataá¹ƒ
iminÄ• hatthehi kÄ• tabbakiccasamatthataá¹ƒ, javaggahaá¹‡ena vegassa pavattisamatthata
naá¹-á¹-hÄ• . sesaá¹ƒ paá¹-hamadevadÅ«te vuttanayameva.

vividhaá¹ƒ dukkhaá¹ƒ Ä• dahatÄ«ti byÄ• dhi, visesena vÄ• Ä• dhÄ«yati etenÄ• ti byÄ• dhi,
abhihato_ti bÄ• dhito, upaddutoti attho.

<265> kÄ• raá¹‡Ä• nÄ• ma ``hatthacchedÄ• dibhedÄ• adhikapÄ«á¸·Ä• karÄ«yati etÄ• yÄ
eva kÄ• raá¹‡ikehi kÄ• tabbaá¹-á¹-hena kammanti __kammakÄ• raá¹‡Ä• _ yÄ• tanÄ• kamm

<266> __bahuá¹ƒ pÄ• paá¹ƒ kata_nti bahuso pÄ• paá¹ƒ kataá¹ƒ. tena pÄ• passa bahulÄ«k
mahantaá¹ƒ. mahatthopi hi bahusaddo dissati, ``bahu vata kataá¹ƒ assÄ• â€™â€™ tiÄ• dÄ«
hoti. __so_ti garukaá¹ƒ bahulaá¹ƒ vÄ• pÄ• paá¹ƒ katvÄ• á¹-hito __niraye nibbattatiyeva, _
yamassa santikaá¹ƒ nÄ«yati. __paritta_nti pamÄ• á¹‡aparittatÄ• ya kÄ• laparittatÄ• ya ca pa
pakkhe agarunti attho, dutiyasmiá¹ƒ abahulanti. yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• v
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __kattabbamevÄ• _ti daá¹‡á¸• ameva. __anuvijjitvÄ• _ vÄ«r
__vinicchayaá¹-á¹-hÄ• na_nti aá¹-á¹-akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. __parittapÄ• pakammÄ• _ti
pÄ• pakammassa dubbalabhÄ• vato katÅ«pacitassa ca okÄ• sÄ• rahakusalakammassa bal
saranti.

__Ä• kÄ• sacetiya_nti \Ne II 147/ \Be II 364/ girisikhare vivaá¹-aá¹…gaá¹‡e katacetiyaá¹ƒ. _
``paá¹-apaá¹-Ä• â€™â€™ ti pavattamÄ• naá¹ƒ aggijÄ• lÄ• ya saddaá¹ƒ sutvÄ• , ``mayÄ• ta
pÅ«jitarattapaá¹-Ä• viyÄ• â€™â€™ ti __attano pÅ«jitapaá¹-aá¹ƒ anussari. paÃ±cahipi na sa
pÄ• pakammena byÄ• mohito paÃ±ca saÃ±Ã±Ä• á¹‡Ä• ni na gaá¹‡hÄ• ti. __tuá¹‡hÄ« hoti_
patÄ«kÄ• raá¹ƒ apassanto.

<267> avÄ«cimahÄ• nirayo ubbedhenapi yojanasatamevÄ• ti vadanti. __navanavayojanikÄ
mahÄ• nirayassa mahantattÄ• tathÄ• pi bhittisataá¹ƒ yojanasahassaá¹ƒ hotÄ«ti ussadassa
``dasayojanasahassaá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ.

<268> __jhÄ• yatÄ«_ti paá¹-ipÄ• katikaá¹ƒ hoti. __tÄ• disamevÄ• _ti purimasadisattÄ• ``ub
hotÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ. __bahusampatto_ti vÄ• bahuá¹-á¹-hÄ• naá¹ƒ atikkamitvÄ
sampatto hoti.

__channaá¹ƒ jÄ• lÄ• na_nti catÅ«hi disÄ• hi heá¹-á¹-hÄ• upari ca ubbhatÄ• naá¹ƒ channaá
sattÄ• naá¹ƒ nirantaratÄ• nirayasaá¹ƒvattaniyakammakatÄ• naÃ±ca bahubhÄ• vato jÄ• lÄ•
nirantarattÄ• avÄ«ci hotu; dukkhassa pana kathaá¹ƒ nirantaratÄ• ti taá¹ƒ dassento, __ ``kÄ
ekaá¹ƒ dukkhasahagataâ€™â€™ _ntiÄ• dimÄ• ha. tattha Ä• vajjanaá¹ƒ sampaá¹-icchanaá¹
voá¹-á¹-habbanaá¹ƒ dve tadÄ• rammaá¹‡acittÄ• nÄ«ti __cha upekkhÄ• sahagatÄ• ni. evaá¹
upekkhÄ• sahagatacittÄ• nipi pavattanti upekkhÄ• vedanÄ• pi laddhÄ• vasarÄ• ; dukkhaved
nisitanisitena tikhiá¹‡ena satthena nirantaraá¹ƒ sarÄ«raá¹ƒ chindantÄ« viya dukkhaá¹ƒ upan
vedanÄ• abhibhavantÄ« ajjhottharantÄ« uppajjantÄ« nirantarÄ• viya hoti. tenÄ• ha __
``anudahanabalavatÄ• yÄ• â€™â€™ _tiÄ• di. __upekkhÄ• vedanÄ• _ti vÄ• tattha ativiya an
aniá¹-á¹-hÄ• rammaá¹‡Ä• upekkhÄ• vedanÄ• dukkhÄ• ti vuccati, yathÄ• iá¹-á¹-haphalaba
jhÄ• nÄ• dipariyÄ• panne ca sugatibhave ca upekkhÄ• vedanÄ• sukhÄ• ti vuccati, evaá¹ƒ c
__avÄ«cÄ«_ti veditabbaá¹ƒ.

<269> __eko_ \Be II 365/ __pÄ• do mahÄ• niraye hoti, eko gÅ«thaniraye nipatati, _ kamma
padamÄ• vahati sesÄ• rambhatÄ• ya. __hatthigÄ«vappamÄ• á¹‡Ä• _ pariá¹‡Ä• hena. __ek
Ä• yÄ• mena.

__pokkharapattÄ• nÄ«_ti \Ne II 148/ khuradhÄ• rÄ• sadisÄ• ni tikhiá¹‡aggÄ• ni ayosÅ«lam
__heá¹-á¹-hÄ• khuradhÄ• rÄ• _ti heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ nikkhittÄ• , vettalatÄ• yo ca tikh
ayomayÄ• eva. tenÄ• ha --- __ ``so tattha dukkhÄ• â€™â€™ _tiÄ• di. __kusatiá¹‡Ä• nÄ«_t
tathÄ• vuttÄ• ni. __kharavÄ• likÄ• _ti kharÄ• tikhiá¹‡akoá¹-ikÄ• siá¹…ghÄ• á¹-akasaá¹‡á¹

<270> __dante samphusetÄ«_ti heá¹-á¹-himadante yathÄ• kiÃ±ci mukhe pakkhipituá¹ƒ na
karoti. __tambalohapÄ• nato paá¹-á¹-hÄ• yÄ• _ti vuttakÄ• raá¹‡ato paá¹-ilomatopi evaá¹ƒ ka
kÄ• raá¹‡amÄ• ha. __dutiyenÄ• _ti kuá¹-hÄ• rÄ«hi tacchanena. __tatiyenÄ• _ti vÄ• sÄ«hi ta
saá¹ƒvegahetutÄ• ya lokassa mahato atthassa saá¹ƒvattanato.

<271> __hÄ«nakÄ• yaá¹ƒ_ hÄ«naá¹ƒ vÄ• attabhÄ• vaá¹ƒ upagatÄ• . __upÄ• dÄ• ne_ti ca
atthato taá¹‡hÄ• diá¹-á¹-higgÄ• hoti Ä• ha __ ``taá¹‡hÄ• diá¹-á¹-higahaá¹‡eâ€™â€™ _ti. sa
etenÄ• ti __sambhavo, _ upÄ• dÄ• nanti Ä• ha --- __ ``jÄ• tiyÄ• maraá¹‡assa ca kÄ• raá¹‡a

__anupÄ• dÄ• _ti anupÄ• dÄ• ya. tenÄ• ha __ ``anupÄ• diyitvÄ• â€™â€™ _ti.

__sabbadukkhÄ• tikkantÄ• nÄ• mÄ• _ti sakalampi vaá¹-á¹-adukkhaá¹ƒ atikkantÄ• eva hor
vaá¹-á¹-adukkhalesassapi asambhavato.

devadÅ«tasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca suÃ±Ã±atavaggavaá¹‡á¹‡anÄ• .

4. vibhaá¹…gavaggo

1. bhaddekarattasuttavaá¹‡á¹‡anÄ•

<272> ekÄ• \Ne II 149/ \Be II 366/ ratti ekaratto, bhaddo ekaratto etassÄ• ti __bhaddekara
vipassanaá¹ƒ paribrÅ«hento puggalo. tenÄ• ha --- __ ``vipassanÄ• nuyogasamannÄ• gatat
pavattiyÄ• pana bhaddekarattasahacaraá¹‡ato bhaddekaratto. tenÄ• ha bhagavÄ• --- ``bh
bhikkhave, uddesaÃ±ca vibhaá¹…gaÃ±ca desessÄ• mÄ«â€™â€™ ti. desetabbamatthaá¹ƒ
saá¹…khepadesanÄ• eva. yasmÄ• pana niddesapadÄ• naá¹ƒ jananiá¹-á¹-hÄ• ne á¹-hitatt
__mÄ• tikÄ• _ti vuccati, tasmÄ• ha __ ``uddesanti mÄ• tikaâ€™â€™ _nti. uddiá¹-á¹-hamatth
vibhaá¹…go vitthÄ• radesanÄ• , tenÄ• ha --- __ ``vitthÄ• rabhÄ• janiyaâ€™â€™ _nti ``yath
vitthÄ• rato bhÄ• jeti vibhajati etenÄ• â€™â€™ ti katvÄ• .

uppÄ• dÄ• dikhaá¹‡attayaá¹ƒ patvÄ• atikkamaá¹ƒ atikkantaá¹ƒ __atÄ«taá¹ƒ_. taá¹ƒ pana a
khandhapaÃ±cakanti Ä• ha __ ``atÄ«te khandhapaÃ±cakeâ€™â€™ _ti. __taá¹‡hÄ• diá¹-á¹-
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanÄ• hi nÄ• nubhaveyya, nÄ• bhinandeyyÄ• ti attho. yathÄ• `
viparÄ«taggÄ• havasena atÄ«tesu rÅ«pÄ• dÄ«su micchÄ• abhinivisanaá¹ƒ parÄ• mÄ• so d
``niccaâ€™â€™ ntiÄ• dinÄ• viparÄ«taggÄ• havasena anÄ• gatesu rÅ«pÄ• dÄ«su micchÄ•
diá¹-á¹-hi kammasamÄ• dÄ• naá¹ƒ diá¹-á¹-hipatthanÄ• ti taá¹ƒ paá¹-ikkhipanto Ä• ha --- __ `
na pattheyyÄ• â€™â€™ _ti. __yadatÄ«ta_nti ettha __iti_-saddo Ä• diattho. tena ``apattaâ€™
saá¹…gaá¹‡hÄ• ti. tampi hi kÄ• raá¹‡avacanaá¹ƒ. tenÄ• ha __ ``yasmÄ• cÄ• â€™â€™ _ti.
``atÄ«taá¹ƒ taá¹‡hÄ• divasena nÄ• bhinanditabbaá¹ƒ sabbaso avijjamÄ• nattÄ• sasavisÄ•
anÄ• gatampi na patthetabbaâ€™â€™ nti. tattha siyÄ• --- atÄ«taá¹ƒ nÄ• bhinanditabbaá¹ƒ
nippayojanattÄ• , anÄ• gatapatthanÄ• pana saphalÄ• pi siyÄ• ti na sabbaso paá¹-ikkhipitab
savighÄ• tabhÄ• vena paá¹-ikkhipitabbato. tenÄ• ha __ ``yasmÄ• â€™â€™ _tiÄ• di. tattha _
nissaá¹-á¹-hasabhÄ• vaá¹ƒ. __niruddha_nti \Ne II 150/ bhaggaá¹ƒ. __atthaá¹…gata_nti vinÄ
sabhÄ• vaá¹ƒ uppÄ• dÄ• dikaá¹ƒ asampattaá¹ƒ. __ajÄ• ta_nti na jÄ• taá¹ƒ. __anibbatta_nti

__yattha yatthÄ• _ti yasmiá¹ƒ yasmiá¹ƒ khaá¹‡e, yasmiá¹ƒ yasmiá¹ƒ vÄ• dhammapuÃ±je u

asesetvÄ• . __araÃ±Ã±Ä• dÄ«su vÄ• _ti __vÄ• _-saddo aniyamattho. tena \Be II 367/ araÃ±
pabbatakandarÄ• dÄ«su vÄ• ti á¹-hÄ• naniyamÄ• bhÄ• vÄ• anupassanÄ• ya sÄ• taccakÄ•
paribrÅ«hiyamÄ• nÄ• vipassanÄ• viya paá¹-ipakkhehi akopaniyÄ• va hotÄ«ti Ä• ha --- __ `
asaá¹ƒkuppanti idaá¹ƒ vipassanÄ• paá¹-ivipassanÄ• dassanatthaá¹ƒ vuttaâ€™â€™ _nti. gÄ
vipassanÄ• vasena yujjatÄ«ti Ä• ha --- __ ``vipassanÄ• hÄ«â€™â€™ _tiÄ• di. kiá¹ƒ etÄ• ya
nippariyÄ• yatova asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ dassetuá¹ƒ, __ ``atha vÄ• â€™â€™ _tiÄ
niccassa nibbÄ• nassa anubrÅ«hanÄ• hotÄ«ti Ä• ha __ ``punappunaâ€™â€™ _ntiÄ• di. et
brÅ«hanÄ• ya, tesaá¹ƒ Ä• rammaá¹‡ampi atthato anubrÅ«hitaá¹ƒ nÄ• ma hoti bahulaá¹ƒ ma

Ä• dito tÄ• panaá¹ƒ __Ä• tÄ• panaá¹ƒ, _ tena Ä• rambhadhÄ• tumÄ• ha. parito tÄ• panaá¹
nikkamadhÄ• tuparakkamadhÄ• tuyo cÄ• ti. __tassa senÄ• _ti tassa maccuno sahakaraá¹‡a
senÄ• . __saá¹…garo_tiÄ• dÄ«su mittÄ• kÄ• raggahaá¹‡ena sÄ• mapayogamÄ• ha. __laÃ±
tena dÄ• nappayogaá¹ƒ. __balarÄ• sÄ«_ti hatthiassÄ• dibalakÄ• yo. tena daá¹‡á¸• abhedÄ
balavato eva ijjhati, svÄ• yaá¹ƒ catubbidhopi upÄ• yayogena sampavattÄ«yati. tattha tattha
Ä• sattiá¹ƒ arati detÄ«ti __saá¹…garo_ pubbabhÄ• ge vÄ• saá¹…garaá¹‡avasena tassa pa
pavattanato.

__uá¹-á¹-hÄ• hakaá¹ƒ_ uá¹-á¹-hÄ• navÄ«riyasampannaá¹ƒ. saparahitasÄ«vanalakkhaá¹‡en
asÄ• dhubhÄ• vaparammukhabhÄ• vagamanena vÄ• __santo_.

<273> __manuÃ±Ã±arÅ«pavaseneva evaá¹ƒrÅ«po ahosÄ«_nti atÄ«taá¹ƒ anvÄ• gameti tat
__vedanÄ• _dÄ«supi eseva nayo. __kusalasukhasomanassavedanÄ• vasenÄ• _ti kusalave
somanassavedanÄ• vasenÄ• ti paccekaá¹ƒ vedanÄ• saddo yojetabbo. taá¹‡hÄ• bhinandan
siddhÄ• evÄ• ti --- __ ``taá¹‡haá¹ƒ samanvÄ• netiâ€™â€™ _icceva vuttaá¹ƒ. __hÄ«narÅ«p
maÃ±Ã±ati_ amanuÃ±Ã±opi samÄ• no samanuÃ±Ã±abhÄ• vasseva vasena maÃ±Ã±anÄ• y
vikkhambhanavasena nandiyÄ• dÅ«rÄ«katattÄ• .

<274> uá¸·Ä• rasundarabhÄ• vamukheneva \Ne II 151/ \Be II 368/ anÄ• gatesupi rÅ«pÄ• d
taá¹‡hÄ• diá¹-á¹-hikappanÄ• pavattatÄ«ti Ä• ha --- __ ``evaá¹ƒrÅ«po ... pe ... veditabbÄ• â€

<275> __vattabbaá¹ƒ siyÄ• _ti yathÄ• nandiyÄ• asamanvÄ• nayanajotanaá¹ƒ byatirekamu
``atÄ«taá¹ƒ na nvÄ• gameyyÄ• â€™â€™ ti uddesassa, ``kathaÃ±ca, bhikkhave, atÄ«taá¹ƒ a
(MN III 273) vibhaá¹…go vutto, evaá¹ƒ ``paccuppannaÃ±ca yo dhammaâ€™â€™ ntiÄ• dika
byatirekamukhena vibhaá¹…ge vuccamÄ• ne vipassanÄ• paá¹-ikkhepavasena, ``kathaÃ±ca
siyÄ• â€™â€™ ti vuttaá¹ƒ. tayidaá¹ƒ paramagambhÄ«raá¹ƒ satthudesanÄ• nayaá¹ƒ anupad
``paccuppannaÃ±ca yo dhammaâ€™â€™ ntiÄ• dikassa uddesassa byatirekamukheneva vi
``kathaÃ±ca, bhikkhave, paccuppannesÅ«â€™â€™ ti vibhaá¹…gadesanÄ• sampavattati. te
panÄ• â€™â€™ _tiÄ• di. tattha __tassÄ• evÄ• _ti vipassanÄ• ya eva. __abhÄ• vaá¹ƒ dass

mÄ• tikaá¹ƒ uddharitvÄ• _ti kathetukamyatÄ• ya mÄ• tikÄ• vasena paduddhÄ• raá¹ƒ katvÄ•
sutavÄ• â€™â€™ ti ca Ä• dinÄ• __vitthÄ• ro vutto. vipassanÄ• ya abhÄ• vato_ti vipassanÄ
avikkhambhitatÄ• ya taá¹‡hÄ• diá¹-á¹-hÄ«hi sapattehi viya tattha tattha á¹-hapanÄ• ya Ä• ka
tattha visaye tato eva apÄ• yasamuddaá¹ƒ saá¹ƒsÄ• rasamuddaá¹ƒ Ä• nÄ«yati. sukkapakkh
veditabbo. sesaá¹ƒ suviÃ±Ã±eyyameva.

bhaddekarattasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. Ä• nandabhaddekarattasuttavaá¹‡á¹‡anÄ•

<276> bahiddhÄ• \Ne II 152/ puthuttÄ• rammaá¹‡ato nivattetvÄ• ekasmiá¹ƒyeva Ä• ramm
layanaá¹ƒ appanaá¹ƒ paá¹-isallÄ• naá¹ƒ, yo koci samÄ• pattivihÄ• ro, idha pana ariyavihÄ•
__ ``paá¹-isallÄ• nÄ• vuá¹-á¹-hitoâ€™â€™ _tiÄ• di. __jÄ• nantova_ bhagavÄ• __kathÄ• sa
pucchi_. vuttaÃ±hetaá¹ƒ --- ``jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ• pi na puccha
III 16).

<278> __sÄ• dhukÄ• ramadÄ• sÄ«_ti \Be II 369/ sÄ• dhusaddaá¹ƒ sÄ• vesi. taá¹ƒ pana pa
pasaá¹ƒsattho sÄ• dhusaddo. tenÄ• ha __ ``desanaá¹ƒ pasaá¹ƒsantoâ€™â€™ _ti. vijjamÄ•
udaggatÄ• karaá¹‡aá¹ƒ sampahaá¹ƒsanaá¹ƒ, kevalaá¹ƒ guá¹‡asaá¹ƒkittanavasena thoman
viseso.

Ä• nandabhaddekarattasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. mahÄ• kaccÄ• nabhaddekarattasuttavaá¹‡á¹‡anÄ•

<279> uá¹‡habhÄ• vena \Ne II 153/ tapanato tapaá¹ƒ udakaá¹ƒ etassÄ• ti __tapodÄ• , _ ra
``tattodakassa rahadassÄ• â€™â€™ _ti. saá¹…khepena vuttamatthaá¹ƒ vitthÄ• rato dasset
``vebhÄ• rapabbatassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tato_ udakarahadato, taá¹ƒ rahadaá
nÄ• gabhavanÄ• gatopi hi so rahado tato upari manussaloke jalÄ• sayena sambaddho hoti.
``tapodÄ• nÄ• ma nadÄ« sandatÄ«â€™â€™ _ti. __edisÄ• _ti kuthitÄ• uá¹‡hÄ• , anvatthar
vuccatÄ«ti attho. __petaloko_ti petÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ paccekanirayaá¹ƒ sandh
Ä• rÄ• massÄ• _ti tapodÄ• rÄ• massa. __tato_ti tapodÄ• saá¹…khÄ• tanadito. __mahÄ• ud
pallalaá¹ƒ.

<280> __samiddho_ti uá¸·Ä• ro, paripuá¹‡á¹‡oyevÄ• ti attho. Ä• dimhi brahmacariyamassÄ
eva __Ä• dibrahmacariyako_. tenÄ• ha __ ``pubbabhÄ• gappaá¹-ipattibhÅ«toâ€™â€™ _ti.
paccuppannaâ€™â€™ nti addhabhedamukhena saá¹…khatadhammabodhavacanaá¹ƒ.

<282> kÄ• maá¹ƒ khandhÄ• divasena vibhajanaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, paá¹-hamadutiyad
khandhavasena vibhajanaá¹ƒ katvÄ• idha tathÄ• akatvÄ• evaá¹ƒ desanÄ• ya á¹-hapanaá
Ä• yatanavasena vibhajanatthaá¹ƒ. evaá¹ƒ vibhinnÄ• hi saá¹…khepavitthÄ• rato anavases
vibhajitvÄ• dassitÄ• honti; ayaá¹ƒ kirettha bhagavato ajjhÄ• sayo therena nayato gahitoti d
``imasmiá¹ƒ kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dvÄ• dasÄ• yatanavaseneva mÄ• tik
dvÄ• dasÄ• yatanÄ• ni eva sandhÄ• ya \Be II 370/ mÄ• tikaá¹ƒ á¹-hapesi, yathÄ• tÄ«su sut
vibhattaá¹ƒ, evaá¹ƒ yadi bhagavatÄ• idhÄ• pi vibhajanaá¹ƒ icchitaá¹ƒ siyÄ• , tathÄ• vibhaje
tathÄ• avibhajitvÄ• va gandhakuá¹-iá¹ƒ paviá¹-á¹-ho, tasmÄ• dvÄ• dasÄ• yatanavaseneve
ca adhippetanti nayaggÄ• he á¹-hatvÄ• thero vibhaji. tenÄ• ha --- __ ``nayaá¹ƒ paá¹-ilabhitv
_ti. __bhÄ• riyaá¹ƒ kata_nti dukkaraá¹ƒ kataá¹ƒ. __apade padaá¹ƒ dassitaá¹ƒ_ Ä• kÄ• se pa
sÄ• dhÄ• raá¹‡assa atthassa visiá¹-á¹-havisayatÄ• ya dassitattÄ• . __nikantiviÃ±Ã±Ä• á¹‡a
sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ``chandarÄ• gappaá¹-ibaddhaá¹ƒ hotÄ«â€™â€™ ti vaca
bhavaá¹…gacittaá¹ƒ_ manodvÄ• rikajavanÄ• naá¹ƒ dvÄ• rabhÅ«taá¹ƒ.

<283> __patthanÄ• vasena á¹-hapesÄ«_ti patthanÄ• vasena cittaá¹ƒ pavattesi.

mahÄ• kaccÄ• nabhaddekarattasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ•

samattÄ• .

4. lomasakakaá¹…giyabhaddekarattasuttavaá¹‡á¹‡anÄ•

<286> ghananicitalomo \Ne II 154/ lomaso, ayaá¹ƒ pana appatÄ• ya __lomasako_ti Ä• ha -
``Ä«sakalomasÄ• kÄ• ratÄ• yÄ• â€™â€™ _ti, lomasako aá¹…giko __lomasakakaá¹…giyo,
dutiyaá¹ƒ pana padavaá¸• á¸• hanameva. __rattakambalasilÄ• ya_nti rattakambalavaá¹‡á¹‡
Ä• kÄ• sato otaritvÄ• . pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• dinnalÄ• bhasakkÄ• rassa asÄ• diyanato

__dasahi cakkavÄ• á¸·asahassehÄ«_ti nissakkavacanato Ä• gantvÄ• ti adhippÄ• yo. __sar
karaá¹‡avacanaá¹ƒ. paÃ±Ã±Ä• payogamandatÄ• ya __paá¹-ivijjhituá¹ƒ asakkontÄ• naá¹ƒ d
tikkhavisadabhÄ• vÄ• pÄ• danena samuttejetuá¹ƒ __saá¹ƒvegajananatthaá¹ƒ ... pe ... abhÄ
devasannipÄ• te, tissaá¹ƒ vÄ• desanÄ• yaá¹ƒ. __devattassÄ• _ti devabhÄ• vassa, dibbasa
bhaddekarattassa suttassa etÄ• ti __bhaddekarattiyÄ• _.

savanamukhena byaÃ±janaso atthaso ca upadhÄ• raá¹‡aá¹ƒ uggaá¹‡hananti Ä• ha --- __
suá¹‡anto uggaá¹‡hÄ• ti nÄ• mÄ• â€™â€™ _ti. vÄ• cuggatakaraá¹‡aá¹ƒ pariyÄ• puá¹‡ana
sajjhÄ• yaá¹ƒ karonto pariyÄ• puá¹‡Ä• ti nÄ• mÄ• â€™â€™ _ti. ganthassa parihaá¹‡aá¹ƒ d
paresu patiá¹-á¹-hÄ• panaá¹ƒ \Be II 371/ pÄ• kaá¹-aá¹ƒ hotÄ«ti Ä• ha --- __ ``aÃ±Ã±esaá¹ƒ
nÄ• mÄ• â€™â€™ _ti. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

lomasakakaá¹…giyabhaddekarattasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ•

samattÄ• .

5. cÅ«á¸·akammavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<289> __aá¹…gasubhatÄ• yÄ• _ti \Ne II 155/ aá¹…gÄ• naá¹ƒ hatthapÄ• dÄ• disarÄ«rÄ• va
yaá¹ƒ apaccaá¹ƒ kucchitaá¹ƒ muddhaá¹ƒ vÄ• , tattha loke mÄ• á¹‡avavohÄ• ro, yebhuyyen
suddhadhÄ• tukÄ• hontÄ«ti vuttaá¹ƒ, __ ``taruá¹‡akÄ• le vohariá¹ƒsÅ«â€™â€™ _ti. __adh
issarabhÄ• vato.

__samÄ• hÄ• ra_nti sannicayaá¹ƒ. __paá¹‡á¸• ito gharamÄ• vase_ti yasmÄ• appatarepi b
appatarepi saÃ±cayamÄ• ne vaá¸• á¸• hanti, tasmÄ• viÃ±Ã±ujÄ• tiko kiÃ±ci byayaá¹ƒ akat
gharÄ• vÄ• saá¹ƒ anutiá¹-á¹-heyyÄ• ti lobhÄ• desitamatthaá¹ƒ vadati.

__dhanalobhena ... pe ... nibbatto_. lobhavasikassa hi gati nirayo vÄ• tiracchÄ• nayoni vÄ
--- ``nimittassÄ• dagathitaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á
anubyaÃ±janassÄ• dagathitaá¹ƒ vÄ• . tasmiá¹ƒ samaye kÄ• laá¹…kareyya, dvinnaá¹ƒ gatÄ
vadÄ• mi --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™ ti (SN b IV 235). __niraye nib
kammassa paá¹-ibÄ• hituá¹ƒ asakkuá¹‡eyyabhÄ• vato.

pattakkhandhaadhomukhabhÄ• vaá¹ƒ sandhÄ• ya __ ``onÄ• metvÄ• â€™â€™ _ti vuttaá¹ƒ
bhÄ• vitataá¹ƒ sandhÄ• yÄ• ha __ ``brahmaloke nibbattoâ€™â€™ _ti. __taá¹ƒ pavattiá¹ƒ pu
mayÄ• , ``mayhaá¹ƒ pitÄ• sunakho hutvÄ• nibbattoâ€™â€™ ti, etaá¹ƒ bhotÄ• gotamena v
imaá¹ƒ pavattiá¹ƒ pucchi.

__tatheva vatvÄ• _ti yathÄ• sunakhassa vuttaá¹ƒ, tatheva vatvÄ• . __avisaá¹ƒvÄ• danatth
``todeyyabrÄ• hmaá¹‡o sunakho jÄ• toâ€™â€™ ti attano vacanassa avisaá¹ƒvÄ• danatthaâ
visaá¹ƒvÄ• danÄ• bhÄ• vadassanatthanti adhippÄ• yo. __Ã±Ä• tomhi_ \Be II 372/ __iminÄ•
mayhaá¹ƒ purimajÄ• tiyaá¹ƒ pitÄ• ti evaá¹ƒ Ã±Ä• to amhÄ«ti jÄ• nitvÄ• . buddhÄ• nubhÄ• v
dasseti, na jÄ• tissaratÄ• ya. bhagavantaá¹ƒ disvÄ• bhukkaraá¹‡aá¹ƒ pana purimajÄ• tisid
__bhavapaá¹-icchanna_nti bhavantarabhÄ• vena paá¹-icchannaá¹ƒ. __nÄ• ma_-saddo sam
__paá¹-isandhiantara_nti aÃ±Ã±ajÄ• tipaá¹-isandhiggahaá¹‡ena heá¹-á¹-himajÄ• taá¹ƒ gatiâ
__aá¹…gavijjÄ• pÄ• á¹-hako kiresa, _ tena appÄ• yukadÄ«ghÄ• yukatÄ• divasena cuddasa
kirassa ahosi, ``imesaá¹ƒ sattÄ• naá¹ƒ appÄ• yukatÄ• dayo visesÄ• aá¹…gapaccaá¹…gava
II 156/ kho panetaá¹ƒ yuttaá¹ƒ `aá¹…gapaccaá¹…gÄ• ni yÄ• va tesaá¹ƒ tesaá¹ƒ kÄ• raá¹‡aâ
bhavitabbamettha aÃ±Ã±eneva kÄ• raá¹‡ena. samaá¹‡o gotamo taá¹ƒ kÄ• raá¹‡aá¹ƒ vibha

sabbaÃ±Ã±Å«ti nicchayo me apaá¹‡á¹‡ako bhavissatÄ«â€™â€™ ti. apare pana bhaá¹‡anti
manussaá¹ƒ vÄ• Ä• visitvÄ• icchitatthakasÄ• vanaá¹ƒ nÄ• ma mahÄ• mantavijjÄ• vasena
samaá¹‡assa gotamassa sabbaÃ±Ã±utÄ• sunicchitÄ• hoti. yaá¹ƒ nÅ«nÄ• haá¹ƒ kammaph
puccheyyaá¹ƒ, tattha ca me cittaá¹ƒ Ä• rÄ• dhento paÃ±haá¹ƒ byÄ• karissati. evÄ• yaá¹ƒ sa
bhavissatÄ«ti te paÃ±he pucchatÄ«â€™â€™ ti.

__bhaá¹‡á¸• aka_nti sÄ• pateyyaá¹ƒ, santakanti attho. kammunÄ• dÄ• tabbaá¹ƒ Ä• diyant
attanÄ• katÅ«pacitakammaphalabhÄ• gÄ«ti attho. taá¹ƒ pana kammadÄ• yajjaá¹ƒ kÄ• raá¹
``kammaá¹ƒ etesaá¹ƒ dÄ• yajjaá¹ƒ bhaá¹‡á¸• akanti atthoâ€™â€™ _ti Ä• ha --- yathÄ• ``ku
dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti
sabhÄ• vato bhinnampi abhinnaá¹ƒ viya missitaá¹ƒ hoti, etenÄ• ti __yonÄ«_ti Ä• ha --- __ ``
kÄ• raá¹‡aâ€™â€™ _nti. mamattavasena bajjhati saá¹ƒbajjhatÄ«ti __bandhu, _ Ã±Ä• ti sÄ•
ekantasambandhamevÄ• ti Ä• ha --- __ ``kammaá¹ƒ etesaá¹ƒ bandhÅ«â€™â€™ _ti. __pati
kammasadiso hi sattÄ• naá¹ƒ avassayo natthi, aÃ±Ã±o koci issaro brahmÄ• vÄ• na karoti
sajjituá¹ƒ asamatthabhÄ• vato. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __visuddhimaggasaá¹ƒva
vuttanayena veditabbaá¹ƒ. __kammamevÄ• _ti kasmÄ• avadhÄ• ritaá¹ƒ, nanu kilesÄ• pi sa
hÄ«napaá¹‡Ä«tabhÄ• vakÄ• raá¹‡aá¹ƒ, na kevalanti \Be II 373/? saccametaá¹ƒ, kilesapayo
nibbattaá¹ƒ kammapavattitamevÄ• ti katvÄ• vuttaá¹ƒ. __ ``kathitassa atthaá¹ƒ na saÃ±jÄ• n
saá¹…khepato vatvÄ• nanu bhagavÄ• mahÄ• kÄ• ruá¹‡iko paresaá¹ƒ Ã±Ä• panatthameva
``mÄ• nanissito kiresÄ• â€™â€™ _tiÄ• di.

<290> __samattenÄ• _ti pariyattena, yathÄ• taá¹ƒ phalaá¹ƒ dÄ• tuá¹ƒ samatthaá¹ƒ hoti, ev
upacitenÄ• ti attho. tÄ• disaá¹ƒ pana attano kicce anÅ«naá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``par
__samÄ• dinnenÄ• _ti ettha samÄ• dÄ• naá¹ƒ nÄ• ma taá¹‡hÄ• diá¹-á¹-hÄ«hi gahaá¹‡aá¹ƒ
``gahitena parÄ• maá¹-á¹-henÄ• â€™â€™ _ti. paá¹-ipajjati etÄ• ya sugatiduggatÄ«ti __paá¹
tathÄ• hi taá¹ƒ ``kammapathoâ€™â€™ ti vuccati.

__esÄ• _ti paá¹-ipadÄ• . dubbalaá¹ƒ upaghÄ• takameva siyÄ• ti upapÄ«á¸·akassa visayaá¹
``balavakammenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __balavakammenÄ• _ti puÃ±Ã±akammena.
hoti \Ne II 157/. __nibbattÄ• peyya_nti kasmÄ• vuttaá¹ƒ, nanu upapÄ«á¸·akasabhÄ• vaá¹ƒ
janakasabhÄ• vaá¹ƒ na hotÄ«ti? sabbametaá¹ƒ parikappanavacanaá¹ƒ, yathÄ• manussÄ•
paá¹-ipakkhaá¹ƒ kiÃ±ci kÄ• tuá¹ƒ asamatthÄ• pi keci Ä• lambanavasena samatthÄ• viya att
evaá¹ƒsampadamidanti keci. apare pana bhaá¹‡anti --- yassidaá¹ƒ kammassavipÄ• kaá¹ƒ p
anokÄ• se eva sayaá¹ƒ vipaccituá¹ƒ okÄ• saá¹ƒ labheyya, apÄ• yesu eva taá¹ƒsamaá¹…gip
yasmÄ• taá¹ƒ kammaá¹ƒ balavaá¹ƒ hutvÄ• avasesapaccayasamavÄ• yena vipaccituá¹ƒ Ä
tassa vipÄ• kaá¹ƒ vibÄ• dhentaá¹ƒ upapÄ«á¸·akaá¹ƒ nÄ• ma jÄ• taá¹ƒ. etadatthameva cetth
nibbattaâ€™â€™ nti balavaggahaá¹‡aá¹ƒ kataá¹ƒ. kiccavasena hi nesaá¹ƒ kammÄ• naá¹ƒ
upapÄ«á¸·akaá¹ƒ upacchedakaá¹ƒ janakaá¹ƒ upatthambhakanti, na kusalÄ• ni viya upattha

nibbattatthÄ• ya. __pÄ«á¸·etvÄ• _ti viheá¹-hetvÄ• paá¹-ighÄ• á¹-anÄ• divasena ucchutelay
ucchutilÄ• dike vibÄ• dhetvÄ• . __niroja_nti nittejaá¹ƒ. __niyÅ«sa_nti nirasaá¹ƒ. __kasaá¹-a
__parissaya_nti upaddavaá¹ƒ.

idÄ• ni parissayassa upanayanÄ• kÄ• raá¹ƒ dassentena tattha, __ ``dÄ• rakassÄ• â€™â€™
bhogÄ• naá¹ƒ vinÄ• sanÄ• kÄ• raá¹ƒ dassetuá¹ƒ, puna __ ``dÄ• rakassÄ• â€™â€™ _tiÄ• d
kumbhapÅ«rakhÄ«rÄ• . __gomaá¹‡á¸• ale_ti goyÅ«the.

__aá¹-á¹-husabhagamanaá¹ƒ_ \Be II 374/ __katvÄ• _ti aá¹-á¹-hausabhappamÄ• á¹‡aá¹ƒ pa
uddissa dhanuggaho anuyÄ• yiá¹ƒ katvÄ• . __ta_nti saraá¹ƒ. __aÃ±Ã±o_ti paccatthiko. __ta
accÄ• sannaá¹ƒ katvÄ• sarassa khittattÄ• . __vÄ• á¸·amacchodaka_nti makarÄ• divÄ• á¸·a

__paá¹-isandhinibbattakaá¹ƒ kammaá¹ƒ janakakammaá¹ƒ nÄ• ma_ paripuá¹‡á¹‡avipÄ• ka
pavattivipÄ• kamattanibbattakaá¹ƒ. __bhogasampadÄ• dÄ«_ti __Ä• di_-saddena
Ä• rogyasampadÄ• di-parivÄ• rasampadÄ• dÄ«ni gaá¹‡hÄ• ti. na dÄ«ghÄ• yukatÄ• dÄ«ni h
kammunÄ• nibbattÄ• ni; aÃ±Ã±aá¹ƒ dÄ«ghÄ• yukatÄ• karaá¹‡ena upatthambhetuá¹ƒ sakk
appesakkhaá¹ƒ nÄ«cakulÄ«naá¹ƒ duppaÃ±Ã±aá¹ƒ vÄ• vaá¹‡á¹‡avantatÄ• divasena. tathÄ
pana paÃ±havissajjaneâ€™â€™ tiÄ• di, taá¹ƒ pana nidassanavasena vuttanti daá¹-á¹-habb

__purimÄ• nÄ«_ti upapÄ«á¸·akopacchedakÄ• ni. upapÄ«á¸·akupaghÄ• tÄ• nÄ• ma kusala
adhippÄ• yena __ ``dve akusalÄ• nevÄ• â€™â€™ _ti vuttaá¹ƒ. __upatthambhakaá¹ƒ kusala
janakaá¹ƒ ubhayasabhÄ• vaá¹ƒ, evaá¹ƒ itaresampi ubhayasabhÄ• vatÄ• ya vuccamÄ• nÄ•
devadattÄ• dÄ«naÃ±hi nÄ• gÄ• dÄ«naá¹ƒ \Ne II 158/ ito anuppavacchitÄ• naá¹ƒ petÄ• dÄ«
akusalakammavipÄ• kassa upatthambhanupapÄ«á¸·anupaghÄ• tanÄ• ni na na sambhavan
bahÅ«su Ä• nantariyesu ekena gahitapaá¹-isandhikassa itaresaá¹ƒ tassa anubalappadÄ• yi
samatthitÄ• hoti. yasmiÃ±hi kamme kate janakanibbattaá¹ƒ kusalaphalaá¹ƒ vÄ• akusalaph
byÄ• dhidhÄ• tusamatÄ• dinimittaá¹ƒ vibÄ• dhÄ«yati, tamupatthambhakaá¹ƒ. yasmiá¹ƒ pan
paá¹-isandhiyaá¹ƒ pavattiyaÃ±ca vipÄ• kakaá¹-attÄ• rÅ«pÄ• naá¹ƒ uppatti hoti, taá¹ƒ janaka
aÃ±Ã±ena janitassa iá¹-á¹-hassa vÄ• aniá¹-á¹-hassa vÄ• phalassa vibÄ• dhÄ• vicchedapa
upabrÅ«hanapaccayuppattiyÄ• ca janakasÄ• matthiyÄ• nurÅ«paá¹ƒ parivutticiratarapaban
upatthambhakaá¹ƒ. tathÄ• yasmiá¹ƒ kate janakanibbattaá¹ƒ kusalaphalaá¹ƒ akusalaphalaá
byÄ• dhidhÄ• tusamatÄ• dinimittaá¹ƒ vibÄ• dhÄ«yati, taá¹ƒ upapÄ«á¸·akaá¹ƒ. yasmiá¹ƒ par
janakasÄ• matthiyavasena ciratarapabandhÄ• rahampi samÄ• naá¹ƒ phalaá¹ƒ vicchedakap
taá¹ƒ upaghÄ• takanti ayamettha sÄ• ro.

__tatthÄ• _ti \Be II 375/ tesu kammesu. __upacchedakakammenÄ• _ti Ä• yuno upaghÄ• ta
svÄ• yamupaghÄ• takabhÄ• vo dvidhÄ• icchitabboti taá¹ƒ dassetuá¹ƒ __ ``pÄ• á¹‡Ä• tipÄ•
__na sakkoti_ pÄ• á¹‡Ä• tipÄ• takammunÄ• santÄ• nassa tathÄ• bhisaá¹…khatattÄ• . yasm

tassa tena abhisaá¹…khatatÄ• avassaá¹ƒ icchitabbÄ• tattheva tassa vipÄ• kassa viniband
kammassa Ä• yÅ«hanakkhaá¹‡eyeva pÄ• á¹‡Ä• tipÄ• to tÄ• disaá¹ƒ sÄ• matthiyupaghÄ• ta
kammaá¹ƒ appaphalaá¹ƒ hoti. ``dÄ«ghÄ• yukÄ• â€™â€™ tiÄ• dinÄ• upaghÄ• tasÄ• matthi
upapattiniyÄ• makÄ• dhammÄ• ti dasseti. upapatti niyatavisese vipaccituá¹ƒ okÄ• se karon
Ä• kaá¸• á¸• hiyamÄ• napaá¹-isandhikaá¹ƒ pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ appÄ• yukatthÄ• y
``paá¹-isandhimeva vÄ• niyÄ• metvÄ• appÄ• yukaá¹ƒ karotÄ«â€™â€™ _ti. pÄ• á¹‡Ä• tipÄ
accantakaá¹-ukavipÄ• kattÄ• sanniá¹-á¹-hÄ• nacetanÄ• ya niraye nibbattati tassÄ• atthass
itare pana na tathÄ• bhÄ• riyÄ• ti Ä• ha --- __ ``pubbÄ• ... pe ... hotÄ«â€™â€™ _ti. idha pa
vuttasadisaá¹ƒ, taá¹ƒ vuttanayena veditabbaá¹ƒ.

__manussÄ• manussaparissayÄ• _ti mÄ• nusakÄ• amÄ• nusakÄ• ca upaddavÄ• . __pura
pacchimavatthuto. __pavaá¹-á¹-amÄ• nÄ• _ti parijanassa, devatÄ• naá¹ƒ vÄ• desena pava
purÄ• tanehi parehi. __sammukhÄ«bhÄ• va_nti sÄ• mibhÄ• vavasena paccakkhattaá¹ƒ. __
__kammantÄ• _ti vaá¹‡ijjÄ• dikammÄ• ni. __apÄ• á¹‡Ä• tipÄ• takamma_nti pÄ• á¹‡Ä• tipÄ
kammaá¹ƒ; pÄ• á¹‡Ä• tipÄ• tÄ• virativasena pavattitakammanti attho. __dÄ«ghÄ• yukasaá
vipÄ• kassa kammasarikkhabhÄ• vato \Ne II 159/. __iminÄ• nayenÄ• _ti iminÄ• appÄ• yuk
kammesu yathÄ• vuttena taá¹ƒ saá¹ƒvattanikavibhÄ• vananayena.

__viheá¹-hanakammÄ• dÄ«nipÄ«_ti __pi_-saddena kodhaissÄ• manakamaccherathaddhaa
pavattitakammÄ• ni saá¹…gaá¹‡hÄ• ti. __tathevÄ• _ti yathÄ• pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ
vuttaá¹ƒ, tatheva __vadamÄ• nÄ• ni viya_. ``yaá¹ƒ yadevÄ• tipatthenti, sabbametena labbha
vacanato yathÄ• sabbakusalaá¹ƒ sabbÄ• saá¹ƒ sampattÄ«naá¹ƒ upanissayo, evaá¹ƒ sabba
vipattÄ«naá¹ƒ upanissayoti, __ ``upapÄ«á¸·anena nibbhogataá¹ƒ Ä• pÄ• detvÄ• â€™â€™ _
tathÄ• hi pÄ• á¹‡Ä• tipÄ• takammavasenapi ayaá¹ƒ nayo dassito. __aviheá¹-hanÄ• dÄ«nÄ
akkodhana-anissÄ• mana-dÄ• na-anatimÄ• na-viddasubhÄ• vena pavattakammÄ• ni saá¹…

<293> issÄ• mano etassÄ• ti __issÄ• manako_ti Ä• ha __ ``issÄ• sampayuttacittoâ€™â€™
akkosavatthÅ«hi akkosanto. __issaá¹ƒ bandhatÄ«_ti issaá¹ƒ anubandhati issÄ• sahitameva
__appesakkho_ti appÄ• nubhÄ• vo appaÃ±Ã±Ä• to. tenÄ• ha __ ``na paÃ±Ã±Ä• yatÄ«â€™
appÄ• nubhÄ• vatÄ• parivÄ• rÄ• bhÄ• vena pÄ• kaá¹-Ä• hotÄ«ti Ä• ha __ ``appaparivÄ• r

<294> __macchariyavasena na dÄ• tÄ• hotÄ«_ti sabbaso deyyadhammassa abhÄ• vena
puggalo sati deyyadhamme yathÄ• rahaá¹ƒ detiyeva.

<295> abhivÄ• detabbaá¹ƒ khettavasena matthakappattaá¹ƒ dassetuá¹ƒ, __ ``buddhaá¹ƒ v
aÃ±Ã±epi mÄ• tupitujeá¹-á¹-habhÄ• tarÄ• dayo abhivÄ• danÄ• diarahÄ• santi, tesu thaddh
nÄ«cakulasaá¹ƒvattanikameva. na hi pavatte sakkÄ• kÄ• tunti sambandho. tena pavattivipÄ
visayo esoti dasseti. tenÄ• ha __ ``paá¹-isandhimeva panÄ• â€™â€™ _tiÄ• di.

<296> __aparipucchanenÄ• _ti aparipucchÄ• mattena niraye na nibbattati; aparipucchÄ• h
kattabbÄ• karaá¹‡Ä• dÄ«hi siyÄ• nirayanibbattÄ«ti pÄ• á¸·iyaá¹ƒ, ``na paripucchitÄ• hotÄ«
dassento, __ ``aparipucchako panÄ• â€™â€™ _tiÄ• dimÄ• ha. __yathÄ• nusandhiá¹ƒ pÄ•
yathÄ• nusandhiniá¹-á¹-hÄ• naá¹ƒ pÄ• pesi. sesaá¹ƒ vuttanayattÄ• suviÃ±Ã±eyyameva.

cÅ«á¸·akammavibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. mahÄ• kammavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<298> kammassa \Ne II 160/ moghabhÄ• vo nÄ• ma phalena tucchatÄ• phalÄ• bhÄ• voti
tucchaá¹ƒ aphalaâ€™â€™ _nti. __tathaá¹ƒ bhÅ«ta_nti saccasaddassa atthamÄ• ha. paribb
``saccaâ€™â€™ nti iminÄ• tameva saphalanti vadati. saphalaÃ±hi kammaá¹ƒ satthu abhim
adhippÄ• yo. __idaÃ±ca_ ``moghaá¹ƒ kÄ• yakammaâ€™â€™ ntiÄ• divacanaá¹ƒ. __taá¹ƒ g
gahetvÄ• . __esÄ• _ti potaliputto paribbÄ• jako. __abhisaÃ±Ã±Ä• nirodhakathaá¹ƒ sandhÄ•
titthiyÄ• naá¹ƒ antare pÄ• kaá¹-Ä• jÄ• tÄ• ti. __thero_ti samiddhitthero. yathÄ• bhagavatÄ•
aÃ±Ã±athÄ• va dosÄ• ropanabhayena gahetvÄ• tato bhagavantaá¹ƒ thero rakkhatÄ«ti adh
``parirakkhitabbaá¹ƒ maÃ±Ã±issatÄ«â€™â€™ ti avocÄ• ti Ä• ha --- __ ``parirakkhitabbanti g
rakkhitabbaâ€™â€™ _nti. saÃ±cetanÄ• assa atthÄ«ti __saÃ±cetanikaá¹ƒ. kamma_nti saÃ±
attano samaye icchitattÄ• paribbÄ• jakena vuttaá¹ƒ.

saá¹…khatasaá¹…khÄ• ratÄ• ya rÅ«pameva __ ``tilamattampi saá¹…khÄ• raâ€™â€™ _nti
``maá¹ƒsacakkhunÄ• va passatÄ«â€™â€™ _ti. __samÄ• gamadassanaá¹ƒ sandhÄ• yÄ• _t
sandhÄ• ya, na pariÃ±Ã±Ä• dassanaá¹ƒ. tenÄ• ha bhagavÄ• --- ``kuto panevarÅ«paá¹ƒ ka

<299> __vaá¹-á¹-adukkha_nti saá¹ƒsÄ• radukkhaá¹ƒ. __kilesadukkha_nti kilesasambhavar
__saá¹…khÄ• radukkha_nti yadaniccaá¹ƒ, taá¹ƒ dukkhanti evaá¹ƒ vuttadukkhaá¹ƒ. __sace
imaá¹ƒ Ä«disaá¹ƒ dukkhaá¹ƒ sandhÄ• ya Ä• yasmatÄ• samiddhinÄ• bhÄ• sitaá¹ƒ siyÄ• n
byÄ• karaá¹‡aá¹ƒ yuttamevÄ• ti adhippÄ• yo.

<300> __ummaá¹…ga_nti ummujjanaá¹ƒ, kathÄ• muá¸·hena antarÄ• aÃ±Ã±Ä• á¹‡avisaya
--- __ ``paÃ±hÄ• ummaá¹…gaâ€™â€™ _nti __neva dibbacakkhunÄ• _ti kasmÄ• vuttaá¹ƒ.
ummujjanaá¹ƒ dibbacakkhuvisayanti? kÄ• maÃ±cetaá¹ƒ na dibbacakkhuvisayaá¹ƒ,
dibbacakkhuparibhaá¹‡á¸• aÃ±Ä• visayaá¹ƒ pana siyÄ• ti tathÄ• vuttaá¹ƒ. __adhippÄ• yen
adhippÄ• yeneva gayhamÄ• nena taá¹ƒ ayoniyo ummujjanaá¹ƒ aÃ±Ã±Ä• si. __sannisÄ«dit
sannisÄ«dituá¹ƒ __na sakkoti_. samiddhittherena anabhisaá¹…khatasseva atthassa kathita
abhÅ«taá¹ƒ, tadeva kathessatÄ«â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha \Ne II 161/ ``ayoniso ummu
__tisso vedanÄ• pucchitÄ• , _ ``kiá¹ƒ so vediyatÄ«â€™â€™ ti avibhÄ• gena vediyamÄ• na

vedanÄ• ya hitanti __sukhavedaniyaá¹ƒ_. tenÄ• ha \Be II 378/ --- __ ``sukhavedanÄ• ya pa
__sesesÅ«_ti, ``dukkhavedaniyaâ€™â€™ ntiÄ• dÄ«su.

__heá¹-á¹-hÄ• tikajjhÄ• nacetanÄ• _ti ettha, ``kusalatoâ€™â€™ ti adhikÄ• rato rÅ«pÄ• va
tikajjhÄ• nacetanÄ• ti attho. __etthÄ• _ti etesu kÄ• mÄ• vacararÅ«pÄ• vacarasukhavedaniy
__adukkhamasukhampÄ«_ti __pi_-saddena iá¹-á¹-hÄ• rammaá¹‡e sukhampÄ«ti imamattha

yadi kÄ• yadvÄ• re pavattato aÃ±Ã±attha adukkhamasukhaá¹ƒ janeti, atha kasmÄ• , ``duk
vuttanti Ä• ha --- __ ``sÄ• pana vedanÄ• â€™â€™ _tiÄ• di.

__catutthajjhÄ• nacetanÄ• _ti ettha arÅ«pÄ• vacarakusalacetanÄ• tipi vattabbaá¹ƒ. yathÄ•
manasÄ• â€™â€™ ti ettha yathÄ• lÄ• bhaggahaá¹‡avasena manasÄ• sukhavedaniyaá¹ƒ a
ayamattho arÅ«pÄ• vacarakusalepi labbhatÄ«ti sukhampi janeti ukkaá¹-á¹-hassa Ã±Ä• á¹‡a
soá¸·asavipÄ• kacittanibbattanato, ayaÃ±ca nayo heá¹-á¹-hÄ• , ``adukkhamasukhampÄ«â€
pubbe pariyÄ• yato dukkhavedanÄ• vuttÄ• , suttantasaá¹ƒvaá¹‡á¹‡anÄ• hesÄ• ti idÄ• ni n
dassetuá¹ƒ, __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tena ettha dukkhavedaniyaá¹ƒ pavattiva
__etassÄ• _ti dukkhavedaniyassa pavattivaseneva yujjamÄ• nattÄ• etassa vasena sabbaá
adukkhamasukhavedaniyaÃ±ca pavattivaseneva vattuá¹ƒ vaá¹-á¹-ati.

__Ä• layo_ti abhiruci. __mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡a_nti mahati kammavibhajane
kammavibhajanaÃ±Ä• á¹‡aá¹ƒ. bhÄ• janaá¹ƒ nÄ• ma niddeso, ayaá¹ƒ pana uddesoti katvÄ
cattÄ• ro ... pe ... mÄ• tikÄ• á¹-á¹-hapanaâ€™â€™ _nti.

<301> __pÄ• á¹-iyekko anusandhi_ yathÄ• uddiá¹-á¹-hassa mahÄ• kammavibhaá¹…gaÃ±Ä
pucchÄ• nusandhiajjhÄ• sayÄ• nusandhÄ«su ca anantogadhattÄ• . tenÄ• ha __ ``idaá¹ƒ hÄ
Ä• rammaá¹‡aá¹ƒ katvÄ• _ti idha, ``pÄ• á¹‡Ä• tipÄ• tiá¹ƒ adinnÄ• dÄ• yiâ€™â€™ ntiÄ• din
vuttaá¹ƒ kammavibhaá¹…gaá¹ƒ Ä• rabbha. __imaá¹ƒ paccayaá¹ƒ labhitvÄ• _ti tasseva veva
dassanaá¹ƒ gaá¹‡hantÄ«_ti idaá¹ƒ, ``atthi kira, bho, pÄ• pakÄ• ni kammÄ• ni, natthi kira, bh
kammÄ• nÄ«â€™â€™ ti ca Ä• dÄ«ni hatthidassakaandhÄ• viya diá¹-á¹-hamatte eva á¹-hatv
gaá¹‡hanti. vÄ«riyaá¹ƒ kilesÄ• naá¹ƒ Ä• tÄ• panavasena \Ne II 162/ __Ä• tappaá¹ƒ, _ tadev
__padhÄ• naá¹ƒ, _ \Be II 379/ punappunaá¹ƒ yuÃ±janavasena __anuyogo, _ tathÄ• bhÄ• v
__appamÄ• do, _ sammÄ• yoniso manasi karoti etenÄ• ti __sammÄ• manasikÄ• ro_ti vuco
``paÃ±capi vÄ«riyasseva nÄ• mÄ• nÄ«â€™â€™ _ti Ä• ha. __appamÄ• do_ vÄ• satiyÄ• av
sati tassa dibbacakkhuÃ±Ä• á¹‡aá¹ƒ ijjhati, ayamettha sammÄ• manasikÄ• roti ettha attho c
__cetosamÄ• dhi_nti dibbacakkhuÃ±Ä• á¹‡asahagataá¹ƒ cittasamÄ• dhiá¹ƒ. tenÄ• ha __ ``c
_nti. __aÃ±Ã±athÄ• _ti akusalakammakaraá¹‡ato aÃ±Ã±athÄ• , taá¹ƒ pana kusalakammaka
``ye dassannaá¹ƒ kusalÄ• naá¹ƒ kammapathÄ• naá¹ƒ pÅ«ritattÄ• â€™â€™ _ti __diá¹-á¹-hit
diá¹-á¹-hibalena. __diá¹-á¹-hiparÄ• mÄ• senÄ• _ti diá¹-á¹-hivasena dhammasabhÄ• vaá¹ƒ a

__adhiá¹-á¹-hahitvÄ• _ti, ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti adhiá¹-á¹-hÄ• y
__Ä• diyitvÄ• _ti daá¸·haggÄ• haá¹ƒ gahetvÄ• . __voharatÄ«_ti attano gahitaggahaá¹‡aá¹ƒ
voharati.

<302> __tatrÄ• nandÄ• _ti ettha __iti_-saddo Ä• diattho. __idampÄ«_ti idaá¹ƒ vacanaá¹ƒ. `
evamÄ• divacanampÄ«ti attho. __na mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡assa bhÄ• janaá¹
__assÄ• _ti mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡assa __mÄ• tikÄ• á¹-á¹-hapanameva_ dibb
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vasena anuÃ±Ã±Ä• tabbassa ca dassanavasena uddesabh
panÄ• â€™â€™ _tiÄ• di. tattha __ettha panÄ• _ti ``tatrÄ• nandÄ• â€™â€™ tiÄ• dipÄ• á¹-he
dibbacakkhukÄ• na_nti etesaá¹ƒ heá¹-á¹-hÄ• catÅ«supi vÄ• resu Ä• gatÄ• naá¹ƒ dibbacakk
ekacciyÄ• saccagirÄ• . __anuÃ±Ã±Ä• tÄ• _ti anujÄ• nitÄ• . __ananuÃ±Ã±Ä• tÄ• _ti paá¹-ik
ananuÃ±Ã±Ä• tamukhena dÄ«pitaá¹ƒ ananuÃ±Ã±Ä• tabhÄ• vamattaá¹ƒ. __tatrÄ• nandÄ• _
bhummanti dassento, __ ``tesu catÅ«su samaá¹‡abrÄ• hmaá¹‡esÅ«â€™â€™ _ti Ä• ha. __i
bho ... pe ... vipÄ• koâ€™â€™ ti idaá¹ƒ evaá¹ƒ vuttaá¹ƒ. __assÄ• _ti tathÄ• vÄ• dino samaá
__aÃ±Ã±enÄ• kÄ• renÄ• _ti ``yo kira, bhoâ€™â€™ tiÄ• dinÄ• vuttakÄ• raá¹‡ato aÃ±Ã±ena
á¹-hÄ• nesÅ«_ti ``atthi kira, bho ... pe ... vipÄ• koâ€™â€™ ti ca, ``apÄ• yaá¹ƒ ... pe ... nirayaá
upapannaâ€™â€™ nti ca imesu \Be II 380/ dvÄ«su pÄ• á¹-hapadesesu. __anuÃ±Ã±Ä• tÄ•
__tÄ«su á¹-hÄ• nesÅ«_ti ``yo kira, bho ... pe ... nirayaá¹ƒ upapajjatiâ€™â€™, ``yampi so ...
saÃ±jÄ• nantiâ€™â€™, ``yampi so yadeva ... pe ... moghamaÃ±Ã±aâ€™â€™ nti imesu tÄ«
__ananuÃ±Ã±Ä• tÄ• _ tadatthassÄ• nekantikattÄ• micchÄ• bhinivesato ca. tenÄ• ha bhaga
Ä• nanda, tathÄ• gatassa mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aâ€™â€™ nti. yathÄ• te app
padesaÃ±Ä• á¹‡asamaá¹‡abrÄ• hmaá¹‡Ä• kammavibhaá¹…gaá¹ƒ saÃ±jÄ• nanti, tato aÃ±
pahÄ«navipallÄ• sassa tathÄ• Ä• gamanÄ• diatthena tathÄ• gatassa sammÄ• sambuddha
mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aá¹ƒ hotÄ«ti attho.

<303> iminÄ• \Ne II 163/ dibbacakkhukena yaá¹ƒ kammaá¹ƒ karonto diá¹-á¹-ho, tato pubbe
tato kariyamÄ• nakammato pubbe. __khando_ti kumÄ• ro. __sivo_ti issaro. __pitÄ• maho_t
__issarÄ• dÄ«hÄ«_ti issarabrahmapajÄ• patiÄ• dÄ«hi. __visaá¹-á¹-ho_ti nimmito. __micchÄ
micchÄ• dassanavasena. __ya_nti yaá¹ƒ kammaá¹ƒ. __tatthÄ• _ti tesu pÄ• á¹‡Ä• tipÄ• tÄ•
__diá¹-á¹-heva dhamme_ti tasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«ti yoja
dutiyabhave nibbattitvÄ• . __aparasmiá¹ƒ pariyÄ• ye_ti aÃ±Ã±asmiá¹ƒ yattha katthaci bhave

__ekaá¹ƒ kammarÄ• si_nti pÄ• á¹‡Ä• tipÄ• tÄ• dibhedena ekaá¹ƒ kammasamudÄ• yaá¹ƒ.
aá¹…gena ekaá¹ƒ vipÄ• kasamudÄ• yaá¹ƒ. __iminÄ• _ti yathÄ• vuttena dibbacakkhukena s
adiá¹-á¹-hÄ• . __tayo_ti ``pubbe vÄ• ssa taá¹ƒ kataá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• vuttÄ• ta
diá¹-á¹-hadhammavedaniyo aparÄ• pariyÄ• yavedaniyoti dve vipÄ• karÄ• sÄ«. upapajjaveda
diá¹-á¹-haá¹ƒ, tasmÄ• ``dveâ€™â€™ ti vuttaá¹ƒ. diá¹-á¹-ho eko, adiá¹-á¹-hÄ• tayoti __diá¹-
ca cattÄ• ro kammarÄ• sÄ«, _ tathÄ• diá¹-á¹-ho eko, adiá¹-á¹-hÄ• dveti __tayo vipÄ• karÄ•

á¹-hÄ• nÄ• nÄ«_ti yathÄ• vuttÄ• ni satta Ã±Ä• á¹‡assa pavattanaá¹-á¹-hÄ• nÄ• ni. ``imassa
phalaá¹ƒ nibbattaâ€™â€™ nti kammassa, phalassa vÄ• adiá¹-á¹-hattÄ• , __ ``dutiyavÄ• re
diá¹-á¹-haâ€™â€™ _nti vuttaá¹ƒ. paá¹-hamaá¹ƒ vuttanayena tayo kammarÄ• sÄ« veditabbÄ
diá¹-á¹-hassa abhÄ• vato, __ ``paccattaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

bhavati vaá¸• á¸• hati etenÄ• ti bhabbaá¹ƒ, vaá¸• á¸• hinimittaá¹ƒ. na bhabbaá¹ƒ __abhabb
``bhÅ«tavirahitaâ€™â€™ _nti. attano phale bhÄ• sanaá¹ƒ dibbanaá¹ƒ __Ä• bhÄ• sana_nti A
abhibhavati paá¹-ibÄ• hatÄ«â€™â€™ _ti. __balavakamma_nti mahÄ• sÄ• vajjaá¹ƒ kammaá
__Ä• sanne_ti maraá¹‡e, abhiá¹‡haá¹ƒ upaá¹-á¹-hÄ• nena vÄ• \Be II 381/ tassa maraá¹‡ac
balavakamma_nti garusamÄ• sevitatÄ• divasena balavaá¹ƒ kusalakammaá¹ƒ. __dubbalaka
__Ä• sanne kusalaá¹ƒ kata_nti idhÄ• pi Ä• sannatÄ• pubbe vuttanayeneva veditabbÄ• .

__upaá¹-á¹-hÄ• nÄ• kÄ• renÄ• _ti maraá¹‡assa Ä• sannakÄ• le kammassa upaá¹-á¹-hÄ• n
puggalassa. nibbattikÄ• raá¹‡abhÅ«taá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti akusalanti yojanÄ• . titthiy
kammantaravipÄ• kantaresu akusalatÄ• ya yaá¹ƒ kiÃ±ci kammaá¹ƒ yassa kassaci vipÄ• kas
gaá¹‡hanti hatthidassakaandhÄ• dayo viya diá¹-á¹-hamattÄ• bhinivesinoti, __ ``aÃ±Ã±atitthi
upaá¹-á¹-hÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. __itarasmi_nti bhabbaÃ±ceva bhabbÄ• bhÄ• saÃ±c
imasmiá¹ƒ dvaye \Ne II 164/. __eseva nayo_ paá¹-hamadutiyapuggalavasena purimÄ• naá¹
yojanÄ• nayo vutto upaá¹-á¹-hÄ• nÄ• kÄ• ravasena. ayameva tatiyacatutthapuggalavasena
kammÄ• naá¹ƒ yojanÄ• nayo. tatiyassa hi kammassa kusalattÄ• tassa ca sagge nibbattattÄ
kÄ• raá¹‡abhÅ«taá¹ƒ kusalaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti; tathÄ• catutthassapi kammassa ku
niraye nibbattattÄ• tattha nibbattikÄ• raá¹‡abhÅ«taá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ akusalaá¹ƒ hu
upaá¹-á¹-hÄ• tÄ«ti. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

mahÄ• kammavibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. saá¸·Ä• yatanavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<304> __veditabbÄ• nÄ«_ti \Ne II 165/ ettha yathÄ• viditÄ• ni cha ajjhattikÄ• ni Ä• yatanÄ•
vaá¹-á¹-adukkhasamatikkamÄ• ya honti, tathÄ• vedanaá¹ƒ adhippetanti Ä• ha --- __ ``saha
jÄ• nitabbÄ• nÄ«â€™â€™ _ti. tattha vipassanÄ• ya Ä• rammaá¹‡ato maggena asammohat
sesapadesupi eseva nayo. mano savisesaá¹ƒ upavicarati Ä• rammaá¹‡e pavattati etehÄ«ti
vitakkavicÄ• rÄ• . Ä• rammaá¹‡e hi abhiniropanÄ• numajjanehi vitakkavicÄ• rehi saha cittaá
tabbirahitaá¹ƒ. tenÄ• ha __ ``vitakkavicÄ• rÄ• â€™â€™ _tiÄ• di. sattÄ• pajjanti etehi yathÄ
vivaá¹-á¹-aÃ±cÄ• ti __sattapadÄ• _ \Be II 382/, gehanissitÄ• vaá¹-á¹-apadÄ• . yoggÄ• naá¹
__yoggÄ• cariyÄ• _. tenÄ• ha __ ``dametabbadamakÄ• naâ€™â€™ _nti. __sesa_nti vuttÄ•
ekasattatividhaviÃ±Ã±Ä• á¹‡aá¹ƒ saphassarÅ«pakasseva adhippetattÄ• .

<305> __idhÄ• _ti imissaá¹ƒ chaviÃ±Ã±Ä• á¹‡akÄ• yadesanÄ• yaá¹ƒ. manodhÄ• tuttayavi
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti veditabbaá¹ƒ.

__cakkhumhi samphasso_ti cakkhuá¹ƒ nissÄ• ya uppanno samphasso. tenÄ• ha --- __
``cakkhuviÃ±Ä• á¹‡asampayuttasamphassassetaá¹ƒ adhivacanaâ€™â€™ _nti.

yathÄ• kevalena viÃ±Ã±Ä• á¹‡ena rÅ«padassanaá¹ƒ na hoti, evaá¹ƒ kevalena cakkhupasÄ
``cakkhuviÃ±Ã±Ä• á¹‡enÄ• â€™â€™ _ti. tena pÄ• á¸·iyaá¹ƒ __cakkhunÄ• _ti nissayamukhe
dasseti. __Ä• rammaá¹‡avasenÄ• _ti Ä• rammaá¹‡apaccayabhÄ• vena. ``upavicaratiâ€™â
tattha vitakkabyÄ• pÄ• ropi atthÄ«ti? saccaá¹ƒ atthi. so panettha taggatikoti Ä• ha --- __ ``vi
taá¹ƒsampayutto cÄ• â€™â€™ _ti. sampayuttadhammÄ• nampi upavicaraá¹‡aá¹ƒ vitakkavi
__ ``vitakkavicÄ• rasaá¹…khÄ• tÄ• manopavicÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ. somanassayut
__somanassÅ«pavicÄ• ro_ yathÄ• ``Ä• jaÃ±Ã±arathoâ€™â€™ ti Ä• ha __ ``somanassena

<306> upavicÄ• rÄ• naá¹ƒ upassayaá¹-á¹-hena gehaá¹ƒ viyÄ• ti gehaá¹ƒ, rÅ«pÄ• dayoti Ä•
kÄ• maguá¹‡anissitÄ• nÄ«â€™â€™ _ti. niccasaÃ±Ã±Ä• dinikkhamanato nekkhammaá¹ƒ vi
``nekkhammassitÄ• nÄ«ti_ \Ne II 166/ __vipassanÄ• nissitÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __ia
kasivaá¹‡ijjÄ• divasena pariyiá¹-á¹-hÄ• nanti Ä• ha __ ``pariyesitÄ• naâ€™â€™ _nti. piyabh
kathitoti kÄ• mitabbÄ• naá¹ƒ mano rametÄ«ti __manoramÄ• naá¹ƒ_. lokena Ä• masÄ«yatÄ
tÄ• ya gahetabbatÄ• ya iá¹-á¹-habhÄ• vÄ• pÄ• danena paá¹-isaá¹…khatatÄ• ya ca __paá¹-i
kataá¹ƒ uppajjati_ Ä• rammaá¹‡ikaanubhavanassa asambhavatoti adhippÄ• yo. edisaá¹ƒ an
diá¹-á¹-haggahaá¹‡Ä• nussarena ca hotÄ«ti dassetuá¹ƒ, __ ``yathÄ• haâ€™â€™ _ntiÄ• di v

__aniccÄ• kÄ• ra_nti hutvÄ• abhÄ• vÄ• kÄ• raá¹ƒ. __vipariá¹‡Ä• mavirÄ• ganirodha_nti ja
dvedhÄ• vipariá¹‡Ä• metabbaÃ±ceva, tato eva palokitaá¹ƒ bhaá¹…gaÃ±ca. aá¹-á¹-hakathÄ
uppannaá¹ƒ rÅ«paá¹ƒ tenevÄ• kÄ• rena na tiá¹-á¹-hati \Be II 383/, atha kho uppÄ• dÄ• vatth
pakatiá¹ƒ vijahati, vijahitaÃ±ca jarÄ• vatthÄ• ya tato vigacchati, vigacchantaÃ±ca bhaá¹…gu
nirujjhatÄ«ti imaá¹ƒ visesaá¹ƒ dassetuá¹ƒ, __ ``pakativijahanenÄ• â€™â€™ _tiÄ• di vuttaá¹
``yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™ ti vuttaá¹ƒ, anubodhaÃ±Ä• á¹‡
vÄ«thipaá¹-ipannÄ• ya vipassanÄ• ya vasenÄ• ti __ ``vipassanÄ• paÃ±Ã±Ä• yÄ• â€™â€™
upavicÄ• raniddesabhÄ• vato. tathÄ• hi vakkhati --- ``chasudvÄ• resu iá¹-á¹-hÄ• rammaá¹‡
tiÄ• di. __saá¹…khÄ• rÄ• naá¹ƒ bhedaá¹ƒ passato_ti sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kha
bhijjanasabhÄ• vaá¹ƒ vÄ«thipaá¹-ipannena vipassanÄ• Ã±Ä• á¹‡ena passato. tenÄ• ha __
tikkheâ€™â€™ _tiÄ• di. tattha __saá¹…khÄ• gatamhÄ«_ti saá¹…khÄ• ragate visayabhÅ«te
indriyÄ• naÃ±ca samatÄ• ya tibbe. __sÅ«re_ti paá¹-ipakkhehi anabhibhÅ«tatÄ• ya, tesaÃ±c
visade paá¹-ubhÅ«te pavattante.

kilesÄ• naá¹ƒ vikkhambhanavasena vÅ«pasantatÄ• ya __santacittassa, _ saá¹ƒsÄ• re bhay

_ uttarimanussadhammasannissitattÄ• __amÄ• nusÄ« ratÄ«_ti vivekarati nekkhammarati. _
yathÄ• nayavipassanÄ• dÄ«su yena yena sammasanÄ• kÄ• renÄ• ti attho. __khandhÄ• na
paÃ±cupÄ• dÄ• nakkhandhÄ• naá¹ƒ uppÄ• daÃ±ca bhaá¹…gaÃ±ca. __amatantaá¹ƒ vijÄ• n
viÃ±Ã±Å«naá¹ƒ Ä• raddhavipassanÄ• naá¹ƒ taá¹ƒ pÄ«tipÄ• mojjaá¹ƒ amatÄ• dhigamahetut

__chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate_ti rÅ«pÄ• divasena chabbidhe iá
yathÄ• rahaá¹ƒ chasu dvÄ• resu Ä• pÄ• thagate. visaye cetaá¹ƒ bhummavacanaá¹ƒ.

<307> __paccuppanna_nti santatipaccuppannaá¹ƒ. __anuttaravimokkho nÄ• ma arahattaá
ukkaá¹-á¹-haniddesena. kathaá¹ƒ pana tattha pihaá¹ƒ upaá¹-á¹-hapeti, na hi adhigataá¹ƒ ara
Ä• rammaá¹‡aá¹ƒ hoti, na \Ne II 167/ ca taá¹ƒ Ä• rabbha pihÄ• pavattatÄ«ti? ko vÄ• evam
Ä• rammaá¹‡aá¹ƒ katvÄ• pihaá¹ƒ upaá¹-á¹-hapetÄ«â€™â€™ ti. anussutiladdhaá¹ƒ pana pa
uddissa patthanaá¹ƒ á¹-hapeti, tattha cittaá¹ƒ paá¹‡idahati. tenÄ• ha bhagavÄ• --- ``kudÄ• s
tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mÄ«â€™â€™ ti. __Ä• yatana_nti arahattameva
chaá¸·aá¹…gasamannÄ• gamÄ• dikÄ• raá¹‡abhÄ• vato, manÄ• yatanadhammÄ• yatanabh
panetaá¹ƒ domanassaá¹ƒ \Be II 384/ patthanaá¹ƒ paá¹-á¹-hapentassa uppajjati patthanÄ• ya
lobhadosÄ• naá¹ƒ saha vutti atthi. __patthanÄ• mÅ«lakattÄ• _ti iminÄ• upaá¹-á¹-hÄ• payat
hetuatthajotakatamÄ• ha. __eva_nti ``kudÄ• ssunÄ• mÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• kÄ• r
maggena ghaá¹-eti, evaá¹ƒ ussukkÄ• petuá¹ƒ.

<308> __aÃ±Ã±Ä• á¹‡upekkhÄ• _ti aÃ±Ã±Ä• á¹‡asahitÄ• upekkhÄ• asamapekkhanapava
tassa apÄ• yagamanÄ«yakilesodhissa anavasesato jitattÄ• khÄ«á¹‡Ä• savo nippariyÄ• yat
tadabhÄ• vato puthujjano nippariyÄ• yatova anodhijino nÄ• ma; sekho pana siyÄ• pariyÄ• y
nivattento, __ ``akhÄ«á¹‡Ä• savassÄ• ti atthoâ€™â€™ _ti Ä• ha. __Ä• yatiá¹ƒ vipÄ• kaá¹ƒ j
appavattikaraá¹‡avasena sabbaso Ä• yatiá¹ƒ vipÄ• kaá¹ƒ jinitvÄ• á¹-hitattÄ• khÄ«á¹‡Ä• sa
vipÄ• kajino nÄ• ma; tadabhÄ• vato puthujjano nippariyÄ• yato avipÄ• kajino nÄ• ma; sekho
vipÄ• kajinoti. tampi nivattento __ ``akhÄ«á¹‡Ä• savassevÄ• ti atthoâ€™â€™ _ti Ä• ha. apa
pÄ• á¸·ito padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ pubbe ``puthujjanassÄ• â€
``assutavato puthujjanassÄ• â€™â€™ ti vacanaá¹ƒ andhaputhujjanassÄ• yaá¹ƒ upekkhÄ• ,
kalyÄ• á¹‡aputhujjanassÄ• ti dassanatthaá¹ƒ. gehassitÄ• upekkhÄ• hi yaá¹ƒ kiÃ±ci Ä• ram
apekkhasseva, na nirapekkhassÄ• ti iá¹-á¹-he, iá¹-á¹-hamajjhatte vÄ• Ä• rammaá¹‡e siyÄ•
``iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagateâ€™â€™ _ti. aÃ±Ã±Ä• á¹‡ena pana tattha ajjhupekh
tenÄ• ha __ ``guá¸·apiá¹‡á¸• akeâ€™â€™ _tiÄ• di.

__iá¹-á¹-he arajjantassa aniá¹-á¹-he adussantassÄ• _ti idaá¹ƒ yebhuyyena sattÄ• naá¹ƒ iá¹-
aniá¹-á¹-he dussananti katvÄ• vuttaá¹ƒ. ayoniyomanasikÄ• ro hi taá¹ƒtaá¹ƒÄ• rammaá¹‡ava
javananiyamaá¹ƒ karotÄ«ti vuttaviparÄ«tepi Ä• rammaá¹‡e rajjanadussanaá¹ƒ sambhavati,
rajjanadussanaá¹ƒ atthato paá¹-ikkhittamevÄ• ti daá¹-á¹-habbaá¹ƒ. __asamapekkhane_ti as

ayoniso sammohapubbakaá¹ƒ Ä• rammaá¹‡assa gahaá¹‡e.

<309> __pavattanavasenÄ• _ti uppÄ• danavasena ceva bahulÄ«karaá¹‡avasena ca. __nis
168/ __cÄ• _ti Ä• gamanaá¹-á¹-hÄ• nabhÅ«te nissayapaccayabhÅ«te ca \Be II 385/ katvÄ•
honti_ vikkhambhanena ussÄ• rentÄ• samussÄ• rentÄ• .

somanassabhÄ• vasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• , __ ``sarikkhakeneva sarikkhakaá¹ƒ jahÄ•
idhÄ• pi pahÄ• yakaá¹ƒ nÄ• ma pahÄ• tabbato balavameva, saá¹ƒkilesadhammÄ• naá¹ƒ ba
balavabhÄ• vaá¹ƒ sandhÄ• ya __ ``idÄ• ni balavatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. balavabhÄ
adhigamassa adhippetattÄ• hettha nekkhammassitadomanassÄ• nampi pahÄ• naá¹ƒ jotita

upekkhÄ• ya pahÄ• yakabhÄ• vena adhippetattÄ• __ ``upekkhÄ• kathÄ• veditabbÄ• â€™
alÄ• bhino ca lÄ• bhino ca pakiá¹‡á¹‡akasaá¹…khÄ• rasammasanaá¹ƒ sandhÄ• ya, __ ``su
katvÄ• â€™â€™ _ti. __upekkhÄ• sahagatÄ• _ti bhÄ• vanÄ• ya paguá¹‡abhÄ• vaá¹ƒ Ä• gan
hi sammasanaá¹ƒ hotÄ«ti. pÄ• dakajjhÄ• navasena, sammasitadhammavasena vÄ• Ä• gan
somanassasahagatabhÄ• vato __ ``vuá¹-á¹-hÄ• nagÄ• minÄ« pana vipassanÄ• somanassa
niyametvÄ• vuttaá¹ƒ. __upekkhÄ• sahagatÄ• hotÄ«_ti etthÄ• pi eseva nayo. __catutthajjhÄ
__Ä• di_-saddena arÅ«pajjhÄ• nÄ• ni saá¹…gaá¹‡hÄ• ti. __purimasadisÄ• vÄ• _ti purimasa
vÄ• hoti somanassasahagatÄ• vÄ• ti attho. __idaá¹ƒ sandhÄ• yÄ• _ti yaá¹ƒ catutthajjhÄ• n
upekkhÄ• sahagataá¹ƒ vuá¹-á¹-hÄ• nagÄ• minivipassanaá¹ƒ nissÄ• ya somanassasahagatÄ
idaá¹ƒ sandhÄ• ya. __pahÄ• na_nti cettha samatikkamalakkhaá¹‡aá¹ƒ veditabbaá¹ƒ.

__etaá¹ƒ visesaá¹ƒ_ vipassanÄ• ya Ä• vajjanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. vuá¹-á¹-hÄ• nagÄ• n
samÄ• pannajjhÄ• navipassanÄ• pÄ• dakajjhÄ• navipassanÄ• , sammasitadhammoti __vip
khandhÄ• . puggalajjhÄ• sayo_ti pÄ• dakajjhÄ• nassa sammasitajjhÄ• nassa ca bhede sati
puggalassa, ``aho vata mayhaá¹ƒ paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ bhaveyya caturaá¹…gikaâ
pavattaajjhÄ• sayo. __tesampi vÄ• de_ti ettha paá¹-hamatheravÄ• de. __ayameva ... pe ...
dutiyÄ• dipÄ• dakajjhÄ• nato uppannassa saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡assa pÄ• dakajjh
aá¹…gÄ• naá¹ƒ asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ• vanÄ• bhÄ• vato itarassa ca atabb
paá¹-hamatheravÄ• de apÄ• dakapaá¹-hamajjhÄ• napÄ• dakamaggÄ• paá¹-hamajjhÄ• nikÄ
dutiyajjhÄ• nikÄ• dimaggÄ• pÄ• dakajjhÄ• navipassanÄ• niyamehi taá¹ƒtaá¹ƒjhÄ• nikÄ• va
vipassanÄ• niyamo yathÄ• sambhavaá¹ƒ yojetabbo. tenÄ• ha --- __ ``tesampi vÄ• de ayam
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• va niyametÄ«â€™â€™ _ti. __vuttÄ• va, _ tasmÄ• na id

<310> __nÄ• nattÄ• _di \Ne II 169/ kÄ• mÄ• vacarÄ• dikusalÄ• divibhÄ• gato nÄ• nÄ• vidh
``anekappakÄ• rÄ• â€™â€™ _ti. __nÄ• nattasitÄ• _ti rÅ«pasaddÄ• dinÄ• nÄ• rammaá¹‡an
jÄ• tibhÅ«miÄ• divibhÄ• gÄ• bhÄ• vato. __ekÄ• rammaá¹‡anissitÄ• _ti ekappakÄ• reneva Ä
__heá¹-á¹-hÄ• aÃ±Ã±Ä• á¹‡upekkhÄ• vuttÄ• _ ``bÄ• lassa muá¸·hassÄ• â€™â€™ tiÄ• dir

chaá¸·aá¹…gupekkhÄ• vakkhati_ ``upekkhako viharatÄ«â€™â€™ tiÄ• dinÄ• (MN III 311).
dvinnampi ekattÄ• , ekajjhaá¹ƒ gahetabbato, nÄ• nattasitÄ• ya upekkhÄ• ya pakÄ• sitabhÄ•

__aÃ±Ã±Ä• á¹‡upekkhÄ• aÃ±Ã±Ä• saddÄ• dÄ«su_ tattha tattheva vijjamÄ• nattÄ• . __rÅ
kevalaá¹ƒ rÅ«pÄ• yatanavisesÄ• eva gahitÄ• , atha kho kasiá¹‡arÅ«pÄ• nipÄ«ti Ä• ha --- _
upekkhÄ• bhÄ• vaÃ±ca aÃ±Ã±Ä• â€™â€™ _tiÄ• di. ekattasitabhÄ• vopi idha ekattavisayas
Ä• rammaá¹‡avasena cÄ• ti dassetuá¹ƒ, __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. te
_tiÄ• di. __sampayuttavasenÄ• _ti sampayogavasena. Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ niss
__Ä• kÄ• sÄ• naÃ±cÄ• yatananissitÄ• , _ Ä• kÄ• sÄ• naÃ±cÄ• yatanakhandhanissitÄ• . __
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananissitÄ• dÄ«supi.

__arÅ«pÄ• vacaravipassanupekkhÄ• yÄ• _ti arÅ«pÄ• vacaradhammÄ• rammaá¹‡Ä• ya vip
__rÅ«pÄ• vacaravipassanupekkha_nti etthÄ• pi eseva nayo. tÄ• ya kÄ• marÅ«pÄ• rÅ«pabh
tammayÄ• , tebhÅ«makadhammÄ• , tesaá¹ƒ bhÄ• vo __tammayatÄ• , _ taá¹‡hÄ• yassa gu
tadabhidhÄ• nakoti Ä• ha --- __ ``tammayatÄ• nÄ• ma taá¹‡hÄ• â€™â€™ _ti \Be II 387/. _
paá¹-ipakkhoti katvÄ• . __vipassanupekkha_nti, ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati u
paá¹-ilabhatÄ«â€™â€™ ti (DN III 71; AN b 7.55) evamÄ• gataá¹ƒ saá¹…khÄ• ravicinane ma
upekkhaá¹ƒ.

<311> __yadariyo_ti ettha __da_-kÄ• ro padasandhikaro, upayogaputhuvacane ca __ya_-s
satipaá¹-á¹-hÄ• ne ariyoâ€™â€™ _ti Ä• ha. kÄ• maá¹ƒ ``ariyoâ€™â€™ ti padaá¹ƒ sabbesa
sÄ• dhÄ• raá¹‡aá¹ƒ, vakkhamÄ• nassa pana visesassa buddhÄ• veá¹‡ikattÄ• , __ ``ariyo sa
vuttaá¹ƒ. na hi paccekabuddhÄ• dÄ«naá¹ƒ ayamÄ• nubhÄ• vo atthi. __tÄ«su á¹-hÄ• nesÅ«
ekacce na sussÅ«santi ekacce sussÅ«santÄ«ti vÄ• , sussÅ«santÄ«ti vÄ• , paá¹-ipannÄ• pa
sÄ• vakÄ• naá¹ƒ paá¹-ipattisaá¹…khÄ• tesu tÄ«su satipaá¹-á¹-hÄ• nesu. __satiá¹ƒ paá¹-á¹-h
paá¹-ighÄ• nunayehi anavassutattÄ• tadubhayanivattattÄ• sabbadÄ• satiá¹ƒ upaá¹-á¹-hap
niccaá¹ƒ upaá¹-á¹-hitasatitÄ• , na itaresaá¹ƒ Ä• veá¹‡ikadhammabhÄ• vato. Ä• darena sotu
tadabhÄ• vaá¹ƒ \Ne II 170/ dassento, __ ``saddahitvÄ• sotuá¹ƒ na icchantÄ«â€™â€™ _ti Ä
aÃ±Ã±Ä• yÄ• â€™â€™ ti vattabbe yakÄ• ralopena niddesoti Ä• ha __ ``na jÄ• nanatthÄ• yÄ
anÄ• diyanameva __vokkamana_nti Ä• ha --- __ ``atikkamitvÄ• ... pe ... maÃ±Ã±antÄ«â€™

__gehassitadomanassavasenÄ• _ti idaá¹ƒ idha paá¹-ikkhipitabbamattadassanapadaá¹ƒ da
nekkhammassitadomanassassapi satthu pasaá¹…gavasena ``na ceva attamano hotÄ«â€™
anattamanatÄ• vuttÄ• viya hotÄ«ti taá¹ƒ paá¹-isedhento --- __ ``appatÄ«to hotÄ«ti na evam
daá¹-á¹-habboâ€™â€™ _ti. tassa setughÄ• to hi tathÄ• gatÄ• naá¹ƒ. yadi evaá¹ƒ kasmÄ• a
Ä• ha --- __ ``appaá¹-ipannakesu pana anattamanatÄ• kÄ• raá¹‡assa abhÄ• venetaá¹ƒ vutt
__paá¹-ighaavassavenÄ• _ti chahi dvÄ• rehi paá¹-ighavissandanena, paá¹-ighappavattiyÄ•
na evamattho daá¹-á¹-habbo uppilÄ• vitattassa bodhimÅ«le eva pahÄ«nattÄ• . __paá¹-ipann

adhikÄ• ravasena vuttaá¹ƒ, appaá¹-ipannakesupi tathÄ• gatassa anattamanatÄ• kÄ• raá¹‡a
vutta_nti etaá¹ƒ ``attamano ceva hotÄ«â€™â€™ tiÄ• divacanaá¹ƒ vuttaá¹ƒ \Be II 388/ sÄ• v
sammÄ• paá¹-ipattiyÄ• satthu anavajjÄ• ya cittÄ• rÄ• dhanÄ• ya sambhavato.

<312> __damito_ti nibbisevanabhÄ• vÄ• pÄ• danena sikkhÄ• pito. iriyÄ• pathaparivattanav
ekadisÄ• ya eva sattadisÄ• vidhÄ• vanassa idhÄ• dhippetattÄ• sÄ• ritÄ• naá¹ƒ hatthidamm
ekadisÄ• dhÄ• vanampi anivattanavaseneva yuttanti Ä• ha --- __ ``anivattitvÄ• dhÄ• vanto
dhÄ• vatÄ«â€™â€™ _ti. __kÄ• yena anivattitvÄ• vÄ• _ti kÄ• yena aparivattitvÄ• eva. __vir
vidhÄ• vati, _ na puratthimÄ• didisÄ• vasena. __ekappahÄ• renevÄ• _ti ekanÄ«hÄ• reneva
ekabhÄ• gena. ``pahÄ• roâ€™â€™ ti hi divasassa tatiyo bhÄ• go vuccati. vidhÄ• vanaÃ±ce
jhÄ• nasamÄ• pajjanavasena akalaá¹…kamappatisÄ• taá¹ƒ javanacittapavattanti Ä• ha __ `
_ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

saá¸·Ä• yatanavibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. uddesavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<313> desetabbassa \Ne II 171/ atthassa uddisanaá¹ƒ __uddeso, _ vibhajanaá¹ƒ __vibhaá
``mÄ• tikaÃ±ca vibhajanaÃ±cÄ• â€™â€™ _ti __tuleyyÄ• _tiÄ• dÄ«ni cattÄ• ripi padÄ• ni pa
__tuleyyÄ• _ti tulanabhÅ«tÄ• ya paÃ±Ã±Ä• ya tassa dhammassa paggahÄ• dividhinÄ• par
tÄ«raá¹‡abhÅ«tÄ• ya paÃ±Ã±Ä• ya tattha Ã±Ä• á¹‡akiriyÄ• samÄ• panavasena tÄ«reyya. _
tathÄ• samÄ• panno Ä• nisaá¹ƒse assÄ• daÄ• dÄ«nave ca vicineyya. __paricchindeyyÄ• _t
Ã±Ä• á¹‡ena atthaá¹ƒ paricchinditvÄ• jÄ• neyya. __Ä• rammaá¹‡esÅ«_ti rÅ«pÄ• diputhuttÄ
__nikantivasenÄ• _ti nikÄ• manavasena apekkhÄ• vasena. __tiá¹-á¹-hamÄ• na_nti pavattan
jhÄ• nÄ• rammaá¹‡abhÅ«te. taÃ±hi bhÄ• vanÄ• cittenÄ• bhibhuyya avissajjitvÄ• gayhamÄ
``gocarajjhattaâ€™â€™ nti vuccati. bhÄ• vanaá¹ƒ Ä• raddhassa bhikkhuno yadi bhÄ• vanÄ
uppajjeyya, tÄ• ya nikantiyÄ• upari bhÄ• vanaá¹ƒ vissajjetvÄ• cittasaá¹ƒkocavasena saá¹‡
tadabhÄ• vena __asaá¹‡á¹-hitaá¹ƒ_ nÄ• ma hotÄ«ti, ``ajjhattaá¹ƒ asaá¹‡á¹-hitaâ€™â€™ nti
``gocarajjhatte nikantivasena asaá¹‡á¹-hitaâ€™â€™ _nti \Be II 389/ Ä• ha. tathÄ• hi vakkha
``nikantivasena hi atiá¹-á¹-hamÄ• naá¹ƒ hÄ• nabhÄ• giyaá¹ƒ na hoti, visesabhÄ• giyameva
__aggahetvÄ• _ti rÅ«pÄ• dÄ«su kiÃ±ci taá¹‡hÄ• diggÄ• havasena aggahetvÄ• . tathÄ• agg
taá¹‡hÄ• paritÄ• sÄ• divasena na paritasseyya. __avasesassa ca dukkhassÄ• _ti sokÄ• dic
dukkhassÄ• _ti vÄ• jÄ• tijarÄ• maraá¹‡asÄ«sena vipÄ• kadukkhassa gahitattÄ• kilesadukk
saá¹ƒsÄ• radukkhassa cÄ• ti attho.

<316> rÅ«pameva kilesuppattiyÄ• kÄ• raá¹‡abhÄ• vato __rÅ«panimittaá¹ƒ_. rÄ• gÄ• divas
__rÅ«panimittÄ• nusÄ• rÄ«_.

<318> __nikantivasena asaá¹‡á¹-hita_nti apekkhÄ• vasena saá¹‡á¹-hitaá¹ƒ nikantiá¹ƒ pahÄ
upari visesÄ• vahatoti. tenÄ• ha __ ``nikantivasena hÄ«â€™â€™ _tiÄ• di.

<320> __aggahetvÄ• aparitassanÄ• _ti paÃ±cupÄ• dÄ• nakkhandhe, ``etaá¹ƒ mamÄ• â€™
taá¹‡hÄ• diggÄ• havasena upÄ• diyitvÄ• taá¹‡hÄ• paritÄ• sÄ• divasena paritassanÄ• , vutt
aparitassanÄ• veditabbÄ• . __kathaá¹ƒ panesÄ• anupÄ• dÄ• paritassanÄ• hotÄ«_ti mahÄ
172/ vivarituá¹ƒ codanaá¹ƒ samuá¹-á¹-hapeti? __upÄ• dÄ• tabbassa abhÄ• vato_ti tassa an
kÄ• raá¹‡avacanaá¹ƒ. __yadi hÄ«_tiÄ• di tassa samatthanaá¹ƒ. __upÄ• dÄ• paritassanÄ• v
upÄ• dÄ• tabbassa tatheva upÄ• dinnattÄ• . __eva_nti niccÄ• diÄ• kÄ• rena. __upÄ• dinnÄ
gahitaparÄ• maá¹-á¹-hÄ• pi. __anupÄ• dinnÄ• va honti_ ayoniso gahitattÄ• , viÃ±Ã±Å«su ni
__diá¹-á¹-hivasenÄ• _ti micchÄ• diá¹-á¹-hiyÄ• gahaá¹‡Ä• kÄ• ravasena, tassa pana ayathÄ
paramatthato ca abhÄ• vato. __atthato_ti paramatthato. __anupÄ• dÄ• paritassanÄ• yeva n
upÄ• dÄ• tabbÄ• kÄ• rassa abhÄ• vena taá¹ƒ anupÄ• diyitvÄ• eva paritassanÄ• ti katvÄ• .

__parivattatÄ«_ti na tadeva rÅ«paá¹ƒ aÃ±Ã±athÄ• pavattaá¹ƒ parivattati, atha kho pakatija
sabhÄ• vavigamena nassati bhijjati. __vipariá¹‡ata_nti aÃ±Ã±athattaá¹ƒ gataá¹ƒ vinaá¹-á¹-h
__kammaviÃ±Ã±Ä• á¹‡a_nti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ. ``rÅ«paá¹ƒ attÄ• â€™â€™
viÃ±Ã±Ä• á¹‡assa rÅ«pabhedena vuttassa __bhedÄ• nuparivatti hoti_. vipariá¹‡Ä• maá¹ƒ a
viparivattanataá¹ƒ Ä• rabbha pavattaá¹ƒ vipariá¹‡Ä• mÄ• nuparivattaá¹ƒ; tato \Be II 390/ sam
__vipariá¹‡Ä• mÄ• nuparivattajÄ• paritassanÄ• _ti dassento Ä• ha --- __ ``vipariá¹‡Ä• mas
paritassanÄ• â€™â€™ _ti. __akusaladhammasamuppÄ• dÄ• cÄ• _ti, ``yaá¹ƒ ahu vata me,
tiÄ• dinÄ• pavattÄ• akusalacittuppÄ• dadhammÄ• . __khepetvÄ• _ti pavattituá¹ƒ appadÄ•
anuppattinimittatÄ• ya khepetvÄ• . __bhayatÄ• senÄ• _ti bhÄ• yanavasenapi cittutrÄ• sena
tassanena. __savighÄ• to_ti cittavighÄ• tanavighÄ• tena savighÄ• to. tato eva cetodukkhen
maá¹‡ikaraá¹‡á¸• akasaÃ±Ã±Ä• yÄ• _ti rittakaraá¹‡á¸• aá¹ƒyeva maá¹‡iparipuá¹‡á¹‡akaraá
__aggahetvÄ• paritassanÄ• _ti gahetabbassa abhÄ• vena gahaá¹‡ampi avijjamÄ• napakkh
paritassanÄ• nÄ• ma hoti.

<321> __kammaviÃ±Ã±Ä• á¹‡ameva natthi_ sati kammaviÃ±Ã±Ä• á¹‡e rÅ«pabhedÄ• nupa
kammaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vadassanamukhena khÄ«á¹‡Ä• savassa sabbaso kilesÄ• bhÄ
suviÃ±Ã±eyyameva.

uddesavibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. araá¹‡avibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<323> __gehassitavasenÄ• _ti \Ne II 173/ kilesanissitavasena anurodhavasena. __neva uk
anuggaá¹‡heyya. __na avakkhipeyyÄ• _ti gehassitavasena virodhavasena na niggaá¹‡heyy

sampahaá¹ƒsanavasena yathÄ• bhÅ«taguá¹‡akathanaá¹ƒ nevussÄ• danÄ• vajjÄ• bhÄ• va
vivecanavasena yathÄ• bhÅ«tadosakathanaá¹ƒ na apasÄ• danaá¹ƒ. __sabhÄ• vamevÄ• _t
kassaci puggalassa anÄ• desakaraá¹‡avasena __katheyya, _ seyyathÄ• pi Ä• yasmÄ• sub
__vinicchitasukha_nti, ``ajjhattaá¹ƒ anavajjaâ€™â€™ ntiÄ• dinÄ• visesato vinicchitasukhÄ•
avaá¹‡á¹‡a_nti svÄ• yaá¹ƒ rahovÄ• do pesuÃ±Ã±Å«pasaá¹ƒhÄ• ravasena pavatto idhÄ• dh
``pisuá¹‡avÄ• canti atthoâ€™â€™ _ti. khÄ«á¹‡Ä• tÄ«ti __khÄ«á¹‡o, _ yo bhÄ• sati, yaÃ±ca
hiá¹ƒsati vibÄ• dhatÄ«ti attho, taá¹ƒ khÄ«á¹‡avÄ• daá¹ƒ. svÄ• yaá¹ƒ yasmÄ• kilesehi Ä• ki
eva ca hoti, tasmÄ• vuttaá¹ƒ --- __ ``Ä• kiá¹‡á¹‡aá¹ƒ_ \Be II 391/ __saá¹ƒkiliá¹-á¹-haá¹ƒ vÄ•
tena avasiá¹-á¹-haá¹ƒ tividhampi vacÄ«duccaritamÄ• ha. __adhiá¹-á¹-hahitvÄ• _ti, ``idameva
ajjhosÄ• ya. __Ä• dÄ• yÄ• _ti paggayha. __vohareyyÄ• _ti samudÄ• careyya. __lokasamaÃ

<324> Ä• rammaá¹‡ato sampayogato kÄ• mehi paá¹-isaá¹ƒhitattÄ• __kÄ• mapaá¹-isandhi
``kÄ• mÅ«pasaá¹ƒhitena sukhenÄ• â€™â€™ _ti. __sadukkho_ti vipÄ• kadukkhena saá¹ƒkil
sapariá¸·Ä• ho_ti vipÄ• kapariá¸·Ä• hena ceva kilesapariá¸·Ä• hena ca sapariá¸·Ä• ho.

<326> vaá¹-á¹-ato nissarituá¹ƒ adatvÄ• tattheva sÄ«dÄ• panato micchÄ• paá¹-ipadÄ• bhÄ
saá¹ƒyojanaá¹ƒ, visesato bhavasaá¹ƒyojanaá¹ƒ taá¹‡hÄ• ti Ä• ha __ ``taá¹‡hÄ• yetaá¹ƒ nÄ•
taá¹‡hÄ• yeva mÄ• nÄ• dayopi saá¹ƒyojanattaá¹ƒ sÄ• dhenti nÄ• ma sabbaso saá¹ƒyojana
vuttaá¹ƒ --- ``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ, bhikkhave, sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• n
125-126).

__imaá¹ƒ catukka_nti, ``ye kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogaá¹ƒ anuyuttÄ•
anuyuttÄ• â€™â€™ ti evamÄ• gataá¹ƒ imaá¹ƒ catukkaá¹ƒ nissÄ• ya. ``etadagge á¹-hapitoâ
nissÄ• ya á¹-hapitabhÄ• vaá¹ƒ vitthÄ• rato dassetuá¹ƒ, __ ``bhagavato hÄ«â€™â€™ _tiÄ• c
__ussÄ• danÄ• apasÄ• danÄ• _ \Ne II 174/ __paÃ±Ã±Ä• yanti_ tathÄ• gatena vinetabbapu
pavattetabbato. __ayaá¹ƒ puggalo ... pe ... Ä• cÄ• rasampannoti vÄ• natthi_ paresaá¹ƒ anu
dhammadesanÄ• ya pavattanato.

<329> __parammukhÄ• avaá¹‡á¹‡a_nti nindiyassa dosassa nindanaá¹ƒ. na hi kadÄ• ci nin
taá¹ƒ pana kÄ• laá¹ƒ Ã±atvÄ• va kathetabbanti Ä• ha, __ ``yuttapattakÄ• laá¹ƒ Ã±atvÄ• vÄ•
__khÄ«á¹‡avÄ• depi eseva nayo_ tassa rahovÄ• dena samÄ• nayogakkhamattÄ• .

<330> __ghÄ• tÄ«yatÄ«_ti vadhÄ«yati. __saddopi bhijjati_ nassati, bhedo hotÄ«ti attho. __
khedaá¹ƒ parissamaá¹ƒ patto. __apalibuddha_nti dosehi ananupatitaá¹ƒ.

<331> __abhinivissa_ \Be II 392/ __voharatÄ«_ti evametaá¹ƒ, na ito aÃ±Ã±athÄ• ti taá¹ƒ ja
abhinivisitvÄ• samudÄ• carati. __atidhÄ• vana_nti samaÃ±Ã±aá¹ƒ nÄ• metaá¹ƒ lokasaá¹…
paÃ±Ã±attimatte aá¹-á¹-hatvÄ• paramatthato thÄ• masÄ• parÄ• massa voharaá¹‡aá¹ƒ.

<332> __aparÄ• masanto_ti anabhinivisanto samaÃ±Ã±Ä• mattatova __voharati_.

<333> __mariyÄ• dabhÄ• janÄ«ya_nti yathÄ• vuttasammÄ• paá¹-ipadÄ• ya micchÄ• paá¹-
saá¹…karabhÄ• vavibhÄ• janaá¹ƒ. raá¹‡anti sattÄ• etehi kandanti akandantÄ• pi kandanak
rÄ• gadosamohÄ• , dasapi vÄ• kilesÄ• , sabbepi vÄ• ekantÄ• kusalÄ• , tehi nÄ• nappakÄ•
abhibhÅ«tÄ• sattÄ• kandanti; saha raá¹‡ehÄ«ti __saraá¹‡o_. raá¹‡asaddo vÄ• rÄ• gÄ• di
tenÄ• ha __ ``sarajo sakilesoâ€™â€™ _ti. pÄ• á¸·iyaá¹ƒ pana ``sadukkho eso dhammoâ€™
kÄ• masukhÄ• nuyogÄ• dayopi ``saraá¹‡oâ€™â€™ ti vuttÄ• ti dukkhÄ• dÄ«naá¹ƒ raá¹‡abh
akusalÄ• naá¹ƒ saraá¹‡atÄ• ca veditabbÄ• . __araá¹‡o_tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vuttavi

__vatthuá¹ƒ sodhetÄ«_ti nirodhasamÄ• pajjanena mahapphalabhÄ• vakaraá¹‡ena dakkhiá
attÄ• naá¹ƒ visodheti; nirodhasamÄ• pattiyÄ• vatthuvisodhanaá¹ƒ nirodhaá¹ƒ samÄ• pajjitv
paccekabuddhÄ• naá¹ƒ mahÄ• kassapattherÄ• dÄ«naá¹ƒ dinnadakkhiá¹‡Ä• visuddhiyÄ• d
hÄ«â€™â€™ _tiÄ• di. __tathevÄ• _ti iminÄ• ``piá¹‡á¸• Ä• ya carantoâ€™â€™ tiÄ• diá¹ƒ up
mettÄ• bhÄ• vanÄ• ya mudubhÅ«tacittabahumÄ• napubbakaá¹ƒ dentÄ«ti \Ne II 175/, ``subh
visodhetÄ«â€™â€™ ti vuttaá¹ƒ. tena dÄ• yakatopi dakkhiá¹‡Ä• visuddhiá¹ƒ dasseti. vatthus
paá¹-ibhÄ• gato. __evaá¹ƒ pana kÄ• tuá¹ƒ sakkÄ• _ti sÄ• vakÄ• nampi kimevaá¹ƒ lahuvuá¹
sÄ• vakesu ciá¹‡á¹‡avasÄ«bhÄ• vo sambhavatÄ«ti pucchati. itaro aggasÄ• vakamahÄ• sÄ•
pakatisÄ• vakesupi vasippattesu labbhatÄ«ti te dassento, __ ``Ä• ma sakkÄ• â€™â€™ _tiÄ
suviÃ±Ã±eyyameva.

araá¹‡avibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. dhÄ• tuvibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<342> aparikkhÄ«á¹‡Ä• yukaá¹ƒ \Ne II 176/ \Be II 393/ pukkusÄ• tikulaputtaá¹ƒ uddissa ga
__ ``turitagamanacÄ• rikaâ€™â€™ _nti. mama vÄ• supagamanena tava cittassa aphÄ• suk
natthi. so_ti pubbupagato. __dinnaá¹ƒ dinnameva vaá¹-á¹-atÄ«_ti ekavÄ• raá¹ƒ dinnaá¹ƒ dir
puna dÄ• tabbanti adhippÄ• yo. __kataá¹ƒ katamevÄ• _ti saá¹…gahatthaá¹ƒ kataá¹ƒ anucc
taá¹ƒ puna viparivattetabbanti adhippÄ• yo.

pukkusÄ• timhi ubhayathÄ• pi kulaputtabhÄ• vo paripuá¹‡á¹‡o evÄ• ti Ä• ha --- __ ``jÄ• tiku
Ä• cÄ• rakulaputtopÄ«â€™â€™ _ti. __tatrÄ• _ti tasmiá¹ƒ takkasÄ«lato Ä• gamane. __aá¹…
janaá¹ƒ toseti_ tuá¹-á¹-hiá¹ƒ pÄ• peti. __ratanÄ• ni uppajjanti_ pabbatasamuddÄ• disanniss
paccantadesassa. __dassanÄ«ya_nti dassaneneva sukhÄ• vahaá¹ƒ. __evarÅ«pa_nti dassa

anagghakambale mahagghakambale. __sÄ• rakaraá¹‡á¸• ake_ti candanasÄ• rÄ• disÄ• ran
__likhÄ• petvÄ• _ ukkirÄ• petvÄ• . __lÄ• khÄ• ya vaá¹-á¹-Ä• petvÄ• _ti mukhaá¹ƒ pidahitvÄ
kÄ• retvÄ• .

__anto dussabhaá¹‡á¸• ikaá¹ƒ atthÄ«ti aÃ±Ã±Ä• si_ nÄ• tigarukabhÄ• vato. __anagghÄ• a
vaá¹‡á¹‡asampattiphassasampattipamÄ• á¹‡amahattadunnimmÄ• piyatÄ• hi mahagghÄ• a
tassa atthevÄ• ti adhippÄ• yo.

yadi evaá¹ƒ, ``kinnu kho pesemÄ«â€™â€™ ti kasmÄ• vÄ«maá¹ƒsaá¹ƒ Ä• pajjÄ«ti Ä• ha --
_tiÄ• di. soti bimbisÄ• ro rÄ• jÄ• . __vicinituá¹ƒ Ä• raddho_ ratanassa anekavidhattÄ• uttaru
paá¹‡Ä«tatarÄ• dibhÄ• vato. __suvaá¹‡á¹‡arajatÄ• dÄ«_ti suvaá¹‡á¹‡arajatapavÄ• á¸·amaá
__indriyabaddha_nti cakkhÄ• diindriyapaá¹-ibaddhaá¹ƒ. __padesa_nti guá¹‡avasena ekade

sÄ• maá¹ƒ saccÄ• naá¹ƒ abhisambuddhatÄ• sÄ• maÃ±Ã±ena, __ ``buddharatanampi duvid
__buddharatanasamaá¹ƒ ratanaá¹ƒ nÄ• ma natthi, _ yasmÄ• pana imasmiá¹ƒ loke parasmi
na vijjatÄ«ti. paá¹-hamabodhiyaá¹ƒyeva pavattatÄ«ti katvÄ• vuttaá¹ƒ __ ``ghosopÄ«â€™â€

__rÄ• jÄ• _ \Ne II 177/ __tuá¹-á¹-ho cintesi, _ ``tattha avijjamÄ• naá¹ƒyeva pesetuá¹ƒ laddh
__tasmÄ• _ti yasmÄ• paripuá¹‡á¹‡aá¹ƒ ekadivasampi tasmiá¹ƒ padese buddhÄ• naá¹ƒ Ä•
natthi, tasmÄ• . __pubbadisÄ• mukha_nti pubbadisÄ• bhimukhaá¹ƒ sÄ«hapaÃ±jaraá¹ƒ. tena
dasseti.

evaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡assa bhagavato Ä«diso samudÄ• gamoti dassetuá¹ƒ, __ `
pÅ«retvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evaá¹ƒ sampannasamudÄ• gamassa tadanurÅ«pÄ•
dassetuá¹ƒ, __ ``tusitabhavanatoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

ariyadhammo nÄ• ma ariyamaggappadhÄ• no, ariyamaggo ca sattatiá¹ƒsabodhipakkhiyasa
uddesamatteneva gahitÄ• ti Ä• ha --- __ ``sattatiá¹ƒsabodhipakkhiye ekadesena likhitvÄ• â€
cÅ«á¸·asÄ«lÄ• dÄ«ni __brahmajÄ• le_ (DN I 8-9) Ä• gatanayena veditabbÄ• ni. __chadvÄ•
satisampajaÃ±Ã±a_nti manacchaá¹-á¹-hÄ• naá¹ƒ dvÄ• rÄ• naá¹ƒ saá¹ƒvaraá¹‡avasena satt
satisampajaÃ±Ã±aá¹ƒ. dvÄ• dasappabhedaá¹ƒ cÄ«varÄ• di__catuppaccayasantosaá¹ƒ_. an
vibhaá¹…gaá¹ƒ bhÄ• vanÄ• nukÅ«laá¹ƒ __senÄ• sanaá¹ƒ_. ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€
__nÄ«varaá¹‡appahÄ• naá¹ƒ. parikamma_nti kasiá¹‡Ä• diparikammaá¹ƒ. pÄ• á¸·iyaá¹ƒ Ä• g
kammaá¹-á¹-hÄ• nÄ• ni_. visuddhipaá¹-ipÄ• á¹-iyÄ• __yÄ• va Ä• savakkhayÄ• _ imaá¹ƒ pa
soá¸·asavidha_nti soá¸·asavidhabhÄ• vanÄ• ya payogaá¹ƒ.

__kilaÃ±jamaye_ti nÄ• nÄ• vidhabhittivibhatte saá¹‡hasukhumaratanaparisibbite kilaÃ±jam
vatthena veá¹-hetvÄ• _ti paá¹-hamaá¹ƒ sukhumakambalena veá¹-hetvÄ• paá¹-ipÄ• á¹-iyÄ•

pakkhipitvÄ• tato bahi sukhumavatthena veá¹-hetvÄ• chÄ• detvÄ• . tiá¹‡agacchapahÄ• na
__sodhitamattakameva hotu, _ kadalipuá¹‡á¹‡aghaá¹-aá¹-hapanadhajapaá¹-Ä• kussÄ• pan
niá¹-á¹-hÄ• pethÄ• ti attho. __rÄ• jÄ• nubhÄ• vena paá¹-iyÄ• dethÄ• _ti mama rÄ• jÄ• nurÅ
alaá¹…karothÄ• ti attho. __antarabhogikÄ• na_nti anuyuttarÄ• jamahÄ• mattÄ• naá¹ƒ. __jav
gacchantakadÅ«tapurise. tÄ• á¸·ehi saha avacarantÄ«ti __tÄ• á¸·Ä• vacarÄ• _.

raÃ±Ã±Ä• paá¹‡á¹‡Ä• kÄ• raá¹ƒ uddissa katapÅ«jÄ• sakkÄ• rassa amaccato sutattÄ• __
uccaá¹-á¹-hÄ• ne á¹-hapetvÄ• sayaá¹ƒ nÄ«cÄ• sane nisinno. nÄ• yaá¹ƒ aÃ±Ã±assa ratana
parihÄ• ro aÃ±Ã±assa maá¹‡imuttÄ• dibhedassa ratanassa na bhavissati maá¹‡imuttÄ• dÄ
__balavasomanassaá¹ƒ_ \Be II 395/ __uppajji_ ciratanakÄ• laá¹ƒ buddhasÄ• sane bhÄ• vita
vÄ• sitavÄ• sanatÄ• ya ghaá¹-e dÄ«po viya abbhantare eva samujjalamÄ• naparipakkatihet

__dhÄ• remÄ«_ti \Ne II 178/ icchÄ• mi, gaá¹‡hÄ• mÄ«ti attho. __dvejjhavacana_nti dveá¸·h
karotÄ«_ti dvinnaá¹ƒ pÄ• dÄ• naá¹ƒ antaraá¹ƒ taá¹ƒ lekhaá¹ƒ karoti, ekena pÄ• dena atikka
gatamaggenÄ• _ti tÄ• ya deviyÄ• vivaá¹-á¹-amÄ• nÄ• ya nÄ• sitÄ• ya gatamaggena. __taá
katalekhaá¹ƒ. paá¹‡á¹‡acchattakanti tÄ• lapattamuá¹-á¹-hiá¹ƒ.

__satthugÄ• ravenÄ• _ti satthari uppannapasÄ• dapemabahumÄ• nasambhavena. tadÄ• s
tanninnabhÄ• vena gacchanto, ``pucchissÄ• mÄ«â€™â€™ tipi cittaá¹ƒ na uppÄ• desi, ``ett
vasatÄ«â€™â€™ ti parivitakkasseva abhÄ• vato; rÄ• jagahaá¹ƒ pana patvÄ• raÃ±Ã±o pesi
vihÄ• rassa bahubhÄ• vato __satthÄ• kahaá¹ƒ vasatÄ«ti pucchi_. satthu ekakasseva nikkh
yojanÄ• ni padasÄ• gamanaÃ±ca dhammapÅ«jÄ• vasena katanti daá¹-á¹-habbaá¹ƒ. dhamm
Ä• ciá¹‡á¹‡abhÄ• vo heá¹-á¹-hÄ• vitthÄ• ritoyeva. buddhasobhaá¹ƒ pana paá¹-icchÄ• detvÄ
gamanaá¹ƒ tassa kulaputtassa vissatthavasena maggadarathapaá¹-ipassambhanatthaá¹ƒ.
appaá¹-ipassaddhamaggadaratho hi dhammadesanÄ• ya bhÄ• janaá¹ƒ na hotÄ«ti. tathÄ• h
bhagavÄ• â€™â€™ tiÄ• di.

__uruddha_nti visÄ• lanti keci. __atirekatiyojanasata_ntiÄ• dinÄ• anvayato byatirekato ca
sabrahmacÄ• rÄ«naá¹ƒ ovÄ• dadÄ• naá¹ƒ. __accantasukhumÄ• lo_tiÄ• dinÄ• satthu dham
kulaputtassapi dhammagÄ• ravaá¹ƒ saá¹ƒsandati sametÄ«ti dasseti. tena bhagavato katass
á¹-hÄ• nagatabhÄ• vaá¹ƒ vibhÄ• vento aÃ±Ã±esampi bhabbarÅ«pÄ• naá¹ƒ kulaputtÄ• naá¹
kÄ• tabboti dasseti.

__brahmalokappamÄ• á¹‡a_nti uccabhÄ• vena. __Ä• nubhÄ• venÄ• _ti iddhÄ• nubhÄ• ven
upagacchati, evaá¹ƒ vÅ«pasametuá¹ƒ sakkoti. __avibbhanta_nti vibbhamarahitaá¹ƒ nillolupp
``bhÄ• vanapuá¹ƒsakaá¹ƒ panetaâ€™â€™ _nti vatvÄ• tassa vivaraá¹‡atthaá¹ƒ, ``pÄ• sÄ• d
ti vuttaá¹ƒ. itthambhÅ«talakkhaá¹‡e etaá¹ƒ karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenÄ• ha
iriyatoâ€™â€™ _tiÄ• di. __amanÄ• po_ \Be II 396/ __hoti_ passantÄ• naá¹ƒ. sÄ«haseyyÄ•

sarÄ«rÄ• vayavÄ• adhokhittavikkhittÄ• viya dissanti. kaá¹-iyaá¹ƒ dvinnaá¹ƒ Å«rusandhÄ«n
jÄ• á¹‡usandhÄ«naá¹ƒ vasena __catusandhikapallaá¹…kaá¹ƒ. na patiá¹-á¹-hÄ• tÄ«_ti napp
tvaâ€™â€™ ntiÄ• dinÄ• apucchite kathÄ• pavatti eva na hoti. __appatiá¹-á¹-hitÄ• ya kathÄ
tathÄ• pana pucchÄ• vasena kathÄ• ya appavattitÄ• ya upari dhammakathÄ• na saÃ±jÄ•
tasmÄ• . __kathÄ• patiá¹-á¹-hÄ• panatthaá¹ƒ_ kathÄ• pavattanatthaá¹ƒ kathÄ• samuá¹-á¹-h

__sabhÄ• vameva_ \Ne II 179/ __kathetÄ«_ti attano bhagavato adiá¹-á¹-hapubbattÄ• ``adi
kathamahaá¹ƒ jÄ• neyyaâ€™â€™ nti sabhÄ• vameva kevalaá¹ƒ attano ajjhÄ• sayameva ka
lokassa supÄ• kaá¹-aá¹ƒ sabhÄ• vasiddhaá¹ƒ buddharÅ«pakÄ• yasabhÄ• vaá¹ƒ. atha vÄ•
``idamevaâ€™â€™ nti jÄ• nantopi tadÄ• bhagavato ruciyÄ• tathÄ• pavattamÄ• naá¹ƒ rÅ«p
appavikkhambhanti adhippÄ• yo. tenÄ• ha --- __ ``tathÄ• hi naâ€™â€™ _ntiÄ• di, vipassan
paá¹-ipadanti adhippÄ• yo.

<343> __ ``pubbabhÄ• gapaá¹-ipadaá¹ƒ akathetvÄ• â€™â€™ _ti vatvÄ• pubbabhÄ• gapa
kÄ• raá¹‡aá¹ƒ pubbabhÄ• gapaá¹-ipadaÃ±ca sarÅ«pato dassetuá¹ƒ, __ ``yassa hÄ«â€™â€
aparisuddhÄ• yapi pubbabhÄ• gapaá¹-ipadÄ• ya vipassanÄ• tathÄ• na kiccakÄ• rÄ«, page
``yassa hi ... pe ... aparisuddhÄ• hotiâ€™â€™ _cceva vuttaá¹ƒ. pubbabhÄ• gapaá¹-ipadÄ•
pannarasa caraá¹‡adhammÄ• ti Ä• ha --- __ ``sÄ«lasaá¹ƒvaraá¹ƒ ... pe ... imaá¹ƒ pubbabhÄ
Ä• cikkhatÄ«â€™â€™ _ti. __yÄ• nakiccaá¹ƒ sÄ• dheti_ maggagamanena akilantabhÄ• vas
paribhÄ• vitÄ• ya paripakkagatÄ• ya hetusampadÄ• ya upaá¹-á¹-hÄ• pitaá¹ƒ __sÄ• maá¹‡e
akhaá¹‡á¸• Ä• dibhÄ• vappattiyÄ• , yaá¹ƒ pubbahetuttÄ• ``sÄ«laâ€™â€™ nti vuccati.

__dhÄ• tuyo paramatthato vijjamÄ• nÄ• , _ paÃ±Ã±attimattho __puriso avijjamÄ• no_. atha
arahattassa padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ vipassanaá¹ƒ kathento ``chadhÄ• turoâ€™â€™ ti a
desanaá¹ƒ Ä• rabhÄ«ti Ä• ha --- __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• di. __katthaci_ ``tevijjo
tiÄ• dÄ«su __vijjamÄ• nena avijjamÄ• naá¹ƒ dasseti. katthaci_ --- ``itthirÅ«paá¹ƒ, bhikkhave
pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ tiÄ• dÄ«su (AN a I 1) __avijjamÄ• nena vijjamÄ• naá¹
``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 397/ sotaviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (Vibh 121)
dasseti. katthaci_ --- ``khattiyakumÄ• ro brÄ• hmaá¹‡akaÃ±Ã±Ä• ya saddhiá¹ƒ saá¹ƒvÄ• sa
tiÄ• dÄ«su (DN I 275) __avijjamÄ• nena avijjamÄ• naá¹ƒ dasseti_. idha pana vijjamÄ• nena
``chadhÄ• turoâ€™â€™ ti hi samÄ• sattho avijjamÄ• no puggalavisayattÄ• , tassa padassa
appadhÄ• nattho vijjamÄ• no, so saddakkamena appadhÄ• nopi atthakkamena padhÄ• noti
avijjamÄ• naá¹ƒ dassentoâ€™â€™ _ti. puggalÄ• dhiá¹-á¹-hÄ• nÄ• yettha desanÄ• ya kÄ• ra
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __upaá¹-á¹-hÄ• peyyÄ• _ti --- ``dhÄ• tuyoâ€™â€™ icceva k
niveseyya tathÄ• saÃ±jÄ• neyya, evaá¹ƒ dhammaá¹ƒ deseyyÄ• ti attho. __sandehaá¹ƒ karo
karoti? ko paá¹-isaá¹ƒvedeti, dhÄ• tuyo evÄ• ti kiá¹ƒ nu kho idaá¹ƒ, kathaá¹ƒ nu kho idanti s
uppÄ• deyya? __sammohaá¹ƒ Ä• pajjeyyÄ• _ti caturaá¹…gasamannÄ• gate andhakÄ• re va
atthe sammohaá¹ƒ Ä• pajjeyya \Ne II 180/. tathÄ• bhÅ«to ca desanÄ• ya abhÄ• janabhÅ«ta

sampaá¹-icchituá¹ƒ na sakkuá¹‡eyya. evamÄ• hÄ• _ti evaá¹ƒ ``chadhÄ• turoâ€™â€™ ti Ä•

__yaá¹ƒ tvaá¹ƒ purisoti saÃ±jÄ• nÄ• sÄ«_ti yaá¹ƒ rÅ«pÄ• rÅ«padhammasamÅ«haá¹ƒ paba
adhiá¹-á¹-hÄ• navisesavisiá¹-á¹-haá¹ƒ --- ``puriso satto itthÄ«â€™â€™ tiÄ• dinÄ• tvaá¹ƒ sa
chadhÄ• turo_. santesupi chadhÄ• tuvinimuttesu dhÄ• tvantaresu sukhÄ• vaggahaá¹‡atthaá
taggahaá¹‡eneva ca tesaá¹ƒ gahetabbato, svÄ• yamattho heá¹-á¹-hÄ• dassito eva. __sesa
``chaphassÄ• yatanoâ€™â€™ tiÄ• dipadesupi. cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni catasso patiá¹
__caturÄ• dhiá¹-á¹-hÄ• no, _ adhitiá¹-á¹-hati patiá¹-á¹-hahati etenÄ• ti __adhiá¹-á¹-hÄ• naá¹
patiá¹-á¹-hÄ• ya uttamatthaá¹ƒ arahattaá¹ƒ adhigacchati, tesaá¹ƒ paÃ±Ã±Ä• dÄ«naá¹ƒ etaá
__ ``svÄ• yaá¹ƒ bhikkhÅ«â€™â€™ _tiÄ• di. __etto_ti vaá¹-á¹-ato. __vivaá¹-á¹-itvÄ• _ti viniva
apasakkitvÄ• . __etto_ti vÄ• etehi chadhÄ• tuÄ• dÄ«hi. ettha hi niviá¹-á¹-hassa Ä• yattassa
asambhavoti. __patiá¹-á¹-hita_nti ariyamaggÄ• dhigamavasena suppatiá¹-á¹-hitaá¹ƒ. evaÃ±
paá¹-ipakkhasamucchindanena tattha patiá¹-á¹-hito hoti. __maÃ±Ã±assavÄ• nappavattantÄ
pavattamÄ• nasotÄ• ya maggena visositÄ• ya sabbaso vigatÄ• ya sabbaso vicchedappattiy
``nappavattantÄ«â€™â€™ _ti. yasmÄ• mÄ• ne \Be II 398/ sabbaso samucchinne asamucc
natthi, tasmÄ• Ä• ha --- __ ``muni santoti vuccatÄ«â€™â€™ _ti rÄ• gaggiÄ• dÄ«naá¹ƒ nibb

__paÃ±Ã±aá¹ƒ nappamajjeyyÄ• _ti, ``divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«ye
parisodhetÄ«â€™â€™ tiÄ• dinayappavattÄ• ya (MN I 423; II 24; III 75; SN b IV 120; AN a II
161) appamÄ• dappaá¹-ipattiyÄ• samÄ• dhivipassanÄ• paÃ±Ã±aá¹ƒ nappamajjeyya. etena
samathavipassanÄ• bhÄ• vanamÄ• ha. __saccamanurakkheyyÄ• _ti saccÄ• nurakkhanÄ• p
á¹-hito samÄ• dinnasÄ«laá¹ƒ avikopetvÄ• paripÅ«rento samÄ• dhisaá¹ƒvattaniyataá¹ƒ karo
``vacÄ«saccaá¹ƒ rakkheyyÄ• â€™â€™ _ti. __kilesapariccÄ• gaá¹ƒ brÅ«heyyÄ• _ti tadaá¹…
pariccajanavidhiá¹ƒ vaá¸• á¸• heyya. __kilesavÅ«pasamanaá¹ƒ sikkheyyÄ• _ti yathÄ• te kil
pariccattÄ• yathÄ• samudÄ• cÄ• rappavattiyÄ• santÄ• ne pariá¸·Ä• haá¹ƒ na janenti; evaá
vÅ«pasamanavidhiá¹ƒ sikkheyya __paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• dÄ«na_nti lokuttarÄ• naá¹ƒ
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ. __adhigamatthÄ• yÄ• _ti paá¹-ilÄ• bhatthÄ• ya.

<347> __pubbe_ \Ne II 181/ __vuttÄ• na_nti, ``caturÄ• dhiá¹-á¹-hÄ• no, yattha á¹-hitaá¹ƒ m
nappavattantÄ«â€™â€™ ti (MN III 343) evaá¹ƒ pubbe vuttÄ• naá¹ƒ.

<348> __vattabbaá¹ƒ bhaveyyÄ• _ti niddesavasena vattabbaá¹ƒ bhaveyya. __Ä• dÄ«hÄ«_
natthi_ kiccÄ• bhÄ• vato. __uppaá¹-ipÄ• á¹-idhÄ• tuka_nti ayathÄ• nupubbikaá¹ƒ. __yathÄ•
desetabbadhammÄ• naá¹ƒ yathÄ• sabhÄ• veneva. __sappÄ• yaá¹ƒ dhutaá¹…ga_nti attano
dhutaá¹…gaá¹ƒ. __cittarucita_nti attano cittapakatiyÄ• Ä• cariyehi virocetabbaá¹ƒ, cariyÄ• n
__hatthipadopamasuttÄ• dÄ«sÅ«_ti __Ä• di_-saddena visuddhimaggadhÄ• tuvibhaá¹…gÄ•

<354> __ayampetthÄ• _ti __pi_-saddo sampiá¹‡á¸• anattho. tena ``athÄ• paraá¹ƒ upekkhÄ

uparidesanaá¹ƒ sampiá¹‡á¸• eti. sopi hi pÄ• á¹-iyekko anusandhÄ«ti. nanu cÄ• yaá¹ƒ yathÄ
viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• niddesopi \Be II 399/ bhavissatÄ«ti yathÄ• nusandhinayo vijjatÄ«
viÃ±Ã±Ä• á¹‡adhÄ• tuniddesanayena desanÄ• ya appavattattÄ• tenÄ• ha __ ``heá¹-á¹-hato
panÄ• _tiÄ• dinÄ• pana desanÄ• ya sÄ• nusandhitaá¹ƒ vibhÄ• veti. na hi buddhÄ• bhagav
desanaá¹ƒ desenti. __Ä• gamanÄ«yavipassanÄ• vasenÄ• _ti yassÄ• pubbe pavattattÄ• Ä
vipassanÄ• , tassÄ• vasena. __kammakÄ• rakaviÃ±Ã±Ä• á¹‡a_nti ``netaá¹ƒ mama nesoha
evaá¹ƒ vipassanÄ• kiccakÄ• rakaá¹ƒ vipassanÄ• sahitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __viÃ±Ã±Ä•
yathÄ• uddiá¹-á¹-hÄ• ya viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• bhÄ• janavasena. __satthu kathanatthÄ
katvÄ• á¹-hapitattÄ• niddesavasena kathanatthÄ• ya. akathitabhÄ• vo eva hissa avasiá¹-á
paá¹-ivijjhanatthÄ• ya ca. paá¹-ipakkhavigamena tassa cittassa parisuddhatÄ• ti Ä• ha __ ``
_nti. upakkilesÄ• naá¹ƒ pana pahÄ«nabhÄ• vato __pariyodÄ• taá¹ƒ_. samudayavasena __u
paccayanirodhavasena __atthaá¹…gamadassanatthaÃ±ca_. kÄ• raá¹‡abhÄ• vena sukhÄ•
__sukhavedaniyaá¹ƒ_. tenÄ• ha __ ``sukhavedanÄ• ya paccayabhÅ«taâ€™â€™ _nti.

<360> __rÅ«pakammaá¹-á¹-hÄ• na_mpi catudhÄ• tuvavatthÄ• navasena, __arÅ«pakamma
sukhadukkhavedanÄ• mukhena __paguá¹‡aá¹ƒ jÄ• taá¹ƒ_.

__satthu kathanatthaá¹ƒyeva avasissatÄ«_ti, ``kulaputtassa paá¹-ivijjhanatthaâ€™â€™ nti v
nisedheti, tasmÄ• vuttamevatthaá¹ƒ samatthetuá¹ƒ, __ ``imasmiá¹ƒ hÄ«â€™â€™ _tiÄ• di v
rÅ«pÄ• vacarajjhÄ• ne_ti kulaputtena adhigatarÅ«pÄ• vacarajjhÄ• ne. tenÄ• ha --- __ ``bhik
idaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• naâ€™â€™ _nti. yaá¹ƒ kiÃ±ci suvaá¹‡á¹‡atÄ• panayogy
aá¹…gÄ• rabhÄ• janaá¹ƒ idha ``ukkÄ• â€™â€™ ti adhippetanti Ä• ha __ ``aá¹…gÄ• rakapa
yathÄ• tattha pakkhittasuvaá¹‡á¹‡aÃ±ca tappati, evaá¹ƒ paá¹-iyÄ• diyeyya. __nÄ«haá¹-ado
vigatÄ«bhÅ«takÄ• á¸·akaá¹ƒ. __apanÄ«takasÄ• va_nti apagatasukhumakÄ• á¸·akaá¹ƒ.

ariyamagge patiá¹-á¹-hÄ• petukÄ• mena nÄ• ma sabbasmimpi lokiyadhamme virajjanatthÄ
adhippÄ• yena, __ ``kasmÄ• panÄ• â€™â€™ _tiÄ• dinÄ• codanÄ• katÄ• . vineyyadaman
veneyyajjhÄ• sayavasena tÄ• va catutthajjhÄ• nupekkhÄ• ya vaá¹‡á¹‡o kathitoti tassa parih
``kulaputtassÄ• â€™â€™ _tiÄ• dimÄ• ha.

<361> __tadanudhamma_nti \Be II 400/ tassa arÅ«pÄ• vacarassa kusalassa anurÅ«padha
tassa adhigamo hoti, tassa pubbabhÄ• gapaá¹-ipadanti attho. tenÄ• ha __ ``rÅ«pÄ• vacaraj
__taggahaá¹‡Ä• _ti tassa gahaá¹‡ena tassÄ• paá¹-ipattiyÄ• paá¹-ipajjamÄ• nena. __ito utt
``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaâ€™â€™ ntiÄ• dÄ«su.

<362> __tassevÄ• _ti arÅ«pÄ• vacarajjhÄ• nassa. etaá¹ƒ pana savipÄ• kaá¹ƒ arÅ«pÄ• vac
sambhuyya paccayehi katattÄ• __saá¹…khataá¹ƒ. pakappita_nti paccayavasena savihitaá¹
sampiá¹‡á¸• itaá¹ƒ. __karontena karÄ«yatÄ«_ti paá¹-ipajjanakena paá¹-ipajjÄ«yati saá¹…kh

viya na niccaá¹ƒ na sassataá¹ƒ. atha kho khaá¹‡e khaá¹‡e bhijjanasabhÄ• vatÄ• ya __tÄ• v
cavanÄ• disabhÄ• vanti sabbametaá¹ƒ rÅ«pÄ• vacaradhammesu Ä• dÄ«navavibhÄ• vanaá
saá¹…khÄ• radukkhe patiá¹-á¹-hitaá¹ƒ. __atÄ• á¹‡a_nti cavanasabhÄ• vÄ• ditÄ• ya tÄ• á¹‡
tato arakkhattÄ• lÄ«yanaá¹-á¹-hÄ• narahitaá¹ƒ. __asaraá¹‡a_nti appaá¹-isaraá¹‡aá¹ƒ. __as
sabbakÄ• lampi appaá¹-isaraá¹‡aá¹ƒ.

samattapattavise khandhÄ• dÄ«su gahite duttikicchÄ• siyÄ• ti, __ ``khandhaá¹ƒ vÄ• sÄ«sa
adatvÄ• â€™â€™ _ti vuttaá¹ƒ. __evamevÄ• _ti etthÄ• yaá¹ƒ upamÄ• saá¹ƒsandanÄ• --- ch
sammÄ• sambuddho. visavikÄ• ro viya kilesadukkhÄ• nubandho, bhisakkassa visaá¹ƒ á¹-hÄ
Ä• ropanaá¹ƒ viya bhagavato desanÄ• nubhÄ• vena kulaputtassa kÄ• mabhave nikantiá¹ƒ p
bhavanaá¹ƒ. bhisakkassa visaá¹ƒ otÄ• retvÄ• pathaviyaá¹ƒ pÄ• tanaá¹ƒ viya kulaputtassa
orambhÄ• giyakilesadukkhÄ• panayanaá¹ƒ.

__asampattassÄ• _ti arÅ«pÄ• vacarajjhÄ• naá¹ƒ anadhigatassa. __appaá¹-iladdhassevÄ• _
__sabbameta_nti \Ne II 183/ ``aniccaá¹ƒ adhuvaâ€™â€™ ntiÄ• dinÄ• vitthÄ• rato vuttaá¹ƒ
__Ä• dÄ«navaá¹ƒ. ekapadeneva ``saá¹…khatametaâ€™â€™ nti kathesi_ saá¹…khatapade
pariyÄ• dinnattÄ• .

__nÄ• yÅ«hatÄ«_ti bhavakÄ• raá¹‡acetanÄ• vasena byÄ• pÄ• raá¹ƒ na samÅ«heti na sam
rÄ• siá¹ƒ karotÄ«â€™â€™ _ti. abhisaá¹…kharaá¹‡aá¹ƒ nÄ• ma cetanÄ• byÄ• pÄ• roti Ä• ha
abhisaÃ±cetayatÄ«â€™â€™ _ti. taá¹ƒ pana phaluppÄ• danasamatthatÄ• ya phalena kappa
kappetÄ«â€™â€™ _ti. sace abhisaá¹…khÄ• racetanÄ• uá¸·Ä• rÄ• , phalamahattasaá¹…kh
anuá¸·Ä• rÄ• ca avuá¸• á¸• hiyÄ• ti Ä• ha --- __ ``vuá¸• á¸• hiyÄ• vÄ• parihÄ• niyÄ• vÄ• â
á¹-hatvÄ• _ti bhagavÄ• \Be II 401/ attano buddhasubuddhatÄ• ya sÄ«hasamÄ• navuttitÄ• y
sÄ• vakehi pattabbaá¹ƒ visesaá¹ƒ anavasesento tathÄ• vadati, na sÄ• vakavisayaá¹ƒ atikka
buddhavisayameva desento. tenÄ• ha --- __ ``arahattanikÅ«á¹-aá¹ƒ gaá¹‡hÄ«â€™â€™ _ti.
pe ... paá¹-ivijjhi, atha kasmÄ• bhagavÄ• desanÄ• ya arahattanikÅ«á¹-aá¹ƒ gaá¹‡hÄ«ti Ä•
nÄ• mÄ• â€™â€™ _tiÄ• di.

__ito pubbe_ti ito anÄ• gÄ• miphalÄ• dhigamato uttari upari. __assÄ• _ti kulaputtassa. __k
dhamme __neva kaá¹…khÄ• na vimati_ paá¹-hamamaggeneva kaá¹…khÄ• ya samucchinn
tathÄ• vineyyaá¹-hÄ• nesu. tathÄ• hi ayampi kulaputto anÄ• gÄ• miphalaá¹ƒ patvÄ• bhag
vuttaá¹ƒ __ ``yato anenÄ• â€™â€™ _tiÄ• di.

<363> __anajjhositÄ• _ti anajjhosanÄ«yÄ• ti ayamatthoti Ä• ha --- __ ``gilitvÄ• pariniá¹-á¹-
na yuttÄ• â€™â€™ _ti.

<364> rÄ• gova anusayo __rÄ• gÄ• nusayo, _ so ca paccayasamavÄ• ye uppajjanÄ• rahot

vuttaá¹ƒ --- __ ``sukhavedanaá¹ƒ Ä• rabbha rÄ• gÄ• nusayo uppajjeyyÄ• â€™â€™ _ti. na p
khaá¹‡attayasamÄ• yogÄ• sambhavato. esa nayo sesesupi. __itara_nti adukkhamasukhave
kenaci saÃ±Ã±ojanena asaá¹ƒyuttatÄ• ya eva niyatavippayutto. kÄ• yassa koá¹-i paramo ar
__kÄ• yakoá¹-ikaá¹ƒ. dutiyapade_ti ``jÄ«vitapariyantikaâ€™â€™ nti imasmiá¹ƒ pade. __vise
upÄ• dÄ• nassa. __sÄ«tÄ«bhavissantÄ«_ti padassa ``nirujjhissantÄ«â€™â€™ ti attho vutto
vedayitÄ• naá¹ƒ dvÄ• dasasu Ä• yatanesu nirujjhanaá¹ƒ sÄ«tibhÄ• vappattÄ«ti codanaá¹ƒ s
``kilesÄ• hÄ«â€™â€™ _tiÄ• di. __samudayapaÃ±henÄ• _ti mahÄ• satipaá¹-á¹-hÄ• ne (DN
samudayasaccanirodhapaÃ±hena. nanu sabbaso kilesapariá¸·Ä• havigame sÄ«tibhÄ• vo \N
vedanÄ• nirodhamattena adhippeto; tena idha vedayitÄ• ni vuttÄ• ni, na kilesÄ• ti vedayitÄ•
accantanirodhasaá¹…khÄ• to sÄ«tibhÄ• vopi kilesasamucchedenevÄ• ti Ä• ha __ ``vedayit

<365> __idaá¹ƒ_ \Be II 402/ __opammasaá¹ƒsandana_nti ettha saÃ±Ã±ojanÄ• dÄ«pasikh
adhiá¹-á¹-hÄ• nakapallikÄ• viya vedanÄ• ya nissayabhÅ«tÄ• cattÄ• ro khandhÄ• , telaá¹ƒ
viya kammavaá¹-á¹-aá¹ƒ, upaharaá¹‡akapuriso viya vaá¹-á¹-agÄ• mÄ« puthujjano, tassa sÄ
arahattamaggo santÄ• nassa samucchedakaraá¹‡ato, anÄ• hÄ• rÄ• ya dÄ«pasikhÄ• ya nib
kammakilesÄ• naá¹ƒ anantarapaccayato anÄ• hÄ• rÄ• ya vedanÄ• ya anupÄ• disesavasen

__Ä• dimhi samÄ• dhivipassanÄ• paÃ±Ã±Ä• hÄ«_ti pubbabhÄ• gapaá¹-ipadÄ• bhÅ«tÄ• ta
padaá¹-á¹-hÄ• nabhÅ«tavipassanÄ• paÃ±Ã±Ä• to ca. __uttaritarÄ• _ti visiá¹-á¹-hatarÄ• . __
ettha __evaá¹ƒ_-saddo idaá¹ƒsaddatthavacanoti Ä• ha --- __ ``iminÄ• uttamena
arahattaphalapaÃ±Ã±Ä• dhiá¹-á¹-hÄ• nenÄ• â€™â€™ _ti. sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ kh
_ aggamaggo, taá¹ƒpariyÄ• pannatÄ• ya tattha Ã±Ä• á¹‡anti Ä• ha --- __ ``sabbadukkhakkh
arahattamagge Ã±Ä• á¹‡aâ€™â€™ _nti. __arahattaphale Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ_ vutt
sante tannimittaá¹ƒ vÄ• uppannaÃ±Ä• á¹‡anti katvÄ• . __tassÄ• _ti, ``evaá¹ƒ samannÄ• ga
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nena samannÄ• gato hotÄ«â€™â€™ ti vuttabhikkhuno.

<366> __hÄ«_ti yasmÄ• . __vimuttÄ«_ti arahattaphalavimutti, tasmÄ• sabbadukkhakkhaye
arahattaphalaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. __saccanti paramatthasaccaá¹ƒ nibbÄ• naá¹ƒ, _
arahattaphalavimutti paá¹-ipakkhehi akopanÄ«yatÄ• ya akuppÄ• , ``sacce á¹-hitÄ• â€™â€™
``akuppÄ• rammaá¹‡akaraá¹‡ena akuppÄ• ti vuttÄ• â€™â€™ _ti Ä• ha. __vitatha_nti naá¹-
ca vipariá¹‡Ä• metabbatÄ• ya yÄ• disaá¹ƒ uppÄ• dÄ• vatthÄ• ya jÄ• taá¹ƒ, tato aÃ±Ã±Ä• di
jarÄ• maraá¹‡ehi parimusitabbarÅ«patÄ• ya ``musÄ• â€™â€™ ti vuttaá¹ƒ. tenÄ• ha --- __ `
nassanasabhÄ• vaâ€™â€™ _nti. __taá¹ƒ avitatha_nti taá¹ƒ vuttanayena avitathaá¹ƒ nÄ• m
sabbakÄ• laá¹ƒ teneva labbhanato. __samathavipassanÄ• vasena vacÄ«saccato_ti samath
visuddhimattaá¹ƒ vacÄ«saccaá¹ƒ, tato. __dukkhasaccasamudayasaccehi_ tacchavipallÄ• s
nesaá¹ƒ yathÄ• sakaá¹ƒ sabhÄ• vena avitathabhÄ• ve amosadhammatÄ• ya tehipi avitatha
nibbÄ• nameva __uttaritaraá¹ƒ. tasmÄ• _ti nibbÄ• nasseva uttaritarabhÄ• vato.

<367> upadhÄ«yati \Ne II 185/ \Be II 403/ ettha dukkhanti __upadhÄ«, _ khandhÄ• kÄ• ma
dukkhanti __upadhÄ«, _ kilesÄ• bhisaá¹…khÄ• rÄ• . __paripÅ«rÄ• gahitÄ• parÄ• maá¹-á¹-
taá¹‡hÄ• ya gahitÄ• diá¹-á¹-hiyÄ• parÄ• maá¹-á¹-hÄ• . __samathavipassanÄ• vasena kiles
vikkhambhanavasena tadaá¹…gappahÄ• navasena ca kilesÄ• naá¹ƒ pariccajanato. __uttari
pahÄ• nappakÄ• rassa abhÄ• vato.

<368> __Ä• ghÄ• takaraá¹‡avasenÄ• _ti cetasikÄ• ghÄ• tassa uppajjanavasena. __byÄ• p
vipattibhÄ• vavasena. __sampadussanavasenÄ• _ti sabbaso dussanavasena. __tÄ«hi_ pad
kilesÄ• naá¹ƒ pariccÄ• go cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ, arahattamaggeneva nesaá¹ƒ vÅ«pas
hotÄ«ti dasseti. ettha visesena pariccÄ• go sampajahanaá¹ƒ anuppattidhammatÄ• pÄ• dana
pariccÄ• gena yo so nesaá¹ƒ tadÄ• vÅ«pasantatÄ• ya abhÄ• vo, ayaá¹ƒ upasamoti ayame

<369> __maÃ±Ã±ita_nti maÃ±Ã±anÄ• , ``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• kappanÄ• ti
avijjÄ• vibandhanataá¹‡hÄ• gÄ• hÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vato __ayamaha_nti e
diá¹-á¹-himaÃ±Ã±anÄ• dassanaá¹ƒ, sÄ• pana diá¹-á¹-hi mÄ• namaÃ±Ã±anÄ• ya attaniyagÄ
``ayaâ€™â€™ nti iminÄ• gahitoti Ä• ha --- __ ``ayamahanti ekaá¹ƒ taá¹‡hÄ• maÃ±Ã±itame
__Ä• bÄ• dhaá¹-á¹-henÄ• _ti paá¹-ipÄ«á¸·anaá¹-á¹-hena. maÃ±Ã±anÄ• vasena hi sattÄ• na
__antodosaá¹-á¹-henÄ• _ti abbhantaraduá¹-á¹-habhÄ• vena. maÃ±Ã±anÄ• dÅ«sitattÄ• hi s
dukkhatÄ• mÅ«lÄ• yatto, kilesÄ• sucipaggharaá¹‡ato uppÄ• danirodhabhaá¹…gehi uddham
phalÅ«pacÄ• rena ``maÃ±Ã±itaá¹ƒ gaá¹‡á¸• oâ€™â€™ ti vutto. __anupaviá¹-á¹-haá¹-á¹-hen
hadayamÄ• hacca adhiá¹-á¹-hÄ• nena. maÃ±Ã±itaÃ±hi pÄ«á¸·Ä• jananato antotudanato du
__khÄ«á¹‡Ä• savamuni_ sabbaso kilesÄ• naá¹ƒ santattÄ• , tato eva pariá¸·Ä• hÄ• naá¹ƒ pa
__santo_ upasanto __nibbutoti vuccati. yattha á¹-hita_nti yasmiá¹ƒ asekkhabhÅ«miyaá¹ƒ á¹
bhagavÄ• attano desanÄ• Ã±Ä• á¹‡Ä• nurÅ«paá¹ƒ desanaá¹ƒ pavattÄ• peyya, mahÄ• path
Ä• kÄ• saá¹ƒ pasÄ• rentassa viya, anantÄ• parimeyyalokadhÄ• tuyo paá¹-icca tesaá¹ƒ á¹-hi
anuppÅ«raá¹ƒ vicinantassa viya desanÄ• pariyosÄ• naá¹ƒ na gaccheyya. yasmÄ• panassa
vineyyajjhÄ• sayÄ• nurÅ«pameva desanÄ• pavatti, na tato paraá¹ƒ aá¹‡umattampi vaá¸• á
__ ``sabbÄ• pi dhammadesanÄ• saá¹ƒkhittÄ• va, vitthÄ• radesanÄ• nÄ• ma natthÄ«â€™â
sattapakaraá¹‡adesanÄ• vitthÄ• rakathÄ• ti? na sÄ• pi vitthÄ• rakathÄ• ti Ä• ha --- __
``samantapaá¹-á¹-hÄ• nakathÄ• pi saá¹ƒkhittÄ• yevÄ• â€™â€™ _ti. sannipatitadevaparisÄ•
tassÄ• pi pavatti, na satthudesanÄ• Ã±Ä• á¹‡Ä• nurÅ«panti. __yathÄ• nusandhiá¹ƒ_ \Ne II
yathÄ• uddiá¹-á¹-he anupubbena anavasesato vibhajanavasena desanÄ• ya niá¹-á¹-hÄ• pita
... pe ... kathesi_ nÄ• tisaá¹…khepavitthÄ• ravasena desitattÄ• .

<370> __aá¹-á¹-hannaá¹ƒ parikkhÄ• rÄ• na_nti nayidamanavasesapariyÄ• dÄ• naá¹ƒ, lakk
aÃ±Ã±atarassÄ• ti vacanaseso. tathÄ• hi, ``mayhaá¹ƒ iddhimayaparikkhÄ• ralÄ• bhÄ• ya p
patthanaá¹ƒ paá¹-á¹-hapetvÄ• pattacÄ«varaá¹ƒ, pattaá¹ƒ, cÄ«varameva vÄ• dinne carimab
nibbattatÄ«ti vadanti. __adinnattÄ• _ti kecivÄ• do, tenÄ• ha __ ``kulaputtoâ€™â€™ _tiÄ• di

upasampadÄ• lakkhaá¹‡assa asambhavato. tenÄ• ha --- __ ``kulaputtassa Ä• yuparikkhÄ«á
__udakatittha ... pe ... Ä• raddho_ paramappicchabhÄ• vato.

__vibbhantÄ• _ti bhantacittÄ• . __siá¹…gena vijjhitvÄ• ghÄ• tesi_ purimajÄ• tibaddhÄ• ghÄ

__mÄ• nusaá¹ƒ yoga_nti manussattabhÄ• vaá¹ƒ. attabhÄ• vo hi yujjati kammakilesehÄ«ti `
__upaccagu_nti upagacchiá¹ƒsu. __upako_tiÄ• di tesaá¹ƒ nÄ• mÄ• ni.

__gandhakaá¹-á¹-hehÄ«_ti candanÄ• garusaá¸·aladevadÄ• ruÄ• dÄ«hi gandhadÄ• rÅ«hi. s

dhÄ• tuvibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

11. saccavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<371> __Ä• cikkhanÄ• _ti \Be II 405/ \Ne II 187/ --- ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, ayaá
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™â€™ nti Ä• dito kathanaá¹ƒ. __desan
atisajjanaá¹ƒ pabodhanaá¹ƒ. __paÃ±Ã±Ä• panÄ• _ti pakÄ• rehi Ã±Ä• panÄ• , sÄ• pana ya
paccakkhato dassanÄ• , tesaá¹ƒ vÄ• santÄ• ne patiá¹-á¹-hÄ• panÄ• hoti, tasmÄ• Ä• ha --
á¹-hapanÄ• â€™â€™ _ti. __paá¹-á¹-hapanÄ• _ti patiá¹-á¹-hÄ• panÄ• . yasmÄ• paá¹-á¹-hap
bhÄ• janaá¹ƒ upagacchantÄ« viya hoti, tasmÄ• vuttaá¹ƒ --- ``paÃ±Ã±Ä• panÄ• â€™â€™ ti,
__vivaá¹-akaraá¹‡Ä• _ti desiyamÄ• nassa atthassa vivaá¹-abhÄ• vakaraá¹‡aá¹ƒ. __vibhÄ• g
atthavibhÄ• gassa vitthÄ• rakaraá¹‡aá¹ƒ. __pÄ• kaá¹-abhÄ• vakaraá¹‡a_nti agambhÄ«rabh
--- catusaccasaÃ±Ã±itassa atthassa paccekaá¹ƒ sarÅ«pato dassanavasena idanti Ä• dito si
__Ä• cikkhanÄ• , _ evaá¹ƒ parasantÄ• ne pabodhanavasena pavattÄ• panÄ• __desanÄ• ,
cittaparitosajananena tesaá¹ƒ buddhiparipÄ• canaá¹ƒ __ ``paÃ±Ã±Ä• panÄ• â€™â€™ _ti vu
ca sÄ• desiyamÄ• naá¹ƒ atthaá¹ƒ veneyyasantÄ• ne pakÄ• rato á¹-hapeti patiá¹-á¹-hapetÄ«
``paá¹-á¹-hapanÄ• â€™â€™ _ti vuccati. pakÄ• rato á¹-hapentÄ« pana saá¹ƒkhittassa vitthÄ
punÄ• bhidhÄ• nato __ ``vivaraá¹‡Ä• â€™â€™ _ti, tassevatthassa vibhÄ• gakaraá¹‡ato __
vuttassa vitthÄ• renÄ• bhidhÄ• nato vibhattassa hetudÄ• haraá¹‡adassanato, __ ``uttÄ• nÄ«
tenÄ• ha --- __ ``pÄ• kaá¹-abhÄ• vakaraá¹‡aâ€™â€™ _nti, hetÅ«pamÄ• vasenatthassa pÄ
attho.

__anuggÄ• hakÄ• _ti anuggaá¹‡hanakÄ• mÄ• . svÄ• yamanuggaho saá¹…gahavatthuvase
``Ä• misasaá¹…gahenÄ• â€™â€™ _tiÄ• di. janetÄ• janettÄ«ti Ä• ha __ ``janikÄ• mÄ• tÄ•
Ä• pÄ• detÄ«ti __Ä• pÄ• detÄ• _. tenÄ• ha __ ``posetÄ• â€™â€™ _ti. idÄ• ni dvinnaá¹ƒ ma
sabrahmacÄ• rÄ«naá¹ƒ bhagavatÄ• vuttehi janikaposikamÄ• tuá¹-á¹-hÄ• niyehi saá¹…gÄ•
dassetuá¹ƒ, __ ``janikamÄ• tÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. paratoghosena vinÄ• pi upa
``paccattapurisakÄ• renÄ• â€™â€™ _ti vuttaá¹ƒ. paá¹-hamamaggo eva hi sÄ• vakÄ• naá¹ƒ

__pattesupÄ«_ti __pi_-saddena pageva appattesÅ«ti dasseti. bhavassa \Be II 406/ appama
ittarakÄ• latÄ• yÄ• ti Ä• ha __ ``accharÄ• saá¹…ghÄ• tamattampÄ«â€™â€™ _ti. __janetÄ•
janayitÄ• . __Ä• pÄ• detÄ• _ti vaá¸• á¸• hetÄ• paribrÅ«hetÄ• . purimasmiá¹ƒ saccadvaye s
lokiyattÄ• tassa, itarasmiá¹ƒ tassa aggahaá¹‡aá¹ƒ lokuttarattÄ• .

kÄ• mehi \Ne II 188/ nikkhanto saá¹…kappo __nekkhammasaá¹…kappo_. svÄ• yamassa ta
paá¹-ipakkhabhÄ• vato tehi visaá¹ƒsaggato virajjanato samucchindanato sabbaso vivittabhÄ
dassetuá¹ƒ, __ ``kÄ• mapaccanÄ«kaá¹-á¹-henÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __kÄ• m
padaá¹ƒ patiá¹-á¹-haá¹ƒ na labhati, evaá¹ƒ hananaá¹ƒ, kÄ• masamucchedanti attho. kÄ• me
kÄ• mavivitto, ariyamaggo, tassa anto, ariyaphalaá¹ƒ, tasmiá¹ƒ __kÄ• mavivittante. eseva n
``byÄ• pÄ• dapaccanÄ«kaá¹-á¹-henÄ• â€™â€™ tiÄ• diyojanaá¹ƒ atidisati. sabbe cete nekkl
nÄ• nÄ• cittesu labbhantÄ«ti yojanÄ• . yadi ekacitte labbhanti, kathaá¹ƒ tividhamicchÄ• saá
samugghÄ• toti Ä• ha __ ``tatra hÄ«â€™â€™ _tiÄ• di. __na nÄ• nÄ• labbhatÄ«_ti iminÄ•
sammÄ• saá¹…kappassa dasseti. kiccavasena hi tassa nÄ• massa lÄ• bho. sammÄ• vÄ• c
labbhamÄ• nÄ• nampi catukiccakÄ• ritÄ• ya catubbidhanÄ• mÄ• ditÄ• veditabbÄ• . sesaá¹

saccavibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

12. dakkhiá¹‡Ä• vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<376> __mahÄ• pajÄ• patigotamÄ«_ti \Ne II 189/ ettha __gotamÄ«_ti tassa gotamagottato
mahÄ• pajÄ• pati pana guá¹‡ato. taá¹ƒ vivarituá¹ƒ, __ ``nÄ• makaraá¹‡adivase panassÄ• â
mahatiá¹ƒ uá¸·Ä• raá¹ƒ pajaá¹ƒ jananaposanehi parirakkhatÄ«ti __mahÄ• pajÄ• pati_. parib
haÃ±Ã±atÄ«ti __ahataá¹ƒ. sippikÄ• na_nti tantavÄ• yÄ• naá¹ƒ. __vÄ• yanaá¹-á¹-hÄ• na_nti
__tÄ• ni maá¹ƒ na tosenti_ kÄ• yikassa puÃ±Ã±assa abhÄ• vato. tenÄ• ha --- __ ``sahatthÄ
__maá¹ƒ tosetÄ«â€™â€™ _ti. __pisitvÄ• _ nibbattanaá¹ƒ katvÄ• . __pothetvÄ• _ti sukhuma
dhanukena netvÄ• . __kÄ• lÄ• nukÄ• laÃ±ca dhÄ• tigaá¹‡aparivutÄ• gantvÄ• vemakoá¹-iá
adhippÄ• yo. evaÃ±hi ``ekadivasaá¹ƒ pana ... pe ... akÄ• sÄ«â€™â€™ ti purimavacanena ta

__cha cetanÄ• _ti chabbidhÄ• cetanÄ• . na hi tÄ• chayeva cetanÄ• ti. __saá¹…ghe gotam
cÄ• _ti idameva suttapadaá¹ƒ. __saá¹…ghe gotami dehÄ«_ti saá¹…ghassa dÄ• nÄ• ya niyo
dakkhiá¹‡eyyataroti ayamevettha attho. __yadi eva_ntiÄ• dinÄ• tattha byabhicÄ• raá¹ƒ das
__rÄ• jamahÄ• mattÄ• dayo_tiÄ• dinÄ• tattha byatirekato nidassanaá¹ƒ Ä• ha. __mahantat
Ä• nubhÄ• vÄ• dinÄ• mahantatarÄ• bhaveyyuá¹ƒ, na ca taá¹ƒ atthÄ«ti. __tasmÄ• _ti yasm
guá¹‡avisiá¹-á¹-hahetukaá¹ƒ dakkhiá¹‡eyyataá¹ƒ anapekkhitvÄ• attano dÄ«yamÄ• nassa d
__mÄ• evaá¹ƒ gaá¹‡hÄ• _ti sammÄ• sambuddhato saá¹…ghova dakkhiá¹‡eyyoâ€™â€™ t

tattha nicchayasÄ• dhakaá¹ƒ suttapadaá¹ƒ dassento, __ ``nayimasmiá¹ƒ loke ... pe ... vipul

_nti Ä• ha. svÄ• yamattho ratanasutte (Khp 6.3; Sn 226), ``yaá¹ƒ kiÃ±ci vittaâ€™â€™ nti gÄ
aggapasÄ• dasuttÄ• dÄ«hi (It 90) ca vibhÄ• vetabboti. tenÄ• ha --- __ ``satthÄ• rÄ• uttarita
natthÄ«â€™â€™ _ti.

gotamiyÄ• antimabhavikatÄ• ya dÄ• nassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya anuppÄ• d
saá¹…ghassa pÄ• dÄ• pane kÄ• raá¹‡anti Ä• ha --- __ ``pacchimÄ• ya janatÄ• yÄ• â€™â€
vatthayugassa satthu eva paá¹-iggahaá¹‡Ä• ya vacanatopi. tenÄ• ha __ ``na hÄ«â€™â€™ _

__satthÄ• _ \Ne II 190/ __saá¹…ghapariyÄ• pannova_ Ä«dise á¹-hÄ• ne aggaphalaá¹-á¹-ha
aá¹-á¹-ha-ariyapuggalabhÄ• vato, sace panassa na sayaá¹ƒ saá¹…ghapariyÄ• pannatÄ• , k
satthÄ• pÅ«jito nÄ• ma siyÄ• ti adhippÄ• yo. __tÄ«á¹‡i_ saraá¹‡agamanÄ• ni tayo eva agg
adhippÄ• yo. abhidheyyÄ• nurÅ«pÄ• ni hi liá¹…gavacanÄ• ni. __na ruhati_ ayÄ• thÄ• vapaa
gihivesaggahaá¹‡Ä• dinÄ• gihibhÄ• vassa paá¹-ikkhipitattÄ• . __na vattabbametaá¹ƒ ``satt
saá¹…ghapariyÄ• pannoâ€™â€™ _ti satthubhÄ• vato. sÄ• vakasamÅ«ho hi saá¹…gho \Be
satthÄ• uttaritaro anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡ehi samannÄ• gatabhÄ• vato mÅ«larata

<377> sampatijÄ• tassa mahÄ• sattassa sattapadavÄ«tihÄ• ragamanaá¹ƒ dhammatÄ• vas
tadaÃ±Ã±adaharasadisÄ« paá¹-ipattÄ«ti Ä• ha --- __ ``hatthapÄ• dakiccaá¹ƒ asÄ• dhentesÅ

<378> __paccÅ«pakÄ• raá¹ƒ na sukaraá¹ƒ vadÄ• mi_ anucchavikakiriyÄ• ya kÄ• tuá¹ƒ asa
etenÄ• ti __abhivÄ• danaá¹ƒ_. vandamÄ• nehi antevÄ• sikehi Ä• cariyaá¹ƒ ``sukhÄ« hotÅ«
nÄ• ma. tena vuttaá¹ƒ __ ``abhivÄ• danaâ€™â€™ _nti. __tadabhimukho ... pe ... vanditvÄ•
Ä• yasmÄ• sÄ• riputto. kÄ• lÄ• nukÄ• laá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ bÄ«jayanapÄ• dasambÄ•
karaá¹‡aá¹ƒ_ nÄ• ma. __anucchavikaá¹ƒ kiriyaá¹ƒ kÄ• tuá¹ƒ na sakkotiyeva, _ yasmÄ• Ä•
dhammÄ• nuggahassa antevÄ• sinÄ• kariyamÄ• no Ä• misÄ• nuggaho saá¹…khampi kala
tena vuttaá¹ƒ __ ``na suppatikÄ• raá¹ƒ vadÄ• mÄ«â€™â€™ _ti.

<379> __pÄ• á¹-ipuggalikaá¹ƒ dakkhiá¹‡aá¹ƒ Ä• rabbha samuá¹-á¹-hitaá¹ƒ, _ ``taá¹ƒ me bh
paá¹-iggaá¹‡hatÅ«â€™â€™ ti mahÄ• pajÄ• patigotamiyÄ• vacanaá¹ƒ nimittaá¹ƒ katvÄ• de
kevalaÃ±ca tassÄ• eva vacanaá¹ƒ, atha kho __Ä• nandattheropi ... pe ... samÄ• dapesi, _ t
__cuddasasu ... pe ... hotÄ«ti dassetuá¹ƒ, imaá¹ƒ desanaá¹ƒ Ä• rabhi_. tattha patipaccekaá
dÄ«yatÄ«ti __pÄ• á¹-ipuggalikaá¹ƒ_. paá¹-hamasaddo yathÄ• aggattho, evaá¹ƒ seá¹-á¹-hap
``jeá¹-á¹-hakavasenapÄ«â€™â€™ _ti. __aggÄ• _ uttame khette pavattattÄ• . __dutiyatatiyÄ
paramadakkhiá¹‡Ä• yeva_ sabbaso sammÄ• vikkhambhitarÄ• gÄ• dikilesattÄ• . rÄ• gÄ• da
kÄ• raá¹‡aá¹ƒ. tenevÄ• ha --- ``tiá¹‡adosÄ• ni khettÄ• ni, rÄ• gadosÄ• ayaá¹ƒ pajÄ• â€™â
pana savÄ• sanaá¹ƒ sabbaso samucchinnakilesehi tato eva sabbaso appaá¹-ihataÃ±Ä• á¹‡
anantÄ• parimeyyaguá¹‡agaá¹‡Ä• dhÄ• rehi sammÄ• sambuddhehi sadiso sadevake loke
__ ``paramadakkhiá¹‡Ä• yevÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ vadati. yasmÄ• paÃ±cÄ• bhi

eva \Be II 409/ hoti lokiyÄ• bhiÃ±Ã±Ä• naá¹ƒ aá¹-á¹-hasamÄ• pattiadhiá¹-á¹-hÄ• nattÄ• , tas
``lokiyapaÃ±cÄ• bhiÃ±Ã±eâ€™â€™ _icceva vuttaá¹ƒ, na ``aá¹-á¹-hasamÄ• pattilÄ• bhimhÄ
avuttasiddhattÄ• . __gosÄ«ladhÄ• tuko_ti \Ne II 191/ gosÄ«lasabhÄ• vo, sÄ«lavatÄ• sadisa
``asaá¹-hoâ€™â€™ _tiÄ• di. tena na alajjidhÄ• tuko pakatisiddho idha puthujjanasÄ«lavÄ• t

__paricchindanto_ti ettakoti paccekappamÄ• á¹‡ato tato eva aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…k
kathaá¹ƒ pana asaá¹…khyeyyabhÄ• vena vuccamÄ• no vipÄ• ko paricchinno hoti? sopi tass
asaá¹ƒkiá¹‡á¹‡abhÄ• vadÄ«panato, etadatthameva pubbe asaá¹…karaggahaá¹‡aá¹ƒ kataá
lakkhaá¹‡asampannÄ• diguá¹‡avasena. __upakÄ• ravasenÄ• _ti bhogarakkhÄ• diupakÄ• r
dinnaá¹ƒ, idaá¹ƒ na gahitaá¹ƒ_ dÄ• nalakkhaá¹‡Ä• yogato. anuggahapÅ«janicchÄ• vasena
deyyavatthupariccÄ• go dÄ• naá¹ƒ bhayarÄ• galaddhukÄ• makulÄ• divasena sÄ• vajjÄ• bh
ayÄ• vadatthatÄ• aparipuá¹‡á¹‡abhÄ• vena yathÄ• dhippetaphaladÄ• nÄ• samatthabhÄ• v
santikÄ• gatassa. tena sampattipayojane anapekkhataá¹ƒ dasseti. __phalaá¹ƒ paá¹-ikaá¹…
dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ Ä• yatiá¹ƒ sukhahitabhÄ• vÄ• ya hotÅ«â€™â€™ tiÄ• dinÄ• p
phaladÄ• ne namiyataá¹ƒ dasseti, __yÄ• vadattha_nti iminÄ• paripuá¹‡á¹‡aphalataá¹ƒ. __s
__guá¹‡a_saddo na ``guá¹‡ena nÄ• maá¹ƒ uddhareyyaâ€™â€™ ntiÄ• dÄ«su (Dhs-a 1313;
Nett-a IV 38) viya sampattiattho, ``taddiguá¹‡aâ€™â€™ ntiÄ• dÄ«su viya na vaá¸• á¸• hana
kÄ• maguá¹‡Ä• loke, manochaá¹-á¹-hÄ• paveditÄ• â€™â€™ tiÄ• dÄ«su (Sn 173) viya na
antaguá¹‡aâ€™â€™ ntiÄ• dÄ«su (DN II 377; MN I 110; Khp 3) viya na antabhÄ• gattho, ath
dassento, __ ``satÄ• nisaá¹ƒsÄ• â€™â€™ _ti Ä• ha, te Ä• nisaá¹ƒse sarÅ«pato dassetuá¹ƒ
_ntiÄ• di vuttaá¹ƒ. __sataguá¹‡Ä• _ti vÄ• satavaá¸• á¸• hikÄ• ti evamettha attho daá¹-á¹-ha
karotÄ«_ti Ä• yuÄ• dÄ«naá¹ƒ Ä• nisaá¹ƒsÄ• naá¹ƒ aparittÄ• saá¹ƒ karoti. atha vÄ• __nippa
Ä• yuÄ• dinimittaá¹ƒ aparittÄ• saá¹ƒ karoti. atha vÄ• __nipparitasaá¹ƒ karotÄ«_ti Ä• yuÄ• d
uttarimpi Ä• hÄ• rÄ• dihetu aparittÄ• saá¹ƒ karoti. attabhÄ• vavinimuttasaÃ±caraá¹‡assa ab
vutte ayamevatthoâ€™â€™ _ti vuttaá¹ƒ. __sabbatthÄ• _ti, ``puthujjanadussÄ«leâ€™â€™ ti
__nayo netabbo_ti, ``Ä• yusahassaá¹ƒ vaá¹‡á¹‡asahassaâ€™â€™ ntiÄ• diko nayo.

sÄ• sanÄ• vataraá¹‡aá¹ƒ nÄ• ma yÄ• vadeva vaá¹-á¹-adukkhanittharaá¹‡atthaá¹ƒ, taÃ±ca
tasmÄ• nibbedhabhÄ• giyasaraá¹‡agamanaá¹ƒ sikkhÄ• padasamÄ• dÄ• naá¹ƒ pabbajjÄ•
adhicittasikkhÄ• nuyogo vipassanÄ• bhÄ• vanÄ• ti sabbÄ• pesÄ• sotÄ• pattiphalasacchikir
hotÄ«ti Ä• ha --- __ ``tisaraá¹‡aá¹ƒ gato upÄ• sakopÄ«â€™â€™ _tiÄ• di. tattha yathÄ• nibl
tÄ• va nÄ• ma paramparÄ• ya ariyamaggÄ• dhigamassa paccayabhÄ• vato upanissayo; tat
192/ sÄ«laparipÅ«raá¹‡aá¹ƒ upasampadÄ• pabbajjÄ• upÄ• sakassa dasasu paÃ±casu sÄ
antamaso saraá¹‡Ä• digamanampi nibbedhabhÄ• giyaá¹ƒ ariyamaggÄ• dhigamassa upanis
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipattÄ«â€™â€™ ti vuttÄ• . tattha
anaÃ±Ã±asÄ• dhÄ• raá¹‡a-vijjÄ• caraá¹‡Ä• di-asaá¹…khyeyyaaparimeyya-guá¹‡a-samuda
ariyasaá¹…ghe uá¸·Ä• ratarabahumÄ• nagÄ• ravataá¹ƒ gato. ``sammÄ• sambuddho bhaga
suppaá¹-ipanno saá¹…ghoâ€™â€™ ti tapparÄ• yaá¹‡atÄ• diÄ• kÄ• rappatto Ã±Ä• á¹‡apari

saraá¹‡agamananti tena vatthugatena pasÄ• dena paribhÄ• vite santÄ• ne kataá¹ƒ puÃ±Ã±
mahapphalaá¹ƒ mahÄ• nisaá¹ƒsameva hotÄ«ti Ä• ha --- __ ``tasmiá¹ƒ dinnadÄ• nampi asa
_nti. tayidaá¹ƒ saraá¹‡aá¹ƒ vatthuttaye pasÄ• dabhÄ• vena ajjhÄ• sayasampattimattaá¹ƒ, t
paÃ±casÄ«laá¹ƒ ajjhÄ• sayasampattiupathambhito kÄ• yavacÄ«saá¹ƒyamoti tattha dinnaá¹
dasasÄ«laá¹ƒ pana paripuá¹‡á¹‡uposathasÄ«laá¹ƒ, tattha dinnaá¹ƒ mahapphalanti, __ ``tat
mahapphalaâ€™â€™ _nti vuttaá¹ƒ. sÄ• maá¹‡erasÄ«lÄ• dÄ«naá¹ƒ pana uttari visiá¹-á¹-hat
tattha dinnassa visesamahapphalatÄ• vuttÄ• .

maggasamaá¹…gitÄ• nÄ• ma maggacittakkhaá¹‡aparicchinnÄ• , tasmiÃ±ca khaá¹‡e katha
sambhavatÄ«ti codeti __ ``kiá¹ƒ pana maggasamaá¹…gissa sakkÄ• dÄ• naá¹ƒ dÄ• tuâ€™â
samayeti dassento, __ ``Ä• ma sakkÄ• â€™â€™ _ti paá¹-ijÄ• nitvÄ• , __ ``Ä• raddhavipass
tamatthaá¹ƒ vivarati. __tasmiá¹ƒ khaá¹‡e_ti tasmiá¹ƒ pakkhipanakkhaá¹‡e. yadi aá¹-á¹-ham
dinnadÄ• naá¹ƒ \Be II 411/ phalato asaá¹…khyeyyameva, ko nesaá¹ƒ visesoti Ä• ha __ ``tat
satipi asaá¹…khyeyyabhÄ• vasÄ• maÃ±Ã±e atthi nesaá¹ƒ appabahubhÄ• vo saá¹ƒvaá¹-á¹-
asaá¹…khyeyyamahÄ• kappÄ• saá¹…khyeyyÄ• naá¹ƒ viyÄ• ti dasseti. maggasamaá¹…gÄ«
saá¹ƒkilesadhammÄ• naá¹ƒ pahÄ«yamÄ• nattÄ• vodÄ• nadhammÄ• naá¹ƒ vaá¸• á¸• hamÄ
aparipuá¹‡á¹‡aguá¹‡atÄ• , pariyositakiccattÄ• phalasamaá¹…gÄ«naá¹ƒ paripuá¹‡á¹‡aguá¹
taá¹ƒtaá¹ƒmaggaá¹-á¹-hehi phalaá¹-á¹-hÄ• naá¹ƒ khettÄ• tisayatÄ• veditabbÄ• . heá¹-á¹-hin
maggaá¹-á¹-hehi uparimÄ• naá¹ƒ maggaá¹-á¹-hÄ• naá¹ƒ phalaá¹-á¹-hehi phalaá¹-á¹-hÄ• naa
eva. tathÄ• hi uparimÄ• naá¹ƒ dinnadÄ• nassa mahapphalatÄ• vuttÄ• .

<380> kÄ• maÃ±cettha buddhappamukhe ubhatosaá¹…ghe kevale ca bhikkhusaá¹…ghe d
buddhappamukhe bhikkhusaá¹…ghe, taá¹ƒ pana buddhappamukhaubhatosaá¹…gheneva s
pÄ• puá¹‡anti_ mahapphalabhÄ• vena sadisatampi, kuto adhikataá¹ƒ.

``tathÄ• gate parinibbute ubhatosaá¹…ghassaâ€™â€™ icceva vuttattÄ• --- __ ``kiá¹ƒ panÄ
codeti \Ne II 193/. itaro parinibbute tathÄ• gate taá¹ƒ uddissa gandhapupphÄ• dipariccÄ• go
cÄ«varÄ• dipariccÄ• gopi mahapphalo hotiyevÄ• ti katvÄ• paá¹-ipajjanavidhiá¹ƒ dassetuá¹ƒ
``ubhatosaá¹…ghassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``ettakÄ• yeva, bhikkhÅ« uddisathÄ• â€
akaraá¹‡ena upacÄ• rasÄ«mÄ• pariyÄ• pannÄ• naá¹ƒ khettapariyÄ• pannÄ• naá¹ƒ vasena
__aparicchinnakamahÄ• bhikkhusaá¹…ghe_.

__gottaá¹ƒ_ vuccati sÄ• dhÄ• raá¹‡anÄ• maá¹ƒ, __matta_saddo luttaniddiá¹-á¹-ho, tasmÄ•
anubhavanti dhÄ• rentÄ«ti __gotrabhuno_. tenÄ• ha __ ``nÄ• mamattasamaá¹‡Ä• â€™â€™
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhato samaá¹‡agaá¹‡o __saá¹…gho, _ tasmÄ• saá¹…
__guá¹‡asaá¹…khÄ• yÄ• _ti Ä• nisaá¹ƒsagaá¹‡anÄ• ya, mahapphalatÄ• yÄ• ti attho. __kÄ•
asaá¹…khyeyyÄ• ti_ vuttÄ• saá¹…ghaá¹ƒ uddissa dinnattÄ• . yathÄ• pana saá¹…ghaá¹ƒ u
vidhiá¹ƒ dassetuá¹ƒ, __ ``saá¹…ghagatÄ• dakkhiá¹‡Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __

gÄ• ravaá¹ƒ.

__saá¹…ghato_ na puggalato. __aÃ±Ã±athattaá¹ƒ Ä• pajjatÄ«_ti ``imassa mayÄ• dinnaá¹ƒ
hotÄ«â€™â€™ ti evaá¹ƒ cittaá¹ƒ anuppÄ• detvÄ• , ``saá¹…ghassa dassÄ• mÄ«â€™â€™ ti
paá¹-iyÄ• detvÄ• sÄ• maá¹‡erassa nÄ• ma dÄ• tabbaá¹ƒ jÄ• tanti aÃ±Ã±athattaá¹ƒ Ä• pajj
saá¹…ghagatÄ• na hotiyeva puggalavasena cittassa pariá¹‡Ä• mitattÄ• . __nibbematiko hu
mayÄ• imassa dinnaá¹ƒ hoti vÄ• na vÄ• â€™â€™ ti vimatiá¹ƒ anuppÄ• detvÄ• , ``yo panÄ
vuttÄ• kÄ• rena karoti.

__tatthÄ• _tiÄ• dinÄ• vuttassevatthassa pÄ• kaá¹-akaraá¹‡atthaá¹ƒ vatthuá¹ƒ nidasseti, __
``parasamuddavÄ• sinoâ€™â€™ _tiÄ• dinÄ• . __opuÃ±jÄ• petvÄ• _ paribhaá¹‡á¸• aá¹ƒ kÄ
upalimpitvÄ• ti attho. __kÄ• sÄ• vakaá¹‡á¹-hasaá¹…ghassÄ• _ti kÄ• sÄ• vakaá¹‡á¹-hasamÄ
mahapphalabhÄ• vakaraá¹‡ena ko visodheti. mahapphalabhÄ• vÄ• pattiyÄ• hi dakkhiá¹‡Ä•
yesaá¹ƒ hatthe dinnaá¹ƒ, tesaá¹ƒ vasena paá¹-iggÄ• hakato dakkhiá¹‡Ä• ya visuddhattÄ• ,
Ä• nanda, saá¹…ghagataá¹ƒ dakkhiá¹‡aá¹ƒ asaá¹…khyeyyaá¹ƒ appameyyaá¹ƒ vadÄ• mÄ«
vuttaá¹ƒ, tasmÄ• kammavaseneva dakkhiá¹‡Ä• visuddhiá¹ƒ pucchati. itaro ariyasaá¹…ghe
nibbisiá¹-á¹-haá¹ƒ katvÄ• vuttattÄ• matthakappattasseva ariyasaá¹…ghassa vasena dakkh
dassento, __ ``sÄ• riputta ... pe ... sodhentÄ«â€™â€™ _ti vatvÄ• puna, ``ye keci arahanto
dassento, __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. __therÄ• ciraparinibbutÄ• _ti idaá¹ƒ ajjatan
sÄ• vakataá¹ƒ dassentena maggasodhanavasena vuttanti daá¹-á¹-habbaá¹ƒ, na uddissa pu
akaraá¹‡appattiyÄ• . evaÃ±hi ``asÄ«timahÄ• therÄ• sodhentÄ«â€™â€™ ti idaá¹ƒ suvuttaá

``saá¹…ghagatÄ• ya \Ne II 194/ dakkhiá¹‡Ä• yÄ• â€™â€™ ti kÄ• maÃ±cetaá¹ƒ sÄ• dhÄ• r
tattha puggalaviseso Ã±Ä• tabboti dassento, __ ``atthi buddhappamukho saá¹…ghoâ€™â€™
upanetabbo_ bhagavato kÄ• le bhikkhÅ«naá¹ƒ abhiÃ±Ã±Ä• paá¹-isambhidÄ• guá¹‡avasena
etarahi tadabhÄ• vato. __etarahi saá¹…gho ... pe ... na upanetabbo_ti ettha nayÄ• nusÄ• re
__tena teneva samayenÄ• _ti tassa tassa kÄ• lassa sampattivipattimukhena paá¹-ipattiyÄ•
anuá¸·Ä• rataÃ±ca ulliá¹…geti. yattha hi bhikkhÅ« guá¹‡ehi sabbaso paripuá¹‡á¹‡Ä• honti,
saá¹…ghagatÄ• dakkhiá¹‡Ä• itarasmiá¹ƒ samaye dakkhiá¹‡ato mahapphalatarÄ• ti daá¹-á
cittÄ«kÄ• raá¹ƒ kÄ• tuá¹ƒ sakkontassÄ• _ti suppaá¹-ipannatÄ• diá¹ƒ saá¹…ghe Ä• vajjitvÄ•
pasÄ• dena saá¹…ghassa sammukhÄ• viya tasmiá¹ƒ puggale ca gÄ• ravavasena dentassa
mahapphalataraá¹ƒ saá¹…ghato uddisitvÄ• gahitattÄ• , ``saá¹…ghassa demÄ«â€™â€™ ti

__eseva nayo_ti iminÄ• , ``sotÄ• panne dinnaá¹ƒ mahapphalataraâ€™â€™ nti evamÄ• diá
uddisitvÄ• gahito sakadÄ• gÄ• mÄ«, pÄ• á¹-ipuggaliko anÄ• gÄ• mÄ«ti evamÄ• di saá¹…g
tenÄ• ha bhagavÄ• --- ``na tvevÄ• haá¹ƒ, Ä• nanda, kenaci pariyÄ• yena saá¹…ghagatÄ• y
pÄ• á¹-ipuggalikaá¹ƒ dÄ• naá¹ƒ mahapphalataraá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN III 380). ya
saá¹…ghato uddisitvÄ• gahitadussÄ«lepi dinnadÄ• naá¹ƒ mahapphalaá¹ƒ, evaá¹ƒ sante ---

dinnaá¹ƒ mahapphalaá¹ƒ, no tathÄ• dussÄ«leâ€™â€™ ti idaá¹ƒ kathanti Ä• ha --- __ ``taá¹
gahÄ• yÄ• â€™â€™ _tiÄ• di. saá¹…ghato uddisitvÄ• gahaá¹‡avidhiá¹ƒ pahÄ• ya dussÄ«la
__imasmiá¹ƒ catukke daá¹-á¹-habba_nti imassa padassa vasena daá¹-á¹-habbaá¹ƒ. tattha h
honti dussÄ«lÄ• pÄ• padhammÄ• â€™â€™ ti Ä• gataá¹ƒ.

<381> __visujjhatÄ«_ti na kilissati, mahÄ• jutikÄ• rÄ« mahÄ• vipphÄ• rÄ• hotÄ«ti attho. __
rÄ• gÄ• diasucividhamanena sucisabhÄ• vo. __na pÄ• padhammo_ti na nihÄ«nasabhÄ• vo
ekantanihÄ«no. jÅ«jako sÄ«lavÄ• kalyÄ• á¹‡adhammo na hoti. tassa mahÄ• bodhisattassa
dÄ• napÄ• ramiyÄ• matthakaá¹ƒ gaá¹‡hantaá¹ƒ mahÄ• pathavÄ«kampanasamatthaá¹ƒ jÄ•
vessantaramahÄ• raÃ±Ã±Ä• kathetabboti.

__uddharatÄ«_ti bahulaá¹ƒ katapÄ• pakammavasena laddhavinipÄ• tato uddharati. tasmÄ•
cittassa aÃ±Ã±athattanti adhippÄ• yo.

__petadakkhiá¹‡a_nti \Ne II 195/ pete uddissa dÄ• tabbadakkhiá¹‡aá¹ƒ. __pÄ• pitakÄ• leye
dÄ• naá¹ƒ asukassa petassa hotÅ«â€™â€™ ti uddisanavasena patte pÄ• pitakÄ• leyeva. _
__pÄ• puá¹‡Ä«_ti phalasamÄ• pattiyÄ• vasena pÄ• puá¹‡i. ayaÃ±hi pete uddissa dÄ• ne d

tadÄ• \Be II 414/ kosalaraÃ±Ã±o pariccÄ• gavasena ativiya uá¸·Ä• rajjhÄ• sayataá¹ƒ, budd
bhikkhusaá¹…ghassa ukkaá¹ƒsagataguá¹‡avisiá¹-á¹-hataá¹ƒ sandhÄ• yÄ• ha, __ ``asadisad
_nti.

__asÄ• rampi khetta_nti sÄ• rahÄ«naá¹ƒ dukkhettaá¹ƒ. __samaye_ti kasanÄ• rahe kÄ• le.
nissÄ• raá¹ƒ paá¹ƒsuá¹ƒ nÄ«haritvÄ• . __sÄ• rabÄ«jÄ• nÄ«_ti sabhÄ• vato abhisaá¹…khÄ•
bÄ«jÄ• ni. __patiá¹-á¹-hapetvÄ• _ti vapitvÄ• . __eva_nti yathÄ• kassako attano payogasam
phalaá¹ƒ adhigacchati. evaá¹ƒ sÄ«lavÄ• attano payogasampattiyÄ• dussÄ«lassapi datvÄ•
adhigacchati. __iminÄ• upÄ• yenÄ• _ti iminÄ• paá¹-hamapade vuttanayena. __sabbapade
__visujjhanaá¹ƒ_ vuttaá¹ƒ, tatiyapade pana visujjhanaá¹ƒ paá¹-ikkhittameva.

<382> arahato dinnadÄ• nameva aggaá¹ƒ dÄ• nacetanÄ• ya kenaci upakkilesena anupakk
paá¹-iggÄ• hakassa aggadakkhiá¹‡eyyattÄ• . tenÄ• ha --- __ ``bhavÄ• layassa bhavapattha
``ubhinnampÄ«â€™â€™ ti vacanaseso. __khÄ«á¹‡Ä• savo dÄ• naphalaá¹ƒ na saddahatÄ«
appahÄ«nakilesajanassa viya kammakammaphalÄ• naá¹ƒ saddahanÄ• kÄ• rena pavatti na
arahÄ• ``asaddho akataÃ±Ã±Å« ca ... pe ... porisoâ€™â€™ ti (Dhp 97) thomÄ«yati. asadda
anumÄ• napakkhikaá¹ƒ, anumÄ• naÃ±ca saá¹ƒsayapubbakaá¹ƒ, nissandiddho ca kammaka
gato. tameva hi nicchitabhÄ• vasiddhaá¹ƒ nissandiddhataá¹ƒ sandhÄ• ya --- __ ``dÄ• napha
_tiÄ• di vuttaá¹ƒ. yadi evaá¹ƒ tena katakammaá¹ƒ kammalakkhaá¹‡appattaá¹ƒ hotÄ«ti Ä• ha
``khÄ«á¹‡Ä• savenÄ• â€™â€™ _tiÄ• di. tenevÄ• ha --- __ ``nicchandarÄ• gattÄ• â€™â€™

lakkhaá¹‡avacanaá¹ƒ, kenaci kilesena anupakkiliá¹-á¹-hattÄ• ti adhippÄ• yo. __assÄ• _ti kh
dÄ• naá¹ƒ.

__kiá¹ƒ pana sammÄ• sambuddhenÄ• _tiÄ• dinÄ• dÄ• yakato dakkhiá¹‡Ä• visuddhi coditÄ
__sÄ• riputtattherenÄ• _tiÄ• dinÄ• pana paá¹-iggÄ• hakatoti vadanti; tadayuttaá¹ƒ, sÄ• vak
saá¹ƒsayÄ• bhÄ• vato, heá¹-á¹-hÄ• nicchitattÄ• ca, tasmÄ• ubhayenapi dÄ• yakato dakkh
sÄ• hi idha sÄ• dhÄ• raá¹‡avasena nicchitattÄ• saá¹ƒsayavatthu. tenÄ• ha \Be II 415/ --- _
... pe ... vadantÄ«â€™â€™ _ti. __sammÄ• sambuddhaá¹ƒ hÄ«_tiÄ• di yathÄ• vuttaatthassa
__aÃ±Ã±o dÄ• nassa vipÄ• kaá¹ƒ jÄ• nituá¹ƒ \Ne II 196/ samattho nÄ• ma natthi_ sabbaso
kammavipÄ• kavibhÄ• gajÄ• nanaÃ±Ä• á¹‡assa ananuÃ±Ã±Ä• tattÄ• . tenÄ• ha bhagavÄ•
sattÄ• na jÄ• nanti, dÄ• nasaá¹ƒvibhÄ• gassa vipÄ• kaá¹ƒ yathÄ• haá¹ƒ jÄ• nÄ• mi, tasmÄ
tiÄ• di (It 26). etena ettha Ã±Ä• á¹‡avisodhanaá¹ƒ nÄ• ma kathitaá¹ƒ, na dakkhiá¹‡Ä• ya vis
paá¹-iggÄ• hakato ca vasena hotÄ«ti; sammÄ• sambuddhena sÄ• riputtattherassa dinnadÄ•
upakkilesavisuddhiyÄ• Ã±Ä• á¹‡assa ca ativiya uá¸·Ä• rattÄ• mahÄ• nubhÄ• vaá¹ƒ nÄ• m
mahapphalaá¹ƒ tesaá¹ƒ santÄ• ne paripuá¹‡á¹‡aphalassa asambhavato. yadi dinnadÄ• naá
hoti ubhayavipÄ• kadÄ• nÄ• bhÄ• vato, pavattivipÄ• kadÄ• yÄ« pana hotÄ«ti dassento, __
_tiÄ• dimÄ• ha.

__catÅ«hÄ«_ti sahayoge karaá¹‡avacanaá¹ƒ, catÅ«hi sampadÄ• hi sahagatÄ• sahitaá¹ƒ ka
sampadÄ• sabbasÄ• dhÄ• raá¹‡avasena vuttÄ• , na yathÄ• dhigatapuggalavasena. tenÄ•
dhammenÄ• â€™â€™ _tiÄ• di. __tasmiá¹ƒyeva attabhÄ• ve_ti yasmiá¹ƒ attabhÄ• ve taá¹ƒ
uppannaá¹ƒ, tasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ deti, cetanÄ• ya mahantattÄ• diá¹-á¹-h
vipaccatÄ«ti attho. __pubbacetanÄ• divasenÄ• _ti sanniá¹-á¹-hÄ• pakajavanavÄ«thito pubb
aÃ±Ã±athÄ• sanniá¹-á¹-hÄ• pakavÄ«thiyaá¹ƒyeva pubbacetanÄ• divasenÄ• ti vattabbaá¹ƒ
diá¹-á¹-hadhammavedanÄ«yabhÅ«tÄ• tasmiá¹ƒyeva attabhÄ• ve vipÄ• kaá¹ƒ deti, na itarÄ
pubbÄ• bhisaá¹…khÄ• ravasena Ã±Ä• á¹‡asampayogÄ• divasena cetanÄ• ya uá¸·Ä• ratÄ•
deti, tassa khÄ«á¹‡Ä• savabhÄ• vena. __vatthusampannatÄ• _ti ettha yathÄ• paá¹-ighasa
vigamena dibbavihÄ• rÄ• naá¹ƒ vasena, byÄ• pÄ• dasaÃ±Ã±Ä• dÄ«naá¹ƒ vigamena brahm
rÅ«pasaÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ vigamena Ä• neÃ±javihÄ• rÄ• naá¹ƒ vasena sa
paá¹-ippassaddhiyÄ• sabbasaá¹…khÄ• ravimukhatÄ• ya ariyavihÄ• rÄ• naá¹ƒ vasena vatth
taá¹ƒtaá¹ƒsamÄ• pattisamÄ• pajjanena santÄ• nassa nirodhasÄ• dhanatÄ• taá¹ƒ divasaá¹
II 416/ nÄ• ma. __vatthusampannatÄ• _ti sabbaso nirodhasamÄ• pattisamÄ• pajjanena vatt
sabbaso anavasesasaÃ±Ã±Ä• nirodhatÄ• yÄ• ti Ä• ha --- __ ``taá¹ƒ divasaá¹ƒ nirodhato vua
vatthusampannatÄ• â€™â€™ _ti. saÃ±Ã±Ä• nirodhassa cettha accÄ• sannataá¹ƒ sandhÄ•
vuttaá¹ƒ. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

dakkhiá¹‡Ä• vibhaá¹…gasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca vibhaá¹…gavaggavaá¹‡á¹‡anÄ• .

5. saá¸·Ä• yatanavaggo

1. anÄ• thapiá¹‡á¸• ikovÄ• dasuttavaá¹‡á¹‡anÄ•

<383> __adhimattagilÄ• no_ti \Ne II 197/ \Be II 417/ adhikÄ• ya mattÄ• ya maraá¹‡assa Ä• gilÄ• noti attho. tenÄ• ha __ ``maraá¹‡aseyyaá¹ƒ upagatoâ€™â€™ _ti. __akhaá¹‡á¸• aá¹ƒ a paramapemattÄ• . __yattakaá¹ƒ cassÄ• _ti, ``sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• â€™â€™ ti vut gahapatissa.

<384> __osakkantÄ«_ti parihÄ• yanti. __ottharantÄ«_ti abhibhavanti. usmÄ• nÄ• ma kamm jÄ«vitindriyanirodhÄ• pariyÄ• diyati, yÄ• va tÄ• Ä• yuusmÄ• vattanti, tÄ• va maraá¹‡antikÄ viÃ±Ã±Ä• á¹‡assa aniruddhattÄ• . tenÄ• ha __ ``yÄ• va usmÄ• â€™â€™ _tiÄ• di.

<385> __tÄ«hi gÄ• hehÄ«_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• hehi. __paá¹-ibÄ• hituá¹ƒ_ vik tÄ«hi gÄ• hehi na gaá¹‡hissÄ• mÄ«_ti mÄ• naggÄ• hapaá¹-ikkhepamukhena cakkhusmiá¹ƒ aniccÄ• nupassanÄ• ya hi sati appatiá¹-á¹-ho mÄ• naggÄ• ho, dukkhÄ• nupassanÄ• ya sati taá¹‡hÄ• ggÄ• ho, anattÄ• nupassanÄ• ya sati appatiá¹-á¹-ho diá¹-á¹-higgÄ• hoti, gÄ• ho ca tasmiá¹ƒ vigatepi nikanti tiá¹-á¹-heyyÄ• ti taá¹ƒ vijahÄ• petukÄ• mena, --- ``na ca me cakkhu viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti vuttanti Ä• ha --- __ ``viÃ±Ã±Ä• á¹‡aÃ±cÄ• pi me bhavissatÄ«â€™â€™ _ti. __sabbaá¹ƒ kÄ• mabhavarÅ«pa_nti kÄ• mabhÅ«mipariyÄ• panna --- ``kÄ• marÅ«pabhavarÅ«paâ€™â€™ nti vÄ• pÄ• á¹-ho. so yutto imassa vÄ• rassa eva anavasesapaÃ±cavokÄ• rabhavapariyÄ• pannato. tathÄ• hi upari catuvokÄ• rabhavo anava

<386> __idhaloka_nti ettha saá¹…khÄ• ralokavisayoti adhippÄ• yena, __ ``vasanaá¹-á¹-hÄ vuttaá¹ƒ, taÃ±ca kho paá¹-hamadutiyavÄ• rehi idhaloko gahitoti katvÄ• . paá¹-hamadutiyavÄ II 198/ paralokoti vibhÄ• gena vinÄ• paÃ±cavokÄ• rabhavo gahito; tathÄ• tatiyavÄ• re paÃ catuvokÄ• rabhavo ca gahitoti puna diá¹-á¹-hadhammasamparÄ• yavasena taá¹ƒ vibhajitvÄ idhalokaâ€™â€™ _ntiÄ• di vuttaá¹ƒ \Be II 418/. idhalokanti ca sattasaá¹…khÄ• ravaseneva saá¹…khÄ• ravasena pariggahetvÄ• dassetuá¹ƒ, __ ``yampi me diá¹-á¹-haâ€™â€™ _ntiÄ• __aparitassanatthaá¹ƒ_ taá¹‡hÄ• paritassanÄ• ya anuppÄ• danatthaá¹ƒ. yassa diá¹-á¹-hadh abhÄ• vato, __ ``manussalokaá¹ƒ á¹-hapetvÄ• sesÄ• paralokÄ• nÄ• mÄ• â€™â€™ _ti vut ``idhalokaâ€™â€™ nti iminÄ•  sattalokassapi gahaá¹‡aá¹ƒ icchitaá¹ƒ. tesaá¹ƒ matena, ``ma á¹-hapetvÄ• â€™â€™ ti yojanÄ• .

<387> __allÄ«yasÄ«_ti attabhÄ• ve bhogesu ca apekkhaá¹ƒ karosÄ«ti attho. __evarÅ«pÄ« dhammasenÄ• patinÄ• kathitÄ• , evarÅ«pÄ«. __dhammakathÄ• na sutapubbÄ• _ti yathÄ•

paá¹-ikkhepo, na sukhumagambhÄ«rasuÃ±Ã±atÄ• paá¹-isaá¹ƒyuttatÄ• sÄ• maÃ±Ã±aá¹ƒ. te
_tiÄ• di.

__mayÄ• gatamaggameva anugacchasÄ«_ti dÄ• namayapuÃ±Ã±abhÄ• vasÄ• maÃ±Ã±aá
bodhisattadÄ• nabhÅ«taá¹ƒ dÄ• napÄ• ramitaá¹ƒ. __na paá¹-ibhÄ• tÄ«_ti ruccanavasena ci
tenÄ• ha __ ``na ruccatÄ«â€™â€™ _ti. tathÄ• hesa vaá¹-á¹-Ä• bhiratoti. ujumaggÄ• vahÄ•
panassa kathitapubbÄ• .

<388> esitaguá¹‡attÄ• esiyamÄ• naguá¹‡attÄ• ca isi, asekkhÄ• sekkhÄ• kalyÄ• á¹‡aput
saá¹…gho, tena nisevitanti __isisaá¹…ghanisevitaá¹ƒ_. kÄ• maá¹ƒ tassa vihÄ• rassa
gandhakuá¹-ipÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• divasena nisÄ«dananipajjanÄ• ya rukkhalatÄ• div
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• mahatÄ« ramaá¹‡Ä«yatÄ• attheva, sÄ• pana gehassitabhÄ•
na toseti; yathÄ• ariyÄ• naá¹ƒ nisevitabhÄ• venÄ• ti Ä• ha --- __ ``paá¹-hamagÄ• thÄ• ya je
kathetvÄ• â€™â€™ _ti. tenÄ• ha bhagavÄ• --- ``yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ•
(Dhp 98; Th 991; SN a I 261). apacayagÄ• minÄ« cetanÄ• sattÄ• naá¹ƒ suddhimÄ• vahatÄ
maggacetanÄ• â€™â€™ _ti. catunnaá¹ƒ ariyasaccÄ• naá¹ƒ viditakaraá¹‡aá¹-á¹-hena kilesÄ
vikkhambhanaá¹-á¹-hena ca __vijjÄ• , _ maggasammÄ• diá¹-á¹-hÄ«ti Ä• ha --- __ ``vijjÄ• ti n
__samÄ• dhipakkhiko dhammo_ nÄ• ma sammÄ• vÄ• yÄ• masatisamÄ• dhayo. tathÄ• hi v
samÄ• dhipakkhiko. sÄ«laá¹ƒ tassa atthÄ«ti __sÄ«la_nti Ä• ha --- __ ``sÄ«le patiá¹-á¹-hitass
uttamaâ€™â€™ _nti. __diá¹-á¹-hisaá¹…kappo_ti sammÄ• saá¹…kappo. tattha sammÄ• saá
vijjÄ• bhÄ• go \Be II 419/. tathÄ• \Ne II 199/ hi so paÃ±Ã±Ä• kkhandhasaá¹…gahitoti vucca
sammÄ• saá¹…kappo paÃ±Ã±Ä• kkhandhena saá¹…gahito, evaá¹ƒ vÄ• yÄ• masatiyo samA
--- __ ``dhammoti vÄ• yÄ• masatisamÄ• dhayoâ€™â€™ _ti. ``dhammoâ€™â€™ ti hi idha s
``evaá¹ƒ dhammÄ• te bhagavanto ahesuâ€™â€™ ntiÄ• dÄ«su (DN II 13; MN III 198; SN c
__vÄ• cÄ• kammantÄ• jÄ«vÄ• _ti sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• maggapariyÄ• pan
--- __ ``etena aá¹-á¹-haá¹…gikena maggenÄ• â€™â€™ _ti.

__upÄ• yenÄ• _ti yena vidhinÄ• ariyamaggo bhÄ• vetabbo, tena __samÄ• dhipakkhiyaá¹ƒ
maggadhammaÃ±ca. ``ariyaá¹ƒ vo, bhikkhave, sammÄ• samÄ• dhiá¹ƒ desessÄ• mi saupan
(MN III 136) hi vacanato sammÄ• samÄ• dhiÄ• dayo maggadhammÄ• pi samÄ• dhipakkhiy
bhÄ• veyyÄ• ti attho. __tatthÄ• _ti hetumhi bhummavacanaá¹ƒ. ariyamaggahetukÄ• hi satt
--- __ ``tasmiá¹ƒ ariyamagge visujjhatÄ«â€™â€™ _ti. __paÃ±cakkhandhadhammaá¹ƒ vicine
paÃ±cupÄ• dÄ• nakkhandhe vipasseyya. tesu hi vipassiyamÄ• nesu vipassanÄ• ukkaá¹ƒsa
dukkhasaccaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhÄ«yati, tadaggena samudayasaccaá¹
nirodhasaccaá¹ƒ sacchikiriyÄ• paá¹-ivedhena, maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena p
accantavisuddhiyÄ• sujjhati. tenÄ• ha --- __ ``evaá¹ƒ tesu catÅ«su saccesu visujjhatÄ«â€™
nimittatthe bhummavacanaá¹ƒ. saccesu vÄ• paá¹-ivijjhiyamÄ• nesÅ«ti vacanaseso.

__avadhÄ• raá¹‡avacana_nti vavatthÄ• panavacanaá¹ƒ, avadhÄ• raá¹‡anti attho. __sÄ• ri
avadhÄ• raá¹‡aá¹ƒ tassa sÄ• vakabhÄ• vato sÄ• vakesu sÄ• riputtova seyyoti imamatthaá¹
__kilesaupasamenÄ• _ti iminÄ• mahÄ• therassa tÄ• diso kilesÅ«pasamoti dasseti, yassa s
pÄ• ramippatti ahosi. yadi evaá¹ƒ --- ``yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€
tesaá¹ƒ tesaá¹ƒ buddhÄ• naá¹ƒ sÄ• sane paÃ±Ã±Ä• ya pÄ• ramippattasÄ• vakavasenetaá¹
atha vÄ• --- ``natthi vimuttiyÄ• nÄ• nattaâ€™â€™ nti (Sv-pá¹- III 141; Vibh-má¹-
suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•) vacanato sÄ• vakehi vimuttipaÃ±Ã±Ä• mattaá¹ƒ sand
--- __ ``pÄ• raá¹…gatoti nibbÄ• naá¹ƒ gatoâ€™â€™ _tiÄ• di. sesaá¹ƒ suviÃ±Ã±eyyameva.

anÄ• thapiá¹‡á¸• ikovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. channovÄ• dasuttavaá¹‡á¹‡anÄ•

<389> __channo_ti \Ne II 200/ \Be II 420/ idaá¹ƒ tassa nÄ• manti Ä• ha __ ``evaá¹ƒnÄ• ma
yassa pana satthÄ• rÄ• parinibbÄ• nakÄ• le brahmadaá¹‡á¸• o Ä• á¹‡atto, ayaá¹ƒ so na ho
``na abhinikkhamanaá¹ƒ nikkhantattheroâ€™â€™ _ti, lokanÄ• thassa abhinikkhamanakÄ• l
attho. __gilÄ• napucchakÄ• _ti gilÄ• nassa pucchanakÄ• , gilÄ• nabhÄ• vassa avatthaá¹ƒ s
hiá¹ƒsanato __sattha_nti Ä• ha __ ``jÄ«vitahÄ• rakasatthaâ€™â€™ _nti.

<390> upavajjaá¹ƒ etassa natthÄ«ti __anupavajjaá¹ƒ, _ karajakÄ• yaá¹ƒ katvÄ• Ä• yatiá¹ƒ
tenÄ• ha __ ``anuppattikaâ€™â€™ _nti.

<391> __khayavayaá¹ƒ Ã±atvÄ• _ti saá¹…khÄ• ragataá¹ƒ khaá¹‡abhaá¹…gaá¹ƒ netvÄ• Ã
__netaá¹ƒ mamÄ• _ti dukkhato samanupassanÄ• saá¹…khÄ• resu diá¹-á¹-hesu mamaá¹ƒk
aniccato samanupassanÄ• aniccato tesu diá¹-á¹-hesu ahaá¹ƒkÄ• rÄ• bhÄ• vato. __na mes
samanupassanÄ• anattato tesu diá¹-á¹-hesu attaggÄ• hÄ• bhÄ• vatoti Ä• ha --- __ ``netaá¹
samanupassÄ• mÄ«â€™â€™ _ti.

<393> __tasmÄ• puthujjano_ti yasmÄ• ariyo sabbaso pariÃ±Ã±Ä• tavatthuko dukkhaveda
asakkonto nÄ• ma natthi, tasmÄ• puthujjano, kevalaá¹ƒ pana adhimÄ• neneva --- ``nÄ• bhi
pariciá¹‡á¹‡o me satthÄ• , nirodhaá¹ƒ disvÄ• â€™â€™ ti vadatÄ«ti adhippÄ• yo. __idampÄ
calitaâ€™â€™ ntiÄ• di. taá¹‡hÄ• nissitabhÄ• vena hi Ä• yasmÄ• channo mÄ• raá¹‡antikaá
asakkonto ito cito parivattanto calati vipphandati, tasmÄ• ``nissitassa calitaâ€™â€™ ntiÄ• c
manasikÄ• tabbaá¹ƒ, tena idaá¹ƒ sabbaá¹ƒ taá¹ƒ vipphanditaá¹ƒ na bhavissatÄ«ti adhippÄ•
kÄ• lapariyÄ• yopi hoti, na kÄ• lavisesavÄ• cako evÄ• ti Ä• ha --- __ ``niccakappanti niccak
appahÄ«nataá¹‡hÄ• diá¹-á¹-hiko puggalo taá¹ƒnissito allino, evaá¹ƒ tÄ• hipi nissito amuttab
``taá¹‡hÄ• diá¹-á¹-hÄ«hi nissitassÄ• â€™â€™ _ti. __calita_nti yathÄ• yathÄ• asamÄ• radc
Ä• dÄ«navavasena calantaá¹ƒ pana yasmÄ• ariyassa vinaye virÅ«paá¹ƒ calitaá¹ƒ nÄ• ma

``vipphanditaá¹ƒ hotÄ«â€™â€™ _ti. tÄ• dise pana \Be II 421/ papaÃ±cavikkhambhanavase
201/ asati bhÄ• vanÄ• ya vÄ«thipaá¹-ipannatÄ• ya kilesapaá¹-ippassaddhi eva hotÄ«ti Ä• ha
passaddhÄ«â€™â€™ ti. tena vuttaá¹ƒ --- __ ``kilesapassaddhi nÄ• ma hotÄ«â€™â€™ _ti.

bhavantaraá¹ƒ disvÄ• namanaá¹-á¹-hena __nati_. tenÄ• ha --- __ ``natiyÄ• asatÄ«ti bhava
Ä• layanikantipariyuá¹-á¹-hÄ• nesu asatÄ«â€™â€™ _ti. __paá¹-isandhivasena Ä• gati nÄ• n
paá¹-isandhiggahaá¹‡avasena bhavantarato idheva Ä• gamanaá¹ƒ nÄ• ma, __cutivasena_
bhavantarassa __gamanaá¹ƒ nÄ• ma na hoti_ Ä• gatigatiyÄ• asati katÅ«pacitassapi kamm
pavattiyÄ• abhÄ• vato. __cavanavasenÄ• _ti nibbattabhavato cavanavasena __cuti, _ Ä• y
upapÄ• to na hoti. yato gati Ä• gati cavanaá¹ƒ upapÄ• to na hoti, tato eva nevidha, na huraá
ubhayamantarena, kÄ• yassa gatiyÄ• Ä• gatiyÄ• ca abhÄ• vato sabbaso cutÅ«papÄ• to na
á¹-hitoti vattabbo. na paraloke á¹-hitoti vattabbo, na ubhayamantarena á¹-hitoti vattabbo. ten
``nayidha lokeâ€™â€™ _tiÄ• di. tattha idhalokaparalokavinimuttassa saá¹ƒsaraá¹‡apadesa
ubhayamantarenÄ• â€™â€™ ti vuttoti ubhayapariyÄ• panno na hotÄ«ti paá¹-ikkhipanto, __
hotÄ«â€™â€™ _ti Ä• ha. __ayameva anto_ti yo idhaloke paraloke ca abhÄ• vo avijjamÄ• n
sakalassa dukkhamÅ«lassa anto pariyosÄ• naá¹ƒ.

<394> __kaá¹‡á¹-hanÄ• á¸·iá¹ƒ chindÄ«_ti nÄ• á¸·iá¹ƒ chindituá¹ƒ Ä• rabhi. __tasmiá¹ƒ_ ch
Ä• raddhakkhaá¹‡e chedo ca vattati; __maraá¹‡abhayaÃ±ca okkami_ avÄ«tarÄ• gabhÄ• va
upaá¹-á¹-hÄ• ti_. ``sopi nÄ• ma sabrahmacÄ• rÄ«naá¹ƒ anupavajjataá¹ƒ byÄ• karitvÄ• sarÄ
marissatÄ«â€™â€™ ti saá¹ƒviggamÄ• naso __saá¹…khÄ• re_ aniccÄ• divasena __parigga
pubbe bahuso vipassanÄ• ya udayabbayaÃ±Ä• á¹‡aá¹ƒ pÄ• vitattÄ• tÄ• vadeva arahattaá¹
arahattaphalapaccavekkhaá¹‡Ä• nantaraá¹ƒ kaá¹‡á¹-hanÄ• á¸·icchedapaccayÄ• jÄ«vitanir
parinibbÄ• yi_. na hi antimabhavikassa arahattaá¹ƒ appatvÄ• jÄ«vitantarÄ• yo hoti. __thera
channattherassa. __byÄ• karaá¹‡enÄ• _ti hetumhi karaá¹‡avacanaá¹ƒ ``byÄ• karaá¹‡ena h
tannimittaÃ±hi thero vÄ«riyaá¹ƒ \Be II 422/ paggaá¹‡hanto vipassanaá¹ƒ ussukkÄ• peti. __in
bhanteâ€™â€™ tiÄ• divacanena. __thero_ti Ä• yasmÄ• sÄ• riputtatthero. __pucchatÄ«_ti,
kulasaá¹ƒsaggapasuto kathaá¹ƒ parinibbÄ• yissatÄ«ti pucchati. ``pubbe kulesu saá¹ƒsaá¹-á
sabrahmacÄ• rÄ«naá¹ƒ paÃ±Ã±Ä• tassapi __imasmiá¹ƒ_ ``honti hete sÄ• riputtÄ• â€™â€™
vutta-__á¹-á¹-hÄ• ne asaá¹ƒsaá¹-á¹-habhÄ• vo pÄ• kaá¹-o ahosi_. pakkampi nipakkaá¹ƒ viy
sammÄ• paá¹-ipajjamÄ• nÄ• pi keci asaÃ±Ã±atÄ• upaá¹-á¹-hahanti. sesaá¹ƒ suviÃ±Ã±eyya

channovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. puá¹‡á¹‡ovÄ• dasuttavaá¹‡á¹‡anÄ•

<395> anantarasutte \Ne II 202/ ``paá¹-isallÄ• nÄ• ti phalasamÄ• pattitoâ€™â€™ ti vuttaá¹
dhammasenÄ• patino ariyavihÄ• rassa adhippetattÄ• , idha pana akatakiccassa paá¹-isallÄ•

Ä• ha --- __ ``paá¹-isallÄ• nÄ• ti ekÄ«bhÄ• vÄ• â€™â€™ _ti. ``cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ•
viÃ±Ã±eyyarÅ«paá¹ƒ vijÄ• nantassa dvÄ• rabhÅ«taá¹ƒ cakkhunti ubhayaá¹ƒ ajjhattikaá¹ƒ bA
abhinanditÄ• disÄ• maÃ±Ã±ena __taÃ±ce_ti ettha __taá¹ƒ_-saddena ekajjhaá¹ƒ paccÄ• ma
``taÃ±ceti taá¹ƒ cakkhuÃ±ceva rÅ«paÃ±cÄ• â€™â€™ _ti. yaá¹ƒ panettha viÃ±Ã±eyyasadde
taá¹ƒ sampayuttadhammÄ• ti tadubhayaá¹ƒ, ``manoviÃ±Ã±eyyÄ• dhammÄ• â€™â€™ ti pa
gahitaá¹ƒ. esa nayo sesesupi. __samodhÄ• nenÄ• _ti sahÄ• vaá¹-á¹-hÄ• nena, cittena nand
pavattiyÄ• cittasahuppattiyÄ• ti attho. tenÄ• ha --- ``uppajjati nandÄ«â€™â€™ ti. __paÃ±ca
samodhÄ• na_nti paÃ±cakkhandhasaá¹…khÄ• tassa dukkhasaccassa paccavokÄ• re sahap
uppajjamÄ• naá¹ƒ channaá¹ƒ dvÄ• rÄ• naá¹ƒyeva vasena uppajjati, tathÄ• samudayoti, tas
dvÄ• resÅ«â€™â€™ _tiÄ• di. kilesavaá¹-á¹-assa kammavaá¹-á¹-assa vipÄ• kavaá¹-á¹-assa
``vaá¹-á¹-aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassetÄ«â€™â€™ _ti. __dutiyanaye_ti ``santi ca kh
dutiye desanÄ• naye. __pÄ• á¹-iyekko anusandhÄ«_ti na yathÄ• nusandhi nÄ• pi ajjhÄ• say
pucchÄ• nusandhissa pana idha sambhavo eva natthÄ«ti. __sattasu á¹-hÄ• nesÅ«_ti akkos
pÄ• á¹‡ippahÄ• re leá¸• á¸• uppahÄ• re daá¹‡á¸• appahÄ• re satthappahÄ• re jÄ«vitÄ• vord
``bhaddakÄ• vatimeâ€™â€™ tiÄ• dinÄ• khantipaá¹-isaá¹ƒyuttaá¹ƒ __sÄ«hanÄ• daá¹ƒ nad

<396> __caá¹‡á¸• Ä• _ti \Be II 423/ kodhanÄ• , tena dÅ«sitacittatÄ• ya duá¹-á¹-hÄ• ti vuttÄ
pÄ• pÄ• . __pharusÄ• _ti Ä«sakampi pasÄ• dasinehÄ• bhÄ• vena luddÄ• . pharusavacanat
tathÄ• bhÅ«tÄ• pana luddÄ• nÄ• ma honti, tasmÄ• vuttaá¹ƒ __ ``kakkhaá¸·Ä• â€™â€™ _
``hatthacchedaá¹ƒ nÄ• sikacchedaâ€™â€™ nti evamÄ• diá¹ƒ idaÃ±ca aniá¹-á¹-haá¹ƒ kariss
tajjessanti.

__ghaá¹-ikamuggarenÄ• _ti daá¹‡á¸• Ä• naá¹ƒ kira aggapasse ghaá¹-Ä• kÄ• raá¹ƒ dassent
``ghaá¹-ikamuggaroâ€™â€™ ti vuccati. __ekatodhÄ• rÄ• dinÄ• _ satthena karavÄ• lakhagg
``indriyasaá¹ƒvarÄ• dÄ«naá¹ƒ etaá¹ƒ nÄ• maâ€™â€™ _nti vatvÄ• yattha yattha indriyasaá
vuttÄ• , taá¹ƒ pÄ• á¹-hapadesaá¹ƒ dassento __ ``saccenÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne II
indriyÄ• ni dameti saá¹ƒvaretÄ«ti __indriyasaá¹ƒvaro, _ damo. rÄ• gÄ• dipÄ• padhamme da
paÃ±Ã±Ä• . pÄ• á¹‡Ä• tipÄ• tÄ• dikammakilese dameti upasameti vikkhambhetÄ«ti __damo
byÄ• pÄ• davihesÄ• dike dameti vinetÄ«ti __damo_ti Ä• ha --- __ ``imasmiá¹ƒ pana sutte kh
veditabbÄ• â€™â€™ _ti. __upasamoti tasseva_ damassa __vevacanaá¹ƒ, _ tasmÄ• damo
vinayanaá¹-á¹-hena tesaá¹ƒyeva upasamanaá¹-á¹-hena upasamo cÄ• ti __damÅ«pasamo, _

<397> tattha khantiyaá¹ƒ katÄ• dhikÄ• ro taá¹ƒ janapadaá¹ƒ gantvÄ• mahÄ• janassa avas
apadÄ• naá¹ƒ samudÄ• gamato paá¹-á¹-hÄ• ya vibhÄ• vetuá¹ƒ, __ ``ko panesa puá¹‡á¹‡oâ
__etthÄ• _ti etasmiá¹ƒ sunÄ• parantajanapade. __asappÄ• yavihÄ• ra_nti bhÄ• vanÄ• bhiy
vihÄ• raá¹ƒ.

__dve bhÄ• taro_ti avibhattasÄ• pateyyÄ• avibhattavohÄ• rasaá¹ƒyogÄ• . tenÄ• ha __ ``te

__janapadacÄ• rikaá¹ƒ caranto_ bhaá¹‡á¸• aá¹ƒ gahetvÄ• janapadesu vikkayaá¹ƒ karonto.

``buddhapÅ«jaá¹ƒ dhammapÅ«jaá¹ƒ saá¹…ghapÅ«jaá¹ƒ karissÄ• mÄ• â€™â€™ ti __tanni
aá¹-á¹-hÄ• sÄ«_ti, ``buddhoâ€™â€™ ti vacanaá¹ƒ assutapubbaá¹ƒ sotapathaá¹ƒ upagataá¹
pÄ«tisomanassaá¹ƒ samuá¹-á¹-hÄ• pentaá¹ƒ pÄ«tisamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«pehi chav
aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. __vissajjita_nti vikkiá¹‡anavasena viniyojitaá¹ƒ.
__kammaá¹-á¹-hÄ• naá¹ƒ na upaá¹-á¹-hÄ• tÄ«_ti bhÄ• vanÄ• vÄ«thiá¹ƒ na otarati. __mayha
kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya sappÄ• yo upakÄ• ro na hoti.

__koci_ \Be II 424/ __caá¹…kamituá¹ƒ samattho nÄ• ma natthi_ mahatÄ• samuddavÄ«cisa
bhÄ• vanÄ• manasikÄ• rassa anabhisambhuá¹‡anato. tenÄ• ha __ ``samuddavÄ«ciyoâ€™
makuá¸·avihÄ• ro.

__uttamajavena gacchamÄ• nÄ• _ yathÄ• dhippetaá¹ƒ maggaá¹ƒ atikkamitvÄ• __aÃ±Ã±at

__uppÄ• dikaá¹ƒ uá¹-á¹-hÄ• petvÄ• _ti mahÄ• vÄ• tamaá¹‡á¸• alasamuá¹-á¹-hÄ• panena ta
saá¹ƒkhobhento mahantaá¹ƒ uppÄ• daá¹ƒ uá¹-á¹-hapetvÄ• .

thero, ``amhe Ä• vajjeyyÄ• thÄ• â€™â€™ ti kaniá¹-á¹-hassa vacanaá¹ƒ saritvÄ• antaranta
II 204/ tadÄ• pi Ä• vajjeti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- __ ``tasmiá¹ƒyeva khaá¹‡e Ä• vajjitv
__sammukhe_ti sÄ«saá¹-á¹-hÄ• ne. __paá¹-ivedesu_nti pavedesuá¹ƒ, upÄ• sakÄ• mayanti
__iminÄ• _ti iminÄ• mayhaá¹ƒ pariccattakoá¹-á¹-hÄ• sena. __maá¹‡á¸• alamÄ• á¸·a_nti
muá¹‡á¸• amaá¹‡á¸• alamÄ• á¸·asadisaá¹ƒ paá¹-issayaá¹ƒ. __paricÄ• rakÄ• _ti avasesagÄ

saccabandhassa okÄ• saá¹ƒ karonto __ ``ekÅ«napaÃ±casatÄ• naâ€™â€™ _nti Ä• ha. __t
aggahesi, _ tena so thero paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantÄ• naá¹ƒ etadagge á¹-hapito

__vÄ• á¹‡ijagÄ• maá¹ƒ gantvÄ• _ti vÄ• á¹‡ijagÄ• masamÄ«paá¹ƒ gantvÄ• . __buddhakolÄ
sattÄ• naá¹ƒ uppajjanakutÅ«halaá¹ƒ.

__mahÄ• gandhakuá¹-iyaá¹ƒyevÄ• _ti jetavanamahÄ• vihÄ• re mahÄ• gandhakuá¹-iyaá¹ƒy
upaá¹-á¹-hÄ• tabbaá¹ƒ.

__gandhakaá¹-á¹-hÄ• nÄ«_ti candanaagarusalaá¸·Ä• dÄ«ni sugandhakaá¹-á¹-hÄ• ni. sesaa

puá¹‡á¹‡ovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. nandakovÄ• dasuttavaá¹‡á¹‡anÄ•

<398> __saá¹…ghassa_ \Ne II 205/ __bhÄ• raá¹ƒ akÄ• si_ upÄ• yena nandakattherassa o
bhikkhunÄ«naá¹ƒ vinayatthaá¹ƒ. tenÄ• ha __ ``imaá¹ƒ panÄ• â€™â€™ _tiÄ• di. pariyÄ• yat
__pariyÄ• yo, _ paá¹-ipÄ• á¹-Ä«ti Ä• ha --- __ ``pariyÄ• yenÄ• ti vÄ• renÄ• â€™â€™ _ti. __
__vadÄ• pesi_ aÃ±Ã±ehi attano anokÄ• sabhÄ• vaá¹ƒ. __pariyÄ• yena ovadantÄ«_ti ovadit
vÄ• rena ovadanti. idaá¹ƒ pariyÄ• yena ovadanaá¹ƒ. __cittaá¹ƒ ekaggaá¹ƒ hoti pasÄ«dati_ p
gÄ• ravabahumÄ• nena gehassitapemavasena.

__gotamÄ«_ti mahÄ• pajÄ• patigotamÄ«. __seá¹-á¹-hissÄ• _ti bÄ• rÄ• á¹‡asiseá¹-á¹-hino.

__te_ti paccekabuddhe. __kiá¹ƒ nu khoti pucchi_ ciratarakÄ• laá¹ƒ puÃ±Ã±akiriyÄ• ya parib
paccekabuddhesu ca gÄ• ravabahumÄ• natÄ• ya. __duggatehipi sakkÄ• kÄ• tu_nti duggat
kuá¹-i tumhÄ• kaá¹ƒ vasituá¹ƒ sakkÄ• ti pucchi.

__hatthakammaá¹ƒ dethÄ• _ti hatthakammaá¹ƒ katvÄ• dethÄ• ti attho. __Ä• nisaá¹ƒsaá¹ƒ
``tÄ• disÄ• naá¹ƒ mahesÄ«naá¹ƒ kataá¹ƒ veyyÄ• vaccaá¹ƒ amhÄ• kampi dÄ«gharattaá¹ƒ hi
nÄ• ma mahapphalaá¹ƒ mahÄ• nisaá¹ƒsaá¹ƒ nibbattaá¹-á¹-hÄ• ne mahÄ• sampattiÄ• vahaa
Ä• nisaá¹ƒsaá¹ƒ Ä• cikkhitvÄ• . __gÄ• á¸·hena ovÄ• dena tajjetvÄ• _ti, ``imesu nÄ• ma karo
karosi, mama jeá¹-á¹-hakadÄ• sassa bhariyabhÄ• vaá¹ƒ na jÄ• nÄ• si. sabbehipi kariyamÄ•
akaraá¹‡e tuyhaá¹ƒ idaÃ±cidaÃ±ca dukkhaá¹ƒ Ä• gamissatÄ«â€™â€™ ti bhayena tajjetvÄ•
hutvÄ• _ti sataá¹ƒ sataá¹ƒ dÄ• saputtÄ• ekajjhaá¹ƒ hutvÄ• ekaÃ±ca ekaÃ±ca kuá¹-iá¹ƒ kat
__caá¹…kamanÄ• diparivÄ• ra_nti
caá¹…kamanarattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nabhojanÄ• diparivÄ• raá¹-á¹-hÄ• nasahitaá¹
upaá¹-á¹-hÄ• petvÄ• . __vissajjÄ• pesÄ«_ti pariccajÄ• pesi. __parivattÄ• petvÄ• _ti cetÄ• pe
sahassagghanikÄ• ni ticÄ«varÄ• ni katvÄ• adÄ• si. __kÄ• lena kÄ• la_nti kÄ• le kÄ• le, kisn
__rajje á¹-hitassÄ• _ti sabbabhÅ«tÅ«pakÄ• rarajje á¹-hitassa.

__nandakattheropÄ«_ti tadÄ• jeá¹-á¹-hakadÄ• so etarahi nandakatthero pabbajitvÄ• araha
__jeá¹-á¹-hakadÄ• sidhÄ«tÄ• \Ne II 206/ ... pe ... aggamahesiá¹-á¹-hÄ• ne á¹-hitÄ• _ti mahÄ
sandhÄ• ya vadati. __ayamÄ• yasmÄ• nandako_ti ayameva samudÄ• gamato Ä• yasmÄ•
bhikkhuniyo_ti etÄ• vatÄ• samudÄ• gamato paÃ±casatÄ• bhikkhuniyo.

<399> __hetunÄ• _ti \Be II 426/ Ã±Ä• yena aviparÄ«tapaá¹-ipattiyÄ• . pubbabhÄ• gÄ• hi p
pacchimÄ• ya kÄ• raá¹‡aá¹ƒ. __yÄ• thÄ• vasarasato diá¹-á¹-ha_nti yathÄ• bhÅ«tasabhÄ• v

<401> __taá¹ƒ sabhÄ• vaá¹ƒ taá¹ƒsabhÄ• va_nti tassÄ• vedanÄ• ya paccayabhÄ• vena a

<403> __paá¹-hamataraá¹ƒyeva aniccÄ• _ti tassÄ• pi chÄ• yÄ• ya aniccabhÄ• vo paá¹-har

kadÄ• ci aniccaá¹ƒ nissÄ• ya pavattaá¹ƒ kiÃ±ci niccaá¹ƒ nÄ• ma atthÄ«ti.

<404> __anupahanitvÄ• _ti avinÄ• setvÄ• . kathaá¹ƒ pana maá¹ƒsakÄ• yaá¹ƒ cammakÄ• y
kantanaá¹ƒ hotÄ«ti byatirekamukhena dassetuá¹ƒ, __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. _
alliyÄ• pento_ti camme laggÄ• pento cammapaá¹-ibaddhaá¹ƒ karonto. __cammaá¹ƒ baddha
phÄ• lento cammabaddhe katvÄ• . __evaá¹ƒ akatvÄ• _ti evaá¹ƒ maá¹ƒsacammakÄ• yÄ• na
vilimaá¹ƒsÄ• divikantanena aÃ±Ã±amaÃ±Ã±aá¹ƒ vivecetvÄ• . tattha __vilimaá¹ƒsa_nti camm
paá¹-icchannakilomakanti ca vadanti. __nhÄ• rÅ«_ti sukhumanhÄ• ru. __bandhana_nti cam
sambandhaá¹ƒ. tenÄ• ha --- __ ``sabbacamme laggavilipanamaá¹ƒsamevÄ• â€™â€™ _ti. _
citte jÄ• tattÄ• sattasantÄ• nantogadhatÄ• ya abbhantarabhÅ«takilesameva.

<405> __tajjaá¹ƒ vÄ• yÄ• ma_nti nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. tathÄ• hi purisena
chindite chejjaá¹-á¹-hÄ• nassa sallakkhaá¹‡aá¹ƒ icchitabbaá¹ƒ, tassa paá¹-ighÄ• tabhÄ• vo
kÄ• yapariá¸·Ä• hÄ• bhÄ• vo icchitabbo, tassa avaá¹-á¹-hÄ• naá¹ƒ icchitabbaá¹ƒ, kiccantare
icchitabbaá¹ƒ, evaá¹ƒ paÃ±Ã±Ä• ya kilese chindantassa yogino vÄ«riyabalena saddhiá¹ƒ
sati-pÄ«ti-passaddhi-samÄ• dhi-upekkhÄ• sambojjhaá¹…gaá¹ƒ icchitabbanti Ä• ha --- __ ``e
pe ... sakkotÄ«â€™â€™ _ti.

<407> __tena kÄ• raá¹‡enÄ• _ti yena tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ sÄ• dhammadesanÄ• s
pana ajjhÄ• sayena paripuá¹‡á¹‡asaá¹…kappÄ• na jÄ• tÄ• yeva; puna tathÄ• desanÄ• ya
II 207/ paripuá¹‡á¹‡asaá¹…kappÄ• bhavissanti; tena kÄ• raá¹‡ena tvampi tÄ• bhikkhuniyo
ovadeyyÄ• sÄ«ti.

<415> __sabbapacchimikÄ• _ti \Be II 427/ sabbÄ• saá¹ƒ kaniá¹-á¹-hÄ• sotÄ• pannÄ• , ana
natthÄ«ti attho. tenÄ• ha --- __ ``sesÄ• pana ... pe ... khÄ«á¹‡Ä• savÄ• cÄ• â€™â€™ _ti. _
akhÄ«á¹‡Ä• savÄ• pi tÄ• disÄ• bhikkhunÄ« atthi. evaá¹ƒ sati sukkhavipassakabhÄ• venapi
ariyassa vinaye aparipuá¹‡á¹‡asaá¹…kappÄ• vÄ• ti adhippÄ• yena codeti, __ ``kathaá¹ƒ
paripuá¹‡á¹‡asaá¹…kappÄ• â€™â€™ _ti? itaro ajjhÄ• sayapÄ• ripÅ«riyÄ• ti kÄ• raá¹‡aá¹ƒ
_tiÄ• dinÄ• tamatthaá¹ƒ vivarati. __ajjhÄ• sayapÄ• ripÅ«riyÄ• _ti tattha adhippÄ• yapÄ• rip
guá¹‡apÄ• ripÅ«riyÄ• ti adhippÄ• yo. tenÄ• ha __ ``kadÄ• nu khoâ€™â€™ _tiÄ• di. etena
pÄ• dakajjhÄ• nasammasitajjhÄ• nÄ• naá¹ƒ visadisatÄ• ya puggalassa vipassanÄ• kÄ• le p
ariyamagge bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gÄ• naá¹ƒ visesatÄ• ti ayamattho dÄ«pito
suviÃ±Ã±eyyameva.

nandakovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<416> __vimuttiá¹ƒ_ \Ne II 208/ __paripÄ• centÄ«_ti kilesÄ• naá¹ƒ paá¹-ippassaddhivimutti
sabbaso pÄ• centi sÄ• dhenti nibbÄ• pentÄ«ti __vimuttiparipÄ• canÄ«yÄ• . dhammÄ• _ti kÄ
__ ``visuddhikÄ• raá¹‡avasenÄ• â€™â€™ _ti, arahattasaá¹…khÄ• tÄ• ya visuddhiyÄ• sam
saddhindriyÄ• dayo visujjhamÄ• nÄ• maggapaá¹-ipÄ• á¹-iyÄ• va sabbaso assaddhiyÄ• dÄ«
aggaphalavimuttiá¹ƒ sampÄ• denti. tesaá¹ƒ pana visuddhi bÄ• laparivajjanena paá¹‡á¸• itap
pasÄ• dÄ• vahadhammapaccavekkhaá¹‡Ä• ya ca hoti. tato idha pannarasa dhammÄ• adhi
``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __assaddhe puggale_ti saddhÄ• rahite puggale. te hi nissÄ• ya na kadÄ• ci saddhÄ•
pana diá¹-á¹-hÄ• nugatiÄ• pajjanena aÃ±Ã±adatthu asaddhiyameva vaá¸• á¸• hati, tasmÄ•
dÅ«rato vajjetabbÄ• . __assaddhiya_nti ca saddhÄ• ya paá¹-ipakkhabhÅ«tÄ• asaddheyyav
adhimuccanÄ• kÄ• rena pavattÄ• saá¹ƒkilesadhammÄ• veditabbÄ• . __saddhe puggale_ti
nissÄ• ya saddheyyavatthusmiá¹ƒ anuppannÄ• uppajjati, uppannÄ• bhiyyobhÄ• vaá¹ƒ vep
__saddheyyavatthÅ«_ti ca buddhÄ• dÄ«ni ratanÄ• ni kammakammaphalÄ• ni ca. __sevato_
saddhÄ• sampadaá¹ƒ uppÄ• detuá¹ƒ vaá¸• á¸• hetuÃ±ca nisevato. sesapadÄ• ni tasseva ve
upasaá¹…kamato. __bhajato_ tesaá¹ƒ paá¹-ipattiyaá¹ƒ bhattiá¹ƒ kubbato. __payirupÄ• sato
ovÄ• dÄ• nusÄ• sanikaraá¹‡avasena upaá¹-á¹-hahato. __pasÄ• danÄ«yasuttantÄ• _ nÄ• m
buddhÄ• diguá¹‡apaá¹-isaá¹ƒyuttÄ• pasÄ• dÄ• vahÄ• sampasÄ• danÄ«yasuttÄ• dayo. te
anuppannÄ• pasannÄ• upajjati, uppannÄ• bhiyyobhÄ• vaá¹ƒ vepullaá¹ƒ \Be II 428/ Ä• paj
tÄ«hÄ• kÄ• rehÄ«_ti imehi yathÄ• vuttehi tÄ«hi kÄ• raá¹‡ehi. paá¹-ipakkhadÅ«rÄ«bhÄ• vato
Ä• sevanaá¹ƒ bhÄ• vanaá¹ƒ labhanti. __saddhindriyaá¹ƒ visujjhati_ maggaphalÄ• vahabhÄ•
pÄ• puá¹‡Ä• ti. iminÄ• nayena sesapadesupi attho veditabbo.

ayaá¹ƒ pana viseso --- __kusÄ«te_ti alase sammÄ• paá¹-ipattiyaá¹ƒ nikkhittadhure. __Ä• ra
paggahitavÄ«riye sammÄ• paá¹-ipanne. __sammappadhÄ• ne_ti anuppannÄ• naá¹ƒ akusal
pavatte cattÄ• ro upÄ• yappadhÄ• ne. __paccavekkhato_ paá¹-ipattiá¹ƒ avekkhato. te hi pa
abhibhavitvÄ• \Ne II 209/ sammadeva Ä• rambhadhÄ• tuÄ• di anuppannÄ• naá¹ƒ vidhinÄ•
bhiyyobhÄ• vÄ• ya saá¹ƒvattati. __asamÄ• hite_ bhantamigabhantagoá¹‡asappaá¹-ibhÄ• g
upacÄ• rasamÄ• dhinÄ• appanÄ• samÄ• dhinÄ• ca sammadeva samÄ• hitacitte. __jhÄ• n
savitakkasavicÄ• rÄ• dijhÄ• nÄ• ni paá¹-hamÄ• divimokkhe ca. tesaÃ±hi paccavekkhaá¹‡Ä•
samÄ• dhÄ• nÄ• ya saá¹ƒvattati. __duppaÃ±Ã±e_ti nippaÃ±Ã±e, ariyadhammassa
uggahaparipucchÄ• savanasammasanÄ• bhÄ• vena sabbaso paÃ±Ã±Ä• rahite ca. __paÃ±
ceva maggapaÃ±Ã±Ä• ya ca samannÄ• gate. __gambhÄ«raÃ±Ä• á¹‡acariya_nti gambhÄ«r
khandhÄ• yatanadhÄ• tusaccapaá¹-iccasamuppÄ• dÄ• dibhedaá¹ƒ Ã±Ä• á¹‡assa caritabba
gambhÄ«raÃ±Ä• á¹‡assa cariyaá¹ƒ pavattati. tattha hi paccavekkhaá¹‡Ä• sammohaá¹ƒ vid
paÃ±Ã±Ä• ya uppÄ• dÄ• ya bhiyyobhÄ• vÄ• ya saá¹ƒvattati. __suttantakkhandhe_ti suttasa

pubbe saddhindriyÄ• dÄ«naá¹ƒ visuddhikÄ• raá¹‡Ä• ni, ``vimuttiparipÄ• canÄ«yÄ• dhamm

saddhÄ• dike aÃ±Ã±e ca dhamme dassento, __ ``aparepÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha
vimuttiparipÄ• canÄ«yatÄ• dassitÄ• eva, aniccasaÃ±Ã±Ä• dÄ«naá¹ƒ \Be II 429/ pana vimu
vattabbameva natthi vipassanÄ• bhÄ• vato. tenÄ• ha --- __ ``ime paÃ±ca nibbedhabhÄ• giy
__kalyÄ• á¹‡amittatÄ• dayo_ti kalyÄ• á¹‡amittatÄ• sÄ«lasaá¹ƒvaro abhisallekhakathÄ• vÄ
paÃ±Ã±Ä• ime kalyÄ• á¹‡amittatÄ• dayo paÃ±ca dhammÄ• . ayamettha saá¹…khepo, vitth
``meghiyasuttasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒâ€™â€™ _ (Ud-a 31) vuttanayena veditabbo. __lo
buddhaveneyyasattalokaá¹ƒ buddhacakkhunÄ• visesato olokentassa.

<419> Ä• yasmato rÄ• hulassa indriyÄ• naá¹ƒ paripakkattÄ• saddhiá¹ƒ paá¹-á¹-hapitapatth
udikkhamÄ• nÄ• tiá¹-á¹-hanti, --- ``kadÄ• nu kho uttari Ä• savÄ• naá¹ƒ khaye vinessatÄ«â€
satthÄ• evaá¹ƒ parivitakkesi, tÄ• vadeva samÄ• najjhÄ• sayatÄ• ya sabbakÄ• laá¹ƒ taá¹…k
devatÄ• yo taá¹ƒ samavÄ• yaá¹ƒ disvÄ• ekasmiá¹ƒ andhavanasmiá¹ƒyeva sannipatitÄ• . up
dÄ«ghanakhaparibbÄ• jakassa catusaccadhammesu dassanakiccena pavatto sotÄ• pattima
II 2.30) __paá¹-hamamaggo ``dhammacakkhuâ€™â€™ nti vutto, _ tassa dassanatthassa sÄ
pana phalaÃ±Ä• á¹‡Ä• ni heá¹-á¹-himÄ• ni tÄ«á¹‡i sÄ• tisayÄ• nÄ«ti __brahmÄ• yusutte_ (N
phalÄ• ni ``dhammacakkhuâ€™â€™ nti vuttÄ• ni_. idaá¹ƒ panettha Ä• yasmato rÄ• hulassa
phalaÃ±Ä• á¹‡aÃ±ca dassanattho sÄ• tisayo, tÄ• hi ca devatÄ• hi yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ adhi
sÄ• tisayamevÄ• ti vuttaá¹ƒ --- __ ``imasmiá¹ƒ sutte cattÄ• ro maggÄ• , cattÄ• ri ca phalÄ• n
II 210/ __veditabbÄ• nÄ«â€™â€™ _ti. kiá¹ƒ pana sÄ• vakÄ• naá¹ƒ saccÄ• bhisamayaÃ±Ä•
atthi. so ca kho pubbabhÄ• ge vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya pavattiyÄ• kÄ• ravises
visesamattÄ• . svÄ• yamattho __abhidhamme_ ``no ca kho yathÄ• diá¹-á¹-hippattassÄ• â€
diá¹-á¹-hippattassa kilesappahÄ• naá¹ƒ pati visesakittanena dÄ«petabbo. kiá¹ƒ pana Ä• yas
devatÄ• sabbÄ• ekacittÄ• pageva cattÄ• ri phalÄ• ni adhigaá¹‡hiá¹ƒsÅ«ti? noti dassento _
_tiÄ• dimÄ• ha. kittakÄ• pana tÄ• devatÄ• ti Ä• ha __ ``tÄ• saÃ±ca panÄ• â€™â€™ _tiÄ•

rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. chachakkasuttavaá¹‡á¹‡anÄ•

<420> __Ä• dimhi_ \Ne II 211/ \Be II 430/ __kalyÄ• á¹‡a_nti Ä• dikoá¹-á¹-hÄ• se kalyÄ• á¹‡
Ä• dikalyÄ• á¹‡o, taá¹ƒ __Ä• dikalyÄ• á¹‡aá¹ƒ, _ Ä• dikalyÄ• á¹‡abhÄ• vo ca dosavigamena
vigatadosaá¹ƒ, taá¹ƒ paripuá¹‡á¹‡aguá¹‡ameva hotÄ«ti __ ``niddosaâ€™â€™ _nti vuttaá¹ƒ
__ ``kalyÄ• á¹‡aá¹ƒ katvÄ• bhaddakaá¹ƒ katvÄ• â€™â€™ _ti purimapadadvayenapi yojeta
kalyÄ• á¹‡asaddena gahito. tenevÄ• ha --- ``desetabbadhammassa kalyÄ• á¹‡atÄ• dassitÄ
pana atthavikappe desetabbadhammassa kalyÄ• á¹‡atÄ• mukhyeneva kathitÄ• itarassa at
__majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡a_nti etthÄ• pi eseva nayo. ayaÃ±ca desan
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡Ä• vÄ• ti dassetuá¹ƒ, __ ``iti bhagavÄ• ariyavaá¹ƒsaâ€™â€™ _
dhammaggahaá¹‡ampi desanÄ• ya thomanÄ• evÄ• ti __ ``navahi padehÄ«â€™â€™ _ti vu

vedanÄ• yÄ• thÄ• vato jÄ• nanaá¹ƒ, taÃ±ca maggakiccaá¹ƒ, tassa upÄ• yo vipassanÄ• tiÄ
maggena jÄ• nitabbÄ• nÄ«â€™â€™ _ti. pariÃ±Ã±Ä• bhisamayÄ• dikiccena nibbattiyÄ• asa
__tebhÅ«makacittameva kathitaá¹ƒ_ sammasanaá¹-á¹-hÄ• nassa adhippetattÄ• . esa nayo
dhammÄ• yatanassa vÄ• Ä• yatanabhÄ• vato __bahiddhÄ• _gahaá¹‡aá¹ƒ, na sabbaso ana
__vipÄ• kavedanÄ• paccayÄ• javanakkhaá¹‡e uppannataá¹‡hÄ• _ti chattiá¹ƒsavipÄ• kave
assÄ• dentÄ« anubhaveyyanti akusalajavanakkhaá¹‡ato uppannataá¹‡hÄ• .

<422> __pÄ• á¹-iyekko anusandhÄ«_ti yathÄ• nusandhiÄ• dÄ«naá¹ƒ asambhavatoti adhip
__heá¹-á¹-hÄ• _ti viÃ±Ã±Ä• á¹‡aphassavedanÄ• taá¹‡hÄ• naá¹ƒ paccayÄ• yattavuttitÄ• das
rÅ«pÄ• yatanÄ• dÄ«naÃ±ca paccayÄ• yattavuttitÄ• dÄ«pitÄ• apaccayuppannassa paccay
paccayÄ• yattavuttikaá¹ƒ, taá¹ƒ aniccaá¹ƒ uppÄ• dasambhavato, yadaniccaá¹ƒ taá¹ƒ dukkh
tadanattÄ• ti khandhapaÃ±cake ca channaá¹ƒ chakkÄ• naá¹ƒ vasena ghanavinibbhogakara
anattalakkhaá¹‡aá¹ƒ vibhÄ• vitaá¹ƒ. na sarÅ«patoti sarÅ«patopi taá¹ƒ vibhÄ• vetukÄ• mo te
vasena ghanavinibbhoganayena byatirekato ca anvayato ca dassento bhagavÄ• --- ``cakkh
vadeyyÄ• â€™â€™ tiÄ• dimÄ• hÄ• ti yathÄ• nusandhikÄ• va \Be II 431/ desanÄ• vibhÄ• vi
kathitÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di. heá¹-á¹-hÄ• pana channaá¹ƒ chakkÄ• naá¹ƒ vasena
anattalakkhaá¹‡aá¹ƒ vibhÄ• vitaá¹ƒ \Ne II 212/, idha pana sarÅ«pato anattalakkhaá¹‡aá¹ƒ v
adhippÄ• yena anusandhantarabhÄ• vajotanÄ• . yadipi anattabhÄ• vo nÄ• ma catÅ«supi sa
dhammÄ• anattÄ• , ime panettha dvepi nayÄ• sammasanavasena pavattÄ• ti vuttaá¹ƒ --- _
anattabhÄ• vadassanatthaâ€™â€™ _nti. __na upapajjatÄ«_ti upapattisaá¹…khÄ• tayuttiyÄ
atthoti Ä• ha __ ``na yujjatÄ«â€™â€™ _ti. attavÄ• dinÄ• --- ``nicco dhuvo sassatoâ€™â€™
uppÄ• davantatÄ• ya aniccaá¹ƒ, yaá¹ƒ paccayÄ• yatthavuttitÄ• , tasmÄ• ``cakkhu attÄ• ti y
upapajjatÄ«â€™â€™ tiÄ• di. sakkÄ• yavatthu cakkhu anattÄ• aniccabhÄ• vato seyyathÄ• p
aniccaá¹ƒ paccayÄ• yattavuttibhÄ• vato seyyathÄ• pi ghaá¹-o, cakkhu paccayÄ• yattavutti u
seyyathÄ• pi ghaá¹-o. __vigacchatÄ«_ti bhaá¹…guppattiyÄ• sabhÄ• vÄ• vigamena vigacch
``nirujjhatÄ«â€™â€™ _ti.

<424> yasmÄ• kilesavaá¹-á¹-amÅ«lakaá¹ƒ kammavaá¹-á¹-aá¹ƒ, kammavaá¹-á¹-amÅ«lakaÅ
kilesuppatti ca taá¹‡hÄ• diggÄ• hapubbikÄ• , tasmÄ• __ ``tiá¹‡á¹‡aá¹ƒ vÄ• gÄ• hÄ• naá¹ƒ
dassetuâ€™â€™ _nti Ä• ha. yasmÄ• pana taá¹‡hÄ• pakkhikÄ• dhammÄ• samudayasacc
tasmÄ• vuttaá¹ƒ --- __ ``dvinnaá¹ƒ saccÄ• naá¹ƒ vasena vaá¹-á¹-aá¹ƒ dassetuâ€™â€™ _n
__taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• hÄ• va veditabbÄ• _ sakkÄ• yagÄ• minipaá¹-ipadÄ• ya a
mamÄ• â€™â€™ tiÄ• dinÄ• gahaá¹‡amevettha anupassanÄ• ti Ä• ha --- __ ``gÄ• hattayav

__tiá¹‡á¹‡aá¹ƒ gÄ• hÄ• naá¹ƒ paá¹-ipakkhavasenÄ• _ti taá¹‡hÄ• diggÄ• hapaá¹-ipakkhabhÄ
dukkhÄ• niccÄ• nattÄ• nupassanÄ• naá¹ƒ vasena, tÄ• hi vÄ• tiá¹‡á¹‡aá¹ƒ gÄ• hÄ• naá¹ƒ p
viniveá¹-hanavasena anuppÄ• danavasenÄ• ti attho. paá¹-ipakkhavasena vivaá¹-á¹-aá¹ƒ da

__sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• _ti ettha nirodhadhammo sarÅ«peneva dassito
pe ... dassetuâ€™â€™ _nti. __paá¹-isedhavacanÄ• nÄ«_ti paá¹-ikkhepavacanÄ• ni.

<425> taá¹‡hÄ• dÄ«naá¹ƒ anupÄ• diyanavacanÄ• ni __taá¹‡hÄ• diá¹-á¹-hivaseneva vuttÄ•
taá¹‡hÄ• diá¹-á¹-hÄ«naá¹ƒyeva abhinandanÄ• divasena pavattisabbhÄ• vato. appahÄ«natt
Ä• ha --- __ ``anusetÄ«ti appahÄ«no hotÄ«â€™â€™ _ti ariyamaggena hi appahÄ«no thÄ• n
kÄ• raá¹‡alÄ• bhe sati uppajjanÄ• rahabhÄ• vato. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á
__vaá¹-á¹-adukkhakilesadukkhassÄ• _ti vaá¹-á¹-adukkhassa ceva kilesadukkhassa ca. saup
kilesadukkhassa antakaraá¹‡aá¹ƒ, anupÄ• disesanibbÄ• naá¹ƒ vaá¹-á¹-adukkhassa.

<426> __tesa_nti \Ne II 213/ anusayÄ• naá¹ƒ. __paá¹-ikkhepavasenÄ• _ti pajahanavasena
appavattikaraá¹‡avasenÄ• ti attho. __avijjaá¹ƒ pajahitvÄ• _ti anavasesato avijjaá¹ƒ appavat
Ä• pÄ• detvÄ• . kÄ• maá¹ƒ heá¹-á¹-himamaggaÃ±Ä• á¹‡ampi avijjÄ• pahÄ• yinÄ« vijjÄ• ev
avijjÄ• ya anavasesappahÄ• yakaá¹ƒ na hoti, aggamaggaÃ±Ä• á¹‡e pana uppanne avijjÄ• y
tadeva avijjÄ• ya pahÄ• yakanti Ä• ha --- __ ``arahattamaggavijjaá¹ƒ uppÄ• detvÄ• â€™â€™

<427> sayameva tathÄ• gate attano buddhÄ• nubhÄ• vena desente saá¹-á¹-hi bhikkhÅ« ar
__anacchariyametaá¹ƒ, _ atha kiá¹ƒ acchariyanti Ä• ha __ ``imaâ€™â€™ _ntiÄ• di. __kathe
__iti_saddo pakÄ• rattho, iminÄ• va pakÄ• renÄ• ti attho. __pattÄ• evÄ• _ti saá¹-á¹-hi bhikk
evÄ• ti yojanÄ• . __etampi anacchariyaá¹ƒ, _ satthu sammukhÄ• sÄ• vakÄ• samudÄ• gam
pabhinnapaá¹-isambhidÄ• tathÄ• tathÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desentÄ«ti. t
``mahÄ• bhiÃ±Ã±appattÄ• hi te sÄ• vakÄ• â€™â€™ _ti.

__mahÄ• maá¹‡á¸• ape_ti lohapÄ• sÄ• dassa purato eva mahÄ• bhikkhusannipÄ• to jÄ• to
mahati sÄ• á¹‡imaá¹‡á¸• apeti vadanti. __tesupi á¹-hÄ• nesÅ«_ti tesu yathÄ• vuttamahÄ• m
á¹-hÄ• nesu. mahÄ• thero atthÄ«ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. devattherassa
mahÄ• thero, tathÄ• pi vatthasampattiyÄ• pasÄ«ditvÄ• __ ``tvaá¹ƒ pana nhÄ• pehÄ«â€™â

__heá¹-á¹-hÄ• pÄ• sÄ• de_ti ca kalyÄ• á¹‡iyamahÄ• vihÄ• re uposathÄ• gÄ• re heá¹-á¹-hÄ
ekadÄ• , kathesÄ«ti. cÅ«á¸·anÄ• gassa tathÄ• mahatÄ« parisÄ• devatÄ• nubhÄ• vena abl
keci \Be II 433/. thero pana mahiddhiko ahosi, tasmÄ• tÄ• va mahatiá¹ƒ parisaá¹ƒ abhiÃ±Ã

__tato tato_ti tassaá¹ƒ tassaá¹ƒ disÄ• yaá¹ƒ. __ekovÄ• _ti ekacco eva, na bahuso, katipay
ahesunti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyameva.

chachakkasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. mahÄ• saá¸·Ä• yatanikasuttavaá¹‡á¹‡anÄ•

<428> mahantÄ• ni \Ne II 214/ saá¸·Ä• yatanÄ• ni adhikicca pavattattÄ• __mahÄ• saá¸·Ä•
ca tesaá¹ƒ mahantaá¹ƒ lokasannivÄ• saá¹ƒ abhibyÄ• petvÄ• á¹-hitattÄ• ayoniso gayhamÄ
saá¹ƒvattanato, yoniso gayhamÄ• nÄ• naá¹ƒ mahato atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvat
__jotaka_nti bodhakaá¹ƒ.

<429> sikhÄ• ppattÄ• ya vipassanÄ• ya jÄ• nanampi yathÄ• bhÅ«tajÄ• nanameva maggen
Ä• sannakÄ• raá¹‡abhÄ• vatoti Ä• ha --- __ ``sahavipassanena maggena ajÄ• nantoâ€™â€
gacchantÄ«_ti paccayasamodhÄ• nena bhavayonigatiá¹-hitisattÄ• vÄ• sapÄ• á¸·iyÄ• aparÄ
gacchanti. evaá¹ƒbhÅ«tÄ• paguá¹‡abhÄ• vamÄ• pÄ• ditÄ• samathavipassanÄ• dhammÄ•
vasÄ«bhÄ• vaá¹ƒ pÄ• pitÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• viya ca vasÄ«bhÅ«tÄ• hutvÄ• uparÅ«pa
``vasÄ«bhÄ• vaá¹ƒ gacchantÄ«â€™â€™ _ti. tathÄ• hi te kadÄ• ci bhavapatthanÄ• ya anup
appahÄ«nabhÄ• venevassÄ• tiá¹-á¹-hanti. akusalÄ• dhammÄ• va yebhuyyena dassanÄ• y
pavattanti parivaá¸• á¸• hanti ca. __paÃ±cadvÄ• rikadarathÄ• _ti paÃ±cadvÄ• rikajavanasah
evaá¹ƒ __manodvÄ• rikadarathÄ• _ veditabbÄ• . __santÄ• pÄ• _ti darathehi balavanto sam
nissayassa ca santÄ• panakarÄ• . pariá¸·Ä• hÄ• ti tatopi balavatarÄ• tesaá¹ƒyeva paridaha

<430> __paÃ±cadvÄ• rikasukhaá¹ƒ, _ na kÄ• yappasÄ• dasannissitasukhameva. __manod
manodvÄ• rikacittasannissitasukhaá¹ƒ, na yaá¹ƒ kiÃ±ci cetasikasukhaá¹ƒ tassa kÄ• yikasuk
434/ gahitattÄ• . __paÃ±cadvÄ• rikajavanena samÄ• pajjanaá¹ƒ vÄ• vuá¹-á¹-hÄ• naá¹ƒ vÄ•
manodvÄ• rikajavanena tassa sambhavaá¹ƒ dassetuá¹ƒ, maggassa vasena vuttaá¹ƒ, na pa
tappasaá¹…gasaá¹…kÄ• nivattanatthaá¹ƒ. viÃ±Ã±attimattampi janetuá¹ƒ asamatthaá¹ƒ sam
paccayo hoti, buddhÄ• naá¹ƒ pana bhagavantÄ• naá¹ƒ hotÄ«ti ce? tathÄ• pi tassa Ä• sanna
paÃ±cadvÄ• rikacittappavattiyÄ• asambhavo eva tÄ• disassa pubbÄ• bhogassa tasmiá¹ƒ k
kesaÃ±ci ariyadhamme akovidÄ• naá¹ƒ ghaá¹-asabhÄ• vÄ• dÄ«su buddhitulyakÄ• ritÄ• pat
daá¹-á¹-habbÄ• taá¹ƒtaá¹ƒpurimÄ• bhogavasena tena tena paÃ±cadvÄ• rikÄ• bhiniyatama
parato pavattamÄ• namanoviÃ±Ã±Ä• á¹‡ena tasmiá¹ƒ tasmiá¹ƒ atthe vaá¹‡á¹‡asaá¹‡á¹-hÄ•
vinicchinitabbato. __uppannamattakameva hotÄ«_ti paÃ±cadvÄ• rikajavanaá¹ƒ tÄ• disaá¹ƒ
atthanicchayakiccaá¹ƒ kÄ• tuá¹ƒ na sakkoti, kevalaá¹ƒ uppannamattameva hoti. __aya_nti
``Ä• dÄ«navÄ• nupassinoâ€™â€™ tiÄ• dinÄ• vuttÄ• .

<431> __kusalacitta ... pe ... bhÅ«tassÄ• _ti vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• sahagatak
sampayuttacetosukhasamaá¹…gÄ«bhÅ«tassa. __pubbasuddhikÄ• _ti magguppattito, vipas
suddhÄ• . tenÄ• ha --- __ ``Ä• dito paá¹-á¹-hÄ• ya parisuddhÄ• va hontÄ«â€™â€™ _ti.
__sabbatthakakÄ• rÄ• pakaá¹…gÄ• nÄ«_ti sÄ«lavisodhanassa cittasamÄ• dhÄ• nassa vipa
pahÄ• tabbakilesapahÄ• nassÄ• ti sabbassapi maggasambhÄ• rakiccassa kÄ• rÄ• pakaá¹.
paá¹-hamajjhÄ• niko vÄ• aá¹-á¹-haá¹…giko, dutiyajjhÄ• niko vÄ• __sattaá¹…giko hoti_.

__imameva suttapadesaá¹ƒ gahetvÄ• _ti, ``yÄ• tathÄ• bhÅ«tassa diá¹-á¹-hÄ«â€™â€™ tiÄ
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒyeva tasmiá¹ƒ á¹-hÄ• ne gahitattÄ• lokuttara
vadati. __so_ti tathÄ• vadanto vitaá¹‡á¸• avÄ• dÄ«. __anantaravacanenevÄ• _ti, ``yÄ• tath
diá¹-á¹-hÄ«â€™â€™ tiÄ• divacanassa, ``evamassÄ• yaâ€™â€™ ntiÄ• dinÄ• anantaravaca
paá¹-ikkhipitabbo. ``ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti hi idaá¹ƒ vacanaá¹ƒ ariyamag
paÃ±caá¹…gikabhÄ• vaá¹ƒ ujukameva paá¹-ikkhipati. yadi evaá¹ƒ ``yÄ• tathÄ• bhÅ«tassa
tattha paÃ±cannaá¹ƒ eva aá¹…gÄ• naá¹ƒ gahaá¹‡aá¹ƒ kimatthiyanti Ä• ha __ ``uttari cÄ• â€
__sammÄ• vÄ• caá¹ƒ bhÄ• veti_ ariyamaggasamaá¹…gÄ«. tenÄ• ha __ ``micchÄ• vÄ• caá
\Be II 435/ khaá¹‡e sammÄ• vÄ• cÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, tasmiá¹ƒyeva m
__saheva viratiyÄ• pÅ«renti_ samucchedaviratiyÄ• vinÄ• dukkhapariÃ±Ã±Ä• dÄ«naá¹ƒ as
paá¹-á¹-hÄ• ya parisuddhÄ• neva vaá¹-á¹-anti_ parisuddhe sÄ«le patiá¹-á¹-hitasseva bhÄ• v
yathÄ• vuttamatthaá¹ƒ ganthantarenapi samatthetuá¹ƒ, __ ``subhaddasuttepi cÄ• â€™â€™
suttasatesu aá¹-á¹-haá¹…gikova maggo Ä• gato, _ na paÃ±caá¹…gikoti adhippÄ• yo.

sammÄ• sati maggakkhaá¹‡e kÄ• yÄ• nupassanÄ• dicatukiccasÄ• dhikÄ• hotÄ«ti taá¹ƒ ca
``maggasampayuttÄ• va cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti Ä• ha. na catumaggasa
II 216/ __sammappadhÄ• nÄ• _dÄ«supi. aÃ±Ã±amaÃ±Ã±Ä• nativattamÄ• nÄ• yuganaddh
aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ibaddhÄ• ti yuganaddhÄ• . tenÄ• ha --- __ ``ekakkhaá¹‡ikayugan
ariyamaggakkhaá¹‡e eva hi samathavipassanÄ• ekakkhaá¹‡ikÄ• hutvÄ• samadhuraá¹ƒ v
hÄ«â€™â€™ _tiÄ• di. __aÃ±Ã±asmiá¹ƒ khaá¹‡e samÄ• patti, aÃ±Ã±asmiá¹ƒ vipassanÄ• _t
kiccato adhikabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na aÃ±Ã±athÄ• . na hi paÃ±Ã±Ä• rahitÄ• s
ca vipassanÄ• atthi. __ariyamagge pana ekakkhaá¹‡ikÄ• _ samadhuratÄ• ya ekarasabhÄ•
__phalavimuttÄ«_ti arahattaphalavimutti. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyya

mahÄ• saá¸·Ä• yatanikasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. nagaravindeyyasuttavaá¹‡á¹‡anÄ•

<435> __samavisamaá¹ƒ_ \Ne II 217/ __carantÄ«_ti kÄ• yasamÄ• diá¹ƒ samaÃ±Ã±eva, kÄ
caranti karonti paá¹-ipajjanti. taá¹ƒ pana samavisamaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhattÄ•
ekasmiá¹ƒ kÄ• le sambhavatÄ«ti Ä• ha --- __ ``kÄ• lena samaá¹ƒ kÄ• lena visamaâ€™â€™
eta_nti pubbe samacariyÄ• ya jotitattÄ• vuttaá¹ƒ.

<437> Ä• karonti adhippetamatthaá¹ƒ Ã±Ä• penti pabodhentÄ«ti __Ä• kÄ• rÄ• , _ Ã±Ä• pal
``ke Ä• kÄ• rÄ• ti kÄ• ni kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. __anubuddhiyo_ti \Be II 436/ anumÄ
yathÄ• diá¹-á¹-hamatthaá¹ƒ diá¹-á¹-habhÄ• vena anveti anugacchatÄ«ti ``anvayÄ• â€™â€™
__haritatiá¹‡acampakavanÄ• divasenÄ• _ti haritakambalÄ• disadisatiá¹‡Ä• divasena
vitthÄ• ritakanakapaá¹-Ä• disadivikasitacampakavanÄ• divasena. Ä• disaddena cettha

kÄ«cakaveá¹‡usaddamadhurasaphalÄ• phalavasena saddarasÄ• naá¹ƒ atthibhÄ• vo vedita
phassagandhÄ• nampi atthibhÄ• vo vuttoti. tenÄ• ha --- __ ``rÅ«pÄ• dayo paÃ±ca kÄ• magu
``itthirÅ«pÄ• dÄ«ni sandhÄ• yetaá¹ƒ kathitaâ€™â€™ _nti vatvÄ• indriyabaddhÄ• vÄ• hon
anindriyabaddhÄ• vÄ• , sabbepi cete kilesuppattinimittatÄ• ya kÄ• maguá¹‡Ä• evÄ• ti coda
visabhÄ• gitthigatÄ• rÅ«pÄ• dayo savisesaá¹ƒ kilesuppattinimittanti dassento, __ ``tÄ• ni hA

tattha __tÄ• nÄ«_ti rÅ«pÄ• dÄ«ni. __hi_-saddo hetuattho. tena yathÄ• vuttamatthaá¹ƒ sam
purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, tasmÄ• itthirÅ«pÄ• dÄ«ni sandhÄ• ya etaá¹ƒ
__purisassa citta_nti purisassa catubhÅ«makaá¹ƒ kusalacittaá¹ƒ __pariyÄ• dÄ• ya_ gahetvA
viya katvÄ• . ``hatthikÄ• yaá¹ƒ pariyÄ• diyitvÄ• â€™â€™ tiÄ• dÄ«su (SN a I 126) hi gahaá¹‡
nÄ• ma, ``aniccasaÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• sabbaá¹ƒ kÄ• marÄ• gaá¹ƒ pariyÄ•
102) khepanaá¹ƒ pariyÄ• dÄ• naá¹ƒ, idha ubhayampi vaá¹-á¹-ati. idÄ• ni yathÄ• vuttamattha
sÄ• dhetuá¹ƒ, __ ``yathÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``nÄ• haá¹ƒ, bhikkhave
__na_-kÄ• ro paá¹-isedhattho. __aha_nti bhagavÄ• attÄ• naá¹ƒ niddisati. __bhikkhave_ti b
__aÃ±Ã±a_nti idÄ• ni vattabbaá¹ƒ itthirÅ«pato aÃ±Ã±aá¹ƒ. __ekarÅ«pampÄ«_ti ekampi rÅ«
__samanupassÄ• mÄ«_ti Ã±Ä• á¹‡assa samanupassanÄ• adhippetÄ• , heá¹-á¹-hÄ• __na_
sambandhitabbaá¹ƒ. ayaÃ±hettha \Ne II 218/ attho --- ``ahaá¹ƒ, bhikkhave, sabbaÃ±Ã±utaÃ
olokento aÃ±Ã±aá¹ƒ ekarÅ«pampi na samanupassÄ• mÄ«â€™â€™ ti. __yaá¹ƒ evaá¹ƒ puri
tiá¹-á¹-hatÄ«_ti yaá¹ƒ rÅ«paá¹ƒ rÅ«pagarukassa purisassa sabbampi kusalacittaá¹ƒ pavattit
pariyÄ• diyitvÄ• gahetvÄ• khepetvÄ• ca tiá¹-á¹-hati. __yathayidaá¹ƒ itthirÅ«pa_nti itthiyÄ•
__rÅ«pa_saddo khandhÄ• dianekatthavÄ• cako, idha pana itthiyÄ• catusamuá¹-á¹-hÄ• ne n
vaá¹‡á¹‡adhÄ• tuyaá¹ƒ daá¹-á¹-habbo. ``itthirÅ«paá¹ƒ, bhikkhave, purisassa cittaá¹ƒ pariyÄ•
tiá¹-á¹-hatÄ«â€™â€™ ti \Be II 437/ idaá¹ƒ purimasseva daá¸·hÄ«karaá¹‡atthaá¹ƒ vuttaá¹ƒ. p
``yathayidaá¹ƒ, bhikkhave, itthirÅ«paâ€™â€™ nti idaá¹ƒ opammavasena vuttaá¹ƒ, idaá¹ƒ pa
nidassananti daá¹-á¹-habbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

nagaravindeyyasuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. piá¹‡á¸• apÄ• tapÄ• risuddhisuttavaá¹‡á¹‡anÄ•

<438> dhammasenÄ• patino \Ne II 219/ paá¹-isallÄ«yanassa adhippetattÄ• , upari ca pÄ• â
``suÃ±Ã±atÄ• vihÄ• rena kho ahaá¹ƒ, bhante, etarahi bahulaá¹ƒ viharÄ• mÄ«â€™â€™ ti (M
``paá¹-isallÄ• nÄ• ti phalasamÄ• pattitoâ€™â€™ _ti Ä• ha.

__vippasannÄ• nÄ«_ti visesato pasannÄ• ni. __okÄ• savasenÄ• _ti indriyÄ• naá¹ƒ patiá¹-á
tÄ• ni indriyÄ• ni sabhÄ• vato vippasannÄ• ni hontÄ«ti? saccaá¹ƒ honti. na hidaá¹ƒ tÄ• disa
sandhÄ• ya vuttaá¹ƒ, idaá¹ƒ pana santapaá¹‡Ä«tasamÄ• pattisamuá¹-á¹-hitÄ• naá¹ƒ paccup

cittajarÅ«pÄ• naá¹ƒ vasena sesatisantatirÅ«pÄ• naá¹ƒ seá¹-á¹-hataraá¹ƒ paá¹‡Ä«tabhÄ• vÄ
vuttaá¹ƒ. __phalasamÄ• pattito_ti suÃ±Ã±atÄ• nupassanÄ• vasena samÄ• pannaphalasam
buddhÄ• dÄ«naá¹ƒ purisÄ• naá¹ƒ vihÄ• ro __mahÄ• purisavihÄ• ro_. tenÄ• ha --- __ ``budd
_ti. __vihÄ• rato paá¹-á¹-hÄ• yÄ• _ti parikkhitte ca vihÄ• re parikkhepato paá¹-á¹-hÄ• ya, ap
parikkhepÄ• rahaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya. keci pana ``vihÄ• rabbhantarato paá¹-á¹-hÄ
__yÄ• va gÄ• massa indakhÄ«lÄ• _ti gÄ• massa abbhantarindakhÄ«lo. __gehapaá¹-ipÄ• á¹
caritvÄ• . __yÄ• va nagaradvÄ• rena nikkhamanÄ• _ti nagaradvÄ• rena yÄ• va nikkhamana
yÄ• va vihÄ• rabbhantarÄ• . __paá¹-ikkantamaggo_ti nivattanamaggo. Ä• rammaá¹‡e paá¹-
pavattamÄ• nampi paá¹-ighasampayuttaá¹ƒ citte paá¹-ihanantaá¹ƒ viya pavattatÄ«ti Ä• ha --
paá¹-ihaÃ±Ã±anakilesajÄ• taâ€™â€™ _nti. __divasaÃ±ca rattiÃ±ca anusikkhantenÄ• _ti eta
rÄ• gÄ• dippahÄ• yiniá¹ƒ sammÄ• paá¹-ipattiá¹ƒ divÄ• ca rattiÃ±ca anu anu sikkhantena up

<440> __pahÄ«nÄ• nu kho me paÃ±ca kÄ• maguá¹‡Ä• _ti ettha kÄ• maguá¹‡appahÄ• na
tappaá¹-ibaddhachandarÄ• gappahÄ• naá¹ƒ. tathÄ• hi vuttaá¹ƒ --- ``tiá¹-á¹-hanti citrÄ• ni ta
loke, athettha dhÄ«rÄ• vinayanti chandaâ€™â€™ nti. __ekabhikkhussa paccavekkhaá¹‡Ä•
bhikkhuno, ``pahÄ«nÄ• nu kho me paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ tiÄ• dinÄ• pÄ• á¸·iya
nÄ• nÄ• paccavekkhaá¹‡Ä• honti. __nÄ• nÄ• bhikkhÅ«na_nti visuá¹ƒ visuá¹ƒ anekesaá¹ƒ b
__paccavekkhaá¹‡Ä• nÄ• nÄ• _ti vuttanÄ• nÄ• paccavekkhaá¹‡Ä• . idÄ• ni tameva saá¹…
vitthÄ• rato dassetuá¹ƒ, __ ``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __ ``paccavekkhatÄ«â
kathaá¹ƒ pana paccavekkhatÄ«ti Ä• ha __ ``pahÄ«nÄ• nu khoâ€™â€™ _tiÄ• di. __vÄ«riya
catubbidhasammappadhÄ• navÄ«riyaá¹ƒ Ä• rabhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hitvÄ• . mag
patvÄ• ti vacanaseso. __phalÄ• nantaraá¹ƒ magga_nti tasmiá¹ƒ anÄ• gÄ• mimagge á¹-hito
vuá¹-á¹-hÄ• ya aggamaggatthÄ• ya vipassanaá¹ƒ Ä• rabhitvÄ• tasmiá¹ƒyeva Ä• sane na ci
ussukkÄ• petvÄ• arahattamaggaá¹ƒ gaá¹‡hanto nirodhadhammÄ• nuppattiyÄ• vipassanÄ•
phalÄ• nantaraá¹ƒ maggappatto nÄ• ma hotÄ«ti katvÄ• .

__tato vuá¹-á¹-hÄ• yÄ• _ti maggÄ• nantaraphalato vuá¹-á¹-hÄ• ya. maggÄ• nantarato hi vu
vuá¹-á¹-hito viya hotÄ«ti tathÄ• vuttaá¹ƒ. __ ``phalÄ• nantaraá¹ƒ maggaâ€™â€™ _nti ettha
etassÄ• ti phalÄ• nantaraá¹ƒ. ``phalÄ• nantaraá¹ƒ maggaâ€™â€™ nti padadvayenapi anÄ•
vadatÄ«ti evamettha attho daá¹-á¹-habbo. __nÄ«varaá¹‡Ä• dÄ«supi eseva nayo_ti ettha, ``p
paÃ±ca nÄ«varaá¹‡Ä• â€™â€™ tiÄ• dinÄ• yojanÄ• veditabbÄ• . __etesa_nti ettha etesaá
nÄ«varaá¹‡apaÃ±cupÄ• dÄ• nakkhandhasatipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ. __pahÄ• nÄ• dÄ«
pahÄ• napariÃ±Ã±Ä• bhÄ• vanÄ• sacchikiriyÄ• . __nÄ• nÄ• paccavekkhaá¹‡Ä• hotÄ«_ti tÄ
adhippÄ• yo. __etÄ• su pana paccavekkhaá¹‡Ä• sÅ«_ti etÄ• su kÄ• maguá¹‡apaccavekkha
paccavekkhaá¹‡Ä• su. __ekaá¹ƒ paccavekkhaá¹‡aá¹ƒ paccavekkhati_ dvÄ• dasasu nayesu
__aÃ±Ã±o_ bhikkhu. __eka_nti aÃ±Ã±aá¹ƒ paccavekkhati. aÃ±Ã±attho hi ayaá¹ƒ __eka_sa
tiÄ• dÄ«su (MN III 21, 27) viyÄ• ti. nÄ• nÄ• bhikkhÅ«naá¹ƒ pana ekÄ• paccavekkhaá¹‡Ä• ,
nÄ• nÄ• paccavekkhaá¹‡Ä• ti evaá¹ƒ catukkapaccavekkhaá¹‡ampi ettha sambhavati. imass

abhisamayo natthÄ«ti tadubhayaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ na uddhaá¹-aá¹ƒ. sesaá¹ƒ suviÃ

piá¹‡á¸• apÄ• tapÄ• risuddhisuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. indriyabhÄ• vanÄ• suttavaá¹‡á¹‡anÄ•

<453> __evaá¹ƒnÄ• make_ti \Ne II 221/ \Be II 439/ ``gajaá¹…galÄ• â€™â€™ ti evaá¹ƒ itthi
laddhanÄ• make majjhimapadesassa mariyÄ• daá¹-á¹-hÄ• nabhÅ«te nigame. __suveá¸·u n
tato aÃ±Ã±aá¹ƒ evÄ• ti pana adhippÄ• yena __ ``ekÄ• rukkhajÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ.
yathÄ• sakavisayato nivÄ• raá¹‡aá¹ƒ damanaá¹ƒ indriyabhÄ• vanÄ• , taÃ±ca kho sabbaso
--- __ ``cakkhunÄ• rÅ«paá¹ƒ na passati, sotena saddaá¹ƒ na suá¹‡Ä• tÄ«â€™â€™ _ti. sati
tÄ• ni adantÄ• ni abhÄ• vitÄ• nevÄ• ti adhippÄ• yo. cakkhusotÄ• ni ca asampattaggÄ• hitÄ
brÄ• hmaá¹‡o tesaá¹ƒyeva visayaggahaá¹‡aá¹ƒ paá¹-ikkhipi. __asadisÄ• yÄ• _ti aÃ±Ã±atitt
asÄ• dhÄ• raá¹‡Ä• ya. __Ä• laya_nti kathetukÄ• matÄ• kÄ• ranti attho.

<454> __vipassanupekkhÄ• _ti Ä• raddhavipassakassa vipassanÄ• Ã±Ä• á¹‡ena lakkhaá¹
saá¹…khÄ• rÄ• naá¹ƒ aniccabhÄ• vÄ• divicinane majjhattabhÅ«tÄ• vipassanÄ• saá¹…khÄ
bhÄ• vanÄ• visesappattiyÄ• heá¹-á¹-himehi vipassanÄ• vÄ• rehi santÄ• ceva paá¹‡Ä«tÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• disahagatÄ• hi upekkhÄ• hi, tasmÄ• Ä• ha --- __ ``esÄ• santÄ• es
__atappikÄ• _ti santapaá¹‡Ä«tabhÄ• vanÄ• rasavasena tittiá¹ƒ na janeti. tenevÄ• ha ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti || (Dhp 373).

__itÄ«_ti evaá¹ƒ vakkhamÄ• nÄ• kÄ• renÄ• ti attho. __ayaá¹ƒ bhikkhÅ«_ti ayaá¹ƒ Ä• raddh
yojanÄ• . __cakkhudvÄ• re rÅ«pÄ• rammaá¹‡amhÄ«_ti cakkhudvÄ• re Ä• pÄ• thagate rÅ«p
manÄ• pabhÄ• vena pavattanakaá¹ƒ. __majjhatte manÄ• pÄ• manÄ• pa_nti iá¹-á¹-hamajjha
amanÄ• pabhÄ• vena ca pavattanakaá¹ƒ manÄ• pÄ• manÄ• paá¹ƒ nÄ• mÄ• ti. tenÄ• ha (`
nti). iminÄ• manÄ• pabhÄ• vo gahito, ``neva manÄ• paâ€™â€™ nti iminÄ• manÄ• pabhÄ
ekadesato labbhatÄ«ti, __ ``manÄ• pÄ• manÄ• paâ€™â€™ _nti vuttaá¹ƒ. evaá¹ƒ Ä• ramma
tadÄ• rammaá¹‡assa cittassa pÄ• katikaá¹ƒ pavattiÄ• kÄ• raá¹ƒ dassetvÄ• idÄ• ni tappaá¹
440/ vinaye anuttaraá¹ƒ indriyabhÄ• vanaá¹ƒ dassetuá¹ƒ, __ ``tassa rajjituá¹ƒ vÄ• â€™â€™
tatrÄ• yaá¹ƒ yojanÄ• --- tassa cittaá¹ƒ iá¹-á¹-he Ä• rammaá¹‡e \Ne II 222/ rajjituá¹ƒ vÄ• ani
Ä• rammaá¹‡e dussituá¹ƒ vÄ• majjhatte Ä• rammaá¹‡e muyhituá¹ƒ vÄ• . __adatvÄ• _ti nise
parijÄ• nanavasena Ã±Ä• á¹‡ena gahetvÄ• Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• hi parij
majjhatte á¹-hapetÄ«_ti anukkamena vipassanupekkhaá¹ƒ nibbattetvÄ• taá¹ƒ saá¹…khÄ• r
á¹-hapeti. __cakkhumÄ• _ti na pasÄ• dacakkhuno atthitÄ• mattajotanaá¹ƒ; atha kho tassa a

atthitÄ• jotanaá¹ƒ, ``sÄ«lavÄ• â€™â€™ tiÄ• dÄ«su viyÄ• ti Ä• ha --- __ ``cakkhumÄ• ti sam
visuddhanettoâ€™â€™ _ti.

<456> __Ä«sakaá¹ƒ poá¹‡e_ti majjhe uccaá¹ƒ hutvÄ• Ä«sakaá¹ƒ poá¹‡e, na antantena va
``rathÄ«sÄ• viya uá¹-á¹-hahitvÄ• á¹-hiteâ€™â€™ _ti.

<461> __paá¹-ikÅ«le_ti amanuÃ±Ã±e Ä• rammaá¹‡e. __appaá¹-ikÅ«lasaÃ±Ã±Ä«_ti na paá
appaá¹-ikÅ«lasaÃ±Ã±itaá¹ƒ dassetuá¹ƒ, __ ``mettÄ• pharaá¹‡ena vÄ• â€™â€™ _tiÄ• di vut
aniá¹-á¹-he vatthusmiá¹ƒ sattasaÃ±Ã±ite mettÄ• pharaá¹‡ena vÄ• dhÄ• tuso upasaá¹ƒhÄ•
saá¹…khÄ• rasaÃ±Ã±ite pana dhÄ• tuso upasaá¹ƒhÄ• rena vÄ• ti yojetabbaá¹ƒ. __appaá¹-i
hitesitÄ• ya dhammasabhÄ• vacintanÄ• ya ca nappaá¹-ikÅ«lasaÃ±Ã±Ä« hutvÄ• iriyÄ• path
__appaá¹-ikÅ«le_ iá¹-á¹-he vatthusmiá¹ƒ sattasaÃ±Ã±ite kesÄ• diasucikoá¹-á¹-hÄ• samattan
__asubhapharaá¹‡ena vÄ• _ti asubhato manasikÄ• ravasena. idaá¹ƒ rÅ«pÄ• rÅ«pamattaá¹
__aniccato upasaá¹ƒhÄ• rena vÄ• _. tato eva, ``dukkhaá¹ƒ vipariá¹‡Ä• madhammaâ€™â€™
__paá¹-ikÅ«lasaÃ±Ã±Ä« viharati. sesapadesÅ«_ti, ``paá¹-ikÅ«le ca appaá¹-ikÅ«le cÄ• â€™â
sesesu dvÄ«su padesu. tattha hi iá¹-á¹-hÄ• niá¹-á¹-havatthÅ«ni ekajjhaá¹ƒ gahetvÄ• vuttaá
paá¹-hamaá¹ƒ paá¹-ikÅ«lato upaá¹-á¹-hitameva pacchÄ• gahaá¹‡Ä• kÄ• ravasena avatthan
upaá¹-á¹-hÄ• ti. yaÃ±ca appaá¹-ikÅ«lato upaá¹-á¹-hitameva pacchÄ• paá¹-ikÅ«lato upaá¹-á
khÄ«á¹‡Ä• savo sace Ä• kaá¹…khati, vuttanayena appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyya paá¹

__tadubhayaá¹ƒ_ \Be II 441/ __abhinivajjetvÄ• _ti sabhÄ• vato bhÄ• vanÄ• nubhÄ• vato ca
Ä• rammaá¹‡aá¹ƒ paá¹-ikÅ«lasabhÄ• vaá¹ƒ appaá¹-ikÅ«lasabhÄ• vaá¹ƒ vÄ• ti taá¹ƒ ubhaya
sabbasmiá¹ƒ vatthusmiá¹ƒ pana, __ ``majjhatto hutvÄ• viharitukÄ• mo kiá¹ƒ karotÄ«â€™â€
paá¹-ipajjanavidhiá¹ƒ dassento, __ ``iá¹-á¹-hÄ• niá¹-á¹-hesu ... pe ... domanassito hotÄ«â€™
idÄ• ni yathÄ• vuttamatthaá¹ƒ paá¹-isambhidÄ• maggapÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ, __ ``vut
_ntiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• vuttanayo eva. __sato_ti sativepullappattiyÄ• satim
paÃ±Ã±Ä• vepullappattiyÄ• sampajÄ• nakÄ• rÄ«. __cakkhunÄ• _ \Ne II 223/ __rÅ«paá¹ƒ d
cakkhÅ«ti laddhavohÄ• rena rÅ«padassanasamatthena cakkhuviÃ±Ã±Ä• á¹‡ena, cakkhunÄ
passitvÄ• . __neva sumano hoti_ gehassitasomanassapaá¹-ikkhepena nekkhammapakkhik
kiriyÄ• somanassavedanÄ• ya.

__imesu cÄ• _ti ``aÃ±Ã±athÄ• ca panÄ• nanda, ariyassa vinaye anuttarÄ• indriyabhÄ• va
(MN III 453), --- ``kathaÃ±cÄ• nanda, sekho hoti paá¹-ipadoâ€™â€™ tiÄ• dinÄ• (MN III 460
``kathaÃ±cÄ• nanda, ariyo hoti bhÄ• vitindriyoâ€™â€™ tiÄ• dinÄ• (MN III 461) ca Ä• gates
__manÄ• paá¹ƒ amanÄ• paá¹ƒ manÄ• pÄ• manÄ• pa_nti ettha __manÄ• pa_ggahaá¹‡ena
__amanÄ• pa_ggahaá¹‡ena domanassayuttaakusalÄ• naá¹ƒ, __manÄ• pÄ• manÄ• pa_gga
saá¹…gahitattÄ• paá¹-hamanaye __ ``saá¹ƒkilesaá¹ƒ vaá¹-á¹-ati, nikkilesaá¹ƒ vaá¹-á¹-atÄ«â
paá¹-hamanaye hi puthujjanassa adhippetattÄ• saá¹ƒkilesakilesavippayuttampi yujjati. dutiy

... pe ... aá¸• á¸• Ä«yatÄ«â€™â€™ _tiÄ• divacanato __ ``paá¹-hamaá¹ƒ saá¹ƒkilesaá¹ƒ vaá¹
vuttaá¹ƒ. sekkhassa adhippetattÄ• cassa appahÄ«nakilesavasena, __ ``saá¹ƒkilesampi vaá
vuttaá¹ƒ. tatiyanaye arahato adhippetattÄ• , __ ``tatiyaá¹ƒ nikkilesameva vaá¹-á¹-atÄ«â€™â
sekkhavÄ• re pana ``cakkhumÄ• purisoâ€™â€™ tiÄ• dikÄ• upamÄ• ekameva atthaá¹ƒ Ã±
cakkhudvÄ• rassa uppanne rÄ• gÄ• dike vikkhambhetvÄ• vipassanupekkhÄ• ya patiá¹-á¹-h
indriyabhÄ• vanÄ• ti. paá¹-hamanayo vipassakavasena Ä• gato, dutiyo sekkhassa vasena,
sekkhaputhujjanÄ• naá¹ƒ mÅ«lakammaá¹-á¹-hÄ• navasena, tatiyo khÄ«á¹‡Ä• savassa ariya
Ä• gato. paá¹-hamanaye ca puthujjanassa vasena, dutiyanaye sekkhassa vasena kusalaá¹ƒ
asekkhassa vasena kiriyÄ• byÄ• kataá¹ƒ vuttanti ayaá¹ƒ viseso veditabbo.

papaÃ±casÅ«daniyÄ• majjhimanikÄ• yaá¹-á¹-hakathÄ• ya

indriyabhÄ• vanÄ• suttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca saá¸·Ä• yatanavaggavaá¹‡á¹‡anÄ• .

uparipaá¹‡á¹‡Ä• saá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

majjhimanikÄ• ye

uparipaá¹‡á¹‡Ä• sapÄ• á¸·i

1. devadahavaggo

1. devadahasuttaá¹ƒ

<1> evaá¹ƒ \Be III 1/ \Ne III 1/ \Ee II 214/ \Se III 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati devadahaá¹ƒ nÄ• ma sakyÄ• naá¹ƒ nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• mant
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sa
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ puris
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. it
kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• y
anavassavÄ• kammakkhayo; kammakkhayÄ• \Ne III 2/ dukkhakkhayo; dukkhakkhayÄ• ve
sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaá¹ƒvÄ• dino, bhikkhave, nigaá¹‡

``evaá¹ƒvÄ• dÄ• haá¹ƒ \Se III 2/, bhikkhave, nigaá¹‡á¹-he upasaá¹…kamitvÄ• evaá¹ƒ vadÄ
tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ
paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ
purÄ• á¹‡Ä• naá¹ƒ kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹
Ä• yatiá¹ƒ anavassavÄ• kammakkhayo; kammakkhayÄ• dukkhakkhayo; dukkhakkhayÄ• v
sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™ ti? te ca me, bhikkhave, nigaá¹‡á¹-hÄ
`Ä• mÄ• â€™ ti paá¹-ijÄ• nanti.

``tyÄ• haá¹ƒ \Be III 2/ evaá¹ƒ vadÄ• mi --- `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• n
mayaá¹ƒ pubbe, na nÄ• huvamhÄ• â€™ ti? `no hidaá¹ƒ, Ä• vusoâ€™.

`` `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- akaramheva mayaá¹ƒ pubbe p
nÄ• karamhÄ• â€™ ti? `no hidaá¹ƒ, Ä• vusoâ€™.

`` `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- evarÅ«paá¹ƒ vÄ• evarÅ«paá
akaramhÄ• â€™ ti? `no hidaá¹ƒ, Ä• vusoâ€™.

`` `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- ettakaá¹ƒ vÄ• dukkhaá¹ƒ nijji
vÄ• dukkhaá¹ƒ nijjÄ«retabbaá¹ƒ, ettakamhi vÄ• dukkhe nijjiá¹‡á¹‡e sabbaá¹ƒ dukkhaá¹ƒ ni

bhavissatÄ«â€™ ti? `no \Ee II 215/ hidaá¹ƒ, Ä• vusoâ€™.

`` `kiá¹ƒ pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• nÄ• tha --- diá¹-á¹-heva dhamme akusalÄ
pahÄ• naá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadaâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€

<2> ``iti kira tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , na jÄ• nÄ• tha --- ahuvamheva mayaá¹ƒ \Se II
nÄ• huvamhÄ• ti \Ne III 3/, na jÄ• nÄ• tha --- akaramheva mayaá¹ƒ pubbe pÄ• pakammaá¹
jÄ• nÄ• tha --- evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akaramhÄ• ti, na jÄ•
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ, ettakaá¹ƒ vÄ• dukkhaá¹ƒ nijjÄ«retabbaá¹ƒ, ettakamhi vÄ• dukkh
sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«ti, na jÄ• nÄ• tha --- diá¹-á¹-heva dhamme a
dhammÄ• naá¹ƒ pahÄ• naá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadaá¹ƒ; evaá¹ƒ san
nigaá¹‡á¹-hÄ• naá¹ƒ na kallamassa veyyÄ• karaá¹‡Ä• ya --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapug
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. it
kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• y
anavassavÄ• kammakkhayo; kammakkhayÄ• dukkhakkhayo; dukkhakkhayÄ• vedanÄ• kk
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti.

``sace pana tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , jÄ• neyyÄ• tha --- ahuvamheva mayaá¹ƒ pubb
jÄ• neyyÄ• tha --- akaramheva mayaá¹ƒ pubbe pÄ• pakammaá¹ƒ, na nÄ• karamhÄ• ti, jÄ• n
evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akaramhÄ• ti, jÄ• neyyÄ• tha --- ettakaá¹ƒ vÄ• dukkha
vÄ• dukkhaá¹ƒ nijjÄ«retabbaá¹ƒ, ettakamhi vÄ• dukkhe nijjiá¹‡á¹‡e sabbaá¹ƒ dukkhaá¹ƒ ni
bhavissatÄ«ti, jÄ• neyyÄ• tha --- diá¹-á¹-heva dhamme akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pah
dhammÄ• naá¹ƒ \Be III 3/ upasampadaá¹ƒ; evaá¹ƒ sante Ä• yasmantÄ• naá¹ƒ nigaá¹‡á¹-hÄ
veyyÄ• karaá¹‡Ä• ya --- yaá¹ƒ \Se III 4/ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti suk
adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. iti purÄ• á¹‡Ä• naá¹ƒ kammÄ• n
byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• yatiá¹ƒ anavassavo; Ä• ya
kammakkhayÄ• dukkhakkhayo; dukkhakkhayÄ• vedanÄ• kkhayo; vedanÄ• kkhayÄ• sabb
bhavissatÄ«â€™â€™ ti.

<3> ``seyyathÄ• pi, Ä• vuso nigaá¹‡á¹-hÄ• , puriso sallena viddho assa savisena gÄ• á¸·hÅ
{gÄ• á¸·hapalepanena (Katthaci) }; so sallassapi vedhanahetu {vedanÄ• hetu (Ce Ee Kattha
{tippÄ• (Ce Se Ke Ee) } kaá¹-ukÄ• vedanÄ• vediyeyya. tassa mittÄ• maccÄ• Ã±Ä• tisÄ• I
sallakattaá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ. tassa so bhisakko sallakatto satthena vaá¹‡amukhaá¹
satthenapi vaá¹‡amukhassa parikantanahetu dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyey
sallakatto esaniyÄ• sallaá¹ƒ eseyya; so esaniyÄ• pi sallassa esanÄ• hetu dukkhÄ• tibbÄ•
vediyeyya \Ne III 4/. tassa so bhisakko sallakatto sallaá¹ƒ abbuheyya {abbuyheyya (Ce), abb
}; so sallassapi abbuhanahetu {abbuyhanahetu (Ce), abbhÅ«á¹‡hanahetu (Se Ke) } dukkhÄ
vedanÄ• vediyeyya. tassa so bhisakko sallakatto agadaá¹…gÄ• raá¹ƒ vaá¹‡amukhe odahe

vaá¹‡amukhe odahanahetu dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyeyya. so aparena sa
saÃ±chavinÄ• arogo assa sukhÄ« serÄ« sayaá¹ƒvasÄ« yena kÄ• maá¹…gamo. tassa evar
sallena viddho ahosiá¹ƒ savisena gÄ• á¸·hÅ«palepanena. sohaá¹ƒ \Se III 5/ sallassapi vedh
kaá¹-ukÄ• vedanÄ• vediyiá¹ƒ. tassa me mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sa
upaá¹-á¹-hapesuá¹ƒ. tassa me so bhisakko sallakatto satthena vaá¹‡amukhaá¹ƒ parikanti; s
vaá¹‡amukhassa parikantanahetu dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyiá¹ƒ. tassa m
esaniyÄ• sallaá¹ƒ esi; so ahaá¹ƒ esaniyÄ• pi sallassa esanÄ• hetu dukkhÄ• tibbÄ• kaá¹-u
tassa me so bhisakko \Be III 4/ sallakatto sallaá¹ƒ abbuhi {abbuyhi (Ce), abbhÅ«á¹‡hi (Se K
sallassapi abbuhanahetu dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyiá¹ƒ. tassa me so bhis
agadaá¹…gÄ• raá¹ƒ vaá¹‡amukhe odahi; sohaá¹ƒ agadaá¹…gÄ• rassapi vaá¹‡amukhe oda
kaá¹-ukÄ• vedanÄ• vediyiá¹ƒ. somhi \Ee II 217/ etarahi rÅ«á¸·hena vaá¹‡ena saÃ±chavinÄ
sayaá¹ƒvasÄ« yena kÄ• maá¹…gamoâ€™â€™ ti.

``evameva kho, Ä• vuso nigaá¹‡á¹-hÄ• , sace tumhe jÄ• neyyÄ• tha --- ahuvamheva mayaá
jÄ• neyyÄ• tha --- akaramheva mayaá¹ƒ pubbe pÄ• pakammaá¹ƒ, na nÄ• karamhÄ• ti, jÄ• n
evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akaramhÄ• ti, jÄ• neyyÄ• tha --- ettakaá¹ƒ vÄ• dukkha
vÄ• dukkhaá¹ƒ nijjÄ«retabbaá¹ƒ, ettakamhi vÄ• dukkhe nijjiá¹‡á¹‡e sabbaá¹ƒ dukkhaá¹ƒ ni
bhavissatÄ«ti, jÄ• neyyÄ• tha --- diá¹-á¹-heva dhamme akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pah
dhammÄ• naá¹ƒ upasampadaá¹ƒ; evaá¹ƒ sante Ä• yasmantÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ k
yaá¹ƒ \Se III 6/ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. iti purÄ• á¹‡Ä• naá¹ƒ kammÄ• naá¹ƒ tapasÄ• byantÄ
kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• yatiá¹ƒ anavassavo; Ä• yatiá¹ƒ anavassavÄ• kammakkhay
dukkhakkhayÄ• vedanÄ• kkhayo; vedanÄ• kkhayÄ• sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ b

``yasmÄ• ca kho tumhe, Ä• vuso nigaá¹‡á¹-hÄ• , na jÄ• nÄ• tha --- ahuvamheva mayaá¹ƒ
jÄ• nÄ• tha --- akaramheva mayaá¹ƒ pubbe pÄ• pakammaá¹ƒ, na nÄ• karamhÄ• ti, na jÄ• n
evarÅ«paá¹ƒ vÄ• pÄ• pakammaá¹ƒ akaramhÄ• ti, na jÄ• nÄ• tha --- ettakaá¹ƒ vÄ• dukkha
\Ne III 5/ vÄ• dukkhaá¹ƒ nijjÄ«retabbaá¹ƒ, ettakamhi vÄ• dukkhe nijjiá¹‡á¹‡e sabbaá¹ƒ duk
nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«ti, na jÄ• nÄ• tha --- diá¹-á¹-heva dhamme akusalÄ• naá¹ƒ dham
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadaá¹ƒ; tasmÄ• Ä• yasmantÄ• naá¹ƒ nigaá¹‡á¹-hÄ
veyyÄ• karaá¹‡Ä• ya --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ
adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. iti purÄ• á¹‡Ä• naá¹ƒ kammÄ• n
navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• yatiá¹ƒ anavassavo; Ä• yatiá¹ƒ anavassavÄ•
dukkhakkhayo; dukkhakkhayÄ• vedanÄ• kkhayo; vedanÄ• kkhayÄ• sabbaá¹ƒ dukkhaá¹ƒ n
ti.

<4> ``evaá¹ƒ \Be III 5/ vutte, bhikkhave, te nigaá¹‡á¹-hÄ• maá¹ƒ etadavocuá¹ƒ --- `nigaá¹‡á
Ä• vuso, nÄ• á¹-aputto {nÄ• thaputto (Ce) } sabbaÃ±Ã±Å« sabbadassÄ• vÄ«, aparisesaá¹ƒ

paá¹-ijÄ• nÄ• ti \Se III 7/. carato ca me tiá¹-á¹-hato ca suttassa ca jÄ• garassa ca satataá¹ƒ s
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaâ€™ nti. so evamÄ• ha --- `atthi kho vo, Ä• vuso ni
pÄ• pakammaá¹ƒ kataá¹ƒ, taá¹ƒ imÄ• ya kaá¹-ukÄ• ya dukkarakÄ• rikÄ• ya nijjÄ«retha, yaá
saá¹ƒvutÄ• vÄ• cÄ• ya saá¹ƒvutÄ• manasÄ• saá¹ƒvutÄ• taá¹ƒ Ä• yatiá¹ƒ pÄ• pakammas
purÄ• á¹‡Ä• naá¹ƒ kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹
Ä• yatiá¹ƒ anavassavÄ• kammakkhayo; kammakkhayÄ• dukkhakkhayo; dukkhakkhayÄ• v
sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™ ti. taÃ±ca panamhÄ• kaá¹ƒ ruccati cev
camhÄ• attamanÄ• â€™â€™ ti.

<5> ``evaá¹ƒ vutte ahaá¹ƒ, bhikkhave, te nigaá¹‡á¹-he etadavocaá¹ƒ --- `paÃ±ca kho ime, Ä
dhammÄ• diá¹-á¹-heva dhamme dvidhÄ• vipÄ• kÄ• . katame paÃ±ca? saddhÄ• , ruci, anus
diá¹-á¹-hinijjhÄ• nakkhanti --- ime kho, Ä• vuso nigaá¹‡á¹-hÄ• , paÃ±ca dhammÄ• diá¹-á¹-h
dvidhÄ• vipÄ• kÄ• . tatrÄ• yasmantÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ kÄ• atÄ«taá¹ƒse satthari
anussavo, ko Ä• kÄ• raparivitakko, kÄ• diá¹-á¹-hinijjhÄ• nakkhantÄ«â€™ ti. evaá¹ƒvÄ• dÄ«
(Katthaci) } kho ahaá¹ƒ, bhikkhave, nigaá¹‡á¹-hesu na kaÃ±ci {kiÃ±ci (Ce Ee Katthaci) } sah
vÄ• dapaá¹-ihÄ• raá¹ƒ samanupassÄ• mi.

``puna caparÄ• haá¹ƒ {puna ca panÄ• haá¹ƒ (Ce Ee Katthaci) }, bhikkhave, te nigaá¹‡á¹-he
`taá¹ƒ kiá¹ƒ maÃ±Ã±atha, Ä• vuso nigaá¹‡á¹-hÄ• . yasmiá¹ƒ vo samaye tibbo {tippo (Ee) } u
tibbaá¹ƒ padhÄ• naá¹ƒ, tibbÄ• tasmiá¹ƒ samaye opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ•
pana vo samaye na tibbo upakkamo \Ne III 6/ hoti na tibbaá¹ƒ padhÄ• naá¹ƒ, na tibbÄ• tas
opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyethÄ• â€™ ti? `yasmiá¹ƒ no, Ä• v
upakkamo hoti tibbaá¹ƒ padhÄ• naá¹ƒ, tibbÄ• tasmiá¹ƒ samaye opakkamikÄ• dukkhÄ• tib
vediyÄ• ma; yasmiá¹ƒ pana no samaye \Ee II 219/ na tibbo upakkamo hoti na tibbaá¹ƒ padh
tasmiá¹ƒ samaye opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyÄ• mÄ• â€™â€

<6> ``iti \Be III 6/ kira, Ä• vuso nigaá¹‡á¹-hÄ• , yasmiá¹ƒ vo samaye tibbo upakkamo hoti tib
tibbÄ• tasmiá¹ƒ samaye opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyetha; ya
tibbo upakkamo hoti na tibbaá¹ƒ padhÄ• naá¹ƒ, na tibbÄ• tasmiá¹ƒ samaye opakkamikÄ• d
vedanÄ• vediyetha. evaá¹ƒ sante Ä• yasmantÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ na kallamassa
kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamas
pubbekatahetu. iti purÄ• á¹‡Ä• naá¹ƒ kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• na
Ä• yatiá¹ƒ anavassavo; Ä• yatiá¹ƒ anavassavÄ• kammakkhayo; kammakkhayÄ• dukkhakk
vedanÄ• kkhayo \Se III 9/; vedanÄ• kkhayÄ• sabbaá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissat
nigaá¹‡á¹-hÄ• , yasmiá¹ƒ vo samaye tibbo upakkamo hoti tibbaá¹ƒ padhÄ• naá¹ƒ, na tibbÄ•
opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyetha; yasmiá¹ƒ pana vo samaye
tibbaá¹ƒ padhÄ• naá¹ƒ, tibbÄ• tasmiá¹ƒ samaye opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ•
{padhÄ• naá¹ƒ, tiá¹-á¹-heyyeva tasmiá¹ƒ samaye ... vedanÄ• (Ce Se Ke Ee) }; evaá¹ƒ sante

nigaá¹‡á¹-hÄ• naá¹ƒ kallamassa veyyÄ• karaá¹‡Ä• ya --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapugga
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. it
kammÄ• naá¹ƒ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• y
anavassavÄ• kammakkhayo; kammakkhayÄ• dukkhakkhayo; dukkhakkhayÄ• vedanÄ• kk
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti.

`` `yasmÄ• ca kho, Ä• vuso nigaá¹‡á¹-hÄ• , yasmiá¹ƒ vo samaye tibbo upakkamo hoti tibba
tasmiá¹ƒ samaye opakkamikÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyetha; yasmiá¹ƒ
upakkamo hoti na tibbaá¹ƒ padhÄ• naá¹ƒ, na tibbÄ• tasmiá¹ƒ samaye opakkamikÄ• dukkh
vediyetha; te tumhe sÄ• maá¹ƒyeva opakkamikÄ• dukkhÄ• \Ne III 7/ tibbÄ• kaá¹-ukÄ• ve
aÃ±Ã±Ä• á¹‡Ä• sammohÄ• vipaccetha \Ee II 220/ --- yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo p
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbekatahetu. iti purÄ• á¹‡
10/ tapasÄ• byantÄ«bhÄ• vÄ• , navÄ• naá¹ƒ kammÄ• naá¹ƒ akaraá¹‡Ä• , Ä• yatiá¹ƒ anava
kammakkhayo; kammakkhayÄ• dukkhakkhayo; dukkhakkhayÄ• vedanÄ• kkhayo \Be III 7/
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaá¹ƒvÄ• dÄ«pi {evaá¹ƒvÄ• dÄ«supi (Kattha
bhikkhave, nigaá¹‡á¹-hesu na kaÃ±ci sahadhammikaá¹ƒ vÄ• dapaá¹-ihÄ• raá¹ƒ samanupas

<7> ``puna caparÄ• haá¹ƒ, bhikkhave, te nigaá¹‡á¹-he evaá¹ƒ vadÄ• mi --- `taá¹ƒ kiá¹ƒ maÃ
nigaá¹‡á¹-hÄ• , yamidaá¹ƒ kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ taá¹ƒ upakkamena
samparÄ• yavedanÄ«yaá¹ƒ hotÅ«ti labbhametaâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™. `yaá¹ƒ
samparÄ• yavedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• diá¹-á¹-hadhammave
nti? `no hidaá¹ƒ, Ä• vusoâ€™. `taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso nigaá¹‡á¹-hÄ• , yamidaá¹ƒ k
taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• dukkhavedanÄ«yaá¹ƒ hotÅ«ti labbhametaâ€™ n
`yaá¹ƒ panidaá¹ƒ kammaá¹ƒ dukkhavedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ
labbhametaâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™. `taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso nigaá¹‡á¹-h
paripakkavedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• aparipakkavedanÄ«yaá
`no hidaá¹ƒ, Ä• vusoâ€™. `yaá¹ƒ panidaá¹ƒ kammaá¹ƒ aparipakkavedanÄ«yaá¹ƒ taá¹ƒ upa
paripakkavedanÄ«yaá¹ƒ hotÅ«ti labbhametaâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™. `taá¹ƒ kiá¹ƒ
nigaá¹‡á¹-hÄ• , yamidaá¹ƒ kammaá¹ƒ \Ee II 221/ bahuvedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ
appavedanÄ«yaá¹ƒ \Se III 11/ hotÅ«ti labbhametaâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™. `yaá¹
appavedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• bahuvedanÄ«yaá¹ƒ hotÅ«ti
Ä• vusoâ€™. `taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso nigaá¹‡á¹-hÄ• , yamidaá¹ƒ kammaá¹ƒ saveda
padhÄ• nena vÄ• avedanÄ«yaá¹ƒ hotÅ«ti labbhametaâ€™ nti? `no hidaá¹ƒ, Ä• vusoâ€™. `
avedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• savedanÄ«yaá¹ƒ hotÅ«ti labbha
Ä• vusoâ€™.

<8> ``iti kira, Ä• vuso nigaá¹‡á¹-hÄ• , yamidaá¹ƒ kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá
padhÄ• nena vÄ• samparÄ• yavedanÄ«yaá¹ƒ hotÅ«ti alabbhametaá¹ƒ, yaá¹ƒ panidaá¹ƒ ka

taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hotÅ«ti alabbh
sukhavedanÄ«yaá¹ƒ taá¹ƒ \Ne III 8/ upakkamena vÄ• padhÄ• nena vÄ• dukkhavedanÄ«ya
yamidaá¹ƒ kammaá¹ƒ dukkhavedanÄ«yaá¹ƒ \Be III 8/ taá¹ƒ upakkamena vÄ• padhÄ• nena
alabbhametaá¹ƒ, yamidaá¹ƒ kammaá¹ƒ paripakkavedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• pa
aparipakkavedanÄ«yaá¹ƒ hotÅ«ti alabbhametaá¹ƒ, yamidaá¹ƒ kammaá¹ƒ aparipakkavedan
padhÄ• nena vÄ• paripakkavedanÄ«yaá¹ƒ hotÅ«ti alabbhametaá¹ƒ, yamidaá¹ƒ kammaá¹ƒ
upakkamena vÄ• padhÄ• nena vÄ• appavedanÄ«yaá¹ƒ hotÅ«ti alabbhametaá¹ƒ, yamidaá
taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• bahuvedanÄ«yaá¹ƒ hotÅ«ti alabbhametaá¹ƒ, yam
taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• \Se III 12/ avedanÄ«yaá¹ƒ hotÅ«ti alabbhametaá
avedanÄ«yaá¹ƒ taá¹ƒ upakkamena vÄ• padhÄ• nena vÄ• savedanÄ«yaá¹ƒ hotÅ«ti alabbh
Ä• yasmantÄ• naá¹ƒ nigaá¹‡á¹-hÄ• naá¹ƒ aphalo upakkamo \Ee II 222/ hoti, aphalaá¹ƒ padl

``evaá¹ƒvÄ• dÄ«, bhikkhave, nigaá¹‡á¹-hÄ• . evaá¹ƒvÄ• dÄ«naá¹ƒ, bhikkhave, nigaá¹‡á¹-h
vÄ• dÄ• nuvÄ• dÄ• gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchanti.

<9> ``sace, bhikkhave, sattÄ• pubbekatahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ•
nigaá¹‡á¹-hÄ• pubbe dukkaá¹-akammakÄ• rino yaá¹ƒ etarahi evarÅ«pÄ• dukkhÄ• tibbÄ•
sace, bhikkhave, sattÄ• issaranimmÄ• nahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ•
pÄ• pakena issarena nimmitÄ• yaá¹ƒ etarahi evarÅ«pÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• veda
bhikkhave, sattÄ• saá¹…gatibhÄ• vahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ• , bh
pÄ• pasaá¹…gatikÄ• yaá¹ƒ etarahi evarÅ«pÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedi
abhijÄ• tihetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ• , bhikkhave, nigaá¹‡á¹-hÄ• pÄ•
etarahi evarÅ«pÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vediyanti. sace, bhikkhave, sattÄ
diá¹-á¹-hadhammÅ«pakkamahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ• , bhikkhave,
diá¹-á¹-hadhammÅ«pakkamÄ• yaá¹ƒ etarahi evarÅ«pÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• veda

``sace, bhikkhave, sattÄ• pubbekatahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ•
sattÄ• pubbekatahetu sukhadukkhaá¹ƒ \Se III 13/ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nigaá¹‡á
sattÄ• issaranimmÄ• nahetu \Ne III 9/ sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nig
issaranimmÄ• nahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nigaá¹‡á¹-hÄ• . sac
saá¹…gatibhÄ• vahetu \Be III 9/ sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nigaá¹‡á¹
saá¹…gatibhÄ• vahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nigaá¹‡á¹-hÄ• . sa
abhijÄ• tihetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nigaá¹‡á¹-hÄ• ; no ce sattÄ
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• nigaá¹‡á¹-hÄ• . sace, bhikkhave, sattÄ•
diá¹-á¹-hadhammÅ«pakkamahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ• \Ee II 2
sattÄ• diá¹-á¹-hadhammÅ«pakkamahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, gÄ• rayhÄ•
bhikkhave, nigaá¹‡á¹-hÄ• . evaá¹ƒvÄ• dÄ«naá¹ƒ, bhikkhave, nigaá¹‡á¹-hÄ• naá¹ƒ ime dasa
vÄ• dÄ• nuvÄ• dÄ• gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchanti. evaá¹ƒ kho, bhikkhave, apha

padhÄ• naá¹ƒ.

<10> ``kathaÃ±ca, bhikkhave, saphalo upakkamo hoti, saphalaá¹ƒ padhÄ• naá¹ƒ? idha, bh
anaddhabhÅ«taá¹ƒ attÄ• naá¹ƒ dukkhena addhabhÄ• veti, dhammikaÃ±ca sukhaá¹ƒ na par
anadhimucchito hoti. so evaá¹ƒ pajÄ• nÄ• ti --- `imassa kho me dukkhanidÄ• nassa saá¹…k
saá¹…khÄ• rappadhÄ• nÄ• virÄ• go hoti, imassa pana me dukkhanidÄ• nassa ajjhupekkha
virÄ• go hotÄ«â€™ ti. so yassa hi khvÄ• ssa {yassa kho panassa (Ce), yassa khvÄ• ssa (E
dukkhanidÄ• nassa saá¹…khÄ• raá¹ƒ padahato saá¹…khÄ• rappadhÄ• nÄ• virÄ• go hoti, s
yassa panassa dukkhanidÄ• nassa ajjhupekkhato upekkhaá¹ƒ bhÄ• vayato virÄ• go hoti, up
tassa tassa dukkhanidÄ• nassa saá¹…khÄ• raá¹ƒ padahato saá¹…khÄ• rappadhÄ• nÄ• vir
dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti. tassa tassa dukkhanidÄ• nassa ajjhupekkhato upekkhaá¹ƒ b
--- evampissa taá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti.

<11> ``seyyathÄ• pi, bhikkhave, puriso itthiyÄ• sÄ• ratto paá¹-ibaddhacitto tibbacchando ti
itthiá¹ƒ passeyya aÃ±Ã±ena purisena saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ sallapantiá¹ƒ saÃ±jaggh
saá¹ƒhasantiá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tassa purisassa amuá¹ƒ itthiá¹
purisena saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ sallapantiá¹ƒ saÃ±jagghantiá¹ƒ saá¹ƒhasantiá¹ƒ uppa
10/ sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. `
hi, bhante, puriso amussÄ• itthiyÄ• sÄ• ratto paá¹-ibaddhacitto tibbacchando tibbÄ• pekkh
taá¹ƒ itthiá¹ƒ disvÄ• aÃ±Ã±ena purisena saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ sallapantiá¹ƒ saÃ±ja
10/ saá¹ƒhasantiá¹ƒ uppajjeyyuá¹ƒ sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• â€™â€™
purisassa evamassa --- `ahaá¹ƒ kho amussÄ• itthiyÄ• sÄ• ratto paá¹-ibaddhacitto tibbacch
tassa me amuá¹ƒ itthiá¹ƒ disvÄ• aÃ±Ã±ena purisena saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ sallapan
saá¹ƒhasantiá¹ƒ \Se III 15/ uppajjanti sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• . yaá¹ƒ
itthiyÄ• chandarÄ• go taá¹ƒ pajaheyyaâ€™ nti. so yo amussÄ• itthiyÄ• chandarÄ• go taá¹
itthiá¹ƒ passeyya aparena samayena aÃ±Ã±ena purisena saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ salla
saÃ±jagghantiá¹ƒ saá¹ƒhasantiá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu tassa purisa
disvÄ• aÃ±Ã±ena purisena saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ sallapantiá¹ƒ saÃ±jagghantiá¹ƒ sa
uppajjeyyuá¹ƒ sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• â€™â€™ ti? ``no hetaá¹ƒ, bha
hetuâ€™â€™ ? ``amu hi, bhante, puriso amussÄ• itthiyÄ• virÄ• go. tasmÄ• taá¹ƒ itthiá¹ƒ
saddhiá¹ƒ santiá¹-á¹-hantiá¹ƒ sallapantiá¹ƒ saÃ±jagghantiá¹ƒ saá¹ƒhasantiá¹ƒ na uppajjeyyu
sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• â€™â€™ ti.

``evameva kho, bhikkhave, bhikkhu na heva anaddhabhÅ«taá¹ƒ attÄ• naá¹ƒ dukkhena add
sukhaá¹ƒ na pariccajati, tasmiÃ±ca sukhe anadhimucchito hoti. so evaá¹ƒ pajÄ• nÄ• ti --- `i
dukkhanidÄ• nassa saá¹…khÄ• raá¹ƒ padahato saá¹…khÄ• rappadhÄ• nÄ• virÄ• go hoti, i
ajjhupekkhato upekkhaá¹ƒ bhÄ• vayato virÄ• go hotÄ«â€™ ti. so yassa hi khvÄ• ssa dukkha
padahato saá¹…khÄ• rappadhÄ• nÄ• virÄ• go hoti, saá¹…khÄ• raá¹ƒ tattha padahati; yass

ajjhupekkhato upekkhaá¹ƒ bhÄ• vayato virÄ• go hoti, upekkhaá¹ƒ tattha bhÄ• veti. tassa tas
saá¹…khÄ• raá¹ƒ padahato \Se III 16/ saá¹…khÄ• rappadhÄ• nÄ• virÄ• go hoti --- evampis
nijjiá¹‡á¹‡aá¹ƒ hoti \Ee II 225/. tassa tassa dukkhanidÄ• nassa ajjhupekkhato upekkhaá¹ƒ bh
hoti --- evampissa taá¹ƒ dukkhaá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti. evampi, bhikkhave, saphalo upakkam
padhÄ• naá¹ƒ.

<12> ``puna caparaá¹ƒ, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `yathÄ• sukhaá¹ƒ kho
dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti; dukkhÄ• ya pana me attÄ
dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti. yaá¹ƒnÅ«nÄ• haá¹ƒ dukk
nti. so dukkhÄ• ya attÄ• naá¹ƒ padahati. tassa dukkhÄ• ya attÄ• naá¹ƒ padahato akusalÄ•
III 11/ parihÄ• yanti kusalÄ• dhammÄ• abhivaá¸• á¸• hanti. so na aparena samayena dukk
taá¹ƒ kissa hetu? yassa hi so, bhikkhave, bhikkhu atthÄ• ya dukkhÄ• ya attÄ• naá¹ƒ padahe
abhinipphanno hoti. tasmÄ• na aparena samayena dukkhÄ• ya attÄ• naá¹ƒ padahati. seyya
tejanaá¹ƒ dvÄ«su alÄ• tesu Ä• tÄ• peti paritÄ• peti ujuá¹ƒ karoti kammaniyaá¹ƒ. yato kho, b
tejanaá¹ƒ dvÄ«su alÄ• tesu Ä• tÄ• pitaá¹ƒ hoti paritÄ• pitaá¹ƒ ujuá¹ƒ kataá¹ƒ {ujuá¹ƒ kataá¹ƒ
kammaniyaá¹ƒ, na so taá¹ƒ aparena samayena usukÄ• ro tejanaá¹ƒ dvÄ«su alÄ• tesu Ä• tÄ
karoti kammaniyaá¹ƒ. taá¹ƒ kissa hetu? yassa hi so, bhikkhave, atthÄ• ya usukÄ• ro tejanaá
Ä• tÄ• peyya paritÄ• peyya ujuá¹ƒ \Se III 17/ kareyya kammaniyaá¹ƒ svÄ• ssa attho abhinip
aparena samayena usukÄ• ro tejanaá¹ƒ dvÄ«su alÄ• tesu Ä• tÄ• peti paritÄ• peti ujuá¹ƒ kar
kho, bhikkhave, bhikkhu iti paá¹-isaÃ±cikkhati --- `yathÄ• sukhaá¹ƒ kho me viharato akusalÄ
abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti; dukkhÄ• ya pana me attÄ• naá¹ƒ pa
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti. yaá¹ƒnÅ«nÄ• haá¹ƒ dukkhÄ• ya attÄ
dukkhÄ• ya attÄ• naá¹ƒ padahati. tassa dukkhÄ• ya attÄ• naá¹ƒ padahato akusalÄ• dhamm
dhammÄ• abhivaá¸• á¸• hanti. so na aparena samayena dukkhÄ• ya \Ee II 226/ attÄ• naá¹ƒ
yassa hi so, bhikkhave, bhikkhu atthÄ• ya dukkhÄ• ya attÄ• naá¹ƒ padaheyya svÄ• ssa atth
tasmÄ• na aparena samayena dukkhÄ• ya attÄ• naá¹ƒ padahati. evampi, bhikkhave, sapha
padhÄ• naá¹ƒ.

<13> ``puna caparaá¹ƒ, bhikkhave, idha tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• samb
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abr
sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä•
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
\Be III 12/ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti gahapati vÄ• gahapati
aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to. so taá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• gate saddh
saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹-isaÃ±cikkhati --- `sambÄ• dho gharÄ• vÄ•
pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekanta
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ \Ne III 1

vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti. so aparena sa
bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya, appaá¹ƒ vÄ•
mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati.

<14> ``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati. adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• n
dinnapÄ• á¹-ikaá¹…khÄ«, athenena sucibhÅ«tena attanÄ• viharati. abrahmacariyaá¹ƒ pahÄ
Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ• . musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ•
saccasandho theto paccayiko avisaá¹ƒvÄ• dako lokassa. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya p
paá¹-ivirato hoti; ito sutvÄ• na amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ•
amÅ«saá¹ƒ bhedÄ• ya --- iti bhinnÄ• naá¹ƒ \Se III 19/ vÄ• sandhÄ• tÄ• sahitÄ• naá¹ƒ vÄ•
samaggarato samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. pharusaá¹ƒ
vÄ• cÄ• ya paá¹-ivirato hoti; yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• had
bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. samphap
samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammav
nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒ
bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti. ekabhattiko hoti rattÅ«parato
naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti.
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• \Be III 13/ paá
uccÄ• sayanamahÄ• sayanÄ• paá¹-ivirato hoti. jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-iv
Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä•
itthikumÄ• rikapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivira
ajeá¸·akapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivira
hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti. khettavatthupaá¹-iggahaá¹‡Ä• p
dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato hoti. kayavikkayÄ• paá¹-ivirato hoti.
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato hoti. ukkoá¹-anavaÃ±cananikatis
Ke Katthaci) ettha sÄ• cisaddo kuá¹-ilapariyÄ• yo} paá¹-ivirato hoti.
chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-ivirato hoti {passa MN

``so \Se III 20/ santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena, kucchiparihÄ• rikena piá
yena \Ne III 13/ yeneva pakkamati samÄ• dÄ• yeva pakkamati. seyyathÄ• pi nÄ• ma pakkhÄ
á¸• eti sapattabhÄ• rova á¸• eti, evameva bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena c
kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena; so yena yeneva pakkamati samÄ• dÄ• yeva pakka
sÄ«lakkhandhena samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

<15> ``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ

cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nim nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakk manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ• gato a abyÄ• sekasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

``so \Be III 14/ abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ samiÃ±jite {sammiÃ±jite (Ce Se Ke Ee) } pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á sampajÄ• nakÄ• rÄ« hoti \Se III 21/, asite pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hot sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sa

<16> ``so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ• ya sant) {passa MN I 296 cÅ«á¸·ahatthipadopame} iminÄ• ca ariyena indriyasaá¹ƒvarena samannÄ satisampajaÃ±Ã±ena samannÄ• gato vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkha kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• , ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati parisodheti. byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ« byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti. thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viha sampajÄ• no, thinamiddhÄ• cittaá¹ƒ parisodheti. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddha vÅ«pasantacitto \Ne III 14/, uddhaccakukkuccÄ• cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• y viharati akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

``so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡ akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j viharati. evampi \Se III 22/, bhikkhave, saphalo upakkamo hoti, saphalaá¹ƒ padhÄ• naá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sam ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá evampi, bhikkhave, saphalo upakkamo hoti, saphalaá¹ƒ padhÄ• naá¹ƒ.

``puna \Be III 15/ caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viha sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti. yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `u sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evampi, bhikkhave, sapha saphalaá¹ƒ padhÄ• naá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• ,
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. evampi, bhikkhave, saphalo upakkamo hoti, saphalaá¹ƒ padhÄ• naá¹ƒ

<17> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ {seyyathÄ«daá¹ƒ (Ce Se Ke Ee) } --- ekampi jÄ
tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsa
cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi \Se III 23/ jÄ• tisahassampi
anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-ak
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
15/ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. evampi, bhikkhave, saphalo
saphalaá¹ƒ padhÄ• naá¹ƒ.

<18> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹
dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti \Be III 16/ --- `ime va
kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• k
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ari
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• pa
24/ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• n
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate
pajÄ• nÄ• ti. evampi, bhikkhave, saphalo upakkamo hoti, saphalaá¹ƒ padhÄ• naá¹ƒ.

<19> ``so \Ee II 227/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigat
kammaniye á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa evaá¹ƒ
kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cit

vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ,
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. evampi kho, bhikkhave, sap
saphalaá¹ƒ padhÄ• naá¹ƒ. evaá¹ƒvÄ• dÄ«, bhikkhave, tathÄ• gatÄ• . evaá¹ƒvÄ• dÄ«naá¹ƒ,
{tathÄ• gato, evaá¹ƒvÄ• diá¹ƒ bhikkhave tathÄ• gataá¹ƒ (Ce Se Ke Ee) } dasa sahadhammi
Ä• gacchanti.

<20> ``sace \Ne III 16/, bhikkhave, sattÄ• pubbekatahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvede
bhikkhave, tathÄ• gato pubbe \Se III 25/ sukatakammakÄ• rÄ« yaá¹ƒ etarahi evarÅ«pÄ• an
vedeti. sace, bhikkhave, sattÄ• issaranimmÄ• nahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti;
tathÄ• gato bhaddakena issarena \Be III 17/ nimmito yaá¹ƒ etarahi evarÅ«pÄ• anÄ• savÄ•
sace, bhikkhave, sattÄ• saá¹…gatibhÄ• vahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ
kalyÄ• á¹‡asaá¹…gatiko yaá¹ƒ etarahi evarÅ«pÄ• anÄ• savÄ• sukhÄ• vedanÄ• vedeti. sa
abhijÄ• tihetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ• , bhikkhave, tathÄ• gato kalyÄ•
etarahi evarÅ«pÄ• anÄ• savÄ• sukhÄ• vedanÄ• vedeti. sace, bhikkhave, sattÄ• diá¹-á¹-h
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti; addhÄ• , bhikkhave, tathÄ• gato kalyÄ• á¹‡adiá¹-á¹-ha
etarahi evarÅ«pÄ• anÄ• savÄ• sukhÄ• vedanÄ• vedeti.

``sace, bhikkhave, sattÄ• pubbekatahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso
pubbekatahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato. sace, bhikkha
issaranimmÄ• nahetu sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato; no ce
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato. sace, bhikkhave, sattÄ• saá
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato; no ce sattÄ• saá¹…gatibhÄ•
paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato. sace, bhikkhave, sattÄ• abhijÄ• tihetu sukhad
paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato; no ce sattÄ• \Se III 26/ abhijÄ• tihetu sukhadu
paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato. sace, bhikkhave, sattÄ• diá¹-á¹-hadhammÅ«p
paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato; no ce sattÄ• diá¹-á¹-hadhammÅ«pakkamahet
228/ paá¹-isaá¹ƒvedenti, pÄ• saá¹ƒso tathÄ• gato. evaá¹ƒvÄ• dÄ«, bhikkhave, tathÄ• gatÄ•
bhikkhave, tathÄ• gatÄ• naá¹ƒ ime dasa sahadhammikÄ• pÄ• saá¹ƒsaá¹-á¹-hÄ• nÄ• Ä• ga

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

devadahasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. paÃ±cattayasuttaá¹ƒ {paÃ±cÄ• yatanasutta (Katthaci) }

<21> evaá¹ƒ \Be III 18/ \Ne III 17/ \Se III 27/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• s
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``

samaá¹‡abrÄ• hmaá¹‡Ä• aparantakappikÄ• aparantÄ• nudiá¹-á¹-hino aparantaá¹ƒ Ä• rabb
adhivuttipadÄ• ni {adhimuttipadÄ• ni (Se Ke Katthaci) } abhivadanti. `saÃ±Ã±Ä« attÄ• hoti a
maraá¹‡Ä• â€™ ti --- ittheke abhivadanti; `asaÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä•
abhivadanti; `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™ ti ---
vÄ• pana sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti {paÃ±Ã±Ä• penti (Ce
diá¹-á¹-hadhammanibbÄ• naá¹ƒ vÄ• paneke abhivadanti. iti santaá¹ƒ vÄ• attÄ• naá¹ƒ paÃ±
maraá¹‡Ä• . iti imÄ• ni (Katthaci) } paraá¹ƒ maraá¹‡Ä• , sato vÄ• pana sattassa ucchedaá¹
paÃ±Ã±apenti, diá¹-á¹-hadhammanibbÄ• naá¹ƒ vÄ• paneke abhivadanti. iti imÄ• ni paÃ±ca
imÄ• ni (Katthaci) } hutvÄ• tÄ«á¹‡i honti, tÄ«á¹‡i hutvÄ• paÃ±ca honti --- ayamuddeso paÃ

<22> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ \Ee II 229
paraá¹ƒ maraá¹‡Ä• , rÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• n
paraá¹ƒ maraá¹‡Ä• , arÅ«piá¹ƒ \Se III 28/ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , rÅ«piÃ±ca arÅ«piÃ±ca vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , nevarÅ«piá¹ƒ nÄ• rÅ«piá¹ƒ vÄ• te bhonto sam
saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , ekattasaÃ±Ã±iá¹ƒ vÄ
samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹
bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ \Ne III 18/ paÃ±Ã±apenti arogaá¹
parittasaÃ±Ã±iá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã
maraá¹‡Ä• , appamÄ• á¹‡asaÃ±Ã±iá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , etaá¹ƒ {evaá¹ƒ (Katthaci) } vÄ• panekesaá¹ƒ {panetesaá¹ƒ (
upÄ• tivattataá¹ƒ viÃ±Ã±Ä• á¹‡akasiá¹‡ameke abhivadanti appamÄ• á¹‡aá¹ƒ Ä• neÃ±jaá¹ƒ
bhikkhave, tathÄ• gato abhijÄ• nÄ• ti {pajÄ• nÄ• ti (Ce Se Ke Ee) aá¹-á¹-hakathÄ• oloketab
samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹
samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹
samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹
te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá
nÄ• rÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±ape
ekattasaÃ±Ã±iá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• \Se III 29/ saÃ±Ã±iá¹ƒ attÄ• naá
paraá¹ƒ maraá¹‡Ä• , nÄ• nattasaÃ±Ã±iá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , parittasaÃ±Ã±iá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• s
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , appamÄ• á¹‡asaÃ±Ã±iá¹ƒ vÄ• te bhonto sam
attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• {maraá¹‡Ä• ti (Katthaci) }, yÄ• vÄ
saÃ±Ã±Ä• naá¹ƒ parisuddhÄ• paramÄ• aggÄ• anuttariyÄ• akkhÄ• yati \Ee II 230/ --- yadi
arÅ«pasaÃ±Ã±Ä• naá¹ƒ yadi ekattasaÃ±Ã±Ä• naá¹ƒ yadi nÄ• nattasaÃ±Ã±Ä• naá¹ƒ. `natth
Ä• kiÃ±caÃ±Ã±Ä• yatanameke abhivadanti appamÄ• á¹‡aá¹ƒ Ä• neÃ±jaá¹ƒ. `tayidaá¹ƒ saá
kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho atthetaâ€™ nti --- iti viditvÄ• tassa nissaraá¹‡adas
tadupÄ• tivatto.

<23> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±a
maraá¹‡Ä• , rÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ pa
maraá¹‡Ä• , arÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ p
maraá¹‡Ä• , rÅ«piÃ±ca arÅ«piÃ±ca vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• asaÃ±Ã±iá¹ƒ
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , nevarÅ«piá¹ƒ nÄ• rÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hm
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• . tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• tesamete \Se III 30/ paá¹-ikkosanti. taá¹ƒ kissa
saÃ±Ã±Ä• gaá¹‡á¸• o saÃ±Ã±Ä• sallaá¹ƒ, etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ
tayidaá¹ƒ, bhikkhave, tathÄ• gato abhijÄ• nÄ• ti ye kho te bhonto samaá¹‡abrÄ• hmaá¹‡Ä•
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , rÅ«piá¹ƒ vÄ• te bhonto \Be III 20/ samaá¹‡ab
attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , arÅ«piá¹ƒ vÄ• te bhonto samaá¹‡
attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , rÅ«piÃ±ca arÅ«piÃ±ca vÄ• te bho
asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , nevarÅ«piá¹ƒ nÄ• rÅ
samaá¹‡abrÄ• hmaá¹‡Ä• asaÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ vadeyya --- `ahamaÃ±Ã±atra rÅ«pÄ• , aÃ±Ã±atra
saÃ±Ã±Ä• ya, aÃ±Ã±atra \Ne III 19/ saá¹…khÄ• rehi, viÃ±Ã±Ä• á¹‡assa {aÃ±Ã±atra viÃ±Ã±
viÃ±Ã±Ä• á¹‡ena (Katthaci) } Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• cutiá¹ƒ vÄ• upapattiá¹ƒ vÄ• vudd
vÄ• vepullaá¹ƒ vÄ• paÃ±Ã±apessÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. `tayidaá¹ƒ
oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ \Ee II 231/ nirodho atthetaâ€™ nti --- iti
nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<24> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ at
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , rÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±
paÃ±Ã±apenti arogaá¹ƒ \Se III 31/ paraá¹ƒ maraá¹‡Ä• , arÅ«piá¹ƒ vÄ• te bhonto samaá¹‡a
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , rÅ
bhonto samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apen
nevarÅ«piá¹ƒ nÄ• rÅ«piá¹ƒ vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• sa
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• . tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• tesamete paá¹-ikkosanti, yepi te bhonto samaá¹‡abrÄ• hmaá¹
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• tesamete paá¹-ikkosanti. taá¹ƒ kissa hetu? saÃ
gaá¹‡á¸• o saÃ±Ã±Ä• sallaá¹ƒ, asaÃ±Ã±Ä• sammoho, etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá
`nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±aâ€™ nti. {nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ti (Se Ke Ee Katthac
manasikÄ• tabbaá¹ƒ} tayidaá¹ƒ, bhikkhave, tathÄ• gato abhijÄ• nÄ• ti. ye kho te bhonto sam
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , rÅ
samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aroga
vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ \Be II
paraá¹ƒ maraá¹‡Ä• , rÅ«piÃ±ca arÅ«piÃ±ca vÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• neva

attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• , nevarÅ«piá¹ƒ nÄ• rÅ«piá¹ƒ vÄ• te
samaá¹‡abrÄ• hmaá¹‡Ä• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti aroga
ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• {samaá¹‡abrÄ• hmaá¹‡Ä• (Ce
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbasaá¹…khÄ• ramattena etassa Ä• yatanassa upasampada
byasanaÃ±hetaá¹ƒ, bhikkhave, akkhÄ• yati {Ä• yatanamakkhÄ• yati (Katthaci) } etassa Ä• y
II 232/. na hetaá¹ƒ, bhikkhave, Ä• yatanaá¹ƒ saá¹…khÄ• rasamÄ• pattipattabbamakkhÄ• ya
saá¹…khÄ• rÄ• vasesasamÄ• pattipattabbametaá¹ƒ, bhikkhave, Ä• yatanamakkhÄ• yati. `ta
oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho atthetaâ€™ nti --- iti viditvÄ• ta
nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<25> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sato sattassa ucchedaá¹ƒ vinÄ• sa
paÃ±Ã±apenti \Ne III 20/, tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• saÃ±Ã±iá¹ƒ attÄ
arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• tesamete paá¹-ikkosanti, yepi te bhonto samaá¹‡abrÄ• hmaá
paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• tesamete paá¹-ikkosanti, yepi te bhonto samaá
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ attÄ• naá¹ƒ paÃ±Ã±apenti arogaá¹ƒ paraá¹ƒ maraá¹‡Ä• te
kissa hetu? sabbepime bhonto samaá¹‡abrÄ• hmaá¹‡Ä• uddhaá¹ƒ saraá¹ƒ {uddhaá¹ƒsarÄ
parÄ• masanti (Se Ke) } Ä• sattiá¹ƒyeva abhivadanti --- `iti pecca \Se III 33/ bhavissÄ• ma, i
bhavissÄ• mÄ• â€™ ti. seyyathÄ• pi nÄ• ma vÄ• á¹‡ijassa vÄ• á¹‡ijjÄ• ya gacchato evaá¹ƒ
bhavissati, iminÄ• idaá¹ƒ lacchÄ• mÄ«â€™ ti, evamevime bhonto samaá¹‡abrÄ• hmaá¹‡Ä•
paá¹-ibhanti --- `iti pecca bhavissÄ• ma, iti pecca bhavissÄ• mÄ• â€™ ti. tayidaá¹ƒ, bhikkhav
abhijÄ• nÄ• ti. ye kho te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sato sattassa ucchedaá¹ƒ vinÄ• s
paÃ±Ã±apenti te sakkÄ• yabhayÄ• sakkÄ• yaparijegucchÄ• sakkÄ• yaÃ±Ã±eva anuparidh
seyyathÄ• pi nÄ• ma sÄ• gaddulabaddho daá¸·he thambhe vÄ• khile {khÄ«le (Ce Se Ke E
233/, tameva thambhaá¹ƒ vÄ• khilaá¹ƒ vÄ• anuparidhÄ• vati anuparivattati \Be III 22/; evam
samaá¹‡abrÄ• hmaá¹‡Ä• sakkÄ• yabhayÄ• sakkÄ• yaparijegucchÄ• sakkÄ• yaÃ±Ã±eva a
`tayidaá¹ƒ saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho atthe
viditvÄ• tassa nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<26> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aparantakappikÄ• apa
aparantaá¹ƒ Ä• rabbha anekavihitÄ• ni adhivuttipadÄ• ni abhivadanti, sabbe te imÄ• neva p
abhivadanti etesaá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ.

<27> ``santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• pubbantÄ• nudi
Ä• rabbha anekavihitÄ• ni adhivuttipadÄ• ni abhivadanti. `sassato attÄ• ca loko ca, idamev
moghamaÃ±Ã±aâ€™ nti --- ittheke abhivadanti, `asassato attÄ• ca loko ca, idameva sacca
--- ittheke abhivadanti, `sassato ca asassato ca attÄ• ca loko ca, idameva saccaá¹ƒ mogha
ittheke abhivadanti, `nevasassato \Se III 34/ nÄ• sassato attÄ• ca loko ca, idameva saccaá
nti --- ittheke abhivadanti, `antavÄ• attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€

abhivadanti, `anantavÄ• attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- it
`antavÄ• ca anantavÄ• ca attÄ• \Ne III 21/ ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±a
abhivadanti, `nevantavÄ• nÄ• nantavÄ• attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±
abhivadanti, `ekattasaÃ±Ã±Ä« attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nt
`nÄ• nattasaÃ±Ã±Ä« attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- itthek
`parittasaÃ±Ã±Ä« attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- ittheke a
`appamÄ• á¹‡asaÃ±Ã±Ä« attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti ---
`ekantasukhÄ« attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- ittheke abh
attÄ• ca loko ca, idameva saccaá¹ƒ \Ee II 234/ moghamaÃ±Ã±aâ€™ nti --- ittheke abhivada
attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- ittheke abhivadanti, `adukk
ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti --- ittheke abhivadanti.

<28> ``tatra \Be III 23/, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒd
attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti \Se III 35/, tesaá¹ƒ vata aÃ±Ã
aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá
paccattaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ bhavissati parisuddhaá¹ƒ pariyodÄ• tanti --- netaá¹ƒ á¹-hÄ• n
paccattaá¹ƒ kho pana, bhikkhave, Ã±Ä• á¹‡e asati parisuddhe pariyodÄ• te yadapi {yadipi (
samaá¹‡abrÄ• hmaá¹‡Ä• tattha Ã±Ä• á¹‡abhÄ• gamattameva pariyodapenti tadapi tesaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upÄ• dÄ• namakkhÄ• yati. `tayidaá¹ƒ saá¹…khataá¹ƒ oá¸·Ä
saá¹…khÄ• rÄ• naá¹ƒ nirodho atthetaâ€™ nti --- iti viditvÄ• tassa nissaraá¹‡adassÄ• vÄ« ta
tadupÄ• tivatto.

<29> ``tatra, bhikkhave, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hinc
loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti ... pe ... {yathÄ• sassatavÄ• re, tathÄ•
sassato ca asassato ca attÄ• ca loko ca ... nevasassato nÄ• sassato attÄ• ca loko ca ... an
ca ... anantavÄ• attÄ• ca loko ca ... antavÄ• ca anantavÄ• ca attÄ• ca loko ca ... nevanta
attÄ• ca loko ca ... ekattasaÃ±Ã±Ä« attÄ• ca loko ca ... nÄ• nattasaÃ±Ã±Ä« attÄ• ca loko
attÄ• ca loko ca ... appamÄ• á¹‡asaÃ±Ã±Ä« attÄ• ca loko ca ... ekantasukhÄ« attÄ• ca lo
attÄ• ca loko ca ... sukhadukkhÄ« attÄ• ca loko ca ... adukkhamasukhÄ« attÄ• ca loko ca,
saccaá¹ƒ moghamaÃ±Ã±anti, tesaá¹ƒ vata aÃ±Ã±atreva \Ne III 22/ saddhÄ• ya aÃ±Ã±atra n
aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• paccattaá¹ƒyev
parisuddhaá¹ƒ pariyodÄ• tanti --- netaá¹ƒ á¹-hÄ• naá¹ƒ \Ee II 235/ vijjati. paccattaá¹ƒ kho pa
Ã±Ä• á¹‡e asati parisuddhe pariyodÄ• te yadapi te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• tattha
pariyodapenti tadapi tesaá¹ƒ bhavataá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upÄ• dÄ• namakk
saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho atthetaâ€™ nti
nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<30> ``idha \Be III 24/, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• pubbantÄ• nu

paá¹-inissaggÄ• , aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , sabbaso kÄ• masaá¹ƒ
anadhiá¹-á¹-hÄ• nÄ• , pavivekaá¹ƒ pÄ«tiá¹ƒ upasampajja viharati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ
yadidaá¹ƒ pavivekaá¹ƒ pÄ«tiá¹ƒ upasampajja viharÄ• mÄ«â€™ ti. tassa sÄ• pavivekÄ• pÄ
pÄ«tiyÄ• nirodhÄ• uppajjati domanassaá¹ƒ, domanassassa nirodhÄ• uppajjati pavivekÄ•
bhikkhave, yaá¹ƒ chÄ• yÄ• jahati taá¹ƒ Ä• tapo pharati, yaá¹ƒ Ä• tapo jahati taá¹ƒ chÄ• yÄ•
bhikkhave, pavivekÄ• ya pÄ«tiyÄ• nirodhÄ• uppajjati domanassaá¹ƒ, domanassassa nirod
pÄ«ti. tayidaá¹ƒ, bhikkhave, tathÄ• gato abhijÄ• nÄ• ti. ayaá¹ƒ kho bhavaá¹ƒ samaá¹‡o vÄ•
pubbantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• \Se III 37/, aparantÄ• nudiá¹-á¹-hÄ«naÃ±
sabbaso kÄ• masaá¹ƒyojanÄ• naá¹ƒ anadhiá¹-á¹-hÄ• nÄ• , pavivekaá¹ƒ pÄ«tiá¹ƒ upasampa
santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ pavivekaá¹ƒ pÄ«tiá¹ƒ upasampajja viharÄ• mÄ«â€
pÄ«ti nirujjhati. pavivekÄ• ya pÄ«tiyÄ• nirodhÄ• uppajjati domanassaá¹ƒ, domanassassa n
pavivekÄ• pÄ«ti. `tayidaá¹ƒ saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• n
nti --- iti viditvÄ• tassa nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<31> ``idha pana, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• pubbantÄ• nudiá¹-
paá¹-inissaggÄ• , aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , sabbaso kÄ• masaá¹ƒ
anadhiá¹-á¹-hÄ• nÄ• , pavivekÄ• ya pÄ«tiyÄ• samatikkamÄ• nirÄ• misaá¹ƒ sukhaá¹ƒ upas
santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ nirÄ• misaá¹ƒ sukhaá¹ƒ upasampajja viharÄ• mÄ«
nirÄ• misaá¹ƒ sukhaá¹ƒ nirujjhati. nirÄ• misassa sukhassa nirodhÄ• uppajjati pavivekÄ• pÄ
pÄ«tiyÄ• nirodhÄ• uppajjati nirÄ• misaá¹ƒ sukhaá¹ƒ \Ee II 236/. seyyathÄ• pi, bhikkhave, y
taá¹ƒ Ä• tapo pharati, yaá¹ƒ Ä• tapo jahati \Ne III 23/ taá¹ƒ chÄ• yÄ• pharati; evameva kho,
nirÄ• misassa sukhassa nirodhÄ• uppajjati pavivekÄ• pÄ«ti, pavivekÄ• ya pÄ«tiyÄ• nirodh
sukhaá¹ƒ. tayidaá¹ƒ, bhikkhave, tathÄ• gato abhijÄ• nÄ• ti. ayaá¹ƒ kho bhavaá¹ƒ samaá¹‡o
pubbantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-in
kÄ• masaá¹ƒyojanÄ• naá¹ƒ anadhiá¹-á¹-hÄ• nÄ• \Se III 38/, pavivekÄ• ya pÄ«tiyÄ• samati
sukhaá¹ƒ upasampajja viharati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ nirÄ• mi
upasampajja viharÄ• mÄ«â€™ ti. tassa \Be III 25/ taá¹ƒ nirÄ• misaá¹ƒ sukhaá¹ƒ nirujjhati. ni
nirodhÄ• uppajjati pavivekÄ• pÄ«ti, pavivekÄ• ya pÄ«tiyÄ• nirodhÄ• uppajjati nirÄ• misaá
saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho atthetaâ€™ nti
nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<32> ``idha pana, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• pubbantÄ• nudiá¹-
paá¹-inissaggÄ• , aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , sabbaso kÄ• masaá¹ƒ
anadhiá¹-á¹-hÄ• nÄ• , pavivekÄ• ya pÄ«tiyÄ• samatikkamÄ• , nirÄ• misassa sukhassa sam
vedanaá¹ƒ upasampajja viharati --- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ adukkh
upasampajja viharÄ• mÄ«â€™ ti. tassa sÄ• adukkhamasukhÄ• vedanÄ• nirujjhati. adukkh
nirodhÄ• uppajjati nirÄ• misaá¹ƒ sukhaá¹ƒ, nirÄ• misassa sukhassa nirodhÄ• uppajjati adu
seyyathÄ• pi, bhikkhave, yaá¹ƒ chÄ• yÄ• jahati taá¹ƒ Ä• tapo pharati, yaá¹ƒ Ä• tapo jahati t

evameva kho, bhikkhave, adukkhamasukhÄ• ya vedanÄ• ya nirodhÄ• uppajjati nirÄ• misaá
sukhassa nirodhÄ• uppajjati adukkhamasukhÄ• vedanÄ• . tayidaá¹ƒ, bhikkhave, tathÄ• ga
bhavaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• pubbantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissagg
aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , sabbaso kÄ• masaá¹ƒyojanÄ• naá¹ƒ ana
pÄ«tiyÄ• samatikkamÄ• , nirÄ• misassa sukhassa samatikkamÄ• , adukkhamasukhaá¹ƒ ve
--- `etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ adukkhamasukhaá¹ƒ \Ee II 237/ vedana
viharÄ• mÄ«â€™ ti. tassa sÄ• adukkhamasukhÄ• vedanÄ• nirujjhati. adukkhamasukhÄ• y
nirÄ• misaá¹ƒ sukhaá¹ƒ, nirÄ• misassa sukhassa nirodhÄ• uppajjati adukkhamasukhÄ• ve
saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ atthi kho pana saá¹…khÄ• rÄ• naá¹ƒ nirodho atthetaâ€™ nti
nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tivatto.

<33> ``idha \Ne III 24/ pana, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• pubban
paá¹-inissaggÄ• , aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , sabbaso kÄ• masaá¹ƒy
anadhiá¹-á¹-hÄ• nÄ• , pavivekÄ• ya pÄ«tiyÄ• samatikkamÄ• , nirÄ• misassa sukhassa sam
vedanÄ• ya samatikkamÄ• --- `santohamasmi, nibbutohamasmi, anupÄ• dÄ• nohamasmÄ«
bhikkhave, tathÄ• gato abhijÄ• nÄ• ti. ayaá¹ƒ kho bhavaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o \E
pubbantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-inissaggÄ• , aparantÄ• nudiá¹-á¹-hÄ«naÃ±ca paá¹-in
kÄ• masaá¹ƒyojanÄ• naá¹ƒ anadhiá¹-á¹-hÄ• nÄ• , pavivekÄ• ya pÄ«tiyÄ• samatikkamÄ• , n
samatikkamÄ• , adukkhamasukhÄ• ya vedanÄ• ya samatikkamÄ• --- `santohamasmi, nibbu
anupÄ• dÄ• nohamasmÄ«â€™ ti samanupassati; addhÄ• ayamÄ• yasmÄ• nibbÄ• nasapp
abhivadati. atha ca panÄ• yaá¹ƒ bhavaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• pubbantÄ• nu
upÄ• diyamÄ• no upÄ• diyati, aparantÄ• nudiá¹-á¹-hiá¹ƒ vÄ• upÄ• diyamÄ• no upÄ• diyati,
upÄ• diyamÄ• no upÄ• diyati, pavivekaá¹ƒ vÄ• pÄ«tiá¹ƒ upÄ• diyamÄ• no upÄ• diyati, nirÄ
upÄ• diyamÄ• no upÄ• diyati, adukkhamasukhaá¹ƒ vÄ• vedanaá¹ƒ upÄ• diyamÄ• no upÄ•
--- `santohamasmi, nibbutohamasmi, anupÄ• dÄ• nohamasmÄ«â€™ ti samanupassati tada
brÄ• hmaá¹‡assa upÄ• dÄ• namakkhÄ• yati. `tayidaá¹ƒ saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ atthi
nirodho atthetaâ€™ nti --- iti viditvÄ• tassa nissaraá¹‡adassÄ• vÄ« tathÄ• gato tadupÄ• tiva

``idaá¹ƒ kho pana, bhikkhave, tathÄ• gatena anuttaraá¹ƒ santivarapadaá¹ƒ abhisambuddha
channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• d
yathÄ• bhÅ«taá¹ƒ viditvÄ• {anupÄ• dÄ• vimokkho. tayidaá¹ƒ bhikkhave tathÄ• gatena anut
abhisambuddhaá¹ƒ, yadidaá¹ƒ channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimokkhoti (Ce S
anupÄ• dÄ• vimokkhoâ€™â€™ ti {anupÄ• dÄ• vimokkho. tayidaá¹ƒ bhikkhave tathÄ• gaten
abhisambuddhaá¹ƒ, yadidaá¹ƒ channaá¹ƒ phassÄ• yatanaá¹ƒ samudayaÃ±ca atthaá¹…gam
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimokkhoti (Ce Se Ke Ee) }.

idamavoca \Ee II 238/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

paÃ±cattayasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. kintisuttaá¹ƒ

<34> evaá¹ƒ \Se III 41/ \Ne III 25/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• pisinÄ• rÄ•
(Ce) } viharati baliharaá¹‡e vanasaá¹‡á¸• e. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``b
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``ki
bhikkhave, mayi hoti --- `cÄ«varahetu vÄ• samaá¹‡o gotamo dhammaá¹ƒ deseti, piá¹‡á¸• a
gotamo dhammaá¹ƒ deseti, senÄ• sanahetu vÄ• samaá¹‡o gotamo dhammaá¹ƒ deseti, itib
gotamo dhammaá¹ƒ desetÄ«â€™â€™ â€™ ti? ``na kho no, bhante, bhagavati evaá¹ƒ hoti -
samaá¹‡o gotamo dhammaá¹ƒ deseti, piá¹‡á¸• apÄ• tahetu vÄ• samaá¹‡o gotamo dhamm
samaá¹‡o gotamo dhammaá¹ƒ deseti, itibhavÄ• bhavahetu vÄ• samaá¹‡o gotamo dhamma

``na ca kira vo, bhikkhave, mayi evaá¹ƒ hoti --- `cÄ«varahetu vÄ• samaá¹‡o gotamo dham
itibhavÄ• bhavahetu vÄ• samaá¹‡o gotamo dhammaá¹ƒ desetÄ«â€™ ti; atha kinti carahi vo
atha kiÃ±carahi vo (Katthaci) }, bhikkhave, mayi hotÄ«â€™â€™ ti? ``evaá¹ƒ kho no, bhante
`anukampako bhagavÄ• hitesÄ«; anukampaá¹ƒ upÄ• dÄ• ya dhammaá¹ƒ desetÄ«â€™â€™
{evaá¹ƒ (Ce Ee) } kira vo, bhikkhave, mayi hoti --- `anukampako bhagavÄ• hitesÄ«; anukan
dhammaá¹ƒ desetÄ«â€™â€™ â€™ ti.

<35> ``tasmÄ• tiha, bhikkhave, ye vo {ye te (Katthaci) } mayÄ• dhammÄ• abhiÃ±Ã±Ä• de
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±c
bojjhaá¹…gÄ• \Ee II 239/ ariyo aá¹-á¹-haá¹…giko maggo, tattha sabbeheva samaggehi sam
avivadamÄ• nehi sikkhitabbaá¹ƒ. tesaÃ±ca vo, bhikkhave, samaggÄ• naá¹ƒ sammodamÄ•
sikkhataá¹ƒ siyaá¹ƒsu {siyuá¹ƒ (Ce Se Ke) saddanÄ«ti oloketabbÄ• } dve bhikkhÅ« abhidha
ce tumhÄ• kaá¹ƒ evamassa --- `imesaá¹ƒ kho Ä• yasmantÄ• naá¹ƒ atthato ceva nÄ• naá¹ƒ
tattha yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ {subbacataraá¹ƒ (Katthaci) } maÃ±Ã±eyyÄ• tha so up
vacanÄ«yo --- `Ä• yasmantÄ• naá¹ƒ kho atthato ceva nÄ• naá¹ƒ, byaÃ±janato ca nÄ• naá¹ƒ
{tadiminÄ• petaá¹ƒ (Se Ke) } Ä• yasmanto jÄ• nÄ• tha --- yathÄ• atthato ceva nÄ• naá¹ƒ, b
mÄ• yasmanto vivÄ• daá¹ƒ Ä• pajjitthÄ• â€™ ti. athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ \Ne
bhikkhuá¹ƒ suvacataraá¹ƒ maÃ±Ã±eyyÄ• tha so upasaá¹…kamitvÄ• evamassa vacanÄ«yo
atthato ceva nÄ• naá¹ƒ, byaÃ±janato ca nÄ• naá¹ƒ. tadaminÄ• petaá¹ƒ Ä• yasmanto jÄ• nÄ
III 28/ ceva nÄ• naá¹ƒ, byaÃ±janato ca nÄ• naá¹ƒ. mÄ• yasmanto vivÄ• daá¹ƒ Ä• pajjitthÄ•
duggahitato dhÄ• retabbaá¹ƒ, suggahitaá¹ƒ suggahitato dhÄ• retabbaá¹ƒ. duggahitaá¹ƒ dug
suggahitaá¹ƒ suggahitato dhÄ• retvÄ• {iti duggahitaá¹ƒ duggahitato dhÄ• retabbaá¹ƒ, dugg
dhÄ• retvÄ• (Ce Se Ke Ee) anantaravÄ• rattaye pana idaá¹ƒ pÄ• á¹-hanÄ• nattaá¹ƒ natthi}
bhÄ• sitabbo.

<36> ``tatra \Se III 43/ ce tumhÄ• kaá¹ƒ evamassa --- `imesaá¹ƒ kho Ä• yasmantÄ• naá¹ƒ a
byaÃ±janato sametÄ«â€™ ti, tattha yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ maÃ±Ã±eyyÄ• tha so u
vacanÄ«yo --- `Ä• yasmantÄ• naá¹ƒ kho atthato hi nÄ• naá¹ƒ, byaÃ±janato sameti. tadamin
jÄ• nÄ• tha --- yathÄ• atthato hi kho nÄ• naá¹ƒ, byaÃ±janato sameti. mÄ• yasmanto vivÄ• d
athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ ma
upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `Ä• yasmantÄ• naá¹ƒ kho atthato hi kho nÄ•
tadaminÄ• petaá¹ƒ Ä• yasmanto jÄ• nÄ• tha --- yathÄ• atthato hi kho nÄ• naá¹ƒ, byaÃ±jana
vivÄ• daá¹ƒ Ä• pajjitthÄ• â€™ ti \Ee II 240/. iti duggahitaá¹ƒ duggahitato dhÄ• retabbaá¹ƒ, s
suggahitato dhÄ• retabbaá¹ƒ. duggahitaá¹ƒ duggahitato dhÄ• retvÄ• suggahitaá¹ƒ suggahi
yo vinayo so bhÄ• sitabbo.

<37> ``tatra ce tumhÄ• kaá¹ƒ evamassa --- `imesaá¹ƒ kho Ä• yasmantÄ• naá¹ƒ atthato hi k
nÄ• naâ€™ nti, tattha yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ maÃ±Ã±eyyÄ• tha so upasaá¹…kam
`Ä• yasmantÄ• naá¹ƒ kho atthato hi sameti, byaÃ±janato nÄ• naá¹ƒ. tadaminÄ• petaá¹ƒ Ä•
yathÄ• atthato hi kho sameti, byaÃ±janato nÄ• naá¹ƒ. appamattakaá¹ƒ kho panetaá¹ƒ yadi
mÄ• yasmanto appamattake vivÄ• daá¹ƒ Ä• pajjitthÄ• â€™ ti. athÄ• paresaá¹ƒ ekatopakkhi
III 44/ yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ maÃ±Ã±eyyÄ• tha so upasaá¹…kamitvÄ• evamassa
`Ä• yasmantÄ• naá¹ƒ kho atthato hi sameti, byaÃ±janato nÄ• naá¹ƒ. tadaminÄ• petaá¹ƒ Ä•
yathÄ• atthato hi kho sameti, byaÃ±janato nÄ• naá¹ƒ. appamattakaá¹ƒ kho panetaá¹ƒ yadi
byaÃ±janaá¹ƒ. mÄ• yasmanto appamattake {appamattakehi (Ce Ee) } vivÄ• daá¹ƒ Ä• pajjitt
suggahitato dhÄ• retabbaá¹ƒ, duggahitaá¹ƒ duggahitato dhÄ• retabbaá¹ƒ. suggahitaá¹ƒ sug
duggahitaá¹ƒ duggahitato dhÄ• retvÄ• yo dhammo yo vinayo so bhÄ• sitabbo.

<38> ``tatra \Ne III 27/ ce tumhÄ• kaá¹ƒ evamassa --- `imesaá¹ƒ kho Ä• yasmantÄ• naá¹ƒ a
byaÃ±janato ca sametÄ«â€™ ti, tattha yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ maÃ±Ã±eyyÄ• tha s
evamassa vacanÄ«yo --- `Ä• yasmantÄ• naá¹ƒ kho atthato ceva sameti, byaÃ±janato ca sa
Ä• yasmanto jÄ• nÄ• tha --- yathÄ• atthato ceva sameti byaÃ±janato ca sameti. mÄ• yasm
Ä• pajjitthÄ• â€™ ti. athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yaá¹ƒ bhikkhuá
maÃ±Ã±eyyÄ• tha so upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `Ä• yasmantÄ• naá¹ƒ k
byaÃ±janato ca sameti. tadaminÄ• petaá¹ƒ Ä• yasmanto jÄ• nÄ• tha --- yathÄ• atthato ceva
sameti. mÄ• yasmanto vivÄ• daá¹ƒ \Ee II 241/ Ä• pajjitthÄ• â€™ ti. iti suggahitaá¹ƒ suggahi
suggahitaá¹ƒ suggahitato dhÄ• retvÄ• yo dhammo yo vinayo so bhÄ• sitabbo.

<39> ``tesaÃ±ca \Se III 45/ vo, bhikkhave, samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ aviva
siyÄ• aÃ±Ã±atarassa bhikkhuno Ä• patti siyÄ• vÄ«tikkamo, tatra, bhikkhave, na codanÄ• y
{coditabbaá¹ƒ (Se Ke Katthaci) turitabbaá¹ƒ (?) }. puggalo upaparikkhitabbo --- `iti mayhaÃ±
bhavissati parassa ca puggalassa anupaghÄ• to, paro hi puggalo akkodhano anupanÄ• hÄ«

suppaá¹-inissaggÄ«, sakkomi cÄ• haá¹ƒ etaá¹ƒ puggalaá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• k
nti. sace, bhikkhave, evamassa, kallaá¹ƒ vacanÄ• ya.

``sace pana, bhikkhave, evamassa --- `mayhaá¹ƒ kho avihesÄ• bhavissati parassa ca pugg
hi puggalo kodhano upanÄ• hÄ« adaá¸·hadiá¹-á¹-hÄ« suppaá¹-inissaggÄ«, sakkomi cÄ• haá
akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petuá¹ƒ. appamattakaá¹ƒ kho panetaá¹ƒ
{yadidaá¹ƒ mayhaÃ±ca vihesÄ• bhavissati parassa ca (Katthaci) } puggalassa upaghÄ• to.
bahutaraá¹ƒ --- svÄ• haá¹ƒ sakkomi etaá¹ƒ puggalaá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• \Be II
patiá¹-á¹-hÄ• petuâ€™ nti \Se III 46/. sace, bhikkhave, evamassa, kallaá¹ƒ vacanÄ• ya.

``sace pana, bhikkhave, evamassa --- `mayhaá¹ƒ kho vihesÄ• bhavissati parassa ca pugga
hi puggalo akkodhano anupanÄ• hÄ« daá¸·hadiá¹-á¹-hÄ« duppaá¹-inissaggÄ«, sakkomi cÄ•
akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petuá¹ƒ. appamattakaá¹ƒ kho panetaá¹ƒ
mayhaá¹ƒ vihesÄ• {mayhaÃ±ca vihesÄ• bhavissati parassa ca puggalassa upaghÄ• to (Ka
bahutaraá¹ƒ --- svÄ• haá¹ƒ sakkomi etaá¹ƒ puggalaá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusal
nti. sace, bhikkhave, evamassa, kallaá¹ƒ vacanÄ• ya.

``sace pana, bhikkhave, evamassa --- `mayhaÃ±ca kho vihesÄ• bhavissati parassa ca pug
hi \Ee II 242/ puggalo kodhano upanÄ• hÄ« daá¸·hadiá¹-á¹-hÄ« duppaá¹-inissaggÄ«, sakkor
puggalaá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petuá¹ƒ. appamattakaá¹ƒ kh
mayhaÃ±ca vihesÄ• bhavissati parassa ca puggalassa upaghÄ• to. atha kho etadeva bahu
sakkomi etaá¹ƒ puggalaá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petuâ€™ nti
evamassa, kallaá¹ƒ vacanÄ• ya.

``sace pana, bhikkhave, evamassa --- `mayhaÃ±ca kho vihesÄ• bhavissati parassa ca pug
hi puggalo kodhano upanÄ• hÄ« daá¸·hadiá¹-á¹-hÄ« duppaá¹-inissaggÄ«, na cÄ• haá¹ƒ sak
akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petuâ€™ nti. evarÅ«pe, bhikkhave, pugg
nÄ• timaÃ±Ã±itabbÄ• .

<40> ``tesaÃ±ca vo, bhikkhave, samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ avivadamÄ• nÄ
aÃ±Ã±amaÃ±Ã±assa vacÄ«saá¹ƒhÄ• ro {vacÄ«saá¹…khÄ• ro (Ce Ee) } uppajjeyya diá¹-á¹-
(Ce Katthaci) } cetaso Ä• ghÄ• to appaccayo anabhiraddhi. tattha ekatopakkhikÄ• naá¹ƒ bh
bhikkhuá¹ƒ suvacataraá¹ƒ maÃ±Ã±eyyÄ• tha so upasaá¹…kamitvÄ• evamassa vacanÄ«yo
amhÄ• kaá¹ƒ samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ avivadamÄ• nÄ• naá¹ƒ sikkhataá¹
uppanno diá¹-á¹-hipaá¸·Ä• so cetaso Ä• ghÄ• to appaccayo anabhiraddhi, taá¹ƒ jÄ• namÄ•
{samÄ• no (Ce Katthaci) }. sammÄ• byÄ• karamÄ• no, bhikkhave, bhikkhu evaá¹ƒ byÄ• ka
no, Ä• vuso, amhÄ• kaá¹ƒ \Be III 31/ samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ avivadamÄ
aÃ±Ã±amaÃ±Ã±assa vacÄ«saá¹ƒhÄ• ro uppanno diá¹-á¹-hipaá¸·Ä• so cetaso Ä• ghÄ• to ap

jÄ• namÄ• no samaá¹‡o garaheyyÄ• ti. etaá¹ƒ panÄ• vuso, dhammaá¹ƒ appahÄ• ya nibbÄ•
sammÄ• byÄ• karamÄ• no, bhikkhave, bhikkhu evaá¹ƒ byÄ• kareyya --- `etaá¹ƒ, Ä• vuso, d
nibbÄ• naá¹ƒ sacchikareyyÄ• â€™ ti.

``athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yaá¹ƒ bhikkhuá¹ƒ suvacataraá¹ƒ n
upasaá¹…kamitvÄ• \Ne III 29/ evamassa vacanÄ«yo --- `yaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ s
sammodamÄ• nÄ• naá¹ƒ avivadamÄ• nÄ• naá¹ƒ sikkhataá¹ƒ aÃ±Ã±amaÃ±Ã±assa vacÄ«sa
cetaso Ä• ghÄ• to appaccayo anabhiraddhi, taá¹ƒ jÄ• namÄ• no samaá¹‡o garaheyyÄ• â€™
bhikkhave, bhikkhu evaá¹ƒ byÄ• kareyya --- `yaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ samaggÄ• na
avivadamÄ• nÄ• naá¹ƒ sikkhataá¹ƒ aÃ±Ã±amaÃ±Ã±assa vacÄ«saá¹ƒhÄ• ro uppanno diá¹-á
appaccayo anabhiraddhi taá¹ƒ jÄ• namÄ• no samaá¹‡o garaheyyÄ• ti. etaá¹ƒ panÄ• vuso, d
nibbÄ• naá¹ƒ sacchikareyyÄ• â€™ ti. sammÄ• byÄ• karamÄ• no, bhikkhave, bhikkhu evaá
`etaá¹ƒ kho, Ä• vuso, dhammaá¹ƒ appahÄ• ya na nibbÄ• naá¹ƒ sacchikareyyÄ• â€™â€™ â

``taá¹ƒ ce, bhikkhave, bhikkhuá¹ƒ pare evaá¹ƒ puccheyyuá¹ƒ --- `Ä• yasmatÄ• no ete bhikk
vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• pitÄ• â€™ ti? sammÄ• byÄ• karamÄ• no, bhikkha
\Se III 48/ --- `idhÄ• haá¹ƒ, Ä• vuso, yena bhagavÄ• tenupasaá¹…kamiá¹ƒ, tassa me bhaga
tÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• siá¹ƒ. taá¹ƒ te bhikkhÅ« dham
vuá¹-á¹-hahiá¹ƒsu, kusale patiá¹-á¹-hahiá¹ƒsÅ«â€™ ti. evaá¹ƒ byÄ• karamÄ• no kho, bhikkh
attÄ• naá¹ƒ ukkaá¹ƒseti, na paraá¹ƒ vambheti, dhammassa cÄ• nudhammaá¹ƒ byÄ• karoti,
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

kintisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. sÄ• magÄ• masuttaá¹ƒ

<41> evaá¹ƒ \Be III 32/ \Ne III 30/ \Se III 49/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• s
sÄ• magÄ• me. tena kho pana samayena nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• thaputto (Ce Ee)
adhunÄ• kÄ• laá¹…kato {kÄ• lakato (Ce Se Ke Ee) } hoti. tassa kÄ• laá¹…kiriyÄ• ya bhinnÄ
dvedhikajÄ• tÄ• {dveá¸·hakajÄ• tÄ• (Se Ke Katthaci) } bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti --- ``na tvaá¹ƒ imaá¹ƒ dhammavin
imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi. kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• niss
tvamasi, ahamasmi sammÄ• paá¹-ipanno. sahitaá¹ƒ me, asahitaá¹ƒ te. purevacanÄ«yaá¹ƒ p
pacchÄ• vacanÄ«yaá¹ƒ pure avaca. adhiciá¹‡á¹‡aá¹ƒ {aviciá¹‡á¹‡aá¹ƒ (Ce Ee) } te viparÄ•
vÄ• do. niggahitosi, cara vÄ• dappamokkhÄ• ya; nibbeá¹-hehi vÄ• sace pahosÄ«â€™â€™
(Se Ke Katthaci) } maÃ±Ã±e nigaá¹‡á¹-hesu nÄ• á¹-aputtiyesu vattati. yepi nigaá¹‡á¹-hassa

sÄ• vakÄ• gihÄ« odÄ• tavasanÄ• tepi nigaá¹‡á¹-hesu nÄ• á¹-aputtiyesu nibbinnarÅ«pÄ• {
Katthaci) } virattarÅ«pÄ• paá¹-ivÄ• narÅ«pÄ• yathÄ• taá¹ƒ durakkhÄ• te dhammavinaye d
anupasamasaá¹ƒvattanike asammÄ• sambuddhappavedite bhinnathÅ«pe appaá¹-isaraá¹‡e

<42> atha kho cundo samaá¹‡uddeso pÄ• vÄ• yaá¹ƒ vassaá¹ƒvuá¹-á¹-ho {vassaá¹ƒvuttho
sÄ• magÄ• mo yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasma
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno \Se III 50/ kho cundo samaá¹‡uddeso Ä• yasma
etadavoca --- ``nigaá¹‡á¹-ho, bhante, nÄ• á¹-aputto pÄ• vÄ• yaá¹ƒ adhunÄ• kÄ• laá¹…kato.
bhinnÄ• nigaá¹‡á¹-hÄ• dvedhikajÄ• tÄ• ... pe ... bhinnathÅ«pe appaá¹-isaraá¹‡eâ€™â€™
Ä• nando cundaá¹ƒ samaá¹‡uddesaá¹ƒ etadavoca --- ``atthi kho idaá¹ƒ, Ä• vuso cunda, kat
bhagavantaá¹ƒ dassanÄ• ya. Ä• yÄ• ma, Ä• vuso cunda, yena bhagavÄ• tenupasaá¹…kan
etamatthaá¹ƒ bhagavato Ä• rocessÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho cun
Ä• nandassa paccassosi.

atha \Be III 33/ kho Ä• yasmÄ• ca Ä• nando cundo ca samaá¹‡uddeso yena bhagavÄ• ten
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaa
245/ Ä• nando bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, cundo samaá¹‡uddeso evam
III 31/, bhante, nÄ• á¹-aputto pÄ• vÄ• yaá¹ƒ adhunÄ• kÄ• laá¹…kato. tassa kÄ• laá¹…kiriyÄ
dvedhikajÄ• tÄ• ... pe ... bhinnathÅ«pe appaá¹-isaraá¹‡eâ€™ ti. tassa mayhaá¹ƒ, bhante, e
`mÄ• heva bhagavato accayena saá¹…ghe vivÄ• do uppajji; svÄ• ssa {so (Ce Ee), svÄ• yaa
bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• y

<43> ``taá¹ƒ \Se III 51/ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, ye vo mayÄ• dhammÄ• abhiÃ±Ã±Ä•
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±c
bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo, passasi no tvaá¹ƒ, Ä• nanda, imesu dhamm
nÄ• nÄ• vÄ• deâ€™â€™ ti? ``ye me, bhante, dhammÄ• bhagavatÄ• abhiÃ±Ã±Ä• desitÄ•
satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ•
bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo, nÄ• haá¹ƒ passÄ• mi imesu dhammesu dve
kho {santi ca kho (Se Ke), santi ca (Katthaci) }, bhante, puggalÄ• bhagavantaá¹ƒ patissaya
viharanti tepi bhagavato accayena saá¹…ghe vivÄ• daá¹ƒ janeyyuá¹ƒ ajjhÄ• jÄ«ve vÄ• adh
{sossa (Ce Ee), svÄ• yaá¹ƒ (Katthaci) } vivÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya b
ahitÄ• ya dukkhÄ• ya devamanussÄ• naâ€™â€™ nti. appamattako so, Ä• nanda, vivÄ• do
adhipÄ• timokkhe vÄ• . magge vÄ• hi, Ä• nanda, paá¹-ipadÄ• ya vÄ• saá¹…ghe vivÄ• do u
svÄ• ssa vivÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ah
devamanussÄ• naá¹ƒ.

<44> ``chayimÄ• ni, Ä• nanda, vivÄ• damÅ«lÄ• ni. katamÄ• ni cha? idhÄ• nanda, bhikkhu
so, Ä• nanda, bhikkhu kodhano hoti upanÄ• hÄ« so sattharipi agÄ• ravo viharati appatisso,

agÄ• ravo viharati appatisso, saá¹…ghepi \Se III 52/ agÄ• ravo viharati appatisso, sikkhÄ• y
paripÅ«rakÄ• rÄ« hoti. yo so, Ä• nanda, bhikkhu satthari agÄ• ravo viharati appatisso, dham
agÄ• ravo viharati \Ee II 246/ appatisso, sikkhÄ• ya na paripÅ«rakÄ• rÄ« hoti, so saá¹…ghe
hoti vivÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ•
devamanussÄ• naá¹ƒ. evarÅ«paÃ±ce tumhe, Ä• nanda, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ•
samanupasseyyÄ• tha, tatra tumhe, Ä• nanda, tasseva pÄ• pakassa vivÄ• damÅ«lassa pah
evarÅ«paÃ±ce tumhe, Ä• nanda, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na sam
Ä• nanda, tasseva pÄ• pakassa \Ne III 32/ vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavÄ• ya pa
pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti, evametassa pÄ• pakassa vivÄ• damÅ«la

<45> ``puna caparaá¹ƒ, Ä• nanda, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ« ... pe ... issukÄ« hoti
saá¹-ho hoti mÄ• yÄ• vÄ« ... pe ... pÄ• piccho hoti micchÄ• diá¹-á¹-hi {micchÄ• diá¹-á¹-hÄ« (
... pe ... sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«. yo so, Ä
sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« so sattharipi agÄ
dhammepi agÄ• ravo viharati appatisso, saá¹…ghepi agÄ• ravo viharati appatisso, sikkhÄ•
hoti. yo so, Ä• nanda, bhikkhu satthari agÄ• ravo viharati appatisso, dhamme ... saá¹…ghe
paripÅ«rakÄ• rÄ« hoti so \Se III 53/ saá¹…ghe vivÄ• daá¹ƒ janeti; yo hoti vivÄ• do bahujanÄ
bahujanÄ• sukhÄ• ya, bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
Ä• nanda, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha. tatra
pÄ• pakassa vivÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paÃ±ce tumhe, Ä•
vÄ• bahiddhÄ• vÄ• na samanupasseyyÄ• tha, tatra tumhe, Ä• nanda, tasseva pÄ• pakass
anavassavÄ• ya paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• na
evametassa pÄ• pakassa vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti. imÄ• ni kho, Ä• na

<46> ``cattÄ• rimÄ• ni \Be III 35/, Ä• nanda, adhikaraá¹‡Ä• ni. katamÄ• ni cattÄ• ri? vivÄ• d
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ --- imÄ• ni kh
adhikaraá¹‡Ä• ni. satta kho panime, Ä• nanda, adhikaraá¹‡asamathÄ• --- uppannuppannÄ•
samathÄ• ya vÅ«pasamÄ• ya sammukhÄ• vinayo dÄ• tabbo, sativinayo dÄ• tabbo, amÅ«á¸
paá¹-iÃ±Ã±Ä• ya kÄ• retabbaá¹ƒ, yebhuyyasikÄ• , tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako.

<47> ``kathaÃ±cÄ• nanda, sammukhÄ• vinayo hoti? idhÄ• nanda, bhikkhÅ« vivadanti dhar
vinayoti vÄ• avinayoti vÄ• . tehÄ• nanda, bhikkhÅ«hi sabbeheva samaggehi sannipatitabba
dhammanetti samanumajjitabbÄ• \Se III 54/. dhammanettiá¹ƒ samanumajjitvÄ• yathÄ• tat
tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ. evaá¹ƒ kho, Ä• nanda, sammukhÄ• vin
panidhekaccÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamo hoti yadidaá¹ƒ --- sammukhÄ• vinay

<48> ``kathaÃ±cÄ• nanda, yebhuyyasikÄ• hoti? te ce, Ä• nanda, bhikkhÅ« na sakkonti taá
tasmiá¹ƒ Ä• vÄ• se vÅ«pasametuá¹ƒ. tehÄ• nanda, bhikkhÅ«hi yasmiá¹ƒ Ä• vÄ• se bahutar

gantabbo. tattha sabbeheva samaggehi sannipatitabbaá¹ƒ. sannipatitvÄ• dhammanetti sam
dhammanettiá¹ƒ samanumajjitvÄ• yathÄ• tattha sameti tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«p
kho, Ä• nanda, yebhuyyasikÄ• hoti, evaÃ±ca panidhekaccÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vÅ
yebhuyyasikÄ• ya.

<49> ``kathaÃ±cÄ• nanda, sativinayo hoti? idhÄ• nanda, bhikkhÅ« bhikkhuá¹ƒ evarÅ«pÄ• y
codenti pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ
evarÅ«pÄ• ya-iti vuccamÄ• navacanena sameti. vinayenapi saá¹ƒsandetabbaá¹ƒ} garukaá¹
pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti? so evamÄ• ha --- `na kho ahaá¹
garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ \Ee II 248/
{tassa kho evaá¹ƒ (sabbattha) }, Ä• nanda, bhikkhuno sativinayo dÄ• tabbo. evaá¹ƒ kho, Ä•
evaÃ±ca panidhekaccÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamo hoti yadidaá¹ƒ --- sativinay

<50> ``kathaÃ±cÄ• nanda \Be III 36/ \Se III 55/, amÅ«á¸·havinayo hoti? idhÄ• nanda, bhikk
evarÅ«pÄ• ya garukÄ• ya Ä• pattiyÄ• codenti pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena
evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹
--- `na kho ahaá¹ƒ, Ä• vuso, sarÄ• mi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ•
pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti. tamenaá¹ƒ so nibbeá¹-hentaá¹ƒ ativeá¹-heti --- `iá¹…g
jÄ• nÄ• hi yadi sarasi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ
vÄ• â€™ ti.) { ( ) etthantare pÄ• á¹-ho Vin II 237 natthi tassapÄ• piyasikÄ• vÄ• reevetena b
evamÄ• ha --- `ahaá¹ƒ kho, Ä• vuso, ummÄ• daá¹ƒ pÄ• puá¹‡iá¹ƒ cetaso vipariyÄ• saá¹ƒ. te
assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ {bhÄ• sitaparikantaá¹ƒ (Ce
taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá¹ƒ kataâ€™ nti. tassa kho {tassa kho evaá¹ƒ (Se Ke Ka
bhikkhuno amÅ«á¸·havinayo dÄ• tabbo. evaá¹ƒ kho, Ä• nanda \Ne III 34/, amÅ«á¸·havinayo
panidhekaccÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamo hoti yadidaá¹ƒ --- amÅ«á¸·havinaye

<51> ``kathaÃ±cÄ• nanda, paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ hoti? idhÄ• nanda, bhikkhu codito
sarati, vivarati uttÄ• nÄ«karoti {uttÄ• niá¹ƒ karoti (Katthaci) }. tena, Ä• nanda, bhikkhunÄ• v
bhikkhuá¹ƒ {vuá¸• á¸• hataro bhikkhu (Ce Se Ke Ee) } upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ cÄ«
vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ah
itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• panno, taá¹ƒ paá¹-idesemÄ«â€™ ti. so evamÄ• ha --- `passa
passÄ• mÄ«â€™ ti. `Ä• yatiá¹ƒ \Se III 56/ saá¹ƒvareyyÄ• sÄ«â€™ ti. ( `saá¹ƒvarissÄ• mÄ«â
natthi} evaá¹ƒ kho, Ä• nanda, paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ hoti, evaÃ±ca panidhekaccÄ• na
vÅ«pasamo hoti yadidaá¹ƒ --- paá¹-iÃ±Ã±Ä• takaraá¹‡ena.

<52> ``kathaÃ±cÄ• nanda \Ee II 249/, tassapÄ• piyasikÄ• hoti? idhÄ• nanda, bhikkhu bhik
garukÄ• ya Ä• pattiyÄ• codeti pÄ• rÄ• jikena vÄ• pÄ• rÄ• jikasÄ• mantena vÄ• --- `saratÄ
Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti? so evam

Ä• vuso, sarÄ• mi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• r
37/ vÄ• â€™ ti. tamenaá¹ƒ so nibbeá¹-hentaá¹ƒ ativeá¹-heti --- `iá¹…ghÄ• yasmÄ• sÄ• dhu
sarasi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• m
evamÄ• ha --- `na kho ahaá¹ƒ, Ä• vuso, sarÄ• mi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• paj
pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• ; sarÄ• mi ca kho ahaá¹ƒ, Ä• vuso, evarÅ«piá¹ƒ appamattika
ti. tamenaá¹ƒ so nibbeá¹-hentaá¹ƒ ativeá¹-heti --- `iá¹…ghÄ• yasmÄ• sÄ• dhukameva jÄ• n
evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá
`imaÃ±hi nÄ• mÄ• haá¹ƒ, Ä• vuso, appamattikaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• apuá¹-á¹-ho pa
panÄ• haá¹ƒ evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• ji
napaá¹-ijÄ• nissÄ• mÄ«â€™ ti? so evamÄ• ha --- `imaÃ±hi nÄ• ma tvaá¹ƒ, Ä• vuso \Se III 5
Ä• pattiá¹ƒ Ä• pajjitvÄ• apuá¹-á¹-ho napaá¹-ijÄ• nissasi, kiá¹ƒ pana tvaá¹ƒ evarÅ«piá¹ƒ garu
Ä• pajjitvÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• puá¹-á¹-ho {apuá¹-á¹-ho (S
paá¹-ijÄ• nissasi? iá¹…ghÄ• yasmÄ• sÄ• dhukameva jÄ• nÄ• hi yadi sarasi evarÅ«piá¹ƒ ga
pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti. so evamÄ• ha --- `sarÄ• mi kho
garukaá¹ƒ Ä• pattiá¹ƒ \Ne III 35/ Ä• pajjitÄ• pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ
vuttaá¹ƒ, ravÄ• me etaá¹ƒ vuttaá¹ƒ --- nÄ• haá¹ƒ taá¹ƒ sarÄ• mi evarÅ«piá¹ƒ garukaá¹ƒ Ä•
pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti. evaá¹ƒ kho, Ä• nanda, tassapÄ•
panidhekaccÄ• naá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamo hoti yadidaá¹ƒ --- tassapÄ• piyasik

<53> ``kathaÃ±cÄ• nanda \Ee II 250/, tiá¹‡avatthÄ• rako hoti? idhÄ• nanda, bhikkhÅ«naá¹
kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjh
bhÄ• sitaparikkantaá¹ƒ. tehÄ• nanda, bhikkhÅ«hi sabbeheva samaggehi sannipatitabbaá¹ƒ.
ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena {byattatarena (Ce Ee Katthaci) } bhikkhunÄ•
ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• saá¹…gho Ã±Ä• petabbo ---

`suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalah
vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ•
yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva imesaá¹ƒ Ä• yasmantÄ• naá¹ƒ Ä• patti y
imesaÃ±ceva Ä• yasmantÄ• naá¹ƒ atthÄ• ya attano ca atthÄ• ya, saá¹…ghamajjhe \Se III 5
deseyyaá¹ƒ, á¹-hapetvÄ• thullavajjaá¹ƒ á¹-hapetvÄ• gihipaá¹-isaá¹ƒyuttaâ€™â€™ â€™ nti

``athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena bhikkhunÄ• uá¹-á¹-hÄ• y
cÄ«varaá¹ƒ katvÄ• aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• saá¹…gho Ã±Ä• petabbo ---

`suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalah
vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ•
saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva imesaá¹ƒ Ä• yasmantÄ• naá¹ƒ Ä• patti yÄ• c
imesaÃ±ceva Ä• yasmantÄ• naá¹ƒ atthÄ• ya attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡ava

á¹-hapetvÄ• thullavajjaá¹ƒ á¹-hapetvÄ• gihipaá¹-isaá¹ƒyuttaâ€™â€™ â€™ nti.

``evaá¹ƒ kho, Ä• nanda, tiá¹‡avatthÄ• rako hoti, evaÃ±ca panidhekaccÄ• naá¹ƒ adhikaraá¹
yadidaá¹ƒ --- tiá¹‡avatthÄ• rakena.

<54> ``chayime \Ne III 36/, Ä• nanda, dhammÄ• sÄ• raá¹‡Ä«yÄ• piyakaraá¹‡Ä• garukara
avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattanti. katame cha? idhÄ• nanda, bh
paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca. ayampi dhammo sÄ• raá
garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• nanda, bhikkhuno mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ ho
ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o \Ee II 251/ saá¹…
sÄ• maggiyÄ• \Se III 59/ ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• nanda, bhikkhuno mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ ho
ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• nanda, bhikkhu --- ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• anta
pattapariyÄ• pannamattampi tathÄ• rÅ«pehi lÄ• bhehi --- apaá¹-ivibhattabhogÄ« hoti, sÄ«la
sÄ• dhÄ• raá¹‡abhogÄ«. ayampi dhammo \Be III 39/ sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukara
sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, Ä• nanda, bhikkhu --- yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ•
akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒ
sÄ«lesu --- sÄ«lasÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca. ayampi
piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya

``puna caparaá¹ƒ, Ä• nanda, bhikkhu --- yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti
dukkhakkhayÄ• tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• --- diá¹-á¹-hisÄ• maÃ±Ã±agato viharati sab
raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ•
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati. ime kho, Ä• nanda, cha sÄ• raá¹‡Ä«yÄ• dhammÄ• piyakara
saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattanti.

``ime ce tumhe, Ä• nanda, cha sÄ• raá¹‡Ä«ye dhamme samÄ• dÄ• ya vatteyyÄ• tha, passa
vacanapathaá¹ƒ aá¹‡uá¹ƒ vÄ• thÅ«laá¹ƒ vÄ• yaá¹ƒ tumhe nÄ• dhivÄ• seyyÄ• thÄ• â€™â€
bhanteâ€™â€™. ``tasmÄ• tihÄ• nanda \Se III 60/, ime cha sÄ• raá¹‡Ä«ye dhamme samÄ•
bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

sÄ• magÄ• masuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. sunakkhattasuttaá¹ƒ

<55> evaá¹ƒ \Se III 61/ \Ne III 38/ \Ee II 252/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• v
viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena sambahulehi
bhagavato santike aÃ±Ã±Ä• byÄ• katÄ• hoti --- `` `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacari
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ• â€™â€™ ti. assosi kho su
``sambahulehi kira bhikkhÅ«hi bhagavato santike aÃ±Ã±Ä• byÄ• katÄ• hoti --- `khÄ«á¹‡Ä•
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ•
sunakkhatto licchaviputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho sunakkhatto licchaviputto bhagavantaá¹ƒ et
metaá¹ƒ, bhante --- `sambahulehi kira bhikkhÅ«hi bhagavato santike aÃ±Ã±Ä• byÄ• katÄ•
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
te, bhante, bhikkhÅ« bhagavato santike aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsu --- `khÄ«á¹‡Ä• jÄ• ti, vus
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ• â€™â€™ ti, kacc
sammadeva aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsu udÄ• hu santetthekacce bhikkhÅ« adhimÄ• nena aÃ

<56> ``ye te, sunakkhatta, bhikkhÅ« mama santike aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsu --- `khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ•
``santetthekacce bhikkhÅ« sammadeva aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsu, santi panidhekacce bhikk
{adhimÄ• nena (?) } aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsu. tatra, sunakkhatta, ye te bhikkhÅ« sammad
tesaá¹ƒ taá¹ƒ tatheva hoti; ye pana te bhikkhÅ« adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• kaá¹ƒsu tat
tathÄ• gatassa evaá¹ƒ hoti --- `dhammaá¹ƒ nesaá¹ƒ desessaâ€™ nti {deseyyanti (Ee Kattha
sunakkhatta, tathÄ• gatassa hoti --- `dhammaá¹ƒ nesaá¹ƒ desessaâ€™ nti. atha ca panidhe
paÃ±haá¹ƒ abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• p
yampi \Ee II 253/ tathÄ• gatassa evaá¹ƒ hoti --- `dhammaá¹ƒ nesaá¹ƒ desessaâ€™ nti tassa
aÃ±Ã±athattaâ€™â€™ nti. ``etassa bhagavÄ• kÄ• lo, etassa sugata kÄ• lo, yaá¹ƒ bhagavÄ
bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, sunakkhatta suá¹‡Ä• hi,
\Ne III 39/; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho sunakkhatto liccha
paccassosi. bhagavÄ• etadavoca ---

<57> ``paÃ±ca \Be III 41/ kho ime, sunakkhatta, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhu
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã
ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoâ

manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, sunakkhatta, paÃ±

<58> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekacco purisapuggalo \Se
lokÄ• misÄ• dhimutto assa. lokÄ• misÄ• dhimuttassa kho, sunakkhatta, purisapuggalassa ta
saá¹‡á¹-hÄ• ti, tadanudhammaÃ±ca anuvitakketi, anuvicÄ• reti, taÃ±ca purisaá¹ƒ bhajati, te
Ä• pajjati; Ä• neÃ±japaá¹-isaá¹ƒyuttÄ• ya ca pana kathÄ• ya kacchamÄ• nÄ• ya na sussÅ«
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti {upaá¹-á¹-hapeti (Ce Se Ke Ee) }, na ca taá¹ƒ purisaá¹ƒ
vittiá¹ƒ Ä• pajjati. seyyathÄ• pi, sunakkhatta, puriso sakamhÄ• gÄ• mÄ• vÄ• nigamÄ• vÄ
aÃ±Ã±ataraá¹ƒ purisaá¹ƒ passeyya tamhÄ• gÄ• mÄ• vÄ• nigamÄ• vÄ• acirapakkantaá¹ƒ
gÄ• massa vÄ• nigamassa vÄ• khemataÃ±ca subhikkhataÃ±ca appÄ• bÄ• dhataÃ±ca puc
gÄ• massa vÄ• nigamassa vÄ• khemataÃ±ca subhikkhataÃ±ca \Ee II 254/ appÄ• bÄ• dha
maÃ±Ã±asi, sunakkhatta, api nu so puriso tassa purisassa sussÅ«seyya, sotaá¹ƒ odaheyya
upaá¹-á¹-hÄ• peyya, taÃ±ca purisaá¹ƒ bhajeyya, tena ca vittiá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? `
``evameva kho, sunakkhatta, á¹-hÄ• nametaá¹ƒ vijjati yaá¹ƒ idhekacco purisapuggalo lokÄ•
lokÄ• misÄ• dhimuttassa kho, sunakkhatta, purisapuggalassa tappatirÅ«pÄ« ceva kathÄ• s
tadanudhammaÃ±ca anuvitakketi, anuvicÄ• reti, taÃ±ca purisaá¹ƒ bhajati, tena ca vittiá¹ƒ Ä
Ä• neÃ±japaá¹-isaá¹ƒyuttÄ• ya ca pana kathÄ• ya kacchamÄ• nÄ• ya na \Se III 64/ sussÅ«
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti, na ca taá¹ƒ purisaá¹ƒ bhajati, na ca tena vittiá¹ƒ Ä• paj
veditabbo --- `Ä• neÃ±jasaá¹ƒyojanena hi kho visaá¹ƒyutto {Ä• neÃ±jasaá¹ƒyojanena hi kho
pÄ• á¹-ho Ce Se Ke Ee potthakesu natthi, aá¹-á¹-hakathÄ• su pana tabbaá¹‡á¹‡anÄ• dissa
purisapuggaloâ€™â€™ â€™ ti.

<59> ``á¹-hÄ• naá¹ƒ \Be III 42/ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekacco purisapu
Ä• neÃ±jÄ• dhimutto \Ne III 40/ assa. Ä• neÃ±jÄ• dhimuttassa kho, sunakkhatta, purisapugg
kathÄ• saá¹‡á¹-hÄ• ti, tadanudhammaÃ±ca anuvitakketi, anuvicÄ• reti, taÃ±ca purisaá¹ƒ bh
Ä• pajjati; lokÄ• misapaá¹-isaá¹ƒyuttÄ• ya ca pana kathÄ• ya kacchamÄ• nÄ• ya na sussÅ«
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti, na ca taá¹ƒ purisaá¹ƒ bhajati, na ca tena vittiá¹ƒ Ä• paj
sunakkhatta, paá¹‡á¸• upalÄ• so bandhanÄ• pavutto abhabbo haritattÄ• ya; evameva kho,
Ä• neÃ±jÄ• dhimuttassa purisapuggalassa ye lokÄ• misasaá¹ƒyojane se pavutte. so evama
`lokÄ• misasaá¹ƒyojanena hi kho visaá¹ƒyutto Ä• neÃ±jÄ• dhimutto purisapuggaloâ€™â€™

<60> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekacco purisapuggalo
Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dhimutto assa. Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dhimuttassa kho, sun
tappatirÅ«pÄ« ceva kathÄ• saá¹‡á¹-hÄ• ti, tadanudhammaÃ±ca anuvitakketi, anuvicÄ• reti,
bhajati, tena ca vittiá¹ƒ Ä• pajjati \Ee II 255/; Ä• neÃ±japaá¹-isaá¹ƒyuttÄ• ya ca pana kathÄ•
na sussÅ«sati, na sotaá¹ƒ odahati, na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti \Se III 65/, na ca
bhajati, na ca tena vittiá¹ƒ Ä• pajjati. seyyathÄ• pi, sunakkhatta, puthusilÄ• dvedhÄ• bhinnÄ
hoti; evameva kho, sunakkhatta, Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dhimuttassa purisapuggalassa

bhinne. so evamassa veditabbo --- `Ä• neÃ±jasaá¹ƒyojanena hi kho visaá¹ƒyutto Ä• kiÃ±ca
purisapuggaloâ€™â€™ â€™ ti.

<61> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekacco purisapuggalo
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• dhimutto assa. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
purisapuggalassa tappatirÅ«pÄ« ceva kathÄ• saá¹‡á¹-hÄ• ti, tadanudhammaÃ±ca anuvitak
purisaá¹ƒ bhajati, tena ca vittiá¹ƒ Ä• pajjati; Ä• kiÃ±caÃ±Ã±Ä• yatanapaá¹-isaá¹ƒyuttÄ• ya c
kacchamÄ• nÄ• ya na sussÅ«sati, na sotaá¹ƒ odahati, na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• p
bhajati, na ca tena vittiá¹ƒ Ä• pajjati. seyyathÄ• pi, sunakkhatta, puriso manuÃ±Ã±abhojana
chaá¸• á¸• eyya {chaddeyya (?) }. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, api \Be III 43/ nu ta
tasmiá¹ƒ bhatte {vante (Katthaci Ce), bhutte (Katthaci Ce Katthaci) } puna bhottukamyatÄ•
hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``aduÃ±hi, bhante, bhattaá¹ƒ {vanta
paá¹-ikÅ«lasammataâ€™â€™ nti. ``evameva kho, sunakkhatta, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
41/ purisapuggalassa ye Ä• kiÃ±caÃ±Ã±Ä• yatanasaá¹ƒyojane se vante. so evamassa vedi
`Ä• kiÃ±caÃ±Ã±Ä• yatanasaá¹ƒyojanena hi kho visaá¹ƒyutto nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
purisapuggaloâ€™ ti.

<62> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekacco purisapuggalo sam
assa. sammÄ• nibbÄ• nÄ• dhimuttassa kho, sunakkhatta, purisapuggalassa tappatirÅ«pÄ«
tadanudhammaÃ±ca anuvitakketi, anuvicÄ• reti, taÃ±ca purisaá¹ƒ bhajati, tena ca vittiá¹ƒ Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanapaá¹-isaá¹ƒyuttÄ• ya ca pana kathÄ• ya \Ee II 256/ ka
sotaá¹ƒ odahati, na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti, na ca taá¹ƒ purisaá¹ƒ bhajati, na c
Ä• pajjati. seyyathÄ• pi, sunakkhatta, tÄ• lo matthakacchinno abhabbo puna viruá¸hiyÄ• ; e
sunakkhatta, sammÄ• nibbÄ• nÄ• dhimuttassa purisapuggalassa ye nevasaÃ±Ã±Ä• nÄ• sa
ucchinnamÅ«le tÄ• lÄ• vatthukate anabhÄ• vaá¹ƒkate {anabhÄ• vakate (Ce Ee), anabhÄ• v
anuppÄ• dadhamme. so evamassa veditabbo --- `nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaá
sammÄ• nibbÄ• nÄ• dhimutto purisapuggaloâ€™â€™ â€™ ti.

<63> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekaccassa bhikkhuno eva
kho sallaá¹ƒ samaá¹‡ena vuttaá¹ƒ, avijjÄ• visadoso, chandarÄ• gabyÄ• pÄ• dena ruppati. ta
pahÄ«naá¹ƒ, apanÄ«to avijjÄ• visadoso, sammÄ• nibbÄ• nÄ• dhimuttohamasmÄ«â€™ ti. e
Katthaci), evamÄ• di (Se Ke) } assa atathaá¹ƒ samÄ• naá¹ƒ {atthaá¹ƒ samÄ• naá¹ƒ (Se Ke
}. so yÄ• ni sammÄ• nibbÄ• nÄ• dhimuttassa asappÄ• yÄ• ni tÄ• ni anuyuÃ±jeyya; asappÄ
rÅ«padassanaá¹ƒ anuyuÃ±jeyya, asappÄ• yaá¹ƒ sotena \Se III 67/ saddaá¹ƒ anuyuÃ±jeyya
gandhaá¹ƒ anuyuÃ±jeyya, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ anuyuÃ±jeyya, asappÄ• yaá¹ƒ
anuyuÃ±jeyya \Be III 44/, asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ anuyuÃ±jeyya. tassa asapp
rÅ«padassanaá¹ƒ anuyuttassa, asappÄ• yaá¹ƒ sotena saddaá¹ƒ anuyuttassa, asappÄ• yaá
anuyuttassa, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ anuyuttassa, asappÄ• yaá¹ƒ kÄ• yena phoá

asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ anuyuttassa rÄ• go cittaá¹ƒ anuddhaá¹ƒseyya. so rÄ
maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ.

``seyyathÄ• pi, sunakkhatta, puriso sallena viddho assa savisena gÄ• á¸·hÅ«palepanena. t
III 42/ Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sallakattaá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ. tassa so bhisak
vaá¹‡amukhaá¹ƒ parikanteyya. satthena vaá¹‡amukhaá¹ƒ parikantitvÄ• esaniyÄ• sallaá¹ƒ
esitvÄ• sallaá¹ƒ \Ee II 257/ abbuheyya, apaneyya visadosaá¹ƒ saupÄ• disesaá¹ƒ. saupÄ• d
(sabbattha) ayaá¹ƒ hi tathÄ• gatassa visayo} jÄ• namÄ• no so evaá¹ƒ vadeyya --- `ambho p
sallaá¹ƒ, apanÄ«to visadoso saupÄ• diseso {anupÄ• diseso (sabbattha) ayampi tathÄ• gata
antarÄ• yÄ• ya. sappÄ• yÄ• ni ceva bhojanÄ• ni bhuÃ±jeyyÄ• si, mÄ• te asappÄ• yÄ• ni bh
assÄ• vÄ« assa. kÄ• lena kÄ• laÃ±ca vaá¹‡aá¹ƒ dhoveyyÄ• si, kÄ• lena kÄ• laá¹ƒ vaá¹‡am
na kÄ• lena kÄ• laá¹ƒ vaá¹‡aá¹ƒ dhovato na kÄ• lena kÄ• laá¹ƒ vaá¹‡amukhaá¹ƒ \Se III 68/
vaá¹‡amukhaá¹ƒ pariyonandhi. mÄ• ca vÄ• tÄ• tape cÄ• rittaá¹ƒ anuyuÃ±ji, mÄ• te vÄ• tÄ
anuyuttassa rajosÅ«kaá¹ƒ vaá¹‡amukhaá¹ƒ anuddhaá¹ƒsesi. vaá¹‡Ä• nurakkhÄ« ca, ambho
vaá¹‡asÄ• ropÄ«â€™ ti {vaá¹‡assÄ• ropÄ«ti (Katthaci) vaá¹‡a + saá¹ƒ + ropÄ« = vaá¹‡asÄ
tassa evamassa --- `ubbhataá¹ƒ kho me sallaá¹ƒ, apanÄ«to visadoso anupÄ• diseso. anala
ti. so asappÄ• yÄ• ni ceva bhojanÄ• ni bhuÃ±jeyya. tassa asappÄ• yÄ• ni bhojanÄ• ni bhuÃ
na ca kÄ• lena kÄ• laá¹ƒ vaá¹‡aá¹ƒ dhoveyya, na ca kÄ• lena kÄ• laá¹ƒ vaá¹‡amukhaá¹ƒ Ä
kÄ• laá¹ƒ vaá¹‡aá¹ƒ dhovato, na kÄ• lena kÄ• laá¹ƒ vaá¹‡amukhaá¹ƒ Ä• limpato pubbalohit
pariyonandheyya. vÄ• tÄ• tape ca cÄ• rittaá¹ƒ anuyuÃ±jeyya. tassa vÄ• tÄ• tape cÄ• rittaá¹
vaá¹‡amukhaá¹ƒ \Be III 45/ anuddhaá¹ƒseyya. na ca vaá¹‡Ä• nurakkhÄ« vihareyya na vaá¹
ca asappÄ• yakiriyÄ• ya, asuci visadoso apanÄ«to saupÄ• diseso tadubhayena vaá¹‡o puth
puthuttaá¹ƒ gatena vaá¹‡ena maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkh

``evameva kho, sunakkhatta, á¹-hÄ• nametaá¹ƒ vijjati yaá¹ƒ idhekaccassa bhikkhuno evam
sallaá¹ƒ samaá¹‡ena vuttaá¹ƒ, avijjÄ• visadoso chandarÄ• gabyÄ• pÄ• dena ruppati. taá¹ƒ
pahÄ«naá¹ƒ, apanÄ«to \Ee II 258/ avijjÄ• visadoso, sammÄ• nibbÄ• nÄ• dhimuttohamasm
atathaá¹ƒ samÄ• naá¹ƒ. so yÄ• ni sammÄ• nibbÄ• nÄ• dhimuttassa asappÄ• yÄ• ni tÄ• ni
cakkhunÄ• \Se III 69/ rÅ«padassanaá¹ƒ anuyuÃ±jeyya, asappÄ• yaá¹ƒ sotena saddaá¹ƒ an
ghÄ• nena gandhaá¹ƒ anuyuÃ±jeyya, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ anuyuÃ±jeyya, asap
phoá¹-á¹-habbaá¹ƒ anuyuÃ±jeyya, asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ anuyuÃ±jeyya. tas
rÅ«padassanaá¹ƒ anuyuttassa, asappÄ• yaá¹ƒ sotena saddaá¹ƒ anuyuttassa, asappÄ• yaá
gandhaá¹ƒ anuyuttassa, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ anuyuttassa, asappÄ• yaá¹ƒ kÄ•
anuyuttassa, asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ anuyuttassa rÄ• go cittaá¹ƒ anuddhaá¹
rÄ• gÄ• nuddhaá¹ƒsitena cittena maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• du
sunakkhatta, ariyassa vinaye yo sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati; maraá¹‡ama
dukkhaá¹ƒ yaá¹ƒ aÃ±Ã±ataraá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

<64> ``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, sunakkhatta, vijjati yaá¹ƒ idhekaccassa bhikkhuno eva
kho sallaá¹ƒ samaá¹‡ena vuttaá¹ƒ, avijjÄ• visadoso chandarÄ• gabyÄ• pÄ• dena ruppati. ta
pahÄ«naá¹ƒ, apanÄ«to avijjÄ• visadoso, sammÄ• nibbÄ• nÄ• dhimuttohamasmÄ«â€™ ti. s
sato so yÄ• ni sammÄ• nibbÄ• nÄ• dhimuttassa asappÄ• yÄ• ni tÄ• ni nÄ• nuyuÃ±jeyya, a
rÅ«padassanaá¹ƒ nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ sotena saddaá¹ƒ nÄ• nuyuÃ±jeyya, as
nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ kÄ• y
phoá¹-á¹-habbaá¹ƒ nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ nÄ• nuyuÃ±jey
rÅ«padassanaá¹ƒ nÄ• nuyuttassa, asappÄ• yaá¹ƒ sotena saddaá¹ƒ nÄ• nuyuttassa, asappÄ
nÄ• nuyuttassa, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ nÄ• nuyuttassa, asappÄ• yaá¹ƒ \Be III 46
nÄ• nuyuttassa, asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ nÄ• nuyuttassa rÄ• go cittaá¹ƒ nÄ• n
rÄ• gÄ• nuddhaá¹ƒsitena \Ee II 259/ cittena neva maraá¹‡aá¹ƒ vÄ• nigaccheyya na maraá¹

``seyyathÄ• pi, sunakkhatta, puriso sallena viddho assa savisena gÄ• á¸·hÅ«palepanena. ta
Ã±Ä• tisÄ• lohitÄ• bhisakkaá¹ƒ sallakattaá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ. tassa so bhisakko sal
vaá¹‡amukhaá¹ƒ parikanteyya. satthena vaá¹‡amukhaá¹ƒ parikantitvÄ• esaniyÄ• sallaá¹ƒ
esitvÄ• sallaá¹ƒ abbuheyya, apaneyya visadosaá¹ƒ anupÄ• disesaá¹ƒ. anupÄ• disesoti jÄ•
--- `ambho purisa, ubbhataá¹ƒ kho te sallaá¹ƒ, apanÄ«to visadoso anupÄ• diseso. analaÃ±c
sappÄ• yÄ• ni ceva bhojanÄ• ni bhuÃ±jeyyÄ• si, mÄ• te asappÄ• yÄ• ni bhojanÄ• ni bhuÃ±
kÄ• lena kÄ• laÃ±ca vaá¹‡aá¹ƒ dhoveyyÄ• si, kÄ• lena kÄ• laá¹ƒ vaá¹‡amukhaá¹ƒ Ä• limpe
kÄ• laá¹ƒ vaá¹‡aá¹ƒ dhovato na kÄ• lena kÄ• laá¹ƒ vaá¹‡amukhaá¹ƒ Ä• limpato pubbalohita
pariyonandhi. mÄ• ca vÄ• tÄ• tape cÄ• rittaá¹ƒ anuyuÃ±ji, mÄ• te vÄ• tÄ• tape cÄ• rittaá¹ƒ
vaá¹‡amukhaá¹ƒ anuddhaá¹ƒsesi \Se III 71/ \Ne III 44/. vaá¹‡Ä• nurakkhÄ« ca, ambho puris
vaá¹‡asÄ• ropÄ«â€™ ti. tassa evamassa --- `ubbhataá¹ƒ kho me sallaá¹ƒ, apanÄ«to visado
analaÃ±ca me antarÄ• yÄ• yÄ• â€™ ti. so sappÄ• yÄ• ni ceva bhojanÄ• ni bhuÃ±jeyya. tas
bhuÃ±jato vaá¹‡o na assÄ• vÄ« assa. kÄ• lena kÄ• laÃ±ca vaá¹‡aá¹ƒ dhoveyya, kÄ• lena k
Ä• limpeyya. tassa kÄ• lena kÄ• laá¹ƒ vaá¹‡aá¹ƒ dhovato kÄ• lena kÄ• laá¹ƒ vaá¹‡amukhaá
pubbalohitaá¹ƒ vaá¹‡amukhaá¹ƒ pariyonandheyya. na ca vÄ• tÄ• tape cÄ• rittaá¹ƒ anuyuÃ±
cÄ• rittaá¹ƒ ananuyuttassa rajosÅ«kaá¹ƒ vaá¹‡amukhaá¹ƒ nÄ• nuddhaá¹ƒseyya. vaá¹‡Ä• n
vaá¹‡asÄ• ropÄ«. tassa imissÄ• ca sappÄ• yakiriyÄ• ya asu ca {asuci (sabbattha) socÄ• ti
manasikÄ• tabbÄ• } visadoso apanÄ«to anupÄ• diseso tadubhayena vaá¹‡o viruheyya. so n
saÃ±chavinÄ• neva maraá¹‡aá¹ƒ vÄ• nigaccheyya na maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ.

``evameva \Be III 47/ kho, sunakkhatta, á¹-hÄ• nametaá¹ƒ vijjati yaá¹ƒ idhekaccassa bhikkh
`taá¹‡hÄ• kho sallaá¹ƒ samaá¹‡ena vuttaá¹ƒ, avijjÄ• visadoso \Ee II 260/ chandarÄ• gabyÄ
me taá¹‡hÄ• sallaá¹ƒ pahÄ«naá¹ƒ, apanÄ«to avijjÄ• visadoso, sammÄ• nibbÄ• nÄ• dhimut
nibbÄ• nÄ• dhimuttasseva sato so yÄ• ni sammÄ• nibbÄ• nÄ• dhimuttassa asappÄ• yÄ• n
asappÄ• yaá¹ƒ cakkhunÄ• rÅ«padassanaá¹ƒ nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ sotena sad
asappÄ• yaá¹ƒ ghÄ• nena gandhaá¹ƒ nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ n

kÄ• yena \Se III 72/ phoá¹-á¹-habbaá¹ƒ nÄ• nuyuÃ±jeyya, asappÄ• yaá¹ƒ manasÄ• dhamm
asappÄ• yaá¹ƒ cakkhunÄ• rÅ«padassanaá¹ƒ nÄ• nuyuttassa, asappÄ• yaá¹ƒ sotena sadda
ghÄ• nena gandhaá¹ƒ nÄ• nuyuttassa, asappÄ• yaá¹ƒ jivhÄ• ya rasaá¹ƒ nÄ• nuyuttassa, as
phoá¹-á¹-habbaá¹ƒ nÄ• nuyuttassa, asappÄ• yaá¹ƒ manasÄ• dhammaá¹ƒ nÄ• nuyuttassa,
nÄ• nuddhaá¹ƒseyya. so na rÄ• gÄ• nuddhaá¹ƒsitena cittena neva maraá¹‡aá¹ƒ vÄ• nigac
vÄ• dukkhaá¹ƒ.

<65> ``upamÄ• kho me ayaá¹ƒ, sunakkhatta, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayaá¹ƒ
kho, sunakkhatta, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhivacanaá¹ƒ; visados
avijjÄ• yetaá¹ƒ adhivacanaá¹ƒ; sallanti kho, sunakkhatta, taá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ;
sunakkhatta, satiyÄ• yetaá¹ƒ adhivacanaá¹ƒ; satthanti kho, sunakkhatta, ariyÄ• yetaá¹ƒ paÃ
adhivacanaá¹ƒ; bhisakko sallakattoti kho, sunakkhatta, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ
sammÄ• sambuddhassa.

``so vata, sunakkhatta, bhikkhu chasu phassÄ• yatanesu saá¹ƒvutakÄ• rÄ« `upadhi dukkha
viditvÄ• nirupadhi upadhisaá¹…khaye vimutto upadhismiá¹ƒ vÄ• kÄ• yaá¹ƒ upasaá¹ƒharis
uppÄ• dessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. seyyathÄ• pi, sunakkhatta, Ä• pÄ• nÄ«yak
gandhasampanno rasasampanno; so ca kho visena saá¹ƒsaá¹-á¹-ho. atha puriso Ä• gacche
amaritukÄ• mo sukhakÄ• mo dukkhapaá¹-ikÅ«lo. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, sunakkhatta, api
Ä• pÄ• nÄ«yakaá¹ƒsaá¹ƒ \Se III 73/ piveyya yaá¹ƒ jaÃ±Ã±Ä• --- `imÄ• haá¹ƒ pivitvÄ• mara
maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``evamev
so vata bhikkhu chasu phassÄ• yatanesu saá¹ƒvutakÄ• rÄ« `upadhi dukkhassa mÅ«laâ€™
nirupadhi upadhisaá¹…khaye vimutto \Be III 48/ upadhismiá¹ƒ vÄ• kÄ• yaá¹ƒ upasaá¹ƒharis
uppÄ• dessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. seyyathÄ• pi, sunakkhatta, Ä• sÄ«viso {Ä•
ghoraviso. atha puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkhapa
maÃ±Ã±asi, sunakkhatta, api nu so puriso amussa Ä• sÄ«visassa ghoravisassa hatthaá¹ƒ
dajjÄ• {yuÃ±jeyya (Katthaci) } yaá¹ƒ jaÃ±Ã±Ä• --- `iminÄ• haá¹ƒ daá¹-á¹-ho maraá¹‡aá¹ƒ
maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``evamev
bhikkhu chasu phassÄ• yatanesu saá¹ƒvutakÄ• rÄ« `upadhi dukkhassa mÅ«laâ€™ nti --- iti
upadhisaá¹…khaye vimutto upadhismiá¹ƒ vÄ• kÄ• yaá¹ƒ upasaá¹ƒharissati cittaá¹ƒ vÄ• up
á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano sunakkhatto licchaviputto bhagavato bhÄ• sitaá¹ƒ abhinan

sunakkhattasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. Ä• neÃ±jasappÄ• yasuttaá¹ƒ

<66> evaá¹ƒ \Se III 74/ \Ne III 46/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kurÅ«su vih
kammÄ• sadhammaá¹ƒ nÄ• ma kurÅ«naá¹ƒ nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• man
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``an
tucchÄ• musÄ• mosadhammÄ• . mÄ• yÄ• katame taá¹ƒ, bhikkhave, bÄ• lalÄ• panaá¹ƒ. ye
ye ca samparÄ• yikÄ• kÄ• mÄ• ; yÄ• ca diá¹-á¹-hadhammikÄ• \Ee II 262/ kÄ• masaÃ±Ã±Ä
kÄ• masaÃ±Ã±Ä• --- ubhayametaá¹ƒ mÄ• radheyyaá¹ƒ, mÄ• rassesa {mÄ• rasseva (Katth
nivÄ• po, mÄ• rassesa gocaro. etthete pÄ• pakÄ• akusalÄ• mÄ• nasÄ• abhijjhÄ• pi byÄ•
saá¹ƒvattanti. teva ariyasÄ• vakassa idhamanusikkhato antarÄ• yÄ• ya sambhavanti. tatra,
iti paá¹-isaÃ±cikkhati --- `ye ca diá¹-á¹-hadhammikÄ• kÄ• mÄ• , ye ca samparÄ• yikÄ• kÄ•
diá¹-á¹-hadhammikÄ• kÄ• masaÃ±Ã±Ä• , yÄ• ca samparÄ• yikÄ• kÄ• masaÃ±Ã±Ä• --- ub
mÄ• rassesa visayo, mÄ• rassesa nivÄ• po, mÄ• rassesa gocaro. etthete \Be III 49/ pÄ• pa
abhijjhÄ• pi byÄ• pÄ• dÄ• pi sÄ• rambhÄ• pi saá¹ƒvattanti, teva ariyasÄ• vakassa idhaman
sambhavanti. yaá¹ƒnÅ«nÄ• haá¹ƒ vipulena mahaggatena cetasÄ• vihareyyaá¹ƒ abhibhuyya
manasÄ• . vipulena hi me mahaggatena cetasÄ• viharato abhibhuyya lokaá¹ƒ adhiá¹-á¹-hÄ
pÄ• pakÄ• akusalÄ• mÄ• nasÄ• abhijjhÄ• pi byÄ• pÄ• dÄ• pi sÄ• rambhÄ• pi te na bhavis
aparittaÃ±ca me cittaá¹ƒ bhavissati appamÄ• á¹‡aá¹ƒ subhÄ• vitaâ€™ nti. tassa evaá¹ƒpaá
tabbahulavihÄ• rino Ä• yatane cittaá¹ƒ pasÄ«dati. sampasÄ• de sati etarahi vÄ• Ä• neÃ±ja
paÃ±Ã±Ä• ya vÄ• adhimuccati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• . á¹-hÄ• nametaá¹ƒ
taá¹ƒsaá¹ƒvattanikaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ assa Ä• neÃ±jÅ«pagaá¹ƒ. ayaá¹ƒ, bhikkhave, pa
paá¹-ipadÄ• akkhÄ• yatiâ€™â€™.

<67> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `ye ca diá¹-á¹-ha
ye ca samparÄ• yikÄ• kÄ• mÄ• ; yÄ• ca diá¹-á¹-hadhammikÄ• kÄ• masaÃ±Ã±Ä• \Se III 7
kÄ• masaÃ±Ã±Ä• ; yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ (sabbaá¹ƒ rÅ«paá¹ƒ) { ( ) natthi Ce Ee potthakesu
mahÄ• bhÅ«tÄ• ni, catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paâ€™ nti. tassa e
tabbahulavihÄ• rino Ä• yatane cittaá¹ƒ pasÄ«dati. sampasÄ• de sati etarahi vÄ• Ä• neÃ±ja
paÃ±Ã±Ä• ya vÄ• adhimuccati kÄ• yassa \Ne III 47/ bhedÄ• paraá¹ƒ maraá¹‡Ä• . á¹-hÄ• n
taá¹ƒsaá¹ƒvattanikaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ assa Ä• neÃ±jÅ«pagaá¹ƒ. ayaá¹ƒ, bhikkhave, du
paá¹-ipadÄ• akkhÄ• yati.

``puna \Ee II 263/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `ye ca diá¹-
kÄ• mÄ• , ye ca samparÄ• yikÄ• kÄ• mÄ• ; yÄ• ca diá¹-á¹-hadhammikÄ• kÄ• masaÃ±Ã±
kÄ• masaÃ±Ã±Ä• ; ye ca diá¹-á¹-hadhammikÄ• rÅ«pÄ• , ye ca samparÄ• yikÄ• rÅ«pÄ• ; y
rÅ«pasaÃ±Ã±Ä• , yÄ• ca samparÄ• yikÄ• rÅ«pasaÃ±Ã±Ä• --- ubhayametaá¹ƒ aniccaá¹ƒ.
abhinandituá¹ƒ, nÄ• laá¹ƒ abhivadituá¹ƒ, nÄ• laá¹ƒ ajjhosituâ€™ nti. tassa evaá¹ƒpaá¹-ipan
tabbahulavihÄ• rino Ä• yatane cittaá¹ƒ pasÄ«dati. sampasÄ• de sati etarahi vÄ• Ä• neÃ±ja
paÃ±Ã±Ä• ya vÄ• adhimuccati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• . á¹-hÄ• nametaá¹ƒ
taá¹ƒsaá¹ƒvattanikaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ assa Ä• neÃ±jÅ«pagaá¹ƒ. ayaá¹ƒ, bhikkhave, tati

paá¹-ipadÄ• akkhÄ• yati.

<68> ``puna \Be III 50/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `ye ca
diá¹-á¹-hadhammikÄ• kÄ• mÄ• , ye ca samparÄ• yikÄ• kÄ• mÄ• ; yÄ• ca diá¹-á¹-hadhamm
samparÄ• yikÄ• kÄ• masaÃ±Ã±Ä• ; ye ca diá¹-á¹-hadhammikÄ• rÅ«pÄ• , ye ca samparÄ•
diá¹-á¹-hadhammikÄ• rÅ«pasaÃ±Ã±Ä• , yÄ• ca samparÄ• yikÄ• rÅ«pasaÃ±Ã±Ä• ; yÄ• ca
saÃ±Ã±Ä• . yatthetÄ• aparisesÄ• nirujjhanti etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ --- yadid
Ä• kiÃ±caÃ±Ã±Ä• yatanaâ€™ nti. tassa evaá¹ƒpaá¹-ipannassa tabbahulavihÄ• rino Ä• yata
sampasÄ• de sati etarahi vÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjati paÃ±Ã±Ä• ya vÄ•
paraá¹ƒ maraá¹‡Ä• . á¹-hÄ• nametaá¹ƒ vijjati yaá¹ƒ taá¹ƒsaá¹ƒvattanikaá¹ƒ viÃ±Ã±Ä• á¹‡aá
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagaá¹ƒ. ayaá¹ƒ, bhikkhave, paá¹-hamÄ• Ä• kiÃ±caÃ±Ã±Ä• yata
paá¹-ipadÄ• akkhÄ• yati.

<69> ``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ
paá¹-isaÃ±cikkhati --- `suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• â€™ ti. tassa evaá¹ƒpaá
tabbahulavihÄ• rino Ä• yatane cittaá¹ƒ pasÄ«dati. sampasÄ• de sati etarahi vÄ• Ä• kiÃ±caÃ
samÄ• pajjati paÃ±Ã±Ä• ya vÄ• adhimuccati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• . á¹-hÄ
taá¹ƒsaá¹ƒvattanikaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ assa Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagaá¹ƒ. ayaá¹ƒ
Ä• kiÃ±caÃ±Ã±Ä• yatanasappÄ• yÄ• paá¹-ipadÄ• akkhÄ• yati.

<70> ``puna \Ne III 48/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `nÄ• h
{kvacini (Se Ke Ce-a) } kassaci kiÃ±canatasmiá¹ƒ {kiÃ±canatasmi (?) }, na ca mama \Ee II
kismiÃ±ci kiÃ±canaá¹ƒ natthÄ«â€™ ti. tassa evaá¹ƒpaá¹-ipannassa tabbahulavihÄ• rino Ä•
pasÄ«dati. sampasÄ• de sati etarahi vÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjati paÃ±Ã
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• . á¹-hÄ• nametaá¹ƒ vijjati yaá¹ƒ taá¹ƒsaá¹ƒvattanika
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagaá¹ƒ. ayaá¹ƒ, bhikkhave, tatiyÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasa

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `ye ca diá¹-á¹-hadham
samparÄ• yikÄ• kÄ• mÄ• ; yÄ• ca diá¹-á¹-hadhammikÄ• kÄ• masaÃ±Ã±Ä• , yÄ• ca samp
diá¹-á¹-hadhammikÄ• rÅ«pÄ• , ye ca samparÄ• yikÄ• rÅ«pÄ• ; yÄ• ca diá¹-á¹-hadhammik
78/ ca samparÄ• yikÄ• rÅ«pasaÃ±Ã±Ä• \Be III 51/; yÄ• ca Ä• neÃ±jasaÃ±Ã±Ä• , yÄ• ca
--- sabbÄ• saÃ±Ã±Ä• . yatthetÄ• aparisesÄ• nirujjhanti etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™ nti. tassa evaá¹ƒpaá¹-ipannassa tabbahulavihÄ•
pasÄ«dati. sampasÄ• de sati etarahi vÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ•
adhimuccati kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• . á¹-hÄ• nametaá¹ƒ vijjati yaá¹ƒ taá¹ƒsa
viÃ±Ã±Ä• á¹‡aá¹ƒ assa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagaá¹ƒ. ayaá¹ƒ, bhikkhave
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasappÄ• yÄ• paá¹-ipadÄ• akkhÄ• yatÄ«â€™â€™ ti.

<71> evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``idha, bhante, bhik
hoti --- `no cassa, no ca me siyÄ• ; na bhavissati, na me bhavissati; yadatthi yaá¹ƒ, bhÅ«taá
pajahÄ• mÄ«â€™ ti. evaá¹ƒ upekkhaá¹ƒ paá¹-ilabhati. parinibbÄ• yeyya nu kho so, bhante,
parinibbÄ• yeyyÄ• â€™â€™ ti? ``apetthekacco, Ä• nanda, bhikkhu parinibbÄ• yeyya, apetth
parinibbÄ• yeyyÄ• â€™â€™ ti. ``ko nu kho, bhante, hetu ko paccayo yenapetthekacco bhik
apetthekacco bhikkhu na parinibbÄ• yeyyÄ• â€™â€™ ti? ``idhÄ• nanda, bhikkhu evaá¹ƒ pa
cassa, no ca me siyÄ• ; na bhavissati, na me bhavissati; yadatthi, yaá¹ƒ \Ee II 265/ bhÅ«taá
pajahÄ• mÄ«â€™ ti. evaá¹ƒ upekkhaá¹ƒ paá¹-ilabhati. so taá¹ƒ upekkhaá¹ƒ abhinandati, ab
tiá¹-á¹-hati. tassa \Se III 79/ taá¹ƒ upekkhaá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-ha
hoti viÃ±Ã±Ä• á¹‡aá¹ƒ tadupÄ• dÄ• naá¹ƒ. saupÄ• dÄ• no, Ä• nanda, bhikkhu \Ne III 49/ na
``kahaá¹ƒ pana so, bhante, bhikkhu upÄ• diyamÄ• no upÄ• diyatÄ«â€™â€™ ti? ``nevasaÃ±
Ä• nandÄ• â€™â€™ ti. ``upÄ• dÄ• naseá¹-á¹-haá¹ƒ kira so, bhante, bhikkhu upÄ• diyamÄ•
``upÄ• dÄ• naseá¹-á¹-haÃ±hi so, Ä• nanda, bhikkhu upÄ• diyamÄ• no upÄ• diyati. upÄ• dÄ
Ä• nanda, yadidaá¹ƒ --- nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒâ€™â€™.

<72> ``idhÄ• nanda, bhikkhu evaá¹ƒ paá¹-ipanno hoti --- `no cassa, no ca me siyÄ• ; na bha
bhavissati; yadatthi, yaá¹ƒ bhÅ«taá¹ƒ --- taá¹ƒ pajahÄ• mÄ«â€™ ti. evaá¹ƒ upekkhaá¹ƒ paá
upekkhaá¹ƒ nÄ• bhinandati, nÄ• bhivadati, na ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ upekkhaá
anabhivadato anajjhosÄ• ya \Be III 52/ tiá¹-á¹-hato na tannissitaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ n
anupÄ• dÄ• no, Ä• nanda, bhikkhu parinibbÄ• yatÄ«â€™â€™ ti.

<73> ``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! nissÄ• ya nissÄ• ya kira no, bhante, bha
nittharaá¹‡Ä• akkhÄ• tÄ• . katamo pana, bhante, ariyo vimokkhoâ€™â€™ ti? ``idhÄ• nanda
paá¹-isaÃ±cikkhati --- `ye ca diá¹-á¹-hadhammikÄ• kÄ• mÄ• , ye ca samparÄ• yikÄ• kÄ• m
diá¹-á¹-hadhammikÄ• kÄ• masaÃ±Ã±Ä• , yÄ• ca samparÄ• yikÄ• kÄ• masaÃ±Ã±Ä• ; ye c
samparÄ• yikÄ• rÅ«pÄ• ; yÄ• ca diá¹-á¹-hadhammikÄ• rÅ«pasaÃ±Ã±Ä• , yÄ• ca sampar
Ä• neÃ±jasaÃ±Ã±Ä• , yÄ• ca Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• \Se III 80/, yÄ• ca
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• --- esa sakkÄ• yo yÄ• vatÄ• sakkÄ• yo. e
cittassa vimokkho. iti, kho, Ä• nanda, desitÄ• mayÄ• Ä• neÃ±jasappÄ• yÄ• paá¹-ipadÄ• ,
Ä• kiÃ±caÃ±Ã±Ä• yatanasappÄ• yÄ• paá¹-ipadÄ• , desitÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
nissÄ• ya nissÄ• ya oghassa nittharaá¹‡Ä• , desito ariyo vimokkho. yaá¹ƒ kho, Ä• nanda, sa
sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kataá¹ƒ \Ee II 266/
Ä• nanda, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yathÄ• nanda, mÄ• pamÄ•
vippaá¹-isÄ• rino ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

Ä• neÃ±jasappÄ• yasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. gaá¹‡akamoggallÄ• nasuttaá¹ƒ

<74> evaá¹ƒ \Se III 81/ \Ne III 50/ \Ee III 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ
viharati pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de. atha kho gaá¹‡akamoggallÄ• no {gaá¹‡
brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhi
kathaá¹ƒ \Be III 53/ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ
gaá¹‡akamoggallÄ• no brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``seyyathÄ• pi, bho gotama, imassa migÄ• ramÄ• tupÄ• sÄ• dassa dissati anupubbasikkhÄ
anupubbapaá¹-ipadÄ• yadidaá¹ƒ --- yÄ• va pacchimasopÄ• nakaá¸·evarÄ• : imesampi hi, b
dissati anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• yadidaá¹ƒ --- ajjhene: im
issÄ• sÄ• naá¹ƒ dissati anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• yadidaá
(Katthaci) }. amhÄ• kampi hi, bho gotama, gaá¹‡akÄ• naá¹ƒ gaá¹‡anÄ• jÄ«vÄ• naá¹ƒ dissat
anupubbakiriyÄ• anupubbapaá¹-ipadÄ• yadidaá¹ƒ --- saá¹…khÄ• ne. mayaÃ±hi, bho gotam
paá¹-hamaá¹ƒ evaá¹ƒ gaá¹‡Ä• pema --- `ekaá¹ƒ ekakaá¹ƒ, dve dukÄ• , tÄ«á¹‡i tikÄ• , cattÄ
paÃ±cakÄ• , cha chakkÄ• , satta sattakÄ• , aá¹-á¹-ha aá¹-á¹-hakÄ• , nava navakÄ• , dasa d
mayaá¹ƒ, bho gotama, gaá¹‡Ä• pema, bhiyyopi gaá¹‡Ä• pema. sakkÄ• nu kho, bho gotama
evameva anupubbasikkhÄ• anupubbakiriyÄ• anupubbapaá¹-ipadÄ• paÃ±Ã±apetuâ€™â€

<75> ``sakkÄ• \Se III 82/ \Ee III 2/, brÄ• hmaá¹‡a, imasmimpi dhammavinaye anupubbasik
anupubbapaá¹-ipadÄ• paÃ±Ã±apetuá¹ƒ. seyyathÄ• pi, brÄ• hmaá¹‡a, dakkho assadammal
labhitvÄ• paá¹-hameneva mukhÄ• dhÄ• ne kÄ• raá¹‡aá¹ƒ kÄ• reti, atha uttariá¹ƒ kÄ• raá¹‡
brÄ• hmaá¹‡a, tathÄ• gato purisadammaá¹ƒ labhitvÄ• paá¹-hamaá¹ƒ evaá¹ƒ vineti --- `ehi t
hohi, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharÄ• hi Ä• cÄ• ragocarasampanno aá¹‡umattesu
samÄ• dÄ• ya sikkhassu sikkhÄ• padesÅ«â€™â€™ â€™ ti.

``yato \Ne III 51/ kho, brÄ• hmaá¹‡a, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒv
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
tathÄ• gato uttariá¹ƒ vineti --- `ehi tvaá¹ƒ, bhikkhu, indriyesu guttadvÄ• ro hohi, cakkhunÄ•
mÄ• nimittaggÄ• hÄ« hohi mÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkh
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ t
rakkhÄ• hi cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ \Be III 54/ Ä• pajjÄ• hi. sotena sadd
ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena
phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya mÄ• nimittaggÄ• hÄ« hohi mÄ• nub
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒvarÄ• ya paá¹-ipajjÄ• hi; rakkhÄ• hi manindriyaá

Ä• pajjÄ• hÄ«â€™â€™ â€™ ti.

``yato \Se III 83/ kho, brÄ• hmaá¹‡a, bhikkhu indriyesu guttadvÄ• ro hoti, tamenaá¹ƒ tathÄ•
vineti --- `ehi tvaá¹ƒ, bhikkhu, bhojane mattaÃ±Ã±Å« hohi. paá¹-isaá¹…khÄ• yoniso Ä• hÄ•
neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, yÄ• vadeva imassa
vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya --- iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-iha
vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro

``yato kho, brÄ• hmaá¹‡a \Ee III 3/, bhikkhu bhojane mattaÃ±Ã±Å« hoti, tamenaá¹ƒ tathÄ•
--- `ehi tvaá¹ƒ, bhikkhu, jÄ• gariyaá¹ƒ anuyutto viharÄ• hi, divasaá¹ƒ caá¹…kamena nisajjÄ•
dhammehi cittaá¹ƒ parisodhehi, rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ caá¹…kamena nisajjÄ• y
cittaá¹ƒ parisodhehi, rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ dakkhiá¹‡ena passena sÄ«haseyyaá¹
pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasikaritvÄ• , rat
paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodh

``yato kho, brÄ• hmaá¹‡a, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti, tamenaá¹ƒ tathÄ• gato uttar
tvaá¹ƒ, bhikkhu, satisampajaÃ±Ã±ena samannÄ• gato hohi, abhikkante paá¹-ikkante sampa
Ä• lokite vilokite sampajÄ• nakÄ• rÄ«, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ«, saá¹…gh
sampajÄ• nakÄ• rÄ«, asite pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« \Se III 84/, uccÄ•
sampajÄ• nakÄ• rÄ«, gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampa

``yato kho, brÄ• hmaá¹‡a, bhikkhu satisampajaÃ±Ã±ena samannÄ• gato hoti, tamenaá¹ƒ ta
--- `ehi tvaá¹ƒ, bhikkhu, vivittaá¹ƒ senÄ• sanaá¹ƒ bhajÄ• hi \Be III 55/ araÃ±Ã±aá¹ƒ rukkham
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaâ€™ nti
bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vana
palÄ• lapuÃ±jaá¹ƒ. so pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…k
kÄ• yaá¹ƒ paá¹‡idhÄ• ya, parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pah
cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti; byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ•
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«, byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti; thinamid
Ke Ee) } pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thinamid
uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto, uddhaccak
parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kusalesu d
vicikicchÄ• ya cittaá¹ƒ parisodheti.

<76> ``so \Ee III 4/ ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya du
kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹
upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ \Se III 85/ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ•
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ• gÄ• ... tatiyaá¹ƒ jhÄ• naá¹ƒ u

sukhassa ca pahÄ• nÄ• ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``ye kho te, brÄ• hmaá¹‡a, bhikkhÅ« sekkhÄ• {sekhÄ• (sabbattha) } apattamÄ• nasÄ• an
patthayamÄ• nÄ• viharanti \Ne III 53/ tesu me ayaá¹ƒ evarÅ«pÄ« anusÄ• sanÄ« hoti. ye pa
khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parik
sammadaÃ±Ã±Ä• vimuttÄ• tesaá¹ƒ ime dhammÄ• diá¹-á¹-hadhammasukhavihÄ• rÄ• ya c
satisampajaÃ±Ã±Ä• ya cÄ• â€™â€™ ti.

evaá¹ƒ vutte, gaá¹‡akamoggallÄ• no brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu
sÄ• vakÄ• bhotÄ• gotamena evaá¹ƒ ovadÄ«yamÄ• nÄ• evaá¹ƒ anusÄ• sÄ«yamÄ• nÄ• s
nibbÄ• naá¹ƒ Ä• rÄ• dhentntti udÄ• hu ekacce nÄ• rÄ• dhentÄ«â€™â€™ ti? ``appekacce kl
mayÄ• \Be III 56/ evaá¹ƒ ovadÄ«yamÄ• nÄ• evaá¹ƒ anusÄ• sÄ«yamÄ• nÄ• accantaá¹ƒ ni
Ä• rÄ• dhenti, ekacce nÄ• rÄ• dhentÄ«â€™â€™ ti.

``ko nu kho, bho gotama, hetu ko paccayo yaá¹ƒ tiá¹-á¹-hateva nibbÄ• naá¹ƒ, tiá¹-á¹-hati nib
tiá¹-á¹-hati bhavaá¹ƒ gotamo samÄ• dapetÄ• ; atha ca pana bhoto gotamassa sÄ• vakÄ• bl
ovadÄ«yamÄ• nÄ• evaá¹ƒ anusÄ• sÄ«yamÄ• nÄ• appekacce accantaá¹ƒ niá¹-á¹-haá¹ƒ nib
nÄ• rÄ• dhentÄ«â€™â€™ ti?

<77> ``tena \Se III 86/ hi, brÄ• hmaá¹‡a, taá¹ƒyevettha paá¹-ipucchissÄ• mi. yathÄ• te kha
byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi \Ee III 5/, brÄ• hmaá¹‡a, kusalo tvaá¹ƒ rÄ• jagaha
ti? ``evaá¹ƒ, bho, kusalo ahaá¹ƒ rÄ• jagahagÄ• missa maggassÄ• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ
idha puriso Ä• gaccheyya rÄ• jagahaá¹ƒ gantukÄ• mo. so taá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ
bhante, rÄ• jagahaá¹ƒ gantuá¹ƒ; tassa me rÄ• jagahassa maggaá¹ƒ upadisÄ• â€™ ti. tamen
vadeyyÄ• si --- `ehambho {evaá¹ƒ bho (Ce Ee) } purisa, ayaá¹ƒ maggo rÄ• jagahaá¹ƒ gacch
gaccha, tena muhuttaá¹ƒ gantvÄ• dakkhissasi amukaá¹ƒ nÄ• ma gÄ• maá¹ƒ, tena muhutta
gantvÄ• dakkhissasi amukaá¹ƒ nÄ• ma nigamaá¹ƒ; tena muhuttaá¹ƒ gaccha, tena muhuttaá
rÄ• jagahassa Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡e
pokkharaá¹‡Ä«rÄ• maá¹‡eyyakaâ€™ nti. so tayÄ• evaá¹ƒ ovadÄ«yamÄ• no evaá¹ƒ anusÄ
pacchÄ• mukho gaccheyya. atha dutiyo puriso Ä• gaccheyya rÄ• jagahaá¹ƒ gantukÄ• mo. s
evaá¹ƒ vadeyya --- `icchÄ• mahaá¹ƒ, bhante, rÄ• jagahaá¹ƒ gantuá¹ƒ; tassa me rÄ• jagahas
ti. tamenaá¹ƒ tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `ehambho purisa, ayaá¹ƒ maggo rÄ• jagahaá¹ƒ
muhuttaá¹ƒ gaccha, tena muhuttaá¹ƒ gantvÄ• dakkhissasi \Ne III 54/ amukaá¹ƒ nÄ• ma gÄ
gaccha, tena muhuttaá¹ƒ gantvÄ• dakkhissasi amukaá¹ƒ nÄ• ma nigamaá¹ƒ; tena muhuttaá
gantvÄ• dakkhissasi rÄ• jagahassa Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ \Se III 87/ vanarÄ• maá
bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokkharaá¹‡Ä«rÄ• maá¹‡eyyakaâ€™ nti. so tayÄ• evaá¹ƒ ova
anusÄ• sÄ«yamÄ• no sotthinÄ• rÄ• jagahaá¹ƒ gaccheyya. ko nu kho, brÄ• hmaá¹‡a, hetu k
tiá¹-á¹-hateva rÄ• jagahaá¹ƒ \Be III 57/, tiá¹-á¹-hati rÄ• jagahagÄ• mÄ« maggo, tiá¹-á¹-hasi tv

atha ca pana tayÄ• evaá¹ƒ ovadÄ«yamÄ• no evaá¹ƒ anusÄ• sÄ«yamÄ• no eko puriso umm
gaccheyya, eko sotthinÄ• rÄ• jagahaá¹ƒ gaccheyyÄ• â€™â€™ ti? ``ettha \Ee III 6/ kyÄ• ha
maggakkhÄ• yÄ«haá¹ƒ, bho gotamÄ• â€™â€™ ti.

``evameva kho, brÄ• hmaá¹‡a, tiá¹-á¹-hateva nibbÄ• naá¹ƒ, tiá¹-á¹-hati nibbÄ• nagÄ• mÄ«
samÄ• dapetÄ• ; atha ca pana mama sÄ• vakÄ• mayÄ• evaá¹ƒ ovadÄ«yamÄ• nÄ• evaá¹
accantaá¹ƒ niá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ Ä• rÄ• dhenti, ekacce nÄ• rÄ• dhenti. ettha kyÄ• haá
maggakkhÄ• yÄ«haá¹ƒ, brÄ• hmaá¹‡a, tathÄ• gatoâ€™â€™ ti.

<78> evaá¹ƒ vutte, gaá¹‡akamoggallÄ• no brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ye
assaddhÄ• jÄ«vikatthÄ• na saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• saá¹-hÄ•
{keá¹-ubhino (Ce Se Ke Ee) } uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ•
bhojane amattaÃ±Ã±uno jÄ• gariyaá¹ƒ ananuyuttÄ• sÄ• maÃ±Ã±e anapekkhavanto sikkhÄ
{bÄ• hullikÄ• (Se Ke) } sÄ• thalikÄ• okkamane pubbaá¹…gamÄ• paviveke nikkhittadhurÄ•
muá¹-á¹-hassatino asampajÄ• nÄ• asamÄ• hitÄ• vibbhantacittÄ• \Se III 88/ duppaÃ±Ã±Ä•
bhavaá¹ƒ gotamo saddhiá¹ƒ saá¹ƒvasatiâ€™â€™.

``ye pana te kulaputtÄ• saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• asaá¹-hÄ• am
anuddhatÄ• anunnaá¸·Ä• acapalÄ• amukharÄ• avikiá¹‡á¹‡avÄ• cÄ• indriyesu guttadvÄ•
jÄ• gariyaá¹ƒ anuyuttÄ• sÄ• maÃ±Ã±e apekkhavanto sikkhÄ• ya tibbagÄ• ravÄ• nabÄ• hu
nikkhittadhurÄ• paviveke pubbaá¹…gamÄ• Ä• raddhavÄ«riyÄ• pahitattÄ• upaá¹-á¹-hitass
ekaggacittÄ• paÃ±Ã±avanto aneá¸·amÅ«gÄ• , tehi bhavaá¹ƒ gotamo saddhiá¹ƒ saá¹ƒvasat

``seyyathÄ• pi \Ne III 55/, bho gotama, ye keci mÅ«lagandhÄ• , kÄ• lÄ• nusÄ• ri tesaá¹ƒ ag
sÄ• ragandhÄ• , lohitacandanaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati; ye keci pupphagandhÄ• , vas
aggamakkhÄ• yati; evameva bhoto gotamassa ovÄ• do paramajjadhammesu.

``abhikkantaá¹ƒ \Be III 58/, bho gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho got
vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkhey
telapajjotaá¹ƒ dhÄ• reyya --- `cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhot
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ g
bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡
gataâ€™â€™ nti.

gaá¹‡akamoggallÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. gopakamoggallÄ• nasuttaá¹ƒ

<79> evaá¹ƒ \Se III 89/ \Ne III 56/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando
veá¸·uvane kalandakanivÄ• pe aciraparinibbute bhagavati. tena kho pana samayena rÄ• jÄ
vedehiputto rÄ• jagahaá¹ƒ paá¹-isaá¹…khÄ• rÄ• peti raÃ±Ã±o pajjotassa Ä• saá¹…kamÄ• r
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• y
Ä• nandassa etadahosi --- ``atippago kho tÄ• va rÄ• jagahe piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒ
gopakamoggallÄ• nassa brÄ• hmaá¹‡assa kammanto, yena gopakamoggallÄ• no brÄ• hma

atha kho Ä• yasmÄ• Ä• nando yena gopakamoggallÄ• nassa brÄ• hmaá¹‡assa kammanto
brÄ• hmaá¹‡o tenupasaá¹…kami. addasÄ• kho gopakamoggallÄ• no brÄ• hmaá¹‡o Ä• yas
Ä• gacchantaá¹ƒ. disvÄ• na Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``etu kho bhavaá¹ƒ
Ä• nandassa. cirassaá¹ƒ kho bhavaá¹ƒ Ä• nando imaá¹ƒ pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ
bhavaá¹ƒ Ä• nando, idamÄ• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti. nisÄ«di kho Ä• yasmÄ• Ä• n
gopakamoggallÄ• nopi \Ee III 8/ kho brÄ• hmaá¹‡o aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ ga
ekamantaá¹ƒ \Se III 90/ nisinno kho gopakamoggallÄ• no brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ Ä•
``atthi nu kho, bho Ä• nanda, ekabhikkhupi tehi \Be III 59/ dhammehi sabbenasabbaá¹ƒ sab
samannÄ• gato yehi dhammehi samannÄ• gato so bhavaá¹ƒ gotamo ahosi arahaá¹ƒ samm
kho, brÄ• hmaá¹‡a, ekabhikkhupi tehi dhammehi sabbenasabbaá¹ƒ sabbathÄ• sabbaá¹ƒ sa
samannÄ• gato so bhagavÄ• ahosi arahaá¹ƒ sammÄ• sambuddho. so hi, brÄ• hmaá¹‡a, bh
uppÄ• detÄ• , asaÃ±jÄ• tassa maggassa saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ•
maggakovido; maggÄ• nugÄ• ca pana etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• ga
Ä• yasmato Ä• nandassa gopakamoggallÄ• nena brÄ• hmaá¹‡ena saddhiá¹ƒ antarÄ• kathÄ

atha \Ne III 57/ kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto rÄ• jagahe kammant
gopakamoggallÄ• nassa brÄ• hmaá¹‡assa kammanto, yenÄ• yasmÄ• Ä• nando tenupasaá
Ä• nandena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• r
ekamantaá¹ƒ nisinno kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto Ä• yasmantaá¹
``kÄ• yanuttha, bho Ä• nanda, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kath
``idha maá¹ƒ, brÄ• hmaá¹‡a, gopakamoggallÄ• no \Se III 91/ brÄ• hmaá¹‡o evamÄ• ha --- `
ekabhikkhupi tehi dhammehi sabbenasabbaá¹ƒ sabbathÄ• sabbaá¹ƒ samannÄ• gato yehi d
bhavaá¹ƒ gotamo ahosi arahaá¹ƒ sammÄ• sambuddhoâ€™ ti. evaá¹ƒ vutte ahaá¹ƒ, brÄ• hm
brÄ• hmaá¹‡aá¹ƒ etadavocaá¹ƒ --- `natthi kho, brÄ• hmaá¹‡a, ekabhikkhupi tehi dhammehi
sabbathÄ• sabbaá¹ƒ samannÄ• gato yehi dhammehi samannÄ• gato so bhagavÄ• ahosi a
brÄ• hmaá¹‡a, bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa \Ee III 9
anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å«, maggavidÅ«, maggakovido; maggÄ
viharanti pacchÄ• samannÄ• gatÄ• â€™ ti. ayaá¹ƒ kho no, brÄ• hmaá¹‡a, gopakamoggallÄ
antarÄ• kathÄ• vippakatÄ• . atha tvaá¹ƒ anuppattoâ€™â€™ ti.

<80> ``atthi nu kho, bho Ä• nanda, ekabhikkhupi tena bhotÄ• gotamena á¹-hapito --- `ayaá
paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«â€™ ti, yaá¹ƒ tumhe etarahi \Be III 60/ paá¹-ipÄ• deyyÄ• thÄ
{paá¹-idhÄ• veyyÄ• thÄ• ti (Ce Se Ke Ee) }? ``natthi kho, brÄ• hmaá¹‡a, ekabhikkhupi tena
passatÄ• arahatÄ• sammÄ• sambuddhena á¹-hapito --- `ayaá¹ƒ vo mamaccayena paá¹-isa
yaá¹ƒ mayaá¹ƒ etarahi paá¹-ipÄ• deyyÄ• mÄ• â€™â€™ ti. ``atthi pana, bho Ä• nanda, ekab
sambahulehi \Se III 92/ therehi bhikkhÅ«hi á¹-hapito --- `ayaá¹ƒ no bhagavato accayena paá
bhavissatÄ«â€™ ti, yaá¹ƒ tumhe etarahi paá¹-ipÄ• deyyÄ• thÄ• â€™â€™ ti? ``natthi kho, br
saá¹…ghena sammato, sambahulehi therehi bhikkhÅ«hi á¹-hapito --- `ayaá¹ƒ no bhagavato
paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«â€™ ti, yaá¹ƒ mayaá¹ƒ etarahi paá¹-ipÄ• deyyÄ• mÄ• â€™â
appaá¹-isaraá¹‡e ca pana, bho Ä• nanda, ko hetu sÄ• maggiyÄ• â€™â€™ ti? ``na kho may
appaá¹-isaraá¹‡Ä• ; sappaá¹-isaraá¹‡Ä• mayaá¹ƒ, brÄ• hmaá¹‡a; dhammappaá¹-isaraá¹‡Ä

`` `atthi \Ne III 58/ nu kho, bho Ä• nanda, ekabhikkhupi tena bhotÄ• gotamena á¹-hapito ---
mamaccayena paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti, yaá¹ƒ tumhe etarahi paá¹-ipÄ• deyyÄ• thÄ
samÄ• no `natthi kho, brÄ• hmaá¹‡a, ekabhikkhupi tena bhagavatÄ• jÄ• natÄ• passatÄ• a
á¹-hapito --- ayaá¹ƒ vo mamaccayena paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti, yaá¹ƒ mayaá¹ƒ etara
paá¹-ipÄ• deyyÄ• mÄ• â€™ ti vadesi; `atthi pana, bho Ä• nanda, ekabhikkhupi saá¹…ghena
therehi bhikkhÅ«hi á¹-hapito --- ayaá¹ƒ no bhagavato accayena paá¹-isaraá¹‡aá¹ƒ bhavissat
etarahi paá¹-ipÄ• deyyÄ• thÄ• â€™ ti --- iti puá¹-á¹-ho samÄ• no `natthi kho, brÄ• hmaá¹‡a,
sammato, sambahulehi therehi bhikkhÅ«hi \Ee III 10/ á¹-hapito --- ayaá¹ƒ no bhagavato acca
paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti, yaá¹ƒ mayaá¹ƒ etarahi paá¹-ipÄ• deyyÄ• mÄ• â€™ ti --- va
appaá¹-isaraá¹‡e ca pana, bho Ä• nanda, ko hetu sÄ• maggiyÄ• â€™ ti iti puá¹-á¹-ho samÄ
brÄ• hmaá¹‡a \Se III 93/, appaá¹-isaraá¹‡Ä• ; sappaá¹-isaraá¹‡Ä• mayaá¹ƒ, brÄ• hmaá¹‡a;
ti vadesi. imassa pana, bho Ä• nanda, bhÄ• sitassa kathaá¹ƒ attho daá¹-á¹-habboâ€™â€™

<81> ``atthi kho, brÄ• hmaá¹‡a, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, pÄ• timokkhaá¹ƒ uddiá¹-á¹-haá¹ƒ. te mayaá¹ƒ tadahuposa
gÄ• makhettaá¹ƒ upanissÄ• ya viharÄ• ma te sabbe \Be III 61/ ekajjhaá¹ƒ sannipatÄ• ma; s
pavattati taá¹ƒ ajjhesÄ• ma. tasmiá¹ƒ ce bhaÃ±Ã±amÄ• ne hoti bhikkhussa Ä• patti hoti vÄ«
yathÄ• dhammaá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ kÄ• remÄ• ti.

``na kira no bhavanto kÄ• renti; dhammo no kÄ• retiâ€™â€™. ``atthi nu kho, bho Ä• nanda
tumhe etarahi sakkarotha garuá¹ƒ karotha {garukarotha (Ce Se Ke Ee) } mÄ• netha pÅ«jeth
katvÄ• {garukatvÄ• (Ce Se Ke Ee) } upanissÄ• ya viharathÄ• â€™â€™ ti? ``natthi kho, brÄ
yaá¹ƒ mayaá¹ƒ etarahi sakkaroma garuá¹ƒ karoma mÄ• nema pÅ«jema; sakkatvÄ• garuá¹ƒ
viharÄ• mÄ• â€™â€™ ti.

`` `atthi nu kho, bho Ä• nanda, ekabhikkhupi tena bhotÄ• gotamena á¹-hapito --- ayaá¹ƒ vo

paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti yaá¹ƒ tumhe etarahi paá¹-ipÄ• deyyÄ• thÄ• â€™ ti --- iti pu
`natthi kho, brÄ• hmaá¹‡a, ekabhikkhupi tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• s
--- ayaá¹ƒ vo mamaccayena paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti yaá¹ƒ mayaá¹ƒ etarahi paá¹-ip
III 59/ vadesi; `atthi pana, bho Ä• nanda, ekabhikkhupi saá¹…ghena \Se III 94/ sammato, sa
bhikkhÅ«hi á¹-hapito --- ayaá¹ƒ no bhagavato accayena paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti ya
paá¹-ipÄ• deyyÄ• thÄ• â€™ ti \Ee III 11/ --- iti puá¹-á¹-ho samÄ• no `natthi kho, brÄ• hmaá¹
saá¹…ghena sammato, sambahulehi therehi bhikkhÅ«hi á¹-hapito --- ayaá¹ƒ no bhagavato a
paá¹-isaraá¹‡aá¹ƒ bhavissatÄ«ti yaá¹ƒ mayaá¹ƒ etarahi paá¹-ipÄ• deyyÄ• mÄ• â€™ ti vades
Ä• nanda, ekabhikkhupi yaá¹ƒ tumhe etarahi sakkarotha garuá¹ƒ karotha mÄ• netha pÅ«jet
katvÄ• upanissÄ• ya viharathÄ• â€™ ti --- iti puá¹-á¹-ho samÄ• no `natthi kho, brÄ• hmaá¹‡
mayaá¹ƒ etarahi sakkaroma garuá¹ƒ karoma mÄ• nema pÅ«jema; sakkatvÄ• garuá¹ƒ katvÄ
ti vadesi. imassa pana, bho Ä• nanda, bhÄ• sitassa kathaá¹ƒ attho daá¹-á¹-habboâ€™â€™

<82> ``atthi kho, brÄ• hmaá¹‡a, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
pasÄ• danÄ«yÄ• dhammÄ• akkhÄ• tÄ• . yasmiá¹ƒ no ime dhammÄ• saá¹ƒvijjanti taá¹ƒ m
karoma mÄ• nema pÅ«jema; sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharÄ• ma. katame

``idha \Be III 62/, brÄ• hmaá¹‡a, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhat

``bahussuto hoti sutadharo sutasannicayo. ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• , majjhekaly
pariyosÄ• nakalyÄ• á¹‡Ä• , sÄ• tthaá¹ƒ, sabyaÃ±janaá¹ƒ {sÄ• tthÄ• sabyaÃ±janÄ• (Ce Se
parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadantntti tathÄ• rÅ«pÄ• ssa \Se III 95/ dhammÄ• bah
{dhatÄ• (Ce Se Ke Ee) } vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-

``santuá¹-á¹-ho hoti ( ) { (itarÄ«tarehi) DN III 345}
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi.

``catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹
akicchalÄ• bhÄ« akasiralÄ• bhÄ«.

``anekavihitaá¹ƒ \Ne III 60/ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, ba
hoti; Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ {tirokuá¸• á¸• aá¹ƒ (Ce Se Ke Ee) } tir
tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimuj
udake; udakepi abhijjamÄ• ne gacchati, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…ke
seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nu
{parÄ• masati (Katthaci) } parimajjati, yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti
dÅ«re santike ca.

``parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti. sarÄ• gaá¹ƒ vÄ•
cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• n
cittaá¹ƒ `sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tadosaá¹ƒ citt
samohaá¹ƒ vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ
nti pajÄ• nÄ• ti, saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ `saá¹ƒkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, vikkhit
`vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti \Se III 96/, mahaggataá¹ƒ vÄ• cittaá¹ƒ `mahaggataá¹
cittaâ€™ nti pajÄ• nÄ• ti, amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ cittaâ€™ nti pajÄ• n
cittaá¹ƒ `sauttaraá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• cittaá¹ƒ `anuttaraá¹ƒ cittaâ€
samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, asamÄ• hitaá¹ƒ vÄ• c
cittaâ€™ nti pajÄ• nÄ• ti, vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti, avim
`avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti.

``anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ•
catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cat
paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹
vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapa
suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti.

``Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ \Se III 97/ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

``ime kho, brÄ• hmaá¹‡a, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambu
dhammÄ• akkhÄ• tÄ• . yasmiá¹ƒ no ime dhammÄ• saá¹ƒvijjanti taá¹ƒ mayaá¹ƒ etarahi sak
mÄ• nema pÅ«jema; sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharÄ• mÄ• â€™â€™ ti.

<83> evaá¹ƒ \Ee III 13/ vutte vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto upanandaá
``taá¹ƒ kiá¹ƒ maÃ±Ã±ati bhavaá¹ƒ senÄ• pati {maÃ±Ã±asi evaá¹ƒ senÄ• pati (Se Ke Ee), m
maÃ±Ã±asi bhavaá¹ƒ senÄ• pati (Katthaci) } yadime bhonto sakkÄ• tabbaá¹ƒ sakkaronti, ga
karonti, mÄ• netabbaá¹ƒ mÄ• nenti \Be III 64/, pÅ«jetabbaá¹ƒ pÅ«jentiâ€™â€™ ? ``tagghim

bhonto sakkÄ• tabbaá¹ƒ sakkaronti, garuá¹ƒ kÄ• tabbaá¹ƒ garuá¹ƒ karonti, mÄ• netabbaá¹ƒ
pÅ«jenti. imaÃ±ca hi te bhonto na sakkareyyuá¹ƒ na garuá¹ƒ kareyyuá¹ƒ na mÄ• neyyuá¹ƒ
kiÃ±carahi te bhonto sakkareyyuá¹ƒ garuá¹ƒ kareyyuá¹ƒ mÄ• neyyuá¹ƒ pÅ«jeyyuá¹ƒ, sakka
mÄ• netvÄ• pÅ«jetvÄ• upanissÄ• ya vihareyyuâ€™â€™ nti? atha kho vassakÄ• ro brÄ• h
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``kahaá¹ƒ pana bhavaá¹ƒ Ä• nando etarahi viha
``veá¸·uvane khohaá¹ƒ, brÄ• hmaá¹‡a, etarahi viharÄ• mÄ«â€™â€™ ti. ``kacci pana, bho Ä
ramaá¹‡Ä«yaÃ±ceva appasaddaÃ±ca appanigghosaÃ±ca vijanavÄ• taá¹ƒ \Se III 98/ manus
{manussarÄ• haseyyakaá¹ƒ (Ce Se Ke Ee) } paá¹-isallÄ• nasÄ• ruppaâ€™â€™ nti? ``taggh
ramaá¹‡Ä«yaÃ±ceva appasaddaÃ±ca appanigghosaÃ±ca vijanavÄ• taá¹ƒ manussarÄ• has
paá¹-isallÄ• nasÄ• ruppaá¹ƒ, yathÄ• taá¹ƒ tumhÄ• disehi rakkhakehi gopakehÄ«â€™â€™
veá¸·uvanaá¹ƒ ramaá¹‡Ä«yaÃ±ceva appasaddaÃ±ca appanigghosaÃ±ca vijanavÄ• taá¹ƒ m
paá¹-isallÄ• nasÄ• ruppaá¹ƒ, yathÄ• taá¹ƒ bhavantehi jhÄ• yÄ«hi jhÄ• nasÄ«lÄ«hi. jhÄ• yin
jhÄ• nasÄ«lino caâ€™â€™.

``ekamidÄ• haá¹ƒ \Ne III 62/, bho Ä• nanda, samayaá¹ƒ so bhavaá¹ƒ gotamo vesÄ• liyaá¹ƒ
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha khvÄ• haá¹ƒ, bho Ä• nanda, yena mahÄ• vanaá¹ƒ kÅ«
gotamo tenupasaá¹…kamiá¹ƒ. tatra ca pana so {tatra ca so (Ce Ee) } bhavaá¹ƒ gotamo ane
jhÄ• nakathaá¹ƒ kathesi. jhÄ• yÄ« ceva so bhavaá¹ƒ gotamo ahosi jhÄ• nasÄ«lÄ« ca. sabb
gotamo jhÄ• naá¹ƒ vaá¹‡á¹‡esÄ«â€™â€™ ti.

<84> ``na ca kho, brÄ• hmaá¹‡a, so bhagavÄ• sabbaá¹ƒ jhÄ• naá¹ƒ vaá¹‡á¹‡esi, napi so b
jhÄ• naá¹ƒ na vaá¹‡á¹‡esÄ«ti. kathaá¹ƒ rÅ«paÃ±ca \Ee III 14/, brÄ• hmaá¹‡a, so bhagavÄ•
vaá¹‡á¹‡esi? idha, brÄ• hmaá¹‡a, ekacco kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viharati
uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti; so kÄ•
karitvÄ• jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ• yati. byÄ• pÄ• dapariyuá¹-á¹-hitena cetas
byÄ• pÄ• daparetena, uppannassa ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
byÄ• pÄ• daá¹ƒyeva antaraá¹ƒ karitvÄ• jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ• yati.
thinamiddhapariyuá¹-á¹-hitena \Se III 99/ \Be III 65/ cetasÄ• viharati thinamiddhaparetena, u
thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti; so thinamiddhaá¹ƒyeva
pajjhÄ• yati nijjhÄ• yati apajjhÄ• yati. uddhaccakukkuccapariyuá¹-á¹-hitena cetasÄ• viharati
uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraá¹‡aá¹ƒ yathÄ•
uddhaccakukkuccaá¹ƒyeva antaraá¹ƒ karitvÄ• jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ• ya
vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati vicikicchÄ• paretena, uppannÄ• ya ca vicikic
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti; so vicikicchaá¹ƒyeva antaraá¹ƒ karitvÄ• jhÄ• yati pajjhÄ
apajjhÄ• yati. evarÅ«paá¹ƒ kho, brÄ• hmaá¹‡a, so bhagavÄ• jhÄ• naá¹ƒ na vaá¹‡á¹‡esi.

``kathaá¹ƒ rÅ«paÃ±ca, brÄ• hmaá¹‡a, so bhagavÄ• jhÄ• naá¹ƒ vaá¹‡á¹‡esi? idha, brÄ• hm
kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹

upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiya
III 63/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evarÅ«paá¹ƒ kho, brÄ• hmaá¹‡a, so bha
vaá¹‡á¹‡esÄ«â€™â€™ ti.

``gÄ• rayhaá¹ƒ kira, bho Ä• nanda, so bhavaá¹ƒ gotamo jhÄ• naá¹ƒ garahi, pÄ• saá¹ƒsaá¹ƒ
dÄ• ni mayaá¹ƒ, bho Ä• nanda, gacchÄ• ma; bahukiccÄ• mayaá¹ƒ bahukaraá¹‡Ä«yÄ• â€™
brÄ• hmaá¹‡a, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha \Ee III 15/ kho \Se III 100/ vassakÄ
magadhamahÄ• matto Ä• yasmato Ä• nandassa bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ•

atha kho gopakamoggallÄ• no brÄ• hmaá¹‡o acirapakkante vassakÄ• re brÄ• hmaá¹‡e ma
Ä• nandaá¹ƒ etadavoca --- ``yaá¹ƒ no mayaá¹ƒ bhavantaá¹ƒ Ä• nandaá¹ƒ apucchimhÄ• taá
byÄ• kÄ• sÄ«â€™â€™ ti. ``nanu te, brÄ• hmaá¹‡a, avocumhÄ• --- `natthi kho, brÄ• hmaá¹
dhammehi sabbenasabbaá¹ƒ sabbathÄ• sabbaá¹ƒ samannÄ• gato yehi dhammehi samann
sammÄ• sambuddho. so hi, brÄ• hmaá¹‡a, bhagavÄ• anuppannassa maggassa uppÄ• det
saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å«, maggavidÅ«, magga
ca pana etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• â€™â€™ â€™ ti.

gopakamoggallÄ• nasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. mahÄ• puá¹‡á¹‡amasuttaá¹ƒ

<85> evaá¹ƒ \Se III 101/ \Ne III 64/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena bhagavÄ• tadahupos
puá¹‡á¹‡amÄ• ya rattiyÄ• bhikkhusaá¹…ghaparivuto abbhokÄ• se nisinno hoti. atha kho aÃ
uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹
etadavoca ---

``puccheyyÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ kiÃ±cideva desaá¹ƒ, sace me bhagavÄ• okÄ•
veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti. ``tena hi tvaá¹ƒ, bhikkhu, sake Ä• sane nisÄ«ditvÄ• puc
ti.

<86> atha kho so bhikkhu sake Ä• sane nisÄ«ditvÄ• bhagavantaá¹ƒ etadavoca --- ``ime nu
paÃ±cupÄ• dÄ• nakkhandhÄ• , seyyathidaá¹ƒ \Ee III 16/ --- rÅ«pupÄ• dÄ• nakkhandho, ved
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
bhikkhu, paÃ±cupÄ• dÄ• nakkhandhÄ• , seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho, veda
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•

``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anum
uttariá¹ƒ paÃ±haá¹ƒ pucchi --- ``ime pana, bhante, paÃ±cupÄ• dÄ• nakkhandhÄ• kiá¹ƒmÅ«
bhikkhu, paÃ±cupÄ• dÄ• nakkhandhÄ• chandamÅ«lakÄ• â€™â€™ ti. ``taá¹ƒyeva nu kho,
paÃ±cupÄ• dÄ• nakkhandhÄ• , udÄ• hu \Se III 102/ aÃ±Ã±atra paÃ±cahupÄ• dÄ• nakkhan
kho, bhikkhu, taá¹ƒyeva upÄ• dÄ• naá¹ƒ te paÃ±cupÄ• dÄ• nakkhandhÄ• , nÄ• pi aÃ±Ã±atr
upÄ• dÄ• naá¹ƒ. yo kho, bhikkhu, paÃ±casu upÄ• dÄ• nakkhandhesu chandarÄ• go taá¹ƒ t

``siyÄ• pana, bhante, paÃ±casu upÄ• dÄ• nakkhandhesu chandarÄ• gavemattatÄ• â€™â€
bhagavÄ• avoca ``idha, bhikkhu, ekaccassa evaá¹ƒ hoti --- `evaá¹ƒrÅ«po \Be III 67/ siyaá¹ƒ
anÄ• gatamaddhÄ• naá¹ƒ \Ne III 65/, evaá¹ƒvedano siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, eva
anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒ
anÄ• gatamaddhÄ• naâ€™ nti. evaá¹ƒ kho, bhikkhu, siyÄ• paÃ±casu upÄ• dÄ• nakkhandh
ti.

``kittÄ• vatÄ• pana, bhante, khandhÄ• naá¹ƒ khandhÄ• dhivacanaá¹ƒ hotÄ«â€™â€™ ti? ``
rÅ«paá¹ƒ --- atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , oá¸·Ä• rika
hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ dÅ«re santike vÄ• --- ayaá¹ƒ rÅ«pakkhandho. yÄ•
--- atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , oá¸·Ä• rikÄ• vÄ• suk
paá¹‡Ä«tÄ• vÄ• , yÄ• dÅ«re santike vÄ• --- ayaá¹ƒ vedanÄ• kkhandho. yÄ• kÄ• ci saÃ±Ã
atÄ«tÄ• nÄ• gatapaccuppannÄ• ... pe ... yÄ• dÅ«re santike vÄ• --- ayaá¹ƒ saÃ±Ã±Ä• kkha
--- atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , oá¸·Ä• rikÄ• vÄ• suk
paá¹‡Ä«tÄ• vÄ• , ye dÅ«re santike vÄ• --- ayaá¹ƒ saá¹…khÄ• rakkhandho. yaá¹ƒ kiÃ±ci vi
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , oá¸·Ä• rikaá¹ƒ vÄ• suk
paá¹‡Ä«taá¹ƒ vÄ• , yaá¹ƒ dÅ«re santike vÄ• --- ayaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho. ettÄ• vatÄ
khandhÄ• naá¹ƒ khandhÄ• dhivacanaá¹ƒ hotÄ«â€™â€™ ti.

``ko nu kho, bhante, hetu ko paccayo rÅ«pakkhandhassa paÃ±Ã±Ä• panÄ• ya? ko hetu ko
paÃ±Ã±Ä• panÄ• ya? ko hetu ko paccayo saÃ±Ã±Ä• kkhandhassa paÃ±Ã±Ä• panÄ• ya? ko
saá¹…khÄ• rakkhandhassa paÃ±Ã±Ä• panÄ• ya? ko hetu ko paccayo viÃ±Ã±Ä• á¹‡akkhan

``cattÄ• ro kho, bhikkhu, mahÄ• bhÅ«tÄ• hetu, cattÄ• ro mahÄ• bhÅ«tÄ• paccayo rÅ«pak
phasso hetu, phasso paccayo vedanÄ• kkhandhassa paÃ±Ã±Ä• panÄ• ya. phasso hetu, ph
saÃ±Ã±Ä• kkhandhassa paÃ±Ã±Ä• panÄ• ya. phasso hetu, phasso paccayo saá¹…khÄ• ra
nÄ• marÅ«paá¹ƒ kho, bhikkhu, hetu, nÄ• marÅ«paá¹ƒ paccayo viÃ±Ã±Ä• á¹‡akkhandhassa

<87> ``kathaá¹ƒ pana, bhante, sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™ ti? ``idha, bhikkhu, assu
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to \Be III 68/ sapp
III 66/ sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanup

attÄ• naá¹ƒ attani vÄ• rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ attato samanupa
attÄ• naá¹ƒ attani vÄ• vedanaá¹ƒ vedanÄ• ya vÄ• attÄ• naá¹ƒ; saÃ±Ã±aá¹ƒ attato samanu
attÄ• naá¹ƒ attani vÄ• saÃ±Ã±aá¹ƒ saÃ±Ã±Ä• ya vÄ• attÄ• naá¹ƒ; saá¹…khÄ• re attato sa
saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• saá¹…khÄ• re saá¹…khÄ• resu vÄ• att
samanupassati viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani \Ee III 18/ vÄ• viÃ±Ã±Ä• á¹‡
vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho \Se III 104/, bhikkhu, sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™ ti.

``kathaá¹ƒ pana, bhante, sakkÄ• yadiá¹-á¹-hi na hotÄ«â€™â€™ ti? ``idha, bhikkhu, sutavÄ•
ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to sappurisÄ• naá¹
kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupassati na rÅ«pavantaá¹ƒ v
vÄ• rÅ«paá¹ƒ na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; na vedanaá¹ƒ attato samanupassati na ve
attÄ• naá¹ƒ na attani vÄ• vedanaá¹ƒ na vedanÄ• ya vÄ• attÄ• naá¹ƒ; na saÃ±Ã±aá¹ƒ attat
saÃ±Ã±Ä• vantaá¹ƒ vÄ• attÄ• naá¹ƒ na attani vÄ• saÃ±Ã±aá¹ƒ na saÃ±Ã±Ä• ya vÄ• attÄ•
samanupassati na saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• naá¹ƒ na attani vÄ• saá¹…khÄ• re na
na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ na
na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhu, sakkÄ• yadiá¹-á¹-hi na hotÄ

<88> ``ko nu kho, bhante, rÅ«pe assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko vedan
Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko saÃ±Ã±Ä• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissar
assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko viÃ±Ã±Ä• á¹‡e assÄ• do, ko Ä• dÄ«nav
nti? ``yaá¹ƒ kho, bhikkhu, rÅ«paá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ rÅ«
rÅ«paá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ \Se III 105/ vipariá¹‡Ä• madhammaá¹ƒ, ayaá¹ƒ rÅ«pe Ä• dÄ
chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ rÅ«pe nissaraá¹‡aá¹ƒ. yaá¹ƒ kho {
vedanaá¹ƒ paá¹-icca ... saÃ±Ã±aá¹ƒ \Be III 69/ paá¹-icca ... saá¹…khÄ• re paá¹-icca ... viÃ±Ã
paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡e assÄ• do. yaá¹ƒ viÃ±Ã±
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡e Ä• dÄ«navo. yo viÃ±Ã±Ä• á¹‡
chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ viÃ±Ã±Ä• á¹‡e nissaraá¹‡aâ€™â€™ nti.

<89> ``kathaá¹ƒ \Ne III 67/ pana, bhante, jÄ• nato kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±
bahiddhÄ• ca sabbanimittesu ahaá¹ƒkÄ• ramamaá¹ƒkÄ• ramÄ• nÄ• nusayÄ• na hontÄ«â€
rÅ«paá¹ƒ --- atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rika
hÄ«naá¹ƒ vÄ• \Ee III 19/ paá¹‡Ä«taá¹ƒ vÄ• \Se III 106/ yaá¹ƒ dÅ«re santike vÄ• --- sabba
mama, nesohamasmi, na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ
vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• --- sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama
attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. evaá¹ƒ kho, b
passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹ƒkÄ• r

hontÄ«â€™â€™ ti.

<90> atha kho aÃ±Ã±atarassa bhikkhuno evaá¹ƒ cetaso parivitakko udapÄ• di --- ``iti kira, b
anattÄ• , vedanÄ• anattÄ• , saÃ±Ã±Ä• anattÄ• , saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá
kammÄ• ni kamattÄ• naá¹ƒ {kathamattÄ• naá¹ƒ (SN b III 82) } phusissantÄ«â€™â€™ ti? ath
bhikkhuno cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya bhikkhÅ« Ä• mantesi --- ``á¹-hÄ• naá¹ƒ kh
vijjati yaá¹ƒ idhekacco moghapuriso avidvÄ• avijjÄ• gato taá¹‡hÄ• dhipateyyena cetasÄ• s
atidhÄ• vitabbaá¹ƒ maÃ±Ã±eyya --- `iti kira, bho, rÅ«paá¹ƒ anattÄ• , vedanÄ• anattÄ• , saÃ
saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; anattakatÄ• ni kammÄ• ni kamattÄ• n
paá¹-ivinÄ«tÄ• {paá¹-icca vinÄ«tÄ• (Ce Ee), paá¹-ipucchÄ• mi vinÄ«tÄ• (Se Ke) } kho me
107/, tatra tatra dhammesuâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ \Ee III 20/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkha
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ \Be III 70/, bhanteâ€™â€™. ``ta
bhikkhave, vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• a
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• c
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• sabbaá¹ƒ rÅ«paá¹ƒ --- `ne
meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ.
saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatap
vÄ• bahiddhÄ• vÄ• \Ne III 68/ oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä
santike vÄ• sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ --- `netaá¹ƒ mama, nesohamasmi, na meso attÄ• a
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ, bhikkhave, su
rÅ«pasmimpi nibbindati, vedanÄ• yapi nibbindati, saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• res
viÃ±Ã±Ä• á¹‡asmimpi nibbindati; nibbindaá¹ƒ virajjati \Se III 108/, virÄ• gÄ• vimuccati. vimu
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. imas
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anupÄ• d
vimucciá¹ƒsÅ«ti.

mahÄ• puá¹‡á¹‡amasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. cÅ«á¸·apuá¹‡á¹‡amasuttaá¹ƒ

<91> evaá¹ƒ \Se III 109/ \Ne III 69/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena bhagavÄ• tadahupos
puá¹‡á¹‡amÄ• ya \Ee III 21/ rattiyÄ• bhikkhusaá¹…ghaparivuto abbhokÄ• se nisinno hoti. a
tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhikkhÅ« Ä• r
bhikkhave, asappuriso asappurisaá¹ƒ --- `asappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti? ``no
``sÄ• dhu, bhikkhave; aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so \Be III 71/ yaá¹ƒ asap
jÄ• neyya --- `asappuriso ayaá¹ƒ bhavaâ€™ nti. jÄ• neyya pana, bhikkhave, asappuriso sap
ayaá¹ƒ bhavaâ€™â€™ â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave; etam
aá¹-á¹-hÄ• naá¹ƒ anavakÄ• so yaá¹ƒ asappuriso sappurisaá¹ƒ jÄ• neyya --- `sappuriso ayaá
asappuriso, bhikkhave, assaddhammasamannÄ• gato hoti, asappurisabhatti {asappurisabha
asappurisacintÄ« hoti, asappurisamantÄ« hoti, asappurisavÄ• co hoti, asappurisakammanto
asappurisadiá¹-á¹-hi {asappurisadiá¹-á¹-hÄ« (sabbattha) } hoti; asappurisadÄ• naá¹ƒ detiâ€™

``kathaÃ±ca, bhikkhave, asappuriso assaddhammasamannÄ• gato hoti? idha, bhikkhave, a
ahiriko hoti, anottappÄ« hoti, appassuto hoti \Se III 110/, kusÄ«to hoti, muá¹-á¹-hassati hoti,
hoti. evaá¹ƒ kho, bhikkhave, asappuriso assaddhammasamannÄ• gato hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisabhatti hoti? idha, bhikkhave, asappurisassa
samaá¹‡abrÄ• hmaá¹‡Ä• assaddhÄ• ahirikÄ• anottappino appassutÄ• kusÄ«tÄ• muá¹-á
mittÄ• honti te sahÄ• yÄ• . evaá¹ƒ kho, bhikkhave, asappuriso asappurisabhatti hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisacintÄ« hoti? idha, bhikkhave, asappuriso \N
attabyÄ• bÄ• dhÄ• yapi ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi c
asappuriso asappurisacintÄ« hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisamantÄ« hoti? idha, bhikkhave, asappuriso a
manteti, parabyÄ• bÄ• dhÄ• yapi manteti, ubhayabyÄ• bÄ• dhÄ• yapi \Ee III 22/ manteti. ev
asappuriso asappurisamantÄ« hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisavÄ• co hoti? idha, bhikkhave, asappuriso m
pisuá¹‡avÄ• co hoti, pharusavÄ• co hoti \Be III 72/, samphappalÄ• pÄ« hoti. evaá¹ƒ kho, bh
asappurisavÄ• co hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisakammanto hoti? idha \Se III 111/, bhikkhave
pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« hoti. evaá¹ƒ kho
asappurisakammanto hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisadiá¹-á¹-hi hoti? idha, bhikkhave, asappuriso
{evaá¹ƒdiá¹-á¹-hÄ« (Ce Ee), evaá¹ƒdiá¹-á¹-hiko (Se Ke) } hoti --- `natthi dinnaá¹ƒ, natthi yiá¹-
natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ {sukkaá¹-adukkaá¹-Ä• naá¹ƒ (Ce Ee) } kamm
natthi ayaá¹ƒ loko, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• {samaggatÄ• (Katthaci) } sammÄ• paá¹-ipannÄ•
lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. evaá¹ƒ kho, bhikkhave, asa
asappurisadiá¹-á¹-hi hoti.

``kathaÃ±ca, bhikkhave, asappuriso asappurisadÄ• naá¹ƒ deti? idha, bhikkhave, asappuris
deti, asahatthÄ• dÄ• naá¹ƒ deti, acittÄ«katvÄ• dÄ• naá¹ƒ deti, apaviá¹-á¹-haá¹ƒ dÄ• naá¹ƒ
anÄ• gamanadiá¹-á¹-hiko dÄ• naá¹ƒ deti. evaá¹ƒ kho, bhikkhave, asappuriso asappurisadÄ•

``so, bhikkhave, asappuriso evaá¹ƒ assaddhammasamannÄ• gato, evaá¹ƒ asappurisabhatti
evaá¹ƒ asappurisamantÄ«, evaá¹ƒ asappurisavÄ• co, evaá¹ƒ asappurisakammanto, evaá¹ƒ
asappurisadiá¹-á¹-hi; evaá¹ƒ asappurisadÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• paraá¹ƒ mara
gati \Se III 112/ tattha upapajjati. kÄ• ca, bhikkhave, asappurisÄ• naá¹ƒ gati? nirayo vÄ• tir

<92> ``jÄ• neyya nu kho, bhikkhave, sappuriso sappurisaá¹ƒ --- `sappuriso ayaá¹ƒ bhavaâ€
\Ee III 23/, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave; á¹-hÄ• nametaá¹ƒ, bhikkhave, vijjati yaá¹
sappurisaá¹ƒ jÄ• neyya --- `sappuriso ayaá¹ƒ bhavaâ€™ nti. jÄ• neyya pana, bhikkhave, sap
--- `asappuriso ayaá¹ƒ bhavaâ€™â€™ â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu, bhikk
bhikkhave, á¹-hÄ• naá¹ƒ vijjati yaá¹ƒ sappuriso asappurisaá¹ƒ jÄ• neyya --- `asappuriso aya
sappuriso, bhikkhave, saddhammasamannÄ• gato hoti, sappurisabhatti hoti, sappurisacintÄ
sappurisamantÄ« hoti, sappurisavÄ• co hoti, sappurisakammanto hoti, sappurisadiá¹-á¹-hi h
detiâ€™â€™.

``kathaÃ±ca, bhikkhave, sappuriso saddhammasamannÄ• gato hoti? idha, bhikkhave, sapp
hoti, ottappÄ« hoti, bahussuto hoti, Ä• raddhavÄ«riyo hoti, upaá¹-á¹-hitassati hoti, paÃ±Ã±av
kho, bhikkhave, sappuriso saddhammasamannÄ• gato hoti.

``kathaÃ±ca, bhikkhave, sappuriso sappurisabhatti hoti? idha, bhikkhave, sappurisassa ye t
samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• hirimanto ottappino bahussutÄ• Ä• raddhavÄ«riyÄ• up
tyÄ• ssa mittÄ• honti, te sahÄ• yÄ• . evaá¹ƒ kho, bhikkhave, sappuriso sappurisabhatti \Se

``kathaÃ±ca, bhikkhave, sappuriso sappurisacintÄ« hoti? idha, bhikkhave, sappuriso nevatt
ceteti, na parabyÄ• bÄ• dhÄ• ya ceteti, na ubhayabyÄ• bÄ• dhÄ• ya ceteti. evaá¹ƒ kho, bhik

sappurisacintÄ« hoti.

``kathaÃ±ca, bhikkhave, sappuriso sappurisamantÄ« hoti? idha, bhikkhave, sappuriso neva
III 72/ manteti, na parabyÄ• bÄ• dhÄ• ya manteti, na ubhayabyÄ• bÄ• dhÄ• ya manteti. eva
sappuriso sappurisamantÄ« hoti.

``kathaÃ±ca, bhikkhave, sappuriso sappurisavÄ• co hoti? idha, bhikkhave, sappuriso musÄ
hoti, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, sa
paá¹-ivirato hoti. evaá¹ƒ kho, bhikkhave, sappuriso sappurisavÄ• co hoti.

``kathaÃ±ca, bhikkhave, sappuriso sappurisakammanto hoti? idha, bhikkhave, sappuriso pÅ
paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato \Ee III 24/ hoti, kÄ• mesumicchÄ• cÄ• rÄ• p
kho, bhikkhave, sappuriso sappurisakammanto hoti.

``kathaÃ±ca \Be III 74/, bhikkhave, sappuriso sappurisadiá¹-á¹-hi hoti? idha, bhikkhave, sap
evaá¹ƒdiá¹-á¹-hi hoti --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi sukatadukkaá
kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko \Se III 114/, atthi paro loko, atthi mÄ• tÄ
atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ• pa
paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™ ti. evaá¹ƒ kho, bhik
sappurisadiá¹-á¹-hi hoti.

``kathaÃ±ca, bhikkhave, sappuriso sappurisadÄ• naá¹ƒ deti? idha, bhikkhave, sappuriso sa
deti, sahatthÄ• dÄ• naá¹ƒ deti, cittÄ«katvÄ• dÄ• naá¹ƒ deti, anapaviá¹-á¹-haá¹ƒ dÄ• naá¹ƒ
Ä• gamanadiá¹-á¹-hiko dÄ• naá¹ƒ deti. evaá¹ƒ kho, bhikkhave, sappuriso sappurisadÄ• naá

``so, bhikkhave, sappuriso evaá¹ƒ saddhammasamannÄ• gato, evaá¹ƒ sappurisabhatti, eva
evaá¹ƒ sappurisamantÄ«, evaá¹ƒ sappurisavÄ• co, evaá¹ƒ sappurisakammanto, evaá¹ƒ sap
sappurisadÄ• naá¹ƒ datvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• yÄ• sappurisÄ• naá¹ƒ
bhikkhave, sappurisÄ• naá¹ƒ gati? devamahattatÄ• vÄ• manussamahattatÄ• vÄ• â€™â€

idamavoca \Ne III 73/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

cÅ«á¸·apuá¹‡á¹‡amasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

devadahavaggo niá¹-á¹-hito paá¹-hamo.

tassuddÄ• naá¹ƒ ---

devadahaá¹ƒ paÃ±cattayaá¹ƒ, kinti-sÄ• ma-sunakkhattaá¹ƒ.

sappÄ• ya-gaá¹‡a-gopaka-mahÄ• puá¹‡á¹‡acÅ«á¸·apuá¹‡á¹‡aÃ±cÄ• ti ||

2. anupadavaggo

1. anupadasuttaá¹ƒ

<93> evaá¹ƒ \Se III 116/ \Be III 75/ \Ne III 74/ \Ee III 25/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``paá¹‡á¸• ito, bhikkhave, sÄ• riputto; mahÄ• paÃ±Ã±o, bhikkhave, sÄ• riputto; puthupaÃ±Ã
sÄ• riputto; hÄ• sapaÃ±Ã±o {hÄ• supaÃ±Ã±o (Ce Ee) }, bhikkhave, sÄ• riputto; javanapaÃ±
tikkhapaÃ±Ã±o, bhikkhave, sÄ• riputto; nibbedhikapaÃ±Ã±o, bhikkhave, sÄ• riputto; sÄ• ripu
aá¸• á¸• hamÄ• saá¹ƒ anupadadhammavipassanaá¹ƒ vipassati. tatridaá¹ƒ, bhikkhave, sÄ• r
anupadadhammavipassanÄ• ya hoti.

<94> ``idha, bhikkhave, sÄ• riputto vivicceva kÄ• mehi vivicca akusalehi dhammehi savitak
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ye ca paá¹-hame
{paá¹-hamajjhÄ• ne (Katthaci Ce Ee Katthaci) } dhammÄ• vitakko ca vicÄ• ro ca pÄ«ti ca su
ca, phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ chando adhimokkho vÄ«riyaá¹ƒ sati upek
tyÄ• ssa dhammÄ• anupadavavatthitÄ• honti. tyÄ• ssa dhammÄ• viditÄ• uppajjanti, viditÄ
viditÄ• abbhatthaá¹ƒ gacchanti. so evaá¹ƒ pajÄ• nÄ• ti --- `evaá¹ƒ \Se III 117/ kirame dham
sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo anapÄ• yo anissito a
{appaá¹-ibandho (Katthaci) } vippamutto visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ• viharati
nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa {atthitevassa (Ce Ee) } h

``puna caparaá¹ƒ, bhikkhave, sÄ• riputto vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ s
75/ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ \Ee III 26/ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukha
upasampajja viharati. ye ca dutiye jhÄ• ne dhammÄ• --- ajjhattaá¹ƒ sampasÄ• do ca pÄ«ti c
cittekaggatÄ• ca, phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• \Be III 76/ cittaá¹ƒ chando adhimok
upekkhÄ• manasikÄ• ro --- tyÄ• ssa dhammÄ• anupadavavatthitÄ• honti. tyÄ• ssa dhamm
upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. so evaá¹ƒ pajÄ• nÄ• ti --- `evaá¹ƒ kirame
sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo anapÄ• yo anissito a
visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ• viharati. so `atthi uttari nissaraá¹‡aâ€™ nti pajÄ
tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

``puna caparaá¹ƒ, bhikkhave, sÄ• riputto pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sat
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti. yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sati
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ye ca tatiye jhÄ• ne dhammÄ• --- sukhaÃ±ca \Se
sampajaÃ±Ã±aÃ±c cittekaggatÄ• ca, phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ chand
upekkhÄ• manasikÄ• ro --- tyÄ• ssa dhammÄ• anupadavavatthitÄ• honti, tyÄ• ssa dhamm
upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. so evaá¹ƒ pajÄ• nÄ• ti --- `evaá¹ƒ kirame
sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo anapÄ• yo anissito a
visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ• viharati. so `atthi uttari nissaraá¹‡aâ€™ nti pajÄ
tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

``puna caparaá¹ƒ, bhikkhave, sÄ• riputto sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ•
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. ye ca catutthe jhÄ• ne dhammÄ• --- upekkhÄ• adukkhamasukhÄ• v
anÄ• bhogo satipÄ• risuddhi cittekaggatÄ• ca, phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá
vÄ«riyaá¹ƒ sati upekkhÄ• manasikÄ• ro --- tyÄ• ssa dhammÄ• anupadavavatthitÄ• honti.
uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• \Ee III 27/ abbhatthaá¹ƒ gacchanti. so evaá¹ƒ p
`evaá¹ƒ kirame dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so tesu dhamm
anissito appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ• dÄ«katena \Se III 119/ cetasÄ•
uttari nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

``puna \Be III 77/ \Ne III 76/ caparaá¹ƒ, bhikkhave, sÄ• riputto sabbaso rÅ«pasaÃ±Ã±Ä• na
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `a
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ye ca Ä• kÄ• sÄ• naÃ±cÄ• yatane dh
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ca cittekaggatÄ• ca phasso vedanÄ• saÃ±Ã±Ä• c
vÄ«riyaá¹ƒ sati upekkhÄ• manasikÄ• ro --- tyÄ• ssa dhammÄ• anupadavavatthitÄ• honti.
uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. so evaá¹ƒ pajÄ• nÄ• t
dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo
appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ• viharati. so `atthi utt
nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

``puna caparaá¹ƒ, bhikkhave, sÄ• riputto sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatik
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. ye ca viÃ±Ã±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ca cittekaggatÄ• ca, phasso vedanÄ• saÃ±Ã±Ä•
adhimokkho vÄ«riyaá¹ƒ sati upekkhÄ• manasikÄ• ro --- tyÄ• ssa dhammÄ• anupadavavat
viditÄ• uppajjanti, viditÄ• \Se III 120/ upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. so
pajÄ• nÄ• ti --- `evaá¹ƒ kirame dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti.
anapÄ• yo anissito appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ•
nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

``puna \Ee III 28/ caparaá¹ƒ, bhikkhave, sÄ• riputto sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. ye ca Ä• kiÃ±caÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ca cittekaggatÄ• ca, phasso vedanÄ• saÃ±Ã±Ä• ceta
vÄ«riyaá¹ƒ sati upekkhÄ• manasikÄ• ro --- tyÄ• ssa dhammÄ• anupadavavatthitÄ• honti.
uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. so evaá¹ƒ pajÄ• nÄ• ti
dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo
appaá¹-ibaddho vippamutto \Be III 78/ visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ• viharati. s
nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

<95> ``puna \Ne III 77/ caparaá¹ƒ, bhikkhave, sÄ• riputto sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatan
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so tÄ• ya samÄ• pattiyÄ• s
samÄ• pattiyÄ• sato vuá¹-á¹-hahitvÄ• ye dhammÄ• {ye te dhammÄ• (Ce) } atÄ«tÄ• niruc
samanupassati \Se III 121/ --- `evaá¹ƒ kirame dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-
dhammesu anupÄ• yo anapÄ• yo anissito appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ
viharati. so `atthi uttari nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa h

<96> ``puna caparaá¹ƒ, bhikkhave, sÄ• riputto sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yat
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati. paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
tÄ• ya samÄ• pattiyÄ• sato vuá¹-á¹-hahati. so tÄ• ya samÄ• pattiyÄ• sato vuá¹-á¹-hahitvÄ•
niruddhÄ• vipariá¹‡atÄ• te dhamme samanupassati --- `evaá¹ƒ kirame dhammÄ• ahutvÄ•
paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo anapÄ• yo anissito appaá¹-ibaddho vipp
vimariyÄ• dÄ«katena cetasÄ• viharati. so `natthi uttari nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tab
natthitvevassa hoti.

<97> ``yaá¹ƒ kho taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `vasippatto pÄ• rami
sÄ«lasmiá¹ƒ, vasippatto pÄ• ramippatto \Ee III 29/ ariyasmiá¹ƒ samÄ• dhismiá¹ƒ, vasippatto
ariyÄ• ya paÃ±Ã±Ä• ya \Se III 122/, vasippatto pÄ• ramippatto ariyÄ• ya vimuttiyÄ• â€™ ti,
sammÄ• vadamÄ• no vadeyya --- `vasippatto pÄ• ramippatto ariyasmiá¹ƒ sÄ«lasmiá¹ƒ, vas
ariyasmiá¹ƒ samÄ• dhismiá¹ƒ, vasippatto pÄ• ramippatto ariyÄ• ya paÃ±Ã±Ä• ya, vasippatt
vimuttiyÄ• â€™ ti. yaá¹ƒ kho taá¹ƒ, bhikkhave \Be III 79/, sammÄ• vadamÄ• no vadeyya ---
mukhato jÄ• to dhammajo dhammanimmito dhammadÄ• yÄ• do no Ä• misadÄ• yÄ• doâ€™
vadamÄ• no vadeyya --- `bhagavato putto oraso mukhato jÄ• to dhammajo dhammanimmit
Ä• misadÄ• yÄ• doâ€™ ti. sÄ• riputto, bhikkhave, tathÄ• gatena anuttaraá¹ƒ dhammacakka
anuppavattetÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

anupadasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. chabbisodhanasuttaá¹ƒ

<98> evaá¹ƒ \Se III 123/ \Ne III 78/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``idha, bhikkhave, bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmaca
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti. tassa, bhikkhave, bhikk
abhinanditabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ. anabhinanditvÄ• appaá¹-ikkositvÄ• paÃ±ho pu
`cattÄ• rome, Ä• vuso, vohÄ• rÄ• tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ
katame cattÄ• ro? diá¹-á¹-he diá¹-á¹-havÄ• ditÄ• , sute sutavÄ• ditÄ• , mute mutavÄ• ditÄ• ,
viÃ±Ã±Ä• tavÄ• ditÄ• \Ee III 30/ --- ime kho, Ä• vuso, cattÄ• ro vohÄ• rÄ• tena bhagavatÄ•
arahatÄ• sammÄ• sambuddhena sammadakkhÄ• tÄ• . kathaá¹ƒ jÄ• nato panÄ• yasmato, k
vohÄ• resu anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™ nti? khÄ«á¹‡Ä• savassa, bhikkha
katakaraá¹‡Ä«yassa ohitabhÄ• rassa anuppattasadatthassa parikkhÄ«á¹‡abhavasaá¹ƒyoja
sammadaÃ±Ã±Ä• vimuttassa ayamanudhammo hoti veyyÄ• karaá¹‡Ä• ya --- `diá¹-á¹-he kho
anupÄ• yo anapÄ• yo anissito \Be III 80/ appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ•
viharÄ• mi. sute kho ahaá¹ƒ, Ä• vuso ... pe ... mute kho ahaá¹ƒ, Ä• vuso ... viÃ±Ã±Ä• te kho
anupÄ• yo anapÄ• yo anissito appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ• dÄ«katen
kho me, Ä• vuso, jÄ• nato evaá¹ƒ passato imesu catÅ«su vohÄ• resu anupÄ• dÄ• ya Ä• sa
tassa, bhikkhave, bhikkhuno `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditabbaá¹ƒ anumoditabb
bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uttariá¹ƒ paÃ±ho pucchitabbo.

<99> `` `paÃ±cime, Ä• vuso, upÄ• dÄ• nakkhandhÄ• tena bhagavatÄ• jÄ• natÄ• passatÄ
\Ne III 79/ sammadakkhÄ• tÄ• . katame paÃ±ca? seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhand
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
paÃ±cupÄ• dÄ• nakkhandhÄ• tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• s
jÄ• nato panÄ• yasmato, kathaá¹ƒ passato imesu paÃ±casu upÄ• dÄ• nakkhandhesu anup
vimuttaâ€™ nti? khÄ«á¹‡Ä• savassa, bhikkhave, bhikkhuno vusitavato katakaraá¹‡Ä«yassa
anuppattasadatthassa parikkhÄ«á¹‡abhavasaá¹ƒyojanassa sammadaÃ±Ã±Ä• vimuttassa a
veyyÄ• karaá¹‡Ä• ya --- `rÅ«paá¹ƒ kho ahaá¹ƒ, Ä• vuso, abalaá¹ƒ virÄ• gunaá¹ƒ {virÄ• gaá¹
(á¹-Ä«kÄ•) } anassÄ• sikanti viditvÄ• ye rÅ«pe upÄ• yÅ«pÄ• dÄ• nÄ• {upayÅ«pÄ• dÄ• nÄ
31/ adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• tesaá¹ƒ khayÄ• virÄ• gÄ• nirodhÄ• \Se III 125
vimuttaá¹ƒ me cittanti pajÄ• nÄ• mi. vedanaá¹ƒ kho ahaá¹ƒ, Ä• vuso ... pe ... saÃ±Ã±aá¹ƒ kh
saá¹…khÄ• re kho ahaá¹ƒ, Ä• vuso ... viÃ±Ã±Ä• á¹‡aá¹ƒ kho ahaá¹ƒ, Ä• vuso, abalaá¹ƒ virÄ
viditvÄ• ye viÃ±Ã±Ä• á¹‡e upÄ• yÅ«pÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nus

nirodhÄ• cÄ• gÄ• paá¹-inissaggÄ• vimuttaá¹ƒ me cittanti pajÄ• nÄ• mi. evaá¹ƒ kho me, Ä•
passato imesu paÃ±casu upÄ• dÄ• nakkhandhesu anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimutt
bhikkhuno `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditabbaá¹ƒ, anumoditabbaá¹ƒ. `sÄ• dhÅ«â
abhinanditvÄ• anumoditvÄ• uttariá¹ƒ paÃ±ho pucchitabbo.

<100> `` `chayimÄ• \Be III 81/, Ä• vuso, dhÄ• tuyo tena bhagavatÄ• jÄ• natÄ• passatÄ•
sammadakkhÄ• tÄ• . katamÄ• cha? pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodh
viÃ±Ã±Ä• á¹‡adhÄ• tu --- imÄ• kho, Ä• vuso, cha dhÄ• tuyo tena bhagavatÄ• jÄ• natÄ• pa
sammÄ• sambuddhena sammadakkhÄ• tÄ• . kathaá¹ƒ jÄ• nato panÄ• yasmato, kathaá¹ƒ p
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™ nti? khÄ«á¹‡Ä• savassa, bhikkhave, bhikkhu
katakaraá¹‡Ä«yassa ohitabhÄ• rassa \Se III 126/ anuppattasadatthassa parikkhÄ«á¹‡abhav
sammadaÃ±Ã±Ä• vimuttassa ayamanudhammo hoti veyyÄ• karaá¹‡Ä• ya --- `pathavÄ«dhÄ
attato upagacchiá¹ƒ, na ca pathavÄ«dhÄ• tunissitaá¹ƒ attÄ• naá¹ƒ. ye ca pathavÄ«dhÄ• tun
cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• tesaá¹ƒ \Se III 127/ khayÄ• virÄ• gÄ• nirod
vimuttaá¹ƒ me cittanti pajÄ• nÄ• mi. Ä• podhÄ• tuá¹ƒ kho ahaá¹ƒ, Ä• vuso ... pe ... \Ne III 80
ahaá¹ƒ, Ä• vuso ... vÄ• yodhÄ• tuá¹ƒ kho ahaá¹ƒ, Ä• vuso ... Ä• kÄ• sadhÄ• tuá¹ƒ kho ahaá
viÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ kho ahaá¹ƒ, Ä• vuso, na attato upagacchiá¹ƒ, na ca viÃ±Ã±Ä• á¹‡
attÄ• naá¹ƒ. ye ca viÃ±Ã±Ä• á¹‡adhÄ• tunissitÄ• upÄ• yÅ«pÄ• dÄ• nÄ• cetaso adhiá¹-á¹-h
khayÄ• virÄ• gÄ• nirodhÄ• cÄ• gÄ• paá¹-inissaggÄ• vimuttaá¹ƒ me cittanti pajÄ• nÄ• mi
jÄ• nato, evaá¹ƒ passato imÄ• su chasu dhÄ• tÅ«su anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimu
bhikkhuno `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ \Ee III 32/ abhinanditabbaá¹ƒ, anumoditabbaá¹ƒ. `
bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uttariá¹ƒ paÃ±ho pucchitabbo.

<101> `` `cha kho panimÄ• ni, Ä• vuso, ajjhattikabÄ• hirÄ• ni {ajjhattikÄ• ni bÄ• hirÄ• ni (Se
tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena sammadakkhÄ• t
rÅ«pÄ• ca, sotaÃ±ca saddÄ• ca, ghÄ• naÃ±ca gandhÄ• ca, jivhÄ• ca rasÄ• ca, kÄ• yo c
dhammÄ• ca --- imÄ• ni kho, Ä• vuso, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni tena bhagav
arahatÄ• sammÄ• sambuddhena sammadakkhÄ• tÄ• ni. kathaá¹ƒ jÄ• nato panÄ• yasmato
ajjhattikabÄ• hiresu Ä• yatanesu \Be III 82/ anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™ n
bhikkhave, bhikkhuno vusitavato katakaraá¹‡Ä«yassa ohitabhÄ• rassa \Se III 128/ anuppatt
parikkhÄ«á¹‡abhavasaá¹ƒyojanassa sammadaÃ±Ã±Ä• vimuttassa ayamanudhammo hoti v
`cakkhusmiá¹ƒ, Ä• vuso, rÅ«pe cakkhuviÃ±Ã±Ä• á¹‡e cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabb
yÄ• nandÄ« {nandi (Ce Se Ke Ee) } yÄ• taá¹‡hÄ• ye ca upÄ• yÅ«pÄ• dÄ• nÄ• cetaso ad
tesaá¹ƒ khayÄ• virÄ• gÄ• nirodhÄ• cÄ• gÄ• paá¹-inissaggÄ• vimuttaá¹ƒ me cittanti pajÄ•
sadde sotaviÃ±Ã±Ä• á¹‡e ... pe ... ghÄ• nasmiá¹ƒ, Ä• vuso, gandhe ghÄ• naviÃ±Ã±Ä• á¹‡e
jivhÄ• viÃ±Ã±Ä• á¹‡e ... kÄ• yasmiá¹ƒ, Ä• vuso, phoá¹-á¹-habbe kÄ• yaviÃ±Ã±Ä• á¹‡e ... m
manoviÃ±Ã±Ä• á¹‡e manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu dhammesu yo chando yo rÄ• g
upÄ• yÅ«pÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• tesaá¹ƒ khayÄ• virÄ

paá¹-inissaggÄ• vimuttaá¹ƒ me cittanti pajÄ• nÄ• mi. evaá¹ƒ kho me, Ä• vuso, jÄ• nato eva
ajjhattikabÄ• hiresu Ä• yatanesu anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™ nti. tassa, b
`sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditabbaá¹ƒ anumoditabbaá¹ƒ. `sÄ• dhÅ«â€™ ti bhÄ•
anumoditvÄ• uttariá¹ƒ paÃ±ho pucchitabbo.

<102> `` `kathaá¹ƒ jÄ• nato panÄ• yasmato, kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹
sabbanimittesu ahaá¹ƒkÄ• ramamaá¹ƒkÄ• ramÄ• nÄ• nusayÄ• samÅ«hatÄ• â€™ ti {susam
khÄ«á¹‡Ä• savassa \Ee III 33/, bhikkhave, bhikkhuno vusitavato katakaraá¹‡Ä«yassa ohitab
anuppattasadatthassa parikkhÄ«á¹‡abhavasaá¹ƒyojanassa sammadaÃ±Ã±Ä• vimuttass aya
veyyÄ• karaá¹‡Ä• ya --- `pubbe kho ahaá¹ƒ, Ä• vuso, agÄ• riyabhÅ«to samÄ• no aviddasu
vÄ• tathÄ• gatasÄ• vako vÄ• dhammaá¹ƒ desesi. tÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• ga
tena saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹-isaÃ±cikkhiá¹ƒ --- sambÄ• dho gharÄ
abbhokÄ• so pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• ret
acchÄ• detvÄ• agÄ• rasmÄ• \Be III 83/ anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€™ â€™ nti.

``so kho ahaá¹ƒ, Ä• vuso, aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya n
bhogakkhandhaá¹ƒ pahÄ• ya, appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ v
pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasm
evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ• á¹‡Ä• tipÄ•
paá¹-ivirato ahosiá¹ƒ nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«t
vihÄ• siá¹ƒ. adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato ahosiá¹ƒ dinnÄ• dÄ
athenena \Ne III 82/ sucibhÅ«tena attanÄ• vihÄ• siá¹ƒ. abrahmacariyaá¹ƒ pahÄ• ya brahma
Ä• rÄ• cÄ• rÄ« virato methunÄ• gÄ• madhammÄ• . musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ•
saccasandho theto paccayiko avisaá¹ƒvÄ• dako \Se III 129/ lokassa. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ
vÄ• cÄ• ya paá¹-ivirato ahosiá¹ƒ, ito sutvÄ• na amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, an
imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya; iti bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• sahitÄ• n
samaggÄ• rÄ• mo samaggarato samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ
pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato ahosiá¹ƒ; yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡
hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ
samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato ahosiá¹ƒ; kÄ• lavÄ• dÄ« bh
dhammavÄ• dÄ« vinayavÄ• dÄ« nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• ahosiá¹ƒ kÄ• lena
atthasaá¹ƒhitaá¹ƒ.

``so bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato ahosiá¹ƒ, ekabhattiko ahosiá
vikÄ• labhojanÄ• . naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato ahosiá¹ƒ.
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ah
paá¹-ivirato ahosiá¹ƒ. jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato ahosiá¹ƒ, Ä• makadh

paá¹-ivirato ahosiá¹ƒ, Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato ahosiá¹ƒ; itthikumÄ•
paá¹-ivirato ahosiá¹ƒ, dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato ahosiá¹ƒ, ajeá¸·akapaá¹-ig
paá¹-ivirato ahosiá¹ƒ, kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivirato ahosiá¹ƒ \Be III 84/,
hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato ahosiá¹ƒ, khettavatthupaá¹-iggahaá¹‡
ahosiá¹ƒ. dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• \Se III 130/ paá¹-ivirato ahosiá¹ƒ, kayavikka
ahosiá¹ƒ, tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato ahosiá¹ƒ, ukkoá¹-anav
paá¹-ivirato ahosiá¹ƒ, chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-i

``so santuá¹-á¹-ho ahosiá¹ƒ kÄ• yaparihÄ• rikena cÄ«varena, kucchiparihÄ• rikena piá¹‡á¸•
yeneva {yena yena ca (Katthaci) } pakkamiá¹ƒ samÄ• dÄ• yeva pakkamiá¹ƒ. seyyathÄ• pi n
yeneva á¸• eti sapattabhÄ• rova á¸• eti; evameva kho ahaá¹ƒ, Ä• vuso; santuá¹-á¹-ho ahosi
cÄ«varena, kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena. so yena yeneva pakkamiá¹ƒ samÄ• dÄ
ariyena sÄ«lakkhandhena samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedesiá

<103> ``so \Ne III 83/ cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« ahosiá¹ƒ nÄ• nuby
yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domana
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjiá¹ƒ \Ee III 35/; rakkhiá¹ƒ cakk
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjiá¹ƒ. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandha
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... ma
viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« ahosiá¹ƒ nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡an
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
paá¹-ipajjiá¹ƒ; rakkhiá¹ƒ manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjiá¹ƒ. so \Se III 131/
indriyasaá¹ƒvarena samannÄ• gato ajjhattaá¹ƒ abyÄ• sekasukhaá¹ƒ paá¹-isaá¹ƒvedesiá¹ƒ.

``so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« ahosiá¹ƒ, Ä• lokite vilokite sampajÄ• nak
samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« ahosiá¹ƒ, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹
asite pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« ahosiá¹ƒ, uccÄ• rapassÄ• vakamme sam
á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« ahosiá¹ƒ.

``so \Be III 85/ iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato, (imÄ• ya ca ariyÄ• ya
samannÄ• gato,) {passa MN I 296 cÅ«á¸·ahatthipadopame} iminÄ• ca ariyena indriyasaá¹
iminÄ• ca ariyena satisampajaÃ±Ã±ena samannÄ• gato vivittaá¹ƒ senÄ• sanaá¹ƒ bhajiá¹ƒ a
pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapu
piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«diá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹
satiá¹ƒ upaá¹-á¹-hapetvÄ• .

``so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• vihÄ• siá¹ƒ, abhijjhÄ• ya cittaá¹ƒ
byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto vihÄ• siá¹ƒ sabbapÄ• á¹‡abhÅ«tahitÄ•

cittaá¹ƒ parisodhesiá¹ƒ. thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho vihÄ• siá¹ƒ Ä• lokasaÃ
thinamiddhÄ• cittaá¹ƒ parisodhesiá¹ƒ. uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato vihÄ• sia
vÅ«pasantacitto, uddhaccakukkuccÄ• cittaá¹ƒ parisodhesiá¹ƒ. vicikicchaá¹ƒ pahÄ• ya tiá¹‡a
vihÄ• siá¹ƒ akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodhesiá¹ƒ.

<104> ``so \Se III 132/ \Ne III 84/ ime \Ee III 36/ paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upa
dubbalÄ«karaá¹‡e vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raa
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. vitakkavicÄ• rÄ• naá¹ƒ v
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«ti
... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ.

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudu
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. so idaá
abbhaÃ±Ã±Ä• siá¹ƒ, ayaá¹ƒ dukkhasamudayoti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, aya
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yath
ime Ä• savÄ• ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, ayaá¹ƒ Ä• savasamudayoti yathÄ• b
ayaá¹ƒ Ä• savanirodhoti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, ayaá¹ƒ Ä• savanirodhagÄ•
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ. tassa me evaá¹ƒ jÄ• nato evaá¹ƒ \Be III 86/ passato
vimuccittha, bhavÄ• savÄ• pi cittaá¹ƒ vimuccittha, avijjÄ• savÄ• pi cittaá¹ƒ vimuccittha: vimu
vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi. khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ kara
itthattÄ• yÄ• ti abbhaÃ±Ã±Ä• siá¹ƒ. evaá¹ƒ kho me, Ä• vuso, jÄ• nato evaá¹ƒ passato imasm
kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹ƒkÄ• ramamaá¹ƒkÄ• ramÄ• nÄ• nusayÄ• samÅ
``tassa, bhikkhave, bhikkhuno `sÄ• dhÅ«â€™ ti bhÄ• sitaá¹ƒ abhinanditabbaá¹ƒ anumoditab
bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• evamassa vacanÄ«yo --- `lÄ• bhÄ• no, Ä• vuso,
Ä• vuso, ye mayaá¹ƒ Ä• yasmantaá¹ƒ tÄ• disaá¹ƒ sabrahmacÄ• riá¹ƒ samanupassÄ• mÄ• â

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

chabbisodhanasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. sappurisasuttaá¹ƒ

<105> evaá¹ƒ \Se III 134/ \Ne III 85/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- `
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sa
bhikkhave, desessÄ• mi asappurisadhammaÃ±ca. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi
ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etada

``katamo ca, bhikkhave, asappurisadhammo? idha, bhikkhave, asappuriso uccÄ• kulÄ• pa
paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khomhi uccÄ• kulÄ• pabbajito, ime panaÃ±Ã±e bhikkhÅ« na
ti. so tÄ• ya uccÄ• kulÄ«natÄ• ya attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayaá¹ƒ {ayampi (C
asappurisadhammo. sappuriso ca kho, bhikkhave, iti paá¹-isaÃ±cikkhati --- `na kho uccÄ• ku
lobhadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, dosadhammÄ• vÄ• parikkhayaá¹ƒ gacchan
parikkhayaá¹ƒ gacchanti. no cepi uccÄ• kulÄ• pabbajito hoti; so ca hoti dhammÄ• nudhamm
sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ« \Ee III 38/, so tattha pujjo, so tattha pÄ• saá¹ƒ
paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tÄ• ya uccÄ• kulÄ«natÄ• ya nevattÄ• nukkaá¹ƒseti n
bhikkhave, sappurisadhammo.

``puna \Se III 135/ caparaá¹ƒ, bhikkhave, asappuriso mahÄ• kulÄ• pabbajito hoti ... pe ... {
uccÄ• kulavÄ• re tathÄ• vitthÄ• retabbaá¹ƒ} mahÄ• bhogakulÄ• pabbajito hoti ... pe ... uá¸
pabbajito hoti. so iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khomhi uá¸·Ä• rabhogakulÄ• pabbajito, i
bhikkhÅ« na uá¸·Ä• rabhogakulÄ• pabbajitÄ• â€™ ti. so tÄ• ya uá¸·Ä• rabhogatÄ• ya attÄ•
vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti paá¹-isa
uá¸·Ä• rabhogatÄ• ya lobhadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, dosadhammÄ• vÄ• p
mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti. no cepi uá¸·Ä• rabhogakulÄ• pabbajito hoti
dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tattha
so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tÄ• ya uá¸·Ä• rabhogatÄ• ya nevattÄ• nukkaá¹ƒse
ayampi, bhikkhave, sappurisadhammo.

<106> ``puna caparaá¹ƒ, bhikkhave, asappuriso Ã±Ä• to hoti yasassÄ«. so iti paá¹-isaÃ±cik
khomhi Ã±Ä• to yasassÄ«, ime panaÃ±Ã±e bhikkhÅ« appaÃ±Ã±Ä• tÄ• appesakkhÄ• â€™
Katthaci), Ã±Ä• tattena (Se Ke Ee) } attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bhikkha
sappuriso ca kho, bhikkhave, iti paá¹-isaÃ±cikkhati --- `na kho Ã±attena lobhadhammÄ• vÄ
gacchanti, dosadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, mohadhammÄ• vÄ• parikkhayaá
hoti yasassÄ«; so ca hoti dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudh
\Se III 136/, so tattha pÄ• saá¹ƒsoâ€™ ti. so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena Ã±
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna \Ee III 39/ caparaá¹ƒ, bhikkhave, asappuriso lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. so iti pa
khomhi \Be III 88/ lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjap
panaÃ±Ã±e bhikkhÅ« na lÄ• bhino cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabh
tena lÄ• bhena attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bhikkhave, asappurisadhamm
bhikkhave, iti paá¹-isaÃ±cikkhati --- `na kho lÄ• bhena lobhadhammÄ• vÄ• parikkhayaá¹ƒ g
vÄ• parikkhayaá¹ƒ gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti. no cepi lÄ• bh

cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ; so ca h
sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tattha pujjo, so tattha pÄ• saá¹ƒsoâ€™ ti. s
antaraá¹ƒ karitvÄ• tena lÄ• bhena nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bh
sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso bahussuto hoti. so iti paá¹-isaÃ±cikkhati --- `ahaá
bahussuto, ime panaÃ±Ã±e bhikkhÅ« na bahussutÄ• â€™ ti. so tena bÄ• husaccena attÄ•
vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave \Ne III 87/,
--- `na kho bÄ• husaccena lobhadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti \Se III 137/, dosad
gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti. no cepi bahussuto hoti; so ca hot
dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tattha
so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena bÄ• husaccena nevattÄ• nukkaá¹ƒseti, na pa
bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso vinayadharo hoti. so iti paá¹-isaÃ±cikkhati --- `aha
vinayadharo, ime panaÃ±Ã±e bhikkhÅ« na vinayadharÄ• â€™ ti. so tena vinayadharattena
vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti paá¹-isa
vinayadharattena lobhadhammÄ• \Ee III 40/ vÄ• parikkhayaá¹ƒ gacchanti, dosadhammÄ•
gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti. no cepi vinayadharo hoti; so ca h
dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tattha
so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena vinayadharattena nevattÄ• nukkaá¹ƒseti, na
ayampi, bhikkhave, sappurisadhammo.

``puna \Be III 89/ caparaá¹ƒ, bhikkhave, asappuriso dhammakathiko hoti. so iti paá¹-isaÃ±c
khomhi dhammakathiko, ime panaÃ±Ã±e bhikkhÅ« na dhammakathikÄ• â€™ ti. so tena dha
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso c
paá¹-isaÃ±cikkhati --- `na kho dhammakathikattena lobhadhammÄ• vÄ• \Se III 138/ parikk
dosadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchan
so ca hoti dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«,
pÄ• saá¹ƒsoâ€™ ti. so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena dhammakathikattena ne
paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

<107> ``puna caparaá¹ƒ, bhikkhave, asappuriso Ä• raÃ±Ã±iko hoti. so iti paá¹-isaÃ±cikkhat
Ä• raÃ±Ã±iko ime panaÃ±Ã±e bhikkhÅ« na Ä• raÃ±Ã±ikÄ• â€™ ti. so tena Ä• raÃ±Ã±ikatte
vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti paá¹-isa
Ä• raÃ±Ã±ikattena lobhadhammÄ• vÄ• \Ne III 88/ parikkhayaá¹ƒ gacchanti, dosadhammÄ•
gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti. no cepi Ä• raÃ±Ã±iko hoti; so ca
dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tattha

so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena Ä• raÃ±Ã±ikattena nevattÄ• nukkaá¹ƒseti, na
ayampi, bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso paá¹ƒsukÅ«liko hoti. so \Ee III 41/ iti paá¹-isaÃ±ci
`ahaá¹ƒ khomhi paá¹ƒsukÅ«liko, ime panaÃ±Ã±e bhikkhÅ« na paá¹ƒsukÅ«likÄ• â€™ ti. so t
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti \Se III 139/. ayampi, bhikkhave, asappurisadhammo. s
bhikkhave, iti paá¹-isaÃ±cikkhati --- `na kho paá¹ƒsukÅ«likattena lobhadhammÄ• vÄ• parik
dosadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchan
so ca hoti dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«,
pÄ• saá¹ƒsoâ€™ ti. so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena paá¹ƒsukÅ«likattena nev
paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna \Be III 90/ caparaá¹ƒ, bhikkhave, asappuriso piá¹‡á¸• apÄ• tiko hoti. so iti paá¹-isaÃ±
`ahaá¹ƒ khomhi piá¹‡á¸• apÄ• tiko, ime panaÃ±Ã±e bhikkhÅ« na piá¹‡á¸• apÄ• tikÄ• â€™ ti
piá¹‡á¸• apÄ• tikattena attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bhikkhave, asappuris
kho, bhikkhave, iti paá¹-isaÃ±cikkhati --- `na kho piá¹‡á¸• apÄ• tikattena lobhadhammÄ• vÄ
gacchanti, dosadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, mohadhammÄ• vÄ• parikkhayaá
piá¹‡á¸• apÄ• tiko hoti; so ca hoti dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipann
pujjo, so tattha pÄ• saá¹ƒsoâ€™ ti. so paá¹-ipadaá¹ƒyeva antaraá¹ƒ karitvÄ• tena piá¹‡á¸•
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso rukkhamÅ«liko hoti. so iti paá¹-isaÃ±cikkhati --- `a
rukkhamÅ«liko, ime panaÃ±Ã±e bhikkhÅ« na \Se III 140/ rukkhamÅ«likÄ• â€™ ti. so tena ru
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca
paá¹-isaÃ±cikkhati --- `na kho rukkhamÅ«likattena \Ne III 89/ lobhadhammÄ• vÄ• parikkha
dosadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, mohadhammÄ• vÄ• parikkhayaá¹ƒ gacchan
so ca hoti dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«,
pÄ• saá¹ƒsoâ€™ ti. so paá¹-ipadaá¹ƒyeva \Ee III 42/ antaraá¹ƒ karitvÄ• tena rukkhamÅ«lik
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso sosÄ• niko hoti ... pe ... abbhokÄ• siko hoti ... nes
\Ne III 90/ yathÄ• santhatiko hoti ... ekÄ• saniko hoti. so iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kh
ekÄ• saniko, ime panaÃ±Ã±e bhikkhÅ« na ekÄ• sanikÄ• â€™ ti. so tena ekÄ• sanikattena a
vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti paá¹-isa
ekÄ• sanikattena lobhadhammÄ• vÄ• parikkhayaá¹ƒ gacchanti, dosadhammÄ• vÄ• parik
vÄ• parikkhayaá¹ƒ gacchanti. no cepi ekÄ• saniko hoti; so ca hoti dhammÄ• nudhammappa
sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tattha pujjo, so tattha pÄ• saá¹ƒsoâ€™ ti. s
antaraá¹ƒ karitvÄ• \Be III 91/ tena ekÄ• sanikattena nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vam

bhikkhave, sappurisadhammo.

<108> ``puna \Se III 141/ caparaá¹ƒ, bhikkhave, asappuriso vivicceva kÄ• mehi vivicca aku
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khomhi paá¹-hamajjhÄ• nasamÄ• pattiyÄ• lÄ• bhÄ«, ime par
paá¹-hamajjhÄ• nasamÄ• pattiyÄ• na lÄ• bhinoâ€™ ti. so tÄ• ya paá¹-hamajjhÄ• nasamÄ•
paraá¹ƒ vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti
III 91/ --- `paá¹-hamajjhÄ• nasamÄ• pattiyÄ• pi kho atammayatÄ• vuttÄ• bhagavatÄ• . yen
taá¹ƒ hoti aÃ±Ã±athÄ• â€™ ti. so atammayataÃ±Ã±eva \Ee III 43/ antaraá¹ƒ karitvÄ• tÄ• ya
paá¹-hamajjhÄ• nasamÄ• pattiyÄ• nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bh

``puna caparaá¹ƒ, bhikkhave, asappuriso vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `ahaá
catutthajjhÄ• nasamÄ• pattiyÄ• lÄ• bhÄ«, ime panaÃ±Ã±e bhikkhÅ« catutthajjhÄ• nasamÄ
so tÄ• ya catutthajjhÄ• nasamÄ• pattiyÄ• attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bh
asappurisadhammo. sappuriso ca kho \Se III 142/, bhikkhave, iti paá¹-isaÃ±cikkhati ---
`catutthajjhÄ• nasamÄ• pattiyÄ• pi kho atammayatÄ• vuttÄ• bhagavatÄ• . yena yena hi ma
aÃ±Ã±athÄ• â€™ ti. so atammayataÃ±Ã±eva antaraá¹ƒ karitvÄ• tÄ• ya catutthajjhÄ• nasam
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• p
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. so iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khomhi Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patt
panaÃ±Ã±e bhikkhÅ« Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• na lÄ• bhinoâ€™ ti. so tÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi,
sappuriso ca kho, bhikkhave, iti paá¹-isaÃ±cikkhati \Be III 92/ --- `Ä• kÄ• sÄ• naÃ±cÄ• yatan
atammayatÄ• vuttÄ• bhagavatÄ• . yena yena hi maÃ±Ã±anti tato taá¹ƒ hoti aÃ±Ã±athÄ• â
antaraá¹ƒ karitvÄ• tÄ• ya Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• \Ne III 92/ nevattÄ• n
vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatik
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isa
khomhi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• \Se III 143/ lÄ• bhÄ«, ime panaÃ±Ã±e
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• na lÄ• bhinoâ€™ ti. so tÄ• ya viÃ±Ã±Ä• á¹‡aÃ
attÄ• nukkaá¹ƒseti, paraá¹ƒ vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca
paá¹-isaÃ±cikkhati --- `viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• pi kho atammayatÄ• vu
maÃ±Ã±anti tato taá¹ƒ hoti aÃ±Ã±athÄ• â€™ ti. so atammayataÃ±Ã±eva antaraá¹ƒ karitvÄ•

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. a
sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatik
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khon
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ«, ime panaÃ±Ã±e bhikkhÅ« Ä• kiÃ±caÃ±
lÄ• bhinoâ€™ ti. so tÄ• ya Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• attÄ• nukkaá¹ƒseti, pa
bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti paá¹-isaÃ±cikkhati ---
`Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• pi kho atammayatÄ• vuttÄ• bhagavatÄ• . yena y
hoti aÃ±Ã±athÄ• â€™ ti. so atammayataÃ±Ã±eva antaraá¹ƒ karitvÄ• tÄ• ya Ä• kiÃ±caÃ±Ã±
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. ayampi, bhikkhave, sappurisadhammo.

``puna caparaá¹ƒ, bhikkhave, asappuriso sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkam
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati ---
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ«, ime panaÃ±Ã±e bhikkhÅ«
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• na lÄ• bhinoâ€™ ti. so tÄ• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• attÄ• nukkaá¹ƒseti \Be III 93/, paraá¹
asappurisadhammo. sappuriso ca kho, bhikkhave \Ne III 93/, iti paá¹-isaÃ±cikkhati ---
`nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• pi kho atammayatÄ• vuttÄ• bhagav
taá¹ƒ hoti aÃ±Ã±athÄ• â€™ ti. so atammayataÃ±Ã±eva antaraá¹ƒ karitvÄ• tÄ• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ va
sappurisadhammo.

``puna \Ee III 45/ caparaá¹ƒ, bhikkhave, sappuriso sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati. paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ {ayaá¹ƒ kho (Se Ke) }, bhikkhave, bhikkhu na kiÃ±ci maÃ±Ã±
maÃ±Ã±ati, na kenaci maÃ±Ã±atÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

sappurisasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. sevitabbÄ• sevitabbasuttaá¹ƒ

<109> evaá¹ƒ \Se III 145/ \Ne III 94/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatth
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``se
bhikkhave, dhammapariyÄ• yaá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi ka

ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etada

``kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ {pahaá¹ƒ (sabbattha) }, bhikkhave, duvidhena vadÄ• mi
asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• yasamÄ• cÄ• raá¹ƒ. vacÄ«samÄ• cÄ• raá
vadÄ• mi --- sevitabbampi, asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ vacÄ«samÄ• cÄ• r
manosamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, asevital
aÃ±Ã±amaÃ±Ã±aá¹ƒ manosamÄ• cÄ• raá¹ƒ. cittuppÄ• daá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhe
asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ee III 46/ cittuppÄ• daá¹ƒ. saÃ±Ã±Ä• paá¹-ilÄ
duvidhena vadÄ• mi --- sevitabbampi \Be III 94/, asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá
saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ. diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vac
asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ. attabhÄ• vapaá¹-ilÄ
bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá
attabhÄ• vapaá¹-ilÄ• bhaâ€™â€™ nti.

evaá¹ƒ \Se III 146/ vutte Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``imassa kho
bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ avibhattassa, evaá¹ƒ vitthÄ•
Ä• jÄ• nÄ• mi.

<110> `` `kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbam
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• yasamÄ• cÄ• raâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ•
paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bhante, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dha
kusalÄ• dhammÄ• parihÄ• yanti, evarÅ«po kÄ• yasamÄ• cÄ• ro na sevitabbo; yathÄ• rÅ«
kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
kÄ• yasamÄ• cÄ• ro sevitabbo.

<111> ``kathaá¹ƒrÅ«paá¹ƒ, bhante, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• a
dhammÄ• parihÄ• yanti? idha, bhante, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti luddo lohitapÄ• á¹‡
adayÄ• panno pÄ• á¹‡abhÅ«tesu; adinnÄ• dÄ• yÄ« kho pana hoti, yaá¹ƒ taá¹ƒ parassa para
gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• taá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ
kho pana hoti, yÄ• tÄ• mÄ• turakkhitÄ• piturakkhitÄ• mÄ• tÄ• piturakkhitÄ• bhÄ• turakkh
Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sassÄ• mikÄ• saparidaá¹‡á¸• Ä• anta
mÄ• lÄ• guá¸·aparikkhittÄ• pi tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti --- evarÅ«paá¹ƒ
kÄ• yasamÄ• cÄ• raá¹ƒ \Ee III 47/ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ•

``kathaá¹ƒrÅ«paá¹ƒ \Se III 147/, bhante, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ
dhammÄ• abhivaá¸• á¸• hanti? idha, bhante, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á
nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« vih
pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, yaá¹ƒ taá¹ƒ parassa paravittÅ«pakaraá¹‡aá¹ƒ

vÄ• araÃ±Ã±agataá¹ƒ vÄ• taá¹ƒ nÄ• dinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• dÄ• tÄ• hoti; kÄ
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, yÄ• tÄ• mÄ• turakkhitÄ• piturakkhitÄ• mÄ• t
bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sas
antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi tathÄ• rÅ«pÄ• su na cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti ---
kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
`kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, asevit
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• yasamÄ• cÄ• raâ€™ nti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• id

`` `vacÄ«samÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, ase
aÃ±Ã±amaÃ±Ã±aá¹ƒ vacÄ«samÄ• cÄ• raâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ•
vuttaá¹ƒ \Ne III 96/? yathÄ• rÅ«paá¹ƒ, bhante, vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dha
kusalÄ• dhammÄ• parihÄ• yanti, evarÅ«po vacÄ«samÄ• cÄ• ro na sevitabbo; yathÄ• rÅ«p
vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
evarÅ«po vacÄ«samÄ• cÄ• ro sevitabbo.

<112> ``kathaá¹ƒrÅ«paá¹ƒ, bhante, vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• ab
dhammÄ• parihÄ• yanti? idha, bhante, ekacco musÄ• vÄ• dÄ« hoti, sabhÄ• gato {sabhagg
parisÄ• gato {parisaggato (bahÅ«su) } vÄ• Ã±Ä• timajjhagato \Ee III 48/ vÄ• pÅ«gamajjhag
rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhipuá¹-á¹-ho --- `ehambho purisa, yaá¹ƒ jÄ• nÄ• s
ajÄ• naá¹ƒ vÄ• Ä• ha --- `jÄ• nÄ• mÄ«â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha --- `na jÄ• nÄ• mÄ«â€™
`passÄ• mÄ«â€™ ti, passaá¹ƒ vÄ• Ä• ha --- `na passÄ• mÄ«â€™ ti --- iti {passa MN I 440 s
vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu {kiÃ±cakkhahetu (Ce) } vÄ• sampajÄ• namusÄ•
kho pana hoti, ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• ime
bhedÄ• ya --- iti samaggÄ• naá¹ƒ vÄ• bhettÄ• , bhinnÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , vaggÄ
vagganandÄ«, vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• \Be III 96/ hoti; pharusavÄ• co kho p
kaá¹‡á¸• akÄ• kakkasÄ• pharusÄ• parakaá¹-ukÄ• parÄ• bhisajjanÄ« kodhasÄ• mantÄ• a
tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti; samphappalÄ• pÄ« kho pana hoti akÄ• lavÄ• dÄ
adhammavÄ• dÄ« avinayavÄ• dÄ«, anidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti akÄ• lena
anatthasaá¹ƒhitaá¹ƒ --- evarÅ«paá¹ƒ, bhante, vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dha
kusalÄ• dhammÄ• parihÄ• yanti.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• y
dhammÄ• abhivaá¸• á¸• hanti? idha, bhante, ekacco musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ
vÄ• parisÄ• gato vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato
sakkhipuá¹-á¹-ho --- `ehambho purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™ ti so ajÄ• naá¹ƒ
jÄ• nÄ• mÄ«â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha --- `jÄ• nÄ• mÄ«â€™ ti, apassaá¹ƒ vÄ• Ä• ha ---
vÄ• Ä• ha --- `passÄ• mÄ«â€™ ti \Ee III 49/ --- iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±c

sampajÄ• namusÄ• bhÄ• sitÄ• hoti; pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ
sutvÄ• na amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra \Ne III 97/ vÄ• sutvÄ• na imes
bhedÄ• ya --- iti bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• sama
samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti; pharusaá¹ƒ vÄ• caá¹ƒ pa
paá¹-ivirato hoti, yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gan
bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti; samphappalÄ• paá¹ƒ pahA
paá¹-ivirato hoti kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dA
bhÄ• sitÄ• hoti kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ --- evarÅ«paá¹ƒ
vacÄ«samÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
`vacÄ«samÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, asevita
aÃ±Ã±amaÃ±Ã±aá¹ƒ vacÄ«samÄ• cÄ• raâ€™ nti \Se III 150/ --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bha
paá¹-icca vuttaá¹ƒ.

`` `manosamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, asev
aÃ±Ã±amaÃ±Ã±aá¹ƒ manosamÄ• cÄ• raâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ• .
vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bhante, manosamÄ• cÄ• raá¹ƒ sevato akusalÄ• \Be III 97/ dha
kusalÄ• dhammÄ• parihÄ• yanti evarÅ«po manosamÄ• cÄ• ro na sevitabbo; yathÄ• rÅ«pa
manosamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhi
manosamÄ• cÄ• ro sevitabbo.

<113> ``kathaá¹ƒrÅ«paá¹ƒ, bhante, manosamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• ab
dhammÄ• parihÄ• yanti? idha, bhante, ekacco abhijjhÄ• lu hoti, yaá¹ƒ taá¹ƒ parassa paravi
abhijjhÄ• tÄ• hoti --- `aho vata yaá¹ƒ parassa taá¹ƒ mamassÄ• â€™ ti; byÄ• pannacitto kho
paduá¹-á¹-hamanasaá¹…kappo \Ee III 50/ --- `ime sattÄ• haÃ±Ã±antu vÄ• vajjhantu vÄ• u
vÄ• mÄ• vÄ• ahesuâ€™ nti --- evarÅ«paá¹ƒ, bhante, manosamÄ• cÄ• raá¹ƒ sevato akusa
kusalÄ• dhammÄ• parihÄ• yanti.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, manosamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• y
abhivaá¸• á¸• hanti? idha, bhante, ekacco anabhijjhÄ• lu hoti, yaá¹ƒ taá¹ƒ parassa paravittÅ
nÄ• bhijjhÄ• tÄ• hoti --- `aho vata yaá¹ƒ parassa taá¹ƒ mamassÄ• â€™ ti; abyÄ• pannacitto
hoti appaduá¹-á¹-hamanasaá¹…kappo \Ne III 98/ --- `ime sattÄ• averÄ• abyÄ• bajjhÄ• {ab
Katthaci) } anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™ ti --- evarÅ«paá¹ƒ, bhante, ma
akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti. `manosamÄ• c
duvidhena vadÄ• mi --- sevitabbampi, asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ manosa
taá¹ƒ vuttaá¹ƒ bhagavatÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<114> `` `cittuppÄ• daá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi, asev
aÃ±Ã±amaÃ±Ã±aá¹ƒ cittuppÄ• daâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiÃ±ce

yathÄ• rÅ«paá¹ƒ, bhante, cittuppÄ• daá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti,
evarÅ«po cittuppÄ• do na sevitabbo; yathÄ• rÅ«paÃ±ca kho, bhante, cittuppÄ• daá¹ƒ sevat
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti evarÅ«po cittuppÄ• do sevitabbo.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, cittuppÄ• daá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• ha
parihÄ• yanti? idha, bhante, ekacco abhijjhÄ• lu hoti, abhijjhÄ• sahagatena \Be III 98/ cetas
byÄ• pÄ• davÄ• hoti, byÄ• pÄ• dasahagatena cetasÄ• viharati; vihesavÄ• hoti, vihesÄ• s
--- evarÅ«paá¹ƒ, bhante, cittuppÄ• daá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, k
parihÄ• yanti.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, cittuppÄ• daá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti \Se
51/ dhammÄ• abhivaá¸• á¸• hanti? idha, bhante, ekacco anabhijjhÄ• lu hoti, anabhijjhÄ• sa
viharati; abyÄ• pÄ• davÄ• hoti, abyÄ• pÄ• dasahagatena cetasÄ• viharati; avihesavÄ• ho
cetasÄ• viharati --- evarÅ«paá¹ƒ, bhante, cittuppÄ• daá¹ƒ sevato akusalÄ• dhammÄ• pari
abhivaá¸• á¸• hanti. `cittuppÄ• daá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabb
taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ cittuppÄ• daâ€™ nti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• ida
vuttaá¹ƒ.

<115> `` `saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitab
taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• paá¹-ilÄ• bhaâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ
III 99/ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bhante, saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ sevato aku
abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«po saÃ±Ã±Ä• paá¹-ilÄ• bho na
kho, bhante, saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ
evarÅ«po saÃ±Ã±Ä• paá¹-ilÄ• bho sevitabbo.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• abhi
dhammÄ• parihÄ• yanti? idha, bhante, ekacco abhijjhÄ• lu hoti, abhijjhÄ• sahagatÄ• ya sa
byÄ• pÄ• davÄ• hoti, byÄ• pÄ• dasahagatÄ• ya saÃ±Ã±Ä• ya viharati; vihesavÄ• hoti, vih
viharati --- evarÅ«paá¹ƒ, bhante, saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ sevato \Se III 153/ akusalÄ• d
abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• parih
abhivaá¸• á¸• hanti? idha, bhante, ekacco anabhijjhÄ• lu hoti, anabhijjhÄ• sahagatÄ• ya sa
abyÄ• pÄ• davÄ• hoti, abyÄ• pÄ• dasahagatÄ• ya saÃ±Ã±Ä• ya viharati; avihesavÄ• hoti,
viharati --- evarÅ«paá¹ƒ, bhante, saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒ sevato \Be III 99/ akusalÄ• dh
kusalÄ• dhammÄ• abhivaá¸• á¸• hanti. `saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave,
sevitabbampi, asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• paá¹-ilÄ• bhaâ€™ nt
bhagavatÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<116> `` `diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ \Ee III 52/, bhikkhave, duvidhena vadÄ• mi --
asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hipaá¹-ilÄ• bhaâ€™ nti --- iti kho paneta
bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bhante, diá¹-á¹-hipaá¹-ilÄ• b
dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«po diá¹-á¹-hipaá¹-il
yathÄ• rÅ«paÃ±ca kho, bhante, diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• pari
abhivaá¸• á¸• hanti --- evarÅ«po diá¹-á¹-hipaá¹-ilÄ• bho sevitabbo.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• abhiva
dhammÄ• parihÄ• yanti? idha, bhante, ekacco evaá¹ƒdiá¹-á¹-hiko hoti --- `natthi dinnaá¹ƒ, n
natthi hutaá¹ƒ \Ne III 100/, natthi sukatadukkaá¹-Ä• naá¹ƒ \Se III 154/ kammÄ• naá¹ƒ phalaá
ayaá¹ƒ loko, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natt
samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ para
sacchikatvÄ• pavedentÄ«â€™ ti --- evarÅ«paá¹ƒ, bhante, diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ sevato
abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti.

``kathaá¹ƒrÅ«paá¹ƒ, bhante, diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ•
abhivaá¸• á¸• hanti? idha, bhante, ekacco evaá¹ƒdiá¹-á¹-hiko hoti --- `atthi dinnaá¹ƒ, atthi yiá
atthi hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ l
atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• s
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
evarÅ«paá¹ƒ, bhante, diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti,
abhivaá¸• á¸• hanti. `diá¹-á¹-hipaá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --
asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hipaá¹-ilÄ• bhaâ€™ nti --- iti yaá¹ƒ taá¹
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<117> `` `attabhÄ• vapaá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ \Be III 100/, bhikkhave, duvidhena vadÄ• m
asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ attabhÄ• vapaá¹-ilÄ• bhaâ€™ nti --- iti kho par
bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bhante, attabhÄ• vapaá¹-ilÄ
III 53/ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti ---
attabhÄ• vapaá¹-ilÄ• bho na sevitabbo; yathÄ• rÅ«paÃ±ca kho, bhante, attabhÄ• vapaá¹-ilÄ
dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti --- evarÅ«po attabhÄ• vap

``kathaá¹ƒrÅ«paá¹ƒ, bhante, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ• abh
dhammÄ• parihÄ• yanti? sabyÄ• bajjhaá¹ƒ {sabyÄ• pajjhaá¹ƒ (Ce Se Ke Ee Katthaci) }, bha
attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ abhinibbattayato apariniá¹-á¹-hitabhÄ• vÄ• ya akusalÄ• dham
kusalÄ• dhammÄ• parihÄ• yanti; abyÄ• bajjhaá¹ƒ, bhante, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ ab
pariniá¹-á¹-hitabhÄ• vÄ• ya akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá

`attabhÄ• vapaá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbampi \N
taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ attabhÄ• vapaá¹-ilÄ• bhaâ€™ nti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bh
paá¹-icca vuttaá¹ƒ.

``imassa kho ahaá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

<118> ``sÄ• dhu sÄ• dhu, sÄ• riputta! sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, imassa mayÄ• saá¹
vitthÄ• rena atthaá¹ƒ avibhattassa, evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si.

`` `kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi \Se III 156/ --- sevita
taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• yasamÄ• cÄ• raâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ may
vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, sÄ• riputta, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ•
dhammÄ• parihÄ• yanti evarÅ«po kÄ• yasamÄ• cÄ• ro na sevitabbo; yathÄ• rÅ«paÃ±ca kh
kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
kÄ• yasamÄ• cÄ• ro sevitabbo.

``kathaá¹ƒrÅ«paá¹ƒ \Ee III 54/, sÄ• riputta, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dham
kusalÄ• dhammÄ• parihÄ• yanti? idha, sÄ• riputta, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti \Be III
hatappahate niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu; adinnÄ• dÄ• yÄ« kho pana hoti
paravittÅ«pakaraá¹‡aá¹ƒ gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• taá¹ƒ adinnaá¹ƒ theyy
hoti; kÄ• mesumicchÄ• cÄ• rÄ« kho pana hoti, yÄ• tÄ• mÄ• turakkhitÄ• piturakkhitÄ• mÄ
bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sas
antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi tathÄ• rÅ«pÄ• su cÄ• rittaá¹ƒ Ä• pajjitÄ• hoti --- ev
kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ

``kathaá¹ƒrÅ«paá¹ƒ, sÄ• riputta, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parih
abhivaá¸• á¸• hanti? idha, sÄ• riputta, ekacco pÄ• á¹‡Ä• tipÄ• taá¹ƒ \Se III 157/ pahÄ• ya p
paá¹-ivirato hoti \Ne III 102/ nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno sabbapÄ• á¹‡
viharati; adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, yaá¹ƒ taá¹ƒ parass
gÄ• magataá¹ƒ vÄ• araÃ±Ã±agataá¹ƒ vÄ• taá¹ƒ nÄ• dinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä•
kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, yÄ• tÄ•
mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ•
sassÄ• mikÄ• saparidaá¹‡á¸• Ä• antamaso mÄ• lÄ• guá¸·aparikkhittÄ• pi tathÄ• rÅ«pÄ• su
--- evarÅ«paá¹ƒ, sÄ• riputta, kÄ• yasamÄ• cÄ• raá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• y
abhivaá¸• á¸• hanti. `kÄ• yasamÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi ---
taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• yasamÄ• cÄ• raâ€™ nti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ mayÄ•
vuttaá¹ƒ.

``vacÄ«samÄ• cÄ• raá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi \Ee III 55/ ... pe ... mar
bhikkhave, duvidhena vadÄ• mi ... pe ... cittuppÄ• daá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena va
saÃ±Ã±Ä• paá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi ... pe ... diá¹-á¹-hipaá
bhikkhave, duvidhena vadÄ• mi ... pe ....

`` `attabhÄ• vapaá¹-ilÄ• bhaá¹ƒpÄ• haá¹ƒ, bhikkhave, duvidhena vadÄ• mi --- sevitabbamp
aÃ±Ã±amaÃ±Ã±aá¹ƒ attabhÄ• vapaá¹-ilÄ• bhaâ€™ nti --- iti kho panetaá¹ƒ vuttaá¹ƒ mayÄ•
paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, sÄ• riputta, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ sevato akusa
abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«po attabhÄ• vapaá¹-ilÄ• bho n
kho, sÄ• riputta, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ \Se III 158/ sevato akusalÄ• dhammÄ• parih
abhivaá¸• á¸• hanti --- evarÅ«po attabhÄ• vapaá¹-ilÄ• bho sevitabbo.

``kathaá¹ƒrÅ«paá¹ƒ, sÄ• riputta, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ sevato akusalÄ• dhammÄ•
dhammÄ• parihÄ• yanti? sabyÄ• bajjhaá¹ƒ, sÄ• riputta, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ abhini
apariniá¹-á¹-hitabhÄ• vÄ• ya akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ•
sÄ• riputta, attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ abhinibbattayato pariniá¹-á¹-hitabhÄ• vÄ• ya akusa
parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti. `attabhÄ• vapaá¹-ilÄ• bhaá¹ƒpÄ• haá
vadÄ• mi --- sevitabbampi \Ne III 103/, asevitabbampi; taÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ attabhÄ
--- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ mayÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ. imassa kho, sÄ• riputta, m
bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habbo.

<119> ``cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sev
sotaviÃ±Ã±eyyaá¹ƒ saddaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi a
ghÄ• naviÃ±Ã±eyyaá¹ƒ gandhaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabba
jivhÄ• viÃ±Ã±eyyaá¹ƒ rasaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi,
kÄ• yaviÃ±Ã±eyyaá¹ƒ \Se III 159/ phoá¹-á¹-habbaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ
asevitabbampi; manoviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• m
asevitabbampÄ«â€™â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``imassa kho ahaá¹ƒ, bh
saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ avibhattassa, evaá¹ƒ vitthÄ• rena atthaá¹ƒ
`cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena \Ee III 56/ vadÄ• mi --- s
asevitabbampÄ«â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vu
yathÄ• rÅ«paá¹ƒ, bhante, cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ sevato akusalÄ• dhammÄ• abh
dhammÄ• parihÄ• yanti evarÅ«paá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ na sevitabbaá¹ƒ; yat
cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhamm
evarÅ«paá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ sevitabbaá¹ƒ. `cakkhuviÃ±Ã±eyyaá¹ƒ \Be III 1

sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi, asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``sotaviÃ±Ã±eyyaá¹ƒ saddaá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... pe ... evarÅ«po sotaviÃ±Ã±eyyo sa
evarÅ«po sotaviÃ±Ã±eyyo saddo sevitabbo ... evarÅ«po ghÄ• naviÃ±Ã±eyyo gandho na se
57/ ghÄ• naviÃ±Ã±eyyo gandho sevitabbo ... evarÅ«po jivhÄ• viÃ±Ã±eyyo raso na sevitabb
160/ jivhÄ• viÃ±Ã±eyyo raso sevitabbo ... kÄ• yaviÃ±Ã±eyyaá¹ƒ phoá¹-á¹-habbaá¹ƒpÄ• haá
... evarÅ«po kÄ• yaviÃ±Ã±eyyo phoá¹-á¹-habbo na sevitabbo ... evarÅ«po kÄ• yaviÃ±Ã±eyy
sevitabbo.

`` `manoviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitab
--- iti kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ
manoviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ•
\Ee III 58/ manoviÃ±Ã±eyyo dhammo na sevitabbo; yathÄ• rÅ«paÃ±ca kho, bhante, manovi
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hanti evarÅ«p
sevitabbo. `manoviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi ---
asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• idametaá¹ƒ paá¹-icca vuttaá
bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ avibhattassa, evaá¹ƒ
Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

<120> ``sÄ• dhu sÄ• dhu, sÄ• riputta! sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, imassa mayÄ• saá
vitthÄ• rena atthaá¹ƒ avibhattassa, evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si. `cakkhuviÃ±Ã
rÅ«paá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi, asevitabbampÄ«â€™
vuttaá¹ƒ mayÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, sÄ• riputta, cakkhuviÃ±
sevato akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«p
rÅ«paá¹ƒ na sevitabbaá¹ƒ; yathÄ• rÅ«paÃ±ca kho, sÄ• riputta, cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«pa
dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• \Se III 161/ abhivaá¸• á¸• hanti evarÅ«paá¹ƒ c
sevitabbaá¹ƒ. `cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi
asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ mayÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

``sotaviÃ±Ã±eyyaá¹ƒ \Be III 104/ saddaá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... pe ... evarÅ«po sotaviÃ
sevitabbo ... evarÅ«po sotaviÃ±Ã±eyyo saddo sevitabbo ... evarÅ«po ghÄ• naviÃ±Ã±eyyo g
evarÅ«po ghÄ• naviÃ±Ã±eyyo gandho sevitabbo ... evarÅ«po jivhÄ• viÃ±Ã±eyyo raso na se
jivhÄ• viÃ±Ã±eyyo raso sevitabbo ... evarÅ«po kÄ• yaviÃ±Ã±eyyo phoá¹-á¹-habbo na sevita
kÄ• yaviÃ±Ã±eyyo phoá¹-á¹-habbo sevitabbo.

``manoviÃ±Ã±eyyaá¹ƒ \Ne III 105/ dhammaá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... pe ... evarÅ«po ma
sevitabbo ... evarÅ«po manoviÃ±Ã±eyyo dhammo sevitabbo. `manoviÃ±Ã±eyyaá¹ƒ dhamm

duvidhena vadÄ• mi --- sevitabbampi, asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ ma
paá¹-icca vuttaá¹ƒ. imassa kho, sÄ• riputta, mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitth
daá¹-á¹-habbo.

<121> ``cÄ«varaá¹ƒpÄ• haá¹ƒ \Se III 162/, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbamp
... piá¹‡á¸• apÄ• taá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... senÄ• sanaá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... gÄ•
sÄ• riputta ... nigamaá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... nagaraá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... janapa
sÄ• riputta ... puggalaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi, asev

evaá¹ƒ \Ee III 59/ vutte, Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``imassa kho
bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ avibhattassa, evaá¹ƒ vitthÄ•
Ä• jÄ• nÄ• mi. `cÄ«varaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi, as
kho panetaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bha
akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«paá¹ƒ cÄ
yathÄ• rÅ«paÃ±ca kho, bhante, cÄ«varaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusa
abhivaá¸• á¸• hanti evarÅ«paá¹ƒ cÄ«varaá¹ƒ sevitabbaá¹ƒ. `cÄ«varaá¹ƒpÄ• haá¹ƒ, sÄ• ripu
sevitabbampi, asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• idametaá¹ƒ pa

``piá¹‡á¸• apÄ• taá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... pe ... evarÅ«po piá¹‡á¸• apÄ• to na sevitabb
piá¹‡á¸• apÄ• to \Se III 163/ sevitabbo ... senÄ• sanaá¹ƒpÄ• haá¹ƒ, sÄ• riputta ... pe ... evar
na sevitabbaá¹ƒ ... evarÅ«paá¹ƒ senÄ• sanaá¹ƒ sevitabbaá¹ƒ ... gÄ• maá¹ƒpÄ• haá¹ƒ, sÄ• r
... evarÅ«po gÄ• mo na sevitabbo ... evarÅ«po gÄ• mo sevitabbo ... evarÅ«po nigamo na se
nigamo sevitabbo ... evarÅ«paá¹ƒ nagaraá¹ƒ na sevitabbaá¹ƒ ... evarÅ«paá¹ƒ nagaraá¹ƒ se
janapado na sevitabbo ... evarÅ«po janapado sevitabbo.

`` `puggalaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi, asevitabbampÄ
panetaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, bhante,
akusalÄ• \Ne III 106/ dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti eva
yathÄ• rÅ«paÃ±ca kho, bhante, puggalaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusa
abhivaá¸• á¸• hanti evarÅ«po puggalo sevitabbo. `puggalaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidh
sevitabbampi, asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• idametaá¹ƒ pa
imassa kho ahaá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa, vitthÄ• rena atthaá¹ƒ
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

<122> ``sÄ• dhu sÄ• dhu, sÄ• riputta! sÄ• dhu kho tvaá¹ƒ, sÄ• riputta, imassa mayÄ• saá¹
vitthÄ• rena atthaá¹ƒ avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si. `cÄ«varaá¹ƒp
duvidhena vadÄ• mi --- sevitabbampi \Ee III 60/, asevitabbampÄ«â€™ ti --- iti kho panetaá¹ƒ
kiÃ±cetaá¹ƒ paá¹-icca \Se III 164/ vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, sÄ• riputta, cÄ«varaá¹ƒ sevat

abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«paá¹ƒ cÄ«varaá¹ƒ na sevitabb
sÄ• riputta, cÄ«varaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abh
cÄ«varaá¹ƒ sevitabbaá¹ƒ. `cÄ«varaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevita
asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ mayÄ• idametaá¹ƒ paá¹-icca vuttaá¹ƒ. (ya
tathÄ• vitthÄ• retabbaá¹ƒ) evarÅ«po piá¹‡á¸• apÄ• to ... evarÅ«paá¹ƒ senÄ• sanaá¹ƒ ... eva
nigamo ... evarÅ«paá¹ƒ nagaraá¹ƒ ... evarÅ«po janapado.

`` `puggalaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidhena vadÄ• mi --- sevitabbampi, asevitabbampÄ
panetaá¹ƒ vuttaá¹ƒ mayÄ• . kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yathÄ• rÅ«paá¹ƒ, sÄ• riputta, p
akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti evarÅ«po pugg
yathÄ• rÅ«paÃ±ca kho, sÄ• riputta, puggalaá¹ƒ sevato \Be III 106/ akusalÄ• dhammÄ• par
abhivaá¸• á¸• hanti evarÅ«po puggalo sevitabbo. `puggalaá¹ƒpÄ• haá¹ƒ, sÄ• riputta, duvidh
sevitabbampi, asevitabbampÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ mayÄ• idametaá¹ƒ paá¹-ic
kho, sÄ• riputta, mayÄ• \Se III 165/ saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho da

<123> ``sabbepi ce, sÄ• riputta, khattiyÄ• imassa mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá
Ä• jÄ• neyyuá¹ƒ, sabbesÄ• nampissa khattiyÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. s
sÄ• riputta, brÄ• hmaá¹‡Ä• ... pe ... sabbepi ce, sÄ• riputta, vessÄ• ... sabbepi ce, sÄ• ripu
mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• neyyuá¹ƒ, sabbesÄ•
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. sadevakopi ce, sÄ• riputta, loko samÄ• rako sabrahmal
pajÄ• sadevamanussÄ• imassa mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena att
sadevakassapissa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ• hmaá¹‡iyÄ•
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

idamavoca \Ee III 61/ bhagavÄ• . attamano Ä• yasmÄ• sÄ• riputto bhagavato bhÄ• sitaá¹ƒ

sevitabbÄ• sevitabbasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. bahudhÄ• tukasuttaá¹ƒ

<124> evaá¹ƒ \Se III 166/ \Ne III 108/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- `
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``yÄ• ni kÄ• nici, bhikkhave, bhayÄ• ni uppajjanti sabbÄ• ni tÄ• ni bÄ• lato uppajjanti, no pa
upaddavÄ• uppajjanti sabbe te bÄ• lato uppajjanti, no paá¹‡á¸• itato; ye keci upasaggÄ• u
bÄ• lato uppajjanti, no paá¹‡á¸• itato. seyyathÄ• pi, bhikkhave \Be III 107/, naá¸·Ä• gÄ• rÄ•
aggi mutto {aggimukko (Ce Ee) } kÅ«á¹-Ä• gÄ• rÄ• nipi dahati ullittÄ• valittÄ• ni nivÄ• tÄ• ni

pihitavÄ• tapÄ• nÄ• ni; evameva kho, bhikkhave, yÄ• ni kÄ• nici bhayÄ• ni uppajjanti sabbÄ
uppajjanti, no paá¹‡á¸• itato; ye keci upaddavÄ• uppajjanti sabbe te bÄ• lato uppajjanti, no
keci upasaggÄ• uppajjanti sabbe te bÄ• lato uppajjanti, no paá¹‡á¸• itato. iti kho, bhikkhave
bÄ• lo, appaá¹-ibhayo paá¹‡á¸• ito; saupaddavo bÄ• lo, anupaddavo paá¹‡á¸• ito; saupasag
paá¹‡á¸• ito. natthi, bhikkhave, paá¹‡á¸• itato bhayaá¹ƒ, natthi paá¹‡á¸• itato upaddavo, natt
upasaggo. tasmÄ• tiha, bhikkhave, `paá¹‡á¸• itÄ• bhavissÄ• ma vÄ«maá¹ƒsakÄ• â€™ ti ---
sikkhitabbaâ€™â€™ nti.

evaá¹ƒ \Se III 167/ \Ee III 62/ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``ki
bhante, paá¹‡á¸• ito bhikkhu `vÄ«maá¹ƒsakoâ€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti? ``yato
dhÄ• tukusalo ca hoti, Ä• yatanakusalo ca hoti, paá¹-iccasamuppÄ• dakusalo ca hoti, á¹-hÄ
hoti --- ettÄ• vatÄ• kho, Ä• nanda, paá¹‡á¸• ito bhikkhu `vÄ«maá¹ƒsakoâ€™ ti alaá¹ƒ vacan

<125> ``kittÄ• vatÄ• pana, bhante, `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€
\Ne III 109/ kho imÄ• , Ä• nanda, dhÄ• tuyo --- cakkhudhÄ• tu, rÅ«padhÄ• tu, cakkhuviÃ±Ã±
saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu; ghÄ• nadhÄ• tu, gandhadhÄ• tu, ghÄ• naviÃ±Ã±
rasadhÄ• tu, jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu; kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu, kÄ• yav
dhammadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu. imÄ• kho, Ä• nanda, aá¹-á¹-hÄ• rasa dhÄ• t
ettÄ• vatÄ• pi kho, Ä• nanda, `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™

``siyÄ• pana, bhante, aÃ±Ã±opi pariyÄ• yo, yathÄ• `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ
``siyÄ• , Ä• nanda. chayimÄ• , Ä• nanda, dhÄ• tuyo --- pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejo
Ä• kÄ• sadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tu. imÄ• kho, Ä• nanda, cha dhÄ• tuyo yato jÄ• nÄ•
ettÄ• vatÄ• pi kho, Ä• nanda, `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™

``siyÄ• pana, bhante, aÃ±Ã±opi pariyÄ• yo, yathÄ• `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ
``siyÄ• , Ä• nanda. chayimÄ• , Ä• nanda, dhÄ• tuyo --- sukhadhÄ• tu \Se III 168/, dukkhadh
domanassadhÄ• tu, upekkhÄ• dhÄ• tu, avijjÄ• dhÄ• tu. imÄ• kho, Ä• nanda, cha dhÄ• tuyo
ettÄ• vatÄ• pi kho, Ä• nanda, `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™

``siyÄ• pana, bhante, aÃ±Ã±opi pariyÄ• yo, yathÄ• `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ
``siyÄ• , Ä• nanda. chayimÄ• , Ä• nanda, dhÄ• tuyo --- kÄ• madhÄ• tu, nekkhammadhÄ• tu
abyÄ• pÄ• dadhÄ• tu, vihiá¹ƒsÄ• dhÄ• tu \Ee III 63/, avihiá¹ƒsÄ• dhÄ• tu. imÄ• kho, Ä• nan
jÄ• nÄ• ti passati --- ettÄ• vatÄ• pi kho, Ä• nanda, `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ va

``siyÄ• pana, bhante, aÃ±Ã±opi pariyÄ• yo, yathÄ• `dhÄ• tukusalo bhikkhÅ«â€™ ti alaá¹ƒ
``siyÄ• , Ä• nanda. tisso imÄ• , Ä• nanda, dhÄ• tuyo --- kÄ• madhÄ• tu, rÅ«padhÄ• tu, arÅ«
tisso dhÄ• tuyo yato jÄ• nÄ• ti passati --- ettÄ• vatÄ• pi kho, Ä• nanda, `dhÄ• tukusalo bhikk

vacanÄ• yÄ• â€™â€™ ti.

``siyÄ• \Ne III 110/ pana, bhante, aÃ±Ã±opi pariyÄ• yo, yathÄ• `dhÄ• tukusalo bhikkhÅ«â€
vacanÄ• yÄ• â€™â€™ ti? ``siyÄ• , Ä• nanda. dve imÄ• , Ä• nanda, dhÄ• tuyo --- saá¹…kha
imÄ• kho, Ä• nanda, dve dhÄ• tuyo yato jÄ• nÄ• ti passati --- ettÄ• vatÄ• pi kho, Ä• nanda,
ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti.

<126> ``kittÄ• vatÄ• pana, bhante, `Ä• yatanakusalo bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ•
panimÄ• ni, Ä• nanda, ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni --- cakkhuceva \Se III 169/ rÅ«pÄ
ghÄ• naÃ±ca gandhÄ• ca jivhÄ• ca rasÄ• ca kÄ• yo ca phoá¹-á¹-habbÄ• ca mano ca dha
cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni yato jÄ• nÄ• ti passati --- ettÄ• vatÄ• kho, Ä• nanda
bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti.

``kittÄ• vatÄ• \Be III 109/ pana, bhante, `paá¹-iccasamuppÄ• dakusalo bhikkhÅ«â€™ ti ala
ti? ``idhÄ• nanda, bhikkhu evaá¹ƒ pajÄ• nÄ• ti --- `imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• d
imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati, yadidaá¹ƒ --- avijjÄ• pacca
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ
saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• bhavo \Ee III 64/, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá
sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkha
avijjÄ• yatveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±
viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho, nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodh
phassanirodho, phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho, ta
upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodhÄ• jÄ• tinirodho, jÄ
sokaparidevadukkhadomanassÅ«pÄ• yÄ• sÄ• \Se III 170/ nirujjhanti. evametassa kevalass
hotiâ€™. ettÄ• vatÄ• kho, Ä• nanda, `paá¹-iccasamuppÄ• dakusalo bhikkhÅ«â€™ ti alaá¹ƒ

<127> ``kittÄ• vatÄ• pana, bhante, `á¹-hÄ• nÄ• á¹-hÄ• nakusalo bhikkhÅ«â€™ ti alaá¹ƒ va
``idhÄ• nanda, bhikkhu `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno pugg
Katthaci) } saá¹…khÄ• raá¹ƒ niccato upagaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pa
kho etaá¹ƒ vijjati yaá¹ƒ puthujjano kaÃ±ci \Ne III 111/ saá¹…khÄ• raá¹ƒ niccato upagacchey
vijjatÄ«â€™ ti pajÄ• nÄ• ti; `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno p
saá¹…khÄ• raá¹ƒ sukhato upagaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti;
vijjati yaá¹ƒ puthujjano kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagaccheyya, á¹-hÄ• nametaá¹ƒ
pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±c
upagaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti, `á¹-hÄ• naÃ±ca kho etaá¹ƒ
kaÃ±ci dhammaá¹ƒ attato upagaccheyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti.

<128> `` `aá¹-á¹-hÄ• nametaá¹ƒ \Be III 110/ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggal
voropeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijj
mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ•
yaá¹ƒ diá¹-á¹-hisampanno \Ee III 65/ puggalo pitaraá¹ƒ jÄ«vitÄ• voropeyya ... pe ... \Se III 1
jÄ«vitÄ• voropeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `aá¹-á¹-hÄ• nametaá¹ƒ a
diá¹-á¹-hisampanno puggalo duá¹-á¹-hacitto tathÄ• gatassa lohitaá¹ƒ uppÄ• deyya, netaá¹ƒ
ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ puthujjano duá¹-á¹-hacitto tathÄ• gata
uppÄ• deyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavak
diá¹-á¹-hisampanno puggalo saá¹…ghaá¹ƒ bhindeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti
kho etaá¹ƒ vijjati yaá¹ƒ puthujjano saá¹…ghaá¹ƒ bhindeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™
`aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo aÃ±Ã±aá¹ƒ satthÄ•
á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ puthujjano
satthÄ• raá¹ƒ uddiseyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti.

<129> `` `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto
acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca
yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• eko arahaá¹ƒ sammÄ• sambuddho uppajjeyya, á¹-hÄ• nam
pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve rÄ• jÄ
acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca
yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• eko rÄ• jÄ• cakkavattÄ« uppajjeyya, á¹-hÄ• nametaá¹ƒ vijja

<130> `` `aá¹-á¹-hÄ• nametaá¹ƒ \Ne III 112/ anavakÄ• so yaá¹ƒ itthÄ« arahaá¹ƒ assa samm
172/, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá
assa sammÄ• sambuddho, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ• name
rÄ• jÄ• assa cakkavattÄ«, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca
puriso rÄ• jÄ• assa cakkavattÄ«, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ•
yaá¹ƒ itthÄ« sakkattaá¹ƒ kareyya \Ee III 66/ ... mÄ• rattaá¹ƒ kareyya ... brahmattaá¹ƒ kareyy
á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ puriso sakk
kareyya ... mÄ• rattaá¹ƒ kareyya ... brahmattaá¹ƒ kareyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti

<131> `` `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yaduccaritassa iá¹-á¹-ho kanto ma
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ kÄ
aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko nibbatteyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ•
`aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ vacÄ«duccaritassa ... pe ... yaá¹ƒ manoduccarita
manÄ• po vipÄ• ko nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; á¹-hÄ• na
yaá¹ƒ vacÄ«duccaritassa ... pe ... yaá¹ƒ manoduccaritassa aniá¹-á¹-ho akanto amanÄ• po v
á¹-hÄ• nametaá¹ƒ vijjatÄ«ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yas
akanto amanÄ• po vipÄ• ko nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `

vijjati yaá¹ƒ kÄ• yasucaritassa \Se III 173/ iá¹-á¹-ho kanto manÄ• po vipÄ• ko nibbatteyya, á
vijjatÄ«â€™ ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ vacÄ«sucaritassa ...
manosucaritassa aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ
pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ vacÄ«sucaritassa ... pe ... yaá¹ƒ manos
kanto manÄ• po vipÄ• ko nibbatteyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti.

`` `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yaduccaritasamaá¹…gÄ« taá¹ƒnidÄ• nÄ•
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«
`á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ kÄ• yaduccaritasamaá¹…gÄ« \Ee III 67/ taá¹ƒnidÄ•
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, á¹
ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so \Ne III 113/ yaá¹ƒ vacÄ«duccaritasamaá
manoduccaritasamaá¹…gÄ« taá¹ƒnidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ mar
upapajjeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ v
vacÄ«duccaritasamaá¹…gÄ« ... pe ... yaá¹ƒ manoduccaritasamaá¹…gÄ« taá¹ƒnidÄ• nÄ• ta
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, á¹-hÄ• nan
pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yasucaritasamaá¹…gÄ« taá¹ƒn
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ \Be III 112/ vinipÄ• taá¹ƒ nirayaá¹ƒ upa
á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ kÄ• yasuca
taá¹ƒnidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ \Se III 174/
upapajjeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti. `aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ
vacÄ«sucaritasamaá¹…gÄ« ... pe ... yaá¹ƒ manosucaritasamaá¹…gÄ« taá¹ƒnidÄ• nÄ• tapp
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, netaá¹ƒ á¹-
pajÄ• nÄ• ti; `á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ vacÄ«sucaritasamaá¹…gÄ« ... pe ... ya
manosucaritasamaá¹…gÄ« taá¹ƒnidÄ• nÄ• tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ mara
upapajjeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™ ti pajÄ• nÄ• ti. ettÄ• vatÄ• kho, Ä• nanda, `á¹-
bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti.

<132> evaá¹ƒ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bha
konÄ• mo ayaá¹ƒ, bhante, dhammapariyÄ• yoâ€™â€™ ti? ``tasmÄ• tiha tvaá¹ƒ, Ä• nanda,
`bahudhÄ• tukoâ€™ tipi naá¹ƒ dhÄ• rehi, `catuparivaá¹-á¹-oâ€™ tipi naá¹ƒ dhÄ• rehi, `dham
dhÄ• rehi, `amatadundubhÄ«â€™ tipi {dudrabhÄ«tipi (Katthaci) } naá¹ƒ dhÄ• rehi, `anuttaro
tipi naá¹ƒ dhÄ• rehÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

bahudhÄ• tukasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. isigilisuttaá¹ƒ

<133> evaá¹ƒ \Se III 175/ \Ne III 114/ \Ee III 68/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ
viharati isigilismiá¹ƒ pabbate. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``passatha no tumhe, bhikkhave, etaá¹ƒ vebhÄ• raá¹ƒ pabbataâ€™â€™ nti? ``evaá¹ƒ, bhan
bhikkhave, vebhÄ• rassa pabbatassa aÃ±Ã±Ä• va samaÃ±Ã±Ä• ahosi aÃ±Ã±Ä• paÃ±Ã±a

``passatha \Be III 113/ no tumhe, bhikkhave, etaá¹ƒ paá¹‡á¸• avaá¹ƒ pabbataâ€™â€™ nti?
``etassapi kho, bhikkhave, paá¹‡á¸• avassa pabbatassa aÃ±Ã±Ä• va samaÃ±Ã±Ä• ahosi a

``passatha no tumhe, bhikkhave, etaá¹ƒ vepullaá¹ƒ pabbataâ€™â€™ nti? ``evaá¹ƒ, bhantea
bhikkhave, vepullassa pabbatassa aÃ±Ã±Ä• va samaÃ±Ã±Ä• ahosi aÃ±Ã±Ä• paÃ±Ã±attiâ

``passatha no tumhe, bhikkhave, etaá¹ƒ gijjhakÅ«á¹-aá¹ƒ pabbataâ€™â€™ nti? ``evaá¹ƒ, bh
kho, bhikkhave, gijjhakÅ«á¹-assa pabbatassa aÃ±Ã±Ä• va samaÃ±Ã±Ä• ahosi aÃ±Ã±Ä• p

``passatha no tumhe, bhikkhave, imaá¹ƒ isigiliá¹ƒ pabbataâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€
pana, bhikkhave, isigilissa pabbatassa esÄ• va samaÃ±Ã±Ä• ahosi esÄ• paÃ±Ã±attiâ€™â

``bhÅ«tapubbaá¹ƒ, bhikkhave, paÃ±ca paccekabuddhasatÄ• ni imasmiá¹ƒ isigilismiá¹ƒ pab
ahesuá¹ƒ. te imaá¹ƒ pabbataá¹ƒ pavisantÄ• dissanti \Se III 176/, paviá¹-á¹-hÄ• na dissanti.
disvÄ• evamÄ• haá¹ƒsu --- `ayaá¹ƒ pabbato ime isÄ« {isayo (Katthaci) } gilatÄ«â€™ ti; `isig
samaÃ±Ã±Ä• udapÄ• di. Ä• cikkhissÄ• mi {acikkhissÄ• mi vo (Katthaci) }, bhikkhave, pacce
kittayissÄ• mi, bhikkhave, paccekabuddhÄ• naá¹ƒ nÄ• mÄ• ni; desessÄ• mi, bhikkhave \Ee
nÄ• mÄ• ni \Ne III 115/. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<134> ``ariá¹-á¹-ho nÄ• ma, bhikkhave, paccekasambuddho {paccekabuddho (Katthaci Ce
isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; upariá¹-á¹-ho nÄ• ma, bhikkhave, paccekasambu
isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; tagarasikhÄ« {taggarasikhÄ« (Katthaci) } nÄ• ma,
paccekasambuddho imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; yasassÄ« nÄ• ma
paccekasambuddho imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; sudassano nÄ• m
paccekasambuddho imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; piyadassÄ« nÄ• n
paccekasambuddho \Be III 114/ imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; gandh
paccekasambuddho imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; piá¹‡á¸• olo nÄ• n
paccekasambuddho imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; upÄ• sabho nÄ• n
paccekasambuddho imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; nÄ«to nÄ• ma, bh

imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; tatho nÄ• ma, bhikkhave, paccekasam
imasmiá¹ƒ isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi, sutavÄ• nÄ• ma, bhikkhave, paccekas
isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi; bhÄ• vitatto nÄ• ma, bhikkhave, paccekasambudd
isigilismiá¹ƒ pabbate ciranivÄ• sÄ« ahosi.

<135> á¹• 21 ``ye sattasÄ• rÄ• anÄ«ghÄ• nirÄ• sÄ• ,

paccekamevajjhagamaá¹ƒsu bodhiá¹ƒ {paccekamevajjhagamuá¹ƒ subodhiá¹ƒ (Ce Se Ke Ee

tesaá¹ƒ visallÄ• na naruttamÄ• naá¹ƒ,

nÄ• mÄ• ni me kittayato suá¹‡Ä• tha ||

``ariá¹-á¹-ho upariá¹-á¹-ho tagarasikhÄ« yasassÄ«,

sudassano piyadassÄ« ca susambuddho {buddho (Ce Se Ke Ee) }.

gandhÄ• ro piá¹‡á¸• olo upÄ• sabho ca,

nÄ«to tatho sutavÄ• bhÄ• vitatto ||

``sumbho \Ne III 116/ \Ee III 70/ subho matulo {methulo (Ce Se Ke Ee) } aá¹-á¹-hamo ca,

athassumegho {aá¹-á¹-hasumedho (Katthaci) } anÄ«gho sudÄ• á¹-ho.

paccekabuddhÄ• bhavanettikhÄ«á¹‡Ä• ,

hiá¹…gÅ« ca hiá¹…go ca mahÄ• nubhÄ• vÄ• ||

``dve jÄ• lino munino aá¹-á¹-hako ca,

atha kosallo buddho atho subÄ• hu.

upanemiso nemiso santacitto,

sacco tatho virajo paá¹‡á¸• ito ca ||

``kÄ• á¸·Å«pakÄ• á¸·Ä• \Se III 178/ \Be III 115/ vijito jito ca,

aá¹…go ca paá¹…go ca guttijito ca.

passi jahi upadhidukkhamÅ«laá¹ƒ {passÄ« jahÄ« upadhiá¹ƒ dukkhamÅ«laá¹ƒ (Ce Se Ke Ee

aparÄ• jito mÄ• rabalaá¹ƒ ajesi ||

``satthÄ• pavattÄ• sarabhaá¹…go lomahaá¹ƒso,

uccaá¹…gamÄ• yo asito anÄ• savo.

manomayo mÄ• nacchido ca bandhumÄ• ,

tadÄ• dhimutto vimalo ca ketumÄ• ||

``ketumbharÄ• go ca mÄ• taá¹…go ariyo,

athaccuto accutagÄ• mabyÄ• mako.

sumaá¹…galo dabbilo supatiá¹-á¹-hito,

asayho khemÄ• bhirato ca sorato ||

``durannayo saá¹…gho athopi ujjayo,

aparo muni sayho anomanikkamo.

Ä• nando \Ne III 117/ nando upanando dvÄ• dasa,

bhÄ• radvÄ• jo antimadehadhÄ• rÄ« {antimadehadhÄ• ri (Ce) } ||

``bodhi mahÄ• nÄ• mo athopi uttaro,

kesÄ« sikhÄ« sundaro dvÄ• rabhÄ• jo.

tissÅ«patissÄ• \Se III 179/ bhavabandhanacchidÄ• ,

upasikhi taá¹‡hacchido ca sikhari {upasÄ«darÄ« taá¹‡hacchido ca sÄ«darÄ« (Ce Se Ke Ee)

``buddho ahu maá¹…galo vÄ«tarÄ• go,

usabhacchidÄ• jÄ• liniá¹ƒ dukkhamÅ«laá¹ƒ.

santaá¹ƒ padaá¹ƒ ajjhagamopanÄ«to,

uposatho sundaro saccanÄ• mo ||

``jeto jayanto padumo uppalo ca,

padumuttaro rakkhito pabbato ca.

mÄ• natthaddho \Ee III 71/ sobhito vÄ«tarÄ• go,

kaá¹‡ho ca buddho suvimuttacitto ||

``ete \Be III 116/ ca aÃ±Ã±e ca mahÄ• nubhÄ• vÄ• ,

paccekabuddhÄ• bhavanettikhÄ«á¹‡Ä• .

te sabbasaá¹…gÄ• tigate mahesÄ«,

parinibbute vandatha appameyyeâ€™â€™ ti ||

isigilisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• cattÄ• rÄ«sakasuttaá¹ƒ

<136> evaá¹ƒ \Se III 180/ \Ne III 118/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``ar
sammÄ• samÄ• dhiá¹ƒ desessÄ• mi saupanisaá¹ƒ saparikkhÄ• raá¹ƒ. taá¹ƒ suá¹‡Ä• tha, sÄ
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
---

``katamo ca, bhikkhave, ariyo sammÄ• samÄ• dhi saupaniso saparikkhÄ• ro? seyyathidaá¹
sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ•

imehi sattahaá¹…gehi cittassa ekaggatÄ• parikkhatÄ• --- ayaá¹ƒ vuccati, bhikkhave, ariyo
saupaniso itipi, saparikkhÄ• ro itipi. tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• h
bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti? micchÄ• diá¹-á¹-hiá¹ƒ `micchÄ• diá¹-
sammÄ• diá¹-á¹-hiá¹ƒ `sammÄ• diá¹-á¹-hÄ«â€™ ti pajÄ• nÄ• ti --- sÄ• ssa hoti sammÄ• diá

``katamÄ• ca, bhikkhave, micchÄ• diá¹-á¹-hi? `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi h
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi \Se III 181/ ayaá¹ƒ loko, n
mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi \Ee III 72/ loke samaá¹‡abrÄ• hm
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
ayaá¹ƒ, bhikkhave, micchÄ• diá¹-á¹-hi.

``katamÄ• \Be III 117/ ca, bhikkhave, sammÄ• diá¹-á¹-hi? sammÄ• diá¹-á¹-hiá¹ƒpahaá¹ƒ {s
(Katthaci) evaá¹ƒ sammÄ• saá¹…kappaá¹ƒpahaá¹ƒkyÄ• dÄ«supi}, bhikkhave, dvÄ• yaá¹ƒ {
á¹-Ä«kÄ• oloketabbÄ• } vadÄ• mi --- atthi, bhikkhave, sammÄ• diá¹-á¹-hi sÄ• savÄ• puÃ±Ã
atthi, bhikkhave, sammÄ• diá¹-á¹-hi ariyÄ• anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ• . katam
sammÄ• diá¹-á¹-hi sÄ• savÄ• puÃ±Ã±abhÄ• giyÄ• upadhivepakkÄ• \Ne III 119/? `atthi din
atthi hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ l
atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• s
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
ayaá¹ƒ, bhikkhave, sammÄ• diá¹-á¹-hi sÄ• savÄ• puÃ±Ã±abhÄ• giyÄ• upadhivepakkÄ• .

``katamÄ• ca, bhikkhave, sammÄ• diá¹-á¹-hi ariyÄ• anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ
ariyacittassa anÄ• savacittassa ariyamaggasamaá¹…gino ariyamaggaá¹ƒ bhÄ• vayato paÃ±
paÃ±Ã±Ä• balaá¹ƒ dhammavicayasambojjhaá¹…go sammÄ• diá¹-á¹-hi maggaá¹…gaá¹ƒ {m
vuccati, bhikkhave, sammÄ• diá¹-á¹-hi ariyÄ• anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ• . so m
pahÄ• nÄ• ya \Se III 182/ vÄ• yamati, sammÄ• diá¹-á¹-hiyÄ• , upasampadÄ• ya, svÄ• ssa {s
sammÄ• vÄ• yÄ• mo. so sato micchÄ• diá¹-á¹-hiá¹ƒ pajahati, sato sammÄ• diá¹-á¹-hiá¹ƒ up
{sÄ• yaá¹ƒ (Katthaci) } hoti sammÄ• sati. itiyime {itime (Ce), itissime (Se Ke Ee) } tayo dham
sammÄ• diá¹-á¹-hiá¹ƒ anuparidhÄ• vanti anuparivattanti, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-
sammÄ• sati.

<137> ``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave,
pubbaá¹…gamÄ• hoti? micchÄ• saá¹…kappaá¹ƒ `micchÄ• saá¹…kappoâ€™ ti pajÄ• nÄ• t
`sammÄ• saá¹…kappoâ€™ ti pajÄ• nÄ• ti, sÄ• ssa hoti sammÄ• diá¹-á¹-hi \Ee III 73/.

``katamo ca, bhikkhave, micchÄ• saá¹…kappo? kÄ• masaá¹…kappo, byÄ• pÄ• dasaá¹…ka
ayaá¹ƒ, bhikkhave, micchÄ• saá¹…kappo.

``katamo ca, bhikkhave, sammÄ• saá¹…kappo? sammÄ• saá¹…kappaá¹ƒpahaá¹ƒ, bhikkha
bhikkhave, sammÄ• saá¹…kappo sÄ• savo puÃ±Ã±abhÄ• giyo upadhivepakko; atthi, bhikkh
anÄ• savo lokuttaro maggaá¹…go. katamo ca, bhikkhave, sammÄ• saá¹…kappo sÄ• savo p
upadhivepakko? nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá¹…kappo, avihiá¹ƒsÄ• saá¹…k
sammÄ• saá¹…kappo sÄ• savo puÃ±Ã±abhÄ• giyo upadhivepakkoâ€™â€™ â€™.

``katamo \Ne III 120/ ca, bhikkhave, sammÄ• saá¹…kappo ariyo anÄ• savo lokuttaro \Se III
kho, bhikkhave, ariyacittassa anÄ• savacittassa ariyamaggasamaá¹…gino ariyamaggaá¹ƒ b
saá¹…kappo appanÄ• byappanÄ• cetaso abhiniropanÄ• vacÄ«saá¹…khÄ• ro --- ayaá¹ƒ, l
ariyo anÄ• savo lokuttaro maggaá¹…go. so micchÄ• saá¹…kappassa pahÄ• nÄ• ya vÄ• yam
upasampadÄ• ya, svÄ• ssa hoti sammÄ• vÄ• yÄ• mo. so sato micchÄ• saá¹…kappaá¹ƒ paj
upasampajja viharati; sÄ• ssa hoti sammÄ• sati. itiyime tayo dhammÄ• sammÄ• saá¹…kap
anuparivattanti, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• vÄ• yÄ• mo, sammÄ• sati.

<138> ``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave,
pubbaá¹…gamÄ• hoti? micchÄ• vÄ• caá¹ƒ `micchÄ• vÄ• cÄ• â€™ ti pajÄ• nÄ• ti, sammÄ•
pajÄ• nÄ• ti; sÄ• ssa hoti sammÄ• diá¹-á¹-hi. katamÄ• ca, bhikkhave, micchÄ• vÄ• cÄ• ? m
pharusÄ• vÄ• cÄ• , samphappalÄ• po --- ayaá¹ƒ, bhikkhave, micchÄ• vÄ• cÄ• . katamÄ• c
sammÄ• vÄ• caá¹ƒpahaá¹ƒ, bhikkhave, dvÄ• yaá¹ƒ vadÄ• mi --- atthi, bhikkhave, sammÄ• v
puÃ±Ã±abhÄ• giyÄ• upadhivepakkÄ• ; atthi, bhikkhave \Ee III 74/, sammÄ• vÄ• cÄ• ariyÄ•
maggaá¹…gÄ• . katamÄ• \Se III 184/ ca, bhikkhave, sammÄ• vÄ• cÄ• sÄ• savÄ• puÃ±Ã±
musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä«, pharusÄ• ya vÄ• cÄ
veramaá¹‡Ä« --- ayaá¹ƒ, bhikkhave, sammÄ• vÄ• cÄ• sÄ• savÄ• puÃ±Ã±abhÄ• giyÄ• upa
bhikkhave, sammÄ• vÄ• cÄ• ariyÄ• anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ• ? yÄ• kho, bh
anÄ• savacittassa ariyamaggasamaá¹…gino ariyamaggaá¹ƒ bhÄ• vayato catÅ«hi vacÄ«duc
paá¹-ivirati veramaá¹‡Ä« --- ayaá¹ƒ, bhikkhave, sammÄ• vÄ• cÄ• ariyÄ• anÄ• savÄ• lokut
micchÄ• vÄ• cÄ• ya pahÄ• nÄ• ya vÄ• yamati, sammÄ• vÄ• cÄ• ya upasampadÄ• ya; svÄ•
micchÄ• vÄ• caá¹ƒ pajahati, sato sammÄ• vÄ• caá¹ƒ upasampajja viharati; sÄ• ssa hoti \Be
itiyime tayo dhammÄ• sammÄ• vÄ• caá¹ƒ anuparidhÄ• vanti anuparivattanti, seyyathidaá¹ƒ
sammÄ• vÄ• yÄ• mo, sammÄ• sati.

<139> ``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave,
pubbaá¹…gamÄ• hoti? micchÄ• kammantaá¹ƒ `micchÄ• kammantoâ€™ ti pajÄ• nÄ• ti, sam
ti pajÄ• nÄ• ti \Ne III 121/; sÄ• ssa hoti sammÄ• diá¹-á¹-hi. katamo ca, bhikkhave, micchÄ• k
pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• ro --- ayaá¹ƒ, bhikkhave, mic
bhikkhave, sammÄ• kammanto? sammÄ• kammantaá¹ƒpahaá¹ƒ, bhikkhave \Se III 185/, dv
bhikkhave, sammÄ• kammanto sÄ• savo puÃ±Ã±abhÄ• giyo upadhivepakko; atthi, bhikkhav
anÄ• savo lokuttaro maggaá¹…go. katamo ca, bhikkhave, sammÄ• kammanto sÄ• savo pu

pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«, kÄ• mesumicchÄ• cÄ•
bhikkhave, sammÄ• kammanto sÄ• savo puÃ±Ã±abhÄ• giyo upadhivepakko. katamo ca, bh
anÄ• savo lokuttaro maggaá¹…go? yÄ• kho, bhikkhave, ariyacittassa anÄ• savacittassa ari
ariyamaggaá¹ƒ bhÄ• vayato tÄ«hi kÄ• yaduccaritehi Ä• rati virati paá¹-ivirati veramaá¹‡Ä« --
sammÄ• kammanto ariyo \Ee III 75/ anÄ• savo lokuttaro maggaá¹…go. so micchÄ• kamma
sammÄ• kammantassa upasampadÄ• ya; svÄ• ssa hoti sammÄ• vÄ• yÄ• mo. so sato micc
sammÄ• kammantaá¹ƒ upasampajja viharati; sÄ• ssa hoti sammÄ• sati. itiyime tayo dhamm
anuparidhÄ• vanti anuparivattanti, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• vÄ• yÄ• m

<140> ``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave,
pubbaá¹…gamÄ• hoti? micchÄ• Ä• jÄ«vaá¹ƒ `micchÄ• Ä• jÄ«voâ€™ ti pajÄ• nÄ• ti, samm
pajÄ• nÄ• ti; sÄ• ssa \Se III 186/ hoti sammÄ• diá¹-á¹-hi. katamo ca, bhikkhave, micchÄ• Ä•
nemittikatÄ• , nippesikatÄ• , lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• {nijigiá¹ƒ sanatÄ• (Ce S
bhikkhave, micchÄ• Ä• jÄ«vo. katamo ca, bhikkhave, sammÄ• Ä• jÄ«vo? sammÄ• Ä• jÄ«va
120/, dvÄ• yaá¹ƒ vadÄ• mi --- atthi, bhikkhave, sammÄ• Ä• jÄ«vo sÄ• savo puÃ±Ã±abhÄ• g
bhikkhave, sammÄ• Ä• jÄ«vo ariyo anÄ• savo lokuttaro maggaá¹…go. katamo ca, bhikkhav
puÃ±Ã±abhÄ• giyo upadhivepakko? idha, bhikkhave, ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ p
jÄ«vikaá¹ƒ kappeti --- ayaá¹ƒ, bhikkhave, sammÄ• Ä• jÄ«vo sÄ• savo puÃ±Ã±abhÄ• giyo up
bhikkhave, sammÄ• Ä• jÄ«vo ariyo anÄ• savo lokuttaro maggaá¹…go? yÄ• kho, bhikkhave
anÄ• savacittassa ariyamaggasamaá¹…gino ariyamaggaá¹ƒ bhÄ• vayato micchÄ• Ä• jÄ«vÄ
veramaá¹‡Ä« --- ayaá¹ƒ, bhikkhave, sammÄ• Ä• jÄ«vo ariyo anÄ• savo lokuttaro maggaá¹…
pahÄ• nÄ• ya vÄ• yamati, sammÄ• Ä• jÄ«vassa upasampadÄ• ya \Ne III 122/; svÄ• ssa ho
micchÄ• Ä• jÄ«vaá¹ƒ pajahati, sato sammÄ• Ä• jÄ«vaá¹ƒ upasampajja viharati; sÄ• ssa hot
dhammÄ• sammÄ• Ä• jÄ«vaá¹ƒ anuparidhÄ• vanti \Se III 187/ anuparivattanti, seyyathidaá
sammÄ• vÄ• yÄ• mo, sammÄ• sati.

<141> ``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave,
pubbaá¹…gamÄ• hoti? sammÄ• diá¹-á¹-hiss \Ee III 76/, bhikkhave, sammÄ• saá¹…kappo p
sammÄ• vÄ• cÄ• pahoti, sammÄ• vÄ• cassa sammÄ• kammanto pahoti, sammÄ• kamma
sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• mo pahoti, sammÄ• vÄ• yÄ• massa sammÄ• sati p
pahoti, sammÄ• samÄ• dhissa sammÄ• Ã±Ä• á¹‡aá¹ƒ pahoti, sammÄ• Ã±Ä• á¹‡assa sam
bhikkhave, aá¹-á¹-haá¹…gasamannÄ• gato sekkho {aá¹-á¹-haá¹…gasamannÄ• gatÄ• sekh
aá¹-á¹-haá¹…gasamannÄ• gato sekho pÄ• á¹-ipado (Ee Katthaci) ( ) natthi Ce Se Ke Ee pot
dasaá¹…gasamannÄ• gato arahÄ• hoti. (tatrapi sammÄ• Ã±Ä• á¹‡ena aneke pÄ• pakÄ• a
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti).

<142> ``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave,
pubbaá¹…gamÄ• hoti? sammÄ• diá¹-á¹-hissa, bhikkhave, micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä•

micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te \Be III
honti. sammÄ• diá¹-á¹-hipaccayÄ• aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ g
bhikkhave, micchÄ• saá¹…kappo nijjiá¹‡á¹‡o hoti ... pe ... sammÄ• vÄ• cassa, bhikkhave, m
nijjiá¹‡á¹‡Ä• hoti ... sammÄ• kammantassa, bhikkhave, micchÄ• kammanto nijjiá¹‡á¹‡o hot
bhikkhave, micchÄ• Ä• jÄ«vo nijjiá¹‡á¹‡o hoti ... sammÄ• vÄ• yÄ• massa \Ee III 77/, bhikkha
micchÄ• vÄ• yÄ• mo nijjiá¹‡á¹‡o hoti ... sammÄ• satissa, bhikkhave, micchÄ• sati nijjiá¹‡á¹‡
sammÄ• samÄ• dhissa, bhikkhave, micchÄ• samÄ• dhi nijjiá¹‡á¹‡o hoti ... sammÄ• Ã±Ä• á
micchÄ• Ã±Ä• á¹‡aá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti ... sammÄ• vimuttassa, bhikkhave, micchÄ• vimu
ca micchÄ• vimuttipaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti te cassa
sammÄ• vimuttipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gaccha

``iti kho, bhikkhave, vÄ«sati kusalapakkhÄ• , vÄ«sati akusalapakkhÄ• --- mahÄ• cattÄ• rÄ«
dhammapariyÄ• yo pavattito appaá¹-ivattiyo samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena
vÄ• kenaci vÄ• lokasmiá¹ƒ.

<143> ``yo hi koci, bhikkhave, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• imaá¹ƒ mahÄ• cattÄ• rÄ«
garahitabbaá¹ƒ paá¹-ikkositabbaá¹ƒ maÃ±Ã±eyya tassa diá¹-á¹-heva dhamme dasasahadha
gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchanti --- sammÄ• diá¹-á¹-hiá¹ƒ ce bhavaá¹ƒ garahati, ye
samaá¹‡abrÄ• hmaá¹‡Ä• te bhoto pujjÄ• , te bhoto pÄ• saá¹ƒsÄ• ; sammÄ• saá¹…kappaá
78/, ye ca micchÄ• saá¹…kappÄ• samaá¹‡abrÄ• hmaá¹‡Ä• te bhoto pujjÄ• , te bhoto pÄ•
bhavaá¹ƒ garahati ... pe ... sammÄ• kammantaá¹ƒ ce bhavaá¹ƒ garahati ... sammÄ• Ä• jÄ«v
... sammÄ• vÄ• yÄ• maá¹ƒ ce bhavaá¹ƒ garahati ... sammÄ• satiá¹ƒ ce bhavaá¹ƒ garahati ..
bhavaá¹ƒ garahati ... sammÄ• Ã±Ä• á¹‡aá¹ƒ ce bhavaá¹ƒ garahati \Se III 189/ ... sammÄ• v
garahati, ye ca micchÄ• vimuttÄ« samaá¹‡abrÄ• hmaá¹‡Ä• te bhoto pujjÄ• , te bhoto pÄ• s
bhikkhave, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• imaá¹ƒ mahÄ• cattÄ• rÄ«sakaá¹ƒ dhammapa
paá¹-ikkositabbaá¹ƒ maÃ±Ã±eyya tassa diá¹-á¹-heva dhamme ime dasasahadhammikÄ• vÄ
á¹-hÄ• naá¹ƒ Ä• gacchanti. yepi te, bhikkhave, ahesuá¹ƒ okkalÄ• vassabhaÃ±Ã±Ä• {vayab
III 62; AN a IV 30 passitabbaá¹ƒ} ahetuvÄ• dÄ• akiriyavÄ• dÄ• natthikavÄ• dÄ• tepi mahÄ
dhammapariyÄ• yaá¹ƒ na garahitabbaá¹ƒ \Be III 122/ napaá¹-ikkositabbaá¹ƒ amaÃ±Ã±iá¹ƒs
(Katthaci) }. taá¹ƒ kissa hetu? nindÄ• byÄ• rosaupÄ• rambhabhayÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• cattÄ• rÄ«sakasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. Ä• nÄ• pÄ• nassatisuttaá¹ƒ

<144> evaá¹ƒ \Se III 190/ \Ne III 124/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt

pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de sambahulehi abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehi
Ä• yasmatÄ• ca sÄ• riputtena Ä• yasmatÄ• ca mahÄ• moggallÄ• nena {mahÄ• moggalÄ•
mahÄ• kassapena Ä• yasmatÄ• ca mahÄ• kaccÄ• yanena Ä• yasmatÄ• ca mahÄ• koá¹-á
Ä• yasmatÄ• ca mahÄ• cundena Ä• yasmatÄ• ca anuruddhena \Ee III 79/ Ä• yasmatÄ• c
Ä• nandena, aÃ±Ã±ehi ca abhiÃ±Ã±Ä• tehi abhiÃ±Ã±Ä• tehi therehi sÄ• vakehi saddhiá¹ƒ.

tena kho pana samayena therÄ• bhikkhÅ« nave bhikkhÅ« ovadanti anusÄ• santi. appekac
bhikkhÅ« ovadanti anusÄ• santi, appekacce therÄ• bhikkhÅ« vÄ«sampi bhikkhÅ« ovadanti
therÄ• bhikkhÅ« tiá¹ƒsampi bhikkhÅ« ovadanti anusÄ• santi, appekacce therÄ• bhikkhÅ« o
ovadanti anusÄ• santi. te ca navÄ• bhikkhÅ« therehi bhikkhÅ«hi ovadiyamÄ• nÄ• anusÄ•
pubbenÄ• paraá¹ƒ visesaá¹ƒ jÄ• nanti {pajÄ• nanti (Se Ke), saÃ±jÄ• nanti (Katthaci) }.

<145> tena kho pana samayena bhagavÄ• tadahuposathe pannarase pavÄ• raá¹‡Ä• ya p
rattiyÄ• bhikkhusaá¹…ghaparivuto abbhokÄ• se nisinno hoti. atha kho bhagavÄ• tuá¹‡hÄ«
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• \Se III 191/ bhikkhÅ« Ä• mantesi -
bhikkhave, imÄ• ya paá¹-ipadÄ• ya; Ä• raddhacittosmi, bhikkhave, imÄ• ya paá¹-ipadÄ• ya.
bhiyyosomattÄ• ya vÄ«riyaá¹ƒ Ä• rabhatha appattassa pattiyÄ• , anadhigatassa adhigamÄ•
asacchikatassa sacchikiriyÄ• ya. idhevÄ• haá¹ƒ sÄ• vatthiyaá¹ƒ komudiá¹ƒ cÄ• tumÄ• siniá
assosuá¹ƒ kho jÄ• napadÄ• bhikkhÅ« --- ``bhagavÄ• kira tattheva sÄ• vatthiyaá¹ƒ komudiá
Ä• gamessatÄ«â€™â€™ ti. te jÄ• napadÄ• bhikkhÅ« sÄ• vatthiá¹ƒ {sÄ• vatthiyaá¹ƒ (Se Ke
bhagavantaá¹ƒ dassanÄ• ya. te ca kho therÄ• bhikkhÅ« bhiyyosomattÄ• ya nave bhikkhÅ«
appekacce therÄ• bhikkhÅ« dasapi bhikkhÅ« ovadanti anusÄ• santi, appekacce therÄ• bh
ovadanti anusÄ• santi \Ne III 125/, appekacce therÄ• bhikkhÅ« tiá¹ƒsampi bhikkhÅ« ovada
appekacce therÄ• bhikkhÅ« cattÄ• rÄ«sampi bhikkhÅ« ovadanti anusÄ• santi. te ca navÄ•
bhikkhÅ«hi ovadiyamÄ• nÄ• anusÄ• siyamÄ• nÄ• uá¸·Ä• raá¹ƒ \Ee III 80/ pubbenÄ• paraá

<146> tena kho pana samayena bhagavÄ• tadahuposathe pannarase komudiyÄ• cÄ• tum
puá¹‡á¹‡amÄ• ya rattiyÄ• bhikkhusaá¹…ghaparivuto abbhokÄ• se nisinno hoti. atha kho bh
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhikkhÅ« Ä• mantesi --- ``apalÄ• p
parisÄ• ; nippalÄ• pÄ• yaá¹ƒ, bhikkhave, parisÄ• ; suddhÄ• sÄ• re {suddhasÄ• re patiá¹-á¹
patiá¹-á¹-hitÄ• . tathÄ• rÅ«po ayaá¹ƒ, bhikkhave, bhikkhusaá¹…gho; tathÄ• rÅ«pÄ• ayaá¹ƒ,
yathÄ• rÅ«pÄ• \Se III 192/ parisÄ• Ä• huneyyÄ• pÄ• huneyyÄ• dakkhiá¹‡eyyÄ• aÃ±jalik
puÃ±Ã±akkhettaá¹ƒ lokassa. tathÄ• rÅ«po ayaá¹ƒ, bhikkhave, bhikkhusaá¹…gho; tathÄ• rÅ«
parisÄ• yathÄ• rÅ«pÄ• ya parisÄ• ya appaá¹ƒ dinnaá¹ƒ bahu hoti, bahu dinnaá¹ƒ bahutara
bhikkhave, bhikkhusaá¹…gho; tathÄ• rÅ«pÄ• ayaá¹ƒ, bhikkhave, parisÄ• yathÄ• rÅ«pÄ• p
lokassa. tathÄ• rÅ«po ayaá¹ƒ, bhikkhave, bhikkhusaá¹…gho; tathÄ• rÅ«pÄ• ayaá¹ƒ, bhikkh
yathÄ• rÅ«paá¹ƒ parisaá¹ƒ alaá¹ƒ yojanagaá¹‡anÄ• ni dassanÄ• ya gantuá¹ƒ puá¹-osenÄ• p
tathÄ• rÅ«po ayaá¹ƒ bhikkhave bhikkhusaá¹ƒgho, tathÄ• rÅ«pÄ• ayaá¹ƒ parisÄ• (Ce Ee K

<147> ``santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe arahanto khÄ«á¹‡Ä• sav
katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ•
evarÅ«pÄ• pi, bhikkhave, santi bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe \Be III 124/. santi, bh
imasmiá¹ƒ bhikkhusaá¹…ghe paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• --- evarÅ«pÄ• pi, bhikkhave, santi bhikl
bhikkhusaá¹…ghe. santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe tiá¹‡á¹‡aá¹ƒ sa
parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino sakideva {sakiá¹ƒ deva
Ä• gantvÄ• dukkhassantaá¹ƒ \Ee III 81/ karissanti --- evarÅ«pÄ• pi, bhikkhave, santi bhikkh
bhikkhusaá¹…ghe \Se III 193/. santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe tiá¹
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhip
bhikkhave, santi bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe.

``santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ•
bhÄ• vanÄ• nuyogamanuyuttÄ• viharanti \Ne III 126/ --- evarÅ«pÄ• pi, bhikkhave, santi bhi
bhikkhusaá¹…ghe. santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe catunnaá¹ƒ sa
bhÄ• vanÄ• nuyogamanuyuttÄ• viharanti ... pe ... catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ ... paÃ±c
paÃ±cannaá¹ƒ balÄ• naá¹ƒ ... sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ... ariyassa aá¹-á¹-haá¹…gi
bhÄ• vanÄ• nuyogamanuyuttÄ• viharanti --- evarÅ«pÄ• pi, bhikkhave, santi bhikkhÅ« imas
santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe mettÄ• bhÄ• vanÄ• nuyogamanuy
karuá¹‡Ä• bhÄ• vanÄ• nuyogamanuyuttÄ• \Ee III 82/ viharanti ... muditÄ• bhÄ• vanÄ• nuyo
upekkhÄ• bhÄ• vanÄ• nuyogamanuyuttÄ• viharanti ... asubhabhÄ• vanÄ• nuyogamanuyut
aniccasaÃ±Ã±Ä• bhÄ• vanÄ• nuyogamanuyuttÄ• viharanti --- evarÅ«pÄ• pi, bhikkhave, sa
bhikkhusaá¹…ghe. santi, bhikkhave, bhikkhÅ« imasmiá¹ƒ bhikkhusaá¹…ghe Ä• nÄ• pÄ• na
viharanti. Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti ma
Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• cattÄ• ro satipaá¹-á¹-hÄ• ne pari
satipaá¹-á¹-hÄ• nÄ• \Se III 194/ bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti.
bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«renti.

<148> ``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati kathaá¹ƒ bahulÄ«katÄ• m
mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• su
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ \Be III 125/ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiâ
satova assasati satova {sato (Ce Se Ke Ee) } passasati.

``dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, dÄ«ghaá¹ƒ vÄ•
passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; rassaá¹ƒ vÄ• assasanto `rassaá¹ƒ assasÄ• mÄ«â€™ ti
passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« as
`sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ kÄ• ya

assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ

`` `pÄ«tipaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati, `pÄ«tipaá¹-isaá¹ƒvedÄ« passasi
`sukhapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti \Ee III 83/ sikkhati, `sukhapaá¹-isaá¹ƒvedÄ«
sikkhati; `cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati, `cittasaá¹…k
passasissÄ• mÄ«â€™ ti \Ne III 127/ sikkhati; `passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assas
`passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati.

`` `cittapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati, `cittapaá¹-isaá¹ƒvedÄ« passasiss
`abhippamodayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `abhippamodayaá¹ƒ cittaá¹ƒ pa
sikkhati \Se III 195/; `samÄ• dahaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `samÄ• dahaá
passasissÄ• mÄ«â€™ ti sikkhati; `vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `vim
passasissÄ• mÄ«â€™ ti sikkhati.

`` `aniccÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `aniccÄ• nupassÄ« passasissÄ• mÄ
`virÄ• gÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `virÄ• gÄ• nupassÄ« passasissÄ• mÄ
`nirodhÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `nirodhÄ• nupassÄ« passasissÄ• mÄ«
`paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissaggÄ• nupassÄ« pas
evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, Ä• nÄ• pÄ• nassati evaá¹ƒ bahulÄ«katÄ• mahapphalÄ•

<149> ``kathaá¹ƒ \Be III 126/ bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati kathaá¹ƒ bahu
satipaá¹-á¹-hÄ• ne paripÅ«reti? yasmiá¹ƒ samaye, bhikkhave, bhikkhu dÄ«ghaá¹ƒ vÄ• assa
assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, dÄ«ghaá¹ƒ vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â
assasanto `rassaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ
pajÄ• nÄ• ti; `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati, `sabbakÄ• yap
passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ
`passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; kÄ• ye kÄ• yÄ
samaye bhikkhu viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanas
kÄ• yaÃ±Ã±atarÄ• haá¹ƒ, bhikkhave, evaá¹ƒ vadÄ• mi yadidaá¹ƒ --- assÄ• sapassÄ• sÄ• . t
\Se III 196/ kÄ• yÄ• nupassÄ« tasmiá¹ƒ samaye bhikkhu viharati Ä• tÄ• pÄ« sampajÄ• no s
abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu \Ee III 84/ `pÄ«tipaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«
`pÄ«tipaá¹-isaá¹ƒvedÄ« \Ne III 128/ passasissÄ• mÄ«â€™ ti sikkhati; `sukhapaá¹-isaá¹ƒved
sikkhati, `sukhapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `cittasaá¹…khÄ• rapaá¹
assasissÄ• mÄ«â€™ ti sikkhati, `cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™
cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ cittasaá¹…khÄ• ra
sikkhati; vedanÄ• su vedanÄ• nupassÄ«, bhikkhave, tasmiá¹ƒ samaye bhikkhu viharati Ä• t

vineyya loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• Ã±Ã±atarÄ• haá¹ƒ, bhikkhave,
assÄ• sapassÄ• sÄ• naá¹ƒ sÄ• dhukaá¹ƒ manasikÄ• raá¹ƒ. tasmÄ• tiha, bhikkhave, vedanÄ
samaye bhikkhu viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanas

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu `cittapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikk
`cittapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `abhippamodayaá¹ƒ cittaá¹ƒ assas
`abhippamodayaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; `samÄ• dahaá¹ƒ cittaá¹ƒ assa
`samÄ• dahaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; `vimocayaá¹ƒ cittaá¹ƒ assasissÄ
`vimocayaá¹ƒ \Be III 127/ cittaá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; citte cittÄ• nupassÄ«, bh
samaye bhikkhu viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanas
muá¹-á¹-hassatissa asampajÄ• nassa \Se III 197/ Ä• nÄ• pÄ• nassatiá¹ƒ vadÄ• mi. tasmÄ•
cittÄ• nupassÄ« tasmiá¹ƒ samaye bhikkhu viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyy
abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu `aniccÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhat
passasissÄ• mÄ«â€™ ti sikkhati; `virÄ• gÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `virÄ
passasissÄ• mÄ«â€™ ti sikkhati; `nirodhÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `niro
passasissÄ• mÄ«â€™ ti sikkhati; `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkha
passasissÄ• mÄ«â€™ ti sikkhati; dhammesu dhammÄ• nupassÄ«, bhikkhave, tasmiá¹ƒ sam
sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. so yaá¹ƒ taá¹ƒ abhijjhÄ• doma
pahÄ• naá¹ƒ taá¹ƒ paÃ±Ã±Ä• ya disvÄ• sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. tasmÄ• tiha, bh
dhammÄ• nupassÄ« tasmiá¹ƒ samaye bhikkhu viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vi
abhijjhÄ• domanassaá¹ƒ.

``evaá¹ƒ \Ne III 129/ bhÄ• vitÄ• kho, bhikkhave, Ä• nÄ• pÄ• nassati evaá¹ƒ bahulÄ«katÄ•
satipaá¹-á¹-hÄ• ne paripÅ«reti.

<150> ``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• kathaá¹ƒ bahulÄ
paripÅ«renti? yasmiá¹ƒ samaye, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• t
vineyya loke abhijjhÄ• domanassaá¹ƒ, upaá¹-á¹-hitÄ• ssa tasmiá¹ƒ samaye sati hoti asamm
{appammuá¹-á¹-hÄ• (Se Ke) }. yasmiá¹ƒ samaye, bhikkhave, bhikkhuno upaá¹-á¹-hitÄ• sat
asammuá¹-á¹-hÄ• , satisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti. satisa
samaye bhikkhu bhÄ• veti, satisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ

``so tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinati pavicayati {pavicarati
parivÄ«maá¹ƒsaá¹ƒ Ä• pajjati. yasmiá¹ƒ samaye, bhikkhave, bhikkhu tathÄ• sato viharanto
dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinati pavicayati parivÄ«maá¹ƒsaá¹ƒ Ä• pajjati, dhammavicay
samaye bhikkhuno Ä• raddho hoti, dhammavicayasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bh

dhammavicayasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ ga

``tassa taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinato pavicayato parivÄ«maá¹ƒsaá¹ƒ Ä• pajja
vÄ«riyaá¹ƒ asallÄ«naá¹ƒ. yasmiá¹ƒ samaye, bhikkhave, bhikkhuno taá¹ƒ dhammaá¹ƒ paÃ±Ã
pavicayato parivÄ«maá¹ƒsaá¹ƒ Ä• pajjato Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, vÄ«ri
tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti, vÄ«riyasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye b
vÄ«riyasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``Ä• raddhavÄ«riyassa uppajjati pÄ«ti nirÄ• misÄ• . yasmiá¹ƒ samaye, bhikkhave, bhikkhun
uppajjati pÄ«ti \Ee III 86/ nirÄ• misÄ• , pÄ«tisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä
pÄ«tisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, pÄ«tisambojjhaá¹…go tasmia
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``pÄ«timanassa kÄ• yopi passambhati, cittampi passambhati. yasmiá¹ƒ \Se III 199/ samaye
\Ne III 130/ pÄ«timanassa kÄ• yopi passambhati, cittampi passambhati, passaddhisambojjh
bhikkhuno Ä• raddho hoti, passaddhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• ve
tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``passaddhakÄ• yassa sukhino cittaá¹ƒ samÄ• dhiyati. yasmiá¹ƒ samaye, bhikkhave, bhikk
sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• dhisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä•
samÄ• dhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, samÄ• dhisambojjhaá¹.
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. yasmiá¹ƒ samaye, bh
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti, upekkhÄ• sambojjhaá¹…g
Ä• raddho hoti, upekkhÄ• sambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, upekkh
samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

<151> ``yasmiá¹ƒ \Be III 129/ samaye, bhikkhave, bhikkhu vedanÄ• su ... pe ... citte ... dhar
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doma
tasmiá¹ƒ samaye sati hoti asammuá¹-á¹-hÄ• . yasmiá¹ƒ samaye, bhikkhave, bhikkhuno upaa
asammuá¹-á¹-hÄ• , satisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti, satisa
samaye bhikkhu bhÄ• veti, satisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• p

``so \Se III 200/ tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinati pavicayati
Ä• pajjati. yasmiá¹ƒ samaye, bhikkhave, bhikkhu tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ pa
pavicayati parivÄ«maá¹ƒsaá¹ƒ Ä• pajjati, dhammavicayasambojjhaá¹…go tasmiá¹ƒ samaye
dhammavicayasambojjhaá¹…gaá¹ƒ \Ee III 87/ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, dhamma

tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``tassa \Ne III 131/ taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinato pavicayato parivÄ«maá¹ƒsa
hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ. yasmiá¹ƒ samaye, bhikkhave, bhikkhuno taá¹ƒ dhammaá¹ƒ pa
pavicayato parivÄ«maá¹ƒsaá¹ƒ Ä• pajjato Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, vÄ«ri
tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti, vÄ«riyasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye b
vÄ«riyasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``Ä• raddhavÄ«riyassa uppajjati pÄ«ti nirÄ• misÄ• . yasmiá¹ƒ samaye, bhikkhave, bhikkhun
uppajjati pÄ«ti nirÄ• misÄ• , pÄ«tisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho h
pÄ«tisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, pÄ«tisambojjhaá¹…go tasmia
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``pÄ«timanassa kÄ• yopi passambhati, cittampi passambhati. yasmiá¹ƒ samaye, bhikkhave
kÄ• yopi passambhati, cittampi passambhati, passaddhisambojjhaá¹…go tasmiá¹ƒ samaye
passaddhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye \Se III 201/ bhikkhu bhÄ• veti, passaddhisa
samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``passaddhakÄ• yassa \Be III 130/ sukhino cittaá¹ƒ samÄ• dhiyati. yasmiá¹ƒ samaye, bhikk
passaddhakÄ• yassa sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• dhisambojjhaá¹…go tasmiá¹ƒ s
hoti, samÄ• dhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, samÄ• dhisamboj
bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. yasmiá¹ƒ samaye, bh
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti, upekkhÄ• sambojjhaá¹…g
Ä• raddho hoti, upekkhÄ• sambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, upekkh
samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave,
evaá¹ƒ bahulÄ«katÄ• satta sambojjhaá¹…ge paripÅ«renti.

<152> ``kathaá¹ƒ \Ee III 88/ bhÄ• vitÄ• ca, bhikkhave, satta bojjhaá¹…gÄ• kathaá¹ƒ bahul
vijjÄ• vimuttiá¹ƒ paripÅ«renti \Ne III 132/? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. dhammavic
bhÄ• veti ... pe ... vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• v
passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upe
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ev
bhikkhave, satta bojjhaá¹…gÄ• evaá¹ƒ bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â

idamavoca \Se III 202/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

Ä• nÄ• pÄ• nassatisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. kÄ• yagatÄ• satisuttaá¹ƒ

<153> evaá¹ƒ \Se III 203/ \Ne III 133/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pa
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• naá¹ƒ sann
ayamantarÄ• kathÄ• \Be III 131/ udapÄ• di --- ``acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena kÄ• yagatÄ• sati {kÄ• y
bahulÄ«katÄ• mahapphalÄ• vuttÄ• mahÄ• nisaá¹ƒsÄ• â€™â€™ ti. ayaÃ±ca hidaá¹ƒ tesa
vippakatÄ• hoti, atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito ye
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ•
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kathÄ•
``idha \Ee III 89/, bhante, amhÄ• kaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• na
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• u
Ä• vuso, abbhutaá¹ƒ, Ä• vuso! yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• aral
kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• vuttÄ• mahÄ• nisaá¹ƒsÄ• â€™
antarÄ• kathÄ• vippakatÄ• , atha bhagavÄ• anuppattoâ€™â€™ ti.

<154> ``kathaá¹ƒ \Se III 204/ bhÄ• vitÄ• ca, bhikkhave, kÄ• yagatÄ• sati kathaá¹ƒ bahulÄ«
mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• su
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹
assasati satova passasati; dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ
passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; rassaá¹ƒ vÄ• assasanto `rassa
pajÄ• nÄ• ti, rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; `sabba
assasissÄ• mÄ«â€™ ti sikkhati, `sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sik
kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…kh
sikkhati. tassa evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato ye gehasitÄ• {gehas
sarasaá¹…kappÄ• te pahÄ«yanti \Ne III 134/. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ san
sannisÄ«dati ekodi hoti {ekodÄ« hoti (Ce), ekodibhoti (Se Ke) } samÄ• dhiyati. evaá¹ƒ, bhikk
kÄ• yagatÄ• satiá¹ƒ {kÄ• yagataá¹ƒ satiá¹ƒ (Se Ke Ee) } bhÄ• veti.

``puna \Be III 132/ caparaá¹ƒ, bhikkhave, bhikkhu gacchanto vÄ• `gacchÄ• mÄ«â€™ ti paj
`á¹-hitomhÄ«â€™ ti pajÄ• nÄ• ti, nisinno vÄ• `nisinnomhÄ«â€™ ti pajÄ• nÄ• ti, sayÄ• no vÄ
pajÄ• nÄ• ti. yathÄ• yathÄ• vÄ• panassa kÄ• yo paá¹‡ihito hoti, tathÄ• tathÄ• naá¹ƒ pajÄ
appamattassa Ä• tÄ• pino pahitattassa viharato ye gehasitÄ• sarasaá¹…kappÄ• te pahÄ«y
ajjhattameva cittaá¹ƒ \Se III 205/ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. evam

bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna \Ee III 90/ caparaá¹ƒ, bhikkhave, bhikkhu abhikkante paá¹-ikkante sampajÄ• nakÄ• r
vilokite sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti,
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ
uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bhÄ
sampajÄ• nakÄ• rÄ« hoti. tassa evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato ye g
te pahÄ«yanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi h
evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kes
pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucino paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye kesÄ• lom
maá¹ƒsaá¹ƒ nhÄ• ru {nahÄ• ru (Ce Se Ke Ee) } aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakkaá¹ƒ hadayaá¹ƒ
kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ pittaá¹ƒ
lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti.

``seyyathÄ• pi, bhikkhave, ubhatomukhÄ• putoá¸·i {mÅ«toá¸·Ä« (Ce Se Ke Ee) } pÅ«rÄ• m
dhaÃ±Ã±assa, seyyathidaá¹ƒ --- sÄ• lÄ«naá¹ƒ vÄ«hÄ«naá¹ƒ muggÄ• naá¹ƒ mÄ• sÄ• naá¹ƒ
tamenaá¹ƒ \Se III 206/ cakkhumÄ• puriso muÃ±citvÄ• paccavekkheyya --- `ime sÄ• lÄ« im
mÄ• sÄ• ime tilÄ• ime taá¹‡á¸• ulÄ• â€™ ti; evameva kho, bhikkhave, bhikkhu imameva kÄ
adho kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ \Be III 133/ \Ne III 135/ nÄ• nappakÄ• rass
--- `atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-
vakkaá¹ƒ hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ
pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasi
evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato ye gehasitÄ• sarasaá¹…kappÄ• te
pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. evam
bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna \Ee III 91/ caparaá¹ƒ, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yath
dhÄ• tuso paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ

``seyyathÄ• pi, bhikkhave, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• gÄ• viá¹ƒ
{cÄ• tummahÄ• pathe (Ce Se Ke Ee) } bilaso vibhajitvÄ• {paá¹-ivibhajitvÄ• (Ce Se Ke Ee)
kho, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ dhÄ• tu
`atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™ ti. t
Ä• tÄ• pino pahitattassa viharato ye gehasitÄ• \Se III 207/ sarasaá¹…kappÄ• te pahÄ«yan
ajjhattameva cittaá¹ƒ santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati. evampi, bhikkha
kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya {sÄ
Ee) } chaá¸• á¸• itaá¹ƒ ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• uddhu
vipubbakajÄ• taá¹ƒ. so imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdh
evaá¹ƒanatÄ«toâ€™ ti {etaá¹ƒ anatÄ«toti (Ce) }. tassa evaá¹ƒ appamattassa Ä• tÄ• pino pa
gehasitÄ• sarasaá¹…kappÄ• te pahÄ«yanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ sant
ekodi hoti samÄ• dhiyati. evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna \Be III 134/ caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivath
chaá¸• á¸• itaá¹ƒ kÄ• kehi vÄ• khajjamÄ• naá¹ƒ kulalehi vÄ• khajjamÄ• naá¹ƒ gijjhehi vÄ•
vÄ• khajjamÄ• naá¹ƒ sunakhehi vÄ• khajjamÄ• naá¹ƒ byagghehi vÄ• khajjamÄ• naá¹ƒ dÄ
siá¹…gÄ• lehi vÄ• {gijjhehi vÄ• khajjamÄ• naá¹ƒ suvÄ• nehi vÄ• khajjamÄ• naá¹ƒ sigÄ• le
khajjamÄ• naá¹ƒ vividhehi vÄ• pÄ• á¹‡akajÄ• tehi khajjamÄ• naá¹ƒ. so imameva kÄ• yaá¹ƒ
\Ne III 136/ kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™ ti. tassa evaá
evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna \Ee III 92/ caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathik
aá¹-á¹-hikasaá¹…khalikaá¹ƒ samaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hika
208/ nimmaá¹ƒsalohitamakkhitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikasaá¹…khalika
apagatamaá¹ƒsalohitaá¹ƒ nhÄ• rusambandhaá¹ƒ ... pe ... aá¹-á¹-hikÄ• ni apagatasambandh
{apagatanahÄ• rÅ«sambandhÄ• ni (Se Ke) } disÄ• vidisÄ• vikkhittÄ• ni {disÄ• vidisÄ• su vik
hatthaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena pÄ• daá¹-á¹-hikaá¹ƒ aÃ±Ã±ena gopphakaá¹-á¹-hikaá¹ƒ {aÃ±Ã
idaá¹ƒ Ce Se Ke Ee potthakesu natthi} aÃ±Ã±ena jaá¹…ghaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena Å«ruá¹
kaá¹-iá¹-á¹-hikaá¹ƒ {aÃ±Ã±ena kaá¹-aá¹-á¹-hikaá¹ƒ aÃ±Ã±ena piá¹-á¹-hikaá¹‡á¸• akaá¹ƒ aÃ±
(Ce Se Ke Ee) } aÃ±Ã±ena phÄ• sukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena piá¹-á¹-hiá¹-á¹-hikaá¹ƒ aÃ±Ã±
aÃ±Ã±ena gÄ«vaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena hanukaá¹-á¹-hikaá¹ƒ aÃ±Ã±ena dantaá¹-á¹-hikaá¹
sÄ«sakaá¹-Ä• haá¹ƒ {aÃ±Ã±ena kaá¹-aá¹-á¹-hikaá¹ƒ aÃ±Ã±ena piá¹-á¹-hikaá¹‡á¸• akaá¹ƒ aÃ
(Ce Se Ke Ee) }. so imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdham
evaá¹ƒanatÄ«toâ€™ ti. tassa evaá¹ƒ appamattassa ... pe ... evampi, bhikkhave, bhikkhu kÄ•
bhÄ• veti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya cha
aá¹-á¹-hikÄ• ni setÄ• ni saá¹…khavaá¹‡á¹‡apaá¹-ibhÄ• gÄ• ni {saá¹…khavaá¹‡á¹‡Å«panibh
... aá¹-á¹-hikÄ• ni puÃ±jakitÄ• ni terovassikÄ• ni ... pe ... aá¹-á¹-hikÄ• ni pÅ«tÄ«ni cuá¹‡á¹‡a
imameva kÄ• yaá¹ƒ upasaá¹ƒharati --- `ayampi kho kÄ• yo evaá¹ƒdhammo evaá¹ƒbhÄ• vÄ«
evaá¹ƒ appamattassa ... pe ... evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

<155> ``puna caparaá¹ƒ, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ

viharati. so imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena abhisandeti \Be III 135/ parisandet
parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ
bhikkhave, dakkho nhÄ• pako {nahÄ• pako (Ce Se Ke Ee) } vÄ• nhÄ• pakantevÄ• sÄ« vÄ•
nhÄ• nÄ«yacuá¹‡á¹‡Ä• ni {nahÄ• nÄ«yacuá¹‡á¹‡Ä• ni (Ce Se Ke Ee) } Ä• kiritvÄ• \Se III 2
paripphosakaá¹ƒ sanneyya, sÄ• yaá¹ƒ nhÄ• nÄ«yapiá¹‡á¸• i {sÄ• ssa nahÄ• nÄ«yapiá¹‡á¸•
snehÄ• nugatÄ• snehaparetÄ• santarabÄ• hirÄ• phuá¹-Ä• snehena na ca paggharia¹‡Ä«
bhikkhu imameva kÄ• yaá¹ƒ vivekajena pÄ«tisukhena \Ee III 93/ abhisandeti parisandeti par
nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa \Ne III 137/ vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ h
appamattassa ... pe ... evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaa
upasampajja viharati. so imameva kÄ• yaá¹ƒ samÄ• dhijena pÄ«tisukhena abhisandeti paris
parippharati; nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa samÄ• dhijena pÄ«tisukhena apphuá¹-a
bhikkhave, udakarahado gambhÄ«ro ubbhidodako {ubbhitodako (Se Ke Katthaci) }. tassa ne
disÄ• ya udakassa Ä• yamukhaá¹ƒ na pacchimÄ• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ na
Ä• yamukhaá¹ƒ na dakkhiá¹‡Ä• ya disÄ• ya udakassa Ä• yamukhaá¹ƒ; devo ca na kÄ• lena
anuppaveccheyya; atha kho tamhÄ• va udakarahadÄ• sÄ«tÄ• vÄ• ridhÄ• rÄ• ubbhijjitvÄ•
vÄ• rinÄ• abhisandeyya parisandeyya paripÅ«reyya paripphareyya, nÄ• ssa kiÃ±ci sabbÄ•
vÄ• rinÄ• apphuá¹-aá¹ƒ assa; evameva kho, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ samÄ
abhisandeti parisandeti paripÅ«reti parippharati, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa sam
pÄ«tisukhena apphuá¹-aá¹ƒ hoti. tassa evaá¹ƒ appamattassa ... pe ... evampi, bhikkhave, bh
kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ
viharati. so imameva kÄ• yaá¹ƒ nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«reti p
kiÃ±ci sabbÄ• vato kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti. seyyathÄ• pi, bhikk
paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• n
III 136/ udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni antonimuggaposÄ
caggÄ• yÄ• va ca mÅ«lÄ• sÄ«tena vÄ• rinÄ• abhisannÄ• ni parisannÄ• ni {abhisandÄ• ni
paripÅ«rÄ• ni paripphuá¹-Ä• ni, nÄ• ssa {na nesaá¹ƒ (?) } kiÃ±ci sabbÄ• vataá¹ƒ uppalÄ• n
puá¹‡á¸• arÄ«kÄ• naá¹ƒ vÄ• sÄ«tena vÄ• rinÄ• apphuá¹-aá¹ƒ assa; evameva kho, bhikkha
nippÄ«tikena sukhena abhisandeti parisandeti paripÅ«reti \Ne III 138/ parippharati, nÄ• ssa
kÄ• yassa nippÄ«tikena sukhena apphuá¹-aá¹ƒ hoti. tassa evaá¹ƒ appamattassa ... pe ... ev
bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naa
viharati. so imameva kÄ• yaá¹ƒ parisuddhena cetasÄ• pariyodÄ• tena pharitvÄ• nisinno ho
sabbÄ• vato kÄ• yassa parisuddhena cetasÄ• pariyodÄ• tena apphuá¹-aá¹ƒ hoti. seyyathÄ

puriso odÄ• tena vatthena sasÄ«saá¹ƒ pÄ• rupitvÄ• nisinno assa, nÄ• ssa kiÃ±ci sabbÄ• v
vatthena apphuá¹-aá¹ƒ assa; evameva kho, bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ parisud
pariyodÄ• tena pharitvÄ• nisinno hoti, nÄ• ssa kiÃ±ci sabbÄ• vato kÄ• yassa parisuddhena
apphuá¹-aá¹ƒ hoti. tassa evaá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato ye gehasit
pahÄ«yanti. tesaá¹ƒ pahÄ• nÄ• ajjhattameva cittaá¹ƒ santiá¹-á¹-hati, sannisÄ«dati ekodi ho
evampi, bhikkhave, bhikkhu kÄ• yagatÄ• satiá¹ƒ bhÄ• veti.

<156> ``yassa kassaci, bhikkhave, kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , antogadhÄ
(Ce Ee) } kusalÄ• dhammÄ• ye keci vijjÄ• bhÄ• giyÄ• . seyyathÄ• pi, bhikkhave, yassa kas
phuá¹-o, antogadhÄ• vÄ• ssa kunnadiyo yÄ• kÄ• ci samuddaá¹…gamÄ• ; evameva kho, bh
kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , antogadhÄ• vÄ• ssa kusalÄ• dhammÄ• ye ke

``yassa kassaci, bhikkhave, kÄ• yagatÄ• sati abhÄ• vitÄ• abahulÄ«katÄ• , labhati tassa m
tassa mÄ• ro Ä• rammaá¹‡aá¹ƒ {Ä• ramaá¹‡aá¹ƒ (?) }. seyyathÄ• pi \Be III 137/, bhikkhave
silÄ• guá¸·aá¹ƒ allamattikÄ• puÃ±je pakkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api n
silÄ• guá¸·aá¹ƒ allamattikÄ• puÃ±je labhetha otÄ• raâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€
\Se III 212/, bhikkhave, yassa kassaci kÄ• yagatÄ• sati abhÄ• vitÄ• abahulÄ«katÄ• , labhat
labhati tassa mÄ• ro Ä• rammaá¹‡aá¹ƒ. seyyathÄ• pi, bhikkhave, sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ k
Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ (Katthaci) }; atha puriso Ä• gaccheyya uttarÄ• raá¹‡iá¹ƒ
abhinibbattessÄ• mi, tejo pÄ• tukarissÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, a
sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya abhimanthento {abhima
} aggiá¹ƒ abhinibbatteyya, tejo pÄ• tukareyyÄ• â€™â€™ ti? ``evaá¹ƒ \Ne III 139/, bhanteâ€
bhikkhave, yassa kassaci kÄ• yagatÄ• sati abhÄ• vitÄ• abahulÄ«katÄ• , labhati tassa mÄ•
mÄ• ro Ä• rammaá¹‡aá¹ƒ. seyyathÄ• pi, bhikkhave, udakamaá¹‡iko ritto tuccho Ä• dhÄ• re
Ä• gaccheyya udakabhÄ• raá¹ƒ Ä• dÄ• ya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu so p
nikkhepanaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evameva kho, bhikkhave, yassa kass
abhÄ• vitÄ• abahulÄ«katÄ• , labhati tassa mÄ• ro otÄ• raá¹ƒ, labhati tassa mÄ• ro Ä• ramm

<157> ``yassa kassaci, bhikkhave, kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , na tassa la
tassa labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ. seyyathÄ• pi, bhikkhave, puriso lahukaá¹ƒ suttaguá
aggaá¸·aphalake pakkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu so puriso taá¹ƒ l
suttaguá¸·aá¹ƒ sabbasÄ• ramaye aggaá¸·aphalake labhetha otÄ• raâ€™â€™ nti? ``no \Se I
bhanteâ€™â€™. ``evameva kho, bhikkhave, yassa kassaci kÄ• yagatÄ• sati bhÄ• vitÄ• ba
mÄ• ro otÄ• raá¹ƒ, na tassa labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ. seyyathÄ• pi, bhikkhave, alla
sasnehaá¹ƒ {sasnehaá¹ƒ Ä• rakÄ• udakÄ• thale nikkhittaá¹ƒ (Katthaci) }; atha puriso Ä• ga
uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya --- `aggiá¹ƒ abhinibbattessÄ• mi, tejo pÄ• tukarissÄ• mÄ«â€™ t
maÃ±Ã±atha, bhikkhave, api nu so puriso amuá¹ƒ allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ uttarÄ•
abhimanthento aggiá¹ƒ abhinibbatteyya, tejo pÄ• tukareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bha

bhikkhave \Be III 138/, yassa kassaci kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , na tassa
na tassa labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ. seyyathÄ• pi, bhikkhave, udakamaá¹‡iko pÅ«ro
kÄ• kapeyyo Ä• dhÄ• re á¹-hapito; atha puriso Ä• gaccheyya udakabhÄ• raá¹ƒ Ä• dÄ• ya. ta
bhikkhave, api nu so puriso labhetha udakassa nikkhepanaâ€™â€™ nti? ``no hetaá¹ƒ, bhan
bhikkhave, yassa kassaci kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , na tassa labhati mÄ•
labhati mÄ• ro Ä• rammaá¹‡aá¹ƒâ€™â€™.

<158> ``yassa kassaci, bhikkhave, kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , so yassa y
abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã±Ä• sacc
sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yatane. seyyathÄ• pi, bhikkhave, udakamaá¹‡
samatittiko \Se III 214/ kÄ• kapeyyo Ä• dhÄ• re á¹-hapito. tamenaá¹ƒ balavÄ• puriso yato y
Ä• gaccheyya udakaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evameva kho, bhikkhave, y
bhÄ• vitÄ• \Ne III 140/ bahulÄ«katÄ• so, yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa
abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä•
seyyathÄ• pi, bhikkhave, same bhÅ«mibhÄ• ge caturassÄ• pokkharaá¹‡Ä« {pokkhariá¹‡Ä«
pÅ«rÄ• udakassa samatittikÄ• kÄ• kapeyyÄ• . tamenaá¹ƒ balavÄ• puriso yato yato Ä• á¸·
udakaâ€™â€™ nti? ``evaá¹ƒ \Ee III 97/, bhanteâ€™â€™. ``evameva kho, bhikkhave, yassa
bhÄ• vitÄ• bahulÄ«katÄ• , so yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa
abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yat
bhikkhave, subhÅ«miyaá¹ƒ catumahÄ• pathe Ä• jaÃ±Ã±aratho yutto assa á¹-hito odhastapa
(Katthaci), ubhantarapaá¹-odo (Se Ke) ava + dhaá¹ƒsu + ta = odhasta-itipadavibhÄ• go}; tan
yoggÄ• cariyo assadammasÄ• rathi abhiruhitvÄ• vÄ• mena hatthena rasmiyo gahetvÄ• da
gahetvÄ• yenicchakaá¹ƒ yadicchakaá¹ƒ sÄ• reyyÄ• pi \Be III 139/ paccÄ• sÄ• reyyÄ• pi; ev
kassaci kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , so yassa yassa abhiÃ±Ã±Ä• sacchikar
cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã±Ä• sacchikiriyÄ• ya \Se III 215/, tatra tatreva sakkhibhabb
sati satiÄ• yataneâ€™â€™.

<159> ``kÄ• yagatÄ• ya, bhikkhave, satiyÄ• Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«katÄ• ya
anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• .
taá¹ƒ arati sahati, uppannaá¹ƒ aratiá¹ƒ abhibhuyya viharati.

``bhayabheravasaho hoti, na ca taá¹ƒ bhayabheravaá¹ƒ sahati, uppannaá¹ƒ bhayabheravaá

``khamo hoti sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tap
duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹
tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha

``catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹

hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«.

``so anekavihitaá¹ƒ iddhividhaá¹ƒ paccÄ• nubhoti. ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ•
Ä• vibhÄ• vaá¹ƒ ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``dibbÄ• ya \Ne III 141/ sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadd
ca, ye dÅ«re santike ca ... pe ....

``parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti. sarÄ• gaá¹ƒ vÄ
cittaâ€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ... pe ... sadosaá¹ƒ vÄ• cittaá¹ƒ ... vÄ
cittaá¹ƒ ... samohaá¹ƒ vÄ• cittaá¹ƒ ... vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ... saá¹ƒkhittaá¹ƒ vÄ• \Se
... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... mahaggataá¹ƒ vÄ• cittaá¹ƒ ... amahaggataá¹ƒ vÄ• cittaá¹ƒ ..
cittaá¹ƒ ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... asamÄ• hitaá¹ƒ vÄ• ci
vimuttaá¹ƒ vÄ• cittaá¹ƒ ... avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti.

``so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi \Ee III 99/ jÄ• ti
... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``dibbena \Be III 140/ cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavam
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ

``Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva d
sacchikatvÄ• upasampajja viharati.

``kÄ• yagatÄ• ya, bhikkhave, satiyÄ• Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ
anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya ime dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…kh

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

kÄ• yagatÄ• satisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. saá¹…khÄ• rupapattisuttaá¹ƒ

<160> evaá¹ƒ \Se III 217/ \Ne III 142/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sa
{saá¹…khÄ• rÅ«papattiá¹ƒ (Se Ke), saá¹…khÄ• ruppattiá¹ƒ (Ce Ee) } vo, bhikkhave, desess
sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh

paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<161> ``idha, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena samannÄ• gat
hoti, cÄ• gena samannÄ• gato hoti, paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa evaá¹ƒ hoti ---
bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ• sÄ• lÄ• naá¹ƒ {khattiyamahÄ• sÄ• lÄ• naá¹ƒ v
upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bh
100/. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• {vihÄ• ro (Ce Ee) } ca evaá¹ƒ bhÄ• vitÄ• evaá
141/ tatrupapattiyÄ• {tatrÅ«papattiyÄ• (Se Ke), tatruppattiyÄ• (Ce Ee) } saá¹ƒvattanti. aya
maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<162> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena sa
samannÄ• gato hoti, cÄ• gena samannÄ• gato hoti, paÃ±Ã±Ä• ya samannÄ• gato hoti. tass
vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ ...
\Se III 218/ {brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• (S
upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bh
te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ
bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<163> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena sa
samannÄ• gato hoti, cÄ• gena samannÄ• gato hoti, paÃ±Ã±Ä• ya samannÄ• gato hoti. tass
`cÄ• tumahÄ• rÄ• jikÄ• {cÄ• tummahÄ• rÄ• jikÄ• (Ce Se Ke Ee) } devÄ• dÄ«ghÄ• yukÄ•
tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• cÄ• tumahÄ
sahabyataá¹ƒ upapajjeyyaâ€™ nti \Ne III 143/. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹
cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bah
saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<164> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena sa
samannÄ• gato hoti, cÄ• gena samannÄ• gato hoti, paÃ±Ã±Ä• ya samannÄ• gato hoti. tass
tÄ• vatiá¹ƒsÄ• devÄ• ... pe ... yÄ• mÄ• devÄ• ... tusitÄ• devÄ• ... nimmÄ• naratÄ« devÄ
paranimmitavasavattÄ« devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• ti. tassa eva
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabya
III 219/. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tass
saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ \Be III 142/ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ• tatru
ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<165> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato \Ee III 101/ hoti, s
hoti, sutena samannÄ• gato hoti, cÄ• gena samannÄ• gato hoti, paÃ±Ã±Ä• ya samannÄ• g
--- `sahasso brahmÄ• dÄ«ghÄ• yuko vaá¹‡á¹‡avÄ• sukhabahuloâ€™ ti. sahasso, bhikkha

sahassilokadhÄ• tuá¹ƒ {sahassiá¹ƒ lokadhÄ• tuá¹ƒ (Ce) } pharitvÄ• adhimuccitvÄ• {adhimu
viharati. yepi tattha sattÄ• upapannÄ• tepi pharitvÄ• adhimuccitvÄ• viharati. seyyathÄ• pi
cakkhumÄ• puriso ekaá¹ƒ Ä• maá¹‡á¸• aá¹ƒ hatthe karitvÄ• paccavekkheyya; evameva kh
sahassilokadhÄ• tuá¹ƒ pharitvÄ• adhimuccitvÄ• viharati. yepi tattha sattÄ• upapannÄ• te
adhimuccitvÄ• viharati. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ
brahmuno sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-
cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bah
saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<166> ``puna \Se III 220/ caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti,
hoti, sutena ... cÄ• gena ... paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- dvisaha
... tisahasso brahmÄ• ... catusahasso brahmÄ• ... paÃ±casahasso brahmÄ• dÄ«ghÄ• yuk
sukhabahuloti. paÃ±casahasso, bhikkhave, brahmÄ• paÃ±casahassilokadhÄ• tuá¹ƒ pharitv
yepi tattha sattÄ• upapannÄ• tepi pharitvÄ• adhimuccitvÄ• viharati. seyyathÄ• pi, bhikkha
paÃ±ca Ä• maá¹‡á¸• Ä• ni hatthe karitvÄ• paccavekkheyya; evameva kho, bhikkhave, paÃ
paÃ±casahassilokadhÄ• tuá¹ƒ pharitvÄ• adhimuccitvÄ• viharati. yepi tattha sattÄ• upapan
adhimuccitvÄ• viharati. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ
paÃ±casahassassa brahmuno sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, t
adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa \Be III 143/ te saá¹…khÄ• rÄ• ca vihÄ• rÄ•
evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá
saá¹ƒvattati.

<167> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena sa
cÄ• gena ... paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- `dasasahasso \Se III 2
vaá¹‡á¹‡avÄ• sukhabahuloâ€™ ti. dasasahasso, bhikkhave, brahmÄ• dasasahassilokadh
adhimuccitvÄ• \Ee III 102/ viharati. yepi tattha sattÄ• upapannÄ• tepi pharitvÄ• adhimucc
seyyathÄ• pi, bhikkhave, maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammak
nikkhitto bhÄ• sate ca tapate ca {bhÄ• sati ca tapati ca (Ce Se Ke Ee) } virocati ca; evameva
dasasahasso brahmÄ• dasasahassilokadhÄ• tuá¹ƒ pharitvÄ• adhimuccitvÄ• viharati. yepi
tepi pharitvÄ• adhimuccitvÄ• viharati. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe
dasasahassassa brahmuno sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, taá¹
adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ b
bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ
saá¹ƒvattati.

<168> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena ... s
paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- `satasahasso brahmÄ• dÄ«ghÄ• y
sukhabahuloâ€™ ti. satasahasso, bhikkhave, brahmÄ• satasahassilokadhÄ• tuá¹ƒ pharitvÄ

yepi tattha sattÄ• upapannÄ• tepi pharitvÄ• adhimuccitvÄ• viharati. seyyathÄ• pi, bhikkha
jambonadaá¹ƒ {nekkhaá¹ƒ (Ce Se Ke Ee) } dakkhakammÄ• raputtaukkÄ• mukhasukusalasa
paá¹‡á¸• ukambale \Ne III 145/ nikkhittaá¹ƒ bhÄ• sate ca tapate ca virocati ca; evameva kho
satasahasso brahmÄ• satasahassilokadhÄ• tuá¹ƒ pharitvÄ• adhimuccitvÄ• viharati. yepi t
tepi pharitvÄ• adhimuccitvÄ• viharati. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe
satasahassassa brahmuno sahabyataá¹ƒ upapajjeyyaâ€™ nti \Be III 144/. so taá¹ƒ cittaá¹ƒ
adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ b
bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ
saá¹ƒvattati.

<169> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena ... s
paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- Ä• bhÄ• devÄ• ... pe ... parittÄ• b
appamÄ• á¹‡Ä• bhÄ• devÄ• ... Ä• bhassarÄ• devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sul
`aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• Ä• bhassarÄ• naá¹ƒ devÄ• naá¹ƒ
so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa te saá
vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá
ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<170> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena \Se
cÄ• gena ... paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- parittasubhÄ• devÄ•
appamÄ• á¹‡asubhÄ• devÄ• ... subhakiá¹‡hÄ• devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto s
--- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• subhakiá¹‡hÄ• naá¹ƒ devÄ• na
upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bh
te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ
bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<171> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena ... s
paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa \Ee III 103/ sutaá¹ƒ hoti --- vehapphalÄ• devÄ• ...
... atappÄ• devÄ• ... sudassÄ• devÄ• ... sudassÄ« devÄ• ... akaniá¹-á¹-hÄ• devÄ• dÄ«g
sukhabahulÄ• ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
akaniá¹-á¹-hÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ daha
adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• \Be III 145/
evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá
saá¹ƒvattati.

<172> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena ... s
paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- `Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ
ciraá¹-á¹-hitikÄ• sukhabahulÄ• â€™ ti \Se III 224/. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ

paraá¹ƒ maraá¹‡Ä• Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ
cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• r
evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá¹ƒ, bhikkhave,
paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<173> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena ... s
paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- `viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pag
ciraá¹-á¹-hitikÄ• sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bh
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti.
cittaá¹ƒ adhiá¹-á¹-hÄ• ti, taá¹ƒ cittaá¹ƒ bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca e
evaá¹ƒ bahulÄ«katÄ• tatrupapattiyÄ• saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá
saá¹ƒvattati.

<174> ``puna caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, sÄ«lena ... s
paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa sutaá¹ƒ hoti --- Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• (
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• devÄ• dÄ«ghÄ• yukÄ• ciraá¹-á¹-hitikÄ• su
`aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
sahabyataá¹ƒ upapajjeyyaâ€™ nti. so taá¹ƒ cittaá¹ƒ dahati, taá¹ƒ cittaá¹ƒ adhiá¹-á¹-hÄ• ti, ta
bhÄ• veti. tassa te saá¹…khÄ• rÄ• ca vihÄ• rÄ• ca evaá¹ƒ bhÄ• vitÄ• evaá¹ƒ bahulÄ«katÄ
saá¹ƒvattanti. ayaá¹ƒ, bhikkhave, maggo ayaá¹ƒ paá¹-ipadÄ• tatrupapattiyÄ• saá¹ƒvattati.

<175> ``puna \Se III 225/ caparaá¹ƒ, bhikkhave, bhikkhu saddhÄ• ya samannÄ• gato hoti, s
cÄ• gena ... \Ne III 147/ paÃ±Ã±Ä• ya samannÄ• gato hoti. tassa evaá¹ƒ hoti \Be III 146/ ---
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja vihareyyaâ€™ nti. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cet
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhikkhave, bhikkhu na katthaci upapajjatÄ«â€™â€™ ti {na katthaci upapajjati, na kuhiÃ±ci u
Ee), na katthaci upapajjati, na kuhiÃ±ci upasampajja viharatÄ«ti. (Katthaci) }.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

saá¹…khÄ• rupapattisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

anupadavaggo niá¹-á¹-hito dutiyo.

tassuddÄ• naá¹ƒ ---

anupÄ• da-sodhana-porisadhammo, sevitabba-bahudhÄ• tu-vibhatti.

buddhassa kittinÄ• ma-cattÄ• rÄ«sena, Ä• nÄ• pÄ• no kÄ• yagato upapatti {ito paraá¹ƒ Se
evampi dissati --- -

candake vimale parisuddhe, puá¹‡á¹‡asammodinirodhaattano.

dandhÄ• bahujanasevitaá¹ƒ dhammavaraá¹ƒ, yaá¹ƒ anupadaá¹ƒ vaggavaraá¹ƒ dutiyÄ• ti}

3. suÃ±Ã±atavaggo

1. cÅ«á¸·asuÃ±Ã±atasuttaá¹ƒ

<176> evaá¹ƒ \Se III 226/ \Be III 147/ \Ne III 148/ \Ee III 104/ me sutaá¹ƒ --- ekaá¹ƒ samaya
sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me migÄ• ramÄ• tupÄ• sÄ• de. atha kho Ä• yasmÄ• Ä
paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, samayaá¹ƒ bhagavÄ• sakkesu viharati nagarakaá¹ƒ nÄ• ma sakyÄ• naá¹ƒ nigamo.
sammukhÄ• sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `suÃ±Ã±atÄ• vihÄ• renÄ• haá¹ƒ, Ä•
viharÄ• mÄ«â€™ ti. kacci metaá¹ƒ, bhante, sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«p
``taggha te etaá¹ƒ, Ä• nanda, sussutaá¹ƒ suggahitaá¹ƒ sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ
{pubbecÄ• haá¹ƒ (Ce Se Ke Ee) }, Ä• nanda, etarahipi {etarahi ca (sabbattha) } suÃ±Ã±atÄ•
viharÄ• mi. seyyathÄ• pi, Ä• nanda, ayaá¹ƒ migÄ• ramÄ• tupÄ• sÄ• do suÃ±Ã±o hatthigava
jÄ• tarÅ«parajatena, suÃ±Ã±o itthipurisasannipÄ• tena atthi cevidaá¹ƒ asuÃ±Ã±ataá¹ƒ yadid
bhikkhusaá¹…ghaá¹ƒ paá¹-icca ekattaá¹ƒ; evameva kho, Ä• nanda, bhikkhu amanasikaritvÄ
amanasikaritvÄ• manussasaÃ±Ã±aá¹ƒ, araÃ±Ã±asaÃ±Ã±aá¹ƒ paá¹-icca manasi karoti ekat
araÃ±Ã±asaÃ±Ã±Ä• ya cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati. so evaá
assu darathÄ• gÄ• masaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, ye assu darathÄ• manussasa
santi, atthi cevÄ• yaá¹ƒ darathamattÄ• yadidaá¹ƒ --- araÃ±Ã±asaÃ±Ã±aá¹ƒ paá¹-icca ekatta
`suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ gÄ• masaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±an
manussasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `atthi cevidaá¹ƒ asuÃ±Ã±ataá¹ƒ yadidaá¹ƒ --- a
ekattaâ€™ nti. iti yaÃ±hi kho tattha na hoti tena taá¹ƒ suÃ±Ã±aá¹ƒ samanupassati, yaá¹ƒ pa
avasiá¹-á¹-haá¹ƒ \Ee III 105/ hoti taá¹ƒ `santamidaá¹ƒ \Ne III 149/ atthÄ«â€™â€™ â€™ ti pa
esÄ• , Ä• nanda, yathÄ• bhuccÄ• avipallatthÄ• parisuddhÄ• suÃ±Ã±atÄ• vakkanti bhavati

<177> ``puna caparaá¹ƒ, Ä• nanda, bhikkhu amanasikaritvÄ• manussasaÃ±Ã±aá¹ƒ, aman
araÃ±Ã±asaÃ±Ã±aá¹ƒ, pathavÄ«saÃ±Ã±aá¹ƒ paá¹-icca manasi karoti ekattaá¹ƒ. tassa path
148/ cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati. seyyathÄ• pi, Ä• nanda, Ä•
saá¹…kusatena suvihataá¹ƒ vigatavalikaá¹ƒ; evameva kho, Ä• nanda, bhikkhu yaá¹ƒ imissÄ

ukkÅ«lavikkÅ«laá¹ƒ nadÄ«viduggaá¹ƒ khÄ• á¹‡ukaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ pabbatavisama
(Katthaci) } amanasikaritvÄ• pathavÄ«saÃ±Ã±aá¹ƒ paá¹-icca manasi karoti ekattaá¹ƒ. tassa
cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati. so evaá¹ƒ pajÄ• nÄ• ti --- `ye as
manussasaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, ye assu darathÄ• araÃ±Ã±asaÃ±Ã±aá¹ƒ \S
na santi, atthi cevÄ• yaá¹ƒ darathamattÄ• yadidaá¹ƒ --- pathavÄ«saÃ±Ã±aá¹ƒ paá¹-icca eka
`suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ manussasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±
araÃ±Ã±asaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `atthi cevidaá¹ƒ asuÃ±Ã±ataá¹ƒ yadidaá¹ƒ ---
paá¹-icca ekattaâ€™ nti. iti yaÃ±hi kho tattha na hoti tena taá¹ƒ suÃ±Ã±aá¹ƒ samanupassat
avasiá¹-á¹-haá¹ƒ hoti taá¹ƒ `santamidaá¹ƒ atthÄ«â€™ ti pajÄ• nÄ• ti. evampissa esÄ• , Ä• n
avipallatthÄ• parisuddhÄ• suÃ±Ã±atÄ• vakkanti bhavati.

<178> ``puna caparaá¹ƒ, Ä• nanda, bhikkhu amanasikaritvÄ• araÃ±Ã±asaÃ±Ã±aá¹ƒ, aman
pathavÄ«saÃ±Ã±aá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icca manasi karoti eka
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adh
pajÄ• nÄ• ti --- `ye assu darathÄ• araÃ±Ã±asaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, ye assu
pathavÄ«saÃ±Ã±aá¹ƒ \Ee III 106/ paá¹-icca tedha na santi, atthi cevÄ• yaá¹ƒ darathamattÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icca ekattaâ€™ nti. so `suÃ±Ã±amidaá¹ƒ saÃ
araÃ±Ã±asaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ pathavÄ
`atthi cevidaá¹ƒ asuÃ±Ã±ataá¹ƒ yadidaá¹ƒ --- Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹
yaÃ±hi kho tattha na hoti tena taá¹ƒ suÃ±Ã±aá¹ƒ samanupassati, yaá¹ƒ pana tattha avasiá¹-
`santamidaá¹ƒ atthÄ«â€™ ti pajÄ• nÄ• ti. evampissa esÄ• , Ä• nanda \Se III 229/, yathÄ• bh
parisuddhÄ• suÃ±Ã±atÄ• vakkanti bhavati.

<179> ``puna \Ne III 150/ caparaá¹ƒ, Ä• nanda, bhikkhu amanasikaritvÄ• pathavÄ«saÃ±Ã
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icc
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati ad
pajÄ• nÄ• ti --- `ye assu darathÄ• pathavÄ«saÃ±Ã±aá¹ƒ \Be III 149/ paá¹-icca tedha na san
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, atthi cevÄ• yaá¹ƒ daratha
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icca ekattaâ€™ nti. so `suÃ±Ã±amidaá¹ƒ saÃ
pathavÄ«saÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ Ä• kÄ• s
pajÄ• nÄ• ti, `atthi cevidaá¹ƒ asuÃ±Ã±ataá¹ƒ yadidaá¹ƒ --- viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ
nti. iti yaÃ±hi kho tattha na hoti tena taá¹ƒ suÃ±Ã±aá¹ƒ samanupassati, yaá¹ƒ pana tattha av
hoti taá¹ƒ `santamidaá¹ƒ atthÄ«â€™ ti pajÄ• nÄ• ti. evampissa esÄ• , Ä• nanda, yathÄ• bhu
parisuddhÄ• suÃ±Ã±atÄ• vakkanti bhavati.

<180> ``puna caparaá¹ƒ, Ä• nanda, bhikkhu amanasikaritvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatana
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca n
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhim

pajÄ• nÄ• ti --- `ye assu darathÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icca tedha
assu darathÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, atthi cev
yadidaá¹ƒ --- Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca ekattaâ€™ nti. so `suÃ±Ã±am
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±amidaá¹ƒ \Ee III 10
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `atthi cevidaá¹ƒ asuÃ±Ã±at
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca ekattaâ€™ nti. iti yaÃ±hi kho tattha na hoti
samanupassati, yaá¹ƒ pana tattha avasiá¹-á¹-haá¹ƒ hoti taá¹ƒ `santamidaá¹ƒ atthÄ«â€™ ti p
esÄ• , Ä• nanda, yathÄ• bhuccÄ• avipallatthÄ• parisuddhÄ• suÃ±Ã±atÄ• vakkanti bhavati

<181> ``puna caparaá¹ƒ, Ä• nanda bhikkhu amanasikaritvÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ p
tassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ pakkhandati pasÄ«dati sa
evaá¹ƒ pajÄ• nÄ• ti --- `ye assu darathÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-icc
santi, ye assu darathÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, att
darathamattÄ• yadidaá¹ƒ --- nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca e
`suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• yÄ• â€™ ti pa
saÃ±Ã±Ä• gataá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `atthi cevid
yadidaá¹ƒ --- nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca ekattaâ€™ nti \S
tattha na hoti tena taá¹ƒ suÃ±Ã±aá¹ƒ samanupassati, yaá¹ƒ pana tattha avasiá¹-á¹-haá¹ƒ ho
`santamidaá¹ƒ atthÄ«â€™ ti pajÄ• nÄ• ti. evampissa esÄ• , Ä• nanda, yathÄ• bhuccÄ• avip
suÃ±Ã±atÄ• vakkanti bhavati.

<182> ``puna caparaá¹ƒ, Ä• nanda, bhikkhu amanasikaritvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ, animittaá¹ƒ cetosamÄ• dhiá¹ƒ paá¹-icca
animitte cetosamÄ• dhimhi cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati adhimuccati. so e
`ye assu darathÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, ye assu
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ paá¹-icca tedha na santi, atthi cevÄ• yaá
imameva kÄ• yaá¹ƒ paá¹-icca saá¸·Ä• yatanikaá¹ƒ jÄ«vitapaccayÄ• â€™ ti \Ee III 108/. so `
saÃ±Ã±Ä• gataá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±am
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• yÄ• â€™ ti pajÄ• nÄ• ti, `atthi cevidaá¹ƒ a
imameva kÄ• yaá¹ƒ paá¹-icca saá¸·Ä• yatanikaá¹ƒ jÄ«vitapaccayÄ• â€™ ti. iti yaÃ±hi kho ta
suÃ±Ã±aá¹ƒ samanupassati, yaá¹ƒ pana tattha avasiá¹-á¹-haá¹ƒ hoti taá¹ƒ `santamidaá¹ƒ a
evampissa esÄ• , Ä• nanda, yathÄ• bhuccÄ• avipallatthÄ• parisuddhÄ• suÃ±Ã±atÄ• vakk

<183> ``puna caparaá¹ƒ, Ä• nanda, bhikkhu amanasikaritvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ, animittaá¹ƒ cetosamÄ• dhiá¹ƒ \Se III 23
ekattaá¹ƒ. tassa animitte cetosamÄ• dhimhi cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati a
evaá¹ƒ pajÄ• nÄ• ti --- `ayampi kho animitto cetosamÄ• dhi abhisaá¹…khato abhisaÃ±cetay

kiÃ±ci abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ tadaniccaá¹ƒ nirodhadhammaâ€™ nti pajÄ•
jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimu
cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. so evaá¹ƒ pajÄ• nÄ
\Ne III 152/ kÄ• mÄ• savaá¹ƒ paá¹-icca tedha na santi, ye assu darathÄ• bhavÄ• savaá¹ƒ p
ye assu darathÄ• avijjÄ• savaá¹ƒ paá¹-icca tedha na santi, atthi cevÄ• yaá¹ƒ darathamattÄ
kÄ• yaá¹ƒ paá¹-icca saá¸·Ä• yatanikaá¹ƒ \Be III 151/ jÄ«vitapaccayÄ• â€™ ti. so `suÃ±Ã±an
kÄ• mÄ• savenÄ• â€™ ti pajÄ• nÄ• ti, `suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ bhavÄ• savenÄ
`suÃ±Ã±amidaá¹ƒ saÃ±Ã±Ä• gataá¹ƒ avijjÄ• savenÄ• â€™ ti pajÄ• nÄ• ti, `atthi cevidaá¹ƒ a
imameva kÄ• yaá¹ƒ paá¹-icca saá¸·Ä• yatanikaá¹ƒ jÄ«vitapaccayÄ• â€™ ti. iti yaÃ±hi kho ta
suÃ±Ã±aá¹ƒ samanupassati, yaá¹ƒ pana tattha avasiá¹-á¹-haá¹ƒ hoti taá¹ƒ `santamidaá¹ƒ at
evampissa esÄ• , Ä• nanda, yathÄ• bhuccÄ• avipallatthÄ• \Ee III 109/ parisuddhÄ• param
suÃ±Ã±atÄ• vakkanti bhavati.

<184> ``yepi hi keci, Ä• nanda, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• \S
paramÄ• nuttaraá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja vihariá¹ƒsu, sabbe te imaá¹ƒyeva parisudd
suÃ±Ã±ataá¹ƒ upasampajja vihariá¹ƒsu. yepi {ye (Ce Ee) } hi keci, Ä• nanda, anÄ• gatamad
brÄ• hmaá¹‡Ä• vÄ• parisuddhaá¹ƒ paramÄ• nuttaraá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharis
parisuddhaá¹ƒ paramÄ• nuttaraá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharissanti. yepi {ye (Ce Ee
etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• parisuddhaá¹ƒ paramÄ• nuttaraá¹ƒ suÃ±Ã±a
sabbe te imaá¹ƒyeva parisuddhaá¹ƒ paramÄ• nuttaraá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja vihara
`parisuddhaá¹ƒ paramÄ• nuttaraá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharissÄ• mÄ• â€™ ti {vih
--- evaÃ±hi vo {te (Katthaci) }, Ä• nanda, sikkhitabbaâ€™â€™ nti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

cÅ«á¸·asuÃ±Ã±atasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. mahÄ• suÃ±Ã±atasuttaá¹ƒ

<185> evaá¹ƒ \Se III 234/ \Ne III 153/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• se
kapilavatthuá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. kapilavatthusmiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena kÄ• á¸·akhemakassa sakkassa vihÄ• ro tenupasaá¹…ka
pana samayena kÄ• á¸·akhemakassa \Be III 152/ sakkassa vihÄ• re sambahulÄ• ni senÄ• s
addasÄ• kho bhagavÄ• kÄ• á¸·akhemakassa sakkassa vihÄ• re sambahulÄ• ni senÄ• sam
disvÄ• na bhagavato etadahosi --- ``sambahulÄ• ni kho kÄ• á¸·akhemakassa sakkassa vihÄ
paÃ±Ã±attÄ• ni. sambahulÄ• nu kho idha bhikkhÅ« viharantÄ«â€™â€™ ti.

<186> tena kho pana samayena Ä• yasmÄ• Ä• nando sambahulehi bhikkhÅ«hi saddhiá¹ƒ
cÄ«varakammaá¹ƒ karoti. atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-
sakkassa vihÄ• ro tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nis
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``sambahulÄ• ni kho, Ä• nanda, kÄ• á¸·akhema
vihÄ• re senÄ• sanÄ• ni paÃ±Ã±attÄ• ni. sambahulÄ• nu kho ettha bhikkhÅ« viharantÄ«â€
bhante, kÄ• á¸·akhemakassa sakkassa vihÄ• re senÄ• sanÄ• ni paÃ±Ã±attÄ• ni. sambahul
cÄ«varakÄ• rasamayo no, bhante, vattatÄ«â€™â€™ ti.

``na kho, Ä• nanda, bhikkhu sobhati saá¹…gaá¹‡ikÄ• rÄ• mo saá¹…gaá¹‡ikarato saá¹…ga
gaá¹‡Ä• rÄ• mo gaá¹‡arato gaá¹‡asammudito. so vatÄ• nanda, bhikkhu saá¹…gaá¹‡ikÄ• r
saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ anuyutto gaá¹‡Ä• rÄ• mo gaá¹‡arato gaá¹‡asammudito yaá¹
pavivekasukhaá¹ƒ upasamasukhaá¹ƒ sambodhisukhaá¹ƒ {sambodhasukhaá¹ƒ (Ce Ee), sam
cittekaggatÄ• sukhaá¹ƒ (Katthaci) upari araá¹‡avibhaá¹…gasutte pana sambodhisukhantve
nikÄ• malÄ• bhÄ« bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vij
Ä• nanda, bhikkhu eko gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho viharati tassetaá¹ƒ bhikkhuno pÄ• á¹
nekkhammasukhaá¹ƒ pavivekasukhaá¹ƒ upasamasukhaá¹ƒ sambodhisukhaá¹ƒ \Ne III 154/
bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati.

``so vatÄ• nanda, bhikkhu saá¹…gaá¹‡ikÄ• rÄ• mo saá¹…gaá¹‡ikarato saá¹…gaá¹‡ikÄ• rÄ
gaá¹‡arato gaá¹‡asammudito sÄ• mÄ• yikaá¹ƒ vÄ• kantaá¹ƒ cetovimuttiá¹ƒ upasampajja vi
vÄ• akuppanti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yo ca kho so, Ä• nanda, bhikkhu eko gaá¹‡as
\Be III 153/ viharati tassetaá¹ƒ bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ sÄ• mÄ• yikaá¹ƒ vÄ• kanta
III 111/ upasampajja viharissati asÄ• mÄ• yikaá¹ƒ vÄ• akuppanti --- á¹-hÄ• nametaá¹ƒ vijjat

``nÄ• haá¹ƒ, Ä• nanda, ekaá¹ƒ rÅ«pampi {ekarÅ«pampi (Ce) } samanupassÄ• mi yattha rat
rÅ«passa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na uppajjeyyuá¹ƒ sokaparidevadukkhadoma

<187> ``ayaá¹ƒ \Se III 236/ kho panÄ• nanda, vihÄ• ro tathÄ• gatena abhisambuddho yadi
sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharituá¹ƒ {vi
viharati (Se Ke Katthaci) }. tatra ce, Ä• nanda, tathÄ• gataá¹ƒ iminÄ• vihÄ• rena viharantaá
{bhagavantaá¹ƒ (Ce Se Ke Katthaci) } upasaá¹…kamitÄ• ro bhikkhÅ« bhikkhuniyo upÄ• sak
rÄ• jamahÄ• mattÄ• titthiyÄ• titthiyasÄ• vakÄ• . tatrÄ• nanda, tathÄ• gato vivekaninneneva
vivekapabbhÄ• rena vÅ«pakaá¹-á¹-hena nekkhammÄ• bhiratena byantÄ«bhÅ«tena sabbas
dhammehi aÃ±Ã±adatthu uyyojanikapaá¹-isaá¹ƒyuttaá¹ƒyeva kathaá¹ƒ kattÄ• hoti. tasmÄ•
Ä• kaá¹…kheyya --- `ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja vihareyyaâ€™ nti, tenÄ• nanda
cittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ sannisÄ• detabbaá¹ƒ ekodi kÄ• tabbaá¹ƒ samÄ• dahÄ• tabb

<188> ``kathaÃ±cÄ• nanda, bhikkhu ajjhattameva cittaá¹ƒ saá¹‡á¹-hapeti sannisÄ• deti eko
{ekodikaroti (Ce Se Ke Ee) } samÄ• dahati? idhÄ• nanda, bhikkhu vivicceva kÄ• mehi vivicc
pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, Ä• nanda, bhikkhu ajjhattameva c
sannisÄ• deti ekodiá¹ƒ karoti samÄ• dahati. so \Ee III 112/ ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manas
ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manasikaroto suÃ±Ã±atÄ• ya cittaá¹ƒ na pakkhandati nappasÄ«d
vimuccati \Ne III 155/. evaá¹ƒ santametaá¹ƒ, Ä• nanda, bhikkhu evaá¹ƒ pajÄ• nÄ• ti --- `ajjha
suÃ±Ã±ataá¹ƒ kho me manasikaroto ajjhattaá¹ƒ suÃ±Ã±atÄ• ya cittaá¹ƒ na pakkhandati nap
santiá¹-á¹-hati na vimuccatÄ«â€™ ti. itiha tattha sampajÄ• no hoti. so bahiddhÄ• suÃ±Ã±at
pe ... so ajjhattabahiddhÄ• suÃ±Ã±ataá¹ƒ manasi karoti \Be III 154/ ... pe ... so Ä• neÃ±jaá¹
tassa Ä• neÃ±jaá¹ƒ manasikaroto Ä• neÃ±jÄ• ya cittaá¹ƒ na pakkhandati nappasÄ«dati na s
vimuccati. evaá¹ƒ santametaá¹ƒ, Ä• nanda, bhikkhu evaá¹ƒ pajÄ• nÄ• ti --- `Ä• neÃ±jaá¹ƒ kh
Ä• neÃ±jÄ• ya cittaá¹ƒ na pakkhandati nappasÄ«dati na santiá¹-á¹-hati na vimuccatÄ«â€™
sampajÄ• no hoti.

``tenÄ• nanda, bhikkhunÄ• tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva citt
sannisÄ• detabbaá¹ƒ ekodi kÄ• tabbaá¹ƒ samÄ• dahÄ• tabbaá¹ƒ. so ajjhattaá¹ƒ suÃ±Ã±ata
ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manasikaroto ajjhattaá¹ƒ suÃ±Ã±atÄ• ya cittaá¹ƒ pakkhandati pas
vimuccati. evaá¹ƒ santametaá¹ƒ, Ä• nanda, bhikkhu evaá¹ƒ pajÄ• nÄ• ti --- `ajjhattaá¹ƒ suÃ±
manasikaroto ajjhattaá¹ƒ suÃ±Ã±atÄ• ya cittaá¹ƒ pakkhandati pasÄ«dati santiá¹-á¹-hati vimu
tattha sampajÄ• no hoti. so bahiddhÄ• suÃ±Ã±ataá¹ƒ manasi karoti ... pe ... so ajjhattabahi
manasi karoti ... pe ... so Ä• neÃ±jaá¹ƒ manasi karoti. tassa Ä• neÃ±jaá¹ƒ manasikaroto Ä•
pakkhandati pasÄ«dati santiá¹-á¹-hati vimuccati. evaá¹ƒ santametaá¹ƒ, Ä• nanda, bhikkhu e
`Ä• neÃ±jaá¹ƒ kho me \Se III 238/ manasikaroto Ä• neÃ±jÄ• ya cittaá¹ƒ pakkhandati pasÄ«d
vimuccatÄ«â€™ ti. itiha tattha sampajÄ• no hoti.

<189> ``tassa ce, Ä• nanda, bhikkhuno iminÄ• vihÄ• rena viharato caá¹…kamÄ• ya cittaá¹
--- `evaá¹ƒ maá¹ƒ caá¹…kamantaá¹ƒ nÄ• bhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dham
III 113/. itiha tattha sampajÄ• no hoti. tassa ce, Ä• nanda, bhikkhuno iminÄ• vihÄ• rena viha
cittaá¹ƒ namati, so tiá¹-á¹-hati --- `evaá¹ƒ maá¹ƒ á¹-hitaá¹ƒ nÄ• bhijjhÄ• domanassÄ• pÄ• p
anvÄ• ssavissantÄ«â€™ ti. itiha tattha sampajÄ• no hoti. tassa ce, Ä• nanda, bhikkhuno imi
nisajjÄ• ya cittaá¹ƒ namati, so nisÄ«dati --- `evaá¹ƒ maá¹ƒ nisinnaá¹ƒ nÄ• bhijjhÄ• domanas
dhammÄ• anvÄ• ssavissantÄ«â€™ ti. itiha tattha sampajÄ• no hoti. tassa ce, Ä• nanda, bh
viharato sayanÄ• ya cittaá¹ƒ namati \Ne III 156/, so sayati --- `evaá¹ƒ maá¹ƒ sayantaá¹ƒ nÄ•
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssavissantÄ«â€™ ti. itiha tattha sampajÄ• no hoti.

``tassa \Be III 155/ ce, Ä• nanda, bhikkhuno iminÄ• vihÄ• rena viharato kathÄ• ya {bhassÄ
Ke Ee) } cittaá¹ƒ namati, so --- `yÄ• yaá¹ƒ kathÄ• hÄ«nÄ• gammÄ• pothujjanikÄ• anariyÄ

nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambod
saá¹ƒvattati, seyyathidaá¹ƒ --- rÄ• jakathÄ• corakathÄ• mahÄ• mattakathÄ• senÄ• kathÄ•
\Se III 239/ annakathÄ• pÄ• nakathÄ• vatthakathÄ• sayanakathÄ• mÄ• lÄ• kathÄ• gandl
yÄ• nakathÄ• gÄ• makathÄ• nigamakathÄ• nagarakathÄ• janapadakathÄ• itthikathÄ• s
kumbhaá¹-á¹-hÄ• nakathÄ• pubbapetakathÄ• nÄ• nattakathÄ• lokakkhÄ• yikÄ• samudda
iti vÄ• iti --- evarÅ«piá¹ƒ kathaá¹ƒ na kathessÄ• mÄ«â€™ ti. itiha tattha sampajÄ• no hoti. y
Ä• nanda, kathÄ• abhisallekhikÄ• cetovinÄ«varaá¹‡asappÄ• yÄ• {cetovicÄ• raá¹‡asappÄ
cetovivaraá¹‡asappÄ• yÄ• (Ee) } ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya
nibbÄ• nÄ• ya saá¹ƒvattati, seyyathidaá¹ƒ --- appicchakathÄ• santuá¹-á¹-hikathÄ• pavivek
asaá¹ƒsaggakathÄ• vÄ«riyÄ• rambhakathÄ• sÄ«lakathÄ• samÄ• dhikathÄ• paÃ±Ã±Ä• ka
vimuttiÃ±Ä• á¹‡adassanakathÄ• iti --- `evarÅ«piá¹ƒ kathaá¹ƒ kathessÄ• mÄ«â€™ ti. itiha ta

``tassa ce, Ä• nanda, bhikkhuno iminÄ• vihÄ• rena viharato vitakkÄ• ya \Ee III 114/ cittaá¹
te vitakkÄ• hÄ«nÄ• gammÄ• pothujjanikÄ• anariyÄ• anatthasaá¹ƒhitÄ• na nibbidÄ• ya n
na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattanti, seyy
byÄ• pÄ• davitakko vihiá¹ƒsÄ• vitakko iti evarÅ«pe vitakke {evarÅ«pena vitakkena (Ce Se K
vitakkessÄ• mÄ«â€™ ti. itiha tattha sampajÄ• no hoti. ye ca kho ime, Ä• nanda, vitakkÄ• a
niyyanti takkarassa sammÄ• dukkhakkhayÄ• ya, seyyathidaá¹ƒ --- nekkhammavitakko abyÄ
avihiá¹ƒsÄ• vitakko iti --- `evarÅ«pe vitakke {evarÅ«pena vitakkena (Katthaci) } vitakkessÄ•
tattha sampajÄ• no hoti.

<190> ``paÃ±ca \Se III 240/ kho ime, Ä• nanda, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhu
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã
ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoâ
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• \Ne III 157/ rajanÄ«yÄ• --- ime kho, Ä• nan
yattha bhikkhunÄ• abhikkhaá¹‡aá¹ƒ sakaá¹ƒ cittaá¹ƒ paccavekkhitabbaá¹ƒ --- `atthi nu kho
kÄ• maguá¹‡esu aÃ±Ã±atarasmiá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• Ä• yatane uppajjati cetaso
Ä• nanda, bhikkhu paccavekkhamÄ• no evaá¹ƒ pajÄ• nÄ• ti --- `atthi kho me imesu paÃ±ca
aÃ±Ã±atarasmiá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• Ä• yatane uppajjati cetaso samudÄ• cÄ• ro
{evaá¹ƒ santaá¹ƒ (-a) }, Ä• nanda, bhikkhu evaá¹ƒ pajÄ• nÄ• ti --- `yo kho imesu paÃ±casu
chandarÄ• go so me nappahÄ«noâ€™ ti. itiha tattha sampajÄ• no hoti. sace panÄ• nanda,
evaá¹ƒ pajÄ• nÄ• ti --- `natthi kho me imesu paÃ±casu kÄ• maguá¹‡esu aÃ±Ã±atarasmiá¹ƒ
Ä• yatane uppajjati cetaso samudÄ• cÄ• roâ€™ ti, evaá¹ƒ santametaá¹ƒ, Ä• nanda, bhikkhu
kho imesu paÃ±casu kÄ• maguá¹‡esu chandarÄ• go so me pahÄ«noâ€™ ti. itiha tattha san

<191> ``paÃ±ca kho ime, Ä• nanda, upÄ• dÄ• nakkhandhÄ• yattha bhikkhunÄ• udayabba
`iti rÅ«paá¹ƒ iti rÅ«passa samudayo \Se III 241/ iti rÅ«passa atthaá¹…gamo, iti vedanÄ• ...
saÃ±Ã±Ä• ... iti saá¹…khÄ• rÄ• ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ iti viÃ±Ã±Ä• á¹‡assa samudayo iti

atthaá¹…gamoâ€™ ti. tassa imesu paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupas
upÄ• dÄ• nakkhandhesu asmimÄ• no so pahÄ«yati. evaá¹ƒ santametaá¹ƒ, Ä• nanda, bhikk
kho imesu paÃ±casu upÄ• dÄ• nakkhandhesu asmimÄ• no so me pahÄ«noâ€™ ti. itiha tatt
te, Ä• nanda, dhammÄ• ekantakusalÄ• kusalÄ• yÄ• tikÄ• {dhammÄ• ekantakusalÄ• yatik
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• oloketabbÄ• } ariyÄ• lokuttarÄ• anavakkantÄ• pÄ• pimatÄ• . ta
Ä• nanda, kaá¹ƒ atthavasaá¹ƒ sampassamÄ• no arahati sÄ• vako satthÄ• raá¹ƒ anubandhit
ti {api panujjamÄ• nopÄ«ti (Katthaci Ce), api payujjamÄ• noti (Se Ke Ee) }? ``bhagavaá¹ƒ mA
dhammÄ• bhagavaá¹ƒ nettikÄ• bhagavaá¹ƒ paá¹-isaraá¹‡Ä• \Be III 157/. sÄ• dhu vata, bha
paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â

<192> ``na kho, Ä• nanda, arahati sÄ• vako satthÄ• raá¹ƒ anubandhituá¹ƒ, yadidaá¹ƒ sutta
veyyÄ• karaá¹‡aá¹ƒ tassa hetu {veyyÄ• karaá¹‡assa hetu (Katthaci) }. taá¹ƒ kissa hetu? dÄ
{dÄ«gharattaá¹ƒ + assÄ• ti padacchedo} hi te, Ä• nanda, dhammÄ• sutÄ• dhÄ• tÄ• vacas
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . yÄ• ca kho ayaá¹ƒ, Ä• nanda, kath
cetovinÄ«varaá¹‡asappÄ• yÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• abh
158/ nibbÄ• nÄ• ya saá¹ƒ vattati, seyyathidaá¹ƒ --- appicchakathÄ• santuá¹-á¹-hikathÄ• pav
asaá¹ƒ saggakathÄ• vÄ«riyÄ• rambhakathÄ• sÄ«lakathÄ• samÄ• dhikathÄ• \Se III 242/ p
vimuttiÃ±Ä• á¹‡adassanakathÄ• --- evarÅ«piyÄ• kho, Ä• nanda, kathÄ• ya hetu arahati sÄ
anubandhituá¹ƒ api paá¹‡ujjamÄ• no.

``evaá¹ƒ sante kho, Ä• nanda, Ä• cariyÅ«paddavo hoti, evaá¹ƒ sante antevÄ• sÅ«paddavo
brahmacÄ• rÅ«paddavo hoti.

<193> ``kathaÃ±cÄ• nanda, Ä• cariyÅ«paddavo hoti? idhÄ• nanda, ekacco satthÄ• vivittaá
araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapattha
abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. tassa tathÄ• vÅ«pakaá¹-á¹-hassa viharato anvÄ• vattan
Se Ke Ee) } brÄ• hmaá¹‡agahapatikÄ• negamÄ• ceva jÄ• napadÄ• ca. so anvÄ• vattante
negamesu ceva jÄ• napadesu ca mucchaá¹ƒ nikÄ• mayati {mucchati kÄ• mayati (Ce Ee) aá
tathÄ• dissati}, gedhaá¹ƒ Ä• pajjati, Ä• vattati bÄ• hullÄ• ya. ayaá¹ƒ vuccatÄ• nanda, upad
Ä• cariyo. Ä• cariyÅ«paddavena avadhiá¹ƒ su naá¹ƒ pÄ• pakÄ• akusalÄ• dhammÄ• saá¹ƒ
{ponobhavikÄ• (Ce Ee) } sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• . ev
Ä• cariyÅ«paddavo hoti.

<194> ``kathaÃ±cÄ• nanda, antevÄ• sÅ«paddavo hoti? tasseva kho panÄ• nanda, satthu s
vivekamanubrÅ«hayamÄ• no vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati \Be III 158/ araÃ±Ã±aá¹ƒ rukk
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. tas
viharato anvÄ• vattanti brÄ• hmaá¹‡agahapatikÄ• negamÄ• ceva jÄ• napadÄ• ca. so anv
brÄ• hmaá¹‡agahapatikesu negamesu ceva jÄ• napadesu ca mucchaá¹ƒ nikÄ• mayati, ged

bÄ• hullÄ• ya. ayaá¹ƒ vuccatÄ• nanda, upaddavo antevÄ• sÄ«. antevÄ• sÅ«paddavena ava
akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ
kho, Ä• nanda, antevÄ• sÅ«paddavo hoti.

<195> ``kathaÃ±cÄ• nanda, brahmacÄ• rÅ«paddavo hoti? idhÄ• nanda, tathÄ• gato loke u
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
\Ne III 159/ buddho bhagavÄ• . so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. tas
viharato anvÄ• vattanti brÄ• hmaá¹‡agahapatikÄ• negamÄ• ceva jÄ• napadÄ• ca. so anv
brÄ• hmaá¹‡agahapatikesu negamesu ceva jÄ• napadesu ca na mucchaá¹ƒ nikÄ• mayati, n
Ä• vattati \Ee III 117/ bÄ• hullÄ• ya. tasseva kho panÄ• nanda, satthu sÄ• vako tassa satthu
vivekamanubrÅ«hayamÄ• no vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹
giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. tassa tathÄ• vÅ
anvÄ• vattanti brÄ• hmaá¹‡agahapatikÄ• negamÄ• ceva jÄ• napadÄ• ca. so anvÄ• vattan
negamesu ceva jÄ• napadesu ca mucchaá¹ƒ nikÄ• mayati, gedhaá¹ƒ \Se III 244/ Ä• pajjati,
ayaá¹ƒ vuccatÄ• nanda, upaddavo brahmacÄ• rÄ«. brahmacÄ• rÅ«paddavena avadhiá¹ƒsu
saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iy
brahmacÄ• rÅ«paddavo hoti.

``tatrÄ• nanda, yo cevÄ• yaá¹ƒ Ä• cariyÅ«paddavo, yo ca antevÄ• sÅ«paddavo ayaá¹ƒ teh
dukkhavipÄ• kataro ceva kaá¹-ukavipÄ• kataro ca, api ca vinipÄ• tÄ• ya saá¹ƒvattati.

<196> ``tasmÄ• tiha maá¹ƒ, Ä• nanda, mittavatÄ• ya samudÄ• caratha, mÄ• sapattavatÄ•
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya.

``kathaÃ±cÄ• nanda \Be III 159/, satthÄ• raá¹ƒ sÄ• vakÄ• sapattavatÄ• ya samudÄ• caran
idhÄ• nanda, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hitesÄ« anukampa
hitÄ• ya, idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• na sussÅ«santi, na sotaá¹ƒ odahan
\Se III 245/ upaá¹-á¹-hapenti, vokkamma ca satthusÄ• sanÄ• vattanti. evaá¹ƒ kho, Ä• nanda
sapattavatÄ• ya samudÄ• caranti, no mittavatÄ• ya.

``kathaÃ±cÄ• nanda, satthÄ• raá¹ƒ sÄ• vakÄ• mittavatÄ• ya samudÄ• caranti, no sapattav
sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hitesÄ« anukampaá¹ƒ upÄ• dÄ• ya --- `id
sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• sussÅ«santi, sotaá¹ƒ odahanti, aÃ±Ã±Ä• cittaá¹ƒ upa
160/ ca vokkama satthusÄ• sanÄ• vattanti. evaá¹ƒ kho, Ä• nanda, satthÄ• raá¹ƒ sÄ• vakÄ•
samudÄ• caranti, no sapattavatÄ• ya.

``tasmÄ• tiha \Ee III 118/ maá¹ƒ, Ä• nanda, mittavatÄ• ya samudÄ• caratha, mÄ• sapattav

bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. na vo ahaá¹ƒ, Ä• nanda, tathÄ• parakkamis
Ä• make Ä• makamatte. niggayha niggayhÄ• haá¹ƒ, Ä• nanda, vakkhÄ• mi; pavayha pavay
pavayha (Ce Ee), paggayha paggayha Ä• nanda vakkhÄ• mi (Katthaci) }. yo sÄ• ro so á¹-ha

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

mahÄ• suÃ±Ã±atasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. acchariyaabbhutasuttaá¹ƒ

<197> evaá¹ƒ \Se III 246/ \Ne III 161/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pa
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• naá¹ƒ sann
ayamantarÄ• kathÄ• udapÄ• di --- ``acchariyaá¹ƒ, Ä• vuso, abbhutaá¹ƒ, Ä• vuso, tathÄ• ga
mahÄ• nubhÄ• vatÄ• , yatra hi nÄ• ma tathÄ• gato \Be III 160/ atÄ«te buddhe parinibbute c
chinnavaá¹-ume pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivatte jÄ• nissati {anussarissati jÄ
--- `evaá¹ƒjaccÄ• te bhagavanto ahesuá¹ƒâ€™ itipi, `evaá¹ƒnÄ• mÄ• te bhagavanto ahesu
`evaá¹ƒgottÄ• te bhagavanto ahesuá¹ƒâ€™ itipi, `evaá¹ƒsÄ«lÄ• te bhagavanto ahesuá¹ƒâ€
te bhagavanto ahesuá¹ƒâ€™ itipi, `evaá¹ƒpaÃ±Ã±Ä• te bhagavanto ahesuá¹ƒâ€™ itipi, `ev
bhagavanto ahesuá¹ƒâ€™ itipi, `evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒâ€™ itipÄ«â€™â€
Ä• yasmÄ• Ä• nando te bhikkhÅ« etadavoca --- ``acchariyÄ• ceva, Ä• vuso, tathÄ• gatÄ•
ca; abbhutÄ• ceva, Ä• vuso, tathÄ• gatÄ• abbhutadhammasamannÄ• gatÄ• cÄ• â€™â€™
tesaá¹ƒ bhikkhÅ«naá¹ƒ antarÄ• kathÄ• vippakatÄ• hoti.

<198> atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenupaá¹-á
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di \Se III 247/. nisajja kho
Ä• mantesi --- ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo a
vippakatÄ• â€™â€™ ti? ``idha, bhante, amhÄ• kaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapa
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• u
Ä• vuso, abbhutaá¹ƒ, Ä• vuso, tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• , yatra
buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-ume pariyÄ• dinnavaá¹-á¹-e sabbadukkhav
evaá¹ƒjaccÄ• te bhagavanto ahesuá¹ƒ itipi, evaá¹ƒnÄ• mÄ• ... evaá¹ƒgottÄ• ... evaá¹ƒsÄ«
evaá¹ƒpaÃ±Ã±Ä• ... evaá¹ƒvihÄ• rÄ« ... evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒ itipÄ«â€™
bhante, Ä• yasmÄ• Ä• nando amhe etadavoca --- `acchariyÄ• ceva, Ä• vuso, tathÄ• gatÄ•
ca, abbhutÄ• \Ne III 162/ ceva, Ä• vuso, tathÄ• gatÄ• abbhutadhammasamannÄ• gatÄ• c
bhante, antarÄ• kathÄ• vippakatÄ• ; atha bhagavÄ• anuppattoâ€™â€™ ti.

<199> atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``tasmÄ• tiha taá¹ƒ

paá¹-ibhantu tathÄ• gatassa acchariyÄ• abbhutadhammÄ• â€™â€™ ti {abbhutÄ• dhammÄ

``sammukhÄ• \Be III 161/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahita
Ä• nanda, bodhisatto tusitaá¹ƒ kÄ• yaá¹ƒ upapajjÄ«â€™ ti. yampi, bhante, sato sampajÄ• n
kÄ• yaá¹ƒ upapajji idaá¹ƒpÄ• haá¹ƒ \Se III 248/, bhante, bhagavato acchariyaá¹ƒ abbhutadh

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `sato
bodhisatto tusite kÄ• ye aá¹-á¹-hÄ• sÄ«â€™ ti. yampi, bhante, sato sampajÄ• no bodhisatto
aá¹-á¹-hÄ• si idaá¹ƒpÄ• haá¹ƒ {idaá¹ƒpahaá¹ƒ (Ce Se Ke Ee) }, bhante, bhagavato acchariy
dhÄ• remi.

<200> ``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ
Ä• nanda, bodhisatto tusite kÄ• ye aá¹-á¹-hÄ• sÄ«â€™ ti. yampi, bhante, yÄ• vatÄ• yukaá¹ƒ
aá¹-á¹-hÄ• si idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• r

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `sato
bodhisatto tusitÄ• , kÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ okkamÄ«â€™ ti. yampi, bhante \Ee
bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ okkami idaá¹ƒpÄ• haá¹ƒ, bhante, bh
abbhutadhammaá¹ƒ dhÄ• remi.

<201> ``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ
bodhisatto tusitÄ• kÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ okkamati, atha sadevake loke samÄ
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya appamÄ• á¹‡o uá¸·Ä• ro obh
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yÄ• pi tÄ• lokantarikÄ• aghÄ• asaá¹ƒvutÄ• andhakÄ•
yatthapime candimasÅ«riyÄ• evaá¹ƒmahiddhikÄ• evaá¹ƒmahÄ• nubhÄ• vÄ• \Se III 249/ Ä
163/ tatthapi appamÄ• á¹‡o uá¸·Ä• ro obhÄ• so loke pÄ• tubhavati atikkammeva devÄ• naá
tattha sattÄ• upapannÄ• tepi tenobhÄ• sena aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nanti --- aÃ±Ã±
idhÅ«papannÄ• ti. ayaÃ±ca dasasahassÄ« lokadhÄ• tu saá¹…kampati sampakampati samp
appamÄ• á¹‡o ca uá¸·Ä• ro obhÄ• so loke pÄ• tubhavati atikkammeva devÄ• naá¹ƒ devÄ• n
... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

<202> ``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ
bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, cattÄ• ro devaputtÄ• catuddisaá¹ƒ Ä• rakkhÄ• ya
naá¹ƒ bodhisattaá¹ƒ vÄ• bodhisattamÄ• taraá¹ƒ vÄ• manusso vÄ• amanusso vÄ• koci vÄ
bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ•

<203> ``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ
bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, pakatiyÄ• sÄ«lavatÄ« bodhisattamÄ• tÄ• hoti vir

viratÄ• adinnÄ• dÄ• nÄ• viratÄ• kÄ• mesumicchÄ• cÄ• rÄ• viratÄ• musÄ• vÄ• dÄ• virat
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• â€™ ti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ,
acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

``sammukhÄ• \Ee III 121/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahita
250/, Ä• nanda, bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, na bodhisattamÄ• tu purisesu mÄ
kÄ• maguá¹‡Å«pasaá¹ƒhitaá¹ƒ, anatikkamanÄ«yÄ• ca bodhisattamÄ• tÄ• hoti kenaci puris
yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `yad
mÄ• tukucchiá¹ƒ okkanto hoti, lÄ• bhinÄ« bodhisattamÄ• tÄ• hoti paÃ±cannaá¹ƒ kÄ• magu
kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• retÄ«â€™ ti. yampi, bhante ...
bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

<204> ``sammukhÄ• \Ne III 164/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-i
Ä• nanda, bodhisatto mÄ• tukucchiá¹ƒ okkanto hoti, na bodhisattamÄ• tu kocideva Ä• bÄ• d
bodhisattamÄ• tÄ• hoti akilantakÄ• yÄ• ; bodhisattaÃ±ca bodhisattamÄ• tÄ• tirokucchigata
sabbaá¹…gapaccaá¹…gaá¹ƒ ahÄ«nindriyaá¹ƒ. seyyathÄ• pi, Ä• nanda, maá¹‡i veá¸·uriyo s
suparikammakato. tatrÄ• ssa suttaá¹ƒ Ä• vutaá¹ƒ nÄ«laá¹ƒ vÄ• pÄ«taá¹ƒ vÄ• lohitaá¹ƒ vÄ•
paá¹‡á¸• usuttaá¹ƒ vÄ• . tamenaá¹ƒ cakkhumÄ• puriso hatthe karitvÄ• paccavekkheyya ---
veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakato, tatridaá¹ƒ suttaá¹ƒ Ä• vutaá¹ƒ
vÄ• lohitaá¹ƒ vÄ• odÄ• taá¹ƒ vÄ• paá¹‡á¸• usuttaá¹ƒ vÄ• ti. evameva kho, Ä• nanda, yadÄ
okkanto hoti \Se III 251/, na bodhisattamÄ• tu kocideva Ä• bÄ• dho uppajjati; sukhinÄ« bodh
akilantakÄ• yÄ• ; bodhisattaÃ±ca bodhisattamÄ• tÄ• tirokucchigataá¹ƒ passati sabbaá¹…ga
ahÄ«nindriyaâ€™ nti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariya
dhÄ• remi.

<205> ``sammukhÄ• \Ee III 122/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-i
`sattÄ• hajÄ• te, Ä• nanda, bodhisatte bodhisattamÄ• tÄ• kÄ• laá¹ƒ karoti, tusitaá¹ƒ kÄ• ya
yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `yath
aÃ±Ã±Ä• itthikÄ• nava vÄ• dasa vÄ• mÄ• se gabbhaá¹ƒ kucchinÄ• pariharitvÄ• vijÄ• ya
bodhisattamÄ• tÄ• vijÄ• yati. daseva mÄ• sÄ• ni bodhisattaá¹ƒ bodhisattamÄ• tÄ• kucchin
vijÄ• yatÄ«â€™ ti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ
dhÄ• remi.

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `yath

aÃ±Ã±Ä• itthikÄ• nisinnÄ• vÄ• nipannÄ• vÄ• vijÄ• yanti, na hevaá¹ƒ bodhisattaá¹ƒ bodh
á¹-hitÄ• va bodhisattaá¹ƒ bodhisattamÄ• tÄ• vijÄ• yatÄ«â€™ ti. yampi, bhante ... pe ... idaá
bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

``sammukhÄ• \Ne III 165/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahita
252/, Ä• nanda, bodhisatto mÄ• tukucchimhÄ• nikkhamati, devÄ• naá¹ƒ paá¹-hamaá¹ƒ paa
manussÄ• â€™ ti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ
dhÄ• remi.

<206> ``sammukhÄ• \Be III 164/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-i
Ä• nanda, bodhisatto mÄ• tukucchimhÄ• nikkhamati, appattova bodhisatto pathaviá¹ƒ hoti,
devaputtÄ• paá¹-iggahetvÄ• mÄ• tu purato á¹-hapenti --- attamanÄ• , devi, hohi; mahesakl
ti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ, bhante, bhagavato acchariyaá¹ƒ abbhutadhamm

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `yad
mÄ• tukucchimhÄ• nikkhamati, visadova nikkhamati amakkhito udena {uddena (Ce Se Ke
amakkhito ruhirena amakkhito kenaci \Ee III 123/ asucinÄ• suddho visado {visuddho (Se) }.
Ä• nanda, maá¹‡iratanaá¹ƒ kÄ• sike vatthe nikkhittaá¹ƒ neva maá¹‡iratanaá¹ƒ kÄ• sikaá¹ƒ v
kÄ• sikaá¹ƒ vatthaá¹ƒ maá¹‡iratanaá¹ƒ makkheti. taá¹ƒ kissa hetu? ubhinnaá¹ƒ suddhattÄ•
yadÄ• bodhisatto mÄ• tukucchimhÄ• nikkhamati, visadova nikkhamati amakkhito udena an
ruhirena amakkhito kenaci asucinÄ• suddho visadoâ€™ ti. yampi, bhante ... pe ... idaá¹ƒpÄ
bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

``sammukhÄ• \Se III 253/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahita
bodhisatto mÄ• tukucchimhÄ• nikkhamati, dve udakassa dhÄ• rÄ• antalikkhÄ• pÄ• tubhav
uá¹‡hassa; yena bodhisattassa udakakiccaá¹ƒ karonti mÄ• tu cÄ• â€™ ti. yampi, bhante ...
bhante, bhagavato acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

<207> ``sammukhÄ• \Be III 165/ metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-i
`sampatijÄ• to, Ä• nanda, bodhisatto samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• uttar
sattapadavÄ«tihÄ• rena gacchati, setamhi chatte anudhÄ• riyamÄ• ne, sabbÄ• ca disÄ• vi
vÄ• caá¹ƒ bhÄ• sati --- aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohama
jÄ• ti \Ne III 166/, natthi dÄ• ni punabbhavoâ€™ ti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹ƒ,
acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remi.

``sammukhÄ• metaá¹ƒ, bhante, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `yad
mÄ• tukucchimhÄ• nikkhamati, atha sadevake loke samÄ• rake sabrahmake sassamaá¹‡a
sadevamanussÄ• ya appamÄ• á¹‡o uá¸·Ä• ro obhÄ• so loke pÄ• tubhavati atikkammeva de

tÄ• lokantarikÄ• aghÄ• asaá¹ƒvutÄ• andhakÄ• rÄ• andhakÄ• ratimisÄ• yatthapime cand
evaá¹ƒmahÄ• nubhÄ• vÄ• Ä• bhÄ• ya nÄ• nubhonti tatthapi \Ee III 124/ appamÄ• á¹‡o uá¸·
atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. yepi tattha \Se III 254/ sattÄ• upapannÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±jÄ• nanti --- aÃ±Ã±epi kira, bho, santi sattÄ• idhÅ«papannÄ• ti. a
lokadhÄ• tu saá¹…kampati sampakampati sampavedhati, appamÄ• á¹‡o ca uá¸·Ä• ro obhÄ
atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• vaâ€™ nti. yampi, bhante ... pe ... idaá¹ƒpÄ• haá¹
acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remÄ«â€™â€™ ti.

<208> ``tasmÄ• tiha tvaá¹ƒ, Ä• nanda, idampi tathÄ• gatassa acchariyaá¹ƒ abbhutadhamm
tathÄ• gatassa viditÄ• vedanÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ
saÃ±Ã±Ä• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti; viditÄ• vita
viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. idampi kho, tvaá¹ƒ, Ä• nanda, tat
acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• rehÄ«â€™â€™ ti. ``yampi, bhante, bhagavato viditÄ
viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti; viditÄ• saÃ±Ã±Ä• ... viditÄ• vita
viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. idaá¹ƒpÄ• haá¹ƒ, bhante, bhagav
abbhutadhammaá¹ƒ dhÄ• remÄ«â€™â€™ ti.

idamavoca Ä• yasmÄ• Ä• nando. samanuÃ±Ã±o satthÄ• ahosi; attamanÄ• ca te bhikkhÅ«
bhÄ• sitaá¹ƒ abhinandunti.

acchariyaabbhutasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. bÄ• kulasuttaá¹ƒ

<209> evaá¹ƒ \Se III 255/ \Ne III 167/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• bÄ• ku
Ee) } rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. atha kho acelakassapo Ä• yasmato
purÄ• á¹‡agihisahÄ• yo yenÄ• yasmÄ• \Ee III 125/ bÄ• kulo tenupasaá¹…kami; upasaá¹…k
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho acelakassapo Ä• yasmantaá¹ƒ bÄ• kulaá¹ƒ etadavoca ---

``kÄ«vaciraá¹ƒ pabbajitosi, Ä• vuso bÄ• kulÄ• â€™â€™ ti? ``asÄ«ti me, Ä• vuso, vassÄ• n
``imehi pana te, Ä• vuso bÄ• kula, asÄ«tiyÄ• vassehi katikkhattuá¹ƒ methuno dhammo paá
kho maá¹ƒ, Ä• vuso kassapa, evaá¹ƒ pucchitabbaá¹ƒ --- `imehi pana te, Ä• vuso bÄ• kula, a
katikkhattuá¹ƒ methuno dhammo paá¹-isevitoâ€™ ti. evaÃ±ca kho maá¹ƒ, Ä• vuso kassapa
pana te, Ä• vuso bÄ• kula, asÄ«tiyÄ• vassehi katikkhattuá¹ƒ kÄ• masaÃ±Ã±Ä• uppannapu
(imehi pana te Ä• vuso bakkula asÄ«tiyo vassehi katikkhattuá¹ƒ kÄ• masaÃ±Ã±Ä• uppanna

<210> ``asÄ«ti me, Ä• vuso \Se III 256/, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi kÄ• mas

yaá¹ƒpÄ• yasmÄ• bÄ• kulo asÄ«tiyÄ• vassehi nÄ• bhijÄ• nÄ• ti kÄ• masaÃ±Ã±aá¹ƒ uppan
Ä• yasmato bÄ• kulassa acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• rema.

``asÄ«ti me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi byÄ• pÄ• dasaÃ±Ã±aá¹ƒ ..
uppannapubbaá¹ƒ. yaá¹ƒpÄ• yasmÄ• bÄ• kulo asÄ«tiyÄ• vassehi nÄ• bhijÄ• nÄ• ti vihiá¹ƒ
idampi mayaá¹ƒ Ä• yasmato bÄ• kulassa acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• rema.

``asÄ«ti me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi kÄ• mavitakkaá¹ƒ uppanna
bÄ• kulo asÄ«tiyÄ• vassehi nÄ• bhijÄ• nÄ• ti kÄ• mavitakkaá¹ƒ uppannapubbaá¹ƒ, idampi
acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• rema.

``asÄ«ti \Ne III 168/ me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi byÄ• pÄ• davita
vihiá¹ƒsÄ• vitakkaá¹ƒ uppannapubbaá¹ƒ. yaá¹ƒpÄ• yasmÄ• bÄ• kulo asÄ«tiyÄ• vassehi \B
vihiá¹ƒsÄ• vitakkaá¹ƒ uppannapubbaá¹ƒ, idampi mayaá¹ƒ Ä• yasmato bÄ• kulassa acchariy
dhÄ• rema.

<211> ``asÄ«ti \Ee III 126/ me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi gahapat
yaá¹ƒpÄ• yasmÄ• bÄ• kulo asÄ«tiyÄ• vassehi nÄ• bhijÄ• nÄ• ti gahapaticÄ«varaá¹ƒ sÄ• c
bÄ• kulassa acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• rema.

``asÄ«ti me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi satthena cÄ«varaá¹ƒ chind
bÄ• kulo asÄ«tiyÄ• vassehi nÄ• bhijÄ• nÄ• ti satthena cÄ«varaá¹ƒ chinditÄ• ... pe ... dhÄ•

``asÄ«ti me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi sÅ«ciyÄ• cÄ«varaá¹ƒ sibbi
nÄ• bhijÄ• nÄ• mi rajanena cÄ«varaá¹ƒ rajitÄ• ... nÄ• bhijÄ• nÄ• mi kathine {kaá¹-hine (Ce
sibbitÄ• ... nÄ• bhijÄ• nÄ• mi sabrahmacÄ• rÄ«naá¹ƒ cÄ«varakamme vicÄ• ritÄ• {sabrahm
byÄ• pÄ• ritÄ• (Ce Ee) } ... nÄ• bhijÄ• nÄ• mi nimantanaá¹ƒ sÄ• ditÄ• ... nÄ• bhijÄ• nÄ• m
uppannapubbaá¹ƒ \Se III 257/ --- `aho vata maá¹ƒ koci nimanteyyÄ• â€™ ti ... nÄ• bhijÄ• nÄ
nisÄ«ditÄ• ... nÄ• bhijÄ• nÄ• mi antaraghare bhuÃ±jitÄ• ... nÄ• bhijÄ• nÄ• mi mÄ• tugÄ• m
nimittaá¹ƒ gahetÄ• ... nÄ• bhijÄ• nÄ• mi mÄ• tugÄ• massa dhammaá¹ƒ desitÄ• antamaso
nÄ• bhijÄ• nÄ• mi bhikkhunupassayaá¹ƒ upasaá¹…kamitÄ• ... nÄ• bhijÄ• nÄ• mi bhikkhuni
nÄ• bhijÄ• nÄ• mi sikkhamÄ• nÄ• ya dhammaá¹ƒ desitÄ• ... nÄ• bhijÄ• nÄ• mi sÄ• maá¹‡e
nÄ• bhijÄ• nÄ• mi pabbÄ• jetÄ• ... nÄ• bhijÄ• nÄ• mi upasampÄ• detÄ• ... nÄ• bhijÄ• nÄ•
nÄ• bhijÄ• nÄ• mi sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• petÄ• ... nÄ• bhijÄ• nÄ• mi jantÄ• ghare
cuá¹‡á¹‡ena nhÄ• yitÄ• ... nÄ• bhijÄ• nÄ• mi sabrahmacÄ• rÄ«gattaparikamme \Ee III 127/
(Ce Ee) } ... nÄ• bhijÄ• nÄ• mi Ä• bÄ• dhaá¹ƒ uppannapubbaá¹ƒ, antamaso gaddÅ«hanama
bhesajjaá¹ƒ upaharitÄ• , antamaso haritakikhaá¹‡á¸• ampi ... nÄ• bhijÄ• nÄ• mi apassenaka
nÄ• bhijÄ• nÄ• mi seyyaá¹ƒ kappetÄ• . yaá¹ƒpÄ• yasmÄ• ... pe ... dhÄ• rema.

``asÄ«ti me, Ä• vuso, vassÄ• ni pabbajitassa nÄ• bhijÄ• nÄ• mi gÄ• mantasenÄ• sane vas
yaá¹ƒpÄ• yasmÄ• bÄ• kulo asÄ«tiyÄ• vassehi \Be III 168/ nÄ• bhijÄ• nÄ• ti gÄ• mantasen
idampi mayaá¹ƒ Ä• yasmato bÄ• kulassa acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• rema.

``sattÄ• hameva kho \Se III 258/ ahaá¹ƒ, Ä• vuso, saraá¹‡o raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±j
aá¹-á¹-hamiyaá¹ƒ aÃ±Ã±Ä• udapÄ• di. yaá¹ƒpÄ• yasmÄ• bÄ• kulo sattÄ• hameva saraá¹‡
bhuÃ±ji; atha aá¹-á¹-hamiyaá¹ƒ aÃ±Ã±Ä• udapÄ• di idampi mayaá¹ƒ Ä• yasmato bÄ• kulas
abbhutadhammaá¹ƒ dhÄ• rema.

<212> ``labheyyÄ• haá¹ƒ, Ä• vuso bÄ• kula, imasmiá¹ƒ dhammavinaye pabbajjaá¹ƒ, labhey
alattha kho acelakassapo imasmiá¹ƒ dhammavinaye pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. a
panÄ• yasmÄ• kassapo eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto na
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahma
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. `khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä•
panÄ• yasmÄ• kassapo arahataá¹ƒ ahosi.

atha kho Ä• yasmÄ• bÄ• kulo aparena samayena avÄ• puraá¹‡aá¹ƒ {apÄ• puraá¹‡aá¹ƒ (C
vihÄ• raá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- ``abhikkamathÄ• yasmanto, abhikkamathÄ•
parinibbÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti. ``yaá¹ƒpÄ• yasmÄ• bÄ• kulo avÄ• puraá¹‡aá¹ƒ A
upasaá¹…kamitvÄ• evamÄ• ha --- `abhikkamathÄ• yasmanto, abhikkamathÄ• yasmanto; a
bhavissatÄ«â€™ ti, idampi mayaá¹ƒ Ä• yasmato bÄ• kulassa acchariyaá¹ƒ abbhutadhamma

Ä• yasmÄ• \Se III 259/ \Ee III 128/ bÄ• kulo majjhe bhikkhusaá¹…ghassa nisinnakova pari
``yaá¹ƒpÄ• yasmÄ• bÄ• kulo majjhe bhikkhusaá¹…ghassa nisinnakova parinibbÄ• yi, idam
bÄ• kulassa acchariyaá¹ƒ abbhutadhammaá¹ƒ dhÄ• remÄ• â€™â€™ ti.

bÄ• kulasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. dantabhÅ«misuttaá¹ƒ

<213> evaá¹ƒ \Se III 260/ \Be III 169/ \Ne III 170/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena aciravato samaá¹‡uddesc
viharati. atha kho jayaseno rÄ• jakumÄ• ro jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ• no a
samaá¹‡uddeso tenupasaá¹…kami; upasaá¹…kamitvÄ• aciravatena samaá¹‡uddesena sa
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kh
aciravataá¹ƒ samaá¹‡uddesaá¹ƒ etadavoca ---

``sutaá¹ƒ metaá¹ƒ, bho aggivessana --- `idha bhikkhu appamatto Ä• tÄ• pÄ« pahitatto vihar
ekaggataâ€™ nti. `evametaá¹ƒ, rÄ• jakumÄ• ra, evametaá¹ƒ, rÄ• jakumÄ• ra. idha bhikkhu
pahitatto viharanto phuseyya cittassa ekaggataâ€™ nti. `sÄ• dhu me bhavaá¹ƒ aggivessano
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ desetÅ«â€™ ti. `na kho te ahaá¹ƒ, rÄ• jakumÄ• ra, sakkom
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ desetuá¹ƒ. ahaÃ±ca hi te, rÄ• jakumÄ• ra, yathÄ• sutaá¹ƒ y
dhammaá¹ƒ deseyyaá¹ƒ, tvaÃ±ca me bhÄ• sitassa atthaá¹ƒ na Ä• jÄ• neyyÄ• si; so mamas
vihesÄ• â€™ ti. `desetu \Ee III 129/ me bhavaá¹ƒ aggivessano yathÄ• sutaá¹ƒ yathÄ• pariya
appevanÄ• mÄ• haá¹ƒ bhoto aggivessanassa \Se III 261/ bhÄ• sitassa atthaá¹ƒ Ä• jÄ• neyy
ahaá¹ƒ, rÄ• jakumÄ• ra, yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ. sace me tvaá¹ƒ bh
Ä• jÄ• neyyÄ• si, iccetaá¹ƒ kusalaá¹ƒ; no ce me tvaá¹ƒ bhÄ• sitassa atthaá¹ƒ Ä• jÄ• neyyÄ•
tiá¹-á¹-heyyÄ• si, na maá¹ƒ tattha uttariá¹ƒ paá¹-ipuccheyyÄ• sÄ«â€™ ti. `desetu me bhavaá
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ. sace ahaá¹ƒ bhoto aggivessanassa bhÄ• s
Ä• jÄ• nissÄ• mi {Ä• jÄ• neyyÄ• mi (Katthaci) }, iccetaá¹ƒ kusalaá¹ƒ; no ce ahaá¹ƒ bhoto ag
atthaá¹ƒ Ä• jÄ• nissÄ• mi, yathÄ• sake tiá¹-á¹-hissÄ• mi {tiá¹-á¹-heyyÄ• mi (Katthaci) }, nÄ•
bhavantaá¹ƒ aggivessanaá¹ƒ uttariá¹ƒ paá¹-ipucchissÄ• mÄ«â€™â€™ â€™ ti.

<214> atha \Be III 170/ kho aciravato samaá¹‡uddeso jayasenassa rÄ• jakumÄ• rassa yath
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ desesi. evaá¹ƒ vutte, jayaseno rÄ• jakumÄ• ro aciravataá¹ƒ
etadavoca \Ne III 171/ --- ``aá¹-á¹-hÄ• nametaá¹ƒ, bho aggivessana, anavakÄ• so yaá¹ƒ bhi
pahitatto viharanto phuseyya cittassa ekaggataâ€™â€™ nti. atha kho jayaseno rÄ• jakumÄ
samaá¹‡uddesassa aá¹-á¹-hÄ• nataÃ±ca anavakÄ• sataÃ±ca pavedetvÄ• uá¹-á¹-hÄ• yÄ• s

atha kho aciravato samaá¹‡uddeso acirapakkante jayasene rÄ• jakumÄ• re yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
samaá¹‡uddeso yÄ• vatako ahosi jayasenena rÄ• jakumÄ• rena saddhiá¹ƒ kathÄ• sallÄ• po
Ä• rocesi.

evaá¹ƒ \Se III 262/ vutte, bhagavÄ• aciravataá¹ƒ samaá¹‡uddesaá¹ƒ etadavoca --- ``taá¹ƒ
aggivessana, labbhÄ• . yaá¹ƒ taá¹ƒ nekkhammena Ã±Ä• tabbaá¹ƒ nekkhammena daá¹-á¹-h
pattabbaá¹ƒ nekkhammena sacchikÄ• tabbaá¹ƒ taá¹ƒ vata jayaseno rÄ• jakumÄ• ro kÄ• ma
paribhuÃ±janto kÄ• mavitakkehi khajjamÄ• no kÄ• mapariá¸·Ä• hena pariá¸• ayhamÄ• no k
ussuko {ussukko (sabbattha) } Ã±assati vÄ• dakkhati vÄ• sacchi vÄ• karissatÄ«â€™â€™
vijjati.

<215> ``seyyathÄ• pissu, aggivessana, dve hatthidammÄ• vÄ• assadammÄ• vÄ• godam
dve hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• adantÄ• avinÄ«tÄ• . taá¹ƒ kia
dve hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• sudantÄ• suvinÄ«tÄ• , api nu

gaccheyyuá¹ƒ, dantÄ• va dantabhÅ«miá¹ƒ sampÄ• puá¹‡eyyuâ€™â€™ nti? ``evaá¹ƒ, bhan
hatthidammÄ• vÄ• assadammÄ• vÄ• godammÄ• vÄ• adantÄ• avinÄ«tÄ• , api nu te ada
gaccheyyuá¹ƒ, adantÄ• va dantabhÅ«miá¹ƒ sampÄ• puá¹‡eyyuá¹ƒ, seyyathÄ• pi te dve hat
godammÄ• vÄ• sudantÄ• suvinÄ«tÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``evam
nekkhammena Ã±Ä• tabbaá¹ƒ nekkhammena daá¹-á¹-habbaá¹ƒ nekkhammena pattabbaá¹ƒ
taá¹ƒ vata jayaseno rÄ• jakumÄ• ro kÄ• mamajjhe vasanto kÄ• me \Be III 171/ paribhuÃ±jan
kÄ• mavitakkehi khajjamÄ• no kÄ• mapariá¸·Ä• hena pariá¸• ayhamÄ• no kÄ• mapariyesan
vÄ• sacchi vÄ• karissatÄ«â€™â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<216> ``seyyathÄ• pi \Ne III 172/, aggivessana, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re
dve sahÄ• yakÄ• tamhÄ• gÄ• mÄ• vÄ• nigamÄ• vÄ• nikkhamitvÄ• hatthavilaá¹…ghake
tenupasaá¹…kameyyuá¹ƒ; upasaá¹…kamitvÄ• eko sahÄ• yako heá¹-á¹-hÄ• pabbatapÄ• d
uparipabbataá¹ƒ Ä• roheyya. tamenaá¹ƒ heá¹-á¹-hÄ• pabbatapÄ• de á¹-hito sahÄ• yako up
sahÄ• yakaá¹ƒ evaá¹ƒ vedayya --- `yaá¹ƒ, samma, kiá¹ƒ tvaá¹ƒ passasi uparipabbate á¹-hito
vadeyya --- `passÄ• mi kho ahaá¹ƒ, samma, uparipabbate á¹-hito Ä• rÄ• marÄ• maá¹‡eyyak
bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokkharaá¹‡Ä«rÄ• maá¹‡eyyakaâ€™â€™ â€™ nti.

``so evaá¹ƒ vadeyya --- `aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ, samma \Ee III 131/, anavakÄ• so yaá
á¹-hito passeyyÄ• si Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• m
pokkharaá¹‡Ä«rÄ• maá¹‡eyyakaâ€™ nti. tamenaá¹ƒ uparipabbate á¹-hito sahÄ• yako heá¹-
orohitvÄ• taá¹ƒ sahÄ• yakaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• uparipabbataá¹ƒ Ä• ropetvÄ• mul
vadeyya --- `yaá¹ƒ, samma, kiá¹ƒ tvaá¹ƒ passasi uparipabbate á¹-hitoâ€™ ti? so evaá¹ƒ vad
kho ahaá¹ƒ, samma, uparipabbate á¹-hito Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡ey
pokkharaá¹‡Ä«rÄ• maá¹‡eyyakaâ€™â€™ â€™ nti \Se III 264/.

``so evaá¹ƒ vadeyya --- `idÄ• neva kho te, samma, bhÄ• sitaá¹ƒ --- mayaá¹ƒ evaá¹ƒ Ä• jÄ•
aá¹-á¹-hÄ• naá¹ƒ kho etaá¹ƒ samma, anavakÄ• so yaá¹ƒ tvaá¹ƒ uparipabbate á¹-hito passey
Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ pokk
idÄ• neva ca pana te bhÄ• sitaá¹ƒ mayaá¹ƒ evaá¹ƒ Ä• jÄ• nÄ• ma --- `passÄ• mi kho ahaá¹
á¹-hito Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá
nti. so evaá¹ƒ vadeyya --- `tathÄ• hi panÄ• haá¹ƒ, samma, iminÄ• mahatÄ• pabbatena Ä•
Ä• vuá¹-o (Se Ke Katthaci) } daá¹-á¹-heyyaá¹ƒ nÄ• ddasaâ€™â€™ â€™ nti.

``ato \Be III 172/ mahantatarena, aggivessana, avijjÄ• khandhena jayaseno rÄ• jakumÄ• ro
(Se Ke Ee Katthaci) } ophuá¹-o {ovuto (Ce), ovuá¹-o (Se Ke Ee) } pariyonaddho. so vata yaá
Ã±Ä• tabbaá¹ƒ nekkhammena daá¹-á¹-habbaá¹ƒ nekkhammena pattabbaá¹ƒ nekkhammena
jayaseno rÄ• jakumÄ• ro kÄ• mamajjhe vasanto kÄ• me paribhuÃ±janto kÄ• mavitakkehi kh
pariá¸• ayhamÄ• no kÄ• mapariyesanÄ• ya ussuko Ã±assati vÄ• dakkhati vÄ• sacchi vÄ•

á¹-hÄ• naá¹ƒ vijjati \Ne III 173/. sace kho taá¹ƒ, aggivessana, jayasenassa rÄ• jakumÄ• rass
paá¹-ibhÄ• yeyyuá¹ƒ {paá¹-ibhÄ• seyyuá¹ƒ (Ce Se Ke Ee) }, anacchariyaá¹ƒ te jayaseno rÄ•
pasanno ca te pasannÄ• kÄ• raá¹ƒ kareyyÄ• â€™â€™ ti. ``kuto pana maá¹ƒ, bhante, jayase
dve upamÄ• paá¹-ibhÄ• yissanti {paá¹-ibhÄ• sissanti (Ce Se Ke Ee) } anacchariyÄ• pubbe
\Se III 265/ bhagavantaâ€™â€™ nti?

<217> ``seyyathÄ• pi \Ee III 132/, aggivessana, rÄ• jÄ• khattiyo muddhÄ• vasitto nÄ• gava
`ehi tvaá¹ƒ, samma nÄ• gavanika, raÃ±Ã±o nÄ• gaá¹ƒ abhiruhitvÄ• nÄ• gavanaá¹ƒ pavisitv
atipassitvÄ• raÃ±Ã±o nÄ• gassa gÄ«vÄ• yaá¹ƒ upanibandhÄ• hÄ«â€™ ti. `evaá¹ƒ, devÄ• â
nÄ• gavaniko raÃ±Ã±o khattiyassa muddhÄ• vasittassa paá¹-issutvÄ• raÃ±Ã±o nÄ• gaá¹ƒ
pavisitvÄ• Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ atipassitvÄ• raÃ±Ã±o nÄ• gassa gÄ«vÄ• yaá¹ƒ up
nÄ• go abbhokÄ• saá¹ƒ nÄ«harati. ettÄ• vatÄ• kho, aggivessana, Ä• raÃ±Ã±ako nÄ• go ab
etthagedhÄ• {etagedhÄ• (Ce Ee) } hi, aggivessana, Ä• raÃ±Ã±akÄ• nÄ• gÄ• yadidaá¹ƒ --
nÄ• gavaniko raÃ±Ã±o khattiyassa muddhÄ• vasittassa Ä• rocesi --- `abbhokÄ• sagato kho
deva, Ä• raÃ±Ã±ako nÄ• goâ€™ ti. atha kho aggivessana, tamenaá¹ƒ rÄ• jÄ• khattiyo mud
Ä• mantesi --- `ehi tvaá¹ƒ, samma hatthidamaka, Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ damayÄ• hi Ä
sÄ«lÄ• naá¹ƒ abhinimmadanÄ• ya Ä• raÃ±Ã±akÄ• naÃ±ceva sarasaá¹…kappÄ• naá¹ƒ abhi
darathakilamathapariá¸·Ä• hÄ• naá¹ƒ abhinimmadanÄ• ya gÄ• mante abhiramÄ• panÄ• ya
samÄ• dapanÄ• yÄ• â€™â€™ â€™ ti {samÄ• dÄ• panÄ• yÄ• ti (?) }.

`` `evaá¹ƒ \Be III 173/, devÄ• â€™ ti kho, aggivessana, hatthidamako raÃ±Ã±o khattiyassa n
paá¹-issutvÄ• mahantaá¹ƒ thambhaá¹ƒ pathaviyaá¹ƒ nikhaá¹‡itvÄ• Ä• raÃ±Ã±akassa nÄ•
upanibandhati Ä• raÃ±Ã±akÄ• naÃ±ceva \Se III 266/ sÄ«lÄ• naá¹ƒ abhinimmadanÄ• ya Ä•
sarasaá¹…kappÄ• naá¹ƒ abhinimmadanÄ• ya Ä• raÃ±Ã±akÄ• naÃ±ceva darathakilamathap
gÄ• mante abhiramÄ• panÄ• ya manussakantesu sÄ«lesu samÄ• dapanÄ• ya. tamenaá¹ƒ h
kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ
samudÄ• carati. yato kho, aggivessana, Ä• raÃ±Ã±ako nÄ• go hatthidamakassa yÄ• sÄ• v
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• \Ee III 133/
samudÄ• cariyamÄ• no sussÅ«sati, sotaá¹ƒ odahati, aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• peti; ta
uttari tiá¹‡aghÄ• sodakaá¹ƒ anuppavecchati.

``yato \Ne III 174/ kho, aggivessana, Ä• raÃ±Ã±ako nÄ• go hatthidamakassa tiá¹‡aghÄ• so
paá¹-iggaá¹‡hÄ• ti, tatra hatthidamakassa evaá¹ƒ hoti --- `jÄ«vissati kho {nu kho (Ce Kattha
Ä• raÃ±Ã±ako {raÃ±Ã±o (Ce Ee) } nÄ• goâ€™ ti. tamenaá¹ƒ hatthidamako uttari kÄ• raá¹‡a
bho, nikkhipa, bhoâ€™ ti. yato kho, aggivessana, Ä• raÃ±Ã±ako nÄ• go hatthidamakassa Ä
hoti ovÄ• dappaá¹-ikaro, tamenaá¹ƒ hatthidamako uttari kÄ• raá¹‡aá¹ƒ kÄ• reti --- `abhikkan
bhoâ€™ ti. yato kho, aggivessana, Ä• raÃ±Ã±ako nÄ• go hatthidamakassa abhikkamapaá¹-
ovÄ• dappaá¹-ikaro, tamenaá¹ƒ hatthidamako uttari kÄ• raá¹‡aá¹ƒ kÄ• reti --- `uá¹-á¹-haha,

ti. yato kho, aggivessana, Ä• raÃ±Ã±ako nÄ• go hatthidamakassa uá¹-á¹-hÄ• nanisajjÄ• ya
hoti ovÄ• dappaá¹-ikaro, tamenaá¹ƒ hatthidamako uttari Ä• neÃ±jaá¹ƒ nÄ• ma kÄ• raá¹‡aá¹
phalakaá¹ƒ soá¹‡á¸• Ä• ya upanibandhati, tomarahattho ca puriso uparigÄ«vÄ• ya nisinno h
tomarahatthÄ• purisÄ• parivÄ• retvÄ• á¹-hitÄ• honti, hatthidamako ca dÄ«ghatomarayaá¹
á¹-hito hoti. so Ä• neÃ±jaá¹ƒ kÄ• raá¹‡aá¹ƒ kÄ• riyamÄ• no neva purime pÄ• de copeti na p
purimakÄ• yaá¹ƒ copeti na pacchimakÄ• yaá¹ƒ copeti, na sÄ«saá¹ƒ copeti, na kaá¹‡á¹‡e co
III 174/, na naá¹…guá¹-á¹-haá¹ƒ copeti, na soá¹‡á¸• aá¹ƒ copeti. so hoti Ä• raÃ±Ã±ako nÄ•
sattippahÄ• rÄ• naá¹ƒ asippahÄ• rÄ• naá¹ƒ usuppahÄ• rÄ• naá¹ƒ sarapattappahÄ• rÄ• naá
(Ce), parasattuppahÄ• rÄ• naá¹ƒ (Se Ke Ee) } bheripaá¹‡avavaá¹ƒsasaá¹…khaá¸• iá¹‡á¸• i
{bheripaá¹‡avasaá¹…khatiá¹‡avaninnÄ• dasaddÄ• naá¹ƒ (Ee) } sabbavaá¹…kadosanihitani
rÄ• jabhoggo raÃ±Ã±o aá¹…ganteva saá¹…khaá¹ƒ gacchati.

<218> ``evameva \Ee III 134/ kho, aggivessana, idha tathÄ• gato loke uppajjati arahaá¹ƒ sa
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• . so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abr
sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä•
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti gahapati \Se III 268/ vÄ• gahapa
aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to. so taá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• gate saddh
saddhÄ• paá¹-ilÄ• bhena samannÄ• gato iti paá¹-isaÃ±cikkhati --- `sambÄ• dho gharÄ• vÄ•
pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekanta
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• ret
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti.

``so \Ne III 175/ aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹
pahÄ• ya appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
ariyasÄ• vako abbhokÄ• sagato hoti. etthagedhÄ• hi, aggivessana, devamanussÄ• yadida
tamenaá¹ƒ tathÄ• gato uttariá¹ƒ vineti --- `ehi tvaá¹ƒ, bhikkhu, sÄ«lavÄ• hohi, pÄ• timokkha
viharÄ• hi Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ•
sikkhÄ• padesÅ«â€™â€™ â€™ ti.

``yato kho, aggivessana, ariyasÄ• vako sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vi
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu \Be III 175/ bhayadassÄ• vÄ«, samÄ• dÄ•
tamenaá¹ƒ tathÄ• gato uttariá¹ƒ vineti --- `ehi tvaá¹ƒ, bhikkhu, indriyesu guttadvÄ• ro hohi, c
disvÄ• mÄ• nimittaggÄ• hÄ« ... pe ... (yathÄ• gaá¹‡akamoggallÄ• nasuttante, evaá¹ƒ vitth
135/

<219> ``so \Ee III 136/ ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya \Se III 269/ cetaso upakkilese pa
dubbalÄ«karaá¹‡e kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vine
vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« samp
loke abhijjhÄ• domanassaá¹ƒ. seyyathÄ• pi, aggivessana, hatthidamako mahantaá¹ƒ thamb
nikhaá¹‡itvÄ• Ä• raÃ±Ã±akassa nÄ• gassa gÄ«vÄ• yaá¹ƒ upanibandhati Ä• raÃ±Ã±akÄ• na
abhinimmadanÄ• ya Ä• raÃ±Ã±akÄ• naÃ±ceva sarasaá¹…kappÄ• naá¹ƒ abhinimmadanÄ•
darathakilamathapariá¸·Ä• hÄ• naá¹ƒ abhinimmadanÄ• ya gÄ• mante abhiramÄ• panÄ• ya
samÄ• dapanÄ• ya; evameva kho, aggivessana, ariyasÄ• vakassa ime cattÄ• ro satipaá¹-á¹
upanibandhanÄ• honti gehasitÄ• naÃ±ceva sÄ«lÄ• naá¹ƒ abhinimmadanÄ• ya gehasitÄ• n
abhinimmadanÄ• ya gehasitÄ• naÃ±ceva darathakilamathapariá¸·Ä• hÄ• naá¹ƒ abhinimmad
nibbÄ• nassa sacchikiriyÄ• ya.

<220> ``tamenaá¹ƒ tathÄ• gato uttariá¹ƒ vineti --- `ehi tvaá¹ƒ, bhikkhu, kÄ• ye kÄ• yÄ• nupa
III 176/, mÄ• ca kÄ• mÅ«pasaá¹ƒhitaá¹ƒ vitakkaá¹ƒ vitakkesi. vedanÄ• su ... citte ... dhamm
viharÄ• hi, mÄ• ca kÄ• mÅ«pasaá¹ƒhitaá¹ƒ vitakkaá¹ƒ vitakkesÄ«â€™â€™ â€™ ti.

``so vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ•
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá
jhÄ• naá¹ƒ \Se III 270/ upasampajja viharati. so evaá¹ƒ samÄ• hite citte parisuddhe pariyod
vigatÅ«pakkilese mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussati
abhininnÄ• meti. so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi
... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

<221> ``so \Be III 176/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e viga
mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajj
suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• t

``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mud
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so `idaá¹ƒ
pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkh
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ
Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savasamudayoâ€™ ti yathÄ• bh
Ä• savanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« pa
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa \Se III 271/ evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• s
bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimutt
hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ it
pajÄ• nÄ• ti.

``so hoti bhikkhu khamo sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ \Ne III 177/ duruttÄ• naá¹ƒ du
vacanapathÄ• naá¹ƒ, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ \Ee III 137/ vedanÄ• naá¹ƒ dukkh
kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adh
sabbarÄ• gadosamohanihitaninnÄ«takasÄ• vo Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±
puÃ±Ã±akkhettaá¹ƒ lokassa.

<222> ``mahallako cepi, aggivessana, raÃ±Ã±o nÄ• go adanto avinÄ«to kÄ• laá¹…karoti, `a
{adantaá¹ƒ maraá¹‡aá¹ƒ (Katthaci) } mahallako raÃ±Ã±o nÄ• go kÄ• laá¹…katoâ€™ tveva s
majjhimo cepi, aggivessana, raÃ±Ã±o nÄ• go. daharo cepi, aggivessana, raÃ±Ã±o nÄ• go a
kÄ• laá¹…karoti \Be III 177/, `adantamaraá¹‡aá¹ƒ daharo raÃ±Ã±o nÄ• go kÄ• laá¹…katoâ€
gacchati; evameva kho, aggivessana, thero cepi bhikkhu akhÄ«á¹‡Ä• savo kÄ• laá¹…karoti
bhikkhu kÄ• laá¹…katoâ€™ tveva saá¹…khaá¹ƒ gacchati; majjhimo cepi, aggivessana, bhik
aggivessana, bhikkhu akhÄ«á¹‡Ä• savo kÄ• laá¹…karoti, `adantamaraá¹‡aá¹ƒ navo bhikkhu
saá¹…khaá¹ƒ gacchati.

``mahallako \Se III 272/ cepi, aggivessana, raÃ±Ã±o nÄ• go sudanto suvinÄ«to kÄ• laá¹…ka
mahallako raÃ±Ã±o nÄ• go kÄ• laá¹…katoâ€™ tveva saá¹…khaá¹ƒ gacchati; majjhimo cepi
... daharo cepi, aggivessana, raÃ±Ã±o nÄ• go sudanto suvinÄ«to kÄ• laá¹…karoti, `dantama
nÄ• go kÄ• laá¹…katoâ€™ tveva saá¹…khaá¹ƒ gacchati; evameva kho, aggivessana, thero
kÄ• laá¹…karoti, `dantamaraá¹‡aá¹ƒ thero bhikkhu kÄ• laá¹…katoâ€™ tveva saá¹…khaá¹ƒ
aggivessana, bhikkhu. navo cepi, aggivessana, bhikkhu khÄ«á¹‡Ä• savo kÄ• laá¹…karoti, `d
bhikkhu kÄ• laá¹…katoâ€™ tveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano aciravato samaá¹‡uddeso bhagavato bhÄ• sitaá¹ƒ abhina

dantabhÅ«misuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. bhÅ«mijasuttaá¹ƒ

<223> evaá¹ƒ \Se III 273/ \Ne III 178/ \Ee III 138/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati veá¸·uvane kalandakanivÄ• pe. atha kho Ä• yasmÄ• bhÅ«mijo pubbaá¹‡hasamaya
pattacÄ«varamÄ• dÄ• ya yena jayasenassa rÄ• jakumÄ• rassa nivesanaá¹ƒ tenupasaá¹…k
Ä• sane nisÄ«di. atha kho jayaseno rÄ• jakumÄ• ro yenÄ• yasmÄ• bhÅ«mijo tenupasaá¹…
Ä• yasmatÄ• bhÅ«mijena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya
nisÄ«di. ekamantaá¹ƒ nisinno kho jayaseno rÄ• jakumÄ• ro Ä• yasmantaá¹ƒ bhÅ«mijaá¹ƒ e
bhÅ«mija, eke samaá¹‡abrÄ• hmaá¹‡Ä• \Be III 178/ evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino ---

brahmacariyaá¹ƒ caranti, abhabbÄ• {carati, abhabbo (Ce Ee) evamuparipi ekavacaneneva
adhigamÄ• ya; anÄ• saÃ±cepi {Ä• saÃ±ca anÄ• saÃ±ca cepi (-a) } karitvÄ• brahmacariyaá
phalassa adhigamÄ• ya; Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abha
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adh
bhÅ«mijassa satthÄ• kiá¹ƒvÄ• dÄ« {kiá¹ƒvÄ• dÄ« kiá¹ƒdiá¹-á¹-hÄ« (Se Ke Katthaci) } kimak
kho metaá¹ƒ, rÄ• jakumÄ• ra, bhagavato sammukhÄ• sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá
vijjati yaá¹ƒ bhagavÄ• evaá¹ƒ byÄ• kareyya --- `Ä• saÃ±cepi karitvÄ• ayoniso brahmacariy
phalassa adhigamÄ• ya \Se III 274/; anÄ• saÃ±cepi karitvÄ• ayoniso brahmacariyaá¹ƒ cara
adhigamÄ• ya; Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• ayoniso brahmacariyaá¹ƒ caranti, abhab
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• ayoniso brahmacariyaá¹ƒ caranti, abhabbÄ• phala
karitvÄ• yoniso brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• ya \Ee III 139/; an
yoniso brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• ya; Ä• saÃ±ca anÄ• saÃ±c
brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• ya; nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cep
brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• yÄ• â€™ ti. na kho me taá¹ƒ, rÄ• j
sammukhÄ• sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ. á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ
byÄ• kareyyÄ• â€™â€™ ti. ``sace kho bhoto bhÅ«mijassa satthÄ• evaá¹ƒvÄ• dÄ« {evaá¹ƒ
Ke Katthaci) } evamakkhÄ• yÄ«, addhÄ• bhoto bhÅ«mijassa satthÄ• sabbesaá¹ƒyeva puth
muddhÄ• naá¹ƒ {buddhÄ• naá¹ƒ (Katthaci) muddhÄ• nantimuddhaá¹ƒ, matthakanti attho} m
tiá¹-á¹-hatÄ«â€™â€™ ti \Ne III 179/. atha kho jayaseno rÄ• jakumÄ• ro Ä• yasmantaá¹ƒ bhÅ
thÄ• lipÄ• kena parivisi.

<224> atha kho Ä• yasmÄ• bhÅ«mijo pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yen
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• p
jayasenassa rÄ• jakumÄ• rassa nivesanaá¹ƒ tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• \Se
179/ Ä• sane nisÄ«diá¹ƒ. atha kho, bhante, jayaseno rÄ• jakumÄ• ro yenÄ• haá¹ƒ tenupasa
mayÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ
ekamantaá¹ƒ nisinno kho, bhante, jayaseno rÄ• jakumÄ• ro maá¹ƒ etadavoca --- `santi, bho
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- Ä• saÃ±cepi karitvÄ• brah
abhabbÄ• phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±
caranti, abhabbÄ• phalassa adhigamÄ• ya; nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi \Se III 276/ kari
caranti, abhabbÄ• phalassa adhigamÄ• yÄ• â€™ ti. `idha bhoto bhÅ«mijassa satthÄ• kiá¹ƒ
evaá¹ƒ vutte ahaá¹ƒ, bhante, jayasenaá¹ƒ rÄ• jakumÄ• raá¹ƒ etadavocaá¹ƒ --- `na kho me ta
bhagavato sammukhÄ• sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ. á¹-hÄ• naÃ±ca kho etaá¹ƒ
byÄ• kareyya --- Ä• saÃ±cepi karitvÄ• ayoniso brahmacariyaá¹ƒ caranti, abhabbÄ• phalas
anÄ• saÃ±cepi karitvÄ• ayoniso brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ•
karitvÄ• ayoniso brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya; nevÄ• saá¹ƒ
ayoniso brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. Ä• saÃ±cepi karitvÄ•

caranti, bhabbÄ• phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ
... nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• yoniso brahmacariyaá¹ƒ caranti, bhabbÄ• phala
me taá¹ƒ, rÄ• jakumÄ• ra, bhagavato sammukhÄ• sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ.
vijjati yaá¹ƒ bhagavÄ• evaá¹ƒ byÄ• kareyyÄ• â€™ ti. `sace bhoto bhÅ«mijassa satthÄ• eva
addhÄ• bhoto bhÅ«mijassa satthÄ• sabbesaá¹ƒyeva puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ
tiá¹-á¹-hatÄ«â€™ ti. `kaccÄ• haá¹ƒ, bhante, evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karamÄ• no vut
homi, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhÄ• mi, dhammassa cÄ• nudhammaá¹ƒ
sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™ â€™

``taggha \Ne III 180/ \Ee III 140/ tvaá¹ƒ, bhÅ«mija, evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karamÄ•
me hosi, na ca maá¹ƒ abhÅ«tena abbhÄ• cikkhasi, dhammassa cÄ• nudhammaá¹ƒ byÄ• ka
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati. ye hi keci, bhÅ«mija, samaá¹‡Ä•
micchÄ• diá¹-á¹-hino micchÄ• saá¹…kappÄ• micchÄ• vÄ• cÄ• \Be III 180/ micchÄ• kamma
micchÄ• vÄ• yÄ• mÄ• micchÄ• satÄ« micchÄ• samÄ• dhino te Ä• saÃ±cepi karitvÄ• brahm
phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phala
anÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya; nevÄ
karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. taá¹ƒ kissa hetu? ay
bhÅ«mija, phalassa adhigamÄ• ya.

<225> ``seyyathÄ• pi, bhÅ«mija, puriso telatthiko telagavesÄ« telapariyesanaá¹ƒ caramÄ•
Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«á¸·eyya. Ä• saÃ±cepi karitvÄ• v
Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«á¸·eyya, abhabbo telassa adhig
karitvÄ• vÄ• likaá¹ƒ doá¹‡iyÄ• Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«
adhigamÄ• ya; Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• vÄ• likaá¹ƒ doá¹‡iyÄ• Ä• kiritvÄ• udake
paripphosakaá¹ƒ pÄ«á¸·eyya, abhabbo telassa adhigamÄ• ya; nevÄ• saá¹ƒ nÄ• nÄ• saÃ±ce
doá¹‡iyÄ• Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«á¸·eyya, abhabbo tel
kissa hetu? ayoni hesÄ• , bhÅ«mija, telassa adhigamÄ• ya. evameva kho, bhÅ«mija, ye hi k
brÄ• hmaá¹‡Ä• vÄ• micchÄ• diá¹-á¹-hino micchÄ• saá¹…kappÄ• micchÄ• vÄ• cÄ• micch
micchÄ• vÄ• yÄ• mÄ• micchÄ• satÄ« micchÄ• samÄ• dhino te Ä• saÃ±cepi karitvÄ• brahm
phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phala
anÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya; nevÄ
karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. taá¹ƒ \Ee III 141/ kis
bhÅ«mija, phalassa adhigamÄ• ya.

``seyyathÄ• pi \Se III 278/, bhÅ«mija, puriso khÄ«ratthiko khÄ«ragavesÄ« khÄ«rapariyesan
gÄ• viá¹ƒ taruá¹‡avacchaá¹ƒ visÄ• á¹‡ato Ä• viÃ±cheyya \Ne III 181/ {Ä• viÃ±jeyya (Ce Se
karitvÄ• gÄ• viá¹ƒ taruá¹‡avacchaá¹ƒ visÄ• á¹‡ato Ä• viÃ±cheyya, abhabbo khÄ«rassa adh
karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• ... pe ... nevÄ• saá¹ƒ \Be III 181/ nÄ• n

gÄ• viá¹ƒ taruá¹‡avacchaá¹ƒ visÄ• á¹‡ato Ä• viÃ±cheyya, abhabbo khÄ«rassa adhigamÄ• y
hesÄ• , bhÅ«mija, khÄ«rassa adhigamÄ• ya. evameva kho, bhÅ«mija, ye hi keci samaá¹‡Ä
micchÄ• diá¹-á¹-hino ... pe ... micchÄ• samÄ• dhino te Ä• saÃ±cepi karitvÄ• brahmacariyaá
phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ
nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. ta
bhÅ«mija, phalassa adhigamÄ• ya.

<226> ``seyyathÄ• pi, bhÅ«mija, puriso navanÄ«tatthiko navanÄ«tagavesÄ« navanÄ«tapar
udakaá¹ƒ kalase Ä• siÃ±citvÄ• matthena {manthena (Ce), mattena (Katthaci) } Ä• viÃ±chey
udakaá¹ƒ kalase Ä• siÃ±citvÄ• matthena Ä• viÃ±cheyya, abhabbo navanÄ«tassa adhigamÄ
... pe ... Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• ... pe ... nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ
Ä• siÃ±citvÄ• matthena Ä• viÃ±cheyya, abhabbo navanÄ«tassa adhigamÄ• ya. taá¹ƒ kissa
navanÄ«tassa adhigamÄ• ya. evameva kho, bhÅ«mija, ye hi keci samaá¹‡Ä• vÄ• brÄ• hm
... pe ... micchÄ• samÄ• dhino te Ä• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ•
adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• ... pe ..
nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. ta
bhÅ«mija, phalassa adhigamÄ• ya.

``seyyathÄ• pi, bhÅ«mija, puriso aggitthiko {aggatthiko (Ce) } aggigavesÄ« aggipariyesanaá
kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ uttarÄ• raá¹‡iá¹ƒ \Ee III 142/ Ä• dÄ• ya abhimantheyya {abhimatt
Katthaci) }. Ä• saÃ±cepi karitvÄ• allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ
abhabbo aggissa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cep
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• allaá¹ƒ kaá¹-á¹-haá¹ƒ sasnehaá¹ƒ uttarÄ• raá¹‡iá¹ƒ
abhabbo aggissa adhigamÄ• ya. taá¹ƒ kissa hetu? ayoni hesÄ• , bhÅ«mija, aggissa adhigam
bhÅ«mija, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• \Be III 182/ micchÄ• diá¹-á¹-hino
micchÄ• samÄ• dhino te Ä• saÃ±cepi karitvÄ• \Ne III 182/ brahmacariyaá¹ƒ caranti, abhabb
anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• ... pe ... nevÄ• saá¹ƒ n
brahmacariyaá¹ƒ caranti, abhabbÄ• phalassa adhigamÄ• ya. taá¹ƒ kissa hetu? ayoni hesÄ•
adhigamÄ• ya. ye hi keci, bhÅ«mija, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sammÄ• diá¹-á¹
sammÄ• vÄ• cÄ• sammÄ• kammantÄ• sammÄ• Ä• jÄ«vÄ• sammÄ• vÄ• yÄ• mÄ• samm
karitvÄ• brahmacariyaá¹ƒ \Se III 280/ caranti, bhabbÄ• phalassa adhigamÄ• ya; anÄ• saÃ±
brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• ya; Ä• saÃ±ca anÄ• saÃ±cepi kari
bhabbÄ• phalassa adhigamÄ• ya; nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá
adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, phalassa adhigamÄ• ya.

<227> ``seyyathÄ• pi, bhÅ«mija, puriso telatthiko telagavesÄ« telapariyesanaá¹ƒ caramÄ•
doá¹‡iyÄ• Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«á¸·eyya. Ä• saÃ±cep
doá¹‡iyÄ• Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«á¸·eyya, bhabbo tela

anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• ... pe ... nevÄ• saá¹ƒ n
tilapiá¹-á¹-haá¹ƒ doá¹‡iyÄ• Ä• kiritvÄ• udakena paripphosakaá¹ƒ paripphosakaá¹ƒ pÄ«á¸·e
adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, telassa adhigamÄ• ya. evameva kh
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sammÄ• diá¹-á¹-hino ... pe ... sammÄ• samÄ• dhino
brahmacariyaá¹ƒ caranti, bhabbÄ• \Ee III 143/ phalassa adhigamÄ• ya; anÄ• saÃ±cepi kari
anÄ• saÃ±cepi karitvÄ• ... pe ... nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ
adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, phalassa adhigamÄ• ya.

``seyyathÄ• pi, bhÅ«mija, puriso khÄ«ratthiko khÄ«ragavesÄ« khÄ«rapariyesanaá¹ƒ caramÄ
taruá¹‡avacchaá¹ƒ thanato Ä• viÃ±cheyya. Ä• saÃ±cepi karitvÄ• gÄ• viá¹ƒ taruá¹‡avaccha
bhabbo khÄ«rassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±c
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• gÄ• viá¹ƒ taruá¹‡avacchaá¹ƒ thanato Ä• viÃ±chey
adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, khÄ«rassa \Ne III 183/ adhigamÄ•
kho, bhÅ«mija, ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sammÄ• diá¹-á¹-hino ... pe
Ä• saÃ±cepi karitvÄ• ... pe ... anÄ• saÃ±cepi karitvÄ• ... pe ... Ä• saÃ±ca anÄ• saÃ±cepi k
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhig
yoni hesÄ• , bhÅ«mija, phalassa adhigamÄ• ya.

<228> ``seyyathÄ• pi, bhÅ«mija, puriso navanÄ«tatthiko navanÄ«tagavesÄ« navanÄ«tapar
dadhiá¹ƒ kalase Ä• siÃ±citvÄ• matthena Ä• viÃ±cheyya. Ä• saÃ±cepi karitvÄ• dadhiá¹ƒ ka
Ä• viÃ±cheyya, bhabbo navanÄ«tassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... Ä• saÃ±c
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• dadhiá¹ƒ kalase Ä• siÃ±citvÄ• matthena Ä• viÃ±ch
adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, navanÄ«tassa adhigamÄ• ya. evar
keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sammÄ• diá¹-á¹-hino ... pe ... sammÄ• samÄ• d
brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• ... Ä•
karitvÄ• \Se III 282/ ... nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, b
adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, phalassa adhigamÄ• ya.

``seyyathÄ• pi, bhÅ«mija, puriso aggitthiko aggigavesÄ« aggipariyesanaá¹ƒ caramÄ• no su
koá¸·Ä• paá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya abhimantheyya; ( ) { (bhabbo aggissa adhigamÄ•
Ä• saÃ±cepi karitvÄ• ... anÄ• saÃ±cepi \Ee III 144/ karitvÄ• .. Ä• saÃ±ca anÄ• saÃ±cepi ka
nÄ• nÄ• saÃ±cepi karitvÄ• sukkha kaá¹-á¹-haá¹ƒ koá¸·Ä• paá¹ƒ uttarÄ• raá¹‡iá¹ƒ Ä• dÄ• ya
aggissa adhigamÄ• ya. taá¹ƒ kissa hetu? yoni hesÄ• , bhÅ«mija, aggissa adhigamÄ• ya. ev
keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sammÄ• diá¹-á¹-hino ... pe ... sammÄ• samÄ• d
brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhigamÄ• ya; anÄ• saÃ±cepi karitvÄ• brahm
phalassa adhigamÄ• ya; Ä• saÃ±ca anÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, bhab
nevÄ• saá¹ƒ nÄ• nÄ• saÃ±cepi karitvÄ• brahmacariyaá¹ƒ caranti, bhabbÄ• phalassa adhig
yoni hesÄ• , bhÅ«mija, phalassa adhigamÄ• ya.

``sace \Be III 184/ \Ne III 184/ kho taá¹ƒ, bhÅ«mija, jayasenassa rÄ• jakumÄ• rassa imÄ• c
paá¹-ibhÄ• yeyyuá¹ƒ anacchariyaá¹ƒ te jayaseno rÄ• jakumÄ• ro pasÄ«deyya, pasanno ca
kareyyÄ• â€™â€™ ti. ``kuto pana maá¹ƒ, bhante, jayasenassa \Se III 283/ rÄ• jakumÄ• ras
paá¹-ibhÄ• yissanti anacchariyÄ• pubbe assutapubbÄ• , seyyathÄ• pi bhagavantaâ€™â€™

idamavoca bhagavÄ• . attamano Ä• yasmÄ• bhÅ«mijo bhagavato bhÄ• sitaá¹ƒ abhinandÄ

bhÅ«mijasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. anuruddhasuttaá¹ƒ

<229> evaá¹ƒ \Se III 284/ \Ne III 185/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho paÃ±cakaá¹…go thapati aÃ±Ã±atara
``ehi tvaá¹ƒ, ambho purisa, yenÄ• yasmÄ• anuruddho tenupasaá¹…kama; upasaá¹…kamit
anuruddhassa \Ee III 145/ pÄ• de sirasÄ• vandÄ• hi {vandÄ• hi, evaÃ±ca vadehi (Ce Ee) }
bhante, thapati Ä• yasmato anuruddhassa pÄ• de sirasÄ• vandatÄ«â€™ ti; evaÃ±ca vadeh
--- `adhivÄ• setu kira, bhante, Ä• yasmÄ• anuruddho paÃ±cakaá¹…gassa thapatissa svÄ•
bhattaá¹ƒ; yena ca kira, bhante, Ä• yasmÄ• anuruddho pagevataraá¹ƒ Ä• gaccheyya; paÃ±
{paÃ±cakaá¹…go thapati (Ce Ee) } bahukicco bahukaraá¹‡Ä«yo rÄ• jakaraá¹‡Ä«yenÄ• â€™
bhanteâ€™â€™ ti kho so puriso paÃ±cakaá¹…gassa thapatissa paá¹-issutvÄ• yenÄ• yasm
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di.
puriso Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``paÃ±cakaá¹…go, bhante, thapati Ä• y
sirasÄ• vandati, evaÃ±ca vadeti --- `adhivÄ• setu kira, bhante, Ä• yasmÄ• anuruddho paÃ±
svÄ• tanÄ• ya attacatuttho bhattaá¹ƒ; yena ca kira, bhante, Ä• yasmÄ• anuruddho pagevat
paÃ±cakaá¹…go, bhante, thapati bahukicco bahukaraá¹‡Ä«yo rÄ• jakaraá¹‡Ä«yenÄ• â€™â
III 285/ Ä• yasmÄ• anuruddho tuá¹‡hÄ«bhÄ• vena.

<230> atha \Be III 185/ kho Ä• yasmÄ• anuruddho tassÄ• rattiyÄ• accayena pubbaá¹‡ha
pattacÄ«varamÄ• dÄ• ya yena paÃ±cakaá¹…gassa thapatissa nivesanaá¹ƒ tenupasaá¹…ka
Ä• sane nisÄ«di. atha kho paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ anuruddhaá¹ƒ paá¹‡Ä«
bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho paÃ±cakaá¹…go thapati Ä• y
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekam
nisinno kho paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca ---

``idha maá¹ƒ, bhante, therÄ• bhikkhÅ« upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu --- `appamÄ•
cetovimuttiá¹ƒ \Ne III 186/ bhÄ• vehÄ«â€™ ti {appamÄ• á¹‡Ä• gahapati cetovimutti bhÄ• ve
ekacce therÄ• evamÄ• haá¹ƒsu --- `mahaggataá¹ƒ, gahapati, cetovimuttiá¹ƒ bhÄ• vehÄ«â€

appamÄ• á¹‡Ä• cetovimutti yÄ• ca mahaggatÄ• cetovimutti --- ime dhammÄ• nÄ• natthÄ
III 146/ ca, udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naâ€™â€™ nti? ``tena hi, gahapati, taá¹
apaá¹‡á¹‡akante ito bhavissatÄ«â€™â€™ ti. ``mayhaá¹ƒ kho, bhante, evaá¹ƒ hoti --- `yÄ• c
cetovimutti yÄ• ca mahaggatÄ• cetovimutti ime dhammÄ• ekatthÄ• byaÃ±janameva nÄ•
cÄ• yaá¹ƒ, gahapati, appamÄ• á¹‡Ä• cetovimutti yÄ• ca mahaggatÄ• cetovimutti ime dhar
nÄ• nÄ• byaÃ±janÄ• ca \Se III 286/. tadaminÄ• petaá¹ƒ, gahapati, pariyÄ• yena veditabbaá
nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• caâ€™â€™.

``katamÄ• ca, gahapati, appamÄ• á¹‡Ä• cetovimutti? idha, gahapati, bhikkhu mettÄ• saha
disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ; iti uddham
sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena ma
averena abyÄ• bajjhena pharitvÄ• viharati. karuá¹‡Ä• sahagatena cetasÄ• ... muditÄ• sah
upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ tathÄ•
catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upe
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• bajjhena pharitvÄ• viharati. ayaá¹ƒ
appamÄ• á¹‡Ä• cetovimutti.

<231> ``katamÄ• \Be III 186/ ca, gahapati, mahaggatÄ• cetovimutti? idha, gahapati, bhikk
rukkhamÅ«laá¹ƒ mahaggatanti pharitvÄ• adhimuccitvÄ• viharati. ayaá¹ƒ vuccati, gahapati,
cetovimutti. idha pana, gahapati, bhikkhu yÄ• vatÄ• dve vÄ• tÄ«á¹‡i vÄ• rukkhamÅ«lÄ• ni
adhimuccitvÄ• viharati. ayampi {ayaá¹ƒ (Se Ke Katthaci) } vuccati, gahapati, mahaggatÄ• c
pana, gahapati, bhikkhu yÄ• vatÄ• ekaá¹ƒ gÄ• makkhettaá¹ƒ mahaggatanti pharitvÄ• adhi
vuccati, gahapati, mahaggatÄ• cetovimutti. idha pana, gahapati \Ee III 147/, bhikkhu yÄ• va
vÄ• tÄ«á¹‡i vÄ• gÄ• makkhettÄ• ni mahaggatanti pharitvÄ• adhimuccitvÄ• viharati. ayam
mahaggatÄ• cetovimutti. idha pana, gahapati, bhikkhu yÄ• vatÄ• ekaá¹ƒ mahÄ• rajjaá¹ƒ m
adhimuccitvÄ• viharati. ayampi vuccati, gahapati, mahaggatÄ• cetovimutti. idha pana, gaha
yÄ• vatÄ• dve vÄ• \Ne III 187/ tÄ«á¹‡i vÄ• mahÄ• rajjÄ• ni mahaggatanti pharitvÄ• adhim
vuccati, gahapati, mahaggatÄ• cetovimutti. idha pana, gahapati, bhikkhu yÄ• vatÄ• samud
pathaviá¹ƒ mahaggatanti pharitvÄ• adhimuccitvÄ• viharati. ayampi vuccati, gahapati, maha
iminÄ• kho etaá¹ƒ, gahapati, pariyÄ• yena veditabbaá¹ƒ yathÄ• ime dhammÄ• nÄ• natthÄ

<232> ``catasso kho imÄ• gahapati, bhavÅ«papattiyo. katamÄ• catasso? idha, gahapati, c
ti pharitvÄ• adhimuccitvÄ• viharati. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• parittÄ• bhÄ
sahabyataá¹ƒ upapajjati. idha pana, gahapati, ekacco `appamÄ• á¹‡Ä• bhÄ• â€™ ti pharitv
so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• appamÄ• á¹‡Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahab
gahapati, ekacco `saá¹ƒkiliá¹-á¹-hÄ• bhÄ• â€™ ti pharitvÄ• adhimuccitvÄ• viharati. so kÄ•
maraá¹‡Ä• saá¹ƒkiliá¹-á¹-hÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. idha pana,
`parisuddhÄ• bhÄ• â€™ ti pharitvÄ• adhimuccitvÄ• \Se III 288/ viharati. so kÄ• yassa bhed

parisuddhÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. imÄ• kho, gahapati, catass

``hoti kho so, gahapati, samayo, yÄ• tÄ• devatÄ• ekajjhaá¹ƒ sannipatanti, tÄ• saá¹ƒ ekajj
sannipatitÄ• naá¹ƒ vaá¹‡á¹‡anÄ• nattaÃ±hi kho paÃ±Ã±Ä• yati no ca Ä• bhÄ• nÄ• nattaá¹ƒ
gahapati, puriso sambahulÄ• ni telappadÄ«pÄ• ni ekaá¹ƒ gharaá¹ƒ paveseyya. tesaá¹ƒ eka
pavesitÄ• naá¹ƒ accinÄ• nattaÃ±hi kho paÃ±Ã±Ä• yetha, no ca Ä• bhÄ• nÄ• nattaá¹ƒ; evam
samayo, yÄ• tÄ• devatÄ• ekajjhaá¹ƒ sannipatanti \Ee III 148/ tÄ• saá¹ƒ ekajjhaá¹ƒ sannipa
vaá¹‡á¹‡anÄ• nattaÃ±hi kho paÃ±Ã±Ä• yati, no ca Ä• bhÄ• nÄ• nattaá¹ƒ.

``hoti kho so, gahapati, samayo, yÄ• tÄ• devatÄ• tato vipakkamanti, tÄ• saá¹ƒ tato vipakk
vaá¹‡á¹‡anÄ• nattaÃ±ceva paÃ±Ã±Ä• yati Ä• bhÄ• nÄ• nattaÃ±ca. seyyathÄ• pi, gahapati,
telappadÄ«pÄ• ni tamhÄ• gharÄ• nÄ«hareyya. tesaá¹ƒ tato nÄ«hatÄ• naá¹ƒ {nÄ«harantÄ•
accinÄ• nattaÃ±ceva paÃ±Ã±Ä• yetha Ä• bhÄ• nÄ• nattaÃ±ca; evameva kho, gahapati, hot
188/ tÄ• devatÄ• tato vipakkamanti, tÄ• saá¹ƒ tato vipakkamantÄ«naá¹ƒ vaá¹‡á¹‡anÄ• nat
Ä• bhÄ• nÄ• nattaÃ±ca.

``na kho, gahapati, tÄ• saá¹ƒ devatÄ• naá¹ƒ evaá¹ƒ hoti --- `idaá¹ƒ amhÄ• kaá¹ƒ niccanti \S
dhuvanti vÄ• sassataâ€™ nti vÄ• , api ca yattha yattheva tÄ• {yÄ• (Katthaci) } devatÄ• ab
tattheva tÄ• devatÄ• abhiramanti. seyyathÄ• pi, gahapati, makkhikÄ• naá¹ƒ kÄ• jena vÄ•
harÄ«yamÄ• nÄ• naá¹ƒ na evaá¹ƒ hoti --- `idaá¹ƒ amhÄ• kaá¹ƒ niccanti vÄ• dhuvanti vÄ• s
yattha yattheva tÄ• {yÄ• (Katthaci) } makkhikÄ• abhinivisanti tattha tattheva tÄ• makkhikÄ
evameva kho, gahapati, tÄ• saá¹ƒ devatÄ• naá¹ƒ na evaá¹ƒ hoti --- `idaá¹ƒ amhÄ• kaá¹ƒ nic
sassataâ€™ nti vÄ• , api ca yattha yattheva tÄ• devatÄ• abhinivisanti tattha tattheva tÄ• d
abhiramantÄ«â€™â€™ ti.

<233> evaá¹ƒ vutte, Ä• yasmÄ• sabhiyo kaccÄ• no {kaccÄ• yano (Ce) } Ä• yasmantaá¹ƒ a
``sÄ• dhu, bhante anuruddha! atthi ca me ettha uttariá¹ƒ paá¹-ipucchitabbaá¹ƒ. yÄ• tÄ• , bh
sabbÄ• tÄ• parittÄ• bhÄ• udÄ• hu santettha ekaccÄ• devatÄ• appamÄ• á¹‡Ä• bhÄ• â€™
kaccÄ• na, santettha ekaccÄ• devatÄ• parittÄ• bhÄ• , santi panettha ekaccÄ• devatÄ• ap
``ko nu kho, bhante anuruddha, hetu ko paccayo yena tÄ• saá¹ƒ devatÄ• naá¹ƒ ekaá¹ƒ deva
\Be III 188/ santettha \Ee III 149/ ekaccÄ• devatÄ• parittÄ• bhÄ• , santi panettha ekaccÄ•
appamÄ• á¹‡Ä• bhÄ• â€™â€™ ti?

``tena hÄ• vuso kaccÄ• na, taá¹ƒyevettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ•
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso kaccÄ• na \Se III 290/, yvÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• ekaá
`mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati, yocÄ• yaá¹ƒ {yopÄ• yaá¹ƒ (Katthaci)
vÄ• tÄ«á¹‡i vÄ• rukkhamÅ«lÄ• ni `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --
cittabhÄ• vanÄ• naá¹ƒ katamÄ• cittabhÄ• vanÄ• mahaggatatarÄ• â€™â€™ ti? ``yvÄ• yaá

vÄ• tÄ«á¹‡i vÄ• rukkhamÅ«lÄ• ni `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --
ubhinnaá¹ƒ cittabhÄ• vanÄ• naá¹ƒ mahaggatatarÄ• â€™â€™ ti.

``taá¹ƒ \Ne III 189/ kiá¹ƒ maÃ±Ã±asi, Ä• vuso kaccÄ• na, yvÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• dv
rukkhamÅ«lÄ• ni `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati, yocÄ• yaá¹ƒ bhikkh
gÄ• makkhettaá¹ƒ `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --- imÄ• saá¹ƒ ubh
cittabhÄ• vanÄ• naá¹ƒ katamÄ• cittabhÄ• vanÄ• mahaggatatarÄ• â€™â€™ ti? ``yvÄ• yaá
ekaá¹ƒ gÄ• makkhettaá¹ƒ `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --- ayaá¹ƒ
cittabhÄ• vanÄ• naá¹ƒ mahaggatatarÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso kaccÄ• na, yvÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• ekaá¹ƒ gÄ• m
pharitvÄ• adhimuccitvÄ• viharati, yocÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• dve vÄ• tÄ«á¹‡i vÄ• gÄ
`mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --- imÄ• saá¹ƒ ubhinnaá¹ƒ cittabhÄ• v
cittabhÄ• vanÄ• mahaggatatarÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante, bhikkhu yÄ• vatÄ• dv
gÄ• makkhettÄ• ni `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati \Se III 291/ --- aya
ubhinnaá¹ƒ cittabhÄ• vanÄ• naá¹ƒ mahaggatatarÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso kaccÄ• na, yvÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• dve vÄ• tÄ«á
`mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• \Ee III 150/ viharati, yocÄ• yaá¹ƒ bhikkhu yÄ•
mahÄ• rajjaá¹ƒ `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --- imÄ• saá¹ƒ ubhinn
katamÄ• cittabhÄ• vanÄ• \Be III 189/ mahaggatatarÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante,
mahÄ• rajjaá¹ƒ `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --- ayaá¹ƒ imÄ• saá¹
cittabhÄ• vanÄ• naá¹ƒ mahaggatatarÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso kaccÄ• na, yvÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• ekaá¹ƒ mahÄ
pharitvÄ• adhimuccitvÄ• viharati, yocÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• dve vÄ• tÄ«á¹‡i vÄ• m
nti pharitvÄ• adhimuccitvÄ• viharati --- imÄ• saá¹ƒ ubhinnaá¹ƒ cittabhÄ• vanÄ• naá¹ƒ kata
mahaggatatarÄ• â€™â€™ ti? ``yvÄ• yaá¹ƒ, bhante, bhikkhu yÄ• vatÄ• dve vÄ• tÄ«á¹‡i vÄ
nti pharitvÄ• adhimuccitvÄ• viharati --- ayaá¹ƒ imÄ• saá¹ƒ ubhinnaá¹ƒ cittabhÄ• vanÄ• naá
ti.

``taá¹ƒ \Ne III 190/ kiá¹ƒ maÃ±Ã±asi, Ä• vuso kaccÄ• na, yvÄ• yaá¹ƒ bhikkhu yÄ• vatÄ• dv
mahÄ• rajjÄ• ni `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati, yocÄ• yaá¹ƒ bhikkhu
samuddapariyantaá¹ƒ pathaviá¹ƒ `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ• viharati --- i
cittabhÄ• vanÄ• naá¹ƒ katamÄ• cittabhÄ• vanÄ• mahaggatatarÄ• â€™â€™ ti? ``yvÄ• yaá
samuddapariyantaá¹ƒ \Se III 292/ pathaviá¹ƒ `mahaggataâ€™ nti pharitvÄ• adhimuccitvÄ•
imÄ• saá¹ƒ ubhinnaá¹ƒ cittabhÄ• vanÄ• naá¹ƒ mahaggatatarÄ• â€™â€™ ti? ``ayaá¹ƒ kho,
paccayo, yena tÄ• saá¹ƒ devatÄ• naá¹ƒ ekaá¹ƒ devanikÄ• yaá¹ƒ upapannÄ• naá¹ƒ santetth

parittÄ• bhÄ• , santi panettha ekaccÄ• devatÄ• appamÄ• á¹‡Ä• bhÄ• â€™â€™ ti.

<234> ``sÄ• dhu, bhante anuruddha! atthi ca me ettha uttariá¹ƒ paá¹-ipucchitabbaá¹ƒ. yÄ• v
(Katthaci) }, bhante, devatÄ• Ä• bhÄ• sabbÄ• tÄ• saá¹ƒkiliá¹-á¹-hÄ• bhÄ• udÄ• hu sante
parisuddhÄ• bhÄ• â€™â€™ ti? ``tadaá¹…gena \Ee III 151/ kho, Ä• vuso kaccÄ• na, santett
saá¹ƒkiliá¹-á¹-hÄ• bhÄ• , santi panettha ekaccÄ• devatÄ• parisuddhÄ• bhÄ• â€™â€™ ti. ``
anuruddha, hetu ko paccayo, yena tÄ• saá¹ƒ devatÄ• naá¹ƒ ekaá¹ƒ devanikÄ• yaá¹ƒ upapa
devatÄ• saá¹ƒkiliá¹-á¹-hÄ• bhÄ• , santi panettha ekaccÄ• devatÄ• parisuddhÄ• bhÄ• â€™

``tena \Be III 190/, hÄ• vuso kaccÄ• na, upamaá¹ƒ te karissÄ• mi. upamÄ• yapidhekacce {u
(Katthaci) } viÃ±Ã±Å« purisÄ• bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nanti. seyyathÄ• pi, Ä• vuso ka
jhÄ• yato telampi aparisuddhaá¹ƒ vaá¹-á¹-ipi aparisuddhÄ• . so telassapi aparisuddhattÄ• v
aparisuddhattÄ• andhandhaá¹ƒ viya jhÄ• yati; evameva kho, Ä• vuso kaccÄ• na, idhekacc
`saá¹ƒkiliá¹-á¹-hÄ• bhÄ• â€™ ti pharitvÄ• adhimuccitvÄ• viharati, tassa kÄ• yaduá¹-á¹-hulla
suppaá¹-ippassaddhaá¹ƒ hoti, thinamiddhampi na susamÅ«hataá¹ƒ hoti \Se III 293/, uddhac
suppaá¹-ivinÄ«taá¹ƒ hoti. so kÄ• yaduá¹-á¹-hullassapi na suppaá¹-ippassaddhattÄ• thinami
susamÅ«hatattÄ• uddhaccakukkuccassapi na suppaá¹-ivinÄ«tattÄ• andhandhaá¹ƒ viya jhÄ
paraá¹ƒ maraá¹‡Ä• saá¹ƒkiliá¹-á¹-hÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. se
kaccÄ• na, telappadÄ«passa jhÄ• yato telampi parisuddhaá¹ƒ vaá¹-á¹-ipi parisuddhÄ• . so t
vaá¹-á¹-iyÄ• pi parisuddhattÄ• na andhandhaá¹ƒ viya jhÄ• yati; evameva kho, Ä• vuso kacc
`parisuddhÄ• bhÄ• â€™ ti pharitvÄ• adhimuccitvÄ• viharati. tassa kÄ• yaduá¹-á¹-hullampi
hoti, thinamiddhampi susamÅ«hataá¹ƒ hoti, uddhaccakukkuccampi \Ne III 191/ suppaá¹-ivin
kÄ• yaduá¹-á¹-hullassapi suppaá¹-ippassaddhattÄ• thinamiddhassapi susamÅ«hatattÄ• ud
suppaá¹-ivinÄ«tattÄ• na andhandhaá¹ƒ viya jhÄ• yati. so kÄ• yassa bhedÄ• paraá¹ƒ maraa
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ \Ee III 152/ kho, Ä• vuso kaccÄ• na, hetu aya
tÄ• saá¹ƒ devatÄ• naá¹ƒ ekaá¹ƒ devanikÄ• yaá¹ƒ upapannÄ• naá¹ƒ santettha ekaccÄ• dev
santi panettha ekaccÄ• devatÄ• parisuddhÄ• bhÄ• â€™â€™ ti.

<235> evaá¹ƒ vutte, Ä• yasmÄ• sabhiyo kaccÄ• no Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadav
anuruddha! na, bhante, Ä• yasmÄ• anuruddho evamÄ• ha --- `evaá¹ƒ me sutaâ€™ nti vÄ•
nti vÄ• ; atha ca pana, bhante, Ä• yasmÄ• anuruddho `evampi tÄ• devatÄ• \Se III 294/, iti
bhÄ• sati. tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `addhÄ• Ä• yasmatÄ• anuruddhena tÄ•
sannivutthapubbaÃ±ceva sallapitapubbaÃ±ca sÄ• kacchÄ• ca samÄ• pajjitapubbÄ• â€™â€
Ä• vuso kaccÄ• na, Ä• sajja upanÄ«ya vÄ• cÄ• bhÄ• sitÄ• , api ca te ahaá¹ƒ byÄ• karissÄ•
me, Ä• vuso \Be III 191/ kaccÄ• na, tÄ• hi devatÄ• hi saddhiá¹ƒ sannivutthapubbaÃ±ceva sa
sÄ• kacchÄ• ca samÄ• pajjitapubbÄ• â€™â€™ â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• sabhiyo kaccÄ• no paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ etadavoca ---

suladdhaá¹ƒ te, gahapati, yaá¹ƒ tvaÃ±ceva taá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pahÄ• si {pajahas
mayaÃ±cimaá¹ƒ {yampimaá¹ƒ (Ce Se Ke Ee) } dhammapariyÄ• yaá¹ƒ alatthamhÄ• savanÄ

anuruddhasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. upakkilesasuttaá¹ƒ

<236> evaá¹ƒ \Se III 295/ \Ne III 192/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosamb
ghositÄ• rÄ• me. tena kho pana samayena kosambiyaá¹ƒ bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ• k
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti. atha kho aÃ±Ã±ataro bhikkhu ye
tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee III 153/ bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
ekamantaá¹ƒ á¹-hito kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``idha, bhante, kosambiya
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«
bhante, bhagavÄ• yena te bhikkhÅ« tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™
tuá¹‡hÄ«bhÄ• vena. atha kho bhagavÄ• yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…ka
--- ``alaá¹ƒ, bhikkhave, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• viv

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``Ä• gametu, bhante! bhaga
appossukko, bhante, bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharatu; may
kalahena viggahena vivÄ• dena paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti. dutiyampi kho bhagavÄ
``alaá¹ƒ, bhikkhave, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• vivÄ•
so \Se III 296/ bhikkhu bhagavantaá¹ƒ etadavoca --- ``Ä• gametu, bhante! bhagavÄ• dhamm
bhante, bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharatu; mayametena bha
viggahena vivÄ• dena paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti. tatiyampi \Be III 192/ kho bhagav
``alaá¹ƒ, bhikkhave, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• vivÄ•
so bhikkhu bhagavantaá¹ƒ etadavoca --- ``Ä• gametu, bhante, bhagavÄ• dhammassÄ• mÄ
bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharatu; mayametena bhaá¹‡á¸• a
vivÄ• dena paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti.

atha \Ne III 193/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visi. kosambiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikk
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya á¹-hitakova imÄ• gÄ• thÄ• abhÄ• si ---

<237> á¹• 21 ``puthusaddo \Ee III 154/ samajano, na bÄ• lo koci maÃ±Ã±atha.

saá¹…ghasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ, nÄ• Ã±Ã±aá¹ƒ bhiyyo amaÃ±Ã±aruá¹ƒ ||

``parimuá¹-á¹-hÄ• paá¹‡á¸• itÄ• bhÄ• sÄ• , vÄ• cÄ• gocarabhÄ• á¹‡ino.

yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ, yena nÄ«tÄ• na taá¹ƒ vidÅ« ||

``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye \Se III 297/ ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

``na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esa dhammo sanantano ||

``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

``aá¹-á¹-hicchinnÄ• pÄ• á¹‡aharÄ• , gavassadhanahÄ• rino.

raá¹-á¹-haá¹ƒ vilumpamÄ• nÄ• naá¹ƒ, tesampi hoti saá¹…gati.

kasmÄ• tumhÄ• kaá¹ƒ no siyÄ• ||

``sace \Ne III 194/ labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

abhibhuyya sabbÄ• ni parissayÄ• ni,

careyya tenattamano satÄ«mÄ• ||

``no \Be III 193/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ,

saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya,

eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

``ekassa caritaá¹ƒ seyyo, natthi bÄ• le sahÄ• yatÄ• .

eko care na ca pÄ• pÄ• ni kayirÄ• ,

appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• goâ€™â€™ ti ||

<238> atha \Se III 298/ kho bhagavÄ• á¹-hitakova imÄ• gÄ• thÄ• bhÄ• sitvÄ• yena bÄ• l
{bÄ• lakaloá¹‡akagÄ• mo (Katthaci), tathÄ• vinayepi} tenupasaá¹…kami. tena kho pana sa
Ä• yasmÄ• bhagu bÄ• lakaloá¹‡akÄ• ragÄ• me viharati. addasÄ• kho Ä• yasmÄ• bhagu b
Ä• gacchantaá¹ƒ. disvÄ• na Ä• sanaá¹ƒ paÃ±Ã±apesi udakaÃ±ca pÄ• dÄ• naá¹ƒ dhovanaá
Ke Ee) }. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja pÄ• de pakkhÄ• lesi. Ä• yasmÄ• p
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ bhagu
``kacci, bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci piá¹‡á¸• akena na kilamasÄ
``khamanÄ«yaá¹ƒ bhagavÄ• , yÄ• panÄ«yaá¹ƒ bhagavÄ• , na cÄ• haá¹ƒ, bhante, piá¹‡á¸• a
kho bhagavÄ• Ä• yasmantaá¹ƒ bhaguá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• da
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena pÄ• cÄ«navaá¹ƒsadÄ• yo tenupasaá¹…ka

tena kho pana samayena Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca nandiyo {bhaddiyo (MN
ca kimilo {kimbilo (Ce Se Ke Ee) } pÄ• cÄ«navaá¹ƒsadÄ• ye viharanti. addasÄ• kho dÄ• ya
dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na bhagavantaá¹ƒ etadavoca --- ``mÄ• , mahÄ• samaá
santettha tayo kulaputtÄ• \Ne III 195/ attakÄ• marÅ«pÄ• viharanti. mÄ• tesaá¹ƒ aphÄ• su
kho Ä• yasmÄ• anuruddho dÄ• yapÄ• lassa bhagavatÄ• saddhiá¹ƒ mantayamÄ• nassa. s
--- ``mÄ• , Ä• vuso dÄ• yapÄ• la, bhagavantaá¹ƒ vÄ• resi. satthÄ• no bhagavÄ• anuppatto

<239> atha \Se III 299/ \Be III 194/ kho Ä• yasmÄ• anuruddho yenÄ• yasmÄ• ca nandiyo
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaÃ±ca nandiyaá¹ƒ Ä• yasmantaÃ±ca ki
``abhikkamathÄ• yasmanto, abhikkamathÄ• yasmanto, satthÄ• no bhagavÄ• anuppattoâ€
anuruddho Ä• yasmÄ• ca nandiyo Ä• yasmÄ• ca kimilo bhagavantaá¹ƒ paccuggantvÄ• ek
paá¹-iggahesi, eko Ä• sanaá¹ƒ paÃ±Ã±apesi, eko pÄ• dodakaá¹ƒ upaá¹-á¹-hapesi. nisÄ«di
Ä• sane. nisajja pÄ• de pakkhÄ• lesi. tepi kho Ä• yasmanto bhagavantaá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhagavÄ• etadavoca --- ``kacc
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci piá¹‡á¸• akena na kilamathÄ• â€™â€™ ti? ``
bhagavÄ• , yÄ• panÄ«yaá¹ƒ bhagavÄ• , na ca mayaá¹ƒ, bhante, piá¹‡á¸• akena kilamÄ• m
anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ• aÃ±
sampassantÄ• viharathÄ• â€™â€™ ti? ``taggha mayaá¹ƒ, bhante, samaggÄ• sammodam

khÄ«rodakÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ piyacakkhÅ«hi sampassantÄ• viharÄ• mÄ• â€
tumhe, anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ
sampassantÄ• viharathÄ• â€™â€™ ti? ``idha mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `lÄ• bhÄ•
\Se III 300/ me yohaá¹ƒ evarÅ«pehi sabrahmacÄ• rÄ«hi saddhiá¹ƒ viharÄ• mÄ«â€™ ti. tass
Ä• yasmantesu mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca, mettaá
paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca, mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä•
mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `yaá¹ƒnÅ«nÄ• haá¹ƒ sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesa
Ä• yasmantÄ• naá¹ƒ cittassa vasena vatteyyaâ€™ nti. so kho ahaá¹ƒ, bhante, sakaá¹ƒ citta
imesaá¹ƒyeva Ä• yasmantÄ• naá¹ƒ cittassa vasena vattÄ• mi. nÄ• nÄ• hi kho no, bhante, k
cittaâ€™â€™ nti.

Ä• yasmÄ• pi kho nandiyo ... pe ... Ä• yasmÄ• pi kho kimilo bhagavantaá¹ƒ etadavoca --- ``
evaá¹ƒ hoti --- `lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me yohaá¹ƒ evarÅ«pehi sabrahmacÄ•
saddhiá¹ƒ viharÄ• mÄ«â€™ ti. tassa mayhaá¹ƒ, bhante, imesu Ä• yasmantesu mettaá¹ƒ kÄ
paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca, mettaá¹ƒ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä
mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ \Be III 195/ Ä• vi ceva raho ca. tassa mayha
--- `yaá¹ƒnÅ«nÄ• haá¹ƒ sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒyeva Ä• yasmantÄ• naá¹ƒ ci
nti. so kho ahaá¹ƒ, bhante, sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒyeva Ä• yasmantÄ• naá¹
vattÄ• mi. nÄ• nÄ• hi kho no, bhante, kÄ• yÄ• , ekaÃ±ca pana maÃ±Ã±e cittanti. evaá¹ƒ kh
samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ• \Se III 301/ aÃ±Ã±
sampassantÄ• viharÄ• mÄ• â€™â€™ ti.

<240> ``sÄ• dhu, sÄ• dhu, anuruddhÄ• ! kacci pana vo, anuruddhÄ• , appamattÄ• Ä• tÄ• p
viharathÄ• â€™â€™ ti? ``taggha \Ee III 157/ mayaá¹ƒ, bhante, appamattÄ• Ä• tÄ• pino pah
ti. ``yathÄ• kathaá¹ƒ pana tumhe, anuruddhÄ• , appamattÄ• Ä• tÄ• pino pahitattÄ• viharat
bhante, amhÄ• kaá¹ƒ yo paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati, so Ä• sanÄ•
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, avakkÄ• rapÄ• tiá¹ƒ upaá¹-á¹-hÄ• peti. yo pacchÄ• g
paá¹-ikkamati --- sace hoti bhuttÄ• vaseso, sace Ä• kaá¹…khati, bhuÃ±jati; no ce Ä• kaá¹…
chaá¸• á¸• eti apÄ• á¹‡ake vÄ• udake opilÄ• peti --- so Ä• sanÄ• ni paá¹-isÄ• meti, pÄ• nÄ•
paá¹-isÄ• meti, avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• paá¹-isÄ• meti, bhattaggaá¹ƒ sammajjati. yo
pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• vaccaghaá¹-aá¹ƒ vÄ• rittaá¹ƒ tu
upaá¹-á¹-hÄ• peti. sacassa hoti avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatt
upaá¹-á¹-hÄ• pema {upaá¹-á¹-hapeti (Ce) }, na tveva mayaá¹ƒ, bhante, tappaccayÄ• vÄ• ca
paÃ±cÄ• hikaá¹ƒ kho pana mayaá¹ƒ, bhante, sabbarattiá¹ƒ dhammiyÄ• kathÄ• ya sannisÄ«
bhante, appamattÄ• Ä• tÄ• pino pahitattÄ• viharÄ• mÄ• â€™â€™ ti.

<241> ``sÄ• dhu, sÄ• dhu, anuruddhÄ• ! atthi pana vo, anuruddhÄ• , evaá¹ƒ appamattÄ• n
pahitattÄ• naá¹ƒ viharataá¹ƒ uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso \S

phÄ• suvihÄ• roâ€™â€™ ti? ``idha mayaá¹ƒ, bhante, appamattÄ• Ä• tÄ• pino pahitattÄ• v
saÃ±jÄ• nÄ• ma dassanaÃ±ca rÅ«pÄ• naá¹ƒ. so kho pana no obhÄ• so nacirasseva antara
rÅ«pÄ• naá¹ƒ; taÃ±ca nimittaá¹ƒ nappaá¹-ivijjhÄ• mÄ• â€™â€™ ti.

``taá¹ƒ \Be III 196/ \Ne III 197/ kho pana vo, anuruddhÄ• , nimittaá¹ƒ paá¹-ivijjhitabbaá¹ƒ. ah
anuruddhÄ• , pubbeva sambodhÄ• anabhisambuddho bodhisattova samÄ• no obhÄ• saÃ±
rÅ«pÄ• naá¹ƒ. so kho pana me obhÄ• so nacirasseva \Ee III 158/ antaradhÄ• yati dassanaÃ
mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `ko nu kho hetu ko paccayo yena me obhÄ• so antara
rÅ«pÄ• naâ€™ nti? tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `vicikicchÄ• kho me udapÄ
vicikicchÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dhimhi cute obhÄ• so antarad
rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• uppajjissatÄ«â€

``so kho ahaá¹ƒ, anuruddhÄ• , appamatto Ä• tÄ• pÄ« pahitatto viharanto obhÄ• saÃ±ceva
rÅ«pÄ• naá¹ƒ. so kho pana me obhÄ• so nacirasseva antaradhÄ• yati dassanaÃ±ca rÅ«pÄ•
anuruddhÄ• , etadahosi --- `ko nu kho hetu ko paccayo yena me obhÄ• so antaradhÄ• yati d
nti? tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `amanasikÄ• ro kho me udapÄ• di, amanas
pana me samÄ• dhi cavi. samÄ• dhimhi cute obhÄ• so \Se III 303/ antaradhÄ• yati dassana
tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• uppajjissati na amanasikÄ• roâ€™â€™

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `thinam
udapÄ• di, thinamiddhÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dhimhi cute obh
dassanaÃ±ca rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• u
na thinamiddhaâ€™â€™ â€™ nti.

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `chamb
udapÄ• di, chambhitattÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dhimhi cute ob
dassanaÃ±ca rÅ«pÄ• naá¹ƒ. seyyathÄ• pi, anuruddhÄ• , puriso addhÄ• namaggappaá¹-ipan
vaá¹-á¹-akÄ• {vadhakÄ• (Ce Se Ke Ee) } uppateyyuá¹ƒ, tassa tatonidÄ• naá¹ƒ chambhitatt
kho me, anuruddhÄ• , chambhitattaá¹ƒ udapÄ• di, chambhitattÄ• dhikaraá¹‡aÃ±ca pana me
\Be III 197/ cute obhÄ• so \Ne III 198/ antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naá¹ƒ. sohaá¹ƒ
III 159/ yathÄ• me puna na vicikicchÄ• uppajjissati na amanasikÄ• ro na thinamiddhaá¹ƒ n
â€™ nti.

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `uppilaá
Ee), ubbilaá¹ƒ (Se Ke) } kho me udapÄ• di, uppilÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi ca
obhÄ• so antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naá¹ƒ \Se III 304/. seyyathÄ• pi, anuruddhÄ
nidhimukhaá¹ƒ gavesanto sakideva paÃ±canidhimukhÄ• ni adhigaccheyya, tassa tatonidÄ•
evameva kho me, anuruddhÄ• , uppilaá¹ƒ udapÄ• di, uppilÄ• dhikaraá¹‡aÃ±ca pana me sa

obhÄ• so antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• uppajjissati, na amanasikÄ• ro, na thinamiddhaá¹ƒ, na chambhitattaá¹ƒ, na uppilaâ€™â€™

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `duá¹-á udapÄ• di, duá¹-á¹-hullÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dhimhi cute ob dassanaÃ±ca rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• u amanasikÄ• ro, na thinamiddhaá¹ƒ, na chambhitattaá¹ƒ, na uppilaá¹ƒ, na duá¹-á¹-hullaâ€™â

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `accÄ• me udapÄ• di, accÄ• raddhavÄ«riyÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dh dassanaÃ±ca rÅ«pÄ• naá¹ƒ. seyyathÄ• pi, anuruddhÄ• , puriso ubhohi hatthehi vaá¹-á¹-aka gaá¹‡heyya, so tattheva patameyya {matameyya (bahÅ«su) pa + taá¹ƒ + eyya = patameyya evameva kho me, anuruddhÄ• , accÄ• raddhavÄ«riyaá¹ƒ udapÄ• di, accÄ• raddhavÄ«riyÄ• samÄ• dhi cavi. samÄ• dhimhi cute obhÄ• so antaradhÄ• yati \Se III 305/ dassanaÃ±ca rÅ« karissÄ• mi yathÄ• me puna na vicikicchÄ• uppajjissati, na amanasikÄ• ro, na thinamiddha na uppilaá¹ƒ, na duá¹-á¹-hullaá¹ƒ, na accÄ• raddhavÄ«riyaâ€™â€™ â€™ nti.

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `atilÄ«n udapÄ• di \Ee III 160/, atilÄ«navÄ«riyÄ• dhikaraá¹‡aÃ±ca pana me \Be III 198/ samÄ• dhi c 199/ cute obhÄ• so antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naá¹ƒ. seyyathÄ• pi, anuruddhÄ• sithilaá¹ƒ gaá¹‡heyya, so tassa hatthato uppateyya; evameva kho me, anuruddhÄ• , atilÄ«n atilÄ«navÄ«riyÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dhimhi cute obhÄ• so a rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• uppajjissati, na thinamiddhaá¹ƒ, na chambhitattaá¹ƒ, na uppilaá¹ƒ, na duá¹-á¹-hullaá¹ƒ, na accÄ• raddhavÄ« atilÄ«navÄ«riyaâ€™â€™ â€™ nti.

``so kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `abhijap abhijappÄ• dhikaraá¹‡aÃ±ca pana me samÄ• dhi cavi. samÄ• dhimhi cute obhÄ• so antara rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• uppajjissati, na thinamiddhaá¹ƒ, na chambhitattaá¹ƒ, na uppilaá¹ƒ, na duá¹-á¹-hullaá¹ƒ, na accÄ• raddhavÄ« atilÄ«navÄ«riyaá¹ƒ, na abhijappÄ• â€™â€™ â€™ ti.

``so \Se III 306/ kho ahaá¹ƒ, anuruddhÄ• ... pe ... tassa mayhaá¹ƒ, anuruddhÄ• , etadahos `nÄ• nattasaÃ±Ã±Ä• kho me udapÄ• di, nÄ• nattasaÃ±Ã±Ä• dhikaraá¹‡aÃ±ca pana me sa obhÄ• so antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• uppajjissati, na amanasikÄ• ro, na thinamiddhaá¹ƒ, na chambhitattaá¹ƒ, na uppilaá¹ƒ, na du accÄ• raddhavÄ«riyaá¹ƒ, na atilÄ«navÄ«riyaá¹ƒ, na abhijappÄ• , na nÄ• nattasaÃ±Ã±Ä• â€

``so kho ahaá¹ƒ, anuruddhÄ• , appamatto Ä• tÄ• pÄ« pahitatto viharanto obhÄ• saÃ±ceva
rÅ«pÄ• naá¹ƒ. so kho pana me obhÄ• so nacirasseva antaradhÄ• yati dassanaÃ±ca rÅ«pÄ
anuruddhÄ• etadahosi --- `ko nu kho hetu ko paccayo yena me obhÄ• so antaradhÄ• yati d
nti. tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `atinijjhÄ• yitattaá¹ƒ kho me rÅ«pÄ• naá¹ƒ u
atinijjhÄ• yitattÄ• dhikaraá¹‡aÃ±ca pana me rÅ«pÄ• naá¹ƒ samÄ• dhi cavi. samÄ• dhimhi c
dassanaÃ±ca rÅ«pÄ• naá¹ƒ. sohaá¹ƒ tathÄ• karissÄ• mi yathÄ• me puna na vicikicchÄ• u
amanasikÄ• ro, na thinamiddhaá¹ƒ, na chambhitattaá¹ƒ, na uppilaá¹ƒ, na duá¹-á¹-hullaá¹ƒ, n
accÄ• raddhavÄ«riyaá¹ƒ, na atilÄ«navÄ«riyaá¹ƒ, na abhijappÄ• , na nÄ• nattasaÃ±Ã±Ä• , n
rÅ«pÄ• naâ€™â€™ â€™ nti.

<242> ``so \Be III 199/ \Ne III 200/ kho ahaá¹ƒ, anuruddhÄ• , `vicikicchÄ• cittassa upakkile
307/ --- iti viditvÄ• vicikicchaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `amanasikÄ• ro cittassa u
--- iti viditvÄ• amanasikÄ• raá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `thinamiddhaá¹ƒ cittassa
--- iti viditvÄ• thinamiddhaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `chambhitattaá¹ƒ cittassa up
--- iti viditvÄ• chambhitattaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `uppilaá¹ƒ cittassa upakkile
iti viditvÄ• uppilaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `duá¹-á¹-hullaá¹ƒ cittassa upakkilesoâ
viditvÄ• duá¹-á¹-hullaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `accÄ• raddhavÄ«riyaá¹ƒ cittass
--- iti viditvÄ• accÄ• raddhavÄ«riyaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `atilÄ«navÄ«riyaá¹
upakkilesoâ€™ ti --- iti viditvÄ• atilÄ«navÄ«riyaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `abhija
upakkilesoâ€™ ti --- iti viditvÄ• abhijappaá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `nÄ• nattasa
upakkilesoâ€™ ti --- iti viditvÄ• nÄ• nattasaÃ±Ã±aá¹ƒ cittassa upakkilesaá¹ƒ pajahiá¹ƒ, `ati
rÅ«pÄ• naá¹ƒ cittassa \Ee III 161/ upakkilesoâ€™ ti --- iti viditvÄ• atinijjhÄ• yitattaá¹ƒ rÅ«pÄ
upakkilesaá¹ƒ pajahiá¹ƒ.

<243> ``so kho ahaá¹ƒ, anuruddhÄ• , appamatto Ä• tÄ• pÄ« pahitatto viharanto obhÄ• saÃ
rÅ«pÄ• ni passÄ• mi; rÅ«pÄ• ni hi kho passÄ• mi, na ca obhÄ• saá¹ƒ saÃ±jÄ• nÄ• mi --- `ke
divaá¹ƒ {divasaá¹ƒ (Ce Se Ke Ee) }, kevalampi rattindivaá¹ƒâ€™ {rattidivaá¹ƒ (Katthaci) }. ta
anuruddhÄ• , etadahosi --- `ko nu kho hetu ko paccayo yvÄ• haá¹ƒ obhÄ• saÃ±hi kho saÃ±j
passÄ• mi; rÅ«pÄ• ni hi kho {kho tasmiá¹ƒ samaye (Ce Katthaci) } passÄ• mi na ca obhÄ• s
kevalampi rattiá¹ƒ, kevalampi divaá¹ƒ, kevalampi rattindivaâ€™ nti. tassa mayhaá¹ƒ, anuruc
III 308/ --- `yasmiÃ±hi kho ahaá¹ƒ samaye rÅ«panimittaá¹ƒ amanasikaritvÄ• obhÄ• sanimitt
obhÄ• saÃ±hi kho tasmiá¹ƒ samaye saÃ±jÄ• nÄ• mi, na ca rÅ«pÄ• ni passÄ• mi. yasmiá¹ƒ
obhÄ• sanimittaá¹ƒ amanasikaritvÄ• rÅ«panimittaá¹ƒ manasi karomi, rÅ«pÄ• ni hi kho tasm
ca obhÄ• saá¹ƒ saÃ±jÄ• nÄ• mi --- kevalampi rattiá¹ƒ, kevalampi divaá¹ƒ, kevalampi rattindi

``so \Be III 200/ kho ahaá¹ƒ, anuruddhÄ• , appamatto Ä• tÄ• pÄ« pahitatto viharanto paritta
saÃ±jÄ• nÄ• mi, parittÄ• ni ca rÅ«pÄ• ni passÄ• mi; appamÄ• á¹‡aÃ±ceva obhÄ• saá¹ƒ saÃ
III 201/ ca rÅ«pÄ• ni passÄ• mi --- kevalampi rattiá¹ƒ, kevalampi divaá¹ƒ, kevalampi rattindiv

mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `ko nu kho hetu ko paccayo yvÄ• haá¹ƒ parittaÃ±ceva
saÃ±jÄ• nÄ• mi, parittÄ• ni ca rÅ«pÄ• ni passÄ• mi \Se III 309/; appamÄ• á¹‡aÃ±ceva obhÄ
appamÄ• á¹‡Ä• ni ca rÅ«pÄ• ni passÄ• mi --- kevalampi rattiá¹ƒ, kevalampi divaá¹ƒ, kevalam
tassa mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `yasmiá¹ƒ kho me samaye paritto samÄ• dhi ho
tasmiá¹ƒ samaye cakkhu hoti. sohaá¹ƒ parittena cakkhunÄ• parittaÃ±ceva obhÄ• saá¹ƒ saÃ
rÅ«pÄ• ni passÄ• mi. yasmiá¹ƒ pana me samaye appamÄ• á¹‡o samÄ• dhi hoti, appamÄ• á
hoti. sohaá¹ƒ appamÄ• á¹‡ena cakkhunÄ• appamÄ• á¹‡aÃ±ceva obhÄ• saá¹ƒ saÃ±jÄ• nÄ•
passÄ• mi --- kevalampi rattiá¹ƒ, kevalampi divaá¹ƒ, kevalampi rattindivaâ€™â€™ â€™ nti.

<244> yato kho me \Ee III 162/, anuruddhÄ• , `vicikicchÄ• cittassa upakkilesoâ€™ ti --- iti v
vicikicchÄ• cittassa upakkileso pahÄ«no ahosi, `amanasikÄ• ro cittassa upakkilesoâ€™ ti --
amanasikÄ• ro cittassa upakkileso pahÄ«no ahosi, `thinamiddhaá¹ƒ cittassa upakkilesoâ€™
thinamiddhaá¹ƒ cittassa upakkileso pahÄ«no ahosi, `chambhitattaá¹ƒ cittassa upakkilesoâ€™
chambhitattaá¹ƒ cittassa upakkileso pahÄ«no ahosi, `uppilaá¹ƒ cittassa upakkilesoâ€™ ti ---
uppilaá¹ƒ cittassa upakkileso pahÄ«no ahosi, `duá¹-á¹-hullaá¹ƒ cittassa upakkilesoâ€™ ti ---
duá¹-á¹-hullaá¹ƒ cittassa upakkileso pahÄ«no ahosi, `accÄ• raddhavÄ«riyaá¹ƒ cittassa upak
viditvÄ• accÄ• raddhavÄ«riyaá¹ƒ cittassa upakkileso pahÄ«no ahosi, `atilÄ«navÄ«riyaá¹ƒ c
ti --- iti viditvÄ• atilÄ«navÄ«riyaá¹ƒ cittassa upakkileso pahÄ«no ahosi, `abhijappÄ• cittassa
ti --- iti viditvÄ• abhijappÄ• cittassa upakkileso pahÄ«no ahosi, `nÄ• nattasaÃ±Ã±Ä• cittas
--- iti viditvÄ• nÄ• nattasaÃ±Ã±Ä• cittassa upakkileso pahÄ«no ahosi, `atinijjhÄ• yitattaá¹ƒ
cittassa \Se III 310/ upakkilesoâ€™ ti --- iti viditvÄ• \Be III 201/ atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• n
upakkileso pahÄ«no ahosi.

<245> ``tassa \Ne III 202/ mayhaá¹ƒ, anuruddhÄ• , etadahosi --- `ye kho me cittassa upakk
pahÄ«nÄ• . handa, dÄ• nÄ• haá¹ƒ tividhena samÄ• dhiá¹ƒ bhÄ• vemÄ«â€™ ti {bhÄ• vesint
anuruddhÄ• , savitakkampi savicÄ• raá¹ƒ samÄ• dhiá¹ƒ bhÄ• vesiá¹ƒ {bhÄ• vemi (Katthaci)
vicÄ• ramattaá¹ƒ samÄ• dhiá¹ƒ bhÄ• vesiá¹ƒ, avitakkampi avicÄ• raá¹ƒ samÄ• dhiá¹ƒ bhÄ•
samÄ• dhiá¹ƒ bhÄ• vesiá¹ƒ, nippÄ«tikampi samÄ• dhiá¹ƒ bhÄ• vesiá¹ƒ, sÄ• tasahagatampi
upekkhÄ• sahagatampi samÄ• dhiá¹ƒ bhÄ• vesiá¹ƒ. yato kho me, anuruddhÄ• , savitakkopi
ahosi, avitakkopi vicÄ• ramatto samÄ• dhi bhÄ• vito ahosi, avitakkopi avicÄ• ro samÄ• dhi b
sappÄ«tikopi samÄ• dhi bhÄ• vito ahosi, nippÄ«tikopi samÄ• dhi bhÄ• vito ahosi, sÄ• tasah
ahosi, upekkhÄ• sahagatopi samÄ• dhi bhÄ• vito ahosi. Ã±Ä• á¹‡aÃ±ca pana me dassanaá
cetovimutti. ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• anuruddho bhagavato bhÄ• sitaá¹ƒ abhinand

upakkilesasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. bÄ• lapaá¹‡á¸• itasuttaá¹ƒ

<246> evaá¹ƒ \Se III 311/ \Ne III 203/ \Ee III 163/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mant
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ• lanimittÄ• ni bÄ• lÄ• padÄ
idha, bhikkhave, bÄ• lo duccintitacintÄ« ca hoti dubbhÄ• sitabhÄ• sÄ« ca dukkaá¹-akammal
cedaá¹ƒ (SN b III 27-28) }, bhikkhave, bÄ• lo \Be III 202/ duccintitacintÄ« ca abhavissa dubb
dukkaá¹-akammakÄ• rÄ« ca kena naá¹ƒ {na tena naá¹ƒ (Katthaci), na naá¹ƒ (?) } paá¹‡á¸•
`bÄ• lo ayaá¹ƒ bhavaá¹ƒ asappurisoâ€™ ti? yasmÄ• ca kho, bhikkhave, bÄ• lo duccintitaci
dubbhÄ• sitabhÄ• sÄ« ca dukkaá¹-akammakÄ• rÄ« ca tasmÄ• naá¹ƒ paá¹‡á¸• itÄ• jÄ• nar
asappurisoâ€™ ti. sa kho so, bhikkhave, bÄ• lo tividhaá¹ƒ diá¹-á¹-heva dhamme dukkhaá¹ƒ
paá¹-isaá¹ƒvedeti. sace, bhikkhave, bÄ• lo sabhÄ• yaá¹ƒ vÄ• nisinno hoti, rathikÄ• ya {rath
nisinno hoti, siá¹…ghÄ• á¹-ake vÄ• nisinno hoti; tatra ce jano tajjaá¹ƒ tassÄ• ruppaá¹ƒ kath
bhikkhave, bÄ• lo pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« hoti, tatra, bhikkhave, bÄ• lassa evaá¹ƒ hoti \Se
jano tajjaá¹ƒ tassÄ• ruppaá¹ƒ kathaá¹ƒ manteti, saá¹ƒvijjanteva te {saá¹ƒvijjante te ca (Ce S
mayi, ahaÃ±ca tesu dhammesu sandissÄ• mÄ«â€™ ti. idaá¹ƒ, bhikkhave, bÄ• lo paá¹-hama
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti.

<247> ``puna caparaá¹ƒ, bhikkhave, bÄ• lo passati rÄ• jÄ• no coraá¹ƒ Ä• gucÄ• riá¹ƒ gahe
kammakÄ• raá¹‡Ä• kÄ• rente --- kasÄ• hipi tÄ• á¸·ente \Ee III 164/ vettehipi tÄ• á¸·ente ado
tÄ• á¸·ente hatthampi chindante pÄ• dampi chindante hatthapÄ• dampi chindante kaá¹‡á¹‡a
chindante kaá¹‡á¹‡anÄ• sampi chindante bilaá¹…gathÄ• likampi karonte saá¹…khamuá¹‡á¸
rÄ• humukhampi karonte jotimÄ• likampi karonte hatthapajjotikampi karonte erakavattikamp
cÄ«rakavÄ• sikampi karonte eá¹‡eyyakampi karonte baá¸·isamaá¹ƒsikampi karonte kahÄ• p
204/ khÄ• rÄ• patacchikampi {khÄ• rÄ• paá¹-icchakampi (Katthaci) } karonte palighaparivatt
palÄ• lapÄ«á¹-hakampi {palÄ• lapiá¹-á¹-hakampi (Ee) } karonte tattenapi telena osiÃ±cante
khÄ• dÄ• pente jÄ«vantampi sÅ«le uttÄ• sente asinÄ• pi sÄ«saá¹ƒ chindante. tatra, bhikkha
--- `yathÄ• rÅ«pÄ• naá¹ƒ kho pÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ hetu rÄ• jÄ• no coraá¹ƒ Ä• g
kammakÄ• raá¹‡Ä• kÄ• renti --- kasÄ• hipi tÄ• á¸·enti ... pe ... asinÄ• pi sÄ«saá¹ƒ chindant
dhammÄ• mayi, ahaÃ±ca tesu dhammesu sandissÄ• mi. maá¹ƒ cepi rÄ• jÄ• no {sace mam
mampi rÄ• jÄ• no gahetvÄ• \Be III 203/ vividhÄ• \Se III 313/ kammakÄ• raá¹‡Ä• kÄ• reyyu
tÄ• á¸·eyyuá¹ƒ ... pe ... jÄ«vantampi sÅ«le uttÄ• seyyuá¹ƒ, asinÄ• pi sÄ«saá¹ƒ chindeyyuâ€
bhikkhave, bÄ• lo dutiyaá¹ƒ diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒved

<248> ``puna caparaá¹ƒ, bhikkhave, bÄ• laá¹ƒ pÄ«á¹-hasamÄ• rÅ«á¸·haá¹ƒ vÄ• maÃ±cas

chamÄ• yaá¹ƒ {chamÄ• ya (Ce Ee) } vÄ• semÄ• naá¹ƒ, yÄ• nissa pubbe pÄ• pakÄ• ni kam
duccaritÄ• ni vÄ• cÄ• ya duccaritÄ• ni manasÄ• duccaritÄ• ni tÄ• nissa tamhi samaye olam
abhippalambanti. seyyathÄ• pi, bhikkhave, mahataá¹ƒ pabbatakÅ«á¹-Ä• naá¹ƒ chÄ• yÄ• sÄ
olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, bÄ• laá¹ƒ pÄ«á¹-hasam
maÃ±casamÄ• rÅ«á¸·haá¹ƒ vÄ• chamÄ• yaá¹ƒ vÄ• semÄ• naá¹ƒ, yÄ• nissa pubbe pÄ• pa
kÄ• yena duccaritÄ• ni vÄ• cÄ• ya duccaritÄ• ni manasÄ• duccaritÄ• ni tÄ• nissa tamhi sam
abhippalambanti. tatra, bhikkhave, bÄ• lassa evaá¹ƒ hoti --- `akataá¹ƒ vata me kalyÄ• á¹‡aá
kusalaá¹ƒ, akataá¹ƒ bhÄ«ruttÄ• á¹‡aá¹ƒ; kataá¹ƒ pÄ• paá¹ƒ, kataá¹ƒ luddaá¹ƒ, kataá¹ƒ kibb
akatakalyÄ• á¹‡Ä• naá¹ƒ akatakusalÄ• naá¹ƒ akatabhÄ«ruttÄ• á¹‡Ä• naá¹ƒ katapÄ• pÄ• na
katakibbisÄ• naá¹ƒ gati taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™ ti. so socati kilamati parideva
kandati sammohaá¹ƒ Ä• pajjati. idampi, bhikkhave, bÄ• lo tatiyaá¹ƒ diá¹-á¹-heva dhamme du
paá¹-isaá¹ƒvedeti.

``sa \Se III 314/ kho so, bhikkhave, bÄ• lo kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya ducc
manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dugga
upapajjati. yaá¹ƒ kho taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `ekantaá¹ƒ aniá¹-
akantaá¹ƒ ekantaá¹ƒ amanÄ• paâ€™ nti, nirayameva taá¹ƒ sammÄ• vadamÄ• no vadeyya
ekantaá¹ƒ \Ne III 205/ akantaá¹ƒ ekantaá¹ƒ amanÄ• paâ€™ nti. yÄ• vaÃ±cidaá¹ƒ, bhikkhave
(Ce) } na sukarÄ• yÄ• va dukkhÄ• nirayÄ• â€™â€™ ti.

<249> evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``sakkÄ• pana, bha
kÄ• tuâ€™â€™ nti? ``sakkÄ• bhikkhÅ«â€™â€™ ti bhagavÄ• avoca. seyyathÄ• pi, bhikkhu
gahetvÄ• raÃ±Ã±o dasseyyuá¹ƒ --- `ayaá¹ƒ kho, deva, coro Ä• gucÄ• rÄ«, imassa yaá¹ƒ ice
paá¹‡ehÄ«â€™ ti. tamenaá¹ƒ rÄ• jÄ• evaá¹ƒ vadeyya --- `gacchatha, bho, imaá¹ƒ purisaá¹
sattisatena hanathÄ• â€™ ti \Be III 204/. tamenaá¹ƒ pubbaá¹‡hasamayaá¹ƒ sattisatena han
majjhanhikasamayaá¹ƒ {majjhantikasamayaá¹ƒ (Ce Se Ke Katthaci), majjhantikaá¹ƒ samaya
--- `ambho, kathaá¹ƒ so purisoâ€™ ti? `` `tatheva, deva, jÄ«vatÄ«â€™ ti. tamenaá¹ƒ rÄ• jÄ•
`gacchatha, bho, taá¹ƒ purisaá¹ƒ majjhanhikasamayaá¹ƒ sattisatena hanathÄ• â€™ ti. tame
majjhanhikasamayaá¹ƒ sattisatena haneyyuá¹ƒ. atha rÄ• jÄ• sÄ• yanhasamayaá¹ƒ evaá¹ƒ
so purisoâ€™ ti? `tatheva, deva, jÄ«vatÄ«â€™ ti. tamenaá¹ƒ rÄ• jÄ• evaá¹ƒ vadeyya --- `ga
purisaá¹ƒ sÄ• yanhasamayaá¹ƒ sattisatena hanathÄ• â€™ ti. tamenaá¹ƒ sÄ• yanhasamaya
haneyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha \Se III 315/, bhikkhave, api nu so puriso tÄ«hi sattisate
tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvediyethÄ• â€™â€™ ti? ``ekissÄ• pi,
haÃ±Ã±amÄ• no so puriso tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvediyetha
sattisatehÄ«â€™â€™ ti?

<250> atha kho bhagavÄ• parittaá¹ƒ pÄ• á¹‡imattaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ gahetvÄ• bhikkhÅ
kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamo nu kho mahantataro --- yo cÄ• yaá¹ƒ mayÄ• paritto

gahito, yo ca himavÄ• pabbatarÄ• jÄ• â€™â€™ ti? ``appamattako ayaá¹ƒ, bhante, bhagava
pÄ• sÄ• á¹‡o gahito, himavantaá¹ƒ pabbatarÄ• jÄ• naá¹ƒ upanidhÄ• ya saá¹…khampi na up
upanidhampi {upanidhimpi (Ce Ee) } na upetiâ€™â€™. ``evameva kho, bhikkhave, yaá¹ƒ so
haÃ±Ã±amÄ• no tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti taá¹ƒ nirayak
saá¹…khampi na upeti, kalabhÄ• gampi na upeti, upanidhampi na upetiâ€™â€™.

``tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• paÃ±cavidhabandhanaá¹ƒ nÄ• ma kammakÄ• raá¹
ayokhilaá¹ƒ {ayokhÄ«laá¹ƒ (Ce Se Ke Ee) } hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiye hatth
ayokhilaá¹ƒ pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiye pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹
gamenti. so tattha \Ne III 206/ dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ
yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti {byantihoti (Ee Katthaci) }. tamenaá¹ƒ, bhikkh
III 316/ saá¹ƒvesetvÄ• kuá¹-hÄ• rÄ«hi {kudhÄ• rÄ«hi (Katthaci) } tacchanti. so tattha dukkhÄ
byantÄ«hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ gahetvÄ
\Be III 205/ tattha dukkhÄ• tibbÄ• ... pe ... byantÄ«hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ
Ä• dittÄ• ya pathaviyÄ• sampajjalitÄ• ya sajotibhÅ«tÄ• ya {saÃ±jotibhÅ«tÄ• ya (Se Ke Ee)
paccÄ• sÄ• rentipi \Ee III 167/. so tattha dukkhÄ• tibbÄ• ... pe ... byantÄ«hoti. tamenaá¹ƒ,
nirayapÄ• lÄ• mahantaá¹ƒ aá¹…gÄ• rapabbataá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá
so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• laá¹ƒ karot
pÄ• pakammaá¹ƒ byantÄ«hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ a
lohakumbhiyÄ• pakkhipanti Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya. so tattha pheá¹‡
tattha pheá¹‡uddehakaá¹ƒ paccamÄ• no sakimpi uddhaá¹ƒ gacchati, sakimpi adho gacchati
gacchati. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• la
pÄ• pakammaá¹ƒ byantÄ«hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• {nirayapÄ• lÄ• punap
mahÄ• niraye pakkhipanti. so kho pana, bhikkhave, mahÄ• nirayo ---

``catukkaá¹‡á¹‡o catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati \Se III 317/ sabbadÄ• â€™â€™ ||

``anekapariyÄ• yenapi kho ahaá¹ƒ, bhikkhave, nirayakathaá¹ƒ katheyyaá¹ƒ; yÄ• vaÃ±cidaá
akkhÄ• nena pÄ• puá¹‡ituá¹ƒ yÄ• va dukkhÄ• nirayÄ• .

<251> ``santi, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• tiá¹‡abhakkhÄ• . te allÄ• nipi tiá¹‡
tiá¹‡Ä• ni dantullehakaá¹ƒ khÄ• danti. katame ca, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä•

assÄ• goá¹‡Ä• gadrabhÄ• ajÄ• migÄ• , ye vÄ• panaÃ±Ã±epi keci tiracchÄ• nagatÄ• \Ne
tiá¹‡abhakkhÄ• . sa kho so, bhikkhave, bÄ• lo idha pubbe rasÄ• do idha pÄ• pÄ• ni kammÄ
paraá¹ƒ maraá¹‡Ä• tesaá¹ƒ sattÄ• naá¹ƒ sahabyataá¹ƒ upapajjati ye te sattÄ• tiá¹‡abhakk

``santi, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• gÅ«thabhakkhÄ• . te dÅ«ratova gÅ«thag
dhÄ• vanti --- `ettha bhuÃ±jissÄ• ma, ettha bhuÃ±jissÄ• mÄ• â€™ ti. seyyathÄ• pi \Be III 20
Ä• hutigandhena dhÄ• vanti --- `ettha bhuÃ±jissÄ• ma, ettha bhuÃ±jissÄ• mÄ• â€™ ti; evam
tiracchÄ• nagatÄ• pÄ• á¹‡Ä• gÅ«thabhakkhÄ• , te dÅ«ratova gÅ«thagandhaá¹ƒ \Ee III 168
`ettha bhuÃ±jissÄ• ma, ettha bhuÃ±jissÄ• mÄ• â€™ ti. katame ca, bhikkhave, tiracchÄ• nag
gÅ«thabhakkhÄ• ? kukkuá¹-Ä• sÅ«karÄ• soá¹‡Ä• siá¹…gÄ• lÄ• , ye vÄ• panaÃ±Ã±epi ke
gÅ«thabhakkhÄ• . sa kho so, bhikkhave, bÄ• lo idha pubbe rasÄ• do idha pÄ• pÄ• ni kamm
paraá¹ƒ maraá¹‡Ä• tesaá¹ƒ sattÄ• naá¹ƒ sahabyataá¹ƒ \Se III 318/ upapajjati ye te sattÄ• g

``santi, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• andhakÄ• re jÄ• yanti andhakÄ• re jÄ«ya
andhakÄ• re mÄ«yanti {miyyanti (Katthaci) }. katame ca, bhikkhave, tiracchÄ• nagatÄ• pÄ•
jÄ• yanti andhakÄ• re jÄ«yanti andhakÄ• re mÄ«yanti? kÄ«á¹-Ä• puá¸·avÄ• {paá¹-aá¹…gÄ
gaá¹‡á¸• uppÄ• dÄ• , ye vÄ• panaÃ±Ã±epi keci tiracchÄ• nagatÄ• pÄ• á¹‡Ä• andhakÄ• re
andhakÄ• re mÄ«yanti. sa kho so, bhikkhave, bÄ• lo idha pubbe rasÄ• do, idha pÄ• pÄ• ni k
bhedÄ• paraá¹ƒ maraá¹‡Ä• tesaá¹ƒ sattÄ• naá¹ƒ sahabyataá¹ƒ upapajjati ye te sattÄ• and
andhakÄ• re jÄ«yanti andhakÄ• re mÄ«yanti.

``santi, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• udakasmiá¹ƒ jÄ• yanti udakasmiá¹ƒ jÄ«ya
katame ca, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• udakasmiá¹ƒ jÄ• yanti udakasmiá¹ƒ jÄ
mÄ«yanti? macchÄ• kacchapÄ• susumÄ• rÄ• , ye vÄ• panaÃ±Ã±epi keci tiracchÄ• nagat
udakasmiá¹ƒ jÄ«yanti udakasmiá¹ƒ mÄ«yanti. sa kho so, bhikkhave, bÄ• lo idha pubbe rasÄ
kammÄ• ni karitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tesaá¹ƒ sattÄ• naá¹ƒ sahabyat
udakasmiá¹ƒ jÄ• yanti udakasmiá¹ƒ jÄ«yanti udakasmiá¹ƒ mÄ«yanti.

``santi \Ne III 208/, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• asucismiá¹ƒ jÄ• yanti asucism
jÄ«yanti asucismiá¹ƒ mÄ«yanti. katame ca, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• asuci
asucismiá¹ƒ jÄ«yanti asucismiá¹ƒ mÄ«yanti? ye te, bhikkhave, sattÄ• pÅ«timacche vÄ• jÄ•
jÄ«yanti pÅ«timacche vÄ• mÄ«yanti pÅ«tikuá¹‡ape vÄ• ... pe ... pÅ«tikummÄ• se vÄ• ... o
oligalle \Be III 207/ vÄ• jÄ• yanti, (ye vÄ• panaÃ±Ã±epi keci tiracchÄ• nagatÄ• pÄ• á¹‡Ä•
asucismiá¹ƒ jÄ«yanti asucismiá¹ƒ mÄ«yanti.) { ( ) natthi Ce Se Ke Ee potthakesu} sa kho so
\Ee III 169/ idha pubbe rasÄ• do idha pÄ• pÄ• ni kammÄ• ni karitvÄ• kÄ• yassa bhedÄ• pa
sattÄ• naá¹ƒ sahabyataá¹ƒ upapajjati ye te sattÄ• asucismiá¹ƒ jÄ• yanti asucismiá¹ƒ jÄ«yan
mÄ«yanti.

``anekapariyÄ• yenapi kho ahaá¹ƒ, bhikkhave, tiracchÄ• nayonikathaá¹ƒ katheyyaá¹ƒ; yÄ•
na sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡ituá¹ƒ yÄ• va dukkhÄ• tiracchÄ• nayoni.

<252> ``seyyathÄ• pi, bhikkhave, puriso ekacchiggalaá¹ƒ yugaá¹ƒ mahÄ• samudde pakkhi
vÄ• to pacchimena saá¹ƒhareyya, pacchimo vÄ• to puratthimena saá¹ƒhareyya, uttaro vÄ• t
saá¹ƒhareyya, dakkhiá¹‡o vÄ• to uttarena saá¹ƒhareyya. tatrÄ• ssa kÄ• á¹‡o kacchapo, so
{vassasatassa vassasahassassa vassasatasahassassa (Ce), vassasatassa (Se Ke Ee) } ac
taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu so kÄ• á¹‡o kacchapo amusmiá¹ƒ ekacchiggale
paveseyyÄ• â€™â€™ ti? (``no hetaá¹ƒ, bhanteâ€™â€™. ) { ( ) natthi Ce Ee potthakesu} ``y
(Ce Se Ke Ee) }, bhante, kadÄ• ci karahaci \Se III 320/ dÄ«ghassa addhuno accayenÄ• â€™
kho so, bhikkhave, kÄ• á¹‡o kacchapo amusmiá¹ƒ ekacchiggale yuge gÄ«vaá¹ƒ paveseyya
bhikkhave, manussattaá¹ƒ vadÄ• mi sakiá¹ƒ vinipÄ• tagatena bÄ• lena. taá¹ƒ kissa hetu? na
atthi dhammacariyÄ• samacariyÄ• kusalakiriyÄ• puÃ±Ã±akiriyÄ• . aÃ±Ã±amaÃ±Ã±akhÄ•
dubbalakhÄ• dikÄ• â€™â€™.

``sa kho so, bhikkhave, bÄ• lo sace kadÄ• ci karahaci dÄ«ghassa addhuno accayena manu
yÄ• ni tÄ• ni nÄ«cakulÄ• ni --- caá¹‡á¸• Ä• lakulaá¹ƒ vÄ• nesÄ• dakulaá¹ƒ vÄ• venakulaá¹
vÄ• rathakÄ• rakulaá¹ƒ vÄ• pukkusakulaá¹ƒ vÄ• . tathÄ• rÅ«pe kule paccÄ• jÄ• yati dalidd
kasiravuttike, yattha kasirena ghÄ• sacchÄ• do labbhati. so ca hoti dubbaá¹‡á¹‡o duddasiko
okoá¹-imako \Ne III 209/ bavhÄ• bÄ• dho {bahvÄ• bÄ• dho (Katthaci) } kÄ• á¹‡o vÄ• kuá¹‡
vÄ• na lÄ• bhÄ« annassa pÄ• nassa vatthassa \Ee III 170/ yÄ• nassa mÄ• lÄ• gandhavilep
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena duccaritaá¹ƒ carati vÄ• cÄ• ya duccaritaá¹ƒ ca
carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• ducca
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``seyyathÄ• pi, bhikkhave, akkhadhutto paá¹-hameneva kaliggahena puttampi jÄ«yetha, dÄ
sabbaá¹ƒ sÄ• pateyyampi jÄ«yetha, uttaripi adhibandhaá¹ƒ \Se III 321/ {anubandhaá¹ƒ (Ce
Ke) } nigaccheyya. appamattako so, bhikkhave, kaliggaho yaá¹ƒ so akkhadhutto paá¹-hame
puttampi jÄ«yetha, dÄ• rampi jÄ«yetha, sabbaá¹ƒ sÄ• pateyyampi jÄ«yetha, uttaripi adhiban
atha kho ayameva tato mahantataro kaliggaho yaá¹ƒ so bÄ• lo kÄ• yena duccaritaá¹ƒ caritv
caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá
nirayaá¹ƒ upapajjati. ayaá¹ƒ, bhikkhave, kevalÄ• paripÅ«rÄ• {kevalaparipÅ«rÄ• (Ce Ee) M
saá¹ƒsandetabbÄ• } bÄ• labhÅ«mÄ«â€™â€™ ti.

<253> ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni paá¹‡á¸• itan
paá¹‡á¸• itÄ• padÄ• nÄ• ni. katamÄ• ni tÄ«á¹‡i? idha, bhikkhave, paá¹‡á¸• ito sucintitacintÄ
subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca. no cetaá¹ƒ, bhikkhave, paá¹‡á¸• ito sucin
subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca, kena naá¹ƒ {na tena naá¹ƒ (Katthaci), na

jÄ• neyyuá¹ƒ --- `paá¹‡á¸• ito ayaá¹ƒ bhavaá¹ƒ sappurisoâ€™ ti? yasmÄ• ca kho, bhikkhav
sucintitacintÄ« ca hoti subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca tasmÄ• naá¹ƒ paá
`paá¹‡á¸• ito ayaá¹ƒ bhavaá¹ƒ sappurisoâ€™ ti. sa kho so, bhikkhave, paá¹‡á¸• ito tividhaá¹
sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti. sace, bhikkhave, paá¹‡á¸• ito sabhÄ• yaá¹ƒ vÄ•
vÄ• nisinno hoti, siá¹…ghÄ• á¹-ake vÄ• nisinno hoti; tatra ce jano tajjaá¹ƒ tassÄ• ruppaá¹ƒ
III 209/. sace, bhikkhave, paá¹‡á¸• ito pÄ• á¹‡Ä• tipÄ• tÄ• \Se III 322/ paá¹-ivirato hoti, adin
paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• \Ee III 171/ paá¹-ivirato hoti, musÄ• vÄ• dÄ• pa
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti; tatra, bhikkhave, paá¹‡á¸• ita
`yaá¹ƒ kho jano tajjaá¹ƒ tassÄ• ruppaá¹ƒ kathaá¹ƒ manteti; saá¹ƒvijjanteva te dhammÄ• ma
dhammesu sandissÄ• mÄ«â€™ ti. idaá¹ƒ, bhikkhave, paá¹‡á¸• ito paá¹-hamaá¹ƒ diá¹-á¹-hev
somanassaá¹ƒ paá¹-isaá¹ƒvedeti.

<254> ``puna \Ne III 210/ caparaá¹ƒ, bhikkhave, paá¹‡á¸• ito passati rÄ• jÄ• no coraá¹ƒ Ä•
vividhÄ• kammakÄ• raá¹‡Ä• kÄ• rente --- kasÄ• hipi tÄ• á¸·ente vettehipi tÄ• á¸·ente addh
tÄ• á¸·ente hatthampi chindante pÄ• dampi chindante hatthapÄ• dampi chindante kaá¹‡á¹‡a
chindante kaá¹‡á¹‡anÄ• sampi chindante bilaá¹…gathÄ• likampi karonte saá¹…khamuá¹‡á¸
rÄ• humukhampi karonte jotimÄ• likampi karonte hatthapajjotikampi karonte erakavattikamp
cÄ«rakavÄ• sikampi karonte eá¹‡eyyakampi karonte balisamaá¹ƒsikampi karonte kahÄ• paá
khÄ• rÄ• patacchikampi karonte palighaparivattikampi karonte palÄ• lapÄ«á¹-hakampi karon
osiÃ±cante sunakhehipi khÄ• dÄ• pente jÄ«vantampi sÅ«le uttÄ• sente asinÄ• pi sÄ«saá¹ƒ
bhikkhave, paá¹‡á¸• itassa evaá¹ƒ hoti --- `yathÄ• rÅ«pÄ• naá¹ƒ kho pÄ• pakÄ• naá¹ƒ kamm
coraá¹ƒ Ä• gucÄ• riá¹ƒ gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti kasÄ• hipi tÄ• á¸·e
addhadaá¹‡á¸• akehipi tÄ• á¸·enti, hatthampi chindanti \Se III 323/, pÄ• dampi chindanti, ha
chindanti, kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti, kaá¹‡á¹‡anÄ• sampi chindanti, bila
karonti, saá¹…khamuá¹‡á¸• ikampi karonti, rÄ• humukhampi karonti, jotimÄ• likampi karonti
karonti, erakavattikampi karonti, cÄ«rakavÄ• sikampi karonti, eá¹‡eyyakampi karonti, balisa
karonti, kahÄ• paá¹‡ikampi karonti, khÄ• rÄ• patacchikampi karonti, palighaparivattikampi k
palÄ• lapÄ«á¹-hakampi karonti, tattenapi telena osiÃ±canti, sunakhehipi khÄ• dÄ• penti, jÄ«
uttÄ• senti, asinÄ• pi sÄ«saá¹ƒ chindanti, na te dhammÄ• mayi saá¹ƒvijjanti, ahaÃ±ca na te
sandissÄ• mÄ«â€™ ti. idampi, bhikkhave, paá¹‡á¸• ito dutiyaá¹ƒ diá¹-á¹-heva dhamme sukh
paá¹-isaá¹ƒvedeti.

<255> ``puna \Be III 210/ caparaá¹ƒ, bhikkhave, paá¹‡á¸• itaá¹ƒ pÄ«á¹-hasamÄ• rÅ«á¸·haá
maÃ±casamÄ• rÅ«á¸·haá¹ƒ vÄ• chamÄ• yaá¹ƒ vÄ• semÄ• naá¹ƒ, yÄ• nissa pubbe kalyÄ•
sucaritÄ• ni vÄ• cÄ• ya sucaritÄ• ni manasÄ• sucaritÄ• ni tÄ• nissa tamhi samaye olambar
bhikkhave, mahataá¹ƒ pabbatakÅ«á¹-Ä• naá¹ƒ chÄ• yÄ• sÄ• yanhasamayaá¹ƒ pathaviyÄ•
abhippalambanti; evameva kho, bhikkhave, paá¹‡á¸• itaá¹ƒ pÄ«á¹-hasamÄ• rÅ«á¸·haá¹ƒ vÄ
vÄ• chamÄ• yaá¹ƒ vÄ• semÄ• naá¹ƒ yÄ• nissa pubbe kalyÄ• á¹‡Ä• ni kammÄ• ni katÄ• ni

sucaritÄ• ni manasÄ• sucaritÄ• ni tÄ• nissa tamhi samaye olambanti ajjholambanti abhippa
bhikkhave, paá¹‡á¸• itassa evaá¹ƒ hoti \Se III 324/ --- `akataá¹ƒ vata me pÄ• paá¹ƒ, akataá¹
kibbisaá¹ƒ; kataá¹ƒ kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ kusalaá¹ƒ, kataá¹ƒ bhÄ«ruttÄ• á¹‡aá¹ƒ. yÄ• vat
akatapÄ• pÄ• naá¹ƒ akataluddÄ• naá¹ƒ akatakibbisÄ• naá¹ƒ katakalyÄ• á¹‡Ä• naá¹ƒ kataku
katabhÄ«ruttÄ• á¹‡Ä• naá¹ƒ \Ne III 211/ gati taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™ ti. so na
paridevati, na urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati. idampi, bhikkhave, paá¹‡á¸
diá¹-á¹-heva dhamme sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedeti.

``sa kho so, bhikkhave, paá¹‡á¸• ito kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ• ya sucaritaá¹ƒ
sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• \Ee III 172/ paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹
yaá¹ƒ kho taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `ekantaá¹ƒ iá¹-á¹-haá¹ƒ ekan
manÄ• paâ€™ nti, saggameva taá¹ƒ sammÄ• vadamÄ• no vadeyya --- `ekantaá¹ƒ iá¹-á¹-ha
ekantaá¹ƒ manÄ• paâ€™ nti. yÄ• vaÃ±cidaá¹ƒ, bhikkhave, upamÄ• pi na sukarÄ• yÄ• va s

<256> evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``sakkÄ• pana, bha
kÄ• tuâ€™â€™ nti? ``sakkÄ• bhikkhÅ«â€™â€™ ti bhagavÄ• avoca. ``seyyathÄ• pi, bhikkh
sattahi ratanehi samannÄ• gato catÅ«hi ca iddhÄ«hi tatonidÄ• naá¹ƒ sukhaá¹ƒ somanassaá
katamehi sattahi? idha, bhikkhave, raÃ±Ã±o khattiyassa muddhÄ• vasittassa tadahuposathe
sÄ«saá¹ƒnhÄ• tassa uposathikassa uparipÄ• sÄ• davaragatassa dibbaá¹ƒ \Se III 325/ cakka
sahassÄ• raá¹ƒ sanemikaá¹ƒ sanÄ• bhikaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ. taá¹ƒ disvÄ• na r
muddhÄ• vasittassa evaá¹ƒ hoti {etadahosi (Se Ke Katthaci) } --- `sutaá¹ƒ kho pana metaá¹
raÃ±Ã±o khattiyassa muddhÄ• vasittassa tadahuposathe pannarase sÄ«saá¹ƒnhÄ• tassa u
uparipÄ• sÄ• davaragatassa dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• tubhavati sahassÄ• raá¹ƒ sanem
sabbÄ• kÄ• raparipÅ«raá¹ƒ, so hoti rÄ• jÄ• cakkavattÄ«ti. assaá¹ƒ nu kho ahaá¹ƒ rÄ• jÄ• c

``atha kho, bhikkhave, rÄ• jÄ• khattiyo muddhÄ• vasitto vÄ• mena hatthena bhiá¹…kÄ• raa
hatthena cakkaratanaá¹ƒ abbhukkirati --- `pavattatu bhavaá¹ƒ cakkaratanaá¹ƒ, abhivijinÄ• tu
cakkaratanaâ€™ nti. atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ puratthimaá¹ƒ disaá¹ƒ pava
cakkavattÄ« saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya. yasmiá¹ƒ kho pana, bhikkhave, padese
patiá¹-á¹-hÄ• ti tattha rÄ• jÄ• cakkavattÄ« vÄ• saá¹ƒ upeti saddhiá¹ƒ caturaá¹…giniyÄ• sen
bhikkhave \Ee III 173/, puratthimÄ• ya disÄ• ya paá¹-irÄ• jÄ• no te rÄ• jÄ• naá¹ƒ cakkavattiá
evamÄ• haá¹ƒsu --- `ehi kho, mahÄ• rÄ• ja! svÄ• gataá¹ƒ te, mahÄ• rÄ• ja {svÄ• gataá¹ƒ m
sakaá¹ƒ te, mahÄ• rÄ• ja! anusÄ• sa, mahÄ• rÄ• jÄ• â€™ ti \Ne III 212/. rÄ• jÄ• cakkavattÄ
hantabbo, adinnaá¹ƒ nÄ• dÄ• tabbaá¹ƒ, kÄ• mesumicchÄ• na caritabbÄ• , musÄ• na bhÄ•
pÄ• tabbaá¹ƒ, yathÄ• bhuttaÃ±ca bhuÃ±jathÄ• â€™ ti. ye kho pana, bhikkhave, puratthimÄ•
te raÃ±Ã±o cakkavattissa anuyantÄ• {anuyuttÄ• (Ce Se Ke Ee) } bhavanti {ahesuá¹ƒ (Se K

<257> ``atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ puratthimaá¹ƒ \Se III 326/ samuddaá¹ƒ

{ajjhogahetvÄ• (Ce Se Ke Ee) } paccuttaritvÄ• dakkhiá¹‡aá¹ƒ disaá¹ƒ pavattati ... pe ... dak
samuddaá¹ƒ ajjhogÄ• hetvÄ• paccuttaritvÄ• pacchimaá¹ƒ disaá¹ƒ pavattati ... pacchimaá¹ƒ
ajjhogÄ• hetvÄ• paccuttaritvÄ• uttaraá¹ƒ disaá¹ƒ pavattati anvadeva rÄ• jÄ• cakkavattÄ« s
caturaá¹…giniyÄ• senÄ• ya. yasmiá¹ƒ kho pana, bhikkhave, padese cakkaratanaá¹ƒ patiá¹-
cakkavattÄ« vÄ• saá¹ƒ upeti saddhiá¹ƒ caturaá¹…giniyÄ• senÄ• ya.

``ye kho pana, bhikkhave, uttarÄ• ya disÄ• ya paá¹-irÄ• jÄ• no te rÄ• jÄ• naá¹ƒ cakkavattiá
evamÄ• haá¹ƒsu --- `ehi kho, mahÄ• rÄ• ja! svÄ• gataá¹ƒ te, mahÄ• rÄ• ja! sakaá¹ƒ te, mah
mahÄ• rÄ• jÄ• â€™ ti. rÄ• jÄ• cakkavattÄ« evamÄ• ha --- `pÄ• á¹‡o na hantabbo, adinnaá
kÄ• mesumicchÄ• na \Be III 212/ caritabbÄ• , musÄ• na bhÄ• sitabbÄ• , majjaá¹ƒ na pÄ• t
bhuÃ±jathÄ• â€™ ti. ye kho pana, bhikkhave, uttarÄ• ya disÄ• ya paá¹-irÄ• jÄ• no te raÃ±Ã
bhavanti.

``atha kho taá¹ƒ, bhikkhave, cakkaratanaá¹ƒ samuddapariyantaá¹ƒ pathaviá¹ƒ abhivijinitvÄ•
rÄ• jadhÄ• niá¹ƒ paccÄ• gantvÄ• raÃ±Ã±o cakkavattissa antepuradvÄ• re akkhÄ• hataá¹ƒ
cakkavattissa antepuradvÄ• raá¹ƒ upasobhayamÄ• naá¹ƒ. raÃ±Ã±o, bhikkhave, cakkavattis
cakkaratanaá¹ƒ pÄ• tubhavati.

<258> ``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkavattissa hatthiratanaá¹ƒ pÄ• tubhavati
sattappatiá¹-á¹-ho iddhimÄ• vehÄ• saá¹…gamo uposatho \Se III 327/ nÄ• ma nÄ• garÄ• jÄ
cakkavattissa cittaá¹ƒ pasÄ«dati --- `bhaddakaá¹ƒ vata, bho, hatthiyÄ• naá¹ƒ, sace damatha
atha kho taá¹ƒ, bhikkhave, hatthiratanaá¹ƒ \Ee III 174/ seyyathÄ• pi nÄ• ma bhaddo hatthÄ•
dÄ«gharattaá¹ƒ suparidanto evameva damathaá¹ƒ upeti. bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ
hatthiratanaá¹ƒ vÄ«maá¹ƒsamÄ• no pubbaá¹‡hasamayaá¹ƒ \Ne III 213/ abhiruhitvÄ• samu
anusaá¹ƒyÄ• yitvÄ• tameva rÄ• jadhÄ• niá¹ƒ paccÄ• gantvÄ• pÄ• tarÄ• samakÄ• si. raÃ±Ã
evarÅ«paá¹ƒ hatthiratanaá¹ƒ pÄ• tubhavati.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkavattissa assaratanaá¹ƒ pÄ• tubhavati --- sabba
muÃ±jakeso iddhimÄ• vehÄ• saá¹…gamo valÄ• hako nÄ• ma assarÄ• jÄ• . taá¹ƒ disvÄ• na
pasÄ«dati --- `bhaddakaá¹ƒ vata, bho, assayÄ• naá¹ƒ, sace damathaá¹ƒ upeyyÄ• â€™ ti. at
assaratanaá¹ƒ seyyathÄ• pi nÄ• ma bhaddo assÄ• jÄ• nÄ«yo dÄ«gharattaá¹ƒ suparidanto e
bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ• cakkavattÄ« tameva assaratanaá¹ƒ vÄ«maá¹ƒsamÄ•
abhiruhitvÄ• samuddapariyantaá¹ƒ pathaviá¹ƒ anusaá¹ƒyÄ• yitvÄ• tameva rÄ• jadhÄ• niá¹
pÄ• tarÄ• samakÄ• si. raÃ±Ã±o, bhikkhave, cakkavattissa evarÅ«paá¹ƒ assaratanaá¹ƒ pÄ•

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkavattissa maá¹‡iratanaá¹ƒ pÄ• tubhavati. so ho
subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakato \Se III 328/. tassa kho pana, bhikkhave,
samantÄ• yojanaá¹ƒ phuá¹-Ä• hoti. bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ• cakkavattÄ« tam

vÄ«maá¹ƒsamÄ• no caturaá¹…giniá¹ƒ \Be III 213/ senaá¹ƒ sannayhitvÄ• maá¹‡iá¹ƒ dhajag
rattandhakÄ• ratimisÄ• ya pÄ• yÄ• si. ye kho pana, bhikkhave, samantÄ• gÄ• mÄ• ahesuá
payojesuá¹ƒ `divÄ• â€™ ti maÃ±Ã±amÄ• nÄ• . raÃ±Ã±o, bhikkhave, cakkavattissa evarÅ«p
pÄ• tubhavati.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkavattissa itthiratanaá¹ƒ pÄ• tubhavati. sÄ• abh
pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• nÄ• tidÄ«ghÄ• nÄ
nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·ikÄ• {nÄ• tikÄ• á¸·Ä« (Ce Ee) } nÄ• ccodÄ• tÄ• , atikkantÄ• mÄ
appattÄ• dibbaá¹ƒ vaá¹‡á¹‡aá¹ƒ. tassa kho pana, bhikkhave, itthiratanassa evarÅ«po kÄ• y
seyyathÄ• pi nÄ• ma tÅ«lapicuno vÄ• kappÄ• sapicuno vÄ• . tassa kho pana, bhikkhave, it
uá¹‡hÄ• ni gattÄ• ni honti, uá¹‡he sÄ«tÄ• ni gattÄ• ni honti. tassa kho pana, bhikkhave, itthi
candanagandho vÄ• yati, mukhato uppalagandho vÄ• yati. taá¹ƒ kho pana, bhikkhave, itthir
cakkavattissa pubbuá¹-á¹-hÄ• yinÄ« hoti pacchÄ• nipÄ• tinÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vinÄ« r
piyavÄ• dinÄ«. taá¹ƒ kho pana, bhikkhave, itthiratanaá¹ƒ rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ \Ne III
aticarati, kuto pana kÄ• yena? raÃ±Ã±o, bhikkhave, cakkavattissa evarÅ«paá¹ƒ itthiratanaá
pÄ• tubhavati.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkavattissa gahapatiratanaá¹ƒ pÄ• tubhavati. tass
dibbacakkhu pÄ• tubhavati, yena nidhiá¹ƒ passati sassÄ• mikampi assÄ• mikampi. so rÄ• jÄ
upasaá¹…kamitvÄ• evamÄ• ha --- `appossukko tvaá¹ƒ, deva, hohi. ahaá¹ƒ te dhanena dha
karaá¹‡Ä«yaá¹ƒ (Katthaci) } karissÄ• mÄ«â€™ ti. bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ• cakk
gahapatiratanaá¹ƒ vÄ«maá¹ƒsamÄ• no nÄ• vaá¹ƒ abhiruhitvÄ• majjhe gaá¹…gÄ• ya nadiyÄ
{ogahetvÄ• (Ce Ee) } gahapatiratanaá¹ƒ etadavoca --- `attho me, gahapati, hiraÃ±Ã±asuvaá
hi, mahÄ• rÄ• ja, ekaá¹ƒ tÄ«raá¹ƒ nÄ• vÄ• upetÅ«â€™ ti. `idheva me, gahapati, attho hiraÃ
ti. atha kho taá¹ƒ, bhikkhave, gahapatiratanaá¹ƒ ubhohi hatthehi udake omasitvÄ• pÅ«raá¹ƒ
hiraÃ±Ã±asuvaá¹‡á¹‡assa kumbhiá¹ƒ uddharitvÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ etadavoca --
mahÄ• rÄ• ja! katamettÄ• vatÄ• , mahÄ• rÄ• ja! pÅ«jitamettÄ• vatÄ• , mahÄ• rÄ• jÄ• â€™ t
--- `alamettÄ• vatÄ• , gahapati! katamettÄ• vatÄ• , gahapati! pÅ«jitamettÄ• vatÄ• , gahapatÄ
raÃ±Ã±o, bhikkhave, cakkavattissa evarÅ«paá¹ƒ gahapatiratanaá¹ƒ pÄ• tubhavati.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o cakkavattissa pariá¹‡Ä• yakaratanaá¹ƒ \Ee III 176/ p
paá¹‡á¸• ito byatto medhÄ• vÄ« paá¹-ibalo rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ upayÄ• petabbaá¹ƒ
{upaá¹-á¹-hapetabbaá¹ƒ upaá¹-á¹-hapetuá¹ƒ (Ce Se Ke Ee) } apayÄ• petabbaá¹ƒ apayÄ• pe
á¹-hapetuá¹ƒ. so rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `appossukk
deva, hohi. ahamanusÄ• sissÄ• mÄ«â€™ ti. raÃ±Ã±o, bhikkhave, cakkavattissa evarÅ«paá
pÄ• tubhavati. rÄ• jÄ• , bhikkhave, cakkavattÄ« imehi sattahi ratanehi samannÄ• gato hoti.

<259> ``katamÄ• hi catÅ«hi iddhÄ«hi? idha, bhikkhave, rÄ• jÄ• cakkavattÄ« abhirÅ«po ho

paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato ativiya aÃ±Ã±ehi manussehi. rÄ• jÄ•
imÄ• ya paá¹-hamÄ• ya iddhiyÄ• samannÄ• gato hoti.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• cakkavattÄ« dÄ«ghÄ• yuko hoti ciraá¹-á¹-hitiko ativiy
215/ manussehi. rÄ• jÄ• , bhikkhave, cakkavattÄ« imÄ• ya dutiyÄ• ya iddhiyÄ• samannÄ• g

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• cakkavattÄ« appÄ• bÄ• dho hoti appÄ• taá¹…ko san
samannÄ• gato nÄ• tisÄ«tÄ• ya nÄ• ccuá¹‡hÄ• ya ativiya aÃ±Ã±ehi manussehi. rÄ• jÄ• , bh
tatiyÄ• ya iddhiyÄ• samannÄ• gato hoti.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• cakkavattÄ« brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ piyo h
bhikkhave, pitÄ• puttÄ• naá¹ƒ piyo hoti manÄ• po, evameva kho, bhikkhave, rÄ• jÄ• cakka
brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ piyo hoti manÄ• po. raÃ±Ã±opi, bhikkhave, cakkavattissa
piyÄ• honti manÄ• pÄ• . seyyathÄ• pi, bhikkhave, pitu puttÄ• piyÄ• honti manÄ• pÄ• , eva
raÃ±Ã±opi cakkavattissa brÄ• hmaá¹‡agahapatikÄ• \Se III 331/ piyÄ• honti manÄ• pÄ• .

``bhÅ«tapubbaá¹ƒ \Be III 215/, bhikkhave, rÄ• jÄ• cakkavattÄ« caturaá¹…giniyÄ• senÄ• y
niyyÄ• si. atha kho, bhikkhave, brÄ• hmaá¹‡agahapatikÄ• rÄ• jÄ• naá¹ƒ cakkavattiá¹ƒ upas
--- `ataramÄ• no, deva, yÄ• hi yathÄ• taá¹ƒ mayaá¹ƒ cirataraá¹ƒ passeyyÄ• mÄ• â€™ ti. rÄ
cakkavattÄ« sÄ• rathiá¹ƒ Ä• mantesi --- `ataramÄ• no \Ee III 177/, sÄ• rathi, pesehi yathÄ•
brÄ• hmaá¹‡agahapatikÄ• cirataraá¹ƒ passeyyuâ€™ nti. rÄ• jÄ• , bhikkhave, cakkavattÄ« i
samannÄ• gato hoti. rÄ• jÄ• , bhikkhave, cakkavattÄ« imÄ• hi catÅ«hi iddhÄ«hi samannÄ• g

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu kho rÄ• jÄ• cakkavattÄ« imehi sattahi ratanel
catÅ«hi ca iddhÄ«hi tatonidÄ• naá¹ƒ sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvediyethÄ• â€™â
bhante, ratanena {tena ratanena (Ce) } samannÄ• gato rÄ• jÄ• cakkavattÄ« tatonidÄ• naá¹
paá¹-isaá¹ƒvediyetha, ko pana vÄ• do sattahi ratanehi catÅ«hi ca iddhÄ«hÄ«â€™â€™ ti?

<260> atha kho bhagavÄ• parittaá¹ƒ pÄ• á¹‡imattaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ gahetvÄ• bhikkhÅ
kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamo nu kho mahantataro --- yo cÄ• yaá¹ƒ mayÄ• paritto
\Ne III 216/ gahito yo ca himavÄ• pabbatarÄ• jÄ• â€™â€™ ti? ``appamattako ayaá¹ƒ, bhan
pÄ• á¹‡imatto pÄ• sÄ• á¹‡o gahito; himavantaá¹ƒ pabbatarÄ• jÄ• naá¹ƒ upanidhÄ• ya saá¹
kalabhÄ• gampi na upeti; upanidhampi na upetÄ«â€™â€™ ti. ``evameva kho, bhikkhave, ya
sattahi ratanehi samannÄ• gato \Se III 332/ catÅ«hi ca iddhÄ«hi tatonidÄ• naá¹ƒ sukhaá¹ƒ s
paá¹-isaá¹ƒvedeti taá¹ƒ dibbassa sukhassa upanidhÄ• ya saá¹…khampi na upeti; kalabhÄ•
upanidhampi na upetiâ€™â€™.

``sa kho so, bhikkhave, paá¹‡á¸• ito sace kadÄ• ci karahaci dÄ«ghassa addhuno accayena

Ä• gacchati, yÄ• ni tÄ• ni uccÄ• kulÄ• ni --- khattiyamahÄ• sÄ• lakulaá¹ƒ vÄ• brÄ• hmaá¹‡á
gahapatimahÄ• sÄ• lakulaá¹ƒ vÄ• tathÄ• rÅ«pe kule paccÄ• jÄ• yati aá¸• á¸• he mahaddha
pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakaraá¹‡e pahÅ«tadhanadhaÃ±Ã±e. so ca hoti ab
pÄ• sÄ• diko paramÄ• ya \Be III 216/ vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato, lÄ• bhÄ« a
yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena sucar
sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena \Ee III 178/ sucaritaá¹ƒ caritvÄ•
sucaritaá¹ƒ caritvÄ• , manasÄ• sucaritaá¹ƒ caritvÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjati. seyyathÄ• pi, bhikkhave, akkhadhutto paá¹-hameneva kaá¹-aggahena m
bhogakkhandhaá¹ƒ adhigaccheyya; appamattako so, bhikkhave, kaá¹-aggaho yaá¹ƒ so akk
kaá¹-aggahena mahantaá¹ƒ bhogakkhandhaá¹ƒ adhigaccheyya. atha kho ayameva tato ma
so paá¹‡á¸• ito kÄ• yena sucaritaá¹ƒ caritvÄ• , vÄ• cÄ• ya sucaritaá¹ƒ caritvÄ• , manasÄ• s
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ \Se III 333/ lokaá¹ƒ upapajjati. a
kevalÄ• paripÅ«rÄ• paá¹‡á¸• itabhÅ«mÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

bÄ• lapaá¹‡á¸• itasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. devadÅ«tasuttaá¹ƒ

<261> evaá¹ƒ \Se III 334/ \Ne III 217/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``seyyathÄ• pi, bhikkhave, dve agÄ• rÄ• sadvÄ• rÄ• {sandhidvÄ• rÄ• (Katthaci) }, tattha c
á¹-hito passeyya manusse gehaá¹ƒ pavisantepi nikkhamantepi anucaá¹…kamantepi anuvica
ahaá¹ƒ, bhikkhave, dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passÄ• n
hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte p
bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manc
ariyÄ• naá¹ƒ anupavÄ• dakÄ• \Be III 217/ sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikamma
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• . ime vÄ• pana bhont
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ari
anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ•
manussesu upapannÄ• . ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
\Se III 335/; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapannÄ• . ime vÄ•
kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yas

tiracchÄ• nayoniá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ• yaduccaritena samannÄ
samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ•
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• â€™â€™ â€™ ti.

<262> ``tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• nÄ• nÄ• bÄ• hÄ• su gahetvÄ• yamassa raÃ
deva, puriso amatteyyo apetteyyo asÄ• maÃ±Ã±o abrÄ• hmaÃ±Ã±o, na kule jeá¹-á¹-hÄ• pa
devo daá¹‡á¸• aá¹ƒ paá¹‡etÅ«â€™ ti. tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• paá¹-hamaá¹ƒ
samanugÄ• hati samanubhÄ• sati --- `ambho purisa, na tvaá¹ƒ addasa manussesu paá¹-ha
pÄ• tubhÅ«taâ€™ nti? so evamÄ• ha --- `nÄ• ddasaá¹ƒ, bhanteâ€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
kumÄ• raá¹ƒ mandaá¹ƒ uttÄ• naseyyakaá¹ƒ sake muttakarÄ«se palipannaá¹ƒ semÄ• naâ€™
`addasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te viÃ±Ã±ussa
336/ na etadahosi --- ahampi khomhi jÄ• tidhammo, jÄ• tiá¹ƒ anatÄ«to. handÄ• haá¹ƒ kalyÄ
vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bhante, pamÄ• dassaá¹

``tamenaá¹ƒ \Be III 218/, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, pamÄ• da
kalyÄ• á¹‡amakÄ• si kÄ• yena vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ•
pamattaá¹ƒ. taá¹ƒ kho pana te etaá¹ƒ pÄ• pakammaá¹ƒ {pÄ• paá¹ƒ kammaá¹ƒ (Ce Ee) } ne
pitarÄ• kataá¹ƒ \Ee III 180/ na bhÄ• tarÄ• kataá¹ƒ na bhaginiyÄ• kataá¹ƒ na mittÄ• macce
Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ na devatÄ• hi kataá¹ƒ, tay
{pÄ• paá¹ƒ kammaá¹ƒ (Ce Ee) } kataá¹ƒ, tvaÃ±Ã±evetassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedissas

<263> ``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• paá¹-hamaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jit
samanubhÄ• sitvÄ• dutiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanugÄ• hati samanubhÄ
tvaá¹ƒ addasa manussesu dutiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™ nti? so evamÄ• ha ---
â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
purisaá¹ƒ vÄ• ( ) { (Ä• sÄ«tikaá¹ƒ vÄ• nÄ• vutikaá¹ƒ vÄ• vassasatikaá¹ƒ vÄ• jÄ• tiyÄ•) (K
tikaá¹…guttarepi} jiá¹‡á¹‡aá¹ƒ gopÄ• nasivaá¹…kaá¹ƒ bhoggaá¹ƒ daá¹‡á¸• aparÄ• yanaá¹ƒ
gacchantaá¹ƒ Ä• turaá¹ƒ gatayobbanaá¹ƒ khaá¹‡á¸• adantaá¹ƒ palitakesaá¹ƒ vilÅ«naá¹ƒ kh
{khalitaá¹ƒsiro (Ce), khalitaá¹ƒsiraá¹ƒ (Se Ke Ee) } valinaá¹ƒ tilakÄ• hatagattaâ€™ nti? so ev
`addasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ \Ne III 219/, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te v
337/ mahallakassa na etadahosi --- ahampi khomhi jarÄ• dhammo, jaraá¹ƒ anatÄ«to. handÄ
karomi kÄ• yena vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bhante
â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, pamÄ• davatÄ• ya na
vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ• karissanti yathÄ• taá¹ƒ pamatt
etaá¹ƒ pÄ• pakammaá¹ƒ neva mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• tarÄ• kataá¹
mittÄ• maccehi kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na \Be III 219/ samaá¹‡abrÄ• hmaá¹‡
kataá¹ƒ, tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, tvaÃ±Ã±evetassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒ

<264> ``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• dutiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ•
samanubhÄ• sitvÄ• tatiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanugÄ• hati samanubhÄ•
purisa, na tvaá¹ƒ addasa manussesu tatiyaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™ nti? so eva
bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
purisaá¹ƒ vÄ• Ä• bÄ• dhikaá¹ƒ dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ sake muttakarÄ«se palipa
vuá¹-á¹-hÄ• piyamÄ• naá¹ƒ aÃ±Ã±ehi saá¹ƒvesiyamÄ• naâ€™ nti? so evamÄ• ha --- `adda

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te viÃ±Ã±ussa
etadahosi --- ahampi khomhi byÄ• dhidhammo \Se III 338/, byÄ• dhiá¹ƒ anatÄ«to. handÄ• h
kÄ• yena vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bhante, pamÄ

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, pamÄ• davatÄ• ya na
vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ• karissanti yathÄ• taá¹ƒ pamatt
etaá¹ƒ pÄ• pakammaá¹ƒ neva mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• tarÄ• kataá¹
kataá¹ƒ na mittÄ• maccehi kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡
kataá¹ƒ, tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, tvaÃ±Ã±evetassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒ

<265> ``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• tatiyaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ• s
samanubhÄ• sitvÄ• catutthaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati samanugÄ• hati samanubh
tvaá¹ƒ addasa manussesu catutthaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™ nti? so evamÄ• ha
bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
Ä• gucÄ• riá¹ƒ gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• rente --- kasÄ• hipi tÄ• á¸·ente
addhadaá¹‡á¸• akehipi tÄ• á¸·ente hatthampi chindante pÄ• dampi chindante hatthapÄ• dan

chindante \Be III 220/ nÄ• sampi chindante kaá¹‡á¹‡anÄ• sampi chindante bilaá¹…gathÄ• li
saá¹…khamuá¹‡á¸• ikampi karonte rÄ• humukhampi karonte jotimÄ• likampi karonte hattha
339/ erakavattikampi karonte cÄ«rakavÄ• sikampi karonte eá¹‡eyyakampi karonte baá¸·isan
kahÄ• paá¹‡ikampi karonte khÄ• rÄ• patacchikampi karonte palighaparivattikampi karonte p
karonte tattenapi telena osiÃ±cante sunakhehipi khÄ• dÄ• pente jÄ«vantampi sÅ«le uttÄ• s
chindanteâ€™ ti? so evamÄ• ha --- `addasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te viÃ±Ã±ussa
etadahosi --- ye kira, bho, pÄ• pakÄ• ni kammÄ• ni karonti te diá¹-á¹-heva dhamme evarÅ«p
kammakÄ• raá¹‡Ä• karÄ«yanti, kimaá¹…gaá¹ƒ {kimaá¹…ga (Ce Ee) } pana parattha \Ee III
kalyÄ• á¹‡aá¹ƒ karomi kÄ• yena vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkh
bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, pamÄ• davatÄ• ya na
vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ• karissanti yathÄ• taá¹ƒ pamatt
etaá¹ƒ pÄ• pakammaá¹ƒ neva mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• tarÄ• kataá¹
mittÄ• maccehi kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ
kataá¹ƒ, tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, tvaÃ±Ã±evetassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒ

<266> ``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• catutthaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jitvÄ•
samanubhÄ• sitvÄ• paÃ±camaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jati \Se III 340/ samanugÄ• h
purisa, na tvaá¹ƒ addasa manussesu paÃ±camaá¹ƒ devadÅ«taá¹ƒ pÄ• tubhÅ«taâ€™ nti? s
bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, na tvaá¹ƒ addasa ma
purisaá¹ƒ vÄ• ekÄ• hamataá¹ƒ vÄ• dvÄ«hamataá¹ƒ vÄ• tÄ«hamataá¹ƒ vÄ• uddhumÄ• ta
vipubbakajÄ• taâ€™ nti? so evamÄ• ha --- `addasaá¹ƒ, bhanteâ€™â€™ â€™ ti.

``tamenaá¹ƒ \Be III 221/, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, tassa te v
mahallakassa na etadahosi --- ahampi khomhi maraá¹‡adhammo, maraá¹‡aá¹ƒ anatÄ«to. h
karomi kÄ• yena vÄ• cÄ• ya manasÄ• â€™ ti? so evamÄ• ha --- `nÄ• sakkhissaá¹ƒ, bhante
â€™ ti.

``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• evamÄ• ha --- `ambho purisa, pamÄ• davatÄ• ya na
vÄ• cÄ• ya manasÄ• . taggha tvaá¹ƒ, ambho purisa, tathÄ• karissanti yathÄ• taá¹ƒ pamatt
etaá¹ƒ pÄ• pakammaá¹ƒ neva mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• tarÄ• kataá¹
mittÄ• maccehi kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ
tayÄ• vetaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, tvaÃ±Ã±evetassa vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedissas

<267> ``tamenaá¹ƒ, bhikkhave, yamo rÄ• jÄ• paÃ±camaá¹ƒ devadÅ«taá¹ƒ samanuyuÃ±jit
samanubhÄ• sitvÄ• tuá¹‡hÄ« hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• paÃ±cavidhaban
kammakÄ• raá¹‡aá¹ƒ karonti --- tattaá¹ƒ ayokhilaá¹ƒ hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ du
hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiye pÄ• de gar
ayokhilaá¹ƒ majjheurasmiá¹ƒ \Ne III 222/ gamenti. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-u
ca tÄ• va kÄ• laá¹ƒ karoti yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti. tamenaá¹ƒ, bhikkh
saá¹ƒvesetvÄ• kuá¹-hÄ• rÄ«hi tacchanti ... pe ... tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• udd
adhosiraá¹ƒ gahetvÄ• vÄ• sÄ«hi tacchanti ... pe ... tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• ra
Ä• dittÄ• ya pathaviyÄ• sampajjalitÄ• ya sajotibhÅ«tÄ• ya sÄ• rentipi, paccÄ• sÄ• rentipi ...
bhikkhave, nirayapÄ• lÄ• mahantaá¹ƒ aá¹…gÄ• rapabbataá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ s
oropentipi ... pe ... tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ g
lohakumbhiyÄ• pakkhipanti Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya. so tattha pheá¹=
tattha pheá¹‡uddehakaá¹ƒ paccamÄ• no sakimpi uddhaá¹ƒ gacchati, sakimpi adho gacchat
gacchati. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• la
pÄ• pakammaá¹ƒ byantÄ«hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• mahÄ• niraye pakkhip
mahÄ• nirayo ---

``catukkaá¹‡á¹‡o \Be III 222/ catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• â€™â€™ \Se III 342/ ||

<268> ``tassa kho pana, bhikkhave, mahÄ• nirayassa puratthimÄ• ya bhittiyÄ• acci uá¹-á¹-
bhittiyÄ• paá¹-ihaÃ±Ã±ati, pacchimÄ• ya bhittiyÄ• acci uá¹-á¹-hahitvÄ• puratthimÄ• ya bhi
paá¹-ihaÃ±Ã±ati, uttarÄ• ya bhittiyÄ• acci uá¹-á¹-hahitvÄ• dakkhiá¹‡Ä• ya bhittiyÄ• paá¹-ih
dakkhiá¹‡Ä• ya bhittiyÄ• acci uá¹-á¹-hahitvÄ• uttarÄ• ya bhittiyÄ• paá¹-ihaÃ±Ã±ati, heá¹-á
uá¹-á¹-hahitvÄ• upari paá¹-ihaÃ±Ã±ati, uparito acci uá¹-á¹-hahitvÄ• heá¹-á¹-hÄ• paá¹-ihaÃ
dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• laá¹…karoti yÄ• va n
byantÄ«hoti.

``hoti \Ne III 223/ kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno
mahÄ• nirayassa puratthimaá¹ƒ dvÄ• raá¹ƒ apÄ• purÄ«yati {avÄ• purÄ«yati (Ce) }. so tattha
dhÄ• vati. tassa sÄ«ghena javena dhÄ• vato chavimpi á¸• ayhati, cammampi á¸• ayhati, ma
nhÄ• rumpi á¸• ayhati, aá¹-á¹-hÄ«nipi sampadhÅ«pÄ• yanti, ubbhataá¹ƒ tÄ• disameva hoti.

bahusampatto hoti, atha taá¹ƒ dvÄ• raá¹ƒ pidhÄ«yati {pithÄ«yati (Ce Se Ke Ee) }. so tattha d
kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• laá¹…karoti yÄ• va na taá¹ƒ pÄ• paka

``hoti kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno accayena ta
pacchimaá¹ƒ dvÄ• raá¹ƒ apÄ• purÄ«yati ... pe ... uttaraá¹ƒ dvÄ• raá¹ƒ apÄ• purÄ«yati ... pe
dvÄ• raá¹ƒ apÄ• purÄ«yati \Se III 343/. so tattha sÄ«ghena javena dhÄ• vati. tassa sÄ«ghen
chavimpi á¸• ayhati, cammampi á¸• ayhati, maá¹ƒsampi á¸• ayhati, nhÄ• rumpi á¸• ayhati, a
sampadhÅ«pÄ• yanti, ubbhataá¹ƒ tÄ• disameva hoti. yato ca kho so, bhikkhave, bahusamp
dvÄ• raá¹ƒ pidhÄ«yati. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca
yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

``hoti \Be III 223/ kho so, bhikkhave, samayo yaá¹ƒ kadÄ• ci karahaci dÄ«ghassa addhuno a
mahÄ• nirayassa puratthimaá¹ƒ dvÄ• raá¹ƒ apÄ• purÄ«yati. so tattha sÄ«ghena javena dhÄ
javena dhÄ• vato chavimpi á¸• ayhati, cammampi á¸• ayhati, maá¹ƒsampi á¸• ayhati, nhÄ• r
aá¹-á¹-hÄ«nipi sampadhÅ«pÄ• yanti, ubbhataá¹ƒ tÄ• disameva hoti. so tena dvÄ• rena nikk

<269> ``tassa kho pana, bhikkhave, mahÄ• nirayassa samanantarÄ• \Ee III 185/ sahitame
so tattha patati. tasmiá¹ƒ kho pana, bhikkhave, gÅ«thaniraye sÅ«cimukhÄ• pÄ• á¹‡Ä• cha
chetvÄ• cammaá¹ƒ chindanti, cammaá¹ƒ chetvÄ• maá¹ƒsaá¹ƒ chindanti, maá¹ƒsaá¹ƒ chet
nhÄ• ruá¹ƒ chetvÄ• aá¹-á¹-hiá¹ƒ chindanti, aá¹-á¹-hiá¹ƒ chetvÄ• aá¹-á¹-himiÃ±jaá¹ƒ khÄ• d
tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• laá¹…karoti yÄ• va na taá¹ƒ p

``tassa \Ne III 224/ kho pana, bhikkhave, gÅ«thanirayassa samanantarÄ• sahitameva mah
kukkulanirayo. so tattha patati. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vede
kÄ• laá¹…karoti yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

``tassa kho pana, bhikkhave, kukkulanirayassa samanantarÄ• sahitameva mahantaá¹ƒ sim
{uccaá¹ƒ (Se Ke), ubbhato (Katthaci) } yojanamuggataá¹ƒ soá¸·asaá¹…gulakaá¹‡á¹-akaá¹ƒ
{soá¸·asaá¹…gulakaá¹‡á¸• akaá¹ƒ (Ce) } Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ. tattha
oropentipi. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ•
taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

``tassa kho pana, bhikkhave, simbalivanassa samanantarÄ• sahitameva mahantaá¹ƒ asipa
pavisati. tassa vÄ• teritÄ• ni pattÄ• ni patitÄ• ni hatthampi chindanti, pÄ• dampi chindanti, h
chindanti, kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti, kaá¹‡á¹‡anÄ• sampi chindanti. so t
kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• laá¹…karoti yÄ• va na taá¹ƒ pÄ• paka

``tassa kho pana, bhikkhave, asipattavanassa samanantarÄ• sahitameva mahatÄ« khÄ• r

nadÄ« (Ce) }. so tattha patati. so tattha anusotampi vuyhati \Be III 224/, paá¹-isotampi vuyha
anusotapaá¹-isotampi vuyhati. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vede
kÄ• laá¹…karoti yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

<270> ``tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• balisena uddharitvÄ• \Ee III 186/ thale patiá
III 345/ evamÄ• haá¹ƒsu --- `ambho purisa, kiá¹ƒ icchasÄ«â€™ ti? so evamÄ• ha --- `jighac
tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• tattena ayosaá¹…kunÄ• mukhaá¹ƒ vivaritvÄ• Ä• ditt
sajotibhÅ«tena tattaá¹ƒ lohaguá¸·aá¹ƒ mukhe pakkhipanti Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotib
{taá¹ƒ tassa (Katthaci), tassa (Ce Ee) } oá¹-á¹-hampi dahati {á¸• ayhati (Ce Se Ke Ee) }, muk
kaá¹‡á¹-hampi dahati, urampi {udarampi (Ce Se Ke) } dahati, antampi antaguá¹‡ampi Ä• dÄ
nikkhamati. so tattha dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ•
taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti.

``tamenaá¹ƒ \Ne III 225/, bhikkhave, nirayapÄ• lÄ• evamÄ• haá¹ƒsu --- `ambho purisa, kiá¹
evamÄ• ha --- `pipÄ• sitosmi, bhanteâ€™ ti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• tattena a
vivaritvÄ• Ä• dittena sampajjalitena sajotibhÅ«tena tattaá¹ƒ tambalohaá¹ƒ mukhe Ä• siÃ±ca
sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ. taá¹ƒ tassa {ettha pana pÄ• á¹-habhedo natthi} oá¹-á¹-ham
dahati, kaá¹‡á¹-hampi dahati, urampi dahati, antampi antaguá¹‡ampi Ä• dÄ• ya adhobhÄ• g
dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• vedanÄ• vedeti, na ca tÄ• va kÄ• laá¹…karoti, yÄ• va
byantÄ«hoti. tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• puna mahÄ• niraye pakkhipanti.

``bhÅ«tapubbaá¹ƒ, bhikkhave, yamassa raÃ±Ã±o etadahosi --- `ye kira \Se III 346/, bho, lok
akusalÄ• ni kammÄ• ni karonti te evarÅ«pÄ• vividhÄ• kammakÄ• raá¹‡Ä• karÄ«yanti. aho
labheyyaá¹ƒ. tathÄ• gato ca loke uppajjeyya arahaá¹ƒ sammÄ• sambuddho. taÃ±cÄ• haá¹ƒ
payirupÄ• seyyaá¹ƒ. so ca me bhagavÄ• dhammaá¹ƒ deseyya. tassa cÄ• haá¹ƒ bhagavato
taá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, nÄ• Ã±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ•
sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadevÄ• haá¹ƒ vadÄ• n

<271> idamavoca \Be III 225/ \Ee III 187/ bhagavÄ• . idaá¹ƒ vatvÄ• na {idaá¹ƒ vatvÄ• (Ce
á¹-hÄ• nesu} sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``coditÄ• devadÅ«tehi, ye pamajjanti mÄ• á¹‡avÄ• .

te dÄ«gharattaá¹ƒ socanti, hÄ«nakÄ• yÅ«pagÄ• narÄ• ||

``ye ca kho devadÅ«tehi, santo sappurisÄ• idha.

coditÄ• nappamajjanti, ariyadhamme kudÄ• canaá¹ƒ ||

``upÄ• dÄ• ne bhayaá¹ƒ disvÄ• , jÄ• timaraá¹‡asambhave.

anupÄ• dÄ• vimuccanti, jÄ• timaraá¹‡asaá¹…khaye ||

``te \Ne III 226/ khemappattÄ• sukhino, diá¹-á¹-hadhammÄ• bhinibbutÄ• .

sabbaverabhayÄ• tÄ«tÄ• , sabbadukkhaá¹ƒ {sabbadukkhÄ• (Katthaci) } upaccaguâ€™â€™

devadÅ«tasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

suÃ±Ã±atavaggo niá¹-á¹-hito tatiyo.

tassuddÄ• naá¹ƒ \Se III 347/ ---

dvidhÄ• va suÃ±Ã±atÄ• hoti, abbhutadhammabÄ• kulaá¹ƒ.

aciravatabhÅ«mijanÄ• mo, anuruddhupakkilesaá¹ƒ.

bÄ• lapaá¹‡á¸• ito devadÅ«taÃ±ca te dasÄ• ti ||

4. vibhaá¹…gavaggo

1. bhaddekarattasuttaá¹ƒ

<272> evaá¹ƒ \Se III 348/ \Be III 226/ \Ne III 227/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- `` bhikkhave, uddesaÃ±ca vibhaá¹…gaÃ±ca desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ m bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo {yaá¹ƒ (nettipÄ• á¸·i) } dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ {asaá¹ƒhiraá¹ƒ (Se Ke Katthaci) } asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«

``ajjeva kiccamÄ• tappaá¹ƒ {kiccaá¹ƒ Ä• tappaá¹ƒ (Ce Katthaci) }, ko jaÃ±Ã±Ä• maraá¹‡aá¹

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate muniâ€™â€™ {munÄ«ti (Ce Se Ke Ee) } ||

<273> ``kathaÃ±ca \Ne III 228/ \Ee III 188/, bhikkhave, atÄ«taá¹ƒ anvÄ• gameti? `evaá¹ƒrÅ
atÄ«tamaddhÄ• naâ€™ nti \Se III 349/ tattha nandiá¹ƒ samanvÄ• neti, `evaá¹ƒvedano ahos
nti tattha nandiá¹ƒ samanvÄ• neti, `evaá¹ƒsaÃ±Ã±o ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™ nti tat
`evaá¹ƒsaá¹…khÄ• ro ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™ nti tattha nandiá¹ƒ samanvÄ• neti, `
atÄ«tamaddhÄ• naâ€™ nti tattha nandiá¹ƒ samanvÄ• neti --- evaá¹ƒ kho, bhikkhave, atÄ«ta

``kathaÃ±ca, bhikkhave, atÄ«taá¹ƒ nÄ• nvÄ• gameti? `evaá¹ƒrÅ«po ahosiá¹ƒ atÄ«tamaddh
na samanvÄ• neti, `evaá¹ƒvedano ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™ nti tattha nandiá¹ƒ na s
ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™ nti \Be III 227/ tattha nandiá¹ƒ na samanvÄ• neti, `evaá¹ƒs
atÄ«tamaddhÄ• naâ€™ nti tattha nandiá¹ƒ na samanvÄ• neti, `evaá¹ƒviÃ±Ã±Ä• á¹‡o ahosiá
tattha nandiá¹ƒ na samanvÄ• neti --- evaá¹ƒ kho, bhikkhave, atÄ«taá¹ƒ nÄ• nvÄ• gameti.

<274> ``kathaÃ±ca, bhikkhave, anÄ• gataá¹ƒ paá¹-ikaá¹…khati? `evaá¹ƒrÅ«po siyaá¹ƒ anÄ
tattha nandiá¹ƒ samanvÄ• neti, evaá¹ƒvedano siyaá¹ƒ ... pe ... evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ... ev
siyaá¹ƒ ... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• nanti tattha nandiá¹ƒ samanvÄ
bhikkhave, anÄ• gataá¹ƒ paá¹-ikaá¹…khati.

``kathaÃ±ca, bhikkhave, anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati? `evaá¹ƒrÅ«po siyaá¹ƒ anÄ• g
nandiá¹ƒ na samanvÄ• neti, evaá¹ƒvedano siyaá¹ƒ \Se III 350/ ... evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ..
siyaá¹ƒ ... `evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™ nti tattha nandiá¹ƒ na
kho, bhikkhave, anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati.

<275> ``kathaÃ±ca, bhikkhave, paccuppannesu dhammesu saá¹ƒhÄ«rati? idha, bhikkhave,
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to sappurisÄ• naá
sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati,
attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ ... pe ... saÃ±Ã
... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee III 189/ attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• n
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ --- evaá¹ƒ kho, bhikkhave, paccu

saá¹ƒhÄ«rati.

``kathaÃ±ca \Ne III 229/, bhikkhave, paccuppannesu dhammesu na saá¹ƒhÄ«rati? idha, bh
ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to s
sappurisadhammassa kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupass
attÄ• naá¹ƒ, na attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; na vedanaá¹ƒ ... na
saá¹…khÄ• re ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ --- evaá¹ƒ kho, bhikkhave, pa
saá¹ƒhÄ«rati.

``atÄ«taá¹ƒ \Se III 351/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca \Be III 228/ yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

`` `bhaddekarattassa vo, bhikkhave, uddesaÃ±ca vibhaá¹…gaÃ±ca desessÄ• mÄ«â€™ ti --
idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

bhaddekarattasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. Ä• nandabhaddekarattasuttaá¹ƒ

<276> evaá¹ƒ \Se III 352/ \Ne III 230/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• Ä• nand
bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samuttejeti \Ee III 190/ sam

bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca bhÄ• sati.

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenupaá¹-á¹-hÄ• n
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mant
bhikkhave, upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandasses
sampahaá¹ƒsesi, bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca abhÄ• sÄ«â€™â€™ ti?
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandassesi samÄ• da
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca abhÄ• sÄ«â€™â€™ ti.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``yathÄ• kathaá¹ƒ pana t
bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒs
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca abhÄ• sÄ«â€™â€™ ti? ``evaá¹ƒ kho ahaá
dhammiyÄ• kathÄ• ya sandassesiá¹ƒ samÄ• dapesiá¹ƒ samuttejesiá¹ƒ sampahaá¹ƒsesiá¹ƒ
vibhaá¹…gaÃ±ca abhÄ• siá¹ƒ ---

``atÄ«taá¹ƒ \Se III 353/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva \Ne III 231/ kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate muniâ€™â€™ ||

<277> ``kathaÃ±ca, Ä• vuso, atÄ«taá¹ƒ anvÄ• gameti? evaá¹ƒrÅ«po ahosiá¹ƒ atÄ«tamaddh
samanvÄ• neti, evaá¹ƒvedano ahosiá¹ƒ atÄ«tamaddhÄ• nanti tattha nandiá¹ƒ samanvÄ• ne
atÄ«tamaddhÄ• nanti tattha nandiá¹ƒ samanvÄ• neti, evaá¹ƒsaá¹…khÄ• ro ahosiá¹ƒ atÄ«ta
samanvÄ• neti, evaá¹ƒviÃ±Ã±Ä• á¹‡o ahosiá¹ƒ atÄ«tamaddhÄ• nanti tattha nandiá¹ƒ saman
Ä• vuso, atÄ«taá¹ƒ anvÄ• gameti.

``kathaÃ±ca, Ä• vuso, atÄ«taá¹ƒ nÄ• nvÄ• gameti? evaá¹ƒrÅ«po ahosiá¹ƒ atÄ«tamaddhÄ•

samanvÄ• neti, evaá¹ƒvedano ahosiá¹ƒ atÄ«tamaddhÄ• nanti tattha nandiá¹ƒ na samanvÄ•
atÄ«tamaddhÄ• nanti tattha nandiá¹ƒ na samanvÄ• neti, evaá¹ƒsaá¹…khÄ• ro ahosiá¹ƒ atÄ
nandiá¹ƒ na samanvÄ• neti, evaá¹ƒviÃ±Ã±Ä• á¹‡o ahosiá¹ƒ \Se III 354/ atÄ«tamaddhÄ• nan
samanvÄ• neti --- evaá¹ƒ kho, Ä• vuso, atÄ«taá¹ƒ nÄ• nvÄ• gameti.

``kathaÃ±ca, Ä• vuso, anÄ• gataá¹ƒ paá¹-ikaá¹…khati? evaá¹ƒrÅ«po siyaá¹ƒ anÄ• gatamad
samanvÄ• neti, evaá¹ƒvedano siyaá¹ƒ ... pe ... evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ... evaá¹ƒsaá¹…khÄ
... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• nanti tattha nandiá¹ƒ samanvÄ• neti ---
anÄ• gataá¹ƒ paá¹-ikaá¹…khati.

``kathaÃ±ca, Ä• vuso, anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati? evaá¹ƒrÅ«po siyaá¹ƒ anÄ• gata
nandiá¹ƒ na samanvÄ• neti, evaá¹ƒvedano siyaá¹ƒ ... pe ... evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ... evaá
... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• nanti tattha nandiá¹ƒ na samanvÄ• net
anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati.

``kathaÃ±ca, Ä• vuso, paccuppannesu dhammesu saá¹ƒhÄ«rati? idha, Ä• vuso, assutavÄ•
adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to sappurisÄ• naá¹ƒ adassÄ• v
232/ akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ
rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ
samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ
attÄ• naá¹ƒ --- evaá¹ƒ kho, Ä• vuso, paccuppannesu dhammesu saá¹ƒhÄ«rati.

``kathaÃ±ca \Se III 355/, Ä• vuso, paccuppannesu dhammesu na saá¹ƒhÄ«rati? idha, Ä• vu
ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to sappurisÄ• naá
kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ v
vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na saá
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, na at
na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ --- evaá¹ƒ kho, Ä• vuso, paccuppannesu dhamme

``atÄ«taá¹ƒ \Ee III 191/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

 ``evaá¹ƒ \Be III 231/ kho ahaá¹ƒ, bhante, bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandasses
samuttejesiá¹ƒ sampahaá¹ƒsesiá¹ƒ, bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca abhÄ

 <278> ``sÄ• dhu \Se III 356/ \Ne III 233/, sÄ• dhu, Ä• nanda! sÄ• dhu kho tvaá¹ƒ, Ä• nanda
dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi, bhaddekara
vibhaá¹…gaÃ±ca abhÄ• si ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ...

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

 ``kathaÃ±ca, Ä• nanda, atÄ«taá¹ƒ anvÄ• gameti ... pe ... evaá¹ƒ kho, Ä• nanda, atÄ«taá¹ƒ
Ä• nanda, atÄ«taá¹ƒ nÄ• nvÄ• gameti ... pe ... evaá¹ƒ kho, Ä• nanda, atÄ«taá¹ƒ nÄ• nvÄ• g
anÄ• gataá¹ƒ paá¹-ikaá¹…khati ... pe ... evaá¹ƒ kho, Ä• nanda, anÄ• gataá¹ƒ paá¹-ikaá¹…kh
anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati ... pe ... evaá¹ƒ kho, Ä• nanda, anÄ• gataá¹ƒ nappaá¹-ik
Ä• nanda, paccuppannesu dhammesu saá¹ƒhÄ«rati ... pe ... evaá¹ƒ kho, Ä• nanda, paccup
saá¹ƒhÄ«rati. kathaÃ±ca, Ä• nanda, paccuppannesu dhammesu na saá¹ƒhÄ«rati ... pe ... ev
paccuppannesu dhammesu na saá¹ƒhÄ«rati.

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ... \Ne III 234/

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

 idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

Ä• nandabhaddekarattasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mahÄ• kaccÄ• nabhaddekarattasuttaá¹ƒ

 <279> evaá¹ƒ \Se III 357/ \Ne III 235/ \Ee III 192/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati tapodÄ• rÄ• me. atha kho Ä• yasmÄ• samiddhi rattiyÄ• paccÅ«sasamayaá¹ƒ pacc

{tapodÄ• (Ce) } tenupasaá¹…kami gattÄ• ni parisiÃ±cituá¹ƒ. tapode gattÄ• ni \Be III 232/ pa
paccuttaritvÄ• ekacÄ«varo aá¹-á¹-hÄ• si gattÄ• ni pubbÄ• payamÄ• no {sukkhÄ• payamÄ•
aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ tap
yenÄ• yasmÄ• samiddhi tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• s
devatÄ• Ä• yasmantaá¹ƒ samiddhiá¹ƒ etadavoca --- ``dhÄ• resi tvaá¹ƒ, bhikkhu, bhaddekar
vibhaá¹…gaÃ±cÄ• â€™â€™ ti? ``na kho ahaá¹ƒ, Ä• vuso, dhÄ• remi bhaddekarattassa udd
panÄ• vuso, dhÄ• resi bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±cÄ• â€™â€™ ti? ``aha
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca. dhÄ• resi pana tvaá¹ƒ, bhikkhu, bhaddeka
``na kho ahaá¹ƒ, Ä• vuso, dhÄ• remi bhaddekarattiyo gÄ• thÄ• ti. tvaá¹ƒ panÄ• vuso, dhÄ•
gÄ• thÄ• â€™â€™ ti? ``ahampi kho, bhikkhu na dhÄ• remi bhaddekarattiyo gÄ• thÄ• ti. ugg
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca; pariyÄ• puá¹‡Ä• hi tvaá¹ƒ, bhikkhu, bhad
vibhaá¹…gaÃ±ca; dhÄ• rehi tvaá¹ƒ, bhikkhu, bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±
bhaddekarattassa uddeso \Se III 358/ ca vibhaá¹…go ca Ä• dibrahmacariyakoâ€™â€™ ti. id
idaá¹ƒ vatvÄ• tatthevantaradhÄ• yi.

<280> atha kho Ä• yasmÄ• samiddhi tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca ---

``idhÄ• haá¹ƒ, bhante, rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya yena tapodo tenup
parisiÃ±cituá¹ƒ. tapode \Ee III 193/ gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo aá¹-
gattÄ• ni pubbÄ• payamÄ• no. atha kho bhante, aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya ratt
kevalakappaá¹ƒ tapodaá¹ƒ obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ \Ne III 236/ á¹-hitÄ• kho sÄ• devatÄ• maá¹ƒ etadavoca --- `dhÄ• resi tvaá¹ƒ,
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±cÄ• â€™â€™ â€™ ti?

``evaá¹ƒ vutte ahaá¹ƒ, bhante, taá¹ƒ devataá¹ƒ etadavocaá¹ƒ --- `na kho ahaá¹ƒ, Ä• vuso, d
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca. tvaá¹ƒ panÄ• vuso, dhÄ• resi \Be III 233/
uddesaÃ±ca vibhaá¹…gaÃ±cÄ• â€™ ti? `ahampi kho, bhikkhu, na dhÄ• remi bhaddekaratta
vibhaá¹…gaÃ±ca. dhÄ• resi pana tvaá¹ƒ, bhikkhu, bhaddekarattiyo gÄ• thÄ• â€™ ti? `na kh
bhaddekarattiyo gÄ• thÄ• ti. tvaá¹ƒ panÄ• vuso, dhÄ• resi bhaddekarattiyo gÄ• thÄ• â€™ ti
dhÄ• remi bhaddekarattiyo gÄ• thÄ• ti. uggaá¹‡hÄ• hi tvaá¹ƒ, bhikkhu, bhaddekarattassa \S
vibhaá¹…gaÃ±ca; pariyÄ• puá¹‡Ä• hi tvaá¹ƒ, bhikkhu, bhaddekarattassa uddesaÃ±ca vibha
bhikkhu, bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca. atthasaá¹ƒhito, bhikkhu, bhadde
vibhaá¹…go ca Ä• dibrahmacariyakoâ€™ ti. idamavoca, bhante, sÄ• devatÄ• ; idaá¹ƒ vatvÄ
sÄ• dhu me, bhante, bhagavÄ• bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca desetÅ«â
suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™
bhagavato paccassosi. bhagavÄ• etadavoca ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

idamavoca bhagavÄ• ; idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi
bhikkhÅ«naá¹ƒ \Ne III 237/, acirapakkantassa bhagavato, etadahosi --- ``idaá¹ƒ kho no, Ä• v
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ \Se III 360/ avibhajitvÄ• uá¹-á¹-hÄ
vihÄ• raá¹ƒ paviá¹-á¹-ho ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva \Be III 234/ kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

``ko nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atth
vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™â€™ ti?

atha \Ee III 194/ kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• mahÄ•
saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ; pahoti cÄ• yasm
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vi
vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™â€™ ti.

<281> atha kho te bhikkhÅ« yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kamiá¹ƒsu; up
mahÄ• kaccÄ• nena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• \Se III 361/ kho te bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• k
\Ne III 238/ --- ``idaá¹ƒ kho no, Ä• vuso kaccÄ• na, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ udd
atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ...

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

``tesaá¹ƒ no, Ä• vuso kaccÄ• na, amhÄ• kaá¹ƒ, acirapakkantassa bhagavato, etadahosi ---
bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ
paviá¹-á¹-ho ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ...

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

``ko \Ne III 239/ nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitth
avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• ti? tesaá¹ƒ no \Be III 235/, Ä• vuso kaccÄ• n
etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• no satthu ceva saá¹ƒvaá¹‡á¹‡ito samb
sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• mahÄ• kaccÄ• no imassa bhagavatÄ• saá¹ƒk
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ y
mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ•
paá¹-ipuccheyyÄ• mÄ• â€™ ti. vibhajatÄ• yasmÄ• mahÄ• kaccÄ• noâ€™â€™ ti.

``seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ \Se III 362
rukkhassa tiá¹-á¹-hato sÄ• ravato atikkammeva \Ee III 195/ mÅ«laá¹ƒ atikkamma khandhaá¹
sÄ• raá¹ƒ pariyesitabbaá¹ƒ maÃ±Ã±eyya; evaá¹ƒ sampadamidaá¹ƒ Ä• yasmantÄ• naá¹ƒ sa

bhagavantaá¹ƒ atisitvÄ• amhe etamatthaá¹ƒ paá¹-ipucchitabbaá¹ƒ maÃ±Ã±atha {maÃ±Ã±e
bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhamma
pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gato. so ceva pa
bhagavantaá¹ƒyeva etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, yathÄ• vo bhagavÄ• byÄ• kareyy
dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``addhÄ• vuso kaccÄ• na, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to
brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« t
kÄ• lo ahosi yaá¹ƒ bhagavantaá¹ƒyeva etamatthaá¹ƒ paá¹-ipuccheyyÄ• ma; yathÄ• no bha
naá¹ƒ dhÄ• reyyÄ• ma. api cÄ• yasmÄ• mahÄ• kaccÄ• no satthuceva saá¹ƒvaá¹‡á¹‡ito sa
sabrahmacÄ• rÄ«naá¹ƒ; pahoti cÄ• yasmÄ• mahÄ• kaccÄ• no imassa bhagavatÄ• saá¹ƒk
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. vibhajatÄ• yasmÄ• ma
karitvÄ• â€™â€™ ti {agarukaritvÄ• (Ce Se Ke Ee) }.

``tena hÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti.
bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa paccassosuá¹ƒ. Ä• yasmÄ• \Se III 363/ mahÄ•

``yaá¹ƒ \Be III 236/ \Ne III 240/ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisi
atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ...

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

imassa kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ•
avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi ---

<282> ``kathaÃ±ca, Ä• vuso, atÄ«taá¹ƒ anvÄ• gameti? iti me cakkhu \Ee III 196/ ahosi atÄ«
rÅ«pÄ• ti --- tattha chandarÄ• gappaá¹-ibaddhaá¹ƒ {chandarÄ• gappaá¹-ibandhaá¹ƒ (Kattha
viÃ±Ã±Ä• á¹‡aá¹ƒ, chandarÄ• gappaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati, tada
anvÄ• gameti. iti me sotaá¹ƒ ahosi atÄ«tamaddhÄ• naá¹ƒ iti saddÄ• ti ... pe ... iti me ghÄ• n
atÄ«tamaddhÄ• naá¹ƒ iti gandhÄ• ti ... iti me jivhÄ• ahosi atÄ«tamaddhÄ• naá¹ƒ iti rasÄ• ti
atÄ«tamaddhÄ• naá¹ƒ iti phoá¹-á¹-habbÄ• ti ... iti me mano ahosi atÄ«tamaddhÄ• naá¹ƒ iti d
chandarÄ• gappaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, chandarÄ• gappaá¹-ibaddhattÄ• vi
tadabhinandanto atÄ«taá¹ƒ anvÄ• gameti --- evaá¹ƒ kho, Ä• vuso, atÄ«taá¹ƒ anvÄ• gameti.

``kathaÃ±ca \Ne III 241/, Ä• vuso, atÄ«taá¹ƒ nÄ• nvÄ• gameti? iti me cakkhu ahosi atÄ«tan
rÅ«pÄ• ti --- tattha na chandarÄ• gappaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, na chandarÄ•

viÃ±Ã±Ä• á¹‡assa na tadabhinandati, na \Se III 364/ tadabhinandanto atÄ«taá¹ƒ nÄ• nvÄ• g
ahosi atÄ«tamaddhÄ• naá¹ƒ iti saddÄ• ti ... pe ... iti me ghÄ• naá¹ƒ ahosi atÄ«tamaddhÄ• n
iti me jivhÄ• ahosi atÄ«tamaddhÄ• naá¹ƒ iti rasÄ• ti ... iti me kÄ• yo ahosi atÄ«tamaddhÄ• n
phoá¹-á¹-habbÄ• ti ... iti me mano ahosi atÄ«tamaddhÄ• naá¹ƒ iti dhammÄ• ti --- tattha na
chandarÄ• gappaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, na chandarÄ• gappaá¹-ibaddhattÄ•
tadabhinandati, na tadabhinandanto atÄ«taá¹ƒ nÄ• nvÄ• gameti --- evaá¹ƒ kho, Ä• vuso, atÄ

<283> ``kathaÃ±ca \Be III 237/, Ä• vuso, anÄ• gataá¹ƒ paá¹-ikaá¹…khati? iti me cakkhu siy
anÄ• gatamaddhÄ• naá¹ƒ iti rÅ«pÄ• ti --- appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ paá¹
paá¹‡idhÄ• napaccayÄ• tadabhinandati, tadabhinandanto anÄ• gataá¹ƒ paá¹-ikaá¹…khati.
anÄ• gatamaddhÄ• naá¹ƒ iti saddÄ• ti ... pe ... iti me ghÄ• naá¹ƒ siyÄ• anÄ• gatamaddhÄ•
me jivhÄ• siyÄ• anÄ• gatamaddhÄ• naá¹ƒ iti rasÄ• ti ... iti me kÄ• yo siyÄ• anÄ• gatamad
phoá¹-á¹-habbÄ• ti ... iti me mano siyÄ• anÄ• gatamaddhÄ• naá¹ƒ iti \Ee III 197/ dhammÄ•
paá¹-ilÄ• bhÄ• ya cittaá¹ƒ paá¹‡idahati, cetaso paá¹‡idhÄ• napaccayÄ• tadabhinandati, tad
paá¹-ikaá¹…khati --- evaá¹ƒ kho, Ä• vuso, anÄ• gataá¹ƒ paá¹-ikaá¹…khati.

``kathaÃ±ca, Ä• vuso, anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati? iti me cakkhu siyÄ• anÄ• gatam
--- appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ nappaá¹‡idahati \Se III 365/, cetaso appaá¹
tadabhinandati, na tadabhinandanto anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati. iti me sotaá¹ƒ siyÄ
iti saddÄ• ti ... pe ... iti me ghÄ• naá¹ƒ siyÄ• anÄ• gatamaddhÄ• naá¹ƒ iti gandhÄ• ti ... iti m
anÄ• gatamaddhÄ• naá¹ƒ iti rasÄ• ti ... iti me kÄ• yo siyÄ• anÄ• gatamaddhÄ• naá¹ƒ iti pho
mano siyÄ• anÄ• gatamaddhÄ• naá¹ƒ iti dhammÄ• ti --- appaá¹-iladdhassa paá¹-ilÄ• bhÄ•
cetaso appaá¹‡idhÄ• napaccayÄ• na tadabhinandati, na tadabhinandanto anÄ• gataá¹ƒ na
kho, Ä• vuso, anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati.

<284> ``kathaÃ±ca, Ä• vuso, paccuppannesu dhammesu saá¹ƒhÄ«rati? yaÃ±cÄ• vuso, ca
--- ubhayametaá¹ƒ paccuppannaá¹ƒ. tasmiá¹ƒ ce paccuppanne chandarÄ• gappaá¹-ibaddha
chandarÄ• gappaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati, tadabhinandanto paccu
saá¹ƒhÄ«rati. yaÃ±cÄ• vuso, sotaá¹ƒ ye ca saddÄ• ... pe ... yaÃ±cÄ• vuso, ghÄ• naá¹ƒ ye c
cÄ• vuso, jivhÄ• ye ca rasÄ• ... yo cÄ• vuso, kÄ• yo ye ca phoá¹-á¹-habbÄ• ... yo cÄ• vuso
ubhayametaá¹ƒ paccuppannaá¹ƒ. tasmiá¹ƒ ce paccuppanne chandarÄ• gappaá¹-ibaddhaá¹
chandarÄ• gappaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati, tadabhinandanto paccu
saá¹ƒhÄ«rati --- evaá¹ƒ kho, Ä• vuso, paccuppannesu dhammesu saá¹ƒhÄ«rati.

``kathaÃ±ca \Be III 238/ \Se III 366/, Ä• vuso, paccuppannesu dhammesu na saá¹ƒhÄ«rati?
ca rÅ«pÄ• --- ubhayametaá¹ƒ paccuppannaá¹ƒ. tasmiá¹ƒ ce paccuppanne na chandarÄ• ga
viÃ±Ã±Ä• á¹‡aá¹ƒ, na chandarÄ• gappaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa na tadabhinanda
paccuppannesu dhammesu na saá¹ƒhÄ«rati. yaÃ±cÄ• vuso, sotaá¹ƒ ye ca saddÄ• ... pe ...

ca gandhÄ• ... yÄ• cÄ• vuso, jivhÄ• ye ca rasÄ• ... yo cÄ• vuso, kÄ• yo ye ca phoá¹-á¹-ha
mano ye ca dhammÄ• --- ubhayametaá¹ƒ paccuppannaá¹ƒ. tasmiá¹ƒ ce paccuppanne \Ee
chandarÄ• gappaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, na chandarÄ• gappaá¹-ibaddhattÄ•
tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saá¹ƒhÄ«rati --- evaá¹ƒ
paccuppannesu dhammesu na saá¹ƒhÄ«rati.

<285> ``yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• ren
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ... \Ne III 243/

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

``imassa kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ
avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. Ä• kaá¹…khamÄ• nÄ• ca pana tu
bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, yathÄ• vo bh
naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

atha \Se III 367/ kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa bhÄ• sitaá¹ƒ abhinandit
uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
bhante, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• u
vihÄ• raá¹ƒ paviá¹-á¹-ho ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ...

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ, acirapakkantassa bhagavato, etadahosi --- ``idaá¹ƒ kho n
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho ---

``atÄ«taá¹ƒ \Be III 239/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca \Ne III 244/ yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

`` `ko \Ee III 199/ nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitt
atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™ ti? tesaá¹ƒ no, bhante, amhÄ•
`ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• no satthu ceva saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca v
sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• mahÄ• kaccÄ• no imassa bhagavatÄ• saá¹ƒk
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ y
mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ•
paá¹-ipuccheyyÄ• mÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, yenÄ• yasmÄ• mahÄ• kaccÄ• n
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipucchimha.
mahÄ• kaccÄ• nena imehi Ä• kÄ• rehi imehi padehi imehi byaÃ±janehi attho vibhattoâ€™â€

``paá¹‡á¸• ito, bhikkhave, mahÄ• kaccÄ• no; mahÄ• paÃ±Ã±o, bhikkhave mahÄ• kaccÄ• n
etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, ahampi taá¹ƒ evamevaá¹ƒ byÄ• kareyyaá¹ƒ yathÄ• taá
byÄ• kataá¹ƒ. eso, cevetassa attho. evaÃ±ca naá¹ƒ dhÄ• rethÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

mahÄ• kaccÄ• nabhaddekarattasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. lomasakaá¹…giyabhaddekarattasuttaá¹ƒ

<286> evaá¹ƒ \Se III 369/ \Be III 240/ \Ne III 245/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ•
{lomasakakaá¹…giyo (á¹-Ä«kÄ•) } sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. a
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ nigrodhÄ• rÄ• maá¹ƒ obhÄ•
lomasakaá¹…giyo tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekan
devaputto Ä• yasmantaá¹ƒ lomasakaá¹…giyaá¹ƒ etadavoca --- ``dhÄ• resi tvaá¹ƒ, bhikkhu,
uddesaÃ±ca vibhaá¹…gaÃ±cÄ• â€™â€™ ti? ``na \Ee III 200/ kho ahaá¹ƒ, Ä• vuso, dhÄ• re
uddesaÃ±ca vibhaá¹…gaÃ±ca. tvaá¹ƒ panÄ• vuso, dhÄ• resi bhaddekarattassa uddesaÃ±c

``ahampi kho, bhikkhu, na dhÄ• remi bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca. dhÄ
bhaddekarattiyo gÄ• thÄ• â€™â€™ ti? ``na kho ahaá¹ƒ, Ä• vuso, dhÄ• remi bhaddekarattiy
dhÄ• resi bhaddekarattiyo gÄ• thÄ• â€™â€™ ti? ``dhÄ• remi kho ahaá¹ƒ, bhikkhu, bhaddek
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, Ä• vuso, dhÄ• resi bhaddekarattiyo gÄ• thÄ• â€™â€™ ti? `
samayaá¹ƒ bhagavÄ• devesu tÄ• vatiá¹ƒsesu viharati pÄ• ricchattakamÅ«le paá¹‡á¸• ukam
bhagavÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ \Se III 370/ bhaddekarattassa uddesaÃ±ca vib

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ \Ne III 246/ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

``evaá¹ƒ kho ahaá¹ƒ, bhikkhu, dhÄ• remi bhaddekarattiyo gÄ• thÄ• . uggaá¹‡hÄ• hi tvaá¹ƒ,
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca; pariyÄ• puá¹‡Ä• hi tvaá¹ƒ \Be III 241/, bh
uddesaÃ±ca vibhaá¹…gaÃ±ca; dhÄ• rehi tvaá¹ƒ, bhikkhu, bhaddekarattassa uddesaÃ±ca vi
atthasaá¹ƒhito, bhikkhu, bhaddekarattassa uddeso ca vibhaá¹…go ca Ä• dibrahmacariyakoâ
candano devaputto. idaá¹ƒ vatvÄ• tatthevantaradhÄ• yi.

<287> atha kho Ä• yasmÄ• lomasakaá¹…giyo tassÄ• rattiyÄ• accayena senÄ• sanaá¹ƒ s
pattacÄ«varamÄ• dÄ• ya yena sÄ• vatthi tena \Ee III 201/ cÄ• rikaá¹ƒ pakkÄ• mi. anupubbe
yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo yena bhagavÄ• tenupasaá¹
bhagavantaá¹ƒ \Se III 371/ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho
bhagavantaá¹ƒ etadavoca ---

``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ sakkesu viharÄ• mi kapilavatthusmiá¹ƒ nigrodhÄ• rÄ
aÃ±Ã±ataro devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ nigrod
yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamanta

devaputto maá¹ƒ etadavoca --- `dhÄ• resi tvaá¹ƒ, bhikkhu, bhaddekarattassa uddesaÃ±ca v
evaá¹ƒ vutte ahaá¹ƒ, bhante, taá¹ƒ devaputtaá¹ƒ etadavocaá¹ƒ --- `na kho ahaá¹ƒ, Ä• vuso,
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca. tvaá¹ƒ panÄ• vuso, dhÄ• resi bhaddekara
vibhaá¹…gaÃ±cÄ• â€™ ti? `ahampi kho, bhikkhu, na dhÄ• remi bhaddekarattassa uddesaÃ
pana tvaá¹ƒ, bhikkhu, bhaddekarattiyo gÄ• thÄ• â€™ ti? `na kho ahaá¹ƒ, Ä• vuso, dhÄ• rem
tvaá¹ƒ panÄ• vuso, dhÄ• resi bhaddekarattiyo gÄ• thÄ• â€™ ti? `dhÄ• remi kho ahaá¹ƒ, bhi
gÄ• thÄ• â€™ ti. `yathÄ• kathaá¹ƒ pana tvaá¹ƒ, Ä• vuso, dhÄ• resi bhaddekarattiyo gÄ• th
bhikkhu, samayaá¹ƒ bhagavÄ• devesu tÄ• vatiá¹ƒsesu viharati pÄ• ricchattakamÅ«le paá¹‡
III 247/. tatra kho bhagavÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ bhaddekarattassa uddesaÃ±

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya ... pe ...

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

``evaá¹ƒ \Se III 372/ kho ahaá¹ƒ, bhikkhu, dhÄ• remi bhaddekarattiyo gÄ• thÄ• . uggaá¹‡hÄ
bhaddekarattassa uddesaÃ±ca vibhaá¹…gaÃ±ca; pariyÄ• puá¹‡Ä• hi tvaá¹ƒ, bhikkhu, bhad
uddesaÃ±ca vibhaá¹…gaÃ±ca; dhÄ• rehi tvaá¹ƒ, bhikkhu, bhaddekarattassa uddesaÃ±ca vi
atthasaá¹ƒhito, bhikkhu, bhaddekarattassa uddeso ca vibhaá¹…go ca Ä• dibrahmacariyakoâ
so devaputto; idaá¹ƒ vatvÄ• tatthevantaradhÄ• yi. sÄ• dhu me, bhante, bhagavÄ• bhaddek
vibhaá¹…gaÃ±ca desetÅ«â€™â€™ ti.

<288> ``jÄ• nÄ• si pana tvaá¹ƒ, bhikkhu, taá¹ƒ devaputtaâ€™â€™ nti? ``na kho ahaá¹ƒ, bh
devaputtaâ€™â€™ nti. ``candano nÄ• ma so, bhikkhu, devaputto. candano, bhikkhu, devap
{aá¹-á¹-hikatvÄ• (Ce Se Ke Ee) } manasikatvÄ• sabbacetasÄ• {sabbaá¹ƒ cetaso (Ce Se K
(Katthaci) } samannÄ• haritvÄ• ohitasoto dhammaá¹ƒ suá¹‡Ä• ti. tena hi, bhikkhu, suá¹‡Ä•
karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• lomasaka
bhagavÄ• etadavoca ---

``atÄ«taá¹ƒ \Ne III 248/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na \Se III 373/ hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• .

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate muniâ€™â€™ ||

``kathaÃ±ca, bhikkhu, atÄ«taá¹ƒ anvÄ• gameti ... pe ... evaá¹ƒ kho, bhikkhu, atÄ«taá¹ƒ anvÄ
\Ee III 202/, bhikkhu, atÄ«taá¹ƒ nÄ• nvÄ• gameti ... pe ... evaá¹ƒ kho, bhikkhu, atÄ«taá¹ƒ nÄ
kathaÃ±ca, bhikkhu, anÄ• gataá¹ƒ paá¹-ikaá¹…khati ... pe ... evaá¹ƒ kho, bhikkhu, anÄ• gata
kathaÃ±ca, bhikkhu, anÄ• gataá¹ƒ nappaá¹-ikaá¹…khati ... pe ... \Se III 374/ evaá¹ƒ kho, bhi
nappaá¹-ikaá¹…khati. kathaÃ±ca, bhikkhu, paccuppannesu dhammesu saá¹ƒhÄ«rati ... pe ..
paccuppannesu dhammesu saá¹ƒhÄ«rati. kathaÃ±ca, bhikkhu, paccuppannesu dhammesu
evaá¹ƒ kho, bhikkhu, paccuppannesu dhammesu na saá¹ƒhÄ«rati.

``atÄ«taá¹ƒ \Se III 375/ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ taá¹ƒ, appattaÃ±ca anÄ• gataá¹ƒ ||

``paccuppannaÃ±ca \Be III 243/ yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva \Ne III 249/ kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve bhaddekarattoti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

idamavoca bhagavÄ• . attamano Ä• yasmÄ• lomasakaá¹…giyo bhagavato bhÄ• sitaá¹ƒ ab

lomasakaá¹…giyabhaddekarattasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÅ«á¸·akammavibhaá¹…gasuttaá¹ƒ {subhasuttantipi vuccati}

<289> evaá¹ƒ \Se III 376/ \Ne III 250/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt

jetavane, anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho subho mÄ• á¹‡avo todeyyaputto yen
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho subho mÄ• á¹‡avo todeyyaputto bhagavant

``ko nu kho, bho gotama, hetu ko paccayo yena manussÄ• naá¹ƒyeva sataá¹ƒ manussabhÄ
hÄ«nappaá¹‡Ä«tatÄ• ? dissanti hi, bho gotama, manussÄ• appÄ• yukÄ• , dissanti dÄ«ghÄ
bavhÄ• bÄ• dhÄ• {bahvÄ• bÄ• dhÄ• (Se Ke Katthaci) }, dissanti appÄ• bÄ• dhÄ• ; dissant
vaá¹‡á¹‡avanto; dissanti appesakkhÄ• , dissanti mahesakkhÄ• ; dissanti appabhogÄ• , diss
dissanti nÄ«cakulÄ«nÄ• , dissanti uccÄ• kulÄ«nÄ• ; dissanti duppaÃ±Ã±Ä• , dissanti paÃ±Ã
Ee) } \Ee III 203/. ko nu kho, bho gotama, hetu ko paccayo yena manussÄ• naá¹ƒyeva sataá
dissanti hÄ«nappaá¹‡Ä«tatÄ• â€™â€™ ti?

``kammassakÄ• \Be III 244/, mÄ• á¹‡ava, sattÄ• kammadÄ• yÄ• dÄ• kammayonÄ« kamm
(Ce) } kammappaá¹-isaraá¹‡Ä• . kammaá¹ƒ satte vibhajati yadidaá¹ƒ --- hÄ«nappaá¹‡Ä«tatÄ
imassa bhoto gotamassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ avibhattassa vitth
Ä• jÄ• nÄ• mi. sÄ• dhu \Se III 377/ me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ desetu yathÄ•
gotamassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena attha
nti.

<290> ``tena hi, mÄ• á¹‡ava, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€
ti kho subho mÄ• á¹‡avo todeyyaputto bhagavato paccassosi. bhagavÄ• etadavoca ---

``idha, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• pÄ• á¹‡Ä• tipÄ• tÄ« hoti luddo lohitapÄ•
niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu {sabbapÄ• á¹‡abhÅ«tesu (Ce Katthaci) }. so t
samattena evaá¹ƒ samÄ• dinnena {samÄ• diá¹‡á¹‡ena (Ee Katthaci) } kÄ• yassa \Ne III 251
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. no ce kÄ• yassa bhedÄ• paraá¹ƒ
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, sace manussattaá¹ƒ Ä• gacchati yattha yattha
appÄ• yuko hoti. appÄ• yukasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ --
luddo lohitapÄ• á¹‡i hatapahate niviá¹-á¹-ho adayÄ• panno pÄ• á¹‡abhÅ«tesu.

``idha pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ
hoti nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ•
evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ
no ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati, sace m
\Se III 378/ yattha yattha paccÄ• jÄ• yati dÄ«ghÄ• yuko hoti. dÄ«ghÄ• yukasaá¹ƒvattanikÄ•
paá¹-ipadÄ• yadidaá¹ƒ --- pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• panno sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« vih

<291> ``idha \Be III 245/, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• sattÄ• naá¹ƒ viheá¹-h
pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• . so tena kammena e
samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
Ä• gacchati yattha yattha paccÄ• jÄ• yati bavhÄ• bÄ• dho hoti. bavhÄ• bÄ• dhasaá¹ƒvattan
paá¹-ipadÄ• yadidaá¹ƒ --- sattÄ• naá¹ƒ viheá¹-hakajÄ• tiko hoti pÄ• á¹‡inÄ• vÄ• leá¸• á¸•
satthena vÄ• .

``idha pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• sattÄ• naá¹ƒ aviheá¹-hakajÄ• tiko
leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• . so tena kammena evaá¹ƒ samattena
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. no ce kÄ• yassa bhedÄ
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati, sace manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ
hoti. appÄ• bÄ• dhasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ \Se III 379
aviheá¹-hakajÄ• tiko hoti pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena

<292> ``idha, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• kodhano hoti upÄ• yÄ• sabahulo
vutto samÄ• no abhisajjati kuppati byÄ• pajjati patiá¹-á¹-hÄ«yati kopaÃ±ca dosaÃ±ca appac
so tena kammena evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ ma
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. no ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹
nirayaá¹ƒ upapajjati, sace manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ• jÄ• yati dubbaá¹
dubbaá¹‡á¹‡asaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ --- kodhano hoti
vutto samÄ• no abhisajjati kuppati byÄ• pajjati patiá¹-á¹-hÄ«yati kopaÃ±ca dosaÃ±ca appac

``idha pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• akkodhano hoti anupÄ• yÄ• sabah
nÄ• bhisajjati na kuppati na byÄ• pajjati na patiá¹-á¹-hÄ«yati na kopaÃ±ca dosaÃ±ca appac
so tena kammena evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ ma
lokaá¹ƒ upapajjati. no ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• \Be III 246/ sugatiá¹ƒ sagg
upapajjati, sace manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ• jÄ• yati \Se III 380/ pÄ• sÄ
pÄ• sÄ• dikasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ --- akkodhano hot
vutto samÄ• no nÄ• bhisajjati na kuppati na byÄ• pajjati na patiá¹-á¹-hÄ«yati na kopaÃ±ca d
pÄ• tukaroti.

<293> ``idha, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• issÄ• manako hoti;
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su issati upadussati issaá¹ƒ ba
samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dugg
upapajjati. no ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá
sace manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ• jÄ• yati appesakkho hoti. appesakkha
mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ --- issÄ• manako hoti; paralÄ• bhasakkÄ• ragarukÄ• ra

issati upadussati issaá¹ƒ bandhati.

``idha \Ee III 205/ pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• anissÄ• manako hoti;
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su na issati na upadussati na
kammena evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapajjati. no \Ne III 253/ ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lok
manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ• jÄ• yati mahesakkho hoti. mahesakkhasaá
mÄ• á¹‡ava \Se III 381/, paá¹-ipadÄ• yadidaá¹ƒ --- anissÄ• manako hoti;
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su na issati na upadussati na

<294> ``idha, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• na dÄ• tÄ• hoti samaá¹‡assa vÄ
annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«
samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dugg
upapajjati. no ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá
sace manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ• jÄ• yati appabhogo hoti. appabhogas
mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ \Be III 247/ --- na dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ•
pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ

``idha pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• dÄ• tÄ• hoti samaá¹‡assa vÄ• br
pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ
samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati, sace manus
yattha paccÄ• jÄ• yati mahÄ• bhogo hoti. mahÄ• bhogasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava
dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• annaá¹ƒ \Se III 382/ pÄ• naá¹ƒ vatth
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ.

<295> ``idha, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• thaddho hoti atimÄ• nÄ« --- abhiv
abhivÄ• deti, paccuá¹-á¹-hÄ• tabbaá¹ƒ na paccuá¹-á¹-heti, Ä• sanÄ• rahassa na Ä• sanaá¹ƒ
maggaá¹ƒ deti, sakkÄ• tabbaá¹ƒ na sakkaroti, garukÄ• tabbaá¹ƒ na garukaroti, mÄ• netabb
pÅ«jetabbaá¹ƒ na pÅ«jeti. so tena kammena evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ•
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. no ce kÄ• yassa bhed
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, sace manussattaá¹ƒ Ä• gacchati y
paccÄ• jÄ• yati nÄ«cakulÄ«no hoti. nÄ«cakulÄ«nasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá
thaddho hoti atimÄ• nÄ«; abhivÄ• detabbaá¹ƒ na abhivÄ• deti, paccuá¹-á¹-hÄ• tabbaá¹ƒ na
Ä• sanÄ• rahassa na Ä• sanaá¹ƒ deti, maggÄ• rahassa na maggaá¹ƒ deti, sakkÄ• tabbaá¹ƒ
na garukaroti, mÄ• netabbaá¹ƒ na mÄ• neti, pÅ«jetabbaá¹ƒ na pÅ«jeti.

``idha \Ne III 254/ pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• atthaddho hoti anatimÄ

abhivÄ• detabbaá¹ƒ abhivÄ• deti, paccuá¹-á¹-hÄ• tabbaá¹ƒ paccuá¹-á¹-heti, Ä• sanÄ• rahas
maggÄ• rahassa maggaá¹ƒ deti, sakkÄ• tabbaá¹ƒ sakkaroti, garukÄ• tabbaá¹ƒ garukaroti, m
pÅ«jetabbaá¹ƒ pÅ«jeti. so tena kammena evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena \Se III 3
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. no ce kÄ• yassa bhedÄ• paraá
saggaá¹ƒ lokaá¹ƒ upapajjati, sace manussattaá¹ƒ \Be III 248/ Ä• gacchati yattha yattha pacc
uccÄ• kulÄ«no hoti. uccÄ• kulÄ«nasaá¹ƒvattanikÄ• esÄ• , mÄ• á¹‡ava, paá¹-ipadÄ• yadid
anatimÄ• nÄ«; abhivÄ• detabbaá¹ƒ abhivÄ• deti, paccuá¹-á¹-hÄ• tabbaá¹ƒ paccuá¹-á¹-heti,
deti, maggÄ• rahassa maggaá¹ƒ deti, sakkÄ• tabbaá¹ƒ sakkaroti, garukÄ• tabbaá¹ƒ garukar
mÄ• neti, pÅ«jetabbaá¹ƒ pÅ«jeti.

<296> ``idha, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡a
paripucchitÄ• hoti --- `kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ; kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ a
kiá¹ƒ sevitabbaá¹ƒ, kiá¹ƒ na sevitabbaá¹ƒ; kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ ahit
kiá¹ƒ vÄ• pana me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hotÄ«â€™ ti? so
samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dugg
upapajjati. no ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá
sace manussattaá¹ƒ Ä• gacchati yattha yattha paccÄ• jÄ• yati duppaÃ±Ã±o hoti. duppaÃ±Ã
mÄ• á¹‡ava, paá¹-ipadÄ• yadidaá¹ƒ --- samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…
--- `kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ; kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaá¹ƒ; kiá¹ƒ se
kiá¹ƒ na sevitabbaá¹ƒ \Se III 384/; kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya du
pana me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hotÄ«â€™â€™ â€™ ti?

``idha \Ee III 206/ pana, mÄ• á¹‡ava, ekacco itthÄ« vÄ• puriso vÄ• samaá¹‡aá¹ƒ vÄ• brÄ
upasaá¹…kamitvÄ• paripucchitÄ• hoti --- `kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ; kiá¹ƒ
anavajjaá¹ƒ; kiá¹ƒ sevitabbaá¹ƒ, kiá¹ƒ na sevitabbaá¹ƒ; kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gha
dukkhÄ• ya hoti, kiá¹ƒ vÄ• pana me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya
evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ
no \Ne III 255/ ce kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapa
Ä• gacchati yattha yattha paccÄ• jÄ• yati mahÄ• paÃ±Ã±o hoti. mahÄ• paÃ±Ã±asaá¹ƒvatta
paá¹-ipadÄ• yadidaá¹ƒ --- samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitvÄ• pa
bhante, kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ; kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaá¹ƒ; kiá¹ƒ sevitabbaá
kiá¹ƒ na sevitabbaá¹ƒ; kiá¹ƒ me karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya h
karÄ«yamÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hotÄ«â€™â€™ â€™ ti?

<297> ``iti kho, mÄ• á¹‡ava, appÄ• yukasaá¹ƒvattanikÄ• paá¹-ipadÄ• appÄ• yukattaá¹ƒ u
dÄ«ghÄ• yukasaá¹ƒvattanikÄ• paá¹-ipadÄ• dÄ«ghÄ• yukattaá¹ƒ upaneti; bavhÄ• bÄ• dhas
bavhÄ• bÄ• dhattaá¹ƒ upaneti, appÄ• bÄ• dhasaá¹ƒvattanikÄ• paá¹-ipadÄ• appÄ• bÄ• dha
dubbaá¹‡á¹‡asaá¹ƒvattanikÄ• paá¹-ipadÄ• \Se III 385/ dubbaá¹‡á¹‡attaá¹ƒ upaneti, pÄ• sÄ

paá¹-ipadÄ• pÄ• sÄ• dikattaá¹ƒ upaneti; appesakkhasaá¹ƒvattanikÄ• paá¹-ipadÄ• appesa
mahesakkhasaá¹ƒvattanikÄ• paá¹-ipadÄ• mahesakkhattaá¹ƒ upaneti; appabhogasaá¹ƒvatt
appabhogattaá¹ƒ upaneti, mahÄ• bhogasaá¹ƒvattanikÄ• paá¹-ipadÄ• mahÄ• bhogattaá¹ƒ u
nÄ«cakulÄ«nasaá¹ƒvattanikÄ• paá¹-ipadÄ• nÄ«cakulÄ«nattaá¹ƒ upaneti, uccÄ• kulÄ«nasa
uccÄ• kulÄ«nattaá¹ƒ upaneti; duppaÃ±Ã±asaá¹ƒvattanikÄ• paá¹-ipadÄ• duppaÃ±Ã±attaá¹
mahÄ• paÃ±Ã±asaá¹ƒvattanikÄ• paá¹-ipadÄ• mahÄ• paÃ±Ã±attaá¹ƒ upaneti. kammassak
kammadÄ• yÄ• dÄ• kammayonÄ« kammabandhÅ« kammappaá¹-isaraá¹‡Ä• . kammaá¹ƒ s
hÄ«nappaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti.

evaá¹ƒ vutte, subho mÄ• á¹‡avo todeyyaputto bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo p
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ m
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

cÅ«á¸·akammavibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. mahÄ• kammavibhaá¹…gasuttaá¹ƒ

<298> evaá¹ƒ \Se III 386/ \Ne III 256/ \Ee III 207/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• samiddhi ara
250/ viharati. atha kho potaliputto paribbÄ• jako jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ
yenÄ• yasmÄ• samiddhi tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• samiddhinÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
potaliputto paribbÄ• jako Ä• yasmantaá¹ƒ samiddhiá¹ƒ etadavoca --- ``sammukhÄ• metaá¹
samaá¹‡assa gotamassa sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `moghaá¹ƒ kÄ• yakamm
manokammameva saccaâ€™ nti. atthi ca sÄ• {atthi cesÄ• (Ce Katthaci) } samÄ• patti yaá¹
samÄ• panno na kiÃ±ci vediyatÄ«â€™â€™ ti? ``mÄ• hevaá¹ƒ, Ä• vuso potaliputta, avaca;
potaliputta, avaca;) { ( ) Se Ke potthakesu natthi} mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi. na hi
abbhakkhÄ• naá¹ƒ. na hi bhagavÄ• evaá¹ƒ vadeyya --- `moghaá¹ƒ kÄ• yakammaá¹ƒ mogh
manokammameva saccaâ€™ nti. atthi ca kho {atthi ceva kho (Ce Katthaci) } sÄ• , Ä• vuso,
samÄ• pattiá¹ƒ samÄ• panno na kiÃ±ci vediyatÄ«â€™â€™ ti. ``kÄ«vaciraá¹ƒ pabbajitosi, Ä
``na ciraá¹ƒ, Ä• vuso! tÄ«á¹‡i vassÄ• nÄ«â€™â€™ ti. ``ettha dÄ• ni mayaá¹ƒ there bhikkhÅ
hi nÄ• ma evaá¹ƒnavo bhikkhu {navakena bhikkhunÄ• (Katthaci) } satthÄ• raá¹ƒ parirakkhit
saÃ±cetanikaá¹ƒ, Ä• vuso samiddhi, kammaá¹ƒ \Se III 387/ katvÄ• kÄ• yena vÄ• cÄ• ya ma
vediyatÄ«â€™â€™ ti? ``saÃ±cetanikaá¹ƒ, Ä• vuso potaliputta, kammaá¹ƒ katvÄ• kÄ• yena
so vediyatÄ«â€™â€™ ti. atha kho potaliputto paribbÄ• jako Ä• yasmato samiddhissa bhÄ•

nappaá¹-ikkosi; anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<299> atha kho Ä• yasmÄ• samiddhi acirapakkante potaliputte paribbÄ• jake yenÄ• yasm
upasaá¹…kamitvÄ• \Ee III 208/ Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sammodi. sammodan
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• samiddhi yÄ•
paribbÄ• jakena saddhiá¹ƒ kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ Ä• yasmato Ä• nandassa Ä• ro

evaá¹ƒ \Ne III 257/ vutte, Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ samiddhiá¹ƒ etadavoca ---
samiddhi, kathÄ• pÄ• bhataá¹ƒ bhagavantaá¹ƒ dassanÄ• ya. Ä• yÄ• mÄ• vuso \Be III 251/
tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• etamatthaá¹ƒ bhagavato Ä• rocessÄ• ma.
tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• sa
paccassosi.

atha kho Ä• yasmÄ• ca Ä• nando Ä• yasmÄ• ca samiddhi yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• ya
Ä• yasmato samiddhissa potaliputtena \Se III 388/ paribbÄ• jakena saddhiá¹ƒ kathÄ• sallÄ•
bhagavato Ä• rocesi. evaá¹ƒ vutte, bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- `
Ä• nanda, potaliputtassa paribbÄ• jakassa nÄ• bhijÄ• nÄ• mi, kuto panevarÅ«paá¹ƒ kathÄ•
Ä• nanda, samiddhinÄ• moghapurisena potaliputtassa paribbÄ• jakassa vibhajjabyÄ• karaa
byÄ• katoâ€™â€™ ti. evaá¹ƒ vutte, Ä• yasmÄ• udÄ• yÄ« bhagavantaá¹ƒ etadavoca --- ``sa
(Katthaci) }, bhante, Ä• yasmatÄ• samiddhinÄ• idaá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ --- yaá¹ƒ k
dukkhasmiâ€™â€™ nti.

<300> atha kho {evaá¹ƒ vutte (Se Ke) } bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mante
Ä• nanda, imassa udÄ• yissa moghapurisassa ummaá¹…gaá¹ƒ {ummaggaá¹ƒ (Ce Se Ke E
aÃ±Ã±Ä• siá¹ƒ kho ahaá¹ƒ, Ä• nanda --- `idÄ• nevÄ• yaá¹ƒ udÄ• yÄ« moghapuriso ummujja
ti. Ä• diá¹ƒyeva {Ä• disova (Ce Ee), Ä• diyeva (Katthaci) }, Ä• nanda, potaliputtena paribbÄ•
pucchitÄ• . sacÄ• yaá¹ƒ, Ä• nanda, samiddhi moghapuriso potaliputtassa \Ee III 209/ paribb
puá¹-á¹-ho evaá¹ƒ byÄ• kareyya --- `saÃ±cetanikaá¹ƒ, Ä• vuso potaliputta, kammaá¹ƒ katvÄ
manasÄ• sukhavedanÄ«yaá¹ƒ sukhaá¹ƒ so vedayati; saÃ±cetanikaá¹ƒ, Ä• vuso potaliputta
vÄ• cÄ• ya manasÄ• dukkhavedanÄ«yaá¹ƒ dukkhaá¹ƒ so vedayati; saÃ±cetanikaá¹ƒ, Ä• vu
katvÄ• kÄ• yena vÄ• cÄ• ya manasÄ• adukkhamasukhavedanÄ«yaá¹ƒ adukkhamasukhaá
byÄ• karamÄ• no \Se III 389/ kho, Ä• nanda, samiddhi moghapuriso potaliputtassa paribbÄ•
(byÄ• karamÄ• no) { ( ) natthi (Ce Se Ke Ee) } byÄ• kareyya. api \Be III 252/ ca, Ä• nanda, k
} aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• bÄ• lÄ• abyattÄ• ke ca tathÄ• gatassa mahÄ• kammavi
tumhe, Ä• nanda, suá¹‡eyyÄ• tha tathÄ• gatassa mahÄ• kammavibhaá¹…gaá¹ƒ vibhajanta

``etassa, bhagavÄ• , kÄ• lo, etassa, sugata, kÄ• lo yaá¹ƒ bhagavÄ• mahÄ• kammavibhaá¹

258/. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hÄ• nanda, suá¹‡Ä• h
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhaga
etadavoca ---

``cattÄ• rome, Ä• nanda, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro
puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, kÄ• mesumicchÄ• cÄ• rÄ« ho
pisuá¹‡avÄ• co hoti, pharusavÄ• co hoti, samphappalÄ• pÄ« hoti, abhijjhÄ• lu hoti, byÄ• pa
micchÄ• diá¹-á¹-hi hoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ v
upapajjati.

``idha panÄ• nanda, ekacco puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ• yÄ« hoti, k
musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co hoti, pharusavÄ• co hoti, samphappalÄ• pÄ« hoti, abh
byÄ• pannacitto hoti, micchÄ• diá¹-á¹-hi hoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjati.

``idhÄ• nanda, ekacco \Se III 390/ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinn
hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä
hoti, pharusÄ• ya vÄ• cÄ• ya \Ee III 210/ paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato h
hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hi hoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
lokaá¹ƒ upapajjati.

``idha panÄ• nanda, ekacco puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti, pisuá¹‡Ä• ya
paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• paá¹-ivirato h
hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hi hoti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

<301> ``idhÄ• nanda, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya padh
III 259/ appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosam
citte dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena amuá¹ƒ puggalaá¹ƒ passati --
adinnÄ• dÄ• yiá¹ƒ kÄ• mesumicchÄ• cÄ• riá¹ƒ musÄ• vÄ• diá¹ƒ pisuá¹‡avÄ• caá¹ƒ pharusa
abhijjhÄ• luá¹ƒ byÄ• pannacittaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannaá¹ƒ. so evamÄ• ha --- `atthi kira, bho, pÄ• pak
\Se III 391/ duccaritassa vipÄ• ko. amÄ• haá¹ƒ {apÄ• haá¹ƒ (Ce Ee Katthaci) amuá¹ƒ + aha
padavibhÄ• go} puggalaá¹ƒ addasaá¹ƒ idha pÄ• á¹‡Ä• tipÄ• tiá¹ƒ adinnÄ• dÄ• yiá¹ƒ ... pe ..
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• passÄ• mi apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nira
evamÄ• ha --- `yo kira, bho, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« ... pe ... micchÄ• diá¹-á¹-
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ye e

jÄ• nanti; ye aÃ±Ã±athÄ• jÄ• nanti, micchÄ• tesaá¹ƒ Ã±Ä• á¹‡aâ€™ nti {micchÄ• te saÃ±
so yadeva tassa sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadeva
parÄ• mÄ• sÄ• {parÄ• massa (Ce Ee) } abhinivissa voharati --- `idameva saccaá¹ƒ, mogha

``idha panÄ• nanda, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya \Ee III 2
anuyogamanvÄ• ya appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«pa
yathÄ• samÄ• hite citte dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena amuá¹ƒ pu
pÄ• á¹‡Ä• tipÄ• tiá¹ƒ adinnÄ• dÄ• yiá¹ƒ ... pe ... micchÄ• diá¹-á¹-hiá¹ƒ, kÄ• yassa bhedÄ• p
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannaá¹ƒ. so evamÄ• ha --- `natthi kira, bho, pÄ• pakÄ• ni k
duccaritassa vipÄ• ko. amÄ• haá¹ƒ puggalaá¹ƒ addasaá¹ƒ --- idha pÄ• á¹‡Ä• tipÄ• tiá¹ƒ adi
micchÄ• diá¹-á¹-hiá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• passÄ• mi sugatiá¹ƒ saggaá
upapannaâ€™ nti. so evamÄ• ha --- `yo \Be III 254/ kira, bho, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• d
micchÄ• diá¹-á¹-hi, sabbo so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lok
jÄ• nanti te sammÄ• jÄ• nanti; ye aÃ±Ã±athÄ• jÄ• nanti, micchÄ• tesaá¹ƒ Ã±Ä• á¹‡aâ€™
sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadeva tattha thÄ• mas
voharati --- `idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``idhÄ• nanda, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya padhÄ• nam
appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena amuá¹ƒ puggalaá¹ƒ passati --- idh
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratáá¹ƒ adinnÄ• dÄ• nÄ• paá¹-iviratáá¹ƒ kÄ• mesumicchÄ• cÄ
musÄ• vÄ• dÄ• paá¹-iviratáá¹ƒ pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratáá¹ƒ pharusÄ• ya vÄ• c
samphappalÄ• pÄ• paá¹-iviratáá¹ƒ anabhijjhÄ• luá¹ƒ abyÄ• pannacittáá¹ƒ sammÄ• diá¹-á¹-
paraá¹ƒ maraá¹‡Ä• passati sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannaá¹ƒ. so evamÄ• ha --- `at
kalyÄ• á¹‡Ä• ni kammÄ• ni, atthi sucaritassa vipÄ• ko. amÄ• haá¹ƒ puggalaá¹ƒ addasaá¹ƒ
paá¹-iviratáá¹ƒ adinnÄ• dÄ• nÄ• paá¹-iviratáá¹ƒ ... pe ... sammÄ• diá¹-á¹-hiá¹ƒ, kÄ• yassa b
maraá¹‡Ä• passÄ• mi sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannaâ€™ nti. so evamÄ• ha --- `yo
paá¹-ivirato \Se III 393/ adinnÄ• dÄ• nÄ• paá¹-ivirato ... pe ... sammÄ• diá¹-á¹-hi sabbo so k
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ye evaá¹ƒ jÄ• nanti te sammÄ•
jÄ• nanti, micchÄ• tesaá¹ƒ Ã±Ä• á¹‡aâ€™ nti. iti so yadeva tassa sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ
sÄ• maá¹ƒ viditaá¹ƒ tadeva tattha thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharati --- `idam
moghamaÃ±Ã±aâ€™â€™ â€™ nti.

``idha panÄ• nanda, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• Ä• tappamanvÄ• ya padhÄ•
appamÄ• damanvÄ• ya sammÄ• manasikÄ• ramanvÄ• ya tathÄ• rÅ«paá¹ƒ cetosamÄ• dhiá
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena amuá¹ƒ puggalaá¹ƒ \Ee III 212/ pa
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratáá¹ƒ ... pe ... sammÄ• diá¹-á¹-hiá¹ƒ, kÄ• yassa bhedÄ• para
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannaá¹ƒ. so evamÄ• ha --- `natthi kira, b

kammÄ• ni, natthi sucaritassa vipÄ• ko. amÄ• haá¹ƒ \Be III 255/ puggalaá¹ƒ addasaá¹ƒ --- i
paá¹-ivirataá¹ƒ adinnÄ• dÄ• nÄ• paá¹-ivirataá¹ƒ ... pe ... sammÄ• diá¹-á¹-hiá¹ƒ, kÄ• yassa b
maraá¹‡Ä• passÄ• mi apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannaâ€™ nti. so
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adinnÄ• dÄ• nÄ• paá¹-ivirato ... pe ... sammÄ• diá¹-á¹-hi, s
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ye evaá¹ƒ jÄ•
jÄ• nanti; ye aÃ±Ã±athÄ• jÄ• nanti, micchÄ• \Se III 394/ tesaá¹ƒ Ã±Ä• á¹‡aâ€™ nti. iti so y
Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadeva tattha thÄ• masÄ• parÄ• n
--- `idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ â€™ nti.

<302> ``tatrÄ• nanda, yvÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evamÄ• ha --- `atthi k
kammÄ• ni, atthi duccaritassa vipÄ• koâ€™ ti idamassa anujÄ• nÄ• mi; yampi so evamÄ• h
addasaá¹ƒ --- idha pÄ• á¹‡Ä• tipÄ• tiá¹ƒ adinnÄ• dÄ• yiá¹ƒ ... pe ... micchÄ• diá¹-á¹-hiá¹ƒ, kÄ
bhedÄ• paraá¹ƒ maraá¹‡Ä• passÄ• mi apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
anujÄ• nÄ• mi; yaÃ±ca kho so evamÄ• ha --- `yo kira, bho, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ
micchÄ• diá¹-á¹-hi, sabbo so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ
upapajjatÄ«â€™ ti idamassa nÄ• nujÄ• nÄ• mi; yampi so evamÄ• ha --- `ye evaá¹ƒ jÄ• nant
aÃ±Ã±athÄ• jÄ• nanti, micchÄ• tesaá¹ƒ Ã±Ä• á¹‡aâ€™ nti idampissa nÄ• nujÄ• nÄ• mi; ya
Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadeva tattha thÄ• masÄ• parÄ• n
--- `idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti idampissa nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa he
tathÄ• gatassa mahÄ• kammavibhaá¹…ge Ã±Ä• á¹‡aá¹ƒ hoti.

``tatrÄ• nanda, yvÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evamÄ• ha --- `natthi kira, bh
natthi duccaritassa vipÄ• koâ€™ ti idamassa \Se III 395/ nÄ• nujÄ• nÄ• mi; yaÃ±ca kho so e
puggalaá¹ƒ addasaá¹ƒ --- idha pÄ• á¹‡Ä• tipÄ• tiá¹ƒ adinnÄ• dÄ• yiá¹ƒ ... pe ... micchÄ• diá
bhedÄ• paraá¹ƒ maraá¹‡Ä• passÄ• mi sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannaâ€™ nti idam
so evamÄ• ha --- `yo kira, bho, pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« ... pe ... micchÄ• diá¹-
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™ ti idamassa \Ee I
yampi so evamÄ• ha --- `ye evaá¹ƒ \Be III 256/ jÄ• nanti te sammÄ• jÄ• nanti; ye aÃ±Ã±ath
tesaá¹ƒ Ã±Ä• á¹‡aâ€™ nti idampissa nÄ• nujÄ• nÄ• mi; yampi so yadeva tassa sÄ• maá¹ƒ
diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadeva tattha thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa vo
saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti idampissa nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? aÃ±Ã±at
mahÄ• kammavibhaá¹…ge Ã±Ä• á¹‡aá¹ƒ hoti.

``tatrÄ• nanda, yvÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evamÄ• ha --- `atthi kira, bho
atthi sucaritassa vipÄ• koâ€™ ti idamassa anujÄ• nÄ• mi; yampi so evamÄ• ha --- `amÄ• ha
--- idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirataá¹ƒ adinnÄ• dÄ• nÄ• paá¹-ivirataá¹ƒ ... pe ... samm
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• passÄ• mi sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannaâ€
yaÃ±ca kho so evamÄ• ha --- `yo kira, bho, pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adinnÄ• dÄ• nÄ

sammÄ• diá¹-á¹-hi, sabbo so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ \Se III 396/ s
upapajjatÄ«â€™ ti idamassa nÄ• nujÄ• nÄ• mi; yampi so evamÄ• ha --- `ye evaá¹ƒ jÄ• nant
jÄ• nanti; ye aÃ±Ã±athÄ• jÄ• nanti, micchÄ• tesaá¹ƒ Ã±Ä• á¹‡aâ€™ nti idampissa nÄ• nuj
tassa sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ tadeva tattha thÄ
abhinivissa voharati --- `idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™ nti idampissa nÄ• nujÄ• n
aÃ±Ã±athÄ• hi, Ä• nanda, tathÄ• gatassa mahÄ• kammavibhaá¹…ge Ã±Ä• á¹‡aá¹ƒ hoti.

``tatrÄ• nanda, yvÄ• yaá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evamÄ• ha --- `natthi kira, bh
natthi sucaritassa vipÄ• koâ€™ ti idamassa nÄ• nujÄ• nÄ• mi; yaÃ±ca kho so evamÄ• ha --
addasaá¹ƒ --- idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirataá¹ƒ adinnÄ• dÄ• nÄ• paá¹-ivirataá¹ƒ ... p
sammÄ• diá¹-á¹-hiá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• passÄ• mi apÄ• yaá¹ƒ dugga
upapannaâ€™ nti idamassa anujÄ• nÄ• mi; yaÃ±ca kho so evamÄ• ha --- `yo kira, bho, pÄ•
adinnÄ• dÄ• nÄ• paá¹-ivirato ... pe ... sammÄ• diá¹-á¹-hi, sabbo so kÄ• yassa bhedÄ• para
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™ ti idamassa nÄ• nujÄ• nÄ• mi; yaÃ±ca k
III 214/ evaá¹ƒ jÄ• nanti te sammÄ• jÄ• nanti; ye aÃ±Ã±athÄ• jÄ• nanti, micchÄ• tesaá¹ƒ Ã
nÄ• nujÄ• nÄ• mi; yampi so yadeva tassa sÄ• maá¹ƒ Ã±Ä• taá¹ƒ \Be III 257/ sÄ• maá¹ƒ diá
tadeva tattha thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharati --- `idameva \Se III 397/ sac
nti idampissa nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? aÃ±Ã±athÄ• hi, Ä• nanda, tathÄ• gatass
Ã±Ä• á¹‡aá¹ƒ hoti.

<303> ``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« ... pe
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
kataá¹ƒ hoti pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti p
dukkhavedanÄ«yaá¹ƒ, maraá¹‡akÄ• le vÄ• ssa hoti micchÄ• diá¹-á¹-hi samattÄ• samÄ• dir
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. yaÃ±ca kho s
hoti adinnÄ• dÄ• yÄ« hoti ... pe ... micchÄ• diá¹-á¹-hi hoti tassa diá¹-á¹-heva dhamme vipÄ•
paá¹-isaá¹ƒvedeti upapajja vÄ• {upapajjaá¹ƒ vÄ• (Ce Ee), upapajja vÄ• (Se Ke Katthaci) u
saá¹ƒvaá¹‡á¹‡anÄ• ya saá¹ƒsandetabbÄ• } apare vÄ• pariyÄ• ye.

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« ... pe ... micc
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati, pubbe vÄ• ssa taá¹ƒ ka
kalyÄ• á¹‡akammaá¹ƒ sukhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti kalyÄ• á¹‡
maraá¹‡akÄ• le vÄ• ssa hoti sammÄ• diá¹-á¹-hi \Ne III 263/ samattÄ• samÄ• dinnÄ• . tena
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. yaÃ±ca kho so idha pÄ• á¹‡Ä• tipÄ• tÄ«
... pe ... micchÄ• diá¹-á¹-hi hoti tassa diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti up
vÄ• pariyÄ• ye.

``tatrÄ• nanda \Se III 398/, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adinn

... pe ... sammÄ• diá¹-á¹-hi, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ loka
vÄ• ssa taá¹ƒ kataá¹ƒ hoti kalyÄ• á¹‡akammaá¹ƒ sukhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa ta
kalyÄ• á¹‡akammaá¹ƒ sukhavedanÄ«yaá¹ƒ, maraá¹‡akÄ• le vÄ• ssa hoti sammÄ• diá¹-á¹-h
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. yaÃ±ca kho
paá¹-ivirato hoti \Ee III 215/ adinnÄ• dÄ• nÄ• paá¹-ivirato hoti ... pe ... sammÄ• diá¹-á¹-hi ho
diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti upapajja vÄ• apare vÄ• pariyÄ• ye.

``tatrÄ• nanda \Be III 258/, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adinn
... pe ... sammÄ• diá¹-á¹-hi, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ
upapajjati, pubbe vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, pacch
hoti pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, maraá¹‡akÄ• le vÄ• ssa hoti micchÄ• diá¹-á¹-
so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ u
idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti ... pe ... samm
tassa diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti upapajja vÄ• apare vÄ• pariyÄ•

``iti \Se III 399/ kho, Ä• nanda, atthi kammaá¹ƒ abhabbaá¹ƒ abhabbÄ• bhÄ• saá¹ƒ, atthi kar
bhabbÄ• bhÄ• saá¹ƒ, atthi kammaá¹ƒ bhabbaÃ±ceva bhabbÄ• bhÄ• saÃ±ca, atthi kammaá
nti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

mahÄ• kammavibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saá¸·Ä• yatanavibhaá¹…gasuttaá¹ƒ

<304> evaá¹ƒ \Se III 400/ \Ne III 264/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sa
vo, bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ•
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

`` `cha \Ee III 216/ ajjhattikÄ• ni Ä• yatanÄ• ni veditabbÄ• ni, cha bÄ• hirÄ• ni Ä• yatanÄ• n
viÃ±Ã±Ä• á¹‡akÄ• yÄ• veditabbÄ• , cha phassakÄ• yÄ• veditabbÄ• , aá¹-á¹-hÄ• rasa man
chattiá¹ƒsa sattapadÄ• veditabbÄ• , tatra idaá¹ƒ nissÄ• ya idaá¹ƒ pajahatha, tayo satipaá¹-
sevati yadariyo \Be III 259/ sevamÄ• no satthÄ• gaá¹‡amanusÄ• situmarahati, so vuccati y
{yogÄ• cariyÄ• naá¹ƒ (Katthaci) } anuttaro purisadammasÄ• rathÄ«â€™ ti --- ayamuddeso s

<305> `` `cha ajjhattikÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™ ti --- iti kho panetaá¹ƒ vuttaá
paá¹-icca vuttaá¹ƒ? `cakkhÄ• yatanaá¹ƒ sotÄ• yatanaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ jivhÄ• yatana
manÄ• yatanaá¹ƒ --- cha ajjhattikÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™ ti --- iti yaá¹ƒ taá¹
paá¹-icca vuttaá¹ƒ.

`` `cha bÄ• hirÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ \Se I
paá¹-icca vuttaá¹ƒ? `rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatana
dhammÄ• yatanaá¹ƒ --- cha bÄ• hirÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™ ti --- iti yaá¹ƒ ta
paá¹-icca vuttaá¹ƒ.

`` `cha viÃ±Ã±Ä• á¹‡akÄ• yÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹
`cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä
manoviÃ±Ã±Ä• á¹‡aá¹ƒ --- cha viÃ±Ã±Ä• á¹‡akÄ• yÄ• veditabbÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ
paá¹-icca vuttaá¹ƒ.

`` `cha \Ne III 265/ phassakÄ• yÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±ce
vuttaá¹ƒ? `cakkhusamphasso sotasamphasso ghÄ• nasamphasso jivhÄ• samphasso kÄ• y
phassakÄ• yÄ• veditabbÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ

`` `aá¹-á¹-hÄ• rasa manopavicÄ• rÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±
vuttaá¹ƒ? `cakkhunÄ• rÅ«paá¹ƒ disvÄ• somanassaá¹-á¹-hÄ• nÄ«yaá¹ƒ rÅ«paá¹ƒ upavicara
domanassaá¹-á¹-hÄ• nÄ«yaá¹ƒ rÅ«paá¹ƒ upavicarati, upekkhÄ• á¹-á¹-hÄ• nÄ«yaá¹ƒ rÅ«paá
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ
phoá¹-á¹-habbaá¹ƒ \Ee III 217/ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya somanass
upavicarati, domanassaá¹-á¹-hÄ• nÄ«yaá¹ƒ dhammaá¹ƒ upavicarati, upekkhÄ• á¹-á¹-hÄ• nÄ
upavicarati. iti cha somanassÅ«pavicÄ• rÄ• , cha domanassÅ«pavicÄ• rÄ• , cha upekkhÅ«p
manopavicÄ• rÄ• veditabbÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá

<306> `` `chattiá¹ƒsa \Se III 402/ \Be III 260/ sattapadÄ• veditabbÄ• â€™ ti --- iti kho panet
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? cha gehasitÄ• ni {gehassitÄ• ni (?) } somanassÄ• ni, cha n
{nekkhammassitÄ• ni (á¹-Ä«kÄ•) } somanassÄ• ni, cha gehasitÄ• ni domanassÄ• ni, cha ne
cha gehasitÄ• upekkhÄ• , cha nekkhammasitÄ• upekkhÄ• . tattha katamÄ• ni cha gehasit
cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ n
lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ paá¹-ilÄ• bhaá¹ƒ vÄ• paá¹-ilÄ• bhato samanupassato pu
paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati soma
evarÅ«paá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati gehasitaá¹ƒ somanassaá¹ƒ. sotaviÃ±Ã±eyyÄ• n
ghÄ• naviÃ±Ã±eyyÄ• naá¹ƒ gandhÄ• naá¹ƒ ... jivhÄ• viÃ±Ã±eyyÄ• naá¹ƒ rasÄ• naá¹ƒ ... kÄ
phoá¹-á¹-habbÄ• naá¹ƒ ... manoviÃ±Ã±eyyÄ• naá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ

... somanassaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati gehasitaá¹ƒ somanassa
gehasitÄ• ni somanassÄ• ni.

``tattha katamÄ• ni cha nekkhammasitÄ• ni somanassÄ• ni? rÅ«pÄ• naá¹ƒtveva aniccataá¹
vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ {vipariá¹‡Ä• maá¹ƒ virÄ• gaá¹ƒ nirodhaá¹ƒ (Katthaci) }, `p
etarahi ca sabbe te rÅ«pÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ
sammappaÃ±Ã±Ä• ya passato uppajjati somanassaá¹ƒ. yaá¹ƒ \Se III 403/ evarÅ«paá¹ƒ som
nekkhammasitaá¹ƒ somanassaá¹ƒ. saddÄ• naá¹ƒtveva ... gandhÄ• naá¹ƒtveva ... rasÄ• naá
phoá¹-á¹-habbÄ• naá¹ƒtveva ... dhammÄ• naá¹ƒtve \Ee III 218/ aniccataá¹ƒ viditvÄ•
vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ, `pubbe ceva dhammÄ• etarahi \Ne III 266/ ca sabbe te d
vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya pass
evarÅ«paá¹ƒ somanassaá¹ƒ idaá¹ƒ vuccati nekkhammasitaá¹ƒ somanassaá¹ƒ. imÄ• ni cha
somanassÄ• ni.

<307> ``tattha katamÄ• ni cha gehasitÄ• ni domanassÄ• ni? cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«
sotaviÃ±Ã±eyyÄ• naá¹ƒ saddÄ• naá¹ƒ ... ghÄ• naviÃ±Ã±eyyÄ• naá¹ƒ gandhÄ• naá¹ƒ ... jivh
... kÄ• yaviÃ±Ã±eyyÄ• naá¹ƒ phoá¹-á¹-habbÄ• naá¹ƒ ... manoviÃ±Ã±eyyÄ• naá¹ƒ dhammÄ•
kantÄ• naá¹ƒ manÄ• pÄ• naá¹ƒ manoramÄ• naá¹ƒ lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ appa
appaá¹-ilÄ• bhato samanupassato pubbe vÄ• appaá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaa
samanussarato uppajjati domanassaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ domanassaá¹ƒ \Be III 261/ idaa
domanassaá¹ƒ. imÄ• ni cha gehasitÄ• ni domanassÄ• ni.

``tattha katamÄ• ni cha nekkhammasitÄ• ni domanassÄ• ni? rÅ«pÄ• naá¹ƒtveva \Se III 404
vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ, `pubbe ceva rÅ«pÄ• etarahi ca sabbe te rÅ«pÄ• aniccÄ
vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ
upaá¹-á¹-hÄ• peti --- `kudÄ• ssu {kadÄ• ssu (Se Ke Ee) } nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ u
yadariyÄ• etarahi Ä• yatanaá¹ƒ upasampajja viharantÄ«â€™ ti iti anuttaresu vimokkhesu pi
upaá¹-á¹-hÄ• payato uppajjati pihapaccayÄ• domanassaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ domanass
nekkhammasitaá¹ƒ domanassaá¹ƒ. saddÄ• naá¹ƒtveva ... pe ... gandhÄ• naá¹ƒtveva ... rasÄ
phoá¹-á¹-habbÄ• naá¹ƒtveva ... dhammÄ• naá¹ƒtveva aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• mav
ceva dhammÄ• etarahi ca sabbe te dhammÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ•
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-h
nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mi yadariyÄ• etarahi Ä• yatanaá¹ƒ
iti anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payato uppajjati pihapaccayÄ• domanassa
domanassaá¹ƒ idaá¹ƒ vuccati nekkhammasitaá¹ƒ domanassaá¹ƒ. imÄ• ni cha nekkhammas

<308> ``tattha katamÄ• cha gehasitÄ• upekkhÄ• ? cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjati
mÅ«á¸·hassa ( ) { (mandassa) (Katthaci) } puthujjanassa anodhijinassa avipÄ• kajinassa an

assutavato puthujjanassa. yÄ• evarÅ«pÄ• upekkhÄ• , rÅ«paá¹ƒ sÄ• nÄ• tivattati. tasmÄ• upekkhÄ• `gehasitÄ• â€™ ti \Se III 405/ \Ne III 267/ vuccati. sotena saddaá¹ƒ sutvÄ• ... gh ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... m viÃ±Ã±Ä• ya uppajjati upekkhÄ• bÄ• lassa mÅ«á¸·hassa puthujjanassa anodhijinassa avipA anÄ• dÄ«navadassÄ• vino assutavato puthujjanassa. yÄ• evarÅ«pÄ• upekkhÄ• , dhamma upekkhÄ• `gehasitÄ• â€™ ti vuccati. imÄ• cha gehasitÄ• upekkhÄ• .

``tattha katamÄ• cha nekkhammasitÄ• upekkhÄ• ? rÅ«pÄ• naá¹ƒtveva aniccataá¹ƒ viditvÄ viparia¹‡Ä• mavirÄ• ganirodhaá¹ƒ, `pubbe ceva rÅ«pÄ• etarahi ca sabbe te rÅ«pÄ• \Be III viparia¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya pass evarÅ«pÄ• upekkhÄ• , rÅ«paá¹ƒ sÄ• ativattati. tasmÄ• sÄ• upekkhÄ• `nekkhammasitÄ• saddÄ• naá¹ƒtveva ... gandhÄ• naá¹ƒtveva ... rasÄ• naá¹ƒtveva ... phoá¹-á¹-habbÄ• naá¹ƒtv aniccataá¹ƒ viditvÄ• viparia¹‡Ä• mavirÄ• ganirodhaá¹ƒ, `pubbe ceva dhammÄ• etarahi ca dukkhÄ• viparia¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä evarÅ«pÄ• upekkhÄ• , dhammaá¹ƒ sÄ• ativattati. tasmÄ• sÄ• upekkhÄ• `nekkhammasit nekkhammasitÄ• upekkhÄ• . `chattia¹ƒsa sattapadÄ• veditabbÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ paá¹-icca vuttaá¹ƒ.

<309> ``tatra \Se III 406/ \Ee III 220/ idaá¹ƒ nissÄ• ya idaá¹ƒ pajahathÄ• â€™â€™ ti --- iti k vuttaá¹ƒ; kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tatra, bhikkhave, yÄ• ni cha nekkhammasitÄ• ni s nissÄ• ya tÄ• ni Ä• gamma yÄ• ni cha gehasitÄ• ni somanassÄ• ni tÄ• ni pajahatha, tÄ• ni s pahÄ• naá¹ƒ hoti, evametesaá¹ƒ samatikkamo hoti.

``tatra, bhikkhave, yÄ• ni cha nekkhammasitÄ• ni domanassÄ• ni tÄ• ni nissÄ• ya tÄ• ni Ä• gehasitÄ• ni domanassÄ• ni tÄ• ni pajahatha, tÄ• ni samatikkamatha. evametesaá¹ƒ pahÄ• samatikkamo hoti.

``tatra, bhikkhave, yÄ• cha nekkhammasitÄ• upekkhÄ• tÄ• nissÄ• ya tÄ• Ä• gamma yÄ• upekkhÄ• tÄ• pajahatha, tÄ• samatikkamatha. evametÄ• saá¹ƒ pahÄ• naá¹ƒ hoti, evamet

``tatra, bhikkhave, yÄ• ni cha nekkhammasitÄ• ni somanassÄ• ni tÄ• ni nissÄ• ya tÄ• ni Ä• nekkhammasitÄ• ni domanassÄ• ni tÄ• ni pajahatha, tÄ• ni samatikkamatha. evametesaá¹ƒ evametesaá¹ƒ samatikkamo hoti.

``tatra, bhikkhave, yÄ• cha nekkhammasitÄ• upekkhÄ• tÄ• nissÄ• ya tÄ• Ä• gamma yÄ• somanassÄ• ni tÄ• ni pajahatha, tÄ• ni samatikkamatha. evametesaá¹ƒ pahÄ• naá¹ƒ hoti, e hoti.

<310> ``atthi \Be III 263/, bhikkhave, upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• , atthi upekkhÄ•
katamÄ• ca, bhikkhave, upekkhÄ• nÄ• nattÄ• nÄ• nattasitÄ• ? atthi, bhikkhave, upekkhÄ•
III 407/, atthi gandhesu, atthi rasesu, atthi phoá¹-á¹-habbesu --- ayaá¹ƒ, bhikkhave, upekkhÄ
nÄ• nattasitÄ• . katamÄ• ca, bhikkhave, upekkhÄ• ekattÄ• ekattasitÄ• ? atthi, bhikkhave,
Ä• kÄ• sÄ• naÃ±cÄ• yatananissitÄ• , atthi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananissitÄ• , atthi Ä• kiÃ
atthi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananissitÄ• --- ayaá¹ƒ, bhikkhave, upekkhÄ• ekattÄ

``tatra, bhikkhave, yÄ• yaá¹ƒ upekkhÄ• ekattÄ• ekattasitÄ• taá¹ƒ nissÄ• ya taá¹ƒ Ä• gam
nÄ• nattÄ• nÄ• nattasitÄ• taá¹ƒ pajahatha, taá¹ƒ samatikkamatha. evametissÄ• pahÄ• na
samatikkamo hoti.

``atammayataá¹ƒ, bhikkhave, nissÄ• ya atammayataá¹ƒ Ä• gamma yÄ• yaá¹ƒ upekkhÄ• e
pajahatha, taá¹ƒ samatikkamatha. evametissÄ• pahÄ• naá¹ƒ hoti, evametissÄ• samatikkam
III 221/ nissÄ• ya idaá¹ƒ pajahathÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca

<311> `` `tayo \Ne III 269/ satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadariyo sevamÄ• no satth
gaá¹‡amanusÄ• situmarahatÄ«â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ; kiÃ±cetaá¹ƒ paá¹-icca v
bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hitesÄ« anukampaá¹
hitÄ• ya, idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• na sussÅ«santi, na sotaá¹ƒ odahan
upaá¹-á¹-hapenti \Se III 408/, vokkamma ca satthusÄ• sanÄ• vattanti. tatra, bhikkhave, tath
anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti, anavassuto ca viharati sato sam
bhikkhave, paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ yadariyo sevati, yadariyo sevamÄ• no satth
gaá¹‡amanusÄ• situmarahati.

``puna caparaá¹ƒ, bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hi
--- `idaá¹ƒ vo hitÄ• ya, idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa ekacce sÄ• vakÄ• na sussÅ«sa
na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, vokkamma ca satthusÄ• sanÄ• vattanti; ekacce sÄ•
sotaá¹ƒ odahanti, aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, na ca vokkamma satthusÄ• sanÄ• v
tatra, bhikkhave, tathÄ• gato na ceva anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒv
hoti, na ca attamanataá¹ƒ paá¹-isaá¹ƒvedeti. anattamanatÄ• ca attamanatÄ• ca --- tadubha
upekkhako viharati sato sampajÄ• no. idaá¹ƒ vuccati, bhikkhave, dutiyaá¹ƒ satipaá¹-á¹-hÄ• n
yadariyo sevamÄ• no satthÄ• gaá¹‡amanusÄ• situmarahati.

``puna caparaá¹ƒ, bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hi
--- `idaá¹ƒ vo hitÄ• ya, idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• sussÅ«santi, sotaá¹ƒ
aÃ±Ã±Ä• cittaá¹ƒ \Se III 409/ upaá¹-á¹-hapenti, na ca vokkamma satthusÄ• sanÄ• vattanti.
tathÄ• gato attamano ceva hoti, attamanataÃ±ca paá¹-isaá¹ƒvedeti, anavassuto ca viharati s
idaá¹ƒ vuccati, bhikkhave, tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ yadariyo sevati, yadariyo sevamÄ

gaá¹‡amanusÄ• situmarahati. `tayo \Ee III 222/ satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadari
gaá¹‡amanusÄ• situmarahatÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vutta

<312> `` `so vuccati yoggÄ• cariyÄ• naá¹ƒ anuttaro purisadammasÄ• rathÄ«â€™ ti --- iti kh
270/ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? hatthidamakena, bhikkhave, hatthidammo sÄ
disaá¹ƒ dhÄ• vati --- puratthimaá¹ƒ vÄ• pacchimaá¹ƒ vÄ• uttaraá¹ƒ vÄ• dakkhiá¹‡aá¹ƒ vÄ•
bhikkhave, assadammo sÄ• rito ekaÃ±Ã±eva disaá¹ƒ dhÄ• vati --- puratthimaá¹ƒ vÄ• pacch
dakkhiá¹‡aá¹ƒ vÄ• . godamakena, bhikkhave, godammo sÄ• rito ekaá¹ƒyeva disaá¹ƒ dhÄ• v
pacchimaá¹ƒ vÄ• uttaraá¹ƒ vÄ• dakkhiá¹‡aá¹ƒ vÄ• . tathÄ• gatena hi, bhikkhave, arahatÄ•
purisadammo sÄ• rito aá¹-á¹-ha disÄ• vidhÄ• vati. rÅ«pÄ« rÅ«pÄ• ni passati --- ayaá¹ƒ ekÄ
arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati --- ayaá¹ƒ dutiyÄ• disÄ• ; subhantveva adh
tatiyÄ• disÄ• ; sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ a
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
viharati --- ayaá¹ƒ catutthÄ« disÄ• ; sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati --- ayaá¹ƒ paÃ±camÄ« disÄ• ; sabl
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• ya
viharati --- ayaá¹ƒ chaá¹-á¹-hÄ« disÄ• ; sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamm
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati --- ayaá¹ƒ sattamÄ« disÄ• ;
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ up
aá¹-á¹-hamÄ« disÄ• . tathÄ• gatena, bhikkhave, arahatÄ• sammÄ• sambuddhena purisada
disÄ• vidhÄ• vati. `so vuccati yoggÄ• cariyÄ• naá¹ƒ anuttaro purisadammasÄ• rathÄ«â€™
vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

saá¸·Ä• yatanavibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. uddesavibhaá¹…gasuttaá¹ƒ

<313> evaá¹ƒ \Se III 411/ \Ne III 271/ \Ee III 223/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- `
bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``tathÄ• tathÄ• , bhikkhave, bhikkhu upaparikkheyya yathÄ• yathÄ• {yathÄ• yathÄ• ssa (
upaparikkhato bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá¹ƒ, ajjhattaá¹ƒ a
anupÄ• dÄ• ya na paritasseyya. bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e avikkhitte avisaá¹-e

asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkhasamudayas
idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

<314> atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ, acirapakkantassa bhagavato, etadahosi --- ``idaá¹
bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ
paviá¹-á¹-ho --- `tathÄ• tathÄ• , bhikkhave \Be III 266/, bhikkhu upaparikkheyya yathÄ• yat
bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá¹ƒ, ajjhattaá¹ƒ asaá¹‡á¹-hitaá¹ƒ
paritasseyya. bahiddhÄ• \Se III 412/, bhikkhave, viÃ±Ã±Ä• á¹‡e avikkhitte avisaá¹-e sati ajj
asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkhasamudayas
nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ
atthaá¹ƒ vibhajeyyÄ• â€™â€™ ti? atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ k
mahÄ• kaccÄ• no satthu ceva saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahma
mahÄ• kaccÄ• no imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• re
vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no
tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ eta
ti.

atha \Ne III 272/ kho te bhikkhÅ« yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kamiá¹ƒs
mahÄ• kaccÄ• nena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«ya
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹

``idaá¹ƒ kho no, Ä• vuso kaccÄ• na, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `tathÄ• tathÄ• , bhikkhave,
yathÄ• yathÄ• upaparikkhato bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá
asaá¹‡á¹-hitaá¹ƒ anupÄ• dÄ• ya na paritasseyya. bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e av
ajjhattaá¹ƒ asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkha
hotÄ«â€™ ti. tesaá¹ƒ no, Ä• vuso kaccÄ• na, amhÄ• kaá¹ƒ, acirapakkantassa bhagavato, e
no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajit
vihÄ• raá¹ƒ paviá¹-á¹-ho --- tathÄ• tathÄ• , bhikkhave, bhikkhu upaparikkheyya, yathÄ• yat
bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá¹ƒ ajjhattaá¹ƒ asaá¹‡á¹-hitaá¹ƒ
paritasseyya. bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e avikkhitte \Se III 413/ avisaá¹-e sati ajj
asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkhasamudayas
nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ
avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™â€™ ti. ``tesaá¹ƒ no, Ä• vuso kaccÄ• na
--- `ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• no satthu ceva saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito c
sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• mahÄ• kaccÄ• no imassa bhagavatÄ• saá¹ƒk
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ y
mahÄ• kaccÄ• no tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ•

paá¹-ipuccheyyÄ• mÄ• â€™ ti --- vibhajatÄ• yasmÄ• mahÄ• kaccÄ• noâ€™â€™ ti.

<315> `` `seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ ca
tiá¹-á¹-hato sÄ• ravato atikkammeva mÅ«laá¹ƒ \Se III 414/ atikkamma khandhaá¹ƒ sÄ• khÄ•
pariyesitabbaá¹ƒ maÃ±Ã±eyya, evaá¹ƒ sampadamidaá¹ƒ Ä• yasmantÄ• naá¹ƒ satthari sam
bhagavantaá¹ƒ atisitvÄ• amhe etamatthaá¹ƒ paá¹-ipucchitabbaá¹ƒ maÃ±Ã±atha. so hÄ• vu
jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«
ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gato. so ceva panetassa kÄ• lo aho
etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha; yathÄ• vo bhagavÄ• byÄ• kareyya tathÄ• naá¹ƒ dhÄ
`addhÄ• vuso kaccÄ• na, bhagavÄ• \Ne III 273/ jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cak
dhammabhÅ«to brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dha
panetassa kÄ• lo ahosi yaá¹ƒ bhagavantaá¹ƒyeva etamatthaá¹ƒ paá¹-ipuccheyyÄ• ma; yath
\Ee III 225/ tathÄ• naá¹ƒ dhÄ• reyyÄ• ma. api cÄ• yasmÄ• mahÄ• kaccÄ• no satthu ceva
ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• mahÄ• kaccÄ• no imassa
uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. vibhaj
mahÄ• kaccÄ• no agaruá¹ƒ karitvÄ• â€™ ti. `tena hÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ ma
ti. `evamÄ• vusoâ€™ ti kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa paccassosuá¹ƒ.
etadavoca ---

`yaá¹ƒ kho no, Ä• vuso, bhagavÄ• \Se III 415/ saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ•
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- tathÄ• tathÄ• , bhikkhave,
upaparikkheyya, yathÄ• yathÄ• upaparikkhato bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkh
ajjhattaá¹ƒ asaá¹‡á¹-hitaá¹ƒ anupÄ• dÄ• ya na paritasseyya, bahiddhÄ• , bhikkhave, viÃ±Ã±
avisaá¹-e sati ajjhattaá¹ƒ asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ
jÄ• tijarÄ• maraá¹‡adukkhasamudayasambhavo na hotÄ«â€™ ti. imassa kho ahaá¹ƒ, Ä• vu
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ

<316> ``kathaÃ±cÄ• vuso, bahiddhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ vikkhittaá¹ƒ visaá¹-anti vuccati? i
cakkhunÄ• rÅ«paá¹ƒ disvÄ• rÅ«panimittÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti rÅ«panimittass
gathitaá¹ƒ (Ce Ee) } rÅ«panimittassÄ• davinibandhaá¹ƒ { ... vinibandhaá¹ƒ (Ce Ee) }
rÅ«panimittassÄ• dasaá¹ƒyojanasaá¹ƒyuttaá¹ƒ bahiddhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ vikkhittaá¹ƒ vi
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya dhammanimittÄ• nusÄ
dhammanimittassÄ• dagadhitaá¹ƒ dhammanimittassÄ• davinibandhaá¹ƒ dhammanimittassÄ
bahiddhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ vikkhittaá¹ƒ visaá¹-anti vuccati. evaá¹ƒ kho Ä• vuso, bahiddhÄ
vikkhittaá¹ƒ visaá¹-anti vuccati.

<317> ``kathaÃ±cÄ• vuso, bahiddhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-anti vuccati

bhikkhuno cakkhunÄ• rÅ«paá¹ƒ disvÄ• na rÅ«panimittÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti r
na \Ne III 274/ rÅ«panimittassÄ• davinibandhaá¹ƒ na rÅ«panimittassÄ• dasaá¹ƒyojanasaá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-anti vuccati \Ee III 226/. sotena saddaá¹ƒ sutvÄ• ...
gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
dhammaá¹ƒ viÃ±Ã±Ä• ya na dhammanimittÄ• nusÄ• rÄ« viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na dhamma
dhammanimittassÄ• davinibandhaá¹ƒ na dhammanimittassÄ• dasaá¹ƒyojanasaá¹ƒyuttaá¹ƒ
avikkhittaá¹ƒ avisaá¹-anti vuccati. evaá¹ƒ kho, Ä• vuso, bahiddhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ avikk
vuccati.

<318> ``kathaÃ±cÄ• vuso, ajjhattaá¹ƒ {ajjhattaá¹ƒ cittaá¹ƒ (Ce Se Ke Ee) } saá¹‡á¹-hitanti v
bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekaj
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. tassa vivekajapÄ«tisukhÄ• nusÄ• ri viÃ±Ã±
vivekajapÄ«tisukhassÄ• dagadhitaá¹ƒ vivekajapÄ«tisukhassÄ• davinibandhaá¹ƒ \Be III 269/
vivekajapÄ«tisukhassÄ• dasaá¹ƒyojanasaá¹ƒyuttaá¹ƒ ajjhattaá¹ƒ cittaá¹ƒ saá¹‡á¹-hitanti vuc

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ samp
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
tassa samÄ• dhijapÄ«tisukhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti samÄ• dhijapÄ«tisukhassÄ•
samÄ• dhijapÄ«tisukhassÄ• davinibandhaá¹ƒ samÄ• dhijapÄ«tisukhassÄ• dasaá¹ƒyojanas
cittaá¹ƒ saá¹‡á¹-hitanti vuccati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako \Se III 417/ ca vihar
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sati
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. tassa upekkhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti
upekkhÄ• sukhassÄ• dagadhitaá¹ƒ upekkhÄ• sukhassÄ• davinibandhaá¹ƒ upekkhÄ• sukha
ajjhattaá¹ƒ cittaá¹ƒ saá¹‡á¹-hitanti vuccati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pu
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ
adukkhamasukhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti adukkhamasukhassÄ• dagadhitaá¹ƒ adu
\Ne III 275/ adukkhamasukhassÄ• dasaá¹ƒyojanasaá¹ƒyuttaá¹ƒ ajjhattaá¹ƒ cittaá¹ƒ saá¹‡á¹-
kho, Ä• vuso, ajjhattaá¹ƒ {ajjhattaá¹ƒ cittaá¹ƒ (Ce Se Ke Ee) } saá¹‡á¹-hitanti vuccati.

<319> ``kathaÃ±cÄ• vuso \Ee III 227/, ajjhattaá¹ƒ {ajjhattaá¹ƒ cittaá¹ƒ (Ce Se Ke Ee) } asaá
vuccati? idhÄ• vuso, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi ... pe ... paá¹-
upasampajja viharati. tassa na vivekajapÄ«tisukhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na
vivekajapÄ«tisukhassÄ• dagadhitaá¹ƒ na vivekajapÄ«tisukhassÄ• davinibandhaá¹ƒ na
vivekajapÄ«tisukhassÄ• dasaá¹ƒyojanasaá¹ƒyuttaá¹ƒ ajjhattaá¹ƒ cittaá¹ƒ asaá¹‡á¹-hitanti vu

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ
viharati. tassa na samÄ• dhijapÄ«tisukhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na samÄ• dhijap
na samÄ• dhijapÄ«tisukhassÄ• davinibandhaá¹ƒ na samÄ• dhijapÄ«tisukhassÄ• dasaá¹ƒyo
cittaá¹ƒ asaá¹‡á¹-hitanti vuccati \Se III 418/.

``puna \Be III 270/ caparaá¹ƒ, Ä• vuso, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jh
upasampajja viharati. tassa na upekkhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na upekkhÄ• sukh
upekkhÄ• sukhassÄ• davinibandhaá¹ƒ na upekkhÄ• sukhassÄ• dasaá¹ƒyojanasaá¹ƒyuttaá¹
asaá¹‡á¹-hitanti vuccati.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pub
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ
na adukkhamasukhÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na adukkhamasukhassÄ• dagadhitaá
adukkhamasukhassÄ• davinibandhaá¹ƒ na adukkhamasukhassÄ• dasaá¹ƒyojanasaá¹ƒyutta
asaá¹‡á¹-hitanti vuccati. evaá¹ƒ kho, Ä• vuso, ajjhattaá¹ƒ {ajjhattaá¹ƒ cittaá¹ƒ (Ce Se Ke Ee)
asaá¹‡á¹-hitanti vuccati.

<320> ``kathaÃ±cÄ• vuso, anupÄ• dÄ• paritassanÄ• hoti? idhÄ• vuso, assutavÄ• puthujj
ariyadhammassa akovido ariyadhamme avinÄ«to sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisa
sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹
rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa taá¹ƒ rÅ«paá¹ƒ vipariá¹‡amati, aÃ±Ã±athÄ• hoti. tassa
rÅ«paviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• rÅ«paviparia¹‡Ä• mÄ• nuparivatti viÃ±Ã±Ä• á¹‡a
rÅ«paviparia¹‡Ä• mÄ• nuparivattajÄ• paritassanÄ• dhammasamuppÄ• dÄ• cittaá¹ƒ pariyÄ
pariyÄ• dÄ• nÄ• uttÄ• savÄ• ca hoti vighÄ• tavÄ• ca apekkhavÄ• ca anupÄ• dÄ• ya ca p
228/ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Se III 419/ attato samanup
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati, aÃ±Ã±athÄ• hoti. tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±
viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• mÄ• nuparivatti viÃ±Ã±Ä• á¹‡aá¹ƒ hoti. tassa viÃ±Ã±Ä• á¹‡avipa
paritassanÄ• dhammasamuppÄ• dÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso pariyÄ• d
vighÄ• tavÄ• ca apekkhavÄ• ca anupÄ• dÄ• ya ca paritassati. evaá¹ƒ kho, Ä• vuso, anupÄ

<321> ``kathaÃ±cÄ• vuso, anupÄ• dÄ• nÄ• aparitassanÄ• hoti? idhÄ• vuso, sutavÄ• ariy
dassÄ• vÄ« ariyadhammassa kovido ariyadhamme \Be III 271/ suvinÄ«to sappurisÄ• naá¹ƒ
sappurisadhammassa kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupass
attÄ• naá¹ƒ na attani vÄ• rÅ«paá¹ƒ na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa taá¹ƒ rÅ«paá¹ƒ
aÃ±Ã±athÄ• hoti. tassa rÅ«paviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na ca rÅ«paviparia¹‡Ä•
hoti. tassa na rÅ«paviparia¹‡Ä• mÄ• nuparivattajÄ• paritassanÄ• dhammasamuppÄ• dÄ•

tiá¹-á¹-hanti. cetaso pariyÄ• dÄ• nÄ• na cevuttÄ• savÄ• {na ca uttÄ• savÄ• (Ce) } hoti na
apekkhavÄ• anupÄ• dÄ• ya ca na paritassati. na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na saá¹…
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ na atta
viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• \Se III 420/ attÄ• naá¹ƒ. tassa taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡a
tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na ca viÃ±Ã±Ä• á¹‡avipariá¹‡Ä•
hoti. tassa na viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• mÄ• nuparivattajÄ• paritassanÄ• dhammasamupp
tiá¹-á¹-hanti. cetaso pariyÄ• dÄ• nÄ• na cevuttÄ• savÄ• hoti na ca vighÄ• tavÄ• na ca ape
na paritassati. evaá¹ƒ kho, Ä• vuso, anupÄ• dÄ• aparitassanÄ• hoti.

``yaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena attha
277/ uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `tathÄ• tathÄ• , bhikkhave, bhikkhu
yathÄ• upaparikkhato bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá¹ƒ, ajjha
anupÄ• dÄ• ya na paritasseyya. bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e avikkhitte avisaá¹-e
asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkhasamudayas
imassa kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ•
avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ \Ee III 229/ Ä• jÄ• nÄ• mi. Ä• kaá¹…khamÄ• nÄ•
bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha; yathÄ• vo bh
naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

<322> atha kho te bhikkhÅ« Ä• yasmato mahÄ• kaccÄ• nassa bhÄ• sitaá¹ƒ abhinanditvÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• \Se III
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhaga

``yaá¹ƒ \Be III 272/ kho no, bhante, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ•
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `tathÄ• tathÄ• , bhikkhave,
yathÄ• yathÄ• upaparikkhato bahiddhÄ• cassa viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá
asaá¹‡á¹-hitaá¹ƒ anupÄ• dÄ• ya na paritasseyya. bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e av
ajjhattaá¹ƒ asaá¹‡á¹-hite anupÄ• dÄ• ya aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkha
hotÄ«â€™â€™ â€™ ti.

``tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ, acirapakkantassa bhagavato, etadahosi --- `idaá¹ƒ kho
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- tathÄ• tathÄ• , bhikkhave, bhikkhu upaparikkheyya, yathÄ• yathÄ• upapar
viÃ±Ã±Ä• á¹‡aá¹ƒ avikkhittaá¹ƒ avisaá¹-aá¹ƒ, ajjhattaá¹ƒ asaá¹‡á¹-hitaá¹ƒ anupÄ• dÄ• ya na
bahiddhÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡e avikkhitte avisaá¹-e sati ajjhattaá¹ƒ asaá¹‡á¹-hite anu
aparitassato Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡adukkhasamudayasambhavo na hotÄ«ti. ko nu kh
saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena att
ti? tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• mahÄ• kaccÄ• n

saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasm
imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhat
atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™ ti.

``atha kho mayaá¹ƒ, bhante, yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kamimha; upa
mahÄ• kaccÄ• naá¹ƒ etamatthaá¹ƒ paá¹-ipucchimha. tesaá¹ƒ no, bhante, Ä• yasmatÄ• mal
imehi padehi imehi byaÃ±janehi attho vibhattoâ€™â€™ ti.

``paá¹‡á¸• ito, bhikkhave, mahÄ• kaccÄ• no; mahÄ• paÃ±Ã±o, bhikkhave, mahÄ• kaccÄ• n
etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, ahampi evamevaá¹ƒ byÄ• kareyyaá¹ƒ \Be III 273/ yathA
byÄ• kataá¹ƒ. eso cevetassa {eso cetassa (Ce Ee), eso ceva tassa (Se Ke), esoyeva tassa
evaÃ±ca naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

uddesavibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. araá¹‡avibhaá¹…gasuttaá¹ƒ

<323> evaá¹ƒ \Se III 423/ \Ne III 279/ \Ee III 230/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mant
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``an
bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``na kÄ• masukhamanuyuÃ±jeyya hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹ƒ anariyaá¹ƒ anattha
attakilamathÄ• nuyogamanuyuÃ±jeyya dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ. ete kho,
ete te (Se Ke Ee) }, ubho ante anupagamma majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisam
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
apasÄ• danaÃ±ca jaÃ±Ã±Ä• ; ussÄ• danaÃ±ca Ã±atvÄ• apasÄ• danaÃ±ca Ã±atvÄ• nevus
{nÄ• pasÄ• deyya (Ce) }, dhammameva deseyya. sukhavinicchayaá¹ƒ jaÃ±Ã±Ä• ; sukhavin
sukhamanuyuÃ±jeyya. rahovÄ• daá¹ƒ na bhÄ• seyya, sammukhÄ• na khÄ«á¹‡aá¹ƒ {nÄ• ti
bhaá¹‡e. ataramÄ• nova bhÄ• seyya, no taramÄ• no. janapadaniruttiá¹ƒ nÄ• bhiniveseyya,
nÄ• tidhÄ• veyyÄ• ti --- ayamuddeso araá¹‡avibhaá¹…gassa.

<324> `` `na \Se III 424/ kÄ• masukhamanuyuÃ±jeyya hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹
anatthasaá¹ƒhitaá¹ƒ, na ca attakilamathÄ• nuyogamanuyuÃ±jeyya dukkhaá¹ƒ anariyaá¹ƒ an

III 274/ --- iti kho panetaá¹ƒ vuttaá¹ƒ; kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? yo kÄ• mapaá¹-isandh
somanassÄ• nuyogo hÄ«no gammo pothujjaniko anariyo anatthasaá¹ƒhito, sadukkho eso d
saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . yo kÄ• mapaá¹-isandhisukhino soma
III 231/ hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, adukkho eso
anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . yo attakilamathÄ• nuyogo dukkho ana
eso dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . yo attakil
dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, adukkho eso dhammo anupaghÄ• to \Ne III 280
apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . `na kÄ• masukhamanuyuÃ±jeyya hÄ«naá¹ƒ gammaá
anatthasaá¹ƒhitaá¹ƒ, na ca attakilamathÄ• nuyogaá¹ƒ anuyuÃ±jeyya dukkhaá¹ƒ anariyaá¹ƒ
--- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<325> `` `ete kho ubho ante anupagamma majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisam
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyyath
sammÄ• diá¹-á¹-hi \Se III 425/, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kamman
sammÄ• sati, sammÄ• samÄ• dhi. `ete kho ubho ante anupagamma majjhimÄ• paá¹-ipadÄ
cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<326> `` `ussÄ• danaÃ±ca jaÃ±Ã±Ä• , apasÄ• danaÃ±ca jaÃ±Ã±Ä• ; ussÄ• danaÃ±ca Ã±a
nevussÄ• deyya, na apasÄ• deyya, dhammameva deseyyÄ• â€™ ti --- iti kho panetaá¹ƒ vut
vuttaá¹ƒ? kathaÃ±ca, bhikkhave, ussÄ• danÄ• ca hoti apasÄ• danÄ• ca, no ca dhammade
kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogaá¹ƒ anuyuttÄ• hÄ«naá¹ƒ gammaá¹ƒ pothu
anatthasaá¹ƒhitaá¹ƒ, sabbe te sadukkhÄ• saupaghÄ• tÄ• saupÄ• yÄ• sÄ• sapariá¸·Ä• hÄ
iti vadaá¹ƒ {iti paraá¹ƒ (Katthaci) } ittheke apasÄ• deti.

`` `ye \Be III 275/ kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogaá¹ƒ ananuyuttÄ• hÄ«na
pothujjanikaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sabbe te adukkhÄ• anupaghÄ• tÄ• anupÄ
sammÄ• paá¹-ipannÄ• â€™ ti --- iti vadaá¹ƒ ittheke ussÄ• deti.

`` `ye attakilamathÄ• nuyogaá¹ƒ anuyuttÄ• dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sab
232/ saupaghÄ• tÄ• saupÄ• yÄ• sÄ• sapariá¸·Ä• hÄ• micchÄ• paá¹-ipannÄ• â€™ ti --- iti

`` `ye attakilamathÄ• nuyogaá¹ƒ ananuyuttÄ• dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, s
III 281/ anupaghÄ• tÄ• anupÄ• yÄ• sÄ• apariá¸·Ä• hÄ• sammÄ• paá¹-ipannÄ• â€™ ti \Se
ussÄ• deti.

`` `yesaá¹ƒ kesaÃ±ci bhavasaá¹ƒyojanaá¹ƒ appahÄ«naá¹ƒ, sabbe te sadukkhÄ• saupaghÄ

sapariá¸·Ä• hÄ• micchÄ• paá¹-ipannÄ• â€™ ti --- iti vadaá¹ƒ ittheke apasÄ• deti.

`` `yesaá¹ƒ kesaÃ±ci bhavasaá¹ƒyojanaá¹ƒ pahÄ«naá¹ƒ, sabbe te adukkhÄ• anupaghÄ• tÄ
apariá¸·Ä• hÄ• sammÄ• paá¹-ipannÄ• â€™ ti --- iti vadaá¹ƒ ittheke ussÄ• deti. evaá¹ƒ kho,
hoti apasÄ• danÄ• ca, no ca dhammadesanÄ• .

<327> ``kathaÃ±ca, bhikkhave, nevussÄ• danÄ• hoti na apasÄ• danÄ• , dhammadesanÄ•
`ye kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogaá¹ƒ anuyuttÄ• hÄ«naá¹ƒ gammaá¹ƒ p
anatthasaá¹ƒhitaá¹ƒ, sabbe te sadukkhÄ• saupaghÄ• tÄ• saupÄ• yÄ• sÄ• sapariá¸·Ä• hÄ
na evamÄ• ha. `anuyogo ca kho, sadukkho eso dhammo saupaghÄ• to saupÄ• yÄ• so sapa
ti --- iti vadaá¹ƒ dhammameva deseti.

`` `ye kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogaá¹ƒ ananuyuttÄ• hÄ«naá¹ƒ gamma
anatthasaá¹ƒhitaá¹ƒ, sabbe te adukkhÄ• anupaghÄ• tÄ• anupÄ• yÄ• sÄ• apariá¸·Ä• hÄ•
evamÄ• ha. `ananuyogo ca kho, adukkho eso dhammo anupaghÄ• to anupÄ• yÄ• so apariá
--- iti vadaá¹ƒ dhammameva deseti.

`` `ye \Be III 276/ attakilamathÄ• nuyogaá¹ƒ anuyuttÄ• dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒ
sadukkhÄ• saupaghÄ• tÄ• saupÄ• yÄ• sÄ• sapariá¸·Ä• hÄ• micchÄ• paá¹-ipannÄ• â€™
\Se III 427/, sadukkho eso dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• p
vadaá¹ƒ dhammameva deseti.

`` `ye attakilamathÄ• nuyogaá¹ƒ ananuyuttÄ• dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, s
anupaghÄ• tÄ• anupÄ• yÄ• sÄ• apariá¸·Ä• hÄ• sammÄ• paá¹-ipannÄ• â€™ ti --- na evam
eso dhammo anupaghÄ• to anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• â€™ ti --- it

`` `yesaá¹ƒ \Ne III 282/ kesaÃ±ci bhavasaá¹ƒyojanaá¹ƒ appahÄ«naá¹ƒ, sabbe te sadukkhÄ
saupÄ• yÄ• sÄ• sapariá¸·Ä• hÄ• micchÄ• paá¹-ipannÄ• â€™ ti --- na evamÄ• ha \Ee III 23
appahÄ«ne bhavopi appahÄ«no hotÄ«â€™ ti --- iti vadaá¹ƒ dhammameva deseti.

`` `yesaá¹ƒ kesaÃ±ci bhavasaá¹ƒyojanaá¹ƒ pahÄ«naá¹ƒ, sabbe te adukkhÄ• anupaghÄ• tÄ
apariá¸·Ä• hÄ• sammÄ• paá¹-ipannÄ• â€™ ti --- na evamÄ• ha. `bhavasaá¹ƒyojane ca kho
hotÄ«â€™ ti --- iti vadaá¹ƒ dhammameva deseti. evaá¹ƒ kho, bhikkhave, nevussÄ• danÄ• h
dhammadesanÄ• ca. `ussÄ• danaÃ±ca jaÃ±Ã±Ä• , apasÄ• danaÃ±ca jaÃ±Ã±Ä• ; ussÄ• da
Ã±atvÄ• nevussÄ• deyya, na apasÄ• deyya, dhammameva deseyyÄ• â€™ ti --- iti yaá¹ƒ ta
paá¹-icca vuttaá¹ƒ.

<328> `` `sukhavinicchayaá¹ƒ jaÃ±Ã±Ä• ; sukhavinicchayaá¹ƒ Ã±atvÄ• ajjhattaá¹ƒ sukham

iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? paÃ±cime, bhikkhave, kÄ• magu
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒ
\Se III 428/ saddÄ• ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ
phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajan
paÃ±ca kÄ• maguá¹‡Ä• . yaá¹ƒ kho, bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppaj
idaá¹ƒ vuccati kÄ• masukhaá¹ƒ mÄ«á¸·hasukhaá¹ƒ puthujjanasukhaá¹ƒ anariyasukhaá¹ƒ. `n
bhÄ• vetabbaá¹ƒ, na bahulÄ«kÄ• tabbaá¹ƒ, bhÄ• yitabbaá¹ƒ etassa sukhassÄ• â€™ ti --- va
bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• ra
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«p
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tis
upasampajja viharati. pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati ... pe ... tatiyaá¹ƒ jhÄ• n
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati nekkhammasukhaá¹ƒ pavivekas
sambodhisukhaá¹ƒ. `Ä• sevitabbaá¹ƒ, bhÄ• vetabbaá¹ƒ, bahulÄ«kÄ• tabbaá¹ƒ, na bhÄ• yita
ti --- vadÄ• mi \Ee III 234/. `sukhavinicchayaá¹ƒ jaÃ±Ã±Ä• \Ne III 283/; sukhavinicchayaá¹ƒ
sukhamanuyuÃ±jeyyÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<329> `` `rahovÄ• daá¹ƒ na bhÄ• seyya, sammukhÄ• na khÄ«á¹‡aá¹ƒ bhaá¹‡eâ€™ ti --- it
kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? tatra, bhikkhave, yaá¹ƒ jaÃ±Ã±Ä• rahovÄ• daá¹ƒ abhÅ«taá
anatthasaá¹ƒhitaá¹ƒ sasakkaá¹ƒ {sampattaá¹ƒ (Katthaci) } taá¹ƒ rahovÄ• daá¹ƒ na bhÄ• sey
rahovÄ• daá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ tassapi sikkheyya avacanÄ• ya. ya
rahovÄ• daá¹ƒ \Se III 429/ bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ tatra kÄ• laÃ±Ã±Å« assa
vacanÄ• ya. tatra, bhikkhave, yaá¹ƒ jaÃ±Ã±Ä• sammukhÄ• khÄ«á¹‡avÄ• daá¹ƒ abhÅ«taá
anatthasaá¹ƒhitaá¹ƒ sasakkaá¹ƒ taá¹ƒ sammukhÄ• khÄ«á¹‡avÄ• daá¹ƒ na bhÄ• seyya. yan
khÄ«á¹‡avÄ• daá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ tassapi sikkheyya avacanÄ•
sammukhÄ• khÄ«á¹‡avÄ• daá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ tatra kÄ• laÃ±Ã±Å
khÄ«á¹‡avÄ• dassa vacanÄ• ya. `rahovÄ• daá¹ƒ na bhÄ• seyya, sammukhÄ• na khÄ«á¹‡a
taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<330> `` `ataramÄ• nova bhÄ• seyya no taramÄ• noâ€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. ki
vuttaá¹ƒ? tatra, bhikkhave, taramÄ• nassa bhÄ• sato kÄ• yopi kilamati, cittampi upahaÃ±Ã±
saropi upahaÃ±Ã±ati {Å«haÃ±Ã±ati (Ce) }, kaá¹‡á¹-hopi Ä• turÄ«yati, avisaá¹-á¹-hampi hoti
taramÄ• nassa bhÄ• sitaá¹ƒ. tatra, bhikkhave, ataramÄ• nassa bhÄ• sato kÄ• yopi na kilam
upahaÃ±Ã±ati, saropi na upahaÃ±Ã±ati, kaá¹‡á¹-hopi na Ä• turÄ«yati, visaá¹-á¹-hampi hoti
ataramÄ• nassa bhÄ• sitaá¹ƒ. `ataramÄ• nova bhÄ• seyya, no taramÄ• noâ€™ ti --- iti yaá¹
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<331> `` `janapadaniruttiá¹ƒ \Be III 278/ nÄ• bhiniveseyya, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyy
panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? kathaÃ±ca, bhikkhave, janapadaniruttiy

hoti samaÃ±Ã±Ä• ya ca atisÄ• ro? idha, bhikkhave, tadevekaccesu janapadesu `pÄ• tÄ«â€
nti \Ee III 235/ saÃ±jÄ• nanti \Se III 430/, `vittaâ€™ nti {viá¹-á¹-hanti (Se Ke) } saÃ±jÄ• nanti
nti saÃ±jÄ• nanti `dhÄ• ropaâ€™ nti {harosanti (Se Ke) } saÃ±jÄ• nanti, `poá¹‡aâ€™ nti saÃ
`pisÄ«lavaâ€™ nti {pisÄ«lanti (Ce Ee), pipilanti (Se Ke) } saÃ±jÄ• nanti. iti yathÄ• yathÄ• n
janapadesu saÃ±jÄ• nanti tathÄ• tathÄ• thÄ• masÄ• parÄ• mÄ• sÄ• {parÄ• massa (Ce) }
`idameva saccaá¹ƒ \Ne III 284/, moghamaÃ±Ã±aâ€™ nti. evaá¹ƒ kho, bhikkhave, janapadan
hoti samaÃ±Ã±Ä• ya ca atisÄ• ro.

<332> ``kathaÃ±ca, bhikkhave, janapadaniruttiyÄ• ca anabhiniveso hoti samaÃ±Ã±Ä• ya c
bhikkhave, tadevekaccesu janapadesu `pÄ• tÄ«â€™ ti saÃ±jÄ• nanti, `pattaâ€™ nti saÃ±jÄ
saÃ±jÄ• nanti, `sarÄ• vaâ€™ nti saÃ±jÄ• nanti, `dhÄ• ropaâ€™ nti saÃ±jÄ• nanti, `poá¹‡aâ
`pisÄ«lavaâ€™ nti saÃ±jÄ• nanti. iti yathÄ• yathÄ• naá¹ƒ tesu tesu janapadesu saÃ±jÄ• na
{idaá¹ƒ kira te ca (Katthaci) } Ä• yasmanto sandhÄ• ya voharantÄ«â€™ ti tathÄ• tathÄ• vo
evaá¹ƒ kho, bhikkhave, janapadaniruttiyÄ• ca anabhiniveso hoti, samaÃ±Ã±Ä• ya ca anatis
`janapadaniruttiá¹ƒ nÄ• bhiniveseyya samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyyÄ• â€™ ti --- iti yaá¹ƒ
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<333> ``tatra, bhikkhave, yo kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogo hÄ«no gamm
anatthasaá¹ƒhito, sadukkho eso dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; mic
\Se III 431/ dhammo saraá¹‡o. tatra, bhikkhave, yo kÄ• mapaá¹-isandhisukhino somanassÄ
hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, adukkho eso dhamm
apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo araá¹‡o.

<334> ``tatra, bhikkhave, yo attakilamathÄ• nuyogo dukkho anariyo anatthasaá¹ƒhito, sadu
saupaghÄ• to saupÄ• yÄ• so \Be III 279/ sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . tasmÄ• es
bhikkhave, yo attakilamathÄ• nuyogaá¹ƒ ananuyogo dukkhaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhita
anupaghÄ• to anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo a

<335> ``tatra, bhikkhave, yÄ• yaá¹ƒ majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddh
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• \Ee III 236/. tasmÄ• eso dhammo araá

<336> ``tatra \Ne III 285/, bhikkhave, yÄ• yaá¹ƒ ussÄ• danÄ• ca apasÄ• danÄ• ca no ca d
eso dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . tasmÄ• e
bhikkhave, yÄ• yaá¹ƒ nevussÄ• danÄ• ca na apasÄ• danÄ• ca dhammadesanÄ• ca, aduk
anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo araá¹‡o.

<337> ``tatra, bhikkhave, yamidaá¹ƒ kÄ• masukhaá¹ƒ mÄ«á¸·hasukhaá¹ƒ pothujjanasukha

432/, sadukkho eso dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ip
saraá¹‡o. tatra, bhikkhave, yamidaá¹ƒ nekkhammasukhaá¹ƒ pavivekasukhaá¹ƒ upasamasu
adukkho eso dhammo anupaghÄ• to anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . t

<338> ``tatra, bhikkhave, yvÄ• yaá¹ƒ rahovÄ• do abhÅ«to ataccho anatthasaá¹ƒhito, saduk
saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo s
yvÄ• yaá¹ƒ rahovÄ• do bhÅ«to taccho anatthasaá¹ƒhito, sadukkho eso dhammo saupaghÄ•
micchÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo saraá¹‡o. tatra, bhikkhave, yvÄ• yaá¹ƒ rahovÄ
atthasaá¹ƒhito, adukkho eso dhammo anupaghÄ• to anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ•
araá¹‡o.

<339> ``tatra \Be III 280/, bhikkhave, yvÄ• yaá¹ƒ sammukhÄ• khÄ«á¹‡avÄ• do abhÅ«to at
sadukkho eso dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ•
tatra, bhikkhave, yvÄ• yaá¹ƒ sammukhÄ• khÄ«á¹‡avÄ• do bhÅ«to taccho anatthasaá¹ƒhito
saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo s
yvÄ• yaá¹ƒ sammukhÄ• khÄ«á¹‡avÄ• do \Ee III 237/ bhÅ«to taccho atthasaá¹ƒhito, adukkh
anupaghÄ• to anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo a

<340> ``tatra, bhikkhave, yamidaá¹ƒ taramÄ• nassa bhÄ• sitaá¹ƒ, sadukkho eso dhammo s
sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo saraá¹‡o. tatra, bhikkhave \Ne
ataramÄ• nassa bhÄ• sitaá¹ƒ, adukkho eso dhammo anupaghÄ• to anupÄ• yÄ• so apariá¸·
eso dhammo araá¹‡o.

<341> ``tatra, bhikkhave, yvÄ• yaá¹ƒ janapadaniruttiyÄ• ca abhiniveso samaÃ±Ã±Ä• ya ca
dhammo saupaghÄ• to saupÄ• yÄ• so sapariá¸·Ä• ho; micchÄ• paá¹-ipadÄ• . tasmÄ• eso
yvÄ• yaá¹ƒ janapadaniruttiyÄ• ca anabhiniveso samaÃ±Ã±Ä• ya ca anatisÄ• ro, adukkho e
anupÄ• yÄ• so apariá¸·Ä• ho; sammÄ• paá¹-ipadÄ• . tasmÄ• eso dhammo araá¹‡o.

``tasmÄ• tiha, bhikkhave, `saraá¹‡aÃ±ca dhammaá¹ƒ jÄ• nissÄ• ma, araá¹‡aÃ±ca dhamma
dhammaá¹ƒ Ã±atvÄ• araá¹‡aÃ±ca dhammaá¹ƒ Ã±atvÄ• araá¹‡apaá¹-ipadaá¹ƒ paá¹-ipajjis
bhikkhave, sikkhitabbaá¹ƒ. subhÅ«ti ca pana, bhikkhave, kulaputto araá¹‡apaá¹-ipadaá¹ƒ pa

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

araá¹‡avibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. dhÄ• tuvibhaá¹…gasuttaá¹ƒ

<342> evaá¹ƒ \Se III 434/ \Be III 281/ \Ne III 287/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari; yena bhaggavo kumbhakÄ• ro tenu
bhaggavaá¹ƒ kumbhakÄ• raá¹ƒ etadavoca --- ``sace te, bhaggava, agaru viharemu Ä• vesa
Ee), viharÄ• ma nivesane (Se Ke), viharemu nivesane (Katthaci) } ekarattaâ€™â€™ nti. ``na
atthi cettha pabbajito paá¹-hamaá¹ƒ vÄ• sÅ«pagato. sace so anujÄ• nÄ• ti, viharatha {vihara
yathÄ• sukhaâ€™â€™ nti.

tena \Ee III 238/ kho pana samayena pukkusÄ• ti nÄ• ma kulaputto bhagavantaá¹ƒ uddissa
anagÄ• riyaá¹ƒ pabbajito. so tasmiá¹ƒ kumbhakÄ• rÄ• vesane {kumbhakÄ• ranivesane (Se
vÄ• sÅ«pagato hoti. atha kho bhagavÄ• yenÄ• yasmÄ• pukkusÄ• ti tenupasaá¹…kami; up
pukkusÄ• tiá¹ƒ etadavoca --- ``sace te, bhikkhu, agaru viharemu Ä• vesane ekarattaâ€™â€
Ä• vuso {Å«rÅ«ndaá¹ƒ (Ce Se Ke Ee), urÅ«ddhaá¹ƒ (Katthaci) DN 2 sakkapaÃ±hasuttaá¹-Ä
kumbhakÄ• rÄ• vesanaá¹ƒ. viharatÄ• yasmÄ• yathÄ• sukhaâ€™â€™ nti.

atha kho bhagavÄ• kumbhakÄ• rÄ• vesanaá¹ƒ pavisitvÄ• ekamantaá¹ƒ tiá¹‡asanthÄ• rak
(Ce), tiá¹‡asantharakaá¹ƒ (Se Ke) } paÃ±Ã±Ä• petvÄ• nisÄ«di pallaá¹…kaá¹ƒ Ä• bhujitvÄ•
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . atha kho bhagavÄ• bahudeva ratt
nisajjÄ• ya vÄ«tinÄ• mesi. Ä• yasmÄ• pi kho pukkusÄ• ti bahudeva rattiá¹ƒ nisajjÄ• ya vÄ«t

atha kho bhagavato etadahosi --- ``pÄ• sÄ• dikaá¹ƒ kho ayaá¹ƒ kulaputto iriyati. yaá¹ƒnÅ«n
puccheyyaâ€™â€™ nti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ pukkusÄ• tiá¹ƒ etadavoca ---
uddissa pabbajito? ko vÄ• te satthÄ• ? kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™â€™ ti?
gotamo sakyaputto sakyakulÄ• pabbajito. taá¹ƒ kho pana bhagavantaá¹ƒ gotamaá¹ƒ evaá¹
abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti \Be III 282/.
uddissa pabbajito. so ca me bhagavÄ• satthÄ• . tassa cÄ• haá¹ƒ bhagavato \Ne III 288/ dh
ti. ``kahaá¹ƒ pana, bhikkhu, etarahi so bhagavÄ• viharati arahaá¹ƒ sammÄ• sambuddhoâ€™
uttaresu janapadesu sÄ• vatthi nÄ• ma nagaraá¹ƒ. tattha so bhagavÄ• etarahi viharati arah
sammÄ• sambuddhoâ€™â€™ ti. ``diá¹-á¹-hapubbo pana te, bhikkhu, so bhagavÄ• ; disvÄ•
ti? ``na \Ee III 239/ kho me, Ä• vuso, diá¹-á¹-hapubbo so bhagavÄ• ; disvÄ• cÄ• haá¹ƒ na jÄ

atha kho bhagavato etadahosi --- ``mamaÃ±ca khvÄ• yaá¹ƒ {maá¹ƒ tvÄ• yaá¹ƒ (Ce), mama
maá¹ƒ khvÄ• yaá¹ƒ (Ee) } kulaputto uddissa pabbajito. yaá¹ƒnÅ«nassÄ• haá¹ƒ dhammaá¹ƒ
bhagavÄ• Ä• yasmantaá¹ƒ pukkusÄ• tiá¹ƒ Ä• mantesi --- ``dhammaá¹ƒ te, bhikkhu, desess
sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä
paccassosi. bhagavÄ• \Se III 436/ etadavoca ---

<343> `` `chadhÄ• turo {chaddhÄ• turo (Ce) } ayaá¹ƒ, bhikkhu, puriso chaphassÄ• yatano

aá¹-á¹-hÄ• rasamanopavicÄ• ro caturÄ• dhiá¹-á¹-hÄ• no; yattha á¹-hitaá¹ƒ maÃ±Ã±assavÄ•
kho pana nappavattamÄ• ne muni santoti vuccati. paÃ±Ã±aá¹ƒ nappamajjeyya, saccamanu
cÄ• gamanubrÅ«heyya, santimeva so sikkheyyÄ• â€™ ti --- ayamuddeso dhÄ• tuvibhaá¹…
(Ce Se Ke Ee) }.

<344> `` `chadhÄ• turo ayaá¹ƒ, bhikkhu, purisoâ€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±ce
vuttaá¹ƒ? (chayimÄ• , bhikkhu, dhÄ• tuyo) { ( ) natthi Ce Ee potthakesu} --- pathavÄ«dhÄ• t
tejodhÄ• tu, vÄ• yodhÄ• tu, Ä• kÄ• sadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tu. `chadhÄ• turo ayaá¹
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<345> `` `chaphassÄ• yatano ayaá¹ƒ, bhikkhu, purisoâ€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. k
paá¹-icca vuttaá¹ƒ? cakkhusamphassÄ• yatanaá¹ƒ, sotasamphassÄ• yatanaá¹ƒ, ghÄ• nasa
jivhÄ• samphassÄ• yatanaá¹ƒ, kÄ• yasamphassÄ• yatanaá¹ƒ, manosamphassÄ• yatanaá¹
bhikkhu, purisoâ€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<346> `` `aá¹-á¹-hÄ• rasamanopavicÄ• ro \Be III 283/ ayaá¹ƒ, bhikkhu, purisoâ€™ ti --- iti k
vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? cakkhunÄ• rÅ«paá¹ƒ disvÄ• somanassaá¹-á¹-hÄ
upavicarati, domanassaá¹-á¹-hÄ• nÄ«yaá¹ƒ \Ne III 289/ rÅ«paá¹ƒ upavicarati, upekkhÄ• á¹-
upavicarati; sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ \Ee III 240/ ghÄ• yitvÄ•
sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• y
dhammaá¹ƒ upavicarati, domanassaá¹-á¹-hÄ• nÄ«yaá¹ƒ dhammaá¹ƒ upavicarati \Se III 437
upekkhÄ• á¹-á¹-hÄ• nÄ«yaá¹ƒ dhammaá¹ƒ upavicarati --- iti cha somanassupavicÄ• rÄ• , ch
upekkhupavicÄ• rÄ• . `aá¹-á¹-hÄ• rasamanopavicÄ• ro ayaá¹ƒ, bhikkhu, purisoâ€™ ti --- iti y
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<347> `` `caturÄ• dhiá¹-á¹-hÄ• no ayaá¹ƒ, bhikkhu, purisoâ€™ ti --- iti kho panetaá¹ƒ vuttaá
paá¹-icca vuttaá¹ƒ? paÃ±Ã±Ä• dhiá¹-á¹-hÄ• no, saccÄ• dhiá¹-á¹-hÄ• no, cÄ• gÄ• dhiá¹-á¹-h
upasamÄ• dhiá¹-á¹-hÄ• no. `caturÄ• dhiá¹-á¹-hÄ• no ayaá¹ƒ, bhikkhu, purisoâ€™ ti --- iti ya
idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

<348> `` `paÃ±Ã±aá¹ƒ nappamajjeyya, saccamanurakkheyya, cÄ• gamanubrÅ«heyya, san
iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? kathaÃ±ca, bhikkhu, paÃ±Ã±aá¹
chayimÄ• , bhikkhu, dhÄ• tuyo --- pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ•
viÃ±Ã±Ä• á¹‡adhÄ• tu.

<349> ``katamÄ• ca, bhikkhu, pathavÄ«dhÄ• tu? pathavÄ«dhÄ• tu siyÄ• ajjhattikÄ• siyÄ•
bhikkhu, ajjhattikÄ• pathavÄ«dhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ kakkhaá¸·aá¹ƒ khariga
{upÄ• diá¹‡á¹‡aá¹ƒ (Ee Katthaci) }, seyyathidaá¹ƒ --- kesÄ• lomÄ• nakhÄ• dantÄ• taco m

aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ {aá¹-á¹-himiÃ±jÄ• (Ce Ee) } vakkaá¹ƒ hadayaá¹ƒ yakanaá¹ƒ kil
papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi k
paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati, bhikkhu, ajjhattik
yÄ• ceva kho pana ajjhattikÄ• pathavÄ«dhÄ• tu yÄ• ca bÄ• hirÄ• pathavÄ«dhÄ• tu patha
438/. `taá¹ƒ netaá¹ƒ mama nesohamasmi na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ
III 290/ daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• pat
pathavÄ«dhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<350> ``katamÄ• \Be III 284/ ca, bhikkhu, Ä• podhÄ• tu? Ä• podhÄ• tu siyÄ• ajjhattikÄ• \
bÄ• hirÄ• . katamÄ• ca, bhikkhu, ajjhattikÄ• Ä• podhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä
upÄ• dinnaá¹ƒ seyyathidaá¹ƒ --- pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ•
lasikÄ• muttaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pogat
ayaá¹ƒ vuccati, bhikkhu, ajjhattikÄ• Ä• podhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• Ä• podh
Ä• podhÄ• tu Ä• podhÄ• turevesÄ• . `taá¹ƒ netaá¹ƒ mama, nesohamasmi, na meso attÄ• â
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ
Ä• podhÄ• tuyÄ• nibbindati, Ä• podhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<351> ``katamÄ• ca, bhikkhu, tejodhÄ• tu? tejodhÄ• tu siyÄ• ajjhattikÄ• siyÄ• bÄ• hirÄ•
ajjhattikÄ• tejodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ upÄ• dinnaá¹ƒ, seyy
santappati, yena ca jÄ«rÄ«yati, yena ca pariá¸• ayhati, yena ca asitapÄ«takhÄ• yitasÄ• yita
pariá¹‡Ä• maá¹ƒ gacchati, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ \Se III 439/ paccatta
upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati, bhikkhu, ajjhattikÄ• tejodhÄ• tu. yÄ• ceva kho pana ajjha
ca bÄ• hirÄ• tejodhÄ• tu tejodhÄ• turevesÄ• . `taá¹ƒ netaá¹ƒ mama, nesohamasmi, na mes
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ
tejodhÄ• tuyÄ• nibbindati, tejodhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<352> ``katamÄ• ca, bhikkhu, vÄ• yodhÄ• tu? vÄ• yodhÄ• tu siyÄ• ajjhattikÄ• siyÄ• bÄ•
ajjhattikÄ• vÄ• yodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ upÄ• dinna
uddhaá¹…gamÄ• vÄ• tÄ• adhogamÄ• vÄ• tÄ• kucchisayÄ• vÄ• tÄ• koá¹-á¹-hÄ• sayÄ•
vÄ• tÄ• aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• assÄ• so passÄ• so iti, yaá¹ƒ vÄ• panaÃ±
paccattaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati, bhikkhu, ajjhattikÄ• vÄ
pana ajjhattikÄ• vÄ• yodhÄ• tu yÄ• ca bÄ• hirÄ• vÄ• yodhÄ• tu vÄ• yodhÄ• turevesÄ• . `t
nesohamasmi \Be III 285/, na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammap
daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• vÄ• yodhÄ
cittaá¹ƒ virÄ• jeti.

<353> ``katamÄ• ca, bhikkhu, Ä• kÄ• sadhÄ• tu? Ä• kÄ• sadhÄ• tu siyÄ• ajjhattikÄ• siyÄ
bhikkhu, ajjhattikÄ• Ä• kÄ• sadhÄ• tu \Ee III 242/? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• kÄ• sa

upÄ• dinnaá¹ƒ, seyyathidaá¹ƒ \Se III 440/ --- kaá¹‡á¹‡acchiddaá¹ƒ nÄ• sacchiddaá¹ƒ mukha
asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ ajjhoharati, yattha ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ santiá¹
asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ adhobhÄ• gaá¹ƒ {adhobhÄ• gÄ• (Ce Se Ke Ee) devadÅ«ta
yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ Ä• kÄ• saá¹ƒ Ä• kÄ• sagataá¹ƒ ag
vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ maá¹ƒsalohitehi upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati bhikkh
Ä• kÄ• sadhÄ• tu. yÄ• ceva kho pana ajjhattikÄ• Ä• kÄ• sadhÄ• tu yÄ• ca bÄ• hirÄ• Ä• k
`taá¹ƒ netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹
daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• Ä• kÄ• sad
Ä• kÄ• sadhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti.

<354> ``athÄ• paraá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒyeva avasissati parisuddhaá¹ƒ pariyodÄ• taá¹ƒ. te
kiá¹ƒ {tena viÃ±Ã±Ä• á¹‡ena kiÃ±ca (Ce) } vijÄ• nÄ• ti? `sukhaâ€™ ntipi vijÄ• nÄ• ti, `dukkh
`adukkhamasukhaâ€™ ntipi vijÄ• nÄ• ti. sukhavedaniyaá¹ƒ, bhikkhu, phassaá¹ƒ paá¹-icca u
so sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ
phassassa nirodhÄ• yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ sukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca upp
nirujjhati, sÄ• vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• ti.

<355> ``dukkhavedaniyaá¹ƒ, bhikkhu, phassaá¹ƒ paá¹-icca uppajjati dukkhÄ• vedanÄ• . so
vedayamÄ• no `dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `tasseva dukkhave
yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ dukkhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca \Se III 441/ uppannÄ• d
nirujjhati, sÄ• vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• ti.

<356> ``adukkhamasukhavedaniyaá¹ƒ, bhikkhu, phassaá¹ƒ paá¹-icca uppajjati adukkhamas
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• m
`tasseva adukkhamasukhavedaniyassa \Ne III 292/ phassassa nirodhÄ• yaá¹ƒ tajjaá¹ƒ veda
adukkhamasukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannÄ• adukkhamasukhÄ• vedanÄ•
vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• ti.

<357> ``seyyathÄ• pi, bhikkhu, dvinnaá¹ƒ kaá¹-á¹-hÄ• naá¹ƒ saá¹…ghaá¹-á¹-Ä• {samphass
(Se Ke) } samodhÄ• nÄ• usmÄ• jÄ• yati, tejo abhinibbattati, tesaá¹ƒyeva dvinnaá¹ƒ kaá¹-á
vikkhepÄ• yÄ• tajjÄ• usmÄ• sÄ• nirujjhati, sÄ• vÅ«pasammati; evameva kho, bhikkhu, s
243/ phassaá¹ƒ paá¹-icca uppajjati sukhÄ• vedanÄ• . so sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• n
vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `tasseva sukhavedaniyassa phassassa nirodhÄ• yaá¹ƒ ta
sukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannÄ• sukhÄ• vedanÄ• sÄ• nirujjhati, sÄ• vÅ
pajÄ• nÄ• ti.

<358> ``dukkhavedaniyaá¹ƒ, bhikkhu, phassaá¹ƒ paá¹-icca uppajjati dukkhÄ• vedanÄ• . so
vedayamÄ• no `dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `tasseva dukkhave

yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ dukkhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannÄ• dukkhÄ• ve
vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• ti.

<359> ``adukkhamasukhavedaniyaá¹ƒ \Se III 442/, bhikkhu, phassaá¹ƒ paá¹-icca uppajjati a
vedanÄ• . so adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no `adukkhamasukhaá¹ƒ vedana
`tasseva adukkhamasukhavedaniyassa phassassa nirodhÄ• yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ adu
phassaá¹ƒ paá¹-icca uppannÄ• adukkhamasukhÄ• vedanÄ• sÄ• nirujjhati, sÄ• vÅ«pasan

<360> ``athÄ• paraá¹ƒ upekkhÄ• yeva avasissati parisuddhÄ• pariyodÄ• tÄ• mudu ca kam
seyyathÄ• pi, bhikkhu, dakkho suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• u
bandhitvÄ• ukkÄ• mukhaá¹ƒ Ä• limpeyya, ukkÄ• mukhaá¹ƒ Ä• limpetvÄ• saá¹‡á¸• Ä• sena
ukkÄ• mukhe pakkhipeyya, tamenaá¹ƒ kÄ• lena kÄ• laá¹ƒ abhidhameyya, kÄ• lena kÄ• laá¹
kÄ• lena kÄ• laá¹ƒ ajjhupekkheyya, taá¹ƒ hoti jÄ• tarÅ«paá¹ƒ {jÄ• tarÅ«paá¹ƒ dhantaá¹ƒ (Ce
niddhantaá¹ƒ nÄ«haá¹-aá¹ƒ {nihataá¹ƒ (Se Ke Katthaci) } ninnÄ«takasÄ• vaá¹ƒ {nihatakasÄ
ca kammaÃ±Ã±aÃ±ca pabhassaraÃ±ca, yassÄ• yassÄ• ca piá¸·andhanavikatiyÄ• Ä• kaá¹
{pavaá¹-á¹-ikÄ• ya (Ce Se) } yadi \Be III 287/ kuá¹‡á¸• alÄ• ya yadi gÄ«veyyakÄ• ya yadi su
taÃ±cassa atthaá¹ƒ \Ne III 293/ anubhoti; evameva kho, bhikkhu, athÄ• paraá¹ƒ upekkhÄ• y
parisuddhÄ• pariyodÄ• tÄ• mudu ca kammaÃ±Ã±Ä• ca pabhassarÄ• ca.

<361> ``so evaá¹ƒ pajÄ• nÄ• ti --- `imaÃ±ce ahaá¹ƒ upekkhaá¹ƒ evaá¹ƒ parisuddhaá¹ƒ eva
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasaá¹ƒhareyyaá¹ƒ, tadanudhammaÃ±ca cittaá¹ƒ bhÄ• ve
taá¹ƒnissitÄ• \Se III 443/ tadupÄ• dÄ• nÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. im
evaá¹ƒ parisuddhaá¹ƒ evaá¹ƒ pariyodÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasaá¹ƒhar
cittaá¹ƒ bhÄ• veyyaá¹ƒ. evaá¹ƒ me ayaá¹ƒ upekkhÄ• taá¹ƒnissitÄ• tadupÄ• dÄ• nÄ• ciraá
tiá¹-á¹-heyya. imaÃ±ce ahaá¹ƒ \Ee III 244/ upekkhaá¹ƒ evaá¹ƒ parisuddhaá¹ƒ evaá¹ƒ pariyo
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasaá¹ƒhareyyaá¹ƒ, tadanudhammaÃ±ca cittaá¹ƒ bhÄ• veyya
taá¹ƒnissitÄ• tadupÄ• dÄ• nÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. imaÃ±ce aha
parisuddhaá¹ƒ evaá¹ƒ pariyodÄ• taá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasaá¹ƒh
cittaá¹ƒ bhÄ• veyyaá¹ƒ. evaá¹ƒ me ayaá¹ƒ upekkhÄ• taá¹ƒnissitÄ• tadupÄ• dÄ• nÄ• ciraá
tiá¹-á¹-heyyÄ• â€™â€™ â€™ ti.

<362> ``so evaá¹ƒ pajÄ• nÄ• ti --- `imaÃ±ce ahaá¹ƒ upekkhaá¹ƒ evaá¹ƒ parisuddhaá¹ƒ eva
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasaá¹ƒhareyyaá¹ƒ, tadanudhammaÃ±ca cittaá¹ƒ bhÄ• ve
imaÃ±ce ahaá¹ƒ upekkhaá¹ƒ evaá¹ƒ parisuddhaá¹ƒ evaá¹ƒ pariyodÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ
upasaá¹ƒhareyyaá¹ƒ, tadanudhammaÃ±ca cittaá¹ƒ bhÄ• veyyaá¹ƒ; saá¹…khatametaá¹ƒ. im
evaá¹ƒ parisuddhaá¹ƒ evaá¹ƒ pariyodÄ• taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasaá¹ƒhareyy
cittaá¹ƒ bhÄ• veyyaá¹ƒ; saá¹…khatametaá¹ƒ. imaÃ±ce ahaá¹ƒ upekkhaá¹ƒ evaá¹ƒ parisudd
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasaá¹ƒhareyyaá¹ƒ, tadanudhammaÃ±ca cittaá¹

saá¹…khatametaâ€™â€™ â€™ nti.

``so neva taá¹ƒ abhisaá¹…kharoti, na abhisaÃ±cetayati bhavÄ• ya vÄ• vibhavÄ• ya vÄ• . s
anabhisaÃ±cetayanto bhavÄ• ya vÄ• vibhavÄ• ya vÄ• na kiÃ±ci \Se III 444/ loke upÄ• diya
paritassati, aparitassaá¹ƒ paccattaá¹ƒyeva parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ bra
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

<363> ``so sukhaÃ±ce vedanaá¹ƒ vedeti, `sÄ• aniccÄ• â€™ ti pajÄ• nÄ• ti, `anajjhositÄ• â
`anabhinanditÄ• â€™ ti pajÄ• nÄ• ti. dukkhaÃ±ce vedanaá¹ƒ vedeti \Be III 288/, `sÄ• anicc
`anajjhositÄ• â€™ ti \Ne III 294/ pajÄ• nÄ• ti, `anabhinanditÄ• â€™ ti pajÄ• nÄ• ti. adukkhar
vedeti, `sÄ• aniccÄ• â€™ ti pajÄ• nÄ• ti, `anajjhositÄ• â€™ ti pajÄ• nÄ• ti, `anabhinanditÄ•

<364> ``so sukhaÃ±ce vedanaá¹ƒ vedeti, visaá¹ƒyutto naá¹ƒ vedeti; dukkhaÃ±ce vedanaá¹
naá¹ƒ vedeti; adukkhamasukhaÃ±ce vedanaá¹ƒ vedeti, visaá¹ƒyutto naá¹ƒ vedeti. so kÄ• ya
vedayamÄ• no `kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, jÄ«vitap
vedanaá¹ƒ vedayamÄ• no `jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ•
maraá¹‡Ä• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• ni anabhinanditÄ• ni
pajÄ• nÄ• ti.

<365> ``seyyathÄ• pi, bhikkhu, telaÃ±ca paá¹-icca vaá¹-á¹-iÃ±ca paá¹-icca telappadÄ«po jh
telassa ca vaá¹-á¹-iyÄ• ca pariyÄ• dÄ• nÄ• aÃ±Ã±assa ca anupahÄ• rÄ• {anupÄ• hÄ• rÄ
(Katthaci) } anÄ• hÄ• ro nibbÄ• yati; evameva kho, bhikkhu, kÄ• yapariyantikaá¹ƒ vedanaá¹
`kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, jÄ«vitapariyantikaá¹ƒ ve
`jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, `kÄ• yassa bhedÄ• par
jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• ni \Se III 445/ anabhinanditÄ• ni sÄ«tÄ«bha
pajÄ• nÄ• ti. tasmÄ• evaá¹ƒ samannÄ• gato bhikkhu iminÄ• paramena paÃ±Ã±Ä• dhiá¹-á¹
esÄ• hi, bhikkhu, paramÄ• ariyÄ• paÃ±Ã±Ä• yadidaá¹ƒ --- sabbadukkhakkhaye Ã±Ä• á¹‡

<366> ``tassa sÄ• vimutti sacce á¹-hitÄ• akuppÄ• hoti. taÃ±hi, bhikkhu, musÄ• yaá¹ƒ mo
saccaá¹ƒ yaá¹ƒ amosadhammaá¹ƒ nibbÄ• naá¹ƒ. tasmÄ• evaá¹ƒ samannÄ• gato bhikkhu i
saccÄ• dhiá¹-á¹-hÄ• nena samannÄ• gato hoti. etaÃ±hi, bhikkhu, paramaá¹ƒ ariyasaccaá¹ƒ
amosadhammaá¹ƒ nibbÄ• naá¹ƒ.

<367> ``tasseva kho pana pubbe aviddasuno upadhÄ« honti samattÄ• samÄ• dinnÄ• . tyÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
bhikkhu \Be III 289/ iminÄ• paramena cÄ• gÄ• dhiá¹-á¹-hÄ• nena samannÄ• gato hoti. eso
cÄ• go yadidaá¹ƒ --- sabbÅ«padhipaá¹-inissaggo.

<368> ``tasseva kho pana pubbe aviddasuno abhijjhÄ• hoti chando sÄ• rÄ• go. svÄ• ssa \
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. tass
Ä• ghÄ• to hoti byÄ• pÄ• do sampadoso. svÄ• ssa pahÄ«no hoti ucchinnamÅ«lo \Ee III 246
anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. tasseva kho pana pubbe aviddasuno a
pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• da
446/ samannÄ• gato bhikkhu iminÄ• paramena upasamÄ• dhiá¹-á¹-hÄ• nena samannÄ• ga
ariyo upasamo yadidaá¹ƒ --- rÄ• gadosamohÄ• naá¹ƒ upasamo. `paÃ±Ã±aá¹ƒ nappamajjey
cÄ• gamanubrÅ«heyya, santimeva so sikkheyyÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idameta

<369> `` `yattha á¹-hitaá¹ƒ maÃ±Ã±assavÄ• nappavattanti, maÃ±Ã±assave kho pana napp
vuccatÄ«â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? `asmÄ«â€™
maÃ±Ã±itametaá¹ƒ, `ayamahamasmÄ«â€™ ti maÃ±Ã±itametaá¹ƒ, `bhavissaâ€™ nti maÃ±
nti maÃ±Ã±itametaá¹ƒ, `rÅ«pÄ« bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ, `arÅ«pÄ« bhavissaâ€
`saÃ±Ã±Ä« bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ, `asaÃ±Ã±Ä« bhavissaâ€™ nti maÃ±Ã±ita
`nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ. maÃ±Ã±itaá¹ƒ, bhikkh
maÃ±Ã±itaá¹ƒ sallaá¹ƒ. sabbamaÃ±Ã±itÄ• naá¹ƒ tveva, bhikkhu, samatikkamÄ• muni santo
bhikkhu, santo na jÄ• yati, na jÄ«yati, na mÄ«yati, na kuppati, na piheti. taÃ±hissa, bhikkhu,
jÄ• yetha, ajÄ• yamÄ• no kiá¹ƒ jÄ«yissati, ajÄ«yamÄ• no kiá¹ƒ mÄ«yissati, amÄ«yamÄ• no
akuppamÄ• no kissa {kiá¹ƒ (Katthaci) } pihessati? `yattha á¹-hitaá¹ƒ maÃ±Ã±assavÄ• napp
kho pana nappavattamÄ• ne muni santoti vuccatÄ«â€™ ti --- iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idame
vuttaá¹ƒ. imaá¹ƒ kho me tvaá¹ƒ, bhikkhu, saá¹ƒkhittena chadhÄ• tuvibhaá¹…gaá¹ƒ dhÄ• reh

<370> atha \Se III 447/ \Be III 290/ kho Ä• yasmÄ• pukkusÄ• ti --- ``satthÄ• kira me anupp
anuppatto sammÄ• sambuddho kira me anuppattoâ€™â€™ ti uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹
bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``accayo maá¹ƒ, bha
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yohaá¹ƒ bhagavantaá¹ƒ Ä• vuso
amaÃ±Ã±issaá¹ƒ. tassa me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä•
ti. ``taggha tvaá¹ƒ, bhikkhu, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yath
yaá¹ƒ maá¹ƒ tvaá¹ƒ Ä• vusovÄ• dena \Ne III 296/ samudÄ• caritabbaá¹ƒ amaÃ±Ã±ittha. yat
accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹
bhikkhu, ariyassa vinaye yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä•
Ä• pajjatÄ«â€™â€™ ti. ``labheyyÄ• haá¹ƒ, bhante, bhagavato santike upasampadaâ€™â€™
te, bhikkhu, pattacÄ«varaâ€™â€™ nti? ``na kho me, bhante, paripuá¹‡á¹‡aá¹ƒ pattacÄ«var
bhikkhu, tathÄ• gatÄ• aparipuá¹‡á¹‡apattacÄ«varaá¹ƒ upasampÄ• dentÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• pukkusÄ• ti bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pattacÄ«varapariyesanaá¹ƒ pakkÄ• mi. atha kho

pattacÄ«varapariyesanaá¹ƒ carantaá¹ƒ vibbhantÄ• gÄ• vÄ« {bhantagÄ• vÄ« (Ce Ee), gÄ• v
voropesi. atha kho sambahulÄ• \Se III 448/ bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``yo so, bhante, pukkusÄ• ti nÄ• ma kulaputto bhagavatÄ• saá¹ƒkhittena c
kÄ• laá¹…kato. tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti? ``paá¹‡á¸• ito, bhikkhave,
paccapÄ• di dhammassÄ• nudhammaá¹ƒ, na ca maá¹ƒ dhammÄ• dhikaraá¹‡aá¹ƒ vihesesi
(Katthaci) }. pukkusÄ• ti, bhikkhave, kulaputto paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒy
opapÄ• tiko tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

dhÄ• tuvibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

11. saccavibhaá¹…gasuttaá¹ƒ

<371> evaá¹ƒ \Se III 449/ \Be III 291/ \Ne III 297/ \Ee III 248/ me sutaá¹ƒ --- ekaá¹ƒ samaya
bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• ye. tatra kho bhagavÄ• bhikkhÅ« Ä• mante
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``tathÄ• gatena, bhikkhave, arahatÄ• sammÄ• sambuddhena bÄ• rÄ• á¹‡asiyaá¹ƒ isipatan
dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• d
brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ, yadidaá¹ƒ --- catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ä• ci
paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ. katame
ariyasaccassa Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vi
dukkhasamudayassa ariyasaccassa Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä• panÄ• paá¹-á¹-hap
uttÄ• nÄ«kammaá¹ƒ, dukkhanirodhassa ariyasaccassa Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä•
vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccassa
paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ. tathÄ• g
sammÄ• sambuddhena bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacak
appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brah
\Se III 450/, yadidaá¹ƒ --- imesaá¹ƒ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ä• cikkhanÄ• desanÄ•
paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ.

``sevatha, bhikkhave, sÄ• riputtamoggallÄ• ne; bhajatha, bhikkhave, sÄ• riputtamoggallÄ•
bhikkhÅ« anuggÄ• hakÄ• sabrahmacÄ• rÄ«naá¹ƒ. seyyathÄ• pi, bhikkhave, janetÄ• {janet
sÄ• riputto; seyyathÄ• pi jÄ• tassa Ä• pÄ• detÄ• , evaá¹ƒ moggallÄ• no. sÄ• riputto, bhikkha
vineti, moggallÄ• no uttamatthe. sÄ• riputto, bhikkhave, pahoti cattÄ• ri ariyasaccÄ• ni vitthÄ
desetuá¹ƒ paÃ±Ã±Ä• petuá¹ƒ paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuâ€™

bhagavÄ• . idaá¹ƒ vatvÄ• na sugato uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

<372> tatra \Ne III 298/ \Ee III 249/ kho Ä• yasmÄ• sÄ• riputto acirapakkantassa bhagavat
--- ``Ä• vuso, bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« \Be III 292/ Ä• ya
paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``tathÄ• gatena, Ä• vuso, arahatÄ• sammÄ• sambuddhena bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane
dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• d
brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ, yadidaá¹ƒ --- catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ä• ci
paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ. katame
ariyasaccassa Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vi
dukkhasamudayassa ariyasaccassa \Se III 451/ Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä• panÄ•
vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ, dukkhanirodhassa ariyasaccassa Ä• cikkhanÄ• desanÄ•
vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya
desanÄ• paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹

<373> ``katamaÃ±cÄ• vuso, dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , yampicchaá¹ƒ na labhati tampi du
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• .

``katamÄ• cÄ• vuso, jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jÄ
abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho, ayaá¹ƒ vuccat

``katamÄ• cÄ• vuso, jarÄ• ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye j
khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko,
`jarÄ• â€™â€™ â€™.

``katamaÃ±cÄ• vuso, maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• sa
\Ne III 299/ bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• laá¹ƒkiriyÄ• khandhÄ• naá¹ƒ
nikkhepo jÄ«vitindriyassupacchedo, idaá¹ƒ vuccatÄ• vuso --- `maraá¹‡aá¹ƒâ€™â€™ â€™.

``katamo cÄ• vuso, soko? yo kho, Ä• vuso, aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ•
dukkhadhammena phuá¹-á¹-hassa soko socanÄ• socitattaá¹ƒ antosoko antoparisoko, ayaá
452/ --- `sokoâ€™â€™ â€™.

``katamo \Be III 293/ cÄ• vuso, paridevo? yo kho, Ä• vuso, aÃ±Ã±ataraÃ±Ã±atarena byasa
aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa Ä• devo paridevo Ä• devanÄ•
Ä• devitattaá¹ƒ paridevitattaá¹ƒ, ayaá¹ƒ vuccatÄ• vuso --- `paridevoâ€™â€™ â€™.

``katamaÃ±cÄ• vuso, dukkhaá¹ƒ? yaá¹ƒ kho, Ä• vuso, kÄ• yikaá¹ƒ dukkhaá¹ƒ kÄ• yikaá¹ƒ a
kÄ• yasamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ, idaá¹ƒ vuccatÄ• vuso --- `dukkha

``katamaÃ±cÄ• vuso, domanassaá¹ƒ? yaá¹ƒ kho, Ä• vuso, cetasikaá¹ƒ dukkhaá¹ƒ cetasika
manosamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ, idaá¹ƒ vuccatÄ• vuso --- `domana

``katamo cÄ• vuso, upÄ• yÄ• so? yo kho, Ä• vuso, aÃ±Ã±ataraÃ±Ã±atarena byasanena sa
aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa Ä• yÄ• so upÄ• yÄ• so Ä• yÄ•
ayaá¹ƒ vuccatÄ• vuso --- `upÄ• yÄ• soâ€™â€™ â€™.

``katamaÃ±cÄ• vuso, yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ? jÄ• tidhammÄ• naá¹ƒ, Ä•
icchÄ• uppajjati --- `aho vata, mayaá¹ƒ na jÄ• tidhammÄ• assÄ• ma; na ca, vata, no jÄ• ti
kho panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ. idampi --- `yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ
Ä• vuso, sattÄ• naá¹ƒ ... pe ... byÄ• dhidhammÄ• naá¹ƒ, Ä• vuso, sattÄ• naá¹ƒ ... maraá¹‡a
sattÄ• naá¹ƒ ... sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• naá¹ƒ, Ä• vuso, sattÄ
--- `aho vata, mayaá¹ƒ na sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• assÄ• ma
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• Ä• gaccheyyuâ€™ nti \Se III 453/. na kho par
idampi --- `yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒâ€™â€™ â€™.

``katame cÄ• vuso, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• ? seyyathidaá¹ƒ
vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkha
ime vuccantÄ• vuso --- `saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™. idaá¹ƒ
ariyasaccaá¹ƒâ€™â€™ â€™.

<374> ``katamaÃ±cÄ• vuso, dukkhasamudayaá¹ƒ {dukkhasamudayo (Se Ke) } ariyasaccaá
ponobbhavikÄ• {ponobhavikÄ• (Ce Ee) } nandÄ«rÄ• gasahagatÄ• {nandirÄ• gasahagatÄ•
tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• \Be III 294/ bhavataá¹‡hÄ• vibh
251/, idaá¹ƒ vuccatÄ• vuso --- `dukkhasamudayaá¹ƒ {dukkhasamudayo (Se Ke) } ariyasacca

``katamaÃ±cÄ• vuso, dukkhanirodhaá¹ƒ {dukkhanirodho (Se Ke) } ariyasaccaá¹ƒ? yo tassÄ
asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ• layo, idaá¹ƒ vuccatÄ• vuso --- `dukh
{dukkhanirodho (Se Ke) } ariyasaccaá¹ƒâ€™â€™ â€™.

<375> ``katamaÃ±cÄ• vuso, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayame
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sam
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi.

``katamÄ• cÄ• vuso, sammÄ• diá¹-á¹-hi? yaá¹ƒ kho, Ä• vuso, dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkh
dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ, ay
`sammÄ• diá¹-á¹-hiâ€™â€™ â€™.

``katamo cÄ• vuso, sammÄ• saá¹…kappo? nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá¹…
avihiá¹ƒsÄ• saá¹…kappo, ayaá¹ƒ vuccatÄ• vuso --- `sammÄ• saá¹…kappoâ€™â€™ â€™.

``katamÄ• cÄ• vuso, sammÄ• vÄ• cÄ• ? musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ•
vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä«, ayaá¹ƒ vuccatÄ• vuso --- `sam

``katamo \Ne III 301/ cÄ• vuso, sammÄ• kammantÄ«? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«,
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, ayaá¹ƒ vuccatÄ• vuso --- `sammÄ• kammantoâ€

``katamo cÄ• vuso, sammÄ• Ä• jÄ«vo? idhÄ• vuso, ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ pa
kappeti, ayaá¹ƒ vuccatÄ• vuso --- `sammÄ• Ä• jÄ«voâ€™â€™ â€™.

``katamo cÄ• vuso, sammÄ• vÄ• yÄ• mo? idhÄ• vuso, bhikkhu anuppannÄ• naá¹ƒ pÄ• pak
anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yam
paggaá¹‡hÄ• ti padahati, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ \Ee III 252/ up
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppannÄ• naá¹ƒ kusalÄ
á¹-hitiyÄ• \Be III 295/ asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ri
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, ayaá¹ƒ vuccatÄ• vuso --
â€™.

``katamÄ• cÄ• vuso, sammÄ• sati? idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati
vineyya loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ« viharati ... pe ... citte
viharati ... dhammesu dhammÄ• nupassÄ« \Se III 455/ viharati Ä• tÄ• pÄ« sampajÄ• no sat
abhijjhÄ• domanassaá¹ƒ, ayaá¹ƒ vuccatÄ• vuso --- `sammÄ• satiâ€™â€™ â€™.

``katamo cÄ• vuso, sammÄ• samÄ• dhi? idhÄ• vuso, bhikkhu vivicceva kÄ• mehi vivicca a
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, pÄ«tiyÄ• ca virÄ
viharati ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... \Ne III 302/ viharati, ayaá¹ƒ vuccatÄ• vuso --- `samm
idaá¹ƒ vuccatÄ• vuso --- `dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒâ€™â€™ â€

``tathÄ• gatenÄ• vuso, arahatÄ• sammÄ• sambuddhena bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane mi

dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• d
brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ, yadidaá¹ƒ --- imesaá¹ƒ catunnaá¹ƒ ariyasaccÄ• na
paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaâ€™â€™ nt

idamavoca Ä• yasmÄ• sÄ• riputto. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ

saccavibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ ekÄ• dasamaá¹ƒ.

12. dakkhiá¹‡Ä• vibhaá¹…gasuttaá¹ƒ

<376> evaá¹ƒ \Se III 456/ \Ne III 303/ \Ee III 253/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho mahÄ• pajÄ• pati {mahÄ• pajÄ• patÄ« (Ce
dussayugaá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnÄ• kho mahÄ• pajÄ• pati gotamÄ« bhagavantaá
bhante, navaá¹ƒ dussayugaá¹ƒ bhagavantaá¹ƒ uddissa sÄ• maá¹ƒ kantaá¹ƒ sÄ• maá¹ƒ vÄ•
bhagavÄ• paá¹-iggaá¹‡hÄ• tu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte, bhag
etadavoca --- ``saá¹…ghe, gotami, dehi. saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• m
dutiyampi kho mahÄ• pajÄ• pati gotamÄ« bhagavantaá¹ƒ etadavoca --- ``idaá¹ƒ me, bhante
bhagavantaá¹ƒ uddissa sÄ• maá¹ƒ kantaá¹ƒ sÄ• maá¹ƒ vÄ• yitaá¹ƒ. taá¹ƒ me, bhante, bhag
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. dutiyampi kho bhagavÄ• mahÄ• pajÄ• patiá¹ƒ got
gotami, dehi. saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi saá¹…gho cÄ• â€™â€™
mahÄ• pajÄ• pati gotamÄ« bhagavantaá¹ƒ etadavoca --- ``idaá¹ƒ me, bhante, navaá¹ƒ duss
uddissa sÄ• maá¹ƒ kantaá¹ƒ sÄ• maá¹ƒ vÄ• yitaá¹ƒ. taá¹ƒ me, bhante, bhagavÄ• paá¹-igga
upÄ• dÄ• yÄ• â€™â€™ ti. tatiyampi kho bhagavÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ etadavo
\Se III 457/. saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi saá¹…gho cÄ• â€™â€™ t

<377> evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``paá¹-iggaá¹‡hÄ•
mahÄ• pajÄ• patiyÄ• gotamiyÄ• navaá¹ƒ dussayugaá¹ƒ. bahÅ«pakÄ• rÄ• {bahukÄ• rÄ• (
gotamÄ« bhagavato mÄ• tucchÄ• Ä• pÄ• dikÄ• posikÄ• khÄ«rassa dÄ• yikÄ• ; bhagavan
thaÃ±Ã±aá¹ƒ pÄ• yesi. bhagavÄ• pi, bhante, bahÅ«pakÄ• ro mahÄ• pajÄ• patiyÄ• gotamiy
Ä• gamma mahÄ• pajÄ• pati gotamÄ« buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá¹‡
saraá¹‡aá¹ƒ gatÄ• . bhagavantaá¹ƒ, bhante, Ä• gamma mahÄ• pajÄ• pati gotamÄ« pÄ• á¹‡
adinnÄ• dÄ• nÄ• paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• musÄ• vÄ• dÄ• p
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• . bhagavantaá¹ƒ, bhante, Ä• gam
buddhe aveccappasÄ• dena samannÄ• gatÄ• \Ne III 304/, dhamme aveccappasÄ• dena sa
aveccappasÄ• dena samannÄ• gatÄ• ariyakantehi \Ee III 254/ sÄ«lehi samannÄ• gatÄ• . b
mahÄ• pajÄ• pati gotamÄ« dukkhe nikkaá¹…khÄ• , dukkhasamudaye nikkaá¹…khÄ• , dukk
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya nikkaá¹…khÄ• . bhagavÄ• pi, bhante, bahÅ«pa

gotamiyÄ• â€™â€™ ti.

<378> ``evametaá¹ƒ \Be III 297/, Ä• nanda. yaá¹ƒ hÄ• nanda, puggalo puggalaá¹ƒ Ä• gam
gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti, imassÄ•
puggalena na suppatikÄ• raá¹ƒ vadÄ• mi, yadidaá¹ƒ --- abhivÄ• dana-paccuá¹-á¹-hÄ• na-aÃ
sÄ• mÄ«cikammacÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• - nappaccayabhesajjaparikkhÄ•

``yaá¹ƒ hÄ• nanda, puggalo puggalaá¹ƒ Ä• gamma pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, a
hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá¹-ivirato hoti,
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti, imassÄ• nanda, puggalassa i
suppatikÄ• raá¹ƒ vadÄ• mi, yadidaá¹ƒ ---
abhivÄ• dana-paccuá¹-á¹-hÄ• na-aÃ±jalikamma-sÄ• mÄ«cikammacÄ«varapiá¹‡á¸• apÄ• ta
nappaccayabhesajjaparikkhÄ• rÄ• nuppadÄ• nena.

``yaá¹ƒ hÄ• nanda, puggalo puggalaá¹ƒ Ä• gamma buddhe aveccappasÄ• dena samannÄ•
... ariyakantehi sÄ«lehi samannÄ• gato hoti, imassÄ• nanda, puggalassa iminÄ• puggalena
vadÄ• mi, yadidaá¹ƒ ---
abhivÄ• dana-paccuá¹-á¹-hÄ• na-aÃ±jalikamma-sÄ• mÄ«cikammacÄ«varapiá¹‡á¸• apÄ• ta
nappaccayabhesajjaparikkhÄ• rÄ• nuppadÄ• nena.

``yaá¹ƒ hÄ• nanda, puggalo puggalaá¹ƒ Ä• gamma dukkhe nikkaá¹…kho hoti, dukkhasamu
dukkhanirodhe nikkaá¹…kho hoti, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya nikkaá¹…kho
puggalassa iminÄ• puggalena na suppatikÄ• raá¹ƒ vadÄ• mi, yadidaá¹ƒ ---
abhivÄ• dana-paccuá¹-á¹-hÄ• naaÃ±jalikamma-sÄ• mÄ«cikamma-cÄ«varapiá¹‡á¸• apÄ• ta
nappaccayabhesajjaparikkhÄ• rÄ• nuppadÄ• nena.

<379> ``cuddasa kho panimÄ• nanda, pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . katamÄ• cuddas
arahante sammÄ• sambuddhe dÄ• naá¹ƒ deti --- ayaá¹ƒ paá¹-hamÄ• pÄ• á¹-ipuggalikÄ• d
{paccekabuddhe (Ce Ee) } dÄ• naá¹ƒ \Ne III 305/ deti --- ayaá¹ƒ dutiyÄ• pÄ• á¹-ipuggalikÄ•
tathÄ• gatasÄ• vake arahante dÄ• naá¹ƒ deti --- ayaá¹ƒ tatiyÄ• pÄ• á¹-ipuggalikÄ• dakkhiá
arahattaphalasacchikiriyÄ• ya paá¹-ipanne dÄ• naá¹ƒ deti --- ayaá¹ƒ catutthÄ« pÄ• á¹-ipugg
anÄ• gÄ• missa dÄ• naá¹ƒ deti --- ayaá¹ƒ paÃ±camÄ« pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . an
\Ee III 255/ paá¹-ipanne dÄ• naá¹ƒ deti --- ayaá¹ƒ chaá¹-á¹-hÄ« pÄ• á¹-ipuggalikÄ• dakkhiá
dÄ• naá¹ƒ deti --- ayaá¹ƒ sattamÄ« pÄ• á¹-ipuggalikÄ• \Be III 298/ dakkhiá¹‡Ä• . sakadÄ• g
paá¹-ipanne dÄ• naá¹ƒ deti --- ayaá¹ƒ aá¹-á¹-hamÄ« pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . sotÄ
ayaá¹ƒ navamÄ« pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ip
ayaá¹ƒ dasamÄ« pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . bÄ• hirake kÄ• mesu vÄ«tarÄ• ge dÄ• n
ekÄ• dasamÄ« pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . puthujjanasÄ«lavante dÄ• naá¹ƒ deti --- a

pÄ• á¹-ipuggalikÄ• dakkhiá¹‡Ä• . puthujjanadussÄ«le dÄ• naá¹ƒ deti --- ayaá¹ƒ terasamÄ«
dakkhiá¹‡Ä• . tiracchÄ• nagate dÄ• naá¹ƒ deti --- ayaá¹ƒ cuddasamÄ« pÄ• á¹-ipuggalikÄ• d

``tatrÄ• nanda, tiracchÄ• nagate dÄ• naá¹ƒ datvÄ• sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá
puthujjanadussÄ«le dÄ• naá¹ƒ datvÄ• sahassaguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitab
dÄ• naá¹ƒ datvÄ• satasahassaguá¹‡Ä• dakkhiá¹‡Ä• \Se III 460/ pÄ• á¹-ikaá¹…khitabbÄ•
vÄ«tarÄ• ge dÄ• naá¹ƒ datvÄ• koá¹-isatasahassaguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khit
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanne dÄ• naá¹ƒ datvÄ• asaá¹…kheyyÄ• appamey
pÄ• á¹-ikaá¹…khitabbÄ• , ko pana vÄ• do sotÄ• panne, ko pana vÄ• do sakadÄ• gÄ• mipha
ko pana vÄ• do sakadÄ• gÄ• missa, ko pana vÄ• do anÄ• gÄ• miphalasacchikiriyÄ• ya paá
anÄ• gÄ• missa, ko pana vÄ• do arahattaphalasacchikiriyÄ• ya paá¹-ipanne, ko pana vÄ• d
paccekasambuddhe, ko pana vÄ• do tathÄ• gate arahante sammÄ• sambuddhe!

<380> ``satta kho panimÄ• nanda, saá¹…ghagatÄ• dakkhiá¹‡Ä• . katamÄ• satta? buddha
dÄ• naá¹ƒ deti --- ayaá¹ƒ paá¹-hamÄ• saá¹…ghagatÄ• dakkhiá¹‡Ä• . tathÄ• gate parinibbu
deti --- ayaá¹ƒ dutiyÄ• saá¹…ghagatÄ• dakkhiá¹‡Ä• . bhikkhusaá¹…ghe dÄ• naá¹ƒ deti ---
saá¹…ghagatÄ• dakkhiá¹‡Ä• . bhikkhunisaá¹…ghe dÄ• naá¹ƒ deti --- ayaá¹ƒ catutthÄ« saá
`ettakÄ• me bhikkhÅ« ca bhikkhuniyo ca \Ee III 256/ saá¹…ghato uddissathÄ• â€™ ti dÄ• n
paÃ±camÄ« saá¹…ghagatÄ• dakkhiá¹‡Ä• . `ettakÄ• \Ne III 306/ me bhikkhÅ« saá¹…ghato
deti --- ayaá¹ƒ chaá¹-á¹-hÄ« saá¹…ghagatÄ• dakkhiá¹‡Ä• . `ettakÄ• me bhikkhuniyo saá¹…
dÄ• naá¹ƒ deti --- ayaá¹ƒ sattamÄ« saá¹…ghagatÄ• dakkhiá¹‡Ä• .

``bhavissanti \Be III 299/ kho panÄ• nanda, anÄ• gatamaddhÄ• naá¹ƒ gotrabhuno kÄ• sÄ•
dussÄ«lÄ• pÄ• padhammÄ• . tesu dussÄ«lesu saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassanti.
saá¹…ghagataá¹ƒ dakkhiá¹‡aá¹ƒ asaá¹…kheyyaá¹ƒ appameyyaá¹ƒ vadÄ• mi. na tevÄ• ha
pariyÄ• yena saá¹…ghagatÄ• ya dakkhiá¹‡Ä• ya pÄ• á¹-ipuggalikaá¹ƒ dÄ• naá¹ƒ mahappha

<381> ``catasso kho imÄ• , Ä• nanda, dakkhiá¹‡Ä• visuddhiyo. katamÄ• catasso? atthÄ•
dÄ• yakato visujjhati no paá¹-iggÄ• hakato. atthÄ• nanda, dakkhiá¹‡Ä• paá¹-iggÄ• hakato v
atthÄ• nanda, dakkhiá¹‡Ä• neva dÄ• yakato visujjhati no paá¹-iggÄ• hakato. atthÄ• nanda,
ceva visujjhati paá¹-iggÄ• hakato ca.

``kathaÃ±cÄ• nanda, dakkhiá¹‡Ä• dÄ• yakato visujjhati no paá¹-iggÄ• hakato? idhÄ• nand
kalyÄ• á¹‡adhammo, paá¹-iggÄ• hakÄ• honti dussÄ«lÄ• pÄ• padhammÄ• --- evaá¹ƒ kho,
visujjhati no paá¹-iggÄ• hakato.

``kathaÃ±cÄ• nanda, dakkhiá¹‡Ä• paá¹-iggÄ• hakato visujjhati no dÄ• yakato? idhÄ• nand
pÄ• padhammo, paá¹-iggÄ• hakÄ• honti sÄ«lavanto {sÄ«lavantÄ• (Ce) } kalyÄ• á¹‡adham

dakkhiá¹‡Ä• paá¹-iggÄ• hakato visujjhati no dÄ• yakato.

``kathaÃ±cÄ• nanda, dakkhiá¹‡Ä• neva dÄ• yakato visujjhati no paá¹-iggÄ• hakato? idhÄ• dussÄ«lo pÄ• padhammo, paá¹-iggÄ• hakÄ• \Se III 462/ ca honti dussÄ«lÄ• pÄ• padhamm dakkhiá¹‡Ä• neva dÄ• yakato visujjhati no paá¹-iggÄ• hakato.

``kathaÃ±cÄ• nanda, dakkhiá¹‡Ä• dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato ca? idhÄ• sÄ«lavÄ• kalyÄ• á¹‡adhammo, paá¹-iggÄ• hakÄ• ca honti sÄ«lavanto kalyÄ• á¹‡adhamm III 307/ kho, Ä• nanda, dakkhiá¹‡Ä• dÄ• yakato ceva visujjhati paá¹-iggÄ• hakato ca. imÄ• dakkhiá¹‡Ä• visuddhiyoâ€™â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

<382> á¹• 21 ``yo \Be III 300/ sÄ«lavÄ• dussÄ«lesu dadÄ• ti dÄ• naá¹ƒ,

dhammena laddhaá¹ƒ {laddhÄ• (Ce Ee) } supasannacitto.

abhisaddahaá¹ƒ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ,

sÄ• dakkhiá¹‡Ä• dÄ• yakato visujjhati ||

``yo dussÄ«lo sÄ«lavantesu dadÄ• ti dÄ• naá¹ƒ,

adhammena laddhaá¹ƒ appasannacitto.

anabhisaddahaá¹ƒ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ,

sÄ• dakkhiá¹‡Ä• paá¹-iggÄ• hakato visujjhati ||

``yo dussÄ«lo dussÄ«lesu dadÄ• ti dÄ• naá¹ƒ,

adhammena laddhaá¹ƒ appasannacitto.

anabhisaddahaá¹ƒ \Se III 463/ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ,

na taá¹ƒ dÄ• naá¹ƒ vipulapphalanti brÅ«mi ||

``yo sÄ«lavÄ• sÄ«lavantesu dadÄ• ti dÄ• naá¹ƒ,

dhammena laddhaá¹ƒ supasannacitto.

abhisaddahaá¹ƒ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ,

taá¹ƒ ve dÄ• naá¹ƒ vipulapphalanti brÅ«mi {sÄ• dakkhiá¹‡Ä• nevubhato visujjhati (Ce Ee)

``yo vÄ«tarÄ• go vÄ«tarÄ• gesu dadÄ• ti dÄ• naá¹ƒ,

dhammena laddhaá¹ƒ supasannacitto.

abhisaddahaá¹ƒ \Ne III 308/ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ,

taá¹ƒ ve dÄ• naá¹ƒ Ä• misadÄ• nÄ• namaggaâ€™â€™ {taá¹ƒ ve dÄ• naá¹ƒ vipulanti brÅ«m

dakkhiá¹‡Ä• vibhaá¹…gasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dvÄ• dasamaá¹ƒ.

vibhaá¹…gavaggo niá¹-á¹-hito catuttho.

tassuddÄ• naá¹ƒ ---

bhaddekÄ• nandakaccÄ• na, lomasakaá¹…giyÄ• subho.

mahÄ• kammasaá¸·Ä• yatanavibhaá¹…gÄ• , uddesaaraá¹‡Ä• dhÄ• tu saccaá¹ƒ ||

dakkhiá¹‡Ä• vibhaá¹…gasuttanti.

5. saá¸·Ä• yatanavaggo

1. anÄ• thapiá¹‡á¸• ikovÄ• dasuttaá¹ƒ

<383> evaá¹ƒ \Se III 464/ \Be III 301/ \Ne III 309/ \Ee III 258/ me sutaá¹ƒ --- ekaá¹ƒ samaya
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samaye
gahapati Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no. atha kho anÄ• thapiá¹‡á¸• iko gahap
purisaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, ambho purisa, yena bhagavÄ• tenupasaá¹…kama; up
vacanena bhagavato pÄ• de sirasÄ• vandÄ• hi {vandÄ• hi evaÃ±ca vadehi (sabbattha) aÃ±
`anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. so bhagav
vandatÄ«â€™ ti. yena cÄ• yasmÄ• sÄ• riputto tenupasaá¹…kama; upasaá¹…kamitvÄ• ma

sÄ• riputtassa pÄ• de sirasÄ• vandÄ• hi {vandÄ• hi evaÃ±ca vadehi (sabbattha) aÃ±Ã±asu
`anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. so Ä• yas
sirasÄ• vandatÄ«â€™ ti. evaÃ±ca vadehi --- `sÄ• dhu kira, bhante, Ä• yasmÄ• sÄ• riputto
anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ•

``evaá¹ƒ, bhanteâ€™â€™ ti kho so puriso anÄ• thapiá¹‡á¸• ikassa gahapatissa paá¹-issutv
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
puriso bhagavantaá¹ƒ etadavoca --- ``anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä• bÄ• dhiko d
so bhagavato pÄ• de sirasÄ• vandatÄ«â€™â€™ ti. yena cÄ• yasmÄ• sÄ• riputto tenupasa
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Se III 4
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä• bÄ
bÄ• á¸·hagilÄ• no. so Ä• yasmato sÄ• riputtassa pÄ• de sirasÄ• vandati; evaÃ±ca vadeti --
Ä• yasmÄ• sÄ• riputto yena anÄ• thapiá¹‡á¸• ikassa \Ne III 310/ gahapatissa nivesanaá¹ƒ t
anukampaá¹ƒ \Be III 302/ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. adhivÄ• sesi kho Ä• yasmÄ• sÄ•

<384> atha kho Ä• yasmÄ• sÄ• riputto nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya Ä• yasmatÄ
yena anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitv
Ä• sane nisÄ«di. nisajja kho Ä• yasmÄ• sÄ• riputto anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ eta
gahapati, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ? kacci te dukkhÄ• vedanÄ• paá¹-ikkama
paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti?

``na me, bhante sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ•
paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. seyyathÄ• pi, bhante
tiá¹‡hena sikharena \Se III 466/ muddhani {muddhÄ• naá¹ƒ (Ce Se Ke Ee) } abhimattheyya
}; evameva kho me, bhante sÄ• riputta, adhimattÄ• vÄ• tÄ• muddhani {ohananti (Se Ke) }
vÄ• tÄ• sÄ«laá¹ƒ parikantanti (Ce Se Ke) }. na me, bhante sÄ• riputta, khamanÄ«yaá¹ƒ na
me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• y
seyyathÄ• pi, bhante sÄ• riputta, balavÄ• puriso daá¸·hena varattakhaá¹‡á¸• ena sÄ«se sÄ
evameva kho me, bhante sÄ• riputta, adhimattÄ• sÄ«se sÄ«savedanÄ• . na me, bhante sÄ
yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhi
no paá¹-ikkamo. seyyathÄ• pi, bhante sÄ• riputta, dakkho goghÄ• tako vÄ• goghÄ• takante
govikantanena kucchiá¹ƒ parikanteyya; evameva kho me, bhante sÄ• riputta, adhimattÄ• vÄ
parikantanti. na me, bhante sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• m
abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. sey
sÄ• riputta, dve balavanto purisÄ• dubbalataraá¹ƒ purisaá¹ƒ nÄ• nÄ• bÄ• hÄ• su gahetvÄ•
santÄ• peyyuá¹ƒ, samparitÄ• peyyuá¹ƒ; evameva kho me, bhante sÄ• riputta, adhimatto kÄ
bhante sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ•
paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ \Se III 467/ paÃ±Ã±Ä• yati, no paá¹-ikkamoâ€™â€™ t

<385> ``tasmÄ• tiha \Ne III 311/ te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na cakkhuá¹ƒ upÄ•
me cakkhunissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabb

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na sotaá¹ƒ upÄ• diyissÄ• mi, na ca m
viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te,
sikkhitabbaá¹ƒ --- `na ghÄ• naá¹ƒ upÄ• diyissÄ• mi, na ca me ghÄ• nanissitaá¹ƒ viÃ±Ã±Ä• a
evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na
upÄ• diyissÄ• mi, na ca me jivhÄ• nissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±h
sikkhitabbaá¹ƒ. tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na kÄ• yaá¹ƒ upÄ• diyis
kÄ• yanissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹
gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na manaá¹ƒ upÄ• diyissÄ• mi, na ca me manonissitaá¹
bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ.

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na rÅ«paá¹ƒ upÄ• diyissÄ• mi, na ca
viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te,
sikkhitabbaá¹ƒ --- `na saddaá¹ƒ upÄ• diyissÄ• mi ... pe ... na gandhaá¹ƒ upÄ• diyissÄ• mi ...
upÄ• diyissÄ• mi ... na phoá¹-á¹-habbaá¹ƒ upÄ• diyissÄ• mi ... na dhammaá¹ƒ upÄ• diyissÄ
dhammanissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diy
cakkhuviÃ±Ã±Ä• á¹‡anissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati
tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na sotaviÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyissÄ•
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyissÄ• mi ... na jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyissÄ• m
upÄ• diyissÄ• mi ... na manoviÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyissÄ• mi na ca me manoviÃ±Ã±Ä• a
bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ.

``tasmÄ• tiha \Be III 304/ te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na cakkhusamphassaá¹ƒ
ca \Ne III 312/ me cakkhusamphassanissitaá¹ƒ \Ee III 260/ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â
gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na sotasamph
upÄ• diyissÄ• mi ... na ghÄ• nasamphassaá¹ƒ upÄ• diyissÄ• mi ... na jivhÄ• samphassaá¹ƒ
kÄ• yasamphassaá¹ƒ upÄ• diyissÄ• mi ... na manosamphassaá¹ƒ upÄ• diyissÄ• mi, na ca m
viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ.

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na cakkhusamphassajaá¹ƒ vedanaá¹ƒ
me cakkhusamphassajÄ• vedanÄ• nissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±h
sikkhitabbaá¹ƒ. tasmÄ• tiha te \Se III 469/, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na sotasamp
vedanaá¹ƒ upÄ• diyissÄ• mi ... na ghÄ• nasamphassajaá¹ƒ vedanaá¹ƒ upÄ• diyissÄ• mi ...

vedanaá¹ƒ upÄ• diyissÄ• mi ... na kÄ• yasamphassajaá¹ƒ vedanaá¹ƒ upÄ• diyissÄ• mi ... na
vedanaá¹ƒ upÄ• diyissÄ• mi, na ca me manosamphassajÄ• vedanÄ• nissitaá¹ƒ viÃ±Ã±Ä• á
evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ.

<386> ``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na pathavÄ«dhÄ• tuá¹ƒ upÄ• d
pathavÄ«dhÄ• tunissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikk
te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na Ä• podhÄ• tuá¹ƒ upÄ• diyissÄ• mi ... na tejodhÄ•
... na vÄ• yodhÄ• tuá¹ƒ upÄ• diyissÄ• mi ... na Ä• kÄ• sadhÄ• tuá¹ƒ upÄ• diyissÄ• mi ... na
upÄ• diyissÄ• mi, na ca me viÃ±Ã±Ä• á¹‡adhÄ• tunissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«
sikkhitabbaá¹ƒ.

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na rÅ«paá¹ƒ upÄ• diyissÄ• mi, na ca
viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te,
sikkhitabbaá¹ƒ --- `na vedanaá¹ƒ upÄ• diyissÄ• mi ... na saÃ±Ã±aá¹ƒ upÄ• diyissÄ• mi ... na
upÄ• diyissÄ• mi ... na viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyissÄ• mi, na ca me viÃ±Ã±Ä• á¹‡anissita
bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ.

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \S
\Ne III 313/, na ca me Ä• kÄ• sÄ• naÃ±cÄ• yatananissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«
te, gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upÄ• diyissÄ• mi ... na Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Ee III
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upÄ• diyissÄ• mi na ca me nevasaÃ±Ã±Ä• nÄ• s
viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ.

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na idhalokaá¹ƒ upÄ• diyissÄ• mi, na c
idhalokanissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá
gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `na paralokaá¹ƒ upÄ• diyissÄ• mi, na ca me paralokanis
viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaá¹ƒ. tasmÄ• tiha te,
sikkhitabbaá¹ƒ --- `yampi me diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariye
anupariyesitaá¹ƒ anucaritaá¹ƒ manasÄ• tampi na upÄ• diyissÄ• mi, na ca me taá¹ƒnissitaá
bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaâ€™â€™ nti.

<387> evaá¹ƒ vutte, anÄ• thapiá¹‡á¸• iko gahapati parodi, assÅ«ni pavattesi. atha kho Ä• y
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadavoca --- ``olÄ«yasi kho tvaá¹ƒ, gahapati, saá¹ƒsÄ
gahapatÄ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhante Ä• nanda, olÄ«yÄ• mi, napi saá¹ƒsÄ«dÄ• mi; a
satthÄ• payirupÄ• sito manobhÄ• vanÄ«yÄ• ca bhikkhÅ«; na ca me evarÅ«pÄ« dhammÄ«
sutapubbÄ• â€™â€™ ti. ``na kho, gahapati, gihÄ«naá¹ƒ odÄ• tavasanÄ• naá¹ƒ evarÅ«pÄ«
pabbajitÄ• naá¹ƒ kho, gahapati, evarÅ«pÄ« dhammÄ« kathÄ• paá¹-ibhÄ• tÄ«â€™â€™ ti. `

gihÄ«nampi odÄ• tavasanÄ• naá¹ƒ evarÅ«pÄ« dhammÄ« kathÄ• paá¹-ibhÄ• tu. santi hi, bh
apparajakkhajÄ• tikÄ• , assavanatÄ• dhammassa parihÄ• yanti; bhavissanti dhammassa a

atha kho Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca Ä• nando anÄ• thapiá¹‡á¸• ikaá¹ƒ gaha
ovaditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu. atha kho anÄ• thapiá¹‡á¸• iko gahapati, ac
sÄ• riputte Ä• yasmante ca Ä• nande \Ee III 262/, kÄ• lamakÄ• si tusitaá¹ƒ kÄ• yaá¹ƒ upapa
anÄ• thapiá¹‡á¸• iko devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá
jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagav
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ \Be III 306/ já¹-hito kho anÄ• thapiá¹‡á¸• iko devap
gÄ• thÄ• hi ajjhabhÄ• si ---

``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mama ||

``kammaá¹ƒ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• ||

``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

yoniso vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

``sÄ• riputtova \Se III 472/ paÃ±Ã±Ä• ya, sÄ«lena upasamena.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

idamavoca anÄ• thapiá¹‡á¸• iko devaputto. samanuÃ±Ã±o satthÄ• ahosi. atha kho anÄ• th
``samanuÃ±Ã±o me satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ k

<388> atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bh
aÃ±Ã±ataro devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetava
yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ a
kho so devaputto maá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mama ||

``kammaá¹ƒ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• ||

``tasmÄ• \Ne III 315/ hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

yoniso vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

``sÄ• riputtova paÃ±Ã±Ä• ya, sÄ«lena upasamena.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

``idamavoca \Ee III 263/, bhikkhave, so devaputto. `samanuÃ±Ã±o me satthÄ• â€™ ti maá¹
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

evaá¹ƒ \Se III 473/ \Be III 307/ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``s
bhante, anÄ• thapiá¹‡á¸• iko devaputto bhavissati. anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä
abhippasanno ahosÄ«â€™â€™ ti. ``sÄ• dhu, sÄ• dhu, Ä• nanda! yÄ• vatakaá¹ƒ kho, Ä• na
anuppattaá¹ƒ taá¹ƒ tayÄ• . anÄ• thapiá¹‡á¸• iko so, Ä• nanda, devaputtoâ€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

anÄ• thapiá¹‡á¸• ikovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. channovÄ• dasuttaá¹ƒ

<389> evaá¹ƒ \Se III 474/ \Ne III 316/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jaga
kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca ma
gijjhakÅ«á¹-e pabbate viharanti. tena kho pana samayena Ä• yasmÄ• channo Ä• bÄ• dhiko
bÄ• á¸·hagilÄ• no. atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ•
mahÄ• cundo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• cundaá¹ƒ eta
yenÄ• yasmÄ• channo tenupasaá¹…kamissÄ• ma gilÄ• napucchakÄ• â€™â€™ ti. ``evamÄ
mahÄ• cundo Ä• yasmato sÄ• riputtassa paccassosi.

atha kho Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• cundo yenÄ• yasmÄ• channo te
upasaá¹…kamitvÄ• Ä• yasmatÄ• channena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä•

Ä• yasmantaá¹ƒ channaá¹ƒ etadavoca --- ``kacci te, Ä• vuso channa, khamanÄ«yaá¹ƒ, kacc
dukkhÄ• vedanÄ• paá¹-ikkamanti, no abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati

``na me, Ä• vuso sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ
paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. seyyathÄ• pi \Se III 4
balavÄ• puriso \Be III 308/ tiá¹‡hena sikharena muddhani abhimattheyya; evameva kho me
adhimattÄ• vÄ• tÄ• muddhani Å«hananti. na me, Ä• vuso sÄ• riputta, khamanÄ«yaá¹ƒ na
dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati n
Ä• vuso sÄ• riputta, balavÄ• puriso daá¸·hena varattakkhaá¹‡á¸• ena sÄ«se sÄ«saveá¹-haá
me, Ä• vuso sÄ• riputta, adhimattÄ• sÄ«se sÄ«savedanÄ• . na me, Ä• vuso sÄ• riputta, kh
yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhi
no paá¹-ikkamo. seyyathÄ• pi, Ä• vuso \Ne III 317/ sÄ• riputta, dakkho goghÄ• tako vÄ• go
tiá¹‡hena govikantanena kucchiá¹ƒ parikanteyya; evameva kho me, Ä• vuso sÄ• riputta, adh
parikantanti. na me, Ä• vuso sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• m
abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. sey
sÄ• riputta, dve balavanto purisÄ• dubbalataraá¹ƒ purisaá¹ƒ nÄ• nÄ• bÄ• hÄ• su gahetvÄ•
santÄ• peyyuá¹ƒ samparitÄ• peyyuá¹ƒ; evameva kho me, Ä• vuso sÄ• riputta, adhimatto \S
á¸• Ä• ho. na me, Ä• vuso sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me
no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamo. satthaá¹ƒ, Ä• vuso
nÄ• vakaá¹…khÄ• mi jÄ«vitaâ€™â€™ nti.

<390> ``mÄ• yasmÄ• channo satthaá¹ƒ Ä• haresi. yÄ• petÄ• yasmÄ• channo. yÄ• pentaá
channaá¹ƒ icchÄ• ma. sace Ä• yasmato channassa natthi sappÄ• yÄ• ni bhojanÄ• ni, ahaá
sappÄ• yÄ• ni bhojanÄ• ni pariyesissÄ• mi. sace Ä• yasmato channassa natthi sappÄ• yÄ•
Ä• yasmato channassa sappÄ• yÄ• ni bhesajjÄ• ni pariyesissÄ• mi. sace Ä• yasmato chann
upaá¹-á¹-hÄ• kÄ• , ahaá¹ƒ Ä• yasmantaá¹ƒ channaá¹ƒ upaá¹-á¹-hahissÄ• mi. mÄ• yasmÄ•
yÄ• petÄ• yasmÄ• channo. yÄ• pentaá¹ƒ mayaá¹ƒ Ä• yasmantaá¹ƒ channaá¹ƒ icchÄ• mÄ•

``napi me, Ä• vuso sÄ• riputta, natthi sappÄ• yÄ• ni bhojanÄ• ni; napi me natthi sappÄ• yÄ
natthi patirÅ«pÄ• upaá¹-á¹-hÄ• kÄ• ; api cÄ• vuso sÄ• riputta \Be III 309/, pariciá¹‡á¹‡o me
dÄ«gharattaá¹ƒ manÄ• peneva no amanÄ• pena. etaÃ±hi, Ä• vuso sÄ• riputta, sÄ• vakassa
satthÄ• raá¹ƒ paricareyya manÄ• peneva no amanÄ• pena. `anupavajjaá¹ƒ channo bhikkhu
evametaá¹ƒ {evameva kho tvaá¹ƒ (Katthaci) }, Ä• vuso sÄ• riputta, dhÄ• rehÄ«â€™â€™ ti.
Ä• yasmantaá¹ƒ channaá¹ƒ kaÃ±cideva desaá¹ƒ, sace Ä• yasmÄ• \Se III 477/ channo okÄ•
veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti. ``pucchÄ• vuso sÄ• riputta, sutvÄ• vedissÄ• mÄ«â€™â

<391> ``cakkhuá¹ƒ, Ä• vuso channa, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã
esohamasmi, eso \Ee III 265/ me attÄ• â€™ ti samanupassasi? sotaá¹ƒ, Ä• vuso channa, s

... ghÄ• naá¹ƒ, Ä• vuso channa, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhaá¹ƒ, Ä• vuso channa, jivh
318/ ... kÄ• yaá¹ƒ, Ä• vuso channa, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... manaá¹ƒ, Ä• vuso channa,
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€

``cakkhuá¹ƒ, Ä• vuso sÄ• riputta, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä•
nesohamasmi, na meso attÄ• â€™ ti samanupassÄ• mi. sotaá¹ƒ, Ä• vuso sÄ• riputta ... pe
sÄ• riputta ... jivhaá¹ƒ, Ä• vuso sÄ• riputta ... kÄ• yaá¹ƒ, Ä• vuso sÄ• riputta ... manaá¹ƒ, Ä•
manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `netaá¹ƒ mama, nes
samanupassÄ• mÄ«â€™â€™ ti.

<392> ``cakkhusmiá¹ƒ, Ä• vuso channa, cakkhuviÃ±Ã±Ä• á¹‡e cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã
disvÄ• kiá¹ƒ abhiÃ±Ã±Ä• ya cakkhuá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ
mama, nesohamasmi, na meso attÄ• â€™ ti samanupassasi? sotasmiá¹ƒ, Ä• vuso channa,
... ghÄ• nasmiá¹ƒ, Ä• vuso channa, ghÄ• naviÃ±Ã±Ä• á¹‡e ... jivhÄ• ya, Ä• vuso channa, jiv
kÄ• yasmiá¹ƒ, Ä• vuso channa, kÄ• yaviÃ±Ã±Ä• á¹‡e ... manasmiá¹ƒ, Ä• vuso channa, man
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu dhammesu kiá¹ƒ disvÄ• kiá¹ƒ abhiÃ±Ã±Ä• ya mana
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `netaá¹ƒ mama, nesohamasmi, na meso attÄ

``cakkhusmiá¹ƒ \Be III 310/, Ä• vuso sÄ• riputta, cakkhuviÃ±Ã±Ä• á¹‡e cakkhuviÃ±Ã±Ä• á¹
nirodhaá¹ƒ disvÄ• nirodhaá¹ƒ abhiÃ±Ã±Ä• ya cakkhuá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuv
dhamme `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassÄ• mi. sotasmiá
sotaviÃ±Ã±Ä• á¹‡e ... ghÄ• nasmiá¹ƒ, Ä• vuso sÄ• riputta, ghÄ• naviÃ±Ã±Ä• á¹‡e ... jivhÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡e ... kÄ• yasmiá¹ƒ, Ä• vuso sÄ• riputta, kÄ• yaviÃ±Ã±Ä• á¹‡e ... manas
manoviÃ±Ã±Ä• á¹‡e manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu \Ne III 319/ dhammesu nirodha
manaá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe \Ee III 266/ dhamme
meso attÄ• â€™ ti samanupassÄ• mÄ«â€™â€™ ti.

<393> evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• cundo Ä• yasmantaá¹ƒ channaá¹ƒ etadavoca --- ``
idampi tassa bhagavato sÄ• sanaá¹ƒ {vacanaá¹ƒ (Ce) }, niccakappaá¹ƒ manasi kÄ• tabbaá
calitaá¹ƒ, anissitassa calitaá¹ƒ \Se III 479/ natthi. calite asati passaddhi, passaddhiyÄ• sati
natiyÄ• asati Ä• gatigati na hoti. Ä• gatigatiyÄ• asati cutÅ«papÄ• to na hoti. cutÅ«papÄ• te
huraá¹ƒ na ubhayamantarena. esevanto dukkhassÄ• â€™â€™ â€™ ti. atha kho Ä• yasmÄ•
mahÄ• cundo Ä• yasmantaá¹ƒ channaá¹ƒ iminÄ• ovÄ• dena ovaditvÄ• uá¹-á¹-hÄ• yÄ• sar

<394> atha kho Ä• yasmÄ• channo acirapakkante Ä• yasmante ca sÄ• riputte Ä• yasmant
Ä• haresi. atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bha
``Ä• yasmatÄ• , bhante, channena satthaá¹ƒ Ä• haritaá¹ƒ. tassa kÄ• gati, ko abhisamparÄ•

sÄ• riputta, channena bhikkhunÄ• sammukhÄ• yeva anupavajjatÄ• byÄ• katÄ• â€™â€™ t
{pappajitaÃ±hitaá¹ƒ (Katthaci), upavajjitaá¹ƒ (Katthaci), pubbavijjanaá¹ƒ, pubbavijjhanaá¹ƒ, p
(saá¹ƒyuttake) } nÄ• ma vajjigÄ• mo. tatthÄ• yasmato channassa mittakulÄ• ni suhajjakulÄ•
ti. ``honti {posanti (Katthaci) } hete, sÄ• riputta, channassa bhikkhuno mittakulÄ• ni suhajjak
upavajjakulÄ• ni. nÄ• haá¹ƒ, sÄ• riputta, ettÄ• vatÄ• \Be III 311/ `saupavajjoâ€™ ti vadÄ• m
imaÃ±ca kÄ• yaá¹ƒ nikkhipati aÃ±Ã±aÃ±ca kÄ• yaá¹ƒ upÄ• diyati tamahaá¹ƒ `saupavajjoâ€
channassa bhikkhuno natthi. `anupavajjo channo bhikkhu satthaá¹ƒ Ä• haresÄ«â€™ ti evan
dhÄ• rehÄ«â€™â€™ ti.

idamavoca \Se III 480/ bhagavÄ• . attamano Ä• yasmÄ• sÄ• riputto bhagavato bhÄ• sitaá¹

channovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. puá¹‡á¹‡ovÄ• dasuttaá¹ƒ

<395> evaá¹ƒ \Se III 481/ \Ne III 320/ \Ee III 267/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• puá¹‡á¹‡o sÄ• y
vuá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• puá¹‡á¹‡o bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu ma
saá¹ƒkhittena ovÄ• dena ovadatu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«paka
pahitatto vihareyyaâ€™â€™ nti. ``tena hi, puá¹‡á¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi kar
ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• puá¹‡á¹‡o bhagavato paccassosi. bhagavÄ•

``santi kho, puá¹‡á¹‡a, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyar
rajanÄ«yÄ• . taá¹ƒ ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ ab
abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ« {nandi (Se Ke) }. `nandÄ«samudayÄ•
puá¹‡á¹‡Ä• â€™ ti vadÄ• mi.

``santi kho, puá¹‡á¹‡a, sotaviÃ±Ã±eyyÄ• saddÄ• ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jiv
kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taá¹ƒ ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá
abhinandato abhivadato \Se III 482/ ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«. `nandÄ«samu
puá¹‡á¹‡Ä• â€™ ti vadÄ• mi.

``santi \Be III 312/ ca kho, puá¹‡á¹‡a, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• mar
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taá¹ƒ ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjho
taá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato nandÄ« nirujjhati. `nandÄ«nir
puá¹‡á¹‡Ä• â€™ ti vadÄ• mi.

``santi \Ne III 321/ ca kho, puá¹‡á¹‡a, sotaviÃ±Ã±eyyÄ• saddÄ• ... ghÄ• naviÃ±Ã±eyyÄ•
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ•
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• \Ee III 268/ rajanÄ«yÄ• . taá¹ƒ ce bhikkhu
nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-ha
`nandÄ«nirodhÄ• dukkhanirodho, puá¹‡á¹‡Ä• â€™ ti vadÄ• mi.

``iminÄ• ca tvaá¹ƒ puá¹‡á¹‡a, mayÄ• saá¹ƒkhittena ovÄ• dena ovadito katarasmiá¹ƒ janap
ti? ``iminÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena ovÄ• dena ovadito, atthi sunÄ• paran
tatthÄ• haá¹ƒ viharissÄ• mÄ«â€™â€™ ti.

<396> ``caá¹‡á¸• Ä• kho, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• ; pharusÄ• kho, puá¹‡
manussÄ• . sace taá¹ƒ, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• akkosissanti paribhÄ• sis
kinti bhavissatÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, sunÄ• parantakÄ• manussÄ• akkosis
tattha me evaá¹ƒ bhavissati --- `bhaddakÄ• {bhadrakÄ• (Katthaci) } vatime sunÄ• parantak
manussÄ• , subhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , yaá¹ƒ me nayime pÄ• á¹‡
evamettha {evammettha (?) }, bhagavÄ• , bhavissati; evamettha, sugata, bhavissatÄ«â€™â

``sace pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dassan
puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti? ``sace me, bhante, sunÄ• parantakÄ• manussÄ•
dassanti, tattha me evaá¹ƒ bhavissati --- `bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ•
sunÄ• parantakÄ• manussÄ• , yaá¹ƒ me nayime leá¸• á¸• unÄ• pahÄ• raá¹ƒ dentÄ«â€™ ti
bhavissati; evamettha, sugata, bhavissatÄ«â€™â€™ ti.

``sace pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• leá¸• á¸• unÄ• pahÄ• raá¹ƒ dass
puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti? ``sace me, bhante, sunÄ• parantakÄ• manussÄ•
pahÄ• raá¹ƒ dassanti, tattha me evaá¹ƒ bhavissati --- `bhaddakÄ• vatime sunÄ• parantakÄ
vatime sunÄ• parantakÄ• manussÄ• , yaá¹ƒ me nayime daá¹‡á¸• ena pahÄ• raá¹ƒ dentÄ«â
bhavissati; evamettha, sugata, bhavissatÄ«â€™â€™ ti.

``sace \Ne III 322/ \Ee III 269/ pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• daá¹‡á¸•
dassanti, tattha pana te, puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti? ``sace me, bhante, sunÄ•
daá¹‡á¸• ena pahÄ• raá¹ƒ dassanti, tattha me evaá¹ƒ bhavissati --- `bhaddakÄ• vatime sun
subhaddakÄ• vatime \Se III 484/ sunÄ• parantakÄ• manussÄ• , yaá¹ƒ me nayime satthena
evamettha, bhagavÄ• , bhavissati; evamettha, sugata, bhavissatÄ«â€™â€™ ti.

``sace pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• satthena pahÄ• raá¹ƒ dassanti, t
kinti bhavissatÄ«â€™â€™ ti? ``sace me, bhante, sunÄ• parantakÄ• manussÄ• satthena p

me evaá¹ƒ bhavissati --- `bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• manussÄ• , yaá¹ƒ maá¹ƒ {yaá¹ƒ me (Ce Ee Katthaci) } nayime tiá¹‡hena satthena jÄ«vitÄ• evamettha, bhagavÄ• , bhavissati; evamettha, sugata, bhavissatÄ«â€™â€™ ti.

``sace pana taá¹ƒ, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• tiá¹‡hena satthena jÄ«vitÄ• v te, puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, sunÄ• parantakÄ• man jÄ«vitÄ• voropessanti, tattha me evaá¹ƒ bhavissati --- `santi kho bhagavato sÄ• vakÄ• kÄ• aá¹-á¹-Ä«yamÄ• nÄ• harÄ• yamÄ• nÄ• jigucchamÄ• nÄ• satthahÄ• rakaá¹ƒ pariyesanti. t apariyiá¹-á¹-haá¹ƒyeva satthahÄ• rakaá¹ƒ laddhaâ€™ nti. evamettha, bhagavÄ• , bhavissati bhavissatÄ«â€™â€™ ti. ``sÄ• dhu, sÄ• dhu, puá¹‡á¹‡a! sakkhissasi kho tvaá¹ƒ, puá¹‡á¹‡a, samannÄ• gato sunÄ• parantasmiá¹ƒ janapade viharituá¹ƒ. yassadÄ• ni tvaá¹ƒ, puá¹‡á¹‡a, ti.

<397> atha kho Ä• yasmÄ• puá¹‡á¹‡o bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ bhagavantaá¹ƒ abhivÄ• detvÄ• \Se III 485/ padakkhiá¹‡aá¹ƒ katvÄ• senÄ• sanaá¹ƒ saá¹ƒs pattacÄ«varamÄ• dÄ• ya yena sunÄ• paranto janapado tena \Be III 314/ cÄ• rikaá¹ƒ pakkÄ• caramÄ• no yena sunÄ• paranto janapado tadavasari. tatra sudaá¹ƒ Ä• yasmÄ• puá¹‡á¹‡o viharati. atha kho Ä• yasmÄ• puá¹‡á¹‡o tenevantaravassena paÃ±camattÄ• ni upÄ• sakas {paá¹-ipÄ• desi (Ce Ee), paá¹-idesesi (Se Ke) }, tenevantaravassena paÃ±camattÄ• ni upÄ• paá¹-ivedesi, tenevantaravassena tisso vijjÄ• sacchÄ• kÄ• si. atha kho Ä• yasmÄ• puá¹‡á parinibbÄ• yi.

atha \Ne III 323/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upas abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhaga ``yo so, bhante, puá¹‡á¹‡o nÄ• ma \Ee III 270/ kulaputto bhagavatÄ• saá¹ƒkhittena ovÄ• de kÄ• laá¹…kato. tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti? ``paá¹‡á¸• ito, bhikkhave, paccapÄ• di {saccavÄ• dÄ« dhammavÄ• dÄ« (Katthaci) } dhammassÄ• nudhammaá¹ƒ, na viheá¹-hesi. parinibbuto, bhikkhave, puá¹‡á¹‡o kulaputtoâ€™â€™ ti.

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

puá¹‡á¹‡ovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. nandakovÄ• dasuttaá¹ƒ

<398> evaá¹ƒ \Se III 486/ \Ne III 324/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vat jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho mahÄ• pajÄ• patigotamÄ« paÃ±cam yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek

ekamantaá¹ƒ á¹-hitÄ• kho mahÄ• pajÄ• patigotamÄ« bhagavantaá¹ƒ etadavoca --- ``ovada
bhikkhuniyo; anusÄ• satu, bhante, bhagavÄ• bhikkhuniyo; karotu, bhante, bhagavÄ• bhikk
kathaâ€™â€™ nti {dhammikathanti (Se Ke Katthaci) }.

tena kho pana samayena therÄ• bhikkhÅ« bhikkhuniyo ovadanti pariyÄ• yena. Ä• yasmÄ•
bhikkhuniyo ovadituá¹ƒ pariyÄ• yena. atha \Be III 315/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• n
``kassa nu kho, Ä• nanda, ajja pariyÄ• yo bhikkhuniyo ovadituá¹ƒ pariyÄ• yenÄ• â€™â€™ t
kato {nandakassa bhante (Ce Ee) } pariyÄ• yo bhikkhuniyo ovadituá¹ƒ pariyÄ• yena. ayaá¹ƒ
nandako na icchati bhikkhuniyo ovadituá¹ƒ pariyÄ• yenÄ• â€™â€™ ti.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ Ä• mantesi --- ``ovada, nandaka, bhikkhu
bhikkhuniyo; karohi tvaá¹ƒ, brÄ• hmaá¹‡a, bhikkhunÄ«naá¹ƒ dhammiá¹ƒ kathaâ€™â€™ nti.
kho Ä• yasmÄ• \Ee III 271/ nandako bhagavato paá¹-issutvÄ• \Se III 487/ pubbaá¹‡hasam
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• y
piá¹‡á¸• apÄ• tapaá¹-ikkanto attadutiyo yena rÄ• jakÄ• rÄ• mo tenupasaá¹…kami. addasaá
Ä• yasmantaá¹ƒ nandakaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na Ä• sanaá¹ƒ paÃ±Ã±Ä•
upaá¹-á¹-hapesuá¹ƒ. nisÄ«di kho Ä• yasmÄ• nandako paÃ±Ã±atte Ä• sane. nisajja pÄ• de
bhikkhuniyo Ä• yasmantaá¹ƒ nandakaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekan
bhikkhuniyo Ä• yasmÄ• nandako etadavoca --- ``paá¹-ipucchakathÄ• kho, bhaginiyo, bhav
Ä• jÄ• nantÄ«hi --- `Ä• jÄ• nÄ• mÄ• â€™ tissa vacanÄ«yaá¹ƒ, na Ä• jÄ• nantÄ«hi --- `na Ä•
vacanÄ«yaá¹ƒ. yassÄ• vÄ• panassa kaá¹…khÄ• vÄ• vimati vÄ• \Ne III 325/ ahameva tat
`idaá¹ƒ, bhante, kathaá¹ƒ; imassa kvatthoâ€™â€™ â€™ ti? ``ettakenapi mayaá¹ƒ, bhante, a
attamanÄ• abhiraddhÄ• {abhinandÄ• ma (Se Ke) } yaá¹ƒ no ayyo nandako pavÄ• retÄ«â€

<399> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaginiyo, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ \Se III 488/, bhanteâ€™â€™. ``t
bhaginiyo, sotaá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... pe ... gh
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... ``jivhÄ• niccÄ• vÄ• aniccÄ• v
bhanteâ€™â€™ ... ``kÄ• yo nicco vÄ•  anicco vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™ ..
vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ s
``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá
III 316/ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™
bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``pubbeva no etaá¹ƒ, bhante, yathÄ• bhÅ«ta
sudiá¹-á¹-haá¹ƒ --- `itipime cha ajjhattikÄ• Ä• yatanÄ• aniccÄ• â€™â€™ â€™ ti. ``sÄ• dhu,
evaÃ±hetaá¹ƒ, bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya pa

<400> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaginiyo, rÅ«pÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ n
niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhante ... pe ... gandhÄ• niccÄ• vÄ• an
``aniccÄ• , bhanteâ€™â€™ ... ``rasÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bh
``phoá¹-á¹-habbÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• \Se III 489/, bhanteâ€
vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkha
vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡
taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``n
``taá¹ƒ kissa hetuâ€™â€™ ? ``pubbeva no etaá¹ƒ, bhante, yathÄ• bhÅ«taá¹ƒ sammappaÃ±
`itipime cha bÄ• hirÄ• Ä• yatanÄ• aniccÄ• â€™â€™ â€™ ti \Ne III 326/. ``sÄ• dhu, sÄ• dh
bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™

<401> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaginiyo, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• anicca
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
maÃ±Ã±atha, bhaginiyo, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€
``jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€
``kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€
``manoviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• tiâ€™â€™ ? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohama
attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``pubb
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ --- `itipime cha viÃ±Ã±Ä• á¹‡akÄ•
``sÄ• dhu, sÄ• dhu, bhaginiyo! evaÃ±hetaá¹ƒ, bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«
passatoâ€™â€™.

<402> ``seyyathÄ• pi \Be III 317/, bhaginiyo, telappadÄ«passa jhÄ• yato telampi aniccaá¹ƒ
vipariá¹‡Ä• madhammaá¹ƒ, vaá¹-á¹-ipi aniccÄ• vipariá¹‡Ä• madhammÄ• , accipi aniccÄ• v
Ä• bhÄ• pi aniccÄ• vipariá¹‡Ä• madhammÄ• . yo nu kho, bhaginiyo, evaá¹ƒ vadeyya --- `an
jhÄ• yato telampi aniccaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, vaá¹-á¹-ipi aniccÄ• vipariá¹‡Ä• ma
vipariá¹‡Ä• madhammÄ• ; yÄ• ca khvÄ• ssa Ä• bhÄ• sÄ• niccÄ• dhuvÄ• sassatÄ• avip
kho so, bhaginiyo, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá
``amussa hi, bhante, telappadÄ«passa jhÄ• yato telampi aniccaá¹ƒ vipariá¹‡Ä• madhamma
vipariá¹‡Ä• madhammÄ• , accipi aniccÄ• vipariá¹‡Ä• madhammÄ• ; pagevassa Ä• bhÄ• a

ti. ``evameva kho, bhaginiyo, yo nu kho evaá¹ƒ vadeyya --- `cha khome ajjhattikÄ• Ä• yatan
vipariá¹‡Ä• madhammÄ• (?) }; yaÃ±ca kho cha ajjhattike Ä• yatane paá¹-icca paá¹-isaá¹ƒv
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• taá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä•
III 327/ nu kho so, bhaginiyo, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™
hetuâ€™â€™ ? ``tajjaá¹ƒ \Se III 491/ tajjaá¹ƒ, bhante, paccayaá¹ƒ paá¹-icca tajjÄ• tajjÄ• ve
tajjass \Ee III 274/ tajjassa paccayassa nirodhÄ• tajjÄ• tajjÄ• vedanÄ• nirujjhantÄ«â€™â€
sÄ• dhu, bhaginiyo! evaÃ±hetaá¹ƒ, bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sam
passatoâ€™â€™.

<403> ``seyyathÄ• pi, bhaginiyo, mahato rukkhassa tiá¹-á¹-hato sÄ• ravato mÅ«lampi anicc
vipariá¹‡Ä• madhammaá¹ƒ, khandhopi anicco vipariá¹‡Ä• madhammo, sÄ• khÄ• palÄ• sam
vipariá¹‡Ä• madhammaá¹ƒ, chÄ• yÄ• pi aniccÄ• vipariá¹‡Ä• madhammÄ• . yo nu kho, bha
`amussa mahato rukkhassa tiá¹-á¹-hato sÄ• ravato mÅ«lampi aniccaá¹ƒ vipariá¹‡Ä• madhan
vipariá¹‡Ä• madhammo, sÄ• khÄ• palÄ• sampi aniccaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, yÄ•
dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• â€™ ti; sammÄ• nu kho so, bhaginiyo, vadan
hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``amussa hi, bhante, mahato rukkha
mÅ«lampi aniccaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, khandhopi anicco vipariá¹‡Ä• madhammo
vipariá¹‡Ä• madhammaá¹ƒ; pagevassa chÄ• yÄ• aniccÄ• vipariá¹‡Ä• madhammÄ• â€™â
nu kho evaá¹ƒ vadeyya --- `cha khome bÄ• hirÄ• Ä• yatanÄ• \Be III 318/ aniccÄ• {aniccÄ•
Ee) }. yaÃ±ca kho cha bÄ• hire Ä• yatane paá¹-icca paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkha
adukkhamasukhaá¹ƒ vÄ• taá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammaâ€™
bhaginiyo, vadamÄ• no \Se III 492/ vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``
``tajjaá¹ƒ tajjaá¹ƒ, bhante, paccayaá¹ƒ paá¹-icca tajjÄ• tajjÄ• vedanÄ• uppajjanti. tajjassa t
paccayassa nirodhÄ• tajjÄ• tajjÄ• vedanÄ• nirujjhantÄ«â€™â€™ ti. ``sÄ• dhu, sÄ• dhu, b
bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™

<404> ``seyyathÄ• pi, bhaginiyo, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• gÄ
govikantanena gÄ• viá¹ƒ saá¹…kanteyya anupahacca antaraá¹ƒ maá¹ƒsakÄ• yaá¹ƒ anupah
yaá¹ƒ yadeva tattha antarÄ• vilimaá¹ƒsaá¹ƒ {vilimaá¹ƒ (Ce Ee Katthaci) } antarÄ• nhÄ• ru a
taá¹ƒ tadeva tiá¹‡hena govikantanena \Ee III 275/ saÃ±chindeyya saá¹…kanteyya sampaka
saÃ±chinditvÄ• saá¹…kantitvÄ• sampakantitvÄ• samparikantitvÄ• vidhunitvÄ• bÄ• hiraá
cammena taá¹ƒ gÄ• viá¹ƒ paá¹-icchÄ• detvÄ• evaá¹ƒ vadeyya --- `tathevÄ• yaá¹ƒ gÄ• vÄ«
cammenÄ• â€™ ti; sammÄ• nu kho \Ne III 328/ so, bhaginiyo, vadamÄ• no vadeyyÄ• â€™
bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``amu hi, bhante, dakkho goghÄ• tako vÄ• g
gÄ• viá¹ƒ vadhitvÄ• tiá¹‡hena govikantanena gÄ• viá¹ƒ saá¹…kanteyya anupahacca antara
anupahacca bÄ• hiraá¹ƒ cammakÄ• yaá¹ƒ. yaá¹ƒ yadeva tattha antarÄ• vilimaá¹ƒsaá¹ƒ ant
bandhanaá¹ƒ taá¹ƒ tadeva tiá¹‡hena govikantanena saÃ±chindeyya saá¹…kanteyya sampa
saÃ±chinditvÄ• saá¹…kantitvÄ• sampakantitvÄ• samparikantitvÄ• vidhunitvÄ• bÄ• hiraá

III 493/ cammena taá¹ƒ gÄ• viá¹ƒ paá¹-icchÄ• detvÄ• kiÃ±cÄ• pi so evaá¹ƒ vadeyya --- `tat
saá¹ƒyuttÄ• iminÄ• va cammenÄ• â€™ ti; atha kho sÄ• gÄ• vÄ« visaá¹ƒyuttÄ• teneva ca

``upamÄ• kho me ayaá¹ƒ, bhaginiyo, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayamevettha att
maá¹ƒsakÄ• yoâ€™ ti kho, bhaginiyo, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhi
cammakÄ• yoâ€™ ti kho bhaginiyo, channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhiva
vilimaá¹ƒsaá¹ƒ, antarÄ• nhÄ• ru, antarÄ• bandhanaâ€™ nti kho, bhaginiyo, nandÄ«rÄ• ga
`tiá¹‡haá¹ƒ \Be III 319/ govikantanaâ€™ nti kho, bhaginiyo, ariyÄ• yetaá¹ƒ paÃ±Ã±Ä• ya ad
ariyÄ• paÃ±Ã±Ä• antarÄ• kilesaá¹ƒ antarÄ• saá¹ƒyojanaá¹ƒ antarÄ• bandhanaá¹ƒ saÃ±
sampakantati samparikantati.

<405> ``satta kho panime, bhaginiyo, bojjhaá¹…gÄ• , yesaá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharati. katame satta? idha, bhaginiyo, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ•
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ, dhammavicayasambojjhaá¹.
vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... passaddhisa
... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vive
virÄ• ganissitaá¹ƒ \Se III 494/ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ime kho, bhaginiy
bojjhaá¹…gÄ• , yesaá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• bhikkhu Ä• savÄ• naá¹ƒ khayÄ• a
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj

<406> atha \Ne III 329/ \Ee III 276/ kho Ä• yasmÄ• nandako tÄ• bhikkhuniyo iminÄ• ovÄ•
--- ``gacchatha, bhaginiyo; kÄ• loâ€™â€™ ti. atha kho tÄ• bhikkhuniyo Ä• yasmato nandak
abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ abhivÄ• c
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ á¹-hitÄ• kho tÄ• bhikkhuniyo bhagavÄ• etadavoca --- ``gacchatha, bhikkhun
kho tÄ• bhikkhuniyo bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒs
acirapakkantÄ«su tÄ• su bhikkhunÄ«su bhikkhÅ« Ä• mantesi --- ``seyyathÄ• pi, bhikkhave,
na hoti bahunojanassa kaá¹…khÄ• vÄ• vimati vÄ• --- `Å«no nu kho cando, puá¹‡á¹‡o nu k
Å«no candotveva hoti. evameva kho, bhikkhave, tÄ• bhikkhuniyo nandakassa dhammades
kho paripuá¹‡á¹‡asaá¹…kappÄ• â€™â€™ ti.

<407> atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ Ä• mantesi --- ``tena hi tvaá¹ƒ, na
bhikkhuniyo tenevovÄ• dena ovadeyyÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ \Be III 320/, bhanteâ€™â
\Se III 495/ bhagavato paccassosi. atha kho Ä• yasmÄ• nandako tassÄ• rattiyÄ• accayen
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto attadutiyo yena rÄ• jakÄ• rÄ• mo tenupasa
bhikkhuniyo Ä• yasmantaá¹ƒ nandakaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na Ä• sanaá¹

pÄ• dÄ• naá¹ƒ upaá¹-á¹-hapesuá¹ƒ. nisÄ«di kho Ä• yasmÄ• nandako paÃ±Ã±atte Ä• sane.
tÄ• pi kho bhikkhuniyo Ä• yasmantaá¹ƒ nandakaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá
kho tÄ• bhikkhuniyo Ä• yasmÄ• nandako etadavoca --- ``paá¹-ipucchakathÄ• kho, bhagini
Ä• jÄ• nantÄ«hi `Ä• jÄ• nÄ• mÄ• â€™ tissa vacanÄ«yaá¹ƒ, na Ä• jÄ• nantÄ«hi `na Ä• jÄ• n
yassÄ• vÄ• panassa kaá¹…khÄ• vÄ• vimati vÄ• , ahameva tattha paá¹-ipucchitabbo \Ee
bhante, kathaá¹ƒ; imassa kvatthoâ€™â€™ â€™ ti. ``ettakenapi mayaá¹ƒ, bhante, ayyassa n
abhiraddhÄ• yaá¹ƒ no ayyo nandako pavÄ• retÄ«â€™â€™ ti.

<408> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaginiyo, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me \Ne III 330/ attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ \Se III 496/, bhanteâ
maÃ±Ã±atha, bhaginiyo, sotaá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bha
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... jivhÄ• ... kÄ• yo ... mano n
vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ s
``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no het
kissa hetuâ€™â€™ ? ``pubbeva no etaá¹ƒ, bhante, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• y
cha ajjhattikÄ• Ä• yatanÄ• aniccÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, bhaginiyo! evaÃ±
ariyasÄ• vakass yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™.

<409> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaginiyo, rÅ«pÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso \Be III 321/ me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``t
bhaginiyo, saddÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhante ... pe ... gandh
vÄ• â€™â€™ ti? ``aniccÄ• , bhante ... rasÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``anicc
phoá¹-á¹-habbÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti \Se III 497/? ``aniccÄ• , bhante ... d
vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ
``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no het
kissa hetuâ€™â€™ ? ``pubbeva no etaá¹ƒ, bhante, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• y
cha bÄ• hirÄ• Ä• yatanÄ• aniccÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, bhaginiyo! evaÃ±h
ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™.

<410> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhaginiyo, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• anicca
``aniccaá¹ƒ, bhante ... pe ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti
... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante

niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ n
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ \Se III 498/ vÄ• a
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
``pubbeva no etaá¹ƒ, bhante, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya \Ne III 331/ sudiá¹-á¹
viÃ±Ã±Ä• á¹‡akÄ• yÄ• aniccÄ• â€™â€™ â€™ ti. ``sÄ• dhu sÄ• dhu, bhaginiyo! evaÃ±heta
ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™.

<411> ``seyyathÄ• pi, bhaginiyo, telappadÄ«passa jhÄ• yato telampi aniccaá¹ƒ vipariá¹‡Ä•
vaá¹-á¹-ipi aniccÄ• vipariá¹‡Ä• madhammÄ• , accipi aniccÄ• vipariá¹‡Ä• madhammÄ• , Ä•
vipariá¹‡Ä• madhammÄ• . yo nu kho, bhaginiyo, evaá¹ƒ vadeyya --- `amussa telappadÄ«pa
aniccaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, vaá¹-á¹-ipi aniccÄ• vipariá¹‡Ä• madhammÄ• , accipi
vipariá¹‡Ä• madhammÄ• ; yÄ• ca khvÄ• ssa Ä• bhÄ• sÄ• niccÄ• dhuvÄ• sassatÄ• avip
kho so, bhaginiyo, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá
``amussa hi, bhante, telappadÄ«passa jhÄ• yato telampi aniccaá¹ƒ vipariá¹‡Ä• madhamma
vipariá¹‡Ä• madhammÄ• , accipi aniccÄ• vipariá¹‡Ä• madhammÄ• \Be III 322/; pagevassa
vipariá¹‡Ä• madhammÄ• â€™â€™ ti. ``evameva kho, bhaginiyo, yo nu kho evaá¹ƒ vadeyya
Ä• yatanÄ• aniccÄ• . yaÃ±ca kho cha ajjhattike Ä• yatane \Se III 499/ paá¹-icca paá¹-isaá¹ƒ
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• taá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä•
kho so, bhaginiyo, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá
``tajjaá¹ƒ tajjaá¹ƒ, bhante, paccayaá¹ƒ paá¹-icca tajjÄ• tajjÄ• vedanÄ• uppajjanti. tajjassa t
paccayassa nirodhÄ• tajjÄ• tajjÄ• vedanÄ• nirujjhantÄ«â€™â€™ ti. ``sÄ• dhu sÄ• dhu, b
bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passatoâ€™â€™

<412> ``seyyathÄ• pi, bhaginiyo, mahato rukkhassa tiá¹-á¹-hato sÄ• ravato mÅ«lampi anicc
vipariá¹‡Ä• madhammaá¹ƒ, khandhopi anicco vipariá¹‡Ä• madhammo, sÄ• khÄ• palÄ• sam
vipariá¹‡Ä• madhammaá¹ƒ, chÄ• yÄ• pi aniccÄ• vipariá¹‡Ä• madhammÄ• . yo nu kho, bha
`amussa mahato rukkhassa tiá¹-á¹-hato sÄ• ravato mÅ«lampi aniccaá¹ƒ vipariá¹‡Ä• madhar
vipariá¹‡Ä• madhammo, sÄ• khÄ• palÄ• sampi aniccaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ; yÄ•
dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• â€™ ti; sammÄ• nu kho so bhaginiyo, vadam
hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``amussa hi, bhante, mahato rukkha
mÅ«lampi aniccaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, khandhopi anicco vipariá¹‡Ä• madhammo
vipariá¹‡Ä• madhammaá¹ƒ; pagevassa chÄ• yÄ• aniccÄ• vipariá¹‡Ä• madhammÄ• â€™â
nu kho evaá¹ƒ vadeyya --- `cha khome \Se III 500/ bÄ• hirÄ• Ä• yatanÄ• aniccÄ• . yaÃ±ca
paá¹-icca paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• taá¹ƒ
332/ sassataá¹ƒ avipariá¹‡Ä• madhammaâ€™ nti; sammÄ• nu kho so, bhaginiyo, vadamÄ•
hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``tajjaá¹ƒ tajjaá¹ƒ, bhante, paccayaá

tajjÄ• vedanÄ• uppajjanti. tajjassa tajjassa paccayassa nirodhÄ• tajjÄ• tajjÄ• vedanÄ• n
``sÄ• dhu sÄ• dhu, bhaginiyo! evaÃ±hetaá¹ƒ, bhaginiyo, hoti ariyasÄ• vakassa yathÄ• bhÅ«
passatoâ€™â€™.

<413> ``seyyathÄ• pi, bhaginiyo, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• gÄ
govikantanena gÄ• viá¹ƒ saá¹…kanteyya anupahacca \Be III 323/ antaraá¹ƒ maá¹ƒsakÄ• ya
cammakÄ• yaá¹ƒ. yaá¹ƒ yadeva tattha antarÄ• vilimaá¹ƒsaá¹ƒ antarÄ• nhÄ• ru antarÄ• ba
tiá¹‡hena govikantanena saÃ±chindeyya saá¹…kanteyya sampakanteyya samparikanteyya.
saá¹…kantitvÄ• sampakantitvÄ• samparikantitvÄ• vidhunitvÄ• bÄ• hiraá¹ƒ cammakÄ• ya
gÄ• viá¹ƒ paá¹-icchÄ• detvÄ• evaá¹ƒ vadeyya --- `tathevÄ• yaá¹ƒ gÄ• vÄ« saá¹ƒyuttÄ• imi
sammÄ• nu kho so, bhaginiyo, vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€
? ``amu hi, bhante, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• gÄ• viá¹ƒ vadhit
gÄ• viá¹ƒ saá¹…kanteyya anupahacca antaraá¹ƒ maá¹ƒsakÄ• yaá¹ƒ anupahacca bÄ• hiraá
tattha antarÄ• vilimaá¹ƒsaá¹ƒ antarÄ• \Se III 501/ nhÄ• ru antarÄ• bandhanaá¹ƒ taá¹ƒ tad
govikantanena saÃ±chindeyya saá¹…kanteyya sampakanteyya samparikanteyya. saÃ±chin
sampakantitvÄ• samparikantitvÄ• vidhunitvÄ• bÄ• hiraá¹ƒ cammakÄ• yaá¹ƒ teneva camm
paá¹-icchÄ• detvÄ• kiÃ±cÄ• pi so evaá¹ƒ vadeyya --- `tathevÄ• yaá¹ƒ gÄ• vÄ« saá¹ƒyuttÄ•
atha kho sÄ• gÄ• vÄ« visaá¹ƒyuttÄ• teneva cammenÄ• â€™â€™ ti.

``upamÄ• kho me ayaá¹ƒ, bhaginiyo, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya ayamevettha atth
ti kho, bhaginiyo, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhivacanaá¹ƒ; `bÄ• hiro
bhaginiyo, channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhivacanaá¹ƒ; `antarÄ• vilimaá
antarÄ• bandhanaâ€™ nti kho, bhaginiyo, nandÄ«rÄ• gassetaá¹ƒ adhivacanaá¹ƒ; `tiá¹‡haá
bhaginiyo, ariyÄ• yetaá¹ƒ paÃ±Ã±Ä• ya adhivacanaá¹ƒ; yÄ• yaá¹ƒ ariyÄ• paÃ±Ã±Ä• antar
saá¹ƒyojanaá¹ƒ antarÄ• bandhanaá¹ƒ saÃ±chindati saá¹…kantati sampakantati samparikan

<414> ``satta kho panime, bhaginiyo, bojjhaá¹…gÄ• , yesaá¹ƒ bhÄ• vitattÄ• bahulÄ«katatt
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja \Ne III 333/ viharati. katame satta? idha, bhaginiyo, bhikkhu satisambojjhaá¹…
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. dhammavic
bhÄ• veti ... pe ... vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• v
passaddhisambojjhaá¹…gaá¹ƒ \Se III 502/ bhÄ• veti ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ•
upekkhÄ• sambojjhaá¹…gaá¹ƒ \Be III 324/ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ niro
vossaggapariá¹‡Ä• miá¹ƒ. ime kho, bhaginiyo, satta bojjhaá¹…gÄ• yesaá¹ƒ bhÄ• vitattÄ• b
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti.

<415> atha kho Ä• yasmÄ• nandako tÄ• bhikkhuniyo iminÄ• ovÄ• dena ovaditvÄ• uyyoj

bhaginiyo; kÄ• loâ€™â€™ ti. atha kho tÄ• bhikkhuniyo Ä• yasmato nandakassa bhÄ• sitaá
uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ nandakaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
á¹-hitÄ• kho tÄ• bhikkhuniyo bhagavÄ• etadavoca --- ``gacchatha, bhikkhuniyo; kÄ• loâ€™
bhikkhuniyo bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. atha k
acirapakkantÄ«su tÄ• su bhikkhunÄ«su bhikkhÅ« Ä• mantesi --- ``seyyathÄ• pi, bhikkhave,
na hoti bahuno janassa kaá¹…khÄ• vÄ• vimati vÄ• --- `Å«no nu kho cando, puá¹‡á¹‡o nu
puá¹‡á¹‡o candotveva hoti; evameva kho, bhikkhave, tÄ• bhikkhuniyo nandakassa dhamm
paripuá¹‡á¹‡asaá¹…kappÄ• ca. tÄ• saá¹ƒ, bhikkhave, paÃ±cannaá¹ƒ bhikkhunisatÄ• naá¹ƒ
pacchimitÄ• bhikkhunÄ« sÄ• {yÄ• pacchimÄ• bhikkhunÄ«, sÄ• (Ce Se Ke Ee), yÄ• pac
(Katthaci) } sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yanÄ• â€™â€™ t

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

nandakovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÅ«á¸·arÄ• hulovÄ• dasuttaá¹ƒ

<416> evaá¹ƒ \Se III 504/ \Ne III 334/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho bhagavato rahogatassa paá¹-isallÄ«n
parivitakko udapÄ• di --- ``paripakkÄ• kho \Be III 325/ rÄ• hulassa vimuttiparipÄ• canÄ«yÄ•
yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• hulaá¹ƒ uttariá¹ƒ Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti. atha k
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• yasmantaá¹ƒ rÄ
``gaá¹‡hÄ• hi, rÄ• hula, nisÄ«danaá¹ƒ; yena andhavanaá¹ƒ tenupasaá¹…kamissÄ• ma divÄ
278/. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• rÄ• hulo bhagavato paá¹-issutvÄ• nisÄ«
bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhi.

tena kho pana samayena anekÄ• ni devatÄ• sahassÄ• ni bhagavantaá¹ƒ anubandhÄ• ni h
Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ uttariá¹ƒ Ä• savÄ• naá¹ƒ khaye vinessatÄ«â€™â€™ ti. atha kh
ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. Ä• yasmÄ•
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• hu

<417> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?
III 505/â€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ n
niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ

vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡
taá¹ƒ \Ne III 335/ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™
bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ•
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
rÄ• hula, cakkhusamphasso nicco vÄ• anicco vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™.
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohama
â€™ ti? ``no \Ee III 279/ hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, yami
Katthaci) } cakkhusamphassapaccayÄ• uppajjati \Se III 506/ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• g
viÃ±Ã±Ä• á¹‡agataá¹ƒ tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti \Be III 326/? ``anicca
panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mam
attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

<418> ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi rÄ• hula, sotaá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?
pe ... ghÄ• naá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... pe ... jivh
vÄ• â€™â€™ ti? ``aniccÄ• , bhante ... pe ... kÄ• yo nicco vÄ• anicco vÄ• â€™â€™ ti? ``an
mano nicco vÄ• anicco vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ
sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá
kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™
bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi rÄ• hula, dhammÄ• niccÄ• vÄ• aniccÄ• vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ \Se III
rÄ• hula, manoviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bha
panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mam
attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi rÄ• hula, m
anicco vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ•
``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no het
kiá¹ƒ maÃ±Ã±asi, rÄ• hula, yamidaá¹ƒ manosamphassapaccayÄ• uppajjati vedanÄ• gataá
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ, tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™
``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
336/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ kallaá¹ƒ nu taá¹ƒ samanupassit
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

<419> ``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako cakkhusmiá¹ƒ {cakkhusmimpi (
nibbindati, rÅ«pesu nibbindati, cakkhuviÃ±Ã±Ä• á¹‡e nibbindati, cakkhusamphasse nibbinda
cakkhusamphassapaccayÄ• uppajjati vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• raga
tasmimpi nibbindati. sotasmiá¹ƒ \Se III 508/ nibbindati, saddesu nibbindati ... pe ... \Be III 32
ghÄ• nasmiá¹ƒ nibbindati, gandhesu nibbindati ... jivhÄ• ya nibbindati, rasesu nibbindati ... k
nibbindati, phoá¹-á¹-habbesu nibbindati ... manasmiá¹ƒ nibbindati, dhammesu nibbindati, ma
nibbindati, manosamphasse nibbindati, yamidaá¹ƒ manosamphassapaccayÄ• \Ee III 280/ u
saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ tasmimpi nibbindati. nibbin
vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• rÄ• hulo bhagavato bhÄ• sitaá¹ƒ abhinandÄ«t
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne Ä• yasmato rÄ• hulassa anupÄ• dÄ• ya Ä• savel
anekÄ• naá¹ƒ devatÄ• sahassÄ• naá¹ƒ virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ•
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti.

cÅ«á¸·arÄ• hulovÄ• dasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. chachakkasuttaá¹ƒ

<420> evaá¹ƒ \Se III 509/ \Ne III 337/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``dh
desessÄ• mi Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tth
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• sessÄ• mi, yadidaá¹ƒ --- cha
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``cha ajjhattikÄ• ni Ä• yatanÄ• ni veditabbÄ• ni, cha bÄ• hirÄ• ni Ä• yatanÄ• ni veditabbÄ•
veditabbÄ• , cha phassakÄ• yÄ• veditabbÄ• , cha vedanÄ• kÄ• yÄ• veditabbÄ• , cha taá¹‡

<421> `` `cha ajjhattikÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™ ti --- iti kho panetaá¹ƒ vuttaá
paá¹-icca vuttaá¹ƒ? cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatan
kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ. `cha ajjhattikÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ. idaá¹ƒ paá¹-hamaá¹ƒ chakkaá¹ƒ.

`` `cha \Ee III 281/ bÄ• hirÄ• ni Ä• yatanÄ• ni veditabbÄ• nÄ«â€™ ti --- iti kho panetaá¹ƒ vu

kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ? rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ,
phoá¹-á¹-habbÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ. `cha bÄ• hirÄ• ni Ä• yatanÄ• ni veditabb
taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ. idaá¹ƒ dutiyaá¹ƒ chakkaá¹ƒ.

`` `cha viÃ±Ã±Ä• á¹‡akÄ• yÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹
cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaÃ±ca paá¹-icca sad
338/ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naÃ±ca paá¹-icca gandhe ca uppajjati ghÄ• naviÃ±Ã±Ä•
rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca uppajja
manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ. `cha viÃ±Ã±Ä• á¹‡akÄ•
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ. idaá¹ƒ tatiyaá¹ƒ chakkaá¹ƒ.

`` `cha phassakÄ• yÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá¹-i
cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati
paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso; ghÄ• n
ca uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso; jivhaÃ±ca paá¹-icca
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso; kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-ha
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso; manaÃ±ca paá¹-icca dhamme ca
manoviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. `cha phassakÄ• yÄ• veditabbÄ• â
vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ. idaá¹ƒ catutthaá¹ƒ chakkaá¹ƒ.

`` `cha vedanÄ• kÄ• yÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá
cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati
vedanÄ• ; sotaÃ±ca paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…
phassapaccayÄ• vedanÄ• ; ghÄ• naÃ±ca paá¹-icca gandhe ca uppajjati ghÄ• naviÃ±Ã±Ä•
phasso, phassapaccayÄ• vedanÄ• ; jivhaÃ±ca paá¹-icca rase ca uppajjati jivhÄ• viÃ±Ã±Ä•
saá¹…gati phasso, phassapaccayÄ• vedanÄ• ; kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca up
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• \Be III 329/ ved
dhamme \Se III 512/ ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, p
`cha vedanÄ• kÄ• yÄ• veditabbÄ• â€™ ti --- iti yaá¹ƒ taá¹ƒ \Ee III 282/ vuttaá¹ƒ, idametaá¹ƒ
idaá¹ƒ paÃ±camaá¹ƒ chakkaá¹ƒ.

`` `cha taá¹‡hÄ• kÄ• yÄ• veditabbÄ• â€™ ti --- iti kho panetaá¹ƒ vuttaá¹ƒ. kiÃ±cetaá¹ƒ paá
cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati
vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• ; sotaÃ±ca paá¹-icca sadde ca uppajjati sotaviÃ±Ã±
ghÄ• naÃ±ca paá¹-icca gandhe ca uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhaÃ±ca paá¹-icc
III 339/ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca uppajjati kÄ• y
manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati
vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• . `cha taá¹‡hÄ• kÄ• yÄ• veditabbÄ• â€™ ti --- iti ya

idametaá¹ƒ paá¹-icca vuttaá¹ƒ. idaá¹ƒ chaá¹-á¹-haá¹ƒ chakkaá¹ƒ.

<422> `` `cakkhu attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. cakkhussa uppÄ• dopi vayop
kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca veti cÄ• â€™ ti iccassa
tasmÄ• taá¹ƒ na upapajjati --- `cakkhu attÄ• â€™ ti yo vadeyya. iti cakkhu anattÄ• .

`` `rÅ«pÄ• attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. rÅ«pÄ• naá¹ƒ uppÄ• dopi vayopi p
pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca veti cÄ• â€™ ti iccassa evar
taá¹ƒ na upapajjati --- `rÅ«pÄ• attÄ• â€™ ti yo vadeyya. iti cakkhu anattÄ• , rÅ«pÄ• anattÄ

`` `cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. cakkhuviÃ±Ã±Ä•
paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca v
evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• â€™ ti
anattÄ• , rÅ«pÄ• anattÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• .

`` `cakkhusamphasso attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. cakkhusamphassassa u
paÃ±Ã±Ä• yati \Se III 513/. yassa kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me up
iccassa evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `cakkhusamphasso attÄ• â€™
vadeyya. iti cakkhu anattÄ• , rÅ«pÄ• anattÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , cakkhusa

`` `vedanÄ• \Ne III 340/ attÄ• â€™ ti yo vadeyya taá¹ƒ \Ee III 283/ na upapajjati. vedanÄ• y
paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca v
evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `vedanÄ• attÄ• â€™ ti yo vadeyya. iti
anattÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , cakkhusamphasso anattÄ• , vedanÄ• anattÄ•

`` `taá¹‡hÄ• attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. taá¹‡hÄ• ya uppÄ• dopi vayopi p
pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca veti cÄ• â€™ ti iccassa evar
taá¹ƒ na upapajjati --- `taá¹‡hÄ• attÄ• â€™ ti yo vadeyya. iti cakkhu anattÄ• , rÅ«pÄ• anatt
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , cakkhusamphasso anattÄ• , vedanÄ• anattÄ• , taá¹‡hÄ

<423> `` `sotaá¹ƒ attÄ• â€™ ti yo vadeyya ... pe ... `ghÄ• naá¹ƒ attÄ• â€™ ti yo vadeyya ...
yo vadeyya ... `kÄ• yo attÄ• â€™ ti yo vadeyya ... `mano attÄ• â€™ ti yo vadeyya taá¹ƒ na u
uppÄ• dopi vayopi paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopi vayopi \Se III 514/ paÃ±Ã±Ä
ca veti cÄ• â€™ ti iccassa evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `mano attÄ•
mano anattÄ• .

`` `dhammÄ• attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. dhammÄ• naá¹ƒ uppÄ• dopi vay
pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca veti cÄ• â€™ ti iccassa evar

taá¹ƒ na upapajjati --- `dhammÄ• attÄ• â€™ ti yo vadeyya. iti mano anattÄ• , dhammÄ• an

`` `manoviÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. manoviÃ±Ã±Ä• á¹‡
paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca v
evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `manoviÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• â€™ ti \
iti mano anattÄ• , dhammÄ• anattÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• .

`` `manosamphasso \Ne III 341/ attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. manosamphas
paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca v
evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `manosamphasso attÄ• â€™ ti yo vade
dhammÄ• anattÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , manosamphasso anattÄ• .

`` `vedanÄ• attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. vedanÄ• ya uppÄ• dopi vayopi pa
III 515/ pana uppÄ• dopi \Ee III 284/ vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca veti cÄ• â
evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- `vedanÄ• attÄ• â€™ ti yo vadeyya. iti
anattÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , manosamphasso anattÄ• , vedanÄ• anattÄ• .

`` `taá¹‡hÄ• attÄ• â€™ ti yo vadeyya taá¹ƒ na upapajjati. taá¹‡hÄ• ya uppÄ• dopi vayopi pa
pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati, `attÄ• me uppajjati ca veti cÄ• â€™ ti iccassa eva
taá¹ƒ na upapajjati --- `taá¹‡hÄ• attÄ• â€™ ti yo vadeyya. iti mano anattÄ• , dhammÄ• ana
manoviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , manosamphasso anattÄ• , vedanÄ• anattÄ• , taá¹‡hÄ• a

<424> ``ayaá¹ƒ kho pana, bhikkhave, sakkÄ• yasamudayagÄ• minÄ« paá¹-ipadÄ• --- cakk
esohamasmi, eso me attÄ• â€™ ti samanupassati; rÅ«pe `etaá¹ƒ mama, esohamasmi, eso
samanupassati; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ t
cakkhusamphassaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassati; ve
516/, esohamasmi, eso me attÄ• â€™ ti samanupassati; taá¹‡haá¹ƒ `etaá¹ƒ mama, esoham
samanupassati; sotaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassati .
mama, esohamasmi, eso me attÄ• â€™ ti samanupassati ... pe ... jivhaá¹ƒ `etaá¹ƒ mama, e
attÄ• â€™ ti \Be III 332/ samanupassati ... pe ... kÄ• yaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso
samanupassati ... pe ... manaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanu
mama, esohamasmi, eso me attÄ• â€™ ti samanupassati, manoviÃ±Ã±Ä• á¹‡aá¹ƒ `etaá¹ƒ
attÄ• â€™ ti samanupassati, manosamphassaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ
vedanaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassati, taá¹‡haá¹ƒ `e
me attÄ• â€™ ti samanupassati.

``ayaá¹ƒ \Ne III 342/ kho pana, bhikkhave, sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• --- cak
nesohamasmi, na meso attÄ• â€™ ti samanupassati. rÅ«pe `netaá¹ƒ mama, nesohamasmi,

samanupassati. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€
cakkhusamphassaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati
nesohamasmi, na meso attÄ• â€™ ti samanupassati. taá¹‡haá¹ƒ `netaá¹ƒ mama, nesoham
samanupassati. sotaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupass
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati ... jivhaá¹ƒ `netaá¹ƒ m
attÄ• â€™ ti samanupassati ... kÄ• yaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€
manaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati. dhamme `n
meso attÄ• â€™ ti samanupassati. manoviÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi,
samanupassati. manosamphassaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti
`netaá¹ƒ \Ee III 285/ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati. taá¹‡haá
nesohamasmi, na meso attÄ• â€™ ti samanupassati.

<425> ``cakkhuÃ±ca, bhikkhave, paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá
III 343/ phasso, phassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ \Se III 517/ vÄ• dukkhaá
adukkhamasukhaá¹ƒ vÄ• . so sukhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no abhinandati ab
tiá¹-á¹-hati. tassa rÄ• gÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no s
urattÄ• á¸·iá¹ƒ \Be III 333/ kandati sammohaá¹ƒ Ä• pajjati. tassa paá¹-ighÄ• nusayo anuseti.
vedanÄ• ya phuá¹-á¹-ho samÄ• no tassÄ• vedanÄ• ya samudayaÃ±ca atthaá¹…gamaÃ±ca
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa avijjÄ• nusayo anuseti. so vata, b
vedanÄ• ya rÄ• gÄ• nusayaá¹ƒ appahÄ• ya dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• nusayaá¹ƒ
adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayaá¹ƒ asamÅ«hanitvÄ• avijjaá¹ƒ appahÄ• ya
diá¹-á¹-heva dhamme dukkhassantakaro bhavissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``sotaÃ±ca, bhikkhave, paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• na
paá¹-icca gandhe ca uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... jivhaÃ±ca, bhikkhave, paá
uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaÃ±ca, bhikkhave, paá¹-icca phoá¹-á¹-habb
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manaÃ±ca, bhikkhave, paá¹-icca dhamme ca uppajjati ma
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukk
adukkhamasukhaá¹ƒ vÄ• . so sukhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no abhinandati ab
tiá¹-á¹-hati. tassa rÄ• gÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no s
urattÄ• á¸·iá¹ƒ \Se III 518/ kandati sammohaá¹ƒ Ä• pajjati. tassa paá¹-ighÄ• nusayo anuseti.
vedanÄ• ya phuá¹-á¹-ho samÄ• no tassÄ• vedanÄ• ya samudayaÃ±ca atthaá¹…gamaÃ±ca
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa avijjÄ• nusayo anuseti. so vata, b
vedanÄ• ya rÄ• gÄ• nusayaá¹ƒ appahÄ• ya dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• nusayaá¹ƒ
adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayaá¹ƒ asamÅ«hanitvÄ• avijjaá¹ƒ appahÄ• ya
diá¹-á¹-heva dhamme dukkhassantakaro bhavissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

<426> ``cakkhuÃ±ca \Ee III 286/, bhikkhave, paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä•

saá¹…gati phasso, phassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• a
sukhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya
rÄ• gÄ• nusayo nÄ• nuseti. dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no na socati na kila
urattÄ• á¸·iá¹ƒ kandati \Ne III 344/ na sammohaá¹ƒ Ä• pajjati. tassa paá¹-ighÄ• nusayo nÄ•
adukkhamasukhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no tassÄ• \Be III 334/ vedanÄ• ya s
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa avij
bhikkhave, sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayaá¹ƒ pahÄ• ya dukkhÄ• ya vedanÄ• ya pa
adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayaá¹ƒ samÅ«hanitvÄ• avijjaá¹ƒ pahÄ• ya vij
dhamme \Se III 519/ dukkhassantakaro bhavissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati.

``sotaÃ±ca, bhikkhave, paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ....

``ghÄ• naÃ±ca, bhikkhave, paá¹-icca gandhe ca uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe .

``jivhaÃ±ca, bhikkhave, paá¹-icca rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... \Ne III

``kÄ• yaÃ±ca, bhikkhave, paá¹-icca phoá¹-á¹-habbe ca uppajjati kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ..

``manaÃ±ca, bhikkhave, paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹‡á¹‡aá
phassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ
phuá¹-á¹-ho samÄ• no nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa rÄ• gÄ
dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no na socati na kilamati na paridevati na urattÄ
sammohaá¹ƒ Ä• pajjati. tassa paá¹-ighÄ• nusayo nÄ• nuseti. adukkhamasukhÄ• ya vedanÄ
vedanÄ• ya samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹
tassa avijjÄ• nusayo nÄ• nuseti. so vata, bhikkhave, sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusaya
vedanÄ• ya paá¹-ighÄ• nusayaá¹ƒ paá¹-ivinodetvÄ• adukkhamasukhÄ• ya vedanÄ• ya avij
avijjaá¹ƒ pahÄ• ya vijjaá¹ƒ uppÄ• detvÄ• diá¹-á¹-heva dhamme dukkhassantakaro bhavissa
vijjati.

<427> ``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmiá¹ƒ {cakkhusmimp
nibbindati, rÅ«pesu nibbindati, cakkhuviÃ±Ã±Ä• á¹‡e nibbindati, cakkhusamphasse \Se III 5
vedanÄ• ya nibbindati, taá¹‡hÄ• ya nibbindati. sotasmiá¹ƒ nibbindati, saddesu nibbindati ...
ghÄ• nasmiá¹ƒ nibbindati, gandhesu nibbindati ... jivhÄ• ya nibbindati, rasesu nibbindati ... k
nibbindati, phoá¹-á¹-habbesu nibbindati ... manasmiá¹ƒ nibbindati, dhammesu nibbindati, ma
nibbindati, manosamphasse nibbindati, vedanÄ• ya nibbindati, taá¹‡hÄ• ya nibbindati. nibbi
III 287/, virÄ• gÄ• vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ \Be III 335/ hoti. `khÄ«
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. imas
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anupÄ• d
vimucciá¹ƒsÅ«ti.

chachakkasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• saá¸·Ä• yatanikasuttaá¹ƒ

<428> evaá¹ƒ \Se III 521/ \Ne III 347/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``m
bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

<429> ``cakkhuá¹ƒ, bhikkhave, ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ, rÅ«pe ajÄ• naá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ, cakkhusamphassaá¹ƒ a
yathÄ• bhÅ«taá¹ƒ, yamidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ
adukkhamasukhaá¹ƒ vÄ• tampi ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ, cakkhusmiá¹ƒ sÄ
cakkhuviÃ±Ã±Ä• á¹‡e sÄ• rajjati, cakkhusamphasse sÄ• rajjati, yamidaá¹ƒ cakkhusamphas
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi sÄ• rajjati.

``tassa sÄ• rattassa saá¹ƒyuttassa sammÅ«á¸·hassa assÄ• dÄ• nupassino viharato Ä• yati
upacayaá¹ƒ gacchanti. taá¹‡hÄ• cassa ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ• tatratatrÄ
pavaá¸• á¸• hati. tassa kÄ• yikÄ• pi darathÄ• pavaá¸• á¸• hanti, cetasikÄ• pi \Ee III 288/ da
kÄ• yikÄ• pi santÄ• pÄ• pavaá¸• á¸• hanti \Se III 522/, cetasikÄ• pi santÄ• pÄ• pavaá¸• á¸•
pariá¸·Ä• hÄ• pavaá¸• á¸• hanti, cetasikÄ• pi pariá¸·Ä• hÄ• pavaá¸• á¸• hanti. so kÄ• yadu
(Se Ke), kÄ• yikaá¹ƒ dukkhampi (Katthaci) } cetodukkhampi paá¹-isaá¹ƒvedeti.

``sotaá¹ƒ \Be III 336/, bhikkhave, ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ ... pe ... ghÄ• na
ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ ... pe ... jivhaá¹ƒ, bhikkhave, ajÄ• naá¹ƒ apassaá¹ƒ
... kÄ• yaá¹ƒ, bhikkhave, ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ ... pe ... manaá¹ƒ, bhikkha
apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ, dhamme, bhikkhave, ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹
bhikkhave, ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ \Ne III 348/, manosamphassaá¹ƒ, bhikk
yathÄ• bhÅ«taá¹ƒ, yamidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ
adukkhamasukhaá¹ƒ vÄ• tampi ajÄ• naá¹ƒ apassaá¹ƒ yathÄ• bhÅ«taá¹ƒ, manasmiá¹ƒ sÄ•
manoviÃ±Ã±Ä• á¹‡e sÄ• rajjati, manosamphasse sÄ• rajjati, yamidaá¹ƒ manosamphassapa
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi sÄ• rajjati.

``tassa sÄ• rattassa saá¹ƒyuttassa sammÅ«á¸·hassa assÄ• dÄ• nupassino viharato Ä• yati
upacayaá¹ƒ gacchanti. taá¹‡hÄ• cassa ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ• tatratatrÄ
pavaá¸• á¸• hati. tassa kÄ• yikÄ• pi darathÄ• pavaá¸• á¸• hanti, cetasikÄ• pi darathÄ• pava
santÄ• pÄ• pavaá¸• á¸• hanti, cetasikÄ• pi santÄ• pÄ• pavaá¸• á¸• hanti; kÄ• yikÄ• pi paria
cetasikÄ• pi pariá¸·Ä• hÄ• pavaá¸• á¸• hanti. so kÄ• yadukkhampi cetodukkhampi paá¹-isaá

<430> ``cakkhuÃ±ca \Se III 523/ kho, bhikkhave, jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ, rÅ
yathÄ• bhÅ«taá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ, cakkhu
yathÄ• bhÅ«taá¹ƒ, yamidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ
adukkhamasukhaá¹ƒ vÄ• tampi jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ, cakkhusmiá¹ƒ na sÄ
sÄ• rajjati, cakkhuviÃ±Ã±Ä• á¹‡e na sÄ• rajjati, cakkhusamphasse na sÄ• rajjati, yamidaá¹ƒ
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi na

``tassa asÄ• rattassa asaá¹ƒyuttassa asammÅ«á¸·hassa Ä• dÄ«navÄ• nupassino viharato Ä
paÃ±cupÄ• dÄ• nakkhandhÄ• apacayaá¹ƒ gacchanti. taá¹‡hÄ• cassa ponobbhavikÄ• nan
tatratatrÄ• bhinandinÄ«, sÄ• cassa pahÄ«yati. tassa kÄ• yikÄ• pi darathÄ• pahÄ«yanti, ce
pahÄ«yanti; kÄ• yikÄ• pi santÄ• pÄ• pahÄ«yanti, cetasikÄ• pi santÄ• pÄ• pahÄ«yanti; kÄ•
pahÄ«yantntti \Ee III 289/, cetasikÄ• pi pariá¸·Ä• hÄ• pahÄ«yanti. so kÄ• yasukhampi cetos
paá¹-isaá¹ƒvedeti.

<431> ``yÄ• \Be III 337/ tathÄ• bhÅ«tassa {yathÄ• bhÅ«tassa (Ce Ee) } diá¹-á¹-hi sÄ• ssa
yo tathÄ• bhÅ«tassa {yathÄ• bhÅ«tassa (Ce Ee) } saá¹…kappo svÄ• ssa hoti \Ne III 349/ sa
tathÄ• bhÅ«tassa {yathÄ• bhÅ«tassa (Ce Ee) } vÄ• yÄ• mo svÄ• ssa hoti sammÄ• vÄ• yÄ•
{yathÄ• bhÅ«tassa (Ce Ee) } sati sÄ• ssa hoti sammÄ• sati; yo tathÄ• bhÅ«tassa {yathÄ• bh
svÄ• ssa hoti sammÄ• samÄ• dhi. pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹
evamassÄ• yaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``tassa \Se III 524/ evaá¹ƒ imaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vayato ca
satipaá¹-á¹-hÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ• ropi sammappadhÄ• nÄ•
gacchanti, cattÄ• ropi iddhipÄ• dÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, paÃ±capi indriyÄ
gacchanti, paÃ±capi balÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, sattapi bojjhaá¹…gÄ• b
gacchanti.

``tassime dve dhammÄ• yuganandhÄ• {yuganaddhÄ• (Ce Se Ke) } vattanti --- samatho ca
dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• te dhamme abhiÃ±Ã±Ä• parijÄ• nÄ• ti. ye dhamm
dhamme abhiÃ±Ã±Ä• pajahati. ye dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• te dhamme abh
abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• te dhamme abhiÃ±Ã±Ä• sacchikaroti.

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• ? `paÃ±cupÄ• dÄ• nakkh
seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ
saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime dhammÄ• ab

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pahÄ• tabbÄ• ? avijjÄ• ca bhavataá¹‡hÄ
abhiÃ±Ã±Ä• pahÄ• tabbÄ• .

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• ? samatho ca vipassanÄ•
bhÄ• vetabbÄ• .

``katame \Ee III 290/, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• ? vijjÄ• ca vim
abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• .

<432> ``sotaá¹ƒ \Be III 338/ \Ne III 350/, bhikkhave, jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ
bhikkhave, jÄ• naá¹ƒ \Se III 525/ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ ... pe ... jivhaá¹ƒ, bhikkhave, jÄ
yathÄ• bhÅ«taá¹ƒ ... kÄ• yaá¹ƒ, bhikkhave, jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ ... manaá
passaá¹ƒ yathÄ• bhÅ«taá¹ƒ, dhamme jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ, manoviÃ±Ã±Ä
yathÄ• bhÅ«taá¹ƒ, manosamphassaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ yathÄ• bhÅ«taá¹ƒ, yamidaá¹ƒ m
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi jÄ• naá¹ƒ passa
manasmiá¹ƒ na sÄ• rajjati, dhammesu na sÄ• rajjati, manoviÃ±Ã±Ä• á¹‡e na sÄ• rajjati, ma
yamidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•
tasmimpi na sÄ• rajjati.

``tassa asÄ• rattassa asaá¹ƒyuttassa asammÅ«á¸·hassa Ä• dÄ«navÄ• nupassino viharato Ä
paÃ±cupÄ• dÄ• nakkhandhÄ• apacayaá¹ƒ gacchanti. taá¹‡hÄ• cassa ponobbhavikÄ• nan
tatratatrÄ• bhinandinÄ« \Ne III 351/, sÄ• cassa pahÄ«yati. tassa kÄ• yikÄ• pi darathÄ• pah
darathÄ• pahÄ«yanti; kÄ• yikÄ• pi santÄ• pÄ• pahÄ«yanti, cetasikÄ• pi santÄ• pÄ• pahÄ«
pariá¸·Ä• hÄ• pahÄ«yanti, cetasikÄ• pi pariá¸·Ä• hÄ• pahÄ«yanti. so kÄ• yasukhampi ceto

<433> ``yÄ• tathÄ• bhÅ«tassa diá¹-á¹-hi sÄ• ssa hoti sammÄ• diá¹-á¹-hi; yo tathÄ• bhÅ«ta
hoti sammÄ• saá¹…kappo; yo tathÄ• bhÅ«tassa vÄ• yÄ• mo svÄ• ssa hoti sammÄ• vÄ• yÄ
sÄ• ssa hoti sammÄ• sati; yo tathÄ• bhÅ«tassa samÄ• dhi svÄ• ssa hoti sammÄ• samÄ• dh
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho hoti. evamassÄ• yaá¹ƒ \Se III 52
maggo bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``tassa evaá¹ƒ imaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vayato cattÄ• ropi sat
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ• ropi sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• rip

iddhipÄ• dÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, paÃ±capi indriyÄ• ni bhÄ• vanÄ• pÄ• r
balÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, sattapi bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«

``tassime dve dhammÄ• yuganandhÄ• vattanti --- samatho ca vipassanÄ• ca. so ye dham
pariÃ±Ã±eyyÄ• te dhamme abhiÃ±Ã±Ä• parijÄ• nÄ• ti. ye \Be III 339/ dhammÄ• abhiÃ±Ã±
abhiÃ±Ã±Ä• pajahati. ye dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• te dhamme abhiÃ±Ã±Ä•
sacchikÄ• tabbÄ• te dhamme abhiÃ±Ã±Ä• sacchikaroti.

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• ? `paÃ±cupÄ• dÄ• nakkh
seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ
saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime dhammÄ• ab

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pahÄ• tabbÄ• ? avijjÄ• ca bhavataá¹‡hÄ
abhiÃ±Ã±Ä• pahÄ• tabbÄ• .

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• ? samatho ca vipassanÄ•
bhÄ• vetabbÄ• .

``katame \Ne III 352/ ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• ? vijjÄ• ca
abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• â€™â€™ ti.

idamavoca \Se III 527/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

mahÄ• saá¸·Ä• yatanikasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. nagaravindeyyasuttaá¹ƒ

<434> evaá¹ƒ \Se III 528/ \Ne III 353/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosales
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ yena nagaravindaá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ•
assosuá¹ƒ kho nagaravindeyyakÄ• {nagaravindeyyÄ• (Katthaci) } brÄ• hmaá¹‡agahapatik
bho, gotamo sakyaputto sakyakulÄ• pabbajito kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ•
\Ee III 291/ nagaravindaá¹ƒ anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kaly
abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. so \Be III 3
sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadeva
sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pa
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

atha kho nagaravindeyyakÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• tenupasaá¹…ka
appekacce bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce bhagava
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce bhagavato santike n
ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekam
kho nagaravindeyyake brÄ• hmaá¹‡agahapatike bhagavÄ• etadavoca ---

<435> ``sace vo, gahapatayo, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `k
gahapatayo, samaá¹‡abrÄ• hmaá¹‡Ä• na sakkÄ• tabbÄ• na garukÄ• tabbÄ• na mÄ• neta
puá¹-á¹-hÄ• tumhe, gahapatayo, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá
te samaá¹‡abrÄ• hmaá¹‡Ä• cakkhuviÃ±Ã±eyyesu rÅ«pesu avÄ«tarÄ• gÄ• avÄ«tadosÄ• a
avÅ«pasantacittÄ• , samavisamaá¹ƒ caranti kÄ• yena vÄ• cÄ• ya manasÄ• , evarÅ«pÄ• sa
sakkÄ• tabbÄ• na garukÄ• tabbÄ• na mÄ• netabbÄ• na pÅ«jetabbÄ• . taá¹ƒ kissa hetu? n
\Ne III 354/ rÅ«pesu avÄ«tarÄ• gÄ• avÄ«tadosÄ• avÄ«tamohÄ• , ajjhattaá¹ƒ avÅ«pasanta
carÄ• ma kÄ• yena vÄ• cÄ• ya manasÄ• , tesaá¹ƒ no samacariyampi hetaá¹ƒ uttari apassat
samaá¹‡abrÄ• hmaá¹‡Ä• na sakkÄ• tabbÄ• na garukÄ• tabbÄ• na mÄ• netabbÄ• na pÅ«
samaá¹‡abrÄ• hmaá¹‡Ä• sotaviÃ±Ã±eyyesu saddesu ... ghÄ• naviÃ±Ã±eyyesu gandhesu
... kÄ• yaviÃ±Ã±eyyesu phoá¹-á¹-habbesu ... manoviÃ±Ã±eyyesu dhammesu avÄ«tarÄ• gÄ
ajjhattaá¹ƒ avÅ«pasantacittÄ• , samavisamaá¹ƒ caranti kÄ• yena vÄ• cÄ• ya manasÄ• , eva
na sakkÄ• tabbÄ• na garukÄ• tabbÄ• na mÄ• netabbÄ• na pÅ«jetabbÄ• . taá¹ƒ kissa hetu
dhammesu \Se III 530/ avÄ«tarÄ• gÄ• avÄ«tadosÄ• avÄ«tamohÄ• \Be III 341/, ajjhattaá¹ƒ
avÅ«pasantacittÄ• , samavisamaá¹ƒ carÄ• ma kÄ• yena vÄ• cÄ• ya manasÄ• , tesaá¹ƒ no s
apassataá¹ƒ. tasmÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• na sakkÄ• tabbÄ• na garukÄ• ta
pÅ«jetabbÄ• â€™ ti. evaá¹ƒ puá¹-á¹-hÄ• tumhe, gahapatayo, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹
evaá¹ƒ byÄ• kareyyÄ• tha.

<436> ``sace pana vo, gahapatayo, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ
gahapatayo, samaá¹‡abrÄ• hmaá¹‡Ä• sakkÄ• tabbÄ• garukÄ• tabbÄ• mÄ• netabbÄ• pÅ
tumhe, gahapatayo, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• karey
samaá¹‡abrÄ• hmaá¹‡Ä• cakkhuviÃ±Ã±eyyesu rÅ«pesu vÄ«tarÄ• gÄ• vÄ«tadosÄ• vÄ«ta
vÅ«pasantacittÄ• , samacariyaá¹ƒ caranti kÄ• yena vÄ• cÄ• ya manasÄ• , evarÅ«pÄ• sam
garukÄ• tabbÄ• mÄ• netabbÄ• pÅ«jetabbÄ• . taá¹ƒ kissa hetu? mayampi hi {mayaá¹ƒ hi (?
rÅ«pesu avÄ«tarÄ• gÄ• avÄ«tadosÄ• avÄ«tamohÄ• , ajjhattaá¹ƒ avÅ«pasantacittÄ• , sam
vÄ• cÄ• ya manasÄ• , tesaá¹ƒ no samacariyampi hetaá¹ƒ uttari passataá¹ƒ. tasmÄ• te bho
sakkÄ• tabbÄ• garukÄ• tabbÄ• mÄ• netabbÄ• pÅ«jetabbÄ• . ye te samaá¹‡abrÄ• hmaá¹‡
ghÄ• naviÃ±Ã±eyyesu gandhesu ... jivhÄ• viÃ±Ã±eyyesu rasesu ... kÄ• yaviÃ±Ã±eyyesu ph
manoviÃ±Ã±eyyesu \Se III 531/ dhammesu vÄ«tarÄ• gÄ• vÄ«tadosÄ• vÄ«tamohÄ• , ajjha

samacariyaá¹ƒ caranti kÄ• yena vÄ• cÄ• ya manasÄ• , evarÅ«pÄ• samaá¹‡abrÄ• hmaá¹‡Ä
mÄ• netabbÄ• pÅ«jetabbÄ• . taá¹ƒ kissa hetu? mayampi hi manoviÃ±Ã±eyyesu dhammesu
avÄ«tamohÄ• ajjhattaá¹ƒ avÅ«pasantacittÄ• , samavisamaá¹ƒ carÄ• ma kÄ• yena vÄ• cÄ•
samacariyampi hetaá¹ƒ uttari passataá¹ƒ. tasmÄ• te bhonto samaá¹‡abrÄ• hmaá¹‡Ä• sakl
mÄ• netabbÄ• pÅ«jetabbÄ• â€™ ti \Ne III 355/. evaá¹ƒ puá¹-á¹-hÄ• tumhe, gahapatayo, te
paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha.

<437> ``sace pana vo {sace te (Se Ke Ee Katthaci) }, gahapatayo, aÃ±Ã±atitthiyÄ• paribbÄ
puccheyyuá¹ƒ --- `ke panÄ• yasmantÄ• naá¹ƒ Ä• kÄ• rÄ• , ke anvayÄ• , yena tumhe Ä• yas
vadetha? addhÄ• te Ä• yasmanto vÄ«tarÄ• gÄ• \Ee III 293/ vÄ• rÄ• gavinayÄ• ya vÄ• pa
dosavinayÄ• ya vÄ• paá¹-ipannÄ• , vÄ«tamohÄ• vÄ• mohavinayÄ• ya vÄ• paá¹-ipannÄ•
gahapatayo, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha
Ä• yasmanto araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevanti. natthi kho pa
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• ye disvÄ• disvÄ• abhirameyyuá¹ƒ, natthi kho pana tattha tat
saddÄ• ye sutvÄ• sutvÄ• abhirameyyuá¹ƒ, natthi kho pana tattha tathÄ• rÅ«pÄ• ghÄ• na
ghÄ• yitvÄ• ghÄ• yitvÄ• abhirameyyuá¹ƒ \Se III 532/, natthi kho pana tattha tathÄ• rÅ«pÄ•
ye sÄ• yitvÄ• sÄ• yitvÄ• abhirameyyuá¹ƒ, natthi kho pana tattha tathÄ• rÅ«pÄ• kÄ• yaviÃ
phusitvÄ• phusitvÄ• abhirameyyuá¹ƒ. ime kho no, Ä• vuso, Ä• kÄ• rÄ• , ime anvayÄ• , yen
Ä• yasmanto (Ce Ee), yena mayaá¹ƒ Ä• yasmante (Se Ke) } evaá¹ƒ vadema --- addhÄ• te
rÄ• gavinayÄ• ya vÄ• paá¹-ipannÄ• , vÄ«tadosÄ• vÄ• dosavinayÄ• ya vÄ• paá¹-ipannÄ•
vÄ• paá¹-ipannÄ• â€™ ti. evaá¹ƒ puá¹-á¹-hÄ• tumhe, gahapatayo, tesaá¹ƒ aÃ±Ã±atitthiyÄ•
evaá¹ƒ byÄ• kareyyÄ• thÄ• â€™â€™ ti.

evaá¹ƒ vutte, nagaravindeyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadavocuá¹
gotama, abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyy
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo
bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. up
dhÄ• retu ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ gateâ€™â€™ ti.

nagaravindeyyasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. piá¹‡á¸• apÄ• tapÄ• risuddhisuttaá¹ƒ

<438> evaá¹ƒ \Se III 533/ \Ne III 356/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jaga
kalandakanivÄ• pe. atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ•
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhagavÄ• etadavoca ---

``vippasannÄ• ni \Ee III 294/ kho te, sÄ• riputta, indriyÄ• ni, parisuddho chavivaá¹‡á¹‡o par
kho tvaá¹ƒ, sÄ• riputta, vihÄ• rena etarahi bahulaá¹ƒ viharasÄ«â€™â€™ ti? ``suÃ±Ã±atÄ• v
bhante, etarahi bahulaá¹ƒ viharÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, sÄ• dhu, sÄ• riputta! mahÄ• p
sÄ• riputta, etarahi bahulaá¹ƒ viharasi. mahÄ• purisavihÄ• ro eso {hesa (Ce Se Ke Ee) }, sÄ
--- suÃ±Ã±atÄ• . tasmÄ• tiha, sÄ• riputta, bhikkhu sace Ä• kaá¹…kheyya --- `suÃ±Ã±atÄ• vi
bahulaá¹ƒ (Ce Ee) } vihareyyaâ€™ nti, tena, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitab
cÄ• haá¹ƒ maggena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, yasmiÃ±ca padese piá¹‡á¸• Ä• y
gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamiá¹ƒ, atthi nu kho me tattha cakkhuviÃ±Ã±eyyesu rÅ«pe
doso vÄ• moho vÄ• paá¹-ighaá¹ƒ vÄ• pi cetasoâ€™ ti? sace, sÄ• riputta, bhikkhu paccave
--- `yena cÄ• haá¹ƒ maggena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, yasmiÃ±ca padese piá
maggena gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamiá¹ƒ, atthi me tattha cakkhuviÃ±Ã±eyyesu rÅ«
doso vÄ• moho vÄ• paá¹-ighaá¹ƒ vÄ• pi cetasoâ€™ ti, tena, sÄ• riputta, bhikkhunÄ• tesaá
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, b
jÄ• nÄ• ti --- `yena cÄ• haá¹ƒ maggena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, yasmiÃ±ca p
yena \Se III 534/ ca maggena gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamiá¹ƒ, natthi me tattha cakk
chando vÄ• rÄ• go vÄ• doso vÄ• moho vÄ• paá¹-ighaá¹ƒ vÄ• pi cetasoâ€™ ti, tena, sÄ• r
pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<439> ``puna \Ne III 357/ caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ -
maggena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, yasmiÃ±ca padese piá¹‡á¸• Ä• ya acariá¹ƒ
piá¹‡á¸• Ä• ya paá¹-ikkamiá¹ƒ, atthi nu kho me tattha sotaviÃ±Ã±eyyesu saddesu ... pe ... gh
gandhesu ... jivhÄ• viÃ±Ã±eyyesu rasesu \Be III 344/ ... kÄ• yaviÃ±Ã±eyyesu phoá¹-á¹-habb
manoviÃ±Ã±eyyesu dhammesu chando vÄ• rÄ• go vÄ• doso vÄ• moho vÄ• paá¹-ighaá¹ƒ
295/, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `yena cÄ• haá¹ƒ magge
pÄ• visiá¹ƒ, yasmiÃ±ca padese piá¹‡á¸• Ä• ya acariá¹ƒ, yena ca maggena gÄ• mato piá¹‡á¸
me tattha manoviÃ±Ã±eyyesu dhammesu chando vÄ• rÄ• go vÄ• doso \Se III 535/ vÄ• m
cetasoâ€™ ti, tena, sÄ• riputta, bhikkhunÄ• tesaá¹ƒyeva pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, yasmiÃ±ca padese piá¹‡á¸• Ä• ya acariá¹ƒ, yena ca m
paá¹-ikkamiá¹ƒ, natthi me tattha manoviÃ±Ã±eyyesu dhammesu chando vÄ• rÄ• go vÄ• do
vÄ• pi cetasoâ€™ ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ
kusalesu dhammesu.

<440> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `pahÄ«nÄ
kÄ• maguá¹‡Ä• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --
kÄ• maguá¹‡Ä• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ
sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `pahÄ«nÄ• kho m

ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkh

<441> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `pahÄ«nÄ
nÄ«varaá¹‡Ä• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti ---
nÄ«varaá¹‡Ä• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pa
sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `pahÄ«nÄ• kho \S
nÄ«varaá¹‡Ä• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá
kusalesu dhammesu.

<442> ``puna \Ne III 358/ caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ -
nu kho me paÃ±cupÄ• dÄ• nakkhandhÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkham
`apariÃ±Ã±Ä• tÄ• kho me paÃ±cupÄ• dÄ• nakkhandhÄ• â€™ ti, tena, sÄ• riputta, bhikkhur
upÄ• dÄ• nakkhandhÄ• naá¹ƒ pariÃ±Ã±Ä• ya vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bh
296/ evaá¹ƒ jÄ• nÄ• ti --- `pariÃ±Ã±Ä• tÄ• kho me paÃ±cupÄ• dÄ• nakkhandhÄ• â€™ ti, te
teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<443> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `bhÄ• vitÄ
satipaá¹-á¹-hÄ• nÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ•
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• catunnaá¹ƒ satipaá¹-á¹-
vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjen
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<444> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `bhÄ• vitÄ
sammappadhÄ• nÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ
cattÄ• ro sammappadhÄ• nÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• catunnaá¹ƒ sammappa
vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --
cattÄ• ro sammappadhÄ• nÄ• â€™ ti \Se III 537/, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<445> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `bhÄ• vitÄ
iddhipÄ• dÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `a
iddhipÄ• dÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• va
pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `bhÄ• vitÄ• kho me cat
tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ

<446> ``puna \Ne III 359/ caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ -
kho me paÃ±cindriyÄ• nÄ«â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ

kho me paÃ±cindriyÄ• nÄ«â€™ ti, tena, sÄ• riputta, bhikkhunÄ• paÃ±cannaá¹ƒ indriyÄ• na
vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no \Be III 346/ evaá¹ƒ
kho me paÃ±cindriyÄ• nÄ«â€™ ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena v
ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<447> ``puna \Se III 538/ caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ -
kho me paÃ±ca balÄ• nÄ«â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ
me paÃ±ca balÄ• nÄ«â€™ ti, tena, sÄ• riputta, bhikkhunÄ• paÃ±cannaá¹ƒ balÄ• naá¹ƒ bhÄ
sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `bhÄ• vitÄ• ni kho
tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhin

<448> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `bhÄ• vitÄ
bojjhaá¹…gÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `
bojjhaá¹…gÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ bhÄ•
sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `bhÄ• vitÄ• kho m
ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkh

<449> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `bhÄ• vito
aá¹-á¹-haá¹…giko maggoâ€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ•
ariyo aá¹-á¹-haá¹…giko maggoâ€™ ti, tena, sÄ• riputta, bhikkhunÄ• ariyassa aá¹-á¹-haá¹…
bhÄ• vanÄ• ya vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no eva
me ariyo aá¹-á¹-haá¹…giko \Se III 539/ maggoâ€™ ti \Ee III 297/, tena, sÄ• riputta, bhikkhun
pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<450> ``puna \Ne III 360/ caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ -
kho me samatho ca vipassanÄ• cÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• n
`abhÄ• vitÄ• kho me samatho ca vipassanÄ• cÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• sa
bhÄ• vanÄ• ya vÄ• yamitabbaá¹ƒ. sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no eva
kho \Be III 347/ me samatho ca vipassanÄ• cÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• tene
vihÄ• tabbaá¹ƒ ahorattÄ• nusikkhinÄ• kusalesu dhammesu.

<451> ``puna caparaá¹ƒ, sÄ• riputta, bhikkhunÄ• iti paá¹-isaÃ±cikkhitabbaá¹ƒ --- `sacchika
ca vimutti cÄ• â€™ ti? sace, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `
vijjÄ• ca vimutti cÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• vijjÄ• ya vimuttiyÄ• sacchikiriyÄ
sace pana, sÄ• riputta, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `sacchikatÄ• kho
cÄ• â€™ ti, tena, sÄ• riputta, bhikkhunÄ• teneva pÄ«tipÄ• mojjena vihÄ• tabbaá¹ƒ ahorattÄ
dhammesu.

<452> ``ye hi keci, sÄ• riputta, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
parisodhesuá¹ƒ, sabbe te evameva paccavekkhitvÄ• \Se III 540/ paccavekkhitvÄ• piá¹‡á¸•
parisodhesuá¹ƒ. yepi hi keci, sÄ• riputta, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• h
piá¹‡á¸• apÄ• taá¹ƒ parisodhessanti, sabbe te evameva paccavekkhitvÄ• paccavekkhitvÄ•
parisodhessanti. yepi hi keci, sÄ• riputta, etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• piá
parisodhenti, sabbe te evameva paccavekkhitvÄ• paccavekkhitvÄ• piá¹‡á¸• apÄ• taá¹ƒ pa
sÄ• riputta {vo sÄ• riputta evaá¹ƒ sikkhitabbaá¹ƒ (Ce Ee) }, `paccavekkhitvÄ• paccavekkhit
parisodhessÄ• mÄ• â€™ ti --- evaÃ±hi vo, sÄ• riputta, sikkhitabbaâ€™â€™ nti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• sÄ• riputto bhagavato bhÄ• sitaá¹ƒ abhinand

piá¹‡á¸• apÄ• tapÄ• risuddhisuttaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. indriyabhÄ• vanÄ• suttaá¹ƒ

<453> evaá¹ƒ \Se III 541/ \Ne III 361/ \Ee III 298/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
gajaá¹…galÄ• yaá¹ƒ {kajaá¹…galÄ• yaá¹ƒ (Ce Ee), kajjaá¹…galÄ• yaá¹ƒ (Se Ke) } viharati s
(Se Ke), mukheluvane (Ce Ee) }. atha kho uttaro mÄ• á¹‡avo pÄ• rÄ• siviyantevÄ• sÄ« {pÄ
Ee), pÄ• rÄ• siriyantevÄ• sÄ« (Se Ke) } yena bhagavÄ• \Be III 348/ tenupasaá¹…kami; upa
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinnaá¹ƒ kho uttaraá¹ƒ mÄ• á¹‡avaá¹ƒ pÄ• rÄ• siviyantevÄ• siá¹ƒ bhagavÄ• etadavoca --
pÄ• rÄ• siviyo brÄ• hmaá¹‡o sÄ• vakÄ• naá¹ƒ indriyabhÄ• vanaâ€™â€™ nti? ``deseti, bho
brÄ• hmaá¹‡o sÄ• vakÄ• naá¹ƒ indriyabhÄ• vanaâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pana, utta
brÄ• hmaá¹‡o sÄ• vakÄ• naá¹ƒ indriyabhÄ• vanaâ€™â€™ nti? ``idha, bho gotama, cakkhu
saddaá¹ƒ na suá¹‡Ä• ti --- evaá¹ƒ kho, bho gotama, deseti pÄ• rÄ• siviyo brÄ• hmaá¹‡o sÄ
indriyabhÄ• vanaâ€™â€™ nti. ``evaá¹ƒ sante kho, uttara, andho bhÄ• vitindriyo bhavissati,
bhavissati; yathÄ• pÄ• rÄ• siviyassa brÄ• hmaá¹‡assa vacanaá¹ƒ. andho hi, uttara, cakkhu
badhiro sotena saddaá¹ƒ na suá¹‡Ä• tÄ«â€™â€™ ti. evaá¹ƒ vutte, uttaro mÄ• á¹‡avo pÄ• r
tuá¹‡hÄ«bhÅ«to maá¹…kubhÅ«to pattakkhandho adhomukho pajjhÄ• yanto appaá¹-ibhÄ• n

atha kho bhagavÄ• uttaraá¹ƒ mÄ• á¹‡avaá¹ƒ pÄ• rÄ• siviyantevÄ• siá¹ƒ tuá¹‡hÄ«bhÅ«taá
maá¹…kubhÅ«taá¹ƒ pattakkhandhaá¹ƒ adhomukhaá¹ƒ pajjhÄ• yantaá¹ƒ appaá¹-ibhÄ• naá¹
Ä• nandaá¹ƒ Ä• mantesi --- ``aÃ±Ã±athÄ• kho, Ä• nanda, deseti pÄ• rÄ• siviyo brÄ• hmaá
indriyabhÄ• vanaá¹ƒ, aÃ±Ã±athÄ• ca panÄ• nanda, ariyassa vinaye anuttarÄ• indriyabhÄ•
``etassa, bhagavÄ• , kÄ• lo; etassa, sugata, kÄ• lo yaá¹ƒ bhagavÄ• ariyass \Ee III 299/ vina
indriyabhÄ• vanaá¹ƒ deseyya. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``te
sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
paccassosi. bhagavÄ• etadavoca ---

<454> ``kathaÃ±cÄ• nanda, ariyassa vinaye anuttarÄ• indriyabhÄ• vanÄ• hoti? idhÄ• nan
rÅ«paá¹ƒ disvÄ• uppajjati manÄ• paá¹ƒ, uppajjati amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• man
pajÄ• nÄ• ti --- `uppannaá¹ƒ kho me idaá¹ƒ manÄ• paá¹ƒ, uppannaá¹ƒ amanÄ• paá¹ƒ, uppa
III 362/. taÃ±ca kho saá¹…khataá¹ƒ oá¸·Ä• rikaá¹ƒ paá¹-iccasamuppannaá¹ƒ. etaá¹ƒ santaá
yadidaá¹ƒ --- upekkhÄ• â€™ ti. tassa taá¹ƒ uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ•
manÄ• pÄ• manÄ• paá¹ƒ nirujjhati; upekkhÄ• saá¹‡á¹-hÄ• ti. seyyathÄ• pi, Ä• nanda, cakk
nimÄ«leyya, nimÄ«letvÄ• vÄ• ummÄ«leyya; evameva kho, Ä• nanda, yassa kassaci evaá¹
\Be III 349/ evaá¹ƒappakasirena uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppa
nirujjhati, upekkhÄ• saá¹‡á¹-hÄ• ti --- ayaá¹ƒ vuccatÄ• nanda, ariyassa \Se III 543/ vinaye a
indriyabhÄ• vanÄ• cakkhuviÃ±Ã±eyyesu rÅ«pesu.

<455> ``puna caparaá¹ƒ, Ä• nanda, bhikkhuno sotena saddaá¹ƒ sutvÄ• uppajjati manÄ• pa
amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ k
uppannaá¹ƒ amanÄ• paá¹ƒ, uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹ƒ. taÃ±ca kho saá¹…khata
paá¹-iccasamuppannaá¹ƒ. etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ --- upekkhÄ• â€™
uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹
seyyathÄ• pi, Ä• nanda, balavÄ• puriso appakasireneva accharaá¹ƒ {accharikaá¹ƒ (Se Ke E
evameva kho, Ä• nanda, yassa kassaci evaá¹ƒsÄ«ghaá¹ƒ evaá¹ƒtuvaá¹-aá¹ƒ evaá¹ƒappaka
uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹ƒ nirujjhati, upekkhÄ• saá¹
vuccatÄ• nanda, ariyassa vinaye anuttarÄ• indriyabhÄ• vanÄ• sotaviÃ±Ã±eyyesu saddesu

<456> ``puna caparaá¹ƒ, Ä• nanda, bhikkhuno ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• uppajjat
amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ k
uppannaá¹ƒ amanÄ• paá¹ƒ, uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹ƒ. taÃ±ca kho saá¹…khata
paá¹-iccasamuppannaá¹ƒ. etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ --- upekkhÄ• â€™
uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹
seyyathÄ• pi, Ä• nanda \Ee III 300/, Ä«sakaá¹ƒpoá¹‡e {Ä«sakapoá¹‡e (Ce Se Ke Ee), Ä«sa
``majjhe uccaá¹ƒ hutvÄ• â€™â€™ ti á¹-Ä«kÄ• ya saá¹ƒsanditabbÄ• } padumapalÄ• se \Se E
Ke Ee) } udakaphusitÄ• ni pavattanti, na saá¹‡á¹-hanti; evameva kho, Ä• nanda, yassa kass
evaá¹ƒtuvaá¹-aá¹ƒ evaá¹ƒappakasirena uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá
manÄ• pÄ• manÄ• paá¹ƒ nirujjhati, upekkhÄ• saá¹‡á¹-hÄ• ti --- ayaá¹ƒ vuccatÄ• nanda, ari
indriyabhÄ• vanÄ• ghÄ• naviÃ±Ã±eyyesu gandhesu.

<457> ``puna caparaá¹ƒ, Ä• nanda, bhikkhuno jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• uppajjati manÄ
363/ amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppanna
uppannaá¹ƒ amanÄ• paá¹ƒ, uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹ƒ. taÃ±ca kho saá¹…khata
paá¹-iccasamuppannaá¹ƒ. etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ --- upekkhÄ• â€™

uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹
\Be III 350/. seyyathÄ• pi, Ä• nanda, balavÄ• puriso jivhagge kheá¸·apiá¹‡á¸• aá¹ƒ saá¹ƒyÅ
vameyya {sandhameyya (Katthaci) }; evameva kho, Ä• nanda, yassa kassaci evaá¹ƒsÄ«gha
evaá¹ƒappakasirena uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ ma
upekkhÄ• saá¹‡á¹-hÄ• ti --- ayaá¹ƒ vuccatÄ• nanda, ariyassa vinaye anuttarÄ• indriyabhÄ•
rasesu.

<458> ``puna caparaá¹ƒ, Ä• nanda, bhikkhuno kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• upp
uppajjati amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppa
manÄ• paá¹ƒ, uppannaá¹ƒ amanÄ• paá¹ƒ, uppannaá¹ƒ \Se III 545/ manÄ• pÄ• manÄ• paá¹
oá¸·Ä• rikaá¹ƒ paá¹-iccasamuppannaá¹ƒ. etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ --
taá¹ƒ uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ•
saá¹‡á¹-hÄ• ti. seyyathÄ• pi, Ä• nanda, balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ•
bÄ• haá¹ƒ samiÃ±jeyya; evameva kho, Ä• nanda, yassa kassaci evaá¹ƒsÄ«ghaá¹ƒ evaá¹ƒtu
uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹
--- ayaá¹ƒ vuccatÄ• nanda, ariyassa vinaye anuttarÄ• indriyabhÄ• vanÄ• kÄ• yaviÃ±Ã±eyy

<459> ``puna caparaá¹ƒ, Ä• nanda, bhikkhuno manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya uppajja
amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ k
uppannaá¹ƒ amanÄ• paá¹ƒ, uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹ƒ. taÃ±ca kho saá¹…khata
paá¹-iccasamuppannaá¹ƒ. etaá¹ƒ santaá¹ƒ etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ --- upekkhÄ• â€
uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ amanÄ• paá¹ƒ uppannaá¹ƒ manÄ• pÄ• manÄ• paá¹
seyyathÄ• pi, Ä• nanda, balavÄ• puriso divasaá¹ƒsantatte {divasasantette (Ce) } ayokaá¹-Ä
udakaphusitÄ• ni nipÄ• teyya. dandho, Ä• nanda, udakaphusitÄ• naá¹ƒ nipÄ• to, atha kho n
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya; evameva kho, Ä• nanda, yassa kassaci evaá¹
evaá¹ƒappakasirena uppannaá¹ƒ manÄ• paá¹ƒ uppannaá¹ƒ \Se III 546/ amanÄ• paá¹ƒ uppa
nirujjhati, upekkhÄ• saá¹‡á¹-hÄ• ti --- ayaá¹ƒ vuccatÄ• nanda, ariyassa vinaye anuttarÄ• in
manoviÃ±Ã±eyyesu dhammesu. evaá¹ƒ kho, Ä• nanda, ariyassa vinaye anuttarÄ• indriyabh

<460> ``kathaÃ±cÄ• nanda \Ne III 364/, sekho hoti pÄ• á¹-ipado? idhÄ• nanda, bhikkhuno c
uppajjati manÄ• paá¹ƒ, uppajjati amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so \Be
manÄ• pena uppannena amanÄ• pena uppannena manÄ• pÄ• manÄ• pena aá¹-á¹-Ä«yati h
\Ee III 301/ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ..., jivhÄ• ya rasaá¹ƒ sÄ• yitv
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya uppajjati manÄ• paá¹ƒ
uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so tena uppannena manÄ• pena uppannena amanÄ• pe
aá¹-á¹-Ä«yati harÄ• yati jigucchati. evaá¹ƒ kho, Ä• nanda, sekho hoti pÄ• á¹-ipado.

<461> ``kathaÃ±cÄ• nanda, ariyo hoti bhÄ• vitindriyo? idhÄ• nanda, bhikkhuno cakkhunÄ•

manÄ• paá¹ƒ, uppajjati amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so sace Ä• kaá¹
{paá¹-ikkÅ«le (sabbattha) } appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã
sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«la
viharati. sace Ä• kaá¹…khati --- `paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« \
vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati --- `appaá¹-i
ca paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• k
`paá¹-ikÅ«laÃ±ca appaá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹
upekkhako tattha viharati sato sampajÄ• no.

<462> ``puna caparaá¹ƒ, Ä• nanda, bhikkhuno sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dha
uppajjati manÄ• paá¹ƒ, uppajjati amanÄ• paá¹ƒ, uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so sace
`paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viha
--- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha vih
Ä• kaá¹…khati --- `paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™
appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le ca paá¹-ikÅ«
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹
`paá¹-ikÅ«laÃ±ca appaá¹-ikÅ«laÃ±ca tadubhayampmppi \Ee III 302/ abhinivajjetvÄ• upekkh
sampajÄ• noâ€™ ti, upekkhako tattha viharati sato sampajÄ• no. evaá¹ƒ kho, Ä• nanda, ari

<463> ``iti \Be III 352/ \Ne III 365/ kho, Ä• nanda, desitÄ• mayÄ• ariyassa vinaye anuttarÄ
desito sekho pÄ• á¹-ipado, desito ariyo bhÄ• vitindriyo \Se III 548/. yaá¹ƒ kho, Ä• nanda, sat
karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kat
Ä• nanda, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni, jhÄ• yathÄ• nanda, mÄ• pamÄ•
vippaá¹-isÄ• rino ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ

indriyabhÄ• vanÄ• suttaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

saá¸·Ä• yatanavaggo niá¹-á¹-hito paÃ±camo.

tassuddÄ• naá¹ƒ ---

anÄ• thapiá¹‡á¸• iko channo, puá¹‡á¹‡o nandakarÄ• hulÄ• .

chachakkaá¹ƒ saá¸·Ä• yatanikaá¹ƒ, nagaravindeyyasuddhikÄ• .

indriyabhÄ• vanÄ• cÄ• pi, vaggo ovÄ• dapaÃ±camoti ||

idaá¹ƒ vaggÄ• namuddÄ• naá¹ƒ ---

devadahonupado ca, suÃ±Ã±ato ca vibhaá¹…gako.

saá¸·Ä• yatanoti vaggÄ• , uparipaá¹‡á¹‡Ä• sake á¹-hitÄ• ti ||

uparipaá¹‡á¹‡Ä• sakaá¹ƒ samattaá¹ƒ.

tÄ«hi paá¹‡á¹‡Ä• sakehi paá¹-imaá¹‡á¸• ito sakalo

majjhimanikÄ• yo samatto.

BUDDHISM: A METHOD OF MIND TRAINING

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by

LEONARD A. BULLEN

BODHI LEAVES NO. 42BUDDHIST PUBLICATION SOCIETY KANI
LANKABuddhist Publication Society P.O. Box 61 54, Sangharaja Mawatha Kandy, Sri Lanka
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Buddhism: A Method of Mind Training

~~~~~~~~~~ ~ ~~~~~~ ~~ ~~~~ ~~~~~~~~~When you hear something about Buddhism in the
think of it having a background of huge idols and yellow-robed monks, with a thick atmosphe
fumes. You never feel that there is anything in it for you, except, maybe, an exotic spectacle
that all there is in Buddhism? Do the news photographers take pictures of the real Buddhism
magazines show you the fundamentals, or only the externals? Let us see, then, what Bu
Buddhism as it was originally expounded and as it still exists underneath the external trappi
trimmings. Although generally regarded as a religion, Buddhism is basically a method of
the mind. It is true that, with its monastic tradition and its emphasis on ethical factors, it poss
of the surface characteristics that Westerners associate with religion. However, it is not theis
it affirms that the universe is governed by impersonal laws and not by any creator-god; it has
prayer, for the Buddha was a teacher and not a god; and it regards devotion not as a religiou
as a means of expressing gratitude to its founder and as a means of self-development. Thus
religion at all from these points of view. Again, Buddhism knows faith only in the sense of c
the way recommended by the Buddha. A Buddhist is not expected to have faith or to believe
because the Buddha said it, or because it is written in the ancient books, or because it has b
down by tradition, or because others believe it. He may, of course, agree with himself to take
Buddha-doctrine as a working hypothesis and to have confidence in it; but he is not expecte
anything unless his reason accepts it. This does not mean that everything can be demonstra
many points lie beyond the scope of the intellect and can be cognized only by the developm
faculties. But the fact remains that there is no need for blind acceptance of anything in the
Buddha-doctrine. Buddhism is a way of life based on the training of the mind. Its one ultim
to show the way to complete liberation from suffering by the attainment of the Unconditioned
the range of the normal untrained mind. Its immediate aim is to strike at the roots of suffering
life. All human activity is directed, either immediately or remotely, towards the attainment
happiness in some form or other; or, to express the same thing in negative terms, all human
directed towards liberation from some kind of unsatisfactoriness or dissatisfaction. Dissatisfa
can be regarded as the starting point in human activity, with happiness as its ultimate goal.
Dissatisfaction, the starting point in human activity, is also the starting point in Buddhism; an
is expressed in the formula of the Four Basic Statements, which set out the fact of dissatisfa
cause, its cure, and the method of its cure. The First Basic Statement can be stated thus

DISSATISFACTION IS INESCAPABLE IN EN-SELF-ED LIFEIn its original meaning, the wo
"dissatisfaction" and which is often translated as "suffering" embraces the meanings not only
sorrow, and displeasure, but also of everything that is unsatisfactory, ranging from acute phy
severe mental anguish to slight tiredness, boredom, or mild disappointment. Sometimes th
rendered as "dissatisfaction" or "unsatisfactoriness"; in some contexts these are perhaps mo
while at other times the word "suffering" is more expressive. For this reason we shall use bo
and "dissatisfaction" or "unsatisfactoriness" according to context. In some translations of
original texts it is stated that birth is suffering, sickness is suffering, old age is suffering, and
pleasure is suffering. In English, this last statement fails to make sense; but if we restate it a
"pleasure is unsatisfactory" it becomes more readily understandable, for all pleasure is impe
eventually succeeded by its opposite, and from this point of view at least it is unsatisfactory.
the Buddha-doctrine teaches that dissatisfaction or suffering is inescapable in en-self-ed life
"en-self-ed life" needs some explanation. In brief, the doctrine teaches that the self, conside
fixed, unchanging eternal soul, has no reality. The central core of every being is not an u
soul but a life-current, an ever-changing stream of energy which is never the same for two c
seconds. The self, considered as an eternal soul, therefore, is a delusion, and when regarde
ultimate standpoint it has no reality; and it is only within this delusion of selfhood that ultimat
suffering can exist. When the self-delusion is finally transcended and the final enlightenment
the ultimate state which lies beyond the relative universe is reached. In this ultimate state, th
Unconditioned, suffering is extinguished; but while any element of selfhood remains, even th
delusion, suffering remains potentially within it. We must understand, then, that the First
Statement does not mean that suffering is inescapable; it means that suffering is inescapabl
life, or while the delusion of selfhood remains. We can now move on to the Second Basic
which says: THE ORIGIN OF DISSATISFACTION IS CRAVINGIf you fall on a slipp
suffer from bruises, you say that the cause of your suffering is the slippery floor. In an imme
you are right, of course, and to say that the cause of your bruises is craving fails to make se
the Second Statement does not refer to individual cases or to immediate causes. It means th
force that holds together the life-current is self-centered craving; for this life-current--this
self-delusion--contains in itself the conditions for suffering, while the slippery floor is merely
occasion for suffering. It is obviously impossible, by the nature of the world we live in, to
suffering by the removal of all the occasions for suffering; whereas it is possible in Buddhism
its prime or fundamental cause. Therefore the Third Basic Statement states: LIBER
MAY BE ACHIEVED BY DESTROYING CRAVINGIt is self-centered craving that holds toge
comprise the life-current, the stream of existence which we call the self; and it is only with se
that unsatisfactoriness or suffering can exist. By the destruction of that which holds together
of the self, the root cause of suffering is also destroyed. The ultimate aim of Buddhist prac
is to annihilate the self. This is where a great deal of misunderstanding arises, and naturally
it is realized that to annihilate the self is to annihilate a delusion, this misunderstanding disap

When the delusion is removed, the reality appears; so that to destroy delusion is to reveal th
reality cannot be discovered while the delusion of self continues to obscure it. Now what
reality which appears when the delusion is removed? The ultimate reality is the Unconditione
the Unborn, the Unoriginated, the Uncreated, and the Uncompounded. We can, inadequatel
accurately, describe it as a positive state of being. It is characterized by supreme bliss and c
freedom from suffering and is so utterly different from ordinary existence that no real descrip
can be given. The Unconditioned can be indicated--up to a point--only by stating what it is n
beyond words and beyond thought. Hence, in the Buddhist texts, the Unconditioned is ofte
the final elimination' from one's own mind, of greed, hatred and delusion. This, of course, als
perfection of the opposite positive qualities of selflessness, loving-kindness, and wisdom. T
attainment of the Unconditioned is the ultimate aim of all Buddhist practice, and is the same
liberation from dissatisfaction or suffering. This brings us to the last of the Four Basic Statem
THE WAY OF LIBERATION IS THE NOBLE EIGHTFOLD PATHThe eight factors of the
understanding, a knowledge of the true nature of existence. 2. Right thought, thought
sensuality, ill-will and cruelty. 3. Right speech, speech without falsity, gossip, harshne
and idle babble. 4. Right action, or the avoidance of killing, stealing and adultery.
5. Right livelihood, an occupation that harms no conscious living being. 6. Right effo
the effort to destroy the defilements of the mind and to cultivate wholesome qualities.
mindfulness, the perfection of the normal faculty of attention. 8. Right concentration, t
cultivation of a collected, focussed mind through meditation. Now you will see that in th
Eightfold Path there is nothing of an essentially religious nature; it is more a sort of moral ps
But in the East as well as in the West people as a whole demand external show of some s
outside at least--the non-essentials have assumed more importance than the essentials.
external features in the practice of Buddhism must of necessity vary according to environme
and constant characteristics of that practice are summed up in the following outline of the No
Path, the Middle Way between harmful extremes, as taught by the Buddha. Although it is
speak of the various aspects of the eightfold path as eight steps, they are not to be regarded
steps, taken one after another. On the contrary, each one must be practised along with the o
might perhaps be better to think of them as if they were eight parallel lanes within the one ro
than eight successive steps. The first step of this path, right understanding, is primarily a
of seeing things as they really are--or at least trying to do so without self-deceit or evasion. I
sense, right understanding commences as an intellectual appreciation of the nature of existe
it can be regarded as the beginning of the path; but, when the path has been followed to the
intellectual appreciation is supplanted by a direct and penetrating discernment of the princip
teaching first accepted intellectually. While right understanding can be regarded as the co
understanding of the Buddha doctrine, it is based on the recognition of three dominating cha
the relative universe, of the universe of time, form and matter. These three characteristics ca
set out in this way: 1. Impermanence: All things in the relative universe are unceasing

changing. 2. Dissatisfaction: Some degree of suffering or dissatisfaction is inherent in
en-selfed life, or in life within the limitations of the relative universe and personal experie
3. Egolessness: No being--no human being or any other sort of being--possesses a fix
eternal soul or self. Instead, every being consists of an ever-changing current of forc
ever-changing flux of material and mental phenomena, like a river which is always movin
still for a single second. The self, then, is not a static entity but an ever-changing flux.
This dynamic concept of existence is typical of deeper Buddhist thought; there is nothing sta
and since it is ever-flowing you must learn to flow with it. Another aspect of right understa
the recognition that the universe runs its course on the basis of a strict sequence of cause a
of action and reaction, a sequence just as invariable and just as exact in the mental or mora
the physical. In accordance with this law of moral action and reaction all morally good or wh
actions eventually bring to the doer happiness at some time, while unwholesome or morally
bring suffering to the doer. The effects of wholesome and unwholesome will-actions--that
the happiness and suffering that result from them--do not generally follow immediately; there
considerable time-lag, for the resultant happiness and suffering can arise only when appropr
are present. The results may not appear within the present lifetime. Thus at death there is n
balance of "merit" which has not yet brought about its experience of happiness; and at the s
is also a balance of "demerit" which has not yet given rise to the suffering which is to be its i
result. After death, the body disintegrates, of course, but the life-current continues, not in
form of an unchanging soul, but in the form of an ever-changing stream of energy. Immediat
new being commences life to carry on this life current; but the new being is not necessarily a
and the instantaneous rebirth may take place on another plane of existence. But in any case
is a direct sequel to the being that has just died. Thus the new being becomes an uninter
continuation of the old being, and the life-current is unbroken. The new being inherits the ba
built up by the old being, and this balance of merit will inevitably bring happiness at some fu
the same time, the new being inherits the old being's balance of demerit, which will bring suf
time in the future. In effect, in the sense of continuity, the new being is the same as the old
just the same way--that is, in the sense of continuity only--an old man is the same as the you
was, the young man is the same as the boy he once was, and the boy is the same as the ba
the identity of the old man with the young man, and with the boy, and with the baby, is due c
continuity; there is no other identity. Everything in the universe changes from day to day
moment to moment, so that every being at this moment is a slightly different being from that
before; the only identity is due to continuity. In the same way, the being that is reborn is diffe
the previous one that died; but the identity due to continuity remains as before. These tea
basic to the Buddha-doctrine--the illusory nature of the self, the law of action and reaction in
sphere, and the rebirth of the life-forces--but there is no need for anyone to accept anything
appeal to his reason. Acceptance of any particular teaching is unimportant; what is importan
continual effort to see things as they really are, without self-deceit or evasion. So much fo

outline of the doctrine under the heading of right understanding. The second step, right thou
matter of freeing the intellectual faculties from adverse emotional factors, such as sensuality
and cruelty, which render wise and unbiased decisions impossible. Right speech, right ac
right livelihood together make up the moral section of the path, their function being to keep t
defilements of the mind under control and to prevent them from reaching adverse expressio
defilements, however, cannot be completely eradicated by morality alone, and the other step
must be applied to cleanse the mind completely of its defilements. Now in the next step-
effort--we enter the sphere of practical psychology, for right effort in this context means effor
In other words, the sixth step of the path is self-discipline, the training of the will in order to p
and overcome those states of mind that retard development, and to arouse and cultivate tho
about mental progress. The seventh step of the path is also one of practical psychology;
step called right mindfulness, and it consists of the fullest possible development of the ordina
attention. It is largely by the development of attention--expanded and intensified awareness-
can eventually become capable of discerning things as they really are. The primary funct
seventh step, right mindfulness, is to develop an increasing awareness of the unreality of the
However, it functions also by continually improving the normal faculty of attention, thus equip
better to meet the problems and stresses of the workaday world. In the Buddha-way, min
consists of developing the faculty of attention so as to produce a constant awareness of all t
arise, all words that are spoken, and all actions that are done, with a view to keeping them fr
self-interest, from emotional bias, and from self-delusion. Right mindfulness has many ap
the sphere of everyday activities. For example, it can be employed to bring about a sharpen
clear comprehension, of the motives of these activities, and this clear comprehension of mot
important. In right concentration, the last of the eight steps, the cultivation of higher
mind-states--up to the meditative absorptions--is undertaken, and these higher mind-states s
purity, and strengthen the mind for the achievement of liberating insight. In this ultimate
achievement the delusion of selfhood, with its craving and suffering, is transcended and exti
This penetrating insight is the ultimate goal of all Buddhist practices, and with it comes a dire
into the true nature of life, culminating in realization of the Unconditioned. While the Uncond
the extinction of self, it is nevertheless not mere non-existence or annihilation, for the extinct
is nothing but the extinction of a delusion. Every description of the Unconditioned must fail, f
not only beyond words but beyond even thought; and the only way to know it is to follow the
Path to its end. This, then, is the original Buddhism; this is the Buddhism of the Noble Eig
Path, of the path that leads from the bondage of self to liberating insight into reality.

ABOUT THE AUTHOR ~~~~~ ~~~ ~~~~~~Leonard A. Bullen was o
pioneers of the Buddhist movement in Australia. He was the first president of the Buddhist S
Victoria when it was established in 1953 and one of the first office-bearers of the executive o
the Buddhist Federation of Australia. He was also a coeditor of the Buddhist journal //Metta/
away in 1984 at the age of 76.His other publications issued by BPS are //A Technique of Liv

226/230) and "Action and Reaction in Buddhist Teaching" in //Kamma and Its Fruit// (Wheel

OF MINDSETS AND MONKEYPOTS

by
Petr Karel Ontl

Bodhi Leaves No. 131

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

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OF MINDSETS AND MONKEYPOTS

In village India, so I am told, there are men who earn some extra

rupees by trapping and taming monkeys to be sold as pets. Over the years, through trial and error, several ways have been devised to capture these primates, but the simplest method is said to be the monkeypot. In a clearing, the trapper fastens a short piece of cord or thin chain to a stake or tree-stump. To the other end he attaches a small pot, one with a rather narrow neck. Into this pot he drops several nuts, and scatters a few more on the ground nearby. He then goes a short distance away to wait out of sight.

Soon a band of monkeys arrives and descends to feed. Before long, one of them discovers the contents of the pot. He puts his hand in easily enough, but, having grasped the enticing snack, he cannot pull his clenched fist out through the narrow opening no matter how hard he struggles. In fear and panic the trapped monkey creates quite a ruckus, which brings the trapper running with net and cage. The monkey's fate, for all his cleverness, is sealed.

At first glance it would appear that the villager is the trapper, the baited pot his trap, and the poor monkey his victim. No doubt the villager sees things the same way, and the hapless simian, were he able to speak, would likely agree. A closer look, however, shows a different perspective. The villager is not the trapper, nor the pot a trap, because there is nothing holding the monkey. He could very easily remove his hand from the pot and rejoin his kin in the freedom of the treetops if only he would let go of the nuts. //If he would only let go!//

The monkey in our anecdote does not suspect that he is being held prisoner solely by his mind. He has found some nuts. Greed -- unreasonable and unreasoning desire -- has arisen. Though the jungle abounds with fruits and nuts and all kinds of foods, his conditioned reaction dictates that he must have //these// as well. His narrow mindset is the only thing that imprisons him, that prevents him from letting go, from seeing the absurdity of his predicament as well as the obvious way out of it.

Now, before we make any smug comments about the monkey and his intelligence, or the apparent lack thereof, and before we congratulate

ourselves on our vastly superior reasoning powers, let us see where we ourselves stand.

This business of letting go is so easy, and yet so hard, for monkey and for human being alike. We are both caught up in the same predicament. The details may be different, played out on higher levels of sophistication or complexity, but the end result is the same: enslavement by //concepts// and //conditioning//. While the monkey is done in by its greed for a few nuts, we humans are done in by our greed for wealth, fame, power, status, pleasure, and shiny trinkets and toys which we believe we absolutely must have, and cannot live without. Even more fundamentally, we become enslaved not so much by the material objects themselves, but by our //attitudes// and //feelings// toward them.

We endlessly seek gratification for the senses: pleasant things to look at, to listen to, to touch, to taste, to smell. And more: we are spurred on by thoughts or concepts created by our ego-driven minds. These last can be the hardest to satisfy since we cannot just please our senses and be content. Rather, we strive to fulfill fantasies of outdoing our peers, of turning them green with envy by having the Biggest, the Costliest, the Latest, the Shiniest. We are always caught up in competition, in a game of one-up-manship.

It cannot even be said that we are materialistic: We don't know how to be! We don't genuinely enjoy and appreciate the material things we have, much less life itself. We don't even know how to relax. Aggressive competitiveness and acquisition become so obsessive, so compulsive, so ingrained, that everything we do, right down to the simplest recreational activity, is turned into a contest, a race, a struggle to outdo others, ourselves, a clock, or a calendar. Everything becomes a contest for money, trophies, prestige, or some other form of recognition.

The //ironic// part of all this is that while we are frantically making more money, getting a bigger house, and another pricey car, hoarding more and better playthings, and trying to impress the dickens out of the neighbors, we have less and less time to enjoy the very

things we are slaving for. The //tragic// part is that in the same feverish process of acquisition of material things, we so very often lose our families, our health, our self-respect, and our peace of mind. Rush, rush, rush! Tempers flare, ulcers growl, blood pressure soars. Millions of us die from stress-related illnesses. Millions more try to find relief from their misery in alcohol and drugs. In the end, all we manage to do is to rush into an early grave. Though we may rise to an ever higher and higher "standard of living," at the same time our society is falling apart before our very eyes. The prize is not what we expected, is it?

All this misery in the name of what? $UCCE$$? Are we really that different from that poor monkey? We do not know how or when to let go either. Or what to let go //of//. Who is to say that we are not even worse off than our furry little friend?

Craving is a normal, basic part of our conditioned nature. There are certain things that are necessary for our physical survival and mental well-being, and others that are detrimental. The mind of every sentient being discriminates, putting these things into convenient categories, labeling them "good," "bad," and "indifferent" according to how it perceives them. And there are, of course, gradations within those categories.

According to the needs of the living organism, itself an extremely complex psycho-biological process, a complicated psycho-biological //sub//-process causes a desire to arise in the consciousness, alerting the organism to seek or avoid certain objects or conditions to ensure its proper functioning or survival. So far, so good. This is a necessary strategy evolved to maintain and protect the sentient being, be it man or microbe, as it goes about its business in the conditioned world.

When this survival mechanism gets out of hand, and instead of serving, takes over as master, it plunges us into a fog of cravings and longings. This vague, objectless wanting leaves us perpetually dissatisfied and unfulfilled. It leaves us feeling empty, driven to search endlessly and compulsively for an elusive "something" that we

hope might quench the craving. But we do not know //what// we want, or even //why// we want it.

Like the monkey drawn to the baited pot, we grasp at all sorts of things -- and ideas -- with essentially the same results. We get trapped, if not in the literal, physical sense, then certainly psychologically, which makes the suffering even more damaging and prolonged. And the emptiness persists.

But there is a solution, and it is rather simple. Simple, now, though not necessarily easy. Rather than give in and blindly obey these impulses to grasp more, to acquire more, to hoard more, we need to confront and analyze them. Where do they arise, and why? The answers may surprise us: Behind this acquisitiveness is the ego-concept, which necessarily gives rise to insecurity and fear in myriad forms. These in turn cause us, consciously or subconsciously, to seek all sorts of things with which to defend the apparent solidity of the ego, to embellish and adorn it, and to build a protective wall around it: power, status, fame, attention, and material possessions. We are even driven to exaggerate the basic requisites of food, clothing, shelter, and medicine to rather outlandish proportions.

To put it simply, due to ignorance of the nature of the ego, we fail to make the distinction between "This is needed" and "I WANT." Through ego-motivated thinking we create a great deal of unnecessary suffering for ourselves, and we sacrifice much, even most of the quality of our lives.

The Buddha taught that as conditioned beings living in a conditioned existence (Samsara) we can never be completely free of all sorts of unpleasantness, stress, and suffering. All conditioned phenomena are flawed, and that inevitably gives rise to unsatisfactoriness. This is the First Noble Truth of the Buddha's teaching, and far from being a vague philosophical speculation, it is something that each of us experiences first hand for him-or-herself in daily life. While true and permanent freedom (Nibbana) comes about as a result of the insight gained through Vipassana meditation, we can eliminate a great deal of unnecessary suffering in the meantime by

applying the principle of renunciation.

Unfortunately, the very word "renunciation" has a strange medieval ring to it in this modern, Western-dominated, supposedly hedonistic age. For most, it carries the smell of sack-cloth and ashes, an image of penance, self-denial, self-deprivation, even self-torture. It is thought of as a negative, dejected turning away from the world, a gloomy giving up on life, the last refuge of spurned lovers and aging old maids.

It is none of those things. Genuine renunciation, as the Buddha teaches it, is akin to throwing open the windows of the mind to morning sunshine and crisp, cool air. Renunciation is "cleaning house," getting rid of trash and useless clutter, both figurative and literal. It is recognizing that when we become attached to things, we do not own them, instead //they own us//. It is putting things in //proper perspective//, simplifying our lives, and being satisfied with "enough."

//In short, it is COMMON SENSE//.
No need to say more.
You're smarter than the monkey.
You can figure it all out from here.

* * *

DOES THE DHAMMA STILL HOLD TRUE?

On occasion the question is brought up whether the Dhamma is still valid in our time. Some people seem to think that while the Dhamma may have been well suited for the Asia of twenty-five hundred years ago, it has no place in a twentieth century world dominated by fast-paced,

aggressive, increasingly amoral Western technology and materialism, and therefore it should be retired to a museum, to rest amid the musty relics of a vanished Golden Age. In other words, it is as if an age-old system of treatment were no longer useful because the diseases of today are different.

Others approach the problem from another perspective. The efficacy and appropriateness of the Dhamma are not questioned. Instead, they feel that people today do not have the necessary time and opportunity for effective application and practice of the Dhamma. The medicine is right for the disease, but the patient is not able to take advantage of the treatment.

Let us examine both of these views. It is true that the ancient world was a different place from ours. Certainly life must have been considerably slower-paced, as it is even today in agricultural village societies. In short, the 20th century Rat-Race, the technology that created it, and all that they imply, both good and bad, did not exist.

It is very tempting for us to look back longingly to some gentler and quieter Golden-Age Utopia-That-Never-Was. Yes, the ancient world surely was a very different place, perhaps more so than we realize, or even are capable of realizing. But in no way can that be taken to mean that it was a better place! These differences are really only superficial and cosmetic.

The underlying problem, the basic problem of the world, remains the same no matter how much the exterior trappings may change. And that problem is that the world is a place of suffering.

The world is a place of suffering, but the suffering is not in the world. It is in the mind. It is in your mind, and it is in my mind, and it is in the mind of every sentient being in existence. That is, of course, the kind of statement that brings out the critics who insist that Buddhism is pessimistic. Not so. Buddhism impartially states what everyone can see and verify independently for himself or herself.

Let us define suffering. In his first sermon given after his Enlightenment the Buddha said as follows:

> Birth is accompanied by pain; disease is painful; death is painful. Sorrow, lamentation, grief, and despair are suffering. Enduring the unpleasant is suffering, and separation from the pleasant is suffering. Not getting what one wants is suffering. Indeed, all the five aggregates which arise from craving and attachment are suffering.

Who can possibly argue with that statement? Suffering is physical, mental, and emotional. And none of us is exempt or immune.

It is true that pleasure and happiness also exist. No one can deny that, either. But pleasure and happiness are fragile and fleeting. They depend on certain conditions being in accord with what we want and expect. As soon as those conditions change (and change they will!), as soon as we no longer have things our way, some degree of unhappiness or suffering arises. Be it trivial or severe, it is suffering nonetheless.

We each create our own misery and unhappiness, and even determine the degree to which we suffer by the expectations we set up, and by the strength and inflexibility with which we hold those expectations.

We have just restated the first and second of the Four Noble Truths, and all we have said is just as true for us today as it was on the day that the Buddha first uttered his Teaching. We see that the ancient and contemporary worlds are alike in that both are filled with sentient beings, all of whom experience suffering, and all of whom seek relief.

To this suffering the Buddha was no stranger. He saw it clearly all around him, and he was sensitive to it. Out of his compassion he set aside his own life of comfort and privilege in order to find, once and for all time, full and permanent release from the suffering inherent in all conditioned things, situations, and circumstances.

After years of diligent searching, he succeeded in liberating himself. After that attainment of Enlightenment, again out of his great compassion, he spent the remaining forty-five years of his life showing the way to liberation to any and all who would listen. The Dhamma, the Teaching of the Buddha, is not his invention any more than the laws of physics are the invention of Isaac Newton. Newton was simply an observer who devoted himself to the investigation of certain laws of nature which he studied, experimented with, described, and brought to the attention of others for the benefit of society. Just so did the Buddha devote himself to finding the cause for the arising of suffering, and the means to its cessation.

The Dhamma is a summary of the Buddha's search, discoveries, applications, and results. It is a report of the way the laws of nature and mind operate, and a set of instructions, a manual, as it were, of how we each can most effectively use that information for our own greatest benefit in all aspects of daily life, and ultimately for liberation from suffering. It is eternally valid.

The first two of the Four Noble Truths serve to identify the problem and to reveal its cause. The Third Noble Truth identifies the remedy and the Fourth Noble Truth is the actual application of the treatment. It is now entirely up to each of us to take it from there. The Buddha did all that he could do. No one could have done more. The doctor can identify the disease and indicate the remedy. But he cannot undergo the treatment on behalf of the patient. Similarly, the Buddha shows us the path, and gives us a detailed map with comprehensive instructions, but each of us must put forth the effort to travel that path in order to reach the goal. No one can travel it for us.

What does it mean to be a Buddhist? What does it entail to follow the path that the Buddha mapped out for us? Can we do a good job of it (here's that magic phrase again!) in today's world?

To be a Buddhist in name only is very easy. It is also a colossal waste of time, a disservice to all practicing Buddhists, and an insult to the Buddha.

To be a serious practicing Buddhist does take time and effort and commitment. One has to take time to study the Dhamma, to be well acquainted with the core of the Teaching. One must know the Precepts not just well enough to repeat them, or to do the minimum to "get by," but to understand in depth their ethical and moral basis. Once a person has this knowledge and understanding and lives by it, one realizes that it is not for the sake of one's spiritual benefit alone, but that it orders and simplifies all of everyday life as well. This includes family, business, and social relationships, child-rearing, in short, all the aspects of lay householder life. And upon this solid foundation, and only upon it, can one build one's meditative practice, that is, the mental cultivation of insight that leads to Enlightenment.

Yes, it does take time and effort. But all worthwhile endeavors do. And this is the most worthwhile endeavor of all, bar none! We find time and energy for all sorts of draining, useless, even harmful pursuits. Certainly we can make time for the application of the Dhamma.

One further point must be addressed. Many persons seem to feel that in order to make significant progress, one needs to enter the monastic life. That they cannot do so because of lay responsibilities, or because they feel they are not suited for monastic life, appears to them a great obstacle.

The good news is that the lay person can make a great deal of progress right where he is, in his present situation. The Suttas abound with accounts of lay women and men who rose to great spiritual heights, even attained Nibbana. And all the while they managed households, raised families, earned livings, took care of personal affairs, and operated businesses. To the casual observer they were living very ordinary, normal lives. And this is no less true today.

The Dhamma is unique, a complete training system, unmatched and unsurpassed by any other. It is not difficult to follow. One starts precisely where one is and proceeds at one's own proper pace. At the

very least, adherence to Buddhist ethics will greatly simplify life, bring peace of mind, and allow one to live a blameless existence. It will also assure a wholesome rebirth in which one may again have the opportunity to continue making progress towards liberation from Samsara, should one fall short of liberation in this life.

The Dhamma is fully as potent now as it ever was. And once we make up our minds to apply its principles to our lives, we shall see that all that needs to be done is well within our capabilities, even in today's hostile, whirlwind world.

* * *

IN SEARCH OF HAPPINESS

All of us seek, each in his or her own way, that strangely elusive state called happiness, but very few of us can describe or define just what we think will give us that happiness. Most of us are looking for something, but we don't quite know what. At best we may have only some vague, nebulous hunches. Not very much to go on! It is as if we have undertaken a journey without a clear idea of where we are going, or how we are to get there. Is it any wonder that we repeatedly fail in spite of all our efforts?

All things change, and our notions of happiness are no exception. It is clear that, if it is formed at all, the concept of happiness is extremely subjective and personal, open not only to wide individual interpretation, but to the vagaries of social, cultural, and even economic conditioning as well.

In simpler, bygone days, it appears that happiness was generally taken to be a tranquil, anxiety-free state of contentment brought about by the fulfillment of certain conditions necessary for survival.

One who was properly sheltered, adequately clothed, well fed, free from serious illness and pain, and was not in danger of harm from enemies, was deemed to be happy. For what more could one ask? Fragile though it was, such a basic state of security was deemed to be a blessing, and grounds for great happiness.

In our time, however, it seems that happiness is more than ever held to be somehow linked with the experience of //pleasure//, and with "//getting// and //having// things." Some seek it in the direct agitation and gratification of the senses. Others, in the accumulation of material objects, and in the attainment of fame, status, power, and wealth. And many think it lies in the rather hazy concept of "being free," which today has taken on the extreme connotation of freedom from discipline, morals, social conventions, and even good taste! (In other times this was known as //license//.)

Unhappiness (suffering, or //dukkha//) is much easier to define, possibly because we experience so much more of it. But either way, whether we are scrutinizing happiness or suffering, we are dealing with unstable, impermanent states of mind and impermanent external conditions being in accord, or at odds, with what we want and expect. As soon as we no longer have things going our way, happiness wanes and some degree of unhappiness or suffering arises. It may be trivial or severe, but it is nonetheless suffering. Suffering is simply wanting, endless wanting. It is dissatisfaction with things being the way they are.

The Buddha identifies wanting (desiring, craving, //tanha//) as the basis of all our suffering, and in the same breath he adds that it is the causative factor of rebirth. The Buddha points out that there is //no lasting, inherent pleasure or happiness to be derived from having satisfied a desire//. Any desire. The pleasure occurs only during the peak moment of releasing the frustration, the anticipation, the tension of the wanting itself. Once the desired object is secured, once the discomfort of wanting has been relieved, gratification dwindles to an afterglow, and soon ceases. As soon as the novelty wears off, our attention rather quickly moves to the next item that catches our eye. It is a never-ending process.

Furthermore, the Buddha also points out that //no object or situation can ever, in and of itself, be a source of pleasure or displeasure//. Rather, these are constructs of the mind. In our minds we form certain expectations, the way we want specific things, situations, and persons to be. As long as these expectations happen to be met, we experience a degree of satisfaction. When they are not met, we experience displeasure, disappointment, anger, and other unwholesome mind-states in direct proportion to our frustration.

We cannot crave that which we already have, only that which is still out of our reach. We can have an attachment to what is already ours, but that is also a desire, a wanting for the future to be a certain way. We want a guarantee that the object of our attachment will continue to give us pleasure, that it will remain in our possession, and that it will not change, break, or otherwise fail to live up to our expectations. We still want something that is out of reach: a firm guarantee that future circumstances will not alter.

We deceive ourselves and each other into believing that happiness is just one more step away, almost within our reach. If only we could get rid of this, if only we could have that, if only we could change the other, //then// for sure we would be really and truly happy forever! We spend our lives "if-onlying," reaching and grasping, yet we never manage to get hold of happiness. It always seems to slip through our fingers. That is the story of our lives, life after life, birth after birth.

Yes, this constant reaching and grasping for "just one more thing," this is the craving, the //tanha// about which the Buddha warns us. This is the glue that binds us so firmly to the Wheel of Samsara, this grim Merry-Go-Round of Misery that drags us endlessly from birth to rebirth, from death to death again, and from suffering to more suffering, relieved here and there by short-lived sparks of gratification or pleasure.

Ironically, the more we grasp at this thing called happiness, the more we chase after it, the more certain it is that it will escape us.

We have misinterpreted, misunderstood both the cause and the nature of happiness, and then we have compounded the error by looking for the happiness in the wrong place, in the world, rather than within the mind! Our efforts are doomed to failure from the very first.

Happiness lies not in the ability to satisfy our every desire, but rather in the ability to //refrain// from reacting compulsively to every craving and prodding of the mind. It is the ability to observe the mind dispassionately, to allow anything to manifest without our "buying into it," without becoming enslaved by it.

There is little that can be done about what occurs to us through external circumstances. That is old, conditioned stuff, //kammavipaka// surfacing. We need do nothing, except to observe carefully its arising and its passing away. We do, however, need to be very careful about how we react to it. That reaction, that mental, emotional, and volitional response, creates our conditioning for the future.

The clear awareness of our feelings toward the arisen object or thought, unaccompanied by an automatic, self-interested, reflex reaction based in greed or aversion, begins to weaken the kammic bonds that hold us to samsaric misery. And practiced regularly, it provides insight into the workings of nature and of the mind. This insight, this understanding of the impermanence, ultimate unsatisfactoriness, and selfless nature of all conditioned phenomena (//anicca//, //dukkha//, //anatta//), quickly breaks the kammic chains and leads to liberation from Samsara. It is the very core of the Buddha's Teaching.

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FILENAME: BODHI131.ZIP
AUTHOR: Petr Karel Ontl
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1993
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DATE OF DHARMANET DISTRIBUTION: August 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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MINISTERING TO THE SICK AND THE TERMINALLY ILL

by
Lily de Silva

Bodhi Leaves No. 132

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

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MINISTERING TO THE SICK AND THE TERMINALLY ILL

"He who attends on the sick attends on me," declared the Buddha, exhorting his disciples on the importance of ministering to the sick.

This famous statement was made by the Blessed One when he discovered a monk lying in his soiled robes, desperately ill with an acute attack of dysentery. With the help of Ananda, the Buddha washed and cleaned the sick monk in warm water. On this occasion he reminded the monks that they have neither parents nor relatives to look after them, so they must look after one another. If the teacher is ill, it is the bounden duty of the pupil to look after him, and if the pupil is ill it is the teacher's duty to look after the sick pupil. If a teacher or a pupil is not available it is the responsibility of the community to look after the sick (Vin.i,301ff.).

On another occasion the Buddha discovered a monk whose body was covered with sores, his robe sticking to the body with pus oozing from the sores. Unable to look after him, his fellow monks had abandoned him. On discovering this monk, the Buddha boiled water and washed the monk with his own hands, then cleaned and dried his robes. When the monk felt comforted the Buddha preached to him and he became an Arahant, soon after which he passed away (DhpA.i,319). Thus the Buddha not only advocated the importance of looking after the sick, he also set a noble example by himself ministering to those who were so ill that they were even considered repulsive by others.

The Buddha has enumerated the qualities that should be present in a good nurse. He should be competent to administer the medicine, he should know what is agreeable to the patient and what is not. He should keep away what is disagreeable and give only what is agreeable to the patient. He should be benevolent and kind-hearted, he should perform his duties out of a sense of service and not just for the sake of remuneration (//mettacitto gilanam upatthati no amisantaro//). He should not feel repulsion towards saliva, phlegm, urine, stools, sores, etc. He should be capable of exhorting and stimulating the patient with noble ideas, with Dhamma talk (A.iii,144).

Here it is noteworthy that the nurse is expected to be efficient not only in taking care of the body by giving proper food and medicine, but is also expected to nurture the patient's mental condition. It is well known that the kindness of nurses and doctors is almost as effective as medicine for a patient's morale and recovery.

When one is desperately ill and feels helpless, a kind word or a gentle act becomes a source of comfort and hope. That is why benevolence (//metta//) and compassion (//karuna//), which are also sublime emotions (//brahmavihara//), are regarded as praiseworthy qualities in a nurse. The sutta adds another dimension to the nursing profession by including the spiritual element in a nurse's talk. Sickness is a time when one is face to face with the realities of life and it is a good opportunity to instill a sense of spiritual urgency even in the most materialistic mind. Further, the fear of death is naturally greater when a person is ill than when well. The best means of calming this fear is by diverting attention to the Dhamma. A nurse is expected to give this spiritual guidance to the patient in his or her charge as a part and parcel of a nurse's duty.

In the Anguttara Nikaya the Buddha describes three types of patients (A.i,120). There are patients who do not recover whether or not they get proper medical attention and nursing care; there are others who recover irrespective of whether or not they get medical attention and nursing care; there are others who recover only with appropriate medical treatment and care. Because there is this third type of patient, all those who are ill should be given the best medical treatment available, agreeable food and proper nursing care. So long as a patient is alive, everything possible should be done for his recovery.

According to another sutta (A.iii,56,62), illness is one of the inevitables in life. When faced with it, all resources available to one, even magical incantations, should be utilized with the hope of restoring health. Here the question of whether such performances are effective or not is not discussed. The point seems to be that at the time of a crisis there is no harm in trying out even methods traditionally believed to be efficacious, but in which one does not necessarily have faith or belief. Of course, such methods should not clash with one's conscience. If, in spite of these efforts, death does occur, then one has to accept it as a verdict of kamma with equanimity and philosophical maturity.

Here we are reminded of an episode (MA.i,203) where a mother who

was critically ill needed rabbit meat as a cure. The son, finding that rabbit meat was not available in the open market, went in search of a rabbit. He caught one but was loathe to kill even for the sake of his mother. He let the rabbit go and wished his mother well. Simultaneously with this wish, the power of the son's moral virtue brought about the mother's recovery. The Buddhist tradition seems to hold that under certain circumstances moral power has healing properties that may work even in cases when orthodox medicine fails.

The Medicines Chapter of the Vinaya Mahavagga (Vin.i,199ff.) shows that the Buddha relaxed a number of minor disciplinary rules to accommodate the needs of sick monks. Though a strict disciplinarian, the Buddha has shown great sympathy and understanding to those who are ill. The value of health has been fully realized and it is even recognized as the greatest gain (//arogyaparama labha//, Dhp.204).

The Buddha teaches that the patient too should cooperate with the doctor and the nurse in order to get well. Such a good patient should take and do only what is agreeable to him. Even in taking agreeable food he should know the proper quantity. He should take the prescribed medicine without fuss. He should honestly disclose his ailments to his duty-conscious nurse. He should patiently bear physical pain even when it is acute and excruciating (A.iii,144).

The suttas show that the Buddha exercised great will power and composure on occasions when he fell ill. He experienced excruciating pain when a stone splinter pierced his foot after Devadatta hurled a boulder at him. He endured such pain with mindfulness and self-composure and was not overpowered by the pain (S.i,27, 210). During his last illness, too, the Buddha mindfully bore up great physical pain and with admirable courage he walked from Pava to Kusinara with his devoted attendant Ananda, resting in a number of places to soothe his tired body (D.ii,128,134). The Mahaparinibbana Sutta also reports that the Buddha once willfully suppressed a grave illness in Beluvagama and regained health (D.ii,99).

It seems that those who are highly developed mentally are able to suppress illness, at least on certain occasions. Once Nakulapita

visited the Buddha in old age, and the Master advised him to remain mentally healthy even though the body is feeble (S.iii,1). There is physical and mental pain (//dve vedana kayika ca cetasika ca//). If, when one has physical pain, one becomes worried and adds mental pain too, that is like being shot with two arrows (S.iv,208). One who is spiritually evolved is capable of keeping the mind healthy proportionate to his spiritual development. As an Arahant is fully developed spiritually, he is capable of experiencing physical pain only, without mental pain (//so ekam vedanam vediyati kayikam na cetasikam//, S.iv,209).

A number of suttas advocate the recitation of the enlightenment factors (//bojjhanga//) for the purpose of healing physical ailments. On two occasions, when the Elders Mahakassapa and Mahamoggallana were ill, the Buddha recited the enlightenment factors and it is reported that the monks regained normal health (S.v,79-80). It is perhaps significant to note that all the monks concerned were Arahants, and had therefore fully developed the enlightenment factors. The Bojjhanga Samyutta also reports that once when the Buddha was ill, he requested Cunda to recite the enlightenment factors (S.v,81). The Buddha was pleased at the recitation and it is said that he regained health. On another occasion, when the monk Girimananda was very ill (A.v,109), the Buddha informed Ananda that if a discourse on ten perceptions (//dasa sanna//) is delivered to him, he might get well. The ten perceptions are the perception of impermanence, egolessness, impurity of the body, evil consequences (of bodily existence), elimination (of sense pleasures), detachment, cessation, disenchantment with the entire world, impermanence of all component things, and mindfulness of breathing. Ananda learnt the discourse from the Buddha and repeated it for Girimananda and it is reported that he recovered.

Once the Buddha heard that a newly ordained monk who was not very well known among his fellow monks was very ill (S.iv,46). The Buddha visited him. When he saw the Buddha approaching him he stirred in his bed and tried to get up, but the Buddha cautioned him not to rise. Having taken a seat, the Buddha inquired after his health, whether the pains are decreasing and not increasing. The monk replied that he is feeling very ill and weak, that his pains are increasing and not

decreasing. The Buddha then inquired whether he had any misgiving or remorse. The monk replied that he had plenty of misgiving and remorse. The Buddha then asked whether he reproached himself for breach of virtue. He said no. Then the Buddha asked why he felt remorseful if he was not guilty of any breach of virtue. The monk replied that the Buddha does not preach the doctrine for purity of virtue, but for detachment from lust (//ragaviragatthaya//). Greatly pleased, the Buddha exclaimed //Sadhu Sadhu// in approbation.

The Buddha then went on to preach the doctrine to the monk. He explained that the sense faculties are impermanent, unsatisfactory and egoless, therefore they should not be considered as "I" and "mine." Understanding their true nature the noble disciple becomes disenchanted with the sense faculties. When this explanation of the Dhamma was being given the vision of truth (//dhammacakkhu//) dawned on the monk; he realized that whatever has the nature of arising necessarily has the nature of cessation. In other words he became a //sotapanna//, a stream-enterer.

According to the //Sotapattisamyutta// Anathapindika was once very ill, and at his request the Venerable Sariputta visited him (S.v,380). On being told that the pains are excruciating and increasing Sariputta delivered a discourse reminding Anathapindika of his own virtues. Sariputta explained that the uninstructed worldling who has no faith in the Buddha, Dhamma and Sangha and who has not cultivated virtuous moral habits goes to a state of woe on the destruction of the body. But Anathapindika has unshakable conviction in the Buddha, Dhamma and Sangha, and has cultivated noble moral habits. Sariputta told him that when these noble qualities are mindfully appreciated the pains would subside.

Further, Sariputta pointed out that uninstructed worldlings reach a state of woe on the disintegration of the body as they have not cultivated the Noble Eightfold Path. But on the contrary Anathapindika has cultivated the Noble Eightfold Path. When attention is paid to them and the noble qualities are appreciated the pains would subside. It is reported that the pains subsided and Anathapindika recovered from that illness. So much so, that Anathapindika got out of bed and

served the Venerable Sariputta with the meal that was prepared for himself.

The //Sotapattisamyutta// records an account of another occasion when Anathapindika was ill (S.v,385). The Venerable Ananda was summoned to the bedside and he delivered a discourse. Ananda explained that uninstructed ordinary people who have no faith in the Buddha, Dhamma and Sangha and who are given to immoral habits are seized with trepidation and fear at the approach of death. But the noble disciple who has deep conviction in the Buddha, Dhamma and Sangha and who has cultivated moral habits does not experience trepidation and fear of death. Anathapindika then confessed unshakable conviction in the Buddha, Dhamma and Sangha, and declared that he is endowed with the spotless virtue of a householder. Ananda exclaimed that it is indeed a great gain that Anathapindika has disclosed the attainment of the fruit of stream-entry. It is, however, not reported whether Anathapindika recovered straight away.

The Buddha recommends that a monk should not relax his energy and determination for spiritual progress even when he is ill (A.iv,335). It is possible that the illness might deteriorate, and before that happens care should be taken to advance spiritually as much as possible. After recovering from an illness, too, one should not be negligent, because, should there be a relapse, the chances of gaining higher spiritual attainments diminish.

The Buddhist method of ministering to the sick, as is evident from the canonical texts cited above, attaches great importance not only to proper medical and nursing care, but also to directing the mind of the patient to wholesome thoughts. There seems to be a belief that attention paid to doctrinal topics, especially the recitation of virtues which one has already cultivated, is endowed with healing properties. In the case of the Buddha and Arahants the recitation of the //bojjhangas// has restored normal health. In the case of the monk Girimananda, who was probably not an Arahant at the time of his illness, it was a discourse on the ten perceptions that restored his good health. Anathapindika was //a sotapanna// and a discussion on the special qualities of a //sotapanna// was instrumental for his speedy

recovery. It may be that when one is reminded of the spiritual qualities one has already acquired, great joy arises in the mind. Such joy is perhaps capable even of altering one's bodily chemistry in a positive and healthy manner.

Here we are reminded of a relevant episode contained in the //Papancasudani// (MA.i,78). A monk while listening to the Dhamma was bitten by a snake. He ignored the snake bite and continued to listen. The venom spread and the pain became acute. He then reflected on the unblemished purity of his virtuous conduct (//sila//) from the time of his higher ordination. Great joy and satisfaction arose within him when he realized the spotless nature of his character. This healthy psychological change acted as anti-venom and he was immediately cured. These episodes seem to reveal that when attention is drawn to one's own spiritual qualities at times of serious illness, and pious joy wells up in the mind thereby, health-promoting factors become activated in the body, perhaps by way of the secretion of health-restoring hormones. That may be the mechanism by which spiritually advanced individuals regain health when appropriate suttas are recited.

There is much material in the Pali Canon on counseling the terminally ill. Speaking about death to a terminally ill patient is not avoided as an unpleasant topic. On the contrary, the reality of death and perhaps its imminence are accepted without any pretense and the patient is made to face the prospect of death with confidence and tranquillity.

The advice given by Nakulamata to Nakulapita is extremely valuable in this connection (A.iii,295-98). Once Nakulapita was seriously ill and his wife Nakulamata noticed that he was anxious and worried. She advised him thus: "Please, sir, do not face death with anxiety. Painful is death for one who is anxious. The Buddha has looked down upon death with anxiety. It may be you are anxious that I will not be able to support the family after your death. Please do not think so. I am capable of spinning and weaving, and I will be able to bring up the children even if you are no more. Perhaps you are worried that I will remarry after your death. Please do not think so. We both led pure

wholesome lives according to the noble conduct of householders. So do not entertain any anxiety on that account. It may be you are worried that I will neglect attending on the Buddha and the Sangha. Please do not think so. I will be more devoted to the Buddha and the Sangha after your death. Perhaps you are worried that I will neglect keeping to the precepts. Please do not have any doubts on that account. I am one of those who fully practice the moral habits declared for the laity, and if you wish please ask the Buddha about this matter. Perhaps you fear that I have not gained inner mental composure. Please do not think so. I am one of those who have gained inner mental composure as much as a householder could gain. If you have any doubts about this, the Buddha is at Bhesakalavana, ask him. Perhaps it occurs to you that I have not attained proficiency in the Buddha's dispensation, that I have not gone beyond doubt and perplexity without depending on another. If you wish to have these matters clarified ask the Buddha. But please do not face death with anxiety, for it is painful and censured by the Buddha." It is reported that after Nakulapita was thus admonished by Nakulamata, he regained his health, and gone was that illness never to recur. Later on this whole incident was narrated to the Buddha, who commended Nakulamata for her sagacious advice.

The //Sotapattisamyutta// contains a valuable discourse on the question of counseling the terminally ill (S.v,408). Once Mahanama the Sakyan inquired from the Buddha how a wise layman should advise another wise layman who is terminally ill. Here it should be noted that both the counselor and the patient are wise lay Buddhists. The Buddha delivered a whole discourse on how this should be done. First, a wise layman should comfort a wise layman who is terminally ill with the four assurances: "Be comforted friend, you have unshakable confidence in the Buddha, Dhamma and Sangha, that the Buddha is fully enlightened, the Dhamma is well proclaimed, and the Sangha is well disciplined. You also have cultivated unblemished virtuous conduct which is conducive to concentration." Having thus comforted the patient with the four assurances, he should ask him whether he has any longing for his parents. If he says yes, it should be pointed out that death will certainly come whether he has longing for his parents or not. Therefore it is better to give up the longing. Then, if he says

he gives up his longing for his parents, he should be asked whether he has longing for his wife and children. With the same reasoning he should be persuaded to give up that longing too. Then he should be asked if he has any longing for the pleasures of the senses. If he says yes, he should be convinced that divine pleasures are superior to human pleasures, and should be encouraged to aspire for divine pleasures. Then he should be gradually led up the scale of divine pleasures and when he comes to the highest heaven of the sense sphere, his attention should be diverted to the Brahma-world. If he says he has resolved on the attainment of the Brahma-world, he should be admonished that even the Brahma-world is characterized by impermanence and the rebirth personality. Therefore it is better to aspire for the cessation of the rebirth personality. If he can establish his mind on the cessation of the rebirth personality, then, the Buddha says, there is no difference between him and the monk who is liberated.

This, no doubt, is the highest form of counseling that can be given to a highly advanced person who is terminally ill by an equally spiritually advanced person. It is very clear from the discourse that the patient must be one who is as advanced as a stream-enterer, as the four assurances or the consoling factors mentioned at the very beginning of the discourse are identical with the qualities of a stream-enterer.

The //Cittasamyutta// contains an interesting episode of the death of a spiritually advanced learned lay disciple (S.iv,302). Citta the householder was a non-returner (//anagamin//, A.iii,451). When he fell critically ill, a group of sylvan deities invited Citta to set his mind on becoming a universal monarch (//cakkavattiraja//) because the aspirations of the virtuous come to pass. He refused, saying that that too is impermanent. Though lying on his deathbed he admonished his relatives, who had assembled round him, on the importance of cultivating faith in the Buddha, Dhamma and Sangha, and on the importance of charity, then he passed away.

According to the //Sotapattisamyutta// the Buddha once visited the bedside of Dighavu the lay disciple who was terminally ill (S.v,344). The Master advised him to fix his attention on unwavering confidence

in the noble qualities of the Triple Gem and to will that he be endowed with spotless virtuous conduct. Dighavu replied that these qualities of a stream-enterer are already found in him. Then the Buddha advised him to be established in those virtues and develop the six qualities conducive to understanding, namely, the perception of the impermanence of all component things, the unsatisfactoriness of all that is impermanent, the egolessness of what is unsatisfactory, the perception of elimination, detachment and cessation. Dighavu replied that these qualities too are found in him, but he is concerned that his father will be sad when he dies. Then Jotipala, his father, advised him not to be worried on that account, but to pay heed to what the Buddha says. The Buddha, having admonished him, left and Dighavu died soon after. Later the Buddha declared that Dighavu passed away as a non-returner.

The brahmin Dhananjani was an unscrupulous tax collector who exploited both the king and the public (M.ii,184-96). The Venerable Sariputta met him once and exhorted him on the evil consequences of an unrighteous life. Shortly thereafter Dhananjani was seriously ill and Sariputta was summoned to his bedside. On being inquired about his health, Dhananjani informed Sariputta that he has an unbearable headache. Sariputta then engaged him in a conversation gradually drawing his attention from lower to higher realms of existence as far as the Brahma-world. Having thus diverted the attention of the near-death patient to the Brahma-world, Sariputta went on to explain the path leading to the attainment of the Brahma-world, namely, the full development of the //brahmaviharas// -- loving kindness, compassion, altruistic joy and equanimity -- to suffuse all quarters. At the end of the discourse Dhananjani requested Sariputta to convey his respects to the Buddha. Sariputta departed and shortly afterwards Dhananjani died. It is reported that he was reborn in the Brahma-world. Later when the matter was related to the Buddha, he found fault with Sariputta for not having led Dhananjani further on the spiritual path.

This sutta shows that a man who had been unscrupulous in his dealings could also be guided to a happier rebirth by counseling during the crucial period just prior to death. It is highly doubtful

whether any and every evil doer could be thus guided towards rebirth in a happy realm. Perhaps Dhananjani's good qualities outweighed his evil deeds (Dhp.173) and that may be the reason why it was possible to lead him to rebirth in a happy state by counsel offered by a noble Arahant at the hour of death.

That this may have been so can be inferred from the facts reported in the sutta (M.ii,185). Sariputta made it a point to inquire about Dhananjani's spiritual zeal, soon after inquiring about the Buddha's health, from a monk coming from Rajagaha, when he himself was touring in the far away Dakkhinapatha. It is very likely that Dhananjani was a faithful patron of the Sangha when his first wife, a lady full of faith, was alive. His second wife was a faithless woman. When Sariputta heard that Dhananjani was negligent he was dismayed, and made up his mind to talk to Dhananjani should the occasion arise to meet him.

Another important noteworthy feature in this discourse is that the Venerable Sariputta starts the discourse from the lowest state of existence, and works upwards as far as the Brahma-world. Perhaps he started from the hells because Dhananjani had deteriorated to that level. Sariputta may have helped to remind him of his former good deeds, and also may have drawn his attention to a relevant Dhamma discourse Sariputta had delivered to him, perhaps only a few days prior to his illness. Thus by drawing on the spiritual potential that was hidden in him, Sariputta may have been able to help Dhananjani attain a happy rebirth by last minute counseling.

Here we are reminded of the episode of young Mattakundali (DhpA.i,26). When he was lying on his death-bed the Blessed One appeared and Mattakundali, being greatly pleased, generated much faith in the Buddha. Dying soon after, he was reborn in a celestial realm.

A sutta in the //Sotapattisamyutta// (S.v,386) maintains that when an uninstructed ordinary person at the threshold of death sees that he has no faith in the noble qualities of the Buddha, Dhamma and Sangha, and that he has led an immoral life, great fear of death and trepidation arise in him. But a person who has deep unwavering faith

in the noble qualities of the Triple Gem, and who is spotlessly pure in his conduct, experiences no such fear of death and trepidation. It seems to be the guilty conscience that causes much anguish at the moment of death. When there is fear and anxiety at this crucial moment rebirth must take place in a sphere that is proportionate and commensurate to that experience of anguish.

It is appropriate to record here a relevant discussion Mahanama the Sakyan had with the Buddha regarding the fate of one who meets with a violent death (S.v,369). Mahanama tells the Buddha that when he comes to the serene atmosphere of the monastery and associates with pious monks of noble qualities, he feels quite calm and self-possessed. But when he goes out into the streets of Kapilavatthu, busy with constant traffic, he feels frightened over the future birth that would await him should he meet with a violent death in a traffic accident. The Buddha assures him that a person who has cultivated moral virtues and led a righteous life need not entertain such fears. He explains the situation with the help of a simile. If a pot of ghee is broken after being submerged in water, the potsherds will sink to the riverbed, but the ghee will rise to the surface. Similarly, the body will disintegrate, but the cultured mind will rise up like the ghee.

It is the same idea that is emphasized in suttas such as Sankharuppatti, (M.iii,99) Kukkuravatika (M.i,387) and Tevijja (D.i,235). Rebirth usually depends on the thoughts that are most often entertained during a life-time. If one entertains thoughts and dispositions that are suitable for an animal, for a dog or a cow as given in the Kukkuravatika Sutta, then it is likely one will be reborn among these animals, i.e. among beings who have similar dispositions. If, on the other hand, one has entertained thoughts and dispositions comparable to those among the Brahmas, by the cultivation of sublime emotions such as universal love and compassion, one has a good chance of being reborn among the Brahmas. Therefore preparation for death really has to be done while living. Even to be guided in thought to a higher rebirth when death is imminent one needs the prior requisite of faith in the ideal of human virtue and understanding -- for this is what is meant by having faith in the Buddha, Dhamma and Sangha -- and the cultivation of moral habits. If one lacks virtue, guidance of

thought patterns at the hour of death to a higher level will be difficult to the extent that one is deficient in virtue. But however difficult and effective the actual guidance may be, it is a Buddhist custom to invite a monk to the bedside of a terminally ill patient with the hope that the chanting of certain protective suttas (//paritta//) will help the patient to develop faith and elevate his thoughts to a higher plane of spirituality.

We are reminded here that, according to the Vinaya (iii,8), some previous Buddhas such as Vessabhu, whose dispensations did not last long, used to instruct their disciples by looking into their minds with telepathic powers and guiding their thought patterns thus: "Think thus, do not think thus, pay attention thus, do not pay attention thus, give this up, develop this," etc. Perhaps this may be the technique used by Gotama Buddha and his eminent disciples to guide thought patterns of amenable adherents at the hour of death. They seem to have mainly used more general techniques with lengthy doctrinal discourses at other normal times in preference to guided meditation with insight into the thought patterns of individuals.

The question may arise of how effective spiritual guidance will be if the terminally ill patient is unconscious. Here what is actually important is that we are really unaware of the patient's mental condition at the hour of death. The doctors and onlookers might conclude that the patient is unconscious because he does not respond to his surroundings and to the questions put to him. His five faculties may have become partly or completely defunct, but nobody can be certain whether or not his mental faculty is active. We certainly do not know what special potentialities the mind harbors on the occasion of death. It is quite likely that the mental faculty is most active at this crucial hour. Perhaps this is the time that one has the most violent mental struggle, yearning for life with the firm habitual resistance and protest against death.

It is our conjecture that yearning for life is greatest when the fear of death is greatest. The fear of death is greatest when one's sense of guilt is greatest, the fear that one has squandered the great opportunity of human life, an opportunity which could have been well

utilized for spiritual growth. If, on the other hand, one has well utilized the opportunity of human life for spiritual growth, one can face the inevitability of death with relative calm, contentment and happy satisfaction. One's rebirth seems to be commensurate with one's spiritual potential, which in Buddhist terminology is called //kamma//.

It is appropriate to conclude this essay by giving thought to what we should do when we visit a terminally ill patient. Our normal attitude is one of sadness and pity, but Buddhism holds that it is wrong to entertain negative thoughts at such a moment. It is my opinion that it would be helpful to the terminally ill patient, and to any patient for that matter, if we radiate thoughts of //metta//, loving kindness to him. As the dying person's mind may be working at this crucial hour, unencumbered by the limitations imposed by the physical sense faculties, it is possible that the person's mind will be sensitive and receptive to the spiritual thought waves of those around him. If negative thought waves are generated by grief and lamentation the dying person may be adversely affected. But if gentle thoughts of love and kindness are extended, such thoughts may function as a subtle mental balm that allays the distress and anxiety brought on by the approach of death and envelops the dying person's mind in a warm protective cloak of consoling peace.

* * *

ABBREVIATIONS

All references in text are to the editions of the Pali Text Society, Oxford.

A. Anguttara Nikaya
D. Digha Nikaya
Dhp. Dhammapada

DhpA. Dhammapada Atthakatha
M. Majjhima Nikaya
MA. Majjhima Nikaya Atthakatha
S. Samyutta Nikaya
Vin. Vinaya Pitaka

* * *

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[This document can be acquired from a sub-directory coombspapers via anonymous FTP or
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1992]----------OJAI RETREAT: HOME
GROWN GATHASby Gilly and Tony CooteCopyrights (c) by Gilly Coote and Tony Coote an
Centre"Our own life is the instrument by which we experiment with Truth."Thich Nhat Hanh(
and Gully Coote participated in Thich Nhat Hanh's l2 day retreat at Ojai in May this year.)We
people drawn to participate in this experiment together, most of us strangers to each other.
high on a mountain in coyote country, with wild sage and hot desert winds and temperatures
century. Some had no experience of zazen at all but practised their art from the heart and w
others of like nature. Others came from different Buddhist paths, like Rick Fields (Tibetan),
others came from yoga and shamanic practices. There were also women who worship the
invitations to participate in this retreat had come from a wide range of organisations and the
reflected this diversity. The Buddhist Peace Fellowship had invited us. So when the first th
described by Joan Halifax there was some sense of unease - because we would be followin
we did at Burradoo with Thay - walking meditation, zazen, dharma talk, silent meals, tea me
evening discussion followed by more zazen.We also had samu to do - in silence - sweeping
for our morning walk, sprucing up the dharma yurt for zazen, cleaning under the Teaching T
talk.And of course we each had to find time in the schedule to have a shower in one of the c
bathhouses. For some, who had arrived with an expectation of immediately jumping into cre
of some sort, this schedule was pretty daunting. All this sitting around in silence when they
meeting others, sharing ideas, painting, writing. But Thay found a way to engage these rest
the start of the first discussion, he proposed a personal expression of the gathas of mindfuln
learnt as a monk. First he spoke the gatha in Vietnamese, eloquently. Then he gave us the
translation. Then he asked us to sit with these words until we felt we had made them our ov
reword them to make the gatha our own. He began with the waking-up gatha: W
with a smile, I know the 24 brand-new hours are all for me. I vow
to live them fully, And to look at everyone with eyes of compassion. There
was a long silence inside the yurt while everybody sat with this gatha, and then out came the
outpouring of words. After a long time, Thay smiled and suggested he move on to another g
turning on the tap in the morning to wash the face: Water flows high from moun
sources. Water runs deep benerath the earth. Wonderfully, water
comes to me. Its benefits touch me deeply. Again a long silence and agai
long time of many hands writing. This was a wonderful way to exercise creative energy! By
run well past our time, and so with a bell of mindfulness we began our period of zazen to en
But gatha writing did not stop there. Thay invited people to personalise the gatha for walkin
too, and Tony offered to collect all the gathas and inscribe them onto separate cards to be h
dharma yurt for all to see on our last day. Every day more gathas would be pushed through
tent, and by the end there were enough to completely encircle the yurt. I believe they will fir

into a publication about the retreat which is to be published, but I would like to share some o
invite readers to also find their own words for these gathas to truly make our own life the ins
which we experiment with Truth. Thay has said, "If a teaching is not in accorda
with the mentality of the people and the realities of society, it is not truly
Buddhist. In order for Buddhist teaching to bring about understanding and
compassion, it must be appropriate. On one hand, the teaching conforms wi
basic tenets of Buddhism. On the other hand, it must truly help people. It is
there are 84,000 dharma doors to enter Buddhism. In order for Buddhism t
being a living source of wisdom and peace, even more doors should be oper

Naomi Newman is the founder of the Travelling Jewish Theatre. Here are her gathas.

WAKING UP

First breath
smiles me awake.
And each one after.
All day awake.

*****

ON MEDITATION

For a long time I waited for meditation
to make me happy. Now I
finally see that it was waiting
for me.

****

WALKING GATHA ON A 2-COUNT BREATH

Green earth
Footsteps thank you. thank you.
Sun shines Heart beats thank you.
thank you. Bird sings
Eye sees thank you. Thank you.
Cool breeze Ear hears thank you.
thank you.

Ellen Sidor is a long-time member of the Providence Zen Ce
and has recently edited material from the Women in Buddhism conferences as "A Gathering
teaching in American Buddhism" published by Primary Point Press in l987. (Order forms for
available at the Zendo.) These are her gathas.

WAKING UP GATHA

Waking with
a smile This gentle moment I vow
To carry all day long and meet each
creature with a newly-opened heart.

WATER GATHA

From high mountain
streams And deep underground rivers,
l0,000 water Buddhas are waiting at
the tap to save me. Thank you, thank you, thank you.

Vijali is a sculptor who travels to remote areas of the world alone, with her tools, and after m
solitude and meditation, emerges again, having created another enormous stone Kanzeon f

WATER GATHA

Weeping inside My heart fills
as a lake spilling over
thru' eyes wide awake. Rob Rikoon is another long time Zen student, and a paint
works in a bank in Idaho.

WAKING UP GATHA Returning all night
this moment arrives,
daybreak brings me endlessly back home.

WATER GATHA Like the earth
I am filled with rivers, ponds and puddles.
Turning the faucet I honour myself,
water.. And finally here are a couple of our own gathas.

WAKING UP Here is the world again!
Breathing and smiling,
Heart and eyes open.

WATER GATHA Hot or cold
Sun and moon Wake me
again. **********

This search for our own expressions of gratitude and interbeing extended beyond the w
gathas at Ojai. There were so many opportunities for such joyful and whole-hearted expres
through pen and ink, paint, words, song, pottery and landscaping, that the inititial concern of
meditation were transformed. Many expressed the intention of spending time at Plum Village
there have been meetings amongst Ojai participants. Another fruitful avenue of personalise
culminated during the tea meditation on the last day when Thay had invited everybody to wr
their experience of interbeing. After tea and biscuits had been passed round, a basket was
one we read our poem and then dropped it into the basket which was then formally taken to
These beautiful poems will also appear in the book of the retreat. Words on paper se
tangible signs of something having happened, andyet the loving support and respect that de
people was also precious and enduring.As people prepared themselves to return to life in th
towards the end of our time together, a basket was hung in the community yurt titled "Gatha
lane" and suggestions about how to live mindfully in Los Angeles or New York (or wherever
Just yesterday a letter arrived from Atomic Comic Fran Peavey: "I guess we have all returne
lives and work and are involved in our breathing between phone calls. I continue to carry th
and sense of joy I gained from interactions with you and am asking new questions of my life
all." And another letter from Marlow Hotchkiss, a founder of the Ojai Community and one of
spirits of the entire experiment ends thus: "In closing, I want to thank all of you for your prese

inspiration during our time together and since. The event was more profound and moving th
I had imagined. And the depth and impact was a direct outcome of your talents and commit
is a continuing project. Thank you again. I bow to you a Buddha to be, and wink conspirito
everyone who was there. (If you meet the Buddha in a gallery, buy one of her paintings.) C
endless - I vow to undertake them".

Gilly Coote.

********** (During this time at Ojai I videotaped some of the group events, such
calligraphy and architectural dreaming, and some of the poetry reading, as well as descriptiv
retreat centre and participants. Some of this has been screened at the Zendo, and I am hap
more people are interested. Gilly)

OPENING GATHA (Ojai author unknown)

The paths to awareness are deep and subtle.
They are open to us to choose and walk right now!
Let me enter them fully with all my
interbeing.----------end of file

MAHA-MOGGALLANA

by
Hellmuth Hecker

Translated from the German

The German original appeared in the magazine
WISSEN UND WANDEL, XXII, 9/10 (1967)

Wheel Publication No. 263/264

First Printing 1979

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Bradford Griffith
Proofreading: Robert Bussewitz
Formatting: John Bullitt

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* * * * * * * *

Homage to him ... to that bhikkhu who,
Brahma-like, can see in a moment's flash
the thousandfold universe before his eyes;
who, master of magic powers, can also see
in the flow of time the gods' arising and
their death.

-- //Theragatha// (Verses of the Elders),
verse 1181.

* * *

1. His Youth [*]

[*] Sources for chapters 1 and 2 are the ancient records in the Commentaries to the Anguttara Nikaya and Dhammapada.

Near the capital of the kingdom of Magadha (today in the Indian State of Bihar) there were several townships. In one of them, Kolita Moggallana was born in a Brahmanic family which claimed descent from Mudgala, one of the ancient seers. Thus this clan was named "the Moggallans." The small town was inhabited entirely by Brahmins and was "ultra-conservative." Kolita's father was born of the most prominent family from which usually the town's mayor was appointed. Being a member of such a high caste and of the town's most respected family, his father was almost like a petty king. Thus Kolita grew up in an environment of wealth and honor, knowing of no sorrows. He was educated entirely in the Brahmanic tradition which was based on the law of the seeds and ripening of actions. As a matter of course, that education included the belief in a life beyond, making it part and parcel of every-day life and its rituals.

Kolita's family lived on very friendly terms with another Brahmanic family from a neighboring village. On the very day of Kolita's birth, also to the other family a son was born whom they named Upatissa. When the children grew up they became friends and soon they were inseparable. Whatever they did, they did together, whether it was play or study, pleasure or work. Always they were seen together, and their undisturbed friendship was to last for life, for more than eighty years. They never quarreled nor bore a grudge against each other. Always they lived amicably and stuck together in whatever difficulties. Yet in their character dispositions they were quite different. Upatissa was more of a pioneer type, daring and enterprising, while Kolita's way was to preserve, to cultivate and to enrich what he had gained. Also their place within their families was different. Kolita was the only child, but Upatissa had three brothers and three sisters. To both, their friendship meant so much and filled their daily life to such an extent that as young men, they had little interest in the other sex, though they were not quite free from the light-heartedness and indulgences of their youthful age. Each of them was the leader of a group of friends with whom they undertook many kinds of play and sport in high spirits. When they went to the river, Kolita's companions came on horse back and those of Upatissa were carried in palanquins. It was similar with Francis of Assisi: he, too, had been the leader of a group of playboys, and like him, both friends, too, had been enamored by the intoxications of youth, health and life.

In Rajagaha, Magadha's capital, there was annually a great public celebration with popular shows and amusements, which was called "the hill festival." Of course, both friends, too, went to enjoy it. They had places reserved for them from where they could easily watch the entertainments. When there was something to laugh, they to joined in the laughter, and when there was something fascinating they too got excited. They enjoyed these entertainments so much that they went there also for a second day and continued to watch keenly the performances, which were a mixture of folksy comedies and old legends. But the heightening of their joyful mood which they had expected failed to come. Still they had their places reserved for the third day too, as a new program of entertainments had been announced in glowing terms. They slept badly that night as the impressions of the previous day

still haunted their minds. While thus kept awake, Kolita thought: "What's the use of all that for us? Is there really anything worthwhile to be seen? What benefit does it give? After a few years, these glamorous actors will be old and feeble; they will leave the stage of life and continue their migrations through existence, driven by their cravings. The same it is with us. These actors cannot help themselves to solve the problem of existence. How, then, can they help us? We just waste here our time instead of thinking of our liberation!"

Upatissa, too, had spent a restless night, and quite similar thoughts had come to him. He reflected how these ancient myths and legends dramatized in those performances, actually concerned the reality of rebirth; but the jokes and frolics overlaying those ideas in the plays, pretended that there was only this present life one need be concerned with. Was this not an artificial suppression and repression of truth by vain illusions?

When, on the morning of the third day, they went to their places at the festival, Kolita said to his friend: "What is the matter with you? You are not as merry as you have been. What depresses you?" His friend replied: "Tell me, what is the use to us of all these pleasures of eye and ear? It is absolutely useless and worthless! What I would rather do is seek a way of release from that devastating law of impermanence, a way to liberation from the fleeting illusions of life which alluringly haunt us and yet leave us empty. That is what went through my head and made me think. But you, too, dear Kolita, look anything else but cheerful!" Kolita replied: "I have felt the same as you did. Why should we stay any longer here, in this unholy vanity show? We should seek the way to the Holy!" When Upatissa heard that his friend had the very same wish, he happily exclaimed: "That is a good thought that came to us independent from each other! We have wasted our life and our time long enough with all those unprofitable things. But if one earnestly seeks a teaching of deliverance, one has to give up home and possessions and go forth as a homeless pilgrim, free of worldly and sensual bonds, rising above them like a feathered bird."

So the two friends decided to take the life of ascetics who then, as

they still do now, wandered in large numbers along the roads of India in search of a spiritual teacher, a Guru, who could guide them. When they told their followers about their decision, these young men were so impressed that most of them joined in that spiritual quest. So all of them gave up home life, took off the sacred Brahmanic thread, cut hair and beard and put on the pale earth-colored garments of religious wanderers. Discarding all distinguishing marks and privileges of their caste, they entered the classless society of ascetics.

* * *

2. The Years of Wandering and Spiritual Search

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Contrary to other ascetic teachers who made definite dogmatic statements about specific topics, Sanjaya posed what may be called "the deepest existential problems" in a more comprehensive way. Firstly: Is there another world beyond our empirical surface experience? Secondly: After the death of this material body, does one appear in that other world by way of a purely mental birth process as a spontaneously arisen being? Thirdly: Whatever action one had committed in this carnal existence, be it good or bad, will it take effect in the next life, be it of a spiritual or human type, by way of reward or punishment, thus constituting our destiny? Fourthly: What, finally, is the destiny of a Perfected One after death? In which way is it possible to conceive and describe his state or condition? Whenever such questions were raised by ancient Indian thinkers, four alternative types of answers were thought to be possible: affirmation; negation; partial affirmation and partial negation; neither affirmation nor negation. Sanjaya, however, taught that, with regard to the questions mentioned, none of those four positions was acceptable as a solution; they all contained unresolvable contradictions (antinomies), and therefore one should refrain from any judgement about these problems. Here it may be noted that, from the four sets of antinomies which often occur in the Pali scriptures (e.g. Majjh. 63), only the fourth set is identical with Sanjaya's problems, namely the one concerning the after-death state of a Perfected One.

While other ascetic teachers as a solution of their problems always advocated one of the four logical alternatives -- yes, no, yes and no, neither-nor -- Sanjaya did not commit himself to any of them. Especially, he did not commit himself dogmatically to the unprovable assertion (made, for instance, by popular natural science) that there is no world beyond, no mind-made (astral) body, no law of Karma and no survival after death. In that attitude, he clearly differed from the materialists of his time. He rather taught that, in view of the unresolvable nature of these problems, one should keep to a stance of detachment and impartiality, not tolerating the slightest bias towards approval or disapproval of any of these theories and their consequences. From that we can see that he was a confirmed agnostic and skeptic of a peculiar brand who tried to convert the purely negative "Ignorabimus" ("We cannot know") into a definite philosophical

attitude. In some ways, he was what we nowadays would call an existentialist. He taught, so to speak, a kind of dialectical existentialism, instead of dialectical materialism.

An Indian king Ajatasattu, reported to the Buddha the following talk he had with the ascetic Sanjaya:

> "One day I went to Sanjaya of the Belattha clan and I asked him: 'Can you, sir, declare to me an immediate fruit, visible in this very world, of the life of a recluse?' Being thus asked, Sanjaya said: 'If you asked me whether there is another world -- well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is nor is not, another world. And if you asked me about the beings produced spontaneously; or whether there is any fruit, any result, of good or bad actions; or whether a Tathagata continues or not after death -- to each or any of these questions do I give the same reply.'
>
> "Thus, Lord, did Sanjaya of the Belattha clan, when asked what was the immediate fruit and advantage in the life of a recluse, show his manner or prevarication."
>
> -- Digha Nikaya No. 2; adapted from the translation by T.W. Rhys Davids.

But Kolita and Upatissa who, at that time, had not found any better teacher, were attracted by Sanjaya as they must have felt that his philosophical stance was something more than mere evasion. Yet, after a short time, they realized that Sanjaya did not know what they were searching for: a cure for the illness of universal suffering. Besides, they intuitively felt sure that there actually was another world, that there were mind-born beings (as, e.g.., deities), and that there was a moral recompense of actions. In so far, their understanding went beyond that of their skeptical teacher. Furthermore, Sanjaya, in total contradiction to his dogmatic skepticism, had once declared that his best disciples had been reborn at such and such a place (Samy. 44, 9).

Hence, one day, the two friends approached Sanjaya and asked him whether he had still other teachings to convey than those they had learned from him. To this he replied: "That is all. You know my entire teaching." Hearing this, they decided to leave and to continue their search. They felt that it was for finding liberation that they had left their families, and not for the sake of endless and futile agnostic arguments.

Thus, for a second time, they took up the life of wanderers in search of truth. Again, they walked across India for many years, from North to South, from East to West. They endured the dust of the road and the tormenting heat, the rain and the wind, being spurred on by thoughts that moved the mind of many Indians:

> "I am a victim of birth, aging and death, of sorrow, lamentations, pains, griefs and despairs. I am a victim of suffering, a prey of suffering. Surely, an end of this whole mass of suffering is discovered!"
>
> -- Majjh. 28; tr. Nanamoli.

In their travels they met many ascetics and brahmins who had the reputation to be exceptionally wise. With them they had religious talks on God and world, heaven and hell and on the meaning of life and the way of salvation. But with their keen and critical minds trained by Sanjaya's skepticism, they very soon realized the emptiness of all those assertions and the learned ignorance of these philosophers. None of these teachers could answer their probing questions, while the two friends themselves were quite able to reply when questioned.

There is no record that tells us to which other teachers they had gone. But it would be surprising if the two truth-seekers had not met such mystics and sages as for instance the seer Bavari of great meditative power or the two teachers of Formless Infinity whose disciple the Bodhisattva was for some time. But from their life story we can conclude that the two attained as little to the world-transcending experience of liberation as the Bodhisattva did. What may have been the cause of that lack of attainment?

There are two possibilities for spiritual seekers: either to gain inner peace and serenity by deep meditation (samadhi) or to seek for a clear teaching about the meaning of existence in its entirety, which encompasses the meaning of that inner peace. Those who had achieved such inner peace through meditation, mostly gave up any further search as they had found an overwhelming bliss which they believed to be the goal. But at its best, this bliss would last a few aeons in one of the celestial worlds, and then its kammic force would be spent, leaving the meditators in the same samsaric imprisonment as before. In former lives, this must have happened often to the Bodhisattva as well as to Kolita and Upatissa. Though the two friends had no recollection of such previous experiences, they obviously had an intuitive feeling that meditative bliss and its rewards were not the final goal, but only a temporary relief within the continuing cycle of suffering. Hence their foremost quest was for clarity about the concatenation of existence, how things hang together in this complex Samsara. But such clarity cannot be found without the help of a Buddha. Hence they had to continue their search until it had led them to the Buddha. In ages void of a Buddha's appearance, their search would have been as futile as the recurring attainment, enjoyment and again losing of Samadhi. It may have been an undefinable inner urge within them, which did not allow them to rest until they had found the Buddha who, like them, had gone forth in search of liberation, during the last years of their own quest. If even the Bodhisattva, the future Buddha, only in the pressing situation of a great spiritual crisis remembered the meditative experience of his young years and only then could see it and use it as a gate to liberation, it was not to be expected that the two friends would find out by themselves that meditative absorption (//jhana//) was to be used as a gate of access to higher stages of the mind's emancipation. They neither had the meditative experience nor the wide and independent mental range of a Buddha. This is one of the aspects of existential misery, of prison-like ignorance: either one settles down at the gate, regarding it, as the mystics do, as one's true home of peace and bliss; or one by-passes it quickly. In retrospect, the friends' wanderings in search of truth were just a going in circles, in expectation of a Buddha's message of the liberating Path.

* * *

3. Finding the Teaching [*]

[*] Source: Vinaya Maha-Vagga I, 23-24.

Without knowing anything of the Buddha, they gave up their life as wanderers and, after about twenty years, returned to their home country Magadha. This happened not long after the Buddha had set in motion the Wheel of the Dhamma at Benares.

But the two friends still had not given up hope and they decided now to do their search separately, for doubling their chances. They agreed among themselves that he who had first learned about a convincing path to the Deathless, should quickly inform the other.

At that time, when both were about forty years old, the Buddha had sent out the first batch of his disciples, sixty-one in number and all of them saints, so that they may proclaim the Teaching for the well-being and happiness of men. The Buddha himself had gone to Rajagaha where the Maharaja of Magadha soon became his follower and donated to him the Bamboo Grove Monastery (Jetavana). At that monastery he lived when Kolita and Upatissa returned to Rajagaha, staying at Sanjaya's place. One day Upatissa had gone to the town while Kolita had stayed back at their dwelling. Kolita saw his friend returning but never had he seen him like that: his entire being seemed to be transformed, his appearance was buoyant and radiant. Eagerly Kolita asked him:

"Your features are so serene, dear friend, and your complexion is so bright and clear. Should it have happened that you have found the road to the Deathless?"

Upatissa, then, replied: "It is so, dear friend, the Deathless has been found." He then reported how it happened. In town, he had seen a

monk whose behavior impressed him so deeply that he addressed him and asked who his teacher was. The monk whose name was Assaji, was one of the first five disciples of the Buddha and one of the sixty one saints (Arahants). Assaji replied that he was a disciple of the ascetic of the Sakya clan. When Upatissa begged him to explain his teacher's doctrine, Assaji said that he could not do so as he had been ordained only a few months ago. He could only tell him in brief the quintessence of the teaching. When Upatissa said that he would be satisfied knowing just the gist of the teaching in short, Assaji replied by way of that short stanza which was to become famous wherever the Buddha's teaching spread in the centuries and millennia that followed. This is the original Pali text and its translation:

//Ye dhamma hetupabhava
tesam hetum Tathagataha
tesam ca yo nirodho
evam vadi mahasamano//.

The Perfect One has told the cause
of causally arisen things
And what brings their cessation, too:
Such is the doctrine taught
by the Great Monk.

In literal translation:

Of things conditionally arisen
the Thus-gone the condition told
and what is their cessation,
thus the Great Ascetic proclaimed.

When Upatissa heard this stanza, the vision of truth (the "Dhamma-eye") arose in him on the spot, and the very same happened to Kolita when he listened to the stanza retold by his friend. He, too, realized: Whatever arises is bound to vanish. The realization that was evoked by this stanza, may be called a truly mystical event. For us, these four lines do not contain an explanation explicit enough for a full understanding. The deeper and wider meaning of the stanza reveals

itself only to those who have trained themselves for long in wisdom and renunciation and have reflected long upon the impermanent and the Deathless, the conditioned and the Unconditioned. This stanza will have such a revolutionary impact only on those who are so single-minded that they have become accustomed to investigate things only in those terms of the conditioned and Unconditioned. As the two friends were inwardly prepared, Assaji's stanza had the power to lead them to the attainment of Stream-entry (sotapatti) which bestows the first vision of the Deathless (Nibbana) beyond the transience of phenomenal existence where death ever reigns. In a flash of awakening they had seen the Uncreated.

Here it is of interest to note that the three monks who were closest to the Buddha, Ananda and the two Chief Disciples, did not attain to Stream-entry by the Buddha's own instruction, but through the guidance of others: Ananda through his Sangha-teacher, the Arahat Punna Mantaniputta, Upatissa through the Arahat Assaji, and Kolita even through one who was not an Arahat, but only a Stream-enterer. For making such an attainment possible, Kolita needed to possess strong confidence in his friend as well as in truth; and Kolita did have this confidence.

After Kolita had listened to that powerful stanza, he asked at once where the Great Ascetic, the Perfected One was staying. Hearing that he was staying nor far away at the Bamboo Grove Monastery, he wished to go there immediately. But Upatissa asked him to wait, saying, "Let us first go to Sanjaya and tell him that we have found the Deathless. If he can understand, he is sure to make progress towards the truth. But if he cannot comprehend at once, he may perhaps have confidence enough to join us when we go to see the Master. Then, on listening to the Awakened One, himself, he will certainly understand."

Thus the friends went to their former Master and said, "Listen, O Teacher, listen! A fully Awakened One has appeared in the world. Well proclaimed is his teaching and his monks live the fully purified life of ascetics. Come with us to see him!" But Sanjaya could not bring himself to join them, but, on the contrary, offered them to take over the leadership of his following, along with him, as his equals. If

they accepted this, they would gain a great reputation, because spiritual teachers enjoyed, at that time, the highest respect. But the two replied that they would not mind remaining pupils for life, whether under him or under the Buddha. But they would ask him to make up his mind now, as their own decision was final. Sanjaya, however, torn by indecision, lamented: "I cannot, no I cannot! For so many years I have been a teacher and had a large following of disciples. Should I now become a pupil again, it would be as if a mighty lake were to change into a miserable puddle!" - Thus he was moved by conflicting sentiments: his longing for truth and the desire to keep his superior position contended within him. Yet, the urge to preserve his status was stronger, and he yielded to it.

At that time, Sanjaya had about five hundred disciples. When they learned that the two friends had decided to follow the Buddha, spontaneously all of them wanted to join. But when they noticed that Sanjaya remained behind, half of them wavered and returned to their accustomed habitat. Sanjaya, seeing that he had lost so many of his disciples, was stricken by grief and despair so much that, as the texts tell, "hot blood spurted from his mouth."

* * *

4. The Struggle for the Realization of the Teaching [*]

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to obtain under the Blessed One the Going-Forth and the Full Admission?" Then the Blessed One responded: "Come, monks, well proclaimed is the Teaching, Live now the Life of Purity, for making an end of suffering!" These brief words served to bestow ordination on the two friends and their following.

From now, Upatissa was called Sariputta, that means "the son of Sari," which was the name of his mother. Kolita was called Maha-Moggallana, "the Great One of the Moggallana clan," to distinguish him from other monks of that clan, such as Ganaka-Moggallana and Gopaka-Moggallana.

After all of them had obtained ordination, the Buddha addressed the two hundred and fifty disciples and explained to them the Teaching in such a way that before long they attained to the first stage of emancipation, Stream-entry, and in due course became Arahants. Sariputta and Moggallana, however, went into solitude, but this time separate from each other.

Sariputta remained in the vicinity of Rajagaha and went to meditate in a cave called "Bear's Den." From there he walked to the city for his alms, which afforded him the opportunity to listen often to the Buddha's discourses. What he had heard from the Master, he independently worked over in his own thoughts and he methodically penetrated to clear understanding of the mind and its laws. He needed fourteen days for reaching Sainthood (arahatta), the utter destruction of all Taints (asavakkhaya).

Moggallana, however, for reasons not known to us, chose as his abode the forests near the village of Kallavalaputta in Magadha. With great zeal, he meditated there while sitting or walking up and down. But in these efforts, he was often overcome by sleepiness. Though he did not wish to fall asleep, he was unable to keep his body erect and his head upright. There were times when he had to keep his eyes open even by force of will. If one thinks of the tropical heat, the strain of his long years of a wandering life and the inner tensions he had gone through, one can well understand that now, at the end of his quest, his body reacted by fatigue.

But the Awakened One, with a great teacher's solicitude for his disciples, did not lose sight of him. With his supernormal vision he perceived the difficulties of the new monk, and by magic power he appeared before him. When Moggallana saw the Master standing before him, a good part of his fatigue had already vanished. Now the Awakened One asked him:

"Are you nodding, Moggallana, are you nodding?" -- "Yes. Lord." --

1. "Well then, Moggallana, at whatever thought drowsiness befalls you, to that thought you should not give attention and not dwell on that thought. Then, by doing so, it is possible that your drowsiness will vanish.

2. "But if, by doing so, drowsiness does not vanish, then you should reflect upon the Teaching as you have heard and learned it, you should ponder over it and examine it closely in your mind. Then, by doing so, it is possible that your drowsiness will vanish.

3. "But if, by doing so, drowsiness does not vanish, then you should repeat in full detail the Teaching as you have heard and learned it. Then, by doing so, it is possible that drowsiness will vanish.

4. "But if, by doing so, drowsiness does not vanish, then you should pull both ear-lobes and rub your limbs with your hand. Then, by doing so, it is possible that drowsiness will vanish.

5. "But if, by doing so, drowsiness does not vanish, you should get up from your seat and, after washing your eyes with water, you should look around in all directions and upwards to the stars and constellations. Then, by doing so, it is possible that your drowsiness will vanish.

6. "But if, by doing so, drowsiness does not vanish, you should give attention to the perception of light, to the perception of day (-light): as by day so by night, as by night so by day. Thus, with your mind clear and unclouded, you should cultivate a mind that is

full of brightness. Then, by doing so, it is possible that your drowsiness will vanish.

7. "But if, by doing so, drowsiness does not vanish, then, with your senses turned inward and your mind not straying outward, you should take to walking up and down, being aware of going to and fro. Then, by doing so, it is possible that your drowsiness will vanish.

8. "But if, by doing so, drowsiness does not vanish, you may, mindfully and clearly aware, lie down, lion-like, on your right side, placing foot on foot, keeping in mind the thought of rising; and on awakening, you should quickly get up, thinking 'I must not indulge in the comfort of resting and reclining, in the pleasure of sleeping.'

"Thus, Moggallana, should you train yourself."

-- Anguttara Nikaya VII, 58

Here the Buddha gives Moggallana a graded sequence of advice how to overcome drowsiness. The first and best device is not to pay attention to the thought causing or preceding the state of drowsiness. This is, however, the most difficult method. If one does not succeed with it, one may summon some energizing thoughts or one may reflect upon the excellence of the Teaching, or recite parts of it by heart. If these mental remedies do not help, one should turn to bodily activity as, for instance, pulling one's ears, shaking the body, activating the circulation by rubbing one's limbs, refreshing one's eyes with cold water and, at night, looking at the grandeur of the starry sky, which may make one forget one's petty drowsiness, as it happened to the monk of old who spoke the following verse:

"Nay, not for this that you may slumber long,
Comes the night, in starry garlands wreathed.
For vigils by the wise this night is here."

-- Theragatha v. 193
Tr. by C.A.F. Rhys Davids

If all that, too, does not help, then he may recall the inner light of which many mystics speak and which arises in the meditations of a purified mind that has turned away from the world. Then, in his practice, he will be unconcerned about day or night, because an inner light is shining within him. Then, with his self-radiant mind, he will be able to leave behind, like a Brahma-deity, the whole realm of days and nights as perceived by the senses. This indicated that Moggallana had experienced such states before, so that the Buddha could refer to them as something known to Moggallana. This "Perception of (inner) Light" (//aloka-sanna//) is mentioned in the 33rd Discourse of the Digha Nikaya, as one of four ways of developing //samadhi// and as leading to "Knowledge and Vision" (//nanadassana//).

If this method, too does not help, he should walk up and down mindfully and thus, by resorting to bodily movement, try to get rid of fatigue.

If, however, none of these seven devices proves helpful, he may just lie down and rest for a short while. But as soon as he feels refreshed, he should quickly get up, without allowing drowsiness to return.

The Buddha's instruction on that occasion did, however, not stop there, but continued as follows:

"Further, Moggallana, should you train yourself in this way. You should think, 'When calling at families (on the alms-round), I shall not be given to pride.' Thus should you train yourself. For in families it may happen that people are busy with work and may not notice that a monk has come. Then a monk (if given to pride) may think, 'Who, I wonder, had estranged me from this family? These people seem to be displeased with me.' Thus, by not receiving an offering from them, he is perturbed; being perturbed he becomes excited; being excited he loses self-control; and if uncontrolled, his mind will be far from finding concentration.

"Further, Moggallana, should you train yourself in this way: 'I

shall not speak contentious talk.' Thus should you train yourself. If there is contentious talk, there is sure to be much wordiness; with much wordiness, there will be excitement; he who is excited, will lose self-control; and if uncontrolled, his mind will be far from finding concentration."

Here the Awakened One points out two ways of behavior which lead to excitement and restlessness, and both of them arise from too close a social contact of the monk with the laity. In one case, there is the desire for recognition on the part of the monk who is proud of his status and expects respect from the laity. But if lay people pay more attention to their own business than to him, he soon becomes unsure of himself, is perturbed and upset. In the other case, there is the intellectual delight in discussions, in the conceit of one who "knows better," or in the pleasure of defeating others in debate. By all this, one's mental energy is diverted into unprofitable channels and wasted in futile excitement. One is slack and careless in practicing the Way if one cannot keep the senses under control, or allows one's mind to get excited or easily diverted. Such a condition is far from the unification of mind and inner peace obtained in meditation.

After the Awakened One had instructed him on the overcoming of sleepiness and the avoidance of excitement, Moggallana asked the following question:

"In what way, O Lord, can it be briefly explained how a monk becomes liberated by the elimination of craving; how he becomes one who has reached the final end, the final security from bondage, the final Holy Life, the final consummation, and is foremost among gods and men?"

"Herein, Moggallana, a monk has learnt this: 'No thing is fit to be clung to!' When a monk has learnt that no thing is fit to be clung to, he fully knows every thing; by fully knowing every thing, he fully comprehends every thing; when fully comprehending everything, whatever feeling he experiences, be it pleasant, painful or indifferent, he, with regard to these feelings, abides contemplating

impermanence, contemplating dispassion, contemplating cessation, contemplating relinquishment. When thus abiding, he is not attached to anything in the world; without attachment he does not hanker; and without hankering he reaches within himself complete extinction (of craving): 'Ceased has rebirth, lived is the holy life, done is the task, there is no more of this or that state,' thus he knows."

After Moggallana had received all these personal instructions of the Master (as recorded in Anguttara VII, 58), he devoted himself again to his training with great ardor. With still greater vigor he fought against the five inner hindrances. During his many years of ascetic life he already had, to a great extent, suppressed sensual desire and ill-will, which are the first and the second of these hindrances. Now with the help given by the Buddha, he conquered sloth and torpor, the third hindrance; then he overcame the fourth hindrance, restlessness and worry, by avoiding unprofitable social contacts. Finally he gave up doubt, the fifth hindrance, by following the concluding instruction of the Buddha, contemplating on the transiency of all phenomena and thus severing emotional attachment.

By overcoming the five hindrances, he was able to gain the experience of meditative states transcending the world of materiality; and by his penetrative knowledge of existential reality, he approached the gate to Nibbana.

He first attained and enjoyed the overwhelming bliss of the first meditation (//jhana//), that state of mystical absorption of mind. Yet, gradually, some worldly ideas intruded again, claiming his attention. When thus he fell back to the level of the mental hindrances, the Buddha came to his help again. This time, however, not with detailed instructions as before, but with a brief indication that helped him to get over the impasse. The Exalted One warned him he should not light-heartedly believe to be secure in the attainment of the first Jhana, but to gain more firmness in it, so that his mind becomes fully immersed in it and unified. When Moggallana followed that advice his state of concentration in the first Jhana was no longer disturbed by mundane thoughts.

Having thus found a firm footing on the first Jhana, he gained the second absorption, which he called "the noble silence" (Samy. 20,1), because all thoughts are silenced in it. Thus he advanced up to the fourth absorption (Samy. 40 2f). As he later told, he had practiced the absorptions in a twofold way, first by cultivating the "Ways of Power" (//iddhi-pada//; Samy. 51, 31), [1] and then by the "Liberations" (//vimokkha//; Thag. 1172). On his path towards the final Deliverance by Wisdom (//panna-vimutti//), the absorptions (//jhana//) served as stages to the "Ways of Powers," which led to various kinds of super-normal faculties and also opened up many gate-ways to wisdom. This twofold approach was his strong point when he became an Arahant, a Saint. For attaining to the "Liberation of Mind" (//ceto-vimutti//) the absorption led him to the eight Liberations (//vimokkha//), culminating in the four formless (immaterial) absorptions (//arupajjhana//). On his way to become one "Liberated in Both Ways" (that is through both concentration and insight), [2] he used the fourth absorption as basis for both. In doing so, he gained the "Signless Concentration of Mind," [3] which is free from all that marks (or signifies) conditioned existence and which affords a glimpse of the "Signless Element," Nibbana (Samy. 40,9). But this attainment, too, was not final as yet. For even here he lapsed into a subtle enjoyment of it. Such refined attachment is still a delusive "sign" or "mark" superimposed on a high spiritual attainment of greatest purity. But aided by the Master's instructions, he could free himself from these last fetters and attain to perfect "Deliverance of Mind" and "Deliverance by Wisdom," in all their fullness and depth. Thus the venerable Maha-Moggallana had become one of the Saints. He admitted that he could well say about himself that "Supported by the Master a disciple may obtain the great state of the super-knowledges." [4]

[1] Or "Four Bases of Success"; see "Requisites of Enlightenment" Wheel 171/174), p.64ff.

[2] //ubhato-bhaga-vimutta//; see //Buddhist Dictionary//, by Nyanatiloka.

[3] "Signless Concentration of Mind" (//animitta-ceto-samadhi//). The Comy. explains it as a high level of

insight-concentration (//vipassana-samadhi//) that keeps the mind free from the delusive "signs" of permanency etc. and of greed etc. This explanation appears plausible in view of the fact that the Ven. Maha-Moggallana was "liberated in both ways" , through concentration and insight -- On the related term "Signless Deliverance of Mind," (//animitta-cetovimutti//) see Majjh. 43, -- (Editor, "The Wheel")

[4] //maha-abhinnata//. This refers to the six Supernormal Knowledges (//abhinna//) of which the first five are magical and mystical powers and are mundane (//lokiya//), while the sixth consists of the attainment of sainthood by the elimination of the Cankers (//asavakkhaya//) and is supramundane (//lokuttara//). -- (Editor, "The Wheel")

This entire development took place within one single week. These were, indeed, seven days of a tremendous impact, with a significance far beyond that of its individual relevance. One must try to imagine the intensity and depth of Moggallana's determination during this short period, because for a person with such a wide range of great natural gifts it was an especially heroic effort to undertake within his own active mind that hard struggle to cut through all those fetters binding him to this world of vast potentialities. It has been reported that the Buddha, in the four hours of the first watch of the night of his Enlightenment, remembered 91 world periods. The appearance of time-space may have dissolved by way of contraction, or something similar must have happened to Moggallana when an immensity of inner experience was condensed into one short week. Here notions of measurable duration of time fail entirely. Immured in the prison of the senses, one week is no more than seven days for an ordinary person who is unaware of the infinities that burst through the limits of the common time concepts.

Moggallana, as he later said, attained sainthood by quick penetration (//khippabhinna//), that is, in one week but his progress was difficult (//dukkha-patipada//), requiring the helpful prompting (//sa-sankhara//) of the Master. Sariputta, too, attained sainthood by

quick penetration (in two weeks), but his progress was smooth (//sukha-patipada//); see Anguttara IV, 167-168). Moggallana had advanced to sainthood more speedily than Sariputta because the Buddha directed and inspired him personally and intensively; but Sariputta was superior to him in regard to the independence of his progress.

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5. The Most Excellent Pair of Disciples

In the 14th text of the "Longer Discourses" (Digha Nikaya: //Mahapadana Sutta//), the Awakened One speaks of six Buddhas of the past and says that each of them had two chief disciples and one attendant; and elsewhere (Samy. 47, 14) he says that all the Buddhas of the past and future had or will have one pre-eminent pair of disciples. When a Perfectly Awakened One is going to appear these three are as necessary to him just as the ministers of war, of the interior and of finance are necessary to a king. The Buddha himself uses this comparison with a state's administration. He spoke of Ananda who could remember all discourses of the Buddha, as the Treasurer of the Teaching (minister of finance), of Sariputta as its general in command, and of Moggallana as child's nurse (minister of the interior). Of these four (including the Buddha), two groups of two had certain things in common: the Buddha and Ananda belonged to the warrior caste (khattiya) and were born on the same day; Sariputta and Moggallana, however, were Brahmins, and likewise born on the same day. This affinity showed itself also in their lives. Ananda was always with the Buddha; since the time when he started to be his attendant, he followed him like a shadow; whereas Moggallana was almost inseparable from Sariputta and nearly always together with him. Whenever the Buddha, in advancing years, felt physically tired, these three men were the only ones whom he asked to expound the Teaching on his behalf. This happened, for instance, at Kapilavatthu when Moggallana have a long discourse on sense-control as remedy against being submerged in the flood of the six sense impressions (Samy. 35, 202).

After Sariputta and Maha-Moggallana had attained Sainthood, the Buddha announced to the Order that they were his chief disciples. Some of the monks were surprised and began to grumble why the Master did not treat with such distinction those ordained first, the "men of the first hour," as for instance, the Group of Five, or Yasa or the three Kassapas. Why did he overlook them and give prominence to those who had entered the Order last and were young in seniority? To this the Awakened One replied that each reaps according to his merit. For aeons Sariputta and Moggallana had been progressing towards this state, by gradually cultivating the necessary faculties. Others, however, had developed on different lines. Although both chief disciples were of another caste and from another region than the Buddha's, their special position within the community of saints was an outcome of the Law of Karma.

In many ways the Buddha had spoken in praise of this noble pair of disciples:

"Outstanding they are among my disciples, exceptional they are among my disciples. They truly acted upon the Master's instructions and followed his advice. How dear and amiable are they to the fourfold assembly, [*] worthy of their respect and reverence!"

-- Samyutta Nikaya 47, 14

[*] That is, Bhikkhus and bhikkhunis (nuns), male and female lay-followers.

"If a devout lay woman should admonish her only son whom she dearly loves, she would rightly do so by saying: 'My dear son, you should be like Citta the householder or Hatthaka of Alavi!' -- because these two are model and exemplar for my lay devotees. (And she should further say:) 'But if, my dear, you should go forth from home into the homeless life (of a monk), you should be like Sariputta and Moggallana!' -- because they are model and exemplar for bhikkhu disciples."

-- Samyutta Nikaya 17, 23

"Seek and cultivate, O monks, (the company of) Sariputta and Moggallana! They are wise and are helpful to their fellows in the Holy Life. Sariputta is like a mother, and Moggallana is like a nurse. Sariputta trains (the monks) for the Fruit of Stream-entry, and Moggallana for the supreme goal."

-- Majjhima Nikaya, No. 141

The characterization of the two in the last text may be interpreted as follows. Sariputta urges his pupils to cut through the first and basic fetters and thus helps them to attain Stream-entry. In this way he "converts" men by vigorously diverting them from the futility of the round of existence, and guides them into the zone of safety. Sariputta, like a mother, watches and guides the first steps on the path of emancipation; or it may be said, he causes, or at least assists, the birth of final emancipation in the pupil. Moggallana, however, leads on those who thus far have been saved, guiding them along their way upwards; he supports them in their practice of meditation up to sainthood, in the same way as he himself was helped by the master; he is like a wet-nurse, nourishing the strength and sustaining the growth of the pupil.

Both aspects are found perfectly united in a Fully Awakened One; but in Sariputta and Moggallana they were separate qualifications. Though both were "liberated in both ways," yet with Sariputta the major emphasis was on wisdom, and with Moggallana on the meditative "Liberation of the Mind" (//cetovimutti//).

This fact found perfect expression when these two spiritual sons of the Buddha had to look after Rahula, the Buddha's own son. As every newly ordained monk, Rahula had two teachers, one in knowledge and one in conduct. Sariputta was appointed as his teacher in knowledge, and Moggallana as his teacher in conduct and spiritual practice.

Once Sariputta said to his friend that, compared with Moggallana's great supernormal powers he was like a small splinter of rock set against the mighty Himalayas. Moggallana, however, replied that, compared with Sariputta's power of wisdom, he was like a tiny grain of salt set against a big salt barrel. (S. 21,3).

About the differing range of wisdom, the Buddha once said that there are questions which only he could conceive and answer, but not Sariputta; there are other questions which only Sariputta could clarify, but not Moggallana' and there are those which only Moggallana could solve, but not the other disciples (J. 483). Thus the two chief disciples were like a bridge between the supreme qualities of the Buddha and the capacities of the other disciples.

When Devadatta voiced his claim to lead the Order, the Buddha said that he would not entrust anybody with the leadership of the Sangha, not even his two chief disciples, let alone Devadatta (C. V. VII, 3). Between the high-point of discipleship, Sariputta and Moggallana, on one end of the scale, and at the other Devadatta, the most depraved of the disciples, there is a long and varied line of others with different degrees of accomplishments and virtues. It is characteristic that the only slander uttered against the chief disciples came from a follower of Devadatta. The monk Kokalika, wishing to malign them, told the Buddha that the two had evil intentions, which, in fact, was the case with Devadatta. The Buddha, however, replied: "Don't say so, Kokalika, don't speak like that! Let your heart have glad confidence in Sariputta and Moggallana! They are capable monks." (S. 6, 10). But Kokalika, in spite of this emphatic admonition, persisted in his slander. According to the old texts, Devadatta and Kokalika were reborn in a state of utter suffering, in the deepest hellish abode, while Sariputta and Moggallana won the highest bliss, Nibbana.

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6. The activities of the Chief Disciples in the Order

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Inspired by it, Moggallana regained mastery over his body and recovered. (S. 46, 15).

The two chief disciples often lived together in one cell of the monastery, and they held many dialogues in the presence and for the benefit of their fellow monks as shown in the Discourse on Stainlessness (Majjh. 5), and frequently they gave discourses to the monks. Some of those given by Moggallana are, for instance, those in Majjhima Nikaya No. 15, Anguttara Nikaya X, 84 and Samyutta Nikaya 35, 202. They also spent much of their time in giving seminar-like instructions to their disciples (see S. 14, 15). Besides, they had conversations with Anuruddha about the meaning of the four Foundations of Mindfulness (S. 47, 26-27) and the difference between a Noble Learner (sekha) and a person who has "finished his learning" (asekha). (S. 52, 4-6).

Both chief disciples were highly praised by the Awakened One for their beneficial work, which, however, left them unmoved by pride as they were saints. Such a situation occurred when they were seated near the Buddha and were both immersed in deep concentration focused on the Recollection of the Body. Then the Buddha spoke one of the following two verses to each of them, first to Sariputta and then to Moggallana.

"Just as a rocky peak cannot be shaken, being firmly grounded,
So will not waver anymore a monk when he delusion has destroyed.
With mindfulness directed on the body
and well restrained in sixfold sense contact,
his mind remaining always well collected,
such monk will come to know his own Nibbana."

-- Udana III, 4-5.

It happened only once that the Buddha preferred Moggallana's attitude in a certain matter to that of Sariputta. The Master, after having dismissed from his presence some noisy and unmannered monks, later asked his two chief disciples what they had thought when he sent away those monks. Sariputta said, he thought that the Master wanted to

enjoy a blissful abiding in the present (through jhana) and that they, the chief disciples, were to do the same. But the Buddha reproached him saying that he should not have such thoughts again. Then the Buddha turned to Moggallana, with the same question. Moggallana replied that he, too, had thought the Master wanted to enjoy the bliss of jhana; but if so, then it would have been Sariputta's task to take care of the community of monks and to look after them. The Buddha praised him and said that if both his chief disciples took care of the community, it would be as good as if he himself looked after the monks. (M. 67).

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7. Moggallana's Magical Powers

In the discourse about the disciples who excelled in special capacities and qualities (A. I, 13), the Buddha said that Moggallana was foremost among the Bhikkhus who possessed magical faculties. One day when Moggallana with some of his disciples walked up and down, the Buddha told his monks that Moggallana possessed great supernormal powers, and so did his pupils; thus beings congregate according to their nature and disposition. (S. 14, 15) There were, of course, also other prominent disciples highly skilled in one or the other of the various magical powers. But they mastered only some of them: the monk Anuruddha and the nun Sakula, for instance, possessed the supernormal vision of the Divine Eye; the monk Sobhita and the nun Bhadda Kapilani could recollect far into the past; the monk Sagalo had masterly control of the fire element; Cula Panthaka was skilled in "astral travel"; and Pilinda excelled in communication with heavenly beings. Maha Moggallana, however, was perfect master of the magical faculties in a very comprehensive way. He mastered the various kinds of supernormal powers altogether, surpassing in them the other disciples. He also excelled by far the nun Uppallavanna who was foremost among the nuns in regard to magical faculties.

For appreciating the old reports on Moggallana's magical (parapsychological) faculties, one ought to know how such things can be possible at all. The world of so-called matter as perceived through our five senses -- which to-day's physicists conceive as a manifestation of energy -- is only a small section of that much wider reality which consists of other vibrational forms of energy. Inklings of it, under terms like "anti-matter," "Psi-power," the "Astral," or "Prana," have penetrated into our range of experience. As we perceive only the narrow sector of our human world, we are inclined to regard its limited laws as absolutes. But the universe as experienced by the wise, is much larger, and the laws in force in it have also an impact upon our own world. It is that impact of different laws which is called a miracle. But whenever a higher or wider world manifests itself, the true miracle is that people can be so imprisoned within their narrow outlook that they just ignore all what is beyond their limited faculties, in spite of the fact that the effects of those other forces and laws are undeniably present. But whosoever, as the Buddha and Moggallana, has highly developed his capacity to experience that wider reality with his higher sense faculties refined by cultivating the Four Ways of Power (//iddhipada//), will realize a sheer infinite widening of experience in space and time. His horizon and experiential knowledge will grow universal and immeasurable, transcending all boundaries and limitations.

When Sariputta asked (in M. 32) to which type of monk those assembled would give the highest praise, Moggallana replied that from his point of view such a monk would be truly brilliant who can engage best in dialogues and discussions on the Teaching. Later the Buddha confirmed that Moggallana was indeed a very capable speaker on Dhamma. In fact, talks on Dhamma gain in range and depth when they issue from an experience that transcends the realm of the senses. The more one had widened one's consciousness by such experiences, the more one had to say. One who has personal experience of those many avenues of liberating wisdom will best be able to conduct talks on Dhamma and make them lively and stimulating. Examples of such discourses given by Maha-Moggallana are M. 15 and 37, A, X. 84, S. 35, 202, S. 44, 7-8.

We shall now turn to what the Buddhist canonical texts relate about Moggallana's supernormal faculties, presenting the material grouped according to the types of faculties concerned.

//1. Penetration of others' minds and thought-reading (telepathy)//

Once on an Uposatha day, the Buddha sat silently throughout the whole night in front of the assembly of monks. When the morning dawned, he only said: "This assembly is impure." Thereupon Moggallana surveyed with his mind the entire assembly from monk to monk and saw that one monk was entirely corrupted. He went towards him and asked him to leave. When that monk did not move though asked thrice, Moggallana took him by the arm, led him out of the hall and bolted the door. Then he begged the Exalted One to recite the Rules of Monastic Discipline (Patimokkha), as the assembly was now pure again. (A. VIII, 20)

Once the Master stayed together with a community of five hundred monks who all were saints. When Moggallana joined them, he at once discerned in his heart that all these monks were canker-freed Arahats. Then one of these saintly monks who, on his part, cognized Moggallana's supernormal perception, rose from his seat and praised Moggallana in the following verses:

"Him who serenely sits on mountain's slope,
a sage who has transcended ill entire --
to him disciples pay their homage,
themselves of triple knowledge, vanquishers of death.

He has discerned them by his mental power,
the master of the supernormal, Moggallana.
He probed their minds with his
and found them free and unattached."

-- Samyutta Nikaya 8, 10

A third report says: Once, while the venerable Anuruddha was meditating in solitude, he considered how, by means of the four Foundations of Mindfulness (satipatthana) the Noble Path that leads to the extinction of suffering can be perfected. Then Moggallana, penetrating Anuruddha's mind by his own, appeared before him through supernormal power and requested him to describe in detail this method of practice (Samy. 52, 1-2).

//2. The Divine Ear (clair-audience)//

One evening when Sariputta went to see Moggallana, he found his features had such a strikingly serene expression that Sariputta felt moved to ask Moggallana whether he had dwelt in one of the peaceful abodes of mind. Moggallana replied that he had dwelt only in one of the less refined abodes, but that he had been engaged in a talk on the Teaching. On being asked with whom he had such a talk, he replied that it had been with the Exalted One. Sariputta remarked that the Master was now dwelling very far away, in Savatthi, while they themselves were here in Rajagaha. Did Moggallana, by way of his supernormal power, go to the Buddha, or did the Buddha come to him? Moggallana replied that neither had been the case. It was rather the Divine Eye and the Divine Ear, which had been purified and perfected in both of them, that enabled them to have a Dhamma talk on the mental faculty of energy. Then Sariputta exclaimed that Moggallana, being endowed with powers so great, might be able to live through an entire aeon (kalpa), like a Buddha, if he so wished. (Samy. 21, 3)

With the Divine Ear, Moggallana could also hear the voices of non-human beings, deities, spirits, etc., and receive messages from them. So, for instance, a spirit had warned him against Devadatta who harbored evil intentions towards the Buddha and planned a plot against him. (Culla Vagga VII, 2)

//3. The Divine Eye// (Clairvoyance, Second Sight, Visions)

As mentioned above, Moggallana, with his Divine Eye, was able to

perceive the Buddha over a long-distance. (Samy. 21, 3)

Once the following happened. While Sariputta was sitting in quiet meditation, a wanton demon (Yakkha) hit him on the head. Moggallana saw it and asked his friend whether he had felt much pain. Sariputta smiled and said that he had just felt a slight touch of headache. Them Moggallana praised his strength of concentration, but Sariputta said that Moggallana had been able to see that demon while he himself could not. (Ud. IV, 4)

Once Moggallana saw with the Divine Eye how Kind Pasenadi had been defeated in battle by the Licchavis, but that afterwards he had gathered his troops again and vanquished the Licchavis. When Moggallana told this, some monks accused him that he had falsely boasted about his supernormal faculties, which is a disciplinary offense making a monk subject to expulsion from the Order. The Buddha, however, explained that Moggallana had told only what he saw and what had actually happened. (Parajika IV, 95; case No. 17)

Above all, he often saw the operation of the law of Kamma and its fruits. Again and again he saw how human beings, due to their evil actions that harmed fellow-beings, were reborn among unhappy ghosts under-going much suffering; while others by their charitable deeds rose upwards to lower heavenly worlds that were close to the human plane. He often gave instances of this for exemplifying the law of kamma. The reports about this are too numerous for including them here. In two books of the Pali Canon, dealing with the ghost realm (the //Petavatthu//) and the heavenly abodes (the //Vimanavathu//), nine, respectively fifty-one, of such reports are given. From this it can be readily understood why Moggallana was famous as one who knew the worlds beyond as well as the workings of Kamma. The reports are too numerous for inclusion, but at least one of his recorded in the Samyutta Nikaya should be mentioned here (Samy. 19. 1-21 == Paraj. IV, 9; 15th case).

Once Moggallana lived on Vulture's Peak, near Rajagaha, together with the Bhikkhu Lakkhana, one of the thousand Brahmin ascetics who had been converted together with Uruvela-Kassapa. One morning when they had descended from the peak for going on alms-round in the town, Moggallana

smiled when they reached a certain place on the road. When his companion asked him for the reason, Moggallana said that now it was not the right time to explain it, he would tell it in the presence of the Master. When they later met the Buddha, Lakkhana repeated his question. Moggallana now said that at that spot he had seen many miserable ghosts flying through the air, chased around and tormented by various kinds of afflictions and sufferings. The Buddha confirmed this as absolutely true and added that he himself spoke only reluctantly about such appearances because people with superficial minds would not believe it. Then the Buddha, out of his universal knowledge, explained what propensities and behavior had brought those ghosts seen by Moggallana to their present pitiable position.

//4. Travel by "mind-made body"// ("Astral Travel")

"Just as a person may bend his stretched arm or stretch his bent arm," so quickly was Moggallana able to depart bodily from the human world and reappear in a celestial realm. Repeatedly he made use of this capacity for instructing other beings and looking after the affairs of the Order. Thus he taught the Gods of the Thirty-three the Factors of stream-entry, or tested Sakka, King of Gods, whether he had understood the teaching about the extinction of craving (Majjh, 37). Once when the Buddha was preaching for three months in one of the heavenly worlds, Moggallana appeared in that heaven and informed the Master of happenings in the Order, asking him for instructions (Jat, 483E). He visited not only the gods of the Sense-sphere, but also those of the Brahma world. Thus he appeared before a Brahma deity who believed that there were no ascetics capable of entering his realm, and through questioning and supernormal feats Moggallana shook the self-assurance of that deity (Samy. 6,5). Or he appeared in front of a Brahma named Tissa -- who formerly had been a monk and had died recently -- and gave him instructions about Stream-entry and the realization of final deliverance. (Angutt IV, 34; VII, 53).

//5. Telekinesis// (Supernormal locomotion)

Moggallana also had mastery over, what appears to be solid matter. Once there were monks staying at a monastery, who were negligent and of distracted minds, busying themselves too much with material trifles. Learning of this, the Buddha asked Moggallana to shake their excessive faith in materiality by a supernormal feat and to stir them on to renewed and serious effort. In response to the Buddha's request, Moggallana pushed the building with his big toe, so that the entire monastery, called "The Terrace of Migara's Mother," shook and trembled as if there was an earthquake. By this experience the monks were so deeply stirred that they became again receptive when the Buddha instructed them, explaining the four Roads to Power (iddhipada), from which Moggallana's great supernormal prowess derived (Samy, 51, 14; Jat. 299E).

When Moggallana visited Sakka in his heavenly realm and saw that Sakka was living rather light-heartedly and was captivated by the heavenly sense pleasures of his world, forgetful of the Teaching, Moggallana performed a similar magic feat by shaking slightly the celestial palace, called "Banner of Victory," in which Sakka took much pride. This had a "shock effect" on Sakka too, and he now recalled the teaching on the extinction of craving, which the Buddha had briefly taught him not long ago. It was the same teaching by which the Buddha had once helped Moggallana to attain sainthood (Majjh 387).

Once there was a famine in the area where the Buddha and his community of monks stayed, and the monks could not obtain sufficient food. On that occasion Moggallana asked the Buddha whether he may overturn the ground, so that the nourishing substance underneath would be accessible and could be eaten. But the Buddha told him not to do so, as this would cause the destruction of a large number of living beings. Then Moggallana offered to open by his magical power a road to the (mythical) Uttara Kuru country, so that the monks could go there for alms. This, too, was rejected by the Buddha. But all survived the famine unharmed, even without such supernormal devices. (Paraj. I, 2) This was the only occasion when the Buddha disapproved of Moggallana's suggestions.

Moggallana's supernormal power expressed itself also in his ability

to bring things from long distances by his magical locomotion. Thus for instances he brought lotus stalks from the Himalayas when Sariputta was ill and needed them for medicine (Maha Vagga VI, 20; Cula Vagga V, 34). He also fetched a shoot of the Bodhi tree for Anathapindika to be planted at the Jetavana Monastery (Jat. 78E). But when his fellow-monk Pindola asked him to prove the superiority of the Buddha's Sangha over the sectarians by magically bringing down a precious bowl that had been hung up in town so high that nobody could take it down, Moggallana refused, saying that Pindola himself possessed sufficient powers to do it. But when Pindola actually performed that feat, the Buddha rebuked him: a monk should not display supernormal powers for the sake of impressing the laity (Cula Vagga V, 8).

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8. Moggallana's Previous Lives

About his recollection of his own former existences, Moggallana spoke only once, in the 50th Discourse of the Middle Length Discourses (Majjhima Nikaya). With that text we shall deal in the following chapter.

In the Jatakas, the stories about the Buddha's former existences, it is reported that the Buddha-to-be and Moggallana had lived together quite often. In no less than thirty-one lives the Buddha and Moggallana had met, and in thirty of them Moggallana and Sariputta had lived together. So strong was the bond that already in previous lives had connected these three. To be sure, the thirty-one which have been recorded, is a very small number compared with the infinity of lives through which every being in Samsara has passed. Yet some general conclusions concerning Moggallana can be drawn from them. It is, of course, not possible to reproduce here these thirty-one Jatakas, with all their details and embellishments. Only some general points can be mentioned here, which are important for understanding Moggallana's life and personality.

The first thing we find from the Jatakas is his close relationship to the Bodhisatta. Moggallana and Sariputta were often his brothers (Jat. 488, 509, 543), his friends (Jat. 326), or his Ministers (J. 401). Sometimes they were his disciples as ascetics (J. 432, 522), or even his teachers (J. 539). Sometimes Sariputta is the son and Moggallana the general of the royal Bodhisatta (J. 525). When the Buddha was Sakka, King of Gods, they were the moon- and the sun-god respectively (J. 450).

The second point worth to be noticed is the relationship of Sariputta to Moggallana. When, in the Jataka stories, both are seen to traverse all the heights and depths of Samsara, they sometimes play quite inferior parts in relation to the main figures of the respective stories. There appears a certain lawfulness in the stories in so far, as in most cases the difference between them (e.g., in status) is larger to the degree in which their level of rebirth is lower and there is less difference when their rebirth is on a higher level. When reborn as animals, they rarely were equals (only as swans, in J. 160, 187, 215, 476) and mostly Sariputta was born in a higher species of animals. Thus they were snake and rat (J. 37), snake and jackal (J. 315), man and jackal (J. 490). When born as human beings in worldly careers, Sariputta was always in a higher position than Moggallana: as a royal prince and royal minister (J. 525), royal minister and son of a slave (J. 544), charioteer of the royal Bodhisatta and charioteer of king Ananda (J. 151). Once Moggallana was the moon god and Sariputta the wise ascetic Narada (J. 535). But when both are ascetics or deities, they are mostly of equal states. But once it happened that Sariputta was only the moon god and Moggallana the superior sun god (J. 450); once Sariputta was the king of the Nagas (serpent deities) and Moggallana the king of their foes, the Supannas (mythical birds of deity status) (J. 545).

The only time when Moggallana appears in the Jatakas without Sariputta, is a life in which he holds the office of Sakka, King of Gods. In Majjh. 37, he admonishes one of his successors to that office. At that time, as Sakka, he also appeared on earth to a miser in order to urge on him the virtue of giving and thus to lead him to a

better rebirth (J.78). But another time, when Sariputta and Moggallana lived on earth, they were stingy merchants who had buried much money. After death, they were reborn close to their buried treasure, but as a snake and a rat. (J. 73).

There is also a story in which Moggallana was reborn as a jackal. Seeing a dead elephant, he was so greedy for its flesh that he crept through an intestinal aperture right into the elephant's belly, ate as much as he could, but was then unable to get out again, suffering mortal fear -- an impressive symbol of the perils of sensual enjoyment. (J. 490).

In the famous Jataka about the Law of the Kuru people (J. 276), Moggallana is a keeper of grain stores and Sariputta a merchant. Both were very careful in observing the law of not-stealing.

* * *

9. The Last Days of Moggallana

Half a year before the Final Passing Away of the Awakened One, death separated the two friends for the last time. Sariputta died on the full-moon day of the month Kattika (October/November); it was at his birth place, in his parental home, far away from Moggallana. Just as their attainment of sainthood occurred at different places, they were also separated in death, though they had been so close to each other for a long time.

Soon after the death of Sariputta, Mara, the embodiment of evil and the Lord of Death, claimed Moggallana's mortal frame, by entering his bowels. He could not make him possessed by entering his head, because he had access only to the lowest Chakra. Moggallana, however, told him calmly to get out and away as he had well recognized him. Mara was very surprised that he had been found out so soon, and in his delusion

he thought that even the Buddha would not have recognized him so quickly. But Moggallana read his thoughts and ordered him again to get away. Mara now escaped through Moggallana's mouth and stood at the hut's door post. Moggallana told him that he knew him not only from to-day but was aware of his karmic past and his descent. In that way, Moggallana manifested here three supernormal faculties: the Divine Eye, telepathy and recollection of past lives. It was only on this occasion, reported in Majjhima Nikaya No. 50, that Moggallana spoke of his recollection of his own distant past.

The following is the gist of what he told. The first Buddha appearing in our "fortunate aeon" (bhadda-kappa) with five Buddhas, was Kakusanda. He lived when the lifespan of man was 40,000 years and when the first darkening of the golden age became evident because of a king's lack of concern and the occurrence of the first theft. Because of that, man's vital energy became reduced to half. At that time, Moggallana was Mara, chief of demons, lord of the lower worlds, and his name was Mara Dusi. He had a sister by name of Kali whose son was to become the Mara of our age. Hence Moggallana's own nephew was now standing in front of him at the door post. While being the Mara of that distant time, Moggallana had attacked a chief disciple of the previous Buddha by taking possession of a boy and making him throw a potsherd at the holy disciple's head so that blood was flowing. When the Buddha Kakusandha saw this, he said: "Verily, Mara knew no moderation here" -- because even in satanic actions there might be moderation. Under the glance of the Perfect One the astral body of Mara Dusi dissolved on the spot and reappeared in the deepest hell. Just a moment ago he had been the overlord of all the hellish worlds and now he himself was one of hell's victims. A moment ago he had been the greatest torturer and now he himself was undergoing one of those terrible torments. Such is the rapid change in samsaric situations. For many thousand years Moggallana had to suffer in hell as a punishment for his frivolity towards a saint. Ten thousand years he had to spend alone in a hellish pool, having a human body and the head of a fish, just as Pieter Breughel had painted such beings in his pictures of the hells. Whenever two lances of his torturers crossed in his heart, he would know that thousand years of his torment had passed. (Majjh. 50).

After this encounter with Mara which once more brought to his mind the terrors of Samsara from which he now was free forever, Moggallana felt that the time of his last existence was running out. Being a saint he saw no reason for making use of his ability to extend, by an act of will, his life span up to the end of this aeon, and he calmly allowed impermanence to take its lawful course.

As many great sages of the East and many saints of the Buddha did, he left behind a kind of autobiography in verses in which he summarized how he, as a liberated one, had passed through all the situations of his life, unperturbed and unshaken. Events that completely overwhelmed others left him calm. His verses in the //Theragatha// could be summed up by saying that none of Samsara's upheavals appeared to him extraordinary, nor could anything disturb the equipoise of his sainthood. The Dukkha of the world no longer touched him as he lived in a peace that transcended all the pain and restlessness of existence.

The verses begin with events of his life in this world. Wherever others craved for possessions, he, as a forest hermit, was content in an austere life of few wants (Thag. 1146-1149). Once when a harlot tried to seduce him, he rejected her, just as the Buddha had rejected Mara's daughters (1150-1157). When Sariputta, his best friend died, he was not agitated by sorrow as was Ananda who had not yet become an Arahat, but remained unshaken in his serenity (1158-1163). Then the verses turn to events of a supernormal nature as his shaking a monastery building with his toe (1164) and his undisturbed meditation in a mountain cleft, in the midst of thunder and lightening (1167). Living with mind pacified in remote places, he, a true heir of the Buddha, is venerated even by Brahma (1169). The following verses (1169-1173) are addressed to a superstitious Brahmin of wrong views who, on seeing Maha Kassapa going for alms, had abused him. Moggallana warns him against the dangers of such conduct and urges him to respect the saints. He then praises Sariputta (1176) and, it seems that the next verses (1177-1181) are Sariputta's own praise of Moggallana. He now reviews his attainments and rejoices in the consummation of the goal of his monk life (1182-1186). The last verses (1187-1208) are identical with those concluding his encounter with Mara recorded in Majjhima Nikaya No. 50 and briefly related above.

* * *

10. The Death of Maha Moggallana

The Awakened One, surrounded by many of his monks, passed away peacefully during a meditative absorption which he entered with perfect mastery. Sariputta's death in his parental home, likewise with fellow monks in attendance, was similarly serene, though, unlike the Buddha, he had been ill before his end. Ananda died at the age of 120, before which he entered with meditative skill the fire element so that his body vanished in a blaze, as he did not wish to burden anyone by his funeral. Considering the serene death of the Master and these two disciples, one would have expected that, in the case of Maha-Moggallana too, the final dissolution of the body at death would take place in external circumstance of a similarly peaceful nature. But in Moggallana's case it was very different, though the gruesome nature of his death did not shake his firm and serene mind.

He passed away a fortnight after his friend Sariputta, namely on the new-moon day of the month Kattika (October/November), in the autumn. The Great Decease of the Buddha took place in the full-moon night of the month Vesakha (May), that is half a year after the death of his two chief disciples. The Buddha was in his 80th year when he passed away, while both Sariputta and Maha-Moggallana died at 84.

These were the circumstances of Moggallana's death.

After the death of Nathaputta, the leader of the ascetic Order of the Jains (Jinas), [*] there arose among his followers bitter contentions about his teaching, and consequently there was a loss of devoted adherents and of support. The Jains had also learned what Moggallana reported from his celestial travels: that virtuous devotees of the Buddha were seen to have a heavenly rebirth while followers of other

sects lacking moral conduct, had fallen into miserable, sub-human states of existence. This, too, contributed to the decline in the reputation of other sects, including the Jains.

[*] In the Pali texts, they are called "Niganthas."

Particularly the very lowest type of Jains in Magadha were so enraged about that loss of public esteem and support that they wanted to get rid of Moggallana. Without investigating the causes in themselves, they projected blame externally and concentrated their envy and hate on Maha-Moggallana. Hesitating to commit a murder themselves, they conceived another plan. Even in those days there were professional criminals ready to do a killing for payment. There are always unscrupulous men willing to do anything for money. So some evil-minded Jains hired such a gang and ordered them to kill Moggallana.

At that time, Maha-Moggallana lived alone in a forest hut at Kalasila. After his encounter with Mara he knew that the end of his days was near. Having enjoyed the bliss of liberation, he now felt the body to be just an obstruction and burden. Hence he had no desire to make use of his faculties and keep the body alive for the rest of the aeon. Yet, when he saw the brigands approaching, he just absented himself by using his supernormal powers. The gangsters arrived at an empty hut, and though they searched everywhere, could not find him. They left disappointed, but returned on the following day. On six consecutive days Moggallana escaped from them in the same way. His motivation was not the protection of his own body, but saving the brigands from the fearsome karmic consequences of such a murderous deed, necessarily leading to rebirth in the hells. He wanted to spare them such a fate by giving them time to reconsider and abstain from their crime. But their greed for the promised money was so great that they persisted and returned even on the seventh day. Then their persistence was "rewarded," for on that seventh day Moggallana suddenly lost the magic control over his body. A heinous deed committed in days long past (by causing the death of his own parents) had not yet been expiated, and the ripening of that old Kamma confronted him now, just as others are suddenly confronted by a grave illness. Moggallana

realized that he was now unable to escape. The brigands entered, knocked him down, smashed all his limbs and left him lying in his blood. Being keen on quickly getting their reward and also somewhat ill as ease about their dastardly deed, the brigands left at once, without a further look.

But Moggallana's great physical and mental strength was such that his vital energies had not yet succumbed. He regained consciousness and was able to drag himself to the Buddha. There, in the Master's presence, at the holiest place of the world, at the source of the deepest peace, Moggallana breathed his last (Jat. 522E). The inner peace in which he dwelt since he attained to sainthood, never left him. It did not leave him even in the last seven days of his life, which had been so turbulent. But even the threat of doom was only external. This is the way of those who are finally "healed" and holy and are in control of the mind. Whatever Kamma of the past had been able to produce a result in his present life, nevertheless, it could affect only his body, but no longer "him," because "he" no longer identified himself with anything existing only impermanently. This last episode of Moggallana's life, however, showed that the law of moral causality (Kamma) has even greater power than the supernormal feats of this master of magic. Only a Buddha can control the karmic consequences acting upon his body to such an extent that nothing might cause his premature death.

Sariputta and Maha-Moggallana were such wonderful disciples that the Buddha said the assembly of monks appeared empty to him after their death. It was marvelous he said, that such an excellent pair of disciples existed. But it was marvelous, too, that, in spite of their excellence, there was no grief, no lamentation on the part of the Master, when the two had passed away. [*]

[*] See Ukkacela Sutta (Samy. 47, 24), translated in "The Life of Sariputta" (The Wheel 90/92), p 84.

Therefore, inspired by the greatness of the two chief disciples, may a dedicated follower of the Dhamma strive to be his own island of

refuge, have the Dhamma as his island of refuge, not looking for any other refuge, having in it the powerful help of the Four Foundations of Mindfulness (Satipatthana)! Those who are thus filled with keen desire to train themselves in walking on the Noble Eightfold Path, they will certainly pass beyond the realms of darkness which abound in Samsara. So the Master assures. [*]

[*] Samy. 47, 23.

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FILENAME: WHEEL264.ZIP
AUTHOR: Hellmuth Hecker
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1979
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DATE OF DHARMANET DISTRIBUTION: February 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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SAN JOSE MERCURY NEWS
DATE: Saturday, October 16, 1993
SOURCE: RICHARD SCHEININ, Mercury News Religion and Ethics Writer

LIVING IN THE MOMENT

A PEACEMAKER TEACHES THE ART OF EXPERIENCING EVERY SECOND'S MIRACLES

THINK about moments of arrival in your life. The arrival of a child. The arrival of a friend whom you haven't seen in years. Or your arrival at your parents' house after an arduous plane trip -- walking into their kitchen, smelling all the familiar smells and stepping into their embraces.

Thich Nhat Hanh, the Zen Buddhist monk who was nominated for the Nobel Peace Prize by Martin Luther King Jr. a quarter century ago, teaches that every moment in your life . . . every breath . . . every step you take . . . should be consciously experienced as a moment of joyous arrival.

He is 67 years old now and somewhat frail. He stepped away from the headlines long ago.

But as he completes a two-month tour of the United States, Nhat Hanh ("Thich" is an appellation given to all Vietnamese Buddhist monks and nuns) finds increasingly large, enthusiastic crowds of people flocking to his talks and retreats.

In the next week, 10,000 people will attend events in Watsonville, San Jose and elsewhere in the Bay Area. They will come to learn the practice of "mindfulness" that Nhat Hanh discusses in a number of his most popular books. It is a means for cultivating awareness of the "multitude of miracles and wonders around us" in every instant, as Nhat Hanh puts it, but that people are often too distracted to see.

He offers an example.

"A beautiful child is coming, smiling her beautiful smile," he says

quietly to the 450 people seated in front of him, all attending a five-day retreat with Nhat Hanh this week in the Santa Cruz Mountains above Saratoga.

"She needs some of our attention, but we are not there. We are lost in our thoughts about our projects, anger, regrets over the past, worries about the future. And we miss the beautiful smile of our child in a state of forgetfulness. We miss everything. Life is not possible," he whispers.

"And so the practice of mindfulness is to bring us back to life. Our appointment with life is in the present moment," he continues, seated lotus style in his brown monk's robes. "If we miss the appointment, life is not for us." (hbox)

From time to time, Nhat Hanh pauses to listen to the sound of a bell. It is rung by one of the Buddhist nuns who have accompanied him from Plum Village, the small monastery in the Bordeaux region of France where Nhat Hanh has lived in exile from Vietnam for 27 years. The bell is a reminder for everyone to return to the present moment by focusing on his or her breathing.

"Enjoy breathing," Nhat Hanh tells his listeners.

The Buddha, who lived in the sixth century B.C., spoke of mindfulness in the ancient sutras, which recount his sermons and dialogues. And Zen, a practice of*Buddhism*that originated in India and spread throughout China, Southeast Asia and Japan, has long emphasized the beauty of living in the present moment, fully appreciative of "the heart of reality," to use Nhat Hanh's words.

Zazen, the sitting meditation at the center of Zen practice, was for centuries left to monks who lived in seclusion. But in recent years, Zen has become increasingly popular among lay people in the West, and Nhat Hanh has become one of its most celebrated exponents, though his teachings span a number of streams of Buddhist thought.

Nhat Hanh not only brings Buddhist teaching to working men and women, but also encourages them to bring children to his retreats -- they traipse in and out of his talks in the Santa Cruz Mountains.

He demystifies zazen by teaching breathing exercises that are intended to root practitioners in the here and now and to instill an understanding of the preciousness of every breath. This understanding, he tells his listeners, allows each "to touch the fact that you are alive . . . the greatest miracle."

From this, he sees a ripple effect: individuals come to look deeply into the beauty of their own lives, and all the reality that surrounds them. As these people "touch peace" inside themselves, they are able to reconcile more easily with other individuals. Then through mindful practice, he explains, sitting in his small room at the retreat, entire communities and nations can learn to look into the beauties of their own traditions, to acknowledge the "jewels" of other traditions, and to reconcile in times of tension or even war.

This is the transformative power of mindfulness, says this optimistic monk whose pacifism during the Vietnam War earned him disapproval and threats from all sides in the conflict and resulted in his ongoing exile.

"He was formed by his experiences during the Vietnam conflict," says Jack Lawlor, a Chicago attorney who was ordained a Zen lay teacher by Nhat Hanh last year and flew in for the retreat. "His teaching is like a beautiful lotus that has survived the flames and violence of that tragedy."

Nhat Hanh became a monk at the age of 16 when Vietnam was still under French Colonial rule. One of his inspirations was a 17th-century Zen master named Doc The whose writings taught Nhat Hanh dozens of short verses, known as gathas, to serve as reminders during the course of the day -- much like the sound of the bell -- to return to the present moment and the "sun of awareness."

As the war in Vietnam intensified and American involvement escalated, Nhat Hanh became a formulator of "engaged*Buddhism,"*which teaches that there is no peace for any individual if all people are not at peace. He called for a cessation of all hostilities and the reconciliation of the warring factions. In 1964 he founded a group called the School of Youth for Social Service, which rebuilt villages destroyed by American bombing. One village, Tra Loc, was rebuilt three times.

In 1966, Nhat Hanh visited the United States and met with Martin Luther King Jr. His effect on King's views about the war was profound. In nominating Nhat Hanh for the Nobel Peace Prize the next year, King called the monk "a holy man, for he is humble and devout. He is a scholar of immense intellectual capacity. His ideas for peace, if applied, would build a monument to ecumenism, to world brotherhood, to humanity."

When King denounced the war in 1967, Nhat Hanh was at his side. The monk ultimately went on to lead the Vietnamese Buddhist Peace Delegation to the Paris peace talks in the early 1970s.

Though his energies have more recently been focused on quietly spreading the practice of mindfulness, he continues to engage in occasional public peace activities.

During a march for nuclear disarmament in New York City in June 1982, the police noticed that a long segment of the procession had rather suddenly come to a near halt. Trying to locate the cause of the disruption, the police noticed that a small Buddhist monk was walking with slow deliberate steps at the head of the slowly moving contingent. It was Thich Nhat Hanh.

He was practicing "walking meditation," breathing in with every step of his left foot, breathing out with every step of his right foot, always

"kissing the earth" with the soles of his feet.

"There was a gap of about half a mile between us and the marchers in front of us," recalls Arnold Kotler, a Zen Buddhist monk who was there that day and who now directs a Berkeley publishing house, Parallax Press, that publishes many of Nhat Hanh's books. "As I recall, the AFL-CIO marching band was behind us." The band members and all the marchers behind them had reflexively fallen in step with the meditative gait of Nhat Hanh. (hbox)

It's pitch black outside at 6:30 a.m. Inside the unlit meeting hall under the redwoods, a couple hundred people are practicing sitting meditation. Breathing in, breathing out. They are silently reciting some of the short gathas that Nhat Hanh has taught them to help concentrate completely on each

inhalation and exhalation. The only sound comes from the chirping of one very loud cricket. After about 10 minutes, the sound of the cricket is joined by another sound: the sharp inhalations and exhalations of a young man, seated in a wheelchair, who is sucking air from a plastic respirator tube. As he meditates in the darkness, his presence seems an unintended commentary on the preciousness of every breath.

At 9:30 a.m., 450 people crowd into the meeting hall to listen to one of Nhat Hanh's dharma talks on Buddhist teachings.

A bell rings.

Then Sister Jina Van Hengel, a nun from Plum Village, stands on the stage at the front of the room and smiles, saying, "Please enjoy your breathing." She says it matter-of-factly, the way a waiter or waitress in a restaurant might urge customers to "please enjoy your meal."

Moments later, Nhat Hanh sits in a lotus position -- he looks utterly comfortable with his back straight, his legs crossed beneath him -- and begins to tell a story to the two dozen children sitting around him on the stage.

"When I was 9," he says quietly, in slightly accented English, "I happened to see the drawing of a Buddha on the cover of a Buddhist magazine. The Buddha was sitting in the grass, smiling beautifully, relaxingly. I was so impressed. Around me at that time, people did not look very peaceful. And as a little boy, 9 years old, I wanted to become someone like the Buddha, just by looking at a picture like that.

"About 2 1/2 years later," he continues, "I had the opportunity to climb a mountain in the northern part of my country, Vietnam. I was very excited because I had learned there was a hermit living on the top of the mountain -- someone who is practicing to become a Buddha . . . to be calm, relaxing and peaceful. I wanted to meet him, though I did not tell that to the other schoolchildren.

"We started to climb in the very early morning. At that time, I did not know anything about walking meditation, so we walked so fast, and we climbed

very quickly, and we got very tired halfway to the top of the mountain and we drank all our water. Now I know so much better how to climb a mountain without getting tired."

The audience laughs, then Nhat Hanh goes on.

"I was only 11 1/2, and my greatest disappointment when we reached the top was that the hermit was not there. In my little head, I thought a hermit was someone who wanted to live alone and did not want to see a huge crowd of schoolboys and schoolgirls, and I thought he may be somewhere there, hiding himself. So while the other schoolboys unpacked for our picnic, I set out alone to find the hermit. . . .

"A few minutes later, I heard the sound of water dripping. It was a very beautiful sound, and suddenly I had the idea to follow the sound. And about five minutes later, I discovered a well, a natural well made of stone, and the water was very limpid, clear. Very inviting. So I knelt down, and I began to scoop the water with my hands. You cannot imagine my happiness. I was so satisfied. It was so delicious. It was a feeling of bliss that you don't desire anything more. I had the idea that the hermit had transformed himself into a well in order to meet me privately."

Now he skips across the decades to bring the story up to date.

"Last year, a group of us went to Russia, to Moscow . . . and to Poland and to Prague, a city so beautiful. And we practiced touching the city with our mindfulness. Suddenly, I heard the church bell ringing. I had heard the church bell before, hundreds of times, but suddenly I heard another sound, too -- the sound of the dripping water. And I felt I was able to touch the soul of ancient Europe. I had lived in Europe for many years, but finally had been able to feel her soul through the sound of the bell."

He pauses. Someone on the stage rings a small bell. But for its sound, there is silence in the hall. Then Nhat Hanh tells the children and, through them, everyone in the room: "You may have seen your beautiful well. You may already have heard the sound of dripping water. And the image and the sound are still alive in you, and you should try to touch it."

[This article first appeared in //Gassho//, vol 1, no 5 (Jul/Aug 1994).]

THE MOTHER ESSENCE LINEAGE

by Ngakpa Chogyam Rinpoche

- Yeshe Tsogyel -

The greatest inspiration and role model for women, in terms of Tibetan Buddhism, is the enlightened yogini Yeshe Tsogyel (Ye-shes mTsho-rGyal). Yeshe means 'primordial wisdom', and Tsogyel means 'queen of the ocean-like quality of Mind'. She is the female Buddha of the Nyingma School. As an historical figure she is mother of all Nyingma Lineages. Yeshe Tsogyel, together with her incarnation and emanations are an inspiration to women as role models, and to men as teachers.

According to the teachings of the Mother Essence Lineage, there are three styles of teacher-student relationship; according to mDo (Sutra), rGyud (Tantra), and rDzogs-chen (Mahasandhi). According to Sutra one needs a teacher of the same gender. According to Tantra one needs a teacher of the other, or inverse gender. According to Dzogchen the gender of the teacher is irrelevant. From the perspective of Tantra, therefore, female teachers are role models for women and teachers for men -- whereas male teachers are teachers for women and role models for men. Within the Mother Essence Lineage, the practice of everyday life is approached from the View of Tantra, and formal practice is approached from the View of Dzogchen. This account of the Mother Essence Lineage is written in a style that emphasizes View rather than practice; and so it emphasizes the perspective of Tantra. There is tremendous emphasis on what is called living the View in the Mother Essence Lineage, and this is a style of practice that is particularly suited to women.

Yeshe Tsogyel was the sang-yum or spiritual consort of Padmasambhava. Padmasambhava is known in the Nyingma School of Tibetan Buddhism as the second Buddha. Padmasambhava was the founder of Buddhism in Tibet, and the

Nyingma (Ancient) School represents the first spread of Buddhism in Tibet when it surged with the spiritual dynamism provoked by Padmasambhava and Yeshe Tsogyel. Padmasambhava's birth and activity were predicted by Buddha Shakyamuni, who said that a being of tremendous power and compassion would appear after his death, who had the capacity to transmit the teaching and practices of Tantra. The two primary aspects of the practice of Tantra consist of wisdom and active-compassion, and these are regarded as being female and male qualities respectively. Wisdom and active-compassion are fundamentally the enlightened human qualities of Emptiness and Form -- the ornaments of non-duality. (This is a teaching that is also fundamental to the Sutric teaching. It is found in the Heart Sutra, in which it is stated that Form is Emptiness and Emptiness is Form.) With regard to Tantra, Padmasambhava is Form or active-compassion, and Yeshe Tsogyel is Emptiness or wisdom. From this perspective, the whole of reality is seen as the dance of Padmasambhava and Yeshe Tsogyel. Within the Ngakphang Sangha of the Nyingma School, every Lama and her or his spiritual consort are Padmasambhava and Yeshe Tsogyel as far as their disciples are concerned.

In the Mother Essence Lineage, Yeshe Togyel and her incarnations and emanations are of primary importance, because she is the Mother of Vision, and therefore the Mother of non-dual experience. Tantra contains methods that are particularly valuable for women, because of their emphasis on the development of Vision. It is said, within the Tantric teachings, that women have greater capacity for realization than men because of their greater natural resonance with the sphere of Visionary practice. The most inspirational example in the Tantric tradition of the profound capacity of women is Yeshe Tsogyel. She was the first Tibetan woman to achieve Buddhahood and has had numerous incarnations and emanations in Tibet and the other Himalayan countries. The Visionary origin of the Mother Essence Lineage is Yeshe Tsogyel, and her influence can be traced forward to the twentieth century through her incarnations. The incarnations of Yeshe Tsogyel include: Machig Lapdron; Jomo Menmo; Jomo Chhi-'med Pema; and, Jetsunma Khandro Yeshe Rema -- the women who gave birth to the pure-vision revelations that are called the Aro gTer of the Mother Essence Lineage.

Those interested to learn more about the life of Yeshe Tsogyel are referred to Keith Dowman's excellent book 'Sky Dancer', which chronicles her birth, life and realization -- along with a marvellous commentary on

the nature of the three inner Tantras. Because this text is easily available, there is no need to discuss the life of Yeshe Tsogyel in this account of the Mother Essence Lineage.

Machig Lapdron (Ma-gChig Lap-sGron) 'Unique Mother Torch of Practice' was the incarnation of Yeshe Tsogyel. Machig Lapdron was the great Tibetan yogini who was the originator of the practice of Chod -- the Visionary practice of cutting attachment to one's corporeal form (in terms of the dualistic proclivity to relate to ones corporeal form as a reference-point that proves one's existence). Machig Lapdron too, is quite well chronicled in various texts that are currently available. Jomo Menmo is regarded generally as an emanation of Yeshe Tsogyel; but specifically, in the Mother Essence Lineage, as the incarnation of Machig Lapdron. Jomo Menmo, however, is not very well known to Western audiences, and so I will give a short account of her life that was given to me orally by Jetsunma Khandro Ten'dzin Drolkar, a great hidden yogini of the Nyingma School whom I have had the good fortune to know as a friend and mentor since 1975.

- Jomo Menmo -

Jomo Menmo Pema Tsokyi (Jom-mo sMan-mo Padma mTsho-sKyid) was born in the Earth Male monkey year (1248 CE) and passed into the sky-dimension in 1283 CE. She was born in the magical vicinity of the cave in which both Padmasambhava and Yeshe Tsogyel once stayed. The place was called Zarmolung which was located in an area of Tibet called E-yul, which means 'primordial-awareness country'. Her parents named her Pema Tsokyi which means 'Lotus of the Ocean'. Her childhood was relatively uneventful and her parents were fairly ordinary people. She spent her childhood helping with the general work of living in a family and also helped with herding the yaks and dris. At the onset of puberty (in the Spring of 1261), whilst she was grazing the yaks and dris in the high pasture lands, she fell asleep in a meadow. The alpine meadow was overlooked by the Dewachen-puk -- the cave of great ecstasy, in which Padmasambhava and Yeshe Tsogyel had demonstrated attainment. The place was known as Kyungchen-ling -- the place of the great Garuda. The Garuda is the 'Space-eagle', which demonstrates, in its being: the unborn, unceasing, ever present state of enlightenment that is the fundamental ground of the Dzogchen teachings and practices. Whilst asleep, she had a dream of clarity in which she

experienced a profound Vision. A sonorous voice awoke her from the unconscious dream state into a state of pure and total presence. She found herself standing in front of the entrance to a secret cave in the mountain side. She entered the cave immediately and with a sense of keen enthusiasm. She did not know what she would find there, but she was consumed with a sense of immanence without hope or fear. Once inside the cave a Vision unfolded in which Yeshe Tsogyel manifested in a phantasmagorical variety of guises. These Visions melted into each other until they coalesced into the form of Yeshe Tsogyel as Dorje Phagmo. Dorje Phagmo means 'indestructible sow' or 'thunderbolt sow'. Dorje Phagmo is the ecstatically fierce Dakini, whose head is surmounted by the head of a sow whose screech shatters illusion. The sound of the screech obliterates all concepts and sharply confides the direct meaning or ro-chig -- the one taste of Emptiness and Form. At the moment in which she apprehended Yeshe Tsogyel as Dorje Phagmo, a complete body of teaching was revealed to her. She understood its meaning in the instant of its appearance. This teaching named itself as 'The Gathered Secrets of Sky dancers'. She realized this teaching was something that she should practice in complete secrecy until its results were obtained. She knew immediately that there would be no obstacle to her fulfilment of these practices. With the arising of this knowledge the Vision of Dorje Phagmo dissolved into Cho-nyi (Chos-nyid -- Dharmata, the Space of reality).

Pema Tsokyi awoke from the Vision, and went about her daily life. But wherever she went she gave teachings as the spontaneous expression of her Mind, voice and body. She gave Mind-to-Mind teaching as the natural expression of her presence. She sang teaching-songs as the natural expression of her conversation, and performed vajra-dance as the natural expression of her deportment. This had both fortunate and unfortunate consequences. Many ordinary people were astounded by her and recognized that she was a realized yogini, but the ecclesiastics of that place made people afraid of her. She was slandered as a psychotic, a mad-woman who had been possessed by a demon. Once fear had been stirred up by the jealous male ecclesiastics, people became nervous of Pema Tsokyi. The ordinary people lost their natural faith in Pema Tsokyi. They found themselves unable to have confidence in their own spontaneous devotion, in opposition to the ecclesiastical conservatism that styled her as a demoness. The people then began to make accusations against her as well;

saying that she had gone to sleep in the mountains and been possessed by a Menmo -- a demonic female being from another dimension. It was then that she became known as Jomo Menmo -- the Demonic Lady.

Because of the ill feeling that the bigoted and narrow-minded ecclesiastics showed toward her, she decided to leave her home and family and never return to the area. It would seem to be a common problem faced by religious ecstatics and wisdom eccentrics, that they are attacked by religious moralists, academics, and philosophers. From the view of the gradual path it is regarded as highly threatening for a simple country girl to gain realization over-night, and it is often the case that the 'uneducated' have a better appreciation of naturally-born wisdom, than those who have studied for long years in search of the same wisdom. It is also the case that men, especially ecclesiastic men, are threatened by female wisdom eccentrics. For those who study to attain wisdom there is often the problem of becoming hide-bound by conventional or traditional religious semantics, and then bigotry and anger usually arise.

After a period of ecstatic wandering, she reached a place called La-yak-pang-drong in the western part of Lho-drak, where she met a great Nyingma Visionary -- the gTerton (gTer-ston) Guru Rinpoche Cho-kyi Wang-chuk (Gu-ru Rin-po-che Chos-kyi dBang-phyug). Guru Cho-wang (as his name is commonly contracted) was one of the five sovereign Nyingma Visionaries, and one of the three major emanations of Padmasambhava. As soon as Guru Cho-wang saw Jomo Menmo he knew that she was the perfect sang-yum or spiritual-wife with whom he could bring his realization to fulfilment. Through her relationship with him, Jomo Menmo was able to clear his Spatial-nerves (tsa) of subtle dualistic eddies and currents with in the Spatial-winds (rLung). Once his tsa-lung system flowed with complete freedom he found himself with the capacity of realizing the meaning of every symbolic device within the Visionary teaching he had discovered, but which he had been unable to translate. (The Innermost Secret Heart Essence Tantra of the Eight Wrathful Awareness-beings -- bKa'a-brGyad gSang-ba yong-rDzogs man-ngak-gi rGyud chen-po.)

They stayed a brief time with each other, in which they shared songs of realization, and the quintessential instructions according to their individual Vision. When Jomo Menmo decided to take her leave of Guru Cho-

wang, he advised her that the time was not right to divulge the Visionary teaching cycle that she had received from Yeshe Tsogyel. He said that it would be better if her Visionary teaching benefited people at a future time. He advised her, instead, to travel throughout Tibet benefiting people in a secret manner. To 'benefit people in a secret manner' is an activity that is particular to women, and does not involve any kind of describable method. Secret activity can comprise any human possibility, and can be utterly unobservable to anyone unless they are open to that style of transmission and teaching. An enlightened woman (or more rarely, an enlightened man) can simply appear to live in the style of an ordinary person with no outer sign of accomplishment, wisdom or even knowledge. Such a woman is of profound influence merely in the ways in which her everyday life causes the innate enlightenment of others to sparkle through the fabrications of their dualistic conditioning.

On her wandering throughout Tibet she met many yogis who gained powerful realizations simply by meeting her. The most famous of these was Ling-je Repa (gLing-rJe ras-pa), who experienced the same profound purification of his Spatial-nerves and Spatial-winds as Guru Cho-wang.

Jomo Menmo spent her life this way, as a wandering yogini; changing people's lives irredeemably merely through the fact of their adventitiously finding themselves in her presence. In this way she engendered many lineages of female practitioners, two of whom entered the sky-dimension with her at the time of her disappearance from the world. At the age of thirty-six, she climbed to the summit of Tak-lha-ri (Mountain of the Sky Tiger), and on the tenth day of the seventh month (4th of August 1283) she and her two female disciples entered the Sky-dimension and were never seen again. Her extraordinary Visionary teaching returned to the Mind of Yeshe Tsogyel, and was later re-discovered by Rig'dzin Pema Do-ngak Lingpa; who was the incarnation of Guru Cho-wang.

- Pema 'o-Zer -

Jomo Menmo had various emanations in Tibet, but in 1901 her incarnation was recognized by Gomchenma Pema 'o-Zer. Gomchenma Pema 'o-Zer was raised by Jomo Chhi-'med Pema (who was herself an emanation of Yeshe Tsogyel). Pema 'o-Zer was recognized by her aunt Jomo Chhi-'med Pema, to be an

emanation of Tashi Chi-dren. Tashi Chi-dren was the consort of Padmasambhava who manifested in Vision as the Tigress upon which he rode in his manifestation as Dorje Trollo -- the most wrathful of the eight manifestations of Padmasambhava.

Pema 'o-Zer's mother father and older brother died of small pox when she was about four years old, and she was left to be brought up by her ageing aunt Jomo Chhi-'med Pema, who was regarded as being a very eccentric old woman. Jomo Chhi-'med Pema lived alone and herded a few goats, but she was however a powerful yogini, and someone who could converse with the local Mountain Protectress and give people answers to questions about their lives and futures. There were heaps of stones all around her dwelling; mounds of pebbles from the river which she had arranged in circles and other shapes. She would carry stones, sometimes quite large ones, for many miles, because she felt that they were in the wrong place. She had some special knowledge, connected with the Protectors, about where certain stones should be. She treated them very much as living beings, and would read meaning into the positions in which she found them. One day, young Pema 'o-Zer fell over and hit her knee whilst she was playing outside her aunts dwelling. When Jomo Chhi-'med Pema heard her crying, she came out immediately with a large stick a gave the rock a severe thrashing, warning it to take very good care of young Pema 'o-Zer in future. Pema 'o-Zer was very moved by this. She felt very sorry for having got the rock into trouble by her stupidity, and thereafter treated the rock with kindness and respect. She would make offerings to the rock, and everyday apologize for the beating that it had to receive. Jomo Chhi-'med would often give young Pema 'o-Zer teaching in this style and the young girl seemed to be able to take advantage of her aunt's style with very powerful effect. She learnt a great deal from her aunt.

Jomo Chhi-'med knew the positions of the larger rocks in the river very well, and made predictions about the weather and when to sow or harvest, according to what she saw. If the rocks moved, she would know immediately and it would usually portend some change in weather. The local people would always ask her advice on the weather. Sometimes they would ask her to intervene, in terms of the weather, and she had notable power as a controller of weather. This wisdom-eccentric became the adoptive mother of Pema 'o-Zer, and gave her many instructions on how to practise. She taught

her the Dzogchen Long-de and many other kinds of very essential practice. She never chanted texts or used any kind of ritual implements. She had no shrine, and no thangkas in her home. People assumed that she was very poor, and ignorant of religious conventions, but always asked for her help when personal misfortunes overtook them. She did have some disciples who visited her, but they always came secretly and gave no outer sign of 'coming to visit a Lama'.

Jomo Chhi-'med would attend teachings when important Lamas came to the area, but she would sit in a state of non-conceptual equipoise rather than listening in an intellectual style. She would never make mudras of any kind, or join in the recitations when empowerments were given. Because of this many people assumed that she was a pious simpleton. When the teachings or empowerments were over she would walk away giggling. She would smile at people very broadly, and laugh very loudly, which monks in particular found rather disconcerting. When asked any question she would often only reply 'Yes!' over and over again, whilst nodding her head vigorously and grinning in an insane manner. This usually had the effect of dissuading people with intellectual pretensions from asking her questions.

One day when Pema 'o-Zer was in her late teens, her aunt Jomo Chhi-'med left the house and never returned. (It is not known where she went or what happened to her.) Pema 'o-Zer lived at the house of Jomo Chhi-'med Pema for a while, but one day she had a Vision during her meditation in which Jomo Chhi-'med appeared to her. Jomo Chhi-'med Pema told her to begin a life of wandering in which she would find a suitable sang-yab. Pema 'o-Zer left her aunt's house, which had almost fallen into ruins, and wandered for several years as an itinerant yogini before meeting Rang-rig Togden, a wandering Chodpa (practitioner of Chod). After wandering together through Eastern and Central Tibet, they settled in Mar-Kham where they found a cave called 'Tiger Space of Rainbow Light'. They remained there for the rest of their lives as practitioners of Dzogchen Long-de, the 'Space' or 'Vast Expanse' series of Dzogchen.

Gomchenma Pema 'o-Zer's Sangyab and disciple, Rang-rig Togden, was a powerful yogi, especially of the subjugation practices of Chana Dorje (Vajrapani), Tamdrin (Hayagriva) and Khyung (Garuda) a practice he had

received from Azom Drukpa. They practiced all their lives and spent almost all their elder years in retreat. When they were in their sixties, Gomchenma Pema 'o-Zer had a Vision of Yeshe Tsogyel that lasted for seven days. When the Vision dissolved back into Cho-nyi (dharmata) she was left with the knowledge that she was going to give birth to a daughter who would be the incarnation of Jomo Menmo, the great female Nyingma gTerton. Jomo Menmo was the consort of Guru Chowang -- one of the gTerton Kings. Sang-ngak-cho-dzong holds the nine prong meteorite iron Vajra made by Padmasambhava and discovered by Guru Chowang through the inspiration of Jomo Menmo, and also the Dorje and Drilbu of Jomo Menmo.

- Jetsunma Khandro Yeshe Rema -

The birth of Jetsunma Khandro Yeshe Rema was a remarkable event. She was born with great ease and without making any sound. The first thing she did was to making a very long drawn out hiss with her lips drawn up into Wrathful aspect, as if she were performing a Tsa-lung breathing exercise. A great number of eagles appeared in the sky at her birth. They swooped and glided very close to her parents' Retreat Cave entrance. All manner of sky phenomena appeared at her birth, including clouds shaped like yungdrungs and gakyils. Strong gusts of wind sprang up and subsided very quickly. The sun and moon were clearly visible in the sky at the same time. Her mother remained in a state of Vision through the birth, in which she was physically assisted by Rang-rig Togden.

Khandro Yeshe slept a great deal as a child but always with her eyes wide open. It was not always easy to tell whether she was asleep or awake because often she would sleep sitting up without any support. She didn't speak until she was five years old but then spoke fluently and without effort. Up until that point she simply listened to her mother and father practising or giving her instruction on practise. She was brought up entirely in retreat and never saw another child until she was an adult woman. As a young girl, she would wander widely in the mountains around her parents meditation cave. She would disappear whenever patrons came to visit and bring food and offerings to the couple. She expressly did not want anyone to see her apart from her parents, and they were quite happy to go along with her in this wish. They never questioned anything that she did or wanted. She wanted very little and was mostly quiet apart from

peals of loud and unexpected laughter. She would sometimes be gone for several days and come back with accounts of having visited other realms and of having met Yeshe Tsogyel and Padmasambhava. Her parents instructed her in Trul-khor (Yantra yoga) from a very early age and she had mastered gTu-mo by the age of nine. She could not endure to wear clothes for most of the year until she was an adult and left the retreat cave. This is why she had the name Rema or cotton wearing lady, because she had the power to generate her own inner heat.

Khandro Yeshe Rema was about sixteen or seventeen years old when her parents took rainbow-body ('ja'-lus) together. She sewed them in a white tent together after receiving final advice, instructions, and predictions from them; and retired to a distance of twenty one paces to begin her practice. Seven days later she opened the tent and all that was left were their respective clothes, hair, finger nails, toe nails and nasal septum. They had taken rainbow body together. It is a highly unusual event for two people to achieve rainbow body together at the same time, but it was something that had her mother had predicted many years before. This event had a profound impact on Jetsunma Khandro Yeshe Rema and ripened many latent faculties. She gathered the relics of her parents and set out toward Northern Kham and Golok where her Mother had predicted she would find a suitable Sang-yab for the realization of a gTerma cycle that would come into being in the future for the benefit of beings in distant lands. Her mother had given indications that this gTerma cycle would be of immense benefit in the future if certain conditions were met, but that there would also be many circumstantial obstacles to overcome.

Khandro Yeshe travelled from place to place practising and living as a wandering yogini. She had the opportunity on several occasions to join up with other groups of practitioners but was intent on travelling alone. She sometimes pretended to be dumb, in order to avoid speaking with people -- especially if they were religious people. She would always speak to children and ordinary people -- especially if they appeared to have difficulties; but she always avoided religious people whenever she could. It took Jetsunma Khandro Yeshe Rema about year to reach Northern Kham and Golok where it was predicted that she would meet her Sang-yab. It was there that she met 'a-Shul Pema Legden who was a monk and a disciple of Khalding Lingpa. She recognized 'a-Shul Pema Legden immediately as having

the potential to realize Visions, and so they travelled together to Southern Tibet. 'a-Shul Pema Legden gave up his monk's vows and became her sang-yab. During their journey to Southern Tibet Jetsunma Khandro Yeshe Rema experienced several profound Visionary experiences of Yeshe Tsogyel in which she realized the cycles of Teachings and practice that her mother had predicted. These cycles of teachings and practice came to be known as the Aro gTer -- the teaching of the Mother Essence Lineage. These teachings survive today as a very essentialized and 'very non-elaborate' body of teachings and practice.

- The Mother Essence Lineage Today -

Tibetan Buddhism is known in the West largely in terms of monasticism. With regard to the monastic sangha, the teaching of the schools of Tibetan Buddhism, and Bon, are accessed mostly completely through the teaching of monks. It is a small minority of Western Buddhists who are aware of Tibetan Lamas who are nuns. At present the only Tibetan nun to teach in the West is Khandro Rinpoche, a female Lama of the Kagyud School. The dominant spiritual culture of Tibet appears to be male as far as most people are aware. Although this is not an entirely inaccurate portrayal of the dominant spiritual culture of Tibet, it does not convey the spiritual dynamism that existed in terms of women, and the very small family lineages that existed -- in which women were very spiritually influential indeed.

Contrary to the overt cultural impression, there were many women in Tibet who were teachers of the most profound level, and many of them had male disciples numbering amongst the highest monastic dignitaries. Some practised as ordained nuns, but many more practised both as ordained Ngakmas and lay yoginis. The Ngakmas and Ngakpas (the male equivalent) were those ordained into the Tantric Ngakphang sangha and tended to live as married couples. Both Ngakmas and lay yoginis are still to be found in the Himalayan countries that surround Tibet; but it is not an easy or simple endeavour to meet them, or even find them. One such remarkable woman is Jetsunma Khandro Ten'dzin Drolkar -- the remarkable yogini who gave me the account of the life of Jomo Menmo. I have the immense good fortune of knowing her both as a teacher and vajra-sister; and as such, have introduced several of my students to her. Jetsunma Khandro Ten'dzin

Drolkar is a hidden yogini. Very few people in the West have heard of her, and even in India and Nepal she is not widely known. She is indistinguishable from any other elderly Tibetan woman you might pass on the streets of McLeod Ganj, Dharamsala where she currently lives. Despite her anonymity, she is a close friend of Ven. Sonam Sangpo Rinpoche, Ven. Tharchin Rinpoche and His Holiness Dungse Thinley Norbu Rinpoche -- and highly respected by them for the profundity of her practice and realization. She is a Dzogchen yogini who has spent most of her life in and out of retreat. She has also raised a family, and survived a somewhat difficult husband. One of her sons Trulku Ten'dzin was recognized as an Nyingma incarnation, and currently lives in semi-open retreat with Kyabje Chatral Rinpoche in Yang-le-shod in the Kathmandu valley of Nepal.

Apart from the many individual women practitioners and teachers in Tibet, there were also small lineages that existed along-side the major Nyingma lineages. These were the minor lineages of mountain recluses both male and female; and also, hidden female lineages that passed down from through children rather than through incarnation lines. The Mother Essence Lineage is one such lineage of teachings and practices. The Mother Essence Lineage is primarily a lineage of very unusual women, wisdom-eccentrics who were either solitary or married recluses. They were either itinerant Nyingma yoginis and their partners, or those who lived in communities such as the Aro Gar, where the Mother Essence Lineage was disseminated. The Mother Essence Lineage passed initially from aunt to niece, and then from mother to daughter. With this daughter, began the direct daughter-line which was destined to pass down through a succession of women, but due to the vagaries of circumstance and the intervention of the Chinese invasion, the blood line was broken. The daughter was an extraordinary Visionary by the name of Yeshe Rema (Jetsunma Khandro Yeshe Rema) who passed her teachings on to a small group of men and women who gathered around in the final phase of her life. Amongst this small group of no more than a hundred disciples there was a predominant number of accomplished yoginis, nine of whom had remarkable yogic abilities. A-ye Khandro and A-she Khandro in particular manifested yogic powers such as telepathy, clairvoyance and the ability to converse with animals and beings in other dimensions.

Yeshe Rema was a pure-vision gTerton, that is to say a discoverer of spiritual treasures. She received several cycles of practice directly from

Yeshe Tsogyel the female Buddha and consort of Padmasambhava. These practices were unique and extraordinary, as they consisted of Awareness-being (meditational deity) forms that were all manifestations of Padmasambhava and Yeshe Tsogyel. Together with these practices were methods of the three series of Dzogchen and their ancillary psycho-physical practices. Yeshe Rema was advised by her mother to practice these in secret, and only to teach the practices to her daughter. It would then be her daughter who would transmit these teachings to the world.

Unfortunately, due to inauspicious circumstances, Yeshe Rema gave birth to a son, and the blood-line was broken. Her Sang-yab (spiritual husband) died, and she never took another consort. Her mother had advised that she should only have one Sang-yab. She also advised that she should only have one child; otherwise her life would be considerably shortened, and she would thus have little time to make sure of her daughter's spiritual training. Her Sang-yab, 'a-Shul Pema Legden, was an old Lama. He died whilst Yeshe Rema was still quite young, and before she had conceived a daughter. This could have meant that Yeshe Rema's cycles of Visionary teaching would have disappeared from the world, but through her yogic power she was able to conceive shortly before 'a-Shul Pema Legden's death. She guided him through the Bardo visions of the intermediate state between lives, and gave birth to him as her own son. It was not possible, for 'a-Shul Pema Legden to be re-born as a woman due to his own remaining karmic obscurations, and so the opportunity was lost in terms of these teachings being made widely known. Yeshe Rema's mother had given her advice about the inauspicious advent of giving birth to a son, and as a result of maintaining these instructions very exactly was able to pass the teaching on to her son by appearing to him in Visionary form after her own death, and whilst he was in solitary retreat at the age of eight.

The son of Yeshe Rema was called Aro Yeshe, and she left instructions that the Visionary practices that he would give would be called the Aro gTer. Aro Yeshe was the name that she would have given to her daughter, had she been able to give birth to a girl. During the childhood of Aro Yeshe he was kept away from other boys and from men in general. He was brought up, after the death of his mother, by five yoginis that she had appointed to attend to his education. His childhood friends were two sisters called A-ye Khandro and A-she Khandro who later becomes his Sang-yums. These two

girls were the two first disciples to whom he transmitted the Aro gTer, and it was they who actually passed the teachings on to the other disciples of Jetsunma Khandro Yeshe Rema. Aro Yeshe himself taught very rarely because the transmissions were seen as more powerful if they were received from women.

Since the death of Yeshe Rema, the tradition was continued by a male lineage holder, supported by two powerful female consorts. This became called the indirect son line. It was called indirect because it came through a male lineage holder, and in this tradition male practitioners have less power of lineal blessing. There is a prediction however, that the direct daughter line will re-emerge with greater power if sufficient women become accomplished in the Visionary methods of the Mother Essence Lineage.

My work as a Lama is dedicated to ensuring that such lineages as the direct daughter line can re-emerge. To that end Sang-ngak-cho-dzong has been established as a spiritual organization dedicated to the creation of opportunities for women. Special emphasis is placed on practice in the context of family life, and on encouraging women to engage in teacher-training within this lineage. There are now a group of significant women practitioners within Sang-ngak-cho-dzong who have had inspirational contact with Jetsunma Khandro Ten'dzin Drolkar, three of whom have been ordained into the Vajra commitment of the Ngakphang Sangha.

Of the three, one is called Khandro Dechen Tsedrup Yeshe; she is my wife and Sang-yum. She is a great inspiration to me, and we work together as a 'teaching couple'. As a 'teaching couple', an important aspect of our role is to provide an example of the dance that exists as the marriage of two Tantric practitioners. This is one of the most crucial and fundamental features of the Mother Essence Lineage, and one which I will describe at a later point in this essay. Khandro Dechen specializes in the practice of sKu-mNye, a system of psycho-physical exercises which are unique to the Mother Essence Lineage. She is currently preparing a three volume series of the one hundred and eleven exercises that comprise the cycle that stems from the Dzogchen Long-de system.

Another of the three ordained women, is Ngakma Nor'dzin Rang-jung Pamo.

She is a mother of two, whose husband has also taken ordination. Ngakma Nor'dzin is a craft potter who makes gTer-bums (treasure vases), wonderful drums, and other practice artifacts for Sang-ngak-cho-dzong. She is also a healer and a woman whose simplicity and directness of explanation touches all those who come to her for advice in their lives and practice.

The third ordained woman is Ngakma Pema Rig'dzin Zangmo. She is the thangka painter, or visionary artist, of Sang-ngak-cho-dzong. She is responsible for making the visualization practices of this Lineage possible by bringing them into existence through her remarkable talent. She is an extraordinarily gifted artist, who has the unusual capacity to continue to improve at a rate that her Vajra sisters and brothers find surprising. Her husband is also an ordained Ngakpa.

All three women are experienced practitioners who have engaged in retreats and accomplished signs of practice. At present, Ngakma Nor'dzin and Ngakma Pema Zangmo do not have students of their own, but they give regular teaching input on the 'Open Teaching Retreats' that are held in Britain. When these two yoginis begin to take their own students (at some point in the future) they too will work as teaching couples along with their husbands. This was very much the style in which the Mother Essence Lineage functioned in Tibet, and my female and male students all share the hope that it will develop in this way in the West.

- Khandro/Pawo Mirroring, or Cutting Through Spiritual Chauvinism -

Central to the Aro gTer is a teaching on practising as couples, in order to realize the hidden female and male qualities within men and women. In order to have some understanding of how such teachings function, it is necessary to have some understanding of duality and non-duality and of the functioning of the psycho-physical elements. To this end some explanation of the idea of Pawo and Khandro in Tibetan Tantra are crucial.

When the beginningless Empty essence of what we are gives rise to the vibrant display of our nature; we manifest a physical form -- the energy that shimmers between wonderment and bewilderment. Bewilderment is the momentary loss of confidence in the open dimension of our being. If we try

to 'return' to the open dimension of our being (rather than finding confidence in the recognition that we've never moved from that Spaciousness) we create the illusion of duality. As soon as the illusion of duality is coaxed into illusory existence, 'groundless anxiety' arises -- like wind from an empty sky. 'Groundless anxiety' is the root of paranoia; and when paranoia becomes the pattern of perception, the sense of 'isolation' is sparked -- and fanned into flames. 'Isolation'; is the root of 'clinging' to focuses of comforting proximity -- and when this 'clinging' and 'attachment' becomes the pattern of our perception, we experience our reality as flooded by 'fear' of loss. 'Fear' is the root of 'anger' which freezes our perception -- dividing substance from substancelessness. Experiencing this division, we evolve elaborate divisive strategies in order to align ourselves with ground, and reject groundlessness. These strategies are the root of 'obduracy', the need to fix, control and concretize everything within our sense fields. Everything within this array of perceptual horizons is then manipulated as a reference-point, in order to prove that we are: 'defined', 'continuous', 'separate', 'permanent' and 'solid'.

In this web of growing confusion and alienation, we continuously cling to whatever momentary pattern arises as a perception. We then try to force these perceptions into fixed definitions of 'what we cannot be'. Because we wish to accept and prolong certain definitions, (and wish to reject and curtail others) it becomes impossible to relax into the true nature of what we are. We become increasingly divided against ourselves (which is not actually possible) through the struggle to deny our Spacious nature. Because it is not actually possible to be divided against ourselves (or to split Emptiness and Form) we find ourselves engaged in a potentially never ending struggle to remain unenlightened.

Through our struggles to deny our Spacious nature we experience the pain of illusion (of being divided against ourselves). From this illusion all divisions and divisiveness arise! When we manifest human form we experience Form-reality in terms of gender. We become female or male. In our 'physical frames of reference' as women and men, we experience the division that always stems from dualistic perception. In order to feel whole, we have to experience separation and distinction in order to re-unite with what we sense that we have lost. This is where it gets

complicated. Our relationships with each other as women and men, reflect the complexities of our estranged relationships with our own Spaciousness. Our Beginningless Enlightenment is continually inviting us to be the enlightened beings that we actually are; but we're very ambivalent about this kind of invitation. From the perverse perspective of 'unenlightenment', this sort of invitation seems to betoken annihilation.

Our primary dualistic intention is to distract ourselves from the Spacious nature of being; because, somehow, that doesn't seem like a condition in which we could survive. We want to snuggle down into a dim cosiness where the whole idea of Spaciousness might disappear. But however horribly snug we try to make our experiential environment, our innate wisdom always sparkles through. Enlightenment continually sparkles through the fabric of our distracted-being, unravelling the threads of our contrived perception, and making it difficult for us to obscure what we really are. The difficulties involved in playing this game of hide-and-seek with Spaciousness, constitute the pain that we experience. These difficulties are the patterning of our conditioning -- our karmic vision. Within the sphere of karmic vision we are cut off from our own wholeness. This wholeness, according to the Vision of Tantra, can be described as the interplay of outer and inner qualities. These manifested qualities of being are the twin aspects of realization -- wisdom and active-compassion. Wisdom is the realization of the clear self-luminous nature of all phenomena, and active-compassion is the energy or spontaneous arising of enlightened activity.

The primary difference between women and men from this perspective, lies in the reversal of the outer and inner manifested qualities of Being. Women have outer wisdom qualities and inner compassion qualities. Men have outer compassion qualities and inner wisdom qualities. When women and men realize these qualities they dance together as Khandros and Pawos; and their energies brilliantly mirror each other. But when this realization is not present women and men teeter and clump, as beings distracted from Being. In this kind of confused dancing; the man usually wants to lead, and the woman usually wants to be led. However, the man can become unsure of where he is leading and feel resentful at having to lead, and the woman can feel dominated and cease to want to be lead. Whichever way there is no freedom for either.

The word Khandro is the phonetic adaptation of what is transliterated from the Tibetan as mKha'-'Gro. mKha' means 'sky' and 'Gro means 'going' and signifies 'movement' or 'unobstructedness' can be loosely rendered into English as Sky-Dancer. This word has a very special meaning in Tibetan, because it suggests the ability to experience the innate freedom of the Sky-like Cho-ying (Spatial dimension or dharmadhatu). This term signifies the unobstructed play of wisdom-Mind in the limitlessness of wisdom-Space. The quality of unobstructed play, is the Wisdom-activity that spontaneously arises from the unconditioned state of our beginningless enlightenment. Within the Tantric Vision, all women are secretly Khandros, and men are secretly Pawos. Pawo means hero or warrior, and signifies the pure appropriateness that has no need for the illusory security of firm ground. The word Pawo is the phonetic adaptation of what is transliterated from the Tibetan as dPa-bo. The Sanskrit origin of this word is Daka as the counterpart to the female Dakini; but in Tibetan, rather than there being Khandroma and Khandropa, there are Khandro and Pawo. The idea here is that rather than speaking of a male Sky-dancer, we speak of a hero or warrior in order to emphasize activity and power. The warrior is fearless, not because death has been objectified into a future event which is regarded with nonchalance, but because death is experienced with every moment. For the warrior the Birth and Death of every Mind-moment are fully experienced -- enabling him to live with totality in the present moment. (The word Khandropa applies to a Daka who manifests his inner wisdom-display in the external dimension. There is also the female aspect of Pawo, which is Pamo. The word Pamo applies to a Khandro who manifests her inner method-display in the external dimension.)

The Khandro quality of women, manifests as outer wisdom-Space in which her internal compassion plays. In relative terms, outer wisdom/sensitivity reflects itself in both the overt and subtle appearance of women as displayed through: intuition; fluidity; flexibility; resilience; adaptability; versatility; reflexiveness; empathy confluence; allowance; facilitation; resonance; sensitivity; receptivity; harmony; euphony; ideation; sensibility; delicacy; softness; obliqueness; devotion; laterality of apprehension; plurality of perception; inchoate understanding; radiance and openness. But when the connection with inner compassion/power is obscured through dualistic perception, the outer

wisdom/sensitivity becomes weak, aimless and prey to manipulation.

The Pawo quality of men manifests as outer compassion/power, which arises energetically from inner wisdom/sensitivity. In relative terms his outer compassion/power, reflects itself in the overt and subtle appearance of men displayed through: strength; intellect; objectivity; productivity; capacity; performance; durability; angularity; acuteness; accuracy; precision; sympathy; steadfastness; methodology; systematization; drive; skillfulness; inventiveness; resourcefulness; creativity; persuasiveness; directiveness; conclusiveness; linearity of apprehension; singularity of perception; constructiveness; reductivity; discrimination; discernment; exertion; capability and rationality. But when the vital connection with inner wisdom/sensitivity is obscured through clinging to dualistic perception, the outer compassion/power stiffens into aggression, intolerance and manipulation.

Unless a man is a true warrior, he finds the Sky-dancer terrifying because she completely undermines him with her inchoate Spaciousness. Unless a woman recognizes her Sky-dancing potential she finds the Pawo overpowering because she is utterly overawed by his unending effectiveness.

We need only examine our own sexual fears of penetration and engulfment to get some inkling of how pervasive these qualities are in all our existential interactions. Emptiness and Form are continually performing within the fabric of our psychologies. The 'self preservation instinct' and the 'death-wish' go hand in hand -- we are continually riding the energy of duality; whether we do so with Awareness or through distraction is a matter of commitment to the raw texture of the moment.

The assertion sometimes made within Sutric Buddhism, that women cannot attain Enlightenment until they are re-born as men, can be looked at in two ways. At face value such a statement is reflection of male delusion which springs from the neurotic need for protection against the threat of Spaciousness. Men are afraid of the inchoate or that which lies beyond rationality. But at a deeper level -- in order to attain Enlightenment, not only do women have to be re-born as men, but -- MEN MUST BE RE-BORN AS WOMEN. What needs to be re-born or discovered is the secret male in women, and the secret female in men. Both men and women need to re-discover their

beginningless connection with their inner qualities -- in order to be complete. From this perspective, women and men are either a constantly available source of teaching for each other -- or, a constant source of conditioning. This is the reason for monasticism within the Sutrayana. Because the goal of the Sutrayana is Emptiness, its principle is renunciation. The method of renunciation is to work with attachment to the world of form through celibacy, non-ownership, and many forms of abstinence. Within Tantrayana however, there is no insistence on celibacy or any form of abstinence with regard to engaging with the world of form -- because the basis of Tantra is Emptiness. There is no insistence on celibacy or abstinence unless you are a monk or nun who practices Tantra as an internal discipline, whilst maintaining the monastic vows.

The principle of Tantra is transformation and its method is one of achieving the realization of the innate purity of all phenomena. With realization of Emptiness, there is no need for celibacy, because the Pawo and Khandro principles are emergent -- they're no longer occluded through fear of Emptiness. It is very important to understand this distinction between Sutrayana and Tantrayana, because otherwise there can be confusion over why celibacy is advocated in one vehicle and not by another.

In Sutra men and women are seen as being sources of conditioning for each other, whereas in Tantra women and men are seen as sources of inspiration for each other. So in Tantra, relationships are definitely described as being a support for practice rather than as a distraction. However, there needs to be the experiential basis of Emptiness. This is the fundamental qualification. If women and men reflect their true outer and inner qualities they provoke each other into relaxing their habits of division and divisiveness. When these habits are relaxed, through the practice of Tantric View -- men and women can realize their completeness. The practice of Tantric View entails the maintenance of pure-vision. Pure-vision is experienced through receiving Empowerment from the Lama, and maintaining that experience in everyday life by hearing all sound as Awareness-spell (mantra) and all phenomena as the radiated quality-sphere of the Awareness-being (mandala of the deity). But if men and women only reflect their outer qualities, divorced from their inner qualities, then inequalities arise. Then all that is provoked are patterns of dependency and domination, with the woman as the 'sex object', and the man as the

'success object'.

Men need to be in contact with their sensitivity, and women need to be in contact with their power. Without this contact we forget what we are and become distracted from Awareness in the continuity of our essential nature. From this condition of dualism, our Energies become distorted and we flounder in the fog of forgetfulness with which we have all become so tediously familiar. We become confused and out of balance with ourselves, so that our outer qualities become, discordant and harmful to each other. The man or woman who could be our opportunity for liberation merely becomes our co-dependant imprisoned prisoner.

When a man loses contact with his inner-quality sensitivity, his outer-quality becomes distorted. Disconnected from his inner Khandro (his secret Wisdom), his outer-quality of Being which should spontaneously manifest active-compassion, manifests assertiveness. This assertiveness then ranges from force to brutality and violence; depending to what extent the inner Khandro has become occluded. With regard to his spiritual life, he could 'grow' into some kind of 'cosmic gorilla'. The 'cosmic gorilla' is some man who has developed 'spiritual muscles', someone who has learnt a few tricks and knows how to win bananas with his performance. He has some sort of 'power of his own', derived from being very linear, which is then bolstered by the power he is lent by others. The 'cosmic gorilla' might even be in search of Siddhis -- extra-normal powers, through which he could expand his carefully sharpened and polished ego, until it looked like a bullet.

When a woman loses contact with her inner quality power, her outer quality becomes distorted. Disconnected from her inner Pawo (her secret compassion) her outer quality of Being which should spontaneously manifest as encompassing wisdom, manifests decorativeness. This decorativeness then ranges from the inconsequential to superficial obsession with surface appearance, depending to what extent the inner Pawo has been occluded. With regard to her spiritual life, she dwindles into insignificance and insipidity, satisfied to arrange the flowers in the shrine room. She becomes a mindless devotee -- the kind of delicate presence who hovers around the teacher. At the teacher's discourse, she continually fills his glass of water; but she does so in such a way as to be noticed by

everyone. There is no sense that she will ever practice, but she is always there as a very obvious and omnipresent nonentity. If she does meditate she wants to cultivate 'beautiful experiences' with which to ornament her psyche. She may consider herself to be a 'sensitive', and 'feel' things that are 'deeply mysterious'. She may sit attempting to feel serene and very special in a way that she would not define.

This is a depressing picture; but, in the Tantric Vision, no matter how far we wander into the intricacies of duality -- we're just toying or torturing ourselves with endless distortions of what we actually are. This means that whatever our perception is, it is not removed from Enlightenment. So, however our Energies have become distorted we simply need to allow them to relax into their natural condition. To allow our Energies to relax into their natural condition is the purpose of meditation -- we simply need to stop producing unenlightenment. As soon as we let go of our fear of our own Spacious nature our inner qualities manifest spontaneously.

Men and women are attracted to each other; this is not an unusual statement to make, but that attraction is composed of the openness to our innate Enlightenment and our fear of our innate Enlightenment. Attraction is both a very simple fact and a very complex issue. This is always the condition in which we find ourselves. As long as we attempt to create a division between Emptiness and Form, everything we do has this dual quality; there is always attraction in our aversion and aversion in our attraction. This is why the love-hate relationship can manifest, and why ambivalence is one of the prime keys to understanding the nature of Tantra.

Women are attracted to the distorted male image because they seek to reconnect with power in some way. Women have a natural relationship with power. But if they fail to realize that their inner quality is the very nature of power, they will find no other solution but to seek it externally. However, women are also attracted to men through the recognition of the reflection of their own inner Pawo. Both happen simultaneously -- enlightenment and unenlightenment flicker.

Men are attracted to the distorted female image because they seek to

reconnect with sensitivity in some way. Men have a natural relationship with sensitivity; but, if they fail to realize that this is because their own inner quality is the very nature of sensitivity, they will find no other solution but to seek it externally. However, men are also attracted to women through the recognition of the reflection of their own inner Khandro. Both happen simultaneously -- enlightenment and unenlightenment flicker.

As long as a woman attempts to find her inner Pawo vicariously through seducing (or making herself available to) a man by means of her distorted outer sensitivity, she is likely to lose even what small conventional power she had. She stands the chance of being dominated by an insensitive emotionally inarticulate aggressor. As long as a man tries to obtain his inner Khandro through wooing or coercing a woman by means of his distorted outer power, he is likely to trap himself with some fading glamour-puss with little on her mind but demands for the provision of endless chintz and tinsel.

These are obviously extreme examples -- caricatures of how people can be if they work very hard to obscure their inner qualities. But everyone finds themselves on the continuum that includes these caricatures, and it is possible that everyone could see some dim reflection of themselves in this pattern of dissatisfaction and incomprehension. This is a situation in which nobody gets what they want. Nobody gets 'what they want', because 'what they want' is not possible to obtain through getting 'what they want'. We see 'what we want'; but, when we get it -- it turns out to be something else. It turns out to be something that seems almost entirely different from what we initially saw.

Men and women need to look within themselves for completion, rather than trying to find it in an-other incomplete person. Men and women fail to get what they want from each other, because it's not actually there to be had; unless, they have it already anyway. Another paradox. It is only possible to get what we want if we have it already. If we already have the connection with our inner Pawo or inner Khandro then we no longer need to find anything outside ourselves. But it is just at this point when the need is no longer there that we can really begin to dance with each other. Something else arises, which replaces our unrequitable neurotic need. Once

this need (which is born of disassociation with our own inner qualities) dissolves into its own Empty nature; a tremendous appreciation for each other can arise.

This sense of appreciation arises, because people catch glimpses of their completeness and can begin to relate to each other in an authentic way. No matter how distanced we are from our inner qualities, our enlightened nature continually sparkles through. The frequency of sparkling depends on how much we cooperate with the sparkling or how much we resist it. The nature of this cooperation is our practice of the Inner Tantras. For a Ngakpa, one of the most important vows is never to disparage women. For Ngakpas women are the source of wisdom, and their practice is to See the phenomenal world as female -- as wisdom-display; the dance of the Khandros. When the world is Seen as the scintillating sparkling dance of the Khandros, the inner Khandro is incited. When the inner Khandro is incited, the elements begin to relax into their own condition and the fabric of duality begins to dissolve.

The vow for a Ngakma is to regard the entire phenomenal world as male -- as method-display as the powerfully direct dance of the Pawos. When the world is seen in this way, the inner Pawo is incited. When the inner Pawo is incited, the Elements begin to relax into their own condition and the fabric of duality begins to dissolve. Men and women who can enter into this kind of reality have the capacity to relate with each other; not through neurotic need, but through a fundamental appreciation of each other's inner qualities and outer qualities. When we waken to the nature of our inner qualities, we are able to mirror each other in a delightful manner. In this way we are able to undermine each other's conditioning rather than entrenching each other further in our respective patterns of conditioning. It is not possible to describe or explain how it is possible to See the world in this way, because fundamentally this capacity itself arises from realization of Emptiness.

For relationships to have any spiritual meaning, or even any worthwhile purpose, it is essential to maintain the View of one's partner as either Pawo or Khandro. Some remote sense of this is often artificially arrived at through creating mystery or by absence (which makes the heart grow fonder); but, both these are simply reflections of Emptiness. Any

authentic glimpse of the Inner Pawo or Khandro can only come through meditative experience and Openness to the insecurity or fundamental chaos of each moment.

GLOSSARY

'a-Shul Pema Legden::
The sang-yab of Jetsunma Khandro Yeshe Rema, and the father of Aro Yesh 'a-Shul Pema Legden was a monk-yogi who was a gTer scribe and Visionary artist for Khalding Lingpa the previous incarnation of His Holiness Kyabje Khordong gTerchen Tulku Chhi'm.d Rig'dzin Rinpoche

Aro Gar::
The Aro Gar, was the encampment where the Mother Essence Lineage was received in Vision by Aro Yeshe from his mother Jetsunma Khandro Yeshe Rema. These teachings were first taught at the Aro Gar by Aro Yeshe who transmitted the teaching to his two sang-yums -- the sisters A-ye Khandro and A-she Khandro

Aro gTer::
The Visionary Teaching cycle of Aro Yeshe, which was received directly from Jetsunma Khandro Yeshe Rema, the incarnation of Jomo Menmo

Aro Yeshe::
Ngakchang Drupchen Aro Yeshe was the son of Jetsunma Khandro Yeshe Rema and discoverer of the Aro gTer. The incarnation of 'a-Shul Pema Legden

Bon::
The shamanic systems that existed in Tibet before Buddhism. Bon in Tibet within the last five hundred years is theoretically indistinguishable from Tibetan Buddhism. Both Buddhism and Bon incorporated each others practises to such a degree that there are only superficial differences between them. These differences exist at the symbolic level, and at the level of Lineage. Bon lays historical claim to a lineage of Dzogchen that pre-dates the entry of Buddhism into

Tibet.

Chatral Rinpoche::
Kyabje Chatral Rinpoche is an important Nyingma Lama who lives in Yang-le-shod in the Kathmandu valley of Nepal. He is one of the teachers of Lama Tharchin Rinpoche.

Chod::
The charnel ground practice in which the practitioner severs attachment to his or her corporeal form. The practice originated by Machig Labdron, the great Tibetan yogini. See Machig Labdron

Cho-nyi::
Chos-nyid -- Dharmata, the Space of reality.

Cho-ying::
Spatial dimension or dharmadhatu. This term signifies the unobstructed play of wisdom-Mind in the limitlessness of wisdom-Space

Dorje Phagmo::
Indestructible sow' or 'Thunderbolt sow'. She is the ecstatically fierce Dakini, whose head is surmounted by the head of a sow whose screech shatters illusion

Dorje Trollo::
Indestructible Rage - the most wrathful of the eight manifestations of Padmasambhava

Dri::
Large Tibetan ox -- the dri is the female of the yak

Dzogchen::
The Great Completion. The innermost Tantra, which transcends ritual and symbol

Dzogchen Long-de::
One of the three series of Dzogchen -- the 'Space' or 'Vast Expanse' series. It deals with subtle-sensation as the focus of meditative

absorption, and employs a great variety of yogic postures and corresponding physical pressure-points that stimulate the rLung, prana, or Spatial-winds of the vajra-body. Details of such practices are kept highly secret and can only be received through transmission from a qualified Lama

E-yul::
Land of primordial awareness

Gar::
Encampment. The place where Jetsunma Khandro Yeshe Rema settled in Southern Nepal was called the Aro Gar. See Aro Gar.

Garuda::
See Khyung

Golok::
Northern Kham, a very wild area of Tibetan which is notorious for brigandry. There are many nomads in this area, and yogic encampments as well as tent monasteries.

Gomchenma::
Gomchenma means 'greatly accomplished female meditator'

rGyud::
Tantra, Tantrayana, Vajrayana or Secret Mantrayana. The vehicle which derives from Long-ku (Sambhogakaya) Visionary transmission. The path of transformation -- in distinction to the Sutric path of renunciation.
See Sutra

Ja-lu::
'Ja'-lus -- the rainbow body. Dzogchen practitioners who have mastered the Trek-chod phase of Dzogchen in which pure and total presence is stabilized, are able to practice To-gal. To-gal is the final practice of Dzogchen, which enables the yogi or yogini to dissolve his or her physical body into the essence of the elements at the time of death. The yogi or yogini then disappears into a body of light, leaving only hair toe & finger nails, and nasal septum behind

Jetsunma Khandro Ten'dzin Drolkar::
A great living Dzogchen yogini who lives in Himachal Pradesh North India

Jetsunma Khandro Yeshe Rema::
The incarnation of Jomo Menmo whose Visionary teachings are called the Mother Essence Lineage or the Aro gTer. Jetsunma Khandro Yeshe Rema was the daughter of Gomchenma 'o-Zer Pema and the niece of Jomo Chhi-'med Pema who was an emanation of Yeshe Tsogyel

Jomo Chhi-'med Pema::
Emanation of Yeshe Tsogyel who was the aunt and adoptive mother of Gomchenma Pema 'o-Zer. See Gomchenma Pema 'o-Zer

Jomo Menmo::
The incarnation of Machig Lapdron, and emanation of Yeshe Tsogyel who was the consort of Guru Chowang. The previous incarnation of Jetsunma Khandro Yeshe Rema, mother of Aro Yesh See Aro Yeshe, Yeshe Tsogyel and Machig Lapdron

Kagyud::
One of the four Schools of Tibetan Buddhism. One of the three Sarma, or New Translation Schools, that is closest in practice to the Nyingma School

Karmic vision::
The way, or style, in which we see things. The karmic vision of every type of being is distinct. Every being's Karmic vision is comprised according to the particular style in which they maintain the illusion of duality.

Khalding Lingpa::
The incarnation of Nuden Dorje Drophang Lingpa whose incarnation line goes back to Kye-chung Lotsa, one of the twenty-five siddhas of Chhimphu -- the twenty-five disciples of Padmasambhava. He was the twin incarnation, with Dudjom Lingpa of the line that came from Nuden Dorje, Shariputra, Hungkara, Gagasiddhi, and Kye-chung Lotsa. H.H. Dudjom

Rinpoche was the incarnation of Dudjom Lingpa, and His Holiness Kyabje Khordong gTerchen Tulku Chhi'med Rig'dzin Rinpoche is the incarnation of Khalding Lingpa

Khandro::
Literally 'sky-goer'. Either the outer quality of a women or the inner quality of a man. A wisdom-display manifestation

Khandropa::
A man who has recognized his 'inner Khandro' and manifests this realization in terms of his external activity in the world

Khandro Dechen Tsedrup Yeshe::
The sang-yum of Ngakpa Chogyam Rinpoche

Khandro Rinpoche::
A female incarnate Lama of the Kagyud School, currently teaching in Europe

sKu-mNye::
Literally -- 'subtle-dimension massage'. sKu-mNye in the Aro gTer system, is associated with the Dzogchen Long-de teachings (see Dzogchen Long-de). The Aro gTer sKu-mNye comprises of exercises that stimulate the tsa-lung system (see rLung and Tsa-lung). These exercises are divided into six animals that relate with the elements. There are one hundred and eleven exercises -- twenty-one for each elemental animal: lion / earth; vulture / water; tiger / fire; eagle / air; and garuda / space. These add up to one hundred and five. The remaining six exercises belong to the dragon, which represents the unified sphere of all the elements

Khyung::
The Space-eagle. An Awareness-being (meditational deity) who embodies the unborn nature of the Dzogchen teachings. The Khyung is born from its egg full grown, symbolizing the self-existent maturity of the enlightened state, which is the natural unfabricated condition of all beings.

Lama::
Teacher, especially of Tantra. The word Lama pertains not only to the external teacher, but to the inner teacher or enlightened nature. The Lama, therefore, is one who reflects the beginningless enlightened nature of their students.

La-yak-pang-drong::
The western part of Lho-drak, where Jomo Menmo met Guru Cho-wang

Ling-je Repa::
A gTerton of the Nyingma School who gained profound spiritual experience from his meeting with Jomo Menmo. See gTer and Jomo Menmo

rLung::
Spatial-wind or prana in Sanskrit.

Machig Lapdron::
'Unique Mother Torch of Practice', the incarnation of Yeshe Tsogyel who originated the practice of Chod. See Chod

Ngakma Pema Rig'dzin Zangmo::
The thangka painter of Sang-ngak-cho-dzong. A female disciple of Ngakpa Chogyam Rinpoche who has taken ordination into the Vajra commitment of the Ngakphang sangha

Ngakma Nor'dzin Rang-jung Pamo::
A female disciple Ngakpa Chogyam Rinpoche who has taken ordination into the Vajra commitment of the Ngakphang sangha

Ngakphang Sangha::
The White Sangha, or non-monastic Sangha. Ngakphang means 'Mantra-holding' and applies to those who have taken Tantric ordination rather the Sutric ordination of monks and nuns

Nyingma::
The Ancient School of Tibetan Buddhism -- the 'early spread' of Buddhism in Tibet which grew under the enlightened inspiration of the second Buddha -- Padmasambhava and Yeshe Tsogyel

Pema Tsokyi::
The name given to Jomo Menmo by her parents

Padmasambhava::
The second Buddha who brought the Tantric teachings to Tibet

Pamo::
A woman who has recognized her 'inner Pawo' and manifests this realization in terms of her external activity in the world

Pawo::
Literally 'warrior' or 'hero'. Either the outer quality of a man or the inner quality of a woman. A method-display manifestation

Rang-rig Togden::
The yogi who became the sang-yab of Gomchenma Pema 'o-Zer. He practised the subjugation practices of Chana Dorje (Vajrapani), Tamdrin (Hayagriva) and Khyung (Garuda) a practice he had received from Azom Drukpa

Rema::
Cotton wearer. The female of Repa, as in Milar.pa. A Rema, or Repa, is one who is accomplished in the practice of gTu-mo -- the practice of Spatial-heat, one of the Naro-cho-drug (six yogas of Naropa). These practitioners wear white cotton and often live naked above the snow-line

Rinpoche::
Literally 'precious one'. Rinpoche is used as a respectful form of address to one's teacher. It is a mistaken assumption that the term Rinpoche indicates an incarnate Lama; although all incarnate Lamas are called Rinpoche by their students

Sang-ngak-cho-dzong::
The spiritual association dedicated to the preservation of the Mother Essence Lineage and the Ngakphang sangha. It was founded by Ngakpa Chogyam Rinpoche, and named by H.H. Dudjom Rinpoche.

Sang-yab::
Secret Father - spiritual-husband or consort

Sang-yum::
Secret Mother - spiritual-wife or consort

Sonam Sangpo Rinpoche::
The Nyingma Lama who is the abbot of the Vajrayana Retreat Centre in Yang-le-shod, Nepal. He is the friend of Ngakpa Chogyam Rinpoche, Jetsunma Khandro Ten'dzin Drolkar, and Lama Tharchin Rinpoche of Pema Osel Ling in Santa Cruz

Sutra::
The teachings of Shakyamuni Buddha: Sravakabuddhayana; Pratyekabuddhayana; and Boddhisattvabuddhayana. Known in the New Translation Schools as the Hinayana and Mahayana

Tak-lha-ri::
Mountain of the Sky Tiger. The place from which Jomo Menmo and her two female disciples entered the Sky-dimension.

Tantra::
Continuum, continuity or thread, see rGyud

Tashi Chi-dren::
One of the spiritual consorts of Padmasambhava

Tharchin Rinpoche::
Nyingma Lama and current Holder of the Repkong Ngakpa Lineage. Friend of Ngakpa Chogyam Rinpoche, Jetsunma Khandro Ten'dzin Drolkar, and Lama Sonam Sangpo Rinpoche. Tharchin Rinpoche is a married Lama who is an ordained member of the Ngakphang sangha

gTer::
gTer is the shortened form of the word gTerma, which refers to a cycle of teaching and practices that have been discovered in visionary form

gTerton::
A discoverer of gTerma

Thinley Norbu::
His Holiness Dungse Thinley Norbu Rinpoche is the elder son of His Holiness Kyabje Jigdrel Yeshe Dorje, Dudjom Rinpoche, and one of the most important living Lamas of the Nyingma School.

Trul-khor::
Literally 'apparitional circle' or 'magical-wheel'. Called yantra yoga in Sanskrit, it is a system which resembles hatha yoga combined with pranayama and linked by movement. The Trul-khor of the Aro gTer is allied to the practice of Dzogchen Sem-de (see Dzogchen). In this practice, one moves between different physical postures in a rhythmic manner linking the movement with the breath. This system is designed to purify the rLung (see rLung)

Togden::
Possessor of accomplishment. A yogi or yogini with matted hair

Tsa-lung::
Yogic exercises involving breath and visualization. The Tsa-lung system is the Vajra-body of Spatial-nerves and the Spatial-winds that move within them

Yak::
Large Tibetan ox - the yak is the male of the dri

Yeshe Tsogyel::
The female Tantric Buddha, and sang-yum of Padmasambhava

NOTES
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1. Sang-ngak-cho-dzong is spelt with an umlaut over the "o" in "cho" this has been removed in this version as have various other accent marks.
~~~~~

2. For more information about Sang-ngak-cho-dzong, please contact:
the Secretary, Sang-ngak-cho-dzong, 5 Court Close, Whitchurch, Cardiff,
CF4 1JR, Wales, U.K. tel: 0222 620332.

3. Sang-ngak-cho-dzong is a Registered UK Charity, No. 1019886.

NGAKPA CHOGYAM RINPOCHE is the Spiritual Director of Sang-ngak-cho-dzong. An English-born Lama of the Nyingma Tradition, Ngakpa Rinpoche was recognized by H.H. Chimed Rigdzin Rinpoche as the rebirth of 'a-Shul Pema Legden. He is the author of //Rainbow of Liberated Energy// and //Journey into Vastness// (published by Element Books). Rinpoche is a Tantric artist, poet, singer, healer, and Doctor of Tibetan Tantric Psychology.

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DISTRIBUTION AGREEMENT

TITLE OF WORK: The Mother Essence Lineage
FILENAME: MOTHER.ZIP
AUTHOR: Venerable Ngakpa Chogyam Rinpoche
AUTHOR'S ADDRESS: Sang-ngak-cho-dzong, 5 Court Close, Whitchurch,
Cardiff CF4 1JR, Wales, UK
PUBLISHER'S ADDRESS: //Gassho//, POB 4951, Berkeley CA 94704
COPYRIGHT HOLDER: Ngakpa Chogyam Rinpoche
DATE OF PUBLICATION: 1994
DATE OF DHARMANET PUBLICATION: July 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33.0)

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CHAPTER EIGHT
MU

Mu is a term in Zen that is used to describe "emptiness " or "nothingness". This is what a zen practitioner hopes to attain and realize. The universe is in a constant flux of change. Nothing ever remains unchanged. As long as we continue to desire we will always be suffering. If one wishes not to suffer, desire must be cut-off from one's life. Physically, all sentient being suffer with birth, illness, old age, and death. The whole body-mind complex is in a state of suffering. The third salient mark below suggest that at the core there is a void. If indeed we are composed of the five skandhas we will find that within or behind any of these elements no ego-entity will be found. The fourth mark suggest that we are mu. Since everything depends on other factors to exist, all is without a core or substantial reality. The term mu gives this explanation a name.

I. An individual is composed of five skandhas:

A.form
B.sensation
C.perception
D.volitional formations
E.consciousness

II.The buddha taught that all phenomena are branded with four salient marks:

A.impermanence (anitaya)
B.suffering (duhkha)
C.selflessness(anatma)
D.emptiness (sunyata)

Mu is like a circle of light one sees in a dark room. To our surprise, we learn that the circle was a reality brought about because there was a little boy in the room twirling a stick of burning incense in the dark room. The circle was merely an illusion created in the mind, phenomena is just this way. It depends on certain set of causes and conditions to exist or seem to

exist. We are no exception to these principles. "form is emptiness" What we find at the heart of all things is void. Our basic components are the same. What makes me and you may be the same but what you are and what I am is composed of different conditions. Each of us once again become responsible for our own actions.

Mu needs to be realized at every moment of our lives. The intellect will understand mu but it must be known that mu is reality. The last step we can take after these realizations is to realize that things are what they are. This step is termed the Middle Way (Jap: Chudo). It is a complex realization brought about through deep thought process. It is described in the chapter as thus: "truly non-existent but mysteriously existent." The Middle Way teaches us to avoid extremes. It brings practicality back into the life of the practitioner. The middle Way bring harmony back into our lives.

"Before a man studies Zen, a mountain is a mountain
after he gets insights, a mountain is not a mountain
When he really understands, a mountain is a mountain"

Zen teaches that the source of all suffering stem from desires. It is interesting to think that Zen even preaches that suffering can even arise when one even desires nothingness. Non-attachment to any of it is the ultimate. To be attached to nothingness can lead one to detachment. Wisdom must encompass compassion. Action must be effortless the Tao Te Ching says it like this "He does nothing, but there is nothing he does not do."

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thecoombspapers top level INDEX file][This version: 22 July
1993]----------TITLE: Hungry Complete
Fullness Sesshin, Easter, 1993AUTHOR: Susan MURPHYSOURCE: Mind Moon Circle qua
pp.30-31NOTES: Australian Sesshin Poems and other Poems by Members and Visitors of/t
This poem is dedicated to John Tarrant, RoshiiA strong alchemy it wasthe dark joyrising to
radianceinside the third that is not given:the third is never givenbut is foundahthere!beneath
riverof the heartprised open by sesshiniiSitting turned out at the prow by the great doors of t
worldold friends all but unseenbut not unfeltstrung like stars across thedark of my bodyhardl
eyeseach glimpsea leaping into beingof trees, mist, moon, dogverandah thumpsurging so fa
waveit took the breathto tearsthe sacred salt of sesshinits hard sharp flavoursparkling on ou
bodiesiiiRising to kinhin I wobbleand seethrough dark glassbodies of my friendsthe coloured
shuddering jewelsof most intimate organsjuddering gently every stepwe take along thecliffed
seeing fierce asthe lion who looked into methe rocks themselves must flowivthe pattern of th
on exacting needlesby numbered supper-cook menussecretly slipping offinto the senseof th
is:no resistance, buta hedging startthe time-killer skulking roundwith a new offer:having to do
wellit's calledits imagedry cicada shellclinging to bushes and grassesthe green cicadahaving
off into elsewhereeons agothis wasirritant enoughto tickle some real effortfrom the depths(ol
billowing there)and then a strange new thingback pain like a lodged swordvCalls up a new g
effortits hard sharp flavourit's calledsqueezing round the cornerright against the heartuntil it
blazesinto grief to melt the bonesmy own? the body's oldest griefis never donebut always co
yet it partly seemedanother weeping woman'sher upright back before mepierced by a death
herand to rock herviBut the great slow blaze takeseven that awayinto its terribledelight that l
little of meI can weep (at last) for joyviiThe pattern finds its form and namedays laterhalf-moo
great wide circlenew hexagram,black-cliff-framed:Hungry Complete Fullness.Susan Murphy.
1993----------end of file

Macallan Promises (Molly can control time, not the desire for her own sister)
byPacoFear©

Author's Note: Call me nutters for trying, but this is my crack at a modern day erotic/romanti
content cuts across a few categories here on Lit. but I think it's best in fantasy/sci-fi based o
theme. This story is slow and romantic-y lesbian and, more important to some (love it or hat
entirely sister-sister incest.

There's sex aplenty when it gets there, but if your particular needs are more immediate, I re
address them and swing on back here afterwards. This is no quick-fix affair.

Read on and, as always, let me know what you think if and when you reach the end.

No, I didn't forget: everyone's eighteen or older. Promise.

Macallan Promises: Young Molly can control time but not the desire for her own sister

~~*~*~*~*~*~*~*~*~*~ *~*~*~*~*~*~*~*~*~*~*~*~

For what we receive, we swear to you, Brighde. We swear together, as mothers, daughters,
nieces, wives and widows, to protect the lands and the people of Ireland against her foes. W
sought, we will offer it. Where aid is sought, we will deliver it. Where vengeance is sought, w
it. For as long as our chests take breath, we swear. We swear together.

-- The Maids and Matrons of Clan Macallan, c. 720 A.D. (translation of first verse, others los

~*~*~Part 01 -- 15 years ago~*~*~

It was going to be a horrendous crash, the kind that would make the evening news anchors
reported the story out of polite respect for the victims' families. A yellow bus full of elementa
children was headed up one way of the winding mountain road in northern Maine and a prop
down in the other direction, swerving wildly as the driver struggled to keep his truck under co
ice-slicked asphalt.

And it was all happening in dreadful slow motion.

We were safe though. Or should have been.

My mom, my younger sister Tabitha, and I were driving along on a separate road above it al
of what was about to happen below, well out of harm's way. That all changed when Mom sa
seen.

She mashed the brakes of our trusty old Datsun and she turned to look at me. Her eyes blaz
Irish hills on a midsummer's day. She'd never looked more beautiful.

I knew what she wanted to do. "No Mommy! It's too far!" I gasped.

She nodded. She knew too. "I love you, Molly. Promise you'll take good care of Tabitha."

As the first hot tears streaked down my face because I understood what was about to happe
powerful oath I knew. Gram had taught it to me the opening just the week before. I'd practice
old Gaelic flew true from even my young lips.

"Geallaim óm' chroí istigh, le gach buille, gach trá, gach sruth, le gach a bhfuil agus a bheidh
swallowed, feeling the magic gathering and tightening in my chest, "go dtabharfaidh mé aire

It was an old promise, a mighty promise, and Mom's eyes were wide even before I finished.
and touched me on my wet cheek. Then she leapt from the car without another look back.

To save the children on the bus. Other people's children. And yet leave her own.

Honestly, it's usually some damn children that do us in.

Mom did what she had to do, what she had always forbid me to do, and when it was over, ev
below was a little confused but very safe and alive. Except Mom.

I was ten years old at the time. I could barely reach the Datsun's pedals but I drove my six y
Tabitha home. Along the way I tried to explain to her that even our amazing Mom couldn't co
had happened. And when we got home, I had to tell Dad that he was a widow.

So, basically, it sucks being a Macallan girl. But then it always has. Well, for the last thirteen
anyway.

~*~*~ Part 02 -- Now~*~*~

The pledge I gave my mother in the car fifteen years ago is called a heart promise. Only one

truly given, in a Macallan's lifetime. It's a powerful thing, even in our strange family. That's w
so surprised when I vowed it.

A Macallan can't undo a heart promise, or break it. Even if we want to. It binds. It guides. It s
made my promise and I would be its servant for as long as I lived. So my vow that day in the
Mother had asked for and more.

In English, my promise that day meant roughly, "I promise with my whole heart, with each be
flow, with all that I am and will be, I will watch over Tabby."

It was a big pledge, especially for a ten-year old, but I never regretted giving my heart promi
little sister. Not once.

I was already mostly awake one night and reliving the day in the car when I felt a familiar we
into the bed behind me. I had known who it was as soon as she came in the front door twen
sister has always walked on her heels. For a petite girl, she sounds a little like a water buffal

"Hi Tabby," I muttered into my pillow and peeked at my alarm clock through one eye. It was
am. She'd used her key to slip into my one-bedroom apartment in the wee hours of the morn
deal, she knew she was welcome to crash whenever she wanted.

"Dammit," my sister's giggle gave her away completely, "there's just no sneaking up on you
were a rapist? Would you have waited here quietly in bed to get ravaged?"

"A rapist wouldn't have detoured to use my shower first, genius."

"Hehe, I could have been a very hygiene-conscious rapist."

I smiled in the dark. My sister had always been funny. "I suspect they're pretty rare."

I felt her hand searching across the bed and come to rest on my hip. She scooted herself to

"Couldn't I have been your boyfriend sneaking in for some midnight luvin'?"

It had been several months since my baby sister and I had talked last and she was out of da
life.

"Don't have a boyfriend anymore," I grumbled

"Ick. Girlfriend?" Her second question sounded almost hopeful as her hips curled behind me spooned. Her thighs were bare and her cool skin made me shiver when they met the backs

"Nope, don't have a girlfriend either. That's your thing not mine, kiddo."

"You could have one if you wanted. A girlfriend, I mean. You're smart and cute. I bet you cou talented chickie without too much trouble. One that might get you seriously..."

"Tabitha," I cut her off. "I'm okay, sis. Really." It was too late at night for her old argument. M sibling was pretty sure that regular old heterosexual women were either ill-informed or narro as she was concerned, I was both.

I felt more of her cool, bare skin press into parts of my back that weren't covered by my com and I sucked in a breath. "Are you... Tabby, are you naked, honey?"

"Nope." She snuggled into me tighter and wrapped an arm around my waist.

"What do you have on?"

"Panties," she admitted.

"Yeah, that's close enough to naked to qualify."

Tabby giggled brightly. "Don't be such a prude, sis. My stuff's all dirty and I didn't want to run your pajama drawer without asking. Besides, you know this is way warmer."

I let out a long slow breath, not wanting to fight. I wanted to sleep. "Fine... just maybe quit w much against me, Tabs?"

"Sorry, can't help it." She giggled again then forced herself to settle. "It's so nice and toasty i you. Don't you miss snuggling like when we were little?"

"Yeah," I confessed. Those were less complicated days.

For about ten years, from when she was three until she was thirteen, Tabitha had snuck into early morning to curl into me. She used to press her ear to my chest to listen to it beat. She breathing to mine too. Eventually, it would lull her back to sleep. Mom and Dad were gratefu

and quiet in the morning. Of course, her little warm body next to mine usually put me to slee

Tabitha would have kept up those morning visits if I hadn't put a stop to them. Why? I had m

That morning, spooned into me from behind, Tabitha fell asleep long before I managed to. I for about an hour listening to her breathing and feeling her heartbeat thud against my back. mashed into me from behind and her warm breath tickled my neck. It even smelled nice, like a TicTac junky and had been for years. She said she always wanted to be "smooch-ready" i worth kissing.

Dammit. I'd been doing fine right up until I thought about her and kissing. That tipped me rig body responded. I pressed my lips together tightly, powerless to stop the warmth unfolding i inappropriate place.

As Tabitha began snoring, I fought my horrible arousal. I also fought the urge to sneak a har legs to relieve it. As sick as it may sound, I'd done it before when she held me like this in bed sister is an insanely heavy sleeper.

But this time I just pressed my lips together more tightly, denying myself the pleasure and th masturbation. It was a good punishment.

You see, I'd missed Tabitha more than I could bring myself to tell her. I'd missed her terribly. love my sister. I'm in love with her. It's been like this for years now. And I hate myself for it.

I won't claim the Irish invented self-loathing, but I think we can all agree that, as a people, w perfected it nicely.

~*~*~Part 03~*~*~

Grá rúnda. In Gaelic it means "secret love."

That's what Gram would have called this awful thing I struggle with whenever I'm near Tabit it, denied it, and raged over it. Even had myself a few good, long "why me God?" cries over focused on accepting that I loved my own sister in every way: physically, emotionally, menta and spiritually.

All of those important -ally's.

It pretty much sucks. I mean, seriously, how much more taboo does it get than homosexual know, without involving farm animals. I wouldn't wish my life on anyone.

When I woke later that morning, my chemise had ridden up in the back. As I'd feared, with T perfectly into me and with so much of her bare flesh against mine, I'd been having the most graphic sex dreams.

There'd been hours of kissing and licking and stroking and sucking. I'd never even seen a st outside of a porno film, so why on god's green earth did Tabitha make me dream of using or and taking? My head is a sick place and getting sicker.

I sighed and rolled over carefully to face Tabby, my only sister, my best friend, my heart's tru desire. She was especially pretty like this, sleeping, and lit by the soft morning light creeping window.

I'm not in love with Tabitha because of the way she looks. Still, it doesn't hurt that she's gorg head to toe. My little sister is prettier than me in every way; I've always thought so and the b had more or less shared my opinion. They'd been stopping to look at Tabby even before she big, bright green eyes, delicate nose, perfectly straight, white smile and gorgeous blonde ha

Actually, Tabby's hair had always teetered between blonde and light brown depending on th off-schedule with her light hair now, it was mid-January, but she'd spent the last two months Nevada deserts. As proof, she even sported a few bright platinum highlights that contrasted tan. It wasn't just her color that was pretty though, Tabby's hair was shiny, incredibly heavy a silky, silky smooth. She could make a living doing salon commercials.

Me? I inherited Gram's wild auburn curls and ivory skin. The only commercials I'd ever be ab be ones for Irish Spring soap. Trouble is, I can't whistle worth shit.

But Tabby... oh Tabby. When puberty hit her, and it slammed into her like a freight train, wha my sister went from funny to ridiculous. Who could blame them? Almost overnight, her legs sleek, mini-skirt quality limbs. By age thirteen, she was complaining about her large, round b twice the size of mine at seventeen, because they made gymnastics harder. She shut up ab when she figured out they were chest-mounted man magnets.

Don't get the wrong idea, Tabitha was more than just pretty. She was funny and tender and and incredibly, absurdly sensitive. She was also open and honest and free and brave and sh just, well, good in a way little sisters usually aren't.

When she was eleven, Tabby rescued a squirrel with a broken leg and hand-fed the little thi
recovered. But even when he was all patched up, he didn't want to leave. So "Sqeakers" sca
house and slept in her dresser for the next six years. He followed Tabby everywhere. And w
at the ripe old squirrel age of eight, Tabby cried for an entire month straight. I missed the littl
He was a small, furry, breathing example, living proof, of how Tabby is so many things I'm n
I'll never be. She touches people and everyone loves her. Even bushy-tailed rats.

I think Squeakers may have left his mark on Tabitha too. My sister had become a talented n
One of her pics even made the cover of National Geographic last year. At just twenty-two, a
youngest photographer to manage it. Yep, Tabby is talented too.

Most of me is proud of my kid sister. A tiny part is jealous. That leaves a couple of parts left
after her. Yeah, they're my naughty parts.

I sighed and watched Tabby sleep, enjoying the chance to just stare at her freely without co
excuse. Her mouth hung open a little and it made me smile. I used to tease her about it whe
up, calling her "mouth breather" so cruelly that I'd actually made her cry a few times before I
stopped. There's no cruelty like sibling cruelty.

Sleep-tousled Tabby has always been my favorite. It was all I could do not to kiss her right t
have been so easy, just press my lips to hers, flick my tongue between them, gently trace al
way I'd wanted to for longer than I can remember.

Oh Tabs, my little grá rúnda.

I had to hold my breath when her arm, the one that had been wrapped around my waist whil
slid down around my hips when I turned over, tightened around me. In her sleep, her hand u
butt gently and she used it to pull herself closer to me, face-to-face now. Her much larger br
into mine and her nose blindly found the crook of my neck. Her warm, moist breath puffed in
wriggled a little, then settled again.

Jesus, she was killing me today.

Still, I reached up behind her and cupped the back of her head, scratching lightly beneath th
of her neck. She responded with a few lazy sighs before her breathing became even and re
again.

It may sound crazy, but generally speaking, I'm not a lesbian. By that, I mean I'm not really a other women. I'd actually checked, hoping in some perverse way that I was just into girls and merely happened to be the most attractive girl near me. Once, I even lured Tabitha's pretties galpal into my bedroom as a last, desperate test.

Her name was Kendra and she was openly gay and beautiful in a dark-haired, smoky-eyed, way. She'd been giving me come-hither looks for years, so when I shut my bedroom door be she'd help me figure something out, I barely had time to ask her to kiss me before she did it.

Kendra's lips felt wonderful, and she smelled nice, a little like apples. Plus, I very much liked sighed dreamily halfway through our smooch. But it didn't move me. Not the way I'd hoped. not to mention an amazing kisser, but my body didn't respond to her. Not like it responded to

"Nothing?" Kendra finally asked, opening her deep, dark bedroom eyes and looking up at m

I smiled lamely, "Nope, sorry."

"Don't be," she smiled too and squeezed my arm, "you're a good smoocher. It was fun for m make this some kind of annual lesbo check-up, let me know? I won't tell Tabby." One corner up for a naughty smile. "She'd just be jealous anyway." Before I could ask Kendra to explain out of my bedroom.

It became plain what Kendra meant later because, on top of everything else, it turned out tha girls and that she and Kendra weren't just studying in her bedroom. Marvelous. One more th picture -- the two of them rolling around, naked, hot and sweaty.

Tabby's renewed stirring brought me back to the present.

"Mmmm, tell me Molly?" my cuddling sister sleepily whispered into my neck.

"Tell you what?"

"You know... the story... the long version."

Again? "That's a bedtime story. For when you go to bed. Not when you wake up. And aren't old for this?" I chided.

"Never too old for faerie tales," she huffed, sounding a little less than her actual age. "Please

"Fine," I caved and took a deep breath for the story Tabby never got tired of.

"Long, long ago in a little village on the windswept coast of northern Ireland, there lived a he
beautiful young woman named Hannah Macallan. In fact, she was the most beautiful girl tha
a thousand years. Her skin was as fair and as flawless as moonlight on a still lake. Her long
gleamed like rubies. Her eyes were the deep green of the lushest hills and, speaking of lush
man's fantasy made real -- tiny in those places men like, round and full in the other places m

Tabby snickered, "I think you added that last part. But keep going," she added hastily when
look.

"But human men aren't the only ones with fantasies. Faerie men have them too and Hannah
touch even a fae heart. As it happened, when she was born, Hannah's first cry attracted the
prince Bertolas who slipped invisible into the midwife's hut to see her. For good or ill, he fell
Hannah right then.

For Bertolas, Hannah's scant nineteen years passed like snapped fingers and yet still he ba
wait it. On her birthday, he went to her and he wooed her, singing songs older than mortal e
her tokens of his admiration. He was, like all his kind, beautiful too. They soon fell in love, de
love.

But before she would marry him, Hannah begged the fairy prince to promise that he would b
until she died. She could not bear to share him. It was an almost impossible thing to ask of a
live and love freely by nature, seeking beauty for beauty's sake. And yet for Hannah, the pri
to change even this. He gave Hannah her promise, and better. He forged a mighty oath in o
bound his whole heart like cold iron.

Hannah and the fairy prince were wed soon after. His promise held and he loved her and wa
not only until she died, but forever after. Bertolas lives still and honors her in his heart. That
strong their love was, how strong his oath was.

Hannah bore her beloved husband beautiful daughters, half-fae, and many were touched by
than his own fae blood, the prince's oath was in them too. Hannah's daughters were from th
oath-takers, promise-makers. A Macallan would never break her pledge. It was like they cou
woman's word was very nearly her life.

For fae kind, a human that could be trusted to her word was a special thing. It meant bargai

struck, secrets shared, pacts made. Over generations, with what they learned and with good
Macallan family did great deeds for mortals and fae alike. And in time, even Brighde, Great
Isles, came to the Macallans because, every once in awhile, even a goddess has a favor to
clan to grant it, and still only the firstborns could carry Brighde's immense boon - seasamh i

"Standing against time," my sister whispered.

"Yes. And with it, the Macallans defended all the Isles against the dangers Brighde sensed
knew peace. The End." I scratched my sister's neck. "Happy?"

"Your version is way better than Gram's."

"You mean you didn't like, 'Somebody fucked a faerie and now we're all fucked too, so suck
crying'?'"

We both laughed hard enough that we were wiping our eyes afterwards.

"Good old Gram," Tabby sighed finally.

"Yeah. Hey, how about some coffee?" I changed the subject quickly.

Not because Gram's death still hurt. In fact, she'd gone out like I wanted to someday. Seriou
a grumpy old Irish woman at your own peril. Trying to hijack her 747 and crash it into a shiny
building full of innocent people had made her mad.

No, the real reason I was eager to get out of bed right then was that Tabby's last several fid
her nipples against mine again, sending tingles up and down my spine that felt so good they

"Wait... awww... Molly..." Tabitha whined, patting the warm spot on the bed I'd fled too quick
liking.

But I was already wrapped in my robe and toeing into my slippers. "How about French toast

"Oooh, with..."

"...cinnamon." I finished for her. "Trust me, I know how you like it, sis." I leaned down to pec
and tugged up the blanket that was drifting dangerously down her tempting chest as she sat
lightly tanned shoulders were trouble enough. "Get up when you're ready and come let me

Just put on some more clothes, okay?"

"Heh, for French toast I'd put on a ball gown." She grinned as I left and flopped back down c

I padded into the kitchen and made the batter for the French toast. I let half-a-dozen thick br
steep then made coffee and started slicing some strawberries. It had probably been awhile s
sister ate anything healthy. When that was done, I heated a pan and started cooking.

"Tabby?" I called several minutes later when I was halfway through.

No answer. Meh, she'd probably fallen back to sleep. I finished cooking.

"Tabby?"

Still no answer.

I nuked a bottle of maple syrup to take the chill of from the fridge then filled my coffee cup ar
way halfway through it. I picked up a fork and put it back down.

Finally, I'd lost my patience, "Dammit Tabitha, breakfast is getting cold!"

Still nothing. It wasn't that big of an apartment, she had to have heard me. Was she okay?

"Fine," I sighed and closed my eyes tight, gripped the smooth edge of my breakfast table, ar
slippers.

Don't ask me why, but it's easier when my feet are bare, easier still when they touch water. I
days, many a Viking ship had turned right around and paddled for home after they learned w
Macallan women waiting for them in the surf meant. The doors to Valhalla wouldn't open for
between heartbeats without a fight. So I understand the symbolism of the water, but not the

It's kind of embarrassing to admit, but I've just never been that good with magic and Gram d
patience to drill it into my thick head. The word for "moron" in Gaelic is óinseach and she ye
lot.

Understanding wasn't required for what I was going to do next, it was just a matter of being a
Macallan daughter. And I was one. Lucky me.

Sitting in my modern little American kitchen on the hills of San Francisco, I listened for a fun sound, a very, very old one that I've heard running behind my ears since the day I was born. it's just the small, constant friction of the world going by. Mom and Gram had to explain to m little that we were the only ones that could hear it.

Luckily, I didn't have to wait long. I heard what I was hoping for almost right away; a little kno had always pictured as a giant silk rope that's constantly sliding by. Flaws in the rope, like th made a slightly louder rubbing sound as they draw nearer.

When it got came enough, I gripped the little knot, in my head, not with my hands, and pulle looser threads that I could feel, just enough of them for the space of my apartment. I had on of that giant rope, but when I gripped the threads tightly it was like a sudden tug-of-war with sumo wrestler.

For a few moments it was me against my little corner of the world. My stomach rolled and m heaved mentally. Finally the threads came free. They stayed with me, unwinding reluctantly as it continued its constant sliding.

I opened my eyes and everything, everything, was frozen.

I can stop time. Mom could too. And Gram. And her mom. And hers. Hers too. And so on, ba on the windswept coast of northern Ireland where fae things once dwelled. And part-fae thin

Nifty huh? Yeah, right up until it kills you. It's how my mother died. It's how we usually die. T strict rules. Break the big one -- no fucking with the whole rope of time -- and you pay with y was part of the promise our family made to Brighde, Great Mother of Ireland, eons ago in ex power of seasamh in aghaidh ama - standing against time. And in the Macallan family, prom thing.

I shook my head to clear it, let my stomach settle, and trotted off to find my only sibling to se managed to hurt herself somehow or if she was just being a brat and ignoring me. I'd probab way. And because I know Tabby a little too well, I brought the bottle of warmed maple syrup search. Odds were good that I'd get to use it.

I pushed open my own bedroom door and found my kid sister still tucked cozily in my bed.

Damned brat. Like everything else, she was motionless. Her eyes were squeezed shut but i couldn't see me either way.

This may sound crazy, but, exactly as I expected, she was masturbating. Yep, masturbating

Both of Tabby's arms were under the sheet that was tented between her spread knees. Her
mixed look of concentration and bliss.

"Jesus, Tabby," I muttered. I'd been catching her like this since... well... for a very long time.
sister had a ridiculous sexual appetite and wasn't above a little self-served snack now and th
over until her next nookie session.

Usually, I would slip back out of the room and leave Tabby to her privacy, but sometimes, lik
treat myself a little and mess with her. I could only go so far though because there were pro
too. Strong promises. Blood promises.

In a few steps, I was standing next to my young sister lying comfortably in my bed. Her smal
parted, nostrils flared, cheeks flushed a light pink with her excitement.

"What is it with you and touching yourself in my bed, girlie?" I wondered out loud as I leaned
She couldn't hear me either.

She'd be nude under the blankets. My fingers toyed anxiously with one corner of them. I had
naked in a couple of years.

In high school, with three varsity sports plus gymnastics on the weekends, Tabby's body had
almost impossible. The same girl isn't supposed to have six pack abs and perfectly round, C
Tabitha did. She'd looked like some sort of cartoon supergirl. The high school boys were pra
each other to death just for the privilege of taking her to the movies.

Her body had softened a little bit since high school. She'd given up sports in college to focus
studies, majoring in photojournalism. Her body changed, becoming less chiseled and more r
and, to my eyes when I got my last peek back then, even more attractive.

We'd shared a bathroom one weekend at the beach during her senior college year a couple
so casual about her naked body while pulling her bathing suits on and off, wandering around
hard not to stare.

I don't look bad in a bikini. I'm long and lean with narrow hips, a respectable tush from runnin
high-set breasts, but I'm definitely not shaped like Tabby's fit and luscious hourglass. Not ma

I wondered what she looked like now and fiddled with the edge of the sheet a bit. I only had
see, but the sheet felt heavy. It was weighed down by your conscience.

"Oh Tabby, we're getting a little old for these games, kiddo." I said it to myself more than her

"These games" were complicated because the first promise Mom and Gram bound me to wa
family gift: never to do ill to family. We'd even shared blood in the oath and that fed more ma
blood promise is nearly as strong as a heart promise, breaking it is torture.

Touching Tabby in a sexual way without permission definitely qualified as "doing ill to family"
figured out a way to ask permission. It would be an awkward question, "Hey sis, mind if I fee
while I'm using the ole' family gift-slash-curse?"

Still, I could have a little fun. I dribbled a bit of maple syrup onto a finger and dabbed it at my
lips. They were soft and warm. I dipped into the syrup and did it again, painting a good swee
lips that she'd taste later. She'd know I did it. She had gotten used to my pranks over the yea
the sensation of my finger on her lips, in fact any touch sensations that happened now, woul
her the moment time restarted.

I let my syrupy finger linger at her lips, feeling wronger as I lingered longer. The blood in my
its oath-warning. I ignored it and pressed a fingertip into her mouth so she'd taste maple the
up. It was even hotter and softer inside her mouth; small too because her lips were barely pa
thoughts, already teetering on the sexual, tumbled deeply into the gutter as I brushed her litt
my fingertip. My blood tingled a stronger oath-warning.

How many men? How many men had she had in her mouth? I knew she swallowed, but the
traded that sordid bit of truth one night a few years ago over a good bottle of wine, sitting in
fireplace.

And how many women? How many women had she pleasured with these lips, this tongue?
liking girls that very same night after we'd polished off a second bottle of wine, "S'not so bad
just need to find the right girl and get a little brave." She'd said it with the same sweet smile
imagined her using to lure men and women into her bed.

A little brave. Yeah. Sure. I sighed and pulled my finger from Tabby's tiny, warm mouth. I'm
like Tabitha, anyway. And I have promises to keep. My blood stopped tingling.

I backed away from the bed, savoring one last look at my pretty sister from my bedroom doo
mental note to change my sheets before going to sleep tonight. Tabby tended to leave a bed
soggy when she masturbated. Even worse than I did.

I was back in the kitchen and sitting in my chair when I let go of the silky time threads. They
starting tugging at me with increasing urgency, pleading to be released. They needed to rejo
was time to let them go.

When everything restarted, my stomach lurched then quieted.

I sipped coffee and heard my sister giggling loudly from the bedroom as soon as she realize
her. Then there was quiet. Then there was some very soft moaning.

A couple of minutes later, I heard the bathroom sink running and that made me smile. Well,
enough sense to wash her hands before she came to the breakfast table.

"The maple syrup was a nice touch," she chuckled as she bounced happily into the kitchen a
pouring syrup onto her stack of French toast.

"Thanks, I thought so too." My eyes flicked down her body then back up. "And nice lingerie,"

She'd finally rummaged in my pajama drawer. The slinky pink babydoll she was wearing was
better on her, naturally. The light color softened her tan and the fabric clung to her hips and
second skin. She was naked under it. Her nipples poking at the front and the absence of any
hip made that clear.

My sister grinned and apologized for her pilfering through a mouthful of French toast, "Sorry
girlie clothes. It's been nothing but fake, polyestery stuff for the past two months camping in
And you've got a killer lingerie drawer by the way."

"Fine, at least you can't ruin that with your superhooters," I needled. Her chest had stretched
favorite sweaters when she borrowed them while we were growing up and, like a good siste
live it down. "Make you a deal Tabs, I'll forgive your mooching if you eat some of these straw
these things called vitamins in them and they're good for you, sis."

"Okay, mom," she rolled her eyes even as she munched happily on a chunk of strawberry. A
from the corner of her mouth and rolled down a little before she lapped it away quickly with a
her pink tongue.

It made me wince. Even when she doesn't mean to be, Tabby is sexy. She doesn't realize it
for her, like breathing and walking.

Brighde help me.

"You're going to make some guy, or some girl, very happy some day, Tabby," I nudged her l

"Mmmm... why not both?" she mused playfully, stuffing more French toast into her face.

We caught up over breakfast. No news for me as usual, I was still grinding out life as a junio
big law firm. The partners thought I could do miracles, which was partly true -- just not the ki
thought. You can have the answer to a lot of legal questions if you can steal twenty minutes
without anyone knowing. Yeah, yeah, it's cheating, but I'm a lawyer. Turns out that it's okay
We call it advocacy.

Tabby, meanwhile, had spent the late fall in the high Nevada deserts, chasing wildlife and m
realized, she hadn't mention any women. In fact, come to think of it, she hadn't mentioned a

"You off girls now, sis?" I asked out of the blue.

My question brought her up short and she twitched her nose as she looked at me, "Nah, just
more selective I guess. Boys are for fun, Molly," she sighed, "but girls... girls are for love. Th
something so much more intimate about... "

"Whoa," I stopped her with a hand on her arm, a heat already spreading across my cheeks t
when she talked about girl-girl things, "wait 'til I've had a drink or two to go into the girl-on-gi
details, huh?"

She smirked as she rose from her chair with her already empty plate. "Fine, then wanna go
We'll pick up some of your local talent. When's the last time my prim and proper sister had h
naughty, naked fun time?"

I laughed in spite of the jab, I'd always liked the way my sister put things. "I'm fine, Tabby. I
I have the same kind of needs you do. Besides, work keeps me busy. And happy."

She patted my shoulder then picked up my breakfast plate too. "You do, Molly. Have needs,
The Eire fire burns on in you too, sis. I can tell. It's just buried under... I dunno... something."

fiddled with a few of my curls. "How about we stay in for a movie night then? I vote for pizza please. I can fetch movies."

"Mmmm," I considered, "sounds a bit better. All right."

~*~*~Part 04~*~*~

We spent the day working. Tabby started in on two months worth of dirty laundry and attack inbox. I logged into the server at my firm for some much-needed document review.

By late afternoon, we were both antsy from being inside all day and I decided to lure Tabby the wicked San Francisco hills.

"We'll go slow, I promise," I lied blatantly, "I know you've been jogging perfectly flat desert tr last few months. C'mon, don't be a sissy."

The sissy thing always works. Even my goody two-shoes sister has enough pride to rise to a dressed and stretched on my front porch. I watched Tabby bend forward limberly to clutch h not to look too long at her easy flexibility.

Tabby would not only be gorgeous naked, she'd be bendable and twistable in bed too, you c

Brighde save me.

She looked up at me so quickly I was worried she'd heard what I was thinking. "You're runni cute, Molly. I bet the guys on your street appreciate the view."

"View?"

"Of your butt, silly. You've always had a good tush for running shorts. All sleek and sporty. I been getting a little hippy lately."

"Hippy?" It made me smile. "You're not hippy. Besides, trust me, when you run, nobody's loo sis. For the boys, it's all about those boobies." I hopped up. "C'mon hippo, let's get started a pulled her to her feet.

"Hey," she prodded my shoulder with good humor when she was up, "I was trying to be nice

I trotted off a few steps, "Pfffh, nice is for wussies. Move it."

I led her on my longest loop, a ten-mile torture test I hadn't braved in months. It was even w
remembered. By the time we staggered back, I was panting so hard I could barely talk and T
was about to throw up. We were both dripping with sweat but at least I could stand up witho
a petty victory but at least I could beat her at something.

"Shower," Tabby wheezed, falling through my front door onto her knees as soon as I opene
heart-shaped rump wriggle a crawl towards the bathroom. The way my sister's ass flexed ar
looked... squeezable. Yeah, really squeezable.

I shook that ridiculous thought from my head and followed her exquisite body as it continue
onto my hardwood floor with her crawling.

"Please.... cold shower," she begged. "For the love of Brighde, I thought the desert was bad

"We've got way more humidity. Plus, these fucking mountains the sick bastards insist on cal
don't take Her name in vain."

"Whatever, I think I kinda hate California now," she whined weakly.

"Beats Maine," I argued, "Remember freezing our butts off for seven months out of the year

"My butt was a lot smaller then. And right now, I'd kill to freeze for awhile," she gasped.

"Good point." We reached the bathroom together and I leaned into the shower stall to turn o
her.

I burst out laughing when Tabby started crawling right into the shower with her clothes on.

"At least take your sneakers off, you little dope," I snatched her ankles and slipped her Nike
they got wet.

"Get in here with me," Tabby groaned after she stuck her head under the water, "this feels a

Meh, what the hell, I kicked my shoes off and joined her. She was right, it felt fantastic. The
my skin tingle.

This was the kind of silly, spontaneous thing that my little sister was good at. I'd missed her.

We sat together in the shower stall, side by side, with our backs to the cool tile and let the co
down on us. Tabby's head lolled onto my shoulder as we sat there, slowly catching our brea
sister-bonding moment that made my heart swell sweetly.

She asked a question so softly I barely heard it, "Molly? How come you moved so far away?

"Work." It was a simple answer and even mostly true.

"That the only reason?"

Careful, just a partial truth now. "No, I dunno, I guess maybe I needed to strike out on my ow

"You didn't do it because you were mad? Or tired of looking after me? It felt like you ran awa

"No, honey."

"Promise?"

"Promises are serious things for us, Tabby, you know that."

"I know. Still, promise?"

I sighed and chose my words carefully, "Yes, Tabby. I promise that I didn't move away beca
or tired of you."

No, dumbass, it was because I loved you a little too much. And not in the right way. Those la
echoed in my head so loud they hurt my ears.

"Thanks," she kissed my shoulder, "I love you, you know."

It made my heart twist in my chest. "Oh Tabs, honey, I love you too."

She nodded into my shoulder. "I know. But we don't say it enough, I think. I just felt like sayi
Dad goes it's just you and me. It's starting to sink in."

"Mmmmm," I pursed my lips at the sad thought, "the last of clan Macallan."

"Aye," she agreed in a really bad Irish accent, one more appropriate for a cartoon leprechau
kids who were after his breakfast cereal. It made us both chuckle and I threw an arm arounc
pull her closer.

We sat quietly for awhile before she stifled a bigger laugh. "Okay, I have to say this... your w
completely soaked through and I can totally see your nipples."

I did my best to shrug it off even as I felt them stiffening more because she was looking. "Th
sis. You have 'em too." But they began to push out against the wet white fabric of my jogbra
super.

"Yeah... but yours were always prettier," my sister said matter-of-factly, still watching my che

Her random compliment caught me off guard, "Really?"

"Mmmhmm, I've always thought so," she said as she finally stopped studying my chest to le
off her socks. "But my toes are way cuter." As proof, she wiggled them and looked at me wit
"See?"

I had to admit, they were adorable. "Yeah."

"Ever sucked on someone's toes before, Molly?"

Where did she come up with this stuff? "Eh, no. Can't say I have."

"You know, that's one upside of branching out into girls, sis. You can lick places on a girl you
to go anywhere near on a guy."

"Yeah, well, I'll have to take your word on that, Tabs."

"I know. Just sayin'." She reached down and started wrestling with her tank top, "Hey, help r
top? It's stuck to me like glue and I can barely breathe between it and the bra. You're lucky y
to double-bag your chest when you're running."

Sports, I thought ruefully, the one consolation for the small-breasted. "Yeah, lucky me."

I pitched in to help her peel off her sopping pink tank, revealing a gray jogbra beneath that p
breasts up and together into a cleavage that could have sold bras for Victoria's Secret. She
top to the shower floor with a wet splat.

I forced my eyes down off her breasts, now heaving a little after her struggle to get her top o
her smooth and perfectly tanned stomach as it rose and fell too. She'd gotten her navel piere
her last. A delicate little gold butterfly decorated her taut belly.

She caught me looking and fiddled with the small charm. "Like it?"

"It's very pretty."

"It's a monarch butterfly. I picked it out special. They migrate you know. Like birds."

"Yeah, really far, right?"

"Mmmhmm, but it's really the timing part that amazes me."

"Timing part?"

"Well, somehow each one of these little guys knows when it's time to come together. And th
There's no confusion, no hesitation. They don't just know who they're supposed to be with a
supposed to go... they also know the hard part... the damn when."

She looked down at her stomach and toyed with her charm then looked up at me again but
couldn't read.

"Lately Molly, who I belong with doesn't seem that hard anymore. It's when it's supposed to
can't figure out." She gnawed her lip and sighed.

"And so you had someone stab you through the belly button with a gold butterfly to help you
clearly?" I sassed her.

Tabby opened her mouth to defend herself but hesitated and shut it with a tender smile. She
to me to rest her head on my shoulder again. "Yeah, I guess it sounds kind of silly doesn't it?

I felt bad about teasing her. "Did it hurt? I really do like it. Maybe I'll get one too."

Her voice brightened a little but still sounded tired, "I'd like that very much, Molly. Very much
could both be butterflies."

Her sweet thought hung in the air as we sat together, letting the frigid water rain down on us
pressed her closer leg against mine and I watched as our thighs started to lift into goosebum
skin against my porcelain white.

"Hey, Moll?" she finally broke the comfortable silence, "Would it freak you out if I took off my

Jesus, of course it would. "Go for it, just be careful when you unleash those things in this co
You might accidentally knock one of us unconscious."

"Har dee har har." Tabby stood and I admired the way the muscles in her stomach and legs
smoothly as she did it. She fingered the bottom of her bra and looked down at me slyly. "So,
them?" she teased.

My answer was more sarcastic than I intended, "Pfffh, how many men have you asked that

"Thousands," she shot back, "and, not to brag too much, but I haven't had a complaint yet."

With one determined wriggle, Tabby jerked her gray jogbra up and off. My sister's spectacul
free, round and glistening under the cold water. They were gorgeous orbs of firm, perfect br
straight out from her chest. Strike that, I had breasts. Those... those were tits, I thought gidd
they'd easily overfill my hands and were covered in an even, flawless tan. Tabby had definit
topless. The light pink of her tiny nipples was a tempting contrast against her slightly bronze
areolas were puckered tight and her nipples were long and hard.

And suckable.

Ouch, bad thought. I swallowed and forced myself to look away as my sister, now wearing o
of jogging shorts that clung to her hips, turned to duck under the water.

"Soap?" she asked blindly, eyes closed against the shower spray.

But I was still a little distracted from her strip show, "Huh?"

"Soap, sis. I need some soap."

"Oh, right. Sorry," I snapped out of my daze and rummaged in the soap dish, then reached u
slippery bar.

She didn't take it. Instead, she turned a little more to face away from me, "Actually, feel like
back?"

"Sure." I levered myself to my feet. Even Tabby's back was pretty. It was smooth and tanned
here and there to be both fit and feminine.

I rolled the soap bar over and over in my hands for lather then began sudsing my kid sister's
never washed her before, even when we were little. It was nice to touch her in this way, tend
sensual without being sexual.

In time, my soaping turned into a massage, white suds dripping onto Tabby's little gray joggi
streaming down her tanned legs in milky streams as I kept kneading her back. She didn't mo
fact, she sighed and took a few steps forward to lean herself against the shower wall while I
She groaned softly into the tile every once in a while when I found a good spot and dug deep

I kneaded my sister's beautiful back for a long, long time, sinking my fingers into her exquisit
tanned flesh over and over. I finally stopped only when I realized my own hands and forearm
sore. More importantly, my body was screaming its depraved hunger, a wicked heat coiling a
my belly.

I backed away from her and she sighed dreamily. "Wow, that was awesome. Thanks so muc
to put her back to the shower spray to rinse off the thick layer soap I'd spread on her. It put h
face right in front of mine. More importantly, it put my hands directly on her breasts.

I sucked in a breath as they filled my palms. Round. And firm. So firm. Hot in some places, c
where they'd pressed against the shower tile. Her nipples, thick and hardened, dug into my l

Tabby didn't even blink. And she didn't pull away. She just smiled softly. "Uh, I can wash tho
but if you really..."

"I'm getting out," I blurted awkwardly, palms finally flying off her chest and backing away.

But her bright green eyes locked on mine, almost pleading. "I'm sorry I teased you. That was
do your back too."

"Just... just take your shower, kiddo." With shaky hands, I quickly wrung some of the water f
opened the shower door to step out.

Out. That's what I needed. I had to get out. And away. My head was spinning. I hadn't had lu
these while I was awake in awhile. A mental movie of Tabby shuddering and groaning with r
running in full Technicolor with THX surround sound in my head. Jesus, I swore I could taste
tart, lemony. Tabby's skin had always been that way. Her little blonde honeypot would be tha
it.

"Sis, wait," Tabby caught my arm, "if it's me you're worried about?"

I could only shake my head. No, she wasn't the problem. "Please let me go, Tabby." I meant
shower. God help me, I couldn't even look at her.

She shrunk a little but still kept hold of my arm. "Sis, this stuff doesn't make me uncomfortab
Besides, I guess I just figured... I mean... you know... you've touched me before haven't you
your time freeze thingie you must have at least once—"

"Never." I lied firmly, looking down at the floor like it had the answers to my self-loathing.

"Never," I repeated, more softly. Maybe if I said it enough I'd believe it too. "Mom and Gram
not to do things like that when I use the gift. Not to family. It was... it was a blood oath, Tabb
one of them once. I'll never do it again."

I had to lie to her about touching her. I couldn't tell her that she was the reason I'd dared to b
promise. That I'd briefly cupped one of her tempting young breasts way back when. I'd been
myself.

Violating the blood oath had twisted my guts viciously as soon as I did it.

I had barely made it to the bathroom. I was vomiting for hours afterwards, sweating and shiv
fever, muscles twisting and knotting brutally on the linoleum floor of the little bathroom we sh
up. It had literally been torture because that's what it was supposed to be. In clan Macallan,
a serious business, blood promises even more so. I knew it. Tabby knew it too.

Her eyes widened, guessing at what I must have gone through. "Oh god, I'm so sorry, sis. I'v
for you. Mom and Gram were so much harder on you since you're the oldest." She let me go

"S'ok," I sighed, "I learned my lesson."

"I bet you did." Her already soft expression somehow softened even more as she watched m
tender, sympathetic look only made me want her more. As if that were possible.

That's when I realized I was out of the shower and standing in a shallow puddle from what w
own body. It wasn't much but it meant my bare feet were touching water, which meant it wou
closed my eyes, listened and got lucky: a knot. I didn't even stop to think. I was tired of think
seized a few threads and heaved.

Everything stopped.

My topless sister stood motionless in the shower. The shower's falling water droplets all arou
paused in midair, glimmering and glittering in the light. It meant my already gorgeous sibling
by hundreds of sparkling diamonds. It was heart-achingly beautiful.

I couldn't fight my own ridiculous needs. Not anymore. I needed relief, was going to go crazy
leaned back against my little bathroom sink and spread my feet. I stared, unblinking, at Tabb
hand into my soaking wet jogging shorts and pressed two fingers into my own folds. A groan
first brush against my clitoris. It was swollen and tight with need and I was juicy to the point
sloppy. It was going to be a knee-shaker of an orgasm, I could tell already.

"I'm so sorry, honey. I'm failing you again," I whispered, apologizing to my sister for the way
use her.

I drank Tabby in. Her delicate angel's face with her thick, wet and now dark blonde hair plas
side. Her perfect body. Her honest sexuality. All of her. I pictured kissing my sister's lips, nib
neck, dropping to my knees and licking at the dripping undersides of her large, round breast
puckered nipples, reaching around to cup her beautiful heart-shaped ass and digging my fin
then lapping my way down her flat, tanned belly, tugging those little jogging shorts down to h
pressing my lips to her...

That was enough. "Guh huh huh," I whimpered and came.

The orgasm that swept through me was a welcome and fiery wind, boiling my blood, burning
incestuous hunger. My eyes squeezed shut all on their own as I rocked into my hand and sh
clutch the sink's counter behind me to keep from falling over while my knees buckled with th

glorious and much-needed release.

Holy crap. Yep, I was right, a total knee-shaker.

"Fuck," I panted, head hanging limply as the cum's heat drained away almost as quickly as i
myself a couple of minutes to recover. Then, with one last longing look at my sparkling, near
let my threads go and let time restart.

I smiled lamely at her as she started moving, slowly at first, like moving through hot wax, the
time accelerated to full speed. "Finish your shower sis. I'll hop in when you're done, okay?"

She just nodded and watched me go. I could practically feel the pity coming off her in waves
thinking about the pain of breaking a blood oath. She didn't know what I'd just done. That I'd
over her half-naked body while she couldn't do a thing about it.

Fuck, I hated myself a little more than I did yesterday.

~*~*~Part 05~*~*~

As Tabitha suggested, we had pizza and wine for dinner, splitting a large pie and a decent b
changed into pajamas and, with our bellies full of hot cheese and alcohol, Tabby cracked op
while I set up the DVD player. The rentals Tabby had picked up while I waited for the pizza t
held a couple of surprises.

"'Desert Hearts'? 'Bound'?!" I looked at my sister in disbelief. "What is this? Lesbo night?"

"Ooops," Tabby giggled and shrugged, "I didn't realize. I was a little distracted. A very cute g
movie rental store recommended them."

I could only shake my head. "Yeah, I'll bet she did. What was her name?"

She smiled. "Becky. Why? Want her phone number? She gave it to me." Tabby's smile wide
"She's a little young for you if you ask me."

"Nobody asked you."

"Fine, Becky's shift finishes at ten," Tabby continued, "We could call her and invite her over.
fun."

"Very funny," I snorted.

"Suit yourself," she shrugged, "maybe I'll give her a call tomorrow then. See if she wants to d
drew out a suggestive pause, "...sightseeing with me." Then she had the nerve to bat her pr
innocently.

Something new and awful twisted in my chest. Jealousy. Marvelous.

"Sounds like a good idea," I said tersely. "So how about a fire in the fireplace during our lesb
fest? I know it's a little warm for it here, but it's January, dammit, and I'm kind of in the mood

"Oooh, that would be awesome. I'm parking my butt on the floor then." Tabby plucked a pillo
plunked herself down on the thick rug while I got the fire going and shut off the lights.

I laid down on her other side, leaving her closer to the fire, and handed her the DVD player's
I felt guilty about being cranky. "Here chickie, little sisters get remote privileges tonight."

Tabby took it with a smile. "Sweet, now we're going to watch the girlie sex scenes in slo-mo.
learn something."

Super. I held my tongue. "Blanket?" I offered instead.

"Big enough to share?" she asked, eyes already glued to the TV screen as previews started

"Yep." I flung it over both of us then settled in for what I fully expected to be roughly three ho
girl-on-girl torture: in the movies and on the floor with Tabitha.

"Molly? Thanks." She crossed her nearer leg over mine as Bound started. I'd seen the movie
what I was in for. Even I had to admit that Gina Gershon was ridiculously smart, hot and dirt

"Thanks for what?" I said absently.

"I dunno. Everything. Letting me crash here whenever I want. And all the stuff you helped m
because Mom wasn't there and Dad was clueless and Gram was so weird."

"I'm not sure I was all that helpful. As I recall, we figured out the big things together." A silly
came rushing back that made me chuckle, "Remember locking ourselves in the bathroom an

what to do with maxipads?"

"Oh shit," Tabby grinned, "that was funny. I was pretty sure I needed one too. What was I, lil

I chuckled again. "Yep. And there was no definitely convincing you otherwise. I really tried."

Tabby found my hand under the blankets and squeezed it gently, "I wanted to be like my big
She squeezed it again. "I always have, Molly. You know, I wish I could..."

"No Tabby," I stiffened, "never wish for the Macallan curse. Save your wishes for something

"...but that wasn't what I was wishing for," she said softly.

"Good. Watch your movie."

"'Kay," she turned onto her side and scooted down to rest her head on my chest. Her cheek
breast even through the fairly thick, cotton button-down pajama top I was wearing.

"That's my boob your head is on, Tabby."

"Yep," she said simply, "and it's an excellent pillow."

"Small pillow," I grumbled.

"True, but a good one all the same."

"Very funny." I stroked her head.

"Wasn't jokin'. And keep petting please." She arched her neck to push her head into my han

I ran my fingers Tabby's silky, perfect hair and watched as Gina and Jen Tilly traded lusty, h
screen. It made my heart beat faster and, with her ear to my chest, Tabitha must have heard

"Heh, admit it, sis, this is hot. You don't have to be gay to say this is hot."

"Fine. It's hot. Happy?"

"Very. Phase one is complete," she chuckled darkly. "You'll be a raging lesbo by summer. I

Dad."

I laughed, hard, and Tabitha's head bounced on my chest. I was still laughing when she ask question out of the blue, "Didn't you ever want to?"

She'd lost me completely. "Want to what?"

"Touch me? You know, when you do the time-thingie?"

The bottom of my stomach dropped away. "Jesus, Tabitha."

I tried to sit up but she pressed her head harder into my chest and she squeezed my hand, t held beneath the blankets.

"It's okay, sis..." she said quietly still looking at the TV, "...tell me. And no fibbing. I'll know. Y terrible liar."

"Pfffh, I'm a lawyer. I'm an excellent liar."

"No, Molly, no you're not. Not to me anyway. Not as good as you think." When her head turn look up at me she was very close. Her eyes were wide and glittering in the firelight. Flecks o against deep dark green. "And don't change the subject, Molly."

She licked her lips and my heart skipped several beats at her closeness, the dim light, the c her and the fire, and the forbidden girlie romance unfolding on the screen.

"Tabitha, I..."

"I would have," she interrupted gently, "Wanted to. Touch you, I mean. And I don't mind if yo nibbled her lip uncertainly and tugged our joined hands to her belly, stroking herself, "And if to..."

I jerked my hand away from hers and her pretty eyes hardened around their edges, her lips straight line.

She sighed. "You know what Molly? You're making this kind of hard."

She slid upwards, closer, and her eyes were locked on my mouth. I could feel her breath on

in me, every bone, every muscle, and every sinew screamed, "no fair." I honestly wanted to
Like this. It was too much. My desire for my own sister, my own flesh and blood, rose up like
loomed over me.

Like a coward, I closed my eyes and listened for the old rope, praying for an escape. I heard
smooth sliding. There were no little knots. No threads. Nothing for me to hold. Nothing to tea
meant there was no escape there either. Not without daring to grip the whole rope. And that

I had no refuge left.

"What are you doing Tabs?" I whimpered, barely daring to open my eyes again.

"Being brave. For you." She brushed her nose against mine and a thrill shot through me.

I didn't think it was possible, but her eyes glittered even more. She smiled as she closed the
between us. That's when Tabitha's lips, my own sister's lips, pressed softly into mine.

Sweet Brighde. I was undone. All the resisting. All the self-hatred. All the secret wants heape
me and mortared fast with my taboo urges. It all fell with one damn touch of my sister's perfe

Tabby's kiss was sweet and warm and tender. I groaned weakly into her mouth and the sou
worked her lips into mine more eagerly. My sister was an outstanding kisser. I had no clue w
and hers started. It was everything I'd ever hoped for.

Her lips closed carefully around my lower one and pulled softly, playfully. It made me groan
from somewhere very deep in my chest. It seemed like forever came and went before my be
her head away slowly and fixed her very green eyes on me again. They were smoky, sultry

"See now, smartypants?" Her voice was huskier than I'd ever heard it and she had a way of
sound suspiciously like 'dumbass.'

I swallowed. "Yeah."

"Okay, you and me? We're both going to quit fighting this... this thing that's been killing you
killing us..."

"How did you..."

"I'm your sister, Molly. Did you really think you could hide how you felt from me? I used to th
my body... that you just kind of lusted after what happened to me at puberty."

"Don't be silly, I don't care how—"

"It's okay," she cut me off yet again, "I understand it's not just physical. But you know what?
then, when I thought it was just a body thing? I was really flattered. I never said anything bec
want to embarrass you. I figured you'd just kind of get over it with time, lose interest eventua

She paused and searched my face. "But you haven't have you?"

I barely shook my head.

"Good because," she glanced away uncomfortably and when she looked back, her eyes wer
"because neither have I. I want you too, Molly. And I'm getting tired of playing games. I'm tir
for you to come find me when I'm masturbating. Tired of hinting. Of flirting. Of stealing snugg
for you to touch me. Mostly, I'm just tired of not being with you the way I want. The way we b

She drew in a long slow breath. "I'm going to say this out loud because you won't. You look
too so I'll even use really small words," she smiled and paused to kiss my nose then nipped
and pulled back to look at me tenderly.

"I am in love with you, Molly Macallan of clan Macallan. And I don't think it's just in the little s
It feels like the big and romantic and hot and sweaty way. Do you understand?"

My mouth had gone bone-dry so my answer came out as a hoarse whisper, "Yeah."

"Good girl," she smiled again, "now, kiss me like a grown-up. That junior high school smooch
well... we're both adults now. C'mon sis, how about you start with just a little tongue for your
sister?"

"Jesus, you're kinda sick," I choked out an amazed giggle.

"Uh uh, I'm naughty. And trust me, there's a difference. For the love of Brighde, why on earth
I've been kissing girls for the past several years? I was practicing, dummy. For you."

Ooh, that did it. "Quit taking Her name in vain, you little..." I cupped the back of her head and

lips into hers. I drove my tongue into her mouth and twisted it around hers hungrily. She tast
and pizza with a hint of cinnamon TicTac. Perfect. I'd never had anything so delicious.

Tabby's lips pulled into a bigger smile as we kissed, obviously happy that she was getting w
what we both wanted. She let me have my fun for awhile, exploring her willing little mouth, te
quick strokes of her incredibly talented tongue that resonated between my legs. Then her to
wrapped itself almost completely around mine so limberly and so expertly that I half-coughe
wide in surprise. Her eyes were open too and looked very amused.

My sister's tongue was... was long. Insanely long. She flicked at the sensitive roof of my mou
in amazement.

"Surprised?" she asked, pulling away. "I had my tongue nicked when I got my belly button pi
appreciate it more later. There are advantages to having a naughty kid sister. You'll see. In f
promise."

"Promise, huh?"

"Yep, promise," she rolled off my chest and rummaged around under the blankets.

"Where are you going?"

"Just takin' off my pajama bottoms," she explained, "it'll be easier to touch myself without clo
way. And you're going to help."

"Help you... uh... masturbate?"

"Why not? It's not a bad place to start you out on the girlie stuff. A little less intimidating than
sitting myself down on your face, right?"

"True," I admitted, although the face-sitting thing sounded kind of appealing already.

"So c'mere," she gathered her long blonde hair and pulled it up above her head, "kiss me so
fiddle. I'm pretty worked up from the movie and cuddling with you. I bet I can cum a couple ti
me cumming?"

"No," I admitted.

"Good, now's your chance then."

She didn't have to ask twice. I scooted over and pressed my nose into her ear. It felt a little s
sneaky under-blanket sex with a high school boyfriend. "So... like this?"

"Mmmhmm." Tabby spread her legs a little and one pressed against me. Her hands slid dow
her right shoulder was soon rolling gently as she pleasured herself. Being this close to my si
actively masturbated had my heart racing. I'd caught her in the act many times before but th

Of course, I was so wrapped up in watching her that I forgot what I was supposed to do.

"What're you waiting for?" my sister whispered looking from my eyes to my mouth, "start kiss

"Oops, sorry," but I ducked her lips and started planting small smooches on her neck instead
that made her sigh. Her skin was soft and warm. It was also that sweet and slightly tart flavo
been able to forget.

"Oooh, yeah, that's nice," she cooed as my kisses stretched longer. I tried a few licks next, s
texture of her skin too, right down to the tiny delicate hairs ticking my tongue

"Uh huh, even better, Molly," Tabby let out a long sigh from between pursed lips and her han
faster.

Her compliments made me bolder and I tried a few nips at her neck, pulling her delicate fles
and rolling it carefully between my teeth. Some absurd part of me begged me to bite, to chew
really chew, as if that might finally satisfy my impossible hunger for her.

As I nibbled at Tabby's neck, I grew bolder still and slid a hand down to her stomach. The m
twisting and shifting and it was fun to feel them move as she pleasured herself. I ran my fing
forth over her belly gently. I'd tickled her there thousands of times before, but I'd never strok
sexually. Not like now. Without realizing it, I started playing at the bottom edge of her pajama

"Go ahead and push it up Molly," Tabby whispered breathlessly, "or just go under. Don't care
hands on me."

I nodded into her neck and wriggled my hand under her top. I counted three slender ribs bef
fingers hit the underside of her nearer breast. I traced along its full, sweeping curve where it
chest.

Tabby panted softly at the contact. "Nipple," she whimpered.

"Nope, that's not your nipple," I teased, cradling the rounded underside of her boob, feeling i
and its tight, smooth skin.

"Not funny," my sister snorted.

"C'mon, it was a little funny. Sooo... rub it? Your nipple?" I asked softly just as my fingers ma
with the small, tightly puckered flesh of her aerola. Her breasts were gigantic compared to m
nipples were a good deal smaller. Interesting. I traced tiny circles around it.

She groaned and shook her head dazedly, "Pinch it now. Gently."

I did as she asked, catching her puffy nubbin between my first two fingers and rolling it caref

Tabby shuddered, "...other one?"

"Your other nipple?"

"Uh uh, your other hand. Get it down here. With mine."

It took some twisting, but my left arm made its way down between us.

"Here, sis," her hand found mine beneath the blanket and pulled it over her hip. "Right here.

We passed quickly over her soft, sparse tuft of hair. I barely got myself oriented between he
was pressing one of my fingertips between her small, puffy lips and centering it at her entran

"In," she pleaded softly.

I did as she asked, swirling around her slick little hole a few times then pressed a tiny bit into

"Oooooh," she let a long groan as my fingertip parted her insides, sinking slightly into the o
pussy. She went back to touching herself, twirling slowly at her clit with one hand while holdi
open for me with the other.

"Oh Molly," she whimpered, "you don't know how many times I've thought about this. Exactly

me. Touching me. You're about to make me very, very happy."

"Ditto," I kissed and nuzzled happily at her neck, more interested in the taste and smell of he
than talking.

I kept nibbling at her and tinkering with her insides, giddily pressing in and out of her hot tun
more each time, feeling it's slick, swollen heat, learning every inch of another girl for the first
jilling hand started brushing mine as she rubbed at herself more and more quickly.

I smiled when Tabby bore down on my finger with some very skilled love muscles.

"Talented, kiddo," I complimented her quietly.

She giggled and squeezed me again even harder, "Practice."

I should have figured my sister would have a talented cooter. Which made me remember tha

In fact, a unique talent.

In the almost total quiet of our gentle sex play, it wasn't too hard to listen the way I needed to
and I worked together slowly to make her cum. She wasn't rushing and neither was I. We we
shared fantasy made real.

Our patience soon paid off in another way: a large and easy knot wandered by in the rope o
leisurely grabbed it and tugged. Time in the apartment did what it does for me. It jerked to a
tight by the silken threads in my head.

It sounds kind of funny now, but I only then realized that I was kind of unsure what to do nex
sex with a girl before much less while she was stuck between moments.

For guys, it was kind of simple. In fact, I had done it plenty with a boyfriend I dated through a
college. He was a chronic premature ejaculator which was a shame really, he was a nice gu
well-equipped. Lucky for him, I was probably the only girl on campus he could satisfy. As so
hard, I'd just stop time and take my pleasure. I used him gleefully, like a life-size sex toy, for
I needed.

Of course, all of the sensations of my sucking mouth or enthusiastic fucking would catch up
as time restarted. For him, it was presto, instant orgasm. He just kind of figured it was his us

ejaculation. Silly boy.

I kept touching my now-motionless sister while I pondered, lightly rolling her nipple with one teasing her slick, hot folds with the other. What would this be like for a girl when time restart

Well, Tabby and I were going to find out together.

I eased my finger from my little sister long enough to nudge her hands away to make more r cupped her completely. Her warm, barely-furred mound was a tiny bulge that fit perfectly in r my fingertips over her slick, delicate lips and reveled in the sheer taboo of it. Tabitha was my own family, almost my only family. And yet here we were.

Lost in the newness of it, I kept circling around Tabitha's pebble-like clitoris over and over. I into her opening for more of her abundant juice. I started to enjoy the simple repetition, rubb dipping. After awhile, I spiraled down onto her clit directly and began to seriously masturbate baby sister. I sucked sloppily on her shoulder as I did it, pausing only to rewet my fingers wit when they became tacky.

I'd fantasized about doing this to her for so long that it barely seemed real, like living a drear stopped jilling her when the silky threads that I'd so rudely dislodged started doing more than were pulling desperately, pleading and begging to be set free.

How long had it been? I let go of the threads in my head, figuring Tabby would have to cum touching.

The first clue that time had restarted itself was my sister shuddering on the floor next to me. Tabby's shuddering became thrashing. I scooted away to give her room.

"Muuuaaaa... fu... fu... aaah!" she whimpered and her legs fell wide open beneath the blank Molly... I..." Both of her hands flew down to clutch herself as she exploded, jerking and moan orgasm.

She barely had enough time to gasp for breath twice before she started shaking again. A se through her. A bigger one.

"Ah huh ah... sis, holy... ahhhh!" She shook harder and her hips flew up off the rug, arching the air. I watched the muscles in her neck strain. Tabby's beautiful green eyes stared at me, unblinking, helpless and amazed. She collapsed back down onto the floor when that cum wa

That's when the third, last, and largest orgasm crashed down on her.

"Mu.. Molly... what the?... jesus... aaaaah!" my little sister's entire body trembled as it peake
She rolled onto her side, facing me, and curled into a ball as her body rocked in giant spasm
grinning crazily now, her face twisting in ecstasy, her small hands coming up higher beneath
knead at her own tits greedily. Her hips even wriggled a little dance on the floor as she flaile
final orgasmic twitches.

"Wuh wuh, holy.... crap," she whimpered, quivering next to me, when it was finally over and
panting, loose blonde hair covering half her face.

I reached over to brush it off her cheek. "You okay, Tabs? I guess I may have, uh, overdone

"Are you kidding?" she gulped and half-smiled, "That was... that was incredible. Do it again.
me like an hour to recover first. Or a week," she giggled dizzily.

"Still, I could have warned you. Sorry," I scooted closer again and kissed her temple, "for gu
always a one-and-done thing. It didn't occur to me that a girl would just keep cumming."

"I didn't even think that was possible," she blinked several times and pressed herself agains
just catch my breath for a few minutes?" Tabby threw a limp arm and leg over me and cuddl
hot and slick with sweat.

Just a few minutes later, my kid sister fell asleep on me, mouth hanging open and everythin
on me a little bit. It was very sweet.

"I love you, mouth breather," I murmured and pecked her on the top of her sleeping head th
forgotten DVD remote and started up the movie again.

When it was over about an hour later, I nudged Tabby, "Have a nice nap?"

"Yeah," she stirred sleepily, "and now I'm all rested up for bed."

"Rested for bed?" I chuckled.

She nodded and smiled as she rose to her feet, letting the blanket slide away without a hint
was completely naked and it made me gulp. The first time I saw Tabitha nude in years was i

firelight.

She looked very much like an image snatched from some demented teenage boy's wildest s
tanned legs, curvy hips with a miniature bikini tan line, round and closely set breasts with pe
centered little light pink nipples, wild blonde hair, and bright emerald eyes. She turned to fac
completely and it brought her lightly furred little blonde mound into view too. There were a fe
droplets of girl juice in it that glistened in the firelight.

She caught me looking. "I'm usually smooth," she fluffed her little patch with a few fingers ar
"But in my defense, I've been camping in the desert for a couple of months."

Tabby wasn't timid. She let me stare at her fantastic body, filling the time I admired her by pu
up into a little twist and wrapping an elastic band around it. The motion made her mouthwate
in hypnotic way.

She broke the spell. "C'mon Molly, let's go to your room. We're going to need a bed for the t
do to you." She turned partway through her invitation and finished it over her shoulder as sh
further into my apartment.

I had to close my eyes and take a few breaths to steady myself. I barely fought off the urge t
too. This was real. Not dreaming this. Real.

By the time I caught up to her, Tabby was stretched out on my bed and waiting in the dim cit
filtered in through the windows. She wiggled her eyebrows in a silly way. "There's plenty of r
next to me." She patted the bed.

"Even with those big hips of yours?" I sassed her even as I admired her a little while longer f
Some part of me wondered how we were even related. One of us was probably switched at

Her nose twitched as she smiled smugly. "I prefer to think of my hips as 'juicy.'"

Her smug smile faltered a full minute later when I still hadn't managed to peel myself from th

"What?" she asked softly.

"I don't know," I shrugged and fiddled with one of my curls nervously, "I just... is this crazy, s
crazy? For as long as I've thought about this, about you, it's all just been in my head. And th
myself it was okay."

She nodded. "Now it's not just in your head anymore. Yeah, I get it." She nibbled her lip in th
I ask you something? What do you see when you look at me right now?"

"A drop-dead hottie spread out on my bed," I blurted.

We both laughed at my quick answer and I was grateful for the tension breaker.

"But Tabs, I also see the little girl I helped get dressed for school in the morning. The one th
hand whenever we crossed the street and wore Wonder Woman underoos. It's kinda fuckin
know?"

"Yeah, I know," she smiled. "But you still, you know, want me too... don't you?"

Zero doubt there. "Definitely," I nodded quickly.

"Good. Me too. Would it help any if we turned off the lights?"

I shook my head. "Uh uh, then I'll be more likely to think about you when you were little. I ne

"...boobs?" Tabitha inserted with a wry grin, and it made me chuckle again.

"Close enough. Yeah, they do kind of help."

"Glad to hear it," she smiled brightly but was soon serious again. "Look, I'm your littler sister
all the history that implies. There's just no getting around it. Just like you'll always be my big
sophisticated, sexy, big-brained, workaholic sister."

"Sexy huh?" I smirked and finally crossed the room to sit next to her on the bed.

She sat up and nudged my shoulder with hers. "Yep. Incredibly sexy. I've jumped on every c
redhead I could get my hands on since I hit high school. I've got a thing for redheads, you kn

"Oh," I pouted a little, "so that's why you're attracted to me?"

"No silly," she rolled her eyes like she was talking to someone very slow, "you've got the ord
attracted to redheads because..." her small, warm hand found the side of my neck and trace
"...because I've wanted you."

"Seriously?"

"Yep. Sheez, you're smart but you're a little thick sometimes." Her hand drifted up to twirl on
dangling red curls next to my face. "So how about this? How about we just call tonight a trial
fun, real fun, and do all the stuff we've been cooking up in our heads."

"I don't know about you, but that's a lot of stuff," I admitted, smiling and she nodded along w
tomorrow? What then?"

Tabby shrugged again. "When we wake up in the morning, all sticky and smelly and satisfie
we want."

I shook my head slowly, "You've always been a huge..."

"Slut?" she half-smiled.

"...procrastinator," I snickered, "but I like your trial idea a lot."

As proof, I started to unbutton my pajama top but she stopped me. Tabby nudged me onto r
and smoothly straddled my waist. Her glorious breasts swayed from above as she did it. The
tempting. But her little mound was open too. Her puffy lips were split and puffy and glistenin
legs were splayed so widely.

It was a tough decision. I chose boobs and reached up for them with itchy fingers.

"Nooo," she caught my hands at the wrists and tossed them back onto the bed, "you've had
already. It's my turn now. Your job is to lay there. And cum. A lot."

She reached down and continued unbuttoning my pajama top, then bent forward to kiss my
along it, her tongue warm and wet against my bared skin.

"Let your hair down for me at least, please?" I asked politely as she lapped at me. I was afra
hands now.

"What's the deal with you and my hair anyway?" she murmured between kisses at my breas
nice as mine. Just different."

"Uh uh, yours is straight and it's soft and it's pretty and it smells really good and..."

"Okay okay, here," she tipped her head down towards me so I could reach her elastic.

I tugged it free and her hair, brassy gold now in the thin light, fell on my skin like heavy silk. S
stop me when I reached up and ran my fingers through it.

Tabby kissed her way down to my top's last button then sat up and sucked in a long slow br
evilly and flipped both sides of my pajama top open to bare my chest, two small mounds wit
white as the rest of me.

My sister licked her lips as she eyed my chest and I felt my cheeks getting hot. Great, now I

"Wow," she half-smiled saucily, "speaking of stuff that's just as nice as mine... these are som
tatas."

"Tatas?" I burst out laughing, "did you seriously just call my boobs 'tatas'?"

"Yep, these are definitely tatas," her hands crept up to caress them carefully, wow her hands
so soft, "and call me crazy, but I've always suspected they'd be really, really sweet too." She
my chest and licked her lips again. "They are sweet aren't they? I just bet they are. Guys mu
on admit it."

"Maybe a little," I smirked. My smirk fell with my jaw as I watched my sister bend forward, he
lowering to my left breast. Her tongue, her long tongue, snaked out and licked a slow, perfec
my nipple.

"Oooh," I whimpered. She twirled around it several more times, making me dizzier with each
sucked it into her mouth. It yanked the breath from my chest.

My sister slowly drew down harder on my breast, suckling now, her cheeks puckering in, and
as she pulled on it hungrily. I felt my nipple begin to swell further and further, growing heavy
Within the perfect vacuum of her mouth, her tongue started flicking back and forth across it.
up and down my spine and a yawning heat bloomed between my legs.

She switched to the other breast, but not before nibbling a wicked goodbye to the first. She l
at the second one until both my nipples stood long and hard and full. By then she was purrin

back to admire her handiwork.

"I've thought about this a lot, Molly. Getting my mouth on your chest. Actually, I nearly did it were sleeping. You came home drunk from a party, stripped naked and flopped down on yo thump and came to check on you. You were so out of it that you never managed to get unde just laying there unconscious and naked on your back, with one leg swung wide open. Every juicy display. Quite a show, sis," she snickered and licked a few times at each of my nipples continuing her confession.

"You have no idea how hard it was to walk away from you like that. I was so close to sneaki lick of my big sister's beautiful little muffin. I wanted too soooo bad. I went back to my room a myself cum three times that night thinking about you." She rolled her eyes and sighed.

"Whoa, I had no idea, Tabs," I marveled.

"Mmhmm. It's been a long wait but I'm finally going to do to you what I should have done tha she smiled slyly over my breast.

"Yes please," I pleaded giddily.

"Never had another girl do you before right?"

"Uh uh."

"Good. You're really going to like this," she said confidently.

I laced my fingers deeper into her silky hair, "Promise?"

"Oh, I promise. In the way only a Macallan sister can promise." Her impossibly long tongue f at one of my nipples a few more times. Then she kissed her way down my stomach, pausing tongue into my belly button.

A flirty comment she made in the shower earlier came rushing back. "Was that what you me willing to stick your tongue in places on a girl you wouldn't go near on a guy?"

"Uh uh, not even remotely close," she snickered as she lapped back and forth at my bare sk waist of my pajama bottoms. "Hips up, cutie."

I lifted my butt off the bed and my sister very slowly dragged my bottoms down. She followe
with equally slow licks at the skin she uncovered. She was taking her time, teasing us both,
out.

"You're awfully smooth, sis. Aren't I going to hit fur anytime soon?" She pouted.

"Nope."

"Awwww, I like red fur. S'my favorite color. Ever since I saw yours that one night."

She grinned as she licked leisurely back and forth over the smooth expanse of my bare mou
uncovering as my pants eased downwards.

"Sorry, sis, you're a week too late. Nothing's left."

Her eyebrow cocked up, "Brazilian wax?"

"Close," I said, my voice getting tighter as my pants kept sliding lower and her tongue follow
brazilian."

My soggy underwear clung to my wetness and Tabby tortured me by tugging at them just ge
suction to pull at my sticky lips without actually separating.

"Looks like somebody's very excited about the idea of being eaten by her baby sister," she t
while staring intently between my legs.

My panties finally popped free and Tabby admired my hairless slit with greedy eyes, "Oooh,
knew you'd be... but wow."

I twisted my hip, trying to hide myself, suddenly bashful. "The girl at the salon was really tho
worked on me for awhile."

"I wasn't talking about the sugarjob, sis," she said quietly. "I was talking about you. Seriously
beautiful. Even down here. Small and pale and delicate. Soft pinks and roses. Your lips are
pretty. You may just have the perfect pussy," she smiled up at me.

"Um... thanks I guess?"

I held my breath as my sister leaned forward and licked the ticklish hollow to the side of me. fidgeted. I was about to beg her to get on with it, to quit torturing her poor, needy sister, whe tongue dragged lightly up my lips.

"God yes," I moaned, arching up to meet her mouth eagerly. I held my breath as her tongue began softly wandering through my folds.

"Mow er mater?" she asked, her question muffled between my legs.

I was too lost in what she was doing.

"Do you want to cum now or later?" she asked again, pulling away from me a little when I di answer. Her skillful little licks were already driving me crazy.

"Both," I whined greedily. Her tongue was coming close to my clit but steering just clear of it.

She giggled as she continued exploring me with those wonderful little licks. "Alright, but plea asked for it."

Her tongue finally swirled over my sensitive button and I saw stars. In another minute, the e galaxy came into view when my sister set up a very practiced rhythm of twirls and circles ov came up to stroke my hips tenderly as she ate me. Yeah, Tabby had done this before. My lit to please another girl. It was easily the best oral I'd ever had.

The funny thing was that she was just getting started. As she warmed up, and warmed me u wriggle her tongue down to play at my entrance every once in awhile, pressing a little more i opening each time. After several visits, she sank it into me slightly and I twitched as her tong curled just inside.

She went back to licking at my clit for awhile only to return and wriggle her tongue into me a was more licking. Then more wriggling. She switched back and forth easily, but the wriggling deeper each time.

"Ugh," I finally groaned as she sank her tongue deep, insanely deep inside me, and I lost the without panting, "Wish... huh... done this... huh.. earlier."

She answered between a series of firmer licks at my button that made my spine tingle more than never, Moll."

She moved a thumb to my clit and began to rub it in lazy circles. It freed up her tongue and s
me as she slowly sank it into me again.

Yep, I was screwed. Sex with a man was never going to be the same. No man's cock could
me like my sister's insane tongue.

Tabitha's touching and licking worked together. A lovely cum loomed. My insides were clutch
around her tongue as it speared gently in and out of me like a bendable cock and her thumb
patient circling.

It was coming. Soon now. The first orgasm my beautiful little sister would ever give me. I'd w
for years, dreamt about it, masturbated to it as my most secret and perverse fantasy.

I sank into one of my most depraved memories -- I'd made myself cum after helping Tabby p
to wear to her senior prom. I'd pretended to forget something in the dressing room while she
register. Ducking into the tiny dressing room, I jerked up my skirt and made myself cum in te
reliving the last hour of my gorgeous teenage sister modeling a dozen different panty sets.

The memory of that hasty, guilty orgasm connected with Tabby's perfect tonguing now and l
gigantic climax.

"Fu-u-u-uck," I hissed, my hips rolling up off the bed and into her face all on their own as my
haywire. Tbby knew just what to do. Her small warm hands slid quickly under me to cradle m
body in midair as the peak twisted its sweet, hot joy in my belly. Her tongue popped free, lea
twitch and spasm emptily, and she slid up to my clit.

My sister didn't stop licking as I came. She continued swirling her tongue over my hypersens
torturing me as my orgasm stretched out further and further until I was wincing. It was an ins

The crazy part is that it never really ended, not completely anyway. Because, still holding my
bed, using gentle rhythmic laps, Tabby pushed me through that first cum and urged me towa
using my first climax as a springboard for a second, even better cum like I sometimes did for
masturbated.

The next orgasm would be even bigger. It's how it works for me anyway and somehow my s
all girls were the same? I had no idea and right then wasn't the time to ask.

That's when my sister started doing something new and even better than what she'd done b
licking and started rolling her tongue in these impossible waves against my sensitive bud. N
done anything like it for me before.

Holy crap, Tabby was really, really fucking good at this.

The next orgasm started unfurling in the base of my back, my muscles knotting up and quive
a serious cum. Tabby's rolling tongue dragged me steadily towards it. It was going to be a d
expected - the kind I can only have after a smaller cum first paves the way and gets me reac

I grit my teeth, panted through my nose, reached down with both hands to cup her head anc
into her buttery soft cornsilk hair. Tabby's eyes glinted happily up at me over my twisting sto
tongue kept rolling against my clit, driving me closer and closer to a gigantic climax.

A creeping numbness began to work its way inwards from my fingers and toes. Soon I coulc
knees either. My body was gathering itself up for something outrageous. Fuck, this was goir

I ground my hips into her face even harder, chasing her tongue, greedy for the orgasm she
unleash.

Close. So close. "Jesus effing... hyuugh hyuugh," I hissed, trembling in the near dark and cl
head as I teetered on an immense brink.

Then the teetering was over and I was falling. It was an epic cum that made my toes curl an
My spine was just a giant electric highway, a pleasure conduit for the ecstasy rushing up an
brain to my pussy. Holy fucking hell. I didn't fight it, I simply came and gulped for hair and qu
barely registered that one of Tabby's hands came up to rub my belly affectionately, stroking
heaved its sweet release.

When it was over and my back finally gave out, she set me down on the bed again. I was sti
breath when she used her hands under my butt to roll me over like a pancake. As I panted f
pillow, she moved to sit up and straddle my ass then started rubbing my shoulders.

"Oooh," I moaned softly into the pillow. Holy crap, that felt good. Her hands were like magic.

"Good?"

A few heartbeats thudded in my chest before I could speak. "You mean the backrub or the s

"Heh, the back rub. I could kind of tell you liked the sex."

"The rubbing's awesome, are you kidding me? A backrub after oral sex?"

"Sure, why not?"

"You guys need to list this on your brochures. You'd get a lot more recruits if the rest of us k

"And by 'you guys' you mean...?"

"Lesbians."

"Heh, that may be 'us guys' now, sis."

"Owie," I giggled weakly, "guess I walked right into that one didn't I?"

"Pretty much."

"Fine, you win. Just keep rubbing."

I felt myself melting into the mattress while my sister massaged me, the wonderful glow from becoming a bone-deep satisfaction with the help of her soothing strokes. I groaned as she fi my shoulders then slowly made her way down along my spine.

It felt so good that I didn't budge when the phone next to my bed rang.

"Voicemail," I muttered into my pillow. But I felt Tabby lean over to look at the phone anyway

"I can see the caller id, sis, and you're not going to believe this," she giggled, "but it's Dad."

"Seriously?" I tensed up automatically, pulling my arms into my sides.

"Relax, he's three thousand miles away, he can't actually see what we're doing, dummy," sh here, only bad girls ignore their daddies." She plucked the cordless phone out of the cradle, ear and clicked it on.

"Oooh, you little..."

"Molly?"

Too late. "Hi Dad. Everything okay? It's after midnight your time isn't it?"

"Eh, old folks don't sleep. You'll find out someday."

It was a lovely thought and I let his optimism dangle in the air longer than I should have. You
eldest Macallan daughter bites the big one well before she hits fifty. Mom was a perfect exa
probably set a family record at seventy-eight.

"Yeah, well, here's hoping," I said lamely.

My dad knew this was awkward and he moved onto a better topic. "I'm just remembering to
sister will be swinging by soon. She said something about dropping in on you."

"Too late, Pop. She's already here. In fact, she's rubbing my... leg... right now."

Except it wasn't my leg she was rubbing. It was my butt. Tabitha had continued her massag
easing slowly down my back, and didn't hesitate for a single moment when her hands cross
dug deep into the muscles of my ass and kneaded.

Sweet Mother Macree, a butt massage too? That would definitely have to go in the lesbo bro

"You guys go running? This time of year, I do envy the San Francisco weather. We got three
morning."

"Yep. We overdid it a little too. I felt a hammie cramp coming on and now Tabby's abusing m

Tabitha snickered softly and stopped rubbing my butt. The sick part is that I was about to co
mouthpiece and whine about her stopping when she bent down and started kissing me there
my sister's soft lips pecked all over my ass cheeks.

Of course, our father heard my gasp. "Sounds like Tabby's getting even for all the cruelties y
out when you two were little," he chuckled.

"Yep, she finally admitted today that she's been waiting to do this to me for years now."

The fact that the three of us laughed, each for our own reasons, made the whole situation th
absurd. Things got more ridiculous when Tabby started mixing licks in with her kisses. Her t
smooth on my soft butt skin. Her licks started stretching out longer and the kisses got more

Jesus, my kid sister was licking my ass.

"Well, you kids play nice. I'm glad she made it out to see you. You're good for your sister, M
about her antics sometimes."

"Yeah, well, did it ever occur to you that she might be a bad influence on me, Dad?"

Tabby rewarded my cheeky question with a nip to one of my buns that made me giggle befo
back.

"Nope, not really."

"Great, glad to hear it, Pop."

I jerked limply when Tabby paused with her nose in my crack and snorted warm air into the
my breath. My heart raced. She wouldn't... would she?

She would.

As my insanely perverted sister's tongue teased slowly into my butt crack for one long, langu
directly over my backdoor, it was all I could do not to simply drop the phone.

"OkayloveyougottagoDadbye," I sputtered and clicked the phone off then flung it across the

"Smooth exit, Molly," Tabby giggled. "And for the record, this is what I meant about putting m
places on a girl I wouldn't go near on a guy." She paused to lap in my crease again. "Like it?

"God yes," I admitted quickly.

"What is it you like?"

"Your tongue."

"And what's my tongue doing now, sis?"

"Rimming me."

"Mmmhmm, that's right. You know, for the record, even your rosebud's pretty."

"You're sick."

"Naughty," she corrected me quickly, punctuating her lesson with a firm, tongue twist at my p
me shiver.

I'd had men touch me there, even let a few press a finger inside when the sex was good and
Once, I'd even come close to letting a boyfriend wedge his slightly undersized tool in there. I
out at the last minute though.

But no man had ever offered me this. Not licking.

Tabitha pressed her face further into my ass and lapped again and again. Soon, I was gaspi
pillow with my gorgeous sister drilling her tongue against my rear entrance.

"Uuuuugh," I grunted softly as her tongue started to win out against my slowly loosening ros
her begin to sink inside me. I shuddered as she explored further and further into my opening
and twirling within then pulling back out only to circle my rim then ease her tongue right back

"Uuuuugh," the sound slid from me as a softer whimper that time. This was sick and wrong a
the crazy part? I reached back and pried my own butt cheeks open for her. She didn't have t

Tabby took it for the signal it was and that's pretty much when she started fucking me. With
ass. It was nasty and raunchy and sheer heaven. Like nothing I'd ever felt before. I let her do
there and let my dirty kid sister drive her tongue in and out of my twitching backdoor.

Good lord, Tabby was just chock full of surprises.

Usually my best orgasms, like the ones she'd given me earlier, start in my spine. Right arou
back. This time, something intense was building up further south, in my hip bones. She was
new and different.

With time, I relaxed into Tabby's eager plunderings at my forbidden hole. I slipped a hand un
hoping to play at my clit for the little something extra I needed to get off - the match for the g

gasoline-soaked orgasmic bonfire that my talented sister was piling up inside me with perve

My fingers never found their mark. Tabby reached beneath me from below and batted my ha
managed to get near myself. She replaced my hand with her own.

"Oh girlie," I eked out as her thumb began sweeping slowly back and forth against the top of
my sensitive bud just barely enough to add heat to her tongue's endless drilling. It made my
small shallow puffs.

My sister's voice was pure honey, "Yeah sis, I know. Just relax and enjoy, okay?"

I nodded, shuddering and moaning as my sister pleasured me in this new and insane way. M
softening sphincter were linked now and my body became an instrument, one that Tabby pla

My wicked little sister kept licking and worming at my rear hole, playing with the ring she'd pa
loosened, all the while stroking my tiny, hard nubbin steadily with her little thumb. She took h
letting me get lost in the depraved carnal symphony she was playing just for me.

It was a long and glorious performance before she made me cum.

"Tabbeeeeee....." I whimpered into my bed, then barely managed to suck in a big breath. An
was outrageous. I clawed at the bedspread and had to gnaw on a corner of my pillow to kee
gorgeous younger sister had heaved me up into heaven; I quivered and mewled my way bac

I was dizzy when it was over and barely managed to roll onto my side.

"Not bad for my first time, huh?" Tabby slid up behind me and spooned herself in comfortabl

I had to brush loose hair from my face to talk. "Please, that was clearly not even close to you

Tabby giggled and pulled the covers up over us then hugged me tighter to her, "I meant my
sis."

"Ah, gotcha."

We cuddled in the quiet, letting the warmth of our snuggled bodies deepen and she held me
Tabby even knew just how to let me enjoy the post-cum glow, to let my jangled nerves settle
stimulation. Whether she knew because she was another girl or because she was my sister,

didn't care. I loved it either way.

In time, a different kind of hunger won out. I pulled one of her hands to my mouth, it reeked
kissed it. I actually licked and sucked at the thumb she'd masturbated me with. Part of me kn
but the other part told me it was right. For us anyway.

"Okay, Tabs, your turn," I whispered between licks.

"Really?" she asked the back of my neck. "I mean, you don't have to sis, I'm fine."

"No way, I'm not missing out on this chance. If you change your mind tomorrow I might neve
I've... I've waited too long for this, Tabby."

"No argument here. But maybe let me go trim up a little first? I feel bad about—"

"Uh uh," I spun and stopped her with a kiss. "I want you just like this."

She smiled. "Okay. Be my guest. But Molly? Can I ask you for a favor? No cheating this time
time-freezing thingy, I mean. Don't get me wrong, what you did to me on the floor in front of
fantastic, but I want to enjoy the build-up now. I want to savor this. You know, I've had to wa
too."

"That's fair, okay, no 'cheating', as you call it."

I ducked beneath the covers and I paused long enough at her chest for some soft warm kiss
of her heavy, oversized breasts.

"I'll be back for you girls later," I whispered to them politely. Tabby's giggle from above told m
heard me, so did her gentle pat on my head through the blanket.

I kept sliding down, smooching at my sister's smooth, tight belly, mixing kisses with licks. As
I tried to nudge her onto her back with her legs open.

Instead, Tabby rolled further onto her side and flipped the blankets off us.

"I know this sounds silly, Moll, but I really want to see your face too. After dreaming about th
long, I don't know, I need to know it's real."

Still laying on her side, Tabby swung one knee up, opening herself for me and I looked dow
her legs was a smooth, beautiful, lightly blonde and pale pink invitation, already puffy and sl
and I moved closer.

"Oh Tabs, wow, that's... that's just... wow."

"Thanks, I feel bad about being all fuzzy though," my sister's voice broke in through my daze
ever..." her obvious question about my experience at what I wanted to do next trailed off.

"No."

"I can teach you if you want, Molly," she offered softly. "Want me to? Want your baby sister
to make her cum with your mouth?"

Her dirty words melted over my brain like something thick and sweet and I nodded, licking m
closer, hypnotized by the tender, glistening lips of my sister's pussy. I could smell the sweet
tartness that waited for me there. Lemons. She'd taste a little like lemons there too, I just kn

"Then look at me, Molly."

My eyes didn't move. "I am. I am."

"No, up here at my face," she giggled. Her head was resting sideways on a pillow and she s
"Now, watch my tongue." It flicked out through her lips, snapping softly up and down. Up an

I rested my head sideways between her legs too, my ear pressed into the smooth skin of he
touched my tongue to my sister's beautiful blonde sex for the very first time.

Her downy fuzz tickled my lips and I instantly drowned in the tart, sweet taste of her. I locke
her face and watched one corner of her mouth twitch when I curled my tongue up and down
several times like she'd shown me.

"Oooh yeah, nice and soft, Moll. This is even better than I imagined it would be," she sighed

She reached down to tuck a stray curl behind my ear and ran her fingers through my hair as
my tongue up and down her delicate folds. Things were getting wetter already, partly my dro
juice. She nodded and moaned softly when I finally returned to lightly snap my tongue up an
clit like she'd shown me, pressing just firmly enough that I could feel the tightness of her tiny

She groaned happily again. "Okay, now try this." She started flicking her tongue sideways. T
and she shuddered when I duplicated it between her legs. "Perfect, sis. You're a natural." Sh
head lightly and smiled again.

It made me laugh a little into her mound, "This is kinda fun."

Tabby nodded dreamily and scratched my head again, "How's this for sibling bonding?"

I giggled harder into her mound and the odd sensation made her giggle too.

That's what my first time eating another woman was like. Tender and slow and patient. Tabb
and pet me as I experimented, curling my tongue this way and that in the musky, tart wetnes
pussy. I switched back regularly to the sideways licks she asked for just to keep her excitem

Eventually, Tabby's pretty face took on a rosy blush, her eyes closed, and her mouth hung o
getting closer, ready to cum.

I reached up with my free hand to palm one of her enormous breasts. She pulled my fingers
nipple, already hardened to a firm, fleshy nubbin, and coaxed me into rolling it between my f
When I did, she nodded and caught her lower lip in her teeth. Her face reddened more.

I was going to make my first girl cum with my mouth. And it was my own sister, the same on
homework with at the kitchen table while Dad cooked dinner. For a moment, I was back at th
her puzzle out her algebra, her face squeezed tight in concentration, her little tongue slippin
the corner of her mouth as she focused on her math.

The history, the intimacy, of that memory didn't scare me anymore. In fact, it sweetened eve
then. Made it richer. Fuller. Deeper. Tabitha and I were connected in a way I would never kn
know, with anyone else. Sisters are sisters. It's special.

"Alternate now, Molly," came Tabby's breathless plea from above, "It'll make me go. Always

I did as she asked, snapping my tongue up and down then sideways against her rigid clitoris
pebble now, full and free of its little protective cover and a deep and luscious berry pink that
water as I licked it. Tabby's fingers in my hair curled inwards as her excitement rose, her fing
into my scalp. I lapped at her tightened bud more firmly, pressing it against the bone beneat
her orgasm.

"Yessssss, Molly, yessss, go on," she whimpered, "make me cum. Make your baby sister cu
meant to. Just like she's always hoped."

Her eyes were shut now and she trembled and sank her fingernails harder into my scalp, ha
my eyes. I sucked her battered little button between my lips, and rolled it gently. It made Tab
into my face. I didn't pull away though. I wanted more. I reached behind her still sideways-re
squeezed her upturned ass cheek, sinking my nails into the toned muscle of her little cheek
harder into my mouth, sucking and rolling at her clit to urge her on.

Tabby went rigid, then gasped, then her body pitched and twisted. And then she came.

"Maaaaaahleeeeeee," she wailed, quivering as her orgasm took her, hunching into my face,
me into her. My little sister used me for her pleasure, grinding herself against my mouth. Sev
moments went by as she shivered and humped, a slave to her gleeful climax.

Even after she relaxed slightly, I carefully lapped at her hypersensitive bud a few times for g
made her quiver at each of my tender little pulls. It was an insanely powerful feeling, controll
sister's entire body with the tiny morsel trapped between my lips. I chanced a few gentle suc
before I eased up, worried I'd overdo it.

I was wrong. "More," Tabby whimpered when my mouth finally came away.

I wasn't sure I'd heard her right. "More?"

"Yeah, again," she panted and reached back for my hand. I had just started caressing her d
cheek with it, worried about what kind of marks I might have left. "I can go again... sort of lik
hurry... like this." She circled my first two fingers and tugged them quickly to her front then s
to her entrance.

"In," she mewled, sinking my fingertips inside herself. She was soaked, swollen, and blazing
"...more... please Molly, more..." she fidgeted and humped eagerly, tugging at my wrist, tryin
fingers in.

I sank further inside her, feeling post-orgasmic twitches nip and squeeze on my fingers, ama
and hot her walls had become. Her juices dribbled down my wrist. She snorted when my fin
inside her and the webbing between my second and third finger rubbed at her clit.

I started to ease my fingers out, intending to push them inside again for the fucking motion I
craved. I assumed wrong.

"Uh uh," she stopped me and pulled my fingers into herself again with a groan. "Curl 'em... y
inside."

I did, grateful I didn't have long fingernails, and she trembled at the searching stroke of my fi
"Oooooh, right there," she mewled.

She was softer there. Spongy.

"Rub," she gasped weakly. "Rub and you'll make me go again. Bigger."

Sure enough, I stroked and she trembled again even harder. Holy crap this was hot.

"Can I?" I leaned down to blow warm breath gently on her clit again, scared to touch it but ea
her in the best way possible.

"Yeah... both... even better... fucking hell, you're good at this for a newbie," she giggled insa

I glowed at the compliment and began to softly, barely lick at Tabitha's already abused clit w
of my tongue. I licked gingerly as I stroked her tender insides with the pads of my fingertips.

I had a front row seat to my sister's epic unraveling; licking and massaging the walls deep in
clenching and unclenching pussy. One of her hands flew down to cover mine on her breast,
it viciously, sinking our interlaced fingers deep into the firm pillow of her perfect young tit. He
hand clutched at her own forehead, as if this was all too much to take. It worried me.

"Am I hurting you, Tabby?"

"Fuck no," she rasped, "don't stop."

So I didn't stop. I licked. I massaged. I squeezed. I watched carefully as my young sister's fa
and more tightly in sweet agony. I felt her pussy spasm and clutch harder on my fingers.

"Molly?" my beautiful, trembling sister gritted out through tightly clenched teeth.

"Yeah sweetie?" I asked between my tiny licks.

"Seriously...best sister ever..."

"Me?"

"Yeah." She smiled even broader.

Then I watched her nostrils flare, her mouth fall open and her breathing get ragged.

"Ooooooooooooh," she groaned and stiffened and came again.

Tabitha's body didn't explode. Not on the outside, anyway. My poor little sibling was just too
that.

Inside was another story completely. Her cunt walls shuddered and rolled, sucking and gnaw
my fingers, and wetness streamed down my wrist. I wriggled inside her gently and she shive
limply on the bed. Her grinning face twisted up in what looked close to pain so I stopped lick

She sighed relief but nodded and kept shivering as I fingered her gently through her cum, ki
at her softly furred mound as I slid them in and out. I pumped at her softly until the little mou
pussy finally stopped its spastic squeezing.

I slid my hand free and we both lay like that, panting, for several minutes before I scooted up
body.

"Not coming up?" she asked when I stopped at her chest.

"Nope, I promised them I'd be back later, remember?"

"Fine, but your face has got to be all wet with cooter juice," she giggled weakly as I slowly tra
undersides of her breasts with my now-aching tongue. Being a lesbian required more tongue
expected.

"I don't mind," I murmured, lost in her chest now. I pressed my face between them, felt their
nose then press into my cheeks on either side. I kissed her breastbone and puffed my hot, p
into her chest and rested there, buried in my sister's boobs and smelling her tangy-sweet sm
nice. No wonder guys like tits.

"So which is it you like better Moll? Your little sister's hair or her boobs? I've always wondere

I reluctantly pulled away far enough to talk over her supermodel mammaries, "For looking? Y
touching? Your hair. For licking... well..." I lapped at a breast to make my point.

"Nicely put," Tabby giggled and patted my head as I wriggled a hand under her other breast
both, really feeling them in my hands for the very first time.

I asked the question I'd always wanted to aske, "How do you walk around with these things

She snickered tiredly, "C'mon, a 'C' is not that big."

"Bullshit. They feel damn big to me, and they're huge on little you, and you know it."

"Maybe," she admitted. "I guess I just have decent back muscles. Feels good to have you to
purred. "Lick them a little more? It's kind of relaxing."

As if I needed the invitation. I settled in and kissed at every inch of smooth, tanned skin on h
could reach, then circled one of her little pink nipples between my lips and licked its firm tip l
cupping it gently. Her hand found the back of my neck and cradled my head as I dragged my
nubbin then tenderly suckled. I let her first breast go only to wriggle down to her other one a
same soft treatment -- cupping, licking, nipping and suckling until my sister's breathing had b
smooth and even rhythm of near-sleep.

"I don't need to wait until tomorrow, Molly," she whispered dreamily when I finally scooted up
she nuzzled herself into my throat. "I know what I want. What I've always wanted. I'm just su

"Me too, Tabby. Me too."

As I fell asleep with my face in Tabby's hair, breathing its lemony smell in and out like incens
wanted more of this. Needed it. Needed her. I didn't want to go back to the way things were
couldn't go back.

~*~*~Part 06~*~*~

A few stray morning sunbeams on my face woke me up. Tabby had already hidden from the
her face was pressed into my bare stomach. She was snoring, and her vibrating lips tickled
a nice way. I pet her head and let her tickling drag me from sleep's fog.

Now wide awake, I contemplated waking Tabby too. If I did it nicely, maybe offering to start s
again, she'd know how I felt about the night before without me needing to say it again.

"Grá rúnda?" I whispered softly to see if she was awake. I'd have to teach Tabby what that m
to know.

I stroked down my sister's smooth shoulder and across her back to see how she would reac
warm body and her deep, blissful snoring told me she was exhausted. She needed her rest.
she woke up.

I stretched my toes leisurely and enjoyed the quiet, petting Tabitha's wild gold mane a little v
before I slipped a pillow under her head and carefully snuck naked from the bed.

I had to do something with all this energy. I pulled on running clothes, waiting until I reached
door to put on my shoes to keep from waking Tabby, and trotted out into the street.

My feet felt light, my legs strong. The morning air helped, sweet and cool in my lungs as I jo
of the best runs I'd had in a long time.

A lot of it was Tabby. My head and heart were clear finally. After years of my lies and self-de
knew how I felt about her. Well, apparently she'd known for some time.

"Uascán," I heard my grandmother chuckling in my head. Yeah Gram, I guess I can be prett

The most amazing part was that Tabby felt the same way about me that I felt about here. If v
with confusion or doubt then we could make up for it together. I was done running away from

In fact, I smiled as I jogged along, I was literally running towards her right now. I'd wake her
again how I felt -- that I couldn't live without her like this. That I hadn't started living, really liv
until last night.

This was like a fairy tale.

That thought twisted a cold knife into my stomach as I rounded the last corner onto my stree
tales, the real ones, don't always have happy endings. As a people, we have a pretty dark s

It was Tabby, the real-life Tabby, who chased my worries away. I looked up from my feet an

for me by the curb. She'd figured out I was jogging and came outside to wait in one of my sli
creamy white satin one that hit her mid-thigh and showed plenty of cleavage. The neighbors
eyeful.

I saw Tabby was holding two mugs too. Wow, she'd even made coffee. Yep, one more reas

I waved to her from half a block away and she managed a small wave back with her mug-fill

The funny thing was that a trash truck driver behind her waved to me too. He was working h
street. I smiled and waved again and he waved back.

That's when a big yellow ball bounced out into the street across from Tabby, the kind you ge
supermarket for a buck. Tabby didn't see it. Neither did the truck driver. He was almost cros
ogle my sister from behind and ogle me, jogging right towards him.

Fuck. Everyone knows that where there are bouncing balls there are bouncing children. It's
rule.

And here he came, a little toe-headed deathtrap. Right between two parked cars and darting
cheap-ass ball.

"No! Nonononononono!" My lips could only make one useless sound over and over.

The truck driver finally saw the little boy and began to swerve away from him. His truck was

His turn was towards Tabby. Towards my sister. Towards the woman I loved.

By then I wasn't running, I was sprinting. Sprinting and waving like a madwoman. I half-liste
ears too. Enough to know there was no knot coming for me to use to lock up this whole fuck
figure a way out. No, of course not.

Helpless. Nothing to do.

And suddenly I was twelve years old again and watching my Mom throw herself from the ca
a busload of innocent children.

Now it was some clumsy tyke with a little yellow ball. Seriously, one way or the other, it's alw
kids that do us in.

I couldn't let Tabby go. Not Tabby. Not now. I'd only had one day with her. I'd waited a whole one day.

My chest tightened. I would do what Mom did. For Tabby. Only for Tabby. I skidded to a stop deep breath, and, in my head, I reached for the sacred rope, the whole silk rope of time. The literally everything.

It's what we're never supposed to do. Not without paying the steepest price.

Heat bloomed behind my eyes for what was coming. I didn't need a mirror to know they'd be bright green of the soft old hills like Mom's. Mine would be the roiling black gray of the northe at winter, terrible and merciless. Like Gram's would have been at her glorious end.

Now.

I squeezed the forbidden rope, squeezed and pulled. And felt nearly nothing. It was like yank aircraft carrier. How the hell did Gram or Mom ever manage it? If they did, I could. I squeeze

That's when I felt the real burning start. It drove me to my knees. My skull filled with lava and on fire. I gasped but still somehow managed to squeeze tighter. My stomach heaved and I ta squeezed tighter. Holy hell, even my fucking teeth hurt.

Fuck you world, I squeezed even tighter.

Everything was slowing, the air was thickening in the telltale cooling candlewax way. I could there. I dug deeper and squeezed again. That's when I felt an ominous wetness begin to dri my ears. I hissed and squeezed one last time. When I opened my eyes, nothing was moving

Tabby.

I could barely form the small thought through the pain. If I could just get to her and pull her a extra feet away from the curb, she'd be okay. It's all that mattered now. I rose shakily to my f started stumbling towards her, my legs barely listening.

I felt a gentle push at my back.

Go dtabharfaidh mé aire do Tabby. I will watch over Tabby.

It was my heart promise, the one I'd made years ago to my Mom to look after my sister. It co
It bound me, steered me, guided me -- now when I needed it most. When she needed it mos

I reached my sister, grabbed her round the waist and dragged her dead-weight body, cough
miserably as we went back towards my front porch. Blood dribbled from my nose and spatte
white robe. When we were both well clear of the road, I collapsed at her feet, spent.

Reds and blacks swirled into my vision as everything restarted. The trash truck skipped the
had been standing then swerved its way back onto the street, missing the little boy too. I nev
his stupid yellow ball again.

You're welcome you little fucker, I though bitterly.

Tabby fell to her knees beside me, guessing what happened. It wasn't hard to figure out. Sh
the curb one moment and several feet away the next, with her nutjob sister twitching on the
her.

"How bad?" she sniffled, "Like, Mom-level bad?"

I could barely move my head to nod. "Pretty much. I kinda think I stopped the whole sheban
a little bit. Gram would be proud," I tried for a tough-girl smile then coughed. I had to swallov
chunky that came up with it. That couldn't be good.

Tabby sobbed openly now. "Not fair. Not fair. Just one day? Not fair!" Her lips, so soft and w
against my cold, sweaty forehead, and a few hot tears fell on my face. "Molly, don't get mad
me something..."

Through a slowly thickening haze, I watched Tabby bite into her own lip until it bled. She spa
and looked down at me with worry, "I don't care what happens now, Molly. One day's just no

She mumbled a prayer and swung at my hand laying limp in the grass, clapping us together
was already smeared with the blood that had been leaking from the various holes in my hea
with the clap -- fae blood met fae blood.

There was a deep, thunderous crack so loud that it thumped in my chest and echoed down
sound that probably hadn't been made for centuries. Thirteen of them, I guessed dizzily.

So much for subtle.

Tabitha began to chant, sing-song, like a little girl, "As ucht ár gcomhfhuil agus in am an ghá
ort, a Bhrighde. A Bhrighde, impíonn d'iníonacha deireannacha cabhair uait."

I was delirious. What had she just said? 'from common blood and desperate need?' Oh god,
speak Gaelic, she didn't know what she was doing.

"Tabby?" I sputtered. "You're summoning..."

"...Brighde. I know. Shhh, it's the only spell Gram taught me. She said to use it when things
That because we'd be the last Macallans, Brighde might answer. Molly, I don't want to scare
to use it now."

"Sweetie... can't just call a goddess..."

"I COME," a powerful voice echoed from a distance.

Okay, maybe you do, I thought dizzily. I could barely keep my eyes open now, they were so
little nap. Just a quick one. A tiny snooze.

"Stay Molly. Don't go. Not yet. Wait just a little longer." Tabby rocked me in her arms.

Then I saw her across the street, our mother. She shimmered in from the east. It was her, bu
watched, stunned, as she padded towards us lightly, barefoot. Everywhere she stepped, asp
didn't matter, green grass and heather grew.

Sweet heaven, a goddess, a real and true goddess.

Tabby, what have you done?

But the Mother of All Ireland was not angry. In fact, her face was serene and smooth as she
beside Tabitha. When she bent over me, the tips of her gold hair brushed my face. Power cr
at the slight touch, old and deep and true Power.

I looked up and tried to smile. She was beautiful, lit from behind by the morning sun. She loo
little like Tabitha now, or rather Tabby looked like her. And all I could smell was heather and
It was much better than the coppery stench of blood I'd been choking on.

"YOU KNOW THE LAW AND BROKE IT. WHY?" kind eyes older than stone asked, lips unm

There was only one answer worth the breath I had left. I rolled my eyes towards my sister, "

Tabitha finally found her voice. It was tight with fear, cracking as her words came tumbling o
dies, it ends with her, Great Mother. I will give you no children. The Macallans and your boo

Brighde's eyes never left me, ignoring my sister's outrageous threat, and she spoke aloud, "
CLAN MACALLAN. REST AND BE WELL. FOR THE LAST OF MY FAVORITE DAUGHTER
CAN BE MADE."

"Exceptions?" Tabby whispered hopefully.

"OF COURSE, EXCEPTIONS WOULD HAVE... CONSEQUENCES." The last thing I saw w
the way Gram's used to.

Then I heard Tabby's voice turn cautious, "I'm listening."

That's when everything went gray. Then black.

~*~*~Part 07~*~*~

"Hey, you," Tabby whispered, her smiling face inches from mine when my eyes slitted open
hospital room lights. She reached up to gather a few of my sloppy curls and she tucked then
"How do you feel?"

"I know how I feel," I winced and struggled to sit up. "Like shit. What I want to know is, how

Her smile spread wider, "Well, I was sort of hoping that you felt better than you looked."

"Funny," I started to smile too but stopped because my lips were too dry and tight to do it wi
"So, either of us dying?" I asked lamely instead.

"Nope, looks like you're exhausted but healthy, but..." she glanced at the hospital bed next t
middle-aged women was reading a book, and dropped her voice, "...we need to do a few thi
Brighde a couple of promises. There was a lot of blood around. They were those kinds prom

She looked at me meaningfully, as if I couldn't crack the code on who Grandmom Brighde w those promises were.

I nodded and it made my whole head hurt, "Well?"

"We, uh, need to go back to Ireland."

"That's not so bad, it'll make a nice vacation in the spring when..."

"To live," Tabby said quietly.

Live? In Ireland?

Home. Some part of me understood that, even though we'd never been there, for Tabby and

I nodded. Ireland it would be. I didn't really care where we went so long as we were together with my sister sounded perfect actually.

Flying away. Butterflies. The notion of flying made me smile and I reached forward to my sis me oddly as I traced a few fingers across her stomach and I toyed with the little gold charm there beneath her blouse.

"You were right, sis. In the shower, I mean. We're butterflies. How many different ways have me how you felt over the years?"

Her eyes misted up as she squeezed my hand. "Thousands."

She smiled but her mouth tightened again. "There's more though. And it's trickier." She sque harder. "Molly, we need to have kids. Both of us. Daughters."

"Well, that's not so..." I trailed off as the reality of it set in. "Oh."

Kids meant men. Marriage. Families. My stomach knotted. The life, whatever it might have b of living with my sister, just the two of us, the life I'd tasted for less than a single day, and tha amazingly, she seemed to want too... had slipped through my fingers.

Strike that, our fingers.

Tabitha read the sadness on my face. "What? Oh cheer up, sis, you're not pawning me off o
easily."

"Huh? You just said we had to... how are we going to...?"

Her smile stretched into a grin as she leaned closer. "Meh, we'll hit a few pubs and pick up a
and let them have their way with us. We can even do that part together if you want. And we'l
until we have some little ones."

"Wow. Okay. When you say it like that, it starts sounding like fun."

"It will be, Molly. We'll raise them together too." She kissed me on the cheek, lingering just a
than a sister should, and I felt my stomach untie itself again. "I think I can even get you to lik
Moll. Well, yours and mine anyway. I can't guarantee anything about other people's," she ad

"Promise? I mean, about the together part, not the kid part."

"I promise. In fact..." she drifted further back, tracing a line with her nose back to my ear unti
breath on my neck. "Okay, I wish I could do this in Gaelic. I know it would mean more to you
would work in English..."

She took a deep breath.

"I promise," she whispered, "with my whole heart, with each beat, each ebb..."

"Tabby, you don't have to," I tried to stop her.

"Shush," she sank her teeth into my earlobe to quiet me. "I've wanted to do this for a long tim
have to start over."

She kissed my cheek tenderly.

"I promise with my whole heart, with each beat, each ebb, each flow, with all that I am and w

Great big, messy, happy tears rolled down my face as my sister finished pledging her love to
dying breath. A sister's love. A lover's love.

In clan Macallan, a heart promise is the strongest of all. It's because we only get one.

Tabitha had saved hers for me.

~*~*~*~

Author's note: First off, bless you, dear reader, for making it this far. This was a labor of love
grateful you stuck through it with me.

If you have a comment or criticism, I'd love to hear it. Please do it publicly though. My privat
never worked for whatever reason. Fair warning though, any posted comment that includes
or variations thereof risks swift and merciless deletion. I did warn y'all about that up front. :-p

Because I've come to enjoy dishing questions to you guys: did anybody pick up on the symb
Tabitha being a photographer? I'm happy to say that most of my friends spotted it - more lik
being smart rather than me being a particularly good writer.

The attempted symbolism was twofold. First, Tabby is drawn to photography because it is e
time with each picture, the closest she'll ever get to Molly's ability. Second, a photograph sa
preserves it, in a way Tabby wishes she could have done for her mom. Hehe, thinkin' porn.

Now just go ahead and click on that nice little 5-star thingie. Super. Thanks.

P.S. A very special thank you to one incredibly helpful Irishman who chimed in from the wild
help me with Gaelic. As if third world relief weren't enough, he made time to stomp out one
writer's boundless ignorance. I raise my glass to you, sir -- two fingers of good Irish Jameso
honor.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mahÄ• paá¹‡Ä• mapÄ• á¹-ha

(buddhavandanÄ•)

<1> á¹• 21 so \Be 41/, ko. ne, saá¹ƒ.

<2> á¹• 21 satthÄ• , nesaá¹ƒ. khemaá¹ƒ, dÄ• tÄ• .

<3> á¹• 21 heá¸·Ä• ta-kkÄ• ro so. jantÅ«naá¹ƒ, no mÄ• nu.

<4> á¹• 21 so lokandhaá¹ƒ, hantvÄ• nakko.

sattambojaá¹ƒ, bodhetÄ• nu ||

<5> á¹• 21 jinasÅ«riyo, tibhavanabhe.

muhatimiraá¹ƒ, abhitapaye ||

<6> á¹• 21 jeno jinamÅ«le, disvÄ• janakÄ• yaá¹ƒ.

saá¹ƒsÄ• ranimuggaá¹ƒ, sabbaÃ±Ã±uta micchaá¹ƒ ||

<7> á¹• 21 hitvÄ• karupetaá¹ƒ, mokkhaá¹ƒ paá¹‡idhÄ• naá¹ƒ.

vattesi dayÄ• á¹‡Ä• , yo taá¹ƒ muni vande ||

<8> á¹• 21 sutÄ• yubhariyÄ• me, dhanaá¹…gamapi cajjaá¹ƒ ||

cinaá¹ƒ budhinidÄ• ne, agÄ• muniyaá¹ƒ metaá¹ƒ ||

<9> á¹• 21 so sasajÄ• tiya dehaá¹ƒ, cajjiya dÄ• navaraÃ±ca.

nÄ• gusabho varasÄ«laá¹ƒ, pÅ«rayi samparicÄ• go ||

<10> á¹• 21 nekkhammaggaá¹ƒ rÄ• jÄ• hutvÄ• , senabbidvÄ• paÃ±Ã±Ä• seá¹-á¹-haá¹ƒ.

vedehindo vÄ«rukkaá¹ƒsaá¹ƒ, khantÄ«vÄ• dÄ« khantÄ«seá¹-á¹-haá¹ƒ ||

<11> á¹• 21 so sutasomo tathagaá¹ƒ, temiya dhiá¹-á¹-hÄ• navaraá¹ƒ.

ekabhugo mettavaraá¹ƒ, lomahasopekkhataraá¹ƒ ||

<12> á¹• 21 pÄ• ramÄ« \Be 42/ tidukkarÄ• va, pÅ«riyÄ• na seá¹-á¹-habodhi.

pÄ• puá¹‡ittha yo ananta-dhammasÄ• radaá¹ƒ namÄ• mi ||

<13> á¹• 21 pahÄ• ya cakkavattikaá¹ƒ, karopanÄ«ta maddiyaá¹ƒ.

bhusidhare sasenakaá¹ƒ, ajeni pÄ• pimaá¹ƒ name ||

<14> á¹• 21 athuttaraá¹ƒ jayÄ• karaá¹ƒ, bahÅ«pakÄ• rataá¹ƒ jino.

paá¹-icca nimmisakkhibhi, udikkhate namÄ• mi taá¹ƒ ||

<15> á¹• 21 caá¹…kame maruvimati yo, chindayaá¹ƒ kami rataniye.

iddhipÄ• á¹-ihiraá¹‡akaro, cakkhumaá¹ƒ tamabhipaá¹‡ame ||

<16> á¹• 21 atha ratanaghare buddho, chadidhiti janayaá¹ƒ saá¹…khyaá¹ƒ.

sÄ«mÄ«sÄ• tamabhidhammaá¹ƒ yo, suranaramahitaá¹ƒ vande ||

<17> á¹• 21 nigrodhantika nubbhavÄ« sukhaá¹ƒ, dhammaá¹ƒ yo vicinaá¹ƒ nadhÄ«varo.

kicchÄ• laddha manaÃ±Ã±abodhiyaá¹ƒ, vande taá¹ƒ sugataá¹ƒ nigrocaraá¹ƒ ||

<18> á¹• 21 sabbhogehi tha mucalindena,

nÄ• gindena rahasi pÄ• vutto.

sokhyaá¹ƒ yo nubhavi vimuttiá¹ƒtaá¹ƒ,

vande mÄ• rÄ• ji atulappaÃ±Ã±o ||

<19> á¹• 21 kÄ• ruá¹‡iko rÄ• jÄ• yatane yo,

bhoja muá¸·Ä• raá¹ƒ bhojjarasekaá¹ƒ.

vÄ• sa makÄ• nantagguá¹‡adhÄ• ro,

ekagato vandÄ• mi mahesÄ« ||

<20> á¹• 21 keyyaá¹ƒ keyyaá¹ƒ abhijayaketuá¹ƒ,

jeyyaá¹ƒ jeyyaá¹ƒ varajayapÄ• naá¹ƒ.

peyyaá¹ƒ peyyaá¹ƒ suvici name taá¹ƒ,

neyyaá¹ƒ neyyaá¹ƒ samatamupekkhiá¹ƒ ||

<21> á¹• 21 satta ca sattÄ• he vijitÄ• vÄ«,

khepiya nigrodhaá¹ƒ puna gantvÄ• .

dhammasududdasyaá¹ƒ pati jÄ• to,

dhammakathÄ• pposukka vitakko ||

<22> á¹• 21 marugaá¹‡ehi \Be 43/ brahmunÄ• samaá¹ƒ,

ratanadÄ• mameruá¹‡Ä• dadÄ• .

samabhiyÄ• cito paá¹-issavaá¹ƒ,

dasabalo namÄ• mi desituá¹ƒ ||

<23> á¹• 21 gantvÄ• isippÄ• takkÄ• nanaÃ±ca,

satthÄ• migaddÄ• yaá¹ƒ desayittha.

saccappakÄ• raá¹ƒ yo dhammacakka-

suttaá¹ƒ name chabbÄ«dhaá¹ƒsu tÄ• va ||

<24> á¹• 21 raÃ±Ã±o magadhassa katappaá¹-iÃ±Ã±o,

gantvÄ• natha rÄ• jagahaá¹ƒ vineti.

satte malarogayute gadaggaá¹ƒ,

pÄ• yetuna taá¹ƒ paá¹‡ame bhisakkaá¹ƒ ||

<25> á¹• 21 sakyÄ• dhivÄ• se kapile saÃ±Ã±atiá¹ƒ,

mÄ• naddhajaá¹ƒ bhindiya middhivÄ• tÄ• .

dhammÄ• mataá¹ƒ pÄ• yi pituppabhuti,

vandÄ• mi sakyinda manomadassiá¹ƒ ||

<26> á¹• 21 anÄ• thapiá¹‡á¸• oti vhayena nanta-

ddhanaá¹ƒ cajitvÄ• sukate vihÄ• re.

vihÄ• si bhiyyo janatÄ• hitatthaá¹ƒ,

sudhammabheriá¹ƒ vadayaá¹ƒ bhivande ||

<27> á¹• 21 upetapuÃ±Ã±aá¹ƒ varalakkhaá¹‡okaá¹ƒ-

á¹‡okaá¹ƒ visuddhaá¹ƒ jalitappadÄ«maá¹ƒ.

dÄ«paá¹ƒ pajÄ• naá¹ƒ anighaá¹ƒ navajjaá¹ƒ-

navajjavÄ• caá¹ƒ sugataá¹ƒ namÄ• mi ||

<28> á¹• 21 munibhÄ• nu dhammapabhÄ• hi jana-

mbuja muddhatandhatamo sutapo.

karuá¹‡Ä• ruá¹‡o samabodhayi yo,

bhavisÄ«talattapano paá¹‡ame ||

<29> á¹• 21 indu viyambaramajjhatale yo,

rÄ• jati tÄ• ragaá¹‡ena munindo.

ariyagaá¹‡apparito tibhave taá¹ƒ,

sÄ• dara muggatasobha mavandi ||

<30> á¹• 21 mÅ«lÄ• mÅ«lÄ• \Be 44/ tiá¹ƒsatipÄ• ramiyo,

sÄ• khÄ• sÄ• khÄ• majjhimajjhÄ• nakÄ• yÄ• .

pattÄ• pattÄ• buddhacakkhuni yassa,

pupphÄ• pupphÄ• kÄ• ruá¹‡Ä• maggakhandho ||

<31> á¹• 21 sÄ• rÄ• sÄ• rÄ• yamakÄ• pheggubhiÃ±Ã±Ä• ,

sabbÄ• lambaá¹…kurakaá¹ƒ sÄ«lavaá¹‡á¹-aá¹ƒ.

sesÄ• dhammÄ• madhupakkapphalÄ• ni,

raá¹ƒsÄ«challÄ« sutacÄ• lakkhaá¹‡Ä• ni ||

<32> á¹• 21 chÄ• yupagÄ• suá¹ƒ puthunaradevÄ• ,

mÄ• rajidÄ«paá¹…kara mahijÄ• taá¹ƒ.

patthatanantaÃ±ca kusalabÄ«jaá¹ƒ,

ekaruhaá¹ƒ pÄ• dapamuni vande ||

<33> á¹• 21 mÄ• ratitthiyaripuá¹ƒ tamaÃ±ca yo,

dhaá¹ƒsayaá¹ƒ nagaradhamma mÄ• payaá¹ƒ.

sÄ«lanÄ«varaá¹‡a dvÄ• rakoá¹-á¹-hakaá¹ƒ,

esikÄ• paramasaddha muttamaá¹ƒ ||

<34> á¹• 21 dvÄ• rapÄ• lasuyataá¹ƒ satiá¹-Ä• laá¹ƒ,

Ã±Ä• á¹‡acaccara sighÄ• á¹-apadiddhiá¹ƒ.

dhammamaggakuá¹-isÄ• la sahittaá¹ƒ,

dhammasenapatisÄ• rijabhÅ«taá¹ƒ ||

<35> á¹• 21 dutiyasutaparohitaá¹ƒ mahÄ• -

dhutaguá¹‡adharamaggha dassikaá¹ƒ.

vinayacinaka dhammarakkhakaá¹ƒ,

tibhavapatika dhammarÄ• jiyaá¹ƒ ||

<36> á¹• 21 sutaá¹ƒ sutaá¹ƒ sabbadhi sajjanaá¹ƒjanaá¹ƒ,

mitaá¹ƒ mitaá¹ƒ nantaguá¹‡Ä• layaá¹ƒ layaá¹ƒ.

hutaá¹ƒ hutaá¹ƒ jantunamÄ• namaá¹ƒ namaá¹ƒ,

bhave bhave tebhavamaá¹…galaá¹ƒ galaá¹ƒ ||

<37> á¹• 21 lokÄ• bhirÄ• maá¹ƒ ramaá¹‡eyyaveduraá¹ƒ,

lokantaguá¹ƒ antubhayÄ• nupÄ• gataá¹ƒ.

lokaddhajaá¹ƒ mÄ• nadhajappahÄ• rakaá¹ƒ,

lokaggaruá¹ƒ aggaru paccaye name ||

<38> á¹• 21 makuá¹-aggaphalaá¹ƒ \Be 45/ nayanaÃ±canikaá¹ƒ,

savanabbhusanaá¹ƒ vadanabbhusanaá¹ƒ.

galamaá¹‡á¸• anamiddhi manaÃ±Ã±urasaá¹ƒ,

kiriyaÃ±Ã±udaraá¹ƒ dvikhaá¹‡aÃ±Ã±ukaraá¹ƒ ||

<39> á¹• 21 kaá¹-ivibhÅ«sana majjhimaÃ±Ã±aá¹‡akaá¹ƒ,

dayavilepana dhÄ• raá¹‡amaá¹‡á¸• anaá¹ƒ.

paá¹-akhilaÃ±Ã±univattha manuttaraá¹ƒ,

munimaruttama meka mahaá¹ƒ name ||

<40> á¹• 21 sativara sucakaá¹ƒ ibbhaggapaÃ±Ã±aá¹ƒ,

suvÄ«riyavasuvÄ• haá¹ƒ pÄ«tiselaá¹ƒ.

gahapatisamathaggaá¹ƒ thÄ«pasaddhiá¹ƒ,

asaá¹‡iyasunupekkhaá¹ƒ sattabhogaá¹ƒ ||

<41> á¹• 21 catudisikiddhippada masahÄ• yaá¹ƒ,

suparivutaá¹ƒ khattiyavirajÄ• naá¹ƒ.

suciparisaá¹ƒ devanara manÄ• paá¹ƒ,

dasabalacakkÄ• dhipati bhivande ||

<42> á¹• 21 samÄ• dhibbahiddhaá¹ƒ saticchaá¹-á¹-haselaá¹ƒ,

virappaÃ±camÄ• jÄ«vamajjhaá¹ƒ sukamma-

ttatiyaá¹ƒ suvÄ• cÄ• dutiyaá¹ƒ bhiseá¹-á¹-haá¹ƒ,

samÄ• takkapubbaÃ±ca sattappavÄ• raá¹ƒ ||

<43> á¹• 21 vividhaÃ±Ä• á¹‡apabhutibbasÄ• karaá¹ƒ,

bahumahiddhika marÅ«na mÄ• sayaá¹ƒ.

dhuá¹ƒvapabhÄ• jalitarÄ• maá¹‡eyyakaá¹ƒ,

sugatanerunagarÄ• ja mÄ• name ||

<44> á¹• 21 sÄ«lajjalaá¹ƒ ratanadhamma mÄ• karaá¹ƒ,

bhiÃ±Ã±Ä• viciá¹ƒ satikulaá¹-á¹-hi gambhiraá¹ƒ.

vitthiá¹‡á¹‡aÃ±Ä• á¹‡a mariyodajÄ• sayaá¹ƒ,

aá¹-á¹-hambÄ«dhacchariyakaá¹ƒ asandanaá¹ƒ ||

<45> á¹• 21 bahunajjamosaraá¹‡a mekarasaá¹ƒ,

durupaggamaá¹ƒ acitasambharinaá¹ƒ.

puthupotapuÃ±Ã±avatameva name,

dvÄ«paduttamaá¹‡á¹‡ava nadindavaraá¹ƒ ||

<46> á¹• 21 abhiniharadhanuá¹ƒ \Be 46/ guá¹‡apÄ• ramiá¹ƒ,

naá¸·amatimanabÄ• jarahammukhÄ• .

dhitisamitasarena sudhÄ• rayaá¹ƒ,

malama gagaá¹‡a mekapavedanÄ• ||

<47> á¹• 21 yo pÄ• vedhesiá¹ƒ aggamaggaÃ±ca tÅ«á¹‡iá¹ƒ,

dhammÄ• laá¹…kÄ• rabbamma mekabbalaá¹ƒ taá¹ƒ.

nettiá¹ƒsÄ• nantaÃ±Ä• á¹‡a gÄ«rellimantaá¹ƒ,

sabbaÃ±Ã±ussÄ• saá¹ƒ iddhidaá¹‡á¸• aá¹ƒ namÄ• mi ||

<48> á¹• 21 varatapavuá¹-á¹-hi subÄ«jakasaddhÄ• ,

matiyuganaá¹…gala hÄ«rutapÄ«sÄ• .

susamatharajju satidvijatuttaá¹ƒ,

vÄ«riyadurÄ• vaha saccanidÄ• naá¹ƒ ||

<49> á¹• 21 vatisaá¹ƒvaraá¹ƒ soratamocanaÃ±caá¹ƒ,

saraá¹‡Ä• nivattabbahanatthaá¹ƒ yassa.

amatapphalaá¹ƒ nekarasehupetaá¹ƒ,

sugataá¹ƒ mahÄ• kassaka mÄ• bhivande ||

<50> á¹• 21 devaggo tidasapure varÄ• sane yo,

devÄ• naá¹ƒ janikapabhutinaá¹ƒ bhidhammaá¹ƒ.

bÄ• lakkova laá¸·ayamÄ• cale timÄ• saá¹ƒ,

desesyÄ• paravisayaá¹ƒ name ajeyyo ||

<51> á¹• 21 mahÄ• yaso vividhasubhappakÄ• sakaá¹ƒ,

kurÅ«su yo amitaguá¹‡o tamonudo.

parappavÄ• dahari subhÄ• nuyoginaá¹ƒ,

namÄ• mi taá¹ƒ kathayi satippaá¹-hÄ• nakaá¹ƒ ||

<52> á¹• 21 samathakapaliko sasnehasammÄ• sati,

paramamatiginÄ« savaá¹-á¹-iparakkamo.

sakalajutikaro sudhammapadÄ«pako,

ima mupajalito jinena namÄ• mahaá¹ƒ ||

<53> á¹• 21 vigatagatamalaá¹ƒ malagatavigataá¹ƒ,

mahita hitamanaá¹ƒ manahitamahitaá¹ƒ.

vibhavabhavakaraá¹ƒ karabhavavibhavaá¹ƒ,

sujana janaguá¹‡aá¹ƒ guá¹‡ajanasujanaá¹ƒ ||

<54> á¹• 21 sÄ«laggadaá¹‡á¸• avicitaá¹ƒ \Be 47/ susamÄ• dhipattaá¹ƒ,

sobhÄ• samujjala manantaga Ã±Ä• á¹‡asÄ«khaá¹ƒ.

saddhammaseá¹-á¹-haratanaÃ±ca tilokaketuá¹ƒ,

vandÄ• mi locanabhiseka susobhayuttaá¹ƒ ||

<55> á¹• 21 vinayanaya manayavinaya manamitaá¹ƒ,

vijayajaya majayavijaya matulitaá¹ƒ.

vibhajabhaja mabhajavibhaja mananakaá¹ƒ,

visamasama masamavisama mabhiname ||

<56> á¹• 21 paramarama maramaparama matiguá¹‡aá¹ƒ,

pagahagati magatipagata mamamakaá¹ƒ.

pacayacaya macayapapaya manaá¹‡akaá¹ƒ,

pakatakata makatapakata macalakaá¹ƒ ||

<57> á¹• 21 ujuka mayanamagge mokkhadesaá¹ƒ niyÄ• si,

vararathakujarena cammacakkena satthÄ• .

hiritapadukapÄ• lambena dhammassutena,

satinivarayutena ppÄ• á¹-ihiraddhajena ||

<58> á¹• 21 avihananakkhinÄ• suyama nemupakkharÄ• ,

udariyamabbhinÄ• paripuraá¹…gasaccinÄ• .

kusalavibhÅ«sinÄ• nimadakupparena yo,

akharanatesinÄ• gupitasilanandanÄ• ||

<59> á¹• 21 anusanughÄ• tinÄ• matipurejavena kÄ• la-

Ã±Ã±utamatisÄ• rike na ca visÄ• radatthidaá¹‡á¸• Ä• .

satituda dhÄ«tirasmi manadammasindhavena,

vinayagaá¹‡e namÄ• mi ta matulyasatthavÄ• haá¹ƒ ||

<60> á¹• 21 yamakkaggijÄ• laá¹ƒ paravisaya maccherasahitaá¹ƒ,

dudiá¹-á¹-handhubbÄ• haá¹ƒ yugagahaá¹‡atitthÄ«na makarÄ«.

bahÅ«naá¹ƒ majjhe yo ratanakamane pÄ• á¹-ihariyaá¹ƒ,

jayakketussÄ• pi ta mabhinami kaá¹‡á¹-ambasamipe ||

<61> á¹• 21 nakhajutirajaá¹ƒ cakkaá¹…gopeta pÄ• davarambujaá¹ƒ,

subhasirimato raá¹ƒsijÄ• laá¹…gulidasasaá¹ƒsubhiá¹ƒ.

pavarasirasÄ• devÄ• devÄ• sadÄ• na pilandhayuá¹ƒ,

ta mativa manorammaá¹ƒ tittÄ«karÄ• nami yassa ke ||

<62> á¹• 21 buddhopyeko \Be 48/ nidhanaguá¹‡ino vaá¹‡á¹‡aye yÄ• vajÄ«vaá¹ƒ,

kÄ• maá¹ƒ aÃ±Ã±aá¹ƒ kathamabhaá¹‡a mÄ• suá¹ƒ khiyethÄ• yukappo.

na tvevÄ• yaá¹ƒ khaya mupavajje yassa vaá¹‡á¹‡o ananto,

taá¹ƒ sabbaÃ±Ã±uá¹ƒ sakalarirÄ« nekanÄ• thaá¹ƒ namÄ• mi ||

<63> á¹• 21 pÄ• didÄ«pÄ• daá¹ƒ dvinayanadijaá¹ƒ dhammakÄ• yaá¹ƒ dhisoá¹‡á¸• aá¹ƒ,

bhÄ• á¹‡Ä«soá¹‡á¸• aggaá¹ƒ saraá¹‡asirasiá¹ƒ maggÄ• vÄ• laá¹ƒ subhaá¹…gaá¹ƒ.

sÄ«lÄ• laá¹…kÄ• raá¹ƒ vimalibhavu taá¹ƒ sattatiá¹-á¹-hidhidabbaá¹ƒ,

nÄ• thebhindaggaá¹ƒ phalakariá¹‡ukaá¹ƒ mokkhabhojaá¹ƒ namÄ• mi ||

<64> á¹• 21 malÄ• loá¸·ullolaá¹ƒ atibhayajanaá¹ƒ duggasaá¹ƒsÄ• rasinduá¹ƒ,

phiyabbhÄ• niggÄ• ho sivataá¹-amukho nÄ• vi kajjeá¹-á¹-hanÄ• tho.

padappÄ• rakkÄ• maá¹ƒ bahujanagaá¹‡aá¹ƒ ekamaggattaramhi,

samÄ• ropetvÄ• mattari ta matulasÄ• daraÃ±cÄ• bhivande ||

<65> á¹• 21 byÄ• maá¹ƒsugghanadhÄ• ra makkuá¸·usatabbhÄ• á¹‡ujjalantattanaá¹ƒ,

ukkaá¹ƒsajjuti ketumÄ• lavicitaá¹ƒ saddhammajotindharaá¹ƒ.

bundinniggatapajjalanta didhitiá¹ƒ ajjatthanÄ• yÄ• va ca,

vandetaá¹ƒ muni sakyapuá¹…gava mahaá¹ƒ puá¹‡á¹‡induvattampi ca ||

<66> á¹• 21 sattamaá¹ƒtamaá¹ƒ vinÄ• sakaá¹ƒsakaá¹ƒ dadaá¹ƒ vineyyakÄ• nameva,

bhÄ• vanaá¹ƒvanaá¹ƒ dhulÄ«karaá¹ƒ karaá¹ƒ tidukkaraá¹ƒ pajÄ• bhibhuÃ±ja.

gÄ• ravaá¹ƒravaá¹ƒ manoharaá¹ƒharaá¹ƒ narÄ• narÄ• nayaá¹ƒ namÄ• mi,

sÄ• daraá¹ƒdaraá¹ƒ vinodakaá¹ƒdakaá¹ƒ pavassakaá¹ƒ pajÄ• namiva ||

<67> á¹• 21 buddho nigrodhabimbo mudukaracaraá¹‡o brahmaghoseá¹‡ijaá¹…gho,

kosacchÄ• daá¹…gajÄ• to punarapi sugato suppatiá¹-á¹-hitapÄ• do.

mudodÄ• tuá¹‡á¹‡alomo athamapi sugato brahmujuggattabhÄ• vo,

nÄ«lakkhÄ« dÄ«ghapaá¹‡hÄ« sukhumamalachavÄ« thomyarassaggasaggÄ« ||

<68> á¹• 21 cattÄ• lÄ«saggadanto samakalapanajo antaraá¹ƒsappapÄ«á¹‡o,

cakkenaá¹…kÄ«tapÄ• do aviraá¸·adasano mÄ• rajussaá¹…khapÄ• do.

tiá¹-á¹-hantonomento bhayakaramudunÄ• jaá¹‡á¹‡ukÄ• nÄ• masanto,

vaá¹-á¹-akkhandho jino gotaruá¹‡apakhumako sÄ«hapubbaá¸• á¸• hukÄ• yo ||

<69> á¹• 21 sattappÄ«á¹‡o ca dÄ«ghaá¹…gulaá¹ƒ matha sugato lomakÅ«pekalomo,

sampannodÄ• tadÄ• á¹-ho kanakasamataco nÄ«lamuddhaggalomo.

sambuddho thÅ«lajivho atha sÄ«hahanuko jÄ• likappÄ• dahattho,

nÄ• tho uá¹‡hÄ«sasÄ«so iti guá¹‡asahitaá¹ƒ taá¹ƒ mahesiá¹ƒ namÄ• mi ||

<70> á¹• 21 vaá¹-á¹-acitÄ• nupubbakasubhaá¹…gulÄ« \Be 49/ ruhiramaá¹-á¹-hatuá¹…gana

nigguá¸·agopphako samapado sÄ«hosabhibha haá¹ƒsasannibhakamo.

dakkhiá¹‡atÄ• vatakkami samantamaá¹‡á¸• ala nigaá¹‡á¹-hi jÄ• á¹‡usubhako,

byaÃ±janapuá¹‡á¹‡aposatanu nÄ• bhigambhÄ«ra achiddadakkhiá¹‡avaá¹-o ||

<71> á¹• 21 dviradakarappakÄ• surubhujo suvibbhajanupubbamaá¹-á¹-haanunÄ• -

nunaalinÄ• nupubbarucira ttilÄ• dirahitabbisuddhatanuko.

dasasatakoá¹-i hatthibaladhÄ• raá¹‡o kanakatuá¹…ganÄ• sikasubho,

suruhiradantamaá¹ƒsatha sucisiniddhadasano tha lokasaraá¹‡o ||

<72> á¹• 21 suddhapasÄ• dindri ca vaá¹-á¹-ataradÄ• á¹-ho ruhiroá¹-á¹-ha ca suranaranÄ• t

Ä• yatasobhabbadano tha muni gambhÄ«rujukÄ• yatasuruciralekho.

byÄ• mapabhÄ• maá¹‡á¸• alabundi supuraggaá¹‡á¹‡i ca Ä• yatavisaá¹-asubhakkhÄ«,

paÃ±capasÄ• dakkhi ca kuÃ±cikasubhaggapakhumo mudutanuruá¹‡ajivho ||

<73> á¹• 21 sommasiniddha tyujjalakomala varuá¹‡avimalatanu ca amitaguá¹‡o,

komala dakkhiá¹‡Ä• vaá¹-a aÃ±janabhidasarisanilaka mudutanuruho.

dakkhiá¹‡avaá¹-á¹-akomala saá¹‡usamasunila alulita siraruhi jino,

sobhaá¹‡asaá¹‡á¹-hÄ• no tha siniddhasiraruhi ca supacitasatakusala jo ||

<74> á¹• 21 nigguá¸·onigganticchattassarisaatisubhagasira cÄ• yatÄ• ruci kaá¹‡á¹‡ako,

sosaá¹‡á¹-hÄ• nassaá¹‡hÄ• hÄ• rÄ• nukamapahutabhamutha suÄ• yatabbhamuko ca so.

suggandhaggatto muddhicÄ• tha vadani ca puthulakanalÄ• á¹-a Ä• yatasobhaá¹‡o,

assÄ• sappassÄ• sÄ• tissaá¹‡u dharamasamasama nami ketumÄ• lavicittakaá¹ƒ ||

<75> á¹• 21 buddhuppÄ• do kimaá¹…gaá¹ƒ atidulabhataraá¹ƒ ghosamattampi loke,

tasmÄ• nÄ• nappakÄ• raá¹ƒ saparahitasukhaá¹ƒ viddhasÅ« patthayantÄ• .

yÄ• tiá¹-á¹-hatthÄ• va haá¹ƒ taá¹ƒ suranarasaraá¹‡aá¹ƒ antarÄ• yappahÄ• naá¹ƒ,

puÃ±Ã±akkhettekabhÅ«taá¹ƒ sugatamavirataá¹ƒ sÄ• dhu vandantu santo ||

<76> á¹• 21 khettavaraá¹…gatatthutipure javapaá¹‡ama tejasÄ• idha bhave,

á¹• 27rogabhayÄ• dyupaddavahato anunasukha bhogapuÃ±Ã±amatiko.

devamanussabhogapavaraá¹ƒ paratthanubhÄ• vaÃ±ca antimabhave,

aÃ±Ã±ataro tibodhipavare bhavissati yathÄ• sayaá¹ƒ katanato ||

<77> á¹• 21 puÃ±Ã±enÄ• nena \Be 50/ sohaá¹ƒ nipuá¹‡ajavamati pemavÄ• co sakhÄ«lo,

saddho kalyÄ• á¹‡amittotisaraá¹‡agamano sÄ«lavÄ• cÄ• gayogo.

hirottappÄ« sudakkho avitasucarito dhitimÄ• saccabhÄ• á¹‡Ä«,

bÄ• hussacci vibhÄ• gi saparahitakaro vaggurÄ• vo bhirupo ||

<78> á¹• 21 dÄ«ghajjÄ«vi nirogo sucikulapassuto dhammaratto viratto,

niccÄ• palyo kataÃ±Ã±u atimudujumano sÄ• dhubhÄ• vÄ• diviÃ±Ã±Å«.

dhammÄ• jÄ«vo bhaveyyaá¹ƒ bahukusalarato appakodho aluddho,

evaÃ±caÃ±Ã±aá¹ƒ kareyyaá¹ƒ paá¹‡idhi carimake mokkhanibbÄ• nabhÄ• gÄ« ||

<79> á¹• 21 (1) mahÄ• kathaá¹ƒ buddhaghoso, tanumeva karaá¹ƒapi.

cajaá¹ƒ heyyÄ• diyÄ• deyyaá¹ƒ, akarittha yathÄ• tathÄ• ||

<80> á¹• 21 (2) mahÄ• paá¹‡Ä• maporÄ• á¹‡aá¹ƒ, kiÃ±ci eva punappunaá¹ƒ.

kÄ• mokkamaá¹ƒ dudhÄ• raÃ±ca, cajaá¹ƒ deyyÄ• diyaÃ±Ã±attha ||

<81> á¹• 21 (3) sutajjaya anubhava-á¹-á¹-hapanatthena laÃ±chinÄ• .

sutena garunÄ• nena, katoyaá¹ƒ paá¹‡Ä• mo navo ||

<82> á¹• 21 (4) ekakkharÄ• ya gÄ• thÄ• yo, yÄ• va chabbisatakkharÄ• .

jÄ• tiya pajjasattatyÄ• , saá¹…khato caturÄ• dhikÄ• ||

<83> á¹• 21 (5) aá¹-á¹-hÄ• dhikÄ• sahevuyyo- janÄ• dÄ«hi midaá¹ƒ nataá¹ƒ.

yathÄ• vuttatthakÄ• kÄ• mÄ• , ye niccaá¹ƒ dhÄ• rayantu te ||

<84> á¹• 21 rÄ• jÄ• tirÄ• jÄ• timanoharo yo,

devÄ• tidevÄ• tiguá¹‡oghadhÄ• rÄ«.

brahmÄ• tibrahmÄ• tibhavantagÅ« taá¹ƒ,

saá¹…ghÄ• tisaá¹…ghÄ• tivirÄ• va vande ||

<85> á¹• 21 anaá¹…ganaá¹…gaá¹ƒ naradevadevaá¹ƒ,

aniÃ±janiÃ±jaá¹ƒ bhayatÄ• á¹‡atÄ• á¹‡aá¹ƒ.

anaá¹‡á¸• anaá¹‡á¸• aÃ±ca anÄ• thanÄ• thaá¹ƒ,

khayantayantaá¹ƒ paá¹‡amÄ• mi mÄ• mi ||

<86> á¹• 21 tambasiniddhatuá¹…ganakhako nuá¹ƒvaá¹-á¹-asucituraá¹…guli ca muniso,

sÄ«husabhobhahaá¹ƒsasamago nigÅ«á¸·asama gopphakÄ• yatamukho.

komaladakkhÄ• á¹‡Ä• vaá¹-atanuruho sucimalujjalÄ• bhasariro,

paÃ±capasÄ• dayuttanayano sugandhamukhatuá¹…ganÄ• sikayuto ||

<87> á¹• 21 koá¹-isahassanÄ• gabaliko \Be 51/ surattamadharo suvaá¹-á¹-adasano,

Ä• yatasaá¹‡ulomabhamÅ«ko muduttanukaratta jivhasahito.

chattasamÄ• nasobhaá¹‡asiro sukesavara ketumÄ• lavicito,

iccanubyaÃ±janebhi sahitaá¹ƒ munindapavaraá¹ƒ namÄ• mi sirasÄ• ||

<88> á¹• 21 sakalamalehi so muni sudÅ«ratÄ• ya ca malÄ• riniá¹ƒ hatatayÄ• ,

tibhavarathe samÄ• nitamanÄ• rakÄ• ni ca namÄ• layo naravaro.

malakaraá¹‡e rahÄ• raha manantaÃ±eyya mabhijÄ• nanÄ• muni tathÄ• ,

caraá¹‡ayuto tivijji ca suvÄ• catÄ• sugamanÄ• janesu sugato ||

<89> á¹• 21 lokavidÅ« so nitalokatayatÄ• sÄ• kalato asamanaradamÄ• so,

sÄ• rathi jino anusÄ• sanakaro satthavaho dupathataraá¹‡asattÄ• .

bujjhati sÄ• maá¹ƒ catusaccamakhilaá¹ƒ bodhayi jantugaá¹‡amiti ca buddho,

bhÄ• karaÄ• bhÄ• phuá¹-apaá¹…kajasamo maggiyaÃ±Ä• á¹‡aphuvikasito ca ||

<90> á¹• 21 bhaggakileso so bhagavÄ• tibhava vamita gamana sujana bhajanato,

so bhaji saddhamme pavibhatta sarasa chabhagayuta garukaraá¹‡iyato.

sattanikÄ• ye kenapitulyaguá¹‡amapamita sirighaá¹ƒnajutisusubhaá¹ƒ,

devanarÄ• naá¹ƒ ekapatiá¹-á¹-ha mavitathutiyasa masaki mabhaá¹ƒname ||

<91> á¹• 21 buddhuppÄ• do kimmaá¹…gaá¹ƒ bho atidulabhataramidha bhave sughosa ma

tasmÄ• patthentÄ• sabbaÃ±Ã±uá¹ƒ vividhahitasukha manadhikaá¹ƒ namantu ca sÄ• dhav

puÃ±Ã±enÄ• nenete diá¹-á¹-he bhayaaghaá¹ƒpÄ«á¸·anaá¹-á¹-ha virahitÄ• parattha cubho s

bhutvÄ• nante ve hessante avikalasukhasirimatikÄ• anuttara bhÄ• gino ||

<92> á¹• 21 so cakkopetapÄ• do mudubhujacaraá¹‡o suppatiá¹-á¹-hitapÄ• do,

eá¹‡Ä«jaá¹…gho ca buddho kanakanibhataco Ä• yatapaá¹‡hi nÄ• tho.

kosonaddhaá¹…gajÄ• to atisudhumachavÄ« jÄ• likappÄ• naheá¹-á¹-hÄ• ,

ussaá¹…khapÄ• dayutto abhinilanayano Ä• yataá¹…guliyogo ||

<93> á¹• 21 á¹-hito \Be 52/ kho no namanto kirubhayaputhunÄ• jÄ• á¹‡uyo Ä• masanto,

lomakÅ«pekekalomo samataladasano aÃ±januddhaggalomo.

brahmaddehujjugatto aviraá¸·amukhato sattakaá¹…gussado so,

nigrodhappÄ• ribimbo migapatihanuko sÄ«hapubbaá¸• á¸• hakÄ• yo ||

<94> á¹• 21 puá¹‡á¹‡attÄ• lÄ«sadanto supahutarasano sobhaá¹‡odÄ• tadÄ• á¹-ho,

saá¹‡hodÄ• tuá¹‡á¹‡alomo samavaá¹-alagalo antaraá¹ƒsapiá¹‡o so.

brahmagghoso munindo punapi gupakhumo uá¹‡hisasamphullasÄ«so,

bÄ• ttiá¹ƒsaá¹…gopasobhaá¹ƒ mudurasahaá¹‡Ä« lokajeá¹-á¹-haá¹ƒ name taá¹ƒ ||

mahÄ• paá¹‡Ä• ma niá¹-á¹-hitÄ• .

tigumbacetiya thomanÄ•

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> á¹• 21 yo \Be 118/ dÄ«paá¹…karamÅ«lamhi, padaá¹ƒ hattagataá¹ƒ caji.

sammÄ• sambodhi mÄ• kaá¹…khaá¹ƒ, vande tassa siroruhaá¹ƒ ||

(pathyÄ• vattagÄ• thÄ•).

<2> á¹• 21 pÅ«retvÄ• bodhisambhÄ• ra-mahesaá¹ƒ yo anuttaraá¹ƒ.

alattha buddhattaá¹ƒ tassa, kesadhÄ• tuvaraá¹ƒ name ||

(pathyÄ• vattagÄ• thÄ•).

<3> á¹• 21 laddhÄ• buddhattaá¹ƒ chaá¹-hÄ• na-matikkamma pavedayi.

vimuttiá¹ƒ rÄ• jÄ• yatane, tassa kesavaraá¹ƒ name ||

(rakÄ• ra bhakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<4> á¹• 21 tattha sakkadattiyampi, nÄ• galataá¹ƒ harÄ«takaá¹ƒ.

anotattodakaá¹ƒ bhuÃ±ji, vande tassa siroruhaá¹ƒ ||

(rakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<5> á¹• 21 tadÄ• \Be 119/ muggaselapattaá¹ƒ, mahÄ• rÄ• jÅ«hi dinnakaá¹ƒ.

tathÄ• gato paá¹-iggaá¹‡hi, vandÄ• mi tassa sÄ«sajaá¹ƒ ||

(rakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<6> á¹• 21 tadÄ• dvinnaá¹ƒ dvebhÄ• tika-janehi madhupiá¹‡á¸• ikaá¹ƒ.

paribhuÃ±jesi manthampi, tassa sÄ«sasiriá¹ƒ name ||

(takÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

7__. á¹• 21 yo tapussabhallikÄ• naá¹ƒ, tadÄ• dvisaraá¹‡aá¹ƒ adÄ• .

lokamhi sabbapaá¹-hamaá¹ƒ, tassa sÄ«rivahaá¹ƒ name ||

(rakÄ• ra nakÄ• ra vipulÄ• pathyÄ• vattagÄ• thÄ•).

<8> á¹• 21 tadÄ• \Be 120/ tatthupaá¹-á¹-hakÄ• naá¹ƒ, tesaá¹ƒ kese adÄ• aá¹-ha.

lokahita mapekkhanto, nÄ• tho yo tassa te name ||

(rakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<9> á¹• 21 tepi taá¹ƒ Ä• hÄ• ritvÄ• na, pokkharabbatiyaá¹ƒ karuá¹ƒ.

sajÄ«vakesa cetiyaá¹ƒ, nametaá¹ƒ sabbapubbakaá¹ƒ ||

(makÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<10> á¹• 21 uposathuposathamhi, muÃ±cantaá¹ƒ nÄ«larasmiyo.

bhagavÄ• va lokaatthaá¹ƒ, karontaá¹ƒ taá¹ƒ sadÄ• name ||

(rakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<11> á¹• 21 cÅ«á¸·Ä• maá¹‡idussacetyaá¹ƒ \Be 121/, kÄ• lamhi bodhisattake.

buddhakÄ• le idaá¹ƒ sabba-paá¹-hamaá¹ƒ taá¹ƒ namÄ• mahaá¹ƒ ||

(rakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

<12> á¹• 21 namÄ• mahaá¹ƒ vandÄ• mahaá¹ƒ, pÅ«jemahaá¹ƒ siroruhaá¹ƒ.

puÃ±Ã±amidaá¹ƒ bhavatu me, paccayo Ä• savakkhaye ||

(takÄ• ra nakÄ• ravipulÄ• pathyÄ• vattagÄ• thÄ•).

tigumbacetiyathomanÄ• niá¹-á¹-hitÄ• .

vÄ• samÄ• linÄ«kya

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> á¹• 21 vuá¸• á¸• hopi \Be 179/ jinÄ• naá¹ƒ, buddhosi vijÄ• naá¹ƒ.

pubboditi mÄ• haá¹ƒ, kubbomi vimÄ• naá¹ƒ ||

(tanumajjhÄ• gÄ• thÄ•)

<2> á¹• 21 mahÄ• samatakÅ«laá¹ƒ, narÄ• pavarapÅ«jaá¹ƒ.

jahÄ• abhayapÅ«raá¹ƒ, namÄ• kanakarÅ«paá¹ƒ ||

(kumÄ• ralalitÄ• gÄ• thÄ•)

<3> á¹• 21 narÄ• sabhasubuddhaá¹ƒ \Be 180/, pajÄ• matanuruttaá¹ƒ.

dayÄ• karamuduttaá¹ƒ, namÄ• ma ha usukkaá¹ƒ ||

(kumÄ• ralalitÄ• gÄ• thÄ•)

<4> á¹• 21 hitaá¹ƒ vahasusÄ«lo, pamodati sukhatte.

name tamapabuddhaá¹ƒ, jinaá¹ƒ gatasukhantaá¹ƒ ||

(kumÄ• ralalitÄ• gÄ• thÄ•)

<5> á¹• 21 bandhu ca santakileso, yo pitavaá¹‡á¹‡apabhÄ• so.

gotamagottasuÃ±Ã±ato, tassa namo narasÄ«ho ||

(citrapadÄ• gÄ• thÄ•)

<6> á¹• 21 buddhaá¹ƒ \Be 181/ suddhaá¹ƒ lokesÄ«taá¹ƒ, ukkaá¹ƒ yuttaá¹ƒ yoge Å«Ì†haá¹ƒ

vantÄ• tÄ«taá¹ƒ oghe sÄ«daá¹ƒ, vandÄ• pÄ«haá¹ƒ sokehÄ«haá¹ƒ ||

(vijjummÄ• lÄ• gÄ• thÄ•)

<7> á¹• 21 bhogavatÄ« yopakhamÄ«, sÄ«tadayÄ• lokasakhÄ• .

dhÄ• tutaye kitti sa ve, dÄ• tu jaye-tassa ca me.

(mÄ• á¹‡avakagÄ• thÄ•)

<8> á¹• 21 mÄ• nito lukho rutotha, sannibho subho sukho ca.

jÄ• nito dharo namo ca, tassa yo thuto guá¹‡ova ||

(samÄ• nikÄ• gÄ• thÄ•)

<9> á¹• 21 jayaá¹ƒ \Be 182/ dhajaá¹ƒ pajÄ• puge, á¹-hitaá¹ƒ lilaá¹ƒ mahÄ• sukhe.

subhaá¹ƒ phuá¹-aá¹ƒ pabhaá¹ƒ name, hitaá¹ƒ sukhaá¹ƒ dadÄ• tu me ||

(pamÄ• á¹‡ikÄ• gÄ• thÄ•)

<10> á¹• 21 puá¹‡á¹‡apuÃ±Ã±ajanitasubhaá¹ƒ, jÄ• tiÃ±Ä• tithutiyaguá¹‡aá¹ƒ.

bhedaveravimalajinaá¹ƒ, Ã±Ä• á¹‡apÄ• dacaraá¹‡a-mahaá¹ƒ ||

(halamukhÄ«gÄ• thÄ•)

<11> á¹• 21 sati mati suci yo-bhÄ• so, thuti muni sukhito kÄ• yo.

manujapumasuto nÄ• tho, jayavara mu-sabho dÄ• to ||

(bhujagasusugÄ• thÄ•)

<12> á¹• 21 yo \Be 183/ buddho pavaro lilo puge,

lokutto abhayo á¹-hito sukhe.

uttiá¹‡á¹‡aá¹ƒ nisabhaá¹ƒ hitaá¹ƒ vahe,

monindaá¹ƒ vimalaá¹ƒ jinaá¹ƒ name ||

(suddhavirÄ• jitagÄ• thÄ•)

<13> á¹• 21 devindaá¹ƒ varagaá¹‡atherindaá¹ƒ,

niá¹-á¹-hÄ• naá¹ƒ bhavajananibbÄ• naá¹ƒ.

niddosaá¹ƒ raá¹‡arajanipphoá¹-aá¹ƒ,

vande-haá¹ƒ subhamukhasoá¹‡á¹‡emaá¹ƒ ||

(paá¹‡avagÄ• thÄ•)

<14> á¹• 21 gotamagotte \Be 184/ ketuva Ã±Ä• taá¹ƒ,

lokajakhette meruva jÄ• taá¹ƒ.

thandilajeá¹-á¹-he bheditamÄ• raá¹ƒ,

paá¹‡á¸• itamajjhe medhiva bhÄ• á¹‡aá¹ƒ.

mantiya vande sevitanÄ• thaá¹ƒ ||

(rummavatÄ«gÄ• thÄ•)

<15> á¹• 21 buddho sukko amitaguá¹‡Ä«so,

yutto mutto sasiva timÄ«to.

khe yo tejo tapasiva akko,

phelo theto tava namakÄ• ro ||

(mattÄ• gÄ• thÄ•)

<16> á¹• 21 yo \Be 185/ jitamÄ• re ve aji sabbaá¹ƒ,

tho mitasÄ• re he-dhitapattaá¹ƒ.

saá¹ƒsitapuá¹‡á¹‡o so nami tassa,

paá¹‡á¸• itaphullo so matikassa ||

(campakamÄ• lÄ• gÄ• thÄ•)

<17> á¹• 21 kanakarÅ«pa \Be 186/ mÅ«pameyyakaá¹ƒ,

pavarasÅ«ra pÅ«jasevataá¹ƒ.

kamalabhÅ«ma dhÅ«radesakaá¹ƒ,

naramarÅ«pa rÅ« name ta-haá¹ƒ ||

(manoramÄ• gÄ• thÄ•)

<18> á¹• 21 deve gate dvevÄ• rÄ• gamÄ• si,

sele cale ye Ã±Ä• tÄ• pacÄ• yi.

uddhaá¹ƒ tale tevÄ• saá¹ƒ akÄ• si,

buddhaá¹ƒ mate esÄ• haá¹ƒ namÄ• mi ||

(ubbhÄ• sakantagÄ• thÄ•)

<19> á¹• 21 ukke sunutaá¹ƒ puthukaÃ±ca theraá¹ƒ,

vutte sukhumaá¹ƒ ujukaá¹ƒ tathetaá¹ƒ.

dibbe paá¹-imaá¹ƒ kiriyaá¹ƒ vadetaá¹ƒ,

iddhe mahitaá¹ƒ kathitaá¹ƒ namehaá¹ƒ ||

(upaá¹-á¹-hitagÄ• thÄ•)

<20> dibbassa \Be 187/ pÅ«re pavarehi gutto,

siddhattha bhÅ«te nagarehi vuá¹-á¹-ho.

saá¹…kassa pÅ«re ma-gaá¹‡ehi buddho,

aÃ±Ã±attha pÅ«je paname ni kubbo ||

(indavajirÄ• gÄ• thÄ•)

<21> á¹• 21 subhaá¹ƒ thutaá¹ƒ yo rajataá¹ƒ balatthaá¹ƒ,

yugaá¹ƒ hutaá¹ƒ so kanakaá¹ƒ kamatthaá¹ƒ.

citaá¹ƒ á¹-hitaá¹ƒ lohitakaá¹ƒ manÄ• paá¹ƒ,

lilaá¹ƒ itaá¹ƒ soraci taá¹ƒ namÄ• haá¹ƒ ||

(upendavajirÄ• gÄ• thÄ•)

<22> á¹• 21 pinitaá¹ƒ \Be 188/ viá¹‡aá¹ƒ sakhilaá¹ƒ yaji taá¹ƒ,

susukhaá¹ƒ dhujaá¹ƒ biluvaá¹ƒ niyutaá¹ƒ.

á¹-hapiyaá¹ƒ simaá¹ƒ thunutaá¹ƒ puthulaá¹ƒ,

nami haá¹ƒ khiá¹‡aá¹ƒ sukhumaá¹ƒ mudukaá¹ƒ ||

(sumukhÄ«gÄ• thÄ•)

<23> á¹• 21 sogati \Be 189/ bodhayiá¹ƒ gÄ• hiya pattaá¹ƒ,

otari sonami jÄ• nita atthaá¹ƒ.

bhÅ«pati pÅ«jayi sÄ• kiya vaá¹ƒsaá¹ƒ,

sÅ«jadhi Å«padhi bhÄ• sita dhammaá¹ƒ ||

(dodhakagÄ• thÄ•)

<24> á¹• 21 cattÄ• ro-me yÄ• cite so pavutthe,

laddhÄ• bhoge kÄ• mite oghamutte.

kattÄ• tose-taá¹ƒ name colayutte,

tatthÄ• -loke taá¹ƒpate kho padukke ||

(sÄ• linÄ«gÄ• thÄ•)

<25> á¹• 21 sattÄ• -loko \Be 190/ sarito yo dhajukkaá¹ƒ,

tatthÄ• -gopo raciyo-noja-muddhaá¹ƒ.

bhaddÄ• -soko-pacito-bho pabuddhaá¹ƒ,

saddhÄ• yogo bhaji so-ho-namuccaá¹ƒ ||

(vÄ• tompÄ«gÄ• thÄ•)

<26> á¹• 21 Ã±Ä• tamarÅ«naá¹ƒ upari á¹-hitÄ• naá¹ƒ,

vÄ• lapasÅ«kaá¹ƒ huvati jinÄ• naá¹ƒ.

devasuyÄ• mo jinamiti Ã±Ä• to,

tena sukhÄ• -bho vinami idÄ• so ||

(sirÄ«gÄ• thÄ•)

<27> á¹• 21 puá¹‡á¹‡akena \Be 191/ kusumena sevataá¹ƒ,

kuÃ±jareva thunutena khe gataá¹ƒ.

sundarena nami tena me jayaá¹ƒ,

puÃ±Ã±atejakari-dhesa ve dadaá¹ƒ ||

(rathoddhatÄ• gÄ• thÄ•)

<28> á¹• 21 mÄ• tu Ä• yu khiá¹‡u-ke iha pubbe,

tÄ• su sÄ• dhu visute-disakucce.

vÄ• ta tÄ• la khaciteni-dha soá¹‡á¹‡e,

``tÄ• ta tÄ• taâ€™â€™ yaji te-tisa vande ||

(svÄ• gatagÄ• thÄ•)

<29> á¹• 21 upari \Be 192/ kamalayoni sobhitaá¹ƒ,

juhati dhavalajoti-dositaá¹ƒ.

sukari ya-matabodhi-mocitaá¹ƒ,

sunami caraá¹‡aloki-dho-rimaá¹ƒ ||

(bhaddikÄ• gÄ• thÄ•)

<30> á¹• 21 vane \Be 193/ jino yo vinayaá¹ƒ supekkhi-maá¹ƒ,

mate á¹-hito-bho dijakaá¹ƒ dubajjitaá¹ƒ.

aghe-nidho khobhi-taraá¹ƒ mune-cchi-daá¹ƒ,

name-bhito bodhimahaá¹ƒ lukha-jjhitaá¹ƒ ||

(vaá¹ƒsaá¹-á¹-hagÄ• thÄ•)

<31> á¹• 21 yo jÄ• ti-domÄ• nÄ«-mupÄ• si lambi taá¹ƒ,

kodhehi lokehi dubhÄ• si paá¹‡á¸• itaá¹ƒ.

pÅ«repi mÅ«lepi pahÄ• si diá¹-á¹-hikaá¹ƒ,

sabbehi pattehi namÄ• mi icchitaá¹ƒ ||

(indavaá¹ƒsÄ• gÄ• thÄ•)

<32> á¹• 21 veraÃ±jake \Be 194/ pÅ«ravare vibhÅ«site,

nelaÃ±jane dÅ«mavane vikÅ«jite.

khemaá¹…kare thÅ«latare vidÅ« site,

eta-á¹…game pÅ«na name virÅ«pi ve ||

(indavaá¹ƒsÄ• gÄ• thÄ•)

<33> á¹• 21 adhunÄ• pi sa sÄ• risuto nimalaá¹ƒ,

tamupÄ• si matÄ• pi kuto ci nayaá¹ƒ.

karuá¹‡Ä• yi dha yÄ• ci budho vinayaá¹ƒ,

garukÄ• pi namÄ• mi su-yo jita-haá¹ƒ ||

(toá¹-akagÄ• thÄ•)

<34> á¹• 21 janavaro \Be 195/ muni so sarito vane,

vasabhato udito-pari gotame.

gamanaso guá¹‡iko gami-to name,

nagara-do juti-mo ghatito-sathe ||

(dutavilambitagÄ• thÄ•)

<35> á¹• 21 bhagavati \Be 196/ kuá¹-igÄ• re yo nisinne,

dhanavati suvisÄ• le-ko isinde.

ya-malabhi muni lÄ• bhe molichinne,

sa panami juti-mÄ• se-to kilinne ||

(puá¹-agÄ• thÄ•)

<36> á¹• 21 paá¹-hapita-miccassa sidatu sabbaá¹ƒ,

paá¹-hami-dha sikkhassa hitasukhatthaá¹ƒ.

pavadiya giddhassa khiá¹‡alukhatthaá¹ƒ,

panami ca kiccassa sikhamukappaá¹ƒ ||

(kusumavicittÄ• gÄ• thÄ•)

<37> á¹• 21 nilobhÄ• si \Be 197/ dhÅ«mehi yu-cco vilÄ• se,

á¹-hito cÄ• -bhi bhÅ« tehi rukkho-digÄ• he.

yi-to tÄ• ni pÅ«repi luddho dvivÄ• re,

jino-kÄ• si pÅ«jemi buddho hitÄ• -se ||

(bhujaá¹…gappayÄ• tagÄ• thÄ•)

<38> á¹• 21 janarame \Be 198/ dasasare visÄ• lake,

munivare kuá¹-ighare-riyÄ• pathe.

dhutatare-subhakathe caji sa ve,

tatiyake-ta-midha ve á¹-hapi name ||

(piyaá¹ƒvadÄ• gÄ• thÄ•)

<39> á¹• 21 vesÄ• like tu vasi kÄ• tu cÄ• tukaá¹ƒ,

te Ã±Ä• hi tesu labhi-dhÄ• -mukÄ• -mukaá¹ƒ.

negÄ• mikesu bhaji phÄ• su sÄ• -yukaá¹ƒ,

etÄ• -dhikesu nami-kÄ• su-dÄ• -tulaá¹ƒ ||

(lalitÄ• gÄ• thÄ•)

<40> á¹• 21 vadi \Be 199/ suppiyo duvacanaá¹ƒ tamato,

sahi muttiko guá¹‡akathaá¹ƒ tathato.

gami mÄ• á¹‡avo durapathaá¹ƒ carato,

nami sÄ• dhavo budhavaraá¹ƒ paraso ||

(pamitakkharÄ• gÄ• thÄ•)

<41> á¹• 21 yu-pagami vimalo sakhilo tadÄ• ,

yuvavati-pivano rami yo brahmÄ• .

ekasayi \Be 200/ á¹-hitato kathi kho guá¹‡e,

esa nami jina-mo padhi-do-juke ||

(ujjalÄ• gÄ• thÄ•)

<42> á¹• 21 jÄ• naá¹ƒ sabbesaá¹ƒ desi yo kho-dhimuttaá¹ƒ,

Ä• nandattheraá¹ƒ vedito coá¸·isuttaá¹ƒ.

kÄ• yassammukhe kÄ• tuno-lokiyaá¹ƒ-se,

á¹-hÄ• na-ssa-ppuge kÄ• ruá¹‡o hoti vande ||

(vessadevÄ« gÄ• thÄ•)

<43> á¹• 21 sukathiya \Be 201/ majjhimasÄ«la-maparaá¹ƒ,

yu-pacita-metthi-dha cÄ«ra-manayaá¹ƒ.

budhayi ca bhajjita-mÄ«á¹‡avataraá¹ƒ,

sunami pavajjita-mÄ«ha-mamalaá¹ƒ ||

(tÄ• marasagÄ• thÄ•)

<44> á¹• 21 mahakaÃ±hi sÄ«lampi abhÄ• si kante,

brahmathandilÄ« mamhi manÄ• pi ramme.

calakampi gÄ«rampi kadÄ• ci ambe,

varapaá¹‡á¸• i khÄ«á¹‡ampi namÄ• mi taá¹ƒ ve ||

(kamalÄ• gÄ• thÄ•)

<45> á¹• 21 mohante \Be 202/ jini paá¹-hame jaye jitÄ• yaá¹ƒ,

soramme isipatane vane nivÄ• saá¹ƒ ||

khobhante kiri sakale vade vilÄ• saá¹ƒ,

ghoraá¹ƒve vinidamane name jinÄ• -haá¹ƒ ||

(pahÄ• sinÄ«gÄ• thÄ•)

<46> á¹• 21 divÄ• rakaá¹ƒ bajanagaraá¹ƒ phitaá¹ƒ vase,

nisÄ• ya taá¹ƒ janagaá¹‡anaá¹ƒ á¹-hitaá¹ƒ mate.

vijÄ• nakaá¹ƒ tamajaá¹-akaá¹ƒ sitaá¹ƒ vane,

hitÄ• vahaá¹ƒ narapavaraá¹ƒ imaá¹ƒ name ||

(ruciragÄ• thÄ•)

<47> á¹• 21 racita-maviralaá¹ƒ \Be 203/ manussa mathÄ• paá¹‡aá¹ƒ,

pasiya tatiyakaá¹ƒ catuttha makÄ• sayaá¹ƒ.

karita-madhikataá¹ƒ akhubbhamalÄ• sabhaá¹ƒ,

jahitagatiparaá¹ƒ panujja namÄ• ma-haá¹ƒ ||

(parÄ• jitÄ• gÄ• thÄ•)

<48> á¹• 21 nagara-majaya-mesa nivasi tha pare,

mahati sa maá¹‡ike sakuá¹‡akujavane.

yapati vasati ve hitasivavahane,

surata mubhayame-sita mima paname ||

(paharaá¹‡akalikÄ• gÄ• thÄ•)

<49> á¹• 21 chaá¹-á¹-haá¹ƒ \Be 204/ vase athu-da tattha vane mune saá¹ƒ,

sabbaá¹ƒ dhare makulapabbatake upedaá¹ƒ.

cattaá¹ƒ male manuja matthavase sudesaá¹ƒ,

bhattaá¹ƒ name lahuka mappa mare dhune taá¹ƒ ||

(vasantatilakagÄ• thÄ•)

<50> á¹• 21 nuna \Be 205/ upavasati idha tha puna parime,

sukhaguá¹‡amahati tidasapura ajite.

yuganuta mavadi vitatha mughatari ve,

hutathuna manami simada tula mariye ||

(sasikalÄ• gÄ• thÄ•)

<51> á¹• 21 jinapati susumÄ• raá¹ƒ bhesakallÄ• vane-saá¹ƒ,

nivasati puthuÃ±Ä• á¹‡aá¹ƒ khve-sa nandÄ• laye-taá¹ƒ.

vimala-mi dhu-jukÄ• yaá¹ƒ bhedasantÄ• pa-sesaá¹ƒ,

vijaha-pi sukhumÄ• laá¹ƒ esamantÄ• name-haá¹ƒ ||

(mÄ• linÄ«gÄ• thÄ•)

<52> á¹• 21 mahati \Be 206/ sukantiye atha ca tattha sÄ«tale,

vasati kusambiye navamavassa-pÄ«-tare.

avahi sukha-ntime pajaha-mattha-mÄ«-dha ve,

panami nudaá¹ƒ hine sakalasatthavasaye ||

(pabhaddakagÄ• thÄ•)

<53> á¹• 21 yudhavati pÄ• lileyyaka vane pahÄ• ya nÄ• ge,

upaá¹-hahi nÄ• gi-dhe-sa dasame jahÄ• ya bÄ• le.

sukhavasi kÄ• yike ca manake tadÄ• sa sÄ• te,

yuta-madhi vÄ• hite ca paname payÄ• ta mÄ• re ||

(vÄ• á¹‡inÄ«gÄ• thÄ•)

<54> á¹• 21 ito \Be 207/ patte nÄ• á¸·e vasati dijagÄ• mepi dasame,

hitopatthenÄ• -yeka adhiki-dha vÄ• dehi vadake.

vilomatthehÄ• -neka-sahi á¹-hita-mÄ• ghepi samaye,

viyogatthe-tÄ• -neja-mapi pihavÄ• sehi paname ||

(sikharaá¹‡Ä«gÄ• thÄ•)

<55> á¹• 21 dviadhiki-tare \Be 208/ veraÃ±jÄ• yaá¹ƒ tato dasamaá¹ƒ pare,

nivasi nilake khedaá¹…ghÄ• taá¹ƒ karo paramaá¹ƒ vane.

kilami idha ve vehaá¹…gÄ• naá¹ƒ manoramakaá¹ƒ vase,

viraji-sigaá¹‡e medhaá¹…kÄ• raá¹ƒ asokadadaá¹ƒ name ||

(hiriá¹‡Ä«gÄ• thÄ•)

<56> á¹• 21 yo sampuá¹‡á¹‡e upari tirase cÄ• liye pabbatepi,

sobhaá¹ƒ phulle suvasi itare kÄ• mite appamehi.

sÄ• vatthikkenu-da catudase kÄ• rite Ä• layepi,

kÄ• mo-cchidde tu bhaya muname Ã±Ä• time dvÄ• rakehi ||

(mandakkantÄ• gÄ• thÄ•)

<57> á¹• 21 sakko \Be 209/ kappile kariya madake niggaho yoti paÃ±ce,

dakkho kappiye vasidha yamake iddhako bhohi aÃ±Ã±e.

yakkho dabbike damiya nagare soá¸·ase-topi vaá¹…ke,

aggo-ghattite paciya paname bodhake monipaÃ±Ã±e ||

(kusumitalatÄ• vellitagÄ• thÄ•)

<58> á¹• 21 duladdhe \Be 210/ pÅ«re yopari ca dasato rÄ• jagehaá¹ƒ bhajanto,

tu satte kÅ«le kho kari dha yapato vÄ• samejaá¹ƒ jahanto.

dumaá¹-á¹-he pÅ«neso ramita-calato á¹-á¹-hÄ• rasetaá¹ƒ dadaá¹ƒ so,

guá¹‡asse vÅ«peto namidha karabho kÄ• yakhedaá¹ƒ sahanto ||

(meghavipphujjitagÄ• thÄ•)

<59> á¹• 21 cÄ• lÄ«ye \Be 211/ parime tatheva acale-kÅ«nepi vÄ«se lilaá¹ƒ,

bhÄ• gÄ« ce sa hite pageva pavase sÅ«rehi nisevitaá¹ƒ.

kÄ• rite ramike pare ca nagare pÅ«repi vÄ«se imaá¹ƒ,

hÄ• rite vasime jahena paname mÅ«lepi khÄ«á¹‡e jitaá¹ƒ ||

(saddÅ«lavikkÄ«litagÄ• thÄ•)

<60> á¹• 21 paÃ±capaÃ±ca-mÄ• kare tatopi piá¹‡á¸• akena jetakÄ• nane ca,

aÃ±Ã±amaÃ±Ã±a-mÄ• darena yo nisinnakena te ca mÄ• payeva.

pubbapubbaÄ• rÄ• me payoji-pÄ• sikÄ• ya vÄ• ramÄ• vasedha,

suddhasuddha-mÄ• malena poriyÄ• timÄ• ya mÄ• nasÄ• namesa ||

(vuttagÄ• thÄ•)

puÃ±Ã±enÄ• â€™ nena \Be 212/ saá¹ƒsÄ• ramupadhi suci sappÅ«rise vo paseve,

tehÄ• dinnaá¹ƒ sugÄ• ho suciparisaupeto arogo bhaveyyaá¹ƒ.

dÄ«ghÄ• yÅ«ko mahÄ• paÃ±Ã±a yasadhanasulÄ• bho ca kalyÄ• á¹‡amitto,

lokÄ• dibbo ca maggo samamatiparivÄ• rova nibbÄ• napatto ||

(saddharÄ• gÄ• thÄ•)

ka__._ á¹• 21 nassati \Be 213/ sÄ• sane chanavutÄ• dhike ca tivise sate kaliyuge,

dvesatacuddasÄ• dhikasahassake sakalaraá¹-á¹-hakaá¹ƒ khubhi gate.

bhÄ• tikayuddhakena nagaraá¹ƒ tadÄ• bhavati chÄ• rikÄ• yatigaá¹‡o,

dukkhagato mahÄ• paharaá¹‡ehi jivitakhayampi eti piá¹-ake ||

(bhaddakagÄ• thÄ•)

kha__._ á¹• 21 udisaka \Be 214/ cetyakepi vikiriya nÄ• sati dha so thiro sagaá¹‡ato,

vijahiya purato ttaravaneka kumbhakaragÄ• makaá¹ƒ nivasaye.

satagaá¹‡akehi tattha janakopi ``bhota idha vÄ• sa sabbayatinaá¹ƒ,

upaá¹-á¹-hahamÄ«â€™â€™ ti tamhi katipÄ• hanaá¹ƒ vasati kho vimaá¹ƒsiya sukhaá¹ƒ ||

(lalitagÄ• thÄ•)

ga__._ á¹• 21 tattha araÃ±Ã±e ramito sucari saddhamma-timÄ• ni suyatÄ«hi tipÄ«ko,

dhÅ«rasuyutto parigÄ• hiya sujÄ• to supaá¹-á¹-hÄ• ti kunadita-muyÄ• naá¹ƒ.

so satamaccehi kataá¹ƒ nagari daá¹ƒ tassa ca pÄ• cina raha dhikakose,

paccayanÄ• yÄ• su da chÄ• yabahuko suddhayatipi idha vasanakÄ• le ||

(tanugÄ• thÄ•)

gha__._ á¹• 21 phagguá¹‡amÄ• se chadine raciya niá¹-á¹-haá¹ƒva gato paramari iminÄ• -ya

sijjhatu pemaá¹ƒ vata rakkhatu sudevo uda vaá¸• á¸• hatu jinavacane taá¹ƒ.

vÄ• samÄ• linÄ« niá¹-á¹-hitÄ• .

Marie: Health Clinic Nurse (Nurse finds way to ease his throbbing head pain)
bybearlee©

Author's note: These stories are inspired, one way or another, by the female half of bearlee. she said or did prompted me to write it. There will be several with the categories changing fr and, although it may appear to be a series, each story will stand independent of the rest. Sir appeared in so many stories, as a change of pace, her middle name for the main character i not the first time we've done that, nor I suspect, will it be the last. Hope you enjoy it!

* * * * *

Bill would make the same complaint as always. He would tell them his head was throbbing, he had learned to live with, but right now, it was just intolerable. He would explain it, probabl and let her know he was aware there were pills he knew would take care of the problem anc could have gone to the hospital emergency room, but the cost was too high for a young mar Besides, he knew the staff at the hospital was becoming suspicious of his frequent visits cor vague pains that couldn't be substantiated; yet by law, they had to treat him and the only tre medication he seemed to be taking more and more often. It was late when he arrived at the nurse stood behind the front desk and took his name telling him to have a seat.

He watched her carefully. She ran into rooms to see patients, came back and answered pho see patients again. One by one the patients left while he waited.

Finally she appeared in an open doorway. Before arriving, he wasn't sure what to expect. He expecting the leggy nurse with reddish-blonde hair. She was absolutely gorgeous. "Bill, Bill I called out.

He was the only one left in the waiting room, but answered, "That's me!"

"We're closed, but we have a policy to see everybody that makes it in before we lock the doo and let's see what we can do to make you better," she said, smiling.

Bill's thoughts were lost in her deep blue eyes. He got up and followed her to an examinatior seat inside and I'll be right in," she told him. Bill knew the routine. He had been through it so before. She walked back in carrying the clipboard and notes attached he had scribbled down his problem and studied it.

"So, Bill...taking a look here it says you've suffered bad headaches for years. Let me do a qu
a history. By the way, my name is Marie."

Through asking questions, she learned of his many trips to the hospital. She understood the
wasn't unusual to see Bill or people like him. Whether he really had throbbing pain or not, sh
and treat him as best she could.

"Is there a doctor on duty?" he asked her.

"Not right now."

Bill became anxious. "I know what I need but we need a doctor to write a prescription."

"If we need medication, we have samples I can give you and make a referral to your doctor.
that long, I can call our staff doctor, he'll talk to you on the phone and call in a prescription to
pharmacy tonight if he feels you really need it."

He could sense Marie didn't believe there was a real problem by the way she seemed to stre
when she spoke. Still, there was a kindness to her as she spoke. She was certainly friendlie
at the hospital and seemed to have an unmistakable sincerity and kindness to her voice and
enjoyed and appreciated. Bill laid on the small hospital bed and watched her as she sat on t
She asked him questions but his eyes were drawn to her hands going to the edge of her ski
the white nylons she wore.

"I think I know how to take care of the problem," she announced. Marie stood up and withou
the skirt she wore, as well as her top, stripping down to her bra and panties.

Bill felt like he was living out a Penthouse letter. She asked him more questions and took so
barely paid attention to what she asked, instead intent to gaze upon her as she worked.

Her hands went to her soft panties and played lightly over her pussy before slipping underne
her finger push into her wet pussy. Spreading her legs further apart, her finger moved quickl
and her breathing became jagged. With her other hand, she pulled the panties out and away
out of her pussy. The palm of her hand gently caressed her pussy and clit. She leaned back
her long legs spreading far apart. He watched her sapphire blue eyes glaze over and begin
moved faster and then her finger moved back inside her pussy.

He could hear her low moans get louder and watched her legs stiffen as she came. He coul
hard watching her body quiver and finally relax. Her eyes opened and looked at him. "Take
Bill," she told him. He wasn't sure what was going to happen next and looked confused but
was a nurse and there wasn't anything she hadn't seen before. He complied with her reques
and underwear down. Marie stood up and walked over to the bed and reached down grabbi
hand.

Bill shivered slightly, not from the coolness of the air-conditioned room but from the touch of
his cock. "I know exactly how to take care of this little problem you have," she said, giggling.

Small droplets of precum were glistening on the head of his cock. "Mmmm," he heard her m
lowered to lick the clear liquid pearls from the head of his cock. Moving around to the front o
climbed up between his legs. Her hand reached forward and grabbed his cock. "Hmmm, I se
to examine this a little more closely," she chuckled.

Marie held his cock in one hand and he could feel her tongue press against the head. Her h
loosely keeping it straight up as she licked the head and just underneath. His body started t
small bed.

Without warning, she pushed her body forward and her mouth engulfed his cock. She move
Bill at first, but only for a moment. He could feel her lips gliding down the length of his cock a
tongue tickling the shaft as her head bobbed and up and down. His hands instinctively went
grabbed her long hair, then released and fell to his sides as she took his cock deeper into he

Marie continued fucking his pulsating cock in and out of her mouth. She could hear him gasp
became shallow and quick. All of a sudden his voice pierced the stillness of the room. "Shit..
come!" Marie held her head still, her lips tightening, waiting for the first blast of his sticky cum
him yell again as he shot his load of hot, creamy cum into her mouth. His cock spasmed sev
her mouth with the warm liquid streaming from his cock. She swallowed fast and furiously dr
then holding it in her mouth continuing to lick and suck at his shaft as it grew soft in her mou

Finally, she sat up. "So, Billy...did we take care of that throbbing head you had!" she laughed
on the bed quietly, smiling. From now on, his first stop would be the clinic, not the hospital, t
the pain in his head became intolerable. He had found his merciful, winged angel!

* * * * *

Mary A Desired Older Woman (Could the mature, attractive wife be tempted)
byHopebeach©

'But I do love him, Bert. We have a comfortable life, lovely children, a nice home and I know
but.....!' and Mary tailed off from what she was really wanting to say.

Mary was 49 and had spent her whole life living in the little village in Hampshire, down a tiny
that led to a small bay by the sea. She had been married for nearly 30 years, and had inheri
bungalow from her parents when they had died, so she had lived at the same address for m
from about 10 years when she first got married.

Her children had all grown up and left home and it was only her and her husband now in the
had worked for many years at the local primary school, helping out as a dinner-time supervis
about as much work that Mary had done. But she tried to stay active, and this was why she
Bert in his sitting room one lunch time.

Bert was 69 years old, old enough to be Mary's father, and lived only 4 doors from Mary, dow
lane. He had been a widower for about 5 years, since his poor old wife had died, and Mary a
gradually taken it upon themselves to keep an eye on the old man. Mary took a dinner in for
she gave the bungalow a good clean once a week, did a bit of washing now and then, and if
something particular from the town, either she or her husband would get it for him when they

There was not much in the local village, only a church, a pub, a few houses, the tiny school
so, anything substantial that was needed required a trip to the nearest town, either by car or
wasn't housebound, and he still got around and enjoyed his huge garden and a walk to the p
could, but he wasn't as young as he used to be, and life was slowing down for him, especial
had died.

He sometimes loved to stroll down to the bay in the warm weather, and sit and watch the ac
water, or the birds flitting from tree to tree along the shore-line. Consequently, he found the
and her husband invaluable.

But he did enjoy it when Mary visited.....and who could blame him?

Mary was an attractive woman, about 5'9, with lovely dark hair cut very short, a slim figure fo
age, and the most amazingly long, shapely legs. She dressed quite conservatively, never ou
but Bert could see that under those smart clothes, there was definitely a mature woman with
the more that Mary visited, so he could just admire that wonderful, feminine form, the more

Mary herself had almost made the beach in the little bay her own during her life-time. If there of sunshine in the summer months, she would get her bikini on, pack a little picnic and set o minute walk down to the bay, and there she would soak up the sunshine or have a relaxing time to get home to cook dinner. When the children were younger, they would all do the sam to the bay for swimming, games and sunbathing, and the life of a big city was something tha the TV.....Mary was definitely a country girl, but a very attractive country girl.

She had got into a good routine of seeing her husband off to work early in the morning, doin popping in to see Bert for half an hour or so, going to school for her lunch-time duties and th down to the beach as soon as she could. She hated the winter and rainy days, and she was bright if the sun was shining.

On this particular April morning, she had cleaned Bert's bungalow by dusting and hoovering dinner for him in the fridge. She was feeling quite optimistic and happy because spring was she had a few months of sunshine and light evenings to look forward to. She was sitting in t to Bert before she had to go to the school, when Bert suddenly asked,

'Look Mary, I'm going down the lane after I've eaten your delicious dinner, for a couple of pi Why don't you come over after you've finished at the school, and I'll buy you a drink? I think after all the running around you do for me. After all, it's Friday, isn't it?'

Mary blushed for a moment. She didn't really drink at lunch-time, and not much in the evenin and she tried to protest. However, Bert wasn't having any of it. He was probably swayed by that morning. Her dress was a little short, but today she seemed to be wearing fish-net tight legs look stunning, as usual, thought Bert.

'Look, Mary, I won't take no for an answer today, see! You come over and have a drink with can see me safely back home afterwards, can't you?' and Bert giggled, trying to put the shy little.

'Well, I don't know, Bert. I've got to get back and do some more housework, and.....' He inte

'Don't be silly. You can just nip over to the Swan after your work, and we'll be back here in n

As she stood in the playground, watching the kids screaming and running all over the place,

having that drink. It had been ages since she had gone into a pub at lunch-time, but the sun
she knew it would buck old Bert up if she were to join him. There, her mind was made up, ar
she was sitting back with Bert having a brandy and lemonade which he had bought her. She
bought her another one, but had to admit to herself that she enjoyed it, and then soon afterw
walking down the little lane back to Bert's bungalow.

'You'll have to come in for a cup of coffee, Mary, won't you? I think I'm a bit unsteady on my
with a laugh.

'You old rascal, Bert, aren't you?' she giggled. 'You're no more unsteady than I am...getting
brandies.....you'll have my husband asking questions,' and she linked arms with the old mar
their way up to Bert's front door.

Once inside, Bert slumped down into his favourite armchair and watched through the door to
boiled the kettle for 2 coffees. He watched her every move, hoping to see more of that wond
after at least 4 pints of beer at the pub, he was feeling quite flirty and brave as he looked at
attractive wife. Suddenly, Mary put the 2 cups onto the kitchen table and bent slightly to stir
and sugar. God, old Bert nearly had a seizure as the most magnificent view feasted his eyes

Mary's dress had slid right up the back of her long legs to show nearly all of her fishnet tights
there was just a tiny glimpse of her little panties underneath. Bert could feel his cock stir gen
trousers, and it had been a long time since anything had made that happen. Although he dic
across his crotch, he couldn't resist himself.

'Corr, Mary.....you got some wonderful pins on you, haven't you? Real sexy they are,' he gig
country accent. By this time, Mary had picked up the tray and was coming into the lounge to

'Were you staring at my legs, Bert, you naughty old man. You know you shouldn't be looking
kept up the bravery.

'Yes, I was, you lovely thing. You know what? I think you've got the best legs in the village, M
I'm not the only one to notice, either!'

'Oh, go on with you, Bert.....you've had too much beer inside you, that's what you've had!' Ar
blushed and thought of his words. 'But thank you, Bert, that's a very nice compliment. At lea
be appreciated somewhere!' and she regretted the phrase almost as soon as she had said i
the old man, however.

'Don't you think you are appreciated, Mary? I bet you are, you know. You mean by your husl that what you mean? I bet underneath it all, Eric still fancies you like hell and.....' and it wa turn to interrupt.

'Oh it's nothing, Bert, really. It's not the end of the world. We've been married a long time no years.....and I suppose the sparkle doesn't last forever, does it? I've got everything I need, b wonder if life is passing me by and perhaps I've missed some excitement and.....he gets v all day...he's gone in the car by 7 in the morning and often doesn't get back until 8 at night. T falls asleep in front of the TV and then it's time for bed, and.....God, Bert, I shouldn't be tell all this, so you make sure nothing goes past these four walls,' and she managed another lau while she took a sip of coffee.

'Now, don't you worry, Mary. I don't breathe a word about what you tell me...and I mean that said, I'm not the only one to notice those lovely legs and that shapely figure. Some of the old are often talking about seeing you in the school playground and around the village.....and th nice pair of legs and a slim figure. You should show more of them, Mary. It certainly brings a to the rest of us.....and I always look to see what you're wearing when you come to visit!' an help but take another leering look at the stunning legs on view.

'You're making me blush, Bert, you naughty old man. Do you really think I've got nice.....no middle-aged woman now, with grandchildren, so you can't mean.....!' but Bert kept up the att

'Look Mary. It makes me really 'chipper' if you're wearing something nice....especially if it's s shows off your lovely legs, so don't you go talking about being too old.....you're still a young whipper-snapper, you are' he laughed, 'Even if Eric doesn't appreciate his lovely wife, there around the village who do!' Mary certainly was blushing now and didn't really know what to s realised before that she had such an effect and all she could do was try to brush it off and ca took the last sip of her coffee and rose to go back home.

'You're a little devil, Bert, but I've got to get back home to finish off some house-work and ge ready. So, perhaps Eric will pop in over the week-end to see if you want anything, and I'll de to see you on Monday. Now, you behave yourself, now, and don't go getting yourself drunk you?' she laughed again.

'Let's have one more look at them sexy legs before you go....go on, Mary. It'll give me some for the next couple of days.' He couldn't resist trying to tease the attractive wife again.

'God, Bert, you're awful, aren't you? I've really got to go, so I'll see you soon,' but as she turn

her way to the lounge door, Mary bent over for a split second, knowing that her dress would
of her thighs, perhaps giving Bert a brief glimpse of her black panties. It was over in a flash,
didn't miss it at all, and then Mary turned to give the old man a wink and a final 'See you soo

As she was opening the front door to leave, she heard Bert yell out,

'Corr, Mary. You're a sexy young thing, you really are!' and then she was gone.

She had a spring in her step as she went up the lane to her own bungalow. It was Friday, sh
couple of drinks in the pub, and she had brightened the heart of old Bert with a flash of her g
It had really surprised her when he had complimented her on her legs and figure, and he ha
some of the other villagers talked about her on occasions. My God, what embarrassment, sh

She did the rest of the housework, thinking about Bert's words again, and carried it on while
dinner. He had said things like, 'sexy young thing,' 'they all admire a nice pair of legs,' 'espec
it's short and shows off your lovely legs.' Did they really think that way? Did they really talk a
admire her sexy legs and figure? And when she had let Bert have a quick flash of her pantie
wonderful buzz go round her body and perhaps felt a little moistness in her panties.

God, what was happening, she thought to herself, and then she suddenly thought, 'I wonder
Bert's cock?' No, no, Mary.....it had just been a bit of fun after a couple of drinks at the pub...
and act your age, she told herself, but those nice feelings and thoughts lasted right until her
arrived home from work. Was she feeling a bit frisky after her 'discussions' with Bert? The w
tell!!

As usual, the weekend was a let-down for Mary.....except for one thing. After the meal on Fr
Eric, as usual, went to sleep in the chair, so Mary decided to have a luxurious bath. She put
oils into the hot water and just lay back and soaked herself in the bubbles. Her mind was stil
Bert's words that afternoon, and how she had felt with her little flash of panties. '.....not the o
notice your lovely legs,' 'they all admire.....' Mary kept churning these words and phrases ov
and gradually her hands began to caress her pert breasts, making the nipples stand up harc

The water felt warm and sensuous, lapping against her body and down around the tops of h
just kept caressing as she thought of the words. Did the other old men talk about her and he
seemed to imply that they did! God! Her hand moved down over her stomach and found the
hairs, and Mary just kept caressing as the thoughts muddled her mind.

Again she thought of the excitement of flashing her panties to Bert, and her hand went lowe

hardness of her clit in the water. The erotic feelings started to meander around her body and
caress her clit with more conviction. Her other hand was stroking her breasts, pulling at the n
suddenly, Mary thought of herself as a woman again, not just a middle-aged wife, working a
supervisor with a lovely husband who, unfortunately, just went to work and wore himself out

Yes, Mary was chuffed to know that her figure and legs were still admired, and her hands we
now. She felt a twinge of shame but this was overcome by the excitement and the feelings in
Yes.....yes, yes.....this moment was for escaping the real world, and Mary couldn't help but
my God, she knew what was happening to her as her body began to shudder. She was brea
was open and her eyes were shut.

'Eeeeeeeeeeek.....,' and Mary tried to keep her voice down as the shattering orgasm was
body. She hadn't felt so fulfilled for months, and she wallowed in the magnificent after-glow,
still had that twinge of guilt at what she had done. Never mind, no-one knows and the whole
given Mary a wonderful fillip.

Eric played golf on Saturday morning with his friends, he and Mary did a bit of gardening in t
and then they went to town for a meal in the evening. Mary looked particularly attractive in th
and she enjoyed the meal with her husband but, back home in bed, she was more than a litt
read the paper before gently turning over and finally drifting into the land of nod! Once more
of the words....'they all admire your legs,' 'especially if your dress is short,' but she contented
with a little smile before she, too, was sleeping peacefully.

Sunday was a similar day. One of the children popped over with a grandchild, Eric mowed th
Eric went to bed even earlier, in readiness for another hectic week at the office. By this time
of Friday had slightly worn off for Mary, but she looked forward with a little more excitement
week and her visits to old Bert. She also thought that there might be some opportunities to g
little bay if the weather stayed nice.

Monday morning brought a flutter of excitement to Mary as she said goodbye to Eric. Was s
excite old Bert when she went to see him, or was she going to remain the prim and proper w
her to behave herself and be the conservative village lady that she'd always been, but there
inkling of naughtiness in her mind as she quickly went about doing her chores. She'd had a
with only the joy of seeing her grandchild to brighten it up, so she decided to give herself a b
at Bert's before she had to go to the school, so she made him a ham salad and thought she
bay after work, as the sun was beautifully warm, even this early in the morning.

At about 10o'clock, Mary was knocking on the side door of Bert's bungalow, as she always d

into his kitchen. There were a few butterflies in her stomach as she called out, 'Yahoo, Bert.
she could hear the old boy coming along the hallway.

'Is that you, Mary? You're a bit early, but it's a nice surprise, you know,' and then Bert came
kitchen. 'Oh my goodness me, Mary. You look lovely today.....no you look scrumptious. Ar
salad as well, my favourite.' Mary blushed but she knew that her efforts had been worth whil
the old man looking her up and down, especially taking in those wonderful legs once more. T
skirt really was short, showing off her tanned thighs, and Mary had worn some high-heeled s
accentuated her long legs.

Bert almost blew a whistle between his teeth as he ogled the lovely wife, and all Mary could
there and let the old man enjoy her curves. If truth be known, this was the effect she wanted
tease the old man a little, so that perhaps he might compliment her some more.

'I told you that you've got the best legs in the village, didn't I? Well, they certainly brighten up
morning.....corrr.....let's have a look at you. Turn round, Mary!' Mary was still blushing but sh
little buzz in her stomach at the way Bert was enjoying her figure.

'Now, now, Bert, don't get carried away, now. It's only one of my old skirts I've had for ages a
she smiled as Bert got up and went to one of the kitchen cupboards. Gently, Mary did a full t
him, and she knew the view would be eye-catching for the old man. She would always admo
it brought a thrill to know that she could still turn a man's head when she wanted. Then, she
breath as she saw Bert holding a camera.

'No, no, Bert, you can't take a picture of me.....I'm a married lady and.....who.....who might
no, Bert....where will you get it developed, anyway? No, no!'

'Don't worry, Mary,' the old man tried to reassure her. 'I don't need to develop it....I've got a c
you know that.....and even an old boy like me can work his way round a computer. And I pro
will see it. Come on, just one picture.....you look so sexy this morning, and it will keep my pe
cold night.' He grinned.

'Your pecker?.....you naughty old man. Well, I don't know really. You promise, Bert, you rea

'Of course, I do, Mary. I'm an old man now, and you know you have lovely legs, so just stand
where I can see you properly, and then we can sit down and have a nice cup of coffee. Com
smiled at his cheek but, again, she was quietly thrilled and excited about the way Bert was t
manipulating her. She went along the hallway, behind old Bert, and moved a few steps up th

As Bert clicked away with his digital camera, Mary sort of melted into the role. She wouldn't posing for a picture for anyone less than an hour ago, but it just seemed the most natural thi Even her panties started to get damp again as Bert cajoled and encouraged her, but she stil old man under control.

'I thought you said just one picture, you naughty old man. That's enough Bert, goodness me

'Just one more, Mary, there's a good girl. Just turn round so I can see those lovely legs from it, that's it.' Click! Click! 'Lovely, Mary, that's lovely!' At that, Mary moved back into the hall-w bringing the posing to an end.

'That will do, you lecherous old thing. I'm going to make coffee. Come on' A few minutes late at the small kitchen table enjoying a nice coffee, Bert grinning all over his face at capturing t wife on film, and Mary feeling quite excited and pleased with herself at being able to excite h neighbour. Bert had been a master carpenter as a tradesman and, although he loved to laug he was an intelligent man who was able to engage and interest Mary, so she never ever felt

In fact, these visits had really started to excite Mary, not only because she was feeling like a attractive woman once more, in her middle age, but Bert always acted like a gentleman (wel anyway!) who gave her another interest away from her hum-drum daily routine. As they talke together, Bert offered to buy her another drink in the pub at lunchtime.

'No, no, Bert, you naughty old man. It's only Monday.....I'll be turning into an old soak. Anywa lovely day and I want to get down to the bay after work and try and do some sun-bathing.'

'Corr.....in your bikini, Mary?' grinned the old man.

'Of course.....I only ever wear a bikini. I can get my skin brown all over, then, can't I?'

'Woorrrrr! I'd love to see you in your bikini, you know. I bet you look delicious,' and as he spo drifted onto Mary's knee as she was no more than two feet away from him on her wooden ch the touch, but Mary didn't move her leg away and just tried to keep the conversation going.

'Well, if you wander down to the beach when it's sunny, I'm usually there. I love it down there Peaceful, a nice beach and there is always something to see going on.'

'Yes, and I expect one of the nicest things to see is you in your bikini, you lovely thing,' and a

laughed, Bert's hand was still caressing Mary's leg, going a little bit higher up her thigh. She
on top of his.

'Now, now, Bert. You shouldn't be doing that, should you?' but the touch of his heavy, gnarle
her thigh was wonderful, sending more shivers around her body, and he was that much mor
Still his hand caressed her thigh as she sat looking at him.

'Come over the pub at lunchtime, Mary. You really brighten our day up.' he tried to coax her.
flattered, particularly as Bert's fingers were playing so erotically on her thigh. Then, Mary jus
take any more.

'Look Bert, I really can't come to the pub today. I don't want to waste the weather.....if you're
perhaps I'll join you again on Friday, like we did last week. How's that?' she smiled. 'Now, I'v
you rascal,' but, as she pulled away to get up, she felt Bert slide his hand right under the her
denim skirt and go all the way up, nearly to her panties.

'Oh God, don't Bert, you naughty boy,' but she shivered again at his masculine touch before
chair and making for the door.

'I'll keep you to that, Mary. We'll expect you at the pub on Friday. We will, you know. I'll see y
will I?' Mary called back that she would visit the next day and then she was off down the lan
felt the events that had just occurred whirring round her mind, and again, her little panties ha
between her legs. She wanted to go and lie on her bed and caress her body once more, but
the time before having to go to the school. God, what was happening to her? She had allow
pictures of her, and she had even watched, without moving, as his hand had wandered up h
her. She knew it was wrong, but the thrills far outweighed any danger.

Anyway, what were the dangers? He was an intelligent, friendly, elder neighbour who was lo
of his wife, and he obviously found Mary attractive and sexy. What was the harm in flirting w
especially as Mary felt perfectly at ease in his company? As far as Mary was concerned, it w
interlude in her life and, if she were honest, she rather enjoyed being desired and flirted with
really loved it and, when Bert had touched her thigh, rather than being horrified, Mary felt se
body that she had not felt for months.

She spent some time on the beach that afternoon after her work and, as she lay on the sand
thought of how Bert's fingers had ignited erotic feelings in her body. It even crossed her min
old man on her way back home, but she resisted the temptation and continued to her own b
evening meal. However, she had become infatuated with her thoughts and the events earlie

still feeling randy and hot when Eric came home. Would she try and entice her husband in b
to satisfy her own physical urges, or would she let him go through the normal ritual of readin
before rolling over and disappearing off to sleep.

The question was answered for her, because when Mary returned from the bathroom at bed
on his side, gently snoring. Oh well! What's new, she thought? But she still had those feeling
her body and Mary couldn't help but allow her fingers to wander between her legs again. Sh
still as possible, not wanting to wake her husband now, and she proceeded to enjoy her thou
of her body until that stunning moment arrived and a wonderful orgasm thrashed around her
only fulfilment she was likely to get that night. Christ, I'm so frustrated, she told herself.

That's it, she told herself. I'm going to accept Bert's invitation and go to the pub again on Fri
popped in to see Bert each morning and he continued to tease and flirt with her, but, as exci
as Mary was, nothing untoward happened until Friday when, as usual, Mary went into Bert's
the morning, and did some cleaning.

'So, are you coming to the pub at lunchtime, Mary? You said you would. No excuses today,
delightful shock when Mary replied,

'Yes, I might do, Bert. But don't you go trying to get me drunk again, you old devil!' she laugh

'My God, Mary. That'll be great. I and the other old boys will really look forward to seeing you
let us down. And I hope you're going to look sexy, Mary!'

'Sexy? Sexy? I can't come to the pub looking sexy, Bert. Not with you lecherous old boys og
You just behave yourself, and I might pop along for a drink after work,' Mary grinned.

'Well, you could wear your bikini to the pub, couldn't you?'

'Be off with you, you dirty old man. Anyway, I've got to go now. I'll be late for the school. Mig
later,' and Mary slid out of the back door as she heard Bert call out,

'I'll come and knock on your door, Mary, if you're not there.'

At about 1.30, Mary walked from the school and went into the bar of the Swan pub. She thou
quite an effort with her attire, and was trembling a little with trepidation as she entered the pu

Initially she couldn't see Bert in the busy lounge bar, so she put her head round the door to t

bar. There, she saw Bert sitting at a table with three of the other old villagers, all of them enj
pint. Bert got up straight away and went to the bar.

'Well, hello Mary. I told the old boys that you would come. We've all been looking forward to
you.....and you're looking lovely, as usual. Same as usual, brandy and lemonade, is it?'

'Well, just a small one, Bert, and thank you.'

The other three old men were on single, wooden chairs, sitting around the little table in the s
Mary went to sit on the old, wooden seat with its back to the wall. It was a bench type seat w
wooden back and arm rests at each end. It was the only space available around the table ar
room for 2 people, so she plonked herself down and Bert came and sat next to her. The othe
were Tom, Jack and Bill and Mary had known all of them for most of her life. They were all e
late 60s or early 70s, and all jovial, friendly types. She had a sip of her brandy as Bert starte
conversation, and Mary took a deep breath as it tasted like a double shot of the spirit had be
drink.

'That drink's strong, Bert, you rascal. You've put a double in there, haven't you?' she smiled.

'Oh, don't you worry about that, young lady, it's wonderful to see you here again.....we all s
brighten the place up a bit.....now, you just sit back and relax. You don't have to rush away t
It's only half past one, isn't it?' Mary smiled her shy smile and tried to keep the brakes on.

'Well, it's quite a nice day, isn't it? I might have a little time to go down to the bay if I don't sta
long.'

'Nonsense, nonsense, Mary. We're not going to let you go running off as soon as you've got
The other old boys all made suitable comments as they ogled the mature wife and then Jack
another round of drinks. Before Mary knew what was happening, another brandy was plonke
Bert further encouraged her.

'We were saying before you came in, Mary, that you definitely have got the best legs in the v
said he'd like to see some more of them. What do you say, Mary?' It was obvious that the m
pints before Mary arrived, but butterflies started to jiggle in her stomach as the attention had
turned to her with compliments and talk of her legs.

As the time moved on towards 2 o'clock, there were still a few people in the lounge bar, but
men were now the only occupants of the snug. The barmen were busy in the other bar, and

the snug to themselves. Mary tried to keep the moment light and friendly, but she knew the
enjoying her feminine company. The sun was coming through the little windows in the snug,
over, and Mary was starting to feel quite relaxed, especially as the brandy was going down

'I bet old Bill never mentioned my legs at all, did you Bill?' she laughed. 'It's just you, Bert, yo
rascal, trying to tease me while I'm enjoying a drink.' She could feel Bert's thigh against her
knew the others were taking little glances at her knees whenever they could.

'That's not true, Mary. They all enjoy a lovely glimpse of your legs just as much as I do. Look
no-one in here apart from us. What about standing up so we can have another look at you?
he teased the mature wife, Bert slipped his hand onto her knee again, under the table.

Mary didn't flinch but kept up the teasing and the pretence as she felt those gnarled, strong
leg once more.

'God, Bert, you're awful, aren't you? You'll embarrass the others by keeping on at me. I'm ne
old, and you think I've got the best legs in the village? What about those young girls, they've
better legs than mine,' but she still felt Bert's fingers moving gently up and down her thigh.

'They haven't got nice, shapely legs like you, Mary, and anyway, the others aren't embarrass
fact, they're worse than I am!' His fingers were going up inch by inch until, suddenly, Mary fe
on her naked flesh.

'God, you're wearing stockings, Mary. She's got some sexy stockings on, boys. Corrrr!! That
Mary.' Bert's hand had slipped slowly up the succulent thigh and he had reached the soft, wh
Mary's stocking tops.

She didn't very often wear stockings and she didn't know what possessed her to do so today
have been just a hint of being a dare-devil today, knowing that she was going to enjoy a drin
lunch-time. Did she wish for this to happen? Did she just hope in the back of her mind that B
her thighs once more and find that she was wearing these sexy items? Was Mary playing wi
something that secretly she hoped might happen?

Well, it had happened now, with three of the other old villagers present. Now what was she
was blushing and still trying to keep a grip on the situation, but she still had to admit to herse
was enjoying the thrills of a strange, firm hand on her thigh again, and the erotic banter that
ensuing.

'You shouldn't be talking about my stockings in the pub, Bert,' laughed Mary. 'Who wants to

'We all do, Mary. You know that. There's no-one in here, is there? Let's have a look, Mary. L
Bill have a quick look at your stockings,' and he sort of held her waist, trying to move Mary fr
into a standing position. 'Come on, Mary, stand up...there's no-one here.' Mary blushed agai
deep swig of her brandy, trying to decide Yes or No!! It was gone 2 o'clock and the brandy w
wonderful effect on her nerves, and the snug was still empty apart from the 5 of them. Then

'He's right, Mary. We all think you've got a lovely figure and we'd love to see more of your le
quick look, Mary. Go on, please.' Suddenly, Mary rose from her seat and stood defiantly nex
with 4 pairs of eager eyes on her. The thrills and feelings in her body were almost out of con
just stood silently, her face smiling and blushing, and she gently inched the hem of her skirt
stocking tops. All eyes meandered up her delicious, long legs to see just a hint of luscious th

'Higher, Mary. Higher! You look wonderful. There you are..... we said you've got the best leg

'That's enough, you rascals, that's enough now. Someone might come in,' Mary blurted out,
not going to let this wonderful chance slip by. It was Tom who then added his piece.

'Can we see the back, Mary? Just a quick look at the back of those gorgeous pins. You've g
legs, you know, and it would be a shame not to see them now.' Mary was still grinning and g
the thrill and danger of it all.

'No, you can't. I can't go showing off my legs in the local pub for you dirty old men, now can
people think if they find out what's been going on? You'll just have to make do with what you
her head was buzzing and her little, red panties were once again getting damp at her bravad
pushing his luck and obviously spoke for the others.

'Oh, come on, Mary. Just turn around now,' and his hand was on her waist, gently trying to m
would seem that Mary didn't need much persuasion as her body slowly turned round so that
leaning on the little table. As she stood there, she took another sip of brandy for dutch coura
full well that her skirt was again at the tops of her stockings.

'Corrr.....don't she look lovely,' exclaimed Tom. 'You were right, Bert. She's certainly a sexy
and now Tom, from where he was sitting, was able to slide his hand onto the back of Mary's
caress her shapely thighs from the knee upwards. The delight of another strong hand feelin
Mary to the spot and there was just nothing she could do. There was still nobody else in the
was caught between the danger of what was happening and the sheer excitement of those

flowing around her body again.

On the other side of her, Bert was grinning from ear to ear and then his hand, too, gently sna
back of a nylon clad leg. Mary still couldn't move as a second hand played on her legs, but s
ought to protest now.

'You shouldn't be doing this, boys, should you? God, I'm behaving just like a loose woman
and.....and.....please, don't.....God!' but they were only half-hearted protests and made n
to Bert and Tom. Still their hands toyed with Mary's thighs, still caressing the nylon, and Bert
began to move a little higher, taking the hem of the skirt with them.

'No, no, Bert. Not here! Not here....no.....please.....' but Bert's hand was gently moving Mar
above the stocking tops so that her soft, white skin was becoming visible to all 4 men. In spi
protests, Mary didn't move and just took another long swig from her drink as she felt the han
round the backs of her thighs. She felt like a dentist's patient who didn't want it to happen bu
couldn't do a thing about it. Yet, did Mary have feelings in her stomach that were saying she
the attention?

A hand moved up her leg a bit further and just felt the soft cheek of her ass..... and then th
was on her other cheek. Christ, they're playing with my bottom, she thought. It all seemed to
quickly as she felt her hem going even further up the backs of her legs. The two hands were
her bottom, down her thighs and then back up again and Mary's panties were becoming quit
responded to the gentle attack.

'Oh my God, you men, what are you doing?' but she still stood motionless as her body brace
and Tom enjoyed the exploration of this fine looking woman.

'Relax, Mary, relax,' encouraged Bert. 'You know we're not going to hurt you.' Mary knew by
was right up at her waist and that the thin sliver of material of her little panties could be seen
cheeks of her bottom. What shame, what embarrassment, but such wonderful feelings cours
the elderly hands continued to ignite her passions.

She just moved her feet slightly apart to steady herself and then suddenly.....oh my God, so
felt a finger gingerly slide along the material of her panties right underneath her body, betwe

Mary nearly came on the spot as the finger beautifully caressed the lips of her cunt through
underwear. All 4 men were watching eagerly now as she was exposed to the touches and e
Was she relieved, or was she disappointed, as just then she heard the door behind the bar o

someone was coming into the bar.

Mary stood up with a startle and quickly slid her skirt back into place. There were looks of di
the men's faces as they knew that the interruption had stopped a wonderful moment from co
barman was now there, calling last orders and Mary felt that she had been saved. Was she
that the feelings had stopped? She was just pleased that the decision had been taken from

'I've got to go now, you naughty old men,' she announced. 'I've had too much to drink again,
out in the sun.' Bert smiled and kept up the pressure.

'You'll have to walk me home again, Mary. It won't take you long and you've got plenty of tim
the sun. Come on. You'll have to see your old neighbour safely indoors, won't you?' They sa
others and then Bert and Mary went off back down the lane towards their homes.

'They liked your stockings, Mary, didn't they,' grinned Bert as they walked the short distance
bungalow.

'I've never felt so embarrassed, Bert, all you old men looking at my legs and my bottom. Dor
word about it to anybody. You promise now?'

'Only if you come in and have a coffee with me,' he laughed.

'I knew you were going to say that.....you men are all the same. Well, just 10 minutes then, a
going to sit in the back garden for an hour before I have to make the dinner.'

The two went into Bert's bungalow and Mary took charge of the coffee making again.

It was as she was stirring the coffees on the kitchen worktop that Mary felt a familiar hand o
once more, rubbing gently on her dress, right on the cheeks of her ass. She shivered and fro
time not having the excuse of a public place. She knew she should protest but after the stron
the hands exploring her bottom and legs in the pub, Mary was finding it hard to stop the soft
feelings.

'Oh God, Bert, no more, no more, please! I said I was embarrassed and I'm feeling embarra
friend, you naughty old man, and I'm a married lady.....ummm, oh please, Bert, not.....not...
just carried on caressing her shapely ass and easing the hem of the black skirt up again.

'Mary, you're a delicious woman, and I know you quite like being teased and admired. I can

eyes.' All the time, Bert had one hand around her waist, holding her in place, while his other side of her thigh, easing the skirt higher and higher. Mary felt on fire, stars shooting through her knees almost knocking, and then she could feel Bert's fingers on her soft skin again. He stockings once more.

'Whether I like it or not, Bert, it's wrong, so wrong. You should know better than to try and ta advantage.....oh God, don't go any.....Bert, Bert....ummmm.'

'Relax, Mary, relax! You know I won't hurt you, you know that,' and his hand had slowly care moved gently round to the front of her thigh, and then the inside of her thigh.' Mary was brea now and had put her hands onto the worktop to steady herself. She wanted to scream with p guilty and ashamed, and again tried to bring a halt to her predicament.

'Please Bert....Bert. We might both regret what might happen and.....ummm, oh God, Bert....it's.....it's.....!'

'Shhhh, Mary. It's OK. I haven't touched another woman since my Betty died, and sometime resist you. You really are sexy, and beautiful, and.....and seeing your lovely bottom in the pu now, Bert's fingers had slid up the inside of Mary's thigh and he had reached her red panties caressed the flimsy material but his experienced fingers knew just where to touch. He ran a beneath her body, right over her wet cunt lips, and easily found Mary's hard clit. Again, she s let out a small moan but her feet just inched apart a little, quite voluntarily. God, what was ha her?

'Ummmm, ummmm....Bert, Bert,' but she could do nothing as she felt him move her panties finger into the matt of pubic hair and on to the lips of her cunt. Bert ran his finger up and dow lips, opening them slightly, and then he went back to playing with her clit. He knew this woul effect and he could feel Mary battling with her mind as her breathing increased and her little frequent and louder.

'Ummmm.....ohhhhhh.....Oh Bert, I can't do it, I can't do it.....not today, not today! It's not ri Please Bert, ahhhhhhhh,' but her moans were loud, her sighs were so agreeable, and then s go between her lips and into her cunt. At the same time, Bert was able to keep rubbing his th clit, keeping up the mental and physical pressure on his gorgeous neighbour.

Then Bert grabbed one of her hands from the worktop and gently brought it back behind her and Mary could feel her hand being taken right onto the front of Bert's trousers. Oh my God! his wonderful cock, rigid and hard and throbbing, even for a man of Bert's age.

'Look what you do to me, Mary. Feel what effect you have on me.' She was still embarrasse
little frightened but she couldn't help run her hand over Bert's cock and then hold it through h
she still felt his fingers playing wonderful tunes in her cunt. Then Mary panicked.

'No, no, Bert.....oh God.....I can't do this. I'm sorry.....I'm really sorry!' She spun round and a
with hands and fingers was lost. 'Why don't you take some pictures of me if you want to?' Sh
offering up this treat, it might placate the old man and save her from having to make the dec
so, so tempting for her. She held Bert's hand tightly, knowing that they were both disappoint
knew that at that moment, she couldn't go ahead with something that was completely alien t

'Oh Mary. You're so gorgeous and sexy.....and you could make an old man so happy, you k
smiling again, the tension of the moment easing off. Mary felt a little more relaxed and then

'OK. You did say some more pictures, didn't you, so let me get my camera. I want to see tho
though, Mary,' and he was teasing her again. Mary still felt a stunning sensation whirring arc
and her panties were soaking. Her mind was in a haze as Bert took her to the bottom of the
to smile for the camera. Click, click, but Mary's mind was anywhere but on having photograp

She had just gone through a thrilling episode of having strange men expose and play with h
the pub, and then Bert had had his fingers in her cunt while she was made to feel.....and en
hardness of his cock in the privacy of his home. She was getting so close, being so tempted
shied away from the ultimate act of adultery. When Bert asked her to lift her skirt for another
just did it without question.

She lifted the hem to her waist, she turned to all angles, and she just carried on in a zombie-
Letting her neighbour take some more risqué pictures of her was mild, Mary told herself, in c
letting herself be fucked over the kitchen work-top just yards from her own front door. The th
wonderful but the ultimate giving in to her own desires was something that she just couldn't
do at present.

Mary just wanted to get away after all this and she got back to the old habit of telling Bert to
himself as she made for the front door.

'I'll see you next week, Bert, and Eric will probably be in to see you over the weekend. Now,
those pictures to yourself, otherwise there won't be any more, you old rascal,' and she gave
on his cheek before opening the door. He still managed to caress her ass as she left and ca

'Look after those long legs, Mary. See you next week,' and the afternoon was over. Bert was
rest of the day and night!

Mary went straight home, changed into her bikini, and took her sun lounger into the garden,
big hedge where no-one could see her and she wasn't overlooked. The sun was warm and h
just sat there with her thoughts, letting the warm sun melt into her body. She shivered at wha
been and what had actually happened. She knew that wearing a tight skirt and stockings ha
and, after a few brandies, she had allowed things to get out of hand.

But did she regret it? Of course she didn't. She was on a high, the men had enjoyed playing
and legs and it had given her the most wonderful thrills. Her physical needs at home were st
ignored, and just to feel like a desirable woman again was giving Mary a new zest for life, a
a dangerous excitement.

To feel Bert's wonderful cock in her hand was fantastic, and to feel the touch of his fingers in
panties, playing on all the right spots, was something that Mary thought she might never exp
she been foolish and immature to panic and stop Bert in his tracks? He was only an old widd
wish her any harm, and Mary knew that 90% of his life was spent alone in his bungalow, loo
walls. Oh God, she thought. Here I am toying with my mind, trying to find excuses as to why
neighbour fuck me! Don't be stupid. Put it to the back of your mind. Your husband will be ho
are other things to look forward to!

She found her nipples to be as hard as iron and she just let her fingers wander over her biki
wanting so much to bring fulfilment to her aching body. God, once again, Mary was full of ac
wanting to channel her energies in the right direction but when she looked at her watch, she
would soon be pulling up in the car, and she tried to put all these troublesome thoughts out o
was becoming so difficult!

On Saturday morning, Eric took Bert in the car into town for a few things. They were back by
Eric took Mary out for a meal in the evening. The conversation was quite relaxed between h
until Eric said,

'Old Bert certainly likes you going round to see him during the week.' Mary became a little ne
might have been discussed between the two men.

'Why, what did he have to say?' Eric smiled at his wife.

'He says I've got a very attractive wife and that it really makes his day when you visit.'

'That's kind of him, isn't it,' replied Mary. 'We're only helping out a neighbour, like most peop
we? And it isn't any trouble, is it?' She didn't know what else to say, and she hoped that her
betray any guilt she might feel.

'Yes, but he says he is very lucky to a have a sexy, attractive lady pop in and see him each
you're very popular in the village, and I should be very proud to have such a lovely wife.'

'And are you?' Mary asked, pointedly.

'Of course I am....you know that. Come on, it's getting late and it's been a busy day again.' E
conversation. Mary breathed a sigh of relief but was a little miffed that her husband couldn't
to compliment and perhaps tease her himself. All she wanted was to feel desired and appre
husband.

That night, Eric made a token effort to make love to his wife. Perhaps it was the thought of t
finding her 'sexy and attractive,' but the coupling didn't last very long and was soon over, Ma
brief moments and didn't have an orgasm, and Eric was soon snoring by her side once more
totally frustrated again, and her thoughts went back to Friday afternoon and.....and.....oh Go
all those thoughts out of your mind, she told herself.

On Monday, Mary nipped into town to get some meat for the week from the supermarket, an
the weather was hot again. Not a day to give up a visit to the beach. She called into Bert at
about half past ten, knocking on the back door and sliding in, as usual.

'Hello Mary, had a good weekend? Thank Eric for taking me into town on Saturday. It made
laughed.

'Yes, he told me you had a nice chat. I hope you remembered to stay discreet, you old rasca
see Bert grinning at her. 'Look, here's you're dinner, Bert. Chicken pie today. I haven't got to
today.....it's a training day or something.....so I'm going home to change, and then I'm going
bay to have a nice swim and a sunbathe. OK?'

'Oh, can't you stay a little longer, Mary....you've only just arrived.....and you look so sexy aga
don't know how you do it, with all the rushing about you do.'

'I don't look sexy at all, you devil. It's a beautiful day and I want to get down the beach, Bert.
get out in the fresh air as well, you know. Now, I've got to go!'

'Well, I might just have a walk down to the bay and have a look at you in your bikini. I might j
But you still look really sexy at the moment, Mary. Really smart and attractive. Just one pictu
before you go.....just one, please!!!!'

'God, you are the limit, Bert, you really are. I haven't got time to stand here while you take pi
Hurry up, then, hurry up. You've got 5 minutes, you old rascal, and then I'm going.' Bert mov
gazelle, taking his camera from the cupboard and he managed to cajole Mary into posing fo
before she put her foot down and headed for the door.

'You come down for some fresh air, Bert...it'll do you good,' and she was gone, once again f
thrill in her loins at posing provocatively for her randy neighbour. Bert spent the next 30 minu
on his computer, admiring the pictures he had saved from previous days, and slobbering ov
this morning. Yes, he was certainly going to walk down to the bay to see this gorgeous wom

She had tried to look smart to make the short trip into town, and Bert had caught her with hig
little black jacket and a nice skirt. He had even managed to tease her into raising her skirt to
little, black panties before she brought proceedings to a halt, and it was these pictures that B
lusting over.

He resisted taking his cock from his trousers and masturbating while he looked at the sexy w
to get down to the beach to enjoy the real thing in her bikini. After safely filing away the pictu
was soon stepping from his front door, and setting off for the leisurely stroll down to the bay.

In the little bay, only a handful of people were present on this beautiful, warm Monday morni
quickly taken off her little skirt and top and was gently swimming in the sea. She was a stron
having learnt at a very early age, and she had probably swum in this bay nearly every year f
years or more. She lay on her back and gently floated, letting the sun caress her face, but it
thoughts that really concentrated her mind.

Once again, she had been thrilled by the way Bert had taken control of her senses this morn
pose again for some sexy pictures. It had seemed to become a habit now, and Mary really lo
picking out clothes from her wardrobe that Bert would appreciate. She always tried to remain
smart, but she just tried to include a hint of arousal to whet the old man's appetite. It certainl
be working.....and it certainly was giving Mary untold thrills!

Because of the lack of real satisfaction at home, Mary was getting more and more enjoymen
visits to Bert's house and to the pub and, if she was honest, what had occurred so far had re

and filled her with naughty thoughts whenever she was feeling a little depressed. The photo
harmless but gave Mary a lovely warm feeling while she posed. Then there was the lunchtim
pub, being exposed and having her bottom felt by more than one pair of hands.....so emba
dangerous, but thrilling at the same time, and then there was the brief minutes when Bert ha
her panties, feeling her cunt and, pushing his fingers.....Christtt.....her loins were starting
again!!!

In the water, Mary felt her feminine frustrations welling up in her stomach at the thoughts, ar
her body and the sea lapping between her legs only accentuated the way her body was bec
along the shore, but there was hardly anyone there to observe her actions.....how could they
thinking anyway? She continued to float in the water but her fingers drifted down her bikini a
between her open legs, and she wanted so much to rub hard and feel a stunning orgasm wa
started to enjoy her own touch, and could feel her cunt lips opening, but decorum and the ne
in public overcame her animal desires.

She quickly ducked her head into the sea and swam about 50 yards just to get her body out
and then Mary decided to go and lay on the sands and enjoy the sun for a couple of hours, t

As she walked out of the water, she suddenly saw Bert walking along the shore towards her
nerves jangled a little, both with excitement and trepidation.

'Found you again, haven't I,' the old man joked as he reached the grinning wife. She had a t
sun lounger on the sands and Mary quickly dried off before setting up her lounger and sitting
see Bert taking in every inch of her shapely body, with a lecherous grin all over his face. Her
indecent, but it fitted her every curve and, because it was pink with dark polka dots, she cert
attractive sight on an otherwise deserted beach.

As she sat on her lounger, Bert looked down on her and she knew he could see her firm bre
the material, as well as the long expanse of flesh from her firm, delicious thighs. It was Mary
tease a little.

'You've decided to get out of your armchair then, Bert, and get some exercise, have you? Ar
a swim?'

'Not likely, Mary. Too cold for me. I just came down so I could see you in your bikini.....and it
worth it.....coooorrrr.....you look good enough to eat! I think I'll have to get myself some b
join you one day,' he laughed.

'You just keep your naughty thoughts to yourself, you old devil. I just want to get some sun o
I've got the chance.'

'Would you like some cream on your back, Mary.....and anywhere else you might want?'

'No I don't, thank you, Bert, so don't go trying it on. Either you're going to have a swim or.....
didn't let her finish.

'I could rub some cream gently all the way to the tops of those lovely legs.....just to make su
get sunburned!' he laughed again. Mary felt a little shiver go up her spine at the thought.

'Stop it, Bert, stop being a dirty old man again,' but, secretly, Mary was enjoying the flirting o
She was enjoying him admiring her body and teasing her and then, suddenly, casting cautio
being brave beyond reason, she said,

'Why don't you get some more exercise and walk round to the Swan for a drink. Then I can l
perhaps..... only perhaps, I might call in for a coffee on the way back up the lane,' and there
in her eye as she held Bert's gaze.

'You're just saying that, you little devil, Mary....you're just saying that to get rid of me. If I go t
pub, you'll stay down here and then go straight back home, won't you?'

'What if I promise to call in, Bert? Look, while you have a pint or two in the Swan, I can enjoy
another couple of hours, and then I'll call in for a coffee.....I promise.....but no hanky-panky
I think it's your turn to make me a coffee, isn't it?' and she gave one of her beguiling smiles.
was definitely starting to stir as he stood there on the beach, listening to the tempting words

'You promise, Mary? You promise?' She smiled and nodded her head again. 'OK, I'll have a
but I'll be home by 2o'clock. Don't you leave it too long before you come in for that coffee.'

'Oh, be off with you. I said I'll be there, and I will. You just make sure you've got that kettle o

Mary tussled with her thoughts as she lay on the sands. Could she continue to control event
Bert's bungalow? By promising to call in, was she giving the green light to the old man? She
attention, the compliments and the dangerous liaisons that had developed, and the fact was
forward to her daytime timetable now more than she looked forward to her evenings. It was
say, but she knew that if she were to stop everything that was happening, her life would retu
monotony of just being a middle-aged housewife once more.

That might be the best thing to do, she thought, but for the moment she just couldn't do it....s
enjoying the fun and wickedness of the friendship, and hoped that it could just remain as suc
another swim and then dried off in the sun and then at about 2pm, she gathered her things a
walk back up the lane.

She called out as she slid open the back door of Bert's bungalow. He was bound to be in....s
confident!

'Are you there, Bert? I hope you've got that kettle on,' she called out. She heard movement i
then Bert came into the kitchen, smiling all over his face. She could see that he had enjoyed
even though he wasn't drunk. 'So, where's that coffee you promised me, Bert? I can't rely on
I?'

'Steady down, Mary. Steady down. I wanted to be sure you were coming before I put the ket
you're here, why don't you have a sit down.....Corrrrrrr.....you don't half look good in that bik
do.' Mary blushed as she took one of the wooden seats at the little, kitchen table. Although s
jumper and a tiny skirt for her walk back from the beach, her little bikini bottoms were still vis
they set Bert's pulse racing once more.

The old man made the coffees and put them down on the little table before drawing his chair
where Mary was sitting. Straight away, she knew he could see the whole expanse of her thig
glimpses of the polka dot material peeping out. This alone, even without any touching, sent g
across Mary's skin and she revelled in the fact that Bert was taking little glimpses at her bod
stimulating, naughty feelings were starting to meander around her body once more. She trie
again.

'So, how many pints did you have in the Swan then, Bert? Too many to know what you're do

'Only two, Mary. Only two. I wanted to get back because you promised to come round and I
of your visits, Mary. You know that! And I think you wanted to pop in and see me again, didn
wanted to come round and show me those delicious legs again, didn't you,' he laughed, but
her eyes and his hand reached across the short distance to her knee.

'You cheeky devil, Bert,' but her legs didn't move as she felt those old gnarled fingers touch
more. 'I just happen to have my beach skirt on which shows off a lot of leg, but don't you go
ideas again,' but Mary was laughing and still didn't flinch as Bert began to caress her skin an
fingers up and down her thigh.

'Oh, come on, Mary. I've worked out how you are feeling and how maybe you get just a little worry Mary. I do understand that you're a really attractive, sexy woman and that maybe thing are.....' and his hand went a little higher up her leg.

'God, Bert. You shouldn't be saying these things and.....I feel ashamed of what has happ already.....I'm married to Eric and shouldn't be.....and those photographs! You promise tha nobody.....,' but she had to stop as Bert's hand had now reached the material of her bikini other hand was easing the little skirt right to the tops of her legs.

'I've told you those photos are just for me, Mary. They're my private collection, but they do m good when I have a look at them.' He had stood up now and moved behind Mary, his hands her thighs. 'I want some of you in your bikini before you go today.....cooorrrr, you look gorg bikini.'

'Good God, what am I going to do with you, you naughty old man?' Mary smiled but her legs felt the seductive feelings slide round her body. He was tickling the tops of her thighs, and sl it to continue. His arms were round her body from the back, and his hands were at the tops began to softly kiss her neck while his fingers played on her thighs and Mary became swooz though the feelings were wonderful.

The more that seconds turned into minutes, the less resistant and nervous Mary became. Th were gentle and erotic, and her adrenalin was flowing from her exercise on the beach. Mary what was happening and she was now finding it more and more impossible even to make a made one last effort.

'Bert, Bert.....we shouldn't be doing.....' but Bert was almost in control of the sexy wife now hands kept the stunning feelings waltzing around her body. 'Why don't you just take a couple and.....,' but Bert was still on the attack.

'Will you do something for me, Mary? Feel me, Mary. Feel what you do to me. We can do so took her hand and, although she was mentally fighting a battle with herself, Mary allowed he onto the front of his trousers again.

'Oh God, Bert. Do I do that to you? Do I make you hard like that?' Her hand felt the hardness cock and Mary could only grasp the thick rod in the trousers and slide her fingers up and dow overtaking any sensible thoughts. He was as hard as the other day, and Mary was just like j her seat. Bert didn't need to hold her hand any longer as Mary just ran her fingers up and do

squeezing the wonderful specimen.

Immediately, Bert's hands went onto her bikini bottoms, sliding between her legs, feeling her
Mary, God forbid, just opened her thighs enough for Bert to play with her cunt lips through th
had tried to resist the temptations over the last few weeks, she had tried to be a loyal wife, b
built up inside her and now there just seemed no turning back.

'Yes....yes, you do that to me, Mary, and no-one else has done that since my Betty died.' Wi
turned Mary's head and kissed her gently on the lips, but then the kiss was harder, their lips
together and their tongues fighting one another. His fingers were still playing with her cunt th
bikini, and Mary was still enjoying the feel of Bert's wonderful cock, but things were getting s
moving more quickly.

Bert pulled Mary up from her seat and they faced one another. His hands went behind her a
skirt up to feel the cheeks of her ass. Their mouths joined again and their tongues fought ag
hand was still playing on the front of Bert's trousers. He moved her hand to the top of the tro
looked into her eyes. Mary grinned.

'You're the absolute devil, you are Bert,' but her hand gently took the zip down to the bottom
gingerly moved her fingers inside his trousers as she felt Bert's hands toying with the cheeks

As she suddenly felt his wonderful cock once more, her heart thumped hard in her chest and
round her stomach. She held Bert's solid penis and gently squeezed, and she could feel his
her bikini to enjoy playing with the rump of her mature bottom. Oh God, she thought, this is i
is actually happening! She panicked slightly.

'What about those photos, Bert? Don't you want some pictures of my bikini?'

'And let you go now that I've got you? You'll pose for my pictures and then won't let me touc
Mary took a deep breath.

'I promise Bert.' She squeezed his thick cock and ran her fingers up and down it, feeling the
excitement that it was generating in her body. 'I promise I'll hold your coc.....ummm.....your
if you want me to.....but you can take a couple of pictures if you like.'

'You promise, Mary? You really promise?' and he slid his hands all round Mary's naked ass
Bert couldn't believe his luck. Not only was she offering to pose again, but she was in such a
was promising to hold his cock again. Quickly, he got his camera and began to click away at

the lane. After a few shots he increased the odds.

'Why don't you take off that little skirt so I can see that bikini and your lovely bum more clear didn't care any more. She was smitten, she was feeling randy and the wetness in her bikini t She slipped off her shoes and then slowly peeled off the tiny skirt to show off the tight bikini was almost slobbering as he clicked away with the digital camera and then he took Mary by had been smiling all the time he took pictures and, as Bert put down the camera on the work into a clinch once more.

There were no words spoken and, as Bert's zip had still been open all the while, as promised hand into the open trousers and felt for the prize cock. She sighed quietly as her fingers wer rigid tool and then their lips met again for another passionate kiss. Her mind went over the la the photos and display in the pub, the way Bert had caressed and tantalised her cunt, the te and the.....well, I suppose it was a complete but gentle seduction. Now she was openly an holding his appreciative cock.....and Mary was loving every minute.

Bert's fingers were moving the bikini bottoms gradually over her bottom and easing them do her thighs. One hand moved to the front and meandered in the matt of dark hair around Mar went to the soaking lips of her cunt. She was toying with his hard cock and he was in the lips There was no resistance left in Mary, the seduction had moved on too far for that and they ju each others body almost in silence.

As she ran her fingers up and down the throbbing prick, it seemed to be becoming harder an hand. She pulled it from his trousers and looked down.

'Oh God, Bert, you feel so hard.....ummmmm,' but her mind suddenly went to her own body inside her. She eased her naked feet apart and Bert slid another finger inside her, exploring pushing in gently. Mary's own fingers slid to his balls and cupped and squeezed softly, and t running her hand round the thick meat and sliding up and down again. The fingers in her cun lifting her up a few inches but the erotic and stunning feelings were permeating around her b she had felt for years.

'Sit on the table, Mary. Come on, sit on the table,' and Bert easily manoeuvred the eager bo of the wooden table where he lifted her onto the edge. As he looked at her nervous face, Be down her legs and tossed it onto the floor. He stroked her long thighs, easing them apart an between his strong arms, and then Bert bent forward and his head went between her welcor shivered and groaned as she felt his tongue touch her cunt.

'Ahhhhh...oh God, Bert.....ummm!' He began to lap at her there, feeling the nectar of her juic his tongue searching out her clit and giving it special attention, and his fingers just played all opening body. In the end, Mary just eased her body back so that she was laying right back o Bert holding her thighs up and apart while he enjoyed the fruits of her body with his mouth.

She had to stifle little screams as she felt her clit being pummelled by Bert's tongue. It had b since she had enjoyed this foreplay and the feelings were incredible...if only.....she put those right out of her head. She was naked from the waist down but she cared not one iota. The fe were indescribable and she didn't want them to stop. Bert carried on like a man possessed b slow motion, Mary's body began to make little jumps off the table. Her ass moved as Bert lic the frantic clit and he had to hold her thighs tightly as Mary began to go wild.

'No....no....Bert....ummmmm, oh yeeeeessss! You know just where to ...aghhhhhhhhhh!' and orgasm attacked her body and washed all round her nerves to the ends of her toes and fing juices increase and then he lifted his head and wiped his face. He smiled at the vision in fron then he held his cock in his hand.

He still held her legs up as he moved his body forward, closer to the table. Mary looked dow and offered her hand for guidance. Bert didn't need it! He was too experienced to need help heavily now, and just let it happen.

'Ohhh....Bert.....Bert....it's beautiful.....Yes..... yes please...!!' She was almost begging. She tip open her slowly and then Bert was stretching her with his superb cock. Her legs were nov shoulders as she felt him ease inside her, and she felt her cunt opening wide to accept this v intrusion. Over the last few years, by this time the sex would have been all over for her.....n just beginning. Again, Mary blanked out these thoughts and just concentrated on the momen

Bert held her hips and thighs and began to slide back and forth, trying to push in deeper with was succeeding. Bert had finally got to fuck the sexy wife from down the lane and he was en second....and so was she! In, out, in, out, deeper with each fuck and Mary was moaning and abandonment.

As the coupling increased in pace and vigour, Bert moved even closer, pushing Mary's legs knees were moving towards her chest. In, out, in, out, he was really ramming his appreciativ as hard as he could into her.

'Ummmm.....oh God, Bert....Bert....I can feel you so deep in me.....ummm.....I can feel you f up.....you feel so big inside me....ahhhh!'

'Are you comfortable, Mary? Do you want to stand up and let me fuck you doggie-style?' he

'No, no.....oh for God sake, Bert. Don't stop....ummm.....don't stop, please.....just keep, just keep.....!'

'Say it, Mary. Say the word,' and he held her legs tightly and really thrust into her body as he face.

'Just keep....ummmm, oh God, just keep fucking me, Bert.....ohhhhhhh!!' Her head was thras side, her eyes were closed and her hands were splayed tensely either side of her body. Bert either side of her thighs and he leaned forward and took Mary behind her neck with one han slightly. She opened her eyes and looked at him.

'Good Mary? Is it good? You wanted a good fuck, didn't you?' he grinned.

'Don't keep going on, Bert. Just fuck me, fuck me.....ummmm, fuck me harder, harder!' she He held her head and held her gaze. He was really thrashing and rutting into her body and t moving inches as their bodies went back and forth. A culmination was fast approaching for b sweat gleamed from their bodies. Bert thought he was fucking a velvet glove, it was so smoo enjoyed the thrill of a red-hot poker stretching her cunt.

On and on it went, in, out, in, out, back and forth, harder and harder, no words now being sp little groans as the bodies were on automatic pilot. Bert was like a piston, firing into the succ and Mary could feel this piston rod opening her body and giving her thrill after thrill, like neve Suddenly, she felt the piston stop deep inside her and Bert groaned.

There was the feeling of a few little squirts of juice firing into her body and this frantic moven induced Mary to reach her own pinnacle. She screamed as her body tensed and her ass jun last time. Her orgasm thrashed around her body with even more force than the first one and moaned and sighed quietly as this fantastic fuck slowly ground to a shuddering halt.

'Oh my goodness, Bert. What have you done? I haven't felt like that for.....that was beautifu old man,' and her hand went between her legs to just stroke his cock as it slowly slid from he

They gently eased apart and Bert helped Mary up from the table. He ran his hands down he onto her ass again, but Mary suddenly had thoughts of elsewhere.

'Oh God, Bert. What's the time?' She looked at the clock on the kitchen wall. It said half past
got to go, Bert. Look at the time.....I've got such a lot to do at home...oh God!' She tried to g
clothes and get dressed, every movement watched by her elderly neighbour.

'Don't panic, Mary, don't panic. It's only half past three....you've got time for another coffee, h
you?'

'No, no, Bert. I've got to go....I really have.' She held the old man's hand and reached to give
the cheek. 'Thankyou, Bert....that was beautiful, but.....but.....oh God!' and she was blush

'I know, Mary, I know. Not a single word to anybody. Do you think I'm going to shout it all ove
But you'll be in to visit me again tomorrow, won't you?'

'Only if you behave yourself, you naughty old man,' and Mary was grinning again, their relati
even keel. She slipped out of the back door. 'See you tomorrow, Bert.' She was still blushing
the lane, imagining that all the village knew what she had been doing. But what had she star

What would happen on her next visit to old Bert.....and the next visit.....and the next visit???
not to think about it!!

Papas
Mahasi
Chan Myay

San Fransisco
Sta. Teresa Avila

Lennon
Che

MEDITATION

TIME OUT TO CHILL OUT

silence is an empty space
space is the home of the awakened mind

Meditation is a way of looking at the mind. Through looking comes understanding. When we
we can work with it; change it; learn to love it; leave it be; be kind to it - this is freedom, this i
wisdom.
Meditation leads to wisdom which leads to freedom from suffering.

Sounds good? Read on!

These frames looks mostly at the social or psychological aspect of meditation. For the spiritu
transcendent aspect have a look at
A–Buddhism–C

WHY DO IT?

meditation is about stopping
meditation is about looking

Very simple meditation is like resting. When you work your body hard you need to take a bre
different. All day you work with information; sounds, smells, feelings, etc. and the mind need
takes care of a lot of stuff but, unless you are able to fully relax, the mind 'holds' onto things
really rest. For example, you have an important exam, or a date, and you can't let go of the
Meditation is a way of getting in touch with all the different feelings and emotions we experie
relaxing with them. This is done as a fully conscious process - as opposed to just drifting, da
sleeping. Being totally awake to what's happening.

Everything that we experience in life we experience in our mind. Meditation is about investig
Just like anything you want to get to know or understand you have to study it.You stop, and
you solve the problem. If you ever get stressed or worry a lot or just can't fit with life or wond
I?' 'What's the point?' then meditation is a 'safe' way of preparing the mind to investigate life.

WHAT IS IT?

meditation is about stopping
meditation is about looking

Meditation is a natural way of investigating and understanding how the mind works. Some th
it suppresses or rejects, or it obsessively seeks or craves other things. All this can be hard w
result of all this 'pushing and pulling' is often suffering. The mind is like an untrained, well-gr
- difficult to get a handle on.

Meditation is a way of training the mind. It takes practice to train the mind. How many years
just basically letting your mind do what it wants to? Can you tell your mind 'OK now, enough
happy thoughts don't wander off now.' Not me.

Can you choose? Are you the master of your own mind? Just like doing weights or jogging r
meditation makes the mind fit. The good thing though is that you don't need any special equ
need to be any special kind of person as long as you are alive and have bits of your brain fu
enough to begin.

THE RESULTS.

In terms of 'getting-your-head-together' meditation is a good one. It works on the mind.

The thing you will most notice after you have been doing it for a while (like a few weeks, or e
a steady mind. Because the basic meditation technique is practising staying with just one m
breath for example). This is a skill you learn. If you are doing a maths problem you will find y
do that'. The mind can focus and stay where you want it to be - its not jumping about, getting
the time.

Another result is clarity of mind; the mind is clear and uncluttered. Like cleaning a window - t
'window on the world'. Notice the difference when you look out on a sunny day. It is hard to s
clearly through a dirty window, everything looks a bit blurred. With a clean window all the ob
and clear - life looks crisp.

And how about calmness of mind? Because the mind has practised just sitting still it is not ju
running after this and that. It is a lot more content to just be with the way things are. We tend

action and excitement but sometimes there just ain't noting habbening man - boring? No. No
now. A calm mind can be at ease with the ordinary - no probs.

And why not try - peaceful, serene, tranquil, placid, undisturbed, quiet, restful, smooth, still,
composed, cool, dispassionate, relaxed, self-possessed?

Sign Me On

WHAT TO DO?

listening to the sounds of silence!

Mention meditation to many people and they immediately try and bend their legs into the full
necessary. What is important is to be physically comfortable with a straight spine - if this me
a chair, or even laying down, that's OK. The main thing is to keep things simple. Silence is a
tool in meditation.

How?

Sense input is what makes the mind busy - uptight - stressed out. Input through the eyes, no
and skin - the five bodily senses. So, how to minimise this?

Sit in a clean and quiet space.

Close the eyes gently.
Use a cushion to tip the pelvis forward, it helps keep the back straight.
Don't meditate straight after a meal or heavy exercise - the beginning and end of the day are

Just about any time is a good time for meditation - waiting for the bus - at the dentist - doing
- on hold in a telephone queue (ask them to switch off the muzak and go for the silence) - wa
kettle to boil - there are lots of spaces in a day when you can turn quietly inward.

Choose one (usually simple) thing as your meditation object. Use this object to focus your at
Concentration is the key. You can use almost anything as your meditation object - a candle
eyes half open), a simple phrase you repeat, the touch of moving a string of beads. You will
that the mind will get bored - start thinking about other things - get restless. Be patient. If you

wanders off just come gently back to the breath. Again and again. I don't know anyone who
easy, but I know for me that it gets easier the more I practice. The result is peace in the hea
is feeling less of a victim to the whims of the mind.

TECHNIQUES
watching with the mind's eye!

things commonly used as a meditation object are

the breath.
a candle.
a word or phrase
beads -- often with a word or phrase
love
body sweeping
welcoming

THE BREATH
its free
every one has one - ain't got one, you're dead meat!
its natural, organic, simple
its rhythmical.

Sitting down, eyes gently closed, turn the attention to the breath. If it is a bit difficult to notice
first try a couple of deep breaths just to get the 'feel' of it. Where do you notice it most clearly
nose tip? The belly? The chest? Then use counting, 1 - 10. Get to ten then start at one agai
and just relax. Enjoy. Nowhere to go, nothing to do.
Relax!

MEDITATION IS ABOUT LOOKING!

It is not so much looking with the eye balls, more looking with the mind's eye. You sometime
religious pictures with an eye on the centre of their forehead. This is called the 'third eye', 'th
eye', or 'the eye of wisdom'.
It is symbolic of the mind's eye.
In meditation, what you look at is not is not always so important, it is more the quality of you
it is

HOW YOU LOOK!

MORE

The mind is not different from the body. We feed it experiences; we take it places it will like;
it to do things.

Meditation is looking at the results of what we have done, what we are doing now, and reflec
might do in the future.

The events we are looking at are not so important. What is important is observing the proces
effect - actions leading to results.

Your mind is such an important part of your life; it is how, or where you KNOW!

'I know I am happy, I know what you mean.' It all happens in the mind.

But . . . how does it happen?

Why . . . does it happen?

Do you have any say on what goes on in your mind? Are you just a passive victim of your m
way of investigating the mind, a way of understanding HOW it all happens.

Why Meditate?

If meditation is about looking, then the question is really . . . Why Look?

If you think about why you look with your eyes, the answer is easy - 'I look to avoid banging
because that's painful!'

Walking into things results in physical pain. Even worse than that is mental pain, whn our mi
things. This happens when we don't understand how our minds work, when we can't see cle

Clarity of mind is seeing clearly, with wisdom. Meditation is a way of getting to know your mi
know it, then you can relax and treat it like a friend. Living with a mind you don't know is like
a wild animal - it does what it wants.

MORE?

Melting The Ice Queen (Widowed Mother in Law moves in)
by1fromthehill©

Ever since we first met, she had been a bit cool and aloof; no, make that cold. Her daughter dated for close to a year before getting married. I was 21 years of age, she was 24; second first for me. Maybe the old bitch never liked the fact that I wasn't a doctor or lawyer, or some professional. Nope, I was just a regular guy working in the retail clothing business. But I mad living and between my earnings and Debbie's income as a hair dresser, we lived comfortabl few wise, early investments, and several promotions at work, we managed to raise our two k through college, and send them both out into the world with a good start.

Now, in our early 40's, we were living comfortably in a spacious new home in south Florida v but connected casita, or mother-in-law suite. I had planned on using this room for my hobby and restore musical equipment. That plan worked beautifully until my mother in law, age 67, us. Her husband had died seven years ago of cancer, and she lived alone up north until rece health started to become an issue. Debbie, an only child, thought it would be best if her moth us so she could help care for her. Even though Edith, her mother, and I were never close, I k right. And, after some initial, bitching about her cold, miserable, mother, I agreed. She hadn' the nickname "Ice Queen" for nothing, and Debbie knew it. We would often kid about the att from her mother over the years. Nobody really understood it. The lady was just cold!

Edith and I got along well enough; we just weren't chummy. Her late husband and I, on the o lot of good times and cold beer as Debbie and I often took them on vacation with our family. hand, Edith and I had very few conversations, and when we did it always brief. We pretty mu ourselves. In all the years we had shared as family, we never had any close personal contac exchange an occasional peck on the cheek at Christmas or some other holiday, very cold, o to come from across the room, like I had some disease she didn't want to catch! But, all in a living arrangement was pretty easy to deal with. Edith would help clean up the main house a of the meals so she was a big help to Debbie. She would occasionally sit and watch TV with the evening, then retire to her suite for the night. This pattern played out on a regular basis f year before a major change took place.

One Saturday morning, Edith had come in to the main house walking like a zombie. She cou upper body. Apparently, she had slept in an awkward position and the result was a terribly s immersed in a bowl of cereal and the newspaper so I hardly noticed, but between Debbie ar about it, I was finally dragged into the scene. Debbie had a full day scheduled at the parlor a that her mother try soaking in a hot bath and using a heating pad on her neck to alleviate the

"And if you ask nicely" she quipped, "maybe Michael will massage your neck for you. He has hands;" she offered, giving me a wink and a smile, knowing that her mother would rather hav have me actually get anywhere near her.

When breakfast was finished, everyone headed to their respective tasks. Debbie left for wor off and was refinishing an old saxophone in a spare bedroom that I converted after Edith's a as I occasionally called her was in her suite soaking her aching neck.

At around 11:00, I walked into the kitchen to get a cold beer and thought about taking a dip i cool down a bit. Edith had come in shortly before to brew another cup of tea. She was still m gingerly. The bath and heating pad had obviously not been very effective. Trying to be polite there was anything I could do to help.

"Maybe if you rubbed some ointment into your neck it just might bring you some relief. I'd be for you. In fact I'll even rub it in for you if you like?" I asked thinking there was no way she w

To my utter surprise she paused, looked at me and said; "you know Michael that might be a some of that icy hot muscle rub in my room. Are you sure you won't mind putting some on m don't think I can stand this pain any longer."

I assured her that at the very least; it wouldn't get any worse and said "I'll meet you there in minutes" as I finished my drink and started cleaning up in the kitchen. She slowly shuffled of tea in hand.

When I walked over to her suite several minutes later, she greeted me at the door and ushe turned and made her way to a padded arm chair, sat, sipped her tea and looked absolutely muscle ointment was on a small table at her side. I walked around behind her and asked if s started. She said "yes, but please go easy, I'm afraid you'll hurt me."

"Nonsense" I said. "I'll be as gentle as a kitten and if it hurts too much just say the word and stop." Although, the thought of wringing her neck as opposed to massaging it did briefly ente

I told her to; "just try to relax as much as possible and let me know if it becomes too uncomf

I slowly started to work the ointment into her neck. She sat stiffly in that chair and cried out a pain shot through her. I noticed the knots in the muscles there and kept telling her to try and would greatly help with her pain if she weren't so tense. I gradually worked my way down be and was working on the area there but with some difficulty as her ever present cotton house

restricting my movement.

She finally said "You know Michael that really does feel better already. I appreciate you for d
me."

"No problem ma," I'm here to help" I said as I moved away to wipe my hands, thinking I was

"Michael, would you mind terribly if I asked you to continue for another minute or two?"

"Sure, not a problem" I replied. So I started back in where I left off.

"Ma," I said after a couple of minutes, "if you unfasten a couple of those top buttons, I can go
shoulders without getting this ointment all over your gown. You seem to have a great deal of
in that area."

She hesitated before asking; "do you really think so?"

"It's up to you Edith, I can stop now if you like" I calmly replied. And with that she reached up
the top two buttons and then slid the gown barely off her shoulders allowing me a little better
neck and shoulders. I took the liberty to slide her bra straps down and off of her shoulders a
immediately started to protest.

"You don't want this greasy stuff all over your clothing now do you?" I asked.

"No, I guess it's alright" she replied, and I just kept repeating softly for her to relax while I co
with my massage. After a minute or two she to start to loosen up a bit more and as she did,
forward slightly in her chair making it easier for me to get at the area between her shoulder b

As a side effect, I was now being treated with a view down the front of her gown. Keep in mi
beauty queen here, she is a small, 5' 100lb 68 year old gray haired woman who looks every
was my mother in law to boot. The Ice Queen! That being said, the tops of her smallish, sag
cleavage were in plain site and I couldn't help staring at the soft white, blue veined globes al
nippled tips. I actually started to feel myself getting a little turned on!

"Michael," she said, snapping me out of my momentary trance, "this really does seem to be
thank you enough for doing this for me." And with that, she started to relax more and more.
heard her purr slightly as the pain and tension left her neck and shoulders.

All the while I kept telling her to breathe easily and relax. "Try picturing yourself laying out by
with the warm sun washing over you. Just let it soak in." As she became more relaxed, I mo
slightly lower and began to work on the area just under her shoulder blades. This met with h
approval because she just slumped forward even farther to allow me better access.

Not long afterwards, she turned to look at me and asked; "Michael, would it be better if I was

"Well, yeah, it might make it easier for me and more comfortable for you" I said. "Would you
on your bed?".

"Let's try the floor, I don't want to mess the linens on the bed. Why don't we get a towel to lie
asked.

That figures I thought to myself. Let's not make this too easy on me or my back.

"Why don't you get yourself situated while I get some massage oil to mix in with this ointmer
eliminate some of the friction and it smells a whole lot nicer" I stated as I left to get Debbie's
oil.

When I returned she was lying face down on the carpet with her gown off of her shoulders b
middle of her back. As I started back in using the oil and muscle rub mixture, she remarked
really does feel nice, and it smells so pleasant." I actually think she was starting to like this.

After a short while I told her I was going to have to unfasten her bra if she wanted me to con
getting in the way. She was a bit unsure and hesitated for a moment in protest, but eventual
with that I unhooked the two clips keeping her bra together and of course couldn't help gettir
tag, 32b. I then slid her gown farther down until it was gathered at her waist.

I was now kneeling up by her head and massaging from her neck to just above her waist an
would occasionally come in contact with the soft sides of her breasts as I moved up and dov
never moved her arms to cover them and never said a word. I could feel her tension melting
went on and she continued to make soft sighing sounds.

"Well Edith, I think that should do it", I said after about 5 minutes of her quiet mewing.

"Michael, this is divine. I guess I didn't realize how tense I was" she said softly. Please, cont
a little longer won't you?"

"Are you sure Ma? I mean... I don't mind" I said. "You really are quite tight. Maybe you shou
hiring a masseuse?" I joked as I started in again.

I occasionally slid my hands down her lower back, beyond her waist, and just under her pan
the tops of her buttocks. She tensed up at first, but after several passes began to relax and
move my hands a little farther down her ass, sliding her gown and panties farther down with
I could just make out the top of her ass crack. In some strange way, I was enjoying this almo
was! I moved around to straddle her legs and continued to rub the oil into her back and the t
buttocks.

She just kept purring and finally said, "Michael, I can't believe how nice this feels. Would you
do the back of my right leg too? My sciatica has been bothering me and maybe it will help."

"Sure ma, if you like." So I slid her house dress up her legs and bunched it all at the base of
below her panty line. I slowly started to apply the oil from her ankle to her calve and eventua
thigh toward her covered bottom. I continued to rub the oil into her leg, her back, and eventu
both legs. She just kept sighing and commenting how nice it felt.

I started to concentrate on her thighs and as my hands slid down the outside of her legs and
and inside, I could feel her try to part them enough to allow me to work more freely. I then m
her to separate her legs with my knees now between them for greater access. She complied
was now free to run my oily hands all the way inside her soft white, dimpled thighs almost to
was starting to detect what I was sure was the scent of female arousal.

When my fingers accidently brushed the gusset of her panties on one of my upward passes
drove her pelvis into the carpet as a way of recoiling from the touch but then gradually relaxe
reaction I "accidentally" repeated this motion a couple more times and she kept mewing and
carpet as I lightly brushed her pussy through her panties with my thumbs and finger tips.

Eventually, as I approached her pussy, she appeared to reach out for them instead of recoili
encouraging me to go further. I got bolder with each stroke until I finally placed the thumbs o
directly on her gusset at the juncture of her thighs, and felt for the first time the soft, tender fl
her moistening pussy lips beneath.

"Michael, how could you. You shouldn't be touching me there" she said hoarsely with her he
carpet, but she did nothing to attempt to stop me. In fact, as I continued to stroke her softnes
nylon material of her panties, she pushed back at me and spread her legs even more to allo

I continued to rub along the outside of her moistening slit and could now definitely smell her could make out some dampness in the center of the gusset of her panties. This surprised m thought the old bag was as dry as she was cold. Slowly, she began raising her ass to me, as more and more of her neglected body.

"Holy shit" I thought. Here was this tiny, tightly wound, wrinkled old pain in my ass mother in butt waving in the air while my fingers rubbed and toyed with her most private parts and she minute of it. And, so was I! My cock had been hardening for some time now and as I kept up mother in law it was nearly poking out of the leg of my shorts. When I reached up and grabb started to pull them off of her, she turned to me and said "Michael, what are doing? You can this."

"I know Edith," I said. "But these are just getting in the way. If you want me to, I'll quit. Just s word."

Somehow I knew she wouldn't. Instead, she laid her head back down and moaned softly as white nylon panties down her ass and off her legs. I was now free to caress her bare ass an then back up her thighs to that warm, soft, hair lined slit between them.

As I continued my fondling, my demure mother in law gradually pulled her knees up under h offering me a totally unobstructed view and complete accesses to her most treasured place. my mother-in-law naked, I was a bit surprised to see her pussy looking so good. The outer li covered with graying hair that thinned out and trailed away as it led to her puckered star; the soft, pink, and to my surprise, quite moist.

She was now rocking along with my manipulations and getting quite aroused. Even the hair glistening slit was getting soaked. From time to time she would murmur to me "Michael, you that.... we shouldn't be like this,... but ohhh.... god, it feels..... so... good."

This was way beyond being a little to weird to me and I was starting to feel that I had gone w I finally said "Edith, I think maybe we should wrap this up, don't you?"

"Please Michael, no,... not yet,... not yet" she panted, pleading with me to continue. It wasn't before her moans got more pronounced and then she said to me with her voice now shaking please go inside me, I need to feel you inside me."

At this point, my fingers had not penetrated her. I had only rubbed my oiled hands along her slit. "Edith, are you sure about this?"

And as I started to push my thumb inside her withered but slobbering cunt, she turned to loo
eyes. "I want "you" inside me Michael," she practically pleaded. "Please, it's been so long. I
badly."

"What about Debbie?" I asked.

She narrowed her eyes and glared into mine as she spat out her reply.

"Debbie can never know of this, she must never know! Just please Michael, please" she ple
face softened a bit.

And, as I slid my shorts down and my aching cock sprang free, her eyes widened at the sigh
vein covered. Now I wasn't hung like a horse, nor as thick as a beer can, but I was a full eigh
aroused and I was definitely aroused. She gasped for a moment, eyes widened, and then sh
head back in the carpet and await the fucking she so badly needed.

Sliding into her was like putting a hot knife to butter. I slowly, gradually, poured myself all the
her and had my midsection plastered to her soft dimpled ass cheeks, just holding it there to
adjust and me time to relish being buried to the hilt in this miserable old woman.

She just kept muttering "please,... please," over and over again. When I finally started rockin
out of her, she didn't move much, but eventually got into a rhythm and kept right up with me
giving back. Damn, she was tight as hell and her old pussy felt like liquid velvet. I could not b
was actually fucking "the Ice Queen."

This was too wild! After about five minutes of slow, steady strokes I said "Damn Edith, this fe
I'm not sure I'm going to be able to hold off very long."

"Oh God" she moaned, "it's been so long. You're so hard Michael, so good, ohh... so... good
mmmm....oohh."

A few more minutes of long, gentle strokes and I told her "Edith I'm going to come soon" as
slickened cock slide in and out of her clutching old snatch. This was unbelievable in so many
feeling was too intense to last.

"Ohhh,.. please Michael, give it to me.... give... it... to... me" she panted in time with my inter
thrusts into her." I leaned over her while pumping my shaft deeply in and out of her scalding

slapping against her hairy mound and glistening clit. Looking down, I saw her hanging, wrink
back and forth with our motion, and searching for them, I cupped them in my hands and beg
on her hardening nipples as they rolled between my fingers.

And then she started; "Ahhh,.. yes,.. oh.. my.. god,... ohh,.. ahhh,.. ugh, ..I'm,... I'mm,... ohhh
sweet... Jesus....Michael.... yessssssssss..... AHGGHHHHH!!!"

With that she came with a violent shudder, her frail body spasming and twisting on my cock
as I watched it slide in and out of her, gathering a ring of frothy pussy juice around the base.
was right behind her, pumping several ribbons of hot sticky cum into that twitching old cunt.

We stayed like that for a while, and when I finally slid out of her she slumped to the carpet p
body still vibrating from her climax. When she recovered, she looked back at me as I was pu
and said, "Michael, you must promise me that Debbie will never know what just happened h
me!"

"Edith, what happened here today stays between us. We both have way too much to lose ov
promise" And with that, as I got up to leave, she reached for her gown to cover herself, stoo
warm hug and a soft, lingering kiss. On the lips!

Later that evening, after dinner, as the three of us sat watching TV, Debbie had remarked th
moving around a lot better than this morning and that her neck appeared to be feeling much
her what she had done to help it heal.

"Well" said Edith, as I held my breath wondering what she would say, "after trying a soak an
I took your advice and asked Michael to rub some ointment on my neck. You were right; he
hands. It did help tremendously. Maybe he wouldn't mind giving me a massage again somet

Debbie looked over at me in stunned, wide eyed silence. All I could do was stare blankly bac
you Michael" whispered Debbie. "I know how hard that must have been; for both of you."

I just smiled and shrugged. If she only knew how hard I had been, she would have killed bot
me. "Anytime," I replied. "Like I said before, I'm just here to help."

To be continued....

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mahÄ• rahanÄ«ti

paá¹‡á¸• itakathÄ•

<1> á¹• 21 mahÄ• raharahaá¹ƒ \Be 1/ sakya,

muniá¹ƒ nÄ«varaá¹‡Ä• taá¹‡hÄ• .

muttaá¹ƒ muttaá¹ƒ sudassanaá¹ƒ,

vande bodhivaraá¹ƒ varaá¹ƒ ||

<2> á¹• 21 muninÄ• \Be 2/ muninÄ• gena,

duá¹-á¹-hapabbajjitÄ• jitÄ• .

yathÄ• yathÄ• asaddhamma-

puraá¹‡Ä• puraá¹‡Ä• dayo ||

<3> á¹• 21 tathÄ• tathÄ• gatovÄ• dÄ• ,

nugate lokanÄ«tiyaá¹ƒ.

katayogena vidÅ«nÄ• ,

jeyyovÄ• nattha kÄ• rino ||

<4> á¹• 21 nitÄ«dha \Be 3/ jantunaá¹ƒ sÄ• ro,

mittÄ• cariyÄ• ca pÄ«tarÄ• .

nÄ«timÄ• subuddhi byatto,

sutavÄ• atthadassimÄ• ||

<5> á¹• 21 kaviheraÃ±Ã±akÄ• katvÄ• ,

suttattaá¹ƒ satthakaÃ±canaá¹ƒ.

gajjapajjÄ• dyÄ• laá¹…kÄ• raá¹ƒ,

karontÄ«dha manorammaá¹ƒ ||

<6> á¹• 21 vutyaá¹ƒ \Be 4/ visadaÃ±Ä• á¹‡assa,

Ã±Ä• to atthotarassa na.

surappabhÄ• ya Ä• dÄ• so,

chÄ• yaá¹ƒ disse na mÄ• kare ||

<7> á¹• 21 mahÄ• tejopi tejoyaá¹ƒ,

mattikaá¹ƒ namudukaá¹ƒkaro.

Ä• po Ä• peti mudukaá¹ƒ,

sÄ• dhuvÄ• cÄ• ca kakkhaá¸·aá¹ƒ ||

<8> á¹• 21 mudunÄ• va \Be 5/ ripuá¹ƒ jeti,

mudunÄ• jeti dÄ• ruá¹‡aá¹ƒ.

nosiddhaá¹ƒ mudunÄ• kiÃ±ci,

yatvato mudunÄ• jaye ||

<9> á¹• 21 candanaá¹ƒ sÄ«talaá¹ƒ loke,

tato candaá¹ƒva sÄ«talaá¹ƒ.

candanacandasÄ«tamhÄ• ,

vÄ• kyaá¹ƒ sÄ• dhusubhÄ• sitaá¹ƒ ||

<10> á¹• 21 pattakalloditaá¹ƒ \Be 6/ appaá¹ƒ,

vÄ• kyaá¹ƒ subhÄ• sitaá¹ƒ bhave.

khudditassa kadannaá¹ƒpi,

suttaá¹ƒ sÄ• duraso siyÄ• ||

<11> á¹• 21 satthakÄ• pi bahÅ«vÄ• cÄ• ,

nÄ• darÄ• bahubhÄ• á¹‡ino.

sopakÄ• ramudÄ• sÄ«naá¹ƒ,

nanudiá¹-á¹-haá¹ƒ nadÄ«jalaá¹ƒ ||

<12> á¹• 21 saá¹ƒsÄ• ravisarukkhassa \Be 7/,

dvayamevÄ• mataá¹ƒphalaá¹ƒ.

subhÄ• sitassasÄ• rÄ• do,

sÄ• dhÅ«hirasamÄ• gamo ||

<13> á¹• 21 pÄ• sÄ• á¹‡achattaá¹ƒ garukaá¹ƒ,

tato devÄ• nacikkhanÄ• .

tato vuá¸• á¸• hÄ• namovÄ• do,

tato buddhassa sÄ• sanaá¹ƒ.

<14> á¹• 21 tulaá¹ƒ \Be 8/ sallahukaá¹ƒ loke,

tato capalajÄ• tiko.

tatonovÄ• diko tato,

yati dhammepamÄ• dako ||

<15> á¹• 21 aha gacchati hÄ• yantÄ«,

sattÄ• namidha jÄ«vitaá¹ƒ.

tasmÄ• hi mÄ• pamattatvaá¹ƒ,

gacchantu jinasÄ• sane ||

<16> á¹• 21 paá¹‡á¸• itassa pasaá¹ƒsÄ• ya,

daá¹‡á¸• obÄ• lena dÄ«yate.

paá¹‡á¸• ito paá¹‡á¸• iteneva,

vaá¹‡á¹‡itova suvaá¹‡á¹‡ito ||

<17> á¹• 21 satesu \Be 9/ jÄ• yate sÅ«ro,

sahassesuca paá¹‡á¸• ito.

vuttÄ• satasahassesu,

dÄ• tÄ• bhavativÄ• navÄ• ||

<18> á¹• 21 bhÅ«pattaá¹ƒca paá¹‡á¸• itattaÃ±ca,

nevatulyaá¹ƒ kadÄ• cipi.

sadesepÅ«jito rÄ• jÄ• ,

buddho sabbatthapÅ«jito ||

<19> á¹• 21 kvÄ• tibhÄ• ro \Be 10/ samatthÄ• naá¹ƒ,

kiá¹ƒdÅ«ro byavahÄ• rinaá¹ƒ.

kovideso savijjÄ• naá¹ƒ,

koparo piyavÄ• dinaá¹ƒ ||

<20> á¹• 21 nanu te yevasantÄ• no,

sÄ• garÄ• nakulÄ• calÄ• .

appampi mariyÄ• daá¹ƒ ye,

saá¹ƒvaá¹-á¹-evi jahantino ||

<21> á¹• 21 palayetÄ«tamariyÄ• dÄ• \Be 11/,

bhavantikira sÄ• garÄ• .

mariyÄ• dÄ• tikaá¹ƒ sÄ• dhu,

naicchanti palayepi ||

<22> á¹• 21 sataá¹ƒ dÄ«ghÄ• yukaá¹ƒ sabba,

sattÄ• naá¹ƒ sukhakÄ• raá¹‡aá¹ƒ.

asataá¹ƒpana sabbesaá¹ƒ,

dukkhahetu nasaá¹ƒsayo ||

<23> á¹• 21 pÄ• mokkhe \Be 12/ sujane sante,

sabbepi sujanÄ• janÄ• .

jÄ• tekasmiá¹ƒsÄ• ragandhe,

sabbe gandhamayÄ• dumÄ• ||

<24> á¹• 21 attanÄ• yadi ekena,

vinatena mahÄ• janÄ• .

vinayaá¹ƒ yanti sabbepi,

ko taá¹ƒ nÄ• seyya paá¹‡á¸• ito ||

<25> á¹• 21 sarÄ«rassa \Be 13/ guá¹‡Ä• naÃ±ca,

dÅ«ramaccanta mantaraá¹ƒ.

sarÄ«raá¹ƒ khaá¹‡aviddhaá¹ƒsi,

kappantiá¹-á¹-hÄ• yino guá¹‡Ä• ||

<26> á¹• 21 yadi niccamaniccena,

nimalaá¹ƒ malavÄ• hinÄ• .

yo so kÄ• yena labhetha,

kiá¹ƒnaladdhaá¹ƒ bhave nukiá¹ƒ ||

<27> á¹• 21 dhammatthakÄ• mamokkhÄ• naá¹ƒ,

pÄ• á¹‡aá¹ƒ saá¹ƒsiddhikÄ• raá¹‡aá¹ƒ.

tannighÄ• tÄ• kinnahataá¹ƒ,

rakkhanÄ• kinnarakkhitaá¹ƒ ||

<28> á¹• 21 attÄ• \Be 14/ bandhu manussassa,

ripu attÄ• va jantunaá¹ƒ.

attÄ• va niyato Ã±Ä• ti,

attÄ• va niyato ripu ||

<29> á¹• 21 attanoparicÄ• gena,

yaá¹ƒsitamanurakkhanaá¹ƒ.

karonti sajjanÄ• yeva,

na taá¹ƒ nÄ«timatÄ• mataá¹ƒ ||

<30> á¹• 21 tiá¹‡Ä• ni \Be 15/ bhÅ«mirudakaá¹ƒ,

catutthÄ« vÄ• kyasuá¹-á¹-hutÄ• .

etÄ• ni hi sataá¹ƒgehe,

nochindante kadÄ• cipi ||

<31> á¹• 21 ambuá¹ƒ pivantino najjo,

rukkho khÄ• datino phalaá¹ƒ.

megho kvacipi no sassaá¹ƒ,

paratthÄ• ya sataá¹ƒdhanaá¹ƒ ||

<32> á¹• 21 sataá¹ƒ pharusavÄ• cÄ• hi,

nayÄ• ti vikatiá¹ƒ mano.

tiá¹‡ukkÄ• hi nasakkÄ• va,

tÄ• petuá¹ƒ sÄ• gare jalaá¹ƒ ||

<33> á¹• 21 sampatyaá¹ƒ \Be 16/ mahattaá¹ƒceto,

bhavatyuppalakomalaá¹ƒ.

vippatyaÃ±ca mahÄ• sele,

silÄ• saá¹…ghÄ• dakakkaso ||

<34> á¹• 21 atthaá¹ƒ mahantamÄ• pajja,

vijjaá¹ƒ sampattimevaca.

careyyÄ• mÄ• nathaddhoyo,

paá¹‡á¸• ito so pavuccati ||

<35> á¹• 21 nÄ• labbhamabhipatthenti \Be 17/,

naá¹-á¹-hampi nacasocare.

vippatyaÃ±ca namuyhanti,

yenarÄ• teva paá¹‡á¸• ito ||

<36> á¹• 21 gaá¹‡á¹-hiá¹-á¹-hÄ• ne ekapade,

nÄ• timaÃ±Ã±eyya paá¹‡á¸• ito.

kiá¹ƒ akko veá¸·upabbhÄ• ro,

timahÄ• dÄ«pabhÄ• nudo ||

<37> á¹• 21 guá¹‡adosesumekena,

natthi koci vivajjito.

sukhumÄ• lassa padumassa,

naá¸·Ä• bhavati kakkasÄ• ||

<38> á¹• 21 sumahantÄ• ni \Be 18/ satthÄ• ni,

dhÄ• rayanto bahussutÄ• .

chettÄ• ro saá¹ƒsayÄ• nantu,

kilante lobhamohatÄ• ||

<39> á¹• 21 dosampi saguá¹‡e disvÄ• ,

guá¹‡avÄ• dÄ« vadantino.

na loko vijjamÄ• nampi,

cande passati laÃ±chanaá¹ƒ ||

<40> á¹• 21 nipuá¹‡e \Be 19/ sutameseyya,

vicinitvÄ• sutatthiko.

bhattaá¹ƒ hukkhaliyaá¹ƒ pakkaá¹ƒ,

bhÄ• janaá¹ƒpi tathÄ• bhave ||

<41> á¹• 21 guá¹‡Ä• kubbanti dÅ«tattaá¹ƒ,

dÅ«repi vasataá¹ƒ sataá¹ƒ.

ketake gandha ghÄ• sÄ• ya,

gacchanti bhamarÄ• sayaá¹ƒ ||

<42> á¹• 21 paá¹‡á¸• ito sutasampanno,

yatthaatthÄ«ti cesuto.

mahussÄ• hena taá¹ƒá¹-hÄ• naá¹ƒ,

gantabbaá¹ƒ sutaresinÄ• ||

<43> á¹• 21 sabbasutaá¹ƒ \Be 20/ madhÄ«yetha,

hÄ«namukkaá¹-á¹-ha majjhimaá¹ƒ.

sabbassaatthaá¹ƒ jÄ• neyya,

naca sabbaá¹ƒ payojaye.

hoti tÄ• disakokÄ• lo,

yattha atthÄ• vahaá¹ƒ sutaá¹ƒ ||

<44> á¹• 21 á¹-hito cirattanaá¹ƒ nÄ«re,

sakkharo nantaraá¹ƒsuto.

dabbho nÄ«rantike jÄ• to,

sabbakÄ• lantaraá¹ƒsuto ||

<45> á¹• 21 vasuá¹ƒ \Be 21/ gaá¹‡hanti dÅ«raá¹-á¹-hÄ• ,

pabbate ratanocite.

na milakkhÄ• samÄ«paá¹-á¹-hÄ• ,

evaá¹ƒ bÄ• lÄ• bahussute ||

<46> á¹• 21 hiraÃ±Ã±ena migÄ• naá¹ƒva,

susÄ«laá¹ƒpi asÄ«lino.

adhammikassa dhammena,

bÄ• lÄ• naá¹ƒpi sutena kiá¹ƒ ||

<47> á¹• 21 sutena \Be 22/ hadayaá¹-á¹-hena,

khalo nevasusÄ«lavÄ• .

madhunÄ• koá¹-araá¹-á¹-hena,

nimbo kiá¹ƒ madhurÄ• yate ||

<48> á¹• 21 sakiá¹ƒpi viÃ±Ã±u dhÄ«rena,

karoti sahasaá¹…gamaá¹ƒ.

attatthaÃ±ca paratthaÃ±ca,

nibbÄ• nantaá¹ƒ sukhaá¹ƒ labhe ||

<49> á¹• 21 haá¹ƒso majjhe nakÄ• kÄ• naá¹ƒ,

sÄ«ho gunnaá¹ƒ nasobhati.

gadrabhÄ• naá¹ƒ turaá¹…gono,

bÄ• lÄ• naÃ±ca napaá¹‡á¸• ito ||

<50> á¹• 21 Ä• kiá¹‡á¹‡opi \Be 23/ asabbhÄ«va,

asaá¹ƒsaá¹-á¹-hova bhaddako.

bahunÄ• sannajÄ• tena,

gacche nummattakenidha ||

<51> á¹• 21 nadÄ«tire khatekÅ«pe,

araá¹‡Ä«tÄ• lavaá¹‡á¹-ake.

navade Ä• pÄ• di natthÄ«ti,

mukheca vacanaá¹ƒ tathÄ• ||

<52> á¹• 21 sutasanniccayÄ• \Be 24/ dhÄ«rÄ• ,

tuá¹‡hibhÅ«tÄ• apucchitÄ• .

puá¹‡á¹‡Ä• subhÄ• sitenÄ• pi,

ghaá¹‡á¸• Ä• dyaghaá¹-itÄ• yathÄ• ||

<53> á¹• 21 apuá¹-á¹-ho paá¹‡á¸• ito bherÄ«,

pajjunno hoti pucchito.

bÄ• lo puá¹-á¹-ho apuá¹-á¹-hoca,

bahuá¹ƒ vikattate sadÄ• ||

<54> á¹• 21 sampannaguá¹‡Ä• laá¹…kÄ• ro,

sabbasatta hitÄ• vaho.

nacareyya parattatthaá¹ƒ,

kuto so paá¹‡á¸• ito bhave ||

<55> á¹• 21 saparatthaá¹ƒ \Be 25/ care dhÄ«ro,

asakkonto sakaá¹ƒ care.

tathÄ• pica asakkonto,

pÄ• pÄ• ttÄ• naá¹ƒ viyojaye ||

<56> á¹• 21 bÄ• lecummattake bhÅ«pe,

gurumÄ• tÄ• pitÅ«svapi.

nadosaá¹ƒ kariyÄ• paÃ±Ã±o,

saá¹…gheca jeá¹-á¹-habhÄ• tari ||

<57> á¹• 21 atthanÄ• saá¹ƒ \Be 26/ manotÄ• paá¹ƒ,

ghareduccaritÄ• nica.

vaÃ±canaá¹ƒ avamÄ• naÃ±ca,

matimÄ• napakÄ• saye ||

<58> á¹• 21 paradÄ• naá¹ƒ janettÄ«va,

leá¹-á¹-uva paradabbakaá¹ƒ.

attÄ• va sabbabhÅ«tÄ• ni,

yo passati so passati ||

<59> á¹• 21 parÅ«pavÄ• de padhiro,

paravajjesvalocano.

paá¹…gulo aÃ±Ã±anÄ• rÄ«su,

dussakappesvacetano ||

<60> á¹• 21 sabbaá¹ƒ suá¹‡Ä• ti sotena,

sabbaá¹ƒ passati cakkhunÄ• .

nacadiá¹-á¹-haá¹ƒ sutaá¹ƒ dhÄ«ro,

sabbaá¹ƒ uccitumarahati ||

<61> á¹• 21 cakkhumassa yathÄ• andho,

sotavÄ• padhiroyathÄ• .

paÃ±Ã±Ä• vÄ• ssa yathÄ• mÅ«go,

balavÄ• dubbaloriva.

atha atthesamuppanne,

sayetha matasÄ• yitaá¹ƒ ||

<62> á¹• 21 pÄ• pamitte \Be 28/ vivajjetvÄ• ,

bhajeyyu ttamapuggalaá¹ƒ.

ovÄ• decassa tiá¹-á¹-heyya,

patthento acalaá¹ƒsukhaá¹ƒ ||

<63> á¹• 21 sususÄ• sutavaá¸• á¸• hanaá¹ƒ,

sutaá¹ƒ paÃ±Ã±Ä• yavaá¸• á¸• hanaá¹ƒ.

paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• ti,

Ã±Ä• to attho sukhÄ• vaho ||

<64> á¹• 21 pÄ• mojja \Be 29/ karaá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ,

pasaá¹ƒsÄ• vahanaá¹ƒsukhaá¹ƒ.

phalÄ• nisaá¹ƒso bhÄ• veti,

vahanto porissaá¹ƒdhuraá¹ƒ ||

<65> á¹• 21 atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ,

atisÄ• ya midaá¹ƒahu.

iti visaá¹-á¹-ha kammante,

khaá¹‡Ä• accanti mÄ• á¹‡ave ||

<66> á¹• 21 yoca \Be 30/ sÄ«taÃ±ca uá¹‡haÃ±ca,

tiá¹‡Ä• tiyo namaÃ±Ã±ati.

karaá¹ƒ purisa kiccÄ• ni,

so sukhÄ• navihÄ• yati ||

<67> á¹• 21 yasalÄ• bhaá¹ƒ jigÄ«santaá¹ƒ,

naraá¹ƒ vajjenti dÅ«rato.

apatthetvÄ• na te tasmÄ• ,

taá¹ƒmaggaá¹ƒ maggaye budho ||

<68> á¹• 21 desamosajja gacchanti,

sÄ«hÄ• sappurisÄ• gajÄ• .

tattheva nidhanaá¹ƒ yanti,

kÄ• kÄ• kÄ• purisÄ• migÄ• ||

<69> á¹• 21 yasmiá¹ƒdese \Be 31/ nasammÄ• ro,

napiti nacabandhavÄ• .

nacavijjÄ• gamo koci,

natattha vasatÄ« vasse ||

<70> á¹• 21 dhanavÄ• gaá¹‡ako rÄ• jÄ• ,

nadÄ« vejjÄ• imejanÄ• .

yattha paÃ±ca navijjante,

na tatthavasatÄ« vase ||

<71> á¹• 21 asanaá¹ƒ \Be 32/ bhayamantÄ• naá¹ƒ,

maccÄ• naá¹ƒ maraá¹‡aá¹ƒ bhayaá¹ƒ.

uttamÄ• nantusabbesaá¹ƒ,

avamÄ• naá¹ƒ paraá¹ƒ bhayaá¹ƒ ||

<72> á¹• 21 amÄ• nanÄ• yattha siyÄ• ,

santÄ• naá¹ƒ avamÄ• nanÄ• .

hÄ«nasamÄ• nanÄ• vÄ• pi,

na tatthavasati vase ||

<73> á¹• 21 yatthÄ• lasoca dakkhoca,

sÅ«ro bhÄ«ruca pÅ«jito.

na santÄ• tattha vassanti,

avisesakarena ko ||

<74> á¹• 21 dukkho \Be 33/ nivÄ• so sambÄ• dhe,

á¹-hÄ• ne asucisaá¹…kaá¹-e.

tato rimhipiyÄ• nante,

tatoca akataÃ±Ã±unaá¹ƒ ||

<75> á¹• 21 siá¹…gÄ«naá¹ƒ paÃ±cahatthena,

satena vÄ• jinaá¹ƒ caje.

hatthÄ«nantu sahassena,

desacÄ• gena dujjane ||

<76> á¹• 21 caje \Be 34/ ekaá¹ƒ kulassatthaá¹ƒ,

gÄ• massatthaá¹ƒ kulaá¹ƒ caje.

gÄ• maá¹ƒ janapadassatthaá¹ƒ.

attatthaá¹ƒ pathavÄ« caje ||

<77> á¹• 21 calatyekenapÄ• dena,

tiá¹-á¹-hatyekena paá¹‡á¸• ito.

asamikhyaparaá¹ƒá¹-hÄ• naá¹ƒ,

pubbamÄ• yanaá¹ƒnacaje ||

<78> á¹• 21 á¹-hÄ• nabhaá¹-á¹-hÄ• \Be 35/ nasobhanti,

dantÄ• kesÄ• na khÄ• narÄ• .

matimÄ• itiviÃ±Ã±Ä• ya,

saá¹-hÄ• naá¹ƒ nacaje lahuá¹ƒ ||

<79> á¹• 21 caje dhanaá¹ƒ aá¹…gavarassahetu,

aá¹…gaá¹ƒ caje jivitaá¹ƒ rakkhamÄ• no.

aá¹…gaá¹ƒ dhanaá¹ƒ jivitaÃ±cÄ• pi sabbaá¹ƒ,

caje naro dhamma manussaranto ||

<80> á¹• 21 sotaá¹ƒ \Be 36/ suteneva na kuá¹‡á¸• alena,

dÄ• nena pÄ• á¹‡Ä« natu kaá¹…kaá¹‡ena.

Ä• bhÄ• ti kÄ• yo purisuttamassa,

paropakÄ• rena na candanena ||

sambhedakathÄ•

<81> á¹• 21 sattha \Be 37/ kappavicÄ• rena,

kÄ• lo gacchati dhÄ«mataá¹ƒ.

byasanena asÄ• dhÅ«naá¹ƒ,

niddÄ• ya kalahenavÄ• ||

<82> á¹• 21 sokaá¹-hÄ• nasahassÄ• ni,

bhayaá¹-hÄ• nasatÄ• nica.

divasedivase muá¸·haá¹ƒ,

Ä• vÄ«santi napaá¹‡á¸• itaá¹ƒ ||

<83> á¹• 21 atidÄ«gho \Be 38/ mahÄ• muá¸·ho,

majjhimoca vicakkhaá¹‡o.

vÄ• sudevaá¹ƒ purakkhitvÄ• ,

sabbevÄ• manakÄ• saá¹-á¹-hÄ• ||

<84> á¹• 21 na loke sobhate muá¸·ho,

kevalattapasaá¹ƒsako.

api sampihite kÅ«pe,

katavijjo pakÄ• sate ||

<85> á¹• 21 madantadamanaá¹ƒ satthaá¹ƒ,

khalÄ• naá¹ƒ kurute madaá¹ƒ.

cakkhusaá¹…khÄ• rakaá¹ƒ tejaá¹ƒ,

uluá¹…kÄ• na mivandhakaá¹ƒ ||

<86> á¹• 21 atyappamapi \Be 39/ sÄ• dhÅ«naá¹ƒ,

silÄ• lekheva tiá¹-á¹-hate.

jalelekheva nÄ«cÄ• naá¹ƒ,

yaá¹ƒ kataá¹ƒ taá¹ƒpi nassati ||

<87> á¹• 21 dabbamappaá¹ƒpi sÄ• dhÅ«naá¹ƒ,

jalaá¹ƒ kÅ«peva nissayo.

bahuttaá¹ƒpi asÄ• dhÅ«naá¹ƒ,

naca vÄ• riva aá¹‡á¹‡ave ||

<88> á¹• 21 duá¹-á¹-hacitto \Be 40/ panÄ• hissa,

kodho pÄ• sÄ• á¹‡alikkhito.

kujjhitabbe sujanassa,

jalelekhÄ• ciraá¹-á¹-hito ||

<89> á¹• 21 bÄ• lassa jÄ«vitaá¹ƒ pÄ• paá¹ƒ,

mitarassi taraá¹ƒ bhave.

janakÄ• yassa rÄ• jÄ• va,

rÄ• jadhammova rÄ• junaá¹ƒ ||

<90> á¹• 21 sappÄ• dÄ• naá¹ƒ balÄ« sÄ«ho,

puá¸·Ä• vako tato kippÄ«likÄ• ,

narÄ• tato balÄ« rÄ• jÄ• ,

sabbesa mantako balÄ« ||

<91> á¹• 21 bhÅ«poá¹‡á¹‡ava \Be 41/ ggi thÄ« sippi,

abhijjhÄ• lucapuggalo.

etesaá¹ƒpi mahicchÄ• naá¹ƒ,

mahicchitÄ• aniccatÄ• ||

<92> á¹• 21 niddÄ• luko asantuá¹-á¹-ho,

akataÃ±Ã±Å«ca bhÄ«ruko.

sakkuá¹‡antina sÄ• cÄ• raá¹ƒ,

sikkhituá¹ƒ te kadÄ• cipi ||

<93> á¹• 21 niddÄ• lu \Be 42/ kÄ• marÄ• moca,

sukhito bhogavÄ• laso.

nicchanto kammarÄ• mo ca,

sattete satthavajjitÄ• ||

<94> á¹• 21 samiddho dhanadhaÃ±Ã±ena,

kaá¹-á¹-ho dakatiá¹‡aggihi.

sabbato duggatenaá¹-á¹-ho,

tasmÄ• nadukkataá¹ƒ kare ||

<95> á¹• 21 puÃ±Ã±apÄ• paphalaá¹ƒ \Be 43/ yo ce,

nasaddhahati saccato.

so ve khippaá¹ƒva attÄ• naá¹ƒ,

Ä• dÄ• satalamÄ• naye ||

<96> á¹• 21 samparÄ• yikamatthaá¹ƒ yo,

nasaddhahati cepiso.

Ä• vÄ• se sagga gÄ• mÄ«naá¹ƒ,

mÄ• kkabhe kiá¹ƒnapassati ||

<97> á¹• 21 mahantaá¹ƒ vaá¹-á¹-arukkhÄ• diá¹ƒ,

khuddabÄ«jaá¹ƒ bahÅ«phalaá¹ƒ.

sakkhikatvÄ• udikkheyya,

puÃ±Ã±apÄ• pakaro naro ||

<98> á¹• 21 yassa \Be 44/ sallahukaá¹ƒ hoti,

gurusakkÄ• ramÄ• nanaá¹ƒ.

tassa sallahukÄ• yeva,

vijjÄ• sampattisampadÄ• ||

<99> á¹• 21 upajjhÄ• cariyÄ• naÃ±ca,

mÄ• tÄ• pitÅ«namevaca.

sakkaccaá¹ƒ yonupaá¹-á¹-hÄ• ti,

suto tassapitÄ• diso ||

<100> á¹• 21 dese dese kulÄ• nÄ«ca,

desedese ca bandhavo.

tÄ• disaá¹ƒ sahajÄ• yattha,

desaá¹ƒ passÄ• minevatu ||

<101> á¹• 21 puttaá¹ƒvÄ• \Be 45/ bhÄ• taraá¹ƒ duá¹-á¹-haá¹ƒ,

anusÄ• seyya nojahe.

kiá¹ƒnu chejjaá¹ƒ karaá¹ƒpÄ• daá¹ƒ,

littaá¹ƒ asucinÄ• siyÄ• .

<102> á¹• 21 bahuputte pitÄ• eko,

avassaá¹ƒ poseti sadÄ• .

bahuputtÄ• nasakkonti,

posetuá¹ƒ pitarekakaá¹ƒ ||

<103> á¹• 21 atijÄ• tamanujÄ• taá¹ƒ \Be 46/,

puttamicchanti paá¹‡á¸• itÄ• .

avajÄ• taá¹ƒ naicchanti,

yohoti kulagandhano ||

<104> á¹• 21 paÃ±caá¹-hÄ• nÄ• ni sampassaá¹ƒ,

puttamicchanti paá¹‡á¸• itÄ• .

jÄ• tovÄ• no bharissati,

kiccaá¹ƒvÄ• no karissati ||

<105> á¹• 21 kulavaá¹ƒso \Be 47/ ciraá¹ƒ tiá¹-á¹-he,

dÄ• yajjaá¹ƒ paá¹-ipaccati.

athavÄ• pana petÄ• naá¹ƒ,

dakkhiá¹‡aá¹ƒnupadassati ||

<106> á¹• 21 antojÄ• to dhanakkÄ«to,

dÄ• sabyopagato sayaá¹ƒ.

dÄ• sÄ• karamarÄ• nÄ«to,

ccevante catudhÄ• siyuá¹ƒ ||

<107> á¹• 21 dÄ• sÄ• paÃ±ceva corayya-

sakhaÃ±Ä• tyattasadisÄ• .

tathÄ• viÃ±Ã±Å«hi viÃ±Ã±eyyÄ• ,

mittÄ• dÄ• rÄ• ca bandhavÄ• ||

<108> á¹• 21 tayova \Be 48/ paá¹‡á¸• itÄ• satthe,

ahamevÄ• tivÄ• dÄ«ca,

ahamapiti vÄ• dÄ«ca,

nÄ• hantica imetayo ||

<109> á¹• 21 vinÄ• satthaá¹ƒ nagaccheyya,

sÅ«ro saá¹…kÄ• mabhÅ«miyaá¹ƒ.

paá¹‡á¸• itaddhagÅ« vÄ• á¹‡ijjo,

videsagamano tathÄ• ||

<110> á¹• 21 sammÄ• \Be 49/ upaparikkhitvÄ• ,

akkharesu padesuca.

coraghÄ• to siyÄ• sisso,

guru coraá¹-á¹-akÄ• rako ||

<111> á¹• 21 sÄ• dhuttaá¹ƒ sujanasamÄ• gamÄ• khalÄ• naá¹ƒ,

sÄ• dhÅ«naá¹ƒ nakhalasamÄ• gamÄ• khalattaá¹ƒ.

Ä• modaá¹ƒkusumabhavaá¹ƒdadhÄ• tibhÅ«mi,

bhÅ«gandhaá¹ƒ naca kusumÄ• ni dhÄ• rayanti ||

<112> á¹• 21 saá¹-á¹-hena \Be 50/ mittaá¹ƒ kalusena dhammaá¹ƒ,

paropatÄ• pena samiddhibhÄ• vaá¹ƒ.

sukhena vijjaá¹ƒ pharusena nÄ• riá¹ƒ,

icchanti ye te navapaá¹‡á¸• itÄ• va ||

mittakathÄ•

<113> á¹• 21 katvÄ• na \Be 51/ kusalaá¹ƒkammaá¹ƒ,

katvÄ• cÄ• kusalaá¹ƒ pure.

sukhitadukkhitÄ• honti,

so bÄ• lo yo napassati ||

<114> á¹• 21 sayaá¹ƒkatena pÄ• pena,

aniá¹-á¹-haá¹ƒ labhate phalaá¹ƒ.

te me so me janentÄ«ti,

punÄ• guá¹ƒ kurute jaá¸·o ||

<115> á¹• 21 kÄ• lakhepena \Be 52/ hÄ• peti,

dÄ• nasÄ«lÄ• dikaá¹ƒ jaá¸·o.

athirampi thiraá¹ƒ maÃ±Ã±e,

attÄ• naá¹ƒ sassatÄ«samaá¹ƒ ||

<116> á¹• 21 bÄ• lova pÄ• pakaá¹ƒ katvÄ• ,

nataá¹ƒchaá¹-á¹-etumussahe.

kiá¹ƒ byagghatÄ• di gacchanto,

padaá¹ƒ makkhetumussahe ||

<117> á¹• 21 paranassanato naá¹-á¹-ho,

pureva paranÄ• sako.

sÄ«ghaá¹ƒvÄ• dassanaá¹ƒ yÄ• ti,

tiá¹‡aá¹ƒ pÄ• sÄ• dajjhÄ• pakaá¹ƒ ||

<118> á¹• 21 bhojanÄ• \Be 53/ methunÄ• niddÄ• ,

gave poseca vijjati.

vijjÄ• viseso posassa,

tatohÄ«no gosamo bhave ||

<119> á¹• 21 muá¸·hasisso padesena,

kunÄ• rÄ«bharaá¹‡enaca.

khalasatthÅ«hisaá¹ƒyogÄ• ,

paá¹‡á¸• itopyavasÄ«dati ||

<120> á¹• 21 dvecimekaá¹‡á¹-akÄ• \Be 54/ tikkhÄ• ,

sarÄ«rasobhitÄ• kÄ• me.

nidhano yoca kÄ• meti,

yocakuppatyanissÄ• ro ||

<121> á¹• 21 nidhanocÄ• pi kÄ• meti,

dubbalo kalahaá¹ƒpiyo.

mandasattho vivÄ• datthi,

tividhaá¹ƒ muá¸·halakkhaá¹‡aá¹ƒ ||

<122> á¹• 21 appasuto sute appe,

bahuá¹ƒmaÃ±Ã±ati mÄ• navo.

sindhudakama passanto,

kÅ«petoyaá¹ƒva maá¹‡á¸• uko ||

<123> á¹• 21 tadaminÄ• pi \Be 55/ jÄ• nÄ• ti,

sobbhesu padaresuca.

sunantÄ• yanti kusumbhÄ• ,

tuá¹‡hÄ«yanti mahodadhi ||

<124> á¹• 21 yaá¹ƒ Å«nakaá¹ƒ taá¹ƒ sunati,

yaá¹ƒ pÅ«raá¹ƒ santameva taá¹ƒ.

aá¸• á¸• hakumbhÅ«pamo bÄ• lo,

rahato pÅ«rova paá¹‡á¸• ito ||

<125> á¹• 21 budhehibhÄ• samÄ• nopi \Be 56/,

khalo bahutaketavo.

ghaá¹ƒsiyamÄ• no aá¹…gÄ• ro,

nilamattaá¹ƒ nagacchati ||

<126> á¹• 21 cÄ• rutÄ• paradÄ• rÄ• ya,

dhanaá¹ƒ lokatappatiyÄ• .

pasutaá¹ƒ sÄ• dhunÄ• sÄ• ya,

khale khalatarÄ• guá¹‡Ä• ||

<127> á¹• 21 ito \Be 57/ hassataraá¹ƒ loke,

kiÃ±ci tassa navijjati.

dujjanotica yaá¹ƒÄ• ha,

sajjanaá¹ƒ dujjano sayaá¹ƒ ||

<128> á¹• 21 rogaá¹‡á¸• acaá¹…kuro tejo,

visamassataro ghaá¹‡o.

avinÄ• siya samanti,

na khaloca sanissayaá¹ƒ ||

<129> á¹• 21 navinÄ• \Be 58/ paravÄ• dena,

ramante dujjanÄ• khalu.

na sÄ• sabbarase bhutvÄ• ,

vinÄ• vacce natussati ||

<130> á¹• 21 tappate yÄ• ti sandhÄ• naá¹ƒ,

davo bhavati vanataá¹ƒ.

muduá¹ƒ dujjanacittaá¹ƒ kiá¹ƒ,

lohena upamÄ«yate ||

<131> á¹• 21 tasmÄ• dujjanasaá¹ƒsaggaá¹ƒ,

Ä• sÄ«visa mivoragaá¹ƒ.

Ä• rakÄ• parivajjeyya,

bhÅ«tikÄ• mo vicakkhaá¹‡o ||

<132> á¹• 21 dujjanena \Be 59/ hi saá¹ƒsaggo,

sattutÄ• pi nayujjate.

tatto dahati aá¹…gÄ• ro,

santÄ• tu kÄ• lataá¹ƒkaro ||

<133> á¹• 21 dujjano vajjanÄ«yova,

vijjÄ• yÄ• laá¹…katopi ce.

maá¹‡inÄ• laá¹…kato santo,

sappo kiá¹ƒ nabhayaá¹…karo ||

<134> á¹• 21 aggino \Be 60/ dahato dÄ• yaá¹ƒ,

sakhÄ• bhavati mÄ• luto.

sova dÄ«paá¹ƒtu nÄ• seti,

khale nattheva mittatÄ• ||

<135> á¹• 21 nasmase katapÄ• pamhi,

nasmase alikavÄ• dini.

nasmasettatthapaÃ±Ã±amhi,

atisantepi nasmase ||

<136> á¹• 21 mÄ• retuá¹ƒ kittakÄ• sakkÄ• ,

dujjanÄ• gagaá¹‡Å«pamÄ• .

mÄ• ritÄ• kodhacittetu,

mÄ• rito honti dujjanÄ• ||

<137> á¹• 21 bhÅ«mi \Be 61/ kaá¹‡á¹-akasaá¹ƒkiá¹‡á¹‡Ä• ,

chÄ• dituá¹ƒ nevasakyate.

upÄ• hana mattakena,

channÄ• bhavati medanÄ« ||

<138> á¹• 21 sattÄ• sadÄ• pasevanti,

sodakaá¹ƒ vÄ• piÄ• dikaá¹ƒ.

sabhogaá¹ƒ sadhanaÃ±cevaá¹ƒ,

tucchÄ• ce te jahanti te ||

<139> á¹• 21 dhanahÄ«naá¹ƒ \Be 62/ caje mitto,

puttadÄ• rÄ• sahodarÄ• .

atthavantaá¹ƒva sevanti,

attho loke mahÄ• sakhÄ• ||

<140> á¹• 21 na rÅ«pinÄ« na paÃ±Ã±Ä• á¹‡o,

nakulÄ«no padhÄ• natÄ• .

kÄ• le vipattisampatte,

dhanimÄ• va visesatÄ• ||

<141> á¹• 21 kalyÄ• á¹‡amittaá¹ƒ \Be 63/ kantÄ• raá¹ƒ,

yuddhaá¹ƒ sabhÄ• yaá¹ƒ bhÄ• situá¹ƒ.

asatthÄ• gantu micchanti,

muá¸·hÄ• tecaturojanÄ• ||

<142> á¹• 21 ahitÄ• paá¹-isedhoca,

hitesuca payojanaá¹ƒ.

byasanesva pariccÄ• go,

saá¹…khepÄ• mittalakkhaá¹‡aá¹ƒ ||

<143> á¹• 21 Ä• ture byasanepatte,

dubbhikkhe sattu viggahe.

rÄ• jadvÄ• re susÄ• neca,

yo tiá¹-á¹-hati sabandhavo ||

<144> á¹• 21 so \Be 64/ bandhu yo hiteyutto,

so pitÄ• yo tu posako.

so Ã±Ä• ti yatra visÄ• so,

sÄ• bhariyÄ• yatra nibbÅ«ti ||

<145> á¹• 21 hitesino sumittoca,

viÃ±Ã±Å«ca dullabhÄ• janÄ• .

yatho sadhaá¹ƒca sÄ• duá¹ƒca,

rogahÄ• rÄ«ca sujano ||

<146> á¹• 21 agaruko \Be 65/ anÄ• lasso,

asaá¹-á¹-hoca saccavÄ• suci.

aluddho atthakÄ• moca,

ediso suhaduttamo ||

<147> á¹• 21 yo dhuvÄ• ni pariccajja,

adhÅ«vÄ• nyupasevati.

dhuvÄ• pi tassa nassanti,

adhuvesu kathÄ• vakÄ• ||

<148> á¹• 21 luddhamatthenagaá¹‡heyya \Be 66/,

thaddha maÃ±jalikammunÄ• .

chandÄ• nuvattiyÄ• muá¸·haá¹ƒ,

yathÄ• bhÅ«tena paá¹‡á¸• itaá¹ƒ ||

<149> á¹• 21 uttamaá¹ƒ pÄ• á¹‡ipÄ• tena,

sÅ«raá¹ƒ bhedena vijaye.

nicaá¹ƒ dabbapadÄ• nena,

vikkamena samaá¹ƒ jaye ||

<150> á¹• 21 yassayassa hi yobhÄ• vo,

tenatena hi taá¹ƒnaraá¹ƒ.

anupavissa medhÄ• vÄ«,

khippamattavasaá¹ƒ naye ||

<151> á¹• 21 yena \Be 67/ icchati sambandhaá¹ƒ,

tena tÄ«á¹‡i nakÄ• raye.

vivÄ• da matthasambandhaá¹ƒ,

parokkhe dÄ• radassanaá¹ƒ ||

<152> á¹• 21 accÄ• bhikkhaá¹‡asaá¹ƒsaggÄ• ,

asammosaraá¹‡enaca.

etena mittÄ• jÄ«ranti,

akÄ• le yÄ• canÄ• yaca ||

<153> á¹• 21 tasmÄ• \Be 68/ nÄ• bhikkhaá¹‡aá¹ƒ gacche,

nacagacche cirÄ• ciraá¹ƒ.

kÄ• lena yÄ• caá¹ƒ yÄ• ceyya,

evaá¹ƒ mittÄ• najÄ«raye ||

<154> á¹• 21 ete bhiyyo samaá¹ƒ yanti,

sandhi tesaá¹ƒ najÄ«rati.

yo adhippannaá¹ƒ sahati,

yoca jÄ• nÄ• ti desanaá¹ƒ ||

<155> á¹• 21 sace santÄ• vivÄ• danti,

khippaá¹ƒ sandhiraye puna.

bÄ• lÄ• pattÄ• va bhijjanti,

na te samathamajjhaguá¹ƒ ||

<156> á¹• 21 yenamittena \Be 69/ saá¹ƒsaggo,

yogakkhemo vihÄ«yati.

pubbeva jjhÄ• bhavantassa,

rakkhe akkhiva paá¹‡á¸• ito ||

<157> á¹• 21 yenamittena saá¹ƒsaggÄ• ,

yogakkhemo pavaá¸• á¸• hati.

kareyyattasamaá¹ƒ vutti,

sabbakiccesu paá¹‡á¸• ito ||

<158> á¹• 21 guá¹‡o \Be 70/ sabbaÃ±Ã±utulyopi,

sÄ«date ko anissayo.

anaggha mapimÄ• á¹‡ikkaá¹ƒ,

hemaá¹ƒ nissÄ• ya sobhate ||

<159> á¹• 21 pabbepabbe kamenucchu,

visesarasivaggato.

tathÄ• sumittiko sÄ• dhu,

viparitova dujjano ||

<160> á¹• 21 teneva muninÄ• vuttaá¹ƒ,

yekecilokiyÄ• dhammÄ• .

tathÄ• nibbÄ• nagÄ• mÄ«no,

santi lokuttarÄ• dhammÄ• ||

<161> á¹• 21 kalyÄ• á¹‡amitta \Be 771/ mÄ• gamma,

sabbe te honti pÄ• á¹‡inaá¹ƒ.

tasmÄ• kalyÄ• á¹‡amittesu,

kÄ• tabbo Ä• daro sadÄ• ||

<162> á¹• 21 yo ve kataÃ±Ã±Å« katavediko dhiro,

kalyÄ• á¹‡amitto daá¸·habhattica hoti.

dukkhitassa sakkaccaá¹ƒ kareti kiccaá¹ƒ,

tathÄ• vidhaá¹ƒ sappurisÄ• ti vadanti ||

<163> á¹• 21 yassahi \Be 72/ dhammaá¹ƒ puriso vijaÃ±Ã±Ä• ,

yecassa kaá¹…khaá¹ƒ vinayanti santo.

taÃ±hissa dÄ«paÃ±ca parÄ• yanaÃ±ca,

na tena mittaá¹ƒ jirayetha paÃ±Ã±o ||

nÄ• yakakathÄ•

<164> á¹• 21 kassako \Be 73/ vÄ• á¹‡ijomacco,

samaá¹‡o sutasÄ«lavÄ• .

tesu vipulajÄ• tesu,

raá¹-á¹-haá¹ƒpi vipulaá¹ƒ siyÄ• ||

<165> á¹• 21 tesu dubbalajÄ• tesu,

raá¹-á¹-haá¹ƒpi dubbalaá¹ƒ siyÄ• .

tasmÄ• raá¹-á¹-haá¹ƒpi vipulaá¹ƒ,

dhÄ• raye raá¹-á¹-hasÄ• ravÄ• ||

<166> á¹• 21 mahÄ• rukkhassa \Be 74/ phalino,

Ä• maá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa najÄ• nÄ• ti,

bÄ«jaÃ±cassa vinassati ||

<167> á¹• 21 mahÄ• rukkhupamaá¹ƒ raá¹-á¹-haá¹ƒ,

yo adhammena sÄ• sati.

rasaÃ±cassa najÄ• nÄ• ti,

raá¹-á¹-haÃ±cÄ• pi vinassati ||

<168> á¹• 21 mahÄ• rukkhassa phalino,

pakkaá¹ƒ chindati yo phalaá¹ƒ.

rasaÃ±cassa vijÄ• nÄ• ti,

bÄ«jaÃ±cassa nanassati ||

<169> á¹• 21 mahÄ• rukkhupamaá¹ƒ \Be 75/ raá¹-á¹-haá¹ƒ,

dhammena yo pasÄ• sati.

rasaÃ±cassa vijÄ• nÄ• ti,

raá¹-á¹-haÃ±cÄ• pi nanassati ||

<170> á¹• 21 janappadaÃ±ca yorÄ• jÄ• ,

adhammena pasÄ• sati.

sabbo sadhihi sorÄ• jÄ• ,

viruddho hoti khattiyo ||

<171> á¹• 21 tatheva \Be 76/ nigame hiá¹ƒ saá¹ƒ,

ye yuttÄ• kayavikkaye.

suá¹…kadÄ• nabalÄ«kÄ• re,

sa kosena virujjhati ||

<172> á¹• 21 mahÄ• ravarakhettesu,

saá¹…ga, me katanissame.

ussite hiá¹ƒ sayaá¹ƒ rÄ• jÄ• ,

sabalena virujjhati ||

<173> á¹• 21 tatheva isayo hiá¹ƒ so,

saá¹ƒ yame brahmacÄ• riyo.

adhammacÄ• ri khattÄ«yo,

so saggena virujjhati ||

<174> á¹• 21 sayaá¹ƒ katÄ• \Be 77/ naparena,

mahÄ• najjo juvakatÄ• .

issarena tathÄ• raÃ±Ã±Ä• ,

saraá¹-á¹-he adhipaccatÄ• ||

<175> á¹• 21 pÄ• paá¹ƒvÄ• pi hi puÃ±Ã±aá¹ƒvÄ• ,

padhÄ• no yaá¹ƒ karotice.

lokopevaá¹ƒ karotyeva,

taá¹ƒ vijÄ• neyya paá¹‡á¸• ito ||

<176> á¹• 21 kacchapÄ«naÃ±ca \Be 78/ macchÄ«naá¹ƒ,

kukkuá¹-Ä«naÃ±ca dhenÅ«naá¹ƒ.

puttaposÄ• yathÄ• hoti,

tathÄ• maccesu rÄ• jÅ«naá¹ƒ ||

<177> á¹• 21 anÄ• yakÄ• vinassanti,

nassanti bahunÄ• yakÄ• .

thÄ«nÄ• yakÄ• vinassanti,

nassanti susunÄ• yakÄ• ||

<178> á¹• 21 bahuvo \Be 79/ yattha netÄ• ro,

sabbe paá¹‡á¸• itamÄ• nino.

sabbe mahattamicchanti,

kataá¹ƒ nesaá¹ƒ vinassati ||

<179> á¹• 21 nodayÄ• ya vinÄ• sÄ• ya,

bahunÄ• yakatÄ• bhÅ«saá¹ƒ.

nomilanti vinassanti,

padmÄ• nyakkehisattahi ||

<180> á¹• 21 asantuá¹-á¹-ho yatÄ« naá¹-á¹-ho,

santuá¹-á¹-hoca mahÄ«pati.

salajjÄ• gaá¹‡ikÄ• naá¹-á¹-hÄ• ,

nilajjÄ• tu kulaá¹…ganÄ• ||

<181> á¹• 21 na \Be 80/ gaá¹‡assa ggato gacche,

siddhe kamme samaá¹ƒphalaá¹ƒ.

kammavippatti cehoti,

mukharo tatra haÃ±Ã±ate ||

<182> á¹• 21 padhiro ca tapassÄ«ni,

sÅ«ro raá¹‡avaá¹‡o tathÄ• .

majjapo patithÄ« rÄ• jÄ• ,

ete nasaddahÄ• mahaá¹ƒ ||

<183> á¹• 21 jÄ• neyya \Be 81/ pesane bhaccaá¹ƒ,

bandhavÄ• pi bhayÄ• gate.

Ä• padÄ• su tathÄ• mittaá¹ƒ,

dÄ• raÃ±ca vibhavakkhaye ||

<184> á¹• 21 raá¹‡Ä• paccÄ• gataá¹ƒ sÅ«raá¹ƒ,

dhanaÃ±ca gharamÄ• gataá¹ƒ.

jiá¹‡á¹‡a mannaá¹ƒ pasaá¹ƒseyya,

dÄ• raÃ±ca gatayobbanaá¹ƒ ||

<185> á¹• 21 saddhÄ• pemesu santesu,

nagaá¹‡e mÄ• sakaá¹ƒ sataá¹ƒ.

saddhÄ• vemesva santesu,

mÄ• sakaá¹ƒpi sataá¹ƒ gaá¹‡e ||

<186> á¹• 21 adantadamanaá¹ƒ \Be 82/ dÄ• naá¹ƒ,

dÄ• naá¹ƒ sabbatthasÄ• dhakaá¹ƒ.

dÄ• nena piyavÄ• cena,

unnamanti namantica ||

<187> á¹• 21 dÄ• naá¹ƒ sinehabhesajjaá¹ƒ,

maccheraá¹ƒ dussanosadhaá¹ƒ.

dÄ• naá¹ƒ yasassabhosajjaá¹ƒ,

maccheraá¹ƒ kappanosadhaá¹ƒ ||

<188> á¹• 21 dubbhikkhe \Be 83/ annadÄ• taá¹ƒca,

subhikkheca hiraÃ±Ã±adaá¹ƒ.

bhayecÄ• bhayatÄ• dÄ• naá¹ƒ,

saggepi bahu maÃ±Ã±ate ||

<189> á¹• 21 sataá¹ƒcakkhu sataá¹ƒkaá¹‡á¹‡Ä• ,

nÄ• yakassa sutÄ• sadÄ• .

tathÄ• pi andhapadhÄ«ro.

esÄ• nÄ• yakadhammatÄ• ||

<190> á¹• 21 khamÄ• jÄ• gariyu á¹-á¹-hÄ• naá¹ƒ,

saá¹ƒvibhÄ• go dayikkhaá¹‡Ä• .

nÄ• yakassa guá¹‡Ä• ete,

icchitabbÄ• hitatthinÄ• ||

<191> á¹• 21 paribhÅ«to \Be 84/ mudÅ« hoti,

atitikkhoca veravÄ• .

etaÃ±caubhayaá¹ƒ Ã±atvÄ• ,

anumajjhaá¹ƒ samÄ• care ||

<192> á¹• 21 nekantamudunÄ• sakkÄ• ,

ekantatikhiá¹‡enavÄ• .

attaá¹ƒ mahante á¹-hapetuá¹ƒ,

tasmÄ• ubhaya mÄ• care ||

<193> á¹• 21 piá¹-á¹-hito \Be 85/ kkaá¹ƒ niseveyya,

kucchinÄ• tu hutÄ• sanaá¹ƒ.

sÄ• mikaá¹ƒ sabbabhÄ• vena,

paralokaá¹ƒ amÄ• yÄ• ya ||

<194> á¹• 21 naseve pharusaá¹ƒsÄ• miá¹ƒ,

taá¹ƒpi sevena maccharia¹ƒ.

tato paggaá¹‡hakaá¹ƒseve,

seve niggaá¹‡hakaá¹ƒ tato.

<195> á¹• 21 na sÄ• rÄ• jÄ• yo ajeyyaá¹ƒ jinÄ• ti,

na so sakhÄ• yo sakhÄ• raá¹ƒ jinÄ• ti.

na sÄ• bhariyÄ• patino virodhati,

na te vuttÄ• ye nabharanti jiá¹‡á¹‡akaá¹ƒ ||

<196> á¹• 21 na \Be 86/ sÄ• sabhÄ• yattha nasanti santo,

na te santo ye navadanti dhammaá¹ƒ.

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ,

dhammaá¹ƒ bhaá¹‡antÄ• va bhavanti santo ||

<197> á¹• 21 sutassa rakkhÄ• satatÄ• bhiyogo.

kulassa vattaá¹ƒ purisassa vijjÄ• .

raÃ±Ã±o pamÄ• do pasamodhanassa,

thÄ«nantu jÄ• nÄ• mi na jÄ• tu rakkhaá¹ƒ ||

itthikathÄ•

<198> á¹• 21 namÄ• tarÄ• \Be 89/ dhÄ«tuyÄ• vÄ• pi,

bhagÄ«niyÄ• vicakkhaá¹‡o.

navivittÄ• sane mante,

nÄ• rÄ« mÄ• yÄ• vinÄ«nanu ||

<199> á¹• 21 vijjutÄ• naÃ±ca lolattaá¹ƒ,

satthÄ• naÃ±catitikkhaá¹‡aá¹ƒ.

sÄ«ghataá¹ƒ vÄ• yutejÄ• naá¹ƒ,

anukubbanti nÄ• riyo ||

<200> á¹• 21 dviguá¹‡o thÄ«na mÄ• hÄ• ro,

buddhicÄ• pi catugguá¹‡o.

chaguá¹‡o hoti vÄ• yÄ• mo,

kÄ• motva á¹-á¹-ha guá¹‡obhave ||

<201> á¹• 21 ekamekÄ• yaitthÄ«yÄ• ,

aá¹-á¹-haá¹-á¹-hapatino siyuá¹ƒ.

sÅ«rÄ• ca balavantoca,

sabbÄ• kÄ• marasÄ• harÄ• .

kareyya navame chandaá¹ƒ,

unnattÄ• hi napÅ«rati ||

<202> á¹• 21 lapanti \Be 90/ saddhimaÃ±Ã±ena,

passantaÃ±Ã±aá¹ƒ savibbhamÄ• .

cittakaá¹ƒ cintayantaÃ±Ã±aá¹ƒ,

nÄ• rÄ«naá¹ƒnÄ• ma ko piyo ||

<203> á¹• 21 jivhÄ• sahassiko yo hi,

jÄ«ve vassasataá¹ƒ naro.

tena nikammuno vutto,

thÄ«doso kiá¹ƒkhayaá¹ƒgato ||

<204> á¹• 21 aggi Ä• po thiyo muá¸·ho,

sappo rÄ• jakulÄ• nica.

payatanÄ• pagantabbo,

maccupÄ• á¹‡aharÄ• niti ||

<205> á¹• 21 itthÄ«naá¹ƒ \Be 91/ dujjanÄ• naÃ±ca,

visÄ• sonopapajjate.

vÄ«sassa siá¹…gino roga,

nadÄ«rÄ• jakulassaca ||

<206> á¹• 21 satthaá¹ƒ sunicchitamatÄ«pi vicintanÄ«yaá¹ƒ,

svÄ• rÄ• dhitopya vanipo parisaá¹…kanÄ«yo.

hatthaá¹…gatÄ• pi yuvatÄ«parirakkhanÄ«yÄ• ,

satthÄ• vanÄ«payuvatÄ«su kutovasitthaá¹ƒ ||

<207> á¹• 21 ayuttakammÄ• raddhanaá¹ƒ virodho,

saá¹…ghassa yuddhaÃ±ca mahÄ• balehi.

vissÄ• sakammaá¹ƒ pamÄ• dÄ• su niccaá¹ƒ,

dvÄ• rÄ• nimaccussa vadanti paÃ±Ã±Ä• ||

<208> á¹• 21 vÄ• taá¹ƒ jÄ• lena naro parÄ• mase,

osiÃ±ce sÄ• garaá¹ƒ ekapÄ• á¹‡inÄ• .

sakenatÄ• lena janeyya ghosaá¹ƒ,

yo sabbabhÄ• vaá¹ƒ pamadÄ• su osaje ||

<209> á¹• 21 itthÄ«pi \Be 93/ hi ekacciyÄ• ,

seyyÄ• vuttÄ• va muninÄ• .

bhaá¹‡á¸• Ä• na muttamaá¹ƒ itthÄ«,

aggupaá¹-á¹-hÄ• yikÄ• tica ||

<210> á¹• 21 yo naá¹ƒ bharati sabbadÄ• ,

niccaá¹ƒ Ä• tÄ• pi ussuko.

sabbakÄ• maharaá¹ƒ posaá¹ƒ,

bhattÄ• raá¹ƒ nÄ• timaÃ±Ã±ati ||

<211> á¹• 21 nÄ• cÄ• pi \Be 94/ sotthi bhattÄ• raá¹ƒ,

issÄ• cÄ• rena rosaye.

bhattuca garunosabbe,

paá¹-ipÅ«jeti paá¹‡á¸• ito ||

<212> á¹• 21 uá¹-á¹-hÄ• yikÄ• anÄ• lÄ• sÄ• ,

saá¹…gahitaparijjanÄ• .

bhattu manÄ• paá¹ƒ carati,

bhattakaá¹ƒ anurakkhati ||

<213> á¹• 21 evaá¹ƒ vattati yÄ• nÄ• rÄ«,

bhattuchandavasÄ• nugÄ• .

manÄ• pÄ• nÄ• ma tedevÄ• ,

yattha sÄ• upapajjati ||

<214> á¹• 21 kokilÄ• naá¹ƒ \Be 95/ saro rÅ«paá¹ƒ,

nÄ• rÄ«rÅ«paá¹ƒ patibbataá¹ƒ.

vijjÄ• rÅ«pa marÅ«pÄ• naá¹ƒ,

khamÄ• rÅ«paá¹ƒ tapassÄ«naá¹ƒ ||

<215> á¹• 21 Ä• neya kulajaá¹ƒ paÃ±Ã±o,

virÅ«pamapi kaÃ±Ã±akaá¹ƒ.

hÄ«nÄ• yapi surÅ«pÄ• ya,

vivÄ• haá¹ƒsadisaá¹ƒ kare ||

<216> á¹• 21 visamhÄ• matamÄ• deyya \Be 96/,

amajjamhÄ• pikaÃ±canaá¹ƒ.

nicamhÄ• pyuttamÄ• vijjÄ• ,

ratanitthÄ«pidukulÄ• ||

<217> á¹• 21 bÄ• litthÄ« makkhikÄ• tuá¹‡á¸• aá¹ƒ,

isÄ«naÃ±ca kamaá¹‡á¸• aluá¹ƒ.

setambu phalaá¹ƒ tambulaá¹ƒ,

nocchiá¹-á¹-hamupajÄ• yate ||

<218> á¹• 21 bÄ• lakko paá¹‡á¹‡adhÅ«moca,

vuddhitthÄ« pallalodakaá¹ƒ.

Ä• yukkhayakaraá¹ƒ niccaá¹ƒ,

rattoca dadhibhojanaá¹ƒ ||

<219> á¹• 21 thiyo \Be 97/ seveyya naccantaá¹ƒ,

sÄ• duá¹ƒ bhuÃ±jeyyanÄ• hitaá¹ƒ.

pÅ«jaye mÄ• naye vuddhe,

guruá¹ƒ mÄ• yÄ• ya nobhaje ||

<220> á¹• 21 Ä• cÄ• ro kula mÄ• khyÄ• ti,

desa mÄ• khyÄ• ti bhÄ• sitaá¹ƒ.

sambhavo pema mÄ• khyÄ• ti,

deha mÄ• khyÄ• tibhojanaá¹ƒ ||

<221> á¹• 21 dehÄ«tivacanÄ• dvÄ• rÄ• \Be 98/,

dehaá¹-á¹-hÄ• paÃ±cadevatÄ• .

sajja niyanti dhÄ« kitti,

hirÄ« sirÄ« matÄ«pica ||

<222> á¹• 21 dehÄ«tivacanaá¹ƒ dukkhaá¹ƒ,

natthÄ«tivacanaá¹ƒ tathÄ• .

vÄ• kyaá¹ƒdehÄ«tinatthÄ«ti,

mÄ• bhaveyya bhavebhave ||

<223> á¹• 21 bodhayanti nayÄ• canti,

dehÄ«ti pacchimÄ• janÄ• .

passa vatthumadÄ• nassa,

mÄ• bhavatÅ«ti Ä«diso ||

<224> á¹• 21 mahÄ• \Be 99/ atyappakaá¹ƒ yÄ• ti,

niguá¹‡e guá¹‡avÄ• piha.

aá¹-á¹-hÄ• naá¹-á¹-heyyabhÄ• vena,

gajindoiva dabbake ||

<225> á¹• 21 mahantaá¹ƒ nissayaá¹ƒkatvÄ• ,

khuddopyatimahÄ• bhave.

hemapabbatamÄ• pajja,

sovaá¹‡á¹‡Ä• kira pakkhino ||

<226> á¹• 21 bahÅ«na \Be 100/ mappasÄ• rÄ• naá¹ƒ,

ekibhÄ• vo hidujjayo.

tiá¹‡ena vaá¹-á¹-ate rajju,

tÄ• ya nÄ• gopi bandhate ||

<227> á¹• 21 asahÄ• yo samatthopi,

tejasi kiá¹ƒ karissati.

nivÄ• tasaá¹‡á¹-hito aggi,

sayamevÅ«pasammati ||

<228> á¹• 21 khantuá¹ƒ tapanajotejo,

sakkÄ• hoti na vaá¹‡á¹‡ajo.

bhÅ«pÄ• dÄ«hi katodaá¹‡á¸• o,

sakkÄ• hoti na bhaccajo ||

<229> á¹• 21 thÄ«saá¹ƒsagge \Be 101/ kutosuddho,

maá¹ƒsabhakkhe kutodayÄ• .

surÄ• pÄ• á¹‡e kutosaccaá¹ƒ,

pakodhamhi kutotapo ||

<230> á¹• 21 thÄ«yÄ• guyhaá¹ƒ nasaá¹ƒseyya,

amittassaca paá¹‡á¸• ito.

yocÄ• missena saá¹ƒhÄ«ro,

hadayattheno yonaro ||

<231> á¹• 21 guyhamattha \Be 102/

sambodhayati yonaro.

mantabhedabhayÄ• tassa,

dÄ• sabhÅ«to titikkhati ||

<232> á¹• 21 vahe amitta khandhena,

yÄ• vakÄ• le anÄ• gate.

tamheva cÄ• gate kÄ• le,

bhinde ghaá¹-ami vuppale ||

<233> á¹• 21 khalaá¹ƒ \Be 103/ sÄ• laá¹ƒ pasuá¹ƒ khettaá¹ƒ,

gantvÄ• cassa abhikkhaá¹‡aá¹ƒ.

mitaá¹ƒ dhaÃ±Ã±aá¹ƒ nidhÄ• peyya,

mitaÃ±ca pÄ• caye ghare ||

<234> á¹• 21 kodhaá¹ƒ lobhaá¹ƒ madaá¹ƒ mÄ• naá¹ƒ,

tandiá¹ƒ missaá¹ƒ pamattakaá¹ƒ.

soá¹‡á¹-haá¹ƒniddhÄ• lukaá¹ƒ makkhaá¹ƒ,

maccheraÃ±ca jahe budho ||

<235> á¹• 21 kodho \Be 104/ abbhantare jÄ• to,

dhÅ«vaá¹ƒ nÄ• seti kodhanaá¹ƒ.

vatthÄ• laá¹…kÄ• rapuá¹‡á¹‡Ä• yaá¹ƒ,

maÃ±jÅ«sÄ• yaá¹ƒ sikhÄ«yathÄ• ||

<236> á¹• 21 uppajjate sace kodho.

Ä• vajje kakacÅ«pamaá¹ƒ.

uppajje ce rase taá¹‡hÄ• ,

puttamaá¹ƒsÅ«pamaá¹ƒ sare ||

<237> á¹• 21 guá¹‡a maddhisamaá¹ƒ makkhe,

parena kalahe sati.

addhisamaá¹ƒ pakÄ• seti,

aá¹‡umattaá¹ƒvavajjakaá¹ƒ ||

<238> á¹• 21 tasseva \Be 105/ tena pÄ• pÄ«yo,

yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddha mapaá¹-ikujjhanto,

saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

<239> á¹• 21 rÄ• gonÄ• ma manosallaá¹ƒ,

guá¹‡atthavaratakkaro.

rÄ• hu vijjÄ• sasaá¹…kassa,

tapodhanahutÄ• sano ||

<240> á¹• 21 pamÄ• do \Be 106/ jÄ• yate madÄ• ,

pamÄ• dÄ• jÄ• yate khayo.

khayÄ• padosÄ• jÄ• yanti,

madaá¹ƒ kiá¹ƒ najahe budho ||

<241> á¹• 21 namanti phalinorukkhÄ• ,

namanti vibudhÄ• janÄ• .

sukkhakaá¹-á¹-haÃ±ca muá¸·hoca,

bhijjateva nanamanti ||

<242> á¹• 21 á¹-hÄ• ne \Be 107/ vuddhÄ• na mokÄ• saá¹ƒ,

dade vuddhÄ• pacÄ• yiko.

nanu tÄ• lo ajÄ«vopi,

samÄ«pa Ã±Ã±e paronato ||

<243> á¹• 21 garukÄ• tabbaposesu,

niccavuttiá¹ƒ karoti yo.

nicattaá¹ƒ so pahantÄ• na,

uttamatte patiá¹-á¹-hati ||

<244> á¹• 21 yattha posaá¹ƒ najÄ• nanti,

jÄ• tiyÄ• vinayena vÄ• .

na tattha mÄ• naá¹ƒ kariyÄ• ,

vasa maÃ±Ã±Ä• takejane ||

<245> á¹• 21 aÃ±Ã±Ä• tavÄ• saá¹ƒ \Be 108/ vasatÄ• ,

jÄ• tavedasamenÄ• pi.

khamitabbaá¹ƒ sapaÃ±Ã±ena,

api dÄ• sassa tajjitaá¹ƒ ||

<246> á¹• 21 dhanadhaÃ±Ã±Ä• payogesu,

tathÄ• vijjÄ• gamesuca.

dÅ«teca byavahÄ• reca,

cattalajjo sadÄ• bhave ||

<247> á¹• 21 nahi \Be 109/ koci kate kicce,

kattÄ• raá¹ƒ sammapekkhate.

tasmÄ• sabbÄ• nikammÄ• ni,

sÄ• vasesÄ• ni kÄ• raye ||

<248> á¹• 21 iá¹‡aseso aggiseso,

sattuseso tayoime.

punappunaá¹ƒpi vaá¸• á¸• hanti,

tasmÄ• sesaá¹ƒ nakÄ• raye ||

<249> á¹• 21 natthi vijjÄ• samaá¹ƒ vittaá¹ƒ,

natthi byÄ• dhisamo ripu.

natthi attasamaá¹ƒ pemaá¹ƒ,

natthi kammaparaá¹ƒ balaá¹ƒ ||

<250> á¹• 21 attanÄ• \Be 110/ kurute lakkhÄ«,

alakkhÄ«cÄ• pi attanÄ• .

nahi lakkhÄ« alakkhÄ«ca,

aÃ±Ã±o aÃ±Ã±assa kurute ||

<251> á¹• 21 sayaá¹ƒ Ä• yaá¹ƒ vayaá¹ƒ raÃ±Ã±Ä• ,

sayaá¹ƒ jaÃ±Ã±Ä• katÄ• kataá¹ƒ.

attanÄ• va bhavakkheyya,

katÄ• ni akatÄ• nica ||

<252> á¹• 21 upakÄ• raá¹ƒ \Be 111/ hiteneva,

sattunÄ• sattu muddhare.

pÄ• dalaggaá¹ƒ karaá¹-á¹-hena,

kaá¹‡á¹-akena kaá¹‡á¹-akaá¹ƒ ||

<253> á¹• 21 name namantassa bhaje bhajantaá¹ƒ,

kiccÄ• ni krupassa kareyya kiccaá¹ƒ.

nÄ• natthakÄ• massa kareyya atthaá¹ƒ,

asambhajantaá¹ƒpi nasambhajeyya ||

<254> á¹• 21 caje \Be 112/ cajantaá¹ƒ navataá¹ƒ kariyÄ• ,

apetacittena nasambhajeyya.

dijo dumaá¹ƒ khÄ«á¹‡aphala maÃ±atvÄ• ,

aÃ±Ã±aá¹ƒ sapekkheyya mahÄ• ti loko ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mahÄ• vaá¹ƒsapÄ• á¸·i

pathamapariccheda

mahiyaá¹…gaá¹‡Ä• gamanaá¹ƒ

<1> á¹• 21 namassitvÄ• na \Be 1/ sambuddhaá¹ƒ, susuddhaá¹ƒ suddhavaá¹ƒsajaá¹ƒ.

mahÄ• vaá¹ƒsaá¹ƒ pavakkhÄ• mi, nÄ• nÄ• nÅ«nÄ• dhikÄ• rikaá¹ƒ ||

<2> á¹• 21 porÄ• á¹‡ehi katoâ€™ peso, ativitthÄ• rito kvaci.

atÄ«va kvaci saá¹ƒkhitto, anekapunaruttako ||

<3> á¹• 21 vajjitaá¹ƒ tehi dosehi, sukhaggahaá¹‡adhÄ• raá¹‡aá¹ƒ.

pasÄ• dasaá¹ƒvegakaraá¹ƒ, sutito ca upÄ• gataá¹ƒ ||

<4> á¹• 21 pasÄ• dajanake á¹-hÄ• ne, tathÄ• saá¹ƒvegakÄ• rake.

janayanto pasÄ• daÃ±ca, saá¹ƒvegaÃ±ca suá¹‡Ä• tha taá¹ƒ ||

<5> á¹• 21 dÄ«paá¹…karaÃ±hi sambuddhaá¹ƒ, passitvÄ• no jino purÄ• .

lokaá¹ƒ dukkhÄ• pamocetuá¹ƒ, bodhÄ• ya paá¹‡idhiá¹ƒ akÄ• ||

<6> á¹• 21 tato taÃ±ceva sambuddhaá¹ƒ, koá¹‡á¸• aÃ±Ã±aá¹ƒ maá¹…galaá¹ƒ muniá¹ƒ.

sumanaá¹ƒ revataá¹ƒ buddhaá¹ƒ, sobhitaÃ±ca mahÄ• muniá¹ƒ ||

<7> á¹• 21 anomadassiá¹ƒ sambuddhaá¹ƒ, padumaá¹ƒ nÄ• radaá¹ƒ jinaá¹ƒ.

padumuttarasambuddhaá¹ƒ, sumedhaÃ±ca tathÄ• gataá¹ƒ ||

<8> á¹• 21 sujÄ• taá¹ƒ piyadassiÃ±ca, atthadassiÃ±ca nÄ• yakaá¹ƒ.

dhammadassiÃ±ca siddhatthaá¹ƒ, tissaá¹ƒ phussajinaá¹ƒ tathÄ• ||

<9> á¹• 21 vipassiá¹ƒ sikhÄ«sambuddhaá¹ƒ, sambuddhaá¹ƒ vessabhuá¹ƒ vibhuá¹ƒ.

kakusandhaÃ±ca sambuddhaá¹ƒ, koá¹‡Ä• gamanameva ca ||

<10> á¹• 21 kassapaá¹ƒ sugataÃ±caâ€™ me, sambuddhe catuvÄ«sati.

Ä• rÄ• dhetvÄ• mahÄ• vÄ«ro, tehi bodhÄ• ya byÄ• kato ||

<11> á¹• 21 puretvÄ• \Be 2/ pÄ• ramÄ« sabbÄ• , patvÄ• sambodhimuttamaá¹ƒ.

uttamo gotamo buddho, satte dukkhÄ• pamocayi ||

<12> á¹• 21 magadhesu ruvelÄ• yaá¹ƒ, bodhimÅ«le mahÄ• muni.

visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ so, patto sambodhimuttamaá¹ƒ ||

<13> á¹• 21 sattÄ• hÄ• ni tahiá¹ƒ satta, so vimuttisukhaá¹ƒ paraá¹ƒ.

vindantaá¹ƒ madhurattaÃ±ca, dassayanto vasÄ« vasi ||

<14> á¹• 21 tato bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• , dhammacakkaá¹ƒ pagattayi.

tattha vassa vasantoâ€™ va, saá¹-á¹-hiá¹ƒ arahataá¹ƒ akÄ• ||

<15> á¹• 21 te dhammadesanatthÄ• ya, vissajjetvÄ• na bhikkhavo.

vinetvÄ• ca tato tiá¹ƒsa-sahÄ• ye bhaddavaggiye ||

<16> á¹• 21 sahassajaá¹-ile nÄ• tho, vinetuá¹ƒ kassapÄ• dike.

hemante uruvelÄ• yaá¹ƒ, vasite paripÄ• cayaá¹ƒ ||

<17> á¹• 21 uruvelakassapassa, mahÄ• yaÃ±Ã±e upaá¹-á¹-hite.

tassaâ€™ ttano nÄ• gamane, icchÄ• cÄ• raá¹ƒ vijÄ• niya ||

<18> á¹• 21 uttarakuruto bhikkhaá¹ƒ, Ä• haritvÄ• rimaddano.

anotattadahe bhutvÄ• , sÄ• yanhasamaye sayaá¹ƒ ||

<19> á¹• 21 bodhito navame mÄ• se, phussapuá¹‡á¹‡amiyaá¹ƒ jino.

laá¹…kÄ• dÄ«paá¹ƒ visodhetuá¹ƒ, laá¹…kÄ• dÄ«pamupÄ• gami ||

<20> á¹• 21 sÄ• sanujjotanaá¹ƒ á¹-hÄ• naá¹ƒ, laá¹ƒkÄ• Ã±Ä• tÄ• jinena hi.

yakkhapuá¹‡á¹‡Ä• ya laá¹…kÄ• ya, yakkhÄ• nibbÄ• siyÄ• ti ca ||

<21> á¹• 21 Ã±Ä• tova laá¹…kÄ• majjhamhi, gaá¹…gÄ• bhÄ«re manorame.

tiyojanÄ• ya te ramme, ekayojanavitthate ||

<22> á¹• 21 mahÄ• nÄ• gavanuyyÄ• ne, yakkhasaá¹…gÄ• mabhÅ«miyÄ• .

laá¹…kÄ• dÄ«paá¹-á¹-hayakkhÄ• naá¹ƒ, mahÄ• yakkhasamÄ• gamo ||

<23> á¹• 21 upÄ• gato taá¹ƒ sugato, mahÄ• yakkhasamÄ• gamaá¹ƒ.

samÄ• gamassa majjhamhi, tattha tesaá¹ƒ siropari ||

<24> á¹• 21 mahiyaá¹…gaá¹‡athÅ«passa, á¹-hÄ• ne vehÄ• yasaá¹ƒ jino.

vuá¹-á¹-hivÄ• tandhakÄ• resi, tesaá¹ƒ saá¹ƒvejanaá¹ƒ akÄ• ||

<25> á¹• 21 te bhayaá¹-á¹-hÄ• â€™ bhayaá¹ƒ yakkhÄ• , ayÄ• cuá¹ƒ abhayaá¹ƒ jinaá¹ƒ.

jino abhayado Ä• ha, yakkhe teâ€™ ti bhayaddÄ«te ||

<26> á¹• 21 yakkhÄ• \Be 3/ bhayaá¹ƒ vo dukkhaÃ±ca, harissÄ• mi idaá¹ƒ ahaá¹ƒ.

tumhe nisajjaá¹-hÄ• naá¹ƒ me, samaggÄ• detha no idha ||

<27> á¹• 21 Ä• hu te sugataá¹ƒ yakkhÄ• , dema mÄ• risa te idha.

sabbepi sakalaá¹ƒ dÄ«paá¹ƒ, dehi no abhayaá¹ƒ tuvaá¹ƒ ||

<28> á¹• 21 bhayaá¹ƒ sÄ«taá¹ƒ tamaá¹ƒ tesaá¹ƒ, hantvÄ• taá¹ƒ dinnabhÅ«miyaá¹ƒ.

cammakkhandhaá¹ƒ attharitvÄ• , tatthÄ• â€™ sÄ«no jino tato ||

<29> á¹• 21 cammakkhaá¹‡á¸• aá¹ƒ pasÄ• resi, Ä• dittaá¹ƒ taá¹ƒ samantato.

ghammÄ• bhibhÅ«tÄ• te bhÄ«tÄ• , á¹-hitÄ• ante samantato ||

<30> á¹• 21 giridÄ«paá¹ƒ tato nÄ• tho, rammaá¹ƒ tesaá¹ƒ idhÄ• â€™ nayi.

tesu tattha paviá¹-á¹-hesu, yathÄ• á¹-hÄ• ne á¹-hapesi ca ||

<31> á¹• 21 nÄ• tho taá¹ƒ saá¹ƒkhipi dhammaá¹ƒ, tadÄ• devÄ• samÄ• gamuá¹ƒ.

tasmiá¹ƒ samÄ• game tesaá¹ƒ, satthÄ• dhamma madesayi ||

<32> á¹• 21 nekesaá¹ƒ pÄ• á¹‡akoá¹-Ä«naá¹ƒ, dhammÄ• bhisamayo ahu.

saraá¹‡esu ca sÄ«lesu, á¹-hitÄ• Ä• suá¹ƒ asaá¹ƒkhiyÄ• ||

<33> á¹• 21 sotÄ• pattiphalaá¹ƒ patvÄ• , sele sumanakÅ«á¹-ake.

mahÄ• sumanadevindo, pÅ«jiyaá¹ƒ yÄ• ci pÅ«jiyaá¹ƒ ||

<34> á¹• 21 siraá¹ƒ parÄ• masitvÄ• na, nÄ«lÄ• malasiroruho.

pÄ• á¹‡imatteadÄ• kese, tassa pÄ• á¹‡a hito jino ||

<35> á¹• 21 so taá¹ƒ suvaá¹‡á¹‡acaá¹…koá¹-a-varenÄ• dÄ• ya satthuno.

nisinnaá¹-á¹-hÄ• naracite, nÄ• nÄ• ratanasaÃ±caye ||

<36> á¹• 21 sabbato sattaratane, te á¹-hapetvÄ• siroruhe.

so indanÄ«lathÅ«pena, pidahesi namassi ca ||

<37> á¹• 21 parinibbutamhi sambuddhe, citakato ca iddhiyÄ• .

Ä• dÄ• ya jinagÄ«vaá¹-á¹-hiá¹ƒ, thero sarabhÅ«nÄ• mako ||

<38> á¹• 21 therassa sÄ• riputtassa, sisso Ä• nÄ«ya cetiye.

tasmiá¹ƒyeva á¹-hapetvÄ• na, bhikkhÅ«hi parivÄ• rito ||

<39> á¹• 21 chÄ• dÄ• petvÄ• medavaá¹‡á¹‡a-pÄ• sÄ• á¹‡ehi mahiddhiko.

thÅ«paá¹ƒ dvÄ• dasahatthuccaá¹ƒ, kÄ• rÄ• petvÄ• na pakkami ||

<40> á¹• 21 devÄ• naá¹ƒpiyatissassa, raÃ±Ã±o bhÄ• tukudhÄ• rako.

uddhacÅ«á¸·Ä• bhayo nÄ• ma, disvÄ• cetiya mabbhutaá¹ƒ ||

<41> á¹• 21 taá¹ƒ \Be 4/ chÄ• dayitvÄ• kÄ• resi, tiá¹ƒsahatthucca cetiyaá¹ƒ.

maddanto damiá¸·e rÄ• jÄ• , tatraá¹-á¹-ho dukkhagÄ• maá¹‡i ||

<42> á¹• 21 asÄ«tihatthaá¹ƒ kÄ• resi, tassa kaÃ±jukacetiyaá¹ƒ.

mahiyaá¹…gaá¹‡athÅ«poya-meso evaá¹ƒ patiá¹-á¹-hito ||

<43> á¹• 21 evaá¹ƒ dÄ«pamimaá¹ƒkatvÄ• , manussÄ• rahamissaro.

uruvelamagÄ• dhÄ«ro, uruvÄ«ra parakkamoti ||

mahiyaá¹…gaá¹‡Ä• gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

nÄ• gadÄ«pÄ• gamana

<44> á¹• 21 mahÄ• kÄ• ruá¹‡iko satthÄ• , sabbalokahite rato.

bodhito paÃ±came vasse, vasaá¹ƒ jetavane jino ||

<45> á¹• 21 mahodarassa nÄ• gassa, tathÄ• cÅ«á¸·odarassa ca.

mÄ• tulabhÄ• gineyyÄ• naá¹ƒ, maá¹‡ipallaá¹…kahetukaá¹ƒ ||

<46> á¹• 21 disvÄ• sapÄ• risajjÄ• naá¹ƒ, saá¹…gÄ• maá¹ƒ paccupaá¹-á¹-hitaá¹ƒ.

sambuddho cittamÄ• sassa, kÄ• á¸·apakkhe uposathe ||

<47> á¹• 21 pÄ• toyeva samÄ• dÄ• ya, pavaraá¹ƒ pattacÄ«varaá¹ƒ.

anukampÄ• ya nÄ• gÄ• naá¹ƒ, nÄ• gadÄ«pamupÄ• gami ||

<48> á¹• 21 mahÄ• daroâ€™ piso nÄ• go, tadÄ• rÄ• jÄ• ahiddhiko.

samudde nÄ• gabhavane, dasaddhasatayojane ||

<49> á¹• 21 kaá¹‡iá¹-á¹-hikÄ• tassa kaá¹‡hÄ• , vaá¸• á¸• hamÄ• namhi pabbate.

nÄ• garÄ• jassa dinnÄ• â€™ si, tassa cÅ«á¸·odaro suto ||

<50> á¹• 21 tassa mÄ• tÄ• mahÄ• mÄ• tu, maá¹‡ipallaá¹…kamuttamaá¹ƒ.

datvÄ• kÄ• lakatÄ• nÄ• gÄ«, mÄ• tulena tathÄ• hi so ||

<51> á¹• 21 ahosi bhÄ• gineyyassa, saá¹…gÄ• mo paccupaá¹-á¹-hito.

pabbateyyÄ• â€™ pi nÄ• gÄ• te, ahesuÃ±hi mahiddhikÄ• ||

<52> á¹• 21 samiddhisumano nÄ• ma, devo jetavane á¹-hitaá¹ƒ.

rÄ• jÄ• yatanamÄ• dÄ• ya, attano bhavanaá¹ƒ subhaá¹ƒ ||

<53> á¹• 21 buddhÄ• numatiyÄ• yeva, chattÄ• kÄ• raá¹ƒ jinopari.

dhÄ• rayanto upÄ• gaÃ±chi, á¹-hÄ• naá¹ƒ taá¹ƒ pubbavuá¹-á¹-hakaá¹ƒ ||

<54> á¹• 21 devo \Be 5/ hi so nÄ• gadÄ«pe, manussoâ€™ nantare bhave.

ahosi rÄ• jÄ• yatana-á¹-hitaá¹-hÄ• ne sa addasa ||

<55> á¹• 21 paccekabuddha bhuÃ±jante, disvÄ• cittaá¹ƒ pasÄ• diya.

pattasodhanasÄ• khÄ• yo, tesaá¹ƒ pÄ• dÄ• si tena so ||

<56> á¹• 21 nibbattitasmiá¹ƒ rukkhasmiá¹ƒ, jetuyyÄ• ne manorame.

dvÄ• rakoá¹-á¹-hakapassamhi, pacchÄ• bahi ahosi so ||

<57> á¹• 21 devÄ• tidevo devassa, tassa vuddhiÃ±ca passiya.

idaá¹ƒ á¹-hÄ• na hitatthaÃ±ca, taá¹ƒ sarukkhaá¹ƒ idhÄ• nayi ||

<58> á¹• 21 saá¹…gÄ• mamajjhe Ä• kÄ• se, nisinno tattha nÄ• yako.

tamaá¹ƒ tamonudo tesaá¹ƒ, nÄ• gÄ• naá¹ƒ hiá¹ƒsanaá¹ƒ akÄ• ||

<59> á¹• 21 assÄ• sento bhayaá¹-á¹-e te, Ä• lokaá¹ƒ paviddhaá¹ƒsayi.

te disvÄ• sugataá¹ƒ tuá¹-á¹-hÄ• , pÄ• de vandiá¹ƒsu satthuno ||

<60> á¹• 21 tesaá¹ƒ dhammamadesesi, sÄ• maggikaraá¹‡aá¹ƒ jino.

ubhoâ€™ pi te patÄ«tÄ• taá¹ƒ, pallaá¹…kaá¹ƒ munino aduá¹ƒ ||

<61> á¹• 21 satthÄ• bhÅ«migato tattha, pasÄ«disvÄ• na Ä• sane.

tehi dibbannapÄ• nehi, nÄ• garÄ• jehi tappito ||

<62> á¹• 21 te jalaá¹-á¹-he talaá¹-á¹-he ca, bhujageâ€™ sÄ«tikoá¹-iyo.

saraá¹‡esu ca sÄ«lesu, patiá¹-á¹-hÄ• pesi nÄ• yako ||

<63> á¹• 21 mahodarassa nÄ• gassa, mÄ• tulo maá¹‡iakkhiko.

kalyÄ• á¹‡iyaá¹ƒ nÄ• garÄ• jÄ• , yuddhaá¹ƒ kÄ• tuá¹ƒ tahiá¹ƒ gato ||

<64> á¹• 21 buddhagÄ• mamhi paá¹-hame, sutvÄ• saddhammadesanaá¹ƒ.

á¹-hito saraá¹‡asÄ«lesu, tatthÄ• â€™ yÄ• ci tathÄ• gataá¹ƒ ||

<65> á¹• 21 mahatÄ« anukampÄ• no, katÄ• nÄ• tha tayÄ• ayaá¹ƒ.

tavÄ• nÄ• gamane sabbe, mayaá¹ƒ bhasmÄ« bhavÄ• mahe ||

<66> á¹• 21 anukampÄ• mahÄ« pite, visuá¹ƒ hotu mahodaya.

punarÄ• gamanenettha, vÄ• sabhÅ«miá¹ƒ mamÄ• mama ||

<67> á¹• 21 adhivÄ• sayitvÄ• bhagavÄ• , tuá¹‡hibhÄ• ve nidhÄ• gamaá¹ƒ.

patiá¹-á¹-hÄ• pesi tattheva, rÄ• jÄ• yatanacetiyaá¹ƒ ||

<68> á¹• 21 taÃ±capi \Be 6/ rÄ• jÄ• yatanaá¹ƒ, pallaÃ±caá¹…ka mahÄ• rahaá¹ƒ.

appesi nÄ• garÄ• jÅ«naá¹ƒ, lokanÄ• tho namassituá¹ƒ ||

<69> á¹• 21 paribhogacetiyaá¹ƒ mayhaá¹ƒ, nÄ• garÄ• jÄ• namassatha.

taá¹ƒ bhavissati votÄ• tÄ• , hitÄ• ya ca sukhÄ• ya ca ||

<70> á¹• 21 iccevamÄ• diá¹ƒ sugato, nÄ• gÄ• naá¹ƒ anusÄ• sanaá¹ƒ.

katvÄ• jetavanaá¹ƒ eva, gato lokÄ• nukampakoti ||

nÄ• gadÄ«pÄ• gamanaá¹ƒ

kalyÄ• á¹‡Ä• gamanaá¹ƒ

<71> á¹• 21 tato so tatiye vasse,

nÄ• gindo maá¹‡iakkhiko.

upasaá¹…kamma sambuddhaá¹ƒ,

satasaá¹…ghaá¹ƒ nimantayi ||

<72> á¹• 21 bodhito aá¹-á¹-hame vasse, vasaá¹ƒ jetavane jino.

nÄ• tho paÃ±cahi bhikkhÅ«naá¹ƒ, satehi parivÄ• rito ||

<73> á¹• 21 dutiye divase bhatta-kÄ• le Ä• rocite jino.

ramme vesÄ• khamÄ• samhi, puá¹‡á¹‡amÄ• yaá¹ƒ munissaro ||

<74> á¹• 21 tattheva pÄ• rupitvÄ• na, saá¹…ghÄ• á¹-iá¹ƒ pattamÄ• diya.

Ä• gÄ• kalyÄ• á¹‡idesaá¹ƒ taá¹ƒ, maá¹‡iakkhinivesanaá¹ƒ ||

<75> á¹• 21 kalyÄ• á¹‡i cetiyaá¹-hÄ• ne, kate ratanamaá¹‡á¸• ape.

mahÄ• rahamhi pallaá¹…ke, sahasaá¹…ghenuâ€™ pÄ• visi ||

<76> á¹• 21 dibbehi khajjabhojjehi, sagaá¹‡o sagaá¹‡aá¹ƒ jinaá¹ƒ.

nÄ• garÄ• jÄ• dhammarÄ• jaá¹ƒ, santappesi sumÄ• naso ||

<77> á¹• 21 tattha dhammaá¹ƒ desayitvÄ• , satthÄ• lonukampako.

uggantvÄ• sumane kÅ«á¹-e, padaá¹ƒ dassesi nÄ• yako ||

<78> á¹• 21 tasmiá¹ƒ pabbatapÄ• damhi, sahasaá¹…gho yathÄ• sukhaá¹ƒ.

divÄ• vihÄ• raá¹ƒ katvÄ• na, dÄ«ghavÄ• pi mupÄ• gami ||

<79> á¹• 21 tattha \Be 7/ cetiyaá¹-hÄ• namhi, sasaá¹…ghova nisÄ«diya.

samÄ• dhiá¹ƒ appayÄ« nÄ• tho, á¹-hÄ• nÄ• gÄ• ravapattiyÄ• ||

<80> á¹• 21 tato vuá¹-á¹-hÄ• ya á¹-hÄ• namhÄ• , á¹-hÄ• nÄ• á¹-hÄ• nesu kovido.

mahÄ• meghavanÄ• rÄ• ma-á¹-hÄ• namÄ• ga mahÄ• muni ||

<81> á¹• 21 mahÄ• bodhiá¹-hitaá¹-hÄ• ne, nisÄ«ditvÄ• sasÄ• vako.

samÄ• dhiá¹ƒ appayÄ« nÄ• tho, mahÄ• thÅ«paá¹-hite tathÄ• ||

<82> á¹• 21 thÅ«pÄ• rÄ• mamhi thÅ«passa, á¹-hitaá¹-hÄ• ne tatheva ca.

samÄ• dhitoâ€™ tha vuá¹-á¹-hÄ• ya, silÄ• cetiyaá¹-hÄ• nago ||

<83> á¹• 21 sahÄ• gate devagaá¹‡o, gaá¹‡Ä« samanusÄ• siya.

tato jetavanaá¹ƒ buddho, buddhasabbatthako agÄ• ||

<84> á¹• 21 evaá¹ƒ laá¹…kÄ• ya nÄ• tho, hitamamitamatÄ« Ä• yatiá¹ƒ pekkhamÄ• no.

tasmiá¹ƒ kÄ• lamhi laá¹ƒkÄ• surabhujagagaá¹‡Ä• dÄ«namatthaÃ±ca passaá¹ƒ.

Ä• gÄ• tikkhattumetaá¹ƒ ativipuladayo lokadÄ«po sudÄ«paá¹ƒ.

dÄ«po tenÄ• yamÄ• si sujanabahumano dhammadÄ«pÄ• va bhÄ• sÄ«ti ||

kalyÄ• á¹‡Ä• gamanaá¹ƒ

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

tathÄ• gatÄ• bhigamanaá¹ƒ nÄ• ma

paá¹-hamo paricchedo.

dutiyapariccheda

mahÄ• sammatavaá¹ƒsa

<1> á¹• 21 mahÄ• sammata \Se 8/ rÄ• jassa, vaá¹ƒsajo hi mahÄ• muni.

kappassÄ• dimhi rÄ• jÄ• â€™ si, mahÄ• sammatanÄ• mako ||

<2> á¹• 21 rojo ca vararojo ca, tathÄ• kalyÄ• á¹‡akÄ• duve.

uposatho ca mandhÄ• tÄ• , carakoâ€™ pacarÄ• duve ||

<3> á¹• 21 cetÄ«yo mucalo ceva, mahÄ• mÅ«calanÄ• mako.

mucalindo sÄ• garo ceva, sÄ• garo deva vanÄ• mako ||

<4> á¹• 21 bharato bhagÄ«ratho ceva, ruci ca suruci pica.

patÄ• po mahÄ• patÄ• po, panÄ• dÄ• ca tathÄ• duve ||

<5> á¹• 21 sudassano ca neru ca, tathÄ• eva duve duve.

pacchimÄ• cÄ• â€™ ti rÄ• jÄ• no, tassa puttapaputtakÄ• ||

<6> á¹• 21 asaá¹ƒkhiyÄ• yukÄ• ete, aá¹-á¹-havÄ«sati bhÅ«mipÄ• .

kusÄ• vatiá¹ƒ rÄ• jagahaá¹ƒ, mithilaÃ±cÄ• pi Ä• vasuá¹ƒ ||

<7> á¹• 21 tato sataÃ±ca rÄ• jano, chappaÃ±Ã±Ä• sa ca saá¹-á¹-hi ca.

caturÄ• sÄ«ti sahassÄ• ni, chattiá¹ƒsÄ• ca tato pare ||

<8> á¹• 21 dvattiá¹ƒsa aá¹-á¹-havÄ«sÄ• ca, dvÄ• vÄ«sati tato pare.

aá¹-á¹-hÄ• rasa sattarasa, paÃ±cadasa catuddasa ||

<9> á¹• 21 nava satta dvÄ• dasa ca, paÃ±cavÄ«sa tatopare.

paÃ±cavÄ«saá¹ƒ dvÄ• dasa ca, dvÄ• dasaÃ±ca navÄ• pica ||

<10> á¹• 21 caturÄ• sÄ«tisahassÄ• ni, makhÄ• devÄ• dikÄ• pi ca.

caturÄ• sÄ«tisahassÄ• ni, kaá¸·Ä• rÄ• janakÄ• dayo ||

<11> á¹• 21 soá¸·asa yÄ• va okkÄ• taá¹ƒ, paputtÄ• rÄ• sito ime.

visuá¹ƒ visuá¹ƒ pure rajjaá¹ƒ, kamato anusÄ• sisuá¹ƒ ||

<12> á¹• 21 okkÄ• mukho jeá¹-á¹-haputto, okkÄ• kasÄ• â€™ si bhÅ«pati.

nipuro candÄ«mÄ• candaá¹ƒ-mukho ca sivi saÃ±jayo ||

<13> á¹• 21 vessantara \Be 9/ mahÄ• rÄ• jÄ• , jÄ• lÄ« ca sÄ«havÄ• hano.

sÄ«hassaro ca iccete, tassa putta pa puttakÄ• ||

<14> á¹• 21 dveasÄ«ti sahassÄ• ni, sÄ«hassarassa rÄ• jino.

putta pa putta rÄ• jÄ• no, jayaseno tadantimo ||

<15> á¹• 21 ete kapilavatthusmiá¹ƒ, sakyarÄ• jÄ• ti vissutÄ• .

sÄ«hahanu mahÄ• rÄ• jÄ• , jayasenassa atrajo ||

<16> á¹• 21 jayasenassa dhÄ«tÄ• ca, nÄ• menÄ• â€™ si yasodharÄ• .

devadaye devadaha-sakko nÄ• mÄ• â€™ si bhÅ«pati ||

<17> á¹• 21 aÃ±jano cÄ• â€™ tha kaccÄ• nÄ• , Ä• suá¹ƒ tassa sutÄ• duve.

mahesÄ«cÄ• â€™ si kaccÄ• nÄ• , raÃ±Ã±o sÄ«hahanussa sÄ• ||

<18> á¹• 21 Ä• sÄ« aÃ±janasakkassa, mahesÄ« sÄ• yasodharÄ• .

aÃ±janassa duve dhÄ«tÄ• , mÄ• yÄ• cÄ• tha pajÄ• pati ||

<19> á¹• 21 puttÄ• duve daá¹‡á¸• apÄ• á¹‡Ä«, suppabuddho ca sÄ• kiyo.

paÃ±ca puttÄ• duve dhÄ«tÄ• , Ä• suá¹ƒ sÄ«hahanussare ||

<20> á¹• 21 suddhodano dhotodano, sakkasukkamitodano.

amitÄ• pamitÄ• cÄ• â€™ ti, ime paÃ±ca imÄ• duve ||

<21> á¹• 21 suppabuddhassa sakkassa, mahesÄ« amitÄ• ahu.

tassÄ• â€™ suá¹ƒ bhaddakaccÄ• nÄ• , devadatto duve sutÄ• ||

<22> á¹• 21 mÄ• yÄ• mahÄ• pajÄ• pati ceva, suddhodana mahesÄ«yo.

suddhodana mahÄ• raÃ±Ã±o, putto mÄ• yÄ• ya so jino ||

<23> á¹• 21 mahÄ• sammatavaá¹ƒsamhi, asambhinne mahÄ• muni.

evaá¹ƒ pavatte saÃ±jÄ• to, sabba khatthiya muddhani ||

<24> á¹• 21 siddhatthassa kumÄ• rassa, bodhisattassa sÄ• ahu.

mahesÄ« bhaddakaccÄ• nÄ• , putto tassÄ• â€™ si rÄ• hulo ||

<25> á¹• 21 bimbisÄ• ro ca siddhattha-kumÄ• ro ca sahÄ• yakÄ• .

ubhinnaá¹ƒ pitaro cÄ• pi, sahÄ• yÄ• eva te ahuá¹ƒ ||

<26> á¹• 21 bodhisatto bimbisÄ• rÄ• , paÃ±cavassÄ• dhiko ahu.

ekÅ«natiá¹ƒso vayasÄ• , bodhisattoâ€™ bhinikkhami ||

<27> á¹• 21 padahitvÄ• na \Be 10/ chabbassaá¹ƒ, bodhiá¹ƒ patvÄ• kamena ca.

paÃ±catiá¹ƒso tha vayasÄ• , bimbisÄ• ramupÄ• gami ||

<28> á¹• 21 bimbisÄ• ro pannarasa-vassoâ€™ tha pÄ«taraá¹ƒ sayaá¹ƒ.

abhisitto mahÄ• paÃ±Ã±o, patto rajjassa tassa tu ||

<29> á¹• 21 patte soá¸·asame vasse, satthÄ• dhammamadesayi.

dvÄ• paÃ±Ã±Ä• seva vassÄ• ni, rajjaá¹ƒ kÄ• resi so pana ||

<30> á¹• 21 rajje samÄ• pannarasa, pubbe jinasamÄ• gamÄ• .

sattatiá¹ƒsa samÄ• tassa, dharamÄ• ne tathÄ• gate ||

<31> á¹• 21 bimbisÄ• rasutoâ€™ jÄ• ta-sattutaá¹ƒ ghÄ• tÄ«yÄ• â€™ mati.

rajjaá¹ƒ dvattiá¹ƒsavassÄ• ni, mahÄ• mittaddukÄ• rayÄ« ||

<32> á¹• 21 ajÄ• tasattuno vasse, aá¹-á¹-hame muni nibbuto.

pacchÄ• so kÄ• rayÄ« rajjaá¹ƒ, vassÄ• ni catuvÄ«sati ||

<33> á¹• 21 tathÄ• gato sakalalokaggataá¹ƒ gato.

aniccatÄ• va samavaso upÄ• gato.

itiâ€™ dha yo bhayajananiá¹ƒ aniccataá¹ƒ,

avekkhate sa bhavati dukkhapÄ• ragÅ«ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

mahÄ• sammatavaá¹ƒso nÄ• ma

dutiyo paricchedo.

tatiya pariccheda

paá¹-hamadhammasaá¹ƒgÄ«ti

<1> á¹• 21 paÃ±canetto \Be 11/ jino paÃ±ca-cattÄ• lÄ«sasamÄ• â€™ samo.

á¹-hatvÄ• sabbÄ• ni kiccÄ• ni, katvÄ• lokassa sabbathÄ• ||

<2> á¹• 21 kusinÄ• rÄ• yayamaka-sÄ• lÄ• namantare vare.

vesÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ so, dÄ«po lokassa nibbuto ||

<3> á¹• 21 saá¹…khyÄ• pathamatikkantÄ• , bhikkhÅ« tattha samÄ• gatÄ• .

khattiyÄ• brÄ• hmaá¹‡Ä• vassÄ• , suddhÄ• devÄ• tatheva ca ||

<4> á¹• 21 sattasatasahassÄ• ni, tesu pÄ• mokkhabhikkhavo.

thero mahÄ• kassapova, saá¹…ghatthero tadÄ• ahu ||

<5> á¹• 21 satthusarÄ«rasÄ• rÄ«ra-dhÄ• tukiccÄ• ni kÄ• riya.

icchanto so mahÄ• thero, satthu dhammaciraá¹-á¹-hitiá¹ƒ ||

<6> á¹• 21 lokanÄ• the dasabale, sattÄ• haparinibbute.

dubbhÄ• sitaá¹ƒ subhaddassa, buddhassa vacanaá¹ƒ saraá¹ƒ ||

<7> á¹• 21 saraá¹ƒ cÄ«varadÄ• naÃ±ca, samatte á¹-hapanaá¹ƒ tathÄ• .

saddhammaá¹-hapanatthÄ• ya, muninÄ• â€™ nuggahaá¹ƒ kataá¹ƒ ||

<8> á¹• 21 kÄ• tuá¹ƒ saddhammasaá¹ƒgÄ«tiá¹ƒ, sambuddhÄ• namate yati.

navaá¹…gasÄ• sanadhare, sabbaá¹…gasamupÄ• gate ||

<9> á¹• 21 bhikkhÅ« paÃ±casateyeva, mahÄ• khÄ«á¹‡Ä• save vare.

sammanni ekenÅ«ne tu, Ä• nandattherakÄ• raá¹‡Ä• ||

<10> á¹• 21 puna Ä• nandattherÄ• â€™ pi, bhikkhÅ«hi abhiyÄ• cito.

sammanni kÄ• tuá¹ƒ saá¹ƒgÄ«tiá¹ƒ, sÄ• na sakkÄ• hi taá¹ƒ vinÄ• ||

<11> á¹• 21 sÄ• dhukÄ«á¸·anasattÄ• haá¹ƒ, sattÄ• haá¹ƒ dhÄ• tubhÄ• janaá¹ƒ.

iccaddhamÄ• saá¹ƒ khepetvÄ• , sabbalokÄ• nukampakÄ• ||

<12> á¹• 21 vassaá¹ƒ vasaá¹ƒ rÄ• jagahe, kassÄ• ma dhammasaá¹…gahaá¹ƒ.

nÄ• Ã±Ã±ehi tatta vatthabba-miti katvÄ• na nicchayaá¹ƒ ||

<13> á¹• 21 sokÄ• turaá¹ƒ \Be 12/ tattha tattha, assÄ• sento mahÄ• janaá¹ƒ.

jambudÄ«pamhi te therÄ• , vicaritvÄ• na cÄ• rikaá¹ƒ ||

<14> á¹• 21 Ä• saá¸·hisukkapakkhamhi, sukkapakkhaá¹-hitatthikÄ• .

upÄ• gamuá¹ƒ rÄ• jagahaá¹ƒ, sampannacatupaccayaá¹ƒ ||

<15> á¹• 21 tattheva vassÅ«pagatÄ• , te mahÄ• kassapÄ• dayo.

therÄ• thiraguá¹‡Å«petÄ• , sambuddhamatakovidÄ• ||

<16> á¹• 21 vassÄ• naá¹ƒ paá¹-hamaá¹ƒ mÄ• saá¹ƒ, sabbasenÄ• sanesuâ€™ pi.

kÄ• resuá¹ƒ paá¹-isaá¹…khÄ• raá¹ƒ, vatvÄ• nÄ• â€™ jÄ• tasattuno ||

<17> á¹• 21 vihÄ• rapaá¹-isaá¹…khÄ• re, niá¹-á¹-hite ahu bhÅ«pati.

idÄ• ni dhammasaá¹ƒgÄ«tiá¹ƒ, karissÄ• mi mayaá¹ƒ iti ||

<18> á¹• 21 kattabbaá¹ƒ kintipuá¹-á¹-hassa, nisajjaá¹-hÄ• namÄ• disuá¹ƒ.

rÄ• jÄ• katthÄ• ti pucchitvÄ• , vuttaá¹-hÄ• namhi tehi so ||

<19> á¹• 21 sÄ«ghaá¹ƒ vebhÄ• raselassa, passe kÄ• resi maá¹‡á¸• apaá¹ƒ.

sattapaá¹‡á¹‡iguhÄ• dvÄ• re, rammaá¹ƒ devasabhopamaá¹ƒ ||

<20> á¹• 21 sabbathÄ• maá¹‡á¸• ayitvÄ• taá¹ƒ, attharÄ• pesi tattha so.

bhikkhÅ«naá¹ƒ gaá¹‡anÄ• yeva, anagghattharaá¹‡Ä• ni ca ||

<21> á¹• 21 nissÄ• ya dakkhiá¹‡aá¹ƒ bhÄ• gaá¹ƒ, uttarÄ• mukhamuttamaá¹ƒ.

therÄ• sanaá¹ƒ supaÃ±Ã±attaá¹ƒ, Ä• si tattha mahÄ• rahaá¹ƒ ||

<22> á¹• 21 tasmiá¹ƒ maá¹‡á¸• apamajjhasmiá¹ƒ, puratthamukhamuttamaá¹ƒ.

dhammÄ• sanaá¹ƒ supaÃ±Ã±attaá¹ƒ, ahosi sugatÄ• rahaá¹ƒ ||

<23> á¹• 21 rÄ• jÄ• â€™ rocayi therÄ• naá¹ƒ, kammaá¹ƒ no niá¹-á¹-hitaá¹ƒ iti.

te therÄ• theramÄ• nanda-mÄ• nandakaramabravuá¹ƒ ||

<24> á¹• 21 sve sannipÄ• to Ä• nanda, sekhena gamanaá¹ƒ tahiá¹ƒ.

na yuttante sadatthe tvaá¹ƒ, appamatto tato bhava ||

<25> á¹• 21 iccevaá¹ƒ codito thero, katvÄ• na vÄ«riyaá¹ƒ samaá¹ƒ.

iriyÄ• pathato muttaá¹ƒ, arahattamapÄ• puá¹‡i ||

<26> á¹• 21 vassÄ• naá¹ƒ dutiye mÄ• se, dutiye divase pana.

rucire maá¹‡á¸• ape tasmiá¹ƒ, therÄ• sannipatiá¹ƒsu te ||

<27> á¹• 21 á¹-hapetvÄ• â€™ nandattherassa, anucchavikamÄ• sanaá¹ƒ.

Ä• sanesu nisÄ«diá¹ƒsu, arahanto yathÄ• rahaá¹ƒ ||

<28> á¹• 21 theroâ€™ rahattapattiá¹ƒ \Be 13/ so, Ã±Ä• petuá¹ƒ tehi nÄ• gamÄ• .

kuhiá¹ƒ Ä• nandattheroâ€™ ti, vuccamÄ• ne tu kehici ||

<29> á¹• 21 nimmujjitvÄ• pathaviyÄ• , gantvÄ• jotipathena vÄ• .

nisÄ«di thero Ä• nando, attano á¹-hapitÄ• sane ||

<30> á¹• 21 upÄ• lithero vinaye, sesadhamme asesake.

Ä• nandattheramakaruá¹ƒ, sabbe therÄ• dhurandhare ||

<31> á¹• 21 mahÄ• thero sakattÄ• naá¹ƒ, vinayaá¹ƒ pucchituá¹ƒ sayaá¹ƒ.

sammannuâ€™ pÄ• lithero ca, vissajjetuá¹ƒ tameva tu ||

<32> á¹• 21 therÄ• sane nisÄ«ditvÄ• , vinayaá¹ƒ tamapucchi so.

dhammÄ• sane nisÄ«ditvÄ• , vissajjesi tameva so ||

<33> á¹• 21 vinayaÃ±Ã±Å«namaggena, vissajjitakamena te.

sabbe sajjhÄ• yamakaruá¹ƒ, vinayaá¹ƒ nayakovidÄ• ||

<34> á¹• 21 aggaá¹ƒ bahussutÄ• dÄ«naá¹ƒ, kosÄ• rakkhaá¹ƒ mahesino.

sammannitvÄ• na attÄ• naá¹ƒ, thero dhammamapucchi so ||

<35> á¹• 21 tathÄ• sammanniyaâ€™ ttÄ• naá¹ƒ, dhammÄ• sanÄ• gato sayaá¹ƒ.

vissajjesi tamÄ• nanda-tthero dhammamasesato ||

<36> á¹• 21 vedehamuninÄ• tena, vissajjitakamena te.

sabbe sajjhÄ• yamakaruá¹ƒ, dhammaá¹ƒ dhammatthakovidÄ• ||

<37> á¹• 21 evaá¹ƒ sattahi mÄ• sehi, dhammasaá¹ƒgÄ«ti niá¹-á¹-hitÄ• .

sabbalokahitatthÄ• ya, sabbalokahi tehi sÄ• ||

<38> á¹• 21 mahÄ• kassapatherena, idaá¹ƒ sugatasÄ• sanaá¹ƒ.

paÃ±cavassasahassÄ• ni, samatthaá¹ƒ vattane kataá¹ƒ ||

<39> á¹• 21 atÄ«va jÄ• tapÄ• mojjÄ• , sandhÄ• rakajalantikÄ• .

saá¹ƒgÄ«tipariyosÄ• ne, chaddhÄ• kampi mahÄ• mahÄ« ||

<40> á¹• 21 acchariyÄ• ni cÄ• â€™ hesuá¹ƒ, lokenekÄ• ninekadhÄ• .

thereheva katattÄ• ca, theriyÄ• yaá¹ƒ paramparÄ• ||

<41> á¹• 21 paá¹-hamaá¹ƒ saá¹…gahaá¹ƒ katvÄ• , sabbalokahitaá¹ƒ bahuá¹ƒ.

te yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• , therÄ• sabbepi nibbutÄ• ||

<42> á¹• 21 therÄ• â€™ pi \Be 14/ te matipadÄ«pahatandhakÄ• rÄ• ,

lokandhakÄ• rahananamhi mahÄ• padÄ«pÄ• .

nibbÄ• pitÄ• maraá¹‡aghoramahÄ• nilena,

tenÄ• pi jÄ«vitamadaá¹ƒ matimÄ• jaheyyÄ• ti ||

sujanappasÄ• daá¹ƒsaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paá¹-hamadhammasaá¹ƒgÄ«tinÄ• ma

tatiyo paricchedo.

catuttha pariccheda

dutiya saá¹ƒgÄ«ti

<1> á¹• 21 ajÄ• tasattu putto taá¹ƒ, ghÄ• tetvÄ• â€™ dÄ• yi bhaddako.

rajjaá¹ƒ soá¸·asavassÄ• ni, kÄ• resi mittadÅ«bhiko ||

<2> á¹• 21 udayabhadda putto taá¹ƒ, ghÄ• tetvÄ• anuruddhako.

anuruddhassa putto taá¹ƒ, ghÄ• tetvÄ• muá¹‡á¸• anÄ• mako ||

<3> á¹• 21 mittadduno dummatino, teâ€™ pi rajjamakÄ• rayuá¹ƒ.

tesaá¹ƒ ubhinnaá¹ƒ rajjesu, aá¹-á¹-havassÄ• naâ€™ tikkamuá¹ƒ ||

<4> á¹• 21 muá¹‡á¸• assa putto pitaraá¹ƒ, ghÄ• tetvÄ• nÄ• gadÄ• sako.

catuvÄ«sativassÄ• ni, rajjaá¹ƒ kÄ• resi pÄ• pako ||

<5> á¹• 21 pitughÄ• takavaá¹ƒsoâ€™ ya, mÄ«tikuddhÄ• â€™ tha nÄ• garÄ• .

nÄ• gadÄ• saka rÄ• jÄ• naá¹ƒ, apanetvÄ• samÄ• gatÄ• ||

<6> á¹• 21 susunÄ• goti paÃ±Ã±Ä• taá¹ƒ, amaccaá¹ƒ sÄ• dhusammataá¹ƒ.

rajje samabhisiÃ±jiá¹ƒsu, sabbesaá¹ƒ hitamÄ• nasÄ• ||

<7> á¹• 21 so \Be 15/ aá¹-á¹-hÄ• rasavassÄ• ni, rÄ• jÄ• rajjamakÄ• rayi.

kÄ• á¸·Ä• so ko tassa putto, aá¹-á¹-havÄ«sati kÄ• rayi ||

<8> á¹• 21 atÄ«te dasame vasse, kÄ• á¸·Ä• sokassa rÄ• jino.

sambuddhaparinibbÄ• nÄ• , evaá¹ƒ vassasataá¹ƒ ahu ||

<9> á¹• 21 tadÄ• vesÄ• liyÄ• bhikkhÅ«, anekÄ• vajjiputtakÄ• .

siá¹…gÄ«loá¹‡aá¹ƒ dvaá¹…gulaÃ±ca, tathÄ• gÄ• mantarammi ca ||

<10> á¹• 21 Ä• vÄ• sÄ• â€™ numatÄ• â€™ ciá¹‡á¹‡aá¹ƒ, amathitaá¹ƒ jalogi ca.

nisÄ«danaá¹ƒ adasakaá¹ƒ, jÄ• tarÅ«pÄ• dikaá¹ƒ iti ||

<11> á¹• 21 dasavatthÅ«ni dÄ«pesuá¹ƒ, kappantÄ«ti alajjÄ«no.

taá¹ƒ sutvÄ• na yasatthero, evaá¹ƒ vajjÄ«su cÄ• rikaá¹ƒ ||

<12> á¹• 21 chaá¸·abhiÃ±Ã±o balappatto, yaso kÄ• kaá¹‡á¸• akatrajo.

taá¹ƒ sametuá¹ƒ saussÄ• ho, tatthÄ• gamiâ€™ mahÄ• vanaá¹ƒ ||

<13> á¹• 21 á¹-hapetvÄ• â€™ posathagge te, kaá¹ƒsapÄ• tiá¹ƒ sahodhakaá¹ƒ.

kahÄ• paá¹‡Ä• diá¹ƒ saá¹…ghassa, dethaâ€™ nÄ• â€™ hu upÄ• sake ||

<14> á¹• 21 na kappate taá¹ƒ mÄ• detha, iti thero savÄ• rayi.

paá¹-isÄ• raá¹‡Ä«yaá¹ƒ kammaá¹ƒ, yasattherassa te karuá¹ƒ ||

<15> á¹• 21 yÄ• citvÄ• anudÅ«taá¹ƒ so, saha tena puraá¹ƒ gato.

attano dhammavÄ• dittaá¹ƒ, saÃ±Ã±Ä• petvÄ• â€™ ga sÄ• gare ||

<16> á¹• 21 anudÅ«tavaco sutvÄ• , tamukkhipitumÄ• gatÄ• .

parikkhipiya aá¹-á¹-haá¹ƒsu, saraá¹ƒ therassa bhikkhavo ||

<17> á¹• 21 thero uggamma nabhasÄ• , gantvÄ• kosambiyaá¹ƒ tato.

pÄ• veyyakÄ• vantikÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ santikaá¹ƒ lahuá¹ƒ ||

<18> á¹• 21 vesesi dÅ«tetu sayaá¹ƒ, gantvÄ• â€™ ho gaá¹…gapabbataá¹ƒ.

Ä• ha sambhÅ«tattherassa, taá¹ƒ sabbaá¹ƒ sÄ• á¹‡avÄ• sino ||

<19> á¹• 21 pÄ• veyyakÄ• saá¹-á¹-hitherÄ• , asitÄ• â€™ vantikÄ• pi ca.

mahÄ• khÄ«á¹‡Ä• savÄ• sabbe, ahogaá¹…gamhi otaruá¹ƒ ||

<20> á¹• 21 bhikkhavo sannipatitÄ• , sabbe tattha tato tato.

Ä• suá¹ƒ navutisahassÄ• ni, mantetvÄ• akhilÄ• â€™ pi te ||

<21> á¹• 21 soreyya \Be 16/ revatattheraá¹ƒ, bahussuta manÄ• savaá¹ƒ.

taá¹ƒ kÄ• lapamukhaá¹ƒ Ã±atvÄ• , passituá¹ƒ nikkhamiá¹ƒsu taá¹ƒ ||

<22> á¹• 21 thero tammantanaá¹ƒ sutvÄ• , vesÄ• liá¹ƒ gantumeva so.

icchanto phÄ• sugamanaá¹ƒ, tato nikkhami taá¹…khaá¹‡aá¹ƒ ||

<23> á¹• 21 pÄ• to pÄ• tova nikkhanta-á¹-á¹-hÄ• naá¹ƒ tena mahattanÄ• .

sÄ• yaá¹ƒ sÄ• yamupentÄ• naá¹ƒ, sahajotiyamaddasuá¹ƒ ||

<24> á¹• 21 tattha sambhÅ«tattherena, yasatthero niyojito.

saddhammasavanante taá¹ƒ, revatathera muttamaá¹ƒ ||

<25> á¹• 21 upecca dasavatthÅ«ni, pucchi thero paá¹-ikkhipi.

sutvÄ• â€™ dhikaraá¹‡aá¹ƒ taÃ±ca, nisedhemÄ• ti abravi ||

<26> á¹• 21 pÄ• pÄ• pi pakkhaá¹ƒ pekkhantÄ• , revatatthera muttamaá¹ƒ.

sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ, paá¹-iyÄ• diya te bahuá¹ƒ ||

<27> á¹• 21 sÄ«ghaá¹ƒ nÄ• vÄ• ya gantvÄ• na, sahajÄ• tisamÄ«pagÄ• .

karonti bhattavissaggaá¹ƒ, bhattakÄ• le upaá¹-á¹-hite ||

<28> á¹• 21 sahajÄ• tiá¹ƒ Ä• vasanto, sÄ• á¸·athero vicintiyÄ• .

pÄ• veyyakÄ• dhammavÄ• dÄ«, iti passi anÄ• savo ||

<29> á¹• 21 upecca taá¹ƒ mahÄ• brahmÄ• , dhamme niá¹-á¹-hÄ• ti abravi.

niccaá¹ƒ dhamme á¹-hitattaá¹ƒ so, attano tassa abravi ||

<30> á¹• 21 te parikkhÄ• ramÄ• dÄ• ya, revatattheramaddasuá¹ƒ.

thero na gaá¹‡hi tappakkha-gÄ• hÄ« sissaá¹ƒ paá¹‡Ä• mayÄ« ||

<31> á¹• 21 vesÄ• liá¹ƒ te tato gantvÄ• , tato pupphapuraá¹ƒ gatÄ• .

vadiá¹ƒsu kÄ• á¸·Ä• sokassa, narindassa alajjÄ«no ||

<32> á¹• 21 satthussa no gandhakuá¹-iá¹ƒ, gopayanto mayaá¹ƒ tahiá¹ƒ.

mahÄ• vanavihÄ• rasmiá¹ƒ, vasÄ• ma vajjÄ«bhÅ«miyaá¹ƒ ||

<33> á¹• 21 gaá¹‡hissÄ• ma vihÄ• raâ€™ nti, gÄ• mavÄ• sikasikkhavo.

Ä• gacchanti mahÄ• rÄ• ja, maá¹-isedhaya te iti ||

<34> á¹• 21 rÄ• jÄ• naá¹ƒ duggahitaá¹ƒ te, katvÄ• vesÄ• limÄ• gamuá¹ƒ.

revatatthera mÅ«lamhi, sahajÄ• tiyamettha tu ||

<35> á¹• 21 bhikkhÅ« \Be 17/ satasahassÄ• ni, ekÄ• dasa samÄ• gatÄ• .

navutiÃ±ca sahassÄ• ni, ahu taá¹ƒ vatthu santiyÄ• ||

<36> á¹• 21 mÅ«laá¹-á¹-hehi vinÄ• vatthu-samanaá¹ƒ neva rocayi.

thero sabbepi bhikkhÅ« te, vesÄ• limÄ• gamuá¹ƒ tato ||

<37> á¹• 21 duggahitova so rÄ• jÄ• , tatthÄ• macce apesayi.

mÅ«á¸·Ä• devÄ• nubhÄ• vena, aÃ±Ã±attha agamiá¹ƒsu te ||

<38> á¹• 21 pesetvÄ• te mahÄ«pÄ• lo, taá¹ƒ rattiá¹ƒ supinenaso.

apassi sakamattÄ• naá¹ƒ, pakkhittaá¹ƒ lohakumbhiyaá¹ƒ ||

<39> á¹• 21 atibhÄ«to ahu rÄ• jÄ• , tamassÄ• setu mÄ• gamÄ• .

bhaginÄ« nandatherÄ« tu, Ä• kÄ• sena anÄ• savÄ• ||

<40> á¹• 21 bhÄ• riyaá¹ƒ te kataá¹ƒ kammaá¹ƒ, dhammikeâ€™ yye khamÄ• paya.

pakkho tesaá¹ƒ bhavitvÄ• tvaá¹ƒ, kuru sÄ• sanapaggahaá¹ƒ ||

<41> á¹• 21 evaá¹ƒ kate sotthi tuyhaá¹ƒ, hessatÄ«ti apakkami.

pasÄ• teyeva vesÄ• liá¹ƒ, gantuá¹ƒ nikkhami bhÅ«pati ||

<42> á¹• 21 gantvÄ• mahÄ• vanaá¹ƒ bhikkhÅ«-saá¹…ghaá¹ƒ so sannipÄ• tiya.

sutvÄ• ubhinnaá¹ƒ vÄ• daÃ±ca, dhammapakkhaÃ±ca rociya ||

<43> á¹• 21 khamÄ• petvÄ• dhammike te, bhikkhÅ« sabbe mahÄ«pati.

attano dhammapakkhattaá¹ƒ, vatvÄ• tumhe yathÄ• ruci ||

<44> á¹• 21 sampaggahaá¹ƒ sÄ• sanassa, karothÄ• ti ca bhÄ• siya.

datvÄ• ca tesaá¹ƒ Ä• rakkhaá¹ƒ, agamÄ• si sakaá¹ƒ puraá¹ƒ ||

<45> á¹• 21 nicchetuá¹ƒ tÄ• ni vatthÅ«ni, saá¹…gho sannipatÄ« tadÄ• .

anaggÄ• ni tattha bhassÄ• ni, saá¹…ghamajjhe ajÄ• yisuá¹ƒ ||

<46> á¹• 21 tato so revatatthero, sÄ• vetvÄ• saá¹…ghamajjhago.

ubbhÄ• hikÄ• ya taá¹ƒ vatthuá¹ƒ, sametuá¹ƒ nicchayaá¹ƒ akÄ• ||

<47> á¹• 21 pÄ• cinakeca caturo, caturo pÄ• veyyakepi ca.

ubbhÄ• hikÄ• ya sammanni, bhikkhÅ« taá¹ƒ vatthu santiyÄ• ||

<48> á¹• 21 sabbakÄ• mÄ« ca sÄ• á¸·ho ca, khujjasobhitanÄ• mako.

vÄ• sabhagÄ• miko cÄ• ti, thero pÄ• cinakÄ• ime ||

<49> á¹• 21 revato \Be 18/ sÄ• á¹‡asambhÅ«to,

yaso kÄ• koá¹‡á¸• akatrajo.

sumano cÄ• ti cattÄ• ro,

therÄ• pÄ• veyyakÄ• ime ||

<50> á¹• 21 sametuá¹ƒ tÄ• ni vatthÅ«ni, appasaddaá¹ƒ anÄ• kulaá¹ƒ.

agamuá¹ƒ vÄ• lukÄ• rÄ• maá¹ƒ, aá¹-á¹-hattherÄ• anÄ• savÄ• ||

<51> á¹• 21 daharenÄ• â€™ ji te nettha, paÃ±Ã±atte Ä• sane subhe.

nisÄ«diá¹ƒsu mahÄ• therÄ• , mahÄ• muni mataÃ±Ã±uno ||

<52> á¹• 21 tesu vatthÅ«su ekekaá¹ƒ, kamato revato mahÄ• .

thero theraá¹ƒ sabbakÄ• miá¹ƒ, pucchi pucchÄ• su kovido ||

<53> á¹• 21 sabbakÄ• mÄ« mahÄ• thero, tena puá¹-á¹-hoâ€™ tha byÄ• kari.

sabbÄ• ni tÄ• ni vatthÅ«ni, na kappantÄ«ti suttato ||

<54> á¹• 21 nihanitvÄ• â€™ dhikaraá¹‡aá¹ƒ, taá¹ƒ te tattha yathÄ• kkamaá¹ƒ.

tatheva saá¹…ghamajjhepi, pucchÄ• vissajjanaá¹ƒ karuá¹ƒ ||

<55> á¹• 21 niggahaá¹ƒ pÄ• pabhikkhÅ«naá¹ƒ, dasavatthukadÄ«panaá¹ƒ.

tesaá¹ƒ dasasahassÄ• naá¹ƒ, mahÄ• thero akaá¹ƒsu te ||

<56> á¹• 21 sabbakÄ• mÄ« puthaviyÄ• , saá¹…ghatthero tadÄ• ahu.

so vÄ«saá¹ƒ vassasatiko, tadÄ• â€™ si upasampadÄ• ||

<57> á¹• 21 sabbakÄ• mÄ« ca sÄ• á¸·ho ca,

revato khujjasobhito.

yaso kÄ• koá¹‡á¸• akasuto,

sambhÅ«to sÄ• á¹‡avÄ• siko ||

<58> á¹• 21 therÄ• Ä• nandattherassa, ete saddhivihÄ• rino.

vÄ• sabhagÄ• miko ceva, sumano ca duve pana ||

<59> á¹• 21 therÄ• â€™ nuruddhattherassa, ete saddhivihÄ• rino.

aá¹-á¹-ha therÄ• â€™ pi dhaÃ±Ã±Ä• te, diá¹-á¹-hapubbÄ• tathÄ• gataá¹ƒ ||

<60> á¹• 21 bhikkhÅ« satasahassÄ• ni, dvÄ• dasÄ• suá¹ƒ samÄ• gatÄ• .

sabbesaá¹ƒ revatatthero, bhikkhÅ«naá¹ƒpamukhotadÄ• ||

<61> á¹• 21 tato \Be 19/ so revatatthero, saddhammaá¹-á¹-hitiyÄ• ciraá¹ƒ.

kÄ• retuá¹ƒ dhammasaá¹ƒgÄ«tiá¹ƒ, sabbabhikkhusamÅ«hato ||

<62> á¹• 21 pabhinnatthÄ• diÃ±Ä• á¹‡Ä• naá¹ƒ, piá¹-akattayadhÄ• rinaá¹ƒ.

satÄ• ni sattabhikkhÅ«naá¹ƒ, arahantÄ• namuccini ||

<63> á¹• 21 te sabbe vÄ• lukÄ• rÄ• me, kÄ• á¸·Ä• sokena rakkhitÄ• .

revatattherapÄ• mokkhÄ• , akaruá¹ƒ dhammasaá¹…gahaá¹ƒ ||

<64> á¹• 21 pubbe kataá¹ƒ tathÄ• eva, dhammaá¹ƒ pacchÄ• ca bhÄ• sitaá¹ƒ.

Ä• dÄ• ya niá¹-á¹-hapesuá¹ƒ taá¹ƒ, etaá¹ƒ mÄ• sehi aá¹-á¹-hahi ||

<65> á¹• 21 evaá¹ƒ dutiyasaá¹ƒgÄ«tiá¹ƒ, katvÄ• tepi mahÄ• yasÄ• .

therÄ• dosakkhayaá¹ƒ pattÄ• , pattÄ• kÄ• lena nibbutiá¹ƒ ||

<66> á¹• 21 iti paramamatÄ«naá¹ƒ pattipattabbakÄ• naá¹ƒ,

tibhavahitakarÄ• naá¹ƒ lokanÄ• therasÄ• naá¹ƒ.

sumariyamaraá¹‡aá¹ƒ taá¹ƒ saá¹…khatÄ• sÄ• rakattaá¹ƒ,

parigaá¹‡iyamasesaá¹ƒ appamatto bhaveyyÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate

mahÄ• vaá¹ƒse dutiyasaá¹ƒgÄ«ti nÄ• ma

catuttho paricchedo.

file end

paÃ±cama pariccheda

tatiyadhammasaá¹ƒgÄ«ti

<1> á¹• 21 yÄ• mahÄ• kassapÄ• dÄ«hi \Be 20/, mahÄ• therehi Ä• dito.

katÄ• saddhamma saá¹ƒgÄ«ti, theriyÄ• â€™ ti pavuccati ||

<2> á¹• 21 ekoâ€™ va theravÄ• do so, Ä• divassasate ahu.

aÃ±Ã±Ä• cariyavÄ• dÄ• tu, tato oraá¹ƒ ajÄ• yisuá¹ƒ ||

<3> á¹• 21 tehi saá¹ƒgÄ«tikÄ• rehi, therehi dutiyehi te.

niggahitÄ• pÄ• pabhikkhÅ«, sabbe dasasahassakÄ• ||

<4> á¹• 21 akaá¹ƒsÄ• â€™ cariyavÄ• daá¹ƒ te, mahÄ• saá¹ƒgÄ«tinÄ• makÄ• .

tato gokulikÄ• jÄ• tÄ• , ekabbohÄ• rikÄ• pi ca ||

<5> á¹• 21 gokulikehi paá¹‡á¹‡atti-vÄ• dÄ• bÄ• hulikÄ• pi ca.

cetiyavÄ• dÄ• tesveva, samatÄ• saá¹…ghikÄ• cha te ||

<6> á¹• 21 punÄ• pi theravÄ• dehi, mahiá¹ƒsÄ• sakabhikkhavo.

vajjÄ«puttakabhikkhÅ« ca, duve jÄ• tÄ• ime khalu ||

<7> á¹• 21 jÄ• tÄ• â€™ tha dhammuttariyÄ• , bhadrayÄ• nikabhikkhavo.

channÄ• gÄ• rÄ• sammitiyÄ• , vajjÄ«puttiyabhikkhÅ«ti ||

<8> á¹• 21 mahiá¹ƒsÄ• sakabhikkhÅ«hi, bhikkhÅ« sabbattha vÄ• dino.

dhammaguttiyabhikkhÅ« ca, jÄ• tÄ• khalu ime duve ||

<9> á¹• 21 jÄ• tÄ• sabbatthivÄ• dÄ«hi, kassapiyÄ• tato pana.

jÄ• tÄ• saá¹…kantikÄ• bhikkhÅ«, suttavÄ• dÄ• tato pana ||

<10> á¹• 21 theravÄ• dena saha te, honti dvÄ• dasiâ€™ mepi ca.

pubbe vuttachavÄ• dÄ• ca, iti aá¹-á¹-hÄ• rasÄ• khilÄ• ||

<11> á¹• 21 sattarasÄ• pi dutiye, jÄ• tÄ• vasassate iti.

aÃ±Ã±Ä• cariyavÄ• dÄ• tu, tato oramajÄ• yisuá¹ƒ ||

<12> á¹• 21 hematÄ• \Be 21/ rÄ• jagiriyÄ• , tathÄ• siddhatthikÄ• pi ca.

pubbaseliyabhikkhÅ« ca, tathÄ• aparaseliyÄ• ||

<13> á¹• 21 vÄ• jiriyÄ• cha etehi, jambudÄ«pamhi bhinnakÄ• .

dhammaruci ca sÄ• galiyÄ• , laá¹ƒkÄ• dÄ«pamhi bhinnakÄ• ||

Ä• cariyakulavÄ• dakathÄ• niá¹-á¹-hitÄ• .

dhammÄ• sokÄ• bhiseka

<14> á¹• 21 kÄ• á¸·Ä• sokassa puttÄ• tu, ahesuá¹ƒ dasabhÄ• tikÄ• .

bÄ• vÄ«satiá¹ƒ te vassÄ• ni, rajjaá¹ƒ samanusÄ• sisuá¹ƒ ||

<15> á¹• 21 nava nandÄ• tato Ä• suá¹ƒ, kameneva narÄ• dhipÄ• .

teâ€™ pi bÄ• vÄ«savassÄ• ni, rajjaá¹ƒ samanusÄ• sisuá¹ƒ ||

<16> á¹• 21 moriyÄ• naá¹ƒ khattiyÄ• naá¹ƒ, vaá¹ƒse jÄ• taá¹ƒ siridharaá¹ƒ.

candaguttoti paÃ±Ã±Ä• taá¹ƒ, cÄ• á¹‡akko brÄ• hmaá¹‡o tato ||

<17> á¹• 21 navamaá¹ƒ dhananandaá¹ƒ taá¹ƒ, ghÄ• tetvÄ• caá¹‡á¸• akodhasÄ• .

sakale jambudÄ«pasmiá¹ƒ, rajje samabhisiÃ±cÄ« so ||

<18> á¹• 21 so catuvÄ«savassÄ• niá¹ƒ, rÄ• jÄ• rajjamakÄ• rayi.

tassa putto bindusÄ• ro, aá¹-á¹-havÄ«sati kÄ• rayi ||

<19> á¹• 21 bindusÄ• rasutÄ• Ä• suá¹ƒ, sataá¹ƒ eko ca vissutÄ• .

asoko Ä• si tesaá¹ƒ tu, puÃ±Ã±atejobaliddhiko ||

<20> á¹• 21 vemÄ• tike bhÄ• taro so, hantvÄ• ekÅ«nakaá¹ƒ sataá¹ƒ.

sakale jambudÄ«pasmiá¹ƒ, ekarajjamapÄ• puá¹‡i ||

<21> á¹• 21 jinanibbÄ• nato pacchÄ• , pure tassÄ• bhisekato.

sÄ• á¹-á¹-hÄ• rasaá¹ƒ vassasata-dvayamevaá¹ƒ vijÄ• niya ||

<22> á¹• 21 patvÄ• catÅ«hi vassehi, ekarajjaá¹ƒ mahÄ• yaso.

pure pÄ• á¹-aliputtasmiá¹ƒ, attÄ• namabhisecayi ||

<23> á¹• 21 tassÄ• â€™ bhisekena \Be 22/ samaá¹ƒ, Ä• kÄ• se bhÅ«miyaá¹ƒ tathÄ• .

yojane yojane Ä• á¹‡Ä• , niccaá¹ƒ pavattitÄ• ahu ||

<24> á¹• 21 anotatto dakÄ• kÄ• je, aá¹-á¹-hanesuá¹ƒ dine dine.

devÄ• devo akÄ• tehi, saá¹ƒvibhÄ• gaá¹ƒ janassaca ||

<25> á¹• 21 nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ, Ä• nesuá¹ƒ himavantato.

anekesaá¹ƒ sahassÄ• naá¹ƒ, devÄ• eva pahonakaá¹ƒ ||

<26> á¹• 21 agadÄ• â€™ malakaÃ±ceva, tathÄ• gada haritakaá¹ƒ.

tatoâ€™ va amapakkaÃ±ca, vaá¹‡á¹‡agandharasuttamaá¹ƒ ||

<27> á¹• 21 paÃ±cavaá¹‡á¹‡Ä• ni vatthÄ• ni, tatthapuÃ±janapaá¹-á¹-akaá¹ƒ.

pÄ«taÃ±ca dibbapÄ• naÃ±ca, chaddantadahato maru ||

<28> á¹• 21 marantÄ• nagare tasmiá¹ƒ, migasÅ«karapakkhino.

Ä• gantvÄ• na mahÄ• nasaá¹ƒ, sayameva maranti ca ||

<29> á¹• 21 gÄ• vo tattha carÄ• petvÄ• , vajamÄ• nenti dÄ«pino.

khetta vatthutaá¸·Ä• kÄ• diá¹ƒ, pÄ• lenti migasÅ«karÄ• ||

<30> á¹• 21 sumanaá¹ƒ pupphapaá¹-akaá¹ƒ, abhuttaá¹ƒ dibbamuppalaá¹ƒ.

vilepanaá¹ƒ aÃ±janaÃ±ca, nÄ• gÄ• nÄ• gÄ• vimÄ• nato ||

<31> á¹• 21 sÄ• livÄ• hasahassÄ• ni, navutiá¹ƒ tu suvÄ• pana.

chaddantadahatoyeva, Ä• hariá¹ƒsu dine dine ||

<32> á¹• 21 te sÄ• linitthusakaá¹‡e, akhaá¹‡á¸• etvÄ• na taá¹‡á¸• ule.

akaá¹ƒsu mÅ«sikÄ• tehi, bhattaá¹ƒ rÄ• jakule ahu ||

<33> á¹• 21 akaá¹ƒsu sassataá¹ƒ tassa, madhÅ«ni madhumakkhikÄ• .

tathÄ• kammÄ• rasÄ• lÄ• su, acchÄ• kÅ«á¹-Ä• ni pÄ• tayuá¹ƒ ||

<34> á¹• 21 karavikÄ• sakuá¹‡ikÄ• , manuÃ±Ã±amadhurassarÄ• .

akaá¹ƒsu tassÄ• â€™ gantvÄ• na, raÃ±Ã±o madhuravassitaá¹ƒ ||

<35> á¹• 21 rÄ• jÄ• â€™ bhisitto soâ€™ soko,

kumÄ• raá¹ƒ tissasavhayaá¹ƒ.

kaá¹‡iá¹-á¹-haá¹ƒ saá¹ƒsodariyaá¹ƒ, uparajjeâ€™ bhisecayi ||

dhammÄ• sokÄ• bhiseko niá¹-á¹-hito

nigrodhasÄ• maá¹‡era dassana

<36> á¹• 21 pitÄ• \Be 23/ saá¹-á¹-hisahassÄ• ni, brÄ• hmaá¹‡e brahmapakkhike.

bhojesi sopi teyeva, tÄ«á¹‡i vassÄ• ni bhojayi ||

<37> á¹• 21 disvÄ• â€™ nupasamaá¹ƒ tesaá¹ƒ, asoko parivesane.

viceyya dÄ• naá¹ƒ dassanti, amacce sanniyojiya ||

<38> á¹• 21 Ä• á¹‡Ä• payitvÄ• matimÄ• , nÄ• nÄ• pÄ• saá¹‡á¸• ike visuá¹ƒ.

vÄ«maá¹ƒsitvÄ• nisajjÄ• ya, bhojÄ• petvÄ• visajjayi ||

<39> á¹• 21 kÄ• le vÄ• tÄ• yanagato, santaá¹ƒ racchÄ• gataá¹ƒ yatiá¹ƒ.

nigrodhasÄ• maá¹‡eraá¹ƒ so, disvÄ• cittaá¹ƒ pasÄ• dayi ||

<40> á¹• 21 bindusÄ• rassa puttÄ• naá¹ƒ, sabbesaá¹ƒ jeá¹-á¹-habhÄ• tuno.

sumanassa kumÄ• rassa, putto so hi kumÄ• rako ||

<41> á¹• 21 asoko pitarÄ• dinnaá¹ƒ, rajjamujjeniyaÃ±hi so.

hitvÄ• â€™ gato pupphapuraá¹ƒ, bindusÄ• re gilÄ• nake ||

<42> á¹• 21 katvÄ• puraá¹ƒ sakÄ• yattaá¹ƒ, mate pitari bhÄ• taraá¹ƒ.

ghÄ• tetvÄ• jeá¹-á¹-hakaá¹ƒ rajjaá¹ƒ, aggahesi pure vare ||

<43> á¹• 21 sumanassa kumÄ• rassa, devÄ« tannÄ• mikÄ• tato.

gabbhinÄ« nikkhamitvÄ• na, pÄ• cinadvÄ• rato bahi ||

<44> á¹• 21 caá¹‡á¸• Ä• lagÄ• ma magamÄ• , tattha nigrodhadevatÄ• .

tamÄ• lapiyanÄ• mena, mÄ• patvÄ• gharakaá¹ƒ adÄ• ||

<45> á¹• 21 tadaheâ€™ va varaá¹ƒ puttaá¹ƒ, vijÄ• yitvÄ• sutassa sÄ• .

nigrodhoti akÄ• nÄ• maá¹ƒ, devatÄ• nuggahÄ• nugÄ• ||

<46> á¹• 21 disvÄ• taá¹ƒ jeá¹-á¹-hacaá¹‡á¸• Ä• lo, attano sÄ• miniá¹ƒ viya.

maÃ±Ã±anto taá¹ƒ upaá¹-á¹-hÄ• si, sattavassÄ• ni sÄ• dhukaá¹ƒ ||

<47> á¹• 21 taá¹ƒ mahÄ• varuá¹‡o thero, tadÄ• disvÄ• kumÄ• rakaá¹ƒ.

upanissaya sampannaá¹ƒ, arahÄ• pucchi mÄ• taraá¹ƒ ||

<48> á¹• 21 pabbÄ• jesi khuragge so, arahattamapÄ• puá¹‡i.

dassanÄ• yoâ€™ pa gacchanto, so tato mÄ• tudeviyÄ• ||

<49> á¹• 21 dakkhiá¹‡ena ca dvÄ• rena, pavisitvÄ• puruttamaá¹ƒ.

taá¹ƒ gÄ• magÄ• mimaggena, yÄ• ti rÄ• jaá¹…gaá¹‡e tadÄ• ||

<50> á¹• 21 santÄ• ya \Be 24/ iriyÄ• yasmiá¹ƒ, pasÄ«di samahÄ«pati.

pubbeâ€™ va sannivÄ• sena, pemaá¹ƒ tasmiá¹ƒ ajÄ• yatha ||

<51> á¹• 21 pubbe kira tayo Ä• suá¹ƒ, bhÄ• taro madhu vÄ• á¹‡ijÄ• .

eko madhuá¹ƒ vikkiá¹‡Ä• ti, Ä• haranti madhuá¹ƒ duve ||

<52> á¹• 21 eko paccekasambuddho, vaá¹‡arogÄ• turo ahu.

aÃ±Ã±o paccekasambuddho, tadatthaá¹ƒ madhuvatthiko ||

<53> á¹• 21 piá¹‡á¸• acÄ• rikavattena, nagaraá¹ƒ pÄ• visÄ« tadÄ• .

titthaá¹ƒ jalatthaá¹ƒ gacchanti, ekÄ• ceá¹-Ä« tamaddasa ||

<54> á¹• 21 pucchitvÄ• madhukÄ• mattaá¹ƒ, Ã±atvÄ• hatthena Ä• disi.

eso madhvÄ• paá¹‡o bhante, tattha gacchÄ• â€™ ti abravi ||

<55> á¹• 21 tattha pattassa buddhassa, vÄ• á¹‡ijo so pasÄ• davÄ• .

vissandayanto mukhato, pattapuraá¹ƒ madhuá¹ƒ adÄ• ||

<56> á¹• 21 puá¹‡á¹‡aÃ±ca uppatantaÃ±ca, patitaÃ±ca mahÄ«tale.

disvÄ• madhuá¹ƒ pasanno so, evaá¹ƒ paá¹‡idahÄ« tadÄ• ||

<57> á¹• 21 jambudÄ«pe ekarajjaá¹ƒ, dÄ• nenÄ• â€™ nena hotu me.

Ä• kÄ• se yojane Ä• á¹‡Ä• , bhÅ«miyaá¹ƒ yojaneti ca ||

<58> á¹• 21 bhÄ• tare Ä• gate Ä• ha, edisassa madhuá¹ƒ adaá¹ƒ.

anumodatha tumhe taá¹ƒ, tumhÄ• kaÃ±ca yato madhu ||

<59> á¹• 21 jeá¹-á¹-ho Ä• ha atuá¹-á¹-ho so,

caá¹‡á¸• Ä• lo nÅ«na sosiyaá¹ƒ.

nivÄ• sentÄ«ti caá¹‡á¸• Ä• lÄ• ,

kÄ• sÄ• yÄ• ni sadÄ• iti ||

<60> á¹• 21 majjho paccekabuddhaá¹ƒ taá¹ƒ, khipapÄ• raá¹‡á¹‡ave iti.

pattidÄ• navaco tassa, sutvÄ• te cÄ• numodisuá¹ƒ ||

<61> á¹• 21 Ä• paá¹‡Ä• desikaá¹ƒ yÄ• tu, devittaá¹ƒ tassa patthayi.

Ä• dissamÄ• nasandhi ca, rÅ«paá¹ƒ atimanoramaá¹ƒ ||

<62> á¹• 21 asoko madhudoâ€™ sandhi-mittÄ• devÄ« tu ceá¹-ikÄ• .

caá¹‡á¸• Ä• lavÄ• dÄ« nigrodho, tisso so pÄ• ravÄ• diko ||

<63> á¹• 21 caá¹‡á¸• Ä• lavÄ• dÄ« caá¹‡á¸• Ä• la-gÄ• me Ä• si yato tu so.

patthesi mokkhaá¹ƒ mokkhaÃ±ca, satta vassova pÄ• puá¹‡i ||

<64> á¹• 21 niviá¹-á¹-hapemo \Be 25/ tasmiá¹ƒ so, rÄ• jÄ• â€™ ti turito tato.

pakkosÄ• pesi taá¹ƒ so tu, santavuttÄ« upÄ• gami ||

<65> á¹• 21 nisida tÄ• tÄ• â€™ nurÅ«pe, Ä• sane tÄ• â€™ ha bhÅ«pati.

adisvÄ• bhikkhumaÃ±Ã±aá¹ƒ so, sÄ«hÄ• sanamupÄ• gami ||

<66> á¹• 21 tasmiá¹ƒ pallaá¹…kamÄ• yÄ• te, rÄ• jÄ• iti vicintayi.

ajjÄ• â€™ yaá¹ƒ sÄ• maá¹‡ero me, ghare hessati sÄ• miko ||

<67> á¹• 21 Ä• lambitvÄ• karaá¹ƒ raÃ±Ã±o, so pallaá¹…ke samÄ• ruhi.

nisÄ«di rÄ• japallaá¹…ke, setacchattassa heá¹-á¹-hato ||

<68> á¹• 21 disvÄ• tathÄ• nisinnaá¹ƒ taá¹ƒ, asoko so mahÄ«pati.

sambhÄ• vetvÄ• na guá¹‡ato, tuá¹-á¹-hoâ€™ tÄ«va tadÄ• ahu ||

<69> á¹• 21 attano paá¹-iyattena, khajjabhojjena tappiya.

sambuddhadesitaá¹ƒ dhammaá¹ƒ, sÄ• maá¹‡eramapucchitaá¹ƒ ||

<70> á¹• 21 tassaâ€™ ppamÄ• davaggaá¹ƒ so, sÄ• maá¹‡ero abhÄ• satha.

taá¹ƒ sutvÄ• bhÅ«mipÄ• lo so, pasanno jinasÄ• sane ||

<71> á¹• 21 aá¹-á¹-ha te niccabhattÄ• ni, dammi tÄ• tÄ• â€™ ti Ä• ha taá¹ƒ.

upajjhÄ• yassa me rÄ• ja, tÄ• ni dammÄ«ti Ä• ha so ||

<72> á¹• 21 puna aá¹-á¹-hasu dinnesu, tÄ• naâ€™ dÄ• cariyassa so.

puna aá¹-á¹-hasu dinnesu, bhikkhusaá¹…ghassa tÄ• naâ€™ dÄ• ||

<73> á¹• 21 puna aá¹-á¹-hasu dinnesu, adhivÄ• sesi buddhimÄ• .

dvattiá¹ƒsabhikkhÅ« Ä• dÄ• ya, dutiyadivase gato ||

<74> á¹• 21 sahatthÄ• tappito raÃ±Ã±Ä• , dhammaá¹ƒ desiya bhÅ«patiá¹ƒ.

saraá¹‡esu ca sÄ«lesu, á¹-hapesi samahÄ• janaá¹ƒ ||

nigrodhasÄ• maá¹‡eradassanaá¹ƒ

sÄ• sanappavesa

<75> á¹• 21 tato rÄ• jÄ• pasanno so, diguá¹‡ena dine dine.

bhikkhÅ« saá¹-á¹-hisahassÄ• ni, anupubbenuâ€™ paá¹-hahi ||

<76> á¹• 21 tatthiyÄ• naá¹ƒ sahassÄ• ni, nikaá¸• á¸• hitvÄ• na saá¹-á¹-hiso.

saá¹-á¹-hibhikkhusahassÄ• ni, ghare niccamabhojayi ||

<77> á¹• 21 saá¹-á¹-hibhikkhusahassÄ• ni \Be 26/, bhojetuá¹ƒ turito hi so.

paá¹-iyÄ• dÄ• payitvÄ• na, khajjabhojjaá¹ƒ mahÄ• rahaá¹ƒ ||

<78> á¹• 21 bhÅ«sÄ• petvÄ• na nagaraá¹ƒ, gantvÄ• saá¹…ghaá¹ƒ nimantiya.

gharaá¹ƒ netvÄ• na bhojetvÄ• , datvÄ• sÄ• maá¹‡akaá¹ƒ bahuá¹ƒ ||

<79> á¹• 21 satthÄ• rÄ• desito dhammo, kittakoti apucchatha.

byÄ• kÄ• si moggaliputto, tissatthero tadassataá¹ƒ ||

<80> á¹• 21 sutvÄ• na caturÄ• sÄ«ti, dhammakkhandhÄ• â€™ ti soâ€™ bravi.

pÅ«jemi teâ€™ haá¹ƒ paccekaá¹ƒ, vihÄ• renÄ• â€™ ti bhÅ«pati ||

<81> á¹• 21 datvÄ• tadÄ• channavuti-dhanakoá¹-iá¹ƒ mahÄ«pati.

puresu caturÄ• sÄ«ti-sahassesu mahÄ«tale ||

<82> á¹• 21 tattha tattheâ€™ va rÄ• jÅ«hi, vihÄ• re Ä• rabhÄ• payi.

sayaá¹ƒ asokÄ• rÄ• maá¹ƒ tu, kÄ• rÄ• petuá¹ƒ samÄ• rabhi ||

<83> á¹• 21 ratanattayanigrodha-gilÄ• nÄ• nanti sÄ• sane.

paccekaá¹ƒ satasahassaá¹ƒ, so dÄ• pesi dine dine ||

<84> á¹• 21 dhanena buddhadinnena, thÅ«papÅ«jÄ• anekadhÄ• .

anekesu vihÄ• resu, aneke akaruá¹ƒ sadÄ• ||

<85> á¹• 21 dhanena dhammadinnena, paccaye caturo vare.

dhammadharÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, upanetuá¹ƒ sadÄ• narÄ• ||

<86> á¹• 21 anotattodakÄ• jesu, saá¹…ghassa caturo adÄ• .

te piá¹-akÄ• naá¹ƒ therÄ• naá¹ƒ, saá¹-á¹-hiyeâ€™ kaá¹ƒ dine dine ||

<87> á¹• 21 ekaá¹ƒ asandhimittÄ• ya, deviyÄ• tu adÄ• payi.

sayaá¹ƒ pana duveyeva, paribhuÃ±ji mahÄ«pati ||

<88> á¹• 21 saá¹-á¹-hibhikkhusahassÄ• naá¹ƒ, dantakaá¹-á¹-haá¹ƒ dine dine.

soá¸·asitthisahassÄ• naá¹ƒ, adÄ• nÄ• galatÄ• vhayaá¹ƒ ||

<89> á¹• 21 athekadivasaá¹ƒ rÄ• jÄ• , catusambuddhadassinaá¹ƒ.

kappÄ• yukaá¹ƒ mahÄ• kÄ• á¸·aá¹ƒ, nÄ• garÄ• jaá¹ƒ mahiddhikaá¹ƒ ||

<90> á¹• 21 suá¹‡itvÄ• tamÄ• netuá¹ƒ, soá¹‡á¸• asaá¹…khalibandhanaá¹ƒ.

pesayitvÄ• tamÄ• netvÄ• , setacchattassa heá¹-á¹-hato ||

<91> á¹• 21 pallaá¹…kamhi nisÄ«detvÄ• , nÄ• nÄ• pupphehi pÅ«jiya.

soá¸·asitthisahassehi, parivÄ• riya abravi ||

<92> á¹• 21 saddhammacakkavattissa \Be 27/, sambuddhassa mahesino.

rÅ«paá¹ƒ anantaÃ±Ä• á¹‡assa, dassehi mama bho iti ||

<93> á¹• 21 dvattiá¹ƒsalakkhaá¹‡Å«petaá¹ƒ, asÄ«tibyaÃ±janujjalaá¹ƒ.

byÄ• mappabhÄ• parikkhittaá¹ƒ, ketumÄ• lÄ• hi sobhitaá¹ƒ ||

<94> á¹• 21 nimmÄ• si nÄ• garÄ• jÄ• so, buddharÅ«paá¹ƒ manoharaá¹ƒ.

taá¹ƒ disvÄ• â€™ ti pasÄ• dassa, vimhayassa ca pÅ«rito ||

<95> á¹• 21 etena nimmitaá¹ƒ rÅ«paá¹ƒ, Ä«disaá¹ƒ kÄ«disaá¹ƒ nukho.

tathÄ• gatassa rÅ«panti, Ä• si pitunnatunnato ||

<96> á¹• 21 akkhipÅ«janti saÃ±Ã±Ä• taá¹ƒ, taá¹ƒ sattÄ• haá¹ƒ nirantaraá¹ƒ.

mahÄ• mahaá¹ƒ mahÄ• rÄ• ja, kÄ• rÄ• pesi mahiddhiko ||

<97> á¹• 21 evaá¹ƒ mahÄ• nubhÄ• vo ca, saddho cÄ• pi mahÄ«pati.

thero ca moggaliputto, diá¹-á¹-hÄ• pubbe vasÄ«hi te ||

sÄ• sanappaveso niá¹-á¹-hito.

moggaliputtatissatherÄ• dayo

<98> á¹• 21 dutiye saá¹…gahe therÄ• , pekkhantÄ• â€™ nÄ• gatehi te.

sÄ• sanopaddavaá¹ƒ tassa, raÃ±Ã±o kÄ• lamhi addasuá¹ƒ ||

<99> á¹• 21 pekkhÄ• ntÄ• sakale loke, tadupaddavaghÄ• takaá¹ƒ.

tissabrahmÄ• namaddakkhuá¹ƒ, aciraá¹-á¹-hÄ• yi jÄ«vitaá¹ƒ ||

<100> á¹• 21 tesaá¹ƒ samupasaá¹…kamma, Ä• yÄ• ciá¹ƒsu mahÄ• patiá¹ƒ.

manussesuâ€™ papajjitvÄ• , tadupaddavaghÄ• tanaá¹ƒ ||

<101> á¹• 21 adÄ• paá¹-iÃ±Ã±aá¹ƒ tesaá¹ƒ so, sÄ• sanujjotanatthiko.

siggavaá¹ƒ caá¹‡á¸• avajjiÃ±ca avocuá¹ƒ dahare yati ||

<102> á¹• 21 aá¹-á¹-hÄ• rasÄ• dikÄ• vassa-satÄ• upari hessati.

upaddavo sÄ• sanassa, na sambhossÄ• ma taá¹ƒ mayaá¹ƒ ||

<103> á¹• 21 imaá¹ƒ tumhÄ• â€™ dhikaraá¹‡aá¹ƒ, nopagaÃ±chittha bhikkhavo.

daá¹‡á¸• akammÄ• rahÄ• tasmÄ• , daá¹‡á¸• akammapadaÃ±hi vo ||

<104> á¹• 21 sÄ• sanujjotanatthÄ• ya, tissabrahmÄ• mahÄ• pati.

moggalibrÄ• hmaá¹‡aghare, paá¹-isandhiá¹ƒ gahessati ||

<105> á¹• 21 kÄ• le \Be 28/ tumhesu eko taá¹ƒ, pabbÄ• jetu kumÄ• rakaá¹ƒ.

eko taá¹ƒ buddhavacanaá¹ƒ, uggaá¹‡hÄ• petu sÄ• dhukaá¹ƒ ||

<106> á¹• 21 ahu upÄ• litherassa,

thero saddhivihÄ• riko.

dÄ• sako soá¹‡ako tassa,

dve therÄ• soá¹‡akassime ||

<107> á¹• 21 ahu vesÄ• liyaá¹ƒ pubbe-dÄ• sako nÄ• ma sotthiyo.

tisissasatajeá¹-á¹-ho so, vasaá¹ƒ Ä• cariyantike ||

<108> á¹• 21 dvÄ• dasavassikoyeva, vedapÄ• ragato caraá¹ƒ.

sasisso vÄ• likÄ• rÄ• me, vasantaá¹ƒ katasaá¹…gahaá¹ƒ ||

<109> á¹• 21 upÄ• litheraá¹ƒ passitvÄ• , nisÄ«ditvÄ• tadantike.

vedesu gaá¹‡á¹-hiá¹-hÄ• nÄ• ni, pucchi so tÄ• ni byÄ• kari ||

<110> á¹• 21 sabbadhammÄ• nupatito, ekadhammo hi mÄ• á¹‡ava.

sabbe dhammÄ• osaranti, ekadhammo hi ko nu so ||

<111> á¹• 21 iccÄ• ha nÄ• maá¹ƒ sandhÄ• ya, thero mÄ• á¹‡avako tu so.

nÄ• â€™ Ã±Ã±Ä• si pucchito manto, buddhamantoti bhÄ• sito ||

<112> á¹• 21 dehÄ«ti Ä• ha so Ä• ha, dema no vesadhÄ• rino.

guruá¹ƒ Ä• pucchi mantatthaá¹ƒ, mÄ• taraá¹ƒ pitaraá¹ƒ tathÄ• ||

<113> á¹• 21 mÄ• á¹‡avÄ• naá¹ƒ sateheâ€™ sa, tÄ«hi therassa santike.

pabbajitvÄ• na kÄ• lena, upasampajji mÄ• á¹‡avo ||

<114> á¹• 21 khÄ«á¹‡Ä• savasahassaá¹ƒ so, dÄ• sakattherajeá¹-á¹-hakaá¹ƒ.

upÄ• lithero vÄ• cesi, sakalaá¹ƒ piá¹-akattayaá¹ƒ ||

<115> á¹• 21 gaá¹‡anÄ• vÄ«tivattÄ• te, sesÄ• â€™ riya puthujjanÄ• .

piá¹-akÄ• nuggahitÄ• ni, yehi therassa santike ||

<116> á¹• 21 kÄ• sÄ«su kosalo nÄ• ma, satthavÄ• hasuto ahu.

giribbajaá¹ƒ vaá¹‡ijjÄ• ya, gato mÄ• tÄ• pitÅ«hi so ||

<117> á¹• 21 agÄ• veá¸·uvanaá¹ƒ paÃ±ca-dasavaso kumÄ• rako.

mÄ• á¹‡avaá¹ƒ paÃ±capaÃ±Ã±Ä• sa, parivÄ• riya taá¹ƒ gatÄ• ||

<118> á¹• 21 sagaá¹‡aá¹ƒ dÄ• sakaá¹ƒ theraá¹ƒ, tattha disvÄ• pasÄ«diya.

pabbajjaá¹ƒ yÄ• ci so Ä• ha, tavÄ• â€™ puccha guruá¹ƒ iti ||

<119> á¹• 21 bhattattayamabhuÃ±jitvÄ• \Be 29/, soá¹‡ako so kumÄ• rako.

mÄ• tÄ• pitÅ«hi kÄ• retvÄ• , pabbajjÄ• nuÃ±Ã±amÄ• gato ||

<120> á¹• 21 saddhiá¹ƒ tehi kumÄ• rehi, dÄ• sakattherasantike.

pabbajjaá¹ƒ upasampajja, uggaá¹‡hi piá¹-akattayaá¹ƒ ||

<121> á¹• 21 khÄ«á¹‡Ä• savasahassassa, therasissa gaá¹‡assa so.

ahosi piá¹-akaÃ±Ã±ussa, jeá¹-á¹-hako soá¹‡ako yati ||

<122> á¹• 21 ahosi siggavo nÄ• ma, pure pÄ• á¹-alinÄ• mako.

paÃ±Ã±avÄ• â€™ maccatanayo, aá¹-á¹-hÄ• rasasamo tu so ||

<123> á¹• 21 pÄ• sÄ• desu vasaá¹ƒ tÄ«su, chaá¸·aá¸• á¸• hautusÄ• dhusu.

amaccaputtaá¹ƒ Ä• dÄ• ya, caá¹‡á¸• avajjiá¹ƒ sahÄ• yakaá¹ƒ ||

<124> á¹• 21 purisÄ• naá¹ƒ dasaddhehi, satehi parivÄ• rito.

gantvÄ• na kukkuá¹-Ä• rÄ• maá¹ƒ, soá¹‡akattheramaddasa ||

<125> á¹• 21 samÄ• pattisamÄ• pannaá¹ƒ, nisinnaá¹ƒ saá¹ƒvutindriyaá¹ƒ.

vandi tenÄ• lapantaá¹ƒ taá¹ƒ, Ã±atvÄ• saá¹…ghamapucchitaá¹ƒ ||

<126> á¹• 21 samÄ• pattisamÄ• pannÄ• , nÄ• lapantÄ«â€™ ti Ä• hu te.

kathannu vuá¹-á¹-hahantÄ«ti, vuttÄ• Ä• haá¹ƒsu bhikkhavo ||

<127> á¹• 21 pakkosanÄ• ya satthussa, saá¹…ghapakkosanÄ• ya ca.

yathÄ• kÄ• lapariccheda Ä• , Ä• yukkhayavasena ca ||

<128> á¹• 21 vuá¹-á¹-hahantÄ«ti vatvÄ• na, tesaá¹ƒ disvoâ€™ panissayaá¹ƒ.

pÄ• hesuá¹ƒ saá¹…ghavacanaá¹ƒ, vuá¹-á¹-hÄ• ya sa tahiá¹ƒ agÄ• ||

<129> á¹• 21 kumÄ• ro pucchi kiá¹ƒ bhante, nÄ• lapitthÄ• ti Ä• ha so.

bhuÃ±jimha bhuÃ±jitabbanti, Ä• ha bhojetha no api ||

<130> á¹• 21 Ä• ha amhÄ• dise jÄ• he, sakkÄ• bhojayituá¹ƒ iti.

mÄ• tÄ• pitu anuÃ±Ã±Ä• ya, so kumÄ• rotha siggavo ||

<131> á¹• 21 caá¹‡á¸• avajjÄ« ca tepaÃ±ca-satÄ• ni purisÄ• pi ca.

pabbajjitvoâ€™ pasampajjuá¹ƒ, soá¹‡attherassa santike ||

<132> á¹• 21 upajjhÄ• yantikeyeva, te duve piá¹-akattayaá¹ƒ.

uggahesuÃ±ca kÄ• lena, chaá¸·abhiÃ±Ã±aá¹ƒ labhiá¹ƒsu ca ||

<133> á¹• 21 Ã±atvÄ• \Be 30/ tissa paá¹-isandhiá¹ƒ, tato pabhuti siggavo.

thero so sattavassÄ• ni, taá¹ƒ gharaá¹ƒ upasaá¹…kami ||

<134> á¹• 21 gacchÄ• ti vÄ• cÄ• mattampi, sattavassÄ• ni nÄ• labhi.

alattha aá¹-á¹-hame vasse, gacchÄ• ti vacanaá¹ƒ tahiá¹ƒ ||

<135> á¹• 21 taá¹ƒ nikkhamantaá¹ƒ pavisanto, disvÄ• moggalibrÄ• hmaá¹‡o.

kiÃ±ci laddhaá¹ƒ ghare noti, pucchi Ä• mÄ• ti soâ€™ bravi ||

<136> á¹• 21 gharaá¹ƒ gantvÄ• na pucchitvÄ• , dutiye divase tato.

musÄ• vÄ• dena niggaá¹‡hi, theraá¹ƒ gharamupÄ• gataá¹ƒ ||

<137> á¹• 21 therassa vacanaá¹ƒ sutvÄ• , so pasannamano dvijo.

attano pakatenaâ€™ ssa, niccaá¹ƒ bhikkhaá¹ƒ pavattayi ||

<138> á¹• 21 kamenaâ€™ ssa pasÄ«diá¹ƒsu, sabbeâ€™ pi gharamÄ• nusÄ• .

bhojÄ• pesi dijo niccaá¹ƒ, nisÄ«dÄ• piya taá¹ƒ ghare ||

<139> á¹• 21 evaá¹ƒ kamena gacchanto, kÄ• le soá¸·asavassiko.

ahu tissakumÄ• ro so, tivedodadhipÄ• rago ||

<140> á¹• 21 thero kathÄ• samuá¹-á¹-hÄ• naá¹ƒ, hessateâ€™ va ghare iti.

Ä• sanÄ• ni na dassesi, á¹-hapetvÄ• mÄ• á¹‡avÄ• sanaá¹ƒ ||

<141> á¹• 21 brahmalokagatattÄ• va, sucikÄ• mo ahosi so.

tasmÄ• so tassa pallaá¹…ko, vÄ• sayitvÄ• lagÄ«yati ||

<142> á¹• 21 aÃ±Ã±Ä• sanaá¹ƒ apassanto, á¹-hite there sasambhamo.

tassa taá¹ƒ Ä• sanaá¹ƒ tassa, paÃ±Ã±apesi ghare jano ||

<143> á¹• 21 disvÄ• tattha nisinnaá¹ƒ taá¹ƒ, Ä• gammÄ• â€™ cariyantikÄ• .

kujjhitvÄ• mÄ• á¹‡avo vÄ• caá¹ƒ, amanÄ• paá¹ƒ udÄ«rayi ||

<144> á¹• 21 thero mÄ• á¹‡ava kiá¹ƒ mantaá¹ƒ, jÄ• nÄ• sÄ«ti tamabravi.

tameva pucchaá¹ƒ therassa, pacchÄ• rocesi mÄ• á¹‡avo ||

<145> á¹• 21 jÄ• nÄ• mÄ«ti paá¹-iÃ±Ã±Ä• ya, there theraá¹ƒ apucchiso.

gaá¹‡á¹-hiá¹-hÄ• nÄ• ni vedesu, tassa theroâ€™ tha byÄ• kari ||

<146> á¹• 21 gahaá¹-á¹-hoyeva \Be 31/ thero so,

vedapÄ• ragato ahu.

na byÄ• kareyya kiá¹ƒ tassa,

pabhinnapaá¹-isambhido ||

yassa cittaá¹ƒ uppajjati na nirujjhati,

tassa cittaá¹ƒ nirujjhissati. na uppajjissati,

yassa vÄ• pana cittaá¹ƒ nirujjhisati na uppajjissati.

tassa cittaá¹ƒ uppajjati, na nirujjhatÄ«ti ||

<147> á¹• 21 taá¹ƒ cittayamake paÃ±haá¹ƒ, pucchi thero visÄ• rado.

andhakÄ• ro viya ahu, tassa so tamavoca so ||

<148> á¹• 21 bhikkhuko nÄ• ma mantoti, buddha mantoti so bravi.

dehÄ«ti vutte novesa-dhÄ• rino dammi taá¹ƒ iti ||

<149> á¹• 21 mÄ• tÄ• pitÅ«hiâ€™ nuÃ±Ã±Ä• to, mantatthÄ• ya sa pabbajji.

kammaá¹-á¹-hÄ• namadÄ• thero, pabbÄ• jetvÄ• yathÄ• rahaá¹ƒ ||

<150> á¹• 21 bhÄ• vanaá¹ƒ anuyuÃ±janto, acirena mahÄ• matÄ«.

sotÄ• phattiphalaá¹ƒ patto, thero Ã±atvÄ• na taá¹ƒ tathÄ• ||

<151> á¹• 21 pesesi caá¹‡á¸• avajjissa, therassantikamuggahaá¹ƒ.

kÄ• tuá¹ƒ suttÄ• bhidhammÄ• naá¹ƒ, sotatthÄ• â€™ kÄ• taduggahaá¹ƒ ||

<152> á¹• 21 tato so tissadaharo, Ä• rabhitvÄ• vipassanaá¹ƒ.

chaá¸·abhiÃ±Ã±o ahu kÄ• le, therabhÄ• vaÃ±ca pÄ• puá¹‡i ||

<153> á¹• 21 atÄ«va pÄ• kaá¹-o Ä• si, candoâ€™ va sÅ«riyoâ€™ vaso.

loko tassa vacoâ€™ maÃ±Ã±Ä«, sambuddhassa vacopiya ||

moggaliputtatissatherodayo niá¹-á¹-hÄ«to.

<154> á¹• 21 ekÄ• haá¹ƒ \Be 32/ uparÄ• jÄ• so, adakkhi migavaá¹ƒ gato.

kÄ«á¸·amÄ• ne migeâ€™ raÃ±Ã±e, disvÄ• etaá¹ƒ vicintayi ||

<155> á¹• 21 migÄ• pi evaá¹ƒ kiá¸·anti, araÃ±Ã±e tiá¹‡agocarÄ• .

na kiá¸·issanti kiá¹ƒ bhikkhÅ«, sukhÄ• hÄ• ravihÄ• rino ||

<156> á¹• 21 attano cintitaá¹ƒ raÃ±Ã±o, Ä• rocesi gharaá¹ƒ gato.

saÃ±Ã±Ä• petuá¹ƒ tu sattÄ• haá¹ƒ, rajjaá¹ƒ tassa adÄ• si so ||

<157> á¹• 21 anubhohi ime rajjaá¹ƒ, sattÄ• haá¹ƒ tvaá¹ƒ kumÄ• raka.

tato taá¹ƒ ghÄ• tayissÄ• mi, iccaâ€™ voca mahÄ«pati ||

<158> á¹• 21 Ä• hÄ• â€™ ti tamhi sattÄ• he,

tvaá¹ƒ kenÄ• â€™ si kiso iti.

maraá¹‡assa bhayenÄ• ti,

vutte rÄ• jÄ• â€™ ha taá¹ƒ puna ||

<159> á¹• 21 sattÄ• hÄ• â€™ haá¹ƒ marissaá¹ƒti, tvaá¹ƒ na kÄ«á¸·i ime kathaá¹ƒ.

kÄ«á¸·issanti yati tÄ• ta, sadÄ• maraá¹‡asaÃ±Ã±ino ||

<160> á¹• 21 iccevaá¹ƒ bhÄ• karÄ• vutto, sÄ• sanasmiá¹ƒ pasÄ«di so.

kÄ• lena migavaá¹ƒ gantvÄ• , theramadakkhi saÃ±Ã±ataá¹ƒ ||

<161> á¹• 21 nisinnaá¹ƒ rukkhamÅ«lasmiá¹ƒ, so mahÄ• dhammarakkhitaá¹ƒ.

sÄ• lasÄ• khÄ• ya nÄ• gena, bÄ«jayanta manÄ• savaá¹ƒ ||

<162> á¹• 21 ayaá¹ƒ thero viyÄ• â€™ hampi, pabbajja jina sÄ• sane.

viharissaá¹ƒ kadÄ• raÃ±Ã±e, iti cintayi paÃ±Ã±avÄ• ||

<163> á¹• 21 thero tassa pasÄ• datthaá¹ƒ,

upatitvÄ• vihÄ• yasÄ• .

gantvÄ• asokÄ• rÄ• massa,

pokkharaÃ±Ã±o jale á¹-hito ||

<164> á¹• 21 Ä• kÄ• se á¹-hapayitvÄ• na, cÄ«varÄ• ni varÄ• ni so.

ogÄ• hitvÄ• pokkharaá¹‡Ä«, gattÄ• ni parisiÃ±catha ||

<165> á¹• 21 taá¹ƒ \Be 33/ iddhiá¹ƒ uparÄ• jÄ• so, disvÄ• â€™ tÄ«va pasÄ«diya.

ajjeva pabbajissaá¹ƒti, buddhiá¹ƒcÄ• â€™ kÄ• si buddhimÄ• ||

<166> á¹• 21 upasaá¹…kamma rÄ• jÄ• naá¹ƒ, pabbajjaá¹ƒ yÄ• ci sÄ• daro.

nivÄ• retumasakkonto, tamÄ• dÄ• ya mahÄ«pati ||

<167> á¹• 21 mahatÄ• parivÄ• rena, vihÄ• ramagamÄ• sayaá¹ƒ.

pabbaji so mahÄ• dhamma-rakkhitattherasantike ||

<168> á¹• 21 saddhiá¹ƒ tena catusata-sahassÄ• ni narÄ• pi ca.

anupabbajitÄ• nantu, gaá¹‡anÄ• ca na vajjati ||

<169> á¹• 21 bhÄ• gineyyo narindassa, aggi brahmÄ• ti vissuto.

ahosi raÃ±Ã±o dhÄ«tÄ• ya, saá¹…ghamittÄ• ya sÄ• miko ||

<170> á¹• 21 tassÄ• tassa suto cÄ• pi,

sumano nÄ• ma nÄ• maso.

yÄ• citvÄ• soâ€™ pi rÄ• jÄ• naá¹ƒ,

uparÄ• jena pabbaji ||

<171> á¹• 21 uparÄ• jassa pabbajjÄ• , tassÄ• â€™ sokassa rÄ• jino.

catutthe Ä• sivassesÄ• , mahÄ• janahitodayÄ• ||

<172> á¹• 21 tattheva upasampanno, sampannaupanissayo.

ghaá¹-ento uparÄ• jÄ• so, chaá¸·aâ€™ bhiÃ±Ã±oâ€™ rahÄ• ahu ||

<173> á¹• 21 vihÄ• re tesamÄ• raddhe, sabbe sabbapuresupi.

sÄ• dhukaá¹ƒ tÄ«hi vassehi, niá¹-á¹-hÄ• pesuá¹ƒ manorame ||

<174> á¹• 21 therassa indaguttassa, kammÄ• diá¹-á¹-hÄ• yakassa tu.

iddhiyÄ• cÄ• â€™ su niá¹-á¹-hÄ• si, asokÄ• rÄ• masavhayo ||

<175> á¹• 21 janena paribhuttesu, á¹-hÄ• nesu ca tahiá¹ƒ tahiá¹ƒ.

cetiyÄ• ni akÄ• resi, ramaá¹‡Ä«yÄ• ni bhÅ«pati ||

<176> á¹• 21 purehi caturÄ• sÄ«ti-sahassehi samantato.

lekhe ekÄ• hamÄ• nesuá¹ƒ, vihÄ• rÄ• niá¹-á¹-hitÄ• iti ||

<177> á¹• 21 lekhe sutvÄ• mahÄ• rÄ• jÄ• , mahÄ• tejiddhi vikkamo.

kÄ• tukÄ• mo sakiá¹ƒyeva, sabbÄ• rÄ• ma mahÄ• mahaá¹ƒ ||

<178> á¹• 21 pure bheriá¹ƒ carÄ• pesi, sattame divase ito.

sabbÄ• rÄ• mamaho hotu, sabbadesesu ekadÄ• ||

<179> á¹• 21 yojane \Be 34/ yojane dentu, mahÄ• dÄ• naá¹ƒ mahÄ«tale.

karontu gÄ• mÄ• rÄ• mÄ• naá¹ƒ, maggÄ• naÃ±ca vibhÅ«sanaá¹ƒ ||

<180> á¹• 21 vihÄ• resu ca sabbesu, bhikkhusaá¹…ghassa sabbathÄ• .

mahÄ• dÄ• nÄ• ni vattentu, yathÄ• kÄ• laá¹ƒ yathÄ• balaá¹ƒ ||

<181> á¹• 21 dÄ«pamÄ• lÄ• pumphamÄ• lÄ• -laá¹…kÄ• rehi tahiá¹ƒ tahiá¹ƒ.

tÅ«riyehi ca sabbehi, upahÄ• raá¹ƒ anekadhÄ• ||

<182> á¹• 21 uposathaá¹…gÄ• nÄ• â€™ dÄ• ya, sabbe dhammaá¹ƒ suá¹‡antu ca.

pÅ«jÄ• visesenaâ€™ neke ca, karontu tadahepi ca ||

<183> á¹• 21 sabbe sabbattha sabbathÄ• , yathÄ• á¹‡attÄ• dhikÄ• pi ca.

pÅ«jÄ• sampaá¹-iyÄ• desuá¹ƒ, devalokamanoramÄ• ||

<184> á¹• 21 tasmiá¹ƒ dine mahÄ• rÄ• jÄ• , sabbÄ• laá¹…kÄ• ra bhÅ«sito.

sahorodho sahÄ• macco, balogha parivÄ• rito ||

<185> á¹• 21 agamÄ• si sakÄ• rÄ• maá¹ƒ, bhindanto viya mediniá¹ƒ.

saá¹…ghamajjhamhi aá¹-á¹-hÄ• si, vanditvÄ• saá¹…ghamuttamaá¹ƒ ||

<186> á¹• 21 tasmiá¹ƒ samÄ• game Ä• suá¹ƒ, asÄ«ti bhikkhukoá¹-i yo.

ahesuá¹ƒ satasahassaá¹ƒ, tesu khÄ«á¹‡Ä• savÄ• yati ||

<187> á¹• 21 navuti bhikkhusahassÄ• ni, ahÅ« bhikkhuniyo tahiá¹ƒ.

khiá¹‡Ä• savÄ• bhikkhuniyo, sahassaá¹ƒ Ä• su tÄ• su tu ||

<188> á¹• 21 lokavivaraá¹‡aá¹ƒ nÄ• ma, pÄ• á¹-ihÄ«raá¹ƒ akaá¹ƒ su te.

khÄ«á¹‡Ä• savÄ• pasÄ• datthaá¹ƒ, dhammÄ• sokassa rÄ• jino ||

<189> á¹• 21 caá¹‡á¸• Ä• sokoti Ã±Ä• yittha, pubbe pÄ• pena kammunÄ• .

dhammÄ• sokoti Ã±Ä• yittha, pacchÄ• puÃ±Ã±ena kammunÄ• ||

<190> á¹• 21 samuddapariyantaá¹ƒ so, jambudÄ«paá¹ƒ samantato.

passi sabbe vihÄ• re ca, nÄ• nÄ• pÅ«jÄ• vibhÅ«site ||

<191> á¹• 21 atÄ«va tuá¹-á¹-ho te disvÄ• , saá¹…ghaá¹ƒ pucchi nisÄ«diya.

kassa bhante pariccÄ• go, mahÄ• sugata sÄ• sane ||

<192> á¹• 21 thero so moggaliputto, raÃ±Ã±o paÃ±haá¹ƒ viyÄ• kari.

dharamÄ• neâ€™ pi sugate, natthi cÄ• gÄ« tayÄ• samo ||

<193> á¹• 21 taá¹ƒ sutvÄ• vacanaá¹ƒ bhiyyo, tuá¹-á¹-ho rÄ• jÄ• apucchi taá¹ƒ.

buddhasÄ• sana dÄ• yÄ• do, hoti kho mÄ• diso iti ||

<194> á¹• 21 thero \Be 35/ tu rÄ• japuttassa, mahindassÅ«â€™ panissayaá¹ƒ.

tatheva rÄ• jadhÄ«tÄ• ya, saá¹…ghamittÄ• ya pekkhiya ||

<195> á¹• 21 sÄ• sanassÄ• â€™ bhi vuddhiÃ±ca, taá¹ƒ hetukama vekkhiya.

paccÄ• bhÄ• satha rÄ• jÄ• naá¹ƒ, so sÄ• sanadhurandharo ||

<196> á¹• 21 tÄ• disoâ€™ pi mahÄ• cÄ• gÄ«, dÄ• yÄ• do sÄ• sanassa na.

paccayadÄ• yakoâ€™ cceva, vuccate manujÄ• dhÄ«pa ||

<197> á¹• 21 yo tu puttaá¹ƒ dhÄ«taraá¹ƒ vÄ• ,

pabbajjÄ• peti sÄ• sane.

so sÄ• sanassa dÄ• yÄ• do,

hoti no dÄ• yako api ||

<198> á¹• 21 atha sÄ• sana dÄ• yÄ• da-bhÄ• vamicchaá¹ƒ mahÄ«pati.

mahindaá¹ƒ saá¹…ghamittaÃ±ca, á¹-hite tatra apucchatha ||

<199> á¹• 21 pabbajissatha kiá¹ƒ tÄ• tÄ• , pabbajjÄ• mahatÄ« matÄ• .

pituno vacanaá¹ƒ sutvÄ• , pitaraá¹ƒ te abhÄ• sisuá¹ƒ ||

<200> á¹• 21 ajjeva pabbajissÄ• ma, sace tvaá¹ƒ deva icchasi.

amhaÃ±ca lÄ• bho tumhaÃ±ca, pabbajjÄ• ya bhavissati ||

<201> á¹• 21 uparÄ• jassa pabbajja-kÄ• labho pabhutÄ«hi so.

sÄ• cÄ• pi aggibrahmassa, pabbajjÄ• katanicchayÄ• ||

<202> á¹• 21 uparajjaá¹ƒ mahÄ«ndassa, dÄ• tukÄ• moâ€™ pi bhÅ«pati.

tatoâ€™ pi adhikÄ• sÄ• â€™ ti, pabbajjaá¹ƒyeva rocayi ||

<203> á¹• 21 piyaá¹ƒ puttaá¹ƒ mahindaÃ±ca, buddhirÅ«pabaloditaá¹ƒ.

pabbajjÄ• pesi samahaá¹ƒ, saá¹…gha mittaÃ±ca dhÄ«taraá¹ƒ ||

<204> á¹• 21 tadÄ• vÄ«sativasso so, mahindo rÄ• janandano.

saá¹…ghamittÄ• rÄ• jadhÄ«tÄ• , aá¹-á¹-hÄ• rasasamÄ• tadÄ• ||

<205> á¹• 21 tadaheva ahu tassa, pabbajjÄ• upasampadÄ• .

pabbajjÄ• sikkhÄ• dÄ• naÃ±ca, tassÄ• ca tadahu ahu ||

<206> á¹• 21 upajjhÄ• yo kumÄ• rassa, ahu moggalisavhayo.

pabbÄ• jesi mahÄ• deva-tthero majjhantiko pana ||

<207> á¹• 21 kammavÄ• caá¹ƒ akÄ• tasmiá¹ƒ, soâ€™ pasampadamaá¹‡á¸• ale.

arahattaá¹ƒ mahindo so, patto sapaá¹-isambhidaá¹ƒ ||

<208> á¹• 21 saá¹…ghamittÄ• â€™ huâ€™ pajjhÄ• yÄ• \Be 36/, dhammapÄ• lÄ• ti vissutÄ

Ä• cariyÄ• Ä• yupÄ• li, kÄ• le sÄ• â€™ si anÄ• savÄ• ||

<209> á¹• 21 ubho sÄ• sanapajjotÄ• , laá¹ƒkÄ• dÄ«popakÄ• rino.

chaá¹-á¹-he vasse pabbajiá¹ƒsu, dhammÄ• sokassa rÄ• jino ||

<210> á¹• 21 mahÄ• mahindo vassehi, tÄ«hi dÄ«pappasÄ• dako.

piá¹-akattayaá¹ƒ muggaá¹‡hi, upajjhÄ• yassa santike ||

<211> á¹• 21 sÄ• bhikkhunÄ« candalekhÄ• , mahindo bhikkhÅ« sÅ«riyo.

sambuddha sÄ• sanÄ• kÄ• saá¹ƒ, te sadÄ• sobhayuá¹ƒ tadÄ• ||

<212> á¹• 21 vane pÄ• á¹-aliputtamhÄ• , vane vanacaro caraá¹ƒ.

kuntakinnariyÄ• saddhiá¹ƒ, saá¹ƒvÄ• saá¹ƒ kappayÄ« kira ||

<213> á¹• 21 tena saá¹ƒvÄ• samanvÄ• ya,

sÄ• putte janayÄ« duve.

tisso jeá¹-á¹-ho kaá¹‡iá¹-á¹-ho tu,

sumitto nÄ• ma nÄ• mato ||

<214> á¹• 21 mahÄ• varuá¹‡attherassa, kÄ• le pabbajja santike.

arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, chaá¸·abhiÃ±Ã±aá¹ƒ guá¹‡aá¹ƒ ubho ||

<215> á¹• 21 pÄ• de kÄ«á¹-avisenÄ• â€™ si, phuá¹-á¹-ho jeá¹-á¹-ho savedano.

Ä• ha puá¹-á¹-ho kaá¹‡iá¹-á¹-hena, bhesajjaá¹ƒ pasataá¹ƒ ghaá¹-aá¹ƒ ||

<216> á¹• 21 raÃ±Ã±o nivedanaá¹ƒ thero, gilÄ• navattatoâ€™ pi so.

sappisatthaÃ±ca caraá¹‡aá¹ƒ, pacchÄ• bhattaá¹ƒ paá¹-ikkhipi ||

<217> á¹• 21 piá¹‡á¸• Ä• ya ce caraá¹ƒ sappiá¹ƒ, labhase tvaá¹ƒ tamÄ• hara.

icchÄ• ha tissathero so, sumittaá¹ƒ theramuttamaá¹ƒ ||

<218> á¹• 21 piá¹‡á¸• Ä• ya caratÄ• tena, na laddhaá¹ƒ pasataá¹ƒ ghataá¹ƒ.

sappikumbhasatenÄ• pi, byÄ• dhijÄ• to asÄ• dhiyo ||

<219> á¹• 21 teneva byÄ• dhinÄ• thero, patto Ä• yukkhayantikaá¹ƒ.

ovaditvÄ• ppamÄ• dena, nibbÄ• tuá¹ƒ mÄ• nasaá¹ƒ akÄ• ||

<220> á¹• 21 Ä• kÄ• samhi nisÄ«ditvÄ• , tejodhÄ• tuvasena so.

yathÄ• ruci adhiá¹-á¹-hÄ• ya, sarÄ«raá¹ƒ parinibbuto ||

<221> á¹• 21 jÄ• lÄ• sarÄ«rÄ• nikkhamma, nimmaá¹ƒsachÄ• rikaá¹ƒ á¸• ahi.

therassa sakalaá¹ƒ kÄ• yaá¹ƒ, aá¹-á¹-hikÄ• nituno á¸• ahi ||

<222> á¹• 21 sutvÄ• \Be 37/ nibbÅ«timetassa, tissatherassa bhÅ«pati.

agamÄ• si sakÄ• rÄ• maá¹ƒ, janogha parivÄ• rito ||

<223> á¹• 21 hattikkhandhagato rÄ• jÄ• , tÄ• naá¹-á¹-hinaâ€™ varopiya.

kÄ• retvÄ• dhÄ• tusakkÄ• raá¹ƒ, saá¹…ghaá¹ƒ byÄ• dhimapucchitaá¹ƒ ||

<224> á¹• 21 taá¹ƒ sutvÄ• jÄ• tasaá¹ƒvego, puradvÄ• resu kÄ• riya.

sudhÄ• citÄ• pokkharaá¹‡Ä«, bhesajjÄ• naÃ±ca pÅ«riya ||

<225> á¹• 21 pÄ• pesi bhikkhusaá¹…ghassa, bhesajjÄ• ni dine dine.

mÄ• hotu bhikkhusaá¹…ghassa, bhesajjaá¹ƒ dullabhaá¹ƒ iti ||

<226> á¹• 21 sumittathero nibbÄ• yi, caá¹…kamantoâ€™ va caá¹…kame.

pasÄ«di sÄ• saneâ€™ tÄ«va, tenÄ• pi ca mahÄ• jano ||

<227> á¹• 21 kuntiputtÄ• duve therÄ• ,

te lokahitakÄ• rino.

nibbÄ• yiá¹ƒsu asokassa,

raÃ±Ã±o vassamhi aá¹-á¹-hame ||

<228> á¹• 21 tato pabhuti saá¹…ghassa, lÄ• bhoâ€™ tÄ«va mahÄ• ahu.

pacchÄ• pasannÄ• ca janÄ• , yasmÄ• lÄ• bhaá¹ƒ pavattayuá¹ƒ ||

<229> á¹• 21 pahÄ«nalÄ• bhasakkÄ• rÄ• , titthiyÄ• lÄ• bhakÄ• raá¹‡Ä• .

sayaá¹ƒ kÄ• sÄ• yamÄ• dÄ• ya, vasiá¹ƒsu saha bhikkhÅ«hi ||

<230> á¹• 21 yathÄ• sakaÃ±ca te vÄ• daá¹ƒ, buddhavÄ• doâ€™ ti dÄ«payuá¹ƒ.

yathÄ• sakaÃ±ca kiriyÄ• , akariá¹ƒsu yathÄ• ruci ||

<231> á¹• 21 tato moggaliputto so,

thero thira guá¹‡odayo.

sÄ• sanabbudamuppannaá¹ƒ,

disvÄ• tamatikakkhalaá¹ƒ ||

<232> á¹• 21 tassoâ€™ pasamane kÄ• laá¹ƒ, dÄ«ghadassÄ« avekkhiya.

datvÄ• mahindatherassa, mahÄ• bhikkhugaá¹‡aá¹ƒ sakaá¹ƒ ||

<233> á¹• 21 uddhaá¹ƒ gaá¹…gÄ• ya ekoâ€™ va, ahogaá¹…gamhi pabbate.

vihÄ• si sattavassÄ• ni, viveka manubrÅ«hayaá¹ƒ ||

<234> á¹• 21 titthiyÄ• naá¹ƒ bahucattÄ• ca, dubbaccattÄ• ca bhikkhavo.

tesaá¹ƒ kÄ• tuá¹ƒ na sakkhiá¹ƒsu, dhammena paá¹-isedhanaá¹ƒ ||

<235> á¹• 21 teneva \Be 38/ jambudÄ«pamhi, sabbÄ• rÄ• mesu bhikkhavo.

sattavassÄ• ni nÄ• kaá¹ƒsu, uposatha pavÄ• raá¹‡aá¹ƒ ||

<236> á¹• 21 taá¹ƒ sutvÄ• mahÄ• rÄ• jÄ• , dhammÄ• soko mahÄ• yaso.

ekaá¹ƒ amaccaá¹ƒ pesesi, asokÄ• rÄ• ma muttamaá¹ƒ ||

<237> á¹• 21 gantvÄ• â€™ dhikaraá¹‡aá¹ƒ etaá¹ƒ, vupasamma uposathaá¹ƒ.

kÄ• rehi bhikkhusaá¹…ghena, pamÄ• â€™ rÄ• me tuvaá¹ƒ iti ||

<238> á¹• 21 gantvÄ• na sannipÄ• tetvÄ• , bhikkhusaá¹…ghaá¹ƒ sadummati.

uposathaá¹ƒ karothÄ• ti, sÄ• vesi rÄ• jasÄ• sanaá¹ƒ ||

<239> á¹• 21 uposathaá¹ƒ tittiyehi, na karoma mayaá¹ƒ iti.

avo ca bhikkhusaá¹…gho taá¹ƒ, amaccaá¹ƒ mÅ«á¸·hamÄ• nasaá¹ƒ ||

<240> á¹• 21 soâ€™ macco katipayÄ• naá¹ƒ, therÄ• naá¹ƒ paá¹-ipÄ• á¹-iyÄ• .

acchindi asinÄ• sÄ«saá¹ƒ, kÄ• remÄ«ti uposathaá¹ƒ ||

<241> á¹• 21 rÄ• jabhÄ• tÄ• tissatthero, taá¹ƒ disvÄ• kiriyaá¹ƒ lahuá¹ƒ.

gantvÄ• na tassa Ä• sanne, sÄ• sanamhi nisidi so ||

<242> á¹• 21 theraá¹ƒ disvÄ• amacco so, gantvÄ• raÃ±Ã±o nivedayi.

sabbaá¹ƒ pavattiá¹ƒ taá¹ƒ sutvÄ• , jÄ• tadÄ• ho mahÄ«pati ||

<243> á¹• 21 sÄ«ghaá¹ƒ gantvÄ• bhikkhusaá¹…ghaá¹ƒ, pucchi ubbiggamÄ• naso.

evaá¹ƒ katena kammena, kassa pÄ• paá¹ƒ siyÄ• iti ||

<244> á¹• 21 tesaá¹ƒ apaá¹‡á¸• itÄ• keci, pÄ• paá¹ƒ tuyhanti keci tu.

ubhinnaá¹ƒcÄ• â€™ ti Ä• haá¹ƒsu, natthi tuyhanti paá¹‡á¸• itÄ• ||

<245> á¹• 21 taá¹ƒ sutvÄ• â€™ ha mahÄ• rÄ• jÄ• , samattho atthi bhikkhuna.

vimatiá¹ƒ me vinodetvÄ• , kÄ• tuá¹ƒ sÄ• sanapaggahaá¹ƒ ||

<246> á¹• 21 atthi moggaliputto so,

tissatthero rathesabha.

icchÄ• ha saá¹…gho rÄ• jÄ• naá¹ƒ,

rÄ• ja tatthÄ• â€™ si sÄ• daro ||

<247> á¹• 21 visuá¹ƒ bhikkhusahassena, caturo parivÄ• rite.

thero narasahassena, amacce caturo tathÄ• ||

<248> á¹• 21 tadaheyeva pesesi, attano vacanena so.

theraá¹ƒ Ä• netu me tehi, tathÄ• vutte sanÄ• gami ||

<249> á¹• 21 taá¹ƒ \Be 39/ sutvÄ• puna aá¹-á¹-haâ€™ ttha, thereâ€™ macce ca pesayi.

visuá¹ƒ sahassapurise, pubbe viya sanÄ• gami ||

<250> á¹• 21 rÄ• jÄ• pucchi kathaá¹ƒ thero, Ä• gaccheyya nu kho iti.

bhikkhÅ« Ä• haá¹ƒsu therassa, tassaâ€™ gamanakÄ• raá¹‡aá¹ƒ ||

<251> á¹• 21 hoti bhante upatthambho, kÄ• tuá¹ƒ sÄ• sanapaggahaá¹ƒ.

iti vutte mahÄ• rÄ• ja, thero essati so iti ||

<252> á¹• 21 punÄ• pi theroâ€™ macce ca, rÄ• jÄ• soá¸·asa soá¸·asa.

visuá¹ƒ sahassa purise, tathÄ• vatvÄ• na pesayi ||

<253> á¹• 21 thero mahallatteâ€™ pi, nÄ• rohissati yÄ• nakaá¹ƒ.

theraá¹ƒ gaá¹…gÄ• ya nÄ• vÄ• ya, Ä• nethÄ• â€™ ti ca abravi ||

<254> á¹• 21 gantvÄ• te taá¹ƒ tathÄ• â€™ vocuá¹ƒ,

so taá¹ƒ sutvÄ• â€™ va uá¹-á¹-hahi.

nÄ• vÄ• ya theraá¹ƒ Ä• nesuá¹ƒ,

rÄ• jÄ• paccuggamÄ« tahiá¹ƒ ||

<255> á¹• 21 jÄ• á¹‡umattaá¹ƒ jalaá¹ƒ rÄ• joâ€™ gahetvÄ• dakkhiá¹‡aá¹ƒ karaá¹ƒ.

nÄ• vÄ• ya otarantassa, therassÄ• â€™ dÄ• si gÄ• ravo ||

<256> á¹• 21 dakkhiá¹‡aá¹ƒ dakkhiá¹‡eyyo so, karaá¹ƒ raÃ±Ã±oâ€™ nukampako.

Ä• lambitvÄ• â€™ nukampÄ• ya, thero nÄ• vÄ• ya otari ||

<257> á¹• 21 rÄ• jÄ• theraá¹ƒ nayitvÄ• na, uyyÄ• naá¹ƒ rativaá¸• á¸• hanaá¹ƒ.

therassa pÄ• de dhovitvÄ• , makkhetvÄ• ca nisÄ«diya ||

<258> á¹• 21 samatthabhÄ• vaá¹ƒ therassa, vÄ«maá¹ƒsanto mahÄ«pati.

daá¹-á¹-hukÄ• mo ahaá¹ƒ bhante, pÄ• á¹-ihÄ«ranti abravi ||

<259> á¹• 21 kanti vutte mahÄ«kampaá¹ƒ, Ä• ha taá¹ƒ puna rÄ• haso.

sakalÄ• yeâ€™ ka desÄ• ya, kataraá¹ƒ daá¹-á¹-humicchasi ||

<260> á¹• 21 ko dukkaroti pucchitvÄ• , eka desÄ• ya kampanaá¹ƒ.

dukkaranti suá¹‡itvÄ• na, taá¹ƒ duá¹-á¹-hukÄ• mataá¹ƒ bravÄ« ||

<261> á¹• 21 rathaá¹ƒ assaá¹ƒ manussaÃ±ca, pÄ• tiÃ±codaka pÅ«ritaá¹ƒ.

thero yojana sÄ«mÄ• ya, antaramhi catuddise ||

<262> á¹• 21 á¹-hapÄ• petvÄ• \Be 40/ tadaá¸• á¸• hehi, saha taá¹ƒ yojanaá¹ƒ mahiá¹ƒ.

cÄ• lesi iddhiyÄ• tatra, nisinnassa ca dassayi ||

<263> á¹• 21 tenÄ• â€™ maccena bhikkhÅ«naá¹ƒ, maraá¹‡enaâ€™ ttanopi ca.

pÄ• passaâ€™ tthitta natthittaá¹ƒ, theraá¹ƒ pucchi mahÄ«pati ||

<264> á¹• 21 paá¹-icca kammaá¹ƒ natthÄ«ti, kiliá¹-á¹-haá¹ƒ cetanaá¹ƒ vinÄ• .

thero bodhesi rÄ• jÄ• naá¹ƒ, vatvÄ• tittirajÄ• takaá¹ƒ ||

<265> á¹• 21 vasanto tattha sattÄ• haá¹ƒ, rÄ• juyyÄ• ne manorame.

sikkhÄ• pesi mahÄ«pÄ• laá¹ƒ, sambuddhasamayaá¹ƒ subhaá¹ƒ ||

<266> á¹• 21 tasmiá¹ƒyeva ca sattÄ• he, duve yakkhe mahÄ«pati.

pesetvÄ• mahiyaá¹ƒ bhikkhÅ«, asese sannipÄ• tayi ||

<267> á¹• 21 sattame divase gantvÄ• , sakÄ• rÄ• maá¹ƒ manoramaá¹ƒ.

kÄ• resi bhikkhusaá¹…ghassa, sannipÄ• tamasesato ||

<268> á¹• 21 therena saha ekante, nisinno sÄ• á¹‡iantare.

ekekaladdhike bhikkhu, pakkositvÄ• na santikaá¹ƒ ||

<269> á¹• 21 kiá¹ƒvÄ• dÄ« sugato bhante, iti pucchi mahÄ«pati.

te sassatÄ• dikaá¹ƒ diá¹-á¹-hiá¹ƒ, byÄ• kariá¹ƒsu yathÄ• sakaá¹ƒ ||

<270> á¹• 21 te micchÄ• diá¹-á¹-hike sabbe, rÄ• jÄ• uppabbÄ• jÄ• payÄ«.

sabbe saá¹-á¹-hisahassÄ• ni, Ä• suá¹ƒ uppabbajÄ• pitÄ• ||

<271> á¹• 21 apucchi dhammike bhikkhÅ«, kiá¹ƒvÄ• dÄ« sugato iti.

vibhajjavÄ• dÄ« tÄ• haá¹ƒsu, taá¹ƒ theraá¹ƒ pucchi bhÅ«pati ||

<272> á¹• 21 vibhajjavÄ• dÄ« sambuddho,

hoti bhanteâ€™ ti Ä• ha so.

theroâ€™ Ä• mÄ• â€™ ti taá¹ƒ sutvÄ• ,

rÄ• jÄ• tuá¹-á¹-hamano tadÄ• ||

<273> á¹• 21 saá¹…gho pisodhito yasmÄ• ,

tasmÄ• saá¹…gho uposathaá¹ƒ.

karotu bhante iccevaá¹ƒ,

vatvÄ• therassa bhÅ«pati ||

<274> á¹• 21 saá¹…ghassa rakkhaá¹ƒ datvÄ• na, nagaraá¹ƒ pÄ• visÄ« subhaá¹ƒ.

saá¹…gho samaggo hutvÄ• na, tadÄ• â€™ kÄ• si uposathaá¹ƒ ||

<275> á¹• 21 thero \Be 41/ aneka saá¹…khamhÄ• , bhikkhusaá¹…ghÄ• visÄ• rade.

chaá¸·abhiÃ±Ã±e tepiá¹-ake, pabhinnapaá¹-isambhide ||

<276> á¹• 21 bhikkhusahassaá¹ƒ uccini, kÄ• tuá¹ƒ saddhammaá¹ƒ saá¹…gahaá¹ƒ.

tehi asokÄ• rÄ• mamhi, akÄ• saddhamma saá¹…gahaá¹ƒ ||

<277> á¹• 21 mahÄ• kassapatthero ca, yasatthero ca kÄ• rayuá¹ƒ.

yathÄ• te dhamma saá¹ƒgÄ«tiá¹ƒ, tissattheropi taá¹ƒ tathÄ• ||

<278> á¹• 21 tathÄ• vatthuppakaraá¹‡aá¹ƒ, paravÄ• dappamaddanaá¹ƒ.

abhÄ• si tissatthero ca, tasmiá¹ƒ saá¹ƒgÄ«ti maá¹‡á¸• ale ||

<279> á¹• 21 evaá¹ƒ bhikkhusahassena, rakkhÄ• yaâ€™ soka rÄ• jino.

ayaá¹ƒ navahi mÄ• sehi, dhamma saá¹ƒgÄ«ti niá¹-á¹-hitÄ• ||

<280> á¹• 21 raÃ±Ã±o sattarase vasse, dvÄ• sattatisamo isi.

mahÄ• pavÄ• raá¹‡Ä• yaâ€™ so, saá¹ƒgÄ«ti taá¹ƒ samÄ• payi ||

<281> á¹• 21 sÄ• dhukÄ• raá¹ƒ dadantÄ«va, sÄ• sanaá¹-á¹-hiti kÄ• raá¹‡aá¹ƒ.

saá¹ƒgÄ«ti pariyosÄ• ne, akammittha mahÄ• mahÄ« ||

<282> á¹• 21 hitvÄ• seá¹-á¹-haá¹ƒ brahmavimÄ• nampi manuÃ±Ã±aá¹ƒ.

jegucchaá¹ƒ so sÄ• sanahetunaralokaá¹ƒ.

Ä• gammÄ• â€™ kÄ• sÄ• sanakiccaá¹ƒ katakicco.

konÄ• maâ€™ Ã±Ã±o sÄ• sanakiccamhi pamajjeti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

tatiyadhammasaá¹ƒgÄ«ti nÄ• ma

paÃ±camo paricchedo.

chaá¹-á¹-hapariccheda

vijayÄ• gamanaá¹ƒ

<1> á¹• 21 vaá¹…gesu \Be 42/ vaá¹…ganagare, vaá¹…garÄ• jÄ• ahu pure.

kÄ• liá¹…garaÃ±Ã±o dhÄ«tÄ• â€™ si, mahesÄ« tassa rÄ• jino ||

<2> á¹• 21 so rÄ• jÄ• deviyÄ• tassÄ• , ekaá¹ƒ alabhi dhÄ«taraá¹ƒ.

nemittÄ• byÄ• karuá¹ƒ tassÄ• , saá¹ƒvÄ• saá¹ƒ magarÄ• jinÄ• ||

<3> á¹• 21 atÄ«va rÅ«piniá¹ƒ Ä• si, atÄ«va kÄ• magiddhinÄ«.

devena deviyÄ• â€™ cÄ• pi, lajjÄ• yÄ• â€™ si jagucchitÄ• ||

<4> á¹• 21 ekÄ• kinÄ« sÄ• nikkhamma, serÄ«cÄ• rasukhatthinÄ«.

satthena saha aÃ±Ã±Ä• tÄ• , agÄ• magadhagÄ• minÄ• ||

<5> á¹• 21 lÄ• á¸·araá¹-á¹-he aá¹-aviyÄ• , sÄ«ho satthamabhiddhavi.

aÃ±Ã±attha sesÄ• dhÄ• viá¹ƒsu, sÄ«hagatadisantusÄ• ||

<6> á¹• 21 gaá¹‡hitvÄ• gocaraá¹ƒ sÄ«ho, gacchaá¹ƒ disvÄ• tamÄ• â€™ rato.

ratto upÄ• galÄ• lento, laá¹…gulaá¹ƒ pattakaá¹‡á¹‡ako ||

<7> á¹• 21 sÄ• taá¹ƒ disvÄ• saritvÄ• na, nemittavacanaá¹ƒ sutaá¹ƒ.

abhÄ«tÄ• tassa aá¹…gÄ• ni, raÃ±jayanti parÄ• masi ||

<8> á¹• 21 tassÄ• phassenÄ• â€™ ti ratto, piá¹-á¹-hiá¹ƒ Ä• ropiyÄ• â€™ sutaá¹ƒ.

sÄ«ho sakaá¹ƒ guhaá¹ƒ netvÄ• , tÄ• ya saá¹ƒvÄ• samÄ• cari ||

<9> á¹• 21 tena saá¹ƒvÄ• samanvÄ• ya, kÄ• lena yamake duve.

puttaÃ±ca dhÄ«taraÃ±cÄ• ti, rÄ• jadhÄ«tÄ• janesi sÄ• ||

<10> á¹• 21 puttassa hatthapÄ• dÄ• â€™ suá¹ƒ, sÄ«hÄ• kÄ• rÄ• tato akÄ• .

nÄ• mena sÄ«habÄ• huá¹ƒ taá¹ƒ, dhÄ«taraá¹ƒ sÄ«hasÄ«valiá¹ƒ ||

<11> á¹• 21 putto soá¸·asavasso so, mÄ• taraá¹ƒ pucchi saá¹ƒsayaá¹ƒ.

tuvaá¹ƒ pitÄ• ca no amma, kasmÄ• visadisÄ• iti ||

<12> á¹• 21 sÄ• sabbamabravÄ« tassa, kiá¹ƒnayÄ• mÄ• â€™ ti soâ€™ bravi.

guhaá¹ƒ thaketitÄ• to te, pÄ• sÄ• á¹‡enÄ• ti sÄ• â€™ bravi ||

<13> á¹• 21 mahÄ• guhÄ• ya \Be 43/ thakanaá¹ƒ, khandhenÄ• â€™ dÄ• ya so akÄ• .

ekÄ• heneâ€™ va paÃ±Ã±Ä• sa-yojanÄ• ni gatÄ• gataá¹ƒ ||

<14> á¹• 21 gocarÄ• ya gahe sÄ«he, dakkhiá¹‡asmiÃ±hi mÄ• taraá¹ƒ.

vÄ• me kaá¹‡iá¹-á¹-hiá¹ƒ katvÄ• na, tayo sÄ«ghaá¹ƒ apakkamÄ« ||

<15> á¹• 21 nivÄ• setvÄ• na sÄ• khaá¹ƒ te, paccantaá¹ƒ gÄ• mamÄ• gamuá¹ƒ.

tatthÄ• si rÄ• jidhÄ«tÄ• ya, mÄ• tulassa suto tadÄ• ||

<16> á¹• 21 senÄ• pati vaá¹…garaÃ±Ã±o, á¹-hito paccanta gÄ• mako.

nisinnovaá¹-amÅ«laleso, kammantaá¹ƒ saá¹ƒvidhÄ• yakaá¹ƒ ||

<17> á¹• 21 disvÄ• te pucchiteâ€™ vocuá¹ƒ, aá¹-avÄ« vÄ• sino mayaá¹ƒ.

iti so dÄ• payÄ« tesaá¹ƒ, vatthÄ• ni dhajinÄ« pati ||

<18> á¹• 21 tÄ• nÄ• â€™ hesuá¹ƒ uá¸·Ä• rÄ• ni, bhattaá¹ƒ paá¹‡á¹‡esu dÄ• payi.

sovaá¹‡á¹‡abhÄ• jananÄ• â€™ suá¹ƒ, tesaá¹ƒ puÃ±Ã±ena tÄ• ni ca ||

<19> á¹• 21 tena so vimhito pucchi, ke tumheti camÅ«pati.

tassa sÄ• jÄ• tigottÄ• ni, rÄ• jadhÄ«tÄ• nivedayi ||

<20> á¹• 21 pitucchÄ• dhÄ«taraá¹ƒ taá¹ƒ so, Ä• dÄ• ya dhajinÄ« pati.

gantvÄ• na vaá¹…ganagaraá¹ƒ, saá¹ƒvÄ• saá¹ƒ tÄ• ya kappayi ||

<21> á¹• 21 sÄ«ho sÄ«ghaá¹ƒ guhaá¹ƒ gantvÄ• , te adisvÄ• tayo jane.

aá¹-á¹-ito puttasokena, na ca khÄ• di na cÄ• â€™ pivi ||

<22> á¹• 21 dÄ• rake te gavesanto, agÄ• paccantagÄ• make.

ubbÄ• sÄ«yati so soâ€™ va, yaá¹ƒyaá¹ƒ gÄ• mamupeti so ||

<23> á¹• 21 paccantavÄ• sino gantvÄ• , raÃ±Ã±o taá¹ƒ paá¹-ivedayuá¹ƒ.

sÄ«ho piá¸·eti te raá¹-á¹-haá¹ƒ, taá¹ƒ deva paá¹-isedhaya ||

<24> á¹• 21 alakaá¹ƒ nisedhakaá¹ƒ tassa, hatthikkhandhagataá¹ƒ pure.

Ä• detu sÄ«hadÄ• yÄ«ti, sahassaá¹ƒ so pacÄ• rayi ||

<25> á¹• 21 tatheva dvesahassÄ• ni, tÄ«á¹‡icÄ• â€™ pi narissaro.

dvÄ«su vÄ• resu vÄ• resi, mÄ• tÄ• sÄ«habhujaá¹ƒ hitaá¹ƒ ||

<26> á¹• 21 aggahi tatiye vÄ• re, sÄ«habÄ• hu apucchiya.

mÄ• taraá¹ƒ tisahassaá¹ƒ taá¹ƒ, ghÄ• tetuá¹ƒ pitaraá¹ƒ sakaá¹ƒ ||

<27> á¹• 21 raÃ±Ã±o kumÄ• raá¹ƒ dassesuá¹ƒ, taá¹ƒ rÄ• jÄ• idha mabravi.

gahito yadi sÄ«ho te, dammi raá¹-á¹-haá¹ƒ tadeva te ||

<28> á¹• 21 so \Be 44/ taá¹ƒ gantvÄ• guhÄ• dvÄ• raá¹ƒ, sÄ«haá¹ƒ disvÄ• va Ä• rakÄ• .

entaá¹ƒ puttasinehena, vijjhituá¹ƒ taá¹ƒ saraá¹ƒ khipi ||

<29> á¹• 21 saro naá¸·Ä• tamÄ• hacca, mettacittena thassa tu.

kumÄ• rapÄ• damÅ«leâ€™ va, nivatto pati bhÅ«miyaá¹ƒ ||

<30> á¹• 21 tathÄ• â€™ si yÄ• va tatiyaá¹ƒ, tato kujjhimigÄ• mipo.

tato khitto sarotassa, kÄ• yaá¹ƒ nibbijja nikkhami ||

<31> á¹• 21 sakesaraá¹ƒ sÄ«hasÄ«saá¹ƒ, Ä• dÄ• ya sapuraá¹ƒ agÄ• .

matassa vaá¹…garÄ• jassa, sattÄ• hÄ• ni tadÄ• ahu ||

<32> á¹• 21 raÃ±Ã±o aputtakattÄ• ca, patÄ«tÄ• cassa kammunÄ• .

sutvÄ• ca raÃ±Ã±o nattuttaá¹ƒ, saÃ±jÄ• nitvÄ• ca mÄ• taraá¹ƒ ||

<33> á¹• 21 amaccÄ• sannipatitÄ• , akhilÄ• ekamÄ• nasÄ• .

sÄ«habÄ• hu kumÄ• rassa, rÄ• jÄ• hohÄ«ti abravuá¹ƒ ||

<34> á¹• 21 so rajjaá¹ƒ sampaá¹-icchitvÄ• , datvÄ• mÄ• tu patissa taá¹ƒ.

sÄ«hasÄ«valimÄ• dÄ• ya, jÄ• tabhÅ«miá¹ƒ gato sayaá¹ƒ ||

<35> á¹• 21 nagaraá¹ƒ tattha mÄ• pesi, ahu sÄ«hapuranti taá¹ƒ.

araÃ±Ã±e yojanasate, gÄ• me cÄ• pi nivesayi ||

<36> á¹• 21 lÄ• á¸·araá¹-á¹-he pure tasmiá¹ƒ, sÄ«habÄ• hunarÄ• dhipo.

rajjaá¹ƒ kÄ• resi katvÄ• na, mahesiá¹ƒ sÄ«hasÄ«valiá¹ƒ ||

<37> á¹• 21 mahesÄ« soá¸·asakkhattuá¹ƒ, yamake ca duve duve.

putte janayi kÄ• lesÄ• , vijayo nÄ• ma jeá¹-á¹-hako ||

<38> á¹• 21 sumitto nÄ• ma dutiyo, sabbe dvattiá¹ƒsa puttakÄ• .

kÄ• lena vijayaá¹ƒ rÄ• jÄ• , uparajjeâ€™ bhi secayi ||

<39> á¹• 21 vijayo visamÄ• cÄ• ro, Ä• si tamparisÄ• pi ca.

sÄ• hasÄ• ni anekÄ• ni, dussahÄ• ni kariá¹ƒsute ||

<40> á¹• 21 kuddho mahÄ• jano raÃ±Ã±o, tamatthaá¹ƒ paá¹-ivedayi.

rÄ• jÄ• te saÃ±Ã±apetvÄ• na, puttaá¹ƒ ovadi sÄ• dhukaá¹ƒ ||

<41> á¹• 21 sabbaá¹ƒ tatheva dutiyaá¹ƒ, ahosi tatiyaá¹ƒ pana.

kuddho mahÄ• jano Ä• ha, puttaá¹ƒ ghÄ• tehi te iti ||

<42> á¹• 21 rÄ• jÄ• â€™ thavijayaá¹ƒ taÃ±ca, parivÄ• raÃ±ca tassa taá¹ƒ.

sattasatÄ• ni purise, kÄ• retvÄ• addhamuá¹‡á¹‡ake ||

<43> á¹• 21 nÄ• vÄ• ya \Be 45/ pakkhipÄ• petvÄ• , vissajjÄ• pesi sÄ• gare.

tathÄ• tesaá¹ƒ bhariyÄ• yo, tatheva ca kumÄ• rake ||

<44> á¹• 21 visuá¹ƒ visuá¹ƒ te vissaá¹-á¹-hÄ• , purisitthikumÄ• rakÄ• .

visuá¹ƒ visuá¹ƒ dÄ«pakasmiá¹ƒ, okkamiá¹ƒsu vasiá¹ƒsu ca ||

<45> á¹• 21 naggadÄ«poti Ã±Ä• yittha, kumÄ• rokkantadÄ«pako.

bhariyokkantadÄ«po tu, mahindadÄ«pako iti ||

<46> á¹• 21 suppÄ• rake paá¹-á¹-anamhi, vijayo pana okkami.

parisÄ• sÄ• haseneâ€™ ttha, bhÄ«to nÄ• vaá¹ƒ punÄ• â€™ ruhi ||

<47> á¹• 21 laá¹ƒkÄ• yaá¹ƒ vijayasanÄ• mako kumÄ• ro.

otiá¹‡á¹‡o thiramati tambapaá¹‡á¹‡idÄ«pe.

sÄ• lÄ• naá¹ƒ yamakaguá¹‡Ä• namantarasmiá¹ƒ.

nibbÄ• tuá¹ƒ sayitadine tathÄ• gatassa ||

sujanapasÄ• dasaá¹ƒve gatthÄ• yakate mahÄ• vaá¹ƒse

vijayÄ• gamanaá¹ƒnÄ• ma

chaá¹-á¹-hÄ• paricchedo.

sattama pariccheda

vijayÄ• bhiseko

<1> á¹• 21 sabbalokahÄ«taá¹ƒ \Be 46/ katvÄ• , patvÄ• santikaraá¹ƒ padaá¹ƒ.

parinibbÄ• namaÃ±camhi, nipanno lokanÄ• yako ||

<2> á¹• 21 devatÄ• sannipÄ• tamhi, mahantamhi mahÄ• muni.

sakka tatrasamÄ«paá¹-á¹-haá¹ƒ, avoca vadataá¹ƒ varo ||

<3> á¹• 21 vijayo lÄ• á¸·Ä• visayÄ• , sÄ«habÄ• hunarindajo.

esalaá¹…kÄ• dhanupatto, sattabhaccasatÄ• nugo ||

<4> á¹• 21 patiá¹-á¹-hahissati devindaá¹ƒ, laá¹ƒkÄ• yaá¹ƒ mama sÄ• sanaá¹ƒ.

tasmÄ• saparivÄ• raá¹ƒ taá¹ƒ, rakkhalaá¹ƒkaÃ±ca sÄ• dhukaá¹ƒ ||

<5> á¹• 21 tathÄ• gatassa devindo, vaco sutvÄ• va sÄ• daro.

devassuppalavaá¹‡á¹‡assa, laá¹ƒkÄ• rakkhaá¹ƒ samappayi ||

<6> á¹• 21 sakkena vuttamattoso, laá¹…kÄ• mÄ• gammasajjukaá¹ƒ.

paribbÄ• jaka vesena, rukkhamÅ«la mÅ«pavisiá¹ƒ ||

<7> á¹• 21 vijayasammukhÄ• sabbe,

taá¹ƒ upacca apucchisuá¹ƒ.

ayaá¹ƒ bho konu dÄ«potÄ«,

laá¹ƒkÄ• dÄ«poti so bravi ||

<8> á¹• 21 na santi manujÄ• hettha, na ca hessati vo bhayaá¹ƒ.

iti vatvÄ• kuá¹‡á¸• Ä«kÄ• ya, te jalena nisiÃ±ciya ||

<9> á¹• 21 suttaÃ±ca tesaá¹ƒ hatthesu, lagetvÄ• nabhasÄ• â€™ gamÄ• .

dassesi soá¹‡irÅ«pena, parivÄ• rikayakkhinÄ« ||

<10> á¹• 21 eko taá¹ƒ vÄ• riyantopi, rÄ• japuttena anvagÄ• .

gÄ• mamhi vijjamÄ• namhi, bhavanti sunakhÄ• iti ||

<11> á¹• 21 tassÄ• ca sÄ• mÄ«nÄ« tattha, kuveá¹‡Ä«nÄ• ma yakkhinÄ«.

nisÄ«di rukkhamÅ«lamhi, kantanti tÄ• pasÄ« viya ||

<12> á¹• 21 disvÄ• na \Be 47/ so pokkharaá¹‡Ä«, nisinnaá¹ƒ taÃ±ca tÄ• pasiá¹ƒ.

tattha nhÄ• tvÄ• pivitvÄ• ca, Ä• dÄ• ya ca mulÄ• liyo ||

<13> á¹• 21 vÄ• riÃ±ca pokkhareheva, vuá¹-á¹-hÄ• si sÄ• tamabravi.

bhakkhoâ€™ si mama tiá¹-á¹-hÄ• ti, aá¹-á¹-hÄ• baddho vaso naro ||

<14> á¹• 21 parittasutta tejena, bhakkhituá¹ƒ sÄ• na sakkuá¹‡Ä«.

yÄ• ciyantopi taá¹ƒ suttaá¹ƒ, nÄ• â€™ dÄ• yakkhiniyÄ• naro ||

<15> á¹• 21 taá¹ƒ gahetvÄ• suruá¹…gÄ• yaá¹ƒ, rudantaá¹ƒ yakkhinÄ« khipi.

evaá¹ƒ ekekaso tattha, khipÄ« sattasatÄ• nipi ||

<16> á¹• 21 anÄ• yantesu sabbesu, vijayo bhayasaá¹ƒkito.

nantapaÃ±cÄ• yudho gantvÄ• , disvÄ• pokkharaá¹‡iá¹ƒ subhaá¹ƒ ||

<17> á¹• 21 apassa muttiá¹‡á¹‡apadaá¹ƒ, passaá¹ƒ taÃ±ceva tÄ• pasiá¹ƒ.

``imÄ• ya khalu bhaccÄ• me, gahitÄ• nuâ€™â€™ ti cintiya ||

<18> á¹• 21 kiá¹ƒ na passasi bhacce me,

hoti tvaá¹ƒ iti Ä• hataá¹ƒ.

``kiá¹ƒ rÄ• japutta bhaccehi,

piva nahÄ• yÄ• â€™â€™ ti Ä• hasÄ• ||

<19> á¹• 21 yakkhinÄ« tÄ• va jÄ• nÄ• ti, mama jÄ• tinti nicchito.

saá¹…ghaá¹ƒ sanÄ• maá¹ƒ sÄ• vetvÄ• , dhanuá¹ƒ sandhÄ• yuâ€™ pÄ• gato ||

<20> á¹• 21 yakkhiá¹ƒ Ä• dÄ• ya gÄ«vÄ• ya, nÄ• rÄ• ca valayena so.

vÄ• mahatthena kesesu, gahetvÄ• dakkhiá¹‡e na tu ||

<21> á¹• 21 ukkhipitvÄ• asiá¹ƒÄ• ha, ``bhacce me dehi dÄ• sitaá¹ƒ.

mÄ• remÄ«â€™â€™ ti bhayaá¹-á¹-Ä• sÄ• , jÄ«vitaá¹ƒ yÄ• ci yakkhinÄ« ||

<22> á¹• 21 jÄ«vitaá¹ƒ dehi me sÄ• mi, rajjaá¹ƒ dajjÄ• mi te ahaá¹ƒ.

karissamiâ€™ tti kiccaÃ±ca, kiccaá¹ƒ aÃ±Ã±aá¹ƒ yathicchitaá¹ƒ ||

<23> á¹• 21 adubbhÄ• tthÄ• ya sapathaá¹ƒ, so taá¹ƒ yakkhiá¹ƒ akÄ• rayi.

``Ä• nehi bhacce sÄ«ghaâ€™â€™ nti, vuttamattÄ• va sÄ• â€™ nayi ||

<24> á¹• 21 ``ime jÄ• tÄ• â€™â€™ ti vuttÄ• sÄ• ,

taá¹‡á¸• ulÄ• diá¹ƒ viniddisi.

bhakkhitÄ• naá¹ƒ vÄ• á¹‡ijÄ• naá¹ƒ,

nÄ• vaá¹-á¹-haá¹ƒ vivikhaá¹ƒ bahuá¹ƒ ||

<25> á¹• 21 bhaccÄ• \Be 48/ te sÄ• dhayitvÄ• na, bhattÄ• ni byaÃ±janÄ• nica.

rÄ• jÄ• puttaá¹ƒ bhojayitvÄ• , sabbecÄ• pi abhuÃ±jisuá¹ƒ ||

<26> á¹• 21 dÄ• pitaá¹ƒ vijayenaâ€™ ggaá¹ƒ, yakkhÄ« bhuÃ±jiya pÄ«á¹‡itÄ• .

soá¸·asavassikaá¹ƒ rÅ«paá¹ƒ, mÄ• payitvÄ• manoharaá¹ƒ ||

<27> á¹• 21 rÄ• japutta mupagaÃ±chi, sabbÄ• bharaá¹‡abhÅ«sitÄ• .

mÄ• pesi rukkhamÅ«lasmiá¹ƒ, sayanaÃ±ca mahÄ• rahaá¹ƒ ||

<28> á¹• 21 sÄ• á¹‡iyÄ• suparikkhittaá¹ƒ, vitÄ• nasamalaá¹…kataá¹ƒ.

taá¹ƒ disvÄ• rÄ• jatanayo, pekkhaá¹ƒ atthamanÄ• gataá¹ƒ ||

<29> á¹• 21 katvÄ• na tÄ• yanÄ• vÄ• yaá¹ƒ, nipajja sayane sukhaá¹ƒ.

sÄ• á¹‡Ä« parikkhipitvÄ• na, sabbe bhaccÄ• nipajjisuá¹ƒ ||

<30> á¹• 21 rattiá¹ƒ tÅ«riyasaddaÃ±ca, sutvÄ• gÄ«taravaÃ±ca so.

apucchi sahasemÄ• naá¹ƒ, kiá¹ƒ saddo iti yakkhiniá¹ƒ ||

<31> á¹• 21 rajjaÃ±ca sÄ• mino deyyaá¹ƒ, sabbe yakkhe ca ghÄ• tiya.

manussÄ• vÄ• sakaraá¹‡Ä• , yakkhÄ• maá¹ƒ ghÄ• tayantihi ||

<32> á¹• 21 iti cintiya yakkhÄ« sÄ• , abravi rÄ• janandanaá¹ƒ.

sÄ«rÄ«savatthunÄ• metaá¹ƒ, sÄ• mi yakkhapuraá¹ƒ idha ||

<33> á¹• 21 tattha jeá¹-á¹-hassa yakkhassa, laá¹ƒkÄ• nagaravÄ• sinÄ«.

kumÄ• rikÄ• idhÄ• â€™ nÄ«tÄ• , tassÄ• mÄ• tÄ• ca Ä• gatÄ• ||

<34> á¹• 21 Ä• vÄ• ha maá¹…gale tattha, idhÄ• pi ussave mahÄ• .

vattate tattha saddoyaá¹ƒ, mahÄ• hesa samÄ• gamo ||

<35> á¹• 21 ajjeva yakkhe ghÄ• tehi,

na hi sakkhÄ• ito paraá¹ƒ.

so Ä• hÄ• â€™ dissa mÄ• nete,

ghÄ• tessÄ• mi kathaá¹ƒ ahaá¹ƒ ||

<36> á¹• 21 yattha saddaá¹ƒ karissÄ• ma, tena saddena ghÄ• taya.

Ä• yudhaá¹ƒ meâ€™ nubhÄ• vena, tesaá¹ƒ kÄ• ye patissati ||

<37> á¹• 21 tassÄ• sutvÄ• tathÄ• katvÄ• , sabbe yakkhe aghÄ• tayi.

sayampi laddhavijayo, yakkharÄ• ja pasÄ• dhanaá¹ƒ ||

<38> á¹• 21 pasÄ• dhanehi sesehi, taá¹ƒtaá¹ƒ bhaccaá¹ƒ pasÄ• dhayi.

katipahaá¹ƒ vasitveâ€™ ttha, tambapaá¹‡á¹‡imupÄ• gami ||

<39> á¹• 21 mÄ• payitvÄ• \Be 49/ tampapaá¹‡á¹‡i-nagaraá¹ƒ vijayo tahiá¹ƒ.

vasÄ« yakkhiniyÄ• saddhiá¹ƒ, amacca parivÄ• rito ||

<40> á¹• 21 nÄ• vÄ• ya bhÅ«mimotiá¹‡á¹‡Ä• , vijayapamukhÄ• tadÄ• .

kilantÄ• pÄ• á¹‡inÄ• bhÅ«miá¹ƒ, Ä• lambiya nisÄ«disuá¹ƒ ||

<41> á¹• 21 tambabhÅ«mirajophuá¹-á¹-ho, tambopÄ• á¹‡i yato ahuá¹ƒ.

so desoceva dÄ«po ca, tena tannÄ• mako ahu ||

<42> á¹• 21 sÄ«habÄ• hu narindo so, sÄ«hamÄ• dinnavÄ• iti.

sÄ«haá¸·o tena sambandhÄ• , ete sabbepi sÄ«haá¸·Ä• ||

<43> á¹• 21 tattha tattha ca gÄ• me te, tassÄ• â€™ maccÄ• nivesayuá¹ƒ.

anurÄ• dhagÄ• maá¹ƒ tannÄ• mo, kadamba nadÄ«yantike ||

<44> á¹• 21 gambhÄ«ranadÄ«yÄ• tÄ«re, upatisso purohito.

upatissagÄ• maá¹ƒ mÄ• pesi, anurÄ• dhassa uttare ||

<45> á¹• 21 aÃ±Ã±e tayo amaccÄ• te, mÄ• payiá¹ƒsu visuá¹ƒ visuá¹ƒ.

ujjeniá¹ƒ uruvelaÃ±ca, vijitaá¹ƒ nagaraá¹ƒ tathÄ• ||

<46> á¹• 21 nivÄ• setvÄ• janapadaá¹ƒ, sabbeâ€™ maccÄ• samaccataá¹ƒ.

avocuá¹ƒ rÄ• jatanayÄ• , sÄ• mi rajjebhisecaya ||

<47> á¹• 21 iti vutto rÄ• japutto, na icchi abhisecanaá¹ƒ.

vinÄ• khattiyakaÃ±Ã±Ä• ya, abhisekaá¹ƒ mahesiyÄ• ||

<48> á¹• 21 athÄ• maccÄ• sÄ• mino he, abhiseka katÄ• darÄ• .

dukkaresupi kiccesu, tadatthabhirutÄ• tigÄ• ||

<49> á¹• 21 paá¹‡á¹‡Ä• kÄ• re mahÄ• sÄ• re, maá¹‡imuttÄ• dike bahÅ«.

gÄ• hÄ• payitvÄ• pÄ• hesuá¹ƒ, dakkhiá¹‡aá¹ƒ madhuraá¹ƒ puraá¹ƒ ||

<50> á¹• 21 paá¹‡á¸• urÄ• jassa dhÄ«tatthaá¹ƒ, sÄ• mino sÄ• mibhattino.

aÃ±Ã±esaá¹ƒ cÄ• pi dhÄ«tatthaá¹ƒ, amaccÄ• naá¹ƒ janassa ca ||

<51> á¹• 21 sÄ«ghaá¹ƒ nÄ• vÄ• ya gantvÄ• na, dÅ«tÄ• te madhuraá¹ƒ puraá¹ƒ.

paá¹‡á¹‡Ä• kÄ• re ca lekhaÃ±ca, tassa raÃ±Ã±o adassayuá¹ƒ ||

<52> á¹• 21 tato rÄ• jÄ• amaccehi, mantayitvÄ• sadhÄ«taraá¹ƒ.

pÄ• hetukÄ• moâ€™ maccÄ• naá¹ƒ, aÃ±Ã±esaá¹ƒ cÄ• pi dhÄ«taro ||

<53> á¹• 21 laddhÄ• Å«nasataá¹ƒ kaÃ±Ã±Ä• , athabheriá¹ƒ carÄ• payi.

laá¹ƒkÄ• ya dhÄ«tugamanaá¹ƒ, icchamÄ• nÄ• narÄ• idha ||

<54> á¹• 21 nivÄ• sayitvÄ• \Be 50/ diguá¹‡aá¹ƒ, gharadvÄ• resu dhÄ«taro.

á¹-hapentu tena liá¹…gena, Ä• dÄ«yissÄ• mitÄ• iti ||

<55> á¹• 21 evaá¹ƒ laddhÄ• bahÅ«kaÃ±Ã±Ä• , tappayitvÄ• na taá¹ƒ kulaá¹ƒ.

sampannasabbÄ• laá¹…kÄ• raá¹ƒ, dhÄ«taraá¹ƒ sampaá¹-icchadaá¹ƒ ||

<56> á¹• 21 sabbÄ• tÄ• laddhasakkÄ• rÄ• , kaÃ±Ã±Ä• yo ca yathÄ• rahaá¹ƒ.

rÄ• jÄ• rahe ca hatthassa-rathapessiya kÄ• rake ||

<57> á¹• 21 aá¹-á¹-hÄ• rasannaá¹ƒ seá¹‡Ä«naá¹ƒ, sahassaÃ±ca kulÄ• ni so.

lekhaá¹ƒ datvÄ• na pesesi, vijayassa jitÄ• â€™ rino ||

<58> á¹• 21 sabbosoâ€™ tarÄ« nÄ• vÄ• hi, mahÄ• titthe mahÄ• jano.

teneva paá¹-á¹-anaá¹ƒ taÃ±hi, mahÄ• titthaá¹ƒti vuccati ||

<59> á¹• 21 vijayassa sutodhÄ«tÄ• , tassÄ• yakkhiniyÄ• ahu.

rÄ• jakaÃ±Ã±Ä• gamaá¹ƒ sutvÄ• , vijayo Ä• ha yakkhiniá¹ƒ ||

<60> á¹• 21 ``gaccha dÄ• ni tuvaá¹ƒ bhoti, á¹-hapetvÄ• puttake duve.

manussÄ• amanussehi, bhÄ• yintÄ«hi sadÄ• â€™â€™ iti ||

<61> á¹• 21 sutvÄ• taá¹ƒ yakkhabhayato, bhÄ«taá¹ƒ taá¹ƒ Ä• ha yakkhiniá¹ƒ.

mÄ• cintayi sÄ• hassena, dÄ• payissÄ• mi te baliá¹ƒ ||

<62> á¹• 21 punappunaá¹ƒ taá¹ƒ yÄ• citvÄ• , ubho Ä• dÄ• ya puttake.

bhÄ«tÄ• pi sÄ• agatiyÄ• , laá¹ƒkÄ• puramupÄ• gami ||

<63> á¹• 21 putte bihi nisÄ«detvÄ• , sayaá¹ƒ pÄ• visi taá¹ƒ puraá¹ƒ.

saÃ±jÄ• nitvÄ• na taá¹ƒ yakkhiá¹ƒ, bhÄ«tÄ• corÄ«ti saÃ±Ã±ito ||

<64> á¹• 21 saá¹ƒkhubhiá¹ƒsu pure yakkhÄ• , eko sÄ• hasiko pana.

ekapÄ• á¹‡ippahÄ• rena, vilayaá¹ƒ nayi yakkhiniá¹ƒ ||

<65> á¹• 21 tassÄ• tu mÄ• tulo yakkho, nikkhamma nagarÄ• bahi.

disvÄ• te dÄ• rake pucchi, tumhe kassa sutÄ• iti ||

<66> á¹• 21 kuveá¹‡iyÄ• â€™ ti sutvÄ• â€™ ha, mÄ• tÄ• vo mÄ• ritÄ• idha.

tumhepi disvÄ• mÄ• reyyuá¹ƒ, palÄ• yatha lahuá¹ƒ iti ||

<67> á¹• 21 Ä• guá¹ƒ sumanakÅ«á¹-aá¹ƒ te, palÄ• yitvÄ• tato lahuá¹ƒ.

vÄ• saá¹ƒ kappesi jeá¹-á¹-ho so, vuddho tÄ• ya kaá¹‡iá¹-á¹-hiyÄ• ||

<68> á¹• 21 puttadhÄ«tÄ• hi \Be 51/ vaá¸• á¸• hitvÄ• , rÄ• jÄ• nuÃ±Ã±Ä• ya te vasuá¹ƒ.

tattheva malaye eso, pulindÄ• naÃ±hi sambhavo ||

<69> á¹• 21 paá¹‡á¸• urÄ• jassa dÅ«tÄ• te, paá¹‡á¹‡Ä• kÄ• raá¹ƒ samappayuá¹ƒ.

vijayassa kumÄ• rassa, rÄ• jÄ• dhikÄ• rikÄ• ca tÄ• ||

<70> á¹• 21 katvÄ• sakkÄ• rasammÄ• naá¹ƒ, dÅ«tÄ• naá¹ƒ vijayo pana.

adÄ• yÄ• thÄ• rahaá¹ƒ kaÃ±Ã±Ä• , amaccÄ• naá¹ƒ janassa ca ||

<71> á¹• 21 yathÄ• vidhi ca vijayaá¹ƒ, sabbe maccÄ• samÄ• gatÄ• .

rajjesamabhisiÃ±ciá¹ƒsu, kariá¹ƒsuca mahÄ• chaá¹‡aá¹ƒ ||

<72> á¹• 21 tato so vijayo rÄ• jÄ• , paá¹‡á¸• urÄ• jassa dhÄ«taraá¹ƒ.

mahatÄ• parihÄ• rena, mahesitteâ€™ bhisecayi ||

<73> á¹• 21 dhanÄ• naâ€™ dÄ• amaccÄ• naá¹ƒ, adÄ• si sasurassatu.

anuvassaá¹ƒ saá¹…khamuttaá¹ƒ, satasahassa dvayÄ• rahaá¹ƒ ||

<74> á¹• 21 hitvÄ• pubbÄ• caritaá¹ƒ visamaá¹ƒ samena.

dhammena laá¹ƒkamakhilaá¹ƒ anusÄ• samÄ• no.

so tamapaá¹‡á¹‡inagare vijayo narindo.

rajjaá¹ƒ akÄ• rayi samÄ• khalu aá¹-á¹-hatiá¹ƒsÄ• â€™ ti ||

sujanapasÄ• dasaá¹ƒve gatthÄ• ya kate mahÄ• vaá¹ƒse

vijayÄ• bhiseko nÄ• ma

sattamo paricchedo.

aá¹-á¹-hama pariccheda

paá¹‡á¸• uvÄ• sudevÄ• bhiseko

<1> á¹• 21 vijayo \Be 52/ so mahÄ• rÄ• jÄ• , vasse antimake á¹-hito.

iti cintayi ``vuddhoâ€™ haá¹ƒ, na ca vijjati me suto ||

<2> á¹• 21 kicchena vÄ• sitaá¹ƒ raá¹-á¹-haá¹ƒ, nasseyya mama accaye.

Ä• á¹‡Ä• peyyaá¹ƒ rajjahetu-sumittaá¹ƒ bhÄ• taraá¹ƒ mama ||

<3> á¹• 21 athÄ• â€™ maccehi mantetvÄ• , lekhaá¹ƒ tattha visajjayi.

lekhaá¹ƒ datvÄ• na vijayo, na cirena divaá¹…gato ||

<4> á¹• 21 tasmiá¹ƒ mate amaccÄ• te, pekkhantÄ• khattiyÄ• gamaá¹ƒ.

upatissagÄ• me á¹-hatvÄ• na, raá¹-á¹-haá¹ƒ samunusÄ• sisuá¹ƒ ||

<5> á¹• 21 mate vijayarÄ• jamhi, khattiyÄ• gamanÄ• purÄ• .

ekaá¹ƒ vassaá¹ƒ ayaá¹ƒ laá¹ƒkÄ• -dÄ«po Ä• si arÄ• jako ||

<6> á¹• 21 tasmiá¹ƒ sÄ«hapure tassa, sÄ«habÄ• hussa rÄ• jino.

accayena sumitto so, rÄ• jÄ• tassa suto ahu ||

<7> á¹• 21 tassa puttÄ• tayo Ä• suá¹ƒ, maddarÄ• jassa dhÄ«tuyÄ• .

dÅ«tÄ• sÄ«hapuraá¹ƒ gantvÄ• , raÃ±Ã±o lekhaá¹ƒ adaá¹ƒsu te ||

<8> á¹• 21 lekhaá¹ƒ sutvÄ• na so rÄ• jÄ• , putte Ä• mantayÄ« tayo.

ahaá¹ƒ mahallako tÄ• tÄ• , eko tumhesu gacchatu ||

<9> á¹• 21 laá¹ƒkaá¹ƒ nekaguá¹‡aá¹ƒ kantaá¹ƒ, mama bhÄ• tussa santakaá¹ƒ.

tassaâ€™ cca yena tattheva, rajjaá¹ƒ kÄ• retu sobhanaá¹ƒ ||

<10> á¹• 21 kaá¹‡iá¹-á¹-hako paá¹‡á¸• uvÄ• su-devo rÄ• jakumÄ• rako.

``gamissÄ• mÄ«ti cintetvÄ• , Ã±atvÄ• sotthi gatampi ca ||

<11> á¹• 21 pitarÄ• samanuÃ±Ã±Ä• to, dvattiá¹ƒsÄ• macca dÄ• rake.

Ä• dÄ• ya Ä• ruhÄ« nÄ• vaá¹ƒ, paribbÄ• jakaliá¹…gavÄ• ||

<12> á¹• 21 mahÄ• kandaranajjÄ• te, mukhadvÄ• ramhi otaraá¹ƒ.

te paribbÄ• jake disvÄ• , jano sakkari sÄ• dhukaá¹ƒ ||

<13> á¹• 21 pucchitvÄ• \Be 53/ nagaraá¹ƒ ettha, upayantaá¹ƒ kamena te.

upatissa gÄ• maá¹ƒ sampattÄ• , devatÄ• paripÄ• litÄ• ||

<14> á¹• 21 amaccÄ• â€™ numatoâ€™ macco, pucchi nemittakÄ• tahiá¹ƒ.

khattiyÄ• â€™ gamanaá¹ƒ tassa, so byÄ• kÄ• si paraá¹ƒpi ca ||

<15> á¹• 21 sattame dÄ«vaseyeva, Ä• gamissati khattiyo.

buddhasÄ• sana metassa, vaá¹ƒsajoâ€™ va á¹-hapessati ||

<16> á¹• 21 sattame divaseyeva, te paribbÄ• jake tahiá¹ƒ.

patte disvÄ• na pucchitvÄ• , amaccÄ• te vijÄ• niya ||

<17> á¹• 21 taá¹ƒ paá¹‡á¹‡uvÄ• sudevaá¹ƒ te, laá¹ƒkÄ• rajjena appayuá¹ƒ.

mahesiyÄ• abhÄ• vÄ• so, na tÄ• va abhisecayi ||

<18> á¹• 21 amitodanasakkassa, paá¹‡á¸• usakko suto ahu.

Ã±atvÄ• vinÄ• saá¹ƒ sakyÄ• naá¹ƒ, so Ä• dÄ• ya sakaá¹ƒ janaá¹ƒ ||

<19> á¹• 21 gantvÄ• aÃ±Ã±Ä• padesena, gaá¹…gÄ• pÄ• raá¹ƒ tahiá¹ƒ puraá¹ƒ.

mÄ• petvÄ• tattha kÄ• resi, rajjaá¹ƒ tassa sute labhi ||

<20> á¹• 21 dhÄ«tÄ• kaá¹‡iá¹-á¹-hitÄ• Ä• si, bhaddakaccÄ• na nÄ• mikÄ• .

sabbalakkhaá¹‡asampannÄ• , surÅ«pÄ• abhipatthitÄ• ||

<21> á¹• 21 tadatthaá¹ƒ sattarÄ• jÄ• no, paá¹‡á¹‡Ä• kÄ• re mahÄ• rahe.

pesesuá¹ƒ rÄ• jino tassa, bhÄ«to rÄ• jÅ«hi so pana ||

<22> á¹• 21 Ã±atvÄ• na sotthigamanaá¹ƒ, abhisekaphalampi ca.

sahadvattiá¹ƒsa itthÄ«hi, nÄ• vaá¹ƒ Ä• ropiyÄ• â€™ sutaá¹ƒ ||

<23> á¹• 21 gaá¹…gÄ• ya khipi gaá¹‡hÄ• tu, pahu me dhÄ«taraá¹ƒ iti.

gahetuá¹ƒ te na sakkhiá¹ƒsu, nÄ• vÄ• sÄ• pana sÄ«ghagÄ• ||

<24> á¹• 21 dutiye divaseyeva, goá¹‡Ä• gÄ• maka paá¹-á¹-anaá¹ƒ.

pattÄ• pabbajitÄ• kÄ• rÄ• , sabbÄ• tÄ• tattha otaruá¹ƒ ||

<25> á¹• 21 pucchitvÄ• nagaraá¹ƒ ettha, tÄ• kamenopayantiyo.

upatissagÄ• maá¹ƒ sampattÄ• , devatÄ• paripÄ• litÄ• ||

<26> á¹• 21 nemittakassa vacanaá¹ƒ, sutvÄ• tatthÄ• â€™ gatÄ• tu tÄ• .

disvÄ• amacco pucchitvÄ• , Ã±atvÄ• raÃ±Ã±o samappayi ||

<27> á¹• 21 taá¹ƒ paá¹‡á¸• uvÄ• sudevaá¹ƒ te, amaccÄ• suddhabuddhino.

rajje samabhisiÃ±ciá¹ƒsu, puá¹‡á¹‡asabbamanorathaá¹ƒ ||

<28> á¹• 21 subhaddakaccÄ• na \Be 54/ manomarÅ«piniá¹ƒ.

mahesÄ«bhÄ• ve abhisiÃ±ciyaâ€™ ttano.

sahagatÄ• tÄ• ya padÄ• si attanÄ• .

sahÄ• gatÄ• naá¹ƒ vasi bhÅ«mipo sukhantÄ« ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paá¹‡á¸• uvÄ• sudevÄ• bhiseko nÄ• ma

aá¹-á¹-hamo paricchedo.

navama pariccheda

abhayÄ• bhiseko

<1> á¹• 21 mahesÄ« janayÄ« putte, dasa ekaÃ±ca dhÄ«taraá¹ƒ.

sabbajeá¹-á¹-hoâ€™ bhayo nÄ• ma, cittÄ• nÄ• ma kaniá¹-á¹-hikÄ• ||

<2> á¹• 21 passitvÄ• taá¹ƒ viyÄ• kaá¹ƒsu, brÄ• hmaá¹‡Ä• mantapÄ• ragÄ• .

``rajjahetu suto assÄ• , ghÄ• tayissati mÄ• tuleâ€™â€™ ||

<3> á¹• 21 ghÄ• tessÄ• mi kaniá¹-á¹-hinti, nicchite bhÄ• tarÄ• â€™ bhayo.

vÄ• resi kÄ• le vÄ• sesuá¹ƒ, gehaá¹ƒ taá¹ƒ ekathuá¹‡ike ||

<4> á¹• 21 raÃ±Ã±o ca sirigabbhena, tassa dvÄ• ramakÄ• rayuá¹ƒ.

anto á¹-hapesuá¹ƒ ekaÃ±ca, dÄ• siá¹ƒ narasataá¹ƒ bahi ||

<5> á¹• 21 rÅ«penuâ€™ mmÄ• dayÄ« nare, diá¹-á¹-hamattÄ• va sÄ• yato.

tato ummÄ• dacittÄ• â€™ ti, nÄ• maá¹ƒ sopapadaá¹ƒ labhi ||

<6> á¹• 21 sutvÄ• na laá¹ƒkÄ• gamanaá¹ƒ, bhaddakaccÄ• nadeviyÄ• .

mÄ• tarÄ• coditÄ• puttÄ• , á¹-hapetveâ€™ kaÃ±ca Ä• gamuá¹ƒ ||

<7> á¹• 21 disvÄ• na te paá¹‡á¸• uvÄ• su-devaá¹ƒ laá¹…kindamÄ• gatÄ• .

disvÄ• na taá¹ƒ kaniá¹-á¹-hiÃ±ca, roditvÄ• saha tÄ• ya ca ||

<8> á¹• 21 raÃ±Ã±Ä• sukatasakkÄ• rÄ• , raÃ±Ã±oâ€™ nuÃ±Ã±Ä• ya cÄ• rikaá¹ƒ.

cariá¹ƒsu laá¹ƒkÄ• dÄ«pamhi, nivasuÃ±ca yathÄ• ruciá¹ƒ ||

<9> á¹• 21 rÄ• mena \Be 55/ vusitaá¹-hÄ• naá¹ƒ, rÄ• magoá¹‡anti vuccati.

uruvelÄ• â€™ nurÄ• dhÄ• naá¹ƒ, nivÄ• sÄ• ca tathÄ• tathÄ• ||

<10> á¹• 21 tathÄ• vijitadÄ«ghÄ• yu-rohaá¹‡Ä• naá¹ƒ nivÄ• sakÄ• .

vijitagÄ• mo dÄ«ghÄ• yu-rohaá¹‡anti ca vuccati ||

<11> á¹• 21 kÄ• resi anurÄ• dho so, vÄ• piá¹ƒ dakkhiá¹‡ato tato.

kÄ• rÄ• petvÄ• rÄ• jagehaá¹ƒ, tattha vÄ• samakappayÄ« ||

<12> á¹• 21 mahÄ• rÄ• jÄ• paá¹‡á¸• uvÄ• su-devo jaá¹-á¹-hasutaá¹ƒ sakaá¹ƒ.

abhayaá¹ƒ uparajjamhi, kÄ• le samabhisecayi ||

<13> á¹• 21 dÄ«ghÄ• yussa kumÄ• rassa, tanayo dÄ«ghagÄ• maá¹‡i.

sutvÄ• ummÄ• dacittaá¹ƒ taá¹ƒ, tassaá¹ƒ jÄ• takutÅ«halo ||

<14> á¹• 21 gahetvÄ• â€™ patissa gÄ• maá¹ƒ, taá¹ƒ apassi manujÄ• dhipaá¹ƒ.

adÄ• sahoparÄ• jena, rÄ• jupaá¹-á¹-hÄ• namassaso ||

<15> á¹• 21 gavakkhÄ• bhimukhaá¹-á¹-hÄ• ne, taá¹ƒ upecca á¹-hitaá¹ƒ tusÄ• .

disvÄ• na gÄ• miá¹‡iá¹ƒ cittÄ• , rattacittÄ• â€™ ha dÄ• sikaá¹ƒ ||

<16> á¹• 21 ``ko esoâ€™â€™ ti tato sutvÄ• ,

mÄ• tulassa sutoiti.

dÄ• siá¹ƒ tattha niyojesi,

saddhiá¹ƒkatvÄ• na so tato ||

<17> á¹• 21 gavakkhamhi á¸• asÄ• petvÄ• , rattiá¹ƒ kakkaá¹-ayantakaá¹ƒ.

Ä• ruyha chindayitvÄ• na, kavÄ• á¹-aá¹ƒ tena pÄ• visi ||

<18> á¹• 21 tÄ• ya saddhiá¹ƒ vasitvÄ• na, paccÅ«seyeva nikkhami.

evaá¹ƒ niccaá¹ƒ vasÄ« tattha, chiddÄ• bhÄ• vÄ• apÄ• kaá¹-o ||

<19> á¹• 21 sÄ• tena aggahÄ« gabbhaá¹ƒ, gabbhe pariá¹‡ate tato.

mÄ• tu Ä• rocayÄ« dÄ• sÄ«, mÄ• tÄ• pucchiya dhÄ«taraá¹ƒ ||

<20> á¹• 21 raÃ±Ã±o Ä• rocayÄ« rÄ• jÄ• , amantetvÄ• suteâ€™ brahmÄ• .

posiyosoâ€™ pi amhehi, deva tasseva taá¹ƒ iti ||

<21> á¹• 21 putto ce mÄ• rayissÄ• ma, taâ€™ nti tassa adaá¹ƒsu taá¹ƒ.

sÄ• sÅ«tikÄ• lasampatte, sÅ«ti gehaÃ±ca pÄ• visiá¹ƒ ||

<22> á¹• 21 saá¹…kitvÄ• \Be 56/ gopakaá¹ƒ cittaá¹ƒ, kÄ• lavelaÃ±ca dÄ• sakaá¹ƒ.

tasmiá¹ƒ kamme nissÄ• yÄ• â€™ ti, gÄ• maá¹‡i paricÄ• rake ||

<23> á¹• 21 te paá¹-iÃ±Ã±aá¹ƒ adente te, rÄ• japuttÄ• aghÄ• tayuá¹ƒ.

yakkhÄ• hutvÄ• na rakkhiá¹ƒsu, ubho gabbhe kumÄ• rakaá¹ƒ ||

<24> á¹• 21 aÃ±Ã±aá¹ƒ upavijaÃ±Ã±aá¹ƒ sÄ• , sallakkhÄ• pesi dÄ• siyÄ• .

cittÄ• sÄ• janayÄ« puttaá¹ƒ, sÄ• itthi pana dhÄ«taraá¹ƒ ||

<25> á¹• 21 cittaá¹ƒ sahassaá¹ƒ dÄ• petvÄ• , tassÄ• puttaá¹ƒ sakampi ca.

Ä• á¹‡Ä• petvÄ• dhÄ«taraá¹ƒ taá¹ƒ, nipajjÄ• pesi santike ||

<26> á¹• 21 dhÄ«tÄ• laddhÄ• â€™ ti sutvÄ• na, tuá¹-á¹-hÄ• rÄ• jasutÄ• ahuá¹ƒ.

mÄ• tÄ• ca mÄ• tumÄ• tÄ• ca, ubho pana kumÄ• rakaá¹ƒ ||

<27> á¹• 21 mÄ• tÄ• mahassa nÄ• maÃ±ca, jeá¹-á¹-hassa mÄ• tulassa ca.

ekaá¹ƒ katvÄ• tamakaruá¹ƒ, paá¹‡á¸• ukÄ• bhayanÄ• makaá¹ƒ ||

<28> á¹• 21 laá¹ƒkÄ• pÄ• lo paá¹‡á¸• uvÄ• su-devo rajjamakÄ• rayi.

tiá¹ƒsa vassamhi jÄ• tamhi, mato so paá¹‡á¸• ukÄ• bhaye ||

<29> á¹• 21 tasmiá¹ƒ matasmiá¹ƒ manujÄ• dhipasmiá¹ƒ,

sabbe samÄ• gamma narindaputtÄ• .

tassÄ• bhayassÄ• bhayadassa bhÄ• tu,

rÄ• jÄ• bhisekaá¹ƒ akaruá¹ƒ uá¸·Ä• rÄ• ti ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

abhayÄ• bhiseko nÄ• ma

navamo paricchedo.

dasama pariccheda

paá¹‡á¸• ukÄ• bhayÄ• bhiseko

<1> á¹• 21 ummÄ• dacittÄ• yÄ• á¹‡attÄ• \Be 57/, dÄ• sÄ« Ä• dÄ• ya dÄ• rakaá¹ƒ.

samugge pakkhipitvÄ• na, dvÄ• ramaá¹‡á¸• ala ke agÄ• ||

<2> á¹• 21 rÄ• japuttÄ• ca migavaá¹ƒ, gatÄ• tumbarakandare.

disvÄ• dÄ• siá¹ƒ kuhiá¹ƒ yÄ• si, kiá¹ƒ me kanti ca pucchisuá¹ƒ ||

<3> á¹• 21 dvÄ• ramaá¹‡á¸• alakaá¹ƒ yÄ• mi, dhÄ«tumeguá¸·apÅ«vakaá¹ƒ.

iccÄ• ha oropehÄ«ti, rÄ• japuttaá¹ƒ kamabravuá¹ƒ ||

<4> á¹• 21 citto ca kÄ• lavelo ca, tassÄ• â€™ rakkhÄ• ya niggatÄ• .

mahantaá¹ƒ sÅ«karavesaá¹ƒ, taá¹ƒ khaá¹‡aá¹ƒyeva dassayuá¹ƒ ||

<5> á¹• 21 te taá¹ƒ samanubandhiá¹ƒsu, sÄ• samÄ• dÄ• ya tatraâ€™ gÄ• .

dÄ• rakaÃ±ca sahassaÃ±ca, Ä• yuttassa adÄ• raho ||

<6> á¹• 21 tasmiá¹ƒyeva dine tassa, bhariyÄ• janayÄ« sutaá¹ƒ.

yamake janayÄ« putte, bhariyaá¹ƒ meâ€™ ti positaá¹ƒ ||

<7> á¹• 21 so sattavassiko cÄ• â€™ si, taá¹ƒ vijÄ• niya mÄ• tulÄ• .

gantuá¹ƒ sarasi kÄ«á¸·ante, dÄ• rake ca payojayuá¹ƒ ||

<8> á¹• 21 jalaá¹-á¹-haá¹ƒ rukkhasusiraá¹ƒ, jalacchÄ• ditachiddakaá¹ƒ.

nimujjamÄ• no chiddena, pavisitvÄ• ciraá¹-á¹-hito ||

<9> á¹• 21 tato tatheva nikkhamma, kumÄ• re sesadÄ• rake.

upacca pucchiyantopi, vaÃ±cetaâ€™ Ã±Ã±avacohi so ||

<10> á¹• 21 manussehÄ• â€™ gateheso, nivÄ• setvÄ• na vatthakaá¹ƒ.

kumÄ• ro vÄ• rimo gayha, susiramhi á¹-hito ahu ||

<11> á¹• 21 vatthakÄ• ni gaá¹‡etvÄ• na, mÄ• retvÄ• sesadÄ• rake.

gantvÄ• Ä• rocayuá¹ƒ sabbe, dÄ• rakÄ• mÄ• ritÄ• iti ||

<12> á¹• 21 gatesu \Be 58/ tesu so gantvÄ• , Ä• yuttakagharaá¹ƒ sakaá¹ƒ.

vasaá¹ƒ assÄ• sito tena, ahÅ« dvÄ• dasavassiko ||

<13> á¹• 21 puna sutvÄ• na jÄ«vantaá¹ƒ, kumÄ• raá¹ƒ tassa mÄ• tulaá¹ƒ.

tattha gopÄ• lake sabbe, mÄ• retuá¹ƒ sanniyojayuá¹ƒ ||

<14> á¹• 21 tasmiá¹ƒ ahani gopÄ• lÄ• , laddhÄ• ekaá¹ƒ catuppadaá¹ƒ.

aggiá¹ƒ Ä• harituá¹ƒ gÄ• maá¹ƒ, pesetuá¹ƒ taá¹ƒ kumÄ• rakaá¹ƒ ||

<15> á¹• 21 so gantvÄ• gharamÄ• yutta-puttakaá¹ƒyeva pesayi.

pÄ• dÄ• rujanti me tehi, aggiá¹ƒ gopÄ• lasantikaá¹ƒ ||

<16> á¹• 21 tattha aá¹…gÄ• ra maá¹ƒsaÃ±ca,

khÄ• dissasi tuvaá¹ƒ iti.

ne si so taá¹ƒ vaco sutvÄ• ,

aggiá¹ƒ gopÄ• lasantikaá¹ƒ ||

<17> á¹• 21 tasmiá¹ƒ khaá¹‡e pesitÄ• te, parikkhipiya mÄ• rayuá¹ƒ.

sabbe gope mÄ• rayitvÄ• , mÄ• tulÄ• naá¹ƒ nivedayuá¹ƒ ||

<18> á¹• 21 tatho soá¸·asavassaá¹ƒ taá¹ƒ, vijÄ• niá¹ƒsu ca mÄ• tulÄ• .

mÄ• tÄ• sahassaÃ±cÄ• â€™ dÄ• si, tassÄ• rakkhaÃ±ca Ä• disi ||

<19> á¹• 21 Ä• yutto mÄ• tusandesaá¹ƒ, sabbaá¹ƒ tassa nivediya.

datvÄ• dÄ• saá¹ƒ sahassaÃ±ca, pesesi paá¹‡á¸• ulantikaá¹ƒ ||

<20> á¹• 21 paá¹‡á¸• ulabrÄ• hmaá¹‡o nÄ• ma, bhogavÄ• vedapÄ• rago.

dakkhiá¹‡asmiá¹ƒ disÄ• bhÄ• ge, vasÄ« paá¹‡á¸• ulagÄ• make ||

<21> á¹• 21 kumÄ• ro tattha gantvÄ• na, passi paá¹‡á¸• ulabrÄ• hmaá¹‡aá¹ƒ.

``tvaá¹ƒ paá¹‡á¸• ukÄ• bhayo tÄ• taâ€™â€™, iti pucchiya byÄ• kate ||

<22> á¹• 21 tassa katvÄ• na sakkÄ• raá¹ƒ, Ä• ha rÄ• jÄ• bhavissasi.

samasattativassÄ• ni, rajjaá¹ƒ tvaá¹ƒ kÄ• rayissasi ||

<23> á¹• 21 sippaá¹ƒ uggaá¹‡ha tÄ• tÄ• ti, sippuggahamakÄ• rayÄ«.

candena tassa puttena, khippaá¹ƒ sippaá¹ƒ samÄ• pitaá¹ƒ ||

<24> á¹• 21 adÄ• satasahassaá¹ƒ so, yodhasaá¹…gahakÄ• raá¹‡Ä• .

yodhesu saá¹…gahitesu, tena paÃ±casatesu so ||

<25> á¹• 21 siyuá¹ƒ yÄ• ya gayitÄ• ni, paá¹‡á¹‡Ä• ni kanakÄ• ni taá¹ƒ.

mahesiá¹ƒ kurucandaÃ±ca, mama puttaá¹ƒ purohitaá¹ƒ ||

<26> á¹• 21 ibhi \Be 59/ vatvÄ• dhanaá¹ƒ datvÄ• , sayodhaá¹ƒ nihari tato.

so nÄ• maá¹ƒ sÄ• vayitvÄ• na, tato nikkhamma puÃ±Ã±avÄ• ||

<27> á¹• 21 laddhabalo nagarake, kÄ• sapabbata santike.

sattasatÄ• ni purise, sabbesaá¹ƒ bhojanÄ• ni ca ||

<28> á¹• 21 tato narasahassena, dvisatena kumÄ• rako.

girikaá¹‡á¸• a pabbataá¹ƒ nÄ• ma, agamÄ• parivÄ• rito ||

<29> á¹• 21 girikaá¹‡á¸• asivo nÄ• ma, paá¹‡á¸• ukÄ• bhaya mÄ• tulo.

taá¹ƒ paá¹‡á¸• uvÄ• sudevena, dinnaá¹ƒ bhuÃ±jati desakaá¹ƒ ||

<30> á¹• 21 so karisasataá¹ƒ pakkaá¹ƒ, tadÄ• lÄ• veti khattiyo.

tassa dhÄ«tÄ• rÅ«pavatÄ«, pÄ• lÄ« nÄ• mÄ• â€™ si khattiyÄ• ||

<31> á¹• 21 sÄ• mahÄ• parivÄ• rena, yÄ• namÄ• ruyha sobhanaá¹ƒ.

pitubhattaá¹ƒ gÄ• hayitvÄ• , lÄ• vakÄ• naÃ±ca gacchati ||

<32> á¹• 21 kumÄ• rassa manussÄ• naá¹ƒ, disvÄ• tattha kumÄ• rikaá¹ƒ.

Ä• rocesuá¹ƒ kumÄ• rassa, kumÄ• ro sahasÄ• â€™ gato ||

<33> á¹• 21 dvedhÄ• taá¹ƒ parisaá¹ƒ katvÄ• , sataá¹ƒ yÄ• namapesayi.

tadantikaá¹ƒ saparisÄ• , kattha yÄ• sÄ«ti pucchitaá¹ƒ ||

<34> á¹• 21 tÄ• ya vuttetu sabbasmiá¹ƒ, tassaá¹ƒsÄ• ratta mÄ• naso.

attano saá¹ƒvibhÄ• gatthaá¹ƒ, bhantenÄ• â€™ yÄ• ci khattiyo ||

<35> á¹• 21 sÄ• samoruyha yÄ• namhÄ• , adÄ• sovaá¹‡á¹‡apÄ• tiyÄ• .

bhattaá¹ƒ nigrodha mÅ«lasmiá¹ƒ, rÄ• japuttassa khattiyÄ• ||

<36> á¹• 21 gaá¹‡hi nigrodhapaá¹‡á¹‡Ä• ni, bhojetuá¹ƒ sesake jane.

sovaá¹‡á¹‡abhÄ• janÄ• nÄ• â€™ suá¹ƒ, tÄ• ni paá¹‡á¹‡Ä• ni taá¹ƒ khaá¹‡e ||

<37> á¹• 21 tÄ• ni disvÄ• rÄ• japutto, saritvÄ• dijabhÄ• sitaá¹ƒ.

mahesibhÄ• va yoggÄ• me, kaÃ±Ã±Ä• laddhÄ• ti tussiso ||

<38> á¹• 21 sabbe bhojÄ• payÄ« tesÄ• , taá¹ƒ na khÄ«yittha bhojanaá¹ƒ.

ekassa paá¹-ivisoâ€™ va, gahito tattha dissatha ||

<39> á¹• 21 evaá¹ƒ puÃ±Ã±aguá¹‡Å«petÄ• , sukumÄ• rÄ« kumÄ• rikÄ• .

suvaá¹‡á¹‡apÄ• li nÄ• mena, tatoppabhuta Ä• si sÄ• ||

<40> á¹• 21 taá¹ƒ \Be 60/ kumÄ• ra gahetvÄ• na, yÄ• namÄ• ruyha khattiyo.

mahabbala paribyÅ«á¸·ho, anusaá¹ƒá¹‡Ä« apakkami ||

<41> á¹• 21 taá¹ƒ sutvÄ• na pitÄ• tassÄ• , nare sabbe apesayi.

te gantvÄ• kalahaá¹ƒ katvÄ• , tajjitÄ• tehi Ä• gamuá¹ƒ ||

<42> á¹• 21 kalahanagaraá¹ƒ nÄ• ma, gÄ• mo tattha kate ahu.

taá¹ƒ sutvÄ• bhÄ• taro tassÄ• , paÃ±cayuddhÄ• yuâ€™ pÄ• gamuá¹ƒ ||

<43> á¹• 21 sabbe te paá¹‡á¸• ulasuto, candoyeva aghÄ• tayi.

lohita vÄ• hakhaá¹‡á¸• oti, tesaá¹ƒ yuddhamahÄ« ahu ||

<44> á¹• 21 mahatÄ• bala kÄ• dhayana,

tato so paá¹‡á¸• ukÄ• bhayo.

gaá¹…gÄ• ya pÄ• rime tire,

doá¸·apabbatakaá¹ƒ agÄ• ||

<45> á¹• 21 tattha cattÄ• ri vassÄ• ni, vasi taá¹ƒ tattha mÄ• tulÄ• .

sutvÄ• á¹-hapetvÄ• rÄ• jÄ• naá¹ƒ, taá¹ƒ yuddhatthamupÄ• gamuá¹ƒ ||

<46> á¹• 21 khandhÄ• vÄ• raá¹ƒ nivesetvÄ• , dhÅ«marakkhÄ• ga santike.

bhÄ• gineyyena yujjhiá¹ƒsu, bhÄ• gineyyo tu mÄ• tule ||

<47> á¹• 21 anubandhÄ« oragaá¹…gaá¹ƒ, malÄ• petvÄ• nivattiya.

tesaÃ±ca khandhÄ• vÄ• ramhi, duve vassÄ• ni so vasÄ« ||

<48> á¹• 21 gantvoâ€™ patissagÄ• maá¹ƒ te, tamatthaá¹ƒ rÄ• jinoâ€™ bravuá¹ƒ.

rÄ• jÄ• lekhaá¹ƒ kumÄ• rassa, sarahassaá¹ƒ sapÄ• hiá¹‡i ||

<49> á¹• 21 ``puÃ±jassu pÄ• ragaá¹…gaá¹ƒ tvaá¹ƒ, mÄ• â€™ gÄ• oraá¹ƒtatoâ€™â€™ iti.

taá¹ƒ sutvÄ• tassa kujjiá¹ƒsu, bhÄ• taro nava rÄ• jino ||

<50> á¹• 21 upatthambho tvamevÄ• â€™ si, ciraá¹ƒ tassa idÄ• ni tu.

raá¹-á¹-haá¹ƒ dadÄ• si tasmÄ• tvaá¹ƒ, mÄ• ressÄ• mÄ• â€™ ti abravuá¹ƒ ||

<51> á¹• 21 so tesaá¹ƒ rajjamappesi, te tissaá¹ƒ nÄ• ma bhÄ• taraá¹ƒ.

sabbeva sahitÄ• â€™ kaá¹ƒsu, rajjassa parinÄ• yakaá¹ƒ ||

<52> á¹• 21 eso vÄ«sativassÄ• ni, abhayoâ€™ bhaya dÄ• yako.

tatthoâ€™ patissagÄ• mamhi, rÄ• jÄ• rajjamakÄ• rayi ||

<53> á¹• 21 vasanti \Be 61/ dhÅ«marakkhÄ• ge, sare tumbariyaá¹…gaá¹‡e.

carate vaá¸·avÄ• rupÄ• , yakkhÄ« cetiyanÄ• mikÄ• ||

<54> á¹• 21 eko disvÄ• na senaá¹…gaá¹ƒ, uttapÄ• daá¹ƒ manoramaá¹ƒ.

Ä• rocesi kumÄ• rassa, vaá¸·aveâ€™ ttÄ«â€™ disÄ« iti ||

<55> á¹• 21 kumÄ• ro rasmimÄ• dÄ• ya, gahetuá¹ƒ taá¹ƒ upÄ• gami.

pacchato agataá¹ƒ disvÄ• , bhÄ«tÄ• tejena tassasÄ• ||

<56> á¹• 21 dhÄ• viâ€™ nantaradhÄ• yitvÄ• , dhÄ• vanti manubandhiso.

dhÄ• vamÄ• nÄ• saraá¹ƒ haá¹ƒ sÄ• , sattakkhattuá¹ƒ parikkhipi ||

<57> á¹• 21 otaritvÄ• mahÄ• gaá¹…gaá¹ƒ, uttaritvÄ• tato pana.

dhumarakkhaá¹ƒ pabbataá¹ƒ taá¹ƒ, sattakkhattuá¹ƒ parikkhipi ||

<58> á¹• 21 taá¹ƒ saraá¹ƒ puna tikkhattuá¹ƒ, parikkhipi tato puna.

gaá¹…gaá¹ƒ kacchakatitthena, samotari tahiá¹ƒ tu so ||

<59> á¹• 21 gahesitaá¹ƒ vÄ• ladhismiá¹ƒ, tÄ• lapattaÃ±ca toyagaá¹ƒ.

tassa puÃ±Ã±Ä• nubhÄ• vena, so ahosi mahÄ• asi ||

<60> á¹• 21 uccÄ• resi asiá¹ƒ dajjaá¹ƒ, ``mÄ• romÄ«â€™â€™ ti tamÄ• ha sÄ• .

rajjaá¹ƒ gahetvÄ• te dajjaá¹ƒ, sÄ• mi mÄ• maá¹ƒ amÄ• rayi ||

<61> á¹• 21 gÄ«vÄ• ya taá¹ƒ gahetvÄ• so, vijjhitvÄ• asikoá¹-iyÄ• .

nÄ• sÄ• ya rajjuyÄ• bandhi, sÄ• ahosi vasÄ• nugÄ• ||

<62> á¹• 21 gantvÄ• taá¹ƒ dhumarakkhaá¹ƒ so, tamÄ• ruyha mahabbalo.

tattha cattÄ• ri vassÄ• ni, dhÅ«marakkhana ge vasi ||

<63> á¹• 21 tato nikkhamma sabalo, Ä• gammÄ• â€™ riá¹-á¹-hapabbataá¹ƒ.

suddhikÄ• lamapekkhanto, tattha sattasamÄ• vasi ||

<64> á¹• 21 dve mÄ• tule á¹-hapetvÄ• na, tassa sesaá¹-á¹-hamÄ• tulÄ• .

yuddhasajjÄ• ariá¹-á¹-haá¹ƒ taá¹ƒ, upasaá¹…kamma pabbataá¹ƒ ||

<65> á¹• 21 khandhÄ• vÄ• raá¹ƒ nagarake, nivesetvÄ• camÅ«patiá¹ƒ.

datvÄ• parikkhipÄ• pesuá¹ƒ, samantÄ• â€™ riá¹-á¹-hapabbataá¹ƒ ||

<66> á¹• 21 yakkhiniyÄ• mantayitvÄ• , tassÄ• vacanayuttiyÄ• .

datvÄ• rÄ• japarikkhÄ• raá¹ƒ, paá¹‡á¹‡Ä• kÄ• rÄ• yuvÄ• ni ca ||

<67> á¹• 21 ``gaá¹‡hÄ• tha \Be 62/ sabbÄ• neâ€™ tÄ• ni, khamÄ• pessÄ• mi vo ahaá¹ƒâ€

iti vatvÄ• na pesesi, kumÄ• ro purato balaá¹ƒ ||

<68> á¹• 21 gaá¹‡hissÄ• mi paviá¹-á¹-hanti, vissaá¹-á¹-hesu tu tesu so.

Ä• ruyha yakkhavaá¸·avaá¹ƒ, mahÄ• balapurakkhato ||

<69> á¹• 21 yuddhÄ• ya pÄ• visi yakkhÄ«, mahÄ• rÄ• va marÄ• pisÄ• .

anto bahibalaÃ±cassa, ukkuá¹-á¹-hiá¹ƒ mahatiá¹ƒ akÄ• ||

<70> á¹• 21 kumÄ• rapurisÄ• sabbe, parasenÄ• nare bahÅ«.

ghÄ• tetvÄ• mÄ• tule caâ€™ ttha, sÄ«sarÄ• siá¹ƒ akaá¹ƒsu te ||

<71> á¹• 21 senÄ• pati pÄ• layitvÄ• , gumbaá¹-á¹-hÄ• naá¹ƒ sapÄ• visi.

senÄ• pati gumbakoâ€™ ti, tena esa pavuccati ||

<72> á¹• 21 upariá¹-á¹-hamÄ• tulasiraá¹ƒ, sÄ«sarÄ• siá¹ƒ sapassiya.

lÄ• burÄ• sÄ«â€™ va icchÄ• ha, tenÄ• â€™ si lÄ• bugÄ• mako ||

<73> á¹• 21 evaá¹ƒ vijitasaá¹…gÄ• mo, tato so paá¹‡á¸• ukÄ• bhayo.

ayyakassÄ• â€™ nurÄ• dhassa, vasanaá¹-hÄ• namÄ• gami ||

<74> á¹• 21 attano rÄ• jagehaá¹ƒ so, tassa datvÄ• na ayyako.

aÃ±Ã±atthavÄ• saá¹ƒ kappesi, so tu tasmiá¹ƒ ghare vasi ||

<75> á¹• 21 pucchÄ• petvÄ• na nemittaá¹ƒ, vatthuvijjÄ• â€™ viduá¹ƒ tathÄ• .

nagaraá¹ƒ pavaraá¹ƒ tasmiá¹ƒ, gÄ• meyeva amÄ• payi ||

<76> á¹• 21 nivÄ• sattÄ• â€™ nurÄ• dhÄ• naá¹ƒ, anurÄ• dhapuraá¹ƒ ahu.

nakkhattenÄ• â€™ nurÄ• dhena, patiá¹-á¹-hÄ• pita tÄ• ya ca ||

<77> á¹• 21 Ä• á¹‡Ä• petvÄ• mÄ• tulÄ• naá¹ƒ, chattaá¹ƒ jÄ• tassare idha.

dhovÄ• petvÄ• dhÄ• rayitvÄ• , taá¹ƒ sareyeva vÄ• rinÄ• ||

<78> á¹• 21 attano abhisekaá¹ƒ so, kÄ• resi paá¹‡á¸• ukÄ• bhayo.

suvaá¹‡á¹‡apÄ• liá¹ƒ deviá¹ƒ taá¹ƒ, mahesitte bhisecayi ||

<79> á¹• 21 adÄ• candakumÄ• rassa, porohiccaá¹ƒ yathÄ• vidhi.

á¹-hÄ• nantarÄ• ni sesÄ• naá¹ƒ, bhaccÄ• naÃ±ca yathÄ• rahaá¹ƒ ||

<80> á¹• 21 mÄ• tuyÄ• upakÄ• rattÄ• , attano ca mahÄ«patiá¹ƒ.

aghÄ• tayitvÄ• jeá¹-á¹-haá¹ƒ taá¹ƒ, mÄ• tulaá¹ƒ abhayaá¹ƒ pana ||

<81> á¹• 21 rattirajjaá¹ƒ adÄ• tassa, ahu nagaraguttiko.

tadupÄ• dÄ• ya nagare, ahÅ« nagaraguttiko ||

<82> á¹• 21 sassuraá¹ƒ \Be 63/ taá¹ƒ aghÄ• tetvÄ• , girikaá¹‡á¸• asivampi ca.

girikaá¹‡á¹‡adesaá¹ƒ tasseâ€™ va, mÄ• tulassa adÄ• si so ||

<83> á¹• 21 saraá¹ƒ taÃ±ca khaá¹‡Ä• petvÄ• , kÄ• rÄ• pesi bahÅ« dakaá¹ƒ.

jaye jalassa gÄ• hena, jayavÄ• pÄ«ti ahutaá¹ƒ ||

<84> á¹• 21 kÄ• lavelaá¹ƒ nivÄ• sesi, yakkhaá¹ƒpura puratthime.

yakkhaá¹ƒ tu cittarÄ• jaá¹ƒ taá¹ƒ, heá¹-á¹-ho abhayavÄ• piyÄ• ||

<85> á¹• 21 pubbopakÄ• riá¹ƒ dÄ• siá¹ƒ taá¹ƒ, nibbattaá¹ƒ yakkhayoniyÄ• .

purassa dakkhiá¹‡advÄ• re, so kataÃ±Ã±Å« nivÄ• sayi ||

<86> á¹• 21 anto narindavatthussa, vaá¸·avÄ• mukhayakkhiniá¹ƒ.

nivÄ• sesi baliá¹ƒ tesaá¹ƒ, aÃ±Ã±esaÃ±cÄ• nuvassakaá¹ƒ ||

<87> á¹• 21 dÄ• pesi chaá¹‡akÄ• le tu, cittarÄ• jena so saha.

samÄ• sane nisÄ«ditvÄ• , dibbamÄ• nusanÄ• á¹-akaá¹ƒ ||

<88> á¹• 21 kÄ• rentoâ€™ bhirami rÄ• jÄ• , ratikhiá¸• á¸• Ä• samappito.

dvÄ• ragÄ• me ca caturo, bhayavÄ• piÃ±ca kÄ• rayi ||

<89> á¹• 21 mahÄ• susÄ• naghÄ• tanaá¹ƒ, pacchimarÄ• jiniá¹ƒ tathÄ• .

vessavaá¹‡assa nigrodhaá¹ƒ, byÄ• dhidevassa tÄ• lakaá¹ƒ ||

<90> á¹• 21 yonasabhÄ• ga vatthuÃ±ca, mahejjagharameva ca.

etÄ• ni pacchimadvÄ• ra-disÄ• bhÄ• ge nivesayi ||

<91> á¹• 21 paÃ±casatÄ• ni caá¹‡á¸• Ä• la-purise purasodhake.

duvesatÄ• ni caá¹‡á¸• Ä• la-purise vaccasodhake ||

<92> á¹• 21 diyaá¸• á¸• hasatacaá¹‡á¸• Ä• le, matanÄ«hÄ• rakeâ€™ pi ca.

susÄ• na gopacaá¹‡á¸• Ä• le, tattakeyeva Ä• disi ||

<93> á¹• 21 tesaá¹ƒ gÄ• maá¹ƒ nivesesi, susÄ• nÄ• pacchimuttare.

yathÄ• vihitakammÄ• ni, tÄ• ni niccaá¹ƒ akaá¹ƒsute ||

<94> á¹• 21 tassa caá¹‡á¸• Ä• lagÄ• massa, pubbuttaradisÄ• ya tu.

nÄ«casusÄ• nakaá¹ƒ nÄ• ma, caá¹‡á¸• Ä• lÄ• namakÄ• rayi ||

<95> á¹• 21 tassuttare susÄ• nassa, pÄ• sÄ• á¹‡apabbatantare.

Ä• vÄ• sapÄ• lijhÄ• dhÄ• naá¹ƒ, tadÄ• Ä• si nivesitÄ• ||

<96> á¹• 21 taduttare \Be 64/ disÄ• bhÄ• ge, yÄ• va gÄ• maá¹‡i vÄ• piyÄ• .

tÄ• pasÄ• naá¹ƒ anekesaá¹ƒ, assamo Ä• si kÄ• rito ||

<97> á¹• 21 tasseva ca susÄ• nassa, puratthimadisÄ• ya tu.

jotiyassa nigaá¹‡á¹-hassa, gharaá¹ƒ kÄ• resi bhÅ«pati ||

<98> á¹• 21 tasmiá¹ƒyeva desasmiá¹ƒ, nigaá¹‡á¹-ho girinÄ• mako.

nÄ• nÄ• pÄ• saá¹‡á¸• akÄ• ceva, vasiá¹ƒsu samaá¹‡Ä• bahÅ« ||

<99> á¹• 21 tattheva ca devakulaá¹ƒ, akÄ• resi mahÄ«pati.

kubhaá¹‡á¸• assa nigaá¹‡á¹-hassa, taá¹ƒnÄ• makamahositaá¹ƒ ||

<100> á¹• 21 tato tu pacchime bhÄ• ge, jhÄ• dhapÄ• lipuratthime.

micchÄ• diá¹-á¹-hikulÄ• naá¹ƒ tu, vasÄ« paÃ±casataá¹ƒ tahiá¹ƒ ||

<101> á¹• 21 paraá¹ƒ jotiyagehamhÄ• , oraá¹ƒ gÄ• maá¹‡i vÄ• piyÄ• .

so paribbÄ• jakÄ• rÄ• maá¹ƒ, kÄ• rÄ• pesi tatheva ca ||

<102> á¹• 21 Ä• jÄ«vakÄ• naá¹ƒ gehaÃ±ca, brÄ• hmaá¹‡avaá¹-á¹-ameva ca.

sivikÄ• sotthisÄ• lÄ• ca, akÄ• resi tahiá¹ƒ tahiá¹ƒ ||

<103> á¹• 21 dasavassÄ• bhiseko so, gÄ• masÄ«mÄ• nivesayi.

laá¹ƒkÄ• dÄ«pamhi sakale, laá¹ƒkindo paá¹‡á¸• ukÄ• bhayo ||

<104> á¹• 21 so kÄ• lavelacittehi, dissamÄ• nehi bhÅ«pati.

sahÄ• â€™ nu bhosi sampatiá¹ƒ, yakkhabhÅ«tasahÄ• ya vÄ• ||

<105> á¹• 21 paá¹‡á¸• ukÄ• bhayaraÃ±Ã±o ca, abhayassa ca antare.

rÄ• jasuÃ±Ã±Ä• ni vassÄ• ni, ahesuá¹ƒ dasasatta ca ||

<106> á¹• 21 so paá¹‡á¸• ukÄ• bhayamahÄ«pati sattatiá¹ƒsa ---

vassoâ€™ dhigamma dhitimÄ• dharaá¹‡Ä« patittaá¹ƒ.

ramme anunamanurÄ• dhapure samiddhe.

vassÄ• ni akÄ• rayi rajjametthÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paá¹‡á¸• ukÄ• bhayÄ• bhisekonÄ• ma

dasamo paricchedo.

ekÄ• dasama pariccheda

devÄ• naá¹ƒpiyatissÄ• bhiseko

<1> á¹• 21 tassaccaye \Be 65/ tassa suto, muá¹-asivoâ€™ ti vissuto.

suvaá¹‡á¹‡apÄ• liyÄ• putto, patto rajjamanÄ• kulaá¹ƒ ||

<2> á¹• 21 mahÄ• meghavanuyyÄ• naá¹ƒ, nÄ• manugaguá¹‡oditaá¹ƒ.

phalapupphatarupetaá¹ƒ, so rÄ• jÄ• kÄ• rayi subhaá¹ƒ ||

<3> á¹• 21 uyyÄ• naá¹-hÄ• naggahaá¹‡e, mahÄ• megho akÄ• lajo.

pÄ• vassitena uyyÄ• naá¹ƒ, mahÄ• meghavanaá¹ƒ ahu ||

<4> á¹• 21 saá¹-á¹-hivassÄ• ni muá¹-asivo, rÄ• jÄ• rÄ• jjamakÄ• rayi.

anurÄ• dhe puravare, laá¹ƒkÄ• bhuvadane subhe ||

<5> á¹• 21 tassa puttÄ• dasÄ• â€™ hesuá¹ƒ, aÃ±Ã±amaÃ±Ã±ahitesino.

duve dhÄ«tÄ• cÄ• â€™ nukulÄ• , kulÄ• nucchavikÄ• ahÅ« ||

<6> á¹• 21 devÄ• naá¹ƒ piyatissoti, vissuto dutiyo suto.

tesu bhÄ• tÅ«su sabbesu, puÃ±Ã±Ä• paÃ±Ã±Ä• dhiko ahu ||

<7> á¹• 21 devÄ• naá¹ƒ piyatisso so, rÄ• jÄ• â€™ si pituaccaye.

tassÄ• â€™ bhisekena samaá¹ƒ, bahÅ«naâ€™ cchariyÄ• naâ€™ huá¹ƒ ||

<8> á¹• 21 laá¹ƒkÄ• dÄ«pamhi sakale, nidhayo ratanÄ• ni ca.

antoá¹-hitÄ• ni uggantvÄ• , pathavÄ«talamÄ• ruhuá¹ƒ ||

<9> á¹• 21 laá¹ƒkÄ• dÄ«pasamÄ«pamhi, bhinnanÄ• vÄ• gatÄ• ni ca.

tatrajÄ• tÄ• ni ca thalaá¹ƒ, ratanÄ• ni samÄ• ruhuá¹ƒ ||

<10> á¹• 21 chÄ• tapabbatapÄ• damhi, tisso ca veá¸·uyaá¹-á¹-hiyo.

jÄ• tÄ• rathapatodena, samÄ• nÄ• parimÄ• á¹‡ato ||

<11> á¹• 21 tÄ• su ekÄ• latÄ• yaá¹-á¹-hi, rajatÄ• â€™ bhÄ• tahiá¹ƒ latÄ• .

suvaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• rucirÄ• , dissantetÄ• manoramÄ• ||

<12> á¹• 21 ekÄ• kusumÄ• yaá¹-á¹-hÄ«tu, kusumÄ• ni tahiá¹ƒ pana.

nÄ• nÄ• ni nÄ• nÄ• vaá¹‡á¹‡Ä• ni, dissanteâ€™ ti phuá¹-Ä• ni ca ||

<13> á¹• 21 ekÄ• sakuá¹‡ayaá¹-á¹-hitu \Be 66/, tahiá¹ƒ pakkhimigÄ• bahÅ«.

nÄ• nÄ• ca nÄ• nÄ• vaá¹‡á¹‡Ä• ca, sajÄ«vÄ• viya dissare ||

<14> á¹• 21 bhayagajarathÄ• malakÄ• , valayaá¹…guliveá¹-hakÄ• .

kakudhaphalÄ• pÄ• katikÄ• , iccetÄ• aá¹-á¹-hajÄ• tiyo ||

<15> á¹• 21 muttÄ• samudÄ• uggantvÄ• , tÄ«re vaá¹-á¹-i viya á¹-hitÄ• .

devÄ• naá¹ƒ piyatissassa, sabbaá¹ƒ puÃ±Ã±avijambhitaá¹ƒ ||

<16> á¹• 21 indanÄ«laá¹ƒ veá¸·uriyaá¹ƒ, lohitaá¹…kamaá¹‡idhiâ€™ me.

rajatÄ• ni paneâ€™ tÄ• ni, muttÄ• tÄ• tÄ• vayaá¹-á¹-hiyo ||

<17> á¹• 21 sattahabbhantareyeva, raÃ±Ã±o santikamÄ• haruá¹ƒ.

tÄ• ni disvÄ• patÄ«to so, rÄ• jÄ• iti vicintayi ||

<18> á¹• 21 ratanÄ• ni anagghÄ• ni, dhammÄ• soko imÄ• nime.

sahÄ• yoâ€™ rahatenÄ• â€™ Ã±Ã±o, tassa dassaá¹ƒ imÄ• naâ€™ to ||

<19> á¹• 21 devÄ• naá¹ƒ piyatisso ca, dhammÄ• soko ca te ime.

dve adiá¹-á¹-hasahÄ• yÄ• hi, cirappabhuti bhÅ«pati ||

<20> á¹• 21 bhÄ• gineyyaá¹ƒ mahÄ• riá¹-á¹-haá¹ƒ, amaccaá¹ƒ pamukhaá¹ƒ tato.

dijaá¹ƒ amaccaá¹ƒ gaá¹‡ataá¹ƒ, rÄ• jÄ• te caturo jane ||

<21> á¹• 21 dÅ«to katvÄ• na pÄ• hesi, baloghaparivÄ• rite.

gÄ• hÄ• petvÄ• anagghÄ• ni, ratanÄ• ni imÄ• ni so ||

<22> á¹• 21 maá¹‡ijÄ• tÄ« ca tisso tÄ• , tisso ca rathayaá¹-á¹-hiyo.

saá¹…khaÃ±ca dakkhiá¹‡Ä• vattaá¹ƒ, muttÄ• jÄ• tÄ« ca aá¹-á¹-ha tÄ• ||

<23> á¹• 21 Ä• ruyha jambukolamhi, nÄ• vaá¹ƒ sattadinena te.

sukhena titthaá¹ƒ laddhÄ• na, sattÄ• hena tato puna ||

<24> á¹• 21 pÄ• á¹-aliputtaá¹ƒ gantvÄ• na, dhammÄ• sokassa rÄ• jino.

adaá¹ƒsu paá¹‡á¹‡Ä• kÄ• rete, disvÄ• tÄ• ni pasÄ«di so ||

<25> á¹• 21 ratanÄ• niâ€™ disÄ• nettha, natthi me iti cintiya.

adÄ• senÄ• patiá¹-á¹-hÄ• naá¹ƒ, tuá¹-á¹-hoâ€™ riá¹-á¹-hassa bhÅ«pati ||

<26> á¹• 21 porohiccabrÄ• hmaá¹‡assa, daá¹‡á¸• anÄ• yataá¹ƒ pana.

adÄ• si tassÄ• â€™ maccassa, seá¹-á¹-hittaá¹ƒ gaá¹‡akassa tu ||

<27> á¹• 21 tesaá¹ƒ anappake bhoge, datvÄ• vÄ• sagharÄ• ni ca.

mahÄ• maccehi mantento, passitvÄ• paá¹-ipÄ• bhataá¹ƒ ||

<28> á¹• 21 vÄ• labÄ«janÄ« \Be 67/ muá¹‡hisaá¹ƒ, khaggaá¹ƒ chattaÃ±ca pÄ• dukaá¹ƒ.

moá¸·iá¹ƒ vataá¹ƒ sapÄ• maá¹…gaá¹ƒ, bhiá¹…kÄ• raá¹ƒ haricandanaá¹ƒ ||

<29> á¹• 21 adhovimaá¹ƒ vatthakoá¹-iá¹ƒ, mahagghaá¹ƒ hatthapuÃ±chaniá¹ƒ.

nÄ• gÄ• â€™ haá¹-aá¹ƒ aÃ±janaÃ±ca, aruá¹‡Ä• bhaÃ±ca mattikaá¹ƒ ||

<30> á¹• 21 anotattodakaÃ±ceva, gaá¹…gÄ• salilameva ca.

saá¹…khaÃ±ca nandiyÄ• vaá¹-á¹-aá¹ƒ, vaá¸• á¸• hamÄ• naá¹ƒ kumÄ• rikaá¹ƒ ||

<31> á¹• 21 hemabhojanakaá¹‡á¸• aÃ±ca, sivikaÃ±ca mahÄ• rahaá¹ƒ.

harÄ«á¹-akaá¹ƒ Ä• malakaá¹ƒ, mahagghaá¹ƒ amatosadhaá¹ƒ ||

<32> á¹• 21 sukÄ• haá¹-Ä• naá¹ƒ sÄ• lÄ«naá¹ƒ, saá¹-á¹-hivÄ• hasatÄ• ni ca.

abhiseko pakaraá¹‡aá¹ƒ, parivÄ• ravisesitaá¹ƒ ||

<33> á¹• 21 datvÄ• kÄ• le bhahÄ• yassa, paá¹‡á¹‡Ä• kÄ• re narissaro.

dÅ«te pÄ• hesisaddhamma-paá¹‡á¹‡Ä• kÄ• ramimampica ||

<34> á¹• 21 ahaá¹ƒ buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

upÄ• sakattaá¹ƒ desesiá¹ƒ, sakyaputtassa sÄ• sane ||

<35> á¹• 21 tvampimÄ• ni ratanÄ• ni, uttamÄ• ni naruttama.

cittaá¹ƒ pasÄ• dayitvÄ• na, saddhÄ• ya saraá¹‡aá¹ƒ vaja ||

<36> á¹• 21 ``karotha me sahÄ• yassa, abhisekaá¹ƒ punoâ€™â€™ iti.

vatvÄ• sahayÄ• â€™ maccete, sakkaritvÄ• ca pesayi ||

<37> á¹• 21 paÃ±camÄ• se vasitvÄ• na, te maccÄ• â€™ tivasakkatÄ• .

vesÄ• khasukkhapakkhÄ• di-dine dÅ«tÄ• viniggatÄ• ||

<38> á¹• 21 tÄ• malittiyamÄ• ruyha, nÄ• vaá¹ƒ tejambukolake.

oruyha kÅ«paá¹ƒ passiá¹ƒsu, patvÄ• dvÄ• dasiyaá¹ƒ idha ||

<39> á¹• 21 adaá¹ƒsu paá¹‡á¹‡Ä• kÄ• re te, dÅ«tÄ• laá¹ƒkÄ• dÄ«passate.

tesaá¹ƒ mahantaá¹ƒ sakkÄ• raá¹ƒ, laá¹ƒkÄ• pati akÄ• rayi ||

<40> á¹• 21 te maggasiramÄ• sassa, Ä• dicandodayejine.

abhisittaÃ±ca laá¹ƒkindaá¹ƒ, amaccÄ• sÄ• mibhattino ||

<41> á¹• 21 dhammÄ• sokassa vacanaá¹ƒ, vatvÄ• sÄ• mi hiteratÄ• .

punopi abhisiÃ±ciá¹ƒsu, laá¹ƒkÄ• hitasukherataá¹ƒ ||

<42> á¹• 21 vesÄ• khe \Be 68/ narapati puá¹‡á¹‡amÄ• yamevaá¹ƒ.

devÄ• naá¹ƒ piyavacano pagÅ«á¸·anÄ• mo.

laá¹ƒkÄ• yaá¹ƒ pavÄ«tatapÄ«ti ussavÄ• yaá¹ƒ.

attÄ• naá¹ƒ janasukhadoâ€™ bhisecayÄ« soti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

devÄ• naá¹ƒpiyatissÄ• bhisekonÄ• ma

ekÄ• dasamo paricchedo.

dvÄ• dasama pariccheda

nÄ• nÄ• desapasÄ• do

<1> á¹• 21 thero moggaliputto so, jinasÄ• sana jotako.

niá¹-á¹-hÄ• petvÄ• na saá¹ƒgÄ«tiá¹ƒ, pekkhamÄ• no anÄ• gataá¹ƒ ||

<2> á¹• 21 sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ, paccantesu avekkhiya.

pesesi kattike mÄ• se, tete there tahiá¹ƒ tahiá¹ƒ ||

<3> á¹• 21 theraá¹ƒ kasmÄ«ragandhÄ• raá¹ƒ, majjhantikamapesayi.

apesayÄ« mahÄ• deva-ttheraá¹ƒ mahisamaá¹‡á¸• alaá¹ƒ ||

<4> á¹• 21 vanavÄ• siá¹ƒ apesayi, theraá¹ƒ rakkhitanÄ• makaá¹ƒ.

tathÄ• â€™ parantakaá¹ƒ yona-dhammarakkhitanÄ• makaá¹ƒ ||

<5> á¹• 21 mahÄ• raá¹-á¹-haá¹ƒ mahÄ• dhamma-rakkhitatthera nÄ• makaá¹ƒ.

mahÄ• rakkhita theraá¹ƒ taá¹ƒ, yona lokamapesayi ||

<6> á¹• 21 pesesi majjhimaá¹ƒ theraá¹ƒ, himavantapadesakaá¹ƒ.

suvaá¹‡á¹‡abhÅ«miá¹ƒ there dve, soá¹‡amuttara meva ca ||

<7> á¹• 21 mahÄ• mahindattheraá¹ƒ taá¹ƒ, thera iá¹-á¹-iyamuttiyaá¹ƒ.

sambalaá¹ƒ bhaddasÄ• laÃ±ca, sake saddhivihÄ• rike ||

<8> á¹• 21 laá¹ƒkÄ• dÄ«pe \Be 69/ manuÃ±Ã±amhi, manuÃ±Ã±aá¹ƒ jinasÄ• sanaá¹ƒ.

patiá¹-á¹-hÄ• petha tumheâ€™ ti, paÃ±ca there apesayi ||

<9> á¹• 21 tadÄ• kasmÄ«ragandhÄ• re, pakkaá¹ƒ sassaá¹ƒ mahiddhiko.

aravÄ• lo nÄ• garÄ• jÄ• , vassaá¹ƒ karakasaÃ±Ã±itaá¹ƒ ||

<10> á¹• 21 vassÄ• petvÄ• samuddasmiá¹ƒ, sabbaá¹ƒ khipatidÄ• ruá¹‡o.

tatra majjhantikatthero, khippaá¹ƒ gantvÄ• vihÄ• yasÄ• ||

<11> á¹• 21 aravÄ• ladahevÄ• ri-piá¹-á¹-he caá¹…kamanÄ• dike.

akÄ• si disvÄ• taá¹ƒnÄ• gÄ• , ruá¹-á¹-hÄ• raÃ±Ã±o nivedayuá¹ƒ ||

<12> á¹• 21 nÄ• garÄ• jÄ• â€™ tharuá¹-á¹-ho so, vividhÄ• bhisikÄ• â€™ kari.

vÄ• tÄ• mahantÄ• vÄ• yanti, megho gajjati vassati ||

<13> á¹• 21 phalantyaâ€™ saniyo vijju, niccharanti tato tato.

mahiruhÄ• pabbatÄ• naá¹ƒ, kÅ«á¹-Ä• ni papatanti ca ||

<14> á¹• 21 virÅ«parÅ«pÄ• nÄ• gÄ• ca, bhiá¹ƒsÄ• penti samantato.

sayaá¹ƒ dhupÄ• yati jalati, akkosanto anekadhÄ• ||

<15> á¹• 21 sabbaá¹ƒ taá¹ƒ iddhiyÄ• thero, paá¹-ibÄ• hiya bhiá¹ƒsanaá¹ƒ.

avoca nÄ• garÄ• jaá¹ƒ taá¹ƒ, dassento balamuttamaá¹ƒ ||

<16> á¹• 21 sadeva kopi ce loko, Ä• gantvÄ• tÄ• sayeyya maá¹ƒ.

na me paá¹-ibalo assa, janetuá¹ƒ bhayabheravaá¹ƒ ||

<17> á¹• 21 saceâ€™ pi tvaá¹ƒ mahiá¹ƒ sabbaá¹ƒ, sasamuddaá¹ƒ sapabbataá¹ƒ.

ukkhipitvÄ• mahÄ• nÄ• ga, khipeyyÄ• si mamoâ€™ pari ||

<18> á¹• 21 neva me sakkuá¹‡eyyÄ• si, janetuá¹ƒ bhayabheravaá¹ƒ.

aÃ±Ã±adatthu tave `vaâ€™ ssa, vighÄ• to uragÄ• dhipa ||

<19> á¹• 21 taá¹ƒsutvÄ• nimmadassaâ€™ ssa, thero dhammamadesayi.

tato saraá¹‡asÄ«lesu, nÄ• garÄ• jÄ• patiá¹-á¹-hahi ||

<20> á¹• 21 tatheva caturÄ• sÄ«ti-sahassÄ• ni bhujaá¹…gamÄ• .

himavanteva gandhabbÄ• , yakkhÄ• kumbhaá¹‡á¸• akÄ• bahÅ« ||

<21> á¹• 21 paá¹‡á¸• ako nÄ• ma yakkho tu, saddhiá¹ƒhÄ• rita yakkhiyÄ• .

paÃ±casatehi puttehi, phalaá¹ƒ pÄ• puá¹‡i Ä• dikaá¹ƒ ||

<22> á¹• 21 ``mÄ• â€™â€™ dÄ• ni \Be 70/ kodhaá¹ƒ janiyittha, ito uddhaá¹ƒ yathÄ• pure.

sasaghÄ• taÃ±ca mÄ• â€™ kattha, sukhakÄ• mÄ• hi pÄ• á¹‡ino ||

<23> á¹• 21 karotha mettaá¹ƒ sattesu, vasantu manujÄ• sukhaá¹ƒ.

iti tenÄ• â€™ nusiá¹-á¹-hÄ• te, tatheva paá¹-ipajjisuá¹ƒ ||

<24> á¹• 21 tato ratanapallaá¹…ke, theraá¹ƒ so uragÄ• dhipo.

nisÄ«dÄ• piya aá¹-á¹-hÄ• si, bÄ«jamÄ• no tadantike ||

<25> á¹• 21 tadÄ• kasmÄ«ragandhÄ• ra-vÄ• sino manujÄ• â€™ gatÄ• .

nÄ• garÄ• jassa pÅ«jatthaá¹ƒ, mantvÄ• theraá¹ƒ mahiddhikaá¹ƒ ||

<26> á¹• 21 theramevÄ• â€™ bhi vÄ• detvÄ• , ekamantaá¹ƒ nisÄ«disuá¹ƒ.

tesaá¹ƒ dhammamadesesi, thero Ä• sivisopamaá¹ƒ ||

<27> á¹• 21 asÄ«tiyÄ• sahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

satasahassa purisÄ• , pabbajuá¹ƒ therasantike ||

<28> á¹• 21 tatoppabhupati kasmira-gandhÄ• raá¹ƒ te idÄ• nipi.

Ä• suá¹ƒ kÄ• sÄ• va pajjotÄ• , vatthuttayaparÄ• yanÄ• ||

<29> á¹• 21 gantvÄ• mahÄ• devatthero, desaá¹ƒ mahisamaá¹‡á¸• alaá¹ƒ.

suttantaá¹ƒ devadÅ«taá¹ƒ so, kathesi janamajjhago ||

<30> á¹• 21 cattÄ• lÄ«sa sahassÄ• ni, dhammacakkhuá¹ƒ visodhayuá¹ƒ.

cattÄ• lÄ«sa sahassÄ• ni, pabbajiá¹ƒsu tadantike ||

<31> á¹• 21 gantvÄ• â€™ tha rakkhitatthero, vanavÄ• siá¹ƒ nabhe á¹-hito.

saá¹ƒyuttamanamataggaá¹ƒ, kathesi janamajjhago ||

<32> á¹• 21 saá¹-á¹-hi narasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

sattatiá¹ƒsa sahassÄ• ni, pabbajiá¹ƒsu tadantike ||

<33> á¹• 21 vihÄ• rÄ• naá¹ƒ paÃ±casataá¹ƒ, tasmiá¹ƒdese patiá¹-á¹-hahi.

patiá¹-á¹-hÄ• pesi tatthevaá¹ƒ, thero so jinasÄ• sanaá¹ƒ ||

<34> á¹• 21 gantvÄ• â€™ parantakaá¹ƒ thero, yonako dhammarakkhito.

aggikkhandhopamaá¹ƒ suttaá¹ƒ, kathetvÄ• janamajjhago ||

<35> á¹• 21 sattatiá¹ƒsa sahassÄ• ni, pÄ• á¹‡e tattha samÄ• gate.

dhammÄ• matamapÄ• yesi, dhammÄ• dhammesu kovido ||

<36> á¹• 21 purisÄ• naÃ±ca sahassaÃ±ca, itthiyo ca tatoâ€™ dhikÄ• .

khattiyÄ• naá¹ƒ kulÄ• yeva, nikkhamitvÄ• na pabbajuá¹ƒ ||

<37> á¹• 21 mahÄ• raá¹-á¹-hamisÄ« \Be 71/ gantvÄ• , so mahÄ• dhammarakkhito.

mahÄ• nÄ• radakassapavhaá¹ƒ, jÄ• takaá¹ƒ kathayÄ« tahiá¹ƒ ||

<38> á¹• 21 maggaphalaá¹ƒ pÄ• puá¹‡iá¹ƒsu, caturÄ• sÄ«ti sahassakÄ• .

terasantu sahassÄ• ni, pabbajiá¹ƒsu tadantike ||

<39> á¹• 21 gantvÄ• na yonavisayaá¹ƒ, so mahÄ• dhammarakkhito isi.

kÄ• á¸·akÄ• rÄ• ma suttantaá¹ƒ, kathesi janamajjhago ||

<40> á¹• 21 pÄ• á¹‡asata sahassÄ• ni, sahassÄ• ni ca sattati.

maggaphalaá¹ƒ pÄ• puá¹‡iá¹ƒsu, dasa sahassÄ• ni pabbajuá¹ƒ ||

<41> á¹• 21 gantvÄ• catÅ«hi therehi, desesi majjhimo isi.

himavantapadesasmiá¹ƒ, dhammacakkapavattanaá¹ƒ ||

<42> á¹• 21 maggaphalapÄ• puá¹‡iá¹ƒsu, asÄ«tipÄ• á¹‡a koá¹-iyo.

visuá¹ƒ te paÃ±caraá¹-á¹-hÄ• ni, paÃ±catherÄ• pasÄ• dayuá¹ƒ ||

<43> á¹• 21 purisasatasahassÄ• ni, ekekasseva santike.

pabbajiá¹ƒsu pasÄ• dena, sammÄ• sambuddha sÄ• sane ||

<44> á¹• 21 saddhiá¹ƒ uttaratherena, soá¹‡atthero mahiddhiko.

suvaá¹‡á¹‡abhÅ«miá¹ƒ agamÄ• , tasmiá¹ƒ tu samaye pana ||

<45> á¹• 21 jÄ• te jÄ• te rÄ• jagehe, dÄ• rake ruddarakkhasÄ«.

samuddato nikkhamitvÄ• , bhakkhitvÄ• pana gacchati ||

<46> á¹• 21 tasmiá¹ƒ khaá¹‡e rÄ• jagehe,

jÄ• to hoti kumÄ• rako.

there manussÄ• passitvÄ• ,

rakkhasÄ• naá¹ƒ sahÄ• yakÄ• ||

<47> á¹• 21 iti cintiya mÄ• retuá¹ƒ, sÄ• yuvÄ• upasaá¹…kamuá¹ƒ.

``kimetantiâ€™â€™ ca pucchitvÄ• , theraá¹ƒ te eva mÄ• hute ||

<48> á¹• 21 samaá¹‡Ä• mayaá¹ƒ himavantÄ• , na rakkhasi sahÄ• yakÄ• .

rakkhasÄ« sÄ• saparisÄ• , nikkhantÄ• hoti sÄ• garÄ• ||

<49> á¹• 21 taá¹ƒ disvÄ• na mahÄ• rÄ• vaá¹ƒ, viraviá¹ƒsu mahÄ• janÄ• .

diguá¹‡e rakkhase thero, mÄ• payitvÄ• bhayÄ• nake ||

<50> á¹• 21 taá¹ƒ \Be 72/ rakkhasiá¹ƒ saparisaá¹ƒ, parikkhipi samantato.

idaá¹ƒ imehi uddhanti, mantvÄ• bhÄ«tÄ• palÄ• yisÄ• ||

<51> á¹• 21 tassa desassa Ä• rakkhaá¹ƒ, á¹-hapetvÄ• na samantato.

tasmiá¹ƒ samÄ• game thero, brahmajÄ• lamadesayi ||

<52> á¹• 21 saraá¹‡esu ca sÄ«lesu, aá¹-á¹-haá¹ƒsu bahavo janÄ• .

saá¹-á¹-hiyÄ• tu sahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

<53> á¹• 21 aá¸• á¸• huá¸• á¸• hÄ• ni sahassÄ• ni, pabbajuá¹ƒ kuladÄ• rakÄ• .

pabbajiá¹ƒsu diyaá¸• á¸• hantu, sahassaá¹ƒ kuladhÄ«taro ||

<54> á¹• 21 tatoppabhuti saÃ±jÄ• te, rÄ• jagehe kumÄ• rake.

nÄ• maá¹ƒ kariá¹ƒsu rÄ• jÄ• no, soá¹‡uttara sanÄ• make ||

<55> á¹• 21 mahÄ• janassÄ• pi jinassa kaá¸• á¸• hanaá¹ƒ.

vihÄ• ya pattaá¹ƒ amataá¹ƒ sukhampite.

kariá¹ƒsu lokassa hitaá¹ƒ tahiá¹ƒ tahiá¹ƒ.

bhaveyya yo lokahite pamÄ• davÄ• ti ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

nÄ• nÄ• desapasÄ• do nÄ• ma dvÄ• dasamo paricchedo.

terasama pariccheda

mahindÄ• gamano

<1> á¹• 21 mahÄ• mahindatthero so, tadÄ• dvÄ• dasavassiko.

upajjhÄ• yena Ä• á¹‡atto, saá¹…ghena ca mahÄ• matÄ« ||

<2> á¹• 21 laá¹ƒkÄ• dÄ«paá¹ƒ pasÄ• detuá¹ƒ,

kÄ• laá¹ƒ pekkhaá¹ƒ vicintayÄ«.

``vuá¸• á¸• ho muá¹-asivo rÄ• jÄ• ,

rÄ• jÄ• hotu sutoâ€™â€™ iti ||

<3> á¹• 21 tadantare \Be 73/ Ã±Ä• tigaá¹‡aá¹ƒ, daá¹-á¹-huá¹ƒ katvÄ• na mÄ• nasaá¹ƒ.

upajjhÄ• yaÃ±ca saá¹…ghaÃ±ca, vanditvÄ• puccha bhÅ«patiá¹ƒ ||

<4> á¹• 21 Ä• dÄ• ya caturo there, saá¹…ghamittÄ• ya atrajaá¹ƒ.

sumanaá¹ƒ sÄ• maá¹‡eraÃ±ca, chaá¸·Ä• bhiÃ±Ã±aá¹ƒ mahiddhikaá¹ƒ ||

<5> á¹• 21 Ã±Ä• tÄ«naá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ, agamÄ• dakkhiá¹‡Ä• giriá¹ƒ.

tato tattha carantassa, chammÄ• sÄ• samatikkamuá¹ƒ ||

<6> á¹• 21 kamena vedisagiriá¹ƒ, nagaraá¹ƒ mÄ• tudeviyÄ• .

sampatvÄ• mataraá¹ƒ passi, devÄ« disvÄ• piyaá¹ƒ sutaá¹ƒ ||

<7> á¹• 21 bhojayitvÄ• saparisaá¹ƒ, attanÄ• yeva kÄ• ritaá¹ƒ.

vihÄ• raá¹ƒ cetiyagiriá¹ƒ, theraá¹ƒ Ä• ropayÄ« subhaá¹ƒ ||

<8> á¹• 21 avantiraá¹-á¹-haá¹ƒ bhuÃ±janto, pitarÄ• dinnamattano.

so asoka kumÄ• ro hi, ujjenÄ«gamanÄ• purÄ• ||

<9> á¹• 21 vedise nagare vÄ• saá¹ƒ, upagantvÄ• tahiá¹ƒ subhaá¹ƒ.

devinnÄ• ma labhitvÄ• na, kumÄ• riá¹ƒ seá¹-á¹-hidhÄ«taraá¹ƒ ||

<10> á¹• 21 saá¹ƒvÄ• saá¹ƒ tÄ• ya kappesi, gabbhaá¹ƒ gaá¹‡hiya tena sÄ• .

ujjeniyaá¹ƒ kumÄ• raá¹ƒ taá¹ƒ, mahindaá¹ƒ janayÄ« subhaá¹ƒ ||

<11> á¹• 21 vassadvayamatikkamma, saá¹…ghamittaÃ±ca dhÄ«taraá¹ƒ.

tasmiá¹ƒ kÄ• le vasati sÄ• , vedise nagare tahiá¹ƒ ||

<12> á¹• 21 thero tattha nisÄ«ditvÄ• , kÄ• laÃ±Ã±Å« iti cintayi.

pitarÄ• me samÄ• á¹‡attaá¹ƒ, abhiseka mahussavaá¹ƒ ||

<13> á¹• 21 devÄ• naá¹ƒpiyatisso so, mahÄ• rÄ• jÄ• â€™ nubhotu ca.

vatthuttayaguá¹‡e cÄ• pi, sutvÄ• jÄ• nÄ• tu dÅ«hato ||

<14> á¹• 21 Ä• rohatu missanagaá¹ƒ, jeá¹-á¹-hamÄ• sassuâ€™ posathe.

tadaheva gamissÄ• ma, laá¹ƒkÄ• dÄ«pavaraá¹ƒ mayaá¹ƒ ||

<15> á¹• 21 mahindo upasaá¹…kamma, mahindatthera muttamaá¹ƒ.

yÄ• hi laá¹ƒkaá¹ƒ pasÄ• detuá¹ƒ, sambuddhenÄ• â€™ si byÄ• kato ||

<16> á¹• 21 mayampi tatthupatthambhÄ• , bhavissÄ• mÄ• â€™ ti abravi.

deviyÄ• bhaginÄ« dhÄ«tu-putto bhaá¹‡á¸• uka nÄ• mako ||

<17> á¹• 21 therena deviyÄ• dhammaá¹ƒ, sutvÄ• desitameva tu.

anÄ• gÄ• miphalaá¹ƒ patvÄ• , vasi therassa santike ||

<18> á¹• 21 tattha \Be 74/ mÄ• saá¹ƒ vasitvÄ• na, jeá¹-á¹-hamÄ• sassuâ€™ posathe.

thero catÅ«hi therehi, sumanenÄ• â€™ tha bhaá¹‡á¸• unÄ• ||

<19> á¹• 21 saddhiá¹ƒ tena gahaá¹-á¹-hena, na rato Ã±Ä• tihetunÄ• .

tasmÄ• vihÄ• rÄ• Ä• kÄ• saá¹ƒ, uggantvÄ• so mahiddhiko ||

<20> á¹• 21 khaá¹‡eneva idhÄ• gamma, ramme missaka pabbate.

aá¹-á¹-hÄ• si vilukÅ«á¹-amhi, rucirambatthale vare ||

<21> á¹• 21 laá¹ƒkÄ• pasÄ• da guá¹‡ena viyÄ• kato so.

laá¹ƒkÄ• hitÄ• ya muninÄ• sayitena ante.

laá¹ƒkÄ• ya satthusadiso hitahetu tassÄ• .

laá¹ƒkÄ• marÅ«hi mahitoâ€™ bhinisÄ«di tattÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

mahindÄ• gamano nÄ• ma

terasamo paricchedo.

cuddasama pariccheda

nagarappavesano

<1> á¹• 21 devÄ• naá¹ƒpiyatisso so, rÄ• jÄ• salilakÄ«á¸·itaá¹ƒ.

datvÄ• nagaravÄ• sÄ«naá¹ƒ, migavaá¹ƒ kÄ«á¸·ituá¹ƒ agÄ• ||

<2> á¹• 21 cattÄ• lÄ«sasahassehi, narehi parivÄ• rito.

dhÄ• vanto padasÄ• yeva, agamÄ• missakaá¹ƒ nagaá¹ƒ ||

<3> á¹• 21 there dassetumicchanto, devo tasmiá¹ƒ mahÄ«dhare.

gumbhaá¹ƒbhakkhayamÄ• noâ€™ va, aá¹-á¹-hÄ• gokaá¹‡á¹‡arÅ«pavÄ• ||

<4> á¹• 21 rÄ• jÄ• disvÄ• ``pamattaá¹ƒ taá¹ƒ, na yuttaá¹ƒ vijjhituá¹ƒâ€™â€™ iti.

jiyÄ• saddamakÄ• dhÄ• pi, gokaá¹‡á¹‡o pabbatantaraá¹ƒ ||

<5> á¹• 21 rÄ• jÄ• â€™ nudhÄ• vi \Be 75/ sodhiá¹ƒ, therÄ• naá¹ƒ santikaá¹ƒ gato.

there diá¹-á¹-he narindena, sayamantaradhÄ• yiso ||

<6> á¹• 21 thero ``bahÅ«su diá¹-á¹-hesu, atibhÄ• yissatÄ«â€™â€™ tiso.

attÄ• nameva dassesi, passitvÄ• taá¹ƒ mahÄ«patiá¹ƒ ||

<7> á¹• 21 bhÄ«to aá¹-á¹-hÄ• si taá¹ƒ thero, ``ehi tissÄ• ti abravi.

tissÄ• â€™ ti vacaneneva, rÄ• jÄ• yakkhoâ€™â€™ ti cintayÄ« ||

<8> á¹• 21 samaá¹‡Ä• mayaá¹ƒ mahÄ• rÄ• ja, dhammarÄ• jassa sÄ• vakÄ• .

tameva anukampÄ• ya, jambudÄ«pÄ• idhÄ• gatÄ• ||

<9> á¹• 21 iccÄ• ha thero taá¹ƒ sutvÄ• , rÄ• jÄ• vÄ«tabhayo ahu.

saritvÄ• sakhÄ«sandesaá¹ƒ, ``samÄ• á¹‡Ä• â€™â€™ iti nicchito ||

<10> á¹• 21 dhanuá¹ƒ saraÃ±ca nikkhippa, upasaá¹…kamma taá¹ƒ isiá¹ƒ.

sammodamÄ• no therena, so nisÄ«di tadantike ||

<11> á¹• 21 tadÄ• tassa manussÄ• te, Ä• gamma parivÄ• rayuá¹ƒ.

tadÄ• sese cha dassesi, mahÄ• thero sahÄ• gate ||

<12> á¹• 21 te disvÄ• abravÄ« rÄ• jÄ• , ``kadÄ• â€™â€™ me Ä• gatÄ• iti.

``mayÄ• saddhiá¹ƒâ€™â€™ ti therena, vutte pucchi idaá¹ƒ puna ||

<13> á¹• 21 ``santi Ä«disakÄ• aÃ±Ã±e, jambudÄ«pe yatÄ«â€™â€™ iti.

Ä• ha ``kÄ• sÄ• vapajjo to, jambudÄ«po tahiá¹ƒ pana ||

<14> á¹• 21 tevijjÄ• iddhippattÄ• ca, cetopariyakovidÄ• .

``dibbasotÄ• â€™ rahanto ca, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ ||

<15> á¹• 21 pucchi ``kenÄ• gatatthÄ• â€™â€™ ti, na thalena na vÄ• rinÄ• .

Ä• gatamhÄ• â€™â€™ ti vutte so, vijÄ• ni nabhasÄ• gamaá¹ƒ ||

<16> á¹• 21 vÄ«maá¹ƒsaá¹ƒso mahÄ• paÃ±Ã±o, kaá¹‡haá¹ƒ paÃ±hamapucchitaá¹ƒ.

puá¹-á¹-ho puá¹-á¹-ho viyÄ• kÄ• si, taá¹ƒtaá¹ƒ paÃ±haá¹ƒ mahÄ«pati ||

<17> á¹• 21 rukkhoyaá¹ƒ rÄ• jakinnÄ• mo, aÃ±Ã±o nÄ• ma ayaá¹ƒ taru.

imaá¹ƒ muÃ±ciya atthaâ€™ mbo, santi ambatarÅ« bahuá¹ƒ ||

<18> á¹• 21 imaÃ±ca ambaá¹ƒ tecaâ€™ mbe, muÃ±ciyatthi mahÄ«ruhÄ• .

santi bhante bahu rukkhÄ• , anambÄ• pana te taru ||

<19> á¹• 21 aÃ±Ã±e \Be 76/ ambe anambe ca, muÃ±ciyaâ€™ tthi mahÄ«ruhÄ• .

ayaá¹ƒ bhante ambarukkho, paá¹‡á¸• itoâ€™ si narissara ||

<20> á¹• 21 santi te Ã±Ä• takÄ• rÄ• ja, santi bhante bahujjanÄ• .

santi aÃ±Ã±Ä• takÄ• rÄ• ja, santi te Ã±Ä• tito bahÅ« ||

<21> á¹• 21 Ã±Ä• take te ca aÃ±Ã±e ca, muÃ±ciyaâ€™ Ã±Ã±opi atthi nu.

``bhanteâ€™â€™ hameva sÄ• dhu tvaá¹ƒ, paá¹‡á¸• itoâ€™ si narissara ||

<22> á¹• 21 paá¹‡á¸• itoâ€™ ti viditvÄ• na, cÅ«á¸·ahatthipadopamaá¹ƒ.

suttantaá¹ƒ desayÄ« thero, mahÄ«passa mahÄ• matÄ« ||

<23> á¹• 21 desanÄ• pariyosÄ• ne, saddhiá¹ƒ tehi narehi so.

cattÄ• lÄ«sasahassehi, saraá¹‡esu patiá¹-á¹-hahi ||

<24> á¹• 21 bhattÄ• â€™ bhÄ«hÄ• raá¹ƒ sÄ• yanhe, raÃ±Ã±o abhiharuá¹ƒ tadÄ• .

``na bhuÃ±jissaâ€™â€™ nti dÄ• ni me, iti janammi bhÅ«pati ||

<25> á¹• 21 pucchituá¹ƒyeva yuttanti, bhattenÄ• â€™ pucchite isi.

na bhuÃ±jÄ• ma idÄ• nÄ«â€™ ti, vutte kÄ• laÃ±ca pucchiso ||

<26> á¹• 21 kÄ• laá¹ƒ vutteâ€™ bravi evaá¹ƒ, ``gacchÄ• ma nagaraá¹ƒâ€™â€™ iti.

tuvaá¹ƒ gaccha mahÄ• rÄ• ja, vasissÄ• ma mayaá¹ƒ idha ||

<27> á¹• 21 evaá¹ƒ sati kumÄ• roâ€™ yaá¹ƒ, amhehi saha gacchatu.

ayaÃ±hi Ä• gataphalo, rÄ• ja viÃ±Ã±Ä• tasÄ• sano ||

<28> á¹• 21 apekkhamÄ• no pabbajjaá¹ƒ, vasataâ€™ mhÄ• kamantike.

idÄ• ni pabbajessÄ• ma, imaá¹ƒ tvaá¹ƒ gaccha bhÅ«mipa ||

<29> á¹• 21 pÄ• to rathaá¹ƒ pesayissaá¹ƒ, tumhe tattha á¹-hitÄ• puraá¹ƒ.

yÄ• thÄ• â€™ ti there vanditvÄ• , bhaá¹‡á¸• uá¹ƒnetvaâ€™ ka mantakaá¹ƒ ||

<30> á¹• 21 pucchi therÄ• dhikÄ• raá¹ƒso, raÃ±Ã±o sabbamabhÄ• si so.

theraá¹ƒ Ã±atvÄ• â€™ ti tuá¹-á¹-hoso, ``lÄ• bhÄ• meâ€™â€™ iti cintayi ||

<31> á¹• 21 bhaá¹‡á¸• ussa gÄ«hibhÄ• vena, gatÄ• saá¹…ko narissaro.

aÃ±Ã±Ä• si narabhÄ• vaá¹ƒ so, ``pabbÄ• jema imaá¹ƒâ€™â€™ iti ||

<32> á¹• 21 thero taá¹ƒ gÄ• masÄ«mÄ• yaá¹ƒ, tasmiá¹ƒyeva khaá¹‡e akÄ• .

bhaá¹‡á¸• ukassa kumÄ• rassa, pabbajjamupasampadaá¹ƒ ||

<33> á¹• 21 tasmiá¹ƒyeva \Be 77/ khaá¹‡e so ca, arahattamapÄ• puá¹‡i.

sumanaá¹ƒ sÄ• maá¹‡eraá¹ƒ taá¹ƒ, thero Ä• mantayÄ« tato ||

<34> á¹• 21 dhammasavanakÄ• laá¹ƒ tvaá¹ƒ, ghosehÄ«â€™â€™ ti apucchiso.

sÄ• vento kittakaá¹ƒ á¹-hÄ• naá¹ƒ, bhante ghosemaâ€™ haá¹ƒ iti ||

<35> á¹• 21 ``sakalaá¹ƒ tambapaá¹‡á¹‡Ä«â€™â€™ ti, vutte therena iddhiyÄ• .

sÄ• vento sakalaá¹ƒ laá¹ƒkaá¹ƒ, dhammakÄ• lamaghosayÄ« ||

<36> á¹• 21 rÄ• jÄ• nÄ• gacatutteso, soá¹‡á¹‡ipasse nisÄ«diya.

bhuÃ±janto taá¹ƒ ravaá¹ƒ sutvÄ• , therantika mapesayi ||

<37> á¹• 21 ``upaddavo nu atthÄ«â€™â€™ ti, Ä• ha natthi uddavo.

sotuá¹ƒ sambuddhavacanaá¹ƒ, kÄ• lo ghosÄ• pito iti ||

<38> á¹• 21 sÄ• maá¹‡era ravaá¹ƒ sutvÄ• , bhummÄ• devÄ• aghosayuá¹ƒ.

anukkamena so saddo, brahmalokaá¹ƒ samÄ• ruhi ||

<39> á¹• 21 tena ghosena devÄ• naá¹ƒ, sannipÄ• to mahÄ• ahu.

samacittasuttaá¹ƒ desesi, thero tasmiá¹ƒ samÄ• game ||

<40> á¹• 21 asaá¹ƒkhiyÄ• naá¹ƒ devÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

bahÅ« nÄ• gÄ• supaá¹‡á¹‡Ä• ca, saraá¹‡esu patiá¹-á¹-hayuá¹ƒ ||

<41> á¹• 21 yathedaá¹ƒ sÄ• riputtassa, suttaá¹ƒ therassa bhÄ• sato.

tathÄ• mahindattherassa, ahu devasamÄ• gamo ||

<42> á¹• 21 rÄ• jÄ• pabhÄ• te pÄ• hesi, rathaá¹ƒ sÄ• rathi so gato.

``Ä• rohatha rathaá¹ƒ yÄ• ma, nagaraá¹ƒâ€™â€™ iti teâ€™ bravi ||

<43> á¹• 21 nÄ• â€™ rohÄ• ma rathaá¹ƒ gaccha, gacchÄ• ma tava pacchato.

iti vatvÄ• na pesetvÄ• , sÄ• rathiá¹ƒ sumanorathaá¹ƒ ||

<44> á¹• 21 vehÄ• samabbhugantvÄ• , te nagarassa puratthato.

paá¹-hamatthÅ«paá¹-á¹-hÄ• namhi, otariá¹ƒsu mahiddhikÄ• ||

<45> á¹• 21 therehi paá¹-hamotiá¹‡á¹‡a-á¹-hÄ• namhi katacetiyaá¹ƒ.

ajjÄ• pi vuccate tena, evaá¹ƒ paá¹-hamacetiyaá¹ƒ ||

<46> á¹• 21 raÃ±Ã±Ä• theraguá¹‡aá¹ƒ sutvÄ• , sabbÄ• antepuritthiyo.

theradassanamicchiá¹ƒsu, yasmÄ• tasmÄ• mahÄ«pati ||

<47> á¹• 21 antoâ€™ va \Be 78/ rÄ• javatthussa, rammaá¹ƒ kÄ• resi maá¹‡á¸• apaá¹ƒ.

setehi vatthapupphehi, chÄ• ditaá¹ƒ samalaá¹…kataá¹ƒ ||

<48> á¹• 21 uccaseyyÄ• viramaá¹‡aá¹ƒ, sutattÄ• therasantike.

kaá¹…khÄ« ``uccÄ• sane thero, nisÄ«dideyyanunoti ca ||

<49> á¹• 21 tadantare sÄ• rathi so, there disvÄ• tahiá¹ƒ á¹-hite.

cÄ«varaá¹ƒ pÄ• rupante te, ativimhita mÄ• naso ||

<50> á¹• 21 gantvÄ• raÃ±Ã±o nivedesi, sutvÄ• sabbaá¹ƒ mahÄ«mati.

``nisajjaá¹ƒ na karissanti, pÄ«á¹-hakesÅ«â€™â€™ ti nicchito ||

<51> á¹• 21 ``susÄ• dhu bhummattharaá¹‡aá¹ƒ, paÃ±Ã±Ä• pethÄ• â€™â€™ ti bhÄ• siya.

gantvÄ• paá¹-ipathaá¹ƒ there, sakkaccaá¹ƒ abhivÄ• diya ||

<52> á¹• 21 mahÄ• mahindattherassa, hatthato pattamÄ• diya.

sakkÄ• rapÅ«jÄ• vidhinÄ• , puraá¹ƒ theraá¹ƒ pavesayi ||

<53> á¹• 21 disvÄ• Ä• sanapaÃ±Ã±attiá¹ƒ, nemittÄ• byÄ• karuá¹ƒ iti.

``gahitÄ• pathavÄ«â€™ mehi, dÄ«pe hessanti issarÄ• ||

<54> á¹• 21 narindo pÅ«jayanto te, there antepuraá¹ƒ nayi.

tattha te dussapÄ«á¹-hesuá¹ƒ, nisÄ«diá¹ƒsu yathÄ• rahaá¹ƒ ||

<55> á¹• 21 te yÄ• gukhajjabhojjehi, sayaá¹ƒ rÄ• jÄ• atappayi.

niá¹-á¹-hite bhattakiccamhi, sayaá¹ƒ upanisÄ«diya ||

<56> á¹• 21 kaniá¹-á¹-hassoparÄ• jassa, mahÄ• nÄ• gassa jÄ• yikaá¹ƒ.

vasantiá¹ƒ rÄ• jageheâ€™ va, pakkosÄ• pesicÄ• â€™ nulaá¹ƒ ||

<57> á¹• 21 Ä• gamma anulÄ• devÄ«, paÃ±ca itthisatehi sÄ• .

therevandiya pÅ«jetvÄ• , ekamantamupÄ• visi ||

<58> á¹• 21 petavatthuá¹ƒ vimÄ• naÃ±ca, saccasaá¹ƒyuttameva ca.

desesi thero tÄ• itthÄ«, paá¹-hamaá¹ƒ phalamajjhaguá¹ƒ ||

<59> á¹• 21 hiyyo diá¹-á¹-hamanussehi, sutvÄ• theraguá¹‡e bahÅ«.

theradassanamicchantÄ• , samÄ• gantvÄ• na nÄ• garÄ• ||

<60> á¹• 21 rÄ• jadvÄ• re mahÄ• saddaá¹ƒ, akaruá¹ƒ taá¹ƒ mahÄ«pati.

sutvÄ• pucchiya jÄ• nitvÄ• , Ä• ha tesaá¹ƒ hitatthiko ||

<61> á¹• 21 sabbesaá¹ƒ \Be 79/ idha sambÄ• dho, sÄ• lÄ• maá¹…galahatthino.

sodhetha tattha dakkhanti, thereâ€™ me nÄ• garÄ• â€™ iti ||

<62> á¹• 21 sodhetvÄ• hatthisÄ• laá¹ƒ taá¹ƒ, vitÄ• nÄ• dÄ«hi sajjukaá¹ƒ.

alaá¹…karitvÄ• sayane, paÃ±Ã±apesuá¹ƒ yathÄ• rahaá¹ƒ ||

<63> á¹• 21 sathero tattha gantvÄ• na, mahÄ• thero nisÄ«diya.

so devadÅ«tasuttantaá¹ƒ, kathesÄ« kathiko mahÄ• ||

<64> á¹• 21 taá¹ƒ sutvÄ• na pasÄ«diá¹ƒsu, nagarÄ• te samÄ• gatÄ• .

tesu pÄ• á¹‡asahassaá¹ƒtu, paá¹-hamaá¹ƒ phalamajjhagÄ• ||

<65> á¹• 21 laá¹ƒkÄ• dÄ«pe so satthukappo akappo.

laá¹ƒkÄ• dhiá¹-á¹-hÄ• ne dvÄ«su á¹-hÄ• nesu thero.

dhammaá¹ƒ bhÄ• sitvÄ• dÄ«pabhÄ• sÄ• ya evaá¹ƒ.

saddhammo tÄ• raá¹ƒ kÄ• rayÄ« dÄ«padÄ«poti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

nagarappavesano nÄ• ma

cuddasamo paricchedo.

file end

paÃ±cadasama pariccheda

mahÄ• vihÄ• ra paá¹-iggahako

<1> á¹• 21 hatthisÄ• lÄ• pi sambÄ• dhÄ• , iti tattha samÄ• gatÄ• .

te nandanavane ramme, dakkhiá¹‡advÄ• rato bahi ||

<2> á¹• 21 rÄ• juyyÄ• ne ghanacchÄ• ye, sÄ«tale nÄ«lasaddale.

paÃ±Ã±Ä• pesuá¹ƒ Ä• sanÄ• ni, therÄ• naá¹ƒ sÄ• darÄ• narÄ• ||

<3> á¹• 21 nikkhamma dakkhiá¹‡advÄ• rÄ• , thero tattha nisÄ«di ca.

mahÄ• kulÄ«nÄ• cÄ• â€™ gamma, itthiyo bahukÄ• tahiá¹ƒ ||

<4> á¹• 21 theraá¹ƒ \Be 80/ upanisÄ«diá¹ƒsu, uyyÄ• naá¹ƒ pÅ«rayantiyo.

bÄ• lapaá¹‡á¸• itasuttantaá¹ƒ, tÄ• saá¹ƒ thero adesayi ||

<5> á¹• 21 sahassaá¹ƒ itthiyo tÄ• su, paá¹-hamaá¹ƒ phalamajjhaguá¹ƒ.

evaá¹ƒ tattheva uyyÄ• ne, sÄ• yaá¹‡hasamayo ahu ||

<6> á¹• 21 tato therÄ• nikkhamiá¹ƒsu, ``yÄ• ma taá¹ƒ pabbataá¹ƒâ€™â€™ iti.

raÃ±Ã±o paá¹-inivedesuá¹ƒ, sÄ«ghaá¹ƒ rÄ• jÄ• upÄ• gami ||

<7> á¹• 21 upÄ• gammÄ• â€™ bravÄ« theraá¹ƒ, ``sÄ• yaá¹ƒ dÅ«ro ca pabbato.

idheva nandanuyyÄ• ne, nivÄ• so phÄ• suko iti ||

<8> á¹• 21 purassa accÄ• sannattÄ• , ``asÄ• ruppaâ€™â€™ nti bhÄ• site.

``mahÄ• meghavanuyyÄ• naá¹ƒ, nÄ• tidÅ«rÄ• ti santike ||

<9> á¹• 21 rammaá¹ƒ chÄ• yÅ«dakÅ«petaá¹ƒ, nivÄ• so tattha rocatu.

nivattitabbaá¹ƒ bhanteâ€™â€™ nti, thero tattha nivattayi ||

<10> á¹• 21 tasmiá¹ƒ nivattaá¹-hÄ• namhi, kadambanadiyantike.

nivattacetiyaá¹ƒ nÄ• ma, kataá¹ƒ vuccati cetiyaá¹ƒ ||

<11> á¹• 21 taá¹ƒ nandanÄ• dakkhiá¹‡ena, nayaá¹ƒ theraá¹ƒ rathesabho.

mahÄ• meghavanuyyÄ• naá¹ƒ, pÄ• cinadvÄ• rakaá¹ƒ nayi ||

<12> á¹• 21 tattha rÄ• jaghare ramme, maÃ±capÄ«á¹-hÄ• ni sÄ• dhukaá¹ƒ.

sÄ• dhÅ«ti santharÄ• petvÄ• , ``vasateâ€™ tta sukhaá¹ƒâ€™â€™ iti ||

<13> á¹• 21 rÄ• jÄ• thereâ€™ bhivÄ• detvÄ• , amaccaparivÄ• rito.

puraá¹ƒ pÄ• visi therÄ• tu, taá¹ƒ rattiá¹ƒ tattha te vasuá¹ƒ ||

<14> á¹• 21 pabhÄ• teyeva pupphÄ• ni, gÄ• hetvÄ• dharaá¹‡Ä«pati.

there upacca vanditvÄ• , pÅ«jetvÄ• kusumehi ca ||

<15> á¹• 21 pucchi kacci sukhaá¹ƒ vuá¹-á¹-haá¹ƒ, uyyÄ• naá¹ƒ phÄ• sukaá¹ƒ iti.

sukhaá¹ƒ vutthaá¹ƒ mahÄ• rÄ• ja, uyyÄ• naá¹ƒ yati phÄ• sukaá¹ƒ ||

<16> á¹• 21 Ä• rÄ• mo kappate bhante, saá¹…ghassÄ• â€™â€™ ti apucchi so.

``kappateâ€™â€™ iti vatvÄ• na, kappÄ• kappesu kovido ||

<17> á¹• 21 thero veá¸·uvanÄ• rÄ• ma, paá¹-iggahaá¹‡amabravi.

taá¹ƒ sutvÄ• abhihaá¹-á¹-ho so, tuá¹-á¹-hahaá¹-á¹-ho mahÄ• jano ||

<18> á¹• 21 therÄ• naá¹ƒ \Be 81/ vandanatthÄ• ya, devÄ« tu anulÄ• gatÄ• .

saddhiá¹ƒ paÃ±casatitthÄ«hi, dutiyaá¹ƒ phalamajjhagÄ• ||

<19> á¹• 21 sÄ• paÃ±casatÄ• devÄ«, anulÄ• â€™ ha mahÄ«pati.

``pabbajissÄ• ma devÄ• â€™â€™ ti, rÄ• jÄ• theramavoca so ||

<20> á¹• 21 pabbÄ• jetha imÄ• yoâ€™â€™ ti, thero Ä• ha mahÄ«patiá¹ƒ.

``na kappati mahÄ• rÄ• ja, pabbÄ• jetuá¹ƒ thiyo hino ||

<21> á¹• 21 atthi pÄ• á¹-aliputtasmiá¹ƒ, bhikkhunÄ« me kaniá¹-á¹-hikÄ• .

saá¹…ghamittÄ• ti nÄ• mena, vissutÄ• sÄ• bahussutÄ• ||

<22> á¹• 21 narindasamaá¹‡indassa, mahÄ• bodhidumindato.

dakkhiá¹‡aá¹ƒ sÄ• khamÄ• dÄ• ya, tathÄ• bhikkhuniyo varÄ• ||

<23> á¹• 21 Ä• gacchatÅ«â€™ ti pesehi, raÃ±Ã±o no pitu santikaá¹ƒ.

pabbÄ• jessati sÄ• therÄ«, Ä• gatÄ• itthiyo imÄ• ||

<24> á¹• 21 ``sÄ• dhuâ€™â€™ ti vatvÄ• gaá¹‡hitvÄ• , rÄ• jÄ• bhiá¹…kÄ• ramuttamaá¹ƒ.

``mahÄ• meghavanuyyÄ• naá¹ƒ, dammi saá¹…ghassiâ€™ maá¹ƒ iti ||

<25> á¹• 21 mahindatherassa kare, dakkhiá¹‡odakamÄ• â€™ kirÄ«.

mahiyÄ• patite toye, akampittha mahÄ• mahÄ« ||

<26> á¹• 21 ``tasmÄ• kampati bhÅ«mÄ«â€™â€™ ti, bhÅ«mipÄ• lo apucchi taá¹ƒ.

patiá¹-á¹-hitattÄ• dÄ«pamhi, sÄ• sanassÄ• â€™ ti so bravi ||

<27> á¹• 21 therassa upanÄ• mesi, jÄ• tipupphÄ• ni jÄ• timÄ• .

thero rÄ• jagharaá¹ƒ gantvÄ• , tassa dakkhiá¹‡ato á¹-hito ||

<28> á¹• 21 rukkhamhi picule aá¹-á¹-ha, pupphamuá¹-á¹-hÄ« samokirÄ«.

tatthÄ• pi puthavÄ« kampi, puá¹-á¹-ho tassÄ• â€™ ha kÄ• raá¹‡aá¹ƒ ||

<29> á¹• 21 ahosi tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ, kÄ• leâ€™ pi idha mÄ• lako.

narindasaá¹…ghakammatthaá¹ƒ, bhavissati idÄ• nipi ||

<30> á¹• 21 rÄ• jagehÄ• uttarato, cÄ• rupokkharaá¹‡iá¹ƒ agÄ• .

tattakÄ• neva pupphÄ• ni, thero tatthÄ• pi okiri ||

<31> á¹• 21 tatthÄ• â€™ pi puthuvÄ« kampi, puá¹-á¹-ho tassÄ• â€™ ha kÄ• raá¹‡aá¹ƒ.

``jantaghara pokkharaá¹‡Ä«, ayaá¹ƒ hessati bhÅ«mipaâ€™â€™ ||

<32> á¹• 21 tasseva \Be 82/ rÄ• jagehassa, gantvÄ• na dvÄ• rakoá¹-á¹-hakaá¹ƒ.

tattakeheâ€™ va pupphehi, taá¹ƒ á¹-hÄ• naá¹ƒ pÅ«jayÄ« isi ||

<33> á¹• 21 tatthÄ• pi puthuvÄ«kampi, haá¹-á¹-halomo atÄ«vaso.

rÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchi, thero tassÄ• â€™ ha kÄ• raá¹‡aá¹ƒ ||

<34> á¹• 21 imamhi kappe buddhÄ• naá¹ƒ, tiá¹‡á¹‡annaá¹ƒ bodhirukkhato.

Ä• netvÄ• dakkhiá¹‡Ä• sÄ• khÄ• , ropitÄ• idha bhÅ«mipa ||

<35> á¹• 21 tathÄ• gatassa amhÄ• kaá¹ƒ, bodhisÄ• khÄ• pi dakkhiá¹‡Ä• .

imasmiá¹ƒyeva á¹-hÄ• namhi, patiá¹-á¹-hissati bhÅ«mipa ||

<36> á¹• 21 tatoâ€™ gamÄ• mahÄ• thero, mahÄ• mucalamÄ• lakaá¹ƒ.

tattakÄ• neva pupphÄ• ni, tasmiá¹ƒ á¹-hÄ• ne samokiri ||

<37> á¹• 21 tathÄ• pi puthavÄ« kampi, puá¹-á¹-ho tassÄ• â€™ ha kÄ• raá¹‡aá¹ƒ.

saá¹…ghassu posathÄ• gÄ• raá¹ƒ, idha hessati bhÅ«mipa ||

<38> á¹• 21 paÃ±hambamÄ• lakaá¹-á¹-hÄ• naá¹ƒ, tatoâ€™ gamÄ• mahÄ«pati.

supakkaá¹ƒ ambapakkaÃ±ca, vaá¹‡á¹‡agandharasuttamaá¹ƒ ||

<39> á¹• 21 mahantaá¹ƒ upanÄ• mesi, raÃ±Ã±o uyyÄ• napÄ• lako.

taá¹ƒ therassupanÄ• mesi, rÄ• jÄ• atimanoramaá¹ƒ ||

<40> á¹• 21 thero nisÄ«danÄ• kÄ• raá¹ƒ, dassesi janatÄ• hito.

attharÄ• pesi tattheva, rÄ• jÄ• attharaá¹‡aá¹ƒ varaá¹ƒ ||

<41> á¹• 21 adÄ• tattha nisinnassa, therassambaá¹ƒ mahÄ«pati.

thero taá¹ƒ paribhuÃ±jitvÄ• , ropanatthÄ• ya rÄ• jino ||

<42> á¹• 21 ambaá¹-á¹-hikaá¹ƒ adÄ• rÄ• jÄ• , taá¹ƒ sayaá¹ƒ tattha ropayi.

hatthe tassoparithero, dhovi tassa viruá¸·hiyÄ• ||

<43> á¹• 21 taá¹ƒ khaá¹‡aá¹ƒyeva bÄ«jamhÄ• , tamhÄ• nikkhamma aá¹…kuro.

kamenÄ• â€™ ti mahÄ• rukkho, pattapakkadharo ahu ||

<44> á¹• 21 taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• , parisÄ• sÄ• sarÄ• jikÄ• .

namassamÄ• nÄ• aá¹-á¹-hÄ• si, there hatthatanuruhÄ• ||

<45> á¹• 21 thero \Be 83/ tadÄ• pupphamuá¹-á¹-hi, aá¹-á¹-ha tattha samokiri.

tathÄ• pi puthavÄ«kampi, puá¹-á¹-ho tassÄ• â€™ ha kÄ• raá¹‡aá¹ƒ ||

<46> á¹• 21 saá¹…ghassappannalÄ• bhÄ• naá¹ƒ, anekesaá¹ƒ narÄ• dhipa.

saá¹…gammabhÄ• janaá¹-hÄ• naá¹ƒ, idaá¹ƒ á¹-hÄ• naá¹ƒ bhavissati ||

<47> á¹• 21 tato gantvÄ• catussÄ• la-á¹-hÄ• naá¹ƒ tattha samokiri.

tattakÄ• neva pupphÄ• ni, kampi tatthÄ• pi medinÄ« ||

<48> á¹• 21 taá¹ƒ kampakÄ• raá¹‡aá¹ƒ pucchi, rÄ• jÄ• thero viyÄ• kari.

tiá¹‡á¹‡annaá¹ƒ pubbabuddhÄ• naá¹ƒ, rÄ• juyyÄ• na paá¹-iggahe ||

<49> á¹• 21 dÄ• na vatthunÄ• â€™ haá¹-Ä• ni, dÄ«pavÄ• sÄ«hi sabbato.

idha á¹-hapetvÄ• bhojesuá¹ƒ, sasaá¹…ghe sugate tayo ||

<50> á¹• 21 idÄ• ni pana ettheva, catussÄ• lÄ• bhavissati.

saá¹…ghassa idha bhattaggaá¹ƒ, bhavissati narÄ• dhipa ||

<51> á¹• 21 mahathÅ«paá¹-hitaá¹-hÄ• naá¹ƒ, á¹-hÄ• nÄ• á¹-hÄ• navidÅ«tato.

agamÄ• si mahÄ• thero, mahindo dÄ«padÄ«pano ||

<52> á¹• 21 tadÄ• antoparikkhepe, rÄ• juyyÄ• nassa khuddikÄ• .

kakudhavhÄ• ahu vÄ• pÄ«, tassoâ€™ pari jalantike ||

<53> á¹• 21 thÅ«pÄ• rahaá¹ƒ thalaá¹-hÄ• naá¹ƒ, ahu there tahiá¹ƒ gate.

raÃ±Ã±o campakapupphÄ• naá¹ƒ, puá¹-akÄ• naâ€™ á¹-á¹-ha Ä• haruá¹ƒ ||

<54> á¹• 21 tÄ• ni campakapupphÄ• ni, rÄ• jÄ• therassuâ€™ pÄ• nayi.

thero campakapupphehi, tehi pÅ«jesi taá¹ƒ phalaá¹ƒ ||

<55> á¹• 21 tatthÄ• pi puthavÄ« kampi, rÄ• jÄ• taá¹ƒ kampakÄ• raá¹‡aá¹ƒ.

pucchi theroâ€™ nu pubbena, Ä• hataá¹ƒ kampakÄ• raá¹‡aá¹ƒ ||

<56> á¹• 21 idaá¹ƒ á¹-hÄ• naá¹ƒ mahÄ• rÄ• ja, catubuddha nisevitaá¹ƒ.

thÅ«pÄ• rahaá¹ƒ hitatthÄ• ya, sukhatthÄ• ya ca pÄ• á¹‡inaá¹ƒ ||

<57> á¹• 21 imamhi kappe paá¹-hamaá¹ƒ, kakusandho jino ahu.

sabba dhammavidÅ« satthÄ• , sabbalokÄ• nukampako ||

<58> á¹• 21 mahÄ• titthavhayaá¹ƒ Ä• si, mahÄ• meghavanaá¹ƒ idaá¹ƒ.

nagaraá¹ƒ abhayaá¹ƒ nÄ• ma, puratthimadisÄ• yaâ€™ hu ||

<59> á¹• 21 kadamba nadiyÄ• pÄ• re, tattha rÄ• jÄ• â€™ bhayo ahu.

ojadÄ«poti nÄ• mena, ayaá¹ƒ dÄ«po tadÄ• ahu ||

<60> á¹• 21 rakkhasehi \Be 84/ janasseâ€™ ttha, rogo pajjarako ahu.

kakusandho dasabalo, disvÄ• na tadupaddavaá¹ƒ ||

<61> á¹• 21 taá¹ƒ gantvÄ• sattavinayaá¹ƒ, pavattiá¹ƒ sÄ• sanassa ca.

kÄ• tuá¹ƒ imasmiá¹ƒ dÄ«pasmiá¹ƒ, karuá¹‡Ä• balacodito ||

<62> á¹• 21 cattÄ• lÄ«sasahassehi, tÄ• dÄ«hi parivÄ• rito.

nabhasÄ• â€™ gamma aá¹-á¹-hÄ• si, devakÅ«á¹-amhi pabbate ||

<63> á¹• 21 sambuddhassÄ• â€™ nubhÄ• vena, rogo pajjarako idha.

upasanto mahÄ• rÄ• ja, dÄ«pamhi sakale tadÄ• ||

<64> á¹• 21 kattha á¹-hito adhiá¹-á¹-hÄ• si, narissara munissaro.

sabbe maá¹ƒ ajja passantu, ojadÄ«pamhi mÄ• nusÄ• ||

<65> á¹• 21 Ä• gantukÄ• mÄ• sabbeva, manussÄ• mama santikaá¹ƒ.

Ä• gacchantu akicchena, khippaÃ±cÄ• pi mahÄ• muni ||

<66> á¹• 21 obhÄ• sayantaá¹ƒ munindaá¹ƒ taá¹ƒ, obhÄ• santaÃ±ca pabbataá¹ƒ.

rÄ• jÄ• ca nÄ• garÄ• ceva, disvÄ• khippaá¹ƒ upÄ• gamuá¹ƒ ||

<67> á¹• 21 devatÄ• balidÄ• natthaá¹ƒ, manussÄ• ca tahiá¹ƒ gatÄ• .

devatÄ• iti maÃ±Ã±iá¹ƒsu, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<68> á¹• 21 rÄ• jÄ• so munirÄ• jaá¹ƒ taá¹ƒ, atihaá¹-á¹-hoâ€™ bhi vÄ• diya.

nimantayitvÄ• bhattena, Ä• netvÄ• purasanti kaá¹ƒ ||

<69> á¹• 21 sasaá¹…ghassa munindassa, nisajjÄ• rahamuttamaá¹ƒ.

ramaá¹‡Ä«yamidaá¹ƒ á¹-hÄ• na-masambÄ• dhanti cintiya ||

<70> á¹• 21 kÄ• rite maá¹‡á¸• ape ramme, pallaá¹…kesu vare sutaá¹ƒ.

nisÄ«dÄ• pesi sambuddhaá¹ƒ, sasaá¹…ghaá¹ƒ idha bhÅ«pati ||

<71> á¹• 21 nisinnampi ca passantÄ• , sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

dÄ«pe manussÄ• Ä• nesuá¹ƒ, paá¹‡á¹‡Ä• kÄ• re samantato ||

<72> á¹• 21 attano khajjabhojjehi, tehi tehÄ• â€™ bhatehi ca.

santappesi sasaá¹…ghaá¹ƒ taá¹ƒ, rÄ• jÄ• so lokanÄ• yakaá¹ƒ ||

<73> á¹• 21 idheva pacchÄ• bhattaá¹ƒ taá¹ƒ, nisinnassa jinassa so.

mahÄ• titthakamuyyÄ• naá¹ƒ, rÄ• jÄ• â€™ dÄ• dakkhiá¹‡aá¹ƒ varaá¹ƒ ||

<74> á¹• 21 akÄ• lapupphÄ• \Be 85/ laá¹…kÄ• re, mahÄ• titthavane tadÄ• .

paá¹-iggahite buddhena, akampittha mahÄ• mahÄ« ||

<75> á¹• 21 ettheva so nisÄ«ditvÄ• , dhammaá¹ƒ desesi nÄ• yako.

cattÄ• lÄ«sa sahassÄ• ni, pattÄ• maggaphalaá¹ƒ narÄ• ||

<76> á¹• 21 divÄ• vihÄ• raá¹ƒ katvÄ• na, mahÄ• titthavane jino.

sÄ• yaá¹‡hasamaye gantvÄ• , bodhiá¹-hÄ• nÄ• rahaá¹ƒ mahi ||

<77> á¹• 21 nisinno tattha appetvÄ• , samÄ• dhiá¹ƒ vuá¹-á¹-hito tato.

iti cintayi sambuddho, hitatthaá¹ƒ dÄ«pavÄ• sinaá¹ƒ ||

<78> á¹• 21 Ä• dÄ• ya dakkhiá¹‡aá¹ƒ sÄ• khaá¹ƒ, bodhito me sirÄ«sato.

Ä• gacchatu rÅ«panandÄ• , bhikkhunÄ« sahabhikkhunÄ« ||

<79> á¹• 21 tassa taá¹ƒ cittamaÃ±Ã±Ä• ya, sÄ• therÄ« tadanantaraá¹ƒ.

gahetvÄ• tattha rÄ• jÄ• naá¹ƒ, upasaá¹…kamma taá¹ƒ taruá¹ƒ ||

<80> á¹• 21 lekhaá¹ƒ dakkhiá¹‡asÄ• khÄ• ya, dÄ• petvÄ• na mahiddhikÄ• .

manosilÄ• ya chinnaá¹ƒ taá¹ƒ, á¹-hitaá¹ƒ hemakaá¹-Ä• hake ||

<81> á¹• 21 iddhiyÄ• bodhimÄ• dÄ• ya, sapaÃ±casata bhikkhunÄ«.

idhÄ• â€™ netvÄ• mahÄ• rÄ• ja, devatÄ• parivÄ• ritÄ• ||

<82> á¹• 21 sasuvaá¹‡á¹‡a kaá¹-Ä• haá¹ƒ taá¹ƒ, sambuddhena pasÄ• rite.

á¹-hapesi dakkhiá¹‡e hatthe, taá¹ƒ gahetvÄ• tathÄ• gato ||

<83> á¹• 21 patiá¹-á¹-hÄ• petuá¹ƒ pÄ• dÄ• si, bodhiá¹ƒ raÃ±Ã±oâ€™ bhayassa taá¹ƒ.

mahÄ• titthamhi uyyÄ• ne, patiá¹-á¹-hÄ• pesi bhÅ«pati ||

<84> á¹• 21 tato gantvÄ• na sambuddho,

ito uttarato pana.

sirÄ«samÄ• lake ramme,

nisÄ«ditvÄ• tathÄ• gato ||

<85> á¹• 21 janassa dhammaá¹ƒ desesi, dhammÄ• bhisamayo tahiá¹ƒ.

vÄ«satiyÄ• sahassÄ• naá¹ƒ, pÄ• á¹‡Ä• naá¹ƒ Ä• si bhÅ«mipa ||

<86> á¹• 21 tatopi uttaraá¹ƒ gantvÄ• , thÅ«parÄ• mamahiá¹ƒ jino.

nisinno tattha appetvÄ• , samÄ• dhiá¹ƒ vuá¹-á¹-hito tato ||

<87> á¹• 21 dhammaá¹ƒ \Be 86/ desesi sambuddho, parisÄ• ya tahiá¹ƒpana.

dasapÄ• á¹‡a sahassÄ• ni, pattamaggaphalÄ• naâ€™ huá¹ƒ ||

<88> á¹• 21 attano dhammakaraá¹‡aá¹ƒ, manussÄ• naá¹ƒ namassituá¹ƒ.

datvÄ• saparivÄ• raá¹ƒ taá¹ƒ, á¹-hapetvÄ• idha bhikkhuniá¹ƒ ||

<89> á¹• 21 saha bhikkhusahassena, mahÄ• devaÃ±ca sÄ• vakaá¹ƒ.

á¹-hapetvÄ• idha sambuddho, tato pÄ• cinato pana ||

<90> á¹• 21 á¹-hito ratanamÄ• lamhi, janaá¹ƒ samanusÄ• siya.

sasaá¹…gho nabhamuggantvÄ• , jambudÄ«paá¹ƒ jino agÄ• ||

<91> á¹• 21 imamhi kappe dutiyaá¹ƒ, koá¹‡Ä• gamana nÄ• yako.

ahu sabbavidÅ« satthÄ• , sabbalokÄ• nukampako ||

<92> á¹• 21 mahÄ• nÄ• mavhayaá¹ƒ Ä• si, mahÄ• meghavanaá¹ƒ idaá¹ƒ.

vaá¸• á¸• hamÄ• napuraá¹ƒ nÄ• ma, dakkhiá¹‡Ä• ya disÄ• yaâ€™ hu ||

<93> á¹• 21 samiddho nÄ• ma nÄ• mena, tattha rÄ• jÄ• tadÄ• ahu.

nÄ• mena varadÄ«poâ€™ ti, ayaá¹ƒ dÄ«po tadÄ• ahu ||

<94> á¹• 21 dubbuá¹-á¹-hupaddavo ettha, varadÄ«pe tadÄ• ahu.

jino sakoá¹‡Ä• gamano, disvÄ• na tadupaddavaá¹ƒ ||

<95> á¹• 21 taá¹ƒ hutvÄ• sattavinayaá¹ƒ, pavattiá¹ƒ sÄ• sanassa ca.

kÄ• tuá¹ƒ imasmiá¹ƒ dÄ«pasmÄ«á¹ƒ, karuá¹‡Ä• balacodito ||

<96> á¹• 21 tiá¹ƒsa bhikkhusahassehi, tÄ• dÄ«hi parivÄ• rito.

nabhasÄ• â€™ gamma aá¹-á¹-hÄ• si, nabhe sumanakÅ«á¹-ake ||

<97> á¹• 21 sambuddhassÄ• â€™ nubhÄ• vena, dubbuá¹-á¹-hi sÄ• khayaá¹ƒ gatÄ• .

sÄ• sanÄ• ntaradhÄ• nattÄ• , suvuá¹-á¹-hi ca tadÄ• ahu ||

<98> á¹• 21 tatta á¹-hito adhiá¹-á¹-hÄ• si, narissaramunissaro.

sabbeva ajja passantu, varadÄ«pamhi mÄ• nusÄ• ||

<99> á¹• 21 Ä• gantukÄ• mÄ• sabbeva, manussÄ• mama santikaá¹ƒ.

Ä• gacchantu akicchena, khippaÃ±cÄ• â€™ ti mahÄ• muni ||

<100> á¹• 21 mahÄ• sattaá¹ƒ munindaá¹ƒ taá¹ƒ, obhÄ• santaÃ±ca pabbataá¹ƒ.

rÄ• jÄ• ca nÄ• garÄ• ceva, disvÄ• khippamupÄ• gamuá¹ƒ ||

<101> á¹• 21 devatÄ• balidÄ• natthaá¹ƒ \Be 87/, manussÄ• ca tahiá¹ƒ gatÄ• .

devatÄ• iti maÃ±Ã±iá¹ƒsu, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

<102> á¹• 21 rÄ• jÄ• so munirÄ• jaá¹ƒ taá¹ƒ, atihaá¹-á¹-hoâ€™ bhivÄ• diya.

nimantayitvÄ• bhattena, Ä• netvÄ• purasantikaá¹ƒ ||

<103> á¹• 21 sasaá¹…ghassa munindassa, nisajjÄ• raha muttamaá¹ƒ.

ramaá¹‡Ä«yamidaá¹ƒ á¹-hÄ• naá¹ƒ, asambÄ• dhanti cintiya ||

<104> á¹• 21 kÄ• rite maá¹‡á¸• ape ramme, pallaá¹…kesu varesu taá¹ƒ.

nisÄ«dÄ• payi sambuddhaá¹ƒ, sasaá¹…ghaá¹ƒ idha bhÅ«pati ||

<105> á¹• 21 nisinnampiâ€™ dha passantÄ• , sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

dÄ«pe manussÄ• Ä• nesuá¹ƒ, paá¹‡á¹‡Ä• kÄ• re samantato ||

<106> á¹• 21 attano khajjabhojjehi,

tehi tehÄ• â€™ bha tehi ca.

santappesi sasaá¹…ghaá¹ƒ taá¹ƒ,

rÄ• jÄ• so loka nÄ• yakaá¹ƒ ||

<107> á¹• 21 idheva pacchÄ• bhattaá¹ƒ taá¹ƒ, nisinnassa jinassa so.

mahÄ• nÄ• makamuyyÄ• naá¹ƒ, rÄ• jÄ• â€™ dÄ• dakkhiá¹‡aá¹ƒ varaá¹ƒ ||

<108> á¹• 21 akÄ• lapupphÄ• laá¹…kÄ• re, mahÄ• nÄ• mavane tadÄ• .

paá¹-iggahite buddhena, akampittha mahÄ• mahÄ« ||

<109> á¹• 21 ettheva so nisÄ«ditvÄ• , dhammaá¹ƒ desesi nÄ• yako.

tadÄ• tiá¹ƒsa sahassÄ• ni, pattÄ• maggaphalaá¹ƒ narÄ• ||

<110> á¹• 21 divÄ• vihÄ• raá¹ƒ katvÄ• na, mahÄ• nÄ• mavane jino.

sÄ• yaá¹‡hasamaye gantvÄ• , pubbadhodhiá¹-hitaá¹ƒ mahiá¹ƒ ||

<111> á¹• 21 nisinno tattha appetvÄ• , samÄ• dhiá¹ƒ vuá¹-á¹-hito tato.

iti cintesi sambuddho, hitatthaá¹ƒ dÄ«pavÄ• sinaá¹ƒ ||

<112> á¹• 21 Ä• dÄ• ya dakkhiá¹‡aá¹ƒ sÄ• khaá¹ƒ, mamodumbarabodhito.

Ä• yÄ• tu kanakadattÄ• , bhikkhunÄ« sahabhikkhunÄ« ||

<113> á¹• 21 tassa taá¹ƒ cittamaÃ±Ã±Ä• ya, sÄ• therÄ« tadanantaraá¹ƒ.

gahetvÄ• tattha rÄ• jÄ• naá¹ƒ, upasaá¹…kamma taá¹ƒ taruá¹ƒ ||

<114> á¹• 21 lekhaá¹ƒ \Be 88/ dakkhiá¹‡asÄ• khÄ• ya, dÄ• petvÄ• na mahiddhikÄ• .

manosilÄ• ya chinnaá¹ƒ taá¹ƒ, á¹-hitaá¹ƒ hemakaá¹-Ä• hake ||

<115> á¹• 21 iddhiyÄ• bodhimÄ• dÄ• ya, sapaÃ±casahabhikkhunÄ«.

idhÄ• gantvÄ• mahÄ• rÄ• ja, devatÄ• parivÄ• ritÄ• ||

<116> á¹• 21 sasuvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ taá¹ƒ, sambuddhena pasÄ• rite.

á¹-hapesi dakkhiá¹‡e hatthe, taá¹ƒ gahetvÄ• tathÄ• gato ||

<117> á¹• 21 patiá¹-á¹-hÄ• petuá¹ƒ raÃ±Ã±oâ€™ dÄ• , samiddhassa sataá¹ƒ tahiá¹ƒ.

mahÄ• nÄ• mamhi uyyÄ• ne, patiá¹-á¹-hÄ• pesi bhÅ«pati ||

<118> á¹• 21 tato gantvÄ• na sambuddho, sirÄ«samÄ• lakuttare.

janassa dhammaá¹ƒ desesi, nisinno nÄ• gamÄ• lake ||

<119> á¹• 21 taá¹ƒ dhammadesanaá¹ƒ sutvÄ• , dhammÄ• bhisamayo tahiá¹ƒ.

vÄ«satiyÄ• sahassÄ• naá¹ƒ, pÄ• á¹‡Ä• naá¹ƒ Ä• si bhÅ«mipa ||

<120> á¹• 21 pubbabuddhanisinnaá¹ƒ taá¹ƒ, á¹-hÄ• naá¹ƒ gantvÄ• puruttaraá¹ƒ.

nisinno tattha appetvÄ• , samÄ• dhiá¹ƒ vuá¹-á¹-hito tato ||

<121> á¹• 21 dhammaá¹ƒ desesi sambuddho, parisÄ• ya tahiá¹ƒ pana.

dasapÄ• á¹‡asahassÄ• ni, pattÄ• maggaphalaá¹ƒ ahuá¹ƒ ||

<122> á¹• 21 kÄ• yabandhanadhÄ• tuá¹ƒ so, manussehi namassituá¹ƒ.

datvÄ• saparivÄ• raá¹ƒ taá¹ƒ, á¹-hapetvÄ• idha bhikkhuniá¹ƒ ||

<123> á¹• 21 saha bhikkhusahassena, mahÄ• summaÃ±ca sÄ• vakaá¹ƒ.

á¹-hapetvÄ• idha sambuddho, oraá¹ƒ ratanamÄ• lato ||

<124> á¹• 21 á¹-hapetvÄ• sudassane mÄ• le, janaá¹ƒ samanusÄ• siya.

sasaá¹…gho nabhamuggamma, jambudÄ«paá¹ƒ jino agÄ• ||

<125> á¹• 21 imamhi kappe tatiyaá¹ƒ, kassapo gottato jino.

ahu sabbavidÅ« satthÄ• , sabbalokÄ• nukampako ||

<126> á¹• 21 mahÄ• meghavanaá¹ƒ Ä• si, mahÄ• sÄ• garanÄ• makaá¹ƒ.

visÄ• laá¹ƒ nÄ• ma nagaraá¹ƒ, pacchimÄ• ya disÄ• yaâ€™ hu ||

<127> á¹• 21 jayanto nÄ• ma nÄ• mena, tattha rÄ• jÄ• tadÄ• ahu.

nÄ• mena maá¹‡á¸• adÄ«poti, ayaá¹ƒ dÄ«po tadÄ• ahu ||

<128> á¹• 21 tadÄ• \Be 89/ jayantaraÃ±Ã±o ca, raÃ±Ã±o kaniá¹-á¹-habhÄ• tu ca.

yuddhaá¹ƒ upaá¹-á¹-hitaá¹ƒ Ä• si, bhiá¹ƒsanaá¹ƒ sattahiá¹ƒsanaá¹ƒ ||

<129> á¹• 21 kassapo so dasabalo, tena yuddhena pÄ• á¹‡inaá¹ƒ.

mahantaá¹ƒ byasanaá¹ƒ disvÄ• , mahÄ• kÄ• ruá¹‡iko muni ||

<130> á¹• 21 taá¹ƒ hantvÄ• sattavinayaá¹ƒ, pavattiá¹ƒ sÄ• sanassa ca.

kÄ• tuá¹ƒ imasmiá¹ƒ dÄ«pasmiá¹ƒ, karuá¹‡Ä• balacodito ||

<131> á¹• 21 vÄ«satiyÄ• sahassehi, tÄ• dÄ«hi parivÄ• rito.

nabhasÄ• â€™ gamma aá¹-á¹-hÄ• si, subhakÅ«á¹-amhi pabbate ||

<132> á¹• 21 tatraá¹-hito adhiá¹-á¹-hÄ• si, narissara munissaro.

``sabbe maá¹ƒ ajja passantu, maá¹‡á¸• adÄ«pamhi mÄ• nusÄ• ||

<133> á¹• 21 Ä• gantukÄ• mÄ• sabbeva, mÄ• nusÄ• mama santikaá¹ƒ.

Ä• gacchantu akicchena, khippaÃ±cÄ• â€™ ti mahÄ• muni ||

<134> á¹• 21 obhÄ• santaá¹ƒ munindaá¹ƒ taá¹ƒ, obhÄ• santaÃ±ca pabbakaá¹ƒ.

rÄ• jÄ• ca nÄ• garÄ• ceva, disvÄ• khippaá¹ƒ upÄ• gamuá¹ƒ ||

<135> á¹• 21 attano attano patta-vijayÄ• ya janÄ• bahÅ«.

devatÄ• balidÄ• natthaá¹ƒ, taá¹ƒ pabbatamupÄ• gatÄ• ||

<136> á¹• 21 devatÄ• iti maÃ±Ã±iá¹ƒsu, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

rÄ• jÄ• ca so kumÄ• ro ca, yuddhamujjhiá¹ƒsu vimhitÄ• ||

<137> á¹• 21 rÄ• jÄ• so munirÄ• jaá¹ƒ taá¹ƒ, atihaá¹-á¹-hoâ€™ bhivÄ• diya.

nimantayitvÄ• bhattena, Ä• netvÄ• purasantikaá¹ƒ ||

<138> á¹• 21 sasaá¹…ghassa munindassa, nisajjÄ• rahamuttamaá¹ƒ.

ramaá¹‡Ä«yamidaá¹ƒ á¹-hÄ• na-masambÄ• dhanti cintiya ||

<139> á¹• 21 kÄ• rite maá¹‡á¸• ape ramme, pallaá¹…kesu varesu taá¹ƒ.

nisÄ«dÄ• pesi sambuddhaá¹ƒ, sasaá¹…ghaá¹ƒ idha bhÅ«pati ||

<140> á¹• 21 nisinnampidha passantÄ• , sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

dÄ«pe manussÄ• Ä• nesuá¹ƒ, paá¹‡á¹‡Ä• kÄ• re samantato ||

<141> á¹• 21 attano khajjabhojjehi, tehi tehÄ• â€™ bhatehi ca.

sasantappesi sasaá¹…ghaá¹ƒ taá¹ƒ, rÄ• jÄ• so lokanÄ• yakaá¹ƒ ||

<142> á¹• 21 idheâ€™ va pacchÄ• bhattaá¹ƒ taá¹ƒ, nisinnassa jinassa so.

mahÄ• sÄ• garamuyyÄ• naá¹ƒ, rÄ• jÄ• â€™ dÄ• dakkhiá¹‡aá¹ƒ varaá¹ƒ ||

<143> á¹• 21 akÄ• lapupphalaá¹…kÄ• re \Be 90/, mahÄ• sÄ• garakÄ• nane.

paá¹-iggahite buddhena, akampittha mahÄ• mahÄ« ||

<144> á¹• 21 ettheva so nisÄ«ditvÄ• , dhammaá¹ƒ desesi nÄ• yako.

tadÄ• vÄ«saá¹ƒ sahassÄ• ni, sotÄ• pattiphalaá¹ƒ narÄ• ||

<145> á¹• 21 divÄ• vihÄ• raá¹ƒ katvÄ• na, mahÄ• sÄ• garakÄ• nane.

sÄ• yanhe sugato gantvÄ• , pubbabodhiá¹-á¹-hitaá¹ƒ mahiá¹ƒ ||

<146> á¹• 21 nisinno tattha appetvÄ• , samÄ• dhiá¹ƒ vuá¹-á¹-hito tato.

iti cintesi sambuddho, hitatthaá¹ƒ dÄ«pavÄ• sinaá¹ƒ ||

<147> á¹• 21 Ä• dÄ• ya dakkhiá¹‡aá¹ƒ sÄ• khaá¹ƒ, mama nigrodhabodhito.

sudhammÄ• bhikkhunÄ« etu, idÄ• ni sahabhikkhunÄ« ||

<148> á¹• 21 tassa taá¹ƒ cittamaÃ±Ã±Ä• ya, sÄ• therÄ« tadanantaraá¹ƒ.

gahetvÄ• tattha rÄ• jÄ• naá¹ƒ, upasaá¹…kamma taá¹ƒ taruá¹ƒ ||

<149> á¹• 21 lekhaá¹ƒ dakkhiá¹‡asÄ• khÄ• ya, dÄ• petvÄ• na mahiddhikÄ• .

manosilÄ• ya chinnaá¹ƒ taá¹ƒ, á¹-hitaá¹ƒ hemakaá¹-Ä• yake ||

<150> á¹• 21 iddhiyÄ• bodhimÄ• dÄ• ya, sapaÃ±casatabhikkhunÄ«.

idhÄ• netvÄ• mahÄ• rÄ• ja, devatÄ• parivÄ• ritÄ• ||

<151> á¹• 21 sasuvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ taá¹ƒ, sambuddhena pasÄ• rite.

á¹-hapesi dakkhiá¹‡e hatthe, taá¹ƒ gahetvÄ• tathÄ• gato ||

<152> á¹• 21 patiá¹-á¹-hÄ• petuá¹ƒ raÃ±Ã±oâ€™ dÄ• , jayantassa sataá¹ƒ tahiá¹ƒ.

mahÄ• sÄ• garamuyyÄ• ne, patiá¹-á¹-hÄ• pesi bhÅ«pati ||

<153> á¹• 21 tato gantvÄ• na sambuddho, nÄ• gamÄ• á¸·akauttare.

dhanassa dhammaá¹ƒ desesi, nisinnoâ€™ sokamÄ• á¸·ake ||

<154> á¹• 21 taá¹ƒ dhammadesanaá¹ƒ sutvÄ• , dhammÄ• bhisamayo tahiá¹ƒ.

ahu pÄ• á¹‡asahassÄ• naá¹ƒ, catunnaá¹ƒ manujÄ• dhipa ||

<155> á¹• 21 pubbabuddhanisitaá¹ƒ taá¹ƒ, á¹-hÄ• naá¹ƒ gantvÄ• punuttaraá¹ƒ.

nisinno tattha appetvÄ• , samÄ• dhiá¹ƒ vuá¹-á¹-hito tato ||

<156> á¹• 21 dhammaá¹ƒ desesi sambuddho, parisÄ• ya tahiá¹ƒ pana.

dasapÄ• á¹‡asahassÄ• ni, pattamaggaphalÄ• naâ€™ huá¹ƒ ||

<157> á¹• 21 jalasÄ• á¹-ikadhÄ• tuá¹ƒ \Be 91/ so, manassehi namassituá¹ƒ.

datvÄ• saparivÄ• raá¹ƒ taá¹ƒ. á¹-hapetvÄ• idha bhikkhunÄ« ||

<158> á¹• 21 saha bhikkhusahassena, sabbanandiÃ±ca sÄ• vakaá¹ƒ.

á¹-hapetvÄ• nadÄ«to oraá¹ƒ, so sudassanamÄ• á¸·ato ||

<159> á¹• 21 somanasse mÄ• á¸·akasmiá¹ƒ, janaá¹ƒ samanusÄ• siya.

saá¹…ghena nabhamuggantvÄ• , jambudÄ«paá¹ƒ jino agÄ• ||

<160> á¹• 21 ahu imasmiá¹ƒ kappasmiá¹ƒ, catutthaá¹ƒ gotamo jino.

sabbadhammavidÅ« satthÄ• , sabbalokÄ• nukampako ||

<161> á¹• 21 paá¹-hamaá¹ƒ so idhÄ• gantvÄ• , yakkhaniddhamanaá¹ƒ akÄ• .

dutiyaá¹ƒ punarÄ• gamma, nÄ• gÄ• naá¹ƒ damanaá¹ƒ akÄ• ||

<162> á¹• 21 kalyÄ• á¹‡iyaá¹ƒ maá¹‡iakkhi nÄ• genÄ• â€™ bhinimantito.

tatiyaá¹ƒ punarÄ• gamma, sasaá¹…gho tattha bhuÃ±jiya ||

<163> á¹• 21 pubbabodhiá¹-hitaá¹-hÄ• naá¹ƒ, thÅ«paá¹-hÄ• namidampi ca.

paribhogadhÄ• tuá¹-hÄ• naÃ±ca, nisajjÄ• yoâ€™ pabhuÃ±jiya ||

<164> á¹• 21 pubbabuddhaá¹-hitaá¹-á¹-hÄ• nÄ• , oraá¹ƒ gantvÄ• mahÄ• muni.

laá¹ƒkÄ• dÄ«pe lokadÄ«po, manussÄ• bhÄ• vato tadÄ• ||

<165> á¹• 21 dÄ«paá¹-á¹-haá¹ƒ devasaá¹…ghaÃ±ca, nÄ• ge samanusÄ• siya.

sasaá¹…gho nabhamuggantvÄ• , jambudÄ«paá¹ƒ jino agÄ• ||

<166> á¹• 21 evaá¹ƒ á¹-hÄ• namidaá¹ƒ rÄ• ja, catubuddhanisevitaá¹ƒ.

tasmiá¹ƒ á¹-hÄ• ne mahÄ• rÄ• ja, thÅ«po hessatiâ€™ nÄ• gate ||

<167> á¹• 21 buddhasÄ• rÄ«radhÄ• tÅ«naá¹ƒ, doá¹‡adhÄ• tunidhÄ• navÄ• .

vÄ«saá¹ƒhatthasataá¹ƒ ucco, hemamÄ• lÄ«â€™ ti vissuto ||

<168> á¹• 21 ahameva kÄ• ressÄ• mi, icchÄ• ha puthavissaro.

idha aÃ±Ã±Ä• ni kiccÄ• ni, bahÅ«ni tava bhÅ«mipa ||

<169> á¹• 21 tÄ• ni kÄ• rehi nattÄ• te, kÄ• ressati imaá¹ƒ pana.

mahÄ• nÄ• gassa te bhÄ• tu, uparÄ• jassa atrajo ||

<170> á¹• 21 so yaá¹-á¹-hÄ• layatissoti, rÄ• jÄ• hessataâ€™ nÄ• gate.

rÄ• jÄ• goá¹-á¹-hÄ• bhayo nÄ• ma, tassa putto bhavissati ||

<171> á¹• 21 tassa \Be 92/ putto kÄ• kavaá¹‡á¹‡a-tisso nÄ• ma bhavissati.

tassa raÃ±Ã±o suto rÄ• ja, mahÄ• rÄ• jÄ• bhavissati ||

<172> á¹• 21 duá¹-á¹-hagÄ• maá¹‡isaddena, pÄ• kaá¹-oâ€™ bhayanÄ• mako.

kÄ• ressatÄ«â€™ dha thÅ«paá¹ƒ so, mahÄ• tejiddhivikkamo ||

<173> á¹• 21 iccÄ• ha thero therassa, vacane neâ€™ ttha bhÅ«pati.

ussÄ• pesi silÄ• thambhaá¹ƒ, taá¹ƒ pavattiá¹ƒ likhÄ• piya ||

<174> á¹• 21 rammaá¹ƒ mahÄ• meghavanaá¹ƒ, tissÄ• rÄ• maá¹ƒ mahÄ• mahÄ«.

mahÄ• mahindathero so, paá¹-iggayha mahiddhiko ||

<175> á¹• 21 akampo kampayitvÄ• na, mahiá¹ƒ á¹-hÄ• nesu aá¹-á¹-hasu.

piá¹‡á¸• Ä• ya pavisitvÄ• na, nagaraá¹ƒ sÄ• garÅ«pamaá¹ƒ ||

<176> á¹• 21 raÃ±Ã±o ghare bhattakiccaá¹ƒ, katvÄ• nikkhamma mandiraá¹ƒ.

nisajja nandanavane, aggikkhandhopamaá¹ƒ tahiá¹ƒ ||

<177> á¹• 21 suttaá¹ƒ janassa desetvÄ• , sahassaá¹ƒ mÄ• nuse tahiá¹ƒ.

pÄ• payitvÄ• maggaphalaá¹ƒ, mahÄ• meghavane vasi ||

<178> á¹• 21 tatiye divase thero, rÄ• jagehamhi bhuÃ±jiya.

nisajja nandanavane, desiyÄ• â€™ sivisopamaá¹ƒ ||

<179> á¹• 21 pÄ• payitvÄ• â€™ bhisamayaá¹ƒ, sahassapurise tato.

tissÄ• rÄ• maá¹ƒ agÄ• thero, rÄ• jÄ• ca sutadesano ||

<180> á¹• 21 theraá¹ƒ upanisÄ«ditvÄ• , so pucchi jinasÄ• sanaá¹ƒ.

patiá¹-á¹-hitannu bhanteâ€™ ti, na tÄ• va manujÄ• â€™ dhipa ||

<181> á¹• 21 uposathÄ• dikammatthaá¹ƒ, jinÄ• â€™ á¹‡Ä• ya janÄ• dhipa.

sÄ«mÄ• ya idha baddhÄ• ya, patiá¹-á¹-hissati sÄ• sanaá¹ƒ ||

<182> á¹• 21 iccaâ€™ bravi mahÄ• thero, taá¹ƒ rÄ• jÄ• idamabravi.

sambuddhÄ• â€™ á¹‡Ä• ya antohaá¹ƒ, vassissÄ• mi jutindhara ||

<183> á¹• 21 tasmÄ• katvÄ• puraá¹ƒ anto-sÄ«maá¹ƒ bandhatha sajjukaá¹ƒ.

iccÄ• â€™ bravi mahÄ• rÄ• jÄ• , thero taá¹ƒ idhamabravi ||

<184> á¹• 21 evaá¹ƒ sati tuvaá¹ƒyeva, pajÄ• na puthavissara.

sÄ«mÄ• ya gamanaá¹-á¹-hÄ• naá¹ƒ, bandhissÄ• ma mayaá¹ƒ hitaá¹ƒ ||

<185> á¹• 21 ``sÄ• dhÅ«â€™â€™ ti \Be 93/ vatvÄ• bhÅ«mindo, devindo viya nandanÄ• .

mahÄ• meghavanÄ• rammÄ• , pÄ• visi mandiraá¹ƒ sakaá¹ƒ ||

<186> á¹• 21 catutthe divase thero, raÃ±Ã±o gehamhi bhuÃ±jiya.

nisajja nandanavane, desesaâ€™ namanaggiyaá¹ƒ ||

<187> á¹• 21 pÄ• yetvÄ• â€™ matapÄ• naá¹ƒ so, sahassapurise tahiá¹ƒ.

mahÄ• meghavanÄ• rÄ• maá¹ƒ, mahÄ• thero upÄ• gami ||

<188> á¹• 21 pÄ• to bheriá¹ƒ carÄ• petvÄ• , maá¹‡á¸• ayitvÄ• puraá¹ƒ varaá¹ƒ.

vihÄ• ragÄ• mimaggaÃ±ca, vihÄ• raÃ±ca samantato ||

<189> á¹• 21 rathesabho rathaá¹-á¹-ho so, sabbÄ• laá¹…kÄ• rabhÅ«sito.

sahÄ• macco sahorodho, sayoggabalavÄ• hano ||

<190> á¹• 21 mahatÄ• parivÄ• rena, sakÄ• rÄ• mamupÄ• gami.

tattha there upagantvÄ• , vanditvÄ• vandanÄ• rahe ||

<191> á¹• 21 saha therehi gantvÄ• na, nadiyoâ€™ parititthakaá¹ƒ.

tato kasanto agami, hemanaá¹…galamÄ• diya ||

<192> á¹• 21 mahÄ• padumo kuÃ±jaro ca, ubho nÄ• gÄ• sumaá¹…galÄ• .

suvaá¹‡á¹‡anaá¹…gale yuttÄ• , paá¹-hame kuntamÄ• á¸·ake ||

<193> á¹• 21 caturaá¹…gamahÄ• seno, saha therehi khattiyo.

gahetvÄ• naá¹…galaá¹ƒ sÄ«taá¹ƒ, dassayitvÄ• arindamo ||

<194> á¹• 21 samalaá¹…kataá¹ƒ puá¹‡á¹‡aghaá¹-aá¹ƒ, nÄ• nÄ• rÄ• gaá¹ƒ dhajaá¹ƒ subha

pÄ• tiá¹ƒ candanacuá¹‡á¹‡aÃ±ca, soá¹‡á¹‡arajata daá¹‡á¸• akaá¹ƒ ||

<195> á¹• 21 Ä• dÄ• saá¹ƒ pupphabharitaá¹ƒ, samuggaá¹ƒ kusumagghiyaá¹ƒ.

toraá¹‡akadalÄ«chattÄ• diá¹ƒ, gahititthi parivÄ• rito ||

<196> á¹• 21 nÄ• nÄ• turiya saá¹…ghuá¹-á¹-ho, balogha parivÄ• rito.

thutimaá¹…galagÄ«tehi, pÅ«rayanto catuddisaá¹ƒ ||

<197> á¹• 21 sÄ• dhukÄ• ra ninÄ• deti, celukkhepasatehi ca.

mahatÄ• chaá¹‡apujÄ• ya, kasanto bhÅ«mipo agÄ• ||

<198> á¹• 21 vihÄ• raÃ±ca puraÃ±ceva, kurumÄ• no padakkhiá¹‡aá¹ƒ.

sÄ«mÄ• ya gamanaá¹-hÄ• naá¹ƒ, nadiá¹ƒ patvÄ• samÄ• payi ||

<199> á¹• 21 kenakena nimittena, sÄ«mÄ• ettha gatÄ• ti ce.

evaá¹ƒ sÄ«mÄ• gataá¹-hÄ• naá¹ƒ, icchamÄ• nÄ• nibodhatha ||

<200> á¹• 21 najjÄ• pÄ• sÄ• á¹‡atitthamhi \Be 94/, pÄ• sÄ• á¹‡e kuá¸• á¸• avÄ• á¹-akaá¹ƒ.

tato kumbalavÄ• á¹-aá¹ƒ taá¹ƒ, mahÄ• nipaá¹ƒ tato agÄ• ||

<201> á¹• 21 tato kukudhapÄ• á¸·iá¹…go, mahÄ• aá¹…gaá¹‡ago tato.

tato khujjamadhulaÃ±ca, maruttapokkharaá¹‡iá¹ƒtato ||

<202> á¹• 21 vijayÄ• rÄ• ma uyyÄ• ne, uttaradvÄ• rakoá¹-á¹-ha go.

gajakumbhaka pÄ• sÄ• á¹‡aá¹ƒ, thusavaá¹-á¹-hika majjhago ||

<203> á¹• 21 abhaye balÄ• kapÄ• sÄ• á¹‡aá¹ƒ, mahÄ• susÄ• na majjhago.

dÄ«ghapÄ• sÄ• á¹‡akaá¹ƒ gantvÄ• , kammÄ• radeva gÄ• mato ||

<204> á¹• 21 nigrodha maá¹…gaá¹‡aá¹ƒ gantvÄ• , hiyagallasamÄ«pake.

diyÄ• vasabrÄ• hmaá¹‡assa, devokaá¹ƒ pubbadakkhiá¹‡aá¹ƒ ||

<205> á¹• 21 tato telumapÄ• liá¹…go,

tato tÄ• lacatukkago.

assamaá¹‡á¸• alavÄ• mena,

dve kadambÄ• ajÄ• yisuá¹ƒ ||

<206> á¹• 21 tato marumbatittaá¹…go, tato uddhaá¹ƒ nidiá¹ƒ agÄ• .

paá¹-hama cetiya pÄ• cine, dve kadambÄ• ajÄ• yisuá¹ƒ ||

<207> á¹• 21 senindaguttarajjamhi, damiá¸·Ä• dakasuddhikÄ• .

nadiá¹ƒ dÅ«ranti bandhitvÄ• , nagarÄ• sannamakaá¹ƒsu taá¹ƒ ||

<208> á¹• 21 jÄ«va mÄ• nakadambaÃ±ca, antosÄ«magataá¹ƒ ahu.

mataka dambatÄ«rena, sÄ«mÄ• uddakadambagÄ• ||

<209> á¹• 21 sÄ«hasinÄ• natitthena, uggantvÄ• tÄ«rato vajaá¹ƒ.

pÄ• sÄ• á¹‡atitthaá¹ƒ gantvÄ• na, nimittaá¹ƒ ghaá¹-á¹-ayi isi ||

<210> á¹• 21 nimittetu paneâ€™ tasmiá¹ƒ, ghaá¹-á¹-ite devamÄ• nusÄ• .

sÄ• dhukÄ• raá¹ƒ pavattesuá¹ƒ, sÄ• sanaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ ||

<211> á¹• 21 raÃ±Ã±o dinnÄ• ya sÄ«tÄ• ya, nimitte parikittayi.

dvattiá¹ƒsamÄ• á¸·akatthaÃ±ca, thÅ«pÄ• rÄ• matthameva ca ||

<212> á¹• 21 nimitte kittayitvÄ• na, mahÄ• thero mahÄ• mati.

sÄ«mantaranimitte ca, kittayitvÄ• yathÄ• vidhiá¹ƒ ||

<213> á¹• 21 abandhÄ« \Be 95/ sabbÄ• sÄ«mÄ• yo, tasmiá¹ƒyeva dinevasÄ«.

mahÄ• mahÄ« akampittha, sÄ«mÄ• bandhe samÄ• pite ||

<214> á¹• 21 paÃ±came divase thero, raÃ±Ã±o gehamhi bhuÃ±jiya.

nisajja nandanavane, suttantaá¹ƒ khajjanÄ«yakaá¹ƒ ||

<215> á¹• 21 mahÄ• janassa desetvÄ• , sahassaá¹ƒ mÄ• nuse tahiá¹ƒ.

pÄ• yetvÄ• amataá¹ƒ pÄ• naá¹ƒ, mahÄ• meghavane vasÄ« ||

<216> á¹• 21 chaá¹-á¹-hepi divase thero, raÃ±Ã±ogehamhi bhuÃ±jiya.

nisajja nandanavane, sutta gomaya piá¹‡á¸• ikaá¹ƒ ||

<217> á¹• 21 desayitvÄ• desanaÃ±Ã±Å«, mahassaá¹ƒyeva mÄ• nuse.

pÄ• payitvÄ• â€™ bhisamayaá¹ƒ, mahÄ• meghavane vasÄ« ||

<218> á¹• 21 sattamepi dine thero, rÄ• jagehamhi bhuÃ±jiya.

nisajja nandanavane, dhammacakkappavattanaá¹ƒ ||

<219> á¹• 21 suttantaá¹ƒ desayitvÄ• na, sahassaá¹ƒyeva mÄ• nuse.

pÄ• payitvÄ• â€™ bhisamayaá¹ƒ, mahÄ• meghavane vasi ||

<220> á¹• 21 evaÃ±hi aá¹-á¹-ha navama-sahassÄ• ni jutindharo.

kÄ• rayitvÄ• â€™ bhisamayaá¹ƒ, divaseheva sattati ||

<221> á¹• 21 taá¹ƒ mahÄ• nandanavanaá¹ƒ, vuccate tena tÄ• dinÄ• .

sÄ• sanajotitaá¹-á¹-hÄ• na-mÄ«ti jotivanaá¹ƒ iti ||

<222> á¹• 21 tissarÄ• mamhi kÄ• resi,

rÄ• jÄ• therassa Ä• dito.

pÄ• sÄ• daá¹ƒ sÄ«ghamukkÄ• ya,

sukkhÄ• petvÄ• na mattikÄ• ||

<223> á¹• 21 pÄ• sÄ• do kÄ• á¸·akÄ• bhÄ• so,

Ä• si so tena taá¹ƒ tahiá¹ƒ.

kÄ• á¸·apÄ• sÄ• da pariveá¹‡a-mÄ«ti saá¹…khamupÄ• gataá¹ƒ ||

<224> á¹• 21 tato mahÄ• bodhigharaá¹ƒ, lohapÄ• sÄ• da meva ca.

salÄ• kaggaÃ±ca kÄ• resi, bhattasÄ• laÃ±ca sÄ• dhukaá¹ƒ ||

<225> á¹• 21 bahÅ«ni \Be 96/ pariveá¹‡Ä• ni, sÄ• dhu pokkharaá¹‡Ä«pi ca.

rattiá¹-hÄ• na divÄ• á¹-hÄ• na-pabhutÄ«ni ca kÄ• rayi ||

<226> á¹• 21 tassa nahÄ• napÄ• passa, nhÄ• napokkharaá¹‡Ä«taá¹-e.

sunahÄ• tapariveá¹‡anti, pariveá¹‡aá¹ƒ pavuccati ||

<227> á¹• 21 tassa caá¹…kamitaá¹-hÄ• ne, dÄ«pa dÄ«passa sÄ• dhuno.

vuccate pariveá¹‡aá¹ƒ taá¹ƒ, dÄ«ghacaá¹…kamanaá¹ƒ iti ||

<228> á¹• 21 aggaphalasamÄ• pattiá¹ƒ, samÄ• pajja yahiá¹ƒ tuso.

phalagga pariveá¹‡anti, etaá¹ƒ tena pavuccati ||

<229> á¹• 21 apassiya apassenaá¹ƒ, thero tattha nisÄ«diso.

therÄ• passaya pariveá¹‡aá¹ƒ, etaá¹ƒ tena pavuccati ||

<230> á¹• 21 bahÅ« marugaá¹‡Ä• yattha, upÄ• siá¹ƒsu upaccataá¹ƒ.

teneva taá¹ƒ marugaá¹‡a-pariveá¹‡anti vuccati ||

<231> á¹• 21 senÄ• patitassa raÃ±Ã±o, therassa dÄ«ghasandako.

kÄ• resi cÅ«á¸·apÄ• sÄ• daá¹ƒ, mahÄ• thambhehi aá¹-á¹-hahi ||

<232> á¹• 21 dÄ«ghasanda senÄ• pati-pariveá¹‡anti taá¹ƒ tahiá¹ƒ.

vuccate pariveá¹‡aá¹ƒ taá¹ƒ, pamukhaá¹ƒ pamukhÄ• karaá¹ƒ ||

<233> á¹• 21 devÄ• naá¹ƒpiyavacanoâ€™ paguá¸·anÄ• mo,

laá¹ƒkÄ• yaá¹ƒ paá¹-hamamimaá¹ƒ mahÄ• vihÄ• raá¹ƒ.

rÄ• jÄ• so sumatimahÄ• mahindatheraá¹ƒ,

Ä• gammÄ• malamatimetthakÄ• rayitthÄ• ti ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

mahÄ• vihÄ• rapaá¹-iggahako nÄ• ma

pannarasamo paricchedo.

file end

soá¸·asama pariccheda

cetiyapabbatavihÄ• ra paá¹-iggahako

<1> á¹• 21 pure \Be 97/ caritvÄ• piá¹‡á¸• Ä• ya, karitvÄ• janasaá¹…gahaá¹ƒ.

rÄ• jagehamhi bhuÃ±janto, kÄ• rento rÄ• jasaá¹…gahaá¹ƒ ||

<2> á¹• 21 chabbasadivase thero, mahÄ• meghavane vasÄ«.

Ä• saá¸·hasukkapakkhassa, terase divase pana ||

<3> á¹• 21 rÄ• jagehamhi bhuÃ±jitvÄ• , mahÄ• raÃ±Ã±o mahÄ• mati.

mahÄ• â€™ ppamÄ• dasuttantaá¹ƒ, desayitvÄ• tato ca so ||

<4> á¹• 21 vihÄ• rakaraá¹‡aá¹ƒ icchaá¹ƒ, tattha cetiyapabbate.

nikkhamma purimadvÄ• rÄ• , agÄ• cetiyapabbataá¹ƒ ||

<5> á¹• 21 theraá¹ƒ tattha gataá¹ƒ sutvÄ• , rathaá¹ƒ Ä• ruyha bhÅ«pati.

deviyo dve ca Ä• dÄ• ya, therassÄ• nupadaá¹ƒ akÄ• ||

<6> á¹• 21 therÄ• nÄ• gacatukkamhi, nahÄ• tvÄ• rahade tahiá¹ƒ.

pabbatÄ• rohaá¹‡atthÄ• ya, aá¹-á¹-haá¹ƒsu paá¹-ipÄ• á¹-iyÄ• ||

<7> á¹• 21 rÄ• jÄ• rathÄ• tadoâ€™ ruyha, sabbe thereâ€™ bhivÄ• dayi.

uá¹‡he kilante kiá¹ƒrÄ• ja, Ä• gatosÄ«â€™ ti ahute ||

<8> á¹• 21 tumhÄ• kaá¹ƒ gamanÄ• saá¹…kÄ«, Ä• gatomhÄ«â€™ ti bhÄ• site.

idheva vassaá¹ƒ vasituá¹ƒ, Ä• gatamhÄ• â€™ ti bhÄ• siya ||

<9> á¹• 21 tassÅ«panÄ• yikaá¹ƒ thero, khandhakaá¹ƒ khandhakovido.

kathesi raÃ±Ã±o taá¹ƒ sutvÄ• , bhÄ• gineyyo ca rÄ• jino ||

<10> á¹• 21 mahÄ• riá¹-á¹-ho mahÄ• macco, paÃ±capaÃ±Ã±Ä• sabhÄ• tuhi.

saddhiá¹ƒ jeá¹-á¹-hakaniá¹-á¹-hehi, rÄ• jÄ• namabhito á¹-hito ||

<11> á¹• 21 yÄ• citvÄ• tadahu ceva, pabbajuá¹ƒ therasantike.

pattÄ• rahattaá¹ƒ sabbepi, te khuragge mahÄ• matÄ« ||

<12> á¹• 21 kantakacetiyaá¹-hÄ• ne, parito tadaheva so.

kammÄ• ni Ä• rabhÄ• petvÄ• , leá¹‡Ä• ni aá¹-á¹-hasaá¹-á¹-hiyo ||

<13> á¹• 21 agamÄ• si \Be 98/ puraá¹ƒ rÄ• jÄ• , therÄ• tattheva te vasuá¹ƒ.

kÄ• le piá¹‡á¸• Ä• ya nagaraá¹ƒ, pavisantÄ• â€™ nukampakÄ• ||

<14> á¹• 21 niá¹-á¹-hite leá¹‡akammamhi, Ä• saá¸·hipuá¹‡á¹‡amÄ• siyaá¹ƒ.

gantvÄ• adÄ• si therÄ• naá¹ƒ, rÄ• jÄ• vihÄ• radakkhiá¹‡aá¹ƒ ||

<15> á¹• 21 dvattiá¹ƒsamÄ• á¸·akÄ• naÃ±ca, vihÄ• rassa ca tassa kho.

sÄ«maá¹ƒ sÄ«mÄ• tigo thero, bandhitvÄ• tadaheva so ||

<16> á¹• 21 tesaá¹ƒ pabbajjÄ• pekkhÄ• naá¹ƒ, akÄ• si upasampadaá¹ƒ.

sabbesaá¹ƒ sabbapaá¹-hamaá¹ƒ, baddhe tumbarumÄ• á¸·ake ||

<17> á¹• 21 ete dvÄ• saá¹-á¹-hi arahanto, sabbe cetiyapabbate.

tattha vassaá¹ƒ upagantvÄ• , akaá¹ƒsu rÄ• jasaá¹…gahaá¹ƒ ||

<18> á¹• 21 devamanussagaá¹‡agaá¹‡itaá¹ƒ taá¹ƒ,

taÃ±ca gaá¹‡aá¹ƒ guá¹‡avitthatakittiá¹ƒ.

yÄ• namupacca ca mÄ• nayamÄ• nÄ• ,

puÃ±Ã±acayaá¹ƒ vipulaá¹ƒ akariá¹ƒsÅ«ti ||

sujanapasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

cetiyapabbatavihÄ• rapaá¹-iggahako nÄ• ma

soá¸·asamo paricchedo.

sattarasama pariccheda

dhÄ• tuÄ• gamano

<1> á¹• 21 vutthavasso pavÄ• retvÄ• , kattikapuá¹‡á¹‡amÄ• siyaá¹ƒ.

avoceâ€™ daá¹ƒ mahÄ• rÄ• jaá¹ƒ, mahÄ• thero mahÄ• mati ||

<2> á¹• 21 ciradiá¹-á¹-ho hi sambuddho, satthÄ• no manujÄ• dhipa.

anÄ• thavÄ• saá¹ƒ avasimha, natthi no pÅ«jiyaá¹ƒ idha ||

<3> á¹• 21 ``bhÄ• sittha nanu bhanteme, sambuddho nibbutoâ€™â€™ iti.

Ä• ha dhÄ• tÅ«su diá¹-á¹-hesu, diá¹-á¹-ho hoti jinoâ€™â€™ iti ||

<4> á¹• 21 vidito \Be 99/ vo adhippÄ• yo, thÅ«passa kÄ• raá¹‡e mayÄ• .

kÄ• ressÄ• mi ahaá¹ƒ thÅ«paá¹ƒ, tumhe jÄ• nÄ• tha dhÄ• tuyo ||

<5> á¹• 21 mantehi sumanenÄ• ti, thero rÄ• jÄ• namabravi.

rÄ• jÄ• â€™ ha sÄ• maá¹‡eraá¹ƒ taá¹ƒ, kuto lacchÄ• ma dhÄ• tuyo ||

<6> á¹• 21 vibhÅ«sayitvÄ• nagaraá¹ƒ, maggaÃ±ca manujÄ• dhipa.

uposathÄ« sapariso, hatthiá¹ƒ Ä• ruyha maá¹…galaá¹ƒ ||

<7> á¹• 21 setacchattaá¹ƒ dhÄ• rayanto, tÄ• lÄ• vacarasaá¹ƒhito.

mahÄ• nÄ• gavanuyyÄ• naá¹ƒ, sÄ• yanhasamaye vaja ||

<8> á¹• 21 dhÄ• tubhedaÃ±Ã±uno rÄ• ja, dhÄ• tuyo tattha lacchasi.

icchÄ• ha sÄ• maá¹‡ero so, sumano taá¹ƒ sumÄ• nasaá¹ƒ ||

<9> á¹• 21 theroâ€™ tha rÄ• jakulato, gantvÄ• cetiyapabbataá¹ƒ.

Ä• mantiya sÄ• maá¹‡eraá¹ƒ, sumanaá¹ƒ sumano gatiá¹ƒ ||

<10> á¹• 21 ehi tvaá¹ƒ bhadra sumana, gantvÄ• pupphapuraá¹ƒ varaá¹ƒ.

ayyakaá¹ƒ te mahÄ• rÄ• jaá¹ƒ, evaá¹ƒ no vacanaá¹ƒ vada ||

<11> á¹• 21 sahÄ• yo te mahÄ• rÄ• ja, mahÄ• rÄ• jÄ• maruppiyo.

pasanno buddhasamaye, thÅ«paá¹ƒ kÄ• retumicchati ||

<12> á¹• 21 munino dhÄ• tuyo dehi, pattaá¹ƒ bhuttaÃ±ca satthunÄ• .

sarÄ«radhÄ• tuyo santi, bahavo hi tavantike ||

<13> á¹• 21 pattapÅ«rÄ• gahetvÄ• tÄ• , gantvÄ• devapuraá¹ƒ varaá¹ƒ.

sakkaá¹ƒ devÄ• namindaá¹ƒ taá¹ƒ, evaá¹ƒ no vacanaá¹ƒ vada ||

<14> á¹• 21 tilokadakkhiá¹‡eyyassa, dÄ• á¹-hÄ• dhÄ• tu ca dakkhiá¹‡Ä• .

tavantikamhi devinda, dakkhiá¹‡akkhakadhÄ• tu ca ||

<15> á¹• 21 dÄ• á¹-haá¹ƒ tvameva pÅ«jehi, akkhakaá¹ƒ dehi satthuno.

laá¹ƒkÄ• dÄ«passa kiccesu, mÄ• pamajja surÄ• dhipa ||

<16> á¹• 21 ``evaá¹ƒ bhanteâ€™â€™ ti vatvÄ• so, sÄ• maá¹‡ero mahiddhiko.

taá¹…khaá¹‡aá¹ƒyeva agamÄ• , dhammÄ• sokassa santikaá¹ƒ ||

<17> á¹• 21 sÄ• lamÅ«lamhi á¹-hapitaá¹ƒ, mahÄ• bodhiá¹ƒ tahiá¹ƒ sutaá¹ƒ.

kattikacchaá¹‡apÅ«jÄ• hi, pÅ«jiyaá¹ƒ taÃ±ca addasa ||

<18> á¹• 21 therassa \Be 100/ vacanaá¹ƒ vatvÄ• , rÄ• jato laddhadhÄ• tuyo.

pattapÅ«raá¹ƒ gahetvÄ• na, himavantamupÄ• gami ||

<19> á¹• 21 himavante á¹-hapetvÄ• na, sadhÄ• tuá¹ƒ pattamuttamaá¹ƒ.

devindasantikaá¹ƒ gantvÄ• , therassa vacanaá¹ƒ bhaá¹‡i ||

<20> á¹• 21 cÅ«á¸·Ä• maá¹‡i cetiyamhÄ• , gahetvÄ• dakkhiá¹‡akkhakaá¹ƒ.

sÄ• maá¹‡erassa pÄ• dÄ• si, sakko devÄ• namissaro ||

<21> á¹• 21 taá¹ƒ dhÄ• tuá¹ƒ dhÄ• tupattaÃ±ca, Ä• dÄ• ya sumano tato.

Ä• gamma cetiyagiriá¹ƒ, therassaâ€™ dÄ• si taá¹ƒ yati ||

<22> á¹• 21 mahÄ• nÄ• gavanuyyÄ• naá¹ƒ, vuttenÄ• vidhinÄ• â€™ gamÄ• .

sÄ• yanhÄ• samaye rÄ• jÄ• , rÄ• jasenÄ• purakkhato ||

<23> á¹• 21 á¹-hapesi dhÄ• tuyo sabbÄ• , thero tattheva pabbate.

missakaá¹ƒ pabbataá¹ƒ tasmÄ• , Ä• hu cetiya pabbataá¹ƒ ||

<24> á¹• 21 á¹-hapetvÄ• dhÄ• tupattaá¹ƒ taá¹ƒ, thero cetiyapabbate.

gahetvÄ• akkhakaá¹ƒ dhÄ• tuá¹ƒ, saá¹…ketaá¹ƒ sagaá¹‡oâ€™ gamÄ• ||

<25> á¹• 21 sacÄ• yaá¹ƒ munino dhÄ• tu, chattaá¹ƒ namatu me sayaá¹ƒ.

jaá¹‡á¹‡ukehi karÄ«dhÄ• tu, dhÄ• tucaá¹…koá¹-ako ayaá¹ƒ ||

<26> á¹• 21 sirasmiá¹ƒ me patiá¹-á¹-hÄ• tu, Ä• gamma saha dhÄ• tuko.

iti rÄ• jÄ• vicintesi, cintitaá¹ƒ taá¹ƒ tathÄ• ahu ||

<27> á¹• 21 amatenÄ• â€™ bhisittova, ahu haá¹-á¹-hoâ€™ ti bhÅ«pati.

sÄ«sato taá¹ƒ gahetvÄ• na, hatthikkhandhe á¹-hapesitaá¹ƒ ||

<28> á¹• 21 haá¹-á¹-ho hattÄ« kuÃ±canÄ• daá¹ƒ, akÄ• kampittha medinÄ«.

tato nÄ• go nivattitvÄ• , sathera balavÄ• hano ||

<29> á¹• 21 puratthimena dvÄ• rena, pavisitvÄ• puraá¹ƒ subhaá¹ƒ.

dakkhiá¹‡ena ca dvÄ• rena, nikkhamitvÄ• tato puna ||

<30> á¹• 21 thÅ«pÄ• rÄ• me cetiyassa, á¹-hÄ• nato pacchato kataá¹ƒ.

pamojavatthuá¹ƒ gantvÄ• na, bodhiá¹-hÄ• ne nivattiya ||

<31> á¹• 21 puratthÄ• vadano aá¹-hÄ• , thÅ«paá¹-hÄ• naá¹ƒ tadÄ• hitaá¹ƒ.

kadambapupphaÄ• dÄ• ri-vallÄ«hi citakaá¹ƒ ahu ||

<32> á¹• 21 manussadevo \Be 101/ devehi, taá¹ƒ á¹-hÄ• naá¹ƒ rakkhitaá¹ƒ suciá¹ƒ.

sodhÄ• petvÄ• bhÅ«sayitvÄ• , taá¹…khaá¹‡aá¹ƒyeva sÄ• dhukaá¹ƒ ||

<33> á¹• 21 dhÄ• tuá¹ƒ oropanatthÄ• ya, Ä• rabhÄ« hatthikkhandhato.

nÄ• go na icchitaá¹ƒ rÄ• jÄ• , theraá¹ƒ pucchittha taá¹ƒ manaá¹ƒ ||

<34> á¹• 21 attano khandhasamake, á¹-hÄ• ne á¹-hapanamicchati.

dhÄ• tuoropanaá¹ƒ tena, na iá¹-á¹-hamÄ«â€™ ti so bravi ||

<35> á¹• 21 Ä• á¹‡Ä• petvÄ• khaá¹‡aá¹ƒyeva,

sukkhÄ• toâ€™ bhayavÄ• pito.

sukkhakaddama khaá¹‡á¸• ehi,

citÄ• petvÄ• na taá¹ƒ samaá¹ƒ ||

<36> á¹• 21 alaá¹…karitvÄ• na bahudhÄ• , rÄ• jÄ• taá¹ƒ á¹-hÄ• namuttamaá¹ƒ.

oropetvÄ• hatthikkhandhÄ• , dhÄ• tuá¹ƒ tattha á¹-hapesitaá¹ƒ ||

<37> á¹• 21 dhÄ• tÄ• rakkhaá¹ƒ saá¹ƒvidhÄ• ya, á¹-hapetvÄ• tattha hatthinaá¹ƒ.

dhÄ• tuthÅ«passa karaá¹‡e, rÄ• jÄ• turitamÄ• naso ||

<38> á¹• 21 bahÅ« manusse yojetvÄ• , itthikÄ• karaá¹‡e lahuá¹ƒ.

dhÄ• tukiccaá¹ƒ vicintento, sÄ• macco pÄ• visÄ« puraá¹ƒ ||

<39> á¹• 21 mahÄ• mahindatthero tu, mahÄ• meghavanaá¹ƒ subhaá¹ƒ.

sagaá¹‡o abhigantvÄ• na, tattha vÄ• samakappayi ||

<40> á¹• 21 rattiá¹ƒ nÄ• goâ€™ nupariyÄ• ti, taá¹ƒ á¹-hÄ• naá¹ƒ so sadhÄ• tu kaá¹ƒ.

bodhiá¹-hÄ• namhi sÄ• lÄ• ya, divÄ• á¹-hÄ• ti sadhÄ• tuko ||

<41> á¹• 21 vatthussa tassoâ€™ parito, thÅ«paá¹ƒ theramatÄ• nu go.

jaá¹…ghÄ• mattaá¹ƒ citÄ• petvÄ• , katipÄ• hena bhÅ«pati ||

<42> á¹• 21 tattha dhÄ• tupatiá¹-á¹-hÄ• naá¹ƒ, ghosÄ• petvÄ• upÄ• gami.

tato tato samanto ca, samÄ• gami mahÄ• jano ||

<43> á¹• 21 tasmiá¹ƒ samÄ• game dhÄ• tu, hatthikkhandhÄ• nagÄ• ggatÄ• .

sattatÄ• lappamÄ• á¹‡amhi, dissanti nabhasiá¹-á¹-hitÄ• ||

<44> á¹• 21 vimhÄ• payanti janataá¹ƒ, yamakaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

kaá¹‡á¹‡ambamÅ«le buddhoâ€™ va, akari lomahaá¹ƒsanaá¹ƒ ||

<45> á¹• 21 tato \Be 102/ nikkhantajÄ• lÄ• hi, jaladhÄ• rÄ• hi cÄ• â€™ sakiá¹ƒ.

ayaá¹ƒ obhÄ• sitÄ• â€™ sittÄ• , sabbÄ• laá¹ƒkÄ• mahÄ« mahu ||

<46> á¹• 21 parinibbÄ• namaÃ±camhi, nipannena jinena hi.

kataá¹ƒ mahÄ• adhiá¹-á¹-hÄ• na-paÃ±cakaá¹ƒ paÃ±cacakkhunÄ• ||

<47> á¹• 21 gayhamÄ• nÄ• mahÄ• bodhi sÄ• khÄ• sokena dakkhiá¹‡Ä• .

chijjitvÄ• na sayaá¹ƒyeva, patiá¹-á¹-hÄ• tu kaá¹-Ä• hake ||

<48> á¹• 21 patiá¹-á¹-hahitvÄ• sÄ• sÄ• khÄ• , chabbaá¹‡á¹‡arasmiyo subhÄ• .

raÃ±jayantÄ« disÄ• sabbÄ• , phalapattehi muccatu ||

<49> á¹• 21 sasuvaá¹‡á¹‡akaá¹-Ä• hÄ• sÄ• , uggantvÄ• na manoramÄ• .

adissamÄ• nÄ• sattÄ• haá¹ƒ, himagabbhamhi tiá¹-á¹-hatu ||

<50> á¹• 21 thÅ«pÄ• rÄ• me patiá¹-á¹-hantaá¹ƒ, mama dakkhiá¹‡aakkhakaá¹ƒ.

karotu nabhamuggantvÄ• , yamayaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ ||

<51> á¹• 21 laá¹…kÄ• laá¹…kÄ• rabhÅ«tamhi, hemamÄ• likacetiye.

patiá¹-á¹-hahantiyo dhÄ• tu, doá¹‡amattÄ• pamÄ• á¹‡ato ||

<52> á¹• 21 buddhavesadharÄ• hutvÄ• , uggantvÄ• nabhasiá¹-á¹-hitÄ• .

patiá¹-á¹-haá¹ƒ tu karitvÄ• na, yamakaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ ||

<53> á¹• 21 adhiá¹-á¹-hÄ• nÄ• ni paÃ±ceâ€™ va, adhiá¹-á¹-hÄ• si tathÄ• gato.

akÄ• si tasmÄ• sÄ• dhÄ• tu, tadÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ ||

<54> á¹• 21 Ä• kÄ• sÄ• otaritvÄ• sÄ• , aá¹-á¹-hÄ• bhÅ«passa muddhani.

atÄ«vahaá¹-á¹-ho taá¹ƒ rÄ• jÄ• , patiá¹-á¹-hÄ• pesi cetiye ||

<55> á¹• 21 patiá¹-á¹-hitÄ• ya tassÄ• ca, dhÄ• tuyÄ• cetiye tadÄ• .

ahu mahÄ• bhÅ«micÄ• lo, abbhuto lomahaá¹ƒsano ||

<56> á¹• 21 evaá¹ƒ acintiyÄ• buddhÄ• , buddhadhammÄ• acintiyÄ• .

acintiye pasannÄ• naá¹ƒ, vipÄ• ko hoti acintiyo ||

<57> á¹• 21 taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• , pasÄ«diá¹ƒsu jane janÄ• .

mattÄ• bhayo rÄ• japutto, kaniá¹-á¹-ho rÄ• jino pana ||

<58> á¹• 21 munissare pasÄ«ditvÄ• , yÄ• citvÄ• na narissaraá¹ƒ.

purisÄ• naá¹ƒ sahassena, saha pabbajisÄ• sane ||

<59> á¹• 21 cetÄ• rigÄ• mato \Be 103/ cÄ• pi, dvÄ• ramaá¹‡á¸• alatopi ca.

vihÄ«rabÄ«jato cÄ• pi, tathÄ• gallakapiá¹-á¹-hito ||

<60> á¹• 21 tathoâ€™ patissagÄ• mÄ• ca, paÃ±ca paÃ±ca satÄ• ni ca.

pabbajuá¹ƒ dÄ• rakÄ• haá¹-á¹-hÄ• , jÄ• tasaddhÄ• tathÄ• gate ||

<61> á¹• 21 evaá¹ƒ purÄ• bÄ• hirÄ• ca, sabbe pabbajitÄ• tadÄ• .

tiá¹ƒsa bhikkhusahassÄ• ni, ahesuá¹ƒ jinasÄ• sane ||

<62> á¹• 21 thÅ«pÄ• rÄ• me thÅ«pavaraá¹ƒ, niá¹-á¹-hÄ• petvÄ• mahÄ«pati.

ratanÄ• dÄ«hiâ€™ nekehi, sadÄ• pÅ«jamakÄ• rayi ||

<63> á¹• 21 rÄ• jorodhÄ• khattiyÄ• ca, amaccÄ• nÄ• garÄ• tathÄ• .

sabbe janapadÄ• ceva, pujÄ• â€™ kaá¹ƒsu visuá¹ƒ visuá¹ƒ ||

<64> á¹• 21 thÅ«papubbaá¹…gamaá¹ƒ rÄ• jÄ• , vihÄ• raá¹ƒ tattha kÄ• rayi.

thÅ«pÄ• rÄ• moti teneâ€™ sa, vihÄ• ro vissuto ahu ||

<65> á¹• 21 sakadhÄ• tusarÄ«rakena ceâ€™ vaá¹ƒ,

parinibbÄ• nagatopi lokanÄ• tho.

janakÄ• yahitaá¹ƒ sukhaÃ±ca sammÄ• ,

bahudhÄ• â€™ kÄ• si á¹-hite jine kathÄ• vakÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dhÄ• tuagamano nÄ• ma

sattarasamo paricchedo.

aá¹-á¹-hÄ• rasama pariccheda

mahÄ• bodhiggahaá¹‡o

<1> á¹• 21 mahÄ• bodhiÃ±ca theriÃ±ca, Ä• á¹‡Ä• petuá¹ƒ mahÄ«pati.

therena vuttavacanaá¹ƒ, saramÄ• no sake ghare ||

<2> á¹• 21 antovasseâ€™ ka divasaá¹ƒ, nisinno therasantike.

sahÄ• â€™ maccehi mantetvÄ• , bhÄ• gineyyaá¹ƒ sayaá¹ƒ sakaá¹ƒ ||

<3> á¹• 21 ariá¹-á¹-hanÄ• makÄ• â€™ maccaá¹ƒ \Be 104/, tasmiá¹ƒ kamme niyojituá¹ƒ.

mantvÄ• Ä• mantayitvÄ• na, idaá¹ƒ vacanamabravi ||

<4> á¹• 21 tÄ• sakkhissasi__.___.___.___.___., _ dhammÄ• sokassa santikÄ• .

mahÄ• bodhiá¹ƒ saá¹…ghamittaá¹ƒ, theriá¹ƒ Ä• nayituá¹ƒ idha ||

<5> á¹• 21 sakkhissÄ• mi ahaá¹ƒ deva, Ä• netuá¹ƒ taá¹ƒ duve tato.

idhÄ• â€™ gato pabbajituá¹ƒ, sace lacchÄ• mi mÄ• nada ||

<6> á¹• 21 evaá¹ƒ hotÅ«ti vatvÄ• na, rÄ• jÄ• taá¹ƒ tattha pesayi.

so therassa ca raÃ±Ã±o ca, sÄ• sanaá¹ƒ gayha vandiya ||

<7> á¹• 21 assayujasukkapakkhe, nikkhanto dutiyeâ€™ hani.

sÄ• nuyutto jambukole, nÄ• vamÄ• ruyha paá¹-á¹-ane ||

<8> á¹• 21 mahodamiá¹ƒ karitvÄ• na, therÄ• dhiá¹-á¹-hÄ• nayogato.

nikkhantadivaseyeva, rammaá¹ƒ pupphapuraá¹ƒ agÄ• ||

<9> á¹• 21 tadÄ• tu anulÄ• devÄ«, paÃ±cakaÃ±Ã±Ä• satehi ca.

antepurikaitthÄ«naá¹ƒ, saddhiá¹ƒ paÃ±casatehi ca ||

<10> á¹• 21 dasasÄ«laá¹ƒ samÄ• dÄ• ya, kÄ• sÄ• ya vasanÄ• suci.

pabbajjÄ• pekkhi nisekhÄ• , pekkhanti theriyÄ• â€™ gamaá¹ƒ ||

<11> á¹• 21 nagarasseâ€™ kadesamhi, ramme bhikkhunupassaye.

kÄ• rÄ• pite narindena, vÄ• saá¹ƒ kappesi subbatÄ• ||

<12> á¹• 21 upÄ• sikÄ• hi tÄ• heâ€™ sa, vutto bhikkhunupassayo.

upÄ• sikÄ• vihÄ• roti, tena laá¹ƒkÄ• ya vissuto ||

<13> á¹• 21 bhÄ• gineyyo mahÄ• â€™ riá¹-á¹-ho, dhammÄ• sokassa rÄ• jino.

appetvÄ• rÄ• jasandesaá¹ƒ, therasandesaâ€™ mabravi ||

<14> á¹• 21 bhÄ• tujayÄ• sahÄ• yassa, raÃ±Ã±o te rÄ• jakuÃ±jara.

Ä• kaá¹…khamÄ• nÄ• pabbajjaá¹ƒ, niccaá¹ƒ vasati saÃ±Ã±atÄ• ||

<15> á¹• 21 saá¹…ghamittaá¹ƒ bhikkhuniá¹ƒ taá¹ƒ, pabbÄ• jetuá¹ƒ visajjaya.

tÄ• ya saddhiá¹ƒ mahÄ• bodhi-dakkhiá¹‡asÄ• khameva ca ||

<16> á¹• 21 theriyÄ• ca tamevatthaá¹ƒ, abravi therabhÄ• sitaá¹ƒ.

gantvÄ• pitusamÄ«paá¹ƒ sÄ• , therÄ« theramataá¹ƒ bravÄ« ||

<17> á¹• 21 Ä• ha \Be 105/ rÄ• jÄ• tuvaá¹ƒ amma, apassanto kathaá¹ƒ ahaá¹ƒ.

sokaá¹ƒ vinodayissÄ• mi, puttanattaviyogajaá¹ƒ ||

<18> á¹• 21 Ä• ha sÄ• me mahÄ• rÄ• ja, bhÄ• tuno vacanaá¹ƒ garu.

pabbÄ• janÄ«yÄ• ca bahÅ«, gantabbaá¹ƒ tattha tena me ||

<19> á¹• 21 ``satthaghÄ• tamanÄ• rahÄ• , mahÄ• bodhimahÄ«ruhÄ• .

kathannu sÄ• khaá¹ƒ gaá¹‡issaá¹ƒâ€™â€™, iti rÄ• jÄ• vicintayÄ« ||

<20> á¹• 21 amaccassa mahÄ• deva-nÄ• makassa matena so.

bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• , bhojetvÄ• pucchi bhÅ«patiá¹ƒ ||

<21> á¹• 21 bhante laá¹ƒkaá¹ƒ mahÄ• bodhi, pesetabbÄ• nu kho iti.

thero moggaliputto so, pesetabbÄ• ti bhÄ• siya ||

<22> á¹• 21 kataá¹ƒ mahÄ• adhiá¹-á¹-hÄ• na-paÃ±cakaá¹ƒ paÃ±cacakkhunÄ• .

Ä• bhÄ• si raÃ±Ã±o taá¹ƒ sutvÄ• , tussitvÄ• dharaá¹‡Ä«pati ||

<23> á¹• 21 sattayojanikaá¹ƒ maggaá¹ƒ, so mahÄ• bodhigÄ• minaá¹ƒ.

sodhÄ• petvÄ• na sakkaccaá¹ƒ, bhÅ«sÄ• peti anekadhÄ• ||

<24> á¹• 21 suvaá¹‡á¹‡aá¹ƒ nÄ«harÄ• pesi, kaá¹-Ä• hakaraá¹‡Ä• ya ca.

vissakammo ca Ä• gantvÄ• , satulÄ• dhÄ• rarÅ«pavÄ• ||

<25> á¹• 21 ``kaá¹-Ä• haá¹ƒ kiá¹ƒ pamÄ• á¹‡aá¹ƒ nu, karomÄ«â€™ ti apucchitaá¹ƒ.

``Ã±atvÄ• pamÄ• á¹‡aá¹ƒ tvaá¹ƒyeva, karohiâ€™â€™ iti bhÄ• siya ||

<26> á¹• 21 suvaá¹‡á¹‡Ä• gahetvÄ• na, hatthena parimajjiya.

kaá¹-Ä• haá¹ƒ taá¹…khaá¹‡aá¹ƒyeva, nimminitvÄ• na pakkami ||

<27> á¹• 21 navahatthaparikkhepaá¹ƒ, paÃ±cahatthaá¹ƒ gabhÄ«rato.

tihatthavikkhambhayutaá¹ƒ, aá¹-á¹-haá¹…gulaghanaá¹ƒ subhaá¹ƒ ||

<28> á¹• 21 yuvassa hatthino soá¹‡á¸• a-pamÄ• á¹‡amukhavaá¹-á¹-ikaá¹ƒ.

gÄ• hÄ• petvÄ• na taá¹ƒ rÄ• jÄ• , bÄ• lasurasamappakaá¹ƒ ||

<29> á¹• 21 sattayojanadÄ«ghÄ• ya, vitthatÄ• yati yojanaá¹ƒ.

senÄ• ya caturaá¹…ginyÄ• , mahÄ• bhikkhugaá¹‡ena ca ||

<30> á¹• 21 upagamma mahÄ• bodhiá¹ƒ, nÄ• nÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

nÄ• nÄ• ratanacittaá¹ƒ taá¹ƒ, vividhaddhajamÄ• liniá¹ƒ ||

<31> á¹• 21 nÄ• nÄ• kusumasaá¹ƒkiá¹‡á¹‡aá¹ƒ \Be 106/, nÄ• nÄ• turiyaghositaá¹ƒ.

senÄ• ya parivÄ• retvÄ• , parikkhipiya sÄ• á¹‡iyÄ• ||

<32> á¹• 21 mahÄ• therasahassena, pamukhena mahÄ• gaá¹‡e.

raÃ±Ã±aá¹ƒ pattÄ• bhisekÄ• naá¹ƒ, sahassenÄ• â€™ dhikena ca ||

<33> á¹• 21 attÄ• naá¹ƒ parivÄ• retvÄ• , mahÄ• bodhiÃ±ca sÄ• dhukaá¹ƒ.

olokesi mahÄ• bodhiá¹ƒ, paggahetvÄ• na aÃ±jaliá¹ƒ ||

<34> á¹• 21 tassÄ• dakkhiá¹‡asÄ• khÄ• ya, catuhatthapamÄ• á¹‡akaá¹ƒ.

á¹-hÄ• naá¹ƒ khandhaÃ±ca vajjetvÄ• , sÄ• khÄ• antaradhÄ• yisuá¹ƒ ||

<35> á¹• 21 taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• , patÄ«to puthavÄ«pati.

``pÅ«jemaâ€™ haá¹ƒ mahÄ• bodhiá¹ƒ, rajjenÄ• â€™ hi udÄ«riya ||

<36> á¹• 21 abhisiÃ±ci mahÄ• bodhÄ«á¹ƒ, mahÄ• rajje mahÄ«pati.

pupphÄ• dÄ«hi mahÄ• bodhiá¹ƒ, pÅ«jetvÄ• na padakkhiá¹‡aá¹ƒ ||

<37> á¹• 21 katvÄ• aá¹-á¹-hasu á¹-hÄ• nesu, vanditvÄ• na kataÃ±jalÄ«.

suvaá¹‡á¹‡akhacite pÄ«á¹-he, nÄ• nÄ• ratanamaá¹‡á¸• ite ||

<38> á¹• 21 svÄ• rohe yÄ• va sÄ• ucce, taá¹ƒ suvaá¹‡á¹‡akaá¹-Ä• hakaá¹ƒ.

á¹-hapÄ• petvÄ• na Ä• ruyha, gahetuá¹ƒ sÄ• khamuttamaá¹ƒ ||

<39> á¹• 21 Ä• diyitvÄ• na sovaá¹‡á¹‡a tulikÄ• ya manosilaá¹ƒ.

lekhaá¹ƒ datvÄ• na sÄ• khÄ• ya, saccakriyamakÄ• iti ||

<40> á¹• 21 ``laá¹ƒkÄ• dÄ«paá¹ƒ yadi ito, gantabbaá¹ƒ urubodhiyÄ• .

nibbematiko buddhassa, sÄ• sanamhi sace ahaá¹ƒ ||

<41> á¹• 21 sayaá¹ƒyeva mahÄ• bodhi-sÄ• khÄ• yaá¹ƒ dakkhiá¹‡Ä• subhÄ• .

chijjitvÄ• na patiá¹-á¹-hÄ• tu, idha hemakaá¹-Ä• hake ||

<42> á¹• 21 lekhaá¹-hÄ• ne mahÄ• bodhi, chijjitvÄ• sayameva sÄ• .

gandhakaddamapÅ«rassa, kaá¹-Ä• hassoâ€™ pariá¹-á¹-hitÄ• ||

<43> á¹• 21 mÅ«lalekhÄ• ya upari, tiyaá¹…gulatiyaá¹…gule.

dadaá¹ƒ manosilÄ• lekhÄ• , parikkhipi narissaro ||

<44> á¹• 21 Ä• diyÄ• thÅ«lamÅ«lÄ• ni, khuddakÄ• niâ€™ tarÄ• hi tu.

nikkhamitvÄ• dasa dasa, jÄ• lÄ«bhÅ«tÄ• niotaruá¹ƒ ||

<45> á¹• 21 taá¹ƒ \Be 107/ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• , rÄ• jÄ• â€™ tÄ«va pamodito.

tatthevÄ• â€™ kÄ• si ukkuá¹-á¹-hiá¹ƒ, samantÄ• parisÄ• pi ca ||

<46> á¹• 21 bhikkhusaá¹…gho sÄ• dhukÄ• raá¹ƒ, tuá¹-á¹-hacitto pamodayi.

celukkhepasahassÄ• ni, pavattiá¹ƒsu samantato ||

<47> á¹• 21 evaá¹ƒ satena mÅ«lÄ• naá¹ƒ, tattha sÄ• gandhakaddame.

patiá¹-á¹-hÄ• si mahÄ• bodhi, pasÄ• dentÄ« mahÄ• janaá¹ƒ ||

<48> á¹• 21 tassÄ• khandho dasahattho, paÃ±casÄ• khÄ• manoramÄ• .

catuhatthÄ• catuhatthÄ• , dasaá¸• á¸• haphalamaá¹‡á¸• itÄ• ||

<49> á¹• 21 sahassantu pasÄ• khÄ• naá¹ƒ, sÄ• khÄ• naá¹ƒ tÄ• samÄ• si ca.

evaá¹ƒ Ä• si mahÄ• bodhi, manoharasiridharÄ• ||

<50> á¹• 21 kaá¹-Ä• hamhi mahÄ• bodhi-patiá¹-á¹-hitakkhaá¹‡e mahÄ«.

akampi pÄ• á¹-ihÄ«rÄ• ni, ahesuá¹ƒ vividhÄ• ni ca ||

<51> á¹• 21 sayaá¹ƒ nÄ• dehi tÅ«riyÄ• naá¹ƒ, devesu mÄ• nusesu ca.

sÄ• dhukÄ• raninÄ• deti, devabrahmagaá¹‡assa ca ||

<52> á¹• 21 meghÄ• naá¹ƒ migapakkhinaá¹ƒ, yakkhÄ• dÄ«naá¹ƒ ravehi ca.

ravehicamahÄ«kampe, ekakolÄ• halaá¹ƒ ahu ||

<53> á¹• 21 bodhiyÄ• phalapattehi, chabbaá¹‡á¹‡arasmiyo subhÄ• .

nikkhamitvÄ• cakkavÄ• á¸·aá¹ƒ, sakalÄ• sobhayiá¹ƒsu ca ||

<54> á¹• 21 sakaá¹-Ä• hÄ• mahÄ• bodhi, uggantvÄ• na tato nabhaá¹ƒ.

aá¹-á¹-hÄ• si himagabbhamhi, sattÄ• hÄ• ni adassanÄ• ||

<55> á¹• 21 rÄ• jÄ• oruyha pÄ«á¹-hamhÄ• , taá¹ƒ sattÄ• haá¹ƒ tahiá¹ƒ vasaá¹ƒ.

niccaá¹ƒ mahÄ• bodhipÅ«jaá¹ƒ, akÄ• si ca anekadhÄ• ||

<56> á¹• 21 atÄ«te tamhi sattÄ• he, sabbe himavalÄ• vakÄ• .

pavisiá¹ƒsu mahÄ• bodhiá¹ƒ, sabbÄ• kÄ• raá¹ƒsiyopi ca ||

<57> á¹• 21 suddhenakadisissittha, sÄ• kaá¹-Ä• he pattiá¹-á¹-hitÄ• .

mahÄ• janassa sabbassa, mahÄ• bodhi manoramÄ• ||

<58> á¹• 21 pavattamhi mahÄ• bodhi, vividhe pÄ• á¹-ihÄ• riye.

vimhÄ• payanti janataá¹ƒ, pathavÄ«talamoruhi ||

<59> á¹• 21 pÄ• á¹-ihirehiâ€™ nekehi \Be 108/, tehi so pÄ«á¹‡ito puna.

mahÄ• rÄ• jÄ• mahÄ• bodhiá¹ƒ, mahÄ• rajjena pÅ«jayi ||

<60> á¹• 21 mahÄ• bodhiá¹ƒ mahÄ• rajje-nÄ• bhisiÃ±ciya pÅ«jayaá¹ƒ.

nÄ• nÄ• pÅ«jÄ• hi sattÄ• haá¹ƒ, puna tattheva so vasi ||

<61> á¹• 21 assayujasukkapakkhe, pannarasauposathe.

aggahesi mahÄ• bodhiá¹ƒ, dvisattÄ• hamaccaye tato ||

<62> á¹• 21 assayujakÄ• á¸·apakkhe, catuddasauposathe.

rathe subhe á¹-hapetvÄ• na, mahÄ• bodhiá¹ƒ rathesabho ||

<63> á¹• 21 pÅ«jento taá¹ƒ dinaá¹ƒyeva, upanetvÄ• sakaá¹ƒ puraá¹ƒ.

alaá¹…karitvÄ• bahudhÄ• , kÄ• retvÄ• maá¹‡á¸• apaá¹ƒ subhaá¹ƒ ||

<64> á¹• 21 kattikasukkapakkhassa, dine pÄ• á¹-ipade tahiá¹ƒ.

mahÄ• bodhiá¹ƒ mahÄ• sÄ• la-mÅ«le pÄ• cinate subhe ||

<65> á¹• 21 á¹-hapÄ• petvÄ• na kÄ• resi, pÅ«jÄ• â€™ nekÄ• dine dine.

gÄ• hato sattarasame, vivase tu navaá¹…kirÄ• ||

<66> á¹• 21 sakiá¹ƒ yevaajÄ• yiá¹ƒsu, tassÄ• â€™ nekanarÄ• dhipo.

tuá¹-á¹-hacitto mahÄ• bodhiá¹ƒ, puna rajjena pÅ«jayi ||

<67> á¹• 21 mahÄ• rajjeâ€™ bhi siÃ±citvÄ• , mahÄ• bodhiá¹ƒ mahissaro.

kÄ• resi ca mahÄ• bodhi-pÅ«jÄ• nÄ• nappakÄ• rakaá¹ƒ ||

<68> á¹• 21 iti kusumapure saresaraá¹ƒsÄ• ,

bahuvidhacÄ• rudhajÄ• kulÄ• visÄ• lÄ• .

surucirapavaroru bodhipÅ«jÄ• ,

marunaracittavikÄ• sinÄ« ahosÄ«ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

mahÄ• bodhiggahaá¹‡o nÄ• ma

aá¹-á¹-hÄ• rasamo paricchedo.

ekÅ«navÄ«satima pariccheda

bodhi Ä• gamano

<1> á¹• 21 mahÄ• bodhirakkhaá¹‡atthaá¹ƒ \Be 109/, aá¹-á¹-hÄ• rasa rathe sabho.

devakulÄ• ni datvÄ• na, aá¹-á¹-hÄ• maccÄ• kulÄ• ni ca ||

<2> á¹• 21 aá¹-á¹-ha brÄ• hmaá¹‡akulÄ• ni, aá¹-á¹-ha vassakulÄ• ni ca.

gopakÄ• naá¹ƒ taracchÄ• naá¹ƒ, kuliá¹…gÄ• naá¹ƒ kulÄ• ni ca ||

<3> á¹• 21 tatheva pesakÄ• rÄ• naá¹ƒ, kumbhakÄ• rÄ• nameva ca.

sabbe saÃ±cÄ• pi senÄ«naá¹ƒ, nÄ• gayakkhÄ• nameva ca ||

<4> á¹• 21 hemasajjughaá¹-eceva, datvÄ• aá¹-á¹-haá¹-á¹-ha mÄ• nado.

Ä• ropetvÄ• mahÄ• bodhiá¹ƒ, nÄ• vaá¹ƒ gaá¹…gÄ• ya bhÅ«sitaá¹ƒ ||

<5> á¹• 21 saá¹…ghamitta mahÄ• therÄ«, sahe kadasa bhikkhuniá¹ƒ.

tathevÄ• â€™ ropayitvÄ• na, ariá¹-á¹-hapamukhepi ca ||

<6> á¹• 21 nagarÄ• nikkhamitvÄ• na, viÃ±jÄ• á¹-avimaticcaso.

tÄ• malitthiá¹ƒ anuppatto, sattÄ• heneâ€™ va bhÅ«pati ||

<7> á¹• 21 accuá¸·Ä• rÄ• hi pÅ«jÄ• yi, devÄ• nÄ• gÄ• narÄ• pi ca.

mahÄ• bodhiá¹ƒ pÅ«jayantÄ• , sattÄ• henaâ€™ vupÄ• gamuá¹ƒ ||

<8> á¹• 21 mahÄ• samuddatÄ«ramhi, mahÄ• bodhiá¹ƒ mahÄ«pati.

á¹-hapÄ• petvÄ• na pÅ«jesi, mahÄ• rajjena so puna ||

<9> á¹• 21 mahÄ• bodhiá¹ƒ mahÄ• rajje, abhisiÃ±cÄ«yakÄ• mado.

aggasira sukkapakkhe, dine pÄ• á¹-ipade tato ||

<10> á¹• 21 uccÄ• retuá¹ƒ mahÄ• bodhiá¹ƒ, tehiyevaâ€™ á¹-á¹-ha aá¹-á¹-hahi.

sÄ• lamÅ«lamhi dinnehi, dhÄ• tuggatakulehi so ||

<11> á¹• 21 ukkhipitvÄ• mahÄ• bodhiá¹ƒ, galamattaá¹ƒ jalaá¹ƒ tahiá¹ƒ.

ogÄ• hetvÄ• sanÄ• vÄ• ya, patiá¹-á¹-hÄ• payi sÄ• dhukaá¹ƒ ||

<12> á¹• 21 nÄ• vaá¹ƒ \Be 110/ Ä• ropayitvÄ• taá¹ƒ, mahÄ• theriá¹ƒ satherikaá¹ƒ.

mahÄ• riá¹-á¹-haá¹ƒ mahÄ• maccaá¹ƒ, idaá¹ƒ vacanamabravi ||

<13> á¹• 21 ``ahaá¹ƒ rajjena tikkhattuá¹ƒ, mahÄ• bodhimapÅ«jayiá¹ƒ.

eva mevÄ• â€™ bhi pÅ«jetu, rÄ• jÄ• rajjena me sakhÄ• â€™â€™ ||

<14> á¹• 21 idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , tÄ«re paÃ±jaliko á¹-hito.

gacchamÄ• naá¹ƒ mahÄ• bodhiá¹ƒ, passaá¹ƒ assÅ«nivattayi ||

<15> á¹• 21 mahÄ• bodhi viyogena,

dhammÄ• soko sasokavÄ• .

kannitvÄ• paridevitvÄ• ,

agamÄ• si sakaá¹ƒ puraá¹ƒ ||

<16> á¹• 21 mahÄ• bodhi samÄ• ruá¸·hÄ• , nÄ• vÄ• pakkhandhÄ« toyadhiá¹ƒ.

samantÄ• yojane vicÄ«, sannisÄ«di mahaá¹‡á¹‡ave ||

<17> á¹• 21 pupphiá¹ƒsu paÃ±cavaá¹‡á¹‡Ä• ni, padumÄ• ni samantato.

antalikkhe pavajjiá¹ƒsu, aneka tÅ«riyÄ• ni ca ||

<18> á¹• 21 devatÄ• hi anekÄ• hi, pÅ«jÄ• â€™ nekÄ• pavattitÄ• .

gahetuÃ±ca mahÄ• bodhi, nÄ• gÄ• â€™ kÄ• suá¹ƒ vikubbanaá¹ƒ ||

<19> á¹• 21 saá¹…ghamittÄ• mahÄ• theri, abhiÃ±Ã±Ä• balapÄ• ragÄ• .

supaá¹‡á¹‡arÅ«pÄ• hutvÄ• na, te tÄ• sesi mahorage ||

<20> á¹• 21 te tÄ• sitÄ• mahÄ• theriá¹ƒ, yÄ• citvÄ• na mahoragÄ• .

nayitvÄ• na mahÄ• bemadhiá¹ƒ, bhujaá¹…gabhavanaá¹ƒ tato ||

<21> á¹• 21 sattÄ• haá¹ƒ nÄ• garajjena, pÅ«jÄ• hi vividhÄ• hi ca.

pÅ«jayitvÄ• na Ä• netvÄ• , nÄ• vÄ• yaá¹ƒ á¹-hapayiá¹ƒsu te ||

<22> á¹• 21 tadaheva mahÄ• bodhi, jambukolamidhagamÄ• .

devÄ• naá¹ƒpiyatisso tu, rÄ• jÄ• lokahite rato ||

<23> á¹• 21 sumanÄ• sÄ• maá¹‡eramhÄ• , pubbe sutatadÄ• gamo.

maggasirÄ• didinagho, pabhuti vacasÄ• daro ||

<24> á¹• 21 uttaradvÄ• rato \Be 111/ yÄ• va, jambukolaá¹ƒ mahÄ• pathaá¹ƒ.

vibhÅ«sayitvÄ• sakalaá¹ƒ, mahÄ• bodhigatÄ• sayo ||

<25> á¹• 21 samuddÄ• sanasÄ• lÄ• ya, á¹-hÄ• ne á¹-hatvÄ• mahaá¹‡á¹‡ave.

Ä• gacchantaá¹ƒ mahÄ• bodhiá¹ƒ, mahÄ• theriddhiyÄ• â€™ ddasa ||

<26> á¹• 21 tasmiá¹ƒá¹-hÄ• ne katÄ• sÄ• lÄ• , pakÄ• setuá¹ƒ tamabbhutaá¹ƒ.

samuddÄ• sanasÄ• lÄ• ti, nÄ• menÄ• `siâ€™ dha pÄ• kaá¹-Ä• ||

<27> á¹• 21 mahÄ• therÄ• nubhÄ• vena, saddhiá¹ƒ therehi tehi ca.

tadahevaâ€™ gamÄ• rÄ• jÄ• , jambukolaá¹ƒ sa senako ||

<28> á¹• 21 mahÄ• bodhÄ• gamepÄ«ti-vegenuâ€™ nno udÄ• nayaá¹ƒ.

galappamÄ• á¹‡aá¹ƒ salilaá¹ƒ, vigÄ• hetvÄ• suviggaho ||

<29> á¹• 21 mahÄ• bodhiá¹ƒ soá¸·asahi, kulehi saha muddhanÄ• .

Ä• dÄ• yoâ€™ ropayitvÄ• na, velÄ• yaá¹ƒ maá¹‡á¸• ape subhe ||

<30> á¹• 21 á¹-hapayitvÄ• na laá¹ƒkindo, laá¹ƒkÄ• rajjena pÅ«jayi.

soá¸·asannaá¹ƒ samappetvÄ• , kulÄ• naá¹ƒ rajjamattano ||

<31> á¹• 21 sayaá¹ƒ dovÄ• rikaá¹-hÄ• ne, á¹-hatvÄ• na divase tayo.

tattheva pÅ«jaá¹ƒ kÄ• resi, vividhaá¹ƒ manujÄ• dhipo ||

<32> á¹• 21 mahÄ• bodhiá¹ƒ dasamiyaá¹ƒ, Ä• ropetvÄ• rathesubhe.

Ä• nayanto manussindo, dumindaá¹ƒ taá¹ƒ á¹-hapÄ• payi ||

<33> á¹• 21 pÄ• cinassa vihÄ• rassa, á¹-hÄ• ne á¹-hÄ• navicakkhaá¹‡o.

pÄ• tarÄ• saá¹ƒ pavattesi, sasaá¹…ghassa janassa so ||

<34> á¹• 21 mahÄ• mahindathereâ€™ ttha, kataá¹ƒ dasabalena taá¹ƒ.

kathesi nÄ• gadamanaá¹ƒ, raÃ±Ã±o tassa asesato ||

<35> á¹• 21 therassa sutvÄ• kÄ• retvÄ• , saÃ±Ã±Ä• á¹‡Ä• ni tahiá¹ƒ tahiá¹ƒ.

paribhuttesu á¹-hÄ• nesu, nisajjÄ• dÄ«hi satthunÄ• ||

<36> á¹• 21 tivakkassa brÄ• hmaá¹‡assa, gÄ• madvÄ• re ca bhÅ«pati.

á¹-hapÄ• petvÄ• mahÄ• bodhiá¹ƒ, á¹-hÄ• nesu tesu tesu ca ||

<37> á¹• 21 suddhavÄ• luka santhÄ• re, nÄ• nÄ• pupphasamÄ• kule.

paggahitadhaje magge, pupphagghikavibhÅ«site ||

<38> á¹• 21 mahÄ• bodhiá¹ƒ \Be 112/ pÅ«jayanto, rattindiva matandito.

Ä• nayitvÄ• cuddasiyaá¹ƒ, anurÄ• dha purantikaá¹ƒ ||

<39> á¹• 21 vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya, puraá¹ƒ sÄ• dhu vibhÅ«sitaá¹ƒ.

uttarena ca dvÄ• rena, pÅ«jayanto pavesiya ||

<40> á¹• 21 dakkhiá¹‡ena ca dvÄ• rena, nikkhamitvÄ• pavesiya.

mahÄ• meghavanÄ• rÄ• maá¹ƒ, catubuddhanisevitaá¹ƒ ||

<41> á¹• 21 sumanasseva vacasÄ• , padesaá¹ƒ sÄ• dhusaá¹…khataá¹ƒ.

pubbabodhiá¹-hitaá¹-á¹-hÄ• naá¹ƒ, upanetvÄ• manoramaá¹ƒ ||

<42> á¹• 21 kulehi so soá¸·asahi, rÄ• jÄ• laá¹…kÄ• radhÄ• rihi.

oropetvÄ• mahÄ• bodhiá¹ƒ, patiá¹-á¹-hÄ• petu mossajji ||

<43> á¹• 21 hatthato muttamattasÄ• , asÄ«tiratanaá¹ƒ nabhaá¹ƒ.

uggantvÄ• na á¹-hitÄ• muÃ±ci, chabbaá¹‡á¹‡Ä• rasmiyo subhÄ• ||

<44> á¹• 21 dÄ«pe patthariyÄ• â€™ hacca, brahmalokaá¹ƒ á¹-hitÄ• ahu.

sÅ«riyatthaá¹…gamanÄ• yÄ• va, rasmiyo tÄ• manoramÄ• ||

<45> á¹• 21 purisÄ• dasasahassÄ• ni, pasannÄ• pÄ• á¹-ihÄ• riye.

vipassitvÄ• nÄ• â€™ rahatthaá¹ƒ, patvÄ• na idha pabbajuá¹ƒ ||

<46> á¹• 21 orohitvÄ• mahÄ• bodhi, sÅ«riyatthaá¹…game tato.

rohiá¹‡iyÄ• patiá¹-á¹-hÄ• si, mahiyaá¹ƒ kampi medinÄ« ||

<47> á¹• 21 mÅ«lÄ• ni tÄ• ni uggantvÄ• , kaá¹-Ä• hamukhavaá¹-á¹-ito.

vinandhantÄ• kaá¹-Ä• haá¹ƒ taá¹ƒ, otariá¹ƒsu mahÄ«talaá¹ƒ ||

<48> á¹• 21 patiá¹-á¹-hitaá¹ƒ mahÄ• bodhiá¹ƒ, janÄ• sabbe samagatÄ• .

gandhamÄ• lÄ• di pÅ«jÄ• hi, pÅ«jayiá¹ƒsu samantato ||

<49> á¹• 21 mahÄ• megho pavassittha, himagabbhÄ• samantato.

mahÄ• bodhiá¹ƒ chÄ• dayiá¹ƒsu, sÄ«talÄ• ni ghanÄ• ni ca ||

<50> á¹• 21 sattÄ• hÄ• ni mahÄ• bodhiá¹ƒ, tahiá¹ƒyeva adassanÄ• .

himagabbhe sannisÄ«di, pasÄ• dajananÄ« jane ||

<51> á¹• 21 sattÄ• hÄ• tikkame meghÄ• , sabbe apagamiá¹ƒsu te.

mahÄ• bodhi ca dissittha, chabbaá¹‡á¹‡Ä• raá¹ƒsiyopi ca ||

<52> á¹• 21 mahÄ• mahindattheroca, saá¹…ghamittÄ• ca bhikkhunÄ«.

tatthÄ• â€™ gaÃ±chuá¹ƒsaparisÄ• , rÄ• jÄ• saparisopi ca ||

<53> á¹• 21 khattiyÄ• \Be 113/ kÄ• jaraggÄ• me, candanaggÄ• ma khattiyÄ• .

tivakka brÄ• hmaá¹‡o ceva, dÄ«pavÄ• sÄ« janÄ• pi ca ||

<54> á¹• 21 devÄ• nubhÄ• venÄ• â€™ gaÃ±chuá¹ƒ, mahÄ• bodhi mahussukkÄ• .

mahÄ• samÄ• game tasmiá¹ƒ, pÄ• á¹-ihÄ• riyavimhite ||

<55> á¹• 21 pakkaá¹ƒ pÄ• cinasÄ• khÄ• ya, pekkhataá¹ƒ pakkaâ€™ makkhataá¹ƒ.

thero patantamÄ• dÄ• ya, ropetuá¹ƒ rÄ• jino adÄ• ||

<56> á¹• 21 paá¹ƒsÅ«naá¹ƒ gandhamissÄ• naá¹ƒ, puá¹‡á¹‡e soá¹‡á¹‡a kaá¹-Ä• hake.

mahÄ• sanassa á¹-hÄ• ne taá¹ƒ, á¹-hapitaá¹ƒ ropaâ€™ yissaro ||

<57> á¹• 21 pekkhataá¹ƒyeva sabbesaá¹ƒ, uggantvÄ• aá¹-á¹-ha aá¹…kurÄ• .

jÄ• yiá¹ƒsu bodhitaruá¹‡Ä• , aá¹-á¹-haá¹ƒsu catuhatthakÄ• ||

<58> á¹• 21 rÄ• jÄ• te bodhitaruá¹‡e, disvÄ• vimhitamÄ• naso.

setacchattena pÅ«jesi, abhisekamadÄ• si ca ||

<59> á¹• 21 patiá¹-á¹-hÄ• pesi aá¹-á¹-hannaá¹ƒ, jambukolamhi paá¹-á¹-ane.

mahÄ• bodhi á¹-hita á¹-hÄ• ne, nÄ• vÄ• yo rohane tadÄ• ||

<60> á¹• 21 tivakkabrÄ• hmaá¹‡agÄ• me, thÅ«pÄ• rÄ• me tatheva ca.

issarasamaá¹‡Ä• rÄ• me, paá¹-hame cetiyaá¹…gaá¹‡e ||

<61> á¹• 21 cetiya pabbatÄ• rÄ• me, tathÄ• kÄ• jaragÄ• make.

candanagÄ• make cÄ• ti, ekekaá¹ƒ bodhilaá¹-á¹-hikaá¹ƒ ||

<62> á¹• 21 sesÄ• catupakkajÄ• tÄ• , dvattiá¹ƒsa bodhilaá¹-á¹-hiyo.

samantÄ• yojanaá¹-hÄ• ne, vihÄ• resu tahiá¹ƒ tahiá¹ƒ ||

<63> á¹• 21 dÄ«pÄ• vÄ• sÄ« janasseva, hitatthÄ• ya patiá¹-á¹-hite.

mahÄ• bodhi dumindamhi, sammÄ• sambuddha tejasÄ• ||

<64> á¹• 21 anulÄ• sÄ• sa parisÄ• , saá¹…ghamittÄ• ya theriyÄ• .

santike pabbajitvÄ• na, arahattamapÄ• puá¹‡i ||

<65> á¹• 21 ariá¹-á¹-ho so paÃ±casata-parivÄ• ro ca khattiyo.

therantike pabbajitvÄ• , arahattamapÄ• puá¹‡i ||

<66> á¹• 21 yÄ• ni seá¹-á¹-hikulÄ• naâ€™ á¹-á¹-ha-mahÄ• bodhimidhÄ• haruá¹ƒ.

bodhÄ• harakulÄ• nÄ«ti, tÄ• ni tena pavuccare ||

<67> á¹• 21 upÄ• sikÄ• vihÄ• roti, Ã±Ä• te bhikkhunupassaye.

sasaá¹…ghÄ• saá¹…ghamittÄ• sÄ• , mahÄ• therÄ« tahiá¹ƒ vasi ||

<68> á¹• 21 agÄ• rattayapÄ• mokkhe \Be 114/, agÄ• re tattha kÄ• rayi.

dvÄ• dasa tesu ekasmiá¹ƒ, mahÄ• gÄ• re á¹-hapÄ• payi ||

<69> á¹• 21 mahÄ• bodhisametÄ• ya, nÄ• vÄ• ya kÅ«payaá¹-á¹-hikaá¹ƒ.

ekasmiá¹ƒ piya mekasmiá¹ƒ, arittaá¹ƒ tehi teviduá¹ƒ ||

<70> á¹• 21 jÄ• te aÃ±Ã±anikÄ• yepi, agÄ• rÄ• dvÄ• dasÄ• pi te.

hatthÄ• á¸·aka bhikkhunÄ«hi, vaá¸·aÃ±jayiá¹ƒsu sabbadÄ• ||

<71> á¹• 21 raÃ±Ã±o maá¹…galahatthi so, vicaranto yathÄ• sukhaá¹ƒ.

purassa ekapassamhi, kandarantamhi sÄ«tale ||

<72> á¹• 21 kadambapupphagumbante, aá¹-á¹-hÄ• si gocaraá¹ƒ caraá¹ƒ.

hatthiá¹ƒ tattharataá¹ƒ Ã±atvÄ• , akaá¹ƒsu tattha Ä• á¸·hakaá¹ƒ ||

<73> á¹• 21 atheka divasaá¹ƒ hatthÄ«, nagaá¹‡hi kabaá¸·Ä• ni so.

dÄ«pappasÄ• dakaá¹ƒ theraá¹ƒ, rÄ• jÄ• so pucchitaá¹ƒ mataá¹ƒ ||

<74> á¹• 21 kadambapupphagumbasmiá¹ƒ, thÅ«passa karaá¹‡aá¹ƒ karÄ«.

icchatÄ«ti mahÄ• thero, mahÄ• rÄ• jassa abravi ||

<75> á¹• 21 sadhÄ• tukaá¹ƒ tattha thÅ«paá¹ƒ, thÅ«passa gharameva ca.

khippaá¹ƒ rÄ• jÄ• akÄ• resi, niccaá¹ƒ janahiterato ||

<76> á¹• 21 saá¹…ghamittÄ• mahÄ• therÄ«, suÃ±Ã±Ä• gÄ• rÄ• bhilÄ• sinÄ«.

Ä• kiá¹‡á¹‡attÄ• vihÄ• rassa, vussamÄ• nassa tassa sÄ• ||

<77> á¹• 21 vuddhatthinÄ« sÄ• sanassa, bhikkhunÄ«naá¹ƒ hitÄ• ya ca.

bhikkhunupassayaá¹ƒ aÃ±Ã±aá¹ƒ, icchamÄ• nÄ• vicakkhaá¹‡Ä• ||

<78> á¹• 21 gantvÄ• cetiyagehaá¹ƒ taá¹ƒ, pavivekasukhaá¹ƒ bhusaá¹ƒ.

divÄ• vihÄ• raá¹ƒ kappesi, vihÄ• rakusalÄ• â€™ malÄ• ||

<79> á¹• 21 theriyÄ• vandanatthÄ• ya, rÄ• jÄ• bhikkhunupassayaá¹ƒ.

gantvÄ• tattha gataá¹ƒ sutvÄ• , gantvÄ• na tattha vandiya ||

<80> á¹• 21 sammoditvÄ• tÄ• ya saddhiá¹ƒ, tatthÄ• gamanakÄ• raá¹‡aá¹ƒ.

tassÄ• Ã±atvÄ• adhippÄ• yaá¹ƒ, adhippÄ• ya vidÅ« vidÅ« ||

<81> á¹• 21 samantÄ• thÅ«pagehassa, rammaá¹ƒ bhikkhunupassayaá¹ƒ.

devÄ• naá¹ƒpiyatisso so, mahÄ• rÄ• jÄ• akÄ• rayi ||

<82> á¹• 21 hatthÄ• á¸·hakasamÄ«pamhi \Be 115/, kato bhikkhunupassayo.

hatthÄ• á¸·hakavihÄ• roti, vissuto Ä• si tena so ||

<83> á¹• 21 sumittÄ• saá¹…ghamittÄ• sÄ• , mahÄ• therÄ« mahÄ• matÄ«.

tasmiÃ±hi vÄ• saá¹ƒ kappesi, ramme bhikkhunupassaye ||

<84> á¹• 21 evaá¹ƒ laá¹ƒkÄ• lokahitaá¹ƒ sÄ• sanavuddhiá¹ƒ.

saá¹ƒsodhento esa mahÄ• bodhi dumindo.

laá¹ƒkÄ• dÄ«pe ramme mahÄ• meghavanasmiá¹ƒ,

aá¹-á¹-hÄ• sÄ«ghaá¹ƒ kÄ• lamanekabbhÅ«tayuttoti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

bodhiÄ• gamano nÄ• ma

ekÅ«navÄ«satimo paricchedo.

vÄ«satima pariccheda

theraparinibbÄ• naá¹ƒ

<1> á¹• 21 aá¹-á¹-hÄ• rasamhi vassamhi, dhammÄ• sokassa rÄ• jino.

mahÄ• meghavanÄ• rÄ• me, mahÄ• bodhi patiá¹-á¹-hati ||

<2> á¹• 21 tato dvÄ• dasame vasse, mahesÄ« tassa rÄ• jino.

piyÄ• asandhÄ«mittÄ• sÄ• , matÄ• sambuddhamÄ• makÄ• ||

<3> á¹• 21 tato catutthe vassamhi, dhammÄ• soko mahÄ«pati.

tissarakkha mahesitte, á¹-hapesi visamÄ• sayaá¹ƒ ||

<4> á¹• 21 tato tu tatiye vasse, sÄ• bÄ• lÄ• rÅ«pamÄ• ninÄ«.

``mayÄ• pi ca ayaá¹ƒ rÄ• jÄ• , mahÄ• bodhiá¹ƒ ma mÄ• yatiâ€™â€™ ||

<5> á¹• 21 iti kodhavasaá¹ƒ gantvÄ• , attanoâ€™ nattha kÄ• rikÄ• .

maá¹‡á¸• ukaá¹‡á¹-akayogena, mahÄ• bodhi maghÄ• tayi ||

<6> á¹• 21 tato \Be 116/ ca tutthevassamhi, dhammÄ• soko mahÄ• yaso.

anicca tÄ• va saá¹ƒpatto, sattatiá¹ƒsasamÄ• ime ||

<7> á¹• 21 devÄ• naá¹ƒ piyatisso tu, rÄ• jÄ• dhammaguá¹‡e rato.

mahÄ• vihÄ• re navakammaá¹ƒ, tathÄ• cetiyapabbate ||

<8> á¹• 21 thÅ«pÄ• rÄ• me navakammaá¹ƒ, niá¹-á¹-hÄ• petvÄ• yathÄ• rahaá¹ƒ.

dÄ«pappasÄ• dakaá¹ƒ theraá¹ƒ, pucchi pucchitakovidaá¹ƒ ||

<9> á¹• 21 kÄ• rÄ• pessamahaá¹ƒ bhante, vihÄ• resu bahÅ« idha.

patiá¹-á¹-hÄ• petuá¹ƒ thÅ«pesu, kathaá¹ƒ lacchÄ• ma dhÄ• tuyo ||

<10> á¹• 21 sambuddhapattaá¹ƒ pÅ«retvÄ• , sumanenÄ• â€™ haá¹-Ä• idha.

cetiyapabbate rÄ• ja, á¹-hapitÄ• atthi dhÄ• tuyo ||

<11> á¹• 21 hatthikkhandhe á¹-hapetvÄ• tÄ• , dhÄ• tuyo idha Ä• hara.

iti vutto satherena, tathÄ• Ä• hari dhÄ• tuyo ||

<12> á¹• 21 vihÄ• re kÄ• rayitvÄ• na, á¹-hÄ• ne yojanayojane.

dhÄ• tuyo tattha thÅ«pesu, nidhÄ• pesi yathÄ• rahaá¹ƒ ||

<13> á¹• 21 sambuddhabhuttapattaá¹ƒ tu, rÄ• javatthughare subhe.

á¹-hapayitvÄ• na pÅ«jesi, nÄ• nÄ• pÅ«jÄ• hi sabbadÄ• ||

<14> á¹• 21 paÃ±casatehiâ€™ ssareti, mahÄ• therassa santike.

pabbajjavasitaá¹-hÄ• ne, issarasamaá¹‡ako ahu ||

<15> á¹• 21 paÃ±casatehi vassehi, mahÄ• therassa santike.

pabbajjavasitaá¹-hÄ• ne, tathÄ• vassagiri ahu ||

<16> á¹• 21 yÄ• yÄ• mahÄ• mahindena, therena vasitÄ• guhÄ• .

sapabbatavihÄ• resu, sÄ• mahindaguhÄ• ahu ||

<17> á¹• 21 mahÄ• vihÄ• raá¹ƒ paá¹-hamaá¹ƒ, dutiyaá¹ƒ cetiyavhayaá¹ƒ.

thÅ«pÄ• rÄ• maá¹ƒ tu tatiyaá¹ƒ, thÅ«papubbaá¹…gamaá¹ƒ subhaá¹ƒ ||

<18> á¹• 21 catutthaá¹ƒ tu mahÄ• bodhi-patiá¹-á¹-hÄ• panameva ca.

thÅ«paá¹-hÄ• nÄ«yabhÅ«tassa, paÃ±camaá¹ƒ pana sÄ• dhukaá¹ƒ ||

<19> á¹• 21 mahÄ• cetiyaá¹-hÄ• namhi, silÄ• thÅ«passa cÄ• runo.

sambuddhagÄ«vÄ• dhÄ• tussa, patiá¹-á¹-hÄ• panameva ca ||

<20> á¹• 21 issarasamaá¹‡aá¹ƒ \Be 117/ chaá¹-á¹-haá¹ƒ, tissavÄ• pintusattamaá¹ƒ.

aá¹-á¹-hamaá¹ƒ paá¹-hamaá¹ƒ thÅ«paá¹ƒ, navamaá¹ƒ vassagirivhayaá¹ƒ ||

<21> á¹• 21 upÄ• sikÄ• vhayaá¹ƒ rammaá¹ƒ, tathÄ• hatthÄ• á¸·hakavhayaá¹ƒ.

bhikkhunupassake dveâ€™ me, bhikkhunÄ« phÄ• sukÄ• raá¹‡Ä• ||

<22> á¹• 21 hatthÄ• á¸·hake osaritvÄ• , bhikkhunÄ«naá¹ƒ upassaye.

gantvÄ• na bhikkhusaá¹…ghena, bhattaggahaá¹‡akÄ• raá¹‡Ä• ||

<23> á¹• 21 hattasÄ• laá¹ƒ sÅ«pahÄ• raá¹ƒ, mahÄ• pÄ• á¸·ikanÄ• makaá¹ƒ.

sabbupakaraá¹‡Å«petaá¹ƒ, sampattaparicÄ• rikaá¹ƒ ||

<24> á¹• 21 tathÄ• bhikkhusahassassa, saparikkhÄ• ramuttamaá¹ƒ.

pavÄ• raá¹‡Ä• ya dÄ• naÃ±ca, anuvassakameva ca ||

<25> á¹• 21 nÄ• gadÄ«pe jambukola-vihÄ• raá¹ƒ ta mhipaá¹-á¹-ane.

tissamahÄ• vihÄ• raÃ±ca, pÄ• cÄ«nÄ• rÄ• ma meva ca ||

<26> á¹• 21 iti etÄ• ni kammÄ• ni, laá¹ƒkÄ• janahitatthiko.

devÄ• naá¹ƒpiyatisso so, laá¹ƒkindo puÃ±Ã±apaÃ±Ã±avÄ• ||

<27> á¹• 21 paá¹-hameyeva vassamhi, kÄ• rÄ• pesi guá¹‡appiyo.

yÄ• va jÄ«vantunekÄ• ni, puÃ±Ã±akammÄ• ni Ä• cini ||

<28> á¹• 21 ayaá¹ƒ dÄ«po ahu á¹-hito, vijite tassa rÄ• jino.

vassÄ• ni cattÄ• lÄ«saá¹ƒ so, rÄ• jÄ• rajjamakÄ• rayi ||

<29> á¹• 21 tassaâ€™ cca ye taá¹ƒ kaniá¹-á¹-ho, uttiyo iti vissuto.

rÄ• japutto aputtaá¹ƒ taá¹ƒ, rajjaá¹ƒ kÄ• resi sÄ• dhukaá¹ƒ ||

<30> á¹• 21 mahÄ• mahindatthero tu, jinasÄ• sanamuttamaá¹ƒ.

pariyattiá¹ƒ paá¹-ipattiá¹ƒ, paá¹-ivedhaÃ±ca sÄ• dhukaá¹ƒ ||

<31> á¹• 21 laá¹ƒkÄ• dÄ«pamhi dÄ«petvÄ• , laá¹ƒkÄ• dÄ«po mahÄ• gaá¹‡i.

laá¹ƒkÄ• yaso satthu kappo, katvÄ• laá¹ƒkÄ• hitaá¹ƒ bahuá¹ƒ ||

<32> á¹• 21 tassa uttiyarÄ• jassa, jayavassamhi aá¹-á¹-hame.

antovassaá¹ƒ saá¹-á¹-hivasso, cetiyapabbate vasaá¹ƒ ||

<33> á¹• 21 assayujassa mÄ• sassa, sukkapakkhaá¹-hame dine.

parinibbÄ• yite netaá¹ƒ, dinaá¹ƒ tannÄ• makaá¹ƒ ahu ||

<34> á¹• 21 [nibbutassa \Be 118/ mahindassa, aá¹-á¹-hamiyaá¹ƒ dine pana,

tena taá¹ƒ divasaá¹ƒ nÄ• ma, aá¹-á¹-hamiyÄ• ti sammataá¹ƒ ||]

<35> á¹• 21 taá¹ƒ sutvÄ• uttiyo rÄ• jÄ• , sokasallasamappito.

gantvÄ• na theraá¹ƒ vanditvÄ• kanditvÄ• bahudhÄ• bahuá¹ƒ ||

<36> á¹• 21 Ä• sittagandhatelÄ• ya, bahuá¹ƒ sovaá¹‡á¹‡adoá¹‡iyÄ• .

theradebhaá¹ƒ khipÄ• petvÄ• , taá¹ƒ doá¹‡iá¹ƒ sÄ• dhuphussitaá¹ƒ ||

<37> á¹• 21 sovaá¹‡á¹‡akÅ«á¹-Ä• gÄ• ramhi, á¹-hapÄ• petvÄ• alaá¹…kate.

kÅ«á¹-Ä• gÄ• raá¹ƒ gÄ• hayitvÄ• , kÄ• rento sÄ• dhukÄ«á¸·itaá¹ƒ ||

<38> á¹• 21 mahatÄ• ca janoghena, Ä• gatenatato tato.

mahatÄ• ca baloghena, kÄ• rento pÅ«janÄ• vidhiá¹ƒ ||

<39> á¹• 21 alaá¹…katena maggena, bahudhÄ• â€™ laá¹…kataá¹ƒ puraá¹ƒ.

Ä• nayitvÄ• na nagare, cÄ• retvÄ• rÄ• javÄ«thiyo ||

<40> á¹• 21 mahÄ• vihÄ• raá¹ƒ Ä• netvÄ• , ettha paÃ±hambamÄ• á¸·ake.

kuá¹-Ä• gÄ• raá¹ƒ á¹-hapÄ• petvÄ• , sattÄ• haá¹ƒ so mahÄ«pati ||

<41> á¹• 21 toraá¹‡addhajapupphehi, gandhapuá¹‡á¹‡aghaá¹-ehi ca.

vihÄ• raÃ±ca samantÄ• ca, maá¹‡á¸• ihaá¹ƒ yojanattayaá¹ƒ ||

<42> á¹• 21 ahu rÄ• jÄ• nubhÄ• vena, dÄ«pantu sakalaá¹ƒ pana.

Ä• nubhÄ• vena devÄ• naá¹ƒ, tathevÄ• â€™ laá¹…kataá¹ƒ ahu ||

<43> á¹• 21 nÄ• nÄ• pÅ«jaá¹ƒ kÄ• rayitvÄ• , sattÄ• haá¹ƒ so mahÄ«pati.

puratthimadisÄ• bhÄ• ge, therÄ• naá¹ƒ baddhamÄ• á¸·ake ||

<44> á¹• 21 kÄ• retvÄ• gandhacitakaá¹ƒ, mahÄ• thÅ«paá¹ƒ padakkhiá¹‡aá¹ƒ.

karonto tattha netvÄ• taá¹ƒ, kÅ«á¹-Ä• gÄ• raá¹ƒ manoramaá¹ƒ ||

<45> á¹• 21 citakamhi á¹-hapÄ• petvÄ• , sakkÄ• raá¹ƒ antimaá¹ƒ akÄ• .

cetiyaÃ±cettha kÄ• resi, gÄ• hÄ• petvÄ• na dhÄ• tuyo ||

<46> á¹• 21 upaá¸• á¸• hadhÄ• tuá¹ƒ \Be 119/ gÄ• hetvÄ• , cetiye pabbatepi ca.

sabbesu ca vihÄ• resu, thÅ«pe kÄ• resi khattiyo ||

<47> á¹• 21 isino dehanikkhepa-kataá¹-hÄ• naÃ±hi tassa taá¹ƒ.

vuccate bahumÄ• nena, isibhÅ«maá¹…ganaá¹ƒ iti ||

<48> á¹• 21 tato pabhutyaâ€™ riyÄ• naá¹ƒ, samantÄ• yojanattaye.

sarÄ«raá¹ƒ Ä• haritvÄ• na, tamhi desamhi á¸• ayhati ||

<49> á¹• 21 saá¹…ghamittÄ• mahÄ• therÄ«, mahÄ• â€™ bhiÃ±Ã±Ä• mahÄ• matÄ«.

katvÄ• sÄ• sanakiccÄ• ni, tathÄ• lokahitaá¹ƒ bahuá¹ƒ ||

<50> á¹• 21 ekÅ«nasaá¹-á¹-hivassÄ• sÄ• , uttiyasseâ€™ va rÄ• jino.

vassamhi navame kheme, hatthÄ• á¸·hakaupassaye ||

<51> á¹• 21 vasantÄ« parinibbÄ• yÄ«, rÄ• jÄ• tassÄ• pi kÄ• rayi.

therassa viya sattÄ• haá¹ƒ, pÅ«jÄ• sakkÄ• ra muttamaá¹ƒ ||

<52> á¹• 21 sabbÄ• alaá¹…katÄ• laá¹ƒkÄ• , therassa viya Ä• si ca.

kÅ«á¹-Ä• gÄ• ragataá¹ƒ theri-dehaá¹ƒ sattadinaccaye ||

<53> á¹• 21 nikkhÄ• metvÄ• na nagaraá¹ƒ, thÅ«parÄ• ma puratthato.

cittasÄ• lÄ• samÄ«pamhi, mahÄ• bodhipa dassaye ||

<54> á¹• 21 theriyÄ• vuá¹-á¹-haá¹-hÄ• namhi, aggikicca makÄ• rayi.

thÅ«paÃ±ca tattha kÄ• resi, uttiyo so mahÄ«pati ||

<55> á¹• 21 paÃ±cÄ• pi te mahÄ• therÄ• , therÄ• riá¹-á¹-hÄ• dayopi ca.

tathÄ• â€™ neka sahassÄ• ni, bhikkhu khÄ«á¹‡Ä• savÄ• pi ca ||

<56> á¹• 21 saá¹…ghamittÄ• pabhutiyo, tÄ• ca dvÄ• dasatheriyo.

khÄ«á¹‡Ä• savÄ• bhikkhuniyo, sahassÄ• ni bahÅ«ni ca ||

<57> á¹• 21 bahussutÄ• mahÄ• paÃ±Ã±Ä• , vinayÄ• dijÄ• nÄ• gamaá¹ƒ.

jotayitvÄ• na kÄ• lena, payÄ• tÄ• â€™ niccatÄ• vasaá¹ƒ ||

<58> á¹• 21 dasavassÄ• ni so rÄ• jÄ• , rajjaá¹ƒ kÄ• resi uttiyo.

evaá¹ƒ aniccatÄ• esÄ• , sabbalokavinÄ• sinÄ« ||

<59> á¹• 21 taá¹ƒ \Be 120/ etaá¹ƒ atisÄ• hasaá¹ƒ atibalaá¹ƒ na vÄ• riyaá¹ƒ naro.

jÄ• nantopi aniccataá¹ƒ bhavagate nibbindateneva ca.

nibbindo viratiá¹ƒ ratiá¹ƒ na kurute pÄ• pehi puÃ±Ã±ehi ca.

tasseâ€™ sÄ• atimohajÄ• labalatÄ• jÄ• nampi sammuyhatÄ«ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

theraparinibbÄ• naá¹ƒ nÄ• ma

vÄ«satimo paricchedo.

ekavÄ«satima pariccheda

vaÃ±ca rÄ• jako

<1> á¹• 21 uttiyassa \Be 120/ kaniá¹-á¹-ho tu, mahÄ• sivo tadaccaye.

dasa vassÄ• ni kÄ• resi, rajjaá¹ƒ sujana sevako ||

<2> á¹• 21 bhaddasÄ• lamhi so there, pasÄ«ditvÄ• manoramaá¹ƒ.

kÄ• resi purimÄ• yantu, vihÄ• raá¹ƒ nagaraá¹…gaá¹‡aá¹ƒ ||

<3> á¹• 21 mahÄ• sivakaniá¹-á¹-ho tu, suratisso tadaccaye.

dasavassÄ• ni kÄ• resi, rajjaá¹ƒ puÃ±Ã±esu sÄ• daro ||

<4> á¹• 21 dakkhiá¹‡Ä• ya disÄ• yaá¹ƒ so, vihÄ• raá¹ƒ nagaraá¹ƒ gaá¹‡aá¹ƒ.

purimÄ• ya hatthikkhandhaÃ±ca, gokaá¹‡á¹‡agirimeva ca ||

<5> á¹• 21 vaá¹…guttare pabbatamhi, pÄ• cina pabbatavhayaá¹ƒ.

raheá¹‡akasamÄ«pamhi, tathÄ• koá¸·ambakÄ• á¸·akaá¹ƒ ||

<6> á¹• 21 ariá¹-á¹-hapÄ• de maá¹ƒ gulakaá¹ƒ, purimÄ• yaâ€™ ccha gallakaá¹ƒ.

girinelapanÄ• yakaá¹‡á¸• aá¹ƒ, nagarassuttharÄ• ya tu ||

<7> á¹• 21 paÃ±casatÄ• \Be 121/ neva mÄ• di-vihÄ• re puthavÄ« pati.

gaá¹…gÄ• ya orapÄ• raÃ±hi, laá¹ƒkÄ• dÄ«pe tahiá¹ƒ tahiá¹ƒ ||

<8> á¹• 21 pure rajjÄ• ca rajje ca, saá¹-á¹-hÄ«vassÄ• ni sÄ• dhukaá¹ƒ.

kÄ• resi ramme dhammena, ratanattaya gÄ• ravo ||

<9> á¹• 21 suvaá¹‡á¹‡apiá¹‡á¸• atissoti, nÄ• maá¹ƒ rajjÄ• tassÄ• ahu.

suratissoti nÄ• mantu, tassÄ• â€™ purajjapattiyÄ• ||

<10> á¹• 21 assanÄ• vikaputtÄ• dve, damiá¸·Ä• senaguttikÄ• .

suratissamahÄ«pÄ• laá¹ƒ, taá¹ƒ gahetvÄ• mahabbalÄ• ||

<11> á¹• 21 duve vÄ«sativassÄ• ni, rajjaá¹ƒ dhammena kÄ• rayuá¹ƒ.

te gahetvÄ• aselo tu, muá¹-asivassa atrajo ||

<12> á¹• 21 sodariyÄ• naá¹ƒ bhÄ• tÅ«naá¹ƒ, navamo bhatuko tato.

anurÄ• dhapure rajjaá¹ƒ, dasavassÄ• ni kÄ• rayi ||

<13> á¹• 21 coá¸·araá¹-á¹-hÄ• idha gamma, rajjatthaá¹ƒ ujujÄ• tiko.

eá¸·Ä• ro nÄ• ma damiá¸·o, gahetvÄ• â€™ selabhÅ«patiá¹ƒ ||

<14> á¹• 21 vassÄ• ni cattÄ• rÄ«saÃ±ca, cattÄ• ri ca akÄ• rayi.

rajjaá¹ƒ vohÄ• rasamaye, majjhatto mittasattusu ||

<15> á¹• 21 sayanassa siropasse, ghaá¹‡á¹-aá¹ƒ sudÄ«ghayottakaá¹ƒ.

lambÄ• pesi vÄ«rÄ• vetuá¹ƒ, icchantehi vinicchayaá¹ƒ ||

<16> á¹• 21 eko putto ca dhÄ«tÄ• ca, ahesuá¹ƒ tassa rÄ• jino.

rathena tissavÄ• piá¹ƒ so, gacchanto bhÅ«mipÄ• lajo ||

<17> á¹• 21 taruá¹‡aá¹ƒ vacchakaá¹ƒ magge, nipannaá¹ƒ sahadhenukaá¹ƒ.

gÄ«vaá¹ƒ akkammacakkena, asaÃ±cicca aghÄ• tayi ||

<18> á¹• 21 gantvÄ• na dhenughaá¹‡á¹-aá¹ƒ taá¹ƒ, ghaá¹-á¹-esi ghaá¹-á¹-itÄ• sayÄ• .

rÄ• jÄ• teneva cakkena, sÄ«saá¹ƒ puttassa chedayi ||

<19> á¹• 21 dijapotaá¹ƒ tÄ• larukkhe, eko sappo abhakkhayi.

tampotamÄ• tÄ• sakuá¹‡Ä«, gantvÄ• ghaá¹‡á¹-amaghaá¹-á¹-ayi ||

<20> á¹• 21 Ä• á¹‡Ä• petvÄ• na taá¹ƒ rÄ• jÄ• , kucchiá¹ƒ tassa vidÄ• á¸·iya.

potaá¹ƒ taá¹ƒ nÄ«harÄ• petvÄ• , tÄ• le sappamasappayi ||

<21> á¹• 21 ratanaggassa \Be 122/ ratana-ttayassa guá¹‡asÄ• rataá¹ƒ.

ajÄ• nantopi so rÄ• jÄ• , cÄ• rittamanupÄ• layaá¹ƒ ||

<22> á¹• 21 cetiyadabbataá¹ƒ gantvÄ• , bhikkhusaá¹…ghaá¹ƒ pavÄ• riya.

Ä• gacchanto rathagato, rathassa yugakoá¹-iyÄ• ||

<23> á¹• 21 akÄ• si jinathÅ«passa,

ekadesassa bhaÃ±janaá¹ƒ.

amaccÄ• ``deva thÅ«pono,

tayÄ• bhinnoâ€™ ti Ä• hu taá¹ƒ ||

<24> á¹• 21 asaÃ±cicca kate `peâ€™ sa, rÄ• jÄ• oruyha sandanÄ• .

``cakkena mama sÄ«sampi, chindathÄ• â€™ ti pathesayi ||

<25> á¹• 21 ``parahiá¹ƒsaá¹ƒ mahÄ• rÄ• ja, satthÄ• no neva icchati.

thÅ«paá¹ƒ pÄ• katikaá¹ƒ katvÄ• , khamÄ• pehÄ«â€™â€™ ti Ä• hu taá¹ƒ ||

<26> á¹• 21 te á¹-hapetuá¹ƒ paÃ±cadasa, pÄ• sÄ• á¹‡e patite tahiá¹ƒ.

kahÄ• paá¹‡a sahassÄ• ni, adÄ• paÃ±cadase vaso ||

<27> á¹• 21 akÄ• mahallikÄ• vÄ«hiá¹ƒ, so setuá¹ƒ Ä• tape khipi.

devo akÄ• le vassitvÄ• , tassÄ• vihiá¹ƒ atemayi ||

<28> á¹• 21 vÄ«hiá¹ƒ gahetvÄ• gantvÄ• sÄ• , ghaá¹‡á¹-aá¹ƒ taá¹ƒ samaghaá¹-á¹-ayi.

akÄ• lavassaá¹ƒ sutvÄ• taá¹ƒ, vissajjetvÄ• tamattikaá¹ƒ ||

<29> á¹• 21 rÄ• jÄ• dhammamhi vattanto, ``kÄ• le vassaá¹ƒ labheâ€™â€™ iti.

tassÄ• vinicchayatthÄ• ya, upavÄ• saá¹ƒ nipajji so ||

<30> á¹• 21 baliggÄ• hÄ« devaputto, raÃ±Ã±o tejena otthaá¹-o.

gantvÄ• cÄ• tumahÄ• rÄ• ja-santikaá¹ƒ taá¹ƒ nivedayi ||

<31> á¹• 21 te tamÄ• dÄ• ya gantvÄ• na, sakkassa paá¹-ivedayuá¹ƒ.

sakko pajjunnamÄ• huya, kÄ• le vassaá¹ƒ upÄ• diyi ||

<32> á¹• 21 baliggÄ• hÄ« devaputto, rÄ• jino taá¹ƒ nivedayi.

tatoppabhuti taá¹ƒ rajje, divÄ• devo na vassatha ||

<33> á¹• 21 rattiá¹ƒ devoâ€™ nu sattÄ• haá¹ƒ, vassiyÄ• mamhi majjhime.

puá¹‡á¹‡Ä• naâ€™ hesuá¹ƒ sabbattha, khuddakÄ• vÄ• á¹-akÄ• nipi ||

<34> á¹• 21 agatigamanadoso \Be 123/ muttamattena eso,

anupahata kudiá¹-á¹-hipÄ«disiá¹ƒ pÄ• puá¹‡Ä«â€™ ddhiá¹ƒ.

agatigamanadosaá¹ƒ suddhadiá¹-á¹-hisamÄ• no,

kathamidhahi manusso buddhimÄ• no jaheyyÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paÃ±carÄ• jako nÄ• ma

ekavÄ«satimo paricchedo.

bÄ• vÄ«satima pariccheda

gÄ• maá¹‡ikumÄ• ra suti

<1> á¹• 21 eá¸·Ä• raá¹ƒ ghÄ• tayitvÄ• na, rÄ• jÄ• â€™ hu duá¹-á¹-hagÄ• maá¹‡i.

tadattha dÄ«panatthÄ• ya, anupubbakathÄ• ayaá¹ƒ ||

<2> á¹• 21 devÄ• naá¹ƒ piyatissassa, raÃ±Ã±o dutiyabhÄ• tiko.

uparÄ• jÄ• mahÄ• nÄ• go, nÄ• mÄ• nu bhÄ• tuno piyo ||

<3> á¹• 21 raÃ±Ã±o devÄ« saputtassa, bÄ• lÄ• rajjÄ• bhikÄ• mini.

uparÄ• javadhatthÄ• ya, jÄ• tacittÄ• nirantaraá¹ƒ ||

<4> á¹• 21 vÄ• piá¹ƒ taracchanÄ• maá¹ƒ sÄ• , kÄ• rÄ• pentassa pÄ• hiá¹‡i.

ambaá¹ƒ visena yojetvÄ• , á¹-hapetvÄ• ambamatthake ||

<5> á¹• 21 tassÄ• putto sahagato, uparÄ• jena bÄ• lako.

bhÄ• jane vivaá¹-eyeva, taá¹ƒ ambaá¹ƒ khÄ• diyÄ• â€™ mari ||

<6> á¹• 21 uparÄ• jÄ• tatoyeva, sadÄ• ra bala vÄ• hano.

rakkhihuá¹ƒ sakamattÄ• naá¹ƒ, rohaá¹‡Ä• â€™ bhimukho agÄ• ||

<7> á¹• 21 yaá¹-á¹-hÄ• laya vihÄ• rasmiá¹ƒ, mahesÄ« tassa gabbhinÄ«.

puttaá¹ƒ janesi so tassa, bhÄ• tu nÄ• ma makÄ• rayi ||

<8> á¹• 21 tato \Be 124/ gantvÄ• rohaá¹‡aá¹ƒ so,

issaro rohaá¹‡eâ€™ khilo.

mahÄ• bhÄ• go mahÄ• gÄ• me,

rajjaá¹ƒ kÄ• resi khattiyo ||

<9> á¹• 21 kÄ• resi so nÄ• gamahÄ• -vihÄ• raá¹ƒ sakanÄ• makaá¹ƒ.

uddhakandarakÄ• dÄ« ca, pihÄ• re kÄ• rayÄ« bahÅ« ||

<10> á¹• 21 yaá¹-á¹-hÄ• laya katisso so, tassa putto tadaccaye.

hattheva rajjaá¹ƒ kÄ• resi, tassa puttoâ€™ bhayo tathÄ• ||

<11> á¹• 21 goá¹-á¹-hÄ• bhayasuto kÄ• ka-vaá¹‡á¹‡atissoti vissuho.

tadaccaye tattha rajjaá¹ƒ, so akÄ• resi khattiyo ||

<12> á¹• 21 vihÄ• radevi nÄ• mÄ• â€™ si, mahesÄ« tassa rÄ• jino.

saddhassa saddhÄ• sampannÄ• , dhÄ«tÄ• kalyÄ• á¹‡i rÄ• jino ||

<13> á¹• 21 kalyÄ• á¹‡iyaá¹ƒ narindo hi, tisso nÄ• mÄ• si khattiyo.

devisaÃ±Ã±ogajanita-ko potassa kaniá¹-á¹-hako ||

<14> á¹• 21 bhÄ«to tato palÄ• yitvÄ• , ayyauttiya nÄ• mako.

aÃ±Ã±attha vasi so deso, tena taá¹ƒ nÄ• mako ahu ||

<15> á¹• 21 datvÄ• rahassalekhaá¹ƒ so, bhikkhuvesadharaá¹ƒ naraá¹ƒ.

pÄ• hesi deviyÄ• gantvÄ• , rÄ• jadvÄ• re á¹-hito tuso ||

<16> á¹• 21 rÄ• ja gehe arahatÄ• , bhuÃ±jamÄ• nena sabbadÄ• .

aÃ±Ã±Ä• yamÄ• no therena, raÃ±Ã±o gharamupÄ• gami ||

<17> á¹• 21 therena saddhiá¹ƒ bhuÃ±jitvÄ• , raÃ±Ã±o saha viniggame.

pÄ• tesi bhÅ«miyaá¹ƒ lekhaá¹ƒ, pekkhamÄ• nÄ• ya deviyÄ• ||

<18> á¹• 21 saddena tena rÄ• jÄ• naá¹ƒ, nivattitvÄ• vilokayaá¹ƒ.

Ã±atvÄ• na lekhasandesaá¹ƒ, kuddho therassa dummati ||

<19> á¹• 21 theraá¹ƒ taá¹ƒ purisaá¹ƒ taÃ±ca, mÄ• rÄ• petvÄ• na kodhasÄ• .

samuddasmiá¹ƒ khipÄ• pesi, kujjhitvÄ• tena devatÄ• ||

<20> á¹• 21 samuddenoâ€™ ttharÄ• pesuá¹ƒ, taá¹ƒ desaá¹ƒ sotubhÅ«pati.

attano dhÄ«taraá¹ƒ yuddhaá¹ƒ, deviá¹ƒ nÄ• ma surupiniá¹ƒ ||

<21> á¹• 21 likhitvÄ• rÄ• jadhÄ«tÄ• ti, sovaá¹‡á¹‡akkhaliyÄ• lahuá¹ƒ.

nisÄ«dÄ• piya tattheva, samuddasmiá¹ƒ vissajjayi ||

<22> á¹• 21 okkantaá¹ƒ \Be 125/ taá¹ƒ tato laá¹ƒke-kÄ• kavaá¹‡á¹‡o mahÄ«pati.

abhisecayi tenÄ• â€™ si, vihÄ• ropapadavhayÄ• ||

<23> á¹• 21 tissa mahÄ• vihÄ• raÃ±ca, tathÄ• cittalapabbataá¹ƒ.

gamitthavÄ• liá¹ƒ kuá¹-Ä• liá¹ƒ, vihÄ• re evamÄ• dike ||

<24> á¹• 21 kÄ• retvÄ• supasannena, manasÄ• ratanattaye.

upaá¹-á¹-hahi tadÄ• saá¹…ghaá¹ƒ, paccayehi catÅ«hi so ||

<25> á¹• 21 koá¹-ipabbata nÄ• mamhi, vihÄ• re sÄ«lavattimÄ• .

tadÄ• ahu sÄ• maá¹‡ero, nÄ• nÄ• puÃ±Ã±akaro sadÄ• ||

<26> á¹• 21 sukhenÄ• rohaá¹‡atthÄ• ya, akÄ• sa cetiyaá¹…gaá¹‡e.

á¹-hapesi tÄ«á¹‡i pÄ• sÄ• á¹‡e, pÄ• sÄ• á¹‡a phalakÄ• ni so ||

<27> á¹• 21 adÄ• pÄ• nÄ«ya dÄ• naÃ±ca, vattaá¹ƒ saá¹…ghassa cÄ• â€™ kari.

sadÄ• kilantakÄ• yassa, tassÄ• â€™ bodho mahÄ• ahu ||

<28> á¹• 21 sivikÄ• ya kamÄ• netvÄ• , bhikkhavo katavedino.

silÄ• passaya pariveá¹‡e, tissÄ• rÄ• me upaá¹-á¹-hahuá¹ƒ ||

<29> á¹• 21 sadÄ• vihÄ• radevÄ«sÄ• , rÄ• jagehe susaá¹…khate.

purebhattaá¹ƒ mahÄ• dÄ• naá¹ƒ, datvÄ• saá¹…ghassa saÃ±Ã±atÄ• ||

<30> á¹• 21 pacchÄ• bhattaá¹ƒ gandhamÄ• laá¹ƒ, bhesajjavasanÄ• ni ca.

gÄ• hayitvÄ• gatÄ• â€™ rÄ• maá¹ƒ, sakkaroti yathÄ• rahaá¹ƒ ||

<31> á¹• 21 tadÄ• tatheva katvÄ• sÄ• , saá¹…ghattherassa santike.

nisÄ«di dhammaá¹ƒ desento, thero taá¹ƒ idha mabravi ||

<32> á¹• 21 ``mahÄ• sampatti tumhehi, laddhÄ• â€™ yaá¹ƒ puÃ±Ã±akammunÄ• .

appamÄ• doâ€™ va kÄ• tabbo, puÃ±Ã±akamme idÄ• nipiâ€™â€™ ||

<33> á¹• 21 evaá¹ƒ vutte tu sÄ• Ä• ha, ``kiá¹ƒ sampatti ayaá¹ƒ idha.

yesaá¹ƒ no dÄ• rakÄ• natthi, vaÃ±jhÄ• sampatti tena noâ€™â€™ ||

<34> á¹• 21 chaá¸·abhiÃ±Ã±o mahÄ• thero, puttalÄ• bhamavekkhiya.

``gilÄ• naá¹ƒ sÄ• maá¹‡eraá¹ƒ taá¹ƒ, passadevÄ«â€™â€™ ti abravi ||

<35> á¹• 21 sÄ• gantvÄ• â€™ sanna maraá¹‡aá¹ƒ, sÄ• maá¹‡eramavoca taá¹ƒ.

``patthehi mama puttattaá¹ƒ, sampattÄ« mahatÄ« hi noâ€™â€™ ||

<36> á¹• 21 na \Be 126/ icchatÄ«ti Ã±atvÄ• na, tadatthaá¹ƒ mahatiá¹ƒ subhaá¹ƒ.

pupphapÅ«jaá¹ƒ kÄ• rayitvÄ• , puna yÄ• ci sumedhasÄ• ||

<37> á¹• 21 evampaâ€™ nicchamÄ• nassa, atthÄ• yuâ€™ pÄ• yakovidÄ• .

nÄ• nÄ• bhesajja vatthÄ• ni, saá¹…ghe datvÄ• â€™ tha yÄ• citaá¹ƒ ||

<38> á¹• 21 patthesi so rÄ• jakulaá¹ƒ, sÄ• taá¹ƒ á¹-hÄ• naá¹ƒ anekadhÄ• .

alaá¹…karitvÄ• vanditvÄ• , yÄ• namÄ• ruyha pakkami ||

<39> á¹• 21 tato cuto sÄ• maá¹‡ero, gacchamÄ• nÄ• ya deviyÄ• .

tassÄ• kucchimhi nibbatti, taá¹ƒ jÄ• niya nivattisÄ• ||

<40> á¹• 21 raÃ±Ã±o taá¹ƒ sÄ• sanaá¹ƒ datvÄ• , raÃ±Ã±Ä• saha punÄ• â€™ gamÄ• .

á¹• 22sarÄ«rakiccaá¹ƒ kÄ• retvÄ• , sÄ• maá¹‡erassuâ€™ bhopite ||

<41> á¹• 21 tasmiá¹ƒyeva pariveá¹‡e, vasantÄ• santamÄ• nasÄ• .

mahÄ• dÄ• naá¹ƒ pavattesuá¹ƒ, bhikkhusaá¹…ghassa sabbadÄ• ||

<42> á¹• 21 tasseâ€™ vaá¹ƒ dohaá¸·o Ä• hi, mahÄ• puÃ±Ã±Ä• ya mÄ• tuyÄ• .

``usabhamattaá¹ƒ madhugaá¹‡á¸• aá¹ƒ, katvÄ• ussÄ«sake sayaá¹ƒ ||

<43> á¹• 21 vÄ• metarena passena, nipannÄ• sayane subhe.

dvÄ• dasannaá¹ƒ sahassÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ dinnasesakaá¹ƒ ||

<44> á¹• 21 madhuá¹ƒ bhuÃ±jitukÄ• mÄ• â€™ si, atha eá¸·Ä• ra rÄ• jino.

yodhÄ• na maggayodhassa, sÄ«sacchinnÄ• sidevanaá¹ƒ ||

<45> á¹• 21 tasseva sÄ«se á¹-hatvÄ• na, pÄ• tuÃ±ceva akÄ• mayi.

anurÄ• dha purasseva, uppalakkhettato pana ||

<46> á¹• 21 Ä• nÄ«tuppalamÄ• laÃ±ca, amilÄ• taá¹ƒ pilandhituá¹ƒ.

taá¹ƒ devÄ« rÄ• jino Ä• ha, nemitte pucchi bhÅ«pati ||

<47> á¹• 21 taá¹ƒ sutvÄ• Ä• hu nemittÄ• , ``deviputto nighÄ• tiya.

damiá¸·e katveâ€™ karajjaá¹ƒ, sÄ• sanaá¹ƒ jotayissatiâ€™â€™ ||

<48> á¹• 21 edisaá¹ƒ madhugaá¹‡á¸• aá¹ƒ so, dasseti tassa Ä«disiá¹ƒ.

sampattiá¹ƒ deti rÄ• jÄ• â€™â€™ ti, ghosÄ• pesi mahÄ«pati ||

<49> á¹• 21 goá¹-á¹-hasamuddavelante, madhupuá¹‡á¹‡aá¹ƒ nikujjitaá¹ƒ.

nÄ• vaá¹ƒ Ã±atvÄ• na Ä• cikkhi, raÃ±Ã±o janapade naro ||

<50> á¹• 21 rÄ• jÄ• \Be 127/ deviá¹ƒ tahiá¹ƒ netvÄ• , maá¹‡á¸• apamhi susaá¹…khate.

yathicchithaá¹ƒ tÄ• ya madhuá¹ƒ, paribhogamakÄ• rayi ||

<51> á¹• 21 itare dohaá¸·e tassÄ• , sampÄ• detuá¹ƒ mahÄ«pati.

veá¸·usumana nÄ• maá¹ƒ taá¹ƒ, yodhaá¹ƒ tattha niyojayi ||

<52> á¹• 21 soâ€™ nurÄ• dhapuraá¹ƒ gantvÄ• , raÃ±Ã±o maá¹…galavÄ• jino.

gopakena akÄ• mettiá¹ƒ, tassa kiccaÃ±ca sabbadÄ• ||

<53> á¹• 21 tassa vissattha taá¹ƒ Ã±atvÄ• , pÄ• tova uppalÄ• naâ€™ siá¹ƒ.

kadambanadiyÄ• tÄ«re, á¹-hapetvÄ• na asaá¹…kito ||

<54> á¹• 21 assaá¹ƒ netvÄ• tamÄ• ruyha, gaá¹‡hitvÄ• na uppalÄ• naâ€™ siá¹ƒ.

nivedayitvÄ• na attÄ• naá¹ƒ, assavegena pakkami ||

<55> á¹• 21 sutvÄ• rÄ• jÄ• gahetuá¹ƒ taá¹ƒ, mahÄ• yodhÄ• napesayi.

dutiyaá¹ƒ sammathaá¹ƒ assaá¹ƒ, Ä• ruyha sonudhÄ• pitaá¹ƒ ||

<56> á¹• 21 so gumbanissito assa-piá¹-á¹-heyeva nisÄ«diya.

entassa piá¹-á¹-hito tassa, ubbayhÄ• â€™ siá¹ƒ pasÄ• rayi ||

<57> á¹• 21 assavegenayantassa, sÄ«saá¹ƒ chijja ubhohaye.

sÄ«saÃ±cÄ• â€™ dÄ• ya sÄ• yaá¹ƒ so, mahÄ• gÄ• mamupÄ• gami ||

<58> á¹• 21 dohaá¸·e te ca sÄ• devÄ«, paribhuÃ±ji yathÄ• ruci.

rÄ• jÄ• yodhassa sakkÄ• raá¹ƒ, kÄ• rÄ• pesi yathÄ• rahaá¹ƒ ||

<59> á¹• 21 sÄ• devÄ« samaye dhaÃ±Ã±aá¹ƒ, janayÄ« puttamuttamaá¹ƒ.

mahÄ• rÄ• jakule tasmiá¹ƒ, Ä• nando ca mahÄ• ahu ||

<60> á¹• 21 tassa puÃ±Ã±Ä• nubhÄ• vena, tadaheva upÄ• gamuá¹ƒ.

nÄ• nÄ• ratanasampuá¹‡á¹‡Ä• , sattanÄ• vÄ• tato tato ||

<61> á¹• 21 tasseva puÃ±Ã±atejena, chaddantakulato karÄ«.

hatthicchÄ• paá¹ƒ Ä• haritvÄ• , á¹-hapetvÄ• idha pakkami ||

<62> á¹• 21 taá¹ƒ titthasaratÄ«ramhi, disvÄ• gumbantare á¹-hitaá¹ƒ.

kaá¹‡á¸• ulavho bÄ• lisiko, raÃ±Ã±o Ä• cikkhi tÄ• vade ||

<63> á¹• 21 pesetvÄ• â€™ cariye rÄ• jÄ• , tamÄ• á¹‡Ä• piya posayi.

kaá¹‡á¸• ulo iti Ã±Ä• yittha, diá¹-á¹-hattÄ• kaá¹‡á¸• ulena so ||

<64> á¹• 21 ``suvaá¹‡á¹‡abhÄ• janÄ• dÄ«naá¹ƒ \Be 128/, puá¹‡á¹‡Ä• nÄ• vÄ• idhÄ• gatÄ

iti raÃ±Ã±o nivedasuá¹ƒ, rÄ• jÄ• tÄ• nÄ• â€™ harÄ• payi ||

<65> á¹• 21 puttassa nÄ• makaraá¹‡e, maá¹…galamhi mahÄ«pati.

dvÄ• dasa sahassasaá¹…khaá¹ƒ, bhikkhusaá¹…ghaá¹ƒ nimantiya ||

<66> á¹• 21 evaá¹ƒ cintesi ``yadime, putto laá¹ƒkÄ• taleâ€™ khile.

rajjaá¹ƒ gahetvÄ• sambuddha-sÄ• sanaá¹ƒ jotayissati ||

<67> á¹• 21 aá¹-á¹-huttarasahassaÃ±ca, bhikkhavo pavisantu ca.

sabbe te uddhapattaÃ±ca, cÄ«varaá¹ƒ pÄ• rapantu ca ||

<68> á¹• 21 paá¹-hamaá¹ƒ dakkhiá¹‡aá¹ƒ pÄ• daá¹ƒ, ummÄ• ranto á¹-hapentu ca.

ekacchattayutaá¹ƒ dhamma-karaá¹‡aá¹ƒ nÄ«harantu ca ||

<69> á¹• 21 gotamo nÄ• ma thero ca, patiggaá¹‡hÄ• tu puttakaá¹ƒ.

so ca saraá¹‡asikkhÄ• yo, detuâ€™â€™ sabbaá¹ƒ tathÄ• ahu ||

<70> á¹• 21 sabbaá¹ƒ nimittaá¹ƒ disvÄ• na, tuá¹-á¹-hacitto mahÄ«pati.

datvÄ• saá¹…ghassa pÄ• yÄ• saá¹ƒ, nÄ• maá¹ƒ puttassa kÄ• rayi ||

<71> á¹• 21 mahÄ• gÄ• me nÄ• yakattaá¹ƒ, pitunÄ• maÃ±ca ekato.

ubho katvÄ• na ekajjhaá¹ƒ, gÄ• maá¹‡iabhayo iti ||

<72> á¹• 21 mahÄ• gÄ• maá¹ƒ pavisitvÄ• , navame divase tato.

saá¹…gamaá¹ƒ deviyÄ• kÄ• si, tena gabbhamagaá¹‡hi sÄ• ||

<73> á¹• 21 kÄ• le jÄ• taá¹ƒ sutaá¹ƒ rÄ• jÄ• , tissanÄ• maá¹ƒ akÄ• rayi.

mahatÄ• parihÄ• rena, ubhato vaá¸• á¸• hiá¹ƒsu dÄ• rakÄ• ||

<74> á¹• 21 sitthappavesamaá¹…gala-kÄ• le dvinnampi sÄ• daro.

bhikkhusatÄ• naá¹ƒ paÃ±canaá¹ƒ, dÄ• payitvÄ• na pÄ• yasaá¹ƒ ||

<75> á¹• 21 tehi upaá¸• á¸• he bhuttamhi, gahetvÄ• thokathokakaá¹ƒ.

sovaá¹‡á¹‡asarakeneâ€™ saá¹ƒ, deviyÄ• saha bhÅ«pati ||

<76> á¹• 21 ``sambuddhasÄ• sanaá¹ƒ tumhe, yadi chaá¸• á¸• etha puttakÄ• .

mÄ• jÄ«ratu kucchigataá¹ƒ, idaá¹ƒ voâ€™â€™ ti apÄ• payi ||

<77> á¹• 21 viÃ±Ã±Ä• ya bhÄ• sitatthaá¹ƒ te, ubho rÄ• jakumÄ• rakÄ• .

pÄ• yÄ• saá¹ƒ taá¹ƒ abhuÃ±jiá¹ƒsu, tuá¹-á¹-hacittÄ• â€™ mataá¹ƒ viya ||

<78> á¹• 21 dasa dvÄ• dasavassesu, tesu vÄ«maá¹ƒsanatthiko.

tatheva bhikkhÅ« bhojetvÄ• , tesaá¹ƒ ucchiá¹-á¹-hamodanaá¹ƒ ||

<79> á¹• 21 gÄ• hayitvÄ• \Be 129/ taá¹-á¹-akena, á¹-hapÄ• petvÄ• tadantike.

tibhÄ• gaá¹ƒ kÄ• rayitvÄ• na, idha mÄ• ha mahÄ«pati ||

<80> á¹• 21 ``kuladevatÄ• naá¹ƒ no tÄ• tÄ• , bhikkhÅ«naá¹ƒ vimukhÄ• mayaá¹ƒ.

na hessÄ• mÄ• â€™â€™ ti cintetvÄ• , bhÄ• gaá¹ƒ bhuÃ±jathiâ€™ manti ca ||

<81> á¹• 21 ``dve bhÄ• taro mayaá¹ƒ niccaá¹ƒ, aÃ±Ã±amaÃ±Ã±amadÅ«bhakÄ• .

bhavissÄ• mÄ• â€™â€™ ti cintetvÄ• , bhÄ• gaá¹ƒ bhuÃ±jithiâ€™ manti ca ||

<82> á¹• 21 amataá¹ƒ viya bhuÃ±jiá¹ƒsu, te dve bhÄ• ge ubhopi ca.

``na yujjhissÄ• ma damiá¸·ehiâ€™â€™, iti bhuÃ±jathiâ€™ maá¹ƒ iti ||

<83> á¹• 21 evaá¹ƒ vuttetu tisso so, pÄ• á¹‡inÄ• khipi bhojanaá¹ƒ.

gÄ• maá¹‡ibhattapiá¹‡á¸• aá¹ƒ tu, khipitvÄ• sayanaá¹ƒ gato ||

<84> á¹• 21 saá¹ƒkucitvÄ• hatthapÄ• daá¹ƒ, nipajji sayena sayaá¹ƒ.

devÄ« gantvÄ• tosayantÄ«, gÄ• maá¹‡iá¹ƒ etadabravi ||

<85> á¹• 21 pasÄ• ritaá¹…go sayane, kiá¹ƒ nasesi sukhaá¹ƒ suta.

``gaá¹…gÄ• pÄ• ramhi damÄ«á¸·Ä• , ito goá¹-á¹-hamahodadhi ||

<86> á¹• 21 kathaá¹ƒ pasÄ• ritaá¹…goâ€™ haá¹ƒ, nipajjÄ• mÄ«â€™ ti so bravi.

sutvÄ• na tassÄ• dhippÄ• yaá¹ƒ, tuá¹‡hÄ« Ä• si mahÄ«pati ||

<87> á¹• 21 so kamenÄ• â€™ bhivaá¸• á¸• hanto, ahu soá¸·asavassiko.

puÃ±Ã±avÄ• yasavÄ• dhÄ«mÄ• , tejo balaparakkamo ||

<88> á¹• 21 calÄ• calÄ• yaá¹ƒ gatiyaÃ±hi pÄ• á¹‡ino,

upenti puÃ±Ã±ena yathÄ• ruciá¹ƒ gatiá¹ƒ.

itÄ«ti mantetvÄ• satataá¹ƒ mahÄ• daro,

bhaveyya puÃ±Ã±apacayamhi buddhimÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

gÄ• maá¹‡ikumÄ• rasÅ«ti nÄ• ma

bÄ• vÄ«satimo paricchedo.

tevÄ«satima pariccheda

yodhalÄ• bho

<1> á¹• 21 balalakkhaá¹‡arÅ«peti \Be 130/,

tejojavaguá¹‡ehi ca.

aggo hutvÄ• mahÄ• kÄ• yo,

so ca kaá¹‡á¸• Å«lavÄ• raá¹‡o ||

<2> á¹• 21 nandÄ«mitto suranimilo, mahÄ• soá¹‡o goá¹-á¹-hayimbaro.

theraputtÄ• bhayo bharaá¹‡o, veá¸·usumano tatheva ca ||

<3> á¹• 21 khaÃ±jadevo phussadevo, labhiyya vasabhopi ca.

ete dasa mahÄ• yodhÄ• , tassÄ• â€™ hesuá¹ƒ mahabbalÄ• ||

<4> á¹• 21 ahu eá¸·Ä• rarÄ• jassa, mitto nÄ• ma camÅ«pati.

tassa kammantagÄ• mamhi, pÄ• cÄ«nakhaá¹‡á¸• arÄ• jiyÄ• ||

<5> á¹• 21 cittapabbatasÄ• mantÄ• , ahu bhaginiyÄ• suto.

kosohitavatthaguyho, mÄ• tulasseva nÄ• mato ||

<6> á¹• 21 dÅ«rampi parisappantaá¹ƒ, daharaá¹ƒ taá¹ƒ kumÄ• rakaá¹ƒ.

Ä• bajjha nandiyÄ• kaá¹-yaá¹ƒ, nisadamhi abandhisu ||

<7> á¹• 21 nisadaá¹ƒ kaá¸• á¸• hato tassa, bhÅ«miyaá¹ƒ parisappato.

ummÄ• rÄ• tikkame nandi, sÄ• chajjati yato tato ||

<8> á¹• 21 nandimittoti Ã±Ä• yittha, dasanÄ• gabalo ahu.

vuddho nagaramÄ• gamma, so upaá¹-á¹-hÄ• si mÄ• tulaá¹ƒ ||

<9> á¹• 21 thÅ«pÄ• dÄ«su asakkÄ• raá¹ƒ, karonto damiá¸·e tadÄ• .

Å«ruá¹ƒ akkammapÄ• dena, hatthena itaraá¹ƒ tuso ||

<10> á¹• 21 gahetvÄ• sampadÄ• letvÄ• , bahikkhapatiá¹ƒ thÄ• mavÄ• .

devÄ• antaradhÄ• penti, tena khittaá¹ƒ kaá¸·evaraá¹ƒ ||

<11> á¹• 21 damiá¸·Ä• naá¹ƒ khayaá¹ƒ disvÄ• , raÃ±Ã±o Ä• rocayiá¹ƒ sutaá¹ƒ.

``sahoá¹-á¹-aá¹ƒ gaá¹‡hathetaá¹ƒâ€™â€™ ti, vuttaá¹ƒ kÄ• tuá¹ƒ na sakkhisuá¹ƒ ||

<12> á¹• 21 cintesi \Be 131/ nandimitto so, ``evampi karato mama.

janakkhayo kevalaÃ±hi, natthi sÄ• sanajotanaá¹ƒ ||

<13> á¹• 21 rohaá¹‡e khattiyÄ• santi, pasannaá¹ƒ ratanattaye.

tattha katvÄ• rÄ• jasevaá¹ƒ, gaá¹‡hitvÄ• damiá¸·eâ€™ khile ||

<14> á¹• 21 rajjaá¹ƒ datvÄ• khattiyÄ• naá¹ƒ, jotessaá¹ƒ buddhasÄ• sanaá¹ƒâ€™â€™.

iti gantvÄ• gÄ• maá¹‡issa, taá¹ƒ kumÄ• rassa sÄ• vayi ||

<15> á¹• 21 mÄ• tuyÄ• mantayitvÄ• so, sakkÄ• raá¹ƒ tassa kÄ• rayi.

sakkato nandimitto so, yodho vasi tadantike ||

<16> á¹• 21 kÄ• kavaá¹‡á¹‡o tissarÄ• jÄ• , vÄ• retuá¹ƒ damiá¸·isadÄ• .

mahÄ• gaá¹…gÄ• ya titthesu, rakkhaá¹ƒ sabbesu kÄ• rayi ||

<17> á¹• 21 ahu dÄ«ghÄ• bhayo nÄ• ma, raÃ±Ã±oâ€™ Ã±Ã±a bhariyÄ• suto.

kacchakatitthe gaá¹…gÄ• ya, tena rakkhamakÄ• rayi ||

<18> á¹• 21 so rakkhÄ• karaá¹‡atthÄ• ya, samantÄ• yojanadvaye.

mahÄ• kulamhÄ• ekekaá¹ƒ, puttaá¹ƒ Ä• á¹‡Ä• payi tahiá¹ƒ ||

<19> á¹• 21 koá¹-á¹-hivÄ• le janapade, gÄ• me khaá¹‡á¸• akaviá¹-á¹-hike.

sattaputto kulapati, saá¹…gho nÄ• mÄ• â€™ si issaro ||

<20> á¹• 21 tassÄ• pi dhÅ«taá¹ƒ pÄ• hesi, rÄ• japutto sutatthiko.

sattamo nimilo nÄ• ma, dasahatthibalo suto ||

<21> á¹• 21 tassa akammasÄ«lattÄ• , khÄ«yantÄ• chapi bhÄ• taro.

rocayuá¹ƒ tassa gamanaá¹ƒ, na tu mÄ• tÄ• pitÄ• pana ||

<22> á¹• 21 kujjhitvÄ• sesabhÄ• tÅ«naá¹ƒ, pÄ• toyeva tiyojanaá¹ƒ.

gantvÄ• suraggameyeva, rÄ• japuttaá¹ƒ apassiso ||

<23> á¹• 21 so taá¹ƒ vimaá¹ƒsanatthÄ• ya, dÅ«re kicce niyojayi.

cetiya pabbatÄ• sanne, dvÄ• ra maá¹‡á¸• alagÄ• make ||

<24> á¹• 21 brÄ• hmaá¹‡o kuá¹‡á¸• alo nÄ• ma, vijja te me sahÄ• yako.

samuddapÄ• re bhaá¹‡á¸• Ä• ni, tassa vijjanti santike ||

<25> á¹• 21 gantvÄ• taá¹ƒ tena dinnÄ• ni, bhaá¹‡á¸• akÄ• ni idhÄ• â€™ hara.

iti vatvÄ• na bhojetvÄ• , lekhaá¹ƒ datvÄ• vissajjayi ||

<26> á¹• 21 tato nava yojanaÃ±hi, anurÄ• dhapuraá¹ƒ idaá¹ƒ.

pubbaá¹‡heyeva gantvÄ• na, so taá¹ƒ brÄ• hmaá¹‡a maddasa ||

<27> á¹• 21 ``nhatvÄ• \Be 132/ vÄ• piyaá¹ƒ tÄ• ta, ehÄ«â€™â€™ ti Ä• ha brÄ• hmaá¹‡o.

idhÄ• â€™ nÄ• gata pubbattÄ• , nhatvÄ• na tissavÄ• piyaá¹ƒ ||

<28> á¹• 21 mahÄ• bodhiÃ±ca pÅ«jetvÄ• , thÅ«pÄ• rÄ• me ca cetiyaá¹ƒ.

nagaraá¹ƒ pavisitvÄ• na, passitvÄ• sakalaá¹ƒ puraá¹ƒ ||

<29> á¹• 21 Ä• paá¹‡Ä• gandhamÄ• dÄ• ya, uttara dvÄ• rato tato.

nikkhammuppala khettamhÄ• , gahetvÄ• uppalÄ• ni ca ||

<30> á¹• 21 upÄ• gami brÄ• hmaá¹‡aá¹ƒ taá¹ƒ, puá¹-á¹-ho tenÄ• â€™ ha so gatiá¹ƒ.

sutvÄ• so brÄ• hmaá¹‡o tassa, pubbÄ• gamamidhÄ• gamaá¹ƒ ||

<31> á¹• 21 vimhito cintayÄ« evaá¹ƒ, ``purisÄ• jÄ• nÄ«yo ayaá¹ƒ.

sace jÄ• neyya eá¸·Ä• ro, imaá¹ƒ hatthe karissati ||

<32> á¹• 21 tasmÄ• â€™ yaá¹ƒ damiá¸·Ä• â€™ sanne, vÄ• setuá¹ƒ neva arahati.

rÄ• japuttassa pituno, santike vÄ• samarahatiâ€™â€™ ||

<33> á¹• 21 eva mevaá¹ƒ likhitvÄ• na, lekhaá¹ƒ tassa samappayi.

puá¹‡á¹‡avaá¸• á¸• hana vatthÄ• ni, paá¹‡á¹‡Ä• kÄ• re bahÅ«pi ca ||

<34> á¹• 21 datvÄ• taá¹ƒ bhojayitvÄ• ca, pesesÄ« sakhisantikaá¹ƒ.

so vaá¸• á¸• hamÄ• nacchÄ• yÄ• yaá¹ƒ, gatvÄ• rÄ• jasutanti kaá¹ƒ ||

<35> á¹• 21 lekhaÃ±ca paá¹‡á¹‡Ä• kÄ• re ca, rÄ• japuttassa appayi.

tuá¹-á¹-ho Ä• ha ``sahassena, pasÄ• detha imaâ€™â€™ nti so ||

<36> á¹• 21 issaá¹ƒ kariá¹ƒsu tassaâ€™ Ã±Ã±e, rÄ• japuttassa sevakÄ• .

so taá¹ƒ dasasahassena, pasÄ• dÄ• pesi dÄ• rakaá¹ƒ ||

<37> á¹• 21 tassa kesaá¹ƒ likhÄ• petvÄ• , gaá¹…gÄ• yeva nahÄ• piya.

puá¹‡á¹‡avaá¸• á¸• hana vatthayugaá¹ƒ, gandhamÄ• laÃ±ca sundaraá¹ƒ.

acchÄ• detvÄ• vilimpetvÄ• , maá¹‡á¸• ayitvÄ• surÅ«pakaá¹ƒ ||

<38> á¹• 21 sÄ«saá¹ƒ dukÅ«lapaá¹-á¹-ena, veá¹-hayitvÄ• upÄ• nayuá¹ƒ.

attano parihÄ• rena, bhattaá¹ƒ tassa adÄ• payi ||

<39> á¹• 21 attano dasasahassa-agghanasayanaá¹ƒ subhaá¹ƒ.

sayanatthaá¹ƒ adÄ• pesi, tassa yodhassa khattiyo ||

<40> á¹• 21 so \Be 133/ sabbaá¹ƒ ekato katvÄ• , netvÄ• mÄ• tÄ• pitantikaá¹ƒ.

mÄ• tuyÄ• dasasahassaá¹ƒ, sayanaá¹ƒ pituno adÄ• ||

<41> á¹• 21 taá¹ƒyeva rattiá¹ƒ Ä• gantvÄ• , rakkhaá¹-hÄ• ne addassayi.

pabhÄ• te rÄ• japutto taá¹ƒ, sutvÄ• tuá¹-á¹-hamano ahu ||

<42> á¹• 21 datvÄ• paricchadaá¹ƒ tassa, parivÄ• rajanaá¹ƒ tathÄ• .

datvÄ• dasasahassÄ• nÄ«, pesesi pitusantikaá¹ƒ ||

<43> á¹• 21 yodho dasasahassÄ• ni, netvÄ• mÄ• tÄ• pitantikaá¹ƒ.

tesaá¹ƒ datvÄ• kÄ• kavaá¹‡á¹‡a-tisso rÄ• jÄ• mupÄ• gami ||

<44> á¹• 21 so gÄ• maá¹‡ikumÄ• rassa, tamappesi mahÄ«pati.

sakkato suranimilo, yodho vasi tadantike ||

<45> á¹• 21 kuá¹-umbarikaá¹‡á¹‡ikÄ• yaá¹ƒ,

hundarÄ«vÄ• pi gÄ• make.

tisassa aá¹-á¹-hamo putto,

ahosi soá¹‡a nÄ• mako ||

<46> á¹• 21 sattavassikakÄ• lepi, tÄ• lagacche aluÃ±ci so.

dasa vassikakÄ• lamhi, tÄ• le luÃ±cimahabbalo ||

<47> á¹• 21 kÄ• le na so mahÄ• soá¹‡o,

dasa hatthi balo ahu.

rÄ• jÄ• taá¹ƒ tÄ• disaá¹ƒ sutvÄ• ,

gahetvÄ• pitusantikÄ• ||

<48> á¹• 21 gÄ• maá¹‡issa kumÄ• rassa, adÄ• si posanatthiko.

tena so laddhasakkÄ• ro, yodho vasi tadantike ||

<49> á¹• 21 girinÄ• me janapade, gÄ• me nicchelaviá¹-á¹-hike.

dasahatthibalo Ä• si, mahÄ• nÄ• gassa atrajo ||

<50> á¹• 21 lakuá¹‡á¹-akasarÄ«rattÄ• , ahu goá¹-á¹-haka nÄ• mako.

karonti keá¸·iparihÄ• saá¹ƒ, tassa jeá¹-á¹-hÄ• cha bhÄ• taro ||

<51> á¹• 21 te gantvÄ• mÄ• sakhettatthaá¹ƒ, koá¹-á¹-ayitvÄ• mahÄ• vanaá¹ƒ.

tassa bhÄ• gaá¹ƒ á¹-hapetvÄ• na, gantvÄ• tassa nivedayuá¹ƒ ||

<52> á¹• 21 so \Be 134/ gantvÄ• taá¹ƒ khaá¹‡aá¹ƒyeva, rukkhe imbarasaÃ±Ã±ite.

luÃ±citvÄ• na samaá¹ƒ katvÄ• , bhÅ«miá¹ƒ gantvÄ• nivedayi ||

<53> á¹• 21 gantvÄ• na bhÄ• taro tassa, disvÄ• kammanta mabbhutaá¹ƒ.

tassa kammaá¹ƒ kittayantÄ• , Ä• gacchiá¹ƒsu tadantikaá¹ƒ ||

<54> á¹• 21 tadupÄ• dÄ• ya so Ä• si, goá¹-á¹-hayimbaranÄ• mako.

tatheva rÄ• jÄ• pÄ• hesi, tambi gÄ• maá¹‡isantikaá¹ƒ ||

<55> á¹• 21 koá¹-ipabbatasÄ• mantÄ• , kittigÄ• mamhi issaro.

rohaá¹‡o nÄ• ma gahapati, jÄ• taá¹ƒ puttakamattano ||

<56> á¹• 21 samÄ• na nÄ• maá¹ƒ kÄ• resi, goá¹-á¹-hakÄ• hayarÄ• jino.

dÄ• rako so balÄ« Ä• si, dasadvÄ• dasavassiko ||

<57> á¹• 21 asakkuá¹‡eyyapÄ• sÄ• á¹‡e, uddhattuá¹ƒ catupaÃ±cahi.

kÄ«á¸·amÄ• no khipi tadÄ• , so kÄ«á¸·Ä• guá¸·ake viya ||

<58> á¹• 21 tassa soá¸·asavassassa, pitÄ• gadamakÄ• rayi.

aá¹-á¹-hatiá¹ƒsaá¹…gulavaá¹-á¹-aá¹ƒ, soá¸·asahatthadÄ«ghakaá¹ƒ ||

<59> á¹• 21 kÄ• lÄ• naá¹ƒ nÄ• á¸·ikerÄ• naá¹ƒ,

khandhe Ä• hacca tÄ• ya so.

te pÄ• tayitvÄ• teneva,

yo dho so pÄ• kaá¹-o ahu ||

<60> á¹• 21 tatheva rÄ• jÄ• pÄ• hesi, tampi gÄ• maá¹‡isantike.

upaá¹-á¹-hÄ• ko mahÄ• summa-therassÄ• â€™ si pitÄ• pana ||

<61> á¹• 21 so mahÄ• summatherassa, dhammaá¹ƒ sutvÄ• kuá¹-umbiko.

sotÄ• pattiphalaá¹ƒ patto, vihÄ• re koá¸·apabbate ||

<62> á¹• 21 sotu saÃ±jÄ• tasaá¹ƒvego, Ä• rocetvÄ• na rÄ• jino.

datvÄ• kuá¹-umbaá¹ƒ puttassa, pabbaji therasantike ||

<63> á¹• 21 bhÄ• vanaá¹ƒ anuyuÃ±jitvÄ• , arahattamapÄ• puá¹‡i.

putto tenaâ€™ ssa paÃ±Ã±Ä• yi, theraputtÄ• bhayo iti ||

<64> á¹• 21 kappakandaragÄ• mamhi, kumÄ• rassa suto ahu.

bharaá¹‡o nÄ• ma so kÄ• le, dasadvÄ• dasavassike ||

<65> á¹• 21 dÄ• rakehi \Be 135/ vanaá¹ƒ gantvÄ• â€™ -nubandhitvÄ• sase bahÅ«.

pÄ• dena paharitvÄ• na, dvikhaá¹‡á¸• aá¹ƒ bhÅ«miyaá¹ƒ khipi ||

<66> á¹• 21 gÄ• mikehi vanaá¹ƒ gantvÄ• , soá¸·asavassiko pana.

tatheva pÄ• tesi lahuá¹ƒ, miga gokaá¹‡á¹‡asÅ«kare ||

<67> á¹• 21 bharaá¹‡o so mahÄ• yodho,

teneva pÄ• kaá¹-o ahu.

tatheva rÄ• jÄ• vÄ• sesi,

tampi gÄ• maá¹‡isantike ||

<68> á¹• 21 girigÄ• me janapade, kuá¹-umbiyaá¹…gaá¹‡agÄ• make.

kuá¹-umpivasabho nÄ• ma, ahosi tattha sammato ||

<69> á¹• 21 veá¸·o janapado tassa, sumano giribhojako.

sahÄ• yassa sute jÄ• te, paá¹‡á¹‡Ä• kÄ• rapurassarÄ• ||

<70> á¹• 21 gantvÄ• ubho sakaá¹ƒ nÄ• maá¹ƒ, dÄ• rakassa akÄ• rayuá¹ƒ.

taá¹ƒ vuddhaá¹ƒ attano gehe, vÄ• sesi siribhojako ||

<71> á¹• 21 tasseâ€™ ko sindhavo posaá¹ƒ, kaÃ±cinÄ• rohituá¹ƒ adÄ• .

disvÄ• tu veá¸·usumanaá¹ƒ, ayaá¹ƒ arohako mama ||

<72> á¹• 21 anurÅ«poâ€™ ti cintetvÄ• ,

pahaá¹-á¹-ho hesitaá¹ƒ akÄ• .

taá¹ƒ Ã±atvÄ• bhojako ``assaá¹ƒ,

Ä• rohÄ• â€™â€™ ti tamÄ• haso ||

<73> á¹• 21 so assaá¹ƒ Ä• ruhitvÄ• taá¹ƒ, sÄ«ghaá¹ƒ dhÄ• vayi maá¹‡á¸• ale.

maá¹‡á¸• ale sakale asso, ekÄ• baddho adissi so ||

<74> á¹• 21 nisÄ«di dhÄ• vato caâ€™ ssa, vassahÄ• roâ€™ va piá¹-á¹-hiyaá¹ƒ.

mocetipi uttariyaá¹ƒ, bandhatipi anÄ• daro ||

<75> á¹• 21 taá¹ƒ disvÄ• parisÄ• sabbÄ• , ukkuá¹-á¹-hiá¹ƒ sampavattayi.

datvÄ• dasasahassÄ• ni, tassa so giribhojako ||

<76> á¹• 21 rÄ• jÄ• nucchavikoâ€™ yaá¹ƒti, haá¹-á¹-ho raÃ±Ã±o adÄ• si taá¹ƒ.

rÄ• jÄ• taá¹ƒ veá¸·usumanaá¹ƒ, attanoyeva santike ||

<77> á¹• 21 kÄ• retvÄ• \Be 136/ tassa sakkÄ• raá¹ƒ, vÄ• sesi bahumÄ• nayaá¹ƒ.

nakulanagarakaá¹‡á¹‡ikÄ• yaá¹ƒ, gÄ• me mahinda doá¹‡ike ||

<78> á¹• 21 abhayassaâ€™ ntime putto, devonÄ• mÄ• â€™ si thÄ• mavÄ• .

Ä«sakaá¹ƒ pana khaÃ±jattÄ• , khaÃ±jadevoti taá¹ƒ viduá¹ƒ ||

<79> á¹• 21 migamaá¹ƒ gÄ• mavÄ• sÄ«hi, saha gantvÄ• na so tadÄ• .

mahise anubandhitvÄ• , mahante uá¹-á¹-hituá¹-á¹-hite ||

<80> á¹• 21 hatthena pÄ• de gaá¹‡hitvÄ• , bhametvÄ• sÄ«samatthake.

asumha bhÅ«miá¹ƒ cuá¹‡á¹‡eti, tesaá¹ƒ aá¹-á¹-hÄ«ni mÄ• á¹‡avo ||

<81> á¹• 21 taá¹ƒ pavattiá¹ƒ suá¹‡itvÄ• va, khaÃ±jadevaá¹ƒ mahÄ«pati.

vÄ• sesi Ä• harÄ• petvÄ• , gÄ• maá¹‡isseâ€™ va santike ||

<82> á¹• 21 cittalapabbatÄ• â€™ sanne, gÄ• me kapiá¹-á¹-hanÄ• make.

uppalassa suto Ä• si, phussadevoti nÄ• mako ||

<83> á¹• 21 gantvÄ• saha kumÄ• rehi, vihÄ• raá¹ƒ so kumÄ• rako.

bodhiyÄ• pÅ«jitaá¹ƒ saá¹…khaá¹ƒ, Ä• dÄ• ya dhamithÄ• masÄ• ||

<84> á¹• 21 asanÄ«pÄ• tasaddova, saddo tassa mahÄ• ahu.

ummattÄ• viya Ä• suá¹ƒ te, bhÄ«tÄ• sabbepi dÄ• rakÄ• ||

<85> á¹• 21 tena so Ä• si ummÄ• da-phussa devoti pÄ• kaá¹-o.

dhanusippaá¹ƒ akÄ• resi, tassa vaá¹ƒsÄ• gataá¹ƒ pitÄ• ||

<86> á¹• 21 saddavedhi vijjuvedhÄ«, vÄ• lavedhÄ« ca so ahu.

vÄ• lukÄ• puá¹‡á¹‡asakaá¹-aá¹ƒ, baddhadhammasataá¹ƒ tathÄ• ||

<87> á¹• 21 asano dumbaramayaá¹ƒ, aá¹-á¹-hasoá¸·asaaá¹…gulaá¹ƒ.

tathÄ• ayo lohamayaá¹ƒ, paá¹-á¹-aá¹ƒdi caturaá¹…gali ||

<88> á¹• 21 nibbedhayatikaá¹‡á¹‡ena, kaá¹‡á¸• o tena visajjito.

thale aá¹-á¹-husabhaá¹ƒ yÄ• ti, jale tu usabhaá¹ƒ pana ||

<89> á¹• 21 taá¹ƒ suá¹‡itvÄ• mahÄ• rÄ• jÄ• , pavattiá¹ƒ pitusantikÄ• .

tampi Ä• á¹‡Ä• payitvÄ• na, gÄ• maá¹‡imhi avÄ• sayi ||

<90> á¹• 21 tulÄ• dhÄ• ranagÄ• sanne, vihÄ• ravÄ• pi gÄ• make.

mattakuá¹-umbissa suto, ahu vasabhanÄ• mako ||

<91> á¹• 21 taá¹ƒ \Be 137/ sujÄ• tasarÄ«rattÄ• , labhiya vasabhaá¹ƒ viduá¹ƒ.

so vÄ«sativassuddesamhi, mahÄ• kÄ• yabalo ahu ||

<92> á¹• 21 Ä• dÄ• ya so katipayo, puriseyeva Ä• rabhi.

khettatthiko mahÄ• vÄ• piá¹ƒ, karonto taá¹ƒ mahabbalo ||

<93> á¹• 21 dasahi dvÄ• dasahi vÄ• , vahitabbe dhurehipi.

vahanto paá¹ƒsupiá¹‡á¸• e so, lahuá¹ƒ vÄ• piá¹ƒ samÄ• payi ||

<94> á¹• 21 tena so pÄ• kaá¹-o Ä• si, tampi Ä• dÄ• ya bhÅ«mipo.

datvÄ• taá¹ƒ tassa sakkÄ• raá¹ƒ, gÄ• maá¹‡issa adÄ• si taá¹ƒ ||

<95> á¹• 21 vasabhodakavÄ• roti, kaá¹ƒ khettaá¹ƒ pÄ• kaá¹-aá¹ƒ ahu.

evaá¹ƒ labhiyÄ• vasabho, vasi gÄ• maá¹‡isantike ||

<96> á¹• 21 mahÄ• yodhÄ• nametesaá¹ƒ, dasannampi mahipati.

puttassa sakkÄ• rasamaá¹ƒ, sakkÄ• raá¹ƒ kÄ• rayi tadÄ• ||

<97> á¹• 21 Ä• mantetvÄ• mahÄ• yodhe, dasÄ• pi ca disampati.

``yodhe dasadaseâ€™ keko, esathÄ• â€™ ti udÄ• hari ||

<98> á¹• 21 te tathevÄ• â€™ nayuá¹ƒ yodhe, tesampÄ• ha mahÄ«pati.

tassa yodhasahassÄ• pi, tatheva pariyesituá¹ƒ ||

<99> á¹• 21 tathÄ• tepÄ• â€™ nayuá¹ƒ yodhe, tesampÄ• haá¹ƒ mahÄ«pati.

punayodhasahassassa, tatheva pariyesituá¹ƒ ||

<100> á¹• 21 tathÄ• tepÄ• â€™ nayuá¹ƒ yodhe, sabbe sampiá¹‡á¸• itÄ• tu te.

ekÄ• dasasahassÄ• ni, yodhÄ• sataá¹ƒ tathÄ• dasa ||

<101> á¹• 21 sabbe te laddhasakkÄ• rÄ• , bhÅ«mipÄ• lena sabbadÄ• .

gÄ• maá¹‡iá¹ƒ rÄ• japuttaá¹ƒ taá¹ƒ, vasiá¹ƒsu parivÄ• riya ||

<102> á¹• 21 iti sucaritajÄ• tabbhutaá¹ƒ,

suá¹‡iya naro matimÄ• sukhattiko.

akusalapathato parammukho,

kusalapatheâ€™ bhirameyya sabbadÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

yodhalÄ• bho nÄ• ma

tevÄ«satimo paricchedo.

catuvÄ«satima pariccheda

dvebhÄ• tikayuddhaá¹ƒ

<1> á¹• 21 hatthassa \Be 138/ tharukammassa, kusalo katupÄ• sano.

so gÄ• maá¹‡irÄ• jasuto, mahÄ• gÄ• me vasÄ« tadÄ• ||

<2> á¹• 21 rÄ• jÄ• rÄ• jasutaá¹ƒ tissaá¹ƒ, dÄ«ghavÄ• pimhi vÄ• sayi.

Ä• rakkhituá¹ƒ janapadaá¹ƒ, sampanna balavÄ• hanaá¹ƒ ||

<3> á¹• 21 kumÄ• ro gÄ• maá¹‡ikÄ• le, sampassanto balaá¹ƒ sakaá¹ƒ.

``yujjhissaá¹ƒ damiá¸·ehÄ«â€™â€™ ti, pituraÃ±Ã±o kathÄ• payÄ« ||

<4> á¹• 21 rÄ• jÄ• taá¹ƒ anurakkhanto, ``oragaá¹…gaá¹ƒ alaá¹ƒâ€™â€™ iti.

vÄ• resi yÄ• vatatiyaá¹ƒ, so tatheva kathÄ• payÄ« ||

<5> á¹• 21 pitÄ• me puriso honto, neâ€™ vaá¹ƒ vakkhati teniâ€™ daá¹ƒ.

pilandhatÅ«ti pesesi, itthÄ• laá¹…kÄ• ramassa so ||

<6> á¹• 21 rÄ• jÄ• â€™ ha tassa kujjhitvÄ• , ``karotha hemasaá¹…khaliá¹ƒ.

tÄ• ya taá¹ƒ bandhayissÄ• mi, nÄ• â€™ Ã±Ã±athÄ• rakkhiyo hi so ||

<7> á¹• 21 palÄ• yitvÄ• na malayaá¹ƒ, kujjhitvÄ• pituno agÄ• .

duá¹-á¹-hattÄ• yeva pitari, Ä• hu taá¹ƒ duá¹-á¹-hagÄ• maá¹‡i ||

<8> á¹• 21 rÄ• jÄ• â€™ tha Ä• rabhÄ« kÄ• tuá¹ƒ, mahÄ• maá¹…galacetiyaá¹ƒ.

niá¹-á¹-hite cetiye saá¹…ghaá¹ƒ, sannipÄ• tayi bhÅ«pati ||

<9> á¹• 21 dvÄ• dasÄ• â€™ suá¹ƒ sahassÄ• ni, bhikkhÅ« cittalapabbatÄ• .

tato tato dvÄ• daseva, sahassÄ• ni samÄ• gamuá¹ƒ ||

<10> á¹• 21 katvÄ• na cetiyamahaá¹ƒ, rÄ• jÄ• saá¹…ghassa sammukhÄ• .

sabbe yodhe samÄ• netvÄ• , kÄ• resi sapathaá¹ƒ tadÄ• ||

<11> á¹• 21 ``puttÄ• naá¹ƒ kalahaá¹-á¹-hÄ• naá¹ƒ, na gacchissÄ• ma noâ€™â€™ iti.

akaá¹ƒsu sapathaá¹ƒ sabbe, taá¹ƒ yuddhaá¹ƒ tena nÄ• gamuá¹ƒ ||

<12> á¹• 21 catusaá¹-á¹-hi vihÄ• re so, kÄ• rÄ• petvÄ• mahÄ«pati.

tattakÄ• neva vassÄ• ni, á¹-hatvÄ• maritahiá¹ƒ tadÄ• ||

<13> á¹• 21 raÃ±Ã±o \Be 139/ sarÄ«raá¹ƒ gÄ• hetvÄ• , channayÄ• nena rÄ• jini.

netvÄ• tissa mahÄ• rÄ• maá¹ƒ, taá¹ƒ saá¹…ghassa nivedayi ||

<14> á¹• 21 sutvÄ• tissakumÄ• ro taá¹ƒ, Ä• gantvÄ• dÄ«ghavÄ• pito.

sarÄ«rakiccaá¹ƒ kÄ• retvÄ• , sakkaccaá¹ƒ pituno sayaá¹ƒ ||

<15> á¹• 21 mÄ• taraá¹ƒ kaá¹‡á¸• ulaá¹ƒ hatthiá¹ƒ, Ä• diyitvÄ• mahabbalo.

bhÄ• tubhayÄ• dÄ«ghavÄ• piá¹ƒ, agamÄ• si lahuá¹ƒ tato ||

<16> á¹• 21 taá¹ƒ pavattiá¹ƒ nivedetuá¹ƒ, duá¹-á¹-hagÄ• maá¹‡i santikaá¹ƒ.

lekhaá¹ƒ datvÄ• visajjesuá¹ƒ, saccemaccÄ• samÄ• gatÄ• ||

<17> á¹• 21 so guttahÄ• lamÄ• gantvÄ• , tattha cÄ• re visajjiya.

mahÄ• gÄ• mamupagantvÄ• , sayaá¹ƒ rajjeâ€™ bhisecayi ||

<18> á¹• 21 mÄ• tatthaá¹ƒ kaá¹‡á¸• Å«latthaÃ±ca, bhÄ• tulekhaá¹ƒ visajjayi.

aladdhÄ• yÄ• vatatiyaá¹ƒ, yuddhÄ• ya samupÄ• gami ||

<19> á¹• 21 ahu dvinnaá¹ƒ mahÄ• yuddhaá¹ƒ, cÅ«á¸·aá¹…gaá¹‡iyapiá¹-á¹-hiyaá¹ƒ.

tattha nekasahassÄ• ni, patiá¹ƒsu rÄ• jino narÄ• ||

<20> á¹• 21 rÄ• jÄ• ca tissÄ• macco ca, vaá¸·avÄ• dÄ«ghutunikÄ• .

tayoyeva palÄ• yiá¹ƒsu, kumÄ• ro anubandhite ||

<21> á¹• 21 ubhinnamantare bhikkhÅ«, mantayiá¹ƒsu mahÄ«dharaá¹ƒ.

taá¹ƒ disvÄ• ``bhikkhusaá¹…ghassa, kammaá¹ƒâ€™â€™ iti nivatti so ||

<22> á¹• 21 kappakandaranajjÄ• so, javamÄ• lititthamÄ• gato.

rÄ• jÄ• â€™ ha tissamaccaá¹ƒ taá¹ƒ, ``chÄ• tajjhattÄ• mayaá¹ƒâ€™â€™ iti ||

<23> á¹• 21 suvaá¹‡á¹‡asarake khitta-bhattaá¹ƒ nÄ«haritassa so.

saá¹…ghe datvÄ• bhuÃ±janato, kÄ• retvÄ• catubhÄ• gakaá¹ƒ ||

<24> á¹• 21 ``ghosehi kÄ• laâ€™â€™ miccÄ• â€™ ha,

tisso kÄ• lamaghosayi.

suá¹‡itvÄ• dibbasotena,

raÃ±Ã±o sakkhÄ• ya dÄ• yako ||

<25> á¹• 21 thero piyaá¹…gu dÄ«paá¹-á¹-ho, theraá¹ƒ tattha niyojayi.

tissaá¹ƒ kuá¹-umbikasutaá¹ƒ, so tattha nabhasÄ• â€™ gamÄ• ||

<26> á¹• 21 tassa tisso karÄ• patta-Ä• dÄ• yÄ• â€™ dÄ• si rÄ• jino.

saá¹…ghassa bhÄ• gaá¹ƒ sambhÄ• gaá¹ƒ, rÄ• jÄ• patte khipÄ• payi ||

<27> á¹• 21 sambhÄ• gaá¹ƒ \Be 140/ khipi tisso ca, sambhÄ• gaá¹ƒ vaá¸·avÄ• pi ca.

na icchitassÄ• bhÄ• gaÃ±ca, tisso pattamhi pakkhipi ||

<28> á¹• 21 bhattassa puá¹‡á¹‡apattaá¹ƒ taá¹ƒ, adÄ• therassa bhÅ«pati.

adÄ• gotamatherassa, so gantvÄ• nabhasÄ• lahuá¹ƒ ||

<29> á¹• 21 bhikkhÅ«naá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, datvÄ• Ä• lopabhÄ• gaso.

paÃ±casatÄ• naá¹ƒ so thero, laddhehi tu tadantikÄ• ||

<30> á¹• 21 bhÄ• gehi pattaá¹ƒ pÅ«retvÄ• , Ä• kÄ• se khipi rÄ• jino.

disvÄ• â€™ gataá¹ƒ gahetvÄ• taá¹ƒ, tisso bhojisi bhÅ«patiá¹ƒ ||

<31> á¹• 21 bhuÃ±jitvÄ• na sayaÃ±jÄ• pi, vaá¸·avaÃ±ca abhojayi.

sattÄ• haá¹ƒ cumbaá¹-aá¹ƒ katvÄ• , rÄ• jÄ• pattaá¹ƒ visajjayi ||

<32> á¹• 21 gantvÄ• na so mahÄ• gÄ• maá¹ƒ, samÄ• dÄ• ya balaá¹ƒ puna.

saá¹-á¹-hisahassaá¹ƒ yuddhÄ• ya, gantvÄ• yujjhi sabhÄ• tarÄ• ||

<33> á¹• 21 rÄ• jÄ• vaá¸·avamÄ• ruyha, tisso kaá¹‡á¸• Å«la hatthinaá¹ƒ.

dve bhÄ• taro samÄ• gaÃ±chuá¹ƒ, yujjhamÄ• nÄ• raá¹‡e tadÄ• ||

<34> á¹• 21 rÄ• jÄ• kariá¹ƒ karitvaâ€™ nto, vaá¸·avÄ• maá¹‡á¸• alaá¹ƒ akÄ• .

tathÄ• pi chiddaá¹ƒ no disvÄ• , laá¹…ghÄ• petuá¹ƒ matiá¹ƒakÄ• ||

<35> á¹• 21 vaá¸·avaá¹ƒ laá¹…ghayitvÄ• na, hatthinaá¹ƒ bhÄ• tikoâ€™ pari.

tomaraá¹ƒ khipi cammaá¹ƒva, yathÄ• chijjati piá¹-á¹-hiyaá¹ƒ ||

<36> á¹• 21 anekÄ• ni sahassÄ• ni, kumÄ• rassa narÄ• tahiá¹ƒ.

patiá¹ƒsu yuddhe yujjhantÄ• , bhijja ceva mahabbalaá¹ƒ ||

<37> á¹• 21 ``Ä• rohakassa vekallÄ• , itthÄ« maá¹ƒ laá¹…ghayÄ«â€™â€™ iti.

kuddhokarÄ« taá¹ƒ cÄ• lento, rukkhameka mupÄ• gami ||

<38> á¹• 21 kumÄ• ro Ä• ruhÄ« rukkhaá¹ƒ, hatthÄ« sÄ• mimupÄ• gami.

tamÄ• ruyha palÄ• yantaá¹ƒ, kumÄ• ro manubandhi so ||

<39> á¹• 21 pavisitvÄ• vihÄ• raá¹ƒ so, mahÄ• thera gharaá¹ƒgato.

nipajjaheá¹-á¹-hÄ• maÃ±cassa, kumÄ• ro bhÄ• tunobhayÄ• ||

<40> á¹• 21 pasÄ• rayi mahÄ• thero, cÄ«varaá¹ƒ tattha maÃ±cake.

rÄ• jÄ• anupadaá¹ƒ gantvÄ• , ``kuhiá¹ƒ tissoâ€™â€™ ti pucchatha ||

<41> á¹• 21 ``maÃ±ce \Be 141/ tattha mahÄ• rÄ• jaâ€™â€™, iti thero avoca taá¹ƒ.

heá¹-á¹-hÄ• maÃ±ceti jÄ• nitvÄ• , tato nikkhamma bhÅ«pati ||

<42> á¹• 21 samantato vihÄ• rassa, rakkhaá¹ƒ kÄ• rayi taá¹ƒ pana.

paÃ±cakamhi nipajjetvÄ• , datvÄ• upari cÄ«varaá¹ƒ ||

<43> á¹• 21 maÃ±capÄ• desu gaá¹‡hitvÄ• , cattÄ• ro daharÄ• yatÄ«.

matabhikkhuniyÄ• mena, kumÄ• raá¹ƒ bahi nÄ«haruá¹ƒ ||

<44> á¹• 21 nÄ«yamÄ• nantu taá¹ƒ Ã±atvÄ• , idha mÄ• ha mahÄ«pati.

``tissa tvaá¹ƒ kuladevatÄ• naá¹ƒ, sÄ«se hutvÄ• na niyyÄ• si ||

<45> á¹• 21 balakkÄ• rena gahaá¹‡aá¹ƒ, kuladevehi natthi me.

guá¹‡aá¹ƒ tvaá¹ƒ kuladevÄ• naá¹ƒ, sareyyÄ• si kadÄ• cipiâ€™â€™ ||

<46> á¹• 21 tatoyeva mahÄ• gÄ• maá¹ƒ, agamÄ• si mahÄ«pati.

Ä• á¹‡Ä• pesi ca tattheva, mÄ• taraá¹ƒ mÄ• tugÄ• ravo ||

<47> á¹• 21 [vassÄ• ni aá¹-á¹-hasaá¹-á¹-hiá¹ƒso, aá¹-á¹-hÄ• dhammaá¹-á¹-hamÄ• naso.

aá¹-á¹-hasaá¹-á¹-hivihÄ• re ca, kÄ• rÄ• pesi mahÄ«pati ||]

<48> á¹• 21 nikkhÄ• mito so bhikkhÅ«hi, tissorÄ• ja suto pana.

dÄ«ghavÄ• piá¹ƒ tatoyeva, agamaâ€™ Ã±Ã±ataro viya ||

<49> á¹• 21 kumÄ• ro godhagattassa, tissatherassa Ä• ha so.

``sÄ• parÄ• dho ahaá¹ƒ bhante, khamÄ• pessÄ• mi bhÄ• taraá¹ƒ ||

<50> á¹• 21 veyyÄ• vaccakarÄ• kÄ• raá¹ƒ, tissaá¹ƒ paÃ±casatÄ• ni ca.

bhikkhunamÄ• diyitvÄ• so, thero rÄ• ja mupÄ• gami ||

<51> á¹• 21 rÄ• japuttaá¹ƒ á¹-hapetvÄ• na, thero sopÄ• na matthake.

sasaá¹…gho pÄ• visi saddho, nisÄ«dÄ• viya bhÅ«mipo ||

<52> á¹• 21 upÄ• nayÄ« yÄ• guÄ• diá¹ƒ, thero pattaá¹ƒ vidhesiso.

``kinti vuttoâ€™ bravi tissaá¹ƒ, Ä• dÄ• ya agatÄ• â€™â€™ iti ||

<53> á¹• 21 ``kuhiá¹ƒ coroâ€™â€™ ti vutto ca, á¹-hitaá¹-hÄ• naá¹ƒ nivedayi.

vihÄ• radevÄ« gantvÄ• na, chÄ• diyaá¹-hÄ• si puttaka ||

<54> á¹• 21 rÄ• jÄ• â€™ ha \Be 142/ theraá¹ƒ ``Ã±Ä• to vo,

dÄ• sabhÄ• vo idÄ• ni no.

sÄ• maá¹‡eraá¹ƒ pesayetha,

tumhe me sattavassikaá¹ƒ ||

<55> á¹• 21 janakkhayaá¹ƒ vinÄ• yeva, kalaho na bhaveyya no.

rÄ• jÄ• saá¹…ghassa doseso, bhaá¹ƒghe daá¹‡á¸• aá¹ƒ karissati ||

<56> á¹• 21 hessatÄ• â€™ gatakiccÄ• vo,

yÄ• gÄ• diá¹ƒ gaá¹‡hÄ• thÄ• ti so.

datvÄ• taá¹ƒ bhikkhusaá¹…ghassa,

pakkositvÄ• na bhÄ• taraá¹ƒ ||

<57> á¹• 21 tattheva saá¹…ghamajjhamhi, nisinno bhÄ• tarÄ• saha.

bhuÃ±jitvÄ• ekatoyeva, bhikkhu saá¹…ghaá¹ƒ visajjayi ||

<58> á¹• 21 sassakammÄ• ni kÄ• retuá¹ƒ, tissaá¹ƒ tattheva pÄ• hiá¹‡i.

sayampi bheriá¹ƒ cÄ• retvÄ• , sassakammÄ• ni kÄ• rayi ||

<59> á¹• 21 iti veramanekavikappacitaá¹ƒ,

samayanti bahuá¹ƒ api sappurisaá¹ƒ.

iti cintiya kohi naro matimÄ• ,

na bhaveyya paresu susanta manoti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dvebhÄ• tikayuddhaá¹ƒ nÄ• ma

catuvÄ«satimo paricchedo.

paÃ±cavÄ«satima pariccheda

duá¹-á¹-hagÄ• maá¹‡i vijayo

<1> á¹• 21 duá¹-á¹-hagÄ• maá¹‡irÄ• jÄ• â€™ tha \Be 143/, katvÄ• na janasaá¹…gahaá¹ƒ.

kunte dhÄ• tuá¹ƒ nidhÄ• petvÄ• , sayoggabalavÄ• hano ||

<2> á¹• 21 gantvÄ• tissamahÄ• rÄ• maá¹ƒ, vanditvÄ• saá¹…ghamabravi.

``pÄ• ragaá¹…gaá¹ƒ gamissÄ• mi, jotetuá¹ƒ sÄ• sanaá¹ƒ ahaá¹ƒ ||

<3> á¹• 21 sakkÄ• tuá¹ƒ bhikkhavo detha, amhehi sahagÄ• mino.

maá¹…galaÃ±ceva rakkhÄ• ca, bhikkhÅ«naá¹ƒ dassanaá¹ƒ hino ||

<4> á¹• 21 adÄ• si daá¹‡á¸• akammatthaá¹ƒ, saá¹…gho paÃ±casataá¹ƒ yatÄ«.

bhikkhusaá¹…ghatamÄ• dÄ• ya, tato nikkhamma bhÅ«pati ||

<5> á¹• 21 sodhÄ• petvÄ• na malaye, idhÄ• gamanamaÃ±jasaá¹ƒ.

kaá¹‡á¸• ulaá¹ƒ hatthimÄ• ruyha, yodhehi parivÄ• rito ||

<6> á¹• 21 mahatÄ• balakÄ• yena, yuddhÄ• ya abhinikkhami.

mahÄ• gÄ• mena sambaddhÄ• , senÄ• gÄ• â€™ guttahÄ• lakaá¹ƒ ||

<7> á¹• 21 mahiyaá¹…gaá¹‡amÄ• gamma, chattaá¹ƒ damiá¸·amaggahÄ«.

ghÄ• tetvÄ• damiá¸·e tattha, Ä• gantvÄ• ambatitthakaá¹ƒ ||

<8> á¹• 21 gaá¹…gÄ• parikhÄ• sampannaá¹ƒ, titthambadamiá¸·aá¹ƒ pana.

yujjhaá¹ƒ catÅ«hi mÄ• sehi, katahatthaá¹ƒ mahabbalaá¹ƒ ||

<9> á¹• 21 mÄ• taraá¹ƒ dassayitvÄ• na, tena lesena aggahi.

tatooruyha damiá¸·e, sattarÄ• je mahabbale ||

<10> á¹• 21 ekÄ• heneva gaá¹‡hitvÄ• , khemaá¹ƒ katvÄ• mahabbalo.

balassÄ• â€™ dÄ• dhanaá¹ƒ tena, khemÄ• rÄ• moti vuccati ||

<11> á¹• 21 mahÄ• koá¹-á¹-hantare sobbhe, doá¹‡o gavaramaggahÄ«.

hÄ• lakole issariyaá¹ƒ, nÄ• á¸·isobbhamhi nÄ• á¸·ikaá¹ƒ ||

<12> á¹• 21 dÄ«ghÄ• bhayagallakamhi, gaá¹‡hi dÄ«ghÄ• bhayampi ca.

kacchipiá¹-á¹-he kapisÄ«saá¹ƒ, catumÄ• sena aggahi ||

<13> á¹• 21 koá¹-anagare \Be 144/ koá¹-aÃ±ca, tato hÄ• lavahÄ• á¹‡akaá¹ƒ.

vahiá¹-á¹-he vahiá¹-á¹-hadamiá¸·aá¹ƒ, gÄ• maá¹‡imhi ca gÄ• maá¹‡iá¹ƒ ||

<14> á¹• 21 kumbhagÄ• mamhi kumbhaÃ±ca, nandigÄ• mamhi nandikaá¹ƒ.

gaá¹‡hi khÄ• á¹‡uá¹ƒ khÄ• á¹‡ugÄ• me, dve tu tambuá¹‡á¹‡ame pana ||

<15> á¹• 21 mÄ• tulaá¹ƒ bhÄ• gineyyaÃ±ca, tambauá¹‡á¹‡amanÄ• make.

jambucaggahÄ« soso ca, gÄ• moâ€™ hu taá¹ƒ tadavhayo ||

<16> á¹• 21 ``ajÄ• nitvÄ• sakaá¹ƒsenaá¹ƒ, ghÄ• tenti sajanÄ• â€™â€™ iti.

sutvÄ• na saccakiriyaá¹ƒ, akarÄ« tattha bhÅ«pati ||

<17> á¹• 21 rajjasukhÄ• ya vÄ• yÄ• mo, nÄ• yaá¹ƒ mama kadÄ• cipi.

sambuddha sÄ• sanasseva, á¹-hapanÄ• ya ayaá¹ƒ mama ||

<18> á¹• 21 tena saccena mesenÄ• -kÄ• yopagatabhaá¹‡á¸• ikaá¹ƒ.

jÄ• lavaá¹‡á¹‡aá¹ƒva hotÅ«ti, taá¹ƒ tathevatadÄ• ahu ||

<19> á¹• 21 gaá¹…gÄ• tÄ«ramhi damiá¸·Ä• , sabbe ghÄ• titasesakÄ• .

vijitaá¹ƒ nagaraá¹ƒ nÄ• ma, saraá¹‡atthÄ• ya pÄ• visuá¹ƒ ||

<20> á¹• 21 phÄ• suke aá¹…gaá¹‡aá¹-hÄ• ne, khandhÄ• vÄ• raá¹ƒ nivesayi.

taá¹ƒ khandhÄ• vÄ• ra__.___.___.___.___._á¹-hÄ«ti, nÄ• menÄ• â€™ hosi pÄ• kaá¹-aá¹ƒ |

<21> á¹• 21 vijitanagaragÄ• hatthaá¹ƒ, vÄ«maá¹ƒsanto narÄ• dhipo.

disvÄ• â€™ yantaá¹ƒ nandimittaá¹ƒ, visajjÄ• pesi kaá¹‡á¸• ulaá¹ƒ ||

<22> á¹• 21 gaá¹‡hituá¹ƒ Ä• gataá¹ƒ hatthiá¹ƒ, nandÄ«mitto karehitaá¹ƒ.

ubho dante pÄ«á¸·ayitvÄ• , ukkuá¹-ikaá¹ƒ nisÄ«dayi ||

<23> á¹• 21 hatthinÄ• nandimitto tu, yasmÄ• yattha ayujjhi so.

tasmÄ• tattha tato gÄ• mo, hatthiporoti vuccati ||

<24> á¹• 21 vÄ«maá¹ƒsitvÄ• ubho rÄ• jÄ• , vijitaá¹ƒ nagaraá¹ƒ agÄ• .

yodhÄ• naá¹ƒ dakkhiá¹‡advÄ• re, saá¹…gÄ• mo Ä• si bhiá¹ƒsano ||

<25> á¹• 21 puratthimamhi dvÄ• ramhi, so veá¸·usumano pana.

aneka saá¹…khe damiá¸·e, assÄ• ruá¸·he aghÄ• tayi ||

<26> á¹• 21 dvÄ• raá¹ƒ thakesuá¹ƒ damiá¸·Ä• , rÄ• jÄ• yodhe visajjayi.

kaá¹‡á¹‡ulo nandimitto ca, suranimilo ca dakkhiá¹‡e ||

<27> á¹• 21 mahÄ• soá¹‡o \Be 145/ ca goá¹-á¹-ho ca,

thera putto ca te tayo.

dvÄ• resu tÄ«su kammÄ• ni,

itaresu tadÄ• karuá¹ƒ ||

<28> á¹• 21 nagaraá¹ƒ taá¹ƒ tiparikhaá¹ƒ, uccapÄ• kÄ• ra gopitaá¹ƒ.

ayokammakatadvÄ• raá¹ƒ, arÄ«hi duppadhaá¹ƒsiyaá¹ƒ ||

<29> á¹• 21 jÄ• á¹‡Å«hi á¹-hatvÄ• dÄ• á¹-hÄ• hi, bhinditvÄ• na silÄ• yudhÄ• .

iá¹-á¹-hakÄ• ceva hatthi so, ayodvÄ• ramupÄ• gami ||

<30> á¹• 21 gopuraá¹-á¹-hÄ• tu damiá¸·Ä• , khipiá¹ƒsu vividhÄ• â€™ yudhe.

pakkaá¹ƒ ayoguá¸·aÃ±ceva, kathikaÃ±ca silesikaá¹ƒ ||

<31> á¹• 21 piá¹-á¹-hiá¹ƒ khitte silesamhi, dhÅ«pÄ• yanteâ€™ tha kaá¹‡á¸• ulo.

vedanaá¹-á¹-oâ€™ dakaá¹-hÄ• naá¹ƒ, gantvÄ• na tattha ogahÄ« ||

<32> á¹• 21 na idaá¹ƒ surÄ• pÄ• á¹‡aá¹ƒ te, ayodvÄ• ra vighÄ• á¹-anaá¹ƒ.

gaccha dvÄ• raá¹ƒ vighÄ• á¹-ehi, iccÄ• hagoá¹-á¹-hayimbaro ||

<33> á¹• 21 so mÄ• naá¹ƒ janayitvÄ• na, koÃ±caá¹ƒ katvÄ• gajuttamo.

udakÄ• uá¹-á¹-hahitvÄ• na, thale aá¹-á¹-hÄ• si dappavÄ• ||

<34> á¹• 21 hatthivajje viyojetvÄ• , silesaá¹ƒ osadhaá¹ƒ akÄ• .

rÄ• jÄ• Ä• ruyha hatthiá¹ƒ taá¹ƒ, kumbhe phusiyapÄ• á¹‡inÄ• ||

<35> á¹• 21 ``laá¹ƒkÄ• dÄ«pamhi sakale, rajjaá¹ƒ te tÄ• ta kaá¹‡á¸• ula.

dammÄ«â€™â€™ ti taá¹ƒ tosayitvÄ• , bhojetvÄ• varabhojanaá¹ƒ ||

<36> á¹• 21 veá¹-hayitvÄ• sÄ• á¹-akena, kÄ• rayitvÄ• suvammitaá¹ƒ.

sattaguá¹‡aá¹ƒ mÄ• hisacammaá¹ƒ, bandhetvÄ• cammapiá¹-á¹-hiyaá¹ƒ ||

<37> á¹• 21 tassoâ€™ paritelacammaá¹ƒ, dÄ• petvÄ• taá¹ƒ visajjayi.

asanÄ«viya gajjanto, so gahetvÄ• â€™ paddave saha ||

<38> á¹• 21 padaraá¹ƒ vijjhi dÄ• á¹-hÄ• hi, ummÄ• raá¹ƒ padasÄ• â€™ hani.

saddhÄ• rabÄ• haá¹ƒ taá¹ƒ dvÄ• raá¹ƒ, bhÅ«miyaá¹ƒ saravaá¹ƒ pati ||

<39> á¹• 21 gopure dabbasambhÄ• raá¹ƒ, patantaá¹ƒ hattipiá¹-á¹-hiyaá¹ƒ.

bÄ• hÄ• hi pariharitvÄ• na, nandÄ«mitto pavaá¹-á¹-ayi ||

<40> á¹• 21 disvÄ• na \Be 146/ tassa kiriyaá¹ƒ, kaá¹‡á¸• ulo tuá¹-á¹-hamÄ• naso.

dÄ• á¹-hÄ• pÄ«á¹-hanaveraá¹ƒ taá¹ƒ, chaá¸• á¸• hesi paá¹-hamaá¹ƒ kataá¹ƒ ||

<41> á¹• 21 atthano piá¹-á¹-hitoyeva, pavesatthÄ• ya kaá¹‡á¸• ulo.

nivattitvÄ• na oloki, yodhaá¹ƒ tattha gajuttamo ||

<42> á¹• 21 ``hatthinÄ• katamaggena, nappavekkhÄ• mahaá¹ƒâ€™â€™ iti.

nandÄ«mitto vicintetvÄ• , pÄ• kÄ• raá¹ƒ hani bÄ• hunÄ• ||

<43> á¹• 21 so aá¹-á¹-hÄ• rasahatthucco, patiaá¹-á¹-husabho kira.

oloki suranimalaá¹ƒ, anicchaá¹ƒ sopi taá¹ƒ pathaá¹ƒ ||

<44> á¹• 21 laá¹…ghayitvÄ• na pÄ• kÄ• raá¹ƒ,

nagarabbhantare pati.

bhinditvÄ• dvÄ• ramekekaá¹ƒ,

goá¹-á¹-ho soá¹‡ova pÄ• visi ||

<45> á¹• 21 hattÄ« gahetvÄ• rathacakkaá¹ƒ, mitto sakaá¹-apaÃ±jaraá¹ƒ.

nÄ• á¸·ikerataruá¹ƒ goá¹-á¹-ho, nimmalo khaggamuttamaá¹ƒ ||

<46> á¹• 21 tÄ• larukkhaá¹ƒ mahÄ• soá¹‡o, theraputto mahÄ• gadaá¹ƒ.

visuá¹ƒ visuá¹ƒ vÄ«thigatÄ• , damiá¸·e tattha cuá¹‡á¹‡ayuá¹ƒ ||

<47> á¹• 21 vijitaá¹ƒ nagaraá¹ƒ bhetvÄ• , catumÄ• sena khattiyo.

tatho girilakaá¹ƒ gantvÄ• , giriyaá¹ƒ damiá¸·aá¹ƒ hani ||

<48> á¹• 21 gantvÄ• mahelanagaraá¹ƒ, timahÄ• parikhaá¹ƒ tato.

kadamba pupphavallÄ«hi, samantÄ• parivÄ• ritaá¹ƒ ||

<49> á¹• 21 ekadvÄ• raá¹ƒ duppavesaá¹ƒ, catumÄ• se vasaá¹ƒ tahiá¹ƒ.

gaá¹‡hi mahelarÄ• jÄ• naá¹ƒ, mantayuddhena bhÅ«mipo ||

<50> á¹• 21 tatoâ€™ nurÄ• dhanagaraá¹ƒ, Ä• gacchanto mahÄ«pati.

khandhÄ• vÄ• raá¹ƒ nivesesi, paritokÄ• sapabbataá¹ƒ ||

<51> á¹• 21 mÄ• samhi jeá¹-á¹-hamÅ«lamhi, taá¸·Ä• kaá¹ƒ tattha kÄ• riya.

jalaá¹ƒ kÄ«á¸·i tahiá¹ƒ gÄ• mo, posonanagaravhayo ||

<52> á¹• 21 taá¹ƒ \Be 147/ yuddhÄ• yÄ• gataá¹ƒ sutvÄ• , rÄ• jÄ• naá¹ƒ duá¹-á¹-hagÄ• maá

amacce sannipÄ• tetvÄ• , eá¸·Ä• ro Ä• ha bhÅ«mipo ||

<53> á¹• 21 ``so rÄ• jÄ• ca sayaá¹ƒyodho,

yodhÄ• cassa mahÅ«kira.

amacco kinnu kÄ• tabbaá¹ƒ,

kinti maÃ±Ã±anti no ime ||

<54> á¹• 21 dÄ«ghajattuppabhutayo, yodhÄ• eá¸·Ä• rarÄ• jino.

``suve yuddhaá¹ƒ karissÄ• miâ€™â€™, iti te nicchayaá¹ƒ karuá¹ƒ ||

<55> á¹• 21 duá¹-á¹-hagÄ• maá¹‡irÄ• jÄ• pi, mantetvÄ• mÄ• tuyÄ• saha.

tassÄ• matena kÄ• resi, dvattiá¹ƒsa balakoá¹-á¹-hake ||

<56> á¹• 21 rÄ• jacchattadhare tattha, á¹-hapesi rÄ• jarÅ«pake.

abbhantare koá¹-á¹-hake tu, sayaá¹ƒ aá¹-á¹-hÄ• si bhÅ«pati ||

<57> á¹• 21 eá¸·Ä• rarÄ• jÄ• sannaddho, mahÄ• pabbata hatthinaá¹ƒ.

Ä• ruyha agamÄ• tattha, sayogga balavÄ• hano ||

<58> á¹• 21 saá¹…gÄ• me vattamÄ• namhi, dÄ«ghajattu mahabbalo.

Ä• dÄ• ya khaggaphalakaá¹ƒ, yujjhamÄ• no bhayÄ• nako ||

<59> á¹• 21 hatthe aá¹-á¹-harasuâ€™ ggantvÄ• , nabhaá¹ƒ taá¹ƒ rÄ• jarÅ«pakaá¹ƒ.

chinditvÄ• asinÄ• bhindi, paá¹-hamaá¹ƒ balakoá¹-á¹-hakaá¹ƒ ||

<60> á¹• 21 evaá¹ƒ sesepi bhinditvÄ• , malakoá¹-á¹-he mahabbalo.

á¹-hitaá¹ƒ gÄ• maá¹‡irÄ• jena, balakoá¹-á¹-hamupÄ• gami ||

<61> á¹• 21 yodho so suranimalo, gacchantaá¹ƒ rÄ• jinoâ€™ pari.

sÄ• vetvÄ• attano nÄ• maá¹ƒ, tamakkosi mahabbalo ||

<62> á¹• 21 itaro ``taá¹ƒ vadhissaâ€™â€™ nti, kuddho Ä• kÄ• samuggami.

itaro otarantassa, phalakaá¹ƒ upanÄ• mayi ||

<63> á¹• 21 ``chindÄ• metaá¹ƒ saphalakaá¹ƒâ€™â€™, iti cintiya so pana.

phalakaá¹ƒ hani khaggena, taá¹ƒ muÃ±ciyiâ€™ tarosayi ||

<64> á¹• 21 kappento muttaphalakaá¹ƒ, dÄ«ghajattu tahiá¹ƒ pati.

uá¹-á¹-hÄ• ya sÅ«ranimilo, patitaá¹ƒ sattiyÄ• â€™ hani ||

<65> á¹• 21 saá¹…khaá¹ƒ \Be 148/ dhami phussadevo, senÄ• bhijjittha dÄ• miá¸·i.

eá¸·aropi nivattittha, ghÄ• tesuá¹ƒ damiá¸·e bahÅ« ||

<66> á¹• 21 tattha vÄ• pi jalaá¹ƒ Ä• si, hatÄ• naá¹ƒ lohitÄ• vilaá¹ƒ.

tasmÄ• kulatthavÄ• pÄ«ti, nÄ• mato vissutaá¹ƒ ahu ||

<67> á¹• 21 carÄ• petvÄ• tahiá¹ƒ bheriá¹ƒ, duá¹-á¹-hagÄ• maá¹‡i bhÅ«pati.

``na hanissatu eá¸·Ä• raá¹ƒ, maá¹ƒmuÃ±ciya paroâ€™â€™ iti ||

<68> á¹• 21 sannaddho sayamÄ• ruyha, sannaddhaá¹ƒ kaá¹‡á¸• ulaá¹ƒ kariá¹ƒ.

eá¸·Ä• raá¹ƒ anubandhanto, dakkhiá¹‡advÄ• ramÄ• gami ||

<69> á¹• 21 puradakkhiá¹‡advÄ• ramhi, ubho yujjhiá¹ƒsu bhÅ«mipÄ• .

tomaraá¹ƒ khipi eá¸·Ä• ro, gÄ• maá¹‡i tamavaÃ±cayi ||

<70> á¹• 21 vijjhÄ• pesi ca dantehi, taá¹ƒ hatthiá¹ƒ sakahatthinÄ• .

tomaraá¹ƒ khipi eá¸·Ä• raá¹ƒ, sahatthi tattha so pati ||

<71> á¹• 21 tato vijitasaá¹…gÄ• mo, sayoggabalavÄ• hano.

laá¹ƒkaá¹ƒ ekÄ• tapattaá¹ƒ so, katvÄ• na pÄ• visi puraá¹ƒ ||

<72> á¹• 21 puramhi bheriá¹ƒ cÄ• retvÄ• , samantÄ• yojane jane.

sannipÄ• tiya kÄ• resi, pÅ«jaá¹ƒ eá¸·Ä• rarÄ• jino ||

<73> á¹• 21 taá¹ƒ dehapatitaá¹-hÄ• ne, kÅ«á¹-Ä• gÄ• rena jhÄ• payi.

cetiyaá¹ƒ tattha kÄ• resi, parihÄ• ramadÄ• si ca ||

<74> á¹• 21 ajjÄ• pi laá¹ƒkÄ• patino, taá¹ƒ padesasamÄ«pagÄ• .

teneva parihÄ• rena, na vÄ• dÄ• penti tÅ«riyaá¹ƒ ||

<75> á¹• 21 evaá¹ƒ dvattiá¹ƒsa damiá¸·a, rÄ• jÄ• no duá¹-á¹-hagÄ• maá¹‡i.

gaá¹‡hitvÄ• ekacchattena, laá¹ƒkÄ• rajjamakÄ• si so ||

<76> á¹• 21 vijite nagare bhinne, yodho so dÄ«ghajattuko.

eá¸·Ä• rassa nivedetvÄ• , bhÄ• gineyyassa yodhataá¹ƒ ||

<77> á¹• 21 tassa halluka nÄ• massa, bhÄ• gineyyassa attano.

pesayÄ« cÄ• gamatthÄ• ya, tassa sutvÄ• na halluko ||

<78> á¹• 21 eá¸·Ä• radaá¸• á¸• hadivasÄ• , sattame divase idha.

purisÄ• naá¹ƒ sahassehi, saá¹-á¹-hiyÄ• saha otari ||

<79> á¹• 21 otiá¹‡á¹‡o so suá¹‡itvÄ• pi, patanaá¹ƒ tassa rÄ• jino.

``yujjhissÄ• mÄ«â€™â€™ ti lajjÄ• ya, mahÄ• titthaá¹ƒ idhÄ• gamÄ• ||

<80> á¹• 21 khandhÄ• vÄ• raá¹ƒ \Be 149/ nivesesi, gÄ• me koá¸·ambahÄ• lake.

rÄ• jÄ• tassÄ• â€™ gamaá¹ƒ sutvÄ• , yuddhÄ• ya abhinikkhami ||

<81> á¹• 21 yuddhasannaha sannaddho, hatthimÄ• ruyha kaá¹‡á¸• ulaá¹ƒ.

hatthassa rathayo dhehi, pantÄ«hi ca anunako ||

<82> á¹• 21 ummÄ• daphusso devo so, dÄ«pe aggadhanuggaho.

dasaá¸• á¸• hÄ• yudhasanaddho, sesayodhÄ• ca anvaguá¹ƒ ||

<83> á¹• 21 pavatte tumÅ«le yuddhe, sannaddho bhalluko tahiá¹ƒ.

rÄ• jÄ• bhimukha mÄ• yÄ• si, nÄ• garÄ• jÄ• tu kaá¹‡á¸• ulo ||

<84> á¹• 21 taá¹ƒ vegamandibhÄ• vatthaá¹ƒ, paccosakki saniá¹ƒ saniá¹ƒ.

senÄ• pi saddhiá¹ƒ teneva, paccosakki saniá¹ƒ saniá¹ƒ ||

<85> á¹• 21 rÄ• jÄ• ha ``pubbe yuddhesu, aá¹-á¹-havÄ«satiyÄ• ayaá¹ƒ.

na paccosakki kiá¹ƒ etaá¹ƒ, phussadevÄ• â€™â€™ ti Ä• ha so ||

<86> á¹• 21 jayo no paramo deva, jayabhÅ«mi mayaá¹ƒ gajo.

paccosakkati pekkhanto, jayaá¹-hÄ• namhi á¹-hassati ||

<87> á¹• 21 nÄ• goâ€™ tha paccosakkitvÄ• , phussadevassa passato.

mahÄ• vihÄ• rasÄ«mante, aá¹-á¹-hÄ• si suppatiá¹-á¹-hito ||

<88> á¹• 21 tatraá¹-á¹-hito nÄ• garÄ• jÄ• , bhalluko damiá¸·o tahiá¹ƒ.

á¹• 2 rÄ• jÄ• bhimukhamÄ• gantvÄ• , uppaá¹‡á¸• esi mahÄ«pati ||

<89> á¹• 21 mukhaá¹ƒ pidhÄ• ya khaggena, rÄ• jÄ• akkosi taá¹ƒ pana.

``raÃ±Ã±o mukhamhi pÄ• temiâ€™â€™, iti kaá¹‡á¸• aÃ±ca so khipi ||

<90> á¹• 21 Ä• hacca so khaggatalaá¹ƒ, kaá¹‡á¸• o papati bhÅ«miyaá¹ƒ.

``mukhe viddhoâ€™â€™ ti saÃ±Ã±Ä• ya, ukkaá¹-á¹-hiá¹ƒ bhalluko akÄ• ||

<91> á¹• 21 raÃ±Ã±o pacchÄ• nisinno bho, phussadevo mahabbalo.

kaá¹‡á¸• a khipimukhe tassa, ghaá¹-á¹-ento rÄ• jakuá¹‡á¸• alaá¹ƒ ||

<92> á¹• 21 rÄ• jÄ• naá¹ƒ pÄ• dato katvÄ• , patamÄ• nassa tassa tu.

khipitvÄ• aparaá¹ƒ kaá¹‡á¸• aá¹ƒ, vijjhitvÄ• tassa jaá¹‡á¸• ukaá¹ƒ ||

<93> á¹• 21 rÄ• jÄ• naá¹ƒ sÄ«sato katvÄ• , pÄ• tesÄ« lahuhatthako.

bhalluke patite tasmiá¹ƒ, jayanÄ• do pavattatha ||

<94> á¹• 21 phussadevo \Be 150/ tahiá¹ƒyeva, Ã±Ä• petuá¹ƒ dosa mattano.

kaá¹‡á¸• avalliá¹ƒ sakaá¹ƒ chetvÄ• , pasataá¹ƒ lohitaá¹ƒ sayaá¹ƒ ||

<95> á¹• 21 radhaÃ±Ã±Ä• dassesi taá¹ƒ disvÄ• , rÄ• jÄ• taá¹ƒ pucchi ``kiá¹ƒâ€™â€™ iti.

rÄ• ja daá¹‡á¸• o kato meti, so avoca mahÄ«pati ||

<96> á¹• 21 kodho dosoti vuttova,

Ä• ha kuá¹‡á¸• ala ghaá¹-á¹-anaá¹ƒ.

adosaá¹ƒ dosamaÃ±Ã±Ä• ya,

kimetaá¹ƒ kari bhÄ• tika ||

<97> á¹• 21 iti vatvÄ• mahÄ• rÄ• jÄ• , kataÃ±Ã±u idha mÄ• ha ca.

``kaá¹‡á¸• Ä• nucchaviko tuyhaá¹ƒ, sakkÄ• ro hessate mahÄ• ||

<98> á¹• 21 ghÄ• tetvÄ• damiá¸·e sabbe, rÄ• jÄ• laddhajayo kato.

pÄ• sÄ• da talamÄ• ruyha, sÄ«hÄ• sanagato tahiá¹ƒ ||

<99> á¹• 21 nÄ• á¹-akÄ• macca majjhamhi, phussadevassa taá¹ƒ saraá¹ƒ.

Ä• á¹‡Ä• petvÄ• á¹-hapÄ• petvÄ• , puá¹ƒkhena ujukaá¹ƒ tale ||

<100> á¹• 21 kahÄ• paá¹‡ehi kaá¹‡á¸• aá¹ƒ taá¹ƒ, Ä• sitteâ€™ yu parÅ«pari.

chÄ• dÄ• petvÄ• dÄ• pesi, phussadevassa taá¹ƒ khaá¹‡e ||

<101> á¹• 21 narindapÄ• sÄ• datale, narindotha alaá¹…kate.

sugandhadÄ«pujjalite, nÄ• nÄ• gandhasamÄ• yute ||

<102> á¹• 21 nÄ• á¹-aka janayogena, accharÄ• hi ca bhÅ«site.

anagghattharaá¹‡atthiá¹‡á¹‡e, muduke sayane subhe ||

<103> á¹• 21 sayito sirisampattiá¹ƒ, mahatiá¹ƒ apipekkhiya.

kataá¹ƒ akkhobhiá¹‡ighÄ• taá¹ƒ, saranto na sukhaá¹ƒ labhi ||

<104> á¹• 21 yiyaá¹…gudÄ«pe arahanto, Ã±atvÄ• taá¹ƒ tassatakkitaá¹ƒ.

aá¹-á¹-hÄ• â€™ rahante pÄ• hesuá¹ƒ, tamassÄ• setumissaraá¹ƒ ||

<105> á¹• 21 Ä• gamma te majjhÄ• yÄ• me, rÄ• ja dvÄ• ramhi otaruá¹ƒ.

nivedi tabbhÄ• gamanÄ• , pÄ• sÄ• da talemÄ• ruhuá¹ƒ ||

<106> á¹• 21 vanditvÄ• \Be 151/ te mahÄ• rÄ• ja, nisÄ«dÄ• piya Ä• sane.

katvÄ• vividhasakkÄ• raá¹ƒ, pucchi Ä• gatakÄ• raá¹‡aá¹ƒ ||

<107> á¹• 21 piyaá¹…gudÄ«pe saá¹…ghena, pesitaá¹ƒ manujÄ• dhipa.

tamassÄ• sayituá¹ƒ amhe, iti rÄ• jÄ• punÄ• â€™ hate ||

<108> á¹• 21 ``kathaá¹ƒ nu bhante assÄ• so, mama hessati yena me.

akkhobhiá¹‡imahÄ• sena, ghÄ• to kÄ• rÄ• pitoâ€™â€™ iti ||

<109> á¹• 21 ``saggamaggantarÄ• yo ca, natthi te tena kammunÄ• .

dÄ«yaá¸• á¸• hamanujÄ• ceâ€™ ttha, ghÄ• titÄ• manujÄ• dhipa ||

<110> á¹• 21 saraá¹‡esu á¹-hito eko, paÃ±casÄ«lepi cÄ• â€™ paro.

micchÄ• diá¹-á¹-hi ca dussÄ«lo, sesÄ• pasusamÄ• matÄ• ||

<111> á¹• 21 jotayissasi ceva tvaá¹ƒ, bahudhÄ• buddhasÄ• sanaá¹ƒ.

manovilekhaá¹ƒ tasmÄ• tvaá¹ƒ, vinodaya narissara ||

<112> á¹• 21 iti vutto mahÄ• rÄ• jÄ• , tehi assÄ• samÄ• gato.

vanditvÄ• te visajjetvÄ• , sayito puna cintayi ||

<113> á¹• 21 vinÄ• saá¹…ghena Ä• hÄ• raá¹ƒ, mÄ• bhuÃ±jetha kadÄ• cipiâ€™â€™.

iti mÄ• tÄ• pitÄ• â€™ hÄ• re, sapiá¹ƒsu dahareâ€™ vano ||

<114> á¹• 21 adatvÄ• bhikkhusaá¹…ghassa, bhuttaá¹ƒ atthi nukho iti.

addasa pÄ• tarÄ• samhi, ekaá¹ƒ maricavaá¹-á¹-ikaá¹ƒ ||

<115> á¹• 21 saá¹…ghassa aá¹-á¹-hapetvÄ• va paribhuttaá¹ƒ satiá¹ƒ vinÄ• .

tadatthaá¹ƒ daá¹‡á¸• akammaá¹ƒ me, kattabbanti ca cintayi ||

<116> á¹• 21 ete tenekakoá¹-i idha manujagaá¹‡e ghÄ• tite cintayitvÄ• ,

kÄ• mÄ• naá¹ƒ hetu etaá¹ƒ manasi ca kayirÄ• sÄ• dhu Ä• dÄ«navaá¹ƒ taá¹ƒ.

sabbesaá¹ƒ ghÄ• taniá¹ƒ taá¹ƒ manasi ca kayirÄ• â€™ niccataá¹ƒ sÄ• dhu sÄ• dhu,

evaá¹ƒ dukkhÄ• pamokkhaá¹ƒ subhagati mahavÄ• pÄ• puá¹‡eyyÄ• â€™ cÄ«renÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

duá¹-á¹-hagÄ• maá¹‡ivijayo nÄ• ma

paÃ±cavÄ«satimo paricchedo.

chabbÄ«satima pariccheda

maricavaá¹-á¹-ikavihÄ• ramaho

<1> á¹• 21 ekacchattaá¹ƒ \Be 152/ karitvÄ• na, laá¹ƒkÄ• rajjaá¹ƒ mahÄ• yaso.

nÄ• nantaraá¹ƒ saá¹ƒvidahi, yodhÄ• naá¹ƒ so yathÄ• rahaá¹ƒ ||

<2> á¹• 21 theraputtÄ• bhayo yodho, diyyamÄ• naá¹ƒ na icchitaá¹ƒ.

pucchitova kimatthanti, yuddhamatthÄ«ti abravi ||

<3> á¹• 21 ekarajje kate yuddhaá¹ƒ, kinÄ• mattÄ«ti pucchito.

yuddhaá¹ƒ kilesa corehi, karissÄ• mi sudujjayaá¹ƒ ||

<4> á¹• 21 icceva mÄ• ha taá¹ƒ rÄ• jÄ• , punappunaá¹ƒ nisedhayi.

punappunaá¹ƒ soyÄ• citvÄ• , raÃ±Ã±onuÃ±Ã±Ä• ya pabbaji ||

<5> á¹• 21 pabbajitvÄ• ca kÄ• lena, arahattamapÄ• puá¹‡i.

paÃ±cakhÄ«á¹‡Ä• savasata-parivÄ• erÄ• ahosi ca ||

<6> á¹• 21 chattamaá¹…gala sattÄ• he, gate gatabhayoâ€™ bhayo.

rÄ• jÄ• katÄ• bhisekova, mahatÄ• vibhavena so ||

<7> á¹• 21 tissavÄ• piâ€™ magÄ• kÄ«á¸·a-vidhinÄ• samalaá¹…ka taá¹ƒ.

kÄ«á¸·ituá¹ƒ abhisittÄ• naá¹ƒ, cÄ• rittaÃ±cÄ• nurakkhituá¹ƒ ||

<8> á¹• 21 raÃ±Ã±o paricchadaá¹ƒ sabbaá¹ƒ, upÄ• yanasatÄ• ni ca.

maricavaá¹-á¹-ivihÄ• rassa, á¹-hÄ• namhi á¹-hapayiá¹ƒsu ca ||

<9> á¹• 21 tattheva thÅ«paá¹-hÄ• namhi, sadhÄ• tuá¹ƒ kuntamuttamaá¹ƒ.

á¹-hapesuá¹ƒ kuntadharakÄ• , ujukaá¹ƒ rÄ• jamÄ• nusÄ• ||

<10> á¹• 21 sahorodho mahÄ• rÄ• jÄ• , kÄ«á¸·itvÄ• salile divÄ• .

sÄ• yamÄ• haá¹ƒ gamissÄ• ma, kuntaá¹ƒ vaá¸• á¸• hetha bhoâ€™â€™ iti ||

<11> á¹• 21 cÄ• letuá¹ƒ taá¹ƒ na sakkhiá¹ƒsu, kuntaá¹ƒ rÄ• jÄ• dhikÄ• rikÄ• .

gandhÄ• mÄ• lÄ• hi pÅ«jesuá¹ƒ, rÄ• jasenÄ• samÄ• gatÄ• ||

<12> á¹• 21 rÄ• jÄ• \Be 153/ mahantaá¹ƒ accheraá¹ƒ, disvÄ• taá¹ƒ haá¹-á¹-hamÄ• naso.

vidhÄ• ya tattha Ä• rakkhaá¹ƒ, pavisitvÄ• puraá¹ƒ tato ||

<13> á¹• 21 kuntaá¹ƒ parikkhipÄ• petvÄ• , cetiyaá¹ƒ tattha kÄ• rayi.

thÅ«paá¹ƒ parikkhipÄ• petvÄ• , vihÄ• raÃ±ca akÄ• rayi ||

<14> á¹• 21 tÄ«hi vassehi niá¹-hÄ• si, vihÄ• ro so narissaro.

saá¹…ghaá¹ƒ sasannipÄ• tesi, viharamahÄ• kÄ• raá¹‡Ä• ||

<15> á¹• 21 bhikkhunaá¹ƒ satasahassÄ• ni, tadÄ• bhikkhuniyo pana.

navuti ca sahassÄ• ni, abhaviá¹ƒsu samÄ• gatÄ• ||

<16> á¹• 21 tasmiá¹ƒ samÄ• game saá¹…ghaá¹ƒ, idamÄ• ka mahÄ«pati.

``saá¹…ghaá¹ƒ bhante visaritvÄ• , bhuÃ±jiá¹ƒ maricavaá¹-á¹-ikaá¹ƒ ||

<17> á¹• 21 hasseâ€™ taá¹ƒ daá¹‡á¸• akammaá¹ƒ me, bhavatÅ«ti akÄ• rayi.

sacetiyaá¹ƒ maricavaá¹-á¹-i-vihÄ• raá¹ƒ sumanoharaá¹ƒ ||

<18> á¹• 21 patiggaá¹‡hÄ• tu taá¹ƒ saá¹…gho, iti so dakkhiá¹‡odakaá¹ƒ.

pÄ• titvÄ• bhikkhusaá¹…ghassa, vihÄ• raá¹ƒ sumano adÄ• ||

<19> á¹• 21 vihÄ• re taá¹ƒ samantÄ• pi, mahantaá¹ƒ maá¹‡á¸• apaá¹ƒ subhaá¹ƒ.

kÄ• retvÄ• tattha saá¹…ghassa, mahÄ• dÄ• naá¹ƒ pavattayi ||

<20> á¹• 21 pÄ• de patiá¹-á¹-hÄ• petvÄ• pi,

jale abhayavÄ• piyÄ• .

kato so maá¹‡á¸• apo Ä• si,

seso kÄ• se kathÄ• vakÄ• ||

<21> á¹• 21 sattÄ• haá¹ƒ annapÄ• nÄ• diá¹ƒ, datvÄ• na manujÄ• dhipo.

adÄ• sÄ• maá¹‡akaá¹ƒ sabbaá¹ƒ, parikkhÄ• raá¹ƒ mahÄ• rahaá¹ƒ ||

<22> á¹• 21 ahu satasahassaggho, parikkhÄ• ro sa Ä• diko.

ante sahassagghanako, sabba saá¹…gho ca taá¹ƒlabhi ||

<23> á¹• 21 yuddhe dÄ• ne ca sÅ«rena, sÅ«rinÄ• ratanattaye.

pasannÄ• malacittena, sÄ• sanujota natthinÄ• ||

<24> á¹• 21 raÃ±Ã±Ä• \Be 154/ kataÃ±Ã±unÄ• tena, thÅ«pakÄ• rÄ• panÄ• dito.

vihÄ• ra mahanantÄ• ni, pÅ«jetuá¹ƒ ratanattayaá¹ƒ ||

<25> á¹• 21 pariccattadhanÄ• neâ€™ ttha, anagghÄ• ni vimuÃ±ciya.

sesÄ• ni honti ekÄ• ya, Å«navÄ«satikoá¹-iyo ||

<26> á¹• 21 togÄ• dasaddhavidha dosavidÅ«sitÄ• pi,

paÃ±Ã±Ä• visesa sahitehi janehi pattÄ• .

honteva paÃ±caguá¹‡ayoga gahitasÄ• raá¹ƒ,

iccassa sÄ• ragahaá¹‡e matimÄ• yateyyÄ• ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

maricavaá¹-á¹-ikavihÄ• ramahonÄ• ma

chabbÄ«satimo paricchedo.

sattavÄ«satima pariccheda

lohapÄ• sÄ• damaho

<1> á¹• 21 tato rÄ• jÄ• vicintesi, vissutaá¹ƒ sussutaá¹ƒ sutaá¹ƒ.

mahÄ• paÃ±Ã±o sadÄ• puÃ±Ã±o, paÃ±Ã±Ä• ya katanicchayo ||

<2> á¹• 21 ``dÄ«pappasÄ• dako thero, rÄ• jino ayyakassa me.

evaá¹ƒ kirÄ• hanattÄ• te, duá¹-á¹-hagÄ• maá¹‡ibhÅ«pati ||

<3> á¹• 21 mahÄ• puÃ±Ã±o mahÄ• thÅ«paá¹ƒ, soá¹‡á¹‡amÄ• liá¹ƒ manoramaá¹ƒ.

vÄ«saá¹ƒhatthasataá¹ƒ uccaá¹ƒ, kÄ• ressati anÄ• gate ||

<4> á¹• 21 puno uposathÄ• gÄ• raá¹ƒ, nÄ• nÄ• ratanamaá¹‡á¸• itaá¹ƒ.

navabhÅ«maá¹ƒ karitvÄ• na, lohapÄ• sÄ• da meva ca ||

<5> á¹• 21 iti cintiya bhÅ«mindo, likhitvevaá¹ƒ á¹-hapÄ• pitaá¹ƒ.

pekkhÄ• pento rÄ• jagehe, á¹-hitaá¹ƒ eva karaá¹‡á¸• ake ||

<6> á¹• 21 sovaá¹‡á¹‡apaá¹-á¹-aá¹ƒ laddhÄ• na, lekhaá¹ƒ tattha avÄ• cayi.

``cattÄ• lÄ«sasataá¹ƒ vassaá¹ƒ, atikkamma anÄ• gate ||

<7> á¹• 21 kÄ• kavaá¹‡á¹‡asuto \Be 155/ duá¹-á¹-ha-gÄ• maá¹‡imanujÄ• dhipo.

idaÃ±cidaÃ±ca evaÃ±ca, kÄ• ressatÄ«â€™â€™ ti vÄ• citaá¹ƒ ||

<8> á¹• 21 sutvÄ• haá¹-á¹-ho udÄ• netvÄ• , appoá¹-á¹-hesi mahÄ«pati.

tato pÄ• toâ€™ va gantvÄ• na, mahÄ• meghavanaá¹ƒ subhaá¹ƒ ||

<9> á¹• 21 sannipÄ• taá¹ƒ kÄ• rayitvÄ• , bhikkhusaá¹…ghassa abravi.

``vimÄ• natulyaá¹ƒ pÄ• sÄ• daá¹ƒ, kÄ• rayissÄ• mi vo ahaá¹ƒ ||

<10> á¹• 21 dibbaá¹ƒ vimÄ• naá¹ƒ pesetvÄ• , tadÄ• lekhaá¹ƒ adÄ• tha meâ€™â€™.

bhikkhusaá¹…gho visajjesi, aá¹-á¹-ha khÄ«á¹‡Ä• save tahiá¹ƒ ||

<11> á¹• 21 kassapamunino kÄ• le, asoko nÄ• ma brÄ• hmaá¹‡o.

aá¹-á¹-ha salÄ• kabhattÄ• ni, saá¹…ghassa pariá¹‡Ä• miya ||

<12> á¹• 21 bharaá¹‡iá¹ƒ nÄ• ma dÄ• siá¹ƒ so, ``niccaá¹ƒ dehÄ«â€™â€™ ti abravi.

datvÄ• sÄ• tÄ• ni sakkaccaá¹ƒ, yÄ• vajÄ«vaá¹ƒ tato cutÄ• ||

<13> á¹• 21 Ä• kÄ• saá¹-á¹-havimÄ• namhi, nibbattirucire subhe.

accharÄ• naá¹ƒ sahassena, sadÄ• â€™ si parivÄ• ritÄ• ||

<14> á¹• 21 tassÄ• ratanapÄ• sÄ• do, dvÄ• dasayojanuggato.

yojanÄ• naá¹ƒ parikkhepo, cattÄ• lÄ«saÃ±ca aá¹-á¹-ha ca ||

<15> á¹• 21 kÅ«á¹-Ä• gÄ• rasahassena, maá¹‡á¸• ito navabhÅ«miko.

sahassagabbhasampanno, rÄ• jamÄ• no catummukho ||

<16> á¹• 21 sahassasaá¹…khasaá¹ƒvutti, sÄ«hapaÃ±jara nettavÄ• .

sakiá¹…kaá¹‡ikajÄ• lÄ• ya, sajjito vedikÄ• ya ca ||

<17> á¹• 21 ambalaá¹-á¹-hikapÄ• sÄ• do, tassa majjhe á¹-hito ahu.

santamato dissamÄ• no, paggahitadhajÄ• kulo ||

<18> á¹• 21 tÄ• vatiá¹ƒsaÃ±ca gacchantÄ• , disvÄ• theraá¹ƒ tameva te.

hiá¹…gulena tadÄ• lekhaá¹ƒ, lekhayitvÄ• paá¹-e tato ||

<19> á¹• 21 nivattitvÄ• na Ä• gantvÄ• , paá¹-aá¹ƒ saá¹…ghassa dassayuá¹ƒ.

saá¹…gho paá¹-aá¹ƒ gahetvÄ• taá¹ƒ, pÄ• hesi rÄ• jasantikaá¹ƒ ||

<20> á¹• 21 taá¹ƒ \Be 156/ disvÄ• sumano rÄ• jÄ• , Ä• gammÄ• rÄ• ma muttamaá¹ƒ.

Ä• lekhatulyaá¹ƒ kÄ• resi, lohapÄ• sÄ• da muttamaá¹ƒ ||

<21> á¹• 21 kammÄ• rambhanakÄ• leva, catudvÄ• ramhi bhogavÄ• .

aá¹-á¹-hasatasahassÄ• ni, hiraÃ±Ã±Ä• ni á¹-hapÄ• payi ||

<22> á¹• 21 puá¹-asahassa vatthÄ• ni, dvÄ• re dvÄ• re á¹-hapÄ• payi.

guá¸·a telasakkharamadhu-purÄ• cÄ• neka cÄ• á¹-iyo ||

<23> á¹• 21 ``amÅ«lakakamma mettha, na kÄ• tabbaâ€™â€™ nti bhÄ• siya.

agghÄ• petvÄ• kataá¹ƒ kammaá¹ƒ, tesaá¹ƒ mÅ«lamadÄ• payi ||

<24> á¹• 21 hatthasataá¹ƒ hatthasataá¹ƒ, Ä• si ekeka passato.

uccato tattakoyeva, pÄ• sÄ• do hi catummukho ||

<25> á¹• 21 tasmiá¹ƒ pÄ• sÄ• da seá¹-á¹-hasmiá¹ƒ, ahesuá¹ƒ navabhÅ«miyo.

ekekissÄ• bhÅ«miyÄ• ca, kÅ«á¹-Ä• gÄ• rasatÄ• ni ca ||

<26> á¹• 21 kÅ«á¹-Ä• gÄ• rÄ• ni sabbÄ• ni, sajjhunÄ• khacitÄ• naâ€™ yuá¹ƒ.

pavÄ• lavedikÄ• tesaá¹ƒ, nÄ• nÄ• ratana bhÅ«sitÄ• ||

<27> á¹• 21 nÄ• nÄ• ratana cittÄ• ni, tÄ• saá¹ƒ padumakÄ• ni ca.

sajjhakiá¹ƒkiá¹‡ikÄ• panti-parikkhittÄ• va tÄ• ahu ||

<28> á¹• 21 sahassaá¹ƒ tattha pÄ• sÄ• do, gabbhÄ• Ä• suá¹ƒ susaá¹…khatÄ• .

nÄ• nÄ• ratana khacitÄ• , sÄ«hapaÃ±jaranettavÄ• ||

<29> á¹• 21 nÄ• rivÄ• hanayÄ• nantu, sutvÄ• vessavaá¹‡assa so.

tadÄ• kÄ• ramakÄ• resi, majjhe ratanamaá¹‡á¸• apaá¹ƒ ||

<30> á¹• 21 sÄ«habyagghÄ• dirÅ«pehi, devatÄ• rÅ«pakehi ca.

ahu ratanamayoheâ€™ sa, thambhehi ca vibhÅ«sito ||

<31> á¹• 21 muttÄ• jÄ• laparikkhepo, maá¹‡á¸• apante samantato.

pavÄ• lavedikÄ• cettha, pubbe vuttavidhÄ• ahu ||

<32> á¹• 21 sattaratana cittassa, vemajjhe maá¹‡á¸• apassa tu.

ruciro dantapallaá¹…ko, rammo phalikasantharo ||

<33> á¹• 21 dantamayÄ• passayeâ€™ ttha, suvaá¹‡á¹‡amaya sÅ«riyo.

sajjhumaye candimÄ• ca, tÄ• rÄ• ca muttakÄ• mayÄ• ||

<34> á¹• 21 nÄ• nÄ• ratana \Be 157/ padumÄ• ni, tattha tattha yathÄ• rahaá¹ƒ.

jÄ• takÄ• ni ca tattheva, Ä• suá¹ƒ soá¹‡á¹‡alatantare ||

<35> á¹• 21 mahagghapaccattharaá¹‡e, pallaá¹…keâ€™ ti manorame.

manoharÄ• â€™ siá¹-á¹-hapitÄ• , ruciraá¹ƒ dantabÄ«janÄ« ||

<36> á¹• 21 pavÄ• lapÄ• dukÄ• tattha, phalikamhi patiá¹-á¹-hitÄ• .

setacchattaá¹ƒ sajjhudaá¹‡á¸• aá¹ƒ, pallaá¹…koâ€™ parisobhatha ||

<37> á¹• 21 sattaratana mayÄ• nettha, aá¹-á¹-hamaá¹…galikÄ• ni ca.

catuppadÄ• naá¹ƒ pantÄ« ca, maá¹‡imuttantarÄ• ahuá¹ƒ ||

<38> á¹• 21 rajatÄ• naÃ±ca ghaá¹‡á¹-Ä• naá¹ƒ, pantÄ« bhattantalambitÄ• .

pÄ• sÄ• dachattapallaá¹…ka-maá¹‡á¸• apÄ• â€™ suá¹ƒ anagghikÄ• ||

<39> á¹• 21 mahaggha paÃ±Ã±apÄ• pesi, maÃ±capÄ«á¹-haá¹ƒ yathÄ• rahaá¹ƒ.

tatheva bhÅ«mattharaá¹‡aá¹ƒ, kambalaÃ±ca mahÄ• rahaá¹ƒ ||

<40> á¹• 21 Ä• cÄ• ma kumbhisovaá¹‡á¹‡Ä• , uluá¹…ko ca ahu tahiá¹ƒ.

pÄ• sÄ• da paribhogesu, sesesu ca kathÄ• â€™ vakÄ• ||

<41> á¹• 21 cÄ• rupÄ• kÄ• ra parivÄ• ro,

so catudvÄ• rakoá¹-á¹-hako.

pÄ• sÄ• doâ€™ laá¹…kato sobhi,

tÄ• vatiá¹ƒsa sabhÄ• viya ||

<42> á¹• 21 tamba lohiá¹-á¹-hakÄ• heâ€™ so,

pÄ• sÄ• do chÄ• dito ahu.

loha pÄ• sÄ• da vohÄ• ro,

tena tassa ajÄ• yatha ||

<43> á¹• 21 naá¹-á¹-hite lohapÄ• sÄ• de, so saá¹…ghaá¹ƒ sannipÄ• tayi.

rÄ• jÄ• saá¹…gho sannipati, maricavaá¹-á¹-imahe viya ||

<44> á¹• 21 puthujjanÄ• â€™ va aá¹-á¹-haá¹ƒsu, bhikkhÅ« paá¹-hamabhÅ«miyaá¹ƒ.

tepiá¹-akÄ• dutiyÄ• ya, sotÄ• pannÄ• dayo pana ||

<45> á¹• 21 eke \Be 158/ keyeva aá¹-á¹-haá¹ƒsu, tatiyÄ• dÄ«su bhÅ«misu.

arahanto ca aá¹-á¹-haá¹ƒsu, uddhaá¹ƒ catÅ«su bhÅ«misu ||

<46> á¹• 21 saá¹…ghassa datvÄ• pÄ• sÄ• daá¹ƒ, dakkhiá¹‡ambupurassaraá¹ƒ.

rÄ• jÄ• â€™ dattha mahÄ• dÄ• naá¹ƒ, sattÄ• haá¹ƒ pubbakaá¹ƒ piya ||

<47> á¹• 21 pÄ• sÄ• da mahacattÄ• ni, mahÄ• cÄ• gena rÄ• jinÄ• .

anagghÄ• ni á¹-hapetvÄ• na, ahesuá¹ƒ tiá¹ƒsakoá¹-iyo ||

<48> á¹• 21 nissÄ• re dhananicaye visesasÄ• raá¹ƒ,

ye dÄ• naá¹ƒ parigaá¹‡ayanti sÄ• dhupaÃ±Ã±Ä• .

te dÄ• naá¹ƒ vipulamapeta cittasaá¹…gÄ• ,

sattÄ• naá¹ƒ hitaparamÄ• dadanti evaá¹ƒti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

lokahapÄ• sÄ• damaho nÄ• ma

sattavÄ«satimo paricchedo.

aá¹-á¹-havÄ«satima pariccheda

mahÄ• thÅ«pasÄ• dhana lÄ• bho

<1> á¹• 21 tato satasahassaá¹ƒ so, vissajjetvÄ• mahÄ«pati.

kÄ• rÄ• pesi mahÄ• bodhi-pÅ«jaá¹ƒ suá¸·Ä• ramuttamaá¹ƒ ||

<2> á¹• 21 tato puraá¹ƒ pavisinto, thÅ«paá¹-hÄ• ne nivesitaá¹ƒ.

passitvÄ• na sÄ«lÄ• yÅ«paá¹ƒ, saritvÄ• pubbakaá¹ƒ sutiá¹ƒ ||

<3> á¹• 21 ``kÄ• ressÄ• mi mahÄ• thÅ«paá¹ƒâ€™â€™, iti haá¹-á¹-ho mahÄ• talaá¹ƒ.

Ä• ruyha rattiá¹ƒ bhuÃ±jitvÄ• , sayito iti cintayi ||

<4> á¹• 21 ``damiá¸·e \Be 159/ maddamÄ• nena, lokoâ€™ yaá¹ƒ pÄ«á¸·ito mayÄ• .

na sakkÄ• balimuddhattuá¹ƒ, taá¹ƒ vajjiya baliá¹ƒ ahaá¹ƒ ||

<5> á¹• 21 kÄ• rayanto mahÄ• thÅ«paá¹ƒ, kataá¹ƒ dhammena iá¹-á¹-hikÄ• .

uppÄ• dessÄ• mi ``iccevaá¹ƒ, cintayantassa cintitaá¹ƒ ||

<6> á¹• 21 chattamhi devatÄ• jÄ• nÄ«, tato kolÄ• halaá¹ƒ ahu.

devesu Ã±atvÄ• taá¹ƒ sakko, vissakammÄ• na mabravi ||

<7> á¹• 21 ``iá¹-á¹-hakattaá¹ƒ cetiyassa, rÄ• jÄ• cintesi gÄ• maá¹‡i.

gantvÄ• purÄ• yojanamhi, gambhÄ«ra nadÄ« yantike ||

<8> á¹• 21 mÄ• pehi iá¹-á¹-hikÄ• tattaá¹ƒâ€™, iti sakke na bhÄ• sito.

vissakammo idhÄ• gamma, mÄ• pesi tattha iá¹-á¹-hikÄ• ||

<9> á¹• 21 pabhÄ• te luddako tattha, sunakhehi vanaá¹ƒ agÄ• .

vodhÄ• rÅ«pena dassesi, luddakaá¹ƒ bhummadevatÄ• ||

<10> á¹• 21 luddako taá¹ƒâ€™ nubandhanto, gantvÄ• disvÄ• na iá¹-á¹-hakÄ• .

antarahitÄ• ya godhÄ• ya, iti cidhantasi so tahiá¹ƒ ||

<11> á¹• 21 ``kÄ• retu kÄ• mo kira no, mahÄ• thÅ«paá¹ƒ mahÄ«pati.

upÄ• yanamidaá¹ƒ tassaá¹ƒâ€™, iti gantvÄ• nivedayi ||

<12> á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , piyaá¹ƒ janahi tappiyo.

rÄ• jÄ• kÄ• resi sakkÄ• raá¹ƒ, mahantaá¹ƒ tuá¹-á¹-hamÄ• naso ||

<13> á¹• 21 purÄ• pubbuttare dese, yojanattaya matthake.

Ä• cÄ• ra viá¹-á¹-higÄ• mamhi, soá¸·asakarÄ«se kale ||

<14> á¹• 21 sovaá¹‡á¹‡a bÄ«jÄ• nuâ€™ á¹-á¹-hiá¹ƒsu, vividhÄ• ni pamÄ• á¹‡ato.

vidatthukkaá¹-á¹-ha mÄ• á¹‡Ä• ni, aá¹…gulimÄ• á¹‡Ä• niheá¹-hato ||

<15> á¹• 21 suvaá¹‡á¹‡a puá¹‡á¹‡aá¹ƒ taá¹ƒ bhÅ«miá¹ƒ, disvÄ• saá¹…gÄ• mavÄ• sikÄ• .

suvaá¹‡á¹‡a pÄ• hiá¹ƒ Ä• dÄ• ya, gantvÄ• raÃ±Ã±o nivedayuá¹ƒ ||

<16> á¹• 21 purÄ• pÄ• cina passamhi, satta yojana matthake.

gaá¹…gÄ• pÄ• re tambapiá¹-á¹-he, tambalohaá¹ƒ samuá¹-á¹-hahi ||

<17> á¹• 21 taá¹…gÄ• mikÄ• tambaloha-bÄ«jamÄ• dÄ• ya pÄ• tiyÄ• .

rÄ• jÄ• na mupasaá¹…kamma, tamatthaÃ±ca nivedayuá¹ƒ ||

<18> á¹• 21 pubbadakkhiá¹‡adesamhi, purato catuyojane.

sumana vÄ• pi gÄ• mamhi, uá¹-á¹-hahiá¹ƒsu maá¹‡Ä«bahÅ« ||

<19> á¹• 21 upala \Be 160/ kuruvindehi, missakÄ• neva gÄ• mikÄ• .

Ä• dÄ• ya pÄ• tiyÄ• eva, gantvÄ• raÃ±Ã±o nivedayuá¹ƒ ||

<20> á¹• 21 purato dakkhiá¹‡e passe, aá¹-á¹-hayojanamatthake.

ambaá¹-á¹-ha kolaleá¹‡amhi, rajataá¹ƒ upapajjatha ||

<21> á¹• 21 nagare vÄ• á¹‡ijo eko, Ä• dÄ• ya sakaá¹-e bahÅ«.

malayÄ• siá¹…gÄ«verÄ• diá¹ƒ, Ä• netuá¹ƒ malayaá¹ƒ gato ||

<22> á¹• 21 leá¹‡assa avidÅ«ramhi, sakaá¹-Ä• niá¹-á¹-ha pÄ• piya.

patodÄ• dÄ• runicchanto, Ä• ruá¸·ho taá¹ƒ mahÄ«dharaá¹ƒ ||

<23> á¹• 21 cÄ• á¹-ippamÄ• á¹‡a taá¹ƒ tattha, pakkabhÄ• rena nÄ• mi taá¹ƒ.

disvÄ• pana salaá¹-á¹-hiÃ±ca, pÄ• sÄ• á¹‡aá¹-á¹-haÃ±ca taá¹ƒ phalaá¹ƒ ||

<24> á¹• 21 vaá¹‡á¹-e taá¹ƒ vÄ• siyÄ• chetvÄ• , dassÄ• maâ€™ gganti cintiya.

kÄ• laá¹ƒ ghosesi saddhÄ• ya, cattÄ• roâ€™ nÄ• savÄ• gamuá¹ƒ ||

<25> á¹• 21 haá¹-á¹-ho so teâ€™ bhivÄ• detvÄ• , nisÄ«dÄ• piya sÄ• daro.

vÄ• siyÄ• vaá¹‡á¹-asÄ• mantÄ• , tacaá¹ƒ chetvÄ• apassayaá¹ƒ ||

<26> á¹• 21 muÃ±jitvÄ• â€™ vÄ• á¹-a puá¹‡á¹‡aá¹ƒ taá¹ƒ, yÅ«saá¹ƒ pattehÄ« Ä• diya.

cattÄ• ro yÅ«sa pÅ«rete, patte tesamadÄ• siso ||

<27> á¹• 21 te taá¹ƒ gahetvÄ• pakkÄ• muá¹ƒ,

kÄ• laá¹ƒ ghosesi so puna.

aÃ±Ã±e khiá¹‡Ä• savÄ• therÄ• ,

cattÄ• ro tattha Ä• gamuá¹ƒ ||

<28> á¹• 21 tesaá¹ƒ patte gahetvÄ• so, pattÄ• miÃ±jahi pÅ«riya.

adÄ• si tesaá¹ƒ pakkÄ• muá¹ƒ, tayo eko napakkami ||

<29> á¹• 21 rajataá¹ƒ tassa dassetuá¹ƒ, orohitvÄ• tato hi so.

nisajja leá¹‡Ä• sannamhi, tÄ• miÃ±jÄ• paribhuÃ±jatha ||

<30> á¹• 21 sesÄ• miÃ±jÄ• vÄ• á¹‡ijoâ€™ pi, bhuÃ±jitvÄ• yÄ• vadatthakaá¹ƒ.

bhaá¹‡á¸• ikÄ• ya gahetvÄ• na, sesatherapadÄ• nugo ||

<31> á¹• 21 aÃ±jasÄ• \Be 161/ iminÄ• tvampi, gaccha dÄ• nÄ« upÄ• saka.

gantvÄ• na theraá¹ƒ passitvÄ• , veyyÄ• vacca mahÄ• si ca ||

<32> á¹• 21 thero ca leá¹‡advÄ• rena, tassa magga amÄ• payi.

theraá¹ƒ vandiya so tena, gacchanto leá¹‡amaddasa ||

<33> á¹• 21 leá¹‡a dvÄ• ramhi á¹-hatvÄ• na, passitvÄ• rajatampi so.

vÄ• siyÄ• Ä• hanitvÄ• na, rajatati vijÄ• niya ||

<34> á¹• 21 gahetvekaá¹ƒ sajjhupiá¹‡á¸• aá¹ƒ, gantvÄ• na sakaá¹-antikaá¹ƒ.

sakaá¹-Ä• ni á¹-hapÄ• petvÄ• , sajjhupiá¹‡á¸• aá¹ƒ tamÄ• diya ||

<35> á¹• 21 lahuá¹ƒ anurÄ• dha puraá¹ƒ, Ä• gamma varavÄ• á¹‡ijo.

dassetvÄ• rajataá¹ƒ raÃ±Ã±o, tamatthampi nivedayi ||

<36> á¹• 21 purato pacchime passe, paÃ±cayojana matthake.

uruvelapaá¹-á¹-ane muttÄ• , mahÄ• malaka mattiyo ||

<37> á¹• 21 pavÄ• lantarikÄ• saddhiá¹ƒ, samuddÄ• thalamokkamuá¹ƒ.

kevaá¹-á¹-Ä• tÄ• samekkhitvÄ• , rÄ• siá¹ƒ katvÄ• na ekato ||

<38> á¹• 21 pÄ• tiyÄ• Ä• nayitvÄ• na, muttÄ• saha pavÄ• lakÄ• .

rÄ• jÄ• na mupasaá¹…kamma, tamatthampi nivedayuá¹ƒ ||

<39> á¹• 21 purato uttare passe, satta yojana matthake.

peá¸·ivÄ• pika gÄ• massa, vÄ• pipakkhantakandare ||

<40> á¹• 21 jÄ• yiá¹ƒsu vÄ• lukÄ• piá¹-á¹-he, cattÄ• ro uttamÄ• maá¹‡Ä«.

nÄ«sada potappamÄ• á¹‡Ä• , ummÄ• pupphanibhÄ• subhÄ• ||

<41> á¹• 21 te disvÄ• sunakho luddo, agantvÄ• rÄ• jasantikaá¹ƒ.

``evarÅ«pÄ• maá¹‡Ä«diá¹-á¹-ho, mayÄ• â€™â€™ iti nivedayi ||

<42> á¹• 21 iá¹-á¹-hakÄ• dÄ«ni etÄ• ni mahÄ• puÃ±Ã±o mahÄ• mati.

mahÄ• thÅ«patthamuppannÄ• -naâ€™ ssosi tadaheva so ||

<43> á¹• 21 yathÄ• nurÅ«paá¹ƒ sakkÄ• raá¹ƒ, tesaá¹ƒ katvÄ• sumÄ• nato.

ete vÄ• rakkhake katvÄ• , sabbÄ• ni Ä• harÄ• payi ||

<44> á¹• 21 khedampi \Be 162/ kÄ• yajamasayhamacintayitvÄ• ,

puÃ±Ã±aá¹ƒ pasannamanaso pacita hi evaá¹ƒ.

sÄ• dheti sÄ• dhana satÄ• ni sukhÄ• karÄ• ni,

tasmÄ• pasannamanasoâ€™ va kareyya puÃ±Ã±anti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

mahÄ• thÅ«pasÄ• dhanalÄ• bho nÄ• ma

aá¹-á¹-havÄ«satimo paricchedo.

ekÅ«natiá¹ƒsatima pariccheda

thÅ«pÄ• rambho

<1> á¹• 21 evaá¹ƒ samatte sambhÄ• re, vesÄ• khapuá¹‡á¹‡amÄ• sÄ«yaá¹ƒ.

patte visÄ• khanakkhatte, mahÄ• thÅ«patthamÄ• rabhi ||

<2> á¹• 21 hÄ• retvÄ• na tahiá¹ƒ thÅ«paá¹ƒ, thÅ«paá¹-hÄ• namakhÄ• á¹‡ayi.

satthahattho mahÄ«pÄ• lo, thirÄ« kÄ• tuá¹ƒ manekadhÄ• ||

<3> á¹• 21 yodhehi Ä• harÄ• petvÄ• , guá¸·apÄ• sÄ• á¹‡ake tahiá¹ƒ.

kÅ«á¹-ehi Ä• hanÄ• petvÄ• , pÄ• sÄ• á¹‡e cuá¹‡á¹‡ite atha ||

<4> á¹• 21 cammavanaddha pÄ• dehi, mahÄ• hatthÄ«hi maddayi.

bhÅ«miyÄ• thirÄ«bhÄ• vatthaá¹ƒ, atthÄ• natthavicakkhaá¹‡o ||

<5> á¹• 21 Ä• kÄ• sa gaá¹…gÄ• patita-á¹-á¹-hÄ• ne satatatintake.

mattikÄ• sukhumÄ• tattha, samantÄ• tiá¹ƒ sayojane ||

<6> á¹• 21 navanÄ«ta mattikÄ• â€™ tesÄ• , sukhumattÄ• papuccati.

khÄ«á¹‡Ä• savÄ• sÄ• maá¹‡erÄ• , mattikÄ• Ä• haruá¹ƒ tato ||

<7> á¹• 21 mattikÄ• attharÄ• pesi, tattha pÄ• sÄ• á¹‡akoá¹-á¹-ime.

iá¹-á¹-hakÄ• attharÄ• pesi, mattiko pariissaro ||

<8> á¹• 21 tasso \Be 163/ parikharasudhaá¹ƒ, kuruvindaá¹ƒ tatopari.

tasso pariayojÄ• laá¹ƒ, marumbantu tatoparaá¹ƒ ||

<9> á¹• 21 Ä• haá¹-aá¹ƒ sÄ• maá¹‡erehi, himavantÄ• sugandhakaá¹ƒ.

santharÄ• pesi bhÅ«mindo, phaá¸·ikantu tatopari ||

<10> á¹• 21 sÄ«lÄ• yo santharÄ• pesiccha phaá¸·ikasantharo pari.

sabbattha mattikÄ• kicce, navanÄ«tavhayÄ• ahu ||

<11> á¹• 21 niyyÄ• sena kapiá¹-á¹-hassa, sannitena rasodake.

aá¹-á¹-haá¹…gulaá¹ƒ bahalaetÄ• , lohapaá¹-á¹-aá¹ƒ sÄ«lopari ||

<12> á¹• 21 manosilÄ• yatilate-lasannitÄ• ya tato pari.

sattaá¹…gulaá¹ƒ sajjupaá¹-á¹-aá¹ƒ, santharesi rathesabho ||

<13> á¹• 21 mahÄ• thÅ«pa patiá¹-á¹-hÄ• na-á¹-hÄ• ne evaá¹ƒ mahÄ«pati.

kÄ• retvÄ• parikammÄ• ni, vippasannena cetasÄ• ||

<14> á¹• 21 Ä• saá¸·hÄ« sukkapakkhassa, divasamhi catuddase.

kÄ• retvÄ• bhikkhusaá¹…ghassa, sannipÄ• tamidaá¹ƒ vadi ||

<15> á¹• 21 mahÄ• cetiya matthÄ• ya, bhadantÄ• maá¹…galiá¹-á¹-hakaá¹ƒ.

patiá¹-á¹-hÄ• pessaá¹ƒ sve ettha, sabbo saá¹…gho sametuno ||

<16> á¹• 21 buddha pÅ«jÄ• payogena, mahÄ• janahÄ«tatthiko.

``mahÄ• janoâ€™ posathiko, gandhamÄ• lÄ• digaá¹‡hiya ||

<17> á¹• 21 mahÄ• thÅ«pa patiá¹-á¹-hÄ• na-á¹-hÄ• naá¹ƒ yÄ• tu suveâ€™â€™ iti.

cetiya á¹-hÄ• na bhÅ«sÄ• ya, amacce ca niyojayi ||

<18> á¹• 21 Ä• á¹‡Ä• pitÄ• narindena, munino piyagÄ• ravÄ• .

anekehi pakÄ• rehi, te taá¹ƒ á¹-hÄ• namalaá¹…karuá¹ƒ ||

<19> á¹• 21 nagaraá¹ƒ sakalaÃ±ceva, maggaÃ±ceva idhÄ• gataá¹ƒ.

anekehi pakÄ• rehi, alaá¹…kÄ• rayi bhÅ«pati ||

<20> á¹• 21 pabhÄ• te ca catudvÄ• re, nagarassa á¹-hapÄ• payi.

nahÄ• pite nahÄ• pake ca, appake ca bahÅ«tathÄ• ||

<21> á¹• 21 vatthÄ• ni \Be 164/ gandhamÄ• lÄ• ca, annÄ• ni madhurÄ• ni ca.

mahÄ• janatthaá¹ƒ bhÅ«mindo, mahÄ• janahite rato ||

<22> á¹• 21 paá¹-iyattÄ• ni etÄ• ni, sÄ• diyitvÄ• yathÄ• ruci.

porÄ• jÄ• napadÄ• ceva thÅ«paá¹-hÄ• namupÄ• gamuá¹ƒ ||

<23> á¹• 21 sumaá¹‡á¸• itehi nekehi, á¹-hÄ• nantara vidhÄ• nato.

Ä• rakkhito amaccehi, yathÄ• á¹-hÄ• naá¹ƒ mahÄ«pati ||

<24> á¹• 21 sumaá¹‡á¸• itÄ• hi nekÄ• hi, devakaÃ±Ã±Å«pamÄ• hi ca.

nÄ• á¹-akÄ«hi paribbuá¸·ho, sumaá¹‡á¸• ita passÄ• dhito ||

<25> á¹• 21 cattÄ• lÄ«sa sahassehi, narehi parivÄ• rito.

nÄ• nÄ• tÅ«riya saá¹…ghuá¹-á¹-ho, devarÄ• ja vilÄ• savÄ• ||

<26> á¹• 21 mahÄ• thÅ«pa patiá¹-á¹-hÄ• naá¹ƒ, á¹-hÄ• nÄ• á¹-hÄ• na vicakkhaá¹‡o.

aparaá¹‡he upÄ• gaÃ±chi, nandayanto mahÄ• janaá¹ƒ ||

<27> á¹• 21 aá¹-á¹-huttarasahassaá¹ƒ so, sÄ• á¹-akÄ• niá¹-á¹-hapÄ• piya.

puá¹-abaddhÄ• ni majjhamhi, catupasse tato pana ||

<28> á¹• 21 vatthÄ• ni rÄ• sÄ«á¹ƒkÄ• resi, aenakÄ• ni mahÄ«pati.

madhusappi guá¸·Ä• dÄ«hi ca, maá¹…galatthaá¹ƒ á¹-hapÄ• payi ||

<29> á¹• 21 nÄ• nÄ• desehipÄ• â€™ gaÃ±chuá¹ƒ, bahavo bhikkhavo idha.

idha dÄ«paá¹-á¹-hasaá¹…ghassa, kÄ• kathÄ• va idhÄ• game ||

<30> á¹• 21 theroâ€™ sÄ«ti sahassÄ• ni, bhikkhÅ« Ä• dÄ• ya Ä• gamÄ• .

rÄ• jagahassa sÄ• mantÄ• , indagutto mahÄ• gaá¹‡Ä« ||

<31> á¹• 21 sahassÄ• niâ€™ sipatanÄ• , bhikkhÅ«naá¹ƒ dvÄ• dasÄ• â€™ diya.

dhammaseno mahÄ• thero, cetiyaá¹-hÄ• namÄ• gamÄ• ||

<32> á¹• 21 saá¹-á¹-hibhikkhusahassÄ• ni, Ä• dÄ• ya idhamÄ• gamÄ• .

pÄ«yadassÄ« mahÄ• thero, jetÄ• rÄ• ma vihÄ• rato ||

<33> á¹• 21 vesÄ• lÄ« mahÄ• vanato, theroru buddharakkhito.

aá¹-á¹-hÄ• rasa sahassÄ• ni, bhikkhÅ« Ä• dÄ• ya Ä• gamÄ• ||

<34> á¹• 21 kosambÄ« ghositÄ• rÄ• mÄ• , theroru dhammarakkhito.

tiá¹ƒsabhikkhusahassÄ• ni, Ä• dÄ• ya idha Ä• gamÄ• ||

<35> á¹• 21 Ä• dÄ• yujjenÄ«yaá¹ƒ \Be 165/ thero, dakkhiá¹‡a girito yati.

cattÄ• rÄ«sa sahassÄ• ni, agoru saá¹…gharakkhito ||

<36> á¹• 21 bhikkhÅ«naá¹ƒ satasahassaá¹ƒ, saá¹-á¹-hasahassÄ• ni cÄ• â€™ diya.

pupphapureâ€™ sokarÄ• mÄ• , thero mittiá¹‡á¹‡a nÄ• mako ||

<37> á¹• 21 duve satasahassÄ• ni, sahassÄ• ni asÄ«ti ca.

bhikkhÅ« gahetvÄ• nuâ€™ ttiá¹‡á¹‡o, thero kasmiramaá¹‡á¸• alÄ• ||

<38> á¹• 21 cattÄ• rÄ«sata sahassÄ• ni, sahassÄ• ni ca saá¹-á¹-hi ca.

bhikkhÅ« pallavabhogamhÄ• , mahÄ• devo mahÄ• matÄ« ||

<39> á¹• 21 yonanagarÄ• â€™ lasandÄ• so, yona mahÄ• dhammarakkhito.

thero tiá¹ƒsa sahassÄ• ni, bhikkhÅ« Ä• dÄ• ya Ä• gamÄ• ||

<40> á¹• 21 vaÃ±jhÄ• á¹-avivattaniyÄ• , senÄ• sanÄ• tu uttaro.

thero saá¹-á¹-hisahassÄ• ni, bhikkhÅ« Ä• dÄ• ya Ä• gamÄ• ||

<41> á¹• 21 cittagutto mahÄ• thero, bodhimaá¹‡á¸• avihÄ• rato.

tiá¹ƒsa bhikkhusahassÄ• ni, Ä• diyitvÄ• idhÄ• gamÄ• ||

<42> á¹• 21 candagutto mahÄ• thero, vanavÄ• sapadesato.

Ä• gÄ• sÄ«ti sahassÄ• ni, Ä• diyitvÄ• yatÄ« idha ||

<43> á¹• 21 sÅ«riyaguttomahÄ• thero, kelÄ• samhÄ• vihÄ• rato.

channavuti sahassÄ• ni, bhikkhÅ«Ä• dÄ• ya Ä• gamÄ• ||

<44> á¹• 21 bhikkhÅ«naá¹ƒ dÄ«pavÄ• sinaá¹ƒ, Ä• gatÄ• naÃ±ca sabbaso.

gaá¹‡anÄ• ya paricchedo, porÄ• á¹‡ehi na bhÄ• sito ||

<45> á¹• 21 samÄ• gatÄ• naá¹ƒ sabbesaá¹ƒ, bhikkhunaá¹ƒ taá¹ƒ samÄ• game.

vuttÄ• khÄ«á¹‡Ä• savÄ• yeva, te channavutikoá¹-iyo ||

<46> á¹• 21 te mahÄ• cetiyaá¹-hÄ• naá¹ƒ, parivÄ• retvÄ• yathÄ• rahaá¹ƒ.

majjhe á¹-hapetvÄ• okÄ• saá¹ƒ, raÃ±Ã±o aá¹-á¹-haá¹ƒsu bhikkhavo ||

<47> á¹• 21 pavisitvÄ• tahiá¹ƒ rÄ• jÄ• , bhikkhusaá¹…ghaá¹ƒ tathÄ• á¹-hitaá¹ƒ.

disvÄ• pasannacittena, vanditvÄ• haá¹-á¹-hamÄ• naso ||

<48> á¹• 21 gandhamÄ• lÄ• hi pÅ«jetvÄ• , katvÄ• na tipadakkhiá¹‡aá¹ƒ.

majjhe puá¹‡á¹‡aghaá¹-aá¹-hÄ• naá¹ƒ, pavisitvÄ• samaá¹…galaá¹ƒ ||

<49> á¹• 21 suvaá¹‡á¹‡akhÄ«le \Be 166/ paá¹-imukkaá¹ƒ, paribbhamanadaá¹‡á¸• akaá¹ƒ.

rÄ• jatena kataá¹ƒ suddhaá¹ƒ, suddhapÄ«ti balodayo ||

<50> á¹• 21 gÄ• hayitvÄ• amaccena, maá¹‡á¸• itena sujÄ• tinÄ• .

abhimaá¹…galabhÅ«tena, bhÅ«tabhÅ«tiparÄ• yaá¹‡o ||

<51> á¹• 21 mahantaá¹ƒ cetiyÄ• vaá¹-á¹-aá¹ƒ, kÄ• retuá¹ƒ katanicchayo.

bhamÄ• payitu mÄ• raddho, parikammita bhÅ«miyaá¹ƒ ||

<52> á¹• 21 siddhattho nÄ• ma nÄ• mena, mahÄ• thero mahiddhiko.

tathÄ• karontaá¹ƒ rÄ• jÄ• naá¹ƒ, dÄ«ghadassÄ« nivÄ• rayi ||

<53> á¹• 21 ``evaá¹ƒ mahantaá¹ƒ thÅ«paÃ±ca, ayaá¹ƒ rÄ• jÄ• â€™ rabhissati.

thÅ«pe aniá¹-á¹-hiteyeva, maraá¹‡aá¹ƒ assa hessati ||

<54> á¹• 21 bhavissati mahanto ca, thÅ«poduppaá¹-isaá¹…kharo.

iti so nÄ• gataá¹ƒ passaá¹ƒ, mahantattaá¹ƒ nivÄ• rayi ||

<55> á¹• 21 saá¹…ghassa ca anuÃ±Ã±Ä• ya, thero sambhÄ• vanÄ• yaca.

mahantaá¹ƒ kattukÄ• moâ€™ pi, gaá¹‡hitvÄ• therabhÄ• sitaá¹ƒ ||

<56> á¹• 21 therassa upadesena, tassa rÄ• jÄ• akÄ• rayi.

majjhimaá¹ƒ cetiyÄ• vaá¹-á¹-aá¹ƒ, patiá¹-á¹-hÄ• petumiá¹-á¹-hikÄ• ||

<57> á¹• 21 sovaá¹‡á¹‡arajate ceva, ghaá¹-e majjheá¹-á¹-hapÄ• payi.

aá¹-á¹-haá¹-á¹-ha aá¹-á¹-hitussÄ• ho, parivÄ• riya te pana ||

<58> á¹• 21 aá¹-á¹-huttarasahassaÃ±ca, á¹-hapÄ• pesi nave ghaá¹-e.

aá¹-á¹-huttare aá¹-á¹-huttare, vatthÄ• naá¹ƒ tu sate pana ||

<59> á¹• 21 iá¹-á¹-hikÄ• pavarÄ• aá¹-á¹-ha, á¹-hapÄ• pesi visuá¹ƒ visuá¹ƒ.

sammatena amaccena, bhÅ«sitena anekadhÄ• ||

<60> á¹• 21 tato ekaá¹ƒ gÄ• hayitvÄ• , nÄ• nÄ• maá¹…galasaá¹…khate.

puritthimadisÄ• bhÄ• ge, paá¹-hamaá¹ƒ maá¹…galitthikaá¹ƒ ||

<61> á¹• 21 patiá¹-á¹-hÄ• pesi sakkaccaá¹ƒ, manuÃ±Ã±e gandhakaddame.

jÄ• tisumana pupphesu, pÅ«jitesu tahiá¹ƒ pana ||

<62> á¹• 21 ahosi puthavÄ«kampo, sesÄ• sattÄ• pi sattahi.

pattiá¹-á¹-hÄ• pesaâ€™ maccehi, maá¹…galÄ• ni ca kÄ• rayi ||

<63> á¹• 21 evaá¹ƒ \Be 167/ asÄ• á¸·hamÄ• sassa, sukkapakkheâ€™ bhisammate.

uposathe pannarase, patiá¹-á¹-hÄ• pesi iá¹-á¹-hikÄ• ||

<64> á¹• 21 catuddisaá¹ƒ á¹-hite tattha, mahÄ• there anÄ• save.

vanditvÄ• pÅ«jayitvÄ• ca, suppatito kamena so ||

<65> á¹• 21 pubbuttaraá¹ƒ disaá¹ƒ gantvÄ• , piyadassiá¹ƒ anÄ• savaá¹ƒ.

vanditvÄ• na mahÄ• theraá¹ƒ, aá¹-á¹-hÄ• si tassa santike ||

<66> á¹• 21 maá¹…galaá¹ƒ tattha vaá¸• á¸• hento, tassa dhammamabhÄ• siso.

therassa desanÄ• tassa, janassÄ• â€™ hosi sÄ• tthikÄ• ||

<67> á¹• 21 cattÄ• lÄ«sasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu.

cattÄ• lÄ«sasahassÄ• naá¹ƒ, sotÄ• pattiphalaá¹ƒ ahu ||

<68> á¹• 21 sahassaá¹ƒ sakadÄ• gÄ• mi, anÄ• gÄ• mi ca tattakÄ• .

sahassaá¹ƒyeva arahanto, tatthaâ€™ hesuá¹ƒ gihÄ«janÄ• ||

<69> á¹• 21 aá¹-á¹-hÄ• rasasahassÄ• ni, bhikkhÅ«bhikkhuniyo pana.

cuddaseva sahassÄ• ni, arahatte patiá¹-á¹-hayuá¹ƒ ||

<70> á¹• 21 evampapasannamatimÄ• ratanattayamhi,

cÄ• gÄ• mimuttamanasÄ• janatÄ• hi tena.

lokatthasiddhi paramÄ• bhavatÄ«ti Ã±atvÄ• ,

saddhÄ• dinekaguá¹‡ayoga ratiá¹ƒ kareyyÄ• ti ||

sujanappasÄ• dasaá¹ƒ vegatthÄ• ya kate mahÄ• vaá¹ƒse

thÅ«pÄ• rambho nÄ• ma

ekÅ«natiá¹ƒsatimo paricchedo.

tiá¹ƒsatima pariccheda

dhÄ• tugabbharacano

<1> á¹• 21 vanditvÄ• na \Be 168/ mahÄ• rÄ• jÄ• , sabbaá¹ƒ saá¹…ghaá¹ƒ nimantayi.

``yÄ• vacetiyaniá¹-á¹-hÄ• nÄ• , bhikkhaá¹ƒ gaá¹‡hatha meâ€™â€™ iti ||

<2> á¹• 21 saá¹…gho taá¹ƒ nÄ• dhivÄ• sesi, anupubbena so pana.

yÄ• vanto yÄ• va sattÄ• haá¹ƒ, sattÄ• hamadhivÄ• sanaá¹ƒ ||

<3> á¹• 21 alatthoâ€™ paá¸• á¸• habhikkhÅ«hi, te laddhÄ• sumanoâ€™ va so.

aá¹-á¹-hÄ• rasasu á¹-hÄ• nesu, thÅ«paá¹-hÄ• nasamantato ||

<4> á¹• 21 maá¹‡á¸• ape kÄ• rayitvÄ• na, mahÄ• dÄ• naá¹ƒ pavattayi.

satthÄ• haá¹ƒ tattha saá¹…ghassa, tato saá¹…ghaá¹ƒ vissajjayi ||

<5> á¹• 21 tato bheriá¹ƒ carÄ• petvÄ• , iá¹-á¹-hakÄ• vaá¸• á¸• hakÄ« lahuá¹ƒ.

sannipÄ• tesi te Ä• suá¹ƒ, paÃ±camattasatÄ• ni hi ||

<6> á¹• 21 kathaá¹ƒ karissasi neâ€™ ko, pucchito Ä• ha bhÅ«pati.

``pessiyÄ• naá¹ƒ sataá¹ƒ laddhÄ• , paá¹ƒsÅ«naá¹ƒ sakaá¹-aá¹ƒ ahaá¹ƒ ||

<7> á¹• 21 khepayissÄ• mi ekkÄ• â€™ haá¹ƒ, taá¹ƒ rÄ• jÄ• paá¹-ibÄ• hayi.

tato upaá¸• á¸• hupaá¸• á¸• haÃ±ca, paá¹ƒsÅ« dve ammaá¹‡Ä• ni ca ||

<8> á¹• 21 Ä• haá¹ƒsu rÄ• jÄ• paá¹-ibÄ• hi, caturo tepi vaá¸• á¸• hakÄ«.

atheko paá¹‡á¸• ito byatto, vaá¸• á¸• hakÄ« Ä• ha bhÅ«patiá¹ƒ ||

<9> á¹• 21 ``udukkhale koá¹-á¹-ayitvÄ• , ahaá¹ƒ suppehi vaá¹-á¹-itaá¹ƒ.

piá¹ƒsÄ• payitvÄ• nisade, etaá¹ƒ paá¹ƒsÅ«namammaá¹‡aá¹ƒ ||

<10> á¹• 21 iti vutto anuÃ±Ã±Ä• si, tiá¹‡Ä• dinetthano siyuá¹ƒ.

cetiyamhÄ«ti bhÅ«mindo, indatulyaparakkamo ||

<11> á¹• 21 ``kaá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ cetiyaá¹ƒ taá¹ƒ, karissasi tuvaá¹ƒ iti.

pucchitaá¹ƒ taá¹ƒkhaá¹‡aá¹ƒyeva, vissakammo tamÄ• visi ||

<12> á¹• 21 sovaá¹‡á¹‡apÄ• tiá¹ƒ to yassa, purÄ• petvÄ• va vaá¸• á¸• hakÄ«.

pÄ• á¹‡inÄ• vÄ• rimÄ• dÄ• ya, vÄ• ripiá¹-á¹-hiyamÄ• hanÄ« ||

<13> á¹• 21 phalika \Be 169/ lolasadisaá¹ƒ, mahÄ• phubbuá¸·amuá¹-á¹-hahi.

Ä• hÄ«â€™ disaá¹ƒ karissati, tussitvÄ• naâ€™ ssa bhÅ«pati ||

<14> á¹• 21 sahassagghaá¹ƒ vatthayugaá¹ƒ, tathÄ• â€™ laá¹…kÄ• ra pÄ• dukÄ• .

kahÄ• panÄ• ni dvÄ• dasa-sahassÄ• ni ca dÄ• papi ||

<15> á¹• 21 ``iá¹-á¹-hakÄ• Ä• hÄ• rÄ• pessaá¹ƒ, apÄ«á¸·ento kathaá¹ƒ nareâ€™â€™.

iti rÄ• jÄ• vicintesi, rattiá¹ƒÃ±atvÄ• na taá¹ƒ marÅ« ||

<16> á¹• 21 cetiyassa catuddhÄ• re, Ä• haritvÄ• na iá¹-á¹-hakÄ• .

rattiá¹ƒ rattiá¹ƒ á¹-hapayiá¹ƒsu, ekekÄ• hapahonakÄ• ||

<17> á¹• 21 taá¹ƒ sutvÄ• sumanorÄ• jÄ• , cetiye kammamÄ• rabhi.

amÅ«lamettha kammaÃ±ca, na kÄ• tabbanti Ã±Ä• payi ||

<18> á¹• 21 ekekasmiá¹ƒ duvÄ• rasmiá¹ƒ, á¹-hapÄ• pesi kahÄ• paá¹‡e.

soá¸·asasatasahassÄ• ni, vatthÄ• nisu bahÅ«ni ca ||

<19> á¹• 21 vividhaÃ±ca alaá¹…kÄ• raá¹ƒ, khajjaá¹ƒbhojjaá¹ƒ sapÄ• nakaá¹ƒ.

gandhamÄ• lÄ• guá¸·Ä• dica, mukhavÄ• sakapaÃ±cakaá¹ƒ ||

<20> á¹• 21 ``yathÄ• rucitaá¹ƒ gaá¹‡hantu, kammaá¹ƒ katvÄ• yathÄ• ruciá¹ƒ.

te tatheva apekkhitvÄ• , adaá¹ƒsu rÄ• jakammikÄ• ||

<21> á¹• 21 thÅ«pakammasahÄ• yattaá¹ƒ, eko bhikkhunikÄ• mayaá¹ƒ.

mattikÄ• piá¹‡á¸• amÄ• dÄ• ya, attanÄ• abhisaá¹…khataá¹ƒ ||

<22> á¹• 21 gantvÄ• na cetiyaá¹-á¹-hÄ• naá¹ƒ, vaá¸• á¸• hetvÄ• rÄ• jakammike.

adÄ• si taá¹ƒ vaá¸• á¸• hakissa, gaá¹‡hantoyeva jÄ• niso ||

<23> á¹• 21 tassÄ• kÄ• raá¹ƒ viditvÄ• na, tatthÄ• hosi kutÅ«halaá¹ƒ.

kamena rÄ• jÄ• sutvÄ• na, Ä• gato pucchi vaá¸• á¸• hakÄ« ||

<24> á¹• 21 deva ekena hatthena, pupphÄ• nÄ• â€™ dÄ• ya bhikkhavo.

ekena mattikÄ• piá¹‡á¸• aá¹ƒ, denti mayhaá¹ƒ ahaá¹ƒ pana ||

<25> á¹• 21 ayaá¹ƒ Ä• gantuko bhikkhu, ayaá¹ƒ nevÄ• siko iti.

jÄ• nÄ• minevÄ• â€™ ti vaco, sutvÄ• rÄ• jÄ• samappayi ||

<26> á¹• 21 ekobalatthaá¹ƒ dassetuá¹ƒ, mattikÄ• dÄ• yakaá¹ƒ yatiá¹ƒ.

so balatassa dassesi, so taá¹ƒ raÃ±Ã±o nivedayi ||

<27> á¹• 21 jÄ• timakulakumbheso \Be 170/, mahÄ• bodhaá¹…gaá¹‡e tayo.

á¹-hapÄ• petvÄ• balatthena, rÄ• jÄ• dÄ• pesi bhikkhuno ||

<28> á¹• 21 ajÄ• nitvÄ• pÅ«jayitvÄ• , á¹-hitasseâ€™ tassa bhikkhuno.

balattho taá¹ƒ nivedesi, tadÄ• taá¹ƒ jÄ• ni so yati ||

<29> á¹• 21 kelivÄ• te janapade, piyaá¹…gallanivÄ• siko.

thero cetiyakammasmiá¹ƒ, sahÄ• yattaá¹ƒ nikÄ• mayaá¹ƒ ||

<30> á¹• 21 tassitthikÄ• vaá¸• á¸• hakissa, Ã±Ä• tako idha Ä• gato.

tassiá¹-á¹-hikÄ• samattena, Ã±Ä• to katvÄ• na iá¹-á¹-hakaá¹ƒ ||

<31> á¹• 21 kammiyevaá¸• á¸• hayitvÄ• na, vaá¸• á¸• hakissa adÄ• sitaá¹ƒ.

so taá¹ƒ tattha niyojesi, kolÄ• halamahosi ca ||

<32> á¹• 21 rÄ• jÄ• sutvÄ• vaâ€™ taá¹ƒ Ä• ha, ``Ã±Ä• tuá¹ƒ sakkÄ• tamiá¹-á¹-hikaá¹ƒâ€™

jÄ• nantopi na sakkÄ• ti, rÄ• jÄ• naá¹ƒ Ä• ha vaá¸• á¸• hakÄ« ||

<33> á¹• 21 ``jÄ• nÄ• si taá¹ƒ tvaá¹ƒ theraá¹ƒtiâ€™â€™,

vutto Ä• mÄ• â€™â€™ ti bhÄ• sito.

taá¹ƒ Ã±Ä• panatthaá¹ƒ appesi,

balatthaá¹ƒ tassa tÅ«pati ||

<34> á¹• 21 balattho tena taá¹ƒ Ã±atvÄ• , rÄ• jÄ• nuÃ±Ã±Ä• yupÄ• gato.

kaá¹-á¹-hahÄ• lapariveá¹‡e, theraá¹ƒ passiya mantiya ||

<35> á¹• 21 therassa magamanÄ• haÃ±ca, gatiá¹-hÄ• naÃ±ca jÄ• niya.

``tumhehi saha gacchÄ• mi, sakaá¹ƒ gÄ• maá¹ƒâ€™â€™ nti bhÄ• siya ||

<36> á¹• 21 raÃ±Ã±o sabbaá¹ƒ nivedesi, rÄ• jÄ• tassa adÄ• payi.

vatthayugaá¹ƒ sahassagghaá¹ƒ, mahagghaá¹ƒ rattakambalaá¹ƒ ||

<37> á¹• 21 sÄ• maá¹‡ake parikkhÄ• re, bahuke sakkharampi ca.

sugandha telanÄ• á¸·iÃ±ca, dÄ• petvÄ• anusÄ• sitaá¹ƒ ||

<38> á¹• 21 therena saha gantvÄ• so, dissante piyagallake.

theraá¹ƒ sÄ«tÄ• ya chÄ• yÄ• ya, sodakÄ• ya nisÄ«diya ||

<39> á¹• 21 sakkharapÄ• á¹‡akaá¹ƒ datvÄ• , pÄ• de telena makkhiya.

upÄ• hanÄ• ni yojetvÄ• , parikkhÄ• re upÄ• nayi ||

<40> á¹• 21 kulÅ«pagassa \Be 171/ therassa, gahitÄ• me ime mayÄ• .

vatthayugaá¹ƒtu puttassa, sabbe tÄ• ni dadÄ• mi vo ||

<41> á¹• 21 iti vatvÄ• na datvÄ• te, gahetvÄ• gacchato pana.

vanditvÄ• rÄ• javacasÄ• , raÃ±Ã±o sandesamÄ• ha so ||

<42> á¹• 21 mahÄ• thÅ«pe kayiramÄ• ne, satiyÄ• kammakÄ• rakÄ• .

anekasaá¹…khÄ• hi janÄ• , pasannÄ• sugatiá¹ƒ gatÄ• ||

<43> á¹• 21 cittappasÄ• damattena, sugate gatiuttamÄ• .

labbhatÄ«ti viditvÄ• na, thÅ«papÅ«jaá¹ƒ kare budho ||

<44> á¹• 21 ettheva bhatiyÄ• kammaá¹ƒ, karitvÄ• itthiyo duve.

tÄ• vatiá¹ƒsamhi nibbattÄ• , mahÄ• thÅ«pamhi niá¹-á¹-hite ||

<45> á¹• 21 Ä• vajjitvÄ• pubbakammaá¹ƒ, diá¹-á¹-hakammaphalÄ• ubho.

gandhamÄ• lÄ• â€™ diyitvÄ• na, thÅ«paá¹ƒ pÅ«jetumÄ• gatÄ• ||

<46> á¹• 21 gandhamÄ• lÄ• hi pÅ«jetvÄ• , cetiyaá¹ƒ abhivandisuá¹ƒ.

tasmiá¹ƒ khaá¹‡e bhÄ• tivaá¹…ka-vÄ• sÄ« thero mahÄ• sivo ||

<47> á¹• 21 rattibhÄ• ge mahÄ• thÅ«paá¹ƒ, vandissÄ• mÄ«ti Ä• gato.

tÄ• disvÄ• na mahÄ• satta-paá¹‡á¹‡irukkhama passito ||

<48> á¹• 21 adassayitvÄ• attÄ• naá¹ƒ, passaá¹ƒ sampattimabbhutaá¹ƒ.

á¹-hatvÄ• tÄ• saá¹ƒ vandanÄ• ya, pariyosÄ• ne apucchitaá¹ƒ ||

<49> á¹• 21 ``bhÄ• sate sakalo dÄ«po,

dehobhÄ• sena vo idha.

kinnukammaá¹ƒ karitvÄ• na,

devalokaá¹ƒ ito gatÄ• ||

<50> á¹• 21 mahÄ• thÅ«pe kataá¹ƒ kammaá¹ƒ, tassa Ä• haá¹ƒsu devatÄ• .

evaá¹ƒ tathÄ• gate heva, pasÄ• do hi mahapphalo ||

<51> á¹• 21 pupphadhÄ• nattayaá¹ƒ thÅ«pe, iá¹-á¹-hikÄ• hi citaá¹ƒ citaá¹ƒ.

samaá¹ƒ pathaviyÄ• katvÄ• , iddhimantoâ€™ va sÄ«dayuá¹ƒ ||

<52> á¹• 21 nava vÄ• re citaá¹ƒ sabbaá¹ƒ, evaá¹ƒ osÄ«dayiá¹ƒsu te.

atha rÄ• jÄ• bhikkhusaá¹…gha-sannipÄ• ta makÄ• rayi ||

<53> á¹• 21 tatthÄ• sÄ«tisahassÄ• ni \Be 172/, sannipÄ• tamhi bhikkhavo.

rÄ• jÄ• saá¹…ghamupÄ• gamma, pÅ«jetvÄ• abhivandiya ||

<54> á¹• 21 iá¹-á¹-hakosidanehetuá¹ƒ, pucchi saá¹…gho viyÄ• kari.

``no sÄ«danatthaá¹ƒ thÅ«passa, iddhimantehi bhikkhÅ«hi ||

<55> á¹• 21 kataá¹ƒ etaá¹ƒ mahÄ• rÄ• ja, na idÄ• ni karissate.

aÃ±Ã±athattamakatvÄ• taá¹ƒ, mahÄ• thÅ«paá¹ƒ samÄ• paya ||

<56> á¹• 21 taá¹ƒ sutvÄ• sumano rÄ• jÄ• , thÅ«pakammamakÄ• rayi.

pupphÄ• dhÄ• nesu dasasu, iá¹-á¹-hikÄ• dasakoá¹-iyo ||

<57> á¹• 21 bhikkhusaá¹…gho sÄ• maá¹‡ere, uttaraá¹ƒ sumanampi ca.

``cebhiya dhÄ• tugabbhatthaá¹ƒ, pÄ• sÄ• á¹‡e meghavaá¹‡á¹‡ake ||

<58> á¹• 21 Ä• harathÄ• â€™â€™ ti yojesi, te gantvÄ• uttaraá¹ƒ kuruá¹ƒ.

asÄ«ti ratanÄ• yÄ• ma, vitthÄ• re ravibhÄ• sure ||

<59> á¹• 21 aá¹-á¹-haá¹…gulÄ• ni bahale, gaá¹‡á¹-hipupphanibhe subhe.

chameghavaá¹‡á¹‡apÄ• sÄ• á¹‡e, Ä• hariá¹ƒsu khaá¹‡etato ||

<60> á¹• 21 pupphadhÄ• nassa upari, majjhe ekaá¹ƒ nipÄ• tiya.

catupassamhi caturo, maÃ±jÅ«saá¹ƒ viya yojiya ||

<61> á¹• 21 ekaá¹ƒ pidhÄ• nakatthÄ• ya, disÄ• bhÄ• ge puratthime.

adassanaá¹ƒ karitvÄ• te, á¹-hapayiá¹ƒsu mahiddhikÄ• ||

<62> á¹• 21 majjhamhi dhÄ• tugabbhassa, tassa rÄ• jÄ• akÄ• rayi.

ratanamayaá¹ƒ bodhirukkhaá¹ƒ, sabbÄ• kÄ• ramanoramaá¹ƒ ||

<63> á¹• 21 aá¹-á¹-hÄ• rasa rataniko, khandho sÄ• khÄ• ssa paÃ±ca ca.

pavÄ• lamayamÅ«lo so, indanÄ«le patiá¹-á¹-hito ||

<64> á¹• 21 susuddharajatakkhandho, maá¹‡ipattehi sobhito.

hemamayapaá¹‡á¸• upatta, phalo pavÄ• á¸·aá¹…kuro ||

<65> á¹• 21 atha maá¹…galikÄ• tassa, khandhe pupphalatÄ• pi ca.

catuppadÄ• naá¹ƒ pantÄ«dha, haá¹ƒsapanti ca sobhanÄ• ||

<66> á¹• 21 uddhaá¹ƒ cÄ• ruvitÄ• nante, muttÄ• kiá¹ƒ kiá¹‡ijÄ• lakÄ• .

suvaá¹‡á¹‡a ghaá¹‡á¹-Ä• pantÄ«dha, dÄ• mÄ• ni ca tahiá¹ƒ tahiá¹ƒ ||

<67> á¹• 21 vitÄ• na \Be 173/ catukoá¹‡amhi, muttÄ• dÄ• makalÄ• pako.

navasata sahassaggho, eke ko asilambito ||

<68> á¹• 21 ravicandatÄ• ra rÅ«pÄ• ni, nÄ• nÄ• padumakÄ• ni ca.

ratanehi katÄ• neva, dhitÄ• ne appitÄ• naâ€™ yuá¹ƒ ||

<69> á¹• 21 aá¹-á¹-huttarasahassÄ• ni, vattÄ• ni vividhÄ• ni ca.

mahagghanÄ• nÄ• raá¹…gÄ• ni, vitÄ• ne lambitÄ• naâ€™ yuá¹ƒ ||

<70> á¹• 21 bodhiá¹ƒ parikkhipitvÄ• na, nÄ• nÄ• ratanavedikÄ• .

mahÄ• malaka muttÄ• hi, santhÄ• retu tadantare ||

<71> á¹• 21 nÄ• nÄ• ratana pupphÄ• naá¹ƒ, catugandhÅ«dakassa ca.

puá¹‡á¹‡Ä• puá¹‡á¹‡aghaá¹-apanti, bodhimÅ«le katÄ• naâ€™ yuá¹ƒ ||

<72> á¹• 21 bodhi pÄ• cina paÃ±Ã±atte, pallaá¹…kekoá¹-iagghake.

sovaá¹‡á¹‡a buddhapaá¹-imaá¹ƒ, nisÄ«dÄ• pesi bhÄ• suraá¹ƒ ||

<73> á¹• 21 sarÄ«rÄ• vayavÄ• tassÄ• , paá¹-imÄ• ya yathÄ• rahaá¹ƒ.

nÄ• nÄ• vaá¹‡á¹‡ehi ratanehi, katÄ• surucirÄ• ahuá¹ƒ ||

<74> á¹• 21 mahÄ• brahmÄ• á¹-hito tattha, rÄ• jatacchatta dhÄ• rako.

vijayuttarasaá¹…khena, sakko ca abhisekado ||

<75> á¹• 21 viá¹‡Ä• hattho paÃ±casikho, kÄ• á¸·anÄ• go sanÄ• á¹-iko.

sahassahattho mÄ• ro ca, sahattÄ«saha kiá¹ƒkaro ||

<76> á¹• 21 pÄ• cinapallaá¹…kanibhÄ• , tÄ«su sesadisÄ• su ca.

koá¹-ikoá¹-idhanagghÄ• ca, pallaá¹…kÄ• atthatÄ• ahuá¹ƒ ||

<77> á¹• 21 bodhiá¹ƒ ussisake katvÄ• , nÄ• nÄ• ratanamaá¹‡á¸• itaá¹ƒ.

koá¹-i dhanagghakaá¹ƒyeva, paÃ±Ã±attaá¹ƒ sayanaá¹ƒ ahu ||

<78> á¹• 21 sattasattÄ• ha á¹-hÄ• nesu, tattha tattha yathÄ• rahaá¹ƒ.

adhikÄ• re akÄ• resi, brahmayÄ• canameva ca ||

<79> á¹• 21 dhammacakkappavattaÃ±ca, yasapabbajanampi ca.

bhaddavaggiya pabbajjaá¹ƒ, jaá¹-ilÄ• naá¹ƒ damanampi ca ||

<80> á¹• 21 bimbisÄ• rÄ• gamaÃ±cÄ• pi \Be 174/, rÄ• jagehappavesanaá¹ƒ.

veá¸·uvanassagahanaá¹ƒ, asÄ«tisÄ• vake tathÄ• ||

<81> á¹• 21 kapila vatthugamanaá¹ƒ, tathÄ• ratana caá¹…kamaá¹ƒ.

rÄ• hulÄ• nandapabbajjaá¹ƒ, gahaá¹‡aá¹ƒ jetavanassa ca ||

<82> á¹• 21 ambamÅ«le pÄ• á¹-ihÄ«raá¹ƒ, tÄ• vatiá¹ƒsamhi desanaá¹ƒ.

devorohaá¹‡apÄ• á¹-ihÄ«raá¹ƒ, therapaÃ±hasamÄ• gamaá¹ƒ ||

<83> á¹• 21 mahÄ• samaya suttantaá¹ƒ, rÄ• hulovÄ• damevaca.

mahÄ• maá¹…galasuttaÃ±ca, dhanapÄ• lasamÄ• gamaá¹ƒ ||

<84> á¹• 21 Ä• á¸·avakaá¹…gulimÄ• la, apalÄ• ladamanampi ca.

pÄ• rÄ• yanakasamitiá¹ƒ, Ä• yuvossajjanaá¹ƒ tathÄ• ||

<85> á¹• 21 sÅ«karamaddavaggÄ• haá¹ƒ, siá¹…gÄ«vaá¹‡á¹‡ayugassa ca.

pasannodakapÄ• naÃ±ca, parinibbÄ• na meva ca ||

<86> á¹• 21 devamanussa paridevaá¹ƒ, therena pÄ• davandanaá¹ƒ.

dahanaá¹ƒ agginibbÄ• naá¹ƒ, tattha sakkÄ• ra meva ca ||

<87> á¹• 21 dhÄ• tuvitaá¹…ga doá¹‡ena, pasÄ• dajanakÄ• ni ca.

yebhuyyena akÄ• resi, jÄ• takÄ• ni sujÄ• timÄ• ||

<88> á¹• 21 vessantara jÄ• takantu, vitthÄ• rena akÄ• rayi.

kusinÄ• purato yÄ• va, bodhimanti tatheva ca ||

<89> á¹• 21 catuddisaá¹ƒ te cattÄ• ro, mahÄ• rÄ• jÄ• á¹-hitÄ• ahuá¹ƒ.

tettiá¹ƒsadeva puttÄ• ca, bÄ• ttiá¹ƒsa ca kumÄ• riyo ||

<90> á¹• 21 yakkhasenÄ• patiaá¹-á¹-ha, vÄ«sati ca tato pari.

aÃ±jalÄ«paggahÄ• devÄ• , pupphapuá¹‡á¹‡aghaá¹-Ä• tato ||

<91> á¹• 21 naccakÄ• devatÄ• ceva, tÅ«riyavÄ• daka devatÄ• .

Ä• dÄ• sagÄ• hakÄ• devÄ• , pupphasÄ• khÄ• dharÄ• tathÄ• ||

<92> á¹• 21 padumÄ• digÄ• hakÄ• devÄ• , aÃ±Ã±e devÄ• ca nekadhÄ• .

ratanagghiya panti ca, dhammacakkÄ• na meva ca ||

<93> á¹• 21 khaggadharÄ• devapanti, devÄ• pÄ• tidharÄ• tathÄ• .

tesaá¹ƒ sÄ«se paÃ±cahatthÄ• , gandhatelassa pÅ«ritÄ• ||

<94> á¹• 21 dukÅ«lavaá¹-á¹-ikÄ• \Be 175/ panti, sadÄ• paÃ±jalitÄ• ahu.

phalikagghiye catukkaá¹‡á¹‡e, ekeko ca mahÄ• maá¹‡i ||

<95> á¹• 21 suvaá¹‡á¹‡amaá¹‡i muttÄ• naá¹ƒ, rÄ• siyo vajirassa ca.

catukkaá¹‡á¹‡esu cattÄ• ro, kathÄ• â€™ hesuá¹ƒ pabhassarÄ• ||

<96> á¹• 21 medavaá¹‡á¹‡akapÄ• sÄ• á¹‡a, bhittiyaá¹ƒyeva ujjalÄ• .

vijjÄ• tÄ• appitÄ• Ä• suá¹ƒ, dhÄ• tugabbhevibhÅ«sitÄ• ||

<97> á¹• 21 rÅ«pakÄ• nettasabbÄ• ni, dhÄ• tugabbhe manorame.

ghanakoá¹-á¹-i mahemassa, kÄ• rÄ• pesi mahÄ«pati ||

<98> á¹• 21 kammÄ• dhiá¹-á¹-hÄ• yako ettha, sabbaá¹ƒ saá¹ƒvidahi imaá¹ƒ.

indagutto mahÄ• thero, chaá¸·abhiÃ±Ã±o mahÄ• matÄ« ||

<99> á¹• 21 sabbaá¹ƒ rÄ• jiddhiyÄ• etaá¹ƒ, devatÄ• naÃ±ca iddhiyÄ• .

iddhiyÄ• ariyÄ• naÃ±ca, asambÄ• dhaá¹ƒ patiá¹-á¹-hitaá¹ƒ ||

<100> á¹• 21 niá¹-á¹-hantaá¹ƒ sugataÃ±ca pÅ«jiyatamaá¹ƒ lokuttamaá¹ƒ nittamaá¹ƒ.

dhÄ• tu tassa vicuá¹‡á¹‡itaá¹ƒ janahitaá¹ƒ Ä• siá¹ƒsatÄ• pÅ«jiya.

puÃ±Ã±aá¹ƒ taá¹ƒ samamiccaâ€™ cecca matimÄ• saddhÄ• guá¹‡alaá¹…kato.

tiá¹-á¹-hantaá¹ƒ sugataá¹ƒ viyaâ€™ ssa munino dhÄ• tu ca sambÅ«jaye ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dhÄ• tugabbharacano nÄ• ma

tiá¹ƒsatimo paricchedo.

ekatiá¹ƒsatima pariccheda

dhÄ• tunidhÄ• naá¹ƒ

<1> á¹• 21 dhÄ• tugabbhamhi \Be 176/ kammÄ• ni, niá¹-á¹-hÄ• petvÄ• arindamo.

sannipÄ• taá¹ƒ kÄ• rayitvÄ• , saá¹…ghassa idhamabravi ||

<2> á¹• 21 dhÄ• tugabbhamhi kammÄ• ni, mayÄ• niá¹-á¹-hÄ• pi tÄ• ni hi.

suve dhÄ• tuá¹ƒ nidhessÄ• mi, bhante jÄ• nÄ• tha dhÄ• tuyoâ€™â€™ ||

<3> á¹• 21 idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , nagaraá¹ƒ pÄ• visÄ« tato.

dhÄ• tu Ä• harakaá¹ƒ bhikkhuá¹ƒ, bhikkhusaá¹…gho vicintiya ||

<4> á¹• 21 soá¹‡uttaraá¹ƒ nÄ• mayatiá¹ƒ, pÅ«jÄ• pariveá¹‡avÄ• si kaá¹ƒ.

dhÄ• tÄ• haraá¹‡a kammamhi, chaá¸·abhiÃ±Ã±aá¹ƒ niyojayi ||

<5> á¹• 21 cÄ• rikaá¹ƒ caramÄ• namhi, nÄ• the lokahitÄ• yahi.

nanduttaroâ€™ ti nÄ• mena, gaá¹…gÄ• tÄ«ramhi mÄ• á¹‡avo ||

<6> á¹• 21 nimantetvÄ• â€™ bhisambuddhaá¹ƒ, saha saá¹…ghaá¹ƒ abhojayi.

satthÄ• payogapaá¹-á¹-hÄ• ne, sasaá¹…ghonÄ• vamÄ• ruhi ||

<7> á¹• 21 tattha bhaddajithero tu, chaá¸·abhiÃ±Ã±o mahiddhiko.

jalapakkhalitaá¹-á¹-hÄ• naá¹ƒ, disvÄ• bhikkhÅ« idaá¹ƒ vadÄ« ||

<8> á¹• 21 ``mahÄ• panÄ• dabhÅ«tena, mayÄ• vutto suvaá¹‡á¹‡ayo.

pÄ• sÄ• do patito ettha, paÃ±cavÄ«satiyojako ||

<9> á¹• 21 taá¹ƒ pÄ• puá¹‡itvÄ• gaá¹…gÄ• ya, jalaá¹ƒ pakkhili taá¹ƒ idha.

bhikkhÅ« asaddahantÄ• taá¹ƒ, satthuno taá¹ƒ nivedayuá¹ƒ ||

<10> á¹• 21 satthÄ• â€™ ha ``kaá¹…khaá¹ƒ bhikkhunaá¹ƒ, vinodehÄ«â€™â€™ tisotato.

Ã±Ä• petuá¹ƒ brahmalokeâ€™ pi, vasavattisamattha taá¹ƒ ||

<11> á¹• 21 iddhiyÄ• nabhamuggantvÄ• , sattatÄ• lasame á¹-hito.

dÅ«ssathÅ«paá¹ƒ brahmaloke, á¹-hapetvÄ• vaá¸• á¸• hite kare ||

<12> á¹• 21 idhÄ• â€™ netvÄ• \Be 177/ dassayitvÄ• , janassa puna taá¹ƒ tahiá¹ƒ.

á¹-hapayitvÄ• yathÄ• á¹-hÄ• ne, iddhiyÄ• gaá¹…gÄ• mÄ• gato ||

<13> á¹• 21 pÄ• daá¹…guá¹-á¹-hena pÄ• sÄ• daá¹ƒ, gahetvÄ• thupikÄ• yaso.

ussÄ• petvÄ• na dassetvÄ• , janassa khipi taá¹ƒ tahiá¹ƒ ||

<14> á¹• 21 nanduttaro mÄ• á¹‡avako, disvÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

parÄ• yattamahaá¹ƒ dhÄ• tuá¹ƒ, pahuÄ• nayituá¹ƒ siyaá¹ƒ ||

<15> á¹• 21 iti patthayi tenetaá¹ƒ, saá¹…gho soá¹‡uttaraá¹ƒ yatiá¹ƒ.

tasmiá¹ƒ kamme niyojesi, soá¸·asavassikaá¹ƒ api ||

<16> á¹• 21 ``Ä• harÄ• mi kuto dhÄ• tuá¹ƒâ€™â€™, iti saá¹…ghamapucchiso.

kathesi saá¹…gho therassa, tassa tÄ• dhÄ• tuyo iti ||

<17> á¹• 21 ``parinibbÄ• na maÃ±camhi, nipanno loka nÄ• yako.

dhÄ• tÅ«hipilokahi taá¹ƒ, kÄ• tuá¹ƒ devinda mabruvi ||

<18> á¹• 21 devindaâ€™ á¹-á¹-hasu doá¹‡esu, mama sÄ• riradhÄ• thusu.

ekaá¹ƒ doá¹‡aá¹ƒ rÄ• magÄ• me, koá¸·iyehi ca sakkataá¹ƒ ||

<19> á¹• 21 nÄ• galokaá¹ƒ tato nitaá¹ƒ, tato nÄ• gehi sakkataá¹ƒ.

laá¹ƒkÄ• dipe mahÄ• thÅ«pe, nidhÄ• nÄ• ya bhavissati ||

<20> á¹• 21 mahÄ• kassapattheropi, dÄ«ghadassÄ« mahÄ• yati.

dhammÄ• soka narindena, dhÄ• tuvitthÄ• rakÄ• rako ||

<21> á¹• 21 rÄ• jagahassa sÄ• mante, raÃ±Ã±Ä• ajÄ• tasattunÄ• .

kÄ• rÄ• pento mahÄ• dhÄ• tuá¹ƒ, nidhÄ• naá¹ƒ sÄ• dhu saá¹…khataá¹ƒ ||

<22> á¹• 21 satta doá¹‡Ä• ni dhÄ• tÅ«naá¹ƒ, Ä• haritvÄ• na kÄ• rayi.

rÄ• magÄ• mamhi doá¹‡antu, sattucittaÃ±Ã±unaâ€™ ggahi ||

<23> á¹• 21 mahÄ• dhÄ• tunidhÄ• naá¹ƒ taá¹ƒ, dhammÄ• sokopi bhÅ«pati.

passitvÄ• aá¹-á¹-hamaá¹ƒ doá¹‡aá¹ƒ, Ä• á¹‡Ä• petuá¹ƒmakiá¹ƒ akÄ• ||

<24> á¹• 21 mahÄ• thÅ«pe nidhÄ• natthaá¹ƒ, vihitaá¹ƒ taá¹ƒ jineniâ€™ ti.

dhammÄ• sokaá¹ƒ nivÄ• resuá¹ƒ, tattha khiá¹‡Ä• savÄ• yati ||

<25> á¹• 21 rÄ• magÄ• mamhi thÅ«potu, gaá¹…gÄ• tÄ«re kato tato.

bhijjigaá¹…gÄ• ya oghena, sotu dhÄ• tu karaá¹‡á¸• ako ||

<26> á¹• 21 samuddaá¹ƒ \Be 178/ pavisitvÄ• na, dvidhÄ• bhinne jale tahiá¹ƒ.

nÄ• nÄ• ratanapiá¹-á¹-hamhi, aá¹-á¹-hÄ• rasmiá¹ƒ samÄ• kulo ||

<27> á¹• 21 nÄ• gÄ• disvÄ• karaá¹‡á¸• aá¹ƒ taá¹ƒ, kÄ• á¸·anÄ• gassa rÄ• jino.

maÃ±jerikanÄ• gabhavanaá¹ƒ, upagamma nivedayuá¹ƒ ||

<28> á¹• 21 dasakoá¹-isahassehi, gantvÄ• nÄ• gehi so tahiá¹ƒ.

dhÄ• tÅ« tÄ• abhipÅ«jento, netvÄ• na bhavanaá¹ƒ sakaá¹ƒ ||

<29> á¹• 21 sabbaratanamayaá¹ƒ thÅ«paá¹ƒ, tassoparigharaá¹ƒ tathÄ• .

mÄ• petvÄ• saha nÄ• gehi, sadÄ• pÅ«jesi sÄ• daro ||

<30> á¹• 21 Ä• rakkhÄ• mahatÄ« tattha, gantvÄ• dhÄ• tuidhÄ• naya.

suve dhÄ• tunidhÄ• naÃ±hi, bhÅ«mipÄ• lo karissatiâ€™â€™ ||

<31> á¹• 21 iccevaá¹ƒ saá¹…ghavacanaá¹ƒ, sutvÄ• sÄ• dhÅ«ti so pana.

pattabbakÄ• laá¹ƒ pekkhanto, pariveá¹‡a magÄ• sakaá¹ƒ ||

<32> á¹• 21 bhavissati suve dhÄ• tu, nidhÄ• nanti mahÄ«pati.

cÄ• resi nagare bheriá¹ƒ, sabba kiccaá¹ƒ vidhÄ• ya taá¹ƒ ||

<33> á¹• 21 nagaraá¹ƒ sakalaÃ±ceva, idhÄ• gÄ• miÃ±ca aÃ±jasaá¹ƒ.

alaá¹…kÄ• rayi sakkaccaá¹ƒ, nagare ca vibhÅ«sayi ||

<34> á¹• 21 sakko devÄ• namindo ca, laá¹ƒkÄ• dÄ«pamasesakaá¹ƒ.

Ä• mantetvÄ• vissakammaá¹ƒ, alaá¹…kÄ• rayinekadhÄ• ||

<35> á¹• 21 nagarassa catudvÄ• re, vattabhattaá¹ƒhi nekadhÄ• .

mahÄ• janopabhogatthaá¹ƒ, á¹-hapÄ• pesi narÄ• dhipo ||

<36> á¹• 21 uposathe pannarase, aparanhe sumÄ• naso.

paá¹‡á¸• ito rÄ• jakiccesu, sabbÄ• laá¹…kÄ• ra maá¹‡á¸• ito ||

<37> á¹• 21 sabbÄ• hi nÄ• á¹-akatthÄ«hi, yodhehi sÄ• yudhehi ca.

mahatÄ• ca baloghena, hatthivÄ• jirathehi ca ||

<38> á¹• 21 nÄ• nÄ• vidhavibhÅ«sehi, sabbato parivÄ• rito.

Ä• ruyha surathaá¹ƒ aá¹-á¹-hÄ• , suseta ca susindhavaá¹ƒ ||

<39> á¹• 21 bhÅ«sitaá¹ƒ kaá¹‡á¸• Å«laá¹ƒ hatthiá¹ƒ, kÄ• retvÄ• puratosubhaá¹ƒ.

suvaá¹‡á¹‡acaá¹…goá¹-adharo, sotacchattassa heá¹-á¹-hÄ• to ||

<40> á¹• 21 aá¹-á¹-huttara \Be 179/ sahassÄ• ni, nÄ• garanÄ• riyo subhÄ• .

supuá¹‡á¹‡aghaá¹-abhÅ«sÄ• yo, taá¹ƒ raá¹-á¹-haá¹ƒ parivÄ• rayuá¹ƒ ||

<41> á¹• 21 nÄ• nÄ• pupphasamuggÄ• ni, tatheva daá¹‡á¸• adÄ«pikÄ• .

tattakÄ• tattakÄ• eva, dhÄ• rayitvÄ• na itthiyo ||

<42> á¹• 21 aá¹-á¹-huttara sahassÄ• ni, dÄ• rakÄ• samalaá¹…katÄ• .

gahetvÄ• parivÄ• resuá¹ƒ, nÄ• nÄ• vaá¹‡á¹‡adhaje subhe ||

<43> á¹• 21 nÄ• nÄ• tÅ«riyaghosehi, anekehi tahiá¹ƒ tahiá¹ƒ.

hatthasarathasaddehi, bhijjante viya bhÅ«tale ||

<44> á¹• 21 yanto mahÄ• meghavanaá¹ƒ, siriyÄ• so mahÄ• yaso.

yanteâ€™ va nandanavanaá¹ƒ, devarÄ• jÄ• asobhatha ||

<45> á¹• 21 raÃ±Ã±o niggamanÄ• rambhe, mahÄ• tÅ«riya ravaá¹ƒpure.

pariveá¹‡e nisinnoâ€™ va, sutvÄ• soá¹‡uttaro yati ||

<46> á¹• 21 nimujjitvÄ• puthuviyÄ• , gantvÄ• na nÄ• gamandiraá¹ƒ.

nÄ• garÄ• jassa purato, tattha pÄ• tÅ«rahulahuá¹ƒ ||

<47> á¹• 21 vuá¹-á¹-hÄ• ya abhivÄ• detvÄ• , pallaá¹…ke taá¹ƒ nivesÄ«la.

sakkaritvÄ• na nÄ• gindo, pucchi Ä• gata desakaá¹ƒ ||

<48> á¹• 21 tasmiá¹ƒ vutte athopucchi, therÄ• gamanakÄ• raá¹‡aá¹ƒ.

patvÄ• â€™ dhikÄ• raá¹ƒ sabbaá¹ƒ so, saá¹…gha sandesa mabruvi ||

<49> á¹• 21 mahÄ• thÅ«pe nidhÄ• natthaá¹ƒ, buddhena vihitÄ• idha.

tava hatthagatÄ• dhÄ• tu, dehitÄ• kira me tuvaá¹ƒ ||

<50> á¹• 21 taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• so, atÄ«va domanassi to.

``pahÅ« ayaÃ±hi samaá¹‡o, balakkÄ• rena gaá¹‡hituá¹ƒ ||

<51> á¹• 21 tasmÄ• aÃ±Ã±attha netabbÄ• , dhÄ• tuyoâ€™â€™ iti cintiya.

tattha á¹-hitaá¹ƒ bhÄ• gineyyaá¹ƒ, Ä• kÄ• rena nivedayi ||

<52> á¹• 21 nÄ• mena vÄ• suladatto, jÄ• nitvÄ• tassa iá¹…gitaá¹ƒ.

gantvÄ• taá¹ƒ cetiyagharaá¹ƒ, gilitvÄ• na karaá¹‡á¸• akaá¹ƒ ||

<53> á¹• 21 sinerupÄ• daá¹ƒ \Be 180/ gantvÄ• na, kuá¹‡á¸• alÄ• vaá¹-á¹-akosayi.

tiyojanasataá¹ƒ dÄ«gho, bhogoyojanavaá¹-á¹-avÄ• ||

<54> á¹• 21 anekÄ• ni sahassÄ• ni, mÄ• petvÄ• na phaá¹‡Ä• ni ca.

dhÅ«pÄ• yati pajjalati, sayitvÄ• so mahiddhiko ||

<55> á¹• 21 anekÄ• ni sahassÄ• ni, attanÄ• sadise ahi.

mÄ• payitvÄ• sayÄ• pesi, samantÄ• parivÄ• rite ||

<56> á¹• 21 bahÅ« devÄ• ca nÄ• gÄ• ca, osariá¹ƒsu tahiá¹ƒ tadÄ• .

``yuddhaá¹ƒ ubhinnaá¹ƒ nÄ• gÄ• naá¹ƒ, pasissÄ• ma mayaá¹ƒâ€™â€™ iti ||

<57> á¹• 21 mÄ• tulo bhÄ• gineyyena, haá¹-Ä• tÄ• dhÄ• tuyo iti.

Ã±atvÄ• â€™ naha theraá¹ƒ taá¹ƒ, dhÄ• tunatthi me santike iti ||

<58> á¹• 21 Ä• ditoppabhutithero, tÄ• saá¹ƒ dhÄ• tÅ«namÄ• gamaá¹ƒ.

vatvÄ• na nÄ• garÄ• jaá¹ƒ taá¹ƒ, ``dehi dhÄ• tÅ«â€™â€™ ti abruvi ||

<59> á¹• 21 aÃ±Ã±athÄ• saÃ±Ã±Ä• petuá¹ƒ taá¹ƒ, theraá¹ƒ so uragÄ• dhipo.

Ä• dÄ• ya cetiya gharaá¹ƒ, gantvÄ• taá¹ƒ tassa vaá¹‡á¹‡ayi ||

<60> á¹• 21 anekadhÄ• anekehi, ratanehi susaá¹…khataá¹ƒ.

cetiyaá¹ƒ cetiyagharaá¹ƒ, passa bhikkhu sunimmitaá¹ƒ ||

<61> á¹• 21 laá¹ƒkÄ• dÄ«pamhi sakale, sabbÄ• ni ratanÄ• nipi.

sopÄ• nante pÄ• á¹-ikampi, nÄ• gghantaâ€™ Ã±Ã±esu kÄ• kathÄ• ||

<62> á¹• 21 mahÄ• sakkÄ• raá¹-hÄ• namhÄ• , appasakkÄ• raá¹-hÄ• na kaá¹ƒ.

dhÄ• tÅ«naá¹ƒ nayanaá¹ƒ nÄ• ma, nayuttaá¹ƒ bhikkhuvo idaá¹ƒ ||

<63> á¹• 21 ``saccÄ• bhisamayo nÄ• ma, tumhÄ• kaá¹ƒ hÄ«na vijjati.

saccÄ• bhisamayaá¹-hÄ• naá¹ƒ, netuá¹ƒ yuttaÃ±hi dhÄ• tuyoâ€™â€™ ||

<64> á¹• 21 ``saá¹ƒsÄ• ra dukkha mokkhÄ• ya, uppajjanti tathÄ• gatÄ• .

buddhassÄ• yamadhippÄ• yo, tenanessÄ• ma dhÄ• tuyo ||

<65> á¹• 21 dhÄ• tunidhÄ• naá¹ƒ ajjeâ€™ va, so hi rÄ• jÄ• karissati.

tasmÄ• papaÃ±camakaritvÄ• , lahuá¹ƒ me dehi dhÄ• tuyoâ€™â€™ ||

<66> á¹• 21 nÄ• goÄ• hasace bhante, tuvaá¹ƒ passasi dhÄ• tuyo.

gahetvÄ• yÄ• hi taá¹ƒ thero, tikkhattuá¹ƒ taá¹ƒ bhaá¹‡Ä• piya ||

<67> á¹• 21 sukhumaá¹ƒ \Be 181/ karaá¹ƒ mÄ• payitvÄ• , thero tatraá¹-hitoâ€™ vaso.

bhÄ• gineyyassa vadane, hatthaá¹ƒ pakkhippa tÄ• vade ||

<68> á¹• 21 dhÄ• tukaraá¹‡á¸• aá¹ƒ Ä• dÄ• ya, ``tiá¹-á¹-ha nÄ• gÄ• â€™â€™ ti bhÄ• siya.

nimujjitvÄ• pathaviyaá¹ƒ, pariveá¹‡amhi uá¹-á¹-hahi ||

<69> á¹• 21 nÄ• garÄ• jÄ• gato bhikkhu, amhehi vaÃ±citoâ€™â€™ iti.

dhÄ• tu Ä• nayanatthÄ• ya, bhÄ• gineyyassa pÄ• hiá¹‡i ||

<70> á¹• 21 bhÄ• gineyyoâ€™ tha kucchimhi, apassitvÄ• karaá¹‡á¸• akaá¹ƒ.

paridevamÄ• no Ä• gantvÄ• , mÄ• tulassa nivedayi ||

<71> á¹• 21 tadÄ• so nÄ• garÄ• jÄ• pi, ``vaÃ±citamha mayaá¹ƒâ€™â€™ iti.

paridevi nÄ• gÄ• sabbepi, parideviá¹ƒsu pÄ«á¸·itÄ• ||

<72> á¹• 21 bhikkhu nÄ• gassa vijaye, tuá¹-á¹-hÄ• devÄ• samÄ• gatÄ• .

dhÄ• tuyo pÅ«jayantÄ• tÄ• , teneva saha Ä• gamuá¹ƒ ||

<73> á¹• 21 paridevamÄ• nÄ• Ä• gantvÄ• , nÄ• gÄ• saá¹…ghassa santike.

bahudhÄ• parideviá¹ƒsu, dhÄ• tÄ• haraá¹‡a dukkhitÄ• ||

<74> á¹• 21 tesaá¹ƒ saá¹…ghoâ€™ nukampÄ• ya, thokaá¹ƒ dhÄ• tumadÄ• payi.

te tena tuá¹-á¹-hÄ• gantvÄ• na, pÅ«jÄ• bhaá¹‡á¸• Ä• ni Ä• haruá¹ƒ ||

<75> á¹• 21 sakko ratanapallaá¹…kaá¹ƒ, soá¹‡á¹‡acaá¹…koá¹-ameva ca.

Ä• dÄ• ya saha devehi, taá¹ƒ á¹-hÄ• naá¹ƒ samupÄ• gato ||

<76> á¹• 21 therassa uggataá¹-hÄ• ne, kÄ• rite vissakammunÄ• .

patiá¹-á¹-hapetvÄ• pallaá¹…kaá¹ƒ, subhe ratanamaá¹‡á¸• ape ||

<77> á¹• 21 mÄ• tukaraá¹‡á¸• amÄ• dÄ• ya, tassa therassa hatthato.

caá¹…koá¹-ake á¹-hapetvÄ• na, pallaá¹…ke pavareá¹-hapi ||

<78> á¹• 21 brahmÄ• chattamadhÄ• resi, santussito vÄ• á¸·abÄ«janiá¹ƒ.

maá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ suyÄ• mo, sakko saá¹…khaá¹ƒ tusodakaá¹ƒ ||

<79> á¹• 21 cattÄ• ro tu mahÄ• rÄ• jÄ• , aá¹-á¹-haá¹ƒsu khaggapÄ• á¹‡ino.

samuggahatthÄ• tettiá¹ƒsa, devaputtÄ• mahiddhikÄ• ||

<80> á¹• 21 pÄ• ricchattaka pupphehi, pÅ«jayantÄ• tahiá¹ƒá¹-hitÄ• .

kumÄ• riyotu dvattiá¹ƒsa, daá¹‡á¸• adÄ«padharÄ• á¹-hitÄ• ||

<81> á¹• 21 palÄ• petvÄ• \Be 182/ duá¹-á¹-hayakkhe, yakkhasenÄ• pati pana.

aá¹-á¹-havÄ«sati aá¹-á¹-haá¹ƒsu, Ä• rakkhaá¹ƒ kurumÄ• nakÄ• ||

<82> á¹• 21 vÄ«á¹‡aá¹ƒ vÄ• dayamÄ• noâ€™ va, aá¹-á¹-hÄ• paÃ±casikho tahiá¹ƒ.

raá¹…gabhÅ«miá¹ƒ mÄ• payitvÄ• , timparuturiya ghosavÄ• ||

<83> á¹• 21 anekadevaputtÄ• ca, sÄ• dhugÄ«tappayojakÄ• .

mahÄ• kÄ• á¸·o nÄ• garÄ• jÄ• , thuyamÄ• no anekadhÄ• ||

<84> á¹• 21 dibbatÅ«riyÄ• ni vajjanti, dibbasaá¹ƒgÄ«ti vattati.

dibbagandhÄ• divassÄ• ni, vassapenti ca devatÄ• ||

<85> á¹• 21 so indaguttatherotu, mÄ• rassa paá¹-ibÄ• hanaá¹ƒ.

cakkavÄ• á¸·asamaá¹ƒ katvÄ• , lohacchattamamÄ• payi ||

<86> á¹• 21 mÄ• tÅ«naá¹ƒ purato ceva, tattha tattha ca paÃ±casu.

á¹-hÄ• nesu gaá¹‡asajjhÄ• yaá¹ƒ, kariá¹ƒsva khilabhikkhavo ||

<87> á¹• 21 tatthÄ• â€™ gamÄ• mahÄ• rÄ• jÄ• , pahaá¹-á¹-ho duá¹-á¹-hagÄ• maá¹‡i.

sÄ«senÄ• â€™ dÄ• ya Ä• nÄ«te, caá¹…koá¹-amhi suvaá¹‡á¹‡aye ||

<88> á¹• 21 á¹-hapetvÄ• dhÄ• tu caá¹…koá¹-aá¹ƒ, patiá¹-á¹-hÄ• piya Ä• sane.

dhÄ• tuá¹ƒ pÅ«jÄ«ya vanditvÄ• , á¹-hito paÃ±calÄ«ko tahiá¹ƒ ||

<89> á¹• 21 dibbacchattÄ• dikÄ• nettha, dibbagandhÄ• dikÄ• ni ca.

passitvÄ• dibbatÅ«riyÄ• di-sadde sutvÄ• ca khattiyo ||

<90> á¹• 21 apassitvÄ• brahmadevo, tuá¹-á¹-ho acchariyabbhuto.

dhÄ• tuchattena pÅ«jesi, laá¹ƒkÄ• rajjeâ€™ bhisiÃ±ci ca ||

<91> á¹• 21 ``dibbacchattaá¹ƒ mÄ• nusaÃ±ca, vimutticchattameva ca.

iti ticchittadhÄ• rissa, lokanÄ• thassa satthuno ||

<92> á¹• 21 tikkhattumeva me rajjaá¹ƒ, dammÄ«â€™ ti haá¹-á¹-hamÄ• naso.

tikkhattumeva dhÄ• tÅ«naá¹ƒ, laá¹ƒkÄ• rajjamadÄ• siso ||

<93> á¹• 21 pÅ«jayanto dhÄ• tuyotÄ• , devehi mÄ• nusehi ca.

saha caá¹…koá¹-akeheva, sÄ«senÄ• dÄ• ya khattiyo ||

<94> á¹• 21 bhikkhusaá¹…gha paribyuá¸·ho, katvÄ• thÅ«paá¹ƒ padakkhiá¹‡aá¹ƒ.

pÄ• cinato Ä• haritvÄ• , dhÄ• tugabbhamhi otari ||

<95> á¹• 21 arahanto channavuti-koá¹-iyo thÅ«pamuttamaá¹ƒ.

samantÄ• parivÄ• retvÄ• , aá¹-á¹-haá¹ƒsu katapaÃ±jalÄ« ||

<96> á¹• 21 otaritvÄ• \Be 183/ dhÄ• tugabbhaá¹ƒ, mahagghe sayanesubhe.

á¹-hapessÄ• miti cintente, pÄ«tipuá¹‡á¹‡anarissare ||

<97> á¹• 21 sadhÄ• tu dhÄ• tucaá¹…koá¹-o, uggantvÄ• tassa sÄ«sato.

sattatÄ• lappamÄ• á¹‡amhi, Ä• kÄ• samhi á¹-hito tato ||

<98> á¹• 21 sayaá¹ƒ karaá¹‡á¸• o vivari, uggantvÄ• dhÄ• tuyo tato.

buddhavesaá¹ƒ gahetvÄ• na, lakkhaá¹‡ebyaÃ±janujjalaá¹ƒ ||

<99> á¹• 21 gaá¹‡á¸• ambamÅ«le buddhoâ€™ va, yamakaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

akaá¹ƒsu dharamÄ• nena, sugatena adhiá¹-á¹-hitaá¹ƒ ||

<100> á¹• 21 taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• , pasannekaggamÄ• nasÄ• .

devÄ• manussÄ• arahattaá¹ƒ, pattÄ• dvÄ• dasa koá¹-iyo ||

<101> á¹• 21 sesÄ• phalattayaá¹ƒ pattÄ• , atÄ«tÄ• gaá¹‡anÄ• pathaá¹ƒ.

hitvÄ• â€™ tha buddhavesaá¹ƒ tÄ• , karaá¹‡á¸• amhi patiá¹-á¹-hayuá¹ƒ ||

<102> á¹• 21 tato oruyha caá¹…koá¹-o, raÃ±Ã±o sÄ«se patiá¹-á¹-hahi.

sahindaguttatherena, nÄ• á¹-akÄ«hi ca so pana ||

<103> á¹• 21 dhÄ• tugabbhaá¹ƒpariharaá¹ƒ, patvÄ• na sayanaá¹ƒ subhaá¹ƒ.

caá¹…koá¹-aá¹ƒ ratanapallaá¹…ke, á¹-hapayitvÄ• jutindharo ||

<104> á¹• 21 dhovitvÄ• na punohatthe, gandhavÄ• sita vÄ• rinÄ• .

catujjÄ• tiyagandhena, ubbatetvÄ• sagÄ• ravo ||

<105> á¹• 21 karaá¹‡á¸• aá¹ƒ vivaritvÄ• na, tÄ• gahetvÄ• na dhÄ• tuyo.

iti cintayi bhÅ«mindo, mahÄ• janahitatthiko ||

<106> á¹• 21 anÄ• kulaá¹ƒ kehicipi, yadi hessanti dhÄ• tuyo.

janassa saraá¹‡aá¹ƒ hutvÄ• , yadi á¹-hassanti dhÄ• tuyo ||

<107> á¹• 21 satthunipannÄ• kÄ• rena, parinibbÄ• namaÃ±cake.

nipajjantu supaÃ±Ã±atte, sayanamhi mahÄ• rahe ||

<108> á¹• 21 iti cintiya so dhÄ• tÅ«, á¹-hapesi sayanuttame.

tadÄ• kÄ• rÄ• dhÄ• tuyo ca, sahiá¹ƒsu sayanuttame ||

<109> á¹• 21 Ä• saá¸·hÄ«sukkapakkhassa, pannarasauposathe.

uttarÄ• saá¸·hanakkhatte, evaá¹ƒ dhÄ• tupatiá¹-á¹-hitÄ• ||

<110> á¹• 21 saha \Be 184/ dhÄ• tupatiá¹-á¹-hÄ• nÄ• , akkhampittha mahÄ• mahÄ«.

pÄ• á¹-ihÄ«rÄ• ninekÄ• ni, pavattiá¹ƒsu anekadhÄ• ||

<111> á¹• 21 rÄ• jÄ• pasannodhÄ• tutÄ• , setacchattena pÅ«jayi.

laá¹ƒkÄ• ya rajjaá¹ƒ sakalaá¹ƒ, sattÄ• hÄ• ni adÄ• si ca ||

<112> á¹• 21 kÄ• ye ca sabbÄ• laá¹…kÄ• raá¹ƒ, dhÄ• tugabbhamhi pÅ«jayi.

tathÄ• nÄ• á¹-akiyoâ€™ macchÄ• , parisÄ• devatÄ• pi ca ||

<113> á¹• 21 vatthaguá¸·aghatÄ• dÄ«ni, datvÄ• saá¹…ghassa bhÅ«pati.

bhikkhÅ«hi gaá¹‡asajjhÄ• yaá¹ƒ, kÄ• retvÄ• â€™ khilarattiyaá¹ƒ ||

<114> á¹• 21 punÄ• hani purebheriá¹ƒ, cÄ• resi ``sakalÄ• janÄ• .

vindantu dhÄ• tusattÄ• haá¹ƒ, imaá¹ƒâ€™â€™ ti janatÄ• hito ||

<115> á¹• 21 indagutto mahÄ• thero, adiá¹-á¹-hÄ• si mahiddhiko.

``dhÄ• tu vanditukÄ• mÄ• ye, laá¹ƒkÄ• dÄ«pamhi mÄ• nusÄ• ||

<116> á¹• 21 taá¹…khaá¹‡aá¹ƒyeva Ä• gantvÄ• , vanditvÄ• dhÄ• tuyo idha.

yathÄ• sakaá¹ƒ gharaá¹ƒ yantuâ€™â€™, taá¹ƒ yathÄ• dhiá¹-á¹-hitaá¹ƒ ahu ||

<117> á¹• 21 so mahÄ• bhikkhusaá¹…ghassa, mahÄ• rÄ• jÄ• mahÄ• yaso.

mahÄ• dÄ• naá¹ƒ pavattetvÄ• , taá¹ƒ sattÄ• haá¹ƒ nirantaraá¹ƒ ||

<118> á¹• 21 Ä• cikkhidhÄ• tugabbhamhi, kiccaá¹ƒ niá¹-hÄ• pitaá¹ƒ mayÄ• .

dhÄ• tugabbhapidhÄ• naá¹ƒtu, saá¹…gho jÄ• nitumarahati ||

<119> á¹• 21 saá¹…gho te dve sÄ• maá¹‡ere, tasmiá¹ƒ kamme niyojayi.

pidahiá¹ƒsu dhÄ• tugabbhaá¹ƒ, pÄ• sÄ• á¹‡enÄ• â€™ haá¹-ena te ||

<120> á¹• 21 ``mÄ• lettha mÄ• milÄ• yantu, gandhÄ• sussantumÄ• ime.

mÄ• nibbÄ• yantu dÄ«pÄ• va, mÄ• kiÃ±cÄ• pi vivajjatu ||

<121> á¹• 21 medavaá¹‡á¹‡a cha pÄ• sÄ• á¹‡Ä• , sandhiyantunirantarÄ• â€™â€™.

iti ghÄ«á¹‡Ä• savÄ• ettha, sabbametaá¹ƒ adhiá¹-á¹-hayuá¹ƒ ||

<122> á¹• 21 Ä• á¹‡Ä• pesi mahÄ• rÄ• jÄ• , ``yathÄ• sattiá¹ƒ mahÄ• jano.

dhÄ• tunidhÄ• nakÄ• neâ€™ ttha, karotÅ«â€™â€™ ti hitatthiko ||

<123> á¹• 21 mahÄ• dhÄ• tunidhÄ• nassa, piá¹-á¹-himhi ca mahÄ• jano.

akÄ• sahassa dhÄ• tunaá¹ƒ, nidhÄ• nÄ• ni yathÄ• balaá¹ƒ ||

<124> á¹• 21 pidahÄ• piyataá¹ƒ sabbaá¹ƒ, rÄ• jÄ• thÅ«paá¹ƒ samÄ• payi.

caturassa ca yaÃ±cettha, cetiyamhi samÄ• payi ||

<125> á¹• 21 puÃ±Ã±Ä• ni \Be 185/ evamamalÄ• ni sayaÃ±casanto,

kubbanti sabbavibhavuttamapatti hetu.

kÄ• renti cÄ• pihiâ€™ khilÄ• parisuddhacittÄ• ,

nÄ• nÄ• visesajÄ• natÄ• parivÄ• rahetÅ«â€™â€™ ti ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dhÄ• tunidhÄ• naá¹ƒ nÄ• ma

ekatiá¹ƒsatimo paricchedo.

dvattiá¹ƒsatima pariccheda

tusitapuragamanaá¹ƒ

<1> á¹• 21 aniá¹-á¹-hite chattakamme, sudhÄ• kamme ca cetiye.

mÄ• raá¹‡antikarogena, rÄ• jÄ• Ä• si gilÄ• nako ||

<2> á¹• 21 tissaá¹ƒ pakkosayitvÄ• so, kaniá¹-á¹-haá¹ƒ dÄ«ghavÄ• pito.

``thÅ«pe aniá¹-á¹-hitaá¹ƒ kammaá¹ƒ, niá¹-á¹-hÄ• pehÄ«ti abravi ||

<3> á¹• 21 bhÄ• tuno dubbalattÄ• so, tunnavÄ• yehi kÄ• riya.

kaÃ±cukaá¹ƒ suddhavatthehi, tena chÄ• diya cetiyaá¹ƒ ||

<4> á¹• 21 cittakÄ• rehi kÄ• resi, vedikaá¹ƒ tattha sÄ• dhukaá¹ƒ.

pantipuá¹‡á¹‡aghaá¹-Ä• naÃ±ca, paÃ±caá¹…gulakapantikaá¹ƒ ||

<5> á¹• 21 chattÄ• kÄ• rehi kÄ• resi, chattaá¹ƒ veá¸·umayaá¹ƒ tathÄ• .

kharapattamaye canda-sÅ«riye muddhavediyaá¹ƒ ||

<6> á¹• 21 lÄ• khÄ• kuá¹…kumakeheâ€™ taá¹ƒ, cittayitvÄ• sucittitaá¹ƒ.

raÃ±Ã±o nivedayiâ€™â€™ thÅ«pe, kattabbaá¹ƒ niá¹-á¹-hitaá¹ƒâ€™â€™ iti ||

<7> á¹• 21 sivikÄ• ya nipajjitvÄ• , idhÄ• gantvÄ• mahÄ«pati.

padakkhiá¹‡aá¹ƒ karitvÄ• na, sivikÄ• yeâ€™ va cetiyaá¹ƒ ||

<8> á¹• 21 vanditvÄ• \Be 186/ dakkhiá¹‡advÄ• re, sayane bhÅ«misanthate.

sayitvÄ• dakkhiá¹‡apassena, so mahÄ• thÅ«pa muttamaá¹ƒ ||

<9> á¹• 21 sayitvÄ• vÄ• mapassesa, lohapÄ• sÄ• da muttamaá¹ƒ.

passanto sumano Ä• si, bhikkhusaá¹…ghapurekkhato ||

<10> á¹• 21 gilÄ• napucchanatthÄ• ya, Ä• gatÄ• hi tato tato.

channavutikoá¹-iyo bhikkhÅ«, tasmiá¹ƒ Ä• suá¹ƒ samÄ• game ||

<11> á¹• 21 gaá¹‡asajjhÄ• yamakaruá¹ƒ, vaggabandhena bhikkhavo.

theraputtÄ• bhayaá¹ƒ theraá¹ƒ, tatthÄ• â€™ disvÄ• mahÄ«pati ||

<12> á¹• 21 aá¹-á¹-havÄ«sa mahÄ• yuddhaá¹ƒ, yujjhanto aparÄ• jayaá¹ƒ.

yo so na paccudÄ• vatto, mahÄ• yodho vasÄ« mama ||

<13> á¹• 21 maccuyuddhamhi sampatte, disvÄ• maÃ±Ã±e parÄ• jayaá¹ƒ.

idÄ• ni so maá¹ƒ no peti, thero theraputtabhayo ||

<14> á¹• 21 iti cintayi sothero, jÄ• nitvÄ• tassa cintitaá¹ƒ.

karindanadiyÄ• sise, vasaá¹ƒ paÃ±jalipabbate ||

<15> á¹• 21 paÃ±cakhÄ«á¹‡Ä• savasata-parivÄ• rena iddhiyÄ• .

nabhasÄ• gamma rÄ• jÄ• naá¹ƒ, aá¹-á¹-hÄ• si parivÄ• riya ||

<16> á¹• 21 rÄ• jÄ• disvÄ• pasanno taá¹ƒ, purato ca nisÄ«diya.

tumhe dasamahÄ• yodhe, gaá¹‡hitvÄ• na pure ahaá¹ƒ ||

<17> á¹• 21 yujjhiá¹ƒ idÄ• ni ekoâ€™ va, maccunÄ• yuddhamÄ• rabhiá¹ƒ.

maccusattuá¹ƒ parÄ• jetuá¹ƒ, na sakkomÄ«â€™â€™ ti Ä• ha ca ||

<18> á¹• 21 Ä• ha thero ``mahÄ• rÄ• ja-mÄ• bhÄ• yi manujÄ• dhipa.

kilesasattuá¹ƒ ajitvÄ• , ajeyyo maccusattuko ||

<19> á¹• 21 sabbampi saá¹…khÄ• ragataá¹ƒ, avassaá¹ƒyeva bhijjati.

``aniccÄ• sabbasaá¹…khÄ• rÄ• â€™â€™, iti vuttaá¹ƒhi satthunÄ• ||

<20> á¹• 21 lajjÄ• sÄ• rajjarahitÄ• , buddhepeâ€™ ti aniccatÄ• .

tasmÄ• aniccÄ• saá¹…khÄ• rÄ• , dukkhÄ• â€™ nattÄ• ti cintaya ||

<21> á¹• 21 dutiye attÄ• bhÄ• vepi, dhammacchando mahÄ• hite.

upaá¹-á¹-hite devaloke, hitvÄ• dibbaá¹ƒ sukhaá¹ƒ tuvaá¹ƒ ||

<22> á¹• 21 idhÄ• gamma bahuá¹ƒ puÃ±Ã±aá¹ƒ, akÄ• si ca anekadhÄ• .

karaá¹‡ampekarajjassa, sÄ• sanujjotanÄ• yate ||

<23> á¹• 21 mahÄ• puÃ±Ã±akataá¹ƒ \Be 187/ puÃ±Ã±aá¹ƒ, yÄ• vajjadivasÄ• tayÄ• .

sabbaá¹ƒnussaramevaá¹ƒ te, sukhaá¹ƒ sajju bhavissati ||

<24> á¹• 21 therassavacanaá¹ƒ sutvÄ• , rÄ• jÄ• attamano ahu.

``avassayo maccuyuddhepi, tvaá¹ƒ me sÄ«â€™â€™ ti abhÄ• sitaá¹ƒ ||

<25> á¹• 21 tadÄ• ca Ä• harÄ• petvÄ• , pahaá¹-á¹-ho puÃ±Ã±a potthakaá¹ƒ.

vÄ• cetuá¹ƒ lekhakaá¹ƒ Ä• ha, so taá¹ƒ vÄ• cesi potthakaá¹ƒ ||

<26> á¹• 21 ekÅ«nasatavihÄ• rÄ• , mahÄ• rÄ• jena kÄ• ritÄ• .

ekÅ«navÄ«sakoá¹-Ä«hi, vihÄ• ro marica vaá¹-á¹-i ca ||

<27> á¹• 21 uttamo lohapÄ• sÄ• do,

tiá¹ƒsakoá¹-Ä«hi kÄ• rito.

mahÄ• thÅ«pe anagghÄ• ni,

kÄ• ritÄ• catuvÄ«sati ||

<28> á¹• 21 mahÄ• thÅ«pamhi sesÄ• ni, kÄ• ritÄ• ni subuddhinÄ• .

koá¹-isahassaá¹ƒ agghanti, mahÄ• rÄ• jÄ• â€™â€™ ti vÄ• cayi ||

<29> á¹• 21 ``koá¹-á¹-hanÄ• mamhi malaye, akkhakkhÄ• yika chÄ• take.

kuá¹‡á¸• alÄ• ni mahagghÄ• ni, duve datvÄ• na gaá¹‡hiya ||

<30> á¹• 21 khÄ«á¹‡Ä• savÄ• naá¹ƒ paÃ±cannaá¹ƒ, mahÄ• therÄ• na muttamo.

dinno pasannacittena, kaá¹…guambilapiá¹‡á¸• ako ||

<31> á¹• 21 cÅ«á¸·aá¹…ganiya yuddhamhi, parÄ• jitvÄ• palÄ• yatÄ• .

kÄ• laá¹ƒ ghosÄ• payitvÄ• na, Ä• gatassa vihÄ• yasÄ• ||

<32> á¹• 21 khÄ«á¹‡Ä• savassa yatino, attÄ• namanapekkhiya.

dinnaá¹ƒ sarakabhattaâ€™ nti, vutte Ä• ha mahÄ«pati ||

<33> á¹• 21 vihÄ• ramahasattÄ• he, pÄ• sÄ• dassa mahetathÄ• .

thÅ«pÄ• rambhe tu sattÄ• he, tathÄ• dhÄ• tunidhÄ• nake ||

<34> á¹• 21 cÄ• tuddisassa ubhato, saá¹…ghassa ubhato mayÄ• .

mahÄ• rahaá¹ƒ mahÄ• dÄ• naá¹ƒ, avisesaá¹ƒ pavattitaá¹ƒ ||

<35> á¹• 21 mahÄ• vesÄ• khapÅ«jÄ• ca, catuvÄ«sati kÄ• rayi.

dÄ«pe saá¹…ghassa tikkhattuá¹ƒ, ticÄ«varamadÄ• payi ||

<36> á¹• 21 sattasatta \Be 188/ dinÄ• neva, dÄ«pe rajjamahaá¹ƒ imaá¹ƒ.

paÃ±cakkhattuá¹ƒ sÄ• sanamhi, adÄ• siá¹ƒ haá¹-á¹-hamÄ• naso ||

<37> á¹• 21 satataá¹ƒ dvÄ• dasaá¹-hÄ• ne, sappinÄ• suddhavaá¹-á¹-iyÄ• .

dÄ«pasahassaá¹ƒ jÄ• lesiá¹ƒ, pÅ«jento sugataá¹ƒ ahaá¹ƒ ||

<38> á¹• 21 niccaá¹ƒ aá¹-á¹-hÄ• rasaá¹-hÄ• ne, vajjehi vihitaá¹ƒ ahaá¹ƒ.

gilÄ• na bhattabhesajjaá¹ƒ, gilÄ• nÄ• namadÄ• payiá¹ƒ ||

<39> á¹• 21 catuttÄ• lÄ«saá¹-hÄ• namhi, saá¹…khataá¹ƒ madhupÄ• yasaá¹ƒ.

tattakesveva á¹-hÄ• nesu, telullopakameva ca ||

<40> á¹• 21 ghate pakke mahÄ• jÄ• la, pÅ«ve á¹-hÄ• namhi tattake.

tatheva saha bhattehi, nicca emava adÄ• payiá¹ƒ ||

<41> á¹• 21 uposathesu divasesu, mÄ• se mÄ• se ca aá¹-á¹-hasu.

laá¹ƒkÄ• dÄ«pe vihÄ• resu, dÄ«pa telamadÄ• payiá¹ƒ ||

<42> á¹• 21 dhammadÄ• naá¹ƒ mahantanti, sutvÄ• amisadÄ• nato.

loha pÄ• sÄ• dato heá¹-á¹-hÄ• , saá¹…ghamajjhamhi Ä• sane ||

<43> á¹• 21 ``osÄ• ressÄ• mi saá¹…ghassa, maá¹…galasuttaâ€™â€™ miccahaá¹ƒ.

nisinno osÄ• rayituá¹ƒ, nÄ• sakkhiá¹ƒ saá¹…ghagÄ• ravÄ• ||

<44> á¹• 21 tatoppabhuti laá¹ƒkÄ• ya, vihÄ• resu tahiá¹ƒ tahiá¹ƒ.

dhammakathaá¹ƒ kathÄ• pesiá¹ƒ, sakkaritvÄ• na desake ||

<45> á¹• 21 dhammakathika ssekassa, sappiphÄ• á¹‡itasakkharaá¹ƒ.

nÄ• á¸·iá¹ƒ nÄ• á¸·imadÄ• pesiá¹ƒ, dÄ• pesiá¹ƒ caturaá¹…gulaá¹ƒ ||

<46> á¹• 21 muá¹-á¹-hikaá¹ƒ yaá¹-á¹-himadhukaá¹ƒ, dÄ• pesiá¹ƒ sÄ• á¹-akadvayaá¹ƒ.

sabbaá¹ƒpissariye dÄ• naá¹ƒ, name hÄ• sesi mÄ• nasaá¹ƒ ||

<47> á¹• 21 jÄ«vitaá¹ƒ anapekkhitvÄ• , duggatena satÄ• mayÄ• .

dinna dÄ• na dvayaá¹ƒyeva, taá¹ƒ me hÄ• sesi mÄ• nasaá¹ƒ ||

<48> á¹• 21 taá¹ƒ sutvÄ• abhayo thero, taá¹ƒ dÄ• nadvayameva so.

raÃ±Ã±o cittappasÄ• datthaá¹ƒ, saá¹ƒ vaá¹‡á¹‡esi anekadhÄ• ||

<49> á¹• 21 tesu paÃ±casu theresu, kaá¹…guambilagÄ• hako.

maliya deva mahÄ• thero, sumanakÅ«á¹-amhi pabbate ||

<50> á¹• 21 navannaá¹ƒ \Be 189/ bhikkhusatÄ• naá¹ƒ, datvÄ• taá¹ƒ paribhuÃ±ji so.

pathavÄ«cÄ• lako dhamma, suttathero tu taá¹ƒ pana ||

<51> á¹• 21 kalyÄ• á¹‡ikavihÄ• ramhi, bhikkhÅ«naá¹ƒ saá¹ƒvibhÄ• jiya.

dasaddhasa tasaá¹…khÄ• naá¹ƒ, paribhoga makÄ• sayaá¹ƒ ||

<52> á¹• 21 talaá¹…gara vÄ• siko dhamma, dinnatthero piyaá¹…guke.

dÄ«pe dasasahassÄ• naá¹ƒ, datvÄ• na paribhuÃ±jitaá¹ƒ ||

<53> á¹• 21 maá¹…gaá¹‡avÄ• siko khudda, tissatthero mahiddhiko.

kelÄ• se saá¹-á¹-hisahassÄ• naá¹ƒ, datvÄ• na paribhuÃ±ji taá¹ƒ ||

<54> á¹• 21 mahÄ• byaggho ca thero taá¹ƒ, ukkanagaravihÄ• rake.

datvÄ• satÄ• naá¹ƒ sattÄ• naá¹ƒ, paribhogamakÄ• sayaá¹ƒ ||

<55> á¹• 21 sarakabhattagÄ• hÄ« tu, thero piyaá¹…gudÄ«pake.

dvÄ• dasa bhikkhusahassÄ• naá¹ƒ, datvÄ• na paribhuÃ±jitaá¹ƒ ||

<56> á¹• 21 iti vatvÄ• â€™ bhayatthero, raÃ±Ã±o hÄ• sesi mÄ• nasaá¹ƒ.

rÄ• jÄ• cittaá¹ƒ pasÄ• detvÄ• , taá¹ƒ theraá¹ƒ idha mabruvi ||

<57> á¹• 21 ``catuvÄ«sativassÄ• ni, saá¹…ghassa upakÄ• rako.

aha mevaá¹ƒ hotu kÄ• yoâ€™ pi, saá¹…ghassa upakÄ• rako ||

<58> á¹• 21 mahÄ• thÅ«pa dassanaá¹-hÄ• ne, saá¹…ghassa kammamÄ• á¸·ake.

sarÄ«raá¹ƒ saá¹…ghadÄ• sassa, tumhe jhÄ• petha meâ€™â€™ iti ||

<59> á¹• 21 kaniá¹-á¹-haá¹ƒ Ä• ha ``bho tissa, mahÄ• thÅ«pe aniá¹-á¹-hitaá¹ƒ.

niá¹-á¹-hÄ• pehi tuvaá¹ƒ sabbaá¹ƒ, kammaá¹ƒ sakkacca sÄ• dhukaá¹ƒ ||

<60> á¹• 21 sÄ• yaá¹ƒ pÄ• to ca pupphÄ• ni, mahÄ• thÅ«pamhi pÅ«jaya.

tikkhattuá¹ƒ upahÄ• raÃ±ca, mahÄ• thÅ«passa kÄ• raya ||

<61> á¹• 21 paá¹-iyÄ• ditaÃ±ca yaá¹ƒ vattaá¹ƒ, mayÄ• sugata sÄ• sane.

sabbaá¹ƒ aparihÄ• petvÄ• , tÄ• ta vattaya taá¹ƒ tuvaá¹ƒ ||

<62> á¹• 21 saá¹…ghassa tÄ• ta kiccesu, mÄ• pamajjittha sabbadÄ• â€™â€™.

itaá¹ƒ taá¹ƒ anusÄ• sitvÄ• , tuá¹‡hÄ« Ä• si mahÄ«pati ||

<63> á¹• 21 taá¹…khaá¹‡aá¹ƒ \Be 190/ gaá¹‡asajjhÄ• yaá¹ƒ, bhikkhusaá¹…gho akÄ• si ca

devatÄ• cha rathe ceva, chahi devehi Ä• nayuá¹ƒ ||

<64> á¹• 21 yÄ• cuá¹ƒ visuá¹ƒ visuá¹ƒ devÄ• , rÄ• jÄ• naá¹ƒ te rathe á¹-hitÄ• .

``amhÄ• kaá¹ƒ devalokaá¹ƒ tvaá¹ƒ, ehi rÄ• jamanoramaá¹ƒâ€™â€™ ||

<65> á¹• 21 rÄ• jÄ• tesaá¹ƒ vaco sutvÄ• , ``yÄ• va dhammaá¹ƒ suá¹‡omahaá¹ƒ.

adhivÄ• setha tÄ• vÄ• â€™â€™ ti, hatthÄ• kÄ• rena vÄ• rayi ||

<66> á¹• 21 vÄ• reti gaá¹‡asajjhÄ• ya, mÄ«bhi mantvÄ• na bhikkhavo.

sajjhÄ• yaá¹ƒ á¹-hapayuá¹ƒ rÄ• jÄ• , pucchitaá¹ƒ á¹-hÄ• nakÄ• raá¹‡aá¹ƒ ||

<67> á¹• 21 ``Ä• gamethÄ• â€™â€™ ti saÃ±Ã±Ä• ya, dinnattÄ• â€™ ti vadiá¹ƒsu te.

rÄ• jÄ• ``netaá¹ƒ tathÄ• bhanteâ€™â€™, iti vatvÄ• na taá¹ƒ vadi ||

<68> á¹• 21 taá¹ƒ sutvÄ• na janÄ• keci, ``bhÄ«to maccubhayÄ• ayaá¹ƒ.

lÄ• lappatÄ«â€™â€™ ti maÃ±Ã±iá¹ƒsu, tesaá¹ƒ kaá¹…khÄ• vinodanaá¹ƒ ||

<69> á¹• 21 kÄ• retuá¹ƒ abhayatthero, rÄ• jÄ• naá¹ƒ evamÄ• ha so.

``jÄ• nÄ• petuá¹ƒ kathaá¹ƒ sakkÄ• , Ä• nÄ«tÄ• te rathÄ• â€™â€™ iti ||

<70> á¹• 21 pupphadÄ• naá¹ƒ khipÄ• pesi, rÄ• ja nabhasi paá¹‡á¸• ito.

tÄ• ni laggÄ• ni lambiá¹ƒsu, rathÄ«sÄ• su visuá¹ƒ visuá¹ƒ ||

<71> á¹• 21 Ä• kÄ• se lambamÄ• nÄ• ni, tÄ• ni disvÄ• mahÄ• jano.

kaá¹…khaá¹ƒ paá¹-ivinodesi, rÄ• jÄ• theramabhÄ• sitaá¹ƒ ||

<72> á¹• 21 ``katamo devaloko hi,

rammo bhanteâ€™â€™ ti so bruvi.

``tusinÄ• naá¹ƒ puraá¹ƒ rÄ• ja,

rammaá¹ƒâ€™â€™ iti sataá¹ƒ mataá¹ƒ ||

<73> á¹• 21 buddhabhÄ• vÄ• ya samayaá¹ƒ, olokento mahÄ• dayo.

metteyyo bodhisatto hi, vasate tusite pure ||

<74> á¹• 21 therassa vacanaá¹ƒ sutvÄ• , mahÄ• rÄ• jÄ• mahÄ• matÄ«.

olokento mahÄ• thÅ«paá¹ƒ, nipannova nimÄ«layi ||

<75> á¹• 21 cavitvÄ• taá¹ƒkhaá¹‡aá¹ƒyeva, tusitÄ• ahaá¹-e rathe.

nibbattitvÄ• á¹-hitoyeva, dibbadeho adissatha ||

<76> á¹• 21 katassa \Be 191/ puÃ±Ã±akammassa, phalaá¹ƒ dassetumattano.

mahÄ• janassa dassento, attÄ• naá¹ƒ samalaá¹…kataá¹ƒ ||

<77> á¹• 21 rathaá¹-á¹-hoyeva tikkhattuá¹ƒ, mahÄ• thÅ«paá¹ƒ padakkhiá¹‡aá¹ƒ.

katvÄ• na thÅ«paá¹ƒ saá¹…ghaÃ±ca, vanditvÄ• tusitaá¹ƒ agÄ• ||

<78> á¹• 21 nÄ• á¹-akiyo idhÄ• gantvÄ• , makuá¹-aá¹ƒ yattha mocayuá¹ƒ.

``makuá¹-amuttasÄ• lÄ• â€™â€™ ti, ettha sÄ• lÄ• katÄ• ahu ||

<79> á¹• 21 citake á¹-hapite raÃ±Ã±e, sarÄ«ramhi mahÄ• jano.

yatthÄ• ravi ``rÄ• vavaá¹-á¹-i-sÄ• lÄ• â€™â€™ nÄ• ma tahiá¹ƒ ahu ||

<80> á¹• 21 raÃ±Ã±o sarÄ«raá¹ƒ jhÄ• pesuá¹ƒ, yasmiá¹ƒ nissÄ«mamÄ• á¸·ake.

so eva mÄ• á¸·ako ettha, vuccate ``rÄ• ja mÄ• á¸·akoâ€™â€™ ||

<81> á¹• 21 duá¹-á¹-hagÄ• maá¹‡irÄ• jÄ• so, rÄ• jÄ• nÄ• mÄ• raho mahÄ• .

metteyyassa bhagavato, hessati aggasÄ• vako ||

<82> á¹• 21 raÃ±Ã±o pitÄ• pitÄ• tassa,

mÄ• tÄ• mÄ• tÄ• bhavissati.

saddhÄ• tisso kaniá¹-á¹-ho tu,

dutiyo hessati sÄ• vako ||

<83> á¹• 21 sÄ• lirÄ• jakumÄ• ro yo,

tassa raÃ±Ã±o suto tuso.

metteyyassa bhagavato,

puttoyeva bhavissati ||

<84> á¹• 21 evaá¹ƒ yo kusalaparo karoti puÃ±Ã±aá¹ƒ,

chÄ• dento aniyatapÄ• pakaá¹ƒ bahumpi.

so saggaá¹ƒ sakale rami vo payÄ• ti tasmÄ• ,

sappaÃ±Ã±o sa tatarato bhaveyya puÃ±Ã±eti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

tusitapuragamanaá¹ƒ nÄ• ma

dvattiá¹ƒsatimo paricchedo

tettiá¹ƒsatima pariccheda

dasarÄ• jako

<1> á¹• 21 duá¹-á¹-hagÄ• maá¹‡iraÃ±Ã±o \Be 192/ tu, rajjeá¹-hitÄ• janÄ• ahÅ«.

sÄ• lirÄ• jakumÄ• roti, hassÄ• si vissuto suto ||

<2> á¹• 21 atÄ«va dhaÃ±Ã±o so Ä• si, puÃ±Ã±akammarato sadÄ• .

atÄ«va cÄ• rurupÄ• ya, satto caá¹‡á¸• Ä• liyÄ• ahu ||

<3> á¹• 21 asokamÄ• lÄ• deviá¹ƒtaá¹ƒ, sambandhaá¹ƒ pubbajÄ• tiyÄ• .

rÅ«penÄ• â€™ ti piyÄ• yanto, so rajjaá¹ƒ nevakÄ• mayi ||

<4> á¹• 21 duá¹-á¹-hagÄ• maá¹‡ibhÄ• tÄ• â€™ so, saddhÄ• tisso tadacchaye.

rajjaá¹ƒ kÄ• ressÄ• â€™ bhisitto, aá¹-á¹-hÄ• rassa samÄ• â€™ samo ||

<5> á¹• 21 chakkakammaá¹ƒ sudhÄ• kammaá¹ƒ, hatthipÄ• kÄ• rameva ca.

mahÄ• thÅ«passa kÄ• resi, so saddhÄ• katanÄ• mako ||

<6> á¹• 21 dÄ«pena lohapÄ• sÄ• do, uá¸• á¸• iyhittha susaá¹…khato.

kÄ• resi lohapÄ• sÄ• daá¹ƒ, puna so sattabhÅ«makaá¹ƒ ||

<7> á¹• 21 navutisatasahassaggho, pÄ• sÄ• do Ä• si so tadÄ• .

dakkhiá¹‡agÄ«rivihÄ• raá¹ƒ, kallakaleá¹‡a meva ca ||

<8> á¹• 21 kuá¸·umbÄ• lavihÄ• raÃ±ca, tathÄ• pettaá¹…ga vÄ• likaá¹ƒ.

velaá¹…gavaá¹-á¹-ikaÃ±ceva, dubbalavÄ• pitissataá¹ƒ ||

<9> á¹• 21 duratissakavÄ• piÃ±ca, tathÄ• mÄ• tuvihÄ• rakaá¹ƒ.

kÄ• resi Ä• dÄ«ghavÄ• piá¹ƒ, vihÄ• raá¹ƒyojana yojane ||

<10> á¹• 21 dÄ«ghavÄ• pivihÄ• raÃ±ca, kÄ• resi sahacetiyaá¹ƒ.

nÄ• nÄ• ratanakacchannaá¹ƒ, tattha kÄ• resi cetiye ||

<11> á¹• 21 sandhiyaá¹ƒ sandhiyaá¹ƒ tattha, rathacakkappamÄ• á¹‡akaá¹ƒ.

sovaá¹‡á¹‡amÄ• laá¹ƒ kÄ• retvÄ• , laggÄ• pesi manoramaá¹ƒ ||

<12> á¹• 21 caturÄ• sÄ«tisahassÄ• naá¹ƒ \Be 193/, dhammakkhandhÄ• namissaro.

caturÄ• sÄ«tisahassÄ• ni, pÅ«jÄ• cÄ• pi akÄ• rayi ||

<13> á¹• 21 evaá¹ƒ puÃ±Ã±Ä• ni katvÄ• so, anekÄ• ni mahÄ«pati.

kÄ• yassabhedÄ• devesu, tusitesuâ€™ papajjatha ||

<14> á¹• 21 saddhÄ• tissapakÄ• rÄ• je, vasante dÄ«ghavÄ• piyaá¹ƒ.

lajjÄ«tisso jeá¹-á¹-hasuto, girikumbhimanÄ• makaá¹ƒ ||

<15> á¹• 21 vihÄ• raá¹ƒ kÄ• rayi rammaá¹ƒ, taá¹ƒkaniá¹-á¹-hasuto pana.

thullatthano akÄ• resi, vihÄ• raá¹ƒ kandaravhayaá¹ƒ ||

<16> á¹• 21 pitarÄ• thullatthanako, bhÄ• tusantikamÄ• yatÄ• .

sahevÄ• â€™ ha vihÄ• rassa, saá¹…ghabhogatthamattano ||

<17> á¹• 21 saddhÄ• tisseuparate, sabbeâ€™ maccÄ• samÄ• gatÄ• .

thÅ«pÄ• rÄ• me bhikkhusaá¹…ghaá¹ƒ, sakalaá¹ƒ sannipÄ• tiya ||

<18> á¹• 21 saá¹…ghÄ• nuÃ±Ã±Ä• yaraá¹-á¹-hassa, rakkhaá¹‡atthaá¹ƒ kumÄ• rakaá¹ƒ.

abhisiÃ±cuá¹ƒ thullatthanaá¹ƒ, taá¹ƒ sutvÄ• lajjÄ«tissato ||

<19> á¹• 21 idhÄ• gantvÄ• gahetvÄ• taá¹ƒ, sayaá¹ƒ rajjamakÄ• rayi.

mÄ• saÃ±ceva dasÄ• haÃ±ca, rÄ• jÄ• thullatthano pana ||

<20> á¹• 21 tissosamaá¹ƒ lajjÄ«tisso, saá¹…gho hutvÄ• anÄ• daro.

``na jÄ• niá¹ƒsu yathÄ• vuá¸• á¸• haá¹ƒâ€™â€™ mÄ«ti taá¹ƒ paribhÄ• sayi ||

<21> á¹• 21 pacchÄ• saá¹…ghaá¹ƒ khamÄ• petvÄ• , daá¹‡á¸• akammatthamissaro.

tÄ«á¹‡i satasahassÄ• ni, datvÄ• na urucetiye ||

<22> á¹• 21 silÄ• mayÄ• ni kÄ• resi, pupphayÄ• nÄ• ni tÄ«á¹‡iso.

atho satasahassena, citÄ• pesi ca antarÄ• ||

<23> á¹• 21 mahÄ• thÅ«pathÅ«pÄ• rÄ• mÄ• naá¹ƒ, bhÅ«miá¹ƒbhÅ«missaro samaá¹ƒ.

thÅ«pÄ• rÄ• me ca thÅ«passa, silÄ• kaÃ±cuka muttamaá¹ƒ ||

<24> á¹• 21 thÅ«pÄ• rÄ• massa purato, silÄ• thÅ«pakameva ca.

lajjÄ«kÄ• sanasÄ• laÃ±ca, bhikkhusaá¹…ghassa kÄ• rayi ||

<25> á¹• 21 kaÃ±cukaá¹ƒ \Be 194/ kaá¹‡á¹-ake thÅ«pe, kÄ• rÄ• pesi silÄ• mayaá¹ƒ.

datvÄ• na satasahassaá¹ƒ, vihÄ• re cetiyavhaye ||

<26> á¹• 21 girikumbhilanÄ• massa, vihÄ• rassa mahamhi so.

saá¹-á¹-hibhikkhusahassÄ• naá¹ƒ, ticÄ«varamadÄ• payi ||

<27> á¹• 21 ariá¹-á¹-havihÄ• raá¹ƒ kÄ• resi, tathÄ• kandarahinakaá¹ƒ.

gÄ• mikÄ• naÃ±ca bhikkhÅ«naá¹ƒ, bhesajjÄ• ni adÄ• payi ||

<28> á¹• 21 kimicchakaá¹ƒ taá¹‡á¸• ulaÃ±ca, bhikkhunÄ«namadÄ• payi.

samÄ• navaâ€™ á¹-hamÄ• saÃ±ca, rajjaá¹ƒ so kÄ• rayÄ« idha ||

<29> á¹• 21 mate lajjikatissamhi, kaniá¹-á¹-ho tassa kÄ• rayi.

rajjaá¹ƒ chaá¸·eva vassÄ• ni, khallÄ• á¹-anÄ• ganÄ• mako ||

<30> á¹• 21 lohapÄ• sÄ• daparivÄ• re, pÄ• sÄ• deâ€™ ti manorame.

lohapÄ• sÄ• dasobhatthaá¹ƒ, eso dvattiá¹ƒsakÄ• rayi ||

<31> á¹• 21 mahÄ• thÅ«passa parito, cÄ• runo hemamÄ• lino.

vÄ• likaá¹…gaá¹‡amariyÄ• daá¹ƒ, pÄ• kÄ• raÃ±ca akÄ• rayi ||

<32> á¹• 21 sovakurundapÄ• sakaá¹ƒ, vihÄ• raÃ±ca akÄ• rayi.

puÃ±Ã±akammÄ• nicaÃ±Ã±Ä• ni, kÄ• rÄ• pesi mahÄ«pati ||

<33> á¹• 21 taá¹ƒ mahÄ• rattatonÄ• ma, senÄ• pati mahÄ«patiá¹ƒ.

khallÄ• á¹-anÄ• garÄ• jÄ• naá¹ƒ, nagareyeva aggahi ||

<34> á¹• 21 tassa raÃ±Ã±o kaniá¹-á¹-hotu, vaá¹-á¹-agÄ• maá¹‡inÄ• mako.

taá¹ƒ duá¹-á¹-hasenÄ• patikaá¹ƒ, hantvÄ• rajjamakÄ• rayi ||

<35> á¹• 21 khallÄ• á¹-anÄ• garaÃ±Ã±oso, puttakaá¹ƒ sakabhÄ• tuno.

mahÄ• cÅ«likanÄ• mÄ• naá¹ƒ, puttaá¹-hÄ• ne á¹-hapesi ca ||

<36> á¹• 21 tammÄ• taraá¹ƒ nuá¸·Ä• deviá¹ƒ, mahesiÃ±ca akÄ• siso.

pÄ«tiá¹-hÄ• ne á¹-hitatÄ• â€™ ssa, pÄ«tirÄ• jÄ• ti abravuá¹ƒ ||

<37> á¹• 21 evaá¹ƒ rajjeâ€™ bhisittassa, tassa mÄ• samhi paÃ±came.

rohaá¹‡e nakulanagare, eko brÄ• hmaá¹‡aceá¹-ato ||

<38> á¹• 21 tiyo \Be 195/ nÄ• ma brÄ• hmaá¹‡assa, vaco sutvÄ• apaá¹‡á¸• ito.

coro asu mahÄ• tassa, parivÄ• ro ahosi ca ||

<39> á¹• 21 sagaá¹‡Ä• sattadamiá¸·Ä• , mahÄ• titthamhi otaruá¹ƒ.

tadÄ• brÄ• hmaá¹‡atiyo ca, te sattadamiá¸·Ä• pica ||

<40> á¹• 21 chakkatthÄ• ya visajjesuá¹ƒ, lekhaá¹ƒ bhÅ«patisantikaá¹ƒ.

rÄ• jÄ• brÄ• hmaá¹‡atiyassa, lekhaá¹ƒ pesesi nÄ«timÄ• ||

<41> á¹• 21 ``rajjaá¹ƒ tava idÄ• neva, gaá¹‡ha tvaá¹ƒ damiá¸·eâ€™â€™ iti.

sÄ• dhÅ«ti so damiá¸·ehi, yujjhi gaá¹‡hiá¹ƒsu te tu taá¹ƒ ||

<42> á¹• 21 tato te damiá¸·Ä• yuddhaá¹ƒ, raÃ±Ã±Ä• saha pavattayuá¹ƒ.

koá¸·ambÄ• lakasÄ• mantÄ• , yuddhe rÄ• jÄ• parÄ• jito ||

<43> á¹• 21 titthÄ• rÄ• maduvÄ• rena, rathÄ• ruá¸·ho palÄ• yati.

paá¹‡á¸• ukÄ• bhayarÄ• jena, titthÄ• rÄ• mohi kÄ• rito.

vÄ• sito ca tadÄ• Ä• si, ekavÄ«sati rÄ• jusÅ« ||

<44> á¹• 21 taá¹ƒ disvÄ• palÄ• yantaá¹ƒ, nigaá¹‡á¹-hogirinÄ• mako.

``palÄ• yati mahÄ• kÄ• á¸·a-sÄ«haá¸·oâ€™â€™ ti bhusaá¹ƒ ravi ||

<45> á¹• 21 taá¹ƒ sutvÄ• na mahÄ• rÄ• jÄ• , ``siddhe mama manorathe.

vihÄ• raá¹ƒ ettha kÄ• ressaá¹ƒâ€™â€™, iccevaá¹ƒ cintayÄ« tadÄ• ||

<46> á¹• 21 sagabbhaá¹ƒ anulÄ• deviá¹ƒ, aggahÄ« rakkhiyÄ• iti.

mahÄ• cÅ«á¸·a mahÄ• nÄ• ga-kumÄ• recÄ• pÄ« rakkhiye ||

<47> á¹• 21 rathassa lahubhÄ• vatthaá¹ƒ, á¸• atvÄ• cÅ«á¸·Ä• maá¹‡iá¹ƒsubhaá¹ƒ.

otÄ• resi somadeviá¹ƒ, tassaâ€™ nuÃ±Ã±Ä• ya bhÅ«pati ||

<48> á¹• 21 yuddhÄ• yagamaneyeva, puttake dve ca deviyo.

gÄ• hayitvÄ• na nikkhanto, saá¹…kito so parÄ• jaye ||

<49> á¹• 21 asakkuá¹‡itvÄ• gÄ• hetuá¹ƒ, pattaá¹ƒ bhuttaá¹ƒ jinena taá¹ƒ.

palÄ• yitvÄ• vessagÄ«ri-vane abhiniyiyiso ||

<50> á¹• 21 kutthikkulamahÄ• tissa-thero disvÄ• tahaá¹ƒ tu taá¹ƒ.

bhattaá¹ƒ pÄ• dÄ• anÄ• maá¹-á¹-haá¹ƒ, piá¹‡á¸• adÄ• naá¹ƒ vivajjiya ||

<51> á¹• 21 atha \Be 196/ ketakipattamhi, likhitvÄ• haá¹-á¹-hamÄ• naso.

saá¹…ghabhogaá¹ƒ vihÄ• rassa, tassa pÄ• dÄ• mahÄ«pati ||

<52> á¹• 21 tato gantvÄ• silÄ• sobbha-kaá¹‡á¸• akamhi vasÄ« tato.

gantvÄ• na mÄ• tuvelaá¹…ge, sÄ• lagalasamÄ«pago ||

<53> á¹• 21 tatthaddasa diá¹-á¹-hapubbaá¹ƒ, theraá¹ƒ thero mahÄ«patiá¹ƒ.

upaá¹-á¹-hÄ• kassa appesi, tanasivassa sÄ• dhukaá¹ƒ ||

<54> á¹• 21 tassa so tanasivassa, raá¹-á¹-hikassaâ€™ ntike tahiá¹ƒ.

rÄ• jÄ• cuddasavassÄ• ni, vasÄ« tena upaá¹-á¹-hito ||

<55> á¹• 21 sattasu damÄ«á¸·esveâ€™ ko, somÄ• deviá¹ƒ madÄ• vahaá¹ƒ.

rÄ• garatto gahetvÄ• na, paratÄ«ramagÄ• lahuá¹ƒ ||

<56> á¹• 21 ekopattaá¹ƒ dasabalassa, anurÄ• dhapure á¹-hitaá¹ƒ.

Ä• dÄ• ya tena santuá¹-á¹-ho, paratÄ«ramagÄ• lahuá¹ƒ ||

<57> á¹• 21 puá¸·ahattho tu damiá¸·o, tÄ«á¹‡ivassÄ• ni kÄ• rayi.

rajjaá¹ƒ senÄ• patiá¹ƒ katvÄ• , damiá¸·aá¹ƒ bÄ• hiyavhayaá¹ƒ ||

<58> á¹• 21 puá¸·ahatthaá¹ƒ gahetvÄ• taá¹ƒ, dÅ«re vassÄ• ni bÄ• hÄ«yo.

rajjaá¹ƒ kÄ• resi tassÄ• â€™ si, paá¹‡ayamÄ• ro camÅ«pati ||

<59> á¹• 21 bÄ• hÄ«yaá¹ƒ taá¹ƒ gahetvÄ• na, rÄ• jÄ• â€™ si paá¹‡ayamÄ• rako.

sattavassÄ• ni tassÄ• â€™ si, piá¸·ayamÄ• ro camÅ«pati ||

<60> á¹• 21 paá¹‡ayamÄ• raá¹ƒ gahetvÄ• so, rÄ• jÄ• si pÄ«á¸·ayamÄ• rako.

sattamÄ• sÄ• ni tassÄ• si, dÄ• á¹-hiyo tu camÅ«pati ||

<61> á¹• 21 pÄ«á¸·ayamÄ• raá¹ƒ gahetvÄ• so, dÄ• á¹-hiyo damiá¸·o pana.

rajjaá¹ƒâ€™ nurÄ• dhanagare, duve vassÄ• ni kÄ• rayi ||

<62> á¹• 21 evaá¹ƒ damiá¸·arÄ• jÅ«naá¹ƒ, tesaá¹ƒ paÃ±cannamevahi.

honti cuddasavassÄ• nÄ«, sattamÄ• sÄ• ca uttariá¹ƒ ||

<63> á¹• 21 gatÄ• ya tu nivÄ• satthaá¹ƒ, malayeâ€™ nuladeviyÄ• .

bhariyÄ• kanasivassa, pÄ• dÄ• pahari pacchiyaá¹ƒ ||

<64> á¹• 21 kujjhitvÄ• rodamÄ• nÄ• sÄ• , rÄ• jÄ• naá¹ƒ upasakimi.

taá¹ƒ sutvÄ• tanasivoso, manumÄ• dÄ• ya nikkhami ||

<65> á¹• 21 deviyÄ• \Be 197/ vacanaá¹ƒ sutvÄ• , tassa Ä• gamanÄ• purÄ• .

dviputtaá¹ƒ devimÄ• dÄ• ya, tato rÄ• jÄ• â€™ pi nikkhami ||

<66> á¹• 21 dhanuá¹ƒ sandhÄ• ya Ä• yantaá¹ƒ, sÄ«vaá¹ƒ vijjhi mahÄ• sÄ«vo.

rÄ• jÄ• nÄ• maá¹ƒ bhÄ• vayitvÄ• , akÄ• si jinasaá¹…gahaá¹ƒ ||

<67> á¹• 21 alattha aá¹-á¹-hÄ• macceca, mahante yodhasammate.

parivÄ• ro mahÄ• Ä• sÄ«, parihÄ• ro ca rÄ• jino ||

<68> á¹• 21 kumbhÄ«lakamahÄ• tissa-thera disvÄ• mahÄ• yaso.

acchagallavihÄ• ramhi, buddhapÅ«jamakÄ• rayi ||

<69> á¹• 21 vatthuá¹ƒ sodhetumÄ• ruá¸·ho, akÄ• sacetiyaá¹…gaá¹‡aá¹ƒ.

kavisÄ«se amaccamhi, orohantomahÄ«pati ||

<70> á¹• 21 Ä• rohanto sadeviko, disvÄ• magge nisinnakaá¹ƒ.

``na nipannoâ€™â€™ ti kujjhitvÄ• , kavisÄ«saá¹ƒ aghÄ• tayi ||

<71> á¹• 21 sesÄ• sattaamaccÄ• vi, nibbinnÄ• tena rÄ• jinÄ• .

tassaâ€™ ntikÄ• palÄ• yitvÄ• , pakkamantÄ• yathÄ• ruci ||

<72> á¹• 21 magge viluttÄ• corehi, vihÄ• raá¹ƒ hambugallakaá¹ƒ.

pavisitvÄ• na addakkhuá¹ƒ, tissattheraá¹ƒ bahussutaá¹ƒ ||

<73> á¹• 21 catunekÄ• yiko thero, yathÄ• laddhÄ• ni dÄ• payi.

vatthaphÄ• á¹‡itatelÄ• ni, taá¹‡á¸• ulÄ• pÄ• huá¹‡Ä• tathÄ• ||

<74> á¹• 21 assatthakÄ• le thero so,

``kuhiá¹ƒyÄ• tÄ• â€™â€™ ti pucchite.

attÄ• naá¹ƒ Ä• vÄ«katvÄ• te,

taá¹ƒ pavattiá¹ƒ nivedayuá¹ƒ ||

<75> á¹• 21 ``kÄ• retuá¹ƒ kehi sakkÄ• nu, jinasÄ• sanapaggahaá¹ƒ.

damiá¸·ehi vÄ• â€™ tha raÃ±Ã±Ä• , iti puá¹-á¹-hÄ• tu te pana ||

<76> á¹• 21 ``raÃ±Ã±o sakkÄ• â€™â€™ ti Ä• haá¹ƒsu, saÃ±Ã±Ä• petvÄ• na te iti.

ubho tissa mahÄ• tissa-therÄ• Ä• dÄ• ya te tato ||

<77> á¹• 21 rÄ• jino santikaá¹ƒ netvÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• payuá¹ƒ.

rÄ• jÄ• ca te amaccÄ• ca, thero eva mayÄ• cayuá¹ƒ ||

<78> á¹• 21 siddhe \Be 198/ kamme pesiteno, gantabbaá¹ƒ santikaá¹ƒ iti.

therÄ• datvÄ• paá¹-iÃ±Ã±aá¹ƒ te, yathÄ• á¹-hÄ• namagaÃ±chisuá¹ƒ ||

<79> á¹• 21 anurÄ• dhapuraá¹ƒ rÄ• jÄ• , Ä• gantvÄ• na mahÄ• yaso.

dÄ• á¹-hikaá¹ƒ damiá¸·aá¹ƒ hantvÄ• , sayaá¹ƒ rajjamakÄ• rayi ||

<80> á¹• 21 tato nigaá¹‡á¹-hÄ• rÄ• maá¹ƒ taá¹ƒ, viddhaá¹ƒsetvÄ• mahÄ«pati.

vihÄ• raá¹ƒ kÄ• rayi tattha, dvÄ• dasa pariveá¹‡akaá¹ƒ ||

<81> á¹• 21 mahÄ• vihÄ• rapaá¹-á¹-hÄ• nÄ• , dvÄ«su vassasa tesu ca.

sattarasasu vassesu, dasamÄ• sÄ• â€™ mikesu ca ||

<82> á¹• 21 tathÄ• dinesu dasasu, atikkantesu sÄ• daro.

abhayagiri vihÄ• raá¹ƒso, patiá¹-á¹-hÄ• pesi bhÅ«pati ||

<83> á¹• 21 akkosiyitvÄ• te there, tesu pubbupakÄ• rino.

taá¹ƒ mahÄ• tissa therassa, vihÄ• raá¹ƒ mÄ• nado adÄ• ||

<84> á¹• 21 girissa yasmÄ• gÄ• rÄ• me, rÄ• jÄ• kÄ• resi sobhayo.

tasmÄ• â€™ bhaya giritveva, vihÄ• ro nÄ• mako ahu ||

<85> á¹• 21 Ä• á¹‡Ä• petvÄ• somÄ• deviá¹ƒ,

yathÄ• á¹-hÄ• ne á¹-hapesiso.

tassÄ• tannÄ• makaá¹ƒ katvÄ• ,

somÄ• rÄ• ma makÄ• rayi ||

<86> á¹• 21 rathÄ• oropitÄ• sÄ• hi, tasmiá¹ƒá¹-hÄ• ne varaá¹…ganÄ• .

kaddambapuppha gumbamhi, nilinÄ• tattha addasa ||

<87> á¹• 21 muttayantaá¹ƒ sÄ• maá¹‡eraá¹ƒ, maggaá¹ƒ hatthena chÄ• diya.

rÄ• jÄ• tassa vaco sutvÄ• , vihÄ• raá¹ƒ tattha kÄ• rayi ||

<88> á¹• 21 mahÄ• thÅ«passuttarato,

cetiyaá¹ƒ uccavatthukaá¹ƒ.

silÄ• sobhakaá¹‡á¸• akaá¹ƒ nÄ• ma,

rÄ• jÄ• soyeva kÄ• rayi ||

<89> á¹• 21 tesu sattasu yodhesu, uttiyo nÄ• ma kÄ• rayi.

nagaramhÄ• dakkhiá¹‡ato, vihÄ• raá¹ƒ dakkhiá¹‡avhayaá¹ƒ ||

<90> á¹• 21 tatteva \Be 199/ mÅ«lavokÄ• sa, vÄ«hÄ• raá¹ƒ mÅ«lanÄ• mako.

amacco kÄ• rayÄ« tena, sopi taá¹ƒnÄ• mako ahu ||

<91> á¹• 21 kÄ• resi sÄ• liyÄ• rÄ• maá¹ƒ, amacco sÄ• liyavhayo.

kÄ• resi pabbatÄ• rÄ• maá¹ƒ, amacco pabbatavhayo ||

<92> á¹• 21 uttaratissarÄ• mantu, tissÄ• macco akÄ• rayi.

vihÄ• re niá¹-á¹-hite ramme, tissathera mupaccate ||

<93> á¹• 21 ``tumhÄ• kaá¹ƒ paá¹-isanthÄ• ra, vasenaâ€™ mhehi kÄ• rite.

vihÄ• re dema tumhÄ• kaá¹ƒ, iti vatvÄ• adaá¹ƒsu ca ||

<94> á¹• 21 thero sabbatthavÄ• sesi, te te bhikkhÅ« yathÄ• rahaá¹ƒ.

amaccÄ• â€™ daá¹ƒsu saá¹…ghassa, vividhe samaá¹‡Ä• rahe ||

<95> á¹• 21 rÄ• jÄ• sakavihÄ• ramhi, vasante samupaá¹-á¹-hahi.

paccayehi anunehi, tena te bahavo ahuá¹ƒ ||

<96> á¹• 21 Å«Ì†theraá¹ƒ kulehÄ« saá¹ƒsaá¹-á¹-haá¹ƒ, mahÄ• tissoti vissutaá¹ƒ.

kulasaá¹ƒsaá¹-á¹-ha dosena, saá¹…gho taá¹ƒ nÄ«hari ito ||

<97> á¹• 21 tassa sisso bahalamassu-

tissattheroti pissuto.

kuddhoâ€™ bhayagiriá¹ƒ gantvÄ• ,

vasi pakkhaá¹ƒ vahaá¹ƒ tahiá¹ƒ ||

<98> á¹• 21 tatoppabhuti te bhikkhÅ«, mahÄ• vihÄ• ranÄ• gamuá¹ƒ.

evaá¹ƒ teâ€™ bhayagirikÄ• , niggatÄ• theravÄ• dato ||

<99> á¹• 21 pabhinnÄ• â€™ bhayagirikehi, dakkhiá¹‡avihÄ• rikÄ• yati.

evaá¹ƒ te theravÄ• dÄ«hi, pabhinnÄ• bhikkhavo dvidhÄ• ||

<100> á¹• 21 mahÄ• abhayabhikkhÅ« te, vaá¸• á¸• hetuá¹ƒ dÄ«pavÄ• sino.

vaá¹-á¹-agÄ• maá¹‡ibhÅ«mindo, pattiá¹ƒ nÄ• ma adÄ• si so ||

<101> á¹• 21 vihÄ• rapariveá¹‡Ä• ni, ghaá¹-Ä• baddhe akÄ• rayi.

``paá¹-isaá¹…kharaá¹‡aá¹ƒ evaá¹ƒ, hessatÄ«ti vicintiya ||

<102> á¹• 21 piá¹-akattayapÄ• á¸·iÃ±ca, tassa aá¹-á¹-hakathampi ca.

mukhapÄ• á¹-hena Ä• nesuá¹ƒ, pubbe bhikkhÅ« mahÄ• mati ||

<103> á¹• 21 hÄ• niá¹ƒ \Be 200/ disvÄ• na sattÄ• naá¹ƒ, tadÄ• bhikkhÅ« samÄ• gatÄ• .

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, potthakesu likhÄ• payuá¹ƒ ||

<104> á¹• 21 vaá¹-á¹-agÄ• maá¹‡i abhayo, rÄ• jÄ• rajjamakÄ• rayi.

iti dvÄ• dasavassÄ• ni, paÃ±camÄ• sesu Ä• dito ||

<105> á¹• 21 itÄ« parahita mattano hitaÃ±ca,

paá¹-ilabhiyissariyaá¹ƒ karoti paÃ±Ã±o.

vipulamapi kubuddhiladdhabhovaá¹ƒ,

ubhayahitaá¹ƒ na karoti bhogaluddhoâ€™ ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dasarÄ• jako nÄ• ma

tettiá¹ƒsatimo paricchedo.

catuttiá¹ƒsatima pariccheda

ekÄ• dasarÄ• jadÄ«pano

<1> á¹• 21 tadaccaye mahÄ• cÅ«lÄ«-mahÄ• tisso akÄ• rayi.

rajjaá¹ƒ cuddasavassÄ• ni, dhammena ca samena ca ||

<2> á¹• 21 sahatthena kataá¹ƒ dÄ• naá¹ƒ, so sutvÄ• na mahapphalaá¹ƒ.

paá¹-hameyeva vassamhi, gantvÄ• aÃ±Ã±Ä• tavesavÄ• ||

<3> á¹• 21 katvÄ• na sÄ• lilavanaá¹ƒ, laddhÄ• ya bhatiyÄ• tato.

piá¹‡á¸• apÄ• taá¹ƒ mahÄ• summa-therassÄ• â€™ dÄ• mahÄ«pati ||

<4> á¹• 21 soá¹‡á¹‡agirimhi puna so, tÄ«á¹‡ivassÄ• ni khattiyo.

guá¸·ayantamhi katvÄ• na, bhatiá¹ƒladdhÄ• guá¸·e tato ||

<5> á¹• 21 te guá¸·e Ä• harÄ• petvÄ• , puraá¹ƒ Ä• gamma bhÅ«pati.

bhikkhusaá¹…ghassa pÄ• dÄ• si, mahÄ• dÄ• naá¹ƒ mahÄ«pati ||

<6> á¹• 21 tiá¹ƒsabhikkhusahassassa, adÄ• acchÄ• danÄ• ni ca.

dvÄ• dasannaá¹ƒ sahassÄ• naá¹ƒ, bhikkhÅ«nÄ«naá¹ƒ tatheva ca ||

<7> á¹• 21 kÄ• rayitvÄ• \Be 201/ mahÄ«pÄ• lo, vihÄ• raá¹ƒ suppatiá¹-á¹-hitaá¹ƒ.

saá¹-á¹-hibhikkhu sahassassa, ticÄ«varamadÄ• payi ||

<8> á¹• 21 tiá¹ƒsa sahassa saá¹…khÄ• naá¹ƒ, bhikkhunÄ«naÃ±ca dÄ• payi.

maá¹‡á¸• avÄ• pi vihÄ• raá¹ƒ so, tathÄ• abhayagallakaá¹ƒ ||

<9> á¹• 21 vaá¹…gupaá¹-á¹-aá¹…gagallaÃ±ca, dÄ«ghabÄ• hukagallakaá¹ƒ.

vÄ• lagÄ• ma vihÄ• raÃ±ca, rÄ• jÄ• soyeva kÄ• rayi ||

<10> á¹• 21 evaá¹ƒ saddhÄ• ya so rÄ• jÄ• , katvÄ• puÃ±Ã±Ä• ninekadhÄ• .

catuddasannaá¹ƒ vassÄ• naá¹ƒ, accayena divaá¹ƒ agÄ• ||

<11> á¹• 21 vaá¹-á¹-agÄ• maá¹‡ino putto, coranÄ• goti vissuto.

mahÄ• cÅ«á¸·issarajjamhi, coro hutvÄ• caritadÄ• ||

<12> á¹• 21 mahÄ• cÅ«á¸·e uparate, rajjaá¹ƒ kÄ• rayi Ä• gato.

attano corakÄ• le so, nivÄ• saá¹ƒ yesunÄ• labhi ||

<13> á¹• 21 aá¹-á¹-harasavihÄ• re te, viddhaá¹ƒsÄ• pesi dummati.

rajjaá¹ƒ dvÄ• dasavassÄ• ni, coranÄ• go akÄ• rayi ||

<14> á¹• 21 lokantarika nirayaá¹ƒ, pÄ• posoupapajjatha.

tadaccaye mahÄ• cÅ«á¸·hi-raÃ±Ã±o putto akÄ• rayi ||

<15> á¹• 21 rajjaá¹ƒ tÄ«á¹‡eva vassÄ• ni, rÄ• jÄ• tissoâ€™ ti vissuto.

coranÄ• gassa devÄ«tu, vÄ«samaá¹ƒ vÄ«samÄ• nulÄ• ||

<16> á¹• 21 vÄ«saá¹ƒ datvÄ• na mÄ• resi, balattherattamÄ• nasÄ• .

tasmiá¹ƒyevabalatthesÄ• , anulÄ• rattamÄ• nasÄ• ||

<17> á¹• 21 tissaá¹ƒ vÄ«senaghÄ• tetvÄ• , tassa rajjamadÄ• sisÄ• .

sÄ«vo nÄ• ma balatthoso, jeá¹-á¹-hadovÄ• riko tahiá¹ƒ ||

<18> á¹• 21 katvÄ• mahesiá¹ƒ anulaá¹ƒ, vassaá¹ƒ mÄ• sadvayÄ• â€™ cikaá¹ƒ.

rajjaá¹ƒ kÄ• resi nagare, vaá¹-uke damiá¸·eâ€™ nulÄ• ||

<19> á¹• 21 rattÄ• vÄ«sena taá¹ƒ hantvÄ• , vaá¹-uke rajjamappayi.

vaá¹-uko damiá¸·o so hi, pure nagaravaá¸• á¸• hakÄ« ||

<20> á¹• 21 mahesiá¹ƒ anulaá¹ƒ katvÄ• , vassaá¹ƒ mÄ• sadvayÄ• dhikaá¹ƒ.

rajjaá¹ƒ kÄ• resi nagare, anulÄ• tattha Ä• gataá¹ƒ ||

<21> á¹• 21 passitvÄ• dÄ• rubhatikaá¹ƒ, tasmiá¹ƒ sÄ• rattamÄ• nasÄ• .

hantvÄ• visena vaá¹-ukaá¹ƒ, tassa rajjaá¹ƒ samappayi ||

<22> á¹• 21 dÄ• rubhatikatisso \Be 202/ so, mahesiá¹ƒ kariyÄ• nulaá¹ƒ.

ekamÄ• sÄ• dhikaá¹ƒ vassaá¹ƒ, pure rajjamakÄ• rayi ||

<23> á¹• 21 kÄ• resi so pokkharaá¹‡iá¹ƒ, mahÄ• meghavane lahuá¹ƒ.

nilÄ«ye nÄ• ma damiá¸·e, sÄ• purohitabrÄ• hmaá¹‡e ||

<24> á¹• 21 rÄ• gena rattÄ• anulÄ• , tena saá¹ƒvÄ• sakÄ• minÄ«.

dÄ• rubhatikatissaá¹ƒtaá¹ƒ, vÄ«saá¹ƒ datvÄ• na ghÄ• tiya ||

<25> á¹• 21 nilÄ«yassa adÄ• rajjaá¹ƒ, sopi nilÄ«yabrÄ• hmaá¹‡o.

taá¹ƒ mahesiá¹ƒ karitvÄ• na, niccaá¹ƒ tÄ• ya upaá¹-á¹-hito ||

<26> á¹• 21 rajjaá¹ƒ kÄ• resi chammÄ• saá¹ƒ, anurÄ• dhapure idha.

dvattiá¹ƒsÄ• ya balatthehi, vatthukÄ• mÄ• yathÄ• ruciá¹ƒ ||

<27> á¹• 21 vÄ«sena taá¹ƒ ghÄ• tayitvÄ• , nilÄ«yaá¹ƒ khattiyÄ• nulÄ• .

rajjaá¹ƒ sÄ• anulÄ• devÄ«, catumÄ• samakÄ• rayi ||

<28> á¹• 21 mahÄ• cÅ«á¸·ikarÄ• jassa, putto dutiyako pana.

kÅ«á¹-akaá¹‡á¹‡atisso nÄ• ma, bhÄ«to soâ€™ nuladeviyÄ• ||

<29> á¹• 21 palÄ• yitvÄ• pabbajitvÄ• , kÄ• le pattabalo idha.

Ä• gantvÄ• ghÄ• tayitvÄ• , taá¹ƒ anulaá¹ƒ duá¹-á¹-hamÄ• nasaá¹ƒ ||

<30> á¹• 21 rajjaá¹ƒ kÄ• resi dvÄ• vÄ«saá¹ƒ, vassÄ• ni manujÄ• dhipo.

mahÄ• uposathÄ• gÄ• raá¹ƒ, akÄ• cetiyapabbate ||

<31> á¹• 21 gharassa tassa purato, silÄ• thÅ«pamakÄ• rayi.

bodhiá¹ƒ ropesi tattheva, sova cetiyepabbate ||

<32> á¹• 21 pelagÄ• mavihÄ• raÃ±ca, antaragaá¹…gÄ• ya kÄ• rayi.

tattheva vaá¹‡á¹‡akaá¹ƒ nÄ• ma, mahÄ• mÄ• tikameva ca ||

<33> á¹• 21 ambaduggamahÄ• vÄ• piá¹ƒ, bhayoluppalameva ca.

sattahatthuccapÄ• kÄ• raá¹ƒ, purassa parikhaá¹ƒ tathÄ• ||

<34> á¹• 21 mahÄ• vatthumhi anulaá¹ƒ, jhÄ• payitvÄ• asaÃ±Ã±ataá¹ƒ.

apanÄ«ya tato thokaá¹ƒ, mahÄ• vatthumakÄ• rayi ||

<35> á¹• 21 padumassaravanuyyÄ• naá¹ƒ, nagareyeva kÄ• rayi.

matÄ• â€™ ssa dante dhovitvÄ• , pabbaji jinasÄ• sane ||

<36> á¹• 21 kulasantake \Be 203/ gharaá¹-á¹-hÄ• ne, mÄ• tubhikkhunupassayaá¹ƒ.

kÄ• resi dantagehanti, vissato Ä• si tena so ||

<37> á¹• 21 tadaccaye tassa putto, nÄ• mako bhÄ• tikÄ• bhayo.

aá¹-á¹-havÄ«sativassÄ• ni, rajjaá¹ƒ kÄ• resi khattiyo ||

<38> á¹• 21 mahÄ• dÄ• á¹-á¹-hikarÄ• jassa, bhÄ• tikattÄ• mahÄ«pati.

dÄ«pe ``bhÄ• tikarÄ• jÄ• â€™â€™ ti, pÄ• kaá¹-o Ä• si dhammiko ||

<39> á¹• 21 kÄ• resi lohapÄ• sÄ• de, paá¹-isaá¹…khÄ• rametthaso.

mahÄ• thÅ«pe vedikÄ• dve, thÅ«pavheâ€™ posathavhayaá¹ƒ ||

<40> á¹• 21 attano balimujjhitvÄ• , nagarassa samantato.

ropÄ• petvÄ• yojanamhi, sumanÄ• naâ€™ jjukÄ• ni ca ||

<41> á¹• 21 pÄ• davecikato yÄ• va, dhuracchattÄ• narÄ• dhipo.

caturaá¹…galabahalena, gandhena urucetiyaá¹ƒ ||

<42> á¹• 21 limpÄ• petvÄ• na pupphÄ• ni, vaá¹‡á¹-ehi tattha sÄ• dhukaá¹ƒ.

nivesitvÄ• na koresi, thÅ«paá¹ƒ mÄ• lÄ• gulopamaá¹ƒ ||

<43> á¹• 21 punadvaá¹…gulabahalÄ• ya, manosilÄ• ya cetiyaá¹ƒ.

limpÄ• petvÄ• na kÄ• resi, tatheva kusumÄ• citaá¹ƒ ||

<44> á¹• 21 puna sopÄ• nato yÄ• va, dhuracchattÄ• va cetiyaá¹ƒ.

pupphehi okirÄ• petvÄ• , chÄ• desi puppharÄ• sino ||

<45> á¹• 21 uá¹-á¹-hÄ• petvÄ• na yantehi, jalaá¹ƒ abhayavÄ• pito.

jalehi thÅ«paá¹ƒ sevanto, balapÅ«jamakÄ• rayi ||

<46> á¹• 21 sakaá¹-asatena muttÄ• naá¹ƒ, saddhiá¹ƒ telena sÄ• dhukaá¹ƒ.

maddÄ• petvÄ• sudhÄ• piá¹‡á¸• aá¹ƒ, sudhÄ• kammamakÄ• rayi ||

<47> á¹• 21 pavÄ• lajÄ• laá¹ƒ kÄ• retvÄ• , taá¹ƒ khipÄ• piya cetiye.

sovaá¹‡á¹‡Ä• ni padumÄ• ni, cakkamattÄ• ni sandhisu ||

<48> á¹• 21 laggÄ• petvÄ• tato muttÄ• -kalÄ• pe yÄ• va heá¹-á¹-himÄ• .

padumÄ• â€™ lambayitvÄ• na, mahÄ• thÅ«pamapÅ«jayi ||

<49> á¹• 21 gaá¹‡asajjhÄ• yasaddaá¹ƒ \Be 204/ so, dhÄ• tugabbhamhitÄ• dini.

sutvÄ• ``adisvÄ• taá¹ƒnÄ• â€™ haá¹ƒ, vuá¹-á¹-hahissanti nicchito ||

<50> á¹• 21 pÄ• cinÄ• dikamÅ«lamhi, anÄ• hÄ• ro nipajjatha.

therÄ• dvÄ• raá¹ƒ mÄ• payitvÄ• , dhÄ• tugabbhaá¹ƒ nayiá¹ƒsu taá¹ƒ ||

<51> á¹• 21 dhÄ• tugabbhavibhÅ«tiá¹ƒso, sabbaá¹ƒ disvÄ• mahÄ«pati.

nikkhanto tÄ• diseheva, pottharÅ«pehi pÅ«jayi ||

<52> á¹• 21 madhugandhehi gandhehi, ghaá¹-ehi sarasehi ca.

aÃ±janaharitÄ• lehi, tathÄ• manosilÄ• hi ca ||

<53> á¹• 21 manosilÄ• su vassena, bhassitvÄ• cetiyaá¹…gaá¹‡e.

á¹-hitÄ• su gopphamattÄ• su, racite puâ€™ ppalehi ca ||

<54> á¹• 21 thÅ«paá¹…gaá¹‡amhi sakale, purite gandhakaddame.

cittakilaÃ±jachiddesu, racite puâ€™ ppalehi ca ||

<55> á¹• 21 vÄ• rayitvÄ• vÄ• rimaggaá¹ƒ, tatheva purite ghaá¹-e.

dÄ«pavaá¹-á¹-ihi nekÄ• ni, katavaá¹-á¹-isikhÄ• hi ca ||

<56> á¹• 21 madhukatelamhi tathÄ• , tilatele tatheva ca.

tatheva paá¹-á¹-avaá¹-á¹-Ä«naá¹ƒ, su bahÅ«hi sikhÄ• hi ca ||

<57> á¹• 21 yathÄ• vuttehi etehi, mahÄ• thÅ«passa khattiyo.

sattakkhattuá¹ƒ sattakkhattuá¹ƒ, pÅ«jÄ• â€™ kÄ• si visuá¹ƒ visuá¹ƒ ||

<58> á¹• 21 anuvassaÃ±ca niyataá¹ƒ, sudhÄ• maá¹…galamuttamaá¹ƒ.

bodhisinÄ• napÅ«jÄ• ca, tatheva urubodhiyÄ• ||

<59> á¹• 21 mahÄ• vesÄ• kha pÅ«jÄ• ca, uá¸·Ä• rÄ• aá¹-á¹-havÄ«sati.

caturÄ• sÄ«ti sahassÄ• ni, pÅ«jÄ• ca anuá¸·Ä• rikÄ• ||

<60> á¹• 21 vividhaá¹ƒ naá¹-anaccaÃ±ca, nÄ• nÄ• tÅ«riyavÄ• ditaá¹ƒ.

mahÄ• thÅ«pe mahÄ• pÅ«jaá¹ƒ, saddhÄ• nunno akÄ• rayi ||

<61> á¹• 21 divasassa ca tikkhattuá¹ƒ, buddhuppaá¹-á¹-hÄ• namÄ• gamÄ• .

dvikkhattuá¹ƒ, pupphabheriÃ±ca, niyataá¹ƒ so akÄ• rayi ||

<62> á¹• 21 niyataÃ±canadÄ• naÃ±ca, pavÄ• raá¹‡Ä• dÄ• nameva ca.

telaphÄ• á¹‡itavatthÄ• di-parikkhÄ• raá¹ƒ samaá¹‡Ä• rahaá¹ƒ ||

<63> á¹• 21 bahuá¹ƒ \Be 205/ pÄ• dÄ• si saá¹…ghassa, cetiyakhettameva ca.

cetiye parikammatthaá¹ƒ, adÄ• si tattha khattiyo ||

<64> á¹• 21 sadÄ• bhikkhusahassassa, vihÄ• re cetiyapabbate.

salÄ• kavattabhattaÃ±ca, so dÄ• pesi ca bhÅ«pati ||

<65> á¹• 21 cintÄ• maá¹‡imucelavhe, upaá¹-á¹-hÄ• nattaye ca so.

tathÄ• padumaghare chatta-pÄ• sÄ• de ca manorame ||

<66> á¹• 21 bhojento paÃ±caá¹-hÄ• namhi, bhikkhÅ«ganthadhure yute.

paccayehi upaá¹-á¹-hÄ• si, sadÄ• dhamme sagÄ• ravo ||

<67> á¹• 21 porÄ• á¹‡arÄ• janiyÄ• taá¹ƒ, yaá¹ƒkiÃ±ci sÄ• sanassitaá¹ƒ.

akÄ• si puÃ±Ã±akammaá¹ƒso, sabbaá¹ƒ bhÄ• tikabhÅ«pati ||

<68> á¹• 21 tassa bhÄ• bhakarÄ• jassa, accaye taá¹ƒ kaniá¹-á¹-hako.

mahÄ• dÄ• á¹-himahÄ• nÄ• ga-nÄ• mo rajjamakÄ• rayi ||

<69> á¹• 21 dvÄ• dasaá¹ƒyeva vassÄ• ni, nÄ• nÄ• puÃ±Ã±aparÄ• yano.

mahÄ• thÅ«pamhi kiÃ±jakkha- pÄ• sÄ• á¹‡e attharÄ• payi ||

<70> á¹• 21 vÄ• likÄ• mariyÄ• daÃ±ca, kÄ• resi vitthataá¹…gaá¹‡aá¹ƒ.

dÄ«pe sabbavihÄ• resu, dhammÄ• sanamadÄ• payi ||

<71> á¹• 21 ambatthala mahÄ• thÅ«paá¹ƒ, kÄ• rÄ• pesi mahÄ«pati.

ca yeaniá¹-á¹-hamÄ• namhi, saritvÄ• munino guá¹‡aá¹ƒ ||

<72> á¹• 21 cajitvÄ• na sakaá¹ƒ pÄ• á¹‡aá¹ƒ, nipajjitvÄ• sayaá¹ƒ tahiá¹ƒ.

á¹-hapayitvÄ• cayaá¹ƒ tassa, niá¹-á¹-hÄ• petvÄ• na cetiyaá¹ƒ ||

<73> á¹• 21 catudvÄ• re á¹-hapÄ• pesi, caturo ratanagghike.

susippikehi suvibhatte, nÄ• nÄ• ratanajotite ||

<74> á¹• 21 cetiye paá¹-imocetvÄ• , nÄ• nÄ• ratanakaÃ±cukaá¹ƒ.

kaÃ±cana bubbulaÃ±cettha, muttolambaÃ±ca dÄ• payi ||

<75> á¹• 21 cetiya pabbatÄ• vaá¹-á¹-e, alaá¹…kariya yojanaá¹ƒ.

yojÄ• petvÄ• catudvÄ• raá¹ƒ, samantÄ• cÄ• ruvÄ«thikaá¹ƒ ||

<76> á¹• 21 vÄ«thiyÄ• ubhato passe, Ä• paá¹‡Ä• ni pasÄ• riya.

dhajagghika to raá¹‡Ä• ni, maá¹‡á¸• ayitvÄ• tahiá¹ƒ tahiá¹ƒ ||

<77> á¹• 21 dÄ«pamÄ• lÄ• \Be 206/ samujjotaá¹ƒ, kÄ• rayitvÄ• samantato.

naá¹-anaccÄ• ni gÄ«tÄ• ni, vÄ• ditÄ• ni ca kÄ• rayi ||

<78> á¹• 21 magge kadambanadito, yÄ• vacetiya pabbatÄ• .

gantuá¹ƒ dhotehi pÄ• dehi, kÄ• rayiâ€™ ttharaá¹‡atthataá¹ƒ ||

<79> á¹• 21 sanaccagÄ«tavÄ• dehi, samajjamakaruá¹ƒ tahiá¹ƒ.

nagarassa catudvÄ• re, mahÄ• dÄ• naÃ±ca dÄ• payi ||

<80> á¹• 21 akÄ• si sakale dÄ«pe, dÄ«pamÄ• lÄ• nirantaraá¹ƒ.

salilepi samuddassa, samantÄ• yojanantare ||

<81> á¹• 21 cetiyassa mahetena, pÅ«jÄ• sÄ• kÄ• ritÄ• subhÄ• .

giribhaá¹‡á¸• Ä• mahÄ• pÅ«jÄ• , uá¸·Ä• rÄ• vuccate idha ||

<82> á¹• 21 samÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, tasmiá¹ƒ pÅ«jÄ• samÄ• game.

dÄ• naá¹ƒ aá¹-á¹-hasu á¹-hÄ• nesu, á¹-hapÄ• petvÄ• mahÄ«pati ||

<83> á¹• 21 tÄ• á¸·ayitvÄ• na tatraá¹-á¹-hÄ• , aá¹-á¹-hasovaá¹‡á¹‡abheriyo.

catuvÄ«sasahassÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayi ||

<84> á¹• 21 chacÄ«varÄ• ni pÄ• dÄ• si, bandhamokkhaÃ±ca kÄ• rayi.

catudvÄ• renvÄ• pitehi, sadÄ• kammamakÄ• rayi ||

<85> á¹• 21 pubbarÄ• jÅ«hi á¹-hapitaá¹ƒ, bhÄ• taraá¹ƒ á¹-hapitaá¹ƒ tathÄ• .

puÃ±Ã±akammaá¹ƒ ahÄ• petvÄ• , sabbaá¹ƒ kÄ• rayibhÅ«pati ||

<86> á¹• 21 attÄ• naá¹ƒ deviá¹ƒputte dve, hatthiá¹ƒ assaÃ±ca maá¹…galaá¹ƒ.

vÄ• riyantoâ€™ pi saá¹…ghena, saá¹…ghassÄ• â€™ dÄ• si bhÅ«pati ||

<87> á¹• 21 chasata sahassagghakaá¹ƒ, bhikkhusaá¹…ghassa so adÄ• .

satasahassagghanakaá¹ƒ, bhikkhÅ«nÄ«naá¹ƒ gaá¹‡assa tu ||

<88> á¹• 21 datvÄ• na kappiyaá¹ƒ bhaá¹‡á¸• aá¹ƒ, vividhaá¹ƒ vidhikovido.

attÄ• naÃ±caâ€™ va sese ca, saá¹…ghato abhinÄ«hari ||

<89> á¹• 21 kÄ• lÄ• yana kaá¹‡á¹‡ikamhi, maá¹‡inÄ• ga pabbatavhayaá¹ƒ.

vihÄ• raÃ±ca kaá¸·avhayaá¹ƒ, kÄ• resi manujÄ• dhipo ||

<90> á¹• 21 kubu \Be 207/ bandhanadÄ«tÄ«re, samuddavihÄ• rameva ca.

huvÄ• vakaá¹‡á¹‡ike cÅ«á¸·a, nagapabbatasavhayaá¹ƒ ||

<91> á¹• 21 pÄ• sÄ• á¹‡adÄ«pakavhamhi, vihÄ• re kÄ• rite sayaá¹ƒ.

pÄ• niyaá¹ƒ upanitassa, sÄ• maá¹‡erassa khattiyo ||

<92> á¹• 21 upacÄ• re pasÄ«ditvÄ• , samantÄ• aá¹-á¹-hayojanaá¹ƒ.

saá¹…ghabhogamadÄ• tassa, vihÄ• rassa mahÄ«pati ||

<93> á¹• 21 maá¹‡á¸• avÄ• pi vihÄ• re ca, sÄ• maá¹‡erassa khattiyo.

tuá¹-á¹-ho vihÄ• raá¹ƒ dÄ• pesi, saá¹…ghe bhogaá¹ƒ tatheva so ||

<94> á¹• 21 iti vibhavamanappaá¹ƒ sÄ• dhupaÃ±Ã±Ä• labhitvÄ• ,

vigatamadapamÄ• dÄ• catta kÄ• mapasaá¹…gÄ• .

akariyajanakhedaá¹ƒ puÃ±Ã±akammÄ• bhirÄ• mÄ• ,

vipulavividhapuÃ±Ã±aá¹ƒ suppannÄ• karontÄ«ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

ekÄ• dasarÄ• jadÄ«pano nÄ• ma

catuttiá¹ƒsatimo paricchedo.

paÃ±catiá¹ƒsatimapariccheda

dvÄ• dasarÄ• jako

<1> á¹• 21 Ä• maá¹‡á¸• agÄ• maá¹‡yabhayo, mahÄ• dÄ• á¹-hikaaccaye.

navavassanaá¹-á¹-hamÄ• se, rajjaá¹ƒ kÄ• resi taá¹ƒ suto ||

<2> á¹• 21 chattÄ• ti chattaá¹ƒ kÄ• resi, mahÄ• thÅ«pe manorame.

tatheva pÄ• davediÃ±ca, muddhavediÃ±ca kÄ• rayi ||

<3> á¹• 21 tatheva lohapÄ• sÄ• da, thÅ«pavhe posathavhaye.

kÄ• resi kucchiÄ• jiraá¹ƒ, kucchiÄ• á¸·indameva ca ||

<4> á¹• 21 ubhayatthÄ• pi \Be 208/ kÄ• resi, cÄ• ruá¹ƒ ratanapaá¹‡á¸• apaá¹ƒ.

rajataleá¹‡a vihÄ• raÃ±ca, kÄ• rÄ• pesi narÄ• dhipe ||

<5> á¹• 21 mahÄ• gÄ• meá¹‡á¸• avÄ• piá¹ƒso, passe kÄ• riya dakkhiá¹‡e.

dakkhiá¹‡assa vihÄ• rassa, adÄ• si puÃ±Ã±adakkhiá¹‡o ||

<6> á¹• 21 mÄ• ghÄ• taá¹ƒ sakale dÄ«pe, kÄ• resi manujÄ• dhipo.

valliphalÄ• ni sabbÄ• ni, ropÄ• petvÄ• tahiá¹ƒ tahiá¹ƒ ||

<7> á¹• 21 maá¹ƒ sakubhaá¹‡á¸• akaá¹ƒ nÄ• ma, Ä• maá¹‡á¸• iya mahÄ«pati.

pattaá¹ƒ pÅ«rÄ• payitvÄ• na, kÄ• retvÄ• vatthacumbaá¹-aá¹ƒ ||

<8> á¹• 21 dÄ• pesi sabbasaá¹…ghassa, vippasannena cetasÄ• .

patte pÅ«rÄ• payitvÄ• so, Ä• maá¹‡á¸• a gÄ• maá¹‡ividÅ« ||

<9> á¹• 21 taá¹…kaniá¹-á¹-hokaá¹‡irÄ• jÄ• -tisso ghÄ• tiya tÄ• taraá¹ƒ.

tÄ«á¹‡i vassÄ• ni nagare, rajjaá¹ƒ kÄ• resi khattiyo ||

<10> á¹• 21 uposathagharaá¹-á¹-aá¹ƒ esÄ• , nicchini cekiyavhaye.

rÄ• jÄ• parÄ• dhakammamhi, putte saá¹-á¹-hitu bhikkhavo ||

<11> á¹• 21 sahoá¸• á¸• e gÄ• hayitvÄ• na, rÄ• jÄ• cetiya pabbate.

khipÄ• pesi kaá¹‡iravhe, pabbhÄ• ramhi asÄ«lake ||

<12> á¹• 21 kaá¹‡irÄ• jÄ• accayena, Ä• maá¹‡á¸• agÄ• maá¹‡i suto.

cÅ«á¸·Ä• bhayo vassamekaá¹ƒ, rajjaá¹ƒ kÄ• resi khattiyo ||

<13> á¹• 21 so goá¹‡akanadÄ«tÄ«re, purapassamhi dakkhiá¹‡e.

kÄ• rÄ• pesi mahÄ«pÄ• lo, vihÄ• re cÅ«á¸·agallakaá¹ƒ ||

<14> á¹• 21 cÅ«á¸·Ä• bhayassaâ€™ cca yena, sÄ«vali taá¹ƒ kaniá¹-á¹-hikÄ• .

Ä• maá¹‡á¸• adhÄ«tÄ• caturo, mÄ• se rajjamakÄ• rayi ||

<15> á¹• 21 Ä• maá¹‡á¸• a bhÄ• gineyyÄ• tu, sÄ«valiá¹ƒ apanÄ«yataá¹ƒ.

iá¸·anÄ• goti nÄ• mena, chattaá¹ƒ ussÄ• payi pure ||

<16> á¹• 21 tissavÄ• piá¹ƒ gate tasmiá¹ƒ, Ä• divasse narÄ• dhipe.

taá¹ƒ hitvÄ• puramÄ• gaÃ±chuá¹ƒ, bahavolambakaá¹‡á¹‡akÄ• ||

<17> á¹• 21 tahiá¹ƒ adisvÄ• te rÄ• jÄ• , kuddho tehi akÄ• rayi.

maddayaá¹ƒ vÄ• piyÄ• passe, mahÄ• thÅ«paÃ±jasaá¹ƒsayaá¹ƒ ||

<18> á¹• 21 tesaá¹ƒ \Be 209/ vicÄ• rake katvÄ• , caá¹‡á¸• Ä• le ca á¹-hapÄ• payi.

tena kuddhÄ• lambakaá¹‡á¹‡Ä• , sabbe hutvÄ• na ekato ||

<19> á¹• 21 rÄ• jÄ• naá¹ƒ taá¹ƒ gahetvÄ• na, rundhitvÄ• na sake ghare.

sayaá¹ƒ rajjaá¹ƒ vicÄ• resuá¹ƒ, raÃ±Ã±o devÄ« tadÄ• sakaá¹ƒ ||

<20> á¹• 21 puttaá¹ƒ candamukhasivaá¹ƒ, maá¹‡á¸• ayitvÄ• kumÄ• rakaá¹ƒ.

datvÄ• na hatthe dhÄ• tÄ«naá¹ƒ, maá¹…galahatthi santike ||

<21> á¹• 21 pesesi vatvÄ• sandesaá¹ƒ, netvÄ• taá¹ƒ dhÄ• tiyo tahiá¹ƒ.

vadiá¹ƒsu devisandesaá¹ƒ, sabbaá¹ƒ maá¹…gala hatthino ||

<22> á¹• 21 ``ayaá¹ƒ te sÄ• dhino putto,

sÄ• miko cÄ• rake á¹-hito.

arihi ghÄ• tato seso,

tayÄ• ghÄ• to imassa tu ||

<23> á¹• 21 tvamenaá¹ƒ kira ghÄ• tehi, idaá¹ƒ devivacoâ€™â€™ iti.

vatvÄ• tu sayÄ• pesuá¹ƒ, pÄ• damÅ«lamhi hatthino ||

<24> á¹• 21 dukkhito so ruditvÄ• na, nÄ• go bhetvÄ• na Ä• á¸·akaá¹ƒ.

pavisitvÄ• mahÄ• vatthuá¹ƒ, dvÄ• raá¹ƒ pÄ• tiya thÄ• masÄ• ||

<25> á¹• 21 raÃ±Ã±o nisinnaá¹…gaá¹‡amhi, ugghÄ• á¹-etvÄ• kavÄ• á¹-akaá¹ƒ.

nisÄ«dÄ• piya taá¹ƒ khandhe, mahÄ• titthamupÄ• gami ||

<26> á¹• 21 nÄ• vaá¹ƒ Ä• ro payitvÄ• na, rÄ• jÄ• naá¹ƒ tattha kuÃ±jaro.

pacchimo dadhitÄ«rena, sayaá¹ƒ malaya mÄ• ruhÄ« ||

<27> á¹• 21 paratÄ«re vasitvÄ• so, tÄ«á¹‡ivassÄ• ni khattiyo.

balakÄ• yaá¹ƒ gahetvÄ• na, Ä• gÄ• nÄ• vÄ• ti rohaá¹‡aá¹ƒ ||

<28> á¹• 21 titthe sakkharasobbhamhi, otaritvÄ• na bhÅ«pati.

akÄ• si rohaá¹‡e tattha, mahantaá¹ƒ balasaá¹…gahaá¹ƒ ||

<29> á¹• 21 raÃ±Ã±o maá¹…galahatthiso, dakkhiá¹‡aá¹ƒ malayaá¹ƒ tato.

rohaá¹‡aá¹ƒyeâ€™ vupÄ• gaÃ±chi, tassa kammÄ• ni kÄ• tave ||

<30> á¹• 21 mahÄ• padumanÄ• massa, tattha jÄ• takabhÄ• á¹‡ino.

tulÄ• dhÄ• ravhavÄ• sissa, mahÄ• therassa santike ||

<31> á¹• 21 kapijÄ• takaá¹ƒ \Be 210/ sutvÄ• na, bodhisatte pasÄ• davÄ• .

nÄ• gamahÄ• vihÄ• raá¹ƒ so, jiyÄ• muttadhanussataá¹ƒ ||

<32> á¹• 21 katvÄ• kÄ• resi thÅ«paÃ±ca, vaá¸• á¸• hÄ• pesi yathÄ• á¹-hitaá¹ƒ.

tissavÄ• piÃ±ca kÄ• resi, tathÄ• duravhavÄ• pikaá¹ƒ ||

<33> á¹• 21 so gahetvÄ• balaá¹ƒ rÄ• jÄ• , yuddhÄ• ya abhinikkhami.

taá¹ƒ sutvÄ• lambakaá¹‡á¹‡Ä• ca, yuddhÄ• ya abhisaá¹ƒyutÄ• ||

<34> á¹• 21 papallakkhandhadvÄ• ramhi, khette hiá¹…karavÄ• pike.

yuddhaá¹ƒ ubhinnaá¹ƒ vattittha, aÃ±Ã±amaÃ±Ã±avihesanaá¹ƒ ||

<35> á¹• 21 nÄ• vÄ• kilantadehattÄ• , posÄ• sÄ«danti rÄ• jino.

rÄ• jÄ• nÄ• maá¹ƒ sÄ• vayitvÄ• , sayaá¹ƒ pÄ• visi tena so ||

<36> á¹• 21 tena bhÄ«tÄ• lambakaá¹‡á¹‡Ä• , sayiá¹ƒsu udarena so.

tesaá¹ƒ sÄ«sÄ• ni chinditvÄ• , ratanÄ• bhisamaá¹ƒkari ||

<37> á¹• 21 tikkhattumevantukate, karuá¹‡Ä• ya mahÄ«pati.

``amÄ• retvÄ• â€™ va gaá¹‡hÄ• tha, jÄ«vaggÄ• haâ€™ nti abruvi ||

<38> á¹• 21 tato vijitasaá¹…gÄ• mo, puraá¹ƒ Ä• gamma bhÅ«pati.

chattaá¹ƒ ussÄ• payitvÄ• na tissavÄ• pi chaá¹‡aá¹ƒ agÄ• ||

<39> á¹• 21 jalakÄ«á¸·Ä• ya uggantvÄ• , sumaá¹‡á¸• itapasÄ• dhito.

attano sirisampattiá¹ƒ, disvÄ• tassantarÄ• yike ||

<40> á¹• 21 lambakaá¹‡á¹‡e saritvÄ• na, kuddho so yojayÄ«rathe.

yugaparamparÄ• tesaá¹ƒ, purato pÄ• visÄ« puraá¹ƒ ||

<41> á¹• 21 mahÄ• vatthussa ummÄ• re, á¹-hatvÄ• rÄ• jÄ• á¹‡apesi so.

``imesaá¹ƒ sÄ«samummÄ• re, asmiá¹ƒ chindatha bhoâ€™â€™ iti ||

<42> á¹• 21 goá¹‡Ä• eterathe yuttÄ• , tava honti rathesabha.

siá¹…gaá¹ƒkhuraÃ±ca etesaá¹ƒ, chedÄ• payata bhoâ€™â€™ iti ||

<43> á¹• 21 mÄ• tuyÄ• atha saÃ±Ã±atto, sÄ«sacchedaá¹ƒ nivÄ• riya.

nÄ• saÃ±ca pÄ• daá¹…guá¹-á¹-haÃ±ca, tesaá¹ƒ rÄ• jÄ• achedayi ||

<44> á¹• 21 hatthivutthaá¹ƒ janapadaá¹ƒ, adÄ• hatthissa khattiyo.

hatthibhogo janapado, iti tenÄ• si nÄ• mato ||

<45> á¹• 21 evaá¹ƒ anurÄ• dhapure, iá¸·Ä• nÄ• go mahÄ«pati.

chabbassÄ• ni anunÄ• ni, rajjaá¹ƒ kÄ• resi khattiyo ||

<46> á¹• 21 iá¸·anÄ• gaccaye \Be 211/ tassa, putto candamukhosivo.

aá¹-á¹-havassaá¹ƒ sattamÄ• saá¹ƒ, rÄ• jÄ• rajjamakÄ• rayi ||

<47> á¹• 21 maá¹‡ikÄ• ragÄ• me vÄ• pi, kÄ• rÄ• petvÄ• mahÄ«pati.

issarasamaá¹‡avhassa, vihÄ• rassa adÄ• si so ||

<48> á¹• 21 tassa raÃ±Ã±o mahesÄ« ca, saá¹…gÄ• me pattimattano.

tassevÄ• â€™ dÄ• vihÄ• rassa, damiá¸·adevÄ«ti vissutÄ• ||

<49> á¹• 21 taá¹ƒ tissavÄ• pÄ« kÄ«á¸·Ä• ya, hantvÄ• candamukhaá¹ƒ sivaá¹ƒ.

yasaá¸·Ä• lakatissoâ€™ ti, vissuto taá¹…kaniá¹-á¹-hako ||

<50> á¹• 21 anurÄ• dhapure ramme, laá¹…kÄ• bhuvadane subhe.

sattavassÄ• naá¹-á¹-hamÄ• se, rÄ• jÄ• rajjamakÄ• rayi ||

<51> á¹• 21 dovirikassa dattassa, puttho dovÄ• riko sayaá¹ƒ.

raÃ±Ã±o sadisarÅ«pena, ahosi subhanÄ• mavÄ• ||

<52> á¹• 21 subhaá¹ƒ balatthaá¹ƒ taá¹ƒ rÄ• jÄ• , rÄ• jabhÅ«sÄ• ya bhÅ«siya.

nisidÄ• piya pallaá¹…ke, hÄ• satthaá¹ƒ yasaá¸·Ä• lako ||

<53> á¹• 21 sÄ«sacoá¸·aá¹ƒ balatthassa, sasÄ«se paá¹-imuÃ±ciya.

yaá¹-á¹-hiá¹ƒ gahetvÄ• hatthena, dvÄ• ramÅ«le á¹-hito sayaá¹ƒ ||

<54> á¹• 21 vandantesu amaccesu, nisinnaá¹ƒ Ä• sanamhi taá¹ƒ.

rÄ• jÄ• hasati evaá¹ƒ so, kurute antarantarÄ• ||

<55> á¹• 21 ``balattho ekadivasaá¹ƒ, rÄ• jÄ• naá¹ƒ hasamÄ• nakaá¹ƒ.

ayaá¹ƒ balattho kasmÄ• me, sammukhÄ• hasatÄ«â€™â€™ ti so ||

<56> á¹• 21 mÄ• rÄ• payitvÄ• rÄ• jÄ• naá¹ƒ, balattho so subho idha.

rajjaá¹ƒ kÄ• resi chabbassaá¹ƒ, subharÄ• jÄ• ti vissuto ||

<57> á¹• 21 dvisu mahÄ• vihÄ• resu, subharÄ• jÄ• manoramaá¹ƒ.

pariveá¹‡apantiá¹ƒ subha-nÄ• makaá¹ƒyeva kÄ• rayi ||

<58> á¹• 21 uruvelasamÄ«pamhi, tathÄ• vellivihÄ• rakaá¹ƒ.

puratthime ekadvÄ• raá¹ƒ, gaá¹…gante nandigÄ• makaá¹ƒ ||

<59> á¹• 21 lambakaá¹‡á¹‡asuto \Be 212/ eko, uttarapassavÄ• siko.

senÄ• patimupaá¹-á¹-hÄ• si, vasabho nÄ• ma mÄ• tulaá¹ƒ ||

<60> á¹• 21 hessati vasabho nÄ• ma, rÄ• jÄ• â€™ ti sutiyÄ• sadÄ• .

ghÄ• teti rÄ• jÄ• dÄ«pamhi, sabbe vasabhanÄ• make ||

<61> á¹• 21 ``raÃ±Ã±o dassÄ• ma vasataá¹ƒ, imaâ€™â€™ nti bhariyÄ• ya so.

senÄ• patimantayitvÄ• , pÄ• to rÄ• jakulaá¹ƒ agÄ• ||

<62> á¹• 21 gacchato tena sahasÄ• , tambulaá¹ƒ cuá¹‡á¹‡avajjitaá¹ƒ.

hatthamhi vasabhassÄ• â€™ dÄ• , taá¹ƒ sÄ• dhu parirakkhituá¹ƒ ||

<63> á¹• 21 rÄ• jagehassa dvÄ• ramhi, tambulaá¹ƒ cuá¹‡á¹‡avajjitaá¹ƒ.

senÄ• pati udikkhitvÄ• , taá¹ƒ cuá¹‡á¹‡atthaá¹ƒ visajjayi ||

<64> á¹• 21 senÄ• patissa bhariyÄ• , cuá¹‡á¹‡atthaá¹ƒ vasabhaá¹ƒ gataá¹ƒ.

vatvÄ• rahassaá¹ƒ datvÄ• ca, sahassaá¹ƒ taá¹ƒ palÄ• payi ||

<65> á¹• 21 mahÄ• vihÄ• raá¹-hÄ• naá¹ƒ so, gantvÄ• na vasabho pana.

tattha therehi khiranna-vatthehi katasaá¹…gaho ||

<66> á¹• 21 tato paraá¹ƒ kuá¹-á¹-hino ca, rÄ• jabhÄ• vÄ• ya nicchitaá¹ƒ.

sutvÄ• na vacanaá¹ƒhaá¹-á¹-ho, ``coro hessaâ€™â€™ nti nicchito ||

<67> á¹• 21 laddhasamatthapurise, gÄ• maghÄ• taá¹ƒ tato paraá¹ƒ.

karonto rohaá¹‡aá¹ƒ gantvÄ• , kapallapuvopadesato ||

<68> á¹• 21 kamena raá¹-á¹-haá¹ƒ kaá¹‡hantho, sampattabalavÄ• hano.

so rÄ• jÄ• dvÄ«hi vassehi, Ä• gamma purasantikaá¹ƒ ||

<69> á¹• 21 subharÄ• jaá¹ƒ raá¹‡e hantvÄ• , vasabho so mahabbalo.

ussÄ• payi purebhattaá¹ƒ, mÄ• tuloâ€™ pi raá¹‡e pati ||

<70> á¹• 21 taá¹ƒ mÄ• tulassa sariraá¹ƒ, pubbabhÅ«topakÄ• rikaá¹ƒ.

akÄ• si vasabho rÄ• jÄ• , mahesiá¹ƒ mettanÄ• mikaá¹ƒ ||

<71> á¹• 21 sohorapÄ• á¹-hakaá¹ƒ pucchi, Ä• yuppamÄ• á¹‡amattano.

``Ä• ha dvÄ• dasavassÄ• niâ€™â€™, rahoyevassa sopi ca ||

<72> á¹• 21 rahassaá¹ƒ rakkhaá¹‡atthÄ• ya, sahassaá¹ƒ tassÄ• dÄ• piya.

saá¹…ghaá¹ƒ so sannipÄ• tetvÄ• , vanditvÄ• pucchi bhÅ«pati ||

<73> á¹• 21 ``siyÄ• nu \Be 213/ bhante Ä• yussa, vaá¸• á¸• hanakÄ• raá¹‡aá¹ƒâ€™â€™ iti

``atthÄ«â€™â€™ ti saá¹…gho Ä• cikkhi, antarÄ• yavimocanaá¹ƒ ||

<74> á¹• 21 parissÄ• vanadÄ• naÃ±ca, Ä• vÄ• sadÄ• na meva ca.

gilÄ• navattadÄ• naÃ±ca, dÄ• tabbaá¹ƒ manujÄ• dhipa ||

<75> á¹• 21 ``kÄ• tabbaá¹ƒ jiá¹‡á¹‡akÄ• vÄ• sa-paá¹-isaá¹…kharaá¹‡aá¹ƒ tathÄ• .

paÃ±casÄ«lasamÄ• dÄ• naá¹ƒ, katvÄ• taá¹ƒ sÄ• dhurakkhiyaá¹ƒ ||

<76> á¹• 21 uposathÅ«pavÄ• so ca, kattabboâ€™ posatheâ€™â€™ iti.

rÄ• jÄ• sÄ• dhÅ«ti gantvÄ• na, tathÄ• sabbaá¹ƒ makÄ• si so ||

<77> á¹• 21 tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aÃ±ca vassÄ• naá¹ƒ, accayena mahÄ«pati.

dÄ«pamhi sabbasaá¹…ghassa, ticÄ«varamadÄ• payi ||

<78> á¹• 21 anÄ• gatÄ• naá¹ƒ therÄ• naá¹ƒ, pesayitvÄ• na dÄ• payi.

dvattiá¹ƒsÄ• yahi á¹-hÄ• nesu, dÄ• pesi madhupÄ• yasaá¹ƒ ||

<79> á¹• 21 catusaá¹-á¹-hiyÄ• ca á¹-hÄ• nesu, mahÄ• dÄ• naá¹ƒtu missakaá¹ƒ.

sahassavaá¹-á¹-i catusu, á¹-hÄ• nesu ca jalÄ• payi ||

<80> á¹• 21 cetiyapabbate ceva, thÅ«pÄ• rÄ• me ca cetiye.

mahÄ• thÅ«pe mahÄ• bodhi-ghare iti imesu hi ||

<81> á¹• 21 cittalakÅ«á¹-e kÄ• resi, dasathÅ«pe manorame.

dÄ«peâ€™ khilamhi Ä• vÄ• se, jiá¹‡á¹‡e ca paá¹-isaá¹…khari ||

<82> á¹• 21 valliyeravihÄ• re ca, therassa so pasÄ«diya.

mahÄ• valligottaá¹ƒ nÄ• ma, vihÄ• raÃ±ca akÄ• rayi ||

<83> á¹• 21 kÄ• resi anurÄ• rÄ• maá¹ƒ, mahÄ• gÄ• massa santike.

heá¸·igÄ• maá¹-á¹-hakarisa, sahassaá¹ƒ tassa dÄ• payi ||

<84> á¹• 21 mucelavihÄ• raá¹ƒ kÄ• retvÄ• , so tissavaá¸• á¸• hamÄ• nake.

Ä• á¸·isÄ• rodakabhÄ• gaá¹ƒ, vihÄ• rassa adÄ• payi ||

<85> á¹• 21 kalambatitthe thÅ«pamhi, kÄ• resiá¹-á¹-hikakaÃ±cukaá¹ƒ.

kÄ• resuposathÄ• gÄ• raá¹ƒ, vaá¹-á¹-itelattha massatu ||

<86> á¹• 21 sahassakarÄ«savÄ• piá¹ƒso \Be 214/, kÄ• rÄ• petvÄ• adÄ• si ca.

kÄ• resuposathÄ• gÄ• raá¹ƒ, vihÄ• re kumbhigallake ||

<87> á¹• 21 soyeâ€™ vu posathÄ• gÄ• raá¹ƒ, issarasamaá¹‡ake idha.

thÅ«pÄ• rÄ• methÅ«pagharaá¹ƒ, kÄ• rÄ• pesi mahÄ«pati ||

<88> á¹• 21 mahÄ• vihÄ• re pariveá¹‡a, pantiá¹ƒ pacchimapekkhiniá¹ƒ.

kÄ• resi ca catusÄ• laÃ±ca, jiá¹‡á¹‡akaá¹ƒ paá¹-isaá¹…khari ||

<89> á¹• 21 catubuddhapaá¹-imÄ• rammaá¹ƒ, paá¹-imÄ• naá¹ƒgharaá¹ƒtathÄ• .

mahÄ• bodhiá¹…gaá¹‡e ramme, rÄ• jÄ• soyeva kÄ• rayi ||

<90> á¹• 21 tassa raÃ±Ã±o mahesÄ« sÄ• , vuttanÄ• mÄ• manoramaá¹ƒ.

thÅ«paá¹ƒ thÅ«pagharaÃ±ceva, rammaá¹ƒ tatheva kÄ• rayi ||

<91> á¹• 21 thÅ«pÄ• rÄ• me thÅ«pagharaá¹ƒ, niá¹-á¹-hÄ• petvÄ• mahÄ«pati.

tassa niá¹-á¹-hÄ• pitamahe, mahÄ• dÄ• namadÄ• si ca ||

<92> á¹• 21 yuttÄ• naá¹ƒ buddhavacane, bhikkhÅ«naá¹ƒ paccayampi ca.

bhikkhÅ«naá¹ƒ dhammakathikÄ• naá¹ƒ, sappiphÄ• á¹‡itameva ca ||

<93> á¹• 21 nagarassa catudvÄ• re, kapaá¹‡avaá¹-á¹-aÃ±ca dÄ• payi.

gilÄ• nÄ• naÃ±ca bhikkhÅ«naá¹ƒ, gilÄ• navaá¹-á¹-ameva ca ||

<94> á¹• 21 mayettiá¹ƒ rÄ• juppalavÄ• piá¹ƒ, vahakolambagÄ• makaá¹ƒ.

mahÄ• nika vittavÄ• piá¹ƒ, mahÄ• rÄ• motti meva ca ||

<95> á¹• 21 kehÄ• laá¹ƒ kÄ• á¸·ivÄ• piÃ±ca, cambuá¹-á¹-hiá¹ƒ vÄ• tamaá¹…ganaá¹ƒ.

abhivaá¸• á¸• hamÄ• nakaÃ±ca, iccekÄ• dasa vÄ• piyo ||

<96> á¹• 21 dvÄ• dasa mÄ• tikÄ• ceva, subhikkhatthamakÄ• rayi.

guttattha purapÄ• kÄ• raá¹ƒ, ceva muccamakÄ• rayi ||

<97> á¹• 21 gopuraÃ±ca catudvÄ• re, mahÄ• vatthuÃ±ca kÄ• rayi.

saraá¹ƒ kÄ• resi uyyÄ• ne, haá¹ƒsetatthavisajjayi ||

<98> á¹• 21 pure bahÅ« pokkharaá¹‡Ä«, kÄ• rÄ• petvÄ• tahiá¹ƒ tahiá¹ƒ.

ummaggena jalaá¹ƒ tattha, pavesesi mahÄ«pati ||

<99> á¹• 21 evaá¹ƒ \Be 215/ nÄ• nÄ• vidhaá¹ƒ puÃ±Ã±aá¹ƒ, katvÄ• vasabhabhÅ«pati.

hatantarÄ• yo so hutvÄ• , puÃ±Ã±akamme sadÄ• daro ||

<100> á¹• 21 catuttÄ• sÄ«savassÄ• ni, pure rajjamakÄ• rayi.

catuttÄ• lÄ«savesÄ• kha, pÅ«jÄ• yo ca akÄ• rayi ||

<101> á¹• 21 subharÄ• jÄ• dharanto so, attano ekadhÄ«taraá¹ƒ.

vasabhena bhayÄ• saá¹ƒkÄ«, appesiâ€™ á¹-hika vaá¸• á¸• hakiá¹ƒ ||

<102> á¹• 21 attano kambalaÃ±ceva, rÄ• jÄ• bhaá¹‡á¸• Ä• ni caâ€™ ppayi.

vasabhena hate tasmiá¹ƒ, tamÄ• dÄ• siá¹-á¹-havaá¸• á¸• hakÄ« ||

<103> á¹• 21 dhÄ«tiá¹-hÄ• ne á¹-hapetvÄ• na, vaá¸• á¸• heti attano ghare.

sakammaá¹ƒ karato tassa, bhattaá¹ƒ Ä• hari dÄ• rikÄ• ||

<104> á¹• 21 sÄ• nirodhasamÄ• pannaá¹ƒ, tadambapuppha gumbake.

sattame divase disvÄ• , bhattaá¹ƒ medhÄ• vÄ«nÄ« adÄ• ||

<105> á¹• 21 puna bhattaá¹ƒ randhayitvÄ• , pituno bhattamÄ• hari.

papaÃ±cakÄ• raá¹‡aá¹ƒ puá¹-á¹-hÄ• , tamatthaá¹ƒ pituno vadi ||

<106> á¹• 21 tuá¹-á¹-ho punappunaÃ±ceâ€™ so, bhattaá¹ƒ therassa dÄ• payi.

vissatthoâ€™ nÄ• gataá¹ƒ disvÄ• , thero Ä• ha kumÄ• rikaá¹ƒ ||

<107> á¹• 21 ``tavaissariyejÄ• te, imaá¹ƒ á¹-hÄ• naá¹ƒ kumÄ• rike.

sareyyÄ• sÄ«â€™ ti thero tu, tadÄ• ca parinibbuto ||

<108> á¹• 21 sake so vasabho rÄ• jÄ• , vayappattamhi puttake.

vaá¹…kanÄ• sikatissamhi, kaÃ±Ã±aá¹ƒtassÄ• nurÅ«pikaá¹ƒ ||

<109> á¹• 21 gavesÄ• pesi purisÄ• , taá¹ƒ disvÄ• na kumÄ• rikaá¹ƒ.

iá¹-á¹-hakavaá¸• á¸• hakÄ«gÄ• me, itthilakkhaá¹‡a kovidÄ• ||

<110> á¹• 21 raÃ±Ã±o nivedayuá¹ƒ rÄ• jÄ• , tamÄ• á¹‡Ä• petumÄ• rabhi.

tassÄ• ha rÄ• jadhÄ«tattaá¹ƒ, iá¹-á¹-hakavaá¸• á¸• hakÄ« tadÄ• ||

<111> á¹• 21 subharaÃ±Ã±o tu dhÄ«tattaá¹ƒ, kambalÄ• dÄ«hi Ã±Ä• payi.

rÄ• jÄ• tuá¹-á¹-ho sutassÄ• â€™ dÄ• , taá¹ƒ sÄ• dhu katamaá¹…galaá¹ƒ ||

<112> á¹• 21 vasabhassaccaye putto, vaá¹…kanÄ• sika tissako.

anurÄ• dhapure rajjaá¹ƒ, tÄ«á¹‡i vassÄ• ni kÄ• rayi ||

<113> á¹• 21 so \Be 216/ goá¹‡anadiyÄ• tÄ«re, mahÄ• maá¹…galanÄ• makaá¹ƒ.

vihÄ• raá¹ƒ kÄ• rayi rÄ• jÄ• , vaá¹…kanÄ• sikatissako ||

<114> á¹• 21 mahÄ• mattÄ• tu devÄ« sÄ• , sarantÄ« therabhÄ• sitaá¹ƒ.

vihÄ• rakÄ• raá¹‡atthÄ• ya, akÄ• si dhanasaÃ±cayaá¹ƒ ||

<115> á¹• 21 vaá¹…kanÄ• sikatissassa, accaye kÄ• rayÄ« suto.

rajjaá¹ƒ bÄ• vÄ«savassÄ• ni, gajjabÄ• hukagÄ• maá¹‡i ||

<116> á¹• 21 sutvÄ• so mÄ• tuvacanaá¹ƒ, mÄ• tudatthÄ• ya kÄ• rayi.

kadambapupphaá¹-hÄ• namhi, rÄ• jamÄ• tuvihÄ• rakaá¹ƒ ||

<117> á¹• 21 mÄ• tÄ• satasahassaá¹ƒ sÄ• , bhÅ«miatthoya paá¹‡á¸• itÄ• .

adÄ• mahÄ• vihÄ• rassa, vihÄ• raÃ±ca akÄ• ra yi ||

<118> á¹• 21 sayameva akÄ• resi, tattha thÅ«paá¹ƒ silÄ• mayaá¹ƒ.

saá¹…ghabhogaÃ±ca pÄ• dÄ• si, kiá¹‡itvÄ• na tato tato ||

<119> á¹• 21 abhayuttara mahÄ• thÅ«paá¹ƒ, vaá¸• á¸• hÄ• petvÄ• citÄ• payi.

catudvÄ• re ca tattheva, Ä• dimukhamakÄ• rayi ||

<120> á¹• 21 gÄ• maá¹‡itissavÄ• piá¹ƒ so, kÄ• rÄ• petvÄ• mahÄ«pati.

abhayagiri vihÄ• rassa, pÄ• kavaá¹-á¹-Ä• yaâ€™ dÄ• si ca ||

<121> á¹• 21 maricavaá¹-á¹-ikathÅ«pamhi, kaÃ±cukaÃ±ca akÄ• rayi.

kiá¹‡itvÄ• satasahassena, saá¹…ghabhogamadÄ• si ca ||

<122> á¹• 21 kÄ• resi pacchime vasse, vihÄ• raá¹ƒ rÄ• makavhayaá¹ƒ.

mahejasanasÄ• laÃ±ca, nagaramhi akÄ• rayi ||

<123> á¹• 21 gajabÄ• hussaccayena, sasuro tassa rÄ• jino.

rajjaá¹ƒ mahallako nÄ• go, chabbassÄ• ni akÄ• rayi ||

<124> á¹• 21 puratthime pejalakaá¹ƒ, dakkhiá¹‡e koá¹-i pabbataá¹ƒ.

pacchime dakapÄ• sÄ• á¹‡e, nÄ• gadÄ«pe sÄ• lipabbataá¹ƒ ||

<125> á¹• 21 bÄ«jagÄ• me tanaveá¸·iá¹ƒ, rohaá¹‡e janapade pana.

tobbalanÄ• gapabbataÃ±ca, antoá¹-á¹-he girihÄ• likaá¹ƒ ||

<126> á¹• 21 ete \Be 217/ satta vihÄ• re so, mahallanÄ• gabhÅ«pati.

parittenapi kÄ• lena, kÄ• rÄ• pesi mahÄ• matÄ« ||

<127> á¹• 21 evaá¹ƒ asÄ• rehi dhanehi sÄ• raá¹ƒ,

puÃ±Ã±Ä• ni katvÄ• na bahÅ«ni paÃ±Ã±Ä• .

Ä• denti bÄ• lÄ• pana kÄ• ma hetu,

bahÅ«ni pÄ• pÄ• ni karontÄ• mohÄ• â€™ ti ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dvÄ• dasa rÄ• jako nÄ• ma

paÃ±catiá¹ƒsatimo paricchedo.

chattiá¹ƒsatima pariccheda

tayodasa rÄ• jako

<1> á¹• 21 mahallanÄ• gaccayena \Be 217/, putto bhÄ• tikatissako.

catuvÄ«sativassÄ• ni, laá¹ƒkÄ• rajjamakÄ• rayi ||

<2> á¹• 21 mahÄ• vihÄ• re pÄ• kÄ• raá¹ƒ, kÄ• rÄ• pesi samantato.

gavaratissavihÄ• raá¹ƒ, so kÄ• rayitvÄ• mahÄ«pati ||

<3> á¹• 21 mahÄ• gÄ• maá¹‡ikaá¹ƒ vÄ• piá¹ƒ, vihÄ• rassaâ€™ ssaâ€™ dÄ• si ca.

vihÄ• raÃ±ca akÄ• resi, bhÄ• tiyatissa nÄ• makaá¹ƒ ||

<4> á¹• 21 kÄ• resuposathÄ• gÄ• raá¹ƒ, thÅ«pÄ• rÄ• me manorame.

randhakaá¹‡á¸• akavÄ• piÃ±ca, kÄ• rÄ• pesi mahÄ«pati ||

<5> á¹• 21 sattesu muducittoso, saá¹…ghamhi tibbagÄ• ravo.

ubhatosaá¹…ghe mahÄ«pÄ• lo, mahÄ• dÄ• naá¹ƒ pavattayi ||

<6> á¹• 21 bhÄ• tikatissaccayena, tassa kaniá¹-á¹-hatissako.

aá¹-á¹-havÄ«sasamÄ• rajjaá¹ƒ, laá¹ƒkÄ• dÄ«pe akÄ• rayi ||

<7> á¹• 21 bhÅ«tÄ• rÄ• ma \Be 218/ mahÄ• nÄ• ga, therasmiá¹ƒ so pasÄ«diya.

kÄ• resi ratanapÄ• sÄ• daá¹ƒ, abhayagirimhi sÄ• dhukaá¹ƒ ||

<8> á¹• 21 abhayagirimhi pÄ• kÄ• raá¹ƒ, mahÄ• pariveá¹‡ameva ca.

kÄ• resi maá¹‡isomavhe, mahÄ• pariveá¹‡ameva ca ||

<9> á¹• 21 tattheva cetiyagharaá¹ƒ, ambatthale tatheva ca.

kÄ• resi paá¹-isaá¹…khÄ• raá¹ƒ, nÄ• gadÄ«pe ghare pana ||

<10> á¹• 21 mahÄ• vihÄ• rasÄ«maá¹ƒso, madditvÄ• tattha kÄ• rayi.

kukkuá¹-agiri pariveá¹‡a, pantiá¹ƒ sakkacca bhÅ«pati ||

<11> á¹• 21 mahÄ• vihÄ• re kÄ• resi, dvÄ• dasa manujÄ• dhipo.

mahÄ• caturassapÄ• sÄ• de, dassaneyyemanorame ||

<12> á¹• 21 dakkhiá¹‡avihÄ• ra thÅ«pamhi, kaÃ±cukaÃ±ca akÄ• rayi.

bhattasÄ• laá¹ƒ mahÄ• megha, vanÄ• simaÃ±ca maddiya ||

<13> á¹• 21 mahÄ• vihÄ• rapÄ• kÄ• raá¹ƒ, passato apanÄ«yaso.

maggaá¹ƒ dakkhiá¹‡avihÄ• ra, gÄ• miÃ±cÄ• pi akÄ• rayi ||

<14> á¹• 21 bhÅ«tÄ• rÄ• ma vihÄ• raÃ±ca, rÄ• magoá¹‡akameva ca.

tatheva nandatissassa, Ä• rÄ• maÃ±ca akÄ• rayi ||

<15> á¹• 21 pÄ• cinato anuá¸·Ä• tissa, pabbataá¹ƒ gaá¹…garÄ• jiyaá¹ƒ.

niyelatissÄ• rÄ• maÃ±ca, piá¸·a piá¹-á¹-hi vihÄ• rakaá¹ƒ ||

<16> á¹• 21 rÄ• jamahÄ• vihÄ• raÃ±ca, kÄ• resi manujÄ• dhipo.

soyeva tÄ«su á¹-hÄ• nesu, kÄ• resuâ€™ posathÄ• layaá¹ƒ ||

<17> á¹• 21 kalyÄ• á¹‡Ä«ka vihÄ• re ca, maá¹‡á¸• alagirike tathÄ• .

dubbalavÄ• pitissavhe, vihÄ• resu imesu hi ||

<18> á¹• 21 kaniá¹-á¹-hatissaccayena, tassa putto akÄ• rayi.

rajjaá¹ƒ dveyeva vassÄ• ni, cÅ«á¸·anÄ• goti vissuto ||

<19> á¹• 21 cÅ«á¸·anÄ• gakaniá¹-á¹-hotu, rÄ• jÄ• ghÄ• tiya bhÄ• tikaá¹ƒ.

ekavassaá¹ƒ kuá¸• á¸• anÄ• go, rajjaá¹ƒ laá¹ƒkÄ• ya kÄ• rayi ||

<20> á¹• 21 mahÄ• peá¸·aÃ±ca vaá¸• á¸• hesi, ekanÄ• á¸·ikachÄ• take.

bhikkhusatÄ• naá¹ƒ paÃ±cannaá¹ƒ, abbhocchinnaá¹ƒ mahÄ«pati ||

<21> á¹• 21 kuá¸• á¸• anÄ• gassa \Be 219/ raÃ±Ã±o tu, devÄ«yÄ• bhÄ• tuko tadÄ• .

senÄ• pati sirinÄ• go, coro hutvÄ• na rÄ• jino ||

<22> á¹• 21 balavÄ• hana sampanno, Ä• gamma nagarantikaá¹ƒ.

rÄ• jabalena yujjhanto, kuá¸• á¸• anÄ• gaá¹ƒ mahÄ«patiá¹ƒ ||

<23> á¹• 21 palÄ• petvÄ• laddhajayo, anurÄ• dha pure vare.

laá¹ƒkÄ• rajjamakÄ• resi, vassÄ• nekÅ«navÄ«sati ||

<24> á¹• 21 mahÄ• thÅ«pavare chattaá¹ƒ, kÄ• rÄ• petvÄ• na bhÅ«pati.

suvaá¹‡á¹‡akammaá¹ƒ kÄ• resi, dassaneyyaá¹ƒ manoramaá¹ƒ ||

<25> á¹• 21 kÄ• resi lohapÄ• sÄ• daá¹ƒ, saá¹ƒkhittaá¹ƒ paÃ±cabhÅ«makaá¹ƒ.

mahÄ• bodhi catudvÄ• re, sopÄ• naá¹ƒ punakÄ• rayi ||

<26> á¹• 21 kÄ• retvÄ• chattapÄ• sÄ• daá¹ƒ, mahe pÅ«jamakÄ• rayi.

kulambaá¹‡aÃ±ca dÄ«pasmiá¹ƒ, vissajjesi dayÄ• paro ||

<27> á¹• 21 sirinÄ• gaccaye tassa, putto tisso akÄ• rayi.

rajjaá¹ƒ dvÄ• vÄ«savassÄ• ni, dhammavohÄ• ra kovido ||

<28> á¹• 21 á¹-hapesi so hi vohÄ• raá¹ƒ, hiá¹ƒsÄ• muttaá¹ƒ yatoidha.

vohÄ• raka tissarÄ• jÄ• , iti nÄ• maá¹ƒ tato ahu ||

<29> á¹• 21 kambugÄ• makavÄ• sissa, devattherassa santike.

dhammaá¹ƒ sutvÄ• paá¹-ikammaá¹ƒ, paÃ±cÄ• vÄ• se akÄ• rayi ||

<30> á¹• 21 mahÄ• tissassa therassa, anurÄ• rÄ• mavÄ• sino.

pasanno mucelapaá¹-á¹-ane, dÄ• na vaá¹-á¹-amakÄ• rayi ||

<31> á¹• 21 tissarÄ• ja maá¹‡á¸• apaÃ±ca, mahÄ• vihÄ• radvayepi so.

mahÄ• bodhighare pÄ• ci, loharÅ«paddhayampi ca ||

<32> á¹• 21 sattapaá¹‡á¹‡ikapÄ• sÄ• daá¹ƒ, kÄ• retvÄ• sukhavÄ• sakaá¹ƒ.

mÄ• se mÄ• se sahassaá¹ƒ so, mahÄ• vihÄ• rassa dÄ• payi ||

<33> á¹• 21 abhayagirivihÄ• re, dakkhiá¹‡amÅ«lasavhaye.

maricavaá¹-á¹-i vihÄ• ramhi, kulÄ• litissasavhaye ||

<34> á¹• 21 mahiyaá¹…gaá¹‡a vihÄ• ramhi, mahÄ• gÄ• makasavhaye.

mahÄ• nÄ• gatissavhamhi, tathÄ• kalyÄ• á¹‡Ä«kavhaye ||

<35> á¹• 21 iti \Be 220/ aá¹-á¹-hasu thÅ«pesu, chattakammamakÄ• rayi.

mÅ«kanÄ• gasenÄ• pati, vihÄ• re dakkhiá¹‡e tathÄ• ||

<36> á¹• 21 marica vaá¹-á¹-i vihÄ• ramhi, puttabhÄ• gavhaye tathÄ• .

issarasamaá¹‡avhamhi, tissavhe nÄ• gadÄ«pake ||

<37> á¹• 21 iti chasu vihÄ• resu, pÄ• kÄ• raÃ±ca akÄ• rayi.

kÄ• resuâ€™ posathÄ• gÄ• raá¹ƒ, anurÄ• rÄ• masavhaye ||

<38> á¹• 21 ariyavaá¹ƒsakathÄ• á¹-hÄ• ne, laá¹ƒkÄ• dÄ«pekhilepi ca.

dÄ• na vaá¹-á¹-aá¹ƒ á¹-hapÄ• pesi, saddhamme gÄ• ravena so ||

<39> á¹• 21 tiá¹‡Ä« satasahassÄ• ni, datvÄ• na manujÄ• dhipo.

iá¹‡ato sayike bhikkhÅ«, mocesi sÄ• sanappiyo ||

<40> á¹• 21 mahÄ• vesÄ• kha pÅ«jaá¹ƒ so, kÄ• retvÄ• dÄ«pavÄ• sinaá¹ƒ.

sabbe saá¹ƒyeva bhikkhÅ«naá¹ƒ, ticÄ«varamadÄ• payi ||

<41> á¹• 21 vetullavÄ• daá¹ƒ madditvÄ• , kÄ• retvÄ• pÄ• paniggahaá¹ƒ.

kapilena amaccena, sÄ• sanaá¹ƒ jotayÄ«ca so ||

<42> á¹• 21 vissutoâ€™ bhayanÄ• goâ€™ ti, kaniá¹-á¹-ho tassarÄ• jino.

deviyÄ• tassa saá¹ƒsaá¹-á¹-ho, Ã±Ä• to bhÄ«to sabhÄ• tarÄ• ||

<43> á¹• 21 palÄ• yitvÄ• hallatitthaá¹ƒ, gantvÄ• na sahasevako.

kuddho viya mÄ• tulassa, hatthapÄ• daÃ±ca chedayi ||

<44> á¹• 21 rÄ• jino raá¹-á¹-hatedatthaá¹ƒ, á¹-hapetvÄ• na idheva taá¹ƒ.

sunakhopamaá¹ƒ dassayitvÄ• , gahetvÄ• â€™ ti siniddhake ||

<45> á¹• 21 tattheva nÄ• vaá¹ƒ Ä• ruyha, paratÄ«ramagÄ• sayaá¹ƒ.

subhavo mÄ• tulo tu, upagamma mahÄ«pati ||

<46> á¹• 21 suhado viya hutvÄ• na, tasmiá¹ƒ raá¹-á¹-hamabhindiso.

abhayo taá¹ƒ jÄ• nanatthaá¹ƒ, dÅ«taá¹ƒ idha visajjayi ||

<47> á¹• 21 taá¹ƒ disvÄ• pÅ«garukkhaá¹ƒ so, samantÄ• kuntanÄ• á¸·iyÄ• .

paribbhamanto madditvÄ• , katvÄ• dubbalamÅ«lakaá¹ƒ ||

<48> á¹• 21 bÄ• hunÄ• yeva pÄ• tetvÄ• , tajjetvÄ• taá¹ƒ palÄ• payi.

dÅ«to gantvÄ• abhayassa, taá¹ƒ pavattiá¹ƒ pavedayi ||

<49> á¹• 21 Ã±atvÄ• â€™ bhayo \Be 221/ taá¹ƒ damiá¸·e, Ä• dÄ• ya basuke tato.

nagarantikamÄ• gaÃ±chi, bhÄ• tarÄ• saha yujjhituá¹ƒ ||

<50> á¹• 21 taá¹ƒ Ã±atvÄ• na palÄ• yitvÄ• , assamÄ• ruyhadeviyÄ• .

malayaá¹ƒ Ä• gamÄ• rÄ• jÄ• , taá¹ƒkaniá¹-á¹-hoâ€™ nu bandhiya ||

<51> á¹• 21 rÄ• jÄ• naá¹ƒ malaye hantvÄ• , devÄ«mÄ• dÄ• ya Ä• gato.

kÄ• resi nagare rajjaá¹ƒ, aá¹-á¹-havassÄ• ni bhÅ«pati ||

<52> á¹• 21 pÄ• sÄ• á¹‡avediá¹ƒ kÄ• resi, mahÄ• bodhisamantato.

lohapÄ• sÄ• daá¹…gaá¹‡amhi, rÄ• jÄ• maá¹‡á¸• apameva ca ||

<53> á¹• 21 dvihi satasahassehi, nekavatthÄ• ni bhÄ• giya.

dÄ«pamhi bhikkhusaá¹…ghassa, vatthadÄ• namadÄ• si so ||

<54> á¹• 21 abhayassaâ€™ ccaye bhÄ• tu, tassassa tassa atrajo.

dvevassÄ• ni sirinÄ• go, laá¹ƒkÄ• rajja makÄ• rayi ||

<55> á¹• 21 paá¹-isaá¹…khariya pÄ• kÄ• raá¹ƒ, mahÄ• bodhisamantato.

mahÄ• bodhigharasseva, soyeva vÄ• likÄ• tale ||

<56> á¹• 21 mÅ«celarukkhaparato, haá¹ƒsavaá¹-á¹-aá¹ƒ manoramaá¹ƒ.

mahantaá¹ƒ maá¹‡á¸• apaÃ±ceva, kÄ• rÄ• pesi mahÄ«pati ||

<57> á¹• 21 vijayakumÄ• rako nÄ• ma, sirinÄ• gassa atrajo.

pituno accaye rajjaá¹ƒ, ekavassamakÄ• rayi ||

<58> á¹• 21 lambakaá¹‡á¹‡Ä• tayo Ä• suá¹ƒ, sahÄ• tÄ• mahiyaá¹…gaá¹‡e.

saá¹…ghatisso saá¹…ghabodhi, tatiyo goá¹-á¹-hakÄ• bhayo ||

<59> á¹• 21 te tissavÄ• pimariyÄ• da-gato andho vicakkhaá¹‡o.

rÄ• jupaá¹-á¹-hÄ• namÄ• yante, padasaddena abravi ||

<60> á¹• 21 ``pathavÄ«sÄ• mino ete, tayo vahatibhÅ«â€™ iti.

taá¹ƒ sutvÄ• abhayo pacchÄ• , yanto pucchi punÄ• haso ||

<61> á¹• 21 tassa vaá¹ƒso á¹-hassatÄ«ti,

puna pucchitameva so.

``pacchimassÄ• â€™â€™ ti so Ä• ha,

taá¹ƒ sutvÄ• dvÄ«hisoagÄ• ||

<62> á¹• 21 te \Be 222/ puraá¹ƒ pavisitvÄ• na, tayo raÃ±Ã±oâ€™ ti vallabho.

rÄ• jakiccÄ• ni sÄ• dhentÄ• , vasantÄ• rÄ• jasantike ||

<63> á¹• 21 hantvÄ• vijayarÄ• jÄ• naá¹ƒ, rÄ• jagehamhi ekato.

senÄ• patiá¹ƒsaá¹…ghatissaá¹ƒ, duverajjeâ€™ bhisecayuá¹ƒ ||

<64> á¹• 21 evaá¹ƒ so abhisittova, anurÄ• dhapuruttame.

rajjaá¹ƒ cattÄ• ri vassÄ• ni, saá¹…ghatisso akÄ• rayi ||

<65> á¹• 21 mahÄ• thÅ«pamhi chattaÃ±ca, hemakammaÃ±ca kÄ• rayi.

visuá¹ƒ satasahassagghe, caturo ca mahÄ• maá¹‡i ||

<66> á¹• 21 majjhe catunnaá¹ƒ sÅ«riyÄ• naá¹ƒ, á¹-hapÄ• pesi mahÄ«pati.

thÅ«passa muddhani tathÄ• -nagghavajiracumbaá¹-aá¹ƒ ||

<67> á¹• 21 so chattamahapÅ«jÄ• ya, saá¹…ghassa manujÄ• dhipo.

cattÄ• lÄ«sasahassassa, cha cÄ«varamadÄ• payi ||

<68> á¹• 21 taá¹ƒ mahÄ• devatherena, dÄ• magallaka vÄ• sino.

desitaá¹ƒ khandhake suttaá¹ƒ, yÄ• gÄ• nisaá¹ƒsa dÄ«panaá¹ƒ ||

<69> á¹• 21 sutvÄ• pasanno saá¹…ghassa, yÄ• gudÄ• namadÄ• payi.

nagarassa catudvÄ• re, sakkaccaÃ±ceva sÄ• dhu ca ||

<70> á¹• 21 so antarantare rÄ• jÄ• , jambupakkÄ• ni khÄ• dituá¹ƒ.

sahorodho sahÄ• macco, agÄ• pÄ• cina dÄ«pakaá¹ƒ ||

<71> á¹• 21 upaddutaá¹ƒâ€™ ssa gamane, manussÄ• pÄ• ci vÄ• sino.

visaá¹ƒ phalesu yo jesuá¹ƒ, rÄ• jabhojjÄ• ya jambuyÄ• ||

<72> á¹• 21 khÄ• ditvÄ• jambupakkÄ• ni, tÄ• ni tattheva so mato.

senÄ• pati saá¹…ghadhabÄ• dhÄ«á¹ƒ-bhayo rajjeâ€™ bhisecayi ||

<73> á¹• 21 rÄ• jÄ• siri saá¹…gha bodhi, vissuto paÃ±casÄ«lavÄ• .

anurÄ• dhapure rajjaá¹ƒ, duve vassÄ• ni kÄ• rayi ||

<74> á¹• 21 mahÄ• vihÄ• re kÄ• resi, salÄ• kaggaá¹ƒ manoramaá¹ƒ.

tadÄ• dÄ«pe manusseso, Ã±atvÄ• dubbuá¹-á¹-hupaddute ||

<75> á¹• 21 karuá¹‡Ä• ya kampitamano, mahÄ• thÅ«paá¹…gaá¹‡e sayaá¹ƒ.

nipajji bhÅ«miyaá¹ƒ rÄ• jÄ• , katvÄ• na iti nicchayaá¹ƒ ||

<76> á¹• 21 ``pavassitvÄ• na \Be 223/ devena, jalenupalÄ• vite mayi.

naheva vuá¹-á¹-hahissÄ• mi, maramÄ• nopahaá¹ƒ idhaâ€™â€™ ||

<77> á¹• 21 evaá¹ƒ nipanne bhÅ«minde, devo pÄ• vassi tÄ• vade.

laá¹ƒkÄ• dÄ«pamhi sakale, piá¹‡ayanto mahÄ• mahiá¹ƒ ||

<78> á¹• 21 tathÄ• pi nuá¹-á¹-hahatiso, apilÄ• panato jale.

Ä• variá¹ƒsu tatoâ€™ maccÄ• , jalaniggamanÄ• á¸·iyo ||

<79> á¹• 21 tato jalamhi pilavaá¹ƒ, rÄ• jÄ• vuá¹-á¹-hÄ• si dhammiko.

karuá¹‡Ä• yanudi evaá¹ƒ, dÄ«pe dubbuá¹-á¹-hikÄ• bhayaá¹ƒ ||

<80> á¹• 21 corÄ• tahiá¹ƒ tahiá¹ƒ jÄ• tÄ• , iti sutvÄ• na bhÅ«pati.

core Ä• á¹‡Ä• payitvÄ• na, rahassena palÄ• pÄ«ya ||

<81> á¹• 21 Ä• á¹‡Ä• petvÄ• rahassena, matÄ• naá¹ƒ so kalevaraá¹ƒ.

aggÄ«hi uttÄ• setvÄ• na, hanitaá¹ƒ corupaddavaá¹ƒ ||

<82> á¹• 21 eko yakkho idhÄ• gamma, rattakkho iti vissuto.

karoti rattÄ• naâ€™ kkhÄ«ti, manussÄ• naá¹ƒ tahiá¹ƒ tahiá¹ƒ ||

<83> á¹• 21 aÃ±Ã±amaÃ±Ã±amapekkhitvÄ• , bhÄ• yitvÄ• rattanettataá¹ƒ.

narÄ• maranti te yakkho, sobhakkhesi asaá¹…kito ||

<84> á¹• 21 rÄ• jÄ• upaddavaá¹ƒ tesaá¹ƒ, sutvÄ• santattamÄ• naso.

ekoâ€™ pavÄ• sa gabbhamhi, hutvÄ• aá¹-á¹-haá¹…guposathi ||

<85> á¹• 21 ``apassitvÄ• na taá¹ƒ yakkhaá¹ƒ, na cuá¹-á¹-hÄ• mÄ«â€™â€™ ti so sayi.

tassa so dhammatejena, agÄ• yakkho tadantikaá¹ƒ ||

<86> á¹• 21 tena ``kosÄ«â€™â€™ ti puá¹-á¹-ho ca, so ``ahaâ€™â€™ nti pavedayi.

``kasmÄ• pajaá¹ƒ me bhakkhesi, mÄ• khÄ• daâ€™â€™ iti sobravi ||

<87> á¹• 21 ``ekasmiá¹ƒ me janapade, nare dehÄ«â€™â€™ ti sobravi.

``na sakkÄ• iti vutte so, kamenekaá¹ƒti abravi ||

<88> á¹• 21 ``aÃ±Ã±aá¹ƒ na sakkÄ• dÄ• tuá¹ƒ me, maá¹ƒ khÄ• daâ€™â€™ iti sobravi.

``na sakkÄ• â€™â€™ iti taá¹ƒ yÄ• ci, gÄ• me gÄ• me baliÃ±ca so ||

<89> á¹• 21 sÄ• dhÅ«ti vatvÄ• bhÅ«mindo, dipampi sakalepi ca.

gÄ• mavare nivesetvÄ• , baliá¹ƒtassa adÄ• payi ||

<90> á¹• 21 mahÄ• sattena \Be 224/ teneva, sabbabhÅ«tÄ• nukampinÄ• .

mahÄ• rogabhayaá¹ƒ jÄ• taá¹ƒ, dÄ«padÄ«pena nÄ• sitaá¹ƒ ||

<91> á¹• 21 so bhaá¹‡á¸• Ä• gÄ• riko raÃ±Ã±o,

amacco goá¹-á¹-hatÄ• bhayo.

cero hutvÄ• uttarato,

nagaraá¹ƒ samupÄ• gami ||

<92> á¹• 21 parissÄ• vanamÄ• dÄ• ya, rÄ• jÄ• dakkhiá¹‡advÄ• rato.

parahiá¹ƒsamarocento, ekakova palÄ• yi so ||

<93> á¹• 21 puá¹-abhattaá¹ƒ gahetvÄ• na, gacchanto purito pathi.

bhattabhogÄ• yarÄ• jÄ• naá¹ƒ, nibandhittha punappunaá¹ƒ ||

<94> á¹• 21 jalaá¹ƒ parissÄ• vayitvÄ• , bhuÃ±jitvÄ• na dayÄ• luko.

tassevaá¹ƒâ€™ nuggahaá¹ƒ kÄ• tuá¹ƒ, idaá¹ƒ vacanamabruvi ||

<95> á¹• 21 ``saá¹…ghabodhi ahaá¹ƒ rÄ• jÄ• , gahetvÄ• mamabho sÄ«raá¹ƒ.

goá¹-á¹-hÄ• bhayassa dassehi, bahuá¹ƒ dassati te dhanaá¹ƒ ||

<96> á¹• 21 na icchito tathÄ• kÄ• tuá¹ƒ, tassatthÄ• ya mahÄ«pati.

nisinnoyeva amari, so sÄ«saá¹ƒ tassa Ä• diya ||

<97> á¹• 21 goá¹-á¹-hÄ• bhayassa dassesi, sotu vimhitamÄ• naso.

datvÄ• tassa dhanaá¹ƒ raÃ±Ã±o, sakkÄ• raá¹ƒ sÄ• dhukÄ• rayi ||

<98> á¹• 21 evaá¹ƒ goá¹-á¹-hÄ• bhayo eso, meghavaá¹‡á¹‡Ä• bhayoâ€™ ti ca.

vissuto terasa samÄ• , laá¹ƒkÄ• rajjamakÄ• rayi ||

<99> á¹• 21 mahÄ• vatthuá¹ƒ kÄ• rayitvÄ• , vatthudvÄ• ramhi maá¹‡á¸• apaá¹ƒ.

kÄ• rayitvÄ• maá¹‡á¸• ayitvÄ• , so bhikkhu tattha saá¹…ghato ||

<100> á¹• 21 aá¹-á¹-huttarasahassÄ• ni, nisÄ«detvÄ• dine dine.

yÄ• gukhajjaka bhojjehi, sÄ• dÅ«hi vividhehi ca ||

<101> á¹• 21 sacÄ«varehi kappetvÄ• , mahÄ• dÄ• naá¹ƒ pavattayi.

ekavÄ«sadinÄ• nevaá¹ƒ, nibaddhaÃ±cassa kÄ• rayi ||

<102> á¹• 21 mahÄ• vihÄ• re kÄ• resi, silÄ• maá¹‡á¸• apa muttamaá¹ƒ.

lohapÄ• sÄ• dathambhe ca, parivattiya á¹-hÄ• payi ||

<103> á¹• 21 mahÄ• bodhi \Be 225/ silÄ• vediá¹ƒ, uttaradvÄ• ratoraá¹‡aá¹ƒ.

patiá¹-á¹-hÄ• pesi thambhe ca, cakukaá¹‡á¹‡e sacakkake ||

<104> á¹• 21 tisso sÄ«lÄ• paá¹-imÄ• yo, tÄ«su dvÄ• resu kÄ• rayi.

á¹-hapÄ• pesi ca pallaá¹…kaá¹ƒ, dakkhiá¹‡amhi silÄ• mayaá¹ƒ ||

<105> á¹• 21 padhÄ• nabhÅ«miá¹ƒ kÄ• resi, mahÄ• vihÄ• rapacchato.

dÄ«pamhi jiá¹‡á¹‡akÄ• vÄ• saá¹ƒ, sabbaÃ±ca paá¹-isaá¹…khari ||

<106> á¹• 21 thÅ«pÄ• rÄ• me thÅ«pagharaá¹ƒ, therambatthalake tathÄ• .

Ä• rÄ• me maá¹‡isomavhe, paá¹-isaá¹…khÄ• rayi ca so ||

<107> á¹• 21 thÅ«pÄ• rÄ• me maá¹‡isomÄ• -rÄ• me maricavaá¹-á¹-ake.

dakkhiá¹‡avha vihÄ• re ca, uposathagharÄ• ni ca ||

<108> á¹• 21 meghavaá¹‡á¹‡Ä• bhayavhaÃ±ca, navavihÄ• ramakÄ• rayi.

vihÄ• ramahapÅ«jÄ• yaá¹ƒ, piá¹‡á¸• etvÄ• dÄ«pavÄ• sÄ«naá¹ƒ ||

<109> á¹• 21 tiá¹ƒsabhikkhusahassÄ• naá¹ƒ, chacÄ«varamadÄ• si ca.

mahÄ• vesÄ• khapÅ«jaÃ±ca, tadÄ• evaá¹ƒ akÄ• rayi ||

<110> á¹• 21 anuvassaÃ±ca saá¹…ghassa, chacÄ«varamadÄ• mayi.

pÄ• pakÄ• naá¹ƒ niggahena, sodhento sÄ• sanaá¹ƒ tu so ||

<111> á¹• 21 vetullavÄ• dino bhikkhÅ«, abhayagirinivÄ• sino.

gÄ• hayitvÄ• saá¹-á¹-himatte, jinasÄ• sanakaá¹‡á¹-ake ||

<112> á¹• 21 katvÄ• na niggahaá¹ƒ tesaá¹ƒ, paratire khipÄ• payi.

tattha khittassa therassa, nissito bhikkhucoá¸·iko ||

<113> á¹• 21 saá¹…ghamittoâ€™ tinÄ• mena, bhÅ«tivijjÄ• dikovido.

mahÄ• vihÄ• re bhikkhunaá¹ƒ, kujjhitvÄ• na idhagamÄ• ||

<114> á¹• 21 thÅ«pÄ• rÄ• me sannipÄ• taá¹ƒ, pavisitvÄ• asaÃ±Ã±ato.

saá¹…ghapÄ• lassa pariveá¹‡a, vÄ• sittherassa tattha so ||

<115> á¹• 21 goá¹-á¹-hÄ• sayassa therassa, mÄ• tulassaâ€™ ssa rÄ• jino.

raÃ±Ã±o nÄ• menÄ• ``lapanto, vacanaá¹ƒ paá¹-ibÄ• hiya ||

<116> á¹• 21 raÃ±Ã±o kulÅ«pago Ä• si, rÄ• jÄ• tasmiá¹ƒ pasÄ«diya.

jeá¹-á¹-haputtaá¹ƒ jeá¹-á¹-hatissaá¹ƒ, mahÄ• senaá¹ƒ kaniá¹-á¹-hakaá¹ƒ ||

<117> á¹• 21 appesi \Be 226/ tassa bhikkhussa, so saá¹…gaá¹‡hi dutiyakaá¹ƒ.

upanandhi tasmiá¹ƒ bhikkhusmiá¹ƒ, jeá¹-á¹-hatisso kumÄ• rako ||

<118> á¹• 21 pituno accaye jeá¹-á¹-ha, sisso rÄ• jÄ• ahosiso.

pitu sÄ• rÄ«ra sakkÄ• re, niggantuá¹ƒ nicchamÄ• nake ||

<119> á¹• 21 duá¹-á¹-hÄ• macce niggahetuá¹ƒ, sayaá¹ƒ nikkhamma bhÅ«pati.

kaniá¹-á¹-haá¹ƒ purato katvÄ• , pitukÄ• yaá¹ƒ anantaraá¹ƒ ||

<120> á¹• 21 tato amacce katvÄ• na, sayaá¹ƒ hutvÄ• na pacchato.

kaniá¹-á¹-he pitukÄ• ye ca, nikkhante tadanantaraá¹ƒ ||

<121> á¹• 21 dvÄ• raá¹ƒ saá¹ƒvarayitvÄ• na, duá¹-á¹-hamacce nighÄ• tiya.

sÅ«le appesi pituno, citakÄ• yasamantato ||

<122> á¹• 21 tenaâ€™ ssa kammunÄ• nÄ• maá¹ƒ, kakkhalopapadaá¹ƒahu.

saá¹…ghamittotu so bhikkhu, bhÄ«to tasmiá¹ƒ narÄ• dhipÄ• ||

<123> á¹• 21 tassÄ• bhisekasamakÄ• laá¹ƒ, mahÄ• senena mantiya.

tassÄ• bhisekaá¹ƒ pekkhanto, paratÄ«raá¹ƒ gato ito ||

<124> á¹• 21 pitarÄ• so vippakataá¹ƒ, lohapÄ• sÄ• da muttamaá¹ƒ.

koá¹-idhanaá¹ƒ agghanakaá¹ƒ, kÄ• resi sattabhÅ«makaá¹ƒ ||

<125> á¹• 21 saá¹-á¹-hisatasahassagghaá¹ƒ, pÅ«jayitvÄ• maá¹‡iá¹ƒtahiá¹ƒ.

kÄ• resi jeá¹-á¹-hatissotaá¹ƒ, maá¹‡ipÄ• sÄ• danÄ• makaá¹ƒ ||

<126> á¹• 21 maá¹‡i duve mahagghe ca, mahÄ• thÅ«pe apÅ«jayi.

mahÄ• bodhighare tÄ«á¹‡i, toraá¹‡Ä• ni ca kÄ• rayi ||

<127> á¹• 21 kÄ• rayitvÄ• vihÄ• raá¹ƒ so, pÄ• cinatissa pabbataá¹ƒ.

paÃ±cavÄ• sesu saá¹…ghassa, adÄ• si puthuvÄ« pati ||

<128> á¹• 21 devÄ• naá¹ƒpiyatissena, so patiá¹-á¹-hÄ• pitaá¹ƒ purÄ• .

thÅ«pÄ• rÄ• me urusilÄ• , paá¹-imaá¹ƒ cÄ• rudassanaá¹ƒ ||

<129> á¹• 21 netvÄ• na thÅ«pÄ• rÄ• mavhaá¹ƒ, jeá¹-á¹-hatisso mahÄ«pahi.

patiá¹-á¹-hÄ• pesi Ä• rÄ• me, pÄ• cinatissa pabbate ||

<130> á¹• 21 kÄ• á¸·amattikavÄ• piá¹ƒso, adÄ• cetiya pabbate.

vihÄ• ra pÄ• sÄ• da mahaá¹ƒ, mahÄ• vesÄ• khameva ca ||

<131> á¹• 21 katvÄ• \Be 227/ tiá¹ƒsa sahassassa, saá¹…ghassaâ€™ dÄ• chacÄ«varaá¹ƒ

Ä• á¸·ambagÄ• mavÄ• piá¹ƒso, jeá¹-á¹-hatisso akÄ• rayi ||

<132> á¹• 21 evaá¹ƒ so vividhaá¹ƒ puÃ±Ã±aá¹ƒ, pÄ• sÄ• dakaraá¹‡Ä• dikaá¹ƒ.

kÄ• rento dasavassÄ• ni, rÄ• jÄ• rajjamakÄ• rayi ||

<133> á¹• 21 iti bahuvidha puÃ±Ã±a hetu bhÅ«tÄ• ,

narapatitÄ• bahupÄ• pahetu cÄ• ti.

madhuramiva visenamissamannaá¹ƒ,

sujanamano bhajate na taá¹ƒ kadÄ• pi ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

tayodasarÄ• jakonÄ• ma

chattiá¹ƒsatimo paricchedo.

sattatiá¹ƒsatima pariccheda

paÃ±carÄ• jako

<1> á¹• 21 jeá¹-á¹-hatissaccaye tassa, mahÄ• seno kaniá¹-á¹-hako.

sattavÄ«sativassÄ• ni, rÄ• jÄ• rajjamakÄ• rayi ||

<2> á¹• 21 tassa rajjÄ• bhisekaá¹ƒ taá¹ƒ,

kÄ• retuá¹ƒ paratÄ«rato.

so saá¹…ghamittatthero tu,

kÄ• laá¹ƒ Ã±atvÄ• idhÄ• gato ||

<3> á¹• 21 tassÄ• bhisekaá¹ƒ kÄ• retvÄ• , aÃ±Ã±aá¹ƒ kiccaÃ±canekadhÄ• .

mahÄ• vihÄ• ra viddhaá¹ƒsaá¹ƒ, kÄ• tukÄ• mo asaÃ±Ã±ato ||

<4> á¹• 21 avinayavÄ• dino ete, mahÄ• vihÄ• ravÄ• sino.

vinayavÄ• dÄ« mayaá¹ƒ rÄ• ja, iti gÄ• hiya bhÅ«pabhiá¹ƒ ||

<5> á¹• 21 mahÄ• vihÄ• ravÄ• sissa \Be 228/, Ä• hÄ• raá¹ƒ deti bhikkhuno.

yo so sataá¹ƒ daá¹‡á¸• iyoâ€™ ti, raÃ±Ã±Ä• daá¹‡á¸• aá¹ƒ á¹-hapÄ• payi ||

<6> á¹• 21 upaddutÄ• tehi bhikkhÅ«, mahÄ• vihÄ• ravÄ• sino.

mahÄ• vihÄ• raá¹ƒ chaá¸• á¸• etvÄ• , malayaá¹ƒ rohaá¹‡aá¹ƒ aguá¹ƒ ||

<7> á¹• 21 tena mahÄ• vihÄ• roâ€™ yaá¹ƒ, navavassÄ• ni chaá¸• á¸• ito.

mahÄ• vihÄ• ravÄ• sÄ«hi, bhikkhÅ«hi Ä• si suÃ±Ã±ako ||

<8> á¹• 21 ``hoti assÄ• mikaá¹ƒ vatthu, putuvisÄ• minoâ€™â€™ iti.

rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• so, thero dummati dummatiá¹ƒ ||

<9> á¹• 21 mahÄ• vihÄ• raá¹ƒ nÄ• setuá¹ƒ, laddhÄ• numati rÄ• jato.

tathÄ• kÄ• tuá¹ƒ manusse so, yojesi duá¹-á¹-hamÄ• naso ||

<10> á¹• 21 saá¹…ghamittassa therassa, sevako rÄ• javallabho.

soá¹‡Ä• macco dÄ• raá¹‡o ca, bhikkhavo ca alajjino ||

<11> á¹• 21 bhinditvÄ• lohapÄ• sÄ• daá¹ƒ, sattabhÅ«maka muttamaá¹ƒ.

ghare nÄ• nappakÄ• re ca, itoâ€™ bhayagiriá¹ƒ nayuá¹ƒ ||

<12> á¹• 21 mahÄ• vihÄ• rÄ• nÄ«tehi, pÄ• sÄ• dehi bahÅ«hi ca.

abhayagirivihÄ• royaá¹ƒ, bahupÄ• sÄ• dako ahu ||

<13> á¹• 21 saá¹…ghamittaá¹ƒ pÄ• pamittaá¹ƒ, theraá¹ƒ soá¹‡aÃ±ca sevakaá¹ƒ.

Ä• gamma subahuá¹ƒ pÄ• paá¹ƒ, akÄ• si so mahÄ«pati ||

<14> á¹• 21 mahÄ• silÄ• paá¹-imaá¹ƒ so, pÄ• cinatissapabbatÄ• .

Ä• netvÄ• â€™ bhayagirimhi, patiá¹-á¹-hÄ• pesi bhÅ«pati ||

<15> á¹• 21 paá¹-imÄ• gharaá¹ƒ bodhigharaá¹ƒ, dhÄ• tusÄ• laá¹ƒ manoramaá¹ƒ.

catusÄ• laÃ±ca kÄ• resÄ«, saá¹…kharÄ« kukkuá¹-avhayaá¹ƒ ||

<16> á¹• 21 saá¹…ghamittena therena, tena dÄ• ruá¹‡akammunÄ• .

vihÄ• ro soâ€™ bhayagiri, dassaneyyo ahu tadÄ• ||

<17> á¹• 21 meghavaá¹‡á¹‡Ä• bhayo nÄ• ma, raÃ±Ã±o sabbattha sÄ• khako.

sakhÄ• amacco kujjhitvÄ• , mahÄ• vihÄ• ranÄ• sane ||

<18> á¹• 21 coro hutvÄ• na malayaá¹ƒ, gantvÄ• laddhamahabbalo.

khandhÄ• vÄ• raá¹ƒ nivesesi, duratissakavÄ• piyaá¹ƒ ||

<19> á¹• 21 tatrÄ• â€™ gataá¹ƒ \Be 229/ taá¹ƒ sutvÄ• , sahÄ• yaá¹ƒ so mahÄ«pati.

yuddhÄ• ha paccuggantvÄ• na, khandhÄ• vÄ• raá¹ƒ nivesayi ||

<20> á¹• 21 sÄ• dhuá¹ƒ pÄ• naÃ±ca maá¹ƒsaÃ±ca, labhitvÄ• malayÄ• gataá¹ƒ.

``na sevissaá¹ƒ sahÄ• yena, vinÄ• raÃ±Ã±Ä• â€™â€™ ti cintiya ||

<21> á¹• 21 Ä• dÄ• ya taá¹ƒ sayaá¹ƒyeva, rattiá¹ƒ nikkhamma ekako.

raÃ±Ã±o santikamÄ• gamma, tamatthaá¹ƒ paá¹-ivedayi ||

<22> á¹• 21 tenÄ• â€™ bhataá¹ƒ tena saha, vissattho paribhuÃ±jiya.

``kasmÄ• coro ahu me tvaá¹ƒ, ``iti rÄ• jÄ• apucchitaá¹ƒ ||

<23> á¹• 21 ``tayÄ• mahÄ• vihÄ• rassa, nÄ• sitattÄ• â€™â€™ ti abruvi.

``vihÄ• raá¹ƒ vÄ• sayissÄ• mi, khemametaá¹ƒ mamaccayaá¹ƒ ||

<24> á¹• 21 iccheva mabravÄ« rÄ• jÄ• , rÄ• jÄ• naá¹ƒ so khamÄ• payi.

tena saÃ±Ã±Ä• pito rÄ• jÄ• , nagaraá¹ƒyeva Ä• gami ||

<25> á¹• 21 rÄ• jÄ• naá¹ƒ saÃ±Ã±apetvÄ• so, meghavaá¹‡á¹‡Ä• bhayo pana.

raÃ±Ã±Ä• saha na Ä• gaÃ±chi, dabbasambhÄ• rakÄ• raá¹‡Ä• ||

<26> á¹• 21 valabhÄ• bhariyÄ• raÃ±Ã±o, ekaá¹ƒ lekhakadhÄ«tikÄ• .

mahÄ• vihÄ• ranÄ• samhi, dukkhitaá¹ƒ taá¹ƒ vinÄ• sakaá¹ƒ ||

<27> á¹• 21 theraá¹ƒ mÄ• rÄ• payi kuddhÄ• , saá¹ƒgahetvÄ• na vaá¸• á¸• hakiá¹ƒ.

thÅ«pÄ• rÄ• maá¹ƒ vinÄ• setuá¹ƒ, Ä• gataá¹ƒ duá¹-á¹-hamÄ• nasaá¹ƒ ||

<28> á¹• 21 mÄ• rÄ• petvÄ• saá¹…ghamitta-ttheraá¹ƒ dÄ• ruá¹‡akÄ• rakaá¹ƒ.

soá¹‡Ä• maccadÄ• raá¹‡aÃ±ca, ghÄ• tayiá¹ƒsu asaÃ±Ã±akÄ• ||

<29> á¹• 21 Ä• netvÄ• dabbasambhÄ• raá¹ƒ, meghavaá¹‡á¹‡Ä• bhayo tu so.

mahÄ• vihÄ• renekÄ• ni, pariveá¹‡Ä• ni kÄ• rayi ||

<30> á¹• 21 abhayenabhayo tasmiá¹ƒ, vÅ«pasante tu bhikkhavo.

mahÄ• vihÄ• raá¹ƒ vÄ• sesuá¹ƒ, Ä• gantvÄ• na tato tato ||

<31> á¹• 21 rÄ• jÄ• mahÄ• bodhighare, pacchimÄ• ya disÄ• ya tu.

kÄ• retvÄ• loharÅ«pÄ• ni, á¹-hapÄ• pesi duve tu so ||

<32> á¹• 21 dakkhiá¹‡Ä• rÄ• mavÄ• simhi, kuhake jimhamÄ• nase.

pasÄ«ditvÄ• pÄ• pamitte, tissatthere asaÃ±Ã±ate ||

<33> á¹• 21 mahÄ• vihÄ• rasÄ«mante \Be 230/, uyyÄ• ne jotinÄ• make.

jetavanavihÄ• raá¹ƒ so, vÄ• rayantopi kÄ• rayi ||

<34> á¹• 21 tato sÄ«maá¹ƒ samugghÄ• tuá¹ƒ, bhikkhusaá¹…ghamayÄ• ciso.

adÄ• tukÄ• mÄ• taá¹ƒ bhikkhÅ«, vihÄ• ramhÄ• apakkamuá¹ƒ ||

<35> á¹• 21 idha sÄ«mÄ• samugghÄ• taá¹ƒ, parehi kariyamÄ• nakaá¹ƒ.

kopetuá¹ƒ bhikkhavo keci, nilÄ«yiá¹ƒsu tahiá¹ƒ tahiá¹ƒ ||

<36> á¹• 21 mahÄ• vihÄ• ro navamÄ• se, evaá¹ƒ bhikkhÅ«hi vajjito.

``samugghÄ• taá¹ƒ karimhÄ• â€™â€™ ti-pare bhikkhÅ« amaÃ±Ã±isuá¹ƒ ||

<37> á¹• 21 tato sÄ«mÄ• samugghÄ• te, byÄ• pÄ• re pariniá¹-á¹-hite.

mahÄ• vihÄ• raá¹ƒ vÄ• sesuá¹ƒ, idhÄ• gantvÄ• na bhikkhavo ||

<38> á¹• 21 tassa vihÄ• ragÄ• hissa, tissattherassa codanÄ• .

antimavatthunÄ• Ä• si, bhÅ«tatthaá¹ƒ saá¹…ghamajjhagÄ• ||

<39> á¹• 21 vinicchiya mahÄ• macco, tathÄ• dhammikasammato.

uppabbÄ• jesi dhammena, taá¹ƒ anicchÄ• ya rÄ• jino ||

<40> á¹• 21 soyeva rÄ• jÄ• kÄ• resi, vihÄ• raá¹ƒ maá¹‡ihÄ«rakaá¹ƒ.

tayo vihÄ• re kÄ• resi, devÄ• layaá¹ƒ vinÄ• siya ||

<41> á¹• 21 gokaá¹‡á¹‡aá¹ƒ erakÄ• pillaá¹ƒ, kalandabrÄ• hmaá¹‡agÄ• make.

migagÄ• mavihÄ• raÃ±ca, gaá¹…gasenakapabbataá¹ƒ ||

<42> á¹• 21 pacchimÄ• ya disÄ• yÄ• tha, dhÄ• tusenaÃ±ca pabbataá¹ƒ.

rÄ• jÄ• mahÄ• vihÄ• raÃ±ca, kokavÄ• tamhi kÄ• rayi ||

<43> á¹• 21 rÅ«pÄ• rammavihÄ• raÃ±ca, cÅ«á¸·aviá¹-á¹-aÃ±ca kÄ• rayi.

uttarÄ• bhayasavhe ca, duve bhikkhÅ«nupassaye ||

<44> á¹• 21 kÄ• laveá¸·akayakkhassa, á¹-hÄ• ne thÅ«paÃ±ca kÄ• rayi.

dÄ«pamhi jiá¹‡á¹‡akÄ• vÄ• se, bahÅ« ca paá¹-isaá¹…khari ||

<45> á¹• 21 saá¹…ghattherasahassassa, sahassagghamadÄ• si so.

theradÄ• naÃ±ca sabbesaá¹ƒ, anuvassaÃ±ca cÄ«varaá¹ƒ ||

<46> á¹• 21 annapÄ• nÄ• didÄ• nassa, paricchedo na vijjati.

subhikkhatthÄ• ya kÄ• resi, soâ€™ va soá¸·asa vÄ• piyo ||

<47> á¹• 21 maá¹‡ihÄ«ramahÄ• vÄ• piá¹ƒ \Be 231/, jalluraá¹ƒ khÄ• á¹‡unÄ• makaá¹ƒ.

mahÄ• maá¹‡iá¹ƒ kokavÄ• taá¹ƒ, morakaparakavÄ• pikaá¹ƒ ||

<48> á¹• 21 kubbÄ• hakaá¹ƒ vÄ• hakaÃ±ca, rattamÄ• lakaá¹‡á¸• akampi ca.

tissavaá¸• á¸• hamÄ• nakaÃ±ca, veá¸·aá¹…gaviá¹-á¹-hikampi ca ||

<49> á¹• 21 mahÄ• gallacÄ«ravÄ• piá¹ƒ, mahÄ• dÄ• ragallakampi ca.

kÄ• á¸·apÄ• sÄ• á¹‡avÄ• piÃ±ca, imÄ• soá¸·asa vÄ• piyo ||

<50> á¹• 21 gaá¹…gÄ• ya pabbavavhaá¹ƒso, mahÄ• mÄ• tiÃ±ca kÄ• rayi.

evaá¹ƒ puÃ±Ã±amapuÃ±Ã±aÃ±ca, subahuá¹ƒ so upÄ• cinÄ«tiÅ«Ì† ||

<51> á¹• 21 asÄ• dhusaá¹…gamenevaá¹ƒ, yÄ• vajÄ«vaá¹ƒ subhÄ• subhaá¹ƒ.

katvÄ• gato yathÄ• kammaá¹ƒ, so mahÄ• senabhÅ«pati ||

<52> á¹• 21 tasmÄ• asÄ• dhusaá¹ƒsaggaá¹ƒ, Ä• rakÄ• parivajjiya.

ahiá¹ƒ vÄ• â€™ si visaá¹ƒ khippaá¹ƒ, kareyyaâ€™ tthahitaá¹ƒ budho ||

<53> á¹• 21 ahu rÄ• jÄ• sirimegha-vaá¹‡á¹‡o tassa suto tato.

vandhÄ• tÄ• viya lokassa, sabbasampattidÄ• yako ||

<54> á¹• 21 mahÄ• senena pÄ• pÄ• naá¹ƒ, vasagena vinÄ• site.

mahÄ• vihÄ• re sabbepi, sannipÄ• tiya bhikkhavo ||

<55> á¹• 21 upasaá¹…kamma vanditvÄ• , nisinno pucchi sÄ• daro.

``pitarÄ• saá¹…ghamittassa, sahÄ• yena vinÄ• sitaá¹ƒ ||

<56> á¹• 21 kiá¹ƒ kimevÄ• â€™â€™ ti Ä• haá¹ƒsu, bhikkhavo taá¹ƒ narissaraá¹ƒ.

``sÄ«mÄ• yugghÄ• á¹-anaá¹ƒ kÄ• tuá¹ƒ, vÄ• yamitvÄ• pi te pitÄ• ||

<57> á¹• 21 nÄ• sakkhi antosÄ«mÄ• yaá¹ƒ, bhikkhÅ«naá¹ƒ vijjamÄ• nato.

bhÅ«migabbhanilÄ«nÄ• hi, sattÄ• suá¹ƒ ettha bhikkhavo ||

<58> á¹• 21 amacco soá¹‡Ä• macco ca, saá¹…ghamitto ca pÄ• piyo.

rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• na, apuÃ±Ã±aá¹ƒ tena kÄ• rayuá¹ƒ ||

<59> á¹• 21 bhinditvÄ• lohapÄ• sÄ• daá¹ƒ, sattabhÅ«makamuttamaá¹ƒ.

ghare nÄ• nappakÄ• re ca, itoâ€™ bhayagiriá¹ƒ nayuá¹ƒ ||

<60> á¹• 21 mÄ• sake catubuddhehi, nivutthe cetiyaá¹…gaá¹‡e.

vapÄ• pesuÃ±ca duppaÃ±Ã±Ä• , passa bÄ• lasamÄ• gamaá¹ƒâ€™â€™ ||

<61> á¹• 21 taá¹ƒ \Be 232/ sutvÄ• pitukammaá¹ƒ so, nibbinno bÄ• lasaá¹…game.

pitarÄ• nÄ• sitaá¹ƒ tattha, sabbaá¹ƒ pÄ• katikaá¹ƒ akÄ• ||

<62> á¹• 21 lohapÄ• sÄ• damagadoâ€™ va, kÄ• si pÄ• sÄ• damuttamaá¹ƒ.

raÃ±Ã±o mahÄ• panÄ• dassa, dassento viya bhÅ«tale ||

<63> á¹• 21 pariveá¹‡Ä• ni sabbÄ• ni, nÄ• sitÄ• ni nivesayi.

bhoge Ä• rÄ• mikÄ• naÃ±ca, yathÄ• á¹-hÄ• ne á¹-hapesi so ||

<64> á¹• 21 pitarÄ• paccayÄ• naÃ±ca, pacchinnattÄ• vibuddhinÄ• .

chiddÄ• vÄ• saá¹ƒ ghanÄ• vÄ• saá¹ƒ, vihÄ• raá¹ƒâ€™ kÄ• si buddhimÄ• ||

<65> á¹• 21 kÄ• rite pitarÄ• joti vaneceâ€™ so vihÄ• rake.

kammaá¹ƒ vippakataá¹ƒ sabbaá¹ƒ, niá¹-á¹-hÄ• pesi narissaro ||

<66> á¹• 21 therassÄ• â€™ tha mahindassa, samaá¹‡indassa sununo.

sutvÄ• na manujindo so, pavattiá¹ƒ sabbamÄ• dito ||

<67> á¹• 21 pasÄ«ditvÄ• guá¹‡e tassa, rÄ• jÄ• dippapasÄ• dake.

``issaro vata dÄ«passa, theroâ€™â€™ iti vicintiya ||

<68> á¹• 21 paá¹-ibimbaá¹ƒ suvaá¹‡á¹‡assa, katvÄ• tammÄ• á¹‡a nissitaá¹ƒ.

pubbakattikamÄ• sassa, pabbapakkhe tu sattame ||

<69> á¹• 21 dine netvÄ• cetiyamba-thale therambasaÃ±Ã±ite.

tatraá¹-á¹-hame nivÄ• setvÄ• , tato tu navame pana ||

<70> á¹• 21 mahÄ• senaá¹ƒ gahetvÄ• so, devasenÄ• samÅ«pamaá¹ƒ.

orodhe nagare ceva, geharakkhaá¹‡ake vinÄ• ||

<71> á¹• 21 laá¹ƒkÄ• dÄ«pe ca sakale, sabbe Ä• dÄ• ya bhikkhavo.

vissajjetvÄ• manusse ca, nagare cÄ• rakaá¹-á¹-hite ||

<72> á¹• 21 paá¹-á¹-hapetvÄ• mahÄ• dÄ• naá¹ƒ, ayaÃ±cÄ• khilapÄ• á¹‡inaá¹ƒ.

pÅ«jaá¹ƒ sabbopahÄ• rehi, karonto ca anÅ«pamaá¹ƒ ||

<73> á¹• 21 paccuggamanametassa, dÄ«pasatthussa satthuno.

varaputtassa so katvÄ• , devarÄ• jÄ• â€™ va satthuno ||

<74> á¹• 21 cetiyambathalÄ• yÄ• va, nagaraá¹ƒ sÄ• dhusajjayi.

maggaá¹ƒ vesÄ• lito yÄ• va, sÄ• vatthinagaraá¹ƒ yathÄ• ||

<75> á¹• 21 vissajjetvÄ• \Be 233/ tahiá¹ƒ bhogaá¹ƒ, sabbaá¹ƒ therassa so pitÄ• .

rÄ• jÄ• moggaliputtassa, therassÄ• â€™ gamane viya ||

<76> á¹• 21 datvÄ• tattha mahÄ• dÄ• naá¹ƒ, kapaá¹‡addhivanibbake.

bhikkhavopi ca tosetvÄ• , paccayehi catÅ«hiâ€™ pi ||

<77> á¹• 21 therassÄ• â€™ gamane evaá¹ƒ, passatÅ«ti mahÄ• jane.

gahetvÄ• taá¹ƒmahantena, sakkÄ• rena mahÄ• yaso ||

<78> á¹• 21 tamhÄ• oruyha so mahÄ• , sayaá¹ƒ hutvÄ• purecaro.

bhikkhavo cÄ• pi katvÄ• na, parivÄ• re samantato ||

<79> á¹• 21 therassa bimbaá¹ƒ sovaá¹‡á¹‡aá¹ƒ, khirasÄ• garamajjhago.

saÃ±jhÄ• ghanaparikkhitto, hemameruâ€™ va sobhatha ||

<80> á¹• 21 vesÄ• linagaraá¹ƒ suttaá¹ƒ, desetuá¹ƒ lokanÄ• yako.

agamÄ• evamevÄ• ti, dassesi ca mahÄ• janaá¹ƒ ||

<81> á¹• 21 evaá¹ƒ karonto sakkÄ• ra-sammÄ• naá¹ƒ so narÄ• sabho.

nagarassaâ€™ ssa pÄ• cina-dvÄ• rapasse sayaá¹ƒkataá¹ƒ ||

<82> á¹• 21 upasaá¹…kamma sÄ• yaá¹‡he, vihÄ• raá¹ƒ sotthiyÄ• karaá¹ƒ.

tÄ«haá¹ƒ tatthÄ• pi vÄ• sesi, bimbaá¹ƒ taá¹ƒ jinasununo ||

<83> á¹• 21 nagaraá¹ƒ sÄ• dhusajjetvÄ• , tato dvÄ• dasame dine.

satthussÄ• â€™ dippavesamhi, puraá¹ƒ rÄ• jagahaá¹ƒ yathÄ• ||

<84> á¹• 21 paá¹-imaá¹ƒ nÄ«haritvÄ• taá¹ƒ, vihÄ• raá¹ƒ sotthiyÄ• karaá¹ƒ.

nagare sÄ• garÄ• kÄ• re, vattamÄ• ne mahÄ• mahe ||

<85> á¹• 21 mahÄ• vihÄ• raá¹ƒ netvÄ• na, temÄ• saá¹ƒ bodhiyaá¹…gaá¹‡e.

nivÄ• setvÄ• pavesetvÄ• , teneva vidhinÄ• puraá¹ƒ ||

<86> á¹• 21 rÄ• jagehasamÄ«pamhi, pubbadakkhiá¹‡akoá¹‡ake.

paá¹-ibimbassa kÄ• resi, tassa sÄ• dhunivesanaá¹ƒ ||

<87> á¹• 21 kÄ• retvÄ• iddhiyÄ• dÄ«naá¹ƒ, paá¹-imÄ• yo visÄ• rado.

therena saha tattheâ€™ va, nivesesi mahÄ• pati ||

<88> á¹• 21 Ä• rakkhaá¹ƒ paá¹-á¹-hapetvÄ• , pÅ«jÄ• ya ca paribbayaá¹ƒ.

anusaá¹ƒvaccharaá¹ƒ kÄ• tuá¹ƒ, evameva niyojayi ||

<89> á¹• 21 tassÄ• á¹‡amanurakkhantÄ• \Be 234/, rÄ• jÄ• tabbaá¹ƒsikÄ• idha.

yÄ• vaâ€™ jjaparirakkhanti, taá¹ƒ vidhiá¹ƒ na vinÄ• siya ||

<90> á¹• 21 pavÄ• raá¹‡Ä• dine netvÄ• , vihÄ• raá¹ƒ nagarÄ• tato.

kÄ• tuá¹ƒ terasiyaá¹ƒ pÅ«jaá¹ƒ, anuvassaá¹ƒ niyojayi ||

<91> á¹• 21 vihÄ• re abhaye tissa-vasabhe bodhipÄ• dape.

silÄ• vediÃ±ca kÄ• resi, pÄ• kÄ• raÃ±ca manoharaá¹ƒ ||

<92> á¹• 21 navame tassa vassamhi, dÄ• á¹-hÄ• dhÄ• tuá¹ƒ mahesino.

brÄ• hmaá¹‡Ä«kÄ• ci Ä• diya, kÄ• liá¹…gamhÄ• idhÄ• nayi ||

<93> á¹• 21 dÄ• á¹-hÄ• dhÄ• tussa vaá¹ƒsamhi, vuttena vidhasanaá¹ƒ.

gahetvÄ• bahumÄ• nena, katvÄ• sammÄ• na muttamaá¹ƒ ||

<94> á¹• 21 pakkhiptvÄ• karaá¹‡á¸• amhi, visuddhaphalikumbhavhe.

devÄ• naá¹ƒpiyatissena, rÄ• javatthumhi kÄ• rite ||

<95> á¹• 21 dhammacakkavhaye gehe, vaá¸• á¸• hayittha mahÄ«pati.

tato paá¹-á¹-hÄ• ya taá¹ƒ gehaá¹ƒ, dÄ• á¹-hÄ• dhÄ• tugharaá¹ƒ ahu ||

<96> á¹• 21 rÄ• jÄ• satasahassÄ• naá¹ƒ, navakaá¹ƒ puá¹‡namÄ• naso.

vissajjetvÄ• tatoâ€™ kÄ• si, dÄ• á¹-hÄ• dhÄ• tu mahÄ• mahaá¹ƒ ||

<97> á¹• 21 anusaá¹ƒvaccharaá¹ƒ netvÄ• , vihÄ• ramabhayuttaraá¹ƒ.

tassa pÅ«jÄ• vidhiá¹ƒ kÄ• tu, meva rÅ«paá¹ƒ niyojayi ||

<98> á¹• 21 aá¹-á¹-hÄ• rasa vihÄ• re ca, kÄ• rÄ• pesi mahÄ«pati.

anukampÄ• ya pÄ• á¹‡Ä«naá¹ƒ, vÄ• piyo ca thirodikÄ• ||

<99> á¹• 21 bodhi pÅ«jÄ• di puÃ±Ã±Ä• ni, appameyyÄ• ni kÄ• riya.

aá¹-á¹-havÄ«satime vasse, gabho so tassa yÄ• gati ||

<100> á¹• 21 kumÄ• ro jeá¹-á¹-hatisoâ€™ tha, bhÄ• tÄ• tassa kaniá¹-á¹-hako.

chattaá¹ƒ laá¹…ghesi saá¹ƒkÄ• yaá¹ƒ, dantasippamhi kovido ||

<101> á¹• 21 katvÄ• kammÄ• ni catrÄ• ni, dukkarÄ• ni mahÄ«pati.

sippÄ• yatana metaá¹ƒ so, tikkhÄ• pesi bahÅ«jane ||

<102> á¹• 21 aá¹‡atto pitunÄ• â€™ kÄ• si, iddhihi viya nimmitaá¹ƒ.

bodhisatta sarÅ«paÃ±ca, rÅ«paá¹ƒ sÄ• dhu manoharaá¹ƒ ||

<103> á¹• 21 apasayaÃ±ca \Be 235/ pallaá¹…kaá¹ƒ, chattaá¹ƒ ratanamaá¹‡á¸• apaá¹ƒ.

citradantamayaá¹ƒ kiÃ±ci, tassa kammaá¹ƒ tahiá¹ƒ tahiá¹ƒ ||

<104> á¹• 21 katvÄ• so navavassÄ• ni, laá¹ƒkÄ• dÄ«pÄ• nusÄ• sanaá¹ƒ.

anekÄ• ni ca puÃ±Ã±Ä• ni, yathÄ• kammamupÄ• gami ||

<105> á¹• 21 buddhadÄ• so tato tassa, putto Ä• si mahÄ«pati.

guá¹‡Ä• naá¹ƒ Ä• karo sabba-ratanÄ• naá¹ƒâ€™ va sÄ• garo ||

<106> á¹• 21 sukhaá¹ƒ sabbapayogehi, karonto dÄ«pavÄ• sinaá¹ƒ.

rakkhamÄ• lakamandaá¹ƒâ€™ va, puraá¹ƒ vassavaá¹‡o dhanÄ« ||

<107> á¹• 21 paÃ±Ã±Ä• puÃ±Ã±aguá¹‡Å«peto, visuddhkaruá¹‡Ä• layo.

tathÄ• dasahi rÄ• jÅ«naá¹ƒ, dhammehi samugÄ• gato ||

<108> á¹• 21 catasso agati hitvÄ• , kÄ• rayanto vinicchayaá¹ƒ.

janaá¹ƒ saá¹…gahavatthÅ«hi, saá¹…gahesi catÅ«hipi ||

<109> á¹• 21 cariyaá¹ƒ bodhisattÄ• naá¹ƒ, dassento sakkhipÄ• á¹‡inaá¹ƒ.

pitÄ• â€™ va putte so satte, anukampittha bhÅ«pati ||

<110> á¹• 21 daá¸·idde dhanadÄ• nenÄ• -kÄ• si puá¹‡á¹‡amanorathe.

sukhite sabbabhogÄ• naá¹ƒ, jÄ«vitassa ca guttiyÄ• ||

<111> á¹• 21 sÄ• dhavo saá¹…gahenÄ• â€™ tha, niggahena asÄ• dhavo.

gilÄ• ne vejjakammena, saá¹…gahesi mahÄ• pati ||

<112> á¹• 21 atheka divasaá¹ƒ rÄ• jÄ• , hatthikkhandhavaraá¹ƒ gato.

tissavÄ• piá¹ƒ nahÄ• nattaá¹ƒ, gacchamÄ• no mahÄ• pathe ||

<113> á¹• 21 addaseâ€™ kaá¹ƒ mahÄ• nÄ• gaá¹ƒ, kucchiroga samappitaá¹ƒ.

puttabhÄ• ga vihÄ• rassa, passe vammikamatthake ||

<114> á¹• 21 uttÄ• na mudare rogaá¹ƒ, dassetuá¹ƒ gaá¹‡á¸• asaÃ±Ã±itaá¹ƒ.

nipannaá¹ƒsoâ€™ tha cintesi, tato rogÄ«ti nicchayaá¹ƒ ||

<115> á¹• 21 athoâ€™ ruyha mahÄ• nÄ• gaá¹ƒ, mahÄ• nÄ• ga samÄ«pago.

evamÄ• ha mahÄ• nÄ• go, mahÄ• nÄ• gamanÄ• gavÄ• ||

<116> á¹• 21 ``kÄ• raá¹‡aá¹ƒ te mahÄ• nÄ• ga, Ã±Ä• tamÄ• gamane mayÄ• .

kumhe khalu mahÄ• tejÄ• , khippaá¹ƒ kuppitasÄ«lino ||

<117> á¹• 21 tasmÄ• phusitvÄ• taá¹ƒ kammaá¹ƒ, kÄ• tuá¹ƒ sakkÄ• na te mayÄ• .

aphusitvÄ• pi no sakkÄ• , kinnukÄ• tabbametthÄ«â€™ ti ||

<118> á¹• 21 evaá¹ƒ \Be 236/ putte phaá¹‡indo so, kevalaá¹ƒ phaá¹‡amattano.

bilassaâ€™ nto pavesetvÄ• , nippajjittha samÄ• hito ||

<119> á¹• 21 atheâ€™ na mupasaá¹…kamma, ucchaá¹…gagatamattano

satthaá¹ƒ gahetvÄ• phÄ• letvÄ• , udaraá¹ƒ tassa bhogino ||

<120> á¹• 21 nÄ«haritvÄ• tato dosaá¹ƒ, katvÄ• bhesajja muttamaá¹ƒ.

sappaá¹ƒ taá¹ƒ taá¹…khaá¹‡eneva, akÄ• si sukhitaá¹ƒ tadÄ• ||

<121> á¹• 21 attÄ• na mevaá¹ƒ thomesi, ``mahÄ• kÄ• ruÃ±Ã±ataá¹ƒ mama.

tiracchÄ• nÄ• pi jÄ• niá¹ƒsu, sÄ• dhu rajjanti me kataá¹ƒ ||

<122> á¹• 21 disvÄ• sukhitamattÄ• naá¹ƒ, pannagoso mahÄ«patiá¹ƒ.

pÅ«jetuá¹ƒ tassa pÄ• dÄ• si, mahagghaá¹ƒ maá¹‡imattano ||

<123> á¹• 21 silÄ• mayÄ• ya sambuddha-paá¹-imÄ• ya akÄ• rayi.

miá¹‡iá¹ƒ taá¹ƒ nayanaá¹ƒ rÄ• jÄ• , vihÄ• re abhayuttare ||

<124> á¹• 21 ekopi bhikkhu bhikkhanto, gÄ• mamhi thusavitthike.

sukkhaá¹ƒ bhikkhaá¹ƒ labhitvÄ• na, khÄ«rabhikkhÄ• ya saÃ±caraá¹ƒ ||

<125> á¹• 21 khÄ«raá¹ƒ sappÄ• á¹‡akaá¹ƒ laddhÄ• , paribhuÃ±jittha kucchiyaá¹ƒ.

pÄ• á¹‡akÄ• balavo hutvÄ• , udaraá¹ƒ tassa khÄ• disuá¹ƒ ||

<126> á¹• 21 tato so upasaá¹…kamma, taá¹ƒ nivedesi rÄ• jino.

rÄ• ha ``jÄ• to suloâ€™ yaá¹ƒ, kadÄ• hÄ• resi kÄ«disaá¹ƒ ||

<127> á¹• 21 so Ä• haâ€™â€™ thusavitthimhi, gÄ• me khÄ«rena bhojane.

bhutteâ€™ ti rÄ• jÄ• aÃ±Ã±Ä• si, khÄ«raá¹ƒ sappÄ• á¹‡akaá¹ƒâ€™â€™ iti ||

<128> á¹• 21 tadeva asso ekopi, sirÄ• vedha tikicchiyo.

rÄ• jÄ• tassa sirÄ• vedhaá¹ƒ, katvÄ• Ä• dÄ• ya lohitaá¹ƒ ||

<129> á¹• 21 pÄ• yetvÄ• samaá¹‡aá¹ƒ Ä• ha, muhuttaá¹ƒ vÄ«tinÄ• maya.

``assalohitamaá¹‡aâ€™â€™ nti, taá¹ƒ sutvÄ• samaá¹‡ovami ||

<130> á¹• 21 pÄ• á¹‡akÄ• lohiteneva, nikkhamiá¹ƒbhu sukhÄ« ahu.

bhikkhuá¹ƒ rÄ• jÄ• nivedesi, kucchimevaá¹ƒ panattano ||

<131> á¹• 21 ``ekasatthapahÄ• rena \Be 237/, pÄ• á¹‡akÄ• samaá¹‡o hayo.

katÄ• arogÄ• sammame, vejjakamma mahoâ€™â€™ iti ||

<132> á¹• 21 pivanto toyameko hi,

deá¸• á¸• ubhaá¹‡á¸• aá¹ƒ majÄ• niya.

ajjhoharitadÄ• Ä• si,

tato jÄ• toâ€™ ti deá¸• á¸• ubho ||

<133> á¹• 21 anto tu ditthatuá¹‡á¸• ena, tena dukkhena pÄ«á¸·ito.

rÄ• jÄ• naá¹ƒ magamÄ• rÄ• jÄ• , nidÄ• naá¹ƒ tassa pucchiya ||

<133> á¹• 21 anto tu ditthatuá¹‡á¸• ena, tena dukkhena pÄ«á¸·ito.

rÄ• jÄ• naá¹ƒ magamÄ• rÄ• jÄ• , nidÄ• naá¹ƒ tassa pucchiya ||

<134> á¹• 21 aentÄ• sappoâ€™ ti viÃ±Ã±Ä• ya, sattÄ• hamupavÄ• siya.

sunhÄ• tasu vilittaÃ±ca, sayane sÄ• dhu santhate ||

<135> á¹• 21 sayÄ• pesi tato soâ€™ ti, niddÄ• ya mukhamattano.

vivaritvÄ• tadÄ• sutto, tato tassa mukhantike ||

<136> á¹• 21 maá¹ƒsapesiá¹ƒ á¹-hapÄ• pesi, sarajjuá¹ƒ tassa niggato.

gandhena taá¹ƒ á¸• aá¹ƒsitvÄ• na, anto visitumÄ• rabhi ||

<137> á¹• 21 rajjuyÄ• â€™ tha gahetvÄ• na, samÄ• kaá¸• á¸• hika pÄ• á¹‡iyaá¹ƒ.

udake pÄ• tayitvÄ• na, idaá¹ƒ vacanamabravi ||

<138> á¹• 21 ``vejjo ahosi sammÄ• sa-mbuddhassa kira jÄ«vako.

kammaá¹ƒ vijjati lokassa, kataá¹ƒ kiá¹ƒtena dukkaraá¹ƒ ||

<139> á¹• 21 Ä«disaá¹ƒ kasirÄ• soâ€™ pi, kammaá¹ƒ nattheâ€™ ttha saá¹ƒsayo.

sabbÄ• darena kubbanto, aho puÃ±Ã±o dayo mama ||

<140> á¹• 21 tathÄ• helloligÄ• mamhi, caá¹‡á¸• Ä• li muá¸·hagabbhiniá¹ƒ.

jÄ• taá¹ƒ sattasu vÄ• resu, sagabbhaá¹ƒ sukhitaá¹ƒ akÄ• ||

<141> á¹• 21 vÄ• tabodhena ekoâ€™ pi, bhikkhu uá¹-á¹-hÄ• pito ahu.

gopÄ• nasÄ« gatetamhi, dukkhÄ• mocesi buddhimÄ• ||

<142> á¹• 21 pivantassÄ• pi maá¹‡á¸• Å«ka, jÄ«bayuttaá¹ƒ jalaá¹ƒ lahuá¹ƒ.

nÄ• sikÄ• bilato gantvÄ• , bÄ«jamÄ• ruyha matthakaá¹ƒ ||

<143> á¹• 21 bhijjitvÄ• Ä• si maá¹‡á¸• Å«ko, so vuddho tattha gacchati.

meghassÄ• â€™ gamane tena, soâ€™ nibbajjati mÄ• á¹‡avo ||

<144> á¹• 21 phÄ• letvÄ• \Be 238/ matthakaá¹ƒ rÄ• jÄ• , maá¹‡á¸• Å«kamapanÄ«ya so.

kapÄ• lÄ• ni ghaá¹-etvÄ• na-kÄ• si pÄ• katikaá¹ƒ khaá¹‡e ||

<145> á¹• 21 hitatthaá¹ƒ dÄ«pÄ• vÄ• sinaá¹ƒ, gÄ• me gÄ• me mahÄ«pati.

kÄ• retvÄ• vejjasÄ• lÄ• yo, vajje tattha niyojayi ||

<146> á¹• 21 sabbesaá¹ƒ vajjasatthÄ• naá¹ƒ, katvÄ• sÄ• ratthasaá¹…gahaá¹ƒ.

á¹-hapesi vejje dÄ«passa, tikicchatthamanÄ• gate.

yojesi vejja mekekaá¹ƒ, rÄ• jÄ• gÄ• ma dvipaÃ±cake ||

<147> á¹• 21 adÄ• visaddha khettÄ• naá¹ƒ, vejjÄ• namupajÄ«vanaá¹ƒ.

vejjehatthÄ«namassÄ• naá¹ƒ, balassa ca niyojayi ||

<148> á¹• 21 piá¹-á¹-hasappinamanvÄ• naá¹ƒ, sÄ• lÄ• yo ca tahiá¹ƒ tahiá¹ƒ.

kÄ• resi saha bhogena, sÄ• lÄ• yo ca mahÄ• pathe ||

<149> á¹• 21 niccamassosi saddhammaá¹ƒ, sakkatvÄ• dhammabhÄ• á¹‡ake.

dhammabhÄ• á¹‡akavaá¹-á¹-aÃ±ca, paá¹-á¹-hapesi tahiá¹ƒ tahiá¹ƒ ||

<150> á¹• 21 sÄ• á¹-akantarato katvÄ• , sattha vaá¹-á¹-iá¹ƒ mahÄ• dayo.

diá¹-á¹-he diá¹-á¹-he pamocesi, dukkhamhÄ• dukkhite jane ||

<151> á¹• 21 atheka divasaá¹ƒ rÄ• jÄ• , rÄ• jÄ• bharaá¹‡a maá¹‡á¸• ito.

saddhiá¹ƒ gacchati senÄ• ya, devehi viya vÄ• savo ||

<152> á¹• 21 taá¹ƒ disvÄ• sirisobhagga-maggaá¹ƒ pattaá¹ƒ mahÄ« patiá¹ƒ.

rÄ• jiddhihi virÄ• jantaá¹ƒ, baddhavero bhavantare ||

<153> á¹• 21 kuá¹-á¹-hi eko pakuppitvÄ• , haá¹-á¹-henÄ• haniyÄ• â€™ vatiá¹ƒ.

pothento taÃ±ca pothento, bhÅ«miá¹ƒ kattarayaá¹-á¹-hiyÄ• ||

<154> á¹• 21 akkosesi anekehi, akkosavacanehi ca.

vippakÄ• raá¹ƒmimaá¹ƒ disvÄ• , dÅ«ratoâ€™ va mahÄ«pati ||

<155> á¹• 21 ``nÄ• haá¹ƒ sarÄ• mi sattassa, kassÄ• â€™ pi katamappiyaá¹ƒ.

pubbaverÄ« ayaá¹ƒ jÄ• tu, nibbÄ• pessÄ• mitaá¹ƒâ€™â€™ iti ||

<156> á¹• 21 aá¹‡Ä• pesi samÄ«paá¹-á¹-haá¹ƒ, purisaá¹ƒ ``gaccha kuá¹-á¹-hino.

amukassÄ• â€™ bhijÄ• nÄ• hi, cittÄ• cÄ• raâ€™â€™ nti so tato ||

<157> á¹• 21 sahÄ• yo \Be 239/ viya kuá¹-á¹-hissa, samÄ«pamhi nisÄ«diya.

``ruá¹-á¹-ho kimatthaá¹ƒ bho tvaâ€™â€™ nti, pucchi sabbamavoca so ||

<158> á¹• 21 ``dÄ• so me buddhadÄ• soâ€™ yaá¹ƒ, rÄ• jÄ• hu puÃ±Ã±akammunÄ• .

avamaÃ±Ã±Ä• ya maá¹ƒ mayhaá¹ƒ, parato to yÄ• ti hatthinÄ• ||

<159> á¹• 21 jÄ• nÄ• pessÄ• mi attÄ• naá¹ƒ, katipÄ• hena soyadi.

hatthaá¹ƒ me eti kÄ• retvÄ• , sabbaá¹ƒ dÄ• sÄ• na niggahaá¹ƒ ||

<160> á¹• 21 no ce hatthaá¹ƒ mamÄ• â€™ yÄ• ti, mÄ• retvÄ• galalohitaá¹ƒ.

pivissÄ• mi na sandeho, na cireneva passasiâ€™â€™ ||

<161> á¹• 21 so gantvÄ• narapÄ• lassa, pavattiá¹ƒ taá¹ƒ nivedayi.

``pubbaveri mamÄ• yanti, nicchinitvÄ• mahÄ• mati ||

<162> á¹• 21 vino detumupÄ• yena, puttaá¹ƒveranti verino.

``sÄ• dhu saá¹…gaá¹‡utaá¹ƒ tvaâ€™â€™ nti, purisaá¹ƒ taá¹ƒ niyejayi ||

<163> á¹• 21 so kuá¹-á¹-himupasaá¹…kamma, sahÄ• yo piya Ä• hataá¹ƒ.

``rÄ• jÄ• naá¹ƒ taá¹ƒ vinÄ• setuá¹ƒ, cetetvÄ• kÄ• lamettakaá¹ƒ ||

<164> á¹• 21 alabhanto sahÄ• yaá¹ƒ me, nÄ• sakkhi tassa ghÄ• tane.

laddhÄ• tumhe nayissÄ• mi, matthakaá¹ƒ me manorathaá¹ƒ ||

<165> á¹• 21 etha gehe vasitvÄ• me, hotha me anuvattakÄ• .

ahamevaâ€™ ssa nÄ• semi, katipÄ• hena jÄ«vitaá¹ƒ ||

<166> á¹• 21 iti vatvÄ• na taá¹ƒ kuá¹-á¹-haá¹ƒ, netvÄ• so gharamattano.

sunhÄ• ta suvilittaÃ±ca, nivatthasukhumambaraá¹ƒ ||

<167> á¹• 21 subhuttamadhurÄ• hÄ• raá¹ƒ, yobbanitthikathÄ• daraá¹ƒ.

sayÄ• pesi manuÃ±Ã±amhi, sayane sÄ• dhu santhate ||

<168> á¹• 21 ete neva niyÄ• mena, katipÄ• haá¹ƒ nÄ«vÄ• siya.

Ã±atvÄ• taá¹ƒ jÄ• tavissÄ• saá¹ƒ, sukhitaá¹ƒ piá¹‡itindriyaá¹ƒ ||

<169> á¹• 21 ``raÃ±Ã±o dinnaâ€™â€™ nti vatvÄ• na, khajjabhojjÄ• dikaá¹ƒ adÄ• .

dvattikkhattuá¹ƒ nisedhetvÄ• , tenaâ€™ jjhiá¹-á¹-ho namaggahi ||

<170> á¹• 21 bhÅ«pÄ• lena kamenÄ• â€™ si, vissatthoâ€™ tiva bhÅ«mipo.

matoti sutvÄ• tassÄ• -si hadayaá¹ƒ phalitaá¹ƒ dvidhÄ• ||

<171> á¹• 21 evaá¹ƒ \Be 240/ roge tikicchesi, rÄ• jÄ• sÄ• rÄ«ramÄ• nase.

á¹-hapesi vejje dÄ«passa, tikacchattha manÄ• gate ||

<172> á¹• 21 paÃ±cavÄ«satihatthena, pÄ• sÄ• de nopasobhitaá¹ƒ.

mahÄ• vihÄ• remoravha-pariveá¹‡amakÄ• rayi ||

<173> á¹• 21 samaá¹‡aá¹ƒ goá¸·apÄ• nuÃ±ca, adÄ• gÄ• madvayaá¹ƒ tahiá¹ƒ.

dhammaghÄ• saka bhikkhÅ«naá¹ƒ, bhoge kappiyakÄ• rake ||

<174> á¹• 21 vihÄ• re pariveá¹‡e ca, sampanna catupaccaye.

vÄ• piyo dÄ• nasÄ• lÄ• yo, paá¹-imÄ• yoca kÄ• rayi ||

<175> á¹• 21 tasseva raÃ±Ã±o rajjamhi, mahÄ• dhammakathÄ«yati.

suttÄ• ni parivattesi, sÄ«haá¸·Ä• yaniruttiyÄ• ||

<176> á¹• 21 abhÄ«ti puttÄ• tassÄ• â€™ suá¹ƒ, sÅ«rÄ• viraá¹…garÅ«pino.

asÄ«tiyÄ• sÄ• vakÄ• naá¹ƒ, nÄ• makÄ• yipadassanÄ• ||

<177> á¹• 21 sÄ• riputtÄ• dinÄ• mehi, puttehi parivÄ• rito.

buddhadÄ• so sasambuddha-rÄ• jÄ• viya virocatha ||

<178> á¹• 21 evaá¹ƒ katvÄ• hitaá¹ƒdÄ«pa-vÄ«sÄ«naá¹ƒ tidivaá¹ƒ gato.

vasse ekÅ«natiá¹ƒsamhi, buddhadÄ• so narÄ• dhipo ||

<179> á¹• 21 tato jeá¹-á¹-hasuto tassa, upatissoâ€™ si bhÅ«pati.

sabbarÄ• jaguá¹‡opeso, niccasÄ«lo mahÄ• dayo ||

<180> á¹• 21 dasÄ• puÃ±Ã±akriyÄ• hitvÄ• , dasapuÃ±Ã±akriyÄ• â€™ dÄ«yi.

rÄ• jadhammeca pÅ«resi, rÄ• japÄ• ramitÄ• dasa ||

<181> á¹• 21 gaá¹‡hi saá¹…gahavatthÅ«hi, cathÅ«hi ca catuddisaá¹ƒ.

mahÄ• pÄ• á¸·imhi dÄ• pesi, rÄ• jÄ• rÄ• jÄ• nubhojanaá¹ƒ ||

<182> á¹• 21 uttaramhi disÄ• bhÄ• ge, cetiyamhÄ• tu maá¹…galÄ• .

thÅ«paÃ±ca paá¹-imÄ• gehaá¹ƒ, paá¹-imaÃ±cÄ• â€™ pi kÄ• rayi ||

<184> á¹• 21 karonto taÃ±ca so rÄ• jÄ• , mÄ• khijjantu janÄ• iti.

kÄ• rÄ• pesi kumÄ• rehi, dÄ• petvÄ• guá¸·akaá¹‡á¸• ulaá¹ƒ ||

<185> á¹• 21 rÄ• juppalavhayaá¹ƒ \Be 241/ gijjha-kÅ«á¹-aá¹ƒ pokkharapÄ• sayaá¹ƒ.

vÄ• lÄ• hassaÃ±ca ambuá¹-á¹-hiá¹ƒ, goá¹‡á¸• igomamhi vÄ• pikaá¹ƒ ||

<186> á¹• 21 vihÄ• raá¹ƒ khaá¹‡á¸• arÄ• jiÃ±ca, vÄ• piyo ca thirodikÄ• .

appamÄ• á¹‡Ä• ni puÃ±Ã±Ä• ni, kÄ• rÄ• pesi tahiá¹ƒ tahiá¹ƒ ||

<187> á¹• 21 vassÄ• mÄ• nepi so vasse, sayane sannisinnako.

kevalaá¹ƒ pariá¹‡Ä• mesi, rattiá¹ƒ ``khedo janassÄ«â€™â€™ ti ||

<188> á¹• 21 Ã±atvÄ• amacco taá¹ƒ netvÄ• , uyyÄ• naá¹ƒ jÄ• dayÄ«gharaá¹ƒ.

evaá¹ƒ paá¹-icca attÄ• naá¹ƒ, dukkhaá¹ƒ nÄ• kÄ• si pÄ• á¹‡inaá¹ƒ ||

<189> á¹• 21 kÄ• le tassÄ• â€™ sÄ« dukkhitta-rogadukkhehi pÄ«á¸·ito.

dÄ«po dÄ«po pamopÄ• pa-tamaso so sumÄ• naso ||

<190> á¹• 21 bhikkhÅ« pucchitthaâ€™â€™ kiá¹ƒbhante, dubbhikkhÄ• dibhayaddite.

loke lokahitaá¹ƒ natthi, kataá¹ƒ kiÃ±ci mahesÄ«nÄ• ||

<191> á¹• 21 gahghÄ• rohaá¹‡asuttassa, uppattiá¹ƒtassa niddisuá¹ƒ.

sutvÄ• taá¹ƒ sabbasovaá¹‡á¹‡aá¹ƒ, bimbaá¹ƒ sambuddhadhÄ• tuno ||

<192> á¹• 21 katvÄ• satthusilÄ• pattaá¹ƒ, sodakaá¹ƒ pÄ• á¹‡isampuá¹-e.

á¹-hapetvÄ• tassa te rÅ«pa-mÄ• ropetvÄ• mahÄ• rathaá¹ƒ ||

<193> á¹• 21 sayaá¹ƒ sÄ«laá¹ƒ samÄ• dÄ• ya, samÄ• detvÄ• mahÄ• janaá¹ƒ.

mahÄ• dÄ• naá¹ƒ pavattetvÄ• , abhayaá¹ƒ tambapÄ• á¹‡inaá¹ƒ ||

<194> á¹• 21 alaá¹…katvÄ• ca nagaraá¹ƒ, devalokamanoharaá¹ƒ.

dÄ«pavÄ• sÄ«hi sabbehi, bhikkhÅ«hi parivÄ• rito ||

<195> á¹• 21 otarittha mahÄ• vÄ«thiá¹ƒ, bhikkhÅ« tattha samÄ• gatÄ• .

bhaá¹‡antÄ• ratanaá¹ƒ suttaá¹ƒ, siÃ±camÄ• nÄ• jalaá¹ƒ tathÄ• ||

<196> á¹• 21 rÄ• jagehantike vÄ«ti-magge pÄ• kÄ• rasantike.

vicariá¹ƒsu tiyÄ• mante, kurumÄ• nÄ• padakkhiá¹‡aá¹ƒ ||

<197> á¹• 21 bhijjamÄ• neâ€™ ruá¹‡e vassi, mahÄ• megho mahÄ«tale.

rogÄ• turÄ• ca sabbepi, sukhitÄ• kaá¹ƒsu ussavaá¹ƒ ||

<198> á¹• 21 ``yadÄ• dubbhikkharogÄ• di-bhayaá¹ƒ dÄ«pamhi hessati.

evameva karontÅ«â€™â€™ ti, niyojesi narÄ• dhipo ||

<199> á¹• 21 Ä• ruá¸·ho \Be 242/ cetiyaá¹ƒ kunta-kipillÄ• dimavekkhiya.

pucchitvÄ• morapiÃ±cena, ``saá¹‡ikaá¹ƒ yantuvanaá¹ƒti ca ||

<200> á¹• 21 saá¹…khaá¹ƒ sodakamÄ• dÄ• ya, caratÄ• â€™ sanadhovane.

dakkhiá¹‡aparitoá¹‡amhi, kÄ• retvÄ• rÄ• jagehato ||

<201> á¹• 21 uposathagharaá¹ƒ buddha-paá¹-imÄ• geha meva ca.

pÄ• kÄ• rena parikkhittaá¹ƒ, uyyÄ• naÃ±ca manoramaá¹ƒ ||

<202> á¹• 21 cÄ• tuddasiá¹ƒpaÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasamupÄ• gataá¹ƒ ||

<203> á¹• 21 uposathaá¹ƒsamÄ• dÄ• ya, sÄ• padÄ• naá¹ƒ tahaá¹ƒ vasÄ«.

yÄ• vajÄ«vaÃ±ca so bhuÃ±ji, mahÄ• pÄ• á¸·imhi bhojanaá¹ƒ ||

<204> á¹• 21 carantocakalandÄ• na muyyÄ• ne bhattamattano.

katvÄ• nivÄ• paá¹ƒ dÄ• pesi, tadajjÄ• pi ca vattati ||

<205> á¹• 21 coraá¹ƒ vajjamupanÄ«taá¹ƒ, disvÄ• saá¹ƒviggamÄ• naso.

chavaá¹ƒ susÄ• naá¹ƒ Ä• netvÄ• , khipitvÄ• lohakumbhiyaá¹ƒ ||

<206> á¹• 21 datvÄ• dhamaá¹ƒ palÄ• petvÄ• , coraá¹ƒ rattiyamuggate.

sÅ«riye kujjhito coraá¹ƒ-viyajhÄ• payi taá¹ƒ chavaá¹ƒ ||

<207> á¹• 21 akÄ• dÄ«pamhi sabbesaá¹ƒ, cetiyÄ• naá¹ƒ mahÄ• mahaá¹ƒ.

thÅ«pÄ• rÄ• me ca thÅ«passa, hemacumbaá¹-akaÃ±cukaá¹ƒ ||

<208> á¹• 21 dvÄ• cattÄ• lÄ«savassÄ• ni, katvÄ• vaÃ±cuá¹ƒkhaá¹‡ampiso.

katvÄ• puÃ±Ã±amupÄ• gaÃ±chi, devarÄ• jasahabyataá¹ƒ ||

<209> á¹• 21 raÃ±Ã±o tassa kaniá¹-á¹-hena, mahÄ• nÄ• mena vallabhÄ• .

devÄ« satthaá¹ƒ nipÄ• tetvÄ• , tamaá¹-hÄ• namhi mÄ• rayi ||

<210> á¹• 21 pabbajitkÄ• kaniá¹-á¹-ho so, jÄ«vamÄ• namhi bhÄ• tari.

hate rÄ• jini bhÄ«tÄ• ya, Ä• vattitvÄ• â€™ si bhÅ«pati ||

<211> á¹• 21 mahesiá¹ƒattanoâ€™ kÄ• si, mahesiá¹ƒ bhÄ• tughÄ• tiniá¹ƒ.

gilÄ• nasÄ• lÄ• kÄ• resi, mahÄ• pÄ• á¸·iÃ±ca vaá¸• á¸• hayi ||

<212> á¹• 21 lohadvÄ• ra \Be 243/ ralaggÄ• ma-koá¹-ipassavanavhaye.

tayo vihÄ• re katvÄ• â€™ dÄ• , bhikkhÅ«namabhayuttare ||

<213> á¹• 21 vihÄ• raá¹ƒ kÄ• rayitvÄ• na, dhumarakkhamhi pabbate.

mahesiyÄ• nayenÄ• â€™ dÄ• , bhikkhÅ«naá¹ƒ theravÄ• dÄ«naá¹ƒ ||

<214> á¹• 21 navakammaÃ±ca jiá¹‡á¹‡esu, vihÄ• resu sakÄ• rayi.

dÄ• nasÄ«larato vatthu-pÅ«jako ca ahu sadÄ• ||

<215> á¹• 21 bodhimaá¹‡á¸• asamÄ«pamhi, jÄ• to brohmaá¹‡amÄ• á¹‡avo.

vijjÄ• sippakalÄ• vedÄ«, tÄ«su vedesu pÄ• rago ||

<216> á¹• 21 sammÄ• viÃ±Ã±Ä• tasamayo, sabbavÄ• davisÄ• rado.

vÄ• datthi jambudÄ«pamhi, Ä• hiá¹‡á¸• anto pavÄ• diko ||

<217> á¹• 21 vihÄ• ramekaá¹ƒ Ä• gamma, rattiá¹ƒ pÄ• taÃ±jalaá¹ƒ mataá¹ƒ.

parivattesi sampuá¹‡á¹‡a-padaá¹ƒ suparimaá¹‡á¸• alaá¹ƒ ||

<218> á¹• 21 tattheko revatonÄ• ma, mahÄ• thero vijÄ• niya.

``mahÄ• paÃ±Ã±o ayaá¹ƒ sattho, dametuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti so ||

<219> á¹• 21 ``ko nu gadrabharÄ• vena, viravantoâ€™â€™ ti abravi.

``gadrabhÄ• naá¹ƒ rave atthaá¹ƒ, kiá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti Ä• hataá¹ƒ ||

<220> á¹• 21 ``ahaá¹ƒ jÄ• neâ€™â€™ ti vuttoso, otÄ• resi sakaá¹ƒ mataá¹ƒ.

vuttaá¹ƒ vuttaá¹ƒ viyÄ• kÄ• si, virodhampi ca dassayi ||

<221> á¹• 21 ``tenahi tvaá¹ƒ sakavÄ• da-motÄ• rehÄ«â€™â€™ ti codito.

pÄ• á¸·imÄ• hÄ• â€™ bhidhammassa, atthamassa na soâ€™ migÄ• ||

<222> á¹• 21 Ä• ha kasseâ€™ samantoâ€™ ti, buddhamantoâ€™ ti sobravi.

``dehi me taâ€™â€™ nti vuttehi, ``gaá¹‡hu pabbajjataá¹ƒâ€™â€™ iti ||

<223> á¹• 21 mantatthÄ« pabbajitvÄ• so, uggaá¹‡hi piá¹-akattayaá¹ƒ.

``ekÄ• yano ayaá¹ƒ maggoâ€™â€™, iti pacchÄ• tamaggahi ||

<224> á¹• 21 buddhassa viya gambhÄ«ra-ghosattÄ• taá¹ƒ viyÄ• karuá¹ƒ.

``buddhaghosoâ€™â€™ ti ghosohi, buddho viya mahÄ«tale ||

<225> á¹• 21 tattha Ã±Ä• á¹‡odayaá¹ƒ nÄ• ma, katvÄ• makaraá¹‡aá¹ƒ tadÄ• .

dhammasaá¹…gaá¹‡Ä«yÄ• â€™ kÄ• si, kacchaá¹ƒ so aá¹-á¹-hasÄ• liniá¹ƒ ||

<226> á¹• 21 patittaá¹-á¹-hakathaÃ±ceva \Be 244/, kÄ• rÄ• mÄ• rabhibuddhimÄ• .

taá¹ƒ disvÄ• revato thero, idaá¹ƒ vacanamabruvi ||

<227> á¹• 21 pÄ• á¸·imattaidhÄ• nitaá¹ƒ, natthi aá¹-á¹-hakathÄ• idha.

tathÄ• cariyavÄ• dÄ• ca, bhinnarÅ«pÄ• na vijjare ||

<228> á¹• 21 sÄ«haá¸·Ä• á¹-á¹-hakathÄ• suddhÄ• , mahindena matÄ«matÄ• .

saá¹ƒgÄ«tittayamÄ• ruá¸·aá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ ||

<229> á¹• 21 sÄ• riputtÄ• digÄ«taÃ±ca, kathÄ• maggaá¹ƒ samekkhiya.

ekÄ• sÄ«haá¸·abhÄ• sÄ• ya, sÄ«haá¸·esu pavattati ||

<230> á¹• 21 taá¹ƒ tattha gantvÄ• sutvÄ• taá¹ƒ, mÄ• gadhÄ• naá¹ƒ niruttiyÄ• .

parivattesi sÄ• hoti, sabbalokahitÄ• vahÄ• ||

<231> á¹• 21 evaá¹ƒ vutto pasanno so, nikkhamitvÄ• tatoimaá¹ƒ.

dÄ«pamÄ• gÄ• imasseva, raÃ±Ã±okÄ• le mahÄ• mati ||

<232> á¹• 21 mahÄ• vihÄ• raá¹ƒ sampatto, vihÄ• raá¹ƒ sabbasÄ• dhÅ«naá¹ƒ.

mahÄ• padhÄ• nagharaá¹ƒ gantvÄ• , saá¹…ghapÄ• lassa santikÄ• ||

<233> á¹• 21 sÄ«haá¸·aá¹-á¹-hakathÄ• suddhÄ• , theravÄ• daÃ±ca sabbaso.

``dhammasÄ• missa esova, adhippÄ• yoâ€™â€™ ti nicchiya ||

<234> á¹• 21 tattha saá¹…ghaá¹ƒ samÄ• netvÄ• , ``kÄ• tumaá¹-á¹-hakathÄ• mama.

potthake detha sabbeâ€™â€™ ti, Ä• ha vÄ«maá¹ƒsituá¹ƒ sataá¹ƒ ||

<235> á¹• 21 saá¹…gho gÄ• thÄ• dvayaá¹ƒ tassÄ• -dÄ• si ``sÄ• mattiyaá¹ƒ tava.

ettha dassehi taá¹ƒ disvÄ• , sabbe demÄ• â€™â€™ ti potthake ||

<236> á¹• 21 piá¹-akattayamettheva, saddhimaá¹-á¹-hakathÄ• ya so.

visuddhimagga nÄ• mÄ• kÄ• , saá¹…gahetvÄ• samÄ• sato ||

<237> á¹• 21 tato saá¹…ghaá¹ƒ samuhetvÄ• , sambuddhamatakovidaá¹ƒ.

mahÄ• bodhisamÄ«pamhi, so taá¹ƒ vÄ• cetumÄ• rabhi ||

<238> á¹• 21 devatÄ• tassa nepuÃ±Ã±aá¹ƒ, pakÄ• setuá¹ƒ mahÄ• jane.

chÄ• desuá¹ƒ potthakaá¹ƒsoâ€™ yi, dvattikkhattumpi taá¹ƒ akÄ• ||

<239> á¹• 21 vÄ• cetuá¹ƒ tatiye vÄ• re, potthake samudÄ• haá¹-e.

potthakadvayamaÃ±Ã±ampi, saá¹‡á¹-hÄ• pesuá¹ƒ tahiá¹ƒ marÅ« ||

<240> á¹• 21 vÄ• cayiá¹ƒsu \Be 245/ tadÄ• bhikkhÅ«, potthakattaya mekato.

ganthato atthato cÄ• pi, pubbÄ• paravasena vÄ• ||

<241> á¹• 21 theravÄ• dehi pÄ• á¸·ihi, padehi byaÃ±janehi ca.

aÃ±Ã±atthattamahÅ«neva, potthatthakesupi tÄ«supi ||

<242> á¹• 21 atha ugghosayi saá¹…gho, tuá¹-á¹-hahaá¹-á¹-ho tisesato.

``nissaá¹ƒsayÄ• â€™ yaá¹ƒ metteyyoâ€™â€™, iti vatvÄ• punappunaá¹ƒ ||

<243> á¹• 21 saddhimaá¹-á¹-hakathÄ• yÄ• â€™ dÄ• , potthake piá¹-akattaye.

ganthakÄ• re vasanto so, vihÄ• re durasaá¹…kare ||

<244> á¹• 21 parivattesi sabbÄ• pi, sÄ«haá¸·aá¹-á¹-hakathÄ• tadÄ• .

sabbesaá¹ƒ mÅ«labhÄ• sÄ• ya, mÄ• gadhÄ• ya niruttiyÄ• ||

<245> á¹• 21 ``sattÄ• naá¹ƒ sabbabhÄ• sÄ• naá¹ƒ, sÄ• ahosi hitÄ• vahÄ• .

theriyÄ• cariyÄ• sabbe, pÄ• á¸·iá¹ƒviya tamaggayhaá¹ƒ ||

<246> á¹• 21 atha kattabbakiccesu, gahetu pariniá¹-á¹-hitiá¹ƒ.

vandituá¹ƒ so mahÄ• bodhiá¹ƒ, jambudÄ«pamupÄ• gami ||

<247> á¹• 21 sutvÄ• dvÄ• vÄ«savassÄ• ni, mahÄ• nÄ• mo mahÄ• mahiá¹ƒ.

katvÄ• puÃ±Ã±Ä• ni citrÄ• ni, yathÄ• kammamugÄ• gami ||

<248> á¹• 21 sabbeâ€™ pe te dharaá¹‡Ä«patayo maccumaccetumante,

no sakkhiá¹ƒ sÅ«pacitasukhabalÄ• sÄ• dhu sampannabhogo.

evaá¹ƒ sabbe nidhanavasagÄ• honti sattÄ• â€™ ti niccaá¹ƒ,

rÄ• gaá¹ƒ sammÄ• vinayatudhane jÄ«vite cÄ• pi dhÄ«mÄ• ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paÃ±carÄ• jako nÄ• ma

sattatiá¹ƒsatimo paricchedo.

file end

aá¹-á¹-hatiá¹ƒsatima pariccheda

dasarÄ• jako

<1> á¹• 21 mahÄ• nÄ• ma \Be 246/ suto Ä• si, damiá¸·Ä« kucchisambhavo.

sotthiseno, tathÄ• saá¹…gho-dhÄ«tÄ• cÄ• â€™ si mahesiyÄ• ||

<2> á¹• 21 sotthiseno tadÄ• rajjaá¹ƒ, patvÄ• saá¹…ghayanÄ• sito.

tasmiá¹ƒyeva dine bheriá¹ƒ, carÄ• petvÄ• tadÄ• tu sÄ• ||

<3> á¹• 21 attano sÄ• mikassadÄ• , chattaggÄ• hakajantuno.

chattaggÄ• hakavÄ• piá¹ƒ so, katvÄ• saá¹ƒvacchare mato ||

<4> á¹• 21 atha macco mahÄ• paÃ±Ã±o, sahÄ• yo tassa taá¹ƒ mataá¹ƒ.

antovatthumhi jhÄ• petvÄ• , vÄ«hicoraá¹ƒ mahÄ• balaá¹ƒ ||

<5> á¹• 21 rajjayoggoti cintetvÄ• , katvÄ• taá¹ƒ bhÅ«patiá¹ƒ raho.

antoyeva nivÄ• setvÄ• , rÄ• jÄ• rogÄ• turo iti ||

<6> á¹• 21 yasaá¹ƒ rajjaá¹ƒ vicÄ• resi, chaá¹‡e patte mahÄ• janÄ• .

rÄ• jÄ• ce atthi amhehi, saddhiá¹ƒ metÅ«ti ghosayuá¹ƒ ||

<7> á¹• 21 taá¹ƒ sutvÄ• narapÄ• lo so, sabbalaá¹…kÄ• ramaá¹‡á¸• ito.

samÄ• naá¹ƒte mahÄ• nÄ• ge, nesayoggÄ• mamÄ• â€™ tiso ||

<8> á¹• 21 dÄ• á¹-á¹-hÄ• dhÄ• tugharaá¹-hÄ• ne, suvÄ• nÄ• gaá¹ƒ samÄ• disi.

raÃ±Ã±o Ä• á¹‡Ä• ti vutte so, agÄ• Ä• ruyha taá¹ƒ puraá¹ƒ ||

<9> á¹• 21 katvÄ• padakkhiá¹‡aá¹ƒ gantvÄ• , pÄ• cinadvÄ• rato bahi.

paá¹-hame cetiyaá¹-hÄ• ne, dhÄ• tunÄ• gaá¹ƒ samappayi ||

<10> á¹• 21 mahÄ• cetittaye hatthi-pÄ• kÄ• reâ€™ kÄ• si toraá¹‡aá¹ƒ.

mittaseno bahuá¹ƒ puÃ±Ã±aá¹ƒ, katvÄ• vassena so cuto ||

<11> á¹• 21 mittasenaá¹ƒ raá¹‡e hantvÄ• , damiá¸·o paá¹‡á¸• unÄ• mako.

Ä• gato paratÄ«ramhÄ• , laá¹…kÄ• rajjamakÄ• rayi ||

<12> á¹• 21 janÄ• kulÄ«nÄ• sabbepi, rohaá¹‡aá¹ƒ samupÄ• gatÄ• .

oragaá¹…gÄ• ya isseraá¹ƒ, damiá¸·Ä• eva kappayuá¹ƒ ||

<13> á¹• 21 ye \Be 247/ subhassa balaá¹-á¹-hassa, bhÄ«tÄ• moriyavaá¹ƒsajÄ• .

balÄ• yitvÄ• narÄ• vÄ• saá¹ƒ, kappayiá¹ƒsu tahiá¹ƒ tahiá¹ƒ ||

<14> á¹• 21 tesamaÃ±Ã±atamo nandi-vÄ• pi gÄ• me kuá¹-imbako.

dhÄ• tusenavhayo Ä• si, dÄ• á¹-hÄ• nÄ• mo ca taá¹ƒ suto ||

<15> á¹• 21 gÄ• me ambilayÄ• gumhi, vasaá¹ƒ putte duve labhi.

dhÄ• tusenaá¹ƒ silÄ• tissa-bodhiá¹ƒca sampajÄ• tike ||

<16> á¹• 21 mÄ• tuso dariyo tesaá¹ƒ, saddho pabbajja vattati.

dÄ«ghasandakatÄ• vÄ• se, dhÄ• tusenÄ• pi mÄ• á¹‡avo ||

<17> á¹• 21 santike tassa pabbajja-rukkhamÅ«lamhi ekadÄ• .

sajjhÄ• yati pavissittha, megho nÄ• gotupassiya ||

<18> á¹• 21 parikkhipitvÄ• bhogehi, chÄ• dayitvÄ• phaá¹‡ena ca.

potthakaÃ±ca kumÄ• raÃ±ca, rakkhitaá¹ƒ passi mÄ• tulo ||

<19> á¹• 21 sÄ«se Ä• kiri saá¹…kÄ• raá¹ƒ, tassa ruá¹-á¹-ho paroyati.

tasmiá¹ƒ cittaá¹ƒ na dÅ«sesi, tampi disvÄ• na mÄ• tulo ||

<20> á¹• 21 uttamo vataâ€™ yaá¹ƒ satto, rÄ• jÄ• hessati nicchayaá¹ƒ.

rakkhitabboâ€™ ti Ä• dÄ• ya, taá¹ƒ vihÄ• ramupÄ• gato ||

<21> á¹• 21 goá¹‡isÄ• di vihÄ• reâ€™ yaá¹ƒ, kattabbo nÄ«timÄ• iti.

sikkhÄ• pesi kumÄ• raá¹ƒ taá¹ƒ, paá¹‡á¸• uko taá¹ƒ vijÄ• niya ||

<22> á¹• 21 gaá¹‡hathetantipesesi, sevake tassÄ• rattiyaá¹ƒ.

disvÄ• na supinaá¹ƒ thero, nÄ«harittha kumÄ• rakaá¹ƒ ||

<23> á¹• 21 tasmiá¹ƒ nikkhantamattamhi, sevakaá¹ƒ parivÄ• riya.

pariveá¹‡e na passiá¹ƒsu, tato nikkhamma te ubho ||

<24> á¹• 21 dakkhiá¹‡asmiá¹ƒ disÄ• bhÄ• ge, goá¹‡a nÄ• maá¹ƒ mahÄ• nadiá¹ƒ.

patvÄ• sampuá¹‡á¹‡amaá¹-á¹-haá¹ƒsu, gantukÄ• mÄ• pi vegasÄ• ||

<25> á¹• 21 yathÄ• nadiyaá¹ƒ vÄ• reti, amhe taá¹ƒ tvampi vÄ• raya.

vÄ• piá¹ƒgahetvÄ• ettheâ€™ ti, vatvÄ• thero tadÄ• nadiá¹ƒ ||

<26> á¹• 21 otaritthakumÄ• rena, saddhiá¹ƒ disvÄ• na te ubho.

nÄ• garÄ• jÄ• tadÄ• eko, piá¹-á¹-hiá¹ƒ pÄ• dÄ• si tena so ||

<27> á¹• 21 uttaritvÄ• kumÄ• raá¹ƒ taá¹ƒ, netvÄ• paccantamÄ• vasaá¹ƒ.

laddhÄ• khÄ«rodanaá¹ƒ sutvÄ• , sesaá¹ƒ pattena tassaâ€™ dÄ• ||

<28> á¹• 21 cittakÄ• rena \Be 248/ theramhi, bhattaá¹ƒ pakkhippa bhÅ«miyaá¹ƒ.

bhuÃ±ji theropi taá¹ƒ jÄ• ni, bhuÃ±ja te yaá¹ƒ mahiá¹ƒ iti ||

<29> á¹• 21 paá¹‡á¸• urÄ• jÄ• pi katvÄ• na, rajjaá¹ƒ vassamhi paÃ±came.

cuto putto pipÄ• rindo, tatiyo tassa bhÄ• tuko ||

<30> á¹• 21 kaá¹‡iá¹-á¹-ho khuddapÄ• rindo, kubbaá¹ƒ rajjaá¹ƒ mahÄ• mahiá¹ƒ.

dhÄ• tusenÄ• nuge sabbe, viheá¹-hesi mahÄ• jane ||

<31> á¹• 21 saá¹…gahetvÄ• jane sÄ• dhu-seno yujjittha rÄ• jinÄ• .

so soá¸·asahi vassehi, puÃ±Ã±apÄ• pakaromato ||

<32> á¹• 21 niritaro tato Ä• si, rÄ• jÄ• mÄ• sadvayena taá¹ƒ.

dhÄ• tuseno vinÄ• sesi, tena katvÄ• mahÄ• havaá¹ƒ ||

<33> á¹• 21 hate tasmiá¹ƒ mahÄ«pÄ• le, dÄ• á¹-hiyo damiá¸·o tato.

rÄ• jÄ• vassattha ye hutvÄ• , dhÄ• tusenahatotato ||

<34> á¹• 21 piá¹-á¹-hiyo damiá¸·o satta-mÄ• sena nidhanaá¹ƒ gato.

dhÄ• tusenena yujjhitvÄ• , vaá¹ƒso pacchijji dÄ• miá¸·o ||

<35> á¹• 21 athÄ• â€™ si rÄ• jÄ• laá¹…kÄ• yaá¹ƒ, dhÄ• tuseno irÄ• dhipo.

bhÄ• tarÄ• saha dÄ«pamhi, damiá¸·e dÄ«paghÄ• take ||

<36> á¹• 21 upÄ• yehi anekeyi, ekavÄ«sappamÄ• á¹‡ake.

khandhavÄ• re nivesetvÄ• , katvÄ• yuddhamasesato ||

<37> á¹• 21 sodhetvÄ• mediniá¹ƒ sÄ• dhu, katvÄ• ca sukhitaá¹ƒjanaá¹ƒ.

sÄ• sanaÃ±ca yathÄ• á¹-hÄ• ne, á¹-hapesi paranÄ• sitaá¹ƒ ||

<38> á¹• 21 damiá¸·e yeâ€™ nuvattiá¹ƒsu, kulÄ«nÄ• kulagÄ• mavÄ• .

te maá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ• no, rakkhiá¹ƒsÅ«â€™ ti pakuppiya ||

<39> á¹• 21 tesaá¹ƒ gÄ• me gahetvÄ• na, gÄ• me svÄ• kÄ• sirakkhake.

rohaá¹‡Ä• â€™ gamma te sabbe, kulÄ«nÄ• tamupaá¹-á¹-hahuá¹ƒ ||

<40> á¹• 21 tesaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ, yathÄ• yogamakÄ• si so.

amacce attano dukkha-sahÄ• yecÄ• â€™ bhi tosayi ||

<41> á¹• 21 bandhÄ• petvÄ• mahÄ• gaá¹…gaá¹ƒ, kedÄ• reâ€™ kÄ• thirodake.

mahÄ• pÄ• á¸·amhi bhikkhÅ«naá¹ƒ, sÄ• libhattaÃ±ca dÄ• payi ||

<42> á¹• 21 paá¹…gurogÄ• turaá¹-á¹-Ä• naá¹ƒ, sÄ• lÄ• yokÄ• si buddhimÄ• .

kÄ• á¸·avÄ• piá¹ƒca gaá¹‡hitvÄ• , bandhi goá¹‡aá¹ƒ mahÄ• nadiá¹ƒ ||

<43> á¹• 21 mahÄ• vihÄ• raá¹ƒ \Be 249/ katvÄ• na, pantiyuttamanÄ• kulaá¹ƒ.

tathÄ• bodhigharaÃ±ceva, dassaneyya makÄ• rayi ||

<44> á¹• 21 bhikkhavo paritosetvÄ• , paccayehi catÅ«hipi.

dhammÄ• sokoâ€™ va sokÄ• si, saá¹…gahaá¹ƒ piá¹-akattaye ||

<45> á¹• 21 aá¹-á¹-hÄ• rasavihÄ• re ca, theriyÄ• na makÄ• rayi.

sampannabhoge dÄ«pamhi, aá¹-á¹-hÄ• rasa ca vÄ• piyo ||

<46> á¹• 21 kÄ• á¸·avÄ• pÄ« vihÄ• ro ca, koá¹-ipassÄ• vanÄ• mako.

dakkhiá¹‡a girinÄ• mo ca, vihÄ• ro vaá¸• á¸• hamÄ• nako ||

<47> á¹• 21 paá¹‡á¹‡avallakabhÅ«to ca, bhallÄ• takasanÄ• mako.

pÄ• sÄ• á¹‡asinne desamhi, dhÄ• tuseno ca pabbato ||

<48> á¹• 21 maá¹ƒ gano thÅ«paviá¹-á¹-hi ca, dhÄ• tusenopi uttare.

pÄ• cina kambaviá¹-á¹-hi ca, tathÄ• antarame giri ||

<49> á¹• 21 antÄ• á¸·i dhÄ• tuseno ca, kassapiá¹-á¹-hika pubbako.

rohaá¹‡edÄ• yagÄ• mo ca, sÄ• lavÄ• á¹‡o vibhÄ«sano ||

<50> á¹• 21 vihÄ• ro bhallivÄ• á¹‡o ca, aá¹-á¹-hÄ• rasanaruttamo.

pÄ• dÅ«lakaá¹ƒ hambalaá¹-á¹-hi, mahÄ• datthÄ• divÄ• pi yo ||

<51> á¹• 21 khuddake ca vihÄ• reso, aá¹-á¹-hÄ• rasanaruttamo.

vÄ• pÄ«yo ca tathÄ• katvÄ• , tesameva tu dÄ• payi ||

<52> á¹• 21 paÃ±cavÄ«sati hatthaÃ±ca, mayÅ«rapariveá¹‡akaá¹ƒ.

haritvÄ• â€™ kÄ• sipÄ• sÄ• da-mekavÄ«sati hatthakaá¹ƒ ||

<53> á¹• 21 kumÄ• rasenassaâ€™ petvÄ• , pubbabhogaá¹ƒ visodhayi.

kÄ• á¸·avÄ• pimmibhÄ• gaddhaá¹ƒ, khettÄ• naÃ±ca satadvayaá¹ƒ ||

<54> á¹• 21 loha pÄ• sadake jiá¹‡á¹‡e, navakammamakÄ• rayi.

mahÄ• thÅ«pesu chattÄ• ni, tÄ«su jiá¹‡á¹‡Ä• ni kÄ• rayi ||

<55> á¹• 21 devÄ• naá¹ƒpiyatissena, kataá¹ƒ bodhimahaá¹ƒ viya.

sinhÄ• napÅ«jaá¹ƒ bodhissa, varabodhissa kÄ• rayi ||

<56> á¹• 21 dhÄ• vanÄ• lobhanÄ• vÄ• yo, tattha pÅ«jesi soá¸·asa.

alaá¹…kÄ• raá¹ƒ munindassa, abhisekaÃ±ca kÄ• rayi ||

<57> á¹• 21 mahÄ• bodhi patiá¹-á¹-hÄ• nÄ• , oraá¹ƒ laá¹…kÄ• ya bhÅ«mipÄ• .

yÄ• va dvÄ• dasamaá¹ƒ vassaá¹ƒ, bodhipÅ«jamakÄ• rayuá¹ƒ ||

<58> á¹• 21 mahÄ• mahindattherassa \Be 250/, kÄ• retvÄ• paá¹-ibimbakaá¹ƒ.

therassÄ• â€™ lÄ• hanaá¹ƒ netvÄ• , kÄ• tuá¹ƒ pÅ«jaá¹ƒ mahÄ• rahaá¹ƒ ||

<59> á¹• 21 datvÄ• sahassaá¹ƒ dÄ«petuá¹ƒ, dÄ«pavaá¹ƒsaá¹ƒ samÄ• disi.

á¹-hitÄ• naá¹ƒ tattha bhikkhÅ«naá¹ƒ, dÄ• tuÃ±cÄ• á¹‡Ä• payiguá¸·aá¹ƒ ||

<60> á¹• 21 bhikkhussa attano sÄ«se, saá¹…kÄ• rokiraá¹‡aá¹ƒ saraá¹ƒ.

lÄ• bhaá¹ƒ nÄ• dÄ• si vutthassa, pariveá¹‡assa attano ||

<61> á¹• 21 phÄ• tikammaá¹ƒ bahuá¹ƒâ€™ kÄ• si, vihÄ• re abhayuttare.

silÄ• satthussa kÄ• resi, mandiraÃ±ca samaá¹‡á¸• apaá¹ƒ ||

<62> á¹• 21 buddha dÄ• sakatenette, naá¹-á¹-heâ€™ nagghamaá¹‡i dvayaá¹ƒ.

akÄ• si nettaá¹ƒ satthussa, raá¹ƒsi cÅ«á¸·Ä• maá¹‡iá¹ƒtathÄ• ||

<63> á¹• 21 maá¹‡ihi ghananÄ«lehi, kesÄ• vattaá¹ƒ sumuttamaá¹ƒ.

hemapaá¹-á¹-aá¹ƒ tathevuá¹‡á¹‡a-lomaá¹ƒ sovaá¹‡á¹‡a cÄ«varaá¹ƒ ||

<64> á¹• 21 pÄ• dajÄ• laá¹ƒ suvaá¹‡á¹‡assa, padumaá¹ƒ dÄ«pamuttamaá¹ƒ.

nÄ• nÄ• rÄ• gambaraá¹ƒ tattha, pÅ«jayittha asaá¹ƒkhiyaá¹ƒ ||

<65> á¹• 21 akÄ• si paá¹-imÄ• gehe, bahumaá¹…galacetiye.

bodhisatte tathÄ• â€™ kÄ• si, kÄ• á¸·aselassa satthuno ||

<66> á¹• 21 upasumbhavhayassÄ• pi, lokanÄ• thassa kÄ• rayi.

raá¹ƒsÄ«cÅ«á¸·Ä• maá¹‡iÃ±ceva, abhisekavhayassa ca ||

<67> á¹• 21 buddhabimbassa kÄ• resi, pubbe vuttaá¹ƒ piá¸·andhanaá¹ƒ.

vÄ• mapassamhi bodhissa, bodhisattagharaá¹ƒ tathÄ• ||

<68> á¹• 21 metteyyassa ca kÄ• resi, sabbaá¹ƒ rÄ• japiá¸·andhanaá¹ƒ.

samantÄ• yojane tassa, tadÄ• rakkhaÃ±ca yojayi ||

<69> á¹• 21 kÄ• rÄ• pesi vihÄ• resu, dhÄ• turÄ• javhapantiyo.

tathÄ• satasahassena, mahÄ• bodhigharaá¹ƒ varaá¹ƒ ||

<70> á¹• 21 thÅ«pÄ• ramamhi thÅ«passa, pÅ«jaá¹ƒ jiá¹‡á¹‡avisodhanaá¹ƒ.

dÄ• á¹-hÄ• dhÄ• tugharecÄ• pi, jiá¹‡á¹‡assa paá¹-isaá¹…kharaá¹ƒ ||

<71> á¹• 21 dÄ• á¹-hÄ• dhÄ• tukaruá¹‡á¸• aÃ±ca, raá¹ƒsiÃ±ca ghanakoá¹-á¹-imaá¹ƒ.

mahagghamanisaá¹ƒkiá¹‡á¹‡aá¹ƒ, suvaá¹‡á¹‡a padumÄ• ni ca ||

<72> á¹• 21 dÄ• á¹-hÄ• dhÄ• tumhi pÅ«jesi, pÅ«jÄ• cÄ• kÄ• asaá¹…khiyÄ• .

cÄ«varÄ• dÄ«ni dÄ• pesi, bhikkhÅ«naá¹ƒ dÄ«pavÄ• sinaá¹ƒ ||

<73> á¹• 21 kÄ• rÄ• petvÄ• \Be 251/ vihÄ• resu, navakammaá¹ƒ tahiá¹ƒ tahiá¹ƒ.

pÄ• kÄ• re ca gharetvÄ• â€™ kÄ• , sudhÄ• kammaá¹ƒ manoharaá¹ƒ ||

<74> á¹• 21 mahÄ• cetittaye katvÄ• , sudhÄ• kammaá¹ƒ mahÄ• rahaá¹ƒ.

suvaá¹‡á¹‡achattaá¹ƒ kÄ• resi, tathÄ• vajiracumbaá¹-aá¹ƒ ||

<75> á¹• 21 mahÄ• vihÄ• re pÄ• pena, mahÄ• senena nÄ• site.

vasisuá¹ƒ dhammarucikÄ• , bhikkhÅ« cetiyapabbate ||

<76> á¹• 21 katvÄ• ambatthalaá¹ƒ thera-vÄ• dÄ• naá¹ƒ dÄ• tu kÄ• mako.

yÄ• cito tehi tesaá¹ƒâ€™ va, adÄ• si dharaá¹‡Ä« pati ||

<77> á¹• 21 dÄ• tu paá¹-hÄ• nanÄ• vaÃ±ca, kÄ• retvÄ• kaá¹ƒsalohajaá¹ƒ.

dÄ• navaá¹-á¹-aá¹ƒ pavattesi, ambaá¹‡ebhi dvipaÃ±cahi ||

<78> á¹• 21 anto bahi ca kÄ• retvÄ• , nagarassa jinÄ• laye.

paá¹-imÄ• yo ca pÅ«jesi, dhammÄ• sokasamoâ€™ samo ||

<79> á¹• 21 tassa puÃ±Ã±Ä• ni sabbÄ• ni, vatthu paá¹-ipadaá¹ƒ naro.

ko hi nÄ• ma samatthoti, mukhamattaá¹ƒ nidassitaá¹ƒ ||

<80> á¹• 21 tassa puttaduve Ä• suá¹ƒ, kassapo bhinnamÄ• tiko.

samÄ• namÄ• tiko ceva, moggallÄ• no mahabbalo ||

<81> á¹• 21 tathÄ• pÄ• á¹‡asamÄ• ekÄ• , duhitÄ• ca manoramÄ• .

bhÄ• gineyyassa pÄ• dÄ• si, senÄ• paccaÃ±ca taÃ±ca so ||

<82> á¹• 21 vinÄ• dosena tÄ• á¸·esi, kasÄ• yÅ«rusu soâ€™ pitaá¹ƒ.

rÄ• jÄ• disvÄ• na duhitu-vatthaá¹ƒ lohitamakkhitaá¹ƒ ||

<83> á¹• 21 Ã±atvÄ• taá¹ƒ mÄ• taraá¹ƒ tassa, naggaá¹ƒ jhapesi kujjhiya.

tatoppabhutiso baddha-vero saá¹…gamma kassapaá¹ƒ ||

<84> á¹• 21 rajje netaá¹ƒ palobhetvÄ• , bhinditvÄ• pituantare.

saá¹…gahetvÄ• janaá¹ƒ java-gÄ• haá¹ƒ gÄ• hÄ• payÄ« patiá¹ƒ ||

<85> á¹• 21 ussÄ• pesi tato chattaá¹ƒ, kassapo pitupakkhiye.

vinÄ• setvÄ• jane laddha-sabbapÄ• pasahÄ• yako ||

<86> á¹• 21 moggallÄ• no tato tena,

kÄ• tukÄ• mo mahÄ• havaá¹ƒ.

aladdha balatÄ• yaâ€™ gÄ• ,

jambudÄ«pa balatthiko ||

<87> á¹• 21 mahÄ• rajja \Be 252/ vinÄ• sena, viyogena ca sÅ«nuno.

baddhanÄ• gÄ• ravÄ• sena, dukkhitampi durÄ• dhipaá¹ƒ ||

<88> á¹• 21 dukkhÄ• petumapaÃ±Ã±oso, Ä• ha kassaparÄ• jakaá¹ƒ.

nidhi rÄ• jakulerÄ• ja-gutta te pitarÄ• iti ||

<89> á¹• 21 neâ€™ ti gutte na jÄ• nÄ• si, cittametassa bhÅ«mipa.

moggallÄ• nassa kÄ• peti, nidhiá¹ƒsoti tadabrÅ«vi ||

<90> á¹• 21 sutvÄ• taá¹ƒ kupito dÅ«te, pÄ• hesÄ« pitusantikaá¹ƒ.

Ä• cikkhatu nidhiá¹-hÄ• na-miti vatvÄ• narÄ• dhamo ||

<91> á¹• 21 mÄ• retu amhe pÄ• passa, tassupÄ• yoâ€™ ti cintiya.

tuá¹‡hÄ« ahosi te gantvÄ• , rÄ• jakassa nivedayuá¹ƒ ||

<92> á¹• 21 tatoâ€™ tÄ«va pakuppitvÄ• , pesayittha punappunaá¹ƒ.

sÄ• dhu disvÄ• sahÄ• yamme, nhatvÄ• na kÄ• á¸·avÄ• piyaá¹ƒ ||

<93> á¹• 21 parissÄ• mÄ«ti cintetvÄ• , Ä• ha dÅ«te sace mamaá¹ƒ.

kÄ• á¸·avÄ• piá¹ƒsamÄ• peti, sakkÄ• Ã±Ä• tunti te gatÄ• ||

<94> á¹• 21 raÃ±Ã±o Ä• haá¹ƒsu rÄ• jÄ• pi, tuá¹-á¹-hahaá¹-á¹-ho dhanatthiko.

pesesi dÅ«te datvÄ• na, rathaá¹ƒ jiá¹‡á¹‡ena vÄ• jinÄ• ||

<95> á¹• 21 evaá¹ƒ gacchati bhÅ«pÄ• le, pÄ• jento rathiko rathaá¹ƒ.

khÄ• danto lÄ• jamassÄ• pi, kiÃ±ci mattaá¹ƒ adÄ• si so ||

<96> á¹• 21 taá¹ƒ khÄ• ditvÄ• pasÄ«ditvÄ• , tasmiá¹ƒ pÄ• á¹‡amadÄ• tadÄ• .

moggallÄ• nassa taá¹ƒ kÄ• tuá¹ƒ, saá¹…gahaá¹ƒ dvÄ• ranÄ• yakaá¹ƒ ||

<97> á¹• 21 evaá¹ƒ sampattiyo nÄ• ma, calÄ• vijjullatopamÄ• .

tasmÄ• tÄ• su pamajjeyya, ko hi nÄ• ma sacetano ||

<98> á¹• 21 rÄ• jÄ• etÄ«tisutvÄ• na, thero so tassa soha do.

laddhÄ• mÄ• sodanaá¹ƒ maá¹ƒsaá¹ƒ, sÄ• á¹‡uá¹‡aÃ±ca varaá¹ƒ saraá¹ƒ ||

<99> á¹• 21 rÄ• jÄ• roceti etanti, gopayitvÄ• upÄ• visi.

gantvÄ• rÄ• jÄ• pi vanditvÄ• , ekamantamupÄ• visÄ« ||

<100> á¹• 21 evaá¹ƒ nisinnÄ• sampatta-rajjÄ• viya ubhopi te.

aÃ±Ã±amaÃ±Ã±Ä• â€™ bhilÄ• pena, nibbÄ• pesuá¹ƒ mahÄ• daraá¹ƒ ||

<101> á¹• 21 bhojayitvÄ• na taá¹ƒ thero, ovaditvÄ• anekadhÄ• .

appamÄ• de niyojesi, dassetvÄ• lokadhammataá¹ƒ ||

<102> á¹• 21 tato \Be 253/ vÄ• pÄ« mupagamma, oggayhitvÄ• yathÄ• sukhaá¹ƒ.

nhayitvÄ• pivitvÄ• ca, Ä• hevaá¹ƒ rÄ• jasevake ||

<103> á¹• 21 ettakaá¹ƒ me dhanaá¹ƒ bhoâ€™ ti, sutvÄ• taá¹ƒ rÄ• jasevakÄ• .

Ä• paritvÄ• puraá¹ƒraÃ±Ã±o, nivedesuá¹ƒ nirissaro ||

<104> á¹• 21 dhanaá¹ƒ rakkhati puttassa, dÄ«pe bhindati mÄ• nuse.

jÄ«vantoâ€™ yaá¹ƒtÄ« kujjhitvÄ• , Ä• á¹‡Ä• pesi camÅ«patiá¹ƒ ||

<105> á¹• 21 mÄ• rehi pitaraá¹ƒ meti, diá¹-á¹-hÄ• piá¹-á¹-hÄ«ti verino.

haá¹-á¹-hatuá¹-á¹-ho tiruá¹-á¹-hoso, sabbÄ• laá¹…karamaá¹‡á¸• ito ||

<106> á¹• 21 rÄ• jÄ• namupasaá¹…kamma, purato caâ€™ ssa caá¹…kami.

rÄ• jÄ• disvÄ• ca cintesi, pÄ• piyoâ€™ yaá¹ƒ mataá¹ƒ mama ||

<107> á¹• 21 kÄ• yaá¹ƒ viya dukkhÄ• petvÄ• , narakaá¹ƒ hetu micchati.

rosuppÄ• dena tasseva, kiá¹ƒpuremi manorathaá¹ƒ ||

<108> á¹• 21 iti mettÄ• yamÄ• no taá¹ƒ, Ä• ha senÄ• patiá¹ƒ pati.

moggallÄ• ne tvayiceva, ekacitto ahaá¹ƒ iti ||

<109> á¹• 21 hasaá¹ƒcÄ• lesi sÄ«saá¹ƒso, disvÄ• taá¹ƒ jÄ• nibhÅ«pati.

``nÅ«na mÄ• reti ajjÄ• â€™â€™ ti, tadÄ• sÄ• hasikopi so ||

<110> á¹• 21 naggaá¹ƒ katvÄ• na rÄ• jÄ• naá¹ƒ, sasaá¹…khalika bandhanaá¹ƒ.

puratthÄ• bhimukhaá¹ƒ katvÄ• , antobandhiya bhittiyaá¹ƒ ||

<111> á¹• 21 mattikÄ• ya vilimpesi, evaá¹ƒ disvÄ• pi paá¹‡á¸• ito.

ko hi rajjeyya bhogesu, jÄ«vitepi yasepi vÄ• ||

<112> á¹• 21 dhÄ• tuseno narindo so, evaá¹ƒ puttahato gato.

aá¹-á¹-hÄ• rasahi vassehi, devarÄ• jassa santikaá¹ƒ ||

<113> á¹• 21 kÄ• á¸·avÄ• pÄ« mayaá¹ƒ rÄ• jÄ• , kÄ• rÄ• pento samÄ• hitaá¹ƒ.

passitvÄ• bhikkhumetantu, vuá¹-á¹-hÄ• petuá¹ƒ samÄ• dhito ||

<114> á¹• 21 asakkonto khipÄ• pesi, paá¹ƒsuá¹ƒ bhikkhussa matthake.

sandhiá¹-á¹-hiko vipÄ• koyaá¹ƒ, tassa kammassa dÄ«pito ||

<115> á¹• 21 dasÄ• pite \Be 254/ rÄ• javarÄ• sabhogÄ• ,

upÄ• gamuá¹ƒ maccumukhaá¹ƒ sabhovÄ• .

aniccataá¹ƒ bhogavato dhane ca,

disvÄ• sapaÃ±Ã±o vibhavaá¹ƒ icche ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dasarÄ• jako nÄ• ma

aá¹-á¹-hatiá¹ƒsatiemÄ• paricchedo.

ekÅ«nacattÄ• lÄ«satima pariccheda

rÄ• jadvayadÄ«pano

<1> á¹• 21 tato kassapanÄ• mo so, pÄ• pako narapÄ• lako.

assa go paÃ±casÅ«daÃ±ca, pesayitvÄ• na bhÄ• tikaá¹ƒ ||

<2> á¹• 21 mÄ• rÄ• petuá¹ƒ asakkonto, bhÄ«to sÄ«hagiriá¹ƒ gato.

durÄ• rohaá¹ƒ manussehi, sodhÄ• petvÄ• samantato ||

<3> á¹• 21 pÄ• kÄ• rena parikkhippa, sÄ«hÄ• kÄ• rena kÄ• rayi.

tattha nisseá¹‡i gehÄ• ni, tena taá¹ƒ nÄ• mako ahÅ« ||

<4> á¹• 21 saá¹ƒharitvÄ• dhanaá¹ƒ tattha, nidahitvÄ• sugopitaá¹ƒ.

attano nihitÄ• naá¹ƒ so, rakkhaá¹ƒ datvÄ• tahiá¹ƒ tahiá¹ƒ ||

<5> á¹• 21 katvÄ• rÄ• jagharaá¹ƒ tattha, dassaneyyaá¹ƒ manoramaá¹ƒ.

dutiyÄ• lakamandaá¹ƒva, kuverova tahiá¹ƒ vasi ||

<6> á¹• 21 migÄ• ro nÄ• ma kÄ• resi, senÄ• pati sanÄ• makaá¹ƒ.

pariveá¹‡aá¹ƒ tathÄ• geha-mabhisekajinissa ca ||

<7> á¹• 21 tassÄ• bhisekaá¹ƒ yÄ• citvÄ• , silÄ• sambuddhatoâ€™ dhiraá¹ƒ.

aladdhÄ• sÄ• mi no rajje, jÄ• nissÄ• mÄ«ti saá¹‡á¹-hahi ||

<8> á¹• 21 hutvÄ• vippaá¹-isÄ• rÄ« so, attanÄ• katakammanÄ• .

muccissÄ• mi kataá¹ƒ nuâ€™ ti, puÃ±Ã±aá¹ƒ kÄ• si anappakaá¹ƒ ||

<9> á¹• 21 mahÄ• \Be 255/ vatthuni kÄ• resi, dvÄ• resu nagarassa so.

ambuyyÄ• ne ca kÄ• resi, dÄ«pe yojana yojane ||

<10> á¹• 21 issarasamaá¹‡Ä• rÄ• maá¹ƒ, kÄ• retvÄ• pubbavatthuto.

adhikaá¹ƒ bhogagÄ• me ca, adhikaá¹ƒ tassa dÄ• payi ||

<11> á¹• 21 bodhi uppalavaá¹‡á¹‡Ä• ca, tassÄ• suá¹ƒ dhÄ«taro duve.

vihÄ• rassaâ€™ ssa kÄ• resi, nÄ• maá¹ƒ tÄ• saÃ±ca attano ||

<12> á¹• 21 dente tasmiá¹ƒ na icchiá¹ƒsu, samaá¹‡Ä• theravÄ• dino.

``pitughÄ• tissa kammaâ€™â€™ nti, lokagÄ• rayha bhÄ«runo ||

<13> á¹• 21 dÄ• tukÄ• mosa tesaá¹ƒâ€™ va, sambuddha paá¹-imÄ• yaâ€™ dÄ• .

bhikkhave adhivÄ• sesuá¹ƒ, bhogo no satthuno iti ||

<14> á¹• 21 kathÄ• niyyanti uyyÄ• ne, samÄ«pe pabbatassa so.

kÄ• rÄ• pesi vihÄ• raá¹ƒ so, tesaá¹ƒ nÄ• mo tato ahu ||

<15> á¹• 21 adÄ• dhammarucinaá¹ƒ taá¹ƒ, sampatta catupaccayaá¹ƒ.

vihÄ• raÃ±ceva uyyÄ• naá¹ƒ, disÄ• bhÄ• gamhi uttare ||

<16> á¹• 21 bhattaá¹ƒ sanÄ«rapakkaá¹ƒ so, bhuÃ±jitvÄ• dinnamitthiyÄ• .

sappiyuttaá¹ƒ manuÃ±Ã±ehi, sÅ«pehi abhisaá¹…khataá¹ƒ ||

<17> á¹• 21 manuÃ±Ã±amidamayyÄ• naá¹ƒ, dassamevanti tÄ• disaá¹ƒ.

bhattaá¹ƒ pÄ• dÄ• si bhikkhÅ«naá¹ƒ, sabbesaÃ±ca sacÄ«varaá¹ƒ ||

<18> á¹• 21 uposathamadhiá¹-á¹-hÄ• si, appamaÃ±Ã±aÃ±ca bhÄ• vayi,

samÄ• diyi dhutaá¹…ge ca, likhÄ• pesi ca potthake ||

<19> á¹• 21 paá¹-imÄ• dÄ• na sÄ• lÄ• diá¹ƒ, kÄ• rÄ• pesi anappakaá¹ƒ.

bhito so paralokamhÄ• , moggallÄ• nÄ• ca vattati ||

<20> á¹• 21 tato aá¹-á¹-hÄ• rase vasse, moggallÄ• no mahÄ• bhaá¹-o.

Ä• desena nigaá¹‡á¹-hÄ• naá¹ƒ, dvÄ• dasaggasahÄ• ya vÄ• ||

<21> á¹• 21 jambudÄ«pÄ• idhÄ• gamma, dese ambaá¹-á¹-hakolake.

kuá¸·Ä• rÄ« nÄ• me bandhittha, vihÄ• re balasaÃ±cayaá¹ƒ ||

<22> á¹• 21 rÄ• jÄ• sutvÄ• gahetvÄ• taá¹ƒ, bhaÃ±jissÄ• miti nikkhami.

nemittehi na sakkÄ• ti, vadantepi mahÄ• balo ||

<23> á¹• 21 moggallÄ• nopi sannaddha balo sÅ«rasahÄ• ya vÄ• .

gacchanto surasaá¹…gÄ• maá¹ƒ, devo viya sujampati ||

<24> á¹• 21 aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be 256/ upÄ• gamma, bhinnavelÄ• va sÄ• garÄ• .

Ä• rabhiá¹ƒsu mahÄ• yuddhaá¹ƒ, balakÄ• yÄ• ubhopi te ||

<25> á¹• 21 kassapo purato disvÄ• , mahantaá¹ƒ kaddamÄ• sayaá¹ƒ.

gantumaÃ±Ã±ena maggena, parivattesi dantinaá¹ƒ ||

<26> á¹• 21 disvÄ• taá¹ƒ sÄ• mikonoâ€™ yaá¹ƒ, palÄ• yati bhaá¹‡e iti.

balakÄ• yo pabhijjittha, ``diá¹-á¹-haá¹ƒ piá¹-haâ€™â€™ nti ghosayuá¹ƒ ||

<27> á¹• 21 moggalÄ• na balÄ• rÄ• jÄ• , chetvÄ• nikaraá¹‡ena so.

sÄ«saá¹ƒ ukkhipiyÄ• â€™ kÄ• saá¹ƒ, churikaá¹ƒ kosiyaá¹ƒ khipi ||

<28> á¹• 21 katvÄ• â€™ á¸·Ä• hana kiccaá¹ƒ so, tassa kamme pasÄ«diya.

sabbaá¹ƒso dhanamÄ• dÄ• ya, Ä• gaÃ±chi nagaraá¹ƒ varaá¹ƒ ||

<29> á¹• 21 bhikkhÅ« sutvÄ• pavattiá¹ƒ taá¹ƒ, sunivatthÄ• supÄ• rutÄ• .

sammajjitvÄ• vihÄ• raÃ±ca, aá¹-á¹-haá¹ƒsu paá¹-ipÄ• á¹-iyÄ• ||

<30> á¹• 21 mahÄ• meghavanaá¹ƒ patvÄ• , devarÄ• jÄ• va nandanaá¹ƒ.

mahÄ• sena nivattetvÄ• , hatthipÄ• kÄ• rato bahi ||

<31> á¹• 21 upasaá¹…kamma vanditvÄ• , saá¹…ghe tasmiá¹ƒ pasÄ«diya.

chattattena saá¹…ghaá¹ƒ pÅ«jesi, saá¹…gho tasseva taá¹ƒ adÄ• ||

<32> á¹• 21 taá¹ƒ á¹-hÄ• naá¹ƒ chattavaá¸• á¸• hÄ«ti, vohariá¹ƒsu tahiá¹ƒ kataá¹ƒ.

pariveá¹‡ampi taá¹ƒ nÄ• maá¹ƒ, ahosi puramÄ• gato ||

<33> á¹• 21 vihÄ• re dvepi gantvÄ• na, saá¹…ghaá¹ƒ tatthÄ• â€™ bhivandiya.

pÄ• puá¹‡itvÄ• mahÄ• rajjaá¹ƒ, lokaá¹ƒ dhammena pÄ• layi ||

<34> á¹• 21 kuddho nÄ«hari dÄ• á¹-haá¹ƒso, ghÄ• takaá¹ƒ pituno mama.

anuvattitvÄ• maccÄ• ti, tena rakkhasa nÄ• ma vÄ• ||

<35> á¹• 21 atirekasahassaá¹ƒ so, amaccÄ• naá¹ƒ vinÄ• sayi.

kaá¹‡á¹‡anÄ• sÄ• di chedesi, pabbÄ• jesi tathÄ• bahÅ« ||

<36> á¹• 21 tato sutvÄ• na saddhamma-mupasanno sumÄ• naso.

mahÄ• dÄ• naá¹ƒ pavattesi, megho viya mahÄ«tale ||

<37> á¹• 21 phussapuá¹‡á¹‡amÄ«yaá¹ƒ dÄ• na-manuvassaá¹ƒ pavattayi.

tato paá¹-á¹-hÄ• ya taá¹ƒ dÄ• naá¹ƒ, dÄ«pe ajjÄ• pi vattati ||

<38> á¹• 21 sopi sÄ• rathiko lÄ• ja-dÄ• yako piturÄ• jino.

Ä• netvÄ• pitusande saá¹ƒ, moggallÄ• nassa dassayi ||

<39> á¹• 21 taá¹ƒ \Be 257/ disvÄ• paridevitvÄ• , pituno pema mattanÄ«.

vaá¹‡á¹‡etvÄ• tassa pÄ• dÄ• si, dvÄ• ranÄ• yakataá¹ƒ vibhÅ« ||

<40> á¹• 21 senÄ• pati migÄ• rohi, nivedetvÄ• yathÄ• vidhiá¹ƒ.

abhiseka jinassÄ• â€™ kÄ• , abhisekaá¹ƒ yathÄ• ruciá¹ƒ ||

<41> á¹• 21 sÄ«hÄ• â€™ cale daá¸·hanÄ• maá¹ƒ, dÄ• á¹-hÄ• koá¹‡á¸• aÃ±Ã±akampi ca.

vihÄ• raá¹ƒ dhammarucinaá¹ƒ, sÄ• galinaÃ±ca dÄ• payi ||

<42> á¹• 21 pabbatantu vihÄ• raá¹ƒso, katvÄ• therassa dÄ• payi.

mahÄ• nÄ• masanÄ• massa, dÄ«ghasaá¹‡á¸• a vihÄ• rake ||

<43> á¹• 21 rÄ• jininÄ• makaÃ±ceva, katvÄ• bhikkhunupassayaá¹ƒ.

adÄ• sÄ• galikÄ• naá¹ƒ so, bhikkhunÄ«naá¹ƒ mahÄ• mati ||

<44> á¹• 21 lambakaá¹‡á¹‡akagottopi, dÄ• á¹-hÄ• pabhuti nÄ• mako.

kassapassa upaá¹-hÄ• ne, koci nibbinna mÄ• naso ||

<45> á¹• 21 gantÄ• me reliyaá¹ƒ vaggaá¹ƒ,

vÄ• saá¹ƒ tattheva kappayi.

ahosi putto tasseko,

silÄ• kÄ• loti pissuto ||

<46> á¹• 21 sopi kassapato bhÄ«to, Ã±Ä• takena sahaâ€™ ttano.

moggallÄ• nena gantvÄ• na, jambudÄ«patalaá¹ƒ ito ||

<47> á¹• 21 bodhipaá¹‡á¸• avihÄ• rampi, pabbajjaá¹ƒ samupÄ• gato.

karonto saá¹…ghakiccÄ• ni, sÄ• daro so supesalo ||

<48> á¹• 21 ammaá¹ƒ saá¹…ghassa pÄ• dÄ• si, saá¹…gho tasmiá¹ƒ pasÄ«diya.

Ä• haâ€™ mba sÄ• maá¹‡eroâ€™ ti, tena taá¹ƒ nÄ• mako ahu ||

<49> á¹• 21 so kesadhÄ• tuvaá¹ƒsamhi, vuttena vidhinÄ• tato.

kesadhÄ• tuá¹ƒ labhitvÄ• na, tassa rajje idhÄ• â€™ nayi ||

<50> á¹• 21 tassa katvÄ• na sakkÄ• raá¹ƒ, gahetvÄ• kesa dhÄ• tuyo.

mahagghe nidahitvÄ• na, karaá¹‡á¸• e phalikumbhavhe ||

<51> á¹• 21 dÄ«paá¹…karassa nÄ• thassa, paá¹-imÄ• ya ghare vare.

vaá¸• á¸• hetvÄ• parihÄ• rena, mahÄ• pÅ«jaá¹ƒ pavattayi ||

<52> á¹• 21 mÄ• tulaá¹ƒ bhariyaÃ±caâ€™ ssa, katvÄ• sovaá¹‡á¹‡ayaá¹ƒ tahiá¹ƒ.

á¹-hapesi paá¹-imÄ• yo ca, assa bimbaÃ±ca cÄ• rukaá¹ƒ ||

<53> á¹• 21 kesadhÄ• tukaraá¹‡á¸• aÃ±ca \Be 258/, chattaá¹ƒ ratanamaá¹‡á¸• apaá¹ƒ.

sÄ• vakaggayuá¹ƒgaá¹ƒ vÄ• á¸·a-bÄ«janiÃ±ca sakÄ• rayi ||

<54> á¹• 21 parihÄ• raÃ±ca tassaâ€™ dÄ• , rÄ• jÄ• adhikamattano.

silÄ• kÄ• á¸·a masiggÄ• haá¹ƒ, katvÄ• rakkhÄ• ya yojayi ||

<55> á¹• 21 asiggÄ• hasilÄ• kÄ• á¸·o, iti tenÄ• â€™ si vissuto.

bhaginiÃ±caâ€™ ssa pÄ• dÄ• si, saddhiá¹ƒ bhogena bhÅ«mipo ||

<56> á¹• 21 vuttoâ€™ yamati saá¹…khepo, vitthÄ• ro pana sabbaso.

kesadhÄ• tukavaá¹ƒsamhÄ• , gahetabbo vibhÄ• vinÄ• ||

<57> á¹• 21 bandhitvÄ• sÄ• garÄ• rakkhaá¹ƒ, dÄ«paÃ±ca kÄ• sinibbhayaá¹ƒ.

dhammakammana sodhesi, sadhammaá¹ƒ jinasÄ• sanaá¹ƒ ||

<58> á¹• 21 senÄ• patisa nÄ• maá¹ƒâ€™ kÄ• , padhÄ• naghara muttaro.

katvÄ• â€™ á¹-á¹-hÄ• rasame vasse, so puÃ±Ã±Ä• ni khayaá¹ƒ gato ||

<59> á¹• 21 kassapato jito atibali puÃ±Ã±akkhaye saá¹…khate.

jetuá¹ƒ no visahittha maccumupagaá¹ƒ so yevadÄ• soviya.

tasmÄ• maccubalaá¹ƒ nihacca sukhino hessanti medhÄ• vino.

nibbÄ• naá¹ƒ paramaccutaá¹ƒ sivapadaá¹ƒ pattabbamattaÃ±Ã±unÄ• ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

rÄ• jadvayadÄ«pano nÄ• ma

ekÅ«nacattÄ• lÄ«satimo paricchedo.

cattÄ• lÄ«satima pariccheda

aá¹-á¹-harÄ• jako

<1> á¹• 21 tassaccaye kumÄ• rÄ• di-dhÄ• tusenoti vissuto.

ahu tassa suto rÄ• jÄ• , devarÅ«po mahÄ• balo ||

<2> á¹• 21 kÄ• rite pitarÄ• â€™ kÄ• si, vihÄ• re navakammakaá¹ƒ.

kÄ• retvÄ• dhammasaá¹…gÄ«tiá¹ƒ parisodheti sÄ• sanaá¹ƒ ||

<3> á¹• 21 santappesi \Be 259/ mahÄ• saá¹…ghaá¹ƒ, paccayehi catÅ«hipi.

katvÄ• puÃ±Ã±Ä• niâ€™ nekÄ• ni, navame hÄ• yaneâ€™ tigÄ• ||

<4> á¹• 21 tittiseno suto tassa, rÄ• jÄ• hutvÄ• anekadhÄ• .

katvÄ• puÃ±Ã±Ä• ni rajjaá¹ƒ taá¹ƒ, mÄ• sampi navame jahi ||

<5> á¹• 21 sivo taá¹ƒ mÄ• tulo hantvÄ• , hutvÄ• rÄ• jÄ• anappakaá¹ƒ.

puÃ±Ã±aá¹ƒ katvoâ€™ patissena, paÃ±cavÄ«sa dine hato ||

<6> á¹• 21 upatisso tato Ä• si, rÄ• jÄ• hantvÄ• na sÄ«vakaá¹ƒ.

moggallÄ• nassa bhaginÄ«, sÄ• miko dhajinÄ«pati ||

<7> á¹• 21 rÄ• jÄ• á¹-hÄ• nantarÄ• dÄ«hi, katvÄ• na janasaá¹…gahaá¹ƒ.

sÄ«lÄ• kÄ• á¸·assa pÄ• dÄ• si, saha bho kanadhÄ«varaá¹ƒ ||

<8> á¹• 21 eko putto ahu raÃ±Ã±o, upatissassa kassapo.

sasoá¸·asa sahÄ• yehi, sÅ«ro sÅ«pehi saÃ±Ã±uto ||

<9> á¹• 21 eka vuttisahÄ• yehi, dÄ• namÄ• na mahÄ• dhano.

dhammaá¹-á¹-ho vÄ«riyÄ• jÄ«vi, sÄ• dhu jeá¹-á¹-hapacÄ• yako ||

<10> á¹• 21 silÄ• kÄ• á¸·otato rajja-lobhavaÃ±cita mÄ• naso.

dakkhiá¹‡aá¹ƒ malayaá¹ƒ gantvÄ• , saá¹…gaá¹‡hitvÄ• mahÄ• balaá¹ƒ ||

<11> á¹• 21 vilumpamÄ• no paccanti, sampatto nagarantikaá¹ƒ.

taá¹ƒ sutvÄ• kassapo jeá¹-á¹-ho, varamÄ• ruyha kuÃ±jaraá¹ƒ ||

<12> á¹• 21 assÄ• setvÄ• na pitaraá¹ƒ, samÄ• dÄ• ya sahÄ• yake.

nikkhamma nagarÄ• gacchi, silÄ• kÄ• lassa dassanaá¹ƒ ||

<13> á¹• 21 evaá¹ƒ sattaâ€™ á¹-á¹-ha vÄ• resu, palÄ• to lÄ«navuttiko.

hatthe katvÄ• upÄ• yena, dese pÄ• cina pacchime ||

<14> á¹• 21 yujjhituá¹ƒ puna pÄ• cina-tissa pabbatamÄ• gami.

kassapopi sahÄ• yehi, saddhimÄ• ruyha dantinaá¹ƒ ||

<15> á¹• 21 tattha gantvÄ• palÄ• petvÄ• , coraá¹ƒ pabbatamatthakaá¹ƒ.

Ä• ropesi mahÄ• nÄ• gaá¹ƒ, tenÄ• â€™ si girikassapo ||

<16> á¹• 21 mÄ• natthaddho silÄ• kÄ• á¸·o, bhiyyo raá¹-á¹-haá¹ƒ pabhindiya.

sabbaá¹ƒ hatthagataá¹ƒ katvÄ• , ajeyya balavÄ• hano ||

<17> á¹• 21 Ä• gamma nagaraá¹ƒ rundhi, satthÄ• haá¹ƒ rÄ• jasevakÄ• .

yujjhitvÄ• viralÄ• Ä• suá¹ƒ, tato cintesi kassapo ||

<18> á¹• 21 ete \Be 260/ nagararodhena, sabbe bhijjanti pÄ• á¹‡ino.

parihÄ«naá¹ƒ balaá¹ƒ rÄ• jÄ• , andhako ca mahallako ||

<19> á¹• 21 merukandarake katvÄ• , mÄ• taraá¹ƒ pitaraÃ±ca me.

aá¹…gahetvÄ• balaá¹ƒ pacchÄ• , coro niggaá¹‡hi yo iti ||

<20> á¹• 21 rattiyaá¹ƒ so sahÄ• ye ca, rÄ• jasÄ• dhanamevaca.

Ä• dÄ• ya pitaro ceva, malayaá¹ƒ gantumÄ• rabhi ||

<21> á¹• 21 tadÄ• maggamajÄ• nantÄ• , sammÅ«á¸·Ä• maggadesakÄ• .

nagarassa samÄ«peva, sambhamiá¹ƒsu ito tato ||

<22> á¹• 21 silÄ• kÄ• á¸·o pavattiá¹ƒ taá¹ƒ, sutvÄ• saá¹…gamma vegasÄ• .

parivÄ• resi saá¹…gÄ• mo, tattha bhiá¹ƒsanako ahu ||

<23> á¹• 21 devÄ• suraraá¹‡Ä• kÄ• re, vattamÄ• ne mahÄ• have.

patitesu sahÄ• yesu, sÄ«damÄ• ne mahÄ• gaje ||

<24> á¹• 21 hatthÄ• rohassa datvÄ• , chinditvÄ• sÄ«samattano.

puÃ±chitvÄ• lohitaá¹ƒ katvÄ• , kosiyaá¹ƒ asi puttikaá¹ƒ ||

<25> á¹• 21 hatthikumbhe ubho hatthe, á¹-hapetvÄ• na avatthari.

upatissopi taá¹ƒ sutvÄ• , sokasallÄ• hato mari ||

<26> á¹• 21 evaá¹ƒ diyaá¸• á¸• havassena, upatisse divaá¹ƒgate.

rÄ• jÄ• â€™ hosi silÄ• kÄ• á¸·o, pubbanÄ• mena ekato ||

<27> á¹• 21 taá¹ƒ ambasÄ• maá¹‡erÄ• di-silÄ• kÄ• á¸·oti voharuá¹ƒ.

titthaá¹ƒ terasavassÄ• ni, dipaá¹ƒ dhammena pÄ• layi ||

<28> á¹• 21 mahÄ• pÄ• á¸·imhi dÄ• pesi, paccagghaá¹ƒ rÄ• jabhojanaá¹ƒ.

vejjasÄ• lÄ• su bhoge ca, vaá¸• á¸• hesi janatÄ• hito ||

<29> á¹• 21 anvahaá¹ƒ pÅ«jayi bodhiá¹ƒ, paá¹-imÄ• yo ca kÄ• rayi.

sabbesaá¹ƒ dÄ«pavÄ• sÄ«naá¹ƒ, bhikkhÅ«naá¹ƒâ€™ dÄ• ticÄ«varaá¹ƒ ||

<30> á¹• 21 mÄ• ghÄ• taá¹ƒ kÄ• rayidÄ«pe, sabbesaá¹ƒyeva pÄ• á¹‡inaá¹ƒ.

Ä• nitaá¹ƒ attanÄ• kesa-dhÄ• tuá¹ƒ sammÄ• apÅ«jayi ||

<31> á¹• 21 raheradakavÄ• raÃ±ca, adÄ• si abhayuttare.

puratthimÄ• therÄ«yÄ• naá¹ƒ, vihÄ• rakunthanÄ• ma so ||

<32> á¹• 21 Ä• netvÄ• Ä• sanaá¹ƒ tattha, á¹-hapesi dumarÄ• jake.

yÄ• vajÄ«vaá¹ƒ pavattesi, puÃ±Ã±akammamasaá¹…khiyaá¹ƒ ||

<33> á¹• 21 moggallÄ• no \Be 261/ tathÄ• dÄ• á¹-hÄ• , pabhuti coâ€™ patissako.

putto tassÄ• â€™ sumaggassa, desaá¹ƒ datvÄ• puratthimaá¹ƒ ||

<34> á¹• 21 datvÄ• á¹-hÄ• nantaraÃ±cÄ• di-pÄ• dasaÃ±Ã±aá¹ƒ visajjayi.

gantvÄ• tattha vasÄ• hÄ«ti, sopi gantvÄ• tahiá¹ƒ vasi ||

<35> á¹• 21 á¹-hÄ• naá¹ƒ malayarÄ• jaggaá¹ƒ, desaá¹ƒ datvÄ• na dakkhiá¹‡aá¹ƒ.

rakkhaá¹‡atthaá¹ƒ samuddassa, majjhimaá¹ƒ tu niyojayi ||

<36> á¹• 21 upatissaá¹ƒ tu vÄ• sesi, santikeyeva attano.

visesena mamÄ• yanto, yÅ«naá¹ƒ kalyÄ• nadassanaá¹ƒ ||

<37> á¹• 21 tassa dvÄ• dasame vasse, ito kÄ• si puraá¹ƒ gato.

dhammÄ• tu midhÄ• â€™ nesi, tato vÄ• á¹‡ija mÄ• á¹‡avo ||

<38> á¹• 21 rÄ• jÄ• disvÄ• â€™ samattho so, dhammÄ• dhammavicÄ• raá¹‡e.

hemasaÃ±Ã±Ä• ya dÄ«pamhi, patanto salabho viya ||

<39> á¹• 21 buddhadhammoti saÃ±Ã±Ä• ya, taá¹ƒ gahetvÄ• na sÄ• dhukaá¹ƒ.

katvÄ• sakkÄ• rasammÄ• naá¹ƒ, gehe rÄ• jagharantike ||

<40> á¹• 21 á¹-hapetvÄ• anuvassaá¹ƒ tu, netvÄ• jetavanaá¹ƒ mahaá¹ƒ.

kÄ• tuá¹ƒ kÄ• resi cÄ• rittaá¹ƒ, hitaá¹ƒ mantvÄ• na pÄ• á¹‡inaá¹ƒ ||

<41> á¹• 21 evaá¹ƒ katvÄ• silÄ• kÄ• á¸·o, puÃ±Ã±akammamanappakaá¹ƒ.

patte terasame vasse, yathÄ• kammamupÄ• gami ||

<42> á¹• 21 dÄ• á¹-happabhutiko rajjaá¹ƒ, gahetvÄ• bhÄ• taraá¹ƒsakaá¹ƒ.

akkamoti nivÄ• rentaá¹ƒ, mÄ• rÄ• pesi vibuddhiko ||

<43> á¹• 21 moggallÄ• noâ€™ tha taá¹ƒ sutvÄ• , appattaá¹ƒ rajjamaggahi.

akÄ• raá¹‡e me mÄ• resi, kaá¹‡iá¹-á¹-haá¹ƒ dhammavÄ• dÄ«naá¹ƒ ||

<44> á¹• 21 kÄ• rÄ• pessÄ• mahampajja, rajjanti parikuppiya.

samÄ• dÄ• ya mahÄ• senaá¹ƒ, agÄ• rÄ• hera pabbataá¹ƒ ||

<45> á¹• 21 rÄ• jÄ• pi sutvÄ• sannaddha-balakÄ• yo karindake.

pabbate siviraá¹ƒ bandhi, moggallÄ• no nisammataá¹ƒ ||

<46> á¹• 21 sÄ• parÄ• dhÄ• na te me vÄ• , manussÄ• dÄ«pavÄ• sino.

ekasmiÃ±ca mate rajja-mubhinnaá¹ƒyeva nosiyÄ• ||

<47> á¹• 21 tasmÄ• aÃ±Ã±ena yujjhantu, ubhoyeva mayaá¹ƒ idha.

hatthiyuddhaá¹ƒ karomÄ• ti, raÃ±Ã±o pesesi sÄ• sanaá¹ƒ ||

<48> á¹• 21 sopi \Be 262/ sÄ• dhÅ«ti vatvÄ• na, baddhapaÃ±cÄ• yudho gajaá¹ƒ.

Ä• ruyha munino mÄ• ro viya otthari tÄ• vade ||

<49> á¹• 21 moggallÄ• nopi sannaddho, Ä• ruyha karÄ«naá¹ƒ varaá¹ƒ.

tatthÄ• â€™ go aÃ±Ã±amaÃ±Ã±aá¹ƒ te, pÄ• puá¹‡iá¹ƒsu mahÄ• gajÄ• ||

<50> á¹• 21 saddo sÅ«yittha saá¹…ghaá¹-á¹-e, asanirÄ• va sannibho.

dantaghÄ• tena uá¹-á¹-hÄ• si, jÄ• lÄ• vijjullatÄ• viya ||

<51> á¹• 21 saÃ±jhÄ• ghanasabhÄ• gÄ• â€™ suá¹ƒ, gajÄ• lohitamakkhitÄ• .

moggallÄ• nagajÄ• viddho, raÃ±Ã±oosakki kuÃ±jaro ||

<52> á¹• 21 rÄ• jÄ• Ä• rabhi taá¹ƒ disvÄ• , chindituá¹ƒ sÄ«samattano.

moggallÄ• noâ€™ tha vandanto, yÄ• ciâ€™ meâ€™ vaá¹ƒ kirÄ«iti ||

<53> á¹• 21 yÄ• camÄ• nepi somÄ• naá¹ƒ, mÄ• nento chindikandharaá¹ƒ.

chaá¸• á¸• esi chahi so rajjaá¹ƒ, mÄ• sehi divasehi ca ||

<54> á¹• 21 moggallÄ• no tato rÄ• jÄ• , Ä• si dÄ«pe mahÄ• balo.

mÄ• tulaÃ±ca paá¹-iccemaá¹ƒ, cÅ«lanÄ• mena voharuá¹ƒ ||

<55> á¹• 21 Ä• sÄ• dhÄ• raá¹‡akÄ• veyyo, vatthuttaya parÄ• yaá¹‡o.

dÄ• nasaá¹ƒyama soceyyo, soraccÄ• diguá¹‡Ä• layo ||

<56> á¹• 21 dÄ• nena piyavÄ• cÄ• ya, atthassa cariyÄ• ya ca.

samÄ• nattassabhÄ• vena, saá¹…gahesi mahÄ• janaá¹ƒ ||

<57> á¹• 21 piá¹‡á¸• apÄ• tavihÄ• rehi, bhesajjacchÄ• danehi ca.

bhikkhusaá¹…ghaÃ±hi saá¹…gaá¹‡hi, dhammikÄ• ya ca guttiyÄ• ||

<58> á¹• 21 atirekÄ• ya pÅ«jÄ• ya, pÅ«jetvÄ• dhammabhÄ• á¹‡ake.

piá¹-ake tÄ«á¹‡i vÄ• cesi, saddhimaá¹-á¹-hakathÄ• ya so ||

<59> á¹• 21 kumÄ• re upalÄ• letvÄ• , nivÄ• pena yathÄ• ruciá¹ƒ.

sajjhÄ• pesi sadÄ• dhammaá¹ƒ, dhammadÄ«po mahÄ• mati ||

<60> á¹• 21 dhammadÄ«paÃ±ca so katvÄ• , kuÃ±jarasekhareni sÄ• .

dhammÄ• vÄ• sÄ• ne vÄ• cesi, puramhi purisuttamo ||

<61> á¹• 21 bandhÄ• pesi kadambaÃ±ca, nadiá¹ƒpabbatamajjhato.

pattapasÄ• á¹‡avÄ• piÃ±ca, dhanavÄ• piá¹ƒ garitaraá¹ƒ ||

<62> á¹• 21 gaá¹‡hÄ• pesi sadÄ«ghÄ• yu-hetu kammanti sÄ• daro.

likhÄ• pesi ca saddhammaá¹ƒ, vatthupÅ«jaÃ±ca kÄ• rayi ||

<63> á¹• 21 lokaá¹ƒ \Be 263/ so anukampitvÄ• , mÄ• tÄ• puttaá¹ƒva orasaá¹ƒ.

datvÄ• bhutvÄ• yathÄ• kÄ• maá¹ƒ, vasse vÄ«satime mari ||

<64> á¹• 21 mahesÄ« tassa ghÄ• tetvÄ• , visayogena Ã±Ä• take.

puttaá¹ƒ rajjeâ€™ bhisiÃ±citvÄ• , sayaá¹ƒ rajjaá¹ƒ vicÄ• rayi ||

<65> á¹• 21 tathÄ• bhisitto so kitti-sirimegho narÄ• dhipo.

tipupattehi chÄ• desi, dumindadharamÄ• dito ||

<66> á¹• 21 kapaá¹‡addhivaá¹‡ibbÄ• naá¹ƒ, mahÄ• dÄ• naá¹ƒ pavattayi.

maggapÄ• lo tathÄ• kÄ• ro, ahu sabbopabhogiyo ||

<67> á¹• 21 mahesÄ« sÄ• sadÄ• Ä• si, padhÄ• nÄ• sabbakammasu.

rajjaá¹ƒ tassÄ• â€™ si teneva, heá¹-á¹-hupariyavattikaá¹ƒ ||

<68> á¹• 21 rÄ• jÄ• pÄ• dÄ• mahÄ• maccÄ• â€™ -hesuá¹ƒ laÃ±caparÄ• yanÄ• .

dubbale ca viheá¹-hesuá¹ƒ, balÄ« jÄ• napadÄ• narÄ• ||

<69> á¹• 21 silÄ• kÄ• á¸·assa kÄ• lamhi, gÄ• me saá¹…gillanÄ• make.

bhayavasÄ«vhayo poso, ahu moriyavaá¹ƒsajo ||

<70> á¹• 21 ahosi putto sÄ«vassa, aggabodhi sanÄ• mako.

bhÄ• gineyyopi tassÄ• si, mahÄ• nÄ• goti vissuto ||

<71> á¹• 21 bhÄ• gineyo mahÄ• nÄ• go, aggabodhi ca sundaro.

uá¸·Ä• rajjhÄ• sayattÄ• so, mahÄ• nÄ• go mahabbalo ||

<72> á¹• 21 hitvÄ• kassakakammÄ• ni, corakammamakÄ• vane.

godhaá¹ƒ laddhÄ• na pesesi, mÄ• tulÄ• niya santikaá¹ƒ ||

<73> á¹• 21 godhaá¹ƒ disvÄ• â€™ vasÄ• Ã±atvÄ• , dhaÃ±Ã±apacchimapesayi.

kammÄ• rassÄ• â€™ pi pesesi, sasaá¹ƒ sopi tathevakÄ• ||

<74> á¹• 21 bÄ«jaá¹ƒ bhaginÄ« mÄ• yÄ• ci, bÄ«jagÄ• haÃ±ca tassa sÄ• .

dÄ• saÃ±ca Ã±atvÄ• pesesi, annapÄ• nÄ• dinÄ• raho ||

<75> á¹• 21 tadÄ• dubbhikkhakÄ• lamhi, eko mantadharo naro.

bhikkhÄ• lÄ• bhÄ• ya saddhehi, bhikkhuvesena bhikkhati ||

<76> á¹• 21 taá¹ƒ gÄ• maá¹ƒ pavisitvÄ• so, aladdhÄ• kiÃ±ci bhojanaá¹ƒ.

abhibhÅ«to jighacchÄ• ya, kampamÄ• no nigacchati ||

<77> á¹• 21 taá¹ƒ disvÄ• karuá¹‡Ä• yanto, mahÄ• nÄ• go mahÄ• dayo.

pattamÄ• dÄ• ya gÄ• manta-mÄ• hiá¹‡á¸• itvÄ• pi sabbaso ||

<78> á¹• 21 yÄ• gumattampi \Be 264/ nÄ• lattha, tato uttarasÄ• á¹-akaá¹ƒ.

datvÄ• Ä• hari Ä• hÄ• raá¹ƒ, so taá¹ƒ bhutvÄ• pasÄ«diya ||

<79> á¹• 21 rajjÄ• rahamimaá¹ƒ dÄ«pe, karissÄ• mÄ«ti cintiya.

tamÄ• dÄ• ya khaá¹‡enÄ• â€™ gÄ• , gokaá¹‡á¹‡akamahaá¹‡á¹‡avaá¹ƒ ||

<80> á¹• 21 atha tattha nisÄ«ditvÄ• , saÃ±japanto yathÄ• vidhiá¹ƒma.

mantonÄ• â€™ nesi nÄ• gindaá¹ƒ, phussapuá¹‡á¹‡amarattiyaá¹ƒ ||

<81> á¹• 21 mahÄ• nÄ• gaá¹ƒ phusÄ• hÄ«ti, mahÄ• nÄ• gaá¹ƒ niyojayi.

so bhÄ«to purime yÄ• me, Ä• gataá¹ƒ taá¹ƒ na sambhusÄ« ||

<82> á¹• 21 tathÄ• majjhimayÄ• mepi, pacchime pana naá¹…gale.

gahetvÄ• khipi tÄ«heva, aá¹…gulÄ«hi sataá¹ƒ chupi ||

<83> á¹• 21 so taá¹ƒ byÄ• kÄ• si taá¹ƒ ditvÄ• , sabalaá¹ƒ me parissamaá¹ƒ.

tÄ«hi rÄ• jÅ«hi yujjhitvÄ• , catutthaá¹ƒ tvaá¹ƒ nighÄ• tiya ||

<84> á¹• 21 vuá¸• á¸• ho tÄ«á¹‡eva vassÄ• ni, rÄ• jÄ• hutvÄ• na jÄ«vasi.

tathÄ• hessanti rÄ• jÄ• no, tayo te vaá¹ƒsajÄ• narÄ• ||

<85> á¹• 21 gantvÄ• sevassu rÄ• jÄ• naá¹ƒ, pacchÄ• passasi mekhalaá¹ƒ.

iti vatvÄ• na pesesi, sopi gantvÄ• narissaraá¹ƒ ||

<86> á¹• 21 passitvÄ• tamupaá¹-á¹-hÄ• si, rÄ• jÄ• rohaá¹‡akammikaá¹ƒ.

taá¹ƒ akÄ• si taduá¹-á¹-hÄ• naá¹ƒ, bhaá¹‡á¸• amÄ• hari so bahuá¹ƒ ||

<87> á¹• 21 rÄ• jÄ• tasmiá¹ƒ pasÄ«ditvÄ• , andhasenÄ• pativhayaá¹ƒ.

datvÄ• á¹-hÄ• nantaraá¹ƒ tassa, gantuá¹ƒ tattheva yojayi ||

<88> á¹• 21 bhayasÄ«vassa puttaÃ±ca, bhÄ• gineyyaÃ±ca attano.

Ä• dÄ• ya gantvÄ• taá¹ƒ desaá¹ƒ, parivattesi sabbaso ||

<89> á¹• 21 paccekabhogaá¹ƒ katvÄ• na, rohaá¹‡aá¹ƒ tattha so vasaá¹ƒ.

dÄ• á¹-happabhÅ«tinÄ• kÄ• tuá¹ƒ, yuddhaá¹ƒgantvÄ• mahabbalo ||

<90> á¹• 21 moggallÄ• nabhayÄ• gantvÄ• , rohaá¹‡aÃ±ca tahiá¹ƒ vasÄ«.

sutvÄ• kittisirÄ«meghavaá¹‡á¹‡a-raÃ±Ã±o rajje samaÃ±jasaá¹ƒ ||

<91> á¹• 21 rajjaá¹ƒ gahetuá¹ƒ kÄ• loti, sÄ«ghaá¹ƒ Ä• gamma rohaá¹‡Ä• .

ekÅ«navise divase, mÄ• rayitvÄ• mahÄ«patiá¹ƒ ||

<92> á¹• 21 sayaá¹ƒ hutvÄ• mahÄ«pÄ• lo, desaá¹ƒ katvÄ• yathÄ• pure.

bhÄ• gineyyassa pÄ• hesi, paá¹‡á¹‡amÄ• gacchatÅ«ti so ||

<93> á¹• 21 Ä• gacchanto \Be 265/ nimittena, nivattitvÄ• marittha so.

tato mÄ• tulaputtaá¹ƒâ€™ kÄ• , uparajjaá¹ƒ kataÃ±Ã±uko ||

<94> á¹• 21 Ä• lavÄ• laá¹ƒ dumindassa, katvÄ• hemamayaá¹ƒ gharaá¹ƒ.

chÄ• dÄ• pesi munindassa, paá¹-imÄ• yo ca sandahi ||

<95> á¹• 21 mahÄ• cetittaye kÄ• si, sudhÄ• kammaÃ±ca cumbaá¹-aá¹ƒ.

hatthivediÃ±ca kÄ• retvÄ• , cittakammamakÄ• rayi ||

<96> á¹• 21 pesakÄ• rakagÄ• maá¹ƒ so, jambelavhayamuttare.

mahÄ• vihÄ• recÄ• bandhi, gÄ• maá¹ƒ tintiá¹‡ikavhayaá¹ƒ ||

<97> á¹• 21 uddhagÄ• mamhi vasabha-gÄ• maá¹ƒ jetavanassaâ€™ dÄ• .

vatthadÄ• naá¹ƒ nikÄ• yesu, tÄ«su ceva pavattayi ||

<98> á¹• 21 khettÄ• naá¹ƒ hisataá¹ƒ datvÄ• , vihÄ• re jetanÄ• make.

yÄ• guá¹ƒ tattha pavattesi, bhikkhÅ«naá¹ƒ sabbakÄ• likaá¹ƒ ||

<99> á¹• 21 sahassa dÅ«ratissavhÄ• , khettaá¹ƒ datvÄ• tapassinaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, yÄ• guá¹ƒ niccaá¹ƒ pavattayi ||

<100> á¹• 21 ciramÄ• tikavÄ• raÃ±ca, tatthevaâ€™ dÄ• guá¹‡e rato.

mayÅ«rapariveá¹‡e ca, navakammamakÄ• rayi ||

<101> á¹• 21 kÄ• sikhaá¹‡á¸• e mahÄ• deva-rattakuravanÄ• make.

vihÄ• re anurÄ• rÄ• maá¹ƒ, jiá¹‡á¹‡aÃ±ca paá¹-isaá¹…kharÄ« ||

<102> á¹• 21 kamaá¹ƒ sovaggikaá¹ƒ katvÄ• , evamÄ• diá¹ƒ narissaro.

agamÄ• tÄ«hi vassehi, devarÄ• jasahabyataá¹ƒ ||

<103> á¹• 21 aá¹-á¹-hete kuá¹-á¹-hacittÄ• â€™ parimitavibhavÄ• rÄ• jarÄ• jenarÅ«pÄ• .

rÄ• jÄ• no rÄ• jamÄ• nÄ• narakarituragÄ• sÅ«rasenÄ• rathehi.

ante hitvÄ• â€™ khilaá¹ƒ taá¹ƒ vigataparijanÄ• â€™ á¸·Ä• hanaá¹ƒ saá¹…khatÄ• suá¹ƒ.

sappaÃ±Ã±o taá¹ƒ saranto bhavatu bhavasukhaá¹ƒ vantukÄ• mo hitesÄ« ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

aá¹-á¹-harÄ• jako nÄ• ma

cattÄ• lÄ«satimo paricchedo.

ekacattÄ• lÄ«satima pariccheda

dvirÄ• jako

<1> á¹• 21 mahÄ• nÄ• ganarindassa \Be 266/, bhÄ• gineyyo subhÄ• giyo.

so aggabodhirÄ• jÄ• si, aggabodhigatÄ• sayo ||

<2> á¹• 21 tejena bÄ• huá¹ƒ sommena, candaá¹ƒ sampuá¹‡á¹‡amaá¹‡á¸• alaá¹ƒ.

sumerumacalantena, gambhirena mahodadhiá¹ƒ ||

<3> á¹• 21 vasundharÄ• pakampena, mÄ• rutaá¹ƒ sampavuttiyÄ• .

buddhiyÄ• maramantÄ• raá¹ƒ, suddhiyÄ• saradambaraá¹ƒ ||

<4> á¹• 21 kÄ• mabhogena devinda, matthena ca narissaraá¹ƒ.

dhammena suddhavÄ• seá¹-á¹-haá¹ƒ, vikkamena migÄ• dhipaá¹ƒ ||

<5> á¹• 21 rÄ• jadhammehi rajjehi, cakkavattinarissaraá¹ƒ.

vessantaraÃ±ca dÄ• nena, anugantvÄ• jane suto ||

<6> á¹• 21 mÄ• tulaá¹ƒ uparÄ• javhe, bhÄ• taraá¹ƒ yuvarÄ• jake.

bhÄ• gineyyaÃ±ca malaya-rÄ• jaá¹-hÄ• ne á¹-hapesi so ||

<7> á¹• 21 á¹-hÄ• nantare yathÄ• yogaá¹ƒ-seá¹-á¹-hÄ• macce á¹-hapesi ca.

janaá¹ƒ saá¹…gahavatthÅ«hÄ«, rÄ• jadhammehi caggahi ||

<8> á¹• 21 desaá¹ƒ sayoggaá¹ƒ pÄ• dÄ• si, yuvarÄ• jassa dakkhiá¹‡aá¹ƒ.

vasaá¹ƒ tattha sirÄ«vaá¸• á¸• ha-mÄ• navÄ• piá¹ƒ sagÄ• hayi ||

<9> á¹• 21 katvÄ• girivihÄ• raÃ±ca, saá¹…ghikaá¹ƒ tassa dÄ• payi.

khettÄ• naá¹ƒ dvisataá¹ƒ saá¹…gha-bhogatthÄ• ya mahÄ• mati ||

<10> á¹• 21 adÄ• malayarÄ• jassa, dÄ• á¹-hÄ• nÄ• maá¹ƒ sadhÄ«taraá¹ƒ.

pariveá¹‡aá¹ƒ sÄ«risaá¹…gha-bodhinÄ• maÃ±ca kÄ• rayi ||

<11> á¹• 21 mahÄ• sivassa kÄ• resi, pariveá¹‡aá¹ƒ sanÄ• makaá¹ƒ.

parivÄ• roâ€™ pi tassÄ• si, evaá¹ƒ puÃ±Ã±aparÄ• yano ||

<12> á¹• 21 katvÄ• sÄ• dhupacÄ• rena, porÄ• á¹‡aá¹ƒ saá¹…gahaá¹ƒ vidhiá¹ƒ.

antarÄ• yaá¹ƒ visodhetuá¹ƒ, jiá¹‡á¹‡aÃ±ca paá¹-isaá¹…khari ||

<13> á¹• 21 kavayo \Be 267/ tassa rajjamhi, sÄ«haá¸·Ä• ya niruttiyÄ• .

kÄ• veyye bahukeâ€™ kÄ• suá¹ƒ, vicitranayÄ• sÄ• lino ||

<14> á¹• 21 vihÄ• re dakkhiá¹‡e kÄ• si, pÄ• sÄ• daá¹ƒ sumanoharaá¹ƒ.

akÄ• navahi vassehi, dipe kaá¹‡á¹-akasodhanaá¹ƒ ||

<15> á¹• 21 kurundanÄ• maá¹ƒ kÄ• retvÄ• , vihÄ• raá¹ƒ sabbasaá¹…ghikaá¹ƒ.

vÄ• piá¹ƒ tannÄ• makaá¹ƒ nÄ• á¸·i-kerÄ• rÄ• maá¹ƒ tiyojanaá¹ƒ ||

<16> á¹• 21 mahÄ• sivavhaye ceva, sassaá¹ƒ kÄ• rayituá¹ƒ adÄ• .

lÄ• bhasakkÄ• rasammÄ• na-mÄ• rÄ• mikasataá¹ƒ tadÄ• ||

<17> á¹• 21 vihÄ• raá¹ƒ taá¹ƒ samÄ«pamhi, katvÄ• ambilapassavaá¹ƒ.

gÄ• maá¹ƒ tannÄ• makaá¹ƒ cÄ• dÄ• , theriyÄ• naá¹ƒ tapassÄ«naá¹ƒ ||

<18> á¹• 21 uttaravallivihÄ• rassa, ratanaá¹ƒ dÄ«ghavaá¹‡á¹‡itaá¹ƒ.

datvÄ• gÄ• maá¹ƒ patiá¹-á¹-hesi, satthubimbaá¹ƒ silÄ• mayaá¹ƒ ||

<19> á¹• 21 keá¸·ivÄ• te ca kÄ• resi, sumanaá¹ƒ nÄ• ma pabbataá¹ƒ.

mahÄ• telavaá¹-aá¹ƒbodhi-ghare pÄ• sÄ• á¹‡avedikaá¹ƒ ||

<20> á¹• 21 kÄ• retvÄ• lohapÄ• sÄ• daá¹ƒ, pÄ• sÄ• damahane adÄ• .

chattiá¹ƒsÄ• naá¹ƒ sahassÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ so ticÄ«varaá¹ƒ ||

<21> á¹• 21 gÄ• maá¹ƒ datvÄ• niyojesi, Ä• rakkhaá¹ƒ dhÄ«tu nÄ• makaá¹ƒ.

hatthikucchivihÄ• repi, pÄ• sÄ• daá¹ƒ kÄ• si buddhimÄ• ||

<22> á¹• 21 dÄ• á¹-hÄ• sivassa á¹-hatvÄ• na, ovÄ• de sÄ• dhu bhikkhuno.

samÄ• caranto dhammena, sakkaccaá¹ƒ tamupaá¹-á¹-hahi ||

<23> á¹• 21 mÅ«gasenÄ• patiá¹ƒ cÄ• kÄ• , vihÄ• raá¹ƒ so visÄ• lakaá¹ƒ.

gÄ• maá¹ƒ lajjikametassa, dÄ• sa bhogÄ• yaâ€™ dÄ• si ca ||

<24> á¹• 21 mahÄ• nÄ• gassa puÃ±Ã±atthaá¹ƒ, raÃ±Ã±o taá¹ƒnÄ• makaá¹ƒ akÄ• .

mahÄ• therassa taÃ±cÄ• â€™ dÄ• , rÄ• jÄ• tepiá¹-akassa so ||

<25> á¹• 21 attano sadisÄ• naÃ±ca, yogÄ«naá¹ƒ vigatÄ• layo.

bhikkhÅ«naá¹ƒ catusaá¹-á¹-hÄ«naá¹ƒ, vihÄ• raá¹ƒ taá¹ƒ tadÄ• adÄ• ||

<26> á¹• 21 katvÄ• tasseva mahÄ• -pariveá¹‡anivÄ• sino.

bhinnorudÄ«paá¹ƒ datvÄ• na, vaá¹-á¹-akÄ• kÄ• rapiá¹-á¹-hito ||

<27> á¹• 21 dakkhiá¹‡agÄ«ridaá¸·havhe, mahÄ• nÄ• ge ca pabbate.

kÄ• á¸·avÄ• pÄ• dike cÄ• â€™ kÄ• , vihÄ• re posathÄ• laye ||

<28> á¹• 21 vihÄ• re \Be 268/ abhayeâ€™ kÄ• si, mahÄ• pokkharaá¹‡iá¹ƒ tathÄ• .

cetiyapabbate cÄ• kÄ• , nÄ• gasoá¹‡á¸• iá¹ƒ thirodikaá¹ƒ ||

<29> á¹• 21 mahindataá¹-avÄ• viÃ±ca, kÄ• rÄ• petvÄ• na sÄ• dhukaá¹ƒ.

etissÄ• mariyÄ• dÄ• ya, theraá¹ƒ netuá¹ƒ niyojayi ||

<30> á¹• 21 mahÄ• mahinda theramhi, taá¹ƒá¹-hÄ• nasamupÄ• gato.

taracchÄ• eva netunti, katikaÃ±ceva kÄ• rayi ||

<31> á¹• 21 chattaá¹ƒ soá¹‡á¹‡aÃ±ca kÄ• resi, nikÄ• yesupi tÄ«su so.

sattÄ• á¹-á¹-hanava vÄ• resu, mahaggharatanehi ca ||

<32> á¹• 21 mahÄ• tÅ«pe catubbÄ«sa-bhÄ• raá¹ƒ chattaá¹ƒ suvaá¹‡á¹‡ayaá¹ƒ.

tattha tattha ca pÅ«jesi, mahagghaá¹ƒ ratanuttamaá¹ƒ ||

<33> á¹• 21 dÄ• á¹-hÄ• dhÄ• tugharaá¹ƒ katvÄ• , vicitraratanujjalaá¹ƒ.

kÄ• si hemakaraá¹‡á¸• aÃ±ca, lohanÄ• vaÃ±ca pÄ• á¸·iyaá¹ƒ ||

<34> á¹• 21 maá¹‡imekhalanÄ• maÃ±ca, bandhÄ• pesi sabandhanaá¹ƒ.

mahÄ• mÄ• tiÃ±ca gaá¹‡hesi, maá¹‡ihÄ«rakavÄ• piyaá¹ƒ ||

<35> á¹• 21 tadÄ• eko mahÄ• thero, jotipÄ• lakanÄ• mako.

parÄ• jesi vivÄ• dena, dÄ«pe vetullavÄ• dino ||

<36> á¹• 21 dÄ• á¹-hÄ• pabhutinÄ• moâ€™ tha, Ä• dipÄ• doâ€™ tilajjito.

hatthamukkhippi taá¹ƒ hantuá¹ƒ, gaá¹‡á¸• o saÃ±jÄ• yi taá¹ƒkhaá¹‡e ||

<37> á¹• 21 rÄ• jÄ• tasmiá¹ƒ pasÄ«ditvÄ• , vihÄ• reyeva vÄ• sayi.

mÄ• nena taá¹ƒ anÄ• gamma, dÄ• á¹-hÄ• pabhÅ«mato kira ||

<38> á¹• 21 datvÄ• mahÄ• dipÄ• dattaá¹ƒ, bhÄ• gineyyaggabodhino.

rakkhituá¹ƒ taá¹ƒ niyojesi, theraá¹ƒ sopi tamÄ• cari ||

<39> á¹• 21 nÄ«lagehaparicchedaá¹ƒ, katvÄ• tasseva so adÄ• .

katvevaá¹ƒ bahudhÄ• puÃ±Ã±aá¹ƒ, catuttiá¹ƒse same mato ||

<40> á¹• 21 aggabodhi tato Ä• si, rÄ• jÄ• pubbassa rÄ• jino.

mahallakattÄ• naá¹ƒ khudda-nÄ• mena paridÄ«payuá¹ƒ ||

<41> á¹• 21 so dÄ«paá¹ƒ paripÄ• lesi, pubbacÄ• rittakovido.

akÄ• si ca mahesiá¹ƒ so, mÄ• tuladhÄ«tumattano ||

<42> á¹• 21 saá¹…ghabhaddaá¹ƒ asiggÄ• haá¹ƒ, kÄ• si bandhuá¹ƒ mahesiyÄ• .

yathÄ• rahamadÄ• ceva, á¹-hÄ• nantaramanÄ• layo ||

<43> á¹• 21 katvÄ• \Be 269/ veá¸·uvanaá¹ƒ rÄ• jÄ• , sÄ• galÄ«naá¹ƒ niyojayÄ«.

jamburantaragallaÃ±ca, kÄ• si mÄ• tikapiá¹-á¹-hikaá¹ƒ ||

<44> á¹• 21 raÃ±Ã±o tasseâ€™ va rajjamhi, kÄ• liá¹…gesu mahÄ«pati.

sattÄ• naá¹ƒ maraá¹‡aá¹ƒ yuddhe, disvÄ• saá¹ƒviggamÄ• naso ||

<45> á¹• 21 imaá¹ƒ dÄ«pamupÄ• gamma, pabbajjÄ• katanicchayo.

jotipÄ• lamhi pabbaji, rÄ• jÄ• sakkÄ• si taá¹ƒ ciraá¹ƒ ||

<46> á¹• 21 padhÄ• naá¹-hÄ• naá¹ƒ tassaâ€™ kÄ• , vihÄ• re mattapabbate.

tassÄ• macco mahesÄ« ca, tathevÄ• â€™ gamma pabbajuá¹ƒ ||

<47> á¹• 21 raÃ±Ã±o mahesÄ« sutvÄ• na, tassa pabbajjamuttamaá¹ƒ.

sakkaccaá¹ƒ tamupaá¹-á¹-hÄ• si, ratanavhaÃ±ca kÄ• rayi ||

<48> á¹• 21 adÄ• rÄ• jÄ• amaccassa, pÄ• cÄ«nakaá¹‡á¸• arÄ• jiyaá¹ƒ.

vettavÄ• savihÄ• raÃ±ca, soâ€™ dÄ• saá¹…ghassa taá¹ƒ yati ||

<49> á¹• 21 rÄ• jattheremate rÄ• jÄ• , socitvÄ• parideviya.

padhÄ• naá¹-hÄ• naá¹ƒ kÄ• resi, cÅ«á¸·agallavihÄ• rake ||

<50> á¹• 21 palaá¹ƒnagaragaÃ±ceva, tassa á¹-hÄ• naÃ±hi kÄ• rayi.

evaá¹ƒ tadatthaá¹ƒ puÃ±Ã±Ä• ni, bahÅ«niâ€™ pi mahÄ«pati ||

<51> á¹• 21 jotipÄ• lita theramhi, tÅ«pÄ• rÄ• mamhi cetiyaá¹ƒ.

vandamÄ• ne pabhijjitvÄ• , bhÄ• go taá¹ƒ purato pati ||

<52> á¹• 21 pakkositvÄ• na rÄ• jÄ• naá¹ƒ, thero dassesi dukkhito.

rÄ• jÄ• disvÄ• va saá¹ƒviggo, kammaá¹ƒ paá¹-á¹-hapi taá¹ƒkhaá¹‡e ||

<53> á¹• 21 dakkhiá¹‡akkhakadhÄ• tuá¹ƒ so, lohapÄ• sÄ• dakucchiyaá¹ƒ.

sÄ• rakkhaá¹ƒ á¹-hapayitvÄ• na, rattindivamapÅ«jayi ||

<54> á¹• 21 navakamme cirÄ• yante, thÅ«pÄ• rÄ• mamhi devatÄ• .

supinaá¹ƒ tassa dassesuá¹ƒ, rattimÄ• rÄ• mikÄ• viya ||

<55> á¹• 21 sace rÄ• jÄ• papaÃ±ceti, kÄ• tuá¹ƒ dhÄ• tugharaá¹ƒ mayaá¹ƒ.

dhÄ• tuá¹ƒ gahetvÄ• gacchÄ• ma, yatthatatthÄ• â€™ ti taá¹ƒkhaá¹‡e ||

<56> á¹• 21 rÄ• jÄ• pabuddho saá¹ƒviggo, na cireneva kÄ• rayi.

kammaá¹ƒ dhÄ• tugharesabbaá¹ƒ, cittakammÄ• disaÃ±Ã±uttaá¹ƒ ||

<57> á¹• 21 catasso paá¹-imÄ• yo ca, pallaá¹…ke ca silÄ• maye.

hemacchattaá¹ƒ silÄ• danta-kammaá¹ƒ gehamhi sabbaso ||

<58> á¹• 21 mahÄ• maccÄ• dayoâ€™ kaá¹ƒsu \Be 270/, karaá¹‡á¸• Ä• naá¹ƒ sataá¹ƒ nava

devÄ• naá¹ƒpiyatissassa, kammaÃ±ca nikhilaá¹ƒ navaá¹ƒ ||

<59> á¹• 21 sabbussÄ• hena kÄ• retvÄ• , mahÄ• pÅ«jaá¹ƒ yathÄ• rahaá¹ƒ.

Ä• netvÄ• lohapÄ• sÄ• dÄ• , dhÄ• tuá¹ƒ sabbÄ• darena so ||

<60> á¹• 21 jotipÄ• laá¹ƒ mahÄ• theraá¹ƒ, sasaá¹…ghaá¹ƒ parivÄ• riya.

parihÄ• rena vaá¸• á¸• hesi, dhÄ• tuá¹ƒ dhÄ• tukaraá¹‡á¸• ake ||

<61> á¹• 21 dhÄ• tugehassa pÄ• dÄ• si, laá¹…kÄ• dÄ«paá¹ƒ sahattanÄ• .

lÄ• bhaggÄ• ma-madÄ• tassÄ• , rakkhakÄ• naá¹ƒ mahesiyÄ• ||

<62> á¹• 21 nÄ• gadÄ«pamhi gehaÃ±ca, rÄ• jÄ• yatanadhÄ• tuyÄ• .

uá¹‡á¹‡alomagharaÃ±ceva, chattamÄ• malacetiye ||

<63> á¹• 21 tattha gÄ• maá¹ƒ vihÄ• rassa, yÄ• gudÄ• nÄ• yaâ€™ dÄ• si ca.

vihÄ• rassaâ€™ bhayassÄ• â€™ dÄ• , gÄ• mamaá¹…gaá¹‡asÄ• lakaá¹ƒ ||

<64> á¹• 21 nÄ• maá¹ƒ katvÄ• na soâ€™ kÄ• si, attano ca mahesiyÄ• .

dÄ• á¹-haggabodhimÄ• vÄ• saá¹ƒ, vihÄ• re atayuttare ||

<65> á¹• 21 devÄ« kapÄ• lanÄ• gaá¹ƒ sÄ• , vihÄ• raá¹ƒ sÄ• dhukÄ• riya.

tasseâ€™ vÄ• dÄ• vihÄ• rassa, sampannacatupaccayaá¹ƒ ||

<66> á¹• 21 gehaá¹ƒ jetavane kÄ• si, rÄ• jÄ• rÄ• jatacumbaá¹-aá¹ƒ.

udapÄ• naá¹ƒ maá¹‡Ä• pesi, sova bodhigharantike ||

<67> á¹• 21 gaá¹…gÄ• taá¹-aá¹ƒ valÄ• hassaá¹ƒ, vÄ• piá¹ƒ giritaá¹-aÃ±cakÄ• .

mahÄ• pÄ• á¸·iá¹ƒpi vaá¸• á¸• hesi, bhatanÄ• vaÃ±ca kÄ• rayi ||

<68> á¹• 21 bhikkhÅ«nÄ«naá¹ƒ mahesÄ« ca, bhattavaá¹ƒsaá¹ƒ samÄ• disi.

evaá¹ƒ puÃ±Ã±Ä• ni katvÄ• so, divaá¹ƒâ€™ gÄ• dasame same ||

<69> á¹• 21 evaá¹ƒ puÃ±Ã±aratÄ• narÄ• dhipatayo sampannabhogÄ• gamuá¹ƒ.

maccusseva vasaá¹ƒ tatohi matimÄ• sammÄ• bhavassÄ«disaá¹ƒ.

passanto niyamaá¹ƒ vihÄ• ya vidhinÄ• sabbaá¹ƒ bhave saá¹…gatiá¹ƒ.

nibbÄ• nÄ• bhimukho careyya dhitimÄ• pabbajjamajjhÅ«pago ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dvirÄ• jako nÄ• ma

ekacattÄ• lÄ«satimo paricchedo.

dvicattÄ• lÄ«satima pariccheda

cha rÄ• jako

<1> á¹• 21 saá¹…ghatisso \Be 271/ tato Ä• si, asiggÄ• ho mahÄ«pati.

sÄ• sanassa ca raá¹-á¹-hassa, vuddhikÄ• mo naye rato ||

<2> á¹• 21 á¹-hÄ• nantaraá¹ƒ yathÄ• rahaá¹ƒ, datvÄ• saá¹…gaá¹‡hiso janaá¹ƒ.

tadÄ• khuddakarÄ• jassa, moggallÄ• no camÅ«pati ||

<3> á¹• 21 vasanto rohaá¹‡e sutvÄ• , saá¹…ghatissassa rÄ• jataá¹ƒ.

khandhavÄ• raá¹ƒ sayuddhatthaá¹ƒ, mahÄ• galle nivesayi ||

<4> á¹• 21 saá¹…ghatisso ca sutvÄ• taá¹ƒ, balakÄ• yamapesayi.

yujjhituá¹ƒ tena tajjesi, moggallÄ• no mahabbalo ||

<5> á¹• 21 tato hatthassamÄ• dÄ• ya, gantvÄ• rattivihÄ• rakaá¹ƒ.

balaá¹ƒ so sannipÄ• tento, vÄ• saá¹ƒ tattheva kappayi ||

<6> á¹• 21 rÄ• jÄ• sutvÄ• punÄ• â€™ gantvÄ• , kadallÄ• dÄ«nivÄ• take.

yujjhitvÄ• taá¹ƒ palÄ• petvÄ• , pesetvÄ• balamattano ||

<7> á¹• 21 sayaá¹ƒ puramupÄ• gaÃ±chi, sopi naá¹-á¹-haá¹ƒ savÄ• hiniá¹ƒ.

puna pÄ• katikaá¹ƒ katvÄ• , kareheramupÄ• gami ||

<8> á¹• 21 raÃ±Ã±o senÄ• pati puttaá¹ƒ, pesetvÄ• corasantikaá¹ƒ.

yena kenaci lesena, sayaá¹ƒ dukkhiva dummano ||

<9> á¹• 21 Ä• turo viya bÄ• á¸·haá¹ƒ so, hosi maÃ±caparÄ• yano.

rÄ• jÄ• sutvÄ• pavattitaá¹ƒ, upasaá¹…kamma taá¹…khaá¹‡e ||

<10> á¹• 21 mÄ• tvaá¹ƒ soci kumÄ• rassa, sammÄ• netvÄ• nusÄ• siya.

handa tvaá¹ƒ nagaraá¹ƒ rakkha, nate sakkÄ• mayÄ• saha ||

<11> á¹• 21 yuddhamaá¹‡á¸• alamÄ• gantuá¹ƒ, gilÄ• nattÄ• ti yojayi.

ubbÄ• site jane sabbe, vicchinne rÄ• jabhojane ||

<12> á¹• 21 mahÄ• pÄ• á¸·imhi sampakkaá¹ƒ, raÃ±Ã±o bhojanamÄ• haruá¹ƒ.

rÄ• jÄ• dvisvÄ• â€™ ti nibinno, yÄ• va mando na hessati ||

<13> á¹• 21 ekko \Be 272/ pÄ«ti vicintetvÄ• , yuddhÄ• ya samÄ• sÄ• â€™ gamÄ• .

saddhiá¹ƒ puttena Ä• ruyha, hatthiá¹ƒsannaddhavÄ• hano ||

<14> á¹• 21 thokeneva balenÄ• gÄ• , pÄ• cinatissapabbataá¹ƒ.

evaá¹ƒ ubhayato cÅ«á¸·a-saá¹…gÄ• me paccupaá¹-á¹-hite ||

<15> á¹• 21 senÄ• patisamittaddu, yuddhamÄ• rabhi pacchato.

putto disvÄ• narindassa, ghÄ• tessÄ• mi imaá¹ƒ iti ||

<16> á¹• 21 Ä• ha rÄ• jÄ• nivÄ• resi, mÄ• te rucci balaá¹ƒ idaá¹ƒ.

neva sakkÄ• â€™ dhivÄ• setuá¹ƒ, atimandaá¹ƒ hanissati ||

<17> á¹• 21 duvinnaá¹ƒ balakÄ• yÄ• naá¹ƒ, rÄ• jÄ• majjhagato ahu.

tato senÄ• dvidhÄ• â€™ hosi, corasenÄ• patÄ«pati ||

<18> á¹• 21 raÃ±Ã±o nÄ• go madhukavha rukkhacchÄ• yaá¹ƒ samÄ• visi.

tadÄ• chattaá¹ƒ patitassa, sÄ• khamÄ• hacca bhÅ«miyaá¹ƒ ||

<19> á¹• 21 corassa senÄ• taá¹ƒ ditvÄ• , haritvÄ• sÄ• mino adÄ• .

so taá¹ƒ ussÄ• payichattaá¹ƒ, á¹-hatvÄ• pabbatamuddhani ||

<20> á¹• 21 tadÄ• rÄ• jabalaá¹ƒ rÄ• jÄ• , nunamesoti cintiya.

gantvÄ• taá¹ƒ parivÄ• resi, rÄ• jÄ• Ä• si tadekako ||

<21> á¹• 21 hatthikkhandhÄ• tadoruyha-puttaá¹ƒâ€™ maccaÃ±ca sohadaá¹ƒ.

upÄ• visi samÄ«pamhi, merumajjarakÄ• nanaá¹ƒ ||

<22> á¹• 21 moggallÄ• no tato laddha-jayo vÄ• hanamÄ• diya.

senÄ• patiá¹ƒca mittadduá¹ƒ, tassa puttaÃ±ca pÄ• pinaá¹ƒ ||

<23> á¹• 21 upÄ• gamma puraá¹ƒ rÄ• jÄ• , Ä• sÄ« laá¹…kÄ• talÄ• dhipo.

tato cintesi jÄ«vante, sattumhi na sukhaá¹ƒ iti ||

<24> á¹• 21 so sutvÄ• pubbarÄ• jassa, putto etthÄ• ti kujjhiya.

Ä• á¹‡Ä• pesi ca tassÄ• â€™ su, hatthapÄ• dÄ• ni chindituá¹ƒ ||

<25> á¹• 21 upakkami tadÄ• raÃ±Ã±Ä• , Ä• á¹‡atto puriso khaá¹‡e.

chindituá¹ƒ hatthapÄ• daá¹ƒ so, kumÄ• ro rodi dummano ||

<26> á¹• 21 pÅ«vakhÄ• dakahatthaá¹ƒ me, chindeyyaá¹ƒ ce tadÄ• ahaá¹ƒ.

khÄ• disaá¹ƒ tena pÅ«veti, haá¹ƒ sutvÄ• rÄ• jakammiko ||

<27> á¹• 21 roditvÄ• paridevitvÄ• , rÄ• jÄ• á¹‡Ä• ya dukhaddito.

vÄ• maá¹ƒ hatthaÃ±ca pÄ• daÃ±ca, tassa chindi narÄ• dhamo ||

<28> á¹• 21 jeá¹-á¹-hatisso \Be 273/ palÄ• yitvÄ• , raÃ±Ã±o puttoâ€™ paro agÄ• .

aÃ±Ã±ato malayaá¹ƒ desaá¹ƒ, merukandaranÄ• makaá¹ƒ ||

<29> á¹• 21 rÄ• jÄ• â€™ tha sasutÄ• â€™ macco, gantvÄ• veá¸·uvanaá¹ƒ raho.

codito tattha bhikkhÅ«hi, kÄ• sÄ• vÄ• ni samÄ• diyi ||

<30> á¹• 21 bhikkhuvesaá¹ƒ gahetvÄ• na, rohaá¹‡aá¹ƒ gantumÄ• naso.

maá¹‡ihÄ«raá¹ƒ samÄ• gaÃ±chi, tatraá¹-hÄ• rÄ• jasevakÄ• ||

<31> á¹• 21 saÃ±jÄ• nitvÄ• tayopete, tesaá¹ƒ pÄ• devarujjhiya.

sÄ• sanaá¹ƒ tassa pesesuá¹ƒ, rÄ• jÄ• sutvÄ• visesato ||

<32> á¹• 21 tuá¹-á¹-ho Ä• á¹‡Ä• payi gantvÄ• , sÄ«ghamÄ• dÄ• ya tejane.

tato sÄ«hagiriá¹ƒnetvÄ• , tissaá¹…kaá¹ƒ nirupaddavaá¹ƒ ||

<33> á¹• 21 sÄ«saá¹ƒ gaá¹‡hatha tattheva, raÃ±Ã±o ca tanayassa ca.

amaccaá¹ƒ pana jÄ«vanta-mÄ• neyyÄ• tha mamaâ€™ ntikaá¹ƒ ||

<34> á¹• 21 manussÄ• evamÄ• á¹‡attÄ• , te gahetvÄ• tayojane.

netvÄ• sÄ«hagiriá¹ƒkÄ• tuá¹ƒ, yathÄ• vuttamupakkamuá¹ƒ ||

<35> á¹• 21 tato rÄ• jasuto Ä• ha, purise kammakÄ• rake.

sÄ«saá¹ƒ me paá¹-hamaá¹ƒ chetvÄ• , detha mayhaá¹ƒ sukhaá¹ƒ iti ||

<36> á¹• 21 rÄ• japosÄ• tathÄ• â€™ kÄ• suá¹ƒ, pacchÄ• chindiá¹ƒsu rÄ• jino.

sÄ«saá¹ƒ passatha bÄ• lÄ• naá¹ƒ, kammaá¹ƒ kammavidÅ«janÄ• ||

<37> á¹• 21 evaá¹ƒ aniccÄ• bhogÄ• hi, adhuvÄ• asayaá¹ƒvasÄ«.

tattha laggÄ• kathaá¹ƒ niccaá¹ƒ, sukhaá¹ƒ bho na gavesatha ||

<38> á¹• 21 raÃ±Ã±o sÄ• sanamÄ• haá¹ƒsu, amaccassa hitesino.

taá¹ƒ sutvÄ• na hasitvÄ• na, idaá¹ƒ vacanamabravi ||

<39> á¹• 21 chinnasÄ«so mayÄ• diá¹-á¹-ho, mayi jÄ«vati sÄ• miko.

á¹-hapetvÄ• hampi sevÄ• mi, aho aÃ±Ã±aÃ±hi sÄ• mikaá¹ƒ ||

<40> á¹• 21 idha taá¹ƒ mÄ• rayitvÄ• na, chÄ• yaá¹ƒ tassa harissatha.

aho aÃ±Ã±Ä• á¹‡akÄ• tumhe, maÃ±Ã±e ummattakÄ• iti ||

<41> á¹• 21 iti vatvÄ• na so pÄ• de, gahetvÄ• sÄ• mino sayi.

tassa te haraá¹‡opÄ• yaá¹ƒ, apassantÄ• yathÄ• tathÄ• ||

<42> á¹• 21 tassÄ• pi sÄ«saá¹ƒ chetvÄ• na, maccÄ• Ä• dÄ• ya tÄ«á¹‡iâ€™ pi.

raÃ±Ã±o dassetumÄ• hacca, rÄ• jÄ• tusittha nibbhayo ||

<43> á¹• 21 duá¹-á¹-hasenÄ• \Be 274/ patissÄ• â€™ dÄ• , tato malayarÄ• jataá¹ƒ.

asiggÄ• hakaá¹-hÄ• namhi, tassa puttaá¹ƒ á¹-hapesi ca ||

<44> á¹• 21 thÅ«pattayampi chÄ• desi, vatthehi ahatehi so.

tathÄ• laá¹…kÄ• tale sabbe, thÅ«pekÄ• si mahussavaá¹ƒ ||

<45> á¹• 21 kesadhÄ• tuÃ±ca nÄ• thassa, dÄ• á¹-hÄ• dhÄ• tuá¹ƒ tatheva ca.

mahÄ• bodhiá¹ƒ sasakkaccaá¹ƒ, mahÄ• pÅ«jÄ• ya sakkari ||

<46> á¹• 21 sabbaá¹ƒ vesÄ• khapÅ«jÄ• diá¹ƒ, cÄ• rittaá¹ƒnugataá¹ƒ akÄ• .

dhammakammena sodhesi, sabbaá¹ƒ sugatasÄ• sanaá¹ƒ ||

<47> á¹• 21 piá¹-akÄ• naÃ±ca sajjhÄ• yaá¹ƒ, mahÄ• pÅ«jÄ• ya kÄ• rayi.

lÄ• bhaá¹ƒ datvÄ• tirekena, pÅ«jayittha bahussute ||

<48> á¹• 21 bhikkhÅ«naá¹ƒ dÄ«pavÄ• sÄ«naá¹ƒ, sabbesaá¹ƒ cÄ«varaá¹ƒ agÄ• .

Ä• vÄ• sesu ca sabbesu, kathinaá¹ƒ attharÄ• payi ||

<49> á¹• 21 paá¹-imÄ• yo ca kÄ• resi, jiá¹‡á¹‡aÃ±ca paá¹-isaá¹…khari.

loá¹‡akkhettaÃ±ca pÄ• dÄ• si, saá¹…ghassa tisatÄ• dhikaá¹ƒ ||

<50> á¹• 21 kÄ• rapiá¹-á¹-himhi kÄ• resi, moggallÄ• na vihÄ• rakaá¹ƒ.

vihÄ• rÄ• piá¹-á¹-higÄ• maÃ±ca, sagÄ• maá¹ƒ vaá¹-agÄ• makaá¹ƒ ||

<51> á¹• 21 tathÄ• cetiyagehaÃ±caâ€™ -kÄ• si rakkhavihÄ• rake.

vihÄ• raá¹ƒ naá¹ƒ bahunnaá¹ƒ so, bhogagÄ• me bahÅ« adÄ• ||

<52> á¹• 21 evaá¹ƒ puÃ±Ã±Ä• nÄ« soâ€™ kÄ• si, appameyyÄ• ni bhÅ«mipo.

sampattÄ«namanicattaá¹ƒ, saranto pubbarÄ• jino ||

<53> á¹• 21 tadÄ• kenaci dosena, kuddhomalayarÄ• jino.

saritvÄ• pubbarÄ• jassa, kataá¹ƒ tena virÅ«pakaá¹ƒ ||

<54> á¹• 21 upÄ• yena gahetvÄ• na, hatthapÄ• daÃ±ca chedayi.

taá¹ƒ sutvÄ• so asiggÄ• ho, saputto rohaá¹‡aá¹ƒgato ||

<55> á¹• 21 vasanto tattha so katvÄ• , hatthe janapadaá¹ƒ lahuá¹ƒ.

jeá¹-á¹-hasissamupagaÃ±chi, nilÄ«naá¹ƒ malaye á¹-hitaá¹ƒ ||

<56> á¹• 21 saddhiá¹ƒ tenasaghÄ• tento, raá¹-á¹-haá¹ƒ janapadaá¹ƒ khaá¹‡e.

doá¸·apabbatamÄ• gamma, khandhÄ• vÄ• raá¹ƒ nivesayi ||

<57> á¹• 21 rÄ• jÄ• sutvÄ• na taá¹ƒ sabbaá¹ƒ, sannaddhabalavÄ• hano.

khandhÄ• vÄ• raá¹ƒ nivesesi, gantvÄ• tasseva santikaá¹ƒ ||

<58> á¹• 21 tadÄ• \Be 275/ pajjararogena, manussÄ• rÄ• jino bahÅ«.

upaddutÄ• matÄ• Ä• suá¹ƒ, taá¹ƒ sutvÄ• so asiggaho ||

<59> á¹• 21 yuddhamÄ• rabhivegena, raÃ±Ã±o senÄ• tidubbalÄ• .

pabhijjitvÄ• palÄ• yittha, rÄ• jÄ• pacchÄ• palÄ• yi so ||

<60> á¹• 21 disvÄ• ekÄ• kinaá¹ƒ yantaá¹ƒ, sÄ«hapabbatasantike.

asiggÄ• ho mahÄ• rÄ• jaá¹ƒ, mÄ• rayittha saparisaá¹ƒ ||

<61> á¹• 21 ohÄ«naá¹ƒ pacchato jeá¹-á¹-ha-tissampi pana mÄ• rituá¹ƒ.

sÄ• sanaá¹ƒ tassa pesesi, ehi rÄ• jÄ• bhavÄ• hÄ«ti ||

<62> á¹• 21 so taÃ±Ã±atvÄ• palÄ• yitvÄ• , nivatto malayaá¹ƒ agÄ• .

kathaÃ±hi laddhaá¹ƒ kicchena, rajjaá¹ƒso deti me iti ||

<63> á¹• 21 evaá¹ƒ kho dallanÄ• maá¹ƒ so, moggallÄ• naá¹ƒ narissaraá¹ƒ.

mÄ• retvÄ• chahi vassehi, sampattabalavÄ• hano ||

<64> á¹• 21 athÄ• â€™ gantvÄ• asiggÄ• ho, anurÄ• dhapuraá¹ƒ varaá¹ƒ.

rÄ• jÄ• hutvÄ• pavattesi, Ä• á¹‡Ä• cakkaá¹ƒ mahÄ«tale ||

<65> á¹• 21 sa silÄ• meghavaá¹‡á¹‡avho, saá¹…ghaá¹ƒ bodhiÃ±ca vandiya.

thÅ«pattayaÃ±ca sakkÄ• si, mahÄ• pÄ• á¸·iÃ±ca vaá¸• á¸• hayi ||

<66> á¹• 21 pÄ• yÄ• saá¹ƒâ€™ dÄ• si saá¹…ghassa, sappiphÄ• á¹‡itasaá¹…khataá¹ƒ.

chÄ• take atikicchamhi, parissÄ• vanameva ca ||

<67> á¹• 21 sabbadÄ• nena saá¹…gaá¹‡hÄ«, kapaá¹‡addhivaá¹‡ibbake.

pÅ«vamÅ«ladhanaá¹ƒcÄ• â€™ dÄ• , kumÄ• rÄ• naá¹ƒ mahÄ• dayo ||

<68> á¹• 21 vihÄ• re abhaye buddhaá¹ƒ, pÅ«jayittha sÄ«lÄ• mayaá¹ƒ.

jiá¹‡á¹‡aÃ±ca gehaá¹ƒ tassÄ• â€™ kÄ• , nÄ• nÄ• ratanacittikaá¹ƒ ||

<69> á¹• 21 kolavÄ• piÃ±ca datvÄ• na, Ä• rakkhatthaá¹ƒ jinassa so.

pÅ«jaá¹ƒ sabbopahÄ• rehi, sabbakÄ• laá¹ƒ pavattayi ||

<70> á¹• 21 evaá¹ƒ tasmiá¹ƒ mahÄ«pÄ• le, vasante puÃ±Ã±abhÄ• jane.

nÄ• yako sirinÄ• gavho, jeá¹-á¹-hatissassa mÄ• tulo ||

<71> á¹• 21 gantvÄ• na paratÄ«raá¹ƒ so, Ä• dÄ• ya damiá¸·e bahÅ«.

Ä• gantvÄ• uttaraá¹ƒ desaá¹ƒ, gaá¹‡hituá¹ƒ tamupakkami ||

<72> á¹• 21 rÄ• jÄ• pi sutvÄ• taá¹ƒ gantvÄ• , yujjhitvÄ• rÄ• jamittake.

gÄ• me hantvÄ• na taá¹ƒ tena, damiá¸·e saddhimÄ• gate ||

<73> á¹• 21 hatasese \Be 276/ gahetvÄ• na, katvÄ• paribhavaá¹ƒ bahuá¹ƒ.

adÄ• si dÄ• se katvÄ• na, vihÄ• resu tahiá¹ƒ tahiá¹ƒ ||

<74> á¹• 21 evaá¹ƒsampattavijaye, puramÄ• gammabhÅ«mipe.

sabbaá¹ƒ raá¹-á¹-haá¹ƒ visodhetvÄ• , vasante akuto bhaye ||

<75> á¹• 21 bhikkhubodhÄ« sanÄ• moâ€™ tha, vihÄ• re abhayuttare.

dussÄ«le bahule disvÄ• , pabbajjÄ• ya navopi so ||

<76> á¹• 21 rÄ• jÄ• namupasaá¹…kamma, dhammakammamayÄ• catha.

rÄ• jÄ• te neva kÄ• resi, dhammakammaá¹ƒ vihÄ• rake ||

<77> á¹• 21 dussÄ«lÄ• nihaá¹-Ä• tena, sabbe mantiya ekato.

raho taá¹ƒ mÄ• rayitvÄ• na, taá¹ƒ kammaá¹ƒ paá¹-ibÄ• hayyuá¹ƒ ||

<78> á¹• 21 rÄ• jÄ• sutvÄ• tadÄ• kuddho, sabbegaá¹‡hiya ekato.

akÄ• pokkharaá¹‡Ä« pÄ• le, chinnahatthe sabandhane ||

<79> á¹• 21 aÃ±Ã±e tattha sataá¹ƒ bhikkhÅ«, jambudÄ«pe khipÄ• payi.

saranto tassa ussÄ• haá¹ƒ, parisodhesi sÄ• sanaá¹ƒ ||

<80> á¹• 21 bhikkhÅ« theriyavÄ• de so, kÄ• tuá¹ƒ tehi uposathaá¹ƒ.

Ä• rÄ• dhetvÄ• paá¹-ikkhitto, pakuppitvÄ• anÄ• daro ||

<81> á¹• 21 akkositvÄ• ca bhÄ• sitvÄ• , vÄ• cÄ• hi pharusÄ• hi so.

bhikkhÅ« te akkhamÄ• petvÄ• , dakkhiá¹‡aá¹ƒ desamajjhagÄ• ||

<82> á¹• 21 tassa so mahatÄ• phuá¹-á¹-ho, rogena marisajjukaá¹ƒ.

evaá¹ƒ navahi vassehi, pariccaji mahÄ«talaá¹ƒ ||

<83> á¹• 21 tassa putto tato agga-bodhi nÄ• mo kumÄ• rako.

Ä• si rÄ• jÄ• sirisaá¹…gha-bodhinÄ• mena visuto ||

<84> á¹• 21 kaá¹‡iá¹-á¹-haá¹ƒ bhÄ• taraá¹ƒ mÄ• á¹‡aá¹ƒ, oparajjeâ€™ bhisaÃ±ciya.

tassÄ• â€™ dÄ• dakkhiá¹‡aá¹ƒ desaá¹ƒ, sayoggabalavÄ• hanaá¹ƒ ||

<85> á¹• 21 rÄ• jÄ• so pubbarÄ• jÅ«naá¹ƒ, pavattaá¹ƒ na vinÄ• siya.

raá¹-á¹-haá¹ƒ dhammena pÄ• lesi, saá¹…ghaÃ±ca bahumÄ• nayi ||

<86> á¹• 21 jeá¹-á¹-hatissoâ€™ tha taá¹ƒ sabbaá¹ƒ, suá¹‡itvÄ• malaye á¹-hito.

ariá¹-á¹-haá¹ƒ girimÄ• gamma, saá¹…gahesi mahÄ• janaá¹ƒ ||

<87> á¹• 21 katvÄ• hatthagate pubba-dakkhiá¹‡e susamÄ• nase.

kamena puramÄ• gantu-mÄ• rabhittha mahÄ• balo ||

<88> á¹• 21 dÄ• á¹-hÄ• siva \Be 277/ mamaccaÃ±ca, gahetuá¹ƒ pacchimaá¹ƒ disaá¹ƒ.

pesayitvÄ• sayaá¹ƒ gÄ• me, vasittha siripiá¹-á¹-hike ||

<89> á¹• 21 rÄ• jÄ• nisamma taá¹ƒsabbaá¹ƒ, uparÄ• jaá¹ƒ visajjayi.

sabalaá¹ƒ pacchimaá¹ƒ desaá¹ƒ, so gantvÄ• taá¹ƒ palÄ• payi ||

<90> á¹• 21 potakaá¹ƒva kulÄ• vamhi, sakkÄ• hantunti dÄ• rakaá¹ƒ.

mÄ• yettaá¹ƒ Ä• gataá¹ƒ rÄ• jÄ• , kumÄ• rÄ• â€™ macca maggahÄ« ||

<91> á¹• 21 jeá¹-á¹-hatissaá¹ƒpi etaá¹ƒva, gaá¹‡hissÄ• mÄ«ti cintiya.

thokeneva balenÄ• gÄ• , nirÄ• saá¹…kotivikkamo ||

<92> á¹• 21 jeá¹-á¹-hasissopi taá¹ƒ sutvÄ• , sannaddhabalavÄ• hano.

sÄ• garo bhinnavelova, rÄ• jasenaá¹ƒ samotthari ||

<93> á¹• 21 rÄ• jasenÄ• pabhijjittha, rÄ• jÄ• Ä• ruyha kuÃ±jaraá¹ƒ.

eko aÃ±Ã±Ä• tavesena, palÄ• yitvÄ• khaá¹‡ena so ||

<94> á¹• 21 chaá¹-á¹-he mÄ• samhi rajjamhÄ• , nÄ• vamÄ• ruyha sajjukaá¹ƒ.

jambudÄ«pamagÄ• hitvÄ• , dhanaá¹ƒ desaÃ±ca Ã±Ä• take ||

<95> á¹• 21 jeá¹-á¹-hatisso tato hutvÄ• , pure rÄ• jÄ• yathÄ• pure.

sabbaá¹ƒ kiccaá¹ƒ pavattesi, paripÄ• lesi sÄ• sanaá¹ƒ ||

<96> á¹• 21 mahÄ• dÄ• ragiriá¹ƒ soâ€™ dÄ• , vihÄ• re abhayuttare.

mahÄ• vihÄ• rassÄ• â€™ dÄ• si, mahÄ• mettavhabodhikaá¹ƒ ||

<97> á¹• 21 goá¹‡á¸• igÄ• maÃ±ca pÄ• dÄ• si, rÄ• jÄ• jetavanassa so.

mÄ• tulaá¹…gaá¹‡akaÃ±ceva, gÄ• maÃ±co dumbaraá¹…gaá¹‡aá¹ƒ ||

<98> á¹• 21 mahÄ• nÄ• gassa pÄ• dÄ• si, padhÄ• nagharakassa so.

kassapassa girissÄ• pi, Ä• hÄ• raá¹ƒ ambilÄ• pikaá¹ƒ ||

<99> á¹• 21 gÄ• maá¹ƒ kakkhalavitthiÃ±ca, adÄ• veá¸·uvanassa so.

gaá¹…gÄ• mÄ• ti vihÄ• rassa, kehetaá¹ƒ gÄ• makaá¹ƒ adÄ• ||

<100> á¹• 21 antarÄ• gaá¹…gasavhassa, cullamÄ• tikagÄ• makaá¹ƒ.

mayettikassapÄ• vÄ• se, sahanna nagaraá¹ƒ adÄ• ||

<101> á¹• 21 kÄ• á¸·avÄ• pi vihÄ• rassa, udavhaá¹ƒ gÄ• mamÄ• disi.

ete caÃ±Ã±eca so bhoga-gÄ• mehi paripÅ«rayi ||

<102> á¹• 21 jiá¹‡á¹‡aá¹ƒ satasahassehi, tÄ«hi so paá¹-isaá¹…khari.

bhikkhÅ«naá¹ƒ dÄ«pavÄ• sÄ«naá¹ƒ, ticÄ«varamadÄ• si ca ||

<103> á¹• 21 jambudÄ«pagatassÄ• â€™ suá¹ƒ \Be 278/, raÃ±Ã±o sodariyÄ• narÄ• .

tattha tattha nilÄ«nÄ• te, desaá¹ƒ hantumupakkamuá¹ƒ ||

<104> á¹• 21 sutvÄ• taá¹ƒ jeá¹-á¹-hatissoâ€™ tha, kÄ• á¸·avÄ• piá¹ƒupacca so.

yujjhanto tehi tattheva, vÄ• saá¹ƒâ€™ kÄ• si savÄ• hano ||

<105> á¹• 21 paratÄ«raá¹ƒ gato rÄ• jÄ• , gahetvÄ• damiá¸·aá¹ƒ balaá¹ƒ.

kÄ• á¸·avÄ• pimupÄ• gamma, kÄ• tuá¹ƒ yuddhamupakkami ||

<106> á¹• 21 jeá¹-á¹-hatissopi sannaddha balakÄ• yo dhanÄ• yudho.

jambudÄ«paá¹ƒ gamÄ• petvÄ• , amaccaá¹ƒ dÄ• á¹-hasivakaá¹ƒ ||

<107> á¹• 21 vammitaá¹ƒ gajamÄ• ruyha, yujjhanto attano balaá¹ƒ.

ohÄ«yamÄ• naá¹ƒ disvÄ• na, Ä• ruá¸·haá¹ƒ attanÄ• saha ||

<108> á¹• 21 mahÄ• maccavaco vedaá¹ƒ, sandesaá¹ƒ me mahesiyÄ• .

Ä• rocehi yathÄ• kÄ• maá¹ƒ, pacchÄ• tava karissati ||

<109> á¹• 21 pabbajitvÄ• mahÄ• devÄ«, sajjhÄ• yitvÄ• ca Ä• gamaá¹ƒ.

abhidhammaá¹ƒ kathetvÄ• na, pattiá¹ƒ dehÄ«ti rÄ• jino ||

<110> á¹• 21 iccetaá¹ƒ sÄ• sanaá¹ƒ datvÄ• , damiá¸·e Ä• gatÄ• gate.

yÄ• va yuddhaá¹ƒ nihantvÄ• na, Ä• yumhi khayamÄ• gate ||

<111> á¹• 21 veá¸·uppadamiá¸·aá¹ƒ nÄ• ma, disvÄ• yujjhitumÄ• gataá¹ƒ.

tambulatthaviyaá¹ƒ hatthe, rakkhanto churikaá¹ƒ tadÄ• ||

<112> á¹• 21 tato nikkaraá¹‡iá¹ƒ sammÄ• , gahetvÄ• sÄ«samattano.

chetvÄ• hatthimhi appetvÄ• , churikaá¹ƒ kosiyaá¹ƒ khipi ||

<113> á¹• 21 ugghosayi mahÄ• senÄ• , mahÄ• maccopi so tadÄ• .

gantvÄ• â€™ bhiyogaá¹ƒ vatvÄ• na, sÄ«sacchedamhi rÄ• jino ||

<114> á¹• 21 sandesaá¹ƒ deviyÄ• vatvÄ• , tÄ• ya pabbajjasÄ• sane.

samÄ• pito bhidhammamhi, saddhimaá¹-á¹-hakathÄ• ya hi ||

<115> á¹• 21 dhammÄ• sanÄ• samoruyha, nisÄ«diya mahÄ«tale.

ehi raÃ±Ã±o mahÄ• kÄ• raá¹ƒ, dassehÄ«â€™ ti niyojito ||

<116> á¹• 21 nisajja purato tassÄ• , chinditvÄ• sÄ«samattano.

khipitvÄ• churikaá¹ƒ Ä• ha, evaá¹ƒ devo mato iti ||

<117> á¹• 21 sÄ• taá¹ƒ disvÄ• -tisokena, phÄ• letvÄ• hadayaá¹ƒ matÄ• .

evaá¹ƒ paÃ±cahi mÄ• sehi, rÄ• jÄ• so tidivaá¹ƒ gato ||

<118> á¹• 21 evaá¹ƒ \Be 279/ vijitasaá¹…gÄ• mo, sattavo abhimaddiya.

rajjaá¹ƒ pÄ• katikaá¹ƒ katvÄ• , viharanto pure vare ||

<119> á¹• 21 uparÄ• jassa nÄ• mena, kÄ• ritassa panaâ€™ ttanÄ• .

mahallarÄ• jÄ• savhassa, padhÄ• nagharakassa so ||

<120> á¹• 21 addhÄ• gÄ• madvayaá¹ƒ rÄ• jÄ• , haá¹…kÄ• raá¹ƒ sÄ• mugÄ• makaá¹ƒ.

kehellarÄ• jabhÄ• gaÃ±ca, sabbepi paricÄ• rake ||

<121> á¹• 21 tathÄ• jetavanassaâ€™ dÄ• , mahÄ• maá¹‡ikagÄ• makaá¹ƒ.

mayettikassapÄ• vÄ• saá¹ƒ, sÄ• lagÄ• mena pÅ«jayi ||

<122> á¹• 21 ambillapadaraá¹ƒ cÄ• â€™ dÄ• , cetiyassa girissa so.

pulatthinagare kÄ• si, mahÄ• pÄ• nÄ• di dÄ«pakaá¹ƒ ||

<123> á¹• 21 amaccÄ• tassa mÄ• resuá¹ƒ, mÄ• á¹‡avhaá¹ƒ yuvarÄ• jakaá¹ƒ.

antopureâ€™ parajjhitvÄ• , datvÄ• pi samamettikaá¹ƒ ||

<124> á¹• 21 tato kassapanÄ• maá¹ƒ so, kaá¹‡iá¹-á¹-haá¹ƒ sakabhÄ• taraá¹ƒ.

pÄ• lento santatiá¹ƒ rÄ• jÄ• , oparajjeâ€™ bhisecayi ||

<125> á¹• 21 mÄ• á¹‡assa maraá¹‡aá¹ƒ sutvÄ• , gahetvÄ• damiá¸·e lahuá¹ƒ.

dÄ• á¹-hÄ• sivo samÄ• gaÃ±chi, gÄ• maá¹ƒ tintiá¹‡Ä« nÄ• makaá¹ƒ ||

<126> á¹• 21 tassÄ• gamanamaÃ±Ã±Ä• ma, nikkhamitvÄ• savÄ• hano.

yujjhanto dvÄ• rase vasse, jambudÄ«paá¹ƒ palÄ• tavÄ• ||

<127> á¹• 21 pahÄ• ya sabbaá¹ƒ gacchanto, saÃ±Ã±Ä• á¹‡atthÄ• ya attano.

ekÄ• valiá¹ƒ gahetvÄ• va, ekÄ• kÄ« so hi nikkhami ||

<128> á¹• 21 ekÄ• valiá¹ƒ vinÄ• ceva, rÄ• jÄ• hutvÄ• yathÄ• vidhiá¹ƒ.

ahu dÄ• á¹-hopatissoti, visuto dharaá¹‡Ä« tale ||

<129> á¹• 21 itaro laddhaokÄ• so, rajjamaggahi yujjhiya.

aÃ±Ã±amaÃ±Ã±aá¹ƒ palÄ• pesuá¹ƒ, evaá¹ƒ te antarantarÄ• ||

<130> á¹• 21 evaá¹ƒ ubhinnaá¹ƒ rÄ• jÅ«naá¹ƒ, saá¹…gÄ• menÄ• â€™ bhipÄ«á¸·ito.

loko upadduto-sabbo vihÄ«nadhanadhaÃ±Ã±avÄ• ||

<131> á¹• 21 dÄ• á¹-hopatisso nÄ• sesi, sabbaá¹ƒ pubbakarÄ• jÅ«naá¹ƒ.

gaá¹‡hÄ« tÄ«su nikÄ• yesu, sÄ• raá¹ƒ dhÄ• tugharesu ca ||

<132> á¹• 21 suvaá¹‡á¹‡apaá¹-imÄ• yo so, suvaá¹‡á¹‡aá¹ƒ gaá¹‡hi bhindiya.

soá¹‡á¹‡amÄ• lÄ• dikaá¹ƒ sabbaá¹ƒ, pÅ«jÄ• bhaá¹‡á¸• aá¹ƒ nirÄ• kari ||

<133> á¹• 21 thÅ«pÄ• rÄ• me \Be 280/ tathÄ• gaá¹‡hi, sovaá¹‡á¹‡aá¹ƒ thupikaá¹ƒ ghare.

mahaggharatanÄ• kiá¹‡á¹‡aá¹ƒ, chattaá¹ƒ bhindittha cetiye ||

<134> á¹• 21 mahÄ• pÄ• á¸·imhi nÄ• vÄ• yo, damiá¸·Ä• naá¹ƒ sadÄ• payi.

rÄ• jagehÄ• nijhÄ• pesuá¹ƒ, saddhiá¹ƒ dhÄ• tugharena te ||

<135> á¹• 21 pacchÄ• vippaá¹-isÄ• rÄ« so, desetuá¹ƒ, pÄ• pamattano.

kÄ• resi saha bhogena, sÄ• kavatthuvihÄ• rakaá¹ƒ ||

<136> á¹• 21 bhÄ• gineyyopi ratana-dÄ• á¹-ho iti jane suto.

mahÄ• dÄ«pÄ• do hutvÄ• na, sabhogo tamupaá¹-á¹-hahi ||

<137> á¹• 21 aggabodhimhi sampatte, rajjaá¹ƒ yuddhabalena ca.

kassapo yuvarÄ• jÄ• so, senaá¹ƒ rakkhitumattano ||

<138> á¹• 21 duppaÃ±Ã±o sahasÄ• bhetvÄ• , thÅ«pÄ• rÄ• mamhi cetiyaá¹ƒ.

devÄ• naá¹ƒpiyatissena, khuddarÄ• jena ceva hi ||

<139> á¹• 21 pubbakehica rÄ• jÅ«hi, pÅ«jitaá¹ƒdhanasÄ• rakaá¹ƒ.

aggahesi dunnitÄ«hi, pÄ• pakehi purakkhato ||

<140> á¹• 21 dakkhiá¹‡assa vihÄ• rassa, cetiyaá¹ƒ paribhindiya.

aggahesi dhanaá¹ƒ sÄ• raá¹ƒ, evamaÃ±Ã±epi bhindayi ||

<141> á¹• 21 evaá¹ƒ karontaá¹ƒ taá¹ƒ rÄ• jÄ• , dunnitikapurakkhataá¹ƒ.

nÄ• sakkhi kira vÄ• retuá¹ƒ, aho pÄ• pÄ• nivÄ• riyÄ• ||

<142> á¹• 21 taá¹ƒ vÄ• retu masakkonto, thÅ«pÄ• rÄ• mamhi cetiyaá¹ƒ.

bhinnaá¹ƒ tena sakÄ• resi, sahassena samaá¹…galaá¹ƒ ||

<143> á¹• 21 tadÄ• dÄ• á¹-hopatissena, aggabodhi narissaro.

jito rohaá¹‡amevÄ• â€™ gÄ• , sajjetuá¹ƒ balavÄ• hanaá¹ƒ ||

<144> á¹• 21 tatra á¹-hito soá¸·asame, vasse byÄ• dhihato mato.

tadÄ• tassa kaá¹‡iá¹-á¹-ho so, yuvarÄ• jÄ• pi kassapo ||

<145> á¹• 21 dÄ• á¹-hopatissa rÄ• jÄ• naá¹ƒ, jambudÄ«paá¹ƒ palÄ• piya.

ekarajjamakÄ• desaá¹ƒ, makuá¹-antu na dhÄ• rayi ||

<146> á¹• 21 sÄ• dhÅ«naá¹ƒ saá¹…gameneâ€™ sa, hutvÄ• vippaá¹-isÄ• rako.

nÄ• saá¹ƒ pÄ• passa kammassa, karissÄ• mÄ«ti cintiya ||

<147> á¹• 21 pupphÄ• rÄ• me phalÄ• rÄ• me, vÄ• piyoâ€™ pi ca kÄ• rayi.

mahÄ• cetittayaÃ±cÄ• pi, mahÄ• pÅ«jÄ• hi sakkari ||

<148> á¹• 21 thÅ«pÄ• rÄ• maÃ±ca \Be 281/ pÅ«jetvÄ• , ekaá¹ƒgÄ• maÃ±ca tassadÄ• .

sabbÄ• gamiyabhikkhÅ«hi, dhammaá¹ƒdesÄ• payittha ca ||

<149> á¹• 21 katvÄ• maricavaá¹-á¹-imhi, pÄ• sÄ• daá¹ƒ sutthiraá¹ƒ tahiá¹ƒ.

vÄ• sayittha mahÄ• theraá¹ƒ, nÄ• gasÄ• la nivÄ• sitaá¹ƒ ||

<150> á¹• 21 tatraá¹-á¹-haá¹ƒ tamupaá¹-á¹-hÄ• ya, paccayeti catÅ«hiâ€™ pi.

abhidhammaá¹ƒ kathÄ• pesi, saddhimaá¹-á¹-hakathÄ• ya so ||

<151> á¹• 21 nÄ• gasÄ• lakamÄ• vÄ• saá¹ƒ, katvÄ• tassevaâ€™ dÄ• si so.

mahÄ• niá¹-á¹-hilagÄ• maÃ±ca, paccayatthÄ• ya tassaâ€™ dÄ• ||

<152> á¹• 21 atha dÄ• thopatisso so, jambudÄ«pÄ• idhÄ• gato.

mahantaá¹ƒ balamÄ• dÄ• ya, karonto tena Ä• havaá¹ƒ ||

<153> á¹• 21 kassapena susannaddha-vÄ• hanena tato mari.

dvÄ• dasÄ• suá¹ƒ kiretassa, rÄ• jabhÅ«tassa hÄ• yanÄ• ||

<154> á¹• 21 tassa dÄ• á¹-hopatissassa, bhÄ• gineyyo sanÄ• mako.

jambudÄ«paá¹ƒ palÄ• yittha, bhÄ«to tamhÄ• mahÄ• raá¹‡e ||

<155> á¹• 21 evaá¹ƒ aniccÄ• vata sabbabhogÄ• ,

sudullabhÄ• ceva khaá¹‡eva sobhÄ• .

tasmÄ• hi etesu ratiá¹ƒ vihÄ• ya,

bhaveyya dhammÄ• bhimukho hitesÄ« ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

cha rÄ• jako nÄ• ma

dvicattÄ• lÄ«satimo paricchedo.

tecattÄ• lÄ«satima pariccheda

caturÄ• jako

<1> á¹• 21 tato \Be 282/ vijitasaá¹…gÄ• mo, kassapo puritÄ• sayo.

mahÄ• pÄ• á¸·imhi saá¹…ghassa, samiddhaá¹ƒ bhojanaá¹ƒ akÄ• ||

<2> á¹• 21 nÄ• gasÄ• lÄ• nivÄ• siá¹ƒ so, mahÄ• dhammakathiá¹ƒ yatiá¹ƒ.

mahÄ• pÅ«jÄ• ya pÅ«jetvÄ• , saddhammaá¹ƒ tena vÄ• cayi ||

<3> á¹• 21 vasantaá¹ƒ bhÄ• tuÄ• vÄ• se, samuddissa likhÄ• payi.

kaá¹-andhakÄ• ravÄ• siá¹ƒ so, pÄ• á¸·i sabbaá¹ƒ sasaá¹…gahaá¹ƒ ||

<4> á¹• 21 jiá¹‡á¹‡aá¹ƒ saá¹…kharikammaÃ±ca, navaá¹ƒ kÄ• resi cetiye.

saá¹…ghabhogamanekaÃ±ca, tattha tattha pavattayi ||

<5> á¹• 21 nÄ• nÄ• maá¹‡isamujjotaá¹ƒ, kÄ• si cÅ«á¸·amaá¹‡ittayaá¹ƒ.

sataá¹ƒ paá¹‡á¸• upalÄ• sÄ• naá¹ƒ, vatthadÄ• nena tappayi ||

<6> á¹• 21 tassÄ• suá¹ƒ bahavo puttÄ• , jeá¹-á¹-ho tesaÃ±ca mÄ• á¹‡ako.

sabbe te na vayappattÄ• , bÄ• lÄ• vigatabuddhino ||

<7> á¹• 21 tato so byÄ• dhinÄ• phuá¹-á¹-ho, atekicchena kenaci.

puttÄ• me bÄ• lakÄ• sabbe, neâ€™ te rajjakkhamÄ• iti ||

<8> á¹• 21 vasantaá¹ƒ rohaá¹‡e dese, bhÄ• gineyyaá¹ƒ mahÄ• matiá¹ƒ.

Ä• huya sabbaá¹ƒ pÄ• dÄ• si, rajjaá¹ƒ puttehi attano ||

<9> á¹• 21 gandhamÄ• lÄ• dipÅ«jÄ• hi, pÅ«jayitvÄ• na cetiye.

bhikkhusaá¹…ghaá¹ƒ khamÄ• dhapasi, datvÄ• na catupaccayaá¹ƒ ||

<10> á¹• 21 evaá¹ƒ dhammaá¹ƒ caritvÄ• na, mittÄ• maccajanesu ca.

gato navahi vassehi, yathÄ• kammaá¹ƒ narÄ• dhipo ||

<11> á¹• 21 katvÄ• kattabbakiccaá¹ƒ so, mÄ• tulassa sagÄ• ravo.

saá¹…gahanto janaá¹ƒ mÄ• á¹‡o, damiá¸·e nÄ«harÄ• payi ||

<12> á¹• 21 ekato damiá¸·Ä• hutvÄ• , nibbÄ• sema imaá¹ƒ iti.

tasmiá¹ƒ á¹-hite bahiddhÄ• va, aggahesuá¹ƒ puraá¹ƒ sayaá¹ƒ ||

<13> á¹• 21 hatta \Be 283/ dÄ• á¹-hassa pesesi, jambudÄ«pagatassa te.

Ä• gantuá¹ƒtava kÄ• loti, sÄ• sanaá¹ƒ rajjagÄ• haá¹‡e ||

<14> á¹• 21 mÄ• á¹‡oâ€™ pi saá¹…ghaá¹ƒ pesesi, sÄ• sanaá¹ƒ piturohaá¹‡aá¹ƒ.

pitÄ• sutvÄ• na taá¹ƒ Ä• gÄ• , na cÄ«reneva rohaá¹‡Ä• ||

<15> á¹• 21 ubhe te mantayitvÄ• na, akaá¹ƒsu sandhilesakaá¹ƒ.

umiá¸·ehi tato jÄ• tÄ• , sabbe te samavuttino ||

<16> á¹• 21 tato so pitaraá¹ƒ rajje, abhisiÃ±cittha mÄ• á¹‡ako.

soâ€™ bhisitto nikÄ• yÄ• naá¹ƒ, sahassÄ• naá¹ƒ tayaá¹ƒ adÄ• ||

<17> á¹• 21 saá¹…ghaá¹ƒ raá¹-á¹-haÃ±ca saá¹…gayha, sabbaá¹ƒ rÄ• jakulaá¹-á¹-hitaá¹ƒ.

bhaá¹‡á¸• aá¹ƒ pesesi sattÅ«hi, rakkhaá¹‡atthÄ• ya rohaá¹‡aá¹ƒ ||

<18> á¹• 21 hatthadÄ• á¹-hopi sutvÄ• na, damiá¸·Ä• naá¹ƒ tu sÄ• sanaá¹ƒ.

khaá¹‡enÄ• â€™ gÄ• imaá¹ƒ dÄ«paá¹ƒ, gahetvÄ• damiá¸·haá¹ƒ balaá¹ƒ ||

<19> á¹• 21 tadÄ• te damiá¸·Ä• sabbe, paribhÅ«tÄ• idha á¹-hitÄ• .

Ä• yantameva taá¹ƒ gantvÄ• , parivÄ• resu maÃ±jase ||

<20> á¹• 21 mÄ• á¹‡opi sutvÄ• taá¹ƒ sabbaá¹ƒ, nÄ• yaá¹ƒ kÄ• loti yujjhituá¹ƒ.

pesetvÄ• piturÄ• jÄ• naá¹ƒ, saddhiá¹ƒ sÄ• rena rohaá¹‡aá¹ƒ ||

<21> á¹• 21 pubbadesaá¹ƒ sayaá¹ƒ gantvÄ• , saá¹…gaá¹‡hanto janaá¹ƒ vasÄ«.

laddhÄ• damiá¸·apakkhaá¹ƒ so, gahetvÄ• rÄ• jakaá¹ƒ puraá¹ƒ ||

<22> á¹• 21 dÄ• á¹-hopatisso rÄ• jÄ• ti, nÄ• maá¹ƒ sÄ• veti attano.

mÄ• tulaá¹ƒ viya taá¹ƒ loko, tena nÄ• mena vohari ||

<23> á¹• 21 pitucchaputtamÄ• netvÄ• , aggabodhi sanÄ• makaá¹ƒ.

á¹-hapetvÄ• yuvarÄ• jatte, desaÃ±cÄ• â€™ dÄ• si dakkhiá¹‡aá¹ƒ ||

<24> á¹• 21 á¹-hÄ• nantaraÃ±ca pÄ• dÄ• si, nissitÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

sÄ• sanassa ca lokassa, sabbaá¹ƒ kattabbamÄ• cari ||

<25> á¹• 21 mahÄ• pÄ• á¸·imhi dÄ• pesi, savatthaá¹ƒ dadhibhattakaá¹ƒ.

khÄ«raá¹ƒ pÄ• yÄ• sakaÃ±ceva, dhammaá¹ƒ suá¹‡i uposathi ||

<26> á¹• 21 kÄ• retvÄ• sabbapÅ«jÄ• yo, desÄ• petvÄ• na desanaá¹ƒ.

evamÄ• dÄ«hi puÃ±Ã±ehi, attÄ• naá¹ƒâ€™ kÄ• si bhaddakaá¹ƒ ||

<27> á¹• 21 kassapassa vihÄ• rassa, datvÄ• senavhagÄ• makaá¹ƒ.

mahÄ• gallaÃ±ca pÄ• dÄ• si, padhÄ• nagharakassa so ||

<28> á¹• 21 pariveá¹‡assa \Be 284/ morassa, akÄ• si sakagÄ• makaá¹ƒ.

thÅ«pÄ• rÄ• massa puá¹‡á¹‡oá¸·iá¹ƒ, datvÄ• sakkÄ• si cetiyaá¹ƒ ||

<29> á¹• 21 kappÅ«rapariveá¹‡aá¹ƒ so, kÄ• resi abhayuttare.

vihÄ• raá¹ƒ tiputhullavhaá¹ƒ, katvÄ• tasseva dÄ• payi ||

<30> á¹• 21 tasmiá¹ƒ karonte vÄ• resuá¹ƒ, sÄ«mÄ• yantoâ€™ ti bhikkhavo.

theriyÄ• te kibÄ• hetvÄ• , balaá¹ƒ tatheva kÄ• rayi ||

<31> á¹• 21 atha te te theriyÄ• bhikkhÅ«, dummaÃ±Ã±Å« tattha rÄ• jini.

assaddhaá¹ƒ taá¹ƒ viditvÄ• na, pattanikkujjanaá¹ƒ karuá¹ƒ ||

<32> á¹• 21 vuttaÃ±hi muninÄ• tena, assaddho yo upÄ• sako.

alÄ• bhÄ• ya ca bhikkhÅ«naá¹ƒ, cetetaâ€™ kkosati ca te ||

<33> á¹• 21 pattanikujjanaá¹ƒ tassa, kattabbanti tato hi te.

tassa taá¹ƒ kammamakaruá¹ƒ, loko maÃ±Ã±ittha aÃ±Ã±athÄ• ||

<34> á¹• 21 Ä• dÄ• yu kujjitaá¹ƒ pattaá¹ƒ, caranto bhikkhubhikkhakaá¹ƒ.

nikujjeyya gharadvÄ• re, tassÄ• â€™ ti kathikaá¹ƒ karuá¹ƒ ||

<35> á¹• 21 tasmiá¹ƒ so samaye phuá¹-á¹-ho, byÄ• dhinÄ• mahatÄ• mari.

vassamhi navame rÄ• jÄ• , sampatto jÄ«vitakkhayaá¹ƒ ||

<36> á¹• 21 dappulopi tato rÄ• jÄ• , gato rohaá¹‡akaá¹ƒ sakaá¹ƒ.

vÄ• saá¹ƒ kappesi tattheva, karonto puÃ±Ã±asaÃ±cayaá¹ƒ ||

<37> á¹• 21 ito paá¹-á¹-hÄ• ya vakkhÄ• ma, tassa vaá¹ƒsamanÄ• kulaá¹ƒ.

vuccamÄ• namhi ettheva, tasmiá¹ƒ hoti asaá¹…karo ||

<38> á¹• 21 jÄ• to okkÄ• kavaá¹ƒsamhi, mahÄ• tissoti vissuto.

Ä• si eko mahÄ• puÃ±Ã±o, samÄ• kiá¹‡á¹‡aguá¹‡Ä• karo ||

<39> á¹• 21 tasseâ€™ kÄ• bhariyÄ• Ä• si, saá¹…ghapivÄ• ti vÄ«ssutÄ• .

dhaÃ±Ã±apuÃ±Ã±aguá¹‡Å«petÄ• , dhÄ«tÄ• rohaá¹‡asÄ• mino ||

<40> á¹• 21 tassÄ• puttÄ• tayo Ä• suá¹ƒ, paá¹-hamo aggabedhiko.

dutiyo dappulo nÄ• ma, tatiyo maá¹‡iakkhiko ||

<41> á¹• 21 ekÄ• va dhÄ«tÄ• tassÄ• si, rÄ• janamagamÄ• ca sÄ• .

jeá¹-á¹-ho rohaá¹‡anÄ• massa, desassÄ• â€™ si sayaá¹ƒ vasÄ« ||

<42> á¹• 21 mahÄ• pÄ• á¸·iá¹ƒ sa kÄ• resi, mahÄ• gÄ• me mahÄ• dhano.

dÄ• á¹-haggabodhinÄ• maÃ±ca, pariveá¹‡aá¹ƒ tahi vaá¹ƒso ||

<43> á¹• 21 kÄ• á¹‡agÄ• mamhi \Be 285/ kÄ• á¹‡Ä• naá¹ƒ, gilÄ• nÄ• naÃ±ca sÄ• lake.

vihÄ• re paá¹-imÄ• vhe ca, mahantaá¹ƒ paá¹-imÄ• gharaá¹ƒ ||

<44> á¹• 21 patiá¹-á¹-hapesi katvÄ• na, buddhatattha silÄ• mayaá¹ƒ.

mahantanÄ• maá¹ƒ sappaÃ±Ã±o, iddhÄ«hi viya nimmitaá¹ƒ ||

<45> á¹• 21 sÄ• lavÄ• á¹‡aÃ±ca kÄ• resi, vihÄ• raá¹ƒ attanÄ• makaá¹ƒ,

pariveá¹‡avihÄ• raÃ±ca, tathÄ• kÄ• jaragÄ• makaá¹ƒ ||

<46> á¹• 21 navakammÄ• ni kÄ• retvÄ• , dhammasÄ• lavihÄ• rake.

sayaá¹ƒ vaccakuá¹-Ä« esa, tattha sodhesi buddhimÄ• ||

<47> á¹• 21 ucciá¹-á¹-haá¹ƒ bhikkhusaá¹…ghassa, bhojanaá¹ƒ paribhuÃ±jiya.

maá¹‡á¸• agÄ• maÃ±ca saá¹…ghassa, gÄ• maá¹ƒâ€™ dÄ• si masÄ• davÄ• ||

<48> á¹• 21 puÃ±Ã±Ä• neâ€™ tÄ• nicaÃ±Ã±Ä• ni, katvÄ• tasmiá¹ƒ divaá¹…gate.

Ä• sÄ« tassÄ• â€™ nujo tattha, sÄ• mi dappulanÄ• mako ||

<49> á¹• 21 isseraá¹ƒ tattha vattesi, sampamaddiya satta vo.

mahÄ• dÄ• naá¹ƒ pavattesi, nissaá¹…kaá¹ƒ rohaá¹‡aá¹ƒ agÄ• ||

<50> á¹• 21 tassa tuá¹-á¹-ho jano Ä• ha, mahÄ• sÄ• mÄ«ti esano.

tato paá¹-á¹-hÄ• ya taá¹ƒ loko-mahÄ• sÄ• mÄ«ti vohari ||

<51> á¹• 21 sutvÄ• na taá¹ƒ silÄ• dÄ• á¹-ho, narindo sakadhÄ«taraá¹ƒ.

tassa pÄ• dÄ• si santuá¹-á¹-ho, guá¹‡ehi bahukehi ca ||

<52> á¹• 21 yujarÄ• jattamassÄ• dÄ• , rajjayoggoti mÄ• nituá¹ƒ.

mÄ• á¹‡avammÄ• dayo tassa, puttÄ• Ä• suá¹ƒ mahÄ• sayÄ• ||

<53> á¹• 21 pÄ• sÄ• á¹‡adipavÄ• sissa, mahÄ• therassa santike.

dhammaá¹ƒ sutvÄ• pasÄ«ditvÄ• , tasmiá¹ƒ taá¹ƒ bahumÄ• nituá¹ƒ ||

<54> á¹• 21 vihÄ• raá¹ƒ rohaá¹‡e katvÄ• , tassa pÄ• dÄ• si sopi taá¹ƒ.

cÄ• tuddisiyasaá¹…ghassa, paribhogÄ• ya vissajji ||

<55> á¹• 21 ambamÄ• lÄ• vihÄ• rÄ• di, vihÄ• re kÄ• rayi bahÅ«.

khadirÄ• livihÄ• raÃ±ca, katvÄ• deva mapÅ«jayi ||

<56> á¹• 21 pÄ• sÄ• damanurÄ• rÄ• maá¹ƒ, muttolambaá¹ƒ sujiá¹‡á¹‡akaá¹ƒ.

sÄ«rivaá¸• á¸• haÃ±ca pÄ• sÄ• daá¹ƒ, tathÄ• takkambilaá¹ƒ paraá¹ƒ ||

<57> á¹• 21 sodhetvÄ• bhikkhavo tattha, dvattiá¹ƒsa parivÄ• sayi.

sabbapaccayadÄ• nena, santappetvÄ• mahÄ«mati ||

<58> á¹• 21 adÄ• \Be 286/ kevaá¹-á¹-agambhÄ«raá¹ƒ, gÄ• maá¹ƒ nÄ• gavihÄ• rake.

tathÄ• rÄ• javihÄ• rassa, gonnagÄ• maá¹ƒ samÄ• diyi ||

<59> á¹• 21 adÄ• tÄ«savihÄ• rassa, tathÄ• kantikapabbakaá¹ƒ.

cittalapabbatassÄ• â€™ dÄ• , gÄ• maá¹ƒ so gonnaviá¹-á¹-hikaá¹ƒ ||

<60> á¹• 21 datvÄ• riyÄ• karassesa, gÄ• maá¹ƒ somÄ• lavatthukaá¹ƒ.

akÄ• si paá¹-imÄ• gehaá¹ƒ, tatheva sumanoharaá¹ƒ ||

<61> á¹• 21 tatraá¹-á¹-hassa jinassÄ• â€™ kÄ• , uá¹‡á¹‡alomaá¹ƒ mahagghiyaá¹ƒ.

hemapaá¹-á¹-aÃ±ca kÄ• resi, sabbaá¹ƒ pÅ«jÄ• vidhiá¹ƒ saâ€™ kÄ• ||

<62> á¹• 21 cetiye parijiá¹‡á¹‡e so, sudhÄ• kammena raÃ±jayi.

tipaÃ±cahatthaá¹ƒ kÄ• resi, metteyyaá¹ƒ sugataá¹ƒ paraá¹ƒ ||

<63> á¹• 21 evamÄ• dini puÃ±Ã±Ä• ni, appameyyÄ• ni so vibhÅ«.

akÄ• si ca sayaá¹ƒ sÄ• dhu, parivÄ• rehÄ« kÄ• rayi ||

<64> á¹• 21 parivÄ• rÄ• ca tassÄ• suá¹ƒ, bahÅ«puÃ±Ã±akarÄ• narÄ• .

vihÄ• rÄ• nekakÄ• Ä• suá¹ƒ, katÄ• tehi sappaccayÄ• ||

<65> á¹• 21 kadÄ• ci maggaá¹ƒ gacchaá¹ƒ so, araÃ±Ã±amhi agÄ• make.

senaá¹ƒ saá¹ƒvidahitvÄ• na, vÄ• saá¹ƒ kappesi rattiyaá¹ƒ ||

<66> á¹• 21 sunahÄ• tavillitto so, subhuttosayane sukhe.

nipannesu ghare ramme, niddÄ• yitumupakkami ||

<67> á¹• 21 alabhanto tadÄ• niddaá¹ƒ, kinnu kho iti kÄ• raá¹‡aá¹ƒ.

pavattiá¹ƒ upadhÄ• rento, divase sabbamattano ||

<68> á¹• 21 adisvÄ• kÄ• raá¹‡aá¹ƒ anto, avassaá¹ƒ bahi hessati.

iti cintiya yojesi, manussetaá¹ƒ gavesituá¹ƒ ||

<69> á¹• 21 evamÄ• ha ca nissaá¹…kaá¹ƒ, ayyakÄ• mama rattiyaá¹ƒ.

tementÄ• rukkhamÅ«lasmiá¹ƒ, á¹-hitÄ• Ä• netha te iti ||

<70> á¹• 21 tepi gantvÄ• gavesantÄ• , dÄ«pahatthÄ• mahÄ• janÄ• .

mahÄ• gÄ• mÄ• â€™ gate bhikkhÅ«, rukkhamÅ«lagate tadÄ• ||

<71> á¹• 21 te gantvÄ• sÄ• sanaá¹ƒ raÃ±Ã±o, Ä• rocesuá¹ƒ padhÄ• viso.

disvÄ• ca bhikkhu santuá¹-á¹-ho, netvÄ• vÄ• sagharaá¹ƒ sakaá¹ƒ ||

<72> á¹• 21 niccadÄ• nÄ• ya bhikkhÅ«naá¹ƒ, á¹-hapite rattacÄ«vare.

tesaá¹ƒ datvÄ• na tintÄ• ni, cÄ«varÄ• ni samÄ• diya ||

<73> á¹• 21 sukkhÄ• piya \Be 287/ ca katvÄ• na, pÄ• dadhovanakÄ• dikaá¹ƒ.

nisÄ«dÄ• piya te sabbe, sayane sÄ• dhu santhate ||

<74> á¹• 21 bhesajjaá¹ƒ paá¹-iyÄ• detvÄ• , sayamevoâ€™ panÄ• miya.

paccÅ«sepi ca katvÄ• na, kattabbaá¹ƒ bhojanÄ• dikaá¹ƒ ||

<75> á¹• 21 datvÄ• kappiya kÄ• reâ€™ tha, vissajjesi yathÄ• ruciá¹ƒ.

evaá¹ƒ puÃ±Ã±aratasseva, tassÄ• â€™ si divasaá¹ƒ gataá¹ƒ ||

<76> á¹• 21 evaá¹ƒ puÃ±Ã±aparetasmiá¹ƒ, vasamÄ• ne naruttame.

raá¹-á¹-haá¹ƒ janapadaá¹ƒ sabbaá¹ƒ, yojetvÄ• puÃ±Ã±akammesu ||

<77> á¹• 21 mÄ• á¹‡o pÄ• cinadesamhi, vasanto balasaá¹…gahaá¹ƒ.

katvÄ• na pituno senaá¹ƒ, dhanaá¹ƒ cevÄ• harÄ• piya ||

<78> á¹• 21 kÄ• tuá¹ƒ saá¹…gÄ• mamÄ• gaÃ±chi, tipucullasagÄ• makaá¹ƒ.

dÄ• á¹-hopatisso taá¹ƒ sutvÄ• , tambalaá¹ƒgÄ• mahÄ• balo ||

<79> á¹• 21 tatthÄ• â€™ kaá¹ƒsu mahÄ• yuddhaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• gatÄ• .

yodhÄ• dÄ• á¹-ho patissassa, mÄ• á¹‡aá¹ƒ saá¹…gaá¹ƒva mÄ• rayuá¹ƒ ||

<80> á¹• 21 taá¹ƒ sutvÄ• dappulo sopi, sokasallahato mari.

sattÄ• ha manurÄ• dhamhi, vasaá¹ƒ rajjamakÄ• rayi ||

<81> á¹• 21 rohaá¹‡e tÄ«á¹‡i vassÄ• ni, esa rajjamakÄ• rayi.

tasmÄ• tassa kathÄ• Ä• si, rohaá¹‡amhi idhÄ• pi ca ||

<82> á¹• 21 evaá¹ƒ paremÄ• riya Ä• havamhi,

kicchena laddhÄ• va narena bhogÄ• .

Ä• suá¹ƒ khaá¹‡e vijjulatopa bhogÄ• ,

ko buddhimÄ• tesu ratiá¹ƒ kareyya ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

caturÄ• jako nÄ• ma

tecattÄ• lÄ«satimo paricchedo.

file end

catucattÄ• lÄ«satima pariccheda

tirÄ• jako

<1> á¹• 21 accaye \Be 288/ hatthadÄ• á¹-hassa, aggabodhikumÄ• rako.

kaá¹‡iá¹-á¹-ho rÄ• jino Ä• si, sirisaá¹…ghÄ• di bodhiko ||

<2> á¹• 21 dhammarÄ• jÄ• ayaá¹ƒ Ä• si, sammÄ• dassanasaÃ±Ã±uto.

tasmÄ• so puÃ±Ã±akammÄ• ni, appameyyÄ• ni vattayi ||

<3> á¹• 21 nikÄ• yattayavÄ• sÄ«naá¹ƒ, bhattaggamavalokayi.

mahÄ• pÄ• á¸·iÃ±ca vaá¸• á¸• hesi, mÄ• ghÄ• taÃ±ceva kÄ• rayi ||

<4> á¹• 21 á¹-hÄ• nantaraÃ±ca dÄ• pesi, yathÄ• raha manÄ• layo.

sipagottÄ• diyoggehi, saá¹ƒgatehi ca saá¹ƒgahi ||

<5> á¹• 21 yattha katthaci disvÄ• pi, bhikkhavo so mahÄ• mati.

sakkatvÄ• sobhaá¹‡Ä• pesi, parittaá¹ƒ sÄ• sanogadhaá¹ƒ ||

<6> á¹• 21 theraá¹ƒ so upasaá¹…kamma, nÄ• gasÄ• lanivÄ• sinaá¹ƒ.

dÄ• á¹-hÄ• sivaá¹ƒ mahÄ• paÃ±Ã±aá¹ƒ, sÄ«lavantaá¹ƒ bahussutaá¹ƒ ||

<7> á¹• 21 sakkacca naá¹ƒ tato sutvÄ• , sammÄ• sambuddhasÄ• sanaá¹ƒ.

dhammeâ€™ tÄ«vapasÄ«ditvÄ• , sabbasantikaro iti ||

<8> á¹• 21 sutvÄ• theriyavÄ• dÄ• naá¹ƒ, pubbaÃ±Ä• tÄ«namattano.

pÄ• pÄ• naá¹ƒ duá¹-á¹-hacittÄ• naá¹ƒ, apakÄ• re kate bahÅ« ||

<9> á¹• 21 vihÄ• re pariveá¹‡e ca, jiá¹‡á¹‡epÄ• katike akÄ• .

bhogagÄ• me ca dÄ• pesi, tattha tattha bahÅ«daye ||

<10> á¹• 21 vicchinnapaccaye cÄ• kÄ• , tadÄ• tyaá¹ƒ kurite viya.

dÄ• sakepi ca saá¹…ghassa, yathÄ• á¹-hÄ• ne á¹-hapÄ• payi ||

<11> á¹• 21 padhÄ• naghara metassa, therassaâ€™ kÄ• sanÄ• makaá¹ƒ.

paá¹-iggahetvÄ• taá¹ƒ soâ€™ pi, saá¹…ghassÄ• â€™ dÄ• mahÄ• matÄ« ||

<12> á¹• 21 bhogagÄ• me ca tassÄ• â€™ dÄ• , bharattÄ• laá¹ƒ kihimbilaá¹ƒ.

katakaÃ±ca tulÄ• dhÄ• raá¹ƒ, andhakÄ• rakameva ca ||

<13> á¹• 21 andhakÄ• raá¹ƒ \Be 289/ antureá¸·iá¹ƒ, bÄ• lavaá¹ƒ dvÄ• ranÄ• yakaá¹ƒ.

mahÄ• nikaá¸• á¸• hikaÃ±ceva, peá¸·ahÄ• á¸·aá¹ƒ tathÄ• paraá¹ƒ ||

<14> á¹• 21 ete aÃ±Ã±e ca so datvÄ• , bhogagÄ• me narissaro.

dÄ• si Ä• rÄ• mike ceva, attano kira Ã±Ä• take ||

<15> á¹• 21 tathÄ• dvinnaá¹ƒ nikÄ• yÄ• naá¹ƒ, vihÄ• re mandapaccaye.

disvÄ• pi ca sutvÄ• vÄ• , bhogagÄ• me bahÅ« adÄ• ||

<16> á¹• 21 bahunÄ• kintuvuttena, nikÄ• yesuâ€™ pi tÄ«suâ€™ pi.

adÄ• gÄ• masahassaá¹ƒ so, bahuppÄ• daá¹ƒ nirÄ• kulaá¹ƒ ||

<17> á¹• 21 anussaranto so tiá¹‡á¹‡aá¹ƒ, ratanÄ• naá¹ƒ guá¹‡e vare.

ekÄ• valiá¹ƒ gahetvÄ• na, akkhamÄ• la makÄ• kira ||

<18> á¹• 21 evaá¹ƒ sabbappayogehi, soâ€™ hu dhammaparÄ• yano.

sabbe tamanusikkhantÄ• , hesu dhammakarÄ• narÄ• ||

<19> á¹• 21 damiá¸·o potthakuá¹-á¹-havo, tassa kammakaro tadÄ• .

mÄ• á¹-ambiyavhaá¹ƒ kÄ• resi, padhÄ• nagharamabbhutaá¹ƒ ||

<20> á¹• 21 bÅ«kakalle ambavÄ• piá¹ƒ, tantavÄ• yikacÄ• á¹-ikaá¹ƒ.

gÄ• maá¹ƒ niá¹-á¹-hilaveá¹-á¹-hiÃ±ca, tassÄ• â€™ dÄ• so sadÄ• sakaá¹ƒ ||

<21> á¹• 21 kappÅ«rapariveá¹‡e ca, kurundapillake tathÄ• .

mahÄ• rÄ• jaghare ceva, pÄ• sÄ• de soâ€™ va kÄ• rayi ||

<22> á¹• 21 aÃ±Ã±atthÄ• â€™ dÄ• tayo gÄ• me, vihÄ• resu mahÄ• dhano.

potthasÄ• tavhayo paÃ±Ã±o, vihÄ• re jetanÄ• make ||

<23> á¹• 21 senÄ• patirÄ• janÄ• maá¹ƒ, pariveá¹‡aá¹ƒ samÄ• payi.

mahÄ• kando ca damiá¸·o, pariveá¹‡aá¹ƒ sanÄ• makaá¹ƒ ||

<24> á¹• 21 cullapanthaá¹ƒ tathÄ• eko, sehÄ• lauparÄ• jakaá¹ƒ.

uparÄ• jÄ• sakÄ• resi, saá¹…ghatissoâ€™ pi rÄ• jino ||

<25> á¹• 21 aÃ±Ã±esu bahavo Ä• suá¹ƒ, vihÄ• re evamÄ• dike.

bhassa raÃ±Ã±oâ€™ nuvattantÄ• , evaá¹ƒ dhammÄ«hi pÄ• á¹‡ino ||

<26> á¹• 21 pÄ• paá¹ƒ vÄ• pi hi puÃ±Ã±aá¹ƒ vÄ• ,

padhÄ• noyaá¹ƒ karoti yo.

lo ko taá¹ƒ taá¹ƒ karoteva,

taá¹ƒ vijaneyya paá¹‡á¸• ito ||

<27> á¹• 21 jeá¹-á¹-hanÄ• mÄ• \Be 290/ mahÄ• puÃ±Ã±Ä• , mahesÄ« tassa rÄ• jino.

jeá¹-á¹-hÄ• rÄ• maÃ±ca kÄ• resi, bhikkhÅ«nÄ«namupassayaá¹ƒ ||

<28> á¹• 21 tassÄ• â€™ dÄ• si ca dve gÄ• me, pakkapÄ• sÄ• á¹‡abhÅ«miyaá¹ƒ.

tambuddhaá¹ƒ bhelagÄ• maÃ±ca, Ä• rÄ• mikasataá¹ƒ tathÄ• ||

<29> á¹• 21 akÄ• malayarÄ• jÄ• pi, dhÄ• tugehaá¹ƒ mahÄ• rahaá¹ƒ.

maá¹‡á¸• alagirivihÄ• ramhi, cetiyassa mahÄ• dhano ||

<30> á¹• 21 lohapÄ• sÄ• dake soâ€™ va, chÄ• desi majjhakÅ«á¹-akaá¹ƒ.

bodhitissavihÄ• raÃ±ca, bodhitasso mahÄ• yaso ||

<31> á¹• 21 dÄ«pe maá¹‡á¸• alikÄ• sabbe, tattha tattha yathÄ• balaá¹ƒ.

vihÄ• re pariveá¹‡e ca, kÄ• rayiá¹ƒsu anappake ||

<32> á¹• 21 tassa kÄ• lo narindassa, puÃ±Ã±akammamayo idha.

ativitthÄ• rabhÄ«tena, sabbaso na vicÄ• ritaá¹ƒ ||

<33> á¹• 21 pubbakopi kathÄ• maggo, Ä• kulo viya bhÄ• time.

yathÄ• padhÄ• naá¹ƒ kathitaá¹ƒ, hetÅ«naá¹ƒ upalakkhaá¹‡aá¹ƒ ||

<34> á¹• 21 athÄ• parena kÄ• lena, pulatthinagaraá¹ƒ gato.

vÄ• saá¹ƒ tattheva kappesi, karonto puÃ±Ã±asaÃ±cayaá¹ƒ ||

<35> á¹• 21 atekicchiyarogena, samphuá¹-á¹-ho kÄ• lamattano.

maraá¹‡assa viditvÄ• na, tamÄ• huyamahÄ• janaá¹ƒ ||

<36> á¹• 21 ovaditvÄ• na dhammena, maraá¹‡aá¹ƒ so upÄ• gami.

mahÄ• jano mate tasmiá¹ƒ, bÄ• á¸·hasoko parodiya ||

<37> á¹• 21 katvÄ• Ä• á¸·ahaá¹‡e tassa, kiccaá¹ƒ sabbamasesato.

tassÄ• á¸·Ä• haá¹‡abhasmampi, katvÄ• bhesajjamattano ||

<38> á¹• 21 rÄ• jÄ• bhaá¹‡á¸• aÃ±ca taá¹ƒ sabbaá¹ƒ, sabbaÃ±ca balavÄ• hanaá¹ƒ.

sammÄ• Ä• dÄ• ya gopetvÄ• , nagaraá¹ƒ samupÄ• gami ||

<39> á¹• 21 evaá¹ƒ soá¸·asame vasse, rÄ• jÄ• Ä• si divaá¹…gato.

potthakuá¹-á¹-hopi damiá¸·o, rajjaá¹ƒ tassa vicÄ• rayi ||

<40> á¹• 21 uparÄ• jaá¹ƒ gahetvÄ• na, dÄ• á¹-hÄ• sivaá¹ƒ khipÄ• payi.

cÄ• rako vihituá¹ƒ sammÄ• , rakkhÄ• varaá¹‡a mÄ• disi ||

<41> á¹• 21 vinÄ• raÃ±Ã±Ä• na sakkÄ• ti, mediniá¹ƒ paribhuÃ±jituá¹ƒ.

Ä• netvÄ• dattanÄ• makaá¹ƒ, dhanapiá¹-á¹-happadhÄ• nakaá¹ƒ ||

<42> á¹• 21 uppannaá¹ƒ \Be 291/ rÄ• javaá¹ƒsamhi, rajje taá¹ƒ abhisiÃ±ciya.

tassa nÄ• maá¹ƒ á¹-hapetvÄ• na, sayaá¹ƒ sabbaá¹ƒ vicÄ• rayi ||

<43> á¹• 21 danto so dhanapiá¹-á¹-himhi, vihÄ• raá¹ƒ sakanÄ• makaá¹ƒ.

kÄ• rayitvÄ• na puÃ±Ã±Ä• ni, aÃ±Ã±Ä• nipi samÄ• cini ||

<44> á¹• 21 samakantu so á¹-hatvÄ• â€™ va, vassadvaya mahumato.

potthakuá¹-á¹-ho matetasmiá¹ƒ, puna aÃ±Ã±ampi mÄ• á¹‡avaá¹ƒ ||

<45> á¹• 21 hatthadÄ• á¹-haá¹ƒ samÄ• hÅ«ya, uá¹‡hÄ• nagarasambhavaá¹ƒ.

tampi rajje bhisiÃ±citvÄ• , yathÄ• pubbaá¹ƒ sayaá¹ƒvasÄ« ||

<46> á¹• 21 kÄ• á¸·adÄ«ghÄ• vikaá¹ƒ katvÄ• , padhÄ• nagharakaá¹ƒ tathÄ• .

puÃ±Ã±amaÃ±Ã±aá¹ƒ chamÄ• sehi, soâ€™ pi maccuvasaá¹ƒ gato ||

<47> á¹• 21 evaá¹ƒ viditvÄ• bahupaddavÄ• ni.

dhanÄ• ni dhaÃ±Ã±Ä• ni ca vÄ• hanÄ• ni.

vihÄ• ya rajjesu ratiá¹ƒsappaÃ±Ã±Ä• .

manuÃ±Ã±apuÃ±Ã±Ä• bhiratÄ• bhaveyyuá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

tirÄ• jako nÄ• ma

catucattÄ• lÄ«satimo paricchedo.

paÃ±cacattÄ• lÄ«satima pariccheda

<1> á¹• 21 raÃ±Ã±o tassaccaye rÄ• jÄ• , mÄ• á¹‡avammo ahosi so.

kiá¹ƒ gotto kassa putto ca, kathaá¹ƒ rajjamapÄ• puá¹‡i ||

<2> á¹• 21 mahÄ• sammatavaá¹ƒsamhi, jÄ• to jÄ• tiguá¹‡Ä• vaho.

putto kassapanÄ• massa, thÅ«pÄ• rÄ• massa bhedino ||

<3> á¹• 21 dhÄ«tÄ• malayarÄ• jassa, saá¹…ghanÄ• massa rÄ• jino.

taá¹ƒ labhitvÄ• vasaá¹ƒ dese, uttare lÄ«navuttiko ||

<4> á¹• 21 hatthadÄ• á¹-hanarindena, tasmiá¹ƒ attheva dhÄ• rite.

jambudÄ«pamupÄ• gamma, narasÄ«haá¹ƒ mahÄ«pati ||

<5> á¹• 21 gantvÄ• vatvÄ• \Be 292/ sakaá¹ƒ nÄ• maá¹ƒ, sevituá¹ƒ tamupakkami.

Ä• rÄ• dhesi ca sabbehi, payogehi narÄ• dhÄ«paá¹ƒ ||

<6> á¹• 21 viditvÄ• tassa sohajjaá¹ƒ, netvÄ• bhariyamattano.

vÄ• saá¹ƒ tattheva kappesi, sevamÄ• no divÄ• nisaá¹ƒ ||

<7> á¹• 21 sopi Ä• rÄ• dhito tena, kaá¹‡á¸• uveá¹-á¹-hi naruttamo.

sabbaá¹ƒ nentova taá¹ƒ rajjaá¹ƒ, mahÄ• bhogamadÄ• payi ||

<8> á¹• 21 tena saá¹ƒvÄ• samanvÄ• ya, bhariyÄ• saá¹…ghanÄ• mikÄ• .

catasso dhÄ«taro putte, cattÄ• ropi vijÄ• yatha ||

<9> á¹• 21 athekadivasaá¹ƒ rÄ• jÄ• , hatthikkhandhavaraá¹ƒ gato.

saÃ±caranto yathÄ• kÄ• maá¹ƒ, mÄ• á¹‡avammena ekato ||

<10> á¹• 21 nÄ• á¸·ikeraá¹ƒ pivitvÄ• na, tatraá¹-á¹-hova pipÄ• sito.

mÄ• á¹‡avammassa pÄ• dÄ• si, maÃ±Ã±anto aÃ±Ã±ameva taá¹ƒ ||

<11> á¹• 21 so taá¹ƒ gahetvÄ• cintesi, sakhaá¹ƒ pesa narÄ• dhipo.

ucchiá¹-á¹-haá¹ƒ nÄ• ma kiá¹ƒ hoti, sattÄ• naá¹ƒ paramatthato ||

<12> á¹• 21 tasmÄ• yuttaá¹ƒ mayÄ• pÄ• tu-mÄ«ti cintiya taá¹ƒ pivi.

evaá¹ƒ honti mahussÄ• hÄ• , detukÄ• mÄ• hi buddhino ||

<13> á¹• 21 rÄ• jÄ• pi disvÄ• taá¹ƒ bhÄ«to, tassapÄ« tÄ• va sesakaá¹ƒ.

sayaá¹ƒ pivi tathÄ• hoti, kammaá¹ƒ puÃ±Ã±avataá¹ƒ sadÄ• ||

<14> á¹• 21 á¹-hapesi sakaveseva, tato paá¹-á¹-hÄ• ya attano.

bhojane sayane ceva, parihÄ• re ca vÄ• hane ||

<15> á¹• 21 evaá¹ƒ tesu vasantesu, yuddhatthÄ• yamupakkami.

vallabho narasÄ«hena, narasÄ«ho vicintayi ||

<16> á¹• 21 ayaá¹ƒ kho mama sevÄ• ya, rajjaá¹ƒ vaá¹ƒsa gataá¹ƒ sakaá¹ƒ.

labhissÄ• mÄ«ti seveti, rattiá¹ƒ diva matandito ||

<17> á¹• 21 sace sopi mayÄ• gantvÄ• , yujjhanto maraá¹‡aá¹ƒ gato.

takkitaá¹ƒ tassa mayhaÃ±ca, sabbaá¹ƒ tamaphalaá¹ƒ bhave ||

<18> á¹• 21 evaá¹ƒ cintiyataá¹ƒ rÄ• jÄ• , nivattetvÄ• sake pure.

sayaá¹ƒ vallabharÄ• jena, kÄ• tuá¹ƒ saá¹…gÄ• mamÄ• rasi ||

<19> á¹• 21 mÄ• á¹‡avammopi cintesi, saceâ€™ yaá¹ƒ mayi jÄ«viti.

rÄ• jÄ• mÄ«yati yuddhamhi, kiá¹ƒ phalaá¹ƒ mama jÄ«vite ||

<20> á¹• 21 vissÄ• so \Be 293/ dukkato tena, bhavissati tathÄ• sati.

saá¹…gahesi kimatthaá¹ƒ maá¹ƒ, samÄ• nattena attano ||

<21> á¹• 21 tasmÄ• yuttaá¹ƒ mayÄ• gantuá¹ƒ, sahasaá¹…gÄ• ma maá¹‡á¸• alaá¹ƒ.

sukhaÃ±hi saddhiá¹ƒ tenettha, jÄ«vitaá¹ƒ maraá¹‡aá¹ƒpi vÄ• ||

<22> á¹• 21 evaá¹ƒ cintiya sannaddha-balo hatthivaraá¹ƒ gato.

gantvÄ• dassesi attÄ• naá¹ƒ, so taá¹ƒ saá¹…gÄ• ma maá¹‡á¸• ale ||

<23> á¹• 21 narasÄ«hova taá¹ƒ disvÄ• , haá¹-á¹-hatuá¹-á¹-ho samuggiri.

saho santhavametasmiá¹ƒ, kattabbaá¹ƒ me kataá¹ƒ iti ||

<24> á¹• 21 tato mÄ• nassa senÄ• ca, senÄ• cevassarÄ• jino.

senaá¹ƒ vallabharÄ• jassa, viddhaá¹ƒsesi samÄ• gatÄ• ||

<25> á¹• 21 mÄ• á¹‡avammopi dassesi, tahiá¹ƒ surattamattano.

parakkamanto devÄ• naá¹ƒ, raá¹‡e nÄ• rÄ• yaá¹‡o viya ||

<26> á¹• 21 narasÄ«topi santuá¹-á¹-ho, mÄ• á¹‡avammassa vikkame.

Ä• liá¹…gatvÄ• sinehena, tvaá¹ƒ kho me jayado iti ||

<27> á¹• 21 attano puramÄ• gamma, katvÄ• vijayamaá¹…galaá¹ƒ.

mÄ• á¹‡avammassa senÄ• ya, kattabbaá¹ƒ sabbamÄ• cari ||

<28> á¹• 21 athevaá¹ƒ cintayi rÄ• jÄ• , kattabbaá¹ƒ me sahÄ• yako.

attanÄ• â€™ kÄ• si sabbaÃ±ca, anaá¹‡o so mamajjato ||

<29> á¹• 21 iá¹‡aá¹ƒ mamÄ• pi sodhemi, katvÄ• kattabbamattanÄ• .

kattaÃ±Ã±Å« katavedÄ«hi, purisÄ• â€™ tÄ«vadullabhÄ• ||

<30> á¹• 21 amacce sannipÄ• tetvÄ• , idaá¹ƒ vacanamabravi.

sahÄ• yassa mametassa, kamme tumhepi sakkhino ||

<31> á¹• 21 mayÄ• pi tassa kattabbaá¹ƒ, kammaá¹ƒ sÄ• dhu sukhÄ• vahaá¹ƒ.

upakÄ• ro hi sÄ• dhÅ«naá¹ƒ, dhammo pubbopakÄ• rino ||

<32> á¹• 21 evaá¹ƒ vutte amaccÄ• te, paccÄ• haá¹ƒsu mahÄ«pati.

yaá¹ƒ yamicchati devohi, taá¹ƒ taá¹ƒ ruccati no iti ||

<33> á¹• 21 atha so mÄ• á¹‡avammassa, senaá¹ƒ datvÄ• savÄ• hanaá¹ƒ.

sabbopakaraá¹‡aÃ±ceva, sabbakammakarepi ca ||

<34> á¹• 21 gacchÄ• ti vatvÄ• taá¹ƒ yantaá¹ƒ, sahasenÄ• yapekkhiya.

paridevittha bhÅ«mindo, vippavutthaá¹ƒâ€™ va puttakaá¹ƒ ||

<35> á¹• 21 mÄ• á¹‡avammopi \Be 294/ Ä• ruyha, nÄ• vÄ• yo jaladhÄ«taá¹-e.

na cireneva Ä• gamma, samattikkamma vegasÄ• ||

<36> á¹• 21 saha senÄ• ya maddantho, laá¹…kÄ• dÄ«pamupavisÄ«.

taá¹ƒ sutvÄ• na palÄ• yittha, rÄ• jÄ• dÄ• á¹-hopatissako ||

<37> á¹• 21 mÄ• á¹‡avammo puraá¹ƒ gantvÄ• , ahutvÄ• va narÄ• dhipo.

palÄ• tamanubandhittha, padÄ• nupadamugato ||

<38> á¹• 21 tadÄ• sÄ• damiá¸·i senÄ• , assosi kira sÄ• miko.

mahÄ• rogÄ• â€™ bhibhÅ«toti, sutvÄ• taá¹ƒ sÄ• apakkami ||

<39> á¹• 21 sutvÄ• dÄ• á¹-hopatisso taá¹ƒ, samÄ• dÄ• ya mahÄ• balaá¹ƒ.

mÄ• á¹‡avammaá¹ƒ upÄ• gamma, kÄ• tumÄ• rabhi saá¹ƒyudhaá¹ƒ ||

<40> á¹• 21 mÄ• á¹‡avammo ca cintesi, sabbÄ• senÄ• gatÄ• mama.

mate mayi samijjheyya, verino me manorathaá¹ƒ ||

<41> á¹• 21 jambudÄ«paá¹ƒva tasmÄ• â€™ haá¹ƒ, gantvÄ• â€™ dÄ• sa balaá¹ƒ tato.

puna rajjaá¹ƒ gahessaá¹ƒti, tasmÄ• evamakÄ• si so ||

<42> á¹• 21 gantvÄ• punaâ€™ pi disvÄ• na, sahÄ• yaá¹ƒ narasÄ«hakaá¹ƒ.

Ä• rÄ• dhahanto nipuá¹‡aá¹ƒ, sakkaccaá¹ƒ tamupaá¹-á¹-hahi ||

<43> á¹• 21 yÄ• va rÄ• jacatukkaá¹ƒso, mÄ• á¹‡Ä• mmo tahiá¹ƒ vasi.

narasÄ«hoâ€™ tha cintesi, mÄ• natthaddho yasodhano ||

<44> á¹• 21 rajjatthaá¹ƒ me sahÄ• yo maá¹ƒ, sevantoyeva addhago.

vuddho hessati taá¹ƒ passaá¹ƒ, kathaá¹ƒ rajjaá¹ƒ karomahaá¹ƒ ||

<45> á¹• 21 imasmiá¹ƒ pana vÄ• rasmiá¹ƒ, pesayitvÄ• balaá¹ƒ mama.

rajjaá¹ƒ taá¹ƒ na gahessÄ• mi, ko attho jÄ«vitena me ||

<46> á¹• 21 evaá¹ƒ cintiya so senaá¹ƒ, sannipÄ• tiya attano.

sannÄ• hetvÄ• yathÄ• yogaá¹ƒ, dÄ• petvÄ• na yathÄ• ruciá¹ƒ ||

<47> á¹• 21 sayameva tamÄ• dÄ• ya, samuddataá¹-amÄ• gato.

nÄ• vÄ• yo cittarÅ«pÄ• yo, kÄ• rayitvÄ• thirÄ• bahÅ« ||

<48> á¹• 21 amacce Ä• ha ``etena, saddhiá¹ƒ gacchatha bhoâ€™â€™ iti.

nÄ• vaá¹ƒ Ä• rohituá¹ƒ sabbe, na icchiá¹ƒsu tadÄ• janÄ• ||

<49> á¹• 21 tadÄ• sÄ«ho vicintetvÄ• , sayaá¹ƒ hutvÄ• tirohito.

attano parihÄ• raá¹ƒ so, rÄ• jalakkhaá¹‡asammataá¹ƒ ||

<50> á¹• 21 sabbaá¹ƒ \Be 295/ tasseva datvÄ• na, alaá¹…kÄ• rampi attano.

Ä• ropetvÄ• na taá¹ƒ nÄ• vaá¹ƒ, gaccha á¹-hatvÄ• na sÄ• gare ||

<51> á¹• 21 imaá¹ƒ bheriá¹ƒca vÄ• dehi, koá¹-á¹-hanÄ• manti yojayÄ«.

soâ€™ pi sabbaá¹ƒ tathÄ• kÄ• si, rÄ• jÄ• no agamÄ• iti ||

<52> á¹• 21 Ä• ruhiá¹ƒsu janÄ• nÄ• vaá¹ƒ, ekaá¹ƒ katvÄ• narÄ• dhipaá¹ƒ.

so taá¹ƒ senaá¹…gamÄ• dÄ• ya, mÄ• á¹‡o gantuá¹ƒ samÄ• rabhi ||

<53> á¹• 21 kevaloâ€™ pi samuddo so, ahobhi nagarÅ«pamo.

atha so paá¹-á¹-anaá¹ƒ patvÄ• , otaritvÄ• savÄ• hano ||

<54> á¹• 21 vissÄ• metvÄ• balaá¹ƒ tattha, vasaá¹ƒ katipaye dine.

uttaraá¹ƒ desamÄ• dÄ• ya, katvÄ• hatthagataá¹ƒ janaá¹ƒ ||

<55> á¹• 21 akkhobbhiya mahÄ• seno, nagaraá¹ƒ gantumÄ• rabhi.

potthakuá¹-á¹-hopi taá¹ƒ sutvÄ• , paccuggaÃ±chi mahÄ• balo ||

<56> á¹• 21 saá¹ƒgacchiá¹ƒsu ubho senÄ• , bhinnavelÄ• â€™ va sÄ• garÄ• .

mÄ• á¹‡avammo tato hatthi-mÄ• ruyha gahitÄ• yudho ||

<57> á¹• 21 potthakuá¹-á¹-haÃ±ca rÄ• jÄ• naá¹ƒ, dvedhÄ• katvÄ• palÄ• payi.

hatthadÄ• á¹-haá¹ƒ palÄ• yantaá¹ƒ, disvÄ• janapadÄ• narÄ• ||

<58> á¹• 21 sÄ«samassa gahetvÄ• na, mÄ• á¹‡avammassa dassayuá¹ƒ.

potthakuá¹-á¹-hopalÄ• yitvÄ• , merukandaramÄ• gami ||

<59> á¹• 21 tato taá¹ƒ sÄ• miko disvÄ• , sahÄ• yo me ayaá¹ƒciraá¹ƒ.

tasmÄ• na sakkÄ• caá¸• á¸• etuá¹ƒ, Ä• pade saraá¹‡Ä• gataá¹ƒ ||

<60> á¹• 21 sÄ• mino ca sahÄ• yassa, niddosohaá¹ƒ kathaá¹ƒ bhave.

iti cintiya pÅ«vaá¹ƒ so, savisaá¹ƒ khÄ• diyÄ• â€™ mari ||

<61> á¹• 21 kuá¹-á¹-hakopi ca teneva, khÄ• ditvÄ• pÅ«vakaá¹ƒ mato.

mÄ• á¹‡avammassa tassevaá¹ƒ, dÄ«po Ä• si akaá¹‡á¹-ako ||

<62> á¹• 21 mÄ• á¹‡avammo tato dÄ«pe, chattaá¹ƒ ussÄ• payi tadÄ• .

vÄ• rento viya teneva, dukkhaá¹ƒ dÄ«pe janassa so ||

<63> á¹• 21 puÃ±Ã±akammÄ• ni soâ€™ kÄ• si, anagghÄ• ni bahÅ«ni ca.

samattho kohi taá¹ƒ sabbaá¹ƒ, vattuá¹ƒ paá¹-ipadaá¹ƒ naro ||

<64> á¹• 21 kappagÄ• mavhayaÃ±ceva, tathÄ• sepaá¹‡á¹‡inÄ• makaá¹ƒ.

padhÄ• narakkhe ca siriá¹ƒ, sirÄ«saá¹…ghÄ• di bodhike ||

<65> á¹• 21 pÄ• sÄ• daá¹ƒ \Be 296/ sova kÄ• resi, pasÄ• dÄ• vahamuttamo.

chÄ• desi lohapÄ• sÄ• daá¹ƒ, thÅ«pÄ• rÄ• magharaá¹ƒ tathÄ• ||

<66> á¹• 21 thÅ«pÄ• rÄ• me ca pÄ• sÄ• daá¹ƒ katvÄ• â€™ dÄ• paá¹ƒsukÅ«linaá¹ƒ.

jiá¹‡á¹‡akaá¹ƒ paá¹-isaá¹…khÄ• si chattaá¹ƒ cetiyamuddhani.

bahavo jiá¹‡á¹‡akÄ• vÄ• se tattheva paá¹-isaá¹…khari ||

[ettha mÄ• á¹‡avammassa rajjakathÄ• ya Å«natÄ• dissati. ito paá¹-á¹-hÄ• ya aggabodhiss kathÄ• vira khÄ• yati.]

chacattÄ• lÄ«satima pariccheda

<1> á¹• 21 __.___.___._vÄ• saá¹ƒ-katvÄ• sulabhapaccayaá¹ƒ.

dÄ• si dhammarucinaá¹ƒ so, rÄ• jinÄ« dÄ«pakampi ca ||

<2> á¹• 21 kÄ• retvÄ• na paricchedaá¹ƒ, mahÄ• nettÄ• di pÄ• dikaá¹ƒ.

tesameva adÄ• koá¸·u-vÄ• te so devatissakaá¹ƒ ||

<3> á¹• 21 vahatthale ca so katvÄ• , kadambagonanÄ• makaá¹ƒ.

devapÄ• á¸·imhi katvÄ• na, gÄ«rivhanagaraá¹ƒ tathÄ• ||

<4> á¹• 21 katvÄ• antarasobbhamhi, devanÄ• maá¹ƒ vihÄ• rakaá¹ƒ.

rÄ• jamÄ• tikamÄ• rÄ• maá¹ƒ, katvÄ• â€™ dÄ• paá¹ƒsukÅ«linaá¹ƒ ||

<5> á¹• 21 gokaá¹‡á¹‡akavihÄ• reâ€™ kÄ• , padhÄ• nagharameva ca.

jiá¹‡á¹‡agehaÃ±ca kÄ• resi, vaá¸• á¸• hamÄ• nakabodhiyÄ• ||

<6> á¹• 21 saá¹…ghamittavhaye ceva, aÃ±Ã±attha ca mahÄ• yaso.

tattha tattha vihÄ• resu, navakammamakÄ• rayi ||

<7> á¹• 21 chabbÄ«sati sahassÄ• ni, suvaá¹‡á¹‡Ä• naá¹ƒ samappiya.

jiá¹‡á¹‡Ä• ni paá¹-isaá¹…khÄ• si, rÄ• jÄ• cetiyapabbate ||

<8> á¹• 21 tÄ• lavatthuvihÄ• raÃ±ca, kÄ• retvÄ• paá¹‡á¹‡abhattakaá¹ƒ.

vihÄ• rassa mahÄ• sena-narindavhassa dÄ• payi ||

<9> á¹• 21 goá¹‡á¸• igÄ• mikavÄ• piÃ±ca, chinnaá¹ƒ bandhi yathÄ• purÄ• .

dÄ• nabhaá¹‡á¸• aÃ±ca so sabbaá¹ƒ, sabbesaá¹ƒ dÄ• si pÄ• á¹‡inaá¹ƒ ||

<10> á¹• 21 uposathaá¹ƒ \Be 297/ upavasati, saddhiá¹ƒ dÄ«pajanehi so.

dhammaÃ±ca tesaá¹ƒ deseti, dÄ• tuá¹ƒ lokuttaraá¹ƒ sukhaá¹ƒ ||

<11> á¹• 21 kammaá¹ƒ sovaggiyaá¹ƒ tassa, rajje sabbo samÄ• cari.

yaá¹ƒ karoti mahÄ«pÄ• lo, taá¹ƒ tassa kurute jano ||

<12> á¹• 21 tasmÄ• rÄ• jÄ• mahÄ• paÃ±Ã±o, dhammameva samÄ• care.

so nivutthanivutthamhi, á¹-hÄ• ne hoti mahÄ• yaso ||

<13> á¹• 21 sampattaparivÄ• ro ca, ante gacchati nibbutiá¹ƒ.

attatthaÃ±ca paratthaÃ±ca, tasmÄ• passeyya buddhimÄ• ||

<14> á¹• 21 attanÄ• yadi ekena, vinitena mahÄ• janÄ• .

vinayaá¹ƒ yanti sabbepi, kotaá¹ƒ nÄ• seyya paá¹‡á¸• ito ||

<15> á¹• 21 payogo yo hi sattÄ• naá¹ƒ, lohadvaya hitÄ• vaho.

so tena akato natthi, rattandivamatandinÄ• ||

<16> á¹• 21 attano so nivatthÄ• ni, vatthÄ• ni sukhumÄ• ni ca.

paá¹ƒsÅ«kÅ«likabhikkhÅ«naá¹ƒ, cÄ«varatthÄ• ya dÄ• payi ||

<17> á¹• 21 aá¹-á¹-hÄ• naviniyogopi, saá¹…gaho vÄ• virÅ«pako.

sÄ• vajjo paribhogo vÄ• , tassa nÄ• hosi sabbaso ||

<18> á¹• 21 ye ye sattÄ• yadÄ• hÄ• rÄ• , tesaá¹ƒ taá¹ƒ taá¹ƒ sadÄ• payi.

ye yena sukhÄ« honti, te te tena sukhÄ• payÄ« ||

<19> á¹• 21 evaá¹ƒ puÃ±Ã±Ä• ni katvÄ• na, chabbassÄ• ni narÄ• dhipo.

agamÄ• devarÄ• jassa, santikaá¹ƒ santiyÄ• vaho ||

<20> á¹• 21 atha tassa nujo rÄ• jÄ• , kassapo hoti khattiyo.

samattho rajjabhÄ• rassa, vahituá¹ƒ pubbavuttino ||

<21> á¹• 21 pitÄ• viya niyaá¹ƒ puttaá¹ƒ, so saá¹…gaá¹‡hi mahÄ• janaá¹ƒ.

dÄ• nena peyyavajjena, atthassa cariyÄ• ya ca ||

<22> á¹• 21 á¹-hÄ• nantaraÃ±ca dÄ• pesi, tassa tassa yathÄ• rahaá¹ƒ.

sayaá¹ƒ bhuÃ±jittha bhogepi, sabbadukkhavivajjito ||

<23> á¹• 21 gÄ«hinaÃ±ceva bhikkhÅ«naá¹ƒ, brahmaá¹‡Ä• naÃ±ca khattiyo.

vattÄ• payi sakÄ• vÄ• re, mÄ• ghÄ• taÃ±ceva kÄ• rayi ||

<24> á¹• 21 macchatitthe duve ceva, Ä• vÄ• saá¹ƒ heá¸·igÄ• makaá¹ƒ.

vaá¹‡ijjagÄ• mamÄ• rÄ• maá¹ƒ, kassapÄ• dÄ«giriá¹ƒ tathÄ• ||

<25> á¹• 21 tathÄ• \Be 298/ ambatanavhaÃ±ca, padhÄ• naghara muttamaá¹ƒ. bhogagÄ• r

[etthakassapassa rajjapaá¹-ibaddhÄ• ya kathÄ• ya Å«natÄ• dissati ||]

<26> á¹• 21 tesaá¹ƒ sabbakaniá¹-á¹-hopi, mahindo nÄ• ma khattiyo.

sampattarajjo nÄ• hosi, rÄ• jÄ• rajja dhurandharo ||

<27> á¹• 21 tassapi kira nilavho, sahÄ• yo cÄ«rasatthuto.

mato pubbeva tasmÄ• , so saranto taá¹ƒ na icchitaá¹ƒ ||

<28> á¹• 21 ahorajjampi dÄ«pamhi, na maÃ±Ã±ittha sukhÄ• vahaá¹ƒ.

abhÄ• vena sahÄ• yassa, sahÄ• yÄ• â€™ tÄ«va dullabhÄ• ||

<29> á¹• 21 teneva vuttaá¹ƒ muninÄ• , dhammÄ• yekeci lokiyÄ• .

tathÄ• lokuttarÄ• ceva, dhammÄ• nibbÄ• nagÄ• mino ||

<30> á¹• 21 kalyÄ• á¹‡amittaá¹ƒ Ä• gamma, sabbe te honti pÄ• á¹‡inaá¹ƒ.

tasmÄ• kalyÄ• á¹‡amittesu, kattabboâ€™ ti sadÄ• daro ||

<31> á¹• 21 Ä• dipÄ• dova so tasmÄ• , hutvÄ• rajjaá¹ƒ vicÄ• rayi.

pÄ• letuá¹ƒyeva dÄ«pamhi, jivanto viya pÄ• á¹‡ino ||

<32> á¹• 21 kassapassa sabhÄ• tussa, puttaá¹ƒ so aggabodhikaá¹ƒ.

á¹-hapetvÄ• oparajjamhi, datvÄ• bhogamanappakaá¹ƒ ||

<33> á¹• 21 desaá¹ƒ datvÄ• na pÄ• cinaá¹ƒ, vasituá¹ƒ tattha pesiya.

desaá¹ƒ dakkhiá¹‡amÄ• dÄ• si, rÄ• ja puttassa attano ||

<34> á¹• 21 mahÄ• pÄ• á¸·imhi dÄ• naÃ±ca, dÄ• pesi dasavÄ• haá¹‡aá¹ƒ.

sabbe bhoge sameâ€™ kÄ• si, yÄ• canÄ• naá¹ƒ sahaâ€™ ttanÄ• ||

<35> á¹• 21 adatvÄ• yÄ• cakÄ• naá¹ƒ so, nu kiÃ±ci paribhuÃ±jati.

bhuttaá¹ƒ vÄ• satiyÄ• deti, dvi guá¹‡aá¹ƒ attabhuttato ||

<36> á¹• 21 sakanÄ• maá¹ƒ sakÄ• resi, bhikkhunÄ« na mupassayaá¹ƒ.

pÄ• dÄ• nagaragallaÃ±ca, Ä• rÄ• ma mariyÄ• dakaá¹ƒ ||

<37> á¹• 21 mahindataá¹-amÄ• rÄ• maá¹ƒ, sampatta catupaccayaá¹ƒ.

aÃ±Ã±ampi bahudhÄ• kÄ• si, puÃ±Ã±aá¹ƒ puÃ±Ã±aguá¹‡erato ||

<38> á¹• 21 tiá¹‡Ä« vassÄ• ni kÄ• retvÄ• , rajjameva mahÄ• mati.

gavesanto sahÄ• yaá¹ƒâ€™ va, devalokamupÄ• gami ||

<39> á¹• 21 vasanto \Be 299/ dakkhiá¹‡e dese, aggabodhi kumÄ• rako.

kenÄ• pi karaá¹‡Ä«yena, nagaraá¹ƒ Ä• gato ahu ||

<40> á¹• 21 tasmiá¹ƒ tattha vasantamhi, Ä• dipÄ• do mahindako.

mato Ä• si tato tassa, rajjaá¹ƒ hatthagataá¹ƒ ahu ||

<41> á¹• 21 so taá¹ƒ hatthagataá¹ƒ katvÄ• , saá¹‡á¹-hapetvÄ• na sÄ• sanaá¹ƒ.

pÄ• cina desapatino, aggabodhissa pesayi ||

<42> á¹• 21 sa Ä• gantvÄ• ahu rÄ• jÄ• , silÄ• meghoti saÃ±Ã±ito.

oparajje kumÄ• raÃ±ca, abhisiÃ±cittha bhÅ«pati ||

<43> á¹• 21 so rÄ• jÄ• naá¹ƒ niyojetvÄ• , cintÄ• bhÄ• raá¹ƒ vimuÃ±ciya.

bhoge bhuÃ±jatha tumheti, sayaá¹ƒ rajjaá¹ƒ vicÄ• rayi ||

<44> á¹• 21 yathÄ• yogaá¹ƒ janassesa-kÄ• si niggahasaá¹ƒgahe.

dese ubbinayaá¹ƒ sabbaá¹ƒ, maggaá¹ƒ pÄ• pesi cakkhumÄ• ||

<45> á¹• 21 evaá¹ƒ tesu vasantesu, otÄ• raá¹ƒ pÄ• pakammino.

na labhantÄ• vicintesuá¹ƒ, bhinditabbÄ• ime iti ||

<46> á¹• 21 rÄ• jÄ• namupasaá¹…kamma, avocuá¹ƒ pisunaá¹ƒ raho.

tuvaá¹ƒ rÄ• jÄ• si nÄ• mena, rÄ• jÄ• aÃ±Ã±o sabhÄ• vaho ||

<47> á¹• 21 uparÄ• jÄ• ayaá¹ƒ rajjaá¹ƒ, gaá¹‡hissati mahÄ• janaá¹ƒ.

saá¹…gayha na cireneva, hoti rÄ• jÄ• na saá¹ƒsayo ||

<48> á¹• 21 taá¹ƒ sutvÄ• na mahÄ«pÄ• lo, paribhijji kumÄ• rake.

kumÄ• ropi vidhitvÄ• taá¹ƒ, coro hutvÄ• na rÄ• jindo ||

<49> á¹• 21 palÄ• yitvÄ• sakaá¹ƒ desaá¹ƒ, saá¹…gaá¹‡hitvÄ• tahiá¹ƒ jane.

mahantaá¹ƒ balamÄ• dÄ• ya, kÄ• tuá¹ƒ saá¹…gÄ• ma mÄ• rabhi ||

<50> á¹• 21 kadalyÄ• dinivÄ• tamhi, saá¹…gÄ• mo bhiá¹ƒsano ahu.

gato tattha parÄ• jitvÄ• , kumÄ• ro malayaá¹ƒ vaso ||

<51> á¹• 21 tato rÄ• jÄ• kataÃ±Ã±Å« so, upakÄ• raá¹ƒ sabhÄ• tuno.

cintetvÄ• rajjadÄ• nÄ• diá¹ƒ, paridevittha pÄ• kaá¹-aá¹ƒ ||

<52> á¹• 21 kumÄ• ropi ca taá¹ƒ sutvÄ• , ahosi muducittako.

evaá¹ƒ te aÃ±Ã±amaÃ±Ã±assa, siniddhantaá¹ƒ pakÄ• sayuá¹ƒ ||

<53> á¹• 21 rÄ• jÄ• gantvÄ• sayaá¹ƒyeva, malayaá¹ƒ ekako vaá¹ƒso.

kumÄ• raá¹ƒ taá¹ƒ samÄ• dÄ• ya, Ä• gamittha sakaá¹ƒ puraá¹ƒ ||

<54> á¹• 21 hoti \Be 300/ nissaá¹ƒsayaá¹ƒ [evaá¹ƒpi citto] atÄ«va so.

vivÄ• haá¹ƒ tena kÄ• resi, dhÄ«taraá¹ƒ saá¹…ghanÄ• mikaá¹ƒ ||

<55> á¹• 21 tÄ• ya saddhiá¹ƒ vasanto so, vissattho tena rÄ• jinÄ• .

pahÄ• raá¹ƒ tÄ• ya pÄ• dÄ• si, duá¹-á¹-ho dosamhi kismiá¹ƒci ||

<56> á¹• 21 pitaraá¹ƒ sÄ• upÄ• gamma, karuá¹‡aá¹ƒ roditampati.

akÄ• raá¹‡e maá¹ƒ mÄ• reti, dinno vo sÄ• miko iti ||

<57> á¹• 21 sopi taá¹ƒ sutamatteva, dukkataá¹ƒ vata me iti.

pabbÄ• jesi lahuá¹ƒ gantvÄ• , bhikkhÅ«nÄ« na mupassayaá¹ƒ ||

<58> á¹• 21 aggabodhisanÄ• motha, tassÄ• mÄ• tula puttako.

sucireneva kÄ• lena, tassaá¹ƒ sÄ• rattamÄ• naso ||

<59> á¹• 21 kÄ• loâ€™ yanti viditvÄ• na, tamÄ• dÄ• ya palÄ• yituá¹ƒ.

aÃ±Ã±ato taá¹ƒ gahetvÄ• na, gato ekova rohaá¹‡aá¹ƒ ||

<60> á¹• 21 aggabodhiá¹ƒ narindo so, aggabodhi namÄ• diya.

aggabodhiá¹ƒ nihantuá¹ƒ taá¹ƒ, rohaá¹‡aá¹ƒ tamupÄ• vÄ«si ||

<61> á¹• 21 aggabodhi nisedhetvÄ• , aggabodhiá¹ƒ sabhÄ• taraá¹ƒ.

apare pabbate hantu-maggabodhiá¹ƒ sayaá¹ƒ gato ||

<62> á¹• 21 kasiá¹‡aá¹ƒ rohaá¹‡aá¹ƒ hattha-gataá¹ƒ katvÄ• mahÄ• balo.

yujjhitvÄ• tena taá¹ƒ gaá¹‡hi, bhariyaá¹ƒ saá¹…ghamattano ||

<63> á¹• 21 tato paá¹-á¹-hÄ• ya sukhitÄ• , samaggÄ• te tayo janÄ• .

vissaá¹-á¹-hÄ• aÃ±Ã±amaÃ±Ã±esu, vihariá¹ƒsu yathÄ• ruciá¹ƒ ||

<64> á¹• 21 vÄ• pÄ• raniá¹ƒ akÄ• rÄ• maá¹ƒ, tathÄ• mÄ• á¹‡aggabodhikaá¹ƒ.

sabhattuddesabhogaÃ±ca, vihÄ• re atiyuttare ||

<65> á¹• 21 hatthi kucchivihÄ• re ca, vihÄ• re puna piá¹-á¹-hike.

mahÄ• dÄ«pariveá¹‡e ca, pÄ• sÄ• de vÄ• hadÄ«pake ||

<66> á¹• 21 thÅ«pÄ• rÄ• mamhi gehassa, dvÄ• re ca parijiá¹‡á¹‡ake.

kÄ• si pÄ• katikaá¹ƒ tattha, thambhe ca parivattayi ||

<67> á¹• 21 evaá¹ƒ katvÄ• na puÃ±Ã±Ä• ni, puÃ±Ã±Ä• ni ca yathÄ• balaá¹ƒ.

cattÄ• lÄ«satime vasse, yathÄ• kamma mupÄ• gami ||

<68> á¹• 21 athoparÄ• jÄ• rÄ• jÄ• â€™ si, aggabodhi sirÄ«dharo.

tanayo so mahindassa, Ä• dipÄ• dassa dhÄ«mato ||

<69> á¹• 21 sÄ• sanampi \Be 301/ ca lokaÃ±ca, saá¹…gaá¹‡ittha yathÄ• rahaá¹ƒ.

oparajjeâ€™ bhisiÃ±cattha, mahindaá¹ƒ puttamattano ||

<70> á¹• 21 mahÄ• bodhissa kÄ• resi, gharaá¹ƒ jiá¹‡á¹‡aá¹ƒ navaá¹ƒ thiraá¹ƒ.

Ä• rÄ• me dve ca kÄ• resi, kaá¸·andaá¹ƒ mallavÄ• takaá¹ƒ ||

<71> á¹• 21 dhammakammehi sakkaccaá¹ƒ, sodhesi jinasÄ• sanaá¹ƒ.

vinicchananto dhammena, chindi kÅ«á¹-aá¹-á¹-akÄ• rake ||

<72> á¹• 21 bhesajjaÃ±ca gilÄ• nÄ• naá¹ƒ, maá¹…galaá¹ƒ cÄ• vamaá¹…galaá¹ƒ.

laá¹…kÄ• dÄ«pamhi sakale, sayameva vicÄ• rayÄ« ||

<73> á¹• 21 salÄ• kabhattaá¹ƒ dÄ• pesi, nikÄ• yattaya vÄ• sinaá¹ƒ.

bhojanaá¹ƒ paá¹ƒsukÅ«lÄ«naá¹ƒ, attayoggaá¹ƒ mahÄ• rahaá¹ƒ ||

<74> á¹• 21 evamÄ• dÄ«ni katvÄ• na, puÃ±Ã±Ä• ni sasayaá¹ƒ vasÄ«.

cutoâ€™ si chahi vassehi, pulatthinagare vasaá¹ƒ ||

<75> á¹• 21 tato pubbeva tassÄ• si, putto so yuvarÄ• jako.

mato kira tato rajjaá¹ƒ, aputtaá¹ƒ taá¹ƒ tadÄ• ahu ||

<76> á¹• 21 putto mahindo nÄ• mÄ• â€™ si, silÄ• meghassa rÄ• jino.

rajjayoggo mahÄ• puÃ±Ã±o, lokasaá¹…gaá¹‡ha nakkhamo ||

<77> á¹• 21 tassa jÄ• tadineyeva, rÄ• jÄ• nakkhattapÄ• á¹-hake.

pucchitvÄ• rajjayoggoti, sutvÄ• tehi viyÄ• kataá¹ƒ ||

<78> á¹• 21 datvÄ• tesaá¹ƒ dhanaá¹ƒ sÄ• dhu, pavattiá¹ƒ taá¹ƒ nigÅ«hayi.

atha naá¹ƒ so vayappattaá¹ƒ, katvÄ• senÄ• patiá¹ƒsakaá¹ƒ ||

<79> á¹• 21 rajjaá¹ƒ vasseva katvÄ• na, sabbaá¹ƒ hatthe sayaá¹ƒvasÄ«.

so dhammena vicÄ• resi, rÄ• ja kiccaá¹ƒ mahÄ• mati ||

<80> á¹• 21 matepi tasmiá¹ƒ tasmÄ• so, aggabodhÄ• bhidhÄ• nino.

senÄ• paccaá¹ƒ na gaá¹‡hittha, nayaÃ±Ã±Å« tassa hatthako ||

<81> á¹• 21 tadÄ• kenaci gantvÄ• so, karaá¹‡Ä«yena rÄ• jino.

samuddatÄ«re vasati, mahÄ• titthamhi paá¹-á¹-ane ||

<82> á¹• 21 sutvÄ• so cÅ«á¸·apituno, maraá¹‡aá¹ƒ vegasÄ• â€™ gamÄ• .

corÄ• rajjaá¹ƒ gahetvÄ• na, nÄ• seyyuá¹ƒ nagaraá¹ƒ iti ||

<83> á¹• 21 tato uttaradesamhi, maá¹‡á¸• alÄ«kÄ• saraá¹-á¹-hiyÄ• .

acchinditvÄ• na taá¹ƒ desaá¹ƒ, chinnarÄ• jakaraá¹ƒ karuá¹ƒ ||

<84> á¹• 21 so \Be 302/ taá¹ƒ sutvÄ• mahÄ• seno, gantvÄ• uttaradesakaá¹ƒ.

sabbe nimmathayitvÄ• na, maá¹‡á¸• alÄ« kesaraá¹-á¹-hiye ||

<85> á¹• 21 gantvÄ• raÃ±Ã±o mataá¹-hÄ• naá¹ƒ, disvÄ• deviá¹ƒ parodiya.

assÄ• setvÄ• yathÄ• kÄ• laá¹ƒ, idaá¹ƒ vacanamabravi ||

<86> á¹• 21 mÄ• cintesi mahÄ• devÄ«, mato me sÄ• miko iti.

rakkhissÄ• mi ahaá¹ƒ dÄ«paá¹ƒ, tumhe rajjaá¹ƒ karissatha ||

<87> á¹• 21 tuá¹‡hibhÅ«tÄ• â€™ dhivÄ• setvÄ• , piyasÄ• pÄ• pabuddhikÄ• .

raho yojayÄ« taá¹ƒ hantuá¹ƒ, vatthukÄ• mÄ• yathÄ• ruciá¹ƒ ||

<88> á¹• 21 senÄ• pati taá¹ƒ Ã±atvÄ• na, tassÄ• â€™ rakkhaá¹ƒ vidhÄ• ya so.

taá¹ƒ pakkhiyehi yujjhitvÄ• , palÄ• pesi mahÄ• janaá¹ƒ ||

<89> á¹• 21 tato deviá¹ƒ sabandhetvÄ• , pakkhipitvÄ• na yÄ• nake.

Ä• dÄ• ya taá¹ƒ puraá¹ƒ gantvÄ• , rajjaá¹ƒ gaá¹‡hi sasÄ• dhanaá¹ƒ ||

<90> á¹• 21 atthi dappuá¸·a nÄ• moâ€™ pi,

silÄ• meghassa rÄ• jino.

bhÄ• gineyyo mahÄ• seno,

Ä• dipÄ• do mahÄ• dhano ||

<91> á¹• 21 so senaá¹ƒ sannipÄ• tetvÄ• , vasanto kÄ• á¸·avÄ• piyaá¹ƒ.

kÄ• tuá¹ƒ saá¹…gÄ• ma mÄ• gaÃ±chi, saá¹…gagÄ• mappadesakaá¹ƒ ||

<92> á¹• 21 senÄ• pati pavattiá¹ƒ taá¹ƒ, sutvÄ• sampannavÄ• hano.

deviÃ±ca taá¹ƒ samÄ• dÄ• ya, agamÄ• tattha sajjukaá¹ƒ ||

<93> á¹• 21 tesaá¹ƒ tatthasi saá¹…gÄ• mo, ubhinnaá¹ƒ lomahaá¹ƒsano.

Ä• dipÄ• do tadÄ• senaá¹ƒ, ohÄ«yantaá¹ƒ samekkhiya ||

<94> á¹• 21 palÄ• yitvÄ• Ä• ruhittha, acchaselaá¹ƒ savÄ• hano.

palÄ• petvÄ• na taá¹ƒ tattha, senÄ• pati sukhaá¹ƒ vasi ||

<95> á¹• 21 suÃ±Ã±aá¹ƒti nagaraá¹ƒ sutvÄ• , maá¹‡á¸• alÄ«kÄ• pi uttare.

dese sabbe samÄ• gamma, aggahesuá¹ƒ puraá¹ƒ tadÄ• ||

<96> á¹• 21 so hi te paá¹-ibÄ• hesi, sÅ«ro dhÄ«raparakkamo.

athÄ• gamma puraá¹ƒ rajjaá¹ƒ, vicÄ• resi yathÄ• nayaá¹ƒ ||

<97> á¹• 21 bhikkhusaá¹…ghassa lokassa, macchÄ• naá¹ƒ migapakkhinaá¹ƒ.

Ã±Ä• tÄ«naá¹ƒ balakÄ• yassa, kattabbaá¹ƒ sabbamÄ• cari ||

<98> á¹• 21 pacchÄ• \Be 303/ anu balappatto, dappulo malayaá¹ƒ gato.

bhÄ• gineyyo duve ceva, pakkositvÄ• na rohaá¹‡Ä• ||

<99> á¹• 21 raá¹-á¹-he janapade sabbe, Ä• dÄ• ya bahuvÄ• hano.

rattiyaá¹ƒ puramÄ• gamma, samuddo viya otthari ||

<100> á¹• 21 balakÄ• yo puraá¹ƒ rundhi, ugghosento samantato.

hesitena turaá¹…gÄ• naá¹ƒ, koÃ±canÄ• de nadantinaá¹ƒ ||

<101> á¹• 21 tÄ• á¸·Ä• vacara saddÄ• naá¹ƒ, kÄ• haá¸·Ä• naá¹ƒ ravena ca.

gajjitena bhaá¹-Ä• naÃ±ca, Ä• kÄ• saá¹ƒ na tadÄ• phali ||

<102> á¹• 21 tadÄ• senÄ• pati disvÄ• , mahÄ• senaá¹ƒ pamodiya.

Ä• rocesi avattiá¹ƒ taá¹ƒ, balakÄ• yassa attano ||

<103> á¹• 21 rÄ• japuttÄ• tayo ete, mahantaá¹ƒ balamÄ• diya.

nagaraá¹ƒ noâ€™ parundhiá¹ƒsu, kintu kattabba mettha vo ||

<104> á¹• 21 evaá¹ƒ vuttÄ• tamÄ• haá¹ƒsu, sÅ«rÄ• tassa raá¹‡atthino.

devÄ• sevÄ• dineyeva, sevakÄ• naá¹ƒ na jÄ«vitaá¹ƒ ||

<105> á¹• 21 evaá¹ƒ bhÅ«te sace kÄ• le, ohÄ«nÄ• jÄ«vibhatthino.

posesi sÄ• mi kiá¹ƒ kÄ• la-mettakaá¹ƒ no yathÄ• sukhaá¹ƒ ||

<106> á¹• 21 vutte evaá¹ƒ saussÄ• ho, balaá¹ƒ sajjiya rattiyaá¹ƒ.

uggate aruá¹‡e hatthi-mÄ• ruyha katakammakaá¹ƒ ||

<107> á¹• 21 dvÄ• reneâ€™ kena nikkhamma, patanto asanÄ« viya.

saddhiá¹ƒ yo dhasahassehi, saá¹…gÄ• maá¹ƒ kÄ• si dussahaá¹ƒ ||

<108> á¹• 21 balaá¹ƒ taá¹ƒ Ä• dipÄ• dassa, nipphoá¹-etvÄ• tato tato.

sannipÄ• tiya ekajjhaá¹ƒ, niyattiá¹ƒ sampavedayi ||

<109> á¹• 21 hatÄ• vasese Ä• dÄ• ya, Ä• dipÄ• dopi dappuá¸·o.

pubbaá¹‡heva parÄ• jitvÄ• , palÄ• yitvÄ• â€™ ga rohaá¹‡aá¹ƒ ||

<110> á¹• 21 rÄ• japutte duve ceva, rohaá¹‡amhÄ• tadÄ• gate.

jÄ«vaggÄ• haá¹ƒ sagÄ• hetvÄ• , te Ä• dÄ• ya puraá¹ƒ gato ||

<111> á¹• 21 evaá¹ƒ pattajayo sÅ«ro, dÄ«pe jÄ• te nirÄ• kule.

pÄ• cinadesaá¹ƒ sÄ• dhetuá¹ƒ, pesayittha savÄ• hane ||

<112> á¹• 21 tepi gantvÄ• na desaá¹ƒ taá¹ƒ, uttaraá¹ƒ desameva ca.

sÄ• dhayitvÄ• â€™ cireneva, saá¹…gahesuá¹ƒ mahÄ• balaá¹ƒ ||

<113> á¹• 21 rÄ• jÄ• pi \Be 304/ taá¹ƒ mahÄ• deviá¹ƒ, bhariyaá¹ƒ kÄ• si attano.

pariccattuÃ±ca mÄ• retuá¹ƒ, na sakkÄ• yanti cintiya ||

<114> á¹• 21 tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya, gabbho Ä• si patiá¹-á¹-hito.

puttaá¹ƒ vijÄ• yi sÄ• dhaÃ±Ã±a-puÃ±Ã±alakkhaá¹‡asaÃ±Ã±uttaá¹ƒ ||

<115> á¹• 21 raÃ±Ã±o sÄ• â€™ tipiyÄ• Ä• si, tato paá¹-á¹-hÄ• ya sopi kho.

puttassa tassa pÄ• dÄ• si, oparajjaá¹ƒ sabhogiyaá¹ƒ ||

<116> á¹• 21 á¹-hitÄ• pÄ• cinadesamhi, Ä• dipÄ• dÄ• nisammataá¹ƒ.

vinÄ• soâ€™ yanti amhÄ• kaá¹ƒ, ubho hutvÄ• na ekato ||

<117> á¹• 21 dvÄ«su passesu senaÃ±ca, samÄ• dÄ• ya mahÄ• dhanaá¹ƒ.

sandhiá¹ƒbhÄ• taramÄ• hÅ«ya, katvÄ• rohaá¹‡a desato ||

<118> á¹• 21 gaá¹…gÄ• tÄ«ramhi vÄ• saá¹ƒ te, kappayiá¹ƒsu mahabbalÄ• .

rÄ• jÄ• sabbaá¹ƒ nisammeâ€™ taá¹ƒ, maá¹‡á¸• alÄ«ke tahiá¹ƒ tahiá¹ƒ ||

<119> á¹• 21 Ä• rÄ• dhetvÄ• gahetvÄ• na, duá¹-á¹-he mÄ• riya kecana.

rakkhaá¹ƒ datvÄ• na nagare, kattabbaá¹ƒ sÄ• dhuyojiya ||

<120> á¹• 21 mahÄ• senaá¹…gamÄ• dÄ• ya, mahesiÃ±ca tamÄ• diya.

khandhÄ• vÄ• raá¹ƒ niveseti, mahummÄ• ramhi gÄ• make ||

<121> á¹• 21 tassÄ• gamanamaÃ±Ã±Ä• ya, Ä• dipÄ• dÄ• pi te tayo.

koviá¸·Ä• ravhaye gÄ• me, mahÄ• yuddhaá¹ƒ pavattayuá¹ƒ ||

<122> á¹• 21 atha rÄ• jÄ• mahÄ• seno, samugghÄ• tesi taá¹ƒ balaá¹ƒ.

dappuá¸·o so palÄ• yittha, Ä• di pÄ• dÄ• duve hatÄ• ||

<123> á¹• 21 tatthÄ• pi laddhavijayo, puramÄ• gammabhÅ«mipo.

rÄ• jakiccaá¹ƒ vicÄ• resi, mahÄ• dÄ• naá¹ƒ pavattayi ||

<124> á¹• 21 mahÄ• bodhi dumindassa, mahÄ• cetittayassa ca.

dhÄ• tÅ«nampi ca sakkaccaá¹ƒ, mahÄ• pÅ«jÄ• makÄ• rayÄ« ||

<125> á¹• 21 rohaá¹‡aá¹ƒ samupÄ• gamma, dappuá¸·o so tamÄ• gato.

balaá¹ƒ sampaá¹-ipÄ• desi, yujjhituá¹ƒ puna rÄ• jinÄ• ||

<126> á¹• 21 rÄ• jÄ• so puttanattÄ• naá¹ƒ, desaá¹ƒ kÄ• tuá¹ƒ nirÄ• kulaá¹ƒ.

thÅ«pÄ• rÄ• mamhi sabbepi, sannipÄ• tiya bhikkhavo ||

<127> á¹• 21 aÃ±Ã±epi ca mahÄ• paÃ±Ã±e, yuttÄ• yuttivisÄ• rade.

rÄ• jadhammesu sabbesu, nipuá¹‡o nayakovido ||

<128> á¹• 21 Ä• rocetvÄ• \Be 305/ pavattiá¹ƒ taá¹ƒ, tehi sammÄ• pakÄ• sito.

caturaá¹…gamahÄ• seno, sabbÅ«pakaraá¹‡Ä• nugo ||

<129> á¹• 21 dÄ«pe sabbattha yojetvÄ• , kattabbaá¹ƒ nagarepi ca.

nikkhanto na cireneva, agamÄ• mÄ• rapabbataá¹ƒ ||

<130> á¹• 21 sammadditvÄ• na taá¹ƒ desaá¹ƒ, khippaá¹ƒ pabbatamÄ• ruhÄ«.

taá¹ƒ disvÄ• rohaá¹‡e sabbe, bhÄ«tÄ• taá¹ƒ vasamÄ• gamuá¹ƒ ||

<131> á¹• 21 tato sandhiá¹ƒ karitvÄ• na, dappuá¸·ena sadappako.

hatthÄ« asse ca maá¹‡ayo, gahetvÄ• tassa hatthato ||

<132> á¹• 21 gÄ• á¸·hagaá¹…gaÃ±ca katvÄ• na, sÄ«maá¹ƒ rohaá¹‡abhoginaá¹ƒ.

oragaá¹…gaá¹ƒ samÄ• dÄ• ya, rÄ• jabhogamakÄ• rayi ||

<133> á¹• 21 dÄ«pamevaá¹ƒ mahÄ• tejo, katvÄ• vigatakaá¹‡á¹-akaá¹ƒ.

ekÄ• tapatto Ä• gamma, puraá¹ƒ vasi yathÄ• sukhaá¹ƒ ||

<134> á¹• 21 pariveá¹‡aá¹ƒ sakÄ• resi, rÄ• jÄ• dÄ• mavihÄ• rakaá¹ƒ.

tathÄ• sanniratitthaÃ±ca, pulatthinagare vibhÅ« ||

<135> á¹• 21 mahÄ• lekhaÃ±ca kÄ• resi, pariveá¹‡amabhayÄ• cale.

tathÄ• ratanapÄ• sÄ• daá¹ƒ, tatheva sumanoharaá¹ƒ ||

<136> á¹• 21 anekabhÅ«maá¹ƒ kÄ• retvÄ• , vejayantamivÄ• paraá¹ƒ.

tathÄ• satasahassehi, tÄ«hi ceva mahÄ• dhano ||

<137> á¹• 21 jambonadatuvaá¹‡á¹‡assa, sahassehi ca saá¹-á¹-hihi.

bimbaá¹ƒ satthussa kÄ• retvÄ• , nagghaá¹ƒ cÅ«á¸·Ä• maá¹‡iyutaá¹ƒ ||

<138> á¹• 21 pÅ«jaá¹ƒ sabbopahÄ• rena, kÄ• retvÄ• na mahÄ• rahaá¹ƒ.

pÄ• sÄ• damahane sabbaá¹ƒ, rajjaá¹ƒ ossajji attano ||

<139> á¹• 21 bodhisattaÃ±ca kÄ• retvÄ• , rÄ• jÄ• naá¹ƒ sumanoharaá¹ƒ.

saá¹‡á¹-hapitthasilÄ• meghe, cÄ• ruá¹ƒ bhikkhÅ«nupassaye ||

<140> á¹• 21 thÅ«pÄ• rÄ• mamhi thupassa, kÄ• si sovaá¹‡á¹‡akaÃ±cukaá¹ƒ.

paá¹-á¹-aá¹ƒ katvÄ• vicitatthaá¹ƒ, rajataá¹ƒ antarantarÄ• ||

<141> á¹• 21 tasmiá¹ƒyeva ca pÄ• sÄ• daá¹ƒ, parijiá¹‡á¹‡aá¹ƒ sakÄ• rayi.

abhidhammaá¹ƒ kathÄ• pesi, kÄ• rÄ• petvÄ• mahÄ• mahaá¹ƒ ||

<142> á¹• 21 mahÄ• therena satimÄ• , hemasÄ• linivÄ• sinÄ• .

tattha pokkharaá¹‡iÃ±cassa, paribhogÄ• ya kÄ• rayi ||

<143> á¹• 21 jiá¹‡á¹‡e \Be 306/ devakÅ«le katvÄ• , bahuke tattha tattha so.

devÄ• naá¹ƒ paá¹-imÄ• yo ca, kÄ• rayittha mahÄ• rahÄ• ||

<144> á¹• 21 brÄ• hmaá¹‡Ä• naÃ±ca datvÄ• na, paccagghaá¹ƒ rÄ• jabhojanaá¹ƒ.

pÄ• yesi khÄ«raá¹ƒ sovaá¹‡á¹‡a-taá¹-á¹-akehi sasakkharaá¹ƒ ||

<145> á¹• 21 usabhe paá¹…gulÄ• naÃ±ca, jÄ«vikaÃ±ca sadÄ• payÄ«.

damiá¸·Ä• nantu pÄ• dÄ• si, asse goá¹‡e agaá¹‡hataá¹ƒ ||

<146> á¹• 21 anÄ• thÄ• ye salajjÄ• ca, te ca saá¹…gaá¹‡hi so raho.

asaá¹ƒgahito dÄ«pamhi, natthi tena yathÄ• rahaá¹ƒ ||

<147> á¹• 21 dÄ• tabboti kathaá¹ƒ gunna-mahÄ• ro so vicintiya.

sasse khÄ«ragateâ€™ dÄ• si, tesaá¹ƒ khettasahassake ||

<148> á¹• 21 kÄ• á¸·avÄ• pimhi so vÄ• ri-sampÄ• taá¹ƒ kÄ• rayi thiraá¹ƒ.

puÃ±Ã±amevaá¹ƒ vidhaá¹ƒ tassa, appameyyaá¹ƒ bahuá¹ƒ kira ||

<149> á¹• 21 tassa putto tadÄ• Ä• si, yuvarÄ• jÄ• divaá¹…gato.

jÄ• to senÄ• pati kÄ• le, aparo atthi dÄ• rako ||

<150> á¹• 21 taá¹ƒ rÄ• jÄ• rÄ• japuttehi, bhÄ«to rÄ• jÄ• raho iti.

mÄ• retuá¹ƒ taá¹ƒ na sakkonti, vaá¸• á¸• hapesi yathÄ• tathÄ• ||

<151> á¹• 21 arÄ«hi nagare ruddhe, pitaraá¹ƒ so kirekadÄ• .

upasaá¹…kamma yÄ• cittha, saá¹…gamÄ• vacaraá¹ƒ gajaá¹ƒ ||

<152> á¹• 21 so dÄ• pesi mahÄ• nÄ• gaá¹ƒ, ghoraá¹ƒ mÄ• rakarÅ«pamaá¹ƒ.

katahatthaá¹ƒ balaÃ±ceva, sabbÄ• yudha visÄ• radaá¹ƒ ||

<153> á¹• 21 kÄ• loyamÄ«ti mantvÄ• so, bandhitvÄ• churikaá¹ƒ tadÄ• .

kuÃ±jaraá¹ƒ varamÄ• ruyha, nikkhamma nagarÄ• bahi ||

<154> á¹• 21 viddhaá¹ƒsetvÄ• balaá¹ƒ sabbaá¹ƒ, dujjayaá¹ƒ jayamaggahÄ«.

rÄ• jÄ• disvÄ• pasanno taá¹ƒ, senÄ• paccaÃ±ca tassaâ€™ dÄ• ||

<155> á¹• 21 esova kira gantvÄ• na, sabalo desamuttaraá¹ƒ.

palÄ• pesi sasenaá¹ƒ taá¹ƒ, Ä• dipÄ• daÃ±ca dappulaá¹ƒ ||

<156> á¹• 21 baddhavero tatoâ€™ hosi, dappuá¸·o tamhi sÄ• dhukaá¹ƒ.

mahÄ• ummÄ• rayuddhamhi, disvÄ• tamatÄ«kodhavÄ• ||

<157> á¹• 21 sÄ«ghaá¹ƒ pesesi taá¹ƒ hantuá¹ƒ, hatthimÄ• ruá¸·hamattanÄ• .

ovijjhiya palÄ• pesi, tamesa sakadantÄ«nÄ• ||

<158> á¹• 21 disvÄ• \Be 307/ tamatisantuá¹-á¹-ho, aÃ±Ã±esaÃ±ca abhÄ• vato.

rajjayoge adÄ• tassa, uparÄ• jattamattano ||

<159> á¹• 21 evaá¹ƒ vÄ«sati vassÄ• ni, dÄ«pametaá¹ƒ subhuÃ±jiya.

vipÄ• kaá¹ƒ puÃ±Ã±akammassa, bhuÃ±jituÃ±ca divaá¹…gato ||

<160> á¹• 21 evaá¹ƒ anekehi nayehi thaddhÄ• .

janassa dukkhehi virÅ«pakehi.

bhogÄ• vinassanti khaá¹‡e na sabbe.

aho tahiá¹ƒyeva ramanti bÄ• lÄ• ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

cha rÄ• jako nÄ• ma

chacattÄ• lÄ«satimo paricchedo.

sattacattÄ• lÄ«satima pariccheda

paÃ±carÄ• jako

<1> á¹• 21 accaye \Be 307/ pituno rÄ• jÄ• , uparÄ• jÄ• ahosi so.

samattho sakkumittÄ• naá¹ƒ, kÄ• tuá¹ƒ niggaha saá¹ƒgahe ||

<2> á¹• 21 senÄ• nÄ• masi sappaÃ±Ã±Ä• , mahesÄ« tassa rÄ• jino.

khuddaputtÄ• pÄ«yÄ• â€™ tÄ«va, raÃ±Ã±o kalyÄ• á¹‡adassanÄ• ||

<3> á¹• 21 adÄ• si yuvarÄ• jattaá¹ƒ, jeá¹-á¹-haputtassa attano.

Ä• dipÄ• deâ€™ parekÄ• si, rÄ• jinÄ«pi ca dhÄ«taro ||

<4> á¹• 21 datvÄ• á¹-hÄ• nantaraá¹ƒ rÄ• jÄ• , tesaá¹ƒ tesaá¹ƒ yathÄ• rahaá¹ƒ.

janaá¹ƒ saá¹…gahavatthÅ«hi, saá¹…gahesi catÅ«hipi ||

<5> á¹• 21 atha kenÄ• pi so gantvÄ• , hetunÄ• maá¹‡ihÄ«rakaá¹ƒ.

vasanto kira assosi, paccanto kupito iti ||

<6> á¹• 21 tato senÄ• patiÃ±ceva, jeá¹-á¹-haputtaÃ±ca attano.

gantvÄ• sÄ• dhetha taá¹ƒ desa-mÄ«ti pesesi sajjukaá¹ƒ ||

<7> á¹• 21 tesu tatthopayÄ• tesu, pisunÄ• bhedacintakÄ• .

vatvÄ• yaá¹ƒkiÃ±ci bhindiá¹ƒsu, te ubhopi narÄ• dhipe ||

<8> á¹• 21 tato \Be 308/ dve verino hutvÄ• , desaá¹ƒ gaá¹‡hitumÄ• rabhuá¹ƒ.

rÄ• jÄ• sutvÄ• khaá¹‡eneva, duratissa mupÄ• gami ||

<9> á¹• 21 te ubho tattha ghÄ• tetvÄ• , tesaá¹ƒ sabbaá¹ƒ samÄ• diya.

hantvÄ• taá¹ƒ pakkhiye sabbe, puá¸·atthinagaraá¹ƒ gami ||

<10> á¹• 21 tadÄ• rohaá¹‡adesamhi, bhogÄ• dhipatino suto.

dÄ• á¹-hÄ• sivÄ• dipÄ• dassa, mahindo nÄ• ma khattiyo ||

<11> á¹• 21 pituno soâ€™ parijjhitvÄ• , raÃ±Ã±o santikamÄ• gamÄ• .

disvÄ• rÄ• jÄ• pi santuá¹-á¹-ho, taá¹ƒ saá¹…gaá¹‡hi yathÄ• rahaá¹ƒ ||

<12> á¹• 21 tena mettiá¹ƒ thiraá¹ƒ kÄ• tuá¹ƒ, dhÄ«taraá¹ƒ deva nÄ• mikaá¹ƒ.

tassa datvÄ• na pÄ• hesi, balaá¹ƒ rohaá¹‡amevaso ||

<13> á¹• 21 so gantvÄ• rÄ• jasenÄ• ya, maddÄ• petvÄ• na rohaá¹‡aá¹ƒ.

jambudÄ«paá¹ƒ palÄ• petvÄ• , pitaraá¹ƒ rohaá¹‡aá¹ƒ labhi ||

<14> á¹• 21 mahÄ• vihÄ• re kÄ• resi, salÄ• kaggaá¹ƒ thiraá¹ƒ subhaá¹ƒ.

kholakkhiyamunindassa, parihÄ• rÄ• ya dÄ• payi ||

<15> á¹• 21 mahÄ• nÄ• mavhayaá¹ƒ gÄ• maá¹ƒ, pÅ«jayitvÄ• yathÄ• balaá¹ƒ.

vaá¸• á¸• hamÄ• nadumindassa, jiá¹‡á¹‡aá¹ƒ gehaÃ±ca kÄ• riya ||

<16> á¹• 21 rukkhaá¹‡atthÄ• ya tassÄ• ; dÄ• , koá¹-á¹-hÄ• gÄ• maá¹ƒ bahudayaá¹ƒ.

nÄ«lÄ• rÄ• massa pÄ• dÄ• si, kÄ• á¸·ussaá¹ƒ nÄ• ma gÄ• makaá¹ƒ ||

<17> á¹• 21 loharÅ«passa pÄ• dÄ• si, Ä• rÄ• massa ca gÄ• makaá¹ƒ.

jiá¹‡á¹‡aÃ±ca paá¹-isaá¹…khÄ• si, paá¹-imÄ• yo ca kÄ• rayi ||

<18> á¹• 21 pÄ• sÄ• de cetiyo ceva, vihÄ• re ca anappake.

puá¸·atthinagareâ€™ kÄ• si, vejjasÄ• laá¹ƒ mahÄ• dayo ||

<19> á¹• 21 tathÄ• paá¹‡á¸• Ä• Å«Ì†viyaÃ±ceva, bhogagÄ• masamÄ• yutaá¹ƒ.

piá¹-á¹-hasappinamandhÄ• naá¹ƒ, sÄ• lÄ• yo ca tahiá¹ƒ tahiá¹ƒ ||

<20> á¹• 21 potthakesu likhÄ• petvÄ• , aá¹-á¹-e sammÄ• vinicchite.

rÄ• jagehe á¹-hapÄ• pesi, ukkoá¹-anabhayena so ||

<21> á¹• 21 nÄ• gavaá¸• á¸• hananÄ• massa, bhogagÄ• me bahÅ« adÄ• .

lekheâ€™ pubbe na vÄ• retvÄ• , pÄ• letvÄ• pubbasÄ• sanaá¹ƒ ||

<22> á¹• 21 pitarÄ• \Be 309/ ca mahÄ• dÄ• naá¹ƒ, puÃ±Ã±amaÃ±Ã±ampi vÄ• kataá¹ƒ.

sabbaá¹ƒ tamavinÄ• setvÄ• , niccaá¹ƒ so rakkhi sÄ• daro ||

<23> á¹• 21 mahesÄ« ca mahÄ• raÃ±Ã±o, puÃ±Ã±Ä• ni bahukÄ• rayi.

kaá¹‡á¹-akaá¹ƒ cetiyaá¹ƒ kÄ• si, devÄ« cetiyapabbate ||

<24> á¹• 21 kÄ• retvÄ• jayasenaÃ±ca, pabbataá¹ƒ gÄ• mikassadÄ• .

bhikkhusaá¹…ghassa sÄ• gÄ• maá¹ƒ, mahummÄ• raÃ±ca tassa dÄ• ||

<25> á¹• 21 silÄ• meghavhayaá¹ƒ katvÄ• , bhikkhunÄ«namupassayaá¹ƒ.

silÄ• meghavhaye dÄ• si, bhikkhunÄ«naÃ±ca paccaye ||

<26> á¹• 21 gÄ• mÄ• yeâ€™ suá¹ƒ purÄ• kÄ«tÄ• , vihÄ• ro tattha sÄ• dhanaá¹ƒ.

datvÄ• te me cayitvÄ• na, vihÄ• rasseva dÄ• payi ||

<27> á¹• 21 chÄ• dayitvÄ• mahÄ• rukkhe, sabbe cetiyapabbate.

nÄ• nÄ• rÄ• ge dhaje ceva, paá¹-Ä• kÄ• yo ca pÅ«jayi ||

<28> á¹• 21 pubbÄ• rÄ• makabhÄ• gampi, pÄ• sÄ• daá¹ƒ paá¹-isaá¹…khari.

ussÄ• naviá¹-á¹-hiá¹ƒ dubbhogaá¹ƒ, subhogaá¹ƒ tassa kÄ• rayi ||

<29> á¹• 21 vihÄ• raá¹ƒ giribhaá¹‡á¸• aÃ±ca, naá¹-á¹-haá¹ƒ pÄ• katikaá¹ƒ kari.

bhogagÄ• me ca dÄ• pesi, bhikkhÅ«naá¹ƒ tannivÄ• sinaá¹ƒ ||

<30> á¹• 21 ambuyyÄ• namhi Ä• vÄ• saá¹ƒ, katvÄ• dappuá¸·apabbataá¹ƒ.

bhikkhÅ«naá¹ƒ tisatassÄ• â€™ dÄ• , sampannacatupaccayaá¹ƒ ||

<31> á¹• 21 kÄ• retvÄ• nÄ«lagallaÃ±ca, Ä• rÄ• maá¹ƒ so manoramaá¹ƒ.

dakavÄ• raá¹ƒ bahuppÄ• daá¹ƒ, tassa dÄ• pesi kÄ• riya ||

<32> á¹• 21 arikÄ• ri vihÄ• re ca, paá¹-isaá¹…khÄ• si jiá¹‡á¹‡akaá¹ƒ.

salÄ• kaggaÃ±ca pÄ• sÄ• daá¹ƒ, apubbaá¹ƒyeva kÄ• rayi ||

<33> á¹• 21 vÄ• hadÄ«pe sakÄ• resi, senaggabodhipabbataá¹ƒ.

dhammaá¹ƒ tÄ«su nikÄ• yesu, vÄ• cayittha bahussute ||

<34> á¹• 21 gaá¹‡hÄ• pesi ca bhikkhÅ«naá¹ƒ, ayopattesu gaá¹‡á¹-hike.

puÃ±Ã±anti vuttaá¹ƒ sabbaá¹ƒ so, na kiÃ±ci parivajjayi ||

<35> á¹• 21 kulÄ«nÄ• namanÄ• thÄ• naá¹ƒ, itthÄ«naá¹ƒâ€™ dÄ• piá¸·andhanaá¹ƒ.

bhojanaá¹ƒ bhojanatthÄ«naá¹ƒ, bahu so dÄ• si rattiyaá¹ƒ ||

<36> á¹• 21 gunnaá¹ƒ sassÄ• ni pÄ• dÄ• si, kÄ• kÄ• dÄ«naÃ±ca bhattakaá¹ƒ.

taá¹‡á¸• ulaÃ±ca kumÄ• rÄ• naá¹ƒ, madhuphÄ• á¹‡itasaá¹ƒyuttaá¹ƒ ||

<37> á¹• 21 evaá¹ƒ \Be 310/ puÃ±Ã±Ä• ni katvÄ• na, narindo so sapÄ• riso.

bhutvÄ• paÃ±casu vassesu, mediniá¹ƒ sampariccaji ||

<38> á¹• 21 tato tassa suto Ä• si, sÄ«haá¸·Ä• naá¹ƒ rathesato.

sabbarÅ«paguá¹‡opeto, mahindo nÄ• ma khattiyo ||

<39> á¹• 21 so dhammikasÄ«lÄ• megho, iccÄ• si dharaá¹‡Ä«tale.

dhammadÄ«po dhammadhajo, suddhadhammaparÄ• yano ||

<40> á¹• 21 pubbakehi narindehi, kataá¹ƒ dhammapathÄ• nugaá¹ƒ.

sabbaá¹ƒ kÄ• si ahÄ• petvÄ• , adhammaá¹ƒ tu vivajjayi ||

<41> á¹• 21 rÄ• jÄ• ratanapÄ• sÄ• de, kÄ• tuá¹ƒ so navakammakaá¹ƒ.

sabbakÄ• lesu dÄ• pesi, geá¹-á¹-humbadakavÄ• rakaá¹ƒ ||

<42> á¹• 21 jiá¹‡á¹‡aÃ±ca paá¹-isaá¹…khÄ• si, puÃ±Ã±akammamakÄ• si ca.

rajjaá¹ƒ katvÄ• na catÅ«su, vassesu nidhanaá¹ƒ gato ||

<43> á¹• 21 aggabodhi tato rÄ• jÄ• , chattaá¹ƒ ussÄ• payi pure.

kÄ• rento sabbasattÄ• naá¹ƒ, hitaá¹ƒ sukhamasesato ||

<44> á¹• 21 dhÄ• tupÅ«jaá¹ƒ sakÄ• resi, satthusabbaguá¹‡Ä• rahaá¹ƒ.

pitÄ• mahakatassÄ• â€™ pi, sambuddhassa mahÄ• mahaá¹ƒ ||

<45> á¹• 21 udayaggÄ• dibodhiÃ±ca, pariveá¹‡aá¹ƒ sakÄ• rayi.

nÄ• maá¹ƒ gahetvÄ• pituno, attano ca narÄ• dhipo ||

<46> á¹• 21 sabhogaá¹ƒ pariveá¹‡aÃ±ca, katvÄ• taá¹ƒ bhÅ«tanÄ• makaá¹ƒ.

sakÄ• cariyakassÄ• â€™ dÄ• , bhikkhÅ«naá¹ƒ tisatassa ca ||

<47> á¹• 21 rÄ• jasÄ• lÄ• ya dÄ• pesi, cÅ«á¸·avÄ• piyagÄ• makaá¹ƒ.

gÄ• madvayaÃ±ca dÄ• pesi, kÄ• á¸·Å«lamallavÄ• take ||

<48> á¹• 21 pavesaá¹ƒ vinivÄ• resi, uposathadinesu so.

macchamaá¹ƒsasurÄ• dÄ«naá¹ƒ, antonagaramattano ||

<49> á¹• 21 bhikkhÅ« vÄ• cetiye vÄ• so, vanditvÄ• nikkhamaá¹ƒ tato.

vÄ• lukÄ• hÄ• vinassantu, iti pÄ• desu vodhayÄ« ||

<50> á¹• 21 yaá¹ƒ yaá¹ƒ sovaggiyaá¹ƒ kammaá¹ƒ, kammaá¹ƒ nissaraá¹‡avahaá¹ƒ.

vatthuttaye pasanno so, kammaá¹ƒ taá¹ƒ sabbamÄ• cari ||

<51> á¹• 21 mÄ• tupaá¹-á¹-hÄ• nanirato, rattindivamahosiso.

gantvÄ• tassÄ• upaá¹-á¹-hÄ• naá¹ƒ, pÄ• tova kira bhÅ«pati ||

<52> á¹• 21 sÄ«saá¹ƒ \Be 311/ telena makkhetvÄ• , ubbaá¹-á¹-etvÄ• na jallikaá¹ƒ.

nakhe visuddhe katvÄ• na, nahÄ• petvÄ• na sÄ• daraá¹ƒ ||

<53> á¹• 21 acchÄ• detvÄ• navaá¹ƒ vatthaá¹ƒ, sukhasamphassamattano.

vatthaá¹ƒ chaá¸• á¸• itamÄ• dÄ• ya, pelletvÄ• sayameva taá¹ƒ ||

<54> á¹• 21 tassa toyena siÃ±citvÄ• , sÄ«saá¹ƒ samakuá¹-aá¹ƒ sakaá¹ƒ.

gandhamÄ• lÄ• hi taá¹ƒ sammÄ• , cetiyaá¹ƒ viha pÅ«jiya ||

<55> á¹• 21 namassitvÄ• na tikkhattuá¹ƒ, katvÄ• taá¹ƒ so padakkhiá¹‡aá¹ƒ.

dÄ• petvÄ• parisÄ• yaâ€™ ssÄ• , vatthÄ• dÄ«ni yathÄ• ruciá¹ƒ ||

<56> á¹• 21 sahattheneva bhojetvÄ• , bhojanaá¹ƒ taá¹ƒ mahÄ• rahaá¹ƒ.

bhutthÄ• vasesaá¹ƒ bhuÃ±jitvÄ• , samÄ• kiriyamatthake ||

<57> á¹• 21 bhojetvÄ• parisaá¹ƒ tassÄ• , rÄ• jabhojanamuttamaá¹ƒ.

sajjetvÄ• vÄ• sagehaÃ±ca, sugandhaparivÄ• sitaá¹ƒ ||

<58> á¹• 21 sahatthÄ• paÃ±Ã±apetvÄ• na, sayanaá¹ƒ tattha sÄ• dhukaá¹ƒ.

pÄ• de dhoviya makkhetvÄ• , gandhatelena saá¹‡hakaá¹ƒ ||

<59> á¹• 21 sambÄ• hento nisÄ«ditvÄ• , katvÄ• niddamupetakaá¹ƒ.

katvÄ• padakkhiá¹‡aá¹ƒ maÃ±caá¹ƒ, tikkhattuá¹ƒ sÄ• dhuvandiya ||

<60> á¹• 21 Ä• rakkhake niyojetvÄ• , dÄ• sekammakarepi ca.

tassÄ• piá¹-á¹-himakatvÄ• na, apakkameva piá¹-á¹-hito ||

<61> á¹• 21 á¹-hatvÄ• adassane á¹-hÄ• ne, tikkhattuá¹ƒ puna vandiya.

santuá¹-á¹-ho tena kammena, saranto taá¹ƒ punappunaá¹ƒ ||

<62> á¹• 21 gehaá¹ƒ yÄ• ti sajÄ«vantaá¹ƒ, evameva upaá¹-á¹-hahi.

ekadÄ• dÄ• savÄ• dena, vanditvÄ• dÄ• samattano ||

<63> á¹• 21 tenattano kathÄ• pesi, khamÄ• petuá¹ƒ sayaá¹ƒ vaco.

attÄ• naá¹ƒ bhikkhusaá¹…ghassa, dÄ• payitvÄ• na mÄ• tarÄ• ||

<64> á¹• 21 dhanamatthagghanaá¹ƒ Ã±atvÄ• , bhujisso Ä• si buddhimÄ• .

evaá¹ƒ puÃ±Ã±aparo hutvÄ• , katvÄ• dÄ«passa saá¹…gahaá¹ƒ ||

<65> á¹• 21 ekÄ• dasahi vassehi, devalokamupÄ• gami.

tassÄ• nujo dappuá¸·oâ€™ tha, rÄ• jÄ• hosi tadaccaye ||

<66> á¹• 21 sabbaá¹ƒ pubbakarÄ• jÅ«naá¹ƒ, cariyaá¹ƒ so samÄ• cari.

tadÄ• mahindanÄ• massa, puttÄ• rohaá¹‡asÄ• mino ||

<67> á¹• 21 pitarÄ• \Be 312/ nihaá¹-Ä• â€™ gaÃ±chuá¹ƒ, rÄ• jÄ• naá¹ƒ mÄ• tulaá¹ƒ sakaa

so te disvÄ• pavattiá¹ƒ taá¹ƒ, sutvÄ• datvÄ• mahÄ• balaá¹ƒ ||

<68> á¹• 21 pÄ• hesi pitarÄ• yuddhaá¹ƒ, kÄ• tuá¹ƒ bandhu hite rate.

mahindopi tathÄ• bhÄ• vaá¹ƒ, viditvÄ• rohaá¹‡Ä• dhipo ||

<69> á¹• 21 yuddhaá¹ƒ paá¹-ipadeyeva, tesaá¹ƒâ€™ kÄ• si mahÄ• balo.

te ubhopi palÄ• yiá¹ƒsu, datvÄ• senÄ• ya nÄ• yakaá¹ƒ ||

<70> á¹• 21 punÄ• gantvÄ• mahÄ«pÄ• laá¹ƒ, sevamÄ• nÄ• idhÄ• â€™ vasuá¹ƒ.

pitÄ• pi tena santuá¹-á¹-ho, aÃ±Ã±ena sakabandhunÄ• ||

<71> á¹• 21 yujjhanto maraá¹‡aá¹ƒ gaÃ±chi, Ã±Ä• tisopi mato kira.

tadÄ• â€™ dÄ• bhÄ• gineyyassa, rÄ• jÄ• kittaggabodhino ||

<72> á¹• 21 sabbarÅ«paguá¹‡opetaá¹ƒ, dhitaraá¹ƒ deva nÄ• mikaá¹ƒ.

so dappuá¸·aá¹ƒ á¹-hapetvÄ• na, sevatthaá¹ƒ tassa rÄ• jino ||

<73> á¹• 21 sayaá¹ƒ senaá¹…gamÄ• dÄ• ya, rohaá¹‡aá¹ƒ samupÄ• gami.

rohaá¹‡Ä• dhipati hutvÄ• , sabbÄ• kÄ• rasamappito ||

<74> á¹• 21 puttadhÄ«tÄ• hi vaá¸• á¸• hento, vÄ• saá¹ƒ tattheva kappayi.

rÄ• jÄ• kÄ• si dumindassa, gharaá¹ƒ jiá¹‡á¹‡aá¹ƒ navaá¹ƒ thiraá¹ƒ ||

<75> á¹• 21 sovaá¹‡á¹‡akhacitaá¹ƒ kammaá¹ƒ, maá¹…galena ca tassa so.

attano rÄ• jabhÄ• vassa, satthupÄ• ramitÄ• ya ca ||

<76> á¹• 21 sammÄ• nucchavikaá¹ƒ katvÄ• , mahÄ• pÅ«jaá¹ƒ pavattayi.

jiá¹‡á¹‡aá¹ƒ kÄ• resi pÄ• sÄ• daá¹ƒ, hatthikucchivihÄ• rake ||

<77> á¹• 21 vÄ• hadÄ«passa Ä• rÄ• maá¹ƒ, lÄ• varÄ• vaÃ±ca pabbataá¹ƒ.

vihÄ• re jetanÄ• me ca, katvÄ• sovaá¹‡á¹‡ayaá¹ƒ muniá¹ƒ ||

<78> á¹• 21 vaá¸• á¸• hetvÄ• bodhigehamhi, pÅ«jaá¹ƒkÄ• si acintiyaá¹ƒ.

anusaá¹ƒvaccharaá¹ƒ dÄ«pe, vatthadÄ• naá¹ƒ pavattayi ||

<79> á¹• 21 mahÄ• pÄ• á¸·iÃ±ca vaá¸• á¸• hesi, bhattaggamavalokayÄ«.

tulÄ• bhÄ• raÃ±ca dÄ• pesi, jiá¹‡á¹‡aÃ±ca paá¹-isaá¹…khari ||

<80> á¹• 21 cÄ• rittaá¹ƒ pubbarÄ• jÅ«naá¹ƒ, pÄ• lesi manavajjiyaá¹ƒ.

tassÄ• â€™ si vajiro nÄ• ma, senÄ• pati mahÄ• pati ||

<81> á¹• 21 kacchavÄ• laá¹ƒ sakÄ• resi, Ä• rÄ• maá¹ƒ paá¹ƒsukÅ«linaá¹ƒ.

thÅ«pÄ• rÄ• mamhi thÅ«passa, gharaá¹ƒ chÄ• desi sÄ• dhukaá¹ƒ ||

<82> á¹• 21 iá¹-á¹-hakÄ• hi \Be 313/ suvaá¹‡á¹‡Ä• hi, hemadvÄ• re ca kÄ• rayi.

evaá¹ƒ soá¸·asavassÄ• ni, katvÄ• rajjaá¹ƒ narÄ• dhipo ||

<83> á¹• 21 agamÄ• sabbasattÄ• naá¹ƒ, gantabbaá¹ƒ desameva so.

tasmiá¹ƒ rÄ• jini sampatte, devalokaá¹ƒ tadÄ• ahu ||

<84> á¹• 21 aggabodhisanÄ• moâ€™ tha, Ä• á¹‡Ä• bheriá¹ƒ carÄ• payi.

pitÄ• tassa sabhÄ• tussa, puttaá¹ƒ mahindanÄ• makaá¹ƒ ||

<85> á¹• 21 rajjatthaá¹ƒ sakaputtÄ• naá¹ƒ, Ä• dipÄ• daá¹ƒ na kÄ• rayÄ«.

Ä• daraá¹ƒ so sabandhÅ«naá¹ƒ, kaniá¹-á¹-hÄ• nampi kÄ• tave ||

<86> á¹• 21 asahanto palÄ• yittha, paratÄ«raá¹ƒ samÄ• kulo.

te samÄ• gamanaá¹ƒ sutvÄ• , pesayitvÄ• mahÄ• balaá¹ƒ ||

<87> á¹• 21 kÄ• retvÄ• yuddhametehi, sÄ«saá¹ƒ tesaá¹ƒ sagaá¹‡hayi.

nikÄ• yesu vicÄ• retvÄ• , kattabbaá¹ƒ sabbameva so ||

<88> á¹• 21 dÄ«peâ€™ pi sakale kÄ• si, pÄ• pÄ• cÄ• ranivÄ• raá¹‡aá¹ƒ.

bhikkhÅ« cÅ«á¸·avihÄ• resu, yÄ• guá¹ƒ gaá¹‡hanti sabbadÄ• ||

<89> á¹• 21 mahÄ• vihÄ• re taá¹ƒ sutvÄ• , rÄ• jÄ• nibbinnamÄ• naso.

kaá¹‡á¹-hapiá¹-á¹-himahÄ• gÄ• maá¹ƒ tathÄ• yÄ• bÄ• lagÄ• makaá¹ƒ ||

<90> á¹• 21 telagÄ• maá¹ƒ bahudaÃ±ca, dakavÄ• raá¹ƒ padÄ• piya.

yÄ• guá¹ƒ gahetuá¹ƒ yojesi, vihÄ• resuâ€™ pi bhikkhavo ||

<91> á¹• 21 tato paá¹-á¹-hÄ• ya taá¹ƒ yÄ• guá¹ƒ, sabbe gaá¹‡hiá¹ƒsu sÄ• darÄ• .

dÄ«pe bheriá¹ƒca rÄ• petvÄ• , sannipÄ• tiya yÄ• cake ||

<92> á¹• 21 suvaá¹‡á¹‡aá¹ƒ sopadÄ• pesi, yathicchaá¹ƒ divasattayaá¹ƒ.

evamÄ• diá¹ƒ sa katvÄ• na, puÃ±Ã±avaá¹ƒ vassehi tÄ«hi ca ||

<93> á¹• 21 vatthuttayapasÄ• dassa, phalaá¹ƒ passitumattano.

rÄ• jÄ• dibbena yÄ• nena, gacchanto viya so mari ||

<94> á¹• 21 evaá¹ƒ aniccÄ• vata sabbadehino.

sabbaÃ±Ã±Å«nopeva mupeti maccuá¹ƒ.

pahÄ• ya tasmÄ• bhavarÄ• gajÄ• taá¹ƒ.

budho subuddhivibhave bhaveyya ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paÃ±carÄ• jako nÄ• ma

sattacattÄ• lÄ«satimo paricchedo.

aá¹-á¹-hacattÄ• lÄ«satima pariccheda

ekarÄ• jako

<1> á¹• 21 tato \Be 314/ tassÄ• â€™ nujo seno, chattaá¹ƒ ussÄ• payÄ« pure.

piyaá¹ƒâ€™ va puttaá¹ƒ passanto, satte sabbe mahÄ• dhano ||

<2> á¹• 21 cariyaá¹ƒ pubbarÄ• jÅ«naá¹ƒ, samÄ• cari yathÄ• bhataá¹ƒ.

apubbampi ca vattesi, cariyaá¹ƒ dhammasaá¹ƒhitaá¹ƒ ||

<3> á¹• 21 bhikkhÅ«naá¹ƒ bhikkhÅ«nÄ«naÃ±ca, Ã±Ä• tÄ«naá¹ƒ dÄ«pavÄ• sinaá¹ƒ.

macchÄ• naá¹ƒ migapakkhÄ«naá¹ƒ, kattabbaá¹ƒ sa samÄ• cari ||

<4> á¹• 21 mahindaá¹ƒ paratÄ«raá¹ƒ so, gataá¹ƒ yojiyamÄ• rayi.

evaá¹ƒ so suvisodhesi, rajjapaccatthikeâ€™ khile ||

<5> á¹• 21 mahÄ• dÄ• naá¹ƒ pavattesi, yÄ• cakÄ• naá¹ƒ dhanesinaá¹ƒ.

bhikkhÅ«naá¹ƒ brÄ• hmaá¹‡Ä• naÃ±ca, manuÃ±Ã±aá¹ƒ rÄ• jabhojanaá¹ƒ ||

<6> á¹• 21 ahesuá¹ƒ anujÄ• tassa, mahindo kassapo tathÄ• .

udayoti tayo tesu, mahindo yuvarÄ• jako ||

<7> á¹• 21 hutvÄ• tassÄ• nuvattanto, sakkaccaá¹ƒ tamupaá¹-á¹-hahi.

saá¹…ghÄ• nÄ• mÄ• si rÄ• jassa, bhariyÄ• tassa rÄ• jinÄ« ||

<8> á¹• 21 kÄ«á¸·anatthaá¹ƒ samuddassa, gate rÄ• jini paá¹-á¹-anaá¹ƒ.

udayo Ä• dipÄ• doso, ohÄ«no nagare tadÄ• ||

<9> á¹• 21 nÄ• lanÄ• maá¹ƒ gahetvÄ• na, dhÄ«taraá¹ƒ mÄ• á¹‡ilÄ• niyÄ• .

rakkhitaá¹ƒ rÄ• jarakkhÄ• ya, puá¸·atthinagaraá¹ƒ agÄ• ||

<10> á¹• 21 rÄ• jÄ• tasmiá¹ƒ akujjhitvÄ• , sandhiá¹ƒ katvÄ• akuppiyaá¹ƒ.

mahÄ• dÄ«pÄ• daá¹ƒ pesetvÄ• , tosatvÄ• taá¹ƒ idhÄ• nayi ||

<11> á¹• 21 evaá¹ƒ samaggÄ• te Ä• suá¹ƒ, tato paá¹-á¹-hÄ• ya khattiyÄ• .

rakkhantÄ• sÄ• sanaá¹ƒ lokaá¹ƒ, vasiá¹ƒsu susamÄ• hitÄ• ||

<12> á¹• 21 tato kenaci kÄ• lena, paá¹‡á¸• urÄ• jÄ• mahÄ• balo.

jambudÄ«pÄ• idhÄ• â€™ gamma, dÄ«pa gaá¹‡hitumÄ• rabhi ||

<13> á¹• 21 rÄ• jÄ• \Be 315/ sutvÄ• mahÄ• senaá¹ƒ, pesuyittha tadantikaá¹ƒ.

amaccÄ• naá¹ƒ vivÄ• dena, thaddhotÄ• ro nÄ• rÄ• dhipo ||

<14> á¹• 21 paá¹‡á¸• urÄ• jÄ• vinÄ• sento, sabbaá¹ƒ taá¹ƒ desamuttaraá¹ƒ.

khandhÄ• vÄ• raá¹ƒ nivesesi, mahÄ• tÄ• litagÄ• make ||

<15> á¹• 21 vasantÄ• damiá¸·Ä• ettha, bahavo ye tahiá¹ƒ tahiá¹ƒ.

sabbe taá¹ƒ pakkhiyÄ• hesuá¹ƒ, tato so balavÄ• ahu ||

<16> á¹• 21 tattha gantÄ• mahÄ• senÄ• , raÃ±Ã±o yujjhitumÄ• rabhi.

hatthikkhandhagato paá¹‡á¸• u-rÄ• jÄ• pi samupÄ• visi ||

<17> á¹• 21 ahu damiá¸·asenÄ• sÄ• , passanti sÄ• mino mukhaá¹ƒ.

sampattabalahussÄ• hÄ• , tadatthe cattajÄ«vitÄ• ||

<18> á¹• 21 dÄ«pasenÄ• tu sÄ• mina-mabhÄ• vena nirussukkÄ• .

yujjhanti paribhinditvÄ• , palÄ• yittha tato tato ||

<19> á¹• 21 otaritthamahÄ• senÄ• , paá¹‡á¸• urÄ• jÄ• ssa taá¹…khaá¹‡e.

mÄ• rasenÄ• va gacchanti, vicuá¹‡á¹‡enti mahÄ• janaá¹ƒ ||

<20> á¹• 21 rÄ• jÄ• senÄ• ya bhinnattaá¹ƒ, sukkÄ• sabbaá¹ƒ samÄ• diya.

hatthasÄ• raá¹ƒ puraá¹ƒ hitvÄ• , malayÄ• bhimukho gato ||

<21> á¹• 21 tato hatthiá¹ƒ samÄ• ruyha, yuvarÄ• jÄ• mahindako.

yujjhanto sakasenÄ• ya, palÄ• tattaá¹ƒ samekkhiya ||

<22> á¹• 21 ekename na sakkÄ• ve, sabbe etehi mÄ• rituá¹ƒ.

etesaá¹ƒ na ca nÄ«cÄ• naá¹ƒ, hatthesu maraá¹‡aá¹ƒ sukhaá¹ƒ ||

<23> á¹• 21 tasmÄ• varaá¹ƒ me maraá¹‡aá¹ƒ, mayÄ• eveti cintiya.

hatthikkhandhagatoyeva, chindi so sÄ«samattano ||

<24> á¹• 21 taá¹ƒ disvÄ• bahavo sÄ«se, tattha chindiá¹ƒsu sevakÄ• .

taá¹ƒ disvÄ• damiá¸·Ä« senÄ• , haá¹-á¹-hatuá¹-á¹-hÄ• pamodisÄ• ||

<25> á¹• 21 etaá¹ƒ sabbaá¹ƒ samekkhitvÄ• , Ä• dÄ• pÄ• do sakassapo.

turaá¹…gavaramÄ• ruyha, susannaddho mahÄ• yudho ||

<26> á¹• 21 vihÄ• ramupasaá¹…kamma, abhayaá¹ƒ ekakova so.

tÄ• disampi mahÄ• senaá¹ƒ, ogÄ• hetvÄ• vidÄ• rayi ||

<27> á¹• 21 supaá¹‡á¹‡o viya gaá¹‡hanto, bhÅ«jagena salilÄ• la ye.

so taá¹ƒ sabbaá¹ƒ nivattesi, attÄ• naÃ±ca sugopayi ||

<28> á¹• 21 asso \Be 316/ ekova dissittha, turaá¹…gÄ• valisannibho.

attano so janaá¹ƒ kaÃ±ci, apassantoâ€™ nugÄ• minaá¹ƒ ||

<29> á¹• 21 kiá¹ƒ me ekena verinaá¹ƒ, pÅ«ritena manorathaá¹ƒ.

kÄ• lantarehaá¹ƒ jÄ«vanto, pÅ«ressaá¹ƒ me manorathaá¹ƒ ||

<30> á¹• 21 tasmÄ• gantuá¹ƒva yuttanti, nimphoá¹-etvÄ• mahÄ• balaá¹ƒ.

nibbhayova mahÄ• yodho, koá¹‡á¸• ivÄ• tamupÄ• gami ||

<31> á¹• 21 paá¹‡á¸• urÄ• jÄ• mahÄ• senÄ• , aggahesi tato puraá¹ƒ.

sÄ«saá¹ƒ taá¹ƒ yuvarÄ• jassa, paá¹‡á¸• urÄ• jassa dassayuá¹ƒ ||

<32> á¹• 21 so taá¹ƒ disvÄ• ca jhÄ• petvÄ• , rÄ• jÅ«naá¹ƒ paá¹‡á¸• udesinaá¹ƒ.

sabbamÄ• á¸·Ä• hane kiccaá¹ƒ, tassa kÄ• tuá¹ƒ niyojayi ||

<33> á¹• 21 sabbaá¹ƒ sÄ• raá¹ƒ harÄ• pesi, bhaá¹‡á¸• Ä• gÄ• ramhi rÄ• jino.

aggaá¹‡hittha gahetabbaá¹ƒ, vihÄ• re nagarepi ca ||

<34> á¹• 21 pÄ• sÄ• de ratane sabbe, sovaá¹‡á¹‡aá¹ƒsatthubimbakaá¹ƒ.

silÄ• maya munindassa, cakkhubhÅ«ka maá¹‡idvayaá¹ƒ ||

<35> á¹• 21 tathÄ• sovaá¹‡á¹‡apaá¹-á¹-e ca, thÅ«pÄ• rÄ• mamhi cetiye.

suvaá¹‡á¹‡a paá¹-imÄ• yo ca, vihÄ• resu tahiá¹ƒ tahiá¹ƒ ||

<36> á¹• 21 sabbaá¹ƒ gahetvÄ• nissÄ• raá¹ƒ, laá¹…kÄ• dÄ«pa makÄ• si so.

chaá¸• á¸• ayittha puraá¹ƒ ramma, yakkhabhakkhita rÅ«pakaá¹ƒ ||

<37> á¹• 21 rÄ• jÄ• â€™ pi rakkhaá¹ƒ datvÄ• na, mahÄ• magge tahiá¹ƒ tahiá¹ƒ.

gaá¹…gÄ• dvaya mukhe vÄ• saá¹ƒ, kappesi parisaá¹…kito ||

<38> á¹• 21 paá¹‡á¸• urÄ• jÄ• tato saddhiá¹ƒ, kÄ• tuá¹ƒ sÄ«haá¸·asÄ• minÄ• .

amacce tattha pesesi, disvÄ• te sÄ«halÄ• dhipo ||

<39> á¹• 21 suá¹‡itvÄ• sÄ• sanaá¹ƒ tesaá¹ƒ, sabbaá¹ƒ taá¹ƒ sampaá¹-icchiya.

dÅ«tÄ• naá¹ƒ kÄ• rayitvÄ• na, yathÄ• kÄ• mena saá¹…gahaá¹ƒ ||

<40> á¹• 21 hatthidvayaá¹ƒ sadatvÄ• na, sabbamÄ• bharaá¹‡ampi ca.

tassa pesesi dÅ«teso, attanopi hitÄ• vahe ||

<41> á¹• 21 paá¹‡á¸• urÄ• jÄ• sitaá¹ƒ sabbaá¹ƒ, disvÄ• santuá¹-á¹-hamÄ• naso.

niyyÄ• tetvÄ• na dÅ«tÄ• naá¹ƒ, tadaheva mahÄ• puraá¹ƒ ||

<42> á¹• 21 nikkhamitvÄ• purÄ• gantvÄ• , na cireneva paá¹-á¹-anaá¹ƒ.

tattha Ä• ruyha nÄ• vaá¹ƒ so, saka desa mupÄ• gami ||

<43> á¹• 21 tato \Be 317/ Ä• gamma nagaraá¹ƒ, sÄ«lÄ• megho mahÄ«pati.

yathÄ• á¹-hÄ• ne á¹-hapetvÄ• na, dÄ«paá¹ƒ vasi samÄ• hito ||

<44> á¹• 21 bhÄ• taraá¹ƒ dutiyaá¹ƒ katvÄ• , udayaá¹ƒ nÄ• ma khattiyaá¹ƒ.

mahÄ• dÄ«pÄ• daá¹ƒ tassÄ• â€™ dÄ• , sogatthaá¹ƒ dakkhiá¹‡aá¹ƒ disaá¹ƒ ||

<45> á¹• 21 sopi kho na cireneva, katvÄ• puÃ±Ã±aá¹ƒ yathÄ• rahaá¹ƒ.

rogenekena samphuá¹-á¹-ho, paviá¹-á¹-ho maccuno mukhaá¹ƒ ||

<46> á¹• 21 kassapo Ä• dipÄ• dopi, pulatthinagare vasaá¹ƒ.

yojetvÄ• paá¹‡á¸• urÄ• jena, ahosi kira mÄ• rito ||

<47> á¹• 21 tadÄ• kassapanÄ• massa, puttÄ• Ä• suá¹ƒ mahÄ• rahÄ• .

Ä• dipÄ• dassa cattÄ• ro, dhaÃ±Ã±alakkhaá¹‡a saÃ±Ã±utÄ• ||

<48> á¹• 21 yo senaá¹ƒ sabbapaá¹-hamo, seno nÄ• ma kumÄ• rako.

sÅ«ro vÄ«ro mahussÄ• ho, rÄ• jabhÄ• rakkhamo samo ||

<49> á¹• 21 rÄ• jÄ• mahÄ• dÄ«pÄ• dattaá¹ƒ, tassa datvÄ• yathÄ• vidhiá¹ƒ.

bhogatthaá¹ƒ dakkhiá¹‡aá¹ƒ desaá¹ƒ, savÄ• hana mupÄ• disi ||

<50> á¹• 21 rohaá¹‡Ä• dhipatissÄ• â€™ suá¹ƒ, puttÄ• kittaggabodhito.

cattÄ• ro dhÄ«taro tisso, dassaneyyÄ• manoramÄ• ||

<51> á¹• 21 tadÄ• jeá¹-á¹-hasutaá¹ƒ tassa, mahindaá¹ƒ nÄ• ma khattiyaá¹ƒ.

pitucchÄ• mÄ• rayitvÄ• na, desaá¹ƒ gaá¹‡hi sasÄ• dhanaá¹ƒ ||

<52> á¹• 21 bhÄ• taro te tayo tasmiá¹ƒ,

saá¹ƒruá¹-á¹-hÄ• bhÄ• tu ghÄ• tane.

Ä• dÄ• ya bhagÄ«nÄ« tisso,

raÃ±Ã±o santikamÄ• gamuá¹ƒ ||

<53> á¹• 21 rÄ• jÄ• pi disvÄ• tetÄ«va, mamÄ• yanto dayÄ• luko.

sabbe devakumÄ• reva, sukhaá¹ƒ vaá¸• á¸• hesi pemavÄ• ||

<54> á¹• 21 tato kassapanÄ• maá¹ƒ so, tesaá¹ƒ jeá¹-á¹-haá¹ƒ narissaro.

desaá¹ƒ taá¹ƒ gaá¹‡ha yÄ• hÄ«ti, datvÄ• balamapesayi ||

<55> á¹• 21 soâ€™ pi gantvÄ• na taá¹ƒ hantvÄ• , rohaá¹‡aá¹ƒ kasiá¹‡ampi taá¹ƒ.

katvÄ• hatthagataá¹ƒ tattha, vasittha nirupaddavo ||

<56> á¹• 21 atha so bhÄ• taro dveâ€™ pi, senaÃ±ca udayaá¹ƒ tathÄ• .

pakkositvÄ• na, bhÄ• jetvÄ• , desaá¹ƒ tehi sahÄ• vasi ||

<57> á¹• 21 rÄ• jÄ• \Be 318/ tÄ• sÄ• dhu vaá¸• á¸• hetvÄ• , vayapattÄ• su tÄ«su so.

rÄ• jakaÃ±Ã±Ä• su dhaÃ±Ã±Ä• su, devaccharasÅ« rÅ«pisu ||

<58> á¹• 21 á¹-hapetvÄ• rÄ• jini á¹-hÄ• ne, uparÄ• jassa dÄ• payi.

saá¹…ghanÄ• maá¹ƒ mahÄ• bhogaá¹ƒ, datvÄ• rajjasarikkhakaá¹ƒ ||

<59> á¹• 21 kaá¹‡iá¹-á¹-ho uparÄ• jassa, mahindo nÄ• ma bhÄ• tuko.

atthi sabbaguá¹‡opeto, sabbasatthavisÄ• rado ||

<60> á¹• 21 tassÄ• â€™ dÄ• si duve rÄ• jÄ• , rÄ• jakaÃ±Ã±Ä• manoharÄ• .

tissavhakitta nÄ• maÃ±ca, datvÄ• bhogaá¹ƒ yathÄ• ruciá¹ƒ ||

<61> á¹• 21 evaá¹ƒ karonto Ã±Ä• tÄ«naá¹ƒ, saá¹ƒgahaá¹ƒ so yathÄ• rahaá¹ƒ.

Ä• rÄ• dhento ca dÄ• nÄ• di-saá¹…gahehi mahÄ• janaá¹ƒ ||

<62> á¹• 21 rÄ• jÄ• dasayi rÄ• jÅ«naá¹ƒ, dhammehi samupÄ• gato.

samÄ• caranto puÃ±Ã±Ä• ni, paribhuÃ±jittha mediniá¹ƒ ||

<63> á¹• 21 paá¹ƒsukÅ«lika bhikkhÅ«naá¹ƒ, katvÄ• â€™ riá¹-á¹-hamhi pabbate.

mahÄ• bhogaá¹ƒ adÄ• rÄ• maá¹ƒ, nimmitaá¹ƒ viya iddhiyÄ• ||

<64> á¹• 21 parihÄ• raÃ±ca tassadÄ• , rÄ• jÄ• rahamasesato.

Ä• rÄ• mike ca bahavo, dÄ• se kammakarepi ca ||

<65> á¹• 21 pÄ• sÄ• daá¹ƒ sova kÄ• resi, vihÄ• re jetanÄ• make.

anekabhÅ«miá¹ƒ bhÅ«mindo, buddhabhÅ«migatÄ• sayo ||

<66> á¹• 21 vaá¸• á¸• hetvÄ• tattha kÄ• retvÄ• , sabba sovaá¹‡á¹‡ayaá¹ƒ jinaá¹ƒ.

saá¹‡á¹-hapetvÄ• mahÄ• bhogaá¹ƒ, vasÄ• pesi ca bhikkhavo ||

<67> á¹• 21 mahÄ• di pariveá¹‡amhi, kÄ• resi sumanoharaá¹ƒ.

pÄ• sÄ• da maggisandaá¹ƒá¸• á¸• haá¹ƒ, tasmiá¹ƒyeva vihÄ• rake ||

<68> á¹• 21 katvÄ• vÄ«raá¹…kurÄ• rÄ• maá¹ƒ, vihÄ• re abhayuttare.

mahÄ• saá¹…ghika bhikkhÅ«naá¹ƒ, theriyÄ• naÃ±ca dÄ• payi ||

<69> á¹• 21 pubbÄ• rÄ• maÃ±ca kÄ• resi, sampanna catupaccayaá¹ƒ.

saddhiá¹ƒ so saá¹…ghanÄ• mÄ• ya, deviyÄ• pi ca attano ||

<70> á¹• 21 mahÄ• vihÄ• retÄ• yeva, saddhiá¹ƒ kÄ• resi bhÅ«mipo.

Ä• vÄ• saá¹ƒ saá¹…ghasenavhaá¹ƒ, mahÄ• bhogaá¹ƒ mahÄ• mati ||

<71> á¹• 21 kÄ• retvÄ• sabbasovaá¹‡á¹‡aá¹ƒ, kesadhÄ• tu karaá¹‡á¸• akaá¹ƒ.

mahÄ• pÅ«jaá¹ƒ pavattesi, rajjaá¹ƒ vissajji uttamo ||

<72> á¹• 21 cetiyassa \Be 319/ gÄ«rissÄ• dÄ• , kÄ• á¹‡avÄ• piá¹ƒ bahudayaá¹ƒ.

bhikkhÅ«naá¹ƒ dipavÄ• sÄ«naá¹ƒ, dÄ• pesi ca ticÄ«varaá¹ƒ ||

<73> á¹• 21 pulatthi nagare kÄ• si, vÄ• piyo thusavÄ• piyÄ• .

senaggabodhimÄ• vÄ• saá¹ƒ, gÄ• mÄ• rÄ• mika saÃ±Ã±utaá¹ƒ ||

<74> á¹• 21 tasmiá¹ƒyeva ca kÄ• resi, mahÄ• pÄ• á¸·iá¹ƒ subhojanaá¹ƒ.

mahÄ• pÄ• á¸·iÃ±ca sabbesaá¹ƒ, mahÄ• nettampi pabbate ||

<75> á¹• 21 vejjasÄ• lampi kÄ• resi, nagarassa ca pacchime.

anÄ• thÄ• naá¹ƒ pavattesi, yÄ• gudÄ• naá¹ƒ sakhajjakaá¹ƒ ||

<76> á¹• 21 paá¹ƒsukÅ«lika bhikkhÅ«naá¹ƒ, paccekaÃ±ca mahÄ• nasaá¹ƒ.

katvÄ• dÄ• pesi sakkaccaá¹ƒ, niccaá¹ƒ bhojanamuttamo ||

<77> á¹• 21 hutvÄ• mahÄ• dipÄ• doâ€™ yaá¹ƒ, kappÅ«ra pariveá¹‡ake.

uttarÄ• á¸·he ca kÄ• resi, paricchede sanÄ• make ||

<78> á¹• 21 tulÄ• bhÄ• raÃ±ca pÄ• dÄ• sÄ«, tikkhattuá¹ƒ so mahÄ• dhane.

puÃ±Ã±amaÃ±Ã±ampi soâ€™ kÄ• si, rÄ• jÄ• nÄ• nappakÄ• rakaá¹ƒ ||

<79> á¹• 21 saá¹…ghanÄ• mÄ• pi sÄ• devÄ«, uttaramhi vihÄ• rake.

katvÄ• mahindasenavhÄ• -vÄ• saá¹ƒ vÄ• sesi bhikkhavo ||

<80> á¹• 21 Ä• raddho dappulavhassa, kÄ• le rÄ• jassa dhÄ«mabho.

mahÄ• devena so Ä• si, rammo dappula pabbato ||

<81> á¹• 21 dÄ• rukassapanÄ• mena, tathÄ• kassaparÄ• jikaá¹ƒ.

ubhopi te vippakate, rÄ• jÄ• so vasamÄ• payi ||

<82> á¹• 21 bhaddo senÄ• pati tassa, bhaddasenÄ• patiâ€™ vhayaá¹ƒ.

pariveá¹‡ampi kÄ• resi, dÄ• sabhogasamÄ• yutaá¹ƒ ||

<83> á¹• 21 uttaro ca amaccoâ€™ kÄ• , vihÄ• re abhayuttare.

vÄ• samuttarasenavhaá¹ƒ, ramma muttarapaccayaá¹ƒ ||

<84> á¹• 21 vajiro nÄ• ma tatthevÄ• -vÄ• saá¹ƒ vajirasenakaá¹ƒ.

kÄ• si rakkhasanÄ• mocÄ• -vÄ• saá¹ƒ rakkhasanÄ• makaá¹ƒ ||

<85> á¹• 21 tato vÄ«sati vassesu, pulatthi nagare vasaá¹ƒ.

paá¹‡á¸• urÄ• jakataá¹ƒ kÄ• raá¹ƒ, saranto saradassano ||

<86> á¹• 21 dadanto viya senassa, sÅ«rassÄ• vasaraÃ±caso.

pahÄ• ya dÄ«paá¹ƒ dÄ«poâ€™ va, mahÄ• vÄ• ta hato gato ||

<87> á¹• 21 bhogo \Be 320/ aniccÄ• saha jÄ«vitena.

pageva te bandhujanÄ• sahÄ• yÄ• .

narÄ• dhÄ«paá¹ƒ passatha ekameva.

samÄ• gataá¹ƒ maccumukhaá¹ƒ sughoraá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

eka rÄ• jako nÄ• ma

aá¹-á¹-hacattÄ• lÄ«satimo paricchedo.

ekÅ«napaÃ±Ã±Ä• satima pariccheda

rÄ• jadvayadÄ«pano

<1> á¹• 21 evaá¹ƒ tasmiá¹ƒ mate tassa, kÄ• tabbaá¹ƒ sÄ• dhukÄ• riya.

mahÄ• dÄ«pÄ• do senavho, Ä• dÄ• ya balavÄ• hanaá¹ƒ ||

<2> á¹• 21 Ä• gamma nagaraá¹ƒ rÄ• jÄ• , ahosi dharaá¹‡Ä« tale.

Ä• dikappamhi rÄ• jÅ«naá¹ƒ, dassanto cariyaá¹ƒ piya ||

<3> á¹• 21 saddho mahÄ• dhano sÅ«ro, muttacÄ• gÄ« nirÄ• layo.

yÄ• cayogo mahÄ• bhogo, sampannabalavÄ• hano ||

<4> á¹• 21 kittiyÄ• â€™ malabhÅ«tÄ• ya, tathÄ• tejo guá¹‡ena ca.

sannipÄ• taá¹ƒva so canda-sÅ«riyÄ• naá¹ƒ nidassayi ||

<5> á¹• 21 asaá¹…kiá¹‡á¹‡a guá¹‡Ä• kiá¹‡á¹‡o, suviciá¹‡á¹‡a guá¹‡Ä• guá¹‡o.

nitthiá¹‡á¹‡apÄ• po nibbiá¹‡á¹‡a-saá¹ƒsÄ• ro sÄ• radassano ||

<6> á¹• 21 bhariyÄ• tassa yÄ• Ä• si, saá¹…ghÄ• taá¹ƒ so bhisecayi.

mahesÄ«bhÄ• ve datvÄ• na, parihÄ• raá¹ƒ yathÄ• bhataá¹ƒ ||

<7> á¹• 21 mahindaá¹ƒ nÄ• ma sappaÃ±Ã±aá¹ƒ, kaá¹‡iá¹-á¹-haá¹ƒ bhÄ• taraá¹ƒ sakaá¹ƒ.

datvÄ• dakkhiá¹‡abhÄ• gaá¹ƒ so, oparajjeâ€™ bhisecayi ||

<8> á¹• 21 antepureâ€™ parajjhitvÄ• , so raÃ±Ã±Ä• avadhÄ• rite.

saputtadÄ• ro vuá¹-á¹-hÄ• ya, aÃ±Ã±Ä• to malayaá¹ƒ agÄ• ||

<9> á¹• 21 uppajjittha \Be 321/ tadÄ• putto, raÃ±Ã±o saá¹…ghÄ• ya deviyÄ• .

dassentoâ€™ va panÄ• dassa, kumÄ• ra rÅ«pamattano ||

<10> á¹• 21 rÄ• jÄ• taá¹ƒ jÄ• tamattaá¹ƒâ€™ va, disvÄ• santhuá¹-á¹-hamÄ• nuso.

siddhatthaá¹ƒ lumbinÄ«jÄ• taá¹ƒ, rÄ• jÄ• suddhodano viya ||

<11> á¹• 21 dhaÃ±Ã±apuÃ±Ã±aguá¹‡Å«peto, á¹-hapetvÄ• dÄ«pamekakaá¹ƒ.

jambudÄ«peâ€™ pi kasiá¹‡e, rajjayoggoti me suto ||

<12> á¹• 21 nÄ• madÄ• na dineyeva, parihÄ• rena sabbaso.

oparajje bhisiÃ±citvÄ• , dakkhiá¹‡aá¹ƒ desamassaâ€™ dÄ• ||

<13> á¹• 21 yuvarÄ• jÄ• pi malaye, vasantoâ€™ va mahÄ«patiá¹ƒ.

Ä• rÄ• dhetvÄ• upÄ• yena, anuÃ±Ã±ato sabhÄ• tarÄ• ||

<14> á¹• 21 nikÄ• yattaya vÄ• sÄ«hi, saddhiá¹ƒ bhikkhÅ«hi Ä• gato.

disvÄ• rÄ• jÄ• namettheva, sandhÄ«á¹ƒâ€™ kÄ• si akuppiyaá¹ƒ ||

<15> á¹• 21 yÄ• tassa yuvarÄ• jassa, bhariyÄ• tissÄ• nÄ• mikÄ• .

rÄ• jinÄ« sÄ• vijÄ• yittha, dhÄ«taraá¹ƒ saá¹…ghanÄ• mikaá¹ƒ ||

<16> á¹• 21 kittinÄ• mÄ• â€™ parÄ• yÄ• ca, bhariyÄ• sÄ• pi kho pana.

vijÄ• yi putte cattÄ• ro, tathÄ• ekaÃ±ca dhÄ«taraá¹ƒ ||

<17> á¹• 21 tadÄ• rÄ• jÄ• pi cintetvÄ• , evaá¹ƒ sati kaá¹‡iá¹-á¹-hako.

nissaá¹…ko mayi hotÄ«ti, sammÄ• mantÄ«hi mantiya ||

<18> á¹• 21 dhÄ«taraá¹ƒ yuvarÄ• jassa, surÅ«piá¹ƒ rÅ«panÄ• mikaá¹ƒ.

kassapassaâ€™ tta puttassa, vivÄ• haá¹ƒ kÄ• rayi budho ||

<19> á¹• 21 dakkhiá¹‡aá¹ƒ desamasseva, kaá¹‡iá¹-á¹-hassa sadÄ• payi.

rÄ• japuttassa pÄ• dÄ• pi, paccekaá¹ƒ bhogamattano ||

<20> á¹• 21 rajjamhi sabbaá¹ƒ tasseva, paribhogÄ• ya dÄ• payi.

kevalantu vicÄ• resi, dÄ«paá¹ƒ dÄ«pa hitÄ• vaho ||

<21> á¹• 21 tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya, ubhinnaá¹ƒ puÃ±Ã±akamminaá¹ƒ.

dhaÃ±Ã±apuÃ±Ã±aguá¹‡Å«petÄ• , vijÄ• tÄ• puttadhÄ«taro ||

<22> á¹• 21 katvÄ• sabbopahÄ• rena, dÄ• á¹-hÄ• dhÄ• tu mahÄ• mahaá¹ƒ.

Ä• ruyha varapÄ• sÄ• daá¹ƒ, ratanavhaá¹ƒ mahÄ«pati ||

<23> á¹• 21 tadÄ• sovaá¹‡á¹‡ayassÄ• pi, sambuddhassa purÄ• á¹-hitaá¹ƒ.

suÃ±Ã±aá¹ƒ piá¹-á¹-haá¹ƒ sayaá¹ƒ disvÄ• , kasmÄ• evanti saá¹ƒvadi ||

<24> á¹• 21 tato \Be 322/ amaccÄ• Ä• haá¹ƒsu, nÄ• jÄ• nÄ• si mahÄ«pati.

mahÄ• pitunarindassa, kÄ• le tava narissaraá¹ƒ ||

<25> á¹• 21 paá¹‡á¸• urÄ• jÄ• idhÄ• gamma, dÄ«pametaá¹ƒ vinÄ• siya.

sabbaá¹ƒ sÄ• ragataá¹ƒ dÄ«pe, samÄ• dÄ• ya gato iti ||

<26> á¹• 21 taá¹ƒ sutvÄ• lajjito rÄ• jÄ• , sayaá¹ƒ viya parÄ• jito.

tadaheva niyojesi, amacce balasaá¹…gahe ||

<27> á¹• 21 tadÄ• â€™ va kira Ä• gaÃ±chi, paá¹‡á¸• urÄ• jakumÄ• rako.

paribhÅ«to sarÄ• jena, rajjatthaá¹ƒ kata nicchayo ||

<28> á¹• 21 rÄ• jÄ• disvÄ• â€™ ti santuá¹-á¹-ho, kattabbaá¹ƒ tassa kÄ• riya.

mahÄ• tittha mupÄ• gamma, paá¹-á¹-anaá¹ƒ sematraso ||

<29> á¹• 21 mahantaá¹ƒ balakÄ• yaÃ±ca, tassopakaraá¹‡Ä• ni ca.

anunaá¹ƒ paá¹-iyÄ• detvÄ• , devasenaá¹ƒva sajjitaá¹ƒ ||

<30> á¹• 21 paá¹‡á¸• urÄ• jakumÄ• rena, saddhiá¹ƒ senÄ• pati sakaá¹ƒ.

gantvÄ• taá¹ƒ paá¹‡á¸• urÄ• jÄ• naá¹ƒ, hantvÄ• nikamito purÄ• ||

<31> á¹• 21 ratanaá¹ƒ sabbamÄ• dÄ• ya, datvÄ• rajjaá¹ƒ imassa ca.

na cireneva ehÄ«tÄ«, uyyojesi mahÄ• yaso ||

<32> á¹• 21 sopi evaá¹ƒ karomÄ«ti, paá¹-issutvÄ• mahÄ«patiá¹ƒ.

vinditvÄ• balamÄ• dÄ• ya, nÄ• mamÄ• ruyha taá¹ƒ khaá¹‡e ||

<33> á¹• 21 paratÄ«raá¹ƒ tato gantvÄ• , saá¹ƒvuá¸·aha balavÄ• hano.

vinÄ• sayanto paccantaá¹ƒ, vÄ• resi madhuraá¹ƒ puraá¹ƒ ||

<34> á¹• 21 dvÄ• rÄ• ni pidahitvÄ• na, pacchindittha gatÄ• gataá¹ƒ.

tato aggiá¹ƒ khipÄ• pesi, gopuraá¹-á¹-Ä• la koá¹-á¹-hake ||

<35> á¹• 21 evaá¹ƒ sÄ«haá¸·asenÄ• ya, paviá¹-á¹-hÄ• ya sakaá¹ƒ puraá¹ƒ.

sabbaá¹ƒ vilumpamÄ• nÄ• ya, senaá¹…gaá¹ƒ ghÄ• tayantiyÄ• ||

<36> á¹• 21 paá¹‡á¸• urÄ• jÄ• nisammetaá¹ƒ, samÄ• dÄ• ya sakaá¹ƒ balaá¹ƒ.

vegasÄ• taá¹ƒ samÄ• gamma, yuddhaá¹ƒ kÄ• tuá¹ƒ samÄ• rabhi ||

<37> á¹• 21 asampuá¹‡á¹‡a balattÄ• so, viddho sallena bhÅ«pati.

hatthikkhandhagatoyeva, vihÄ• ya puramattano ||

<38> á¹• 21 palÄ• yitvÄ• gataá¹-hÄ• ne, jÄ«vitaá¹ƒ nijamessaji.

bhariyÄ• vaâ€™ ssa tenÄ• si, sampattÄ• jÄ«vitakkhayaá¹ƒ ||

<39> á¹• 21 tato \Be 323/ sÄ«haá¸·asenÄ• sÄ• , paviá¹-á¹-hÄ• nibbhayÄ• puraá¹ƒ.

tattha sabbaá¹ƒ vilumpittha, devÄ• â€™ sirapuraá¹ƒ yathÄ• ||

<40> á¹• 21 senÄ• pati tato rÄ• ja-gehe bhattaá¹ƒ samekkhiya.

dÄ«pÄ• nitamimamhÄ• ca, tatraá¹-á¹-haÃ±ca mahÄ• rahaá¹ƒ ||

<41> á¹• 21 sÄ• raá¹ƒ sabbaá¹ƒsamÄ• dÄ• ya, dese ca nagare á¹-hitaá¹ƒ.

katvÄ• issariyaá¹ƒ tattha, vasevattiya attano ||

<42> á¹• 21 paá¹‡á¸• urÄ• ja kumÄ• raá¹ƒ tu, tattha rajjeâ€™ bhi siÃ±ciya.

kÄ• retvÄ• parihÄ• raÃ±ca, desaá¹ƒ tassa samappiya ||

<43> á¹• 21 yathÄ• ruciá¹ƒ gahetvÄ• na, hatthiasse nareâ€™ pi ca.

tattha tattha yathÄ• kÄ• maá¹ƒ, vasanto akuto bhayo ||

<44> á¹• 21 samudda taá¹-amÄ• gamma, á¹-hatvÄ• tattha yathÄ• sukhaá¹ƒ.

kÄ«á¸·anto viya nÄ• vaá¹ƒ so, samÄ• ruyha visÄ• rado ||

<45> á¹• 21 mahÄ• tittha mupÄ• gamma, vanditvÄ• dharaá¹‡Ä« patiá¹ƒ.

taá¹ƒ sÄ• sanaá¹ƒ nivedetvÄ• , sÄ• raá¹ƒ dassesi Ä• haá¹-aá¹ƒ ||

<46> á¹• 21 rÄ• jÄ• sÄ• dhÅ«ti vatvÄ• na, kÄ• retvÄ• tassa saá¹…gahaá¹ƒ.

saddhiá¹ƒ senÄ• ya Ä• gantvÄ• , pakaá¹-á¹-hÄ• ya sakaá¹ƒ puraá¹ƒ ||

<47> á¹• 21 jayapÄ• naá¹ƒ pivitvÄ• na, katvÄ• vijayamaá¹…galaá¹ƒ.

mahÄ• dhÄ• gaá¹ƒ pavattetvÄ• , yÄ• cakÄ• naá¹ƒ yathÄ• ruciá¹ƒ ||

<48> á¹• 21 sabbaá¹ƒ pÄ• katikaá¹ƒ kÄ• si, sÄ• raá¹ƒ dÄ«pe nirÄ• layo.

sovaá¹‡á¹‡a paá¹-imÄ• yo ca, yathÄ• á¹-hÄ• ne á¹-hapÄ• payi ||

<49> á¹• 21 suÃ±Ã±aá¹ƒ ratanapÄ• sÄ• de, piá¹-á¹-haá¹ƒ pÅ«resi satthuno.

kÄ• si rakkhapidhÄ• nena, nibbhayaá¹ƒ dharaá¹‡Ä«talaá¹ƒ ||

<50> á¹• 21 tato paá¹-á¹-hÄ• ya dÄ«paá¹ƒso, arÄ«naá¹ƒ duppadhaá¹ƒsiyaá¹ƒ.

katvÄ• vaá¸• á¸• hesi bhogehi, uttarÄ• dikuruá¹ƒ piya ||

<51> á¹• 21 khinnÄ• pubbassa rÄ• jassa, kÄ• le dÄ«pamhi pÄ• á¹‡ino.

nibbutÄ• taá¹ƒ samÄ• gamma, ghammÄ• viya valÄ• hakÄ• ||

<52> á¹• 21 tassa vÄ«satime vasse, vihÄ• re abhayuttare.

nikkhamitvÄ• gatÄ• hesuá¹ƒ, paá¹ƒsukÅ«lika bhikkhavo ||

<53> á¹• 21 yuvarÄ• jÄ• mahindo so, dhumarÄ• jassa satthuno.

kÄ• rÄ• payi gharaá¹ƒ rammaá¹ƒ, dassaneyyaá¹ƒ manoramaá¹ƒ ||

<54> á¹• 21 bodhigehaá¹ƒ \Be 324/ karonto taá¹ƒ, disvÄ• vaá¸• á¸• hakÄ«no tadÄ• .

vaá¹ƒsena sÄ• khaá¹ƒ Ä• hacca, bhijjantaá¹ƒ varabodhiyÄ• ||

<55> á¹• 21 kintu kÄ• tabbametthÄ• ti, yuvarÄ• jaá¹ƒ nivedayuá¹ƒ.

so taá¹ƒ taá¹ƒ mupasaá¹ƒkamma, mahÄ• pÅ«jÄ• ya pÅ«jiya ||

<56> á¹• 21 sace satthÄ• , hitatthÄ• ya, sambhÅ«to sabbapÄ• á¹‡inaá¹ƒ.

laddhuá¹ƒ puÃ±Ã±assaâ€™ nagghassa, gharassa karaá¹‡etiâ€™ dha ||

<57> á¹• 21 sÄ• khÄ• gacchaá¹ƒ tu uddhaá¹ƒva, kÄ• tuá¹ƒ sakkÄ• yathÄ• gharaá¹ƒ.

evamÄ• rÄ• dhayitvÄ• na, vanditvÄ• saá¹…gharaá¹ƒ gato ||

<58> á¹• 21 tadÄ• sÄ• khÄ• dumindassa, rattiyaá¹ƒ uddhamuggami.

tato kammakarÄ• sabbaá¹ƒ, Ä• rocesuá¹ƒ sasÄ• mino ||

<59> á¹• 21 yuvarÄ• jÄ• â€™ ti santuá¹-á¹-ho, bhÄ• turaÃ±Ã±o nivediya.

mahÄ• pÅ«jÄ• ya pÅ«jesi, vissajjiya bahudhanaá¹ƒ ||

<60> á¹• 21 tathÄ• mahindasenavhaá¹ƒ, pariveá¹‡aÃ±ca kÄ• riya.

saá¹…ghassÄ• â€™ dÄ• sabhogaá¹ƒ so, puÃ±Ã±Ä• puÃ±Ã±Ä• nicÄ• cÄ«ni ||

<61> á¹• 21 adÄ• saparisaá¹ƒ bhattaá¹ƒ, vatthaá¹ƒ chattamupÄ• hanaá¹ƒ.

tathÄ• gamiyabhattaÃ±ca, nahÄ• naÃ±ca sabhattakaá¹ƒ ||

<62> á¹• 21 evaá¹ƒ khuddÄ• nu khuddÄ• ni, katvÄ• puÃ±Ã±Ä• ni so vibhÅ«.

raÃ±Ã±o tettiá¹ƒsavassamhi, yathÄ• kammamupÄ• gami ||

<63> á¹• 21 atha rÄ• jÄ• matetasmiá¹ƒ, kaá¹‡iá¹-á¹-hamudayaá¹ƒ sakaá¹ƒ.

tassa á¹-hÄ• ne á¹-hapetvÄ• na, sabbaá¹ƒ tasseva tassadÄ• ||

<64> á¹• 21 tulÄ• bhÄ• rassa dÄ• nena, dÄ«nÄ• nÄ• the satappayi.

dhammakammena sodhesi, nikÄ• yattayamekato ||

<65> á¹• 21 soá¹‡á¹‡athÄ• lÄ«sahassaá¹ƒ so, muttÄ• hi paripÅ«riya.

á¹-hapetvÄ• maá¹‡imekekaá¹ƒ, tassopari mahÄ• rahaá¹ƒ ||

<66> á¹• 21 brÄ• hmaá¹‡Ä• naá¹ƒ sahassassa, suddhe ratanabhÄ• jane.

bhojetvÄ• khÄ«rapÄ• yÄ• saá¹ƒ, dÄ• petvÄ• hemasuttakaá¹ƒ ||

<67> á¹• 21 tathÄ• navehi vatthehi, acchÄ• detvÄ• yathÄ• ruciá¹ƒ.

santappesi mahantena, parihÄ• rena puÃ±Ã±avÄ• ||

<68> á¹• 21 bhikkhÅ«naá¹ƒ dÄ«pavÄ• sÄ«naá¹ƒ, adÄ• si ca ticÄ«varaá¹ƒ.

adÄ• sabbÄ• samitthÄ«naá¹ƒ, vatthaÃ±ca sumanoharaá¹ƒ ||

<69> á¹• 21 kÄ• retvÄ• \Be 325/ lohapÄ• sÄ• daá¹ƒ, vejayantasarikkhakaá¹ƒ.

vaá¸• á¸• hesi paá¹-imaá¹ƒ tattha, suvaá¹‡á¹‡aghaá¹-akoá¹-á¹-imaá¹ƒ ||

<70> á¹• 21 sutvÄ• uposathÄ• gÄ• ra-bhÄ• vaá¹ƒ sabba mahesÄ«naá¹ƒ.

tuccho yaá¹ƒ neva hotÅ«ti, vÄ• saá¹ƒ saá¹…ghassa taá¹ƒ akÄ• ||

<71> á¹• 21 bhogagÄ• me ca tassadÄ• , rakkhake ca niyojayi.

bhikkhÅ« dvattiá¹ƒsamattÄ• hi, vasantÅ«ti niyÄ• mayi ||

<72> á¹• 21 gaá¹…gÄ• ya mariyÄ• daá¹ƒ so, kÄ• resi maá¹‡imekhalaá¹ƒ.

toyaniddhamanaÃ±cÄ• kÄ• , maá¹‡ihÄ«rakavÄ• piyÄ• ||

<73> á¹• 21 kaá¹-á¹-huntanagare ceva, kÄ• á¹‡avÄ• piá¹ƒca bandhayi.

vejjasÄ• laÃ±ca kÄ• resi, cetiyamhi girimhi so ||

<74> á¹• 21 buddhagÄ• mavihÄ• raÃ±ca, vihÄ• raá¹ƒ mahiyaá¹…gaá¹‡aá¹ƒ.

kÅ«á¹-atissa vihÄ• raÃ±ca, bhogagÄ• me na vaá¸• á¸• hayi ||

<75> á¹• 21 maá¹‡á¸• alassa girissÄ• â€™ dÄ• , vihÄ• rassa sagÄ• make.

uttarÄ• á¸·he ca kÄ• resi, pÄ• sÄ• daá¹ƒ pariveá¹‡ake ||

<76> á¹• 21 mahÄ• senassa buddhassa, gÄ• maá¹ƒ datvÄ• na rakkhake.

dÄ• si sobbhavihÄ• re ca, kÄ• resi paá¹-imÄ• gharaá¹ƒ ||

<77> á¹• 21 bodhisatte ca vaá¸• á¸• hesi, pÄ• sÄ• de maá¹‡imekhale.

sÄ«lÄ• mayamunindassa, jiá¹‡á¹‡agehampi kÄ• rayi ||

<78> á¹• 21 rÄ• ja taá¹ƒ bodhisattaÃ±ca, sagharaá¹ƒ tattha sannahi.

Ä• lavÄ• laá¹ƒ dumindassa, gandhitvÄ• kÄ• mahÄ• mahaá¹ƒ ||

<79> á¹• 21 likhitvÄ• hemapaá¹-á¹-amhi, sabbaratanasuttakaá¹ƒ.

mahÄ• pÅ«jamakÄ• tassa, abhidhammaá¹ƒ kathÄ• payi ||

<80> á¹• 21 Ä• nandapaá¹-imaá¹ƒ netvÄ• , puraá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ.

parittaá¹ƒ bhikkhusaá¹…ghena, bhaá¹‡Ä• petvÄ• yathÄ• vidhiá¹ƒ ||

<81> á¹• 21 parittodakasekena, janaá¹ƒ katvÄ• nirÄ• turaá¹ƒ.

rÄ• jÄ• rogabhayaá¹ƒ pevaá¹ƒ, nÄ«harittha sadesato ||

<82> á¹• 21 abhisekaá¹ƒ gahetvÄ• na, hemavÄ• luka cetiye.

anusaá¹ƒvaccharaá¹ƒ kÄ• tuá¹ƒ, taá¹ƒ cÄ• rittaá¹ƒ likhÄ• payi ||

<83> á¹• 21 adÄ• mÄ• sassa catÅ«su, uposathadinesu so.

catunnaÃ±ca sahassÄ• naá¹ƒ, vatthadÄ• naá¹ƒ sabhattakaá¹ƒ ||

<84> á¹• 21 vesÄ• khakÄ«á¸·aá¹ƒ \Be 326/ kÄ«á¸·ittha, saddhiá¹ƒ duggatakehi so.

annaá¹ƒ pÄ• naÃ±ca vatthaÃ±ca, tesaá¹ƒ datvÄ• yathÄ• ruciá¹ƒ ||

<85> á¹• 21 bhikkhusaá¹…ghassa dÄ«pamhi, niccadÄ• naá¹ƒ pavattayi.

santappesi ca dÄ• nena, kapaá¹‡addhikavaá¹‡ibbake ||

<86> á¹• 21 tassa raÃ±Ã±o mahesÄ« ca, saá¹…ghanÄ• mÄ• akÄ• rayi.

pabbataá¹ƒ saá¹…ghasenavhaá¹ƒ, sabhogamabhayuttare ||

<87> á¹• 21 nÄ«lacÅ«á¸·Ä• maá¹‡iÃ±cÄ• kÄ• , silÄ• maya mahesino.

pÅ«jaá¹ƒ sabbopahÄ• rehi, kÄ• si satthussa sabbadÄ• ||

<88> á¹• 21 tassa senÄ• paticÄ• â€™ kÄ• , senasenÄ• pativhayaá¹ƒ.

pariveá¹‡aá¹ƒ mahÄ• bhogaá¹ƒ, sÅ«ro tuá¹-á¹-hakanÄ• mako ||

<89> á¹• 21 evaá¹ƒ sapariso katvÄ• , sapuÃ±Ã±Ä• ni mahÄ• yaso.

paÃ±catiá¹ƒsatime vasse, devalokamupÄ• gami ||

<90> á¹• 21 tato tassÄ• â€™ nujo Ä• si, udayo nÄ• ma khattiyo.

rÄ• jÄ• sabbappayogehi, hitesÄ« dÄ«pavÄ• sÄ«naá¹ƒ ||

<91> á¹• 21 hutvÄ• so sayaá¹ƒ rÄ• jÄ• , kaá¹‡iá¹-á¹-haá¹ƒ sakabhÄ• taraá¹ƒ.

mahÄ• dÄ«pÄ• daá¹-hÄ• namhi, á¹-hapi kassapanÄ• makaá¹ƒ ||

<92> á¹• 21 rÄ• jÄ• cintiya Ã±Ä• tÄ«naá¹ƒ, kÄ• tabbo saá¹…gaho iti.

evaá¹ƒ kassapanÄ• massa, bhÄ• tuputtassa dhÄ«taraá¹ƒ ||

<93> á¹• 21 yuvarÄ• jassa tassÄ• â€™ kÄ• , bhariyaá¹ƒ senanÄ• mikaá¹ƒ.

dhÄ• resica sayaá¹ƒ rÄ• jÄ• , aparaá¹ƒ tissasavhayaá¹ƒ ||

<94> á¹• 21 mahindassuparÄ• jassa, rÄ• jadhÄ«tÄ• ya kittiyÄ• .

putto kittaggabodhÄ«ti, Ä• dipÄ• do vibuddhiko ||

<95> á¹• 21 coro hutvÄ• mahÄ• raÃ±Ã±o, nikkhamitvÄ• na rattiyaá¹ƒ.

eko aÃ±Ã±Ä• tavesena, samupÄ• gammarohaá¹‡aá¹ƒ ||

<96> á¹• 21 janaá¹ƒ hattagataá¹ƒ katvÄ• , desaá¹ƒ sabbaá¹ƒ vinÄ• siya.

ghÄ• tÄ• payittha tatraá¹-á¹-haá¹ƒ, so taá¹ƒ mÄ• tulamattano ||

<97> á¹• 21 taá¹ƒ sutvÄ• dharaá¹‡Ä«pÄ• lo, tasmiá¹ƒâ€™ tÄ«va pakuppiya.

Ä• netuá¹ƒ tamupÄ• yaá¹ƒ so, gavesanto tathÄ• tathÄ• ||

<98> á¹• 21 bhÄ• tuputtaá¹ƒ tamÄ• huya, yuvarÄ• jaá¹ƒ sakassapaá¹ƒ.

Ä• mantesi mahÄ• puÃ±Ã±a, sahÄ• yo hoti me iti ||

<99> á¹• 21 kiá¹ƒ \Be 327/ me kattabbaâ€™ miccÄ• ha, paccÄ• ha dharaá¹‡Ä«pati.

putto tava mahindo so, vuddhippatto mahÄ• balo ||

<100> á¹• 21 lÄ• bhÄ« rohaá¹‡adesassa, mÄ• tito pititoâ€™ pi ca.

sÅ«ro sabbasaho vÄ«ro, kusalo katÅ«pÄ• sano ||

<101> á¹• 21 saá¹…gÄ• mayoggo matimÄ• , nipuá¹‡o nayakovido.

taá¹ƒ pesetvÄ• nayissÄ• ma, pÄ• paá¹ƒ mÄ• tulaghÄ• takaá¹ƒ ||

<102> á¹• 21 taá¹ƒ sutvÄ• vacanaá¹ƒ raÃ±Ã±o, kassapo bhÄ• si sÄ• daro.

deva devena vuttoâ€™ haá¹ƒ, gaccheyyaá¹ƒ kintu me suto ||

<103> á¹• 21 vaá¹ƒso me pÄ• lito hoti, pasÄ• do ca tavÄ• dhipa.

tasmÄ• kÄ• lamahÄ• petvÄ• , yaá¹ƒ icchasi tathÄ• kuru ||

<104> á¹• 21 sutvÄ• atÄ«vasantuá¹-á¹-ho, narindo tassa taá¹ƒ vaco.

mahanthaá¹ƒ balakÄ• yaá¹ƒ so, sabbaso paá¹-iyÄ• diya ||

<105> á¹• 21 mahatÄ• parihÄ• rena, mahindaá¹ƒ rÄ• japotakaá¹ƒ.

rakkhituá¹ƒ taá¹ƒ niyojetvÄ• , vajiraggaÃ±ca nÄ• yakaá¹ƒ ||

<106> á¹• 21 tucchaá¹ƒ viya puraá¹ƒ katvÄ• , sabbaÃ±ca balavÄ• hanaá¹ƒ.

sabbopakaraá¹‡aÃ±ceva, anÅ«naá¹ƒ tassa dÄ• piya ||

<107> á¹• 21 sayaá¹ƒ tamanugacchanto, padasÄ• â€™ va narissaro.

uyyojesi mahÄ• puÃ±Ã±a, gaccha rukkhÄ• ti mediniá¹ƒ ||

<108> á¹• 21 mahindo so mahindoâ€™ va, devasenÄ• purakkhato.

gacchanto suvÄ«rocittha, devÄ• suramahÄ• havaá¹ƒ ||

<109> á¹• 21 tato gantvÄ• na cirena, guttasÄ• lamupÄ• gami.

tato jÄ• napadÄ• sabbe, maá¹‡á¸• alikÄ• ca raá¹-á¹-hiyÄ• ||

<110> á¹• 21 tena mÄ• tulaghÄ• tena, pÄ• pakena upaddutÄ• .

gantvÄ• taá¹ƒ parivÄ• resuá¹ƒ, laddho no sÄ• miko iti ||

<111> á¹• 21 patanto sopi kho coro, á¹-hitova girimaá¹‡á¸• ale.

sabbaá¹ƒ hatthagataá¹ƒ katvÄ• , rÄ• jabhaá¹‡á¸• aá¹ƒ mahagghiyaá¹ƒ ||

<112> á¹• 21 hatthÄ« asseca Ä• dÄ• ya, gantvÄ• malayamÄ• ruhi.

mahindasenÄ• ghÄ• tentÄ«, tassa senaá¹ƒ tahiá¹ƒ tahiá¹ƒ ||

<113> á¹• 21 padÄ• nupadamasseâ€™ va, gacchanti hatthiassake.

disvÄ• malayapÄ• damhi, gahetvÄ• ettha so iti ||

<114> á¹• 21 tattha \Be 328/ pÄ• visimaddantÄ«, sabbaá¹ƒ malayakÄ• nanaá¹ƒ.

nadÄ«yo pallale ceva, karonti maggasÄ• dise ||

<115> á¹• 21 bÄ• lakova janaá¹ƒ disvÄ• , sabbaá¹ƒ ratanamattano.

kodhÄ• bhibhÅ«to chaá¸• á¸• esi, nadÄ« sobbhataá¹-Ä• dÄ«su ||

<116> á¹• 21 ekakova nilÄ«yittha, vane pabbatakandare.

gavesanto jano disvÄ• , tamaggahi narÄ• dhammaá¹ƒ ||

<117> á¹• 21 tamÄ• dÄ• yaâ€™ ti tuá¹-á¹-ho so, jano Ä• gamma sajjukaá¹ƒ.

mahindamupadassesi, nisinnaá¹ƒ guttasÄ• lake ||

<118> á¹• 21 so taá¹ƒ disvÄ• hasitvÄ• na,

bhutto kiá¹ƒ rohaá¹‡oâ€™â€™ iti.

nÄ• yakassa niyyÄ• tetvÄ• ,

vajiraggassa rÄ• jino ||

<119> á¹• 21 sayaá¹ƒ senaá¹ƒ samÄ• dÄ• ya, mahÄ• gÄ• mamupÄ• gato.

rohaá¹‡Ä• dhipati hutvÄ• , karonto lokasaá¹…gahaá¹ƒ ||

<120> á¹• 21 janaá¹ƒ pÄ• katikaá¹ƒ katvÄ• , bÄ• lakena vibÄ• dhitaá¹ƒ.

sÄ• sanaÃ±ca yathÄ• á¹-hÄ• ne, á¹-hapetvÄ• tena nÄ• sitaá¹ƒ ||

<121> á¹• 21 pupphÄ• rÄ• me phalÄ• rÄ• me, kÄ• rayitvÄ• tahiá¹ƒ tahiá¹ƒ.

vÄ• piyoâ€™ pi ca gaá¹‡hitvÄ• , bandhÄ• petvÄ• mahÄ• nadiá¹ƒ ||

<122> á¹• 21 sabbattha sulabhaá¹ƒ katvÄ• , saá¹…ghassa catupaccayaá¹ƒ.

duá¹-á¹-he ca paá¹-ibÄ• hetvÄ• , maá¹‡á¸• alÄ«ke ca raá¹-á¹-hiye ||

<123> á¹• 21 core ca parisodhetvÄ• , katvÄ• vigatakaá¹‡á¹-akaá¹ƒ.

tosayantoâ€™ khilaá¹ƒ lokaá¹ƒ, cÄ• gabhogasamappito ||

<124> á¹• 21 upÄ• saniyo viÃ±Ã±Å«hi, sevanÄ«yo dhanatthÄ«hi.

kapparukkhÅ«pamo sabba-yÄ• cakÄ• naá¹ƒ hitÄ• vaho ||

<125> á¹• 21 hitvÄ• dubbinayaá¹ƒ dese, pubbakehi pavattitaá¹ƒ.

samÄ• caranto dhammaÃ±ca, vÄ• saá¹ƒ tattheva kappayi ||

<126> á¹• 21 Ä• dipÄ• daá¹ƒ gahetvÄ• na, vajiraggo vinÄ• yako.

anurÄ• dhamupÄ• gamma, rÄ• jÄ• namabhidassayi ||

<127> á¹• 21 rÄ• jÄ• pi disvÄ• taá¹ƒ kuddho, khippaá¹ƒ pakkhippa cÄ• rake.

rakkhÄ• varaá¹‡amassÄ• dÄ• , viheá¹-hesi ca sabbÄ• so ||

<128> á¹• 21 adÄ• si \Be 329/ ca tulÄ• bhÄ• raá¹ƒ, tikkhattuá¹ƒ so mahÄ• yaso.

thÅ«pÄ• rÄ• mamhi thÅ«paÃ±ca, hemapaá¹-á¹-ena chÄ• dayi ||

<129> á¹• 21 katvÄ• tattheva pÄ• sÄ• daá¹ƒ, bhikkhusaá¹…ghaá¹ƒ nivÄ• siya.

vihÄ• re nagare ceva, paá¹-isaá¹…khÄ• si jiá¹‡á¹‡akaá¹ƒ ||

<130> á¹• 21 kadambanadÄ«yÄ• â€™ kÄ• si, nijjharaá¹ƒ thirabandhanaá¹ƒ.

mariyÄ• daá¹ƒ pavaá¸• á¸• hesi, vÄ• piyaá¹ƒ so mayettiyaá¹ƒ ||

<131> á¹• 21 tattha niddhamanaá¹ƒcÄ• â€™ kÄ• , anuvassampi bhÅ«mipo.

cÄ«varatthaá¹ƒ suvatthÄ• ni, susaá¹‡hÄ• ni ca dÄ• payi ||

<132> á¹• 21 dubbhikkhe dÄ• nasÄ• lÄ• yo, kÄ• retvÄ• sabbapÄ• á¹‡inaá¹ƒ.

mahÄ• dÄ• naá¹ƒ pavattesi, mahÄ• pÄ• á¸·iÃ±ca vaá¸• á¸• hayi ||

<133> á¹• 21 dadhibhattaÃ±ca dÄ• pesi, nikÄ• yattayavÄ• sinaá¹ƒ.

niccaá¹ƒ duggatabhattaÃ±ca, yÄ• guÃ±ceva sakhajjakaá¹ƒ ||

<134> á¹• 21 evamÄ• dÄ«ni puÃ±Ã±Ä• ni, katvÄ• sovaggiyÄ• ni so.

ekÄ• dasahi vassehi, gato devasahabyataá¹ƒ ||

<135> á¹• 21 tassekÄ• dasavassesu, vissaá¹-á¹-haá¹ƒ soá¹‡á¹‡ameva tu.

ahu satasahassÄ• naá¹ƒ, tayo dasahi sammitaá¹ƒ ||

<136> á¹• 21 sudujjayaá¹ƒ paá¹‡á¸• unarÄ• dhirÄ• ja,

mekoparo rohaá¹‡amuggaduggaá¹ƒ.

katvÄ• â€™ pi ete savase narindÄ• ,

sayaá¹ƒ vasaá¹ƒ maccumupÄ• gamiá¹ƒsu ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

rÄ• jadvayadÄ«pano nÄ• ma

ekÅ«napaÃ±Ã±Ä• satimo paricchedo.

paÃ±Ã±Ä• satima pariccheda

dvirÄ• jakonÄ• ma

<1> á¹• 21 tato \Be 330/ rajje patiá¹-á¹-hÄ• ya, kassapo dakkhiá¹‡aá¹ƒ disaá¹ƒ.

adÄ• kassapanÄ• massa, yuvarÄ• jassa dhÄ«mato ||

<2> á¹• 21 aggÄ• bhisekaá¹ƒ dÄ• pesi, yuvarÄ• jassa dhÄ«tuyÄ• .

rÄ• jakaÃ±Ã±Ä• ya tissÄ• ya, bhariyÄ• yeâ€™ va attano ||

<3> á¹• 21 yÄ• cakÄ• naÃ±ca sippÄ«naá¹ƒ, Ä• gatÄ• naá¹ƒ tato tato.

dÄ• naá¹ƒ daá¹‡á¸• issaraá¹ƒ nÄ• ma, sadÄ• dÄ• pesi bhÅ«pati ||

<4> á¹• 21 Ä• dipÄ• do mahindo so,

vasanto rohaá¹‡e tadÄ• .

gahetuá¹ƒ rÄ• jinoraá¹-á¹-ha-

mÄ• dÄ• ya balamÄ• gato ||

<5> á¹• 21 taá¹ƒ sutvÄ• kupito rÄ• jÄ• , balaá¹ƒ pesesi attano.

yujjhitvÄ• taá¹ƒ parÄ• jesi, mahindo so mahÄ• bhaá¹-o ||

<6> á¹• 21 tato rÄ• jÄ• nivattetuá¹ƒ, pitaraá¹ƒ tassa pesayi.

kassapaá¹ƒ yuvarÄ• jaá¹ƒ taá¹ƒ, so gantvÄ• puttasantikaá¹ƒ ||

<7> á¹• 21 nÄ• nÄ• dhammakathopetaá¹ƒ, vatvÄ• yuttimanekadhÄ• .

saá¹…ghÄ• mato nivattetvÄ• , puttaá¹ƒ so punarÄ• gami ||

<8> á¹• 21 Ä• dipÄ• do tu so pacchÄ• , ghÄ• tetvÄ• maá¹‡á¸• alÄ• dhipe.

kuddhejanapade disvÄ• , agamÄ• si purantikaá¹ƒ ||

<9> á¹• 21 bhikkhusaá¹…gho tamÄ• netvÄ• , dassesi vasudhÄ• dhipaá¹ƒ.

datvÄ• so dhÄ«taraá¹ƒ tassÄ• , pesesi puna rohaá¹‡aá¹ƒ ||

<10> á¹• 21 nÄ«haritvÄ• na dussÄ«le, nikÄ• yattayavÄ• sÄ«su.

gÄ• hÄ• pesi nave bhikkhÅ«, Ä• vÄ• se tattha tattha so ||

<11> á¹• 21 dvayÄ• bhisekajÄ• tena, Ä• dipÄ• dena sununÄ• .

mahÄ• vihÄ• re bodhimhi, paá¹ƒsuá¹ƒ vaá¸• á¸• hesi pÅ«jayaá¹ƒ ||

<12> á¹• 21 akÄ• si \Be 331/ ca nikÄ• yesu, tÄ«su bimbe silÄ• maye.

sovaá¹‡á¹‡aye raá¹ƒsijÄ• le, chattaá¹ƒ cÅ«á¸·Ä• maá¹‡iá¹ƒ tathÄ• ||

<13> á¹• 21 abhayagirivihÄ• ramhi, pÄ• sÄ• daá¹ƒ sakanÄ• makaá¹ƒ.

katvÄ• tattha nivÄ• setvÄ• , bhikkhu gÄ• mamadÄ• payi ||

<14> á¹• 21 mahiyaá¹…gaá¹‡avihÄ• rasmiá¹ƒ, gÄ• maá¹ƒ so cetiyassaâ€™ dÄ• .

savatthaá¹ƒ paá¹-imÄ• bhattaá¹ƒ, sabbabhikkhÅ«na dÄ• payi ||

<15> á¹• 21 thale jale ca sattÄ• naá¹ƒ, adÄ• si abhayaá¹ƒ tadÄ• .

cÄ• rittapubbarÄ• jÅ«naá¹ƒ, paripÄ• lesi sabbadÄ• ||

<16> á¹• 21 tassa senÄ• pati seno, ilaá¹…gorÄ• javaá¹ƒsajo.

theriyÄ• naá¹ƒ akÄ• â€™ vÄ• saá¹ƒ. thÅ«pÄ• rÄ• massa pacchato ||

<17> á¹• 21 dhammÄ• rucikabhikkhÅ«naá¹ƒ, dhammÄ• rÄ• mamakÄ• rayi.

tathÄ• sÄ• galikÄ• naÃ±ca, kassapasenanÄ• makaá¹ƒ ||

<18> á¹• 21 hadayuá¹‡hÄ• bhidhÄ• naá¹ƒ so, katvÄ• cetiyapabbate.

pariveá¹‡aá¹ƒ adÄ• dhamma-rucikÄ• naÃ±ca bhikkhÅ«naá¹ƒ ||

<19> á¹• 21 Ä• rÄ• mikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, Ä• rÄ• mesu tahiá¹ƒ tahiá¹ƒ.

ekamekaá¹ƒ kuá¹-iá¹ƒ katvÄ• , dÄ• pesi ca camÅ«pati ||

<20> á¹• 21 rattamÄ• lagirismiá¹ƒ so, katvÄ• rammaá¹ƒ taraá¹ƒ subhaá¹ƒ.

kuciá¹ƒ adÄ• sÄ• sanassa, sÄ• mikÄ• naá¹ƒ tapassinaá¹ƒ ||

<21> á¹• 21 mahÄ• vihÄ• re kÄ• retvÄ• , paviveá¹‡aá¹ƒ varaá¹ƒ adÄ• .

paá¹ƒsukÅ«likabhikkhÅ«naá¹ƒ, samuddagirinÄ• makaá¹ƒ ||

<22> á¹• 21 vÄ• saá¹ƒ araÃ±Ã±e kÄ• retvÄ• , attano vaá¹ƒsanÄ• makaá¹ƒ.

mahÄ• vihÄ• re bhikkhÅ«naá¹ƒ, vane nivÄ• sataá¹ƒ adÄ• ||

<23> á¹• 21 vihÄ• resÅ« ca jiá¹‡á¹‡esu, navakammamakÄ• rayi.

dÄ• pesi aggalaá¹ƒ sabba-bhikkhÅ«naá¹ƒ jiá¹‡á¹‡acÄ«vare ||

<24> á¹• 21 tissÄ• rÄ• maá¹ƒ karitvÄ• na, bhikkhÅ«nÄ«namupassayaá¹ƒ.

maricavaá¹-á¹-imahÄ• bodhi, parihÄ• re nivesayi ||

<25> á¹• 21 anurÄ• dhapure ceva, pulatthinagarepi ca.

upasaggaroganÄ• sÄ• ya, vejjasÄ• lÄ• pi kÄ• rayi ||

<26> á¹• 21 attanÄ• katavÄ• sanaá¹ƒ, bhogagÄ• me ca dÄ• payi.

tathÄ• rÄ• mikagÄ• me ca, paá¹-imÄ• bharaá¹‡aÃ±ca so ||

<27> á¹• 21 bhesajjagehaá¹ƒ \Be 332/ kÄ• resi, nagare tattha tattha so.

paá¹ƒsukÅ«likabhikkhÅ«naá¹ƒ, bhattaá¹ƒ vatthaÃ±ca dÄ• payi ||

<28> á¹• 21 khandhÄ«kate amocesi, tiracchÄ• nagate bahÅ«.

kapaá¹‡Ä• naÃ±ca dÄ• pesi, mahÄ• dÄ• naá¹ƒ camÅ«pati ||

<29> á¹• 21 vicittaá¹ƒ byaÃ±janaá¹ƒ bhattaá¹ƒ, yÄ• guá¹ƒ vividhakhajjakaá¹ƒ.

katvÄ• sÅ«kararÅ«paÃ±ca, guá¸·aá¹ƒ bhikkhÅ«naá¹ƒ dÄ• payi ||

<30> á¹• 21 evÄ• mÄ• dÄ«ni puÃ±Ã±Ä• ni, katvÄ• senÄ• ya nÄ• yako.

seno kittindupÄ• dehi, sabbÄ• obhÄ• sayÄ« disÄ• ||

<31> á¹• 21 tasseva Ã±Ä• tako katvÄ• , nÄ• yako rakkhasavhayo.

savÄ• rakamhi gÄ• mamhi, vihÄ• raá¹ƒ sumanoharaá¹ƒ ||

<32> á¹• 21 mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, sÄ• rÄ• naá¹ƒ paá¹-ipattiyÄ• .

bhikkhÅ«naá¹ƒ so adÄ• sÄ• dhu, á¹-hapetvÄ• vattamuttamaá¹ƒ ||

<33> á¹• 21 seno nÄ• ma mahÄ• lekho, mahÄ• lekhakapabbataá¹ƒ.

mahÄ• vihÄ• re kÄ• resi, bhikkhÅ«naá¹ƒ vÄ• samuttamaá¹ƒ ||

<34> á¹• 21 coá¸·arÄ• jÄ• bhidhÄ• no, ca, amacco tassa rÄ• jino.

pariveá¹‡aá¹ƒ akÄ• rammaá¹ƒ, naá¹-á¹-haá¹ƒ taá¹ƒ suppatiá¹-á¹-hitaá¹ƒ ||

<35> á¹• 21 rÄ• jÄ• tÄ«su nikÄ• yesu, rÅ«pakammamanoramaá¹ƒ.

maá¹‡á¸• apÄ• ni vicittÄ• ni, vejayanto pamÄ• ni ca ||

<36> á¹• 21 kÄ• retvÄ• dhÄ• tupÅ«jÄ• yo, katvÄ• janamanoharÄ• .

yathÄ• kammaá¹ƒ gato á¹-hatvÄ• , vassÄ• ni dasasatta ca ||

<37> á¹• 21 dvayÄ• bhisekasaÃ±jÄ• to, yuvarÄ• jÄ• tha kassapo.

Ä• si laddhÄ• bhiseko so, laá¹ƒkÄ• rajjekamÄ• gate ||

<38> á¹• 21 saddho Ä• gatamaggova, sÄ• bhiÃ±Ã±o viya paÃ±Ã±avÄ• .

vattÄ• so maramantiva, cÄ• gavÄ• dhanado viya ||

<39> á¹• 21 bahussuto dhammakathÄ«, sabbasippavisÄ• rado.

yuttÄ• yuttavicÄ• rÄ• ya, nipuá¹‡o nayakovido ||

<40> á¹• 21 acalo indalÄ«loâ€™ va, á¹-hito sugatasÄ• sane.

parappavÄ• divÄ• tehi, sabbehiâ€™ pi akampiyo ||

<41> á¹• 21 mÄ• yÄ• sÄ• á¹-heyyamÄ• nÄ• di, pÄ• pÄ• naÃ±ca agocaro.

guá¹‡Ä• naá¹ƒ Ä• karo sabba-ratanÄ• naá¹ƒ vasÄ• garo ||

<42> á¹• 21 bhÅ«micando \Be 333/ narindo so, vaá¹ƒse jÄ• tassa attano.

dappuá¸·assÄ• dÄ«pÄ• dassa, yuvarÄ• japadaá¹ƒ adÄ• ||

<43> á¹• 21 rajjaá¹ƒ dasahi dhammehi, catusaá¹…gahavatthÅ«hi.

karonto paripÄ• lesi, lokaá¹ƒ nettaá¹ƒva attano ||

<44> á¹• 21 so dhetvÄ• sÄ• sanaá¹ƒ sabbaá¹ƒ, dhammakammena satthuno.

gahetvÄ• navake bhikkhÅ«, akÄ• sÄ• â€™ vÄ• sapÅ«raá¹‡aá¹ƒ ||

<45> á¹• 21 duá¹-á¹-hagÄ• maá¹‡irÄ• jena, kataá¹ƒ maricavaá¹-á¹-ikaá¹ƒ.

naá¹-á¹-haá¹ƒ vihÄ• raá¹ƒ kÄ• retvÄ• , nÄ• nÄ• Ä• vÄ• sa bhÅ«sitaá¹ƒ ||

<46> á¹• 21 theravaá¹ƒsajabhikkhÅ«naá¹ƒ, adÄ• katvÄ• mahÄ• mahaá¹ƒ.

tesaá¹ƒ paÃ±casatÄ• naÃ±ca, bhogagÄ• me ca dÄ• payi ||

<47> á¹• 21 tattha so tusite ramme, devasaá¹…ghapurakkhataá¹ƒ.

metteyyaá¹ƒ lokanÄ• thaá¹ƒ taá¹ƒ, desentaá¹ƒ dhammamuttamaá¹ƒ ||

<48> á¹• 21 dassento viya lokassa, vihÄ• re sabbasajjite.

nisinno maá¹‡á¸• ape ramme, nÄ• nÄ• ratanabhÅ«site ||

<49> á¹• 21 nagarehi ca sabbehi, bhikkhÅ«hi parivÄ• rito.

buddhalilÄ• ya laá¹ƒkindo, abhidhamma mabhÄ• sayi ||

<50> á¹• 21 soá¹‡á¹‡apaá¹-á¹-e likhÄ• petvÄ• -bhidhammapiá¹-akaá¹ƒ tadÄ• .

dhammasaá¹…gaá¹‡ikaá¹ƒ potthaá¹ƒ, nÄ• nÄ• ratana bhÅ«sitaá¹ƒ ||

<51> á¹• 21 katvÄ• nagaramajjhamhi, kÄ• retvÄ• hemamuttamaá¹ƒ.

taá¹ƒ tattha á¹-hapayitvÄ• na, parihÄ• ramadÄ• payi ||

<52> á¹• 21 sakkasenÄ• patiá¹-á¹-hÄ• naá¹ƒ, datvÄ• puttassa attano.

parihÄ• re niyojesi, tattha taá¹ƒ dhammapotthake ||

<53> á¹• 21 anusaá¹ƒvaccharaá¹ƒ rÄ• jÄ• , puraá¹ƒ devapurÄ« viya.

vibhÅ«sitÄ• ya senÄ• ya, sajjetvÄ• parivÄ• rito ||

<54> á¹• 21 devarÄ• jÄ• va sobhanto, sabbÄ• bharaá¹‡abhÅ«sito.

hatthikhaá¹‡á¸• e nisÄ«ditvÄ• , caranto puravÄ«thiyaá¹ƒ ||

<55> á¹• 21 mahatÄ• parihÄ• rena, netvÄ• taá¹ƒ dhammasaá¹…gahaá¹ƒ.

attanÄ• kÄ• ritaá¹ƒ rammaá¹ƒ, vihÄ• raá¹ƒ sabbasajjitaá¹ƒ ||

<56> á¹• 21 tattha dhÄ• tugate ramme, nÄ• nÄ• ratanabhÅ«site.

maá¹‡á¸• ape dhÄ• tupiá¹-hasmiá¹ƒ, patiá¹-á¹-hÄ• piya pÅ«jayi ||

<57> á¹• 21 ganthÄ• karapariveá¹‡aá¹ƒ \Be 334/, mahÄ• meghavane akÄ• .

nagare vajjasÄ• lÄ• ca, tesaá¹ƒ gÄ• me ca dÄ• payi ||

<58> á¹• 21 bhaá¹‡á¸• ikapariveá¹‡aÃ±ca, silÄ• meghaÃ±ca pabbataá¹ƒ.

katvÄ• â€™ bhayagirismiá¹ƒ so, tesaá¹ƒ gÄ• mamadÄ• payi ||

<59> á¹• 21 jotivanavihÄ• rasmiá¹ƒ, rÄ• jÄ• laá¹…kÄ• ya nÄ• yako.

bhattaggassa adÄ• gÄ• maá¹ƒ, tathÄ• â€™ bhayagirimhi ca ||

<60> á¹• 21 dakkhiá¹‡agirinÄ• massa, vihÄ• rassa ca dÄ• payi.

gÄ• maá¹ƒ kataÃ±Ã±ubhÄ• vena, rÄ• jÄ• paramadhammiko ||

<61> á¹• 21 sakkasenÄ• pati rammaá¹ƒ, pariveá¹‡aá¹ƒ sumÄ• piya.

adÄ• si sahagÄ• mehi, theriyÄ• naá¹ƒ sanÄ• mikaá¹ƒ ||

<62> á¹• 21 bhariyÄ• vajirÄ• tassa, tesaá¹ƒyeva adÄ• payi.

pariveá¹‡aá¹ƒ karitvÄ• na, sagÄ• maá¹ƒ sakanÄ• makaá¹ƒ ||

<63> á¹• 21 upassayaá¹ƒ karitvÄ• na, sÄ• eva padalaÃ±chane.

bhikkhÅ«nÄ«naá¹ƒ adÄ• thera-vaá¹ƒse sabbattha pÅ«jite ||

<64> á¹• 21 sakkasenÄ• pati mÄ• tÄ• , devÄ• â€™ raÃ±Ã±aka bhikkhÅ«naá¹ƒ.

theravaá¹ƒsappadÄ«pÄ• naá¹ƒ, akÄ• â€™ vÄ• saá¹ƒ sanÄ• makaá¹ƒ ||

<65> á¹• 21 sÄ• eva paá¹-ibimbassa, satthu maricavaá¹-á¹-iyaá¹ƒ.

cÅ«á¸·Ä• maá¹‡iá¹ƒ pÄ• dajalaá¹ƒ, akÄ• chattaÃ±ca cÄ«varaá¹ƒ ||

<66> á¹• 21 rÄ• jÄ• rÄ• jÄ• layeyeva, rÄ• javaá¹ƒsaá¹ƒ sanÄ• makaá¹ƒ.

akÄ• si pÄ• á¸·ikaá¹ƒ nÄ• ma, pÄ• sÄ• daá¹ƒ sumano haraá¹ƒ ||

<67> á¹• 21 pÅ«jesi rÄ• jinÄ« nÄ• ma, rÄ• jino bhariyÄ• â€™ parÄ• .

paá¹-á¹-akaÃ±cukapÅ«jÄ• ya, hemamÄ• lika cetiyaá¹ƒ ||

<68> á¹• 21 tassÄ• puttosi siddhattho, nÄ• ma issariye á¹-hito.

suto malayarÄ• jÄ• ti, rÅ«pena makaraddhajo ||

<69> á¹• 21 rÄ• jÄ• tasmiá¹ƒ mate katvÄ• , sÄ• laá¹ƒ bhikkhunamuttamaá¹ƒ.

dÄ• navaá¹-á¹-aá¹ƒ paá¹-á¹-hapetvÄ• , tassa pattimadÄ• tadÄ• ||

<70> á¹• 21 evaá¹ƒ dhammena kÄ• rente, rajjaá¹ƒ laá¹…kÄ• dÄ«pe tadÄ• .

coá¸·arÄ• jena yujjhitvÄ• , paá¹‡á¸• urÄ• jÄ• parÄ• jito ||

<71> á¹• 21 paá¹‡á¹‡Ä• kÄ• rÄ• ni nekÄ• ni, balaá¹ƒ sandhÄ• ya pesayi.

rÄ• jÄ• laá¹ƒkissaro saddhiá¹ƒ, mantetvÄ• sacivehi so ||

<72> á¹• 21 sannayha \Be 335/ balakÄ• yaá¹ƒ so, sakkasenÄ• patiá¹ƒ sakaá¹ƒ.

balassa nÄ• yakaá¹ƒ katvÄ• , mahÄ• yitthamupÄ• gami ||

<73> á¹• 21 vijayaá¹ƒ pubbarÄ• jÅ«naá¹ƒ, vatvÄ• velÄ• taá¹-e á¹-hito.

ussÄ• haá¹ƒ janayitvÄ• na, nÄ• vaá¹ƒ Ä• ropayÄ« balaá¹ƒ ||

<74> á¹• 21 balakÄ• yaá¹ƒ samÄ• dÄ• ya, sakkasenÄ• patiá¹ƒ tadÄ• .

sukhena sÄ• garaá¹ƒ tiá¹‡á¹‡o, paá¹‡á¸• udesamupÄ• gami ||

<75> á¹• 21 disvÄ• balaÃ±ca taÃ±ceva, paá¹‡á¸• urÄ• jÄ• sumÄ• naso.

ekacchattaá¹ƒ karissÄ• mi, jambudÄ«panti abravi ||

<76> á¹• 21 baladvayaá¹ƒ gahetvÄ• na, rÄ• jÄ• so coá¸·avaá¹ƒsajaá¹ƒ.

jetuá¹ƒ asakkuá¹‡itvÄ• na yuddhamujjhiya nikkhami ||

<77> á¹• 21 yujjhissÄ• mÄ«ti gantÄ• na, sakkasenÄ• patÄ« puna.

nisinno upasaggena, mato pÄ• pena paá¹‡á¸• uto ||

<78> á¹• 21 laá¹ƒkissaro balassÄ• pi, tena rogena nÄ• nasaá¹ƒ.

sutvÄ• dayÄ• lubhÄ• vena, senaá¹ƒ Ä• á¹‡Ä• payÄ« tato ||

<79> á¹• 21 sakka senÄ• patiá¹-á¹-hÄ• naá¹ƒ, tassa puttassaâ€™ dÄ• tadÄ• .

vaá¸• á¸• hesi tena taá¹ƒ puttaá¹ƒ, katvÄ• senÄ• ya nÄ• yakaá¹ƒ ||

<80> á¹• 21 nikÄ• yattayavÄ• sÄ«hi, parittaá¹ƒ nagare tadÄ• .

kÄ• retvÄ• rogadubbuá¹-á¹-hi-bhayaá¹ƒ nÄ• sesi jantunaá¹ƒ ||

<81> á¹• 21 sÄ• sanassa ca lokassa, santiá¹ƒ katvÄ• anekadhÄ• .

rÄ• jÄ• so dasame vasse, sukhena tidivaá¹ƒ gato ||

<82> á¹• 21 laá¹ƒkÄ• rajjepi á¹-hatvÄ• kathitatipiá¹-ako sabbavijjÄ• padÄ«po,

vattÄ• vÄ• dÄ« kavÄ« so satidhÄ«tivisado desako bhÄ• vako ca.

paÃ±Ã±Ä• saddhÄ• dayÄ• vÄ• parahitanirato lokavedÄ«vadaÃ±Ã±Å«.

rÄ• jindo kassapoâ€™ yaá¹ƒ viya vimalaguá¹‡o hotulokopi sabbo ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

dvirÄ• jako nÄ• ma

paÃ±Ã±Ä• satimo paricchedo.

ekapaÃ±Ã±Ä• satima pariccheda

paÃ±carÄ• jako nÄ• ma

<1> á¹• 21 yuvarÄ• jÄ• \Be 336/ tadÄ• hutvÄ• , rÄ• jÄ• dappuá¸·anÄ• mako.

á¹-hapesi oparajjamhi, Ä• dipadaá¹ƒ sanÄ• makaá¹ƒ ||

<2> á¹• 21 maricavaá¹-á¹-ivihÄ• rassa, gÄ• maá¹ƒ datvÄ• tato pure.

cÄ• rittaá¹ƒ pubbarÄ• jÅ«naá¹ƒ, rakkhitvÄ• na mahiá¹ƒ imaá¹ƒ ||

<3> á¹• 21 abhutvÄ• dÄ«ghakÄ• laÃ±hi, pubbakammena attano.

rÄ• jÄ• so sattame mÄ• se, paviá¹-á¹-ho paccuno mukhaá¹ƒ ||

<4> á¹• 21 uparÄ• jÄ• ahurÄ• jÄ• , dappuá¸·o tadanantaraá¹ƒ.

udayassÄ• dipÄ• dassa, yuvarÄ• japadaá¹ƒ adÄ• ||

<5> á¹• 21 tadÄ• coá¸·abhayÄ• paá¹‡á¸• u-rÄ• jaá¹ƒ janapadaá¹ƒ sakaá¹ƒ.

cajitvÄ• nÄ• vamÄ• ruyha, mahÄ• titthamupÄ• gami ||

<6> á¹• 21 Ä• á¹‡Ä• petvÄ• na taá¹ƒ rÄ• jÄ• , disvÄ• santuá¹-á¹-hamÄ• naso.

mahÄ• bhogaá¹ƒ adÄ• tassa, nivÄ• sesi purÄ• bahi ||

<7> á¹• 21 coá¸·arÄ• jena yujjhitvÄ• , gahetvÄ• paá¹-á¹-anadvayaá¹ƒ.

paá¹‡á¸• urÄ• jassa dammÄ«ti, sannaddhe laá¹…karÄ• jini ||

<8> á¹• 21 kenÄ• â€™ pi karaá¹‡Ä«yena, khattiyÄ• dÄ«pavÄ• sino.

akaá¹ƒsu viggahaá¹ƒ ghoraá¹ƒ, pÄ• pakammena paá¹‡á¸• uno ||

<9> á¹• 21 paá¹‡á¸• urÄ• jeâ€™ ttha vÄ• sena, kammaá¹ƒ natthÄ«ti cintiya.

á¹-hapetvÄ• makuá¹-Ä• dÄ«ni, gato keraá¸·asantikaá¹ƒ ||

<10> á¹• 21 viggahe niá¹-á¹-hite rÄ• jÄ• , mahÄ• meghavane tadÄ• .

mahÄ• bodhigharassÄ• â€™ dÄ• , gÄ• maá¹ƒ nagarasantike ||

<11> á¹• 21 Ä• vÄ• saá¹ƒ rakkhako nÄ• ma, tassa senÄ• patÄ« akÄ• .

thÅ«pÄ• rÄ• masamÄ«pamhi, iá¸·aá¹…go rÄ• janÄ• makaá¹ƒ ||

<12> á¹• 21 kataá¹ƒ taá¹ƒ pubbarÄ• jehi, rÄ• jÄ• so paripÄ• liya.

patto dvÄ• dasamaá¹ƒ vassaá¹ƒ, yathÄ• kammamupÄ• gami ||

<13> á¹• 21 udayo \Be 337/ yuvarÄ• jÄ• â€™ si, laá¹ƒkÄ• vÄ• sÄ«namissaro.

senanÄ• mÄ• dipÄ• daá¹ƒ so, oparajjeâ€™ bhisecayi ||

<14> á¹• 21 raÃ±Ã±o bhÄ«tÄ• tadÄ• maccÄ• , pavisiá¹ƒsu tapovanaá¹ƒ.

rÄ• joparÄ• jÄ• gantvÄ• na, tesaá¹ƒ sÄ«sÄ• ni chedayuá¹ƒ ||

<15> á¹• 21 tena kammena nibbinnÄ• , yatayo tannivÄ• sino.

hitvÄ• janapadaá¹ƒ raÃ±Ã±o, tadÄ• gacchiá¹ƒsu rohaá¹‡aá¹ƒ ||

<16> á¹• 21 tadÄ• jÄ• napadÄ• ceva, nÄ• garÄ• ca balÄ• ni ca.

kupitÄ• caá¹‡á¸• uvÄ• tena, sÄ• garo viya kampito ||

<17> á¹• 21 ratanapÄ• sÄ• damÄ• ruyha, vihÄ• re abhayuttare.

santÄ• setvÄ• na rÄ• jÄ• naá¹ƒ, dassetvÄ• na vibhÄ«sikaá¹ƒ ||

<18> á¹• 21 upatthambhakamaccÄ• naá¹ƒ, viggahassa tapovane.

tadÄ• sÄ«sÄ• ni chinditvÄ• , kavÄ• tena nipÄ• tayuá¹ƒ ||

<19> á¹• 21 taá¹ƒ sutvÄ• yuvarÄ• jÄ• ca, Ä• dipÄ• do ca taá¹ƒ sakhÄ• .

ullaá¹…ghitvÄ• na pÄ• kÄ• raá¹ƒ, sÄ«ghaá¹ƒ gacchiá¹ƒsu rohaá¹‡aá¹ƒ ||

<20> á¹• 21 balakÄ• yonubandhitvÄ• , yÄ• va kaá¹‡hanadÄ«taá¹-Ä• .

alÄ• bhena ca nÄ• vÄ• naá¹ƒ, tiá¹‡á¹‡attÄ• tesamÄ• gami ||

<21> á¹• 21 rÄ• japuttÄ• gatÄ• tattha, vane abhayabhedino.

yatÄ«naá¹ƒ purato tesaá¹ƒ, nipajjitvÄ• urena te ||

<22> á¹• 21 allavatthÄ• â€™ llakesÄ• ca, paridevitthaâ€™ nekadhÄ• .

kandÄ«tvÄ• rodanaá¹ƒ katvÄ• , khamÄ• pesuá¹ƒ tapassino ||

<23> á¹• 21 khantimettÄ• nubhÄ• vena, tesaá¹ƒ sÄ• sanasÄ• minaá¹ƒ.

puÃ±Ã±odayo ahu tesaá¹ƒ, ubhinnaá¹ƒ dÄ«pasÄ• minaá¹ƒ ||

<24> á¹• 21 yuvarÄ• jabalaÃ±ceva, nikÄ• yattayavÄ• sino.

gamiá¹ƒsu tesamÄ• netuá¹ƒ, santibhÅ«te mahÄ• bale ||

<25> á¹• 21 rÄ• japuttÄ• ubho byattÄ• , paá¹‡á¸• itÄ• paá¹ƒsukÅ«lino.

yÄ• citvÄ• tesamÄ• dÄ• ya, agamaá¹ƒsu sakaá¹ƒ puraá¹ƒ ||

<26> á¹• 21 bhikkhÅ«naá¹ƒ purato maggaá¹ƒ, rÄ• jÄ• gantÄ• khamÄ• payi.

Ä• dÄ• ya te vanaá¹ƒ tesaá¹ƒ, netvÄ• rÄ• jagharaá¹ƒ gato ||

<27> á¹• 21 tato paá¹-á¹-hÄ• ya cÄ• ritthaá¹ƒ, pÄ• letvÄ• pubbarÄ• junaá¹ƒ.

rÄ• jÄ• so tatiye vasse, yathÄ• kammamupÄ• gami ||

<28> á¹• 21 laá¹ƒkÄ• bhisekaá¹ƒ \Be 338/ patvÄ• na, seno so matimÄ• tato.

udayaá¹ƒ Ä• dipÄ• daá¹ƒ taá¹ƒ, yuvarÄ• jaá¹ƒ akÄ• sakhaá¹ƒ ||

<29> á¹• 21 kahÄ• paá¹‡asahassaá¹ƒ so, duggatÄ• naá¹ƒ uposathe.

hotuâ€™ posathiko datvÄ• , yÄ• vajÄ«vaá¹ƒ narÄ• dhipo ||

<30> á¹• 21 paá¹-imÄ• bhattavatthÄ• ni, bhikkhÅ«naá¹ƒ dharaá¹‡Ä« pati.

adÄ• daá¹‡á¸• issaraá¹ƒ dÄ• naá¹ƒ, yÄ• cakÄ• naÃ±ca sippÄ«naá¹ƒ ||

<31> á¹• 21 á¹-hÄ• ne katthaci sippÄ«naá¹ƒ, pÄ• sÄ• desu manohare.

kÄ• retvÄ• bhogagÄ• me ca, adÄ• pesi mahÄ• mati ||

<32> á¹• 21 kahÄ• paá¹‡asahassaá¹ƒ vÄ• , datvÄ• paÃ±casatÄ• ni vÄ• .

laá¹…kÄ• yaá¹ƒ jiá¹‡á¹‡akÄ• vÄ• se, navakammamakÄ• rayÄ« ||

<33> á¹• 21 cattÄ• lÄ«sasahassÄ• ni, abhayuttaracetiye.

silÄ• pattharaá¹‡atthÄ• ya, dÄ• pesi ca mahÄ«pati ||

<34> á¹• 21 mahÄ• vÄ• pÄ«su laá¹ƒkÄ• yaá¹ƒ, jiá¹‡á¹‡aniddhamane akÄ• .

navakammaÃ±ca mariyÄ• daá¹ƒ, thiyaá¹ƒ pÄ• sÄ• á¹‡apaá¹ƒsunÄ• ||

<35> á¹• 21 akÄ• rÄ• jaghare rammaá¹ƒ, mÄ• lÄ• gehaá¹ƒ mahÄ• rahaá¹ƒ.

á¹-hapitaá¹ƒ punarÄ• jÅ«hi, dÄ• naá¹ƒ sammÄ• pavattayi ||

<36> á¹• 21 kataá¹ƒ malayarÄ• jena, amaccenaâ€™ gga bodhinÄ• .

pariveá¹‡aá¹ƒ nÄ• gasÄ• laá¹ƒ, disvÄ• gÄ• ma madÄ• tadÄ• ||

<37> á¹• 21 katvÄ• catuvihÄ• resu, rÅ«pakammÄ• ni sÄ• dhukaá¹ƒ.

maá¹‡á¸• apÄ• ni ca rammÄ• ni, dhÄ• tupÅ«jaá¹ƒ akÄ• sadÄ• ||

<38> á¹• 21 evamÄ• dÄ«ni puÃ±Ã±Ä• ni, anekÄ• ni anekadhÄ• .

katvÄ• so navame vasse, yathÄ• kammamupÄ• gami ||

<39> á¹• 21 laá¹ƒkÄ• bhisekaá¹ƒ patvÄ• na, yuvarÄ• jodayo tato.

senanÄ• mÄ• dipÄ• daá¹ƒ so, oparajjeâ€™ bhi secayi ||

<40> á¹• 21 niddÄ• lu majjapo Ä• si, rÄ• jÄ• pÄ• pena jantunaá¹ƒ.

coá¸·o pamattataá¹ƒ tassa, sutvÄ• santuá¹-á¹-hamÄ• naso ||

<41> á¹• 21 paá¹‡á¸• udesÄ• tisekaá¹ƒ so, pattukÄ• mettha pesayi.

makuá¹-Ä• dÄ«namatthÄ• ya, á¹-hapitÄ• naá¹ƒva paá¹‡á¸• unÄ• ||

<42> á¹• 21 tÄ• ni nÄ• dÄ• si so rÄ• jÄ• , tena coá¸·o mahabbalo.

balaá¹ƒ sannayha pesesi, balakkÄ• rena gaá¹‡hituá¹ƒ ||

<43> á¹• 21 tadÄ• \Be 339/ senÄ• pati ettha, paccante kupite gato.

Ä• á¹‡Ä• petvÄ• na taá¹ƒ rÄ• jÄ• , yujjhanatthÄ• ya pesayi ||

<44> á¹• 21 hato senÄ• pati tattha, yujjhi na raá¹‡e mato.

kakÅ«á¹-Ä• dÄ«ni Ä• dÄ• ya, rÄ• jÄ• so rohaá¹‡aá¹ƒ agÄ• ||

<45> á¹• 21 gantvÄ• coá¸·abalaá¹ƒ tattha, alabhitvÄ• pavesanaá¹ƒ.

nivattitvÄ• sakaá¹ƒ raá¹-á¹-haá¹ƒ, agamÄ• si idhatÄ• bhayÄ• ||

<46> á¹• 21 tato senÄ• patiá¹-á¹-hÄ• ne, viduraggaá¹ƒ tu nÄ• yakaá¹ƒ.

á¹-hapesi rÄ• jÄ• laá¹ƒkindo, tejavantaá¹ƒ mahÄ• matiá¹ƒ ||

<47> á¹• 21 paccantaá¹ƒ coá¸·arÄ• jassa, ghÄ• tetvÄ• so camÅ«pati.

Ä• á¹‡Ä• pesi ito nÄ«taá¹ƒ, dassetvÄ• na vibhÄ«sitaá¹ƒ ||

<48> á¹• 21 tato dÄ• pesi so sabba-parikkhÄ• raá¹ƒ mahÄ• rahaá¹ƒ.

paá¹ƒsukÅ«likabhikkhÅ«naá¹ƒ, sabbesaá¹ƒ dÄ«pavÄ• sinaá¹ƒ ||

<49> á¹• 21 mahÄ• vihÄ• re laá¹ƒkindo, paá¹-ibimbassa satthuno.

jalantaá¹ƒ maá¹‡iraá¹ƒsÄ«hi, akÄ• cÅ«á¸·Ä• maá¹‡iá¹ƒ tadÄ• ||

<50> á¹• 21 orodhÄ• vidurÄ• tassa, pÄ• dajÄ• lena pÅ«jayi.

maá¹‡Ä«hi pajjalantehi, paá¹-imaá¹ƒ taá¹ƒ silÄ• mayaá¹ƒ ||

<51> á¹• 21 jhÄ• pitaá¹ƒ coá¸·arÄ• jassa, balena maá¹‡inÄ• makaá¹ƒ.

pÄ• sÄ• daá¹ƒ kÄ• tumÄ• raddho, cuto vassamhi aá¹-á¹-hame ||

<52> á¹• 21 paÃ±cete vasudhÄ• dhipÄ• vasumahiá¹ƒ ekÄ• tapattaá¹…kitaá¹ƒ.

bhutvÄ• niggahasaá¹…gahehi sakalaá¹ƒ lokaá¹ƒ vase vattiya.

yÄ• tÄ• maccuvasaá¹ƒ saputtavaá¹‡itÄ• sÄ• maccamittÄ• nugÄ• .

iccevaá¹ƒ satataá¹ƒ sarantu sujanÄ• hÄ• tuá¹ƒ pamÄ• daá¹ƒ madaá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paÃ±carÄ• jako nÄ• ma

ekapaÃ±Ã±Ä• satimo paricchedo.

dvipaÃ±Ã±Ä• satima pariccheda

tirÄ• jakonÄ• ma

<1> á¹• 21 tato \Be 340/ laá¹…kÄ• bhisekaá¹ƒ so, patvÄ• seno kamÄ• gataá¹ƒ.

mahindassÄ• dipÄ• dassa, yuvarÄ• japadaá¹ƒ adÄ• ||

<2> á¹• 21 paÃ±Ã±o mahÄ• kavÄ« byatto, majjhatto mittasattusu.

yutto dayÄ• ya mettÄ• ya, rÄ• jÄ• so sabbadÄ• ahu ||

<3> á¹• 21 kÄ• laá¹ƒ devoâ€™ natikkamma, sammÄ• dhÄ• rÄ• bhivassati.

raá¹-á¹-he tasmiá¹ƒ vasantÄ• â€™ suá¹ƒ, sukhitÄ• nibbhayÄ• sadÄ• ||

<4> á¹• 21 suttantaá¹ƒ lohapÄ• sÄ• de, nisinno vaá¹‡á¹‡ayÄ« tadÄ• .

nikÄ• yattayavÄ• sÄ«hi, rÄ• jÄ• so parivÄ• rito ||

<5> á¹• 21 dÄ• á¹-hadhÄ• tukaraá¹‡á¸• aá¹ƒ so, nÄ• nÄ• ratanabhÅ«sitaá¹ƒ.

akÄ• catuvihÄ• resu, dhÄ• tupÅ«jÄ• caâ€™ nekadhÄ• ||

<6> á¹• 21 pariveá¹‡aá¹ƒ sitthagÄ• maá¹ƒ, kÄ• retvÄ• vutthamattanÄ• .

lokaá¹ƒ puttaá¹ƒva pÄ• letvÄ• , tivassena divaá¹…gato ||

<7> á¹• 21 yuvarÄ• jÄ• mahindo so, rÄ• jÄ• si tadanantaraá¹ƒ.

mahÄ• puÃ±Ã±o mahÄ• tejo, mahÄ• seno mahÄ• yaso ||

<8> á¹• 21 ekacchattaá¹ƒ akÄ• laá¹…kaá¹ƒ, ghÄ• tetvÄ• corupaddavaá¹ƒ.

akaá¹ƒsu tamupaá¹-á¹-hÄ• naá¹ƒ, niccamaá¹‡á¸• alanÄ• yakaá¹ƒ ||

<9> á¹• 21 vijjamÄ• nepi laá¹…kÄ• yaá¹ƒ, khattiyÄ• naá¹ƒ narÄ• dhipo.

kÄ• liá¹…gacakkavattissa, vaá¹ƒse jÄ• taá¹ƒ kumÄ• rikaá¹ƒ ||

<10> á¹• 21 Ä• á¹‡Ä• petvÄ• na taá¹ƒ agga-mahesiá¹ƒ attano akÄ• .

tassÄ• puttÄ• duve jÄ• tÄ• , dhÄ«tÄ• ekÄ• manoramÄ• ||

<11> á¹• 21 Ä• dipÄ• de akÄ• putte, dhÄ«taraá¹ƒ coparÄ• jiniá¹ƒ.

iti sÄ«haá¸·avaá¹ƒsaÃ±ca, paá¹-á¹-hapesi sabhÅ«pati ||

<12> á¹• 21 balakÄ• yaá¹ƒ imaá¹ƒ desaá¹ƒ, maddanatthÄ• ya vallabho.

pesesi nÄ• gadÄ«paá¹ƒ so, sutvÄ• taá¹ƒ bhÅ«pati idha ||

<13> á¹• 21 balaá¹ƒ \Be 341/ datvÄ• na senavha-rÄ• jasenÄ• patiá¹ƒ tadÄ• .

vallabhassa baleneâ€™ sa, yujjhituá¹ƒ tattha pesayi ||

<14> á¹• 21 gantvÄ• senÄ• patÄ« tattha, baleneâ€™ tassa rÄ• jino.

yujjhitvÄ• taá¹ƒ vinÄ• setvÄ• , gaá¹‡hi so yuddhamaá¹‡á¸• ale ||

<15> á¹• 21 asakkento imaá¹ƒ jetuá¹ƒ, rÄ• jÄ• naá¹ƒ vallabhÄ• dayo.

rÄ• jÄ• no mittasambandhaá¹ƒ, laá¹ƒkindena akaá¹ƒsu te ||

<16> á¹• 21 icchevaá¹ƒ rÄ• jino tejo, jambudÄ«pamavatthari.

pattharitvÄ• na laá¹ƒkÄ• yaá¹ƒ, ullaá¹…ghitvÄ• na sÄ• garaá¹ƒ ||

<17> á¹• 21 saddhammaá¹ƒ kathÄ• yantÄ• naá¹ƒ, katvÄ• sammÄ• na muttamaá¹ƒ.

dhammaá¹ƒ sutvÄ• na so rÄ• jÄ• , pasanno buddhasÄ• sane ||

<18> á¹• 21 rÄ• jÄ• so sannipÄ• tetvÄ• , paá¹ƒsukÅ«likabhikkhavo.

yÄ• citvÄ• attano gehaá¹ƒ, Ä• á¹‡Ä• petvÄ• na sÄ• dhukaá¹ƒ ||

<19> á¹• 21 Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• na, nisÄ«dÄ• piya bhojanaá¹ƒ.

dÄ• pesi vipulaá¹ƒ suddhaá¹ƒ, sadÄ• ekadine viya ||

<20> á¹• 21 anekabyaÃ±janaá¹ƒ rÄ• jÄ• -raÃ±Ã±akÄ• naá¹ƒ tapassinaá¹ƒ.

pesesi bhojanaá¹ƒ suddhaá¹ƒ, mahagghaá¹ƒ vipulaá¹ƒ sadÄ• ||

<21> á¹• 21 vejjeva pesayitvÄ• na, vilÄ• nÄ• naá¹ƒ tapassinaá¹ƒ.

santikaá¹ƒ so dayÄ• vÄ• so, tikicchÄ• pesi niccaso ||

<22> á¹• 21 guá¸·Ä• ni ghanapÄ• kÄ• ni, lasuá¹‡Ä• naá¹ƒ rasÄ• ni ca.

tambulamukhavÄ• saÃ±ca, pacchabhatte adÄ• sadÄ• ||

<23> á¹• 21 pattesu pÅ«rayitvÄ• na, lasuá¹‡aá¹ƒ maricampi ca.

pipphalisaá¹…gÄ«verÄ• ni, guá¸·Ä• ni tiphalÄ• ni ca ||

<24> á¹• 21 ghataá¹ƒ telaá¹ƒ madhuÃ±cÄ• ya, pÄ• purattharaá¹‡Ä• ni ca.

paá¹ƒsukÅ«likabhikkhÅ«naá¹ƒ, paccekaá¹ƒ sabbadÄ• adÄ• ||

<25> á¹• 21 cÄ«varÄ• dÄ«ni sabbÄ• ni, parikkhÄ• rÄ• ni bhÅ«pati.

kÄ• rÄ• petvÄ• na dÄ• pesi, bhikkhÅ«naá¹ƒ paá¹ƒsukulinaá¹ƒ ||

<26> á¹• 21 rÄ• jÄ• mahÄ• vihÄ• rasmiá¹ƒ, ekekassa hi bhikkhuno.

paccekaá¹ƒ navavatthÄ• ni, cÄ«varatthÄ• ya dÄ• payi ||

<27> á¹• 21 nikÄ• yattayavÄ• sÄ«naá¹ƒ, bhikkhÅ«naá¹ƒ lÄ• bhavÄ• sinaá¹ƒ.

tulÄ• bhÄ• ramadÄ• dvÄ«su, vÄ• resu samahÄ«pati ||

<28> á¹• 21 rÄ• jÄ• \Be 342/ so nÄ• gatebhogaá¹ƒ,

rÄ• jÄ• no saá¹…ghabhogato.

na gaá¹‡hantÅ«ni pÄ• sÄ• á¹‡e,

likhÄ• petvÄ• nidhÄ• payi ||

<29> á¹• 21 kathÄ• petvÄ• na buddhassa, saraá¹‡Ä• ni guá¹‡enava.

anÄ• thehi ca tesaÃ±ca, bhattavatthÄ• ni dÄ• payi ||

<30> á¹• 21 dÄ• nasÄ• laá¹ƒ karitvÄ• na, hatthisÄ• lakabhÅ«miyaá¹ƒ.

yÄ• cakÄ• naá¹ƒ adÄ• dÄ• naá¹ƒ, tesaÃ±ca sayanÄ• sanaá¹ƒ ||

<31> á¹• 21 vejjasÄ• lÄ• su sabbÄ• su, bhesajjaá¹ƒ maÃ±cakaÃ±ca so.

corÄ• naá¹ƒ bandhanÄ• gÄ• re, niccaá¹ƒ bhattÄ• ni dÄ• payi ||

<32> á¹• 21 vÄ• narÄ• naá¹ƒ varahÄ• naá¹ƒ, migÄ• naá¹ƒ sunakhÄ• na ca.

bhattaá¹ƒ pÅ«vaÃ±ca dÄ• pesi, dayÄ• vÄ• so yathicchakaá¹ƒ ||

<33> á¹• 21 rÄ• jÄ• catuvihÄ• resu, katvÄ• so vÄ«hirÄ• sayo.

yathicchitena gaá¹‡hantu, anÄ• thÄ• iti dÄ• payi ||

<34> á¹• 21 nÄ• nÄ• pÅ«jÄ• hi pÅ«jetvÄ• , katvÄ• maá¹…galamuttamaá¹ƒ.

kathÄ• pesi ca bhikkhÅ«hi, byattehi vinayaá¹ƒ tadÄ• ||

<35> á¹• 21 therena dhammamittena-sitthagÄ• makavÄ• sinÄ• .

pÅ«jayitvÄ• na kÄ• resi, abhidhammassa vaá¹‡á¹‡anaá¹ƒ ||

<36> á¹• 21 dÄ• á¹-hÄ• nÄ• gÄ• â€™ bhidhÄ• nena, therenÄ• â€™ raÃ±Ã±avÄ• sinÄ• .

laá¹ƒkÄ• laá¹ƒkÄ• rabhÅ«tena, abhidhammaá¹ƒ kathÄ• payi ||

<37> á¹• 21 paá¹-á¹-akaÃ±cukapÅ«jÄ• hi, hemamÄ• likacetiyaá¹ƒ.

naccagÄ«tehi gandhehi, pupphehi vividhehi ca ||

<38> á¹• 21 dÄ«pamÄ• lÄ• hi dhÅ«pehi, pÅ«jayitvÄ• naâ€™ nekadhÄ• .

tassa vatthÄ• ni bhÄ• jetvÄ• , bhikkhÅ«naá¹ƒ dÄ• payÄ« sayaá¹ƒ ||

<39> á¹• 21 sadÄ• so attano rajje, uyyÄ• nesu tahiá¹ƒtahiá¹ƒ.

Ä• á¹‡Ä• petvÄ• na pupphÄ• ni, pÅ«jesi ratanattayaá¹ƒ ||

<40> á¹• 21 pÄ• sÄ• daá¹ƒ candanaá¹ƒ nÄ• ma, kÄ• tuá¹ƒ maricavaá¹-á¹-iyaá¹ƒ.

akÄ• rambhaÃ±ca bhikkhÅ«naá¹ƒ bhogagÄ• me ca dÄ• payi ||

<41> á¹• 21 kesadhÄ• tuá¹ƒ nidhÄ• petvÄ• , karaá¹‡á¸• aá¹ƒ ratanehi so.

kÄ• rayitvÄ• na pÅ«jesi, á¹-hapetvÄ• tattha bhÅ«pati ||

<42> á¹• 21 soá¹‡á¹‡arajatapaá¹-á¹-ehi \Be 343/, thÅ«pÄ• rÄ• mamhi cetiyaá¹ƒ.

chÄ• dÄ• petvÄ• yathÄ• rajjaá¹ƒ, pÅ«jaá¹ƒ kÄ• resi bhÅ«pati ||

<43> á¹• 21 tasmiá¹ƒ dhÄ• tughare rÄ• jÄ• , soá¹‡á¹‡advÄ• ramakÄ• rayi.

pajjalantaá¹ƒ sineruá¹ƒva, raá¹ƒsÄ«hi sÅ«riyassa so ||

<44> á¹• 21 jhÄ• pitaá¹ƒ coá¸·arÄ• jassa, balena padalaÃ±chane.

catunnaá¹ƒ cetiyÄ• naá¹ƒ so, ramanÄ«yaá¹ƒ gharaá¹ƒ akÄ• ||

<45> á¹• 21 jhÄ• taá¹ƒ nagaramajjhamhi, dÄ• á¹-hÄ• dhÄ• tugharaá¹ƒ akÄ• .

dhammasaá¹…gaá¹‡Ä«gehaÃ±ca, mahÄ• pÄ• á¸·iÃ±ca bhÅ«pati ||

<46> á¹• 21 tambÅ«lamaá¹‡á¸• apaá¹ƒ katvÄ• , tattha suá¹…kaá¹ƒ mahÄ«pati.

bhikkhÅ«naá¹ƒ theravaá¹ƒse so, bhesajjatthÄ• ya dÄ• payi ||

<47> á¹• 21 upassayaá¹ƒ karitvÄ• na, mahÄ• maá¹…galanÄ• makaá¹ƒ.

theravaá¹ƒsamhi jÄ• tÄ• naá¹ƒ, bhikkhunÄ«naá¹ƒ adÄ• payi ||

<48> á¹• 21 mÄ• tulodayarÄ• jena, Ä• raddhaá¹ƒ sÄ• dhunÄ• tadÄ• .

niá¹-á¹-hÄ• pesi mahÄ«pÄ• lo, pÄ• sÄ• daá¹ƒ maá¹‡inÄ• makaá¹ƒ ||

<49> á¹• 21 pariveá¹‡Ä• ni cattÄ• ri, tasmiá¹ƒ jetavane tadÄ• .

kÄ• rÄ• payiá¹ƒsu cattÄ• ro, amaccÄ• tassa rÄ• jino ||

<50> á¹• 21 raÃ±Ã±o kittisamÄ• devÄ«, kittinÄ• mÄ• manoramÄ• .

pariveá¹‡aá¹ƒ akÄ• rÄ• maá¹ƒ, thÅ«pÄ• rÄ• massa pacchato ||

<51> á¹• 21 sÄ• tasmiá¹ƒ pariveá¹‡e ca, akÄ• kappÄ• sagÄ• make.

cÄ«varacetiye ceva, tisso pokkharaá¹‡Ä« suci ||

<52> á¹• 21 dvÄ• dasaratanÄ• yÄ• maá¹ƒ, dhajaá¹ƒ soá¹‡á¹‡amayaÃ±ca sÄ• .

pÅ«jesi puÃ±Ã±asambhÄ• raá¹ƒ, hemamÄ• lika cetiye ||

<53> á¹• 21 gihÄ«naá¹ƒ vajjasÄ• laÃ±ca, putto tassÄ• pureakÄ• .

guá¹‡avÄ• sakkasenÄ• nÄ«, bhikkhÅ«naÃ±ca purÄ• bahi ||

<54> á¹• 21 rÄ• jÄ• catuvihÄ• resu, dibbapÄ• sÄ• dasannibhe.

maá¹‡á¸• ape kÄ• rayitvÄ• na, dhÄ• tupÅ«jÄ• anekadhÄ• ||

<55> á¹• 21 vassamekamatikkamma, kÄ• rÄ• petvÄ• mahÄ«pati.

cÄ• rittaá¹ƒ pubbarÄ• jÅ«naá¹ƒ, paripÄ• lesi sÄ• dhukaá¹ƒ ||

<56> á¹• 21 evamÄ• dÄ«ni puÃ±Ã±Ä• ni, uá¸·Ä• rÄ• ni anekadhÄ• .

katvÄ• soá¸·asame vasse, rÄ• jÄ• so tidivaá¹ƒ gato ||

<57> á¹• 21 jÄ• to \Be 344/ paá¹-icca taá¹ƒ rÄ• jaá¹ƒ, senÄ• dvÄ• dasavassiko.

kÄ• liá¹…gadeviyÄ• putto, pattarajjo tadÄ• ahu ||

<58> á¹• 21 udayassa kaniá¹-á¹-hassa, yuvarÄ• japadaá¹ƒ adÄ• .

pitu senÄ• pati seno, tassa senÄ• pati ahu ||

<59> á¹• 21 paccantaá¹ƒ balamÄ• dÄ• ya, gate senÄ• patimhi so.

mÄ• tarÄ• saha vattantaá¹ƒ, kaá¹‡iá¹-á¹-haá¹ƒ tassa bhÄ• taraá¹ƒ ||

<60> á¹• 21 mÄ• rÄ• petvÄ• mahÄ• mallaá¹ƒ, akÄ• senÄ• patiá¹ƒ tadÄ• .

amaccaá¹ƒ udayaá¹ƒ nÄ• ma, sakaá¹ƒ vacanakÄ• rakaá¹ƒ ||

<61> á¹• 21 taá¹ƒ sutvÄ• kupito hutvÄ• , seno senÄ• pati tadÄ• .

balamÄ• dÄ• ya Ä• gaÃ±chi, gaá¹‡hissÄ• mÄ«ti sattavo ||

<62> á¹• 21 sutvÄ• na taá¹ƒ mahÄ«pÄ• lo, katavantaá¹ƒ vÄ• camattano.

rakkhÄ• mi taá¹ƒ amaccanti, gato nikkhamma rohaá¹‡aá¹ƒ ||

<63> á¹• 21 tassa mÄ• yÄ• nivattitvÄ• , yuvarÄ• jaÃ±ca rÄ• jiniá¹ƒ.

Ä• dÄ• ya kupitÄ• tena Ä• á¹‡Ä• pesi camÅ«patiá¹ƒ ||

<64> á¹• 21 tÄ• ya so saá¹…gahÄ«tova, damiá¸·e sannipÄ• tiya.

datvÄ• janapadaá¹ƒ tesaá¹ƒ, puá¹-atthinagare vasÄ« ||

<65> á¹• 21 yujjhituá¹ƒ tena so rÄ• jÄ• , balaá¹ƒ pesesi rohaá¹‡Ä• .

senÄ• pati vinÄ• sesi, sabbaá¹ƒ taá¹ƒ rÄ• jino balaá¹ƒ ||

<66> á¹• 21 damiá¸·Ä• te janapadaá¹ƒ, pÄ«á¸·etvÄ• rakkhasÄ• viya.

vilumpitvÄ• na gaá¹‡hanti, narÄ• naá¹ƒ santakaá¹ƒ tadÄ• ||

<67> á¹• 21 khittÄ• manussÄ• gantvÄ• na, rohaá¹‡aá¹ƒ rÄ• jasantikaá¹ƒ.

nivedesuá¹ƒ pavattiá¹ƒ taá¹ƒ, mantetvÄ• sacÄ«vehi so ||

<68> á¹• 21 rakkhituá¹ƒ sÄ• sanaá¹ƒ raá¹-á¹-haá¹ƒ, tampahÄ• ya camÅ«patiá¹ƒ.

sandhiá¹ƒ katvÄ• na senena, puá¸·atthinagaraá¹ƒ agÄ• ||

<69> á¹• 21 mahesiá¹ƒ attajaá¹ƒ katvÄ• , pÄ• letuá¹ƒ vaá¹ƒsamattano.

puttaá¹ƒ uppÄ• dayitvÄ• na, kassapaá¹ƒ nÄ• ma uttamaá¹ƒ ||

<70> á¹• 21 vasante tattha laá¹ƒkinde, ahitÄ• vallabhÄ• janÄ• .

alabhantÄ• suraá¹ƒ pÄ• tu-mÄ• riyÄ• tassa santike ||

<71> á¹• 21 majjapÄ• ne guá¹‡aá¹ƒ vatvÄ• , pÄ• yesuá¹ƒ taá¹ƒ mahÄ«patiá¹ƒ.

pivitvÄ• majjapÄ• naá¹ƒ so, mattabyÄ• á¸·o ahu tadÄ• ||

<72> á¹• 21 Ä• hÄ• rÄ• naá¹ƒ \Be 345/ khayaá¹ƒ patvÄ• , cajitvÄ• dullabhaá¹ƒ padaá¹ƒ.

mato so dasame vasse, taruá¹‡oyeva bhÅ«pati ||

<73> á¹• 21 ito viditvÄ• khalupÄ• pamitta-

vidheyyabhÄ• vaá¹ƒ parihÄ• ni hetuá¹ƒ.

sukhattitoyeva ida vÄ• huraá¹ƒ vÄ• .

jahantu te ghoravisaá¹ƒâ€™ va bÄ• laá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒseti rÄ• jako nÄ• ma

dvipaÃ±Ã±Ä• satimo paricchedo.

tivaÃ±Ã±Ä• satima paccheda

laá¹ƒkÄ• viloponÄ• ma

<1> á¹• 21 mahindo taá¹ƒ kaá¹‡iá¹-á¹-ho so, rÄ• japutto tadaccaye.

ussÄ• piya setacchatta-manurÄ• dhapure vare ||

<2> á¹• 21 sena senÄ• nÄ«nÄ• â€™ nÄ«ta desantarajanÄ• kule.

tattha vÄ• samakappesi, kicchena dasavacchare ||

<3> á¹• 21 apetanÄ«ti maggassa, mudubhÅ«tassa sabbaso.

uppÄ• dabhÄ• gaá¹ƒ nÄ• daá¹ƒsu, tassa jÄ• napadÄ• tadÄ• ||

<4> á¹• 21 accantaá¹ƒ khÄ«á¹‡acitto so, vassamhi dasame vibhÅ«.

vuttidÄ• nena nÄ• sakkhi, saá¹…gahetuá¹ƒ sakaá¹ƒ balaá¹ƒ ||

<5> á¹• 21 aladdha vuttino sabbe, keraá¸·Ä• sahitÄ• tato.

na vuttidÄ• naá¹ƒ no yÄ• va, hoti mÄ• tÄ• va bhuÃ±jatu ||

<6> á¹• 21 iti rÄ• jagharadvÄ• re, sÄ• hasekarasÄ• bhusaá¹ƒ.

cÄ• pahatÄ• nisÄ«diá¹ƒsu, sannaddhachurikÄ• yudhÄ• ||

<7> á¹• 21 hatthasÄ• raá¹ƒ samÄ• dÄ• ya, te vivaÃ±ciya bhÅ«pati.

ummaggato viniggamma, turito rohaá¹‡aá¹ƒ agÄ• ||

<8> á¹• 21 sÄ«dupabbatagÄ• mamhi \Be 346/, khandhavÄ• raá¹ƒ nibandhiya.

bhÄ• tu jÄ• yamma hesitte, á¹-hapetvÄ• so tahiá¹ƒ vasÄ« ||

<9> á¹• 21 na cirasseva tassÄ• ya, matÄ• yasamahÄ«pati.

mahesitte nivesesi, sakabhÄ• tussa dhÄ«taraá¹ƒ ||

<10> á¹• 21 deviyÄ• tÄ• ya saÃ±jÄ• te, sute kassapanÄ• make.

ajjhÄ• vuttaá¹ƒ vihÄ• yÄ• â€™ tha, khandhÄ• vÄ• raá¹ƒ mahÄ«mati ||

<11> á¹• 21 kÄ• rayitvÄ• na nagaraá¹ƒ, kappagallakagÄ• make.

adhipaccaá¹ƒ pavattento, rohaá¹‡e suciraá¹ƒ vasÄ« ||

<12> á¹• 21 tato sesesu á¹-hÄ• nesu, keraá¸·Ä• sÄ«haá¸·Ä• tadÄ• .

kaá¹‡á¹‡Ä• á¹-Ä• ca yathÄ• kÄ• ma-mÄ• dhipaccaá¹ƒ pavattayuá¹ƒ ||

<13> á¹• 21 athassa vÄ• á¹‡ijo eko, paratÄ«raá¹ƒ idhÄ• gato.

gantvÄ• pavattiá¹ƒ laá¹ƒkÄ• ya, coá¸·araÃ±Ã±o nivedayi ||

<14> á¹• 21 sotaá¹ƒ suá¹‡itvÄ• pesesi, laá¹ƒkÄ• gahaá¹‡amÄ• naso.

balaá¹ƒ mahantaá¹ƒ balavÄ• , taá¹ƒ khippaá¹ƒ laá¹ƒkamotari ||

<15> á¹• 21 paá¹-á¹-hÄ• yo tiá¹‡á¹‡aá¹-hÄ• namhÄ• , viheá¹-hentaá¹ƒ bahÅ« jane.

anukkamena taá¹ƒ coá¸·a-balaá¹ƒ rohaá¹‡amajjhagÄ• ||

<16> á¹• 21 chattiá¹ƒse rÄ• jino vasse, mahesiá¹ƒ ratanÄ• ni ca.

makuá¹-aÃ±ca kamÄ• yÄ• taá¹ƒ, sabbamÄ• bharaá¹‡aá¹ƒ tathÄ• ||

<17> á¹• 21 amÅ«likaÃ±cavajira-valayaá¹ƒ devadattiyaá¹ƒ.

acchejjacchurikaá¹ƒ chinna-paá¹-á¹-ikÄ• dhÄ• tukaÃ±ca te ||

<18> á¹• 21 paviá¹-á¹-haá¹ƒ vanaduggamhi, bhayÄ• taÃ±ca mahÄ«patiá¹ƒ.

jÄ«vaggÄ• hamagaá¹‡hiá¹ƒsu, sandhilesampadassiya ||

<19> á¹• 21 mahÄ«pÄ• laá¹ƒ dhanaá¹ƒ taÃ±ca, sabbaá¹ƒ hatthagataá¹ƒ tato.

pesayiá¹ƒsu lahuá¹ƒ coá¸·a-mahÄ«pÄ• lassa santikaá¹ƒ ||

<20> á¹• 21 nikÄ• yattitaye dhÄ• tu-gabbhe laá¹ƒkÄ• tale khile.

mahÄ• rahe suvaá¹‡á¹‡Ä• di-paá¹-ibimbe caâ€™ nappake ||

<21> á¹• 21 bhinditvÄ• sahasÄ• sabbe, vihÄ• re ca tahiá¹ƒ tahiá¹ƒ.

yatho johÄ• rino yakkhÄ• , laá¹…kÄ• yaá¹ƒ sÄ• ramaggahuá¹ƒ ||

<22> á¹• 21 te coá¸·Ä• rÄ• jaraá¹-á¹-haá¹ƒ taá¹ƒ, pulatthipuranissitÄ• .

rakkhapÄ• sÄ• á¹‡akaá¹‡á¸• avha, á¹-hÄ• nÄ• vadhimabhuÃ±jisuá¹ƒ ||

<23> á¹• 21 taá¹ƒ \Be 347/ kumÄ• rakamÄ• dÄ• ya, kassapaá¹ƒ raá¹-á¹-havÄ• sino.

vaá¸• á¸• henti coá¸·abhayato, gopayantÄ• susÄ• darÄ• ||

<24> á¹• 21 coá¸·arÄ• jÄ• kumÄ• raá¹ƒ taá¹ƒ, sutvÄ• dvÄ• dasavassikaá¹ƒ.

gahaá¹‡atthÄ• ya pesesi, mahÄ• macce mahÄ• bale ||

<25> á¹• 21 Å«naá¹ƒ paÃ±casahassena, yodhalakkhaá¹ƒ samÄ• diya.

sabbaá¹ƒ te rohaá¹‡aá¹ƒ desaá¹ƒ, saá¹…khobhesu mito tato ||

<26> á¹• 21 kittinÄ• moâ€™ tha sacivo, makkhakudrÅ«savÄ• siko.

muddhanÄ• mo tathÄ• macco, mÄ• ragallakavÄ• siko ||

<27> á¹• 21 ubhopi te mahÄ• vÄ«rÄ• , yuddhopÄ• yavicakkhaá¹‡Ä• .

coá¸·asenaá¹ƒ vinÄ• setu-maccantakatanicchayÄ• ||

<28> á¹• 21 paluá¹-á¹-hagirinÄ• mamhi, á¹-hÄ• ne dugge nivesiya.

katvÄ• chamÄ• saá¹ƒ saá¹…gÄ• maá¹ƒ, haniá¹ƒsu damiá¸·e bahÅ«á¹ƒ ||

<29> á¹• 21 hatÄ• vasiá¹-á¹-hÄ• coá¸·Ä• tÄ• , raá¹‡e tasmiá¹ƒ bhayadditÄ• .

palÄ• yitvÄ• yathÄ• pubbaá¹ƒ, pulattipuramÄ• vasuá¹ƒ ||

<30> á¹• 21 kumÄ• ro jayito disvÄ• , ubho te sacive tadÄ• .

haá¹-á¹-hatuá¹-á¹-ho ``varaá¹ƒ tÄ• tÄ• , gaá¹‡hathÄ• â€™â€™ ti sa cabravÄ« ||

<31> á¹• 21 buddho paveá¹‡igÄ• maá¹ƒ so, varaá¹ƒ yÄ• cittha kittiko.

saá¹…ghikaá¹ƒ gahitaá¹ƒ bhÄ• gaá¹ƒ, vissajjetuá¹ƒ varaá¹ƒ vari ||

<32> á¹• 21 rÄ• japuttavarÄ• laddha-varÄ• â€™ maccavarÄ• tadÄ• .

niddarÄ• sÄ• darÄ• vÄ«rÄ• , pÄ• de vandiá¹ƒsu tassa te ||

<33> á¹• 21 rÄ• jÄ• dvÄ• dasavassÄ• ni, vasitvÄ• coá¸·amaá¹‡á¸• ale.

aá¹-á¹-hatÄ• lÄ«savassamhi, mahindo so divaá¹ƒgato ||

<34> á¹• 21 pamÄ• da dosÄ• nagatena evaá¹ƒ,

laddhÄ• â€™ pi bhogÄ• nanathirÄ• bhavanti.

iccappamaá¹ƒdaá¹ƒ hitamÄ• sasÄ• no,

niccaá¹ƒ suviÃ±Ã±Å«susamÄ• careyya ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

laá¹ƒkÄ• vilopo nÄ• ma

tipaÃ±Ã±Ä• satimo paricchedo.

catupaÃ±Ã±Ä• satima pariccheda

cha rÄ• jakonÄ• ma

<1> á¹• 21 katvÄ• \Be 348/ vikkamma bÄ• hÅ«â€™ ti, nÄ• ma bhÅ«pÄ• lasÅ«nuto.

tassÄ• á¹‡Ä• ya pavattiá¹ƒsu, sÄ• daraá¹ƒ sÄ«haá¸·Ä• khilÄ• ||

<2> á¹• 21 so rÄ• jÄ• damiá¸·e hantuá¹ƒ, dhanaá¹ƒ saÃ±ciyaâ€™ nekÄ• dhÄ• .

saá¹…gahaá¹ƒ sevakÄ• naÃ±ca, kurumÄ• no yathocitaá¹ƒ ||

<3> á¹• 21 alaá¹…kÄ• rakirÄ«á¹-Ä• ni, chattasÄ«hÄ• sanÄ• ni ca.

kÄ• rayitvÄ• â€™ bhisekatthaá¹ƒ, sacivehÄ• â€™ bhiyÄ• cito ||

<4> á¹• 21 na yÄ• va rÄ• jaraá¹-á¹-hassa, gahaá¹‡aá¹ƒ hoti tÄ• va me.

chattussÄ• panakammena, kiá¹ƒ tenÄ• â€™ ti vivÄ• riya ||

<5> á¹• 21 sataá¹ƒ narasahassÄ• naá¹ƒ, saá¹…kaletvÄ• mahabbalo.

saá¹…gÄ• mÄ• rabbha kÄ• lamhi, vÄ• tarogÄ• bhipÄ«á¸·ito ||

<6> á¹• 21 yujjhituá¹ƒ samayo neti, dvÄ• dase vacchare lahuá¹ƒ.

upecca devanagaraá¹ƒ, gaÃ±chidevasahabyataá¹ƒ ||

<7> á¹• 21 kittinÄ• mo ca sacivo, senÄ• paccamadhiá¹-á¹-hito.

rajjatthiko dinÄ• naá¹-á¹-ha, nijÄ• á¹‡aá¹ƒ sampavattayi ||

<8> á¹• 21 ghÄ• tetvÄ• taá¹ƒ mahÄ• lÄ• na-kittinÄ• mo mahabbalo.

patvÄ• â€™ bhisekaá¹ƒ bhuÃ±janto, desaá¹ƒ taá¹ƒ rohaá¹‡avhayaá¹ƒ ||

<9> á¹• 21 saá¹ƒvaccharamhi tatiye, coá¸·ayuddhe parÄ• jito.

sahatthena sakaá¹ƒ sÄ«saá¹ƒ, chinditvÄ• sahasÄ• mari ||

<10> á¹• 21 tadÄ• pite kirÄ«á¹-Ä• di-dhanasÄ• raá¹ƒ samÄ• diya.

pesesuá¹ƒ damiá¸·Ä• coá¸·a-mahÄ«pÄ• lassa santikaá¹ƒ ||

<11> á¹• 21 bhayÄ• saraá¹-á¹-haá¹ƒ hitvÄ• â€™ tha, duá¹-á¹-hadese vasaá¹ƒ tadÄ• .

eko vikkamapaá¹‡á¸• Å«ti, vissuto patthivattajo ||

<12> á¹• 21 viÃ±Ã±Ä• talaá¹…kÄ• vuttanto, desamÄ• gamma rohaá¹‡aá¹ƒ.

kÄ• á¸·atitthe vasaá¹ƒ vassa-mekaá¹ƒ rajjamakÄ• rayi ||

<13> á¹• 21 rÄ• manvayasamubbhÅ«to \Be 349/, tadÄ• yujjha purÄ• gato.

jagatÄ« pÄ• lanÄ• mena, vissuto bhÅ«bhujattajo ||

<14> á¹• 21 raá¹‡e vikkamapaá¹‡á¸• utaá¹ƒ, ghÄ• tÄ• petvÄ• mahabbalo.

tato cattÄ• ri vassÄ• ni, rajjaá¹ƒ kÄ• resi rohaá¹‡e ||

<15> á¹• 21 tampi coá¸·Ä• raá¹‡e hantvÄ• , mahesiá¹ƒ dhÄ«tarÄ• saha.

vittasÄ• raÃ±ca sÄ• kalaá¹ƒ, coá¸·araá¹-á¹-hamapesayuá¹ƒ ||

<16> á¹• 21 rÄ• jÄ• parakkamo nÄ• ma, paá¹‡á¸• urÄ• jasuto tato.

akÄ• vassadvayaá¹ƒ coá¸·Ä• , ghÄ• tesuá¹ƒ tampi yujjhiya ||

<17> á¹• 21 ime bhusaá¹ƒ lobhabalÄ• bhibhÅ«tÄ• ,

gatÄ• asesÄ• vivasÄ• vinÄ• saá¹ƒ.

iccevamaÃ±Ã±Ä• ya sadÄ• sapaÃ±Ã±o,

taá¹‡hakkhayeyeva ratiá¹ƒ kareyya ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

cha rÄ• jako nÄ• ma

catupaÃ±Ã±Ä• satimo paricchedo.

paÃ±capaÃ±Ã±Ä• satima pariccheda

rohaá¹‡Ä• rÄ• ti vijayonÄ• ma

<1> á¹• 21 lokanÄ• mo camÅ«nÄ• tho, makkhakudrÅ«savÄ• siko.

saccapaá¹-iÃ±Ã±o dhÄ«timÄ• , coá¸·adappavighÄ• tano ||

<2> á¹• 21 abhibhÅ«ya jane patvÄ• , rajjaá¹ƒ rohaá¹‡amaá¹‡á¸• ale.

vasÄ« kÄ• jaragÄ• mamhi, cÄ• rittavidhikovido ||

<3> á¹• 21 ahu tadÄ• kittinÄ• mo, rÄ• japutto mahabbalo.

tassa vaá¹ƒsÄ• disampattÄ«, nupubbena pavuccate ||

<4> á¹• 21 suto kassapabhÅ«passa, mÄ• á¹‡anÄ• mena vissuto.

Ä• dipÄ• do ahu dhÄ«ro, sadÄ• cÄ• ravibhÅ«sito ||

<5> á¹• 21 tassÄ• â€™ tha \Be 350/ jeá¹-á¹-hako bhÄ• tÄ• , mÄ• á¹‡avammo mahÄ• mati.

gokaá¹‡á¹‡akasamÄ«paá¹-á¹-ha-nadÄ«tÄ«re nisÄ«diya ||

<6> á¹• 21 katamantupacÄ• ro so, yathÄ• vidhimasesato.

akkhamÄ• laá¹ƒ gahetvÄ• na, mantaá¹ƒ jappitumÄ• rabhi ||

<7> á¹• 21 kumÄ• ro kira bhattagge, pÄ• turÄ• si savÄ• hano.

sikhaá¹‡á¸• i mukhatuá¹‡á¸• ena, balipaá¹-á¹-aá¹ƒ vikhaá¹‡á¸• iya ||

<8> á¹• 21 sacchiddake nÄ• á¸·ikera-kapÄ• le viccunodake.

lÅ«khe jalamapassanto, japantassa mukhaá¹ƒgato ||

<9> á¹• 21 tato bhÄ• viniá¹ƒ siddhi, mapekkhaá¹ƒ nayanaá¹ƒ sakaá¹ƒ.

tassopanesi, nibbhijja, sopi taá¹ƒ sahasÄ• pici ||

<10> á¹• 21 kumÄ• ro tassa santuá¹-á¹-ho, kumÄ• rassÄ• bhipatthitaá¹ƒ.

varaá¹ƒ padÄ• ya nabhasÄ• , rÄ• jamÄ• no gato tato ||

<11> á¹• 21 bhinnekanayanaá¹ƒ disvÄ• , sacivÄ• taá¹ƒ paro disuá¹ƒ.

varalÄ• bhaá¹ƒ pakÄ• setvÄ• , samassÄ• sesi so jane ||

<12> á¹• 21 tato so sacivÄ• tassa, santuá¹-á¹-hÄ• rÄ• dhayiá¹ƒsu taá¹ƒ.

anurÄ• dhapuraá¹ƒ patvÄ• , bhiseko kÄ• riyo iti ||

<13> á¹• 21 attho ko mamarajjena, vikalaá¹…gassa sampati.

tapokammaá¹ƒ karissÄ• mi, pabbajjamupagammahaá¹ƒ ||

<14> á¹• 21 kaá¹‡iá¹-á¹-ho mÄ• á¹‡anÄ• mo ca, laá¹…kÄ• rajjaá¹ƒ kamÄ• gataá¹ƒ.

pÄ• letu iti so rajjaá¹ƒ, sampattaá¹ƒ sampaá¹-ikkhipi ||

<15> á¹• 21 viÃ±Ã±Ä• tacittasaÃ±cÄ• rÄ• , sacivÄ• tassa sabbathÄ• .

vattumetaá¹ƒ kaá¹‡iá¹-á¹-hassa, pesesuá¹ƒ purise tadÄ• ||

<16> á¹• 21 sutvÄ• taá¹ƒ sÄ«ghamÄ• gamma, passitvÄ• sakabhÄ• taraá¹ƒ.

patitvÄ• pÄ• damÅ«lamhi, bahuá¹ƒ kandiya rodiya ||

<17> á¹• 21 jeá¹-á¹-hena bhÄ• tarÄ• saddhi-manurÄ• dhapuraá¹ƒ gato.

makuá¹-aá¹ƒ tattha dhÄ• resi, jeá¹-á¹-hacittÄ• nuvattako ||

<18> á¹• 21 tatoâ€™ bhayagiriá¹ƒ gantvÄ• , pabbajjaá¹ƒ sakabhÄ• tuno.

yata yo tattha yÄ• cittha, bahumÄ• napurassaraá¹ƒ ||

<19> á¹• 21 tato te yatayo tassa, pabbajjamupasampadaá¹ƒ.

akaá¹ƒsu vikalaá¹…gassa, sikkhÄ• padanirÄ• darÄ• ||

<20> á¹• 21 pariveá¹‡amuttaroá¸·a-muá¸·Ä• raá¹ƒ \Be 351/ tassa kÄ• riya.

katvÄ• taá¹ƒ pariveá¹‡assa, sÄ• mikaá¹ƒ dharaá¹‡Ä« pati ||

<21> á¹• 21 bhikkhÅ«naá¹ƒ chasataá¹ƒ tattha, vidhÄ• ya tadadhÄ«nakaá¹ƒ.

parihÄ• re adÄ• tassa, pessavagge ca paÃ±ca so ||

<22> á¹• 21 samappesi ca so nÄ• nÄ• -sippakammavicakkhaá¹‡e.

jane cÄ• kÄ• tadÄ• yatte, so dÄ• á¹-hÄ• dhÄ• turakkhiye ||

<23> á¹• 21 tassevÄ• dakarÄ• â€™ hesuá¹ƒ, bhikkhÅ«â€™ bhayagirimhi te.

rÄ• jÄ• ca lokaá¹ƒ pÄ• lesi, sammÄ• tassÄ• nusiá¹-á¹-hiyÄ• ||

<24> á¹• 21 janÄ• tabbaá¹ƒsajÄ• keci, taá¹ƒ rajjanirapekkhakÄ• .

nivasiá¹ƒsu yathÄ• kÄ• maá¹ƒ, mahÄ• sÄ• mi padaá¹ƒsitÄ• ||

<25> á¹• 21 etassa mÄ• á¹‡avammassa, raÃ±Ã±o dhammanayaÃ±Ã±uno.

aggabodhikumÄ• rÄ• di-puttanattukkamÄ• gate ||

<26> á¹• 21 vaá¹ƒse visuddhe jÄ• tassa, bhÅ«pÄ• lanvayamuddhani.

samÄ• soá¸·asakaá¹…kÄ• yaá¹ƒ, sammÄ• rajjÄ• nusÄ• sino ||

<27> á¹• 21 mahÄ«passa mahindassa, duve mÄ• kuladhÄ«taro.

devalÄ• lokikÄ• cÄ• ti, nÄ• mato vissutÄ• subhÄ• ||

<28> á¹• 21 etÄ• su dvÄ«su dhÄ«tÄ• su, lokikÄ• mÄ• tulattajaá¹ƒ.

paá¹-icca rÄ• jatanayaá¹ƒ, subhaá¹ƒ kassapanÄ• makaá¹ƒ ||

<29> á¹• 21 sÄ• moggallÄ• na lokavhe, putte dve labhi sobhane.

tesu jeá¹-á¹-hasuto loka-sÄ• sanÄ• dhÄ• rakovido ||

<30> á¹• 21 mahÄ• sÄ• mÄ«ti paÃ±Ã±Ä• to, saá¹…ghupÄ• sanapÄ• layo.

nekasÄ• raguá¹‡Ä• vÄ• so, vÄ• saá¹ƒ kappesi rohaá¹‡e ||

<31> á¹• 21 dÄ• á¹-hopatissa rÄ• jassa, nattÄ• sugatasÄ• sane.

pabbajjÅ«pagato saddho, dhutavÄ• sÄ«lasaá¹ƒvuto ||

<32> á¹• 21 pahitatto vicittoso, pantasenÄ• sane vasÄ«.

guá¹‡aá¹ƒ sabbattha vaá¹‡á¹‡esuá¹ƒ, tasmiá¹ƒ devÄ• pasÄ«diya ||

<33> á¹• 21 guá¹‡aá¹ƒ suá¹‡itvÄ• laá¹ƒkindo, tadÄ• sabbattha patthaá¹-aá¹ƒ.

upasaá¹…kamma taá¹ƒ natvÄ• , kÄ• tumattÄ• nusÄ• sanaá¹ƒ ||

<34> á¹• 21 Ä• rÄ• dhayamanicchantaá¹ƒ, yÄ• citvÄ• na punappunaá¹ƒ.

Ä• nÄ«ya vÄ• sayitvÄ• taá¹ƒ, pÄ• sÄ• de sÄ• dhukÄ• rite ||

<35> á¹• 21 yatissarassa \Be 352/ vasato, kattha rÄ• jÄ• guá¹‡appiyo.

tassÄ• nusiá¹-á¹-himaggaá¹-á¹-ho, lokaá¹ƒ dhammena pÄ• layi ||

<36> á¹• 21 uddissÄ• rÄ• dhanaá¹ƒ sammÄ• , laá¹ƒkindena kataá¹ƒ tadÄ• .

selantarÄ• bhinikkhamma, yatindo so dayÄ• nugo ||

<37> á¹• 21 yato bhikkhÅ« samÅ«hetvÄ• , vÄ• saá¹ƒ kappesi yattha so.

selantarasamÅ«hoâ€™ ti, vikkhyÄ• tiá¹ƒ so tato gato ||

<38> á¹• 21 tato paá¹-á¹-hÄ• ya vÄ• setvÄ• , rattiyaá¹ƒ devapalliyaá¹ƒ.

devatÄ• numataá¹ƒ bhikkhuá¹ƒ, mÅ«laá¹-hÄ• ne á¹-hapenti hi ||

<39> á¹• 21 mÅ«lattamÄ• vasantÄ• naá¹ƒ, yatÄ«namanusÄ• sanÄ• .

laá¹ƒkissarÄ• pavattanti, pÄ• lentÄ• lokasÄ• sanaá¹ƒ ||

<40> á¹• 21 tassa dÄ• á¹-hopatissassa, vaá¹ƒsajaá¹ƒ rÄ• japuttakaá¹ƒ.

bodhiá¹ƒ paá¹-icca tabbaá¹ƒsÄ• , buddhanÄ• mÄ• kumÄ• rikÄ• ||

<41> á¹• 21 alattha lokitaá¹ƒ nÄ• ma, dhÄ«taraá¹ƒ varalakkhaá¹‡aá¹ƒ.

kÄ• lena sÄ• padinnÄ• â€™ si, moggallÄ• nassa dhÄ«mato ||

<42> á¹• 21 sÄ• taá¹ƒ paá¹-icca kittiÃ±ca, mittaá¹ƒ nÄ• ma kumÄ• rikaá¹ƒ.

mahindaá¹ƒ rakkhitaá¹ƒ cÄ• pi, latittha caturo pajÄ• ||

<43> á¹• 21 ahu jeá¹-á¹-hasuto dhÄ«ro, vÄ«ro terasavassiko.

katahattho visesena, dhanusippamhi so tato ||

<44> á¹• 21 kathaá¹ƒ laá¹…kaá¹ƒ gahessÄ• mi, dÅ«retvÄ• â€™ rÄ• ti kaá¹‡á¹-akaá¹ƒ.

iti cintÄ• parogÄ• me, mÅ«lasÄ• lavhaye vasÄ« ||

<45> á¹• 21 eko mahÄ• balo vÄ«ro, buddharÄ• joti vissuto.

vilomavattÄ« hutvÄ• na, lokasenÄ• nino tadÄ• ||

<46> á¹• 21 palÄ• to cuá¹‡á¹‡asÄ• lavhaá¹ƒ, khippaá¹ƒ janapadaá¹ƒ tahiá¹ƒ.

kittÄ• dike jane neke, vase vattiya sabbathÄ• ||

<47> á¹• 21 saddhiá¹ƒ bandhÅ«hi saá¹…gÄ• ma-sÅ«rehi bahukehi so.

malayÄ• calapÄ• desu, vasÄ« duppasaho tadÄ• ||

<48> á¹• 21 tassaâ€™ ntikamupÄ• gamma, saá¹ƒvaccharikanÄ• yako.

saá¹…gho nÄ• ma kumÄ• rassa, sarÅ«paá¹ƒ sÄ• dhuvaá¹ƒ bravi ||

<49> á¹• 21 mahÄ• sÄ• missa tanayo, jeá¹-á¹-ho kitti sanÄ• mako.

dhaÃ±Ã±alakkhaá¹‡asampanno, sampannamativikkamo ||

<50> á¹• 21 jambudÄ«pepi \Be 353/ taá¹ƒ rajjaá¹ƒ, kattumekÄ• tapattakaá¹ƒ.

samatthoti vicintepi, laá¹…kÄ• dÄ«pamhi kÄ• kathÄ• ||

<51> á¹• 21 tassa so vacanaá¹ƒ sutvÄ• , sevitabbo kumÄ• rako.

iti nicchiya pesesi, kumÄ• rassaâ€™ ntikaá¹ƒ jane ||

<52> á¹• 21 suá¹‡itvÄ• so vaco tesaá¹ƒ, nivattanabhayÄ• vibhÅ«.

ajÄ• nahaá¹ƒ pitunnaá¹ƒ so, vÄ«ro dhanusahÄ• yako ||

<53> á¹• 21 gehÄ• nikkhamma passanto, sunimittÄ• ninekadhÄ• .

agÄ• lahuá¹ƒ sarÄ«vagga-piá¹-á¹-higÄ• maá¹ƒ mahÄ• mati ||

<54> á¹• 21 tahiá¹ƒ so nivasaá¹ƒ vÄ«ro, pesayitvÄ• sasevake.

vipakkhÄ• dhiá¹-á¹-hitaá¹ƒ jesi, bodhivÄ• lavhagÄ• makaá¹ƒ ||

<55> á¹• 21 tatoâ€™ bhimÄ• nÄ« senÄ• nÄ«, senaá¹ƒ so tattha pesayi.

sÄ• parikkhipataá¹ƒ gÄ• maá¹ƒ, saá¹…gÄ• mÄ• ya samÄ• rabhÄ« ||

<56> á¹• 21 kumÄ• ro tehi yujjhanto, subhaá¹-o paá¹-uvikkamo.

disÄ• su vikirÄ«sabbe, tulaá¹ƒ caá¹‡á¸• ova mÄ• á¸·uto ||

<57> á¹• 21 cuá¹‡á¹‡asÄ• laá¹ƒ janapadaá¹ƒ, gantvÄ• á¹-hÄ• navidÅ« tadÄ• .

tahiá¹ƒ vasaá¹ƒ vasekÄ• si, sabbaá¹ƒ malayamaá¹‡á¸• alaá¹ƒ ||

<58> á¹• 21 tadÄ• pi senaá¹ƒ senindo, pesetvÄ• asakiá¹ƒ sakaá¹ƒ.

abhibhÅ«timasakkonto, kÄ• tuá¹ƒ dummanataá¹ƒ gato ||

<59> á¹• 21 makkhakudrusavÄ• sissa, sacipassÄ• tha kittino.

suto mahabbalo deva-malloti vidito tadÄ• ||

<60> á¹• 21 sahito bandhumittehi, bahÅ« rohaá¹‡avÄ• sino.

samÄ• dÄ• yÄ• â€™ bhigantvÄ• na, kumÄ• raá¹ƒ passi sÄ• daro ||

<61> á¹• 21 bandhiya churikaá¹ƒ cheko, so pannarasavassiko.

Ä• dipÄ• dapadaá¹ƒ tattha, sampÄ• puá¹‡i mahÄ• yaso ||

<62> á¹• 21 tato hiraÃ±Ã±amalaya, mupÄ• gamma mahabbalo.

tahiá¹ƒ remuá¹‡aselamhi, khandhÄ• vÄ• raá¹ƒ nibandhayi ||

<63> á¹• 21 tatthÄ• pi senaá¹ƒ pesetvÄ• , saá¹…gÄ• mento camÅ«pati.

aladdhavijayo chandaá¹ƒ, punayuddhe jahitato ||

<64> á¹• 21 lokanÄ• mo camÅ«nÄ• tho, lokaá¹ƒ hitvÄ• sakaá¹ƒ tadÄ• .

ahu vassamhi chaá¹-á¹-heso, paralokaparÄ• yano ||

<65> á¹• 21 tadÄ• \Be 354/ kassapanÄ• meko, kesadhÄ• tukanÄ• yako.

janeâ€™ bhibhÅ«yavattesi, nÄ«jÄ• á¹‡aá¹ƒ rohaá¹‡e tadÄ• ||

<66> á¹• 21 sutvÄ• taá¹ƒ coá¸·asÄ• manto, puá¸·atthinagarÄ• tadÄ• .

nikkhamma yuddhasanaddho, gantvÄ• kÄ• jaragÄ• makaá¹ƒ ||

<67> á¹• 21 kesÄ• dhÄ• tu tato yuddhe, bhinditvÄ• damiá¸·aá¹ƒ balaá¹ƒ.

rakkhapÄ• sÄ• á¹‡asÄ«mÄ• yaá¹ƒ, á¹-hapetvÄ• rakkhiye jane ||

<68> á¹• 21 paá¹-iladdhajayuddÄ• mo, mahÄ• senÄ• purakkhato.

punarÄ• gamma pÄ• vekkhi, vÄ«ro kÄ• jaragÄ• makaá¹ƒ ||

<69> á¹• 21 tadÄ• dipÄ• do sutvÄ• na, sabbaá¹ƒ sutthÄ«radhÄ• tuko.

kesadhÄ• tuá¹ƒ nighÄ• tetuá¹ƒ, balaá¹ƒ sannayhi vegasÄ• ||

<70> á¹• 21 pavattiá¹ƒ taá¹ƒ suá¹‡itvÄ• so, sÄ• bhimÄ• no bhusaá¹ƒtato.

samattaá¹ƒ balamÄ• dÄ• ya, sippatthalakamÄ• gamÄ• ||

<71> á¹• 21 paÃ±cayojanaraá¹-á¹-hÄ• di-vÄ• sikesu bahÅ«jane.

samÄ• dÄ• ya samÄ• sanne, rÄ• japutte sudujjaye ||

<72> á¹• 21 virattataÃ±ca so Ã±atvÄ• , bahunnaá¹ƒ raá¹-á¹-havÄ• sinaá¹ƒ.

dukkaraá¹ƒ ettha yuddhanti, gato so khadiraá¹…gaá¹‡iá¹ƒ ||

<73> á¹• 21 mahÄ• senÄ• ya bhÅ«pÄ• la suto soá¸·asavassÄ«ko.

khippaá¹ƒ vÄ• pekkhi so vÄ«ta-daro kÄ• jaragÄ• makaá¹ƒ ||

<74> á¹• 21 chammÄ• samanubhotvÄ• na, rohaá¹‡aá¹ƒ ruá¹-á¹-hamÄ• naso.

kesadhÄ• tukanÄ• thopi, saá¹…gÄ• matthÄ• ya tatthagÄ• ||

<75> á¹• 21 rÄ• japuttassa senÄ• â€™ tha, vattenti samaraá¹ƒ kharaá¹ƒ.

kesadhÄ• tukanÄ• thassa, sÄ«saá¹ƒ gaá¹‡hi mahabbalÄ• ||

<76> á¹• 21 Ä• gamma sattarasavayaá¹ƒ kumÄ• ro.

sabbattha patthaá¹-amahÄ• yasakittitejo.

sumÄ• dineka vidhiyogavisesadakkho.

khÄ«á¹‡Ä• rikaá¹‡á¹-akamakÄ• â€™ khilarohaá¹‡aá¹ƒ taá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

rohaá¹‡Ä• rÄ• tivijayo nÄ• ma

paÃ±capaÃ±Ã±Ä• satimo paricchedo.

chapaÃ±Ã±Ä• satima pariccheda

anurÄ• dhapurÄ• bhigamano

<1> á¹• 21 yuvarÄ• japade \Be 355/ tassa, á¹-hitassÄ• â€™ tha nayaÃ±Ã±uno.

ahÅ« vijayabÄ• hÅ«ti, nÄ• maá¹ƒ sabbattha pÄ• kaá¹-aá¹ƒ ||

<2> á¹• 21 mahÄ• Ã±Ã±aá¹‡o nijÄ• á¹‡Ä• ya, tattha bheriá¹ƒ carÄ• viya.

á¹-hapento saciveâ€™ neke, patirÅ«pe padantare ||

<3> á¹• 21 coá¸·Ä• naá¹ƒ maddanatthÄ• ya, rÄ• jaraá¹-á¹-hÄ• dhivÄ• sinaá¹ƒ.

caturo caturopÄ• ye, yo jayaá¹ƒ tattha so vasÄ« ||

<4> á¹• 21 coá¸·arÄ• jÄ• suá¹‡itvÄ• taá¹ƒ, puá¸·atthinagare á¹-hitaá¹ƒ.

senÄ• patima pesesi, datvÄ• na balavÄ• hanaá¹ƒ ||

<5> á¹• 21 senindaá¹ƒ kÄ• jaraggÄ• ma-samÄ«paá¹ƒ samupÄ• gataá¹ƒ.

duppasayhaá¹ƒ viditvÄ• na, giriduggamagÄ• tato ||

<6> á¹• 21 senindo kÄ• jaraggÄ• maá¹ƒ, vilumpitvÄ• na vegasÄ• .

tattha vatthumasakkonto, sadesaá¹ƒ puna rÄ• gami ||

<7> á¹• 21 tato mahÄ• dipÄ• doâ€™ pi, Ä• gamma malayÄ• lahuá¹ƒ.

mahatÄ• balakÄ• yena, sippatthalakamÄ• vasi ||

<8> á¹• 21 rÄ• jÄ• rÄ• maÃ±Ã±avisaye, rÄ• jino santikaá¹ƒ jane.

pesesi bahukesÄ• raá¹ƒ, dhanajÄ• taÃ±caâ€™ nappakaá¹ƒ ||

<9> á¹• 21 vicittavatthakappÅ«ra-candanÄ• dÄ«hi vatthÅ«hi.

paripuá¹‡á¹‡Ä• ca nÄ• vÄ• yo, nekÄ• titthe samosaá¹-Ä• ||

<10> á¹• 21 dhanajÄ• tehi nekehi, karonto bhaá¹-asaá¹…gahaá¹ƒ.

tato tambalagÄ• mamhi, nivasittha mahabbalo ||

<11> á¹• 21 aÃ±Ã±amaÃ±Ã±aviruddhattÄ• , rÄ• jÄ• raá¹-á¹-hÄ• dhivÄ• sino.

upaggamma janÄ• sabbe, karaá¹ƒ no denti sabbaso ||

<12> á¹• 21 vipakkhÄ• coá¸·arÄ• jassa, bhindantÄ• â€™ á¹‡aá¹ƒ maduddhatÄ• .

Ä• yuttake vihiá¹ƒsento, yathÄ• kÄ• maá¹ƒ caranti ca ||

<13> á¹• 21 taá¹ƒ \Be 356/ sutvÄ• coá¸·abhÅ«pÄ• lo, sampakopavasÄ«kato.

senaá¹ƒ mahantiá¹ƒ datvÄ• na, pesesi sacivaá¹ƒ nijaá¹ƒ ||

<14> á¹• 21 mahÄ• tittheâ€™ vahiá¹‡á¹‡o so, tattha tattha bahÅ«jane.

ghÄ• tento savase katvÄ• , rÄ• jÄ• raá¹-á¹-hÄ• dhivÄ• sino ||

<15> á¹• 21 anukkamena gantvÄ• na, kharÄ• á¹‡o rohaá¹‡aá¹ƒ tadÄ• .

ajjhotthari saseno sa, bhinno velovasÄ• garo ||

<16> á¹• 21 raÃ±Ã±o paccatthikÄ• hutvÄ• , ravidevacalavhayÄ• .

ubho damiá¸·aseninda-vasaá¹ƒ yÄ• tÄ• mahabbalÄ• ||

<17> á¹• 21 mahÄ• pakkhabalopete, te passiya camÅ«pati.

rohaá¹‡aá¹ƒ sakalaá¹ƒ khippaá¹ƒ, maÃ±Ã±ittha sakahatthagaá¹ƒ ||

<18> á¹• 21 ekÄ• dasamhi so vasse, rÄ• jÄ• coá¸·Ä• bhibhÅ«tiyÄ• .

paluá¹-á¹-hapabbate duggaá¹ƒ, pavidhÄ• ya tahiá¹ƒ vasÄ« ||

<19> á¹• 21 coá¸·asenÄ• tadÄ• selaá¹ƒ, samantÄ• samparikkhipi.

tatthoâ€™ bhayesaá¹ƒ senÄ• na-mahÅ« bhiá¹ƒsanakaá¹ƒ raá¹‡aá¹ƒ ||

<20> á¹• 21 raÃ±Ã±o bhaá¹-Ä• vinÄ• setvÄ• , sabbaá¹ƒ taá¹ƒ damiá¸·aá¹ƒ balaá¹ƒ.

palÄ• yantaá¹ƒ mahÄ• coá¸·a-sÄ• mantaÃ±cÄ• nubandhiya ||

<21> á¹• 21 gahetvÄ• na siraá¹ƒ tassa, gÄ• masmiá¹ƒ tambaviá¹-á¹-hike

saddhiá¹ƒ vÄ• hanayÄ• nehi, sÄ• rabhÅ«tadhanehi ca ||

<22> á¹• 21 tahiá¹ƒ taá¹ƒ sakalaá¹ƒ bhaá¹‡á¸• aá¹ƒ, netvÄ• raÃ±Ã±o padassiya.

puá¸·atthinagaraá¹ƒ gantuá¹ƒ, kÄ• lo iti samabravuá¹ƒ ||

<23> á¹• 21 mahÄ«pÄ• lopi taá¹ƒ sutvÄ• , sacivÄ• naá¹ƒ vaco tadÄ• .

mahatÄ• balakÄ• yena, pulatthinagaraá¹ƒ gato ||

<24> á¹• 21 pavattimetaá¹ƒ sakalaá¹ƒ, sutvÄ• coá¸·anarissaro.

tibbakopavasaá¹ƒyÄ• to, bhÅ«pÄ• lagahaá¹‡atthiko ||

<25> á¹• 21 sÄ• maá¹ƒ khippaá¹ƒ samÄ• gamma, vÄ«ro sÄ• garapaá¹-á¹-anaá¹ƒ.

bhiyyopi mahatiá¹ƒ senaá¹ƒ, laá¹ƒkÄ• dÄ«pamapesayÄ« ||

<26> á¹• 21 taá¹ƒ vijÄ• niya bhÅ«mindo, senindaá¹ƒ pesayÄ« sakaá¹ƒ.

balaá¹ƒ mahantaá¹ƒ datvÄ• na, coá¸·asenÄ• ya yujjhituá¹ƒ ||

<27> á¹• 21 gacchamÄ• no camÅ«nÄ• tho, soâ€™ nurÄ• dhapurantike.

saddhiá¹ƒ damiá¸·asenÄ• ya, vattesi tumulaá¹ƒ raá¹‡aá¹ƒ ||

<28> á¹• 21 patiá¹ƒsu \Be 357/ tasmiá¹ƒ saá¹…gÄ• me, bhÅ«pÄ• lassa narÄ• bahÅ«.

bhiyyopi damiá¸·Ä• yattÄ• , jÄ• tÄ• taá¹ƒ raá¹-á¹-havÄ• sino ||

<29> á¹• 21 vihÄ• ya dharaá¹‡Ä«pÄ• lo, pulatthinagaraá¹ƒ tadÄ• .

villikÄ• bÄ• á¹‡akaá¹ƒ raá¹-á¹-haá¹ƒ, sampÄ• puá¹‡iya vegasÄ• ||

<30> á¹• 21 nihaccÄ• maccayugalaá¹ƒ, taá¹ƒ raá¹-á¹-hÄ• dhiá¹-á¹-hitaá¹ƒ tadÄ• .

tahiá¹ƒ vÄ• samakappesi, sabhaá¹-e sannipÄ• tayaá¹ƒ ||

<31> á¹• 21 attÄ• namanubandhantaá¹ƒ, sutvÄ• coá¸·acamÅ«patiá¹ƒ.

gantvÄ• vÄ• tagiriá¹ƒ nÄ• ma, samayaÃ±Ã±Å« siluccayaá¹ƒ ||

<32> á¹• 21 upaccakÄ• ya selassa, tattha duggaá¹ƒ nivesiya.

raá¹‡aá¹ƒ karonto temÄ• saá¹ƒ, damiá¸·e paá¹-ibÄ• hayi ||

<33> á¹• 21 kesadhÄ• tukanÄ• thassa, mÄ• ritassa purÄ• raá¹‡e.

bhÄ• tÄ• kaá¹‡iá¹-á¹-ho sampatta, mahÄ• pakkhabalo tadÄ• ||

<34> á¹• 21 mÄ• raá¹‡aá¹ƒ sakabhÄ• tussa, saranto ruá¹-á¹-hamÄ• naso.

sakalaá¹ƒ parivattesi, guttahÄ• lakamaá¹‡á¸• alaá¹ƒ ||

<35> á¹• 21 atho laá¹ƒkissaro tattha, khippaá¹ƒ gantvÄ• mahabbalo.

á¹-hÄ• ne maccutthale nÄ• ma, khandhÄ• vÄ• raá¹ƒ nibandhiya ||

<36> á¹• 21 khadiraá¹…gaá¹‡iduggamhÄ• , palÄ• petvÄ• na taá¹ƒ raá¹‡e.

á¹-hÄ• nÄ• kubulagallÄ• ca, yujjhanto taá¹ƒ palÄ• payi ||

<37> á¹• 21 vihÄ• ya puttadÄ• rÄ• di-sabbaá¹ƒ nekadhanaá¹ƒ balaá¹ƒ.

palÄ• yamÄ• no so raá¹-á¹-haá¹ƒ, coá¸·Ä• yatta magÄ• lahuá¹ƒ ||

<38> á¹• 21 tadÄ• narissaro tata, tassa sabbaá¹ƒ samÄ• diya.

gantvÄ• tambalagÄ• mamhi, navaá¹ƒ duggaá¹ƒ nivesiya ||

<39> á¹• 21 anukkamena gantvÄ• na, mahÄ• nÄ• gahulavhaye.

purevasÄ« susajjento, balaá¹ƒ coá¸·ehi yujjhituá¹ƒ ||

<40> á¹• 21 tato rÄ• jÄ• samavhÄ• ya, sacÄ«ve dve mahabbale.

pesesi dikkhiá¹‡aá¹ƒ passaá¹ƒ, vasaá¹ƒ netuá¹ƒ tahiá¹ƒ jane ||

<41> á¹• 21 sampesesi mahÄ• macca-yugalaá¹ƒ kakkhalaá¹ƒ vibhÅ«.

coá¸·adappavinÄ• sÄ• ya, tato velÄ• mahÄ• pathe ||

<42> á¹• 21 pesitÄ• dakkhiá¹‡aá¹ƒ passaá¹ƒ, amaccÄ• â€™ me mahabbalÄ• .

muhunnaruggamaduggaá¹ƒ, badaá¸·atthalameva ca ||

<43> á¹• 21 vÄ• pÄ«nagaraduggaÃ±ca \Be 358/, buddhagÄ• makameva ca.

tilagullaá¹ƒ mahÄ• gallaá¹ƒ, maá¹‡á¸• agallakameva ca ||

<44> á¹• 21 anurÄ• dhapuraÃ±cÄ• ti, gahetvÄ• na kamena te.

vattentÄ• savase raá¹-á¹-haá¹ƒ, mahÄ• titthamupÄ• gatÄ• ||

<45> á¹• 21 pesitÄ• sacivÄ• dvetu, tato velÄ• mahÄ• pathe.

vilumpantÄ• chagÄ• mÄ• di-khandhÄ• vÄ• re tahiá¹ƒ tahiá¹ƒ ||

<46> á¹• 21 pulatthinagarÄ• sannaá¹ƒ, kamenÄ• â€™ gamma pesayuá¹ƒ.

dÅ«te rÄ• jantikakhippa-mÄ• gantuá¹ƒ vaá¹-á¹-atÄ«tiha ||

<47> á¹• 21 disÄ• sÄ• dvÄ«su yÄ• nehi, sacivehi pavattitaá¹ƒ.

vikkamÄ• ti sayaá¹ƒ sutvÄ• , kÄ• laÃ±Ã±Å« so mahÄ«pahi ||

<48> á¹• 21 sÄ«ghaá¹ƒ sannayha senaá¹…gaá¹ƒ, samaggaá¹ƒ vidikovido.

ummÅ«lanÄ• yacoá¸·Ä• naá¹ƒ, purÄ• tamhÄ• â€™ bhinikkhami ||

<49> á¹• 21 gacchaá¹ƒ gaá¹…gÄ• ya mahiya-á¹…gaá¹‡athÅ«pantike vibhÅ«.

senÄ• nivesaá¹ƒ kÄ• retvÄ• kaÃ±cikÄ• laá¹ƒ tahiá¹ƒ vasÄ« ||

<50> á¹• 21 kamenÄ• gamma á¹-hÄ• naÃ±Ã±Å«, puá¸·atthinagarantike.

bandhÄ• pesi mahÄ• vÄ«ro, khandhÄ• vÄ• raá¹ƒ thiraá¹ƒ varaá¹ƒ ||

<51> á¹• 21 tattha tattha á¹-hitÄ• sÅ«rÄ• , coá¸·Ä• ye kakkhalÄ• â€™ khilÄ• .

pulatthinagare yuddhaá¹ƒ, kÄ• tuá¹ƒ sannipatiá¹ƒsu te ||

<52> á¹• 21 nikkhamma nagarÄ• gantvÄ• , coá¸·Ä• bahi mahÄ• raá¹‡aá¹ƒ.

katvÄ• parÄ• jitÄ• bhÄ«tÄ• , pavissa nagaraá¹ƒ sakaá¹ƒ ||

<53> á¹• 21 guttÄ• sesapuradvÄ• rÄ• , gopuraá¹-á¹-Ä• lanissitÄ• .

mahÄ• havaá¹ƒ bahussÄ• hÄ• , pavattesuá¹ƒ bhayÄ• vahaá¹ƒ ||

<54> á¹• 21 diyaá¸• á¸• hamÄ• saá¹ƒ yujjhanti, nagaraá¹ƒ tamuparundhiya.

sÄ• dhetuá¹ƒ nevasÄ• â€™ sakkhi, bhÅ«pÄ• lassa mahÄ• camÅ« ||

<55> á¹• 21 mahÄ• raÃ±Ã±o mahÄ• vÄ«rÄ• , mahÄ• sÅ«rÄ• mahabbalÄ• .

mahÄ• bhaá¹-Ä• mahÄ• mÄ• nÄ• , ravidevacalÄ• dayo ||

<56> á¹• 21 ullaá¹…ghitvÄ• na pÄ• kÄ• raá¹ƒ, pavissa sahasÄ• puraá¹ƒ.

khaá¹‡ena damiá¸·e sabbe, mÅ«laghaccamaghÄ• tayuá¹ƒ ||

<57> á¹• 21 evaá¹ƒ laddhajayo rÄ• jÄ• , tadÄ• vijayabÄ• huso.

carÄ• pesi nijÄ• á¹‡Ä• ya, bheriá¹ƒ bhÅ«rimatipure ||

<58> á¹• 21 taá¹ƒ \Be 359/ sutvÄ• sakasenÄ• ya, vinÄ• saá¹ƒ coá¸·abhÅ«pati.

sÄ«haá¸·Ä• balavantoti, bhiyyo senaá¹ƒ na pÄ• hiá¹‡i ||

<59> á¹• 21 vÄ«ro asesanihatuddhaá¹-a coá¸·aseá¹-á¹-ho.

viÃ±Ã±Å« susÄ• dhuá¹-á¹-hapitÄ• khilarÄ• jaraá¹-á¹-ho.

iá¹-á¹-hannurÄ• dhapuraseá¹-á¹-hamatÄ«va haá¹-á¹-ho.

vassamhi paÃ±cadasame gami rÄ• jaseá¹-á¹-ho ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

anurÄ• dhapurÄ• bhigamano nÄ• ma

chappaÃ±Ã±Ä• satimo paricchedo

sattapaÃ±Ã±Ä• satima pariccheda

saá¹ƒgahakaraá¹‡onÄ• ma

<1> á¹• 21 laá¹…kÄ• rakkhÄ• ya sacive, balino yodhasammate.

paá¹-ipÄ• á¹-iá¹ƒ samuddissa, samantÄ• sanniyojayi ||

<2> á¹• 21 abhisekamaá¹…galatthÄ• ya, pÄ• sÄ• dÄ• dimanekataá¹ƒ.

kiccaá¹ƒ sampÄ• danÄ«yanti, sacivaá¹ƒ sanniyojiya ||

<3> á¹• 21 vandanÄ«yeâ€™ bhivandanto, padesenekaketahiá¹ƒ.

netvÄ• mÄ• sattayaá¹ƒ gaÃ±chi, pulatthinagaraá¹ƒ puna ||

<4> á¹• 21 vissuto Ä• dimalaya-nÄ• mena balanÄ• yako.

ujupaccatthiko hutvÄ• , mahÄ«pÄ• lassa sabbaso ||

<5> á¹• 21 gaá¹…gÄ• matthayuâ€™ pÄ• gaÃ±chi, balaá¹ƒ sabbaá¹ƒ samÄ• diya.

andÅ«ti vissutaá¹ƒ manda-paÃ±Ã±o gÄ• maá¹ƒ purantike ||

<6> á¹• 21 laá¹ƒkissaro tahiá¹ƒ gantvÄ• , uddharitvÄ• tamuddhataá¹ƒ.

pulatthinagaraá¹ƒ gaÃ±chi, vase vattiya taá¹ƒ balaá¹ƒ ||

<7> á¹• 21 yuvarÄ• japadaá¹ƒyeva, sito santo likhÄ• payi.

so sattarasavassÄ• ni, sappaÃ±Ã±o narasattamo ||

<8> á¹• 21 tatoâ€™ nurÄ• dhanagara-mabhigamma \Be 360/ yathÄ• vidhiá¹ƒ.

anubhotvÄ• vidhÄ• naÃ±Ã±Å«, abhisekamahussavaá¹ƒ ||

<9> á¹• 21 aá¹-á¹-hito pÄ• padhammesu, suá¹-á¹-hito seá¹-á¹-hakammani.

so aá¹-á¹-hÄ• rasamaá¹ƒ vassaá¹ƒ, likhÄ• payi susaá¹‡á¹-hito ||

<10> á¹• 21 tato Ä• gamma nivasi, pulatthinagare vare.

so sirÄ«saá¹…ghabodhÄ«â€™ ti, nÄ• madheyyena vissuto ||

<11> á¹• 21 anujaá¹ƒ so vÄ«rabÄ• hu-moparajje nivesiya.

datvÄ• na dakkhiá¹‡aá¹ƒ desaá¹ƒ, taá¹ƒ saá¹…gaá¹‡hi yathÄ• vidhiá¹ƒ ||

<12> á¹• 21 kaá¹‡iá¹-á¹-hassÄ• tha bhÄ• tussa, jayabÄ• hussa bhÅ«bhujo.

Ä• dipÄ• dapadaá¹ƒ datvÄ• , raá¹-á¹-haá¹ƒ cÄ• â€™ dÄ• si rohaá¹‡aá¹ƒ ||

<13> á¹• 21 á¹-hÄ• nantarÄ• ni sabbesa-mamaccÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

datvÄ• rajje yathÄ• Ã±Ä• yaá¹ƒ, karaá¹ƒ yojesi gaá¹‡hituá¹ƒ ||

<14> á¹• 21 cirassaá¹ƒ parihÄ«naá¹ƒ so, dayÄ• vÄ• so mahÄ«pati.

pavattesi yathÄ• dhammaá¹ƒ, á¹-hitadhammo vinicchayaá¹ƒ ||

<15> á¹• 21 evaá¹ƒ samuddhaá¹-Ä• neka, ripukaá¹‡á¹-akasaÃ±caye.

niccaá¹ƒ rajjaá¹ƒ pasÄ• sente, laá¹…kaá¹ƒsammÄ• narissare ||

<16> á¹• 21 chattaggÄ• hakanÄ• tho ca, dhammagehakanÄ• yako.

tatheva seá¹-á¹-hinÄ• tho ca, iccete bhÄ• taro tayo ||

<17> á¹• 21 raÃ±Ã±o virodhitaá¹ƒ yÄ• tÄ• , phalÄ• tÄ• jampudÄ«pakaá¹ƒ.

laá¹…kaá¹ƒ vÄ«satime vasse, ekenÅ«ne samotaruá¹ƒ ||

<18> á¹• 21 te sabbe rohaá¹‡aá¹ƒ raá¹-á¹-haá¹ƒ, sabbaá¹ƒ malayamaá¹‡á¸• alaá¹ƒ.

sabbaá¹ƒ dakkhiá¹‡apassaÃ±ca, sahasÄ• parivattayuá¹ƒ ||

<19> á¹• 21 nipuá¹‡o rohaá¹‡aá¹ƒ gantvÄ• , tathÄ• malayamaá¹‡á¸• alaá¹ƒ.

nighÄ• tento bahÅ« tattha, tattha paccatthike jane ||

<20> á¹• 21 sammÄ• vupasametvÄ• taá¹ƒ, á¹-hapetvÄ• sacive tahiá¹ƒ.

dakkhiá¹‡o dakkhiá¹‡aá¹ƒ desaá¹ƒ, sayaá¹ƒ gantvÄ• mahabbalo ||

<21> á¹• 21 pesetvÄ• samaá¹‡Ä«bhÄ• tu-vaá¹ƒsajaá¹ƒ sacivaá¹ƒ tadÄ• .

gÄ• hetvÄ• samareghore, vÄ«ro te sakaverino ||

<22> á¹• 21 samÄ• ropiyasÅ«lamhi, laá¹…kaá¹ƒ vigatakaá¹‡á¹-akaá¹ƒ.

kÄ• retvÄ• na nirÄ• taá¹…kaá¹ƒ, pulatthipuramÄ• gami ||

<23> á¹• 21 vasantÄ« \Be 361/ coá¸·avisaye, jagatipÄ• larÄ• jinÄ«.

coá¸·ahatthÄ• pamuÃ±citvÄ• , saddhiá¹ƒ dhÄ«tu kumÄ• riyÄ• ||

<24> á¹• 21 lÄ«lÄ• vatyÄ• bhidhÄ• nÄ• ya, nÄ• vÄ• mÄ• ruyha vegasÄ• .

laá¹ƒkÄ• dÄ«pamhi otiá¹‡á¹‡Ä• , passi laá¹ƒkissaraá¹ƒ tadÄ• ||

<25> á¹• 21 sutvÄ• vaá¹ƒsakkamaá¹ƒ tassÄ• , so Ã±atvÄ• suddhavaá¹ƒsataá¹ƒ.

lÄ«lÄ• vatiá¹ƒ mahisitte, abhisiÃ±ci narissaro ||

<26> á¹• 21 sÄ• taá¹ƒ paá¹-icca rÄ• jÄ• naá¹ƒ, mahesÄ« dhÄ«taraá¹ƒ labhi.

nÄ• maá¹ƒ yasodharÄ• tiâ€™ ssÄ• , akÄ• si dharaá¹‡Ä« pati ||

<27> á¹• 21 merukandararaá¹-á¹-hena, saddhiá¹ƒ rÄ• jÄ• sadhÄ«taraá¹ƒ.

vÄ«ravammassa pÄ• dÄ• si, sÄ• labhi dhÄ«taro duve ||

<28> á¹• 21 samÄ• nanÄ• mikÄ• jeá¹-á¹-hÄ• , sÄ• mÄ• tÄ• mahiyÄ• ahu.

sugalÄ• nÄ• mikÄ• Ä• si, tÄ• su dvÄ«su kaá¹‡iá¹-á¹-hikÄ• ||

<29> á¹• 21 kÄ• liá¹…gadharaá¹‡Ä«pÄ• la-vaá¹ƒsajaá¹ƒ cÄ• rudassanaá¹ƒ.

tilokasundaraá¹ƒ nÄ• ma, sukumÄ• raá¹ƒ kumÄ• rikaá¹ƒ ||

<30> á¹• 21 kÄ• liá¹…garaá¹-á¹-hato rÄ• jÄ• , Ä• á¹‡Ä• petvÄ• ciraá¹-á¹-hitiá¹ƒ.

nijavaá¹ƒsassa icchanto, mahesitteâ€™ bhi secayi ||

<31> á¹• 21 subhaddÄ• ca sumittÄ• ca, lokanÄ• thavhayÄ• pi ca.

ratanÄ• valÄ« rÅ«pavatÄ«, itimÄ• paÃ±ca dhÄ«taro ||

<32> á¹• 21 puttaá¹ƒ vikkamabÄ• huÃ±ca, sÄ• labhÄ« dhaÃ±Ã±alakkhaá¹‡aá¹ƒ.

sampattÄ• sÄ• pajavuddhiá¹ƒ, haranti rÄ• jino mataá¹ƒ ||

<33> á¹• 21 itthÄ• gÄ• resu sesesu, vÄ«tÄ• samakulaá¹…ganÄ• .

gabbho jÄ• tumahÄ«pÄ• laá¹ƒ, taá¹ƒ paá¹-icca na saá¹‡á¹-hahi ||

<34> á¹• 21 athekadivasaá¹ƒ rÄ• jÄ• , amaccagaá¹‡amajjhago.

pilokiyaá¹-hibhÄ• sabbÄ• , dhÄ«taro paá¹-ipÄ• á¹-iyÄ• ||

<35> á¹• 21 dhÄ«tu navamavasesÄ• naá¹ƒ, á¹-hapetvÄ• ratanÄ• valiá¹ƒ.

dhaÃ±Ã±alakkhaá¹‡asampanna-puttassuppattisucakaá¹ƒ ||

<36> á¹• 21 lakkhaá¹‡aá¹ƒ lakkhaá¹‡aÃ±Ã±Å« so, apassaá¹ƒ pemacegavÄ• .

ratanÄ• valimÄ• hÅ«ya, tassÄ• muddhani cumbiya ||

<37> á¹• 21 tejoguá¹‡ehi \Be 362/ cÄ• gehi, dhiyÄ• sÅ«rattanena ca.

bhÅ«te ca bhÄ• vino ceva, sabbe bhÅ«peâ€™ tisÄ• yino ||

<38> á¹• 21 niccaá¹ƒ laá¹…kaá¹ƒ nirÄ• saá¹…ka-mekacchattakameva ca.

pavidhÄ• tuá¹ƒ samatthassa, sammÄ• sÄ• sanatÄ• yino ||

<39> á¹• 21 sobhanÄ• nekavattassa, imissÄ• kucchihessati.

puttassuppattiá¹-hÄ• nanti, muduto so samabravi ||

<40> á¹• 21 yÄ• vantassÄ• pikhocoá¸·a-mahÄ«pÄ• lassa nekaso.

kulÄ• bhimÄ• nÄ« rÄ• jÄ• so, adatvÄ• na kaá¹‡Ä«yasiá¹ƒ ||

<41> á¹• 21 Ä• á¹‡Ä• petvÄ• paá¹‡á¸• urÄ• jaá¹ƒ, visuddhatvayasambhavaá¹ƒ.

anujaá¹ƒ rÄ• jiniá¹ƒ vassa, mittavhayamadÄ• siso ||

<42> á¹• 21 sÄ• mÄ• á¹‡abharaá¹‡aá¹ƒ kitti, sirÄ« meghÄ• bhidhÄ• nakaá¹ƒ.

sirivallabhanÄ• maÃ±ca, janesi tanaye tayo ||

<43> á¹• 21 subhadda vÄ«rabÄ• hussa, sumittaá¹ƒ jayabÄ• huno.

mahatÄ• parihÄ• rena, pÄ• dÄ• si dharaá¹‡Ä« pati ||

<44> á¹• 21 adÄ• si mÄ• á¹‡Ä• bharaá¹‡e, dhÄ«taraá¹ƒ ratanÄ• valiá¹ƒ.

lokanÄ• thavhayaá¹ƒ kitti sirimeghassaâ€™ dÄ• siso ||

<45> á¹• 21 rÅ«patyabhidhÄ• nÄ• ya, dhÄ«tuyo paratÄ• yahi.

sarÄ«rivallabhasÄ• dÄ• , sugalavha kumÄ• rikaá¹ƒ ||

<46> á¹• 21 madhukaá¹‡á¹‡avabhÄ«marÄ• ja, balakkÄ• ra sanÄ• make.

mahesÄ« bandhaverÄ• ja-putte sÄ«hapurÄ• gate ||

<47> á¹• 21 passitvÄ• na pahÄ«pÄ• lo, tadÄ• saÃ±jÄ• tapÄ«tiko.

tesaá¹ƒ pÄ• dÄ• si paccekaá¹ƒ, vuttiá¹ƒ so anurÅ«pakaá¹ƒ ||

<48> á¹• 21 te sabbe laddhasakkÄ• ra sammÄ• nÄ• dharaá¹‡Ä«patiá¹ƒ.

Ä• rÄ• dhayantÄ• sasataá¹ƒ, nivasiá¹ƒsu yathÄ• ruciá¹ƒ ||

<49> á¹• 21 etesaá¹ƒ rÄ• japuttÄ• naá¹ƒ, sundarivhaá¹ƒ kaá¹‡iá¹-á¹-hakaá¹ƒ.

adÄ• vikkamabÄ• hussa, nijavaá¹ƒsaá¹-hitaá¹-á¹-hiko ||

<50> á¹• 21 bhiyyo \Be 363/ vikkamabÄ• hussa, tato lÄ«lÄ• vatiá¹ƒ satiá¹ƒ.

saha bhogena pÄ• dÄ• si, tadÄ• bandhu hiterato ||

<51> á¹• 21 vidhÄ• ya evaá¹ƒ sajane janindo.

nissesato bhogasamappito.

dayÄ• paro Ã±Ä• tijanÄ• tamatthaá¹ƒ.

samÄ• carÄ« nÄ«tipathÄ• nurÅ«paá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

saá¹ƒgahakaraá¹‡o nÄ• ma

sattapaÃ±Ã±Ä• satimo paricchedo

aá¹-á¹-hapaÃ±Ã±Ä• satima pariccheda

lokasÄ• sana saá¹ƒgahakaraá¹‡o

<1> á¹• 21 vicinitvÄ• kulÄ«ne so, jane sabbe samÄ• diya.

sakÄ• rakkhÄ• ya yojesi, yathÄ• cÄ• raá¹ƒ mahÄ«pati ||

<2> á¹• 21 uccaá¹ƒ pulatthinagare, pÄ• kÄ• raá¹ƒ kÄ• rayÄ« thiraá¹ƒ.

nekagopurasaá¹ƒyuttaá¹ƒ, yudhÄ• kammasuraÃ±jitaá¹ƒ ||

<3> á¹• 21 samantÄ• yatavitthiá¹‡á¹‡a-gambhÄ«raparikhÄ• yutaá¹ƒ.

uccapatthaá¹‡á¸• ilopetaá¹ƒ, duppadhaá¹ƒsamarÄ• tihi ||

<4> á¹• 21 upasampadakammassa, gaá¹‡apÅ«rakabhikkhÅ«naá¹ƒ.

appahonekabhÄ• vena, sÄ• sanaá¹-hitimÄ• naso ||

<5> á¹• 21 anuruddhanarindassa, sahÄ• yassÄ• tha santikaá¹ƒ.

rÄ• maÃ±Ã±avisayaá¹ƒ dÅ«te, pesetvÄ• sahapÄ• bhate ||

<6> á¹• 21 tato Ä• á¹‡Ä• payitvÄ• na, piá¹-akattayapÄ• rage.

so sÄ«lÄ• diguá¹‡Ä• vÄ• se, bhikkhavo therasammate ||

<7> á¹• 21 te uá¸·Ä• rÄ• hi pÅ«jÄ• hi, pÅ«jayitvÄ• narissaro.

pabbajjÄ• upasampatti, kÄ• rayitvÄ• anekaso ||

<8> á¹• 21 piá¹-akattayaÃ±ca bahuso, kathÄ• petvÄ• savaá¹‡á¹‡anaá¹ƒ.

laá¹…kÄ• yoâ€™ sakkamÄ• naá¹ƒ so, jotayÄ« jinasÄ• sanaá¹ƒ ||

<9> á¹• 21 putatthinagarassanto \Be 364/, padesasmiá¹ƒ tahiá¹ƒ tahiá¹ƒ.

vihÄ• re kÄ• rayitvÄ• na, bahuke sumanohare ||

<10> á¹• 21 bhikkhavo tattha vÄ• setvÄ• , nikÄ• yattayavÄ• sino.

paccayehi uá¸·Ä• rehi, santappesi catÅ«hipi ||

<11> á¹• 21 phalikatthambhakacÄ• ru-pÄ• kÄ• raparikhÄ• yutaá¹ƒ.

paÃ±cabhÅ«makapÄ• sÄ• da-pavare noâ€™ pasobhitaá¹ƒ ||

<12> á¹• 21 samasantÄ• vÄ• sapantÄ«hi, subhÄ• hi suvirÄ• jitaá¹ƒ.

nirakiá¹‡á¹‡amasambÄ• dha varabhÄ• sura gopuraá¹ƒ ||

<13> á¹• 21 vihÄ• raá¹ƒ kÄ• rayitvÄ• na, vatthuttayaparÄ• yano.

nikÄ• yattayavÄ• sissa, bhikkhusaá¹…ghassaâ€™ dÄ• siso ||

<14> á¹• 21 saá¹…ghassa pÄ• kavaá¹-á¹-atthaá¹ƒ, raá¹-á¹-haá¹ƒ datvÄ• â€™ á¸·isÄ• rakaá

sakalaá¹ƒ sannivÄ• sÄ«hi, nettikehi saheva so ||

<15> á¹• 21 nekasatÄ• nibhikkhÅ«naá¹ƒ, vÄ• sayitvÄ• na tattha so.

satataá¹ƒ sampavattesi, uá¸·Ä• raá¹ƒ catupaccayaá¹ƒ ||

<16> á¹• 21 dÄ• á¹-á¹-hÄ• dhÄ• tugharaá¹ƒcÄ• ru, kÄ• rayitvÄ• mahÄ• rahaá¹ƒ.

dÄ• á¹-hÄ• dhÄ• tussa niccaá¹ƒ so, mahÄ• mahamakÄ• rayi ||

<17> á¹• 21 gaá¹‡asaá¹…gaá¹‡ikÄ• â€™ peto, potthakaá¹ƒ dhammasaá¹…gaá¹‡iá¹ƒ.

parivattesi sopÄ• to, sundare dhammamandire ||

<18> á¹• 21 naccÄ• digandhamÄ• lÄ• di-nekapÅ«jampavattiya.

sÄ«rena saddhÄ• sambandho, sambuddhamabhivandati ||

<19> á¹• 21 jambudÄ«pÄ• gate cÄ• ga, sÅ«ro so bhuvirisÅ«rayo.

tappesi dhanadÄ• nena, dÄ• niyeneka so vibhÅ« ||

<20> á¹• 21 saddhammakathikÄ• naá¹ƒ so, pÅ«jÄ• katvÄ• na nekaso.

desÄ• pesica saddhammaá¹ƒ, sadÄ• dhammaguá¹‡e rato ||

<21> á¹• 21 tikkhattuá¹ƒ so tulÄ• bhÄ• ra-dÄ• naá¹ƒ dinesu dÄ• payi.

uposathaá¹ƒ vopavasi, suvisuddhamuposathe ||

<22> á¹• 21 adÄ• daá¹‡á¸• issaraá¹ƒ dÄ• na-manusaá¹ƒvaccharaá¹ƒ vibhÅ«.

piá¹-akattayaá¹ƒ likhÄ• petvÄ• , bhikkhusaá¹…ghassa dÄ• payi ||

<23> á¹• 21 mahagghamaá¹‡imuttÄ• di-ratanÄ• ni \Be 365/ sapesiya.

jambudÄ«pe mahÄ• bodhiá¹ƒ-nekakkhattuma pÅ«jayi ||

<24> á¹• 21 kaá¹‡á¹‡Ä• á¹-abhÅ«mipÄ• lena, coá¸·araÃ±Ã±Ä• ca pesitÄ• .

dÅ«tÄ• mahantamÄ• dÄ• ya, paá¹‡á¹‡Ä• kÄ• ramidhÄ• gatÄ• ||

<25> á¹• 21 addasaá¹ƒsu mahÄ«pÄ• laá¹ƒ, tato so tuá¹-á¹-hamÄ• naso.

tesaá¹ƒ ubhinnaá¹ƒ dÅ«tÄ• naá¹ƒ, kattabbaá¹ƒ sÄ• dhukÄ• riya ||

<26> á¹• 21 tesu Ä• doâ€™ va kaá¹‡á¹‡Ä• á¹-a-dÅ«tehi saha pesiya.

dÅ«te sakÄ«ye kaá¹‡á¹‡Ä• á¹-a-nikaá¹-aá¹ƒ sÄ• rapÄ• bhate ||

<27> á¹• 21 attano visayaá¹ƒ patte, coá¸·o sÄ«haá¸·a dÅ«take.

sahasÄ• kaá¹‡á¹‡anÄ• sÄ• su, pÄ• payiá¹ƒsu virÅ«pataá¹ƒ ||

<28> á¹• 21 sampattavippakÄ• rÄ• ke, idhÄ• gantvÄ• na rÄ• jino.

kathayiá¹ƒsu tadÄ• sabbaá¹ƒ, coá¸·ena katamattani ||

<29> á¹• 21 uddipitÄ• bhimÄ• no so, sakalÄ• maccamajjhago.

avhÄ• ya damiá¸·e dÅ«te, iti coá¸·assa sandisi ||

<30> á¹• 21 senaá¹ƒ vinÄ• â€™ va ekasmiá¹ƒ, dÄ«pe majjhe mahaá¹‡á¹‡ave.

bÄ• hÄ• balaparikkhÄ• vÄ• , hotuno dvandayuddhato ||

<31> á¹• 21 balaá¹ƒ sannayha sakalaá¹ƒ, rajje tuyhaá¹ƒ mamÄ• â€™ tha vÄ• .

tavÄ• â€™ bhimata dosamhi, saá¹…gÄ• mo vÄ• karÄ«yataá¹ƒ ||

<32> á¹• 21 mayÄ• vuttakkameneva, vattabbo vo janÄ• dhipo.

iti vatvÄ• na te dÅ«te, itthalaá¹…kÄ• ra maá¹‡á¸• ite ||

<33> á¹• 21 vissajjiya lahuá¹ƒcoá¸·a-mahÄ«pÄ• lassa santikaá¹ƒ.

tato senaá¹…gamÄ• dÄ• ya, anurÄ• dha puraá¹ƒ gami ||

<34> á¹• 21 mattikÄ• vÄ• á¹-atitthe ca, mahÄ• titthe ca pesayÄ«.

coá¸·araá¹-á¹-haá¹ƒâ€™ va gantvÄ• na, yujjhituá¹ƒ dve camÅ«pati ||

<35> á¹• 21 sajjantesu camÅ«pesu, nÄ• vÄ• pÄ• theyyakÄ• ni ca.

yuddhatthÄ• ya balaá¹ƒ coá¸·a-raá¹-á¹-hapesanakÄ• raá¹‡Ä• ||

<36> á¹• 21 tadÄ• tiá¹ƒsatime vasse, veá¸·akkÄ• rasanÄ• makÄ• .

balakÄ• yÄ• tahiá¹ƒgantu-manicchantÄ• virodhino ||

<37> á¹• 21 mÄ• retvÄ• na ubho senÄ• -nÄ• the mattagajÄ• viya.

samantato vilumpiá¹ƒsu, pulatthipuramuddhatÄ• ||

<38> á¹• 21 puttehi \Be 366/ tÄ«hi sahitaá¹ƒ, rÄ• jino ca kaá¹‡Ä«yasiá¹ƒ.

gaá¹‡itvÄ• sahasÄ• rÄ• ja-pÄ• sÄ• daá¹ƒ cÄ• pi jhÄ• payuá¹ƒ ||

<39> á¹• 21 rÄ• jÄ• nikkhamma khippaá¹ƒ so, gantvÄ• dakkhiá¹‡apassakaá¹ƒ.

sele vÄ• tagirivhasmiá¹ƒ, sÄ• raá¹ƒ bhaá¹‡á¸• aá¹ƒ á¹-hapÄ• piya ||

<40> á¹• 21 vÄ«rabÄ• huparÄ• jena, sÄ«havikkamasÄ• linÄ• .

mahatÄ• ca baloghena, samantÄ• parivÄ• rito ||

<41> á¹• 21 pulatthipuramÄ• gamma, vattento dÄ• ruá¹‡aá¹ƒ raá¹‡aá¹ƒ.

palÄ• pesi khaá¹‡eneva, balakÄ• ye samÄ• gate ||

<42> á¹• 21 mÄ• ritÄ• na camÅ«pÄ• na-maá¹-á¹-hisaá¹…ghÄ• á¹-adhiá¹-á¹-hitaá¹ƒ.

parikkhipitvÄ• citakaá¹ƒ, veribhÅ«te balÄ• dhipe ||

<43> á¹• 21 bandhayitvÄ• na khÄ• á¹‡umhi, pacchÄ• bÄ• haá¹ƒ subandhanaá¹ƒ.

parito vipphurantÄ«hi, aggijÄ• lÄ• hi jhÄ• payi ||

<44> á¹• 21 ghÄ• tetvÄ• tattha mÄ• nÄ«taá¹ƒ, gÄ• mÄ• ni dharaá¹‡Ä«pati.

akÄ• si laá¹…kÄ• vasudhaá¹ƒ, sabbathÄ• vÄ«takaá¹‡á¹-akaá¹ƒ ||

<45> á¹• 21 yujjhituá¹ƒ saha coá¸·ena, rÄ• jÄ• attakatÄ• vadhiá¹ƒ.

anatikkamma so paÃ±ca-cattÄ• lÄ«samhi vacchare ||

<46> á¹• 21 sannaddhaá¹ƒ balamÄ• dÄ• ya, gantvÄ• sÄ• garapaá¹-á¹-anaá¹ƒ.

tassÄ• bhigamanaá¹ƒ passaá¹ƒ, kaÃ±cikÄ• laá¹ƒ tahiá¹ƒ vasaá¹ƒ ||

<47> á¹• 21 anÄ• gatattÄ• coá¸·assa, tassa dÅ«te vissajjiya.

punÄ• gantvÄ• vasÄ«rÄ• jÄ• , pulatthinagare ciraá¹ƒ ||

<48> á¹• 21 mahÄ• heá¸·i sareharu, mahÄ• dattikanÄ• mikÄ• .

kaá¹-unnarÅ«paá¹‡á¸• avÄ• pÄ«, kallagallika nÄ• mikÄ• ||

<49> á¹• 21 eraá¹‡á¸• egallavÄ• pÄ« ca, dÄ«ghavatthukavÄ• pikÄ• .

maá¹‡á¸• avÄ• á¹-akavÄ• pÄ«, ca, kittaggabodhipabbatÄ• ||

<50> á¹• 21 valÄ• hassa mahÄ• dÄ• ru, gallakumbhÄ«lasobbhakÄ• .

pattapÄ• sÄ• á¹‡avÄ• pÄ« ca, vÄ• pÄ« ca kÄ• á¹‡anÄ• mikÄ• ||

<51> á¹• 21 etÄ• caÃ±Ã±Ä• ca so chinna-mariyÄ• dÄ• vÄ• piyo bahÅ«.

bandhÄ• pesi sadÄ• dÄ«na-satte baddha hitÄ• sayo ||

<52> á¹• 21 bhÅ«mindo \Be 367/ kandarÄ• -gaá¹…gÄ• -nadÄ«su ca tahiá¹ƒ tahiá¹ƒ.

subhikkhaá¹ƒ kÄ• rayÄ« raá¹-á¹-haá¹ƒ, bandhetvÄ• â€™ varaá¹‡Ä• ni so ||

<53> á¹• 21 vihÄ• rÄ• â€™ bhayacÄ• ritta-bhediniá¹ƒ mahisaá¹ƒsaka.

parihÄ• re sabbasocchijja-gÄ• hayitvÄ• galamhi taá¹ƒ ||

<54> á¹• 21 purambhÄ• bahi kÄ• retvÄ• , mahÄ• saá¹…ghaá¹ƒ khamÄ• piya.

pakÄ• sesi ca lokassa, saá¹…ghagÄ• ravamattano ||

<56> á¹• 21 mahÄ• gÄ• me nikÄ• yÄ• naá¹ƒ, titaye coá¸·anÄ• site.

dhÄ• tugabbhe ca bandhesi, thÅ«pÄ• rÄ• madvayeâ€™ pi ca ||

<57> á¹• 21 mÄ• tuyÄ• â€™ á¸·Ä• haá¹‡aá¹-hÄ• ne, tatheva pitunopi ca.

akÄ• paÃ±ca mahÄ• vÄ• se, tathÄ• budalaviá¹-á¹-hiyaá¹ƒ ||

<58> á¹• 21 paá¹‡á¸• avÄ• pÄ« ca pÄ• á¹-hÄ«no, rakkhacetiyapabbato.

tatheva maá¹‡á¸• alagiri-madhutthalavihÄ• rako ||

<59> á¹• 21 uruvelavhayo deva-nagare ca vihÄ• rako.

mahiyaá¹…gaá¹‡avihÄ• ro ca, sÄ«talaggÄ• maleá¹‡akaá¹ƒ ||

<60> á¹• 21 jambukolavihÄ• ro ca, tatheva girikaá¹‡á¸• ako.

kurundiyavihÄ• ro ca, jambukolakaleá¹‡akaá¹ƒ ||

<61> á¹• 21 bhallÄ• takavihÄ• ro ca, tatheva paragÄ• mako.

kÄ• sagallavhayo canda-girivhaya vihÄ• rako ||

<62> á¹• 21 velagÄ• mavihÄ• ro ca, mahÄ• senavhagÄ• mako.

vihÄ• ro cÄ• â€™ nurÄ• dhamhi, pure bodhigharaá¹ƒ tathÄ• ||

<63> á¹• 21 iccevamÄ• dayoneke, vihÄ• re ca bahÅ« vibhÅ«.

paá¹-isaá¹…kharijiá¹‡á¹‡e so, gÄ• me cÄ• â€™ dÄ• visuá¹ƒ visuá¹ƒ ||

<64> á¹• 21 samantakÅ«á¹-a selatthaá¹ƒ, munindapadalaÃ±janaá¹ƒ.

paá¹‡amatthÄ• ya gacchantÄ• , manussÄ• duggamaÃ±jase ||

<65> á¹• 21 sabbe mÄ• kilamantÅ«â€™ ti, dÄ• navaá¹-á¹-Ä• ya dÄ• payi.

sÄ• likkhettÄ• disampannaá¹ƒ, gilÄ«malayanÄ• makaá¹ƒ ||

<66> á¹• 21 kadalÄ«gÄ• mamagge ca, hÅ«varaá¸·aÃ±jase tathÄ• .

gÄ• me datvÄ• na paccekaá¹ƒ, sÄ• lÄ• yo cÄ• pi kÄ• rayi ||

<67> á¹• 21 anÄ• gate taá¹ƒ bhÅ«pÄ• lÄ• , mÄ• gaá¹‡hantÅ«â€™ ti lekhiya.

akkharÄ• ni silÄ• thambhe, patiá¹-á¹-hÄ• pesi bhÅ«mipo ||

<68> á¹• 21 gÄ• maá¹ƒ \Be 368/ antaraviá¹-á¹-hiÃ±ca, tathÄ• saá¹…ghÄ• á¹-agÄ• makaá¹

sirimaá¹‡á¸• agalÄ• rÄ• maÃ±ca, adÄ• so lÄ• bhavÄ• sinaá¹ƒ ||

<69> á¹• 21 vanajÄ«vakabhikkhÅ«na-madÄ• so catupaccaye.

bandhÅ«nampi ca so tesaá¹ƒ, bhogagÄ• me padÄ• payi ||

<70> á¹• 21 pÄ• vÄ• raggikapallÄ• ni, vividhe osadhepi ca.

sÄ«te utumhi bahuso, bhikkhusaá¹…ghassa dÄ• payi ||

<71> á¹• 21 adÄ• sabbaparikkhÄ• re, parikkhÄ• re tathÄ• ttha so.

nekavÄ• resu sakkaccaá¹ƒ, bhikkhusaá¹…ghassa buddhimÄ• ||

<72> á¹• 21 saá¹…ghassa pÄ• kavaá¹-á¹-atthaá¹ƒ, bhikkhÅ«naá¹ƒ lÄ• bhavÄ• sinaá¹ƒ.

veyyÄ• vaccakarÄ• naÃ±ca, pÅ«jetuá¹ƒ cetiyÄ• dikaá¹ƒ ||

<73> á¹• 21 padinnÄ• pubbarÄ• jÅ«hi, ye gÄ• mÄ• rohaá¹‡e bahÅ«.

tepi sabbe anÅ«ne so, yathÄ• pubbaá¹ƒ á¹-hapesi ca ||

<74> á¹• 21 adÄ• si piá¹-hasappÄ«na-musabhe balino bahi.

bhattaá¹ƒ cÄ• â€™ dÄ• si so kÄ• ka soá¹‡Ä• dÄ«naá¹ƒ dayÄ• paro ||

<75> á¹• 21 adÄ• sinekatÄ• veyya-kÄ• rakÄ• naá¹ƒ mahÄ• kavÄ«.

saddhiá¹ƒ paveá¹‡igÄ• mehi, vittajÄ• tamanappakaá¹ƒ ||

<76> á¹• 21 rÄ• jÄ• maccÄ• diputtÄ• naá¹ƒ, siloke racite suá¹‡aá¹ƒ.

yathÄ• nurÅ«paá¹ƒ pÄ• dÄ• si, dhanaá¹ƒ tesaá¹ƒ kavissaro ||

<77> á¹• 21 andhÄ• naá¹ƒ paá¹…gulÄ• naÃ±ca, gÄ• me cÄ• â€™ dÄ• visuá¹ƒ visuá¹ƒ.

nÄ• nÄ• devakulÄ• naÃ±ca, dinnaá¹ƒ pubbaá¹ƒ na hÄ• payi ||

<78> á¹• 21 patti vo so kulitthÄ«na-manÄ• thÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

vidhavÄ• namadÄ• gÄ• me, bhattaacchÄ• danÄ• ni ca ||

<79> á¹• 21 rÄ• jÄ• sÄ«haá¸·akÄ• veyya-karaá¹‡e so mahÄ• pati.

aggo sÄ«haá¸·akÄ• veyya-kÄ• rakÄ• namahosi ca ||

<80> á¹• 21 subhe baddhÄ• daro baddha guá¹‡avhaya vihÄ• rake.

bandhesi uparÄ• jÄ• so, cetiyaá¹ƒ coá¸·anÄ• sitaá¹ƒ ||

<81> á¹• 21 muttacÄ• gÄ« tato tassa, vihÄ• rapavarassa so.

datvÄ• gÄ• mavare niccaá¹ƒ, pÅ«jÄ• yo sampavattayi ||

<82> á¹• 21 sova tassa vihÄ• rassa, upacÄ• ravanantike.

bandhÄ• pesi mahÄ• vÄ• piá¹ƒ, thÄ«rÄ«bhÅ«tamahodakaá¹ƒ ||

<83> á¹• 21 kappÅ«ramÅ«lÄ• yatane \Be 369/, raÃ±Ã±o dhÄ«tÄ• yasodharÄ• .

akÄ• resi thiraá¹ƒ rammaá¹ƒ, mahantaá¹ƒ paá¹-imÄ• gharaá¹ƒ ||

<84> á¹• 21 selantarasamÅ«hasmiá¹ƒ, rÄ• jino rÄ• jino sakÄ• .

kÄ• resi cÄ• rupÄ• sÄ• daá¹ƒ, pasÄ• dÄ• vahamuggataá¹ƒ ||

<85> á¹• 21 tadÄ• neke ca sacivÄ• , tasso rodhajanÄ• pi ca.

samÄ• ciniá¹ƒsu puÃ±Ã±Ä• ni, anekÄ• ni anekaso ||

<86> á¹• 21 evaá¹ƒ samanusÄ• sante, laá¹ƒkaá¹ƒ laá¹ƒkÄ• narissare.

uparÄ• jÄ• vasaá¹ƒnÄ«to, vinÄ«to gheramaccunÄ• ||

<87> á¹• 21 tassa kattabbakiccÄ• ni, sakalÄ• ni samÄ• piya.

jayabÄ• hussoparajjaá¹ƒ, bhikkhÅ«naá¹ƒ matiyÄ• adÄ• ||

<88> á¹• 21 athÄ• dipÄ• dapadaviá¹ƒ, datvÄ• vikkamabÄ• huno.

gajabÄ• hÅ«â€™ ti vidite, tassa jÄ• te sute tato ||

<89> á¹• 21 mahÄ• maccehi mantetvÄ• , rÄ• jÄ• puttahitatthiko.

rohaá¹‡aá¹ƒ kasiá¹‡aá¹ƒ datvÄ• , tahiá¹ƒ vÄ• sÄ• ya pesayi ||

<90> á¹• 21 tato so tattha gantvÄ• na, mahÄ• nÄ• gahulaá¹ƒ puraá¹ƒ.

rÄ• jadhÄ• niá¹ƒ karitvÄ• na, tattha vÄ• samakappayÄ« ||

<91> á¹• 21 evaá¹ƒ paÃ±Ã±Ä• savassÄ• niâ€™ ha vijayabhujo vattayitvÄ• na sammÄ• ,

Ä• á¹‡Ä• cakkaá¹ƒ janindo pyapagatakhalanaá¹ƒ esa paÃ±cÄ• dhikÄ• ni.

vaá¸• á¸• hetvÄ• sÄ• sanaá¹ƒ taá¹ƒ khaladamiá¸·abhayo padduta Ã±cÄ• pilokaá¹ƒ,

saggaá¹ƒ lokaá¹ƒ sapuÃ±Ã±appabhavamuruphalaá¹ƒ passituá¹ƒ cÄ• â€™ ru roha ||

sujanappasÄ• da saá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

lokasÄ• sanasaá¹ƒgahakaraá¹‡o nÄ• ma

aá¹-á¹-hapaÃ±Ã±Ä• satimo paricchedo

ekÅ«nasaá¹-á¹-hima pariccheda

caturÄ• jacariya niddeso

<1> á¹• 21 tadÄ• raÃ±Ã±o \Be 370/ nujÄ• mittÄ• , tassa puttÄ• tayoâ€™ pi ca.

mahÄ• maccÄ• cayatayo, tathÄ• yatanavÄ• sino ||

<2> á¹• 21 tabbete Ä• dipÄ• dassa, rohaá¹‡e vasato sato.

anÄ• rocÄ• payitvÄ• na, bhÅ«pÄ• lamatasÄ• sanaá¹ƒ ||

<3> á¹• 21 sambhÅ«yamantayitvÄ• na, samÄ• nacchandataá¹ƒ gatÄ• .

adaá¹ƒsu yuvarÄ• jassa, laá¹…kÄ• rajjÄ• bhisecanaá¹ƒ ||

<4> á¹• 21 oparajje nivesesuá¹ƒ, mÄ• nabharaá¹‡anÄ• makaá¹ƒ.

kumÄ• raá¹ƒ pubbacÄ• ritta-maggaá¹ƒ laá¹…ghittha teâ€™ khilÄ• ||

<5> á¹• 21 tayoâ€™ tha bhÄ• taro sabbe, te mÄ• á¹‡abharaá¹‡Ä• dayo.

jayabÄ• humahÄ«pÄ• la-sahitÄ• sahasÄ• tadÄ• ||

<6> á¹• 21 muttÄ• maá¹‡ippabhÅ«tikaá¹ƒ, ratanaá¹ƒ sÄ• rasammataá¹ƒ.

sabbaá¹ƒ hatthagataá¹ƒ katvÄ• , vÄ• hanaÃ±ca gajÄ• dikaá¹ƒ ||

<7> á¹• 21 sakalaá¹ƒ balamÄ• dÄ• ya, pulatthinagarÄ• tadÄ• .

khippaá¹ƒ taá¹ƒ vikkamabhujaá¹ƒ, gaá¹‡hisÄ• mÄ• â€™ ti nikkhamuá¹ƒ ||

<8> á¹• 21 sutvÄ• pavattiá¹ƒ sakalaá¹ƒ, imaá¹ƒ vikkamabÄ• huso.

tÄ• tassantimasakkÄ• raá¹ƒ, vidhÄ• tuá¹ƒ handano labhiá¹ƒ ||

<9> á¹• 21 idÄ• ni khippaá¹ƒ gantvÄ• na, pulatthinagaraá¹ƒ tahiá¹ƒ,

tÄ• tassÄ• á¸·Ä• hanaá¹-á¹-hÄ• na dassane neva so ahaá¹ƒ ||

<10> á¹• 21 sokabhÄ• raá¹ƒ vinodessaá¹ƒ, mama ceto gataá¹ƒ iti.

katadaá¸·ha vavatthÄ• no, viniggamma tato purÄ• ||

<11> á¹• 21 pulatthipuramÄ• gacchaá¹ƒ, Ä• dipÄ• doâ€™ ti sÄ• saso.

sattaá¹-á¹-hasatasaá¹…khena, balena parivÄ• rito ||

<12> á¹• 21 antarÄ• lapatheyeva, guttahÄ• lakamaá¹‡á¸• ale.

gÄ• me pana samukkavhe, disvÄ• senaá¹…gamÄ• gataá¹ƒ ||

<13> á¹• 21 mahantaá¹ƒ \Be 371/ yuddhasannaddhaá¹ƒ, ekavÄ«ro bhayÄ• tiko.

yujjhitvÄ• te palÄ• pesi, khaá¹‡eneva disodisaá¹ƒ ||

<14> á¹• 21 tayo te bhÄ• taro tattha, sampattÄ• va jayÄ• tato.

abhimÄ• nuddhatÄ• khippaá¹ƒ, annayha balavÄ• hanaá¹ƒ ||

<15> á¹• 21 Ä• dipÄ• dakajambÅ«ti, vissutamhi padesake.

saá¹…gÄ• mesuá¹ƒ parÄ• jesi, bhiyyo yujjhittha so tayo ||

<16> á¹• 21 tatiyaá¹ƒ kaá¹-agÄ• masmiá¹ƒ, kÄ• á¸·avÄ• pyaá¹ƒ catutthakaá¹ƒ.

paÃ±camaá¹ƒ uddhaá¹-advÄ• re, chaá¹-á¹-haá¹ƒso paá¹…kavelake ||

<17> á¹• 21 tehi yuddhaá¹ƒ karitvÄ• na, gahÄ«tavijayo sadÄ• .

pulatthipuramÄ• gaÃ±ci, sahÄ• macca parijjano ||

<18> á¹• 21 sacintitakkameneva, passitvÄ• á¸·Ä• hanaá¹ƒ pitu.

vidÅ«ritamahÄ• seko, laddhassÄ• so purevasaá¹ƒ ||

<19> á¹• 21 dukkhe sahÄ• ya bhÅ«tÄ• na-mattano so yathÄ• rahaá¹ƒ.

amaccÄ• namadÄ• sabba-bhoge á¹-hÄ• nantare hi so ||

<20> á¹• 21 bhaá¹-Ä• naÃ±cÄ• pi sabbesaá¹ƒ, sahÄ• yÄ• tÄ• namattano.

anurÅ«pamadÄ• vuttiá¹ƒ, saraá¹ƒ dukkhasahÄ• yataá¹ƒ ||

<21> á¹• 21 mÄ• á¹‡Ä• bharaá¹‡abhÅ«popi, saddhiá¹ƒ sesehi bhÄ• tÅ«hi.

karitvÄ• rohaá¹‡aá¹ƒ passaá¹ƒ, rohaá¹‡aÃ±ca sahatthagaá¹ƒ ||

<22> á¹• 21 tato kittisirÄ«meghe, sadvÄ• dasasahassakaá¹ƒ.

raá¹-á¹-haá¹ƒ datvÄ• na vasituá¹ƒ, tahiá¹ƒyeva samÄ• disi ||

<23> á¹• 21 Ä• á¹‡atto bhÄ• tarÄ• kitti-sirÄ«megho janÄ• dhipo.

gantvÄ• vasi puretattha, mahÄ• nÄ• gahulavhaye ||

<24> á¹• 21 sirÄ«vallabhanÄ• massa, kumÄ• rassÄ• pi cÄ• disi.

desamaá¹-á¹-hasahassavhaá¹ƒ, datvÄ• na vasituá¹ƒ tahiá¹ƒ ||

<25> á¹• 21 tatheva sopi gantvÄ• na, uddhanadvÄ• ranÄ• makaá¹ƒ.

gÄ• maá¹ƒ katvÄ• rÄ• jadÄ• niá¹ƒ, vasanto anusÄ• sitaá¹ƒ ||

<26> á¹• 21 sayaÃ±ca sahasenÄ• ya, gantvÄ• dakkhiá¹‡apassakaá¹ƒ.

vÄ«rabÄ• hÅ«ti paÃ±Ã±Ä• to, puá¹…khagÄ• maá¹ƒ samÄ• vasi ||

<27> á¹• 21 mÄ• tÄ• ca tiá¹‡á¹‡aá¹ƒ bhÄ• tÅ«naá¹ƒ, jayabÄ• hu ca bhÅ«mipo.

nivasiá¹ƒsu tadÄ• kitti-sirimeghassa santike ||

<28> á¹• 21 tato \Be 372/ saá¹ƒvacchareâ€™ tÄ«te, te mÄ• á¹‡abharaá¹‡Ä• dayo.

tenattani kataá¹ƒ yuddhe, sabbaá¹ƒ vikkamabÄ• hunÄ• ||

<29> á¹• 21 durÄ• rohaá¹ƒ mahantaá¹ƒ taá¹ƒ, parÄ• jayatarÄ• bhavaá¹ƒ.

anussarantabahuso, abhimÄ• nasamunnatÄ• ||

<30> á¹• 21 muddhÄ• bhisittarÄ• jÅ«na-mekÄ• kÄ«rÄ• jaraá¹-á¹-hakaá¹ƒ.

vinÄ• yamabhisekena, kathaá¹ƒ nÄ• mÄ• nubhossati ||

<31> á¹• 21 iti issÄ• parattaÃ±ca, yÄ• tÄ• saá¹…gayhasÄ• vake.

bhiyyo sambhÅ«yasaá¹…gÄ• ma-karaá¹‡atthÄ• ya nikkhamuá¹ƒ ||

<32> á¹• 21 sutvÄ• tamatthaá¹ƒ dÅ«tehi, so vikkamabhujopi ca.

agÄ• tesaá¹ƒva visayaá¹ƒ, mahÄ• senÄ• purakkhato ||

<33> á¹• 21 dese dakkhiá¹‡ake bodhi-senapabbatagÄ• make.

yujjhitvÄ• te parÄ• jesi, tayo vikkamabÄ• huso ||

<34> á¹• 21 ripavo dÄ• ni me sabbe, ummÅ«lessÄ• mahaá¹ƒ iti.

palÄ• yante nubandhittha, padÄ• nupadikaá¹ƒâ€™ va te ||

<35> á¹• 21 te ca duggaá¹ƒ palÄ• yiá¹ƒsu, paÃ±cayojanaraá¹-á¹-hake.

khippaá¹ƒ pÄ• vekkhi kalyÄ• á¹‡iá¹ƒ, soâ€™ pi te gahaá¹‡atthiko ||

<36> á¹• 21 vÄ«ro ariyadesiyo, vÄ«radevoti pÄ• kaá¹-o.

paá¸·andÄ«pissaro eko, bhÅ«saá¹ƒ sahasiko tadÄ• ||

<37> á¹• 21 saddhiá¹ƒ sÅ«rehi yodhehi, mahÄ• titthamhi otari.

kÄ• tuá¹ƒ hatthagahaá¹ƒ sakkÄ• , laá¹ƒkÄ• dÄ«panti cintiya ||

<38> á¹• 21 so vikkamabhujo sutvÄ• , pavattiá¹ƒ bhÅ«bhujo tadÄ• .

yÄ• vatÄ• nÄ• tra laá¹ƒkÄ• yaá¹ƒ, laddhogÄ• ho bhavissati ||

<39> á¹• 21 tÄ• va ummÅ«lanÄ«yoti, kalyÄ• á¹‡imhÄ• viniggato.

mahÄ• titthamhi mannÄ• ra-nÄ• makaá¹ƒ gÄ• makaá¹ƒ gato ||

<40> á¹• 21 katvÄ• na vÄ«radevoâ€™ pi, saá¹…gÄ• maá¹ƒ tena rÄ• jinÄ• .

anÄ«kaá¹…gÄ• dayo rÄ• ja-putte dve bhÄ• taropi ca ||

<41> á¹• 21 senÄ• dhinÄ• yakaÃ±ceva, kittinÄ• mappakÄ• sitaá¹ƒ.

ghÄ• tetvÄ• sahasÄ• vÄ«ra-sammate ca bahÅ«jane ||

<42> á¹• 21 gÄ• hetvÄ• jÄ«vaggÄ• haá¹ƒso, rakkhakaÃ±ca camÅ«patiá¹ƒ.

sabalaá¹ƒ taá¹ƒ parÄ• jetvÄ• , anubandhi padÄ• padaá¹ƒ ||

<43> á¹• 21 palÄ• yamÄ• no \Be 373/ so bhÄ«to, Ä• gantvÄ• na nijaá¹ƒ puraá¹ƒ.

hatthasÄ• raá¹ƒ samÄ• dÄ• ya, koá¹-á¹-hasÄ• raá¹ƒ gato lahuá¹ƒ ||

<44> á¹• 21 pacchato pacchato vÄ«ra-devo tamanubandhiya.

Ä• gantvÄ• na purevÄ• saá¹ƒ, katipÄ• haá¹ƒ vidhÄ• yaso ||

<45> á¹• 21 gaá¹‡hituá¹ƒ vikkamabhujaá¹ƒ, tattheva turitaá¹ƒ agÄ• .

pesayitvÄ• sakaá¹ƒ sopi, mahantaá¹ƒ sakalaá¹ƒ balaá¹ƒ ||

<46> á¹• 21 yujjhÄ• petvÄ• na ghÄ• tetvÄ• , gÄ• me antaraviá¹-á¹-hike.

mahÄ• kaddamaduggamhi, vÄ«radevaá¹ƒ mahabbalo ||

<47> á¹• 21 abhisekaá¹ƒ vinÄ• yeva, pulatthi nagare vasaá¹ƒ.

akÄ• si rÄ• jaraá¹-á¹-hassa, pasÄ• sanavidhiá¹ƒ vibhÅ« ||

<48> á¹• 21 apanÄ«yaraá¹‡e chandaá¹ƒ, bhÄ• taropi tayo tato.

Ä• vasiá¹ƒsu yathÄ• pubbaá¹ƒ, gantvÄ• raá¹-á¹-haá¹ƒ sakaá¹ƒ sakaá¹ƒ ||

<49> á¹• 21 caturopi mahÄ«pÄ• lÄ• , yatamÄ• nÄ• ciraá¹ƒ tahiá¹ƒ.

ekacchattaá¹…kitaá¹ƒ kÄ• tuá¹ƒ, neva sakkhiá¹ƒsu sabbaso ||

<50> á¹• 21 anisammakÄ• ribhÄ• vena, kulÄ«ne parihÄ• payuá¹ƒ.

á¹-hapesuÃ±ca mahantatte, hÄ«ne sÄ• bhimate jane ||

<51> á¹• 21 vaá¸• á¸• hitaá¹ƒnekadhÄ• sammÄ• , raÃ±Ã±Ä• vijayabÄ• hunÄ• .

sÄ• sanaÃ±ca tathÄ• lokaá¹ƒ, hÄ• payiá¹ƒsu subuddhino ||

<52> á¹• 21 kulÄ«nÄ• naá¹ƒ manussÄ• na-mabhÄ• vepi ca tÄ• dise.

dose vittaá¹ƒ tadÄ• yattaá¹ƒ, pasayhÄ• vahariá¹ƒsu ca ||

<53> á¹• 21 pÄ«á¸·etuá¹ƒ sakalaá¹ƒ loka-muddharantÄ• dhikaá¹ƒ baliá¹ƒ.

ucchÅ«va ucchuyantete, khÄ«á¹‡ako sÄ• dhanesino ||

<54> á¹• 21 uddharitvÄ• na buddhÄ• di-santake bhogagÄ• make.

so vikkamabhujo rÄ• jÄ• , sevakesu samappayÄ« ||

<55> á¹• 21 pulatthinagare neka-vihÄ• re dhÄ• tumaá¹‡á¸• ite.

sova desantarÄ«yÄ• naá¹ƒ, bhaá¹-Ä• naá¹ƒ vasituá¹ƒ adÄ• ||

<56> á¹• 21 saddhehi pattadhÄ• tussa, dÄ• á¹-hÄ• dhÄ• tuvarassa ca.

pÅ«janatthÄ• ya dinnÄ• ni, maá¹‡imuttÄ• dikÄ• ni ca ||

<57> á¹• 21 candanÄ• garukappuraá¹ƒ, suvaá¹‡á¹‡Ä• dimayÄ• bahÅ«.

paá¹-imÄ• yo ca acchijja, yathÄ• kÄ• maá¹ƒ vayaá¹ƒ nayÄ« ||

<58> á¹• 21 sÄ• sanassa \Be 374/ ca lokassa, kriyamÄ• namupaddavaá¹ƒ.

passantÄ• bahuso tasmiá¹ƒ, tadÄ• nibbannamÄ• nasÄ• ||

<59> á¹• 21 aá¹-á¹-hamÅ«lavihÄ• resu, yatayo garusammatÄ• .

paá¹ƒsukÅ«likabhikkhÅ« ca, koá¹-á¹-hÄ• sadvayanissitÄ• ||

<60> á¹• 21 evaá¹ƒ titthiyatulyÄ• naá¹ƒ, sÄ• sanopaddavaá¹ƒ bahuá¹ƒ.

karontÄ• naá¹ƒ sakÄ• sambhÄ• -payÄ• taá¹ƒ pavaraá¹ƒ iti ||

<61> á¹• 21 dÄ• á¹-hÄ• dhÄ• tuvaraá¹ƒ patta-dhÄ• tumÄ• dÄ• ya rohaá¹‡aá¹ƒ.

gantvÄ• vÄ• samakappesuá¹ƒ, phÄ• suá¹-hÄ• ne tahiá¹ƒ tahiá¹ƒ ||

<62> á¹• 21 tatheva phÄ• suá¹-hÄ• nesu, vippakiá¹‡á¹‡Ä• tahiá¹ƒ tahiá¹ƒ.

te kulÄ«nÄ• nilÄ«nÄ• â€™ va, hutvÄ• vÄ• samakappayuá¹ƒ ||

<63> á¹• 21 pakkhadvayamahÄ«pÄ• la-gayhÄ• sÄ«mÄ• suá¹-hÄ• pitÄ• .

sÄ• mantÄ• aÃ±Ã±amaÃ±Ã±ehi, karonto bahuso raá¹‡aá¹ƒ ||

<64> á¹• 21 susamiddhesu nekesu, gÄ• mesu nigamesu ca.

aggiá¹ƒ dentÄ• taá¸·Ä• ke ca, chindantÄ• jalapÅ«rite ||

<65> á¹• 21 nÄ• sentÄ• sabbathÄ• sabba-mÄ• tikÄ• varaá¹‡Ä• ni ca.

chindantÄ• nÄ• á¸·ikerÄ• di, so pakÄ• re ca bhÅ«ruhe ||

<66> á¹• 21 yathÄ• porÄ• á¹‡akaggÄ• ma-á¹-hÄ• nantipi na Ã±Ä• yate.

vinÄ• sesuá¹ƒ tathÄ• raá¹-á¹-haá¹ƒ, aÃ±Ã±amaÃ±Ã±avirodhino ||

<67> á¹• 21 te ca bhÅ«mi patÄ«gÄ• ma-vilopaá¹ƒ patthamosanaá¹ƒ.

kÄ• rentÄ• nijacÄ• rehi, Ä• caruá¹ƒ lokupaddavaá¹ƒ ||

<68> á¹• 21 kulÄ«nÄ• naá¹ƒ manussÄ• naá¹ƒ, dÄ• sakammakarÄ• pi ca.

sasÄ• minoâ€™ ti vattantÄ• , nissaá¹…kÄ• vÄ«tabhÄ«tikÄ• ||

<69> á¹• 21 hutvÄ• yudhÄ«yÄ• rÄ• jÅ«naá¹ƒ, abbhantarapavattino.

balavantatarÄ• jÄ• tÄ• , laddhaá¹-hÄ• nantarÄ• tadÄ• ||

<70> á¹• 21 janÄ• samantakÅ«á¹-Ä• di-nekadugganivÄ• sino.

adentÄ• bhÅ«mipÄ• lÄ• naá¹ƒ, pubbapaá¹-á¹-hapitaá¹ƒ karaá¹ƒ ||

<71> á¹• 21 rÄ• jÄ• á¹‡amagaá¹‡entÄ• te, gatÄ• dÄ• marikattanaá¹ƒ.

sakaá¹ƒ sakaá¹ƒâ€™ va visaya-mÄ• vasiá¹ƒsu samuddhatÄ• ||

<72> á¹• 21 anatthe nicitÄ• nÄ• ma, parivattanti sabbatÄ• .

iti vattabba taá¹ƒyeva, yÄ• taá¹ƒ laá¹…kÄ• talaá¹ƒ tadÄ• ||

<73> á¹• 21 evaá¹ƒ \Be 375/ gÄ• makabhojakÄ• viya bhusaá¹ƒtejo vihÄ«nÄ• sadÄ• .

accantaá¹ƒ byasanÄ• ti sattahadayÄ• rÄ• jÄ• bhimÄ• nujjhitÄ• ||

<74> á¹• 21 niccaá¹ƒ attaparatthasiddhividhurÄ• saá¹…gÄ• vihÄ«nÄ• sayÄ• .

sabbe te vihariá¹ƒsu bhÅ«mipatayo cÄ• rittamaggÄ• tigÄ• ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

caturÄ• jacariyaniddeso nÄ• ma

ekÅ«nasaá¹-á¹-himo paricchedo.

saá¹-á¹-hima pariccheda

kumÄ• rodayo

<1> á¹• 21 rohaá¹‡e nivasitthÄ• â€™ va, jayabÄ• humahÄ«pati.

mittÄ• vhÄ• rÄ• jinÄ« ceva, tadÄ• kÄ• lamakaá¹ƒsu te ||

<2> á¹• 21 sirÄ«vallabhajÄ• yÄ• â€™ tha, janesi sugalÄ• duve.

mÄ• á¹‡abharaá¹‡akaá¹ƒ puttaá¹ƒ, puttiá¹ƒ lÄ«lÄ• vatimpi ca ||

<3> á¹• 21 mÄ• á¹‡Ä• bharaá¹‡abhÅ«pÄ• la-devÄ«â€™ pi ratanÄ• valÄ«.

mittaá¹ƒ pabhÄ• vatiÃ±cÄ• pi, alabhÄ« dhÄ«taro duve ||

<4> á¹• 21 passantassa ubho tÄ• yo, dhÄ«taro vÄ«rabÄ• huno.

tadÄ• mahÄ• dipÄ• dassa, evaá¹ƒ Ä• si vitakkitaá¹ƒ ||

<5> á¹• 21 lokÄ• bhisammate sabba-bhÅ«pÄ• lanvayamuddhani.

visuddhe somavaá¹ƒsamhi, abhijÄ• tÄ• mayaá¹ƒ pana ||

<6> á¹• 21 pihanÄ«yatarÄ• kÄ• rÄ• , sabbasattisamunnatÄ• .

nÄ• nÄ• vijjÄ• su nipuá¹‡Ä• , hatthiassÄ• disukkhamÄ• ||

<7> á¹• 21 tathÄ• pekÄ• kinÄ• veâ€™ te, tayo vikkamabÄ• hunÄ• .

parÄ• jayaá¹ƒ paribhavaá¹ƒ, pÄ• pitÄ• bahuso raá¹‡e ||

<8> á¹• 21 sÅ«nuno susamatthassa, visodhetu mimaá¹ƒ malaá¹ƒ.

na dissate pÄ• tubhÄ• vo, aho no appapuÃ±Ã±atÄ• ||

<9> á¹• 21 janavÄ• dakiliá¹-á¹-hena \Be 376/, rÄ• jattenÄ• pi kiá¹ƒ mama.

idÄ• ni visayÄ• saá¹…gaá¹ƒ, hitvÄ• kalyÄ• á¹‡akammasu ||

<10> á¹• 21 appamattassa satataá¹ƒ, netabbÄ• vÄ• sarÄ• â€™ iti.

niyyÄ• tetvÄ• amaccÄ• naá¹ƒ, sabbaá¹ƒ rajjavicÄ• raá¹‡aá¹ƒ ||

<11> á¹• 21 tahiá¹ƒ sattaâ€™ á¹-á¹-hamÄ• saÃ±hi, vasaá¹ƒ rattiyamekadÄ• .

devarÄ• jaghareseyyaá¹ƒ, kappesi sÄ«lasaá¹ƒyato ||

<12> á¹• 21 tato paccÅ«sakÄ• lamhi, devaputtaá¹ƒ mahiddhikaá¹ƒ.

vicittavatthÄ• bharaá¹‡aá¹ƒ, gandhamÄ• lÄ• vibhÅ«sitaá¹ƒ ||

<13> á¹• 21 uá¸·Ä• ratararÅ«pena, dehobhÄ• sena attano.

obhÄ• sentaá¹ƒ asesÄ• â€™ sÄ• , sÅ«riyaÃ±ca na bhuggataá¹ƒ ||

<14> á¹• 21 vadantaá¹ƒ supine evaá¹ƒ, adakkhi daraá¹‡Ä«pati.

pasÄ«dassu mahÄ• bhÄ• ga, pitobhava mahipati ||

<15> á¹• 21 dhaÃ±Ã±alakkhaá¹‡asampanno, icchitatthassasÄ• dhako.

vinÄ«to lokakuhara-byÄ• pitejo parakkamo ||

<16> á¹• 21 Ä• á¹‡abalayasokitti-bhÄ• suro sagguá¹‡Ä• karo.

lokasÄ• sanasaá¹ƒvuddhi-karo puttavaro tava ||

<17> á¹• 21 labbhÄ«ssate mahÄ• rÄ• ja, na cirasseva sampati.

puttadÄ• rÄ• dhivutthaá¹ƒ taá¹ƒ, puraá¹ƒ khippaá¹ƒ payÄ• hÄ«ti ||

<18> á¹• 21 pabujjhitvÄ• na saÃ±jÄ• ta-pÄ«tivegotha rattiyÄ• .

vibhÄ• tÄ• ya tatopoá¹…kha-gÄ• maá¹ƒ gaÃ±chinaruttamo ||

<19> á¹• 21 yathÄ• diá¹-á¹-happakÄ• rantaá¹ƒ, kathesi supinaá¹ƒ subhaá¹ƒ.

mahesÄ« pamukhÄ• naá¹ƒ so, amaccÄ• naá¹ƒ mahÄ«pati ||

<20> á¹• 21 saddhiá¹ƒ mahesiyÄ• tattha, patthento puttamuttamaá¹ƒ.

cintonto dÄ• nasÄ«lÄ• diá¹ƒ, subhaá¹ƒ nÄ• nappakÄ• rakaá¹ƒ ||

<21> á¹• 21 athekadivasaá¹ƒkÄ• le, paccÅ«se supine pana.

sabbalakkhaá¹‡asampannaá¹ƒ, sabbasetaá¹ƒ manoharaá¹ƒ ||

<22> á¹• 21 dantÄ«potavaraá¹ƒ dantaá¹ƒ, kaá¹‡á¹‡e gaá¹‡iyapemato.

pavisantamivattÄ• naá¹ƒ, seyyÄ• gabbhaá¹ƒ mahesiyÄ• ||

<23> á¹• 21 sampassiya pabujjhitvÄ• , uá¹-á¹-hÄ• ya sayanÄ• varÄ• .

saÃ±jÄ• tapÄ«tipÄ• mojja-vegapÄ«á¹‡itamÄ• naso ||

<24> á¹• 21 tÄ• yaá¹ƒ \Be 377/ velÄ• yamedÄ• su-seyyÄ• gabbhaá¹ƒ mahesiyÄ• .

pavissasupinaá¹ƒ tassÄ• , yathÄ• diá¹-á¹-haá¹ƒ pakÄ• sayÄ« ||

<25> á¹• 21 ahampi tÄ• disaá¹ƒ hatthi-potakaá¹ƒ sayanaá¹ƒ mama.

padakkhiá¹‡aá¹ƒ karitvÄ• na, á¹-hitaá¹ƒ soá¹‡á¸• e samÄ• diya ||

<26> á¹• 21 Ä• kaá¸• á¸• hitvÄ• na sayanaá¹ƒ, samÄ• ropiya pemato.

Ä• liá¹…giá¹ƒ supinamhÄ«ti, devÄ« cÄ• pi tamabravÄ« ||

<27> á¹• 21 ubho te aÃ±Ã±amaÃ±Ã±assa, diá¹-á¹-hamevaá¹ƒ pakÄ• siya.

uá¹-á¹-hÄ• pesuá¹ƒ pahaá¹-á¹-hÄ• va, vÄ«taniddÄ• ruá¹‡aá¹ƒ tadÄ• ||

<28> á¹• 21 tato pÄ• to upaá¹-á¹-hÄ• tu, mupayÄ• taá¹ƒ purohitaá¹ƒ.

nemittake ca pucchiá¹ƒsu, sunitvÄ• te pamoditÄ• ||

<29> á¹• 21 na cirasseva puttassa, dhaÃ±Ã±alakkhaá¹‡asÄ• lino.

uppattiyÄ• avassaá¹ƒâ€™ va, bhavaá¹ƒtabbanti kittayuá¹ƒ ||

<30> á¹• 21 taá¹ƒ suá¹‡itvÄ• amaccÄ• ca, tathÄ• nagaravÄ• sino.

avindiá¹ƒsu janindo ca, sabbepÄ«ti mahussavaá¹ƒ ||

<31> á¹• 21 tato paá¹-á¹-hÄ• ya sotthÄ• naá¹ƒ, patthayaá¹ƒ patthivobhusaá¹ƒ.

bhikkhusaá¹…ghena bahuso, bhaá¹‡Ä• pesi parittakaá¹ƒ ||

<32> á¹• 21 maá¹‡imuttÄ• dikaá¹ƒ cittaá¹ƒ, mahagghamanuvÄ• saraá¹ƒ.

pariccaji dÄ• namukhe, yÄ• cakÄ• namanekaso ||

<33> á¹• 21 purohitÄ• divippehi, vedavedaá¹…gaviÃ±Ã±Å«hi.

vattÄ• pesi ca homÄ• di-vidhÄ• naá¹ƒ sotthi sammataá¹ƒ ||

<34> á¹• 21 suvinaá¹-á¹-he vihÄ• re ca, dhÄ• tugabbhe ca vÄ• piyo.

jiá¹‡á¹‡Ä• ca paá¹-isaá¹…khattuá¹ƒ, yojayÄ« rÄ• jakappike ||

<35> á¹• 21 dinaá¹ƒ nayante kalyÄ• á¹‡a-kammeneâ€™ vaá¹ƒ narissare.

na ciraá¹ƒ saá¹‡á¹-hahi gabbha-varo kucchimhi deviyÄ• ||

<36> á¹• 21 tatovagamma taá¹ƒ haá¹-á¹-ha-pahaá¹-á¹-ho so narissaro.

mahantaá¹ƒ deviyÄ• gabbha-parihÄ• ramadÄ• payi ||

<37> á¹• 21 paripakkagabbhÄ• devÄ«, kamena janayÄ«sukaá¹ƒ.

samaye bhaddanakkhatta-muhuttenabhilakkhite ||

<38> á¹• 21 suppasannÄ• asesÄ• ca, disÄ• yo taá¹ƒkhaá¹‡e ahu.

samÄ«raá¹‡e ca vÄ• siá¹ƒsu, sugandhimudusÄ«talÄ• ||

<39> á¹• 21 dantÄ«naá¹ƒ \Be 378/ koÃ±canÄ• dena, hayÄ• naá¹ƒ hesitena ca.

rÄ• jaá¹…gaá¹‡aá¹ƒ tadÄ• jÄ• taá¹ƒ, mahÄ• kolÄ• halÄ• kÅ«laá¹ƒ ||

<40> á¹• 21 accherÄ• tisaye evaá¹ƒ, pÄ• tubhÅ«te anekadhÄ• .

disvÄ• taá¹ƒ vimhayappatto, mÄ• á¹‡abharaá¹‡abhÅ«pati ||

<41> á¹• 21 sutvÄ• nijassa puttassa, tadÄ• saÃ±jÄ• tasÄ• sanaá¹ƒ.

amatenÄ• bhisittova, pÄ«tipuá¹‡á¹‡amanoratho ||

<42> á¹• 21 mocÄ• petvÄ• tadÄ• kÄ• rÄ• -ghare baddhe bahÅ«jane.

dÄ• naá¹ƒ uá¸·Ä• raá¹ƒ samaá¹‡a-brÄ• hmaá¹‡Ä• naá¹ƒ padÄ• payi ||

<43> á¹• 21 amaccapamukhÄ• cÄ• pi, janÄ• puranivÄ• sino.

kadalÄ«toraá¹‡Ä• dÄ«hi, rÄ• jadhÄ• nÄ« manekadhÄ• ||

<44> á¹• 21 alaá¹…karitvÄ• sakalaá¹ƒ, sumaá¹‡á¸• itapasÄ• dhitÄ• .

chaá¹‡aá¹ƒ mahantaá¹ƒ vattesuá¹ƒ, katipÄ• haá¹ƒ manoramaá¹ƒ ||

<45> á¹• 21 vede vuttavidhÄ• nena, jÄ• takammÄ• dikaá¹ƒ vidhiá¹ƒ.

sabbaá¹ƒ samÄ• payitvÄ• na, kumÄ• rassÄ• â€™ vanÄ«pati ||

<46> á¹• 21 purohitÄ• dayo vippe, tato lakkhaá¹‡apÄ• á¹-hake.

Ä• á¹‡Ä• petvÄ• na sakkÄ• ra-sammÄ• navidhipubbakaá¹ƒ ||

<47> á¹• 21 niyojesi kumÄ• rassa, lakkhaá¹‡Ä• naá¹ƒ paá¹-iggahe.

sÄ• dhakaá¹ƒ sakalaá¹ƒ tassa, yatthapÄ• dÄ• dilakkhaá¹‡aá¹ƒ ||

<48> á¹• 21 upadhÄ• riya mahÄ• macca-gaá¹‡amajjhagatassa te.

rÄ• jino deviyÄ• cÄ• pi, pakÄ• sesuá¹ƒ pamoditÄ• ||

<49> á¹• 21 laá¹…kÄ• dÄ«paá¹ƒ á¹-hapetvÄ• na, jambudÄ«patalampi ca.

ekacchattaá¹…kitaá¹ƒ katvÄ• -nubhottuá¹ƒ nipuá¹‡o iti ||

<50> á¹• 21 te santappiya bhogehi, bhiyyo pucchittha sÄ• daraá¹ƒ.

sandissamÄ• naá¹ƒ yaá¹ƒkiÃ±ci, ariá¹-á¹-haá¹ƒ atthi natthÄ«â€™ ti ||

<51> á¹• 21 dÄ«ghÄ• yuko kumÄ• roâ€™ yaá¹ƒ, kiÃ±ci paÃ±Ã±Ä• yate vata.

janakÄ• riá¹-á¹-hayogoâ€™ ti, te mahÄ«patinoâ€™ bravuá¹ƒ ||

<52> á¹• 21 tassÄ• rijanasammaddi-patÄ• pabhujayo gato.

so parakkamabÄ• hÅ«â€™ ti, anvatthanÄ• mamaggahÄ« ||

<53> á¹• 21 kaá¹‡á¹‡ave dhamahaÃ±ceva, annupÄ• sanamaá¹…galaá¹ƒ.

kÄ• rÄ• piya vidhÄ• naÃ±Ã±Å«, yathÄ• vidhimasesato ||

<54> á¹• 21 raÃ±Ã±o \Be 379/ vikkamabÄ• hussa, saputtuppattisÄ• sanaá¹ƒ.

vattuá¹ƒ sadÅ«te pesesi, pulatthinagaraá¹ƒ tadÄ• ||

<55> á¹• 21 tehiso bhÄ• gineyyassa, mahÄ• bhÄ• gattanampi ca.

janakÄ• riá¹-á¹-hayogaÃ±ca, sutvÄ• vikkamabÄ• huso ||

<56> á¹• 21 dhaÃ±Ã±aá¹ƒ vijayarÄ• jÄ• di-rÄ• jamÄ• lÄ• ya nÄ• yakaá¹ƒ.

maá¹‡iá¹ƒva bhÄ• suraá¹ƒ mayhaá¹ƒ, bhÄ• gineyyaá¹ƒ janesiso ||

<57> á¹• 21 hÄ• ni yÄ• kÄ• cisatataá¹ƒ, yathÄ• tassa na hessati.

tathÄ• mamantikeyeva, kumÄ• ro ettha vaá¸• á¸• hataá¹ƒ ||

<58> á¹• 21 aladdhaá¹ƒ labhituá¹ƒ lÄ• bhaá¹ƒ, laddhaÃ±ca parirakkhituá¹ƒ.

sabbathÄ• na samatthoyaá¹ƒ, putto gajabÄ• hu mama ||

<59> á¹• 21 sÅ«rabhÄ• vÄ• diyuttoâ€™ pi, mahindavhaparosuto.

nihÄ«no mÄ• tugottena, na rajjassa raho mama ||

<60> á¹• 21 á¹-hitassa vikkajÄ• tena, nekaso saÃ±citena me.

rajjassa bhÄ• gineyyoâ€™ va, kÄ• maá¹ƒ bhÄ• gÄ« bhavissati ||

<61> á¹• 21 itipesesi dÅ«te so, Ä• netuá¹ƒ taá¹ƒ kumÄ• rakaá¹ƒ.

kumÄ• rÄ• bharaá¹‡aá¹ƒ datvÄ• , sesaá¹ƒ sÄ• raÃ±cupÄ• yanaá¹ƒ ||

<62> á¹• 21 sabbaá¹ƒ dÅ«tamukhÄ• sutvÄ• , vÄ«rabÄ• hu mahÄ«pati.

tassetaá¹ƒ vacanaá¹ƒ yuttaá¹ƒ, vuttaá¹ƒ mehita buddhiyÄ• ||

<63> á¹• 21 tathÄ• pi ca nijÄ• riá¹-á¹-ha-paá¹-ikÄ• ratthamÄ«disaá¹ƒ.

orasaá¹ƒ puttaratanaá¹ƒ, pesetuá¹ƒ nÄ• â€™ nurÅ«pakaá¹ƒ ||

<64> á¹• 21 kiÃ±ca tattha kumÄ• ramhi, nÄ«te vikkama bÄ• huno.

pakkho laddhamahÄ• vÄ• ha-balo viya hutÄ• sano ||

<65> á¹• 21 accunnatena mahatÄ• , tejasÄ• saÃ±jalissati.

hÄ• nireva vatamhÄ• kaá¹ƒ, mahatÄ« hessate bhusaá¹ƒ ||

<66> á¹• 21 iti hatthe gatÄ• naá¹ƒ so, dÅ«tÄ• naá¹ƒ thanayaá¹ƒ sakaá¹ƒ.

apesetvÄ• visajjesi, pasÄ• diya manena so ||

<67> á¹• 21 saputtadÄ• rehi \Be 380/ samaggavÄ• saá¹ƒ,

narÄ• dinÄ• tho nivasaá¹ƒ tahiá¹ƒso.

tibbena phuá¹-á¹-ho mahatÄ• gadena,

rajjena saddhiá¹ƒ vijahittha desaá¹ƒ ||

sujanappasÄ• dasaá¹ƒve gatthÄ• ya kate mahÄ• vaá¹ƒse

kumÄ• rodayo nÄ• ma

saá¹-á¹-himo paricchedo.

ekasaá¹-á¹-hima pariccheda

saá¹…khatthalipurÄ• bhigamano

<1> á¹• 21 sutvÄ• dve bhÄ• taro aÃ±Ã±e, jeá¹-á¹-hasso paratiá¹ƒsadÄ• .

khippaá¹ƒ saraá¹-á¹-hÄ• Ä• gamma, kÄ• resuá¹ƒ antimaá¹ƒ vidhiá¹ƒ ||

<2> á¹• 21 atha kittisirimegho, raá¹-á¹-haá¹ƒ jeá¹-á¹-hassa bhÄ• tuno.

attÄ• dhÄ«naá¹ƒ karitvÄ• na, Ä• mantiya kaá¹‡iá¹-á¹-hakaá¹ƒ ||

<3> á¹• 21 datvÄ• raá¹-á¹-hadvayaá¹ƒ aÃ±Ã±aá¹ƒ, vatthuá¹ƒ tattheva Ä• disi.

soâ€™ pi jeá¹-á¹-hassa bhÄ• tussa, vacanaá¹ƒ sampaá¹-icchiya ||

<4> á¹• 21 samÄ• dÄ• ya kumÄ• raÃ±ca, deviÃ±ca ratanÄ• valiá¹ƒ.

dhÄ«taro dve ca gantÄ• na, mahÄ• nÄ• mahulaá¹ƒ puraá¹ƒ ||

<5> á¹• 21 samaggÄ• nivasaá¹ƒ tattha, kumÄ• rassa sikhÄ• mahaá¹ƒ.

kÄ• retvÄ• parihÄ• rena, vaá¸• á¸• hesi mahatÄ• sadÄ• ||

<6> á¹• 21 tato so deviyÄ• jeá¹-á¹-haá¹ƒ-dhÄ«taraá¹ƒ mittanÄ• mikaá¹ƒ.

dÄ• tukÄ• mo saputtassa, sahÄ• maccehi mantayi ||

<7> á¹• 21 kÄ• liá¹…ganvayasambhÅ«tÄ• , pÄ• yenakhalu bhÅ«mipÄ• .

sÄ• mibhÄ• vaá¹ƒ gatÄ• asmiá¹ƒ, laá¹…kÄ• dÄ«pamhÄ« bhÅ«yaso ||

<8> á¹• 21 kÄ• liá¹…gagotta sambhÅ«ta, gajabÄ• hussa dÄ• tave.

gÅ«á¸·arÅ«pena devÄ«â€™ yaá¹ƒ, yadi peseyya dhÄ«taraá¹ƒ ||

<9> á¹• 21 bhiyyo \Be 381/ vivÄ• hasambaddho, balavÄ• so bhavissati.

mayhaá¹ƒ eso nirÄ• lambo, putto hehÄ«ti sabbathÄ• ||

<10> á¹• 21 tasmÄ• me sunÅ«no esÄ• , dÄ• tuá¹ƒ yuttÄ• kumÄ• rikÄ• .

evaá¹ƒ sati vatamhÄ• kaá¹ƒ, vaá¸• á¸• hiyeâ€™ va siyÄ• ``itiâ€™â€™ ||

<11> á¹• 21 devÄ«pi sutvÄ• taá¹ƒ sabba-mÄ• diccanvaya maá¹‡á¸• anÄ• .

sabbathÄ• tamanicchanti, idamÄ• ha mahÄ«patiá¹ƒ ||

<12> á¹• 21 ghÄ• tetvÄ• sakale yakkhe, kumÄ• ro vijayavhayo.

laá¹ƒkÄ• dÄ«pamimaá¹ƒâ€™ kÄ• si, manussÄ• vÄ• sakaá¹ƒ sadÄ• ||

<13> á¹• 21 tato pabhuti amhÄ• kaá¹ƒ, ghaá¹-esuá¹ƒ vijayanvayaá¹ƒ.

kÄ• liá¹…gavaá¹ƒsajeheva, sambandhaá¹ƒ katva pubbakaá¹ƒ ||

<14> á¹• 21 aÃ±Ã±abhÅ«pÄ• la sambandho, sutapubbo pinatthino.

somavaá¹ƒsa samumbhÅ«te, á¹-hapetvÄ• dharaá¹‡issare ||

<15> á¹• 21 tuyhaá¹ƒ jÄ• toti amhÄ• kaá¹ƒ, sambandho so kathaá¹ƒ siyÄ• .

ariyanvaya sambhÅ«ta, kumÄ• rena sahÄ• munÄ• ||

<16> á¹• 21 evaá¹ƒ so deviyÄ• tÄ• ya, nekaso vÄ• rayantiyÄ• .

pasayhasaka putthassa, taá¹ƒ kumÄ• rimadÄ• payi ||

<17> á¹• 21 so anekaguá¹‡odÄ• ra- bhariyÄ• nugato tato.

raÃ±jayanto jane sabbe, janakasantike vasi ||

<18> á¹• 21 ekavÄ«satiá¹ƒ vassÄ• ni, rajjaá¹ƒ vikkama bÄ• huso.

anubhotvÄ• yathÄ• kammaá¹ƒ, kÄ• yabhedÄ• gato paraá¹ƒ ||

<19> á¹• 21 tato gajabhujo á¹-hitaá¹ƒ, sampannabalavÄ• hanaá¹ƒ.

rajjaá¹ƒ hatthagataá¹ƒ katvÄ• , pulattinagare vasÄ« ||

<20> á¹• 21 tato kittisirÄ«megha, sirÄ«vallabha bhÅ«mipÄ• .

vuttanta metaá¹ƒ viÃ±Ã±Ä• ya, evaá¹ƒ samanucintayuá¹ƒ ||

<21> á¹• 21 tassa vikkama bÄ• hussa, vuddhabhÄ• vena nekadhÄ• .

mÅ«larajjÄ• dhipaccaá¹ƒ taá¹ƒ, ammaá¹ƒ nindÄ• karaá¹ƒ na hi ||

<22> á¹• 21 tadatthajassa bÄ• lassa, mÅ«larajjaá¹ƒ pasÄ• sano.

upekkhaá¹‡aá¹ƒ panamhÄ• kaá¹ƒ, nevÄ• nucchavikaá¹ƒ vata ||

<23> á¹• 21 te soyÄ• va sarajjamhi, baddhamÅ«lo bhavissati.

pasayha tÄ• va taá¹ƒ rajjaá¹ƒ, vaá¹-á¹-ati gaá¹‡hituá¹ƒ iti ||

<24> á¹• 21 velakkÄ• ra \Be 382/ balaá¹ƒ sabbaá¹ƒ, bhindiá¹ƒsu dhana dÄ• nato.

á¹-hapetvÄ• sevake keci, tassabbhantarike tadÄ• ||

<25> á¹• 21 gajabÄ• hu mahÄ«pÄ• le, virattÄ• raá¹-á¹-havÄ• sino.

ubhinnaá¹ƒ rÄ• jÅ«naá¹ƒ dÅ«te, pesayuá¹ƒ nekaso tato ||

<26> á¹• 21 rajjaá¹ƒ sÄ• dhetvÄ• dassÄ• ma, ekÄ«bhÅ«tÄ• mayaá¹ƒ pana.

upatthambhakabhÄ• voâ€™ va, kÄ• tabbo kevalaá¹ƒ iti ||

<27> á¹• 21 tato dve bhÄ• tukÄ• senaá¹ƒ, sakaá¹ƒ sannayha vegasÄ• .

ubhato mukhato tassa, raá¹-á¹-hamajjhamupÄ• gamuá¹ƒ ||

<28> á¹• 21 pahiá¹‡iá¹ƒsu ca te dÅ«te, tato gajabohuvhayo.

bhÅ«mipÄ• lo nijÄ• macce, sannipÄ• tiya mantayi ||

<29> á¹• 21 veá¸·akkÄ• rabalaá¹ƒ sabba-mujupaccattikaá¹ƒ ahu.

rÄ• jÄ• no dve ca no raá¹-á¹-haá¹ƒ, saá¹…gÄ• matthamupÄ• gatÄ• ||

<30> á¹• 21 paá¹-hamaá¹ƒ tesu pakkhassa, ekassa balino bhusaá¹ƒ.

mukhabhaá¹…ge kate khippaá¹ƒ, tato aÃ±Ã±e susÄ• dhiyÄ• ||

<31> á¹• 21 iti nicchiya senaá¹…gaá¹ƒ, sabbamÄ• dÄ• ya attano.

sirivallabharÄ• jÄ• bhi-mukhaá¹ƒ yuddhÄ• â€™ yupÄ• gami ||

<32> á¹• 21 sirivallabharÄ• jÄ• pi, saá¹…gÄ• ma mahibhiá¹ƒsanaá¹ƒ.

pÄ• to paá¹-á¹-hÄ• ya sÄ• yanha-kÄ• laá¹ƒ yÄ• va pavattayaá¹ƒ ||

<33> á¹• 21 asakkuá¹‡antoâ€™ bhibhavaá¹ƒ, vidhÄ• tuá¹ƒ tassa kaÃ±cipi.

tatova so nivattitvÄ• , sakaá¹ƒ raá¹-á¹-haá¹ƒ gato lahuá¹ƒ ||

<34> á¹• 21 gajabÄ• hussagokaá¹‡á¹‡a-sacivena parÄ• jito.

agÄ• raá¹-á¹-haá¹ƒ sakaá¹ƒ kitti-sirimeghoâ€™ pi bhÅ«pati ||

<35> á¹• 21 gajabÄ• hunarindopi, saá¹…gÄ• me tamhi kiÃ±cipi.

parihÄ• nimasampatto, punÄ• â€™ gamma purantikaá¹ƒ ||

<36> á¹• 21 balanÄ• the viniggayha, sÄ• parÄ• dhe bahÅ« balÄ«.

raá¹-á¹-haá¹ƒ vÅ«pasametvÄ• na, pÄ• vekkhi nagaraá¹ƒ sakaá¹ƒ ||

<37> á¹• 21 raá¹-á¹-he sake sakeyeva, tato pabhÅ«ti bhÅ«mipÄ• .

aÃ±Ã±oÃ±Ã±amitte sambandhaá¹ƒ, vidhÄ• ya vihariá¹ƒsu te ||

<38> á¹• 21 tato parakkamabhujo, dharaá¹‡Ä« pÄ• lanandano.

medhÄ• vÄ«nekasippesu, sikkhamÄ• no susÄ• dhukaá¹ƒ ||

<39> á¹• 21 vicÄ• rakkhamapaÃ±Ã±attÄ• \Be 383/, kiccÄ• kiccesu nekaso.

accuá¸·Ä• rÄ• sayattÄ• ca, mahÄ• bhÄ• gattanena ca ||

<40> á¹• 21 attano mÄ• tubhaginÄ«, sahavÄ• sa sukhamhi ca.

alaggamÄ• nasoneka, balÄ• kÄ«á¸·Ä• rasesu ca ||

<41> á¹• 21 sÅ«rabhÄ• vÄ• disaá¹ƒyuttÄ• , rÄ• japuttÄ• tu mÄ• disÄ• .

paccante Ä«dise dese, kathaá¹ƒ nÄ• ma vasissare ||

<42> á¹• 21 jÄ• tadesaÃ±ca me dÄ• ni, yuvarÄ• japabhogiyaá¹ƒ.

gamissÄ• mÄ«ti niggaÃ±chi, tamhÄ• parijanatthito ||

<43> á¹• 21 kamena santikaá¹ƒ saá¹…kha-nÄ• yakatthalisaÃ±Ã±ino.

gÄ• massÄ• gÄ• ahiá¹ƒ kitti-sirimegho nisamma taá¹ƒ ||

<44> á¹• 21 abhÄ• vÄ• rajja dÄ• yÄ• da-samÄ• nassaâ€™ trajassa me.

ekÄ• kÄ«â€™ hanti yo citta-santÄ• po santataá¹ƒ gato ||

<45> á¹• 21 jeá¹-á¹-haá¹ƒva bhÄ• taraá¹ƒ mayhaá¹ƒ, taá¹ƒ dehapaá¹-ibimbakaá¹ƒ.

daá¹-á¹-huá¹ƒ me sattataá¹ƒ puÃ±Ã±aá¹ƒ, mahantamuditaá¹ƒtica ||

<46> á¹• 21 pÄ• mujjavegavasago, nagaraá¹ƒ taá¹ƒ manoharaá¹ƒ.

alaá¹…kÄ• rÄ• payitvÄ• na, toraá¹‡Ä• dÄ«hi nekadhÄ• ||

<47> á¹• 21 gantvÄ• paá¹-ipathaá¹ƒyeva, baloghaparivÄ• rito.

narindo tithinakkhatta-visese subhasammate ||

<48> á¹• 21 anaÃ±Ã±asÄ• dhÄ• raá¹‡ataá¹ƒ, sampattehi guá¹‡ehi ca.

lakkhaá¹‡ehi ca sabbehi, kalyÄ• á¹‡eyi susaá¹ƒyutaá¹ƒ ||

<49> á¹• 21 disvÄ• kumÄ• raá¹ƒ santuá¹-á¹-ho, Ä• liá¹…gitvÄ• na pemato.

ure katvÄ• na cumbitvÄ• , matthakamhi punappunaá¹ƒ ||

<50> á¹• 21 janassa balato tassa, passato locanehi so.

santosa assudhÄ• rÄ• yo, vassÄ• pento nirantaraá¹ƒ ||

<51> á¹• 21 manuÃ±Ã±ameka mÄ• ruyha, vÄ• hanaá¹ƒ saha sÅ«nunÄ• .

bherini dena pÅ«rento, disÄ• dasa samantato ||

<52> á¹• 21 pavisitvÄ• puraá¹ƒ tattha, alaá¹…kÄ• re manorame.

dassayanto saputtassa, pÄ• visi rÄ• jamandiraá¹ƒ ||

<53> á¹• 21 laddhÄ• \Be 384/ tato kaÃ±cukÄ«-supakÄ• ra,

vagÄ• dineke paricÄ• rake so.

nÄ• nÄ• guá¹‡Ä• rÄ• dhitamÄ• nasassa,

vasÄ«sakÄ• se pituno sukhena ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

saá¹…khatthalipurÄ• bhigamano nÄ• ma

ekasaá¹-á¹-himo paricchedo.

dvisaá¹-á¹-himapariccheda

paramaá¹‡á¸• alÄ• bhigamano

<1> á¹• 21 attanÄ• bhimatassÄ• â€™ su, jÄ• tadesassa pattiyÄ• .

sampuá¹‡á¹‡amanasaá¹…kappo, dussaá¹…kapavivajjito ||

<2> á¹• 21 vajirÅ«pamorupaÃ±Ã±Ä• , balena gurusantike.

lahuá¹ƒ bahuÃ±ca gaá¹‡hanto, sippajÄ• tamaneka kaá¹ƒ ||

<3> á¹• 21 jinÄ• gamesu nekesu, koá¹-illÄ• dÄ«su nÄ«tisu.

saddasatthe ca kÄ• veyye, sanighaá¹‡á¸• uka keá¹-ubhe ||

<4> á¹• 21 naccagÄ«tesu satthesu, hatthisippÄ• dikesu ca.

dhanu khaggÄ• dinekesu, satthesu ca visesato ||

<5> á¹• 21 pÄ• rappatto vinÄ«tatto, pitu raÃ±Ã±o samÄ• cari.

adhippÄ• yÄ• nukulaá¹ƒâ€™ va, sadÄ• bhattipurassaro ||

<6> á¹• 21 tadÄ• sadÄ• darÄ• cÄ• ra-guá¹‡Ä• rÄ• dhitamÄ• naso.

piyena viya mittena, tena saddhiá¹ƒ mahÄ«pati ||

<7> á¹• 21 uyyÄ• najalakÄ«á¸·Ä• di-sukhaá¹ƒ nÄ• nappakÄ• rakaá¹ƒ.

anubhotvÄ• sadesasmiá¹ƒ, saÃ±caranto tahiá¹ƒ tahiá¹ƒ ||

<8> á¹• 21 ekadÄ• saá¹…khasenÄ• dhi-patinÄ• daá¸·habhattinÄ• .

saraá¹-á¹-hasÄ«mÄ• rakkhÄ• ya, yo jitena balÄ«yasÄ• ||

<9> á¹• 21 ajjhÄ• vutthassa \Be 385/ ca balattha-linamassa ca santikaá¹ƒ.

gÄ• masÄ• â€™ gaÃ±chi sutvÄ• na, tamatthaá¹ƒ dhajinÄ«pati ||

<10> á¹• 21 gÄ• maá¹ƒ taá¹ƒ sÄ• dhukaá¹ƒ sajju, sajjÄ• petvÄ• saputtakaá¹ƒ.

paccuggantvÄ• mahÄ«pÄ• laá¹ƒ, paá¹‡amitvÄ• á¹-hito tadÄ• ||

<11> á¹• 21 pitÄ• putto ubho tassa, sambhÄ• siya piyaá¹ƒ vaco.

nekadhÄ• â€™ rÄ• dhitÄ• tena, taá¹ƒ gÄ• maá¹ƒ samupÄ• gaguá¹ƒ ||

<12> á¹• 21 tahiá¹ƒ katici bhÅ«pÄ• lo, vÄ• sare vÄ«tinÄ• miya.

senÄ• patiá¹ƒ samÄ• hÅ«ya, idaá¹ƒ vacanaá¹ƒ mabravi ||

<13> á¹• 21 putto me dÄ• nivayasi, á¹-hitoâ€™ panayanÄ• rahe.

tassopanayanaá¹ƒ kÄ• tuá¹ƒ, mahopakaraá¹‡aá¹ƒ lahuá¹ƒ ||

<14> á¹• 21 sajjetabbanti taá¹ƒ sutvÄ• , sopi senÄ• dhinÄ• yako.

sabbupakaraá¹‡aá¹ƒ khippaá¹ƒ, maá¹…galatthaá¹ƒ susajjayi ||

<15> á¹• 21 sugandha dÄ«papupphÄ• di-vatthÅ«hi divasattayaá¹ƒ.

pubbakÄ• raá¹ƒ karitvÄ• na, mahantaá¹ƒ ratanattaye ||

<16> á¹• 21 vedikÄ• cÄ• radakkhehi, dvijehi puthuvÄ«pati.

sampabhÄ• vÄ• nu rÅ«paá¹ƒva, maá¹…galaá¹ƒ taá¹ƒ samÄ• piya ||

<17> á¹• 21 parakkamakumÄ• rena, tena saddhiá¹ƒ samÄ• rabhi.

vasantakÄ«á¸·aá¹ƒ mahatiá¹ƒ, sÄ• macco kÄ«á¸·ituá¹ƒ tadÄ• ||

<18> á¹• 21 rÄ• jÄ• kitti sirÄ«megho-rohaá¹‡e vasato tadÄ• .

sirÄ«vallabhanÄ• massa, sabhÄ• tu maraá¹‡ampi ca ||

<19> á¹• 21 mÄ• á¹‡abharaá¹‡anÄ• massa, rajjalÄ• bhaÃ±ca deviyÄ• .

mittÄ• ya paá¹-ilÄ• bhaÃ±ca, sirÄ«vallabhasÅ«nu no ||

<20> á¹• 21 rohaá¹‡Ä• gatadÅ«tehi, suá¹‡itvÄ• sakabhÄ• tuno.

kÄ• lakriyÄ• ya saÃ±jÄ• ta-sokavegaá¹ƒ sudussahaá¹ƒ ||

<21> á¹• 21 mittÄ• yatanayuppatti pavattiá¹ƒ savaá¹‡ena taá¹ƒ.

vineyya virato tamhÄ• , vasantasamayussavÄ• ||

<22> á¹• 21 nivattetvÄ• na tattheva, senÄ• niá¹ƒ saá¹…khanÄ• makaá¹ƒ.

puttena saha so saá¹…kha-tthali nÄ• maá¹ƒ puraá¹ƒ gami ||

<23> á¹• 21 parakkamakumÄ• rena, tena saddhiá¹ƒ tahiá¹ƒ sukhaá¹ƒ.

vasato tassa bhÅ«passa, vassamekamatikkami ||

<24> á¹• 21 mÄ• á¹‡Ä• bharaá¹‡abhÅ«passa \Be 386/, devÄ« cÄ• pi pabhÄ• vatÄ«.

labhittha dutiyÄ• kitti-sirÄ« meghavhayaá¹ƒ sutaá¹ƒ ||

<25> á¹• 21 suá¹‡itvÄ• taÃ±ca so amhaá¹ƒ, vaá¹ƒso jÄ• to mahÄ• â€™â€™ iti.

ahu kittisirÄ«megho, tadÄ• attamano bhusaá¹ƒ ||

<26> á¹• 21 laá¹ƒkÄ• dÄ«popabhogeka-hetunÄ• mahatÄ• satÄ• .

asÄ• dhÄ• raá¹‡abhÅ«bhena, codito puÃ±Ã±akammunÄ• ||

<27> á¹• 21 kumÄ• ro soâ€™ tha pitarÄ• , piyamitte viyattani.

kariyamÄ• naá¹ƒ sasnehaá¹ƒ, mahantaá¹ƒ coâ€™ palÄ• lanaá¹ƒ ||

<28> á¹• 21 sacivÄ• namanekesaá¹ƒ, bhayabhattÄ« purassaraá¹ƒ.

kriyamÄ• namupaá¹-á¹-hÄ• naá¹ƒ, na maÃ±Ã±anto tiá¹‡Ä• yapi ||

<29> á¹• 21 laá¹ƒkÄ• dÄ«pamimaá¹ƒ sabba mekacchatto pasobhitaá¹ƒ.

khippaá¹ƒ kÄ• retukÄ• mo so, sayaá¹ƒ iti vicintayi ||

<30> á¹• 21 kesa akkhaka gÄ«vaá¹-á¹-hi-dÄ• á¹-hÄ• pattÄ• na meva ca.

padacetya mahÄ• bodhi-sÄ• khÄ• naÃ±cÄ• pi satthuno ||

<31> á¹• 21 caturÄ• sÄ«tisahassÄ• naá¹ƒ, dhammakkhandhÄ• na meva ca.

sammÄ• sambuddhakappÄ• naá¹ƒ, Ä• dhÄ• rattÄ• ca niccaso ||

<32> á¹• 21 Ä• karattÄ• ca nekesaá¹ƒ, maá¹‡imuttÄ• divatthÅ«naá¹ƒ.

sammatopi visiá¹-á¹-hoti, dÄ«ponÄ• ti mahÄ• ayaá¹ƒ ||

<33> á¹• 21 tayo me pitaro bhÅ«pÄ• , mÄ• tulopi ca sabbathÄ• .

ekacchattena vattetu, masamatthÄ• vibhajjiâ€™ maá¹ƒ ||

<34> á¹• 21 bhuÃ±jantÄ• ettakeneva, katakiccÄ• mayaá¹ƒ iti.

maÃ±Ã±antÄ• vigatacchandÄ• â€™ bhisekamhi kulocite ||

<35> á¹• 21 raá¹-á¹-hesake sakeyeva, isseraá¹ƒ sampavattayuá¹ƒ.

kasikammÄ• dikaá¹ƒ gÄ• ma-bhojakÄ• viya nissitÄ• ||

<36> á¹• 21 tesu kittisiri meghaá¹ƒ, petteyyaá¹ƒ me á¹-hapetva te.

agamaá¹ƒsu yathÄ• kammaá¹ƒ, sesÄ• bhÅ«patayo tayo ||

<37> á¹• 21 maccÄ• naá¹ƒ paramaá¹ƒ Ä• yu, vateâ€™ dÄ• ni parittakaá¹ƒ.

bÄ• lÄ• yuvÄ• no vuddhÄ• ca, ime sattÄ• â€™ nupubbaso ||

<38> á¹• 21 pÄ• puá¹‡issanti maraá¹‡a-mÄ«tiâ€™ yaá¹ƒ niyamopi ca.

na heva asmiá¹ƒ lokasmiá¹ƒ, saá¹ƒvijjati kadÄ• cipi ||

<39> á¹• 21 tasmÄ• \Be 387/ sarÄ«rake asmiá¹ƒ, bhaá¹…gure sÄ• ravajjite.

hÄ«á¸·ite sÄ• radassÄ«hi, apekkhaá¹ƒ hitvÄ• sabbathÄ• ||

<40> á¹• 21 pihaniye yasodehe, ciraá¹-á¹-hÄ• yimhi sabbadÄ• .

amhÄ• disehi kattabbo, rÄ• japuttehi Ä• daro ||

<41> á¹• 21 ummaggajÄ• takÄ• dÄ«su, cÄ• rittaÃ±cÄ• pi bhÅ«misu.

vihitaá¹ƒ bodhisattena, vÄ«rabhÄ• vÄ• dinissitaá¹ƒ ||

<42> á¹• 21 rÄ• mÄ• yaá¹‡abhÄ• ratÄ• di-lokiyÄ• su kathÄ• supi.

rÄ• massa vikkamaÃ±ceva, tassa rÄ• vaá¹‡aghÄ• tino ||

<43> á¹• 21 duyodhanÄ• dirÄ• jÄ• no, hantvÄ• yuddhe pavattitaá¹ƒ.

vikkamÄ• ti sayaÃ±ceva, paÃ±cannaá¹ƒ paá¹‡á¸• usÅ«nÅ«naá¹ƒ ||

<44> á¹• 21 itihÄ• sakathÄ• yaÃ±ca, devÄ• suraraá¹‡e purÄ• .

dussantÄ• dimahÄ«pehi, kataÃ±ca caritabbhÅ«taá¹ƒ ||

<45> á¹• 21 ummÅ«litavato tassa, nandavaá¹ƒsanarissare.

cÄ• rakkadvijaseá¹-á¹-hassa, sutvÄ• buddhibalampi ca ||

<46> á¹• 21 sabbÄ• netÄ• ni lokamhi, yÄ• vajjadivasÄ• bhuvi.

tesaá¹ƒ asannidhÄ• nepi, suppasiddhiá¹ƒ gatÄ• ni hi ||

<47> á¹• 21 suladdhaá¹ƒ jÄ«vitaá¹ƒ tesaá¹ƒ, asÄ• dhÄ• raá¹‡amÄ«disaá¹ƒ.

caritÄ• tisayaá¹ƒ kattuá¹ƒ, samatthÄ• honti ye bhuvi ||

<48> á¹• 21 jÄ• yitvÄ• khattavaá¹ƒsamhi, khattavÄ«ravarodhitaá¹ƒ.

yadihaá¹ƒ na karissÄ• mi, moghÄ• me jÄ• ti hessati ||

<49> á¹• 21 tesamabbhadhikÄ• kÄ• la-sampadÄ• yeva kevalaá¹ƒ.

mayÄ• te adhikÄ• kintu, paÃ±Ã±Ä• dÄ«hÄ«ti cintiya ||

<50> á¹• 21 piturÄ• jÄ• ca meâ€™ dÄ• ni, pacchime vayasiá¹-á¹-hito.

yadidaá¹ƒ pettikaá¹ƒ rajjaá¹ƒ, mama hatthagatabbhave ||

<51> á¹• 21 rÄ• jalakkhiva so peta-cetaso me pamÄ• dato.

yathicchitaÃ±ce na bhave, mahatÄ« jÄ• ni me bhusaá¹ƒ ||

<52> á¹• 21 ettheva nivasantoâ€™ haá¹ƒ, carÄ• piya sake vare.

paramaá¹‡á¸• alavuttantaá¹ƒ, jÄ• neyyaá¹ƒ yadi tattano ||

<53> á¹• 21 randhaá¹ƒ paccatthikÄ• nantu, pakÄ• setuá¹ƒ rathÄ• tathaá¹ƒ.

adhippÄ• yÄ• nurÅ«paá¹ƒ me, samatthÄ• vÄ• na vÄ• carÄ• ||

<54> á¹• 21 ye \Be 388/ keciâ€™ dha janÄ• santi, sabbe te mama sammukhÄ• .

balÄ«yattaá¹ƒâ€™ va sattÅ«naá¹ƒ, kathayanti anekaso ||

<55> á¹• 21 paccekaraá¹-á¹-hasÄ• mÄ«hi, pitubhÅ«pehi tihipi.

ekÄ«bhÅ«ya karitvÄ• na, sattakkhattuá¹ƒ mahÄ• havaá¹ƒ ||

<56> á¹• 21 sÄ• dhetuá¹ƒ dukkaraá¹ƒ raá¹-á¹-haá¹ƒ, bhavate kÄ• kinÄ• kathaá¹ƒ.

sisunÄ• gaá¹‡hituá¹ƒ sakkÄ• , khuddarajjo pabhoginÄ• ||

<57> á¹• 21 sukaraá¹ƒ mÅ«labhÅ«tassa, tassa rajjassa sÄ• dhanaá¹ƒ.

iti duccintaá¹ƒtaá¹ƒ tuyhaá¹ƒ, dÅ«re tabbamidaá¹ƒâ€™â€™ iti ||

<58> á¹• 21 kaá¹‡á¹‡e tatthasalÄ• kÄ• yo, pavesentÄ• â€™ va nekaso.

mahantattaá¹ƒ kathenteâ€™ vaá¹ƒ, bahudhÄ• paramaá¹‡á¸• ale ||

<59> á¹• 21 ajÄ• nanaá¹ƒ yathÄ• bhÅ«taá¹ƒ, vadantÄ• naá¹ƒ kubuddhinaá¹ƒ.

sabbametaá¹ƒ vaco jÄ• tu, saddhÄ• tabbaá¹ƒ siyÄ• na hi ||

<60> á¹• 21 lesenekena gantvÄ• na, khippaá¹ƒâ€™ va paramaá¹‡á¸• alaá¹ƒ.

sarÅ«paá¹ƒ tattha ussÄ• mi, ahameveti cintayi ||

<61> á¹• 21 yadi me pÄ«tubhÅ«pÄ• lo, viÃ±Ã±Ä• yetaá¹ƒ vitakkitaá¹ƒ.

abhijÄ• tassa puttassa, vaá¹ƒsajotikarassa me ||

<62> á¹• 21 gatassa satthu visaya-manatthopi siyÄ• iti.

anukampÄ• dhiyÄ• mayhaá¹ƒ, gamanaá¹ƒ vÄ• rayissati ||

<63> á¹• 21 manorathassa saá¹ƒsiddhi, sabbathÄ• mena hessati.

tasmÄ• niguá¸·arÅ«pena, gamanaá¹ƒ bhaddakaá¹ƒ iti ||

<64> á¹• 21 laddhÄ• na rattiyama thekadinaá¹ƒ khaá¹‡aÃ±Ã±Å«,

so tÄ• disaá¹ƒ khaá¹‡amakhÄ«á¹‡atarorÅ«pÄ• yo.

jÄ• nÄ• ti no sakapitÄ• gamanaá¹ƒ tathÄ• taá¹ƒ,

gehÄ• â€™ bhinikkhamitathÄ• caturo kumÄ• ro ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

paramaá¹‡á¸• alÄ• bhigamano nÄ• ma

dvisaá¹-á¹-himo paricchedo.

tisaá¹-á¹-hima pariccheda

senÄ• pativadho

<1> á¹• 21 nijÄ• yudhadutiyassa \Be 389/, nikkhamantassa tassa hi.

taá¹ƒ khaá¹‡aá¹ƒ purato koâ€™ pi, saá¹…khasaddo samuggato ||

<2> á¹• 21 tato nekanimittaÃ±Ã±Å«, kumÄ• ro taá¹ƒ suá¹‡i tva so.

nipphajjissati saá¹…kappo, khippaá¹ƒ yeveti modavÄ• ||

<3> á¹• 21 tattha tattha niyuttÄ• naá¹ƒ, rakkhakÄ• namajÄ• nataá¹ƒ.

nikkhamitvÄ• purÄ• vÄ«ta-bhayo sÄ«haparakkamo ||

<4> á¹• 21 vegena maggaá¹ƒ gantvÄ• na, paÃ±cagÄ• vutamattakaá¹ƒ.

badalatthalagÄ• massa, padesenÄ• ti dÅ«rake ||

<5> á¹• 21 gÄ• ma mekamupÄ• gaÃ±ci, piliá¹ƒ vatthÅ«ti saÃ±Ã±itaá¹ƒ.

janÄ• naá¹ƒ sannipÄ• tÄ• ya, nijÄ• naá¹ƒ so katÄ• vadhi ||

<6> á¹• 21 nijÄ• gamanato pubbaá¹ƒ, paá¹-imagge nisÄ«dituá¹ƒ.

paá¹-iladdhaniyogÄ• naá¹ƒ, yeci devÄ• gate tadÄ• ||

<7> á¹• 21 tahiá¹ƒ á¹-hite so passitvÄ• , ettakÄ• kinnu Ä• gatÄ• .

iti pucchi kumÄ• rotha, tepi taá¹ƒ ida mabravuá¹ƒ ||

<8> á¹• 21 lokappavattiá¹ƒ sakalaá¹ƒ, jÄ• nantenÄ• pi sÄ• minÄ• .

kimeva muccate maccu-bhayaá¹ƒ kesaá¹ƒ na vijjati ||

<9> á¹• 21 bÄ• lÄ• tÄ• nugato sÄ• mi, á¹-hito vayasi Ä«dise.

ajjÄ• pi hi mukhe tuyhaá¹ƒ, khÄ«ragandho pavÄ• yati ||

<10> á¹• 21 na hevatthi visuá¹ƒ vitta-jÄ• taá¹ƒ saá¹…gahitaá¹ƒ tava.

tadaÃ±Ã±Ä• copakaraá¹‡a-sÄ• maggÄ« neva vijjate ||

<11> á¹• 21 ciramparicitattehi, daá¸·haá¹ƒ sÄ• ruá¸·abhattihi.

vinÄ• â€™ mhehi visuá¹ƒ kevÄ• â€™ nugantÄ• ro janÄ• tuvaá¹ƒ ||

<12> á¹• 21 kiÃ±cÄ• gatÄ• namamhÄ• kaá¹ƒ, pitÄ• tuyhaá¹ƒ narissaro.

kÄ• ressati idaá¹ƒ nÄ• ma, sabbathÄ• neva Ã±Ä• yate ||

<13> á¹• 21 amhÄ• kamantarÄ• magge \Be 390/, saá¹…kho nÄ• ma camÅ«pati.

mahabbalo mahÄ• vÄ«ro, rajjasÄ«maá¹ƒ tamÄ• vasaá¹ƒ ||

<14> á¹• 21 paccatthite á¹-hapetvaÃ±Ã±e, ete katipayÄ• mayaá¹ƒ.

aÃ±Ã±amaÃ±Ã±amhi niyata-mÄ• saá¹…kÄ« hadayÄ• bhusaá¹ƒ ||

<15> á¹• 21 aruá¹‡uggamavelÄ• ca, samÄ• sannatarÄ• dhunÄ• .

iti bhÄ«tiá¹ƒ pakÄ• sesuá¹ƒ, paccekaá¹ƒ hadayassitaá¹ƒ ||

<16> á¹• 21 nisamma tesaá¹ƒ vacanaá¹ƒ, vidhÄ• ya madhuraá¹ƒ sitaá¹ƒ.

vÄ«tasaá¹…ko kumÄ• ro so, mukhÄ• neâ€™ saá¹ƒ vilokiya ||

<17> á¹• 21 caritvÄ• pi mayÄ• saddhi-meteâ€™ ho kÄ• lamettakaá¹ƒ.

na jÄ• niá¹ƒsu mamaá¹ƒ sabbe, yesaÃ±hi bhayamidisaá¹ƒ ||

<18> á¹• 21 iti vatvÄ• bhayaá¹ƒ tesaá¹ƒ, vinodetu mupaá¹-á¹-hitaá¹ƒ.

sÄ«hanÄ• daá¹ƒ tadÄ• â€™ kÄ• si, mahantaá¹ƒ sÄ«havikkamo ||

<19> á¹• 21 tiá¹-á¹-hantu mÄ• nusÄ• sabbe, mayi hatthagatÄ• yudhe.

sakko devÄ• namindopi, kupito kiá¹ƒ karissati ||

<20> á¹• 21 bÄ• loti maá¹ƒ cintaya taá¹ƒ, jÄ• tÄ• vo kumatÄ«disÄ«.

parikkhÄ«yati te jÄ• á¹‡Ä• , navayoâ€™ ti na kiá¹ƒ sutaá¹ƒ ||

<21> á¹• 21 ajjeva kÄ• tumekena, kammunÄ• cintitena me.

sadesapara desaá¹-á¹-hÄ• , bhayabhattÄ« yathÄ• mayi ||

<22> á¹• 21 karissanti yathÄ• vedaá¹ƒ, bhayaá¹ƒ tumhe jahissatha.

tathÄ• rattiyametÄ• ya, vibhÄ• tÄ• maya khaá¹‡ena me ||

<23> á¹• 21 unnate dassayissÄ• mi, buddhi sÄ• hasavikkame.

anudhÄ• vati maá¹ƒ tÄ• ta, setehi yadi vo bhayaá¹ƒ ||

<24> á¹• 21 purato hotha tumhehi, vatvÄ• te gahitÄ• yudho.

sÄ• hasekaraso vÄ«ro, tamhÄ• nikkhamma gÄ• mato ||

<25> á¹• 21 udayÄ• â€™ calasÄ«saá¹-á¹-haá¹ƒ, jetumÄ• diccamaá¹‡á¸• alaá¹ƒ.

aparaá¹ƒ ravi bimbaá¹ƒva, pacchimÄ• sÄ• mukhoditaá¹ƒ ||

<26> á¹• 21 tejasÄ• pasarantena, janÄ• naá¹ƒ pavikÄ• sayaá¹ƒ.

netambujavanaá¹ƒ pÄ• to, badalatthalimÄ• gami ||

<27> á¹• 21 jaghasaá¹…khassarenÄ• â€™ tha, senÄ• nÄ• tho pabujjhiya.

saÃ±jÄ• tasambhamo Ã±atvÄ• , rÄ• japuttamupÄ• gataá¹ƒ ||

<28> á¹• 21 saddhiá¹ƒ \Be 391/ balena mahatÄ• , padhuggammakatÄ• daro.

paá¹‡Ä• mamucitaá¹ƒ kattu-mÄ• nato vasudhÄ• tale ||

<29> á¹• 21 amhÄ• kamesajÄ«vanto, kiá¹ƒ nÄ• matthaá¹ƒ karissati.

mÄ• retabboâ€™ dhuneveti, passante samukhaá¹ƒ bhaá¹-e ||

<30> á¹• 21 nevÄ• â€™ diá¹-á¹-hÄ• parÄ• dhassa, maraá¹‡aá¹ƒ puriso citaá¹ƒ.

vadho virodhe sakkÄ• â€™ ti, iá¹…gitena nivÄ• riya ||

<31> á¹• 21 senÄ• patissa so hatthaá¹ƒ, gahetvÄ• sÄ«hasannibho.

bhÄ• santo madhuraá¹ƒ vÄ• caá¹ƒ, tassevÄ• â€™ gaÃ±chi mandiraá¹ƒ ||

<32> á¹• 21 athassa gamanaá¹ƒ raÃ±Ã±o, bhavitabbamajÄ• natÄ• .

sarÅ«paá¹ƒ yÄ• va jÄ• nÄ• mi, tÄ• vassete sahÄ• gatÄ• ||

<33> á¹• 21 yathÄ• na sahitÄ• honti, á¹-hapetabbÄ• visuá¹ƒ visuá¹ƒ.

kumÄ• roâ€™ va mamÄ• gÄ• re, vasatÅ«â€™ ti vicintiya ||

<34> á¹• 21 tathÄ• senÄ• pati katvÄ• , vaÃ±cetuá¹ƒ taá¹ƒ mahÄ• matiá¹ƒ.

dassetvÄ• â€™ ti thÄ«sakkÄ• raá¹ƒ, raÃ±Ã±o dÅ«te sa pesayi ||

<35> á¹• 21 kumÄ• roâ€™ tha viditvÄ• na, tena taá¹ƒ vaÃ±canaá¹ƒ kataá¹ƒ.

kattabbametthÄ• â€™ katvÄ• ha, mudÄ• sÄ«no bhave yadi ||

<36> á¹• 21 icchitatthassa nipphatti, na me jÄ• tu bhavissati.

ayaá¹ƒ tÄ• vÄ• â€™ dhunÄ• vassaá¹ƒ, mÄ• retabboti cintiya ||

<37> á¹• 21 sahÄ• gataá¹ƒ payojetvÄ• , ghÄ• tÄ• payi camÅ«patiá¹ƒ.

hato senÄ• dhinÄ• thoâ€™ ti, mahantaá¹ƒ khubhitaá¹ƒ ahu ||

<38> á¹• 21 senÄ• nÄ• thabhaá¹-o eko, sutvÄ• senÄ• patiá¹ƒ hataá¹ƒ.

mÄ• raá¹‡aá¹ƒ sÄ• mino mayhaá¹ƒ, kiá¹ƒ nimittamÄ«ti bravi ||

<39> á¹• 21 nettiá¹ƒ sapÄ• á¹‡Ä« sahasÄ• , kumÄ• raá¹ƒ á¹-hitamekakaá¹ƒ.

abhidÄ• vi sasÄ• missa, paricattattajÄ«vino ||

<40> á¹• 21 kumÄ• rassa mukhaá¹ƒ disvÄ• , vedhamÄ• no bhayena so.

pure á¹-hÄ• tumasakkonto, pÄ• damÅ«le tato sayi ||

<41> á¹• 21 gaá¹‡hatheâ€™ tantivacanÄ• -kumÄ• rassa \Be 392/ puretaraá¹ƒ.

tasseveko sahacaro, bhaá¹-ametaá¹ƒ vighÄ• tayi ||

<42> á¹• 21 niyogaá¹ƒ me vinÄ• tena, kataá¹ƒ kammaá¹ƒ na yujjati.

iti daá¹‡á¸• anametassa, kÄ• rÄ• pesiyathocitaá¹ƒ ||

<43> á¹• 21 atha taá¹ƒ kÄ• layambhÅ«ta-saá¹…khobhamatibhiá¹ƒsanaá¹ƒ.

bhamukkhipanamattena, rÄ• japutto samaá¹ƒ nayi ||

<44> á¹• 21 vÄ«ro yasodharadhano dhitimÄ• kumÄ• ro.

vÄ«ropakÄ• racaturo varakittisÄ• ro.

senindasaÃ±citamanappadhanaá¹ƒ bhaá¹-Ä• naá¹ƒ.

sabbaá¹ƒ visajjayi yathÄ• ruciyÄ• gahetuá¹ƒ ||

sujanappasÄ• dasaá¹ƒvegatthÄ• ya kate mahÄ• vaá¹ƒse

senÄ• pativadho nÄ• ma

tisaá¹-á¹-himo paricchedo.

SOMETHING'S DOWN THERE
Mickey Spillane

First Published in 2003

To my daughter, Caroline, a real product of the beach

Chapter One

It was hot, the way it gets in the Gulf Stream during mid-July. Since sunup, Hooker had been
the ancient canvas deck chair, letting the sun bake him even darker, enjoying the strange fe
intense solar radiation was squeezing out all the aches and pains he had ever had in his life
For the past hour he had been going through his ritual of forgetting, letting the present take l
another nice day, almost too hot for people. Every so often the birds would circle overhead a
they didn't dive, so he knew there were no baitfish surfacing yet.
He was totally awake, even though his eyes were closed, and he could sense Billy Bright loo
Billy was one of the few real Caribs left around the islands, and even though his skin was a l
darker than Hooker's, white men were white men and damn well were supposed to stay that
turned them toward his color something was very funny indeed.
Hooker felt a grin pull at his mouth and let his eyes come open. For a second they met Billy's
Carib jerked his head away. Self-consciously he straightened the captain's hat his new boss
lifted the lid on the bait box to check the dozen blue runners swimming around inside.
"When you going to catch me a fish, Billy?"
Not looking up, Billy said, "We do not catch the fish, Mr. Hooker sar, the fish, she catch us."
"Better be soon, then," Hooker told him. "We got nothing on the table tonight."
Billy let the cover slam down and turned around, a puzzled scowl on his face. "Mr. Hooker, s
many men I have taken to the fish. Some want them for the excitement, some want them for
them for the money. But you want them for the stomach."
"I like fish."
"All the time?"
Hooker nodded. "Know anything better?"
"Perhaps the wife..."
"I like women too, but not when I'm fishing."
For a moment Billy looked thoughtful, then he said, "On the other side of Peolle Island, sar..

lady, she lives there. Once I worked for her and..."
"Come on, don't line me up any dolls. Catch me a fish."
Idly, Billy Bright looked up at the sky. "It will not be too long, sar."
The breeze freshened then and the beat-up old forty-footer rolled gently. Hooker grinned an
another beer, wiped the ice off the sides, then dropped it in the Styrofoam cup and popped t
was another nice day. He was the owner of a boat he had paid cash for, two thousand gallo
a buried storage tank on shore, and now he could enjoy his retirement.
Back on the mainland they could go scratch themselves, except everybody hated each othe
Good luck to them all. Hooker had retired and had gone fishing. He had never fished for a liv
had never expected to do it now, but by golly, here he was.
The reel only made a few fast clicks, but Billy looked over quickly. So did Hooker. In a few w
learned what the sound could mean. There was a heavy drag on the eighty-pound test line a
could move it had to be big. Hooker got up slowly and pulled the rod out of the socket, gettin
the hook when the time came.
Once again the line ran out, but Hooker didn't move. "It's playing with me, Billy."
"They do that, sar."
"How deep is the planer?"
"Fifty, maybe sixty feet down."
Hooker nodded and reset the drag a fraction. "Hand me my beer, will ya?"
Billy reached for the can just as the fish hit. The initial strike was hard and Hooker set the ho
without waiting for any further action. Billy was about to tell him he was nothing but a hell-to-
mainlander even if he was a white man and his boss to boot, then he saw the line tighten an
mouth shut, because even hell-to-gone dumb mainlanders can get lucky once in a while.
Hooker read the expression on Billy's face. "He's on there, buddy. I can feel his mouth lappin
the bait. That baby is on there right up to his nostrils."
With a shrug, Billy stepped back and watched his new friend handle the line. He has lost we
There was little fat left and it was easy to see that he was a powerful man. In a short time the
him almost black until he took his shorts off, but while his skin had turned darker, his hair ha
almost white. Even his eyebrows and the hair on his arms were an odd yellow color. For a m
why it didn't happen to him that way, losing himself in an age-old problem of genetics, then h
Hooker was winning the fight against their supper and he picked up the gaff to drag it aboard
Hooker staggered and almost fell on his tail. He said, "Damn!" and winched in his line furiou
"You didn't loose he, sar," Billy said.
"He sure went someplace," Hooker said. "I hope you like eating blue runners for supper."
"They are not so bad, sar." He grinned at his friend, watching him closely as the leader clear
"Damn," Hooker said again. On the end of the line, the blue runner bait still sticking out of its
only the head of what would have been a fifty-pound wahoo.
"Mr. Shark got you, sar. He like to eat your fish supper too."

"That baby I'd like to eat."
Billy shook his head. "He be too big, sar. Look down," he pointed, "see, thar he go and what
is."
It looked more like a shadow than a real thing, but there was no mistaking what it was. For a
circled out of sight, then came back and rose slowly until the full length was visible, turning c
the enormous black eye seemed to be looking straight into Hooker's.
"I'd like to catch that sucker," he said.
"But why for, sar? Mr. Shark, he must eat too."
"Not my fish, Billy."
"There is still plenty for all of us. Tonight I take the head of your fish and make a fine stew."
"You must be kidding!"
Billy's face looked hurt. "My cooking is no good for you?"
"Hey...your cooking's great. You hear me yell about it yet?"
"Then you will like my stew."
"Billy..."
"What, sar?"
"Take out the eyes first, okay?"
"Sar...that is the best part."
"Do it for me, please?" Hooker asked.
"For you sar," Billy told him reluctantly.
It was a good deckside supper, he had to admit, even if Billy wouldn't let him look in the old
pot. He wiped up the last of the gravy with the sourdough bread and wondered if the crazy C
taken the eyes out of the wahoo head or not. When he thought about it again it hardly bothe
When he first got to the islands he'd no more eat out of a native pot when he saw what they
dive into a septic tank. Now he could handle almost anything. Except the eyes. Somehow th
him. Eyes were not for eating.
Billy took his plate and handed him a fresh beer just as the raucous blare of a carrier wave e
radio speaker. The talk came on fast, a rapid staccato of garbled tones that sounded like no
human static. Hooker knew what it was even if he couldn't understand. It was some islander
frenzy offshore because he ran out of gas. He looked at his watch. It was an hour and a half
Superstition alley, Hooker thought. No way you were going to get a native to be out on the s
no way at all. Two hours ago Billy had turned the _Clamdip_ on a heading toward Peolle; th
forty-five minutes out now and Billy was happy. Tonight he wouldn't get "et" by the thing that
The radio ceased for a moment and Hooker asked, "Who was it, Billy?"
"Peter-from-the-market, sar."
An odd tone was in Billy's voice. The subtle expression on his face was plain. His mouth was
inwardly he was thinking about other boats and people dying in them and a terrifying eater in
"Trouble?"

"His boat, the _Soucan,_ has just been hit."
Hooker stood up quickly. "Where is he?"
Billy pointed to the northwest. "Twelve miles...there."
"How bad is he?"
"He is taking water fast, sar."
"What hit him?"
"Something came up from the bottom, Peter said."
"Billy, he's in over four thousand feet of water out there...no reefs, no nothing!"
"Something hit him, sar. He thinks his bottom has been bitten out."
"Billy, damn it..."
But the Carib had turned around and pushed the throttles forward. His face was a subtle ma
his friend out there, yet touched by the anxiety of time itself. Billy didn't own a watch, but he
compute hours and minutes nearly to the seconds themselves, and now he was hoping they
the _Soucan_ and get out of the area before the darkness owned the ocean.
Hooker could only shrug and get the binoculars out of the locker. For all he cared they could
all night and he'd see what he could drag up on a deep line, but Billy would be a raving luna
he'd just have to play by local rules. It really didn't matter anyway. There was nothing else to
Billy spotted the dot on the horizon before he did and said, "There's the _Soucan,_ Mr. Hook
Following his direction, Hooker zeroed in on the boat. It was an other one of the oldies, a Ma
back in the thirties. Probably about thirty-five feet, he figured. It was listing badly to port, its b
headed for home and a thin tendril of smoke from one exhaust tube showing that it still had
Even as he watched, the _Soucan_ seemed to lurch and the exhaust smoke stopped. A figu
cabin, waved in their direction, then disappeared back into the wheelhouse again. Once mor
on and the staccato rattle lasted for a full minute.
Billy half turned and said, "He is going down, sar. All power lost."
"How long has he got?"
"Ten minutes, sar. There is a mattress stuffed in the hole, but it will not last."
"We going to make it?"
"Yes, we will make it, sar."
Hooker grinned and glanced up at the sky. "But we'll never make it back before dark, will we
Billy Bright wanted to hate his boss man right then. He wanted to hate him very hard for that
when death could be only moments away. He wanted to hate him for not respecting the stra
lived in the vast waters of the world, for not fearing them at all. But he really couldn't hate hi
Hooker was a good man. On the mainland he could have been a tough man, for the scars h
met others in the deadly way and won because he was here. Yet he was good. An islander
not good, and he was not so very bad.
"We will not make it back before dark," Billy said.
"You scared of getting 'et'?"

"I do not look forward to it," Billy said, hoping Hooker would change the subject.
"What's going to eat a boat, Billy?"
"Something 'et' five, sar. Peter will be the number six."
Hooker could see the _Soucan_ plainly now and put the glasses away. "He probably blew a
through his bottom."
"Peter would have said."
"Would he know?"
Billy nodded. "He is an engine builder. Not good, but he makes them go. He said something
hole in his bottom."
They closed in on the old Matthews, throttled back and headed into the breeze. The boat wa
keeling far over on its port side. A tall, skinny native with a chubby kid beside him was brace
rail that was nearly awash, and when the _Clamdip_ edged in they both jumped; Hooker too
rails, one in each arm, and deposited them on the deck. Almost formally, Peter-from-the-ma
Hooker's hand and went to stand beside Billy.
Very slowly, the _Clamdip_ circled the _Soucan_ until they were looking at the bottom. Som
sinking boat made a loud, screeching noise, ripping at wood and metal, then the hulk turned
and exposed her barnacled underside for three long seconds before dropping into the total c
gulf, almost as if it were being sucked down a giant straw.
Hooker had seen it.
He wished he hadn't seen it at all.
There, sure as the sun sets, was a big hunk taken out of the bottom of the boat, and where i
was regurgitating steel springs and cotton out of its maw, Peter had jammed the mattress. B
mess of garbage that was sliding into the water that made the impact on Hooker.
It was those beautifully regular six-inch sawtooth marks on the top break of the wood that we
visible in those few instants that made Hooker feel as though a cold wind had just blown dov
northern ice field.
Quickly, he turned to see if any of the others had spotted it, but their eyes were studying the
and the distant horizon. Under his breath Hooker muttered his disbelief, then opened anothe
at the chart and saw that they were coming into the two-thousand-foot level.
It could have been his imagination, he thought, or the way old, water-soaked boards broke c
supports. He tried to reconstruct his short visual sighting but found the image getting obscur
of the cold beer and shook his head.
Man, he was getting as creepy as these crazy islanders.
Luckily, Hooker got the old tires over the side before Billy hit the dock. Usually, he was pretty
sliding the _Clamdip_ into its berth, but this time he came in too fast, the reverse didn't enga
enough in the ancient gearbox and when it did the boat was all out of position. The old hull s
pilings with one hell of a jolt that could have been disastrous if the Firestone fenders hadn't c
shock.

Hooker saw it coming, sat on the beer box to keep it from spilling and let everything else go
Tomorrow Billy would see what kind of mess he had made and would clean up without a wo
everybody else do who pulled something stupid.
Crazy, he thought. Everybody was afraid of getting "et," as they said here. He looked at the
side of the _Clamdip_ and finished the rest of the beer. They were all rotted hulks, held toge
driftwood and rusty nails. Some of them sunk right there at their moorings in calm weather a
just plain came apart out at sea like a woolen sweater in a washing machine. And these peo
they lost _six_ of them there was something out there eating them up.
He threw the can in the trash box and reached for a fresh one.
Those damn tooth marks in the _Soucan_ were still there in his mind like a bad dream.
The first half hour on the beach was a solemn time. There was the loss of a boat and a near
but most solemn of all was the story that had to be told, retold and embellished with every te
time around, the solemnity was gone and the excitement had crept in, and if Hooker hadn't r
the cold beer, he would have sworn it was all a dull dream.
Somebody poked at the driftwood fire and it flared up enough to show the anxiety on the fac
listeners. They looked like wooden statues.
Before, it had been bad enough. The eater had come always at night, and by simply sailing
hours they could be sure of safety. Now all that had changed. The hunger of the thing had fo
a meal in broad daylight.
Under questioning, Peter-from-the-market gave his answers as honestly as he could, being
every word. They were on the way home, the day fair, the sea calm. There was no activity a
that the eater was there below. Yes, the birds were squealing and dipping overhead but that
Soucan had a good catch of fish and the boy was emptying the dead bait in the wake of th
There had been little warning at all, no ruffling of the sea's surface, no sound like the others
during the night attacks, a strange, foul smell, then that one powerful grab at the bottom, ma
Soucan heel violently, and the eater was gone. One quick look below told him he had bee
dragged a mattress on deck, tied a line to the rail and the other end to the mattress, and got
stern and pulled it into position to cover the gaping rent in the bottom. At first it stymied the v
onslaught, but the bedding was too old and began fraying, spitting its entrails into the hull. P
other end of the line to the opposite rail, then stood in the stern with his son. All he could do
for help and hope somebody would hear. Luckily, the _Clamdip_ was not too far off.
Hooker squashed the empty can in his hand and tossed it into the fire, then got up off his ha
nodded for Billy to follow him. He was getting that edgy feeling again, the kind he had known
years in the past when something was happening and all you knew about it was the bits and
about it, there were six local boats down in the area, all sunk in the last few months. There w
scam involved because nobody could afford it anyway, and there wasn't one islander about
means of livelihood.
"What is it you wish to ask me, sar?"

"I think you know, Billy."
He felt, rather than saw, Billy shrug.
"Why didn't you tell me what everybody else seems to know about those sinkings?"
"They were 'et,' sar. There is an eater in the sea..."
"Come off it, Billy."
"On the mainland, the white men call it the Bermuda Triangle," Billy finally said. "They say th
many more ships than our poor six."
They had reached the glow of the kerosene lamps hanging from the porch roof of their cotta
stopped and looked at his friend. "Let me tell you something, buddy. That ocean out there is
with traffic going by day and night and in good weather or bad, so you're going to get a lot m
than you would in some inland lake. You understand that?"
Billy looked skeptical, but he nodded.
"A few unexplained things have happened, all right, then some story-hungry reporter came u
Triangle deal and it was good enough to start all kinds of yarns going. You think we believe
"Your papers and the radio..."
"Baloney. You see all that ship traffic out there? You see the planes go overhead? You think
and all the banana boats and thousands of sports fishermen are going to risk their hulls if tha
real?"
This time Billy frowned uncertainly. His boss did make sense, for sure, for real sure. Even no
the lights of five ships on the horizon, not one of them worried at all about the eater. But his
back to his first question. "You were going to ask me something, sar."
"Yeah. Why didn't you tell me about the sound your friends heard when their boats were hit?
"You would not have been to believe."
"Why?"
"Because it was the breathing they hear. It breathed on them and the smell was foul with rot
dead fish on the shore from the red tide."
"Everybody heard this?"
Billy shook his head slowly. "There were four who did." He paused and his face went tight. "
and Lule both...saw it."
"What did 'it' look like?"
Again, he shook his head. "It was...just a darkness. A very big darkness. Much darker than t
the stars wink out."
Sure, Hooker thought, there's always got to be some romancing of the unexplainable and no
foul breathing and big darkness. But six hulls were gone, two people were missing and he h
toothlike rent in the bottom of the _Soucan._
Damn it, there had to be a _why._ He said, "Come on inside, Billy. Let's get out the maps."
Two hours later Hooker had studied every detail of Peolle and Ara, the island to their north,
riveted on everything Billy told him. There was not one cove or inlet, not even a hill or rock o

Billy wasn't intimately familiar with, and now he rolled up the charts and stuffed them back in
plastic tubes.
"What was it we were looking for, Mr. Hooker, sar."
"You know what sabotage is, Billy?"
"I know."
"If any of those boat captains could have known something...even something they weren't a
someone wanted them eliminated..."
"Sar," Billy broke in, "we have thought of that. No pirate ships have ever made this their land
no buried treasure. Even now, every summer the students from Miami come with their funny
for metal. They find beer cans, an old wrench, maybe, but no treasure."
"You know, friend, you're one hell of a lot smarter than I gave you credit for."
"I still will not sail at night."
"How about daytimes?"
"That I must do, sar. Starving is not my pleasure." A faint smile touched his weathered face.
no sabotage, sar."
Hooker grinned back and nodded. "Saboteurs don't put on an act with breathing and big bla
"Never."
"You really believe that stuff, Billy?"
Seriously, he said, "My friends said it, therefore I do believe it, sar."
"Uh-huh." Hooker looked at his watch. It was almost midnight. "How about doing me a favor
With a big grin making his teeth flash in the lamplight, Billy said happily, "Yes, sar. Anything
sar."
"Quit calling me sar, will you?"
For a moment, Billy studied his boss. White mainlanders' ways were very perplexing, he tho
sa...Mr. Hooker, I..."
"And forget the Mr., too. We're friends."
"That would not be polite. And I do not know your front name."
Hooker felt the laugh rumble out of him. "Believe it or not, my front name is Mako."
"But...that is the name for Mr. Shark, the wild one the boats from Miami come to catch..."
"Billy, it was my mother's last name before she got married and she liked it so much she gav
front, like you say. Here it can belong to Mr. Shark, but in the old country it was a plain old I
take your pick...Hooker or Mako, just don't..."
Billy held up his hand. "I know, call you late to eat."
"Sharp, kiddo."
"Sure. Now I sleep."
Hooker nodded and went to the radio. All of the clocks on the island were hand-wound, and
yours with a time hack from Miami every night, you'd never know what the hour was. Not tha
He flipped the switch, waited a moment, then dialed to his frequency. When he got the time

ahead eight minutes, then went through his ritual of turning the channel selector just to see v
happening on the night traffic.
When he hit the emergency channel he felt the icy-cold chill of sudden dread blow down his
because the voice he was listening to was cool and professional, but so quietly urgent he kn
happening again. The _Arico Queen_ was giving its position at fourteen miles off Peolle Isla
down fast. Something had reached up out of the sea with a terrible vengeance and shook th
does a bone, ripping the bottom right out of it. The crew was taking to the boats and the ope
off.
On the ship-to-ship channel he caught the interchange between the nearest vessels. Both w
within thirty minutes. The United States Coast Guard ship _Ponteroy_ was an hour away, he
scene at flank speed.
Hooker closed the set down and went outside and stared toward the darkness of the ocean.
calm he could hear no surf sounds at all. The rescue should be routine, he thought. For a ch
the side of the stricken.
Momentarily, he wondered what it would be like sitting out there in a small boat, knowing tha
really alone at all, that you were just on top and underneath you was a vast wildness...and s
there.
He didn't realize he was holding his breath and let it hiss out between his clenched teeth. He
more like Billy every day. Almost silently he whispered something unintelligible again, and sl

Chapter Two

From the bridge of the converted minesweeper, Chana Sterling scanned the shoreline of Ara
X 35 sporting binoculars. She panned down the dockside with its rickety slips until she came
end where the _Tellig_ would moor.
It was the deepwater area, the only place a ship drawing eight-plus feet could tie up, and ev
Company had a ninety-nine-year lease on the spot, it wasn't unusual for the islanders to stic
in there just to get it out of the way. The last two times they had worked in this section they h
drag out sunken ketches before they could berth.
"All clear for a change," she said.
At the wheel, Lee Colbert squinted across the water and nodded. The sun had cracked his li
fished in his pocket for the tube of Chap Stick and wetted them down. Many months on the c
deeply, but an exposure after a week away tinged him with a new, subtle redness, a color th
his taut frame. The past three days he hadn't said much to anyone, not that his long silences
but this was one trip he never had expected to take. The Company had promised him retiren
month, then Monroe had come down with pneumonia, this damn trip had come up and the C

recall clause in his contract, and here he was back in the Caribbean instead of on his new fa
"Take another look at the channel," he said. "They had one wild blow here two weeks ago."
Once again, Chana searched the deep water marked out by the buoys, following the cut all t
"Nothing sticking out this time." She leaned over and checked the depth recorder. There was
them and it would diminish to twelve feet at low tide when they were at the dock. Eight years
had blasted this entry out of the solid coral and hoped the Ara natives would think enough of
clear, but to them it was just another sign of mainland intrusion and they used the cut as a d
for anything that could sink.
Colbert eased the _Tellig_ into the channel and brought her against the pier so gently that th
the piling didn't even stir. Chana was first off, fastening the bowline around the iron cleat, the
the stern to help the crew off-load some of the equipment.
This time it wasn't much. Their assignment was to make an information contact with the _Se
complete an undercover search-and-report analysis of the latest missing boats and ships in
The strange stories that the islanders were telling about the destruction of the vessels in tha
a bonus for the media when everything had gone quiet on the political scene. Everything tha
in the Devil's Triangle had been rehashed, two TV networks had flown camera ships over th
a wild account from a survivor of a charter boat.
Ordinarily, little would have been done about the situation, but the president of a cruise ship
captains of some of the longer-ranging charter boats out of Miami had feared a sudden loss
their feelings known in political circles where it counted, and Washington began to move in i
mysterious ways.
For the past three months the government scientific research ship _Sentilla_ had been doing
study of the ocean bottom for reasons not disclosed, but it would be natural for another ship
make contact and resupply her; the_Tellig_ drew the assignment.
What nobody realized, however, was that the _Tellig_ was only camouflage for the highly so
scientific machinery on the _Sentilla,_ run by a bunch of Ph.D.'s equipped to do maritime de
almost any nature.
When everything was secure, Colbert left Joe and Billy Haines in charge of the ship and join
pier. He took the pipe out of his mouth and pointed it toward the shoreline. "Berger gets fatte
Look at him."
They watched a rotund middle-aged man scan the boats from the safety of the pier.
"He doesn't have to pass any physicals," Chana said. "They told me he looked like that whe
him." She waved and the fat man waved back. "I wonder why he doesn't come down to mee
Colbert grinned and shook his head. "He gets seasick, that's why. No way he's going to com
to dockside. Let's go get a drink."
Charlie Berger greeted them with a handshake and his famous smile. As hot as it was, he w
suit and a stained necktie because he thought it made him look like Sydney Greenstreet in _
you had a good trip," he said.

"No trouble," Chana told him, "the usual dull journey."
Berger glanced toward the horizon and gave a small shudder. "You heard about the _Arico
Chana nodded. "The _Ponteroy_ had just reached them. They picked up all hands out of the
new on it?"
"Nothing came in here. They'll probably interrogate them in Miami and we'll read all about it
That flash the radio operator put out about something grabbing them from the bottom had to
garbage. They were in water five thousand feet deep."
"Something sunk them," Colbert said sourly.
"Sure," Berger admitted, "but it was more likely something that blew up in their hold. The _Q
making regular trips down to all those hot spots in South America, and if they were carrying
went off suddenly, that could be your answer."
"You know something the Company doesn't?" Chana asked.
Berger felt a sudden chill and wiped the sweat from his face. The crazy tide of politics had s
of the lifeblood out of the Company, but it still was a powerful force that could be felt anywhe
world. And Chana was his immediate superior. "I guess I've been in the tropics too damned
getting the Sydney Greenstreet feeling again." He grimaced at the thought and harrumphed
when he played in _The Maltese Falcon_ with Humphrey Bogart. It was a damn good imitati
They turned into the ramshackle building that had _BAR_ painted over the porch and went i
coolness. The concrete slab floor was kept constantly wet from a ten-foot length of half-inch
drilled every two inches or so, and an ocean-fresh breeze blew right across it.
"Didn't anybody ever hear of water conservation?" Chana asked Berger.
"They don't need it here," he added. "That's artesian water. Been flowing from the ground si
was formed, I guess." He led them to a table that had to be his personal spot, considering th
chair in the corner. It was evidently handmade, being oversize and extra well braced. He gri
lowered himself into it and relaxed with satisfaction. "A man needs a few small comforts," he
his hand brought the bartender over with a pitcher of cold beer and three glasses, and when
he toasted their arrival and said, "Now, where do we begin?"
Chana reached into her pocketbook and took out her compact, laying it beside her glass. It
miniature recorder at all.
"Nice equipment," Berger said. "How long does it run?"
"An hour fifteen minutes."
"Won't take nearly that long," Berger told her. "You want to ask questions or for me to just te
"Since we have all your initial reports, suppose you just update them and then we can do the
"Sure, but I wish I knew what to tell you. One thing is certain...those boats were sunk. Ain't n
islanders would do that to themselves or anybody else either. Trouble is, the stories we get
Each one gets worse than the last one."
"How?"
Berger spread his hands and shrugged. "Well, these people are...islanders, you know? They

funny things and when it comes to superstition ain't nobody got them beat. So whatever one
sees, then the next one's got to double it, and believe me, don't try to change their mind non
lying. Do that and you're out, and I do mean out."
Chana nodded, frowning. "Is there any common point in their stories?'
"Yeah. Something is trying to eat them. Doing a damn good job, too."
"That's nonsense and you know it."
"But they don't know it. The thing has been seen..."
"Your report said 'not actually.'"
"True," Berger agreed. "It was something there in the night. It was seen against the stars. It
smelled bad."
"Could that be imagination?"
Berger finished his beer and refilled his glass from the pitcher. "Absolutely. I've seen them in
worse. Thing is, you can't tell. Put them on a polygraph and there wouldn't be a single indica
lying. What they tell you they absolutely believe in."
"What do you think about it, Charlie?"
After a moment's pause, Berger looked at her seriously. "I'm only contracted to work at a loc
Chana."
"Fine, we'll regard it as educated guessing. You've been here nearly twenty years, so your o
mean something."
"Okay," he said. He took out a section of map from his pocket and spread it out on the table.
"Where's the rest of it?" Colbert asked.
"This is all we need." He had circled an area to the east of Ara and Peolle Islands and tappe
forefinger. "What we're interested in is here, not the whole supposed Triangle. Now a few ac
happened recently outside this area, but they were fully explained. All the crazies are right in
"What do the numbers mean?" Chana asked him.
"Those indicate the order they were sunk. Notice that there's no set pattern except that the e
weren't too far off the islands. Then one goes out a hundred miles, the next eighty miles sou
close, south again, then a hundred fifty miles north, then right up to the _Arico Queen,_ who
hundred ten miles due east of here."
Chana turned the map around and studied it, then passed it to Colbert. When he finished he
table and said, "What's it mean to you, Charlie?"
"Well," Berger said deliberately, "whatever's getting them doesn't stand still. It goes looking."
"Nonsense," Chana almost hissed. Then she stopped and looked at Colbert. The captain's f
expression Berger's had, as though they were talking about something they couldn't quite be
choice because the evidence was right there in front of them.
With a laugh, Chana broke the tension. "All right, enough jokes. Let's just drop the monster t
in on other possibilities. What have you got that's political, Charlie?"
"Only what I hear from the fishermen. They make observations, never conclusions."

"That's our job anyway," Chana told him.
"Uh-huh. Well, they got a lot of Cubans out there on the water."
"There have always been a lot of Cubans out there."
"I know. Number five on the map there was a Cubie and he got it just like the others and wa
as they were too."
"That isn't political."
"No, well, the way another Cubie boat got in and took the two survivors off the rescue craft b
could reach shore could be. The trawler that went down was low in the water as if they had a
one of the boats that had seen them headed south said they couldn't have had fish aboard b
were just junk, all rotted and kind of hanging there, the same as they was the last time he sa
before."
"What are you thinking, Charlie?"
"They don't import narcotics into South America. They do import guns."
"So they had a cargo of Russian armament on board. If that was the case the Company will
it."
Colbert let out a noncommittal grunt and said, "Maybe that's why she sunk. The Company lil
Cubies know they're being watched."
"Possibly," Berger said. He sipped at his beer again, then put the glass down and leaned for
Company know about the three mines that drifted up on the south end of Scara Island?"
Chana and Colbert looked at each other. This was something they weren't briefed on, so the
have any knowledge of it at all. "When did this happen?"
Berger shrugged. "I can't pinpoint it, but they appeared at different times, maybe four weeks
sighting, and are still there."
"Why didn't you report this?" Chana demanded.
"Because I just heard of it yesterday. Scara isn't much of an island...no water, little vegetatio
trees...nobody lives there and the only reason the mines were spotted was because the boa
turtles in the area."
"Did they know what they were?"
"Sure. They saw plenty of them during the war."
"They should have said something!"
"What for? Those mines weren't going to damage anything. Whatever grounds itself on Scar
collect-all around here. The existing currents seem to bring all kinds of crap to that place. W
at is an old rumor about a ship that went down out there about 1942. Supposedly, a couple o
divers went down on her but there was nothing to salvage. The rumor says the deck was loa
mines."
Colbert tapped the table impatiently, a new look of concern on his face. "That wasn't a rumo
Alberta. She took a torpedo in the bow, tried to beach on one of the islands but couldn't m
down in three hundred feet of water."

"How would you know that?" Chana asked him.
"I was on a ship back then too, young lady. On a U.S. destroyer."
Chana felt her face redden and she had to compose herself. "Make your point, Charlie."
This time Berger didn't address her. He looked directly at Colbert and said, "Could time and deterioration finally eat out the metal holding those mines down?"
Colbert frowned, his mouth tight. "There would be one hell of a coral formation around them
"Those mines had quite a positive flotation, Captain. That constant strain could conceivably coral."
"No," Colbert finally said. "The flotation just isn't that great. The coral would be too much for
"Supposing it was given a little help from outside?"
"What are you getting to?" Chana asked him.
"The _Sentilla_ has been making seismographic recordings of the area where that ship...the supposed to have gone down. They touch off two-hundred-pound charges of high explosive record the echoes that bounce off the bottom."
Chana saw what Berger was hinting at and said, "Damn!"
Colbert needed more convincing. "They don't use explosives now. It's all done electronically
"Their equipment went out and they didn't want to interrupt their schedule while the repairs w and went back to the old method for two days."
"Well?" Chana asked.
Colbert nodded. "It could happen."
"Oh boy," Chana said, "the year of the mines. Let's hope they all wind up on Scara."
"It could be that they didn't," Berger said. He looked at Colbert again and wiped the sweat of
"I'm no explosives expert, but I picked up something in a technical journal a long time ago th United States was making mines with a built-in attrition. After a certain period of time the exp have no force to damage. You know about that?"
Colbert nodded. "I heard it, not that I believed it, though. It sounded like propaganda to me."
"Not necessarily," Berger argued. "After a war no one wants live mines floating around, not t the losers, so it could make sense."
"So," Chana added, "these loose mines, now still active, but at low power, could be respons out those boats. No big blast, just a nice low thud, enough to take them down."
Berger bobbed his head. "Something like that."
"You sure do get political, all right. If that theory ever proved out everything would get dropp Sam's lap with a roar heard 'round the world. Look, all we have right now are three things te identified as mines on the shore of a barren island. Let's keep it that way until we see what i To date, the official position is that these sinkings are a remarkable coincidence." Chana kne skepticism showed in her voice, but she went on doggedly. "As far as anybody is concerned shipping resupplying the _Sentilla."_
"Good luck, lady. You're going to need it." Berger's eyes were laughing at her.

"Why?"
"Because in a couple of days another ship will be laying off here ready to get in on all the ac
can." Berger grinned then and added, "It's a motion picture company. They're doing a movie
Triangle with a sea monster angle."
"We have nothing to do with them," Chana snapped. "This is a fairly innocuous mission that
discussed publicly."
Berger let out a deep-throated rumble again and said, "A Hollywood publicity crew doesn't w
discussions. They make up what they want. They can smell out details like our brunch here.
and two together."
"Nothing's been said about our mission," Chana reminded him.
Berger twisted his lips into a sardonic smile. "You're going to provide great background for t
already got shots of the _Ponteroy_ picking up the crew of the _Arico Queen._ Give them ha
they'll put all the bits and pieces together, and even if they don't fit they'll make something u
"The Company know about this?"
"Right," Berger said. "They called me an hour before you docked. The admonition given was
repeat very, low profile and don't let any official position rear its ugly head in this case. Or el
The way Berger said it made Chana's skin crawl. She knew how the Company could work u
"Or else?" She made it sound unconcerned.
"Yeah. The Company scares me sometimes, the way they think ahead so damn far. They've
Peolle for a couple months already."
"What!"
"Ever hear of a guy named Hooker? Mako Hooker? He's one of their big heavies. Took out t
rascals right in the subway station in New York. We were still in the Cold War then."
"Hooker's retired," Chana said quietly.
"I thought in his department you had to get killed to get retired."
"Sorry, but I'm not familiar with his department."
Berger watched her skeptically. "Well, he's retired right next door, only twelve miles away. H
damn good boat with a native captain who knows these waters like the back of his hand, an
in it he's going to be as familiar with it himself before long."
"Hooker retired," Chana insisted. "State practically forced the issue."
Berger snorted and went back to his old island-gruff manner. "State is a bunch of dummies.
pantywaist slobs who can only mess things up. If they let the Company handle it we'd never
we are now. Damn jerks." His eyes raised and caught hers in an unguarded moment. "I didn
Hooker."
"We met," she said.
Her tone was convincing enough and it was only Colbert who saw the tautness in her hand t
table.

The tip of an orange-red sun was hovering on the edge of the horizon, taking a last look at th
day. It was another calm time, the water's surface rolling gently under soft two-foot swells. A
of menhaden suddenly blackened an area the size of a football field, made it roll and sparkle
sunlight, then disappeared as suddenly as they came. A loose group of birds cruised behind
because their feeding was complete and they were racing toward home grounds. Their flight
unwavering.
When the first bird uttered a raucous, piercing scream the small flight twisted and split up in
terror, evading the area where the menhaden had been only a second before. The birds wer
had made these flights hundreds of times and instinctively recognized the workings of a natu
part of.
But apparently they were seeing something too foreign to be natural. It was not something th
identify and be sure of, but it meant danger, the presence of a predator. It was only a dark th
deadly, and it was lurking, that they could sense. They were around it in seconds, then regro
their course line home. A moment later they had no memory of the incident, but on subse qu
would trigger them into circumnavigating that particular area.
For a moment the shadow became substance, rippling the water with the tip of its forward pa
direction and motion, heading south-southeast fast enough to just barely make the water bu
though it had seen or smelled enough to satisfy it, the shadow left the surface and dropped
until it was no longer visible from above.

It was likely that Joe Turkey was the oldest man on either Peolle or Ara. At least none of the
doubted it. He knew the history of everyone and everything as far as anyone's memory coul
could remember as far back as the Great White Fleet, the United States Navy ships that had
world tour at the turn of the century.
But Old Joe Turkey was not a man who stayed on the beach. Twice weekly he put to sea al
sailing dory, made sure the forty-year-old two-cylinder Johnson outboard would start, then s
hoisted his single sail. The antique outboard motor was really not for general use. It was Joe
prestige, like his friend Lula's electric washing machine in a house that had no power hooku
there also because Joe was a careful man.
This night they sat around him at the fire to hear the story told again. It had been a good day
day, and he was two hours away from his island with enough fish to make many weeks happ
some boats missing and the stories had started, but Joe knew the ways of the people and h
accounts without putting any belief in them at all. Twice, he himself had been nearly wrecke
whales and some years ago something had torn the rudder right off the steel pins on the tra
in question he had taken a big swig of beer from the last bottle in the ice chest and had set b
arm around the tiller bar, watching the night close in. Ahead of him he could see the little yel
light as the lamps were lit in the houses on Peolle.
He must have dozed. It had been a good day and a tiring one and he was old. But the tide w

wind was behind him and he knew any change of condition would awaken him. And he was
awake with a start, his nose sniffing the air, suddenly alert because now there was no wind a
sitting there behind a sail that hung totally limp in absolutely still air. Even the water seemed
not enough swell to make the boat rock. The tidal drift had turned him sideways, still taking h
Peolle, but so slowly it was hardly noticeable.
Still, there was nothing to worry about, was there? He could still see the lights of the island;
overhead were bright sparkles in a dense black sky and surely the wind had to start blowing
very least, he could always start his engine and be able to tell everyone how it took him safe
such a great distance offshore.
So he lay back and watched the stars. He could smell the sea too. Whenever the wind stopp
off its heat and smelled different, as if the smells were coming from the very bottom, where i
its secrets. Here and there he picked up the odor of a dead fish, its flotation bladder keeping
surface.
One by one, he picked out his favorite constellations, always amazed at their absolute stead
universe. A faint rank odor made his nose twitch, a pungent fish smell like the red tide brings
was not a new thing to him, so he went back to watching the stars again and felt the dory bo
thought, the wind must be picking up. But he looked at the sail and frowned. It was still limp,
streamer at the tip of the mast lying against it, unmoving.
The dory bobbed again and that smell seemed to be coming from the port side. Then Joe Tu
saw that his favorite star cluster that lay low on the horizon wasn't there anymore. Oh, it was
just couldn't see it. Something was in the way, something blacker than black that was shield
even while he looked it rose still further to blot out another segment of the night sky, and wh
began to breathe the horrible death smell down on him. All Joe Turkey could do was push th
chock and try to get the cord wrapped around the flywheel—with hands that fumbled until sh
everything set and he yanked the starter rope with all the strength he had. The Johnson spit
snapped into life and old Joe swung the dory toward Peolle and never even looked back unt
gas tank went dry a quarter mile offshore.
But by then the wind had picked up and he docked, unloaded his fish and knew he had a sto
stories on the island. Later, he would embellish it, but right now it was pretty good just as it w
The islanders sat up close to Joe Turkey. Not only did they not want to miss any of his words
of voice, his inflections were as descriptive as his narration. No one spoke, not even a slight
interrupted the moment.
Behind them Berger and Colbert were listening intently, their expressions bland. Only Chana
emotion at all, her face reflecting what she thought of native beliefs and their acceptance of
stories.
Charlie Berger squashed his cigar butt out under his heel and glanced over at Chana. "Now
account. What do you think?'
She tried to repress a smile. "Well, they haven't got television." She watched the small group

adding something he had heard, seen or suspected, and they reminded her of when she wa
the stories someone told her on rainy days.
"You're wrong," Colbert told her abruptly.
"What?"
"Five years ago I would have turned you in for a retraining program, girl. Everything is showi
now. Quit that stupid simpering. Those are people there, maybe not as educated as you are
own ways and own knowledge that lets them survive in places that would wipe you out."
Chana felt the fury eat her up and her mouth went dry. Colbert's status was at least equal to
was no way she could take him down for being so insufferable. But she knew he was right a
believe this bull, do you?"
"Why not?"
Deliberately, she took a deep breath, waited a moment until her composure was back and s
scientific level, Col...sea monsters are figments of the imagination. Nothing, repeat nothing,
"What sinks them, then?" He was taunting her and she knew it, but she had to answer.
"There is a reason. There has to be a reason."
"They get hit from the bottom in water nearly a mile deep, there is eyewitness evidence of so
guess there damn well has to be a reason, all right." Colbert took his pouch out, refilled his p
it. "You have any answers?"
"I'm not guessing."
"Then speculate."
"Balls," she said.
"Well, at least you're beginning to sound like a sailor."
Charlie Berger let out a muffled laugh and said, "Welcome back to the islands. It's gonna do
away from the political scene and live where the monsters do."
"Listen, Charlie..."
"Oh, come on, young lady, take a little kidding. You can't be serious every minute of your life
"The hell she can't," Colbert muttered.
The fat man gave them one of his best Sydney Greenstreet smiles. "Oh, really?"
"Yeah, really," Chana told him nastily. She didn't like being the only woman caught between
males.
"Then let's go have a beer," Berger said. "You can get serious again. Your friend Hooker ca
ago and you guys can have a reunion."

Chapter Three

Hooker wondered why the hell he had bothered to take a bath. He was sweaty all over agai

had cleaned the boat out he still could smell something fishy. My shoes, he thought, damn c
smell like fish.
"Hey, Alley..."
The bartender looked around.
"Fill me up, okay?"
A full stein slid down the bar at him and stopped right in his palm.
"Why do you always have to show off?"
"Because you're the only one who appreciates it."
"Hell, nobody does that anymore."
"I do, buddy. A guy just got to exploit his talents, small as they are. By the way, is it true you
name is Mako?" He smiled. "Billy was on the horn before. You know how they pass info arou
"Yeah, that's my front name. Damn, you're as much native as they are."
"Ten years here, man. Beats being a New York fireman. Pension check every month, most c
"How about the rest?"
"Man, you don't catch the scam around here, do you?"
"Buddy, I'm not interested."
"Baloney. All that sweet money is going into the project on Corin Island. You know what I go
"Tell me."
"A down payment on a dockside saloon," he said. "Not a lounge, but a good old-fashioned p
the tourists expect to see in the Caribbean."
"You sure there's going to be tourists there at all?"
"Man, don't you ever read nothin'? That Midnight Cruise company's already got eleven shore
'em. They're even putting down golf courses for the people who get tired of shuffleboard. Th
smart, too, keeping 'em small and cozy. A guy like me with just one operation can get soakin
time."
"What about liquor laws?"
"You kiddin'? Midnight Cruise own those island stops and if they're on the mainland you can
local constabulary too. Hell, you ought to know about those things."
"How would I know that?"
"I got a boat, broads and a clientele who likes to rent both items. Good money, I pay my taxe
feel like it I can partake of my own damn good fortune, like a boat ride with a beautiful blond
"What a way to live."
"Don't con me, old shark man. You got that pension check coming in too."
"Who says, pal?"
"It figures," Alley told him. "You busted loose from the big town, you got a spot and you dam
the time. Now...if you're still doing that next year this time, I know I got you tagged. Am I righ
"My friend, you are absolutely right," Hooker told him. "Now get me another beer and bring i
was New York."

This time Alley came down with an iced stein in his hand. He set it down and flipped the foa
fingers and leaned on the bar. "Can I ask you something?"
"Sure."
"I saw you with your shirt off. How'd you get the scars?"
"We had some wars, remember?"
"Yeah, buddy, I remember, I was just wondering what you were gonna tell me."
"Why?"
"Because I was in the interrogation room on the Gorman deal when those terrorists collapse
building. I was on the arson squad then and they brought in a specialist who had just squan
unfriendlies and was pretty shot up himself. I had a quick look at the big heavy before they h
and he sure as hell looked a lot like you."
"The Gorman deal was a long time ago."
"I didn't think you'd forget. It was you, wasn't it?"
"Hey, I read about it in the papers."
"Horse manure." Alley gave him a big grin and said, "Man, you can tell me anything. I'm just
bartender on pension in a crazy island in the Caribbean. We're both has-beens anyway. Ma
you're lying."
Hooker let out a grunt and put down half the stein. It was cold, the way he liked it, and he wi
off his mouth. "It was me," he said.
"You was a cop?"
"Not New York."
"Oh boy," Alley said. "Should I go further?"
"I wouldn't advise it."
"Good, pal, we keep it that way. You know Berger, like how he always wants to be the Sydn
Well, figure me like Hoagy Carmichael, off in a corner playing a piano or waiting on a bar. Y
you want to."
"Come off it, Alley."
"Hooker, I got to ask it. I just got to."
"So ask."
"Federal?"
"Of a sort."
"Oh hell, I did have to ask, didn't I?"
"Don't matter, pal. Like you said, we're all retired."
"In the pig's tail you're retired." For a long moment Alley studied him and his face was troubl
here to kill somebody, ain't you?"
Hooker put his stein down and looked at the bartender. Alley was tall and skinny, a guy in hi
who had never had a home except a hook-and-ladder station in lower Manhattan. Somehow
but now he was in his own dream world and was trying to sop up all the details of a world he

"I don't want to kill anybody," Hooker said.
"You came at a funny time."
"What makes you say that?"
"Twenty-four years with the fire department. Head of the arson squad. Lots of time in bars a
the cops. All one big family so you get to know how to tell our people from the civilians." He
the door. "Suddenly the feds are crawling up on us."
"What the hell are you talking about, Alley?"
The bartender pulled another beer, set it in front of Hooker and said, "Look what Berger just
Hooker didn't turn around. He simply let his eyes slide up to the dirty old back bar mirror and
at the same time she saw him and their eyes met and for a second he wished he had been
piece was in his hand with the hammer back so he could turn and shoot her guts right out of
belly and it would finally be all over with for all time.
She came up to him and said, "Hello, Mako."
He put the beer down and stood up. He knew how she hated to have to look up at him, but
to lay it on. "Hello, doll," he said. "This is a real surprise."
"Like hell it is." She was smiling at him and said it quietly. "I didn't think the Company was th
Hooker put his hand under her chin and tilted her head up. "They're not, kid. No way. They
me after the last time, I would stretch your hide out from here to there. Even when you're on
only shoot me once and get away with it."
"I wasn't briefed," she said.
"You didn't think, you stupid broad," he said.
She felt the muscles tighten in her back and she was almost ready to move before she reme
way she could take him the way she could almost anybody else. "I'd sure like to do it again,"
"I'd sure like to see you try," he said.
"The next time I won't try. I'll do it."
"Kid, you're a loser. Don't go after the men that way or your tail will burn. Right now I'd love t
right in the chops, but that wouldn't be the American way, would it?" He gave her a small gri
flashing in the light. "How about a beer?"
"Drop dead."
"After the beer." He held his hand up and signaled Alley over. When the steins were there in
Hooker said, "The next time you talk to me like that I'm going to knock you right on your bea
He grinned again, bigger than the last time. "Understand?"
She picked up the stein, wondering if she could swing it fast enough to lay his head open, th
couldn't and sipped the foam off it. "Sure," she said.
"Just like old times now," he told her.
"Not quite," Chana reminded him. "I heard you were retired."
Hooker hoisted his stein and drained most of it before he put it down. "You heard right."
She turned her head slowly and stared at him with an expression that said he was a damne

for even trying to con her. Five years with the Company made you a veteran and she had ha
Maybe the Company wasn't much now, but the political ax had only lopped off the heads tha
heavy hands were right where they always were and the codes hadn't changed a bit.
"Good for you," she said. "I understand you're living on Peolle."
"Berger's a smart little fat boy. I didn't think he knew me."
"He had memory training."
Hooker nodded slowly. "I must be slipping. I forgot the Company keeps those outpost types
potential hot spots."
"Yes," she said meaningfully, "they do that."
He got her intent and shrugged. He couldn't give a damn what she thought anymore. Once,
"How long you going to be around?" he asked her.
"Who knows? It's only a minimum assignment anyway, and if I'm lucky I'll get a week in the s
"Try swimming off the side of your boat. There are some fish out there who would like to me
Chana finished her beer and put the stein down gently. She smiled up at Hooker and said so
turned and went back to Colbert and Berger looking as though she had just had a charming
down at their table.
Alley came up, his eyes going between Hooker and the table. "Who's she?"
"Old friend."
"Ho ho ho."
He finished the beer off and handed the stein out for a refill. "I knew her back in the old days
"Like knew her how?"
"Quit being so nosy."
"What else I got to do? Nothin' goes on fire around here and if it does they piss it out. I can't
expertise, like they say. So I'm nosy." He handed a beer to Hooker and waited.
Finally Hooker said, "We had some business together."
"Beddin' down a broad is some business." Alley grinned.
The look Hooker gave him turned the grin right off. "I don't think they taught you much in the
pal, but if I was bedding her, as you say, I wouldn't talk about it. But I will tell you this: one of
marks on my frame you find so fascinating, she put there."
"Damn. Sorry, buddy."
"Don't sweat it."
"What're you gonna do with her?"
"Let her be, Alley. I just let her do her thing, whatever it is, and watch her sail away into the s
Maybe my luck will hold and she'll get 'et' by that thing out there, though I doubt she could st
anything's stomach."
A small frown puckered Alley's forehead. "You don't believe that crap, do you?"
Hooker shrugged. "They made a movie once about a spider that ate Pittsburgh, didn't they?
crap."

Alley snapped his fingers. "Hey...maybe that's what they're gonna do here?'
"Who?"
"That movie bunch that's coming in and..." He stopped and squinted again, annoyed at hims
"What are you talking about?"
Alley put Hooker between the table and himself, leaned forward on the bar and said, "Keep
fat boy got a call in here today and he took it on the wall phone at the end of the bar. What h
was that I was in the can. What I could hear on his end was something about a movie comp
out taking pictures of the _Arico Queen_ wreck."
"Why would he care?"
"Hell, man, maybe he needs to stock up some trade goods in that general store of his. I don
company hides what they do. Anyway, we could use some off-season money around here."
Hooker shook his head. "Pal, you're a one-man news broadcast."
"Trying to be helpful. Not much to talk about these days."
"And frankly, kiddo, I don't give a hoot. That's what I'm here for. Like they say, no news is go
put his empty stein down and threw some change on the bar.
"Want another?"
"Nope."
"Maybe you ought to send one back to the broad."
"Order some." He burped, slid his hand over his hair, picked up his cap and left.
When he was outside he walked up the walkway, turned left and followed it down to the doc
off to be a good day, but it turned lousy real fast.
He let his mind drift back over the easy weeks of not knowing and not caring what was happ
a sudden everything got spicy with boats gettin' hit by something strange, then Chana Sterli
beach right next to his own personal island.
Silently, he cursed. The easy days were gone and he knew he was right back in the mess a
wanted it or not. Something was happening and the Company was in the game with their to
he was, supposedly out of everything but knowing he was in up to his ears.
He said, "Sheeeit."
"Man who talk to himself say much, sar."
Hooker almost jerked around, feeling his hand go for a gun that wasn't there anymore. "Dam
sneaky Pete."
"You say I have sand in my foots, sar."
"I thought you were going to call me by my front name."
"Yes, I think on it vary hard, but something tell me Mr. Shark out there want me only to know
name. That okay, sar?"
"Sure, Billy, but you don't think a fish cares what you call him, do you?"
"Them fish, he think. Oh, he sure think, all right. He think how he chop off the one you catch
the head. He think how he sees a foot dangle in the water and how he pinch him right off by

"He think about you, Billy?"
The big Carib grinned. The only way Hooker knew was because his teeth showed in the dar
we think about each other, sar. I wait, he wait."
"What for?"
"For when one of us does not think, sar."
"Great," Hooker said. He nodded toward the shadow at the dock. "You know that ship, Billy?
"She named _Tellig._ Come here five, six times before you come. She U.S. ship."
"How do you know?"
"We know."
"What do they do?"
For a moment Billy Bright said nothing, then, with an invisible shrug that ended the discussio
"Funny things."
Later he would ask him again. Later, he would get an answer. Hooker felt a twitch of irritatio
shoulders. Too often the governments and bureaucracies got wrapped up in their own super
lived in a state of seminudity and had a hooch on a sandy beach, you didn't exist and could
ignored. Stupid. These islanders had their own ways, their own thoughts and could get their
"You ready to go home, Billy?"
"Yes, for sure, sar. This night has been very good to me."
Hooker gave him a little meaningful grin.
"She still love you?"
His teeth flashed again. "Oh, yes."
"How about you?"
"I love that girl hard and long, sar."
"Is that a double entendre?"
"A what, sar?"
"Forget it."

Chapter Four

An hour before sunup Billy shook Hooker awake from a dream that had him clawing at an in
when his eyes opened there was a fine bead of sweat across his upper lip. This was anothe
hard to understand: the mainlanders' inability to sleep peacefully. All too often he had seen t
Hooker's hands and he knew his boss was off in the night world, his fingers around a gun.
"Mr. Hooker, sar, it is time."
Abruptly awake, Hooker said, "It's still dark."
"The sun, she will soon be seeing you."

With a nod, Hooker sat up and rubbed his face. He could smell the coffee brewing and hear
the pan, so he knew he could shower and shave before breakfast. A good man, that Billy Br
Each day he was bringing him closer into the native ways until there would come a time whe
the equal of Billy himself. Hooker let a small grin crease his face. Wouldn't be too bad at tha
reflected.
On the way down to the boat Hooker asked, "What did you pack for lunch, Billy?"
"I don't think you'd be pleased to know, sar."
"Then why did you make it?"
"Because, sar, you will be pleased with the taste."
"Gonna be one of those days," Hooker said under his breath.
"What was that, sar?"
"A nice day," he told him.
"Yes, a very nice day." There was that lilt in the Carib's voice and Hooker knew that Billy had
said.
Guy's got ears like a deer, he mused, silently this time.
An hour after they left the dock the cooler box at the transom was packed with fish, carefully
Their catch would hold them for a full week, including a few cookouts for the friends in the ar
Times like this Billy fully appreciated his boss. He was not one to waste a resource like some
city people did. No fish would be hung on nails to be photographed, then discarded to the cr
pier. It wasn't just sport. What they caught, they would eat.
"How'd you know these fish would run today, Billy?"
"It is something they do the same day every year, sar."
"Since when do you own a calendar?"
Billy simply shrugged. "I can tell," he said.
"Native intuition," Hooker said, smiling.
Somehow, Billy grasped the meaning and smiled back. "Something like that, sar."
"Then how about the others? We're out here all alone." He saw the little scowl of consternati
face and let out a laugh. "Okay," he told him, "I get it. These are fish for us city types. You or
when you douse them in that crazy sauce."
"But they make good bait too, sar."
"For what?"
"The great bill fish."
"And what would you do if you caught one?"
"We would have a mighty feast, sar. All the village would come. We could invite the lady from
of the island..."
"Billy..."
"Okay, sar, I knock it up."
"Knock it off, Billy."

"There is a difference?"
"Yes. A very big difference."
For a full thirty seconds Billy had been scanning the horizon, now his eyes were fixed on one
squinted, trying to see what he was looking at, then finally spotted a pinpoint of a dot where
the sky. He was reaching for the binoculars when Billy said, "She be the _Tellig,_ Mr. Hooke
When he had focused the glasses, Hooker nodded. "How'd you know that?"
"Her name is on the stern, sar," Billy said jokingly.
Hooker didn't know whether to believe him or not.
"Know where she's heading?"
"Scara Island. Only place in that direction." He walked to the wheel, made a twelve-degree c
east and locked it in place. "You want to go see," he stated.
"Why?"
Billy shrugged again and simply said, "Lady on board. You know her."
So, anything that went on in the bar was now public knowledge whether anyone was there o
whether they had ESP or were all mind readers. He hoped it wasn't the latter.

There were eight of them in all, four-foot-high spheres with equally spaced protrusions over
completely covered with a coral formation from long years under the water. They nestled in s
where the tides had deposited them, as far beachward as nature could move them. All arou
wreckage and odd flotsam that had followed the sea drift to this one place. Palm trees, rippe
islands by storms, lay like matchsticks the full length of the beach, and higher up wooden ha
old sailing ships lay like white, feathery skeletons on the sand.
Chana finished photographing the last of the relics and put the camera back in the case. Tal
chipped away the coral in an area Lee Colbert had indicated until the identifying numbers we
"They're ours," he said.
"I wonder how long they've been here," Chana said.
"Considering how they're sitting on top of other wreckage, they seem to be the latest stuff to
There's not much sand buildup around them at all." He paused, thought a moment, then, "Th
two weeks ago. If they came in on a flood tide, then it would account for their position. They
down nice and gently."
"Not hard enough to jar those fuses?"
"That coral formation was heavy enough to stop that. Besides, there's probably a good rust s
base of those spurs where they enter the main body."
"Maybe," Chana said.
"Yes. Maybe."
"You think they're capable of detonation?"
"I wouldn't want to be sitting on one if you hit it with a sledgehammer."
"What about Berger's theory of blast attrition?"

Lee gave her a curious stare and got right to the point. "If you want to set one off, let's do it.
got the equipment to fire at one from the ship, but we do have the makings for our own deto
Chana tapped the large camera bag she was carrying. "I've already brought the plastic and
"I thought you would," Lee said. "C-4?"
"A low-intensity variant. The activator is on the ship. We can blow it from there."
"Then let's get on with it. That one at the south end is the farthest away, so there shouldn't b
concussion effect on the others."
"Suppose a hunk of shrapnel hits one?" Talbot asked.
"That would answer the other question. Do the fuses still work."
It was a full hour before they were satisfied with the placement of the plastic explosive. San
carefully piled up around the aged mine to constrict any outward force, and all debris pulled
the charge as they could get it. When the fuse was finally set and the tiny antenna checked,
got back on the dinghy, started up the fifteen-horsepower Johnson outboard and headed ba
From a mile offshore they watched the beach while Chana went up to the bow, held out the
and flicked the switch to on.
All they saw was a small puff of sand onshore as the mine reacted with a miniature explosio
coming seconds later, was little more than a dull plop.
"Looks like Berger was right," Chana told them.
Lee Colbert switched off the power to the long-lensed video camera and pulled out the tape.
close-up?" He slid the tape into the viewer and turned it on.
Distance meant nothing to modern technology. The camera put the viewer directly in front o
mine so that every detail was visible. They could see the plastic with its fuse and antenna pl
coral, the scattered wreckage around the area and a lone fiddler crab that had wandered too
shoreline burrow.
And then it went off. There was no startling explosion, just a silent eruption of sand and meta
big steel ball seeming to break apart into dozens of chunks in the middle of a rain of sand. It
down quickly, lay there a moment, then the screen went blank.
"I guess Berger was right," Lee said. "It'll make an interesting report."
"Run it again," Chana told him.
"What's to see?"
"Maybe that fiddler crab escaped," Talbot snickered.
"Just do it," Chana stated.
With a shrug Lee rewound the tape, pushed the button and the scene came alive again. Wh
Lee asked quizzically, "So?"
"Once more," Chana stated.
Lee went through the procedure again. This time Chana held up her hand right after the det
the picture cleared she said, "Stop."
Lee hit the pause button.

The mine lay there like something long dead, ugly hunks of metal in a blown-out sand hole.
Chana asked.
After a few seconds Talbot said, "Beats me."
"You, Lee?"
He shook his head.
"Don't look at the mine."
Again they started, but saw nothing at all. Chana picked up a pencil and pointed to a dot in t
at the crest of a sand hill. Lee and Talbot looked at each other, perplexed.
"Tap it up a half second further, Lee."
He hit the start and off buttons quickly and they looked back at the screen. There was anoth
first one.
"Do it once more," Chana told Lee.
A half second later the two dots were still there, but farther to the right this time. Another tim
and the dots were almost off the screen.
"We had visitors," Chana said.
"Could have been animals," Lee added. "Or birds."
"Let's keep it as a worst-scenario viewpoint," Chana said quietly. "They were people."
"Supposedly, this island is deserted," Talbot said. "If anyone came here, it would be by boat
they would have had to land on the far side to keep us from seeing them." He looked at his w
"It would be an hour by the time we sailed around there, so they could be long gone."
"Why don't we check while we still have some light?" Chana suggested.
They all agreed, even though they weren't hopeful about results. As Talbot had said, it was a
they made their way around the island and by then the tide was almost full again. They beac
looked for signs of other boats having landed, but there were none. The incoming water had
any traces of evidence, so they motored back to the _Tellig,_ put the dinghy in the chocks o
back to their base.
Overhead the stars were beginning to show and there was a dull, ominous rumble of thunde
around them, the sea was empty of boats. Lee Colbert said wryly, "I wonder if that thing has
tonight."
Talbot grunted and glanced at the scope on the side scanner. "Well, if modern electronics ca
we'll see it before it takes a bite out of us."
"What if one of those mines is floating on the surface directly ahead of us?" Lee said.
"That would make someone I know real happy," Chana told him.
Hooker had outguessed the crew of the _Tellig._ It was only by accident that he had picked
light from the lens of the TV camera and realized that the detonation was being photographe
they were in a partially exposed position and started to scurry out of sight after the blast; and
chances, he boarded the _Clamdip,_ ran for the other end of Scara Island and was out of si
Tellig dropped anchor.

The pair was sitting on the side of the inflatable, watching the night close in around them, Bi
darting toward Hooker every so often. Finally, the big man stood up, stretched, grinned at hi
"Billy, me boy, don't get all bent out of shape. We'll spend the night here on the beach."
"Oh, mon, I do thank you, sar!"
"Come on, I couldn't stand your moaning and groaning all the way home. How come you act
superstitious old lady?"
Billy grinned good-naturedly, now that he knew they could be safe on the sand that night. "T
lady got so old, sar."
"Okay. Now, tell me something. How long do you think those mines were on Scara?"
"Not long."
"How many days?"
"Sar, I do not know that, but two months ago I was here and there was nothing on the shore
Hooker stretched his legs out and dug holes in the sand with his heels. Seven mines left. Th
them in, all bearing signs of deepwater submergence for a long time, most likely since the w
the forties. There were no known minefields in this area that anyone remembered, but here
likely, all from the same source.
"Billy...your people tell stories about the old days?"
"That they do, Mr. Hooker, sar."
"Any that tell about mines like these around here before?"
For a few minutes, Billy let himself get lost in thought. "A very long time ago, yes. Two fishin
Ara caught one in a net. One boat wanted to tow it in. The other said it was a bad thing and
it. They watched while that first boat went very close and saw it touch, then there was a grea
the boat was no more."
"How old were you then, Billy?"
"Maybe eight, maybe ten." He paused, made a grimace and added, "There was a sinking. M
floated by. Tins of food."
"Whose ship was it?"
"I remember...American flag on the jackets. Small, up here on the collar part."
"Any attempt at recovery?"
"No divers, no cranes. The water is deep there." He looked at Hooker, a frown crease betwe
is it you are thinking, sar?"
"If those mines broke loose from a U.S. vessel, the publicity can be pretty bad and right now
be good at all."
"That one they blew up, sar, it hardly even made a hole in the sand."
Hooker nodded, toying with an idea. "If a real one, a big fat live one, blew under some impor
ship, who would know the difference? What a beautiful terrorist operation and all the heat w
the U.S. of A."
"Who would do a thing like that, sar?"

"Nobody you would know, pal, but it's something to think about."
"I think about all the work on Corin Island, Mr. Hooker, sar. Many of our people will make mo
than by fishing."
Hooker shook his head in amazement. "How long have you known about that project, Billy?"
"Six months, maybe, when the lumber ship put in for water. They asked how many men wou
"And...?"
"None of the old men would leave. The young men, they want the money, see new things. T
ways." Billy saw Hooker's expression and smiled sadly. "Our people, they don't talk much."
"You mean to outsiders like me."
"Yes."
"Why not?"
"If I say, you will not get mad?"
"No, I wouldn't think of it."
"Because to outsiders we are not really people. We only live here. Our language is like for c
know we have words for everything you have?"
A laugh started deep in Hooker's throat. "Billy, you amaze me. Your insight and intuition are
phenomenal. Can I tell you something now?"
"But certainly, sar."
"You will not get mad?"
"Never."
"Okay, buddy." He let the grin get bigger and said, "You think the same way about us, don't
"How did you know, sar?"
"Hell, it just figures. Good thing we like each other, though, isn't it?"
"A very good thing, that, sar."
"Quit calling me 'sar.' My front name is Mako."
"I do not wish to make Mr. Shark mad, sar."
"Come on, Billy, he'll only be mad at me, not at you."
Billy thought about it for a moment, letting the logic of it sink in. "That may be so. I will give it
sar."
"Let's forget it, buddy."

Chana had wanted the meeting held on board the _Tellig,_ but Berger was insistent upon no
ship at any time, regardless of the consequences. Finally Chana relented and they met agai
setting as before.
When Berger absorbed the information the team gave him, he nodded solemnly and folded
"Could be you solved the big mystery."
"You don't sound convinced," Chana stated.
"I don't like answers that come real fast, lady."

"Then give us your objections."
"Look, you people are the brains. I just sit here and watch the world go by. Maybe I've been
but I'm thinking more like these islanders do than the crowd in D.C. or Langley."
"That's not an objection."
Berger's interlaced fingers did a little dance, then he looked at them, each in turn. "If those m
came from the same source and wound up on Scara, then why didn't the rest of them do the
Quickly Chana answered, "Because they weren't all released at the same time. Different tida
and swept them in another direction. Not everything winds up on Scara."
"True. If these mines were floating, then why weren't they spotted? I can see a ship like the
missing them, but the fishermen in the small boats see anything—and I mean anything—on
they're working their lines."
Lee Colbert broke in with, "We discussed that and came up with a probability. Those mines
flotation. At best, the tops would barely crack the surface, and any wave action at all could m
submerge, then reappear at great intervals. If they were below waterline levels they could m
without being seen."
"There was never any blast noise heard."
"What little noise there was got muffled by the water."
Berger said, "Ummm," and twiddled his fingers again. "There was a sighting. Two natives, P
brothers, you know...they saw something enormous. Everyone on the islands knows about t
"And everybody in the United States knows about Santa Claus too, only they don't necessar
Except for the children, of course."
Berger pulled his fingers apart and took a deep breath. He was starting to get annoyed agai
thought a life in the States had given him all the answers, and here in the island he would be
supreme intelligence and wisdom among a population of inferiors. It didn't take long for that
Now, he realized, he was simply tolerated with a good-natured humor, and sometimes pitied
deathly afraid of the sea around him. Yet, with all that, he realized how lucky he was and ho
it here.
With a deep sigh for their ignorance, Berger said, "I believe it."
Chana's eyes narrowed as she starred at him. "You know, Berger, it's very possible that you
usefulness here. A reorientation program at Langley might be what you need."
There was a hint of laughter behind Berger's eyes. He knew it and realized that it was some
back too long. He let the smile show on his mouth, and what was in his expression made Co
somewhat. Softly, Berger said, "Don't hand me that crap, lady. I may be nothing much as a f
but I don't take kindly to threats from you or the president of the U.S.A. or Castro or whoever
Russia at this point either. To keep you up to date, my paycheck's gone into buying this plac
several other pieces of property in the neighborhood. When Uncle Sam's lease ran out the c
sell to me rather than renew. I guess that piece of paperwork hasn't caught up with your dep
if you want an instant resignation from the spook work, just try that reorientation bit on me ag

The quiet outburst was something neither of them had expected from Berger and they excha
"You surprise me," Lee Colbert said. "Does the Company know about your attitude?"
"I don't give a damn if they do or not. Now, do you want to get back to the business at hand?
Lee Colbert saw the anger rising in Chana's face and spoke before she could. "All right, forg
islanders. What other proof have we?"
"Mr. Hooker saw tooth marks on the bottom of the _Soucan_..."
"He thought he saw what _looked_ like teeth marks," Lee corrected. "That is hardly proof. Th
witnesses and they saw nothing."
"Only Hooker was watching at the moment."
"That's not enough."
Berger looked at Chana curiously. "Do you believe him?"
Right then she was almost furious enough to call Hooker a bloody liar and an idiot to boot, b
would be wrong and that was one thing she hated most of all to be. She said, "I believe he s
accurate his statement was, I don't know."
"What do you believe?" Berger asked her.
"That there was a hole in the bottom. It was big enough to be the result of a low-yield explos
believe in teeth marks."
Berger chuckled again. "That doesn't leave you much of an option, does it?"
"What do you mean?"
"Until you find the source of those mines and learn how many are floating around, you are g
hell of a fishing expedition. There's a lot of water out there."
Rather than answer him, Chana shut the miniature tape recorder off and stood up. Berger's
was at a level that didn't require him to know certain facts, and she'd be hanged if she woulc
unnecessary information at all. "We'll meet again later," she said.
"I'm sure we will," Berger told her.
"I trust this place hasn't gotten into you too far. You did sign certain documents at Langley."
"Of course, Chana, of course. I really don't enjoy the thought of being targeted for exterminа
of a silly indiscretion. Such a waste of a bullet."
"Regulations call for a minimum of two," she said nastily.
As they left Berger called to her, "I hope they're head shots. Or large-caliber to penetrate all
"Oh, they'll be both," Chana told him over her shoulder.
When the door closed Lee shook his head. "You're a pisser, Chana, a real pisser." When sh
a smirk he added, "You never mentioned the blast tape to him."
"No need to know. Why alert anybody? We should be able to learn which boats were out an
working."
"It was a good day. They all were out and working. And nobody is going to tell us anything th
and uncertain, so get with it. Look in a different direction."
Over at the main dock the _Clamdip_ was tied to a piling fore and aft while Billy Bright filled

tanks with the new unleaded gas. Hooker was seated on the transom, one leg up on the foo
chair. He had a can of Miller Lite beer in his hand and when he saw her watching him, he ra
toast.
"Maybe I will," Chana told Lee. "Later."

Chapter Five

Billy Bright's eyes had been watching the gas gauge for the past five minutes. A rag in his ha
mop down any overflow that might splash on the console and a small grin made his mouth tw
Hooker couldn't see anything really pleasurable or very funny about filling a gas tank and wa
him what he was daydreaming about, but a soft, low voice behind him said, "Good morning,
He had had too much training to let surprise show and when he turned and said hello to a ta
brunette, he knew what Billy was grinning about and wanted to kick that cat-eared Carib righ
She was wearing topsiders that made walking silent to him, but Billy had not only picked up
who was making it.
Billy said, "This be Missy Durant, sar. She the lady from the other side of the island." He still
turned around to verify his words.
"Judy," the brunette said.
"Mako," he told her. "Mako Hooker."
"Ah, yes, the Mr. Shark man. Billy has told me." She caught the sudden consternation on his
brings me fish to eat."
The beer can in his fingers suddenly felt out of place and he didn't know what to do with it. Y
on a transom and toss beer empties around with a gorgeous woman in khaki shorts and a b
short-sleeved shirt watching you.
He laughed and said, "Care for a cold one?"
She stepped from the dock to the deck like an old pro and laughed right back at him. "I'd lov
pedaling a bike for two hours to get over here."
He popped the top on a pair of iced Miller Lite beers and handed her one. "You made my da
expect company."
She took the beer, chugged down half of it gratefully and let out a ladylike burp without excu
"Ah, that was good. Am I interfering with anything?"
"Are you kidding?"
"Well...I really came to see Billy."
He heard Billy chuckle and said, "I think I'll kill him. He's already got a girl."
"Sar, I think Missy Durant wants the fish."
Judy's teeth flashed under the smile and she pushed her hair back with a deeply tanned, sh

"For a cookout," she explained. "I'll be feeding about thirty people. Think you can handle tha
"Oh yes, missy. Mr. Hooker and I get you all you need. Conchs too and the crabs. We take g
"Where are the thirty people coming from, if you don't mind me asking?"
"Hollywood, Mr. Hooker. That motion picture production company will be landing here tomor
segments and I want to treat them to some island hospitality."
"Well, you certainly look better than any Hollywood actress I've ever seen," Hooker told her.
the business?"
Another low laugh trickled from her chest. "Not quite," she explained. "I own half the corpora
the question in his expression and added, "I inherited it from my father. That was one of his
"Toys?"
"He was really a banker. He could afford toys like that."
"What happened to him?"
It was a casually innocent question, but it caught her off guard momentarily. She finished the
can and handed the empty back to him. "He was shot, Mr. Hooker. A lousy street robbery. T
and his watch and killed him." Her eyes suddenly filled with tears.
"Sorry," Hooker told her. "That was a pretty dumb question."
Judy blinked the tears away and smiled. "No...I understand. Usually I don't get bothered by s
but all morning long I've been thinking about him." She paused, then explained, "I never real
him. But we had an entire week together before...it happened."
"Time will take care of that, ma'am," Hooker said, shifting uncomfortably.
"Please...Judy." She held out her hand.
"I'm getting as bad as Billy. He's 'sar'd' me so long I almost forgot my front name. It's Mako."
"Well, I won't. And I like Mako. Will you and Billy join us at the cookout?"
Before Billy could voice an objection Hooker said, "You can bet on it. Black tie?"
"Sneakers, shorts and T-shirt."
"Ah, really dress up. Limousine ordered?"
"Since you're bringing the fish early, boat is the best bet. The others are coming in Willie Pe
launch."
"Who's doing the cooking?"
"I wouldn't have anybody else but your friend Billy there. And his lady, of course."
"Naturally."
Judy Durant stepped on the rail, then jumped to the dock. Her motion was gracefully fluid, lik
trained athlete. She waved goodbye, then half ran up the planked walkway, mounted a man
and pedaled toward the packed coquina path that traversed the island.
"You like she?"
"Billy, you are a sneaky slob, if ever I saw one."
"I did not invite she, sar."
"You made sure she'd have to come here to get you to fish for her."

"But I did not invite she." He wiped the rag over the face of the console again and grinned. "
"Beautiful, Billy."
"Indeed yes, sar. But do you like?"
"Kiddo, she's an anatomical dream with the most kissable mouth I ever saw."
"The last part I understand, sar."
"Someday I'll explain the rest to you." Hooker laughed.
Billy smiled back. "I think I know, sar." He turned his back and began to tighten down the ca
tank.
Grinning to himself, Hooker said, "How'd you know when that movie bunch would be here, B
"Sar?"
"You heard me."
"I think it, sar."
"You're thinking of how not to tell me anything. Now don't give me any Carib jive, old buddy.
Billy made a gesture of defeat with a jerk of his head. He wouldn't lie and deviousness wasn
makeup. "Sar, the radio."
"It's been on the weather station?"
With a bob of his head, Billy said, "To a ship outside it tells good sky for movie shooting. The
come in."
"That broadcast was in French, pal."
"Yes, sar."
"You understand French, Billy?"
"Yes, sar."
"How come?"
"Me one smart Carib like you say, sar."
"You're a real smart-ass, all right. How long have you known Judy?"
Moving his shoulders with an inscrutable shrug, Billy said, "Long time, sar."
"Uh-huh." Hooker waited, knowing he was annoying Billy by not prodding for a more explicit
"Her father, I knew him too. Very nice man."
Hooker still waited.
"She come every year since a little girl. Most times her father not here. Much business in far
countries."
"Banking," Hooker acknowledged. "He handled your finances too?"
Billy finished with the gas cap and wiped his hands on a rag. He caught Hooker's eyes and
"I take him fishing. He was very good on boat. His friends"—he wrinkled his mouth—"bad cit
not know the fishing at all and get very sick." A small smile touched his lips.
"But they all pay very well," he added. "Big tips."
"Didn't you take her out too?"
"No. For the missy it was to look at. Sometimes I would take her for the crabs. Sometimes fo

paused, a look of reflection on his dark face. "She did not like to see any of those great fish
"I can understand that," Hooker told him.
"But she would fish with me. For the eating. We catch just enough for the table. Everything g
left. Guts and cleanups from the plates go into chopper, then into big pile that goes to garde
rotten."
"That's a compost pile, Billy"
"Smells funny."
"She is taking care of the environment, pal."
He looked at Mako, not understanding what he meant. Hooker waved his hands at the grour
Billy knew what he meant. He nodded with a very positive movement and said, "Good girl, s
"Very good girl," Hooker added, with a grin. "What was her father like?"
"Much money," Billy told him. Then he frowned. "He never have pocket money. Sometime h
little funny man who worked for him would pay."
"Howard Hughes was like that," Hooker said.
"I don't know he."
"Howard wasn't into fishing. He liked to fly airplanes and make money."
Billy nodded sagely. "You think that's why Mr. Durant was killed?"
"They took his wallet," Hooker reminded him.
"But if it had no money...?"
"I suppose it could make the muggers mad," Hooker suggested. "Where did it happen? You
Billy bobbed his head and pointed north. "He be in Miami, that day."
"Alone?"
This time Billy shrugged. The ways of a city were not his ways and he didn't dwell on trying t
them. He changed the subject abruptly. "We go get conchs now." He made a rough oval wit
big. Okay?"
"Right on, pal. We'll make a party she'll never forget."

Judy didn't have to make any special preparations for rain. Here any downpour was written i
calendar, with occasional squalls penciled in. In this latitude the seasons dictated the weath
exception of the occasional hurricane.
The Durant estate had been carefully selected to accommodate a rich man's preference for
house was nestled in the dunes, almost invisible at first because of its shell-covered facade.
leaves of the native palms shaded the area gracefully, planted in clusters and looking well te
fronds were among the green ones and there was a decorator's touch to their placement.
A natural channel cut an entrance to the grounds, going in a good hundred feet, then breaki
right around a natural outcropping of barnacle-studded rock. The pier with the floating dock
three good-sized yachts or a dozen native crafts. Unlike most boating facilities on the island
wasn't haphazard. All the pilings and bulkheadings were sea wood imported from Miami, gu

years longer than local products. On one end a tall pole carried an anemometer and a box e
weather information instruments. At the far end was a shack built like the cabin of a small sh
antennas rising from its roof. One would be the VHF for contact with boats at sea, another c
sideband rig for long-distance transmitting and the other could be almost anything.
Hooker scanned the docking area and nodded his approval. "Your friend Judy has a nice pla
Billy grinned slightly. He knew Mako's approval was more than just a passing remark. "She c
long time ago. Her father like the boat parts."
Idly, Hooker asked, "He have a license?"
"Why for, sar? He own he boat. He do what he wants without papers."
"Well, was he a good sailor?"
"Ha."
"What's that mean?"
"He go out with somebody. Not alone. Sometimes I go for to fish. Mr. Sar Durant, he didn't li
fish anyway. He liked to watch somebody else catch them. He take pictures all the time."
"Of what?"
"Other boats sometime. Getting conchs for chowder, sometimes just fishing. Nothing specia
"What kind of camera did he have?"
"Mr. Sar Durant, he have many for picture taking. He use the little one like the tourist."
"Thirty-five millimeter?"
"Yes. I save the little round boxes he get with the film."
"Why, Billy?"
"I don't know. Keep good things, maybe. You tell me good things come in little package boxe
good things to keep." Mako gave him a sidewise glance and Billy added, "I know. I am one c
"I didn't say that."
"Sar, you think very loud."
Mako had come in gently, the rub rail squeaking against the plastic bumpers around the pier
stern line while Billy threw a hitch around the bow bollard, then the both of them began unloa
of choice seafood for the garden party. By the time they had everything off-loaded, two youn
up pushing an empty cart, stored the load on the bed, and then wheeled it up to the big hous
"Mako..." The light from behind silhouetted her body under the yellow silk sarong, and when
look at her he felt as if he had been punched in the gut. It had happened before, so he realiz
and let the old armor plate settle over the part of his mind that was being targeted.
"Hello, Judy." He grinned at her and felt that armor plate getting thinner, making him more vu
he wanted to be. He knew that somehow he had been manipulated into this situation by Billy
figure out just how it had happened. "Your party here yet?"
"One more hour. This occasion does not work on native time."
"Don't knock it, lady. These islanders can split a second in half if they want to. Luckily, not w
part of their charm. And I'm beginning to get that way too."

Her laugh was soft and enticing. She said, "Whether you want to or not, you do have a certa
yourself."
"And I clean up pretty nice too, right?"
"Right," she told him.
"So where do we go to work?"
"Billy will show you. I'll go change clothes and help you clean the fish."
Before he could say not to, she headed back into the house while he followed his friend's tra
to the outdoor picnic area, where a huge charcoal burning pit was already smoldering. There
tables for opening shellfish, and scaling tools and knives for filleting or steaking, and curious
could watch the delicate machinations that go into preparing a genuine native seafood dinne
around a tiki bar made from the wreckage of old sailing ships.
Gentle native music flowed out of the hidden speakers, occasionally turning staccato with th
drums. Fine original music, Hooker thought. The only trouble was, it originated in Hawaii.
"Nobody will care," Judy said from behind him.
Hooker put his basket of clams down and said, "You know, you're as cat-footed as Billy and
a seagull."
"So I dress barefoots," she said, mimicking Billy. "He tell you I talk good Carib too?"
"No, but I wouldn't doubt it."
Billy had made himself busy twenty-five feet away cleaning fish, hearing everything, but givi
of paying any attention.
"Would you like to come up to the main house and meet my guests? Some you already know
"Thanks, but I've got too much to do..."
"Mr. Hooker, sar," Billy called over, "it is better I work alone. You go talk stateside stuff to the
"See?" Judy smiled.
Mako shook his head in mock defeat, washed at the tap, then took Judy's hand and led her
a gesture he'd use on little kids to help them cross a ditch, but when he felt her fingers tighte
the armor plate turned into tinfoil. There were things going on in his mind he thought had be
away.
But emotion was not new and could be handled. He had handled it before. Sometimes he w
it, when it had interfered with his work and could have affected his finely tuned reactions. No
need to watch his back or any reason to practice with the weaponry of his former trade.
It was still something to be handled, though.
Coming over the sand dune, he saw the two ships behind the _Clamdip._ The first one was
gleaming with polished metalwork and burnished mahogany and teak. The nameplate on the
and from the displayed bunting in the rigging to the camera stands clipped to the rail, it spell
U.S.A.
The third ship was the _Tellig,_ freshly washed down and sparkled up as much as a phony s
Judy caught his studying the dock and said, _"Lotusland_ is my company ship...sort of like a

It's completely equipped for filming and film processing if necessary."
"Fancy."
"You know Hollywood."
"Do you?"
She smiled coyly. "Enough to stay away from it. However, the company has made three ver
in the past two years where the boat has been a necessity. Have you seen them?"
"Judy, I haven't been to a movie in five years."
She thought about that for a few seconds and said, "Mako Hooker...what do you really do?"
"I fish."
Her eyes were doubting him.
"Ask Billy, he'll tell you."
"No, Billy doesn't tell things about people he likes. He intimates."
"Like what?"
"Oh, he says you are a very good person. You do nice things for people."
"I'm merely being polite."
"He says you have no fear."
"He's wrong there. A lot of things scare me."
"Are you afraid of them?"
"Certainly, that's how I stay alive. I don't play with rattlesnakes or keep scorpions in my pock
"But you go out on the ocean and don't fear the eater."
A little laugh jerked out of him. "Do you believe there's an eater?"
There was a very small pause, then, "Something's doing it."
"Something is something that I'm not afraid of. I'm afraid of what I know that can get to me if
careful."
Judy paused thoughtfully. "Mako, I asked my first question in the wrong tense."
"Oh?" He waited, curiosity in his eyes.
"What_did_ you do?"
He knew then that she had queried Billy and had been told nothing at all. He had not even i
stayed alive," he told her.
She poked at him gently, then stood back while he opened the door of the big house.
They were all there, everyone not born on the island, with the mark of the city on their gentl
and the inescapable touch of acute civilization in the style of their dress.
He didn't look too much out of place. His shorts were clean, but one back pocket had been s
he had forgotten to take his small Schrade Old Timer knife and leather holster off his belt. H
was as native as they come and his Topsiders had many months of deck time on them; he c
the crew from the yacht, but the sun had ground in a quality of wet mahogany colorization th
features saved from being taken as that of a proper native.
Chana Sterling was standing in a patch of sunlight cooled by double-paned windows, a well-

captain's shirt talking to her intently. Berger was watching them both from a big chair, sippin
The bunch from the _Lotusland_ all wore the latest in Hollywood fashion and were busy talk
located the bar and went over and got a cold Miller beer in a mug.
He had barely sipped the foam off the top when Judy walked up on the arm of a distinguishe
looked like he had stepped out of the pages of _Esquire_ magazine. The blue blazer, with a
emblem on the left pocket, had a military cut to it and the white trousers were knife-creased
free. He was fully as tall as Mako, about the same age, and although he had a slim look, the
that there was strength and speed under his stylish garb.
"Anthony Pell, this is my neighbor, Mako Hooker," Judy said when she introduced them. "Mr
business interest in our production company."
Mako shook Pell's hand, not changing his expression. He said, "I've never met a movie mog
Pell gave a self-deprecating laugh. "I'm hardly that, Mr. Hooker. Judy's father and I made a j
in the business years ago and it turned successful despite us."
"Are you in investments?"
"Here and there," Pell told him casually. "My principal interest is in taking care of Judy's inter
Hollywood. What line of work are you in, Mr. Hooker?"
"Would you believe it, I'm a fisherman."
Pell's mouth creased into another smile. "Yes, I can see that. I was wondering why you carry
knife at your side."
Just as casually, Mako said, "That's in case I'm snatched over the rail by one of the denizen
I'd just cut myself loose from the line."
"Don't tell me you wind a high test line around your arm?"
"Sometimes I forget," Hooker said. "So you like to deep-sea troll too, eh?"
"On occasions," Pell answered.
"Enough fish talk," Judy cut in.
Mako lifted his beer can in a mock toast. A new expression pulled at the corners of his eyes
faint twitch in his shoulders.
Anthony Pell, he thought. No wonder you're in the movie business, you must have taken act
you're good, Anthony. It's a long way from being Tony Pallatzo, a little soldier in the old Brun
Brooklyn, New York. How the hell did you beat the contract Bruno put on you for fingering hi
the Feds? You must have made a great offer, so good they took it, and here you are struttin
character out of an old novel.
A sudden hello snapped him around and he said, "Hi, Alley. Who's minding the bar?"
"Got old Doc-Doc there. That geezer doesn't drink, doesn't steal and works cheap, so I can't
"Thought you didn't like stateside parties?"
"Hell, man, this ain't stateside. You think I'd pass up anything different that happens around
answered his own question. "No way. This is an event. You see all those pretty girls on that
"Come on, Alley, you're too old for that."

"Sure, but not too smart."
"So go catch a bloodcurdling disease," Mako said.
"I'm _that_ smart," Alley said with a smirk before he walked away.
Something was happening inside of Hooker. It wasn't what he liked, because it was somethi
past. Back when he walked the deadly roads he had had the same feeling, knowing that his
him that normal wasn't the name of this game at all; and past experience was kicking up the
because right within reach he was being challenged and he didn't know who the enemy was
Tony Pallatzo? Was his appearance accidental or coincidental? What was he now, a heavyw
featherweight? A phone call to Miami would answer that one.
Chana Sterling? Female shooters he never did like. They couldn't be trusted. They acted em
of rationally. What the hell was she doing here?
"Strange person," Pallatzo murmured. "He a fisherman too?"
"He owns a bar," Mako told him.
Tony's eyes washed over him casually. "But you are a fisherman," he stated.
"It's a living."
"You must eat very well." A touch of derision was in Tony's voice.
"I still don't like the eyes," Mako told him.
"Pardon?" He had never heard him at all.
"Just an inside observation, Mr. Pell."
"Oh." He smiled again and turned toward Judy. "Excuse me, my dear. I have to speak to one
When he was out of earshot Mako said, "Who's the majority stockholder in your movie comp
Judy frowned, puzzled at the question. "It's a public corporation."
"But somebody has to call the shots. Who's got the votes that count?"
"Well...I think my father had."
"And he left them to you?"
She nodded again, still puzzled.
"Who is the chairman of the board?"
That one she knew right away. "Mr. Pell acts in my behalf. Daddy always told me to do it tha
alive." He got that frown again, then, "Why do you ask?"
He picked up one of the canapés from the table and tasted it. "Because he acts like the big l
Her chuckle had a sincere note to it. "Oh, Mako, that's just his way. He has a very big job an
company has made oodles of money, so I have nothing to complain about at all. Whatever h
Lotus Productions has my full approval."
"You don't veto anything?"
"Really, there's nothing to veto. After _The Lost King_ and _Mineshaft_ were top Hollywood
our own Anthony Pell produced _Escarpment New York,_ and Lotus was one big, bustling c
accountants and good lawyers," she added.
"And you're wondering why you're telling me all this personal stuff, right?"

"As a matter of fact...yes," she admitted.
Mako grinned again and threw her a fastball. "How come you're not married? I know you've
"I've been begged," she smiled back. "On bended knee. Many times. Some were rich, some
to turn them down."
"Why?"
"I didn't like them that much."
"How much money did the poorest one have?"
"He was practically poverty-stricken," she told me. "A couple of million was all he had in the
"Tough."
"Quite." She let a little pause come in, then flicked her eyes at Hooker. "How much money d
Mako-the-shark-man?"
"That depends on what you pay us for our fish," he said.
"Now, before they start talking about us, do you mind if I go speak to my guests?" She smile
He nodded his head in a regal gesture. "By all means, go, my dear."
She said "Idiot" very quietly, masking it with a small grin.
Watching her walk away gave him the same sensation as when he lost a nine-hundred-pour
tournament out of Miami. He had lost the fish, not because he had made any errors in gettin
or because the great marlin was smarter or even more experienced in breaking loose from a
but simply because it wasn't to be. One day that fish would be caught, but the person on the
would be somebody else and all he would have would be the memory of that sleek, wet bod
the air, beauty and power rippling in the morning light. It stayed with the boat and played wit
until it was ready to go. It was in close, the leader was almost within reach and everybody w
Suddenly everyone in the room got hungry at the same time. Outside, the delicious smells c
pits drew everybody to the table to pick up a stainless steel tray that had seen military servic
War II. The lines formed on either side of the table and the island boys dished up the delicac
cooked up; from the satisfied sounds everyone made, you would think they were eating at a
restaurant.
Hooker caught Billy's eye and gave him a "well-done" wink, but he didn't need it at all. Give l
a fire and he was in culinary heaven.
Without realizing it, Hooker had gotten edged in line right behind Chana Sterling. She was s
a soft-shelled crab that she didn't notice him until he said, "Beats the fast-food places in Mia
it?"
But she recognized his voice and turned so he could catch all the cold in her eyes and the s
a smile. "It did," she said. Her voice had a hiss to it, making sure it emphasized the past tens
"Don't tell me I'm spoiling your fun."
"You certainly don't improve it."
"Well," he said, "don't take any guilt trip for that bullet you put in me, kiddo. Sometimes I get
when I think of it, but it bought me a ticket back to civilian life."

This time there was a small light in her eyes. "I radioed Washington about your status, Mako
to agree on just what happened to you. The head office won't talk, of course, but the scuttleb
that you are simply on a hiatus of some sort."
"And what do you think, Chana?"
"I think the agency is smarter than I gave them credit for. They saw something coming up ar
deep cover to wait it out."
"So, what's wrong with that...if your supposition is correct?"
"It's crap, that's what!" Her voice went low, tinged with suppressed violence. "You're a slob,
been in the field too damn long. You're washed up and you know it. All you do is stand in the
competent personnel and make it harder for all of us!"
"Not you, Chana. I wouldn't stand in your way. You shoot people."
"I sure wanted to shoot you when you poked around Scara Island!"
This time he didn't answer her. He gave a tight-lipped grin and took another bite of his fish s
"Don't pull that on me, Mako. You know damn well it was you on the other side of that island
tell you something...you keep away from that place. There are American munitions washed
place is strictly off-limits."
Mako's face changed. A new hardness creased his eyes, and his lips hardly moved when he
hard, Chana. That island is not a piece of the good old U.S.A. It was formally assigned to the
government of Peolle on March 9, 1949. If you forget the date, remember that it was the anr
battle of the _Monitor_ and the _Merrimack_ in Hampton Roads, Virginia, 1862. It's just a co
all the junk in the ocean, but it's a junkyard that belongs to the people of Peolle, and believe
boot you out of here anytime they want."
"We have an agreement..."
"To tie up at the dock you built, that's all."
She sensed the implied threat but let it roll off her. Chana was a woman totally devoted to he
she couldn't conquer immediately she put in abeyance for later. Her voice took on a degree
she said, "Whose side are you on, Mako?"
"I didn't know we had a game going."
"It's no game."
"You mean something is really eating those boats?"
"What's happening, Hooker?"
"What are your orders, Sterling?"
For a moment they just stood there looking at each other, then realized the foolishness of th
Finally, giving away nothing, Chana said, "We were taken off a routine patrol to look into all
here. The media in the States have been playing it up harder with every incident."
"The incidents have no proofs so far."
"Some powerful forces can influence the government to investigate any action, you know tha
"No names, of course," Hooker said.

"Of course."
"Then what you ought to do, Chana, is enjoy your assignment. Look at the great weather, al
the exciting company you have around here. And nobody's even shooting at you."
"No," she said, "all they want to do is eat me."
Mako looked at her and grinned, and when her face got red he grinned and walked away.

The island help was starting to clean up, so they'd be leaving soon, and Hooker didn't feel li
boat-handling with even a mild high. There was one other man at the bar rail nursing a drink
turning around the guy said, "How's it going, Mako?"
"Still on patrol," Hooker answered. "Who am I talking to?"
The guy turned around, his face immobile. "I was your contact once in Madrid."
"Lee Colbert," Mako stated.
"You got a good memory."
"We were trained that way."
"Not really. You had to be that way to start with," Colbert said. "We only had a two-minute ex
was twenty years ago."
"I thought you'd be retired by now."
"So did I, then this boat-eating business turned up and here I am."
"Tough."
"Damn right. I have a farm I want to go to." Colbert took another sip of his drink and put the
the bar. "How'd you get pulled into this thing?"
"I didn't. It just happened around me."
"Sure, and the Company doesn't have any contingency plans." Colbert lifted an eyebrow.
"I'm out of it, Colbert."
"Cut the garbage, Mako. I've been in the business too long to fool."
"What will it take to convince you?" Hooker asked.
"You can't do it."
"Call the office. I'm wiped off their roster. Personal decision. No chance of reinstatement. I've
off with prejudice. No authority, no contacts...absolutely nothing."
A barely concealed smile flitted across Colbert's face and he said, "And just by accident you
strange place like this where something wild has gotten started that nobody can understand
Mako nodded. "Something like that."
"Something like that," Colbert repeated sourly.
"I've been here two years, Lee."
He studied Mako for a moment. "I think events got a little ahead of us. We weren't given any
information except to explore the situation. It doesn't take too much thought to figure out tha
contact you somehow. Okay, we made the contact. What's happening, Mako?"
Disgusted, Mako shook his head. "If I were you, Lee, I wouldn't go any further until you've ca

office."
"It's that big, huh?" Colbert said.
"Lee..."
"Okay, okay. I got the picture. I'll let the office clue me in. Just one question. What is this par
about?"
"I thought it was just a Hollywood bash," Mako told him. "All the ingredients are there...the _
crew, your bunch, and the short guy over there with Judy."
"Know who he is?" Colbert asked.
They both turned and watched the pair. The pudgy guy was in his fifties, nicely tailored into
yachting garb. He wore a toupee and had a stylized mustache, and Mako knew that he had
at a party like this. "He's with the Midnight Cruise lines. Name is Marcus Grey."
"Right," Colbert agreed. "Two years ago he was indicted on a stock fraud charge but was cle
do with international money laundering."
"Are those Swiss bankers still uptight?"
"One of their main money sources is drying up, which makes them pretty darn nervous, but
anything to do with us. How did you know him?"
"File copy stuff. There's another heavy hitter here too."
"Who's that?"
"Anthony Pell. He's one of the biggies in Judy's movie company. He used to be Tony Pallatz
one of the smaller mob families."
"I was never detailed to that scene."
"No big deal. Looks like he went legit and wound up in show business with Judy's father, Art
days a lot of the Made Men have got something square going for them. Crime is so high tech
university grad to keep up with it."
"Mako, for a guy supposedly out of the action, you seem to have kept up with current affairs
A little laugh escaped Hooker. "It's all old stuff, Lee. You should know that."
Colbert's expression grew suddenly serious. "What about the new stuff, then?"
"Like what?"
"Like what eats ships and why."
Annoyed at the thought, Mako said, "I wish I knew, Lee."
"Have you got any ideas?"
"Nope. No ideas, no answers and I don't intend to look for any."
Lee Colbert swore under his breath and made a gesture of impatience. "Well, we'll probably
at the same time, pal. No sense rushing things. Incidentally, you got old Chana all bent out
never expected to see you on top of this deal."
"I told you..."
"Yeah," Lee said, "you never were on it."

From the end of the dock Hooker and Billy watched Judy wave off her guests as the boats p
channel. Willie Pender's launch took Marcus Grey and four of his friends back to the new mo
end of Peolle Island, the _Tellig_ close behind her; _Lotusland,_ waiting until all was clear, p
slowly, the bunch on deck still partying.
The quiet was noticeable and a pleasant relief from the festive noise of flatland foreigners le
Caribbean island. Judy came up to the _Clamdip,_ still looking fresh as she did at the begin
and handed Hooker an envelope. "For your seafood delicacies. They were fabulous."
Mako took the envelope and grinned. "It was a pleasure to work for you, ma'am."
"Stow that ma'am bit, my friend," Judy said. "You and Billy could make a fortune catering. D
"But you'd be the only customer," Hooker mentioned.
"Yes." Judy smiled. "Wouldn't that be wonderful?"
Hooker saw Billy grinning at him and frowned. Once again, he was getting that feeling of bei
"I wish I were younger," he told her.
"I don't," she said impishly, her eyes meeting his with a directness he felt go right through hi
Hooker and Billy got aboard the _Clamdip_ and Hooker fired up the engines while Judy thre
the cleats and Billy coiled them on the deck. She watched them and waved as they rounded
blocked from view.
Only then did Billy say, "The missy likes you ver' much. You like she back?"
"Why are you so nosy, Billy?"
"I ask questions to get smart. So...do you like she?"
"Yes," Mako said to him. "I like she. I like she very much. Now, does that satisfy you?"
"Maybe you marry up with she?"
"Billy, you are a pisser," Hooker told him.
Fifteen minutes out the strain was beginning to get to Billy, he kept watching the decline of t
made sure the _Clamdip_ ran at full throttle and all the dials were in the green. Mako knew f
unknown was touching his partner, even if he was silent about it, but in another hour they w
into the harbor and there would still be light, so there was nothing at all to worry about. He c
wheel for a small turn to port, straightened up and saw the lights of home low on the horizon
Mako knew the run so well that he never checked his position, but just before he called to Bi
the wheel he locked at the compass and his eyes tightened into a scowl.
The _Clamdip_ was twenty-five degrees off course and there was nothing to account for it. H
muttered "Damn!" but it was loud enough to draw Billy to his side.
"There is something, sar?"
Hooker pointed to the compass, Billy took it in quickly, checked with the light ahead, then jus
puzzled at Hooker's strained expression. "We had that instrument lined up two days ago."
"Yes, sar. That we did."
"Get the handheld compass, Billy."
He found the small tackle box, rummaged in it and came up with an ancient brass Boy Scou

off the direction. "Says we go right, sar. We on course."
"Let me see that."
Hooker took it from his fingers and laid it on the console beside the _Clamdip's_ main comp
read the same. Both were twenty-five degrees off course. He took the small unit, stepped ba
wheel and looked at the dial. The twenty-five-degree difference wasn't there any longer.
This time he moved quickly, but very deliberately. He told Billy to take the wheel, and after s
immediate area, he pushed open the doors to the lower cabin, flipped on the overhead lights
steps. He knew what he was looking for and he knew where to look. The old Matthews was
boat, made before there was a need or desire for fancy accoutrements. Directly against the
wheel was a door that opened to access the instrument panel, and when he pulled it open h
looking for. On the shelf was a steel box about eighteen inches long and six inches high and
it out, took it on deck, wrapped it in an old cork life jacket, then leaned over the rail and float
from the boat.
Billy watched him, eyes asking the question.
Mako said, "That, buddy, is a bomb." He watched as the device bobbed on the placid surfac
was no place down there to really hide it, so somebody stuck it right under the instrument pa
Once again Billy scrutinized him, waiting for the rest of the explanation. In back of the _Clam
was a small dot.
"I don't know what that was made of, but either the amount of metal drew that compass off c
magnets in it."
Billy wagged his head. "But...a bomb, sar. Are you sure..."
The blast sound was dulled by distance, but the intensity of it was reflected in the brightness
A few moments later they felt the force of the concussion on their bodies.
"I'm sure, Billy."
"Mr. Hooker, sar, you are one smart city feller, that's for sure."
"Not so smart, Billy. I should have seen it sooner."
"Ha. But we are alive. You are smart."
"Okay, I'm smart."
"How do she get there, sar?"
"Billy, I am not that smart."
"Somebody, she want us dead, yes?"
"Yes."
"Since we are not dead like the fish..."
Hooker finished for him. "Yes, Billy, they will try again."
But Billy didn't answer him. He was staring over the side of the boat, then walked along the
stern, finally pointing toward the water. "He is there," he said. "Mr. Shark with your first name
Hooker locked the wheel in place and went back to the transom. He saw what Billy did, the g
shape of the shark, death-gray in color but pulsating with vicious life. The great fish raised u

coming out of the water. "It's a mako," Hooker said.
"Yes, sar," Billy told him. "He is your brother. He waits for you."
There was the white flash of teeth as the shark gaped, then his tail made a swirl in the water
gone. Hooker looked at Billy, grinned and went back to the wheel.

Chapter Six

The air had a sticky feel to it, and Mako switched on the old overhead fan. The draft cooled t
down his spine and he leaned back against his chair to scratch the itch it caused, and curse
because a creepy feeling was all over him now, like a vast invisible cloud that seeped into th
armor, looking for soft places to spit poisonous darts.
He knew this was going to happen. He knew it when he took his walk out of the building that
whole life and he knew it when he bought his boat and when he settled into a routine that be
semblance of meaning other than killing or being killed.
Now he realized why some of the older guys had smiled knowingly, because it had happene
had tried to voluntarily exit a lifestyle they had voluntarily taken on and suddenly found out th
was voluntary anymore. You only thought it was voluntarily. You had a great aptitude for sec
and violence, and some unseen force guided you to the right door, opened it and pushed yo
were, right where you wanted to be. You were in with the killers, the secret brotherhood of le
killers, working against other secret brotherhoods almost as deadly as you were. Only you w
Your government had heavier funding for this sort of thing. Their science and technology ha
things happen. All the spilled blood was blotted up and swept out of sight, and those who pa
though they had never existed.
And although you were under contract, you could never really quit. Your contract never ran o
supposed to.
You only got out when you were dead.
So the other guys smiled. They knew.
And he wasn't dead yet.
They simply had to let him leave, knowing when the time came for him to be useful again, he
The small communications box and the plastic bag of weaponry he had taken as mementos
at after all. They were there to be used.
Mako had concealed them well. He took the communications box out from its hiding place, n
of the telltale signs had been disturbed. The pretuned radio was an exquisite piece of miniat
powerful enough to reach any place on earth. He took four flashlight batteries out of their pa
into their clasps, and a tiny but mighty generator began turning noiselessly to power the unit
plastic bag he took the receiver and stuck it in his ear.

Then he pushed the S button for send, heard slight little sounds as circuits were meshing to
voice answered, "Base here." It had a mechanical sound so it couldn't leave an identifiable v
"Catcher here," Mako identified himself, then looked at his watch.
When fourteen seconds had passed he said, "Catcher on-line."
Exactly five seconds had passed and the mechanical voice said, "Speak."
Mako didn't know how it worked, but now both ends were scrambled, and if anyone were tap
beehive sounds because this technology was something they hadn't quite figured out yet.
He said, "BT 13 A."
They knew him now. The voice transmission broke down to CQ, and Morse code in an old c
message LIMITED USAGE BY RETIRED PERSONNEL ACCEPTED UNDER EMERGENC
Base wasn't taking any chances with him, he thought. He went to a secondary code so that
wise to their actions. His forefinger tapped on the small CQ key and sent back, REQUIRE C
ANTHONY PALLATZO, MARCUS GREY. CQ TRANSMISSION ONLY. 1400 HOURS 8 15.
The time for the return transmission wasn't right, of course. There was always that possibility
side updating its technology, so the actual prearranged time would be an hour and a half late
inside a third code. He would have to review that one in his memory banks. Years had passe
last.
Mako put the radio back in its box, touched the concealed self-destruct switch so that he wo
worry about its being stolen. Any motion without turning off the arming switch would automa
ultra-high-tech circuitry. He put the box back where he had gotten it, concealed the site and
That ought to start some mouths working, Hooker thought. They were a curious bunch at Ba
request numbers reached a certain level everybody was going to want to know what was go
Chana would put in a request of her own and want to know what the hell he was doing on th
really be put out when she didn't get an answer.
Nobody liked to believe in coincidences, especially when he was right on the spot where so
down ships. Hooker made a mental note to pick up some stateside newspapers and see wh
taken by the pundits at the big desks.
Tomorrow at half past three he'd know. Base had great researchers and great connections.
some sleep. He woke up twice. Each time, Judy had crept into his subconscious fantasies a
open. When he finally slept it was a welcome relief.
At sunup all the village fishermen were on the _Clamdip._ It was Billy's day to make the com
he threw in his own homemade biscuits to go with it. For a half hour Mako joined the mornin
with a ceremonial crushing and tossing of the paper coffee cups in the metal trash can, ever
Clamdip, went to their own boats and started up the engines.
Hooker let them all leave before he pulled away from the dock. They had serious fishing to d
minute in their selected areas meant money. He was only going on an exploration trip to Sca
This morning the wind and tide were in their favor and the tip of Scara showed on the horizo
minutes. No other boats were anchored off the shore and that was as he expected it to be. A

closed in Billy and Hooker could see the trunks of trees newly washed up on the sand and th
old dinghy. Through his glasses Mako spotted the blast area where Chana had blown up the
the hole was another spherical shape covered with barnacle encrustation, but clearly identifi
studlike trigger mechanisms protruding from its body.
"You see she, sar?"
"When are you going to quit with that 'sar' business, Billy?"
"Right away, sar."
"Great," Hooker muttered. "And yes, I see she. That's a new baby up there."
"You think she could wreck a boat, sar?"
"Billy, that old ordnance can still be pretty hot. It may not do what it was supposed to do, but
could put a hole in anything around here."
"And now you want for me to put in the inflatable?"
"Would you rather swim?" Mako put to him. "That old shark he might still be around."
"He be your brother, sar, not mine." He didn't wait for any more talking. They dropped and s
Then Billy wrestled the inflatable over the side, lowered the small Johnson outboard down, g
it on the bracket and waved to Hooker. He came down the boarding ladder carrying a bag o
starter cord and headed for the beach.
At first glance there wasn't much to see on Scara. The windblown sand had laid a blanket ov
here and there protuberances jutted through the silicon cover, some identifiable, others not.
hatch covers and broken spars from ancient sailing ships, and as if they were dropped haph
skies above, there were cut timbers from a wrecked cargo of home-building supplies. Now th
warped and of no use except for burning.
Mako and Billy dug around the base of three of the mines, and occasionally they chipped at
the metal. Finally Mako found what he wanted. A metal plate was attached to the casing, giv
numbers and place of origin. Hooker scrutinized it carefully and nodded. "It's American, all ri
is heading right into a big international garbage pit."
"Sar...this I do not understand. There is no garbage pit..."
"It's political, Billy."
"Bad?"
"Very bad."
"We can't blow them like the sailor lady did?"
"There will only be more, Billy."
Billy thought about it a moment, then said, "You think, sar, she sink those boats?"
"It's a possibility."
"But sar...how does she make the teeth marks?"
"Beats me, Billy, but somehow I have the feeling that when we know that we'll know the ans
this."
"For sure, sar?"

"For sure, Billy."
"Peter-from-the-market, he say you don't have to see the shark who bite you to know who h
his teeth, they tell you."
"He's got that right, pal."
"We both see the marks from the teeth on the _Soucan._ You remember she?"
"I remember."
"They were very big, sar."
"Huge."
"In mainland books is picture of shark mouth. Four men are standing there and they do not t
That mouth could swallow one whole automobile."
"When do you read these books, Billy?" Mako looked at him incredulously.
The Carib made a noncommittal face. "Sometimes when I clean stateside people's big boats
shelves."
"That was a prehistoric great white shark that could grow to a hundred feet. The smart men
Carcharodon megalodon."
"What do you call him, sar?"
"I may call him by your front name if you don't quit giving me the 'sar' stuff."
Horrified, Billy drew back, stiffening. "Oh, no, sar, please don't do that! I do not want Mr. Sha
my name."
"Billy...," Mako said, "sharks don't speak our language."
Very solemnly Billy replied, "But Mr. Shark...he know. Just like big mako shark down there k
front name too. He know, sar."
Mako grinned back. It was almost useless to argue with his friend on matters like these.
He watched Billy's eyes taking in his expression. "What're you thinking about, mate?"
Billy turned his head and stared at the old relics nestling in the sand. "These have to come u
tide, sar. Unless a great wind she blow, only when the moon is full does the tide come high e
them to here."
"What are you getting at, Billy?"
"Big month tide was three days ago."
Mako saw what he was getting at. The drop-off at the edge of the beach was sharp and dee
mines with so little buoyancy couldn't float up that slop at all. They would need the flood tide
moon to lift them up here.
"Then there has got to be a lot of them out there somewhere," Mako said.
"Yes." His word was clear, but there was a question in it.
"Nobody heard any explosions, did they?" Mako put to him.
"Nobody he say nothing," Billy confirmed. "They hear something, they tell. Make big story ou
"But if they were too far away..."
A spark of interest brought a crease to Billy's mouth. "You want to make one pop like _Tellig

Hooker nodded. "We got no big gun," Billy added.
"Got matches?"
"Got that," Billy told him, with a frown.
"Then get a piece of lumber or something and scrape away those barnacles and that coral. I
timbers and we'll blaze that baby apart."
Neither one had far to look. The beach was covered with old, dry lumber, some well tarred, s
turpentine, but all ready enough to turn the cast-iron shell of a mine into a red-hot bubble of
While Billy was ripping into the white hulls of oversize barnacles, Mako gathered up the kind
back for the heavier pieces that jutted out of the sand. They all came free easily enough, but
needed some hard prying to break loose. The end that had been exposed to the sun was we
fuzziness, but the other end had been well secured from the ravages of sunlight and salt spr
had pulled loose was a hand-crafted beam from an ancient sailing ship. Carved into it by the
seaman who had a lot of idle watch time was a beautiful image of an albatross in flight, wing
outstretched, clutching in its feet a skull-and-crossbones emblem typical of those old pirate v
the carving was the date 1782.
The _Albatross._ Someplace in Mako's memory it rang a bell. But hell, it was a common nam
ships. Even the carving could be the fantasy of a bored seaman with nothing to do. But he d
woodpile. He dropped it back on the sand and turned it carving-side down so that he could f
wanted to. Anyway, he had enough for what he wanted to do.
The two of them laid the fire up well, bedded down in the sand below the ball-shaped metal.
was ready and Billy had the Johnson outboard started up, Mako lit his match and touched it
didn't need a second match at all. The kindling caught immediately and whatever chemicals
wood still held their potency; the flames licked out like huge, snaky fingers and Mako got out
backed the inflatable off while Mako was still climbing in and shoved the gear into forward, s
from the beach.
A quarter mile offshore they watched while a roaring fire churned up a thick streamer of blac
it skyward and to the east. They didn't have to wait long. The gigantic blast wasn't a bit like t
had set off. This one threw sand and debris soaring into the sky and pieces of it spun uncon
sun, splashing down in water, one landing so close to them they heard it hissing as it sank.
Mako said, "Damn!"
"That one," Billy remarked, "she could sink a boat."
All Mako could do was nod. There was no way of telling how much force was left in those ou
explosives unless you blew them, and doing that in less than completely controlled situation
dangerous.
One thing was for sure...they couldn't just stay there. Whether the government liked it or not
going to become a naval exercise in recovery or demolition.

Chana hit the off switch on the radio so hard that she hurt her finger. Charlie Berger and Lee

across the room in quiet contemplation, seemingly placid, but with edges of a smile touching
often they had seen Chana lose her cool when something didn't live up to her expectations,
going through a wild display of mental pyrotechnics at the Company because they had reaffi
statement about the ownership of Scara Island. It did, indeed, belong to a native governmen
to keep anyone off it if they so chose.
"They wouldn't dare try to stop us," she stated harshly. "It's a damned collect-all and the nex
know they'll be asking us to sweep it off for them. "
"I doubt it," Lee told her quietly.
"You doubt everything," she snapped back. "Whenever they ask anything from the U.S. they
what they'll want next?"
"Maybe they'll want us to get out of here," Charlie Berger pointed out. "Every time foreigners
they bring trouble. We dropped a war on them, our economy grabbed their output at rock-bo
we're salting their islands with mines from another age."
"Maybe they'll get to understand progress."
"Maybe they'll get to hate it too," Charlie said. "You heard about the explosion on Scara earl
Chana's jaw clamped tight. "Only what the kid said. Nobody else heard anything. The kid wa
looking to see what happened."
"What did they say at the naval operation?"
"Nothing. They had blown five underwater obstacles about the same time and weren't listeni
of their area."
Lee Colbert said, "Do you believe the kid, Chana?"
That muscle moved in her jawline again, but she didn't say anything.
"Those mines," Lee said, "can be as hot as when they were being delivered. They were mad
and time may not have had as much erosion factor going for it as we might expect. Me...I'd j
away from them. But, if one did get washed up and turned when the tide went out from unde
the mine coming down on one of the spurs, it's conceivable that the crust of coral could have
the plunger went in igniting the mechanism."
"Then we'd better see about it," Chana told him.
"Why?"
"It could happen again."
"So it would blow sand all over the place," Lee parried.
"If there are any U.S. markings on the wreckage the Company will want to know about it." C
for confirmation and he nodded. Before she could answer, the incoming message light on th
she flicked the switch, easy this time.
The message came out of the printer in less than ten seconds. They all read it together. Ver
stated, COORDINATE ACTIONS WITH HOOKER. END.
This time Chana almost broke her forefinger hitting the off switch. It did break her fingernail a
like a tiny crescent moon from her fingertip, and the "Damn!" she spit out had the hatred of a

it.
Both the men hid their grins and got started readying the boat to leave the dock.
"That louse contacted the Company," she hissed.
"So he wasn't retired," Lee said. "He was on a leave of absence."
Chana's mood suddenly changed. Some degree of admiration shone in her eyes. "They're s
They saw this situation coming on a long time ago and set it up."
Colbert and Berger looked at each other quickly. In a very small way it could make sense, bu
wasn't there. "This wasn't planned, Chana," Colbert said.
"No, but it was anticipated," she said. "They had a contingency plan."
"Baloney. This was sheer coincidence. You don't plan for happenstances."
"The Company did, Lee. While everybody thought all those fiascoes in the nineties meant th
Company was working far ahead. Damn, they are smart!"

Hooker looked at his watch, and when he had two minutes to go he switched on the radio, fl
point pen and let the point hover above his pad. Right on time the CQ message started to tic
he copied the letters down as he got them. When the end came he tapped in his own signin
off the set. He decoded the message into English and read: PALLATZO LEGITIMATE WITH
OUTSTANDING WARRANTS. NO CONNECTIONS WITH FORMER ASSOCIATES. STILL
VIOLATION IN NEW YORK CITY. MARCUS GREY ARRANGED FINANCING FOR MIDNIC
BECKER SAID TO HAVE EUROPEAN CONNECTIONS. FIRST BECKER PARTNER, MAR
LONDON, MAY 3, 1992. MIDNIGHT CRUISE LINES LEGITIMATE OPERATION UNDER U
COORDINATE WITH YOU. END.
For a full two minutes Mako read and reread the message. The casual tone seemed strange
different from what he had experienced in the old days. Maybe they had a new kid on the ke
who hadn't looked at the full picture?
Marshall Podrey, a European banker, the kind who would always have assistants, who woul
limousines, who would never wander on streets where he would be a target, gets hit by a mu
Durant got hit by a mugger too. But in Arthur's case, he wasn't doing anything he never did b
like a front porch to him.
A little feeling of uneasiness tightened the muscles in his shoulder. Two coincidental muggin
overall situation would make you think twice. Like Tony Pell being a born-again businessma
the type to take to legitimacy when there was a dirty way out. Oh, it was possible, all right, b
probability just wasn't there. Then again, Tony Pell had seen plenty of his old buddies wind u
in federal or state pens, and he could have had smart thoughts and gone straight, or at least
to survive in Hollywood.
One thing that did hit him was the name Becker Bank. It was a name that was familiar, one t
across in years past, but not with enough import to make him remember the details of what
had heard of the Becker Bank, and in his business even hearing of something gave reason t

it.
Hooker grunted and very deliberately tore his pages into strips, laid them in the bottom of th
pail he used for a trash basket and held a match to them. When they were all ash he stirred
blackened powder and grinned at this handiwork. You'd think I was tied into some internatio
action, he said to himself.
Beside the hand-built house the metal windmill stirred in the constant breeze, pumping wate
necessary or generating power for the electrical components. Hooker closed a knife switch a
normal shortwave radio. The foreign station it was tuned to brought in the final act of Wagne
Götterdämmerung and Mako leaned back in his chair and closed his eyes, enjoying the d
music.
When the piece ended he opened his eyes and turned the dial on the set. Nothing seemed t
went to American FM stations, wasn't satisfied there and switched to CQ. The code that can
Morse, a position check from a craft named _Drifter_ who was taking up station about twent
for the night, off the course from normal sea traffic and reporting in on regular intervals.
There was no reply.
But to whom was _Drifter_ sending? That area was well out of the shipping lanes. Unless th
comings and goings of the islanders' beat-up boats.
Hooker squinted and shook his head. This was another name that should have meant some
been a long time since he had exercised those facilities he had been trained to use. He was
put his mind to it, then remembered _Drifter_ and her robot photographing two sunken ships
coastline, bringing back evidence of a collision that had long been forgotten.
Drifter was another research vessel, and with the _Tellig_ the Company had a pair of ther
eater of ships. Somebody or something in Washington, D.C., had a lot of power going for hi
to go on was the old Bermuda Triangle theory.

At twenty-five minutes past four Hooker's eyes snapped open and with the same motion he
the bed, his hand folding around the grip of the .45 he kept hung on the bed frame. The Colt
full clip and there was a round in the chamber; his thumb pulled the hammer back in a motio
surprised himself, and when Billy Bright burst into the room after a quick rap on the door he
again that he recognized him in time to keep from shooting him.
In the dim light from the moon that angled in the window Billy saw the empty bed, then the o
head and the ugly snout of the .45 pointing at a spot right between his eyes.
Hooker eased the hammer down on the gun and stood up. "Damn, Billy..." He reached behi
the overhead light.
In one brief moment Billy realized just what had happened. He had thought he would have t
rouse him out of a deep sleep to give him the information that made his hands shake and ga
look. But his friend had heard him. He had the ears of a cat too and the reactions of a wild o
awakened to full and complete activity so finely honed he was able to stop firing his gun with

of a second to identify his target. "Sar...!" was all he could get out.
With a grin, Hooker shook his head and stood up. "Sorry, pal. I sure didn't mean to scare yo
Billy nodded and gulped. "Kind of a hangover from the old days, you know?" Billy didn't know
expression asked for an answer.
Hooker said, "Military training. When I hear footsteps at night I react."
All Billy could do was stare at him for a second, then he began to understand.
"Now," Hooker went on, "what's happening?"
"It's Willie Pender."
"So?"
"His launch...he sets drift nets. He...he's caught the eater!"
"What?"
"Yes, he's out there!" Billy pointed wildly toward the beach outside the house.
"Come on, Billy, how do you know this?"
"Willie, he's got the CB radio. Not the VHF like we have. He call anybody. He wake up Poca
leave radio on all the time. Something she hit Willie's boat then get caught in his net. He still
sar!"
Sourly, Hooker said, "And you want us to go out there too?"
The sudden horror of it stiffened Billy. It was dark and they would be walking right into the ea
They had no armament to tackle such a monster, no way of escaping its fury if they antagon
friend needed help.
He couldn't get the words out, so he simply nodded furiously so that his intent was clear.
"I don't suppose you asked anybody else, did you?"
"No, sar. Nobody."
"They'd go, you know?" Hooker reminded him.
"But first they would think. Then they would talk."
And by then it would be light, Hooker thought, and the venture wouldn't be quite so frightenin
"Let's go," he said.
When they boarded the _Clamdip_ Hooker noticed the twinkle of lights on the other end of t
were others awake too, but the lights were moving between the houses, not on the dock. He
on, waited until any fumes were vented out of the bilge, then fired the engines, switched on t
radios, and flicked on the running lights. Everyone on the island would know the sound of his
damn well know where they were going. For a minute while Billy was throwing off the moorin
calling the _Tellig,_ but they could be shut down for the night. He hit the throttle and slipped
groove that took him past the coral heads and out to deeper water. Somehow Billy had gotte
and brought him a cup. The dull light from the binnacle threw a glow over his face and Hook
was set. Billy was scared silly, but he hadn't backed off a bit.
Hooker didn't plot a course. He simply followed Billy's finger, heading in a general southeast
They were running under full power, and although the old Matthews was a displacement-typ

old lines and newly renovated engines insured a speed faster than most supposed.
The Malli brothers had a fifty-foot mast from an old racing sloop attached to their house, top
another ten feet of antennas. They could bring in a radio signal long before anybody else, bu
inside the range of Willie Pender's transmitter and he set the indicator on the channel the isl
He called three times before Willie's excited voice came back to him and he said, "Easy, Wil
Clamdip. I think I see your running lights. Are you all right?"
"Man, we got that thing! He a big one, he is. He tangled in my nets. He even bite at my boat
"You taking on water, Willie?" Mako kept his voice as calm as he could.
"Sure, we got water. Man, he didn't get time for a big bite."
"Your pumps handling it, Willie?" He flicked a glance at Billy, not knowing if Willie was all tha
about pumps or not. Billy gave him back a harried look.
"No trouble, man. The pump, she do good, man. Real good. What do I do if that thing gets o
"Can you cut them loose from your boat?" Hooker asked him.
"Too messed up, man. Nobody here but me and young Jimbo and Jimbo so scared he can't
"Okay, then just hang tight. I have you spotted and ought to be right beside you in about twe
got that?"
"I got that. Billy with you?"
Hooker grinned again. "Sure he is. He wants to see that eater thing. He wants to give it a na
microphone back on the set and looked at Billy, who watched him, horrified at what he had s
eyes went to the water frothing beside the boat, then back to Hooker.
"Mr. Mako is back again, sar." There was no quaver in his voice at all. Just a quiet knowing
with fear of the unknown.
Hooker didn't even have to lean over the side of the boat at all. The great body of the mako
through the froth; he saw its eye and the eye was looking directly at him, then it slowly subm
sight. Hooker felt that chill again. "Mr. Mako Shark isn't afraid of the eater," he told Billy.
"Mr. Shark hasn't got that long name of the eater shark," he reminded him.
"Hey, I never said the eater was a _Carcharodon megalodon."_
"He one big mister, though."
"And he's extinct, Billy."
"What means that?"
"They don't make them anymore. They're all dead."
"How come you know them, then?"
"Fossil remains. What they find after they die."
"Dead sharks don't leave anything."
"Okay, smart guy." Hooker laughed. "Everything's cartilage except the teeth. They find these
can figure out how big the fish was."
"Why did they die?"
"I don't know," Mako said exasperatedly.

"Then how do you know they all dead, sar?"
"I read it in a book," Hooker told him. That Billy would believe. If it was written in a book it ha
true.
Up ahead the white mast light on Willie Pender's launch was rocking against the black of the
looked at his watch, then up to the east. In a little while they'd see the first gray of the false d
hardly perceptible lightening of the horizon. The light wouldn't be enough to discern things b
be a happy indication that soon it would be day again.
He reached for the night glasses on the instrument panel and adjusted them while he sighte
The launch came in clear. It was backing off from the tangle of netting that stretched out ove
could make out little Jimbo at the wheel under the cabin lights, not caring if it spoiled his nigh
not. Up ahead Willie Pender was trying to cut his boat loose from the long, glistening strands
ensnared it, but he wasn't having much luck with it at all.
The sea was flat, and with the little light that began to seep up from the horizon Hooker coul
netting out from Willie's boat. It wasn't like he was fouled in a line at all. It looked more like h
fighting some great fish. The launch seemed to get pulled away from her course and dragge
couple hundred feet ahead the flat calm of the waters seemed to take on a new life of its ow
bubbled up out of it. Not high, simply a long, rounded form that twisted, and when it did the r
caught it snapped loose with an audible wet twang and Willie Pender fell back in his boat on
the twisted nylon—and from inside the wheelhouse little Jimbo let out a wail of his own.
Beside him Hooker heard Billy let out his breath in a very long sigh.
The eater had disappeared. It was down below again and there was no telling where it could
Gently, Hooker nuzzled the _Clamdip_ against the side of the launch and Willie Pender and
boats together. There was no way little Jimbo was going to come out of the cabin, so Hooke
with him and give him some calm talk. Under the lights of the oversize flashes they looked a
were of a fine gauge, but collectively they could hold a tremendous load. When they finally g
them pulled aboard they could see why they had broken loose. The net hadn't snapped at a
cleanly and neatly as if someone had taken shears to it.
"The eater bit it off," Willie said simply. His voice had a new hoarseness to it.
Hooker wanted to tell him to forget that idea, but the signs were too clear. The netting had b
through, not snapped. And he had seen that huge bulge that came up out of the sea, a huge
Now Willie was sniffing the air and Hooker caught it too. There was a smell, not an odor, a s
something terrible had been there and now that something terrible was back down there aga
There was no sense stowing the nets away neatly. They piled them on the deck, and when
back to the _Clamdip_ they turned back toward Peolle Island, staying side by side for the fe
protection but knowing that there was no protection against that thing down there.

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Twenty-two years ago the prime contact that the Company had set up in Paris had been co
who had uncovered the foreign infiltration, and after he reported the details, the Company h
structure in place, using it to pass false information to the governments who thought they we
their own devices.
A pair of new business sites were secretly bought out and thereafter used as places to trans
information, secure new identity papers or arrange for any details necessary to the covert op
Mako had bypassed the official drop, a faceless company buried in the heart of Washington
operatives were as sharp as any the U.S. government had and they were working in their ov
taken a while, but Mako Hooker had installed his own drop. Only two people worked there, b
special duo. They had a mail-order business where they did the catalog advertising, and the
to the proper manufacturing outlets, who filled the requests; and everybody made a lot of mo
a fine, legitimate reason for the Imogene company to have all those new high-tech computer
The twice-weekly mail boat would be arriving at Peolle just before noon tomorrow and Mako
the crowd sending out letters to friends and family in more civilized places. Mako's letter wou
semiyearly one requesting replacement parts for his Italian-made typewriter, an old manual
Included in his friendly letter was his order to get all details of the life and death of Marshall
of the Becker Bank and have the information inscribed on microdot that could be processed
When Mako gave the letter to the post office he knew it would be at least ten days before he
Any desire for a speedy transmission might alert somebody either nosy or smart.

Chapter Seven

The tide was a half hour away from being full and Willie Pender maneuvered his boat betwe
poles that marked the island's homemade "floating" dry dock. Boats that needed repairs or t
repainted simply pulled in over the supports framed by the scavenged telephone poles, wait
go out and dropped the hull on positioned planks so that the workers could get on with the re
Ordinarily, this was such a mundane sight that it was rare to have an audience, but this day
there, crowding for the best space to see what had happened to the launch's bottom. Hooke
communal pier, grabbed a beer from the cooler and nodded toward Billy. "Want to see this?"
"Me?" Billy tried to sound surprised. "Why they want me to do the looking? Everybody else s
later."
"Hey, pal, you were all gung ho to get out there." He waved his thumb toward the crowd. "Lo
They know what you did. Right now you're their hero."
Billy frowned. He didn't like to be pointed out as someone special. He looked pointedly at Ma
were there too. It was your boat. The eater could have bit us. I saw your face. You did not...
"How do you know, Billy?"

"I see your face."
"Okay, I wasn't scared, but that's what makes you the hero. You were scared and did it anyw
Billy started to grin at him and silent laughter shook his shoulders.
"What's so funny?" Hooker asked him.
Rather than answer, Billy's eyes moved toward the sea. When Hooker followed his glance h
a small outboard runabout heading straight for the _Clamdip._ Whoever was running it was
windshield, running a good fifty or sixty miles an hour. As it got closer he saw a pair of the n
Johnson 130s powering it, but it was a craft he hadn't seen before.
"That's Miss Judy," Billy told him.
"Damn, and I haven't even had a bath," Hooker muttered.
Judy cut the power; the boat came off the plane and settled gradually, taking up a position a
behind the _Clamdip._ She tied the fore and aft lines off, then climbed the ladder, where Ho
hand to the dock.
"You were really flying there," Mako said.
"Was anybody hurt?"
"Willie's launch took a lick, but he won't know for a few hours yet. Nobody got a scratch. Littl
pretty shook up, but that was all."
"What did they see?"
"Something was there, all right. It got fouled in Willie's nets and right after we got there it sna
itself loose."
"Willie called in and said the nets were sliced through."
"I don't know," Hooker told her. "Could be."
Judy looked at Hooker very carefully. After a few seconds she stated, "You saw something,
"Yes, something."
"What was it?" she demanded softly.
"Keep it to yourself?"
She nodded seriously, her eyes wide.
"It was big," Hooker said.
"How big?"
"I only saw part of it. It was night, it was a hundred feet or more away and I only saw part of
was big. In three seconds it was gone."
"How about Willie...did he see it?"
"I doubt it. He was too busy trying to haul in his nets to see anything. I think Billy got a glimp
something out there, but he's not about to admit it now. Later he might tell about it around a
his own friends, but he doesn't want to know if there is a boat eater or not. Right now he's n
camper. At least you took his mind off the trip. How did you get the word?"
"My crew and I were washing down some pilings with the pressure hose. When one of them
coffee for us after sunup he heard the chatter on the radio. The way the story was blown up

the battle of Midway. Then when he said it was you out there helping...Judy paused in midse
of confusion swept across her face.
Mako's mouth cracked in a smile. "Damn," he said, "you were worried about me."
"Don't be preposterous! I just thought..."
"Yeah?"
"Oh, hell." She grinned back. "Now I'm talking like a sailor."
Mako just kept looking and his grin got bigger.
"Okay, I was worried," she admitted.
He was close to her now. He could feel the warmth of her body and smell the sweetness sh
her. There was a strange brightness in her eyes and the breeze made her hair wave in its ca
"Lick your lips," and with a slow, sensuous move her tongue flicked out and did as he said; h
and moist and a deep red, and when he kissed her gently and softly she shuddered under h
out, her hands barely touching him, her eyes almost closed, then by mutual consent they dr
time when they looked at each other they both knew that something very strange had happe
Billy tried to be quiet, but his audible gasp of pure delight broke into the stillness and Hooke
going to give you a shark name, Billy."
And Billy got quiet and moved down toward the end of the dock, where his admirers were w
after a shark, any kind of shark, was something Billy certainly didn't want.

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It was fat Charlie Berger who saw them coming and got up and held out his hand to invite th
Lee Colbert pushed himself to his feet and Chana did the feminine thing and just sat there, p
Alley was on the spot with two extra chairs and they all managed to get seated again, but wi
of closeness whatever.
"I understand your reputation has grown to heroic proportions," Berger addressed Hooker.
"Anything can set that crowd off," Hooker told him. "Actually, nothing really happened."
"That's not what Willie Pender said," Chana cut in.
"Oh, something got snagged in his nets, all right. Those sports fishermen still come down he
looking for that two-thousand-pound marlin and occasionally basking sharks show up. No bo
"What hit Willie's boat?"
"We'll know when the tide goes out," Hooker said.
Lee Colbert came right to the point. "What do you think it was, Hooker?"
After a few seconds' reflection, Mako said, "I don't know. All I got was a quick partial look. It
something churned the water and then it was gone. Have you seen Willie's nets yet?"
"Billy Haines is down there now."
"Who brought in the robot?" Hooker asked suddenly.
The three of them were too well trained to give away information with a sudden, sly look. "R

said. It was almost a question, but not quite.
Then Mako dropped the ax. "Your instructions were to...coordinate with me." His tone was c
was clear.
Chana said, "I thought you were out of the business."
"So did I," he told her bluntly, "but the option is mine."
"The robot was the Company's idea," Chana said abruptly. "That group will act under our ord
"Which are?"
This time Berger, Lee and Chana all looked at Judy Durant and said nothing. Hooker grinne
"Don't let Judy here shake you up, kids. She's in with some pretty heavy hitters too." He look
and added, "Let's go, doll."
Alley gave Mako a strange look when he moved with Judy to a table near the bar and signal
instead of the usual beer. Across the rooms he could see Chana and the two men in a serio
they gave no indication of what it was all about.
Judy noticed his casual glance and said, "What robot?"
Alley set the coffees down, gave Mako a knowing wink of approval and walked away.
"Underwater exploration," Mako told her.
"Why?"
"Because some agency of the United States wants to know what's happening around here. T
a grid pattern and let the robot send up TV pictures of everything on the bottom. They have
equipment on board to scan for anything within range that moves."
Judy was watching him carefully now, sensing something she hadn't quite realized. She sipp
then put the cup down. "Can I ask you something?"
"Shoot."
"You know these people pretty well, don't you?"
"Only Chana, but the others are types I am familiar with."
She looked puzzled now. "Billy said you were...a city man."
Hooker shrugged.
"You're a good fisherman." When he didn't answer she went on, "You have odd scars on you
"I was in a war." He felt himself starting to go tight.
She paused, sipping at her coffee again. "Can you tell me what you...were?"
"Why?"
"Because everything seems to be coming apart. No matter where I look things are happenin
to seeing..."
"Judy...I was a government agent."
Her eyes went wide. "Oh." She stared at him hard. "The F.B.I.?"
His grin was almost imperceptible, but she saw it.
"My outfit was very unpublicized. Funding was circumspect, but we had plenty of it. Our jobs
Hooker stopped smiling. He had told her nothing, but he had told her everything.

"Lethal," she whispered.
He knew she was thinking of the scars Billy had mentioned. "Not for me," he told her. "Not y
She was trying to assimilate this disturbing information and said, "What are you now, Mako?
"A fisherman," he said. "I cut loose from the agency a long time ago. Being here is strictly ac
"You seemed to talk to...your friends...with great authority."
Mako nodded solemnly. "I said I cut loose from the agency, not that they just let me go. In th
always keep a string on you, some lead, some damn wire that can reactivate you back into t
you want to or not. It's nothing you do from eight to five, nothing you take a vacation from, it'
that's always with you. They let you out of the harness sometimes to retrofit, to let the wound
you time to get your wheels back on the track again. Then when the time comes and they ne
the slightest little push to get you rolling again."
"Mako...are you rolling again?"
"No way."
"What are you doing, then?"
"I'm watching, doll. I'm looking. Nobody seems to realize it, but the players are all out there o
trying to set the ball up for the big play and nobody even knows the game has been started i
or later that ball is going to bounce off the field out-of-bounds and I'm going to grab it and ru
with it."
Judy frowned. "I don't understand..."
"Without the ball there's no game," he told her.
"But what's the ball?" she asked him.
"I don't know," he said, grinning. "But I'll find out. First, though, let's go see what hit the botto
Willie's launch." They left the bar and strolled down to the pier.
The crowd had thinned out with the tide. Willie and two carpenters were standing on the sup
studying the barnacleencrusted planks of the boat's bottom, scraping away the crustaceans
side. There were no bite marks, no regular scraping indentations of teeth, just a three-foot g
thick wood that did no discernible damage except to show where the boat encountered som
underwater, the same kind of scar boats got from being beached, or hitting a partially subme
water.
Hooker saw Billy work his way around the bow of the boat until he reached Willie, then put h
tentatively into the grove mark, feeling it from one end to the other. He seemed satisfied at w
the expression on his face said he was leaving room for doubt. He spotted Mako, waved, the
supports to where Mako and Judy were.
"What do you think, Billy?"
"Something hit ole Willie."
"Yeah, I know. You figure it out?"
His nod came reluctantly. "Wood very smooth. Like baby's skin. No marks like many teeth."
"Billy...forget teeth marks."

"Something very big...heavy like iron anchor maybe...it got dragged along bottom."
"Willie didn't have an anchor out. He was in two thousand feet of water," Mako reminded hin
"Yes," Billy said simply.
"Anchors don't float, Billy."
"Yes," he said again, as though Hooker were a simpleton.
"Just one tooth mark," Hooker suggested.
Billy's face brightened. He liked that scenario the best and he'd never seen the movie _Jaws
vigorously. "Yes, just one tooth."
"I'll keep it in mind. You see the nets yet?"
"Sure. Now you can see. One big sharp tooth, that," Billy told him.
Judy nudged Hooker with her elbow. "Aren't you putting ideas into his head?"
"Not old Billy Bright. He knows what he knows and nobody is going to talk him out of it. Ther
there and until we lay the proof right in his hand, that's what's always going to be out there."
"Will it make a good movie?"
Hooker nudged her back. "You wouldn't mind that a bit, would you?"
The _Lotusland_ had all the equipment at hand to film it. Why miss the opportunity? "Would
"That all depends."
"On what?"
Hooker stopped walking and looked out at the area around him. Land development had not
were no signs of exploitation from the moneymen of the States, and the ocean wasn't dottec
cabin cruisers or exotic marinas with mahogany bars and fake lighting to produce a South S
natural and almost primitive, a place where a hand pump sucking up ground-water was state
There were soft sounds with no blaring horns or jam boxes blaring out rap music. People we
helpful, and if anybody was otherwise or did disgraceful things, they were cut off from the isl
had to move on if they wanted to survive.
"On what the islanders would get from it."
"With all the promotion and publicity..."
"They don't need that stuff."
"But...suppose Midnight Cruise ships put in here...would they profit? Wouldn't they..."
Mako cut her off. "They'd only be exposed to another culture and one that sure wouldn't be b
one they have right now. The tourists would ruin this place. You'd be crammed with souveni
joints, sleazy motels..."
"What else could they have?"
"If it can't be better," Hooker said to her, "there shouldn't be anything at all."
Judy gave his hand a little squeeze, trying to understand him. "But what would be better for
Hooker thought on that a moment, then said, "You know what a chandler shop is?"
"A store where they...fit out boats?"
"Pretty close. They'd need their own, supplying them with what they want, not what advertisi

they should have. Parts for older engines, for example. Top-quality fishing gear for their com
Navigation gear they can afford, that sort of thing."
"How would they get that?"
"Beats me," he said, "but that's what they deserve."
"Sar..."
"Yeah, Billy?"
"Do that _Carcharodon megalodon_ come with only one tooth?"
Judy looked at the Carib in sheer amazement. "Billy...where did you come up with that?"
"Mr. Hooker, he one smart mister. He tell me what that big fish is."
She looked up at Mako. "That right?"
"Well, he asked me. He saw pictures in a book." He smiled at the look on her face. "If it com
sea, Billy wants to know about it."
"In that case, I have a library of nautical books he might like. What about that, Billy?"
The Carib's eyes had that impish look in them again. Hooker knew what he was thinking. An
that would keep Hooker and Judy together was as great as catching a black marlin on ten-p
be very fine, missy," Billy said.
"What have you got for me?" Mako quizzed.
"A look at Willie's nets, that's what."
Willie had stretched out his nets to dry over a long double row of weathered two-by-fours. Th
draped there and when Hooker ran his forearm under them and scrutinized them carefully, h
and little creases appeared along his eyes. The tear wasn't haphazard, the way the netting w
gotten hung up on an oyster bed or snagged in rotted pilings. It was cleanly cut, as if with a l
slice was long and even, and no matter how Hooker looked at it, Billy's answer was closer th
onetoothed shark from the Miocene-Pliocene Age of many millions of years ago, the way the
like to put it, seemed to be the culprit.
Hooker draped the nets back on the boards again. When he didn't say anything, Judy asked
think?"
"Well, if we haven't got an eater out there, we have a good taster. I wouldn't want to be the g
photograph this baby."
"Oh," Judy answered pleasantly, "they'll find a way. Maybe with the robot."
"Sure," Hooker said.
Billy wanted to attend to the _Clamdip_ and made a feeble excuse so that he could get back
Hooker grunted and muttered, "Who does he think he's fooling?"
"Why?" Judy squeezed his hand again.
"That sucker just wants us to be alone."
"Anything wrong with that?"
"On this island? Right now the gossip is going fast and hard."
"Then why don't we get in my boat and scoot back to my house. I can make you supper and

for your friend."
"And how do I get home?"
"One of my crew can run you back." She stopped, smiled and looked up at him coyly. "That
leave."
"Little lady," Hooker said, "something tells me I'm being suckered into a trap, but like any de
fish, I'll take the bait and see if I can't throw the hook."
"And if you can't?"
"You don't know this fish, doll."
Unlike the last time, Judy's house was totally empty. Two of the boys on the dock had tied u
then gone back to packing the day's catch for shipment to Miami, shoveling ice down the ch
an old shrimper. A pair of local women who kept Judy's quarters in shape were disappearing
the only sound was the quiet music that seeped out of the screened windows and made Ma
a movie sequence where lovely sound suddenly came up out of nowhere.
Even supper had an unreal quality about it, making him feel as though he were someplace e
his mouth twitch and he said, "The last time I tasted this sauce was in a little restaurant outs
"My cook's mother was born near Paris. Her recipes are served on all the Midnight Cruise sh
"And she taught everything to her daughter."
"Naturally."
"Judy...," he said gently, "a meal like this takes about four hours to prepare."
She nodded and sipped at her wine. "At least."
"And it's not what you make for just one person."
Judy smiled at him, a sweet little smile that said everything without saying anything at all.
"I think I'm losing my touch," he said. "I knew I was being suckered, but not this much."
"You don't approve?"
"Gal, I love it. Someplace Billy Bright must be grinning all over the place. Just tell me someth
this up, you or Billy?"
"Actually, neither."
"Oh?" He was wondering who else she had been expecting and it showed in his expression.
She let him simmer a few moments before she told him, "Nita suggested that since I was ma
across the island to see if you were all right, that I might as well bring you home for supper."
"And you agreed to your servant's suggestion."
"Naturally," she said again. "And I was hoping you'd come."
"I took the bait, all right."
"Now are you going to throw the hook?"
"Maybe I'll just play with it a while."
"That would be nice," Judy said in a strange tone.

Judy's father had had a very extensive library. There was a section for classics, an area that

pleased any lawyer, another grouping on international financing and a dozen shelves of nau
dealing with wooden sailing ships in the last three centuries. Mako pulled a couple out, glanc
illustrations and put them back in their slots.
"My father loved the sea," Judy told him. "He said he would have been a pirate back then jus
it."
"Most of that bunch died violent deaths. If they didn't get shot up in battle they were hung on
"Didn't any of them get away?" Judy asked him.
"A few," he said. "Some even became good citizens again." His eyes met hers and he adde
"Wasn't Sir Francis Drake a pirate?"
"The Spanish called him one."
"He was a hero in England. The queen loved him."
"Could you blame her? After he dropped all that Spanish gold in her treasury he was one of
"Boy," she mouthed. "Daddy always thought he was a real man."
"He was."
"Then why..."
"It just depends on where you sit."
Judy knelt down and rummaged in the books on the bottom row. She tried two before she fo
looking for, pulled it out and handed it to Mako. It was a volume on prehistoric sharks filled w
illustrations and photos, including one of the men standing inside the jaws of _Carcharodon
the comparative size of the great fish. She said, "It was something like this that took Jonah.
it. Their throats are generally very small and their food is krill and plankton, but a great white
that's a fish, and he could swallow a man whole without any trouble."
"And keep him alive for three days?"
"Possibly."
"With no digestion process working on him?"
"Very probably."
"How?"
While she was searching through the index she said, "Some time ago a fisherman netted a
it to shore alive. That's one species that's in great demand by aquarium owners and that fish
They kept it in a tank for two weeks, but it wouldn't eat and gradually started to die, but befo
regurgitated a human forearm that was as fresh as the day the owner lost it."
"Really," Mako said sourly.
"Yes, really. But there's more to it. They turned the arm over to the police, who took prints fr
fingers, found the ID in their files and checked it out. They had belonged to a boxer on the m
hadn't been seen for two weeks and was reported missing by his roommate." She located w
looking for and turned the book over to Mako. "Here it is. When the police called on the guy'
man almost fainted. He couldn't figure out how they had caught him. The two had had a figh
he had knifed his friend to death, cut his body up into many parts and sailed out to sea and

the sharks. He had watched every bit go down a shark's gullet. Nobody was ever going to kn
happened."
"So what did happen?"
"Nothing extraordinary. It's just that a shark has an odd capacity to be able to retain food wit
digesting it for some time."
"And that took care of Jonah, right?"
"Well, let's say other forces came into play here too."
Judy waited while he read the entire account, then asked, "Satisfied?"
"They have things like this to read on the Midnight Cruise ships?"
"I wouldn't think so, although they do serve shark as a meal selection."
Mako handed the book back to her. "Let's keep Billy in ignorance of this little story. With his
who knows where he'd go next. The eater would turn out to be a real gourmet."
"For boats?"
"No, for people who were surrounded by a boat hull."
Judy made a wry face and nudged him with her elbow.

Mako pulled another volume from the shelf. It was dated from 1904 to 1920 and seemed to l
local islands, well studded with black-and-white photos. Peolle and Ara were pretty much the
picture of Scara Island showed an accumulation of wreckage of small boats and one two-ma
pretty well smashed up. The naval base where the _Sentilla_ was doing its exploration work
where the German government previously had had a submarine refueling facility.
Mako showed the page to Judy. "You know about this sub base?"
"Oh, yes. Most do, but they weren't Nazis then," she stated.
"Those World War One submarines couldn't have made a trip this far at that time," Mako sai
"Read on. You'll find they used a refueling sequence in those days too. Earlier, they had atte
subs, but that proved too slow and dangerous. So they had supply ships meet them at desig
and resupplied their provisions."
"And they were going to hit U.S. shipping?"
"They never got that far. One of the islanders sailed a canoe up to the States and put them v
landed on a Florida beach where the sailors guarding the area held him prisoner for three da
somebody to listen to him."
Mako frowned and shook his head. "I never heard of any subs being captured here then."
"They weren't. Their intelligence system got wind of it, radioed the boat commanders, and th
bottoms out of their subs before they were captured. Two more almost were caught, though.
Mako waited.
"They didn't get the message until they were fifty miles offshore. That's when they saw our d
area and made a run for the base. They were submerging when one took a direct hit from on
guns and went down with all hands before the destroyer could reach it."

"What happened to the other one?"
"Oh, he submerged and they laid depth charges all around the area. The bottom is about fou
that area, so either the depth charges got him or the pressure crumpled the hull. They didn't
devices then to pinpoint the wreckage, but they did a search thorough enough to make sure
As a matter of fact, some graduate college students collecting data on World War One chec
the archives in Germany."
"It's a good story, doll. They ought to make a movie about it."
"Should I?" Her tone was serious, but there were laugh lines around her mouth.
"Well, you could afford it, I suppose. You think your dad would have approved?"
"Sure," Judy nodded. "He was a big risk-taker. Even when he was broke, if it looked good, h
"Your dad didn't inherit money?"
Judy busied herself putting the books back and straightening up the shelves. "Nope," she to
daddy. Every cent he got he earned."
Mako made a small arc of motion with his head, taking in the room. "He did all right."
"He was a good businessman, Mako. He took advantage of every opportunity and built up h
hard way."
"And now you have it all."
Judy gave a small shrug. "I have good advisors. The big money interests they take care of.
lucky charm for the movie company."
"How did Anthony Pell get into that?"
"Dad hired him. In fact, he brought him up from another company he owned."
"Movies?"
"As a matter of fact, yes," she answered.
"What studio?"
"He was an independent. He and dad made four low-budget films that were released in Euro
to the U.S. and they made a bundle. Dad brought him into his company as a partner after th
have gone up fifty percent. Luckily, he had a good block of voting stock in the Midnight Cruis
venture floated them in the early days, so they made out just fine."
"Well...as long as it doesn't disturb the tranquillity of the islands..."
Judy tossed her head and her hair did a little dance in the air. "Oh, Mako, they're not the usu
tours. Those ships cater to casino towns where the rich can play the money games. I know i
materialistic...and it is...but this is a wild generation that makes it hand over fist and spends i
way. One-half the population has hunger pangs and the other half eats their way into a first-
It's crazy."
"You can say that again."
"I suppose you want to know where I stand in all this."
Mako nodded. "I'm kind of wondering."
Judy's eyes met his with startling directness. "I don't," she said simply.

"You don't what?"
"Mess with all that. I live here. I own this place free and clear and run a damn good fishing b
top restaurants on the mainland. I have no partners, so nobody can own me. I still have maj
old businesses, but I don't control them. I probably could, but I choose not to. Long ago he a
to handle his affairs and I have let it stay that way."
"What do you do with the money you make?"
"I pay taxes, bills, and bank the rest."
"You a millionaire?"
"I was that when I was twelve. Next question."
"What would you like to own?"
"A boat like yours," she said.
"Why don't you?"
"Because they don't make those antiques anymore."
Mako grinned at her. "I had a hard time finding mine, and it's not for sale."
"Got a classy name, though."
He grinned again. "Ah, yes, the _Clamdip._ Would you like to take a cruise on her?"
"I'd love it."
"We don't stop at any exotic ports of call, y'know."
"So I won't dress up. When can I go?"
"Tomorrow. We leave the dock at six in the morning. What would you like for breakfast?"
"Billy Bright will know."
"Good. I'll tell him to leave the eyes in."
"Certainly," she said, and he knew she meant it.

Chapter Eight

Mako watched the runabout disappear into the night, then turned and went to his house. Wh
perking on the stove he brought the transmitter out and made his contact; when the agency
the switch to scramble, identified himself and said, "Find out if Anthony Pallatzo operated ins
movie business. That would go back to at least twenty years ago."
The operator on the other end replied, "Right, hold on."
Only the faint hum of the generator was audible for a full ten minutes while a computer was
files, then the voice from the States said, "Got it. Tony Pell was active for six years, but nob
him for anything. He was clean with Internal Revenue, none of the gals or guys they used ev
on him and he just walked away from the business when it got too legal for him. There's a re
his association with a legitimate California-based studio called Alberta Productions. Nothing

recorded. There is no death notice on him."
"He's not dead."
"But he's not active, either."
Mako said, "That's because he's legitimate. He pays his taxes. His associates are reputable
"That doesn't sound like Tony Pell."
"Sure makes a great cover."
"If it's real."
"Oh," Mako told him, "it's real, all right."
"You think he's staying clean?"
"I have my doubts," Mako said, then added, "Now, one more thing. The naval vessel _Sentil
operation south of here. Please notify the captain that I want to meet with him shortly and be
information I need."
"We can't interfere with naval missions, you know..."
"Quit the crap," Mako said abruptly. He wasn't about to try a bluff with the operator, but he k
Company worked in these matters. "They're operating hand in hand with our people and you
You have my files there?"
"Yes, I have."
"Do I have the authority to make this request?"
"According to this you have unless..."
"Forget the unless. Just do it."
"I'm going to clear this with my supervisor, you know."
"Forget your supervisor. You clear it with Fennely and do it now."
"Director Fennely is..."
"I know who he is," Mako told him. "Just do it. Now."
Mako signed off and put the equipment back in its stall. This contact was going to rattle a few
long he'd have to give a full report on his actions, but they couldn't take any chances on tryin
off to fit their plans. They had years of his activity in strange places and events that shook th
more than once, bringing down some pretty violent people and causing dangerous governm
this point they didn't know how much or how little he knew, and throwing in Anthony Pallatzo
somebody scramble.
No formal charge would be made, but the bug would go in somebody's ear, new orders wou
agents and Tony Pell would be under scrutiny again. He'd know they were there, he'd smile
businesslike, and there would be nothing to report. Somehow he'd manage to do what he ha
contingency plan for just this sort of thing. He'd keep it low-key and clean, but sooner or late
would begin to show and the real Tony Pell would come out of his envelope.
Before he went to bed Mako retrieved his old .45 caliber Colt auto matic, cleaned it thorough
it didn't need it, then oiled it, checked the mechanism until he was satisfied with its operation
in a fully loaded clip, slipping the rig into a niche between his bed and the wall.

He was getting that old feeling again. He didn't like it at all.

Billy Bright had scooped the eyes out of the fish heads in the stew. Judy expressed mild dis
Billy told her it was Mako's orders, but it was faked. Anyone who wanted fish stew for breakf
much of a fuss about eyes anyway. The rest of the meal would have cost a fortune in one of
restaurants, but here it was a simple island breakfast.
Judy made happy little sounds when she smelled the coffee aroma coming up from the galle
coffee smells so good, Mako?"
It wasn't a new question for him. "Because I get it fresh-ground in bags from Miami and keep
On the island they buy the canned kind because the cans are as valuable to them as the co
"Mako!"
"They have nice tight plastic tops and the painted metal takes a long time to rust out. You'd
what they keep in them."
"Like what?"
"Like things you might keep in a medicine cabinet. Very personal items."
She stared at him for a moment, then smiled gently. "Are you almost talking dirty?"
"I'm talking about coffee cans."
Neither of them heard Billy come up behind them until he said, "Mr. Hooker, sar..."
Something was bothering his mate and Mako knew it at once. His eyes tightened and he sai
"The barometer..."
"So?"
"She is going to start to fall soon."
"You get a weather report on VHF?"
"No, sar. But she will fall, you betcha." There was a very worried expression on Billy's face.
"How would he know that?" Judy asked Mako.
Both of them scanned the sky for any indication of a weather change. It was cloudless and c
hot day with waves running less than two feet, the wind gentle and from the southeast. Ther
notification of any change when they left the dock and from all indications it was no less than
to be going somewhere by boat. But still, Mako didn't argue the point. To Judy he said, "It's j
these islanders know."
"But the Miami weather station..."
"We're not in Miami."
Judy could read the seriousness in his tone and a frown wrinkled her forehead. "Are you goi
"No...we're only two hours away from the _Sentilla,_ and it's three hours back to Peolle."
Billy was watching him, quietly pleased that Mako had taken his warning seriously.
Mako said, "We won't do any night sailing, Billy, so quit sweating."
"Oh, I do not sweat, sar. We can make Reboka Island base before the glass she falls."
"Then why all the worry talk, Billy?"

The mate's eyes crinkled and Mako knew he was going to hear another of Billy's odd opinion
judgments.
When he had his thoughts together, Billy said, "Sar, it is like this when the eater, he gets hun
"It's daytime, Billy."
"Yes, sar. If he is hungry, he will eat in the daytime."
"Tell me something, did the barometer always fall the other times when the boats...got 'et'?"
Very solemnly, Billy Bright nodded. "Every time. Yes, sar, every time."
"Your friends, they all notice it?"
"We talk about it. Yes, sar."
"They still went out in the daytimes, didn't they?"
His eyes roved the horizon. "So they can eat, they have to go out. Some think they can see
and maybe get away." He was remembering the _Soucan_ with its bottom holed and Mako
himself. He was thinking about the eater being caught in Willie Pender's net and the way tha
neatly cut as if by a single great tooth.
"You scared, Billy?" Mako asked him.
A strained grin twitched at Billy's mouth and he shook his head. "If you and the missy are no
not scared." Then he grinned very broadly and went back to the wheelhouse.
Judy turned her head and looked up at Mako. "You know, I really don't know just what's goin
you two, but somehow I feel scared. I don't know what's happening but I'm beginning to feel
outing is more like a heavy business trip."
"You letting that 'eater' story bug you?"
"It's too ridiculous to be true. Those giant great white sharks are all extinct and you know it...
"I've never dived that deep," he interrupted.
She knew he was making a joke of it, but she kept on anyway just to prove it to herself. "Nev
were down there, and I said _were,_ the enormous pressure change of coming to the surfac
bodies inside out." She ended with an emphatic nod.
But he still gave her something to chew on. "Whales dive deeper than sonar can track them.
below six thousand feet, yet they come up well fed and covered with sucker scars from gian
Judy's eyes widened at the thought of his description and she let her breath out, not conscio
she had been holding it in. "You're just kidding about that...aren't you?"
"Nope. Besides, you're not scared."
"The hell I'm not."
"Can I put my arms around you and comfort you?"
She licked her lips and bobbed her head. "Sure."
Mako slid an arm around her shoulders. "How's that?"
"Big man," she said, "I'm real scared."
Before Mako could do anything about it, Billy's head poked out the wheelhouse window. "Mr
glass, she has fallen two points."

"Call Miami and get a current report."
"I did that, sar. They said our barometer may be..."
"Defective?"
"Yes. That is the word they used."
"What do you think, Billy?"
"I can feel it, sar. The glass, she is good. Miami does not understand."
Under his hand he felt Judy shudder gently. On the horizon, both of them could see the thin
clouds starting to form. There was something ominous about them.
Mako said, "Quit calling me 'sar,' Billy."
"Yes, sar," Billy called right back. He had seen the clouds too. His hand nudged the throttle
the _Clamdip_ picked up a few extra knots of speed toward Reboka Island.
Mako poured the both of them a Miller Lite beer and they leaned on the starboard rail, enjoy
the only sound that of the waves lashing tiny tongues along the hull of the boat.
But moments like that were never made to last. Billy Bright had heard the click of a sending
switch to the speaker and picked up the tight, disciplined voice of Chana Sterling saying, "_D
the _Tellig_ calling. Please give us your position."
Almost immediately a heavy male voice responded with, "_Tellig,_ this is _Drifter._ We are a
your blue chart."
Mako grunted in disgust. They weren't using the regular nautical charts but had instituted on
so as not to give away their position.
"Roger, _Drifter._ We have located a disturbance. It may be what we are looking for. We wil
How soon can you join us?"
A hurried calculation was made and the voice came back, "Forty-five minutes will do it."
"Roger and out," Chana said.
Hesitantly, Judy asked, "Diver?"
"That would be the robot," Mako explained. "I'd sure like to know what kind of disturbance sh
about."
"Could that be some kind of...ruse?"
"Not with Chana. She's all business."
"Why would she put it on the air like that?"
"Two reasons," Mako told her. "One is that she needs the robot. The other is that she wants
she nailed this sucker. In the area she works in, overt deeds of heroism make for rapid prom
"How high does she want to go?"
"Far enough to control the world."
"Or maybe just you," she added mischievously.
This time Mako gave her a sour glance. "She'd just like to shoot me again. In a way I hope s
chance."
"Why?"

"Then I can really kick her butt."
"What do you think that disturbance was she mentioned?"
"Could be a pod of whales."
Once again Billy's voice came out of the wheelhouse. "We can go see, sar. That is, if you wa
"I told you," Mako said, "that guy's got ears like a cat."
"Sar...?"
"How would you know where they were, Billy?"
"The other day at the dock I see the big blue square on _Tellig's_ map. Others were in differ
part was over where Poca and Lule Malli catch the big marlin we all feast on."
"That was in open water, Billy. Poca didn't even have a map on board."
"I know the place," Billy said simply.
"But you don't really want to go there, do you?"
Instead of answering, Billy just shook his head.
"Okay, we continue on course. If they find the eater, good. They can take it back with them.
trouble we'll go look for them."
"Suppose the eater gets them?" Judy suggested.
"Then we'll pour a cold beer over their watery grave. Or maybe half a beer."
At the wheel, Billy started whistling. They were staying on course and he was happy for eve
the _Clamdip._ But he was concerned about the _Tellig_ and the _Drifter._ The clouds on th
little heavier now and the barometer had gone down another full point. The lady boss on the
they had sighted a disturbance and whatever it was, he was sure it was the eater. And right
away from it. He touched the throttles again and the needles on the tachometer showed anc
increase.

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Fear was an emotion Chana Sterling would never admit to. Fear was something that belong
from a confrontation with danger rather than face it. Right now the hair on the back of her ne
stiff, but fear hadn't put a crimp in her actions.
Beside her Lee Colbert stood, one leg propped on the rail, the sporting rifle loaded with arm
explosive bullets held casually in his hand. It was that "masculine attitude" that annoyed Cha
demeanor that didn't reek of fear at all but held the calmly interested expression she had se
technicians peering into a microscope.
On their port side, ten miles out, the low cloud bank had a slow rolling motion. Every minute
burst of light was visible along the line. "Lee," Chana asked, "did you ever see a weather fro
one?"
"Yeah, several times."
She knew he was deliberately making her wait, not finishing the explanation. Finally, exaspe

as quietly as she could, "Where?"
"Off the coast of Alaska during World War Two. They'd build up, then burst just as suddenly.
out of the rookies." He gave her a meaningful glance and suppressed a smile.
Chana passed off this remark and kept staring at the ocean. The light chop that gave life to t
surface suddenly flattened in a wild circle; the gulls that had been following the _Tellig_ abru
series of raucous screams and wheeled off into disturbed flight. "There it is again," she said.
Lee Colbert's eyes were on her, but she wouldn't acknowledge his unspoken question. She
binoculars, focused them in and scanned the area. It hadn't changed in shape and seemed t
the same direction they were.
The big oval area seemed calm until it reached the rolling edges of its perimeter, where the
it. The coloration was deeper, and blue in contrast to the green of the ocean itself. She stare
analyzing what she was looking at. "There's a pressure under the surface," she said.
"Could it be a vent hole in the bottom spewing up magma?" He was grinning at her again.
"Lee, quit being an ass. This is the Atlantic," she spit at him, very annoyed now.
With the suddenness that it had appeared with, the flat calm gave way to the ocean's wave a
didn't put the glasses down. Here and there the surface would flatten again in a small area, t
suddenly disappear.
When she took the binoculars away from her face, she said, "Lee..."
"What?"
"Something's down there."
He didn't answer her. Instead he pointed to the boat a few miles away coming up behind the
Drifter. Maybe now you'll know."

The bearded young man at the helm of the _Drifter_ never would have been taken as an An
blue jeans were unwashed and cut off halfway between his knees and his bare feet, scraggl
down from the mock hems. His T-shirt advertised a suntan lotion and no hat covered his obv
hair.
But Commander Sullivan was among other things an underwater archaeologist, a trained div
things naval, and a Ph.D. in physics. His crew of six were equally disheveled and almost as
academic training. It was all a great cover. Being assigned to this present duty was like a pa
all of them, because no way would there ever be a "ship eater" other than those in the storie
happy hour is nearly over.
Sullivan recognized Chana's voice when she radioed, "_Drifter_ from _Tellig."_
"Go ahead, _Tellig."_
"Can you see that flat spot on our port side?"
Through his glasses Sullivan surveyed the area. "There's a difference in the wave action, I th
anything?"
There seemed to be an anxious hesitancy in her voice when she said, "There seemed to be

"Anybody else verify?"
"No. There was nothing to see. It was really a...condition."
"Hard to drop a depth charge on one of those things."
Chana's annoyance was clear. "There was something there, dammit!"
Sullivan tried not to chuckle in the microphone. He pushed the throttles to full forward and to
coming up fast. Tell it to stick around."
She muttered something nasty and slipped her mike back in the holder hard. Lee tapped he
to the port. "It's back again, but this time it's leaving us."
Chana ran to the rail with the glasses to her eyes. A hump seemed to form on the surface, le
waves roll away to make a great oval again. She was holding her breath because it seemed
the "eater" would show itself, then the calmness quit and the oval grew smaller, and as Lee
beginning to flow past them.
Lee entered the time and sighting in the logbook, then tucked his pen in his pocket. He reac
To Chana he said, "Do we follow it or notify _Drifter?"_
"We'll stay clear, Lee. Tell him to get the robot out and pick it up underwater."
Lee pressed the mike button and said, "_Drifter,_ you should be able to pick that disturbanc
now. It's smaller, but it's heading back toward you. If you can release the robot you should b
some decent pictures."
"We have the area in sight, _Tellig._ The robot's going over the side now. Keep the area cle
"Roger, _Drifter._ Out."
The engines on the _Tellig_ lowered to one-quarter speed and the ship began a slow turn to
could watch the activity on board the _Drifter,_ saw the fat body of the eight-foot-long subme
lowered into the water, then watched the team in the bow direct its movements from a handl
The robot was one of the developments Sullivan had pioneered in the last five years. With m
come simplification, and handling the robot was much like flying a model airplane. The RV in
immediately sent back pictures that were taped and made you wonder why this wasn't done
on the _Titanic_ or looking for the _Bismarck._ Everybody just wanted to make things bigge
complicated, Sullivan thought. Maybe now he could prove something to them.
But his thoughts had interfered with his actions. What should have been immediate was dela
and he didn't hit the lever fast enough to steer the robot where it should have gone. The oce
changed as though huge hands just below its surface had waved upward, forming a huge w
corner of his eye he caught something on the TV screen, but it wasn't something he was bot
he would see it later on tape. But then the screen suddenly flashed and went white; the indic
in his hand went dead and he knew he had lost the robot. The eater had gotten his equipme
Then the flat spot on the water quietly disappeared. Whitey, his mate, said, "Something's co
sir."
Barely discernible, the oval formed again, coming closer to the _Drifter_ before seeming to g
the ship itself.

The bite came with a shattering crunch and _Drifter_ lurched in the water as though a dog h
bottom, then she was tossed loose like a discarded bone and a hoarse voice from the cabin
taking on water!"
Drifter stopped rolling but listed five degrees off center.
Sullivan yelled, "Damage control...see what happened." He reached for the mike and called
said made the film of sweat on Chana's back suddenly go icy. "Something hit the robot, now
"What's your damage, _Drifter?"_
"We're holed, that's for sure. We're listing, but we have a double bottom under us and I think
hold. You'd better come alongside and we'll head for the _Sentilla."_
"You going to radio ahead?" Chana asked him.
In case anyone was monitoring the VHF, he said noncommittally, "You know our orders."
Which meant that anything like this was for secret communication only at this point.

But someone _was_ listening. Hooker flipped the switch off and turned on his hi-fi. Judy saw
squinted at him. "What was that all about?"
Billy Bright stuck his head out to see what he had to say. "Looks like Billy's called the shots a
knew something was going to happen."
A finger pointed toward the west. "Sar, those clouds that were rising...they are near gone no
"What's the barometer reading now, Billy?"
After a quick glance, Billy told him, "She much better now, sar. I think the eater will not be ba
Judy said, "You believe that?"
The grin on Mako's mouth twisted into a puzzled scowl. "I like it better than what those guys
are thinking of right now."
She thought about what she was going to say for a moment, then looked at Hooker. "They're
to think about next."
"Oh?"
"Yeah, oh. _Lotusland_ is filming _Sentilla_ and the naval exercise and the main ship of the
lines are putting in to give the customers a show."
"Why didn't you tell me?" Hooker said, annoyed.
"Because it shouldn't have made any difference. Nobody expected this to happen."
Hooker grinned again. "Well," he said jokingly, "we'll blame it all on the Bermuda Triangle."
At the wheel Billy Bright let out a loud grunt of disdain.

Chapter Nine

The island was banana-shaped, a two-mile-long rising of green, fertile land, edged with a be

white sand and populated with hordes of wheeling, screaming birds. The concave side faced
falling away quickly so larger boats could come in almost to the shore. The concrete blocks
pilings still stood where they had once protected long-ranging German submarines during th
and the rusting ruin of the single large machine shop still contained the aging remnants of fo
to repair their charges.
To the left of all this was the orderly supply center for the _Sentilla,_ crates and barrels of su
with two loading barges, their ramps down, ready to transport equipment out to the ship.
In the rear, under the trees, out of the glaring sunlight, were the nearly camouflaged outlines
hutches the local workers occupied. Well away from the high tide line a dozen small craft sa
tied down, another two with those almost-antique Johnson out-boards that still ran smoothly
upside down where several boys were busy repairing the bottom.
The _Sentilla_ was anchored a mile and a half offshore, three smaller boats in its lee. Tende
and forth to the mother ship periodically, then there would be a cessation of activity, a dull b
heard, and a geyser of water erupted at the surface of the ocean. Immediately, the activity w
sailors with earphones and mouthpieces relayed information and instructions to others out o
On board the _Clamdip_ the three scanned the action while they cruised past the island. Wh
didn't block their view they saw the sleek hull of _Lotusland,_ her decks lined with avid studi
to the small boats pulling away from the mother ship. The boats were all motorized and shot
going around the naval vessel, heading northward. The first two had camera crews aboard,
each other.
Hooker said, "They're using plain old CB radio there, Billy. See if you can pick them up."
"Yes, sar," Billy agreed.
"Damn it, Billy, quit with that 'sar' business, will you?"
"Your shark name is trouble, sar."
"Billy...do you eat mako sharks?"
"Only when I can catch him, sar."
"Then why are you afraid of them?"
"So I don't get 'et' first, sar."
Judy grinned at Hooker. "Good thinking. Maybe I should call you something else too."
"Like what?"
"Oh...good-looking, big boy...," she teased.
Billy held his hand up and they stopped talking. Billy had nailed the CB frequency and the ch
that they were ready to cover anything that could be photographed around the _Drifter._ Div
with underwater cameras while another crew would film any surface action that happened.
Mako realized that neither ship could try to order anybody away without revealing their ident
the only information that would be let out was that _Drifter_ had sustained an accident, prob
submerged object, and _Tellig_ was assisting her to a safe place.
Judy took her glasses from her eyes and pointed toward the southeast. "Mako...check the h

one-thirty degrees."
He raised his binoculars and focused on the area she was pointing to. She was coming up f
hull of the main ship of the Midnight Cruise line. "There'll be a hot time in the old town tonigh
"You can bet on it." Judy grimaced. "They're going to give the tourists just what they're payin
"And what's that?"
"Real action. Something to tell their friends about. Stuff from the Devil's Triangle, an eater te
apart."
"You think that's going to impress them?"
For the first time she gave him a deep, serious look, her expression tinged with some hidder
are a lot of jaded people on board, Mako. They're so damn rich they can buy anything they v
being given something they can't buy. Nothing better for them than the blood smell. It's impe
sends their pulses sky-high and their feet back to the bar again to get back to normal."
"Judy...you are a part owner of Midnight Cruises."
"I didn't start it. Daddy did."
"You think this is what he planned?" Mako asked her.
She shook her head and stared out at the water. "No, it was to be something different. Dadd
overwhelmed in business." She paused momentarily, then added, "It's tough when heavy m
prize in life."
Hooker reached out and put his arm around her shoulder. With a childlike gesture she came
feeling the hardness of his arms and the taut musculature that pressed against her side. His
wrapped very softly around her upper arm and she wondered briefly what power they could
them to.
It only lasted a few moments when the radio came alive again with the _Drifter_ and _Sentill
the small boats to stand off and saying that they were taking no responsibility for accidents.
being told that they would be in a danger zone under the ships, but apparently nobody paid
was a once-in-a-lifetime situation and committed photographers would never pass up an opp
any cost. If they got nipped by a prop their names would go down in the record books of gre
stunt-men. The occasion would never warn off other divers at all. They'd just want to make s
well away from ships' propellers.
Nobody seemed to care about the eater at all.

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Commander Sullivan's face was set in a tight mask of anger. Whatever had slashed through
taken a small gouge out of the inner one and cut right through the main cable that powered
the deck above. Whatever the robot had picked up was lost forever. Disgustedly, he and his
the ladder, hooked the receiver into a secondary power circuit and flipped it on for a rerun.
And there was the robot's eye, peering into the green of the Atlantic, watching the flow of se

around its contoured form. For thirty seconds the field of vision was good to seventy-five fee
lateral movements it picked up broken streamers of sargassum and a pair of unidentifiable fi
range. Sullivan glanced at his watch. At any second the robot should be in the oval area he
And suddenly there was something there. The visibility just as suddenly was shadowed into
before the automatic floodlight could cut in, the robot was hit with a wall of bubbles and for a
fraction of a second Sullivan thought he saw a set of the wildest, most formidable teeth he c
imagine; then the set went blank.
The commander held a breath a moment before letting it hiss out. "You see that?"
"I saw something," the mate told him.
"Describe it."
"Beats me. It went by so fast..."
"Damn it, let's show it again until we know what it is."
"That's no guess."
"Well," the mate thought, "it was kind of angular."
"How big?"
"Who knows, Sully? We have nothing to reference it with. It was just there and gone. Hell, it
a piece of flotsam or a hunk of that sargassum that floats around out here." He stopped and
commander. "Why? What did you think it was?"
Very quietly and deliberately, Sullivan asked, "You think it could have been...teeth?"
"Come on, Sully, quit dreaming, will you?"
"Something hit us, pal."
"Sure, and there's a lot of somethings along the bottom here. Yesterday we fouled the prop
netting if you remember."
"And I remember whacking that rotted-out old boat that was floating just beneath the surface
didn't hole our bottom."
"Some old wreck..."
Sullivan shook his head. "We would have picked it up on the gauges, pal. Nothing was there
"Something was there, Sully."
Outside, the shouting had started and he knew those idiots with the cameras were going to
place. Well, they had been warned. They had acknowledged the warning. They came on an
went outside the cabin and watched them. Their equipment was new and state-of-the-art, co
divers and their boat was evident, and they worked in pairs with true professional detachme
extremely aware of the danger of their job.
Sullivan and the mate nodded approvingly. They weren't going to sweat out this team at all.
the TV screen to review the flash shot of what the robot had transmitted before it went out o

Captain Don Watts personally welcomed Hooker and Judy aboard the _Sentilla._ None of th
captain had made a quick search of military records and media accounts of his guests to rea

were no mere tourists. Mako's security clearance rate was ultra-high and a good portion of h
were still secret. His agency had directed Watts to assist him in whatever area he needed he
he and the crew of _Tellig_ had a joint cooperation in place. However, it was intimated that h
took precedence in this matter.
On the stern, the three of them had tall glasses of iced tea while they went through the initia
investigative introductions. Judy let herself be dismissed as the heiress to Arthur Durant, wit
monetary interest in the Midnight Cruise line and Lotusland Productions.
She played the game well, having been in it a long time. She could seem aloof or distant du
conversation involving a great deal of technicalities, yet remain totally aware of its substance
The captain was one of those naval officers who thought the whole world should be wet. He
he was on the deck of a military vessel, engaged in a military action surrounded by military p
Anything else was a major nuisance, and although this had an interesting aspect to it, he pre
with it quickly and get it over with without too much bother.
There was something imposing about the captain. A subdued military demeanor hinted that
through the deadly fire of the war and come through intact and more wise than before becau
command and win; yet as imposing as he was, his attitude was direct and friendly.
He said, "Washington has sent me all your credentials, Colonel."
Judy's eyes made a small movement when she heard Mako called by rank.
"Forget the title, Captain. It'll make my work easier."
Captain Watts nodded. Being a player in any covert action wasn't part of his makeup, but if h
felt better being among friendlies. At least the army had a reservist here who was an old pro
the angles were all about. "Tell me, how can I help you?" he asked, waving toward the deck
brought out.
When they sat down Hooker said, "This operation you're on...what clearance do you have?"
"You don't know?"
Hooker shook his head. "This came up suddenly. I just happened to be on the spot so they c
"There is no security risk on this operation at all, Colonel."
"Hooker...or Mako, okay? Forget the title."
"Certainly. Anyway, this is a very public and very standard type of action for us. This time we
ordered to participate in an underwater exploration of certain geological movements of the e
seemed to emanate from this area. We have aboard twenty-three government specialists wh
monitoring this activity, and their results and opinions have all been made public too. They g
Washington, uncoded, and are later published in scientific journals."
"Something's raising hell," Mako commented.
Watts shrugged and sipped at his iced tea. "That all started after the detonations were subst
electronic impulses. The equipment hasn't been repaired yet."
"That sure drew everybody's attention."
"Col...Hooker, when stories about boats being eaten by some strange sea creature leak to th

the sordid publicity that interrupts a scientific fact-finding operation."
"Something's doing it," Hooker told him.
"Something's always doing it. You know how many boats on the islands were lost last year?
hurricanes or collisions. Not to sea creatures, just plain lost?"
"How many?"
"There were fourteen by official records. There were twenty-seven rescued. Their reasons fo
were sound enough. A loose plank, fire from cooking areas, gasoline leaks on outboard-pow
of collisions with subsurface debris. Nothing that ate them, though."
"How do you treat their stories, Captain?"
"I give them a great deal of thought, Hooker, a great deal. I've been out to sea too damn lon
attention to detail even if I don't understand it. This 'eater' concept is ridiculous. You agree?"
For a few seconds Hooker just stared at the sea. "I haven't given it a great deal of thought y
those mines on the sunken hulk had anything to do with it?"
"Anything's possible, but after the few breakaways, we managed to secure the rest on the b
being. We know about those that reached Scara Island, but that's as far as they will go anyw
dispatch a detonation team to blow them and that should end that. Two have already been d
Tellig took care of one."
"You planning anything for the rest of the mines on the wreckage?"
"They'll be wired before we leave the post and blown when everything's clear. It ought to ma
for the Midnight Cruise lines."
Judy looked up and nodded toward the camera ship. "And _Lotusland._ You're giving them
worth of publicity."
"Uncle Sam is happy to help," Watts offered. He looked over their heads toward the south a
crew of divers should add another million to the budget. _Drifter_ and _Tellig_ are getting m
this movie."
The three of them stood and went to the rail. Chana's crew had nudge _Drifter_ to the large
to _Sentilla's_ hull, and two dozen sailors secured her properly and got lines from the _Sent
around her hull. In thirty minutes the area was cleared and the winch operator on the crane
The _Drifter_ moved in its sling, then began to come out of the water like a toy.
Handheld cameras operated by the divers and others on their small boats recorded the entir
zoomed in as _Drifter_ rose and little by little closed in, and they all got a firsthand look at th
six-foot-long gash in the bottom, the edges peeled upward into the hull as though a giant ax
through the metal with one enormous stroke. Water poured out like a miniature Niagara and
ship in that one position until the flow ceased. Only then did one sailor walk up under the _D
close-up pictures of the bottom. When he walked away he waved off the divers with silent au
stood back and gave a wave to the crane operator, and the _Drifter_ started to rise to the _S
Hooker nudged the captain and asked, "Would you have done that with a civilian vessel?"
"It would be an option under extreme circumstances. In this case it's a necessity."

"Then I take it _Drifter_ is military equipment."
"So to speak, Hooker."
"The government's pretty raunchy, isn't it?"
"When it has to be," Watts told him. He looked at Hooker again, his smile grim. "That's why y
isn't it?"
"Not really," Hooker said. He took a deep breath and let it out slowly. "I'm more like an accid
"Just waiting to happen," Watts put in.
"Something like that," Hooker told him.
Judy joined the men at the rail, watched while _Drifter_ was lowered down onto chocks on th
"The captain of the Midnight Cruise line has requested that the three of us join him and his p
supper on the beach tonight."
Watts gave her a sharp glance. "Requested how?"
She pointed toward the cruise ship off their side and waved. A light flashed on the bridge, so
were being watched through a telescope.
"Answer?" Judy queried.
"That's code," the captain said sharply.
"I can read Morse, Captain. Well?"
"How's he going to get all those passengers on the beach?"
Judy let out a gentle laugh. "Not that many will want to go, Captain. Some will be adventurou
will prefer the bar or the gaming tables. One thing you can be sure of: the food will be excep
the whole evening might be exciting. I'm inviting the crew of the _Tellig_ there too."
Hooker gave her a questioning look, but she didn't explain any further.

Very gradually, the sun was completing its arc in the heavens, beginning its slow descent int
Seabirds winged their way back to the islands and the shadows that danced off the wave tip
lone palm tree, somehow uprooted from its island, bobbed aimlessly. The branches slapped
small, fingerlike clump of root system made eerie wriggling motions, the tips white with salt f
shadow had no mass to it, just a black streak that formed and broke continuously.
Small fish that liked to dive and play around floating objects and their shadows made a myria
and splashes, and here and there a small, violent disturbance indicated something bigger ha
for a quick kill and fast meal. The reaction would be immediate as the others fled to safety, b
memories were short and they returned within minutes as though nothing at all had happene
Outside the perimeter of the great palm the predators waited, darting in at their own conveni
their victim when they were ready, not conscious of any danger, because in this area they w
would eat at their own pace, and when they were sated, they would move off as a group to c
activities.
They knew no danger.
Here they were the only predators.

Realization took time, even for them. They felt a pressure from below, an upward push that s
been there at all, and the predators knew that something else was there, something bigger a
anything they had ever experienced before—and instinct told them to flee. They left fluoresc
water that was beginning to darken with the dusk, and a great oval calmness started to form
ocean suddenly had a gelatin shell, and the ghastly blue form of it just below the surface see
an agony of birth; then, as sheet lightning lit up the sky in the east, the thing glided away and
returned to normal.
The great palm was totally unconcerned by it all. The few frightened forms of sea life that ha
in its branches swam out, but not too far. They too were guided by instinct.

Chapter Ten

The Midnight Cruise ship was well prepared for any contingency. A spur-of-the-moment bea
simple matter to arrange, even with an elaborate menu of gourmet items. A sturdy motor tra
stoves, tables and place settings while another carried all the foodstuffs. The operation was
that hardly anybody noticed. The guests were formed into teams and prepared to do some e
dinner.
Chana and Lee Colbert had let the initial teams go ahead to pick their way around the rubble
submarine base. Chana shook her head and said, "Listen to them. You'd think they were in
they're doing is traipsing through wreckage."
"In their world, lady, they don't see junk. They only see money and what it can buy. This is a
for them."
"Come on, Lee, they're tourists."
He gave her a tight smile. "Sure they are. Millionaire tourists. Hell, you can't even get a boar
that ship unless you have a seven-digit income. Not capital. Income from the capital. Get the
The frown Chana turned on him showed pure displeasure. "That's disgusting!"
"That's what the last report from the Company indicated. I take it you didn't read it."
"No. I was busy with other matters. It was filed under general correspondence. I'll read it late
Lee waved his hand at the backs of the retreating passengers. All of them were uniformed in
hiking clothes, some with Frank Buck jungle helmets and others with cute kepi-style coverin
tailoring shops.
For a minute, Chana studied them again, then asked, "Why are they all waving like that?"
"They're off the beach," he told her.
"So?"
"They're on the grass and they haven't been issued any bug spray. Somebody is going to ca
Lee had barely spoken when they saw a young sailor in the ship's colors running hard to cat

assembly. Two canvas bags were over his shoulders and when he reached them he began
with instructions on their use and made sure everyone was well equipped before he started
When he reached Hooker and Judy he stopped and grinned at them. "Sure appreciate you t
"No trouble."
"It would be for me if the boss man knew about it."
Judy thought Mako was going to say something and gave him a nudge, but all he said was,
when we eat. I want a seat close to the kitchen."
The boy gave him a wink and said, "You got it, man."
Judy took Mako's arm, stuffed her bug spray in her pocket and started walking toward the re
repair shed on the beach. "He wouldn't have believed you anyway," she said.
Mako didn't answer.
"Do I look like a part owner of the fleet?"
This time Mako nodded. "Sure you do."
He was so matter-of-fact about it that she stopped and faced him, her brow furrowed. "Why?
"Why would I?"
"Because you're with me," he told her. Then he grinned and said, "I'm the dominant male, w
"Damn!" She laughed and kicked sand at his feet.
The perfumed chemical smell of the insect repellent hung over the island. Laboratory techno
the performance of the insecticide a thousand percent since the jungle warfare of World Wa
wild waving at clouds of minute flying things because they were either dead or held at bay b
expertise.
Flashbulbs from small cameras were capturing the maze of bent steel girders, and inquisitiv
prying in and around ancient tooling devices and rotted cranes. Here and there a shriek wou
furry thing dashed out of a hiding place, or a scorpion would suddenly become alert and mal
gesture at a portly millionaire who wasn't used to violence of this sort at all. One tried bug sp
terrestrial arachnid and all it did was spur the little beast into a charge. The man's eyes bugg
fright immobilized him, but the scorpion abruptly stopped and the man swallowed hard witho
stepped back.
His pudgy little wife beamed at his bravery and said, "Dear, that was marvelous!"
"Yes" was all he could answer. His voice was quite humble. Inside all he could think was tha
bugger had scared the crap out of him.
Hooker and Judy were outside the scene, but they had found something of their own. Protru
was a huge piece of curved, shaped metal. Unlike most of the iron and steel around the bas
no trace of rust at all. Hooker pried up a piece of board and began shoveling away the sand
it showed plainly. Judy said, "Is that what I think it is?"
Hooker nodded. "Part of it, anyway." He poked away just below it and hit something solid. "A
propeller. And here's another one."
"That second one's awfully close to the other one, isn't it?"

"Well, it's more than a four-bladed baby, that's for sure. At the angle I see here, this prop mu
carried eight or ten blades."
"How big across, would you say?"
"The circumference of rotation would have to have been at least twelve feet." He started pus
back into its original position. "That was a big bastard for World War One." His face had a pu
and Judy noticed it when he joined her.
"What's the matter, Mako?"
"There's no rust on that prop."
"What about it?"
"The thing isn't stainless steel, but it's in better shape than what we're producing today."
"But it's just laying there."
"I know," he told her. "Apparently the German metallurgists were way ahead of their time. Th
bother to try to hide what they had. They just used it, figuring they were going to win the war
"Hooker...is it that important?"
"No, not now. We can produce hardened, nonrusting metals ourselves, but back then it wou
coup, as the Indians say."
"Then why did you cover it up?"
"Because there might be something there that needs looking into. We'll let Captain Watts se
recover it." He scanned Judy's half-closed eyes. "What's bothering you now?"
"That propeller had been here since 1918. How come nobody else ever spotted it?"
"Maybe they did, but who cared? The war was over. Nobody wanted this island, it was all his
to rust."
"Except that it didn't rust."
"No, and neither do your zippers on your jacket. We caught up, okay?"
She thought a moment, then agreeably nodded. "Okay."
Mako took her hand and led her back into the maze of aging girders. In the rubble was the c
generation; a single shoe of heavy leather, a piece of striped cloth—part of an apron—both t
touch. The mouth of a whiskey bottle protruded from the sand and in one corner was a heap
some with corks still in them.
At the far end was the office or what was left of the office. The furniture was not what any na
use, so it was sand-covered, but recognizable. The wooden filing cabinets had come apart a
papers were to be seen, but an ancient typewriter, still covered by a cracked rubber hood, sa
table, looking totally untouched.
Judy asked why.
"Natives could have been superstitious. This was the home area of the place to them. They
unexplainable, so this place could have been taboo. Anyway, who knows?"
"The others from the ship could have taken souvenirs from here."
"Not likely, kid. This was adventure, not an auction. It'll all look better in photographs. You hu

"Starved."
Mako glanced at his watch. "We can beat them to the tables if we shake it a little."
From a good distance away, Lee Colbert put down his binoculars. For an hour he and Chan
sight but kept a close watch on Judy and Mako. "They're just kicking up sand," he said.
"Balls. Hooker's up to something."
"Chana, knock it off," Lee told her testily. "They haven't been looking for anything and they h
anything."
"Then why is he here?"
"Damn it, Chana, he's here because he's got a woman with him!"
"What difference does that make?" she spit back.
Very quietly, but very nastily, Lee said, "At least he knows she won't shoot him."

Captain Don Watts wasn't about to miss a meal on the beach. For too long he had been exp
elegance of French and Italian trainee chefs on board the ship, and now he wanted the sme
and to hear the sizzling of plain old hamburgers on the grill. A pair of the islanders who work
Sentilla had already buried yams and a fresh-caught fish in leaf wrappings, and the aroma
beach like a pleasant cloud.
A portable plank bar had been set up above the high tide mark, bottles of distilled spirits glis
jewels, but the glassware was heavy and old-fashioned. A half keg of beer was chocked in p
the bar, an old wooden spigot rammed into the bung. Thick mugs with heavy handles were g
"A miniature Sloppy Joe's," Judy said.
"Anything for a change," Hooker told her. "They'll be lining up at a keg and spilling the suds
place. I wonder when was the last time these old boys bellied up to a beer bar?"
She looked up at him and grinned. "Oh, these old boys have been there and back, believe m
started out in push-carts."
"Selling what?"
"War surplus," she said. "The government threw it away and they sold it back to use in Kore
Before he could answer, he spotted Captain Watts coming up the beach and waved. Watts
off a mug of cold suds, washing down a mouthful of hamburger with apparent relish.
When he got closer he yelled, "You'd better get into the chow before the crowd gets here."
"We intend to," he said, pulling Judy to an angle to intercept the bar. When they all had a be
they curled down into the sand far enough away from the squealing of the happy crowd so th
without shouting.
Judy asked, "How long are you staying, Don?"
"When they dry up the bar they'll be ready to go back. This bunch is always ready for a little
extracurricular activity. They never miss an outing. Some of them wanted to go skin diving, b
qualified."
"You need a certificate out here?" Judy put in.

Watts shook his head. "Didn't have to explain. We just pointed out the sharks the boys had p
dock and that slowed them down pretty quickly." The captain stopped and stared over Mako
moment, then said, "Company coming," and stood up.
Hooker got up with him and let out a tight smile at Chana and Lee Colbert. Judy waved from
the sand. There was another girl with them, and this one was no tourist. The sun had burned
as Mako, but she had gremlin eyes where diving goggles had given her a strange mask of w
dimming light it was almost impossible to tell if she was plain or pretty.
Captain Watts made the introductions. The girl was Kim Sebring, an oceanographer from W
researching ocean currents around the area where the _Sentilla_ was operating.
When everybody was back in the sand again, Judy asked her why Woods Hole would be int
"You know the history of Reboka Island?" Kim asked.
"Only that it was a German sub base in World War One," Hooker told her. "Was there more
The girl shrugged. "Historically, it's a question mark. Submarine warfare was in its infancy at
but the German government realized its potential. Unfortunately for them, their technology w
their production capabilities didn't measure up to their plans."
"How did they pick this place?" Watts queried.
"Probably through information gathered from their shipping trade. Most likely the subs were
they could be. In some instances the records show they were towed all the way. Incidentally
low spots in back of the buildings?"
Mako said, "I saw them through the office windows. They sure weren't foundation excavation
"They were blowout holes," Kim told them. "Originally, huge steel tanks were buried there. F
with oil for the subs."
"What happened to them, Kim?" Judy asked.
"The operation ceased," the diver told her. "The war ended. They had used up all the oil any
hurricane hit here and flooded the island, those big, empty drums just burst through the sand
away. Apparently the vents were left open, because they were never seen again."
Hooker finished off his beer and wiped his mouth. "You trying to locate them?"
"No way." Kim laughed. "They were made of thin metal that has long since been eroded awa
checking out the odd currents in the area. The way everything gets dumped on Scara Island
"Those mines that drifted there were a surprise."
"Not really. All sorts of odd things wind up on that beach. There are parts of old ships from th
hundreds, wreckage from torpedoed boats during World War Two. There were even two hou
from Florida during a hurricane. They didn't last long, though. Whatever hits the sun and the
last long."
Hooker said, "You'd think the kids with metal detectors would be scouring the area."
"Why, metal doesn't float. Buoyancy and a strange tidal current keep the junk on Scara Islar
"Too bad."
"Except for a float sent up from a sunken submarine."

"A float?"
"Yeah. Apparently one of the subs assigned to the base here submerged and couldn't blow
When they had tried everything the captain shot the float up through one of the torpedo tube
"You're a real seagoing encyclopedia, lady."
Kim gave him a small laugh. "You know what the Kingston valve is?"
"Tell me."
"It's the valve that controls the flow of compressed air. When the sub was submerged the air
into high-pressure containers while seawater flooded chambers that gave the sub negative b
down. To go up, the compressed air was released, blew out the seawater and the sub rose t
this case, the valve stuck."
"Who's got the float now?"
"It's in the Naval Academy at Annapolis."
"How'd you wind up here?"
"Magazine assignment. Our bunch at Woods Hole get some beauties since we work closely
projects."
"They sent you out by yourself?"
Kim shook her head at Hooker. "I'm not alone. There are four of us on the dive and we're we
For the first time Chana spoke up, the tone of her voice tinged with a note of superiority. "Yo
afraid of the eater, I take it."
Kim laughed again. "Lady, I'm afraid of everything I'm not prepared for."
"Then how do you prepare for an eater?"
A casual shrug touched the girl's shoulders. "Hell," she said, "I'm not a boat." She turned her
and grinned at Judy and Hooker. "Either of you two divers?"
"I've got a ticket," Mako told her.
When Judy said she was certified too, Mako gave her a curious glance. "You get around, kid
"Daddy let me dive for three seasons with the sponge fleet. We were using hard hats then."
Hooker said to Kim, "You need some extra hands on your project?"
"Two of our divers have head colds you wouldn't believe. They take a shallow dive off the bo
eating a cold ice cream cone and having that hammer hit you in the forehead."
"I remember the feeling," Hooker said. He nudged Judy and asked, "You want to lend a help
"Sure, but I'm not an oceanographer."
"No sweat," Kim told her. "All you have to do is stick plastic pennants on wire rods into the s
at fifty feet to seventy feet with hundred-foot clear visibility. Nothing dangerous down there w
handle, and when we're done we can drop on down to the wreck of an old submarine. It's be
"Interesting," Judy said. "What about the diving gear?"
Hooker said, "I have equipment for four on board the _Clamdip."_
"Tanks?" Kim asked.
"Eight fully filled," Mako told her. "There's a four-stage compressor on board if we need to re

Chana's eyes narrowed slightly. "Why would you carry all that equipment for, Hooker?"
"I'm a sports fan," he told her. Then, "Why don't you come along, Chana. Diving is one of yo
isn't it?"
There was more in his tone than an invitation. This time it was a direct order given so that no
suspect he had the commanding position. Chana's hands tightened involuntarily, then she g
pleasure and nodded her acceptance.
Hooker grinned back and squeezed Judy's hand. "What time do we leave, Kim? We'd better
instead of your little boat. We're up to our ears in supplies and the _Tellig_ will be staying on
the _Sentilla,_ right?"
Lee Colbert was pleased with the idea. He could get the official business done with Captain
Chana looking over his shoulder, and Chana would have a good opportunity to find out just
in this game.
Kim said, "We'll leave at six A.M. It's about a forty-minute ride to the dive site, so we should
water at seven-thirty. That sound okay?"
"Suits me," Hooker said for Judy and himself. "Where are you tied up?"
"On the other side of the _Sentilla_ at the floating dock."
"Good, I'll pick you up there." To Chana he said, "You staying on board your boat tonight?"
"Where else?"
"Then I'll pick you up after I get Kim and her partner."
"I'll be ready," Chana said, then looked at Judy. "Thanks for inviting us to the beach party."
"My pleasure," Judy told her. "It was fun."
When Lee and Chana walked away Captain Watts eased up from his cross-legged position
his pants off. Down by the water's edge the last of the cruise ship's passengers were boardi
get back to the main ship. A handful of sailors were packing away the picnic equipment and
ready the captain said, "I suppose you two are going to get in on the cruise ship's festivities,
gave them a wry grin. "I understand they have two major shows, two lounge shows and a fu
section."
"They have everything on that ship," Judy reminded him.
"Except spare quarters," Captain Watts laughed. "I hear they are completely sold out."
"For three years in advance." Judy smiled back. "Even being a part owner doesn't mean a th
Watts gave her back a broad smile. "Just think of the money you're making."
"The name of the game." She smirked. "Anyway, I have my own cabin on the _Clamdip._ "W
anything she prodded. "Well, don't I?"
"Hell, a hammock on deck isn't so bad," Hooker mumbled.
"No wonder Chana shot you."
Watts glanced up sharply. "What?"
With phony fierceness Judy nodded and said, "That's right, she put a bullet right in him."
"That true?" the captain asked.

"Yeah, but she missed."
"Missed what?"
"Killing me," Hooker said, his voice cold.
"Damn! How'd that happen?"
"Women and guns make an unhappy combination."
Watts didn't ask anything further, but the half-concealed smile begged an answer.
Hooker said, "I'll keep her guessing on that dive. I'll stay in back of her and she'll never know
going to jab a knife into her or not."
Quietly, Judy asked, "Would you?"
"No," he answered softly, "but I'd like to. Trouble is, it would draw blood, then the sharks wou
maybe the eater would come and we'd all be in one heck of a mess. Anyway, Captain, we'll
invitation for tonight."
"Maybe tomorrow night, then?"
"Good. You're on."
On the way back to the _Clamdip_ in the dinghy they enjoyed the whine of the small Johnso
salt taste of the spray on their faces. The night was warm, the air a little heavy, but the moon
off the waves. Ahead of them was their boat, lights blazing on deck and below. When they g
see Billy Bright pacing in the wheelhouse and Judy asked, "What's wrong with him?"
"He's alone, it's nighttime and he's scared witless that the eater is going to make a snack of
But it wasn't that at all.
Billy had caught a radio message directed to the ship _Tellig._ A cameraman in a light plane
Lotusland had gotten clear shots of the eater. It was plainly seen by the pilot, the copilot a
cameraman, although they could not determine the depth below the surface. The day was c
bright and the plane was headed back to process the negatives.
The answer from the _Tellig_ was direct. They identified themselves as a government agenc
to be delivered to the _Tellig_ immediately upon development. Five minutes went by before
chiefs acknowledged in the positive. Nothing was said about it being the sole copy. This time
was dealing with Hollywood, and movieland wasn't going to let any U.S. agency get away wi
Billy brought them a cold Miller Lite after he lashed the dinghy down, joining Mako and Judy
chairs. Simply knowing that the eater had been photographed brought him a sense of satisfa
had suddenly become known and now it was something they could go to war over.
Judy said, "How are they going to get this before the public, Mako?"
"Probably TV. That _Lotusland_ group will go over every detail of that film for their own use
it to the _Tellig._ Chana might have come down hard with her demands, but there's no way
issue. Not at this point, anyway."
"Would it be to anybody's advantage to hold it back?"
"Uh-uh. This 'eater' story is big news, a damn sight bigger than the Bermuda Triangle jive. T
eat it up."

"Mako...what do you think it is?"
Billy squeezed his empty beer can into an aluminum ball, wondering if he should listen to his
Hooker said, "Beats me." He turned to Billy then. "Our TV working out here?"
"Not for long time, sar. Only in port," Billy replied.
"We can pick up the transmission on the cruise ship," Judy said. "If we radio Don Watts he c
stations and tape the broadcast."
"Sar...will we really see the eater?" Billy asked.
"Why, don't you want to?"
"If the eater...he was dead...then I wouldn't mind." He swallowed hard and added, "He still d
"Mako..." Judy's voice was very quiet. "_Lotusland_ is only a couple hours from here."
"So?"
"We're still in its...operational area."
Hooker headed for the wheelhouse. "Then let's see if we can find out what it looks like," he s
shoulder.
Judy and Billy watched him silently as he contacted the Midnight Cruise ship. They avoided
at each other but scanned the darkened sea every so often. It was a vast blackness out ther
would make a wild dash below the surface, leaving a bright streak of fluorescence in its path
would lift out of the water and come down again in a muted splash. Twice a living thing felt it
keel and twice the hull was rammed softly by some sort of creature as long as the boat. The
experiences to Mako or Billy, but for the first time, Judy realized just how alive the ocean wa
their boat seemed and how helpless they would be in a foreign element like the Black Sea.
When Mako came back on deck she had to stifle a sigh of relief.
But he knew what she was thinking. "Relax," he told her. "It's always noisy out there. As a m
this is a quiet night."
"Why haven't I noticed it before?"
"Because you've always been in a cabin or the band was playing too loud or somebody was
ear."
"The next time I'll be listening." She paused a moment. "What did the ship say?"
"They'll monitor all the stations. Whatever is made public, we'll see."
"Could you go to Chana..."
"Forget it, Judy. She'd make every move difficult. Unless we know...are absolutely sure of w
with. All we have is speculation."
Billy sensed his annoyance and brought him another cold Lite. Mako opened it with an autor
sipped at it.
Judy left her chair and stood next to Mako at the rail. "Why is a government ship here at all?
"Because the _Sentilla_ is a government operation. Supposedly, _Tellig_ is resupplying ther
"That's a cover story, Hooker."
"Sure it is."

"Then why are they here?"
"Judy, there are some incidents that can go around the world in one hour. You think this 'eat
isn't being gobbled up in every city on earth? Hell, even if it was only around our islands it w
news, but when the _Arico Queen_ got hit, we're on the front page."
"Mako...accidents happen all the time!"
"Damn it, this was no accident."
She felt a sudden coldness in the air, chilled by the tone of his voice. "What do you think it is
His shoulders shrugged his answer. Finally he said, "Something is prowling around, that's fo
as it's something it's big news. It's the monster out there in the dark. It's got teeth and it's got
everybody is scared to death of it."
"Suppose it's identified."
"Then we'll know how to deal with it."
"You're thinking something else, Mister Hooker."
Mako nodded slowly and took another pull of his beer. "I'm thinking of all the cute political m
going to come down on us. Those playboys in Washington will make more out of this than th
"Like how?"
"Like how and where to apply funding to something that will improve the politicians' positions
the earmarks of one hell of a publicity angle that can't be overlooked. Every paper and TV sh
will be locked in on it, and before long every publicity-hungry pol will be drooling over the po
reelection that it offers."
Mako's facial expression had darkened and she didn't pursue the conversation.
Billy Bright had been bent over the starboard railing. Now he pulled up the line in his hand a
readings off the thermometers that had recorded temperatures at different depths. He squint
and took them under a brighter light to verify what he saw. He jotted numbers down on a pa
Mako. "She be high, sar. Four degrees over last night."
Mako checked the readings and compared them to the other nightly numbers. "Odd," he sta
"No flying fish," Billy told him. "Plenty last night."
Puzzled, Judy said, "What's flying fish got to do with anything?"
Mako shrugged again. "Just odd, is all. The islanders have something about rising water tem
flying fish."
"Billy?"
He gave her a noncommittal look and shrugged too.
Once again, the night air seemed cooler than it actually was and she wished she had anothe

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Almost as if it knew that its picture had been taken, the formless mass reacted to the nature
environment and gently let its own world smother it. There was no hurrying in its movements

responding to its elements, knowing that it would go to the right place. The elongated form d
out of its path simply by being there, as if the smell of it were as offensive as its size and cha
Only the smaller fish seemed protected by its presence, the way pilot fish are by a shark, or
adhered to a predator's belly. When the mass rose, the small fish rose with it. When it turned
wide curves they would be alongside. Their safety was ignorance. Overhead daylight had pu
surface and the movement of the great body caused it to ascend, bare inches at a time. Now
looking. On the surface was the dark bottom of a boat and not far away was another, but the
not looking for them. When it was ready, it would find what it was looking for.

Chapter Eleven

The diving party reached the assigned area thirty minutes after leaving the _Sentilla's_ floati
bottom was thirty-two feet below the surface, but every detail, every contour was clearly visi
itself was placid, barely undulating at all. Only fish jumping here and there made an impress
greenish-blue expanse. For a change there were no strands of sargassum floating about, bu
bubbles along their fronds.

When Kim gave the signal the divers began dropping off the inflatables at regular intervals, g
bottom, where they fanned out to follow the grid pattern Kim had given them. As he had said
stayed behind Chana, thirty feet to the right of Judy but in plain sight of her.

The task was simple enough, pushing the marker flags eighteen inches into the sand, makin
triangles were fully unfurled. At preselected points they angled westward about twenty degre
downward very gradually. Twice the team went up to the inflatables to take another bundle o
dove back to their positions for the final placements.

Nature was a living thing, the ocean currents part of her fluid mobility. Their changes in cour
were slight, but each variation caused some other force to alter its way and conform to a new
could possibly alter conditions and situations above. Even here, in the warm, placid waters w
the flags, the recordings would indicate movements and speed that Woods Hole personnel w
and interpret.

Mako looked at his watch. They had been down for almost two hours but in shallow waters.
for decompression, but the work was monotonous and he was beginning to think of how nice
would be. He waved over toward Judy and got her eye.

He got the eye of something else too. Suddenly it came up out of the sand, huge and black,
movement clouding the waters so all he could see was something gaping, something wide a
horribly big and long thing that had no name, dangerously alive and vital. Its movements had
motion, powerful enough to churn the water into momentary, sandy translucency, and when
the force of its movements flipped her upside down, her arms and legs waving wildly. Judy h

soon as Mako did and she dove into the sand, fingers clawed to anchor herself. Up ahead s
felt the pressure of movement in the sea, looked back and kicked furiously to get out of the a
Mako's back brushed the bottom and he was looking upward, a dive knife a futile weapon in
watched the extremities of the thing whip past him, estimated the length at least two hundre
slash with the knife at the very trailing edge and flipped over as the thing passed and disapp
sight.
When he reached Judy he saw that she was all right, her eyes behind the glass of the mask
looking at him with a questioning expression. Mako nodded and pointed to the surface. Ten
the water cleared and they could see legs being pulled in over the sides of the inflatables.
With a single lunge Mako pulled himself into the boat, then reached down to give Judy a lift i
he asked her.
"Ask me that when my heart stops pounding." She took a deep breath and gave him a small
like that kind of excitement."
Chana had stripped off her gear. It was evident that her diving was finished for the day. "Did
Did you see that!"
There was no answer. Everybody had seen it, all right.
"That was as big as a football field!" She glanced at Mako, who just sat there quietly. "You s
you?"
He looked at her hands. They were shaking. Chana could stare down a gun barrel or charge
her element she was one scared operative. "I saw it, Chana," he told her blandly.
"Wasit...the eater?"
Deliberately he looked around at all the faces. "Well, nobody seems to be missing here and
body parts."
A flush started in Chana's neck and Mako saw her torso stiffen. A touch of her inward fury a
nonchalance crept into her face and she almost hissed, "That was no joking matter, Mako."
"Nobody's laughing, lady."
"Hell, we could all be dead."
"But we're not."
Chana's composure was coming back slowly. Finally she announced very coolly, "I'd like a w
observation from everyone here. If you can accurately sketch what you saw, please add tha
eyes, suddenly heavy-lidded. "Do you agree, Mr. Hooker?"
"Oh, sure," he said, but his tone told her that he wasn't going to stand for anyone running in
He smiled. Chana smiled back. There was no friendliness in either smile at all.

A news flash had already announced the possibility of the eater having been photographed
from the _Lotusland,_ promising viewers that the results would be seen on the evening new
immediately what had happened and told Mako, "That original print is going to be on the mo
get will be a copy."

"And there's nothing you can do about it. Legally, that is."
"This is still a U.S. operation."
"Not out here, lady. We're in foreign territory right now. This event you play with diplomacy, r
"So?"
"So we see the original print. They can show it for us on the _Lotusland."_
"How do we get aboard?" she demanded.
Mako shrugged and grinned. "Just ask Judy. It's her boat."
"Damn you, Mako..."
"Hey...I'm only a bystander," he said.

The projection room on _Lotusland_ had been set up for a limited number of viewers. There three seats and standing room for about six more behind them. Chana and Lee Colbert took Lee said to Mako, "You want to sit up here with us?"
"I feel better back here," Mako told him. He looked back toward the photographer and motio
"Why don't you get up here and give us your summary."
The young guy nodded and edged forward. "Not much to tell. This was one quick shot, that's have a monitor in the plane and I don't know what the hell we're going to see. I know what I viewfinder...I think."
Somebody switched the overhead lights off and the camera motor began to hum. There wer shots taken of the ocean's surface from various altitudes. One showed a family of porpoises waves and another a million tiny bait fish turning the placid ocean top into a rolling scene of Three fish leaped and dove into the mass, filling their bellies, then a cloud of seagulls dove i ate, took off, then dove again.
The cameraman said, "Here it comes."
Everybody leaned forward. Only the camera motor made a sound. Nobody even breathed h The plane was in a mild bank, the camera pointed down at a forty-five-degree angle, pannin were looking for something. Then at the top of the frame the water suddenly stilled, became because it itself changed color, but because something below was making itself known.
Had the plane continued in its turn the camera would have caught it, but now it was sweepin deadly thing below. Before anybody could say anything the cameraman put in, "I was the on kept yelling for Al to go back and he finally heard me."
The camera was still focused on the blackness below. The plane banked to the right now, ha skidding enough to throw the camera a little off, then there it was, the dark thing again, its sh indeterminate, but for one second you got the impression that you weren't looking at its leng it, and it was looking up at the camera, knowing what was happening. And it just dissolved. T wasn't there any longer.
Lee said, "Could it have been a shadow of the plane?"
"The sun was in front of us," the pilot said.

"Bait fish?"
"Nothing. There was nothing there, that's why I was turning away. We were looking for some
surface."
They ran the scene four more times, but all they could see was what their imaginations told
"You're going to put this on national TV?" Chana asked flatly.
"You bet," the cameraman told her.
"There's nothing there."
"Oh, there's something there, all right. With the right music and our guy with the beautiful thr
voice-over, the entire viewing audience will see their own picture. The eater is suddenly goir
"We might have even had a better view," Chana said quietly.
She knew all the eyes were watching her and the moment belonged to her. A factual eyewitn
team of divers who experienced something they could recount and draw pictures of and tell
more weight than a dubious strip of film. But backing up the film would add to the importance
photography, enough to make the operation extremely newsworthy. Played right, political fu
enhanced and upgrades in rank considered.
Chana smiled silently. She might even get to outrank Mako Hooker no matter where he stoo
would be her turn to lean on him next time.
The suddenly inquisitive murmur of voices stopped abruptly when a voice from the door said
people see?"
Mako recognized the voice. It was Anthony Pell, and though his tone was seemingly one of
there was an edge to it.
Chana wasn't going to leave herself open to any interrogation from a civilian, so she simply
shoulder, "Tell him, Mako. You seemed to have had the best look at it."
He decided to really spruce up the episode enough to rattle Chana for putting him on the sp
"Well, I'm no paleontologist but it was nothing like I ever saw before. It was big, damn big. It
of the sand like a pure burst of energy and went right over our heads. Visibility went from a h
a few yards from the violent disturbance of the sand and it moved fast. The whole thing took
seconds to pass us and get out of sight."
"And nobody even got nipped," a voice said sarcastically.
Mako couldn't see who it was, but the voice wasn't new to him. He had heard it before, and
sound and the inflection through his mind trying to identify the speaker. He couldn't get an in
it, but he kept the impression fresh and knew that the next time he heard it, the name would
When the light came on he saw that more personnel from the ship had crowded into the scre
their ship and their project too, so they had a right. He reached out and took Judy's hand. "Y
this boat?"
"Of course. This is Hollywood afloat."
"Then let's get Mr. Pell up for a drink. Think you can do that?"
"For me Mr. Pell would do anything."

"Who made that smart remark about not getting nipped?"
Judy frowned, then said, "I think that was Gary Foster. At least I think I recognized his voice
"What's he do?"
"He's the assistant prop boy," Judy told him. "Why?"
Without answering her question, Mako said, "Who does the hiring for the company?"
For a moment she was silent, thinking, then: "If I'm not mistaken, the heads of the departme
Pell. He contacts agents or unions for proper help." Her eyes drifted up to his. "What are you
Mako shook his head. "Nothing special at the moment."
"Yes you are," Judy stated.
"Like what?"
"This inquiry about Gary Foster."
He let another few moments pass, then asked her, "Can you find out just what he does?"
"I can tell you now. When the prop boy goes over the scripts to pick out things they'll need o
principally for the actors, his assistant will get the items out of our own inventory, or if they're
our stock, he will locate and purchase them. All items will be okayed by the head prop boy a
Pell."
"How big is your inventory?"
"Beats me," she told him, "but I think it will handle most details. _Lotusland_ doesn't make _
Wind_ pictures. The main projects have been TV documentaries that seem to have gotten a
picture end."
"But all economically successful?"
"Very." She gave him one of her impish grins. "Want to buy some stock?"
"Nope."
"You just want to be a fisherman all your life?"
"If I'm lucky," he said. "At least I'll always be able to eat."
"And live in a funny house on a sandy beach?"
"You forgot my army surplus dinnerware."
Judy gave him a light punch on the arm. "I'm only kidding," she said softly. "If Daddy thought
any rich-kid stuff on you, he'd turn over in his grave."
"He knew his way around, didn't he?"
"With the money he made, he'd have to." Her eyes got a momentary misty film on them and
had known him better."
"You ever find out what he was doing in Miami the night he got killed?"
Judy pursed her lips. Her eyes squinted a little and she shook her head. "It was business, th
"In that part of Miami? That wasn't any part of a business district."
"Then why would he be there?"
"How about a woman?"
She wasn't offended by the suggestion at all. It had been put to her before. "My father was n

said. "He didn't have women on his mind at all. If he really wanted somebody she'd be only
away, if you know what I mean. Besides, the section where he was mugged was not a place
out. It was a seedy, small industrial area. Garages, used auto parts places, junkyards, things
"And he was mugged."
Judy nodded. "He was well dressed. He was a perfect target."
"And he should have known better."
"Yes," she answered sadly.
"I was just thinking."
"Thinking what?"
"Somebody else might have known better."
Very gradually a frown began to crease Judy's forehead. She folded her lower lip between h
before she asked, "What are you telling me, Mako?"
"Could your father have been lured there, Judy?"
"No." Her statement was emphatic. "He'd be too smart for that. Under unusual circumstance
well protected."
"He carry a gun?"
"He didn't have to. He had professional guards who did." She let her breath out with a small
wondered about that too...his being alone, that is. It was as if...he were going to meet someb
certainly wouldn't have picked that sort of a place to conduct business." She paused, her mi
to that night. "I contacted his security offices and he had not asked for any protection at all.
in Miami was with reputable people and conducted in an office. When it had been complete
with everyone and went down to his car."
"He drive himself?"
"No, he always rented a small town car and driver."
"And where did the driver take him?"
"He didn't. He said Daddy told him he was going to walk and dismissed him right there. In fa
the trip ticket so the driver wouldn't get into trouble. He was one of the Mariel Cubans trying
of it in Miami, but he couldn't speak good English yet."
"The cops checked all of this out, then?"
"Every detail."
"They missed one," Mako told her.
"What's that?"
"Why it happened."
"Mako...he was mugged. He just decided to walk and went in the wrong direction."
"But he didn't do things like that, did he?"
"I don't know. Everybody else says it was unusual and not very smart, but Daddy did things
too."
"But smart," Mako added.

"Yes."
"Was his business meeting successful?"
"Yes. The police checked that out too." She stopped then, turned and looked up at Mako tho
are you getting to?" she demanded.
Again he shook his head. "It's like not getting the punch line on a joke. It's not supposed to h
way."
"The Miami police suggested that too. Then they found out that Daddy was a walker. He fred
strolls wherever he was."
"With somebody?"
"Yes. He always...or nearly always, had a companion or two. But there were enough times t
to satisfy the investigators."
"In places like where he was mugged?"
Judy didn't answer. The logic was all scrambled. It was evident that the same thoughts had
mind too. Now her father was dead, nothing could bring him back, his death hadn't caused h
an emotional one and nothing had erupted in business to make his demise seem suspicious
"Can I ask you something?" Judy suddenly said.
"Sure. Shoot."
"When we were underwater...that thing that came at us...was that the eater?"
Mako let a few long moments go by before he said solemnly, "Not the one we're looking for."

Anthony Pell was in an exuberant mood this night. Having twice photographed evidence of t
that was wreaking such havoc among the boats, then having an agent of the federal governm
encounter by something huge and unidentifiable, backed up by other witnesses, was making
Lotusland Productions an economically satisfying one. Bids from the networks had been com
the home office was preparing for a gigantic motion picture effort. What they needed was an
be so sensational that nothing would ever touch it. The photography had to be exceptional a
to be spared to get the desired result.
The home office had already assigned writers to prepare the script and plot out an ending. It
that they thought the whole affair was all wind and no substance, but that's what made peop
no matter what, the studio would give it all the substance it needed. How many books had b
the Bermuda Triangle and how many movies made and how many incidents distorted to ma
And look what _Jaws_ did for the great white shark.
Smelling big money was what Anthony Pell did best, and he smelled it now. His was only a s
the whole, but it was worth millions and Anthony Pell knew his cut was sufficient for him. He
anything he wanted, go where he desired and do what he pleased. As long as he did not get
job to his bosses' satisfaction. For a moment he thought of Tony Pallatzo and grimaced. He
very well then.
A jigsaw puzzle is a box full of unrelated pieces, but if you can separate out the parts that m

ninety-degree angles, you have the corners and everything else fits inside them. They were
The real work is sorting out the bits and pieces that make up the body of the picture. Mako c
visualize the corners, now he had to start arranging all the loose parts into reasonable order
And he didn't like that word, "reasonable."
Anthony Pell was beyond reason. He was a piece from another puzzle, another time. He wa
one, but why and how, Mako couldn't quite fathom. But it would come. It would need some p
urging, but it would come.
Mako gave a single sharp rap on the door to the stateroom and heard footsteps, and there w
an old streetwise punk he had known a long time; he decided to play along in the game, and
a soft squeeze under his arm.
Hooker shook Anthony Pell's hand and felt the hardness in his grip. The clasp was stronger
for an ordinary greeting. It was like a warning, Hooker thought, that Anthony Pell was a very
a hard man, one who let nothing get in his way. You knew it in the strength of his hand, even
was affable and his eyes laughing.
Hooker played the same game too. Nothing gave in his fingers and he was smiling too. For t
second, Pell looked surprised, then reconsidered any ideas he might have had that they wer
physically fit men meeting again.
"You certainly have brought good fortune to this trip, Mr. Hooker. The film we have...with ree
additional coverage, is going to make a great movie."
"You missed the big show on the island," Hooker told him.
"Oh, not at all. We had somebody covering the boat that caught the eater in its nets...all that
looking at the tooth mark. Hell, you are even in some of the film, Mr. Hooker."
"I'll have to get a SAG card," Mako said.
Pell went on as if he hadn't heard him at all. "Even the natives were great. The stories they h
They probably exaggerated them, but there's no doubt that they were completely unrehearse
they were, the way they agreed to everything we said."
"How'd you get them to hold still for a camera? I didn't see any equipment on the beach."
"Technology, Mr. Hooker. We have the latest miniaturized equipment made. Film sensitive b
be carried in a woman's purse, a lunch box, practically anything that makes it unseen. You'd
suspect that a movie with sound, in full color, was shot."
Caustically, Mako asked him, "How is it powered?"
"That, my friend," Pell told him, "is our secret."
As though he had never heard of the new use of handheld digital cameras, Mako simply said
The way Mako said that made Pell's eyebrows come together. Then he smiled and said, "It's
Mr. Hooker."
Very offhandedly, Hooker said, "No, of course not." Then he smiled too.
"It's a bit of a secret," Pell explained, for a moment unsettled by Hooker's tone.
"You think you'll have enough material for a movie?"

Pell laughed softly. "Hollywood, Mr. Hooker. If we don't have enough, we'll invent it. No troub
Hooker asked, "What do you think this eater thing is?"
"Does it really matter? Even if it's only a figment of some islander's imagination, it will make
story. Besides, whatever it is, we can come up with something better."
Judy stepped forward and held up her hand. "Just supposing, though, that this...this eater is
"Look, you know..."
"We don't know, Mr. Pell. We just know that something is there and something is doing all th
not in an international conspiracy or a political squabble...we're in the middle of something th
happened before, something..."
"Extraterrestrial?" Pell interrupted.
"Who can tell," Judy blurted, her face turning red.
Changing the subject, Mako said, "Could be better than _The Lost King_ or _Mineshaft."_
"Oh, you saw them?"
"Enjoyed them too. Pretty damn exciting. I know how the demolition company took down tho
how'd you get those close-ups?"
"The new technology, Mr. Hooker. We had already planted cameras that gave almost on-sc
special lens work...just our new equipment. Great stuff, hey?"
"Sensational. What really got me was blowing up those bridges. Somebody is great at makin
and..."
"Ah, no. No miniaturization at all. Those were real bridges."
"How did you arrange for that?" Judy asked in a tone that was unbelieving.
Anthony Pell took on a subtle air of superiority. "Very simple. There still are several old unus
built by the railroads early in this century. There were two more in South America we used fo
too. We did a public service by taking them down; they were in such bad disrepair. Made a f
didn't it?"
"Who handled the charges? You get some of the old army pros from World War Two?"
Pell gave his smug laugh again. "No, we simply hired a genius right out of the ranks of the e
down those condemned buildings."
"Great," Hooker said.
"Cost a pretty penny," Pell added.
Hooker thought, And what is he making being an assistant prop boy and making snide rema
his behind kicked? And what kind of a cussing-out did he get for not blowing up Hooker's bo
supposed to? The slob might have known explosives, but he was a loser when it came to th
magnetic compasses. That son of a bitch had tried to take him out, but the order had come f
and for some good reason. Why?
The bartender came over and took their empty glasses. "Another?" he asked. All three held
"had enough" sign.
Judy explained that they were going to the Midnight Cruise ship for a visit and invited Anthon

declined, saying he had work to do on board _Lotusland._
When they got to the boarding ladder Chana and Lee Colbert were there and Lee wanted to
Tellig, but Kim accepted Judy's invitation to join them on the cruise ship for a while. When
stepped into one inflatable, they slid into the other. The sailor handling the big Johnson outb
the ignition button and the engine came alive; and when he put it in gear, it started skimming
the porthole lights and the bunting-and-flag-decorated decks of the great vessel.
It was a quiet night, the ocean flat again, a warm breeze churning up a delicious salty smell
air. This time there were no luminous streaks trailing behind fast-moving night predators in t
Nothing flapped on the surface. Behind the inflatable the trail of the propeller made a bubbly
visible in the light of the rising moon.
Had anyone been looking, they would have seen a sudden break in the propeller track. It wa
momentary. It was moving. It wiped out the track, then it was gone. But something had been
They were approaching the cruise ship from the starboard side; the sailor listened to a voice
handheld radio, received an order and acknowledged it, then turned toward the stern, cleare
came up on the port side of the ship. As they skirted alongside, Mako's eyes roamed the ste
the portholes, taking in the large cargo doors that opened at dockside to take on supplies. A
one was closer to the waterline and just before they reached the loading platform there was
sliding door slowly coming down, several sailors inside the ship guiding it, apparently repairi
malfunction.
When the outboard was cut off, muted music flowed down from the deck above, and over it
delighted women and the louder voices of the men. Uniformed sailors helped them out of the
them recognizing Judy and saying hello to her. She treated them like they were friends, not
business.
Mako said, "You have a lot of admirers here, kiddo."
"Oh, they all worked for my father in the old days."
"The young ones too?"
Judy laughed pleasantly. "They've just heard about me."
"You leave quite an impression, lady."
When they reached the deck Marcus Grey was waiting for them. He took Judy's hand as if s
helped Kim onto the deck, then jokingly said to Mako, "I assume you're much too vigorous to
me, young man."
"Oh, I could use a little push now and then," Mako told him.
"Not from what I hear, sir. You seem to have quite a reputation of your own."
"And what would that be, Marcus?" Judy inquired.
"For one thing, that business on the dive today. You seem to have come up something of a
"I don't remember doing anything special except getting out of there."
Marcus Grey smiled a little bit, creases forming around his mouth. "One of the divers saw yo
your hand taking a big swipe at whatever it was attacking you."

"Pure reflex, Mr. Grey. I was in the rear and had more time to size the situation up."
"And what did you see?" Plain curiosity edged his voice.
"Frankly, nothing identifiable," Mako told him. "It was simply big. The sand cloud obscured e
"The diver said you stabbed at it..."
"Come on, Mr. Grey. What good would a six-inch blade be against something that huge? Ev
anyway. The damn thing came right toward us so fast, the current made us tumble around li
that was about all any of us felt."
Strangely enough, just that much seemed to please the old man. There was a real future to
unknown. It could be given teeth and direction and with the right promotion a mystic quality,
that lurked. A "something" that was always there, ready to have a new story built around it, a
prospect.
"Well," Grey said, "the whole episode has really given the passengers something to talk abo
the most exciting part of the entire trip for them." He paused and tilted his head to a listening
"And what have you for them tomorrow?"
Before he could answer, Kim said, "We're going on another dive. Why don't you have the old
of us in the inflatables? The weather is supposed to be clear and the seas calm."
"Miss Sebring..."
"Oh, come on. Because they're still dancing waltzes doesn't mean they're out of action. I bet
are experienced small boaters. They may not see anything, but just thinking about it ought to
kick."
"Yes, quite. I see what you mean. Well, I certainly will suggest it and see what happens. I jus
don't want to take up deep-sea diving as a sport. It would be a rather strange bit to advertise
think?"
"Whatever they can afford, give them," Kim told him.
"My dear Miss Sebring," Grey said, with his accent showing, "these people can afford anythi
Anything at all. Money is merely a toy to them."
"Toys can break," Kim said.
"And they can be repaired or new ones bought. Theirs is another world, young lady."
"Fine, Kim, fine. Let him see what he's missing. Unfortunately, all the ships are completely s
next three months, but after we get the new ports opened and built, we'll be adding two more
line."
Just going to the main ballroom, Mako was amazed at the brazen effrontery of luxury. There
the rich rich, but this group was in a class by itself. The jewels on the ladies were so big that
artificial, but the men's finery was nearly the opposite. The clothes they wore were made by
expensive tailors in the world, yet worn with casual indifference. Here and there would be a
breeches and another in Bermuda shorts, but the mark of the money was there in every deta
would bring them a drink and one word was enough to send the wife or mistress away while
conference in a corner somewhere.

Silently Mako took it all in. At the casino he looked at bored faces winning or losing millions,
one way or another. Well-built waitresses made them smile and the liveried stewards took ca
needs.
There were six gambling casinos on board, all well filled, and Mako said, "Vegas should do t
"Now you know why the Midnight Cruise lines were set up."
"How long do the passengers ship out for?"
"Oh, they can leave anytime," Judy said. "Generally they take the full cruise for three months
always come back. I'd say that nearly everybody on this trip has been on two others. They li
you know."
"Baloney. They should be home in bed."
"Try telling them that." Judy glanced at her watch. "Let's go down a deck and you can see w
ship tick."
It wasn't the first time Hooker had been in the bowels of a ship. This was one of the new bre
constructed, designed for comfort and speed, the first to benefit the clients, the second to ou
systems. No expense had been spared in its construction, including a completely equipped
room and a helicopter kept below deck on a lift ready to be hoisted to the deck for emergenc
walked past the still-opened cargo hatch doors, where the off duty crew gathered to have a
girls. Judy knew some of them too. A little farther down a door was built into the bulkhead un
doors. This one was of solid steel, hung on extra large but practically concealed hinges.
"Captain's lounge?" Mako joked.
"No, the money room," Judy said. "It's right beneath the bank upstairs. Cash from the games
chutes to be counted and wrapped."
"And...?"
"Beats me. It's only money." She waved her thumb toward the overhead. "To them, play mo
"The government ever check on this operation?"
"Not on the high seas," Judy told him.
Mako nodded, thinking about that little door almost at the waterline. It would have been an e
money room. Or an exit. But what the hell for? He hoped it was mighty watertight.
"It is." Judy laughed.
"What?"
"Watertight. That's what you were thinking, weren't you?"
"Yeah. You a mind reader?"
"No, but I'll tell you what it's for. When we go into different ports where we have our own lan
passengers who want to gamble onshore have to use local currency. The funds are delivere
And believe me, it isn't just a cargo door...it's more like an airlock on a space orbiter."
"Foolproof?"
"As much as possible. It can't be assaulted by a team, it's easily defended and has twenty-fo
security. Money may be spent easily around here, but our passengers want good care taken

"Any attempts at robbery?"
"Don't be silly. One government tried a bribery scam, but their head man had a fifteen-minut
of the passengers and came away white as a sheet and shaking like a kid sent to the princip
"Who was the passenger?"
"You wouldn't want to know," Judy told him. "He runs huge corporations, dictates to senators
and gets called for advice by the president."
"Cute," Mako said.
"Very," she answered.

The storm came in just before midnight. It was one of those freakish upheavals of nature tha
turn a flat sea into rolling waves with tops whipped into white froth by a screaming wind. The
tore at anything movable, as if it had teeth and jaws, wrenching apart metal things and smas
offered it resistance.
Mako had smelled it coming and got Judy into the cabin of the _Clamdip_ while Billy Bright c
on the lines. There were three anchors out, the oversize ones Billy had suggested when Ma
The chains were new and the bow of the boat headed into the wind, splitting the waves that
The rain was a vicious, driving enemy that tried to smash the windows out, but they held in s
pressure.
Talking was almost impossible. The wild fury of the wind was a pounding symphony, pure al
only a driver of a Sherman tank in a raging battle could understand.
Judy put her mouth to Mako's ear. He couldn't hear what she said, but he knew and nodded
with his fingers and gave her a big grin.
Billy Bright knew his boss was faking it, yet for some reason he felt secure. They all stood th
their life jackets, each one equipped with an electronic beacon device that would alert air tra
positions if they got knocked overboard. He touched the throttles up a bit as the wind got str
the engines keep the strain off the anchor lines. He had a funny look on his dark face and w
him he knew what it meant.
The Carib wasn't frightened by the storm. He had lived with them enough during his lifetime
knew the boat, and although it was an old wooden one, it was maintained beautifully. It coul
the storm was giving it.
What bothered Billy was the night. And the eater. A surface storm could be enough to rouse
and there would be no way at all to avoid it. They were held tightly to the bottom in seventy f
and if the eater could roam in that depth, they could be dead meat.
Mako and Judy were holding hands. With their free ones, they grasped the built-in handhold
Nobody heard Billy when he said, "Crazy 'Mericans. Storm up here, eater down below. Prett
kissing!" He grinned at the thought and shut up.

A half mile away there was an awakening below. It was a subtle rolling motion, a mere distu

had come in too quickly, spending its force with a single, paralyzing punch that might destro
opponent but just stagger a real pro who was ready for it. The force of its might was on the s
never quite gravitating down to any appreciable depth. The disturbance was merely a nudge
the sleeping giant at all. The gentle drift of the current kept it in constant movement and whe
it would find what it wanted.

Chapter Twelve

The storm didn't ease up. It stopped with the startling suddenness of tropical disturbances in
low clouds rolling away like a retreating army. The nasty chop of the waves rounded off into
and overhead the flickering light of the stars made the sky come alive.
Judy looked at Hooker and he nodded. Billy Bright let a smile grow on his face, wiping out th
had etched it earlier. Mako said, "Where are we, Billy?"
"Over the deep coral heads, sar. You want anchors to get lifted?"
"Weighed, Billy."
"I know how much she weigh. You want I lift them?"
Hooker didn't argue the point. "You go ahead and lift 'em, then."
When Billy went up to the bow Judy asked, "Aren't you going to help him?"
"Lady," he said pleasantly, "when I outfitted this boat I didn't plan to mess around with big ol
anchors. They got motors to do those things."
"Sorry I asked."
"Only way you'll ever learn, doll," he told her, with a grin, then switched on his fish finder. In
moments the face of the instrument blossomed into life, registering depths below, showing th
schools of fish made and picking up images of big singles that still lurked below, wary of the
that could rile up the ocean to its very bottom.
Judy pointed to the odd shadowy things on the screen. "What are those?"
"Coral heads. They're stretched out for another three miles."
She put her finger on the numbers indicating the depth. "Aren't they down awfully deep? Mo
seen were in one atmosphere, about thirty feet."
"No telling what's happened to the bottom in this area. Undersea disturbances are pretty dar
you think all these islands were formed? Right now the _Sentilla_ is probing beneath the sea
of activity."
They heard the growl of the chains coming in and the final _thunk_ as the anchors were sna
And while Billy Bright was lashing them into place, Hooker nudged the throttles and the _Cla
if she were happy, dug her forefoot into the chop and picked up speed.
Above them the dots of the stars gave way to the grayish light of dawn, disappearing slowly,

when the sun let a tip of itself show above the horizon to the east.
A soft, rain-cooled breeze came across the boat. Billy had made the coffee, gave one to Juc
brought another to Mako. He put it down beside the wheel along with two pink packets of sw
stuff work, sar?"
"Because," Hooker explained to him, and Billy nodded as though it made some sense.
But Hooker had forgotten about the coffee. He was watching the fish finder and very gently p
throttles back as Billy walked away and picked up the binoculars to search the area ahead, a
for the _Sentilla._ Billy and Judy, who had reacted to the boat slowing down, knew what Mal
didn't pay any more attention.
Mako wasn't looking ahead. He was staring at the images on the fish finder, wondering if wh
was real. Something was there, all right. It had no definite form, but there it lay amongst the
like some strange, deadly anomaly, a something that didn't belong.
The sun hadn't penetrated deep enough to define the thing; it was a great, dark blob, distort
outlines, the coral heads making the whole scene seem unreal. It could well have been a tre
underwater garden of weed. Had he fished this area often he would have known what the m
always put him over the top spots where the fish they wanted fed. For a minute he thought c
mate, but there was no sense in upsetting Billy again. He had survived the night into a new c
thing whose shape wasn't really discernible at all made it an ambiguous deal not worth purs
Suddenly it was not there anymore and the coral heads thinned out until they were gone alto
on the surface he could see the tiny shapes of the _Sentilla_ and the cruise ship. Nearly bla
sizes would be _Lotusland._ He looked back at Judy and pointed up ahead.
A minute later Billy joined Hooker at the wheel, waited a few seconds, then said, "Sar, what
Hooker scowled and glanced at the Carib. "What are you talking about, Billy?"
The mate nodded at the fish finder. It was off and the screen was blank. "This thing you see
"What thing?"
"The one you don't want to tell me about." Before he could ask, Billy explained, "Easier to se
glasses when at speed in this boat, sar." He looked directly at his boss and grinned. "So...?"
"I saw something big and dark."
"Many things big and dark down there, sar."
"How come you're not scared, Billy?"
Billy pointed to the barometer. "The glass, sar, she is steady." His finger pointed off the starb
the splashes in the water and the low cloud of what looked like low-flying birds and said, "Th
sar." His nose went skyward and he breathed deeply, filling his lungs with air. He did it again
day for the eater, sar. Today is a good day."
"And when it gets dark?"
A little frown clouded Billy's eyes momentarily, and then the grin came back. "Like the man s
will be will sure as hell be."
"Tell me that when something comes up out of the water and breathes on you."

Billy twisted his head very slowly and stared at Mako for a long time. "Sar, you are fooling m
"Yeah," Hooker told him, "I'm fooling you." He let out a small snort and hoped Billy believed

Captain Watts ushered Mako into the wheelhouse of the _Sentilla,_ checked the gauges, th
couple of high-backed stools to sit in. "You're a big believer in this eater business, aren't you
"Somebody has to be. You pick up anything on sonar yet?"
"Nothing that couldn't be explained. We put out three scout boats with some new technology
covered everything in this site for three miles. There's nothing under us except the usual spe
One of them located an old hulk from World War Two and the burned remains of a fishing sc
making another dive, believe me, nothing is going to eat you."
"I sure appreciate the effort."
"Couldn't do anything less, Colonel. Your credentials come from understood high places."
"High enough to get me a special favor?"
"Just ask."
Hooker wrote the name down on a piece of paper and slid it over to Don Watts. "I want his h
have used other names, but I'm pretty sure the last outfit he worked for would have checked
thoroughly."
"What are you looking for?"
"Anything, but let's start with a police record. In this computer age any contact with the cops
on paper. A lot may be illegal, but if you're clean it won't matter. If you're dirty, you can buy t
farm...six feet deep." Mako tore another sheet off the small pad and wrote on it. "I'm giving y
that identifies me. Memorize it and use it if anyone puts a block in your path." He handed the
For a minute and a half he stared at it, unblinking, then handed it back. Hooker lit a match a
paper to it.
"That big, huh?" Watts said.
"That big," Hooker confirmed.
Before Hooker could add anything else, the phone rang and Watts picked it up. He listened
switched on the overhead speaker. He said, "Say again."
A muffled radio voice said, "This is Paul Vernon on the twenty-two boat, captain. We just got
radio from one of the native fishing boats a couple of miles from here. He's hooked into som
fifty feet below him. Whatever it is, the head of the thing is a few hundred feet away from his
"How long will it take you to get to him?"
"Fifteen minutes, sir."
"Good. Stand by when you get there. Take that fisherman and his crew on your boat and att
the line he has out. Keep that thing in sight."
When he ended the transmission, Watts said, "Seems like something's about to happen."
"Are you going to cover this?" Hooker queried.
Watts shook his head. "Unless there's a war, this ship is on permanent station until our jobs

This situation isn't serious enough to call for other ships to converge and I've instituted an ac
that could handle any contingency." He stared at Mako and let a grin cross his face. "Especi
a gung-ho army colonel ready to take a stab at this himself."
"I didn't ask for this," Hooker said.
"But you wouldn't turn it down," Watts proposed.
"No way."
"Who are you taking?"
"Kim Sebring and a few of her top diving team."
"Need any special armament?"
"What can I have?"
"Your security clearance will get you anything under a destroyer, but I'd suggest a mobile ro
You won't be in a naval engagement so it should take only one shot. Those rockets are arm
shells, and what they hit goes to never-never land. Have you ever fired them?"
"Trained with them and used them in the field."
Watts didn't ask him where. The expression on Hooker's face told almost the whole story.

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Kim Sebring picked her two best divers and left the others grumbling on the dock. No inform
out on the mission but everyone knew this was top priority. Sebring consoled those left behi
to be ready for an emergency call. That seemed to satisfy them.
On the _Clamdip_ Billy and Judy had engaged the compressor engine and were recharging
while Kim Sebring was going over a notebook full of diagrams with her divers. Finally the thr
up a large oceanographic map of the seabed below them, sat on the corners and discussed
Hooker came over and watched them trying to make sense out of all the penciled markings
sections.
Kim looked up and said, "I think we've figured out the secret of Scara Island."
"That sounds like the title of a spooky movie."
"Doesn't it, though. And it almost is."
"What's happening?" Mako asked her.
She tapped the map with her forefinger. "This area has undergone a recent change. Not las
but a couple of centuries ago. The old Confederate ship _Savannah,_ whose captain detaile
soundings all around here. Note these large rises."
Hooker studied them a moment and nodded. They were large hillocks that swelled up from t
rising to within thirty feet of the surface. In those days a line of them had run nearly to Peolle
another branching off like a scimitar, nearly touching what was now Scara Island.
Kim suddenly sketched in other shapes and when she was done she said, "This is the way i
movements have flattened out those rises, and now a channel runs on the left side of where

a very deep crevice but it causes a flowing action that ends up on Scara Island."
"That affects objects down deep?"
"No," Kim explained. "It's generally surface material that's directed to the island. There are m
in the ocean itself that nobody can fully explain. Some are proven and used, like the westerl
easterlies. Sailing ships used these conditions to travel around the world."
Billy suddenly called over his shoulder, "Mr. Hooker, sar, that boat she be straight ahead."
Hooker leaned over the side, spotting the naval boat and one of the islander's single outboa
boat is that, Billy?"
"She belong to Peter-from-the-market, sar. He buy that boat in Miami."
"Get him on the CB and tell him we're coming alongside. Ask him if it's clear."
While Billy contacted his friend, Hooker picked up the VHF microphone and said, "_Sentilla_
Clamdip. What's the situation?"
"Sir, that fisherman has got something down there, all right. You look off about thirty degree
and you'll see the commotion in the water. Something barely surfaces there every once in a
"Right. I think I see what you mean." He pointed with his finger and everybody on board look
fascinated. "I'm coming alongside you for a closer inspection."
"Whatever it is down there is pretty damn big, sir."
"Well, the divers will go down and take a look at it."
"Sir!"
"You're off the hook, sailor. Confirm with your captain if you want to."
The way he said "Yes, sir," left no doubt about his doing just that.
But there was a different look on the faces of Kim Sebring and her divers. There was no app
just anticipation, the excitement of the dive, the anticipation of possibly seeing firsthand som
thing that no one had ever seen before. All three of them had strapped on underwater came
but powerful floodlights and each carried a long aluminum tube that fired a twelve-gauge sh
could take out practically any predator.
Above the noise of voices Billy suddenly said, "They won't need those bang guns, sar."
"What?" Mako looked sharply at his mate. He wore his usual placid expression that showed
Quickly he scanned the water around them and saw no flying fish at all. Then he looked at t
hadn't changed at all. It was still a nice day.
"It is not the eater, sar."
"You sure, Billy?"
"Like you say, I am one smart Carib. I am very sure."
"Then go get some equipment and you can dive with us," Mako suggested.
Billy's expression didn't change, but his mind did. And he told Mako, "Maybe I am not so sur
Mako knew his buddy would add another excuse he _could_ be a little more certain of. He s
"The shark with your front name, sar, he..."
"You see him, Billy?"

"He is a quiet mister, that one, sar."
"But he's not here, Billy."
Very solemnly, Billy Bright said, "Everything's got to be _someplace,_ sar."
This time Hooker let out a short laugh. No way was he ever going to get the better of the Ca
you take care of topsides while we check this thing out." He paused a moment and added, "
the eater, Billy?"
Billy, still very solemn, nodded his head. "Sar, I am very sure."
And Hooker stopped grinning because Judy had come up from the cabin carrying her dive m
second he thought she was totally naked, until he saw the tiny pink bikini she was wearing, a
say was, "You diving like that?"
Judy's eyes flashed over to Kim Sebring, who was hoisting her single tank onto her back. Sh
outfit in black.
When she smiled coyly Hooker said, "Yeah, but she sure isn't built like you, doll."
"We're going after something that won't notice the difference, aren't we?"
Hooker just shook his head and she leaned over and kissed him on the cheek. Then she wa
tank out of the rack and check its pressure. When she was satisfied it was okay she started
position and a young diver started to give her a hand. But he was too slow. Hooker jumped i
adjusting her bindings, then she gave him another kiss on the cheek.
How Billy saw the action he didn't know, but Hooker heard him say very softly, "Yes, sar, _e
to be _someplace."_
Mako slipped on his tank, got squared away and jumped in right after Kim Sebring. Judy foll
young divers behind them. The group dropped down twenty feet below the _Clamdip,_ wher
compasses on their wrists, then fanned out and swam toward the dory of Peter-from-the-ma
still snagged into an unknown thing another fifty feet below them— where visibility was cloud
unknown, no matter what it was, posed a threat like walking through a minefield.
They all felt it. Unconsciously, they tightened up their small formation, well within sight of ea
Mako saw the men firm their grip on the bang sticks and then the movement of their flippers
The eighty-pound nylon test line that started at Peter-from-the-market's dory angled right do
them. There was no slack in the line at all, and as they watched, it began to veer to the left a
the other end pulled it that way.
It was Hooker's move now. He reached out and felt the line between his fingers, sensed the
up it. Undoubtedly, old Peter had tied on a number 14/0 hook used for marlin and sharks. He
something and wasn't about to lose his rig no matter what it was. Peter had already had a br
eater, and from his initial radio contact to his staying on the scene without cutting his line, he
same feeling about what he had caught that Billy had.
The divers were watching him closely now, then Judy and Kim came up beside him and he
it was to have the girls down there on a trial run like this. Judy's eyes were clear behind the
knew that whatever he did, she would follow, so he pointed down and they followed the heav

About three hundred feet of line was run out, taking them down to eighty feet. Churned-up s
murkier than ever. Twice, fish about three feet long passed languidly in front of them, then s
leisurely with no sign of fear.
Fish have no sense, Hooker thought.
And at that moment he saw the waving black thing in front of them, a hideous mass that see
dimensions at all, and the nylon line was tied in securely to its body and it was pulling forwar
slowly, but pulling. Peter-from-the-market had put no anchor out, and Hooker knew the dory
whatever was on the line and that the scout boat from the _Sentilla_ and the _Clamdip_ wou
right along. Right about now, no matter what he believed, Billy Bright would be having a fit. H
to see the bubbles coming up from their diving gear, but if they stopped there was no telling
do.
Hooker went hand over hand down the line. The thing hit him in the face before he got to the
with one hand he tried to wave it away, but his fingers sank into it and before he could shake
what it was and hung on.
They all saw him turn, wave them up, shaking the other arm that was seemingly into the ver
indescribably wild _thing,_ then up close they could see what it was. Peter-from-the-market
hooked into an old drift net that had been floating loose in the sea.
But something else was caught in the other end.
Hooker gave a thumbs-up sign to return to the top and the team swam toward the surface.
On board the _Clamdip_ Mako gave the two men the end of the three-quarter-inch braided r
take down and tie around the net. The other end ran around the pulleys on the ship's winch.
came back up, Hooker started up the auxiliary engine, put the lever in gear and began to pu
"What do you think it is?" Judy asked him.
"We'll know in a few minutes."
The end of the net came over the side and Hooker stopped the winch. All hands began takin
when the weight got too great they tied it off, reset it into the winch and powered it in some r
a football-field length was piled on the deck and right below them was the monstrous, nearly
manta ray, its wings spreading well over twenty-five feet across.
Billy said, "That is one big mister for sure."
"And he only eats krill. Little tiny krill."
"How he get so big, sar?"
"He ate a lot of krill," Mako told him. He looked up and smiled. "You feel like eating this baby
"Maybe I like him better if we cut him loose."
Kim Sebring came away from studying the giant ray still entangled in the net below the boat
know what this is, don't you?"
"Sure," Hooker said cheerfully, "this is what scared the hell out of us when it came up out of
took off dragging that net behind it. Here we were thinking the damn _eater_ had us and we
"I think Billy had the best idea, Mako."

Judy stood there, wet and glistening, that tiny bikini seemingly highlighting her chilling beaut
wondered if he was the only one who could feel whatever it was that radiated from her.
What Judy had said was almost like an order. Minutes later the net was cut free and the ma
It sensed its freedom and its giant wings waved slowly, gratefully, and it swam away from th
one, they started to clap.

On board the _Sentilla,_ Captain Don Watts saw the underwater action, and the capture an
manta ray, and he grunted his approval. "That's first-class photography, Colonel Hooker. No
on the cruise ships passed up your invitation of a dive. Just watching what the cameras cau
heart rate up considerably. That manta was gigantic."
"And totally harmless," Hooker said, then added, "unless they get tangled in an anchor line a
sucker miles from home."
"The _Lotusland_ people like it?"
"Did they! Right now a story conference is going on and they're going to rebuild some of the
been hit, principally the _Soucan._ Their money men got right to the ones who photographe
Arico Queen. The story is almost writing itself, and with the real-live action stuff that will g
they'll have one hell of a hit."
Captain Watts leaned back in his chair and took a sip of his coffee. "But what about the mai
Hooker saw what he was getting at and a grin toyed with his mouth. "The _eater_ has to go.
got to be caught and destroyed. Or at least photographed. There's been too much publicity a
thing to have it just disappear."
"You have any idea about it?"
"What it looks like? No. What it does I can tell you. How it does it is beyond me. If we knew,
would have gone in to Washington from Chana and they'd be champing at the bit to find out
Scara Island tie in with this boat eater." Hooker paused and frowned at Watts. "What have y
"The satellites are covering every inch of our area. The navy has made a dozen photograph
and so far...zilch. All they could report was that this was a peaceful section. The planes phot
more mines on Scara and a team of Navy Seals are coming in to destroy all the old explosiv
below."
"And the _Lotusland_ will get all this on film?"
Watts shrugged. "No way of keeping them out of it without raising a ruckus. Hell, as long as
favorable to the navy, why fight it? You say they're doing a story on it now? They probably a
copyrights on it in hand and a script registered in Hollywood."
"They haven't got the _big_ thing, Don."
"What's that?"
"The ending," Hooker said. "The multimillion-dollar ending."
"Did you ever think all this could have been accidental?" Watts asked.
"No," Hooker told him softly, _"something's down there, all right."_

Across the desk the two stared at each other, lost in their thoughts. It was a strange momen
because they knew that in many places in worldly governments consternation was touching
because in this day of high technology and scientific investigation something was happening
understand at all and couldn't focus on with any of their expertise. Again Watts sipped at his
idea at all?"
"Just that there are things here that shouldn't be. They don't mesh. Events in the past sudde
this eater baby is a catalyst and that keeps the pot boiling."
"Which came first, Hooker?"
"I think the eater has the edge," Mako said, and refilled his cup. "Did you make that call for n
"Oh, yes, I sure did. In one hour I had the answer. It's three pages long and for your eyes on
the drawer of the desk and took out the stapled sheets, handing them across the desk. "This
on a very secure channel."
"That's because they don't have an idea of what's going on, but you can bet the Company w
follow-up investigation of their own."
"It's really that hot?"
"Considering the status of world affairs it's hot as hell. There isn't a truly stable government
right now. They're all in trouble. If they're not at war, they have an insurrection, or an interna
or an economic crisis. In 1956 you could buy a new Cadillac for around five grand. Now you
used car for that. Money was worth something, now a dinner out can ruin a hundred-dollar b
deal millions, hell, billions out like shovels full of sand to change the way other nations feel a
us...and that's our hard-earned cash."
"What did Shakespeare say, Hooker? _'First, let's kill all the lawyers._ '"
Mako let out a laugh. "And nick the politicians a little bit."
"Come on, Mako, those guys duck blows like a slicker does rain."
Mako unfolded the sheets in his hand and scanned the history of Gary Foster. He skipped o
his early life, noting that he had two years of college and was studying chemistry before leav
join the army, where he was put into an outfit specializing in explosives. After an altercation
officer, he was court-martialed and eased out of service with a Discharge Without Honor, wh
him at all. He had three arrest records, two for using dynamite in an illegal manner. A clever
off with severe warnings. For several years he apparently was without a job, but most likely
illicit scam going where no tax monies were paid. A year later he was hired by Donnell and J
demolition company that took down buildings in tight city quarters with an impeccable work r
go on suspicion of having stolen a considerable amount of explosive material and associate
employer was Lotusland Productions. They were aware of his previous history. His work rec
excellent.
"Did you read this?" Mako asked.
"It was for your eyes only...after mine. Anything you can tell me?"
"Nope. It just confirms a suspicion that I had."

Watts waited.
"He could have been in an action designed to kill me and my mate on the _Clamdip."_
"What good would that have done?"
"Keep me from probing into somebody else's background who thinks he's under deep cover
"Didn't work, did it?"
"Damn near did," Hooker said.
"You need any other favors, Mako?"
"Just one for the moment. I need access to a radio, voice only."
Watts stood up and waved for Hooker to follow him. "I'll take you up to the radio shack myse
radioman up there is ten years past normal retirement and doesn't appreciate intruders on h
handle the equipment?"
"No trouble."
The chief radioman must have lied about his age. The navy was his home and he wasn't ab
place. Even Mako's being in company of the captain wasn't enough for him. He interrogated
sure he knew what he was doing, then stepped outside with Don Watts very reluctantly and
the door.
It took Hooker two minutes to contact his source in the Company; then he gave his ID with t
coded words that attested to his status, security rating and current operative position. When
gave back a confirmation, the line was open to the director, who spoke with a soft voice that
nails in his makeup. "I'm glad you're working with us again, Mako."
"It wasn't my idea."
"Yes, I understand. But it's always been that way, hasn't it?"
"That's why I retired," Hooker said.
A laugh came through Mako's headset. "There are a lot of people here who wish _you_ had
heard the metal clang of a steel door being opened, then shut, followed by the rustling of pa
finally said, "You requested information about the Becker Bank. After the founder was killed
the French government moved in, initiated an audit, and although nothing was found out of
bank's depositors had a questionable ring to them."
"Like how?" Mako queried.
"They wouldn't release all the information to us at first, but it seems that several had mob co
the United States."
"Definite?"
"The investigators seemed satisfied. There was no proof of any wrongdoing, but the suspicio
are still following the lead."
"What the hell are they after? You can't prosecute a suspicion."
"Our man who is handling this thinks a very large loan was made to somebody in the mob."
"Come on, the mob doesn't go to banks for money. What would they use for security?"
"Good question."

"I have a better one," Hooker offered. "What would they do with it?"
"Tomorrow," the voice of the director said, "we are flying in a specialist in this operation. He'
nine A.M. and check in on the _Sentilla._ You talk to him."
"Good deal," Hooker said.
The connection was broken and Hooker called in Don Watts to tell him what was going on. T
sagely, wondering just how high Hooker stood in the chain of command. Then he realized th
of command in Hooker's line of work. The last man alive was the top dog.

At dawn Alley Ander's boat sidled in next to the anchored _Clamdip._ Billy Bright yelled hello
him aboard for coffee, and when Hooker came on deck he said, "You're pretty far from your
"Come on, man, I heard there was lots going on down here. Can't let you old spooks have a
I need a vacation." His eyes went to the _Tellig,_ which was riding at anchor an eighth of a r
been shooting at you any more?"
"She knows better," Hooker said. "Come on over and get some java."
Alley rafted up to the _Clamdip_ rather than drop an anchor and Mako shook his head. "Onc
"Hey, buddy, I wasn't a navy man in my war. I was an old jungle rat who walked and climbed
clawed my way through everything that had stickers, and my best buddy was bug repellent."
"Then you'll love it here, pal. All we have are giant manta rays, an invisible eater, and a shar
tailing us for days."
Suddenly Alley looked concerned. "Don't kid around, Hooker."
Mako said, "Tell him, Billy."
"Yes. It is right. The shark who had his name stolen by my boss man here, he has followed u
'Give him his name back,' but my boss, he keeps it. Mr. Shark, he stays close so that he can
and get his name back."
"Mako..."
"Billy believes it, Alley."
"_You_ believe it, Hooker?"
With a light shrug, Mako glanced out at the ocean. "I've seen him, pal. He's been with us all
we left Peolle."
"I didn't ask you that."
"Hey, if Billy believes it, so do I."
"Then why the hell don't you give it back?"
"How, Alley?"
The bartender gave him a sheepish grin and made a face. "Damn, you're making me think li
"We think pretty good," Billy put in as he handed Alley his coffee. "And Mr. Shark, he sure be
right. You look hard, maybe you see he."
Alley turned his head and took in the ships on the port side. "Doesn't look like much action g
"Give it another hour, Alley."

"What's happening?"
"There's another showing of the film we took snagging that giant manta. Want to see it?"
"Yeah, man. I heard about that on the radio! But that wasn't the thing that ate the boats, was
"No way. The eater is still out there looking. It's a wonder you didn't run into him, coming dov
night."
Alley's eyes squinted again. Facing a raging fire was nothing for him. Climbing up sixty feet
into an inferno was commonplace. Being alone at night on a great expanse of water that hou
wild creature was a shattering experience.
Hooker hid his grin and said, "If you're going to see the showing on the cruise ship, how abo
passenger with you? I have another appointment."
"Out there?"
"Guy's flying in. Business."
"Oh," Alley said. "Sure. Who's the passenger?"
Behind him Judy said, "Me, Alley, or do you object to having women on your boat?"
There was no bikini this time, but the sarong did just as well. It revealed everything, yet show
Even though you knew this vision was real, she was almost too good to be true. Her dark ha
natural sun-streaked glints, her tanned skin alive with the vitality inside her.
Alley said, "Good grief!"
With another grin, Hooker told him, "Watch it, pal, she's tough. She went down on that dive t
manta. Now she wants to nail the eater."
Alley slid his coffee cup back to Billy, gave everybody a silly smile, and after one more look a
"I don't think I can stand this."

Chapter Thirteen

The seaplane with the navy markings landed three hundred yards off the _Sentilla,_ taxied h
the launch the ship sent out, discharged its sole passenger, then, when the launch was clea
wind and took off again.
Five minutes later the tall, middle-aged man was shaking hands with the captain, handing hi
then letting his eyes roam the deck until he spotted Mako leaning on the starboard rail. "Tha
it?"
"That's him," Watts repeated.
"Damn, he hasn't changed. Haven't seen him for twelve years and he still looks the same."
"Nice fellow."
Helmut Wilkins said, "Yeah?" The tone of his voice made Don Watts look at him sharply. "Th
the Company's top shooter. He took out more unfriendlies than you can count, and some frie

director was glad he retired. So were our enemies."
"He hasn't taken out anybody around here," Watts said.
"Don't worry," Wilkins said, "he will, he will."
Hooker let go of the rail and walked up to the pair, his hand out. He said, "Hello, bean count
it?"
Wilkins's smile was noncommittal. He was glad to see Hooker again but didn't seem to enjoy
all. "Can't quite quit, can you?"
"Things seem to follow me around."
"Sure, like major crises."
"I wouldn't go that far," Hooker told him.
"You don't watch television or read newspapers anymore, either."
"There's enough excitement right here."
Wilkins addressed the captain with "Someplace we can talk privately?"
"Plenty of that during working hours. Come on with me." He took them to a small library with
along each wall and a half dozen comfortable chairs scattered around. There was a desk in
electric typewriter and a fax machine, a jar filled with ballpoint pens and pencils. "Lock the d
yourselves comfortable," he told them. "Nobody will bother you."
Hooker locked the door, then sat down facing Wilkins, who already had his attaché case ope
extracting several sheets of paper. The red printed CONFIDENTIAL stamped at the top indic
security, not worthy of being transported by a top-level agent like Wilkins. So he waited. Wilk
that damn fool amateur routine of trying to get him talking first, but Hooker didn't buy it.
Wilkins knew what Hooker was doing. He smiled indulgently and stated, "You made a reque
His eyes flashed up to Mako's for confirmation.
"The Becker Bank," Hooker said.
This time Wilkins waited.
"And any Durant connection."
"Yes." He paused, reread the information on the sheet in his hand and made another one of
nods. "Becker and Durant had been friends for some time. According to Becker's business r
several times, in Europe and the Americas. It is assumed that these were business meetings
"Why an assumption?"
"Because Becker's pleasure was gambling and Durant's was fishing. You couldn't get Becke
in a casino but they both were business tycoons." Suddenly he stopped and asked, "As a m
would you mind telling me why you want this information?"
"They're both dead."
"True."
"Murdered, both the same way. An ocean apart."
"Street muggings," Wilkins muttered. "They happen here, they happen in Europe."
"Neither one was guarded."

"That's not unusual. Millionaires walk all over the cities these days."
"Not in unlikely places where these two were killed. Neither one had much cash in their pock
"They weren't wearing cheap clothes, Hooker."
"Nobody stole the clothes either. They got a watch off Durant. What was Becker missing?"
"A watch, two rings and a diamond stickpin."
"Glad you noticed," Hooker said. "Now you know as well as I do that something was fishy."
"It wasn't big news to us, pal. The French have a pretty good spook system going for them t
back a money courier from the States opened a sizable account with the Becker Bank. Shee
courier was identified as having close association with mob figures in New York. Unfortunate
made the ID died in a car wreck."
"What are the big numbers, Wilkins?"
"The Company and the French police did one hell of a thorough investigation. Our side ran t
bundle of francs from our contingency fund dug something out. Becker had a male secretary
cute side, but nobody accused him of any sexual deviation. It didn't take much pressure to m
that just before Durant's death, Becker had sent him a fax message to meet Durant on a cer
certain place in Miami."
"How did Becker send the fax?"
"The memo was on the secretary's desk where Becker dropped his usual requests when he
"Okay, got it."
"The guy did what Becker had ordered. He sent the fax. A copy was in the files. The date an
meeting were when and where Durant was killed."
"Wasn't the secretary a little suspicious of the deal?"
"Not a bit. He said that Becker often did that. He thought they were assignations Becker had
"Pure sex, huh?"
"I told you, the guy was cute."
"But you didn't tell me all of it."
Wilkins grinned again and said, "Just before Becker was killed, the secretary died in a car ac
police said it could have been arranged."
"The usual mob touch," Hooker said.
"That's still speculation, Mako."
"Then try this. That supposed courier opened an account. What's wrong with that? Was it bi
Becker's attention?"
"It must have been, because not long afterward Becker met with his advisors about a sizable
client. There were no specific details given, but it seemed acceptable to all. Not that it matte
Becker called all the shots, but he wanted to have other thoughts on it before he moved."
"Did it happen?"
"A two-hundred-million-dollar loan was negotiated, the money transferred to a bank in Grand
account owned by a corporation that got lost in the maze of paperwork those slick deals enta

"The U.S. client who requested the loan, then, would have been the one who owned the acc
courier?" Hooker suggested.
"Right."
"And the identity of the courier was guaranteed by the passport he carried."
"Yes."
"Easy to counterfeit, of course. No need to go into a security check when he was putting mo
it out."
Wilkins agreed with a motion of his head. "Money talks, Mako."
"Hell, it yells. What security was given for the loan?"
Wilkins said, "The twenty-million bank account and a carton of bonds as good as gold and n
anyone. We assume they are stolen."
Hooker let it all sink in before he asked, "Is there anybody who could identify that courier?"
"There were three who saw him. The descriptions were all identical but, when you look at it,
ambiguous. He was tall, well built, well dressed, had stylishly cut gray hair, rather heavy eye
dark mustache and beard. He wore heavy reading glasses, kept them in the breast pocket o
was very pleasant."
"What about his coloring?"
"They all noticed that he had a tan, not unusual for Americans at that time of the year."
Hooker said, "The guy was clever. Great descriptions, but nothing that couldn't be faked. An
voice?"
"Yep. Well modulated, well spoken and very American." Wilkins leaned back in his chair, wa
closely. "You have somebody in mind for this caper, Mako?"
"Not really."
"You're lying, pal."
Hooker shook his head. "I'm just playing a close hand."
"Look, dammit, you got everybody all shook up with your contact..."
"Quit the crap, Wilkins. I'm an old retired hand. Right now the Company is down in the garba
ready to do anything to claw its way out of the mess it got itself into. It needs restructuring, r
and respect, and they're looking for that big touchdown pass to win the game for them, and
popping up like a publicity hound's best dream and me being on the scene have given them
chance to get back in the lineup. Just don't try to crap me, old buddy."
For a full minute there was silence between them, Wilkins folding the papers back in his atta
swung around and asked, "What's new on the mob scene in the States?"
"Quiet. When the bosses start to go to prison things get stale for a while. Not that that mean
been going legitimate for a long time now and let the families that handle drugs, prostitution
stuff take the heat."
"What's the scam on the drug scene?"
"Nothing new. The poorer countries grow it with their government's protection and the afflue

junk. Our narcotics agencies confiscate tonnages of the stuff, but that's only a drop in the bu
"Think it'll ever change?"
"Not in this system of things." Suddenly Wilkins stared at Hooker, his eyes half closed. "You
involved in this mess?"
"Nope."
"What, then?"
"Money, pal. It's always money. It's what makes this old world go round."
"Yeah."
"One other thing, Wilkins." The agent paused in snapping the lock on his attaché case. "Bec
investigative group working for him, didn't he?"
Wilkins said nothing, just nodding slightly.
"He would have had them look into that loan, wouldn't he?"
"It was standard procedure."
Now Hooker let the grin develop slowly. He wanted the uptown spook across from him to kn
spooks could still mix up the batter and make a pie. "I bet you, old buddy, that Becker had s
thoughts about that loan and was going to recall it before it went through."
He waited. Wilkins licked his lips, grimaced slightly and pulled at his earlobe.
"Yes. Something happened that Becker didn't like. He could have put an order through canc
he was mugged and killed before that happened. The deal went through."
Hooker leaned forward, propping his chin on his hands. "One more quickie, Wilkins. How did
If anything big had hit the bank, the financial pages would have broadcast it."
"The debt was paid off. It was legitimate from front to back."
"Except for the killings."
Without bothering to answer him, Wilkins stood up and both of them went back on deck. Cap
to join them and see the agent into the launch that took him out to the seaplane, and they bo
take off back to its Florida base.

They could hear the sound of the party long before they reached the side of the cruise ship.
lights turned the decks into a rainbow of colors, the music of the band crisp and clear, the da
swirl of vivacious animation. Two large bars had been set up, mainly for the men, the ones w
the captains of industry in faraway places. Their shipboard uniforms were gleaming-white ar
still glinted off the medals some of them wore.
Billy Bright surveyed the excitement ahead and said, "Is this like a marriage thing the statesi
in Miami?"
"Not this party, buddy. Something has happened we don't know about."
"They catch the eater, maybe?"
Hooker shook his head. "Nope. _Lotusland_ is still dark. They'd be out photographing if they
He pulled the glasses out and scrutinized the faces on the deck. "Hell, Billy, the whole crew

and _Tellig_ are there too. Chana's at the bar with Colbert...and there's Judy with Pell and...
He stopped there. Billy gave him that curious look again and said, "You hate that Pell man, s
"Just don't like him, Billy."
"Think you'll knock him on the head, sar?"
Mako let out a snort and grinned at his mate. But Billy Bright's expression was serious.
"Sar, why don't you like him?"
"A long time ago he was bad. Very bad. Now he's far worse. Now it doesn't show and noboc
he really is."
"You know this for sure, sar?"
"No," Hooker said, "I don't know...but I do know."
Billy Bright's eyes had the wisdom of the world in them. He nodded very slowly and very deli
answered, "Sar, I know just what you mean." While Hooker was still amazed at his understa
off the side and told Mako, "There he be again, sar. He be waiting for his name back."
The huge shape of the mako shark rose to the surface again, rolled slightly, eyeing the boat
into the depth below.
"He follow us," Billy said.
"There's a lot of them around here."
"This big mister, he stay close."
"You just threw that bucket of bait fish over the transom."
"He has a fight scar on his head. His tail has two notches near the tip."
Hooker let out a soft "Damn" under his breath because Billy had spotted the same thing he h
mako was the same fish they had seen days ago. And it was looking. It was traveling at its c
that sooner or later it would get what it wanted. The grin was hard and deadly. That mako sh
him.
As if he heard Hooker's thoughts, Billy said, "Yes, you are brothers, sar. Different from the w
brothers."
Judy had spotted the _Clamdip_ coming alongside the cruise ship and wormed her way thro
get down the gangway to welcome Hooker aboard. Billy practically pushed him into her arms
over the side and Judy thanked him with a wink. While they went up to the deck, Billy took th
to anchorage, dropped the hook and came back to the cruise ship in an inflatable.
Judy led him to the nearest bar and, knowing what he liked, called for a Miller Lite. The barte
"And you, ma'am?"
"I'll have the same."
The toast was brief and Mako put half the beer down, wiped his lips and asked Judy, "Okay,
party all about?"
She gave his arm a squeeze and waved to the well-dressed man further down who was laug
around him. "Suppose I let Marcus Grey give you the details."
Marcus saw the wave and excused himself, coming to Judy's side. "Ah, my dear, you haven

After all the great news I'd think you would be enjoying yourself more."
"I was waiting for my...friend to get here, Marcus. You remember Mako Hooker."
"The name I could never forget." He held out his hand and Mako took it. It was pudgy and so
to squish it but didn't. "Haven't seen much of you since Judy's party."
"Well, I've been a little busy, Marcus. That eater out there has been giving us fits."
"So I've heard. Too bad, it only brings bad publicity. Rumors like that..."
"They're not rumors," Mako interrupted.
"Surely you don't think..."
"Something's out there. It's done a lot of damage."
Marcus Grey made a noncommittal gesture with his head. "Well, it's unlikely that it will interfe
project any longer. Has Judy told you the good news?"
"She hasn't had time. I just got here."
"Well, then, we just got a radio confirmation that four other islands have opened up ports for
ship landings. Certain corporations have agreed to fund the casino operations, other retail g
for exclusive commercial rights. The big thing is, we have the backing of the local governme
we have, the value of our holdings will be over a billion dollars."
"I thought you were considering Peolle and Ara Islands."
"Unfortunately, that idea has been discontinued. This story about that...that eater had gone v
been embellished in the tabloids and foreign television...it just wouldn't do, you understand."
"Those islanders were counting on that project, especially since it was already under way."
"Well, Mr. Hooker, all I can say is business is business." He looked at Judy and added, "Wou
dear?"
"No, Marcus, I wouldn't say that at all. Nor would Daddy if he were alive."
"Unfortunately, that is not the case, but fortunately for all these people here who have share
company, and me...and you too, my dear, I have control of the Midnight Cruise line and all th
that's just the way it has to be."
At no time did Marcus Grey lose his smile. He took Judy's hand and kissed it and said to Ho
evening, sir. It was nice talking to you."
Watching him walk away, Mako wanted to put his foot up his tail. This time Judy got as bad
and read his thoughts. "Why didn't you do it, then?" she asked him.
"Do what?"
"Kick his fat behind."
"I didn't want to get anything on my shoe," he told her. "Has he really got that kind of control
"Yup, and there's nothing that I can do about it. I have shares and they'll pay off, but the con
Daddy didn't want me bothered by business details. To him women were for being taken car
money."
"He should see you now." Hooker laughed. "Supplying fish to Miami restaurants isn't a very
occupation."

"But you should see the money it makes." She pulled free a moment and looked at the danc
the bunch gathered at the bar and said, "I'm not like them, Mako. I'm damned independent.
still in the bank. It grows and grows and never gets touched. If I want something I buy it with
earn myself."
Behind her, Mako grinned. "Nice speech."
She spun around, a frown on her face. "I meant every word of it!"
"I know you did."
"And you have the same feeling for the islanders and Peolle and Ara as I have."
"You'd better believe it, doll."
"Then why..."
"I said it was a nice speech."
The way she folded herself into his arms was so natural he could hardly believe it. Women w
had never needed. They were always there, but he had never felt the desire to keep one arc
occasions they were very useful, but generally speaking, there was very little they could do t
do better and faster, without having to be perpetually obligated.
The smell of her hair was fresh, salt-air fresh, and there was the smell of flowers from some
soft and pleasant, that made him think of being off the Florida Keys on a warm spring night,
yet no place special, just enjoying the long, soft moments.
"What are you thinking of, Mako?"
"The _Clamdip,"_ he replied.
She tilted her head up to look at him.
Mako said, "You were there, doll."
"What were you doing?"
"Just what I am now."
His hands could feel the warmth of her body and under his fingers a tiny pulse was racing m
would've expected.
"Mako..."
"What?"
"This is all Billy's fault, you know. He's been telling me about you ever since you moved to th
Mako blew some strands of dark hair away from her ear and nodded. "I got the same treatm
"Were you interested?" she asked him.
"No. Were you?"
"No. I had enough society types running after my money."
"What about now?"
Judy rubbed her head against his chin, then turned her head to look up at him. "I'm just craz
boat."
"And about its captain?"
"Ummmm."

The dance music on the deck suddenly changed tempo. Ravel's _Bolero_ came in with its s
nobody dared put movement to it. Instead they all headed toward the bar or their tables.
But Judy moved. In his arms her torso did things that were hardly noticeable, but Mako felt e
Muscles in her stomach rippled against his hands, saying quiet things that he could hardly b
wouldn't stop, swaying exquisitely in tempo with the driving throb. Very subtly, Mako turned
to the dance floor; she gave him a hungry smile as her spine arched and she pulled him to h
pounded to its wild climax.
When he kissed her it was a warm touch that began to blaze and when he pulled his mouth
nothing at all for a full minute. He could still taste her and her eyes were watching him, waiti
speak.
"Think we could make it, Judy?"
"Uh-huh." It was spoken very softly.
"Would your dad have approved?"
"He would have been delighted."
"You can take your money and shove it, you know," he said.
"Why? It's only money."
"I got enough for us, pretty girl."
"And we have everything we want right now." She smiled at him again, an inquisitive, questi
smile that only women in love know how to do.
But Hooker was an old pro in the game too. He had seen life and death, been part of situatio
like a time bomb, and he was in one right now. He knew it, he could feel it, the way the cold
ahead of a violent storm.
"Soon, doll. When this is over and we're still here, I'll say what you want me to say."
"Mako..."
He shook his head, his eyes emphasizing his decision. "There are some pretty big things go
are only a few of us against one hell of a lot of power and money. The chances are that they
you play that game the nasties always make mistakes and they can never quite cover them
away with it, but sooner or later the ax comes down."
"And you're the ax?"
"I'd like one more shot at it," he said simply.
"Think you can do it?"
"Until now, I always have, kiddo. I'm not a new boy in the game."
This time she kissed him, a light, wet kiss that told him to go to it, but hurry.
From the opposite side of the deck, in his white shorts and Hooker's Hawaiian shirt, Billy Bri
grinning more broadly than he ever had before. He heard some voices shouting from the de
over the side. Three big lights were playing over the surface of the water, and in the middle
sleek form of the mako shark emerged, his dorsal fin cutting the ocean, the tail slicing neatly
back. Billy saw the familiar nicks on the tail before the shark submerged.

It was Hooker's brother. He was still waiting.

Chapter Fourteen

The cruise ship was on no definite schedule. It stayed in safe waters and went where the pa
go. They all wanted excitement, but quiet excitement that they could stand. They weren't int
nations or poverty-stricken countries, but places where they could play and enjoy themselve
way. When the dive team from the navy arrived to blow the submerged mines, one of the sh
former senator, made arrangements for the action to be shown on live television. There was
the production. It would be a valuable promotional piece for the party in power, and his was
Everyone had comfortable chairs, waiters passed among them handing out drinks, others ba
and a young sailor was delegated to give a running account of what was happening.
Marcus Grey watched them closely, saw his charges happily enjoying themselves, excited,
excited. They oohed and aahed at the shots of fish gliding past the lens of the camera, maki
noises when a squid appeared or a heavily toothed mouth seemed to jump out of the blue-g
swallow up another smaller predator, leaving parts of it and making the water murky with blo
On the wreck the divers worked slowly, chipping away the coral, then cutting the chains that
mines on the sunken deck. Only two began to rise of their own volition and divers guided the
The divers attached a small box to the top of each one, then swam to the dive boat and took
Down below, the other divers had done their work, come up as a team and climbed into the
On the cruise ship, the sailor doing the commentary told the audience that they wouldn't actu
but these old World War II mines posed a threat to shipping and had to be destroyed. Only t
could see some way off had enough positive buoyancy to float and these were the dangerou
most likely had rusted through and seawater destroyed their potency. At any rate, they woul
themselves.
They had all pulled the chairs up and had their eyes glued to the TV. On the navy launch the
held up his hand. The sailor at the TV saw it and began counting down, all the voices chimin
after three. When he reached ten the diver touched the button in his hand and the first mine
little eruption from the box on top of it, then the whole shell exploded into pieces and dust pa
area had hardly cleared when the next and the next disintegrated from the explosive charge
maverick, gave off a mighty blast that sent a column of water thirty feet above the surface, a
one next to it that gave off a smaller but unexpected blast that left the TV screen a dark, blu
gradually lightened as the current cleared away the debris.
The sailor spoke into his microphone and said, "You have just seen explosives that have be
eighty-two years go off with enough impact to sink a ship." He pointed out at the open water
floating mines had been dragged. This time when he lifted his arm, the sailor on the launch

same. The countdown began again. At "ten" the diver on the launch triggered the blast and t
tore a hole in the water and sent pieces of coral-encrusted metal into the sky; when the near
hundred yards from the cruise ship, the passengers had all the excitement they could stand.
back to the bar.
Just before they began their trek the sailor said, "Now you can see what possibly 'ate' those
eyebrows raised and they all nodded in agreement.
Marcus Grey looked at the sailor and smiled gently. The kid would find a fat envelope delive
Hooker and Judy had been standing in the back, watching the show from a distance. When
intimated that loose mines could be the eater, he said, "Smart move."
Judy squinted at him, a silent question.
"You have powerful people out there. They can control things. They just saw firsthand what
do, corroborated by the navy, and as far as they are concerned, everything that has happen
boats, the dead islanders...all that speculation about an 'eater' is rumor."
"Rumor," she said softly. "You think it should stay that way?" she asked.
This was a situation Marcus Grey had studied very carefully and his answer was quite direct
guests are possibly...and likely persons we will include in financing the Midnight Cruise proje
her.
"And you don't think rumors would panic them?" There was no accusation in her tone at all,
curious question.
With studied seriousness Marcus shook his head. "Not rumors. Only facts, and the navy has
that...visual facts."
For several seconds she stared at Marcus Grey, her eyes locked on his. After a long pause
"Something has destroyed the boats. There certainly will be a big investigation into what h
Queen."_
Very solemnly Marcus nodded. "And I'm sure they will agree with the navy's capable deduct
tells us that there is nothing that 'eats' boats." Without waiting for Judy to speculate on his an
added, "You know how far they've gotten with that movie script on the 'eater'?" He pronounc
quietly.
"Pell seems to think they were pretty well along. There's very big money ready to go into this
get a decent story out of it."
A small, satisfied smile creased Marcus Grey's mouth. He said, "Well, if the story, the real th
that big or threatening, they can still go into the studio labs and make a film about it. The pul
big as the Bermuda Triangle story, and they've made a half dozen films about that. But if the
exists and their footage is real, that's where the big money is. Right now the public is on the
seats waiting to see what happens next. Tomorrow everything shot on those mines will be n
"Featuring Midnight Cruise lines."
"Can't help that."
"With _Lotusland_ standing by, ready to shoot. In the background lending dramatic authenti

Tellig, featuring super-secret electronics, representing our government's interest in this af
with the _Sentilla_ proudly doing a public works favor, very nonbelligerent."
"That really bothers you," she asked Hooker, "doesn't it?"
"Yeah, it does. Everybody is after the money. The setup and the cast came naturally. The th
there. Nobody cares what it's _really_ all about."
"Mako, you're wrong."
He looked at her, his eyes tight.
"We care, don't we?"
The fury left his eyes and the grin touched his lips. She touched them with her forefinger and
go find a phone."
It was the odd tone of her voice that made Hooker stare at her. "Something important?" he a
"I want to speak to Pell," she said.
Mako narrowed his eyes slightly, wondering what she was thinking of. When Judy turned he
the communications room and watched while she dialed. "You want me to leave?" he asked
Judy just shook her head.
In about twenty seconds somebody brought Pell to the line, and even though Judy had the r
Mako could hear the snarl of Pell's voice when he answered. But as soon as he recognized
syrupy again.
Judy was cold and direct when she said, "Anthony, I've been thinking that this picture we're
producing could be a detriment to the Midnight Cruise lines. I've discussed it with some of th
and they seem to agree with me."
This time Anthony Pell's voice lost all its syrup. He quietly exploded with, "Dammit, Judy, we
to dump this feature! You realize how much we have invested already? Hell, I even have dis
away at each other to get the release before we even shoot a foot of film. With all this public
way we can dump this film!"
Judy was just as fiercely quiet when she said, "I'm part of this deal too, Anthony."
"Baby, you're on the money end. Or maybe you didn't read our contract yourself. Don't give
this or we'll wind up in court, and I'll win hands down."
From the expression on her face Mako knew Judy _had_ let something slip by her. Somebo
contract and she had okayed it, probably while she was tied up with some other project.
Pell's voice came back on the phone and he asked, "Who you been talking to, kiddo?" And t
old Brooklyn Tony Pallatzo voice Mako remembered so well. He grinned and waved at Judy
throat-slicing gesture that meant to cut off the call.
This time, quietly, Judy gave in with, "Well, you're probably right. We'll go ahead with it."
"Real good, baby. All we need is that big—and I mean _BIG_ ending—and we have the wor
paused, said, "Take care, kiddo," and hung up.
Judy cradled the phone and looked up at Hooker. "He's a snake, isn't he?"
"A real live one."

"So how do I protect myself?"
"I'll think of something," Hooker told her. He had a tight grin on his face that she couldn't quit
she felt a shudder cross her shoulders.
Back on the deck the portable bars were busy again. The men were sipping gently at drinks
flowery than potent. Some had miniature Japanese parasols spouting out of the glass and o
like fruit punches than highballs. At least there were no sloppy drunks mouthing off and Hoo
grin crease his mouth.
"Self-control is why they're rich," Judy said.
"What?"
"You were wondering, weren't you?"
"Damn, can you read my mind?" Hooker blurted.
"Sometimes."
This time Hooker grinned. "Then watch it," he said. "I might just embarrass the hell out of yo
"Good," Judy answered, then gave his hand a squeeze. Without letting go she turned and st
the stern of the ship. There the area was empty, the hum of voices from the bow barely audi
monitored the passageways and the only sound was that of the waves slapping against the
Judy sidled toward the rail, leaned on it and stared out over the water for a long minute befo
and said to Mako, "I want to hear more about Anthony Pell."
"You don't believe me, do you?"
A few seconds flicked by and she said, "Yes, I do. But I want to know more."
"Why?"
"It's nice to have confirmation. Wouldn't you?"
"Will you believe me? I mean, totally believe me without reservations?"
Her answer was quick and direct. "Yes."
Hooker stared into her eyes and told her. "His name is Tony Pallatzo and he started as a str
Brooklyn."
For a full ten minutes he filled her in on what he knew and what he thought of Anthony Pell,
what could have been when he was out of the jurisdiction of his own outfit. His information w
Pell's later life, but one thing he was sure of was that Anthony Pell hadn't changed a bit. Rig
rich and important with an attitude of being well educated, but Hooker knew that he was still
heart underneath the facade.
Judy let it all sink in, then asked Mako, "Daddy was a pretty shrewd judge of character. I ren
pretty heavy operators trying to con him in business situations and he took them to the clear
several wound up in prison."
"Your dad could have been good, doll, but there are others who can be just as good and sor
better."
"But Anthony Pell never tried to cheat my father!"
"Not yet," Hooker said simply.

"Everything they did together was successful," she insisted. "Do you know they made millior
lesser share has made him rich."
"No doubt."
With a touch of exasperation, Judy said, "Then what are you getting to?"
"How much was his employer getting?"
"Anthony Pell worked for himself. He had no employer."
Mako just looked at her. There were taut lines around his mouth. Finally he said, "Pell _had_
couldn't walk away from him, he couldn't be retired from him and no way could he quit. His b
a big businessman with enough power and money to control governments and an army big
demands. In plain words it's called the mob. Organized crime."
"But..."
He anticipated her question and shook his head. "I don't care what you read or hear. They m
stopping the Gambino family and they put on a show when Colombo got hit. When John Go
all the heat off the background action, and when Gotti got sent up you'd think crime had gon
"But...," she started.
"Judy, don't fool yourself. The lawyers and the bright boys have control of things these days
rackets they give over to their street people, but where the heavy dough is, there _they_ are
fleeced out of billions, tonnages of merchandise diverted into _their_ channels of disposal, w
religions invaded to suit their demands. Their needs never cease and keep on getting bigge
can't get choice personnel to pull off their stunts for them?"
"And you think Pell is one of them?" she demanded.
Hooker didn't answer her. He simply nodded.
"You're sure?"
"Not yet," he told her.
"When will you know?"
"Pell is a smart one. He thinks. He knew that street mobs get knocked off by other mobs or t
didn't take him long to see that big money on the streets is pocket change to the real bosses
know is how to spend it. The heads of families still had homes in old ethnic neighborhoods,
European standards, and rarely got past the capitals of their crime industry. Oh, maybe a ru
side trip to Atlantic City, and all very hush-hush with bodyguards beside them and damn nea
military approach to a hotel they probably own."
"How did Pell do it?"
Mako glanced down at her, reading the expression on her face. "You don't believe all this, d
"You're describing a world I've never been part of."
Hooker took a deep breath of the fresh sea air. For a few seconds they watched the activity
below, listening to the delicate splashes as a predator snapped up a surface meal, flipping it
dive.
"You've been part of it, Judy. At least you were on the fringes of it."

"Are you telling me Daddy was inside things like that?" Her loyalty to her father was showing
she let her fingers fall away from his forearm.
"I don't think your dad knew anything of what was _really_ going on."
"Mako, he was a brilliant businessman!"
"In his own field, yes."
"If Anthony Pell was doing anything illegal he would have known about it!"
"That's the point. Pell _wasn't_ doing anything illegal. He was working the best kind of con g
all...one where everybody made a pile, business expanded and the future looked great from
"Then what's the catch?"
"Someplace along the line _somebody_ was _really_ going to hit the big time. Legally."
Hooker felt her fingers go around his arm again, then she asked, "That's the good part?"
"Uh-huh."
"What's the bad part?"
Hooker spit down into the ocean. Even thinking about all this had given him a bad taste in hi
"Somebody always has to die," he told her.
It took her the better part of a minute to see what he was driving at. Very quietly, she whispe
"He was one."
"Mr. Becker...?"
"Yes. He was another."
Judy clenched her lower lip in her teeth and her face looked drawn.
"Is this...just the beginning?" she asked him.
"Things this big just don't happen suddenly. It's a planned operation that was laid out with a
thought. There was money to back up every move and it wasn't being done for a minimum r
"Why, Mako? Why would they go to so much trouble?"
"Simple. It's legitimate. They could get all the money they could ever want without having co
down their necks or knowing the Feds were planting listening devices in their houses or bus
"And Anthony Pell is part of it." It was a statement this time.
Hooker nodded again.
"Do you think...he'd try to kill you?"
"I _think_ he already has." He watched the frown form on her forehead but didn't explain any
he said, "Don't worry about me, Judy. I've been down that road more than he has and he's n
off base."
The tone of his voice was too light to please her at all. "What would you do, Mako?"
"You don't want to know, Judy."
"Yes," she insisted, "I really do."
"I'd kill him," he told her.
Down below him Mako saw the sea bathed in the soft glow from the open portholes of empty
was no movement of the surface, no fish feeding, just some gentle swells reacting to the pre

around the area. For those few moments it seemed placid again, peaceful and quiet with no
and destruction at all. A quiet, empty sea.
Unnaturally quiet.
Judy's eyes had been following his and slowly she pointed her finger to the minor disturbanc
angling toward them, the rigid dorsal fin of a large, deadly shark that rolled slightly when he
them, and Mako knew that black eye in the sleek body was staring straight up at him.
"Mako...," she started to say.
"Are you talking to me or to _him?"_
"Do you think...could that be the one Billy Bright..."
"It's just a fish, Judy."
"But it was a mako shark."
"Yes."
"We were diving in waters with _those_ around us!"
"Sharks have a deadlier reputation than they deserve, honey. People are not on their menu.
because they were mistaken for something lower on the food chain."
"But Billy thinks..."
"Sometimes Billy lets all that beach talk get involved with real life. Do you really think that sh
annoyed because I have his name?"
She looked at him very gravely, then shuddered slightly and grinned. "Maybe I've been in th
long," she said to him.
"Maybe."
"But don't take me away from them."
She turned under his arms and her hands came up behind his head. In the semidarkness he
glisten, her lips part slowly, then he lowered his mouth to meet hers and they melted togethe
tense, each knowing what their emotions were demanding, each realizing that they had walk
cliff and there was no way back and they had to jump, not knowing if they would land in the
the jagged rocks.
Mako pushed Judy away gently and said, "Careful, lady, be careful."
"I'm trying."
"Try harder." He smiled.
"Why?"
"Because we're still in the middle of some crazy game that can have some pretty damn mea
that's why."
"Can we get out of it?"
Mako shook his head. "No way. We're in this to the end and it's not just us. We have a big,
our islands who don't know what's happening at all, but if we don't do something to control it
lifestyles are going to come apart. They own land and they have a government of sorts, but
don't have is money. They deal in fish and crabs and conchs and spend their wages on nets

They're poor as dirt, but happy as hell, and knowingly they wouldn't give up their way of livin
anything."
"But what can we do?" Judy asked him.
A few seconds passed, then Mako said, "We stay in the game and win it, kiddo."
Their eyes met, searching the other's thoughts, Judy's asking, Mako already knowing the an
Mako said, "You can direct any operation on _Lotusland,_ can't you?"
After a moment's hesitation, Judy bobbed her head. "Most likely. There could be objections,
I couldn't handle."
"Good. That's going to be a major point here."
"But where does _Lotusland_ come in?"
"That ship is the Trojan horse."
"I remember the story, but it doesn't fit."
"It will, doll, it will." He ran his fingers through her hair and gave her a squeeze. "Let's go bac
party, okay?"
In the shadows beside the nested forms of two inflatables, Chana Sterling watched them lea
Colbert took the miniature receiver out of his ear she said, "Anything important?"
Colbert totally disliked surveillance of personnel on his own team and only went along with C
keep her quiet. He switched off the microphone disguised as a camera, glad to remember th
to drop a tape in to record the conversation. "You want to know what guys whisper in a girl's
they're in the dark on the stern of a ship?"
Chana almost snarled. "Forget it!"
Lee wanted to tell her that she never would know, either. But he didn't.

Chapter Fifteen

In the short time they had been on the stern of the ship, something had disrupted the festivit
no glaring change in the action that anyone could point to, but Mako felt it and all his senses
became alert. There were four separate groups of men in earnest discussion, a younger ma
back and forth between them as if passing information. Each group was led by the type they
statesman," and, in fact, two of them had been, in the United States Senate.
Every few minutes a uniformed middle-aged crew member would come out of the passagew
of the groups, hand over an envelope, take what was apparently a written receipt, hand it to
the blue suit who was accompanying him, then hurry back toward the dark recess of the pas
"What's happening?" Hooker asked.
Judy frowned and followed his gaze, then shook her head.
"Something's going on, kid," he told her. "They're having an office meeting."

"Oh, they always do that."
"Do what?"
"Their businesses all seem to interlock and when something happens on the market they ho
meetings right here. Apparently it's a pretty good arrangement."
"You see those messengers coming up to them?"
"Yes. They're from the computer room."
"Each one of those guys has a bodyguard and they're packing a pretty big piece under their
Slowly Judy looked up at him, then said, "How would you know that?"
"Because I'm in the business, baby. How would you know what the big boys over there are d
A tight expression came over her face for a moment. "I've...seen it several times. Why, what
it?"
"Nothing, but I thought these guys were all retired. Hell, they have their millions, what more d
want?"
After a moment's thought, Judy asked flippantly, "Billions?"
Hooker nodded and said, "You may be right, doll."
It was the wind that gave him the answer. From the small gathering to his left he heard the s
It wasn't a new word. It had been in the news for a year and openly debated in public forums
but bandying it about here gave it a new meaning. The gentle breeze across the deck had c
to him and he said, "Euro currency."
"What?" Judy was staring at him, puzzled.
Hooker pulled Judy away from the passengers, got each one of them a soft drink at the bar,
alone, he told her, "They've gotten some inside information on the European financial marke
with the new euro currency."
"Would that be important?"
"In the right hands it could be damn important...and all the right hands in the business world
aboard your boat, Judy."
"Mako...they're on vacation! This is a pleasure trip for them."
"The hell it is. Who authorized a computer room like this on a pleasure ship?"
"Well, that was Marcus Grey's idea. This way the guests can keep up with their business aff
of his promotional projects."
"Have you seen the equipment?"
"Yes, but..."
"Describe it."
"Mako...I can't. All I know is..."
"That it's state-of-the-art," he finished for her.
"Yes. Very highly specialized. There are no duplicates in the world."
"How many units?"
Mako slipped his hand around her waist and she moved close against him. It gave him a wa

said, "Let's get out of here. Crowds aren't my thing at all. Can you order up an inflatable to g
the _Sentilla?"_
Her smile said it wouldn't be any trouble at all.
But she didn't have to bother. One of the cruise ship's waiters brought her word that Captain
a launch over to pick them up. No, he didn't say what for, but it was an important matter.
Don Watts was waiting at the top of the boarding ladder when they got there. His face was s
nodded hello; he escorted them both to the wheelhouse, where they could surround themse
of the ocean and the lights of the cruise ship and _Lotusland. Tellig_ was there too, an even
the ocean, her presence not reflecting any light at all.
There was another visitor there too and Hooker grinned at her.
Kim Sebring stood up and shook hands with both of them. "You guys really made them jump
you know that?"
Judy's eyebrows went up. "Why? We're pretty far from your home base."
"It was a double whammy," Kim said. "Your father was a big money donor to our cause at W
Judy simply shook her head. "My father was interested in anything about the ocean."
When Kim looked at Mako she grinned again. "My boss was in the service with you, Mr. Hoo
discharge after the helicopter you two were in got shot down. He was all busted up and you
tubing stuck in your butt. He hopes you can still sit in a straight chair."
"I'll be damned. Old Bambi Hill. I thought he'd go back to his farm on Long Island."
"He did, but between tourists and traffic he got run out and the only place he could go where
some privacy was the ocean. Woods Hole was a perfect spot for him."
"You two sound like cousins," Captain Watts interrupted. He got everybody seated, passed a
coffee and said, "Mako, pursuant to your original problem, I have some new information."
"The eater?"
"Possibly." Watts tilted back in his chair, his fingers laced across his stomach. "We've picked
traffic from boats between Peolle and here. It was pretty frenzied and sometimes garbled, bu
guy on the horn who can make sense out of anything. What he heard was all on CB, and frie
carried this far. Those old fishing boats aren't noted for having any sophisticated equipment.
"You're right," Hooker said. "Most likely inexpensive Radio Shack models, good, but old. Eve
is out of date, including their outboard engines."
"They had two sightings of that _thing_ you called the eater."
Judy leaned forward quickly. "What did they say it was?" Her voice had a breathless touch to
"They didn't say everything in English."
"Damn!" Hooker exploded.
Captain Watts held up his hand. "Don't sweat it. We recorded the conversation. I contacted
Tellig and they took off for the area immediately."
"Damn, she never let me know!"
"Was she supposed to?"

"This is my call, not hers." Suddenly he shook his head, angry at himself. "No, she did right.
emergency action. How long have they been gone?"
"_Tellig_ left twenty minutes ago."
Hooker felt his breath ease out slowly in relief. "Send somebody over to the _Clamdip_ and
He'll be able to decipher what they said."
Watts reached for the phone, gave the order and hung up the receiver. "We have a fix on th
incident. I suppose you'll want to go there."
"Right. How far is it?"
"You should make it in a couple of hours."
Hooker nodded at Kim Sebring. "Where do you come in?"
Kim leaned on the edge of the desk and said to Hooker, "We finished our little ocean bottom
was very interesting."
Mako frowned, wondering what she was getting at.
"Captain Watts was good enough to contribute some of his findings too," she said. "Neither
any secret work, but we have both come to some oddball conclusions."
"The face of the earth is changing," Watts put in. "There are plate movements where we nev
to be."
"Like the San Andreas Fault?"
"At this point, not so severe. There are _indications."_
"I don't like the way you say that," Mako told him.
"Nothing may happen in our lifetime," Watts said softly.
"Oh boy," Judy whispered, the sense of it getting to her.
Kim leaned forward again, her hands poised to describe what she had found. "There are cu
weren't there a hundred years ago. Scara Island was clean then, a breeding ground for seab
"How do you know?" Judy asked.
It was Hooker who said, "Old charts. The captains of the old sailing ships did a lot of topogra
too."
Kim nodded in acknowledgment. "We've known a lot about Scara Island, but when we found
Sentilla was going to do some experimental sounding nearby, we coordinated with the na
own investigation too. The navy was glad to cooperate."
"So," Captain Watts said, "why don't we have some more coffee until Mr. Billy Bright comes
for the mess boy to bring what was needed and had the radio room deliver up a tape of the
they made small talk until the ship's launch bumped against the ramp of the _Sentilla._
There was wariness in Billy's eyes when he came aboard. Nobody had briefed him, and unti
there comfortably with Judy beside him, he was as tensed up as a tight spring. His eyes cau
said, "Sar...it is all right?"
Hooker pushed a chair toward him and nodded. "Everything's okay, Billy. We need an interp
man."

Billy's face stayed blank.
Mako explained, "The eater's out there again. Our guys are on the CB, but we can't understa
saying." He motioned for Billy to sit down and flicked on the tape recorder. Captain Watts tu
to record Billy Bright's rendition of the radio chatter.
Billy recognized the first voice immediately. "That's Poca...and Lule Malli...their boat, she go
"They sinking, Billy?"
The Carib shook his head. "No, sar...the pump, she is holding."
Other voices came in, fainter but frantic. All their heads were turned toward Billy, waiting to s
happened. Suddenly there was a pitched screaming and the sound of engines suddenly bei
redline almost blanked out the voices. Billy's voice was shaking as he said, "They saw it...th
right behind them."
"They get hit again?"
Billy shook his head hard. "No, sar, they got away." He turned and stared at Hooker. "They a
They heard it breathe."
"They describe it?"
The tape had gone quiet. That was description enough. With death so close nobody had tim
was there. That was enough.
But Billy knew what was happening. "They see another ship to the west and Lule think it be
be helping in Poca and Lule, you think?" Suddenly his face wore a dark scowl. "They won't l
they?" he asked anxiously. "Lule and Poca, they be good friends, them."
Judy finished it for him when she got to her feet. "So are we, Billy."
Billy grinned, the relief plain on his face. Hooker said, "We'll take any boat and tow them bac
in touch on VHF. Channel nineteen okay?"
"No problem," Captain Watts told him. "You need anything?"
"What I need is on the _Lotusland."_ He glanced at Judy and said, "You have a handheld ca
you?"
"We have anything you can think of."
"Good. Get the newest digital camera you can! Get the smallest you have and the simplest t
"Can do." She beamed.
"Any weaponry?" Watts asked.
"No, that rocket launcher I got before is enough. I have a few other pieces aboard. Strictly le
waters."
"Don't start a war, buddy."
"Hell, it started a long time ago."
"Something eating ships is hardly a war."
Mako grinned at him. "It's a good way to keep one going." He looked over at Kim Sebring ar
Woods Hole will enjoy this expedition."

The _Sentilla's_ launch was the quickest way to get to _Lotusland,_ then back to the _Clam
the boarding ladder of her company ship and in ten minutes she was back with a canvas ba
side before going down herself.
As soon as her feet touched the deck and Hooker steadied her, the engines roared and the
turning sharply behind the stern of the _Lotusland_ and heading south to where the _Clamd
Hooker lowered his mouth to her ear and shouted, "You get everything?"
She nodded brusquely, then shouted back, "Tony Pell was gone, Mako. He had come from
slickers, and then he and Gary left in the big inflatable. They had a lot of camera equipment
Mako felt a wave of impatience close over him like a cold fog. He knew what had happened.
cruise ship had picked up the frantic call from Poca and Lule and relayed it to Pell. Now ther
they could get to the area in the _Clamdip_ before them. Damn!
The transfer took less than a minute and the launch went back to its mother ship. Billy had t
and the anchor raised, and _Clamdip_ went into gear, picking up knots until it was at full spe
seconds Hooker would flick on the bow searchlight, scan the water for any floating debris th
pick up, then cut it off. Ahead, there still were no lights of any other boats.
Billy waved his hand and pointed to the barometer. Mako pulled away from Judy and glance
barely gone down a half point, but it had moved. "A good night for the eater, Billy?"
"Only he knows," Billy said. There was no inflection in his voice at all. His hand was tight on
throttles, holding them at maximum revs but ready to cut back if there was any discordant so
engine rumbling below.
Mako found his night glasses and fastened them on the sea ahead. He checked his watch o
swept the horizon again. He almost missed it, then came back thirty degrees and stayed foc
light. In four minutes the light became two and he said, "Steady on, Billy, they're ahead of us
But Billy was ahead of him, having steered into position before Mako had spoken. With one
on the CB radio, dialed it to channel sixteen and turned the volume up. Ahead there was the
thickness of the beam of a flashlight touching the hull of a sixty-year-old converted sportfishe
listed to port. Mako picked up the CB microphone and said, "Poca and Lule...this is Mako...a
The reception was scratchy, but a voice came back, "Mr. Hooker, sar, the pumps, she hold g
water now."
"Good. We'll be alongside in ten minutes and take you in tow. Who's that in the other boat?"
"She be a big rubber one. She got outboard, but not enough engine to tow."
"Who is it?"
The reply came back slowly. "That mister be a bad one. He just sits and waits for something
help none at all."
So it was Pell, all right. Another sudden burst of light came from the strange inflatable illumin
crippled fishing boat. It played around the hull, taking ghostly night pictures, a lens change p
bringing the anxious faces of the crew into view. When the _Clamdip_ was almost in range f
identification, the inflatable's engine revved up, and the boat spun and darted out of sight. M

bother trying to pick him up with his own spotlight. He knew what he was going to do, but rig
get a towline on the Malli brothers' boat.
When he had completed the lashup and had the two hulls snuggled together he waved to Bi
went into a low power setting for the trip back to Peolle.
"Is this the way you tow a boat?" Judy asked.
"How would you do it?"
"This way."
"Then why did you ask?"
"Just to see if you knew."
Mako grinned and shook his head. "Dames," he said softly.
Off to starboard he saw a red light and a higher white one. The lights moved, then a green o
view. It passed to their stern for a mile, then turned again until the boat was running parallel
Clamdip. Judy was frowning at the light until Mako said, "That's the _Tellig_ out there."
"What are they doing?"
"Looking for the eater."
"How?"
"They have instrumentation coming out their ears. Go tell Billy to hand you my portable VHF
to them."
A minute later she handed him the unit and he pulled up the miniature antennas and punche
sixteen. "_Tellig_ from _Clamdip,_ over."
It was Lee Colbert who came on. "Go ahead, _Clamdip."_
"How come you didn't make contact with the fishing boat, Lee?"
"She wasn't that bad off. We got her on the night-vision glasses...the real vision kind, if you r
their pumps had the leak in check. Those two guys had gotten something down in that broke
seem worried about it."
"Hell no, Lee, those two had all the worry scared out of them. They got hit by the eater."
"That's what they said. You believe that?"
"Damn right, and so do you. What are you looking for out there?"
"The eater," Lee said calmly. "So far there's not a trace of it."
"It's here, pal. It's still out there looking."
"Who is in the inflatable? We picked it up on radar coming from the naval operation. Either h
our VHF transmission or doesn't have a unit aboard."
"Don't sweat him, Lee, we have the fishing boat tucked in tight and heading for Peolle. We'll
getting in around daybreak."
"What happens if you run into our maritime horror?"
"The eater?"
"Roger."
"You'll know it as fast as I do."

There was a pause before Lee transmitted again and said, "You want us to stay with you?"
Mako grinned and thumbed the transmit button. "And spoil Chana's fun? She'd rather wait to
and find what was left of us."
"She isn't _that_ bad, Hooker."
"Wait till she puts a bullet in you, pal. Over and out." Hooker fingered the off button and told
Billy, "Keep your eyes open for that inflatable. They'll have a VHF with them and if anything
be ready to zero in on us."
"Who's 'they,' Mako?"
"Our boy Pell, kid. He's on a money trip now. He's getting film clips of everything that happe
picture of his and right now he's hanging around for the big bomb, the only shot that will put
the top of the list...the eater, seen for the first time, hitting something real, something that ca
faked."
Judy understood what he meant and nodded gravely. "But...he'd have to...kill it somehow, w
"Don't worry, he's prepared, all right. He's got Gary Foster with him and they'll have equipme
knock out any kind of terror."
"Mako..."
"What?"
"If the _Tellig_ has all that electronic equipment, why haven't they been able to locate it?"
"They're not a ballistic submarine, Judy. Their equipment probably isn't cut out for long-rang
underwater. This thing, whatever it is, doesn't follow any patterns. Everything it strikes seem
random hit, like a dog attacking intruders inside its own fence. Right now we're on top of a p
site. It took the bait on Poca and Lule's boat and might be hanging around looking for anothe
"The eater left a history, honey. It comes at you, but it comes slowly and quietly. It's been se
but it never made a rushing attack. That inflatable would be damn well aware of anything tha
especially if it has a small radar unit aboard." He turned his head and looked at Judy quizzic
Quietly she said, "_Lotusland_ has several on board. They used them at night when they we
floes in the Arctic shooting documentaries." Her tongue wet her lips in a nervous gesture. "It
sure, isn't it?"
"Whatever he's doing is legitimate. In a way, he's still working for you. Even not responding t
boat's need isn't a crime. He could have seen that they could make way unassisted and he l
coming up. We would have been able to offer a lot more help."
"Sar..."
"What, Billy?"
"The glass, she has dropped another point."
"Still in the normal range?"
"Yes, sar." At the wheel, Billy glanced around, his eyes probing the open water as far as he
hand rubbed the throttle levers but there was no way he could add extra speed. On the othe
were shoulder to shoulder, continually searching, continually listening for any sounds that di

When a manta ray leaped and came crashing down on the water a hundred yards to starboa
then felt foolish when they realized what it was.
Judy tapped Hooker on the shoulder and said anxiously, "Where's the _Tellig?"_
No light penetrated the night from _Tellig's_ last position. The sea was black. Nothing seem
against the bank of low-hanging stars. Even Mako's binoculars couldn't pick up anything in t
scope.
"What's happened, Mako?"
"They're running dark."
"Why?"
"Nothing unusual. Their radar will be making a full sweep." He picked up the VHF and thumb
"_Tellig,_ this is _Clamdip._ Over." There was no answer and he repeated his call once mor
Judy waited quietly.
Finally Mako said, "That's a government ship on official business. They don't have to answe
it's a dire emergency, which this isn't. Hell, they know we're here. They can see us on radar.
if they were even touched by the eater, we would have heard about it on radio. Nothing's go
them either, not with all the electronics they have on board."
"You sure?"
Mako waited a few seconds before he told her, "Pretty sure."
"That's not good enough."
"Doll, that's about as good as I can do. Here we are, lashed up to a crippled boat, we can tu
of degrees at a time, got minimum speed at best and are just plain sitting ducks for anything
take a crack at us."
"That's a refreshing thought," she answered. "What can I do?"
"You can get me a beer out of the cooler. Some Miller Lite should still be there."
Mako was pulling the tab on the beer when Billy said, "Sar...he's here."
Both Mako and Judy felt the cold chill run down their backs and Billy switched on the portabl
its brilliant beam the mako shark, even blacker than the water, paced the _Clamdip_ twenty
It rolled, dove slowly without dipping the full length of its dorsal fin, then rose until its eye wa
the surface and Mako knew it was staring straight at him. Then, almost laughingly, it slid bel
leaving a trace behind it.
"He be looking for you, sar."
"Billy, there are a lot of mako sharks out there."
"Yes, sar," Billy agreed.
"You see any notches in his tail?"
"No, sar."
"See?"
"He didn't show his tail, sar."
Frustration mixed with annoyance. There was no way he could beat Billy's logic. That was _

down there and that blooming fish was looking for him to get this name back. One great bite
argument for all time and there would only be one real mako left.
What was really strange was that Mako knew there was something between him and those j
going to be settled for sure sooner or later when brother met brother face to face. If he had t
end of a hundred-twenty-pound nylon line, he could win. If they met in the sea with a one-on
the result would be one bloody mess of blood and flesh.
His.
Mako said, "Damn!" He shook his head and went back to watching the sea. _Something_ wa

Chapter Sixteen

Anybody who lived on Peolle and could be there was there. Somebody had intercepted the
from the Mallis and the word spread like a ground fire. They lined the bank and were spaced
to help berth the damaged vessel when Hooker and Billy untethered it from the _Clamdip._
people seemed louder than a cheer, but those smiles hid the anxious minutes they had face
two boats edging toward home. Now voices were low as they patted their friends, happy to h
in their eyes you could read their thoughts, that a great story would be forthcoming soon, of
by the eater and still being alive.
Hooker held Judy's hand and nodded toward the crowd. "Remember this, honey," he said. "
your mind. Look at Poca and Lule and grab the anticipation in their expressions. They're goi
wheels when showtime comes around a campfire."
"I'll never forget it, Mako."
"Then grab your camera and get some quick shots. It's something Pell's never going to see.
The camera lens was the latest technology could offer. The light wouldn't have suited a Holly
but was perfect for this scene. Judy panned the area very slowly, pausing for critical actions
subdued motions of people as they crouched over the planking of the dock to see where the
Each face seemed to mirror a different emotion, bewilderment, consternation and always a s
the unknown.
When she had finished, she packed everything in the camera case and passed it to Billy to b
Only then did Hooker see Berger emerge from the back of the crowd and wave to him, indic
to see him.
There was no way Charlie Berger was going to set foot on the dock and endanger his outfit,
"Wait here. I'll be back after I see what the fat man wants. And tell the brothers I want to see
a half hour."
"You want any more film shot, Mako?"
Hooker grinned at Judy. "Only if it looks good."

On the beach Hooker walked over to Charlie Berger, wondering what the fat man had for hir
been aware of Charlie's knowledgeability and wasn't at all surprised to see his connection w
Sterling. He had figured himself to be out of that business now, but "now" hadn't lasted very
almost had it made, retirement in a lush area, his own boat and suddenly a lovely woman. A
meteor had landed on his head and he was back in the jumbled mass of intrigue that kept th
seemingly turned upside down.
Charlie waited until they were out of earshot of anyone and said, "A message came through
Agency Electronics."
How the hell did they locate this channel, Hooker thought.
Berger anticipated his reaction. He said, "The Company works in odd ways."
"Not this odd."
"Apparently whatever you do seems to require an immediate response." He paused and sta
"And the Company doesn't need to go into any explanations, either."
"What about this call?"
"You are to contact this caller as soon as possible. They said you'd know how and didn't go
details."
"Does Chana know about this?"
"I don't think so. The _Tellig_ was out at sea and you were en route to Peolle. I'd be their ne
I was informed that you could use our facilities if you wished."
"I appreciate it, Charlie, but I'll make out okay."
In the short time he had been gone, a horde of helping hands had gotten the Mallis' boat up
ran up the ramp on the old rusted iron railroad tracks. This night they'd have it settled on the
inspection and repair, and whatever they found would be part of the folklore of the island. Th
out, photographs would document the incident, and the bigger magazines would send their t
the news that would add to the mystique of Peolle, creating another tourist attraction.
Hooker spit down in the sand, disgusted.
Tomorrow he'd look over the bottom of the boat himself. He'd be able to see what had hit tha
that had a thousand feet of water under it. Briefly, he remembered what Kim Sebring had sa
movements of the plates in the earth below, but had there been an aberration like that it wou
with an epochal destructive force picked up on every instrument around the world. No, there
rising of a new mountain from the subterranean belly of the underworld.
Billy stood at the wheel of the _Clamdip,_ crossing the placid waters that gave off heat and a
world apart. A round oval of a school of bait fish suddenly erupted on the surface, and out of
nowhere the gulls and other seabirds appeared, descending on the rolling mass, gulping the
bait fish disappeared as quickly as they had come—and the birds left too, squalling their sat
Judy said softly, "Are we going where I hope we're going?"
"This time you can see how I live."
"I know how you live."

A frown touched Hooker's eyes and he glanced at her.
"Billy told me." She smiled.
"Am I a slob?"
"He said you take many medicines."
"He's wrong. I have them, but I don't take them."
"What are they for?" she asked.
"Painkillers, mainly. They're all legal."
"Do you hurt?"
He let out a small laugh. "Only when it rains. Down here it doesn't rain much."
The way he said it sent a sharp pang of sadness through her body. He was alone, but he wa
would hurt, but he wouldn't complain. He had a shell about him you couldn't see yet knew w
invisible armor he didn't want but had to have to protect others from becoming like him. Ther
his kiss and the way he had touched her and wondered for a moment if it was she who had
When she was in Mako's quarters she understood Billy's description of him living like a soldi
no luxuries. Everything was essential and everything was in its place. The building itself was
an earlier structure, obviously erected from the timbers and woodwork of old ships that had
on the shores of the island. A stout wooden barrel under the eaves collected rainwater for a
shower while a hand pump brought groundwater up to the kitchen from a hand-driven pipe t
feet.
While she was on the porch listening to Billy telling her how his boss had successfully impro
his area a good base for his operation, she heard Mako rustling around inside, then begin sp
in a muted tone. She motioned to Billy and they both moved out into the sand, watching the
alongside the dock.
Inside, Mako said to his old friend, "Man, I thought I had some security here."
"Come on, pal, that's my business too. I was with the Company myself, remember?"
"That was the old days. The Company's changed their tricks."
"The Company's government. I'm business. Regulations don't stand in the way of making a
that. I still have my contacts too."
Mako let out a short laugh and said, "I should have known. So, what have you got?"
There was the sound of rustling papers on the other end and his buddy said, "I hope you do
details of all this..."
"I don't."
"Your subject, Anthony Pell, doesn't like to leave tracks. He left his Hollywood address at eig
morning, and there ended the Anthony Pell identity. At LAX he boarded a plane to Miami—a
assumption, understand—using the name Arthur Peters, the same initials. Most likely he ha
his luggage. When he arrived in Miami, a limousine driver picked him up and took him to the
small but very expensive place whose clientele seems to be heads of businesses who like to
"That would be Tony Pallatzo, all right."

"It figures."
"He likes his first class accommodations," Mako said, "but don't tell me he stayed with the lir
This time the voice at the other end chuckled back. "Hell, he went back to his old days on th
They have those Rent-A-Wreck car places in Miami too. We checked every one of them bef
initials again. This time it was Alfred Palmer, and like the airline deal, there was a credit carc
name too. We checked the addresses on the credit cards and they were commercial drops y
through to another address. His was a post office box in West Los Angeles. He took a ten-yo
thirty-eight miles on the odometer before turning it in again the next day. That one trip was ju
it took to go from the car rental place to the area you designated and back."
"Beautiful, buddy. You did a great job."
"You want confirmation?"
"Look, I got a few other goodies on this guy. He's bad, real bad."
"How many good guys do we know anyway?" Mako asked.
"Not too many, pal," his old friend told him before he broke the connection.
Pell had played it cool, all right, Hooker thought. He wasn't about to trust the job in this coun
underling. This was just too damn big to let anyone get a hold on it. And he would have cove
his bosses and they would have okayed the deal because Anthony Pell was a totally refor
his origins, independently wealthy and absorbed in the big businesses of reputable men. Bu
had made one big mistake. He had reverted to carrying out a hit in the only way he knew, wi
supposed simplicity of a plain old street hood.
He did have one advantage. When he made the deal with the Becker Bank he must have se
the deal getting quashed before it was consummated. He could have had that strange intuiti
knowing that the committee of finance was affable, but the headman had a secret reservatio
client. The mob had their own connections overseas too. Everything was in place and Becke
Even now there would be no uproar because the loan had already been repaid with interest.
"Cute," Mako said to himself. "Very cute."
When he slipped his hand into Judy's she jumped, startled, then squeezed his fingers. "You
"Like I have sand in my feet?"
"Yes."
"Where'd Billy go?"
"To make up his bed on the _Clamdip."_
"You know, you two are trying to get me into trouble."
"How is that?" Judy asked impishly.
"Because he busted his chops to get us to meet and I'm beginning to think you had a part in
that. He did everything he could to keep us together and did it so cleverly that nobody could
going on."
"You...don't approve?" she said.
"I wasn't planning on letting Billy go back to the boat."

This time she slipped her arm through his and edged him into a walk along the sandy path. '
big for a chaperone?"
"No. Hell, I don't mean..."
"Yes you do," she said, laughing, "and I'm glad you feel that way." His questioning look mad
always wondered what it would be like to be seduced."
"You?" Her words surprised him.
"The thing is, I wouldn't want to be seduced by a seducer."
Mako stopped, let out a grunt and shook his head. "Now what kind of an idea is that? What
there?"
"Ones like you," she said simply.
"Damn, I'm not going to seduce you!"
"Why not?"
Only for a moment was he angry. It showed in his face very briefly, then his teeth flashed in
when he saw how neatly he had fallen into the net. In that single instant he reviewed every
life; the door was wide open and he could step through it and be in a place where he really
He said, "Because someplace en route, kid, I went and fell in love with you."
"Is that bad?"
"You answer that," he told her.
"I think it's grand, my Mako man, because I feel the same way."
"But you're still not going to get seduced, kiddo."
"I know," she said. "My time will come."
"Tonight you can sleep in my bed. I'll take the couch."
"You have clean sheets?"
"All soldiers have clean sheets on base."

At first light the people of Peolle had gathered around the Mallis' boat, standing back with a
fearsome expectations, knowing the eater had touched this hull and left its mark on it. Benea
and Poca were crawling closer to the rent bottom, finally feeling the slash in the thick plankin
spoke. Nobody ventured an opinion. All they could do was look and wait.
Mako told Judy to stay at the edge of the crowd and got under the boat with the two brothers
remain at arm's length from the gash in the wood; he went right to it, throwing the beam of h
directly on the spot the eater had hit.
He felt a cold chill touch him when he saw the tooth marks. One had gone right through two
oak, nipping out a gouge a foot and a half long. The other three hadn't penetrated the way th
they tore into the planking a good inch in one raking blow.
But what really chilled him was the shape of the bite, a huge curve of a mighty bite from a cr
simply nibbling at its victim, rather than satisfying an unnatural hunger.
Mako hadn't noticed that Billy Bright had joined him, his eyes following his hands tracing out

teeth marks. His face was filled with wonder and curiosity and Mako knew what he was think
teeth marks had been odd or indistinct. The unbelievers could have reason to believe the da
flotsam that had metal edges that could rip and scar, like what drifted up on Scara Island.
But now here was the proof, not only the destructive rending of the teeth but the deadly, hug
its gaping mouth. This incontrovertible proof was not something that would be spoken of yet
islanders would go under the hull for any further inspections. They would accept the tight ex
faces of Lule and Poca and watch closely the actions of Billy Bright and Mako Hooker.
As he and Billy were sliding out, Mako saw Judy taking angle shots of the crowd, then comin
of them. Very quickly she handed the Minicam to Mako and he went back under the hull, pa
show the nature of the damage, then went in for close-ups that showed the oval configuratio
marks. When he finished he snapped the film cartridge out and tucked it inside his shirt.
Poca and Lule were waiting patiently for Mako's judgment call. He said, "That's an expensive
bottom, friends."
"Yes, we can see that," Poca said. "But we have not much money."
"You want it fixed up for free?"
Lule shook his head. "That is impossible, sar. It would have to be replanked..."
"I didn't ask _how_ it would be done. I just said would you like it done for free?"
"But how..."
"Okay, do this," Mako stated. "One of you always stay here. Don't let anybody go under you
anybody take pictures. If you see anybody with a camera sneaking around, you get help and
out of here. Think you can manage that?"
"And we get our boat fixed for free?"
Mako nodded. "Free."
The brothers grinned at each other, then turned their grins on Mako. "We do that, sar."
"And don't call me 'sar,'" he said.
"Yes, sar," they said together.
On the way to the _Clamdip_ Judy asked, "Why keep a guard on their boat?"
Mako took the film pack out of his shirt. "I don't want this duplicated. Together, all these little
clips are going to be parlayed into the biggest scene you've ever come across. When this m
bury everything on the market."
Judy's brows came together in a grim expression. "That is," she said to him, "if the eater is d
Billy Bright licked his lips and caught Mako's eyes. "Is it...the _Carcharodon megalodon?"_
Billy waited for his answer.
Mako said, "No, Billy, it's not that monstrous great white shark. It's a lot bigger than that."
"How much bigger?"
"Like a barracuda to a bait fish.
"Then nobody can kill it."
"Somebody will have to, Billy."

When they boarded the _Clamdip_ and Mako put his film in the concealed safe box, Billy ca
he said, "that movie boat, she is coming in to dock."
Judy went topside to see _Lotusland_ tying up at the far end of the government pier. "Now w
here?"
"Anthony Pell wants to make a movie for you, honey. He's following the action."
"Why are you smiling like that?" She was watching him strangely.
"Because one day he's going to catch up with it." His tone was low and had a dangerous ed
Billy Bright was watching him from a corner of the cabin and for one brief second he saw Ma
who died had seen him, a dealer in death itself, the winning hand in every battle, bloodied o
alive, someone to be avoided, someone terrible. Yet he knew that was exactly what Hooker
time ago.
But this was another time.
Judy said, "I'm going to meet them when they dock."
"Why?"
"I want to speak to Tony."
"He'll lie."
"I'll know."
Mako shook his head. "No you won't. He's an expert at it. Nobody will know that inflatable w
He'll have every base covered."
"He'll have to get that film developed. That's something he can't do himself."
"No, but he'll stick by the process and get it right out of the machine. Who is there to counter
orders?"
"I can."
"Hell, you're _here."_
"So?"
"By now he'd have that clip buried somewhere you couldn't find it."
"Mako...there aren't that many hiding places on _Lotusland._ There are people there I can tr
me, we'll get to it."
He knew there was no use trying to dissuade her. She was in this as deep as he was and sh
talked out of making her own judgment calls. He said, "You be damn careful, you hear?"
Judy smiled gently. "I'm a pretty good actress," she said, "among other things."
"What other things?"
"Maybe I'll show you one day."
Billy said, "Sar...the _Tellig_ ship, she is maybe four miles out. She coming to Peolle too."
"Maybe somebody's giving a party," Mako suggested.

Chana stepped to the dock, her eyes on the _Lotusland_ tied up ahead. "What are they doin
"Don't make waves," Lee Colbert told her.

"This is a government-owned docking station, damn it!"
"We lease the facility, Chana."
"And this bunch is legally obligated to enforce its responsibility."
Lee Colbert's voice turned cold when he spun around and accosted Chana. "You know, it's p
get us in hot water in these outposts. We're different cultures and even though we have an a
them, we're in their backyard and sure as hell we're going to go along with their way of doing
Nobody's getting hurt here. We both represent American interests and we're going to let the
understand that? First come, first served."
"Lee," Chana started harshly.
"Don't say it, lady, or I'll have your tail tied to a whipping post when we get back to the States
have some rank, baby, but I have a lot of combat time which you don't and the brass will see
The female side of Chana Sterling suddenly emerged with a sweet smile and she said, "Why
You're right. I certainly didn't mean to disrupt things."
In a low tone, Lee Colbert said, _"Women!"_
But Chana didn't hear him at all. She had just seen the figure of Mako Hooker in the dimmin
of the pier. He was finishing a can of beer, then threw the empty in a wire bin and walked in
where he had moored the _Clamdip._
He was her own personal spoiler, she thought. He would come along at exactly the right tim
across her bow and ruin her well thought out plans completely. He was always bigger, alway
here and leading the parade again. The Company should have kept him retired. They should
completely. He was a legend, let him stay one, damn it! With a tight smile of satisfaction she
vivid thing. She had fired a shot across _his_ bow once and hers had landed square and pu
Then her tight smile faded as she remembered...and she felt like a stupid turd.
She said to Lee, "Why don't you and the crew go and see Charlie Berger. That bartender, A
to hear all the news. I'll do guard duty this time."
Lee wanted to tell her she didn't want to take a chance on running into Hooker again, but he
agreed curtly and told her, "Sure, the boys could use a few cold ones about now. Just don't
arm."
Before the men left the ship she had checked the clip in the .45 automatic she preferred ove
issue, dropped it in the holster and fastened the webbed belt around her waist. Then she we
pulled up a deck chair and sat down.

Three boats left that night, their owners having no choice but to get to the fishing areas whe
would be gathered over the high rise in the bottom. There they would stay for the week of th
disperse to another quadrant of the ocean man hadn't discovered yet. But for this one week
offer up a season's supply of food that was nutritious, plentiful and easy to take. The natives
had depended on this dietary staple for generations, ignoring weather conditions or total reli
boats.

Now the eater was the enemy.
They drew lots to see who would crew the three largest boats and those chosen went withou
dread made their insides loose. The attack on the Mallis' boats was positive evidence that a
still at loose, unharnessed, deadly...and waiting.
At sunset they were waved away from the beach, starting a full night's sail to the _mulako's_
by dawn. For six hours they would run their nets, then pick up a compass heading back to P
they wouldn't joke or laugh because, if they had gotten this far, they knew they might actuall
and be home safely. So they would watch the surface for any break, fearfully alert to any sig
presence, aware that the lives of a whole island depended on them.
Without knowing it, all three boats passed directly over the bulk of the eater. They had no fis
aboard so they never knew that death was only a hundred fifty feet below their keels. But at
disturbed that menace. After the boats had passed it lifted its ugly snout a brief moment, ros
it was barely beneath the surface, then placidly settled down to its previous depth.
This night there was no celebration on the beach. Quietly the crowd drifted back to their sma
wait, every person uncertain but hoping for the best.
The crew of the _Tellig_ made a small group at the bar, sipping at their beers, listening to Al
and avoiding any talk of the eater. They were military personnel and they didn't accept unrea
about the eater. If it even existed, it could be eliminated.
At nine-fifteen, Mako came in with Charlie Berger and ordered two beers at Charlie's table. C
the first one in a few gulps and had Alley bring him another. When that was half gone he sai
you making a report on how the Malli boat got hit?"
"I don't know how it happened, Charlie. I told you about the pierced planking. Why don't you
yourself?"
"I won't fit under there, you know that."
"So don't say anything."
"Why not?"
"Because it isn't over. If a report has to go through, let Chana send it. If something has to co
somebody, let her be the target."
"Target? You know where she is right now?"
Hooker said no.
"She's guarding the _Tellig_ while the crew gets a night off."
"Smart dame."
Berger took another pull at his beer and asked, "Where's yours?"
"Who?"
"Come on, Hooker, everybody on the island knows you two have the hots for each other."
"Easy, pal." Hooker's voice was suddenly threatening.
"Sorry, but you know what I mean. No offense."
"She's taking a nap."

"At your place?"
"Where else?" Hooker got up, tired of where the conversation was going, and said good nigl
He got a grunt in return and left the place, waving so long to the bar crowd. Tomorrow he'd g
details about the night's events and he'd sell more beer to the customers.
He headed south along the beach to where Billy was readying the _Clamdip_ for the next da
sure everything was in order, then get back to his digs to check on Judy and make certain th
was in place.
When he got to the boat he saw the soft glow of the small light at the wheel, but there was n
music from Billy's short-wave set. He stopped before going over the side but heard no sound
wasn't like Billy. Leaving the boat unattended in times like these would be unthinkable to the
And suddenly Hooker realized that he was tired. He had let his guard down and filled his min
thoughts, and before he could make his next move, he felt the cold nose of a gun barrel touc
knew it was being held at arm's length by somebody who knew what he was doing. This guy
for his victim to spin and hit him.
The stacked pile of crab traps had hidden the waiting figure, and stupidly Hooker had uncon
close. The sand had muffled any footsteps, but the metal of a gun against his skin made eve
The voice behind him said, "Put your hands on your head."
Mako knew who it was. He remembered it from the first time he heard it. The little slob who l
bomb on his boat earlier now was planting one on him. Without using any names Hooker sa
Gary Foster said, "You'll see him soon enough." The gun pressed harder against his skin. "J
south. Try anything funny and you die right on the spot. Stay right along the waterline until I
stop."
_He was back in the real game now. The guns were out and his run was for keeps. The new
the old mutt but hadn't put his teeth into him yet. This kill was something the young pup was
and he was going to do it right, not letting the big, shaggy mongrel who was stumbling along
get one chance to make a surprise move and capture the fatal edge. There comes a time wh
die and let the new slashers lead the pack._
In the darkness Gary Foster couldn't read Mako's face at all, but Mako knew that he was thin
advantage was all his because he had the gun on Mako's neck. But it was an unnatural stan
forearm stretched out, not realizing that the intended victim was thinking too, and the old dog
this situation either. He'd play it cool, not letting Foster generate any sudden hatred and star
before he had had his turn at bat.
So he played the intimidated old dog, a little scared and feeling very stupid for letting himself
like this. His feet were hesitant and he let his chest heave as though the exertion was almos
him, nearly stopping once, fatigued, until a nudge of the gun barrel urged him forward.
It was a game he didn't like, but it was taking him closer to Billy, wherever that was, and to th
of things. And there was where it all would really stop.
He saw the inflatable from _Lotusland_ before Foster told him to hold it. Another nudge and

side of the boat, and when Gary Foster clicked the switch on the small flashlight he had two
Billy sprawled on the floor of the boat, his head a bloody mess, swelling his features. For a s
thought Billy was dead, then he saw the tiny bubbles foaming at his mouth and knew he was
A cold rage came to Mako, but it wasn't blind. It was cool and very calculating. He knew wha
next, and when Foster told him to put his hands behind his back he didn't wait for the gun to
obedience but put his hands there, his wrists crossed, his head drooping humbly, and felt Fo
tape around them twice before ripping the tape off the spool.
Gary said, "Get in there," and let the light hit the boat briefly. Mako stepped over the huge bu
the inflatable, caught his toe on the safety rope that ran around the side and fell on his back
Billy's legs.
He went to shift himself into an upright position and Gary snarled, "You stay there. You're no
your friend any. Hell, he might even die before we get where we're going."
So Hooker stayed put, exactly where he wanted to be. His hands were out of sight and Fost
positioned his wrists to give him enough slack to get free without too much trouble. Then Fo
him and sat down beside the outboard engine and by then Mako was loose without anyone
While Foster was starting the big Japanese motor, Mako's hands made a quick exploratory
Billy's ankle. The slob Foster was a typical city-bred foreigner. Billy, like all fishermen, alway
sheath knife on his belt. Foster would have snagged that one away before he clobbered the
another one. He kept it on his ankle, a reserve line cutter in case he was dragged over the s
Now Mako had it in his hand.
The big Japanese motor had a soft sound, not like the roar Americans seemed to relish. Ga
wheel, glancing at the instrument panel until he was set on course. The light was dim, but M
to get his night vision back and he could see the gun still in Gary's hand.
Now was when he had to initiate a conversation: Foster would want to brag about the conqu
wouldn't ever know of it, but Mako would hear his gloating and that would be enough.
It sounded trite when he said, "Where are you taking us?"
Foster's giggle had a childish quality to it. "Like the man said in the movies, for a long, quiet
Mako brought his knees up as if he were going to stand and Gary waved the gun at him. "St
could shoot you and put all the holes I wanted to in the sides of this boat. This isn't air-filled.
rigid baby and everything's packed with flotation."
"They're gonna miss us, Foster."
Again, that giggle. "Man, they're never going to find you. Hell, you think I'm an idiot or somet
"Why you doing this, anyway?" Mako demanded helplessly.
Gary checked his instruments before answering, then said, "Because me and Pell are gonna
why. I missed taking you two out once before, but not this time, buddy, not this time. Now yo
disappear like smoke."
Underneath Mako Billy let out a low moan and said something in his own language. Foster g
a hard head, that one. I thought I had him down for good."

"What've you got against him? He's just a native fisherman."
"He works for you and that's enough."
"You just can't kill us and..."
"That's just what I'm going to do. And let me tell you something. I could kill you here and now sweat a little while. It don't matter. The sharks will be waiting when we get there and no parts be floating back to shore."
"What sharks?"
"I got a sealed barrel floating out there loaded with fish guts and blood and an explosive time touch the detonator button here, that place will be alive with sharks minutes later and you tw good swim."
Mako knew Foster was grinning at him. He couldn't see his face, but he knew it and said, "W funny?"
"I'm trying to think how I'm going to shoot you. I don't want the whole boat all bloody, but you still while I throw you over."
"How're you going to explain the holes in the canvas?"
"Who cares? This hull has a mess of patches on it now. Besides, when it gets back it'll be so
Under him Billy was moving and Mako heard him groan. "Let me get off this guy."
"Sure," Gary said sneeringly, "but move slow and easy. You're gonna die and damn well kno the cards and you don't want to die too soon. So, play it cool, man, play it cool."
Very easily, Mako squirmed off the form of Billy and heard a sigh of relief bubble through his felt a tap on his leg. Billy had been out, all right, but not out that much, and he didn't want Ga it.
Mako turned his head toward Foster. "Throw some water on his face, will you? The guy can
With a lighthearted grunt Foster picked up a bailing bucket, held it over the side until it was h then tossed the contents into Billy's face. The Carib let out a gasp, spit out some salt water a again. Only Mako knew that groan was a fake.
"Can you do that again for him?"
"Why, what would he care? He won't be around long enough to enjoy it." Then the idea sudd him. So he let the Carib know what it was really like to swim with the fishes. He'd have a bul first to keep him a little quiet while one of those big gray babies took the first bite.
Once more he dipped the pail over and threw its contents at Billy's face. This time his eyes p opened. The stars were out, and with the limited light, night vision was sharp and clear, thou restricted. A flurry of motion over the surface of the ocean brought a couple dozen flying fish formation passing over the inflatable, and something else touched the bottom; Billy moaned partially erect on his elbows.
"Easy, there, man. You lie down again."
Billy nodded dreamily, took two long breaths of air, turned his head to one side momentarily again.

Once more something touched the bottom of the boat. Gary Foster had his feet up on the ra
wheel box and never felt it.
From the bottom, Billy Bright said, "You be one lousy piece of crab bait, you."
Gary Foster's teeth clamped together and he looked for something to throw at Billy. He grab
reached over the side to scoop it full and smash it into Billy's face, when the sea erupted into
terror of bulk and teeth that grabbed Foster's arm above the elbow and hauled him over the
let out was so brief that it was hardly any sound at all.
Mako stood up, the little knife still in his hand. Billy grinned when Mako slipped it back in the
his leg. "Sar...what would you do with that small blade?"
"You wouldn't want me to tell you, my friend."
Very seriously Billy said, "Yes, sar, I really would."
Mako nodded. "I would have flipped the blade into his eyeball and he would have died a sec
"Sar...you can...throw a knife...like that?"
Mako just smiled his answer back and Billy knew.
"Your Mr. Mako Shark got there first, he did."
"What?"
"That was your shark, sar."
"Look..."
"Twice, he touched the bottom of the boat, sar. He was telling you he was coming."
"Billy, damn it..."
"I could smell he, sar. I saw his tail with the cuts on it."
There was no sense arguing. Mako went and sat down where Gary had been so recently. O
board he saw the detonator and picked it up. If the boat was still on course that barrel shoul
ahead. He touched the detonate button and a full mile ahead the flare of an orange explosio
blossom before the darkness closed in again. Now the sharks out there could revel in their s
guts.
"Your shark, sar. He be happy," Billy told him. Mako waited for the rest of the explanation. "Y
his name back now. For sure you be real brothers like we be. He save you, so he be ver' ha
Mako let out a little laugh and hoped Billy was right. Then he spun the inflatable around and
Peolle.

Chapter Seventeen

Two hours before sunup, Hooker and Billy paddled the inflatable up to the stern of the _Lotu
heard them. Nobody saw them. Hooker tied off the bowline to the landing platform, then they
water soundlessly, and without making a single splash they breaststroked their way to the sl

was sure the area was totally deserted he stood up, motioning for Billy to follow him. They a
heading for the _Clamdip,_ stopping often so that Billy could rest.
The left side of Billy's face was grotesquely swollen and even the salt water couldn't dissolve
blood that tangled his hair. A cut behind one ear was still bleeding and every few minutes Bi
his hand to stop and spit out a crimson mess from his split gums.
"You want to stop here?" Mako asked him.
Billy's head shook adamantly. "No. I be better soon, sar."
"You need a doctor, pal."
"Doctor not on Peolle." He paused and eased himself into a squat. "For a little while we rest,
"Sure, okay, Billy. Just tell me when you're ready to walk." He dropped to his knees in the sa
was able to go into that almost double-jointed squat the natives felt so comfortable in. "Think
talk about it now?"
"Yes. I can talk."
"What happened?"
"I was sleeping on the big deck chair. He was very quiet but I heard him and tried to get up."
deep breath and his face contorted with a fresh pain. "He hit me with something. I was...on t
was that tape on my mouth and around my feet and hands."
"Where was he, Billy?"
"Below, sar. I heard him...tearing things apart. I must have made some sounds because...he
to know where it was. I made like...my head was all dizzy and didn't know what he meant." C
wiped the blood from his lips and went on. "Film, sar. He wanted the tape."
"He was going to make a big hit with his boss," Mako muttered.
"I didn't tell, sar," Billy said simply.
"He could have killed you, pal."
Billy nodded gravely. "I think, sar, he tried. He took the fire extinguisher and hit me with it. Tw
remember. I woke up on the inflatable and he hit me again, with the gun this time."
"He probably thought you were dead then, but he had to get rid of you. And me," Hooker ad
Billy was ready to get up, but before he did he asked Mako, "Sar, were you...scared?"
"No, that little pissant didn't scare me. But I was afraid, buddy. I didn't know what had happe
and Judy was by herself in my hooch, and I had to play it right down to the wire."
Billy didn't fully understand, but he got the sense of it. "What do we do now, sar?"
"We let the pot boil."
"What means that?"
"We do nothing for a while and let them sweat. When the time comes, our friend Pell will ma
have to. He's going to see that tied-up inflatable, wonder what the hell happened to Gary Fo
Marcus Grey and Judy will do, but most of all he'll be terrified of what his real bosses in the
where the money mob do their business now will say. He'll go right on their hit list for sure."
"Sar...but in between..."

"He has to dump me, Billy. I don't want anything from him except his hide. Anything else he
of. His bosses will let him off the hook if he comes up with a great money deal, figuring that
hit a foul ball sometimes. He has paperwork and cash to insure his position with the movie c
gets one big show out of this deal he's in the big time."
"Except for you," Billy said.
Mako's teeth showed a brief flash of white in his grin. "Right. Except for me."
With a serious tone Billy said, "Miss Durant...she doesn't like these terrible things."
"Billy...if I don't reach Pell first, she'll be the next one he'll kill. He can't let her stay alive. She
knows too much now and she has enough clout to go after him. Trouble is, what law can sh
islands? Even the _Tellig_ will be out of here. So will the _Sentilla."_
"Sar..._you_ are here."
"Sure. And let's say I take Pell out." Mako nodded thoughtfully. "Let's go see Judy. We'll tak
old boats off the beach. Nobody's going to be leaving here until those fishing rigs get back."
Mako let Billy rest while he recovered the film from the _Clamdip._ He stowed the canisters
self-sealing sandwich bags, dropped them into a larger white garbage bag and headed back
A hundred yards down the curved dunes, four dories were upside down. They lifted the first
only paddles, but under the third was another antique Johnson outboard. Billy assured him t
reliable, old Mogo kept it in good shape and even had a two-and-a-half-gallon can of gasolin
too.
The craft was light and they dragged it down to the water. Mako carried the engine down, fill
tank and stowed the can in the bow. They pushed off, paddled out a quarter of a mile, then
engine over. It started on the first yank and he headed for his own island a mile away.
Judy had been sleeping with a nervous intensity. Mako had lit a kerosene lamp, and the sec
touched her eyes she sat up abruptly, her eyes wide, alert, the cords in her neck stretching
"It's me," Mako said.
The relief she felt on hearing his voice was evident. She jumped up, the old sweatshirt barel
and threw her arms around his neck. "Oh, I'm glad you're here right now. I don't like to be av
all." She threw her head back, looking up at him, then she frowned. "What's happened, Mak
"Billy's been hurt," he told her. "He's pretty well banged up, but nothing serious."
"Who did it?"
"One of your crew. Gary Foster."
"Why...he's a nobody. He's..."
"He's an explosives expert. He tried to plant a bomb on the _Clamdip_ after your party and
killing Billy and me."
"Where is he now?" There was alarm in her voice now.
"He was going to treat us to a burial at sea. That idiot city boy gave himself one instead."
"Does...anyone else know about this?" she asked anxiously.
"No. And who will find out? He died accidentally during the commission of a major crime, if i

anybody's conscience feel better; he invited a shark attack and one of those predators snato
the side. I think he pulled this last stunt on his own. Somehow he had the idea Tony Pell was
him a full partner in the movie that's being planned."
"But Tony wouldn't do that!"
"Gary didn't know that. He wanted the film we shot and us out of the way."
"All this trouble for a movie...that isn't even written yet?"
"Judy, these key sequences can't be faked. Those faces in the background when they see th
"But you said it all depends on the eater...being destroyed. How will that happen?"
Mako's hands were tight on her arms. He said, "I don't know, Judy. Whatever the eater is, it
then made itself known more frequently. It traverses this quadrant of the ocean more than an
know it's still out there. Sooner or later it's going to be spotted when we're in a position to hit
"Mako...we have no big guns here. No depth charges...nothing capable of killing off that crea
"We'll think of something, kiddo," he said, then tightened his arms around her again. "Now lo
leave Billy here with you. Get him cleaned up and don't gag at the mess his face is in."
"Where are you going?"
"Back to find Pell. I'll take the dory back and you call your place and have somebody run you
over here so you'll have transportation. Billy knows where my equipment is."
"The film..."
"I've already stashed it where it'll be safe."
"Mako...be careful." Her hands invited his mouth down to meet hers. It was a long kiss, sens
good-bye but of anticipation.
Hooker said, "Take good care of Billy," and when she nodded he went back into the night, w
lose itself to the faint glow of sunup.

Mako spent the early morning hours cleaning up the _Clamdip._ Foster had pulled open dra
furniture and had even opened the panel behind the instruments where he had planted the b
security box was too cleverly constructed to be found in a hurried search and Foster had mis
completely. Even the rocket launcher, stored up on the racks that held a half dozen deep-se
had escaped his attention. So did the mini camera that had been shoved aside in the frenzie
tape pack.

Tony Pallatzo studied his face in the mirror of the well-appointed bathroom in his quarters ab
Lotusland. He was always pleasantly surprised at how well he had transformed into a rep
one of the most competitive, lucrative industries in the world. He saw this next film the way B
the Flamingo Hotel opening up Las Vegas, a plum that would drop right into the hands of the
York.
Now he was going to do the same thing, but his would be a successful venture, done surrep
legally. The elder Durant was out of the picture now, his daughter only a minor irritant that he

the same way he had removed her father if necessary. Luckily she didn't have a great desire
motion picture company.
He looked at his image and frowned. The only problem was Mako Hooker, and when he tho
tug at his memory that he couldn't put in its place. The streets of Brooklyn were years away,
like to remember, and for some reason, when he thought of Hooker he thought of those stre
Gallo bunch he had run with.
There was a knock on the door and a cameraman stuck his head in and said, "You seen Ga
"No. Why should I?"
"Benny said he took the inflatable out last night."
"I didn't authorize that!"
"Well, it didn't get lost. It's tied up alongside, but Gary isn't anyplace around."
"You look in his room?"
"Sure. It's empty."
"Very well," Pell told him, "I'll check it out."
He finished brushing his hair in place, annoyed because that stupid Gary Foster had gotten
If he was chasing down one of the island girls he was going to get his behind kicked. Ever si
recruited him to take Hooker's boat out of action, Foster had been taking too many liberties.
On deck, he went down the ladder to the ramp and looked at the inflatable. Ordinarily, it wou
tethered and cleaned out before anyone left it. Nothing would be in disarray. This time the b
mess, nothing in place at all, and what was worse, the floorboard was stained with a brown s
drawing flies to its edges. Nobody had to draw him a picture to tell him what it was. Somebo
over the place. Damn that Foster, Pell thought.
There was something else there that shouldn't have been there. It sat on the lip of the small
panel. Its placement wasn't accidental. Somebody had put it there to be seen. This time Pell
boat, looked up to see if anyone was at the rail and when it was all clear, he picked up the s
and knew immediately what it was. The ignite button was still down and he realized that the
triggered. Something had been blown to hell. Pretty soon Gary Foster was going to join wha
He got one of the hands to come down with a hose and soap to clean up the inflatable. He t
went fishing and let the catch bleed all over the floor. It was logical. The guy got busy with th
brush.
Then Pell went looking for Gary Foster.
On the deck he stopped and wiped the beads of perspiration from his upper lip. It wasn't hot
yet and this bothered him. He was getting that anxious feeling again and he wished he had a
because he sensed some noiseless thing was stalking him and he felt an odd rumbling in his
back to his room and took out his .38 revolver, made sure the chambers were full and screw
the barrel so that all he had to do was thumb the hammer back. He tucked it in his belt and b
jacket over it.
This time he made a thorough search of the ship, starting from the hold, working his way up

crew members gave him a curious glance, but he was the boss and had a right to go where
board. When he reached the upper level the radio operator came out of his cramped quarte
stopped short.
"This just came in, Mr. Pell. Message from the cruise ship." He handed Pell a typewritten for
Marcus Grey. All it said was that they were leaving within the hour at the suggestion of the p
Pell nodded, said there was no answer and crumpled the message into a ball and tossed it o
Suggestion of the passengers, he thought. Weren't cruise ships regulated better than that? T
deep-sea fishing trip. Idly, he speculated on whether the government could use this peculiar
in their intended operations. Let the lawyers figure it out, he reasoned, and went on with his
locate Gary Foster.

Behind the _Lotusland_ Chana Sterling leaned against the side of the pilothouse and steadi
on the ship tied up ahead of them. Something was not right up there. She had seen Pell con
stare at the inflatable tied up below, and she watched the consternation on his face as he sc
area hidden from her by the inflatable's bilious sides, then saw the deckhand go down to scr
Pell had peered over the deck rail to make sure the job was being done thoroughly, then con
routine, lifting the canvas covers off the two lifeboats to inspect what was there.
When he turned, not realizing he was being seen through high-powered glasses, Chana got
face. Anthony Pell was in a violent but subdued rage. Tiny muscles in his neck stood out, his
and his eyes mirrored some powerful emotion churning behind them. He unbuttoned his jack
his back pocket for a handkerchief to wipe off his face, and she saw the butt of the pistol stu
He spun around, opened a door and disappeared inside.
Something is going to happen, Chana thought. Things were building up. There was nervous
everything now and she couldn't quite fathom it all.
"Hell," she said aloud, but to herself, "that's an emotional reaction and this is a military exerc
it off, girl." She put the glasses back in their case and little by little that combatant expressio
always wore came back on her face.
Lee Colbert pushed the door open and came in. "We just got a CB radio call from those fishi
mulako schools have just been located. Looks like they're going to corner the market on t
"Great if you like fish."
"You can get used to it, I guess."
"They're staying out longer than they expected to," he mentioned soberly.
"So they're scared," Chana said. "That eater business has them wetting their pants."
Lee grinned at her remark, made a clucking sound with his tongue and said, "What do you th
She turned slowly and gave him a piercing look. "You know what it is, Lee. You _know_ you
physical proof of it."
"Proof of what, lady?"
"Those mines, that's what it is! Old, still partially and fully active mines from another generat

wound up on Scara Island and others are still almost floating around right under the surface
whatever they touch."
"Then why do we see teeth marks?"
"Baloney, that's what you can do with your teeth marks."
Lee grinned and shook his head. It was rare to see confusion get the better of Chana and he
moment. He said, "They're staying until their holds are full. They expect to start back at dusk
"I hope they don't want an escort."
"These people are pretty damn independent."
"They're pretty shook up too."
"I can't blame them. They've had enough trouble so far. Right now a year's supply of chow is
fishing trip."
"Come on, Lee, this place is loaded with seafood. They go fishing every day here. They're a
parties with shellfish and crabs and everything we consider delicacies."
"You'd like ice cream for every meal?"
"Don't be silly. You know what I mean."
Lee waited a moment before he said, "Chana, these fish are staples. It's a main course item
they need, not want. Quit knocking their lifestyle because they're not devoted to steak and e
Chana stifled her annoyance by saying, "That cruise ship has pulled out."
"Smart," Lee answered, "they're getting out of the eater's waters."
Chana said something very unmilitary under her breath and was glad when Lee went back c
her glasses again. Pell wasn't in sight, but she saw the natives begin to drift back to the doc
had hours to wait before the fishing boats returned, but they had to be here, patiently waiting
that nothing would happen, that the eater would be moving in faraway currents, maybe chan
manta rays or those things that made the monstrous splashes in the night.

The three fishing boats out of Peolle were well within sight of each other. The mulako schoo
balls of flashing lights, packed closely together in one twenty-foot rolling mass in constant m
living entity big enough to deceive predators into thinking it was too dangerous to attack. Th
this prey was actually made up of much smaller fish constantly swimming to get to the cente
to be spun out to the outside of the ball again. Nature had this strange way of protecting its c
mulako were defenseless against man's determination.
While every man of the crew worked at the netting and the loading, everyone constantly sea
the real enemy, the one that could eat boats. None of them knew what to look for or what to
knew it could be silent and wouldn't smell until it was right on them, and by then it would be
it was still daylight and the eater liked to eat at night, and by nightfall they would be under wa
Peolle, where they would be safe.
Willie Pender had volunteered to captain the biggest of the three boats. He had already surv
with the eater and the men wanted to stay with someone smart enough to outwit and almost

that had been terrorizing them. Manning the net hoist, Willie wasn't as certain that he had lu
him at all. He knew the eater for the killer that it was, but was glad the others felt more at ea
leading the way. Nevertheless, even he kept his eyes peeled. His head was constantly in mo
any disturbance at all, any sign of the enemy's presence. The sea was getting flatter with ev
motion at all would be very noticeable.
The holds were nearly full and the sun was going down in the west; Willie Pender squinted u
sniffed several times. He had checked the barometer twice, but it was stuck, and he rememb
not his boat and the instrument before him was an old one reclaimed from another age-dem
tapped it vigorously. The brass needle under the glass jumped to a new position. This one w
all. On the deck he ran up the "quit fishing" flag and pulled in his nets. They were done. He h
was too.
But the eater wasn't done yet. His somnolence had been disturbed. Something had changed
felt, and it had awakened the eater from inanimate motionless to gentle, mean alertness. It c
its mass, striving for the motion this disturbance had instilled. Very gently the sea began to f
giving the eater fresh life, and very gently it began its noiseless trek toward the surface, not
all.

Judy had taken Billy back to Peolle in her runabout. She got him on the _Clamdip_ and set o
Helen, an elderly native who had some nurse's training long ago during World War II, and w
attend to Billy's face. When she was satisfied that there was nothing broken and no infection
left Miss Helen with him and walked to the _Lotusland,_ gradually quieting herself down as t
happened at all.
Chana had given the crew another night out on the island, preferring to sit in her deck chair
action through her night glasses. Nobody interfered with her, knowing she had odd behavior
crew was glad to get time off to mingle with the lusty ladies around a beachside campfire or
Beside her was a portable CB radio set to the fishing boats' channel and she had caught the
mulako boats were homeward-bound. Lee went ashore to spread the news in case the re
the few active sets onshore. They were still hours away, but the fact that the three ships wer
their catch and en route to Peolle was an excuse to light the fires on the beach and sing hap
strange language.
There was no sign of Pell on the _Lotusland._ One of the crew thought he had seen him wa
it had been too dark to be sure. He told Judy something had been bothering Pell all day. He
everybody and exploded when something annoyed him. He ordered a deckhand to clean ou
him and he made the guy do it again before he was satisfied.
Judy thanked the crewman and when he walked off she went to Pell's room. On her key ring
a master to every compartment on the ship. She opened Pell's door and stepped inside. She
enough and in five minutes was certain there was no place he tried to hide anything. He'd be
secrete something on his own premises anyway, but it was a starting point. One thing she d

drawer in his desk where he kept that gun, the drawer that was always locked, was slightly o
no gun in there at all. The slightly oily fleece rag he had had it wrapped in was there, but no
She ignored the private quarters of the other crewmen. Pell would have wanted an area he c
quietly that had total privacy and a good place to hide a few film packs. Everything he shot w
on tape anyway, so the packs wouldn't be hard to hide at all. For an hour she picked through
places in the ship. She found nothing at all. At the end of the corridor was one last door she
ignored. It was a small lavatory for the crew who worked below-decks. The _EMPTY_ sign w
the knob and she opened the door. The toilet was a tiny place, but well equipped like that on
plane. She locked herself in and looked over the area. This would be a valuable hiding place
sight, simple to service, and there was a slot for a box of facial tissues very few of the crew w
there was a container for large paper towels next to it. She pulled out the tissue box. It was a
empty, but much heavier than it should have been. Down at the bottom was the four- by sev
tape pack that Pell had used to capture the scene of the damaged boat of the Malli brothers
camera equipment he had at his disposal, he probably had great close-ups too.
On the way to the private quarters that were always reserved for her, she went by a half-ope
office and smiled at the sound of an old-fashioned manual typewriter going at full speed. She
open with her forefinger and said, "Hello there. Working late?"
The young guy at the old Smith-Corona glanced up with a lopsided grin, then stood up quick
it was. "Miss Durant. I didn't expect, expect..."
He was one of the writers who had scripted the last two pictures, and here he was hard at w
"No apologies, young man. Why aren't you enjoying yourself on the beach?"
"Gee, Miss Durant, I'm having more fun here. You know what I have?"
"No. What?"
"One hell of a picture, that's what. This thing has everything. Man, the action...and what dam
we need now is that eater thing. It's as exciting trying to write this yarn as it will be to see it o
screen, Miss Durant, that...that eater out there had better be something really out of this wor
else will do. It's got to be the monster of monsters but how the hell anybody can capture it I d
Damn, I have just about everything sketched out...except that ending." The guy paused and
breath. "It had better be good."
Where the confidence came from she didn't know, but Judy said, "It will be."
He didn't really believe her, but he smiled anyway. "Maybe I shouldn't mention this, but there
lady in here I modeled after you."
"Hey," she laughed, "you barely know me."
"I don't have to. Hell, I'm a writer, not a biographer."
"Oh?"
"I've even worked in a guy like Mako Hooker."
She felt a blush color her face, but the young guy didn't notice.
"He was some kind of a cop, you know," he told her.

She said "Oh" again, asking an unspoken question.
"Being just a plain old writer makes you pretty observant. That guy has all the earmarks of a
"Who can tell?" Judy shrugged.
"If you get any ideas about the eater, tell me, will you?"
"Can't you dream something up?"
"Not this big, I can't. This one has got to be absolutely wild and totally believable. No outer-s
Just something we all might face."
"How about _Carcharodon megalodon?"_ Judy suggested.
His eyes went wide open. "The great _great_ white shark!" Judy simply nodded, her face bla
"Damn!" he softly exploded.
"You swear too much," she said, and closed the door.
In her compartment she tucked the tape in the stack of others she had collected, put a sticke
two years ago and left it in plain sight.
Outside she stood on the deck and looked up at the sky. There was no moon out now and th
with thousands of star eyes peering out of it. These tiny luminaries would be guiding those fi
and she hoped it would be a fast and safe journey. By now they should be a third of the way
still left a long way to go. Quickly, she turned and went to the radio room and walked in. The
what she wanted before she said it and told her, "Willie Pender called in fifteen minutes ago
going okay."
But not everything was going okay with Willie Pender. The ocean was flat, calmer than he ha
The wind was a gentle breeze, not enough to stir up a ripple on the water, yet a slow rolling
lifted his boat up on a rise and slid it down the other side. A lesser one followed, then it was
On the other two boats he could see the sudden activity. Beams of spotlights reached out ov
mingled with Willie's light, but nothing was there at all. None of the boats slowed down, their
throbbing along normally. If one were to quit, the other two would race to assist, but their mi
filled with dread.
What did the big sailors call the thing the ocean just did, Willie thought. Rogue waves. Yes, t
thought again and knew he was wrong. Rogue waves were huge devastating things that suc
nowhere and went back to nowhere after tearing up everything in front of them. No, that was
strange wave. It didn't belong here at all. It had no explanation.
This time he knew _he_ was wrong. Everything had to have an explanation, and he didn't ev
about this one.

Anthony Pell suddenly remembered where he had seen Mako Hooker a long time ago. He h
out of Bull Shultz and handcuff him around a streetlight. He nailed Louie Factor at a distance
feet with a .45 caliber automatic, then turned the small truck that was carrying six million dol
cocaine into a blazing inferno when his slugs penetrated the tank and the lethal gasoline pou
exhaust pipe.

He had dragged Tony Pallatzo out from behind that garbage can where he had been hiding, him because he was not worth killing, then kicked him in the butt so hard there was still a pa his tailbone.
Mako Hooker hadn't changed any. He was just here, that was all. He was what the writers c _something_ that's out to destroy you. They were back on the streets of Brooklyn again, onl Pallatzo was Anthony Pell, bigger, stronger, filled with the expertise of killing, and the neme past his prime. Tony could taste his revenge. It was his time now.
The gun in his belt was new and unused. It had been stolen in shipment from a factory and purpose. It could kill, then be discarded. The piece could rot out at the bottom of the lagoon rest of the junk down there.
All he had to do was find Mako Hooker. That wouldn't be too much trouble. There weren't m on Peolle Island.

Chapter Eighteen

Charlie Berger was seeing Hooker in a new light now. There was an affinity between them t before and Charlie knew it was because previously he had only known Mako as a retired m knowledge was speculative, but he had done things that weren't just rumors anymore. And rumors could be taken with a good deal of fact backing them up. Even the passing asides fr obvious relationships between professional agency personnel made a lot of sense, and whe him away from his big chair in Alley's bar he silently acknowledged the meeting and stayed and in the shadows to Charlie's cottage.
On the porch Mako handed him a single letter-sized envelope and he put it in his inside poc reading it. There were no lights on in the house, so the porch was in almost total blackout. M isn't a will, Charlie. It's just a record of events as I see them. In case I get 'disappeared' or w dead, get this to the Company. Bypass Chana and go through emergency channels. I code chewed out for going around the chain of command."
Berger nodded thoughtfully. "You want me to read it?"
"It makes no difference if I'm dead."
"What about the Durant lady?" The way he said it made Mako understand that he and Judy well-discussed topic among the gossipers.
"I've got to keep her alive," Mako said.
For a few seconds it was quiet, then Charlie said, "It's that bad, huh." It wasn't a question.
"It could be," Mako said.
"What're you going to do?"
"Look for a guy named Tony Pell," Mako said.

"Alley saw him two hours ago. He thought he was looking for somebody too."
"Where?"
"Down by the _Clamdip._ Alley was at a beach party not far off. The light from the bonfire wa
him out."
"Come on, Charlie, how would he recognize Pell? He hardly knew him."
"The guy had on city clothes. You know anybody else who wears them around here?"
"No." He frowned at Charlie. "How do _you_ know about that?"
"I know about everything. Just like Sydney Greenstreet." He gave a familiar, low, guttural lau
"Yeah."
"Be careful," Charlie warned.
"Yeah," Hooker told him, and disappeared into the night.

By accident, Anthony Pell learned that Judy was on the _Lotusland._ The deckhand whom h
the inflatable almost bumped into him as he came around the corner of a building. He starte
"excuse me" but Pell cut him off with, "Is everything all right on _Lotusland?"_
There was no anger in his voice at all and the hand gulped with relief and said, "All's fine, si
Durant, she came back to the ship, but that is all that happened."
"Good," Pell told him pleasantly. "I think I'll go back myself." With that he nodded curtly and s
The deckhand made his way into the night just as quickly. Anthony Pell was no mate of his a
out of sight and mind.
The bait itself had set the trap, Pell was thinking. Judy was on the _Lotusland_ and Mako He
far behind her. Whatever they had going for themselves was going to be the end for them bo
alone his death could be concealed easily and quickly. Judy's demise could look very accide
terrible things could happen to anyone careless enough to get too close to whirling propeller
outlets or tangles of wire rope or hemp line.

Chana had gotten restless. She had intercepted Willie Pender's radio call describing the erra
encountered, but there were no follow-ups and no calls for help. Ten minutes later somebod
the beach asked if the boats were all right and Willie had said they were. There had been no
waves. In her mind Chana was trying to picture what Willie had felt. The wave wasn't big eno
dangerous, but there was no indication of its origin. What she knew of ocean topography wa
could race across the ocean with the speed of an airplane. At some point they would turn int
tidal wave of gigantic proportions. Other waves could be activated, then diminish as they tra
propulsive source.
Never, out here, had she ever heard of either kind of wave.
Except now. Except Willie Pender's wave. Whatever initiated that one could have come from
She got up, told the sailor in the wheelhouse she was going for a walk and headed for the ga
stars were bright in the sky but didn't illuminate the ground at all. So Chana treaded carefully

Lotusland and walked onto the beach. She stood there wondering which way to go.
Anthony Pell didn't do any wondering, though. He saw the silhouettes of the three men walk
sand. One carried a railroad-style lantern and the other had two empty ice buckets. Between
Hooker, and none of them had seen Pell. The trio stopped, the two islanders moved off to th
the old refrigerator spit out ice cubes when it was working, and Mako headed straight ahead
bar.
Pell's feet made no sound at all in the sand and the light was in front of his kill. Behind Hook
invisible in the dark. He hastened his pace, careful not to trip over anything and make a sou
alert his quarry. Out here there would be no witnesses. There would be no sound of him dra
water's edge until he could get to the inflatable again. It was a nice night for a midnight spin.
Chana didn't have far to go to Alley's bar. At least she'd have Charlie to talk to, to help her s
restless feeling she had. Chana hated premonitions. There was a basis of reality for some o
knowledge, not enough to draw conclusions but enough to make her expect danger. Someth
could feel it. She knew it.
Up ahead was Alley's bar and walking into its light she saw Mako Hooker. She slowed her w
wouldn't intercept him, then she saw the other figure behind him, walking strangely, with kne
pointed forward, and at the end of the arms was an elongated outline of an illegal weapon th
smash Hooker's head into pieces.
She couldn't yell a warning, she could only do the military thing she had trained so hard for:
her gun from its holster, took a fraction of a second to aim and her finger touched the trigger
tore into Anthony Pallatzo's skull and knocked him completely off his feet into the sand.
Almost simultaneously Hooker hit the ground, and Chana thought the assailant had fired too
But Hooker had rolled and got to his feet, and swung around, taking in the action that had ha
him. He saw the body on the ground, then the uniformed figure walked up to it but wasn't loo
target. The uniform was looking at him.
"Chana," he muttered incredulously.
"He was just about to kill you," she told him.
"You sure waited until the last second, but thanks. Can I ask you a question?"
"No. I was aiming at him this time. Not you."
"Thanks."
"No trouble."
Chana went to the body and turned the head over with her toe. The gaping wound made hin
unrecognizable. "Anthony Pell," she said. "He doesn't hate you anymore."
"There'll be an inquiry into all this," Hooker suggested.
Chana was seeing her hopes of promotion going right down the drain. She nodded and let o
"But you're in luck this time, kid."
"How? This guy was a big shot."
"First, you have a reputable witness," Mako said. "Me." He bent down and took the weapon

fingers and held it up. "Second, an illegal weapon being used by a felon."
"What!"
"Later I'll give you the rest of the picture. There's a third part...we're both military personnel o
duty and Uncle Sam will take care of this minor disturbance."
"Damn, but you're unscrupulous."
"Realistic, baby. Now let's get back to the _Lotusland._ We need some camera work done. S
filming. Move it."
Up ahead the doors of the bar swung open and a small group gathered on the porch. They k
heard and their curiosity had gotten the better part of their trepidation.
Mako heard Alley call out, "Who's that out there?"
"It's me, fireman, Hooker."
"Was that a shot we heard?"
"You'd better believe it."
"Who got it, Mako?"
"Just one of the bad guys, pal. You want to take a look?"

It was Judy who brought the cameras down. Her face had paled and her tongue constantly t
keep them wet. There was a strained look on her face and Mako kept his arms around her s
from shaking. She had heard the shot and was immediately overcome with horror for the ma
She could see him as a deliberate killer, and her relief when she learned the shooter was Ch
having ice put on a burn. A violent world had never been hers and to view it firsthand was a
Lee Colbert made up the official report, then the body was wrapped in a plastic body bag an
Tellig, where it would be delivered for an official inquiry.
Charlie Berger nudged Mako and said, "There's more to this than meets the eye, isn't there?
"Much more," Mako said.
"Which we probably will never hear about, I imagine."
"Oh, you might get wind of it, Charlie, but I don't think many others will."
"Mind telling me why...since we all seem to be in this together?"
"It's got international overtones with very heavy domestic intrigue. Like murder, corruption an
stuff."
"And all that stuff," Charlie repeated. "Please forget that I ever asked."
It was Alley who grabbed Hooker's arm and said, "Buddy, get on the CB."
Mako almost knew what was wrong. "Those boats get hit?" His voice was low and anxious.
"No, but they got the thing spotted. They just came on the air yelling their heads off."
"You get the message?"
"Not all of it. The set in the bar barely picked it up."
The _Lotusland_ was closest and Judy said, "Use the ship's radio, Mako. We can pick up th
trouble."

"Good." They got outside the crowd and raced down the planked walk. Once aboard Hooker unit and sent out a call. He repeated it four times before Willie Pender came on and said, "S She is right out in front of us!"
"Willie, this is Mako Hooker."
The sound of his voice seemed to calm Willie right down. He said, "Yes, sar, she be right clo myself when she came right out of the sea, sar."
"How far away?"
"I do not know how far. Maybe not far enough. What do we do?"
"What's your fuel supply, Willie?"
There was a silence while Willie checked his gauges, then he said, "We got better than half
"Good enough. Now here's what you do. Turn ninety degrees to starboard for fifteen minutes new course directly back to Peolle."
"But...the eater..."
"It doesn't chase you, Willie. You have to come to it. Right now you can run your way out, so have your position and I'm going to take the _Clamdip_ out and escort you in. I can have mi before they can unberth these ships here."
"You're not foolin', Mr. Hooker?"
"No fooling, Willie. Now get moving."
Alley glanced at Judy and frowned, then to Mako he said, "Why are you going out?"
"How does a trapped fireman feel on a flaming rooftop when he sees a ladder and help com
Alley's mouth parted in a smile. "He feels great, but you don't have a ladder, buddy. No torp charges..."
"Moral support, pal. And right now they need all of that they can get."
Judy laid her hand on Mako's shoulder. He knew what she was going to ask and he shook h here and look after Billy, Judy. This is a solo trip and I won't have time to look after anybody Please...do it my way."
Her fingers squeezed her accord and she said, "Right, Mako man."

Chapter Nineteen

Miles away in the west was the mild orange glow of a lightning strike. It was the front line of system, but it wouldn't be reaching Hooker's area until a good twenty-four hours later. The d complete that only the cold light of the stars indicated which way was up. There was no disc and no indication of the islands that were just beyond the curvature of the earth.
Automatically Hooker glanced down at his instruments. His compass told him he was right o loran confirmed his position. But something was still not right. There was a knot in his stoma

feel a prickly sensation in his skin, and he knew the little hairs on his forearms were sticking
Crazy, he thought. Mad. He was beginning to know what Billy Bright felt when he was out he
Billy Bright was one smart cookie. He could _sense_ things that couldn't be seen and draw c
events that had no meaning at all to anybody else. Like when there were no flying fish arour
should have been.
The surface of the ocean was unnaturally flat and Hooker eased the throttle back to dead sl
engines off completely. For a minute the only sound was that of the bow edging through the
momentum ceased, then there was the total stillness of the night. No slapping of the waves
No splash of the fish making runs on the surface. There was nothing at all, just a horrible stil
Hooker just stood there, fingers tight around the wheel, trying to hear, and he finally realized
was nothing to listen to. He wanted to yell, not because he feared something, but just to brea
silence. His eyes reached out into the blackness and he wondered just what he was doing, s
the middle of a noiseless ocean.
Then he suddenly realized what he was doing. It was what the rest of the sea and its creatu
was waiting. And he knew that something had been waiting for him too.
Billy had been right. He should have taken his advice. Whatever _it_ was, who could face it
ate ships. It owned the damn ocean and wasn't accountable to anybody. No human hand ra
chose its destination. Nor its dinner, he thought sarcastically.
Hooker let his hands slide off the wheel and he walked to the stern of the _Clamdip._ The sc
binnacle light made the polished transom glisten, and when he turned and scanned the blac
there was not a single other light to be seen. The field of death had been chosen. The comb
They had been waiting for each other and there was going to be a mighty struggle, and only
this place.
For a long moment Hooker thought about the foreign unreality of it all. It was almost mystic,
in an alien world in which he had no control at all, and for a brief interval of time he almost le
go defenseless. Then his training took over and he responded to a noiseless _alert_ signal b
something had changed, and that there was a presence he could challenge, engage and po
He heard the breathing first, a steady, rumbling, bubbling breathing that couldn't be located,
come from all around him. It wasn't loud and it wasn't distant. It was someplace near and it w
Whatever it was, it moved and the hull of the _Clamdip_ rolled very gently. Momentarily the
then started again, louder this time.
The eater was coming in closer.
Then Hooker got the smell of it. It had the odor of deep death: vile, disgusting, so nauseating
could be only one thing, the gut wrenching smell of human decay.
It was closer now and he could hear it. The boat was moving closer to _it,_ so _IT_ was com
slowly, silently and invisibly. And for some reason he looked up at the sky and saw that the l
been blanked out by some great shadow that kept rising until it would be crouching over him
that would wipe any trace of him and the _Clamdip_ from existence, and there was nothing t

nothing at all. And then, in that same glow of the binnacle light, he saw its eye, a pale, whitis
thing looking down on him, and he backed up, startled, his hand hitting the camera he had le
And with a blinding beam the flash went off for a fraction of a second and Hooker saw the ea
teeth. He had looked death right in the eye and laughed!
The weaponry was right beside him. He grabbed the rocket launcher, slammed it into firing r
the stern and pulled the trigger. The projectile didn't travel far at all before it slammed into th
bulk of the enemy, tearing through its skin to erupt into an inferno in its guts.
Even before the screaming, wrenching sounds started, Hooker had the mini camera in his h
light brightening up the area so the whole world would be able to see the eater dying, hear it
noise, an enormous death rattle, and see its slow roll as the ocean filled its cavernous inside
agonized and twisted out of sight as the death rattle turned into a frightening bellow, and as
the eater slowly slid back into the depth of the ocean and the stars came back into view aga
rolled in the water's disturbance, then settled into a proud stance as Hooker looked at his lon
his position and switched on the engines.
The sea stayed flat until he was two miles from Peolle, then a soft chop began slapping at th
Clamdip. Billy Bright was waiting at the dock when he berthed. He was happy and laughin
still something on his face that said he had done a lot of worrying about his friend out there,
eater. All his instincts, all his native intuition had told him that this night the eater would be h
prey, and all the signs said it would be in the area Hooker would be sailing across.
Billy had to ask. It wasn't like him, but he had to. Quietly he said, "Sar...you see she at all?"
"Judy didn't come with me," he told him solemnly.
Annoyance at the flip remark made Billy shake his head. "I mean...the _other_ she."
Hooker let a slow grin crease his face. It was the kind of grin that was the last thing a lot of e
ever seen. Behind it was the memory of the battle and the outcome, and it only lasted a sec
"I killed it, Billy."
"Sar...!"
"It's dead. I know where it is. We can recover the remains and show it to the world. It did its
damage but now we'll use it to keep these islands, where nobody can mess them up at all."
"But sar...why we get...the remains? If you killed it..."
"Tonight you'll know why, Billy." Hooker let out a little laugh. "You ought to be waking your b
the good news. They can go night fishing again."
They processed the tape on the _Lotusland_ with only the technician in the lab with Hooker.
made from the original and Mako kept all three. Despite the unprofessional circumstances, t
perfect, clear and sharply in focus, with nothing to distract the viewer from the vividly shockin
was watching. The utter blackness made an ideal background for the subject, which looked
form and shape of that monstrous thing left no uncertainty as to what it was.
Very distinctly Hooker remembered the look on the technician's face while he viewed the tap
look of horror, the throbbing of the vein in his neck as he saw what was happening and reco

monstrosity for what it was; then his held-in breath escaped from his chest like a burst ballo
shock-widened eyes had looked over at Hooker, filled with unbelieving amazement.

The natives believed. Billy Bright had told them, so they believed. Judy believed because M
and Mako was to be believed. She could see it in his face and knew it was true, even if she
the facts yet. Alley believed because old firemen and old agents don't lie to each other. Berg
because Hooker scared the hell out of him somehow and he knew he could do it.
Chana wouldn't let herself believe it at all. Lee Colbert would wait for all the facts before he
decide, but he knew he was going to believe it.
No notice went out where the showing would be, no time announced, but just before the nig
islanders had all arrived and gathered in front of the big building Charlie Berger shared with
portable screen from the _Lotusland_ had been set up and silent eyes watched it uncertainl
Tellig sat on the floor with the rest, and when the doors finally closed Mako Hooker took J
they both walked up to the screen.
The silence was complete.
Nobody blinked.
Hooker held the thumb activator that would turn on the projector and the audience waited.
He said, "There has been a terror out there in the ocean. It has taken ships and lives and di
islands like nothing ever has before. It was silent, it was unpredictable, and it was deadly. T
nothing specific in its moves...it just came and went whenever it wanted to. It seemed hapha
whose movements couldn't be determined. Even our technology couldn't locate it." He paus
then added, "But everybody knew it was there."
His words generated a gentle rustling from the natives, hoping his next ones would be more
knew what Hooker had said and what Billy Bright had said, but only when they had seen the
would they truly believe it.
"Most of you here weren't alive in the year 1914. There was a war on and Germany was run
this area." There was a subtle nodding of heads as a few remembered. "Some were destroy
as you know, either sunk by Allied gunfire or scuttled by their crews." Again there was the n
Those events were all part of their history.
"One wasn't shelled by our side and it wasn't scuttled," Hooker said. "It went down and sat o
hide from our destroyers on the surface. Our detecting devices were crude then and nobody
it. When the enemy ships left and the way was clear, the captain gave orders to surface."
The audience waited. They knew something critical was coming.
"At that time the flotation of submarines was activated by a Kingston valve that allowed wate
tanks when the air was compressed back in small cylinders in order to submerge, then blow
ballast to fill the tanks with air again to surface."
Hooker let a picture of the operation set in their minds, and when he knew they all had it, he
"The valve had jammed. Nothing happened. They sat on that seabed, rationing the air until t

for breath, until they died and that old submarine simply nestled down further in its own grav
filling in around it, creating a suction effect that was nearly permanent. The U-903 was, for a
almost a dead thing.
Heads bobbed in silent acknowledgment this time.
"Almost," Hooker said.
The heads stopped bobbing and waited.
"Like all dead things, the submarine started to decay. It wasn't flesh as we are; so many yea
before a tiny hole showed in its steel skin. Now oil, its lifeblood, could leak out in tiny little bl
with all the oil discharges in the ocean now, nobody noticed those tiny spots with the sheen
"Oh, that ship was dying, yet it was coming alive too. Time had worked its power on that Kin
over the years a hardly noticeable leak had taken place there too and the compressed air ha
bit by bit the pressure had forced the seawater out of the flotation tanks, let the air in so the
regained its buoyancy. A small, gentle buoyancy that would barely lift a matchstick, but it _w
a positive effect, and every day it grew a little bit stronger, knowing that when the right time
buoyancy would take effect.
"Many years could have passed, or that tiny pinhole of decay could have let in more seawat
effect could handle, but it was mankind itself that caused the balance to change. Out on stat
ship _Sentilla,_ engaged in a scientific investigation. When her electronic equipment had a b
personnel resorted to using blasting charges to record echo soundings in the strata below th
The audience seemed to sense what was coming next. There was no movement, no sound
intense excitement, one that made them taut with anticipation.
"One by one, the shock effect of those blasts made the bottom tremor. Little by little the suct
the U-903 in place began to erode away...until one day the positive buoyancy inside that ste
to let her rise slowly, maybe an inch at a time, from that sandy, mucky grave site until it hove
so above the seafloor like a wounded, baffled fish who has fought himself off a barbed hook
in a strange, unknown place.
"We don't know what the water temperature was, nor the air pressure above the surface, bu
the balance of the ship was so delicate that it would respond to every change in condition. It
propulsion, so it would flow where the current took it. Pressure changes could force it to the
allow it to rise slowly, very slowly, causing no disturbance at all until it...and some other obje
many times must it have appeared on the surface and stayed for hours without ever having
Hooker saw the questioning in their eyes and answered it before they could ask it. "It didn't l
to hit. Of all the hundreds of times you were out there, how many times was there a contact?
and deep. The old hulk was subject to many variables...pressure changes in front of storms,
current movements all determined where she could be, and when a ship and that hardened
was destruction."
Someone from the native audience said, "The teeth. We know it had teeth! Even _you_ saw
Hooker held up his hand and shook his head. "I saw what you _said_ teeth could do." He let

over their heads and in the rear of the room he saw the puzzled look on Chana's face. Burge
either. "This was a World War One submarine. On its bow it had a device naval submarine w
abandoned. It was called a net cutter, an angled steel support of a row of sharpened toothlik
could shear metal cables that were slightly underwater, used to snare submarines. Those w
whatever they hit, even that slight pressure would sink the hulk down under again to come u
when the pressures and temperature were just right."
That skeptical voice again. "But it breathed!"
"That small, pitted hole in the bow that decay caused was letting out pressured air. It stoppe
water covered it, then came back when the hole was exposed again."
"Why didn't it sink?"
"Because that Kingston valve was still letting compressed air seep out. The buoyancy was n
There was a new voice now, tinged with a trace of disbelief. "You said...you killed it."
Hooker found the person, stared at him a second and grinned. "I did," he told him.
There was more curiosity in the voice this time. He simply said, "How?"
This time Hooker didn't answer. He simply looked over to where Alley was sitting and nodde
and turned off the lights.
It was black again. It was almost like being out on the sea in total darkness. The sudden cha
to darkness made it blacker still, and no matter what they knew or had heard the smell of fea
into the room. They all were about to see something they had dreaded and even now didn't
Yet they had to. They had to see it die, positively, irrevocably die a death that could never ar
terrorize them. They had to be sure. The air was alive with their tension.
And Mako Hooker pushed the button in his hand and the screen boomed into a blank, silver
blinding light. There was a sharp gasp when nothing was there, but before any mutter of dis
night came again with the suddenness of a blink, then the form appeared, black against eve
but the camera light gave it stark substance and depth, an eerie monstrous shape giving bir
thrust up from the water with deliberate slowness. On its nose the deadly form of the huge te
cutters made it grimace like an unleashed horror, and as the rattle of its ghastly breath came
sound system, there was the white streak as the projectile from the rocket launcher tore thro
blasted a hole in the rust-weakened outer shell, erupted into a great twisted hole of mangled
the ocean in to give it a final and complete burial. The hulk began to heel, and then the eye
Hooker stopped the tape and they saw what it was. The 0 on the conning tower had faded.
left, like an arched eyebrow. An encrustation below it gave a pupil-like appearance.
Hooker touched the button again. The sound got wilder, a metallic gurgle as the hulk turned
it had appeared it went down.
The light on the screen went blank and everyone sat in the darkness again. There was no so
then you heard everybody letting his breath out. To himself Mako smiled. He knew how an a
He didn't need any further proof. He said, "Alley...," and the lights went on.
The hum of conversation was quiet at first while the thrill of satisfaction held the people of P

grip. It was dead. The eater was dead and it would eat no more. They knew it for what it was
them it would always be the _eater_ and great stories would be wound around it, truth and i
to make wonderful things to tell around nighttime fires, and the name of Mako Hooker would
in everybody's memory for generations to come.
Now the building was loud with voices. Nobody would be going home until the sun came up,
Billy Bright was trying to be grave about the whole affair, yet he was enjoying the role of her
boss. He saw Mako grinning at him and shrugged a resignation. Then he was happy too. He
through Mako's arm, and squeeze a little; then Mako lowered his head and kissed her gently
Billy Bright didn't see them leave, but suddenly they were gone.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

milindapaÃ±hapÄ• á¸·i

<1> á¹• 21 milindo \Ne 1/ \Ee 1/ \Be 1/ nÄ• ma so rÄ• jÄ• , sÄ• galÄ• yaá¹ƒ puruttame.

upagaÃ±chi nÄ• gasenaá¹ƒ, gaá¹…gÄ• ca {gaá¹…gÄ• va (Ce Ee) } yathÄ• sÄ• garaá¹ƒ ||

Ä• sajja rÄ• jÄ• citrakathiá¹ƒ, ukkÄ• dhÄ• raá¹ƒ tamonudaá¹ƒ.

apucchi nipuá¹‡e paÃ±he, á¹-hÄ• nÄ• á¹-á¹-hÄ• nagate puthÅ« ||

pucchÄ• visajjanÄ• {vissajjanÄ• (Ce Ee) } ceva, gambhÄ«ratthÅ«panissitÄ• .

hadayaá¹…gamÄ• kaá¹‡á¹‡asukhÄ• , abbhutÄ• lomahaá¹ƒsanÄ• ||

abhidhammavinayogÄ• á¸·hÄ• , suttajÄ• lasamattitÄ• .

nÄ• gasenakathÄ• citrÄ• , opammehi nayehi ca ||

tattha \Ne 2/ Ã±Ä• á¹‡aá¹ƒ paá¹‡idhÄ• ya, hÄ• sayitvÄ• na mÄ• nasaá¹ƒ.

suá¹‡Ä• tha nipuá¹‡e paÃ±he, kaá¹…khÄ• á¹-á¹-hÄ• navidÄ• laneti ||

<2> taá¹ƒ yathÄ• nusÅ«yate --- atthi yonakÄ• naá¹ƒ nÄ• nÄ• puá¹-abhedanaá¹ƒ sÄ• galaá¹
nadÄ«pabbatasobhitaá¹ƒ ramaá¹‡Ä«yabhÅ«mippadesabhÄ• gaá¹ƒ Ä• rÄ• muyyÄ• nopavan
nadÄ«pabbatavanarÄ• maá¹‡eyyakaá¹ƒ sutavantanimmitaá¹ƒ nihatapaccatthikaá¹ƒ {nippac
paccÄ• mittÄ• nupapÄ«á¸·itaá¹ƒ vividhavicitradaá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hakaá¹ƒ varapav
{pavarapacuragopura (Ce) } toraá¹‡aá¹ƒ gambhÄ«raparikhÄ• paá¹‡á¸• arapÄ• kÄ• raparikk
suvibhattavÄ«thicaccaracatukkasiá¹…ghÄ• á¹-akaá¹ƒ \Be 2/
suppasÄ• ritÄ• nekavidhavarabhaá¹‡á¸• aparipÅ«ritantarÄ• paá¹‡aá¹ƒ \Ee 2/ vividhadÄ• na
{satasamupasobhitaá¹ƒ (Ce Ee) } himagirisikharasaá¹…kÄ• savarabhavanasatasahassappa
gajahayarathapattisamÄ• kulaá¹ƒ abhirÅ«panaranÄ• rigaá¹‡Ä• nucaritaá¹ƒ Ä• kiá¹‡á¹‡ajana
puthukhattiyabrÄ• hmaá¹‡avessasuddaá¹ƒ vividhasamaá¹‡abrÄ• hmaá¹‡asabhÄ• jana {sab
(Katthaci) } saá¹…ghaá¹-itaá¹ƒ bahuvidhavijjÄ• vanta {vijjÄ• dhara (Katthaci) } naracira {nara
nisevitaá¹ƒ kÄ• sikakoá¹-umbarikÄ• dinÄ• nÄ• vidhavatthÄ• paá¹‡asampannaá¹ƒ

suppasÄ• ritarucirabahuvidhapupphagandhÄ• paá¹‡aá¹ƒ gandhagandhitaá¹ƒ Ä• sÄ«sanÄ«y
disÄ• mukhasuppasÄ• ritÄ• paá¹‡aá¹ƒ siá¹…gÄ• ravÄ• á¹‡ijagaá¹‡Ä• nucaritaá¹ƒ
kahÄ• paá¹‡arajatasuvaá¹‡á¹‡akaá¹ƒsapattharaparipÅ«raá¹ƒ pajjotamÄ• nanidhiniketaá¹ƒ
pahÅ«tadhanadhaÃ±Ã±avittÅ«pakaraá¹‡aá¹ƒ paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• raá¹ƒ bah
bahuvidhakhajjabhojjaleyyapeyyasÄ• yanÄ«yaá¹ƒ uttarakurusaá¹…kÄ• saá¹ƒ sampannasas
devapuraá¹ƒ.

ettha á¹-hatvÄ• tesaá¹ƒ pubbakammaá¹ƒ kathetabbaá¹ƒ, kathentena ca chadhÄ• vibhajitv
seyyathÄ«daá¹ƒ --- pubbayogo milindapaÃ±haá¹ƒ lakkhaá¹‡apaÃ±haá¹ƒ meá¹‡á¸• akapaÃ±
opammakathÄ• paÃ±hanti.

tattha milindapaÃ±ho lakkhaá¹‡apaÃ±ho, vimaticchedanapaÃ±hoti duvidho. meá¹‡á¸• akap
yogikathÄ• paÃ±hoti duvidho.

__pubbayogo_ti tesaá¹ƒ pubbakammaá¹ƒ.

1. bÄ• hirakathÄ•

pubbayogÄ• di

<3> atÄ«te \Ne 3/ \Be 3/ kira kassapassa bhagavato sÄ• sane vattamÄ• ne gaá¹…gÄ• ya s
mahÄ• bhikkhusaá¹…gho paá¹-ivasati, tattha vattasÄ«lasampannÄ• bhikkhÅ« pÄ• tova uá¹
yaá¹-á¹-hisammajjaniyo {yaá¹-á¹-hisammuÃ±janiyo (Ce Ee) } Ä• dÄ• ya buddhaguá¹‡e Ä• va
sammajjitvÄ• kacavarabyÅ«haá¹ƒ karonti. atheko bhikkhu ekaá¹ƒ sÄ• maá¹‡eraá¹ƒ ``ehi sÄ
kacavaraá¹ƒ chaá¸• á¸• ehÄ«â€™â€™ ti Ä• ha, so asuá¹‡anto viya gacchati, so dutiyampi .
Ä• mantiyamÄ• no asuá¹‡anto viya gacchateva. tato so bhikkhu ``dubbaco vatÄ• yaá¹ƒ sÄ•
sammajjanidaá¹‡á¸• ena \Ee 3/ pahÄ• raá¹ƒ adÄ• si. tato so rodanto bhayena kacavaraá¹ƒ
kacavarachaá¸• á¸• anapuÃ±Ã±akammena yÄ• vÄ• haá¹ƒ nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• mi {na
nibbattanibbattaá¹-á¹-hÄ• ne majjhanhikasÅ«riyo {suriyo (Ce Ee) } viya mahesakkho mahÄ•
paá¹-hamaá¹ƒ patthanaá¹ƒ paá¹-á¹-hapesi. kacavaraá¹ƒ chaá¸• á¸• etvÄ• nahÄ• natthÄ• ya
gaá¹…gÄ• ya Å«mivegaá¹ƒ gaggarÄ• yamÄ• naá¹ƒ disvÄ• ``yÄ• vÄ• haá¹ƒ nibbÄ• naá¹ƒ p
}, etthantare nibbattanibbattaá¹-á¹-hÄ• ne ayaá¹ƒ Å«mivego viya á¹-hÄ• nuppattikapaá¹-ibhÄ
akkhayapaá¹-ibhÄ• noâ€™â€™ ti dutiyampi patthanaá¹ƒ paá¹-á¹-hapesi.

sopi bhikkhu sammajjanisÄ• lÄ• ya sammajjaniá¹ƒ á¹-hapetvÄ• nahÄ• natthÄ• ya gaá¹…gÄ
sÄ• maá¹‡erassa patthanaá¹ƒ sutvÄ• ``esa mayÄ• payojitopi tÄ• va evaá¹ƒ pattheti, mayh
samijjhissatÄ«â€™â€™ ti cintetvÄ• ``yÄ• vÄ• haá¹ƒ nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• mi {na pÄ•
nibbattanibbattaá¹-á¹-hÄ• ne ayaá¹ƒ gaá¹…gÄ• Å«mivego viya akkhayapaá¹-ibhÄ• no bhave

pucchitapucchitaá¹ƒ sabbaá¹ƒ paÃ±hapaá¹-ibhÄ• naá¹ƒ vijaá¹-etuá¹ƒ nibbeá¹-hetuá¹ƒ sama
patthanaá¹ƒ paá¹-á¹-hapesi.

te ubhopi devesu ca manussesu ca saá¹ƒsarantÄ• ekaá¹ƒ buddhantaraá¹ƒ khepesuá¹ƒ. at
yathÄ• moggaliputtatissatthero dissati, evametepi dissanti mama parinibbÄ• nato paÃ±cava
atikkante ete uppajjissanti, yaá¹ƒ mayÄ• sukhumaá¹ƒ katvÄ• desitaá¹ƒ dhammavinayaá¹ƒ,
paÃ±hapucchanaopammayuttivasena nijjaá¹-aá¹ƒ niggumbaá¹ƒ katvÄ• vibhajissantÄ«ti nid

<4> tesu \Be 4/ sÄ• maá¹‡ero jambudÄ«pe sÄ• galanagare milindo nÄ• ma rÄ• jÄ• ahosi p
paá¹-ibalo atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ mantayogavidhÄ• nakiriyÄ• naá¹ƒ {saman
karaá¹‡akÄ• le nisammakÄ• rÄ« hoti, bahÅ«ni cassa satthÄ• ni uggahitÄ• ni honti. seyyathi
saá¹…khyÄ• yogÄ• nÄ«ti visesikÄ• gaá¹‡ikÄ• gandhabbÄ• tikicchÄ• dhanubbedÄ• {ca
itihÄ• sÄ• jotisÄ• mÄ• yÄ• ketu {hetu (Ce Ee) } mantanÄ• yuddhÄ• chandasÄ• buddhav
{chandasÄ• muddavacanena (Ce Ee) } ekÅ«navÄ«sati, vitaá¹‡á¸• avÄ• dÄ« {vÄ• dÄ« (Ce E
puthutitthakarÄ• naá¹ƒ aggamakkhÄ• yati, sakalajambudÄ«pe milindena raÃ±Ã±Ä• samo k
thÄ• mena javena sÅ«rena paÃ±Ã±Ä• ya, aá¸• á¸• ho mahaddhano mahÄ• bhogo anantaba

<5> athekadivasaá¹ƒ milindo rÄ• jÄ• anantabalavÄ• hanaá¹ƒ caturaá¹…giniá¹ƒ balaggasen
dassanakamyatÄ• ya nagarÄ• nikkhamitvÄ• bahinagare senaá¹…gadassanaá¹ƒ katvÄ• {s
Ee) } sÄ• retvÄ• so rÄ• jÄ• bhassappavÄ• dako lokÄ• yatavitaá¹‡á¸• a {pavatta (Ce Ee) } j
cittakotÅ«halo visÄ• rado vijambhako sÅ«riyaá¹ƒ oloketvÄ• amacce Ä• mantesi ``bahu bha
kiá¹ƒ karissÄ• ma, idÄ• neva nagaraá¹ƒ pavisitvÄ• atthi koci paá¹‡á¸• ito samaá¹‡o vÄ• br
gaá¹‡Ä« gaá¹‡Ä• cariyo api arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ paá¹-ijÄ• namÄ• no, yo m
sakkoti kaá¹…khaá¹ƒ paá¹-ivinetuá¹ƒ, taá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchissÄ• ma
paá¹-ivinayissÄ• mÄ• â€™â€™ ti.

evaá¹ƒ vutte paÃ±casatÄ• yonakÄ• rÄ• jÄ• naá¹ƒ milindaá¹ƒ etadavocuá¹ƒ ``atthi, mahÄ•
pÅ«raá¹‡o kassapo makkhaligosÄ• lo nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• thaputto (Ce Ee) } sa
ajito kesakambalo pakudho kaccÄ• yano, te saá¹…ghino gaá¹‡ino gaá¹‡Ä• cariyakÄ• Ã±Ä•
sÄ• dhusammatÄ• bahujanassa, gaccha tvaá¹ƒ mahÄ• rÄ• ja, te paÃ±haá¹ƒ pucchassu, ka
paá¹-ivinayassÅ«â€™â€™ ti.

<6> atha kho milindo rÄ• jÄ• paÃ±cahi yonakasatehi parivuto bhadravÄ• hanaá¹ƒ rathavar
kassapo tenupasaá¹…kami, upasaá¹…kamitvÄ• \Be 5/ pÅ«raá¹‡ena kassapena saddhiá¹ƒ
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kh
pÅ«raá¹‡aá¹ƒ kassapaá¹ƒ etadavoca ``ko, bhante kassapa, lokaá¹ƒ pÄ• letÄ«â€™â€™ ti? `
5/, lokaá¹ƒ pÄ• letÄ«â€™â€™ ti. ``yadi, bhante kassapa, pathavÄ« {paá¹-havÄ« (Ce Se Ee)
kasmÄ• avÄ«cinirayaá¹ƒ gacchantÄ• sattÄ• pathaviá¹ƒ atikkamitvÄ• \Ee 5/ gacchantÄ«â

pÅ«raá¹‡o kassapo neva sakkhi ogilituá¹ƒ, no sakkhi uggilituá¹ƒ, adhomukho pattakkhandho
pajjhÄ• yanto nisÄ«di.

<7> atha kho milindo rÄ• jÄ• makkhaliá¹ƒ gosÄ• laá¹ƒ etadavoca ``atthi, bhante gosÄ• la,
kammÄ• ni, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti? ``n
kusalÄ• kusalÄ• ni kammÄ• ni, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ
loke khattiyÄ• , te paralokaá¹ƒ gantvÄ• pi puna khattiyÄ• va bhavissanti, ye te brÄ• hmaá¹‡Ä
caá¹‡á¸• Ä• lÄ• pukkusÄ• , te paralokaá¹ƒ gantvÄ• pi puna brÄ• hmaá¹‡Ä• vessÄ• suddÄ
bhavissanti. kiá¹ƒ kusalÄ• kusalehi kammehÄ«â€™â€™ ti? ``yadi, bhante gosÄ• la, idha lok
vessÄ• suddÄ• caá¹‡á¸• Ä• lÄ• pukkusÄ• , te paralokaá¹ƒ gantvÄ• pi puna khattiyÄ• brÄ
caá¹‡á¸• Ä• lÄ• pukkusÄ• va bhavissanti, natthi kusalÄ• kusalehi kammehi karaá¹‡Ä«yaá¹ƒ
ye te idha loke hatthacchinnÄ• , te paralokaá¹ƒ gantvÄ• pi puna hatthacchinnÄ• va bhavissa
te pÄ• dacchinnÄ• va bhavissanti. ye hatthapÄ• dacchinnÄ• , te hatthapÄ• dacchinnÄ• va b
kaá¹‡á¹‡acchinnÄ• , te kaá¹‡á¹‡acchinnÄ• va bhavissanti. ye nÄ• sacchinnÄ• , te nÄ• sacc
kaá¹‡á¹‡anÄ• sacchinnÄ• , te kaá¹‡á¹‡anÄ• sacchinnÄ• va bhavissantÄ«â€™â€™ ti. evaá
ahosi.

atha kho milindassa raÃ±Ã±o etadahosi ``tuccho vata bho jambudÄ«po, palÄ• po vata bho
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• , yo mayÄ• saddhiá¹ƒ sallapituá¹ƒ sakkoti kaá¹…khaá¹ƒ

atha \Be 6/ kho milindo rÄ• jÄ• amacce Ä• mantesi ``ramaá¹‡Ä«yÄ• vata bho dosinÄ• rat
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kameyyÄ• ma paÃ±haá¹ƒ pucchituá¹ƒ,
sakkoti kaá¹…khaá¹ƒ paá¹-ivinetuâ€™â€™ nti? evaá¹ƒ vutte amaccÄ• tuá¹‡hÄ«bhÅ«tÄ• r
olokayamÄ• nÄ• aá¹-á¹-haá¹ƒsu.

tena kho pana samayena sÄ• galanagaraá¹ƒ dvÄ• dasa vassÄ• ni suÃ±Ã±aá¹ƒ ahosi
samaá¹‡abrÄ• hmaá¹‡agahapatipaá¹‡á¸• itehi, yattha samaá¹‡abrÄ• hmaá¹‡agahapatipaá
suá¹‡Ä• ti, tattha gantvÄ• \Ne 6/ rÄ• jÄ• te paÃ±haá¹ƒ pucchati, te \Ee 6/ sabbepi paÃ±hav
Ä• rÄ• dhetuá¹ƒ asakkontÄ• yena vÄ• tena vÄ• pakkamanti. ye aÃ±Ã±aá¹ƒ disaá¹ƒ na pa
tuá¹‡hÄ«bhÅ«tÄ• acchanti. bhikkhÅ« pana yebhuyyena himavantameva gacchanti.

<8> tena kho pana samayena koá¹-isatÄ• arahanto himavante pabbate rakkhitatale paá¹-iv
Ä• yasmÄ• assagutto dibbÄ• ya sotadhÄ• tuyÄ• milindassa raÃ±Ã±o vacanaá¹ƒ sutvÄ• yu
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• bhikkhÅ« pucchi ``atthÄ• vuso koci bhikkhu paá¹-iba
saddhiá¹ƒ sallapituá¹ƒ kaá¹…khaá¹ƒ paá¹-ivinetuâ€™â€™ nti?

evaá¹ƒ vutte koá¹-isatÄ• arahanto tuá¹‡hÄ« ahesuá¹ƒ. dutiyampi tatiyampi puá¹-á¹-hÄ• tua
kho Ä• yasmÄ• assagutto bhikkhusaá¹…ghaá¹ƒ etadavoca ``atthÄ• vuso tÄ• vatiá¹ƒsabhav

__ketumatÄ«_ nÄ• ma vimÄ• naá¹ƒ, tattha __mahÄ• seno_ nÄ• ma devaputto paá¹-ivasati,
raÃ±Ã±Ä• saddhiá¹ƒ sallapituá¹ƒ kaá¹…khaá¹ƒ paá¹-ivinetuâ€™â€™ nti.

atha kho koá¹-isatÄ• arahanto yugandharapabbate antarahitÄ• tÄ• vatiá¹ƒsabhavane pÄ•
sakko devÄ• namindo te bhikkhÅ« dÅ«ratova Ä• gacchante, disvÄ• na yenÄ• yasmÄ• assa
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ assaguttaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ
sakko devÄ• namindo Ä• yasmantaá¹ƒ assaguttaá¹ƒ etadavoca ``mahÄ• kho, bhante, bhikk
saá¹…ghassa Ä• rÄ• miko, kenattho, kiá¹ƒ mayÄ• karaá¹‡Ä«yaâ€™â€™ nti?

atha kho Ä• yasmÄ• assagutto sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca ``ayaá¹ƒ kho, mah
sÄ• galanagare __milindo_ nÄ• ma rÄ• jÄ• vitaá¹‡á¸• avÄ• dÄ« durÄ• sado \Be 7/ duppasa
aggamakkhÄ• yati, so bhikkhusaá¹…ghaá¹ƒ upasaá¹…kamitvÄ• diá¹-á¹-hivÄ• dena paÃ±ha
bhikkhusaá¹…ghaá¹ƒ viheá¹-hetÄ«â€™â€™ ti.

atha \Ne 7/ kho sakko devÄ• namindo Ä• yasmantaá¹ƒ assaguttaá¹ƒ etadavoca ``ayaá¹ƒ kh
ito cuto manussesu uppanno, eso kho, bhante, ketumativimÄ• ne mahÄ• seno nÄ• ma deva
paá¹-ibalo tena \Ee 7/ milindena raÃ±Ã±Ä• saddhiá¹ƒ sallapituá¹ƒ kaá¹…khaá¹ƒ paá¹-ivinet
devaputtaá¹ƒ yÄ• cissÄ• ma manussalokÅ«papattiyÄ• â€™â€™ ti.

atha kho sakko devÄ• namindo bhikkhusaá¹…ghaá¹ƒ purakkhatvÄ• ketumativimÄ• naá¹ƒ
devaputtaá¹ƒ Ä• liá¹…gitvÄ• etadavoca ``yÄ• cati taá¹ƒ, mÄ• risa, bhikkhusaá¹…gho manu
ti. ``na me, bhante, manussalokenattho kammabahulena, tibbo manussaloko, idhevÄ• haá¹
uparÅ«parÅ«papattiko hutvÄ• parinibbÄ• yissÄ• mÄ«â€™â€™ ti. dutiyampi ... pe ... tatiyam
devÄ• namindena yÄ• cito mahÄ• seno devaputto evamÄ• ha ``na me, bhante, manussalok
manussaloko, idhevÄ• haá¹ƒ, bhante, devaloke uparÅ«parÅ«papattiko hutvÄ• parinibbÄ• y

atha kho Ä• yasmÄ• assagutto mahÄ• senaá¹ƒ devaputtaá¹ƒ etadavoca ``idha mayaá¹ƒ, m
anuvilokayamÄ• nÄ• aÃ±Ã±atra tayÄ• milindassa raÃ±Ã±o vÄ• daá¹ƒ bhinditvÄ• sÄ• sana
aÃ±Ã±aá¹ƒ kaÃ±ci na passÄ• ma, yÄ• cati taá¹ƒ, mÄ• risa, bhikkhusaá¹…gho, sÄ• dhu sap
nibbattitvÄ• dasabalassa sÄ• sanaá¹ƒ paggaá¹‡hÄ• hÄ«â€™â€™ ti. evaá¹ƒ vutte mahÄ• s
milindassa raÃ±Ã±o vÄ• daá¹ƒ bhinditvÄ• buddhasÄ• sanaá¹ƒ paggahetuá¹ƒ samattho bha
haá¹-á¹-hapahaá¹-á¹-ho udaggudaggo hutvÄ• ``sÄ• dhu, bhante, manussaloke uppajjissÄ•
adÄ• si.

<9> atha kho te bhikkhÅ« devaloke taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• devesu tÄ• vatiá¹ƒses
pabbate rakkhitatale pÄ• turahesuá¹ƒ.

atha kho Ä• yasmÄ• assagutto bhikkhusaá¹…ghaá¹ƒ etadavoca ``atthÄ• vuso, imasmiá¹ƒ

sannipÄ• taá¹ƒ anÄ• gatoâ€™â€™ ti. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu Ä• yasmantaá¹ƒ as
bhante \Be 8/, Ä• yasmÄ• __rohaá¹‡o_ ito sattame divase himavantaá¹ƒ \Ee 8/ pabbataá¹ƒ
samÄ• panno, tassa santike dÅ«taá¹ƒ pÄ• hethÄ• â€™â€™ ti. Ä• yasmÄ• pi rohaá¹‡o taá¹.
vuá¹-á¹-hÄ• ya ``saá¹…gho maá¹ƒ paá¹-imÄ• netÄ«â€™â€™ ti himavante pabbate antarahi
koá¹-isatÄ• naá¹ƒ arahantÄ• naá¹ƒ purato pÄ• turahosi.

atha kho Ä• yasmÄ• assagutto Ä• yasmantaá¹ƒ rohaá¹‡aá¹ƒ etadavoca ``kiá¹ƒ nu kho, Ä•
buddhasÄ• sane bhijjante {palujjante (Ce Ee) } na passasi saá¹…ghassa karaá¹‡Ä«yÄ• nÄ«
me, bhante, ahosÄ«â€™â€™ ti.

``tena \Ne 8/, hÄ• vuso rohaá¹‡a, daá¹‡á¸• akammaá¹ƒ karohÄ«â€™â€™ ti. ``kiá¹ƒ, bhante
``atthÄ• vuso rohaá¹‡a, himavantapabbatapasse __gajaá¹…galaá¹ƒ_ {kajaá¹…galaá¹ƒ (Ce
brÄ• hmaá¹‡agÄ• mo, tattha __soá¹‡uttaro_ nÄ• ma brÄ• hmaá¹‡o paá¹-ivasati, tassa putto
__nÄ• gaseno_ti nÄ• ma dÄ• rako, tena hi tvaá¹ƒ, Ä• vuso rohaá¹‡a, dasamÄ• sÄ• dhikÄ• n
piá¹‡á¸• Ä• ya pavisitvÄ• nÄ• gasenaá¹ƒ dÄ• rakaá¹ƒ nÄ«haritvÄ• pabbÄ• jehi, pabbajitev
muccissasÄ«â€™â€™ ti. Ä• yasmÄ• pi kho rohaá¹‡o ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

<10> mahÄ• senopi kho devaputto devalokÄ• cavitvÄ• soá¹‡uttarabrÄ• hmaá¹‡assa bhar
paá¹-isandhiá¹ƒ aggahesi, saha paá¹-isandhiggahaá¹‡Ä• tayo acchariyÄ• abbhutÄ• dham
Ä• vudhabhaá¹‡á¸• Ä• ni pajjaliá¹ƒsu, aggasassaá¹ƒ abhinipphannaá¹ƒ, mahÄ• megho abh
rohaá¹‡o tassa paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya dasamÄ• sÄ• dhikÄ• ni satta vassA
piá¹‡á¸• Ä• ya pavisanto ekadivasampi kaá¹-acchumattaá¹ƒ bhattaá¹ƒ vÄ• uá¸·uá¹…kamatt
abhivÄ• danaá¹ƒ vÄ• aÃ±jalikammaá¹ƒ vÄ• sÄ• mÄ«cikammaá¹ƒ vÄ• nÄ• lattha, atha kho
paribhÄ• saÃ±Ã±eva paá¹-ilabhati ``aticchatha bhanteâ€™â€™ ti vacanamattampi vattÄ• n
dasamÄ• sÄ• dhikÄ• naá¹ƒ pana sattannaá¹ƒ vassÄ• naá¹ƒ accayena ekadivasaá¹ƒ ``aticch
vacanamattaá¹ƒ alattha. taá¹ƒ divasameva brÄ• hmaá¹‡opi bahi kammantÄ• \Ee 9/ Ä• gacc
disvÄ• ``kiá¹ƒ, bho pabbajita, amhÄ• kaá¹ƒ gehaá¹ƒ agamitthÄ• â€™â€™ ti Ä• ha. ``Ä• ma
agamamhÄ• â€™â€™ ti. ``api kiÃ±ci labhitthÄ• â€™â€™ ti. ``Ä• ma, brÄ• hmaá¹‡a, labhim
gehaá¹ƒ gantvÄ• pucchi ``tassa \Be 9/ pabbajitassa kiÃ±ci adatthÄ• â€™â€™ ti. ``na kiÃ±c
brÄ• hmaá¹‡o dutiyadivase gharadvÄ• re yeva nisÄ«di ``ajja pabbajitaá¹ƒ musÄ• vÄ• dena
thero dutiyadivase brÄ• hmaá¹‡assa gharadvÄ• raá¹ƒ sampatto.

brÄ• hmaá¹‡o theraá¹ƒ disvÄ• va evamÄ• ha ``tumhe hiyyo amhÄ• kaá¹ƒ gehe kiÃ±ci alabh
avocuttha, vaá¹-á¹-ati nu kho tumhÄ• kaá¹ƒ musÄ• vÄ• doâ€™â€™ ti. thero Ä• ha ``mayaá¹
gehe ( ) { (pavisantÄ•) (Katthaci) } dasamÄ• sÄ• dhikÄ• ni satta vassÄ• ni `aticchathÄ• â€™
alabhitvÄ• hiyyo `aticchathÄ• â€™ ti vacanamattaá¹ƒ labhimhÄ• , athetaá¹ƒ vÄ• cÄ• paá¹-i
{paá¹-isantÄ• raá¹ƒ (Ce Ee) } upÄ• dÄ• ya evamavocumhÄ• â€™â€™ ti.

brÄ• hmaá¹‡o cintesi ``ime vÄ• cÄ• paá¹-isandhÄ• ramattampi labhitvÄ• janamajjhe `labhi
aÃ±Ã±aá¹ƒ kiÃ±ci khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• labhitvÄ• kasmÄ• nappasaá
\Ne 9/ attano atthÄ• ya paá¹-iyÄ• ditabhattato kaá¹-acchubhikkhaá¹ƒ, tadupiyaÃ±ca byaÃ±ja
``imaá¹ƒ bhikkhaá¹ƒ sabbakÄ• laá¹ƒ tumhe labhissathÄ• â€™â€™ ti Ä• ha.

so punadivasato pabhuti upasaá¹…kamantassa therassa upasamaá¹ƒ disvÄ• bhiyyoso ma
niccakÄ• laá¹ƒ attano ghare bhattavissaggakaraá¹‡atthÄ• ya yÄ• ci. thero tuá¹‡hÄ«bhÄ• ve
divase bhattakiccaá¹ƒ katvÄ• gacchanto thokaá¹ƒ thokaá¹ƒ buddhavacanaá¹ƒ kathetvÄ• g
brÄ• hmaá¹‡Ä« dasamÄ• saccayena puttaá¹ƒ vijÄ• yi, ``nÄ• gasenoâ€™â€™ tissa nÄ• mar
vaá¸• á¸• hanto sattavassiko jÄ• to.

<11> atha kho nÄ• gasenassa dÄ• rakassa pitÄ• nÄ• gasenaá¹ƒ dÄ• rakaá¹ƒ etadavoca ``
nÄ• gasena, brÄ• hmaá¹‡akule sikkhÄ• ni sikkheyyÄ• sÄ«â€™â€™ ti. ``katamÄ• ni, tÄ• ta,
sikkhÄ• ni nÄ• mÄ• â€™â€™ ti? ``tayo kho, tÄ• ta nÄ• gasena, vedÄ• __sikkhÄ• ni_ nÄ• m
__sippaá¹ƒ_ nÄ• mÄ• â€™â€™ ti. ``tena hi, tÄ• ta, sikkhissÄ• mÄ«â€™â€™ ti.

atha kho soá¹‡uttaro brÄ• hmaá¹‡o Ä• cariyabrÄ• hmaá¹‡assa Ä• cariyabhÄ• gaá¹ƒ sahas
ekasmiá¹ƒ gabbhe ekato maÃ±cakaá¹ƒ paÃ±Ã±apetvÄ• Ä• cariyabrÄ• hmaá¹‡aá¹ƒ etadav
brÄ• hmaá¹‡a, imaá¹ƒ \Be 10/ dÄ• rakaá¹ƒ mantÄ• nÄ«ti. tena hi `tÄ• ta dÄ• rakaâ€™ ugga
Ä• cariyabrÄ• hmaá¹‡o sajjhÄ• yati nÄ• gasenassa dÄ• rakassa ekeneva uddesena tayo ve
sÅ«padhÄ• ritÄ• suvavatthÄ• pitÄ• sumanasikatÄ• ahesuá¹ƒ, sakimeva cakkhuá¹ƒ udapÄ
sanighaá¹‡á¸• ukeá¹-ubhesu {sanighaá¹‡á¹-ukeá¹-ubhesu (Katthaci) } sÄ• kkharappabhedes
padako veyyÄ• karaá¹‡o lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo ahosi.

atha kho nÄ• gaseno dÄ• rako pitaraá¹ƒ etadavoca ``atthi nu kho, tÄ• ta, imasmiá¹ƒ brÄ• h
sikkhitabbÄ• ni, udÄ• hu ettakÄ• nevÄ• â€™â€™ ti. ``natthi, tÄ• ta nÄ• gasena, imasmiá¹ƒ
uttariá¹ƒ sikkhitabbÄ• ni, ettakÄ• neva sikkhitabbÄ• nÄ«â€™â€™ ti.

atha kho nÄ• gaseno dÄ• rako Ä• cariyassa anuyogaá¹ƒ datvÄ• pÄ• sÄ• dÄ• oruyha pubb
rahogato paá¹-isallÄ«no attano sippassa Ä• dimajjhapariyosÄ• naá¹ƒ olokento Ä• dimhi vÄ•
vÄ• appamattakampi sÄ• raá¹ƒ adisvÄ• ``tucchÄ• vata \Ne 10/ bho ime vedÄ• , palÄ• pÄ•
nissÄ• rÄ• â€™â€™ ti vippaá¹-isÄ• rÄ« anattamano ahosi.

<12> tena kho pana samayena Ä• yasmÄ• rohaá¹‡o vattaniye senÄ• sane nisinno nÄ• gas
cetoparivitakkamaÃ±Ã±Ä• ya nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vattaniye senÄ• sane
gajaá¹…galabrÄ• hmaá¹‡agÄ• massa purato pÄ• turahosi. addasÄ• kho nÄ• gaseno dÄ• r
á¹-hito Ä• yasmantaá¹ƒ rohaá¹‡aá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na attamano udag
pÄ«tisomanassajÄ• to ``appeva nÄ• mÄ• yaá¹ƒ pabbajito kaÃ±ci sÄ• raá¹ƒ jÄ• neyyÄ• â€™

tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ \Ee 11/ rohaá¹‡aá¹ƒ etadavoca ``k
ediso bhaá¹‡á¸• ukÄ• sÄ• vavasanoâ€™â€™ ti. ``pabbajito {pÄ• pakÄ• naá¹ƒ malÄ• naá¹ƒ
} nÄ• mÄ• haá¹ƒ dÄ• rakÄ• â€™â€™ ti. ``kena, tvaá¹ƒ mÄ• risa, pabbajito nÄ• mÄ• sÄ«â€™
pabbÄ• jeti, tasmÄ• haá¹ƒ, dÄ• raka, pabbajito nÄ• mÄ• â€™â€™ ti. ``kiá¹ƒkÄ• raá¹‡Ä• , m
aÃ±Ã±esaâ€™â€™ nti \Be 11/? ``soá¸·asime, dÄ• raka, palibodhe disvÄ• kesamassuá¹ƒ o
``katame soá¸·asaâ€™â€™ ? ``alaá¹…kÄ• rapalibodho maá¹‡á¸• anapalibodho telamakkha
mÄ• lÄ• palibodho gandhapalibodho vÄ• sanapalibodho harÄ«á¹-akapalibodho Ä• malakap
bandhanapalibodho kocchapalibodho kappakapalibodho vijaá¹-anapalibodho Å«kÄ• palibod
socanti kilamanti paridevanti urattÄ• á¸·iá¹ƒ kandanti sammohaá¹ƒ Ä• pajjanti, imesu kho, dÄ
palibodhesu paliguá¹‡á¹-hitÄ• manussÄ• sabbÄ• ni atisukhumÄ• ni sippÄ• ni nÄ• sentÄ«â
mÄ• risa, vatthÄ• nipi te na yathÄ• aÃ±Ã±esaâ€™â€™ nti? ``kÄ• manissitÄ• ni kho, dÄ• ra
kÄ• manissitÄ• ni gihibyaÃ±janabhaá¹‡á¸• Ä• ni {kamanÄ«yÄ• ni gihibyaÃ±janÄ• ni (Ce Ee)
bhayÄ• ni vatthato uppajjanti, tÄ• ni kÄ• sÄ• vavasanassa na honti, tasmÄ• vatthÄ• nipi me
nti. ``jÄ• nÄ• si kho, tvaá¹ƒ mÄ• risa, sippÄ• ni nÄ• mÄ• â€™â€™ ti? ``Ä• ma, dÄ• raka, jÄ•
loke uttamaá¹ƒ mantaá¹ƒ, tampi jÄ• nÄ• mÄ«â€™â€™ ti. ``mayhampi taá¹ƒ, mÄ• risa, dÄ• t
``Ä• ma, dÄ• raka, sakkÄ• â€™â€™ ti. ``tena hi me dehÄ«â€™â€™ ti. ``akÄ• lo kho, dÄ• ra
piá¹‡á¸• Ä• ya paviá¹-á¹-hamhÄ• â€™â€™ ti.

atha kho nÄ• gaseno dÄ• rako Ä• yasmato rohaá¹‡assa hatthato pattaá¹ƒ gahetvÄ• ghara
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• sampavÄ• retvÄ• Ä• yasmantaá
onÄ«tapattapÄ• á¹‡iá¹ƒ etadavoca ``dehi me dÄ• ni, mÄ• risa, mantaâ€™â€™ nti. ``yadÄ•
nippalibodho \Ne 11/ hutvÄ• mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• mayÄ• gahitaá¹ƒ pabbajita
dassÄ• mÄ«â€™â€™ ti Ä• ha.

atha kho nÄ• gaseno \Ee 12/ dÄ• rako mÄ• tÄ• pitaro upasaá¹…kamitvÄ• Ä• ha ``ammatÄ
loke uttamaá¹ƒ mantaá¹ƒ, taá¹ƒ jÄ• nÄ• mÄ«â€™ ti vadati, na ca attano santike apabbajitas
santike pabbajitvÄ• taá¹ƒ uttamaá¹ƒ mantaá¹ƒ uggaá¹‡hissÄ• mÄ«â€™â€™ ti. athassa mÄ
no putto mantaá¹ƒ gaá¹‡hatu, gahetvÄ• puna Ä• gacchissatÄ«â€™â€™ ti maÃ±Ã±amÄ• n
anujÄ• niá¹ƒsu.

<13> atha \Be 12/ kho Ä• yasmÄ• rohaá¹‡o nÄ• gasenaá¹ƒ dÄ• rakaá¹ƒ Ä• dÄ• ya yena v
vijambhavatthu tenupasaá¹…kami, upasaá¹…kamitvÄ• vijambhavatthusmiá¹ƒ senÄ• sane e
rakkhitatalaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• koá¹-isatÄ• naá¹ƒ arahantÄ• naá¹ƒ
dÄ• rakaá¹ƒ pabbÄ• jesi. pabbajito ca panÄ• yasmÄ• nÄ• gaseno Ä• yasmantaá¹ƒ rohaá¹‡
bhante, tava veso, detha me dÄ• ni mantaâ€™â€™ nti. atha kho Ä• yasmÄ• rohaá¹‡o ``kim
vineyyaá¹ƒ paá¹-hamaá¹ƒ vinaye vÄ• suttante vÄ• abhidhamme vÄ• â€™â€™ ti cintetvÄ•
nÄ• gaseno, sakkoti sukheneva abhidhammaá¹ƒ pariyÄ• puá¹‡ituâ€™â€™ nti paá¹-hamaá¹

Ä• yasmÄ• ca nÄ• gaseno ``kusalÄ• dhammÄ• , akusalÄ• dhammÄ• , abyÄ• katÄ• dhar
tikadukapaá¹-imaá¹‡á¸• itaá¹ƒ dhammasaá¹…gaá¹‡Ä«pakaraá¹‡aá¹ƒ, khandhavibhaá¹…gÄ
vibhaá¹…gapaá¹-imaá¹‡á¸• itaá¹ƒ vibhaá¹…gappakaraá¹‡aá¹ƒ, ``saá¹…gaho asaá¹…gahoâ
cuddasavidhena vibhattaá¹ƒ dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ, ``khandhapaÃ±Ã±atti Ä• yatana
chabbidhena vibhattaá¹ƒ puggalapaÃ±Ã±attippakaraá¹‡aá¹ƒ, sakavÄ• de paÃ±casuttasatÄ•
paÃ±casuttasatÄ• nÄ«ti suttasahassaá¹ƒ samodhÄ• netvÄ• vibhattaá¹ƒ kathÄ• vatthuppak
khandhayamakaâ€™â€™ nti Ä• dinÄ• dasavidhena vibhattaá¹ƒ yamakappakaraá¹‡aá¹ƒ, ``
Ä• rammaá¹‡apaccayoâ€™â€™ ti Ä• dinÄ• catuvÄ«satividhena vibhattaá¹ƒ paá¹-á¹-hÄ• na
abhidhammapiá¹-akaá¹ƒ ekeneva sajjhÄ• yena paguá¹‡aá¹ƒ katvÄ• ``tiá¹-á¹-hatha \Ee 13/
osÄ• retha, ettakenevÄ• haá¹ƒ sajjhÄ• yissÄ• mÄ«â€™â€™ ti Ä• ha.

<14> atha kho Ä• yasmÄ• nÄ• gaseno yena koá¹-isatÄ• arahanto tenupasaá¹…kami, upa
arahante etadavoca ``ahaá¹ƒ kho bhante `kusalÄ• dhammÄ• , akusalÄ• dhammÄ• \Ne 12
imesu tÄ«su padesu pakkhipitvÄ• sabbaá¹ƒ taá¹ƒ abhidhammapiá¹-akaá¹ƒ vitthÄ• rena osÄ
``sÄ• dhu, nÄ• gasena, osÄ• rehÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• nÄ• gaseno satta mÄ• sÄ• ni satta pakaraá¹‡Ä• ni vitthÄ• rena osÄ•
sÄ• dhukÄ• ramadaá¹ƒsu, brahmÄ• no apphoá¹-esuá¹ƒ, dibbÄ• ni candanacuá¹‡á¹‡Ä• ni di
abhippavassiá¹ƒsu.

<15> atha \Be 13/ kho koá¹-isatÄ• arahanto Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ paripuá¹‡á¹‡a
rakkhitatale upasampÄ• desuá¹ƒ. upasampanno ca panÄ• yasmÄ• nÄ• gaseno tassÄ• rat
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya upajjhÄ• yena saddhiá¹ƒ gÄ
evarÅ«paá¹ƒ parivitakkaá¹ƒ uppÄ• desi ``tuccho vata me upajjhÄ• yo, bÄ• lo vata me upajjh
avasesaá¹ƒ buddhavacanaá¹ƒ paá¹-hamaá¹ƒ maá¹ƒ abhidhamme vinesÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• rohaá¹‡o Ä• yasmato nÄ• gasenassa cetasÄ• cetoparivitakkamaÃ±Ã
nÄ• gasenaá¹ƒ etadavoca ``ananucchavikaá¹ƒ kho nÄ• gasena parivitakkaá¹ƒ vitakkesi, na
tavÄ• nucchavikaâ€™â€™ nti.

atha kho Ä• yasmato nÄ• gasenassa etadahosi ``acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata b
upajjhÄ• yo cetasÄ• cetoparivitakkaá¹ƒ jÄ• nissati, paá¹‡á¸• ito vata me upajjhÄ• yo, yaá¹ƒ
upajjhÄ• yaá¹ƒ khamÄ• peyyaâ€™â€™ nti. atha kho Ä• yasmÄ• nÄ• gaseno Ä• yasmanta
``khamatha me, bhante, na puna evarÅ«paá¹ƒ vitakkessÄ• mÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• rohaá¹‡o Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca \Ee 14/ ``na kho
ettÄ• vatÄ• khamÄ• mi, atthi kho nÄ• gasena sÄ• galaá¹ƒ nÄ• ma nagaraá¹ƒ, tattha milind
kÄ• reti, so diá¹-á¹-hivÄ• dena paÃ±haá¹ƒ pucchitvÄ• bhikkhusaá¹…ghaá¹ƒ viheá¹-heti, sa

taá¹ƒ rÄ• jÄ• naá¹ƒ dametvÄ• buddhasÄ• sane pasÄ• dessasi, evÄ• haá¹ƒ taá¹ƒ khamissÄ

``tiá¹-á¹-hatu, bhante, eko milindo rÄ• jÄ• ; sace, bhante, sakalajambudÄ«pe sabbe rÄ• jÄ•
paÃ±haá¹ƒ puccheyyuá¹ƒ, sabbaá¹ƒ taá¹ƒ visajjetvÄ• sampadÄ• lessÄ• mi, `khamatha me
khamÄ• mÄ«â€™ ti vutte `tena hi, bhante, imaá¹ƒ temÄ• saá¹ƒ kassa santike vasissÄ• mÄ«
ayaá¹ƒ kho, nÄ• gasena, Ä• yasmÄ• assagutto vattaniye senÄ• sane viharati, gaccha tvaá¹
assagutto tenupasaá¹…kama, upasaá¹…kamitvÄ• mama vacanena Ä• yasmato assaguttas
naá¹ƒ vadehi `upajjhÄ• yo me, bhante, tumhÄ• kaá¹ƒ pÄ• de sirasÄ• vandati, appÄ• bÄ• dh
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati, upajjhÄ• yo me, bhante, imaá¹ƒ t
santike vasituá¹ƒ maá¹ƒ pahiá¹‡Ä«â€™ ti \Be 14/, `konÄ• mo te upajjhÄ• yoâ€™ ti ca vutte
bhanteâ€™â€™ ti vadeyyÄ• si, `ahaá¹ƒ konÄ• moâ€™ ti vutte evaá¹ƒ vadeyyÄ• si `mama u
tumhÄ• kaá¹ƒ nÄ• maá¹ƒ jÄ• nÄ• tÄ«â€™â€™ â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho Ä• y
rohaá¹‡aá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pattacÄ«varamÄ• dÄ• ya anupubber
vattaniyaá¹ƒ senÄ• sanaá¹ƒ, yenÄ• yasmÄ• assagutto tenupasaá¹…kami, upasaá¹…kamitv
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si, ekamantaá¹ƒ á¹-hito kho Ä• yasmÄ• nÄ• gase
etadavoca ``upajjhÄ• yo me, bhante, tumhÄ• kaá¹ƒ pÄ• de sirasÄ• vandati, evaÃ±ca vadet
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati, upajjhÄ• yo m
tumhÄ• kaá¹ƒ santike vasituá¹ƒ maá¹ƒ pahiá¹‡Ä«â€™â€™ ti.

atha kho Ä• yasmÄ• assagutto Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``tvaá¹ƒ \Ee 15/
``ahaá¹ƒ, bhante, nÄ• gaseno nÄ• mÄ• â€™â€™ ti. ``konÄ• mo te upajjhÄ• yoâ€™â€™ ti?
rohaá¹‡o nÄ• mÄ• â€™â€™ ti. ``ahaá¹ƒ konÄ• moâ€™â€™ ti. ``upajjhÄ• yo me, bhante, tu
jÄ• nÄ• tÄ«â€™â€™ ti.

``sÄ• dhu, nÄ• gasena, pattacÄ«varaá¹ƒ paá¹-isÄ• mehÄ«â€™â€™ ti. ``sÄ• dhu bhanteâ€
paá¹-isÄ• metvÄ• punadivase pariveá¹‡aá¹ƒ sammajjitvÄ• mukhodakaá¹ƒ dantapoá¹‡aá¹ƒ
sammajjitaá¹-á¹-hÄ• naá¹ƒ paá¹-isammajji, taá¹ƒ udakaá¹ƒ chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ uda
dantakaá¹-á¹-haá¹ƒ apanetvÄ• aÃ±Ã±aá¹ƒ dantakaá¹-á¹-haá¹ƒ gaá¹‡hi, na Ä• lÄ• pasallÄ•
divasÄ• ni katvÄ• sattame divase puna pucchitvÄ• puna tena tatheva vutte vassavÄ• saá¹

<16> tena kho pana samayena ekÄ• mahÄ• upÄ• sikÄ• Ä• yasmantaá¹ƒ assaguttaá¹ƒ tiá
upaá¹-á¹-hÄ• si. atha kho sÄ• mahÄ• upÄ• sikÄ• temÄ• saccayena yenÄ• yasmÄ• assagu
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ assaguttaá¹ƒ etadavoca ``atthi nu kho, tÄ• ta, tumhÄ•
bhikkhÅ«â€™â€™ ti. ``atthi, mahÄ• upÄ• sike, amhÄ• kaá¹ƒ santike nÄ• gaseno nÄ• ma bh
``tena hi, tÄ• ta assagutta, adhivÄ• sehi nÄ• gasenena saddhiá¹ƒ svÄ• tanÄ• ya bhattaâ€™
Ä• yasmÄ• assagutto tuá¹‡hÄ«bhÄ• vena.

atha \Be 15/ kho Ä• yasmÄ• assagutto tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ

pattacÄ«varamÄ• dÄ• ya Ä• yasmatÄ• nÄ• gasenena saddhiá¹ƒ pacchÄ• samaá¹‡ena yen
tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho sÄ• mahÄ•
assaguttaá¹ƒ Ä• yasmantaÃ±ca nÄ• gasenaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«ye
sampavÄ• resi. atha kho Ä• yasmÄ• assagutto bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ Ä• ya
etadavoca ``tvaá¹ƒ, nÄ• gasena, mahÄ• upÄ• sikÄ• ya anumodanaá¹ƒ karohÄ«â€™â€™ ti
pakkÄ• mi.

atha \Ee 16/ kho sÄ• mahÄ• upÄ• sikÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``mah
nÄ• gasena, gambhÄ«rÄ• ya dhammakathÄ• ya mayhaá¹ƒ anumodanaá¹ƒ karohÄ«â€™â€
tassÄ• mahÄ• upÄ• sikÄ• ya gambhÄ«rÄ• ya dhammakathÄ• ya lokuttarÄ• ya suÃ±Ã±atap
akÄ• si. atha kho tassÄ• mahÄ• upÄ• sikÄ• ya tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. Ä• yasm
mahÄ• upÄ• sikÄ• ya anumodanaá¹ƒ katvÄ• attanÄ• desitaá¹ƒ dhammaá¹ƒ paccavekkhan
tasmiá¹ƒyeva Ä• sane nisinno sotÄ• pattiphale patiá¹-á¹-hÄ• si.

atha kho Ä• yasmÄ• assagutto maá¹‡á¸• alamÄ• á¸·e nisinno dvinnampi dhammacakkhup
sÄ• dhukÄ• raá¹ƒ pavattesi ``sÄ• dhu sÄ• dhu nÄ• gasena, ekena kaá¹‡á¸• appahÄ• rena c
ti, anekÄ• ni ca devatÄ• sahassÄ• ni sÄ• dhukÄ• raá¹ƒ pavattesuá¹ƒ.

<17> atha kho Ä• yasmÄ• nÄ• gaseno uá¹-á¹-hÄ• yÄ• sanÄ• yenÄ• yasmÄ• assagutto te
Ä• yasmantaá¹ƒ assaguttaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinnaá
nÄ• gasenaá¹ƒ Ä• yasmÄ• assagutto etadavoca ``gaccha, tvaá¹ƒ nÄ• gasena, pÄ• á¹-alipu
asokÄ• rÄ• me Ä• yasmÄ• dhammarakkhito paá¹-ivasati, tassa santike buddhavacanaá¹ƒ p
``kÄ«va dÅ«ro, bhante, ito pÄ• á¹-aliputtanagaraâ€™â€™ nti? ``yojanasatÄ• ni kho nÄ• gas
kho, bhante, maggo \Be 16/. antarÄ• magge bhikkhÄ• dullabhÄ• , kathÄ• haá¹ƒ gamissÄ• n
tvaá¹ƒ nÄ• gasena, antarÄ• magge piá¹‡á¸• apÄ• taá¹ƒ labhissasi sÄ• lÄ«naá¹ƒ odanaá¹ƒ v
anekasÅ«paá¹ƒ anekabyaÃ±janaâ€™â€™ nti. ``evaá¹ƒ bhanteâ€™â€™ ti kho Ä• yasmÄ•
assaguttaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pattacÄ«varamÄ• dÄ• ya yena pÄ•
pakkÄ• mi.

<18> tena \Ee 17/ kho pana samayena pÄ• á¹-aliputtako seá¹-á¹-hi paÃ±cahi sakaá¹-asateh
pÄ• á¹-aliputtagÄ• mimaggaá¹ƒ paá¹-ipanno hoti. addasÄ• kho pÄ• á¹-aliputtako seá¹-á¹-hi
nÄ• gasenaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na yenÄ• yasmÄ• nÄ• gaseno tenupas
Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ abhivÄ• detvÄ• ``kuhiá¹ƒ gacchasi tÄ• tÄ• â€™â€™ ti Ä• l
gahapatÄ«â€™â€™ ti. ``sÄ• dhu tÄ• ta, mayampi pÄ• á¹-aliputtaá¹ƒ gacchÄ• ma. amhehi s
gacchathÄ• â€™â€™ ti.

atha kho pÄ• á¹-aliputtako seá¹-á¹-hi Ä• yasmato nÄ• gasenassa iriyÄ• pathe pasÄ«ditvÄ•

nÄ• gasenaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• san
nÄ• gasenaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ
ekamantaá¹ƒ nisinno kho pÄ• á¹-aliputtako seá¹-á¹-hi Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etada
tÄ• tÄ• â€™â€™ ti. ``ahaá¹ƒ, gahapati, nÄ• gaseno nÄ• mÄ• â€™â€™ ti. ``jÄ• nÄ• si kho,
nÄ• mÄ• â€™â€™ ti? ``jÄ• nÄ• mi khohaá¹ƒ, gahapati, abhidhammapadÄ• nÄ«â€™â€™ ti
no tÄ• ta, ahampi kho, tÄ• ta, Ä• bhidhammiko, tvampi Ä• bhidhammiko, bhaá¹‡a, tÄ• ta, ab
atha kho Ä• yasmÄ• nÄ• gaseno pÄ• á¹-aliputtakassa seá¹-á¹-hissa abhidhammaá¹ƒ deses
pÄ• á¹-aliputtakassa seá¹-á¹-hissa virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di ``y
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti.

atha kho pÄ• á¹-aliputtako seá¹-á¹-hi paÃ±camattÄ• ni sakaá¹-asatÄ• ni purato uyyojetvÄ•
gacchanto pÄ• á¹-aliputtassa avidÅ«re dvedhÄ• pathe á¹-hatvÄ• Ä• yasmantaá¹ƒ nÄ• gase
tÄ• ta nÄ• gasena, asokÄ• rÄ• massa maggo, idaá¹ƒ kho, tÄ• ta, amhÄ• kaá¹ƒ kambalarata
Ä• yÄ• mena, aá¹-á¹-hahatthaá¹ƒ vitthÄ• rena, paá¹-iggaá¹‡hÄ• hi kho, tÄ• ta, idaá¹ƒ \Be 17
18/ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. paá¹-iggahesi kho Ä• yasmÄ• nÄ• gaseno taâ
upÄ• dÄ• ya. atha kho pÄ• á¹-aliputtako seá¹-á¹-hi attamano udaggo pamudito pÄ«tisomana
nÄ• gasenaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<19> atha kho Ä• yasmÄ• nÄ• gaseno yena asokÄ• rÄ• mo yenÄ• yasmÄ• dhammarakkh
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ dhammarakkhitaá¹ƒ abhivÄ• detvÄ• attano Ä• gatakÄ
dhammarakkhitassa santike tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ ekeneva uddesena tÄ«hi mÄ•
pariyÄ• puá¹‡itvÄ• puna tÄ«hi mÄ• sehi atthaso manasÄ• kÄ• si.

atha kho Ä• yasmÄ• dhammarakkhito Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``seyyat
gÄ• vo rakkhati, aÃ±Ã±e gorasaá¹ƒ paribhuÃ±janti. evameva kho, tvaá¹ƒ nÄ• gasena, tepiá
dhÄ• rentopi na bhÄ• gÄ« sÄ• maÃ±Ã±assÄ• â€™â€™ ti. ``hotu, bhante, alaá¹ƒ ettakenÄ•
divasabhÄ• gena tena rattibhÄ• gena saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i, saha
Ä• yasmato nÄ• gasenassa sabbe devÄ• sÄ• dhukÄ• ramadaá¹ƒsu, pathavÄ« unnadi, brah
candanacuá¹‡á¹‡Ä• ni dibbÄ• ni ca mandÄ• ravapupphÄ• ni abhippavassiá¹ƒsu.

<20> tena kho pana samayena koá¹-isatÄ• arahanto himavante pabbate rakkhitatale sann
nÄ• gasenassa santike dÅ«taá¹ƒ pÄ• hesuá¹ƒ ``Ä• gacchatu nÄ• gaseno, dassanakÄ• mÄ•
atha kho Ä• yasmÄ• nÄ• gaseno dÅ«tassa vacanaá¹ƒ sutvÄ• asokÄ• rÄ• me antarahito hi
koá¹-isatÄ• naá¹ƒ arahantÄ• naá¹ƒ purato pÄ• turahosi.

atha kho koá¹-isatÄ• arahanto Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavocuá¹ƒ ``eso kho, nÄ
bhikkhusaá¹…ghaá¹ƒ viheá¹-heti vÄ• dappaá¹-ivÄ• dena paÃ±hapucchÄ• ya. sÄ• dhu, nÄ•
milindaá¹ƒ rÄ• jÄ• naá¹ƒ \Ee 19/ damehÄ«â€™â€™ ti. ``tiá¹-á¹-hatu, bhante, eko milindo rÄ

sakalajambudÄ«pe rÄ• jÄ• no Ä• gantvÄ• maá¹ƒ paÃ±haá¹ƒ puccheyyuá¹ƒ, sabbaá¹ƒ taá¹
gacchatha \Be 18/ vo, bhante, acchambhitÄ• sÄ• galanagaraâ€™â€™ nti. atha kho therÄ•
kÄ• sÄ• vappajjotaá¹ƒ isivÄ• tapaá¹-ivÄ• taá¹ƒ akaá¹ƒsu.

<21> tena kho pana samayena Ä• yasmÄ• Ä• yupÄ• lo saá¹…khyeyyapariveá¹‡e paá¹-iva
amacce etadavoca ``ramaá¹‡Ä«yÄ• vata bho dosinÄ• ratti, kannu khvajja samaá¹‡aá¹ƒ vÄ
upasaá¹…kameyyÄ• ma sÄ• kacchÄ• ya paÃ±hapucchanÄ• ya, ko mayÄ• saddhiá¹ƒ sallap
paá¹-ivinetuâ€™â€™ nti. evaá¹ƒ vutte paÃ±casatÄ• yonakÄ• rÄ• jÄ• naá¹ƒ milindaá¹ƒ etad
mahÄ• rÄ• ja, Ä• yupÄ• lo nÄ• ma thero tepiá¹-ako bahussuto Ä• gatÄ• gamo, so etarahi sa
paá¹-ivasati; gaccha, tvaá¹ƒ mahÄ• rÄ• ja, Ä• yasmantaá¹ƒ Ä• yupÄ• laá¹ƒ paÃ±haá¹ƒ pucc
bhaá¹‡e, bhadantassa Ä• rocethÄ• â€™â€™ ti.

atha \Ne 17/ kho nemittiko Ä• yasmato Ä• yupÄ• lassa santike dÅ«taá¹ƒ pÄ• hesi ``rÄ• jÄ•
Ä• yasmantaá¹ƒ Ä• yupÄ• laá¹ƒ dassanakÄ• moâ€™â€™ ti. Ä• yasmÄ• pi kho Ä• yupÄ• lo
Ä• gacchatÅ«â€™â€™ ti. atha kho milindo rÄ• jÄ• paÃ±camattehi yonakasatehi parivuto ra
saá¹…khyeyyapariveá¹‡aá¹ƒ yenÄ• yasmÄ• Ä• yupÄ• lo tenupasaá¹…kami, upasaá¹…kam
saddhiá¹ƒ sammodi, sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho milindo rÄ• jÄ• Ä• yasmantaá¹ƒ Ä• yupÄ• laá¹ƒ etadavoca ``kimatthiyÄ• , bhan
pabbajjÄ• , ko ca tumhÄ• kaá¹ƒ paramatthoâ€™â€™ ti. thero Ä• ha ``dhammacariyasamac
pabbajjÄ• , sÄ• maÃ±Ã±aphalaá¹ƒ kho pana amhÄ• kaá¹ƒ paramatthoâ€™â€™ ti. ``atthi pa
dhammacÄ• rÄ« samacÄ• rÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, atthi gihÄ«pi dhammacÄ
mahÄ• rÄ• ja, bÄ• rÄ• á¹‡asiyaá¹ƒ \Ee 20/ isipatane migadÄ• ye dhammacakkaá¹ƒ pavatter
brahmakoá¹-Ä«naá¹ƒ dhammÄ• bhisamayo ahosi, devatÄ• naá¹ƒ pana dhammÄ• bhisamay
sabbete gihibhÅ«tÄ• , na pabbajitÄ• .

``puna caparaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• kho mahÄ• samayasuttante desiyamÄ• ne, r
desiyamÄ• ne, samacittapariyÄ• yasuttante desiyamÄ• ne, rÄ• hulovÄ• dasuttante desiyam
desiyamÄ• ne gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• naá¹ƒ devatÄ• naá¹ƒ dhammÄ• bhisamayo ah
gihibhÅ«tÄ• , na pabbajitÄ• â€™â€™ ti. ``tena hi, bhante Ä• yupÄ• la, niratthikÄ• tumhÄ• k
katassa pÄ• pakammassa nissandena samaá¹‡Ä• sakyaputtiyÄ• pabbajanti dhutaá¹…gÄ•
bhante Ä• yupÄ• la, bhikkhÅ« ekÄ• sanikÄ• , nÅ«na te pubbe paresaá¹ƒ bhogahÄ• rakÄ• c
acchinditvÄ• tassa kammassa nissandena etarahi ekÄ• sanikÄ• bhavanti, na labhanti kÄ•
paribhuÃ±jituá¹ƒ, natthi tesaá¹ƒ sÄ«laá¹ƒ, natthi tapo, natthi brahmacariyaá¹ƒ. ye kho pana t
Ä• yupÄ• la, bhikkhÅ« abbhokÄ• sikÄ• , nÅ«na te pubbe gÄ• maghÄ• takÄ• corÄ• , te pare
kammassa nissandena etarahi abbhokÄ• sikÄ• bhavanti, na labhanti senÄ• sanÄ• ni paribh
sÄ«laá¹ƒ, natthi tapo, natthi brahmacariyaá¹ƒ. ye kho pana te, bhante Ä• yupÄ• la, bhikkhÅ«
pubbe panthadÅ«sakÄ• corÄ• , te paresaá¹ƒ pathike jane gahetvÄ• bandhitvÄ• nisÄ«dÄ•
nissandena etarahi nesajjikÄ• bhavanti, na labhanti seyyaá¹ƒ kappetuá¹ƒ, natthi tesaá¹ƒ sÄ

natthi brahmacariyaâ€™â€™ nti Ä• ha.

evaá¹ƒ vutte Ä• yasmÄ• Ä• yupÄ• lo tuá¹‡hÄ« ahosi, na kiÃ±ci paá¹-ibhÄ• si. atha kho paÅ
rÄ• jÄ• naá¹ƒ milindaá¹ƒ etadavocuá¹ƒ ``paá¹‡á¸• ito, mahÄ• rÄ• ja, thero, api ca kho avisÄ
paá¹-ibhÄ• satÄ«â€™â€™ ti.

atha kho milindo rÄ• jÄ• Ä• yasmantaá¹ƒ Ä• yupÄ• laá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ disvÄ• apph
21/ katvÄ• yonake etadavoca ``tuccho vata bho jambudÄ«po, palÄ• po vata bho jambudÄ«
vÄ• brÄ• hmaá¹‡o vÄ• , yo mayÄ• saddhiá¹ƒ sallapituá¹ƒ ussahati kaá¹…khaá¹ƒ paá¹-ivine

<22> atha kho milindassa raÃ±Ã±o sabbaá¹ƒ taá¹ƒ parisaá¹ƒ anuvilokentassa abhÄ«te ama
disvÄ• etadahosi ``nissaá¹ƒsayaá¹ƒ atthi maÃ±Ã±e aÃ±Ã±o koci paá¹‡á¸• ito bhikkhu, yo m
sallapituá¹ƒ ussahati, yenime yonakÄ• na maá¹…kubhÅ«tÄ• â€™â€™ ti. atha kho milindo
``atthi, bhaá¹‡e, aÃ±Ã±o koci paá¹‡á¸• ito bhikkhu, yo mayÄ• saddhiá¹ƒ sallapituá¹ƒ ussaha
paá¹-ivinetuâ€™â€™ nti.

tena kho pana samayena Ä• yasmÄ• nÄ• gaseno samaá¹‡agaá¹‡aparivuto saá¹…ghÄ« ga
yasassÄ« sÄ• dhusammato bahujanassa \Be 20/ paá¹‡á¸• ito byatto medhÄ• vÄ« nipuá¹‡o
visÄ• rado bahussuto tepiá¹-ako vedagÅ« pabhinnabuddhimÄ• Ä• gatÄ• gamo pabhinnapa
navaá¹…gasatthusÄ• sane pariyattidharo pÄ• ramippatto jinavacane dhammatthadesanÄ• p
akkhayavicitrapaá¹-ibhÄ• no citrakathÄ« kalyÄ• á¹‡avÄ• kkaraá¹‡o durÄ• sado duppasaho
dunnivÄ• rayo, sÄ• garo viya akkhobho, girirÄ• jÄ• viya niccalo, raá¹‡aÃ±jaho tamonudo pa
paragaá¹‡igaá¹‡amathano paratitthiyamaddano bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sak
rÄ• jÅ«naá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ sakkato garukato mÄ• nito pÅ«jito apacito lÄ• bhÄ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ lÄ• bhag
viÃ±Ã±Å«naá¹ƒ sotÄ• vadhÄ• nena samannÄ• gatÄ• naá¹ƒ sandassento navaá¹…gaá¹ƒ jin
dhammamaggaá¹ƒ, dhÄ• rento dhammappajjotaá¹ƒ, ussÄ• pento dhammayÅ«paá¹ƒ, yajant
dhammaddhajaá¹ƒ, ussÄ• pento dhammaketuá¹ƒ, dhamento {uppaá¸·Ä• sento (Ce Ee) } dh
dhammabheriá¹ƒ, nadanto sÄ«hanÄ• daá¹ƒ \Ee 22/, gajjanto indagajjitaá¹ƒ, madhuragiraga
Ã±Ä• á¹‡avaravijjujÄ• lapariveá¹-hitena karuá¹‡Ä• jalabharitena mahatÄ• dhammÄ• matam
sakalalokamabhitappayanto gÄ• manigamarÄ• jadhÄ• nÄ«su cÄ• rikaá¹ƒ caramÄ• no anup
hoti. tatra sudaá¹ƒ Ä• yasmÄ• nÄ• gaseno asÄ«tiyÄ• bhikkhusahassehi saddhiá¹ƒ saá¹…k
paá¹-ivasati. tenÄ• hu porÄ• á¹‡Ä• ---

``bahussuto \Ne 19/ citrakathÄ«, nipuá¹‡o ca visÄ• rado.

sÄ• mayiko ca kusalo, paá¹-ibhÄ• ne ca kovido ||

``te ca tepiá¹-akÄ• bhikkhÅ«, paÃ±canekÄ• yikÄ• pi ca.

catunekÄ• yikÄ• ceva, nÄ• gasenaá¹ƒ purakkharuá¹ƒ ||

``gambhÄ«rapaÃ±Ã±o medhÄ• vÄ«, maggÄ• maggassa kovido.

uttamatthaá¹ƒ anuppatto, nÄ• gaseno visÄ• rado ||

``tehi bhikkhÅ«hi parivuto, nipuá¹‡ehi saccavÄ• dibhi.

caranto gÄ• manigamaá¹ƒ, sÄ• galaá¹ƒ upasaá¹…kami ||

``saá¹…khyeyyapariveá¹‡asmiá¹ƒ \Be 21/, nÄ• gaseno tadÄ• vasi.

katheti so manussehi, pabbate kesarÄ« yathÄ• â€™â€™ ti ||

<23> atha kho devamantiyo rÄ• jÄ• naá¹ƒ milindaá¹ƒ etadavoca ``Ä• gamehi, tvaá¹ƒ mahÄ
nÄ• gaseno nÄ• ma thero paá¹‡á¸• ito byatto medhÄ• vÄ« vinÄ«to visÄ• rado bahussuto cit
kalyÄ• á¹‡apaá¹-ibhÄ• no atthadhammaniruttipaá¹-ibhÄ• napaá¹-isambhidÄ• su pÄ• ramipp
saá¹…khyeyyapariveá¹‡e paá¹-ivasati, gaccha, tvaá¹ƒ mahÄ• rÄ• ja, Ä• yasmantaá¹ƒ nÄ• g
pucchassu, ussahati so tayÄ• saddhiá¹ƒ sallapituá¹ƒ kaá¹…khaá¹ƒ paá¹-ivinetuâ€™â€™ nt
raÃ±Ã±o sahasÄ• ``nÄ• gasenoâ€™â€™ ti saddaá¹ƒ sutvÄ• va ahudeva bhayaá¹ƒ, ahudev
lomahaá¹ƒso. atha kho milindo rÄ• jÄ• devamantiyaá¹ƒ etadavoca ``ussahati bho nÄ• gase
sallapituâ€™â€™ nti? ``ussahati, mahÄ• rÄ• ja, api indayamavaruá¹‡akuverapajÄ• pati suy
santusitalokapÄ• lehipi pitupitÄ• mahena mahÄ• brahmunÄ• pi saddhiá¹ƒ sallapituá¹ƒ, kima
manussabhÅ«tenÄ• â€™â€™ ti.

atha kho milindo rÄ• jÄ• devamantiyaá¹ƒ etadavoca ``tena hi, tvaá¹ƒ devamantiya, bhadan
pesehÄ«â€™â€™ ti. ``evaá¹ƒ devÄ• â€™â€™ ti kho devamantiyo Ä• yasmato nÄ• gasenas
``rÄ• jÄ• , bhante, milindo Ä• yasmantaá¹ƒ dassanakÄ• moâ€™â€™ ti. Ä• yasmÄ• pi kho n
Ä• gacchatÅ«â€™â€™ ti.

atha \Ne 20/ kho milindo rÄ• jÄ• paÃ±camattehi yonakasatehi parivuto rathavaramÄ• ruyha
saddhiá¹ƒ yena saá¹…khyeyyapariveá¹‡aá¹ƒ yenÄ• yasmÄ• nÄ• gaseno tenupasaá¹…kam
Ä• yasmÄ• nÄ• gaseno asÄ«tiyÄ• bhikkhusahassehi saddhiá¹ƒ maá¹‡á¸• alamÄ• á¸·e nisi
rÄ• jÄ• Ä• yasmato nÄ• gasenassa parisaá¹ƒ dÅ«ratova, disvÄ• na devamantiyaá¹ƒ etadav
mahatÄ« parisÄ• â€™â€™ ti? ``Ä• yasmato kho, mahÄ• rÄ• ja, nÄ• gasenassa parisÄ• â€™

atha kho milindassa raÃ±Ã±o Ä• yasmato nÄ• gasenassa parisaá¹ƒ dÅ«ratova disvÄ• ahu
chambhitattaá¹ƒ, ahudeva lomahaá¹ƒso. atha kho milindo rÄ• jÄ• khaggaparivÄ• rito viya g
\Be 22/ viya nÄ• go, ajagaraparivÄ• rito viya kotthuko {kotthuko (Ce Ee) }, mahiá¹ƒsaparivut
nÄ• gÄ• nubaddho viya maá¹‡á¸• Å«ko, saddÅ«lÄ• nubaddho viya migo, ahituá¹‡á¸• ikasar
{abhiguá¹‡á¹-hikasamÄ• gato (Ce Ee) } viya pannago, majjÄ• rasamÄ• gato viya undÅ«ro, b
pisÄ• co, rÄ• humakhagato viya cando, pannago viya peá¸·antaragato, sakuá¹‡o viya paÃ±j
jÄ• lantaragato, vÄ• á¸·avanamanuppaviá¹-á¹-ho viya puriso, vessavaá¹‡Ä• parÄ• dhiko viya
parikkhÄ«á¹‡Ä• yuko viya devaputto bhÄ«to ubbiggo utrasto saá¹ƒviggo lomahaá¹-á¹-hajÄ•
bhantacitto vipariá¹‡atamÄ• naso ``mÄ• maá¹ƒ ayaá¹ƒ parijano paribhavÄ«â€™â€™ ti sati
upaá¹-á¹-hapetvÄ• devamantiyaá¹ƒ etadavoca --- ``mÄ• kho, tvaá¹ƒ devamantiya \Ee 24/,
nÄ• gasenaá¹ƒ mayhaá¹ƒ Ä• cikkheyyÄ• si, anakkhÄ• taÃ±Ã±evÄ• haá¹ƒ nÄ• gasenaá¹ƒ jÄ
mahÄ• rÄ• ja, tvaÃ±Ã±eva jÄ• nÄ• hÄ«â€™â€™ ti.

tena kho pana samayena Ä• yasmÄ• nÄ• gaseno tassÄ• bhikkhuparisÄ• ya purato cattÄ•
navakataro hoti pacchato cattÄ• lÄ«sÄ• ya bhikkhusahassÄ• naá¹ƒ vuá¸• á¸• hataro.

atha kho milindo rÄ• jÄ• sabbaá¹ƒ taá¹ƒ bhikkhusaá¹…ghaá¹ƒ purato ca pacchato ca majjh
addasÄ• kho Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ dÅ«ratova bhikkhusaá¹…ghassa majjhe nisin
vigatabhayabheravaá¹ƒ vigatalomahaá¹ƒsaá¹ƒ vigatabhayasÄ• rajjaá¹ƒ, disvÄ• na Ä• kÄ• r
ettha nÄ• gasenoâ€™â€™ ti.

atha kho milindo rÄ• jÄ• devamantiyaá¹ƒ etadavoca ``eso kho, devamantiya, Ä• yasmÄ• n
mahÄ• rÄ• ja, eso kho nÄ• gaseno, suá¹-á¹-hu kho, tvaá¹ƒ mahÄ• rÄ• ja, nÄ• gasenaá¹ƒ aÃ
tato rÄ• jÄ• tuá¹-á¹-ho ahosi ``anakkhÄ• tova mayÄ• nÄ• gaseno aÃ±Ã±Ä• toâ€™â€™ ti. a
Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ disvÄ• va ahudeva bhayaá¹ƒ, ahudeva chambhitattaá¹ƒ, ah

tenÄ• hu ---

``caraá¹‡ena \Be 23/ ca sampannaá¹ƒ, sudantaá¹ƒ uttame dame.

disvÄ• rÄ• jÄ• nÄ• gasenaá¹ƒ, idaá¹ƒ vacanamabravi ||

``kathitÄ• {kathikÄ• (Ce Ee) } mayÄ• bahÅ« diá¹-á¹-hÄ• , sÄ• kacchÄ• osaá¹-Ä• bahÅ«.

na tÄ• disaá¹ƒ bhayaá¹ƒ Ä• si, ajja tÄ• so yathÄ• mama ||

``nissaá¹ƒsayaá¹ƒ parÄ• jayo, mama ajja bhavissati.

jayo ca nÄ• gasenassa, yathÄ• cittaá¹ƒ na saá¹‡á¹-hitaâ€™â€™ nti ||

bÄ• hirakathÄ• niá¹-á¹-hitÄ• .

2-3. milindapaÃ±ho

1. mahÄ• vaggo

1. paÃ±Ã±attipaÃ±ho

<1> atha \Ne 22/ \Ee 25/ \Be 24/ kho milindo rÄ• jÄ• yenÄ• yasmÄ• nÄ• gaseno tenupasa
Ä• yasmatÄ• nÄ• gasenena saddhiá¹ƒ sammodi, sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«
nisÄ«di. Ä• yasmÄ• pi kho nÄ• gaseno paá¹-isammodanÄ«yeneva {paá¹-isammodi, teneva
cittaá¹ƒ Ä• rÄ• dhesi. atha kho milindo rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca `
Ã±Ä• yati, kinnÄ• mosi bhanteâ€™â€™ ti? ``nÄ• gasenoâ€™â€™ ti kho ahaá¹ƒ, mahÄ• rÄ«
``nÄ• gasenoâ€™â€™ ti kho maá¹ƒ, mahÄ• rÄ• ja, sabrahmacÄ• rÄ« samudÄ• caranti, api
karonti ``nÄ• gasenoâ€™â€™ ti vÄ• ``sÅ«rasenoâ€™â€™ ti vÄ• ``vÄ«rasenoâ€™â€™ ti v
api ca kho, mahÄ• rÄ• ja, saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• mamattaá¹ƒ
puggalo upalabbhatÄ«ti.

atha kho milindo rÄ• jÄ• evamÄ• ha ``suá¹‡antu me bhonto paÃ±casatÄ• yonakÄ• asÄ«t
nÄ• gaseno evamÄ• ha `na hettha puggalo upalabbhatÄ«â€™ ti, kallaá¹ƒ nu kho tadabhina
milindo rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``sace, bhante nÄ• gasena, pug
tumhÄ• kaá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹
ko sÄ«laá¹ƒ rakkhati, ko bhÄ• vanamanuyuÃ±jati, ko maggaphalanibbÄ• nÄ• ni sacchikarot
adinnaá¹ƒ Ä• diyati, ko kÄ• mesumicchÄ• cÄ• raá¹ƒ carati, ko musÄ• bhaá¹‡ati, ko majjaá¹
paÃ±cÄ• nantariyakammaá¹ƒ \Ne 23/ karoti, tasmÄ• natthi kusalaá¹ƒ, natthi akusalaá¹ƒ, na
kusalÄ• kusalÄ• naá¹ƒ kammÄ• naá¹ƒ kattÄ• vÄ• kÄ• retÄ• vÄ• , natthi sukatadukkaá¹-Ä•
vipÄ• ko, sace \Ee 26/, bhante nÄ• gasena, yo tumhe mÄ• reti, natthi tassÄ• pi pÄ• á¹‡Ä• ti
bhante nÄ• gasena, natthi Ä• cariyo, natthi upajjhÄ• yo, natthi upasampadÄ• . `nÄ• gasenot
sabrahmacÄ• rÄ« samudÄ• carantÄ«â€™ ti yaá¹ƒ vadesi, `katamo ettha nÄ• gaseno \Be 25
nÄ• gasenoâ€™â€™ ti? ``na hi mahÄ• rÄ• jÄ• â€™â€™ ti. ``lomÄ• nÄ• gasenoâ€™â€™ t
``nakhÄ• ... pe ... dantÄ• ... pe ... taco ... pe ... maá¹ƒsaá¹ƒ ... pe ... nhÄ• ru ... pe ... aá¹-á¹
... aá¹-á¹-himiÃ±jaá¹ƒ ... pe ... vakkaá¹ƒ ... pe ... hadayaá¹ƒ ... pe ... yakanaá¹ƒ ... pe ... kilom
... pe ... pihakaá¹ƒ ... pe ... papphÄ• saá¹ƒ ... pe ... antaá¹ƒ ... pe ... antaguá¹‡aá¹ƒ ... pe ... u
... pe ... karÄ«saá¹ƒ ... pe ... pittaá¹ƒ ... pe ... semhaá¹ƒ ... pe ... pubbo ... pe ... lohitaá¹ƒ ... p
sedo ... pe ... medo ... pe ... assu ... pe ... vasÄ• ... pe ... kheá¸·o ... pe ... siá¹…ghÄ• á¹‡ikÄ
... lasikÄ• ... pe ... muttaá¹ƒ ... pe ... matthake matthaluá¹…gaá¹ƒ nÄ• gasenoâ€™â€™ ti? `

himahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ nu kho, bhante, rÅ«paá¹ƒ nÄ• gasenoâ€™â€™ ti? ``na
``vedanÄ• nÄ• gasenoâ€™â€™ ti? ``na hi mahÄ• rÄ• jÄ• â€™â€™ ti. ``saÃ±Ã±Ä• nÄ• ga
mahÄ• rÄ• jÄ• â€™â€™ ti. ``saá¹…khÄ• rÄ• nÄ• gasenoâ€™â€™ ti? ``na hi mahÄ• rÄ• jÄ
nÄ• gasenoâ€™â€™ ti? ``na hi mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana, bhante,
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• gasenoâ€™â€™ ti? ``na hi
bhante, aÃ±Ã±atra rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• gasenoâ
ti. ``tamahaá¹ƒ bhante, pucchanto pucchanto na passÄ• mi nÄ• gasenaá¹ƒ. nÄ• gasenasad
nÄ• gasenoâ€™â€™ ti? ``na hi mahÄ• rÄ• jÄ• â€™â€™ ti. ``ko panettha nÄ• gaseno, alika
musÄ• vÄ• daá¹ƒ, natthi nÄ• gasenoâ€™â€™ ti.

atha kho Ä• yasmÄ• nÄ• gaseno milindaá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca ``tvaá¹ƒ khosi, mahÄ
accantasukhumÄ• lo, tassa te, mahÄ• rÄ• ja, majjhanhikasamayaá¹ƒ tattÄ• ya bhÅ«miyÄ•
sakkharakathalikÄ• ya {kharÄ• sakkharakaá¹-halavÄ• likÄ• (Ce Ee) } madditvÄ• pÄ• denÄ
rujjanti, kÄ• yo kilamati, cittaá¹ƒ upahaÃ±Ã±ati, dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹
kho tvaá¹ƒ pÄ• denÄ• gatosi, udÄ• hu vÄ• hanenÄ• â€™â€™ ti? ``nÄ• haá¹ƒ, bhante, pÄ•
\Ee 27/ Ä• gatosmÄ«â€™â€™ ti. ``sace, tvaá¹ƒ mahÄ• rÄ• ja, rathenÄ• gatosi, rathaá¹ƒ me
mahÄ• rÄ• ja, Ä«sÄ• rathoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``akkho rathoâ€™â€™ ti
``cakkÄ• ni rathoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``rathapaÃ±jaraá¹ƒ rathoâ€™â€™
ti. ``rathadaá¹‡á¸• ako rathoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``yugaá¹ƒ rathoâ€™â€™
ti. ``rasmiyo \Ne 24/ rathoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``patodalaá¹-á¹-hi rathoâ€™
bhanteâ€™â€™ ti. ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, Ä«sÄ• akkhacakkarathapaÃ±jararathadaá¹
rathoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kiá¹ƒ pana, mahÄ• rÄ• ja \Be 26/, aÃ±Ã±atra
Ä«sÄ• akkhacakkarathapaÃ±jararathadaá¹‡á¸• ayugarasmipatodÄ• rathoâ€™â€™ ti? ``na
``tamahaá¹ƒ, mahÄ• rÄ• ja, pucchanto pucchanto na passÄ• mi rathaá¹ƒ. rathasaddoyeva n
rathoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``ko panettha ratho, alikaá¹ƒ, tvaá¹ƒ mahÄ• rÄ•
musÄ• vÄ• daá¹ƒ, natthi ratho, tvaá¹ƒsi, mahÄ• rÄ• ja, sakalajambudÄ«pe aggarÄ• jÄ• , kas
musÄ• vÄ• daá¹ƒ bhÄ• sasi, suá¹‡antu me bhonto paÃ±casatÄ• yonakÄ• asÄ«tisahassÄ•
rÄ• jÄ• evamÄ• ha `rathenÄ• haá¹ƒ Ä• gatosmÄ«â€™ ti, sace tvaá¹ƒ, mahÄ• rÄ• ja, rather
Ä• rocehÄ«â€™ ti vutto samÄ• no rathaá¹ƒ na sampÄ• deti, kallaá¹ƒ nu kho tadabhinanditu
paÃ±casatÄ• yonakÄ• Ä• yasmato nÄ• gasenassa sÄ• dhukÄ• raá¹ƒ datvÄ• milindaá¹ƒ rÄ
kho tvaá¹ƒ, mahÄ• rÄ• ja, sakkonto bhÄ• sassÅ«â€™â€™ ti.

atha kho milindo rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``nÄ• haá¹ƒ, bhante nÄ
Ä«saÃ±ca paá¹-icca akkhaÃ±ca paá¹-icca cakkÄ• ni ca paá¹-icca rathapaÃ±jaraÃ±ca paá¹-i
paá¹-icca `rathoâ€™ ti saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• mamattaá¹ƒ pa

``sÄ• dhu kho, tvaá¹ƒ mahÄ• rÄ• ja, rathaá¹ƒ jÄ• nÄ• si, evameva kho, mahÄ• rÄ• ja, mayh
ca paá¹-icca ... pe ... matthake matthaluá¹…gaÃ±ca \Ee 28/ paá¹-icca rÅ«paÃ±ca paá¹-icca

saÃ±Ã±aÃ±ca paá¹-icca saá¹…khÄ• re ca paá¹-icca viÃ±Ã±Ä• á¹‡aÃ±ca paá¹-icca `nÄ• gas
samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• mamattaá¹ƒ pavattati, paramatthato panettha pugga
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, vajirÄ• ya bhikkhuniyÄ• bhagavato sammukhÄ• ---

`` `yathÄ• hi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti ``sattoâ€™â€™ ti sammutÄ«â€™â€™ â€™ ti {passa SN a

``acchariyaá¹ƒ, bhante nÄ• gasena, abbhutaá¹ƒ, bhante nÄ• gasena, aticitrÄ• ni paÃ±hapa
visajjitÄ• ni, yadi buddho tiá¹-á¹-heyya sÄ• dhukÄ• raá¹ƒ dadeyya, sÄ• dhu sÄ• dhu nÄ• gas
paÃ±hapaá¹-ibhÄ• nÄ• ni visajjitÄ• nÄ«â€™â€™ ti.

paÃ±Ã±attipaÃ±ho paá¹-hamo.

2. vassagaá¹‡anapaÃ±ho

<2> ``kativassosi \Ne 25/ \Be 27/ tvaá¹ƒ, bhante nÄ• gasenÄ• â€™â€™ ti? ``sattavassohaá
ti. ``ke te, bhante, satta, tvaá¹ƒ vÄ• satta, gaá¹‡anÄ• vÄ• sattÄ• â€™â€™ ti?

tena kho pana samayena milindassa raÃ±Ã±o sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itassa alaá
pathaviyaá¹ƒ chÄ• yÄ• dissati, udakamaá¹‡ike ca chÄ• yÄ• dissati. atha kho Ä• yasmÄ• r
rÄ• jÄ• naá¹ƒ etadavoca ``ayaá¹ƒ te, mahÄ• rÄ• ja, chÄ• yÄ• pathaviyaá¹ƒ udakamaá¹‡ike
mahÄ• rÄ• ja, tvaá¹ƒ vÄ• rÄ• jÄ• , chÄ• yÄ• vÄ• rÄ• jÄ• â€™â€™ ti? ``ahaá¹ƒ, bhante nÄ
chÄ• yÄ• rÄ• jÄ• , maá¹ƒ pana nissÄ• ya chÄ• yÄ• pavattatÄ«â€™â€™ ti. ``evameva kho,
gaá¹‡anÄ• satta, na panÄ• haá¹ƒ satta, maá¹ƒ pana nissÄ• ya satta pavattati, chÄ• yÅ«pa
ti. ``acchariyaá¹ƒ, bhante nÄ• gasena, abbhutaá¹ƒ, bhante nÄ• gasena, aticitrÄ• ni paÃ±hap
visajjitÄ• nÄ«â€™â€™ ti.

vassagaá¹‡anapaÃ±ho dutiyo.

3. vÄ«maá¹ƒsanapaÃ±ho

<3> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, sallapissasi mayÄ• saddhiâ€™â€™ nti? ``sace, t
paá¹‡á¸• itavÄ• daá¹ƒ {paá¹‡á¸• itavÄ• dÄ• (Ce Ee) } sallapissasi sallapissÄ• mi, sace pana
sallapissasi na sallapissÄ• mÄ«â€™â€™ ti. ``kathaá¹ƒ, bhante nÄ• gasena, paá¹‡á¸• itÄ• s
``paá¹‡á¸• itÄ• naá¹ƒ kho, mahÄ• rÄ• ja, sallÄ• pe Ä• veá¹-hanampi kayirati, nibbeá¹-hanam
kayirati, paá¹-ikammampi \Ee 29/ kayirati, vissÄ• sopi {visesopi (Ce Ee) } kayirati, paá¹-iviss
na ca tena paá¹‡á¸• itÄ• kuppanti, evaá¹ƒ kho, mahÄ• rÄ• ja, paá¹‡á¸• itÄ• sallapantÄ«â€™

bhante, rÄ• jÄ• no sallapantÄ«â€™â€™ ti? ``rÄ• jÄ• no kho, mahÄ• rÄ• ja, sallÄ• pe ekaá¹ƒ
yo taá¹ƒ vatthuá¹ƒ vilometi, tassa daá¹‡á¸• aá¹ƒ Ä• á¹‡Ä• penti `imassa daá¹‡á¸• aá¹ƒ paá¹
kho, mahÄ• rÄ• ja, rÄ• jÄ• no sallapantÄ«â€™â€™ ti. ``paá¹‡á¸• itavÄ• dÄ• haá¹ƒ, bhante,
rÄ• javÄ• daá¹ƒ, vissaá¹-á¹-ho bhadanto sallapatu yathÄ• bhikkhunÄ• vÄ• sÄ• maá¹‡eren
Ä• rÄ• mikena \Be 28/ vÄ• saddhiá¹ƒ sallapati \Ne 26/, evaá¹ƒ vissaá¹-á¹-ho bhadanto salla
bhÄ• yatÅ«â€™â€™ ti. ``suá¹-á¹-hu mahÄ• rÄ• jÄ• â€™â€™ ti thero abbhÄ• numodi.

rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, pucchissÄ• mÄ«â€™â€™ ti. ``puccha mahÄ• rÄ• jÄ• a
bhanteâ€™â€™ ti. ``visajjitaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana, bhante, tayÄ• visa
pana, mahÄ• rÄ• ja, tayÄ• pucchitaâ€™â€™ nti.

vÄ«maá¹ƒsanapaÃ±ho tatiyo.

4. anantakÄ• yapaÃ±ho

<4> atha kho milindassa raÃ±Ã±o etadahosi ``paá¹‡á¸• ito kho ayaá¹ƒ bhikkhu paá¹-ibalo n
sallapituá¹ƒ, bahukÄ• ni ca me á¹-hÄ• nÄ• ni pucchitabbÄ• ni bhavissanti, yÄ• va apucchitÄ
á¹-hÄ• nÄ• ni bhavissanti, atha sÅ«riyo atthaá¹ƒ gamissati, yaá¹ƒnÅ«nÄ• haá¹ƒ sve antepur
atha kho rÄ• jÄ• devamantiyaá¹ƒ etadavoca ``tena hi, tvaá¹ƒ devamantiya, bhadantassa Ä•
raÃ±Ã±Ä• saddhiá¹ƒ sallÄ• po bhavissatÄ«â€™â€™ â€™ ti. idaá¹ƒ vatvÄ• milindo rÄ• jÄ•
nÄ• gasenaá¹ƒ Ä• pucchitvÄ• rathaá¹ƒ abhirÅ«hitvÄ• ``nÄ• gaseno nÄ• gasenoâ€™â€™ t

atha kho devamantiyo Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``rÄ• jÄ• , bhante, milind
raÃ±Ã±Ä• saddhiá¹ƒ sallÄ• po bhavissatÄ«â€™â€™ â€™ ti. ``suá¹-á¹-hÅ«â€™â€™ ti thero
tassÄ• rattiyÄ• accayena devamantiyo ca anantakÄ• yo ca maá¹…kuro ca sabbadinno ca
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ milindaá¹ƒ etadavocuá¹ƒ ``Ä• g
nÄ• gasenoâ€™â€™ ti \Ee 30/? ``Ä• ma Ä• gacchatÅ«â€™â€™ ti. ``kittakehi bhikkhÅ«hi sa
ti? ``yattake bhikkhÅ« icchati, tattakehi bhikkhÅ«hi saddhiá¹ƒ Ä• gacchatÅ«â€™â€™ ti.

atha kho sabbadinno Ä• ha ``Ä• gacchatu, mahÄ• rÄ• ja, dasahi bhikkhÅ«hi saddhiâ€™â€™
Ä• ha ``yattake bhikkhÅ« icchati, tattakehi bhikkhÅ«hi saddhiá¹ƒ Ä• gacchatÅ«â€™â€™ ti \
sabbadinno Ä• ha ``Ä• gacchatu, mahÄ• rÄ• ja, dasahi bhikkhÅ«hi saddhiâ€™â€™ nti. tatiy
``yattake \Be 29/ bhikkhÅ« icchati, tattakehi bhikkhÅ«hi saddhiá¹ƒ Ä• gacchatÅ«â€™â€™ ti
sabbadinno Ä• ha ``Ä• gacchatu, mahÄ• rÄ• ja, dasahi bhikkhÅ«hi saddhiâ€™â€™ nti. ``sa
paá¹-iyÄ• dito, ahaá¹ƒ bhaá¹‡Ä• mi `yattake bhikkhÅ« icchati, tattakehi bhikkhÅ«hi saddhiá¹
ayaá¹ƒ, bhaá¹‡e sabbadinno, aÃ±Ã±athÄ• bhaá¹‡ati, kiá¹ƒ nu mayaá¹ƒ nappaá¹-ibalÄ• bh
dÄ• tuâ€™â€™ nti? evaá¹ƒ vutte sabbadinno maá¹…ku ahosi.

atha kho devamantiyo ca anantakÄ• yo ca maá¹…kuro ca yenÄ• yasmÄ• nÄ• gaseno tenu
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavocuá¹ƒ ``rÄ• jÄ• , bhante, milind
icchati, tattakehi bhikkhÅ«hi saddhiá¹ƒ Ä• gacchatÅ«â€™â€™ â€™ ti. atha kho Ä• yasmÄ•
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya asÄ«tiyÄ• bhikkhusahassel

atha kho anantakÄ• yo Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ nissÄ• ya gacchanto Ä• yasmantaá
``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `nÄ• gasenoâ€™ ti, katamo ettha, nÄ• gasen
panettha `nÄ• gasenoâ€™ ti maÃ±Ã±asÄ«â€™â€™ ti? ``yo so, bhante, abbhantare vÄ• to
ca, so `nÄ• gasenoâ€™ ti maÃ±Ã±Ä• mÄ«â€™â€™ ti. ``yadi paneso vÄ• to nikkhamitvÄ•
nikkhameyya, jÄ«veyya nu kho so purisoâ€™â€™ ti? ``na hi bhanteâ€™â€™ ti \Ee 31/. ``ye
saá¹…khaá¹ƒ dhamenti, tesaá¹ƒ vÄ• to puna pavisatÄ«â€™â€™ ti? ``na hi bhanteâ€™â€™
vaá¹ƒsadhamakÄ• vaá¹ƒsaá¹ƒ dhamenti, tesaá¹ƒ vÄ• to puna pavisatÄ«â€™â€™ ti? ``na h
panime siá¹…gadhamakÄ• siá¹…gaá¹ƒ dhamenti, tesaá¹ƒ vÄ• to puna pavisatÄ«â€™â€™
``atha kissa pana tena na marantÄ«â€™â€™ ti. ``nÄ• haá¹ƒ paá¹-ibalo tayÄ• vÄ• dinÄ• sa
sÄ• dhu, bhante, atthaá¹ƒ jappehÄ«â€™â€™ ti. ``neso jÄ«vo, assÄ• sapassÄ• sÄ• nÄ• me
thero abhidhammakathaá¹ƒ kathesi. atha anantakÄ• yo upÄ• sakattaá¹ƒ paá¹-ivedesÄ«ti.

anantakÄ• yapaÃ±ho catuttho.

5. pabbajjapaÃ±ho

<5> atha \Ne 28/ \Be 30/ kho Ä• yasmÄ• nÄ• gaseno yena milindassa raÃ±Ã±o nivesanaá
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho milindo rÄ• jÄ• Ä• yasmantaá¹ƒ
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• sampavÄ• retvÄ• e
dussayugena acchÄ• detvÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ ticÄ«varena acchÄ• detvÄ•
etadavoca ``bhante nÄ• gasena dasahi, bhikkhÅ«hi saddhiá¹ƒ idha nisÄ«datha, avasesÄ• g

atha kho milindo rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹±
nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kho milindo rÄ•
nÄ• gasenaá¹ƒ etadavoca ``bhante nÄ• gasena, kimhi hoti kathÄ• sallÄ• poâ€™â€™ ti? ``a
atthikÄ• , atthe hotu kathÄ• sallÄ• poâ€™â€™ ti.

rÄ• jÄ• Ä• ha ``kimatthiyÄ• , bhante nÄ• gasena, tumhÄ• kaá¹ƒ pabbajjÄ• , ko ca tumhÄ•
thero Ä• ha ``kinti, mahÄ• rÄ• ja, idaá¹ƒ dukkhaá¹ƒ nirujjheyya, aÃ±Ã±aÃ±ca dukkhaá¹ƒ na
etadatthÄ• , mahÄ• rÄ• ja, amhÄ• kaá¹ƒ pabbajjÄ• , anupÄ• dÄ• parinibbÄ• naá¹ƒ kho pan
ti.

``kiá¹ƒ pana, bhante nÄ• gasena, sabbe etadatthÄ• ya \Ee 32/ pabbajantÄ«â€™â€™ ti? ``n
etadatthÄ• ya pabbajanti, keci rÄ• jÄ• bhinÄ«tÄ• {rÄ• jabhÄ«titÄ• (Ce) } pabbajanti, keci co
{corabhÄ«titÄ• (Ce) } pabbajanti, keci iá¹‡aá¹-á¹-Ä• pabbajanti, keci Ä• jÄ«vikatthÄ• ya pab
sammÄ• pabbajanti, te etadatthÄ• ya pabbajantÄ«â€™â€™ ti.

``tvaá¹ƒ pana, bhante, etadatthÄ• ya pabbajitosÄ«â€™â€™ ti? ``ahaá¹ƒ kho, mahÄ• rÄ• ja
pabbajito, na jÄ• nÄ• mi imassa nÄ• matthÄ• ya pabbajÄ• mÄ«ti, api ca kho me evaá¹ƒ aho
samaá¹‡Ä• sakyaputtiyÄ• , te maá¹ƒ sikkhÄ• pessantÄ«â€™ ti, svÄ• haá¹ƒ tehi sikkhÄ• pit
`imassa nÄ• matthÄ• ya pabbajjÄ• â€™â€™ â€™ ti.

``kallosi \Ne 29/, bhante nÄ• gasenÄ• â€™â€™ ti.

pabbajjapaÃ±ho paÃ±camo.

6. paá¹-isandhipaÃ±ho

<6> rÄ• jÄ• \Be 31/ Ä• ha ``bhante nÄ• gasena, atthi koci mato na paá¹-isandahatÄ«â€™â
paá¹-isandahati, koci na paá¹-isandahatÄ«â€™â€™ ti. ``ko paá¹-isandahati, ko na paá¹-isan
``sakileso, mahÄ• rÄ• ja, paá¹-isandahati, nikkileso na paá¹-isandahatÄ«â€™â€™ ti. ``tvaá¹
nÄ• gasena, paá¹-isandahissasÄ«â€™â€™ ti? ``sace, mahÄ• rÄ• ja, saupÄ• dÄ• no bhavis
anupÄ• dÄ• no bhavissÄ• mi na paá¹-isandahissÄ• mÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

paá¹-isandhipaÃ±ho chaá¹-á¹-ho.

7. yonisomanasikÄ• rapaÃ±ho

<7> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yo na paá¹-isandahati, nanu so yoniso manasikÄ•
paá¹-isandahatÄ«â€™â€™ ti? ``yoniso ca mahÄ• rÄ• ja, manasikÄ• rena paÃ±Ã±Ä• ya ca a
dhammehÄ«â€™â€™ ti. ``nanu, bhante, yoniso manasikÄ• ro yeva paÃ±Ã±Ä• â€™â€™ ti?
manasikÄ• ro, aÃ±Ã±Ä• paÃ±Ã±Ä• , imesaá¹ƒ kho, mahÄ• rÄ• ja, ajeá¸·akagoá¹‡amahiá¹ƒ
manasikÄ• ro atthi, paÃ±Ã±Ä• pana tesaá¹ƒ natthÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

yonisomanasikÄ• rapaÃ±ho sattamo.

8. manasikÄ• ralakkhaá¹‡apaÃ±ho

<8> rÄ• jÄ• \Ne 30/ Ä• ha ``kiá¹ƒlakkhaá¹‡o, bhante nÄ• gasena, manasikÄ• ro, kiá¹ƒlakkh
``Å«hanalakkhaá¹‡o kho, mahÄ• rÄ• ja, manasikÄ• ro, chedanalakkhaá¹‡Ä• paÃ±Ã±Ä• â€

``kathaá¹ƒ Å«hanalakkhaá¹‡o manasikÄ• ro, kathaá¹ƒ chedanalakkhaá¹‡Ä• paÃ±Ã±Ä• , o
``jÄ• nÄ• si, tvaá¹ƒ mahÄ• rÄ• ja, yavalÄ• vakeâ€™â€™ ti. ``Ä• ma \Ee 33/, bhante, jÄ• nÄ
``kathaá¹ƒ, mahÄ• rÄ• ja, yavalÄ• vakÄ• yavaá¹ƒ lunantÄ«â€™â€™ ti? ``vÄ• mena, bhante
gahetvÄ• dakkhiá¹‡ena hatthena dÄ• ttaá¹ƒ gahetvÄ• dÄ• ttena chindantÄ«â€™â€™ ti.

``yathÄ• , mahÄ• rÄ• ja, yavalÄ• vako vÄ• mena hatthena yavakalÄ• paá¹ƒ gahetvÄ• dakk
gahetvÄ• yavaá¹ƒ chindati, evameva kho, mahÄ• rÄ• ja, yogÄ• vacaro manasikÄ• rena mÄ
kilese chindati, evaá¹ƒ kho, mahÄ• rÄ• ja, Å«hanalakkhaá¹‡o manasikÄ• ro, evaá¹ƒ chedan
paÃ±Ã±Ä• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

manasikÄ• ralakkhaá¹‡apaÃ±ho aá¹-á¹-hamo.

9. sÄ«lalakkhaá¹‡apaÃ±ho

<9> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `aÃ±Ã±ehi ca kusalehi dh
kusalÄ• dhammÄ• â€™â€™ ti? ``sÄ«laá¹ƒ, mahÄ• rÄ• ja, saddhÄ• vÄ«riyaá¹ƒ sati samÄ•
dhammÄ• â€™â€™ ti. ``kiá¹ƒlakkhaá¹‡aá¹ƒ, bhante, sÄ«laâ€™â€™ nti? ``patiá¹-á¹-hÄ• nal
sÄ«laá¹ƒ sabbesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ,
indriyabalabojjhaá¹…gamaggaá¹…gasatipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• dajhÄ•
mÄ• dhisamÄ• pattÄ«naá¹ƒ sÄ«laá¹ƒ patiá¹-á¹-haá¹ƒ, sÄ«le patiá¹-á¹-hito kho, mahÄ• rÄ• ja
nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya paÃ±cindriyÄ• ni bhÄ• veti saddhindriyaá¹ƒ vÄ«riyindriyaá
samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyanti, sabbe kusalÄ• dhammÄ• na parihÄ• yantÄ«â€™â€
ti. ``yathÄ• , mahÄ• rÄ• ja \Ne 31/, ye keci bÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuá¸• á¸• hiá¹ƒ vir
Ä• pajjanti, sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya vuá¸• á¸• hiá¹ƒ virÅ
Ä• pajjanti. evameva kho, mahÄ• rÄ• ja, yogÄ• vacaro sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-h
bhÄ• veti saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriya

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, ye keci balakaraá¹‡Ä«y
sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya kayiranti. evameva kho, mahÄ•
sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya paÃ±cindriyÄ• ni \Be 33/ bhÄ• veti saddhindriyaá
satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaâ€™â€™ nti \Ee 34/.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, nagaravaá¸• á¸• hakÄ«
paá¹-hamaá¹ƒ nagaraá¹-á¹-hÄ• naá¹ƒ sodhÄ• petvÄ• khÄ• á¹‡ukaá¹‡á¹-akaá¹ƒ apakaá¸• á
kÄ• rÄ• petvÄ• tato aparabhÄ• ge vÄ«thicatukkasiá¹…ghÄ• á¹-akÄ• dipariccheda vibhaj
evameva kho, mahÄ• rÄ• ja, yogÄ• vacaro sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya paÃ±
saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaâ€™â€™

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, laá¹…ghako sippaá¹ƒ da
khaá¹‡Ä• petvÄ• sakkharakathalaá¹ƒ apakaá¸• á¸• hÄ• petvÄ• bhÅ«miá¹ƒ samaá¹ƒ kÄ• rÄ
sippaá¹ƒ dasseti. evameva kho, mahÄ• rÄ• ja, yogÄ• vacaro sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá
bhÄ• veti saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriya
mahÄ• rÄ• ja, bhagavatÄ• ---

`` `sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™ nti {passa SN a I 23} ||

`` `ayaá¹ƒ patiá¹-á¹-hÄ• dharaá¹‡Ä«va pÄ• á¹‡inaá¹ƒ, idaÃ±ca mÅ«laá¹ƒ kusalÄ• bhivuá¸•

mukhaÃ±cidaá¹ƒ sabbajinÄ• nusÄ• sane, yo sÄ«lakkhandho varapÄ• timokkhiyoâ€™â€™ â

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

sÄ«lalakkhaá¹‡apaÃ±ho navamo.

10. sampasÄ• danalakkhaá¹‡asaddhÄ• paÃ±ho

<10> rÄ• jÄ• \Ne 32/ Ä• ha ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡Ä• saddhÄ• â€™â€™ ti?
mahÄ• rÄ• ja, saddhÄ• , sampakkhandanalakkhaá¹‡Ä• cÄ• â€™â€™ ti. ``kathaá¹ƒ, bhante
saddhÄ• â€™â€™ ti? ``saddhÄ• kho, mahÄ• rÄ• ja, uppajjamÄ• nÄ• nÄ«varaá¹‡e \Be 34/
cittaá¹ƒ hoti acchaá¹ƒ \Ee 35/ vippasannaá¹ƒ anÄ• vilaá¹ƒ. evaá¹ƒ kho, mahÄ• rÄ• ja, samp
saddhÄ• â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, rÄ• jÄ• cakkavattÄ« caturaá¹…
addhÄ• namaggappaá¹-ipanno parittaá¹ƒ udakaá¹ƒ tareyya, taá¹ƒ udakaá¹ƒ hatthÄ«hi ca as
pattÄ«hi ca khubhitaá¹ƒ bhaveyya Ä• vilaá¹ƒ luá¸·itaá¹ƒ kalalÄ«bhÅ«taá¹ƒ. uttiá¹‡á¹‡o ca rÄ
manusse Ä• á¹‡Ä• peyya `pÄ• nÄ«yaá¹ƒ, bhaá¹‡e, Ä• haratha, pivissÄ• mÄ«â€™ ti, raÃ±Ã
bhaveyya. `evaá¹ƒ devÄ• â€™ ti kho te manussÄ• raÃ±Ã±o cakkavattissa paá¹-issutvÄ• ta

maá¹‡iá¹ƒ udake pakkhipeyyuá¹ƒ, tasmiá¹ƒ udake pakkhittamatte saá¹…khasevÄ• lapaá¹‡a
ca sannisÄ«deyya, acchaá¹ƒ bhaveyya udakaá¹ƒ vippasannaá¹ƒ anÄ• vilaá¹ƒ. tato raÃ±Ã±c
upanÄ• meyyuá¹ƒ `pivatu, deva, pÄ• nÄ«yaâ€™ nti.

``yathÄ• , mahÄ• rÄ• ja, udakaá¹ƒ, evaá¹ƒ cittaá¹ƒ daá¹-á¹-habbaá¹ƒ, yathÄ• te manussÄ•
daá¹-á¹-habbo, yathÄ• saá¹…khasevÄ• lapaá¹‡akaá¹ƒ kaddamo ca, evaá¹ƒ kilesÄ• daá¹-á
udakappasÄ• dako maá¹‡i, evaá¹ƒ saddhÄ• daá¹-á¹-habbÄ• , yathÄ• udakappasÄ• dake n
saá¹…khasevÄ• lapaá¹‡akaá¹ƒ vigaccheyya, kaddamo ca sannisÄ«deyya, acchaá¹ƒ bhavey
anÄ• vilaá¹ƒ, evameva kho, mahÄ• rÄ• ja, saddhÄ• uppajjamÄ• nÄ• nÄ«varaá¹‡e vikkham
cittaá¹ƒ hoti acchaá¹ƒ vippasannaá¹ƒ anÄ• vilaá¹ƒ, evaá¹ƒ kho, mahÄ• rÄ• ja, sampasÄ• da
saddhÄ• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

sampasÄ• danalakkhaá¹‡asaddhÄ• paÃ±ho dasamo.

11. sampakkhandanalakkhaá¹‡asaddhÄ• paÃ±ho

<11> ``kathaá¹ƒ \Ne 33/, bhante, sampakkhandanalakkhaá¹‡Ä• saddhÄ• â€™â€™ ti, ? ``y
yogÄ• vacaro aÃ±Ã±esaá¹ƒ cittaá¹ƒ vimuttaá¹ƒ passitvÄ• sotÄ• pattiphale vÄ• sakadÄ• gÄ
vÄ• arahatte vÄ• sampakkhandati yogaá¹ƒ karoti appattassa pattiyÄ• anadhigatassa adhi
sacchikiriyÄ• ya. evaá¹ƒ kho, mahÄ• rÄ• ja, sampakkhandanalakkhaá¹‡Ä• saddhÄ• â€™â€

``opammaá¹ƒ \Be 35/ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, uparipabbate mahÄ• m
taá¹ƒ udakaá¹ƒ yathÄ• ninnaá¹ƒ pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ
sÄ• ubhato kÅ«lÄ• ni saá¹ƒvissandantÄ« gaccheyya, atha mahÄ• janakÄ• yo Ä• gantvÄ• t
gambhÄ«rataá¹ƒ vÄ• ajÄ• nanto bhÄ«to vitthato tÄ«re tiá¹-á¹-heyya, athaÃ±Ã±ataro puriso
thÄ• maÃ±ca balaÃ±ca sampassanto gÄ• á¸·haá¹ƒ kacchaá¹ƒ bandhitvÄ• pakkhanditvÄ• t
passitvÄ• mahÄ• janakÄ• yopi tareyya. evameva kho, mahÄ• rÄ• ja, yogÄ• vacaro aÃ±Ã±e
passitvÄ• sotÄ• pattiphale vÄ• sakadÄ• gÄ• miphale vÄ• anÄ• gÄ• miphale vÄ• arahatte
karoti appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiriyÄ• ya. e
sampakkhandanalakkhaá¹‡Ä• saddhÄ• ti. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• s

`` `saddhÄ• ya taratÄ« oghaá¹ƒ, appamÄ• dena aá¹‡á¹‡avaá¹ƒ.

vÄ«riyena dukkhamacceti, paÃ±Ã±Ä• ya parisujjhatÄ«â€™â€™ â€™ ti {passa SN a I 246} |

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

sampakkhandanalakkhaá¹‡asaddhÄ• paÃ±ho ekÄ• dasamo.

12. vÄ«riyalakkhaá¹‡apaÃ±ho

<12> rÄ• jÄ• \Ne 34/ Ä• ha ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡aá¹ƒ vÄ«riyaâ€™â€™ nti
``upatthambhanalakkhaá¹‡aá¹ƒ, mahÄ• rÄ• ja, vÄ«riyaá¹ƒ, vÄ«riyÅ«patthambhitÄ• sabbe k
parihÄ• yantÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, puriso gehe patante aÃ±Ã±ena
upatthambhitaá¹ƒ santaá¹ƒ evaá¹ƒ taá¹ƒ gehaá¹ƒ na pateyya. evameva kho, mahÄ• rÄ• ja,
vÄ«riyaá¹ƒ, vÄ«riyÅ«patthambhitÄ• sabbe kusalÄ• dhammÄ• na parihÄ• yantÄ«â€™â€™

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, parittakaá¹ƒ senaá¹ƒ ma
tato rÄ• jÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ anussÄ• reyya anupeseyya attano \Be 36/ parittakÄ• ya s
dadeyya, tÄ• ya saddhiá¹ƒ parittakÄ• senÄ• mahatiá¹ƒ senaá¹ƒ bhaÃ±jeyya. evameva kho
upatthambhanalakkhaá¹‡aá¹ƒ vÄ«riyaá¹ƒ, vÄ«riyÅ«patthambhitÄ• sabbe kusalÄ• dhammÄ
bhÄ• sitampetaá¹ƒ \Ee 37/, mahÄ• rÄ• ja, bhagavatÄ• --- `vÄ«riyavÄ• kho, bhikkhave, ariy
pajahati, kusalaá¹ƒ bhÄ• veti. sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti. suddhamattÄ• na
â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

vÄ«riyalakkhaá¹‡apaÃ±ho dvÄ• dasamo.

13. satilakkhaá¹‡apaÃ±ho

<13> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡Ä• satÄ«â€™â€™ ti? ``apilÄ• pa
sati, upaggaá¹‡hanalakkhaá¹‡Ä• cÄ• â€™â€™ ti. ``kathaá¹ƒ, bhante, apilÄ• panalakkhaá¹‡
mahÄ• rÄ• ja, uppajjamÄ• nÄ• kusalÄ• kusalasÄ• vajjÄ• navajjahÄ«nappaá¹‡Ä«takaá¹‡ha
apilÄ• peti `ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , ime cattÄ• ro sammappadhÄ• nÄ• , ime catt
paÃ±cindriyÄ• ni, imÄ• ni paÃ±ca balÄ• ni, ime satta bojjhaá¹…gÄ• , ayaá¹ƒ ariyo \Ne 35/ a
ayaá¹ƒ samatho, ayaá¹ƒ vipassanÄ• , ayaá¹ƒ vijjÄ• , ayaá¹ƒ vimuttÄ«â€™ ti. tato yogÄ• vac
sevati, asevitabbe dhamme na sevati. bhajitabbe dhamme bhajati abhajittabbe dhamme na
mahÄ• rÄ• ja, apilÄ• panalakkhaá¹‡Ä• satÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o cakkavattissa bhaá¹‡
cakkavattiá¹ƒ sÄ• yaá¹ƒ pÄ• taá¹ƒ yasaá¹ƒ sarÄ• peti `ettakÄ• , deva, te hatthÄ«, ettakÄ• a

ettakÄ• pattÄ«, ettakaá¹ƒ hiraÃ±Ã±aá¹ƒ, ettakaá¹ƒ suvaá¹‡á¹‡aá¹ƒ, ettakaá¹ƒ sÄ• pateyyaá
saratÅ«â€™ ti raÃ±Ã±o sÄ• pateyyaá¹ƒ apilÄ• peti. evameva kho, mahÄ• rÄ• ja, sati uppajj
kusalÄ• kusalasÄ• vajjÄ• navajjahÄ«nappaá¹‡Ä«takaá¹‡hasukkasappaá¹-ibhÄ• gadhamme
satipaá¹-á¹-hÄ• nÄ• , ime cattÄ• ro sammappadhÄ• nÄ• , ime cattÄ• ro iddhipÄ• dÄ• , imÄ•
paÃ±ca balÄ• ni, ime satta bojjhaá¹…gÄ• , ayaá¹ƒ ariyo \Be 37/ aá¹-á¹-haá¹…giko maggo, a
vipassanÄ• , ayaá¹ƒ vijjÄ• , ayaá¹ƒ vimuttÄ«â€™ ti. tato yogÄ• vacaro sevitabbe dhamme s
na sevati. bhajitabbe dhamme bhajati, abhajitabbe dhamme na bhajati. evaá¹ƒ kho, mahÄ•
apilÄ• panalakkhaá¹‡Ä• satÄ«â€™â€™ ti.

``kathaá¹ƒ, bhante, upaggaá¹‡hanalakkhaá¹‡Ä• satÄ«â€™â€™ ti? ``sati, mahÄ• rÄ• ja, up
hitÄ• hitÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanveti `ime dhammÄ• hitÄ• , ime dhammÄ• \
upakÄ• rÄ• , ime dhammÄ• anupakÄ• rÄ• â€™ ti. tato yogÄ• vacaro ahite dhamme apanu
anupakÄ• re dhamme apanudeti, upakÄ• re dhamme upaggaá¹‡hÄ• ti. evaá¹ƒ kho, mahÄ•
satÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o cakkavattissa pariá¹‡
hitÄ• hite jÄ• nÄ• ti `ime raÃ±Ã±o hitÄ• , ime ahitÄ• . ime upakÄ• rÄ• , ime anupakÄ• rÄ• â€
hite upaggaá¹‡hÄ• ti. anupakÄ• re apanudeti, upakÄ• re upaggaá¹‡hÄ• ti. evameva kho, ma
uppajjamÄ• nÄ• hitÄ• hitÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanveti `ime dhammÄ• hitÄ•
dhammÄ• upakÄ• rÄ• , ime dhammÄ• anupakÄ• rÄ• â€™ ti. tato yogÄ• vacaro ahite dhan
upaggaá¹‡hÄ• â€™ ti. anupakÄ• re dhamme apanudeti, upakÄ• re damme upaggaá¹‡hÄ• t
upaggaá¹‡hanalakkhaá¹‡Ä• sati. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• --- `satiÃ±
sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ â€™ ti.

``kallosi \Ne 36/, bhante nÄ• gasenÄ• â€™â€™ ti.

satilakkhaá¹‡apaÃ±ho terasamo.

14. samÄ• dhipaÃ±ho

<14> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡o samÄ• dhÄ«â€™â€™ ti? ``pam
samÄ• dhi, ye keci kusalÄ• dhammÄ• , sabbe te samÄ• dhipamukhÄ• honti samÄ• dhinin
samÄ• dhipabbhÄ• rÄ• â€™â€™ ti.

``opammaá¹ƒ \Be 38/ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kÅ«á¹-Ä• gÄ• rassa yÄ
tÄ• kÅ«á¹-aá¹…gamÄ• honti kÅ«á¹-aninnÄ• kÅ«á¹-asamosaraá¹‡Ä• , kÅ«á¹-aá¹ƒ tÄ• saá
kho, mahÄ• rÄ• ja, ye keci kusalÄ• dhammÄ• , sabbe te samÄ• dhipamukhÄ• honti samÄ•
samÄ• dhipabbhÄ• rÄ• ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, koci rÄ• jÄ• caturaá¹…g
saá¹…gÄ• maá¹ƒ otareyya, sabbÄ• va senÄ• hatthÄ« ca assÄ• ca rathÄ• ca pattÄ« ca ta
Katthaci) } bhaveyyuá¹ƒ tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ• taá¹ƒ yeva anupariyÄ• yey
mahÄ• rÄ• ja, ye keci kusalÄ• dhammÄ• , sabbe te samÄ• dhipamukhÄ• honti samÄ• dhi
samÄ• dhipabbhÄ• rÄ• . evaá¹ƒ kho, mahÄ• rÄ• ja, pamukhalakkhaá¹‡o samÄ• dhi. bhÄ• s
bhagavatÄ• --- ``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha, samÄ• hito, bhikkhave, bhikkhu yat
pajÄ• nÄ• tÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

samÄ• dhipaÃ±ho cuddasamo.

15. paÃ±Ã±Ä• lakkhaá¹‡apaÃ±ho

<15> rÄ• jÄ• \Ne 37/ Ä• ha ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡Ä• paÃ±Ã±Ä• â€™â€™ t
mayÄ• vuttaá¹ƒ `chedanalakkhaá¹‡Ä• paÃ±Ã±Ä• â€™ ti, api ca obhÄ• sanalakkhaá¹‡Ä• p
bhante, obhÄ• sanalakkhaá¹‡Ä• paÃ±Ã±Ä• â€™â€™ ti? ``paÃ±Ã±Ä• , mahÄ• rÄ• ja, uppa
vidhameti, vijjobhÄ• saá¹ƒ janeti, Ã±Ä• á¹‡Ä• lokaá¹ƒ vidaá¹ƒseti, ariyasaccÄ• ni pÄ• kaá¹-Ä
yogÄ• vacaro `aniccaâ€™ nti vÄ• `dukkhaâ€™ nti vÄ• `anattÄ• â€™ ti vÄ• sammappaÃ±

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, puriso andhakÄ• re gehe padÄ
padÄ«po andhakÄ• raá¹ƒ vidhameti, obhÄ• saá¹ƒ janeti, Ä• lokaá¹ƒ vidaá¹ƒseti, rÅ«pÄ• ni p
evameva kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• \Be 39/ uppajjamÄ• nÄ• avijjandhakÄ• raá¹ƒ vidha
Ã±Ä• á¹‡Ä• lokaá¹ƒ vidaá¹ƒseti, ariyasaccÄ• ni pÄ• kaá¹-Ä• ni karoti. tato yogÄ• vacaro `an
`dukkhaâ€™ nti vÄ• `anattÄ• â€™ ti vÄ• sammappaÃ±Ã±Ä• ya passati. evaá¹ƒ kho, mahÄ
paÃ±Ã±Ä• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

paÃ±Ã±Ä• lakkhaá¹‡apaÃ±ho pannarasamo.

16. nÄ• nÄ• dhammÄ• naá¹ƒ ekakiccaabhinipphÄ• danapaÃ±ho

<16> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, ime dhammÄ• nÄ• nÄ• santÄ• ekaá¹ƒ atthaá¹
``Ä• ma, mahÄ• rÄ• ja, ime dhammÄ• nÄ• nÄ• santÄ• ekaá¹ƒ atthaá¹ƒ abhinipphÄ• denti

``kathaá¹ƒ, bhante, ime dhammÄ• nÄ• nÄ• santÄ• ekaá¹ƒ atthaá¹ƒ abhinipphÄ• denti, kil

karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, senÄ• nÄ• nÄ• santÄ• hatthÄ« ca assÄ• ca
ekaá¹ƒ atthaá¹ƒ abhinipphÄ• denti, saá¹…gÄ• me parasenaá¹ƒ abhivijinanti. evameva kho,
nÄ• nÄ• santÄ• ekaá¹ƒ atthaá¹ƒ abhinipphÄ• denti, kilese hanantÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nÄ• nÄ• dhammÄ• naá¹ƒ ekakiccaabhinipphÄ• danapaÃ±ho soá¸·asamo.

mahÄ• vaggo paá¹-hamo.

imasmiá¹ƒ vagge soá¸·asa paÃ±hÄ• .

2. addhÄ• navaggo

1. dhammasantatipaÃ±ho

<1> rÄ• jÄ• \Ne 39/ \Ee 40/ \Be 40/ Ä• ha ``bhante nÄ• gasena, yo uppajjati, so eva so, ud
thero Ä• ha ``na ca so, na ca aÃ±Ã±oâ€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadÄ• tvaá¹ƒ d
uttÄ• naseyyako ahosi, so yeva tvaá¹ƒ etarahi mahantoâ€™â€™ ti? ``na hi, bhante, aÃ±Ã±
mando uttÄ• naseyyako ahosi, aÃ±Ã±o ahaá¹ƒ etarahi mahantoâ€™â€™ ti. ``evaá¹ƒ sante
na bhavissati, pitÄ• tipi na bhavissati, Ä• cariyotipi na bhavissati, sippavÄ• tipi na bhavissati
na bhavissati, paÃ±Ã±avÄ• tipi na bhavissati. kiá¹ƒ nu kho, mahÄ• rÄ• ja, aÃ±Ã±Ä• eva ka
abbudassa mÄ• tÄ• , aÃ±Ã±Ä• pesiyÄ• mÄ• tÄ• , aÃ±Ã±Ä• ghanassa mÄ• tÄ• , aÃ±Ã±Ä
mahantassa mÄ• tÄ• , aÃ±Ã±o sippaá¹ƒ sikkhati, aÃ±Ã±o sikkhito bhavati, aÃ±Ã±o pÄ• pak
hatthapÄ• dÄ• chijjantÄ«â€™â€™ ti? ``na hi, bhante. tvaá¹ƒ pana, bhante, evaá¹ƒ vutte kiá
ti? thero Ä• ha ``ahaÃ±Ã±eva kho, mahÄ• rÄ• ja, daharo ahosiá¹ƒ taruá¹‡o mando uttÄ• na
mahanto, imameva kÄ• yaá¹ƒ nissÄ• ya sabbe te ekasaá¹…gahitÄ• â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso padÄ«p
sabbarattiá¹ƒ padÄ«peyyÄ• â€™â€™ ti? ``Ä• ma, bhante, sabbarattiá¹ƒ padÄ«peyyÄ• â€™
mahÄ• rÄ• ja, yÄ• purime yÄ• me acci, sÄ• majjhime yÄ• me accÄ«â€™â€™ ti? ``na hi bh
yÄ• me acci, sÄ• pacchime yÄ• me accÄ«â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kiá¹ƒ nu
ahosi purime yÄ• me padÄ«po, aÃ±Ã±o majjhime yÄ• me padÄ«po, aÃ±Ã±o \Ne 40/ pacchi
``na hi bhante, taá¹ƒ yeva nissÄ• ya sabbarattiá¹ƒ padÄ«pitoâ€™â€™ ti. ``evameva kho, ma
sandahati, aÃ±Ã±o uppajjati, aÃ±Ã±o nirujjhati, apubbaá¹ƒ acarimaá¹ƒ viya sandahati, tena
aÃ±Ã±o, purimaviÃ±Ã±Ä• á¹‡e pacchimaviÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…gahaá¹ƒ gacchatÄ«â€™â

``bhiyyo \Be 41/ opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, khÄ«raá¹ƒ \Ee 4
kÄ• lantarena dadhi parivatteyya, dadhito navanÄ«taá¹ƒ, navanÄ«tato ghataá¹ƒ parivatteyya
mahÄ• rÄ• ja, evaá¹ƒ vadeyya `yaá¹ƒ yeva khÄ«raá¹ƒ taá¹ƒ yeva dadhi, yaá¹ƒ yeva dadhi ta
yaá¹ƒ yeva navanÄ«taá¹ƒ taá¹ƒ yeva ghataâ€™ nti, sammÄ• nu kho so, mahÄ• rÄ• ja, vad
``na hi bhante, taá¹ƒyeva nissÄ• ya sambhÅ«taâ€™â€™ nti. ``evameva kho, mahÄ• rÄ• ja,
aÃ±Ã±o uppajjati, aÃ±Ã±o nirujjhati, apubbaá¹ƒ acarimaá¹ƒ viya sandahati, tena na ca so, n
purimaviÃ±Ã±Ä• á¹‡e pacchimaviÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

dhammasantatipaÃ±ho paá¹-hamo.

2. paá¹-isandahanapaÃ±ho

<2> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yo na paá¹-isandahati, jÄ• nÄ• ti so `na paá¹-isand
``Ä• ma, mahÄ• rÄ• ja, yo na paá¹-isandahati, jÄ• nÄ• ti so `na paá¹-isandahissÄ• mÄ«â€™
jÄ• nÄ• tÄ«â€™â€™ ti? ``yo hetu yo paccayo, mahÄ• rÄ• ja, paá¹-isandahanÄ• ya, tassa h
uparamÄ• jÄ• nÄ• ti so `na paá¹-isandahissÄ• mÄ«â€™â€™ â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kassako gahapatiko kasitvÄ• c
dhaÃ±Ã±Ä• gÄ• raá¹ƒ paripÅ«reyya. so aparena samayena neva kasseyya na vappeyya, ya
paribhuÃ±jeyya vÄ• visajjeyya vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyya, jÄ• neyya so, mahÄ•
`na me dhaÃ±Ã±Ä• gÄ• raá¹ƒ paripÅ«ressatÄ«â€™ ti? ``Ä• ma, bhante, jÄ• neyyÄ• â€™â€
jÄ• neyyÄ• â€™â€™ ti? ``yo hetu yo paccayo dhaÃ±Ã±Ä• gÄ• rassa paripÅ«raá¹‡Ä• ya, tas
uparamÄ• jÄ• nÄ• ti `na me dhaÃ±Ã±Ä• gÄ• raá¹ƒ paripÅ«ressatÄ«â€™â€™ â€™ ti. ``eva
paccayo paá¹-isandahanÄ• ya, tassa hetussa tassa paccayassa uparamÄ• jÄ• nÄ• ti so `na
ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

paá¹-isandahanapaÃ±ho dutiyo.

3. Ã±Ä• á¹‡apaÃ±Ã±Ä• paÃ±ho

<3> rÄ• jÄ• \Be 42/ Ä• ha ``bhante nÄ• gasena, yassa Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ, tassa pa
``Ä• ma, mahÄ• rÄ• ja, yassa Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ, tassa paÃ±Ã±Ä• uppannÄ• â€™â
\Ee 42/ Ã±Ä• á¹‡aá¹ƒ sÄ• yeva paÃ±Ã±Ä• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, yaÃ±Ã±eva

paÃ±Ã±Ä• â€™â€™ ti. ``yassa pana, bhante, taÃ±Ã±eva Ã±Ä• á¹‡aá¹ƒ sÄ• yeva paÃ±Ã±Ä
so, udÄ• hu na sammuyheyyÄ• â€™â€™ ti? ``katthaci, mahÄ• rÄ• ja, sammuyheyya, kattha
``kuhiá¹ƒ, bhante, sammuyheyyÄ• â€™â€™ ti? ``aÃ±Ã±Ä• tapubbesu vÄ• , mahÄ• rÄ• ja, s
agatapubbÄ• ya vÄ• disÄ• ya, assutapubbÄ• ya vÄ• nÄ• mapaÃ±Ã±attiyÄ• sammuyheyy
sammuyheyyÄ• â€™â€™ ti? ``yaá¹ƒ kho pana, mahÄ• rÄ• ja, tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ
nti vÄ• `anattÄ• â€™ ti vÄ• , tahiá¹ƒ na sammuyheyyÄ• â€™â€™ ti. ``moho panassa, bhar
ti? ``moho kho, mahÄ• rÄ• ja, Ã±Ä• á¹‡e uppannamatte tattheva nirujjhatÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso andhakÄ• rage
andhakÄ• ro nirujjheyya, Ä• loko pÄ• tubhaveyya. evameva kho, mahÄ• rÄ• ja, Ã±Ä• á¹‡e u
nirujjhatÄ«â€™â€™ ti.

``paÃ±Ã±Ä• pana, bhante, kuhiá¹ƒ gacchatÄ«â€™â€™ ti? ``paÃ±Ã±Ä• pi kho, mahÄ• rÄ•
tattheva nirujjhati, yaá¹ƒ pana tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ `aniccaâ€™ nti vÄ• `dukkhaâ€™
vÄ• , taá¹ƒ na nirujjhatÄ«â€™â€™ ti.

``bhante \Ne 42/ nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `paÃ±Ã±Ä• sakiccayaá¹ƒ katvÄ• tat
pana tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ `aniccaâ€™ nti vÄ• `dukkhaâ€™ nti vÄ• `anattÄ• â€™
nirujjhatÄ«â€™ ti, tassa opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, yo koci p
pesetukÄ• mo lekhakaá¹ƒ pakkosÄ• petvÄ• padÄ«paá¹ƒ Ä• ropetvÄ• lekhaá¹ƒ likhÄ• peyy
padÄ«paá¹ƒ vijjhÄ• peyya, vijjhÄ• pitepi padÄ«pe lekhaá¹ƒ na vinasseyya. evameva kho, m
sakiccayaá¹ƒ katvÄ• tattheva nirujjhati, yaá¹ƒ pana tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ `aniccaâ€™
vÄ• `anattÄ• â€™ ti vÄ• , taá¹ƒ na nirujjhatÄ«â€™â€™ ti.

``bhiyyo \Be 43/ opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, puratthimesu jan
anugharaá¹ƒ paÃ±ca paÃ±ca udakaghaá¹-akÄ• ni á¹-hapenti Ä• limpanaá¹ƒ vijjhÄ• petuá¹ƒ
udakaghaá¹-akÄ• ni gharassÅ«pari khipanti, tato aggi vijjhÄ• yati, kiá¹ƒ nu kho, mahÄ• rÄ• j
manussÄ• naá¹ƒ evaá¹ƒ hoti `puna tehi ghaá¹-ehi ghaá¹-akiccaá¹ƒ karissÄ• mÄ• â€™â€™
alaá¹ƒ tehi ghaá¹-ehi, kiá¹ƒ tehi ghaá¹-ehÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, paÃ±ca u
paÃ±cindriyÄ• ni daá¹-á¹-habbÄ• ni saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• d
paÃ±Ã±indriyaá¹ƒ. yathÄ• te manussÄ• , evaá¹ƒ yogÄ• vacaro daá¹-á¹-habbo. yathÄ• agg
daá¹-á¹-habbÄ• . yathÄ• paÃ±cahi udakaghaá¹-akehi aggi vijjhÄ• pÄ«yati, evaá¹ƒ paÃ±cind
vijjhÄ• piyanti, vijjhÄ• pitÄ• pi kilesÄ• na puna sambhavanti. evameva kho, mahÄ• rÄ• ja, p
katvÄ• tattheva nirujjhati, yaá¹ƒ pana tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ `aniccaâ€™ nti vÄ• `du
`anattÄ• â€™ ti vÄ• , taá¹ƒ na nirujjhatÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, vejjo paÃ±camÅ«labhes
upasaá¹…kamitvÄ• tÄ• ni paÃ±camÅ«labhesajjÄ• ni pisitvÄ• {piá¹ƒsitvÄ• (Ce Ee) } gilÄ• n

dosÄ• niddhameyyuá¹ƒ, kiá¹ƒ nu kho, mahÄ• rÄ• ja, tassa vejjassa evaá¹ƒ hoti `puna tehi p
bhesajjakiccaá¹ƒ karissÄ• mÄ«â€™â€™ â€™ ti? ``na hi, bhante, alaá¹ƒ tehi paÃ±camÅ«lab
paÃ±camÅ«labhesajjehÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, paÃ±camÅ«labhesajjÄ• ni,
daá¹-á¹-habbÄ• ni saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±
vejjo, evaá¹ƒ yogÄ• vacaro daá¹-á¹-habbo. yathÄ• byÄ• dhi, evaá¹ƒ kilesÄ• daá¹-á¹-habbÄ
puriso, evaá¹ƒ puthujjano daá¹-á¹-habbo. yathÄ• paÃ±camÅ«labhesajjehi gilÄ• nassa dosÄ
niddhante gilÄ• no arogo hoti, evaá¹ƒ paÃ±cindriyehi kilesÄ• niddhamÄ«yanti, niddhamitÄ•
sambhavanti. evameva kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• sakiccayaá¹ƒ \Ne 43/ katvÄ• tatthev
tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ `aniccaâ€™ nti vÄ• \Ee 44/ `dukkhaâ€™ nti vÄ• `anattÄ• â€™
nirujjhatÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, saá¹…gÄ• mÄ• vacaro
gahetvÄ• saá¹…gÄ• maá¹ƒ otareyya parasenaá¹ƒ vijetuá¹ƒ, so saá¹…gÄ• magato tÄ• ni pa
tehi ca parasenÄ• bhijjeyya \Be 44/, kiá¹ƒ nu kho, mahÄ• rÄ• ja, tassa saá¹…gÄ• mÄ• vaca
`puna tehi kaá¹‡á¸• ehi kaá¹‡á¸• akiccaá¹ƒ karissÄ• mÄ«â€™â€™ â€™ ti? ``na hi, bhante,
kiá¹ƒ tehi kaá¹‡á¸• ehÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, paÃ±ca kaá¹‡á¸• Ä• ni, evaá¹
daá¹-á¹-habbÄ• ni saddhindriyaá¹ƒ vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±
mahÄ• rÄ• ja, saá¹…gÄ• mÄ• vacaro yodho, evaá¹ƒ yogÄ• vacaro daá¹-á¹-habbo. yathÄ• p
daá¹-á¹-habbÄ• . yathÄ• paÃ±cahi kaá¹‡á¸• ehi parasenÄ• bhijjati, evaá¹ƒ paÃ±cindriyehi
bhaggÄ• ca kilesÄ• na puna sambhavanti. evameva kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• sakicc
nirujjhati, yaá¹ƒ pana tÄ• ya paÃ±Ã±Ä• ya kataá¹ƒ `aniccaâ€™ nti vÄ• `dukkhaâ€™ nti vÄ•
taá¹ƒ na nirujjhatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

Ã±Ä• á¹‡apaÃ±Ã±Ä• paÃ±ho tatiyo.

4. paá¹-isandahanapuggalavediyanapaÃ±ho

<4> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yo na paá¹-isandahati, vedeti so kiÃ±ci dukkhaá¹ƒ
Ä• ha ``kiÃ±ci vedeti, kiÃ±ci na vedetÄ«â€™â€™ ti. ``kiá¹ƒ vedeti, kiá¹ƒ na vedetÄ«â€™â€™
mahÄ• rÄ• ja, vedanaá¹ƒ vedeti, cetasikaá¹ƒ vedanaá¹ƒ na vedetÄ«â€™â€™ ti. ``kathaá¹ƒ,
vedanaá¹ƒ vedeti, kathaá¹ƒ cetasikaá¹ƒ vedanaá¹ƒ na vedetÄ«â€™â€™ ti? ``yo hetu yo pa
dukkhavedanÄ• ya uppattiyÄ• , tassa hetussa tassa paccayassa anuparamÄ• kÄ• yikaá¹ƒ
hetu yo paccayo cetasikÄ• ya dukkhavedanÄ• ya uppattiyÄ• , tassa hetussa tassa paccaya
dukkhavedanaá¹ƒ na vedeti. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• --- `so ekaá¹ƒ
na cetasikaâ€™â€™ â€™ nti.

``bhante \Ne 44/ nÄ• gasena, yo dukkhaá¹ƒ vedanaá¹ƒ vedeti, kasmÄ• so na parinibbÄ• y
mahÄ• rÄ• ja, arahato anunayo vÄ• paá¹-igho vÄ• , na ca arahanto apakkaá¹ƒ pÄ• tenti pa
paá¹‡á¸• itÄ• . bhÄ• sitampetaá¹ƒ \Ee 45/, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasen

`` `nÄ• bhinandÄ• mi \Be 45/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

`` `nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissatoâ€™â€™ â€™ ti ||

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti {passa Th 654}.

paá¹-isandahanapuggalavediyanapaÃ±ho catuttho.

5. vedanÄ• paÃ±ho

<5> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, sukhÄ• vedanÄ• kusalÄ• vÄ• akusalÄ• vÄ• a
mahÄ• rÄ• ja, kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• â€™â€™ ti. ``yadi, bhante, ku
dukkhÄ• na kusalÄ• , kusalaá¹ƒ dukkhanti nuppajjatÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±as
purisassa hatthe tattaá¹ƒ ayoguá¸·aá¹ƒ nikkhipeyya, dutiye hatthe sÄ«taá¹ƒ himapiá¹‡á¸• aá
nu kho, mahÄ• rÄ• ja, ubhopi te daheyyuâ€™â€™ nti? ``Ä• ma, bhante, ubhopi te daheyyu
te mahÄ• rÄ• ja, ubhopi uá¹‡hÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kiá¹ƒ pana te, ma
sÄ«talÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``Ä• jÄ• nÄ• hi niggahaá¹ƒ yadi tattaá¹ƒ da
uá¹‡hÄ• , tena nuppajjati. yadi sÄ«talaá¹ƒ dahati, na ca te ubhopi sÄ«talÄ• , tena nuppajjati
mahÄ• rÄ• ja, ubhopi dahanti, na ca te ubhopi uá¹‡hÄ• , na ca te ubhopi sÄ«talÄ• ? ekaá¹ƒ
sÄ«talaá¹ƒ, ubhopi te dahanti, tena nuppajjatÄ«â€™â€™ ti. ``nÄ• haá¹ƒ paá¹-ibalo tayÄ• v
sallapituá¹ƒ, sÄ• dhu atthaá¹ƒ jappehÄ«â€™â€™ ti. tato thero abhidhammasaá¹ƒyuttÄ• ya
milindaá¹ƒ saÃ±Ã±Ä• pesi ---

``chayimÄ• ni \Ne 45/, mahÄ• rÄ• ja, gehanissitÄ• ni somanassÄ• ni, cha nekkhammanissi
gehanissitÄ• ni domanassÄ• ni, cha nekkhammanissitÄ• ni domanassÄ• ni, cha gehanissitÄ
nekkhammanissitÄ• upekkhÄ• ti, imÄ• ni cha \Ee 46/ chakkÄ• ni, atÄ«tÄ• pi chattiá¹ƒsavid
\Be 46/ chattiá¹ƒsavidhÄ• vedanÄ• , paccuppannÄ• pi chattiá¹ƒsavidhÄ• vedanÄ• , tadeka
abhisampiá¹‡á¸• etvÄ• aá¹-á¹-hasataá¹ƒ vedanÄ• hontÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

vedanÄ• paÃ±ho paÃ±camo.

6. nÄ• marÅ«paekattanÄ• nattapaÃ±ho

<6> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, ko paá¹-isandahatÄ«â€™â€™ ti? thero Ä• ha ``nÄ
paá¹-isandahatÄ«â€™â€™ ti. ``kiá¹ƒ imaá¹ƒ yeva nÄ• marÅ«paá¹ƒ paá¹-isandahatÄ«â€™â
imaá¹ƒ yeva nÄ• marÅ«paá¹ƒ paá¹-isandahati, iminÄ• pana, mahÄ• rÄ• ja, nÄ• marÅ«pena
vÄ• pÄ• pakaá¹ƒ vÄ• , tena kammena aÃ±Ã±aá¹ƒ nÄ• marÅ«paá¹ƒ paá¹-isandahatÄ«â€™
yeva nÄ• marÅ«paá¹ƒ paá¹-isandahati, nanu so mutto bhavissati pÄ• pakehi kammehÄ«â€™
paá¹-isandaheyya, mutto bhaveyya pÄ• pakehi kammehi. yasmÄ• ca kho, mahÄ• rÄ• ja, pa
mutto pÄ• pakehi kammehÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso aÃ±Ã±atarassa
avahareyya, tamenaá¹ƒ ambasÄ• miko gahetvÄ• raÃ±Ã±o dasseyya `iminÄ• deva purisen
ti, so evaá¹ƒ vadeyya `nÄ• haá¹ƒ, deva, imassa ambe avaharÄ• mi, aÃ±Ã±e te ambÄ• , ye i
ambÄ• , ye mayÄ• avahaá¹-Ä• , nÄ• haá¹ƒ daá¹‡á¸• appattoâ€™ ti. kiá¹ƒ nu kho so, mahÄ
daá¹‡á¸• appatto bhaveyyÄ• â€™â€™ ti? ``Ä• ma, bhante, daá¹‡á¸• appatto bhaveyyÄ• â€
kÄ• raá¹‡enÄ• â€™â€™ ti? ``kiÃ±cÄ• pi so evaá¹ƒ vadeyya, purimaá¹ƒ, bhante, ambaá¹ƒ a
ambena so puriso daá¹‡á¸• appatto bhaveyyÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, i
karoti sobhanaá¹ƒ vÄ• pÄ• pakaá¹ƒ vÄ• , tena kammena aÃ±Ã±aá¹ƒ nÄ• marÅ«paá¹ƒ paá
pÄ• pakehi kammehÄ«â€™â€™ ti.

``bhiyyo \Ne 46/ opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso
sÄ• liá¹ƒ avahareyya ... pe ... ucchuá¹ƒ avahareyya ... pe ... \Ee 47/ yathÄ• mahÄ• rÄ• ja ko
hemantakÄ• le aggiá¹ƒ jÄ• letvÄ• visibbetvÄ• \Be 47/ {visÄ«vetvÄ• (Ce Ee) } avijjhÄ• petv
so aggi aÃ±Ã±atarassa purisassa khettaá¹ƒ á¸• aheyya {upaá¸• aheyya (Katthaci) }, tamena
gahetvÄ• raÃ±Ã±o dasseyya `iminÄ• , deva, purisena mayhaá¹ƒ khettaá¹ƒ daá¸• á¸• haâ€™
`nÄ• haá¹ƒ, deva, imassa khettaá¹ƒ jhÄ• pemi, aÃ±Ã±o so aggi, yo mayÄ• avijjhÄ• pito, aÃ
khettaá¹ƒ daá¸• á¸• haá¹ƒ, nÄ• haá¹ƒ daá¹‡á¸• appattoâ€™ ti. kiá¹ƒ nu kho so, mahÄ• rÄ• ja
bhaveyyÄ• â€™â€™ ti? ``Ä• ma, bhante, daá¹‡á¸• appatto bhaveyyÄ• â€™â€™ ti. ``kena k
``kiÃ±cÄ• pi so evaá¹ƒ vadeyya, purimaá¹ƒ, bhante, aggiá¹ƒ appaccakkhÄ• ya pacchimena
daá¹‡á¸• appatto bhaveyyÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, iminÄ• nÄ• marÅ«
vÄ• pÄ• pakaá¹ƒ vÄ• , tena kammena aÃ±Ã±aá¹ƒ nÄ• marÅ«paá¹ƒ paá¹-isandahati, tasmÄ
kammehÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso padÄ«p
abhirÅ«hitvÄ• bhuÃ±jeyya, padÄ«po jhÄ• yamÄ• no tiá¹‡aá¹ƒ jhÄ• peyya, tiá¹‡aá¹ƒ jhÄ• ya

jhÄ• peyya, gharaá¹ƒ jhÄ• yamÄ• naá¹ƒ gÄ• maá¹ƒ jhÄ• peyya, gÄ• majano taá¹ƒ purisaá¹ƒ
`kissa tvaá¹ƒ, bho purisa, gÄ• maá¹ƒ jhÄ• pesÄ«â€™ ti, so evaá¹ƒ vadeyya `nÄ• haá¹ƒ, bho
aÃ±Ã±o so padÄ«paggi, yassÄ• haá¹ƒ Ä• lokena bhuÃ±jiá¹ƒ, aÃ±Ã±o so aggi, yena gÄ• mo
vivadamÄ• nÄ• tava santike Ä• gaccheyyuá¹ƒ, kassa tvaá¹ƒ, mahÄ• rÄ• ja, aá¹-á¹-aá¹ƒ {att
dhÄ• reyyÄ• sÄ«â€™â€™ ti? ``gÄ• majanassa bhanteâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™
vadeyya, api ca tato eva so aggi nibbattoâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, kiÃ±cÄ•
mÄ• raá¹‡antikaá¹ƒ nÄ• marÅ«paá¹ƒ, aÃ±Ã±aá¹ƒ paá¹-isandhismiá¹ƒ nÄ• marÅ«paá¹ƒ, api
nibbattaá¹ƒ, tasmÄ• na mutto pÄ• pakehi kammehÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso dahariá
suá¹…kaá¹ƒ datvÄ• pakkameyya. sÄ• aparena \Ee 48/ samayena mahatÄ« assa vayappat
suá¹…kaá¹ƒ datvÄ• vivÄ• haá¹ƒ kareyya, itaro Ä• gantvÄ• evaá¹ƒ vadeyya `kissa pana me
bhariyaá¹ƒ nesÄ«â€™ ti? so evaá¹ƒ vadeyya `nÄ• haá¹ƒ tava bhariyaá¹ƒ nemi, aÃ±Ã±Ä• s
taruá¹‡Ä«, yÄ• \Be 48/ tayÄ• vÄ• ritÄ• ca dinnasuá¹…kÄ• ca, aÃ±Ã±Ä• yaá¹ƒ dÄ• rikÄ•
vÄ• ritÄ• ca dinnasuá¹…kÄ• cÄ• â€™ ti, te vivadamÄ• nÄ• tava santike Ä• gaccheyyuá¹ƒ
aá¹-á¹-aá¹ƒ dhÄ• reyyÄ• sÄ«â€™â€™ ti? ``purimassa bhanteâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä
47/ so evaá¹ƒ vadeyya, api ca tato yeva sÄ• mahatÄ« nibbattÄ• â€™â€™ ti. ``evameva kho
aÃ±Ã±aá¹ƒ mÄ• raá¹‡antikaá¹ƒ nÄ• marÅ«paá¹ƒ, aÃ±Ã±aá¹ƒ paá¹-isandhismiá¹ƒ nÄ• marÅ
nibbattaá¹ƒ, tasmÄ• naparimutto pÄ• pakehi kammehÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso gopÄ• l
khÄ«raghaá¹-aá¹ƒ kiá¹‡itvÄ• tasseva hatthe nikkhipitvÄ• pakkameyya `sve gahetvÄ• gam
aparajju dadhi sampajjeyya. so Ä• gantvÄ• evaá¹ƒ vadeyya `dehi me khÄ«raghaá¹-aâ€™ n
itaro evaá¹ƒ vadeyya `nÄ• haá¹ƒ tava hatthato dadhiá¹ƒ kiá¹‡Ä• mi, dehi me khÄ«raghaá¹-a
vadeyya `ajÄ• nato te khÄ«raá¹ƒ dadhibhÅ«taâ€™ nti te vivadamÄ• nÄ• tava santike Ä• ga
mahÄ• rÄ• ja, aá¹-á¹-aá¹ƒ dhÄ• reyyÄ• sÄ«â€™â€™ ti? ``gopÄ• lakassa bhanteâ€™â€™ ti
``kiÃ±cÄ• pi so evaá¹ƒ vadeyya, api ca tato yeva taá¹ƒ nibbattaâ€™â€™ nti. ``evameva kho
aÃ±Ã±aá¹ƒ mÄ• raá¹‡antikaá¹ƒ nÄ• marÅ«paá¹ƒ, aÃ±Ã±aá¹ƒ paá¹-isandhismiá¹ƒ nÄ• marÅ
nibbattaá¹ƒ, tasmÄ• na parimutto pÄ• pakehi kammehÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nÄ• marÅ«paekattanÄ• nattapaÃ±ho chaá¹-á¹-ho.

7. therapaá¹-isandahanÄ• paá¹-isandahanapaÃ±ho

<7> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, tvaá¹ƒ pana paá¹-isandahissasÄ«â€™â€™ ti? ``a
tena pucchitena, nanu mayÄ• paá¹-ikacceva akkhÄ• taá¹ƒ `sace, mahÄ• rÄ• ja, saupÄ• dÄ

paá¹-isandahissÄ• mi, sace anupÄ• dÄ• no bhavissÄ• mi, na paá¹-isandahissÄ• mÄ«â€™â

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso raÃ±Ã±o adhik
tuá¹-á¹-ho adhikÄ• raá¹ƒ dadeyya, so tena adhikÄ• rena paÃ±cahi kÄ• maguá¹‡ehi samapp
paricareyya, so \Be 49/ ce janassa Ä• roceyya `na me rÄ• jÄ• kiÃ±ci paá¹-ikarotÄ«â€™ ti. k
mahÄ• rÄ• ja, puriso yuttakÄ• rÄ« bhaveyyÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``eva
kiá¹ƒ te tena pucchitena, nanu mayÄ• paá¹-ikacceva akkhÄ• taá¹ƒ `sace saupÄ• dÄ• no bh
paá¹-isandahissÄ• mi, sace anupÄ• dÄ• no bhavissÄ• mi, na paá¹-isandahissÄ• mÄ«â€™â

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

therapaá¹-isandahanÄ• paá¹-isandahanapaÃ±ho sattamo.

8. nÄ• marÅ«papaá¹-isandahanapaÃ±ho

<8> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `nÄ• marÅ«paâ€™ nti, ta
katamaá¹ƒ rÅ«paâ€™â€™ nti. ``yaá¹ƒ tattha, mahÄ• rÄ• ja, oá¸·Ä• rikaá¹ƒ, etaá¹ƒ rÅ«paá¹
cittacetasikÄ• dhammÄ• , etaá¹ƒ nÄ• maâ€™â€™ nti. ``bhante nÄ• gasena, kena kÄ• raá¹
paá¹-isandahati, rÅ«paá¹ƒ yeva vÄ• â€™â€™ ti? ``aÃ±Ã±amaÃ±Ã±Å«panissitÄ• , mahÄ• r
uppajjantÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kukkuá¹-iyÄ• kalalaá¹ƒ na bha
bhaveyya, yaÃ±ca tattha kalalaá¹ƒ, yaÃ±ca aá¹‡á¸• aá¹ƒ, ubhopete aÃ±Ã±amaÃ±Ã±Å«pani
uppatti hoti. evameva kho, mahÄ• rÄ• ja, yadi tattha nÄ• maá¹ƒ na bhaveyya, rÅ«pampi na
nÄ• maá¹ƒ, yaÃ±ceva rÅ«paá¹ƒ, ubhopete aÃ±Ã±amaÃ±Ã±Å«panissitÄ• , ekatova nesaá¹ƒ
dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaâ€™â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nÄ• marÅ«papaá¹-isandahanapaÃ±ho aá¹-á¹-hamo.

9. addhÄ• napaÃ±ho

<9> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `dÄ«ghamaddhÄ• naâ€™
nÄ• mÄ• â€™â€™ ti \Ne 49/? ``atÄ«to, mahÄ• rÄ• ja, addhÄ• , anÄ• gato addhÄ• , paccup
pana, bhante, sabbe addhÄ• atthÄ«â€™â€™ ti? ``koci, mahÄ• rÄ• ja \Be 50/, addhÄ• atth
``katamo pana, bhante, atthi, katamo \Ee 50/ natthÄ«â€™â€™ ti? ``ye te, mahÄ• rÄ• ja, saá
vigatÄ• niruddhÄ• vipariá¹‡atÄ• , so addhÄ• natthi, ye dhammÄ• vipÄ• kÄ• , ye ca vipÄ•

aÃ±Ã±atra paá¹-isandhiá¹ƒ denti, so addhÄ• atthi. ye sattÄ• kÄ• laá¹…katÄ• aÃ±Ã±atra u
atthi. ye sattÄ• kÄ• laá¹…katÄ• aÃ±Ã±atra anuppannÄ• , so addhÄ• natthi. ye ca sattÄ• p
natthi parinibbutattÄ• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

addhÄ• napaÃ±ho navamo.

addhÄ• navaggo dutiyo.

imasmiá¹ƒ vagge nava paÃ±hÄ• .

3. vicÄ• ravaggo

1. addhÄ• namÅ«lapaÃ±ho

<1> rÄ• jÄ• \Ne 50/ \Be 51/ Ä• ha ``bhante nÄ• gasena, atÄ«tassa addhÄ• nassa kiá¹ƒ mÅ
addhÄ• nassa kiá¹ƒ mÅ«laá¹ƒ, paccuppannassa addhÄ• nassa kiá¹ƒ mÅ«laâ€™â€™ nti? ``
addhÄ• nassa anÄ• gatassa ca addhÄ• nassa paccuppannassa ca addhÄ• nassa avijjÄ• m
saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ•
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti,
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak
{dukkhakkhandhassa addhÄ• nassa (Ce) } purimÄ• koá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

addhÄ• namÅ«lapaÃ±ho paá¹-hamo.

2. purimakoá¹-ipaÃ±ho

<2> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `purimÄ• koá¹-i na paÃ±Ã
opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, puriso parittaá¹ƒ {paripakkaá¹ƒ (K
pathaviyaá¹ƒ nikkhipeyya, tato aá¹…kuro uá¹-á¹-hahitvÄ• anupubbena vuá¸• á¸• hiá¹ƒ virÅ«
Ä• pajjitvÄ• phalaá¹ƒ dadeyya. tato bÄ«jaá¹ƒ \Ee 51/ gahetvÄ• puna ropeyya, tatopi aá¹…k
anupubbena vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjitvÄ• \Ne 51/ phalaá¹ƒ dadeyya
atthi antoâ€™â€™ ti? ``natthi bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, addhÄ• nas
paÃ±Ã±Ä• yatÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kukkuá¹-iyÄ• aá¹‡á¸• a
kukkuá¹-Ä« kukkuá¹-iyÄ• aá¹‡á¸• anti. evametissÄ• santatiyÄ• atthi antoâ€™â€™ ti? ``na
``evameva kho, mahÄ• rÄ• ja, addhÄ• nassÄ• pi purimÄ• koá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€

``bhiyyo \Be 52/ opammaá¹ƒ karohÄ«â€™â€™ ti. thero pathaviyÄ• cakkaá¹ƒ likhitvÄ• mili
etadavoca ``atthi, mahÄ• rÄ• ja, imassa cakkassa antoâ€™â€™ ti? ``natthi bhanteâ€™â€™
mahÄ• rÄ• ja, imÄ• ni cakkÄ• ni vuttÄ• ni bhagavatÄ• `cakkhuÃ±ca paá¹-icca rÅ«pe ca upp
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• , veda
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• kammaá¹ƒ, kammato puna ca
santatiyÄ• atthi antoâ€™â€™ ti? ``natthi bhanteâ€™â€™ ti.

`` `sotaÃ±ca paá¹-icca sadde ca ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati manovi
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• ,
upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• kammaá¹ƒ, kammato puna mano jÄ• yatÄ«â€™ ti.
antoâ€™â€™ ti? ``natthi bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, addhÄ• nassÄ•
paÃ±Ã±Ä• yatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

purimakoá¹-ipaÃ±ho dutiyo.

3. koá¹-ipaÃ±Ã±Ä• yanapaÃ±ho

<3> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `purimÄ• koá¹-i na paÃ±Ã
sÄ• purimÄ• koá¹-Ä«â€™â€™ ti? ``yo kho, mahÄ• rÄ• ja, atÄ«to addhÄ• , esÄ• purimÄ•
nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `purimÄ• koá¹-i na paÃ±Ã±Ä• yatÄ«â€™ ti, kiá¹ƒ pana
purimÄ• koá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€™ ti? ``kÄ• ci, mahÄ• rÄ• ja, paÃ±Ã±Ä• yati, kÄ•
``katamÄ• , bhante, paÃ±Ã±Ä• yati, katamÄ• na paÃ±Ã±Ä• yatÄ«â€™â€™ ti? ``ito pubbe,
sabbathÄ• sabbaá¹ƒ avijjÄ• nÄ• hosÄ«ti esÄ• purimÄ• koá¹-i na paÃ±Ã±Ä• yati, yaá¹ƒ ah
paá¹-ivigacchati, esapa purimÄ• koá¹-i paÃ±Ã±Ä• yatÄ«â€™â€™ ti \Ee 52/.

``bhante nÄ• gasena, yaá¹ƒ ahutvÄ• sambhoti, hutvÄ• paá¹-ivigacchati, nanu taá¹ƒ ubhato
gacchatÄ«â€™â€™ ti? ``yadi, mahÄ• rÄ• ja, ubhato chinnaá¹ƒ atthaá¹ƒ gacchati, ubhato \B
vaá¸• á¸• hetuâ€™â€™ nti? ``Ä• ma, sÄ• pi sakkÄ• vaá¸• á¸• hetuâ€™â€™ nti. â€™â€™ n
koá¹-ito sakkÄ• vaá¸• á¸• hetuâ€™â€™ nti? ``Ä• ma sakkÄ• vaá¸• á¸• hetuâ€™â€™ nti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. thero tassa rukkhÅ«pamaá¹ƒ akÄ• si, khandhÄ• ca kev

bÄ«jÄ• nÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

koá¹-ipaÃ±Ã±Ä• yanapaÃ±ho tatiyo.

4. saá¹…khÄ• rajÄ• yamÄ• napaÃ±ho

<4> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, atthi keci saá¹…khÄ• rÄ• , ye jÄ• yantÄ«â€™â€™
saá¹…khÄ• rÄ• , ye jÄ• yantÄ«â€™â€™ ti. ``katame te, bhanteâ€™â€™ ti? ``cakkhusmiÃ±
rÅ«pesu ca cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ hoti, cakkhuviÃ±Ã±Ä• á¹‡e sati cakkhusamphasso ho
vedanÄ• hoti, vedanÄ• ya sati taá¹‡hÄ• hoti, taá¹‡hÄ• ya sati upÄ• dÄ• naá¹ƒ hoti, upÄ• d
bhave sati jÄ• ti hoti, jÄ• tiyÄ• sati jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ•
evametassa kevalassa dukkhakkhandhassa samudayo hoti. cakkhusmiÃ±ca kho, mahÄ• rÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na hoti, cakkhuviÃ±Ã±Ä• á¹‡e asati cakkhusamphasso na hoti, ca
na hoti, vedanÄ• ya asati taá¹‡hÄ• na hoti, taá¹‡hÄ• ya asati upÄ• dÄ• naá¹ƒ na hoti, upÄ•
bhavo na hoti, bhave asati jÄ• ti na hoti, jÄ• tiyÄ• asati jarÄ• maraá¹‡aá¹ƒ sokaparidevaduk
na honti, evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

saá¹…khÄ• rajÄ• yamÄ• napaÃ±ho catuttho.

5. bhavantasaá¹…khÄ• rajÄ• yamÄ• napaÃ±ho

<5> rÄ• jÄ• \Be 54/ Ä• ha ``bhante nÄ• gasena, atthi keci saá¹…khÄ• rÄ• , ye abhavantÄ•
``natthi, mahÄ• rÄ• ja, keci saá¹…khÄ• rÄ• , ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva kho
jÄ• yantÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idaá¹ƒ gehaá¹ƒ
yattha tvaá¹ƒ \Ee 53/ nisinnosÄ«â€™â€™ ti? ``natthi kiÃ±ci, bhante, idha abhavantaá¹ƒ jÄ•
yeva jÄ• taá¹ƒ, imÄ• ni kho, bhante, dÄ• rÅ«ni vane ahesuá¹ƒ, ayaÃ±ca mattikÄ• pathaviya
purisÄ• naÃ±ca tajjena vÄ• yÄ• mena evamidaá¹ƒ gehaá¹ƒ nibbattaâ€™â€™ nti. ``evameva
saá¹…khÄ• rÄ• , ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva saá¹…khÄ• rÄ• jÄ• yantÄ«â€™

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, ye keci bÄ«jagÄ• mabh
nikkhittÄ• anupubbena vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjamÄ• nÄ• pupphÄ•
dadeyyuá¹ƒ, na te rukkhÄ• abhavantÄ• jÄ• tÄ• , bhavantÄ• yeva te rukkhÄ• jÄ• tÄ• . eva

keci saá¹…khÄ• rÄ• , ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva te saá¹…khÄ• rÄ• jÄ• yan

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kumbhakÄ• ro pathaviy
nÄ• nÄ• bhÄ• janÄ• ni karoti, na tÄ• ni bhÄ• janÄ• ni abhavantÄ• ni jÄ• tÄ• ni, bhavantÄ• n
mahÄ• rÄ• ja, natthi keci saá¹…khÄ• rÄ• , ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva saá¹…

``bhiyyo \Ne 54/ opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, vÄ«á¹‡Ä• ya pa
siyÄ• , doá¹‡i na siyÄ• , daá¹‡á¸• o na siyÄ• , upavÄ«á¹‡o na siyÄ• , tantiyo na siyuá¹ƒ, koá
purisassa ca tajjo vÄ• yÄ• mo na siyÄ• , jÄ• yeyya saddoâ€™â€™ ti? ``na hi bhanteâ€™â€
mahÄ• rÄ• ja, vÄ«á¹‡Ä• ya pattaá¹ƒ siyÄ• , cammaá¹ƒ siyÄ• , doá¹‡i siyÄ• , daá¹‡á¸• o siyÄ
tantiyo siyuá¹ƒ, koá¹‡o siyÄ• , purisassa ca tajjo vÄ• yÄ• mo siyÄ• , jÄ• yeyya saddoâ€™â€
jÄ• yeyyÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, natthi keci saá¹…khÄ• rÄ• , ye abhav
yeva kho saá¹…khÄ• rÄ• jÄ• yantÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, araá¹‡i na siyÄ• , araá¹‡
araá¹‡iyottakaá¹ƒ na siyÄ• , uttarÄ• raá¹‡i na \Be 55/ siyÄ• , coá¸·akaá¹ƒ na siyÄ• , purisass
na siyÄ• , jÄ• yeyya so aggÄ«â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``yato ca kho, mahÄ•
araá¹‡ipotako siyÄ• , araá¹‡iyottakaá¹ƒ siyÄ• , uttarÄ• raá¹‡i siyÄ• , coá¸·akaá¹ƒ siyÄ• , pur
vÄ• yÄ• mo siyÄ• , jÄ• yeyya so aggÄ«â€™â€™ ti? ``Ä• ma, bhante \Ee 54/, jÄ• yeyyÄ• â€
mahÄ• rÄ• ja, natthi keci saá¹…khÄ• rÄ• , ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva kho s
ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, maá¹‡i na siyÄ• , Ä• tap
siyÄ• , jÄ• yeyya so aggÄ«â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``yato ca kho, mahÄ• rÄ•
siyÄ• , gomayaá¹ƒ siyÄ• , jÄ• yeyya so aggÄ«â€™â€™ ti? ``Ä• ma, bhante, jÄ• yeyyÄ• â€™
mahÄ• rÄ• ja, natthi keci saá¹…khÄ• rÄ• ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva kho sa
ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, Ä• dÄ• so na siyÄ• , Ä•
siyÄ• , jÄ• yeyya attÄ• â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``yato ca kho, mahÄ• rÄ• ja,
siyÄ• , mukhaá¹ƒ siyÄ• , jÄ• yeyya attÄ• â€™â€™ ti? ``Ä• ma, bhante, jÄ• yeyyÄ• â€™â€™
natthi keci saá¹…khÄ• rÄ• , ye abhavantÄ• jÄ• yanti, bhavantÄ• yeva kho saá¹…khÄ• rÄ•

``kallosi \Ne 55/, bhante nÄ• gasenÄ• â€™â€™ ti.

bhavantasaá¹…khÄ• rajÄ• yamÄ• napaÃ±ho paÃ±camo.

6. vedagÅ«paÃ±ho

<6> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, vedagÅ« upalabbhatÄ«â€™â€™ ti? ``ko panesa,
nÄ• mÄ• â€™â€™ ti? ``yo, bhante, abbhantare jÄ«vo cakkhunÄ• rÅ«paá¹ƒ passati, sotena
ghÄ• nena gandhaá¹ƒ ghÄ• yati, jivhÄ• ya rasaá¹ƒ sÄ• yati, kÄ• yena phoá¹-á¹-habbaá¹ƒ ph
vijÄ• nÄ• ti, yathÄ• mayaá¹ƒ idha pÄ• sÄ• de nisinnÄ• yena yena vÄ• tapÄ• nena iccheyy
vÄ• tapÄ• nena passeyyÄ• ma, puratthimenapi vÄ• tapÄ• nena passeyyÄ• ma, pacchimena
passeyyÄ• ma, uttarenapi vÄ• tapÄ• nena passeyyÄ• ma, dakkhiá¹‡enapi vÄ• tapÄ• nena p
bhante, ayaá¹ƒ abbhantare jÄ«vo yena yena dvÄ• rena icchati passituá¹ƒ, tena tena dvÄ• re

thero Ä• ha ``paÃ±cadvÄ• raá¹ƒ, mahÄ• rÄ• ja, bhaá¹‡issÄ• mi, taá¹ƒ suá¹‡ohi, sÄ• dhuka
abbhantare jÄ«vo cakkhunÄ• rÅ«paá¹ƒ passati, yathÄ• mayaá¹ƒ idha pÄ• sÄ• de nisinnÄ•
iccheyyÄ• ma passituá¹ƒ, tena tena vÄ• tapÄ• nena rÅ«paá¹ƒ yeva passeyyÄ• ma, puratthi
yeva passeyyÄ• ma, pacchimenapi \Ee 55/ vÄ• tapÄ• nena rÅ«paá¹ƒ yeva passeyyÄ• ma, u
rÅ«paá¹ƒ yeva passeyyÄ• ma, dakkhiá¹‡enapi vÄ• tapÄ• nena rÅ«paá¹ƒ yeva passeyyÄ• m
sotenapi rÅ«paá¹ƒ yeva passitabbaá¹ƒ, ghÄ• nenapi rÅ«paá¹ƒ yeva passitabbaá¹ƒ, jivhÄ• y
passitabbaá¹ƒ, kÄ• yenapi rÅ«paá¹ƒ yeva passitabbaá¹ƒ, manasÄ• pi rÅ«paá¹ƒ yeva passit
yeva sotabbo, ghÄ• nenapi saddo yeva sotabbo, jivhÄ• yapi saddo yeva sotabbo, kÄ• yena
manasÄ• pi saddo yeva sotabbo; cakkhunÄ• pi gandho yeva ghÄ• yitabbo, sotenapi gandh
jivhÄ• yapi gandho yeva ghÄ• yitabbo, kÄ• yenapi gandho yeva ghÄ• yitabbo, manasÄ• pi g
cakkhunÄ• pi raso yeva sÄ• yitabbo, sotenapi raso yeva sÄ• yitabbo, ghÄ• nenapi raso yev
raso yeva sÄ• yitabbo, manasÄ• pi raso yeva sÄ• yitabbo; cakkhunÄ• pi phoá¹-á¹-habbaá¹ƒ
sotenapi phoá¹-á¹-habbaá¹ƒ yeva phusitabbaá¹ƒ, ghÄ• nenapi phoá¹-á¹-habbaá¹ƒ yeva phu
phoá¹-á¹-habbaá¹ƒ yeva \Ne 56/ phusitabbaá¹ƒ, manasÄ• pi phoá¹-á¹-habbaá¹ƒ yeva phusit
dhammaá¹ƒ yeva vijÄ• nitabbaá¹ƒ, sotenapi dhammaá¹ƒ yeva vijÄ• nitabbaá¹ƒ, ghÄ• nenap
vijÄ• nitabbaá¹ƒ, jivhÄ• yapi dhammaá¹ƒ yeva vijÄ• nitabbaá¹ƒ, kÄ• yenapi dhammaá¹ƒ yev
``na hi bhanteâ€™â€™ ti.

``na kho te, mahÄ• rÄ• ja, yujjati purimena vÄ• pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ,
mahÄ• rÄ• ja, mayaá¹ƒ idha pÄ• sÄ• de nisinnÄ• imesu jÄ• lavÄ• tapÄ• nesu ugghÄ• á¹-ite
bahimukhÄ• suá¹-á¹-hutaraá¹ƒ rÅ«paá¹ƒ passÄ• ma, evametena abbhantare jÄ«venÄ• pi c
mahantena Ä• kÄ• sena suá¹-á¹-hutaraá¹ƒ rÅ«paá¹ƒ passitabbaá¹ƒ, sotesu ugghÄ• á¹-itesu
ugghÄ• á¹-ite ... pe ... jivhÄ• ya ugghÄ• á¹-itÄ• ya ... pe ... kÄ• ye ugghÄ• á¹-ite mahantena
suá¹-á¹-hutaraá¹ƒ saddo sotabbo, gandho ghÄ• yitabbo, raso sÄ• yitabbo, phoá¹-á¹-habbo p
hi bhanteâ€™â€™ ti \Ee 56/.

``na kho te, mahÄ• rÄ• ja, yujjati purimena vÄ• pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ,
mahÄ• rÄ• ja, ayaá¹ƒ dinno nikkhamitvÄ• bahidvÄ• rakoá¹-á¹-hake tiá¹-á¹-heyya, jÄ• nÄ• si
`ayaá¹ƒ dinno nikkhamitvÄ• bahidvÄ• rakoá¹-á¹-hake á¹-hitoâ€™â€™ â€™ ti? ``Ä• ma, bha

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, ayaá¹ƒ dinno anto pavisitvÄ• tava purato tiá¹-á¹-heyya, j
mahÄ• rÄ• ja, `ayaá¹ƒ dinno anto pavisitvÄ• mama purato á¹-hitoâ€™â€™ â€™ ti? ``Ä• ma
ti. ``evameva kho, mahÄ• rÄ• ja, abbhantare so jÄ«vo jivhÄ• ya rase nikkhitte jÄ• neyya am
lavaá¹‡attaá¹ƒ vÄ• tittakattaá¹ƒ vÄ• kaá¹-ukattaá¹ƒ vÄ• kasÄ• yattaá¹ƒ vÄ• madhurattaá¹
bhante, jÄ• neyyÄ• â€™â€™ ti. ``te rase anto paviá¹-á¹-he jÄ• neyya ambilattaá¹ƒ vÄ• lava
tittakattaá¹ƒ vÄ• kaá¹-ukattaá¹ƒ vÄ• kasÄ• yattaá¹ƒ vÄ• madhurattaá¹ƒ vÄ• â€™â€™ ti. ``

``na kho te, mahÄ• rÄ• ja, yujjati purimena vÄ• pacchimaá¹ƒ, pacchimena vÄ• purimaá¹ƒ,
kocideva puriso madhughaá¹-asataá¹ƒ Ä• harÄ• petvÄ• madhudoá¹‡iá¹ƒ pÅ«rÄ• petvÄ• p
{pidahitvÄ• va (Katthaci) } madhudoá¹‡iyÄ• pakkhipeyya, jÄ• neyya, mahÄ• rÄ• ja, so puris
vÄ• na sampannaá¹ƒ vÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡enÄ• â€
mukhe madhu paviá¹-á¹-haâ€™â€™ nti.

``na \Ne 57/ kho te, mahÄ• rÄ• ja, yujjati purimena vÄ• pacchimaá¹ƒ, pacchimena vÄ• pur
``nÄ• haá¹ƒ paá¹-ibalo tayÄ• vÄ• dinÄ• saddhiá¹ƒ sallapituá¹ƒ; sÄ• dhu, bhante, atthaá¹ƒ j

thero abhidhammasaá¹ƒyuttÄ• ya kathÄ• ya rÄ• jÄ• naá¹ƒ milindaá¹ƒ saÃ±Ã±Ä• pesi --- ``i
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒsahajÄ• tÄ• phasso vedanÄ• s
jÄ«vitindriyaá¹ƒ manasikÄ• roti evamete dhammÄ• paccayato jÄ• yanti, na hettha vedagÅ«
paá¹-icca sadde ca ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá
phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• ekaggatÄ• \Be 58/ jÄ«vitindriyaá¹ƒ manasikÄ• roti \B
paccayato jÄ• yanti, na hettha vedagÅ« upalabbhatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

vedagÅ«paÃ±ho chaá¹-á¹-ho.

7. cakkhuviÃ±Ã±Ä• á¹‡Ä• dipaÃ±ho

<7> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha n
uppajjatÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, ta
uppajjatÄ«â€™â€™ ti.

``kiá¹ƒ nu kho, bhante nÄ• gasena, paá¹-hamaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, pacc
udÄ• hu manoviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ uppajjati, pacchÄ• cakkhuviÃ±Ã±Ä• á¹‡aâ€
mahÄ• rÄ• ja, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, pacchÄ• manoviÃ±Ã±Ä• á¹‡aâ€™â€™ n

``kiá¹ƒ nu kho, bhante nÄ• gasena, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹

uppajjÄ• mi, tvampi tattha uppajjÄ• hÄ«â€™ ti, udÄ• hu manoviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±
`yattha tvaá¹ƒ uppajjissasi, ahampi tattha uppajjissÄ• mÄ«â€™â€™ â€™ ti? ``na hi, mahÄ•
aÃ±Ã±amaÃ±Ã±ehÄ«â€™â€™ ti.

``kathaá¹ƒ \Ne 58/, bhante nÄ• gasena, yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha ma
uppajjatÄ«â€™â€™ ti? ``ninnattÄ• ca, mahÄ• rÄ• ja, dvÄ• rattÄ• ca ciá¹‡á¹‡attÄ• ca sam
ti.

``kathaá¹ƒ, bhante nÄ• gasena, ninnattÄ• yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha
uppajjati? opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, deve va
gaccheyyÄ• â€™â€™ ti? ``yena, bhante, ninnaá¹ƒ, tena gaccheyyÄ• â€™â€™ ti. ``athÄ• pa
katamena taá¹ƒ udakaá¹ƒ gaccheyyÄ• â€™â€™ ti. ``yena, bhante, purimaá¹ƒ udakaá¹ƒ gat
gaccheyyÄ• â€™â€™ ti.

``kiá¹ƒ nuá¹ƒ kho, mahÄ• rÄ• ja, purimaá¹ƒ udakaá¹ƒ pacchimaá¹ƒ udakaá¹ƒ Ä• á¹‡Ä• peti
tvampi tena gacchÄ• hÄ«â€™ ti, pacchimaá¹ƒ vÄ• udakaá¹ƒ purimaá¹ƒ udakaá¹ƒ Ä• á¹‡Ä•
gacchissasi, ahampi tena gacchissÄ• mÄ«â€™â€™ â€™ ti. ``na hi, bhante, anÄ• lÄ• po \Be
aÃ±Ã±amaÃ±Ã±ehi, ninnattÄ• gacchantÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, ninna
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha manoviÃ±Ã±Ä• á¹‡ampi uppajjati, na cakkhuviÃ±Ã
manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yatthÄ• haá¹ƒ uppajjÄ• mi, tvampi tattha uppajjÄ• hÄ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yattha tvaá¹ƒ uppajjissasi,
uppajjissÄ• mÄ«â€™ ti, anÄ• lÄ• po tesaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi, ninnattÄ• uppajjantÄ«â€™

``kathaá¹ƒ, bhante nÄ• gasena, dvÄ• rattÄ• yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tatth
uppajjati? apepammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, raÃ±
assa daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ ekadvÄ• raá¹ƒ, tato puriso nikkhamitukÄ• mo bhaveyya
nikkhameyyÄ• â€™â€™ ti? ``dvÄ• rena, bhante, nikkhameyyÄ• â€™â€™ ti. ``athÄ• paro pu
katamena so nikkhameyyÄ• â€™â€™ ti? ``yena, bhante, purimo puriso nikkhanto, sopi tena

``kiá¹ƒ nu kho, mahÄ• rÄ• ja, purimo puriso pacchimaá¹ƒ purisaá¹ƒ Ä• á¹‡Ä• peti `yenÄ• ha
tena gacchÄ• hÄ«â€™ ti, pacchimo vÄ• puriso purimaá¹ƒ purisaá¹ƒ Ä• á¹‡Ä• peti `yena tva
tena gacchissÄ• mÄ«â€™ ti. ``na hi, bhante, anÄ• lÄ• po tesaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi, dvÄ•
``evameva kho, mahÄ• rÄ• ja, dvÄ• rattÄ• yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha
uppajjati, na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yatthÄ• haá¹ƒ
tattha uppajjÄ• hÄ«â€™ ti, nÄ• pi manoviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä
uppajjissasi, ahampi tattha uppajjissÄ• mÄ«â€™ ti, anÄ• lÄ• po tesaá¹ƒ aÃ±Ã±amaÃ±Ã±eh
uppajjantÄ«â€™â€™ ti.

``kathaá¹ƒ, bhante nÄ• gasena, ciá¹‡á¹‡attÄ• yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, ta
manoviÃ±Ã±Ä• á¹‡ampi uppajjati? opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±a
ekaá¹ƒ sakaá¹-aá¹ƒ gaccheyya, atha dutiyaá¹ƒ sakaá¹-aá¹ƒ katamena gaccheyyÄ• â€™â€™
purimaá¹ƒ sakaá¹-aá¹ƒ gataá¹ƒ, tampi tena gaccheyyÄ• â€™â€™ ti.

``kiá¹ƒ nu kho, mahÄ• rÄ• ja, purimaá¹ƒ sakaá¹-aá¹ƒ pacchimaá¹ƒ sakaá¹-aá¹ƒ Ä• á¹‡Ä• pe
tvampi tena gacchÄ• hÄ«â€™ ti, pacchimaá¹ƒ vÄ• \Ee 59/ sakaá¹-aá¹ƒ purimaá¹ƒ sakaá¹-a
`yena tvaá¹ƒ gacchissasi, ahampi tena gacchissÄ• mÄ«â€™â€™ â€™ ti. ``na hi, bhante, an
aÃ±Ã±amaÃ±Ã±ehi, ciá¹‡á¹‡attÄ• gacchantÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, c
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha manoviÃ±Ã±Ä• á¹‡ampi uppajjati, na cakkhuviÃ±Ã
manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yatthÄ• haá¹ƒ uppajjÄ• mi, tvampi tattha uppajjÄ• hÄ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yattha tvaá¹ƒ uppajjissasi,
uppajjissÄ• mÄ«â€™ ti, anÄ• lÄ• po tesaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi, ciá¹‡á¹‡attÄ• uppajjantÄ«

``kathaá¹ƒ, bhante nÄ• gasena, samudÄ• caritattÄ• yattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppaj
manoviÃ±Ã±Ä• á¹‡ampi uppajjati? opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja
muddÄ• gaá¹‡anÄ• saá¹…khyÄ• lekhÄ• sippaá¹-á¹-hÄ• nesu Ä• dikammikassa dandhÄ• ya
nisammakiriyÄ• ya samudÄ• caritattÄ• adandhÄ• yanÄ• bhavati. evameva kho, mahÄ• rÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha manoviÃ±Ã±Ä• á¹‡ampi uppajjati, na cakkhuviÃ±Ã
manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yatthÄ• haá¹ƒ uppajjÄ• mi, tvampi tattha uppajjÄ• hÄ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• á¹‡Ä• peti `yattha tvaá¹ƒ uppajjissasi,
uppajjissÄ• mÄ«â€™ ti, anÄ• lÄ• po tesaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi, samudÄ• caritattÄ• uppa

``bhante nÄ• gasena, yattha sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha manoviÃ±Ã±Ä• á¹‡amp
yattha ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati ... pe ... yattha jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati
yattha kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha manoviÃ±Ã±Ä• á¹‡ampi uppajjatÄ«â€™â€™
yattha kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, tattha manoviÃ±Ã±Ä• á¹‡ampi uppajjatÄ«â€™â€™

``kiá¹ƒ nu kho, bhante nÄ• gasena, paá¹-hamaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, pacch
udÄ• hu manoviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ uppajjati, pacchÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aâ€
``kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, mahÄ• rÄ• ja, paá¹-hamaá¹ƒ uppajjati, pacchÄ• manoviÃ±Ã±Ä•

``kiá¹ƒ nu kho, bhante nÄ• gasena, ... pe ... anÄ• lÄ• po \Ee 60/ tesaá¹ƒ aÃ±Ã±amaÃ±Ã±eh
uppajjantÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

cakkhuviÃ±Ã±Ä• á¹‡Ä• dipaÃ±ho sattamo.

8. phassalakkhaá¹‡apaÃ±ho

<8> rÄ• jÄ• \Be 61/ Ä• ha ``bhante nÄ• gasena, yattha manoviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, p
uppajjatÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, yattha manoviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, pha
vedanÄ• pi tattha uppajjati, saÃ±Ã±Ä• pi tattha uppajjati, cetanÄ• pi tattha uppajjati, vitakko
uppajjati, vicÄ• ropi tattha uppajjati, sabbepi phassappamukhÄ• dhammÄ• tattha uppajjant

``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡o phassoâ€™â€™ ti? ``phusanalakkhaá¹‡o, mahÄ• rÄ

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, dve meá¹‡á¸• Ä• yujjheyyuá¹ƒ
evaá¹ƒ cakkhu daá¹-á¹-habbaá¹ƒ yathÄ• dutiyo meá¹‡á¸• o, evaá¹ƒ rÅ«paá¹ƒ daá¹-á¹-habb
sannipÄ• to, evaá¹ƒ phasso daá¹-á¹-habboâ€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, dve pÄ• á¹‡Ä« vajjeyyu
pÄ• á¹‡i, evaá¹ƒ cakkhu daá¹-á¹-habbaá¹ƒ. yathÄ• dutiyo pÄ• á¹‡i, evaá¹ƒ rÅ«paá¹ƒ daá¹-á
tesaá¹ƒ sannipÄ• to, evaá¹ƒ phasso daá¹-á¹-habboâ€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, dve sammÄ• vajjeyyuá
evaá¹ƒ cakkhu daá¹-á¹-habbaá¹ƒ. yathÄ• dutiyo sammo, evaá¹ƒ rÅ«paá¹ƒ daá¹-á¹-habbaá¹
sannipÄ• to, evaá¹ƒ phasso daá¹-á¹-habboâ€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

phassalakkhaá¹‡apaÃ±ho aá¹-á¹-hamo.

9. vedanÄ• lakkhaá¹‡apaÃ±ho

<9> ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡Ä• vedanÄ• â€™â€™ ti? ``vedayitalakkhaá¹‡Ä•
anubhavanalakkhaá¹‡Ä• cÄ• â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso raÃ±Ã±o adhik
rÄ• jÄ• tuá¹-á¹-ho adhikÄ• raá¹ƒ dadeyya, so tena adhikÄ• rena paÃ±cahi kÄ• maguá¹‡ehi
paricareyya, tassa evamassa `mayÄ• kho pubbe raÃ±Ã±o adhikÄ• ro kato, tassa me rÄ• jÄ
adhikÄ• raá¹ƒ adÄ• si, svÄ• haá¹ƒ tatonidÄ• naá¹ƒ imaá¹ƒ evarÅ«paá¹ƒ vedanaá¹ƒ vedayÄ

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kocideva \Ee 61/ puriso kusalaá¹ƒ kammaá¹ƒ katvÄ• kÄ
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyya, so ca tattha dibbehi paÃ±cahi kÄ• ma

samaá¹…gibhÅ«to paricareyya, tassa evamassa `svÄ• haá¹ƒ kho pubbe kusalaá¹ƒ kammaá
tatonidÄ• naá¹ƒ imaá¹ƒ evarÅ«paá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti, evaá¹ƒ kho, mahÄ• r
vedanÄ• anubhavanalakkhaá¹‡Ä• cÄ• â€™â€™ ti.

``kallosi \Ne 62/, bhante nÄ• gasenÄ• â€™â€™ ti.

vedanÄ• lakkhaá¹‡apaÃ±ho navamo.

10. saÃ±Ã±Ä• lakkhaá¹‡apaÃ±ho

<10> ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡Ä• saÃ±Ã±Ä• â€™â€™ ti? ``saÃ±jÄ• nanalakkh
kiá¹ƒ saÃ±jÄ• nÄ• ti? nÄ«lampi saÃ±jÄ• nÄ• ti, pÄ«tampi saÃ±jÄ• nÄ• ti, lohitampi saÃ±jÄ•
saÃ±jÄ• nÄ• ti, maÃ±jiá¹-á¹-hampi {maÃ±jeá¹-á¹-hampi (Ce Ee) } saÃ±jÄ• nÄ• ti. evaá¹ƒ kho
saÃ±jÄ• nanalakkhaá¹‡Ä• saÃ±Ã±Ä• â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o bhaá¹‡á¸• Ä• gÄ• riko
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hÄ• ni {maÃ±jeá¹-á¹-hÄ• ni (Ce Ee) } rÄ• jabhogÄ• ni rÅ
saÃ±jÄ• nÄ• ti. evaá¹ƒ kho, mahÄ• rÄ• ja, saÃ±jÄ• nanalakkhaá¹‡Ä• saÃ±Ã±Ä• â€™â€™

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

saÃ±Ã±Ä• lakkhaá¹‡apaÃ±ho dasamo.

11. cetanÄ• lakkhaá¹‡apaÃ±ho

<11> ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡Ä• cetanÄ• â€™â€™ ti? ``cetayitalakkhaá¹‡Ä•
abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• cÄ• â€™â€™ ti.

``opammaá¹ƒ \Be 63/ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso visaá¹ƒ
attanÄ• ca piveyya, pare ca pÄ• yeyya, so attanÄ• pi dukkhito bhaveyya, parepi dukkhitÄ•
kho, mahÄ• rÄ• ja, idhekacco puggalo akusalaá¹ƒ kammaá¹ƒ cetanÄ• ya cetayitvÄ• kÄ• ya
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. yepi tassa anusikkhanti \Ne 63/
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kocideva puriso sappinavanÄ«tatelamadhuphÄ• á¹‡itaá
abhisaá¹…kharitvÄ• attanÄ• ca piveyya, pare ca pÄ• yeyya, so attanÄ• sukhito bhaveyya
bhaveyyuá¹ƒ. evameva \Ee 62/ kho, mahÄ• rÄ• ja, idhekacco puggalo kusalaá¹ƒ kammaá¹ƒ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. yepi tassa a

kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. evaá¹ƒ kho
cetayitalakkhaá¹‡Ä• cetanÄ• abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• cÄ• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

cetanÄ• lakkhaá¹‡apaÃ±ho ekÄ• dasamo.

12. viÃ±Ã±Ä• á¹‡alakkhaá¹‡apaÃ±ho

<12> ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti? ``vijÄ• nanala
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, nagaraguttiko majjhe nagarasiá
passeyya puratthimadisato purisaá¹ƒ Ä• gacchantaá¹ƒ, passeyya dakkhiá¹‡adisato purisaá
passeyya pacchimadisato purisaá¹ƒ Ä• gacchantaá¹ƒ, passeyya uttaradisato purisaá¹ƒ Ä• g
mahÄ• rÄ• ja, yaÃ±ca puriso cakkhunÄ• rÅ«paá¹ƒ passati, taá¹ƒ viÃ±Ã±Ä• á¹‡ena vijÄ• nÄ
suá¹‡Ä• ti, taá¹ƒ viÃ±Ã±Ä• á¹‡ena vijÄ• nÄ• ti. yaÃ±ca ghÄ• nena gandhaá¹ƒ ghÄ• yati, taá
vijÄ• nÄ• ti. yaÃ±ca jivhÄ• ya rasaá¹ƒ sÄ• yati, taá¹ƒ viÃ±Ã±Ä• á¹‡ena \Be 64/ vijÄ• nÄ• ti. y
phoá¹-á¹-habbaá¹ƒ phusati, taá¹ƒ viÃ±Ã±Ä• á¹‡ena vijÄ• nÄ• ti, yaÃ±ca manasÄ• dhamma
viÃ±Ã±Ä• á¹‡ena vijÄ• nÄ• ti. evaá¹ƒ kho, mahÄ• rÄ• ja, vijÄ• nanalakkhaá¹‡aá¹ƒ viÃ±Ã±Ä•

``kallosi \Ne 64/, bhante nÄ• gasenÄ• â€™â€™ ti.

viÃ±Ã±Ä• á¹‡alakkhaá¹‡apaÃ±ho dvÄ• dasamo.

13. vitakkalakkhaá¹‡apaÃ±ho

<13> ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡o vitakkoâ€™â€™ ti? ``appanÄ• lakkhaá¹‡o mal

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, vaá¸• á¸• hakÄ« suparikammak
appeti, evameva kho, mahÄ• rÄ• ja, appanÄ• lakkhaá¹‡o vitakkoâ€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

vitakkalakkhaá¹‡apaÃ±ho terasamo.

14. vicÄ• ralakkhaá¹‡apaÃ±ho

<14> ``bhante nÄ• gasena, kiá¹ƒlakkhaá¹‡o vicÄ• roâ€™â€™ ti? ``anumajjanalakkhaá¹‡o,
ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kaá¹ƒsathÄ• laá¹ƒ Ä• koá¹-itaá
anusandahati {anusaddÄ• yati (Katthaci) }, yathÄ• , mahÄ• rÄ• ja, Ä• koá¹-anÄ• , evaá¹ƒ vit
yathÄ• anuravanÄ• {anumajjanÄ• (Katthaci) }, evaá¹ƒ vicÄ• ro daá¹-á¹-habboâ€™â€™ ti.

``kallosi \Ne 65/, bhante nÄ• gasenÄ• â€™â€™ ti.

vicÄ• ralakkhaá¹‡apaÃ±ho cuddasamo.

vicÄ• ravaggo tatiyo.

imasmiá¹ƒ vagge cuddasa paÃ±hÄ• .

4. nibbÄ• navaggo

1. phassÄ• divinibbhujanapaÃ±ho

<1> rÄ• jÄ• \Ne 66/ \Be 65/ Ä• ha ``bhante nÄ• gasena, sakkÄ• imesaá¹ƒ dhammÄ• naá¹
vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuá¹ƒ `ayaá¹ƒ phasso, aya
saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• , idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ vitakko, ayaá¹ƒ vicÄ• roâ€™
mahÄ• rÄ• ja, imesaá¹ƒ dhammÄ• naá¹ƒ ekatobhÄ• vagatÄ• naá¹ƒ vinibbhujitvÄ• vinibbhu
paÃ±Ã±Ä• petuá¹ƒ `ayaá¹ƒ phasso, ayaá¹ƒ vedanÄ• , ayaá¹ƒ saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• ,
ayaá¹ƒ vitakko, ayaá¹ƒ vicÄ• roâ€™â€™ â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o sÅ«do arasaá¹ƒ vÄ•
rasaá¹ƒ vÄ• (Ce Se Ee) } kareyya, so tattha dadhimpi pakkhipeyya, loá¹‡ampi pakkhipeyya
pakkhipeyya, jÄ«rakampi pakkhipeyya, maricampi pakkhipeyya, aÃ±Ã±Ä• nipi pakÄ• rÄ• ni
rÄ• jÄ• evaá¹ƒ vadeyya, `dadhissa me rasaá¹ƒ Ä• hara, loá¹‡assa me rasaá¹ƒ Ä• hara, siá
Ä• hara, jÄ«rakassa me rasaá¹ƒ Ä• hara, maricassa me rasaá¹ƒ Ä• hara, sabbesaá¹ƒ me pa
Ä• harÄ• â€™ ti. sakkÄ• nu kho, mahÄ• rÄ• ja, tesaá¹ƒ rasÄ• naá¹ƒ ekatobhÄ• vagatÄ• na
vinibbhujitvÄ• rasaá¹ƒ Ä• harituá¹ƒ ambilattaá¹ƒ vÄ• lavaá¹‡attaá¹ƒ vÄ• tittakattaá¹ƒ vÄ•
kasÄ• yattaá¹ƒ vÄ• madhurattaá¹ƒ vÄ• â€™â€™ ti? ``na hi, bhante, sakkÄ• tesaá¹ƒ rasÄ•
\Ee 64/ vinibbhujitvÄ• vinibbhujitvÄ• rasaá¹ƒ Ä• harituá¹ƒ ambilattaá¹ƒ vÄ• lavaá¹‡attaá¹ƒ
vÄ• kaá¹-ukattaá¹ƒ vÄ• kasÄ• yattaá¹ƒ vÄ• madhurattaá¹ƒ vÄ• , api ca kho pana sakena s
upaá¹-á¹-hahantÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, na sakkÄ• imesaá¹ƒ dhamm
vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuá¹ƒ `ayaá¹ƒ phasso, aya

saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• , idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ vitakko, ayaá¹ƒ vicÄ• roâ€™
sakena lakkhaá¹‡ena upaá¹-á¹-hahantÄ«â€™â€™ ti.

``kallosi \Ne 67/, bhante nÄ• gasenÄ• â€™â€™ ti.

phassÄ• divinibbhujanapaÃ±ho paá¹-hamo.

2. nÄ• gasenapaÃ±ho

<2> thero \Be 66/ Ä• ha ``loá¹‡aá¹ƒ, mahÄ• rÄ• ja, cakkhuviÃ±Ã±eyyaâ€™â€™ nti. ``Ä• m
cakkhuviÃ±Ã±eyyaâ€™â€™ nti. ``suá¹-á¹-hu kho, mahÄ• rÄ• ja, jÄ• nÄ• hÄ«â€™â€™ ti. ``
jivhÄ• viÃ±Ã±eyyaâ€™â€™ nti? ``Ä• ma, mahÄ• rÄ• ja, jivhÄ• viÃ±Ã±eyyaâ€™â€™ nti. ``k
loá¹‡aá¹ƒ jivhÄ• ya vijÄ• nÄ• tÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, sabbaá¹ƒ loá¹‡aá¹ƒ ji

``yadi, bhante, sabbaá¹ƒ loá¹‡aá¹ƒ jivhÄ• ya vijÄ• nÄ• ti, kissa pana taá¹ƒ sakaá¹-ehi balÄ«
(Ce Ee) } Ä• haranti, nanu loá¹‡ameva Ä• haritabbaâ€™â€™ nti? ``na sakkÄ• , mahÄ• rÄ•
ekatobhÄ• vagatÄ• ete dhammÄ• gocaranÄ• nattagatÄ• loá¹‡aá¹ƒ garubhÄ• vo cÄ• ti. sa
loá¹‡aá¹ƒ tulÄ• ya tulayituâ€™â€™ nti? ``Ä• ma, bhante, sakkÄ• â€™â€™ ti. ``na sakkÄ• ,
tulÄ• ya tulayituá¹ƒ, garubhÄ• vo tulÄ• ya tuliyatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nÄ• gasenapaÃ±ho dutiyo.

3. paÃ±cÄ• yatanakammanibbattapaÃ±ho

<3> rÄ• jÄ• \Ee 65/ Ä• ha ``bhante nÄ• gasena, yÄ• nimÄ• ni paÃ±cÄ• yatanÄ• ni, kiá¹ƒ n
nibbattÄ• ni, udÄ• hu ekena kammenÄ• â€™â€™ ti? ``nÄ• nÄ• kammehi, mahÄ• rÄ• ja, nib
ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, ekasmiá¹ƒ khett
vappeyyuá¹ƒ \Ne 68/, tesaá¹ƒ nÄ• nÄ• bÄ«jÄ• naá¹ƒ nÄ• nÄ• phalÄ• ni nibbatteyyuâ€™â€™
nibbatteyyuâ€™â€™ nti. ``evameva kho, mahÄ• rÄ• ja, yÄ• ni yÄ• ni paÃ±cÄ• yatanÄ• ni, t
nibbattÄ• ni, na ekena kammenÄ• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

paÃ±cÄ• yatanakammanibbattapaÃ±ho tatiyo.

4. kammanÄ• nÄ• karaá¹‡apaÃ±ho

<4> rÄ• jÄ• \Be 67/ Ä• ha ``bhante nÄ• gasena, kena kÄ• raá¹‡ena manussÄ• na sabbe s
aÃ±Ã±e dÄ«ghÄ• yukÄ• , aÃ±Ã±e bahvÄ• bÄ• dhÄ• aÃ±Ã±e appÄ• bÄ• dhÄ• , aÃ±Ã±e du
aÃ±Ã±e appesakkhÄ• , aÃ±Ã±e mahesakkhÄ• , aÃ±Ã±e appabhogÄ• , aÃ±Ã±e mahÄ• bho
mahÄ• kulÄ«nÄ• , aÃ±Ã±e duppaÃ±Ã±Ä• , aÃ±Ã±e paÃ±Ã±avantoâ€™â€™ ti?

thero Ä• ha ``kissa pana, mahÄ• rÄ• ja, rukkhÄ• na sabbe samakÄ• , aÃ±Ã±e ambilÄ• , aÃ
tittakÄ• , aÃ±Ã±e kaá¹-ukÄ• , aÃ±Ã±e kasÄ• vÄ• , aÃ±Ã±e madhurÄ• â€™â€™ ti? ``maÃ±Ã
nÄ• nÄ• karaá¹‡enÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, kammÄ• naá¹ƒ nÄ• nÄ• k
aÃ±Ã±e appÄ• yukÄ• , aÃ±Ã±e dÄ«ghÄ• yukÄ• , aÃ±Ã±e bahvÄ• bÄ• dhÄ• , aÃ±Ã±e appÄ
aÃ±Ã±e vaá¹‡á¹‡avanto, aÃ±Ã±e appesakkhÄ• , aÃ±Ã±e mahesakkhÄ• , aÃ±Ã±e appabho
nÄ«cakulÄ«nÄ• , aÃ±Ã±e mahÄ• kulÄ«nÄ• , aÃ±Ã±e duppaÃ±Ã±Ä• , aÃ±Ã±e paÃ±Ã±avan
bhagavatÄ• --- `kammassakÄ• , mÄ• á¹‡ava, sattÄ• kammadÄ• yÄ• dÄ• kammayonÄ« ka
kammaá¹ƒ satte vibhajati yadidaá¹ƒ hÄ«nappaá¹‡Ä«tatÄ• yÄ• â€™â€™ â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

kammanÄ• nÄ• karaá¹‡apaÃ±ho catuttho.

5. vÄ• yÄ• makaraá¹‡apaÃ±ho

<5> rÄ• jÄ• \Ne 69/ Ä• ha ``bhante nÄ• gasena, tumhe bhaá¹‡atha `kinti imaá¹ƒ dukkhaá¹
dukkhaá¹ƒ nuppajjeyyÄ• â€™ ti \Ee 66/. etadatthÄ• , mahÄ• rÄ• ja, amhÄ• kaá¹ƒ pabbajjÄ•
paá¹-ikacceva vÄ• yamitena, nanu sampatte kÄ• le vÄ• yamitabbaâ€™â€™ nti? thero Ä• ha
mahÄ• rÄ• ja, vÄ• yÄ• mo akiccakaro bhavati, paá¹-ikacceva vÄ• yÄ• mo kiccakaro bhavat

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadÄ• tvaá¹ƒ p
tvaá¹ƒ udapÄ• naá¹ƒ khaá¹‡Ä• peyyÄ• si, taá¸·Ä• kaá¹ƒ khaá¹‡Ä• peyyÄ• si `pÄ• nÄ«yaá¹ƒ
bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, sampatte kÄ• le \Be 68/ vÄ• yÄ• mo akic
vÄ• yÄ• mo kiccakaro bhavatÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadÄ• t
bhaveyyÄ• si, tadÄ• tvaá¹ƒ khettaá¹ƒ kasÄ• peyyÄ• si, sÄ• liá¹ƒ ropÄ• peyyÄ• si, dhaÃ±Ã±
`bhattaá¹ƒ bhuÃ±jissÄ• mÄ«â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ•
akiccakaro bhavati, paá¹-ikacceva vÄ• yÄ• mo kiccakaro bhavatÄ«ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadÄ• t
paccupaá¹-á¹-hito bhaveyya, tadÄ• tvaá¹ƒ parikhaá¹ƒ khaá¹‡Ä• peyyÄ• si, pÄ• kÄ• raá¹ƒ k
kÄ• rÄ• peyyÄ• si, aá¹-á¹-Ä• lakaá¹ƒ kÄ• rÄ• peyyÄ• si, dhaÃ±Ã±aá¹ƒ atiharÄ• peyyÄ• si, ta
sikkheyyÄ• si, assasmiá¹ƒ sikkheyyÄ• si, rathasmiá¹ƒ sikkheyyÄ• si, dhanusmiá¹ƒ sikkheyy
sikkheyyÄ• sÄ«â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, samp
akiccakaro bhavati, paá¹-ikacceva vÄ• yÄ• mo kiccakaro bhavati. bhÄ• sitampetaá¹ƒ mahÄ•

`` `paá¹-ikacceva taá¹ƒ kayirÄ• , yaá¹ƒ jaÃ±Ã±Ä• hitamattano.

na sÄ• kaá¹-ikacintÄ• ya, mantÄ• dhÄ«ro parakkame ||

`` `yathÄ• \Ne 70/ sÄ• kaá¹-iko maá¹-á¹-haá¹ƒ {nÄ• ma (Ce Ee Katthaci) SN a I 103}, sama
mahÄ• pathaá¹ƒ.

visamaá¹ƒ maggamÄ• ruyha, akkhacchinnova jhÄ• yati ||

`` `evaá¹ƒ \Ee 67/ dhammÄ• apakkamma, adhammamanuvattiya.

mando maccu mukhaá¹ƒ patto, akkhacchinnova jhÄ• yatÄ«â€™â€™ â€™ ti {socatÄ«ti (sab

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

vÄ• yÄ• makaraá¹‡apaÃ±ho paÃ±camo.

6. nerayikaggiuá¹‡habhÄ• vapaÃ±ho

<6> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, tumhe bhaá¹‡atha `pÄ• katikaaggito nerayiko agg
khuddakopi pÄ• sÄ• á¹‡o \Be 69/ pÄ• katike aggimhi pakkhitto divasampi paccamÄ• no {dh
vilayaá¹ƒ gacchati, kÅ«á¹-Ä• gÄ• ramattopi pÄ• sÄ• á¹‡o nerayikaggimhi pakkhitto khaá¹‡e
ti, etaá¹ƒ vacanaá¹ƒ na saddahÄ• mi, evaÃ±ca pana vadetha `ye ca tattha uppannÄ• sattÄ
vassasahassÄ• ni niraye paccamÄ• nÄ• na vilayaá¹ƒ gacchantÄ«â€™ ti, tampi vacanaá¹ƒ

thero Ä• ha ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yÄ• tÄ• santi makariniyopi susumÄ• r
moriniyopi kapotiniyopi, kiá¹ƒnu tÄ• kakkhaá¸·Ä• ni pÄ• sÄ• á¹‡Ä• ni sakkharÄ• yo ca khÄ•
bhante, khÄ• dantÄ«â€™â€™ ti. ``kiá¹ƒ pana tÄ• ni tÄ• saá¹ƒ kucchiyaá¹ƒ koá¹-á¹-habbhan
gacchantÄ«â€™â€™ ti? ``Ä• ma, bhante, vilayaá¹ƒ gacchantÄ«â€™â€™ ti. ``yo pana tÄ• s
sopi vilayaá¹ƒ gacchatÄ«â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡enÄ• â€™
bhante, kammÄ• dhikatena na vilayaá¹ƒ gacchatÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ•

sattÄ• anekÄ• nipi vassasahassÄ• ni niraye paccamÄ• nÄ• na vilayaá¹ƒ gacchanti. bhÄ• s
bhagavatÄ• --- `so na tÄ• va kÄ• laá¹ƒ karoti, yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«ho

``bhiyyo \Ne 71/ opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, y
byagghiniyopi dÄ«piniyopi kukkuriniyopi, kiá¹ƒnu tÄ• kakkhaá¸·Ä• ni aá¹-á¹-hikÄ• ni maá¹ƒs
``Ä• ma, bhante, khÄ• dantÄ«â€™â€™ ti. ``kiá¹ƒ pana tÄ• ni tÄ• saá¹ƒ kucchiyaá¹ƒ \Ee 68/
koá¹-á¹-habbhantaragatÄ• ni vilayaá¹ƒ gacchantÄ«â€™â€™ ti? ``Ä• ma, bhante, vilayaá¹ƒ g
pana tÄ• saá¹ƒ kucchiyaá¹ƒ gabbho, sopi vilayaá¹ƒ gacchatÄ«â€™â€™ ti? ``na hi bhanteâ€
kÄ• raá¹‡enÄ• â€™â€™ ti? ``maÃ±Ã±Ä• mi, bhante, kammÄ• dhikatena na vilayaá¹ƒ gacch
mahÄ• rÄ• ja, kammÄ• dhikatena nerayikÄ• sattÄ• anekÄ• nipi vassasahassÄ• ni niraye p
gacchantÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yÄ• tÄ•
yonakasukhumÄ• liniyopi khattiyasukhumÄ• liniyopi brÄ• hmaá¹‡asukhumÄ• liniyopi gahap
tÄ• kakkhaá¸·Ä• ni khajjakÄ• ni maá¹ƒsÄ• ni khÄ• dantÄ«â€™â€™ ti? ``Ä• ma, bhante, kh
pana tÄ• ni tÄ• saá¹ƒ kucchiyaá¹ƒ koá¹-á¹-habbhantaragatÄ• ni vilayaá¹ƒ gacchantÄ«â€™â
vilayaá¹ƒ gacchantÄ«â€™â€™ ti. ``yo \Be 70/ pana tÄ• saá¹ƒ kucchiyaá¹ƒ gabbho sopi vila
ti? ``na hi bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡enÄ• â€™â€™ ti. ``maÃ±Ã±Ä• mi, bhante, ka
gacchatÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, kammÄ• dhikatena nerayikÄ• sattÄ•
niraye paccamÄ• nÄ• na vilayaá¹ƒ gacchanti. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ
karoti, yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hotÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nerayikaggiuá¹‡habhÄ• vapaÃ±ho chaá¹-á¹-ho.

7. pathavisandhÄ• rakapaÃ±ho

<7> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, tumhe bhaá¹‡atha `ayaá¹ƒ mahÄ• pathavÄ« uda
vÄ• te patiá¹-á¹-hitaá¹ƒ, vÄ• to Ä• kÄ• se patiá¹-á¹-hitoâ€™ ti, etampi vacanaá¹ƒ na saddah
dhammakarakena {dhammakaraá¹‡ena (Katthaci) } udakaá¹ƒ gahetvÄ• rÄ• jÄ• naá¹ƒ milin
mahÄ• rÄ• ja, imaá¹ƒ udakaá¹ƒ vÄ• tena Ä• dhÄ• ritaá¹ƒ, evaá¹ƒ tampi udakaá¹ƒ vÄ• tena

``kallosi \Ne 72/, bhante nÄ• gasenÄ• â€™â€™ ti.

pathavisandhÄ• rakapaÃ±ho sattamo.

8. nirodhanibbÄ• napaÃ±ho

<8> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, nirodho nibbÄ• naâ€™â€™ nti? ``Ä• ma, mahÄ• r
nti. ``kathaá¹ƒ, bhante \Ee 69/, nÄ• gasena, nirodho nibbÄ• naâ€™â€™ nti? ``sabbe bÄ• la
mahÄ• rÄ• ja, ajjhattikabÄ• hire Ä• yatane abhinandanti abhivadanti ajjhosÄ• ya tiá¹-á¹-hant
vuyhanti, na parimuccanti jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokena paridevena dukkhehi dom
parimuccanti dukkhasmÄ• ti vadÄ• mi. sutavÄ• ca kho, mahÄ• rÄ• ja, ariyasÄ• vako ajjhatt
nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati, tassa taá¹ƒ anabhinandato anabhiv
tiá¹-á¹-hato taá¹‡hÄ• nirujjhati, taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodh
bhavanirodhÄ• jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadoman
evametassa kevalassa dukkhakkhandhassa nirodho hoti, evaá¹ƒ kho, mahÄ• rÄ• ja, nirodho

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nirodhanibbÄ• napaÃ±ho aá¹-á¹-hamo.

9. nibbÄ• nalabhanapaÃ±ho

<9> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, sabbeva labhanti nibbÄ• naâ€™â€™ nti? ``na kho
labhanti nibbÄ• naá¹ƒ, api ca kho, mahÄ• rÄ• ja, yo sammÄ• paá¹-ipanno abhiÃ±Ã±eyye d
pariÃ±Ã±eyye dhamme parijÄ• nÄ• ti, pahÄ• tabbe dhamme pajahati, bhÄ• vetabbe dhamm
dhamme sacchikaroti, so labhati nibbÄ• naâ€™â€™ nti.

``kallosi \Ne 73/, bhante nÄ• gasenÄ• â€™â€™ ti.

nibbÄ• nalabhanapaÃ±ho navamo.

10. nibbÄ• nasukhajÄ• nanapaÃ±ho

<10> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yo na labhati nibbÄ• naá¹ƒ, jÄ• nÄ• ti so `sukhaá
``Ä• ma, mahÄ• rÄ• ja, yo na labhati nibbÄ• naá¹ƒ, jÄ• nÄ• ti so `sukhaá¹ƒ nibbÄ• naâ€™â€
bhante nÄ• gasena, alabhanto jÄ• nÄ• ti `sukhaá¹ƒ nibbÄ• naâ€™â€™ â€™ nti? ``taá¹ƒ kiá
yesaá¹ƒ nacchinnÄ• hatthapÄ• dÄ• \Be 72/, jÄ• neyyuá¹ƒ te, mahÄ• rÄ• ja, `dukkhaá¹ƒ ha
nti? ``Ä• ma, bhante, jÄ• neyyuâ€™â€™ nti. ``kathaá¹ƒ jÄ• neyyuâ€™â€™ nti? ``aÃ±Ã±esa
chinnahatthapÄ• dÄ• naá¹ƒ paridevitasaddaá¹ƒ sutvÄ• jÄ• nanti `dukkhaá¹ƒ hatthapÄ• dac
70/. ``evameva kho, mahÄ• rÄ• ja, yesaá¹ƒ diá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ, tesaá¹ƒ saddaá¹ƒ s
nibbÄ• naâ€™â€™ â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

nibbÄ• nasukhajÄ• nanapaÃ±ho dasamo.

nibbÄ• navaggo catuttho.

imasmiá¹ƒ vagge dasa paÃ±hÄ• .

5. buddhavaggo

1. buddhassa atthinatthibhÄ• vapaÃ±ho

<1> rÄ• jÄ• \Ne 74/ \Be 73/ Ä• ha ``bhante nÄ• gasena, buddho tayÄ• diá¹-á¹-hoâ€™â€™
mahÄ• rÄ• jÄ• â€™â€™ ti. ``atha te Ä• cariyehi buddho diá¹-á¹-hoâ€™â€™ ti? ``na hi, mah
hi, bhante nÄ• gasena, natthi buddhoâ€™â€™ ti. ``kiá¹ƒ pana, mahÄ• rÄ• ja, himavati Å«hÄ
diá¹-á¹-hÄ• â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``atha te pitarÄ• Å«hÄ• nadÄ« diá¹-á¹-
bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, natthi Å«hÄ• nadÄ«â€™â€™ ti. ``atthi, bhante,
nadÄ« na diá¹-á¹-hÄ• , pitarÄ• pi me Å«hÄ• nadÄ« na diá¹-á¹-hÄ• , api ca atthi Å«hÄ• nad
kho, mahÄ• rÄ• ja, kiÃ±cÄ• pi mayÄ• bhagavÄ• na diá¹-á¹-ho, Ä• cariyehipi me bhagavÄ•
bhagavÄ• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

buddhassa atthinatthibhÄ• vapaÃ±ho paá¹-hamo.

2. buddhassa anuttarabhÄ• vapaÃ±ho

<2> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, buddho anuttaroâ€™â€™ ti? ``Ä• ma, mahÄ• rÄ•
``kathaá¹ƒ, bhante nÄ• gasena, adiá¹-á¹-hapubbaá¹ƒ jÄ• nÄ• si `buddho anuttaroâ€™â€™
maÃ±Ã±asi, mahÄ• rÄ• ja, yehi adiá¹-á¹-hapubbo mahÄ• samuddo, jÄ• neyyuá¹ƒ te, mahÄ•
mahÄ• samuddo gambhÄ«ro appameyyo duppariyogÄ• ho, yatthimÄ• paÃ±ca mahÄ• nadi
seyyathidaá¹ƒ, gaá¹…gÄ• yamunÄ• aciravatÄ« sarabhÅ« mahÄ«, neva tassa Å«nattaá¹ƒ
paÃ±Ã±Ä• yatÄ«â€™â€™ ti \Ne 75/? ``Ä• ma, bhante, jÄ• neyyuâ€™â€™ nti. ``evameva k
parinibbute \Ee 71/ passitvÄ• jÄ• nÄ• mi `bhagavÄ• anuttaroâ€™â€™ â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

buddhassa anuttarabhÄ• vapaÃ±ho dutiyo.

3. buddhassa anuttarabhÄ• vajÄ• nanapaÃ±ho

<3> rÄ• jÄ• \Be 74/ Ä• ha ``bhante nÄ• gasena, sakkÄ• jÄ• nituá¹ƒ `buddho anuttaroâ€™
mahÄ• rÄ• ja, sakkÄ• jÄ• nituá¹ƒ `bhagavÄ• anuttaroâ€™â€™ â€™ ti. ``kathaá¹ƒ, bhante
`buddho anuttaroâ€™â€™ â€™ ti. ``bhÅ«tapubbaá¹ƒ, mahÄ• rÄ• ja, tissatthero nÄ• ma lek
vassÄ• ni abbhatÄ«tÄ• ni kÄ• laá¹…katassa kathaá¹ƒ so Ã±Ä• yatÄ«â€™â€™ ti. ``lekhena
kho, mahÄ• rÄ• ja, yo dhammaá¹ƒ passati, so bhagavantaá¹ƒ passati, dhammo hi, mahÄ• r
desitoâ€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

buddhassa anuttarabhÄ• vajÄ• nanapaÃ±ho tatiyo.

4. dhammadiá¹-á¹-hapaÃ±ho

<4> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, dhammo tayÄ• diá¹-á¹-hoâ€™â€™ ti. ``buddhane
buddhapaÃ±Ã±attiyÄ• yÄ• vajÄ«vaá¹ƒ sÄ• vakehi vattitabbaâ€™â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

dhammadiá¹-á¹-hapaÃ±ho catuttho.

5. asaá¹…kamanapaá¹-isandahanapaÃ±ho

<5> rÄ• jÄ• \Ne 76/ Ä• ha ``bhante nÄ• gasena, na ca saá¹…kamati paá¹-isandahati cÄ• â
mahÄ• rÄ• ja, na ca saá¹…kamati paá¹-isandahati cÄ• â€™â€™ ti. ``kathaá¹ƒ, bhante nÄ• g
paá¹-isandahati ca, opammaá¹ƒ karohÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, kocideva pur
padÄ«peyya, kiá¹ƒnu kho so, mahÄ• rÄ• ja, padÄ«po padÄ«pamhÄ• saá¹…kantoâ€™â€™
``evameva kho, mahÄ• rÄ• ja, na ca saá¹…kamati paá¹-isandahati cÄ• â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``abhijÄ• nÄ• si nu, tvaá¹ƒ mahÄ• rÄ• ja, dahara
santike kiÃ±ci silokaá¹ƒ gahitaâ€™â€™ nti? ``Ä• ma, bhanteâ€™â€™ ti \Be 75/. ``kiá¹ƒnu k
siloko Ä• cariyamhÄ• saá¹…kantoâ€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho,
saá¹…kamati paá¹-isandahati cÄ• ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

asaá¹…kamanapaá¹-isandahanapaÃ±ho paÃ±camo.

6. vedagÅ«paÃ±ho

<6> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, vedagÅ« upalabbhatÄ«â€™â€™ ti? thero Ä• ha `
vedagÅ« nupalabbhatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

vedagÅ«paÃ±ho chaá¹-á¹-ho.

7. aÃ±Ã±akÄ• yasaá¹…kamanapaÃ±ho

<7> rÄ• jÄ• \Ne 77/ \Ee 72/ Ä• ha ``bhante nÄ• gasena, atthi koci satto yo imamhÄ• kÄ• y
saá¹…kamatÄ«â€™â€™ ti? ``na hi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``yadi, bhante nÄ• gasena,
kÄ• yaá¹ƒ saá¹…kamanto natthi, nanu mutto bhavissati pÄ• pakehi kammehÄ«â€™â€™ ti?
paá¹-isandaheyya, mutto bhavissati pÄ• pakehi kammehÄ«ti, yasmÄ• ca kho, mahÄ• rÄ• ja
parimutto pÄ• pakehi kammehÄ«â€™â€™ ti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso aÃ±Ã±atarassa
avahareyya, kiá¹ƒ so daá¹‡á¸• appatto bhaveyyÄ• â€™â€™ ti? ``Ä• ma, bhante, daá¹‡á¸• a
``na kho so, mahÄ• rÄ• ja, tÄ• ni ambÄ• ni avahari, yÄ• ni tena ropitÄ• ni, kasmÄ• daá¹‡á¸
ti? ``tÄ• ni, bhante, ambÄ• ni nissÄ• ya jÄ• tÄ• ni, tasmÄ• daá¹‡á¸• appatto bhaveyyÄ• â€™
mahÄ• rÄ• ja, iminÄ• nÄ• marÅ«pena kammaá¹ƒ karoti sobhanaá¹ƒ vÄ• asobhanaá¹ƒ \Be
nÄ• marÅ«paá¹ƒ paá¹-isandahati, tasmÄ• na parimutto pÄ• pakehi kammehÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

aÃ±Ã±akÄ• yasaá¹…kamanapaÃ±ho sattamo.

8. kammaphalaatthibhÄ• vapaÃ±ho

<8> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, iminÄ• nÄ• marÅ«pena kammaá¹ƒ kataá¹ƒ kusal
kuhiá¹ƒ tÄ• ni kammÄ• ni tiá¹-á¹-hantÄ«â€™â€™ ti? ``anubandheyyuá¹ƒ kho, mahÄ• rÄ• ja
anapÄ• yinÄ«â€™â€™ ti {anupÄ• yinÄ«ti (Katthaci) }. ``sakkÄ• pana, bhante, tÄ• ni kamm
idha vÄ• tÄ• ni kammÄ• ni tiá¹-á¹-hantÄ«â€™â€™ â€™ ti? ``na sakkÄ• , mahÄ• rÄ• ja, tÄ•
vÄ• idha vÄ• tÄ• ni kammÄ• ni tiá¹-á¹-hantÄ«â€™â€™ â€™ ti.

``opammaá¹ƒ \Ne 78/ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yÄ• nim

anibbattaphalÄ• ni, sakkÄ• tesaá¹ƒ phalÄ• ni dassetuá¹ƒ `idha vÄ• idha vÄ• tÄ• ni phalÄ•
â€™ ti. ``na hi, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, abbocchinnÄ• ya santatiy
kammÄ• ni dassetuá¹ƒ `idha vÄ• idha vÄ• tÄ• ni kammÄ• ni tiá¹-á¹-hantÄ«â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

kammaphalaatthibhÄ• vapaÃ±ho aá¹-á¹-hamo.

9. uppajjatijÄ• nanapaÃ±ho

<9> rÄ• jÄ• \Ee 73/ Ä• ha ``bhante nÄ• gasena, yo uppajjati, jÄ• nÄ• ti so `uppajjissÄ• mÄ
mahÄ• rÄ• ja, yo uppajjati jÄ• nÄ• ti so `uppajjissÄ• mÄ«â€™â€™ â€™ ti. ``opammaá¹ƒ ka
mahÄ• rÄ• ja, kassako gahapatiko bÄ«jÄ• ni pathaviyaá¹ƒ nikkhipitvÄ• sammÄ• deve vass
\Be 77/ nibbattissatÄ«â€™â€™ â€™ ti? ``Ä• ma, bhante, jÄ• neyyÄ• â€™â€™ ti. ``evamev
uppajjati, jÄ• nÄ• ti so `uppajjissÄ• mÄ«â€™â€™ â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

uppajjatijÄ• nanapaÃ±ho navamo.

10. buddhanidassanapaÃ±ho

<10> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, buddho atthÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ•
``sakkÄ• pana, bhante nÄ• gasena, buddho nidassetuá¹ƒ idhavÄ• idhavÄ• â€™â€™ ti? ``
bhagavÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• , na sakkÄ• bhagavÄ• nidassetuá¹ƒ `

``opammaá¹ƒ \Ne 79/ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, mahato
jalamÄ• nassa yÄ• acci atthaá¹…gatÄ• , sakkÄ• sÄ• acci dassetuá¹ƒ `idha vÄ• idha vÄ•
bhante, niruddhÄ• sÄ• acci appaÃ±Ã±attiá¹ƒ gatÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ
nibbÄ• nadhÄ• tuyÄ• parinibbuto atthaá¹…gato, na sakkÄ• bhagavÄ• nidassetuá¹ƒ `idha
dhammakÄ• yena pana kho, mahÄ• rÄ• ja, sakkÄ• bhagavÄ• nidassetuá¹ƒ. dhammo hi, m
desitoâ€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

buddhanidassanapaÃ±ho dasamo.

buddhavaggo paÃ±camo.

imasmiá¹ƒ vagge dasa paÃ±hÄ• .

6. sativaggo

1. kÄ• yapiyÄ• yanapaÃ±ho

<1> rÄ• jÄ• \Ne 80/ \Be 78/ Ä• ha ``bhante nÄ• gasena, piyo pabbajitÄ• naá¹ƒ kÄ• yoâ€™
mahÄ• rÄ• ja, piyo pabbajitÄ• naá¹ƒ kÄ• yoâ€™â€™ ti. ``atha kissa nu kho, bhante, kelÄ• y
``kiá¹ƒ pana te, mahÄ• rÄ• ja, kadÄ• ci karahaci saá¹…gÄ• magatassa kaá¹‡á¸• appahÄ• r
bhante, hotÄ«â€™â€™ ti. ``kiá¹ƒnu kho \Ee 74/, mahÄ• rÄ• ja, so vaá¹‡o Ä• lepena ca Ä• li
makkhÄ«yati sukhumena ca coá¸·apaá¹-á¹-ena paliveá¹-hÄ«yatÄ«â€™â€™ ti? ``Ä• ma, bha
Ä• limpÄ«yati telena ca makkhÄ«yati sukhumena ca coá¸·apaá¹-á¹-ena paliveá¹-hÄ«yatÄ«â
mahÄ• rÄ• ja, piyo te vaá¹‡o, tena Ä• lepena ca Ä• limpÄ«yati telena ca makkhÄ«yati sukhu
paliveá¹-hÄ«yatÄ«â€™â€™ ti? ``na me, bhante, piyo vaá¹‡o, api ca maá¹ƒsassa ruhanatthÄ
Ä• limpÄ«yati telena ca makkhÄ«yati sukhumena ca coá¸·apaá¹-á¹-ena paliveá¹-hÄ«yatÄ«â
mahÄ• rÄ• ja, appiyo pabbajitÄ• naá¹ƒ kÄ• yo, atha ca pabbajitÄ• anajjhositÄ• kÄ• yaá¹ƒ p
brahmacariyÄ• nuggahÄ• ya. api ca kho, mahÄ• rÄ• ja, vaá¹‡Å«pamo kÄ• yo vutto bhagava
vaá¹‡amiva kÄ• yaá¹ƒ pariharanti anajjhositÄ• . bhÄ• sitampetaá¹ƒ mahÄ• rÄ• ja bhagavatÄ

`` `allacammapaá¹-icchanno, navadvÄ• ro mahÄ• vaá¹‡o.

samantato paggharati, asucipÅ«tigandhiyoâ€™â€™ â€™ ti ||

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

kÄ• yapiyÄ• yanapaÃ±ho paá¹-hamo.

2. sabbaÃ±Ã±Å«bhÄ• vapaÃ±ho

<2> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, buddho sabbaÃ±Ã±Å« sabbadassÄ• vÄ«â€™â€™
\Ne 81/ sabbaÃ±Ã±Å« sabbadassÄ• vÄ«â€™â€™ ti. ``atha kissa nu kho, bhante nÄ• gasen
sikkhÄ• padaá¹ƒ paÃ±Ã±apesÄ«â€™â€™ ti? ``atthi pana te \Be 79/ mahÄ• rÄ• ja, koci vejjo
pathaviyaá¹ƒ sabbabhesajjÄ• ni jÄ• nÄ• tÄ«â€™â€™ ti? ``Ä• ma, bhante, atthÄ«â€™â€™ t
so vejjo gilÄ• nakaá¹ƒ sampatte kÄ• le bhesajjaá¹ƒ pÄ• yeti, udÄ• hu asampatte kÄ• leâ€™
bhante, gilÄ• nakaá¹ƒ bhesajjaá¹ƒ pÄ• yeti, no asampatte kÄ• leâ€™â€™ ti? ``evameva kho
sabbaÃ±Ã±Å« sabbadassÄ• vÄ« na asampatte kÄ• le sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ pa
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• peti yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yaâ€™â€

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

sabbaÃ±Ã±Å«bhÄ• vapaÃ±ho dutiyo.

3. mahÄ• purisalakkhaá¹‡apaÃ±ho

<3> rÄ• jÄ• \Ee 75/ Ä• ha ``bhante nÄ• gasena, buddho dvattiá¹ƒsamahÄ• purisalakkhaá¹‡
ca anubyaÃ±janehi pariraÃ±jito suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattaco byÄ• mappa
mahÄ• rÄ• ja, bhagavÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gato asÄ«tiyÄ•
suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattaco byÄ• mappabhoâ€™â€™ ti.

``kiá¹ƒ panassa, bhante, mÄ• tÄ• pitaropi dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ•
anubyaÃ±janehi pariraÃ±jitÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kaÃ±canasannibhattacÄ• byÄ• ma
mahÄ• rÄ• ja, mÄ• tÄ• pitaro dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gatÄ• asÄ«
pariraÃ±jitÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kaÃ±canasannibhattacÄ• byÄ• mappabhÄ• â€™â€

``evaá¹ƒ sante kho, bhante nÄ• gasena, na uppajjati buddho dvattiá¹ƒsamahÄ• purisalakkh
asÄ«tiyÄ• ca anubyaÃ±janehi pariraÃ±jito suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattaco
mÄ• tusadiso vÄ• putto hoti mÄ• tupakkho vÄ• , pitusadiso vÄ• putto hoti pitupakkho vÄ• â
``atthi pana, mahÄ• rÄ• ja, kiÃ±ci padumaá¹ƒ satapattaâ€™â€™ nti? ``Ä• ma, bhante, atthÄ
kuhiá¹ƒ sambhavoâ€™â€™ ti? ``kaddame jÄ• yati udake Ä• sÄ«yatÄ«â€™â€™ ti \Ne 82/. `
padumaá¹ƒ kaddamena sadisaá¹ƒ vaá¹‡á¹‡ena vÄ• gandhena vÄ• rasena vÄ• â€™â€™ t
``atha udakena vÄ• \Be 80/ gandhena vÄ• rasena vÄ• â€™â€™ ti? ``na hi, bhanteâ€™â€™
mahÄ• rÄ• ja, bhagavÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gato asÄ«tiyÄ•
suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattaco byÄ• mappabho, no cassa mÄ• tÄ• pitaro
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi samannÄ• gatÄ• asÄ«tiyÄ• ca anubyaÃ±janehi pari
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kaÃ±canasannibhattacÄ• byÄ• mappabhÄ• â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

mahÄ• purisalakkhaá¹‡apaÃ±ho tatiyo.

4. bhagavato brahmacÄ• ripaÃ±ho

<4> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, buddho brahmacÄ• rÄ«â€™â€™ ti? ``Ä• ma, mah
brahmacÄ• rÄ«â€™â€™ ti. ``tena hi, bhante nÄ• gasena, buddho brahmuno sissoâ€™â€™
mahÄ• rÄ• ja, hatthipÄ• mokkhoâ€™â€™ ti? ``atthi \Ee 76/, bhanteâ€™â€™ ti. ``kiá¹ƒnu kh

kadÄ• ci karahaci koÃ±canÄ• daá¹ƒ nadatÄ«ti? ``Ä• ma, bhante, nadatÄ«â€™â€™ ti ``tena
koÃ±casakuá¹‡assa sissoâ€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``kiá¹ƒ pana, mahÄ• rÄ• j
abuddhikoâ€™â€™ ti? ``sabuddhiko, bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, brahmÄ•

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

bhagavato brahmacÄ• ripaÃ±ho catuttho.

5. bhagavato upasampadÄ• paÃ±ho

<5> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, upasampadÄ• sundarÄ• â€™â€™ ti? ``Ä• ma, m
sundarÄ• â€™â€™ ti. ``atthi pana, bhante, buddhassa upasampadÄ• , udÄ• hu natthÄ«â€™
mahÄ• rÄ• ja \Ne 83/, bhagavÄ• bodhirukkhamÅ«le saha sabbaÃ±Ã±utaÃ±Ä• á¹‡ena, natt
aÃ±Ã±ehi dinnÄ• , yathÄ• sÄ• vakÄ• naá¹ƒ, mahÄ• rÄ• ja, bhagavÄ• sikkhÄ• padaá¹ƒ paÃ
anatikkamanÄ«yaâ€™â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

bhagavato upasampadÄ• paÃ±ho paÃ±camo.

6. assubhesajjÄ• bhesajjapaÃ±ho

<6> rÄ• jÄ• \Be 81/ Ä• ha ``bhante nÄ• gasena, yo ca mÄ• tari matÄ• ya rodati, yo ca dha
ubhinnaá¹ƒ tesaá¹ƒ rodantÄ• naá¹ƒ kassa assu bhesajjaá¹ƒ, kassa na bhesajjaâ€™â€™ nti
mahÄ• rÄ• ja, assu rÄ• gadosamohehi samalaá¹ƒ uá¹‡haá¹ƒ, ekassa pÄ«tisomanassena vi
mahÄ• rÄ• ja, sÄ«talaá¹ƒ, taá¹ƒ bhesajjaá¹ƒ, yaá¹ƒ uá¹‡haá¹ƒ, taá¹ƒ na bhesajjaâ€™â€™ n

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

assubhesajjÄ• bhesajjapaÃ±ho chaá¹-á¹-ho.

7. sarÄ• gavÄ«tarÄ• ganÄ• nÄ• karaá¹‡apaÃ±ho

<7> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sarÄ• gassa ca vÄ«tar
kho, mahÄ• rÄ• ja, ajjhosito, eko anajjhositoâ€™â€™ ti. ``kiá¹ƒ etaá¹ƒ, bhante, ajjhosito ana
nÄ• mÄ• â€™â€™ ti? ``eko kho, mahÄ• rÄ• ja, atthiko, eko anatthikoâ€™â€™ ti. ``passÄ• r
yo ca sarÄ• go, yo ca vÄ«tarÄ• go, sabbopeso sobhanaá¹ƒ yeva icchati khÄ• danÄ«yaá¹ƒ v
koci pÄ• pakaá¹ƒ icchatÄ«â€™â€™ ti. ``avÄ«tarÄ• go kho, mahÄ• rÄ• ja, rasapaá¹-isaá¹ƒv

rasarÄ• gapaá¹-isaá¹ƒvedÄ« ca bhojanaá¹ƒ bhuÃ±jati, vÄ«tarÄ• go pana rasapaá¹-isaá¹ƒve
bhuÃ±jati, no ca kho rasarÄ• gapaá¹-isaá¹ƒvedÄ«â€™â€™ ti.

``kallosi \Ne 84/, bhante nÄ• gasenÄ• â€™â€™ ti.

sarÄ• gavÄ«tarÄ• ganÄ• nÄ• karaá¹‡apaÃ±ho sattamo.

8. paÃ±Ã±Ä• patiá¹-á¹-hÄ• napaÃ±ho

<8> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, paÃ±Ã±Ä• kuhiá¹ƒ paá¹-ivasatÄ«â€™â€™ ti? ``n
ti. ``tena hi, bhante nÄ• gasena, natthi paÃ±Ã±Ä• â€™â€™ ti. ``vÄ• to, mahÄ• rÄ• ja, kuhiá
ti? ``na katthaci bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, natthi vÄ• toâ€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

paÃ±Ã±Ä• patiá¹-á¹-hÄ• napaÃ±ho aá¹-á¹-hamo.

9. saá¹ƒsÄ• rapaÃ±ho

<9> rÄ• jÄ• \Be 82/ Ä• ha ``bhante nÄ• gasena, yaá¹ƒ panetaá¹ƒ brÅ«si `saá¹ƒsÄ• roâ€™
saá¹ƒsÄ• roâ€™â€™ ti? ``idha, mahÄ• rÄ• ja, jÄ• to idheva marati, idha mato aÃ±Ã±atra up
tahiá¹ƒ yeva marati, tahiá¹ƒ mato aÃ±Ã±atra uppajjati, evaá¹ƒ kho, mahÄ• rÄ• ja, saá¹ƒsÄ•
``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso pakkaá¹ƒ amba
ropeyya, tato mahanto ambarukkho nibbattitvÄ• phalÄ• ni dadeyya, atha so puriso tatopi pa
khÄ• ditvÄ• aá¹-á¹-hiá¹ƒ ropeyya, tatopi mahanto ambarukkho nibbattitvÄ• phalÄ• ni dadey
rukkhÄ• naá¹ƒ koá¹-i na paÃ±Ã±Ä• yati, evameva kho, mahÄ• rÄ• ja, idha jÄ• to idheva ma
uppajjati, tahiá¹ƒ jÄ• to tahiá¹ƒ yeva marati, tahiá¹ƒ mato aÃ±Ã±atra uppajjati, evaá¹ƒ kho, m
saá¹ƒsÄ• ro hotÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

saá¹ƒsÄ• rapaÃ±ho navamo.

10. cirakatasaraá¹‡apaÃ±ho

<10> rÄ• jÄ• \Ne 85/ Ä• ha ``bhante nÄ• gasena, kena atÄ«taá¹ƒ cirakataá¹ƒ saratÄ«â€™
mahÄ• rÄ• jÄ• â€™â€™ ti. ``nanu, bhante nÄ• gasena, cittena sarati no satiyÄ• â€™â€™ t
mahÄ• rÄ• ja, kiÃ±cideva karaá¹‡Ä«yaá¹ƒ katvÄ• pamuá¹-á¹-haâ€™â€™ nti? ``Ä• ma bha

tvaá¹ƒ mahÄ• rÄ• ja, tasmiá¹ƒ samaye acittako ahosÄ«â€™â€™ ti? ``na hi, bhante, sati tas
nÄ• hosÄ«â€™â€™ ti. ``atha kasmÄ• , tvaá¹ƒ mahÄ• rÄ• ja, evamÄ• ha `cittena sarati, no s

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

cirakatasaraá¹‡apaÃ±ho dasamo.

11. abhijÄ• nantasatipaÃ±ho

<11> rÄ• jÄ• \Be 83/ Ä• ha ``bhante nÄ• gasena, sabbÄ• sati abhijÄ• nantÄ« uppajjati \Ee
kaá¹-umikÄ• va satÄ«â€™â€™ ti? ``abhijÄ• nantÄ«pi, mahÄ• rÄ• ja, kaá¹-umikÄ• pi satÄ«â
bhante nÄ• gasena, sabbÄ• sati abhijÄ• nantÄ«, natthi kaá¹-umikÄ• satÄ«â€™â€™ ti? ``y
kaá¹-umikÄ• sati, natthi kiÃ±ci sippikÄ• naá¹ƒ kammÄ• yatanehi vÄ• sippÄ• yatanehi vÄ•
karaá¹‡Ä«yaá¹ƒ, niratthakÄ• Ä• cariyÄ• , yasmÄ• ca kho, mahÄ• rÄ• ja, atthi kaá¹-umikÄ•
kammÄ• yatanehi vÄ• sippÄ• yatanehi vÄ• vijjÄ• á¹-á¹-hÄ• nehi vÄ• karaá¹‡Ä«yaá¹ƒ, atth

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

abhijÄ• nantasatipaÃ±ho ekÄ• dasamo.

sativaggo chaá¹-á¹-ho.

imasmiá¹ƒ vagge ekÄ• dasa paÃ±hÄ• .

7. arÅ«padhammavavattanavaggo

1. satiuppajjanapaÃ±ho

<1> rÄ• jÄ• \Ne 86/ \Be 84/ Ä• ha ``bhante nÄ• gasena, katihÄ• kÄ• rehi sati uppajjatÄ«â€
``sattarasahÄ• kÄ• rehi, mahÄ• rÄ• ja, sati uppajjatÄ«â€™â€™ ti. ``katamehi sattarasahÄ•
``abhijÄ• natopi, mahÄ• rÄ• ja, sati uppajjati, kaá¹-umikÄ• yapi sati uppajjati, oá¸·Ä• rikaviÃ±
uppajjati, hitaviÃ±Ã±Ä• á¹‡atopi sati uppajjati, ahitaviÃ±Ã±Ä• á¹‡atopi sati uppajjati, sabhÄ•
uppajjati, visabhÄ• ganimittatopi sati uppajjati, kathÄ• bhiÃ±Ã±Ä• á¹‡atopi sati uppajjati, lak
uppajjati, sÄ• raá¹‡atopi sati uppajjati, muddÄ• topi sati uppajjati, gaá¹‡anÄ• topi sati uppajj
dhÄ• raá¹‡atopi sati uppajjati, bhÄ• vanatopi sati uppajjati, potthakanibandhanatopi sati upp
upanikkhepatopi sati uppajjati, anubhÅ«tatopi sati uppajjatÄ«ti.

``kathaá¹ƒ abhijÄ• nato sati uppajjati? yathÄ• , mahÄ• rÄ• ja, Ä• yasmÄ• ca Ä• nando khu

vÄ• pana aÃ±Ã±epi \Ee 79/ keci jÄ• tissarÄ• jÄ• tiá¹ƒ saranti, evaá¹ƒ abhijÄ• nato sati upp

``kathaá¹ƒ kaá¹-umikÄ• ya sati uppajjati? yo pakatiyÄ• muá¹-á¹-hassatiko, pare ca taá¹ƒ sa
nibandhanti, evaá¹ƒ kaá¹-umikÄ• ya sati uppajjati.

``kathaá¹ƒ oá¸·Ä• rikaviÃ±Ã±Ä• á¹‡ato sati uppajjati? yadÄ• rajje vÄ• abhisitto hoti, sotÄ•
patto hoti, evaá¹ƒ oá¸·Ä• rikaviÃ±Ã±Ä• á¹‡ato sati uppajjati.

``kathaá¹ƒ \Ne 87/ hitaviÃ±Ã±Ä• á¹‡ato sati uppajjati? yamhi sukhÄ• pito, `amukasmiá¹ƒ ev
sarati, evaá¹ƒ hitaviÃ±Ã±Ä• á¹‡ato sati uppajjati.

``kathaá¹ƒ ahitaviÃ±Ã±Ä• á¹‡ato sati uppajjati? yamhi dukkhÄ• pito, `amukasmiá¹ƒ evaá¹ƒ
sarati, evaá¹ƒ ahitaviÃ±Ã±Ä• á¹‡ato sati uppajjati.

``kathaá¹ƒ sabhÄ• ganimittato sati uppajjati? sadisaá¹ƒ puggalaá¹ƒ disvÄ• mÄ• taraá¹ƒ vÄ
bhÄ• taraá¹ƒ vÄ• bhaginiá¹ƒ vÄ• sarati, oá¹-á¹-haá¹ƒ vÄ• goá¹‡aá¹ƒ vÄ• gadrabhaá¹ƒ vÄ
tÄ• disaá¹ƒ oá¹-á¹-haá¹ƒ vÄ• goá¹‡aá¹ƒ vÄ• gadrabhaá¹ƒ vÄ• sarati, evaá¹ƒ sabhÄ• ganim

``kathaá¹ƒ \Be 85/ visabhÄ• ganimattato sati uppajjati? asukassa nÄ• ma vaá¹‡á¹‡o ediso,
ediso, raso ediso, phoá¹-á¹-habbo edisoti sarati, evampi visabhÄ• ganimittatopi á¹ƒsati uppa

``kathaá¹ƒ kathÄ• bhiÃ±Ã±Ä• á¹‡ato sati uppajjati? yo pakatiyÄ• muá¹-á¹-hassatiko hoti, ta
tena so sarati, evaá¹ƒ kathÄ• bhiÃ±Ã±Ä• á¹‡ato sati uppajjati.

``kathaá¹ƒ lakkhaá¹‡ato sati uppajjati? yo pakatiyÄ• balÄ«baddÄ• naá¹ƒ aá¹…gena jÄ• nÄ
jÄ• nÄ• ti, evaá¹ƒ lakkhaá¹‡ato sati uppajjati.

``kathaá¹ƒ sÄ• raá¹‡ato sati uppajjati? yo pakatiyÄ• muá¹-á¹-hassatiko hoti, yo taá¹ƒ `sarÄ
bhoâ€™ ti punappunaá¹ƒ sarÄ• peti, evaá¹ƒ sÄ• raá¹‡ato sati uppajjati.

``kathaá¹ƒ muddÄ• to sati uppajjati? lipiyÄ• sikkhitattÄ• jÄ• nÄ• ti `imassa akkharassa ana
akkharaá¹ƒ kÄ• tabbaâ€™ nti evaá¹ƒ muddÄ• to sati uppajjati.

``kathaá¹ƒ gaá¹‡anÄ• to sati uppajjati? gaá¹‡anÄ• ya sikkhitattÄ• gaá¹‡akÄ• bahumpi gaá
gaá¹‡anÄ• to sati uppajjati.

``kathaá¹ƒ \Ne 88/ dhÄ• raá¹‡ato sati uppajjati? dhÄ• raá¹‡Ä• ya sikkhitattÄ• dhÄ• raá¹‡ak
\Ee 80/, evaá¹ƒ dhÄ• raá¹‡ato sati uppajjati.

``kathaá¹ƒ bhÄ• vanÄ• to sati uppajjati? idha bhikkhu anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anu
seyyathÄ«daá¹ƒ, ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ pubb
anussarati, evaá¹ƒ bhÄ• vanÄ• to sati uppajjati.

``kathaá¹ƒ potthakanibandhanato sati uppajjati? rÄ• jÄ• no anusÄ• saniyaá¹ƒ assarantÄ• {
} etaá¹ƒ potthakaá¹ƒ Ä• harathÄ• ti, tena potthakena anussaranti, evaá¹ƒ potthakanibandha

``kathaá¹ƒ upanikkhepato sati uppajjati? upanikkhittaá¹ƒ bhaá¹‡á¸• aá¹ƒ disvÄ• sarati, eva
sati uppajjati.

``kathaá¹ƒ anubhÅ«tato sati uppajjati? diá¹-á¹-hattÄ• rÅ«paá¹ƒ sarati, sutattÄ• saddaá¹ƒ s
gandhaá¹ƒ sarati, sÄ• yitattÄ• rasaá¹ƒ sarati, phuá¹-á¹-hattÄ• phoá¹-á¹-habbaá¹ƒ \Be 86/ s
dhammaá¹ƒ sarati, evaá¹ƒ anubhÅ«tato sati uppajjati. imehi kho, mahÄ• rÄ• ja, sattarasahÄ
uppajjatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

satiuppajjanapaÃ±ho paá¹-hamo.

2. buddhaguá¹‡asatipaá¹-ilÄ• bhapaÃ±ho

<2> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, tumhe etaá¹ƒ bhaá¹‡atha `yo vassasataá¹ƒ akusa
maraá¹‡akÄ• le ca ekaá¹ƒ buddhaguá¹‡aá¹ƒ satiá¹ƒ paá¹-ilabheyya, so devesu uppajjeyyÄ•
saddahÄ• mi, evaÃ±ca pana vadetha `etena pÄ• á¹‡Ä• tipÄ• tena niraye uppajjeyyÄ• â€™
ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, khuddakopi pÄ• sÄ• á¹‡o vinÄ• nÄ• vÄ• ya udake
89/. ``na hi, bhanteâ€™â€™ ti. ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, vÄ• hasatampi pÄ• sÄ• á¹‡Ä•
udake uppilaveyyÄ• â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, nÄ•
daá¹-á¹-habbÄ• nÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

buddhaguá¹‡asatipaá¹-ilÄ• bhapaÃ±ho dutiyo.

3. dukkhappahÄ• navÄ• yamapaÃ±ho

<3> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, kiá¹ƒ tumhe atÄ«tassa dukkhassa pahÄ• nÄ• ya v
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana, bhante, anÄ• gatassa dukkhassa pahÄ• nÄ• ya vÄ
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana paccuppannassa dukkhassa \Ee 81/ pahÄ• nÄ• ya
mahÄ• rÄ• jÄ• â€™â€™ ti. ``yadi tumhe na atÄ«tassa dukkhassa pahÄ• nÄ• ya vÄ• yamat
pahÄ• nÄ• ya vÄ• yamatha, na paccuppannassa dukkhassa pahÄ• nÄ• ya vÄ• yamatha, at
ti. thero Ä• ha `kinti, mahÄ• rÄ• ja, idaÃ±ca dukkhaá¹ƒ nirujjheyya, aÃ±Ã±aÃ±ca dukkhaá¹ƒ
etadatthÄ• ya vÄ• yamÄ• mÄ• â€™â€™ ti.

``atthi \Be 87/ pana te, bhante nÄ• gasena, anÄ• gataá¹ƒ dukkhaâ€™â€™ nti? ``natthi {Kv
passitabbaá¹ƒ}, mahÄ• rÄ• jÄ• â€™â€™ ti ``tumhe kho, bhante nÄ• gasena, atipaá¹‡á¸• itÄ
anÄ• gatÄ• naá¹ƒ dukkhÄ• naá¹ƒ pahÄ• nÄ• ya vÄ• yamathÄ• â€™â€™ ti? ``atthi pana te,
paccatthikÄ• paccÄ• mittÄ• paccupaá¹-á¹-hitÄ• hontÄ«â€™â€™ ti? ``Ä• ma, bhante, atth
mahÄ• rÄ• ja, tadÄ• tumhe parikhaá¹ƒ khaá¹‡Ä• peyyÄ• tha, pÄ• kÄ• raá¹ƒ cinÄ• peyyÄ• t
aá¹-á¹-Ä• lakaá¹ƒ kÄ• rÄ• peyyÄ• tha, dhaÃ±Ã±aá¹ƒ atiharÄ• peyyÄ• thÄ• â€™â€™ ti? ``na
taá¹ƒ paá¹-iyattaá¹ƒ hotÄ«â€™â€™ ti. ``kiá¹ƒ tumhe, mahÄ• rÄ• ja, tadÄ• hatthismiá¹ƒ sikk
sikkheyyÄ• tha, rathasmiá¹ƒ sikkheyyÄ• tha, dhanusmiá¹ƒ sikkheyyÄ• tha, tharusmiá¹ƒ sikk
hi, bhante, paá¹-ikacceva taá¹ƒ sikkhitaá¹ƒ hotÄ«â€™â€™ ti. ``kissatthÄ• yÄ• â€™â€™ ti?
bhante, bhayÄ• naá¹ƒ paá¹-ibÄ• hanatthÄ• yÄ• â€™â€™ ti. ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, a
nti? ``natthi, bhanteâ€™â€™ ti \Ne 90/. ``tumhe ca kho, mahÄ• rÄ• ja, atipaá¹‡á¸• itÄ• , ye t
anÄ• gatÄ• naá¹ƒ bhayÄ• naá¹ƒ paá¹-ibÄ• hanatthÄ• ya paá¹-iyÄ• dethÄ• â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadÄ• tvaá¹ƒ pipÄ
tvaá¹ƒ udapÄ• naá¹ƒ khaá¹‡Ä• peyyÄ• si, pokkharaá¹‡iá¹ƒ khaá¹‡Ä• peyyÄ• si, taá¸·Ä• kaá
`pÄ• nÄ«yaá¹ƒ pivissÄ• mÄ«â€™â€™ â€™ ti? ``na hi, bhante, paá¹-ikacceva taá¹ƒ paá¹-iya
``kissatthÄ• yÄ• â€™â€™ ti? ``anÄ• gatÄ• naá¹ƒ, bhante, pipÄ• sÄ• naá¹ƒ paá¹-ibÄ• hanat
hotÄ«â€™â€™ ti. ``atthi pana, mahÄ• rÄ• ja, anÄ• gatÄ• pipÄ• sÄ• â€™â€™ ti? ``natthi, b
mahÄ• rÄ• ja, atipaá¹‡á¸• itÄ• \Ee 82/, ye tumhe asantÄ• naá¹ƒ anÄ• gatÄ• naá¹ƒ pipÄ• sÄ
taá¹ƒ paá¹-iyÄ• dethÄ• â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, yadÄ• t
bhaveyyÄ• si, tadÄ• tvaá¹ƒ khettaá¹ƒ kasÄ• peyyÄ• si, sÄ• liá¹ƒ vapÄ• peyyÄ• si `bhattaá¹
ti? ``na hi, bhante, paá¹-ikacceva taá¹ƒ paá¹-iyattaá¹ƒ hotÄ«â€™â€™ ti. ``kissatthÄ• yÄ• â€
``anÄ• gatÄ• naá¹ƒ, bhante, bubhukkhÄ• naá¹ƒ paá¹-ibÄ• hanatthÄ• yÄ• â€™â€™ ti. ``atthi
bubhukkhÄ• â€™â€™ ti? ``natthi, bhanteâ€™â€™ ti. ``tumhe \Be 88/ kho, mahÄ• rÄ• ja, at
asantÄ• naá¹ƒ anÄ• gatÄ• naá¹ƒ bubhukkhÄ• naá¹ƒ paá¹-ibÄ• hanatthÄ• ya paá¹-iyÄ• deth

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

dukkhappahÄ• navÄ• yamapaÃ±ho tatiyo.

4. brahmalokapaÃ±ho

<4> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, kÄ«vadÅ«ro ito brahmalokoâ€™â€™ ti? ``dÅ«ro k
brahmaloko kÅ«á¹-Ä• gÄ• ramattÄ• silÄ• tamhÄ• patitÄ• ahorattena aá¹-á¹-hacattÄ• lÄ«s
bhassamÄ• nÄ• catÅ«hi mÄ• sehi pathaviyaá¹ƒ patiá¹-á¹-haheyyÄ• â€™â€™ ti.

``bhante nÄ• gasena, tumhe evaá¹ƒ bhaá¹‡atha `seyyathÄ• pi balavÄ• puriso samiÃ±jitaá¹
\Ne 91/, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva iddhimÄ• bhikkhu cetovasipp
brahmaloke pÄ• tubhaveyyÄ• â€™ ti etaá¹ƒ vacanaá¹ƒ na saddahÄ• mi, evaá¹ƒ atisÄ«ghaá
yojanasatÄ• ni gacchissatÄ«â€™â€™ ti.

thero Ä• ha ``kuhiá¹ƒ pana, mahÄ• rÄ• ja, tava jÄ• tabhÅ«mÄ«â€™â€™ ti? ``atthi, bhante,
tatthÄ• haá¹ƒ jÄ• toâ€™â€™ ti. ``kÄ«va dÅ«ro, mahÄ• rÄ• ja, ito alasando hotÄ«â€™â€™ t
yojanasatÄ• nÄ«â€™â€™ ti. ``abhijÄ• nÄ• si nu tvaá¹ƒ, mahÄ• rÄ• ja, tattha kiÃ±cideva kar
saritÄ• â€™â€™ ti? ``Ä• ma, bhante, sarÄ• mÄ«â€™â€™ ti. ``lahuá¹ƒ kho tvaá¹ƒ, mahÄ• rÄ
yojanasatÄ• nÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

brahmalokapaÃ±ho catuttho.

5. dvinnaá¹ƒ lokuppannÄ• naá¹ƒ samakabhÄ• vapaÃ±ho

<5> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yo idha kÄ• laá¹…kato brahmaloke uppajjeyya, yo
kasmÄ«re uppajjeyya, ko cirataraá¹ƒ ko sÄ«ghataraâ€™â€™ nti? ``samakaá¹ƒ, mahÄ• rÄ•

``opammaá¹ƒ \Be 89/ karohÄ«â€™â€™ ti. ``kuhiá¹ƒ pana, mahÄ• rÄ• ja, tava \Ee 83/ jÄ• ta
``atthi, bhante, kalasigÄ• mo nÄ• ma, tatthÄ• haá¹ƒ jÄ• toâ€™â€™ ti. ``kÄ«va dÅ«ro, mahÄ
hotÄ«â€™â€™ ti. ``dvimattÄ• ni, bhante, yojanasatÄ• nÄ«â€™â€™ ti. ``kÄ«va dÅ«raá¹ƒ, m
hotÄ«â€™â€™ ti? ``dvÄ• dasa, bhante, yojanÄ• nÄ«â€™â€™ ti. ``iá¹…gha, tvaá¹ƒ mahÄ•
cintehÄ«â€™â€™ ti. ``cintito, bhanteâ€™â€™ ti. ``iá¹…gha, tvaá¹ƒ mahÄ• rÄ• ja, kasmÄ«ra
``cintitaá¹ƒ bhanteâ€™â€™ ti. ``katamaá¹ƒ nu kho, mahÄ• rÄ• ja, cirena cintitaá¹ƒ, katamaá
nti? ``samakaá¹ƒ bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, yo idha kÄ• laá¹…kato b
idha kÄ• laá¹…kato kasmÄ«re uppajjeyya, samakaá¹ƒ yeva uppajjantÄ«â€™â€™ ti.

``bhiyyo opammaá¹ƒ karohÄ«â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, dve saku

gaccheyyuá¹ƒ \Ne 92/, tesu eko ucce rukkhe nisÄ«deyya, eko nÄ«ce rukkhe nisÄ«deyya, te
patiá¹-á¹-hitÄ• naá¹ƒ katamassa chÄ• yÄ• paá¹-hamataraá¹ƒ pathaviyaá¹ƒ patiá¹-á¹-haheyy
cirena pathaviyaá¹ƒ patiá¹-á¹-haheyyÄ• â€™â€™ ti? ``samakaá¹ƒ, bhanteâ€™â€™ ti. ``eva
idha kÄ• laá¹…kato brahmaloke uppajjeyya, yo ca idha kÄ• laá¹…kato kasmÄ«re uppajjeyy
uppajjantÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

dvinnaá¹ƒ lokuppannÄ• naá¹ƒ samakabhÄ• vapaÃ±ho paÃ±camo.

6. bojjhaá¹…gapaÃ±ho

<6> rÄ• jÄ• Ä• ha ``kati nu kho, bhante nÄ• gasena, bojjhaá¹…gÄ• â€™â€™ ti? ``satta kh
bojjhaá¹…gÄ• â€™â€™ ti. ``katihi pana, bhante, bojjhaá¹…gehi bujjhatÄ«â€™â€™ ti? ``eke
bojjhaá¹…gena bujjhati dhammavicayasambojjhaá¹…genÄ• â€™â€™ ti. ``atha kissa nu kho
bojjhaá¹…gÄ• â€™â€™ â€™ ti? ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, asi kosiyÄ• pakkh
ussahati chejjaá¹ƒ chindituâ€™â€™ nti. ``na hi, bhanteâ€™â€™ ti. ``evameva kho, mahÄ•
dhammavicayasambojjhaá¹…gena vinÄ• chahi bojjhaá¹…gehi na bujjhatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

bojjhaá¹…gapaÃ±ho chaá¹-á¹-ho.

7. pÄ• papuÃ±Ã±Ä• naá¹ƒ appÄ• nappabhÄ• vapaÃ±ho

<7> rÄ• jÄ• \Be 90/ Ä• ha ``bhante nÄ• gasena, kataraá¹ƒ nu kho bahutaraá¹ƒ puÃ±Ã±aá¹
ti? ``puÃ±Ã±aá¹ƒ kho, mahÄ• rÄ• ja \Ee 84/, bahutaraá¹ƒ, apuÃ±Ã±aá¹ƒ thokaâ€™â€™ nti.
ti? ``apuÃ±Ã±aá¹ƒ kho, mahÄ• rÄ• ja, karonto vippaá¹-isÄ• rÄ« hoti `pÄ• pakammaá¹ƒ may
pÄ• paá¹ƒ na \Ne 93/ vaá¸• á¸• hati. puÃ±Ã±aá¹ƒ kho, mahÄ• rÄ• ja, karonto avippaá¹-isÄ•
pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passa
vedeti, sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tena kÄ•
vaá¸• á¸• hati. puriso kho, mahÄ• rÄ• ja, chinnahatthapÄ• do bhagavato ekaá¹ƒ uppalahatth
ekanavutikappÄ• ni vinipÄ• taá¹ƒ na gacchissati. iminÄ• pi, mahÄ• rÄ• ja, kÄ• raá¹‡ena bha
bahutaraá¹ƒ, apuÃ±Ã±aá¹ƒ thokaâ€™â€™ â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

pÄ• papuÃ±Ã±Ä• naá¹ƒ appÄ• nappabhÄ• vapaÃ±ho sattamo.

8. jÄ• nantÄ• jÄ• nantapÄ• pakaraá¹‡apaÃ±ho

<8> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, yo jÄ• nanto pÄ• pakammaá¹ƒ karoti, yo ajÄ• nan
kassa bahutaraá¹ƒ apuÃ±Ã±aâ€™â€™ nti? thero Ä• ha ``yo kho, mahÄ• rÄ• ja, ajÄ• nanto
bahutaraá¹ƒ apuÃ±Ã±aâ€™â€™ nti. ``tena hi, bhante nÄ• gasena, yo amhÄ• kaá¹ƒ rÄ• japu
ajÄ• nanto pÄ• pakammaá¹ƒ karoti, taá¹ƒ mayaá¹ƒ diguá¹‡aá¹ƒ daá¹‡á¸• emÄ• â€™â€™ ti
mahÄ• rÄ• ja, tattaá¹ƒ ayoguá¸·aá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ eko jÄ• nan
ajÄ• nanto gaá¹‡heyya, katamo {kassa (Katthaci) } balavataraá¹ƒ á¸• ayheyyÄ• â€™â€™ ti.
ajÄ• nanto gaá¹‡heyya, so {tassa (Ee Katthaci) } balavataraá¹ƒ á¸• ayheyyÄ• â€™â€™ ti. ``
yo ajÄ• nanto pÄ• pakammaá¹ƒ karoti, tassa bahutaraá¹ƒ apuÃ±Ã±aâ€™â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

jÄ• nantÄ• jÄ• nantapÄ• pakaraá¹‡apaÃ±ho aá¹-á¹-hamo.

9. uttarakurukÄ• digamanapaÃ±ho

<9> rÄ• jÄ• \Ne 94/ \Be 91/ Ä• ha ``bhante nÄ• gasena, atthi koci, yo iminÄ• sarÄ«rena ut
gaccheyya, brahmalokaá¹ƒ vÄ• , aÃ±Ã±aá¹ƒ vÄ• pana dÄ«paâ€™â€™ nti? ``atthi, mahÄ•
cÄ• tummahÄ• bhÅ«tikena kÄ• yena uttarakuruá¹ƒ vÄ• gaccheyya, brahmalokaá¹ƒ vÄ• , a
nti.

``kathaá¹ƒ, bhante nÄ• gasena, iminÄ• cÄ• tummahÄ• bhÅ«tikena kÄ• yena uttarakuruá¹ƒ
vÄ• , aÃ±Ã±aá¹ƒ vÄ• pana \Ee 85/ dÄ«paâ€™â€™ nti? ``abhijÄ• nÄ• si nu, tvaá¹ƒ mahÄ•
vidatthiá¹ƒ vÄ• ratanaá¹ƒ vÄ• laá¹…ghitÄ• â€™â€™ ti? ``Ä• ma, bhante, abhijÄ• nÄ• mi `a
aá¹-á¹-hapi rataniyo laá¹…ghemÄ«â€™â€™ â€™ ti. ``kathaá¹ƒ, tvaá¹ƒ mahÄ• rÄ• ja, aá¹-á¹
laá¹…ghesÄ«â€™â€™ ti? ``ahaÃ±hi, bhante, cittaá¹ƒ uppÄ• demi `ettha nipatissÄ• mÄ«â€™
kÄ• yo me lahuko hotÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, iddhimÄ• bhikkhu cetov
samÄ• ropetvÄ• cittavasena vehÄ• saá¹ƒ gacchatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

uttarakurukÄ• digamanapaÃ±ho navamo.

10. dÄ«ghaá¹-á¹-hipaÃ±ho

<10> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, tumhe evaá¹ƒ bhaá¹‡atha `aá¹-á¹-hikÄ• ni dÄ«gh

ti, rukkhopi tÄ• va natthi yojanasatiko, kuto pana aá¹-á¹-hikÄ• ni dÄ«ghÄ• ni yojanasatikÄ• n
ti?

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, sutaá¹ƒ te `mahÄ• samudde paÃ±cayojanasatikÄ•
ti? ``Ä• ma, bhante, sutaâ€™â€™ nti. ``nanu mahÄ• rÄ• ja, paÃ±cayojanasatikassa maccha
dÄ«ghÄ• ni bhavissanti yojanasatikÄ• nipÄ«â€™â€™ ti?

``kallosi \Ne 95/, bhante nÄ• gasenÄ• â€™â€™ ti.

dÄ«ghaá¹-á¹-hipaÃ±ho dasamo.

11. assÄ• sapassÄ• sanirodhapaÃ±ho

<11> rÄ• jÄ• \Be 92/ Ä• ha ``bhante nÄ• gasena, tumhe evaá¹ƒ bhaá¹‡atha `sakkÄ• assÄ
â€™ nti? ``Ä• ma, mahÄ• rÄ• ja, sakkÄ• assÄ• sapassÄ• se nirodhetuâ€™â€™ nti. ``katha
assÄ• sapassÄ• se nirodhetuâ€™â€™ nti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, sutapub
kÄ• kacchamÄ• noâ€™â€™ ti. ``Ä• ma, bhante, sutapubboâ€™â€™ ti. ``kiá¹ƒ nu kho, mah
virameyyÄ• â€™â€™ ti. ``Ä• ma, bhante, virameyyÄ• â€™â€™ ti. ``so hi nÄ• ma, mahÄ• rÄ
abhÄ• vitasÄ«lassa abhÄ• vitacittassa abhÄ• vitapaÃ±Ã±assa kÄ• ye namite viramissati, ki
bhÄ• vitasÄ«lassa bhÄ• vitacittassa bhÄ• vitapaÃ±Ã±assa catutthajjhÄ• naá¹ƒ samÄ• pann
nirujjhissantÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

assÄ• sapassÄ• sanirodhapaÃ±ho ekÄ• dasamo.

12. samuddapaÃ±ho

<12> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, `samuddo samuddoâ€™ ti vuccati, kena kÄ• raá
vuccatÄ«â€™â€™ ti? thero \Ee 86/ Ä• ha ``yattakaá¹ƒ, mahÄ• rÄ• ja, udakaá¹ƒ, tattakaá¹ƒ
loá¹‡aá¹ƒ, tattakaá¹ƒ udakaá¹ƒ. tasmÄ• `samuddoâ€™ ti vuccatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

samuddapaÃ±ho dvÄ• dasamo.

13. samuddaekarasapaÃ±ho

<13> rÄ• jÄ• \Ne 96/ Ä• ha ``bhante nÄ• gasena, kena kÄ• raá¹‡ena samuddo ekaraso loá
``cirasaá¹‡á¹-hitattÄ• kho, mahÄ• rÄ• ja, udakassa samuddo ekaraso loá¹‡arasoâ€™â€™

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

samuddaekarasapaÃ±ho terasamo.

14. sukhumapaÃ±ho

<14> rÄ• jÄ• \Be 93/ Ä• ha ``bhante nÄ• gasena, sakkÄ• sabbaá¹ƒ sukhumaá¹ƒ chindituâ
mahÄ• rÄ• ja, sakkÄ• sabbaá¹ƒ sukhumaá¹ƒ chindituâ€™â€™ nti. ``kiá¹ƒ pana, bhante, sa
``dhammo kho, mahÄ• rÄ• ja, sabbasukhumo, na kho, mahÄ• rÄ• ja, dhammÄ• sabbe sukl
`thÅ«laâ€™ nti vÄ• dhammÄ• nametamadhivacanaá¹ƒ. yaá¹ƒ kiÃ±ci chinditabbaá¹ƒ, sabba
chindati, natthi dutiyaá¹ƒ paÃ±Ã±Ä• ya chedanaâ€™â€™ nti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

sukhumapaÃ±ho cuddasamo.

15. viÃ±Ã±Ä• á¹‡anÄ• natthapaÃ±ho

<15> rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, `viÃ±Ã±Ä• á¹‡aâ€™ nti vÄ• `paÃ±Ã±Ä• â€™ ti
vÄ• ime dhammÄ• nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• byaÃ±ja
``vijÄ• nanalakkhaá¹‡aá¹ƒ, mahÄ• rÄ• ja, viÃ±Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanalakkhaá¹‡Ä• paÃ±
nupalabbhatÄ«â€™â€™ ti. ``yadi jÄ«vo nupalabbhati, atha ko carahi cakkhunÄ• rÅ«paá¹ƒ
suá¹‡Ä• ti, ghÄ• nena gandhaá¹ƒ ghÄ• yati, jivhÄ• ya rasaá¹ƒ sÄ• yati, kÄ• yena phoá¹-á¹-h
dhammaá¹ƒ vijÄ• nÄ• tÄ«â€™â€™ ti? thero Ä• ha ``yadi jÄ«vo cakkhunÄ• rÅ«paá¹ƒ passa
dhammaá¹ƒ vijÄ• nÄ• ti, so jÄ«vo cakkhudvÄ• resu uppÄ• á¹-itesu mahantena Ä• kÄ• sena
rÅ«paá¹ƒ passeyya, sotesu uppÄ• á¹-itesu, ghÄ• ne uppÄ• á¹-ite, jivhÄ• ya uppÄ• á¹-itÄ• ya
mahantena Ä• kÄ• sena suá¹-á¹-hutaraá¹ƒ saddaá¹ƒ suá¹‡eyya, gandhaá¹ƒ ghÄ• yeyya, ras
phoá¹-á¹-habbaá¹ƒ phuseyyÄ• â€™â€™ ti? ``na hi \Ee 87/, bhanteâ€™â€™ ti. ``tena hi, ma
jÄ«vo nupalabbhatÄ«â€™â€™ ti.

``kallosi, bhante nÄ• gasenÄ• â€™â€™ ti.

viÃ±Ã±Ä• á¹‡anÄ• natthapaÃ±ho pannarasamo.

16. arÅ«padhammavavatthÄ• nadukkarapaÃ±ho

<16> rÄ• jÄ• \Be 94/ Ä• ha ``bhante nÄ• gasena, dukkaraá¹ƒ nu kho bhagavatÄ• kataâ€™
``dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• kataâ€™â€™ nti. ``kiá¹ƒ pana, bhante nÄ• gasena
kataâ€™â€™ nti. ``dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• kataá¹ƒ imesaá¹ƒ arÅ«pÄ«naá¹
dhammÄ• naá¹ƒ ekÄ• rammaá¹‡e vattamÄ• nÄ• naá¹ƒ vavatthÄ• naá¹ƒ akkhÄ• taá¹ƒ `ayaá
saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• , idaá¹ƒ cittaâ€™â€™ â€™ nti.

``opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, kocideva puriso nÄ• vÄ• ya ma
hatthapuá¹-ena udakaá¹ƒ gahetvÄ• jivhÄ• ya sÄ• yitvÄ• jÄ• neyya nu kho, mahÄ• rÄ• ja, s
udakaá¹ƒ, idaá¹ƒ yamunÄ• ya udakaá¹ƒ, idaá¹ƒ aciravatiyÄ• udakaá¹ƒ, idaá¹ƒ sarabhuyÄ•
udakaâ€™â€™ â€™ nti? ``dukkaraá¹ƒ, bhante, jÄ• nituâ€™â€™ nti. ``ito dukkarataraá¹ƒ kh
kataá¹ƒ imesaá¹ƒ arÅ«pÄ«naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ ekÄ• rammaá¹‡e va
\Ne 98/ akkhÄ• taá¹ƒ `ayaá¹ƒ phasso, ayaá¹ƒ vedanÄ• , ayaá¹ƒ saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ•
nti. ``suá¹-á¹-hu, bhanteâ€™â€™ ti rÄ• jÄ• abbhÄ• numodÄ«ti.

arÅ«padhammavavatthÄ• nadukkarapaÃ±ho soá¸·asamo.

arÅ«padhammavavatthÄ• navaggo sattamo.

imasmiá¹ƒ vagge soá¸·asa paÃ±hÄ• .

milindapaÃ±hapucchÄ• visajjanÄ•

thero \Ne 99/ \Be 95/ Ä• ha ``jÄ• nÄ• si kho, mahÄ• rÄ• ja, sampati kÄ• velÄ• â€™â€™ ti?
`sampati paá¹-hamo yÄ• mo atikkanto, majjhimo yÄ• mo pavattati, ukkÄ• padÄ«pÄ«yanti, c
Ä• á¹‡attÄ• ni gamissanti bhaá¹‡á¸• ato rÄ• jadeyyÄ• nÄ«â€™â€™ â€™ ti.

yonakÄ• evamÄ• haá¹ƒsu ``kallosi, mahÄ• rÄ• ja, paá¹‡á¸• ito theroâ€™â€™ ti. ``Ä• ma, b
ediso Ä• cariyo bhaveyya mÄ• diso ca \Ee 88/ antevÄ• sÄ«, nacirasseva paá¹‡á¸• ito dham
tassa paÃ±haveyyÄ• karaá¹‡ena tuá¹-á¹-ho rÄ• jÄ• theraá¹ƒ nÄ• gasenaá¹ƒ satasahassag
acchÄ• detvÄ• ``bhante nÄ• gasena, ajjatagge te aá¹-á¹-hasataá¹ƒ bhattaá¹ƒ paÃ±Ã±apem
kappiyaá¹ƒ, tena ca pavÄ• remÄ«â€™â€™ ti Ä• ha. alaá¹ƒ mahÄ• rÄ• ja jÄ«vÄ• mÄ«â€™â
nÄ• gasena, jÄ«vasi, api ca attÄ• naÃ±ca rakkha, mamaÃ±ca rakkhÄ• hÄ«â€™â€™ ti. ``ka
`nÄ• gaseno milindaá¹ƒ rÄ• jÄ• naá¹ƒ pasÄ• deti, na ca kiÃ±ci alabhÄ«â€™ ti parÄ• pavÄ•
} Ä• gaccheyyÄ• ti, evaá¹ƒ attÄ• naá¹ƒ rakkha. kathaá¹ƒ mamaá¹ƒ rakkhasi, `milindo rÄ• jÄ•
pasannÄ• kÄ• raá¹ƒ na karotÄ«â€™ ti parÄ• pavÄ• do Ä• gaccheyyÄ• ti, evaá¹ƒ mamaá¹ƒ
hotu, mahÄ• rÄ• jÄ• â€™â€™ ti. ``seyyathÄ• pi, bhante, sÄ«ho migarÄ• jÄ• suvaá¹‡á¹‡apa
yeva hoti, evameva kho ahaá¹ƒ, bhante, kiÃ±cÄ• pi agÄ• raá¹ƒ ajjhÄ• vasÄ• mi bahimukho

ahaá¹ƒ, bhante, agÄ• rasmÄ• anÄ• gÄ• riyaá¹ƒ pabbajeyyaá¹ƒ, na ciraá¹ƒ jÄ«veyyaá¹ƒ, ba
ti.

atha kho Ä• yasmÄ• nÄ• gaseno milindassa raÃ±Ã±o paÃ±haá¹ƒ visajjetvÄ• uá¹-á¹-hÄ• y
agamÄ• si. acirapakkante ca Ä• yasmante nÄ• gasene milindassa raÃ±Ã±o etadahosi ``kiá¹
bhadantena nÄ• gasenena visajjitaâ€™â€™ nti? atha kho milindassa raÃ±Ã±o etadahosi ``
supucchitaá¹ƒ, sabbaá¹ƒ bhadantena nÄ• gasenena suvisajjitaâ€™â€™ nti. Ä• yasmatopi n
saá¹…ghÄ• rÄ• magatassa etadahosi ``kiá¹ƒ milindena \Be 96/ raÃ±Ã±Ä• pucchitaá¹ƒ, kiá¹
visajjitaâ€™â€™ nti. atha kho Ä• yasmato nÄ• gasenassa etadahosi ``sabbaá¹ƒ milindena n
sabbaá¹ƒ mayÄ• suvisajjitaâ€™â€™ nti.

atha kho Ä• yasmÄ• nÄ• gaseno tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ•
yena milindassa raÃ±Ã±o nivesanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte
milindo rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ \Ee 89/ nisÄ
milindo rÄ• jÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ---

``mÄ• kho bhadantassa evaá¹ƒ ahosi `nÄ• gaseno mayÄ• paÃ±haá¹ƒ pucchitoâ€™ ti tene
rattÄ• vasesaá¹ƒ vÄ«tinÄ• mesÄ«ti na te evaá¹ƒ daá¹-á¹-habbaá¹ƒ. tassa mayhaá¹ƒ, bhante
etadahosi `kiá¹ƒ mayÄ• pucchitaá¹ƒ, kiá¹ƒ bhadantena visajjitaâ€™ nti, `sabbaá¹ƒ mayÄ• s
bhadantena suvisajjitaâ€™â€™ â€™ nti.

theropi evamÄ• ha --- ``mÄ• kho mahÄ• rÄ• jassa evaá¹ƒ ahosi `milindassa raÃ±Ã±o mayÄ
teneva somanassena taá¹ƒ rattÄ• vasesaá¹ƒ vÄ«tinÄ• mesÄ«ti na te evaá¹ƒ daá¹-á¹-habbaá
mahÄ• rÄ• ja, taá¹ƒ rattÄ• vasesaá¹ƒ etadahosi `kiá¹ƒ milindena raÃ±Ã±Ä• pucchitaá¹ƒ, kiâ
nti, `sabbaá¹ƒ milindena raÃ±Ã±Ä• supucchitaá¹ƒ, sabbaá¹ƒ mayÄ• suvisajjitaâ€™â€™ â€
aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ samanumodiá¹ƒsÅ«ti.

milindapaÃ±hapucchÄ• visajjanÄ• niá¹-á¹-hitÄ• .

meá¹‡á¸• akapaÃ±hÄ• rambhakathÄ•

aá¹-á¹-hamantaparivajjanÄ«yaá¹-á¹-hÄ• nÄ• ni

bhassappavÄ• do \Ne 101/ \Ee 90/ \Be 97/ {bhassappavedÄ« (Ce Ee) } vetaá¹‡á¸• Ä«, atibu

milindo Ã±Ä• á¹‡abhedÄ• ya, nÄ• gasenamupÄ• gami ||

vasanto tassa chÄ• yÄ• ya, paripucchaá¹ƒ punappunaá¹ƒ.

pabhinnabuddhi hutvÄ• na, sopi Ä• si tipeá¹-ako ||

navaá¹…gaá¹ƒ anumajjanto, rattibhÄ• ge rahogato.

addakkhi meá¹‡á¸• ake paÃ±he, dunniveá¹-he saniggahe ||

``pariyÄ• yabhÄ• sitaá¹ƒ atthi, atthi sandhÄ• yabhÄ• sitaá¹ƒ.

sabhÄ• vabhÄ• sitaá¹ƒ atthi, dhammarÄ• jassa sÄ• sane ||

``tesamatthaá¹ƒ aviÃ±Ã±Ä• ya, meá¹‡á¸• ake jinabhÄ• site.

anÄ• gatamhi addhÄ• ne, viggaho tattha hessati ||

``handa kathiá¹ƒ pasÄ• detvÄ• , chejjÄ• pessÄ• mi meá¹‡á¸• ake.

tassa niddiá¹-á¹-hamaggena, niddisissantyanÄ• gateâ€™â€™ ti ||

atha kho milindo rÄ• jÄ• pabhÄ• tÄ• ya rattiyÄ• uddhaste {uá¹-á¹-hite (Se), uggate (Ce Ee
nhatvÄ• sirasi aÃ±jaliá¹ƒ paggahetvÄ• atÄ«tÄ• nÄ• gatapaccuppanne sammÄ• sambuddh
vattapadÄ• ni samÄ• diyi ``ito me anÄ• gatÄ• ni satta divasÄ• ni aá¹-á¹-ha guá¹‡e samÄ• di
bhavissati \Ne 102/, sohaá¹ƒ ciá¹‡á¹‡atapo samÄ• no Ä• cariyaá¹ƒ Ä• rÄ• dhetvÄ• meá¹‡á
pucchissÄ• mÄ«â€™â€™ ti. atha kho milindo rÄ• jÄ• pakatidussayugaá¹ƒ apanetvÄ• Ä• b
kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• muá¹‡á¸• akapaá¹-isÄ«sakaá¹ƒ sÄ«se paá¹-imuÃ±citvÄ• muni
guá¹‡e samÄ• diyi ``imaá¹ƒ sattÄ• haá¹ƒ mayÄ• na rÄ• jattho anusÄ• sitabbo, na rÄ• gÅ«p
uppÄ• detabbaá¹ƒ, na dosÅ«pasaÃ±hitaá¹ƒ cittaá¹ƒ uppÄ• detabbaá¹ƒ, na mohÅ«pasaÃ±hi
uppÄ• detabbaá¹ƒ, dÄ• sakammakaraporise janepi nivÄ• tavuttinÄ• bhavitabbaá¹ƒ, kÄ• yik
\Be 98/ anurakkhitabbaá¹ƒ, chapi Ä• yatanÄ• ni niravasesato anurakkhitabbÄ• ni, mettÄ• bh
pakkhipitabbaâ€™â€™ nti. ime aá¹-á¹-ha guá¹‡e samÄ• diyitvÄ• tesveva aá¹-á¹-hasu guá¹
patiá¹-á¹-hapetvÄ• bahi anikkhamitvÄ• sattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• aá¹-á¹-hame divase
pageva pÄ• tarÄ• saá¹ƒ katvÄ• okkhittacakkhu mitabhÄ• á¹‡Ä« susaá¹‡á¹-hitena iriyÄ• pat
haá¹-á¹-hena udaggena vippasannena theraá¹ƒ nÄ• gasenaá¹ƒ upasaá¹…kamitvÄ• therass
ekamantaá¹ƒ á¹-hito idamavoca ---

``atthi me, bhante nÄ• gasena, koci attho tumhehi saddhiá¹ƒ mantayitabbo, na tattha aÃ±Ã
icchitabbo, suÃ±Ã±e okÄ• se pavivitte araÃ±Ã±e aá¹-á¹-haá¹…gupÄ• gate samaá¹‡asÄ• ru
pucchitabbo bhavissati, tattha me guyhaá¹ƒ na kÄ• tabbaá¹ƒ na rahassakaá¹ƒ, arahÄ• mah

suá¹‡ituá¹ƒ sumantane upagate, upamÄ• yapi so attho upaparikkhitabbo, yathÄ• kiá¹ƒ viya
nÄ• gasena, mahÄ• pathavÄ« nikkhepaá¹ƒ arahati nikkhepe upagate. evameva kho, bhante
rahassakaá¹ƒ suá¹‡ituá¹ƒ sumantane upagateâ€™â€™ ti. garunÄ• saha pavivittapavanaá¹
``bhante nÄ• gasena, idha purisena mantayitukÄ• mena aá¹-á¹-ha á¹-hÄ• nÄ• ni parivajjayit
á¹-hÄ• nesu viÃ±Ã±Å« puriso atthaá¹ƒ manteti, mantitopi attho paripatati na sambhavati. ka
á¹-hÄ• nÄ• ni? visamaá¹-á¹-hÄ• naá¹ƒ parivajjanÄ«yaá¹ƒ, sabhayaá¹ƒ parivajjanÄ«yaá¹ƒ, at
parivajjanÄ«yaá¹ƒ, paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ parivajjanÄ«yaá¹ƒ, devaá¹-á¹-hÄ• naá¹ƒ p
parivajjanÄ«yo, saá¹…gÄ• mo {saá¹…kamo (Ce Ee) } parivajjanÄ«yo, udakatitthaá¹ƒ pariva
aá¹-á¹-ha á¹-hÄ• nÄ• ni parivajjanÄ«yÄ• nÄ«â€™â€™ ti.

thero Ä• ha ``ko doso visamaá¹-á¹-hÄ• ne, sabhaye, ativÄ• te, paá¹-icchanne, devaá¹-á¹-hÄ
saá¹…gÄ• me, udakatittheâ€™â€™ ti? ``visame, bhante \Ee 92/ nÄ• gasena, mantito attho
paggharati na sambhavati, sabhaye mano santassati, santassito na sammÄ• atthaá¹ƒ sama
avibhÅ«to hoti, paá¹-icchanne upassutiá¹ƒ tiá¹-á¹-hanti, devaá¹-á¹-hÄ• ne \Be 99/ mantito at
103/ pariá¹‡amati, panthe mantito attho tuccho bhavati, saá¹…gÄ• me caÃ±calo bhavati, ud
bhavati. bhavatÄ«ha ---

`` `visamaá¹ƒ sabhayaá¹ƒ ativÄ• to, paá¹-icchannaá¹ƒ devanissitaá¹ƒ.

pantho ca saá¹…gÄ• mo titthaá¹ƒ, aá¹-á¹-hete parivajjiyÄ• â€™â€™ â€™ ti ||

aá¹-á¹-ha mantanassa parivajjanÄ«yaá¹-á¹-hÄ• nÄ• ni.

aá¹-á¹-hamantavinÄ• sakapuggalÄ•

``bhante nÄ• gasena, aá¹-á¹-hime puggalÄ• mantiyamÄ• nÄ• mantitaá¹ƒ atthaá¹ƒ byÄ• pÄ
rÄ• gacarito dosacarito mohacarito mÄ• nacarito luddho alaso ekacintÄ« bÄ• loti. ime aá¹-á
mantitaá¹ƒ atthaá¹ƒ byÄ• pÄ• dentÄ«â€™â€™ ti.

thero Ä• ha ``tesaá¹ƒ ko dosoâ€™â€™ ti? ``rÄ• gacarito, bhante nÄ• gasena, rÄ• gavasen
byÄ• pÄ• deti, dosacarito dosavasena mantitaá¹ƒ atthaá¹ƒ byÄ• pÄ• deti, mohacarito moha
byÄ• pÄ• deti, mÄ• nacarito mÄ• navasena mantitaá¹ƒ atthaá¹ƒ byÄ• pÄ• deti, luddho lobha
byÄ• pÄ• deti, alaso alasatÄ• ya mantitaá¹ƒ atthaá¹ƒ byÄ• pÄ• deti, ekacintÄ« ekacintitÄ• y
byÄ• pÄ• deti, bÄ• lo bÄ• latÄ• ya mantitaá¹ƒ atthaá¹ƒ byÄ• pÄ• deti. bhavatÄ«ha ---

`` `ratto duá¹-á¹-ho ca mÅ«á¸·ho ca, mÄ• nÄ« luddho tathÄ• laso.

ekacintÄ« ca bÄ• lo ca, ete atthavinÄ• sakÄ• â€™â€™ â€™ ti ||

aá¹-á¹-ha mantavinÄ• sakapuggalÄ• .

navaguyhamantavidhaá¹ƒsakaá¹ƒ

``bhante nÄ• gasena, navime puggalÄ• mantitaá¹ƒ guyhaá¹ƒ vivaranti na dhÄ• renti. katan
104/ dosacarito mohacarito bhÄ«ruko Ä• misagaruko itthÄ« soá¹‡á¸• o paá¹‡á¸• ako dÄ• ra

thero Ä• ha ``tesaá¹ƒ ko dosoâ€™â€™ ti? ``rÄ• gacarito, bhante nÄ• gasena, rÄ• gavasen
vivarati na dhÄ• reti, dosacarito, bhante \Be 100/, dosavasena mantitaá¹ƒ guyhaá¹ƒ vivarati
mÅ«á¸·ho mohavasena mantitaá¹ƒ guyhaá¹ƒ vivarati na \Ee 93/ dhÄ• reti, bhÄ«ruko bhayav
vivarati na dhÄ• reti, Ä• misagaruko Ä• misahetu mantitaá¹ƒ guyhaá¹ƒ vivarati na dhÄ• reti,
ittaratÄ• ya mantitaá¹ƒ guyhaá¹ƒ vivarati na dhÄ• reti, soá¹‡á¸• iko surÄ• lolatÄ• ya mantita
na dhÄ• reti, paá¹‡á¸• ako anekaá¹ƒsikatÄ• ya mantitaá¹ƒ guyhaá¹ƒ vivarati na dhÄ• reti, dÄ
mantitaá¹ƒ guyhaá¹ƒ vivarati na dhÄ• reti. bhavatÄ«ha ---

`` `ratto duá¹-á¹-ho ca mÅ«á¸·ho ca, bhÄ«ru Ä• misagaruko {Ä• misacakkhuko (Ce Ee) }.

itthÄ« soá¹‡á¸• o paá¹‡á¸• ako ca, navamo bhavati dÄ• rako ||

``navete puggalÄ• loke, ittarÄ• calitÄ• calÄ• .

etehi mantitaá¹ƒ guyhaá¹ƒ, khippaá¹ƒ bhavati pÄ• kaá¹-aâ€™â€™ â€™ nti ||

nava guyhamantavidhaá¹ƒsakÄ• puggalÄ• .

aá¹-á¹-ha paÃ±Ã±Ä• paá¹-ilÄ• bhakÄ• raá¹‡aá¹ƒ

``bhante nÄ• gasena, aá¹-á¹-hahi kÄ• raá¹‡ehi buddhi pariá¹‡amati paripÄ• kaá¹ƒ gacchati.
vayapariá¹‡Ä• mena buddhi pariá¹‡amati paripÄ• kaá¹ƒ gacchati, yasapariá¹‡Ä• mena budd
paripÄ• kaá¹ƒ gacchati, paripucchÄ• ya buddhi pariá¹‡amati paripÄ• kaá¹ƒ gacchati, titthasa
pariá¹‡amati paripÄ• kaá¹ƒ gacchati, yoniso manasikÄ• rena buddhi pariá¹‡amati paripÄ• ka
sÄ• kacchÄ• ya buddhi pariá¹‡amati paripÄ• kaá¹ƒ gacchati, snehÅ«pasevanena buddhi pa
gacchati, patirÅ«padesavÄ• sena buddhi pariá¹‡amati paripÄ• kaá¹ƒ gacchati. bhavatÄ«ha

`` `vayena \Ne 105/ yasapucchÄ• hi, titthavÄ• sena yoniso.

sÄ• kacchÄ• snehasaá¹ƒsevÄ• , patirÅ«pavasena ca ||

``etÄ• ni aá¹-á¹-ha á¹-hÄ• nÄ• ni, buddhivisadakÄ• raá¹‡Ä• .

yesaá¹ƒ etÄ• ni sambhonti, tesaá¹ƒ buddhi pabhijjatÄ«â€™â€™ â€™ ti ||

aá¹-á¹-ha paÃ±Ã±Ä• paá¹-ilÄ• bhakÄ• raá¹‡Ä• ni.

Ä• cariyaguá¹‡aá¹ƒ

``bhante \Be 101/ nÄ• gasena, ayaá¹ƒ bhÅ«mibhÄ• go aá¹-á¹-ha mantadosavivajjito, ahaÃ±
mantisahÄ• yo {mantasahÄ• yo (Ce) }, guyhamanurakkhÄ« cÄ• haá¹ƒ yÄ• vÄ• haá¹ƒ jÄ«vis
guyhamanurakkhissÄ• mi, aá¹-á¹-hahi ca me kÄ• raá¹‡ehi buddhi pariá¹‡Ä• maá¹ƒ gatÄ• , c
antevÄ• sÄ«, sammÄ• \Ee 94/ paá¹-ipanne antevÄ• sike ye Ä• cariyÄ• naá¹ƒ paÃ±cavÄ«sa
guá¹‡ehi Ä• cariyena sammÄ• paá¹-ipajjitabbaá¹ƒ. katame paÃ±cavÄ«sati guá¹‡Ä• ?

``idha, bhante nÄ• gasena, Ä• cariyena antevÄ• simhi satataá¹ƒ samitaá¹ƒ Ä• rakkhÄ• upa
asevanasevanÄ• jÄ• nitabbÄ• , pamattÄ• ppamattÄ• jÄ• nitabbÄ• , seyyavakÄ• so jÄ• nita
jÄ• nitabbaá¹ƒ, bhojanassa {bhojanÄ«yaá¹ƒ (Se) } laddhÄ• laddhaá¹ƒ jÄ• nitabbaá¹ƒ, visesc
pattagataá¹ƒ saá¹ƒvibhajitabbaá¹ƒ, assÄ• sitabbo `mÄ• bhÄ• yi, attho te abhikkamatÄ«â€™
paá¹-icaratÄ«â€™ ti {paá¹-icarÄ• hÄ«ti (Katthaci) } paá¹-icÄ• ro jÄ• nitabbo, gÄ• me paá¹-ic
vihÄ• re paá¹-icÄ• ro jÄ• nitabbo, na tena hÄ• so davo kÄ• tabbo {na tena saha sallÄ• po kÄ
saha Ä• lÄ• po kÄ• tabbo, chiddaá¹ƒ disvÄ• adhivÄ• setabbaá¹ƒ, sakkaccakÄ• rinÄ• bhav
bhavitabbaá¹ƒ, arahassakÄ• rinÄ• bhavitabbaá¹ƒ, niravasesakÄ• rinÄ• bhavitabbaá¹ƒ, `jan
(Se) } sippesÅ«â€™ ti janakacittaá¹ƒ upaá¹-á¹-hapetabbaá¹ƒ, `kathaá¹ƒ ayaá¹ƒ na parihÄ• y
vaá¸• á¸• hicittaá¹ƒ upaá¹-á¹-hapetabbaá¹ƒ, `balavaá¹ƒ imaá¹ƒ karomi sikkhÄ• balenÄ• â€™
upaá¹-á¹-hapetabbaá¹ƒ, mettacittaá¹ƒ upaá¹-á¹-hapetabbaá¹ƒ, Ä• padÄ• su na vijahitabbaá¹
nappamajjitabbaá¹ƒ, khalite dhammena paggahetabboti. ime kho, bhante, paÃ±cavÄ«sati Ä
Ä• cariyaguá¹‡Ä• , tehi guá¹‡ehi mayi sammÄ• paá¹-ipajjassu, saá¹ƒsayo me, bhante, uppa
meá¹‡á¸• akapaÃ±hÄ• jinabhÄ• sitÄ• \Ne 106/, anÄ• gate addhÄ• ne tattha viggaho uppaj
dullabhÄ• bhavissanti tumhÄ• disÄ• buddhimanto, tesu me paÃ±hesu cakkhuá¹ƒ dehi para
niggahÄ• yÄ• â€™â€™ ti.

upÄ• sakaguá¹‡aá¹ƒ

thero ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• dasa upÄ• sakassa upÄ• sakaguá¹‡e pari
mahÄ• rÄ• ja, upÄ• sakassa upÄ• sakaguá¹‡Ä• . katame dasa \Be 102/, idha, mahÄ• rÄ• ja
samÄ• nasukhadukkho hoti, dhammÄ• dhipateyyo hoti, yathÄ• balaá¹ƒ saá¹ƒvibhÄ• garato
disvÄ• abhivaá¸• á¸• hiyÄ• vÄ• yamati. sammÄ• diá¹-á¹-hiko hoti, apagatakotÅ«halamaá¹.

aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddisati, kÄ• yikavÄ• casikaÃ±cassa rakkhitaá¹ƒ hoti, samaggÄ• r
anusÅ«yako hoti, na ca kuhanavasena \Ee 95/ sÄ• sane carati, buddhaá¹ƒ saraá¹‡aá¹ƒ gat
saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti. ime kho, mahÄ• rÄ• ja, dasa up
upÄ• sakaguá¹‡Ä• , te sabbe guá¹‡Ä• tayi saá¹ƒvijjanti, taá¹ƒ te yuttaá¹ƒ pattaá¹ƒ anuccha
yaá¹ƒ tvaá¹ƒ jinasÄ• sanaparihÄ• niá¹ƒ disvÄ• abhivaá¸• á¸• hiá¹ƒ icchasi, karomi te okÄ• s
tvaá¹ƒ yathÄ• sukhaâ€™â€™ nti.

meá¹‡á¸• akapaÃ±hÄ• rambhakathÄ• niá¹-á¹-hitÄ• .

4. meá¹‡á¸• akapaÃ±ho

1. iddhibalavaggo

1. katÄ• dhikÄ• rasaphalapaÃ±ho

<1> atha \Ne 107/ \Be 103/ kho milindo rÄ• jÄ• katÄ• vakÄ• so nipacca garuno pÄ• de sira
etadavoca ``bhante nÄ• gasena, ime titthiyÄ• evaá¹ƒ bhaá¹‡anti {vaÃ±co bhavati aphalo (C
buddho pÅ«jaá¹ƒ sÄ• diyati, na parinibbuto buddho saá¹ƒyutto lokena antobhaviko lokasmiá
tasmÄ• tassa kato adhikÄ• ro avaÃ±jho bhavati saphalo. yadi parinibbuto visaá¹ƒyutto loke
sabbabhavehi, tassa pÅ«jÄ• nuppajjati, parinibbuto na kiÃ±ci sÄ• diyati, asÄ• diyantassa ka
bhavati aphaloâ€™ ti ubhato koá¹-iko eso paÃ±ho, neso visayo appattamÄ• nasÄ• naá¹ƒ, m
visayo, bhindetaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ ekaá¹ƒse á¹-hapaya, taveso paÃ±ho anuppatto, anÄ•
jinaputtÄ• naá¹ƒ cakkhuá¹ƒ dehi paravÄ• daniggahÄ• yÄ• â€™â€™ ti.

thero Ä• ha ``parinibbuto, mahÄ• rÄ• ja, bhagavÄ• , na ca bhagavÄ• pÅ«jaá¹ƒ sÄ• diyati, b
tathÄ• gatassa sÄ• diyanÄ• pahÄ«nÄ• , kiá¹ƒ pana anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `pÅ«jiyantÄ• {pÅ«jitÄ• (Se) } asamasamÄ• , sadevamÄ• nusehi te.

na sÄ• diyanti sakkÄ• raá¹ƒ, buddhÄ• naá¹ƒ esa dhammatÄ• â€™â€™ â€™ ti ||

rÄ• jÄ• Ä• ha ``bhante nÄ• gasena, putto vÄ• pituno vaá¹‡á¹‡aá¹ƒ bhÄ• sati, pitÄ• vÄ• p
108/ bhÄ• sati, na cetaá¹ƒ kÄ• raá¹‡aá¹ƒ paravÄ• dÄ• naá¹ƒ niggahÄ• ya, pasÄ• dappakÄ•
tvaá¹ƒ tattha kÄ• raá¹‡aá¹ƒ sammÄ• brÅ«hi sakavÄ• dassa \Ee 96/ patiá¹-á¹-hÄ• panÄ• ya
diá¹-á¹-hijÄ• laviniveá¹-hanÄ• yÄ• â€™â€™ ti.

thero Ä• ha ``parinibbuto, mahÄ• rÄ• ja, bhagavÄ• , na ca bhagavÄ• pÅ«jaá¹ƒ sÄ• diyati, a

tathÄ• gatassa devamanussÄ• dhÄ• turatanaá¹ƒ vatthuá¹ƒ karitvÄ• tathÄ• gatassa Ã±Ä• á
sammÄ• paá¹-ipattiá¹ƒ sevantÄ• tisso sampattiyo paá¹-ilabhanti.

``yathÄ• \Be 104/, mahÄ• rÄ• ja, mahatimahÄ• aggikkhandho pajjalitvÄ• nibbÄ• yeyya, ap
mahÄ• aggikkhandho sÄ• diyati tiá¹‡akaá¹-á¹-hupÄ• dÄ• naâ€™â€™ nti? ``jalamÄ• nopi so
tiá¹‡akaá¹-á¹-hupÄ• dÄ• naá¹ƒ na sÄ• diyati, kiá¹ƒ pana nibbuto upasanto acetano sÄ• diya
mahÄ• rÄ• ja, aggikkhandhe uparate upasante loke aggi suÃ±Ã±o hotÄ«â€™â€™ ti. ``na hi
aggissa vatthu hoti upÄ• dÄ• naá¹ƒ, ye keci manussÄ• aggikÄ• mÄ• , te attano thÄ• mabal
paccattapurisakÄ• rena kaá¹-á¹-haá¹ƒ manthayitvÄ• {madditvÄ• (Katthaci) } aggiá¹ƒ nibbat
aggikaraá¹‡Ä«yÄ• ni kammÄ• ni karontÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, titthiyÄ• naá¹
`asÄ• diyantassa kato adhikÄ• ro vaÃ±jho bhavati aphaloâ€™ ti.

``yathÄ• , mahÄ• rÄ• ja, mahatimahÄ• aggikkhandho pajjali, evameva bhagavÄ• dasasaha
Katthaci) } lokadhÄ• tuyÄ• buddhasiriyÄ• pajjali. yathÄ• , mahÄ• rÄ• ja, mahatimahÄ• agg
nibbuto, evameva bhagavÄ• dasasahassiyÄ• lokadhÄ• tuyÄ• buddhasiriyÄ• pajjalitvÄ• a
nibbÄ• nadhÄ• tuyÄ• parinibbuto. yathÄ• , mahÄ• rÄ• ja, nibbuto aggikkhandho tiá¹‡akaá¹-
sÄ• diyati, evameva kho lokahitassa sÄ• diyanÄ• pahÄ«nÄ• upasantÄ• . yathÄ• , mahÄ• r
aggikkhandhe anupÄ• dÄ• ne attano thÄ• mabalavÄ«riyena paccattapurisakÄ• rena kaá¹-á¹
nibbattetvÄ• tena agginÄ• aggikaraá¹‡Ä«yÄ• ni kammÄ• ni karonti, evameva kho devama
parinibbutassa asÄ• diyantasseva dhÄ• turatanaá¹ƒ vatthuá¹ƒ karitvÄ• tathÄ• gatassa Ã±Ä
\Ee 97/ sammÄ• paá¹-ipattiá¹ƒ sevantÄ• tisso sampattiyo paá¹-ilabhanti, iminÄ• pi, mahÄ• r
tathÄ• gatassa parinibbutassa asÄ• diyantasseva kato adhikÄ• ro avaÃ±jho bhavati saphalo

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi yena kÄ• raá¹‡ena tathÄ• gatas
asÄ• diyantasseva \Ne 109/ kato adhikÄ• ro avaÃ±jho bhavati saphalo. yathÄ• , mahÄ• rÄ•
vÄ• yitvÄ• uparameyya, api nu kho so, mahÄ• rÄ• ja, uparato vÄ• to sÄ• diyati puna nibbat
hi, bhante, uparatassa vÄ• tassa Ä• bhogo vÄ• \Be 105/ manasikÄ• ro vÄ• puna nibbattÄ•
kÄ• raá¹‡aá¹ƒâ€™â€™ ? ``acetanÄ• sÄ• vÄ• yodhÄ• tÅ«â€™â€™ ti. ``api nu tassa, mahÄ
vÄ• toti samaÃ±Ã±Ä• apagacchatÄ«â€™â€™ ti? ``na hi, bhante, tÄ• lavaá¹‡á¹-avidhÅ«par
paccayÄ• , ye keci manussÄ• uá¹‡hÄ• bhitattÄ• pariá¸·Ä• haparipÄ«á¸·itÄ• , te tÄ• lavaá¹‡
vÄ• attano thÄ• mabalavÄ«riyena paccattapurisakÄ• rena taá¹ƒ nibbattetvÄ• tena vÄ• tena
pariá¸·Ä• haá¹ƒ vÅ«pasamentÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, titthiyÄ• naá¹ƒ vacana
`asÄ• diyantassa kato adhikÄ• ro vaÃ±jho bhavati aphaloâ€™ ti.

``yathÄ• , mahÄ• rÄ• ja, mahatimahÄ• vÄ• to vÄ• yi, evameva bhagavÄ• dasasahassiyÄ•
sÄ«talamadhurasantasukhumamettÄ• vÄ• tena upavÄ• yi. yathÄ• , mahÄ• rÄ• ja, mahatima
evameva bhagavÄ• sÄ«talamadhurasantasukhumamettÄ• vÄ• tena upavÄ• yitvÄ• anupÄ•
parinibbuto. yathÄ• , mahÄ• rÄ• ja, uparato vÄ• to puna nibbattÄ• panaá¹ƒ na sÄ• diyati, ev

sÄ• diyanÄ• pahÄ«nÄ• upasantÄ• . yathÄ• , mahÄ• rÄ• ja, te manussÄ• uá¹‡hÄ• bhitattÄ
evameva devamanussÄ• tividhaggisantÄ• papariá¸·Ä• haparipÄ«á¸·itÄ• . yathÄ• tÄ• lavaá
nibbattiyÄ• paccayÄ• honti, evameva tathÄ• gatassa dhÄ• tu ca Ã±Ä• á¹‡aratanaÃ±ca pa
sampattÄ«naá¹ƒ \Ee 98/ paá¹-ilÄ• bhÄ• ya. yathÄ• manussÄ• uá¹‡hÄ• bhitattÄ• pariá¸·Ä•
tÄ• lavaá¹‡á¹-ena vÄ• vidhÅ«panena vÄ• vÄ• taá¹ƒ nibbattetvÄ• uá¹‡haá¹ƒ nibbÄ• penti
evameva devamanussÄ• tathÄ• gatassa parinibbutassa asÄ• diyantasseva dhÄ• tuÃ±ca Ã
kusalaá¹ƒ nibbattetvÄ• tena kusalena tividhaggisantÄ• papariá¸·Ä• haá¹ƒ nibbÄ• penti vÅ«
mahÄ• rÄ• ja, kÄ• raá¹‡ena tathÄ• gatassa parinibbutassa asÄ• diyantasseva kato adhikÄ•
saphaloti.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi paravÄ• dÄ• naá¹ƒ niggahÄ• y
puriso bheriá¹ƒ Ä• koá¹-etvÄ• saddaá¹ƒ nibbatteyya, yo so bherisaddo purisena nibbattito,
antaradhÄ• yeyya, api nu kho so, mahÄ• rÄ• ja, saddo sÄ• diyati puna nibbattÄ• panaâ€™â
antarahito so saddo, natthi tassa puna uppÄ• dÄ• ya Ä• bhogo \Be 106/ vÄ• manasikÄ• ro
bherisadde antarahite so bherisaddo samucchinno hoti. bherÄ« pana, bhante, paccayo \Ne
nibbattiyÄ• , atha puriso paccaye sati attajena vÄ• yÄ• mena bheriá¹ƒ akoá¹-etvÄ• saddaá
``evameva kho, mahÄ• rÄ• ja, bhagavÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡
dhÄ• turatanaÃ±ca dhammaÃ±ca vinayaÃ±ca anusiá¹-á¹-haÃ±ca {anusatthiÃ±ca (Ce Ee) }
sayaá¹ƒ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbuto, na ca parinibbute bhagavati
hoti, bhavadukkhapaá¹-ipÄ«á¸·itÄ• sattÄ• dhÄ• turatanaÃ±ca dhammaÃ±ca vinayaÃ±ca a
karitvÄ• sampattikÄ• mÄ• sampattiyo paá¹-ilabhanti, iminÄ• pi, mahÄ• rÄ• ja, kÄ• raá¹‡en
parinibbutassa asÄ• diyantasseva kato adhikÄ• ro avaÃ±jho bhavati saphaloti.

``diá¹-á¹-haÃ±cetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• anÄ• gatamaddhÄ• naá¹ƒ. kathitaÃ±ca
`siyÄ• kho panÄ• nanda, tumhÄ• kaá¹ƒ evamassa atÄ«tasatthukaá¹ƒ \Ee 99/ pÄ• vacanaá
panetaá¹ƒ, Ä• nanda, evaá¹ƒ daá¹-á¹-habbaá¹ƒ, yo vo, Ä• nanda, mayÄ• dhammo ca vinay
vo mamaccayena satthÄ• â€™ ti. parinibbutassa tathÄ• gatassa asÄ• diyantassa kato adhi
aphaloti, taá¹ƒ tesaá¹ƒ titthiyÄ• naá¹ƒ vacanaá¹ƒ micchÄ• abhÅ«taá¹ƒ vitathaá¹ƒ alikaá¹ƒ v
viparÄ«taá¹ƒ dukkhadÄ• yakaá¹ƒ dukkhavipÄ• kaá¹ƒ apÄ• yagamanÄ«yanti.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi yena kÄ• raá¹‡ena tathÄ• gata
asÄ• diyantasseva kato adhikÄ• ro avaÃ±jho bhavati saphalo. sÄ• diyati nu kho, mahÄ• rÄ•
`sabbabÄ«jÄ• ni mayi saá¹ƒviruhantÅ«â€™â€™ â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``kissa
bÄ«jÄ• ni asÄ• diyantiyÄ• mahÄ• pathaviyÄ• saá¹ƒviruhitvÄ• daá¸·hamÅ«lajaá¹-Ä• patiá¹
khandhasÄ• rasÄ• khÄ• parivitthiá¹‡á¹‡Ä• pupphaphaladharÄ• hontÄ«â€™â€™ ti? ``asÄ•
mahÄ• pathavÄ« tesaá¹ƒ bÄ«jÄ• naá¹ƒ vatthuá¹ƒ hoti paccayaá¹ƒ deti viruhanÄ• ya, tÄ• ni
nissÄ• ya tena paccayena saá¹ƒviruhitvÄ• daá¸·hamÅ«lajaá¹-Ä• patiá¹-á¹-hitÄ•
khandhasÄ• rasÄ• khÄ• parivitthiá¹‡á¹‡Ä• pupphaphaladharÄ• hontÄ«â€™â€™ ti. ``tena

titthiyÄ• sake vÄ• de naá¹-á¹-hÄ• honti hatÄ• viruddhÄ• , sace te bhaá¹‡anti `asÄ• diyanta
vaÃ±jho bhavati aphaloâ€™ ti.

``yathÄ• , mahÄ• rÄ• ja, mahÄ• pathavÄ«, evaá¹ƒ tathÄ• gato arahaá¹ƒ sammÄ• sambudd
mahÄ• pathavÄ« na kiÃ±ci sÄ• diyati, evaá¹ƒ tathÄ• gato na kiÃ±ci sÄ• diyati. yathÄ• , mah
pathaviá¹ƒ nissÄ• ya saá¹ƒviruhitvÄ• daá¸·hamÅ«lajaá¹-Ä• patiá¹-á¹-hitÄ• khandhasÄ• ras
pupphaphaladharÄ• honti, evaá¹ƒ devamanussÄ• tathÄ• gatassa parinibbutassa asÄ• diya
Ã±Ä• á¹‡aratanaÃ±ca nissÄ• ya daá¸·hakusalamÅ«lapatiá¹-á¹-hitÄ•
samÄ• dhikkhandhadhammasÄ• rasÄ«lasÄ• khÄ• parivitthiá¹‡á¹‡Ä• \Ne 111/ vimuttipupph
iminÄ• pi, mahÄ• rÄ• ja \Ee 100/, kÄ• raá¹‡ena tathÄ• gatassa parinibbutassa asÄ• diyanta
avaÃ±jho bhavati saphaloti.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi yena kÄ• raá¹‡ena tathÄ• gatas
asÄ• diyantasseva kato adhikÄ• ro avaÃ±jho bhavati saphalo. sÄ• diyanti nu kho, mahÄ• rÄ
goá¹‡Ä• gadrabhÄ• ajÄ• pasÅ« manussÄ• antokucchismiá¹ƒ kimikulÄ• naá¹ƒ sambhavaâ
bhanteâ€™â€™ ti. ``kissa pana te, mahÄ• rÄ• ja, kimayo tesaá¹ƒ asÄ• diyantÄ• naá¹ƒ anto
bahuputtanattÄ• vepullataá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti? ``pÄ• passa, bhante, kammassa
asÄ• diyantÄ• naá¹ƒ yeva tesaá¹ƒ sattÄ• naá¹ƒ antokucchismiá¹ƒ kimayo sambhavitvÄ• ba
pÄ• puá¹‡antÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, tathÄ• gatassa parinibbutassa a
Ã±Ä• á¹‡Ä• rammaá¹‡assa ca balavatÄ• ya tathÄ• gate kato adhikÄ• ro avaÃ±jho bhavati s

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi yena kÄ• raá¹‡ena tathÄ• gatas
asÄ• diyantasseva kato adhikÄ• ro avaÃ±jho bhavati saphalo. sÄ• diyanti nu kho, mahÄ• rÄ
aá¹-á¹-hanavuti rogÄ• kÄ• ye nibbattantÅ«â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``kissa p
rogÄ• asÄ• diyantÄ• naá¹ƒ kÄ• ye nipatantÄ«â€™â€™ ti? ``pubbe katena, bhante, duccari
mahÄ• rÄ• ja, pubbe kataá¹ƒ akusalaá¹ƒ idha \Be 108/ vedanÄ«yaá¹ƒ hoti, tena hi, mahÄ• r
katampi kusalÄ• kusalaá¹ƒ kammaá¹ƒ avaÃ±jhaá¹ƒ bhavati saphalanti. iminÄ• pi, mahÄ• rÄ
tathÄ• gatassa parinibbutassa asÄ• diyantasseva kato adhikÄ• ro avaÃ±jho bhavati saphalo

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, nandako nÄ• ma yakkho theraá¹ƒ sÄ• riputtaá¹
paviá¹-á¹-hoâ€™â€™ ti? ``Ä• ma, bhante, suyyati, loke pÄ• kaá¹-o esoâ€™â€™ ti. ``api nu
sÄ• riputto sÄ• diyi nandakassa yakkhassa mahÄ• pathavigilanaâ€™â€™ nti \Ee 101/ {pava
``ubbattiyantepi, bhante, sadevake loke patamÄ• nepi chamÄ• yaá¹ƒ candimasÅ«riye vikira
thero sÄ• riputto na parassa dukkhaá¹ƒ sÄ• diyeyya. taá¹ƒ kissa hetu? yena hetunÄ• thero
vÄ• dusseyya vÄ• , so hetu therassa sÄ• riputtassa samÅ«hato samucchinno, hetuno samu
thero sÄ• riputto jÄ«vitahÄ• rakepi kopaá¹ƒ na kareyyÄ• â€™â€™ ti. ``yadi, mahÄ• rÄ• ja \N
nandakassa yakkhassa pathavigilanaá¹ƒ na sÄ• diyi, kissa pana nandako yakkho pathaviá¹
``akusalassa, bhante, kammassa balavatÄ• yÄ• â€™â€™ ti. ``yadi, mahÄ• rÄ• ja, akusalas

nandako yakkho pathaviá¹ƒ paviá¹-á¹-ho, asÄ• diyantassÄ• pi kato aparÄ• dho avaÃ±jho bh
mahÄ• rÄ• ja, akusalassapi kammassa balavatÄ• ya asÄ• diyantassa kato adhikÄ• ro avaÃ
iminÄ• pi, mahÄ• rÄ• ja, kÄ• raá¹‡ena tathÄ• gatassa parinibbutassa asÄ• diyantasseva ka
bhavati saphaloti.

``kati nu kho te, mahÄ• rÄ• ja, manussÄ• , ye etarahi mahÄ• pathaviá¹ƒ paviá¹-á¹-hÄ• , atth
savaá¹‡aâ€™â€™ nti? ``Ä• ma, bhante, suyyatÄ«â€™â€™ ti. ``iá¹…gha tvaá¹ƒ, mahÄ• rÄ•
``ciÃ±camÄ• á¹‡avikÄ• , bhante, suppabuddho ca sakko, devadatto ca thero, nandako ca y
mÄ• á¹‡avakoti. sutametaá¹ƒ, bhante, ime paÃ±ca janÄ• mahÄ• pathaviá¹ƒ paviá¹-á¹-hÄ• â
mahÄ• rÄ• ja, aparaddhÄ• â€™â€™ ti? ``bhagavati ca, bhante, sÄ• vakesu cÄ• â€™â€™ t
109/, bhagavÄ• vÄ• sÄ• vakÄ• vÄ• sÄ• diyiá¹ƒsu imesaá¹ƒ mahÄ• pathavipavisanaâ€™â
``tena hi, mahÄ• rÄ• ja, tathÄ• gatassa parinibbutassa asÄ• diyantasseva kato adhikÄ• ro a
saphaloâ€™â€™ ti. ``suviÃ±Ã±Ä• pito, bhante nÄ• gasena, paÃ±ho gambhÄ«ro uttÄ• nÄ«k
\Ee 102/, gaá¹‡á¹-hi bhinno, gahanaá¹ƒ agahanaá¹ƒ kataá¹ƒ, naá¹-á¹-hÄ• paravÄ• dÄ• , bh
nippabhÄ• jÄ• tÄ• kutitthiyÄ• , tvaá¹ƒ gaá¹‡Ä«varapavaramÄ• sajjÄ• â€™â€™ ti.

katÄ• dhikÄ• rasaphalapaÃ±ho paá¹-hamo.

2. sabbaÃ±Ã±ubhÄ• vapaÃ±ho

<2> ``bhante nÄ• gasena, buddho sabbaÃ±Ã±Å«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, bhag
bhagavato satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ, Ä• vajjanapaá
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, Ä• vajjitvÄ• yadicchakaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti. ``tena hi,
asabbaÃ±Ã±Å«ti. yadi tassa pariyesanÄ• ya sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti.
mahÄ• rÄ• ja, vÄ«hÄ«naá¹ƒ aá¸• á¸• hacÅ«á¸·aÃ±ca vÄ• hÄ• vÄ«hisattambaá¹‡Ä• ni dve
pavattacittassa ettakÄ• vÄ«hÄ« lakkhaá¹ƒ á¹-hapÄ«yamÄ• nÄ• {á¹-hapÄ«yamÄ• ne (Ce E
pariyÄ• dÄ• naá¹ƒ gaccheyyuá¹ƒ?

``tatrime \Ne 113/ sattavidhÄ• cittÄ• pavattanti, ye te, mahÄ• rÄ• ja, sarÄ• gÄ• sadosÄ•
abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• , tesaá¹ƒ taá¹ƒ
dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? abhÄ• vitattÄ• cittassa. yathÄ• , mahÄ• rÄ• ja, va
visÄ• lassa vitthiá¹‡á¹‡assa saá¹ƒsibbitavisibbitassa sÄ• khÄ• jaá¹-Ä• jaá¹-itassa Ä• kaá¸• â
hoti Ä• gamanaá¹ƒ dandhaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? saá¹ƒsibbitavisibbitattÄ• sÄ• khÄ• naá¹
ye te sarÄ• gÄ• sadosÄ• samohÄ• sakilesÄ• abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ
tesaá¹ƒ taá¹ƒ cittaá¹ƒ garukaá¹ƒ uppajjati dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? saá¹ƒsib
kilesehi, idaá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ.

``tatridaá¹ƒ dutiyaá¹ƒ cittaá¹ƒ vibhattamÄ• pajjati --- ye te, mahÄ• rÄ• ja, sotÄ• pannÄ• pih

diá¹-á¹-hippattÄ• viÃ±Ã±Ä• tasatthusÄ• sanÄ• , tesaá¹ƒ taá¹ƒ cittaá¹ƒ tÄ«su \Be 110/ á¹-hÄ
uppajjati \Ee 103/ lahukaá¹ƒ pavattati. uparibhÅ«mÄ«su garukaá¹ƒ uppajjati dandhaá¹ƒ pava
kÄ• raá¹‡Ä• ? tÄ«su á¹-hÄ• nesu cittassa parisuddhattÄ• upari kilesÄ• naá¹ƒ appahÄ«nattÄ
vaá¹ƒsanÄ• á¸·assa tipabbagaá¹‡á¹-hiparisuddhassa upari sÄ• khÄ• jaá¹-Ä• jaá¹-itassa Ä• k
tipabbaá¹ƒ tÄ• va lahukaá¹ƒ eti, tato upari thaddhaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? heá¹-á¹-hÄ• par
sÄ• khÄ• jaá¹-Ä• jaá¹-itattÄ• . evameva kho, mahÄ• rÄ• ja, ye te sotÄ• pannÄ• pihitÄ• pÄ•
viÃ±Ã±Ä• tasatthusÄ• sanÄ• , tesaá¹ƒ taá¹ƒ cittaá¹ƒ tÄ«su á¹-hÄ• nesu lahukaá¹ƒ uppajjati
uparibhÅ«mÄ«su garukaá¹ƒ uppajjati dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? tÄ«su á¹-hÄ•
parisuddhattÄ• upari kilesÄ• naá¹ƒ appahÄ«nattÄ• , idaá¹ƒ dutiyaá¹ƒ cittaá¹ƒ.

``tatridaá¹ƒ tatiyaá¹ƒ cittaá¹ƒ vibhattamÄ• pajjati --- ye te, mahÄ• rÄ• ja, sakadÄ• gÄ• mino
rÄ• gadosamohÄ• tanubhÅ«tÄ• , tesaá¹ƒ taá¹ƒ cittaá¹ƒ paÃ±casu á¹-hÄ• nesu lahukaá¹ƒ u
pavattati, uparibhÅ«mÄ«su garukaá¹ƒ uppajjati dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? pa
cittassa parisuddhattÄ• upari kilesÄ• naá¹ƒ appahÄ«nattÄ• . yathÄ• , mahÄ• rÄ• ja, vaá¹ƒs
paÃ±capabbagaá¹‡á¹-hiparisuddhassa upari sÄ• khÄ• jaá¹-Ä• jaá¹-itassa Ä• kaá¸• á¸• hiyan
tÄ• va lahukaá¹ƒ eti, tato upari thaddhaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? heá¹-á¹-hÄ• parisuddhattÄ•
sÄ• khÄ• jaá¹-Ä• jaá¹-itattÄ• . evameva kho, mahÄ• rÄ• ja, ye te sakadÄ• gÄ• mino, yesaá¹
tesaá¹ƒ taá¹ƒ cittaá¹ƒ paÃ±casu á¹-hÄ• nesu lahukaá¹ƒ uppajjati lahukaá¹ƒ pavattati, uparib
uppajjati dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? paÃ±casu á¹-hÄ• nesu cittassa parisuddh
kilesÄ• naá¹ƒ appahÄ«nattÄ• , idaá¹ƒ tatiyaá¹ƒ cittaá¹ƒ.

``tatridaá¹ƒ \Ne 114/ catutthaá¹ƒ cittaá¹ƒ vibhattamÄ• pajjati --- ye te, mahÄ• rÄ• ja, anÄ• g
paÃ±corambhÄ• giyÄ• ni saÃ±Ã±ojanÄ• ni pahÄ«nÄ• ni, tesaá¹ƒ taá¹ƒ cittaá¹ƒ dasasu á¹-hÄ
uppajjati lahukaá¹ƒ pavattati, uparibhÅ«mÄ«su garukaá¹ƒ uppajjati dandhaá¹ƒ pavattati. kiá¹
dasasu á¹-hÄ• nesu cittassa parisuddhattÄ• upari kilesÄ• naá¹ƒ appahÄ«nattÄ• . yathÄ• , m
vaá¹ƒsanÄ• á¸·assa dasapabbagaá¹‡á¹-hiparisuddhassa upari sÄ• khÄ• jaá¹-Ä• jaá¹-itassa
dasapabbaá¹ƒ tÄ• va lahukaá¹ƒ eti, tato upari thaddhaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? heá¹-á¹-hÄ•
sÄ• khÄ• jaá¹-Ä• jaá¹-itattÄ• . evameva kho, mahÄ• rÄ• ja, ye te anÄ• gÄ• mino, yesaá¹ƒ pa
saÃ±Ã±ojanÄ• ni pahÄ«nÄ• ni, tesaá¹ƒ taá¹ƒ \Be 111/ cittaá¹ƒ dasasu á¹-hÄ• nesu lahukaá
pavattati, uparibhÅ«mÄ«su garukaá¹ƒ uppajjati dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? da
cittassa parisuddhattÄ• upari kilesÄ• naá¹ƒ appahÄ«nattÄ• , idaá¹ƒ catutthaá¹ƒ cittaá¹ƒ.

``tatridaá¹ƒ paÃ±camaá¹ƒ cittaá¹ƒ vibhattamÄ• pajjati --- ye te, mahÄ• rÄ• ja, arahanto khÄ
dhotamalÄ• vantakilesÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatth
parikkhÄ«á¹‡abhavasaÃ±Ã±ojanÄ• pattapaá¹-isambhidÄ• sÄ• vakabhÅ«mÄ«su parisuddh
sÄ• vakavisaye lahukaá¹ƒ uppajjati lahukaá¹ƒ pavattati, paccekabuddhabhÅ«mÄ«su garuka
pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? parisuddhattÄ• sÄ• vakavisaye, aparisuddhattÄ• paccekabu
mahÄ• rÄ• ja, vaá¹ƒsanÄ• á¸·assa sabbapabbagaá¹‡á¹-hiparisuddhassa Ä• kaá¸• á¸• hiyan

Ä• gamanaá¹ƒ adandhaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? sabbapabbagaá¹‡á¹-hiparisuddhattÄ• aga
kho, mahÄ• rÄ• ja, ye te arahanto khÄ«á¹‡Ä• savÄ• dhotamalÄ• vantakilesÄ• vusitavanto
ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaÃ±Ã±ojanÄ• pattapaá¹-isambhi
parisuddhÄ• , tesaá¹ƒ taá¹ƒ cittaá¹ƒ sÄ• vakavisaye lahukaá¹ƒ uppajjati lahukaá¹ƒ pavattati,
paccekabuddhabhÅ«mÄ«su garukaá¹ƒ uppajjati dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? p
sÄ• vakavisaye, aparisuddhattÄ• paccekabuddhavisaye, idaá¹ƒ paÃ±camaá¹ƒ cittaá¹ƒ.

``tatridaá¹ƒ \Ee 105/ chaá¹-á¹-haá¹ƒ cittaá¹ƒ vibhattamÄ• pajjati --- ye te, mahÄ• rÄ• ja, pac
sayambhuno anÄ• cariyakÄ• ekacÄ• rino khaggavisÄ• á¹‡akappÄ• sakavisaye parisuddha
cittaá¹ƒ sakavisaye lahukaá¹ƒ uppajjati lahukaá¹ƒ pavattati, sabbaÃ±Ã±ubuddhabhÅ«mÄ«su
dandhaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ? parisuddhattÄ• sakavisaye mahantattÄ• sabbaÃ±
yathÄ• , mahÄ• rÄ• ja, puriso sakavisayaá¹ƒ parittaá¹ƒ nadiá¹ƒ rattimpi divÄ• pi yadicchaka
atha parato mahÄ• samuddaá¹ƒ gambhÄ«raá¹ƒ vitthataá¹ƒ agÄ• dhamapÄ• raá¹ƒ disvÄ• b
visaheyya \Ne 115/ otarituá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? tiá¹‡á¹‡attÄ• {ciá¹‡á¹‡attÄ• (Ce Se Ee)
mahantattÄ• ca mahÄ• samuddassa. evameva kho, mahÄ• rÄ• ja, ye te paccekabuddhÄ•
ekacÄ• rino khaggavisÄ• á¹‡akappÄ• sakavisaye parisuddhavimalacittÄ• , tesaá¹ƒ \Be 112
lahukaá¹ƒ uppajjati lahukaá¹ƒ pavattati, sabbaÃ±Ã±ubuddhabhÅ«mÄ«su garukaá¹ƒ uppajja
kiá¹ƒ kÄ• raá¹‡Ä• ? parisuddhattÄ• sakavisaye mahantattÄ• sabbaÃ±Ã±ubuddhavisayass
cittaá¹ƒ.

``tatridaá¹ƒ sattamaá¹ƒ cittaá¹ƒ vibhattamÄ• pajjati --- ye te, mahÄ• rÄ• ja, sammÄ• sambu
dasabaladharÄ• catuvesÄ• rajjavisÄ• radÄ• aá¹-á¹-hÄ• rasahi buddhadhammehi samannÄ
anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• , tesaá¹ƒ taá¹ƒ cittaá¹ƒ sabbattha lahukaá¹ƒ uppajjati lahukaá¹ƒ p
kÄ• raá¹‡Ä• ? sabbattha parisuddhattÄ• . api nu kho, mahÄ• rÄ• ja, nÄ• rÄ• cassa sudhota
niggaá¹‡á¹-hissa sukhumadhÄ• rassa ajimhassa avaá¹…kassa akuá¹-ilassa daá¸·hacÄ• pa
vÄ• kappÄ• sasukhume vÄ• kambalasukhume vÄ• balavanipÄ• titassa dandhÄ• yitattaá¹
ti? ``na hi, bhante, ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ? ``sukhumattÄ• vatthÄ• naá¹ƒ sudhotattÄ
ca balavattÄ• â€™â€™ ti \Ee 106/, evameva kho, mahÄ• rÄ• ja, ye te sammÄ• sambuddhÄ
catuvesÄ• rajjavisÄ• radÄ• aá¹-á¹-hÄ• rasahi buddhadhammehi samannÄ• gatÄ• anantaji
tesaá¹ƒ taá¹ƒ cittaá¹ƒ sabbattha lahukaá¹ƒ uppajjati lahukaá¹ƒ pavattati. kiá¹ƒ kÄ• raá¹‡Ä• ?
parisuddhattÄ• , idaá¹ƒ sattamaá¹ƒ cittaá¹ƒ.

``tatra, mahÄ• rÄ• ja, yadidaá¹ƒ sabbaÃ±Ã±ubuddhÄ• naá¹ƒ cittaá¹ƒ, taá¹ƒ channampi cittÄ
atikkamitvÄ• asaá¹…khyeyyena guá¹‡ena parisuddhaÃ±ca lahukaÃ±ca. yasmÄ• ca bhaga
lahukaÃ±ca, tasmÄ• , mahÄ• rÄ• ja, bhagavÄ• yamakapÄ• á¹-ihÄ«raá¹ƒ dasseti. yamakap
Ã±Ä• tabbaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ cittaá¹ƒ evaá¹ƒ lahuparivattanti, na tatth
kÄ• raá¹‡aá¹ƒ vattuá¹ƒ, tepi, mahÄ• rÄ• ja, pÄ• á¹-ihÄ«rÄ• sabbaÃ±Ã±ubuddhÄ• naá¹ƒ citt
saá¹…khampi kalampi kalabhÄ• gampi na upenti, Ä• vajjanapaá¹-ibaddhaá¹ƒ, mahÄ• rÄ• ja

sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, Ä• vajjetvÄ• yadicchakaá¹ƒ jÄ• nÄ• ti.

``yathÄ• , mahÄ• rÄ• ja, puriso hatthe á¹-hapitaá¹ƒ yaá¹ƒ kiÃ±ci dutiye hatthe á¹-hapeyya v
vÄ• caá¹ƒ nicchÄ• reyya, mukhagataá¹ƒ bhojanaá¹ƒ gileyya, ummÄ«letvÄ• vÄ• nimÄ«leyy
ummÄ«leyya, samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sam
mahÄ• rÄ• ja, lahutaraá¹ƒ bhagavato sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, lahutaraá¹ƒ Ä• vajjanaá
jÄ• nÄ• ti \Ne 116/, Ä• vajjanavikalamattakena na tÄ• vatÄ• buddhÄ• bhagavanto asabbaÃ
ti.

``Ä• vajjanampi \Be 113/, bhante nÄ• gasena, pariyesanÄ• ya kÄ• tabbaá¹ƒ, iá¹…gha maá
saÃ±Ã±Ä• pehÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, purisassa aá¸• á¸• hassa mahaddha
pahÅ«tajÄ• tarÅ«parajatassa pahÅ«tavittÅ«pakaraá¹‡assa pahÅ«tadhanadhaÃ±Ã±assa
sÄ• livÄ«hiyavataá¹‡á¸• ulatilamuggamÄ• sapubbaá¹‡á¹‡Ä• paraá¹‡á¹‡asappitelanavanÄ«t
itÄ• \Ee 107/ ca khaá¸·opikumbhipÄ«á¹-harakoá¹-á¹-habhÄ• janagatÄ• bhaveyyuá¹ƒ, tassa
Ä• gaccheyya bhattÄ• raho bhattÄ• bhikaá¹…khÄ«, tassa ca gehe yaá¹ƒ randhaá¹ƒ bhojana
pariniá¹-á¹-hitaá¹ƒ bhaveyya, kumbhito taá¹‡á¸• ule nÄ«haritvÄ• bhojanaá¹ƒ randheyya, ap
mahÄ• rÄ• ja, tÄ• vatakena bhojanavekallamattakena adhano nÄ• ma kapaá¹‡o nÄ• ma bh
bhante, cakkavattiraÃ±Ã±o gharepi, bhante, akÄ• le bhojanavekallaá¹ƒ hoti, kiá¹ƒ pana gah
``evameva kho, mahÄ• rÄ• ja, tathÄ• gatassa Ä• vajjanavikalamattakaá¹ƒ sabbaÃ±Ã±utaÃ±
yadicchakaá¹ƒ jÄ• nÄ• ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, rukkho assa phalito oá¹‡atavinato piá¹‡á¸• ibhÄ• rabha
patitaá¹ƒ phalaá¹ƒ bhaveyya, api nu kho so, mahÄ• rÄ• ja, rukkho tÄ• vatakena patitaphala
nÄ• ma bhaveyyÄ• â€™â€™ ti? ``na hi, bhante, patanapaá¹-ibaddhÄ• ni tÄ• ni rukkhaphalÄ
labhatÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, tathÄ• gatassa Ä• vajjanapaá¹-ibaddha
Ä• vajjetvÄ• yadicchakaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti.

``bhante nÄ• gasena, Ä• vajjetvÄ• Ä• vajjetvÄ• buddho yadicchakaá¹ƒ jÄ• nÄ• tÄ«â€™â€
bhagavÄ• Ä• vajjetvÄ• Ä• vajjetvÄ• yadicchakaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti.

``yathÄ• , mahÄ• rÄ• ja, cakkavattÄ« rÄ• jÄ• yadÄ• cakkaratanaá¹ƒ sarati `upetu me cakk
cakkaratanaá¹ƒ upeti, evameva kho, mahÄ• rÄ• ja, tathÄ• gato Ä• vajjetvÄ• Ä• vajjetvÄ• y
jÄ• nÄ• tÄ«â€™â€™ ti. ``daá¸·haá¹ƒ, bhante nÄ• gasena, kÄ• raá¹‡aá¹ƒ, buddho sabbaÃ±Ã
sabbaÃ±Ã±Å«â€™â€™ ti.

buddhasabbaÃ±Ã±ubhÄ• vapaÃ±ho dutiyo.

3. devadattapabbajjapaÃ±ho

<3> ``bhante \Ne 117/ nÄ• gasena, devadatto kena pabbÄ• jitoâ€™â€™ ti? ``cha yime, ma
bhaddiyo ca anuruddho ca Ä• nando ca bhagu ca kimilo \Be 114/ {kimbilo (Ce Ee) MN II 166
devadatto \Ee 108/ ca upÄ• likappako sattamo abhisambuddhe satthari sakyakulÄ• nandaja
anupabbajantÄ• nikkhamiá¹ƒsu, te bhagavÄ• pabbÄ• jesÄ«â€™â€™ ti. ``nanu, bhante, de
saá¹…gho bhinnoâ€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, devadattena pabbajitvÄ• saá¹…gho
bhindati, na bhikkhunÄ«, na sikkhamÄ• nÄ• , na sÄ• maá¹‡ero, na sÄ• maá¹‡erÄ« saá¹…gh
pakatatto samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito saá¹…ghaá¹ƒ bhindatÄ«
puggalo kiá¹ƒ kammaá¹ƒ phusatÄ«â€™â€™ ti? ``kappaá¹-á¹-hitikaá¹ƒ, mahÄ• rÄ• ja, kamm

``kiá¹ƒ pana, bhante nÄ• gasena, buddho jÄ• nÄ• ti `devadatto pabbajitvÄ• saá¹…ghaá¹ƒ
bhinditvÄ• kappaá¹ƒ niraye paccissatÄ«â€™â€™ â€™ ti? ``Ä• ma, mahÄ• rÄ• ja, tathÄ• ga
pabbajitvÄ• saá¹…ghaá¹ƒ bhindissati, saá¹…ghaá¹ƒ bhinditvÄ• kappaá¹ƒ niraye paccissat
bhante nÄ• gasena, buddho jÄ• nÄ• ti `devadatto pabbajitvÄ• saá¹…ghaá¹ƒ bhindissati, sa
kappaá¹ƒ niraye paccissatÄ«â€™ ti, tena hi, bhante nÄ• gasena, buddho kÄ• ruá¹‡iko anuk
sabbasattÄ• naá¹ƒ ahitaá¹ƒ apanetvÄ• hitamupadahatÄ«ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ•
pabbÄ• jesi, tena hi buddho asabbaÃ±Ã±Å«ti, ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppa
mahÄ• jaá¹-aá¹ƒ, bhinda parÄ• pavÄ• daá¹ƒ, anÄ• gate addhÄ• ne tayÄ• sadisÄ• buddhin
bhavissanti, ettha tava balaá¹ƒ pakÄ• sehÄ«â€™â€™ ti.

``kÄ• ruá¹‡iko, mahÄ• rÄ• ja, bhagavÄ• sabbaÃ±Ã±Å« ca, kÄ• ruÃ±Ã±ena, mahÄ• rÄ• ja,
devadattassa gatiá¹ƒ olokento addasa devadattaá¹ƒ Ä• pÄ• yikaá¹ƒ kammaá¹ƒ {aparÄ• pari
Ä• yÅ«hitvÄ• anekÄ• ni kappakoá¹-isatasahassÄ• ni nirayena nirayaá¹ƒ vinipÄ• tena vinipÄ
bhagavÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡ena jÄ• nitvÄ• imassa apariyantakataá¹ƒ kammaá¹ƒ ma
pariyantakataá¹ƒ bhavissati, purimaá¹ƒ \Ee 109/ upÄ• dÄ• ya pariyantakataá¹ƒ dukkhaá¹ƒ b
ayaá¹ƒ moghapuriso kappaá¹-á¹-hiyameva kammaá¹ƒ Ä• yÅ«hissatÄ«ti kÄ• ruÃ±Ã±ena dev
ti.

``tena hi, bhante nÄ• gasena, buddho vadhitvÄ• telena makkheti, papÄ• te pÄ• tetvÄ• hat
\Ne 118/ jÄ«vitaá¹ƒ pariyesati, yaá¹ƒ so paá¹-hamaá¹ƒ dukkhaá¹ƒ \Be 115/ datvÄ• pacchÄ•
upadahatÄ«â€™â€™ ti? ``vadhetipi, mahÄ• rÄ• ja, tathÄ• gato sattÄ• naá¹ƒ hitavasena, pÄ
hitavasena, mÄ• retipi sattÄ• naá¹ƒ hitavasena, vadhitvÄ• pi, mahÄ• rÄ• ja, tathÄ• gato satt
upadahati, pÄ• tetvÄ• pi sattÄ• naá¹ƒ hitameva upadahati, mÄ• retvÄ• pi sattÄ• naá¹ƒ hitam
mahÄ• rÄ• ja, mÄ• tÄ• pitaro nÄ• ma vadhitvÄ• pi pÄ• tayitvÄ• pi puttÄ• naá¹ƒ hitameva up
mahÄ• rÄ• ja, tathÄ• gato vadhetipi sattÄ• naá¹ƒ hitavasena, pÄ• tetipi sattÄ• naá¹ƒ hitavas
sattÄ• naá¹ƒ hitavasena, vadhitvÄ• pi, mahÄ• rÄ• ja, tathÄ• gato sattÄ• naá¹ƒ hitameva upa
sattÄ• naá¹ƒ hitameva upadahati, mÄ• retvÄ• pi sattÄ• naá¹ƒ hitameva upadahati, yena yen
guá¹‡avuá¸• á¸• hi hoti, tena tena yogena sabbasattÄ• naá¹ƒ hitameva upadahati. sace, ma

pabbÄ• jeyya, gihibhÅ«to samÄ• no nirayasaá¹ƒvattanikaá¹ƒ bahuá¹ƒ pÄ• pakammaá¹ƒ kat
kappakoá¹-isatasahassÄ• ni nirayena nirayaá¹ƒ vinipÄ• tena vinipÄ• taá¹ƒ gacchanto bahuá
taá¹ƒ bhagavÄ• jÄ• namÄ• no kÄ• ruÃ±Ã±ena devadattaá¹ƒ pabbÄ• jesi, `mama sÄ• sane
pariyantakataá¹ƒ bhavissatÄ«â€™ ti kÄ• ruÃ±Ã±ena garukaá¹ƒ dukkhaá¹ƒ lahukaá¹ƒ akÄ•

``yathÄ• vÄ• , mahÄ• rÄ• ja, dhanayasasiriÃ±Ä• tibalena balavÄ• puriso attano Ã±Ä• tiá¹ƒ
garukaá¹ƒ daá¹‡á¸• aá¹ƒ dhÄ• rentaá¹ƒ attano bahuvissatthabhÄ• vena samatthatÄ• ya gar
lahukaá¹ƒ akÄ• si, evameva kho, mahÄ• rÄ• ja, bhagavÄ• bahÅ«ni kappakoá¹-isatasahass
devadattaá¹ƒ pabbÄ• jetvÄ• \Ee 110/ sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttibalasamatthabhÄ•
lahukaá¹ƒ akÄ• si.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kusalo bhisakko sallakatto garukaá¹ƒ rogaá¹ƒ balavosad
karoti, evameva kho, mahÄ• rÄ• ja, bahÅ«ni kappakoá¹-isatasahassÄ• ni dukkhaá¹ƒ vedaya
bhagavÄ• rogaÃ±Ã±utÄ• ya pabbÄ• jetvÄ• kÄ• ruÃ±Ã±abalo patthaddhadhammosadhaba
akÄ• si. api nu kho so, mahÄ• rÄ• ja, bhagavÄ• bahuvedanÄ«yaá¹ƒ devadattaá¹ƒ appaved
apuÃ±Ã±aá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``na kiÃ±ci, bhante, apuÃ±Ã±aá¹ƒ Ä• pajjeyya anta
gaddÅ«hanamattampÄ«â€™â€™ ti. ``imampi kho, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ atthato sam
bhagavÄ• devadattaá¹ƒ pabbÄ• jesi.

``aparampi \Be 116/, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena bh
pabbÄ• jesi. yathÄ• , mahÄ• rÄ• ja, coraá¹ƒ Ä• gucÄ• riá¹ƒ gahetvÄ• raÃ±Ã±o dasseyyuá¹
Ä• gucÄ• rÄ«, imassa yaá¹ƒ icchasi, taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€™ ti. tamenaá¹ƒ rÄ•
\Ne 119/, bhaá¹‡e, imaá¹ƒ coraá¹ƒ bahinagaraá¹ƒ nÄ«haritvÄ• Ä• ghÄ• tane sÄ«saá¹ƒ chin
devÄ• â€™ ti kho te raÃ±Ã±o paá¹-issutvÄ• taá¹ƒ bahinagaraá¹ƒ nÄ«haritvÄ• Ä• ghÄ• tan
passeyya kocideva puriso raÃ±Ã±o santikÄ• laddhavaro laddhayasadhanabhogo Ä• deyyat
tassa kÄ• ruÃ±Ã±aá¹ƒ katvÄ• te purise evaá¹ƒ vadeyya `alaá¹ƒ, bho, kiá¹ƒ tumhÄ• kaá¹ƒ in
tena hi bho imassa hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• chinditvÄ• jÄ«vitaá¹ƒ rakkhatha, ahamet
santike paá¹-ivacanaá¹ƒ karissÄ• mÄ«â€™ ti. te tassa balavato vacanena tassa corassa ha
chinditvÄ• jÄ«vitaá¹ƒ rakkheyyuá¹ƒ. api nu kho so, mahÄ• rÄ• ja, puriso evaá¹ƒ kÄ• rÄ« tas
assÄ• â€™â€™ ti? ``jÄ«vitadÄ• yako so, bhante, puriso tassa corassa, jÄ«vite dinne kiá¹ƒ t
atthÄ«â€™â€™ ti? ``yÄ• pana hatthapÄ• dacchedane \Ee 111/ vedanÄ• , so tÄ• ya vedanÄ
Ä• pajjeyyÄ• â€™â€™ ti? ``attano katena so, bhante, coro dukkhavedanaá¹ƒ vedayati, jÄ«v
kiÃ±ci apuÃ±Ã±aá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, bhagavÄ• kÄ
pabbÄ• jesi `mama sÄ• sane pabbajitassa dukkhaá¹ƒ pariyantakataá¹ƒ bhavissatÄ«â€™ ti.
mahÄ• rÄ• ja, devadattassa dukkhaá¹ƒ, devadatto, mahÄ• rÄ• ja, maraá¹‡akÄ• le ---

`` `imehi aá¹-á¹-hÄ«hi tamaggapuggalaá¹ƒ, devÄ• tidevaá¹ƒ naradammasÄ• rathiá¹ƒ.

samantacakkhuá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ, pÄ• á¹‡ehi buddhaá¹ƒ saraá¹‡aá¹ƒ upemÄ

``pÄ• á¹‡upetaá¹ƒ saraá¹‡amagamÄ• si. devadatto, mahÄ• rÄ• ja, cha koá¹-á¹-hÄ• se kate
paá¹-hamakoá¹-á¹-hÄ• se saá¹…ghaá¹ƒ bhindi, paÃ±ca koá¹-á¹-hÄ• se niraye paccitvÄ• tat
nÄ• ma paccekabuddho bhavissati. api nu kho so, mahÄ• rÄ• ja, bhagavÄ• evaá¹ƒ kÄ• rÄ«
assÄ• â€™â€™ ti? ``sabbadado, bhante nÄ• gasena, tathÄ• gato devadattassa, yaá¹ƒ tath
paccekabodhiá¹ƒ pÄ• pessati, kiá¹ƒ tathÄ• gatena devadattassa akataá¹ƒ nÄ• ma atthÄ«â€
mahÄ• rÄ• ja, devadatto saá¹…ghaá¹ƒ bhinditvÄ• niraye dukkhavedanaá¹ƒ vedayati, api nu
tatonidÄ• naá¹ƒ kiÃ±ci apuÃ±Ã±aá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``na hi, bhante, attanÄ• kat
kappaá¹ƒ niraye paccati, dukkhapariyantakÄ• rako satthÄ• na kiÃ±ci apuÃ±Ã±aá¹ƒ Ä• pajja
kho, tvaá¹ƒ mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ atthato sampaá¹-iccha, yena kÄ• raá¹‡ena bhagav

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena bhagavÄ•
\Ne 120/. yathÄ• , mahÄ• rÄ• ja, kusalo \Ee 112/ bhisakko sallakatto
vÄ• tapittasemhasannipÄ• tautupariá¹‡Ä• mavisamaparihÄ• raopakkamikopakkantaá¹ƒ
pÅ«tikuá¹‡apaduggandhÄ• bhisaÃ±channaá¹ƒ antosallaá¹ƒ susiragataá¹ƒ pubbaruhirasamp
vÅ«pasamento vaá¹‡amukhaá¹ƒ kakkhaá¸·atikhiá¹‡akhÄ• rakaá¹-ukena bhesajjena anulimp
paripaccitvÄ• mudubhÄ• vamupagataá¹ƒ satthena vikantayitvÄ• á¸• ahati salÄ• kÄ• ya, da
deti, bhesajjena anulimpati vaá¹‡aruhanÄ• ya byÄ• dhitassa sotthibhÄ• vamanuppattiyÄ• , a
bhisakko sallakatto ahitacitto bhesajjena anulimpati, satthena vikanteti, á¸• ahati salÄ• kÄ• y
khÄ• ralavaá¹‡aá¹ƒ detÄ«â€™â€™ ti? ``na hi, bhante, hitacitto sotthikÄ• mo tÄ• ni kiriyÄ• n
``yÄ• panassa bhesajjakiriyÄ• karaá¹‡ena uppannÄ• dukkhavedanÄ• , tatonidÄ• naá¹ƒ so
apuÃ±Ã±aá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``hitacitto, bhante, sotthikÄ• mo bhisakko sallakatto
kiá¹ƒ so tatonidÄ• naá¹ƒ apuÃ±Ã±aá¹ƒ Ä• pajjeyya, saggagÄ• mÄ« so, bhante, bhisakko sa
``evameva kho, mahÄ• rÄ• ja, kÄ• ruÃ±Ã±ena bhagavÄ• devadattaá¹ƒ pabbÄ• jesi dukkha

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena bhagavÄ•
yathÄ• , mahÄ• rÄ• ja, puriso kaá¹‡á¹-akena viddho assa, athaÃ±Ã±ataro puriso tassa hitak
tiá¹‡hena kaá¹‡á¹-akenavÄ• satthamukhena vÄ• samantato chinditvÄ• paggharantena loh
nÄ«hareyya, api nu kho so, mahÄ• rÄ• ja, puriso ahitakÄ• mo taá¹ƒ kaá¹‡á¹-akaá¹ƒ nÄ«hara
bhante, hitakÄ• mo so, bhante, puriso sotthikÄ• mo taá¹ƒ kaá¹‡á¹-akaá¹ƒ nÄ«harati. sace \E
taá¹ƒ kaá¹‡á¹-akaá¹ƒ na nÄ«hareyya, maraá¹‡aá¹ƒ vÄ• so tena pÄ• puá¹‡eyya maraá¹‡am
nti. ``evameva kho, mahÄ• rÄ• ja, tathÄ• gato kÄ• ruÃ±Ã±ena devadattaá¹ƒ pabbÄ• jesi du
mahÄ• rÄ• ja, bhagavÄ• devadattaá¹ƒ na pabbÄ• jeyya, kappakoá¹-isatasahassampi \Ee 1
bhavaparamparÄ• ya niraye pacceyyÄ• â€™â€™ ti.

``anusotagÄ• miá¹ƒ, bhante nÄ• gasena, devadattaá¹ƒ tathÄ• gato paá¹-isotaá¹ƒ pÄ• pesi,

devadattaá¹ƒ panthe paá¹-ipÄ• desi, papÄ• te patitassa devadattassa patiá¹-á¹-haá¹ƒ adÄ• devadattaá¹ƒ tathÄ• gato samaá¹ƒ Ä• ropesi, ime ca, bhante nÄ• gasena, hetÅ« imÄ• ni ca aÃ±Ã±ena sandassetuá¹ƒ aÃ±Ã±atra tavÄ• disena buddhimatÄ• â€™â€™ ti.

devadattapabbajjapaÃ±ho tatiyo.

4. pathavicalanapaÃ±ho

<4> ``bhante \Ne 121/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• --- `aá¹-á¹-hime, bhikkh (AN c 8.70) }, hetÅ« aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™ nissesavacanaá¹ƒ idaá¹ƒ, nippariyÄ• yavacanaá¹ƒ idaá¹ƒ, natthaÃ±Ã±o navamo hetu maha pÄ• tubhÄ• vÄ• ya. yadi, bhante nÄ• gasena, aÃ±Ã±o navamo hetu bhaveyya mahato bhÅ« tampi hetuá¹ƒ bhagavÄ• katheyya. yasmÄ• ca kho, bhante nÄ• gasena, natthaÃ±Ã±o nava bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya, tasmÄ• anÄ• cikkhito bhagavatÄ• , ayaÃ±ca navamo bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• ya, yaá¹ƒ vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«ya kampitÄ• ti. yadi, bhante nÄ• gasena, aá¹-á¹-heva hetÅ« aá¹-á¹-ha paccayÄ• mahato bhÅ« tena hi vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne sattakkhattuá¹ƒ mahÄ• patha taá¹ƒ micchÄ• . yadi vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne sattakkhattuá¹ƒ hi aá¹-á¹-heva hetÅ« aá¹-á¹-ha paccayÄ• mahato bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• ti t ayampi ubhato koá¹-iko paÃ±ho sukhumo dunniveá¹-hiyo \Be 119/ andhakaraá¹‡o ceva gan tavÄ• nuppatto, neso \Ee 114/ aÃ±Ã±ena ittarapaÃ±Ã±ena sakkÄ• visajjetuá¹ƒ aÃ±Ã±atra t buddhimatÄ• â€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• --- `aá¹-á¹-hime, bhikkhave, hetÅ« aá¹-á¹- bhÅ«micÄ• lassa pÄ• tubhÄ• vÄ• yÄ• â€™ ti. yaá¹ƒ vessantarena raÃ±Ã±Ä• mahÄ• dÄ• n mahÄ• pathavÄ« kampitÄ• , taÃ±ca pana akÄ• likaá¹ƒ kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ agaá¹‡itaá¹ƒ aá¹-á¹-hahi hetÅ«hi.

``yathÄ• , mahÄ• rÄ• ja, loke tayo yeva meghÄ• gaá¹‡Ä«yanti vassiko hemantiko pÄ• vusa aÃ±Ã±o megho pavassati, na so megho gaá¹‡Ä«yati sammatehi meghehi, akÄ• lameghotve evameva kho, mahÄ• rÄ• ja, vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne yaá¹ƒ s kampitÄ• , akÄ• likaá¹ƒ etaá¹ƒ kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vippamuttaá¹ƒ, na t aá¹-á¹-hahi hetÅ«hi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, himavantÄ• pabbatÄ• paÃ±ca nadisatÄ• ni sandanti, t paÃ±cannaá¹ƒ nadisatÄ• naá¹ƒ daseva nadiyo nadigaá¹‡anÄ• ya gaá¹‡Ä«yanti. seyyathÄ« aciravatÄ« \Ne 122/ sarabhÅ« mahÄ« sindhu sarassatÄ« vetravatÄ« vÄ«taá¹ƒsÄ• candabh nadigaá¹‡anÄ• ya agaá¹‡itÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? na tÄ• nadiyo dhuvasalilÄ• . evameva k

vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne yaá¹ƒ sattakkhattuá¹ƒ mahÄ• pathav
kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vippamuttaá¹ƒ, na taá¹ƒ gaá¹‡Ä«yati aá¹-á¹-hahi he

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, raÃ±Ã±o satampi dvisatampi tisatampi amaccÄ• honti,
amaccagaá¹‡anÄ• ya gaá¹‡Ä«yanti. seyyathÄ«daá¹ƒ, senÄ• pati purohito akkhadasso bhaá
chattaggÄ• hako khaggaggÄ• hako. ete yeva amaccagaá¹‡anÄ• ya gaá¹‡Ä«yanti. kiá¹ƒ kÄ•
rÄ• jaguá¹‡ehi, avasesÄ• agaá¹‡itÄ• , sabbe amaccÄ• tveva saá¹…khaá¹ƒ gacchanti \Ee 1
mahÄ• rÄ• ja, vessantarena raÃ±Ã±Ä• mahÄ• dÄ• ne dÄ«yamÄ• ne yaá¹ƒ sattakkhattuá¹ƒ
akÄ• likaá¹ƒ etaá¹ƒ kadÄ• cuppattikaá¹ƒ aá¹-á¹-hahi hetÅ«hi vippamuttaá¹ƒ, na taá¹ƒ gaá¹‡Ä
hetÅ«hi.

``suyyati \Be 120/ nu kho, mahÄ• rÄ• ja, etarahi jinasÄ• sane katÄ• dhikÄ• rÄ• naá¹ƒ
diá¹-á¹-hadhammasukhavedanÄ«yakammaá¹ƒ, kitti ca yesaá¹ƒ abbhuggatÄ• devamanusse
suyyati etarahi jinasÄ• sane katÄ• dhikÄ• rÄ• naá¹ƒ diá¹-á¹-hadhammasukhavedanÄ«yakan
abbhuggatÄ• devamanussesu satta janÄ• tiâ€™â€™. ``ke ca te, mahÄ• rÄ• jÄ• â€™â€™
mÄ• lÄ• kÄ• ro, ekasÄ• á¹-ako ca brÄ• hmaá¹‡o, puá¹‡á¹‡o ca bhatako, mallikÄ• ca devÄ«
suppiyÄ• ca upÄ• sikÄ• , puá¹‡á¹‡Ä• ca dÄ• sÄ«ti ime satta diá¹-á¹-hadhammasukhaveda
imesaá¹ƒ abbhuggatÄ• devamanussesÅ«â€™â€™ ti.

``aparepi suyyanti nu kho atÄ«te mÄ• nusakeneva sarÄ«radehena tidasabhavanaá¹ƒ gatÄ•
suyyantÄ«â€™â€™ ti. ``ke ca te, mahÄ• rÄ• jÄ• â€™â€™ ti? ``guttilo ca gandhabbo, sÄ• d
rÄ• jÄ• , mandhÄ• tÄ• ca rÄ• jÄ• ti ime caturo janÄ• suyyanti, teneva mÄ• nusakena sarÄ«
gatÄ• â€™â€™ ti. ``sucirampi kataá¹ƒ suyyati sukatadukkaá¹-anti? sutapubbaá¹ƒ pana tayÄ
vÄ• addhÄ• ne vattamÄ• ne vÄ• addhÄ• ne itthannÄ• massa dÄ• ne dÄ«yamÄ• ne sakiá¹
tikkhattuá¹ƒ vÄ• mahÄ• pathavÄ« kampitÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``atthi n
adhigamo pariyatti savanaá¹ƒ sikkhÄ• balaá¹ƒ sussÅ«sÄ• paripucchÄ• Ä• cariyupÄ• sana
`itthannÄ• massa dÄ• ne dÄ«yamÄ• ne sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• ma
á¹-hapetvÄ• vessantarassa rÄ• javasabhassa dÄ• navaraá¹ƒ \Ne 123/. bhagavato ca, mah
bhagavato ca sakyamuninoti dvinnaá¹ƒ buddhÄ• naá¹ƒ antare gaá¹‡anapathaá¹ƒ \Ee 116/ v
atikkantÄ• , tatthapi me savanaá¹ƒ natthi `itthannÄ• massa dÄ• ne dÄ«yamÄ• ne sakiá¹ƒ vÄ
tikkhattuá¹ƒ vÄ• mahÄ• pathavÄ« kampitÄ• â€™ ti. na, mahÄ• rÄ• ja, tÄ• vatakena vÄ«riye
mahÄ• pathavÄ« kampati, guá¹‡abhÄ• rabharitÄ• , mahÄ• rÄ• ja, sabbasoceyyakiriyaguá¹‡
visahantÄ« mahÄ• pathavÄ« calati kampati pavedhati.

``yathÄ• , mahÄ• rÄ• ja, sakaá¹-assa atibhÄ• rabharitassa nÄ• bhiyo ca nemiyo ca phalanti
kho, mahÄ• rÄ• ja, sabbasoceyyakiriyaguá¹‡abhÄ• rabharitÄ• mahÄ• pathavÄ« dhÄ• retuá
pavedhati.

``yathÄ• \Be 121/ vÄ• pana, mahÄ• rÄ• ja, gaganaá¹ƒ anilajalavegasaÃ±chÄ• ditaá¹ƒ uss
ativÄ• tena phuá¹-itattÄ• nadati ravati gaá¸·agaá¸·Ä• yati, evameva kho, mahÄ• rÄ• ja, mah
vessantarassa dÄ• nabalavipulaussannabhÄ• rabharitÄ• dhÄ• retuá¹ƒ na visahantÄ« calati
mahÄ• rÄ• ja, raÃ±Ã±o vessantarassa cittaá¹ƒ rÄ• gavasena pavattati, na dosavasena pava
pavattati, na mÄ• navasena pavattati, na diá¹-á¹-hivasena pavattati, na kilesavasena pavatta
vitakkavasena pavattati, na arativasena pavattati, atha kho dÄ• navasena bahulaá¹ƒ pavatta
yÄ• cakÄ• mama santike Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca yÄ• cakÄ• yathÄ• kÄ• maá¹ƒ lab
satataá¹ƒ samitaá¹ƒ dÄ• naá¹ƒ pati mÄ• nasaá¹ƒ á¹-hapitaá¹ƒ hoti. raÃ±Ã±o, mahÄ• rÄ• ja,
samitaá¹ƒ dasasu á¹-hÄ• nesu mÄ• nasaá¹ƒ á¹-hapitaá¹ƒ hoti dame same khantiyaá¹ƒ saá¹
avihiá¹ƒsÄ• yaá¹ƒ sacce soceyye. raÃ±Ã±o, mahÄ• rÄ• ja, vessantarassa kÄ• mesanÄ• pa
paá¹-ippassaddhÄ• , brahmacariyesanÄ• ya yeva ussukkaá¹ƒ Ä• panno, raÃ±Ã±o, mahÄ• r
{pararakkhÄ• ya (Ce Ee) } pahÄ«nÄ• , sabbasattarakkhÄ• ya ussukkaá¹ƒ Ä• panno `kinti im
arogÄ• sadhanÄ• dÄ«ghÄ• yukÄ• â€™ ti \Ee 117/ bahulaá¹ƒ yeva mÄ• nasaá¹ƒ pavattati.
vessantaro rÄ• jÄ• taá¹ƒ dÄ• naá¹ƒ na bhavasampattihetu deti, na dhanahetu deti, na paá¹
upalÄ• panahetu deti, na Ä• yuhetu deti, na vaá¹‡á¹‡ahetu deti, na sukhahetu deti, na balah
deti, na puttahetu deti, na dhÄ«tuhetu deti, atha kho sabbaÃ±Ã±utaÃ±Ä• á¹‡ahetu sabbaÃ±
kÄ• raá¹‡Ä• evarÅ«pe atulavipulÄ• nuttare dÄ• navare adÄ• si, sabbaÃ±Ã±utaá¹ƒ patto ca
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`` `jÄ• liá¹ƒ \Ne 124/ kaá¹‡hÄ• jinaá¹ƒ dhÄ«taá¹ƒ, maddideviá¹ƒ patibbataá¹ƒ.

cajamÄ• no na cintesiá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• â€™ ti ||

``vessantaro, mahÄ• rÄ• ja, rÄ• jÄ• akkodhena kodhaá¹ƒ jinÄ• ti, asÄ• dhuá¹ƒ sÄ• dhunÄ•
dÄ• nena jinÄ• ti, alikavÄ• dinaá¹ƒ saccena jinÄ• ti, sabbaá¹ƒ akusalaá¹ƒ kusalena jinÄ• ti. t
dadamÄ• nassa dhammÄ• nugatassa dhammasÄ«sakassa {dhammÄ• sÄ«sakassa (Kattha
{dÄ• nanissandabala (Ce Ee) } vÄ«riyavipulavipphÄ• rena heá¹-á¹-hÄ• mahÄ• vÄ• tÄ• saÃ
saá¹‡ikaá¹ƒ sakiá¹ƒ sakiá¹ƒ Ä• kulÄ• kulÄ• vÄ• yanti onamanti unnamanti vinamanti, chinn
{sÄ«nnappattapÄ• dapÄ• (Ce) } papatanti, gumbaá¹ƒ gumbaá¹ƒ valÄ• hakÄ• gagane sanc
dÄ• ruá¹‡Ä• honti, gaganaá¹ƒ uppÄ«á¸·itÄ• vÄ• tÄ• vÄ• yanti, sahasÄ• dhamadhamÄ• y
niccharati, tesu vÄ• tesu kupitesu udakaá¹ƒ saá¹‡ikaá¹ƒ saá¹‡ikaá¹ƒ calati, udake calite khu
macchakacchapÄ• , yamakayamakÄ• Å«miyo jÄ• yanti, jalacarÄ• sattÄ• tasanti, jalavÄ«c
vÄ«cinÄ• do pavattati, ghorÄ• bubbuá¸·Ä• {pubbuá¸·Ä• (Katthaci) } uá¹-á¹-hahanti, pheá¹‡
uttarati mahÄ• samuddo, disÄ• vidisaá¹ƒ dhÄ• vati udakaá¹ƒ, uddhaá¹ƒsotapaá¹-isotamukh
tasanti asurÄ• garuá¸·Ä• nÄ• gÄ• yakkhÄ• , ubbijjanti `kiá¹ƒ nu kho, kathaá¹ƒ nu kho, sÄ•
ti, gamanapathamesanti bhÄ«tacittÄ• , khubhite luá¸·ite jaladhÄ• re pakampati mahÄ• patha
\Ee 118/, parivattati sinerugiri kÅ«á¹-aselasikharo vinamamÄ• no hoti, vimanÄ• honti
ahinakulabiá¸·Ä• rakoá¹-á¹-hukasÅ«karamigapakkhino, rudanti yakkhÄ• appesakkhÄ• , has

kampamÄ• nÄ• ya mahÄ• pathaviyÄ• .

``yathÄ• , mahÄ• rÄ• ja, mahati mahÄ• pariyoge uddhanagate udakasampuá¹‡á¹‡e Ä• kiá¹
aggi jalamÄ• no paá¹-hamaá¹ƒ tÄ• va pariyogaá¹ƒ santÄ• peti, pariyogo santatto udakaá¹ƒ s
santattaá¹ƒ taá¹‡á¸• ulaá¹ƒ santÄ• peti, taá¹‡á¸• ulaá¹ƒ santattaá¹ƒ ummujjati nimujjati, bubb
hoti, pheá¹‡amÄ• lÄ• uttarati; evameva kho, mahÄ• rÄ• ja, vessantaro rÄ• jÄ• yaá¹ƒ loke d
tassa taá¹ƒ duccajaá¹ƒ cajantassa dÄ• nassa sabhÄ• vanissandena heá¹-á¹-hÄ• mahÄ• vÄ
visahantÄ• parikuppiá¹ƒsu {parikampiá¹ƒsu (Katthaci) }, mahÄ• vÄ• tesu parikupitesu {parik
udakaá¹ƒ kampi, udake kampite mahÄ• pathavÄ« kampi, iti tadÄ• mahÄ• vÄ• tÄ• ca udaka
tayo ekamanÄ• viya ahesuá¹ƒ mahÄ• dÄ• nanissandena vipulabalavÄ«riyena natthediso, n
dÄ• nÄ• nubhÄ• vo, yathÄ• vessantarassa raÃ±Ã±o mahÄ• dÄ• nÄ• nubhÄ• vo. yathÄ• , m
maá¹‡ayo vijjanti. seyyathÄ«daá¹ƒ, indanÄ«lo mahÄ• nÄ«lo jotiraso veá¸·uriyo ummÄ• pupp
manoharo sÅ«riyakanto candakanto vajiro khajjopanako phussarÄ• go \Be 123/ lohitaá¹…go
sabbe atikkamma cakkavattimaá¹‡i aggamakkhÄ• yati, cakkavattimaá¹‡i, mahÄ• rÄ• ja, sam
evameva kho, mahÄ• rÄ• ja, yaá¹ƒ kiÃ±ci mahiyÄ• dÄ• naá¹ƒ vijjati api asadisadÄ• naá¹ƒ p
atikkamma vessantarassa raÃ±Ã±o mahÄ• dÄ• naá¹ƒ aggamakkhÄ• yati, vessantarassa, m
dÄ«yamÄ• ne sattakkhattuá¹ƒ mahÄ• pathavÄ« kampitÄ• â€™â€™ ti.

``acchariyaá¹ƒ, bhante nÄ• gasena, buddhÄ• naá¹ƒ, abbhutaá¹ƒ, bhante nÄ• gasena, budd
bodhisatto samÄ• no \Ee 119/ asamo lokena evaá¹ƒkhanti evaá¹ƒcitto evaá¹ƒadhimutti evaá
bodhisattÄ• naá¹ƒ, bhante nÄ• gasena, parakkamo dakkhÄ• pito, pÄ• ramÄ« ca jinÄ• naá¹ƒ
caratopi tÄ• va tathÄ• gatassa sadevake loke seá¹-á¹-habhÄ• vo anudassito. sÄ• dhu, bhan
jinasÄ• sanaá¹ƒ, jotitÄ• jinapÄ• ramÄ«, chinno titthiyÄ• naá¹ƒ vÄ• dagaá¹‡á¹-hi, bhinno par
tayÄ• viddhaá¹ƒsito (Se) }, paÃ±ho gambhÄ«ro uttÄ• nÄ«kato, gahanaá¹ƒ agahanaá¹ƒ kata
jinaputtÄ• naá¹ƒ nibbÄ• hanaá¹ƒ {nibbÄ• yanaá¹ƒ (Katthaci) }, evametaá¹ƒ gaá¹‡ivarapavar
sampaá¹-icchÄ• mÄ• â€™â€™ ti.

pathavicalanapaÃ±ho catuttho.

5. sivirÄ• jacakkhudÄ• napaÃ±ho

<5> ``bhante nÄ• gasena, tumhe evaá¹ƒ bhaá¹‡atha `sivirÄ• jena yÄ• cakassa cakkhÅ«ni d
puna dibbacakkhÅ«ni uppannÄ• nÄ«â€™ ti, etampi vacanaá¹ƒ sakasaá¹-aá¹ƒ saniggahaá¹ƒ
ahetusmiá¹ƒ avatthusmiá¹ƒ natthi dibbacakkhussa uppÄ• doâ€™ ti sutte vuttaá¹ƒ, yadi, bha
sivirÄ• jena yÄ• cakassa cakkhÅ«ni dinnÄ• ni, tena hi `puna dibbacakkhÅ«ni uppannÄ• nÄ«
taá¹ƒ micchÄ• ; yadi dibbacakkhÅ«ni uppannÄ• ni, tena hi `sivirÄ• jena yÄ• cakassa cakkhÅ
vacanaá¹ƒ, tampi micchÄ• . ayampi ubhato koá¹-iko paÃ±ho gaá¹‡á¹-hitopi gaá¹‡á¹-hitaro v
gahanatopi gahanataro, so tavÄ• nuppatto, tattha chandamabhijanehi nibbÄ• hanÄ• ya para

niggahÄ• yÄ• â€™â€™ ti.

``dinnÄ• ni \Be 124/, mahÄ• rÄ• ja, sivirÄ• jena yÄ• cakassa cakkhÅ«ni, tattha mÄ• vimati
126/ dibbÄ• ni ca cakkhÅ«ni uppannÄ• ni, tatthÄ• pi mÄ• vimatiá¹ƒ janehÄ«â€™â€™ ti. ``a
nÄ• gasena, hetusamugghÄ• te ahetusmiá¹ƒ avatthusmiá¹ƒ dibbacakkhu uppajjatÄ«â€™â€
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana, bhante, ettha \Ee 120/ kÄ• raá¹‡aá¹ƒ, yena kÄ• ra
ahetusmiá¹ƒ avatthusmiá¹ƒ dibbacakkhu uppajjati, iá¹…gha tÄ• va kÄ• raá¹‡ena maá¹ƒ saÃ

``kiá¹ƒ pana, mahÄ• rÄ• ja, atthi loke saccaá¹ƒ nÄ• ma, yena saccavÄ• dino saccakiriyaá¹ƒ
``Ä• ma, bhante, atthi loke saccaá¹ƒ nÄ• ma, saccena, bhante nÄ• gasena, saccavÄ• dino s
devaá¹ƒ vassÄ• penti, aggiá¹ƒ nibbÄ• penti, visaá¹ƒ paá¹-ihananti, aÃ±Ã±ampi vividhaá¹ƒ k
karontÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, yujjati sameti sivirÄ• jassa saccabalena dibba
uppannÄ• nÄ«ti, saccabalena, mahÄ• rÄ• ja, avatthusmiá¹ƒ dibbacakkhu uppajjati, saccaá¹
bhavati dibbacakkhussa uppÄ• dÄ• ya.

``yathÄ• , mahÄ• rÄ• ja, ye keci sattÄ• saccamanugÄ• yanti `mahÄ• megho pavassatÅ«â€
saccamanugÄ«tena mahÄ• megho pavassati, api nu kho, mahÄ• rÄ• ja, atthi Ä• kÄ• se vas
mahÄ• megho pavassatÄ«â€™â€™ â€™ ti? ``na hi, bhante, saccaá¹ƒ yeva tattha hetu bha
pavassanÄ• yÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, natthi tassa pakatihetu, saccaá
dibbacakkhussa uppÄ• dÄ• yÄ• ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, ye keci sattÄ• saccamanugÄ• yanti `jalitapajjalitamahÄ
paá¹-inivattatÅ«â€™ ti, tesaá¹ƒ saha saccamanugÄ«tena jalitapajjalitamahÄ• aggikkhandho
paá¹-inivattati. api nu kho, mahÄ• rÄ• ja, atthi tasmiá¹ƒ jalitapajjalite mahÄ• aggikkhandhe h
hetunÄ• jalitapajjalitamahÄ• aggikkhandho khaá¹‡ena paá¹-inivattatÄ«â€™â€™ ti? ``na hi,
tattha vatthu hoti tassa jalitapajjalitassa mahÄ• aggikkhandhassa khaá¹‡ena paá¹-inivattanÄ
``evameva kho, mahÄ• rÄ• ja, natthi tassa pakatihetu, saccaá¹ƒ yevettha vatthu bhavati dib
uppÄ• dÄ• yÄ• ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, ye keci sattÄ• saccamanugÄ• yanti \Ee 121/ `visaá¹ƒ h
bhavatÅ«â€™ ti. tesaá¹ƒ saha saccamanugÄ«tena visaá¹ƒ halÄ• halaá¹ƒ khaá¹‡ena \Be 12
kho, mahÄ• rÄ• ja, atthi tasmiá¹ƒ halÄ• halavise hetu sannicito `yena hetunÄ• visaá¹ƒ halÄ
agadaá¹ƒ bhavatÄ«â€™â€™ â€™ ti? ``na hi, bhante, saccaá¹ƒ yeva tattha hetu bhavati vis
khaá¹‡ena \Ne 127/ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, vinÄ• p
vatthu bhavati dibbacakkhussa uppÄ• dÄ• yÄ• ti.

``catunnampi, mahÄ• rÄ• ja, ariyasaccÄ• naá¹ƒ paá¹-ivedhÄ• ya natthaÃ±Ã±aá¹ƒ vatthu, s
cattÄ• ri ariyasaccÄ• ni paá¹-ivijjhantÄ«ti. atthi, mahÄ• rÄ• ja, cÄ«navisaye cÄ«narÄ• jÄ• , s

kÄ«á¸·itukÄ• mo {baliá¹ƒ kÄ• tukÄ• mo (Ce Ee) } catumÄ• se catumÄ• se saccakiriyaá¹ƒ ka
antomahÄ• samudde yojanaá¹ƒ pavisati, tassa rathasÄ«sassa purato purato mahÄ• vÄ• rik
nikkhantassa puna ottharati, api nu kho, mahÄ• rÄ• ja, so mahÄ• samuddo sadevamanusse
pakatikÄ• yabalena sakkÄ• paá¹-ikkamÄ• petuâ€™â€™ nti? ``atiparittakepi, bhante, taá¸·Ä
sadevamanussenapi lokena pakatikÄ• yabalena paá¹-ikkamÄ• petuá¹ƒ, kiá¹ƒ pana mahÄ• s
``iminÄ• pi, mahÄ• rÄ• ja, kÄ• raá¹‡ena saccabalaá¹ƒ Ã±Ä• tabbaá¹ƒ `natthi taá¹ƒ á¹-hÄ• na
pattabbaâ€™ nti.

``nagare, mahÄ• rÄ• ja, pÄ• á¹-aliputte asoko dhammarÄ• jÄ• sanegamajÄ• napadaamac
parivuto gaá¹…gaá¹ƒ nadiá¹ƒ {gaá¹…gÄ• nadiá¹ƒ (Ce) } navasalilasampuá¹‡á¹‡aá¹ƒ samati
paÃ±cayojanasatÄ• yÄ• maá¹ƒ yojanaputhulaá¹ƒ sandamÄ• naá¹ƒ disvÄ• amacce evamÄ•
samattho, yo imaá¹ƒ mahÄ• gaá¹…gaá¹ƒ paá¹-isotaá¹ƒ sandÄ• petuâ€™ nti. amaccÄ• Ä• h
ti.

``tasmiá¹ƒ yeva gaá¹…gÄ• kÅ«le á¹-hitÄ• bandhumatÄ« nÄ• ma gaá¹‡ikÄ• assosi raÃ±Ã±
vuttaá¹ƒ `sakkÄ• nu kho imaá¹ƒ mahÄ• gaá¹…gaá¹ƒ paá¹-isotaá¹ƒ sandÄ• petuâ€™ nti, sÄ
pÄ• á¹-aliputte gaá¹‡ikÄ• rÅ«pÅ«pajÄ«vinÄ« antimajÄ«vikÄ• , mama tÄ• va rÄ• jÄ• saccal
atha sÄ• saccakiriyaá¹ƒ akÄ• si, saha tassÄ• saccakiriyÄ• ya khaá¹‡ena sÄ• mahÄ• gaá¹
paá¹-isotaá¹ƒ sandittha mahato janakÄ• yassa passato.

``atha rÄ• jÄ• gaá¹…gÄ• ya Ä• vaá¹-á¹-aÅ«mivegajanitaá¹ƒ halÄ• halasaddaá¹ƒ sutvÄ• vi
amacce evamÄ• ha `kissÄ• yaá¹ƒ, bhaá¹‡e, mahÄ• gaá¹…gÄ• paá¹-isotaá¹ƒ sandatÄ«â€™
gaá¹‡ikÄ• tava vacanaá¹ƒ sutvÄ• \Be 126/ saccakiriyaá¹ƒ akÄ• si, tassÄ• saccakiriyÄ• ya
uddhaá¹ƒmukhÄ• sandatÄ«â€™ ti.

``atha saá¹ƒviggahadayo rÄ• jÄ• turitaturito sayaá¹ƒ gantvÄ• taá¹ƒ gaá¹‡ikaá¹ƒ pucchi `sa
128/, tayÄ• saccakiriyÄ• ya ayaá¹ƒ gaá¹…gÄ• paá¹-isotaá¹ƒ sandÄ• pitÄ• â€™ ti? `Ä• ma
`kiá¹ƒ te tattha balaá¹ƒ atthi, ko vÄ• te vacanaá¹ƒ Ä• diyati anummatto, kena tvaá¹ƒ balena
mahÄ• gaá¹…gaá¹ƒ paá¹-isotaá¹ƒ sandÄ• pesÄ«â€™ ti? sÄ• Ä• ha `saccabalenÄ• haá¹ƒ,
mahÄ• gaá¹…gaá¹ƒ paá¹-isotaá¹ƒ sandÄ• pesiâ€™ nti. rÄ• jÄ• Ä• ha `kiá¹ƒ te saccabalaá¹
asatiyÄ• chinnikÄ• ya pÄ• piyÄ• bhinnasÄ«lÄ• ya {pÄ• pikÄ• ya bhinnasÄ«mÄ• ya (Ce) } h
andhajanapalobhikÄ• yÄ• â€™ ti. `saccaá¹ƒ, mahÄ• rÄ• ja, tÄ• disikÄ• ahaá¹ƒ, tÄ• disikÄ•
saccakiriyÄ• atthi, yÄ• yÄ• haá¹ƒ icchamÄ• nÄ• sadevakampi lokaá¹ƒ parivatteyyaâ€™ nti
sÄ• hoti saccakiriyÄ• , iá¹…gha maá¹ƒ sÄ• vehÄ«â€™ ti. `yo me, mahÄ• rÄ• ja, dhanaá¹ƒ
brÄ• hmaá¹‡o vÄ• vesso vÄ• suddo vÄ• aÃ±Ã±o vÄ• koci, tesaá¹ƒ samakaá¹ƒ yeva upaá
ti viseso natthi, ``suddoâ€™â€™ ti atimaÃ±Ã±anÄ• {atimaÃ±Ã±amÄ• no (Katthaci) } natthi,
anunayappaá¹-ighavippamuttÄ• dhanassÄ• mikaá¹ƒ paricarÄ• mi, esÄ• me deva saccakiri
mahÄ• gaá¹…gaá¹ƒ paá¹-isotaá¹ƒ sandÄ• pesiâ€™ nti.

``itipi, mahÄ• rÄ• ja, sacce á¹-hitÄ• na kiÃ±ci atthaá¹ƒ na vindanti. dinnÄ• ni ca, mahÄ• rÄ•
yÄ• cakassa cakkhÅ«ni \Ee 123/, dibbacakkhÅ«ni ca uppannÄ• ni, taÃ±ca saccakiriyÄ• ya.
`maá¹ƒsacakkhusmiá¹ƒ naá¹-á¹-he ahetusmiá¹ƒ avatthusmiá¹ƒ natthi dibbacakkhussa uppÄ
bhÄ• vanÄ• mayaá¹ƒ cakkhuá¹ƒ sandhÄ• ya vuttaá¹ƒ, evametaá¹ƒ, mahÄ• rÄ• ja, dhÄ• reh
nÄ• gasena, sunibbeá¹-hito paÃ±ho, suniddiá¹-á¹-ho niggaho, sumadditÄ• paravÄ• dÄ• , ev
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

sivirÄ• jacakkhudÄ• napaÃ±ho paÃ±camo.

6. gabbhÄ• vakkantipaÃ±ho

<6> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `tiá¹‡á¹‡aá¹ƒ kho pana, bhikkha
avakkanti {gabbhassÄ• vakkanti (MN I 408) } hoti, idha mÄ• tÄ• pitaro ca sannipatitÄ• \Be 1
utunÄ« hoti, gandhabbo ca paccupaá¹-á¹-hito hoti, imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ sa
avakkanti hotÄ«â€™ ti, asesavacanametaá¹ƒ, nissesavacanametaá¹ƒ, nippariyÄ• yavacana
arahassavacanametaá¹ƒ, sadevamanussÄ• naá¹ƒ majjhe nisÄ«ditvÄ• bhaá¹‡itaá¹ƒ, ayaÃ±
gabbhassa avakkanti dissati, dukÅ«lena tÄ• pasena pÄ• rikÄ• ya tÄ• pasiyÄ• utunikÄ• le d
hatthaá¹…guá¹-á¹-hena \Ne 129/ nÄ• bhi parÄ• maá¹-á¹-hÄ• , tassa tena nÄ• bhiparÄ• mas
mÄ• taá¹…genÄ• pi isinÄ• brÄ• hmaá¹‡akaÃ±Ã±Ä• ya utunikÄ• le dakkhiá¹‡ena hatthaá¹…
parÄ• maá¹-á¹-hÄ• , tassa tena nÄ• bhiparÄ• masanena maá¹‡á¸• abyo nÄ• ma mÄ• á¹‡av
nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `tiá¹‡á¹‡aá¹ƒ kho pana, bhikkhave, sannipÄ• tÄ• ga
ti. tena hi sÄ• mo ca kumÄ• ro maá¹‡á¸• abyo ca mÄ• á¹‡avako ubhopi te nÄ• bhiparÄ• ma
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi, bhante, tathÄ• gatena bhaá¹‡itaá¹ƒ `sÄ• mo ca kumÄ• ro
mÄ• á¹‡avako nÄ• bhiparÄ• masanena nibbattÄ• â€™â€™ ti, tena hi `tiá¹‡á¹‡aá¹ƒ kho pan
124/ gabbhassa avakkanti hotÄ«â€™ ti yaá¹ƒ vacanaá¹ƒ, tampi micchÄ• . ayampi ubhato ko
sunipuá¹‡o visayo buddhimantÄ• naá¹ƒ, so tavÄ• nuppatto, chinda vimatipathaá¹ƒ, dhÄ• reh
Ã±Ä• á¹‡avarappajjotaâ€™â€™ nti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `tiá¹‡á¹‡aá¹ƒ kho pana, bhikkhave, sannip
hoti, idha mÄ• tÄ• pitaro ca sannipatitÄ• honti, mÄ• tÄ• ca utunÄ« hoti, gandhabbo ca pac
evaá¹ƒ tiá¹‡á¹‡aá¹ƒ sannipÄ• tÄ• gabbhassa avakkanti hotÄ«â€™ ti. bhaá¹‡itaÃ±ca `sÄ• m
ca mÄ• á¹‡avako nÄ• bhiparÄ• masanena nibbattÄ• â€™â€™ ti. ``tena hi, bhante nÄ• gase
suvinicchito hoti, tena kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehÄ«â€™â€™ ti.

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, saá¹ƒkicco ca kumÄ• ro isisiá¹…go ca tÄ• paso
`iminÄ• nÄ• ma te nibbattÄ• â€™â€™ ti? ``Ä• ma, bhante, suyyati, abbhuggatÄ• tesaá¹ƒ j
utunikÄ• le dvinnaá¹ƒ tÄ• pasÄ• naá¹ƒ passÄ• vaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• sasambhava

passÄ• vasambhavena saá¹ƒkicco ca kumÄ• ro isisiá¹…go ca tÄ• paso nibbattÄ• . therassa
bhikkhunupassayaá¹ƒ upagatassa \Be 128/ rattacittena bhikkhuniyÄ• aá¹…gajÄ• taá¹ƒ upa
sambhavaá¹ƒ kÄ• sÄ• ve mucci. atha kho Ä• yasmÄ• udÄ• yi taá¹ƒ bhikkhuniá¹ƒ etadavoca
Ä• hara antaravÄ• sakaá¹ƒ dhovissÄ• mÄ«â€™ ti. `Ä• harayya ahameva dhovissÄ• mÄ«â€
utunisamaye taá¹ƒ sambhavaá¹ƒ ekadesaá¹ƒ mukhena aggahesi, ekadesaá¹ƒ aá¹…gajÄ• te
kumÄ• rakassapo nibbattoti etaá¹ƒ jano Ä• hÄ• â€™â€™ ti.

``api nu kho tvaá¹ƒ, mahÄ• rÄ• ja, saddahasi taá¹ƒ vacanaâ€™â€™ nti? ``Ä• ma bhante, b
kÄ• raá¹‡aá¹ƒ upalabhÄ• ma, yena mayaá¹ƒ kÄ• raá¹‡ena saddahÄ• ma `iminÄ• kÄ• raá¹‡
panettha, mahÄ• rÄ• ja, kÄ• raá¹‡aâ€™â€™ nti? ``suparikammakate \Ee 125/, bhante, kala
khippaá¹ƒ saá¹ƒviruhatÄ«â€™â€™ ti \Ne 130/. ``Ä• ma mahÄ• rÄ• jÄ• â€™â€™ ti. ``evame
utunÄ« samÄ• nÄ• saá¹‡á¹-hite kalale ruhire pacchinnavege á¹-hitÄ• ya dhÄ• tuyÄ• taá¹ƒ
tasmiá¹ƒ kalale pakkhipi, tena tassÄ• gabbho saá¹‡á¹-hÄ• si, evaá¹ƒ tattha kÄ• raá¹‡aá¹ƒ p
nibbattiyÄ• â€™â€™ ti. ``evametaá¹ƒ, mahÄ• rÄ• ja, tathÄ• sampaá¹-icchÄ• mi, yonippave
sampaá¹-icchasi pana, tvaá¹ƒ mahÄ• rÄ• ja, therassa kumÄ• rakassapassa gabbhÄ• vakka
bhanteâ€™â€™ ti. ``sÄ• dhu, mahÄ• rÄ• ja, paccÄ• gatosi mama visayaá¹ƒ, ekavidhenapi
mamÄ• nubalaá¹ƒ bhavissasi, atha yÄ• pana tÄ• dve migadhenuyo passÄ• vaá¹ƒ pivitvÄ•
tÄ• saá¹ƒ tvaá¹ƒ saddahasi gabbhassÄ• vakkamanaâ€™â€™ nti? ``Ä• ma, bhante, yaá¹ƒ k
khÄ• yitaá¹ƒ lehitaá¹ƒ, sabbaá¹ƒ taá¹ƒ kalalaá¹ƒ osarati, á¹-hÄ• nagataá¹ƒ vuá¸• á¸• himÄ• p
nÄ• gasena, yÄ• kÄ• ci saritÄ• nÄ• ma, sabbÄ• tÄ• mahÄ• samuddaá¹ƒ osaranti, á¹-hÄ•
evameva kho, bhante nÄ• gasena, yaá¹ƒ kiÃ±ci bhuttaá¹ƒ pÄ«taá¹ƒ khÄ• yitaá¹ƒ lehitaá¹ƒ, s
osarati, á¹-hÄ• nagataá¹ƒ vuá¸• á¸• himÄ• pajjati, tenÄ• haá¹ƒ kÄ• raá¹‡ena saddahÄ• mi m
avakkanti hotÄ«â€™â€™ ti. ``sÄ• dhu, mahÄ• rÄ• ja, gÄ• á¸·hataraá¹ƒ upagatosi mama vis
dvayasannipÄ• to bhavati. saá¹ƒkiccassa ca, mahÄ• rÄ• ja, kumÄ• rassa isisiá¹…gassa ca
kumÄ• rakassapassa gabbhÄ• vakkamanaá¹ƒ sampaá¹-icchasÄ«â€™â€™ ti? ``Ä• ma, bha

``sÄ• mopi, mahÄ• rÄ• ja, kumÄ• ro maá¹‡á¸• abyopi mÄ• á¹‡avako tÄ«su sannipÄ• tesu a
purimena, tattha kÄ• raá¹‡aá¹ƒ vakkhÄ• mi. dukÅ«lo \Be 129/ ca, mahÄ• rÄ• ja, tÄ• paso pA
te araÃ±Ã±avÄ• sÄ• ahesuá¹ƒ pavivekÄ• dhimuttÄ• uttamatthagavesakÄ• , tapatejena yÄ
santÄ• pesuá¹ƒ \Ee 126/. tesaá¹ƒ tadÄ• sakko devÄ• namindo sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-a
tesaá¹ƒ garukatamettatÄ• ya upadhÄ• rento addasa anÄ• gatamaddhÄ• ne dvinnampi tesa
antaradhÄ• naá¹ƒ, disvÄ• te evamÄ• ha `ekaá¹ƒ me, bhonto, vacanaá¹ƒ karotha, sÄ• dhu e
so tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• ko bhavissati Ä• lambano cÄ• â€™ ti. `alaá¹ƒ, kosiya, mÄ• d
tassa taá¹ƒ vacanaá¹ƒ na sampaá¹-icchiá¹ƒsu. anukampako atthakÄ• mo sakko devÄ• nam
tatiyampi te evamÄ• ha `ekaá¹ƒ me, bhonto, vacanaá¹ƒ karotha, sÄ• dhu ekaá¹ƒ puttaá¹ƒ ja
tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• ko bhavissati Ä• lambano cÄ• â€™ ti. tatiyampi te Ä• haá¹ƒsu `
kho amhe anatthe niyojehi, kadÄ• yaá¹ƒ kÄ• yo na bhijjissati, bhijjatu ayaá¹ƒ kÄ• yo bhedan

bhijjantiyÄ• pi dharaá¹‡iyÄ• patantepi selasikhare phalantepi Ä• kÄ• se patantepi candimas
mayaá¹ƒ lokadhammehi missayissÄ• ma, mÄ• tvaá¹ƒ amhÄ• kaá¹ƒ sammukhabhÄ• vaá¹ƒ
vissÄ• so, anatthacaro tvaá¹ƒ maÃ±Ã±eâ€™ ti.

tato sakko devÄ• namindo tesaá¹ƒ manaá¹ƒ alabhamÄ• no garukato paÃ±jaliko puna yÄ• c
ussahatha kÄ• tuá¹ƒ, yadÄ• tÄ• pasÄ« utunÄ« hoti pupphavatÄ«, tadÄ• tvaá¹ƒ, bhante, da
hatthaá¹…guá¹-á¹-hena nÄ• bhiá¹ƒ parÄ• maseyyÄ• si, tena sÄ• gabbhaá¹ƒ lacchati, sanni
gabbhÄ• vakkantiyÄ• â€™ ti. `sakkomahaá¹ƒ, kosiya, taá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ, na tÄ• va
bhijjati, hotÅ«â€™ ti sampaá¹-icchiá¹ƒsu. tÄ• ya ca pana velÄ• ya devabhavane atthi devap
khÄ«á¹‡Ä• yuko Ä• yukkhayappatto yadicchakaá¹ƒ samattho okkamituá¹ƒ api cakkavattikul
devÄ• namindo taá¹ƒ devaputtaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha `ehi kho, mÄ• risa, supa
upagatÄ• , yamahaá¹ƒ te upaá¹-á¹-hÄ• namÄ• gamiá¹ƒ, ramaá¹‡Ä«ye te okÄ• se vÄ• so bh
kule paá¹-isandhi bhavissati, sundarehi mÄ• tÄ• pitÅ«hi vaá¸• á¸• hetabbo, ehi me vacanaá
dutiyampi ... pe ... tatiyampi yÄ• ci sirasi paÃ±jalikato.

tato \Be 130/ so devaputto evamÄ• ha `katamaá¹ƒ taá¹ƒ, mÄ• risa, kulaá¹ƒ, yaá¹ƒ tvaá¹ƒ ab
kittayasi punappunaâ€™ nti. `dukÅ«lo ca tÄ• paso pÄ• rikÄ• ca tÄ• pasÄ«â€™ ti. so tassa
tuá¹-á¹-ho sampaá¹-icchi `sÄ• dhu, mÄ• risa, yo tava chando, so hotu, Ä• kaá¹…khamÄ• no
kule uppajjeyyaá¹ƒ, kimhi kule uppajjÄ• mi aá¹‡á¸• aje vÄ• jalÄ• buje vÄ• saá¹ƒsedaje vÄ•
`jalÄ• bujÄ• ya, mÄ• risa, yoniyÄ• uppajjÄ• hÄ«â€™ ti. atha sakko devÄ• namindo uppattic
dukÅ«lassa tÄ• pasassa Ä• rocesi `asukasmiá¹ƒ nÄ• ma divase tÄ• pasÄ« utunÄ« bhavissa
bhante, dakkhiá¹‡ena hatthaá¹…guá¹-á¹-hena nÄ• bhiá¹ƒ parÄ• maseyyÄ• sÄ«â€™ ti. tasm
tÄ• pasÄ« ca utunÄ« pupphavatÄ« ahosi, devaputto ca tatthÅ«pago paccupaá¹-á¹-hito ahos
dakkhiá¹‡ena hatthaá¹…guá¹-á¹-hena tÄ• pasiyÄ• nÄ• bhiá¹ƒ parÄ• masi, iti te tayo sannip
nÄ• bhiparÄ• masanena tÄ• pasiyÄ• rÄ• go udapÄ• di, so panassÄ• rÄ• go nÄ• bhiparÄ•
sannipÄ• taá¹ƒ ajjhÄ• cÄ• rameva maÃ±Ã±i, Å«hasanampi {hasanampi (Katthaci) } sannipÄ
upanijjhÄ• yanampi sannipÄ• to, pubbabhÄ• gabhÄ• vato rÄ• gassa uppÄ• dÄ• ya Ä• masa
sannipÄ• tÄ• okkamanaá¹ƒ hotÄ«ti.

``anajjhÄ• cÄ• repi, mahÄ• rÄ• ja, parÄ• masanena gabbhÄ• vakkanti hoti. yathÄ• , mahÄ•
jalamÄ• no aparÄ• masanopi upagatassa sÄ«taá¹ƒ byapahanti, evameva kho, mahÄ• rÄ• ja
parÄ• masanena gabbhÄ• vakkanti hoti.

``catunnaá¹ƒ, mahÄ• rÄ• ja, vasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti kammavasena yon
Ä• yÄ• canavasena, api ca sabbepete sattÄ• kammasambhavÄ• kammasamuá¹-á¹-hÄ• nÄ

``kathaá¹ƒ, mahÄ• rÄ• ja, kammavasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti? ussannakusa
yadicchakaá¹ƒ uppajjanti khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ

devesu vÄ• aá¹‡á¸• ajÄ• ya vÄ• yoniyÄ• jalÄ• bujÄ• ya vÄ• yoniyÄ• saá¹ƒsedajÄ• ya vÄ
yoniyÄ• . yathÄ• , mahÄ• rÄ• ja, puriso aá¸• á¸• ho \Be 131/ mahaddhano mahÄ• bhogo pa
pahÅ«tavittÅ«pakaraá¹‡o pahÅ«tadhanadhaÃ±Ã±o pahÅ«taÃ±Ä• tipakkho dÄ• siá¹ƒ vÄ• d
vatthuá¹ƒ vÄ• gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• janapadaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci manasÄ• ab
dviguá¹‡atiguá¹‡ampi dhanaá¹ƒ datvÄ• kiá¹‡Ä• ti, evameva kho, mahÄ• rÄ• ja, ussannaku
yadicchakaá¹ƒ uppajjanti khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ
devesu vÄ• aá¹‡á¸• ajÄ• ya vÄ• yoniyÄ• jalÄ• bujÄ• ya vÄ• yoniyÄ• saá¹ƒsedajaya vÄ•
yoniyÄ• . evaá¹ƒ kammavasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti.

``kathaá¹ƒ yonivasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti? kukkuá¹-Ä• naá¹ƒ, mahÄ• rÄ• j
hoti. balÄ• kÄ• naá¹ƒ meghasaddena gabbhÄ• vakkanti hoti. sabbepi devÄ• agabbhaseyya
nÄ• nÄ• vaá¹‡á¹‡ena gabbhÄ• vakkanti hoti. yathÄ• , mahÄ• rÄ• ja, manussÄ• nÄ• nÄ• va
purato paá¹-icchÄ• denti, keci pacchato paá¹-icchÄ• denti, keci naggÄ• honti, keci bhaá¹‡á
setapaá¹-adharÄ• , keci moá¸·ibaddhÄ• honti, keci bhaá¹‡á¸• Å« kÄ• sÄ• vavasanÄ• honti
moá¸·ibaddhÄ• honti, keci jaá¹-ino vÄ• kacÄ«radharÄ• {vÄ• kacÄ«rÄ• (Katthaci) } honti, k
keci rasmiyo nivÄ• senti, sabbepete manussÄ• nÄ• nÄ• vaá¹‡á¹‡ena mahiyÄ• caranti, eva
yeva te sabbe, tesaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡ena gabbhÄ• vakkanti hoti. evaá¹ƒ yonivasena sat
hoti.

``kathaá¹ƒ kulavasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti? kulaá¹ƒ nÄ• ma, mahÄ• rÄ• ja,
aá¹‡á¸• ajaá¹ƒ jalÄ• bujaá¹ƒ saá¹ƒsedajaá¹ƒ \Ee 129/ opapÄ• tikaá¹ƒ. yadi tattha gandhabb
\Ne 133/ aá¹‡á¸• aje kule uppajjati, so tattha aá¹‡á¸• ajo hoti ... pe ... jalÄ• buje kule ... pe ...
kule ... pe ... opapÄ• tike kule uppajjati, so tattha opapÄ• tiko hoti. tesu tesu kulesu tÄ• disÄ
sambhavanti. yathÄ• , mahÄ• rÄ• ja, himavati nerupabbataá¹ƒ ye keci migapakkhino upenti
sakavaá¹‡á¹‡aá¹ƒ vijahitvÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• honti, evameva kho, mahÄ• rÄ• ja, y
kutoci Ä• gantvÄ• aá¹‡á¸• ajaá¹ƒ yoniá¹ƒ upagantvÄ• sabhÄ• vavaá¹‡á¹‡aá¹ƒ vijahitvÄ• a
jalÄ• bujaá¹ƒ ... pe ... saá¹ƒsedajaá¹ƒ ... pe ... opapÄ• tikaá¹ƒ yoniá¹ƒ upagantvÄ• sabhÄ• v
vijahitvÄ• opapÄ• tiko hoti, evaá¹ƒ kulavasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti.

``kathaá¹ƒ Ä• yÄ• canavasena sattÄ• naá¹ƒ gabbhÄ• vakkanti hoti? idha, mahÄ• rÄ• ja, ku
bahusÄ• pateyyaá¹ƒ saddhaá¹ƒ pasannaá¹ƒ sÄ«lavantaá¹ƒ kalyÄ• á¹‡adhammaá¹ƒ tapanis
ussannakusalamÅ«lo cavanadhammo hoti. atha sakko devÄ• namindo tassa kulassa anuka
Ä• yÄ• cati `paá¹‡idhehi, mÄ• risa, asukassa kulassa mahesiyÄ• kucchiâ€™ nti. so tassa Ä
kulaá¹ƒ paá¹‡idheti. yathÄ• , mahÄ• rÄ• ja, manussÄ• puÃ±Ã±akÄ• mÄ• samaá¹‡aá¹ƒ ma
gehaá¹ƒ upanenti, ayaá¹ƒ upagantvÄ• sabbassa kulassa sukhÄ• vaho bhavissatÄ«ti. evam
devÄ• namindo taá¹ƒ devaputtaá¹ƒ Ä• yÄ• citvÄ• taá¹ƒ kulaá¹ƒ upaneti. evaá¹ƒ Ä• yÄ• can
gabbhÄ• vakkanti hoti.

``sÄ• mo, mahÄ• rÄ• ja, kumÄ• ro sakkena devÄ• namindena Ä• yÄ• cito pÄ• rikÄ• ya tÄ•
mahÄ• rÄ• ja, kumÄ• ro katapuÃ±Ã±o, mÄ• tÄ• pitaro sÄ«lavanto kalyÄ• á¹‡adhammÄ• , Ä
cetopaá¹‡idhiyÄ• sÄ• mo kumÄ• ro nibbatto. idha, mahÄ• rÄ• ja, nayakusalo puriso sukaá¹
bÄ«jaá¹ƒ ropeyya, api nu tassa bÄ«jassa antarÄ• yaá¹ƒ vivajjentassa vuá¸• á¸• hiyÄ• koci a
bhaveyyÄ• â€™â€™ ti \Ee 130/? ``na hi, bhante, nirupaghÄ• taá¹ƒ bÄ«jaá¹ƒ khippaá¹ƒ saá¹
``evameva kho, mahÄ• rÄ• ja, sÄ• mo kumÄ• ro mutto uppannantarÄ• yehi tiá¹‡á¹‡aá¹ƒ cet

``api nu kho, mahÄ• rÄ• ja, sutapubbaá¹ƒ tayÄ• isÄ«naá¹ƒ manopadosena iddho phÄ«to n
samucchinnoâ€™â€™ ti? ``Ä• ma, bhante, suyyati. mahiyÄ• daá¹‡á¸• akÄ• raÃ±Ã±aá¹ƒ {d
65) } majjhÄ• raÃ±Ã±aá¹ƒ kÄ• liá¹…gÄ• raÃ±Ã±aá¹ƒ mÄ• taá¹…gÄ• raÃ±Ã±aá¹ƒ, sabbaá¹ƒ
araÃ±Ã±abhÅ«taá¹ƒ, sabbepete janapadÄ• isÄ«naá¹ƒ manopadosena khayaá¹ƒ gatÄ• â€™
mahÄ• rÄ• ja, tesaá¹ƒ manopadosena susamiddhÄ• janapadÄ• \Ne 134/ ucchijjanti, api nu
kiÃ±ci nibbatteyyÄ• â€™â€™ ti? ``Ä• ma bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, sÄ• m
balavantÄ• naá¹ƒ cetopasÄ• dena nibbatto isinimmito devanimmito puÃ±Ã±animmitoti. evam
dhÄ• rehi.

``tayome, mahÄ• rÄ• ja, devaputtÄ• sakkena devÄ• namindena Ä• yÄ• citÄ• kulaá¹ƒ uppa
kumÄ• ro mahÄ• panÄ• do kusarÄ• jÄ• , tayopete bodhisattÄ• â€™â€™ ti. ``suniddiá¹-á¹-hÄ
gabbhÄ• vakkanti, sukathitaá¹ƒ kÄ• raá¹‡aá¹ƒ, andhakÄ• ro Ä• loko kato, jaá¹-Ä• vijaá¹-itÄ•
paravÄ• dÄ• , evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

gabbhÄ• vakkantipaÃ±ho chaá¹-á¹-ho.

7. saddhammantaradhÄ• napaÃ±ho

<7> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `paÃ±ceva dÄ• ni, Ä• nanda, va
(Ce) passa AN c 8.51} saddhammo á¹-hassatÄ«â€™ ti. puna ca parinibbÄ• nasamaye subh
paÃ±haá¹ƒ puá¹-á¹-hena bhagavatÄ• bhaá¹‡itaá¹ƒ `ime ca, subhadda {DN II 214 passitabb
vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™ ti, asesavacanametaá¹ƒ, nissesavacan
nippariyÄ• yavacanametaá¹ƒ. yadi, bhante nÄ• gasena, tathÄ• gatena bhaá¹‡itaá¹ƒ `paÃ±ce
vassasatÄ• ni saddhammo á¹-hassatÄ«â€™ ti, tena hi `asuÃ±Ã±o loko arahantehi assÄ• â€
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatena bhaá¹‡itaá¹ƒ `asuÃ±Ã±o loko arahantehi ass
`paÃ±ceva dÄ• ni, Ä• nanda, vassasatÄ• ni saddhammo á¹-hassatÄ«â€™ ti tampi vacanaá¹
koá¹-iko paÃ±ho gahanatopi gahanataro balavatopi balavataro gaá¹‡á¹-hitopi gaá¹‡á¹-hitaro
tattha te Ã±Ä• á¹‡abalavipphÄ• raá¹ƒ dassehi makaro viya sÄ• garabbhantaragatoâ€™â€™

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `paÃ±ceva dÄ• ni, Ä• nanda, vassasatÄ•
ti. parinibbÄ• nasamaye ca subhaddassa paribbÄ• jakassa bhaá¹‡itaá¹ƒ \Be 134/ `ime ca, s

vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™ ti. taÃ±ca pana, mahÄ• rÄ• ja, bhagav
nÄ• natthaÃ±ceva hoti nÄ• nÄ• byaÃ±janaÃ±ca, ayaá¹ƒ sÄ• sanapariccheda, ayaá¹ƒ paá¹-i
vivajjitÄ• te ubho aÃ±Ã±amaÃ±Ã±aá¹ƒ. yathÄ• , mahÄ• rÄ• ja, nabhaá¹ƒ pathavito dÅ«raá¹
nirayaá¹ƒ saggato dÅ«raá¹ƒ vivajjitaá¹ƒ, kusalaá¹ƒ akusalato dÅ«raá¹ƒ vivajjitaá¹ƒ, sukhaá¹
vivajjitaá¹ƒ. evameva kho, mahÄ• rÄ• ja, te ubho aÃ±Ã±amaÃ±Ã±aá¹ƒ dÅ«raá¹ƒ vivajjitÄ• .

``api ca, mahÄ• rÄ• ja, mÄ• te pucchÄ• moghÄ• assa {assu (Ce Se) }, rasato te saá¹ƒsan
`paÃ±ceva dÄ• ni, Ä• nanda, vassasatÄ• ni saddhammo á¹-hassatÄ«â€™ ti yaá¹ƒ bhagavÄ
paridÄ«payanto sesakaá¹ƒ paricchindi, vassasahassaá¹ƒ, Ä• nanda, saddhammo tiá¹-á¹-hey
pabbÄ• jeyyuá¹ƒ. paÃ±ceva dÄ• ni, Ä• nanda, vassasatÄ• ni saddhammo á¹-hassatÄ«ti. ap
bhagavÄ• evaá¹ƒ vadanto saddhammassa antaradhÄ• naá¹ƒ vÄ• vadeti abhisamayaá¹ƒ v
``na hi bhanteâ€™â€™ ti. ``naá¹-á¹-haá¹ƒ, mahÄ• rÄ• ja, parikittayanto sesakaá¹ƒ paridÄ«p
yathÄ• , mahÄ• rÄ• ja, puriso naá¹-á¹-hÄ• yiko sabbasesakaá¹ƒ gahetvÄ• janassa paridÄ«p
bhaá¹‡á¸• aá¹ƒ naá¹-á¹-haá¹ƒ, idaá¹ƒ sesakaâ€™ nti \Ee 132/. evameva kho, mahÄ• rÄ• ja,
paridÄ«payanto sesakaá¹ƒ devamanussÄ• naá¹ƒ kathesi `paÃ±ceva dÄ• ni, Ä• nanda, vass
á¹-hassatÄ«â€™ ti. yaá¹ƒ pana, mahÄ• rÄ• ja, bhagavatÄ• bhaá¹‡itaá¹ƒ `paÃ±ceva dÄ• ni,
saddhammo á¹-hassatÄ«â€™ ti, sÄ• sanapariccheda eso.

``yaá¹ƒ pana parinibbÄ• nasamaye subhaddassa paribbÄ• jakassa samaá¹‡e parikittayanto
bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™ ti, paá¹-ipattiparid
taá¹ƒ paricchedaÃ±ca paridÄ«panaÃ±ca ekarasaá¹ƒ karosi. yadi pana te chando, ekarasaá¹
sÄ• dhukaá¹ƒ suá¹‡ohi manasikarohi avikkhittamÄ• naso {avicalamÄ• naso (Ce) avimÄ• na

``idha, mahÄ• rÄ• ja, taá¸·Ä• ko bhaveyya navasalilasampuá¹‡á¹‡o sammukhamuttariyam
parivaá¹-umakato, apariyÄ• diá¹‡á¹‡e yeva tasmiá¹ƒ \Be 135/ taá¸·Ä• ke udakÅ«pari mahÄ•
anuppabandho abhivasseyya, api nu kho, mahÄ• rÄ• ja, tasmiá¹ƒ taá¸·Ä• ke udakaá¹ƒ parik
gaccheyyÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena mahÄ• rÄ• jÄ• â€™
anuppabandhatÄ• yÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, jinasÄ• sanavarasaddhar
Ä• cÄ• rasÄ«laguá¹‡avattapaá¹-ipattivimalanavasalilasampuá¹‡á¹‡o uttariyamÄ• no bhavag
yadi tattha buddhaputtÄ• Ä• cÄ• rasÄ«laguá¹‡avattapaá¹-ipattimeghavassaá¹ƒ aparÄ• para
abhivassÄ• peyyuá¹ƒ. evamidaá¹ƒ jinasÄ• sanavarasaddhammataá¸·Ä• ko ciraá¹ƒ dÄ«ghar
arahantehi loko asuÃ±Ã±o bhaveyya, imamatthaá¹ƒ bhagavatÄ• sandhÄ• ya bhÄ• sitaá¹ƒ
sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™ ti.

``idha \Ne 136/ pana, mahÄ• rÄ• ja, mahati mahÄ• aggikkhandhe jalamÄ• ne aparÄ• paraá
sukkhatiá¹‡akaá¹-á¹-hagomayÄ• ni upasaá¹ƒhareyyuá¹ƒ, api nu kho so, mahÄ• rÄ• ja, aggik
ti \Ee 133/? ``na hi, bhante, bhiyyo bhiyyo so aggikkhandho jaleyya, bhiyyo bhiyyo pabhÄ• s
``evameva kho, mahÄ• rÄ• ja, dasasahassiyÄ• {dasasahassimhi (bahÅ«su) } lokadhÄ• tuy

Ä• cÄ• rasÄ«laguá¹‡avattapaá¹-ipattiyÄ• jalati pabhÄ• sati. yadi pana, mahÄ• rÄ• ja, tadutt
paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gatÄ• satatamappamattÄ• padaheyyuá¹ƒ, tÄ«su
sikkheyyuá¹ƒ, cÄ• rittaÃ±ca sÄ«laá¹ƒ samattaá¹ƒ paripÅ«reyyuá¹ƒ, evamidaá¹ƒ jinasÄ• san
ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya, asuÃ±Ã±o loko arahantehi assÄ• ti imamattha
bhÄ• sitaá¹ƒ `ime ca, subhadda, bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahante

``idha pana, mahÄ• rÄ• ja, siniddhasamasumajjitasappabhÄ• savimalÄ• dÄ• saá¹ƒ {sappab
} saá¹‡hasukhumagerukacuá¹‡á¹‡ena aparÄ• paraá¹ƒ majjeyyuá¹ƒ, api nu kho, mahÄ• rÄ•
malakaddamarajojallaá¹ƒ jÄ• yeyyÄ• â€™â€™ ti? ``na hi, bhante, aÃ±Ã±adatthu vimalatara
ti. ``evameva kho, mahÄ• rÄ• ja, jinasÄ• sanavaraá¹ƒ pakatinimmalaá¹ƒ byapagatakilesama
buddhaputtÄ• Ä• cÄ• rasÄ«laguá¹‡avattapaá¹-ipattisallekhadhutaguá¹‡ena jinasÄ• sanava
{sallikkheyyuá¹ƒ (Ce Ee) }, evamidaá¹ƒ jinasÄ• sanavaraá¹ƒ ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ
ca loko arahantehi assÄ• ti \Be 136/ imamatthaá¹ƒ bhagavatÄ• sandhÄ• ya bhÄ• sitaá¹ƒ `im
sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™ ti. paá¹-ipattimÅ«lakaá¹ƒ, ma
paá¹-ipattikÄ• raá¹‡aá¹ƒ paá¹-ipattiyÄ• anantarahitÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti.

``bhante nÄ• gasena, `saddhammantaradhÄ• naâ€™ nti yaá¹ƒ vadesi, katamaá¹ƒ taá¹ƒ sad
``tÄ«á¹‡imÄ• ni, mahÄ• rÄ• ja, sÄ• sanantaradhÄ• nÄ• ni. katamÄ• ni tÄ«á¹‡i? adhigamant
paá¹-ipattantaradhÄ• naá¹ƒ liá¹…gantaradhÄ• naá¹ƒ \Ee 134/, adhigame, mahÄ• rÄ• ja, ant
suppaá¹-ipannassÄ• pi dhammÄ• bhisamayo na hoti, paá¹-ipattiyÄ• antarahitÄ• ya sikkhÄ•
antaradhÄ• yati, liá¹…gaá¹ƒyeva tiá¹-á¹-hati, liá¹…ge antarahite paveá¹‡upacchedo hoti, imA
tÄ«á¹‡i antaradhÄ• nÄ• nÄ«â€™â€™ ti.

``suviÃ±Ã±Ä• pito, bhante nÄ• gasena, paÃ±ho, gambhÄ«ro uttÄ• nÄ«kato, gaá¹‡á¹-hi bhin
bhaggÄ• nippabhÄ• katÄ• , tvaá¹ƒ gaá¹‡ivaravasabhamÄ• sajjÄ• ti.

saddhammantaradhÄ• napaÃ±ho sattamo.

8. akusalacchedanapaÃ±ho

<8> ``bhante \Ne 137/ nÄ• gasena, tathÄ• gato sabbaá¹ƒ akusalaá¹ƒ jhÄ• petvÄ• sabbaÃ±
sÄ• vasese akusale sabbaÃ±Ã±utaá¹ƒ pattoâ€™â€™ ti? ``sabbaá¹ƒ, mahÄ• rÄ• ja, akusala
sabbaÃ±Ã±utaá¹ƒ patto, natthi bhagavato sesekaá¹ƒ akusalaâ€™â€™ nti.

``kiá¹ƒ pana, bhante, dukkhÄ• vedanÄ• tathÄ• gatassa kÄ• ye uppannapubbÄ• â€™â€™
rÄ• jagahe bhagavato pÄ• do sakalikÄ• ya {sakkhalikÄ• ya (Se Katthaci) } khato, lohitapakk
kÄ• ye abhisanne jÄ«vakena vireko kÄ• rito, vÄ• tÄ• bÄ• dhe uppanne upaá¹-á¹-hÄ• kena th
pariyiá¹-á¹-haâ€™â€™ nti.

``yadi \Be 137/, bhante nÄ• gasena, tathÄ• gato sabbaá¹ƒ akusalaá¹ƒ jhÄ• petvÄ• sabbaÃ
bhagavato pÄ• do sakalikÄ• ya khato, lohitapakkhandikÄ• ca Ä• bÄ• dho uppannoti yaá¹ƒ
yadi tathÄ• gatassa pÄ• do sakalikÄ• ya khato, lohitapakkhandikÄ• ca Ä• bÄ• dho uppann
sabbaá¹ƒ akusalaá¹ƒ jhÄ• petvÄ• sabbaÃ±Ã±utaá¹ƒ pattoti tampi vacanaá¹ƒ micchÄ• . natt
vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ vedayitaá¹ƒ kammamÅ«lakaá¹ƒ, taá¹ƒ kammeneva vedayati, a
paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti {nibbÄ• yitabboti (Katthaci) }.

``na hi, mahÄ• rÄ• ja, sabbaá¹ƒ taá¹ƒ vedayitaá¹ƒ kammamÅ«lakaá¹ƒ. aá¹-á¹-hahi, mahÄ•
vedayitÄ• ni uppajjanti, yehi kÄ• raá¹‡ehi puthÅ« sattÄ• vedanÄ• vediyanti. katamehi aá¹-á
vÄ• tasamuá¹-á¹-hÄ• nÄ• nipi kho, mahÄ• rÄ• ja, idhekaccÄ• ni vedayitÄ• ni \Ee 135/ uppaj
pittasamuá¹-á¹-hÄ• nÄ• nipi kho, mahÄ• rÄ• ja ... pe ... semhasamuá¹-á¹-hÄ• nÄ• nipi kho, m
sannipÄ• tikÄ• nipi kho, mahÄ• rÄ• ja ... pe ... utupariá¹‡Ä• majÄ• nipi kho, mahÄ• rÄ• ja ...
visamaparihÄ• rajÄ• nipi kho, mahÄ• rÄ• ja ... pe ... opakkamikÄ• nipi kho, mahÄ• rÄ• ja ...
kammavipÄ• kajÄ• nipi kho, mahÄ• rÄ• ja, idhekaccÄ• ni vedayitÄ• ni uppajjanti. imehi kho,
kÄ• raá¹‡ehi puthÅ« sattÄ• vedanÄ• vedayanti. tattha ye te puggalÄ• `satte kammaá¹ƒ vi
vadeyyuá¹ƒ, te ime puggalÄ• sattakÄ• raá¹‡aá¹ƒ paá¹-ibÄ• hanti. tesaá¹ƒ taá¹ƒ vacanaá¹ƒ
``bhante nÄ• gasena, yaÃ±ca vÄ• tikaá¹ƒ yaÃ±ca pittikaá¹ƒ yaÃ±ca semhikaá¹ƒ yaÃ±ca sa
utupariá¹‡Ä• majaá¹ƒ yaÃ±ca visamaparihÄ• rajaá¹ƒ \Ne 138/ yaÃ±ca opakkamikaá¹ƒ, sabb
yeva, kammeneva te sabbe sambhavantÄ«â€™â€™ ti.

``yadi, mahÄ• rÄ• ja, tepi sabbe kammasamuá¹-á¹-hÄ• nÄ• va Ä• bÄ• dhÄ• bhaveyyuá¹ƒ,
lakkhaá¹‡Ä• ni bhaveyyuá¹ƒ. vÄ• to kho, mahÄ• rÄ• ja, kuppamÄ• no dasavidhena kuppati
vipÄ• sÄ• ya atibhuttena á¹-hÄ• nena padhÄ• nena Ä• dhÄ• vanena upakkamena kammavi
na te atÄ«te, na anÄ• gate, vattamÄ• nake bhave uppajjanti, tasmÄ• na vattabbÄ• `kamma
vedanÄ• â€™ ti. pittaá¹ƒ, mahÄ• rÄ• ja, kuppamÄ• naá¹ƒ tividhena kuppati sÄ«tena uá¹‡he
semhaá¹ƒ, mahÄ• rÄ• ja, kuppamÄ• naá¹ƒ tividhena kuppati sÄ«tena uá¹‡hena annapÄ• ne
mahÄ• rÄ• ja, vÄ• to yaÃ±ca pittaá¹ƒ yaÃ±ca semhaá¹ƒ, tehi tehi kopehi kuppitvÄ• missÄ«
vedanaá¹ƒ Ä• kaá¸• á¸• hati. utupariá¹‡Ä• majÄ• , mahÄ• rÄ• ja, vedanÄ• utupariyÄ• mena
vedanÄ• visamaparihÄ• rena uppajjati. opakkamikÄ• , mahÄ• rÄ• ja, vedanÄ• atthi kiriyÄ•
kammavipÄ• kajÄ• vedanÄ• pubbe katena kammena uppajjati. iti kho, mahÄ• rÄ• ja, appa
bahutaraá¹ƒ avasesaá¹ƒ. tattha bÄ• lÄ• `sabbaá¹ƒ \Ee 136/ kammavipÄ• kajaá¹ƒ yevÄ• â€
kammaá¹ƒ na sakkÄ• vinÄ• buddhaÃ±Ä• á¹‡ena vavatthÄ• naá¹ƒ kÄ• tuá¹ƒ.

``yaá¹ƒ pana, mahÄ• rÄ• ja, bhagavato pÄ• do sakalikÄ• ya khato, taá¹ƒ vedayitaá¹ƒ neva
na pittasamuá¹-á¹-hÄ• naá¹ƒ, na semhasamuá¹-á¹-hÄ• naá¹ƒ, na sannipÄ• tikaá¹ƒ, na utupa
visamaparihÄ• rajaá¹ƒ, na kammavipÄ• kajaá¹ƒ, opakkamikaá¹ƒ yeva. devadatto hi, mahÄ•
jÄ• tisatasahassÄ• ni tathÄ• gate Ä• ghÄ• taá¹ƒ bandhi, so tena Ä• ghÄ• tena mahatiá¹ƒ ga

`matthake pÄ• tessÄ• mÄ«â€™ ti muÃ±ci, athaÃ±Ã±e dve selÄ• Ä• gantvÄ• taá¹ƒ silaá¹ƒ
yeva sampaá¹-icchiá¹ƒsu, tÄ• saá¹ƒ pahÄ• rena papaá¹-ikÄ• bhijjitvÄ• bhagavato pÄ• de p
{nipatitvÄ• rudhiraá¹ƒ (Se) } uppÄ• desi, kammavipÄ• kato vÄ• , mahÄ• rÄ• ja, bhagavato e
kiriyato vÄ• , tatuddhaá¹ƒ natthaÃ±Ã±Ä• vedanÄ• .

``yathÄ• , mahÄ• rÄ• ja, khettaduá¹-á¹-hatÄ• ya vÄ• bÄ«jaá¹ƒ na sambhavati bÄ«jaduá¹-á
mahÄ• rÄ• ja, kammavipÄ• kato vÄ• bhagavato esÄ• vedanÄ• nibbattÄ• kiriyato vÄ• , tat
vedanÄ• .

``yathÄ• \Ne 139/ vÄ• pana, mahÄ• rÄ• ja, koá¹-á¹-haduá¹-á¹-hatÄ• ya vÄ• bhojanaá¹ƒ vi
Ä• hÄ• raduá¹-á¹-hatÄ• ya vÄ• , evameva kho, mahÄ• rÄ• ja, kammavipÄ• kato vÄ• bhaga
kiriyato vÄ• , tatuddhaá¹ƒ natthaÃ±Ã±Ä• vedanÄ• . api ca, mahÄ• rÄ• ja, natthi bhagavato
natthi visamaparihÄ• rajÄ• vedanÄ• , avasesehi samuá¹-á¹-hÄ• nehi bhagavato vedanÄ• u
vedanÄ• ya na sakkÄ• bhagavantaá¹ƒ jÄ«vitÄ• voropetuá¹ƒ.

``nipatanti \Be 139/, mahÄ• rÄ• ja, imasmiá¹ƒ cÄ• tumahÄ• bhÅ«tike {cÄ• tummahÄ• bhÅ«
iá¹-á¹-hÄ• niá¹-á¹-hÄ• subhÄ• subhavedanÄ• . idha, mahÄ• rÄ• ja, Ä• kÄ• se khitto leá¸• á¸
api nu kho so, mahÄ• rÄ• ja, leá¸• á¸• u pubbe katena mahÄ• pathaviyÄ• nipatÄ«â€™â€™
so, bhante, hetu mahÄ• pathaviyÄ• , yena hetunÄ• mahÄ• pathavÄ« kusalÄ• kusalavipÄ• l
paccuppannena \Ee 137/, bhante, akammakena hetunÄ• so leá¸• á¸• u mahÄ• pathaviyaá¹
mahÄ• rÄ• ja, mahÄ• pathavÄ«, evaá¹ƒ tathÄ• gato daá¹-á¹-habbo. yathÄ• leá¸• á¸• u pubb
nipatati, evameva kho, mahÄ• rÄ• ja, tathÄ• gatassa pubbe akatena sÄ• sakalikÄ• pÄ• de

``idha pana, mahÄ• rÄ• ja, manussÄ• mahÄ• pathaviá¹ƒ bhindanti ca khaá¹‡anti ca, api nu
manussÄ• pubbe katena mahÄ• pathaviá¹ƒ bhindanti ca khaá¹‡anti cÄ• â€™â€™ ti? ``na h
kho, mahÄ• rÄ• ja, yÄ• sÄ• sakalikÄ• bhagavato pÄ• de nipatitÄ• , na sÄ• sakalikÄ• pub
nipatitÄ• . yopi, mahÄ• rÄ• ja, bhagavato lohitapakkhandikÄ• bÄ• dho uppanno, sopi Ä• bÄ•
uppanno, sannipÄ• tikeneva uppanno, ye keci, mahÄ• rÄ• ja, bhagavato kÄ• yikÄ• Ä• bÄ•
kammÄ• bhinibbattÄ• , channaá¹ƒ etesaá¹ƒ samuá¹-á¹-hÄ• nÄ• naá¹ƒ aÃ±Ã±atarato nibbatt

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena saá¹ƒyuttanikÄ• yavarala
{moliyasivake (Se Katthaci) SN b IV 269 passitabbaá¹ƒ} veyyÄ• karaá¹‡e ---

`` `pittasamuá¹-á¹-hÄ• nÄ• nipi kho, sÄ«vaka, idhekaccÄ• ni vedayitÄ• ni uppajjanti. sÄ• ma
sÄ«vaka, veditabbaá¹ƒ, yathÄ• pittasamuá¹-á¹-hÄ• nÄ• nipi idhekaccÄ• ni vedayitÄ• ni upp
etaá¹ƒ, sÄ«vaka, saccasammataá¹ƒ, yathÄ• pittasamuá¹-á¹-hÄ• nÄ• nipi idhekaccÄ• ni ved
sÄ«vaka, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino ``yaá¹ƒ kiÃ±cÄ
paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ

\Ne 140/. yaÃ±ca sÄ• maá¹ƒ Ã±Ä• taá¹ƒ, taÃ±ca atidhÄ• vanti, yaÃ±ca loke saccasammata
tasmÄ• tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ micchÄ• ti vadÄ• mi.

`` `semhasamuá¹-á¹-hÄ• nÄ• nipi \Be 140/ kho, sÄ«vaka, idhekaccÄ• ni vedayitÄ• ni uppajj
vÄ• tasamuá¹-á¹-hÄ• nÄ• nipi kho, sÄ«vaka ... pe ... sannipÄ• tikÄ• nipi kho, sÄ«vaka ... pe
utupariá¹‡Ä• majÄ• nipi kho, sÄ«vaka ... pe ... visamaparihÄ• rajÄ• nipi kho \Ee 138/, sÄ«va
opakkamikÄ• nipi kho, sÄ«vaka ... pe ... kammavipÄ• kajÄ• nipi kho, sÄ«vaka, idhekaccÄ• n
sÄ• mampi kho etaá¹ƒ, sÄ«vaka, veditabbaá¹ƒ, yathÄ• kammavipÄ• kajÄ• nipi idhekaccÄ•
lokassapi kho etaá¹ƒ, sÄ«vaka, saccasammataá¹ƒ, yathÄ• kammavipÄ• kajÄ• nipi idhekac
uppajjanti. tatra, sÄ«vaka, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hin
purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , s
katahetÅ«â€™â€™ ti. yaÃ±ca sÄ• maá¹ƒ Ã±Ä• taá¹ƒ, taÃ±ca atidhÄ• vanti, yaÃ±ca loke sa
atidhÄ• vanti. tasmÄ• tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ micchÄ• ti vadÄ• mÄ«â€™â

``itipi, mahÄ• rÄ• ja, na sabbÄ• vedanÄ• kammavipÄ• kajÄ• , sabbaá¹ƒ, mahÄ• rÄ• ja, ak
sabbaÃ±Ã±utaá¹ƒ pattoti evametaá¹ƒ dhÄ• rehÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

akusalacchedanapaÃ±ho aá¹-á¹-hamo.

9. uttarikaraá¹‡Ä«yapaÃ±ho

<9> ``bhante nÄ• gasena, tumhe bhaá¹‡atha `yaá¹ƒ kiÃ±ci karaá¹‡Ä«yaá¹ƒ tathÄ• gatassa
yeva mÅ«le pariniá¹-á¹-hitaá¹ƒ, natthi tathÄ• gatassa uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ, katassa vÄ•
idaÃ±ca temÄ• saá¹ƒ paá¹-isallÄ• naá¹ƒ dissati. yadi, bhante nÄ• gasena, yaá¹ƒ kiÃ±ci kara
tathÄ• gatassa, sabbaá¹ƒ taá¹ƒ bodhiyÄ• yeva mÅ«le pariniá¹-á¹-hitaá¹ƒ, natthi tathÄ• gata
karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo, tena hi `temÄ• saá¹ƒ paá¹-isallÄ«noâ€™ ti yaá¹ƒ va
yadi temÄ• saá¹ƒ paá¹-isallÄ«no, tena hi `yaá¹ƒ kiÃ±ci karaá¹‡Ä«yaá¹ƒ, tathÄ• gatassa, sab
yeva mÅ«le pariniá¹-á¹-hitaâ€™ nti tampi vacanaá¹ƒ \Ne 141/ micchÄ• \Be 141/. natthi kata
paá¹-isallÄ• naá¹ƒ, sakaraá¹‡Ä«yasseva paá¹-isallÄ• naá¹ƒ \Ee 139/ yathÄ• nÄ• ma byÄ• d
karaá¹‡Ä«yaá¹ƒ hoti, abyÄ• dhitassa kiá¹ƒ bhesajjena. chÄ• tasseva bhojanena karaá¹‡Ä«y
kiá¹ƒ bhojanena. evameva kho, bhante nÄ• gasena, natthi katakaraá¹‡Ä«yassa paá¹-isallÄ•
sakaraá¹‡Ä«yasseva paá¹-isallÄ• naá¹ƒ. ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so
nibbÄ• hitabboâ€™â€™ ti.

``yaá¹ƒ kiÃ±ci, mahÄ• rÄ• ja, karaá¹‡Ä«yaá¹ƒ tathÄ• gatassa, sabbaá¹ƒ taá¹ƒ bodhiyÄ• ye
pariniá¹-á¹-hitaá¹ƒ, natthi tathÄ• gatassa uttariá¹ƒ karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo, b
temÄ• saá¹ƒ paá¹-isallÄ«no, paá¹-isallÄ• naá¹ƒ kho, mahÄ• rÄ• ja, bahuguá¹‡aá¹ƒ, sabbepi

paá¹-isallÄ«yitvÄ• sabbaÃ±Ã±utaá¹ƒ pattÄ• , taá¹ƒ te sukataguá¹‡amanussarantÄ• paá¹-is
yathÄ• , mahÄ• rÄ• ja, puriso raÃ±Ã±o santikÄ• laddhavaro paá¹-iladdhabhogo taá¹ƒ sukat
aparÄ• paraá¹ƒ raÃ±Ã±o upaá¹-á¹-hÄ• naá¹ƒ eti. evameva kho, mahÄ• rÄ• ja, sabbepi tathÄ
sabbaÃ±Ã±utaá¹ƒ pattÄ• , taá¹ƒ te sukataguá¹‡amanussarantÄ• paá¹-isallÄ• naá¹ƒ sevanti

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso Ä• turo dukkhito bÄ• á¸·hagilÄ• no bhisakkamupa
taá¹ƒ sukataguá¹‡amanussaranto aparÄ• paraá¹ƒ bhisakkamupasevati. evameva kho, mahÄ
paá¹-isallÄ«yitvÄ• sabbaÃ±Ã±utaá¹ƒ pattÄ• , taá¹ƒ te sukataguá¹‡amanussarantÄ• paá¹-is

``aá¹-á¹-havÄ«sati kho panime, mahÄ• rÄ• ja, paá¹-isallÄ• naguá¹‡Ä• , ye guá¹‡e samanus
(Ce Ee) } tathÄ• gatÄ• paá¹-isallÄ• naá¹ƒ sevanti. katame aá¹-á¹-havÄ«sati? idha, mahÄ• r
paá¹-isallÄ«yamÄ• naá¹ƒ attÄ• naá¹ƒ rakkhati, Ä• yuá¹ƒ vaá¸• á¸• heti, balaá¹ƒ deti, vajjaá¹ƒ
ayasamapaneti, yasamupaneti, aratiá¹ƒ vinodeti, ratimupadahati, bhayamapaneti, vesÄ• raj
kosajjamapaneti, vÄ«riyamabhijaneti, rÄ• gamapaneti, dosamapaneti, mohamapaneti, mÄ•
bhaÃ±jati, cittaá¹ƒ ekaggaá¹ƒ karoti, mÄ• nasaá¹ƒ snehayati {sobhayati (Ce) }, hÄ• saá¹ƒ \E
garukaá¹ƒ karoti, lÄ• bhamuppÄ• dayati, namassiyaá¹ƒ karoti \Be 142/, pÄ«tiá¹ƒ pÄ• peti, p
saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vaá¹ƒ dassayati, bhavappaá¹-isandhiá¹ƒ ugghÄ• á¹-eti, sabba
mahÄ• rÄ• ja, aá¹-á¹-havÄ«sati paá¹-isallÄ• naguá¹‡Ä• , ye guá¹‡e samanussarantÄ• tathÄ
sevanti.

``api ca kho, mahÄ• rÄ• ja, tathÄ• gatÄ• santaá¹ƒ sukhaá¹ƒ samÄ• pattiratiá¹ƒ anubhavitu
\Ne 142/ sevanti pariyositasaá¹…kappÄ• . catÅ«hi kho, mahÄ• rÄ• ja, kÄ• raá¹‡ehi tathÄ• g
sevanti. katamehi catÅ«hi? vihÄ• raphÄ• sutÄ• yapi, mahÄ• rÄ• ja, tathÄ• gatÄ• paá¹-isallÄ
anavajjaguá¹‡abahulatÄ• yapi tathÄ• gatÄ• paá¹-isallÄ• naá¹ƒ sevanti, asesaariyavÄ«thito
paá¹-isallÄ• naá¹ƒ sevanti, sabbabuddhÄ• naá¹ƒ thutathomitavaá¹‡á¹‡itapasatthatopi tathÄ
sevanti. imehi kho, mahÄ• rÄ• ja, catÅ«hi kÄ• raá¹‡ehi tathÄ• gatÄ• paá¹-isallÄ• naá¹ƒ sev
mahÄ• rÄ• ja, tathÄ• gatÄ• paá¹-isallÄ• naá¹ƒ sevanti na sakaraá¹‡Ä«yatÄ• ya, na katassa
guá¹‡avisesadassÄ• vitÄ• ya tathÄ• gatÄ• paá¹-isallÄ• naá¹ƒ sevantÄ«â€™â€™ ti. ``sÄ• d
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

uttarikaraá¹‡Ä«yapaÃ±ho navamo.

10. iddhibaladassanapaÃ±ho

<10> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `tathÄ• gatassa kho, Ä• nanda
bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• ra
Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™ ti. puna ca b
tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ accayena tathÄ• gato parinibbÄ• yissatÄ«â€™ ti. yadi, bhante

bhaá¹‡itaá¹ƒ `tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• ... pe ... ka
tena hi temÄ• saparicchedo micchÄ• . yadi, bhante, tathÄ• gatena bhaá¹‡itaá¹ƒ `ito tiá¹‡á¹‡
accayena tathÄ• gato \Ee 141/ parinibbÄ• yissatÄ«â€™ ti, tena hi ``tathÄ• gatassa kho, Ä•
iddhipÄ• dÄ• bhÄ• vitÄ• ... pe ... kappÄ• vasesaá¹ƒ vÄ• â€™ ti \Be 143/ tampi vacanaá¹ƒ
tathÄ• gatÄ• naá¹ƒ aá¹-á¹-hÄ• ne gajjitaá¹ƒ. amoghavacanÄ• buddhÄ• bhagavanto tathava
ayampi ubhato koá¹-iko paÃ±ho gambhÄ«ro sunipuá¹‡o dunnijjhÄ• payo tavÄ• nuppatto, bh
diá¹-á¹-hijÄ• laá¹ƒ, ekaá¹ƒse á¹-hapaya, bhinda paravÄ• daâ€™â€™ nti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `tathÄ• gatassa kho, Ä• nanda, cattÄ• ro i
... kappÄ• vasesaá¹ƒ vÄ• â€™ ti, temÄ• saparicchedo ca bhaá¹‡ito, so ca pana kappo Ä• y
mahÄ• rÄ• ja, bhagavÄ• attano balaá¹ƒ kittayamÄ• no evamÄ• ha, iddhibalaá¹ƒ pana \Ne 1
parikittayamÄ• no evamÄ• ha `tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ•
kappÄ• vasesaá¹ƒ vÄ• â€™ ti.

``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o assÄ• jÄ• nÄ«yo bhaveyya sÄ«ghagati anilajavo, tassa r
parikittayanto sanegamajÄ• napadabhaá¹-abalabrÄ• hmaá¹‡agahapatikaamaccajanamajjhe
`Ä• kaá¹…khamÄ• no me, bho, ayaá¹ƒ hayavaro sÄ• garajalapariyantaá¹ƒ mahiá¹ƒ anuvica
idhÄ• gaccheyyÄ• â€™ ti, na ca taá¹ƒ javagatiá¹ƒ tassaá¹ƒ parisÄ• yaá¹ƒ dasseyya, vijjati c
samattho ca so khaá¹‡ena sÄ• garajalapariyantaá¹ƒ mahiá¹ƒ anuvicarituá¹ƒ. evameva kho,
attano iddhibalaá¹ƒ parikittayamÄ• no evamÄ• ha, tampi tevijjÄ• naá¹ƒ chaá¸·abhiÃ±Ã±Ä• n
vimalakhÄ«á¹‡Ä• savÄ• naá¹ƒ devamanussÄ• naÃ±ca majjhe nisÄ«ditvÄ• bhaá¹‡itaá¹ƒ `ta
cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ
so Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesa
taá¹ƒ, mahÄ• rÄ• ja, iddhibalaá¹ƒ bhagavato, samattho ca bhagavÄ• iddhibalena kappaá¹ƒ
kappÄ• vasesaá¹ƒ vÄ• , na ca bhagavÄ• taá¹ƒ \Ee 142/ iddhibalaá¹ƒ tassaá¹ƒ parisÄ• yaá¹
mahÄ• rÄ• ja, bhagavÄ• sabbabhavehi, garahitÄ• ca tathÄ• gatassa sabbabhavÄ• . bhÄ•
bhagavatÄ• `seyyathÄ• pi, bhikkhave, appamattakopi gÅ«tho duggandho hoti \Be 144/. eva
bhikkhave, appamattakampi bhavaá¹ƒ na vaá¹‡á¹‡emi antamaso accharÄ• saá¹…ghÄ• tam
mahÄ• rÄ• ja, bhagavÄ• sabbabhavagatiyoniyo gÅ«thasamaá¹ƒ disvÄ• iddhibalaá¹ƒ nissÄ
kareyyÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, bhagavÄ• iddhiba
evarÅ«paá¹ƒ buddhasÄ«hanÄ• damabhinadÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena,
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

iddhibaladassanapaÃ±ho dasamo.

iddhibalavaggo paá¹-hamo.

imasmiá¹ƒ vagge dasa paÃ±hÄ• .

2. abhejjavaggo

1. khuddÄ• nukhuddakapaÃ±ho

<1> ``bhante \Ne 144/ \Be 145/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `abhiÃ±Ã±Ä• dhammaá¹ƒ desemi no anabhiÃ±Ã±Ä• yÄ• â€™ ti. puna ca vinayapaÃ±Ã±attiyÄ• evaá¹ƒ bh Ä• nanda, saá¹…gho mamaccayena khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni samÅ«han nÄ• gasena, khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni duppaÃ±Ã±attÄ• ni, udÄ• hu avatth paÃ±Ã±attÄ• ni, yaá¹ƒ bhagavÄ• attano accayena khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ des tena hi `Ä• kaá¹…khamÄ• no, Ä• nanda, saá¹…gho mamaccayena khuddÄ• nukhuddakÄ• n yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gate vinayapaÃ±Ã±attiyÄ• \Ee 143/ evaá¹ƒ bh `Ä• kaá¹…khamÄ• no, Ä• nanda, saá¹…gho mamaccayena khuddÄ• nukhuddakÄ• ni sikkh `abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi no anabhiÃ±Ã±Ä• yÄ• â€™ ti tamp ubhato koá¹-iko paÃ±ho sukhumo nipuá¹‡o gambhÄ«ro sugambhÄ«ro dunnijjhÄ• payo, so t Ã±Ä• á¹‡abalavipphÄ• raá¹ƒ dassehÄ«â€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dham anabhiÃ±Ã±Ä• yÄ• â€™ ti, vinayapaÃ±Ã±attiyÄ• pi evaá¹ƒ bhaá¹‡itaá¹ƒ `Ä• kaá¹…khamÄ• mamaccayena khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni samÅ«hanatÅ«â€™ ti, taá¹ƒ pan bhikkhÅ« vÄ«maá¹ƒsamÄ• no Ä• ha `ukkalessanti {ukkaá¸• á¸• hissanti (Ce), ussakkissanti sÄ• vakÄ• mayÄ• vissajjÄ• pÄ«yamÄ• nÄ• mamaccayena khuddÄ• nukhuddakÄ• ni sikkh ti.

``yathÄ• , mahÄ• rÄ• ja, cakkavattÄ« rÄ• jÄ• putte evaá¹ƒ vadeyya `ayaá¹ƒ kho, tÄ• tÄ• , m sÄ• garapariyanto, dukkaro, tÄ• tÄ• , tÄ• vatakena balena dhÄ• retuá¹ƒ, etha tumhe, tÄ• tÄ paccante paccante dese pajahathÄ• â€™ ti. api nu kho te, mahÄ• rÄ• ja, kumÄ• rÄ• pituac janapade sabbe te paccante paccante dese muÃ±ceyyuâ€™â€™ nti? ``na hi bhante, rÄ• ja bhante, luddhatarÄ• {laddhatarÄ• (Katthaci) } kumÄ• rÄ• rajjalobhena taduttariá¹ƒ diguá¹‡ janapadaá¹ƒ pariggaá¹‡heyyuá¹ƒ {parikaá¸• á¸• heyyuá¹ƒ (Ce Ee) }, kiá¹ƒ pana te hatthagat muÃ±ceyyuâ€™â€™ nti? ``evameva kho, mahÄ• rÄ• ja, tathÄ• gato bhikkhÅ« vÄ«maá¹ƒsa Ä• nanda, saá¹…gho mamaccayena khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni samÅ«han mahÄ• rÄ• ja, buddhaputtÄ• dhammalobhena aÃ±Ã±ampi uttariá¹ƒ diyaá¸• á¸• hasikkhÄ• p pana pakatipaÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ muÃ±ceyyuâ€™â€™ nti?

``bhante nÄ• gasena, yaá¹ƒ bhagavÄ• Ä• ha `khuddÄ• nukhuddakÄ• ni \Ee 144/ sikkhÄ• p jano sammÅ«á¸·ho vimatijÄ• to adhikato saá¹ƒsayapakkhando. katamÄ• ni tÄ• ni khuddakÄ

katamÄ• ni anukhuddakÄ• ni sikkhÄ• padÄ• nÄ«ti? dukkaá¹-aá¹ƒ, mahÄ• rÄ• ja, khuddakaá
dubbhÄ• sitaá¹ƒ anukhuddakaá¹ƒ sikkhÄ• padaá¹ƒ, imÄ• ni dve khuddÄ• nukhuddakÄ• ni s
mahÄ• rÄ• ja, mahÄ• therehi ettha vimati uppÄ• ditÄ• , tehipi ekajjhaá¹ƒ na kato dhammasa
bhagavatÄ• eso paÃ±ho upadiá¹-á¹-hoti. ciranikkhittaá¹ƒ, bhante nÄ• gasena, jinarahassaá
vivaá¹-aá¹ƒ pÄ• kaá¹-aá¹ƒ kataâ€™â€™ nti.

khuddÄ• nukhuddakapaÃ±ho paá¹-hamo.

2. abyÄ• karaá¹‡Ä«yapaÃ±ho

<2> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `natthÄ• nanda tathÄ• gatassa
Ä• cariyamuá¹-á¹-hÄ«â€™ ti, puna ca therena mÄ• lukyaputtena {mÄ• luá¹…kyaputtena (Ce
4.257 passitabbaá¹ƒ} paÃ±haá¹ƒ puá¹-á¹-ho na byÄ• kÄ• si. eso kho, bhante nÄ• gasena, p
(Ce) } ekantanissito bhavissati ajÄ• nanena vÄ• guyhakaraá¹‡ena vÄ• . yadi, bhante nÄ• g
bhaá¹‡itaá¹ƒ `natthÄ• nanda tathÄ• gatassa dhammesu Ä• cariyamuá¹-á¹-hÄ«â€™ ti, tena
ajÄ• nantena na \Be 147/ byÄ• kataá¹ƒ. yadi jÄ• nantena na byÄ• kataá¹ƒ, tena hi atthi tath
Ä• cariyamuá¹-á¹-hi. ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitab

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `natthÄ• nanda tathÄ• gatassa dhammesu
abyÄ• kato \Ne 146/ ca therena mÄ• lukyaputtena pucchito paÃ±ho, taÃ±ca pana na ajÄ• n
cattÄ• rimÄ• ni, mahÄ• rÄ• ja, paÃ±habyÄ• karaá¹‡Ä• ni. katamÄ• ni cattÄ• ri? ekaá¹ƒsaby
vibhajjabyÄ• karaá¹‡Ä«yo paÃ±ho paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo paÃ±ho á¹-hapanÄ«yo

``katamo ca, mahÄ• rÄ• ja, ekaá¹ƒsabyÄ• karaá¹‡Ä«yo paÃ±ho? `rÅ«paá¹ƒ aniccaâ€™ nti
145/ paÃ±ho, `vedanÄ• aniccÄ• â€™ ti ... pe ... `saÃ±Ã±Ä• aniccÄ• â€™ ti ... pe ... `saá¹…
... pe ... `viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti ekaá¹ƒsabyÄ• karaá¹‡Ä«yo paÃ±ho, ayaá¹ƒ
paÃ±ho.

``katamo vibhajjabyÄ• karaá¹‡Ä«yo paÃ±ho? `aniccaá¹ƒ pana rÅ«paâ€™ nti vibhajjabyÄ• k
`aniccÄ• pana vedanÄ• â€™ ti ... pe ... `aniccÄ• pana saÃ±Ã±Ä• â€™ ti ... pe ... `aniccÄ•
ti ... pe ... `aniccaá¹ƒ pana viÃ±Ã±Ä• á¹‡aâ€™ nti vibhajjabyÄ• karaá¹‡Ä«yo paÃ±ho, ayaá¹
vibhajjabyÄ• karaá¹‡Ä«yo paÃ±ho.

``katamo paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo paÃ±ho? `kiá¹ƒ nu kho cakkhunÄ• sabbaá¹ƒ vi
paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo paÃ±ho.

``katamo á¹-hapanÄ«yo paÃ±ho? `sassato lokoâ€™ ti á¹-hapanÄ«yo paÃ±ho, `asassato lok
ti. `anantavÄ• lokoâ€™ ti. `antavÄ• ca anantavÄ• ca lokoâ€™ ti. `nevantavÄ• nÄ• nantav

jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ nti. `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti. `hoti tath
maraá¹‡Ä• â€™ ti. `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti. `hoti ca na ca hoti tathÄ•
maraá¹‡Ä• â€™ ti. `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti á¹-hapanÄ«
á¹-hapanÄ«yo paÃ±ho.

``bhagavÄ• , mahÄ• rÄ• ja, therassa mÄ• lukyaputtassa taá¹ƒ á¹-hapanÄ«yaá¹ƒ paÃ±haá¹
paÃ±ho kiá¹ƒ kÄ• raá¹‡Ä• á¹-hapanÄ«yo? na tassa dÄ«panÄ• ya hetu \Be 148/ vÄ• kÄ• ra
paÃ±ho á¹-hapanÄ«yo. natthi buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ akÄ• raá¹‡amahetukaá¹ƒ
``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

abyÄ• karaá¹‡Ä«yapaÃ±ho dutiyo.

3. maccubhÄ• yanÄ• bhÄ• yanapaÃ±ho

<3> ``bhante \Ne 147/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `sabbe tasanti daá¹‡á¸
maccunoâ€™ ti, puna bhaá¹‡itaá¹ƒ `arahÄ• sabbabhayamatikkantoâ€™ ti. kiá¹ƒ nu kho, bh
daá¹‡á¸• abhayÄ• tasati \Ee 146/, niraye vÄ• nerayikÄ• sattÄ• jalitÄ• kuthitÄ• tattÄ• sa
jalitaggijÄ• lakÄ• mahÄ• nirayÄ• cavamÄ• nÄ• maccuno bhÄ• yanti. yadi, bhante nÄ• gas
`sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccunoâ€™ ti, tena hi `arahÄ• sabbabha
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi bhagavatÄ• bhaá¹‡itaá¹ƒ `arahÄ• sabbabhayamatikkanto
tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccunoâ€™ ti tampi vacanaá¹ƒ micchÄ• . ayaá¹ƒ
tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``netaá¹ƒ, mahÄ• rÄ• ja, vacanaá¹ƒ bhagavatÄ• arahante upÄ• dÄ• ya bhaá¹‡itaá¹ƒ `sabb
sabbe bhÄ• yanti maccunoâ€™ ti. á¹-hapito arahÄ• tasmiá¹ƒ vatthusmiá¹ƒ, samÅ«hato bha
mahÄ• rÄ• ja, sattÄ• sakilesÄ• , yesaÃ±ca adhimattÄ• attÄ• nudiá¹-á¹-hi, ye ca sukhadukk
upÄ• dÄ• ya bhagavatÄ• bhaá¹‡itaá¹ƒ `sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti mac
mahÄ• rÄ• ja, sabbagati upacchinnÄ• , yoni viddhaá¹ƒsitÄ• , paá¹-isandhi upahatÄ• , bhagg
sabbabhavÄ• layÄ• , samucchinnÄ• sabbasaá¹…khÄ• rÄ• , hataá¹ƒ kusalÄ• kusalaá¹ƒ, vih
viÃ±Ã±Ä• á¹‡aá¹ƒ kataá¹ƒ, daá¸• á¸• hÄ• sabbakilesÄ• , ativattÄ• lokadhammÄ• , tasmÄ•
sabbabhayehi.

``idha, mahÄ• rÄ• ja, raÃ±Ã±o cattÄ• ro mahÄ• mattÄ• bhaveyyuá¹ƒ anurakkhÄ• laddhay
mahati issariye á¹-hÄ• ne. atha rÄ• jÄ• kismiÃ±ci \Be 149/ deva karaá¹‡Ä«ye samuppanne
sabbajanassa Ä• á¹‡Ä• peyya `sabbeva me baliá¹ƒ karontu, sÄ• dhetha tumhe cattÄ• ro ma
karaá¹‡Ä«yaâ€™ nti. api nu kho, mahÄ• rÄ• ja, tesaá¹ƒ catunnaá¹ƒ mahÄ• mattÄ• naá¹ƒ ba
uppajjeyyÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena mahÄ• rÄ• jÄ• â€™
bhante, raÃ±Ã±Ä• uttamaá¹-á¹-hÄ• ne, natthi tesaá¹ƒ bali, samatikkantabalino te, avasese

Ä• á¹‡Ä• pitaá¹ƒ \Ee 147/ `sabbeva me baliá¹ƒ karontÅ«â€™ ti. ``evameva kho, mahÄ• rÄ•
bhagavatÄ• arahante upÄ• dÄ• ya bhaá¹‡itaá¹ƒ, á¹-hapito arahÄ• tasmiá¹ƒ vatthusmiá¹ƒ, s
arahato, ye te, mahÄ• rÄ• ja, sattÄ• sakilesÄ• , yesaÃ±ca adhimattÄ• attÄ• nudiá¹-á¹-hi, ye
unnatÄ• vanatÄ• \Ne 148/, te upÄ• dÄ• ya bhagavatÄ• bhaá¹‡itaá¹ƒ `sabbe tasanti daá¹‡á
maccunoâ€™ ti. tasmÄ• arahÄ• na tasati sabbabhayehÄ«â€™â€™ ti.

``netaá¹ƒ, bhante nÄ• gasena, vacanaá¹ƒ sÄ• vasesaá¹ƒ, niravasesavacanametaá¹ƒ `sabb
uttariá¹ƒ kÄ• raá¹‡aá¹ƒ brÅ«hi taá¹ƒ vacanaá¹ƒ patiá¹-á¹-hÄ• petuâ€™â€™ nti.

``idha, mahÄ• rÄ• ja, gÄ• me gÄ• massÄ• miko Ä• á¹‡Ä• pakaá¹ƒ Ä• á¹‡Ä• peyya `ehi, bh
gÄ• mikÄ• , te sabbe sÄ«ghaá¹ƒ mama santike sannipÄ• tehÄ«â€™ ti. so `sÄ• dhu sÄ• mÄ
gÄ• mamajjhe á¹-hatvÄ• tikkhattuá¹ƒ saddamanussÄ• veyya `yÄ• vatÄ• gÄ• me gÄ• mikÄ
sÄ• mino santike sannipatantÅ«â€™ ti. tato te gÄ• mikÄ• Ä• á¹‡Ä• pakassa vacanena turit
gÄ• massÄ• mikassa Ä• rocenti `sannipatitÄ• , sÄ• mi, sabbe gÄ• mikÄ• , yaá¹ƒ te karaá¹‡Ä
iti so, mahÄ• rÄ• ja, gÄ• massÄ• miko kuá¹-ipurise sannipÄ• tento sabbe gÄ• mike Ä• á¹‡Ä
sabbe sannipatanti, kuá¹-ipurisÄ• yeva sannipatanti, `ettakÄ• yeva me gÄ• mikÄ• â€™ ti g
sampaá¹-icchati, aÃ±Ã±e bahutarÄ• anÄ• gatÄ• itthipurisÄ• dÄ• sidÄ• sÄ• bhatakÄ• kar
gomahiá¹ƒsÄ• ajeá¸·akÄ• suvÄ• nÄ• , ye anÄ• gatÄ• , sabbe te agaá¹‡itÄ• , kuá¹-ipurise y
Ä• á¹‡Ä• pitattÄ• `sabbe sannipatantÅ«â€™ ti. evameva kho, mahÄ• rÄ• ja, netaá¹ƒ vacan
upÄ• dÄ• ya bhaá¹‡itaá¹ƒ, á¹-hapito arahÄ• tasmiá¹ƒ vatthusmiá¹ƒ, samÅ«hato bhayahetu
mahÄ• rÄ• ja, sattÄ• sakilesÄ• , yesaÃ±ca adhimattÄ• attÄ• nudiá¹-á¹-hi, ye \Be 150/ ca su
unnatÄ• vanatÄ• , te upÄ• dÄ• ya bhagavatÄ• bhaá¹‡itaá¹ƒ `sabbe tasanti daá¹‡á¸• assa,
ti \Ee 148/. tasmÄ• arahÄ• na tasati sabbabhayehi.

``atthi, mahÄ• rÄ• ja, sÄ• vasesaá¹ƒ vacanaá¹ƒ sÄ• vaseso attho, atthi sÄ• vasesaá¹ƒ vaca
atthi niravasesaá¹ƒ vacanaá¹ƒ sÄ• vaseso attho, atthi niravasesaá¹ƒ vacanaá¹ƒ niravaseso
sampaá¹-icchitabbo.

``paÃ±cavidhehi, mahÄ• rÄ• ja, kÄ• raá¹‡ehi attho sampaá¹-icchitabbo Ä• haccapadena ra
{Ä• cariyavaá¹ƒsatÄ• ya (Ee Katthaci) } adhippÄ• yÄ• kÄ• raá¹‡uttariyatÄ• ya. ettha hi __Ä
adhippetaá¹ƒ. __raso_ti suttÄ• nulomaá¹ƒ. __Ä• cariyavaá¹ƒso_ti Ä• cariyavÄ• do. __adhip
__kÄ• raá¹‡uttariyatÄ• _ti imehi \Ne 149/ catÅ«hi samentaá¹ƒ {sametaá¹ƒ (Ce) } kÄ• raá¹‡a
mahÄ• rÄ• ja, paÃ±cahi kÄ• raá¹‡ehi attho sampaá¹-icchitabbo. evameso paÃ±ho suvinicch

``hotu, bhante nÄ• gasena, tathÄ• taá¹ƒ sampaá¹-icchÄ• mi. á¹-hapito hotu arahÄ• tasmiá
avasesÄ• sattÄ• , niraye pana nerayikÄ• sattÄ• dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• ve
jalitapajjalitasabbaá¹…gapaccaá¹…gÄ• ruá¹‡á¹‡akÄ• ruÃ±Ã±akanditaparidevitalÄ• lappitan
asayhatibbadukkhÄ• bhibhÅ«tÄ• atÄ• á¹‡Ä• asaraá¹‡Ä• asaraá¹‡Ä«bhÅ«tÄ• anappasok

ekantasokaparÄ• yaá¹‡Ä• uá¹‡hatikhiá¹‡acaá¹‡á¸• akharatapanatejavanto bhÄ«mabhayaja
saá¹ƒsibbitachabbidhajÄ• lÄ• mÄ• lÄ• kulÄ• samantÄ• satayojanÄ• nupharaá¹‡accivegÄ•
cavamÄ• nÄ• maccuno bhÄ• yantÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti.

``nanu, bhante nÄ• gasena, nirayo ekantadukkhavedanÄ«yo, kissa pana te nerayikÄ• satt
nirayÄ• cavamÄ• nÄ• maccuno bhÄ• yanti, kissa niraye ramantÄ«â€™â€™ ti? ``na te, ma
niraye ramanti, muÃ±citukÄ• mÄ• va te nirayÄ• . maraá¹‡asseva so {maraá¹‡asseso (Ce E
Ä• nubhÄ• vo, yena tesaá¹ƒ santÄ• so uppajjatÄ«â€™â€™ ti. ``etaá¹ƒ kho, bhante nÄ• gas
muccitukÄ• mÄ• naá¹ƒ cutiyÄ• \Ee 149/ santÄ• so uppajjatÄ«ti, hÄ• sanÄ«yaá¹ƒ \Be 151/,
á¹-hÄ• naá¹ƒ, yaá¹ƒ te patthitaá¹ƒ labhanti, kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehÄ«â€™â€™

``maraá¹‡anti kho, mahÄ• rÄ• ja, etaá¹ƒ adiá¹-á¹-hasaccÄ• naá¹ƒ tÄ• sanÄ«yaá¹-á¹-hÄ• na
tasati ca ubbijjati ca. yo ca, mahÄ• rÄ• ja, kaá¹‡hasappassa bhÄ• yati, so maraá¹‡assa bhÄ
bhÄ• yati. yo ca hatthissa bhÄ• yati ... pe ... sÄ«hassa ... pe ... byagghassa ... pe ... dÄ«piss
acchassa ... pe ... taracchassa ... pe ... mahiá¹ƒsassa ... pe ... gavayassa ... pe ... aggissa ..
udakassa ... pe ... khÄ• á¹‡ukassa ... pe ... kaá¹‡á¹-akassa bhÄ• yati. yo ca sattiyÄ• bhÄ• y
bhÄ• yanto sattiyÄ• bhÄ• yati. maraá¹‡asseva so {maraá¹‡asseso (Ce Ee) }, mahÄ• rÄ• ja
{sarasabhÄ• vatejo (Ce Ee) }, tassa sarasasabhÄ• vatejena sakilesÄ• sattÄ• maraá¹‡assa
muccitukÄ• mÄ• pi, mahÄ• rÄ• ja, nerayikÄ• sattÄ• maraá¹‡assa tasanti bhÄ• yanti.

``idha, mahÄ• rÄ• ja, purisassa kÄ• ye medo gaá¹‡á¹-hi uppajjeyya. so tena rogena dukkhi
parimuccitukÄ• mo bhisakkaá¹ƒ sallakattaá¹ƒ Ä• mantÄ• peyya. tassa vacanaá¹ƒ so bhisak
sampaá¹-icchitvÄ• tassa rogassa uddharaá¹‡Ä• ya upakaraá¹‡aá¹ƒ upaá¹-á¹-hÄ• peyya, sa
kareyya \Ne 150/, yamakasalÄ• kÄ• {dahanasalÄ• kaá¹ƒ (Katthaci) } aggimhi pakkhipeyya,
nisadÄ• ya pisÄ• peyya, api nu kho, mahÄ• rÄ• ja, tassa Ä• turassa tikhiá¹‡asatthakacched
yamakasalÄ• kÄ• dahanena khÄ• raloá¹‡appavesanena tÄ• so uppajjeyyÄ• â€™â€™ ti? ``
mahÄ• rÄ• ja, tassa Ä• turassa rogÄ• muccitukÄ• massÄ• pi vedanÄ• bhayÄ• santÄ• so u
mahÄ• rÄ• ja, nirayÄ• muccitukÄ• mÄ• nampi nerayikÄ• naá¹ƒ sattÄ• naá¹ƒ maraá¹‡abhay

``idha, mahÄ• rÄ• ja, puriso issarÄ• parÄ• dhiko baddho saá¹…khalikabandhanena gabbhe
assa, tamenaá¹ƒ so issaro mocetukÄ• mo pakkosÄ• peyya. api nu kho, mahÄ• rÄ• ja, tassa
purisassa `katadoso \Ee 150/ ahaâ€™ nti jÄ• nantassa issaradassanena santÄ• so uppajjey
bhanteâ€™â€™ ti. ``iti, mahÄ• rÄ• ja, tassa issarÄ• parÄ• dhikassa purisassa parimuccituk
santÄ• so uppajjati. evameva kho, mahÄ• rÄ• ja, nirayÄ• muccitukÄ• mÄ• nampi nerayikÄ•
maraá¹‡abhayÄ• santÄ• so uppajjatÄ«â€™â€™ ti.

``aparampi \Be 152/, bhante, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ brÅ«hi, yenÄ• haá¹ƒ kÄ• raá¹‡ena oka
``idha, mahÄ• rÄ• ja, puriso daá¹-á¹-havisena Ä• sÄ«visena daá¹-á¹-ho bhaveyya, so tena v

uppateyya vaá¹-á¹-eyya pavaá¹-á¹-eyya, athaÃ±Ã±ataro puriso balavantena mantapadena ta
Ä• sÄ«visaá¹ƒ Ä• netvÄ• taá¹ƒ daá¹-á¹-havisaá¹ƒ paccÄ• camÄ• peyya, api nu kho, mahÄ•
purisassa tasmiá¹ƒ daá¹-á¹-havise sappe sotthihetu upagacchante santÄ• so uppajjeyyÄ• â
bhanteâ€™â€™ ti. iti, mahÄ• rÄ• ja, tathÄ• rÅ«pe ahimhi sotthihetupi upagacchante tassa s
evameva kho, mahÄ• rÄ• ja, nirayÄ• muccitukÄ• mÄ• nampi nerayikÄ• naá¹ƒ santÄ• naá¹ƒ
uppajjati. aniá¹-á¹-haá¹ƒ, mahÄ• rÄ• ja, sabbasattÄ• naá¹ƒ maraá¹‡aá¹ƒ, tasmÄ• nerayikÄ•
parimuccitukÄ• mÄ• pi maccuno bhÄ• yantÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, ev
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

maccubhÄ• yanÄ• bhÄ• yanapaÃ±ho tatiyo.

4. maccupÄ• samuttipaÃ±ho

<4> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• ---

`` `na \Ne 151/ antalikkhe na samuddamajjhe, na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjatÄ« so jagatippadeso, yatthaá¹-á¹-hito mucceyya maccupÄ• sÄ• â€™ ti ||

``puna bhagavatÄ• parittÄ• ca uddiá¹-á¹-hÄ• . seyyathidaá¹ƒ, ratanasuttaá¹ƒ mettasuttaá¹ƒ
moraparittaá¹ƒ dhajaggaparittaá¹ƒ \Ee 151/ Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ aá¹…gulimÄ• lapa
nÄ• gasena, Ä• kÄ• sagatopi samuddamajjhagatopi pÄ• sÄ• dakuá¹-ileá¹‡aguhÄ• pabbhÄ•
vivarapabbatantaragatopi na muccati maccupÄ• sÄ• , tena hi parittakammaá¹ƒ micchÄ• . ya
maccupÄ• sÄ• parimutti bhavati, tena hi `na antalikkhe ... pe ... maccupÄ• sÄ• â€™ ti tamp
ayampi ubhato koá¹-iko paÃ±ho gaá¹‡á¹-hitopi gaá¹‡á¹-hitaro tavÄ• nuppatto, so tayÄ• nibb

``bhÄ• sitampetaá¹ƒ \Be 153/, mahÄ• rÄ• ja, bhagavatÄ• `na antalikkhe ... pe ... maccupÄ•
bhagavatÄ• uddiá¹-á¹-hÄ• , taÃ±ca pana sÄ• vasesÄ• yukassa vayasampannassa apetaka
mahÄ• rÄ• ja, khÄ«á¹‡Ä• yukassa á¹-hitiyÄ• kiriyÄ• vÄ• upakkamo vÄ• .

``yathÄ• mahÄ• rÄ• ja matassa rukkhassa sukkhassa koá¸·Ä• passa nisnehassa uparuddh
gatÄ• yusaá¹…khÄ• rassa kumbhasahassenapi udake Ä• kirante allattaá¹ƒ vÄ• pallavitaha
evameva kho, mahÄ• rÄ• ja, bhesajjaparittakammena natthi khÄ«á¹‡Ä• yukassa á¹-hitiyÄ•
yÄ• ni tÄ• ni, mahÄ• rÄ• ja, mahiyÄ• osadhÄ• ni bhesajjÄ• ni, tÄ• nipi khÄ«á¹‡Ä• yukassa
sÄ• vasesÄ• yukaá¹ƒ, mahÄ• rÄ• ja, vayasampannaá¹ƒ apetakammÄ• varaá¹‡aá¹ƒ parittaá
bhagavatÄ• parittÄ• uddiá¹-á¹-hÄ• .

``yathÄ• , mahÄ• rÄ• ja, kassako paripakke dhaÃ±Ã±e mate sassanÄ• á¸·e udakappavesa

sassaá¹ƒ taruá¹‡aá¹ƒ meghasannibhaá¹ƒ vayasampannaá¹ƒ, taá¹ƒ udakavaá¸• á¸• hiyÄ• v
mahÄ• rÄ• ja, khÄ«á¹‡Ä• yukassa bhesajjaparittakiriyÄ• á¹-hapitÄ• paá¹-ikkhittÄ• \Ee 152
sÄ• vasesÄ• yukÄ• vayasampannÄ• , tesaá¹ƒ atthÄ• ya parittabhesajjÄ• ni bhaá¹‡itÄ• ni, t
vaá¸• á¸• hantÄ«â€™â€™ ti.

``yadi, bhante nÄ• gasena, khÄ«á¹‡Ä• yuko marati, sÄ• vasesÄ• yuko jÄ«vati, tena hi parit
niratthakÄ• ni hontÄ«â€™â€™ ti? ``diá¹-á¹-hapubbo pana tayÄ• , mahÄ• rÄ• ja, koci rogo b
paá¹-inivattitoâ€™â€™ ti? ``Ä• ma, bhante, anekasatÄ• ni diá¹-á¹-hÄ• nÄ«â€™â€™ ti. ``ten
`parittabhesajjakiriyÄ• niratthakÄ• â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• bhavatÄ«â€™â

``dissanti \Ne 152/, bhante nÄ• gasena, vejjÄ• naá¹ƒ upakkamÄ• bhesajjapÄ• nÄ• nulepÄ
rogo paá¹-inivattatÄ«â€™â€™ ti. ``parittÄ• nampi, mahÄ• rÄ• ja, pavattÄ«yamÄ• nÄ• naá¹ƒ
sukkhati, hadayaá¹ƒ byÄ• vaá¹-á¹-ati, kaá¹‡á¹-ho Ä• turati. tena tesaá¹ƒ pavattena sabbe by
sabbÄ• Ä«tiyo apagacchantÄ«ti.

``diá¹-á¹-hapubbo pana tayÄ• , mahÄ• rÄ• ja, koci ahinÄ• daá¹-á¹-ho mantapadena visaá¹ƒ
cikkhassanto uddhamadho Ä• camayamÄ• noâ€™â€™ ti? ``Ä• ma, bhante \Be 154/, ajjetan
vattatÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, `parittabhesajjakiriyÄ• niratthakÄ• â€™ ti yaá¹
micchÄ• bhavati. kataparittaÃ±hi, mahÄ• rÄ• ja, purisaá¹ƒ á¸• aá¹ƒsitukÄ• mo ahi na á¸• aá
mukhaá¹ƒ pidahati, corÄ• naá¹ƒ ukkhittalaguá¸·ampi na sambhavati, te laguá¸·aá¹ƒ muÃ±cit
kupitopi hatthinÄ• go samÄ• gantvÄ• uparamati, pajjalitamahÄ• aggikkhandhopi upagantvÄ
halÄ• halampi khÄ• yitaá¹ƒ agadaá¹ƒ sampajjati, Ä• hÄ• ratthaá¹ƒ vÄ• pharati, vadhakÄ• h
dÄ• sabhÅ«tÄ• sampajjanti, akkantopi pÄ• so na saá¹ƒvarati {na saá¹ƒcarati (Ce) }.

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, `morassa kataparittassa sattavassasatÄ• ni lud
upanetuá¹ƒ, akataparittassa taá¹ƒ yeva divasaá¹ƒ pÄ• saá¹ƒ upanesÄ«â€™â€™ ti \Ee 153/
abbhuggato so saddo sadevake lokeâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja `parittabhesajjakiriy
yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• bhavati.

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, `dÄ• navo bhariyaá¹ƒ parirakkhanto samugge p
kucchinÄ• pariharati, atheko vijjÄ• dharo tassa dÄ• navassa mukhena pavisitvÄ• tÄ• ya sa
so dÄ• navo aÃ±Ã±Ä• si, atha samuggaá¹ƒ vamitvÄ• vivari, saha samugge vivaá¹-e vijjÄ• d
kÄ• maá¹ƒ (Katthaci) } pakkÄ• mÄ«â€™â€™ ti? ``Ä• ma, bhante, suyyati, abbhuggato sopi
ti. ``nanu so, mahÄ• rÄ• ja, vijjÄ• dharo parittabalena {mantabalena (?) } gahaá¹‡Ä• mutto
bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, atthi parittabalaá¹ƒ.

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, `aparopi vijjÄ• dharo bÄ• rÄ• á¹‡asiraÃ±Ã±o an
sampaduá¹-á¹-ho {saá¹ƒsaá¹-á¹-ho (Ce) } gahaá¹‡appatto samÄ• no khaá¹‡ena adassanaá

ti. ``Ä• ma, bhante, suyyatÄ«â€™â€™ ti. ``nanu so, mahÄ• rÄ• ja, vijjÄ• dharo parittabalena
ti? ``Ä• ma bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, atthi parittabalaâ€™â€™ nti.

``bhante \Ne 153/ nÄ• gasena, `kiá¹ƒ sabbe yeva parittaá¹ƒ rakkhatÄ«â€™ ti? ``ekacce, ma
ekacce na rakkhatÄ«â€™â€™ ti. ``tena hi, bhante nÄ• gasena, parittaá¹ƒ na sabbatthikaâ€
mahÄ• rÄ• ja, bhojanaá¹ƒ sabbesaá¹ƒ jÄ«vitaá¹ƒ rakkhatÄ«â€™â€™ ti? ``ekacce, bhante \
na rakkhatÄ«â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti. ``yato, bhante, ekacce taá¹ƒ yeva
atibhuÃ±jitvÄ• visÅ«cikÄ• ya marantÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, bhojanaá¹ƒ na
rakkhatÄ«â€™â€™ ti? ``dvÄ«hi, bhante nÄ• gasena, kÄ• raá¹‡ehi bhojanaá¹ƒ jÄ«vitaá¹ƒ ha
usmÄ• dubbalatÄ• ya vÄ• , Ä• yudadaá¹ƒ, bhante nÄ• gasena, bhojanaá¹ƒ durupacÄ• rena
``evameva kho, mahÄ• rÄ• ja, parittaá¹ƒ ekacce rakkhati, ekacce na rakkhati.

``tÄ«hi, mahÄ• rÄ• ja, kÄ• raá¹‡ehi parittaá¹ƒ na rakkhati \Ee 154/ kammÄ• varaá¹‡ena, kil
asaddahanatÄ• ya. sattÄ• nurakkhaá¹‡aá¹ƒ, mahÄ• rÄ• ja, parittaá¹ƒ attanÄ• katena Ä• ra
mahÄ• rÄ• ja, mÄ• tÄ• puttaá¹ƒ kucchigataá¹ƒ poseti, hitena upacÄ• rena janeti, janayitvÄ•
asucimalasiá¹…ghÄ• á¹‡ikamapanetvÄ• uttamavarasugandhaá¹ƒ upalimpati, so aparena s
akkosante vÄ• paharante vÄ• pahÄ• raá¹ƒ deti. te tassa kujjhitvÄ• parisÄ• ya Ä• kaá¸• á¸•
sÄ• mino upanenti, yadi pana tassÄ• putto aparaddho hoti velÄ• tivatto. atha naá¹ƒ sÄ• mi
Ä• kaá¸• á¸• hayamÄ• nÄ• daá¹‡á¸• amuggarajÄ• á¹‡umuá¹-á¹-hÄ«hi tÄ• á¸·enti pothenti,
mÄ• tÄ• labhati Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanaá¹ƒ gÄ• haá¹ƒ sÄ• mino upanayanaá¹
bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena, mahÄ• rÄ• jÄ• â€™â€™ ti. ``attano, bhante, aparÄ
kho, mahÄ• rÄ• ja, sattÄ• naá¹ƒ Ä• rakkhaá¹ƒ parittaá¹ƒ attano aparÄ• dhena vaÃ±jhaá¹ƒ k
(Ce) }. ``sÄ• dhu, bhante nÄ• gasena, suvinicchito paÃ±ho, gahanaá¹ƒ agahanaá¹ƒ kataá¹ƒ
viniveá¹-hitaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ, tvaá¹ƒ gaá¹‡ivarapavaramÄ• sajjÄ• â€™â€™ ti.

maccupÄ• samuttipaÃ±ho catuttho.

5. buddhalÄ• bhantarÄ• yapaÃ±ho

<5> ``bhante nÄ• gasena, tumhe bhaá¹‡atha `lÄ• bhÄ« tathÄ• gato
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti. pur
brÄ• hmaá¹‡agÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• kiÃ±cideva alabhitvÄ• yathÄ• dhotena
yadi, bhante nÄ• gasena, tathÄ• gato \Ne 154/ lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ, tena hi
brÄ• hmaá¹‡agÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• kiÃ±cideva alabhitvÄ• yathÄ• dhotena
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi paÃ±casÄ• laá¹ƒ brÄ• hmaá¹‡agÄ• maá¹ƒ piá¹‡á¸• Ä• ya p
alabhitvÄ• yathÄ• dhotena pattena nikkhanto, tena hi lÄ• bhÄ« tathÄ• gato
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• nanti \Ee 155/

ayampi ubhato koá¹-iko paÃ±ho sumahanto dunnibbeá¹-ho tavÄ• nuppatto, so tayÄ• nibbÄ

``lÄ• bhÄ«, mahÄ• rÄ• ja, tathÄ• gato cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccay
paÃ±casÄ• laÃ±ca brÄ• hmaá¹‡agÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• kiÃ±cideva alabhitvÄ
nikkhanto, taÃ±ca pana mÄ• rassa pÄ• pimato kÄ• raá¹‡Ä• â€™â€™ ti. ``tena hi, bhante nÄ
gaá¹‡anapathaá¹ƒ vÄ«tivattakappe {gaá¹‡anapathavÄ«tivatte kappe (Ce) } abhisaá¹…khata
niá¹-á¹-hitaá¹ƒ, adhunuá¹-á¹-hitena mÄ• rena pÄ• pimatÄ• tassa kusalassa balavegaá¹ƒ {ta
kusalabalavegavipphÄ• raá¹ƒ (Ce) } kinti pihitaá¹ƒ, tena hi, bhante nÄ• gasena, tasmiá¹ƒ va
á¹-hÄ• nesu upavÄ• do Ä• gacchati, kusalatopi akusalaá¹ƒ balavataraá¹ƒ hoti, buddhabalato
balavataraá¹ƒ hotÄ«ti, tena hi rukkhassa mÅ«latopi aggaá¹ƒ bhÄ• rataraá¹ƒ hoti, guá¹‡asan
pÄ• piyaá¹ƒ balavataraá¹ƒ hotÄ«â€™â€™ ti. ``na, mahÄ• rÄ• ja, tÄ• vatakena kusalatopi ak
nÄ• ma hoti, na buddhabalatopi mÄ• rabalaá¹ƒ balavataraá¹ƒ nÄ• ma hoti. api cettha kÄ• ra

``yathÄ• , mahÄ• rÄ• ja, puriso raÃ±Ã±o cakkavattissa madhuá¹ƒ vÄ• madhupiá¹‡á¸• ikaá¹
upÄ• yanaá¹ƒ abhihareyya, tamenaá¹ƒ raÃ±Ã±o dvÄ• rapÄ• lo evaá¹ƒ vadeyya `akÄ• lo, bh
tena hi, bho, tava upÄ• yanaá¹ƒ gahetvÄ• sÄ«ghasÄ«ghaá¹ƒ paá¹-inivatta, pure tava rÄ• jÄ
dhÄ• ressatÄ«â€™ ti {mÄ• te rÄ• jÄ• daá¹‡á¸• aá¹ƒ pÄ• peyyÄ• ti (Ce) }. tato so puriso da
ubbiggo taá¹ƒ upÄ• yanaá¹ƒ Ä• dÄ• ya sÄ«ghasÄ«ghaá¹ƒ paá¹-inivatteyya, api nu kho so, n
cakkavattÄ« tÄ• vatakena upÄ• yanavikalamattakena dvÄ• rapÄ• lato dubbalataro nÄ• ma
pana kiÃ±ci upÄ• yanaá¹ƒ na labheyyÄ• â€™â€™ ti? ``na hi, bhante, issÄ• pakato so, bhan
upÄ• yanaá¹ƒ nivÄ• resi, aÃ±Ã±ena pana dvÄ• rena satasahassaguá¹‡ampi raÃ±Ã±o upÄ•
156/. ``evameva kho, mahÄ• rÄ• ja, issÄ• pakato mÄ• ro pÄ• pimÄ• paÃ±casÄ• lake brÄ•
aÃ±Ã±Ä• ni pana anekÄ• ni devatÄ• satasahassÄ• ni amataá¹ƒ dibbaá¹ƒ ojaá¹ƒ gahetvÄ•
ojaá¹ƒ odahissÄ• mÄ• â€™ ti bhagavantaá¹ƒ namassamÄ• nÄ• ni paÃ±jalikÄ• ni á¹-hitÄ• nÄ

``hotu, bhante nÄ• gasena, sulabhÄ• bhagavato cattÄ• ro paccayÄ• loke uttamapurisassa
bhagavÄ• devamanussohi cattÄ• ro paccaye paribhuÃ±jati, api ca kho pana mÄ• rassa yo
siddho, yaá¹ƒ so bhagavato bhojanassa antarÄ• yamakÄ• si. ettha me, bhante, kaá¹…khÄ•
vimatijÄ• tohaá¹ƒ tattha saá¹ƒsayapakkhando. na me tattha mÄ• nasaá¹ƒ pakkhandati, yaá¹
sammÄ• sambuddhassa sadevake loke aggapuggalavarassa kusalavarapuÃ±Ã±asambhava
appaá¹-isamassa chavakaá¹ƒ lÄ• makaá¹ƒ parittaá¹ƒ pÄ• paá¹ƒ anariyaá¹ƒ vipannaá¹ƒ mÄ•
lÄ• bhantarÄ• yamakÄ• sÄ«â€™â€™ ti.

``cattÄ• ro kho, mahÄ• rÄ• ja, antarÄ• yÄ• adiá¹-á¹-hantarÄ• yo uddissa katantarÄ• yo upa
paribhogantarÄ• yoti. tattha katamo adiá¹-á¹-hantarÄ• yo? anodissa adassanena anabhisaá
antarÄ• yaá¹ƒ karoti `kiá¹ƒ parassa dinnenÄ• â€™ ti, ayaá¹ƒ adiá¹-á¹-hantarÄ• yo nÄ• ma.

``katamo uddissa katantarÄ• yo? idhekaccaá¹ƒ puggalaá¹ƒ upadisitvÄ• uddissa bhojanaá¹

taá¹ƒ koci antarÄ• yaá¹ƒ karoti, ayaá¹ƒ uddissa katantarÄ• yo nÄ• ma.

``katamo upakkhaá¹-antarÄ• yo? idha yaá¹ƒ kiÃ±ci upakkhaá¹-aá¹ƒ hoti appaá¹-iggahitaá¹ƒ
antarÄ• yaá¹ƒ karoti, ayaá¹ƒ upakkhaá¹-antarÄ• yo nÄ• ma.

``katamo paribhogantarÄ• yo? idha yaá¹ƒ kiÃ±ci paribhogaá¹ƒ, tattha koci antarÄ• yaá¹ƒ ka
paribhogantarÄ• yo nÄ• ma. ime kho, mahÄ• rÄ• ja, cattÄ• ro antarÄ• yÄ• .

``yaá¹ƒ pana mÄ• ro pÄ• pimÄ• paÃ±casÄ• lake brÄ• hmaá¹‡agahapatike anvÄ• visi, taá¹
na upakkhaá¹-aá¹ƒ na uddissakataá¹ƒ, anÄ• gataá¹ƒ \Ee 157/ asampattaá¹ƒ adassanena \B
kataá¹ƒ, taá¹ƒ pana nekassa bhagavato yeva, atha kho ye te tena samayena nikkhantÄ• ab
taá¹ƒ divasaá¹ƒ bhojanaá¹ƒ na labhiá¹ƒsu, nÄ• haá¹ƒ taá¹ƒ, mahÄ• rÄ• ja, passÄ• mi sadev
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, yo tassa bhaga
upakkhaá¹-aá¹ƒ paribhogaá¹ƒ antarÄ• yaá¹ƒ kareyya. sace koci issÄ• ya uddissa kataá¹ƒ up
paribhogaá¹ƒ antarÄ• yaá¹ƒ kareyya, phaleyya tassa muddhÄ• satadhÄ• vÄ• sahassadhÄ

``cattÄ• rome, mahÄ• rÄ• ja, tathÄ• gatassa kenaci anÄ• varaá¹‡Ä«yÄ• guá¹‡Ä• . katame
bhagavato uddissa kato upakkhaá¹-o na sakkÄ• kenaci antarÄ• yaá¹ƒ kÄ• tuá¹ƒ; sarÄ«rÄ•
mahÄ• rÄ• ja, bhagavato byÄ• mappabhÄ• na sakkÄ• kenaci antarÄ• yaá¹ƒ kÄ• tuá¹ƒ; sab
bhagavato Ã±Ä• á¹‡aratanaá¹ƒ na sakkÄ• kenaci antarÄ• yaá¹ƒ kÄ• tuá¹ƒ; jÄ«vitaá¹ƒ, mah
sakkÄ• kenaci antarÄ• yaá¹ƒ kÄ• tuá¹ƒ. ime kho, mahÄ• rÄ• ja, cattÄ• ro tathÄ• gatassa ke
guá¹‡Ä• , sabbepete, mahÄ• rÄ• ja, guá¹‡Ä• ekarasÄ• arogÄ• akuppÄ• aparÅ«pakkamÄ
adassanena, mahÄ• rÄ• ja, mÄ• ro pÄ• pimÄ• nilÄ«yitvÄ• paÃ±casÄ• lake brÄ• hmaá¹‡ag

``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o paccante dese visame adassanena nilÄ«yitvÄ• corÄ• pa
rÄ• jÄ• te core passeyya, api nu kho te corÄ• sotthiá¹ƒ labheyyuâ€™â€™ nti? ``na hi, bha
phÄ• lÄ• peyya satadhÄ• vÄ• sahassadhÄ• vÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• j
nilÄ«yitvÄ• paÃ±casÄ• lake brÄ• hmaá¹‡agahapatike anvÄ• visi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, itthÄ« sapatikÄ• adassanena nilÄ«yitvÄ• parapurisaá¹
mahÄ• rÄ• ja, adassanena mÄ• ro pÄ• pimÄ• nilÄ«yitvÄ• paÃ±casÄ• lake brÄ• hmaá¹‡ag
mahÄ• rÄ• ja, \Ee 158/ itthÄ« sÄ• mikassa sammukhÄ• parapurisaá¹ƒ sevati, api nu kho sÄ
labheyyÄ• â€™â€™ ti? ``na hi, bhante, haneyyÄ• pi taá¹ƒ, bhante, sÄ• miko vadheyyÄ• pi
vÄ• upaneyyÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, adassanena mÄ• ro pÄ• pimÄ•
brÄ• hmaá¹‡agahapatike anvÄ• visi. yadi, mahÄ• rÄ• ja, mÄ• ro pÄ• pimÄ• bhagavato udd
paribhogaá¹ƒ antarÄ• yaá¹ƒ \Be 159/ kareyya, phaleyya tassa muddhÄ• satadhÄ• vÄ• sah
``evametaá¹ƒ, bhante nÄ• gasena, corikÄ• ya kataá¹ƒ mÄ• rena pÄ• pimatÄ• , nilÄ«yitvÄ•
brÄ• hmaá¹‡agahapatike anvÄ• visi. sace so, bhante, mÄ• ro pÄ• pimÄ• bhagavato uddiss

paribhogaá¹ƒ antarÄ• yaá¹ƒ kareyya, muddhÄ• vÄ• ssa phaleyya satadhÄ• vÄ• sahassad
bhusamuá¹-á¹-hi viya vikireyya, sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-

buddhalÄ• bhantarÄ• yapaÃ±ho paÃ±camo.

6. apuÃ±Ã±apaÃ±ho

<6> ``bhante \Ne 157/ nÄ• gasena, tumhe bhaá¹‡atha `yo ajÄ• nanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ
apuÃ±Ã±aá¹ƒ pasavatÄ«â€™ ti. puna ca bhagavatÄ• vinayapaÃ±Ã±attiyÄ• bhaá¹‡itaá¹ƒ `a
ti. yadi, bhante nÄ• gasena, ajÄ• nitvÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ karonto balavataraá¹ƒ apuÃ±
`anÄ• patti ajÄ• nantassÄ• â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi anÄ• patti ajÄ• na
`ajÄ• nitvÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ karonto balavataraá¹ƒ apuÃ±Ã±aá¹ƒ pasavatÄ«â€™ ti ta
ayampi ubhato koá¹-iko paÃ±ho duruttaro duratikkamo tavÄ• nuppatto, so tayÄ• nibbÄ• hita

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `yo ajÄ• nanto pÄ• á¹‡Ä• tipÄ• taá¹ƒ karo
apuÃ±Ã±aá¹ƒ pasavatÄ«â€™ ti. puna ca vinayapaÃ±Ã±attiyÄ• bhagavatÄ• bhaá¹‡itaá¹ƒ `a
ti. tattha atthantaraá¹ƒ atthi. katamaá¹ƒ atthantaraá¹ƒ \Ee 159/? atthi, mahÄ• rÄ• ja, Ä• patti
saÃ±Ã±Ä• vimokkhÄ• , atthi Ä• patti nosaÃ±Ã±Ä• vimokkhÄ• . yÄ• yaá¹ƒ, mahÄ• rÄ• ja, Ä•
Ä• pattiá¹ƒ Ä• rabbha bhagavatÄ• bhaá¹‡itaá¹ƒ `anÄ• patti ajÄ• nantassÄ• â€™â€™ ti. ``sA
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

apuÃ±Ã±apaÃ±ho chaá¹-á¹-ho.

7. bhikkhusaá¹…ghapariharaá¹‡apaÃ±ho

<7> ``bhante \Be 160/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `tathÄ• gatassa kho, Ä
``ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ â€™ ti vÄ• , ``mamuddesiko bhik
ti. puna ca metteyyassa bhagavato sabhÄ• vaguá¹‡aá¹ƒ paridÄ«payamÄ• nena bhagavatÄ•
anekasahassaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissati, seyyathÄ• pi ahaá¹ƒ etarahi anekasat
pariharÄ• mÄ«â€™â€™ ti. yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `tathÄ• gata
hoti ``ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ ti vÄ• , ``mamuddesiko bhikk
ti, tena hi anekasataá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharÄ• mÄ«ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micch
bhaá¹‡itaá¹ƒ `so anekasahassaá¹ƒ \Ne 158/ bhikkhusaá¹…ghaá¹ƒ pariharissati, seyyathÄ• p
anekasataá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharÄ• mÄ«â€™ ti, tena hi tathÄ• gatassa kho, Ä• na
bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™ ti vÄ• , `mamuddesiko bhikkhusaá¹…ghoâ€™
micchÄ• , ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `tathÄ• gatassa kho, Ä• nanda, na evaá¹ƒ

bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ ti vÄ• , ``mamuddesiko bhikkhusaá¹…gho
metteyyassÄ• pi bhagavato sabhÄ• vaguá¹‡aá¹ƒ paridÄ«payamÄ• nena bhagavatÄ• bhaá¹
bhikkhusaá¹…ghaá¹ƒ pariharissati, seyyathÄ• pi ahaá¹ƒ etarahi anekasataá¹ƒ bhikkhusaá¹.
ti. etasmiÃ±ca, mahÄ• rÄ• ja, paÃ±he eko attho sÄ• vaseso, eko attho niravaseso. na, mah
parisÄ• ya anugÄ• miko, parisÄ• pana tathÄ• gatassa anugÄ• mikÄ• \Ee 160/. sammuti, m
`mamÄ• â€™ ti, na paramattho eso, vigataá¹ƒ, mahÄ• rÄ• ja, tathÄ• gatassa pemaá¹ƒ, viga
tathÄ• gatassa gahaá¹‡aá¹ƒ natthi, upÄ• dÄ• ya pana avassayo hoti.

``yathÄ• , mahÄ• rÄ• ja, pathavÄ« bhÅ«maá¹-á¹-hÄ• naá¹ƒ sattÄ• naá¹ƒ patiá¹-á¹-hÄ• hoti
pathaviá¹-á¹-hÄ• cete sattÄ• , na ca mahÄ• pathaviyÄ• `mayheteâ€™ ti apekkhÄ• hoti, ev
tathÄ• gato sabbasattÄ• naá¹ƒ patiá¹-á¹-hÄ• hoti \Be 161/ upassayaá¹ƒ, tathÄ• gataá¹-á¹-h
{tathÄ• gatapatiá¹-á¹-hÄ• eva (Ce) } cete sattÄ• , na ca tathÄ• gatassa `mayheteâ€™ ti ape
pana, mahÄ• rÄ• ja, mahatimahÄ• megho abhivassanto tiá¹‡arukkhapasumanussÄ• naá¹ƒ
anupÄ• leti. vuá¹-á¹-hÅ«pajÄ«vino cete sattÄ• sabbe, na ca mahÄ• meghassa `mayheteâ€
kho, mahÄ• rÄ• ja, tathÄ• gato sabbasattÄ• naá¹ƒ kusaladhamme janeti anupÄ• leti, satthÅ
sabbe, na ca tathÄ• gatassa `mayheteâ€™ ti apekkhÄ• hoti. taá¹ƒ kissa hetu? attÄ• nudiá¹
pahÄ«nattÄ• â€™â€™ ti.

``sÄ• dhu, bhante nÄ• gasena, sunibbeá¹-hito paÃ±ho bahuvidhehi kÄ• raá¹‡ehi, gambhÄ«
bhinno, gahanaá¹ƒ agahanaá¹ƒ kataá¹ƒ, andhakÄ• ro Ä• loko kato, bhaggÄ• paravÄ• dÄ• ,
uppÄ• ditaâ€™â€™ nti.

bhikkhusaá¹…ghapariharaá¹‡apaÃ±ho sattamo.

8. abhejjaparisapaÃ±ho

<8> ``bhante \Ne 159/ nÄ• gasena, tumhe bhaá¹‡atha `tathÄ• gato abhejjaparisoâ€™ ti, pu
`devadattena ekappahÄ• raá¹ƒ paÃ±ca bhikkhusatÄ• ni bhinnÄ• nÄ«â€™ ti. yadi, bhante nÄ
abhejjapariso, tena hi devadattena ekappahÄ• raá¹ƒ paÃ±ca bhikkhusatÄ• ni bhinnÄ• nÄ«ti
micchÄ• . yadi devadattena ekappahÄ• raá¹ƒ paÃ±ca bhikkhusatÄ• ni \Ee 161/ bhinnÄ• ni,
abhejjaparisoâ€™ ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nupp
dunniveá¹-hiyo, gaá¹‡á¹-hitopi gaá¹‡á¹-hitaro, etthÄ• yaá¹ƒ jano Ä• vaá¹-o nivuto ovuto pihit
ettha tava Ã±Ä• á¹‡abalaá¹ƒ dassehi paravÄ• desÅ«â€™â€™ ti.

``abhejjapariso, mahÄ• rÄ• ja, tathÄ• gato, devadattena ca ekappahÄ• raá¹ƒ paÃ±ca bhikk
taÃ±ca pana bhedakassa balena, bhedake vijjamÄ• ne natthi, mahÄ• rÄ• ja, abhejjaá¹ƒ nÄ•
puttena bhijjati, puttopi mÄ• tarÄ• bhijjati, pitÄ• pi puttena bhijjati, puttopi pitarÄ• bhijjati, bh
bhaginiyÄ• bhijjati, bhaginÄ«pi bhÄ• tarÄ• bhijjati, sahÄ• yopi \Be 162/ sahÄ• yena bhijjati,

nÄ• nÄ• dÄ• rusaá¹…ghaá¹-itÄ• Å«mivegasampahÄ• rena bhijjati, rukkhopi madhukappasa
anilabalavegÄ• bhihato bhijjati, suvaá¹‡á¹‡ampi jÄ• timantaá¹ƒ {jÄ• tarÅ«pampi (Ce) } loher
mahÄ• rÄ• ja, neso adhippÄ• yo viÃ±Ã±Å«naá¹ƒ, nesÄ• buddhÄ• naá¹ƒ adhimutti, neso pa
`tathÄ• gato bhejjaparisoâ€™ ti. api cettha kÄ• raá¹‡aá¹ƒ atthi, yena kÄ• raá¹‡ena tathÄ• ga
`abhejjaparisoâ€™ ti. katamaá¹ƒ ettha kÄ• raá¹‡aá¹ƒ? tathÄ• gatassa, mahÄ• rÄ• ja, katena
appiyavacanena vÄ• anatthacariyÄ• ya vÄ• asamÄ• nattatÄ• ya vÄ• yato kutoci cariyaá¹ƒ
bhinnÄ• ti na sutapubbaá¹ƒ, tena kÄ• raá¹‡ena tathÄ• gato vuccati `abhejjaparisoâ€™ ti. tay
Ã±Ä• tabbaá¹ƒ `atthi kiÃ±ci navaá¹…ge buddhavacane suttÄ• gataá¹ƒ, iminÄ• nÄ• ma kÄ•
tathÄ• gatassa parisÄ• bhinnÄ• â€™ ti? ``natthi bhante, no cetaá¹ƒ loke dissati nopi suyyat
nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

abhejjaparisapaÃ±ho aá¹-á¹-hamo.

abhejjavaggo dutiyo.

imasmiá¹ƒ vagge aá¹-á¹-ha paÃ±hÄ• .

3. paá¹‡Ä• mitavaggo

1. seá¹-á¹-hadhammapaÃ±ho

<1> ``bhante \Ne 160/ \Ee 162/ \Be 163/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `dha
seá¹-á¹-ho janetasmiá¹ƒ diá¹-á¹-he ceva dhamme abhisamparÄ• ye cÄ• â€™ ti. puna ca `up
pihitÄ• pÄ• yo diá¹-á¹-hippatto viÃ±Ã±Ä• tasÄ• sano bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ•
paccuá¹-á¹-hetÄ«â€™ ti. yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `dhammo hi, v
janetasmiá¹ƒ diá¹-á¹-he ceva dhamme abhisamparÄ• ye cÄ• â€™ ti, tena hi `upÄ• sako gih
diá¹-á¹-hippatto viÃ±Ã±Ä• tasÄ• sano bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• puthujjanaá¹ƒ
paccuá¹-á¹-hetÄ«â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi `upÄ• sako gihÄ« sotÄ• pan
diá¹-á¹-hippatto viÃ±Ã±Ä• tasÄ• sano bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• puthujjanaá¹ƒ
paccuá¹-á¹-hetiâ€™, tena hi `dhammo hi, vÄ• seá¹-á¹-ha, seá¹-á¹-ho janetasmiá¹ƒ diá¹-á¹-he
abhisamparÄ• ye cÄ• ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• n
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `dhammo hi, vÄ• seá¹-á¹-ha, seá¹-á¹-ho ja
dhamme abhisamparÄ• ye cÄ• â€™ ti, `upÄ• sako ca gihÄ« sotÄ• panno pihitÄ• pÄ• yo diá
bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• puthujjanaá¹ƒ abhivÄ• deti paccuá¹-á¹-hetiâ€™. tatth
atthi. katamaá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ?

``vÄ«sati kho panime, mahÄ• rÄ• ja, samaá¹‡assa samaá¹‡akaraá¹‡Ä• dhammÄ• dve ca
abhivÄ• danapaccuá¹-á¹-hÄ• nasamÄ• nanapÅ«janÄ• raho hoti. katame vÄ«sati samaá¹‡as
dve ca liá¹…gÄ• ni? seá¹-á¹-ho {seá¹-á¹-habhÅ«misayo (Ce Se), seá¹-á¹-ho yamo (Ee) } dha
cÄ• ro vihÄ• ro saá¹ƒyamo saá¹ƒvaro khanti soraccaá¹ƒ ekattacariyÄ• ekattÄ• bhirati paá¹-
hiriottappaá¹ƒ vÄ«riyaá¹ƒ appamÄ• do sikkhÄ• samÄ• dÄ• naá¹ƒ {sikkhÄ• padhÄ• naá¹ƒ (C
(Katthaci) } uddeso paripucchÄ• sÄ«lÄ• diabhirati nirÄ• layatÄ• sikkhÄ• padapÄ• ripÅ«ritÄ
\Ne 161/, bhaá¹‡á¸• ubhÄ• vo \Ee 163/. ime kho \Be 164/, mahÄ• rÄ• ja, vÄ«sati samaá¹‡as
dhammÄ• dve ca liá¹…gÄ• ni. ete guá¹‡e bhikkhu samÄ• dÄ• ya vattati, so tesaá¹ƒ dhamm
paripuá¹‡á¹‡attÄ• sampannattÄ• samannÄ• gatattÄ• asekkhabhÅ«miá¹ƒ arahantabhÅ«m
bhÅ«mantaraá¹ƒ okkamati, arahattÄ• sannagatoti arahati upÄ• sako sotÄ• panno bhikkhuá¹
abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• tuá¹ƒ.

`` `khÄ«á¹‡Ä• savehi so sÄ• maÃ±Ã±aá¹ƒ upagato, natthi me so samayoâ€™ ti {taá¹ƒ sÄ•
arahati upÄ• sako sotÄ• panno bhikkhuá¹ƒ puthujjanaá¹ƒ abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• t

`` `aggaparisaá¹ƒ so upagato, nÄ• haá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ upagatoâ€™ ti arahati upÄ• sa
puthujjanaá¹ƒ abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• tuá¹ƒ.

`` `labhati so pÄ• timokkhuddesaá¹ƒ sotuá¹ƒ, nÄ• haá¹ƒ taá¹ƒ labhÄ• mi sotuâ€™ nti araha
bhikkhuá¹ƒ puthujjanaá¹ƒ abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• tuá¹ƒ.

`` `so aÃ±Ã±e pabbÄ• jeti upasampÄ• deti jinasÄ• sanaá¹ƒ vaá¸• á¸• heti, ahametaá¹ƒ na l
arahati upÄ• sako sotÄ• panno bhikkhuá¹ƒ puthujjanaá¹ƒ abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• t

`` `appamÄ• á¹‡esu so sikkhÄ• padesu samattakÄ• rÄ«, nÄ• haá¹ƒ tesu vattÄ• mÄ«â€™ ti
bhikkhuá¹ƒ puthujjanaá¹ƒ abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• tuá¹ƒ.

`` `upagato so samaá¹‡aliá¹…gaá¹ƒ, buddhÄ• dhippÄ• ye á¹-hito, tenÄ• haá¹ƒ liá¹…gena d
upÄ• sako sotÄ• panno bhikkhuá¹ƒ puthujjanaá¹ƒ abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• tuá¹ƒ.

`` `parÅ«á¸·hakacchalomo so anaÃ±jitaamaá¹‡á¸• ito anulittasÄ«lagandho, ahaá¹ƒ pana
maá¹‡á¸• anavibhÅ«sanÄ• bhiratoâ€™ ti arahati upÄ• sako sotÄ• panno bhikkhuá¹ƒ puthuj
paccuá¹-á¹-hÄ• tuá¹ƒ.

``api ca, mahÄ• rÄ• ja, `ye te vÄ«sati samaá¹‡akaraá¹‡Ä• dhammÄ• dve ca liá¹…gÄ• ni, s
bhikkhussa saá¹ƒvijjanti, so yeva te dhamme dhÄ• reti, aÃ±Ã±epi tattha sikkhÄ• peti, so me
sikkhÄ• panaÃ±ca natthÄ«â€™ ti arahati \Be 165/ upÄ• sako sotÄ• panno bhikkhuá¹ƒ puthu
paccuá¹-á¹-hÄ• tuá¹ƒ \Ee 164/.

``yathÄ• , mahÄ• rÄ• ja, rÄ• jakumÄ• ro purohitassa santike vijjaá¹ƒ adhÄ«yati, khattiyadha
aparena samayena abhisitto Ä• cariyaá¹ƒ abhivÄ• deti paccuá¹-á¹-heti `sikkhÄ• pako me ay
mahÄ• rÄ• ja, `bhikkhu sikkhÄ• pako vaá¹ƒsadharoâ€™ ti arahati upÄ• sako sotÄ• panno b
abhivÄ• detuá¹ƒ paccuá¹-á¹-hÄ• tuá¹ƒ.

``api ca, mahÄ• rÄ• ja, iminÄ• petaá¹ƒ pariyÄ• yena jÄ• nÄ• hi bhikkhubhÅ«miyÄ• mahant
yadi, mahÄ• rÄ• ja, upÄ• sako sotÄ• panno arahattaá¹ƒ sacchikaroti, dveva tassa gatiyo bh
yeva divase parinibbÄ• yeyya vÄ• , bhikkhubhÄ• vaá¹ƒ vÄ• upagaccheyya. acalÄ• hi sÄ• ,
mahatÄ« accuggatÄ• , yadidaá¹ƒ bhikkhubhÅ«mÄ«â€™â€™ ti. ``Ã±Ä• á¹‡agato, bhante nÄ
balavatÄ• atibuddhinÄ• tayÄ• , na yimaá¹ƒ paÃ±haá¹ƒ samattho aÃ±Ã±o evaá¹ƒ viniveá¹-h
tavÄ• disena buddhimatÄ• â€™â€™ ti.

seá¹-á¹-hadhammapaÃ±ho paá¹-hamo.

2. sabbasattahitapharaá¹‡apaÃ±ho

<2> ``bhante nÄ• gasena, tumhe bhaá¹‡atha `tathÄ• gato sabbasattÄ• naá¹ƒ ahitamapane
puna ca bhaá¹‡atha __aggikkhandhÅ«pame_ dhammapariyÄ• ye bhaÃ±Ã±amÄ• ne `saá¹-á
uá¹‡haá¹ƒ lohitaá¹ƒ mukhato uggataâ€™ nti. aggikkhandhÅ«pamaá¹ƒ, bhante, dhammapar
tathÄ• gatena saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ hitamapanetvÄ• ahitamupadahitaá¹ƒ
tathÄ• gato sabbasattÄ• naá¹ƒ ahitamapanetvÄ• hitamupadahati, tena hi aggikkhandhÅ«pa
bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uá¹‡haá¹ƒ lohitaá¹ƒ mukhato ugg
micchÄ• . yadi aggikkhandhÅ«pame dhammapariyÄ• ye bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ•
lohitaá¹ƒ mukhato uggataá¹ƒ, tena \Ee 165/ hi tathÄ• gato sabbasattÄ• naá¹ƒ ahitamapanet
tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ

``tathÄ• gato \Ne 163/ \Be 166/, mahÄ• rÄ• ja, sabbasattÄ• naá¹ƒ ahitamapanetvÄ• hitamu
aggikkhandhÅ«pame dhammapariyÄ• ye bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ
mukhato uggataá¹ƒ, taÃ±ca pana na tathÄ• gatassa katena, tesaá¹ƒ yeva attano katenÄ• â€

``yadi, bhante nÄ• gasena, tathÄ• gato aggikkhandhÅ«pamaá¹ƒ dhammapariyÄ• yaá¹ƒ na
uá¹‡haá¹ƒ lohitaá¹ƒ mukhato uggaccheyyÄ• ti, na hi, mahÄ• rÄ• ja, micchÄ• paá¹-ipannÄ• n
dhammapariyÄ• yaá¹ƒ sutvÄ• pariá¸·Ä• ho kÄ• ye uppajji, tena tesaá¹ƒ pariá¸·Ä• hena uá¹‡
uggataâ€™â€™ nti. ``tena hi, bhante nÄ• gasena, tathÄ• gatasseva katena tesaá¹ƒ uá¹‡ha
uggataá¹ƒ, tathÄ• gato yeva tattha adhikÄ• ro tesaá¹ƒ nÄ• sanÄ• ya, yathÄ• nÄ• ma, bhant
paviseyya, athaÃ±Ã±ataro paá¹ƒsukÄ• mo puriso vammikaá¹ƒ bhinditvÄ• paá¹ƒsuá¹ƒ harey
vammikassa susiraá¹ƒ pidaheyya, atha tattheva so assÄ• saá¹ƒ alabhamÄ• no mareyya, na

purisassa katena maraá¹‡appattoâ€™â€™ ti. ``Ä• ma mahÄ• rÄ• jÄ• â€™â€™ ti. ``evamev
tathÄ• gato yeva tattha adhikÄ• ro tesaá¹ƒ nÄ• sanÄ• yÄ• â€™â€™ ti.

``tathÄ• gato, mahÄ• rÄ• ja, dhammaá¹ƒ desayamÄ• no anunayappaá¹-ighaá¹ƒ na karoti, a
dhammaá¹ƒ deseti, evaá¹ƒ dhamme desÄ«yamÄ• ne ye tattha sammÄ• paá¹-ipannÄ• , te b
micchÄ• paá¹-ipannÄ• , te patanti. yathÄ• , mahÄ• rÄ• ja, purisassa ambaá¹ƒ vÄ• jambuá¹
cÄ• layamÄ• nassa yÄ• ni tattha phalÄ• ni sÄ• rÄ• ni daá¸·habandhanÄ• ni, tÄ• ni tattheva
yÄ• ni tattha phalÄ• ni pÅ«tivaá¹‡á¹-amÅ«lÄ• ni dubbalabandhanÄ• ni, tÄ• ni \Ee 166/ patan
mahÄ• rÄ• ja, tathÄ• gato dhammaá¹ƒ desayamÄ• no anunayappaá¹-ighaá¹ƒ na karoti, anu
dhammaá¹ƒ deseti, evaá¹ƒ dhamme desÄ«yamÄ• ne ye tattha sammÄ• paá¹-ipannÄ• , te b
micchÄ• paá¹-ipannÄ• , te patanti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kassako dhaÃ±Ã±aá¹ƒ ropetukÄ• mo khettaá¹ƒ kasati, t
anekasatasahassÄ• ni tiá¹‡Ä• ni maranti. evameva kho, mahÄ• rÄ• ja, tathÄ• gato paripakk
{bodhetuá¹ƒ (Ce) } anunayappaá¹-ighavippamutto \Be 167/ dhammaá¹ƒ deseti, evaá¹ƒ dhan
sammÄ• paá¹-ipannÄ• , te bujjhanti. ye pana micchÄ• paá¹-ipannÄ• , te tiá¹‡Ä• ni viya mara

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, manussÄ• rasahetu yantena ucchuá¹ƒ pÄ«á¸·ayanti, te
pÄ«á¸·ayamÄ• nÄ• naá¹ƒ ye tattha yantamukhagatÄ• kimayo, te pÄ«á¸·iyanti. evameva kh
\Ne 164/ paripakkamÄ• nase satte bodhento dhammayantamabhipÄ«á¸·ayati {dhammayant
ye tattha micchÄ• paá¹-ipannÄ• , te kimÄ« viya marantÄ«â€™â€™ ti.

``nanu, bhante nÄ• gasena, te bhikkhÅ« tÄ• ya dhammadesanÄ• ya patitÄ• â€™â€™ ti? ``
tacchako rukkhaá¹ƒ tacchanto {rakkhanto (Ce Ee} ujukaá¹ƒ parisuddhaá¹ƒ karotÄ«â€™â€™
vajjanÄ«yaá¹ƒ apanetvÄ• tacchako rukkhaá¹ƒ ujukaá¹ƒ parisuddhaá¹ƒ karotÄ«â€™â€™ ti.
tathÄ• gato parisaá¹ƒ rakkhanto na sakkoti bodhaneyye {abodhanÄ«ye (Se) } satte bodhetu
pana satte apanetvÄ• bodhaneyye satte bodheti, attakatena pana te, mahÄ• rÄ• ja, micchÄ

``yathÄ• , mahÄ• rÄ• ja, kadalÄ« veá¸·u assatarÄ« attajena {attajena phalena (Ce) } haÃ±Ã
mahÄ• rÄ• ja, ye te micchÄ• paá¹-ipannÄ• , te attakatena haÃ±Ã±anti patanti.

``yathÄ• , mahÄ• rÄ• ja, corÄ• attakatena cakkhuppÄ• á¹-anaá¹ƒ sÅ«lÄ• ropanaá¹ƒ sÄ«sa
evameva kho, mahÄ• rÄ• ja, ye te micchÄ• paá¹-ipannÄ• , te attakatena haÃ±Ã±anti patant
patanti (Ce Ee) }. yesaá¹ƒ, mahÄ• rÄ• ja, saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uá¹‡haá¹ƒ
uggataá¹ƒ, tesaá¹ƒ taá¹ƒ neva bhagavato katena, na paresaá¹ƒ katena, atha kho attano yev

``yathÄ• , mahÄ• rÄ• ja, puriso sabbajanassa amataá¹ƒ dadeyya, te taá¹ƒ amataá¹ƒ asitvÄ•
sabbÄ«tito {sabbÄ«tiyÄ• (Ce) } parimucceyyuá¹ƒ, athaÃ±Ã±ataro puriso durupacÄ• rena ta

pÄ• puá¹‡eyya, api nu kho so, mahÄ• rÄ• ja, amatadÄ• yako puriso tatonidÄ• naá¹ƒ kiÃ±ci
Ä• pajjeyyÄ• â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, tathÄ•
lokadhÄ• tuyÄ• devamanussÄ• naá¹ƒ amataá¹ƒ dhammadÄ• naá¹ƒ \Be 168/ deti, ye te sat
bujjhanti. ye pana te sattÄ• abhabbÄ• , te dhammÄ• matena haÃ±Ã±anti patanti. bhojanaá
sabbasattÄ• naá¹ƒ jÄ«vitaá¹ƒ rakkhati, tamekacce bhuÃ±jitvÄ• visÅ«cikÄ• ya maranti, api n
bhojanadÄ• yako puriso tatonidÄ• naá¹ƒ kiÃ±ci apuÃ±Ã±aá¹ƒ Ä• pajjeyyÄ• â€™â€™ ti? ``n
``evameva kho, mahÄ• rÄ• ja, tathÄ• gato dasasahassiyÄ• lokadhÄ• tuyÄ• devamanussÄ
deti, ye te sattÄ• bhabbÄ• , te dhammÄ• matena bujjhanti. ye pana te sattÄ• abhabbÄ• , te
haÃ±Ã±anti patantÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampa

sabbasattahitapharaá¹‡apaÃ±ho dutiyo.

3. vatthaguyhanidassanapaÃ±ho

<3> ``bhante \Ne 165/ nÄ• gasena, bhÄ• sitampetaá¹ƒ tathÄ• gatena ---

`` `kÄ• yena saá¹ƒvaro sÄ• dhu {Dhp 361}, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvaroâ€™ ti ||

``puna ca tathÄ• gato catunnaá¹ƒ parisÄ• naá¹ƒ majjhe nisÄ«ditvÄ• purato devamanussÄ
brÄ• hmaá¹‡assa kosohitaá¹ƒ vatthaguyhaá¹ƒ dassesi. yadi, bhante nÄ• gasena, bhagavat
`kÄ• yena saá¹ƒvaro sÄ• dhÅ«â€™ ti, tena hi selassa brÄ• hmaá¹‡assa kosohitaá¹ƒ vatthag
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi selassa brÄ• hmaá¹‡assa kosohitaá¹ƒ vatthaguyhaá¹ƒ das
saá¹ƒvaro sÄ• dhÅ«â€™ ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `kÄ• yena saá¹ƒvaro sÄ• dhÅ«â€™ ti, sel
kosohitaá¹ƒ vatthaguyhaá¹ƒ dassitaá¹ƒ. yassa kho, mahÄ• rÄ• ja, tathÄ• gate kaá¹…khÄ• u
bodhanatthÄ• ya bhagavÄ• iddhiyÄ• tappaá¹-ibhÄ• gaá¹ƒ kÄ• yaá¹ƒ dasseti, so yeva taá¹ƒ
passatÄ«â€™â€™ ti.

``ko \Be 169/ panetaá¹ƒ, bhante nÄ• gasena, saddahissati, yaá¹ƒ parisagato eko yeva taá¹ƒ
avasesÄ• tattheva vasantÄ• na passantÄ«ti. iá¹…gha me tvaá¹ƒ tattha kÄ• raá¹‡aá¹ƒ upa
saÃ±Ã±Ä• pehÄ«â€™â€™ ti. ``diá¹-á¹-hapubbo pana tayÄ• , mahÄ• rÄ• ja, koci byÄ• dhito
Ã±Ä• timittehÄ«â€™â€™ ti. ``Ä• ma bhanteâ€™â€™ ti. ``api nu kho sÄ• , mahÄ• rÄ• ja, pa
yÄ• ya so puriso vedanÄ• ya vedayatÄ«â€™â€™ ti. ``na hi bhante, attanÄ• yeva so, bhant
ti. ``evameva kho, mahÄ• rÄ• ja, yasseva tathÄ• gate kaá¹…khÄ• uppannÄ• , tasseva tath

iddhiyÄ• tappaá¹-ibhÄ• gaá¹ƒ kÄ• yaá¹ƒ dasseti, so yeva taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ passati.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kaÃ±cideva purisaá¹ƒ bhÅ«to Ä• viseyya, api nu kho sÄ
passati taá¹ƒ bhÅ«tÄ• gamanaâ€™â€™ nti? ``na hi, bhante, so yeva Ä• turo tassa bhÅ«tas
passatÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, yasseva tathÄ• gate kaá¹…khÄ• uppa
tathÄ• gato bodhanatthÄ• ya iddhiyÄ• tappaá¹-ibhÄ• gaá¹ƒ kÄ• yaá¹ƒ dasseti, so yeva taá¹
passatÄ«â€™â€™ ti.

``dukkaraá¹ƒ, bhante nÄ• gasena, bhagavatÄ• kataá¹ƒ, yaá¹ƒ ekassapi adassanÄ«yaá¹ƒ,
ti. ``na, mahÄ• rÄ• ja, bhagavÄ• guyhaá¹ƒ dassesi \Ee 169/, iddhiyÄ• pana chÄ• yaá¹ƒ das
``chÄ• yÄ• yapi, bhante, diá¹-á¹-hÄ• ya diá¹-á¹-haá¹ƒ yeva hoti guyhaá¹ƒ, yaá¹ƒ disvÄ• niá¹
ti. ``dukkaraÃ±cÄ• pi, mahÄ• rÄ• ja, tathÄ• gato karoti bodhaneyye satte bodhetuá¹ƒ. yadi,
kiriyaá¹ƒ hÄ• peyya, bodhaneyyÄ• sattÄ• na bujjheyyuá¹ƒ. yasmÄ• ca kho, mahÄ• rÄ• ja,
bodhaneyye satte bodhetuá¹ƒ, tasmÄ• tathÄ• gato yena yena yogena bodhaneyyÄ• bujjha
bodhaneyye bodheti.

``yathÄ• , mahÄ• rÄ• ja, bhisakko sallakatto yena yena bhesajjena Ä• turo arogo hoti, tena
Ä• turaá¹ƒ upasaá¹…kamati, vamanÄ«yaá¹ƒ vameti, virecanÄ«yaá¹ƒ vireceti, anulepanÄ«ya
anuvÄ• sanÄ«yaá¹ƒ anuvÄ• seti. evameva kho, mahÄ• rÄ• ja, tathÄ• gato yena yena yogen
bujjhanti, tena tena yogena bodheti.

``yathÄ• \Be 170/ vÄ• pana, mahÄ• rÄ• ja, itthÄ« mÅ«á¸·hagabbhÄ• bhisakkassa adassa
evameva kho, mahÄ• rÄ• ja, tathÄ• gato bodhaneyye satte bodhetuá¹ƒ adassanÄ«yaá¹ƒ gu
dassesi. natthi, mahÄ• rÄ• ja, adassanÄ«yo nÄ• ma okÄ• so puggalaá¹ƒ upÄ• dÄ• ya. yadi
hadayaá¹ƒ disvÄ• bujjheyya, tassapi bhagavÄ• yogena hadayaá¹ƒ dasseyya, yogaÃ±Ã±Å«
desanÄ• kusalo.

``nanu, mahÄ• rÄ• ja, tathÄ• gato therassa nandassa adhimuttiá¹ƒ jÄ• nitvÄ• taá¹ƒ devabh
devakaÃ±Ã±Ä• yo dassesi `iminÄ• yaá¹ƒ kulaputto bujjhissatÄ«â€™ ti, tena ca so kulaputto
mahÄ• rÄ• ja, tathÄ• gato anekapariyÄ• yena subhanimittaá¹ƒ hÄ«á¸·ento garahanto jigucc
kakuá¹-apÄ• diniyo accharÄ• yo dassesi. evampi tathÄ• gato yogaÃ±Ã±Å« desanÄ• kusalo.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, tathÄ• gato therassa cÅ«á¸·apanthakassa bhÄ• tarÄ• nik
dummanassa upagantvÄ• sukhumaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ adÄ• si `iminÄ• yaá¹ƒ kulapu
167/, so \Ee 170/ ca kulaputto tena kÄ• raá¹‡ena jinasÄ• sane vasÄ«bhÄ• vaá¹ƒ pÄ• puá¹‡
tathÄ• gato yogaÃ±Ã±Å« desanÄ• kusalo.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, tathÄ• gato brÄ• hmaá¹‡assa mogharÄ• jassa yÄ• va tati

byÄ• kÄ• si `evamimassa kulaputtassa mÄ• no upasamissati, mÄ• nÅ«pasamÄ• abhisama
tassa kulaputtassa mÄ• no upasami, mÄ• nÅ«pasamÄ• so brÄ• hmaá¹‡o chasu abhiÃ±Ã±
evampi, mahÄ• rÄ• ja, tathÄ• gato yogaÃ±Ã±Å« desanÄ• kusaloâ€™â€™ ti.

``sÄ• dhu, bhante nÄ• gasena, sunibbeá¹-hito paÃ±ho bahuvidhehi kÄ• raá¹‡ehi, gahanaá
andhakÄ• ro Ä• loko kato, gaá¹‡á¹-hi bhinno, bhaggÄ• paravÄ• dÄ• , jinaputtÄ• naá¹ƒ cakk
nippaá¹-ibhÄ• nÄ• titthiyÄ• , tvaá¹ƒ gaá¹‡ivarapavaramÄ• sajjÄ• â€™â€™ ti.

vatthaguyhanidassanapaÃ±ho tatiyo.

4. pharusavÄ• cÄ• bhÄ• vapaÃ±ho

<4> ``bhante \Be 171/ nÄ• gasena, bhÄ• sitampetaá¹ƒ therena sÄ• riputtena dhammasenÄ
`parisuddhavacÄ«samÄ• cÄ• ro Ä• vuso tathÄ• gato, natthi tathÄ• gatassa vacÄ«duccaritaá
rakkheyya `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. puna ca tathÄ• gato therassa sudinn
aparÄ• dhe pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apento pharusÄ• hi vÄ• cÄ• hi moghapurisavÄ• dena sa
moghapurisavÄ• dena maá¹…kucittavasena rundhitattÄ• vippaá¹-isÄ• rÄ« nÄ• sakkhi ariya
yadi, bhante nÄ• gasena, parisuddhavacÄ«samÄ• cÄ• ro tathÄ• gato, natthi tathÄ• gatassa
tathÄ• gatena therassa sudinnassa kalandaputtassa aparÄ• dhe moghapurisavÄ• dena san
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi bhagavatÄ• therassa sudinnassa kalandaputtassa aparÄ•
171/ samudÄ• ciá¹‡á¹‡aá¹ƒ, tena hi parisuddhavacÄ«samÄ• cÄ• ro tathÄ• gato, natthi tathÄ
tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• `parisud
168/ tathÄ• gato, natthi tathÄ• gatassa vacÄ«duccaritaá¹ƒ, yaá¹ƒ tathÄ• gato rakkheyya `mÄ
aÃ±Ã±Ä• sÄ«â€™ ti. Ä• yasmato ca sudinnassa kalandaputtassa aparÄ• dhe pÄ• rÄ• jikaá
moghapurisavÄ• dena samudÄ• ciá¹‡á¹‡aá¹ƒ, taÃ±ca pana aduá¹-á¹-hacittena asÄ• rambh
kiÃ±ca tattha yÄ• thÄ• valakkhaá¹‡aá¹ƒ, yassa, mahÄ• rÄ• ja, puggalassa imasmiá¹ƒ attabh
na hoti, tassa purisattanaá¹ƒ moghaá¹ƒ aÃ±Ã±aá¹ƒ kayiramÄ• naá¹ƒ aÃ±Ã±ena sambhavat
`moghapurisoâ€™ ti. iti, mahÄ• rÄ• ja, bhagavatÄ• Ä• yasmato sudinnassa kalandaputtass
samudÄ• ciá¹‡á¹‡aá¹ƒ, no abhÅ«tavÄ• denÄ• â€™â€™ ti.

``sabhÄ• vampi, bhante nÄ• gasena, yo akkosanto bhaá¹‡ati, tassa mayaá¹ƒ kahÄ• paá¹‡a
aparÄ• dho yeva so vatthuá¹ƒ nissÄ• ya visuá¹ƒ vohÄ• raá¹ƒ Ä• caranto akkosatÄ«â€™â€™
mahÄ• rÄ• ja, sutapubbaá¹ƒ \Be 172/ tayÄ• khalitassa abhivÄ• danaá¹ƒ vÄ• paccuá¹-á¹-hÄ
upÄ• yanÄ• nuppadÄ• naá¹ƒ vÄ• â€™â€™ ti? ``na hi, bhante, yato kutoci yattha katthaci kh
paribhÄ• sanÄ• raho hoti tajjanÄ• raho, uttamaá¹…gampissa chindanti hanantipi bandhantip
jhÄ• pentipÄ«â€™â€™ ti {jÄ• pentipÄ«ti (Ce Ee) }. ``tena hi, mahÄ• rÄ• ja, bhagavatÄ• kiri

akiriyÄ• â€™â€™ ti.

``kiriyampi, bhante nÄ• gasena, kurumÄ• nena patirÅ«pena kÄ• tabbaá¹ƒ anucchavikena, s
nÄ• gasena, tathÄ• gatassa sadevako loko ottappati hiriyati bhiyyo dassanena tatuttariá¹ƒ u
payirupÄ• sanenÄ• â€™â€™ ti. ``api \Ee 172/ nu kho, mahÄ• rÄ• ja, tikicchako abhisanne k
sinehanÄ«yÄ• ni bhesajjÄ• ni detÄ«â€™â€™ ti? ``na hi, bhante, tiá¹‡hÄ• ni lekhanÄ«yÄ• ni
ti. ``evameva kho, mahÄ• rÄ• ja, tathÄ• gato sabbakilesabyÄ• dhivÅ«pasamÄ• ya anusiá¹-â
mahÄ• rÄ• ja, tathÄ• gatassa vÄ• cÄ• satte sinehayati, muduke karoti. yathÄ• , mahÄ• rÄ•
kiÃ±ci sinehanÄ«yaá¹ƒ sinehayati, mudukaá¹ƒ karoti, evameva kho, mahÄ• rÄ• ja, pharusÄ
atthavatÄ« hoti karuá¹‡Ä• sahagatÄ• . yathÄ• , mahÄ• rÄ• ja, pituvacanaá¹ƒ puttÄ• naá¹ƒ a
karuá¹‡Ä• sahagataá¹ƒ, evameva kho, mahÄ• rÄ• ja, pharusÄ• pi tathÄ• gatassa vÄ• cÄ• a
karuá¹‡Ä• sahagatÄ• . pharusÄ• pi, mahÄ• rÄ• ja, tathÄ• gatassa vÄ• cÄ• sattÄ• naá¹ƒ kil
{kilesappahÄ• nÄ• ya (Ce) } hoti. yathÄ• , mahÄ• rÄ• ja, duggandhampi gomuttaá¹ƒ pÄ«taá
khÄ• yitaá¹ƒ sattÄ• naá¹ƒ byÄ• dhiá¹ƒ hanati, evameva kho, mahÄ• rÄ• ja, pharusÄ• pi tath
karuá¹‡Ä• sahagatÄ• . yathÄ• , mahÄ• rÄ• ja, mahantopi tÅ«lapuÃ±jo {tÅ«lapicu (Ce Se) } p
rujaá¹ƒ na karoti, evameva kho, mahÄ• rÄ• ja, pharusÄ• pi tathÄ• gatassa \Ne 169/ vÄ• cÄ•
uppÄ• detÄ«â€™â€™ ti. ``suvinicchito, bhante nÄ• gasena, paÃ±ho bahÅ«hi kÄ• raá¹‡ehi,
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

pharusavÄ• cÄ• bhÄ• vapaÃ±ho catuttho.

5. rukkhaacetanÄ• bhÄ• vapaÃ±ho

<5> ``bhante \Be 173/ nÄ• gasena, bhÄ• sitampetaá¹ƒ tathÄ• gatena ---

`` `acetanaá¹ƒ brÄ• hmaá¹‡a assuá¹‡antaá¹ƒ, jÄ• no ajÄ• nantamimaá¹ƒ palÄ• saá¹ƒ.

Ä• raddhavÄ«riyo dhuvaá¹ƒ appamatto, sukhaseyyaá¹ƒ pucchasi kissa hetÅ«â€™ ti {J I 4.2

puna \Ee 173/ ca bhaá¹‡itaá¹ƒ ---

`` `iti phandanarukkhopi, tÄ• vade ajjhabhÄ• satha.

mayhampi vacanaá¹ƒ atthi, bhÄ• radvÄ• ja suá¹‡ohi meâ€™ ti {J I 13.20} ||

``yadi, bhante nÄ• gasena, rukkho acetano, tena hi phandanena rukkhena bhÄ• radvÄ• jen
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi phandanena rukkhena bhÄ• radvÄ• jena saddhiá¹ƒ sallapit
acetanoti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppato, so tay

ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `rukkho acetanoâ€™ ti, phandanena ca ru
saddhiá¹ƒ sallapitaá¹ƒ, taÃ±ca pana vacanaá¹ƒ lokasamaÃ±Ã±Ä• ya bhaá¹‡itaá¹ƒ. natthi, m
rukkhassa sallÄ• po nÄ• ma, api ca, mahÄ• rÄ• ja, tasmiá¹ƒ rukkhe adhivatthÄ• ya devatÄ•
rukkhoti, rukkho sallapatÄ«ti cesÄ• lokapaá¹‡á¹‡atti, yathÄ• , mahÄ• rÄ• ja, sakaá¹-aá¹ƒ dh
paripÅ«ritaá¹ƒ dhaÃ±Ã±asakaá¹-anti jano voharati, na ca taá¹ƒ dhaÃ±Ã±amayaá¹ƒ sakaá¹-a
sakaá¹-aá¹ƒ, tasmiá¹ƒ sakaá¹-e dhaÃ±Ã±assa pana Ä• kiritattÄ• dhaÃ±Ã±asakaá¹-anti janc
mahÄ• rÄ• ja, na rukkho sallapati, rukkho acetano, yÄ• pana tasmiá¹ƒ rukkhe adhivatthÄ•
taá¹ƒ adhivacanaá¹ƒ rukkhoti, rukkho sallapatÄ«ti cesÄ• lokapaá¹‡á¹‡atti.

``yathÄ• \Ne 170/ vÄ• pana, mahÄ• rÄ• ja, dadhiá¹ƒ manthayamÄ• no takkaá¹ƒ manthem
takkaá¹ƒ, yaá¹ƒ so mantheti, dadhiá¹ƒ yeva so manthento takkaá¹ƒ manthemÄ«ti voharati, e
mahÄ• rÄ• ja, na rukkho sallapati, rukkho acetano \Be 174/. yÄ• pana tasmiá¹ƒ rukkhe adh
tassÄ• yeva taá¹ƒ adhivacanaá¹ƒ rukkhoti, rukkho sallapatÄ«ti cesÄ• lokapaá¹‡á¹‡atti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, asantaá¹ƒ sÄ• dhetukÄ• mo santaá¹ƒ sÄ• dhemÄ«ti vo
siddhanti voharati, evamesÄ• lokasamaÃ±Ã±Ä• , evameva kho, mahÄ• rÄ• ja, na rukkho s
pana tasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• , tassÄ• yeva taá¹ƒ adhivacanaá¹ƒ rukkhoti, ruk
lokapaá¹‡á¹‡atti, yÄ• ya, mahÄ• rÄ• ja, lokasamaÃ±Ã±Ä• ya jano voharati, tathÄ• gatopi tÄ
sattÄ• naá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ t
ti.

rukkhaacetanÄ• bhÄ• vapaÃ±ho paÃ±camo.

6. piá¹‡á¸• apÄ• tamahapphalapaÃ±ho

<6> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ dhammasaá¹…gÄ«tikÄ• rakehi therehi ---

`` `cundassa bhattaá¹ƒ bhuÃ±jitvÄ• , kammÄ• rassÄ• ti me sutaá¹ƒ.

Ä• bÄ• dhaá¹ƒ samphusÄ« dhÄ«ro, pabÄ• á¸·haá¹ƒ mÄ• raá¹‡antikaâ€™ nti {DN II 190} ||

``puna ca bhagavatÄ• bhaá¹‡itaá¹ƒ `dveme, Ä• nanda, piá¹‡á¸• apÄ• tÄ• samasamaphalÄ
aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• ca. katame dve?
paribhuÃ±jitvÄ• tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhi, yaÃ±ca piá¹‡
paribhuÃ±jitvÄ• tathÄ• gato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati. ime
samasamaphalÄ• samavipÄ• kÄ• , ativiya aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi mahapphalatarÄ•

ti. yadi, bhante nÄ• gasena, bhagavato cundassa bhattaá¹ƒ bhuttÄ• vissa {bhuÃ±jitvÄ• (Ce
uppanno, pabÄ• á¸·hÄ• ca vedanÄ• pavattÄ• mÄ• raá¹‡antikÄ• , tena hi `dveme, Ä• nand
samasamaphalÄ• samavipÄ• kÄ• ativiya aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi mahapphalatarÄ• c
yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi dveme piá¹‡á¸• apÄ• tÄ• \Ne 171/ samasamaphalÄ•
aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca \Be 175/ mahÄ• nisaá¹ƒsatarÄ• ca, tena
bhattaá¹ƒ bhuttÄ• vissa {bhuÃ±jitvÄ• (Ce) } kharo Ä• bÄ• dho uppanno, pabÄ• á¸·hÄ• ca v
mÄ• raá¹‡antikÄ• ti tampi vacanaá¹ƒ micchÄ• . kiá¹ƒnu kho, bhante nÄ• gasena, so piá¹‡á¸
mahapphalo, roguppÄ• dakatÄ• ya mahapphalo \Ee 175/, Ä• yuvinÄ• sakatÄ• ya mahappha
jÄ«vitharaá¹‡atÄ• ya mahapphalo? tattha me kÄ• raá¹‡aá¹ƒ brÅ«hi paravÄ• dÄ• naá¹ƒ nig
sammÅ«á¸·ho lobhavasena atibahuá¹ƒ khÄ• yitena lohitapakkhandikÄ• uppannÄ• ti. ayamp
tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, dhammasaá¹…gÄ«tikÄ• rakehi therehi ---

`` `cundassa bhattaá¹ƒ bhuÃ±jitvÄ• , kammÄ• rassÄ• ti me sutaá¹ƒ.

Ä• bÄ• dhaá¹ƒ samphusÄ« dhÄ«ro, pabÄ• á¸·haá¹ƒ mÄ• raá¹‡antikaâ€™ nti ||

``bhagavatÄ• ca bhaá¹‡itaá¹ƒ `dveme, Ä• nanda, piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• sa
piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• ca. katame dve? yaÃ±ca pi
paribhuÃ±jitvÄ• tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhi, yaÃ±ca piá¹‡
paribhuÃ±jitvÄ• tathÄ• gato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati {parin
piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• samavipÄ• kÄ• , ativiya aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi
mahÄ• nisaá¹ƒsatarÄ• cÄ• â€™ ti.

``so pana piá¹‡á¸• apÄ• to bahuguá¹‡o anekÄ• nisaá¹ƒso. devatÄ• , mahÄ• rÄ• ja, haá¹-á¹
bhagavato pacchimo piá¹‡á¸• apÄ• toâ€™ ti dibbaá¹ƒ ojaá¹ƒ sÅ«karamaddave Ä• kiriá¹ƒsu.
lahupÄ• kaá¹ƒ {bahupÄ• kaá¹ƒ (Ce) } manuÃ±Ã±aá¹ƒ bahurasaá¹ƒ jaá¹-á¹-haraggitejassa h
tatonidÄ• naá¹ƒ bhagavato koci anuppanno rogo uppanno, api ca, mahÄ• rÄ• ja, bhagavato
khÄ«á¹‡e Ä• yusaá¹…khÄ• re uppanno rogo bhiyyo abhivaá¸• á¸• hi.

``yathÄ• , mahÄ• rÄ• ja, pakatiyÄ• jalamÄ• no aggi aÃ±Ã±asmiá¹ƒ upÄ• dÄ• ne dinne bhiy
mahÄ• rÄ• ja, bhagavato pakatidubbale sarÄ«re khÄ«á¹‡e Ä• yusaá¹…khÄ• re uppanno rog

``yathÄ• \Ee 176/ vÄ• pana, mahÄ• rÄ• ja, soto \Be 176/ pakatiyÄ• sandamÄ• no abhivua
mahogho \Ne 172/ udakavÄ• hako hoti, evameva kho, mahÄ• rÄ• ja, bhagavato pakatidubb
Ä• yusaá¹…khÄ• re uppanno rogo bhiyyo abhivaá¸• á¸• hi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, pakatiyÄ• abhisannadhÄ• tu kucchi aÃ±Ã±asmiá¹ƒ ajjh
{Ä• mayeyya (Ce) }, evameva kho, mahÄ• rÄ• ja, bhagavato pakatidubbale sarÄ«re khÄ«á¹
rogo bhiyyo abhivaá¸• á¸• hi, natthi, mahÄ• rÄ• ja, tasmiá¹ƒ piá¹‡á¸• apÄ• te doso, na ca tas
Ä• ropetuâ€™â€™ nti.

``bhante nÄ• gasena, kena kÄ• raá¹‡ena te dve piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• sam
piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• cÄ• â€™â€™ ti? ``dhammÄ
mahÄ• rÄ• ja, te dve piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• samavipÄ• kÄ• ativiya aÃ±Ã±eh
mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• cÄ• â€™â€™ ti.

``bhante nÄ• gasena, katamesaá¹ƒ dhammÄ• naá¹ƒ anumajjanasamÄ• pattivasena te dve
samavipÄ• kÄ• ativiya aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca mahÄ• nisaá¹ƒsa
``navannaá¹ƒ, mahÄ• rÄ• ja, anupubbavihÄ• rasamÄ• pattÄ«naá¹ƒ anulomappaá¹-ilomasan
piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• samavipÄ• kÄ• ativiya aÃ±Ã±ehi piá¹‡á¸• apÄ• tehi n
mahÄ• nisaá¹ƒsatarÄ• cÄ• â€™â€™ ti.

``bhante nÄ• gasena, dvÄ«su yeva divasesu adhimattaá¹ƒ tathÄ• gato navÄ• nupubbavihÄ
anulomappaá¹-ilomaá¹ƒ samÄ• pajjÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``ac
abbhutaá¹ƒ bhante nÄ• gasena. yaá¹ƒ imasmiá¹ƒ buddhakkhette asadisaá¹ƒ paramadÄ• na
piá¹‡á¸• apÄ• tehi agaá¹‡itaá¹ƒ. acchariyaá¹ƒ, bhante nÄ• gasena, abbhutaá¹ƒ, bhante nÄ•
navÄ• nupubbavihÄ• rasamÄ• pattiyo, yatra hi nÄ• ma navÄ• nupubbavihÄ• rasamÄ• pattiv
mahapphalataraá¹ƒ hoti mahÄ• nisaá¹ƒsataraÃ±ca. sÄ• dhu, bhante nÄ• gasena, evametaá
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

piá¹‡á¸• apÄ• tamahapphalapaÃ±ho chaá¹-á¹-ho.

7. buddhapÅ«janapaÃ±ho

<7> ``bhante \Ne 173/ \Be 177/ nÄ• gasena, bhÄ• sitampetaá¹ƒ tathÄ• gatena `abyÄ• vaá¹
tathÄ• gatassa sarÄ«rapÅ«jÄ• yÄ• â€™ ti. puna ca bhaá¹‡itaá¹ƒ ---

`` `pÅ«jetha naá¹ƒ pÅ«janiyassa dhÄ• tuá¹ƒ.

evaá¹ƒ karÄ• saggamito gamissathÄ• â€™ ti ||

``yadi, bhante nÄ• gasena, tathÄ• gatena bhaá¹‡itaá¹ƒ `abyÄ• vaá¹-Ä• tumhe, Ä• nanda, h
sarÄ«rapÅ«jÄ• yÄ• â€™ ti, tena hi `pÅ«jetha naá¹ƒ pÅ«janiyassa dhÄ• tuá¹ƒ, evaá¹ƒ karÄ•
ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatena bhaá¹‡itaá¹ƒ `pÅ«jetha naá¹ƒ pÅ«jan

evaá¹ƒ karÄ• saggamito gamissathÄ• â€™ ti, tena hi `abyÄ• vaá¹-Ä• tumhe Ä• nanda, hot
sarÄ«rapÅ«jÄ• yÄ• â€™ ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `abyÄ• vaá¹-Ä• tumhe, Ä• nanda, hotha ta
sarÄ«rapÅ«jÄ• yÄ• â€™ ti, puna ca bhaá¹‡itaá¹ƒ `pÅ«jetha naá¹ƒ pÅ«janiyassa dhÄ• tuá¹ƒ
gamissathÄ• â€™ ti, taÃ±ca pana na sabbesaá¹ƒ jinaputtÄ• naá¹ƒ yeva Ä• rabbha bhaá¹‡it
Ä• nanda, hotha tathÄ• gatassa sarÄ«rapÅ«jÄ• yÄ• â€™ ti. akammaá¹ƒ hetaá¹ƒ, mahÄ• rÄ
yadidaá¹ƒ pÅ«jÄ• , sammasanaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ, yoniso manasikÄ• ro, satipaá¹-á¹
Ä• rammaá¹‡asÄ• raggÄ• ho, kilesayuddhaá¹ƒ, sadatthamanuyuÃ±janÄ• , etaá¹ƒ jinaputtÄ•
avasesÄ• naá¹ƒ devamanussÄ• naá¹ƒ pÅ«jÄ• karaá¹‡Ä«yÄ• .

``yathÄ• , mahÄ• rÄ• ja, mahiyÄ• rÄ• japuttÄ• naá¹ƒ hatthiassarathadhanutharulekhamudd
sammutiyuddhayujjhÄ• panakiriyÄ• karaá¹‡Ä«yÄ• , avasesÄ• naá¹ƒ puthuvessasuddÄ• na
karaá¹‡Ä«yÄ• , evameva kho, mahÄ• rÄ• ja, akammaá¹ƒ hetaá¹ƒ jinaputtÄ• naá¹ƒ yadidaá¹
saá¹…khÄ• rÄ• naá¹ƒ, yoniso manasikÄ• ro, satipaá¹-á¹-hÄ• nÄ• nupassanÄ• , Ä• rammaá
sadatthamanuyuÃ±janÄ• , etaá¹ƒ jinaputtÄ• naá¹ƒ karaá¹‡Ä«yaá¹ƒ, avasesÄ• naá¹ƒ devam
karaá¹‡Ä«yÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, brÄ• hmaá¹‡amÄ• á¹‡avakÄ• naá¹ƒ iruvedaá¹ƒ yajuved
athabbaá¹‡avedaá¹ƒ lakkhaá¹‡aá¹ƒ \Ne 174/ itihÄ• saá¹ƒ purÄ• á¹‡aá¹ƒ nighaá¹‡á¸• u keá¹
akkharappabhedaá¹ƒ padaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ bhÄ• samaggaá¹ƒ uppÄ• taá¹ƒ supinaá¹
candaggÄ• haá¹ƒ \Be 178/ sÅ«riyaggÄ• haá¹ƒ sukkarÄ• hucaritaá¹ƒ uá¸·uggahayuddhaá¹ƒ
(Katthaci) } devadundubhissaraá¹ƒ okkanti ukkÄ• pÄ• taá¹ƒ bhÅ«mikammaá¹ƒ {bhÅ«mikam
bhummantalikkhaá¹ƒ jotisaá¹ƒ lokÄ• yatikaá¹ƒ sÄ• cakkaá¹ƒ migacakkaá¹ƒ antaracakkaá¹ƒ
sakuá¹‡arutaravitaá¹ƒ {sakuá¹‡arutaá¹ƒ (Ce) } sikkhÄ• karaá¹‡Ä«yÄ• , avasesÄ• naá¹ƒ put
vaá¹‡ijjÄ• gorakkhÄ• karaá¹‡Ä«yÄ• , evameva kho, mahÄ• rÄ• ja, akammaá¹ƒ hetaá¹ƒ jin
pÅ«jÄ• , sammasanaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ, yoniso manasikÄ• ro, satipaá¹-á¹-hÄ• nÄ• r
Ä• rammaá¹‡asÄ• raggÄ• ho, kilesayuddhaá¹ƒ, sadatthamanuyuÃ±janÄ• , etaá¹ƒ jinaputtÄ•
avasesÄ• naá¹ƒ devamanussÄ• naá¹ƒ pÅ«jÄ• karaá¹‡Ä«yÄ• , tasmÄ• , mahÄ• rÄ• ja, tath
kamme ime \Ee 179/ yuÃ±jantÅ«â€™ ti Ä• ha `abyÄ• vaá¹-Ä• tumhe, Ä• nanda, hotha tath
ti. yadetaá¹ƒ, mahÄ• rÄ• ja, tathÄ• gato na bhaá¹‡eyya, pattacÄ«varampi attano pariyÄ• dÄ
buddhapÅ«jaá¹ƒ yeva kareyyuâ€™â€™ nti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tath
ti.

buddhapÅ«janapaÃ±ho sattamo.

8. pÄ• dasakalikÄ• hatapaÃ±ho

<8> ``bhante nÄ• gasena, tumhe bhaá¹‡atha `bhagavato gacchantassa ayaá¹ƒ acetanÄ• n
unnamati, unnataá¹ƒ onamatÄ«â€™ ti, puna ca bhaá¹‡atha `bhagavato pÄ• do sakalikÄ• ya
sakalikÄ• bhagavato pÄ• de patitÄ• , kissa pana sÄ• sakalikÄ• bhagavato pÄ• dÄ• na niv
nÄ• gasena, bhagavato gacchantassa ayaá¹ƒ acetanÄ• mahÄ• pathavÄ« ninnaá¹ƒ unnama
`bhagavato pÄ• do sakalikÄ• ya khatoâ€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi bhagav
khato, tena hi `bhagavato gacchantassa ayaá¹ƒ acetanÄ• mahÄ• pathavÄ« ninnaá¹ƒ unnan
ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibb

``saccaá¹ƒ \Be 179/, mahÄ• rÄ• ja, atthetaá¹ƒ bhagavato gacchantassa ayaá¹ƒ acetanÄ• n
unnamati unnataá¹ƒ onamati, bhagavato ca pÄ• do sakalikÄ• ya khato, na ca pana sÄ• sak
patitÄ• , devadattassa upakkamena patitÄ• . devadatto, mahÄ• rÄ• ja, bahÅ«ni jÄ• tisatasah
Ä• ghÄ• taá¹ƒ bandhi, so tena Ä• ghÄ• tena `mahantaá¹ƒ kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡aá¹ƒ
upari pÄ• tessÄ• mÄ«â€™ ti muÃ±ci. atha dve selÄ• pathavito uá¹-á¹-hahitvÄ• taá¹ƒ pÄ• s
sampaá¹-icchiá¹ƒsu, atha nesaá¹ƒ sampahÄ• rena pÄ• sÄ• á¹‡ato papaá¹-ikÄ• bhijjitvÄ• y
patantÄ« bhagavato pÄ• de patitÄ• â€™â€™ ti.

``yathÄ• ca, bhante nÄ• gasena, dve selÄ• pÄ• sÄ• á¹‡aá¹ƒ sampaá¹-icchiá¹ƒsu, tatheva
sampaá¹-icchitabbÄ• â€™â€™ ti? ``sampaá¹-icchitampi, mahÄ• rÄ• ja, idhekaccaá¹ƒ paggh
á¹-hÄ• namupagacchati, yathÄ• , mahÄ• rÄ• ja, udakaá¹ƒ pÄ• á¹‡inÄ• gahitaá¹ƒ aá¹…gula
na á¹-hÄ• namupagacchati, khÄ«raá¹ƒ takkaá¹ƒ madhuá¹ƒ sappi tesaá¹ƒ maccharasaá¹ƒ m
gahitaá¹ƒ aá¹…gulantarikÄ• hi paggharati pasavati na á¹-hÄ• namupagacchati, evameva kh
sampaá¹-icchanatthaá¹ƒ upagatÄ• naá¹ƒ dvinnaá¹ƒ selÄ• naá¹ƒ sampahÄ• rena pÄ• sÄ• á¹
yena vÄ• tena vÄ• patantÄ« bhagavato pÄ• de patitÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, saá¹‡hasukhumaaá¹‡urajasamaá¹ƒ puá¸·inaá¹ƒ muá¹-á
aá¹…gulantarikÄ• hi paggharati pasavati na á¹-hÄ• namupagacchati, evameva kho, mahÄ•
sampaá¹-icchanatthaá¹ƒ upagatÄ• naá¹ƒ dvinnaá¹ƒ selÄ• naá¹ƒ sampahÄ• rena pÄ• sÄ• á¹
yena vÄ• tena vÄ• patantÄ« bhagavato pÄ• de patitÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kabaá¸·o mukhena gahito idhekaccassa mukhato mucci
á¹-hÄ• namupagacchati, evameva kho, mahÄ• rÄ• ja, sampaá¹-icchanatthaá¹ƒ upagatÄ• na
sampahÄ• rena pÄ• sÄ• á¹‡ato papaá¹-ikÄ• bhijjitvÄ• yena vÄ• tena vÄ• patantÄ« bhaga

``hotu, bhante nÄ• gasena, selehi pÄ• sÄ• á¹‡o sampaá¹-icchito, atha papaá¹-ikÄ• yapi apa
mahÄ• pathaviyÄ• â€™â€™ ti? ``dvÄ• dasime, mahÄ• rÄ• ja, apacitiá¹ƒ na karonti. katame
apacitiá¹ƒ na karoti, duá¹-á¹-ho dosavasena, mÅ«á¸·ho mohavasena, unnato \Be 180/ mÄ• n
avisesatÄ• ya, atithaddho anisedhanatÄ• ya, hÄ«no hÄ«nasabhÄ• vatÄ• ya, vacanakaro an

kadariyatÄ• ya, dukkhÄ• pito paá¹-idukkhÄ• panatÄ• ya, luddho \Ee 181/ lobhÄ• bhibhÅ«tat
atthasÄ• dhanatÄ• ya {atthasÄ• dhanena (Se Ee Katthaci) } apacitiá¹ƒ na karoti. ime kho ma
apacitiá¹ƒ na karonti. sÄ• ca pana papaá¹-ikÄ• pÄ• sÄ• á¹‡asampahÄ• rena \Ne 176/ bhijj
yena vÄ• tena vÄ• patamÄ• nÄ• bhagavato pÄ• de patitÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, saá¹‡hasukhumaaá¹‡urajo anilabalasamÄ• hato animitt
abhikirati, evameva kho, mahÄ• rÄ• ja, sÄ• papaá¹-ikÄ• pÄ• sÄ• á¹‡asampahÄ• rena bhijj
vÄ• tena vÄ• patamÄ• nÄ• bhagavato pÄ• de patitÄ• . yadi pana, mahÄ• rÄ• ja, sÄ• pap
na bhaveyya, tampi te selÄ• pÄ• sÄ• á¹‡apapaá¹-ikaá¹ƒ uppatitvÄ• gaá¹‡heyyuá¹ƒ. esÄ•
papaá¹-ikÄ• na bhÅ«maá¹-á¹-hÄ• na Ä• kÄ• saá¹-á¹-hÄ• , pÄ• sÄ• á¹‡asampahÄ• ravegen
yena vÄ• tena vÄ• patamÄ• nÄ• bhagavato pÄ• de patitÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, vÄ• tamaá¹‡á¸• alikÄ• ya ukkhittaá¹ƒ purÄ• á¹‡apaá¹‡á
yena vÄ• tena vÄ• patati, evameva kho, mahÄ• rÄ• ja, esÄ• papaá¹-ikÄ• pÄ• sÄ• á¹‡asa
animittakatadisÄ• yena vÄ• tena vÄ• patamÄ• nÄ• bhagavato pÄ• de patitÄ• . api ca, ma
kadariyassa devadattassa dukkhÄ• nubhavanÄ• ya papaá¹-ikÄ• bhagavato pÄ• de patitÄ•
nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

pÄ• dasakalikÄ• hatapaÃ±ho aá¹-á¹-hamo.

9. aggaggasamaá¹‡apaÃ±ho

<9> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `Ä• savÄ• naá¹ƒ khayÄ• samaa
bhaá¹‡itaá¹ƒ ---

`` `catubbhi dhammehi samaá¹…gibhÅ«taá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡aá¹ƒ Ä• hu lokeâ€™

tatrime \Be 181/ cattÄ• ro dhammÄ• khanti appÄ• hÄ• ratÄ• rativippahÄ• naá¹ƒ Ä• kiÃ±ca
aparikkhÄ«á¹‡Ä• savassa \Ee 182/ sakilesasseva honti. yadi, bhante nÄ• gasena, Ä• savÄ•
hoti, tena hi `catubbhi dhammehi samaá¹…gibhÅ«taá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡aá¹ƒ Ä• h
yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi catubbhi dhammehi samaá¹…gibhÅ«to samaá¹‡o ho
khayÄ• samaá¹‡o hotÄ«â€™ ti tampi vacanaá¹ƒ micchÄ• , ayampi ubhato koá¹-iko paÃ±ho
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«
`catubbhi dhammehi samaá¹…gibhÅ«taá¹ƒ, taá¹ƒ ve naraá¹ƒ samaá¹‡aá¹ƒ Ä• hu lokeâ€™ t
vacanaá¹ƒ tesaá¹ƒ tesaá¹ƒ puggalÄ• naá¹ƒ guá¹‡avasena bhaá¹‡itaá¹ƒ `catubbhi dhammeh
ve naraá¹ƒ samaá¹‡aá¹ƒ Ä• hu lokeâ€™ ti, idaá¹ƒ pana niravasesavacanaá¹ƒ `Ä• savÄ• na

ti.

``api ca, mahÄ• rÄ• ja, ye keci kilesÅ«pasamÄ• ya paá¹-ipannÄ• , te sabbe upÄ• dÄ• yupÄ
khÄ«á¹‡Ä• savo aggamakkhÄ• yati. yathÄ• , mahÄ• rÄ• ja, yÄ• ni kÄ• nici jalajathalajapupp
aggamakkhÄ• yati, avasesÄ• ni yÄ• ni kÄ• nici vividhÄ• ni pupphajÄ• tÄ• ni, sabbÄ• ni tÄ• n
upÄ• dÄ• yupÄ• dÄ• ya pana vassikaá¹ƒ yeva pupphaá¹ƒ janassa patthitaá¹ƒ pihayitaá¹ƒ. e
keci kilesÅ«pasamÄ• ya paá¹-ipannÄ• , te sabbe upÄ• dÄ• yupÄ• dÄ• ya samaá¹‡o khÄ«á¹

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, sabbadhaÃ±Ã±Ä• naá¹ƒ sÄ• li aggamakkhÄ• yati, yÄ•
dhaÃ±Ã±ajÄ• tiyo, tÄ• sabbÄ• upÄ• dÄ• yupÄ• dÄ• ya \Ee 183/ bhojanÄ• ni sarÄ«rayÄ• p
aggamakkhÄ• yati. evameva kho, mahÄ• rÄ• ja, ye keci kilesÅ«pasamÄ• ya paá¹-ipannÄ• ,
samaá¹‡o khÄ«á¹‡Ä• savo aggamakkhÄ• yatÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena,
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

aggaggasamaá¹‡apaÃ±ho navamo.

10. vaá¹‡á¹‡abhaá¹‡anapaÃ±ho

<10> ``bhante \Be 182/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `mamaá¹ƒ vÄ• , bhikk
bhÄ• seyyuá¹ƒ, dhammassa vÄ• , saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tu
somanassaá¹ƒ, na \Ne 178/ cetaso uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaâ€™ nti puna ca tathÄ• g
brÄ• hmaá¹‡assa yathÄ• bhucce vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne Ä• nandito sumano uppilÄ• v
sakaguá¹‡aá¹ƒ pakittesi ---

`` `rÄ• jÄ• hamasmi selÄ• ti, dhammarÄ• jÄ• anuttaro.

dhammena cakkaá¹ƒ vattemi, cakkaá¹ƒ appaá¹-ivattiyaâ€™ nti {MN II 399} ||

``yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `mamaá¹ƒ vÄ• , bhikkhave, pare vaá
dhammassa vÄ• saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• nan
uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaâ€™ nti, tena hi selassa brÄ• hmaá¹‡assa yathÄ• bhucce va
Ä• nandito sumano uppilÄ• vito bhiyyo uttariá¹ƒ sakaguá¹‡aá¹ƒ pakittesÄ«ti yaá¹ƒ vacanaá¹
selassa brÄ• hmaá¹‡assa yathÄ• bhucce vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne Ä• nandito sumano
sakaguá¹‡aá¹ƒ pakittesi, tena hi `mamaá¹ƒ vÄ• , bhikkhave, pare vaá¹‡á¹‡aá¹ƒ bhÄ• seyyu
saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• nando, na somanassa
uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaâ€™ nti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko p
tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ \Ee 184/, mahÄ• rÄ• ja, bhagavatÄ• `mamaá¹ƒ vÄ• , bhikkhave, pare
dhammassa vÄ• saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, tatra tumhehi na Ä• nan
uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaâ€™ nti. selassa ca brÄ• hmaá¹‡assa yathÄ• bhucce vaá¹‡á
uttariá¹ƒ sakaguá¹‡aá¹ƒ pakittitaá¹ƒ ---

`` `rÄ• jÄ• hamasmi selÄ• ti, dhammarÄ• jÄ• anuttaro.

dhammena cakkaá¹ƒ vattemi, cakkaá¹ƒ appaá¹-ivattiyaâ€™ nti ||

``paá¹-hamaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• dhammassa sabhÄ• vasarasalakkhaá¹‡aá¹ƒ s
bhÅ«taá¹ƒ tacchaá¹ƒ tathatthaá¹ƒ paridÄ«payamÄ• nena bhaá¹‡itaá¹ƒ `mamaá¹ƒ vÄ• bhik
vaá¹‡á¹‡aá¹ƒ bhÄ• seyyuá¹ƒ, dhammassa vÄ• saá¹…ghassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• seyy
na somanassaá¹ƒ, na cetaso uppilÄ• vitattaá¹ƒ karaá¹‡Ä«yaâ€™ nti. yaá¹ƒ pana bhagavatÄ
yathÄ• bhucce vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne bhiyyo uttariá¹ƒ sakaguá¹‡aá¹ƒ pakittitaá¹ƒ `rÄ
dhammarÄ• jÄ• anuttaroâ€™ ti taá¹ƒ na lÄ• bhahetu, na yasahetu, na attahetu, na pakkhal
antevÄ• sikamyatÄ• ya, atha kho anukampÄ• ya kÄ• ruÃ±Ã±ena \Ne 179/ hitavasena evaá¹
bhavissati tiá¹‡á¹‡aÃ±ca mÄ• á¹‡avakasatÄ• nanti, evaá¹ƒ bhiyyo uttariá¹ƒ sakaguá¹‡aá¹ƒ
`rÄ• jÄ• hamasmi selÄ• ti, dhammarÄ• jÄ• anuttaroâ€™ ti. ``sÄ• dhu, bhante nÄ• gasena,
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

vaá¹‡á¹‡abhaá¹‡anapaÃ±ho dasamo.

11. ahiá¹ƒsÄ• niggahapaÃ±ho

<11> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `ahiá¹ƒsayaá¹ƒ paraá¹ƒ loke, p
puna ca bhaá¹‡itaá¹ƒ `niggaá¹‡he niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ• rahaâ€™ nti. n
bhante nÄ• gasena, hatthacchedo pÄ• dacchedo vadho bandhanaá¹ƒ kÄ• raá¹‡Ä• mÄ• raá
etaá¹ƒ vacanaá¹ƒ bhagavato yuttaá¹ƒ, na ca bhagavÄ• arahati etaá¹ƒ vacanaá¹ƒ vattuá¹ƒ.
bhagavatÄ• bhaá¹‡itaá¹ƒ `ahiá¹ƒsayaá¹ƒ paraá¹ƒ loke, piyo hohisi mÄ• makoâ€™â€™ ti, te
niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ• rahaâ€™â€™ nti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ
bhaá¹‡itaá¹ƒ ``niggaá¹‡he niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ• rahaâ€™â€™ nti, tena
loke, piyo hohisi mÄ• makoâ€™â€™ ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko p
tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `ahiá¹ƒsayaá¹ƒ paraá¹ƒ loke, piyo hohisi n
bhaá¹‡itaÃ±ca `niggaá¹‡he niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ• rahaâ€™ nti \Be 184/
loke, piyo hohisi mÄ• makoâ€™ ti sabbesaá¹ƒ, mahÄ• rÄ• ja, tathÄ• gatÄ• naá¹ƒ anumataá
anusiá¹-á¹-hi, esÄ• dhammadesanÄ• , dhammo hi, mahÄ• rÄ• ja, ahiá¹ƒsÄ• lakkhaá¹‡o, sa

pana, mahÄ• rÄ• ja, tathÄ• gato Ä• ha `niggaá¹‡he niggahÄ• rahaá¹ƒ, paggaá¹‡he paggahÄ
uddhataá¹ƒ, mahÄ• rÄ• ja, cittaá¹ƒ niggahetabbaá¹ƒ, lÄ«naá¹ƒ cittaá¹ƒ paggahetabbaá¹ƒ. a
niggahetabbaá¹ƒ, kusalaá¹ƒ cittaá¹ƒ paggahetabbaá¹ƒ. ayoniso manasikÄ• ro niggahetabbo
paggahetabbo. micchÄ• paá¹-ipanno \Ee 186/ niggahetabbo, sammÄ• paá¹-ipanno paggahe
ariyo paggahetabbo. coro niggahetabbo, acoro paggahetabboâ€™â€™ ti.

``hotu, bhante nÄ• gasena, idÄ• ni tvaá¹ƒ paccÄ• gatosi mama visayaá¹ƒ, yamahaá¹ƒ pucc
attho upagato. coro pana, bhante nÄ• gasena, niggaá¹‡hantena kathaá¹ƒ niggahetabboâ€™
mahÄ• rÄ• ja, niggaá¹‡hantena evaá¹ƒ niggahetabbo, paribhÄ• sanÄ«yo paribhÄ• sitabbo,
daá¹‡á¸• etabbo, pabbÄ• janÄ«yo pabbÄ• jetabbo, bandhanÄ«yo bandhitabbo, ghÄ• tanÄ«
``yaá¹ƒ pana, bhante nÄ• gasena, corÄ• naá¹ƒ ghÄ• tanaá¹ƒ, taá¹ƒ tathÄ• gatÄ• naá¹ƒ anu
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kissa pana coro anusÄ• sanÄ«yo anumato tathÄ• gatÄ• naâ€™
ghÄ• tÄ«yati, na so tathÄ• gatÄ• naá¹ƒ anumatiyÄ• ghÄ• tÄ«yati, sayaá¹ƒ katena so ghÄ• t
dhammÄ• nusiá¹-á¹-hiyÄ• anusÄ• sÄ«yati, sakkÄ• pana, mahÄ• rÄ• ja, tayÄ• purisaá¹ƒ a
vÄ«thiyaá¹ƒ carantaá¹ƒ gahetvÄ• ghÄ• tayituâ€™â€™ nti? ``na sakkÄ• , bhanteâ€™â€™ t
mahÄ• rÄ• jÄ• â€™â€™ ti? ``akÄ• rakattÄ• , bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ
anumatiyÄ• haÃ±Ã±ati, sayaá¹ƒ katena so haÃ±Ã±ati, kiá¹ƒ panettha anusÄ• sako kiÃ±ci d
ti? ``na hi bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, tathÄ• gatÄ• naá¹ƒ anusiá¹-á¹-hi sam
hotÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«

ahiá¹ƒ sÄ• niggahapaÃ±ho ekÄ• dasamo.

12. bhikkhupaá¹‡Ä• mitapaÃ±ho

<12> ``bhante \Be 185/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `akkodhano vigatakhi
tathÄ• gato there sÄ• riputtamoggallÄ• ne saparise paá¹‡Ä• mesi, kiá¹ƒ nu kho, bhante nÄ•
187/ kupito parisaá¹ƒ paá¹‡Ä• mesi, udÄ• hu tuá¹-á¹-ho paá¹‡Ä• mesi, etaá¹ƒ tÄ• va jÄ• nÄ
bhante nÄ• gasena, kupito parisaá¹ƒ paá¹‡Ä• mesi, tena hi tathÄ• gatassa kodho appaá¹-iv
paá¹‡Ä• mesi, tena hi avatthusmiá¹ƒ ajÄ• nantena paá¹‡Ä• mitÄ• . ayampi ubhato koá¹-iko
tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `akkodhano vigatakhilohamasmÄ«â€™ ti,
sÄ• riputtamoggallÄ• nÄ• saparisÄ• , taÃ±ca pana na kopena, idha, mahÄ• rÄ• ja, kocidev
mÅ«le vÄ• khÄ• á¹‡uke vÄ• pÄ• sÄ• á¹‡e vÄ• kaá¹-hale vÄ• visame vÄ• bhÅ«mibhÄ• g
mahÄ• rÄ• ja, mahÄ• pathavÄ« kupitÄ• taá¹ƒ pÄ• tetÄ«â€™â€™ ti? ``na hi, bhante, natthi
pasÄ• do vÄ• , anunayappaá¹-ighavippamuttÄ• mahÄ• pathavÄ«, sayameva so alaso khali
evameva kho, mahÄ• rÄ• ja, natthi tathÄ• gatÄ• naá¹ƒ kopo vÄ• pasÄ• do vÄ• , anunayap
tathÄ• gatÄ• arahanto sammÄ• sambuddhÄ• , atha kho sayaá¹ƒ kateneva te attano aparÄ

``idha pana, mahÄ• rÄ• ja, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati, yaá¹ƒ hot
kuá¹‡apaá¹ƒ, taá¹ƒ khippameva nicchubhati thalaá¹ƒ ussÄ• reti. api nu kho, mahÄ• rÄ• ja, r
taá¹ƒ kuá¹‡apaá¹ƒ nicchubhatÄ«â€™â€™ ti? ``na hi, bhante, natthi mahÄ• samuddassa ko
anunayappaá¹-ighavippamutto mahÄ• samuddoâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja,
pasÄ• do vÄ• , anunayappaá¹-ighavippamuttÄ• tathÄ• gatÄ• arahanto sammÄ• sambuddh
attano aparÄ• dhena paá¹‡Ä• mitÄ• .

``yathÄ• , mahÄ• rÄ• ja, pathaviyÄ• khalito patÄ«yati, evaá¹ƒ jinasÄ• sanavare khalito paá
mahÄ• rÄ• ja, samudde mataá¹ƒ kuá¹‡apaá¹ƒ \Ee 188/ nicchubhÄ«yati \Be 186/, evaá¹ƒ jina
paá¹‡Ä• mÄ«yati. yaá¹ƒ pana te, mahÄ• rÄ• ja, tathÄ• gato paá¹‡Ä• mesi, tesaá¹ƒ atthakÄ•
visuddhikÄ• mo `evaá¹ƒ ime jÄ• tijarÄ• byÄ• dhimaraá¹‡ehi parimuccissantÄ«â€™ ti paá¹‡Ä
bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

bhikkhupaá¹‡Ä• mitapaÃ±ho dvÄ• dasamo.

paá¹‡Ä• mitavaggo tatiyo.

imasmiá¹ƒ vagge dvÄ• dasa paÃ±hÄ• .

4. sabbaÃ±Ã±utaÃ±Ä• á¹‡avaggo

1. iddhikammavipÄ• kapaÃ±ho

<1> ``bhante \Ne 182/ \Be 187/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `etadaggaá¹ƒ
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ iddhimantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• moggallÄ• noâ€™ ti.
paripothito bhinnasÄ«so saÃ±cuá¹‡á¹‡itaá¹-á¹-himaá¹ƒsadhamanichinnaparigatto parinibbu
{dhamanimajjaparikatto (Ce Ee), dhammanimiÃ±japarigatto (Se) }. yadi, bhante nÄ• gasena
iddhiyÄ• koá¹-iá¹ƒ gato, tena hi laguá¸·ehi pothito parinibbutoti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ mico
laguá¸·ehi paripothito parinibbuto, tena hi iddhiyÄ• koá¹-iá¹ƒ gatoti tampi vacanaá¹ƒ micchÄ
samattho iddhiyÄ• attano upaghÄ• taá¹ƒ apanayituá¹ƒ, sadevakassapi lokassa paá¹-isaraá
arahoti? ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ
iddhimantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• moggallÄ• noâ€™ ti. Ä• yasmÄ• ca mahÄ• moggallÄ
taÃ±ca pana kammÄ• dhiggahitenÄ• â€™â€™ ti.

``nanu, bhante nÄ• gasena, iddhimato iddhivisayopi \Ee 189/ kammavipÄ• kopi dve acintiyÄ

acintiyaá¹ƒ apanayitabbaá¹ƒ. yathÄ• nÄ• ma, bhante, keci phalakÄ• mÄ• kapitthena kapitt
ambaá¹ƒ pothenti, evameva kho, bhante nÄ• gasena, acintiyena acintiyaá¹ƒ pothayitvÄ• ap
``acintiyÄ• nampi, mahÄ• rÄ• ja, ekaá¹ƒ adhimattaá¹ƒ balavataraá¹ƒ, yathÄ• , mahÄ• rÄ• ja
samajaccÄ• , samajaccÄ• nampi tesaá¹ƒ eko sabbe abhibhavitvÄ• Ä• á¹‡aá¹ƒ pavatteti. ev
tesaá¹ƒ acintiyÄ• naá¹ƒ kammavipÄ• kaá¹ƒ yeva adhimattaá¹ƒ balavataraá¹ƒ, kammavipÄ•
Ä• á¹‡aá¹ƒ pavatteti, kammÄ• dhiggahitassa avasesÄ• kiriyÄ• okÄ• saá¹ƒ na labhanti.

``idha \Ne 183/ \Be 188/ pana, mahÄ• rÄ• ja, koci puriso kismiÃ±cideva pakaraá¹‡e aparajj
vÄ• pitÄ• vÄ• bhaginÄ« vÄ• bhÄ• taro vÄ• sakhÄ« vÄ• sahÄ• yakÄ• vÄ• {bhaginibhÄ•
Ee Katthaci) } tÄ• yanti, atha kho rÄ• jÄ• yeva tattha abhibhaviya Ä• á¹‡aá¹ƒ pavatteti. kiá¹
kÄ• raá¹‡aá¹ƒ? aparÄ• dhikatÄ• . evameva kho, mahÄ• rÄ• ja, tesaá¹ƒ acintiyÄ• naá¹ƒ kam
adhimattaá¹ƒ balavataraá¹ƒ, kammavipÄ• kaá¹ƒ yeva sabbe abhibhaviya Ä• á¹‡aá¹ƒ pavatte
avasesÄ• kiriyÄ• okÄ• saá¹ƒ na labhanti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, mahiyÄ• davaá¸• Ä• he samuá¹-á¹-hite ghaá¹-asahassa
nibbÄ• petuá¹ƒ, atha kho aggi yeva tattha abhibhaviya Ä• á¹‡aá¹ƒ pavatteti. kiá¹ƒ tattha kÄ•
tejassa. evameva kho, mahÄ• rÄ• ja, tesaá¹ƒ acintiyÄ• naá¹ƒ kammavipÄ• kaá¹ƒ yeva adhi
kammavipÄ• kaá¹ƒ yeva sabbe abhibhaviya Ä• á¹‡aá¹ƒ pavatteti, kammÄ• dhiggahitassa av
labhanti, tasmÄ• , mahÄ• rÄ• ja, Ä• yasmato mahÄ• moggallÄ• nassa kammÄ• dhiggahitas
iddhiyÄ• samannÄ• hÄ• ro nÄ• hosÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evameta
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

iddhikammavipÄ• kapaÃ±ho paá¹-hamo.

2. dhammavinayapaá¹-icchannÄ• paá¹-icchannapaÃ±ho

<2> ``bhante \Ee 190/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `tathÄ• gatappavedito,
vivaá¹-o virocati no paá¹-icchannoâ€™ ti. puna ca pÄ• timokkhuddeso kevalaÃ±ca vinayapia
paá¹-icchannaá¹ƒ. yadi, bhante nÄ• gasena, jinasÄ• sane yuttaá¹ƒ vÄ• pattaá¹ƒ vÄ• sama
vinayapaá¹‡á¹‡atti vivaá¹-Ä• sobheyya. kena kÄ• raá¹‡ena? kevalaá¹ƒ tattha sikkhÄ• saá¹
sÄ«laguá¹‡aÄ• cÄ• rapaá¹‡á¹‡atti attharaso dhammaraso vimuttiraso. yadi, bhante nÄ• gas
bhaá¹‡itaá¹ƒ `tathÄ• gatappavedito, bhikkhave, dhammavinayo vivaá¹-o virocati no paá¹-icc
`pÄ• timokkhuddeso kevalaÃ±ca vinayapiá¹-akaá¹ƒ pihitaá¹ƒ paá¹-icchannaâ€™ nti yaá¹ƒ v
yadi pÄ• timokkhuddeso kevalaÃ±ca vinayapiá¹-akaá¹ƒ pihitaá¹ƒ paá¹-icchannaá¹ƒ, tena hi
\Be 189/ bhikkhave, dhammavinayo vivaá¹-o virocati no paá¹-icchannoâ€™ ti tampi vacanaá
ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ \Ne 184/, mahÄ• rÄ• ja, bhagavatÄ• `tathÄ• gatappavedito, bhikkhave

virocati no paá¹-icchannoâ€™ ti. puna ca pÄ• timokkhuddeso kevalaÃ±ca vinayapiá¹-akaá¹ƒ
paá¹-icchannaá¹ƒ, taÃ±ca pana na sabbesaá¹ƒ, sÄ«maá¹ƒ katvÄ• pihitaá¹ƒ.

``tividhena, mahÄ• rÄ• ja, bhagavatÄ• pÄ• timokkhuddeso sÄ«maá¹ƒ katvÄ• pihito, pubba
vaá¹ƒsavasena pÄ• timokkhuddeso sÄ«maá¹ƒ katvÄ• pihito, dhammassa garukattÄ• pihito
garukattÄ• pihito.

``kathaá¹ƒ pubbakÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ vaá¹ƒsavasena pÄ• timokkhuddeso sÄ«ma
mahÄ• rÄ• ja, sabbesaá¹ƒ pubbakÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ yadidaá¹ƒ bhikkhumajjhe pÄ
pihito. yathÄ• , mahÄ• rÄ• ja, khattiyÄ• naá¹ƒ khattiyamÄ• yÄ• khattiyesu yeva carati, evam
lokassa paveá¹‡Ä« avasesÄ• naá¹ƒ pihitÄ• . evameva \Ee 191/ kho, mahÄ• rÄ• ja, eso vaá
pubbakÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ yadidaá¹ƒ bhikkhumajjhe pÄ• timokkhuddeso avasesÄ

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, mahiyÄ• gaá¹‡Ä• vattanti, seyyathidaá¹ƒ, mallÄ• atoá
dhammagiriyÄ• brahmagiriyÄ• naá¹-akÄ• naccakÄ• laá¹…ghakÄ• pisÄ• cÄ• maá¹‡ibha
candimasÅ«riyÄ• siridevatÄ• kÄ• lidevatÄ• , sivÄ• vasudevÄ• ghanikÄ• asipÄ• sÄ• bha
rahassaá¹ƒ tesu tesu gaá¹‡esu yeva carati, avasesÄ• naá¹ƒ pihitaá¹ƒ. evameva kho, mahÄ
sabbesaá¹ƒ pubbakÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ yadidaá¹ƒ bhikkhumajjhe pÄ• timokkhudde
evaá¹ƒ pubbakÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ vaá¹ƒsavasena pÄ• timokkhuddeso sÄ«maá¹ƒ

``kathaá¹ƒ dhammassa garukattÄ• pÄ• timokkhuddeso sÄ«maá¹ƒ katvÄ• pihito? dhammo
tattha sammattakÄ• rÄ« aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, taá¹ƒ tattha paramparÄ• sammattakÄ• ritÄ
tattha paramparÄ• sammattakÄ• ritÄ• ya pÄ• puá¹‡Ä• ti, mÄ• cÄ• yaá¹ƒ sÄ• radhammo va
asammattakÄ• rÄ«naá¹ƒ hatthagato oÃ±Ã±Ä• to avaÃ±Ã±Ä• to hÄ«á¸·ito khÄ«á¸·ito garahit
sÄ• radhammo varadhammo dujjanagato oÃ±Ã±Ä• to avaÃ±Ã±Ä• to hÄ«á¸·ito khÄ«á¸·ito ga
dhammassa garukattÄ• pÄ• timokkhuddeso sÄ«maá¹ƒ katvÄ• pihito.

``yathÄ• , mahÄ• rÄ• ja, sÄ• ravarapavaraabhijÄ• tajÄ• timantarattalohitacandanaá¹ƒ nÄ• r
oÃ±Ã±Ä• taá¹ƒ avaÃ±Ã±Ä• taá¹ƒ hÄ«á¸·itaá¹ƒ khÄ«á¸·itaá¹ƒ garahitaá¹ƒ bhavati, evameva
cÄ• yaá¹ƒ sÄ• radhammo \Ne 185/ varadhammo paramparÄ• asammattakÄ• rÄ«naá¹ƒ hatt
hÄ«á¸·ito khÄ«á¸·ito garahito bhavatu, mÄ• cÄ• yaá¹ƒ sÄ• radhammo varadhammo dujjana
hÄ«á¸·ito khÄ«á¸·ito garahito bhavatÅ«ti. evaá¹ƒ dhammassa garukattÄ• pÄ• timokkhudde
\Ee 192/.

``kathaá¹ƒ bhikkhubhÅ«miyÄ• garukattÄ• pÄ• timokkhuddeso sÄ«maá¹ƒ katvÄ• pihito, bh
mahÄ• rÄ• ja, loke atuliyo appamÄ• á¹‡o anagghiyo, na sakkÄ• kenaci agghÄ• petuá¹ƒ tule
evarÅ«pe bhikkhubhÄ• ve á¹-hito lokena samasamo bhavatÅ«ti bhikkhÅ«naá¹ƒ yeva antare
yathÄ• , mahÄ• rÄ• ja, loke varapavarabhaá¹‡á¸• aá¹ƒ vatthaá¹ƒ vÄ• attharaá¹‡aá¹ƒ vÄ•

gajaturaá¹…garathasuvaá¹‡á¹‡arajatamaá¹‡imuttÄ• itthiratanÄ• dÄ«ni vÄ• vijitakammasÅ«
vÄ• (Ce Ee) } sabbe te rÄ• jÄ• namupagacchanti, evameva kho, mahÄ• rÄ• ja, yÄ• vatÄ•
sugatÄ• gamapariyattiÄ• cÄ• rasaá¹ƒyamasÄ«lasaá¹ƒvaraguá¹‡Ä• , sabbe te bhikkhusaá¹…
bhikkhubhÅ«miyÄ• garukattÄ• pÄ• timokkhuddeso sÄ«maá¹ƒ katvÄ• pihitoâ€™â€™ ti. ``s
evametaá¹ƒ tathÄ• sampiá¹-icchÄ• mÄ«â€™â€™ ti.

dhammavinayapaá¹-icchannÄ• paá¹-icchannapaÃ±ho dutiyo.

3. musÄ• vÄ• dagarulahubhÄ• vapaÃ±ho

<3> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `sampajÄ• namusÄ• vÄ• de pÄ•
bhaá¹‡itaá¹ƒ `sampajÄ• namusÄ• vÄ• de lahukaá¹ƒ Ä• pattiá¹ƒ \Be 191/ Ä• pajjati ekassa s
nti. bhante nÄ• gasena, ko panettha viseso, kiá¹ƒ kÄ• raá¹‡aá¹ƒ, yaÃ±cekena musÄ• vÄ• d
musÄ• vÄ• dena satekiccho hoti? yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `sam
hotÄ«â€™ ti, tena hi `sampajÄ• namusÄ• vÄ• de lahukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati ekassa sa
nti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatena bhaá¹‡itaá¹ƒ `sampajÄ• namusÄ• v
Ä• pajjati ekassa santike desanÄ• vatthukaâ€™ nti, tena hi `sampajÄ• namusÄ• vÄ• de pÄ•
vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hita

``bhÄ• sitampetaá¹ƒ \Ee 193/, mahÄ• rÄ• ja, bhagavatÄ• `sampajÄ• namusÄ• vÄ• de pÄ•
bhaá¹‡itaÃ±ca \Ne 186/ `sampajÄ• namusÄ• vÄ• de lahukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati ekassa
nti, taÃ±ca pana vatthuvasena garukalahukaá¹ƒ hoti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja,
parassa pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dadeyya, tassa tumhe kiá¹ƒ daá¹‡á¸• aá¹ƒ dhÄ• rethÄ• â
Ä• ha `nakkhamÄ• mÄ«â€™ ti, tassa mayaá¹ƒ akkhamamÄ• ne kahÄ• paá¹‡aá¹ƒ harÄ• pe
mahÄ• rÄ• ja, so yeva puriso tava pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dadeyya, tassa pana ko daá¹‡á
``hatthampissa, bhante, chedÄ• peyyÄ• ma, pÄ• dampi chedÄ• peyyÄ• ma, yÄ• va sÄ«saá
chedÄ• peyyÄ• ma, sabbampi taá¹ƒ gehaá¹ƒ vilumpÄ• peyyÄ• ma, ubhatopakkhe {ubhatop
sattamaá¹ƒ kulaá¹ƒ samugghÄ• tÄ• peyyÄ• mÄ• â€™â€™ ti. ``ko panettha, mahÄ• rÄ• ja, v
yaá¹ƒ ekassa pÄ• á¹‡ippahÄ• re sukhumo kahÄ• paá¹‡o daá¹‡á¸• o, yaá¹ƒ tava pÄ• á¹‡ipp
pÄ• dacchejjaá¹ƒ yÄ• va kaá¸·Ä«racchejjaá¹ƒ sabbagehÄ• dÄ• naá¹ƒ ubhatopakkhe yÄ• va
ti? ``manussantarena, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, sampajÄ• namusÄ
garukalahuko hotÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaa

musÄ• vÄ• dagarulahubhÄ• vapaÃ±ho tatiyo.

4. bodhisattadhammatÄ• paÃ±ho

<4> ``bhante \Be 192/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• __dhammatÄ• dhamm

bodhisattÄ• naá¹ƒ mÄ• tÄ• pitaro niyatÄ• honti, bodhi niyatÄ• hoti, aggasÄ• vakÄ• niyatÄ
hoti, upaá¹-á¹-hÄ• ko niyato hotÄ«â€™ ti. puna ca tumhe bhaá¹‡atha `tusite kÄ• ye á¹-hito b
mahÄ• vilokanÄ• ni viloketi, kÄ• laá¹ƒ viloketi, dÄ«paá¹ƒ viloketi, desaá¹ƒ viloketi, kulaá¹ƒ vi
janettiá¹ƒ viloketi, Ä• yuá¹ƒ viloketi, mÄ• saá¹ƒ viloketi, nekkhammaá¹ƒ viloketÄ«â€™ ti. bha
nÄ• gasena, aparipakke Ã±Ä• á¹‡e bujjhanaá¹ƒ natthi, paripakke Ã±Ä• á¹‡e na sakkÄ• nim
anatikkamanÄ«yaá¹ƒ paripakkamÄ• nasaá¹ƒ. kasmÄ• bodhisatto kÄ• laá¹ƒ vilokehi `kamhi
aparipakke Ã±Ä• á¹‡e bujjhanaá¹ƒ natthi, paripakke Ã±Ä• á¹‡e na sakkÄ• nimesantarampi
bodhisatto kulaá¹ƒ viloketi `kumhi kule uppajjÄ• mÄ«â€™ ti. yadi, bhante nÄ• gasena, pubb
mÄ• tÄ• pitaro niyatÄ• , tena hi `kulaá¹ƒ viloketÄ«â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . y
tena hi `pubbeva bodhisattassa mÄ• tÄ• pitaro niyatÄ• â€™ ti \Ne 187/ tampi vacanaá¹ƒ mi
koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``niyatÄ• , mahÄ• rÄ• ja, pubbeva bodhisattassa mÄ• tÄ• pitaro, kulaÃ±ca bodhisatto viloke
viloketi `ye me mÄ• tÄ• pitaro, te khattiyÄ• udÄ• hu brÄ• hmaá¹‡Ä• â€™ ti. evaá¹ƒ kulaá¹ƒ

``aá¹-á¹-hannaá¹ƒ, mahÄ• rÄ• ja, pubbeva anÄ• gataá¹ƒ oloketabbaá¹ƒ hoti. katamesaá¹ƒ a
vÄ• á¹‡ijassa, mahÄ• rÄ• ja, pubbeva vikkayabhaá¹‡á¸• aá¹ƒ oloketabbaá¹ƒ hoti, hatthinÄ•
anÄ• gato maggo oloketabbo hoti, sÄ• kaá¹-ikassa pubbeva anÄ• gataá¹ƒ titthaá¹ƒ oloketab
pubbeva anÄ• gataá¹ƒ tÄ«raá¹ƒ oloketvÄ• nÄ• vÄ• pesetabbÄ• hoti, bhisakkassa pubbev
upasaá¹…kamitabbo hoti, uttarasetussa pubbeva thirÄ• thirabhÄ• vaá¹ƒ jÄ• nitvÄ• abhiruhi
pubbeva anÄ• gataá¹ƒ kÄ• laá¹ƒ paccavekkhitvÄ• bhojanaá¹ƒ bhuÃ±jitabbaá¹ƒ hoti, bodhis
oloketabbaá¹ƒ hoti \Be 193/ `khattiyakulaá¹ƒ vÄ• brÄ• hmaá¹‡akulaá¹ƒ vÄ• â€™ ti. imesaá
aá¹-á¹-hannaá¹ƒ pubbeva anÄ• gataá¹ƒ oloketabbaá¹ƒ hotÄ«â€™â€™ ti. ``sÄ• dhu, bhante
tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

bodhisattadhammatÄ• paÃ±ho catuttho.

5. attanipÄ• tanapaÃ±ho

<5> ``bhante \Ee 195/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `na, bhikkhave, attÄ• n
pÄ• teyya, yathÄ• dhammo kÄ• retabboâ€™ ti. puna ca tumhe bhaá¹‡atha `yattha katthaci
dhammaá¹ƒ desayamÄ• no anekapariyÄ• yena jÄ• tiyÄ• jarÄ• ya byÄ• dhino maraá¹‡assa
yo hi koci jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ samatikkamati, taá¹ƒ paramÄ• ya pasaá¹ƒsÄ• ya
bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `na, bhikkhave, attÄ• naá¹ƒ pÄ• tetabbaá¹ƒ,
kÄ• retabboâ€™ ti, tena hi `jÄ• tiyÄ• jarÄ• ya byÄ• dhino maraá¹‡assa samucchedÄ• ya dh
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi jÄ• tiyÄ• jarÄ• ya byÄ• dhino maraá¹‡assa samucchedÄ•
`na, bhikkhave, attÄ• naá¹ƒ pÄ• tetabbaá¹ƒ, yo pÄ• teyya, yathÄ• dhammo kÄ• retabboâ€™
vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hita

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `na, bhikkhave, attÄ• naá¹ƒ pÄ• tetabbaá¹
yathÄ• dhammo kÄ• retabboâ€™ ti. yattha katthaci bhagavatÄ• sÄ• vakÄ• naá¹ƒ dhammaá
anekapariyÄ• yena jÄ• tiyÄ• jarÄ• ya byÄ• dhino maraá¹‡assa samucchedÄ• ya dhammo d
atthi, yena bhagavÄ• kÄ• raá¹‡ena paá¹-ikkhipi samÄ• dapesi cÄ• â€™â€™ ti.

``kiá¹ƒ panettha, bhante nÄ• gasena, kÄ• raá¹‡aá¹ƒ, yena bhagavÄ• kÄ• raá¹‡ena paá¹-ik
cÄ• â€™â€™ ti? ``sÄ«lavÄ• , mahÄ• rÄ• ja, sÄ«lasampanno agadasamo sattÄ• naá¹ƒ kiles
sattÄ• naá¹ƒ kilesabyÄ• dhivÅ«pasame, udakasamo sattÄ• naá¹ƒ kilesarajojallÄ• paharaá¹‡
sattÄ• naá¹ƒ sabbasampattidÄ• ne, nÄ• vÄ• samo sattÄ• naá¹ƒ caturoghapÄ• ragamane, s
jÄ• tikantÄ• ratÄ• raá¹‡e, vÄ• tasamo sattÄ• naá¹ƒ \Be 194/ tividhaggisantÄ• panibbÄ• pan
sattÄ• naá¹ƒ mÄ• nasaparipÅ«raá¹‡e, Ä• cariyasamo sattÄ• naá¹ƒ kusalasikkhÄ• pane, suc
khemapathamÄ• cikkhaá¹‡e. evarÅ«po, mahÄ• rÄ• ja, bahuguá¹‡o anekaguá¹‡o appamÄ•
guá¹‡apuÃ±jo sattÄ• naá¹ƒ vaá¸• á¸• hikaro sÄ«lavÄ• `mÄ• vinassÄ«â€™ ti sattÄ• naá¹ƒ a
sikkhÄ• padaá¹ƒ paÃ±Ã±apesi `na, bhikkhave, attÄ• naá¹ƒ pÄ• tetabbaá¹ƒ, yo pÄ• teyya, ya
ti. idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena bhagavÄ• paá¹-ikkhipi. bhÄ•
therena kumÄ• rakassapena vicitrakathikena pÄ• yÄ• sirÄ• jaÃ±Ã±assa paralokaá¹ƒ dÄ«pa
rÄ• jaÃ±Ã±a samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lavanto kalyÄ• á¹‡adhammÄ• ciraá¹ƒ dÄ«gham
tathÄ• bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti, bahujanahitÄ• ya ca paá¹-ipajjanti bahujanasukhÄ•
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™ nti.

``kena pana kÄ• raá¹‡ena bhagavÄ• samÄ• dapesi? jÄ• tipi, mahÄ• rÄ• ja, dukkhÄ• , jarÄ
dukkho, maraá¹‡ampi dukkhaá¹ƒ, sokopi dukkho, paridevopi dukkho, dukkhampi dukkhaá¹ƒ
upÄ• yÄ• sopi dukkho, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, mÄ• tum
pitumaraá¹‡ampi dukkhaá¹ƒ, bhÄ• tumaraá¹‡ampi dukkhaá¹ƒ, bhaginimaraá¹‡ampi dukkhaá
dukkhaá¹ƒ, dÄ• ramaraá¹‡ampi dukkhaá¹ƒ, dÄ• samaraá¹‡ampi dukkhaá¹ƒ {idaá¹ƒ vÄ• kya
Ã±Ä• timaraá¹‡ampi dukkhaá¹ƒ, Ã±Ä• tibyasanampi dukkhaá¹ƒ, rogabyasanampi dukkhaá¹ƒ
sÄ«labyasanampi dukkhaá¹ƒ, diá¹-á¹-hibyasanampi dukkhaá¹ƒ, rÄ• jabhayampi dukkhaá¹ƒ,
veribhayampi \Ne 189/ dukkhaá¹ƒ, dubbhikkhabhayampi dukkhaá¹ƒ, aggibhayampi dukkhaá
dukkhaá¹ƒ, Å«mibhayampi dukkhaá¹ƒ, Ä• vaá¹-á¹-abhayampi dukkhaá¹ƒ, kumbhÄ«labhayam
dukkhaá¹ƒ, attÄ• nuvÄ• dabhayampi dukkhaá¹ƒ, parÄ• nuvÄ• dabhayampi dukkhaá¹ƒ, daá¹
duggatibhayampi dukkhaá¹ƒ, parisÄ• sÄ• rajjabhayampi dukkhaá¹ƒ, Ä• jÄ«vakabhayampi d
dukkhaá¹ƒ, vettehi tÄ• á¸·anampi \Ee 197/ dukkhaá¹ƒ, kasÄ• hi tÄ• á¸·anampi dukkhaá¹ƒ, a
tÄ• á¸·anampi dukkhaá¹ƒ, hatthacchedanampi dukkhaá¹ƒ, pÄ• dacchedanampi dukkhaá¹ƒ,
dukkhaá¹ƒ, kaá¹‡á¹‡acchedanampi dukkhaá¹ƒ, nÄ• sacchedanampi dukkhaá¹ƒ, kaá¹‡á¹‡an
bilaá¹…gathÄ• likampi dukkhaá¹ƒ, saá¹…khamuá¹‡á¸• ikampi dukkhaá¹ƒ, rÄ• humukhampi
dukkhaá¹ƒ, hatthapajjotikampi dukkhaá¹ƒ, erakavattikampi dukkhaá¹ƒ, cÄ«rakavÄ• sikampi
dukkhaá¹ƒ \Be 195/, baá¸·isamaá¹ƒsikampi dukkhaá¹ƒ, kahÄ• paá¹‡ikampi dukkhaá¹ƒ, khÄ•

dukkhaá¹ƒ, palighaparivattikampi dukkhaá¹ƒ, palÄ• lapÄ«á¹-hakampi dukkhaá¹ƒ, tattena tele
dukkhaá¹ƒ, sunakhehi khÄ• dÄ• panampi dukkhaá¹ƒ, jÄ«vasÅ«lÄ• ropanampi dukkhaá¹ƒ, a
dukkhaá¹ƒ, evarÅ«pÄ• ni, mahÄ• rÄ• ja, bahuvidhÄ• ni anekavidhÄ• ni dukkhÄ• ni saá¹ƒsÄ

``yathÄ• , mahÄ• rÄ• ja, himavantapabbate abhivuá¹-á¹-haá¹ƒ udakaá¹ƒ gaá¹…gÄ• ya nadi
khara marumba Ä• vaá¹-á¹-a gaggalaka Å«mikavaá¹…kacadika Ä• varaá¹‡anÄ«varaá¹‡am
evameva kho, mahÄ• rÄ• ja, evarÅ«pÄ• ni bahuvidhÄ• ni anekavidhÄ• ni dukkhÄ• ni saá¹ƒ
pavattaá¹ƒ, mahÄ• rÄ• ja, dukkhaá¹ƒ, appavattaá¹ƒ sukhaá¹ƒ. appavattassa guá¹‡aá¹ƒ pava
Katthaci) } ca bhayaá¹ƒ dÄ«payamÄ• no, mahÄ• rÄ• ja, bhagavÄ• appavattassa sacchikiriy
jÄ• tijarÄ• byÄ• dhimaraá¹‡asamatikkamÄ• ya samÄ• dapesi, idamettha, mahÄ• rÄ• ja, kÄ•
bhagavÄ• samÄ• dapesÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, sunibbeá¹-hito paÃ±
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

attanipÄ• tanapaÃ±ho paÃ±camo.

6. mettÄ• bhÄ• vanÄ• nisaá¹ƒsapaÃ±ho

<6> ``bhante \Ee 198/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `mettÄ• ya, bhikkhave,
bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ•
ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . katame ekÄ• dasa? sukhaá¹ƒ supati, sukhaá
pÄ• pakaá¹ƒ supinaá¹ƒ passati, manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, dev
aggi vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati {satthaá¹ƒ kamati (Se) AN c 1I 15 passitabbaá
cittaá¹ƒ samÄ• dhiyati, mukhavaá¹‡á¹‡o vippasÄ«dati, asammÅ«á¸·ho kÄ• laá¹ƒ karoti, utta
brahmalokÅ«pago hotÄ«â€™ ti. puna ca tumhe bhaá¹‡atha `sÄ• mo kumÄ• ro mettÄ• vihÄ•
pavane vicaranto pÄ«á¸·iyakkhena raÃ±Ã±Ä• viddho visapÄ«tena sallena tattheva mucchit

``yadi \Be 196/, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `mettÄ• ya bhikkhave ... pe
hotÄ«â€™ ti, tena hi ``sÄ• mo kumÄ• ro mettÄ• vihÄ• rÄ« migasaá¹…ghena parivuto pavan
raÃ±Ã±Ä• viddho visapÄ«tena sallena tattheva mucchito patitoâ€™ ti yaá¹ƒ vacanaá¹ƒ, taá
kumÄ• ro mettÄ• vihÄ• rÄ« migasaá¹…ghena parivuto pavane vicaranto pÄ«á¸·iyakkhena ra
sallena tattheva mucchito patito, tena hi `mettÄ• ya, bhikkhave ... pe ... satthaá¹ƒ vÄ• kama
vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho sunipuá¹‡o parisaá¹‡ho sukhumo gan
sunipuá¹‡Ä• naá¹ƒ manujÄ• naá¹ƒ gatte sedaá¹ƒ moceyya, so tavÄ• nuppatto, vijaá¹-ehi taá
mahÄ• jaá¹-Ä• jaá¹-itaá¹ƒ, anÄ• gatÄ• naá¹ƒ jinaputtÄ• naá¹ƒ cakkhuá¹ƒ dehi nibbÄ• hanÄ•

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `mettÄ• ya bhikkhave ... pe0.. satthaá¹ƒ v
ca kumÄ• ro mettÄ• vihÄ• rÄ« migasaá¹…ghena parivuto pavane vicaranto pÄ«á¸·iyakkhen
sallena tattheva mucchito patito, tattha pana, \Ee 199/ mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ atthi. ka

kÄ• raá¹‡aá¹ƒ? nete, mahÄ• rÄ• ja, guá¹‡Ä• puggalassa, mettÄ• bhÄ• vanÄ• yete guá¹‡Ä•
ghaá¹-aá¹ƒ ukkhipanto tasmiá¹ƒ khaá¹‡e mettÄ• bhÄ• vanÄ• ya pamatto ahosi.

``yasmiá¹ƒ, mahÄ• rÄ• ja, khaá¹‡e puggalo mettaá¹ƒ samÄ• panno hoti, na tassa puggalas
vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati. tassa ye keci ahitakÄ• mÄ• upagantvÄ• taá¹ƒ na
okÄ• saá¹ƒ labhanti. nete, mahÄ• rÄ• ja, guá¹‡Ä• puggalassa, mettÄ• bhÄ• vanÄ• yete gua
puriso saá¹…gÄ• masÅ«ro abhejjakavacajÄ• likaá¹ƒ sannayhitvÄ• saá¹…gÄ• maá¹ƒ otarey
upagantvÄ• patanti vikiranti, na tasmiá¹ƒ okÄ• saá¹ƒ labhanti, neso, mahÄ• rÄ• ja, guá¹‡o s
abhejjakavacajÄ• likÄ• yeso guá¹‡o, yassa sarÄ• khittÄ• upagantvÄ• patanti vikiranti. eva
nete guá¹‡Ä• puggalassa, mettÄ• bhÄ• vanÄ• yete guá¹‡Ä• .

``yasmiá¹ƒ \Ne 191/, mahÄ• rÄ• ja, khaá¹‡e puggalo mettaá¹ƒ samÄ• panno hoti, na tassa
khaá¹‡e aggi vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati. tassa ye keci ahitakÄ• mÄ• upagantv
tasmiá¹ƒ okÄ• saá¹ƒ na labhanti, nete \Be 197/, mahÄ• rÄ• ja, guá¹‡Ä• puggalassa, mettÄ•
idha pana, mahÄ• rÄ• ja, puriso dibbaá¹ƒ antaradhÄ• naá¹ƒ mÅ«laá¹ƒ hatthe kareyya, yÄ• v
hatthagataá¹ƒ hoti, tÄ• va na aÃ±Ã±o koci pakatimanusso taá¹ƒ purisaá¹ƒ passati. neso, ma
purisassa, mÅ«lasseso guá¹‡o antaradhÄ• nassa, yaá¹ƒ so pakatimanussÄ• naá¹ƒ cakkhup
kho, mahÄ• rÄ• ja, nete guá¹‡Ä• puggalassa, mettÄ• bhÄ• vanÄ• yete guá¹‡Ä• .

``yasmiá¹ƒ, mahÄ• rÄ• ja, khaá¹‡e puggalo mettaá¹ƒ samÄ• panno hoti, na tassa puggalas
vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati. tassa ye keci ahitakÄ• mÄ• upagantvÄ• taá¹ƒ na
okÄ• saá¹ƒ labhanti. nete, mahÄ• rÄ• ja, guá¹‡Ä• puggalassa, mettÄ• bhÄ• vanÄ• yete gua
mahÄ• rÄ• ja, purisaá¹ƒ \Ee 200/ sukataá¹ƒ mahÄ• leá¹‡amanuppaviá¹-á¹-haá¹ƒ mahatimah
sakkoti temayituá¹ƒ, neso, mahÄ• rÄ• ja, guá¹‡o purisassa, mahÄ• leá¹‡asseso guá¹‡o, yaá
abhivassamÄ• no na taá¹ƒ temeti. evameva kho, mahÄ• rÄ• ja, nete guá¹‡Ä• puggalassa,

``yasmiá¹ƒ, mahÄ• rÄ• ja, khaá¹‡e puggalo mettaá¹ƒ samÄ• panno hoti, na tassa puggalas
vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati. tassa ye keci ahitakÄ• mÄ• upagantvÄ• taá¹ƒ na
sakkonti ahitaá¹ƒ kÄ• tuá¹ƒ nete, mahÄ• rÄ• ja, guá¹‡Ä• puggalassa, mettÄ• bhÄ• vanÄ• y
``acchariyaá¹ƒ, bhante nÄ• gasena, abbhutaá¹ƒ bhante nÄ• gasena, sabbapÄ• panivÄ• raá
ti. ``sabbakusalaguá¹‡Ä• vahÄ• , mahÄ• rÄ• ja, mettÄ• bhÄ• vanÄ• hitÄ• nampi ahitÄ• nan
viÃ±Ã±Ä• á¹‡abaddhÄ• , sabbesaá¹ƒ mahÄ• nisaá¹ƒsÄ• mettÄ• bhÄ• vanÄ• saá¹ƒvibhajit

mettÄ• bhÄ• vanÄ• nisaá¹ƒsapaÃ±ho chaá¹-á¹-ho.

7. kusalÄ• kusalasamavisamapaÃ±ho

<7> ``bhante nÄ• gasena `kusalakÄ• rissapi akusalakÄ• rissapi vipÄ• ko samasamo, udÄ• atthÄ«â€™ ti? ``atthi, mahÄ• rÄ• ja, kusalassa \Be 198/ ca akusalassa ca viseso, kusalaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaá¹ƒ, akusalaá¹ƒ dukkhavipÄ• kaá¹ƒ nirayasaá¹ƒvatta

``bhante nÄ• gasena, tumhe bhaá¹‡atha `devadatto ekantakaá¹‡ho, ekantakaá¹‡hehi dham bodhisatto ekantasukko, ekantasukkehi dhammehi samannÄ• gatoâ€™ ti. puna ca devadat pakkhena ca bodhisattena samasamo hoti, kadÄ• ci adhikataro vÄ• . yadÄ• devadatto naga brahmadattassa raÃ±Ã±o purohitaputto ahosi, tadÄ• bodhisatto chavakacaá¹‡á¸• Ä• lo aho parijappitvÄ• akÄ• le ambaphalÄ• ni nibbattesi, ettha tÄ• va bodhisatto devadattato jÄ• tiyÄ 201/ ca nihÄ«no.

``puna caparaá¹ƒ yadÄ• devadatto rÄ• jÄ• ahosi mahÄ• mahÄ«pati sabbakÄ• masamaá¹ tassÅ«pabhogo ahosi hatthinÄ• go sabbalakkhaá¹‡asampanno, tassa cÄ• rugativilÄ• saá¹ƒ vadhamicchanto hatthÄ• cariyaá¹ƒ evamavoca `asikkhito te, Ä• cariya, hatthinÄ• go, tassa Ä kÄ• raá¹‡aá¹ƒ karohÄ«â€™ ti, tatthapi tÄ• va bodhisatto devadattato jÄ• tiyÄ• nihÄ«no lÄ•

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi pavane naá¹-á¹-hÄ• yiko, tadÄ• bodhis makkaá¹-o ahosi, etthapi tÄ• va dissati viseso manussassa ca tiracchÄ• nagatassa ca, tatth devadattato jÄ• tiyÄ• nihÄ«no.

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi soá¹‡uttaro nÄ• ma nesÄ• do balavÄ• bodhisatto chaddanto nÄ• ma nÄ• garÄ• jÄ• ahosi. tadÄ• so luddako taá¹ƒ hatthinÄ• gaá¹ devadattova adhikataro.

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi vanacarako aniketavÄ• sÄ«, tadÄ• boo tittiro mantajjhÄ• yÄ«, tadÄ• pi so vanacarako taá¹ƒ sakuá¹‡aá¹ƒ ghÄ• tesi, tatthapi tÄ• va d adhikataro.

``puna \Be 199/ caparaá¹ƒ yadÄ• devadatto kalÄ• bu nÄ• ma kÄ• sirÄ• jÄ• {kÄ• sikarÄ• jÄ bodhisatto tÄ• paso \Ne 193/ ahosi khantivÄ• dÄ«. tadÄ• so rÄ• jÄ• tassa tÄ• pasassa kuo vaá¹ƒsakaá¸·Ä«re viya chedÄ• pesi, tatthapi tÄ• va devadatto yeva adhikataro jÄ• tiyÄ• ca

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi vanacaro, tadÄ• bodhisatto nandiyo nÄ tadÄ• pi so vanacaro taá¹ƒ vÄ• narindaá¹ƒ ghÄ• tesi saddhiá¹ƒ mÄ• tarÄ• kaniá¹-á¹-habhÄ devadatto yeva adhikataro jÄ• tiyÄ• .

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi acelako kÄ• rambhiyo nÄ• ma, tadÄ• b nÄ• ma nÄ• garÄ• jÄ• ahosi, tatthapi tÄ• va devadatto \Ee 202/ yeva adhikataro jÄ• tiyÄ• .

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi pavane jaá¹-ilako, tadÄ• bodhisatto tac
mahÄ• sÅ«karo ahosi, tatthapi tÄ• va devadatto yeva jÄ• tiyÄ• adhikataro.

``puna caparaá¹ƒ yadÄ• devadatto cetÄ«su sÅ«raparicaro nÄ• ma rÄ• jÄ• ahosi upari pur
vehÄ• saá¹…gamo, tadÄ• bodhisatto kapilo nÄ• ma brÄ• hmaá¹‡o ahosi, tatthapi tÄ• va de
jÄ• tiyÄ• ca yasena ca.

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi sÄ• mo nÄ• ma, tadÄ• bodhisatto ruru
tatthapi tÄ• va devadatto yeva jÄ• tiyÄ• adhikataro.

``puna caparaá¹ƒ yadÄ• devadatto manusso ahosi luddako pavanacaro, tadÄ• bodhisatto
luddako tassa hatthinÄ• gassa sattakkhattuá¹ƒ dante chinditvÄ• hari, tatthapi tÄ• va devada
adhikataro.

``puna caparaá¹ƒ yadÄ• devadatto siá¹…gÄ• lo ahosi khattiyadhammo, so yÄ• vatÄ• jamb
sabbe anuyutte akÄ• si, tadÄ• \Be 200/ bodhisatto vidhuro nÄ• ma paá¹‡á¸• ito ahosi, tatth
yeva yasena adhikataro.

``puna \Ne 194/ caparaá¹ƒ yadÄ• devadatto hatthinÄ• go hutvÄ• laá¹-ukikÄ• ya sakuá¹‡ik
tadÄ• bodhisattopi hatthinÄ• go ahosi yÅ«thapati, tattha tÄ• va ubhopi te samasamÄ• ahes

``puna caparaá¹ƒ yadÄ• devadatto yakkho ahosi adhammo nÄ• ma, tadÄ• bodhisattopi ya
tatthapi tÄ• va ubhopi samasamÄ• ahesuá¹ƒ.

``puna caparaá¹ƒ yadÄ• devadatto nÄ• viko ahosi paÃ±cannaá¹ƒ kulasatÄ• naá¹ƒ issaro, t
ahosi paÃ±cannaá¹ƒ kulasatÄ• naá¹ƒ issaro, tatthapi tÄ• va ubhopi samasamÄ• ahesuá¹ƒ.

``puna caparaá¹ƒ yadÄ• devadatto satthavÄ• ho ahosi paÃ±cannaá¹ƒ sakaá¹-asatÄ• naá¹ƒ
satthavÄ• ho ahosi paÃ±cannaá¹ƒ sakaá¹-asatÄ• naá¹ƒ issaro, tatthapi tÄ• va ubhopi sama

``puna caparaá¹ƒ \Ee 203/ yadÄ• devadatto sÄ• kho nÄ• ma migarÄ• jÄ• ahosi, tadÄ• bo
migarÄ• jÄ• ahosi, tatthapi tÄ• va ubhopi samasamÄ• ahesuá¹ƒ.

``puna caparaá¹ƒ yadÄ• devadatto sÄ• kho nÄ• ma senÄ• pati ahosi, tadÄ• bodhisattopi n
ahosi, tatthapi tÄ• va ubhopi samasamÄ• ahesuá¹ƒ.

``puna caparaá¹ƒ yadÄ• devadatto khaá¹‡á¸• ahÄ• lo nÄ• ma brÄ• hmaá¹‡o ahosi, tadÄ•

rÄ• jakumÄ• ro ahosi, tadÄ• so khaá¹‡á¸• ahÄ• lo yeva adhikataro.

``puna caparaá¹ƒ yadÄ• devadatto brahmadatto nÄ• ma rÄ• jÄ• ahosi, tadÄ• bodhisatto t
nÄ• ma kumÄ• ro ahosi, tadÄ• so rÄ• jÄ• sakaputtaá¹ƒ corapapÄ• te khipÄ• pesi, yato kut
adhikataro hoti visiá¹-á¹-hoti, tatthapi tÄ• va devadatto yeva adhikataro.

``puna \Be 201/ caparaá¹ƒ yadÄ• devadatto mahÄ• patÄ• po nÄ• ma rÄ• jÄ• ahosi, tadÄ•
195/ dhammapÄ• lo nÄ• ma kumÄ• ro ahosi, tadÄ• so rÄ• jÄ• sakaputtassa hatthapÄ• de
tÄ• va devadatto yeva uttaro adhikataro.

ajjetarahi ubhopi sakyakule jÄ• yiá¹ƒsu. bodhisatto buddho ahosi sabbaÃ±Ã±Å« lokanÄ• ya
devÄ• tidevassa sÄ• sane pabbajitvÄ• iddhiá¹ƒ nibbattetvÄ• buddhÄ• layaá¹ƒ akÄ• si. kiá¹
nÄ• gasena, yaá¹ƒ mayÄ• bhaá¹‡itaá¹ƒ, taá¹ƒ sabbaá¹ƒ tathaá¹ƒ udÄ• hu vitathaâ€™â€™

``yaá¹ƒ tvaá¹ƒ, mahÄ• rÄ• ja, bahuvidhaá¹ƒ kÄ• raá¹‡aá¹ƒ osÄ• resi, sabbaá¹ƒ taá¹ƒ tathev
ti. ``yadi, bhante nÄ• gasena, kaá¹‡hopi sukkopi samasamagatikÄ• honti, tena hi kusalamp
samasamavipÄ• kaá¹ƒ hotÄ«â€™â€™ ti? ``na hi, mahÄ• rÄ• ja, kusalampi akusalampi sam
mahÄ• rÄ• ja, devadatto sabbajanehi paá¹-iviruddho, bodhisatteneva paá¹-iviruddho. yo tas
paá¹-iviruddho, so tasmiá¹ƒ tasmiá¹ƒ yeva bhave paccati phalaá¹ƒ deti. devadattopi, mahÄ•
204/ á¹-hito janapadesu Ä• rakkhaá¹ƒ deti, setuá¹ƒ sabhaá¹ƒ puÃ±Ã±asÄ• laá¹ƒ kÄ• reti, sa
kapaá¹‡addhikavaá¹‡ibbakÄ• naá¹ƒ nÄ• thÄ• nÄ• thÄ• naá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ dÄ• naá
bhave bhave sampattiyo paá¹-ilabhati. kassetaá¹ƒ, mahÄ• rÄ• ja, sakkÄ• vattuá¹ƒ vinÄ• dÄ
uposathakammena sampattiá¹ƒ anubhavissatÄ«ti?

``yaá¹ƒ pana tvaá¹ƒ, mahÄ• rÄ• ja, evaá¹ƒ vadesi `devadatto ca bodhisatto ca ekato anupa
na jÄ• tisatassa accayena samÄ• gamo ahosi, na jÄ• tisahassassa accayena, na jÄ• tisatas
kadÄ• ci karahaci bahÅ«naá¹ƒ ahorattÄ• naá¹ƒ accayena samÄ• gamo ahosi. yaá¹ƒ paneta
__kÄ• á¹‡akacchapopamaá¹ƒ_ upadassitaá¹ƒ manussattappaá¹-ilÄ• bhÄ• ya, tathÅ«pamaá
samÄ• gamaá¹ƒ dhÄ• rehi.

``na, mahÄ• rÄ• ja, bodhisattassa devadatteneva saddhiá¹ƒ samÄ• gamo ahosi, theropi, m
anekesu jÄ• tisatasahassesu bodhisattassa pitÄ• ahosi, mahÄ• pitÄ• ahosi, cÅ«á¸·apitÄ•
ahosi, putto ahosi, bhÄ• gineyyo ahosi, mitto ahosi.

``bodhisattopi, mahÄ• rÄ• ja, anekesu jÄ• tisatasahassesu therassa sÄ• riputtassa pitÄ• a
cÅ«á¸·apitÄ• ahosi, bhÄ• tÄ• ahosi, putto ahosi, bhÄ• gineyyo ahosi \Ne 196/, mitto ahosi,
sattanikÄ• yapariyÄ• pannÄ• saá¹ƒsÄ• rasotamanugatÄ• saá¹ƒsÄ• rasotena vuyhantÄ• a
samÄ• gacchanti. yathÄ• , mahÄ• rÄ• ja, udakaá¹ƒ sotena vuyhamÄ• naá¹ƒ suciasucikalyÄ

evameva kho, mahÄ• rÄ• ja, sabbepi sattanikÄ• yapariyÄ• pannÄ• saá¹ƒsÄ• rasotamanug
appiyehipi piyehipi samÄ• gacchanti. devadatto, mahÄ• rÄ• ja, yakkho samÄ• no attanÄ• a
niyojetvÄ• sattapaÃ±Ã±Ä• savassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• ni mahÄ• nira
bodhisattopi, mahÄ• rÄ• ja, yakkho samÄ• no attanÄ• dhammo pare dhamme niyojetvÄ• s
saá¹-á¹-hi ca vassasatasahassÄ• ni sagge modi sabbakÄ• masamaá¹…gÄ«, api ca, mahÄ•
bhave buddhaá¹ƒ anÄ• sÄ• danÄ«yamÄ• sÄ• dayitvÄ• samaggaÃ±ca saá¹…ghaá¹ƒ bhindi
bujjhitvÄ• sabbadhamme parinibbuto upadhisaá¹…khayeâ€™â€™ ti. ``sÄ• dhu, bhante nÄ
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

kusalÄ• kusalasamavisamapaÃ±ho sattamo.

8. amarÄ• devÄ«paÃ±ho

<8> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• ---

`` `sace labhetha khaá¹‡aá¹ƒ vÄ• raho vÄ• , nimantakaá¹ƒ {nivÄ• takaá¹ƒ (kuá¹‡Ä• lajÄ• ta
tÄ• disaá¹ƒ.

sabbÄ• va {sabbÄ• pi (Ce Ee) } itthÄ« kayiruá¹ƒ {kareyyuá¹ƒ (Ce Ee Katthaci) } nu pÄ• paá¹
pÄ«á¹-hasappinÄ• saddhiâ€™ nti ||

``puna ca kathÄ«yati `mahosadhassa bhariyÄ• amarÄ• nÄ• ma itthÄ« gÄ• make á¹-hapitÄ
nisinnÄ• vivittÄ• rÄ• jappaá¹-isamaá¹ƒ sÄ• mikaá¹ƒ karitvÄ• sahassena \Be 203/ nimantÄ«
nÄ• kÄ• sÄ«â€™ ti. yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `sace ... pe ... sadd
`mahosadhassa bhariyÄ• ... pe ... nÄ• kÄ• sÄ«â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . ya
... pe ... \Ee 206/ nÄ• kÄ• si, tena hi `sace ... pe ... saddhiâ€™ nti tampi vacanaá¹ƒ micchÄ•
koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `sace ... pe ... saddhiâ€™ nti. kathÄ«yati
bhariyÄ• \Ne 197/ ... pe ... nÄ• kÄ• sÄ«â€™ ti. kareyya sÄ• , mahÄ• rÄ• ja, itthÄ« sahassa
purisena saddhiá¹ƒ pÄ• pakammaá¹ƒ, na sÄ• kareyya sace khaá¹‡aá¹ƒ vÄ• raho vÄ• nim
labheyya, vicinantÄ« sÄ• , mahÄ• rÄ• ja, amarÄ• itthÄ« na addasa khaá¹‡aá¹ƒ vÄ• raho v
tÄ• disaá¹ƒ.

``idha loke garahabhayÄ• khaá¹‡aá¹ƒ na passi, paraloke nirayabhayÄ• khaá¹‡aá¹ƒ na pas
pÄ• panti khaá¹‡aá¹ƒ na passi, piyaá¹ƒ amuÃ±citukÄ• mÄ• khaá¹‡aá¹ƒ na passi, sÄ• mika
na passi, dhammaá¹ƒ apacÄ• yantÄ« khaá¹‡aá¹ƒ na passi, anariyaá¹ƒ garahantÄ« khaá¹‡a
abhinditukÄ• mÄ• khaá¹‡aá¹ƒ na passi. evarÅ«pehi bahÅ«hi kÄ• raá¹‡ehi khaá¹‡aá¹ƒ na p

``rahopi sÄ• loke vicinitvÄ• apassantÄ« pÄ• paá¹ƒ nÄ• kÄ• si. sace sÄ• manussehi \Ee 2
amanussehi raho na labheyya. sace amanussehi raho labheyya, atha paracittavidÅ«hi pabb
labheyya. sace paracittavidÅ«hi pabbajitehi raho labheyya, atha paracittavidÅ«nÄ«hi devatÄ
labheyya. sace paracittavidÅ«nÄ«hi devatÄ• hi raho labheyya, attanÄ• va pÄ• pehi raho na
pÄ• pehi raho labheyya, atha adhammena raho na labheyya. evarÅ«pehi bahuvidhehi kÄ• r
pÄ• paá¹ƒ nÄ• kÄ• si.

``nimantakampi sÄ• loke vicinitvÄ• tÄ• disaá¹ƒ alabhantÄ« pÄ• paá¹ƒ nÄ• kÄ• si. mahosa
paá¹‡á¸• ito aá¹-á¹-havÄ«satiyÄ• aá¹…gehi samannÄ• gato. katamehi aá¹-á¹-havÄ«satiyÄ•
mahosadho, mahÄ• rÄ• ja, sÅ«ro hirimÄ• ottappÄ« sapakkho mittasampanno khamo sÄ«la
soceyyasampanno akkodhano anatimÄ• nÄ« anusÅ«yako vÄ«riyavÄ• Ä• yÅ«hako saá¹…g
nivÄ• tavutti saá¹‡ho asaá¹-ho amÄ• yÄ• vÄ« atibuddhisampanno kittimÄ• vijjÄ• sampanno
\Be 204/ patthito sabbajanassa dhanavÄ• yasavÄ• . mahosadho, mahÄ• rÄ• ja, paá¹‡á¸• it
aá¹…gehi samannÄ• gato. sÄ• aÃ±Ã±aá¹ƒ tÄ• disaá¹ƒ nimantakaá¹ƒ alabhitvÄ• pÄ• paá¹ƒ
bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

amarÄ• devÄ«paÃ±ho aá¹-á¹-hamo.

9. arahantaabhÄ• yanapaÃ±ho

<9> ``bhante \Ne 198/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `vigatabhayasantÄ• sÄ
nagare rÄ• jagahe dhanapÄ• lakaá¹ƒ hatthiá¹ƒ bhagavati opatantaá¹ƒ disvÄ• paÃ±ca khÄ«
pariccajitvÄ• jinavaraá¹ƒ pakkantÄ• ni disÄ• vidisaá¹ƒ ekaá¹ƒ á¹-hapetvÄ• theraá¹ƒ Ä• nan
bhante nÄ• gasena, te arahanto bhayÄ• pakkantÄ• , paÃ±Ã±Ä• yissati sakena kammenÄ•
pakkantÄ• \Ee 208/, udÄ• hu tathÄ• gatassa atulaá¹ƒ vipulamasamaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ
pakkantÄ• ? yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `vigatabhayasantÄ• sÄ• a
`nagare ... pe ... Ä• nandaâ€™ nti yaá¹ƒ vacanaá¹ƒ taá¹ƒ micchÄ• . yadi nagare rÄ• jagahe
hatthiá¹ƒ bhagavati opatantaá¹ƒ disvÄ• paÃ±ca khÄ«á¹‡Ä• savasatÄ• ni pariccajitvÄ• jinav
disÄ• vidisaá¹ƒ ekaá¹ƒ á¹-hapetvÄ• theraá¹ƒ Ä• nandaá¹ƒ, tena hi `vigatabhayasantÄ• sÄ•
vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hital

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `vigatabhayasantÄ• sÄ• arahantoâ€™ ti,
dhanapÄ• lakaá¹ƒ hatthiá¹ƒ bhagavati opatantaá¹ƒ disvÄ• paÃ±ca khÄ«á¹‡Ä• savasatÄ• ni
pakkantÄ• ni disÄ• vidisaá¹ƒ ekaá¹ƒ á¹-hapetvÄ• theraá¹ƒ Ä• nandaá¹ƒ, taÃ±ca pana na bh
pÄ• tetukÄ• matÄ• ya.

``yena pana, mahÄ• rÄ• ja, hetunÄ• arahanto bhÄ• yeyyuá¹ƒ vÄ• tÄ• seyyuá¹ƒ vÄ• , so h

samucchinno, tasmÄ• vigatabhayasantÄ• sÄ• arahanto, bhÄ• yati nu, mahÄ• rÄ• ja, mahÄ
bhindantepi dhÄ• rentepi samuddapabbatagirisikhareti? ``na hi, bhanteâ€™â€™ ti. ``kena k
mahÄ• rÄ• jÄ• â€™â€™ ti? ``natthi, bhante, mahÄ• pathaviyÄ• so hetu, yena hetunÄ• ma
vÄ• tÄ• seyya vÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, natthi arahantÄ• naá¹ƒ so he
bhÄ• yeyyuá¹ƒ vÄ• tÄ• seyyuá¹ƒ vÄ• .

``bhÄ• yati nu, mahÄ• rÄ• ja, girisikharaá¹ƒ chindante vÄ• bhindante vÄ• patante vÄ• agg
ti? ``na hi, bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena mahÄ• rÄ• jÄ• â€™â€™ ti? ``natthi, bha
209/ so hetu, yena hetunÄ• girisikharaá¹ƒ bhÄ• yeyya vÄ• tÄ• seyya vÄ• â€™â€™ ti. ``eva
natthi arahantÄ• naá¹ƒ so hetu, yena hetunÄ• arahanto bhÄ• yeyyuá¹ƒ vÄ• tÄ• seyyuá¹ƒ v

``yadipi \Ne 199/, mahÄ• rÄ• ja, lokadhÄ• tusatasahassesu ye keci sattanikÄ• yapariyÄ• pa
sattihatthÄ• ekaá¹ƒ arahantaá¹ƒ upadhÄ• vitvÄ• tÄ• seyyuá¹ƒ, na bhaveyya arahato cittas
aÃ±Ã±athattaá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? aá¹-á¹-hÄ• namanavakÄ• satÄ• ya.

``api ca, mahÄ• rÄ• ja, tesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ evaá¹ƒ cetoparivitakko ahosi `ajja n
jinavaravasabhe nagaravaramanuppaviá¹-á¹-he vÄ«thiyÄ• dhanapÄ• lako hatthÄ« Ä• patis
asaá¹ƒsayamatidevadevaá¹ƒ upaá¹-á¹-hÄ• ko na pariccajissati, yadi mayaá¹ƒ sabbepi bhag
pariccajissÄ• ma, Ä• nandassa guá¹‡o pÄ• kaá¹-o na bhavissati, na heva ca tathÄ• gataá¹ƒ
hatthinÄ• go, handa mayaá¹ƒ apagacchÄ• ma, evamidaá¹ƒ mahato janakÄ• yassa kilesaba
Ä• nandassa ca guá¹‡o pÄ• kaá¹-o bhavissatÄ«â€™ ti. evaá¹ƒ te arahanto Ä• nisaá¹ƒsaá¹ƒ
pakkantÄ• â€™â€™ ti. ``suvibhatto, bhante nÄ• gasena, paÃ±ho, evametaá¹ƒ natthi arahan
santÄ• so vÄ• , Ä• nisaá¹ƒsaá¹ƒ disvÄ• arahanto pakkantÄ• disÄ• vidisaâ€™â€™ nti.

arahantaabhÄ• yanapaÃ±ho navamo.

10. buddhasabbaÃ±Ã±ubhÄ• vapaÃ±ho

<10> ``bhante nÄ• gasena, tumhe bhaá¹‡atha `tathÄ• gato sabbaÃ±Ã±Å«â€™ ti. puna ca b
sÄ• riputtamoggallÄ• nappamukhe bhikkhusaá¹…ghe paá¹‡Ä• mite \Be 206/ cÄ• tumeyyak
sahampati bÄ«jÅ«pamaÃ±ca vacchataruá¹‡Å«pamaÃ±ca upadassetvÄ• bhagavantaá¹ƒ pa
nijjhattaá¹ƒ akaá¹ƒsÅ«â€™ ti. kiá¹ƒ nu kho, bhante nÄ• gasena, aÃ±Ã±Ä• tÄ• tÄ• upamÄ•
tathÄ• gato upamÄ• hi \Ee 210/ orato khamito upasanto nijjhattaá¹ƒ gato? yadi, bhante nÄ•
tÄ• upamÄ• aÃ±Ã±Ä• tÄ• , tena hi buddho asabbaÃ±Ã±Å«, yadi Ã±Ä• tÄ• , tena hi okassa
paá¹‡Ä• mesi, tena hi tassa akÄ• ruÃ±Ã±atÄ• sambhavati. ayampi ubhato koá¹-iko paÃ±ho
nibbÄ• hitabboâ€™â€™ ti.

``sabbaÃ±Ã±Å«, mahÄ• rÄ• ja, tathÄ• gato, tÄ• hi ca upamÄ• hi bhagavÄ• pasanno orato

nijjhattaá¹ƒ gato. dhammassÄ• mÄ«, mahÄ• rÄ• ja, tathÄ• gato, tathÄ• gatappaveditheva
Ä• rÄ• dhesuá¹ƒ tosesuá¹ƒ pasÄ• desuá¹ƒ, tesaÃ±ca tathÄ• gato pasanno `sÄ• dhÅ«â€™ t

``yathÄ• , mahÄ• rÄ• ja, itthÄ« sÄ• mikassa santakeneva dhanena sÄ• mikaá¹ƒ Ä• rÄ• dhe
sÄ• miko `sÄ• dhÅ«â€™ ti abbhÄ• numodati, evameva kho, mahÄ• rÄ• ja, cÄ• tumeyyakÄ•
tathÄ• gatappaveditheva opammehi tathÄ• gataá¹ƒ Ä• rÄ• dhesuá¹ƒ tosesuá¹ƒ pasÄ• des
pasanno `sÄ• dhÅ«â€™ ti abbhÄ• numodi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kappako raÃ±Ã±o santakeneva suvaá¹‡á¹‡aphaá¹‡ake
pasÄ• dhayamÄ• no rÄ• jÄ• naá¹ƒ Ä• rÄ• dheti toseti pasÄ• deti, tassa ca rÄ• jÄ• pasanno
abbhÄ• numodati, yathicchitamanuppadeti, evameva kho, mahÄ• rÄ• ja, cÄ• tumeyyakÄ• c
tathÄ• gatappaveditheva opammehi tathÄ• gataá¹ƒ Ä• rÄ• dhesuá¹ƒ tosesuá¹ƒ pasÄ• des
pasanno `sÄ• dhÅ«â€™ ti abbhÄ• numodi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, saddhivihÄ• riko upajjhÄ• yÄ• bhataá¹ƒ piá¹‡á¸• apÄ• ta
upanÄ• mento upajjhÄ• yaá¹ƒ Ä• rÄ• dheti toseti pasÄ• deti, taÃ±ca upajjhÄ• yo pasanno `s
abbhÄ• numodati, evameva \Be 207/ kho, mahÄ• rÄ• ja, cÄ• tumeyyakÄ• ca sakyÄ• brahm
tathÄ• gatappaveditheva opammehi tathÄ• gataá¹ƒ Ä• rÄ• dhesuá¹ƒ tosesuá¹ƒ pasÄ• des
tathÄ• gato pasanno `sÄ• dhÅ«â€™ ti abbhÄ• numoditvÄ• sabbadukkhaparimuttiyÄ• dhar
``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«ti.

buddhasabbaÃ±Ã±ubhÄ• vapaÃ±ho dasamo.

sabbaÃ±Ã±utaÃ±Ä• á¹‡avaggo catuttho.

imasmiá¹ƒ vagge dasa paÃ±hÄ• .

5. santhavavaggo

1. santhavapaÃ±ho

<1> ``bhante \Ne 201/ \Be 208/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• ---

`` `santhavato bhayaá¹ƒ jÄ• taá¹ƒ, niketÄ• jÄ• yate rajo.

aniketamasanthavaá¹ƒ, etaá¹ƒ ve munidassanaâ€™ nti ||

``puna ca bhagavatÄ• bhaá¹‡itaá¹ƒ `vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussuteâ€™

nÄ• gasena, tathÄ• gatena bhaá¹‡itaá¹ƒ `santhavato bhayaá¹ƒ jÄ• taá¹ƒ, niketÄ• jÄ• yate r
aniketamasanthavaá¹ƒ, etaá¹ƒ ve munidassanaâ€™ nti, tena hi `vihÄ• re kÄ• raye ramme, v
ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatena bhaá¹‡itaá¹ƒ `vihÄ• re kÄ• raye ram
bahussuteâ€™ ti, tena hi `santhavato bhayaá¹ƒ jÄ• taá¹ƒ, niketÄ• jÄ• yate rajo. aniketamas
munidassanaâ€™ nti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho tavÄ• nup
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ \Ee 212/, mahÄ• rÄ• ja, bhagavatÄ• `santhavato bhayaá¹ƒ jÄ• taá¹ƒ,
aniketamasanthavaá¹ƒ, etaá¹ƒ ve munidassanaâ€™ nti. bhaá¹‡itaÃ±ca `vihÄ• re kÄ• raye r
bahussuteâ€™ ti. yaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• bhaá¹‡itaá¹ƒ `santhavato bhayaá¹ƒ jÄ•
rajo. aniketamasanthavaá¹ƒ, etaá¹ƒ ve munidassanaâ€™ nti, taá¹ƒ sabhÄ• vavacanaá¹ƒ as
nissesavacanaá¹ƒ nippariyÄ• yavacanaá¹ƒ samaá¹‡Ä• nucchavaá¹ƒ samaá¹‡asÄ• ruppaá¹
samaá¹‡Ä• rahaá¹ƒ samaá¹‡agocaraá¹ƒ samaá¹‡appaá¹-ipadÄ• samaá¹‡appaá¹-ipatti. yat
migo araÃ±Ã±e pavane caramÄ• no nirÄ• layo aniketo yathicchakaá¹ƒ sayati, evameva kho
`santhavato bhayaá¹ƒ jÄ• taá¹ƒ, niketÄ• jÄ• yate rajo. aniketamasanthavaá¹ƒ, etaá¹ƒ ve mu
cintetabbaá¹ƒ.

``yaá¹ƒ \Ne 202/ pana, mahÄ• rÄ• ja, bhagavatÄ• bhaá¹‡itaá¹ƒ `vihÄ• re kÄ• raye ramme,
ti, taá¹ƒ dve atthavase sampassamÄ• nena bhagavatÄ• bhaá¹‡itaá¹ƒ. katame dve? vihÄ• r
sabbabuddhehi vaá¹‡á¹‡itaá¹ƒ anumataá¹ƒ thomitaá¹ƒ \Be 209/ pasatthaá¹ƒ, taá¹ƒ te vihÄ•
jÄ• tijarÄ• maraá¹‡Ä• parimuccissantÄ«ti. ayaá¹ƒ tÄ• va paá¹-hamo Ä• nisaá¹ƒso vihÄ• rac

``puna caparaá¹ƒ vihÄ• re vijjamÄ• ne bhikkhuniyo byattasaá¹…ketÄ• bhavissanti, sulabha
dassanakÄ• mÄ• naá¹ƒ, anikete duddassanÄ• bhavissantÄ«ti. ayaá¹ƒ dutiyo Ä• nisaá¹ƒso
atthavase sampassamÄ• nena bhagavatÄ• bhaá¹‡itaá¹ƒ `vihÄ• re \Ee 213/ kÄ• raye ramm
ti, na tattha buddhaputtena Ä• layo karaá¹‡Ä«yo niketeâ€™â€™ ti. ``sÄ• dhu, bhante nÄ• g
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

santhavapaÃ±ho paá¹-hamo.

2. udarasaá¹ƒyatapaÃ±ho

<2> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• ---

`` `uttiá¹-á¹-he nappamajjeyya, udare saá¹ƒyato siyÄ• â€™ ti ||

``puna ca bhagavatÄ• bhaá¹‡itaá¹ƒ `ahaá¹ƒ kho panudÄ• yi, appekadÄ• iminÄ• pattena s
bhiyyopi bhuÃ±jÄ• mÄ«â€™ ti. yadi, bhante nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `uttiá¹-á

saá¹ƒyato siyÄ• â€™ ti, tena hi `ahaá¹ƒ kho panudÄ• yi, appekadÄ• iminÄ• pattena samat
bhiyyopi bhuÃ±jÄ• mÄ«â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatena bhaá¹‡
panudÄ• yi, appekadÄ• iminÄ• pattena samatitthikampi bhuÃ±jÄ• mi, bhiyyopi bhuÃ±jÄ• m
`uttiá¹-á¹-he nappamajjeyya, udare saá¹ƒyato siyÄ• â€™ ti tampi vacanaá¹ƒ micchÄ• . ayam
paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `uttiá¹-á¹-he nappamajjeyya, udare saá¹ƒy
bhaá¹‡itaÃ±ca `ahaá¹ƒ kho panudÄ• yi, appekadÄ• iminÄ• pattena samatittikampi bhuÃ±jÄ
bhuÃ±jÄ• mÄ«â€™ ti \Ne 203/. yaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• bhaá¹‡itaá¹ƒ `uttiá¹-á¹-he
saá¹ƒyato siyÄ• â€™ ti, taá¹ƒ \Ee 214/ sabhÄ• vavacanaá¹ƒ asesavacanaá¹ƒ nissesavacan
bhÅ«tavacanaá¹ƒ tacchavacanaá¹ƒ yÄ• thÄ• vavacanaá¹ƒ aviparÄ«tavacanaá¹ƒ isivacanaá
bhagavantavacanaá¹ƒ arahantavacanaá¹ƒ \Be 210/ paccekabuddhavacanaá¹ƒ jinavacanaá
tathÄ• gatassa arahato sammÄ• sambuddhassa vacanaá¹ƒ.

``udare asaá¹ƒyato, mahÄ• rÄ• ja, pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, paradÄ• rampi
bhaá¹‡ati, majjampi pivati, mÄ• tarampi jÄ«vitÄ• voropeti, pitarampi jÄ«vitÄ• voropeti, arah
voropeti, saá¹…ghampi bhindati, duá¹-á¹-hena cittena tathÄ• gatassa lohitampi uppÄ• deti.
devadatto udare asaá¹ƒyato saá¹…ghaá¹ƒ bhinditvÄ• kappaá¹-á¹-hiyaá¹ƒ kammaá¹ƒ Ä• yÅ
evarÅ«pÄ• ni, mahÄ• rÄ• ja, aÃ±Ã±Ä• nipi bahuvidhÄ• ni kÄ• raá¹‡Ä• ni disvÄ• bhagavatÄ
nappamajjeyya, udare saá¹ƒyato siyÄ• â€™ ti.

``udare saá¹ƒyato, mahÄ• rÄ• ja, catusaccÄ• bhisamayaá¹ƒ abhisameti, cattÄ• ri sÄ• maÃ±
catÅ«su paá¹-isambhidÄ• su aá¹-á¹-hasu samÄ• pattÄ«su chasu abhiÃ±Ã±Ä• su vasÄ«bhÄ
samaá¹‡adhammaá¹ƒ pÅ«reti. nanu, mahÄ• rÄ• ja, sukapotako udare saá¹ƒyato hutvÄ• yÄ
kampetvÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ upaá¹-á¹-hÄ• namupanesi, evarÅ«pÄ• ni, mahÄ•
kÄ• raá¹‡Ä• ni disvÄ• bhagavatÄ• bhaá¹‡itaá¹ƒ `uttiá¹-á¹-he nappamajjeyya, udare saá¹ƒy

``yaá¹ƒ pana, mahÄ• rÄ• ja, bhagavatÄ• bhaá¹‡itaá¹ƒ `ahaá¹ƒ kho panudÄ• yi appekadÄ•
samatittikampi bhuÃ±jÄ• mi, bhiyyopi bhuÃ±jÄ• mÄ«â€™ ti, taá¹ƒ katakiccena niá¹-á¹-hitaki
vusitavosÄ• nena nirÄ• varaá¹‡ena sabbaÃ±Ã±unÄ• sayambhunÄ• tathÄ• gatena attÄ• na

``yathÄ• , mahÄ• rÄ• ja, vantassa virittassa anuvÄ• sitassa Ä• turassa \Ee 215/ sappÄ• yal
evameva kho, mahÄ• rÄ• ja, sakilesassa adiá¹-á¹-hasaccassa udare saá¹ƒyamo karaá¹‡Ä«
maá¹‡iratanassa sappabhÄ• sassa jÄ• timantassa abhijÄ• tiparisuddhassa majjananighaá¹ƒ
karaá¹‡Ä«yaá¹ƒ na hoti, evameva kho, mahÄ• rÄ• ja, tathÄ• gatassa buddhavisaye pÄ• ran
kiriyÄ• karaá¹‡esu Ä• varaá¹‡aá¹ƒ na hotÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, eva
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

udarasaá¹ƒyatapaÃ±ho dutiyo.

3. buddhaappÄ• bÄ• dhapaÃ±ho

<3> ``bhante \Ne 204/ \Be 211/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `ahamasmi, b
yÄ• cayogo sadÄ• payatapÄ• á¹‡i antimadehadharo anuttaro bhisakko sallakattoâ€™ ti. pu
bhagavatÄ• `etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ appÄ• bÄ• d
ti. bhagavato ca sarÄ«re bahukkhattuá¹ƒ Ä• bÄ• dho uppanno dissati. yadi, bhante nÄ• gas
tena hi `etadaggaá¹ƒ ... pe ... bÄ• kuloâ€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi thero b
appÄ• bÄ• dhÄ• naá¹ƒ aggo, tena hi `ahamasmi ... pe ... sallakattoâ€™ ti tampi vacanaá¹ƒ
koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `ahamasmi ... pe ... sallakattoâ€™ ti, bhaá
... pe ... bÄ• kuloâ€™ ti, taÃ±ca pana bÄ• hirÄ• naá¹ƒ Ä• gamÄ• naá¹ƒ adhigamÄ• naá¹ƒ pa
vijjamÄ• nataá¹ƒ \Ee 216/ sandhÄ• ya bhÄ• sitaá¹ƒ.

``santi kho pana, mahÄ• rÄ• ja, bhagavato sÄ• vakÄ• á¹-hÄ• nacaá¹…kamikÄ• , te á¹-hÄ•
divÄ• rattiá¹ƒ vÄ«tinÄ• menti, bhagavÄ• pana, mahÄ• rÄ• ja, á¹-hÄ• nena caá¹…kamena n
divÄ• rattiá¹ƒ vÄ«tinÄ• meti, ye te, mahÄ• rÄ• ja, bhikkhÅ« á¹-hÄ• nacaá¹…kamikÄ• , te ten

``santi kho pana, mahÄ• rÄ• ja, bhagavato sÄ• vakÄ• ekÄ• sanikÄ• , te jÄ«vitahetupi dutiy
bhuÃ±janti, bhagavÄ• pana, mahÄ• rÄ• ja, dutiyampi yÄ• va tatiyampi bhojanaá¹ƒ bhuÃ±ja
bhikkhÅ« ekÄ• sanikÄ• , te tena aá¹…gena atirekÄ• , anekavidhÄ• ni, mahÄ• rÄ• ja, tÄ• ni
taá¹ƒ taá¹ƒ sandhÄ• ya bhaá¹‡itÄ• ni. bhagavÄ• pana, mahÄ• rÄ• ja, anuttaro sÄ«lena san
vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena dasahi ca balehi catÅ«hi vesÄ• rajjehi aá¹-á¹-hÄ• ra
chahi asÄ• dhÄ• raá¹‡ehi Ã±Ä• á¹‡ehi, kevale ca buddhavisaye taá¹ƒ sandhÄ• ya bhaá¹‡ita
sallakattoâ€™ ti.

``idha, mahÄ• rÄ• ja, manussesu eko jÄ• timÄ• hoti, eko dhanavÄ• , eko vijjavÄ• , eko sipp
vicakkhaá¹‡o, sabbepete abhibhaviya rÄ• jÄ• yeva tesaá¹ƒ uttamo hoti, evameva kho, mah
sabbasattÄ• naá¹ƒ aggo jeá¹-á¹-ho seá¹-á¹-ho.

``yaá¹ƒ \Ne 205/ \Be 212/ pana Ä• yasmÄ• bÄ• kulo appÄ• bÄ• dho ahosi, taá¹ƒ abhinÄ«h
mahÄ• rÄ• ja, anomadassissa bhagavato udaravÄ• tÄ• bÄ• dhe uppanne vipassissa ca bha
ca bhikkhusatasahassÄ• naá¹ƒ tiá¹‡apupphakaroge uppanne sayaá¹ƒ tÄ• paso samÄ• no n
byÄ• dhiá¹ƒ apanetvÄ• appÄ• bÄ• dhataá¹ƒ patto, bhaá¹‡ito ca `etadaggaá¹ƒ ... pe ... bÄ•

``bhagavato, mahÄ• rÄ• ja, byÄ• dhimhi uppajjantepi anuppajjantepi dhutaá¹…gaá¹ƒ Ä• diy

natthi \Ee 217/ bhagavatÄ• sadiso koci satto. bhÄ• sitampetaá¹ƒ mahÄ• rÄ• ja bhagavatÄ•
__saá¹ƒyuttanikÄ• ya_varalaÃ±chake ---

`` `yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppad
vÄ• saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tes
sammÄ• sambuddhoâ€™ ti. `sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-ic

buddhaappÄ• bÄ• dhapaÃ±ho tatiyo.

4. maggupp Ä• danapaÃ±ho

<4> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `tathÄ• gato bhikkhave, arahaá¹
anuppannassa maggassa uppÄ• detÄ• â€™ ti. puna ca bhaá¹‡itaá¹ƒ `addasaá¹ƒ khvÄ• haá
maggaá¹ƒ purÄ• á¹‡aá¹ƒ aÃ±jasaá¹ƒ pubbakehi sammÄ• sambuddhehi anuyÄ• taâ€™ nti.
tathÄ• gato anuppannassa maggassa uppÄ• detÄ• , tena hi `addasaá¹ƒ khvÄ• haá¹ƒ, bhikk
purÄ• á¹‡aá¹ƒ aÃ±jasaá¹ƒ pubbakehi sammÄ• sambuddhehi anuyÄ• taâ€™ nti yaá¹ƒ vacan
tathÄ• gatena bhaá¹‡itaá¹ƒ `addasaá¹ƒ khvÄ• haá¹ƒ, bhikkhave, purÄ• á¹‡aá¹ƒ maggaá¹ƒ p
pubbakehi sammÄ• sambuddhehi anuyÄ• taâ€™ nti, tena hi `tathÄ• gato, bhikkhave, araha
anuppannassa maggassa uppÄ• detÄ• â€™ ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato k
so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ \Be 213/, mahÄ• rÄ• ja, bhagavatÄ• `tathÄ• gato, bhikkhave, arahaá¹
anuppannassa maggassa uppÄ• detÄ• â€™ ti. bhaá¹‡itaÃ±ca `addasaá¹ƒ khvÄ• haá¹ƒ, bhi
purÄ• á¹‡aá¹ƒ \Ne 206/ aÃ±jasaá¹ƒ pubbakehi sammÄ• sambuddhehi anuyÄ• taâ€™ nti, ta
sabhÄ• vavacanameva, pubbakÄ• naá¹ƒ, mahÄ• rÄ• ja, tathÄ• gatÄ• naá¹ƒ antaradhÄ• ne
antaradhÄ• yi, taá¹ƒ {so taá¹ƒ (Ce Ee Katthaci) } tathÄ• gato maggaá¹ƒ luggaá¹ƒ paluggaá¹
paá¹-icchannaá¹ƒ asaÃ±caraá¹‡aá¹ƒ \Ee 218/ paÃ±Ã±Ä• cakkhunÄ• sampassamÄ• no {sa
pubbakehi sammÄ• sambuddhehi anuyÄ• taá¹ƒ, taá¹ƒkÄ• raá¹‡Ä• Ä• ha `addasaá¹ƒ khvÄ
maggaá¹ƒ purÄ• á¹‡aá¹ƒ aÃ±jasaá¹ƒ pubbakehi sammÄ• sambuddhehi anuyÄ• taâ€™ nti.

``pubbakÄ• naá¹ƒ, mahÄ• rÄ• ja, tathÄ• gatÄ• naá¹ƒ antaradhÄ• nena asati anusÄ• sake l
pihitaá¹ƒ paá¹-icchannaá¹ƒ asaÃ±caraá¹‡aá¹ƒ maggaá¹ƒ yaá¹ƒ dÄ• ni tathÄ• gato saÃ±cara
taá¹ƒkÄ• raá¹‡Ä• Ä• ha `tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho anuppann

``idha, mahÄ• rÄ• ja, raÃ±Ã±o cakkavattissa antaradhÄ• nena maá¹‡iratanaá¹ƒ girisikhanta
cakkavattissa sammÄ• paá¹-ipattiyÄ• upagacchati, api nu kho taá¹ƒ, mahÄ• rÄ• ja, maá¹‡i
pakataâ€™â€™ nti? ``na hi, bhante, pÄ• katikaá¹ƒ yeva taá¹ƒ maá¹‡iratanaá¹ƒ, tena pana
{nibbattanti (Ce Ee) }. ``evameva kho, mahÄ• rÄ• ja, pÄ• katikaá¹ƒ pubbakehi tathÄ• gatehi

aá¹-á¹-haá¹…gikaá¹ƒ sivaá¹ƒ maggaá¹ƒ asati anusÄ• sake luggaá¹ƒ paluggaá¹ƒ gÅ«á¸·haá¹
paá¹-icchannaá¹ƒ asaÃ±caraá¹‡aá¹ƒ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• sampassamÄ• no u
taá¹ƒkÄ• raá¹‡Ä• Ä• ha `tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho anuppanna

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, santaá¹ƒ yeva puttaá¹ƒ yoniyÄ• janayitvÄ• mÄ• tÄ• `ja
evameva kho, mahÄ• rÄ• ja, tathÄ• gato santaá¹ƒ yeva maggaá¹ƒ luggaá¹ƒ paluggaá¹ƒ gÅ«
paá¹-icchannaá¹ƒ asaÃ±caraá¹‡aá¹ƒ paÃ±Ã±Ä• cakkhunÄ• sampassamÄ• no uppÄ• desi,
taá¹ƒkÄ• raá¹‡Ä• Ä• ha `tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho anuppanna

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, koci puriso yaá¹ƒ kiÃ±ci naá¹-á¹-haá¹ƒ passati, `tena taá
nibbattitaâ€™ nti jano voharati, evameva kho, mahÄ• rÄ• ja, tathÄ• gato santaá¹ƒ yeva mag
paluggaá¹ƒ gÅ«á¸·haá¹ƒ pihitaá¹ƒ paá¹-icchannaá¹ƒ asaÃ±caraá¹‡aá¹ƒ \Be 214/ paÃ±Ã±Ä•
uppÄ• desi, saÃ±caraá¹‡aá¹ƒ \Ee 219/ akÄ• si, taá¹ƒkÄ• raá¹‡Ä• Ä• ha `tathÄ• gato, bhikk
sammÄ• sambuddho anuppannassa maggassa uppÄ• detÄ• â€™ ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, koci puriso vanaá¹ƒ sodhetvÄ• bhÅ«miá¹ƒ nÄ«harati, `t
\Ne 207/ jano voharati, na cesÄ• bhÅ«mi tena pavattitÄ• , taá¹ƒ bhÅ«miá¹ƒ kÄ• raá¹‡aá¹ƒ k
nÄ• ma hoti, evameva kho, mahÄ• rÄ• ja, tathÄ• gato santaá¹ƒ yeva maggaá¹ƒ luggaá¹ƒ pa
pihitaá¹ƒ paá¹-icchannaá¹ƒ asaÃ±caraá¹‡aá¹ƒ paÃ±Ã±Ä• ya sampassamÄ• no uppÄ• desi,
taá¹ƒkÄ• raá¹‡Ä• Ä• ha `tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho anuppanna
â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ t

magguppÄ• danapaÃ±ho catuttho.

5. buddhaaviheá¹-hakapaÃ±ho

<5> ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `pubbe vÄ• haá¹ƒ manussabhÅ
aviheá¹-hakajÄ• tiko ahosiâ€™ nti. puna ca bhaá¹‡itaá¹ƒ `lomasakassapo nÄ• ma isi samÄ•
ghÄ• tayitvÄ• vÄ• japeyyaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajÄ«â€™ ti. yadi, bhante nÄ• gasena, b
vÄ• haá¹ƒ manussabhÅ«to samÄ• no sattÄ• naá¹ƒ aviheá¹-hakajÄ• tiko ahosiâ€™ nti, tena
anekasate pÄ• á¹‡e ghÄ• tayitvÄ• vÄ• japeyyaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajitaâ€™ nti yaá¹ƒ
yadi `lomasakassapena isinÄ• anekasate pÄ• á¹‡e ghÄ• tayitvÄ• vÄ• japeyyaá¹ƒ mahÄ• y
hi `pubbe vÄ• haá¹ƒ manussabhÅ«to samÄ• no sattÄ• naá¹ƒ aviheá¹-hakajÄ• tiko ahosiâ€™
ayampi ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `pubbe vÄ• haá¹ƒ manussabhÅ«to samÄ•
aviheá¹-hakajÄ• tiko ahosiâ€™ nti, `lomasakassapena isinÄ• anekasate pÄ• á¹‡e ghÄ• tay
vÄ• japeyyaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yajitaá¹ƒâ€™, taÃ±ca pana rÄ• gavasena visaÃ±Ã±inÄ

``aá¹-á¹-hime \Be 215/, bhante nÄ• gasena, puggalÄ• pÄ• á¹‡aá¹ƒ hananti. katame aá¹-á¹-
pÄ• á¹‡aá¹ƒ hanati, duá¹-á¹-ho dosavasena pÄ• á¹‡aá¹ƒ hanati, mÅ«á¸·ho mohavasena pÄ
mÄ• navasena pÄ• á¹‡aá¹ƒ hanati, luddho lobhavasena pÄ• á¹‡aá¹ƒ hanati, akiÃ±cano jÄ«
hanati, bÄ• lo hassavasena {aÃ±Ã±Ä• á¹‡avasena (Katthaci Ce) } pÄ• á¹‡aá¹ƒ hanati, rÄ• j
pÄ• á¹‡aá¹ƒ hanati. ime kho, bhante nÄ• gasena, aá¹-á¹-ha puggalÄ• pÄ• á¹‡aá¹ƒ hananti.
nÄ• gasena, bodhisattena kataâ€™â€™ nti \Ne 208/. ``na, mahÄ• rÄ• ja, pÄ• katikaá¹ƒ bod
mahÄ• rÄ• ja, bodhisatto pakatibhÄ• vena onameyya mahÄ• yaÃ±Ã±aá¹ƒ yajituá¹ƒ, na yima

`` `sasamuddapariyÄ• yaá¹ƒ, mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ.

na icche saha nindÄ• ya, evaá¹ƒ seyha {sayha (Ce Ee) } vijÄ• nahÄ«â€™ ti ||

``evaá¹ƒvÄ• dÄ«, mahÄ• rÄ• ja, bodhisatto saha dassanena candavatiyÄ• rÄ• jakaÃ±Ã±Ä
khittacitto ratto visaÃ±Ã±ibhÅ«to Ä• kulÄ• kulo turitaturito tena vikkhittabhantaluá¸·itacittena
mahatimahÄ• pasughÄ• tagalaruhirasaÃ±cayaá¹ƒ vÄ• japeyyaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yaji.

``yathÄ• , mahÄ• rÄ• ja, ummattako khittacitto jalitampi jÄ• tavedaá¹ƒ akkamati, kupitampi
gaá¹‡hÄ• ti, mattampi hatthiá¹ƒ upeti, samuddampi atÄ«radassiá¹ƒ pakkhandati, candanika
omaddati, kaá¹‡á¹-akÄ• dhÄ• nampi abhiruhati, papÄ• tepi patati, asucimpi bhakkheti, nagg
aÃ±Ã±ampi bahuvidhaá¹ƒ akiriyaá¹ƒ karoti. evameva kho, mahÄ• rÄ• ja, bodhisatto saha da
rÄ• jakaÃ±Ã±Ä• ya visaÃ±Ã±Ä« ahosi khittacitto ratto visaÃ±Ã±ibhÅ«to Ä• kulÄ• kulo turitat
vikkhittabhantaluá¸·itacittena mahatimahÄ• pasughÄ• tagalaruhirasaÃ±cayaá¹ƒ vÄ• japeyya
221/ yaji.

``khittacittena, mahÄ• rÄ• ja, kataá¹ƒ pÄ• paá¹ƒ diá¹-á¹-hadhammepi na mahÄ• sÄ• vajjaá¹
vipÄ• kenapi no tathÄ• . idha, mahÄ• rÄ• ja, koci ummattako vajjhamÄ• pajjeyya, tassa tum
dhÄ• rethÄ• â€™â€™ ti? ``ko, bhante, ummattakassa daá¹‡á¸• o bhavissati, taá¹ƒ mayaá¹ƒ
esova tassa daá¹‡á¸• oâ€™â€™ ti. ``iti kho, mahÄ• rÄ• ja, ummattakassa aparÄ• dhe daá¹
tasmÄ• ummattakassa katepi na doso bhavati satekiccho. evameva kho, mahÄ• rÄ• ja, lom
dassanena candavatiyÄ• rÄ• jakaÃ±Ã±Ä• ya visaÃ±Ã±Ä« ahosi khittacitto ratto visaÃ±Ã±ib
Ä• kulÄ• kulo turitaturito, tena vikkhittabhantaluá¸·itacittena mahatimahÄ• pasughÄ• tagalar
vÄ• japeyyaá¹ƒ mahÄ• yaÃ±Ã±aá¹ƒ yaji. yadÄ• ca pana pakaticitto ahosi paá¹-iladdhassati
pabbajitvÄ• paÃ±cÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• brahmalokÅ«pago ahosÄ«â€™â€™ ti. ``
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

buddhaaviheá¹-hakapaÃ±ho paÃ±camo.

6. chaddantajotipÄ• lÄ• rabbhapaÃ±ho

<6> ``bhante \Ne 209/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• chaddanto nÄ• garÄ• j

`` `vadhissametanti parÄ• masanto, kÄ• sÄ• vamaddakkhi dhajaá¹ƒ isÄ«naá¹ƒ.

dukkhena phuá¹-á¹-hassudapÄ• di saÃ±Ã±Ä• , arahaddhajo sabbhi avajjharÅ«poâ€™ ti ||

``puna ca bhaá¹‡itaá¹ƒ `jotipÄ• lamÄ• á¹‡avo samÄ• no kassapaá¹ƒ bhagavantaá¹ƒ arahar
muá¹‡á¸• akavÄ• dena samaá¹‡akavÄ• dena asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosi pa
nÄ• gasena, bodhisatto tiracchÄ• nagato samÄ• no kÄ• sÄ• vaá¹ƒ abhipÅ«jayi, tena hi `joti
222/ kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho muá¹‡á¸• akavÄ• dena samaá¹‡ak
vÄ• cÄ• hi akkuá¹-á¹-ho paribhÄ• sitoâ€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi jotipÄ• l
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho muá¹‡á¸• akavÄ• dena samaá¹‡akavÄ• dena as
akkuá¹-á¹-ho paribhÄ• sito, tena hi `chaddantena nÄ• garÄ• jena kÄ• sÄ• vaá¹ƒ pÅ«jitaâ€™
micchÄ• . yadi tiracchÄ• nagatena bodhisattena kakkhaá¸·akharakaá¹-ukavedanaá¹ƒ veday
nivatthaá¹ƒ kÄ• sÄ• vaá¹ƒ pÅ«jitaá¹ƒ, kiá¹ƒ manussabhÅ«to samÄ• no paripakkaÃ±Ä• á¹‡o
kassapaá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dasabalaá¹ƒ lokanÄ• yaka
jalitabyÄ• mobhÄ• saá¹ƒ pavaruttamaá¹ƒ pavararucirakÄ• sikakÄ• sÄ• vamabhipÄ• rutaá¹ƒ
ubhato koá¹-iko paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• chaddanto nÄ• garÄ• jÄ• `vadhissametar
ti. jotipÄ• lena ca mÄ• á¹‡avena kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho muá¹‡á
asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkuá¹-á¹-ho paribhÄ• sito, taÃ±ca pana jÄ• tivasena k
mahÄ• rÄ• ja, mÄ• á¹‡avo assaddhe appasanne kule paccÄ• jÄ• to, tassa mÄ• tÄ• pitaro b
dÄ• sidÄ• saceá¹-akaparivÄ• rakamanussÄ• brahmadevatÄ• brahmagarukÄ• , te `brÄ• hm
avasese pabbajite garahanti jigucchanti, tesaá¹ƒ taá¹ƒ vacanaá¹ƒ sutvÄ• jotipÄ• lo mÄ• á¹‡
kumbhakÄ• rena satthÄ• raá¹ƒ dassanÄ• ya pakkosito evamÄ• ha `kiá¹ƒ pana tena muá¹‡á
diá¹-á¹-henÄ• â€™ ti.

``yathÄ• \Ne 210/, mahÄ• rÄ• ja \Ee 223/, amataá¹ƒ visamÄ• sajja tittakaá¹ƒ hoti, yathÄ• c
aggimÄ• sajja uá¹‡haá¹ƒ hoti, evameva kho, mahÄ• rÄ• ja, jotipÄ• lo mÄ• á¹‡avo assaddhe
so kulavasena andho hutvÄ• {so kulajÄ• tivasena andho bhavitvÄ• (Se) } tathÄ• gataá¹ƒ a

``yathÄ• , mahÄ• rÄ• ja, jalitapajjalito mahÄ• aggikkhandho sappabhÄ• so udakamÄ• sajja
kÄ• á¸·ako bhavati paripakkaniggua á¹‡á¸• iphalasadiso, evameva kho, mahÄ• rÄ• ja, jotipÄ•
saddho Ã±Ä• á¹‡avipulasappabhÄ• so assaddhe appasanne kule paccÄ• jÄ• to, so kulavas
akkosi paribhÄ• si, upagantvÄ• ca buddhaguá¹‡amaÃ±Ã±Ä• ya ceá¹-akabhÅ«to viya ahosi

abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetvÄ• brahmalokÅ«pago ahosÄ«â€™â€™ ti. ``sÄ
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

chaddantajotipÄ• lÄ• rabbhapaÃ±ho chaá¹-á¹-ho.

7. ghaá¹-ikÄ• rapaÃ±ho

<7> ``bhante \Be 218/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `ghaá¹-ikÄ• rassa kum
sabbaá¹ƒ temÄ• saá¹ƒ Ä• kÄ• sacchadanaá¹ƒ aá¹-á¹-hÄ• si, na devotivassÄ«â€™ ti. puna
tathÄ• gatassa {bhagavato arahato sammÄ• sambuddhassa (MN II 289) } kuá¹-i ovassatÄ«
nÄ• gasena, tathÄ• gatassa evamussannakusalamÅ«lassa {evarÅ«passa ussannakusalam
ovassati, tathÄ• gatassa nÄ• ma so Ä• nubhÄ• vo icchitabbo? yadi, bhante nÄ• gasena, gh
Ä• vesanaá¹ƒ anovassaá¹ƒ Ä• kÄ• sacchadanaá¹ƒ ahosi, tena hi `tathÄ• gatassa kuá¹-i ova
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatassa kuá¹-i ovassati, tena hi `ghaá¹-ikÄ• rassa ku
Ä• vesanaá¹ƒ anovassakaá¹ƒ ahosi Ä• kÄ• sacchadanaâ€™ nti tampi vacanaá¹ƒ micchÄ• .
tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `ghaá¹-ikÄ• rassa kumbhakÄ• rassa Ä• ve
Ä• kÄ• sacchadanaá¹ƒ \Ee 224/ aá¹-á¹-hÄ• si, na devotivassÄ«â€™ ti. bhaá¹‡itaÃ±ca `kass
kuá¹-i ovassatÄ«â€™ ti. ghaá¹-ikÄ• ro, mahÄ• rÄ• ja, kumbhakÄ• ro sÄ«lavÄ• kalyÄ• á¹‡a
andhe \Ne 211/ jiá¹‡á¹‡e mÄ• tÄ• pitaro poseti, tassa asammukhÄ• anÄ• pucchÄ• yevassa
bhagavato kuá¹-iá¹ƒ chÄ• desuá¹ƒ, so tena tiá¹‡aharaá¹‡ena akampitaá¹ƒ asaÃ±calitaá¹ƒ s
vipulamasamaá¹ƒ pÄ«tiá¹ƒ paá¹-ilabhati, bhiyyo somanassaÃ±ca atulaá¹ƒ uppÄ• desi `aho
lokuttamo suvissatthoâ€™ ti, tena tassa diá¹-á¹-hadhammiko vipÄ• ko nibbatto. na hi, mahÄ
tÄ• vatakena vikÄ• rena calati.

``yathÄ• , mahÄ• rÄ• ja, sineru girirÄ• jÄ• anekasatasahassavÄ• tasampahÄ• renapi na ka
varappavarasÄ• garo anekasatanahutamahÄ• gaá¹…gÄ• satasahassehipi na pÅ«rati na vik
mahÄ• rÄ• ja, tathÄ• gato na tÄ• vatakena vikÄ• rena calati.

``yaá¹ƒ pana, mahÄ• rÄ• ja, tathÄ• gatassa kuá¹-i ovassati, taá¹ƒ mahato janakÄ• yassa an
mahÄ• rÄ• ja, atthavase sampassamÄ• nÄ• tathÄ• gatÄ• \Be 219/ sayaá¹ƒ nimmitaá¹ƒ pa
`ayaá¹ƒ aggadakkhiá¹‡eyyo satthÄ• â€™ ti bhagavato paccayaá¹ƒ datvÄ• devamanussÄ•
parimuccissantÄ«ti, dassetvÄ• vuttiá¹ƒ pariyesantÄ«ti `mÄ• aÃ±Ã±e upavadeyyuâ€™ nti. i
sampassamÄ• nÄ• tathÄ• gatÄ• sayaá¹ƒ nimmitaá¹ƒ paccayaá¹ƒ nappaá¹-isevanti. yadi, m
kuá¹-iá¹ƒ anovassaá¹ƒ kareyya brahmÄ• vÄ• sayaá¹ƒ vÄ• , sÄ• vajjaá¹ƒ bhaveyya taá¹ƒ y
{kÄ• raá¹‡aá¹ƒ (Ce Ee) } sadosaá¹ƒ saniggahaá¹ƒ, ime vibhÅ«taá¹ƒ {vibhÅ«saá¹ƒ (Ce Ee) }
sammohenti adhikataá¹ƒ karontÄ«ti, tasmÄ• taá¹ƒ karaá¹‡aá¹ƒ vajjanÄ«yaá¹ƒ. na, mahÄ• n

vatthuá¹ƒ yÄ• canti, tÄ• ya avatthuyÄ• canÄ• ya aparibhÄ• siyÄ• bhavantÄ«â€™â€™ ti. ``s
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

ghaá¹-ikÄ• rapaÃ±ho sattamo.

8. brÄ• hmaá¹‡arÄ• javÄ• dapaÃ±ho

<8> ``bhante \Ee 225/ nÄ• gasena, bhÄ• sitampetaá¹ƒ tathÄ• gatena `ahamasmi, bhikkhav
ti. puna ca bhaá¹‡itaá¹ƒ `rÄ• jÄ• hamasmi selÄ• â€™ ti. yadi, bhante nÄ• gasena, bhagavat
`ahamasmi, bhikkhave \Ne 212/, brÄ• hmaá¹‡o yÄ• cayogoâ€™ ti, tena hi `rÄ• jÄ• hamasm
vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi tathÄ• gatena bhaá¹‡itaá¹ƒ `rÄ• jÄ• hamasmi selÄ• â€™ ti
bhikkhave, brÄ• hmaá¹‡o yÄ• cayogoâ€™ ti tampi vacanaá¹ƒ micchÄ• . khattiyo vÄ• hi bha
natthi ekÄ• ya jÄ• tiyÄ• dve vaá¹‡á¹‡Ä• nÄ• ma, ayampi ubhato koá¹-iko paÃ±ho tavÄ• nu
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `ahamasmi, bhikkhave, brÄ• hmaá¹‡o yÄ•
bhaá¹‡itaá¹ƒ `rÄ• jÄ• hamasmi selÄ• â€™ ti, tattha kÄ• raá¹‡aá¹ƒ atthi, yena kÄ• raá¹‡ena
rÄ• jÄ• ca hotÄ«â€™â€™ ti.

``kiá¹ƒ pana taá¹ƒ, bhante nÄ• gasena, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena tathÄ• gato brÄ•
hotiâ€™â€™ ? ``sabbe, mahÄ• rÄ• ja, pÄ• pakÄ• \Be 220/ akusalÄ• dhammÄ• tathÄ• ga
byapagatÄ• ucchinnÄ• khÄ«á¹‡Ä• khayaá¹ƒ pattÄ• nibbutÄ• upasantÄ• , tasmÄ• tathÄ•
vuccati.

``brÄ• hmaá¹‡o nÄ• ma saá¹ƒsayamanekaá¹ƒsaá¹ƒ vimatipathaá¹ƒ vÄ«tivatto, bhagavÄ• p
saá¹ƒsayamanekaá¹ƒsaá¹ƒ vimatipathaá¹ƒ vÄ«tivatto, tena kÄ• raá¹‡ena tathÄ• gato `brÄ•

``brÄ• hmaá¹‡o nÄ• ma sabbabhavagatiyoninissaá¹-o malarajagatavippamutto asahÄ• yo,
sabbabhavagatiyoninissaá¹-o malarajagatavippamutto asahÄ• yo, tena kÄ• raá¹‡ena tathÄ•
vuccati.

``brÄ• hmaá¹‡Ä• nÄ• ma aggaseá¹-á¹-havarapavaradibbavihÄ• rabahulo, bhagavÄ• pi, ma
aggaseá¹-á¹-havarapavaradibbavihÄ• rabahulo, tenÄ• pi kaparaá¹‡ena tathÄ• gato ``brÄ• h

``brÄ• hmaá¹‡o nÄ• ma ajjhayana ajjhÄ• pana dÄ• nappaá¹-iggahaá¹‡a dama saá¹ƒyaman
paveá¹‡i vaá¹ƒsa dharaá¹‡o, bhagavÄ• pi, mahÄ• rÄ• ja, ajjhayana ajjhÄ• pana dÄ• nappaa
niyama pubbajinÄ• ciá¹‡á¹‡a anusiá¹-á¹-hi \Ee 226/ paveá¹‡i vaá¹ƒsa dharaá¹‡o tenÄ• pi kÄ
`brÄ• hmaá¹‡oâ€™ ti vuccati.

``brÄ• hmaá¹‡o nÄ• ma brahÄ• sukhavihÄ• rajjhÄ• najhÄ• yÄ«; bhagavÄ• pi, mahÄ• rÄ• ja
brahÄ• sukhavihÄ• rajjhÄ• najhÄ• yÄ«, tenÄ• pi kÄ• raá¹‡ena tathÄ• gato `brÄ• hmaá¹‡oâ€

``brÄ• hmaá¹‡o \Ne 213/ nÄ• ma sabbabhavÄ• bhavagatÄ«su abhijÄ• tivattitamanucaritaá¹
mahÄ• rÄ• ja, sabbabhavÄ• bhavagatÄ«su abhijÄ• tivattitamanucaritaá¹ƒ jÄ• nÄ• ti, tenÄ• p
`brÄ• hmaá¹‡oâ€™ ti vuccati.

``brÄ• hmaá¹‡oti, mahÄ• rÄ• ja, bhagavato netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ, na pita
kataá¹ƒ, na bhaginiyÄ• kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ,
samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ, na devatÄ• hi kataá¹ƒ, vimokkhantikametaá¹ƒ buddhÄ• n
nÄ• maá¹ƒ bodhiyÄ• yeva mÅ«le mÄ• rasenaá¹ƒ vidhamitvÄ• atÄ«tÄ• nÄ• gatapaccuppan
dhamme bÄ• hetvÄ• saha sabbaÃ±Ã±utaÃ±Ä• á¹‡assa paá¹-ilÄ• bhÄ• paá¹-iladdhapÄ• tu
paÃ±Ã±atti yadidaá¹ƒ brÄ• hmaá¹‡oti, tena kÄ• raá¹‡ena tathÄ• gato vuccati `brÄ• hmaá¹‡o

``kena pana, bhante nÄ• gasena, kÄ• raá¹‡ena tathÄ• gato vuccati `rÄ• jÄ• â€™â€™ â€™
mahÄ• rÄ• ja, yo koci rajjaá¹ƒ kÄ• reti lokamanusÄ• sati, bhagavÄ• pi, mahÄ• rÄ• ja, dasas
dhammena rajjaá¹ƒ kÄ• reti, sadevakaá¹ƒ lokaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassama
sadevamanussaá¹ƒ anusÄ• sati, tenÄ• pi kÄ• raá¹‡ena tathÄ• gato vuccati `rÄ• jÄ• â€™ ti.

``rÄ• jÄ• nÄ• ma, mahÄ• rÄ• ja, sabbajanamanusse abhibhavitvÄ• nandayanto Ã±Ä• tisa
amittasaá¹…ghaá¹ƒ, mahatimahÄ• yasasiriharaá¹ƒ thirasÄ• radaá¹‡á¸• aá¹ƒ anÅ«nasatasal
paá¹‡á¸• aravimalasetacchattaá¹ƒ, bhagavÄ• pi, mahÄ• rÄ• ja, socayanto mÄ• rasenaá¹ƒ m
nandayanto devamanusse sammÄ• paá¹-ipanne dasasahassiyÄ• \Ee 227/ lokadhÄ• tuyÄ•
khantithirasÄ• radaá¹‡á¸• aá¹ƒ Ã±Ä• á¹‡avarasatasalÄ• kÄ• laá¹…kataá¹ƒ ussÄ• peti
aggavaravimuttipaá¹‡á¸• aravimalasetacchattaá¹ƒ, tenÄ• pi kÄ• raá¹‡ena tathÄ• gato vucca

``rÄ• jÄ• nÄ• ma upagatasampattajanÄ• naá¹ƒ bahÅ«namabhivandanÄ«yo bhavati, bhaga
upagatasampattadevamanussÄ• naá¹ƒ bahÅ«namabhivandanÄ«yo, tenÄ• pi kÄ• raá¹‡ena

``rÄ• jÄ• nÄ• ma yassa kassaci Ä• rÄ• dhakassa pasÄ«ditvÄ• varitaá¹ƒ varaá¹ƒ datvÄ• k
bhagavÄ• pi, mahÄ• rÄ• ja, yassa kassaci kÄ• yena vÄ• cÄ• ya manasÄ• Ä• rÄ• dhakassa
varamanuttaraá¹ƒ sabbadukkhaparimuttiá¹ƒ datvÄ• asesakÄ• mavarena ca tappayati, tenÄ
vuccati `rÄ• jÄ• â€™ ti.

``rÄ• jÄ• \Ne 214/ nÄ• ma Ä• á¹‡aá¹ƒ vÄ«tikkamantaá¹ƒ vigarahati jhÄ• peti {jÄ• peti (Ce B
bhagavatopi, mahÄ• rÄ• ja, sÄ• sanavare Ä• á¹‡aá¹ƒ atikkamanto alajjÄ« maá¹…kubhÄ• ve

garahito bhavitvÄ• vajjati jinasÄ• sanavaramhÄ• , tenÄ• pi kÄ• raá¹‡ena tathÄ• gato vucca

``rÄ• jÄ• \Be 222/ nÄ• ma pubbakÄ• naá¹ƒ dhammikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ paveá¹‡imanu
dhammÄ• dhammamanudÄ«payitvÄ• dhammena rajjaá¹ƒ kÄ• rayamÄ• no pihayito piyo pa
ciraá¹ƒ rÄ• jakulavaá¹ƒsaá¹ƒ á¹-hapayati dhammaguá¹‡abalena, bhagavÄ• pi, mahÄ• rÄ• ja
sayambhÅ«naá¹ƒ paveá¹‡imanusiá¹-á¹-hiyÄ• dhammÄ• dhammamanudÄ«payitvÄ• dham
piyo patthito devamanussÄ• naá¹ƒ ciraá¹ƒ sÄ• sanaá¹ƒ pavatteti dhammaguá¹‡abalena, ter
tathÄ• gato vuccati `rÄ• jÄ• â€™ ti. evamanekavidhaá¹ƒ, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena
brÄ• hmaá¹‡opi bhaveyya rÄ• jÄ• pi bhaveyya, sunipuá¹‡o bhikkhu kappampi no naá¹ƒ sam
bhaá¹‡itena, saá¹ƒkhittaá¹ƒ sampaá¹-icchitabbaâ€™â€™ nti. ``sÄ• dhu, bhante nÄ• gasena
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

brÄ• hmaá¹‡arÄ• javÄ• dapaÃ±ho aá¹-á¹-hamo.

9. gÄ• thÄ• bhigÄ«tabhojanakathÄ• paÃ±ho

<9> ``bhante \Ee 228/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• ---

`` `gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaá¹ƒ {abhojanÄ«yaá¹ƒ (Katthaci) Sn 81 passitabba
brÄ• hmaá¹‡a nesa dhammÄ• .

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• , dhamme satÄ« brÄ• hmaá¹‡a vuttiresÄ• â€™ ti

``puna ca bhagavÄ• parisÄ• ya dhammaá¹ƒ desento kathento anupubbikathaá¹ƒ paá¹-ham
katheti, pacchÄ• sÄ«lakathaá¹ƒ, tassa bhagavato sabbalokissarassa bhÄ• sitaá¹ƒ sutvÄ• c
abhisaá¹…kharitvÄ• dÄ• naá¹ƒ denti, tassa taá¹ƒ uyyojitaá¹ƒ dÄ• naá¹ƒ sÄ• vakÄ• paribhu
nÄ• gasena, bhagavatÄ• bhaá¹‡itaá¹ƒ `gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaâ€™ nti, ten
paá¹-hamaá¹ƒ kathetÄ«â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi dÄ• nakathaá¹ƒ paá¹-
`gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaâ€™ nti tampi vacanaá¹ƒ micchÄ• . kiá¹ƒ kÄ• raá¹‡a
dakkhiá¹‡eyyo gihÄ«naá¹ƒ piá¹‡á¸• apÄ• tadÄ• nassa vipÄ• kaá¹ƒ katheti, tassa te dhamma
pasannacittÄ• aparÄ• paraá¹ƒ \Be 223/ dÄ• naá¹ƒ \Ne 215/ denti, ye taá¹ƒ dÄ• naá¹ƒ parib
gÄ• thÄ• bhigÄ«taá¹ƒ paribhuÃ±janti. ayampi ubhato koá¹-iko paÃ±ho nipuá¹‡o gambhÄ«ro
nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaá¹
nesa dhammo. gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• , dhamme satÄ« brÄ• hmaá¹‡a vu
bhagavÄ• paá¹-hamaá¹ƒ dÄ• nakathaá¹ƒ, taÃ±ca pana kiriyaá¹ƒ sabbesaá¹ƒ tathÄ• gatÄ• n
dÄ• nakathÄ• ya, tattha cittaá¹ƒ abhiramÄ• petvÄ• pacchÄ• sÄ«le niyojenti. yathÄ• , mahÄ

taruá¹‡adÄ• rakÄ• naá¹ƒ paá¹-hamaá¹ƒ tÄ• va \Ee 229/ kÄ«á¸·Ä• bhaá¹‡á¸• akÄ• ni denti. s
ghaá¹-ikaá¹ƒ ciá¹…gulakaá¹ƒ pattÄ• á¸·hakaá¹ƒ rathakaá¹ƒ dhanukaá¹ƒ, pacchÄ• te sake s
evameva kho, mahÄ• rÄ• ja, tathÄ• gato paá¹-hamaá¹ƒ dÄ• nakathÄ• ya cittaá¹ƒ abhiramÄ•
niyojeti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, bhisakko nÄ• ma Ä• turÄ• naá¹ƒ paá¹-hamaá¹ƒ tÄ• va c
pÄ• yeti balakaraá¹‡Ä• ya sinehanÄ• ya, pacchÄ• vireceti. evameva kho, mahÄ• rÄ• ja, tat
dÄ• nakathÄ• ya cittaá¹ƒ abhiramÄ• petvÄ• pacchÄ• sÄ«le niyojeti. dÄ• yakÄ• naá¹ƒ, mah
cittaá¹ƒ mudukaá¹ƒ hoti maddavaá¹ƒ siniddhaá¹ƒ, tena te dÄ• nasetusaá¹…kamena dÄ• na
saá¹ƒsÄ• rasÄ• garapÄ• ramanugacchanti, tasmÄ• tesaá¹ƒ paá¹-hamaá¹ƒ kammabhÅ«min
(Ce Ee) } viÃ±Ã±attimÄ• pajjatÄ«â€™â€™ ti.

``bhante nÄ• gasena, `viÃ±Ã±attiâ€™ nti yaá¹ƒ vadesi, kati pana tÄ• viÃ±Ã±attiyoâ€™â€™
mahÄ• rÄ• ja, viÃ±Ã±attiyo kÄ• yaviÃ±Ã±atti vacÄ«viÃ±Ã±atti cÄ• ti. tattha atthi kÄ• yaviÃ±Ã
anavajjÄ• . atthi vacÄ«viÃ±Ã±atti sÄ• vajjÄ• , atthi anavajjÄ• .

``katamÄ• kÄ• yaviÃ±Ã±atti sÄ• vajjÄ• ? idhekacco bhikkhu kulÄ• ni upagantvÄ• anokÄ• s
bhaÃ±jati, ayaá¹ƒ kÄ• yaviÃ±Ã±atti sÄ• vajjÄ• . tÄ• ya ca viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• na paribh
ariyÄ• naá¹ƒ samaye oÃ±Ã±Ä• to hoti hÄ«á¸·ito khÄ«á¸·ito garahito paribhÅ«to acittÄ«kato,
saá¹…khaá¹ƒ gacchati.

``puna \Be 224/ caparaá¹ƒ, mahÄ• rÄ• ja, idhekacco bhikkhu kulÄ• ni upagantvÄ• anokÄ•
paá¹‡Ä• metvÄ• morapekkhitaá¹ƒ pekkhati `evaá¹ƒ ime passantÄ«â€™ ti, tena ca te passa
kÄ• yaviÃ±Ã±atti sÄ• vajjÄ• . tÄ• ya ca viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• na paribhuÃ±janti, so ca pu
216/ samaye oÃ±Ã±Ä• to hoti hÄ«á¸·ito khÄ«á¸·ito garahito paribhÅ«to acittÄ«kato, bhinnÄ•
gacchati.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, idhekacco bhikkhu hanukÄ• ya vÄ• \Ee 230/ bhamukÄ• y
viÃ±Ã±Ä• peti, ayampi kÄ• yaviÃ±Ã±atti sÄ• vajjÄ• , tÄ• ya ca viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• na p
puggalo ariyÄ• naá¹ƒ samaye oÃ±Ã±Ä• to hoti hÄ«á¸·ito khÄ«á¸·ito garahito paribhÅ«to acit
bhinnÄ• jÄ«votveva saá¹…khaá¹ƒ gacchati.

``katamÄ• kÄ• yaviÃ±Ã±atti anavajjÄ• ? idha bhikkhu kulÄ• ni upagantvÄ• sato samÄ• hit
aá¹-á¹-hÄ• nepi yathÄ• nusiá¹-á¹-hiá¹ƒ gantvÄ• á¹-hÄ• ne tiá¹-á¹-hati, dÄ• tukÄ• mesu tiá¹-á
pakkamati. ayaá¹ƒ kÄ• yaviÃ±Ã±atti anavajjÄ• , tÄ• ya ca viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• paribhuÃ
ariyÄ• naá¹ƒ samaye vaá¹‡á¹‡ito hoti thuto pasattho sallekhitÄ• cÄ• ro, parisuddhÄ• jÄ«vot
gacchati. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena ---

`na ve yÄ• canti sappaÃ±Ã±Ä• , dhÄ«ro ca veditumarahati {ariyÄ• garahanti yÄ• canaá¹ƒ (

uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• â€™ ti ||

``katamÄ• vacÄ«viÃ±Ã±atti sÄ• vajjÄ• ? idha, mahÄ• rÄ• ja, bhikkhu vÄ• cÄ• ya bahuvidha
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ, ayaá¹ƒ vacÄ
ca viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• na paribhuÃ±janti, so ca puggalo ariyÄ• naá¹ƒ samaye oÃ±Ã±Ä
khÄ«á¸·ito garahito paribhÅ«to acittÄ«kato, bhinnÄ• jÄ«votveva saá¹…khaá¹ƒ gacchati.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, idhekacco bhikkhu paresaá¹ƒ sÄ• vento evaá¹ƒ bhaá¹‡ati
tÄ• ya ca vÄ• cÄ• ya paresaá¹ƒ sÄ• vitÄ• ya tassa lÄ• bho uppajjati, ayampi vacÄ«viÃ±Ã±a
viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• \Be 225/ na paribhuÃ±janti, so ca puggalo ariyÄ• naá¹ƒ samaye oÃ
khÄ«á¸·ito garahito paribhÅ«to acittÄ«kato, bhinnÄ• jÄ«votveva saá¹…khaá¹ƒ gacchati.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, idhekacco bhikkhu vacÄ«vipphÄ• rena parisÄ• ya sÄ• vet
bhikkhÅ«naá¹ƒ dÄ• tabbaâ€™ nti, taÃ±ca te vacanaá¹ƒ sutvÄ• parikittitaá¹ƒ abhiharanti, ay
sÄ• vajjÄ• , tÄ• ya ca viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• na paribhuÃ±janti, so ca puggalo ariyÄ• naá
hÄ«á¸·ito khÄ«á¸·ito \Ee 231/ garahito paribhÅ«to acittÄ«kato, bhinnÄ• jÄ«votveva saá¹…kh

``nanu, mahÄ• rÄ• ja, theropi sÄ• riputto atthaá¹…gate sÅ«riye rattibhÄ• ge gilÄ• no samÄ
mahÄ• moggallÄ• nena bhesajjaá¹ƒ pucchÄ«yamÄ• no vÄ• caá¹ƒ bhindi, tassa tena vacÄ«
atha thero sÄ• riputto `vacÄ«bhedena me imaá¹ƒ bhesajjaá¹ƒ uppannaá¹ƒ, mÄ• me Ä• jÄ«
Ä• jÄ«vabhedabhayÄ• taá¹ƒ bhesajjaá¹ƒ pajahi na upajÄ«vi. evampi vacÄ«viÃ±Ã±atti sÄ• v
viÃ±Ã±Ä• pitaá¹ƒ ariyÄ• na paribhuÃ±janti. so ca puggalo ariyÄ• naá¹ƒ samaye oÃ±Ã±Ä• t
garahito paribhÅ«to acittÄ«kato, bhinnÄ• jÄ«votveva saá¹…khaá¹ƒ gacchati.

``katamÄ• vacÄ«viÃ±Ã±atti anavajjÄ• ? idha, mahÄ• rÄ• ja, bhikkhu sati paccaye bhesajja
Ã±Ä• tipavÄ• ritesu kulesu, ayaá¹ƒ vacÄ«viÃ±Ã±atti anavajjÄ• , tÄ• ya ca viÃ±Ã±Ä• pitaá¹ƒ
ca puggalo ariyÄ• naá¹ƒ samaye vaá¹‡á¹‡ito hoti thomito pasattho, parisuddhÄ• jÄ«votveva
anumato tathÄ• gatehi arahantehi sammÄ• sambuddhehi.

``yaá¹ƒ pana, mahÄ• rÄ• ja, tathÄ• gato kasibhÄ• radvÄ• jassa brÄ• hmaá¹‡assa bhojanaá
(Katthaci) }, taá¹ƒ Ä• veá¹-hanaviniveá¹-hanakaá¸• á¸• hananiggahappaá¹-ikammena nibbat
taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipi na upajÄ«vÄ«â€™â€™ ti.

``sabbakÄ• laá¹ƒ, bhante nÄ• gasena, tathÄ• gate bhuÃ±jamÄ• ne devatÄ• dibbaá¹ƒ ojaá¹
`sÅ«karamaddave ca madhupÄ• yÄ• se cÄ• â€™ ti dvÄ«su yeva piá¹‡á¸• apÄ• tesu Ä• kiri
``sabbakÄ• laá¹ƒ, mahÄ• rÄ• ja, tathÄ• gate bhuÃ±jamÄ• ne devatÄ• dibbaá¹ƒ ojaá¹ƒ gahe

uddhaá¹-uddhaá¹-e Ä• lope Ä• kiranti.

``yathÄ• \Be 226/, mahÄ• rÄ• ja, raÃ±Ã±o sÅ«do raÃ±Ã±o bhuÃ±jantassa sÅ«paá¹ƒ gahet
kabaá¸·e kabaá¸·e sÅ«paá¹ƒ Ä• kirati, evameva kho, mahÄ• rÄ• ja, sabbakÄ• laá¹ƒ tathÄ• g
dibbaá¹ƒ ojaá¹ƒ gahetvÄ• upatiá¹-á¹-hitvÄ• uddhaá¹-uddhaá¹-e Ä• lope dibbaá¹ƒ ojaá¹ƒ Ä•
mahÄ• rÄ• ja \Ne 218/ \Ee 232/, tathÄ• gatassa sukkhayavapulake {sukkhayavamÅ«lake (K
devatÄ• dibbena ojena temayitvÄ• temayitvÄ• upasaá¹ƒhariá¹ƒsu, tena tathÄ• gatassa kÄ
ti. ``lÄ• bhÄ• vata, bhante nÄ• gasena, tÄ• saá¹ƒ devatÄ• naá¹ƒ, yÄ• tathÄ• gatassa sarÄ«
samitaá¹ƒ ussukkamÄ• pannÄ• . sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá

gÄ• thÄ• bhigÄ«tabhojanakathÄ• paÃ±ho navamo.

10. dhammadesanÄ• ya appossukkapaÃ±ho

<10> ``bhante nÄ• gasena, tumhe bhaá¹‡atha `tathÄ• gatena catÅ«hi ca asaá¹…khyeyyeh
ca etthantare sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ paripÄ• citaá¹ƒ mahato janakÄ• yassa samuddha
`sabbaÃ±Ã±utaá¹ƒ pattassa appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• yÄ• â€™

``yathÄ• nÄ• ma, bhante nÄ• gasena, issÄ• so vÄ• issÄ• santevÄ• sÄ« vÄ• bahuke divas
upÄ• sanaá¹ƒ sikkhitvÄ• sampatte mahÄ• yuddhe osakkeyya, evameva kho, bhante nÄ• ga
asaá¹…khyeyyehi kappÄ• naá¹ƒ satasahassena ca etthantare sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ
janakÄ• yassa samuddharaá¹‡Ä• ya sabbaÃ±Ã±utaá¹ƒ pattena dhammadesanÄ• ya osakki

``yathÄ• vÄ• pana, bhante nÄ• gasena, mallo vÄ• mallantevÄ• sÄ« vÄ• bahuke divase n
sampatte mallayuddhe osakkeyya, evameva kho, bhante nÄ• gasena, tathÄ• gatena catÅ«h
kappÄ• naá¹ƒ satasahassena ca etthantare sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ paripÄ• cetvÄ• m
samuddharaá¹‡Ä• ya sabbaÃ±Ã±utaá¹ƒ pattena dhammadesanÄ• ya osakkitaá¹ƒ.

``kiá¹ƒ nu \Be 227/ kho, bhante nÄ• gasena, tathÄ• gatena bhayÄ• osakkitaá¹ƒ, udÄ• hu a
osakkitaá¹ƒ, udÄ• hu dubbalatÄ• ya osakkitaá¹ƒ, udÄ• hu asabbaÃ±Ã±utÄ• ya \Ee 233/ osa
kÄ• raá¹‡aá¹ƒ, iá¹…gha me tvaá¹ƒ kÄ• raá¹‡aá¹ƒ brÅ«hi kaá¹…khÄ• vitaraá¹‡Ä• ya. yadi, b
tathÄ• gatena catÅ«hi ca asaá¹…khyeyyehi kappÄ• naá¹ƒ satasahassena ca etthantare sab
paripÄ• citaá¹ƒ mahato janakÄ• yassa samuddharaá¹‡Ä• ya, tena hi `sabbaÃ±Ã±utaá¹ƒ pat
cittaá¹ƒ nami, no dhammadesanÄ• yÄ• â€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• . yadi sabba
appossukkatÄ• ya cittaá¹ƒ nami \Ne 219/ no dhammadesanÄ• ya, tena hi `tathÄ• gatena ca
kappÄ• naá¹ƒ satasahassena ca etthantare sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ paripÄ• citaá¹ƒ ma
samuddharaá¹‡Ä• yÄ• â€™ ti tampi vacanaá¹ƒ micchÄ• . ayampi ubhato koá¹-iko paÃ±ho g
tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``paripÄ• citaÃ±ca, mahÄ• rÄ• ja, tathÄ• gatena catÅ«hi ca asaá¹…khyeyyehi kappÄ• naá¹
etthantare sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ mahato janakÄ• yassa samuddharaá¹‡Ä• ya, pattas
appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• ya. taÃ±ca pana dhammassa
gambhÄ«ranipuá¹‡aduddasaduranubodhasukhumaduppaá¹-ivedhataá¹ƒ sattÄ• naÃ±ca Ä•
sakkÄ• yadiá¹-á¹-hiyÄ• daá¸·hasuggahitataÃ±ca disvÄ• `kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™
cittaá¹ƒ nami, no dhammadesanÄ• ya, sattÄ• naá¹ƒ paá¹-ivedhacintanamÄ• nasaá¹ƒ yeveta

``yathÄ• , mahÄ• rÄ• ja, bhisakko sallakatto anekabyÄ• dhiparipÄ«á¸·itaá¹ƒ naraá¹ƒ upasa
cintayati `kena nu kho upakkamena katamena vÄ• bhesajjena imassa byÄ• dhi vÅ«pasame
mahÄ• rÄ• ja, tathÄ• gatassa sabbakilesabyÄ• dhiparipÄ«á¸·itaá¹ƒ janaá¹ƒ dhammassa ca
gambhÄ«ranipuá¹‡aduddasaduranubodhasukhumaduppaá¹-ivedhataá¹ƒ disvÄ• `kiá¹ƒ nu k
appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• ya, sattÄ• naá¹ƒ \Ee 234/ paá¹-ivedha
yevetaá¹ƒ.

``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o khattiyassa muddhÄ• vasittassa
dovÄ• rikaanÄ«kaá¹-á¹-hapÄ• risajjanegamabhaá¹-abala {balattha (Ce Ee) } amaccarÄ• jaÃ
disvÄ• evaá¹ƒ cittamuppajjeyya \Be 228/ `kiá¹ƒ nu kho, kathaá¹ƒ nu kho ime saá¹…gaá¹‡hi
kho, mahÄ• rÄ• ja, tathÄ• gatassa dhammassa gambhÄ«ranipuá¹‡aduddasaduranubodhas
sattÄ• naÃ±ca Ä• layÄ• rÄ• mataá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ• daá¸·hasuggahitataÃ±ca disvÄ
khoâ€™ ti appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• ya, sattÄ• naá¹ƒ paá¹-ived
yevetaá¹ƒ.

``api ca, mahÄ• rÄ• ja, sabbesaá¹ƒ tathÄ• gatÄ• naá¹ƒ dhammatÄ• esÄ• , yaá¹ƒ brahmun
desenti. tattha pana kiá¹ƒ kÄ• raá¹‡aá¹ƒ? ye tena samayena manussÄ• tÄ• pasaparibbÄ• j
sabbete brahmadevatÄ• honti brahmagarukÄ• brahmaparÄ• yaá¹‡Ä• , tasmÄ• tassa bala
paÃ±Ã±Ä• tassa uttarassa accuggatassa onamanena sadevako loko onamissati okappessa
iminÄ• ca, mahÄ• rÄ• ja, kÄ• raá¹‡ena tathÄ• gatÄ• brahmunÄ• Ä• yÄ• citÄ• dhammaá¹

``yathÄ• , mahÄ• rÄ• ja, koci rÄ• jÄ• vÄ• rÄ• jamahÄ• matto vÄ• yassa onamati apacitiá¹
tassa onamanena avasesÄ• janatÄ• onamati apacitiá¹ƒ karoti, evameva kho, mahÄ• rÄ• ja
tathÄ• gatÄ• naá¹ƒ sadevako loko onamissati, pÅ«jitapÅ«jako mahÄ• rÄ• ja, loko, tasmÄ• s
tathÄ• gatÄ• naá¹ƒ Ä• yÄ• cati dhammadesanÄ• ya, tena ca kÄ• raá¹‡ena tathÄ• gatÄ• bra
desentÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, sunibbeá¹-hito paÃ±ho, atibhadrakaá¹
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

dhammadesanÄ• ya appossukkapaÃ±ho dasamo.

11. Ä• cariyÄ• nÄ• cariyapaÃ±ho

<11> ``bhante, \Ee 235/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• ---

`` `na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™ ti {Vin I 11} ||

``puna ca bhaá¹‡itaá¹ƒ `iti kho, bhikkhave, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• cariyo me samÄ• no a
samÄ• naá¹ƒ attanÄ• samasamaá¹ƒ á¹-hapesi, uá¸·Ä• rÄ• ya \Be 229/ ca maá¹ƒ pÅ«jÄ• ya
nÄ• gasena, tathÄ• gatena bhaá¹‡itaá¹ƒ `na me Ä• cariyo atthi, sadiso me na vijjati. sadeva
natthi me paá¹-ipuggaloâ€™ ti, tena hi `iti kho, bhikkhave, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• cariyo
antevÄ• siá¹ƒ maá¹ƒ samÄ• naá¹ƒ attanÄ• samasamaá¹ƒ á¹-hapesÄ«â€™ ti yaá¹ƒ vacana
tathÄ• gatena bhaá¹‡itaá¹ƒ `iti kho, bhikkhave, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• cariyo me samÄ•
samÄ• naá¹ƒ attanÄ• samasamaá¹ƒ á¹-hapesÄ«â€™ ti, tena hi `na me Ä• cariyo atthi, sadi
sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™ ti tampi vacanaá¹ƒ micchÄ• . aya
paÃ±ho tavÄ• nuppatto, so tayÄ• nibbÄ• hitabboâ€™â€™ ti.

``bhÄ• sitampetaá¹ƒ \Ne 221/, mahÄ• rÄ• ja, tathÄ• gatena `na me Ä• cariyo atthi, sadiso m
sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™ ti, bhaá¹‡itaÃ±ca `iti kho, bhikkha
kÄ• lÄ• mo Ä• cariyo me samÄ• no antevÄ• siá¹ƒ maá¹ƒ samÄ• naá¹ƒ attanÄ• samasamaá
pÅ«jÄ• ya pÅ«jesÄ«â€™ ti.

``taÃ±ca pana vacanaá¹ƒ pubbeva sambodhÄ• anabhisambuddhassa bodhisattasseva sat
bhÄ• sitaá¹ƒ.

`paÃ±cime, mahÄ• rÄ• ja, pubbeva sambodhÄ• anabhisambuddhassa bodhisattassa sato
bodhisatto tattha tattha divasaá¹ƒ vÄ«tinÄ• mesi. katame paÃ±ca? ye te, mahÄ• rÄ• ja, aá¹-
jÄ• tamatte bodhisatte lakkhaá¹‡Ä• ni \Ee 236/ pariggaá¹‡hiá¹ƒsu, seyyathÄ«daá¹ƒ, rÄ• mo
yaÃ±Ã±o suyÄ• mo subhojo sudattoti. te tassa sotthiá¹ƒ pavedayitvÄ• rakkhÄ• kammaá¹ƒ a
paá¹-hamaá¹ƒ Ä• cariyÄ• .

``puna caparaá¹ƒ, mahÄ• rÄ• ja, bodhisattassa pitÄ• suddhodano rÄ• jÄ• yaá¹ƒ tena sam
udiccajÄ• timantaá¹ƒ padakaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ chaá¸·aá¹…gavantaá¹ƒ sabbamittaá¹ƒ
upanetvÄ• sovaá¹‡á¹‡ena bhiá¹…gÄ• rena {bhiá¹…kÄ• rena (Ce Ee) } udakaá¹ƒ oá¹‡ojetv
sikkhÄ• pehÄ«â€™ ti adÄ• si, ayaá¹ƒ dutiyo Ä• cariyo.

``puna \Be 230/ caparaá¹ƒ, mahÄ• rÄ• ja, yÄ• sÄ• devatÄ• bodhisattaá¹ƒ saá¹ƒvejesÄ«,

bodhisatto saá¹ƒviggo ubbiggo tasmiá¹ƒ yeva khaá¹‡e nekkhammaá¹ƒ nikkhamitvÄ• pabba

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• á¸·Ä• ro kÄ• lÄ• mo Ä• kiÃ±caÃ±Ã±Ä• yatanassa parik
catuttho Ä• cariyo.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, udako rÄ• maputto nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
{Ä• cikkhati (Katthaci) }, ayaá¹ƒ paÃ±camo Ä• cariyo. ime kho, mahÄ• rÄ• ja, pubbeva samb
bodhisattassa sato paÃ±ca Ä• cariyÄ• . te ca pana Ä• cariyÄ• lokiye dhamme. imasmiÃ±ca
lokuttare dhamme sabbaÃ±Ã±utaÃ±Ä• á¹‡appaá¹-ivedhÄ• ya natthi tathÄ• gatassa anuttaro
222/, mahÄ• rÄ• ja, tathÄ• gato anÄ• cariyako, tasmÄ• kÄ• raá¹‡Ä• tathÄ• gatena bhaá¹‡i
sadiso me na vijjati. sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™ ti. ``sÄ• dhu,
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

Ä• cariyÄ• nÄ• cariyapaÃ±ho ekÄ• dasamo.

santhavavaggo paÃ±camo.

imasmiá¹ƒ vagge ekÄ• dasa paÃ±ho.

meá¹‡á¸• akapaÃ±ho niá¹-á¹-hito.

5. anumÄ• napaÃ±ho

1. buddhavaggo

1. dvinnaá¹ƒ buddhÄ• naá¹ƒ anuppajjamÄ• napaÃ±ho

<1> ``bhante \Ne 223/ \Be 231/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `aá¹-á¹-hÄ• na
anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ• sambuddho apubbaá¹
uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™ ti. desentÄ• ca, bhante nÄ• gasena, sabb
sattatiá¹ƒsa bodhipakkhiyadhamme desenti, kathayamÄ• nÄ• ca cattÄ• ri ariyasaccÄ• ni ka
tÄ«su sikkhÄ• su sikkhÄ• penti, anusÄ• samÄ• nÄ• ca appamÄ• dappaá¹-ipattiyaá¹ƒ anusÄ
nÄ• gasena, sabbesampi tathÄ• gatÄ• naá¹ƒ ekÄ• desanÄ• ekÄ• kathÄ• ekÄ• sikkhÄ•
kÄ• raá¹‡ena dve tathÄ• gatÄ• ekakkhaá¹‡e nuppajjanti? ekenapi tÄ• va buddhuppÄ• dena
yadi dutiyo buddho bhaveyya, dvinnaá¹ƒ pabhÄ• ya ayaá¹ƒ loko bhiyyosomattÄ• ya obhÄ• s
ovadamÄ• nÄ• ca dve tathÄ• gatÄ• sukhaá¹ƒ ovadeyyuá¹ƒ, anusÄ• samÄ• nÄ• ca sukha
kÄ• raá¹‡aá¹ƒ brÅ«hi, yathÄ• haá¹ƒ nissaá¹ƒsayo bhaveyyaâ€™â€™ nti.

``ayaá¹ƒ, mahÄ• rÄ• ja, dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä«, ekasseva tat
dhÄ• reti, yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya
onameyya vinameyya vikireyya vidhameyya viddhaá¹ƒseyya, na á¹-hÄ• namupagaccheyya.

``yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ• ekapurisasandhÄ• raá¹‡Ä« {ekapurisasantÄ• raá¹‡Ä« (C
purise abhirÅ«á¸·he sÄ• nÄ• vÄ• samupÄ• dikÄ• {samudakÄ• (Katthaci) } bhaveyya. atha
tÄ• diso Ä• yunÄ• vaá¹‡á¹‡ena vayena pamÄ• á¹‡ena kisathÅ«lena sabbaá¹…gapaccaá¹…
abhirÅ«heyya, api nu sÄ• , mahÄ• rÄ• ja, nÄ• vÄ• \Ne 224/ dvinnampi dhÄ• reyyÄ• â€™â€
kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddhaá¹ƒseyya, na á¹-hÄ•
udakeâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ dasasahassÄ« lokadhÄ• tu \Be 23
ekasseva tathÄ• gatassa guá¹‡aá¹ƒ dhÄ• reti, yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ da
dhÄ• reyya, caleyya kampeyya nameyya onameyya vinameyya vikireyya vidhameyya viddh
á¹-hÄ• namupagaccheyya.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso \Ee 238/ yÄ• vadatthaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya
kaá¹‡á¹-hamabhipÅ«rayitvÄ• , so dhÄ• to pÄ«á¹‡ito paripuá¹‡á¹‡o nirantaro tandikato anon
punadeva tattakaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya, api nu kho so, mahÄ• rÄ• ja, puriso sukhito bh
hi, bhante, sakiá¹ƒ bhuttova mareyyÄ• â€™â€™ ti {bhutto vameyyÄ• ti (Katthaci) }. ``evame
ayaá¹ƒ dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä«, ekasseva tathÄ• gatassa guá¹
buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya kampeyya n
vikireyya vidhameyya viddhaá¹ƒseyya, na á¹-hÄ• namupagaccheyyÄ• â€™â€™ ti.

``kiá¹ƒ nu kho, bhante nÄ• gasena, atidhammabhÄ• rena pathavÄ« calatÄ«â€™â€™ ti? ``i
sakaá¹-Ä• ratanaparipÅ«ritÄ• bhaveyyuá¹ƒ yÄ• va mukhasamÄ• , ekasmÄ• sakaá¹-ato ra
sakaá¹-e Ä• kireyyuá¹ƒ, api nu kho taá¹ƒ, mahÄ• rÄ• ja, sakaá¹-aá¹ƒ dvinnampi sakaá¹-Ä• n
dhÄ• reyyÄ• â€™â€™ ti? ``na hi, bhante, nÄ• bhipi tassa phaleyya, arÄ• pi tassa bhijjeyyuá
opateyya, akkhopi tassa bhijjeyyÄ• â€™â€™ ti. ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, atiratanabhÄ•
bhijjatÄ«â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, atidhamma

``api ca, mahÄ• rÄ• ja, imaá¹ƒ kÄ• raá¹‡aá¹ƒ buddhabalaparidÄ«panÄ• ya osÄ• ritaá¹ƒ. aÃ
kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ• sambuddho ekakkhaá¹‡e nuppajja
sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, tesaá¹ƒ parisÄ• ya vivÄ• do uppajjeyya
amhÄ• kaá¹ƒ buddhoâ€™ ti, ubhato pakkhajÄ• tÄ• bhaveyyuá¹ƒ, yathÄ• , mahÄ• rÄ• ja, dv
parisÄ• ya vivÄ• do uppajjeyya `tumhÄ• kaá¹ƒ amacco, amhÄ• kaá¹ƒ amaccoâ€™ ti, ubhato
kho, mahÄ• rÄ• ja, yadi dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, tesaá¹ƒ pa
`tumhÄ• kaá¹ƒ \Be 233/ buddho, amhÄ• kaá¹ƒ buddhoâ€™ ti, ubhato pakkhajÄ• tÄ• \Ee 23
idaá¹ƒ tÄ• va, mahÄ• rÄ• ja, ekaá¹ƒ kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena dve sammÄ• sambu

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena dve sammÄ
nuppajjanti. yadi, mahÄ• rÄ• ja, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, `ag
vacanaá¹ƒ, taá¹ƒ micchÄ• bhaveyya, `jeá¹-á¹-ho buddhoâ€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ mic
`seá¹-á¹-ho buddhoâ€™ ti, `visiá¹-á¹-ho buddhoâ€™ ti, `uttamo buddhoâ€™ ti, `pavaro budd
buddhoâ€™ ti, `asamasamo buddhoâ€™ ti, `appaá¹-imo buddhoâ€™ ti, `appaá¹-ibhÄ• go b
`appaá¹-ipuggalo buddhoâ€™ ti yaá¹ƒ vacanaá¹ƒ, taá¹ƒ micchÄ• bhaveyya. idampi kho tva
kÄ• raá¹‡aá¹ƒ atthato sampaá¹-iccha, yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakk

``api ca kho, mahÄ• rÄ• ja, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sabhÄ• vapakati esÄ• yaá¹
uppajjati. kasmÄ• kÄ• raá¹‡Ä• ? mahantatÄ• ya sabbaÃ±Ã±ubuddhaguá¹‡Ä• naá¹ƒ. aÃ±Ã±
mahantaá¹ƒ, taá¹ƒ ekaá¹ƒ yeva hoti. pathavÄ«, mahÄ• rÄ• ja, mahantÄ«, sÄ• ekÄ• yeva. s
yeva. sineru girirÄ• jÄ• mahanto, so eko yeva. Ä• kÄ• so mahanto, so eko yeva. sakko mah
mahanto, so eko yeva. mahÄ• brahmÄ• mahanto, so eko yeva. tathÄ• gato arahaá¹ƒ samm
yeva lokasmiá¹ƒ. yattha te uppajjanti, tattha aÃ±Ã±assa okÄ• so na hoti, tasmÄ• , mahÄ• rÄ
arahaá¹ƒ sammÄ• sambuddho eko yeva lokasmiá¹ƒ uppajjatÄ«â€™â€™ ti.

``sukathito, bhante nÄ• gasena, paÃ±ho opammehi kÄ• raá¹‡ehi. anipuá¹‡opetaá¹ƒ sutvÄ•
pana mÄ• diso mahÄ• paÃ±Ã±o. sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá

dvinnaá¹ƒ buddhÄ• naá¹ƒ anuppajjamÄ• napaÃ±ho paá¹-hamo.

2. gotamivatthadÄ• napaÃ±ho

<2> ``bhante \Ee 240/ \Be 234/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• mÄ• tucchÄ•
gotamiyÄ• vassikasÄ• á¹-ikÄ• ya dÄ«yamÄ• nÄ• ya `saá¹…ghe gotami dehi, saá¹…ghe te
bhavissÄ• mi \Ne 226/ saá¹…gho cÄ• â€™ ti. kiá¹ƒ nu kho, bhante nÄ• gasena, tathÄ• gato
bhÄ• riko na garuko na dakkhiá¹‡eyyo, yaá¹ƒ tathÄ• gato sakÄ• ya mÄ• tucchÄ• ya sayaá¹
(Ce Ee) } sayaá¹ƒ luÃ±citaá¹ƒ sayaá¹ƒ pothitaá¹ƒ sayaá¹ƒ kantitaá¹ƒ sayaá¹ƒ vÄ• yitaá¹ƒ va
attano dÄ«yamÄ• naá¹ƒ saá¹…ghassa dÄ• pesi. yadi, bhante nÄ• gasena, tathÄ• gato saá¹
adhiko vÄ• visiá¹-á¹-ho vÄ• , `mayi dinne mahapphalaá¹ƒ bhavissatÄ«â€™ ti na tathÄ• gato
piÃ±jitaá¹ƒ sayaá¹ƒ luÃ±citaá¹ƒ sayaá¹ƒ pothitaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ saá¹…ghe dÄ• pey
nÄ• gasena tathÄ• gato attÄ• naá¹ƒ na patthayati {na patthÄ«yati (Ce Ee) } na upanissayati
mÄ• tucchÄ• ya taá¹ƒ vassikasÄ• á¹-ikaá¹ƒ saá¹…ghassa dÄ• pesÄ«â€™â€™ ti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• mÄ• tucchÄ• ya mahÄ• pajÄ• patiyÄ• go
dÄ«yamÄ• nÄ• ya `saá¹…ghe gotami dehi, saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ
pana na attano patimÄ• nanassa avipÄ• katÄ• ya na adakkhiá¹‡eyyatÄ• ya, api ca kho, mah

anukampÄ• ya anÄ• gatamaddhÄ• naá¹ƒ saá¹…gho mamaccayena cittÄ«kato bhavissatÄ«
parikittayanto evamÄ• ha `saá¹…ghe gotami dehi, saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bh
ti.

``yathÄ• , mahÄ• rÄ• ja, pitÄ• dharamÄ• no yeva amaccabhaá¹-abaladovÄ• rikaanÄ«kaá¹-
raÃ±Ã±o santike puttassa vijjamÄ• naá¹ƒ yeva guá¹‡aá¹ƒ pakitteti {parikitteti (Katthaci) } `idh
anÄ• gatamaddhÄ• naá¹ƒ janamajjhe pÅ«jito bhavissatÄ«â€™ ti. evameva kho, mahÄ• rÄ•
anukampÄ• ya anÄ• gatamaddhÄ• naá¹ƒ saá¹…gho mamaccayena cittÄ«kato bhavissatÄ«
pakittayanto evamÄ• ha `saá¹…ghe \Ee 241/ gotami dehi, saá¹…ghe te dinne ahaÃ±ceva p
cÄ• â€™ ti.

``na \Be 235/ kho, mahÄ• rÄ• ja, tÄ• vatakena vassikasÄ• á¹-ikÄ• nuppadÄ• namattakena
nÄ• ma hoti visiá¹-á¹-ho vÄ• . yathÄ• , mahÄ• rÄ• ja, mÄ• tÄ• pitaro puttÄ• naá¹ƒ ucchÄ• de
sambÄ• henti, api nu kho, mahÄ• rÄ• ja, tÄ• vatakena ucchÄ• danaparimaddananahÄ• pan
mÄ• tÄ• pitÅ«hi adhiko nÄ• ma hoti visiá¹-á¹-ho vÄ• â€™ ti? ``na hi, bhante, akÄ• makaraá¹
mÄ• tÄ• pitÅ«naá¹ƒ, tasmÄ• mÄ• tÄ• pitaro puttÄ• naá¹ƒ ucchÄ• danaparimaddananahÄ•
ti. evameva kho, mahÄ• rÄ• ja, na tÄ• vatakena vassikasÄ• á¹-ikÄ• nuppadÄ• namattakena
tathÄ• gatato adhiko nÄ• ma hoti visiá¹-á¹-ho vÄ• ti. api ca tathÄ• gato akÄ• makaraá¹‡Ä«ya
taá¹ƒ vassikasÄ• á¹-ikaá¹ƒ saá¹…ghassa dÄ• pesi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, kocideva puriso raÃ±Ã±o upÄ• yanaá¹ƒ Ä• hareyya, taá
aÃ±Ã±atarassa bhaá¹-assa vÄ• balassa vÄ• senÄ• patissa vÄ• purohitassa vÄ• dadeyya
puriso tÄ• vatakena upÄ• yanapaá¹-ilÄ• bhamattakena raÃ±Ã±Ä• adhiko nÄ• ma hoti visiá¹
hi, bhante, rÄ• jabhattiko, bhante, so puriso rÄ• jÅ«pajÄ«vÄ«, taá¹-á¹-hÄ• ne á¹-hapento rÄ•
detÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, na tÄ• vatakena vassikasÄ• á¹-ikÄ• nuppa
tathÄ• gatato adhiko nÄ• ma hoti visiá¹-á¹-ho vÄ• , atha kho tathÄ• gatabhattiko tathÄ• gatÅ
taá¹-á¹-hÄ• ne á¹-hapento tathÄ• gato saá¹…ghassa vassikasÄ• á¹-ikaá¹ƒ dÄ• pesi.

``api ca, mahÄ• rÄ• ja, tathÄ• gatassa evaá¹ƒ ahosi `sabhÄ• vapaá¹-ipÅ«janÄ«yo saá¹…gh
saá¹…ghaá¹ƒ paá¹-ipÅ«jessÄ• mÄ«â€™ ti saá¹…ghassa vassikasÄ• á¹-ikaá¹ƒ dÄ• pesi, na
attano yeva paá¹-ipÅ«janaá¹ƒ vaá¹‡á¹‡eti, atha kho ye loke paá¹-ipÅ«janÄ• rahÄ• , tesampi
paá¹-ipÅ«janaá¹ƒ vaá¹‡á¹‡eti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena majjhimanikÄ• yavaralaÃ±
dhammadÄ• yÄ• dadhammapariyÄ• ye appicchappaá¹-ipattiá¹ƒ pakittayamÄ• nena `asu ye
ca pÄ• saá¹ƒsataro cÄ• â€™ ti. ``natthi, mahÄ• rÄ• ja, bhavesu koci satto tathÄ• gatato dak
uttaro vÄ• adhiko vÄ• visiá¹-á¹-ho vÄ• , tathÄ• gatova uttaro adhiko visiá¹-á¹-ho.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, saá¹ƒyuttanikÄ• yavare mÄ• á¹‡avagÄ• mikena devapu
á¹-hatvÄ• devamanussamajjhe ---

`` `vipulo rÄ• jagahÄ«yÄ• naá¹ƒ {rÄ• jagahikÄ• naá¹ƒ (Katthaci) SN a I 111 passitabbaá¹ƒ},
pavuccati.

seto himavataá¹ƒ seá¹-á¹-ho, Ä• dicco aghagÄ• minaá¹ƒ ||

`` `samuddo udadhinaá¹ƒ seá¹-á¹-ho, nakkhattÄ• naÃ±ca candimÄ• .

sadevakassa lokassa, buddho aggo pavuccatÄ«â€™ ti ||

``tÄ• \Ne 228/ kho panetÄ• , mahÄ• rÄ• ja, mÄ• á¹‡avagÄ• mikena devaputtena gÄ• thÄ•
subhÄ• sitÄ• na dubbhÄ• sitÄ• , anumatÄ• ca bhagavatÄ• , nanu, mahÄ• rÄ• ja, therenap
dhammasenÄ• patinÄ• bhaá¹‡itaá¹ƒ ---

`` `eko manopasÄ• do. saraá¹‡agamanamaÃ±jalipaá¹‡Ä• mo vÄ• .

ussahate tÄ• rayituá¹ƒ, mÄ• rabalanisÅ«dane buddheâ€™ ti ||

``bhagavatÄ• ca bhaá¹‡itaá¹ƒ devÄ• tidevena `ekapuggalo, bhikkhave, loke uppajjamÄ• n
bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya dev
ekapuggalo? tathÄ• gato arahaá¹ƒ sammÄ• sambuddho ... pe ... devamanussÄ• naâ€™â€™
nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

gotamivatthadÄ• napaÃ±ho dutiyo.

3. gihipabbajitasammÄ• paá¹-ipattipaÃ±ho

[3] ``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `gihino vÄ• haá¹ƒ, bhikkhave, pal
sammÄ• paá¹-ipattiá¹ƒ \Ee 243/ vaá¹‡á¹‡emi, gihÄ« vÄ• bhikkhave pabbajito vÄ• sammÄ•
sammÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ \Be 237/ dhammaá¹ƒ
nÄ• gasena, gihÄ« odÄ• tavasano kÄ• mabhogÄ« puttadÄ• rasambÄ• dhasayanaá¹ƒ ajjhÄ•
paccanubhonto mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rento jÄ• tarÅ«parajataá¹ƒ sÄ• diyanto m
(Ce Ee) } vicittamoá¸·ibaddho sammÄ• paá¹-ipanno Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhamma
bhaá¹‡á¸• ukÄ• sÄ• vavatthavasano parapiá¹‡á¸• amajjhupagato catÅ«su sÄ«lakkhandhesu
diyaá¸• á¸• hesu sikkhÄ• padasatesu samÄ• dÄ• ya vattanto terasasu dhutaguá¹‡esu anava
sammÄ• paá¹-ipanno Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ. tattha, bhante,

pabbajitassa vÄ• ? aphalaá¹ƒ hoti tapokammaá¹ƒ, niratthakÄ• pabbajjÄ• . vaÃ±jhÄ• sikkhÄ
dhutaguá¹‡asamÄ• dÄ• naá¹ƒ, kiá¹ƒ tattha dukkhamanuciá¹‡á¹‡ena, nanu nÄ• ma sukhene
nti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• `gihino vÄ• haá¹ƒ, bhikkhave, pabbajitass
\Ne 229/ vaá¹‡á¹‡emi, gihÄ« vÄ• , bhikkhave, pabbajito vÄ• sammÄ• paá¹-ipanno sammÄ•
Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€™â€™ nti. evametaá¹ƒ, mahÄ• rÄ• ja, s
pabbajitopi, mahÄ• rÄ• ja, `pabbajitomhÄ«â€™ ti na sammÄ• paá¹-ipajjeyya, atha kho so Ä
Ä• rakÄ• va brahmaÃ±Ã±Ä• , pageva gihÄ« odÄ• tavasano. gihÄ«pi, mahÄ• rÄ• ja, sammÄ
Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒ, pabbajitopi, mahÄ• rÄ• ja, sammÄ• paá¹-ipanno Ä• rÄ•
kusalaá¹ƒ.

``api ca kho, mahÄ• rÄ• ja, pabbajitova sÄ• maÃ±Ã±assa issaro adhipati; pabbajjÄ• , mahÄ
anekaguá¹‡Ä• appamÄ• á¹‡aguá¹‡Ä• , na sakkÄ• pabbajjÄ• ya guá¹‡aá¹ƒ parimÄ• á¹‡aá

``yathÄ• , mahÄ• rÄ• ja, kÄ• madadassa maá¹‡iratanassa na sakkÄ• dhanena aggho \Ee
`ettakaá¹ƒ maá¹‡iratanassa mÅ«laâ€™ nti, evameva kho, mahÄ• rÄ• ja, pabbajjÄ• bahugu
appamÄ• á¹‡aguá¹‡Ä• , na sakkÄ• pabbajjÄ• ya guá¹‡aá¹ƒ parimÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, mahÄ• samudde Å«miyo na sakkÄ• parimÄ• á¹‡aá¹ƒ k
Å«miyoâ€™ ti, evameva kho, mahÄ• rÄ• ja, pabbajjÄ• bahuguá¹‡Ä• \Be 238/ anekaguá¹‡Ä
sakkÄ• pabbajjÄ• ya guá¹‡aá¹ƒ parimÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ.

``pabbajitassa, mahÄ• rÄ• ja, yaá¹ƒ kiÃ±ci karaá¹‡Ä«yaá¹ƒ, sabbaá¹ƒ taá¹ƒ khippameva sa
cirarattÄ• ya. kiá¹ƒ kÄ• raá¹‡Ä• ? pabbajito, mahÄ• rÄ• ja, appiccho hoti santuá¹-á¹-ho pavi
Ä• raddhavÄ«riyo nirÄ• layo aniketo paripuá¹‡á¹‡asÄ«lo sallekhitÄ• cÄ• ro dhutappaá¹-ipatt
kÄ• raá¹‡Ä• pabbajitassa yaá¹ƒ kiÃ±ci karaá¹‡Ä«yaá¹ƒ, sabbaá¹ƒ taá¹ƒ khippameva samij
yathÄ• , mahÄ• rÄ• ja, niggaá¹‡á¹-hisamasudhotaujuvimalanÄ• rÄ• co susajjito sammÄ• va
mahÄ• rÄ• ja, pabbajitassa yaá¹ƒ kiÃ±ci karaá¹‡Ä«yaá¹ƒ, sabbaá¹ƒ taá¹ƒ khippameva sami
cirarattÄ• yÄ• â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icch

gihipabbajitasammÄ• paá¹-ipattipaÃ±ho tatiyo.

4. paá¹-ipadÄ• dosapaÃ±ho

<4> ``bhante \Ne 230/ nÄ• gasena, yadÄ• bodhisatto dukkarakÄ• rikaá¹ƒ akÄ• si, netÄ• di
ahosi nikkamo kilesayuddhaá¹ƒ maccusenaá¹ƒ vidhamanaá¹ƒ Ä• hÄ• rapariggaho dukkarak
kiÃ±ci assÄ• daá¹ƒ alabhitvÄ• tameva cittaá¹ƒ parihÄ• petvÄ• evamavoca `na kho panÄ• h

dukkarakÄ• rikÄ• ya adhigacchÄ• mi uttarimanussadhammaá¹ƒ alamariyaÃ±Ä• á¹‡adassan
maggo bodhÄ• yÄ• â€™ ti, tato nibbinditvÄ• aÃ±Ã±ena magena sabbaÃ±Ã±utaá¹ƒ patto, p
sÄ• vake anusÄ• sati samÄ• dapeti.

`` `Ä• rambhatha \Ee 245/ nikkhamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaroâ€™ ti {SN a I 185} ||

``kena na kho, bhante nÄ• gasena, kÄ• raá¹‡ena tathÄ• gato yÄ• ya paá¹-ipadÄ• ya attanÄ
tattha sÄ• vake anusÄ• sati samÄ• dapetÄ«â€™â€™ ti?

``tadÄ• pi \Be 239/, mahÄ• rÄ• ja, etarahipi sÄ• yeva paá¹-ipadÄ• , taá¹ƒ yeva paá¹-ipadaá
bodhisatto sabbaÃ±Ã±utaá¹ƒ patto. api ca, mahÄ• rÄ• ja, bodhisatto ativÄ«riyaá¹ƒ karonto n
uparundhi. tassa Ä• hÄ• rÅ«parodhena cittadubbalyaá¹ƒ uppajji. so tena dubbalyena nÄ• sa
pÄ• puá¹‡ituá¹ƒ, so mattamattaá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ sevanto tÄ• yeva paá¹-ipad
sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. so yeva, mahÄ• rÄ• ja, paá¹-ipadÄ• sabbesaá¹ƒ tathÄ• gatÄ
sabbaÃ±Ã±utaÃ±Ä• á¹‡appaá¹-ilÄ• bhÄ• ya.

``yathÄ• , mahÄ• rÄ• ja, sabbesaá¹ƒ sattÄ• naá¹ƒ Ä• hÄ• ro upatthambho, Ä• hÄ• rÅ«panis
anubhavanti, evameva kho, mahÄ• rÄ• ja, sÄ• yeva paá¹-ipadÄ• sabbesaá¹ƒ tathÄ• gatÄ•
sabbaÃ±Ã±utaÃ±Ä• á¹‡appaá¹-ilÄ• bhÄ• ya, neso, mahÄ• rÄ• ja, doso Ä• rambhassa, na n
yena tathÄ• gato tasmiá¹ƒ samaye na pÄ• puá¹‡i sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, atha kho Ä•
sadÄ• paá¹-iyattÄ• yevesÄ• paá¹-ipadÄ• .

``yathÄ• , mahÄ• rÄ• ja, puriso addhÄ• naá¹ƒ ativegena gaccheyya, tena so pakkhahato vÄ
pÄ«á¹-hasappÄ« vÄ• asaÃ±caro pathavitale. api nu kho, mahÄ• rÄ• ja, mahÄ• pathaviyÄ•
pakkhahato ahosÄ«â€™â€™ ti? ``na hi, bhante; sadÄ• paá¹-iyattÄ• , bhante, mahÄ• patha
vÄ• yÄ• masseveso doso, yena so puriso pakkhahato ahosÄ«â€™â€™ ti. ``evameva kho, m
Ä• rambhassa, na nikkamassa, na kilesayuddhassa, yena tathÄ• gato tasmiá¹ƒ samaye na
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, atha kho Ä• hÄ• rÅ«parodhasseveso doso sadÄ• paá¹-iyattÄ

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso kiliá¹-á¹-haá¹ƒ sÄ• á¹-akaá¹ƒ nivÄ• seyya, na so
doso udakassa, sadÄ• paá¹-iyattaá¹ƒ udakaá¹ƒ. purisasseveso doso. evameva kho, mahÄ•
Ä• rambhassa, na nikkamassa, na kilesayuddhassa, yena tathÄ• gato tasmiá¹ƒ samaye na
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, atha kho Ä• hÄ• rÅ«parodhasseveso doso, sadÄ• paá¹-iyattÄ
tathÄ• gato tÄ• yeva paá¹-ipadÄ• ya sÄ• vake anusÄ• sati samÄ• dapeti, evaá¹ƒ kho, mahÄ
paá¹-iyattÄ• anavajjÄ• sÄ• paá¹-ipadÄ• â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evam

sampaá¹-icchÄ• mÄ«â€™â€™ ti.

paá¹-ipadÄ• dosapaÃ±ho catuttho.

5. hÄ«nÄ• yÄ• vattanapaÃ±ho

<5> ``bhante nÄ• gasena, mahantaá¹ƒ idaá¹ƒ tathÄ• gatasÄ• sanaá¹ƒ sÄ• raá¹ƒ varaá¹ƒ se
anupamaá¹ƒ parisuddhaá¹ƒ vimalaá¹ƒ paá¹‡á¸• araá¹ƒ anavajjaá¹ƒ, na yuttaá¹ƒ gihiá¹ƒ tÄ•
gihÄ« yeva {gihiá¹ƒ yeva (Ce Ee) } ekasmiá¹ƒ phale vinetvÄ• yadÄ• apunarÄ• vattÄ« hoti t
kiá¹ƒ kÄ• raá¹‡Ä• ? ime dujjanÄ• tÄ• va tattha sÄ• sane visuddhe pabbajitvÄ• paá¹-inivatti
tesaá¹ƒ paccÄ• gamanena ayaá¹ƒ mahÄ• jano evaá¹ƒ vicinteti `tucchakaá¹ƒ vata bho etaá¹
sÄ• sanaá¹ƒ bhavissati, yaá¹ƒ ime paá¹-inivattantÄ«â€™ ti, idamettha kÄ• raá¹‡aâ€™â€™

``yathÄ• , mahÄ• rÄ• ja, taá¸·Ä• ko bhaveyya sampuá¹‡á¹‡asucivimalasÄ«talasalilo, atha y
malakaddamagato taá¹ƒ taá¸·Ä• kaá¹ƒ gantvÄ• anahÄ• yitvÄ• kiliá¹-á¹-hova paá¹-inivatteyy
katamaá¹ƒ jano garaheyya kiliá¹-á¹-haá¹ƒ vÄ• taá¸·Ä• kaá¹ƒ vÄ• â€™â€™ ti? ``kiliá¹-á¹-haá
garaheyya \Ne 232/ `ayaá¹ƒ taá¸·Ä• kaá¹ƒ gantvÄ• anahÄ• yitvÄ• kiliá¹-á¹-hova paá¹-inivat
anahÄ• yitukÄ• maá¹ƒ taá¸·Ä• ko sayaá¹ƒ nahÄ• pessati, ko doso taá¸·Ä• kassÄ• â€™ ti. ev
247/, tathÄ• gato vimuttivarasalilasampuá¹‡á¹‡aá¹ƒ saddhammavarataá¸·Ä• kaá¹ƒ mÄ• pes
kilesamalakiliá¹-á¹-hÄ• sacetanÄ• budhÄ• , te idha nahÄ• yitvÄ• sabbakilese pavÄ• hayis
taá¹ƒ saddhammavarataá¸·Ä• kaá¹ƒ gantvÄ• anahÄ• yitvÄ• sakilesova paá¹-inivattitvÄ• hÄ
jano garahissati `ayaá¹ƒ jinasÄ• sane pabbajitvÄ• tattha patiá¹-á¹-haá¹ƒ alabhitvÄ• hÄ«nÄ•
imaá¹ƒ appaá¹-ipajjantaá¹ƒ jinasÄ• sanaá¹ƒ sayaá¹ƒ bodhessati, ko doso jinasÄ• sanassÄ•

``yathÄ• \Be 241/ vÄ• pana, mahÄ• rÄ• ja, puriso paramabyÄ• dhito roguppattikusalaá¹ƒ a
bhisakkaá¹ƒ sallakattaá¹ƒ disvÄ• atikicchÄ• petvÄ• sabyÄ• dhikova paá¹-inivatteyya, tattha
garaheyya Ä• turaá¹ƒ vÄ• bhisakkaá¹ƒ vÄ• â€™â€™ ti? ``Ä• turaá¹ƒ, bhante, jano garahey
roguppattikusalaá¹ƒ amoghadhuvasiddhakammaá¹ƒ bhisakkaá¹ƒ sallakattaá¹ƒ disvÄ• atikic
paá¹-inivatto, kiá¹ƒ imaá¹ƒ atikicchÄ• pentaá¹ƒ bhisakko sayaá¹ƒ tikicchissati, ko doso bhisa
ti? ``evameva kho, mahÄ• rÄ• ja, tathÄ• gato antosÄ• sanasamugge kevalaá¹ƒ
sakalakilesabyÄ• dhivÅ«pasamanasamatthaá¹ƒ amatosadhaá¹ƒ pakkhipi, `ye keci kilesabyÄ
budhÄ• , te imaá¹ƒ amatosadhaá¹ƒ pivitvÄ• sabbakilesabyÄ• dhiá¹ƒ vÅ«pasamessantÄ«â€
amatosadhaá¹ƒ apivitvÄ• sakilesova paá¹-inivattitvÄ• hÄ«nÄ• yÄ• vattati, taá¹ƒ yeva jano g
jinasÄ• sane pabbajitvÄ• tattha patiá¹-á¹-haá¹ƒ alabhitvÄ• hÄ«nÄ• yÄ• vatto, kiá¹ƒ imaá¹ƒ
jinasÄ• sanaá¹ƒ sayaá¹ƒ bodhessati, ko doso jinasÄ• sanassÄ• â€™ ti?

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, chÄ• to puriso mahatimahÄ• puÃ±Ã±abhattaparivesana
abhuÃ±jitvÄ• chÄ• tova paá¹-inivatteyya, tattha katamaá¹ƒ jano garaheyya chÄ• taá¹ƒ vÄ•

vÄ• â€™â€™ ti? ``chÄ• taá¹ƒ, bhante, jano garaheyya \Ee 248/ `ayaá¹ƒ khudÄ• pÄ«á¸·ito p
paá¹-ilabhitvÄ• abhuÃ±jitvÄ• chÄ• tova paá¹-inivatto, kiá¹ƒ imassa abhuÃ±jantassa bhojan
pavisissati, ko doso bhojanassÄ• â€™â€™ â€™ ti? ``evameva kho, mahÄ• rÄ• ja, tathÄ• ga
paramapavaraá¹ƒ santaá¹ƒ sivaá¹ƒ paá¹‡Ä«taá¹ƒ amataá¹ƒ paramamadhuraá¹ƒ kÄ• yagatÄ
keci kilesachÄ• tajjhattÄ• taá¹‡hÄ• paretamÄ• nasÄ• sacetanÄ• budhÄ• , te imaá¹ƒ bhoja
kÄ• marÅ«pÄ• rÅ«pabhavesu sabbaá¹ƒ taá¹‡hamapanessantÄ«â€™ ti. yadi koci taá¹ƒ bho
taá¹‡hÄ• sitova paá¹-inivattitvÄ• hÄ«nÄ• yÄ• vattati, taÃ±Ã±eva jano garahissati `ayaá¹ƒ jin
\Ne 233/ tattha patiá¹-á¹-haá¹ƒ alabhitvÄ• hÄ«nÄ• yÄ• vatto, kiá¹ƒ imaá¹ƒ appaá¹-ipajjantaá
sayaá¹ƒ bodhessasi, ko doso jinasÄ• sanassÄ• â€™ ti.

``yadi, mahÄ• rÄ• ja, tathÄ• gato gihiá¹ƒ yeva ekasmiá¹ƒ phale vinÄ«taá¹ƒ pabbÄ• jeyya, n
kilesappahÄ• nÄ• ya visuddhiyÄ• vÄ• , natthi \Be 242/ pabbajjÄ• ya karaá¹‡Ä«yaá¹ƒ. yathÄ
anekasatena kammena taá¸·Ä• kaá¹ƒ khaá¹‡Ä• petvÄ• parisÄ• ya evamanussÄ• veyya `m
saá¹ƒkiliá¹-á¹-hÄ• imaá¹ƒ taá¸·Ä• kaá¹ƒ otaratha, pavÄ• hitarajojallÄ• parisuddhÄ• vimala
taá¸·Ä• kaá¹ƒ otarathÄ• â€™ ti. api nu kho, mahÄ• rÄ• ja, tesaá¹ƒ pavÄ• hitarajojallÄ• naá¹
vimalamaá¹-á¹-hÄ• naá¹ƒ tena taá¸·Ä• kena karaá¹‡Ä«yaá¹ƒ bhaveyyÄ• â€™â€™ ti? ``na h
taá¹ƒ taá¸·Ä• kaá¹ƒ upagaccheyyuá¹ƒ, taá¹ƒ aÃ±Ã±atreva tesaá¹ƒ kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
taá¸·Ä• kenÄ• â€™â€™ ti? ``evameva kho, mahÄ• rÄ• ja, yadi tathÄ• gato gihiá¹ƒ yeva eka
pabbÄ• jeyya, tattheva tesaá¹ƒ kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, kiá¹ƒ tesaá¹ƒ pabbajjÄ• ya.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, sabhÄ• vaisibhattiko sutamantapadadharo atakkiko rog
amoghadhuvasiddhakammo bhisakko sallakatto sabbarogÅ«pasamabhesajjaá¹ƒ sannipÄ• t
evamanussÄ• veyya `mÄ• kho, bhonto \Ee 249/, keci sabyÄ• dhikÄ• mama santike upaga
mama santike upagacchathÄ• â€™ ti. api nu kho, mahÄ• rÄ• ja, tesaá¹ƒ abyÄ• dhikÄ• naá¹
paripuá¹‡á¹‡Ä• naá¹ƒ udaggÄ• naá¹ƒ tena bhisakkena karaá¹‡Ä«yaá¹ƒ bhaveyyÄ• â€™â€™
yassatthÄ• ya te taá¹ƒ bhisakkaá¹ƒ sallakattaá¹ƒ upagaccheyyuá¹ƒ, taá¹ƒ aÃ±Ã±atreva tesa
karaá¹‡Ä«yaá¹ƒ, kiá¹ƒ tesaá¹ƒ tena bhisakkenÄ• â€™â€™ ti? ``evameva kho, mahÄ• rÄ• ja
yeva ekasmiá¹ƒ phale vinÄ«taá¹ƒ pabbÄ• jeyya, tattheva tesaá¹ƒ kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, k
pabbajjÄ• ya?

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, koci puriso anekathÄ• lipÄ• kasataá¹ƒ bhojanaá¹ƒ paá¹-
evamanussÄ• veyya `mÄ• me, bhonto, keci chÄ• tÄ• imaá¹ƒ parivesanaá¹ƒ upagacchatha
dhÄ• tÄ• pÄ«á¹‡itÄ• paripuá¹‡á¹‡Ä• imaá¹ƒ parivesanaá¹ƒ upagacchathÄ• â€™â€™ ti. a
bhuttÄ• vÄ«naá¹ƒ tittÄ• naá¹ƒ suhitÄ• naá¹ƒ dhÄ• tÄ• naá¹ƒ pÄ«á¹‡itÄ• naá¹ƒ paripuá¹‡á¹‡
karaá¹‡Ä«yaá¹ƒ bhaveyyÄ• â€™â€™ ti? ``na hi, bhante, yassatthÄ• ya te taá¹ƒ parivesana
aÃ±Ã±atreva tesaá¹ƒ kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, kiá¹ƒ tesaá¹ƒ tÄ• ya parivesanÄ• yÄ• â€™â€
mahÄ• rÄ• ja, yadi tathÄ• gato gihiá¹ƒ yeva ekasmiá¹ƒ phale vinÄ«taá¹ƒ pabbÄ• jeyya, tatth
karaá¹‡Ä«yaá¹ƒ, kiá¹ƒ tesaá¹ƒ pabbajjÄ• ya?

``api \Ne 234/ \Be 243/ ca, mahÄ• rÄ• ja, ye hÄ«nÄ• yÄ• vattanti, te jinasÄ• sanassa paÃ±
dassenti. katame paÃ±ca? bhÅ«mimahantabhÄ• vaá¹ƒ dassenti, parisuddhavimalabhÄ• va
asaá¹ƒvÄ• siyabhÄ• vaá¹ƒ dassenti, duppaá¹-ivedhabhÄ• vaá¹ƒ dassenti, bahusaá¹ƒvararal

``kathaá¹ƒ bhÅ«mimahantabhÄ• vaá¹ƒ dassenti? yathÄ• , mahÄ• rÄ• ja, puriso adhano hÄ
buddhiparihÄ«no mahÄ• rajjaá¹ƒ paá¹-ilabhitvÄ• na cirasseva paripatati paridhaá¹ƒsati pari
sakkoti issariyaá¹ƒ sandhÄ• retuá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ \Ee 250/? mahantattÄ• issariyass
mahÄ• rÄ• ja, ye keci nibbisesÄ• akatapuÃ±Ã±Ä• buddhiparihÄ«nÄ• jinasÄ• sane pabbaj
pavaruttamaá¹ƒ sandhÄ• retuá¹ƒ avisahantÄ• na cirasseva jinasÄ• sanÄ• paripatitvÄ• pa
parihÄ• yitvÄ• hÄ«nÄ• yÄ• vattanti, na sakkonti jinasÄ• sanaá¹ƒ sandhÄ• retuá¹ƒ. kiá¹ƒ kÄ
jinasÄ• sanabhÅ«miyÄ• . evaá¹ƒ bhÅ«mimahantabhÄ• vaá¹ƒ dassenti.

``kathaá¹ƒ parisuddhavimalabhÄ• vaá¹ƒ dassenti? yathÄ• , mahÄ• rÄ• ja, vÄ• ri pokkharap
vidhaá¹ƒseti, na á¹-hÄ• namupagacchati nÅ«palimpati. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? parisuddhavim
evameva kho, mahÄ• rÄ• ja, ye keci saá¹-hÄ• kÅ«á¹-Ä• vaá¹…kÄ• kuá¹-ilÄ• visamadiá¹-
pabbajanti, te parisuddhavimalanikkaá¹‡á¹-akapaá¹‡á¸• aravarappavarasÄ• sanato na cira
vidhamitvÄ• vidhaá¹ƒsetvÄ• asaá¹‡á¹-hahitvÄ• anupalimpitvÄ• hÄ«nÄ• yÄ• vattanti. kiá¹
parisuddhavimalattÄ• jinasÄ• sanassa. evaá¹ƒ parisuddhavimalabhÄ• vaá¹ƒ dassenti.

``kathaá¹ƒ pÄ• pehi asaá¹ƒvÄ• siyabhÄ• vaá¹ƒ dassenti? yathÄ• , mahÄ• rÄ• ja, mahÄ• sa
saá¹ƒvasati, yaá¹ƒ hoti mahÄ• samudde mataá¹ƒ kuá¹‡apaá¹ƒ, taá¹ƒ khippameva tÄ«raá¹ƒ
ussÄ• reti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? mahÄ• bhÅ«tÄ• naá¹ƒ bhavanattÄ• mahÄ• samuddassa.
pÄ• pakÄ• asaá¹ƒvutÄ• ahirikÄ• akiriyÄ• osannavÄ«riyÄ• kusÄ«tÄ• kiliá¹-á¹-hÄ• dujjan
pabbajanti, te na cirasseva jinasÄ• sanato arahantavimalakhÄ«á¹‡Ä• savamahÄ• bhÅ«tab
asaá¹ƒvasitvÄ• hÄ«nÄ• yÄ• vattanti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? pÄ• pehi asaá¹ƒvÄ• siyattÄ• jin
asaá¹ƒvÄ• siyabhÄ• vaá¹ƒ dassenti.

``kathaá¹ƒ \Be 244/ duppaá¹-ivedhabhÄ• vaá¹ƒ dassenti? yathÄ• , mahÄ• rÄ• ja, ye keci ac
mativippahÄ«nÄ• issÄ• sÄ• {issatthÄ• (Ce Se Ee) } vÄ• laggavedhaá¹ƒ avisahantÄ• viga
kÄ• raá¹‡aá¹ƒ? saá¹‡hasukhumaduppaá¹-ivedhattÄ• vÄ• laggassa \Ee 251/. evameva kho,
duppaÃ±Ã±Ä• jaá¸·Ä• \Ne 235/ eá¸·amÅ«gÄ• mÅ«á¸·hÄ• dandhagatikÄ• janÄ• jinasÄ•
paramasaá¹‡hasukhumacatusaccappaá¹-ivedhaá¹ƒ paá¹-ivijjhituá¹ƒ avisahantÄ• jinasÄ• sa
pakkamitvÄ• na cirasseva hÄ«nÄ• yÄ• vattanti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? paramasaá¹‡hasukhu
saccÄ• naá¹ƒ. evaá¹ƒ duppaá¹-ivedhabhÄ• vaá¹ƒ dassenti.

``kathaá¹ƒ bahusaá¹ƒvararakkhiyabhÄ• vaá¹ƒ dassenti? yathÄ• , mahÄ• rÄ• ja, kocideva p
mahatimahÄ• yuddhabhÅ«mimupagato parasenÄ• ya disÄ• vidisÄ• hi samantÄ• parivÄ• ri

disvÄ• bhÄ«to osakkati paá¹-inivattati palÄ• yati. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? bahuvidhayuddhamu
evameva kho, mahÄ• rÄ• ja, ye keci pÄ• pakÄ• asaá¹ƒvutÄ• ahirikÄ• akiriyÄ• akkhantÄ«
bÄ• lajanÄ• jinasÄ• sane pabbajanti, te bahuvidhaá¹ƒ sikkhÄ• padaá¹ƒ parirakkhituá¹ƒ avis
paá¹-inivattitvÄ• palÄ• yitvÄ• na cirasseva hÄ«nÄ• yÄ• vattanti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ?
bahuvidhasaá¹ƒvararakkhiyabhÄ• vattÄ• jinasÄ• sanassa. evaá¹ƒ bahuvidhasaá¹ƒvararakk

``thalajuttamepi, mahÄ• rÄ• ja, vassikÄ• gumbe kimividdhÄ• ni pupphÄ• ni honti, tÄ• ni aá¹
antarÄ• yeva paripatanti, na ca tesu paripatitesu vassikÄ• gumbo hÄ«á¸·ito nÄ• ma hoti. yÄ
pupphÄ• ni, tÄ• ni sammÄ• gandhena disÄ• vidisaá¹ƒ abhibyÄ• penti. evameva kho, mahÄ
pabbajitvÄ• hÄ«nÄ• yÄ• vattanti, te jinasÄ• sane kimividdhÄ• ni vassikÄ• pupphÄ• ni viya v
nibbaá¹‡á¹‡Ä• kÄ• rasÄ«lÄ• abhabbÄ• vepullÄ• ya, na ca tesaá¹ƒ hÄ«nÄ• yÄ• vattanena
nÄ• ma hoti. ye tattha á¹-hitÄ• bhikkhÅ«, te sadevakaá¹ƒ lokaá¹ƒ sÄ«lavaragandhena abhib

``sÄ• lÄ«nampi, mahÄ• rÄ• ja, nirÄ• taá¹…kÄ• naá¹ƒ \Ee 252/ lohitakÄ• naá¹ƒ antare karum
uppajjitvÄ• antarÄ• yeva vinassati, na ca tassÄ• vinaá¹-á¹-hattÄ• lohitakasÄ• lÄ« hÄ«á¸·it
tattha á¹-hitÄ• sÄ• lÄ«, te rÄ• jÅ«pabhogÄ• honti. evameva kho, mahÄ• rÄ• ja, ye te jinasÄ
245/ hÄ«nÄ• yÄ• vattanti, te lohitakasÄ• lÄ«namantare karumbhakÄ• viya jinasÄ• sane na
na pÄ• puá¹‡itvÄ• {vaá¸• á¸• hitvÄ• vepullataá¹ƒ apÄ• puá¹‡itvÄ• (Ce Katthaci) } antarÄ•
na ca tesaá¹ƒ hÄ«nÄ• yÄ• vattanena jinasÄ• sanaá¹ƒ hÄ«á¸·itaá¹ƒ nÄ• ma hoti. ye tattha á¹
arahattassa anucchavikÄ• honti.

``kÄ• madadassÄ• pi \Ne 236/, mahÄ• rÄ• ja, maá¹‡iratanassa ekadesaá¹ƒ {ekadese (Katt
uppajjati, na ca tattha kakkasuppannattÄ• maá¹‡iratanaá¹ƒ hÄ«á¸·itaá¹ƒ nÄ• ma hoti. yaá¹ƒ
maá¹‡iratanassa, taá¹ƒ janassa hÄ• sakaraá¹ƒ hoti. evameva kho, mahÄ• rÄ• ja, ye te jinas
hÄ«nÄ• yÄ• vattanti, kakkasÄ• te jinasÄ• sane papaá¹-ikÄ• , na ca tesaá¹ƒ hÄ«nÄ• yÄ• va
hÄ«á¸·itaá¹ƒ nÄ• ma hoti. ye tattha á¹-hitÄ• bhikkhÅ«, te devamanussÄ• naá¹ƒ hÄ• sajanak

``jÄ• tisampannassapi, mahÄ• rÄ• ja, lohitacandanassa ekadesaá¹ƒ pÅ«tikaá¹ƒ hoti appaga
lohitacandanaá¹ƒ hÄ«á¸·itaá¹ƒ nÄ• ma hoti. yaá¹ƒ tattha apÅ«tikaá¹ƒ sugandhaá¹ƒ, taá¹ƒ sa
abhibyÄ• peti. evameva kho, mahÄ• rÄ• ja, ye te jinasÄ• sane pabbajitvÄ• hÄ«nÄ• yÄ• vat
lohitacandanasÄ• rantare pÅ«tikadesamiva chaá¸• á¸• anÄ«yÄ• jinasÄ• sane, na ca tesaá¹
jinasÄ• sanaá¹ƒ hÄ«á¸·itaá¹ƒ nÄ• ma hoti. ye tattha á¹-hitÄ• bhikkhÅ«, te sadevakaá¹ƒ loka
sÄ«lavaracandanagandhena anulimpayantÄ«â€™â€™ ti.

``sÄ• dhu, bhante nÄ• gasena, tena tena anucchavikena tena tena sadisena kÄ• raá¹‡ena
jinasÄ• sanaá¹ƒ seá¹-á¹-habhÄ• vena paridÄ«pitaá¹ƒ, hÄ«nÄ• yÄ• vattamÄ• nÄ• pi te jinasÄ
yeva paridÄ«pentÄ«â€™â€™ ti.

hÄ«nÄ• yÄ• vattanapaÃ±ho paÃ±camo.

6. arahantavedanÄ• vediyanapaÃ±ho

<6> ``bhante \Ee 253/ nÄ• gasena, tumhe bhaá¹‡atha `arahÄ• ekaá¹ƒ vedanaá¹ƒ vedayati
cetasikaâ€™ nti. kiá¹ƒ nu kho, bhante nÄ• gasena, arahato cittaá¹ƒ yaá¹ƒ kÄ• yaá¹ƒ nissÄ•
arahÄ• anissaro assÄ• mÄ« avasavattÄ«â€™â€™ ti \Be 246/? ``Ä• ma, mahÄ• rÄ• jÄ• â€
nÄ• gasena, yuttametaá¹ƒ, yaá¹ƒ so sakacittassa pavattamÄ• ne kÄ• ye anissaro hoti assÄ
sakuá¹‡opi tÄ• va, bhante, yasmiá¹ƒ kulÄ• vake paá¹-ivasati, tattha so issaro hoti sÄ• mÄ«

``dasayime, mahÄ• rÄ• ja, kÄ• yÄ• nugatÄ• dhammÄ• bhave bhave kÄ• yaá¹ƒ anudhÄ• v
237/ dasa? sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo middhaá¹ƒ jarÄ
kho, mahÄ• rÄ• ja, dasa kÄ• yÄ• nugatÄ• dhammÄ• bhave bhave kÄ• yaá¹ƒ anudhÄ• van
anissaro assÄ• mÄ« avasavattÄ«â€™â€™ ti.

``bhante nÄ• gasena, kena kÄ• raá¹‡ena arahato kÄ• ye Ä• á¹‡Ä• nappavattati issariyaá¹ƒ
kÄ• raá¹‡aá¹ƒ brÅ«hÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, ye keci pathavinissitÄ• sattÄ•
nissÄ• ya caranti viharanti vuttiá¹ƒ kappenti, api nu kho, mahÄ• rÄ• ja, tesaá¹ƒ pathaviyÄ• A
issariyaá¹ƒ vÄ• â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, arah
nissÄ• ya pavattati, na ca arahato kÄ• ye Ä• á¹‡Ä• pavattati issariyaá¹ƒ vÄ• â€™â€™ ti.

``bhante nÄ• gasena, kena kÄ• raá¹‡ena puthujjano kÄ• yikampi cetasikampi vedanaá¹ƒ ve
``abhÄ• vitattÄ• , mahÄ• rÄ• ja, cittassa puthujjano kÄ• yikampi cetasikampi vedanaá¹ƒ ved
mahÄ• rÄ• ja, goá¹‡o chÄ• to paritasito abaladubbalaparittakatiá¹‡esu vÄ• latÄ• ya vÄ• up
goá¹‡o parikupito hoti, tadÄ• saha upanibandhanena pakkamati. evameva kho, mahÄ• rÄ•
vedanÄ• uppajjitvÄ• cittaá¹ƒ parikopeti, cittaá¹ƒ parikupitaá¹ƒ kÄ• yaá¹ƒ Ä• bhujati nibbhuj
samparivattakaá¹ƒ \Ee 254/ karoti. atha kho so abhÄ• vitacitto tasati ravati bheravarÄ• vama
idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena puthujjano kÄ• yikampi cetasik
vedayatÄ«â€™â€™ ti.

``kiá¹ƒ pana taá¹ƒ kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena arahÄ• ekaá¹ƒ vedanaá¹ƒ vedayati k
cetasikaâ€™â€™ nti? ``arahato, mahÄ• rÄ• ja, cittaá¹ƒ bhÄ• vitaá¹ƒ hoti subhÄ• vitaá¹ƒ dan
assavaá¹ƒ vacanakaraá¹ƒ, so dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no `aniccaâ€™ n
samÄ• dhithambhe cittaá¹ƒ upanibandhati, tassa \Be 247/ taá¹ƒ cittaá¹ƒ samÄ• dhithambhe
vedhati na calati, á¹-hitaá¹ƒ hoti avikkhittaá¹ƒ, tassa vedanÄ• vikÄ• ravipphÄ• rena kÄ• yo Ä
samparivattati, idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena arahÄ• ekaá¹ƒ
kÄ• yikaá¹ƒ, na cetasikaâ€™â€™ nti.

``bhante nÄ• gasena, taá¹ƒ nÄ• ma loke acchariyaá¹ƒ yaá¹ƒ kÄ• ye calamÄ• ne cittaá¹ƒ na
kÄ• raá¹‡aá¹ƒ brÅ«hÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, mahatimahÄ• rukkhe khandha
anilabalasamÄ• hate sÄ• khÄ• calati, api nu tassa khandhopi calatÄ«â€™â€™ ti? ``na hi, b
``evameva kho, mahÄ• rÄ• ja, arahÄ• dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no `anic
gaá¹‡hÄ• ti, samÄ• dhithambhe cittaá¹ƒ upanibandhati, tassa taá¹ƒ cittaá¹ƒ samÄ• dhitham
vedhati na calati, á¹-hitaá¹ƒ hoti avikkhittaá¹ƒ, tassa vedanÄ• vikÄ• ravipphÄ• rena kÄ• yo Ä
samparivattati, cittaá¹ƒ pana tassa na vedhati na calati khandho viya mahÄ• rukkhassÄ• â€
``acchariyaá¹ƒ, bhante nÄ• gasena, abbhutaá¹ƒ, bhante nÄ• gasena, na me evarÅ«po sabb
diá¹-á¹-hapubboâ€™â€™ ti.

arahantavedanÄ• vediyanapaÃ±ho chaá¹-á¹-ho.

7. abhisamayantarÄ• yakarapaÃ±ho

<7> ``bhante \Ee 255/ nÄ• gasena, idha yo koci gihÄ« pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno bhavey
pabbÄ• jeyya, attanÄ• pi so na jÄ• neyya `gihipÄ• rÄ• jikaá¹ƒ ajjhÄ• pannosmÄ«â€™ ti, nap
Ä• cikkheyya `gihipÄ• rÄ• jikaá¹ƒ ajjhÄ• pannosÄ«â€™ ti. so ca tathattÄ• ya paá¹-ipajjeyya,
dhammÄ• bhisamayo bhaveyyÄ• â€™â€™ ti? ``na hi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kena, b
``yo tassa hetu dhammÄ• bhisamayÄ• ya, so tassa samucchinno, tasmÄ• dhammÄ• bhisa

``bhante nÄ• gasena, tumhe bhaá¹‡atha `jÄ• nantassa kukkuccaá¹ƒ hoti, kukkucce sati Ä•
Ä• vaá¹-e citte dhammÄ• bhisamayo na hotÄ«â€™ ti. imassa pana ajÄ• nantassa akukkucc
viharato kena kÄ• raá¹‡ena dhammÄ• bhisamayo na hoti, visamena visameneso paÃ±ho ga
visajjethÄ• â€™â€™ ti.

``ruhati \Be 248/, mahÄ• rÄ• ja, sukaá¹-á¹-he sukalale maá¹‡á¸• akhette sÄ• radaá¹ƒ sukha
nti? ``Ä• ma, bhanteâ€™â€™ ti. ``api nu, mahÄ• rÄ• ja, taÃ±Ã±eva bÄ«jaá¹ƒ ghanaselasilÄ
``na hi, bhanteâ€™â€™ ti. ``kissa pana, mahÄ• rÄ• ja, taÃ±Ã±eva bÄ«jaá¹ƒ kalale ruhati, ki
ruhatÄ«â€™â€™ ti? ``natthi, bhante, tassa bÄ«jassa ruhanÄ• ya ghanasele hetu, ahetunÄ•
ruhatÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, yena hetunÄ• tassa dhammÄ• bhisama
samucchinno, ahetunÄ• dhammÄ• bhisamayo na hoti.

``yathÄ• \Ne 239/ vÄ• pana, mahÄ• rÄ• ja, daá¹‡á¸• aleá¸• á¸• ulaguá¸·amuggarÄ• patha
api nu, mahÄ• rÄ• ja, te yeva daá¹‡á¸• aleá¸• á¸• ulaguá¸·amuggarÄ• gagane á¹-hÄ• namu
bhanteâ€™â€™ ti. ``kiá¹ƒ panettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena te yev
daá¹‡á¸• aleá¸• á¸• ulaguá¸·amuggarÄ• pathaviyÄ• á¹-hÄ• namupagacchanti, kena kÄ• ra
tiá¹-á¹-hantÄ«â€™â€™ ti? ``natthi, bhante, tesaá¹ƒ daá¹‡á¸• aleá¸• á¸• ulaguá¸·amuggarÄ•
Ä• kÄ• se hetu, ahetunÄ• na tiá¹-á¹-hantÄ«â€™â€™ ti \Ee 256/. ``evameva kho, mahÄ• rÄ

abhisamayahetu samucchinno, hetusamugghÄ• te ahetunÄ• abhisamayo na hotÄ«ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, thale aggi jalati, api nu kho, mahÄ• rÄ• ja, so yeva aggi
ti? ``na hi, bhanteâ€™â€™ ti. ``kiá¹ƒ panettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡
jalati, kena kÄ• raá¹‡ena udake na jalatÄ«â€™â€™ ti? ``natthi, bhante, aggissa jalanÄ• ya
na jalatÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, tassa tena dosena abhisamayahetu sa
ahetunÄ• dhammÄ• bhisamayo na hotÄ«â€™â€™ ti.

``bhante nÄ• gasena, punapetaá¹ƒ atthaá¹ƒ cintehi, na me tattha cittasaÃ±Ã±atti bhavati, a
kukkucce Ä• varaá¹‡aá¹ƒ hotÄ«ti, kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehÄ«â€™â€™ ti. ``api r
halÄ• halaá¹ƒ ajÄ• nantena khÄ• yitaá¹ƒ jÄ«vitaá¹ƒ haratÄ«â€™â€™ ti? ``Ä• ma, bhanteâ€
mahÄ• rÄ• ja, ajÄ• nantenapi kataá¹ƒ pÄ• paá¹ƒ abhisamayantarÄ• yakaraá¹ƒ hoti.

``api nu, mahÄ• rÄ• ja, aggi ajÄ• nitvÄ• akkamantaá¹ƒ á¸• ahatÄ«â€™â€™ ti? ``Ä• ma, bh
kho, mahÄ• rÄ• ja, ajÄ• nantenapi kataá¹ƒ pÄ• paá¹ƒ abhisamayantarÄ• yakaraá¹ƒ hoti.

``api \Be 249/ nu, mahÄ• rÄ• ja, ajÄ• nantaá¹ƒ Ä• sÄ«viso á¸• aá¹ƒsitvÄ• jÄ«vitaá¹ƒ haratÄ
bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, ajÄ• nantenapi kataá¹ƒ pÄ• paá¹ƒ abhisa

``nanu, mahÄ• rÄ• ja, kÄ• liá¹…garÄ• jÄ• samaá¹‡akolaÃ±Ã±o sattaratanaparikiá¹‡á¹‡o h
kuladassanÄ• ya gacchanto ajÄ• nantopi nÄ• sakkhi bodhimaá¹‡á¸• assa uparito gantuá¹ƒ,
kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena ajÄ• nantenapi kataá¹ƒ pÄ• paá¹ƒ abhisamayantarÄ• yak
``jinabhÄ• sitaá¹ƒ \Ne 240/, bhante nÄ• gasena, kÄ• raá¹‡aá¹ƒ na sakkÄ• paá¹-ikkosituá¹ƒ,
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

abhisamayantarÄ• yakarapaÃ±ho sattamo.

8. dussÄ«lapaÃ±ho

<8> ``bhante \Ee 257/ nÄ• gasena, gihidussÄ«lassa ca samaá¹‡adussÄ«lassa ca ko visesc
nÄ• nÄ• karaá¹‡aá¹ƒ, ubhopete samasamagatikÄ• , ubhinnampi samasamo vipÄ• ko hoti, u
nÄ• nÄ• kÄ• raá¹‡aá¹ƒ atthÄ«â€™â€™ ti?

``dasa yime, mahÄ• rÄ• ja, guá¹‡Ä• samaá¹‡adussÄ«lassa gihidussÄ«lato visesena atirek
uttariá¹ƒ dakkhiá¹‡aá¹ƒ visodheti.

``katame dasa guá¹‡Ä• samaá¹‡adussÄ«lassa gihidussÄ«lato visesena atirekÄ• ? idha, m
samaá¹‡adussÄ«lo buddhe sagÄ• ravo hoti, dhamme sagÄ• ravo hoti, saá¹…ghe sagÄ• rav

sagÄ• ravo hoti, uddesaparipucchÄ• ya vÄ• yamati, savanabahulo hoti, bhinnasÄ«lopi, mah
parisagato Ä• kappaá¹ƒ upaá¹-á¹-hapeti, garahabhayÄ• kÄ• yikaá¹ƒ vÄ• casikaá¹ƒ rakkhati
hoti cittaá¹ƒ, bhikkhusÄ• maÃ±Ã±aá¹ƒ upagato hoti. karontopi, mahÄ• rÄ• ja, samaá¹‡adus
paá¹-icchannaá¹ƒ Ä• carati. yathÄ• , mahÄ• rÄ• ja, itthÄ« sapatikÄ• nilÄ«yitvÄ• rahassene
evameva kho, mahÄ• rÄ• ja, karontopi \Be 250/ samaá¹‡adussÄ«lo pÄ• paá¹ƒ paá¹-icchann
mahÄ• rÄ• ja, dasa guá¹‡Ä• samaá¹‡adussÄ«lassa gihidussÄ«lato visesena atirekÄ• .

``katamehi dasahi kÄ• raá¹‡ehi uttariá¹ƒ dakkhiá¹‡aá¹ƒ visodheti? anavajjakavacadhÄ• raá
dakkhiá¹‡aá¹ƒ visodheti, isisÄ• maÃ±Ã±abhaá¹‡á¸• uliá¹…gadhÄ• raá¹‡atopi dakkhiá¹‡aá¹ƒ
saá¹…ghasamayamanuppaviá¹-á¹-hatÄ• yapi dakkhiá¹‡aá¹ƒ visodheti, buddhadhammasaá¹
dakkhiá¹‡aá¹ƒ visodheti, padhÄ• nÄ• sayaniketavÄ• sitÄ• yapi dakkhiá¹‡aá¹ƒ visodheti, jina
{jinasÄ• sanadhana (Ce Ee) } pariyesanatopi dakkhiá¹‡aá¹ƒ visodheti, pavaradhammadesan
visodheti, dhammadÄ«pagatiparÄ• yaá¹‡atÄ• yapi dakkhiá¹‡aá¹ƒ \Ne 241/ visodheti, `aggo
ekantaujudiá¹-á¹-hitÄ• yapi dakkhiá¹‡aá¹ƒ visodheti, uposathasamÄ• dÄ• natopi dakkhiá¹‡a
mahÄ• rÄ• ja, dasahi kÄ• raá¹‡ehi uttariá¹ƒ dakkhiá¹‡aá¹ƒ visodheti \Ee 258/.

``suvipannopi hi, mahÄ• rÄ• ja, samaá¹‡adussÄ«lo dÄ• yakÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ visodh
udakaá¹ƒ subahalampi kalalakaddamarajojallaá¹ƒ apaneti; evameva kho, mahÄ• rÄ• ja, suv
dÄ• yakÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ visodheti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, uá¹‡hodakaá¹ƒ sukudhitampi {sukaá¹-hitampi (Ce pÄ«),
jjalantaá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• peti, evameva kho, mahÄ• rÄ• ja, suvipann
dÄ• yakÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ visodheti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, bhojanaá¹ƒ virasampi khudÄ• dubbalyaá¹ƒ apaneti, eva
suvipannopi samaá¹‡adussÄ«lo dÄ• yakÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ visodheti.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, tathÄ• gatena devÄ• tidevena majjhimanikÄ• yavarala
veyyÄ• karaá¹‡e ---

`` `yo sÄ«lavÄ• dussÄ«lesu dadÄ• ti dÄ• naá¹ƒ, dhammena laddhaá¹ƒ supasannacitto.

abhisaddahaá¹ƒ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ, sÄ• dakkhiá¹‡Ä• dÄ• yakato visujjhatÄ«â€

``acchariyaá¹ƒ \Be 251/, bhante nÄ• gasena, abbhutaá¹ƒ, bhante nÄ• gasena, tÄ• vatakaá¹
apucchimha, taá¹ƒ tvaá¹ƒ opammehi kÄ• raá¹‡ehi vibhÄ• vento amatamadhuraá¹ƒ savanÅ«
bhante, sÅ«do vÄ• sÅ«dantevÄ• sÄ« vÄ• tÄ• vatakaá¹ƒ maá¹ƒsaá¹ƒ labhitvÄ• nÄ• nÄ• vi
rÄ• jÅ«pabhogaá¹ƒ karoti; evameva kho, bhante nÄ• gasena, tÄ• vatakaá¹ƒ mayaá¹ƒ paÃ±

tvaá¹ƒ opammehi kÄ• raá¹‡ehi vibhÄ• vetvÄ• amatamadhuraá¹ƒ savanÅ«pagaá¹ƒ akÄ• sÄ

dussÄ«lapaÃ±ho aá¹-á¹-hamo.

9. udakasattajÄ«vapaÃ±ho

<9> ``bhante \Ne 242/ nÄ• gasena, imaá¹ƒ udakaá¹ƒ aggimhi tappamÄ• naá¹ƒ cicciá¹-Ä• y
saddÄ• yati bahuvidhaá¹ƒ, kiá¹ƒ nu kho, bhante nÄ• gasena, udakaá¹ƒ jÄ«vati, kiá¹ƒ kÄ«á¸·
udÄ• hu \Ee 259/ aÃ±Ã±ena paá¹-ipÄ«á¸·itaá¹ƒ saddÄ• yatÄ«â€™â€™ ti? ``na hi, mahÄ• r
natthi udake jÄ«vo vÄ• satto vÄ• , api ca, mahÄ• rÄ• ja, aggisantÄ• pavegassa mahantatÄ
ciá¹-iciá¹-Ä• yati saddÄ• yati bahuvidhaâ€™â€™ nti.

``bhante nÄ• gasena, idhekacce titthiyÄ• udakaá¹ƒ jÄ«vatÄ«ti sÄ«todakaá¹ƒ paá¹-ikkhipitv
vekatikavekatikaá¹ƒ paribhuÃ±janti, te tumhe garahanti paribhavanti `ekindriyaá¹ƒ samaá¹‡
jÄ«vaá¹ƒ viheá¹-hentÄ«â€™ ti, taá¹ƒ tesaá¹ƒ garahaá¹ƒ paribhavaá¹ƒ vinodehi apanehi nic
``na hi, mahÄ• rÄ• ja, udakaá¹ƒ jÄ«vati, natthi, mahÄ• rÄ• ja, udake jÄ«vo vÄ• satto vÄ• , a
aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati saddÄ• yat

``yathÄ• , mahÄ• rÄ• ja, udakaá¹ƒ sobbhasarasaritadahataá¸·Ä• kakandarapadaraudapÄ•
vÄ• tÄ• tapavegassa mahantatÄ• ya pariyÄ• diyati parikkhayaá¹ƒ gacchati, api nu tattha ud
ciá¹-iciá¹-Ä• yati saddÄ• yati bahuvidhaâ€™â€™ nti? ``na hi, bhanteâ€™â€™ ti. ``yadi, ma
jÄ«veyya, tatthÄ• pi udakaá¹ƒ saddÄ• yeyya, iminÄ• pi, mahÄ• rÄ• ja, kÄ• raá¹‡ena jÄ• nÄ
satto vÄ• , aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati
nti.

``aparampi \Be 252/, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi `natthi udake jÄ«vo vÄ
aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ saddÄ• yatÄ«â€™ ti. yadÄ• pana, mahÄ•
sammissitaá¹ƒ bhÄ• janagataá¹ƒ hoti pihitaá¹ƒ uddhane aá¹-hapitaá¹ƒ, api nu tattha udakaá
ti? ``na hi, bhante, acalaá¹ƒ hoti santasantaâ€™â€™ nti. ``taá¹ƒ yeva pana, mahÄ• rÄ• ja, u
bhÄ• janagataá¹ƒ aggiá¹ƒ ujjÄ• letvÄ• uddhane á¹-hapitaá¹ƒ hoti, api nu tattha udakaá¹ƒ a
santasantaâ€™â€™ nti? ``na hi, bhante, calati khubbhati luá¸·ati Ä• vilati Å«mijÄ• taá¹ƒ hot
disÄ• vidisaá¹ƒ gacchati, uttarati \Ee 260/ patarati pheá¹‡amÄ• lÄ« hotÄ«ti. kissa pana taá¹
243/, pÄ• katikaá¹ƒ udakaá¹ƒ na calati santasantaá¹ƒ hoti, kissa pana aggigataá¹ƒ calati kh
Ä• vilati Å«mijÄ• taá¹ƒ hoti, uddhamadho disÄ• vidisaá¹ƒ gacchati, uttarati patarati pheá¹‡a
ti? ``pÄ• katikaá¹ƒ, bhante, udakaá¹ƒ na calati, aggikataá¹ƒ pana udakaá¹ƒ aggisantÄ• pave
cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati saddÄ• yati bahuvidhaâ€™â€™ nti. ``iminÄ• pi mahÄ• rÄ• j
`natthi udake jÄ«vo vÄ• satto vÄ• , aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ saddÄ

``aparampi, mahÄ• rÄ• ja, uttaraá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, natthi udake jÄ«vo vÄ• satto
aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ saddÄ• yati. hoti taá¹ƒ, mahÄ• rÄ• ja, udak
udakavÄ• rakagataá¹ƒ pihitaâ€™â€™ nti? ``Ä• ma, bhanteâ€™â€™ ti. ``api nu taá¹ƒ, mahÄ
khubbhati luá¸·ati Ä• vilati Å«mijÄ• taá¹ƒ hoti, uddhamadho disÄ• vidisaá¹ƒ gacchati, uttarat
pheá¹‡amÄ• lÄ« hotÄ«â€™â€™ ti. ``na hi, bhante, acalaá¹ƒ taá¹ƒ hoti pÄ• katikaá¹ƒ udakav
udakaâ€™â€™ nti.

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, `mahÄ• samudde udakaá¹ƒ calati khubbhati luá
hoti, uddhamadho disÄ• vidisaá¹ƒ gacchati, uttarati patarati pheá¹‡amÄ• lÄ« hoti, ussakkitvÄ
{ossakkitvÄ• â€™â€™ ti padaá¹ƒ Ce Ee potthakesu natthi} velÄ• ya paharati saddÄ• yati ba
``Ä• ma, bhante, sutapubbaá¹ƒ etaá¹ƒ mayÄ• diá¹-á¹-hapubbaÃ±ca `mahÄ• samudde udak
hatthasatÄ• ni gagane ussakkatÄ«â€™â€™ â€™ ti. ``kissa, mahÄ• rÄ• ja, udakavÄ• rakaga
saddÄ• yati, kissa pana mahÄ• samudde udakaá¹ƒ calati saddÄ• yatÄ«â€™â€™ ti? ``vÄ• ta
mahÄ• samudde udakaá¹ƒ calati saddÄ• yati, udakavÄ• rakagataá¹ƒ udakaá¹ƒ aghaá¹-á¹-ita
calati na saddÄ• yatÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, vÄ• tavegassa mahantatÄ• ya
saddÄ• yati \Ee 261/ evameva aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ saddÄ• yat

``nanu, mahÄ• rÄ• ja, bheripokkharaá¹ƒ sukkhaá¹ƒ sukkhena gocammena onandhantÄ«â€
``api nu, mahÄ• rÄ• ja, bheriyÄ• jÄ«vo vÄ• satto vÄ• atthÄ«â€™â€™ ti. ``na hi, bhanteâ€
mahÄ• rÄ• ja, bherÄ« saddÄ• yatÄ«â€™â€™ ti? ``itthiyÄ• vÄ• , bhante, purisassa vÄ• tajj
``yathÄ• , mahÄ• rÄ• ja, itthiyÄ• vÄ• purisassa vÄ• tajjena vÄ• yÄ• mena bherÄ« saddÄ•
aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ saddÄ• yati. iminÄ• pi, mahÄ• rÄ• ja \Ne 2
`natthi udake jÄ«vo vÄ• satto vÄ• , aggisantÄ• pavegassa mahantatÄ• ya udakaá¹ƒ saddÄ

``mayhampi tÄ• va, mahÄ• rÄ• ja, tava pucchitabbaá¹ƒ atthi, evameso paÃ±ho suvinicchito
mahÄ• rÄ• ja, sabbehipi bhÄ• janehi udakaá¹ƒ tappamÄ• naá¹ƒ saddÄ• yati, udÄ• hu ekac
tappamÄ• naá¹ƒ saddÄ• yatÄ«â€™â€™ ti? ``na hi, bhante, sabbehipi bhÄ• janehi udakaá¹ƒ
ekaccehi yeva bhÄ• janehi udakaá¹ƒ tappamÄ• naá¹ƒ saddÄ• yatÄ«â€™â€™ ti. ``tena hi, m
sakasamayaá¹ƒ, paccÄ• gatosi mama visayaá¹ƒ, natthi udake jÄ«vo vÄ• satto vÄ• . yadi, m
bhÄ• janehi udakaá¹ƒ tappamÄ• naá¹ƒ saddÄ• yeyya, yuttamidaá¹ƒ `udakaá¹ƒ jÄ«vatÄ«â€™
mahÄ• rÄ• ja, udakaá¹ƒ dvayaá¹ƒ hoti, yaá¹ƒ saddÄ• yati, taá¹ƒ jÄ«vati, yaá¹ƒ na saddÄ• ya
yadi, mahÄ• rÄ• ja, udakaá¹ƒ jÄ«veyya, mahantÄ• naá¹ƒ hatthinÄ• gÄ• naá¹ƒ ussannakÄ•
soá¹‡á¸• Ä• ya ussiÃ±citvÄ• mukhe pakkhipitvÄ• kucchiá¹ƒ pavesayantÄ• naá¹ƒ, tampi ud
cippiyamÄ• naá¹ƒ saddÄ• yeyya. hatthasatikÄ• pi mahÄ• nÄ• vÄ• garukÄ• bhÄ• rikÄ• an
mahÄ• samudde vicaranti, tÄ• hipi cippiyamÄ• naá¹ƒ udakaá¹ƒ saddÄ• yeyya. mahatimaha
anekasatayojanikakÄ• yÄ• timÄ« timiá¹…galÄ• timirapiá¹…galÄ• abbhantare nimuggÄ• n
nivÄ• saá¹-á¹-hÄ• natÄ• ya paá¹-ivasantÄ• mahÄ• udakadhÄ• rÄ• Ä• camanti dhamanti ca
udarantarepi cippiyamÄ• naá¹ƒ udakaá¹ƒ saddÄ• yeyya. yasmÄ• ca kho, mahÄ• rÄ• ja, eva

paá¹-ipÄ«á¸·anehi paá¹-ipÄ«á¸·itaá¹ƒ udakaá¹ƒ na saddÄ• yati tasmÄ• pi natthi udake jÄ«vo evametaá¹ƒ, mahÄ• rÄ• ja, dhÄ• rehÄ«â€™â€™ ti.

``sÄ• dhu \Be 254/, bhante nÄ• gasena, dosÄ• gato paÃ±ho anucchavikÄ• ya vibhattiyÄ• v bhante nÄ• gasena, mahagghaá¹ƒ maá¹‡iratanaá¹ƒ chekaá¹ƒ Ä• cariyaá¹ƒ kusalaá¹ƒ sikkhi pÄ• puá¹‡itvÄ• kittiá¹ƒ labheyya thomanaá¹ƒ pasaá¹ƒsaá¹ƒ, muttÄ• ratanaá¹ƒ vÄ• muttikaá dussikaá¹ƒ, lohitacandanaá¹ƒ vÄ• gandhikaá¹ƒ pÄ• puá¹‡itvÄ• kittiá¹ƒ labheyya thomanaá kho, bhante nÄ• gasena, dosÄ• gato {desÄ• gato (Ce Ee) } paÃ±ho anucchavikÄ• ya vibhat tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

udakasattajÄ«vapaÃ±ho navamo.

buddhavaggo paá¹-hamo.

imasmiá¹ƒ vagge nava paÃ±hÄ• .

2. nippapaÃ±cavaggo

1. nippapaÃ±capaÃ±ho

<1> ``bhante \Ne 245/ \Be 255/ nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• `nippapaÃ±cÄ viharatha nippapaÃ±caratinoâ€™ ti, katamaá¹ƒ taá¹ƒ nippapaÃ±caâ€™â€™ nti? ``sotÄ• pa nippapaÃ±caá¹ƒ, sakadÄ• gÄ• miphalaá¹ƒ nippapaÃ±caá¹ƒ, anÄ• gÄ• miphalaá¹ƒ nippapaÃ nippapaÃ±caâ€™â€™ nti.

``yadi, bhante nÄ• gasena, sotÄ• pattiphalaá¹ƒ nippapaÃ±caá¹ƒ, sakadÄ• gÄ• mianÄ• gÄ• nippapaÃ±caá¹ƒ \Ee 263/, kissa pana ime bhikkhÅ« uddisanti paripucchanti suttaá¹ƒ geyyaá gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ, navakamm pÅ«jÄ• ya ca, nanu te jinappaá¹-ikkhittaá¹ƒ kammaá¹ƒ karotÄ«â€™â€™ ti?

``ye te, mahÄ• rÄ• ja, bhikkhÅ« uddisanti paripucchanti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡a itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ, navakammena palibujjhanti dÄ• ne te nippapaÃ±cassa pattiyÄ• karonti. ye te, mahÄ• rÄ• ja, sabhÄ• vaparisuddhÄ• pubbe vÄ ekacittakkhaá¹‡ena nippapaca honti. ye pana te bhikkhÅ« mahÄ• rajakkhÄ• , te imehi payo

``yathÄ• , mahÄ• rÄ• ja, eko puriso khette bÄ«jaá¹ƒ ropetvÄ• attano yathÄ• balavÄ«riyena dhaÃ±Ã±aá¹ƒ uddhareyya, eko puriso khette bÄ«jaá¹ƒ ropetvÄ• vanaá¹ƒ pavisitvÄ• kaá¹-á chinditvÄ• vatipÄ• kÄ• raá¹ƒ katvÄ• dhaÃ±Ã±aá¹ƒ uddhareyya. yÄ• tattha tassa vatipÄ• k

dhaÃ±Ã±atthÄ• ya. evameva kho, mahÄ• rÄ• ja, ye te sabhÄ• vaparisuddhÄ• pubbe vÄ• si
ekacittakkhaá¹‡ena nippapaÃ±cÄ• honti, vinÄ• vatipÄ• kÄ• raá¹ƒ puriso viya dhaÃ±Ã±udd
mahÄ• rajakkhÄ• , te imehi payogehi nippapaÃ±cÄ• honti, vatipÄ• kÄ• raá¹ƒ katvÄ• puriso

``yathÄ• \Ne 246/ vÄ• pana, mahÄ• rÄ• ja, puriso mahatimahante ambarukkhamatthake p
tattha yo koci iddhimÄ• Ä• gantvÄ• tassa phalaá¹ƒ hareyya, yo pana tattha aniddhimÄ• , s
valliÃ±ca chinditvÄ• nisseá¹‡iá¹ƒ bandhitvÄ• tÄ• ya taá¹ƒ rukkhaá¹ƒ abhiruhitvÄ• phalaá¹ƒ
\Be 256/ tassa nisseá¹‡ipariyesanÄ• , sÄ• phalatthÄ• ya. evameva kho, mahÄ• rÄ• ja, ye te
pubbe vÄ• sitavÄ• sanÄ• , te ekacittakkhaá¹‡ena nippapaÃ±cÄ• honti, iddhimÄ• viya rukk
te bhikkhÅ« mahÄ• rajakkhÄ• , te iminÄ• payogena saccÄ• ni abhisamenti, nisseá¹‡iyÄ• v
haranto \Ee 264/.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, eko puriso atthakaraá¹‡iko ekako yeva sÄ• mikaá¹ƒ upa
eko dhanavÄ• dhanavasena parisaá¹ƒ vaá¸• á¸• hetvÄ• parisÄ• ya atthaá¹ƒ sÄ• dheti. yÄ•
parisapariyesanÄ• , sÄ• atthatthÄ• ya. evameva kho, mahÄ• rÄ• ja, ye te sabhÄ• vaparisu
te ekacittakkhaá¹‡ena chasu abhiÃ±Ã±Ä• su vasibhÄ• vaá¹ƒ pÄ• puá¹‡anti, puriso viya eka
ye pana te bhikkhÅ« mahÄ• rajakkhÄ• , te imehi payogehi sÄ• maÃ±Ã±atthamabhisÄ• dher
atthasiddhiá¹ƒ karonto.

``uddesopi, mahÄ• rÄ• ja, bahukÄ• ro, paripucchÄ• pi bahukÄ• rÄ• , navakammampi bahu
bahukÄ• raá¹ƒ, pÅ«jÄ• pi bahukÄ• rÄ• tesu tesu karaá¹‡Ä«yesu. yathÄ• , mahÄ• rÄ• ja, pu
amaccabhaá¹-abaladovÄ• rikaanÄ«kaá¹-á¹-hapÄ• risajjajanehi, te tassa karaá¹‡Ä«ye anupp
honti. evameva kho, mahÄ• rÄ• ja, uddesopi bahukÄ• ro, paripucchÄ• pi bahukÄ• rÄ• , nav
dÄ• nampi bahukÄ• raá¹ƒ, pÅ«jÄ• pi bahukÄ• rÄ• tesu tesu karaá¹‡Ä«yesu. yadi, mahÄ• r
abhijÄ• tiparisuddhÄ• bhaveyyuá¹ƒ, anusÄ• sanena {anusÄ• sakena (Ce Ee) } karaá¹‡Ä«y
kho, mahÄ• rÄ• ja, savanena karaá¹‡Ä«yaá¹ƒ hoti, thero, mahÄ• rÄ• ja, sÄ• riputto aparimit
upÄ• dÄ• ya upacitakusalamÅ«lo paÃ±Ã±Ä• ya koá¹-iá¹ƒ gato, sopi vinÄ• savanena nÄ• sa
pÄ• puá¹‡ituá¹ƒ. tasmÄ• , mahÄ• rÄ• ja, bahukÄ• raá¹ƒ savanaá¹ƒ, tathÄ• uddesopi paripu
uddesaparipucchÄ• pi nippapaÃ±cÄ• saá¹…khatÄ• â€™â€™ ti. ``sunijjhÄ• pito, bhante nÄ
tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

nippapaÃ±capaÃ±ho paá¹-hamo.

2. khÄ«á¹‡Ä• savabhÄ• vapaÃ±ho

<2> ``bhante \Ne 247/ \Be 257/ nÄ• gasena, tumhe bhaá¹‡atha `yo gihÄ« arahattaá¹ƒ patto
bhavanti anaÃ±Ã±Ä• , tasmiá¹ƒ yeva divase pabbajati vÄ• parinibbÄ• yati vÄ• . na so divas
atikkametuâ€™ nti. sace so, bhante nÄ• gasena, tasmiá¹ƒ divase Ä• cariyaá¹ƒ vÄ• upajjhÄ

pattacÄ«varaá¹ƒ vÄ• na labhetha, api nu kho so arahÄ• sayaá¹ƒ vÄ• pabbajeyya divasaá
koci arahÄ• iddhimÄ• Ä• gantvÄ• taá¹ƒ pabbÄ• jeyya vÄ• parinibbÄ• yeyya vÄ• â€™â€™
sayaá¹ƒ pabbajeyya, sayaá¹ƒ pabbajanto theyyaá¹ƒ Ä• pajjati, na ca divasaá¹ƒ atikkameyya
Ä• gamanaá¹ƒ bhaveyya vÄ• na vÄ• bhaveyya, tasmiá¹ƒ yeva divase parinibbÄ• yeyyÄ• â
nÄ• gasena, arahattassa santabhÄ• vo vijahito hoti, yena adhigatassa jÄ«vitahÄ• ro bhavat

``visamaá¹ƒ, mahÄ• rÄ• ja, gihiliá¹…gaá¹ƒ, visame liá¹…ge liá¹…gadubbalatÄ• ya arahatta
yeva divase pabbajati vÄ• parinibbÄ• yati vÄ• . neso, mahÄ• rÄ• ja, doso arahattassa, gihil
yadidaá¹ƒ liá¹…gadubbalatÄ• .

``yathÄ• , mahÄ• rÄ• ja, bhojanaá¹ƒ sabbasattÄ• naá¹ƒ Ä• yupÄ• lakaá¹ƒ jÄ«vitarakkhakaá
mandadubbalagahaá¹‡ikassa avipÄ• kena jÄ«vitaá¹ƒ harati. neso, mahÄ• rÄ• ja, doso bhoj
doso yadidaá¹ƒ aggidubbalatÄ• . evameva kho, mahÄ• rÄ• ja, visame liá¹…ge liá¹…gadubb
gihÄ« tasmiá¹ƒ yeva divase pabbajati vÄ• parinibbÄ• yati vÄ• . neso, mahÄ• rÄ• ja, doso a
gihiliá¹…gasseveso doso yadidaá¹ƒ liá¹…gadubbalatÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, parittaá¹ƒ tiá¹‡asalÄ• kaá¹ƒ upari garuke pÄ• sÄ• á¹‡e
bhijjitvÄ• patati. evameva kho, mahÄ• rÄ• ja, arahattaá¹ƒ patto gihÄ« tena liá¹…gena araha
asakkonto tasmiá¹ƒ yeva divase pabbajati vÄ• parinibbÄ• yati vÄ• .

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso abalo dubbalo nihÄ«najacco parittapuÃ±Ã±o mal
khaá¹‡ena paripatati paridhaá¹ƒsati osakkati, na sakkoti issariyaá¹ƒ dhÄ• retuá¹ƒ, evameva
arahattaá¹ƒ \Ee 266/ patto gihÄ« tena liá¹…gena arahattaá¹ƒ \Be 258/ dhÄ• retuá¹ƒ na sakk
kÄ• raá¹‡ena tasmiá¹ƒ yeva divase pabbajati vÄ• parinibbÄ• yati vÄ• â€™â€™ ti. ``sÄ• dhu
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

khÄ«á¹‡Ä• savabhÄ• vapaÃ±ho dutiyo.

3. khÄ«á¹‡Ä• savasatisammosapaÃ±ho

<3> ``bhante nÄ• gasena, atthi arahato satisammosoâ€™â€™ ti? ``vigatasatisammosÄ• k
natthi arahantÄ• naá¹ƒ satisammosoâ€™â€™ ti. ``Ä• pajjeyya pana, bhante, arahÄ• Ä• pa
mahÄ• rÄ• jÄ• â€™â€™ ti. ``kismiá¹ƒ vatthusmiâ€™â€™ nti? ``kuá¹-ikÄ• re, mahÄ• rÄ• ja,
kÄ• lasaÃ±Ã±Ä• ya, pavÄ• rite appavÄ• ritasaÃ±Ã±Ä• ya, anatiritte atirittasaÃ±Ã±Ä• yÄ• â€

``bhante nÄ• gasena, tumhe bhaá¹‡atha `ye Ä• pattiá¹ƒ Ä• pajjanti, te dvÄ«hi kÄ• raá¹‡ehi
vÄ• ajÄ• nanena vÄ• â€™ ti. api nu kho, bhante, arahato anÄ• dariyaá¹ƒ hoti, yaá¹ƒ arahÄ•
Ä• pajjatÄ«â€™â€™ ti? ``na hi, mahÄ• rÄ• jÄ• â€™â€™ ti.

``yadi, bhante nÄ• gasena, arahÄ• Ä• pattiá¹ƒ Ä• pajjati, natthi ca arahato anÄ• dariyaá¹ƒ,
satisammosoâ€™â€™ ti? ``natthi, mahÄ• rÄ• ja, arahato satisammoso, Ä• pattiÃ±ca arahÄ

``tena hi, bhante, kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehi, kiá¹ƒ tattha kÄ• raá¹‡aâ€™â€™ nti
kilesÄ• lokavajjaá¹ƒ paá¹‡á¹‡attivajjaÃ±cÄ• ti. katamaá¹ƒ, mahÄ• rÄ• ja, lokavajjaá¹ƒ? das
idaá¹ƒ vuccati lokavajjaá¹ƒ. katamaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ? yaá¹ƒ loke atthi samaá¹‡Ä• na
ananulomikaá¹ƒ, gihÄ«naá¹ƒ anavajjaá¹ƒ. tattha bhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá
`yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yaâ€™ nti. vikÄ• labhojanaá¹ƒ, mahÄ• rÄ• ja, lokassa anav
vajjaá¹ƒ. bhÅ«tagÄ• mavikopanaá¹ƒ, mahÄ• rÄ• ja, lokassa anavajjaá¹ƒ, taá¹ƒ jinasÄ• sane
hassadhammaá¹ƒ, mahÄ• rÄ• ja, lokassa anavajjaá¹ƒ, taá¹ƒ jinasÄ• sane vajjaá¹ƒ. iti evarÅ
mahÄ• rÄ• ja \Be 259/, jinasÄ• sane vajjÄ• ni, idaá¹ƒ vuccati paá¹‡á¹‡attivajjaá¹ƒ.

``lokavajjaá¹ƒ \Ne 249/ abhabbo khÄ«á¹‡Ä• savo taá¹ƒ ajjhÄ• carituá¹ƒ, yaá¹ƒ kilesaá¹ƒ pa
taá¹ƒ \Ee 267/ ajÄ• nanto Ä• pajjeyya. avisayo, mahÄ• rÄ• ja, ekaccassa arahato sabbaá¹ƒ
balaá¹ƒ atthi sabbaá¹ƒ jÄ• nituá¹ƒ. anaÃ±Ã±Ä• taá¹ƒ, mahÄ• rÄ• ja, arahato itthipurisÄ• naá
maggopi tassa mahiyÄ• anaÃ±Ã±Ä• to; vimuttiá¹ƒ yeva, mahÄ• rÄ• ja, ekacco arahÄ• jÄ•
sakavisayaá¹ƒ jÄ• neyya; sabbaÃ±Ã±Å«, mahÄ• rÄ• ja, tathÄ• gatova sabbaá¹ƒ jÄ• nÄ• tÄ«
nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

khÄ«á¹‡Ä• savasatisammosapaÃ±ho tatiyo.

4. loke natthibhÄ• vapaÃ±ho

<4> ``bhante nÄ• gasena, dissanti loke buddhÄ• , dissanti paccekabuddhÄ• , dissanti tathÄ
dissanti cakkavattirÄ• jÄ• no, dissanti padesarÄ• jÄ• no, dissanti devamanussÄ• , dissanti s
adhanÄ• , dissanti sugatÄ• , dissanti duggatÄ• , dissati purisassa itthiliá¹…gaá¹ƒ pÄ• tubhÅ
itthiyÄ• purisaliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ, dissati sukataá¹ƒ dukkataá¹ƒ kammaá¹ƒ, dissan
kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kÅ«pabhogino sattÄ• , atthi loke sattÄ•
saá¹ƒsedajÄ• opapÄ• tikÄ• , atthi sattÄ• apadÄ• dvipadÄ• catuppadÄ• bahuppadÄ• , att
kumbhaá¹‡á¸• Ä• asurÄ• dÄ• navÄ• gandhabbÄ• petÄ• pisÄ• cÄ• , atthi kinnarÄ• maho
vijjÄ• dharÄ• , atthi hatthÄ« assÄ• gÄ• vo mahiá¹ƒsÄ• {mahisÄ• (Ce Ee) } oá¹-á¹-hÄ• gad
sÅ«karÄ• sÄ«hÄ• byagghÄ• dÄ«pÄ« acchÄ• kokÄ• taracchÄ• soá¹‡Ä• siá¹…gÄ• lÄ• ,
suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ muttÄ• maá¹‡i saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ lohitaá¹…ko masÄ
vajiraá¹ƒ phalikaá¹ƒ kÄ• á¸·alohaá¹ƒ tambalohaá¹ƒ vaá¹-á¹-alohaá¹ƒ kaá¹ƒsalohaá¹ƒ, atthi k
kappÄ• sikaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…gaá¹ƒ kambalaá¹ƒ, atthi sÄ• li vÄ«hi yavo kaá¹…gu kud
260/ muggo, mÄ• so tilaá¹ƒ kulatthaá¹ƒ, atthi mÅ«lagandho sÄ• ragandho pheggugandho ta
268/ pupphagandho phalagandho sabbagandho, atthi tiá¹‡a latÄ• gaccha rukkha osadhi va

samudda macchakacchapÄ• sabbaá¹ƒ loke atthi. yaá¹ƒ, bhante, loke natthi, taá¹ƒ me kathe

``tÄ«á¹‡imÄ• ni, mahÄ• rÄ• ja, loke natthi. katamÄ• ni tÄ«á¹‡i? sacetanÄ• vÄ• acetanÄ•
loke natthi, saá¹…khÄ• rÄ• naá¹ƒ niccatÄ• natthi, paramatthena sattÅ«paladdhi natthi, imÄ
tÄ«á¹‡i loke natthÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampa

loke natthibhÄ• vapaÃ±ho catuttho.

5. akammajÄ• dipaÃ±ho

<5> ``bhante nÄ• gasena, dissanti loke kammanibbattÄ• , dissanti hetunibbattÄ• , dissanti
loke akammajaá¹ƒ ahetujaá¹ƒ anutujaá¹ƒ, taá¹ƒ me kathehÄ«â€™â€™ ti. ``dveme, mahÄ• r
ahetujÄ• anutujÄ• . katame dve? Ä• kÄ• so, mahÄ• rÄ• ja, akammajo ahetujo anutujo; nibb
akammajaá¹ƒ ahetujaá¹ƒ anutujaá¹ƒ. ime kho, mahÄ• rÄ• ja, dve akammajÄ• ahetujÄ• anu

``mÄ• , bhante nÄ• gasena, jinavacanaá¹ƒ makkhehi, mÄ• ajÄ• nitvÄ• paÃ±haá¹ƒ byÄ• k
mahÄ• rÄ• ja, ahaá¹ƒ vadÄ• mi, yaá¹ƒ maá¹ƒ tvaá¹ƒ evaá¹ƒ vadesi `mÄ• , bhante nÄ• gase
mÄ• ajÄ• nitvÄ• paÃ±haá¹ƒ byÄ• karohÄ«â€™â€™ â€™ ti? ``bhante nÄ• gasena, yuttami
akammajo ahetujo anutujoâ€™ ti. anekasatehi pana, bhante nÄ• gasena, kÄ• raá¹‡ehi bhag
nibbÄ• nassa sacchikiriyÄ• ya maggo akkhÄ• to, atha ca pana tvaá¹ƒ evaá¹ƒ vadesi `ahetuj
nti. ``saccaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• anekasatehi kÄ• raá¹‡ehi sÄ• vakÄ• naá¹ƒ nibbÄ
maggo akkhÄ• to, na ca pana nibbÄ• nassa uppÄ• dÄ• ya hetu akkhÄ• toâ€™â€™ ti.

``ettha mayaá¹ƒ, bhante nÄ• gasena, andhakÄ• rato andhakÄ• rataraá¹ƒ \Ee 269/ pavisÄ•
pavisÄ• ma, gahanato gahanataraá¹ƒ {gahanantarato gahanantaraá¹ƒ (Katthaci) } pavisÄ• r
261/ nibbÄ• nassa sacchikiriyÄ• ya hetu atthi, tassa pana dhammassa uppÄ• dÄ• ya hetu n
nÄ• gasena, nibbÄ• nassa sacchikiriyÄ• ya hetu atthi, tena hi nibbÄ• nassa uppÄ• dÄ• yapi

``yathÄ• pana, bhante nÄ• gasena, puttassa pitÄ• atthi, tena kÄ• raá¹‡ena pitunopi pitÄ•
antevÄ• sikassa Ä• cariyo atthi, tena kÄ• raá¹‡ena Ä• cariyassapi Ä• cariyo icchitabbo \Ne
bÄ«jaá¹ƒ atthi, tena kÄ• raá¹‡ena bÄ«jassapi bÄ«jaá¹ƒ icchitabbaá¹ƒ. evameva kho, bhante
nibbÄ• nassa sacchikiriyÄ• ya hetu atthi, tena kÄ• raá¹‡ena nibbÄ• nassa uppÄ• dÄ• yapi h

``yathÄ• rukkhassa vÄ• latÄ• ya vÄ• agge sati tena kÄ• raá¹‡ena majjhampi atthi, mÅ«la
bhante nÄ• gasena, yadi nibbÄ• nassa sacchikiriyÄ• ya hetu atthi, tena kÄ• raá¹‡ena nibbÄ
icchitabboâ€™â€™ â€™ ti.

``anuppÄ• danÄ«yaá¹ƒ, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ, tasmÄ• na nibbÄ• nassa uppÄ• dÄ•

``iá¹…gha, bhante nÄ• gasena, kÄ• raá¹‡aá¹ƒ dassetvÄ• kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• p
nibbÄ• nassa sacchikiriyÄ• ya hetu atthi, nibbÄ• nassa uppÄ• dÄ• ya hetu natthÄ«â€™â€™

``tena hi, mahÄ• rÄ• ja, sakkaccaá¹ƒ sotaá¹ƒ odaha, sÄ• dhukaá¹ƒ suá¹‡ohi, vakkhÄ• mi ta
sakkuá¹‡eyya, mahÄ• rÄ• ja, puriso pÄ• katikena balena ito himavantaá¹ƒ pabbatarÄ• jaá¹ƒ
``Ä• ma, bhanteâ€™â€™ ti. ``sakkuá¹‡eyya pana so, mahÄ• rÄ• ja, puriso pÄ• katikena bal
pabbatarÄ• jaá¹ƒ idha Ä• harituâ€™â€™ nti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho, ma
nibbÄ• nassa sacchikiriyÄ• ya maggo akkhÄ• tuá¹ƒ, na sakkÄ• nibbÄ• nassa uppÄ• dÄ• ya

``sakkuá¹‡eyya, mahÄ• rÄ• ja, puriso pÄ• katikena balena mahÄ• samuddaá¹ƒ nÄ• vÄ• ya
gantuâ€™â€™ nti? ``Ä• ma, bhanteâ€™â€™ ti? ``sakkuá¹‡eyya pana so, mahÄ• rÄ• ja \Ee
balena mahÄ• samuddassa pÄ• rimatÄ«raá¹ƒ idha Ä• harituâ€™â€™ nti? ``na hi bhanteâ€
mahÄ• rÄ• ja, sakkÄ• nibbÄ• nassa sacchikiriyÄ• ya maggo akkhÄ• tuá¹ƒ, na sakkÄ• nibb
dassetuá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? asaá¹…khatattÄ• dhammassÄ• â€™â€™ ti.

``asaá¹…khataá¹ƒ \Be 262/, bhante nÄ• gasena, nibbÄ• naâ€™â€™ nti? ``Ä• ma, mahÄ• r
nibbÄ• naá¹ƒ na kehici kataá¹ƒ, nibbÄ• naá¹ƒ, mahÄ• rÄ• ja, na vattabbaá¹ƒ uppannanti vÄ
uppÄ• danÄ«yanti vÄ• atÄ«tanti vÄ• anÄ• gatanti vÄ• paccuppannanti vÄ• cakkhuviÃ±Ã±
vÄ• ghÄ• naviÃ±Ã±eyyanti vÄ• jivhÄ• viÃ±Ã±eyyanti vÄ• kÄ• yaviÃ±Ã±eyyanti vÄ• â€™â
nibbÄ• naá¹ƒ na uppannaá¹ƒ na anuppannaá¹ƒ na uppÄ• danÄ«yaá¹ƒ na atÄ«taá¹ƒ na anÄ
252/ na cakkhuviÃ±Ã±eyyaá¹ƒ na sotaviÃ±Ã±eyyaá¹ƒ na ghÄ• naviÃ±Ã±eyyaá¹ƒ na jivhÄ• v
kÄ• yaviÃ±Ã±eyyaá¹ƒ, tena hi, bhante nÄ• gasena, tumhe natthidhammaá¹ƒ nibbÄ• naá¹ƒ a
nibbÄ• naâ€™â€™ nti. ``atthi, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ, manoviÃ±Ã±eyyaá¹ƒ nibbÄ• naá¹ƒ, v
paá¹‡Ä«tena ujukena anÄ• varaá¹‡ena nirÄ• misena sammÄ• paá¹-ipanno ariyasÄ• vako n

``kÄ«disaá¹ƒ pana taá¹ƒ, bhante, nibbÄ• naá¹ƒ, yaá¹ƒ taá¹ƒ opammehi Ä• dÄ«panÄ«yaá¹ƒ
saÃ±Ã±Ä• pehi, yathÄ• atthidhammaá¹ƒ opammehi Ä• dÄ«panÄ«yaâ€™â€™ nti. ``atthi, m
ti? ``Ä• ma, bhanteâ€™â€™ ti. ``iá¹…gha, mahÄ• rÄ• ja, vÄ• taá¹ƒ dassehi vaá¹‡á¹‡ato vÄ
aá¹‡uá¹ƒ vÄ• thÅ«laá¹ƒ vÄ• dÄ«ghaá¹ƒ vÄ• rassaá¹ƒ vÄ• â€™â€™ ti. ``na sakkÄ• , bhan
upadassayituá¹ƒ, na so vÄ• to hatthaggahaá¹‡aá¹ƒ vÄ• nimmaddanaá¹ƒ vÄ• upeti, api ca
``yadi, mahÄ• rÄ• ja, na sakkÄ• vÄ• to upadassayituá¹ƒ, tena hi natthi vÄ• toâ€™â€™ ti? `
nÄ• gasena, vÄ• to atthÄ«ti me hadaye anupaviá¹-á¹-haá¹ƒ, na \Ee 271/ cÄ• haá¹ƒ sakkomi
upadassayituâ€™â€™ nti. ``evameva kho, mahÄ• rÄ• ja, atthi nibbÄ• naá¹ƒ, na ca sakkÄ•
vaá¹‡á¹‡ena vÄ• saá¹‡á¹-hÄ• nena vÄ• â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, sÅ«pa
suniddiá¹-á¹-haá¹ƒ kÄ• raá¹‡aá¹ƒ, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mi `atthi nibbÄ• naâ

akammajÄ• dipaÃ±ho paÃ±camo.

6. kammajÄ• dipaÃ±ho

<6> ``bhante nÄ• gasena, katame ettha kammajÄ• , katame hetujÄ• , katame utujÄ• , katar
na utujÄ• â€™â€™ ti? ``ye keci, mahÄ• rÄ• ja, sattÄ• sacetanÄ• , sabbe te kammajÄ• ; ag
bÄ«jajÄ• tÄ• ni hetujÄ• ni; pathavÄ« ca pabbatÄ• ca udakaÃ±ca vÄ• to ca, sabbe te utujÄ•
ime dve akammajÄ• ahetujÄ• anutujÄ• . nibbÄ• naá¹ƒ pana, mahÄ• rÄ• ja, na vattabbaá¹ƒ
utujanti vÄ• uppannanti vÄ• anuppannanti vÄ• uppÄ• danÄ«yanti vÄ• atÄ«tanti vÄ• anÄ
vÄ• cakkhuviÃ±Ã±eyyanti vÄ• sotaviÃ±Ã±eyyanti vÄ• ghÄ• naviÃ±Ã±eyyanti vÄ• jivhÄ• v
kÄ• yaviÃ±Ã±eyyanti vÄ• , api ca, mahÄ• rÄ• ja, manoviÃ±Ã±eyyaá¹ƒ nibbÄ• naá¹ƒ, yaá¹ƒ
ariyasÄ• vako visuddhena Ã±Ä• á¹‡ena passatÄ«â€™â€™ ti. ``ramaá¹‡Ä«yo, bhante nÄ• g
nissaá¹ƒsayo ekantagato, vimati uppacchinnÄ• , tvaá¹ƒ gaá¹‡ivarapavaramÄ• sajjÄ• â€™â€

kammajÄ• dipaÃ±ho chaá¹-á¹-ho.

7. yakkhapaÃ±ho

<7> ``bhante nÄ• gasena, atthi loke yakkhÄ• nÄ• mÄ• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja
nÄ• mÄ• â€™â€™ ti. ``cavanti pana te, bhante, yakkhÄ• tamhÄ• yoniyÄ• â€™â€™ ti? ``Ä
yakkhÄ• tamhÄ• yoniyÄ• â€™â€™ ti. ``kissa pana, bhante nÄ• gasena, tesaá¹ƒ matÄ• na
dissati, kuá¹‡apagandhopi \Ee 272/ na vÄ• yatÄ«â€™â€™ ti? ``dissati, mahÄ• rÄ• ja, matÄ
sarÄ«raá¹ƒ, kuá¹‡apagandhopi tesaá¹ƒ vÄ• yati, matÄ• naá¹ƒ, mahÄ• rÄ• ja, yakkhÄ• naá¹
kÄ«á¹-avaá¹‡á¹‡ena vÄ• dissati, kimivaá¹‡á¹‡ena vÄ• dissati, kipillikavaá¹‡á¹‡ena vÄ• dis
paá¹-aá¹…gavaá¹‡á¹‡ena vÄ• dissati, ahivaá¹‡á¹‡ena vÄ• dissati, vicchikavaá¹‡á¹‡ena vÄ
satapadivaá¹‡á¹‡ena vÄ• dissati, dijavaá¹‡á¹‡ena vÄ• dissati, migavaá¹‡á¹‡ena vÄ• dissa
bhante nÄ• gasena, aÃ±Ã±o idaá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho visajjeyya aÃ±Ã±atra tavÄ• diser

yakkhapaÃ±ho sattamo.

8. anavasesasikkhÄ• padapaÃ±ho

<8> ``bhante nÄ• gasena, ye te ahesuá¹ƒ tikicchakÄ• naá¹ƒ pubbakÄ• Ä• cariyÄ• seyyath
dhammantarÄ« {dhanvantarÄ« (?) } aá¹…giraso kapilo kaá¹‡á¸• araggi sÄ• mo \Be 264/ atu
sabbepete Ä• cariyÄ• sakiá¹ƒ yeva roguppattiÃ±ca nidÄ• naÃ±ca sabhÄ• vaÃ±ca samuá¹-
kiriyaÃ±ca siddhÄ• siddhaÃ±ca sabbaá¹ƒ taá¹ƒ {santaá¹ƒ (Katthaci) } niravasesaá¹ƒ jÄ• nitv
ettakÄ• rogÄ• uppajjissantÄ«â€™ ti ekappahÄ• rena kalÄ• paggÄ• haá¹ƒ karitvÄ• suttaá¹
ete sabbe, kissa pana tathÄ• gato sabbaÃ±Ã±Å« samÄ• no anÄ• gataá¹ƒ kiriyaá¹ƒ buddhaÃ
nÄ• ma vatthusmiá¹ƒ ettakaá¹ƒ \Ne 254/ nÄ• ma sikkhÄ• padaá¹ƒ paÃ±Ã±apetabbaá¹ƒ bha
anavasesato sikkhÄ• padaá¹ƒ na paÃ±Ã±apesi, uppannuppanne vatthusmiá¹ƒ ayase pÄ• ka

puthugate ujjhÄ• yantesu manussesu tasmiá¹ƒ tasmiá¹ƒ kÄ• le sÄ• vakÄ• naá¹ƒ sikkhÄ• pa

``Ã±Ä• tametaá¹ƒ, mahÄ• rÄ• ja, tathÄ• gatassa `imasmiá¹ƒ samaye imesu manussesu sÄ
diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ paÃ±Ã±apetabbaá¹ƒ bhavissatÄ«â€™ ti, api ca tathÄ• g
kho ahaá¹ƒ sÄ• dhikaá¹ƒ diyaá¸• á¸• hasikkhÄ• padasataá¹ƒ ekappahÄ• raá¹ƒ paÃ±Ã±apes
santÄ• samÄ• pajjissati \Ee 273/ `bahukaá¹ƒ idha rakkhitabbaá¹ƒ, dukkaraá¹ƒ vata bho sam
sÄ• sane pabbajituâ€™ nti, pabbajitukÄ• mÄ• pi na pabbajissanti, vacanaÃ±ca me na sadd
manussÄ• apÄ• yagÄ• mino bhavissann-ti uppannuppanne vatthusmiá¹ƒ dhammadesanÄ•
sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ â€™ ti. ``acchariyaá¹ƒ, bhante nÄ• gasena
bhante nÄ• gasena, buddhÄ• naá¹ƒ, yÄ• va mahantaá¹ƒ tathÄ• gatassa sabbaÃ±Ã±utaÃ±Ä
nÄ• gasena, suniddiá¹-á¹-ho eso attho tathÄ• gatena, `bahukaá¹ƒ idha sikkhitabbaâ€™ nti s
santÄ• so uppajjeyya, ekopi jinasÄ• sane na pabbajeyya, evametaá¹ƒ tathÄ• sampaá¹-icch

anavasesasikkhÄ• padapaÃ±ho aá¹-á¹-hamo.

9. sÅ«riyatapanapaÃ±ho

<9> ``bhante nÄ• gasena, ayaá¹ƒ sÅ«riyo sabbakÄ• laá¹ƒ kaá¹-hinaá¹ƒ tapati, udÄ• hu kiÃ±
tapatÄ«â€™â€™ ti? ``sabbakÄ• laá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo kaá¹-hinaá¹ƒ tapati \Be 265/, n
mandaá¹ƒ tapatÄ«â€™â€™ ti. ``yadi, bhante nÄ• gasena, sÅ«riyo sabbakÄ• laá¹ƒ kaá¹-hina
appekadÄ• sÅ«riyo kaá¹-hinaá¹ƒ tapati, appekadÄ• mandaá¹ƒ tapatÄ«â€™â€™ ti? ``cattÄ
sÅ«riyassa rogÄ• , yesaá¹ƒ aÃ±Ã±atarena rogena paá¹-ipÄ«á¸·ito sÅ«riyo mandaá¹ƒ tapati.
abbhaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyassa rogo, tena rogena paá¹-ipÄ«á¸·ito sÅ«riyo mandaá¹ƒ ta
mahÄ• rÄ• ja, sÅ«riyassa rogo, tena rogena paá¹-ipÄ«á¸·ito sÅ«riyo mandaá¹ƒ tapati. megh
sÅ«riyassa rogo, tena rogena paá¹-ipÄ«á¸·ito sÅ«riyo mandaá¹ƒ tapati. rÄ• hu, mahÄ• rÄ• ja
rogena paá¹-ipÄ«á¸·ito sÅ«riyo mandaá¹ƒ tapati. ime kho, mahÄ• rÄ• ja, cattÄ• ro sÅ«riyass
aÃ±Ã±atarena rogena paá¹-ipÄ«á¸·ito sÅ«riyo mandaá¹ƒ tapatÄ«â€™â€™ ti. ``acchariyaá¹ƒ
nÄ• gasena, abbhutaá¹ƒ, bhante \Ee 274/ nÄ• gasena, sÅ«riyassapi tÄ• va tejosampannass
kimaá¹…gaá¹ƒ pana aÃ±Ã±esaá¹ƒ sattÄ• naá¹ƒ, natthi, bhante, esÄ• vibhatti aÃ±Ã±assa a
buddhimatÄ• â€™â€™ ti.

sÅ«riyatapanapaÃ±ho navamo.

10. kaá¹-hinatapanapaÃ±ho

<10> ``bhante nÄ• gasena, kissa hemante sÅ«riyo kaá¹-hinaá¹ƒ tapati, no tathÄ• gimheâ€
mahÄ• rÄ• ja, anupahataá¹ƒ hoti rajojallaá¹ƒ, vÄ• takkhubhitÄ• reá¹‡Å« gaganÄ• nugatÄ•
subahalÄ• honti, mahÄ• vÄ• to ca adhimattaá¹ƒ vÄ• yati, te sabbe nÄ• nÄ• kulÄ• samÄ• y

pidahanti, tena gimhe sÅ«riyo mandaá¹ƒ tapati.

``hemante pana, mahÄ• rÄ• ja, heá¹-á¹-hÄ• pathavÄ« nibbutÄ• hoti, upari mahÄ• megho
upasantaá¹ƒ hoti rajojallaá¹ƒ, reá¹‡u ca santasantaá¹ƒ gagane carati, vigatavalÄ• hako ca h
\Be 266/ ca mandamandaá¹ƒ vÄ• yati, etesaá¹ƒ uparatiyÄ• visuddhÄ• {visadÄ• (Ce Ee) }
upaghÄ• tavimuttassa sÅ«riyassa tÄ• po ati viya tapati. idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡
sÅ«riyo hemante kaá¹-hinaá¹ƒ tapati, no tathÄ• gimheâ€™â€™ ti. ``sabbÄ«timutto, bhante,
tapati, meghÄ• disahagato kaá¹-hinaá¹ƒ na tapatÄ«â€™â€™ ti.

kaá¹-hinatapanapaÃ±ho dasamo.

nippapaÃ±cavaggo dutiyo.

imasmiá¹ƒ vagge dasa paÃ±hÄ• .

3. vessantaravaggo

1. vessantarapaÃ±ho

<1> ``bhante \Ne 256/ \Be 267/ nÄ• gasena, sabbeva bodhisattÄ• puttadÄ• raá¹ƒ denti, ud
raÃ±Ã±Ä• puttadÄ• raá¹ƒ dinnaâ€™â€™ nti? ``sabbepi, mahÄ• rÄ• ja, bodhisattÄ• puttad
vessantareneva raÃ±Ã±Ä• puttadÄ• raá¹ƒ dinnaâ€™â€™ nti. ``api \Ee 275/ ca kho, bhante
anumatena dentÄ«â€™â€™ ti. ``bhariyÄ• , mahÄ• rÄ• ja, anumatÄ• , dÄ• rakÄ• pana bÄ•
{lÄ• lapiá¹ƒsu (Ce Ee) }, yadi te atthato jÄ• neyyuá¹ƒ, tepi anumodeyyuá¹ƒ, na te vilapeyyuâ

``dukkaraá¹ƒ, bhante nÄ• gasena, bodhisattena kataá¹ƒ, yaá¹ƒ so attano orase piye putte b
dÄ• satthÄ• ya adÄ• si.

``idampi dutiyaá¹ƒ dukkarato dukkarataraá¹ƒ, yaá¹ƒ so attano orase piye putte bÄ• lake taru
bandhitvÄ• tena brÄ• hmaá¹‡ena latÄ• ya anumajjÄ«yante disvÄ• ajjhupekkhi.

``idampi tatiyaá¹ƒ dukkarato dukkarataraá¹ƒ, yaá¹ƒ so sakena balena bandhanÄ• muccitvÄ
sÄ• rajjamupagate punadeva latÄ• ya bandhitvÄ• adÄ• si.

``idampi catutthaá¹ƒ dukkarato dukkarataraá¹ƒ, yaá¹ƒ so dÄ• rake `ayaá¹ƒ kho, tÄ• ta, yakk
amheâ€™ ti vilapante `mÄ• bhÄ• yitthÄ• â€™ ti na assÄ• sesi.

``idampi paÃ±camaá¹ƒ dukkarato dukkarataraá¹ƒ, yaá¹ƒ so jÄ• lissa kumÄ• rassa rudamÄ•

`alaá¹ƒ, tÄ• ta, kaá¹‡hÄ• jinaá¹ƒ nivattehi, ahameva gacchÄ• mi yakkhena saha, khÄ• datu
yÄ• camÄ• nassa evaá¹ƒ na sampaá¹-icchi.

``idampi \Ne 257/ chaá¹-á¹-haá¹ƒ dukkarato dukkarataraá¹ƒ, yaá¹ƒ so jÄ• lissa kumÄ• rassa
nÅ«na te, tÄ• ta, hadayaá¹ƒ, yaá¹ƒ tvaá¹ƒ amhÄ• kaá¹ƒ dukkhitÄ• naá¹ƒ pekkhamÄ• no nim
yakkhena nÄ«yamÄ• ne na nivÄ• resÄ«â€™ ti vilapamÄ• nassa kÄ• ruÃ±Ã±aá¹ƒ nÄ• kÄ• s

``idampi \Be 268/ sattamaá¹ƒ dukkarato dukkarataraá¹ƒ, yaá¹ƒ tassa ruá¸·aruá¸·assa bhÄ«
dÄ• rake adassanaá¹ƒ gamite na phali hadayaá¹ƒ satadhÄ• vÄ• sahassadhÄ• vÄ• , puÃ±
paradukkhÄ• panena, nanu nÄ• ma sakadÄ• naá¹ƒ dÄ• tabbaá¹ƒ hotÄ«â€™â€™ ti?

``dukkarassa, mahÄ• rÄ• ja, katattÄ• bodhisattassa kittisaddo dasasahassiyÄ• lokadhÄ• t
abbhuggato, devÄ• devabhavane \Ee 276/ pakittenti, asurÄ• asurabhavane pakittenti, garu
pakittenti, nÄ• gÄ• nÄ• gabhavane pakittenti, yakkhÄ• yakkhabhavane pakittenti, anupubb
paramparÄ• ya ajjetarahi idha amhÄ• kaá¹ƒ samayaá¹ƒ anuppatto, taá¹ƒ mayaá¹ƒ dÄ• naá
nisinnÄ• sudinnaá¹ƒ, udÄ• hu duddinnanti. so kho panÄ• yaá¹ƒ, mahÄ• rÄ• ja, kittisaddo ni
viÃ±Ã±Å«naá¹ƒ vidÅ«naá¹ƒ vibhÄ• vÄ«naá¹ƒ bodhisattÄ• naá¹ƒ dasa guá¹‡e anudassati. k
nirÄ• layatÄ• cÄ• go pahÄ• naá¹ƒ apunarÄ• vattitÄ• sukhumatÄ• mahantatÄ• duranubod
buddhadhammassa, so kho panÄ• yaá¹ƒ, mahÄ• rÄ• ja, kittisaddo nipuá¹‡Ä• naá¹ƒ viÃ±Ã±
vibhÄ• vÄ«naá¹ƒ bodhisattÄ• naá¹ƒ ime dasa guá¹‡e anudassatÄ«â€™â€™ ti.

``bhante nÄ• gasena, yo paraá¹ƒ dukkhÄ• petvÄ• dÄ• naá¹ƒ deti, api nu taá¹ƒ dÄ• naá¹ƒ s
saggasaá¹ƒvattanikaâ€™â€™ nti? ``Ä• ma, mahÄ• rÄ• ja, kiá¹ƒ vattabbaâ€™â€™ nti. ``iá¹
kÄ• raá¹‡aá¹ƒ upadassehÄ«â€™â€™ ti. ``idha, mahÄ• rÄ• ja, koci samaá¹‡o vÄ• brÄ• hm
kalyÄ• á¹‡adhammo, so bhaveyya pakkhahato vÄ• pÄ«á¹-hasappÄ« vÄ• aÃ±Ã±ataraá¹ƒ v
tamenaá¹ƒ yo koci puÃ±Ã±akÄ• mo yÄ• naá¹ƒ Ä• ropetvÄ• patthitaá¹ƒ desamanupÄ• peyy
purisassa tatonidÄ• naá¹ƒ kiÃ±ci sukhaá¹ƒ nibbatteyya saggasaá¹ƒvattanikaá¹ƒ taá¹ƒ kamm
bhante, kiá¹ƒ vattabbaá¹ƒ? hatthiyÄ• naá¹ƒ vÄ• so, bhante, puriso labheyya assayÄ• naá¹ƒ
thale thalayÄ• naá¹ƒ jale jalayÄ• naá¹ƒ devesu devayÄ• naá¹ƒ manussesu manussayÄ• na
tadanulomikaá¹ƒ bhave bhave nibbatteyya, tadanucchavikÄ• ni tadanulomikÄ• ni cassa suk
sugatito sugatiá¹ƒ gaccheyya, teneva kammÄ• bhisandena iddhiyÄ• naá¹ƒ abhiruyha patthit
pÄ• puá¹‡eyyÄ• â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, paradukkhÄ• panena dinnadÄ• naá¹ƒ
saggasaá¹ƒvattanikaá¹ƒ \Ee 277/, yaá¹ƒ so puriso balÄ«badde dukkhÄ• petvÄ• evarÅ«paá

``aparampi \Ne 258/, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yathÄ• paradukkhÄ•
sukhavipÄ• kaá¹ƒ hoti saggasaá¹ƒvattanikaá¹ƒ. idha, mahÄ• rÄ• ja, yo koci rÄ• jÄ• janapad
uddharÄ• petvÄ• Ä• á¹‡Ä• pavattanena dÄ• naá¹ƒ dadeyya, api nu kho so, mahÄ• rÄ• ja, r
sukhaá¹ƒ anubhaveyya saggasaá¹ƒvattanikaá¹ƒ taá¹ƒ dÄ• naâ€™â€™ nti? ``Ä• ma, bhante

tatonidÄ• naá¹ƒ so, bhante, rÄ• jÄ• uttariá¹ƒ anekasatasahassaguá¹‡aá¹ƒ labheyya. rÄ• jÅ
bhaveyya, devÄ• naá¹ƒ atidevo bhaveyya, brahmÄ• naá¹ƒ atibrahmÄ• bhaveyya, samaá¹‡
brÄ• hmaá¹‡Ä• naá¹ƒ atibrÄ• hmaá¹‡o bhaveyya, arahantÄ• naá¹ƒ atiarahÄ• {atiarahanto
bhaveyyÄ• â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, paradukkhÄ• panena dinnadÄ• naá¹ƒ sukh
saggasaá¹ƒvattanikaá¹ƒ, yaá¹ƒ so rÄ• jÄ• balinÄ• janaá¹ƒ pÄ«á¸·etvÄ• dinnadÄ• nena ev
yasasukhaá¹ƒ anubhavatÄ«â€™â€™ ti.

``atidÄ• naá¹ƒ, bhante nÄ• gasena, vessantarena raÃ±Ã±Ä• dinnaá¹ƒ, yaá¹ƒ so sakaá¹ƒ b
bhariyatthÄ• ya adÄ• si, sake orase putte brÄ• hmaá¹‡assa dÄ• satthÄ• ya adÄ• si, atidÄ•
nÄ• gasena, loke vidÅ«hi ninditaá¹ƒ garahitaá¹ƒ, yathÄ• nÄ• ma, bhante nÄ• gasena, atibh
bhijjati, atibhÄ• rena nÄ• vÄ• osÄ«dati, atibhuttena bhojanaá¹ƒ visamaá¹ƒ pariá¹‡amati, ati
vinassati, atidÄ• nena bhogakkhayaá¹ƒ upeti, atitÄ• pena pathavÄ« upaá¸• ayhati, atirÄ• ge
atidosena vajjho hoti, atimohena anayaá¹ƒ Ä• pajjati, atilobhena coraggahaá¹‡amupagacch
nirujjhati, atipÅ«rena nadÄ« uttarati, ativÄ• tena asani patati, atiagginÄ• odanaá¹ƒ uttarati,
atisaÃ±caraá¹‡ena na ciraá¹ƒ jÄ«vati. evameva kho, bhante nÄ• gasena, atidÄ• naá¹ƒ nÄ•
garahitaá¹ƒ, atidÄ• naá¹ƒ, bhante nÄ• gasena, vessantarena raÃ±Ã±Ä• \Ee 278/ dinnaá¹ƒ,
icchitabbaâ€™â€™ nti.

``atidÄ• naá¹ƒ, mahÄ• rÄ• ja, loke vidÅ«hi vaá¹‡á¹‡itaá¹ƒ thutaá¹ƒ pasatthaá¹ƒ, ye keci yÄ•
dÄ• naá¹ƒ denti {keci yÄ• disaá¹ƒ tÄ• disaá¹ƒ dÄ• naá¹ƒ denti (Se) }, atidÄ• nadÄ• yÄ« loke
yathÄ• \Be 270/, mahÄ• rÄ• ja, atipavaratÄ• ya dibbaá¹ƒ vanamÅ«laá¹ƒ gahitampi hatthap
parajanÄ• naá¹ƒ na dassayati, agado atijaccatÄ• ya {atiusabhatÄ• ya (Katthaci) } pÄ«á¸·Ä•
rogÄ• naá¹ƒ antakaro, aggi atijotitÄ• ya á¸• ahati, udakaá¹ƒ atisÄ«tatÄ• ya nibbÄ• peti, padu
na upalimpati vÄ• rikaddamena, maá¹‡i atiguá¹‡atÄ• ya kÄ• madado, vajiraá¹ƒ atitikhiá¹‡at
maá¹‡imuttÄ• phalikaá¹ƒ, pathavÄ« atimahantatÄ• ya naroragamigapakkhijalaselapabbatac
atimahantatÄ• ya aparipÅ«raá¹‡o, sineru atibhÄ• ratÄ• ya acalo, Ä• kÄ• so ativitthÄ• ratÄ•
atippabhatÄ• ya timiraá¹ƒ ghÄ• teti, sÄ«ho atijÄ• titÄ• ya vigatabhayo, mallo atibalavatÄ• ya
khippaá¹ƒ ukkhipati \Ne 259/, rÄ• jÄ• atipuÃ±Ã±atÄ• ya adhipati, bhikkhu atisÄ«lavantatÄ•
nÄ• gayakkhanaramarÅ«hi namassanÄ«yo, buddho atiaggatÄ• ya {ativisiá¹-á¹-hatÄ• ya (Se
mahÄ• rÄ• ja, atidÄ• naá¹ƒ nÄ• ma loke vidÅ«hi vaá¹‡á¹‡itaá¹ƒ thutaá¹ƒ pasatthaá¹ƒ, ye ke
dÄ• naá¹ƒ denti, atidÄ• nadÄ• yÄ« loke kittiá¹ƒ pÄ• puá¹‡Ä• ti, atidÄ• nena vessantaro rÄ•
lokadhÄ• tuyÄ• vaá¹‡á¹‡ito thuto pasattho mahito kittito, teneva atidÄ• nena vessantaro rÄ
jÄ• to aggo sadevake loke.

``atthi pana, mahÄ• rÄ• ja, loke á¹-hapanÄ«yaá¹ƒ dÄ• naá¹ƒ, yaá¹ƒ dakkhiá¹‡eyye anuppat
``dasa kho panimÄ• ni, bhante nÄ• gasena, dÄ• nÄ• ni, yÄ• ni loke adÄ• nasammatÄ• ni, y
apÄ• yagÄ• mÄ« hoti. katamÄ• ni dasa? majjadÄ• naá¹ƒ, bhante nÄ• gasena, loke adÄ• na
deti, so apÄ• yagÄ• mÄ« hoti. samajjadÄ• naá¹ƒ ... pe ... itthidÄ• naá¹ƒ ... pe ... usabhadÄ•

cittakammadÄ• naá¹ƒ ... pe ... satthadÄ• naá¹ƒ \Ee 279/ ... pe ... visadÄ• naá¹ƒ ... pe ... saá
... pe ... kukkuá¹-asÅ«karadÄ• naá¹ƒ ... pe ... tulÄ• kÅ«á¹-amÄ• nakÅ«á¹-adÄ• naá¹ƒ, bhant
adÄ• nasammataá¹ƒ hoti, yo taá¹ƒ dÄ• naá¹ƒ deti, so apÄ• yagÄ• mÄ« hoti. imÄ• ni kho, bh
dÄ• nÄ• ni loke adÄ• nasammatÄ• ni, yo tÄ• ni dÄ• nÄ• ni deti, so apÄ• yagÄ• mÄ« hotÄ«â

``nÄ• haá¹ƒ taá¹ƒ, mahÄ• rÄ• ja, adÄ• nasammataá¹ƒ pucchÄ• mi, imaá¹ƒ khvÄ• haá¹ƒ, m
`atthi pana, mahÄ• rÄ• ja, loke á¹-hapanÄ«yaá¹ƒ dÄ• naá¹ƒ, yaá¹ƒ dakkhiá¹‡eyye anuppatte
``natthi, bhante nÄ• gasena, loke á¹-hapanÄ«yaá¹ƒ dÄ• naá¹ƒ. yaá¹ƒ \Be 271/ dakkhiá¹‡eyy
dÄ• tabbaá¹ƒ, cittappasÄ• de uppanne keci dakkhiá¹‡eyyÄ• naá¹ƒ bhojanaá¹ƒ denti, keci ac
sayanaá¹ƒ, keci Ä• vasathaá¹ƒ, keci attharaá¹‡apÄ• vuraá¹‡aá¹ƒ, keci dÄ• sidÄ• saá¹ƒ, kec
dvipadacatuppadaá¹ƒ, keci sataá¹ƒ sahassaá¹ƒ satasahassaá¹ƒ, keci mahÄ• rajjaá¹ƒ, keci j
ti. ``yadi pana, mahÄ• rÄ• ja, keci jÄ«vitampi denti, kiá¹ƒ kÄ• raá¹‡Ä• vessantaraá¹ƒ dÄ• na
paripÄ• tesi sudinne putte ca dÄ• re ca?

``api nu kho, mahÄ• rÄ• ja, atthi lokapakati lokÄ• ciá¹‡á¹‡aá¹ƒ, labhati pitÄ• puttaá¹ƒ iá¹‡a
Ä• jÄ«vikapakato vÄ• Ä• vapituá¹ƒ vÄ• {Ä• dhÄ• petuá¹ƒ vÄ• (Se), Ä• dhapituá¹ƒ vÄ• (Ka
vÄ• â€™â€™ ti? ``Ä• ma, bhante, labhati pitÄ• puttaá¹ƒ iá¹‡aá¹-á¹-o vÄ• Ä• jÄ«vikapakato
vikkiá¹‡ituá¹ƒ vÄ• â€™â€™ ti. ``yadi, mahÄ• rÄ• ja, labhati pitÄ• puttaá¹ƒ iá¹‡aá¹-á¹-o vÄ•
Ä• vapituá¹ƒ vÄ• vikkiá¹‡ituá¹ƒ vÄ• \Ne 260/, vessantaropi, mahÄ• rÄ• ja, rÄ• jÄ• alabhan
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ upadduto dukkhito tassa dhammadhanassa paá¹-ilÄ• bhÄ• ya
vikkiá¹‡i ca. iti, mahÄ• rÄ• ja, vessantarena raÃ±Ã±Ä• aÃ±Ã±esaá¹ƒ dinnaá¹ƒ yeva dinnaá
kissa pana tvaá¹ƒ, mahÄ• rÄ• ja, tena dÄ• nena vessantaraá¹ƒ dÄ• napatiá¹ƒ atibÄ• á¸·haá

``nÄ• haá¹ƒ, bhante nÄ• gasena, vessantarassa dÄ• napatino dÄ• naá¹ƒ garahÄ• mi, api c
niminitvÄ• attÄ• naá¹ƒ \Ee 280/ dÄ• tabbaâ€™â€™ nti. ``etaá¹ƒ kho, mahÄ• rÄ• ja, asabbh
puttadÄ• raá¹ƒ yÄ• cante attÄ• naá¹ƒ dadeyya, yaá¹ƒ yaá¹ƒ hi yÄ• cante taá¹ƒ tadeva dÄ• t
sappurisÄ• naá¹ƒ kammaá¹ƒ. yathÄ• , mahÄ• rÄ• ja, koci puriso pÄ• nÄ«yaá¹ƒ Ä• harÄ• pe
dadeyya, api nu so, mahÄ• rÄ• ja, puriso tassa kiccakÄ• rÄ« assÄ• â€™â€™ ti? ``na hi, bha
Ä• harÄ• peti, tameva tassa dento kiccakÄ• rÄ« assÄ• â€™â€™ ti. ``evameva kho, mahÄ•
brÄ• hmaá¹‡e puttadÄ• raá¹ƒ yÄ• cante puttadÄ• raá¹ƒ yeva adÄ• si. sace, mahÄ• rÄ• ja, b
sarÄ«raá¹ƒ yÄ• ceyya, na so, mahÄ• rÄ• ja, attÄ• naá¹ƒ rakkheyya na kampeyya na rajjeyy
pariccattaá¹ƒ yeva sarÄ«raá¹ƒ bhaveyya. sace, mahÄ• rÄ• ja, koci vessantaraá¹ƒ dÄ• napa
`dÄ• sattaá¹ƒ me \Be 272/ upehÄ«â€™ ti, dinnaá¹ƒ pariccattaá¹ƒ yevassa sarÄ«raá¹ƒ bhave
tapeyya {á¹-hapeyya (Ce) }, raÃ±Ã±o, mahÄ• rÄ• ja, vessantarassa kÄ• yo bahusÄ• dhÄ• ra

``yathÄ• , mahÄ• rÄ• ja, pakkÄ• maá¹ƒsapesi bahusÄ• dhÄ• raá¹‡Ä• , evameva kho, mah
kÄ• yo bahusÄ• dhÄ• raá¹‡o. yathÄ• vÄ• pana, mahÄ• rÄ• ja, phalito {phalino (?) } rukkho
nÄ• nÄ• dijagaá¹‡asÄ• dhÄ• raá¹‡o, evameva kho, mahÄ• rÄ• ja, raÃ±Ã±o vessantarassa k

kÄ• raá¹‡Ä• ? `evÄ• haá¹ƒ paá¹-ipajjanto sammÄ• sambodhiá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™ t

``yathÄ• , mahÄ• rÄ• ja, puriso adhano dhanatthiko dhanapariyesanaá¹ƒ caramÄ• no ajapa
vettapathaá¹ƒ gacchati, jalathalavÄ• á¹‡ijjaá¹ƒ karoti, kÄ• yena vÄ• cÄ• ya manasÄ• dhana
dhanappaá¹-ilÄ• bhÄ• ya vÄ• yamati. evameva kho, mahÄ• rÄ• ja, vessantaro dÄ• napati a
sabbaÃ±Ã±utaÃ±Ä• á¹‡aratanappaá¹-ilÄ• bhÄ• ya yÄ• cakÄ• naá¹ƒ dhanadhaÃ±Ã±aá¹ƒ dÄ
sakalasÄ• pateyyaá¹ƒ sakaá¹ƒ puttadÄ• raá¹ƒ attÄ• naÃ±ca cajitvÄ• sammÄ• sambodhiá¹ƒ

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, amacco muddakÄ• mo muddÄ• dhikaraá¹‡aá¹ƒ \Ee 281
dhanadhaÃ±Ã±aá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ, taá¹ƒ sabbaá¹ƒ datvÄ• pi muddappaá¹-ilÄ•
kho, mahÄ• rÄ• ja, vessantaro \Ne 261/ dÄ• napati sabbaá¹ƒ taá¹ƒ bÄ• hirabbhantaradhana
paresaá¹ƒ datvÄ• sammÄ• sambodhiá¹ƒ yeva pariyesati.

``api ca, mahÄ• rÄ• ja, vessantarassa dÄ• napatino evaá¹ƒ ahosi `yaá¹ƒ so brÄ• hmaá¹‡o
tassa dento kiccakÄ• rÄ« nÄ• ma homÄ«â€™ ti, evaá¹ƒ so tassa puttadÄ• ramadÄ• si. na k
dÄ• napati dessatÄ• ya brÄ• hmaá¹‡assa puttadÄ• ramadÄ• si, na adassanakÄ• matÄ• ya
me puttadÄ• rÄ• , `na sakkomi te posetuâ€™ nti puttadÄ• ramadÄ• si, na ukkaá¹‡á¹-hito `a
nÄ«harituk Ä• matÄ• ya puttadÄ• ramadÄ• si. atha kho sabbaÃ±Ã±utaÃ±Ä• á¹‡aratanassev
sabbaÃ±Ã±utaÃ±Ä• á¹‡assa kÄ• raá¹‡Ä• vessantaro rÄ• jÄ• evarÅ«paá¹ƒ atulaá¹ƒ vipular
manÄ• paá¹ƒ dayitaá¹ƒ pÄ• á¹‡asamaá¹ƒ puttadÄ• radÄ• navaraá¹ƒ brÄ• hmaá¹‡assa adÄ

``bhÄ• sitampetaá¹ƒ \Be 273/, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena __cariyÄ• piá¹-al

`` `na me dessÄ• ubho puttÄ• , maddÄ« devÄ« na dessiyÄ• .

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• piye adÄ• sahaâ€™ nti ||

``tasmÄ• , mahÄ• rÄ• ja, vessataro rÄ• jÄ• puttadÄ• naá¹ƒ {puttadÄ• raá¹ƒ (Katthaci) } dat
pavisitvÄ• nipajji. tassa atipemena dukkhitassa balavasoko uppajji, hadayavatthu uá¹‡hama
appahontiyÄ• mukhena uá¹‡he assÄ• sapassÄ• se vissajjesi, assÅ«ni parivattitvÄ• lohitab
nikkhamiá¹ƒsu. evameva kho, mahÄ• rÄ• ja, dukkhena vessantaro rÄ• jÄ• brÄ• hmaá¹‡ass
dÄ• napatho parihÄ• yÄ«â€™ ti.

``api ca, mahÄ• rÄ• ja, vessantaro rÄ• jÄ• dve atthavase paá¹-icca brÄ• hmaá¹‡assa dve d
dve? dÄ• napatho ca me aparihÄ«no bhavissati, dukkhite ca me puttake vanamÅ«laphalehi
mocessatÄ«ti. jÄ• nÄ• ti \Ee 282/ hi, mahÄ• rÄ• ja, vessantaro rÄ• jÄ• `na me dÄ• rakÄ• s
bhuÃ±jituá¹ƒ, ime ca dÄ• rake ayyako nikkiá¹‡issati, evaá¹ƒ amhÄ• kampi gamanaá¹ƒ bhav
mahÄ• rÄ• ja, dve atthavase paá¹-icca brÄ• hmaá¹‡assa dve dÄ• rake adÄ• si.

``api ca, mahÄ• rÄ• ja, vessantaro rÄ• jÄ• jÄ• nÄ• ti `ayaá¹ƒ kho brÄ• hmaá¹‡o jiá¹‡á¹‡o v
262/ dubbalo bhaggo daá¹‡á¸• aparÄ• yaá¹‡o khÄ«á¹‡Ä• yuko parittapuÃ±Ã±o, neso sama
bhuÃ±jituâ€™ nti. sakkuá¹‡eyya pana, mahÄ• rÄ• ja, puriso pÄ• katikena balena ime candi
evaá¹ƒmahÄ• nubhÄ• ve gahetvÄ• peá¸·Ä• ya vÄ• samugge vÄ• pakkhipitvÄ• nippabhe
{padÄ«paparibhogena (Se) } paribhuÃ±jituâ€™â€™ nti? ``na hi, bhanteâ€™â€™ ti. ``evame
imasmiá¹ƒ loke candimasÅ«riyappaá¹-ibhÄ• gassa vessantarassa dÄ• rakÄ• na sakkÄ• ke
bhuÃ±jitunti.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena vessantara
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ. yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o cakkavattissa maá¹‡i
jÄ• timantaá¹ƒ aá¹-á¹-haá¹ƒsaá¹ƒ suparikammakataá¹ƒ catuhatthÄ• yÄ• maá¹ƒ sakaá¹-anÄ•
kenaci pilotikÄ• ya \Be 274/ veá¹-hetvÄ• peá¸·Ä• ya pakkhipitvÄ• satthakanisÄ• naparibho
evameva kho, mahÄ• rÄ• ja, loke cakkavattiraÃ±Ã±o maá¹‡iratanappaá¹-ibhÄ• gassa vessa
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena vessantara
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ. yathÄ• , mahÄ• rÄ• ja, tidhÄ• pabhinno sabbaseto sa
aá¹-á¹-haratanubbedho navaratanÄ• yÄ• mapariá¹‡Ä• ho pÄ• sÄ• diko dassanÄ«yo uposat
suppena vÄ• sarÄ• vena vÄ• pidahituá¹ƒ, govacchako viya vacchakasÄ• lÄ• ya pakkhipitv
vÄ• , evameva kho, mahÄ• rÄ• ja, loke uposathanÄ• garÄ• jappaá¹-ibhÄ• gassa vessantara
dÄ• sabhogena bhuÃ±jituá¹ƒ.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena vessantara
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ. yathÄ• , mahÄ• rÄ• ja, mahÄ• samuddo dÄ«ghaputhu
appameyyo duruttaro apariyogÄ• á¸·ho anÄ• vaá¹-o na sakkÄ• kenaci sabbattha pidahitvÄ•
kÄ• tuá¹ƒ, evameva kho, mahÄ• rÄ• ja, loke mahÄ• samuddappaá¹-ibhÄ• gassa vessantara
dÄ• sabhogena bhuÃ±jituá¹ƒ.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena vessantara
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ. yathÄ• , mahÄ• rÄ• ja, himavanto pabbatarÄ• jÄ• paÃ
nabhe tisahassayojanÄ• yÄ• mavitthÄ• ro caturÄ• sÄ«tikÅ«á¹-asahassappaá¹-imaá¹‡á¸• ito
mahÄ• nadÄ«satÄ• naá¹ƒ \Ne 263/ pabhavo mahÄ• bhÅ«tagaá¹‡Ä• layo nÄ• nÄ• vidhagan
dibbosadhasatasamalaá¹…kato nabhe valÄ• hako viya accuggato dissati, evameva kho, ma
himavantapabbatarÄ• jappaá¹-ibhÄ• gassa vessantarassa dÄ• rakÄ• na sakkÄ• kenaci dÄ

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena vessantara
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ. yathÄ• , mahÄ• rÄ• ja, rattandhakÄ• ratimisÄ• yaá¹ƒ u

mahÄ• aggikkhandho suvidÅ«repi paÃ±Ã±Ä• yati, evameva kho, mahÄ• rÄ• ja, vessantaro
\Be 275/ mahÄ• aggikkhandho viya suvidÅ«repi pÄ• kaá¹-o paÃ±Ã±Ä• yati, tassa dÄ• rakÄ•
dÄ• sabhogena bhuÃ±jituá¹ƒ.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, yena kÄ• raá¹‡ena vessantara
kenaci dÄ• sabhogena bhuÃ±jituá¹ƒ. yathÄ• , mahÄ• rÄ• ja, himavante pabbate nÄ• gapupp
dasa dvÄ• dasa yojanÄ• ni pupphagandho vÄ• yati, evameva kho \Ee 284/, mahÄ• rÄ• ja, v
yojanasahassehipi yÄ• va akaniá¹-á¹-habhavanaá¹ƒ etthantare
surÄ• suragaruá¸·agandhabbayakkharakkhasamahoragakinnaraindabhavanesu kittisaddo a
cassa sampavÄ• yati, tena tassa dÄ• rakÄ• na sakkÄ• kenaci dÄ• sabhogena bhuÃ±jituá¹
jÄ• lÄ« kumÄ• ro pitarÄ• vessantarena raÃ±Ã±Ä• `ayyako te, tÄ• ta, tumhe brÄ• hmaá¹‡as
nikkiá¹‡anto taá¹ƒ nikkhasahassaá¹ƒ datvÄ• nikkiá¹‡Ä• tu, kaá¹‡hÄ• jinaá¹ƒ nikkiá¹‡anto dA
dÄ• sisataá¹ƒ hatthisataá¹ƒ assasataá¹ƒ dhenusataá¹ƒ usabhasataá¹ƒ nikkhasatanti sabbas
nikkiá¹‡Ä• tu, yadi te, tÄ• ta, ayyako tumhe brÄ• hmaá¹‡assa hatthato Ä• á¹‡Ä• ya balasÄ•
tumhe ayyakassa vacanaá¹ƒ karittha, brÄ• hmaá¹‡asseva anuyÄ• yino hothÄ• â€™ ti, evam
tato jÄ• lÄ«kumÄ• ro gantvÄ• ayyakena puá¹-á¹-ho kathesi ---

`` `sahassagghaá¹ƒ hi maá¹ƒ tÄ• ta, brÄ• hmaá¹‡assa pitÄ• adÄ• .

atho kaá¹‡hÄ• jinaá¹ƒ kaÃ±Ã±aá¹ƒ, hatthÄ«naÃ±ca satena cÄ• â€™â€™ â€™ ti ||

``sunibbeá¹-hito, bhante nÄ• gasena, paÃ±ho; subhinnaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ; sumaddito pa
sudÄ«pito; byaÃ±janaá¹ƒ suparisodhitaá¹ƒ; suvibhatto attho; evametaá¹ƒ tathÄ• sampaá¹-i

vessantarapaÃ±ho paá¹-hamo.

2. dukkarakÄ• rikapaÃ±ho

<2> ``bhante \Ne 264/ nÄ• gasena, sabbeva bodhisattÄ• dukkarakÄ• rikaá¹ƒ karonti, udÄ•
bodhisattena dukkarakÄ• rikÄ• katÄ• â€™â€™ ti? ``natthi, mahÄ• rÄ• ja \Be 276/, sabbesa
dukkarakÄ• rikÄ• , gotameneva bodhisattena dukkarakÄ• rikÄ• katÄ• â€™â€™ ti.

``bhante nÄ• gasena, yadi evaá¹ƒ ayuttaá¹ƒ, yaá¹ƒ bodhisattÄ• naá¹ƒ bodhisattehi vematta
``catÅ«hi \Ee 285/, mahÄ• rÄ• ja, á¹-hÄ• nehi bodhisattÄ• naá¹ƒ bodhisattehi vemattatÄ• h
kulavemattatÄ• padhÄ• navemattatÄ• {addhÄ• navemattatÄ• (Ce Se Ee) } Ä• yuvemattat
kho, mahÄ• rÄ• ja, catÅ«hi á¹-hÄ• nehi bodhisattÄ• naá¹ƒ bodhisattehi vemattatÄ• hoti. sab
buddhÄ• naá¹ƒ rÅ«pe sÄ«le samÄ• dhimhi paÃ±Ã±Ä• ya vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassa
dasatathÄ• gatabale chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡e cuddasabuddhaÃ±Ä• á¹‡e aá¹-á¹-hÄ•

buddhaguá¹‡e {buddhadhamme (Ce Ee) } natthi vemattatÄ• , sabbepi buddhÄ• buddhadha

``yadi, bhante nÄ• gasena, sabbepi buddhÄ• buddhadhammehi samasamÄ• , kena kÄ• ra
dukkarakÄ• rikÄ• katÄ• â€™â€™ ti? ``aparipakke, mahÄ• rÄ• ja, Ã±Ä• á¹‡e aparipakkÄ• y
nekkhammamabhinikkhanto aparipakkaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paripÄ• cayamÄ• nena dukkarak

``bhante nÄ• gasena, kena kÄ• raá¹‡ena bodhisatto aparipakke Ã±Ä• á¹‡e aparipakkÄ• ya
mahÄ• bhinikkhamanaá¹ƒ nikkhanto, nanu nÄ• ma Ã±Ä• á¹‡aá¹ƒ paripÄ• cetvÄ• paripakke
nti?

``bodhisatto, mahÄ• rÄ• ja, viparÄ«taá¹ƒ itthÄ• gÄ• raá¹ƒ disvÄ• vippaá¹-isÄ• rÄ« ahosi, ta
arati uppajji, araticittaá¹ƒ uppannaá¹ƒ disvÄ• aÃ±Ã±ataro mÄ• rakÄ• yiko devaputto `ayaá¹
araticittassa vinodanÄ• yÄ• â€™ ti vehÄ• se á¹-hatvÄ• idaá¹ƒ vacanamabravi ---

``mÄ• risa, mÄ• kho tvaá¹ƒ ukkaá¹‡á¹-hito ahosi, ito te sattame divase dibbaá¹ƒ cakkarata
sahassÄ• raá¹ƒ sanemikaá¹ƒ sanÄ• bhikaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ, pathavigatÄ• ni c
Ä• kÄ• saá¹-á¹-hÄ• ni ca sayameva upagacchissanti, dvisahassaparittadÄ«paparivÄ• resu c
ekamukhena Ä• á¹‡Ä• pavattissati, parosahassaÃ±ca te puttÄ• bhavissanti sÅ«rÄ• vÄ«ra
parasenappamaddanÄ• \Be 277/, tehi puttehi parikiá¹‡á¹‡o sattaratanasamannÄ• gato catu
ti.

``yathÄ• nÄ• ma divasasantattaá¹ƒ ayosÅ«laá¹ƒ sabbattha \Ee 286/ upaá¸• ahantaá¹ƒ kaá
evameva kho, mahÄ• rÄ• ja, bodhisattassa taá¹ƒ vacanaá¹ƒ kaá¹‡á¹‡asotaá¹ƒ pavisittha, iti
ukkaá¹‡á¹-hito tassÄ• devatÄ• ya vacanena bhiyyosomattÄ• ya ubbijji saá¹ƒvijji saá¹ƒvegam

``yathÄ• pana, mahÄ• rÄ• ja, mahatimahÄ• aggikkhandho jalamÄ• no aÃ±Ã±ena kaá¹-á¹-h
bhiyyosomattÄ• ya jaleyya, evameva kho, mahÄ• rÄ• ja, bodhisatto pakatiyÄ• va ukkaá¹‡á¹
vacanena bhiyyosomattÄ• ya ubbijji saá¹ƒvijji saá¹ƒvegamÄ• pajji.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, mahÄ• pathavÄ« pakatitintÄ• nibbattaharitasaddalÄ• Ä
punadeva mahÄ• meghe abhivuá¹-á¹-he bhiyyosomattÄ• ya cikkhallatarÄ• assa, evameva
pakatiyÄ• va ukkaá¹‡á¹-hito tassÄ• devatÄ• ya vacanena bhiyyosomattÄ• ya ubbijji saá¹ƒvi
saá¹ƒvegamÄ• pajjÄ«â€™â€™ ti.

``api nu kho, bhante nÄ• gasena, bodhisattassa yadi sattame divase dibbaá¹ƒ cakkaratana
paá¹-inivatteyya bodhisatto dibbe cakkaratane nibbatteâ€™â€™ ti? ``na hi, mahÄ• rÄ• ja, s
bodhisattassa dibbaá¹ƒ cakkaratanaá¹ƒ nibbatteyya, api ca palobhanatthÄ• ya tÄ• ya devat
yadipi, mahÄ• rÄ• ja, sattame divase dibbaá¹ƒ cakkaratanaá¹ƒ nibbatteyya, bodhisatto na n

kÄ• raá¹‡aá¹ƒ? `aniccaâ€™ nti, mahÄ• rÄ• ja, bodhisatto daá¸·haá¹ƒ aggahesi, `dukkhaá¹ƒ
aggahesi, upÄ• dÄ• nakkhayaá¹ƒ patto.

``yathÄ• , mahÄ• rÄ• ja, anotattadahato udakaá¹ƒ gaá¹…gaá¹ƒ nadiá¹ƒ pavisati, gaá¹…gÄ•
pavisati, mahÄ• samuddato pÄ• tÄ• lamukhaá¹ƒ pavisati, api nu, mahÄ• rÄ• ja, taá¹ƒ udaka
paá¹-inivattitvÄ• mahÄ• samuddaá¹ƒ paviseyya, mahÄ• samuddato gaá¹…gaá¹ƒ nadiá¹ƒ p
puna anotattaá¹ƒ \Ee 287/ paviseyyÄ• â€™â€™ ti? ``na hi, bhanteâ€™â€™ ti. ``evameva k
bodhisattena kappÄ• naá¹ƒ satasahassaá¹ƒ caturo ca asaá¹…khyeyye kusalaá¹ƒ paripÄ• ci
266/ kÄ• raá¹‡Ä• , soyaá¹ƒ antimabhavo anuppatto \Be 278/ paripakkaá¹ƒ bodhiÃ±Ä• á¹‡aá
bhavissati sabbaÃ±Ã±Å« loke aggapuggalo, api nu kho, mahÄ• rÄ• ja, bodhisatto cakkarata
{cakkaratanassa kÄ• raá¹‡Ä• (Ce Se Ee) } paá¹-inivatteyyÄ• â€™â€™ ti {parinivatteyyÄ• ti
hi, bhanteâ€™â€™ ti.

``api ca, mahÄ• rÄ• ja, mahÄ• pathavÄ« parivatteyya sakÄ• nanÄ• sapabbatÄ• , natveva
apatvÄ• sammÄ• sambodhiá¹ƒ. Ä• roheyyapi ce, mahÄ• rÄ• ja, gaá¹…gÄ• ya udakaá¹ƒ pa
paá¹-inivatteyya apatvÄ• sammÄ• sambodhiá¹ƒ; visusseyyapi ce, mahÄ• rÄ• ja, mahÄ• sa
gopade udakaá¹ƒ viya, natveva bodhisatto paá¹-inivatteyya apatvÄ• sammÄ• sambodhiá¹ƒ
mahÄ• rÄ• ja, sinerupabbatarÄ• jÄ• satadhÄ• vÄ• sahassadhÄ• vÄ• , natveva bodhisatto
sammÄ• sambodhiá¹ƒ; pateyyumpi ce, mahÄ• rÄ• ja, candimasÅ«riyÄ• satÄ• rakÄ• leá¸•
bodhisatto paá¹-inivatteyya apatvÄ• sammÄ• sambodhiá¹ƒ; saá¹ƒvatteyyapi ce, mahÄ• rÄ•
natveva bodhisatto paá¹-inivatteyya apatvÄ• sammÄ• sambodhiá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? pa
sabbabandhanÄ• naâ€™â€™ nti.

``bhante nÄ• gasena, kati loke bandhanÄ• nÄ«â€™â€™ ti? ``dasa kho panimÄ• ni, mahÄ•
bandhanehi baddhÄ• sattÄ• na nikkhamanti, nikkhamitvÄ• pi paá¹-inivattanti. katamÄ• ni d
loke bandhanaá¹ƒ, pitÄ• , mahÄ• rÄ• ja, loke bandhanaá¹ƒ, bhariyÄ• , mahÄ• rÄ• ja, loke b
mahÄ• rÄ• ja, loke bandhanaá¹ƒ, Ã±Ä• tÄ«, mahÄ• rÄ• ja, loke bandhanaá¹ƒ, mittaá¹ƒ, mah
dhanaá¹ƒ, mahÄ• rÄ• ja, loke bandhanaá¹ƒ, lÄ• bhasakkÄ• ro, mahÄ• rÄ• ja \Ee 288/, loke
mahÄ• rÄ• ja, loke bandhanaá¹ƒ, paÃ±ca kÄ• maguá¹‡Ä• , mahÄ• rÄ• ja, loke bandhanaá¹
loke bandhanÄ• ni, yehi bandhanehi baddhÄ• sattÄ• na nikkhamanti, nikkhamitvÄ• pi paá¹
bandhanÄ• ni bodhisattassa chinnÄ• ni padÄ• litÄ• ni, tasmÄ• , mahÄ• rÄ• ja, bodhisatto na

``bhante nÄ• gasena, yadi bodhisatto uppanne araticitte devatÄ• ya vacanena aparipakke
bodhiyÄ• nekkhammamabhinikkhanto, kiá¹ƒ \Be 279/ tassa dukkarakÄ• rikÄ• ya katÄ• ya,
bhavitabbaá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• nenÄ• â€™â€™ ti?

``dasa kho panime, mahÄ• rÄ• ja, puggalÄ• lokasmiá¹ƒ oÃ±Ã±Ä• tÄ• avaÃ±Ã±Ä• tÄ• hÄ

paribhÅ«tÄ• acittÄ«katÄ• . katame dasa? itthÄ«, mahÄ• rÄ• ja, vidhavÄ• lokasmiá¹ƒ oÃ±Ã
avaÃ±Ã±Ä• tÄ• hÄ«á¸·itÄ• khÄ«á¸·itÄ• garahitÄ• paribhÅ«tÄ• acittÄ«katÄ• . dubbalo, ma
... amittaÃ±Ä• ti, mahÄ• rÄ• ja, puggalo ... pe ... mahagghaso, mahÄ• rÄ• ja, puggalo ... pe
mahÄ• rÄ• ja, puggalo ... pe ... pÄ• pamitto, mahÄ• rÄ• ja, puggalo ... pe ... dhanahÄ«no, m
pe ... Ä• cÄ• rahÄ«no, mahÄ• rÄ• ja, puggalo ... pe ... kammahÄ«no, mahÄ• rÄ• ja, puggalo
mahÄ• rÄ• ja, puggalo lokasmiá¹ƒ oÃ±Ã±Ä• to avaÃ±Ã±Ä• to hÄ«á¸·ito khÄ«á¸·ito garahito
kho, mahÄ• rÄ• ja, dasa puggalÄ• lokasmiá¹ƒ oÃ±Ã±Ä• tÄ• avaÃ±Ã±Ä• tÄ• hÄ«á¸·itÄ• k
acittÄ«katÄ• . imÄ• ni kho, mahÄ• rÄ• ja, dasa á¹-hÄ• nÄ• ni anussaramÄ• nassa bodhisatt
`mÄ• haá¹ƒ kammahÄ«no assaá¹ƒ payogahÄ«no garahito devamanussÄ• naá¹ƒ, yaá¹ƒnÅ«
kammagaru kammÄ• dhipateyyo kammasÄ«lo kammadhorayho kammaniketavÄ• appamat
mahÄ• rÄ• ja, bodhisatto Ã±Ä• á¹‡aá¹ƒ paripÄ• cento dukkarakÄ• rikaá¹ƒ akÄ• sÄ«â€™â€

``bhante nÄ• gasena, bodhisatto dukkarakÄ• rikaá¹ƒ karonto evamÄ• ha \Ee 289/ `na kho p
kaá¹-ukÄ• ya dukkarakÄ• rikÄ• ya adhigacchÄ• mi uttarimanussadhammaá¹ƒ alamariyaÃ±Ä
kho aÃ±Ã±o maggo bodhÄ• yÄ• â€™ ti. api nu tasmiá¹ƒ samaye bodhisattassa maggaá¹ƒ Ä
ahosÄ«â€™â€™ ti?

``paÃ±cavÄ«sati kho panime, mahÄ• rÄ• ja, cittadubbalÄ«karaá¹‡Ä• dhammÄ• , yehi dubb
sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya. katame paÃ±cavÄ«sati? kodho, mahÄ•
dhammo, yena dubbalÄ«kataá¹ƒ cittaá¹ƒ na sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ
... pe ... paá¸·Ä• so ... pe ... issÄ• ... pe ... macchariyaá¹ƒ ... pe ... mÄ• yÄ• ... pe ... sÄ• á¹-
pe ... thambho ... pe ... sÄ• rambho ... pe ... mÄ• no ... pe ... atimÄ• no \Be 280/ ... pe ... ma
pamÄ• do ... pe ... thinamiddhaá¹ƒ ... pe ... tandi {nandÄ« (Ee Katthaci) } ... pe ... Ä• lasyaá¹
pÄ• pamittatÄ• ... pe ... rÅ«pÄ• ... pe ... saddÄ• ... pe ... gandhÄ• ... pe ... rasÄ• ... pe ...
phoá¹-á¹-habbÄ• ... pe ... khudÄ• pipÄ• sÄ• ... pe ... arati, mahÄ• rÄ• ja, cittadubbalÄ«kara
dubbalÄ«kataá¹ƒ cittaá¹ƒ na sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya. ime kho, m
cittadubbalÄ«karaá¹‡Ä• dhammÄ• , yehi dubbalÄ«kataá¹ƒ cittaá¹ƒ na sammÄ• samÄ• dhi

bodhisattassa \Ne 268/ kho, mahÄ• rÄ• ja, khudÄ• pipÄ• sÄ• {khudÄ• pipÄ• sÄ• (Ce Ee k
pariyÄ• diyiá¹ƒsu, kÄ• ye pariyÄ• dinne cittaá¹ƒ na sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ
mahÄ• rÄ• ja, kappÄ• naá¹ƒ {kappe (Katthaci) } caturo ca asaá¹…khyeyye kappe bodhisatto
ariyasaccÄ• naá¹ƒ abhisamayaá¹ƒ anvesi tÄ• su tÄ• su jÄ• tÄ«su, kiá¹ƒ panassa pacchime
maggaá¹ƒ Ä• rabbha satisammoso hessati? api ca, mahÄ• rÄ• ja, bodhisattassa saÃ±Ã±Ä•
kho aÃ±Ã±o maggo bodhÄ• yÄ• â€™ ti. pubbe kho, mahÄ• rÄ• ja, bodhisatto ekamÄ• siko
sÄ«tÄ• ya jambucchÄ• yÄ• ya sirisayane pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno vivicceva kÄ•
dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
vihÄ• si ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• sÄ«â€™â€™ ti. ``sÄ• dhu, bhan
tathÄ• sampaá¹-icchÄ• mi, Ã±Ä• á¹‡aá¹ƒ paripÄ• cento bodhisatto dukkarakÄ• rikaá¹ƒ akÄ

dukkarakÄ• rikapaÃ±ho dutiyo.

3. kusalÄ• kusalabalavatarapaÃ±ho

<3> ``bhante nÄ• gasena, katamaá¹ƒ adhimattaá¹ƒ balavataraá¹ƒ kusalaá¹ƒ vÄ• akusalaá
``kusalaá¹ƒ, mahÄ• rÄ• ja, adhimattaá¹ƒ balavataraá¹ƒ, no tathÄ• akusalaâ€™ nti. ``nÄ• ha
taá¹ƒ vacanaá¹ƒ sampaá¹-icchÄ• mi `kusalaá¹ƒ adhimattaá¹ƒ balavataraá¹ƒ, no tathÄ• aku
bhante nÄ• gasena, idha pÄ• á¹‡Ä• tipÄ• tino adinnÄ• dÄ• yino kÄ• mesumicchÄ• cÄ• rino
panthadÅ«sakÄ• nekatikÄ• vaÃ±canikÄ• , sabbe te tÄ• vatakena pÄ• pena labhanti hattha
hatthapÄ• dacchedaá¹ƒ kaá¹‡á¹‡acchedaá¹ƒ nÄ• sacchedaá¹ƒ kaá¹‡á¹‡anÄ• sacchedaá¹ƒ
saá¹…khamuá¹‡á¸• ikaá¹ƒ rÄ• humukhaá¹ƒ jotimÄ• likaá¹ƒ hatthapajjotikaá¹ƒ erakavattikaá
eá¹‡eyyakaá¹ƒ baá¸·isamaá¹ƒsikaá¹ƒ kahÄ• paá¹‡ikaá¹ƒ khÄ• rÄ• patacchikaá¹ƒ palighapa
palÄ• lapÄ«á¹-hakaá¹ƒ tattenapi telena osiÃ±canaá¹ƒ sunakhehipi khÄ• dÄ• panaá¹ƒ jÄ«va
sÄ«sacchedaá¹ƒ, keci rattiá¹ƒ pÄ• paá¹ƒ katvÄ• rattiá¹ƒ yeva vipÄ• kaá¹ƒ anubhavanti, kec
yeva anubhavanti, keci divÄ• katvÄ• divÄ• yeva anubhavanti, keci divÄ• katvÄ• rattiá¹ƒ y
dve tayo divase vÄ«tivatte anubhavanti, sabbepi te diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ anubh
bhante nÄ• gasena, koci ekassa vÄ• dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• catunnaá¹ƒ vÄ• paÃ
vÄ• satassa vÄ• sahassassa \Ne 269/ vÄ• satasahassassa vÄ• saparivÄ• raá¹ƒ dÄ• naá
diá¹-á¹-hadhammikaá¹ƒ bhogaá¹ƒ vÄ• yasaá¹ƒ vÄ• sukhaá¹ƒ vÄ• anubhavitÄ• sÄ«lena vÄ
ti?

``atthi, mahÄ• rÄ• ja \Ee 291/, cattÄ• ro purisÄ• dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ
diá¹-á¹-heva dhamme teneva sarÄ«radehena tidasapure samanuppattÄ• â€™â€™ ti {yasan
ca ko ca bhanteâ€™â€™ ti? ``mandhÄ• tÄ• , mahÄ• rÄ• ja, rÄ• jÄ• , nimi rÄ• jÄ• , sÄ• dhÄ
gandhabboâ€™â€™ ti.

``bhante nÄ• gasena, anekehi taá¹ƒ bhavasahassehi antaritaá¹ƒ, dvinnampetaá¹ƒ amhÄ• k
amhÄ• kampetaá¹ƒ (Katthaci) } parokkhaá¹ƒ, yadi samatthosi vattamÄ• nake bhave bhagav
kathehÄ«â€™â€™ ti? ``vattamÄ• nakepi, mahÄ• rÄ• ja, bhave puá¹‡á¹‡ako dÄ• so therass
datvÄ• tadaheva seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ ajjhupagato, so etarahi puá¹‡á¹‡ako seá¹-á¹-hÄ
gopÄ• lamÄ• tÄ• devÄ« attano kese vikkiá¹‡itvÄ• laddhehi aá¹-á¹-hahi kahÄ• paá¹‡ehi the
attaá¹-á¹-hamakassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• tadaheva raÃ±Ã±o candapajjotassa {uden
aggamahesiá¹-á¹-hÄ• naá¹ƒ pattÄ• . suppiyÄ• upÄ• sikÄ• aÃ±Ã±atarassa gilÄ• nabhikkhu
paá¹-icchÄ• danÄ«yaá¹ƒ datvÄ• dutiyadivase yeva rÅ«á¸·havaá¹‡Ä• saÃ±chavÄ« {saccha
mallikÄ• devÄ« bhagavato Ä• bhidosikaá¹ƒ kummÄ• sapiá¹‡á¸• aá¹ƒ datvÄ• tadaheva raÃ
jÄ• tÄ• . sumano mÄ• lÄ• kÄ• ro aá¹-á¹-hahi sumanapupphamuá¹-á¹-hÄ«hi bhagavantaá¹ƒ
mahÄ• sampattiá¹ƒ patto. ekasÄ• á¹-ako \Be 282/ brÄ• hmaá¹‡o uttarasÄ• á¹-akena bhagav

divasaá¹ƒ yeva sabbaá¹-á¹-hakaá¹ƒ labhi, sabbepete, mahÄ• rÄ• ja, diá¹-á¹-hadhammikaá¹ƒ
anubhaviá¹ƒsÅ«â€™â€™ ti.

``bhante nÄ• gasena, vicinitvÄ• pariyesitvÄ• cha jane yeva addasÄ• sÄ«â€™â€™ ti. ``Ä•
``tena hi, bhante nÄ• gasena, akusalaá¹ƒ yeva adhimattaá¹ƒ balavataraá¹ƒ, no tathÄ• kusa
nÄ• gasena, ekadivasaá¹ƒ yeva dasapi purise passÄ• mi pÄ• passa kammassa vipÄ• kena
tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi purisasatampi \Ee 292/ purisasahassampi pas
vipÄ• kena sÅ«lesu Ä• ropente. nandakulassa, bhante nÄ• gasena, bhaddasÄ• lo nÄ• ma s
raÃ±Ã±Ä• candaguttena saá¹…gÄ• mo samupabyÅ«á¸·ho ahosi. tasmiá¹ƒ kho pana, bhant
balakÄ• ye asÄ«tikabandharÅ«pÄ• ni ahesuá¹ƒ, ekasmiá¹ƒ kira sÄ«sakabandhe paripÄ• te
ekaá¹ƒ kabandharÅ«paá¹ƒ uá¹-á¹-hahati, sabbepete \Ne 270/ pÄ• passeva kammassa vipÄ
Ä• pannÄ• . iminÄ• pi, bhante nÄ• gasena, kÄ• raá¹‡ena bhaá¹‡Ä• mi akusalaá¹ƒ yeva adh
tathÄ• kusalaâ€™â€™ nti.

``suyyati, bhante nÄ• gasena, imasmiá¹ƒ buddhasÄ• sane kosalena raÃ±Ã±Ä• asadisadÄ
``Ä• ma, mahÄ• rÄ• ja, suyyatÄ«â€™â€™ ti. ``api nu kho, bhante nÄ• gasena, kosalarÄ• jÄ
datvÄ• tatonidÄ• naá¹ƒ kaÃ±ci diá¹-á¹-hadhammikaá¹ƒ bhogaá¹ƒ vÄ• yasaá¹ƒ vÄ• sukhaá
{paá¹-ilabhatÄ«ti (Katthaci) }? ``na hi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``yadi, bhante nÄ• gasena
evarÅ«paá¹ƒ anuttaraá¹ƒ dÄ• naá¹ƒ datvÄ• pi na labhi {na labhati (Katthaci) } tatonidÄ• naá
diá¹-á¹-hadhammikaá¹ƒ bhogaá¹ƒ vÄ• yasaá¹ƒ vÄ• sukhaá¹ƒ vÄ• , tena hi, bhante nÄ• gas
adhimattaá¹ƒ balavataraá¹ƒ, no tathÄ• kusalaâ€™â€™ nti.

``parittattÄ• , mahÄ• rÄ• ja, akusalaá¹ƒ khippaá¹ƒ pariá¹‡amati, vipulattÄ• kusalaá¹ƒ dÄ«g
pariá¹‡amati, upamÄ• yapi, mahÄ• rÄ• ja, etaá¹ƒ upaparikkhitabbaá¹ƒ. yathÄ• , mahÄ• rÄ•
kumudabhaá¹‡á¸• ikÄ• nÄ• ma dhaÃ±Ã±ajÄ• ti mÄ• salÅ«nÄ• {mÄ• sapÅ«rÄ• (Katthaci)
chappaÃ±camÄ• sehi pariá¹‡amanti \Be 283/, kiá¹ƒ panettha, mahÄ• rÄ• ja, antaraá¹ƒ ko vi
kumudabhaá¹‡á¸• ikÄ• ya ca sÄ• lÄ«naÃ±cÄ• â€™â€™ ti? ``parittattÄ• , bhante, kumudabh
sÄ• lÄ«naá¹ƒ. sÄ• layo, bhante nÄ• gasena, rÄ• jÄ• rahÄ• rÄ• jabhojanaá¹ƒ, kumudabhaá
bhojanaâ€™â€™ nti. ``evameva \Ee 293/ kho, mahÄ• rÄ• ja, parittattÄ• akusalaá¹ƒ khippa
vipulattÄ• kusalaá¹ƒ dÄ«ghena kÄ• lena pariá¹‡amatÄ«â€™â€™ ti.

``yaá¹ƒ tattha, bhante nÄ• gasena, khippaá¹ƒ pariá¹‡amati, taá¹ƒ nÄ• ma loke adhimattaá¹
akusalaá¹ƒ balavataraá¹ƒ, no tathÄ• kusalaá¹ƒ. yathÄ• nÄ• ma, bhante nÄ• gasena, yo ko
mahatimahÄ• yuddhaá¹ƒ pavisitvÄ• paá¹-isattuá¹ƒ upakacchake gahetvÄ• Ä• kaá¸• á¸• hit
upaneyya, so yodho loke samattho sÅ«ro nÄ• ma. yo ca bhisakko khippaá¹ƒ sallaá¹ƒ uddha
bhisakko cheko nÄ• ma. yo gaá¹‡ako sÄ«ghasÄ«ghaá¹ƒ gaá¹‡etvÄ• khippaá¹ƒ dassayati,
mallo khippaá¹ƒ paá¹-imallaá¹ƒ ukkhipitvÄ• uttÄ• nakaá¹ƒ pÄ• teti, so mallo samattho sÅ«r
bhante nÄ• gasena, yaá¹ƒ khippaá¹ƒ pariá¹‡amati kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• , taá¹ƒ lok

balavataraâ€™â€™ nti.

``ubhayampi taá¹ƒ, mahÄ• rÄ• ja, kammaá¹ƒ samparÄ• yavedanÄ«yameva, api ca kho aku
khaá¹‡ena diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hoti, pubbakehi, mahÄ• rÄ• ja, khattiyehi á¹-ha
`yo pÄ• á¹‡aá¹ƒ hanati, so daá¹‡á¸• Ä• raho ... pe ... yo adinnaá¹ƒ Ä• diyati ... pe ... yo para
... pe ... yo musÄ• bhaá¹‡ati ... pe ... yo gÄ• maá¹ƒ ghÄ• teti ... pe ... yo panthaá¹ƒ dÅ«seti
nikatiá¹ƒ karoti ... pe ... yo vaÃ±canaá¹ƒ karoti, so daá¹‡á¸• Ä• raho vadhitabbo chettabbo b
hantabboâ€™ ti. taá¹ƒ te upÄ• dÄ• ya vicinitvÄ• vicinitvÄ• daá¹‡á¸• enti vadhenti chindant
api nu, mahÄ• rÄ• ja, atthi kehici á¹-hapito niyamo `yo dÄ• naá¹ƒ vÄ• deti, sÄ«laá¹ƒ vÄ• ra
uposathakammaá¹ƒ vÄ• karoti, tassa dhanaá¹ƒ vÄ• yasaá¹ƒ vÄ• dÄ• tabbaâ€™ nti; api nu
vicinitvÄ• dhanaá¹ƒ vÄ• yasaá¹ƒ vÄ• denti, corassa katakammassa vadhabandhanaá¹ƒ vi
bhanteâ€™â€™ ti. ``yadi, mahÄ• rÄ• ja, dÄ• yakÄ• naá¹ƒ vicinitvÄ• vicinitvÄ• dhanaá¹ƒ vÄ
kusalampi diá¹-á¹-hadhammavedanÄ«yaá¹ƒ \Ee 294/ bhaveyya, yasmÄ• ca kho, mahÄ• rÄ
`dhanaá¹ƒ vÄ• yasaá¹ƒ vÄ• dassÄ• mÄ• â€™ ti, tasmÄ• kusalaá¹ƒ na diá¹-á¹-hadhammav
mahÄ• rÄ• ja, kÄ• raá¹‡ena akusalaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ, samparÄ• yeva \
balavataraá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, tavÄ• diser
paÃ±ho sunibbeá¹-hiyo, lokikaá¹ƒ, bhante nÄ• gasena, lokuttarena viÃ±Ã±Ä• pitaâ€™â€™

kusalÄ• kusalabalavatarapaÃ±ho tatiyo.

4. pubbapetÄ• disapaÃ±ho

<4> ``bhante nÄ• gasena, ime dÄ• yakÄ• dÄ• naá¹ƒ datvÄ• pubbapetÄ• naá¹ƒ Ä• disanti
`idaá¹ƒ tesaá¹ƒ pÄ• puá¹‡Ä• tÅ«â€™ ti, api nu te kiÃ±ci tatonidÄ• naá¹ƒ vipÄ• kaá¹ƒ paá¹-il
``keci, mahÄ• rÄ• ja, paá¹-ilabhanti, keci nappaá¹-ilabhantÄ«â€™â€™ ti. ``ke, bhante, paá¹-
nappaá¹-ilabhantÄ«â€™â€™ ti? ``nirayÅ«papannÄ• , mahÄ• rÄ• ja, nappaá¹-ilabhanti, sagg
tiracchÄ• nayonigatÄ• nappaá¹-ilabhanti, catunnaá¹ƒ petÄ• naá¹ƒ tayo petÄ• nappaá¹-ilab
khuppipÄ• sino nijjhÄ• mataá¹‡hikÄ• , labhanti petÄ• paradattÅ«pajÄ«vino, tepi saramÄ• n
ti.

``tena hi, bhante nÄ• gasena, dÄ• yakÄ• naá¹ƒ dÄ• naá¹ƒ visositaá¹ƒ {visotaá¹ƒ (Ce Ee) } h
uddissa kataá¹ƒ yadi te nappaá¹-ilabhantÄ«â€™â€™ ti? ``na hi taá¹ƒ, mahÄ• rÄ• ja, dÄ• na
avipÄ• kaá¹ƒ, dÄ• yakÄ• \Ne 272/ yeva tassa phalaá¹ƒ anubhavantÄ«â€™â€™ ti. ``tena hi
kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehÄ«â€™â€™ ti. ``idha, mahÄ• rÄ• ja, keci manussÄ•
macchamaá¹ƒsasurÄ• bhattakhajjakÄ• ni paá¹-iyÄ• detvÄ• Ã±Ä• tikulaá¹ƒ gacchanti, yadi t
upÄ• yanaá¹ƒ na sampaá¹-iccheyyuá¹ƒ, api nu taá¹ƒ upÄ• yanaá¹ƒ visositaá¹ƒ gaccheyya v
``na hi, bhante, sÄ• mikÄ• naá¹ƒ yeva taá¹ƒ hotÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja
phalaá¹ƒ anubhavanti. yathÄ• pana \Ee 295/, mahÄ• rÄ• ja, puriso gabbhaá¹ƒ paviá¹-á¹-ho

nikkhamanamukhe kena nikkhameyyÄ• â€™â€™ ti. ``paviá¹-á¹-heneva bhanteâ€™â€™ ti.
dÄ• yakÄ• yeva tassa phalaá¹ƒ anubhavantÄ«â€™â€™ ti. ``hotu, bhante nÄ• gasena, eva
sampaá¹-icchÄ• mi, dÄ• yakÄ• yeva tassa phalaá¹ƒ anubhavanti, na mayaá¹ƒ taá¹ƒ kÄ• ra

``bhante \Be 285/ nÄ• gasena, yadi imesaá¹ƒ dÄ• yakÄ• naá¹ƒ dinnadÄ• naá¹ƒ pubbapetÄ
tassa vipÄ• kaá¹ƒ anubhavanti. tena hi yo pÄ• á¹‡Ä• tipÄ• tÄ« luddo lohitapÄ• á¹‡Ä« paduá
manusse ghÄ• tetvÄ• dÄ• ruá¹‡aá¹ƒ kammaá¹ƒ katvÄ• pubbapetÄ• naá¹ƒ Ä• diseyya `ima
pubbapetÄ• naá¹ƒ pÄ• puá¹‡Ä• tÅ«â€™ ti, api nu tassa vipÄ• ko pubbapetÄ• naá¹ƒ pÄ• pu
mahÄ• rÄ• jÄ• â€™â€™ ti.

``bhante nÄ• gasena, ko tattha hetu kiá¹ƒ kÄ• raá¹‡aá¹ƒ, yena kusalaá¹ƒ pÄ• puá¹‡Ä• ti ak
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti? ``neso, mahÄ• rÄ• ja, paÃ±ho pucchitabbo, mÄ• ca tvaá¹ƒ, m
atthÄ«â€™ ti apucchitabbaá¹ƒ pucchi, `kissa Ä• kÄ• so nirÄ• lambo, kissa gaá¹…gÄ• uddh
ime manussÄ• ca dijÄ• ca dvipadÄ• migÄ• catuppadÄ• â€™ ti tampi maá¹ƒ tvaá¹ƒ pucch
taá¹ƒ, bhante nÄ• gasena, vihesÄ• pekkho pucchÄ• mi, api ca nibbÄ• hanatthÄ• ya {nibbÄ•
sandehassa pucchÄ• mi, bahÅ« manussÄ• loke vÄ• magÄ• mino {pÄ• pagÄ• hino (Se) } vi
na labheyyuâ€™ nti evÄ• haá¹ƒ taá¹ƒ pucchÄ• mÄ«â€™â€™ ti. ``na sakkÄ• , mahÄ• rÄ• ja
pÄ• paá¹ƒ kammaá¹ƒ saá¹ƒvibhajituá¹ƒ.

``yathÄ• , mahÄ• rÄ• ja, manussÄ• udakanibbÄ• hanena udakaá¹ƒ suvidÅ«rampi haranti,
ghanamahÄ• selapabbato {pabbatato (Katthaci) } nibbÄ• hanena yathicchitaá¹ƒ harituâ€™â
bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, sakkÄ• kusalaá¹ƒ saá¹ƒvibhajituá¹ƒ, na s
saá¹ƒvibhajituá¹ƒ. yathÄ• vÄ• pana, mahÄ• rÄ• ja, sakkÄ• telena padÄ«po jÄ• letuá¹ƒ, ap
udakena padÄ«po \Ee 296/ jÄ• letuâ€™â€™ nti? ``na hi, bhanteâ€™â€™ ti. ``evameva kho
273/ kusalaá¹ƒ saá¹ƒvibhajituá¹ƒ, na sakkÄ• akusalaá¹ƒ saá¹ƒvibhajituá¹ƒ. yathÄ• vÄ• pa
kassakÄ• taá¸·Ä• kato udakaá¹ƒ nÄ«haritvÄ• dhaÃ±Ã±aá¹ƒ paripÄ• centi, api nu kho, mah
mahÄ• samuddato udakaá¹ƒ nÄ«haritvÄ• dhaÃ±Ã±aá¹ƒ paripÄ• cetuâ€™â€™ nti? ``na hi,
kho, mahÄ• rÄ• ja, sakkÄ• kusalaá¹ƒ saá¹ƒvibhajituá¹ƒ, na sakkÄ• akusalaá¹ƒ saá¹ƒvibhaj

``bhante nÄ• gasena, kena kÄ• raá¹‡ena sakkÄ• kusalaá¹ƒ saá¹ƒvibhajituá¹ƒ, na sakkÄ•
saá¹ƒvibhajituá¹ƒ. kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehi, nÄ• haá¹ƒ andho anÄ• loko \Be 286
ti. ``akusalaá¹ƒ, mahÄ• rÄ• ja, thokaá¹ƒ, kusalaá¹ƒ bahukaá¹ƒ, thokattÄ• akusalaá¹ƒ kattÄ•
pariyÄ• diyati, bahukattÄ• kusalaá¹ƒ sadevakaá¹ƒ lokaá¹ƒ ajjhottharatÄ«â€™â€™ ti. ``opan

``yathÄ• , mahÄ• rÄ• ja, parittaá¹ƒ ekaá¹ƒ udakabindu pathaviyaá¹ƒ nipateyya, api nu kho t
udakabindu dasapi dvÄ• dasapi yojanÄ• ni ajjhotthareyyÄ• â€™â€™ ti? ``na hi, bhante, yat
nipatitaá¹ƒ, tattheva pariyÄ• diyatÄ«â€™â€™ ti. ``kena kÄ• raá¹‡ena, mahÄ• rÄ• jÄ• â€™â

bhante, udakabindussÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, parittaá¹ƒ akusalaá¹ƒ p
pariyÄ• diyati, na sakkÄ• saá¹ƒvibhajituá¹ƒ.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, mahatimahÄ• megho abhivasseyya tappayanto dharaá¹
mahÄ• rÄ• ja, mahÄ• megho samantato otthareyyÄ• â€™â€™ ti. ``Ä• ma, bhante, pÅ«rayit
saritasÄ• khÄ• kandarapadaradahataá¸·Ä• ka {mÄ• tikÄ• taá¸·Ä• ka (Katthaci) } udapÄ• nap
dvÄ• dasapi yojanÄ• ni ajjhotthareyyÄ• â€™â€™ ti. ``kena kÄ• raá¹‡ena, mahÄ• rÄ• jÄ• â€
bhante, meghassÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, kusalaá¹ƒ bahukaá¹ƒ, bahul
saá¹ƒvibhajituâ€™â€™ nti.

``bhante nÄ• gasena, kena kÄ• raá¹‡ena akusalaá¹ƒ thokaá¹ƒ kusalaá¹ƒ \Ee 297/ bahutara
mahÄ• rÄ• ja, yo koci dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, so
hasito pamudito pasannamÄ• naso vedajÄ• to hoti, tassa aparÄ• paraá¹ƒ pÄ«ti uppajjati, pÄ
kusalaá¹ƒ pavaá¸• á¸• hati.

``yathÄ• , mahÄ• rÄ• ja, udapÄ• ne bahusalilasampuá¹‡á¹‡e ekena desena udakaá¹ƒ pavis
nikkhamantepi aparÄ• paraá¹ƒ uppajjati, na sakkÄ• hoti khayaá¹ƒ pÄ• petuá¹ƒ. evameva kh
kusalaá¹ƒ bhiyyo bhiyyo pavaá¸• á¸• hati. vassasatepi ce, mahÄ• rÄ• ja, puriso kataá¹ƒ kusa
Ä• vajjite Ä• vajjite bhiyyo bhiyyo kusalaá¹ƒ pavaá¸• á¸• hati. tassa taá¹ƒ kusalaá¹ƒ sakkÄ•
saddhiá¹ƒ saá¹ƒvibhajituá¹ƒ, idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena ku

``akusalaá¹ƒ \Be 287/ pana, mahÄ• rÄ• ja, karonto pacchÄ• vippaá¹-isÄ• rÄ« hoti, vippaá¹-
paá¹-ilÄ«yati paá¹-ikuá¹-ati paá¹-ivattati na sampasÄ• rÄ«yati socati tappati hÄ• yati khÄ«ya
parivaá¸• á¸• hati tattheva pariyÄ• diyati. yathÄ• , mahÄ• rÄ• ja, sukkhÄ• ya nadiyÄ• mahÄ
unnatÄ• vanatÄ• ya kuá¹-ilasaá¹…kuá¹-ilÄ• ya uparito parittaá¹ƒ udakaá¹ƒ Ä• gacchantaá¹ƒ
parivaá¸• á¸• hati tattheva pariyÄ• diyati. evameva kho, mahÄ• rÄ• ja, akusalaá¹ƒ karontass
paá¹-ikuá¹-ati paá¹-ivattati na sampasÄ• rÄ«yati socati tappati hÄ• yati khÄ«yati na parivaá¸
pariyÄ• diyati, idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena akusalaá¹ƒ thok
bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

pubbapetÄ• disapaÃ±ho catuttho.

5. supinapaÃ±ho

<5> ``bhante nÄ• gasena, imasmiá¹ƒ loke naranÄ• riyo supinaá¹ƒ passanti kalyÄ• á¹‡ampi
diá¹-á¹-hapubbampi adiá¹-á¹-hapubbampi, katapubbampi akatapubbampi, khemampi \Ee 29
santikepi, bahuvidhÄ• nipi anekavaá¹‡á¹‡asahassÄ• ni dissanti, kiÃ±cetaá¹ƒ supinaá¹ƒ nÄ•
passatÄ«â€™â€™ ti? ``nimittametaá¹ƒ, mahÄ• rÄ• ja, supinaá¹ƒ nÄ• ma, yaá¹ƒ cittassa Ä•

mupagacchati. chayime, mahÄ• rÄ• ja, supinaá¹ƒ passanti, vÄ• tiko supinaá¹ƒ passati, pittik
semhiko supinaá¹ƒ passati, devatÅ«pasaá¹ƒhÄ• rato supinaá¹ƒ passati, samudÄ• ciá¹‡á¹‡a
pubbanimittato supinaá¹ƒ passati, tatra, mahÄ• rÄ• ja, yaá¹ƒ pubbanimittato supinaá¹ƒ pass
saccaá¹ƒ, avasesaá¹ƒ micchÄ• â€™â€™ ti.

``bhante nÄ• gasena, yo pubbanimittato supinaá¹ƒ passati, kiá¹ƒ tassa cittaá¹ƒ sayaá¹ƒ gan
nimittaá¹ƒ vicinÄ• ti, taá¹ƒ vÄ• nimittaá¹ƒ cittassa Ä• pÄ• tamupagacchati, aÃ±Ã±o vÄ• Ä•
Ä• rocetÄ«â€™â€™ ti? ``na, mahÄ• rÄ• ja, tassa cittaá¹ƒ sayaá¹ƒ gantvÄ• taá¹ƒ nimittaá¹ƒ
koci Ä• gantvÄ• tassa Ä• roceti, atha kho taá¹ƒ yeva nimittaá¹ƒ cittassa Ä• pÄ• tamupagac
mahÄ• rÄ• ja, Ä• dÄ• so na sayaá¹ƒ kuhiÃ±ci gantvÄ• chÄ• yaá¹ƒ vicinÄ• ti, nÄ• pi aÃ±Ã±o
Ä• netvÄ• Ä• dÄ• saá¹ƒ Ä• ropeti {Ä• roceti (Katthaci) }, atha kho yato kutoci chÄ• yÄ• Ä•
Ä• pÄ• tamupagacchati, evameva kho, mahÄ• rÄ• ja, na tassa cittaá¹ƒ sayaá¹ƒ gantvÄ• taá
nÄ• pi aÃ±Ã±o koci Ä• gantvÄ• Ä• roceti, atha kho yato kutoci nimittaá¹ƒ Ä• gantvÄ• cittas
Ä• pÄ• tamupagacchatÄ«â€™â€™ ti.

``bhante nÄ• gasena, yaá¹ƒ taá¹ƒ cittaá¹ƒ supinaá¹ƒ passati, api nu taá¹ƒ cittaá¹ƒ jÄ• nÄ• ti
vipÄ• ko bhavissati khemaá¹ƒ vÄ• bhayaá¹ƒ vÄ• â€™ ti? ``na hi, mahÄ• rÄ• ja, taá¹ƒ cittaá
`evaá¹ƒvipÄ• ko bhavissati khemaá¹ƒ vÄ• bhayaá¹ƒ vÄ• â€™ ti, nimitte pana uppanne aÃ±
atthaá¹ƒ kathentÄ«â€™â€™ ti.

``iá¹…gha, bhante nÄ• gasena, kÄ• raá¹‡aá¹ƒ me dassehÄ«â€™â€™ ti. ``yathÄ• , mahÄ•
pÄ«á¸·akÄ• daddÅ«ni uá¹-á¹-hahanti lÄ• bhÄ• ya vÄ• alÄ• bhÄ• ya vÄ• , yasÄ• ya vÄ• ay
vÄ• pasaá¹ƒsÄ• ya vÄ• , sukhÄ• ya vÄ• dukkhÄ• ya vÄ• , api nu tÄ• , mahÄ• rÄ• ja, pÄ«á
`imaá¹ƒ nÄ• ma mayaá¹ƒ atthaá¹ƒ nipphÄ• dessÄ• mÄ• â€™â€™ â€™ ti? ``na hi, bhante, y
sambhavanti, tattha tÄ• pÄ«á¸·akÄ• disvÄ• nemittakÄ• byÄ• karonti `evaá¹ƒ nÄ• ma vipÄ
ti. ``evameva kho, mahÄ• rÄ• ja, yaá¹ƒ taá¹ƒ cittaá¹ƒ supinaá¹ƒ passati, na taá¹ƒ cittaá¹ƒ jÄ•
nÄ• ma vipÄ• ko bhavissati khemaá¹ƒ vÄ• bhayaá¹ƒ vÄ• â€™ ti, nimitte pana uppanne aÃ±
atthaá¹ƒ kathentÄ«â€™â€™ ti.

``bhante nÄ• gasena, yo supinaá¹ƒ passati, so niddÄ• yanto, udÄ• hu jÄ• garanto {jaggant
passatÄ«â€™â€™ ti? ``yo so, mahÄ• rÄ• ja, supinaá¹ƒ passati, na so niddÄ• yanto passati,
passati. api ca okkante middhe asampatte bhavaá¹…ge etthantare supinaá¹ƒ passati. middh
mahÄ• rÄ• ja, cittaá¹ƒ bhavaá¹…gagataá¹ƒ hoti, bhavaá¹…gagataá¹ƒ cittaá¹ƒ nappavattati,
sukhadukkhaá¹ƒ nappajÄ• nÄ• ti, appaá¹-ivijÄ• nantassa supino na hoti, pavattamÄ• ne citt

``yathÄ• , mahÄ• rÄ• ja, timire andhakÄ• re appabhÄ• se suparisuddhepi Ä• dÄ• se chÄ• y
evameva kho, mahÄ• rÄ• ja, middhasamÄ• rÅ«á¸·he citte bhavaá¹…gagate tiá¹-á¹-hamÄ• n
appavattaá¹ƒ hoti, appavatte citte supinaá¹ƒ na passati \Be 289/. yathÄ• , mahÄ• rÄ• ja, Ä•

sarÄ«raá¹ƒ daá¹-á¹-habbaá¹ƒ; yathÄ• andhakÄ• ro, evaá¹ƒ middhaá¹ƒ daá¹-á¹-habbaá¹ƒ; y
cittaá¹ƒ daá¹-á¹-habbaá¹ƒ.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, mahikotthaá¹-assa sÅ«riyassa pabhÄ• na dissati santÄ
appavattÄ• hoti, appavattÄ• ya sÅ«riyarasmiyÄ• Ä• loko na hoti, evameva kho, mahÄ• rÄ•
cittaá¹ƒ bhavaá¹…gagataá¹ƒ hoti, bhavaá¹…gagataá¹ƒ cittaá¹ƒ nappavattati, appavatte citte
passati. yathÄ• , mahÄ• rÄ• ja, sÅ«riyo, evaá¹ƒ sarÄ«raá¹ƒ daá¹-á¹-habbaá¹ƒ; yathÄ• mahi
middhaá¹ƒ \Ee 300/ daá¹-á¹-habbaá¹ƒ; yathÄ• sÅ«riyarasmi, evaá¹ƒ cittaá¹ƒ daá¹-á¹-habba

``dvinnaá¹ƒ, mahÄ• rÄ• ja, santepi sarÄ«re cittaá¹ƒ appavattaá¹ƒ hoti, middhasamÄ• rÅ«á¸
santepi sarÄ«re cittaá¹ƒ appavattaá¹ƒ hoti, nirodhasamÄ• pannassa santepi sarÄ«re cittaá¹
jÄ• garantassa, mahÄ• rÄ• ja, cittaá¹ƒ lolaá¹ƒ hoti vivaá¹-aá¹ƒ pÄ• kaá¹-aá¹ƒ anibaddhaá¹ƒ,
nimittaá¹ƒ Ä• pÄ• taá¹ƒ na upeti. yathÄ• , mahÄ• rÄ• ja, purisaá¹ƒ vivaá¹-aá¹ƒ pÄ• kaá¹-aá¹
rahassakÄ• mÄ• parivajjenti, evameva kho, mahÄ• rÄ• ja, jÄ• garantassa dibbo attho Ä• pÄ
jÄ• garanto supinaá¹ƒ na passati. yathÄ• vÄ• pana, mahÄ• rÄ• ja, bhikkhuá¹ƒ bhinnÄ• jÄ«
pÄ• pamittaá¹ƒ dussÄ«laá¹ƒ kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ kusalÄ• bodhipakkhiyÄ• dhamm
evameva kho, mahÄ• rÄ• ja, jÄ• garantassa dibbo attho Ä• pÄ• taá¹ƒ na upeti, tasmÄ• jÄ•
passatÄ«â€™â€™ ti.

``bhante nÄ• gasena, atthi middhassa Ä• dimajjhapariyosÄ• naâ€™â€™ nti? ``Ä• ma, mah
Ä• dimajjhapariyosÄ• naâ€™â€™ nti. ``katamaá¹ƒ Ä• di, katamaá¹ƒ majjhaá¹ƒ, katamaá¹ƒ
mahÄ• rÄ• ja, kÄ• yassa onÄ• ho pariyonÄ• ho dubbalyaá¹ƒ mandatÄ• akammaÃ±Ã±atÄ•
yo, mahÄ• rÄ• ja, kapiniddÄ• pareto vokiá¹‡á¹‡akaá¹ƒ jaggati {vokiá¹‡á¹‡ataá¹ƒ gacchati (n
middhassa majjhaá¹ƒ; bhavaá¹…gagati pariyosanaá¹ƒ. majjhÅ«pagato, mahÄ• rÄ• ja, kapin
passati. yathÄ• , mahÄ• rÄ• ja, koci yatacÄ• rÄ« samÄ• hitacitto á¹-hitadhammo acalabuddh
vanamajjhogÄ• hitvÄ• sukhumaá¹ƒ atthaá¹ƒ cintayati, na ca so tattha middhaá¹ƒ okkamati,
ekaggacitto sukhumaá¹ƒ atthaá¹ƒ paá¹-ivijjhati, evameva kho, mahÄ• rÄ• ja, jÄ• garo na mi
majjhÅ«pagato kapiniddÄ• pareto supinaá¹ƒ \Ee 301/ passati. yathÄ• , mahÄ• rÄ• ja, kotÅ«
jÄ• garaá¹ƒ daá¹-á¹-habbaá¹ƒ; yathÄ• vivittaá¹ƒ vanaá¹ƒ, evaá¹ƒ kapiniddÄ• pareto daá¹-á¹
so kotÅ«halasaddaá¹ƒ ohÄ• ya middhaá¹ƒ vivajjetvÄ• majjhattabhÅ«to sukhumaá¹ƒ atthaá¹
jÄ• garo na middhasamÄ• panno kapiniddÄ• pareto supinaá¹ƒ passatÄ«â€™â€™ ti. ``sÄ• c
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

supinapaÃ±ho paÃ±camo.

6. akÄ• lamaraá¹‡apaÃ±ho

<6> ``bhante nÄ• gasena, ye te sattÄ• maranti, sabbe te kÄ• le yeva maranti, udÄ• hu akÄ

``atthi, mahÄ• rÄ• ja, kÄ• lepi maraá¹‡aá¹ƒ, atthi akÄ• lepi maraá¹‡aâ€™â€™ nti.

``bhante nÄ• gasena, ke kÄ• le maranti, ke akÄ• le marantÄ«â€™â€™ ti? ``diá¹-á¹-hapubb
ambarukkhÄ• vÄ• jamburukkhÄ• vÄ• , aÃ±Ã±asmÄ• vÄ• pana phalarukkhÄ• phalÄ• ni
cÄ• â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``yÄ• ni tÄ• ni, mahÄ• rÄ• ja, phalÄ• ni rukkha
kÄ• le yeva patanti, udÄ• hu akÄ• lepÄ«â€™â€™ ti? ``yÄ• ni tÄ• ni, bhante nÄ• gasena, ph
vilÄ«nÄ• ni patanti, sabbÄ• ni tÄ• ni kÄ• le patanti. yÄ• ni pana tÄ• ni avasesÄ• ni phalÄ• ni
kimividdhÄ• ni patanti, kÄ• nici laguá¸·ahatÄ• ni {sakuá¹‡apahatÄ• (Se), lakuá¹-ahatÄ• ni (
patanti, kÄ• nici vÄ• tappahatÄ• ni patanti, kÄ• nici antopÅ«tikÄ• ni hutvÄ• patanti, sabbÄ•
patantÄ«â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, ye te jarÄ• vegahatÄ• maranti, te yeva
keci kammappaá¹-ibÄ• á¸·hÄ• maranti, keci gatippaá¹-ibÄ• á¸·hÄ• maranti, keci kiriyappaá
marantÄ«â€™â€™ ti.

``bhante nÄ• gasena, ye te kammappaá¹-ibÄ• á¸·hÄ• maranti, yepi te gatippaá¹-ibÄ• á¸·hÄ
kiriyappaá¹-ibÄ• á¸·hÄ• maranti, yepi te jarÄ• vegappaá¹-ibÄ• á¸·hÄ• maranti, sabbe te kÄ
mÄ• tukucchigato marati, so tassa kÄ• lo, kÄ• le yeva so marati. yopi vijÄ• taghare marati, s
302/, sopi kÄ• le yeva marati. yopi mÄ• siko \Be 291/ marati ... pe ... yopi vassasatiko marat
kÄ• le yeva so marati, tena hi, bhante nÄ• gasena, akÄ• le maraá¹‡aá¹ƒ nÄ• ma na hoti, ye
kÄ• le yeva marantÄ«â€™â€™ ti.

``sattime \Ne 278/, mahÄ• rÄ• ja, vijjamÄ• nepi uttariá¹ƒ Ä• yusmiá¹ƒ akÄ• le maranti. katar
mahÄ• rÄ• ja, bhojanaá¹ƒ alabhamÄ• no upahatabbhantaro vijjamÄ• nepi uttariá¹ƒ Ä• yusm
pipÄ• sito, mahÄ• rÄ• ja, pÄ• nÄ«yaá¹ƒ alabhamÄ• no parisukkhahadayo vijjamÄ• nepi utta
marati, ahinÄ• daá¹-á¹-ho, mahÄ• rÄ• ja, visavegÄ• bhihato tikicchakaá¹ƒ alabhamÄ• no vi
Ä• yusmiá¹ƒ akÄ• le marati, visamÄ• sito, mahÄ• rÄ• ja, á¸• ayhantesu aá¹…gapaccaá¹…g
vijjamÄ• nepi uttariá¹ƒ Ä• yusmiá¹ƒ akÄ• le marati, aggigato, mahÄ• rÄ• ja, jhÄ• yamÄ• no
vijjamÄ• nepi uttariá¹ƒ Ä• yusmiá¹ƒ akÄ• le marati, udakagato, mahÄ• rÄ• ja, patiá¹-á¹-haá¹
vijjamÄ• nepi uttariá¹ƒ Ä• yusmiá¹ƒ akÄ• le marati, sattihato, mahÄ• rÄ• ja, Ä• bÄ• dhiko bh
vijjamÄ• nepi uttariá¹ƒ Ä• yusmiá¹ƒ akÄ• le marati, ime kho, mahÄ• rÄ• ja, satta vijjamÄ• ne
akÄ• le maranti. tatrÄ• pÄ• haá¹ƒ, mahÄ• rÄ• ja, ekaá¹ƒsena vadÄ• mi.

``aá¹-á¹-havidhena, mahÄ• rÄ• ja, sattÄ• naá¹ƒ kÄ• laá¹…kiriyÄ• hoti, vÄ• tasamuá¹-á¹-hÄ
pittasamuá¹-á¹-hÄ• nena semhasamuá¹-á¹-hÄ• nena sannipÄ• tikena utuvipariá¹‡Ä• mena
kammavipÄ• kena, mahÄ• rÄ• ja, sattÄ• naá¹ƒ kÄ• laá¹…kiriyÄ• hoti. tatra, mahÄ• rÄ• ja,
kÄ• laá¹…kiriyÄ• , sÄ• yeva tattha sÄ• mayikÄ• {sÄ• mÄ• yikÄ• (Katthaci) } kÄ• laá¹…kiri
kÄ• laá¹…kiriyÄ• ti. bhavati ca ---

`` `jighacchÄ• ya pipÄ• sÄ• ya, ahidaá¹-á¹-hÄ• {ahidaá¹-á¹-ho (Ce), ahinÄ• daá¹-á¹-ho (Ee)

aggiudakasattÄ«hi, akÄ• le tattha mÄ«yati.

vÄ• tapittena \Ee 303/ semhena, sannipÄ• tenutÅ«hi ca.

visamopakkamakammehi, akÄ• le tattha mÄ«yatÄ«â€™ ti ||

``keci \Be 292/, mahÄ• rÄ• ja, sattÄ• pubbe katena tena tena akusalakammavipÄ• kena m
yo pubbe pare jighacchÄ• ya mÄ• reti, so bahÅ«ni vassasatasahassÄ• ni jighacchÄ• ya par
parikilanto sukkhamilÄ• tahadayo bubhukkhito {sukkhito (Ce Ee Katthaci) } visukkhito jhÄ• y
pariá¸• ayhanto jighacchÄ• ya yeva marati daharopi majjhimopi mahallakopi, idampi tassa s

``yo pubbe pare pipÄ• sÄ• ya mÄ• reti, so bahÅ«ni vassasatasahassÄ• ni peto hutvÄ• nijjh
samÄ• no lÅ«kho kiso parisukkhitahadayo pipÄ• sÄ• ya yeva marati daharopi majjhimopi m
sÄ• mayikamaraá¹‡aá¹ƒ.

``yo pubbe pare ahinÄ• á¸• aá¹ƒsÄ• petvÄ• mÄ• reti, so bahÅ«ni vassasatasahassÄ• ni a
ajagaramukhaá¹ƒ kaá¹‡hasappamukheneva kaá¹‡hasappamukhaá¹ƒ parivattitvÄ• tehi khÄ
daá¹-á¹-ho yeva marati daharopi majjhimopi mahallakopi, idampi tassa sÄ• mayikamaraá¹‡a

``yo pubbe pare visaá¹ƒ datvÄ• mÄ• reti, so bahÅ«ni vassasatasahassÄ• ni á¸• ayhantehi
bhijjamÄ• nena sarÄ«rena kuá¹‡apagandhaá¹ƒ vÄ• yanto viseneva marati daharopi majjhim
tassa sÄ• mayikamaraá¹‡aá¹ƒ.

``yo pubbe pare agginÄ• mÄ• reti, so bahÅ«ni vassasatasahassÄ• ni aá¹…gÄ• rapabbater
yamavisayeneva yamavisayaá¹ƒ parivattitvÄ• daá¸• á¸• havidaá¸• á¸• hagatto agginÄ• yev
malallakopi, idampi tassa sÄ• mayikamaraá¹‡aá¹ƒ.

``yo pubbe pare udakena mÄ• reti, so bahÅ«ni vassasatasahassÄ• ni hataviluttabhaggadul
{khubhitacitto (Ce Ee) } udakeneva {udake yeva (bahÅ«su) } marati daharopi majjhimopi ma
tassa sÄ• mayikamaraá¹‡aá¹ƒ.

``yo pubbe pare sattiyÄ• mÄ• reti, so \Ee 304/ bahÅ«ni vassasatasahassÄ• ni
chinnabhinnakoá¹-á¹-itavikoá¹-á¹-ito sattimukhasamÄ• hato sattiyÄ• yeva marati daharopi m
idampi tassa sÄ• mayikamaraá¹‡aá¹ƒâ€™â€™.

``bhante \Be 293/ nÄ• gasena, akÄ• le maraá¹‡aá¹ƒ atthÄ«ti yaá¹ƒ vadeti, iá¹…gha me tvaa
atidisÄ• tiâ€™â€™. ``yathÄ• , mahÄ• rÄ• ja, mahatimahÄ• aggikkhandho Ä• dinnatiá¹‡akaa

pariyÄ• dinnabhakkho upÄ• dÄ• nasaá¹…khayÄ• nibbÄ• yati, so aggi vuccati `anÄ«tiko an
nÄ• mÄ• â€™ ti, evameva kho, mahÄ• rÄ• ja, yo koci bahÅ«ni divasasahassÄ• ni jÄ«vitvÄ•
anÄ«tiko anupaddavo marati, so vuccati `samaye maraá¹‡amupagatoâ€™ ti.

``yathÄ• \Ne 280/ vÄ• pana, mahÄ• rÄ• ja, mahatimahÄ• aggikkhandho Ä• dinnatiá¹‡akaa
taá¹ƒ apariyÄ• dinne yeva tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• se mahatimahÄ• megho abhippa
kho, mahÄ• rÄ• ja, mahÄ• aggikkhandho samaye nibbuto nÄ• ma hotÄ«â€™â€™ ti? ``na h
so, mahÄ• rÄ• ja, pacchimo aggikkhandho purimakena aggikkhandhena samasamagatiko n
``Ä• gantukena, bhante, meghena paá¹-ipÄ«á¸·ito so aggikkhandho asamaye nibbutoâ€™â
mahÄ• rÄ• ja, yo koci akÄ• le marati, so Ä• gantukena rogena paá¹-ipÄ«á¸·ito vÄ• tasamuá
pittasamuá¹-á¹-hÄ• nena vÄ• semhasamuá¹-á¹-hÄ• nena vÄ• sannipÄ• tikena vÄ• utupari
visamaparihÄ• rajena vÄ• opakkamikena vÄ• jighacchÄ• ya vÄ• pipÄ• sÄ• ya vÄ• sappa
vÄ• agginÄ• vÄ• udakena vÄ• sattivegappaá¹-ipÄ«á¸·ito vÄ• akÄ• le marati. idamettha, n
yena kÄ• raá¹‡ena akÄ• le maraá¹‡aá¹ƒ atthi.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, gagane mahatimahÄ• valÄ• hako uá¹-á¹-hahitvÄ• ninna
abhivassati, so vuccati `megho anÄ«tiko anupaddavo vassatÄ«â€™ ti. evameva kho, mahÄ
jÄ«vitvÄ• jarÄ• jiá¹‡á¹‡o Ä• yukkhayÄ• \Ee 305/ anÄ«tiko anupaddavo marati, so vuccati `
maraá¹‡amupagatoâ€™ ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, gagane mahatimahÄ• valÄ• hako uá¹-á¹-hahitvÄ• antar
abbhatthaá¹ƒ gaccheyya, api nu kho so, mahÄ• rÄ• ja, mahÄ• valÄ• hako samaye vigato nÄ
bhanteâ€™â€™ ti. ``kissa pana so, mahÄ• rÄ• ja, pacchimo valÄ• hako purimena valÄ• hak
nÄ• hosÄ«â€™â€™ ti? ``Ä• gantukena, bhante, vÄ• tena paá¹-ipÄ«á¸·ito so valÄ• hako asa
ti \Be 294/. ``evameva kho, mahÄ• rÄ• ja, yo koci akÄ• le marati, so Ä• gantukena rogena p
vÄ• tasamuá¹-á¹-hÄ• nena vÄ• ... pe ... sattivegappaá¹-ipÄ«á¸·ito vÄ• akÄ• le marati. idam
kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena akÄ• le maraá¹‡aá¹ƒ atthÄ«ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, balavÄ• Ä• sÄ«viso kupito kiÃ±cideva purisaá¹ƒ á¸• aá
visaá¹ƒ anÄ«tikaá¹ƒ anupaddavaá¹ƒ maraá¹‡aá¹ƒ pÄ• peyya, taá¹ƒ visaá¹ƒ vuccati `anÄ«tik
koá¹-igataâ€™ nti. evameva kho, mahÄ• rÄ• ja, yo koci ciraá¹ƒ jÄ«vitvÄ• jarÄ• jiá¹‡á¹‡o Ä•
anupaddavo marati, so vuccati `anÄ«tiko anupaddavo jÄ«vitakoá¹-igato sÄ• mayikaá¹ƒ mara

``yathÄ• \Ne 281/ vÄ• pana, mahÄ• rÄ• ja, balavatÄ• Ä• sÄ«visena daá¹-á¹-hassa antarÄ
agadaá¹ƒ datvÄ• avisaá¹ƒ kareyya, api nu kho taá¹ƒ, mahÄ• rÄ• ja, visaá¹ƒ samaye vigataa
``na hi bhanteâ€™â€™ ti. ``kissa pana taá¹ƒ, mahÄ• rÄ• ja, pacchimaá¹ƒ visaá¹ƒ purimaken
samasamagatikaá¹ƒ nÄ• hosÄ«â€™â€™ ti? ``Ä• gantukena, bhante, agadena paá¹-ipÄ«á¸·
yeva vigataâ€™â€™ nti. ``evameva kho, mahÄ• rÄ• ja, yo koci akÄ• le marati, so Ä• gantuk

vÄ• tasamuá¹-á¹-hÄ• nena vÄ• ... pe ... sattivegappaá¹-ipÄ«á¸·ito vÄ• akÄ• le marati. idam
kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena akÄ• le maraá¹‡aá¹ƒ atthÄ«ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, issÄ• so saraá¹ƒ pÄ• teyya, sace \Ee 306/ so saro
yathÄ• gatigamanapathamatthakaá¹ƒ gacchati, so saro vuccati `anÄ«tiko anupaddavo
yathÄ• gatigamanapathamatthakaá¹ƒ gato nÄ• mÄ• â€™ ti. evameva kho, mahÄ• rÄ• ja, yo
jarÄ• jiá¹‡á¹‡o Ä• yukkhayÄ• anÄ«tiko anupaddavo marati, so vuccati `anÄ«tiko anupadda
maraá¹‡amupagatoâ€™ ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, issÄ• so saraá¹ƒ pÄ• teyya, tassa taá¹ƒ saraá¹ƒ tasmiá
gaá¹‡heyya, api nu kho so, mahÄ• rÄ• ja, saro yathÄ• gatigamanapathamatthakaá¹ƒ gato n
hi, bhanteâ€™â€™ ti. ``kissa pana so, mahÄ• rÄ• ja, pacchimo saro purimakena sarena sa
nÄ• hosÄ«â€™â€™ ti? ``Ä• gantukena, bhante, gahaá¹‡ena tassa sarassa \Be 295/ gamar
``evameva kho, mahÄ• rÄ• ja, yo koci akÄ• le marati, so Ä• gantukena rogena paá¹-ipÄ«á¸·
vÄ• ... pe ... sattivegappaá¹-ipÄ«á¸·ito vÄ• akÄ• le marati. idamettha, mahÄ• rÄ• ja, kÄ• ra
kÄ• raá¹‡ena akÄ• le maraá¹‡aá¹ƒ atthÄ«ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, yo koci lohamayaá¹ƒ bhÄ• janaá¹ƒ Ä• koá¹-eyya, tassa
nibbattitvÄ• yathÄ• gatigamanapathamatthakaá¹ƒ gacchati, so saddo vuccati `anÄ«tiko anu
yathÄ• gatigamanapathamatthakaá¹ƒ gato nÄ• mÄ• â€™ ti. evameva kho, mahÄ• rÄ• ja, yo
jÄ«vitvÄ• jarÄ• jiá¹‡á¹‡o Ä• yukkhayÄ• anÄ«tiko anupaddavo marati, so vuccati `anÄ«tiko
maraá¹‡amupÄ• gatoâ€™ ti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, yo koci lohamayaá¹ƒ bhÄ• janaá¹ƒ Ä• koá¹-eyya, tassa
nibbatteyya, nibbatte sadde adÅ«ragate koci Ä• maseyya, saha Ä• masanena saddo nirujjh
so, mahÄ• rÄ• ja, saddo yathÄ• gatigamanapathamatthakaá¹ƒ gato nÄ• ma hotÄ«â€™â€™
``kissa pana, mahÄ• rÄ• ja, pacchimo saddo purimakena saddena samasamagatiko nÄ• ho
bhante, Ä• masanena so saddo uparatoâ€™â€™ ti \Ee 307/. ``evameva kho, mahÄ• rÄ• ja,
Ä• gantukena rogena paá¹-ipÄ«á¸·ito vÄ• tasamuá¹-á¹-hÄ• nena vÄ• ... pe ... sattivegappaá
marati. idamettha mahÄ• rÄ• ja kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena akÄ• le maraá¹‡aá¹ƒ att

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, khette suvirÅ«á¸·haá¹ƒ dhaÃ±Ã±abÄ«jaá¹ƒ sammÄ• pa
otatavitataÄ• kiá¹‡á¹‡abahuphalaá¹ƒ hutvÄ• {uá¹-á¹-hitaÄ• kiá¹‡á¹‡abahuphalaá¹ƒ bhavitvÄ
sassuá¹-á¹-hÄ• nasamayaá¹ƒ pÄ• puá¹‡Ä• ti, taá¹ƒ dhaÃ±Ã±aá¹ƒ vuccati `anÄ«tikamanupa
nÄ• ma hotÄ«â€™ ti. evameva kho, mahÄ• rÄ• ja, yo koci bahÅ«ni divasasahassÄ• ni jÄ«v
Ä• yukkhayÄ• anÄ«tiko anupaddavo marati, so vuccati `anÄ«tiko anupaddavo samaye mar

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, khette suvirÅ«á¸·haá¹ƒ dhaÃ±Ã±abÄ«jaá¹ƒ udakena vik

taá¹ƒ, mahÄ• rÄ• ja, dhaÃ±Ã±aá¹ƒ asamayasampattaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti? ``na \B
``kissa pana taá¹ƒ, mahÄ• rÄ• ja, pacchimaá¹ƒ dhaÃ±Ã±aá¹ƒ purimakena dhaÃ±Ã±ena sam
ti? ``Ä• gantukena, bhante, uá¹‡hena paá¹-ipÄ«á¸·itaá¹ƒ taá¹ƒ dhaÃ±Ã±aá¹ƒ mataâ€™â€™
mahÄ• rÄ• ja, yo koci akÄ• le marati, so Ä• gantukena rogena paá¹-ipÄ«á¸·ito vÄ• tasamuá
sattivegappaá¹-ipÄ«á¸·ito vÄ• akÄ• le marati. idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena
maraá¹‡aá¹ƒ atthÄ«ti.

``sutapubbaá¹ƒ pana tayÄ• , mahÄ• rÄ• ja, `sampannataruá¹‡asassaá¹ƒ kimayo uá¹-á¹-hah
nÄ• sentÄ«â€™â€™ â€™ ti? ``sutapubbaÃ±ceva taá¹ƒ, bhante, amhehi diá¹-á¹-hapubbaÃ±
taá¹ƒ, mahÄ• rÄ• ja, sassaá¹ƒ kÄ• le naá¹-á¹-haá¹ƒ, udÄ• hu akÄ• le naá¹-á¹-haâ€™â€™ n
kho taá¹ƒ, bhante, sassaá¹ƒ kimayo na khÄ• deyyuá¹ƒ, sassuddharaá¹‡asamayaá¹ƒ pÄ• pu
pana, mahÄ• rÄ• ja, Ä• gantukena upaghÄ• tena sassaá¹ƒ vinassati, nirupaghÄ• taá¹ƒ sass
sassuddharaá¹‡asamayaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``ev
yo koci akÄ• le marati, so Ä• gantukena rogena paá¹-ipÄ«á¸·ito vÄ• tasamuá¹-á¹-hÄ• nena v
sattivegappaá¹-ipÄ«á¸·ito vÄ• marati. idamettha, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yena kÄ• ra
atthÄ«ti.

``sutapubbaá¹ƒ \Ne 283/ pana tayÄ• , mahÄ• rÄ• ja, `sampanne sasse phalabhÄ• ranamite
karakavassaá¹ƒ nÄ• ma vassajÄ• ti nipatitvÄ• vinÄ• seti aphalaá¹ƒ karotÄ«â€™ ti? ``sutap
amhehi diá¹-á¹-hapubbaÃ±cÄ• â€™â€™ ti. ``api nu kho taá¹ƒ, mahÄ• rÄ• ja, sassaá¹ƒ kÄ•
akÄ• le naá¹-á¹-haâ€™â€™ nti? ``akÄ• le, bhante, yadi kho taá¹ƒ, bhante, sassaá¹ƒ karaka
sassuddharaá¹‡asamayaá¹ƒ pÄ• puá¹‡eyyÄ• â€™â€™ ti. ``kiá¹ƒ pana, mahÄ• rÄ• ja, Ä• ga
vinassati, nirupaghÄ• taá¹ƒ sassaá¹ƒ sassuddharaá¹‡asamayaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™
``evameva kho, mahÄ• rÄ• ja, yo koci akÄ• le marati, so Ä• gantukena rogena paá¹-ipÄ«á¸·
vÄ• pittasamuá¹-á¹-hÄ• nena vÄ• semhasamuá¹-á¹-hÄ• nena vÄ• sannipÄ• tikena vÄ• ut
visamaparihÄ• rajena vÄ• opakkamikena vÄ• jighacchÄ• ya vÄ• pipÄ• sÄ• ya vÄ• sappa
vÄ• agginÄ• vÄ• udakena vÄ• sattivegappaá¹-ipÄ«á¸·ito vÄ• akÄ• le marati. yadi pana Ä
paá¹-ipÄ«á¸·ito na bhaveyya, samayeva maraá¹‡aá¹ƒ pÄ• puá¹‡eyya. idamettha, mahÄ• rÄ
kÄ• raá¹‡ena akÄ• le maraá¹‡aá¹ƒ atthÄ«â€™â€™ ti.

``acchariyaá¹ƒ \Be 297/, bhante nÄ• gasena, abbhutaá¹ƒ bhante nÄ• gasena, sudassitaá¹ƒ
sudassitaá¹ƒ opammaá¹ƒ akÄ• le maraá¹‡assa paridÄ«panÄ• ya, `atthi akÄ• le maraá¹‡aâ€
pÄ• kaá¹-aá¹ƒ kataá¹ƒ vibhÅ«taá¹ƒ kataá¹ƒ, acittavikkhittakopi, bhante nÄ• gasena, manujo
opammena niá¹-á¹-haá¹ƒ gaccheyya `atthi akÄ• le maraá¹‡aâ€™ nti \Ee 309/, kiá¹ƒ pana m
paá¹-hamopammenevÄ• haá¹ƒ, bhante, saÃ±Ã±atto `atthi akÄ• le maraá¹‡aâ€™ nti, api ca
sotukÄ• mo na sampaá¹-icchiâ€™â€™ nti.

akÄ• lamaraá¹‡apaÃ±ho chaá¹-á¹-ho.

7. cetiyapÄ• á¹-ihÄ• riyapaÃ±ho

<7> ``bhante nÄ• gasena, sabbesaá¹ƒ parinibbutÄ• naá¹ƒ cetiye pÄ• á¹-ihÄ«raá¹ƒ hoti, udÄ
hotÄ«â€™â€™ ti? ``ekaccÄ• naá¹ƒ, mahÄ• rÄ• ja, hoti, ekaccÄ• naá¹ƒ na hotÄ«â€™â€™ t
katamesaá¹ƒ na hotÄ«â€™â€™ ti? ``tiá¹‡á¹‡annaá¹ƒ, mahÄ• rÄ• ja, aÃ±Ã±atarassa adhiá¹
cetiye pÄ• á¹-ihÄ«raá¹ƒ hoti. katamesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ? idha, mahÄ• rÄ• ja, arahÄ• de
anukampÄ• ya \Ne 284/ tiá¹-á¹-hantova adhiá¹-á¹-hÄ• ti `evaá¹ƒnÄ• ma cetiye pÄ• á¹-ihÄ«ra
adhiá¹-á¹-hÄ• navasena cetiye pÄ• á¹-ihÄ«raá¹ƒ hoti, evaá¹ƒ arahato adhiá¹-á¹-hÄ• navasen
pÄ• á¹-ihÄ«raá¹ƒ hoti.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, devatÄ• manussÄ• naá¹ƒ anukampÄ• ya parinibbutassa
dassenti `iminÄ• pÄ• á¹-ihÄ«rena saddhammo niccasampaggahito bhavissati, manussÄ• c
abhivaá¸• á¸• hissantÄ«â€™ ti, evaá¹ƒ devatÄ• naá¹ƒ adhiá¹-á¹-hÄ• navasena parinibbutas
hoti.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, itthÄ« vÄ• puriso vÄ• saddho pasanno paá¹‡á¸• ito byatt
buddhisampanno yoniso cintayitvÄ• gandhaá¹ƒ vÄ• mÄ• laá¹ƒ vÄ• dussaá¹ƒ vÄ• aÃ±Ã±a
adhiá¹-á¹-hahitvÄ• cetiye ukkhipati `evaá¹ƒnÄ• ma hotÅ«â€™ ti, tassapi adhiá¹-á¹-hÄ• nava
cetiye pÄ• á¹-ihÄ«raá¹ƒ hoti, evaá¹ƒ manussÄ• naá¹ƒ adhiá¹-á¹-hÄ• navasena parinibbutass
hoti.

``imesaá¹ƒ \Be 298/ kho, mahÄ• rÄ• ja, tiá¹‡á¹‡annaá¹ƒ aÃ±Ã±atarassa adhiá¹-á¹-hÄ• nava
cetiye pÄ• á¹-ihÄ«raá¹ƒ hoti.

``yadi, mahÄ• rÄ• ja, tesaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na hoti, khÄ«á¹‡Ä• savassapi chaá¸·abh
cetovasippattassa cetiye pÄ• á¹-ihÄ«raá¹ƒ na hoti, asatipi \Ee 310/, mahÄ• rÄ• ja, pÄ• á¹-ih
suparisuddhaá¹ƒ okappetabbaá¹ƒ niá¹-á¹-haá¹ƒ gantabbaá¹ƒ saddahitabbaá¹ƒ `suparinibbu
buddhaputtoâ€™â€™ â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-

cetiyapÄ• á¹-ihÄ• riyapaÃ±ho sattamo.

8. dhammÄ• bhisamayapaÃ±ho

<8> ``bhante nÄ• gasena, ye te sammÄ• paá¹-ipajjanti, tesaá¹ƒ sabbesaá¹ƒ yeva dhammÄ
kassaci na hotÄ«â€™â€™ ti? ``kassaci, mahÄ• rÄ• ja, hoti, kassaci na hotÄ«â€™â€™ ti. ``
na hotÄ«â€™â€™ ti? ``tiracchÄ• nagatassa, mahÄ• rÄ• ja, suppaá¹-ipannassÄ• pi dhammÄ
pettivisayÅ«papannassa ... pe ... micchÄ• diá¹-á¹-hikassa ... pe ... kuhakassa ... pe ... mÄ• t

pe ... pitughÄ• takassa ... pe ... arahantaghÄ• takassa ... pe ... saá¹…ghabhedakassa ... pe
lohituppÄ• dakassa ... pe ... theyyasaá¹ƒvÄ• sakassa ... pe ... titthiyapakkantassa ... pe ...
bhikkhunidÅ«sakassa ... pe ... terasannaá¹ƒ garukÄ• pattÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• pajjitv
pe ... paá¹‡á¸• akassa ... pe ... ubhatobyaÃ±janakassa suppaá¹-ipannassÄ• pi dhammÄ• bh
yopi manussadaharako Å«nakasattavassiko, tassa suppaá¹-ipannassÄ• pi dhammÄ• bhisam
mahÄ• rÄ• ja, soá¸·asannaá¹ƒ puggalÄ• naá¹ƒ suppaá¹-ipannÄ• nampi dhammÄ• bhisamay

``bhante nÄ• gasena, ye te pannarasa puggalÄ• viruddhÄ• yeva, tesaá¹ƒ dhammÄ• bhisa
atha kena kÄ• raá¹‡ena manussadaharakassa Å«nakasattavassikassa suppaá¹-ipannassÄ•
ettha tÄ• va paÃ±ho bhavati `nanu nÄ• ma daharakassa na rÄ• go hoti, na doso hoti, na mo
na micchÄ• diá¹-á¹-hi hoti, na arati hoti, na kÄ• mavitakko hoti, amissito kilesehi, so nÄ• ma
patto ca arahati ca cattÄ• ri saccÄ• ni ekapaá¹-ivedhena paá¹-ivijjhituâ€™â€™ â€™ nti.

``taÃ±Ã±evettha \Ee 311/, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ, yenÄ• haá¹ƒ kÄ• raá¹‡ena bhaá¹‡
`Å«nakasattavassikassa suppaá¹-ipannassÄ• pi dhammÄ• bhisamayo na hotÄ«â€™ ti. yadi
Å«nakasattavassiko rajanÄ«ye rajjeyya, dussanÄ«ye dusseyya, mohanÄ«ye muyheyya, ma
diá¹-á¹-hiá¹ƒ vijÄ• neyya, ratiÃ±ca aratiÃ±ca vijÄ• neyya, kusalÄ• kusalaá¹ƒ vitakkeyya, bha
dhammÄ• bhisamayo, api ca, mahÄ• rÄ• ja, Å«nakasattavassikassa cittaá¹ƒ abalaá¹ƒ dubb
thokaá¹ƒ mandaá¹ƒ avibhÅ«taá¹ƒ, asaá¹…khatÄ• nibbÄ• nadhÄ• tu garukÄ• bhÄ• rikÄ• v
Å«nakasattavassiko, mahÄ• rÄ• ja, tena dubbalena cittena parittakena mandena avibhÅ«te
bhÄ• rikaá¹ƒ vipulaá¹ƒ mahatiá¹ƒ asaá¹…khataá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ paá¹-ivijjhituá¹ƒ.

``yathÄ• , mahÄ• rÄ• ja, sinerupabbatarÄ• jÄ• garuko bhÄ• riko vipulo mahanto, api nu kho
puriso attano pÄ• katikena thÄ• mabalavÄ«riyena sakkuá¹‡eyya sinerupabbatarÄ• jÄ• naá¹
hi, bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena mahÄ• rÄ• jÄ• â€™â€™ ti? ``dubbalattÄ• , bhan
sinerupabbatarÄ• jassÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, Å«nakasattavassikassa
parittaá¹ƒ appaá¹ƒ thokaá¹ƒ mandaá¹ƒ avibhÅ«taá¹ƒ, asaá¹…khatÄ• nibbÄ• nadhÄ• tu \Ne
vipulÄ• mahatÄ«. Å«nakasattavassiko tena dubbalena cittena parittena mandena avibhÅ«te
bhÄ• rikaá¹ƒ vipulaá¹ƒ mahatiá¹ƒ asaá¹…khataá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ paá¹-ivijjhituá¹ƒ, ten
Å«nakasattavassikassa suppaá¹-ipannassÄ• pi dhammÄ• bhisamayo na hoti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, ayaá¹ƒ mahÄ• pathavÄ« dÄ«ghÄ• Ä• yatÄ• puthulÄ•
vitthiá¹‡á¹‡Ä• vipulÄ• mahantÄ• , api nu kho taá¹ƒ, mahÄ• rÄ• ja, mahÄ• pathaviá¹ƒ sakkÄ
udakabindukena temetvÄ• udakacikkhallaá¹ƒ kÄ• tuâ€™â€™ nti? ``na hi, bhanteâ€™â€™
mahÄ• rÄ• jÄ• â€™â€™ ti? ``parittattÄ• , bhante, udakabindussa, mahantattÄ• mahÄ• pat
kho, mahÄ• rÄ• ja, Å«nakasattavassikassa cittaá¹ƒ abalaá¹ƒ \Ee 312/ dubbalaá¹ƒ parittaá¹ƒ
mandaá¹ƒ avibhÅ«taá¹ƒ, asaá¹…khatÄ• nibbÄ• nadhÄ• tu dÄ«ghÄ• Ä• yatÄ• puthulÄ• vi
vipulÄ• mahantÄ• . Å«nakasattavassiko tena dubbalena cittena parittakena mandena avibh

mahatiá¹ƒ asaá¹…khataá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ \Be 300/ paá¹-ivijjhituá¹ƒ, tena kÄ• raá¹‡en
suppaá¹-ipannassÄ• pi dhammÄ• bhisamayo na hoti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, abaladubbalaparittaappathokamandaggi bhaveyya, api
tÄ• vatakena mandena agginÄ• sakkÄ• sadevake loke andhakÄ• raá¹ƒ vidhamitvÄ• Ä• lo
hi, bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena mahÄ• rÄ• jÄ• â€™â€™ ti? ``mandattÄ• , bhant
mahantattÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, Å«nakasattavassikassa cittaá¹ƒ ab
appaá¹ƒ thokaá¹ƒ mandaá¹ƒ avibhÅ«taá¹ƒ, mahatÄ• ca avijjandhakÄ• rena pihitaá¹ƒ. tasm
Ã±Ä• á¹‡Ä• lokaá¹ƒ dassayituá¹ƒ, tena kÄ• raá¹‡ena Å«nakasattavassikassa suppaá¹-ipann
hoti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, Ä• turo kiso aá¹‡uparimitakÄ• yo sÄ• lakakimi hatthinÄ•
navÄ• yataá¹ƒ tivitthataá¹ƒ dasapariá¹‡Ä• haá¹ƒ aá¹-á¹-haratanikaá¹ƒ sakaá¹-á¹-hÄ• namup
parikaá¸• á¸• heyya, api nu kho so, mahÄ• rÄ• ja, sÄ• lakakimi sakkuá¹‡eyya taá¹ƒ hatthinÄ
``na hi, bhanteâ€™â€™ ti. ``kena kÄ• raá¹‡ena, mahÄ• rÄ• jÄ• â€™â€™ ti? ``parittattÄ• , b
mahantattÄ• hatthinÄ• gassÄ• â€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, Å«nakasattavass
dubbalaá¹ƒ parittaá¹ƒ appaá¹ƒ thokaá¹ƒ mandaá¹ƒ avibhÅ«taá¹ƒ, mahatÄ« asaá¹…khatÄ•
dubbalena cittena parittakena mandena avibhÅ«tena na sakkoti mahatiá¹ƒ asaá¹…khataá¹ƒ
287/ paá¹-ivijjhituá¹ƒ, tena kÄ• raá¹‡ena Å«nakasattavassikassa suppaá¹-ipannassÄ• pi dha
hotÄ«â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«

dhammÄ• bhisamayapaÃ±ho aá¹-á¹-hamo.

9. ekantasukhanibbÄ• napaÃ±ho

<9> ``bhante \Ee 313/ nÄ• gasena, kiá¹ƒ ekantasukhaá¹ƒ nibbÄ• naá¹ƒ, udÄ• hu dukkhena
``ekantasukhaá¹ƒ, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ, dukkhena amissaâ€™â€™ nti.

``na mayaá¹ƒ taá¹ƒ, bhante nÄ• gasena, vacanaá¹ƒ saddahÄ• ma `ekantasukhaá¹ƒ nibbÄ•
mayaá¹ƒ, bhante nÄ• gasena, paccema `nibbÄ• naá¹ƒ dukkhena missaâ€™ nti, kÄ• raá¹‡a
`nibbÄ• naá¹ƒ dukkhena missaâ€™ nti. katamaá¹ƒ ettha kÄ• raá¹‡aá¹ƒ \Be 301/? ye te, bha
nibbÄ• naá¹ƒ pariyesanti, tesaá¹ƒ dissati kÄ• yassa ca cittassa ca Ä• tÄ• po paritÄ• po
á¹-hÄ• nacaá¹…kamanisajjÄ• sayanÄ• hÄ• rapariggaho middhassa ca uparodho Ä• yatanÄ
dhanadhaÃ±Ã±apiyaÃ±Ä• timittappajahanaá¹ƒ. ye keci loke sukhitÄ• sukhasamappitÄ• , te
kÄ• maguá¹‡ehi Ä• yatane ramenti brÅ«henti, manÄ• pikamanÄ• pikabahuvidhasubhanimit
brÅ«henti, manÄ• pikamanÄ• pikagÄ«tavÄ• ditabahuvidhasubhanimittena saddena sotaá¹ƒ
manÄ• pikamanÄ• pikapupphaphalapattatacamÅ«lasÄ• rabahuvidhasubhanimittena gandh
manÄ• pikamanÄ• pikakhajjabhojjaleyyapeyyasÄ• yanÄ«yabahuvidhasubhanimittena rasen

manÄ• pikamanÄ• pikasaá¹‡hasukhumamudumaddavabahuvidhasubhanimittena phassena
manÄ• pikamanÄ• pikakalyÄ• á¹‡apÄ• pakasubhÄ• subhabahuvidhavitakkamanasikÄ• rena
taá¹ƒ cakkhusotaghÄ• najivhÄ• kÄ• yamanobrÅ«hanaá¹ƒ hanatha upahanatha, chindatha u
uparundhatha. tena kÄ• yopi paritapati, cittampi paritapati, kÄ• ye paritatte kÄ• yikadukkhav
citte paritatte cetasikadukkhavedanaá¹ƒ vedayati. nanu mÄ• gaá¹‡á¸• iyopi {mÄ• gandiyopi
bhagavantaá¹ƒ garahamÄ• no evamÄ• ha \Ee 314/ `bhÅ«nahu {bhÅ«tahacco (Ee), bhÅ«na
gotamoâ€™ ti. idamettha kÄ• raá¹‡aá¹ƒ, yenÄ• haá¹ƒ kÄ• raá¹‡ena brÅ«mi `nibbÄ• naá¹ƒ c

``na hi, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ dukkhena missaá¹ƒ, ekantasukhaá¹ƒ nibbÄ• naá¹ƒ. yaa
\Ne 288/, brÅ«si `nibbÄ• naá¹ƒ dukkhaâ€™ nti, netaá¹ƒ dukkhaá¹ƒ nibbÄ• naá¹ƒ nÄ• ma, ni
sacchikiriyÄ• ya pubbabhÄ• go eso, nibbÄ• napariyesanaá¹ƒ etaá¹ƒ, ekantasukhaá¹ƒ yeva,
na dukkhena missaá¹ƒ. ettha kÄ• raá¹‡aá¹ƒ vadÄ• mi. atthi, mahÄ• rÄ• ja, rÄ• jÅ«naá¹ƒ rajj
ti? ``Ä• ma, bhante, atthi rÄ• jÅ«naá¹ƒ rajjasukhaâ€™â€™ nti. ``api nu kho taá¹ƒ, mahÄ• rÄ
dukkhena missaâ€™â€™ nti? ``na hi, bhanteâ€™â€™ ti. ``kissa pana te, mahÄ• rÄ• ja, rÄ•
tesaá¹ƒ paccantanissitÄ• naá¹ƒ paá¹-isedhÄ• ya amaccehi pariá¹‡Ä• yakehi bhaá¹-ehi balat
pavÄ• saá¹ƒ gantvÄ• á¸• aá¹ƒsamakasavÄ• tÄ• tapapaá¹-ipÄ«á¸·itÄ• samavisame paridhÄ
karonti, jÄ«vitasaá¹ƒsayaÃ±ca pÄ• puá¹‡antÄ«â€™â€™ ti? ``netaá¹ƒ, bhante nÄ• gasena,
rajjasukhassa pariyesanÄ• ya pubbabhÄ• go eso, dukkhena, bhante nÄ• gasena, rÄ• jÄ• no
pariyesitvÄ• rajjasukhaá¹ƒ anubhavanti, evaá¹ƒ, bhante nÄ• gasena, rajjasukhaá¹ƒ dukkhe
taá¹ƒ rajjasukhaá¹ƒ, aÃ±Ã±aá¹ƒ dukkhaâ€™â€™ nti. ``evameva kho, mahÄ• rÄ• ja, ekantas
dukkhena missaá¹ƒ. ye pana taá¹ƒ nibbÄ• naá¹ƒ pariyesanti, te kÄ• yaÃ±ca cittaÃ±ca Ä• tÄ
á¹-hÄ• nacaá¹…kamanisajjÄ• sayanÄ• hÄ• raá¹ƒ pariggahetvÄ• middhaá¹ƒ uparundhitvÄ•
kÄ• yaÃ±ca jÄ«vitaÃ±ca pariccajitvÄ• dukkhena nibbÄ• naá¹ƒ pariyesitvÄ• ekantasukhaá¹
nihatapaccÄ• mittÄ• viya rÄ• jÄ• no rajjasukhaá¹ƒ. evaá¹ƒ, mahÄ• rÄ• ja, ekantasukhaá¹ƒ
missaá¹ƒ, aÃ±Ã±aá¹ƒ nibbÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ dukkhanti.

``aparampi \Ee 315/, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi ekantasukhaá¹ƒ nibbÄ
missaá¹ƒ, aÃ±Ã±aá¹ƒ dukkhaá¹ƒ, aÃ±Ã±aá¹ƒ nibbÄ• nanti. atthi, mahÄ• rÄ• ja, Ä• cariyÄ• n
sippasukhaá¹ƒ nÄ• mÄ• â€™â€™ ti? ``Ä• ma, bhante, atthi Ä• cariyÄ• naá¹ƒ sippavantÄ• n
``api nu kho taá¹ƒ, mahÄ• rÄ• ja, sippasukhaá¹ƒ dukkhena missaâ€™â€™ nti? ``na hi, bhan
te, mahÄ• rÄ• ja, Ä• cariyÄ• {idaá¹ƒ padaá¹ƒ Ce Ee potthakesu natthi} Ä• cariyÄ• naá¹ƒ
abhivÄ• danapaccuá¹-á¹-hÄ• nena udakÄ• haraá¹‡agharasammajjanadantakaá¹-á¹-hamukh
ucchiá¹-á¹-hapaá¹-iggahaá¹‡aucchÄ• dananahÄ• panapÄ• daparikammena sakacittaá¹ƒ nik
paracittÄ• nuvattanena dukkhaseyyÄ• ya visamabhojanena kÄ• yaá¹ƒ Ä• tÄ• pentÄ«â€™â€
nÄ• gasena, sippasukhaá¹ƒ nÄ• ma, sippapariyesanÄ• ya pubbabhÄ• go eso, dukkhena, bh
sippaá¹ƒ pariyesitvÄ• sippasukhaá¹ƒ anubhavanti, evaá¹ƒ, bhante nÄ• gasena, sippasukha
aÃ±Ã±aá¹ƒ taá¹ƒ sippasukhaá¹ƒ, aÃ±Ã±aá¹ƒ dukkhaâ€™â€™ nti. ``evameva kho, mahÄ• r

nibbÄ• naá¹ƒ, na dukkhena missaá¹ƒ. ye pana taá¹ƒ nibbÄ• naá¹ƒ pariyesanti, te kÄ• yaÃ±c
á¹-hÄ• nacaá¹…kamanisajjÄ• sayanÄ• hÄ• raá¹ƒ pariggahetvÄ• middhaá¹ƒ uparundhitvÄ•
kÄ• yaÃ±ca jÄ«vitaÃ±ca pariccajitvÄ• dukkhena nibbÄ• naá¹ƒ pariyesitvÄ• \Ne 289/ ekanta
anubhavanti, Ä• cariyÄ• viya sippasukhaá¹ƒ. evaá¹ƒ, mahÄ• rÄ• ja, ekantasukhaá¹ƒ nibbÄ•
missaá¹ƒ, aÃ±Ã±aá¹ƒ dukkhaá¹ƒ, aÃ±Ã±aá¹ƒ nibbÄ• naâ€™â€™ nti. ``sÄ• dhu, bhante nÄ•
sampaá¹-icchÄ• mÄ«â€™â€™ ti.

ekantasukhanibbÄ• napaÃ±ho navamo.

10. nibbÄ• narÅ«pasaá¹‡á¹-hÄ• napaÃ±ho

<10> ``bhante \Be 303/ nÄ• gasena, `nibbÄ• naá¹ƒ nibbÄ• naâ€™ nti yaá¹ƒ vadesi, sakkÄ•
rÅ«paá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• k
vÄ• nayena vÄ• upadassayituâ€™â€™ nti? ``appaá¹-ibhÄ• gaá¹ƒ, mahÄ• rÄ• ja, nibbÄ• n
rÅ«paá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• k
vÄ• upadassayituâ€™â€™ nti. ``etampÄ• haá¹ƒ, bhante nÄ• gasena, na sampaá¹-icchÄ• n
nibbÄ• nassa rÅ«paá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opa
hetunÄ• vÄ• nayena vÄ• apaÃ±Ã±Ä• panaá¹ƒ, kÄ• raá¹‡ena maá¹ƒ saÃ±Ã±Ä• pehÄ«â€™
kÄ• raá¹‡ena taá¹ƒ saÃ±Ã±Ä• pessÄ• mi. atthi, mahÄ• rÄ• ja, mahÄ• samuddo nÄ• mÄ• â€
mahÄ• samuddoâ€™â€™ ti. ``sace taá¹ƒ, mahÄ• rÄ• ja, koci evaá¹ƒ puccheyya `kittakaá¹ƒ
udakaá¹ƒ, kati pana te sattÄ• , ye mahÄ• samudde paá¹-ivasantÄ«â€™ ti, evaá¹ƒ puá¹-á¹-h
kinti tassa byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, koci evaá¹ƒ puccheyya `k
mahÄ• samudde udakaá¹ƒ, kati pana te sattÄ• , ye mahÄ• samudde paá¹-ivasantÄ«â€™ ti,
vadeyyaá¹ƒ `apucchitabbaá¹ƒ maá¹ƒ tvaá¹ƒ ambho purisa pucchasi, nesÄ• pucchÄ• kenac
á¹-hapanÄ«yo eso paÃ±ho. avibhatto lokakkhÄ• yikehi mahÄ• samuddo, na sakkÄ• mahÄ•
sattÄ• vÄ• ye tattha vÄ• samupagatÄ• ti evÄ• haá¹ƒ bhante tassa paá¹-ivacanaá¹ƒ dadeyy

``kissa pana, tvaá¹ƒ mahÄ• rÄ• ja, atthidhamme mahÄ• samudde evaá¹ƒ paá¹-ivacanaá¹ƒ
vigaá¹‡etvÄ• {minitvÄ• (Katthaci) } tassa Ä• cikkhitabbaá¹ƒ `ettakaá¹ƒ mahÄ• samudde ud
mahÄ• samudde paá¹-ivasantÄ«â€™â€™ ti? ``na sakkÄ• , bhante, avisayo eso paÃ±hoâ€™

``yathÄ• \Ne 290/, mahÄ• rÄ• ja, atthidhamme yeva mahÄ• samudde na sakkÄ• udakaá¹ƒ
{pariminituá¹ƒ (Katthaci) } sattÄ• vÄ• ye tattha vÄ• samupagatÄ• , evameva kho, mahÄ• rÄ
nibbÄ• nassa na sakkÄ• rÅ«paá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá
kÄ• raá¹‡ena vÄ• hetunÄ• vÄ• nayena vÄ• upadassayituá¹ƒ, vigaá¹‡eyya, mahÄ• rÄ• ja,
mahÄ• samudde udakaá¹ƒ tatrÄ• saye \Be 304/ ca satte, na tveva so iddhimÄ• cetovasippa
nibbÄ• nassa rÅ«paá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opa
hetunÄ• vÄ• nayena vÄ• upadassayituá¹ƒ.

``aparampi, mahÄ• rÄ• ja, uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi, atthidhammasseva nibbÄ• nas
saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• kÄ• raá¹‡ena vÄ
upadassayitunti. atthi, mahÄ• rÄ• ja, devesu arÅ«pakÄ• yikÄ• nÄ• ma devÄ• â€™â€™ ti. `
devesu arÅ«pakÄ• yikÄ• nÄ• ma devÄ• â€™â€™ â€™ ti. ``sakkÄ• pana, mahÄ• rÄ• ja, te
devÄ• naá¹ƒ rÅ«paá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opam
vÄ• nayena vÄ• upadassayituâ€™â€™ nti? ``na hi, bhanteâ€™â€™ ti. ``tena hi, mahÄ• rÄ
devÄ• â€™â€™ ti? ``atthi, bhante, arÅ«pakÄ• yikÄ• devÄ• , na ca sakkÄ• tesaá¹ƒ rÅ«paá
vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• kÄ• raá¹‡ena vÄ• hetunÄ• vÄ• nayena
``yathÄ• , mahÄ• rÄ• ja, atthisattÄ• naá¹ƒ yeva arÅ«pakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ na sak
saá¹‡á¹-hÄ• naá¹ƒ vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• kÄ• raá¹‡ena vÄ
upadassayituá¹ƒ, evameva kho, mahÄ• rÄ• ja, atthidhammasseva nibbÄ• nassa na sakkÄ•
vÄ• vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• kÄ• raá¹‡ena vÄ• hetunÄ• vÄ• na

``bhante nÄ• gasena, hotu ekantasukhaá¹ƒ nibbÄ• naá¹ƒ, na ca sakkÄ• tassa rÅ«paá¹ƒ vÄ
vayaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• opammena vÄ• kÄ• raá¹‡ena vÄ• hetunÄ• vÄ• nayena
bhante, nibbÄ• nassa guá¹‡aá¹ƒ aÃ±Ã±ehi anupaviá¹-á¹-haá¹ƒ kiÃ±ci opammanidassanama
mahÄ• rÄ• ja, natthi, guá¹‡ato pana sakkÄ• kiÃ±ci opammanidassanamattaá¹ƒ \Ee 318/ up
``sÄ• dhu, bhante nÄ• gasena, yathÄ• haá¹ƒ labhÄ• mi nibbÄ• nassa guá¹‡atopi ekadesapa
sÄ«ghaá¹ƒ brÅ«hi, nibbÄ• pehi me hadayapariá¸·Ä• haá¹ƒ vinaya sÄ«talamadhuravacanam

``padumassa, mahÄ• rÄ• ja, eko guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho, udakassa dve guá¹
guá¹‡Ä• , mahÄ• samuddassa cattÄ• ro guá¹‡Ä• , bhojanassa paÃ±ca guá¹‡Ä• , Ä• kÄ• sa
tayo guá¹‡Ä• \Be 305/, lohitacandanassa tayo guá¹‡Ä• , sappimaá¹‡á¸• assa tayo guá¹‡Ä•
guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante nÄ• gasena, `padumassa eko guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-hoâ€™ ti yaá¹ƒ v
eko guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-hoâ€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, padumaá¹ƒ
evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sabbakilesehi anupalittaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ•
nibbÄ• naá¹ƒ anupaviá¹-á¹-hoâ€™â€™ ti.

``bhante nÄ• gasena, `udakassa dve guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™ ti yaá¹ƒ
dve guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, udakaá¹
pariá¸·Ä• hanibbÄ• panaá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sÄ«talaá¹ƒ sabbaki
ayaá¹ƒ, mahÄ• rÄ• ja, udakassa paá¹-hamo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna ca
udakaá¹ƒ kilantatasitapipÄ• sitaghammÄ• bhitattÄ• naá¹ƒ janapasupajÄ• naá¹ƒ pipÄ• sÄ• v
mahÄ• rÄ• ja, nibbÄ• naá¹ƒ kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• pipÄ• sÄ• vi
udakassa dutiyo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, mahÄ• rÄ• ja, udakassa dv

anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante nÄ• gasena, `agadassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™ ti yaá¹
tayo guá¹‡Ä• nibbÄ• naá¹ƒ \Ee 319/ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja
sattÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ kilesavisapÄ«á¸
paá¹-isaraá¹‡aá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, agadassa paá¹-hamo guá¹‡o nibbÄ• naá¹ƒ anupa
mahÄ• rÄ• ja, agado rogÄ• naá¹ƒ antakaro, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sabl
ayaá¹ƒ, mahÄ• rÄ• ja, agadassa dutiyo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá
amataá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ amataá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, aga
nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, mahÄ• rÄ• ja, agadassa tayo guá¹‡Ä• nibbÄ• naá¹

``bhante nÄ• gasena, `mahÄ• samuddassa cattÄ• ro guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-h
mahÄ• samuddassa cattÄ• ro guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ
suÃ±Ã±o sabbakuá¹‡apehi, evameva kho, mahÄ• rÄ• ja \Be 306/, nibbÄ• naá¹ƒ suÃ±Ã±aá¹
ayaá¹ƒ, mahÄ• rÄ• ja \Ne 292/, mahÄ• samuddassa paá¹-hamo guá¹‡o nibbÄ• naá¹ƒ anupa
mahÄ• rÄ• ja, mahÄ• samuddo mahanto anorapÄ• ro, na paripÅ«rati sabbasavantÄ«hi, eva
nibbÄ• naá¹ƒ mahantaá¹ƒ anorapÄ• raá¹ƒ, na pÅ«rati sabbasattehi. ayaá¹ƒ, mahÄ• rÄ• ja, r
guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddo mah
Ä• vÄ• so, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ mahantÄ• naá¹ƒ arahantÄ• naá¹ƒ
vimalakhÄ«á¹‡Ä• savabalappattavasÄ«bhÅ«tamahÄ• bhÅ«tÄ• naá¹ƒ Ä• vÄ• so. ayaá¹ƒ, ma
guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddo
aparimitavividhavipulavÄ«cipupphasaá¹ƒkusumito, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá
aparimitavividhavipulaparisuddhavijjÄ• vimuttipupphasaá¹ƒkusumitaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ•
catuttho guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, mahÄ• rÄ• ja, mahÄ• samuddassa
anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante \Ee 320/ nÄ• gasena, `bhojanassa paÃ±ca guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-h
katame bhojanassa paÃ±ca guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ•
sabbasattÄ• naá¹ƒ Ä• yudhÄ• raá¹‡aá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sacchi
Ä• yudhÄ• raá¹‡aá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, bhojanassa paá¹-hamo guá¹‡o nibbÄ• naá¹ƒ a
caparaá¹ƒ, mahÄ• rÄ• ja, bhojanaá¹ƒ sabbasattÄ• naá¹ƒ balavaá¸• á¸• hanaá¹ƒ, evameva k
sacchikataá¹ƒ sabbasattÄ• naá¹ƒ iddhibalavaá¸• á¸• hanaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, bhojan
nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, bhojanaá¹ƒ sabbasattÄ• naá
evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sacchikataá¹ƒ sabbasattÄ• naá¹ƒ guá¹‡avaá¹‡á¹
mahÄ• rÄ• ja, bhojanassa tatiyo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, ma
sabbasattÄ• naá¹ƒ darathavÅ«pasamanaá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sa
sabbakilesadarathavÅ«pasamanaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, bhojanassa catuttho guá¹‡o ni

puna caparaá¹ƒ, mahÄ• rÄ• ja, bhojanaá¹ƒ sabbasattÄ• naá¹ƒ jighacchÄ• dubbalyapaá¹-ivi
mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sacchikataá¹ƒ sabbasattÄ• naá¹ƒ sabbadukkhajighacchÄ• dub
mahÄ• rÄ• ja, bhojanassa paÃ±camo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, mahÄ
guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante \Be 307/ nÄ• gasena, `Ä• kÄ• sassa dasa guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ
Ä• kÄ• sassa dasa guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ• , mahÄ•
jÄ«yati, na mÄ«yati, na cavati, na uppajjati, duppasaho, acorÄ• haraá¹‡o, anissito, vihagaga
nirÄ• varaá¹‡o, ananto. evameva \Ee 321/ kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ na jÄ• yati, na j
mÄ«yati, na cavati, na uppajjati, duppasahaá¹ƒ, acorÄ• haraá¹‡aá¹ƒ, anissitaá¹ƒ, ariyagama
nirÄ• varaá¹‡aá¹ƒ, anantaá¹ƒ. ime kho, mahÄ• rÄ• ja, Ä• kÄ• sassa dasa guá¹‡Ä• nibbÄ• n
ti.

``bhante nÄ• gasena, `maá¹‡iratanassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™
maá¹‡iratanassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ• , mah
kÄ• madadaá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ kÄ• madadaá¹ƒ. ayaá¹ƒ, mahÄ
guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, maá¹‡iratanaá¹ƒ hÄ•
mahÄ• rÄ• ja, nibbÄ• naá¹ƒ hÄ• sakaraá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, maá¹‡iratanassa dutiyo g
anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, maá¹‡iratanaá¹ƒ ujjotattakaraá¹ƒ, evameva
nibbÄ• naá¹ƒ ujjotattakaraá¹ƒ {ujjotatthakaraá¹ƒ (Ce Ee), ujjotitatthakaraá¹ƒ (Se) }. ayaá¹ƒ, n
maá¹‡iratanassa tatiyo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, mahÄ• rÄ• ja, maá¹‡
nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante nÄ• gasena, `lohitacandanassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™
lohitacandanassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ• , mah
dullabhaá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ dullabhaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja,
guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, lohitacandanaá¹ƒ asa
kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ asamasugandhaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, lohitacandana
anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, lohitacandanaá¹ƒ sajjanapasatthaá¹ƒ {sabb
evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ ariyasajjanapasatthaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, l
guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, mahÄ• rÄ• ja, lohitacandanassa tayo guá¹‡
anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante \Ee 322/ \Be 308/ nÄ• gasena, `sappimaá¹‡á¸• assa tayo guá¹‡Ä• nibbÄ• naá¹ƒ a
yaá¹ƒ vadesi, katame sappimaá¹‡á¸• assa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€
mahÄ• rÄ• ja, sappimaá¹‡á¸• o vaá¹‡á¹‡asampanno, evameva kho, mahÄ• rÄ• ja, nibbÄ• n
ayaá¹ƒ, mahÄ• rÄ• ja, sappimaá¹‡á¸• assa paá¹-hamo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-h
mahÄ• rÄ• ja, sappimaá¹‡á¸• o gandhasampanno, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá

ayaá¹ƒ, mahÄ• rÄ• ja, sappimaá¹‡á¸• assa dutiyo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. pu
sappimaá¹‡á¸• o rasasampanno, evameva kho \Ne 294/, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ rasas
mahÄ• rÄ• ja, sappimaá¹‡á¸• assa tatiyo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. ime kho, ma
sappimaá¹‡á¸• assa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti.

``bhante nÄ• gasena, `girisikharassa paÃ±ca guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™
girisikharassa paÃ±ca guá¹‡Ä• nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti? ``yathÄ• , mah
accuggataá¹ƒ, evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ accugataá¹ƒ. ayaá¹ƒ, mahÄ• rÄ•
guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, girisikharaá¹ƒ acalaá
mahÄ• rÄ• ja, nibbÄ• naá¹ƒ acalaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, girisikharassa dutiyo guá¹‡o ni
anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, girisikharaá¹ƒ duradhirohaá¹ƒ, evameva kh
nibbÄ• naá¹ƒ duradhirohaá¹ƒ sabbakilesÄ• naá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, girisikharassa tati
anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, girisikharaá¹ƒ sabbabÄ«jÄ• naá¹ƒ avirÅ«ha
mahÄ• rÄ• ja, nibbÄ• naá¹ƒ sabbakilesÄ• naá¹ƒ avirÅ«hanaá¹ƒ. ayaá¹ƒ, mahÄ• rÄ• ja, giris
nibbÄ• naá¹ƒ anupaviá¹-á¹-ho. puna caparaá¹ƒ, mahÄ• rÄ• ja, girisikharaá¹ƒ anunayappaá
evameva kho, mahÄ• rÄ• ja, nibbÄ• naá¹ƒ anunayappaá¹-ighavippamuttaá¹ƒ. ayaá¹ƒ, mahÄ
paÃ±camo guá¹‡o nibbÄ• naá¹ƒ anupaviá¹-á¹-ho \Ee 323/. ime kho, mahÄ• rÄ• ja, girisikha
nibbÄ• naá¹ƒ anupaviá¹-á¹-hÄ• â€™â€™ ti. ``sÄ• dhu, bhante nÄ• gasena, evametaá¹ƒ tat
ti.

nibbÄ• narÅ«pasaá¹‡á¹-hÄ• napaÃ±ho dasamo.

11. nibbÄ• nasacchikaraá¹‡apaÃ±ho

<11> ``bhante \Be 309/ nÄ• gasena, tumhe bhaá¹‡atha `nibbÄ• naá¹ƒ na atÄ«taá¹ƒ, na an
paccuppannaá¹ƒ, na uppannaá¹ƒ na anuppannaá¹ƒ na uppÄ• danÄ«yaâ€™ nti. idha, bhant
sammÄ• paá¹-ipanno nibbÄ• naá¹ƒ sacchikaroti, so uppannaá¹ƒ sacchikaroti, udÄ• hu upp
ti? ``yo koci, mahÄ• rÄ• ja, sammÄ• paá¹-ipanno nibbÄ• naá¹ƒ sacchikaroti, so na uppanna
uppÄ• detvÄ• sacchikaroti, api ca, mahÄ• rÄ• ja, atthesÄ• nibbÄ• nadhÄ• tu, yaá¹ƒ so sa
sacchikarotÄ«â€™â€™ ti.

``mÄ• , bhante nÄ• gasena, imaá¹ƒ paÃ±haá¹ƒ paá¹-icchannaá¹ƒ katvÄ• dÄ«pehi, vivaá¹-
dÄ«pehi \Ne 295/ chandajÄ• to ussÄ• hajÄ• to, yaá¹ƒ te sikkhitaá¹ƒ, taá¹ƒ sabbaá¹ƒ etthev
jano sammÅ«á¸·ho vimatijÄ• to saá¹ƒsayapakkhando, bhindetaá¹ƒ antodosasallaâ€™â€™
nibbÄ• nadhÄ• tu santÄ• sukhÄ• paá¹‡Ä«tÄ• , taá¹ƒ sammÄ• paá¹-ipanno jinÄ• nusiá¹-á¹-
paÃ±Ã±Ä• ya sacchikaroti. yathÄ• , mahÄ• rÄ• ja, antevÄ• siko Ä• cariyÄ• nusiá¹-á¹-hiyÄ•
sacchikaroti, evameva kho, mahÄ• rÄ• ja, sammÄ• paá¹-ipanno jinÄ• nusiá¹-á¹-hiyÄ• paÃ±
sacchikaroti.

``kathaá¹ƒ pana taá¹ƒ nibbÄ• naá¹ƒ daá¹-á¹-habbanti? anÄ«tito nirupaddavato abhayato kh
sÄ• tato paá¹‡Ä«tato sucito sÄ«talato daá¹-á¹-habbaá¹ƒ.

``yathÄ• , mahÄ• rÄ• ja, puriso bahukaá¹-á¹-hapuÃ±jena jalitakaá¹-á¹-hitena agginÄ• dayh
muÃ±citvÄ• niraggikokÄ• saá¹ƒ \Ee 324/ pavisitvÄ• tattha paramasukhaá¹ƒ labheyya, eva
sammÄ• paá¹-ipanno, so yoniso manasikÄ• rena byapagatatividhaggisantÄ• paá¹ƒ paramas
sacchikaroti. yathÄ• , mahÄ• rÄ• ja, aggi, evaá¹ƒ tividhaggi daá¹-á¹-habbo; yathÄ• aggigato
sammÄ• paá¹-ipanno daá¹-á¹-habbo; yathÄ• niraggikokÄ• so, evaá¹ƒ nibbÄ• naá¹ƒ daá¹-á¹

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso ahikukkuramanussakuá¹‡apasarÄ«ravaá¸·aÃ±jal
kuá¹‡apajaá¹-Ä• jaá¹-itantaramanupaviá¹-á¹-ho vÄ• yÄ• mena tato muÃ±citvÄ• nikkuá¹‡apo
paramasukhaá¹ƒ labheyya, evameva \Be 310/ kho, mahÄ• rÄ• ja, yo sammÄ• paá¹-ipanno,
byapagatakilesakuá¹‡apaá¹ƒ paramasukhaá¹ƒ nibbÄ• naá¹ƒ sacchikaroti. yathÄ• , mahÄ• r
paÃ±ca kÄ• maguá¹‡Ä• daá¹-á¹-habbÄ• ; yathÄ• kuá¹‡apagato puriso, evaá¹ƒ sammÄ• pa
nikkuá¹‡apokÄ• so, evaá¹ƒ nibbÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso bhÄ«to tasito kampito viparÄ«tavibbhantacitto vÄ
muÃ±citvÄ• daá¸·haá¹ƒ thiraá¹ƒ acalaá¹ƒ abhayaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• tattha parama
evameva kho, mahÄ• rÄ• ja, yo sammÄ• paá¹-ipanno, so yoniso manasikÄ• rena byapagata
paramasukhaá¹ƒ nibbÄ• naá¹ƒ sacchikaroti. yathÄ• , mahÄ• rÄ• ja, bhayaá¹ƒ, evaá¹ƒ jÄ• tij
paá¹-icca aparÄ• paraá¹ƒ pavattabhayaá¹ƒ daá¹-á¹-habbaá¹ƒ; yathÄ• bhÄ«to puriso, evaá¹
daá¹-á¹-habbo; yathÄ• abhayaá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ nibbÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

``yathÄ• \Ne 296/ vÄ• pana, mahÄ• rÄ• ja, puriso kiliá¹-á¹-hamalinakalalakaddamadese pa
kalalakaddamaá¹ƒ apavÄ• hetvÄ• parisuddhavimaladesamupagantvÄ• tattha paramasukh
mahÄ• rÄ• ja, yo sammÄ• paá¹-ipanno, so yoniso manasikÄ• rena byapagatakilesamalakad
nibbÄ• naá¹ƒ sacchikaroti. yathÄ• , mahÄ• rÄ• ja, kalalaá¹ƒ, evaá¹ƒ lÄ• bhasakkÄ• rasiloko
yathÄ• kalalagato puriso, evaá¹ƒ sammÄ• paá¹-ipanno daá¹-á¹-habbo; yathÄ• parisuddhav
nibbÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

``taÃ±ca pana nibbÄ• naá¹ƒ sammÄ• paá¹-ipanno kinti sacchikaroti? yo so, mahÄ• rÄ• ja, s
saá¹…khÄ• rÄ• naá¹ƒ pavattaá¹ƒ sammasati. pavattaá¹ƒ sammasamÄ• no tattha jÄ• tiá¹ƒ p
byÄ• dhiá¹ƒ passati maraá¹‡aá¹ƒ passati, na tattha kiÃ±ci sukhaá¹ƒ sÄ• taá¹ƒ passati Ä• dit
pariyosÄ• natopi. so tattha kiÃ±ci na gayhÅ«pagaá¹ƒ passati. yathÄ• , mahÄ• rÄ• ja, puriso
ayoguá¸·e jalite tatte kaá¹-hite Ä• ditopi majjhatopi pariyosÄ• natopi na kiÃ±ci gayhÅ«pagaá
passati, evameva kho, mahÄ• rÄ• ja, yo saá¹…khÄ• rÄ• naá¹ƒ pavattaá¹ƒ sammasati, so pa
jÄ• tiá¹ƒ passati jaraá¹ƒ passati byÄ• dhiá¹ƒ passati maraá¹‡aá¹ƒ passati, na tattha kiÃ±ci s

passati Ä• ditopi majjhatopi pariyosÄ• natopi. so tattha {idaá¹ƒ padadvayaá¹ƒ Ce Ee potthak
gayhÅ«pagaá¹ƒ passati, tassa gayhÅ«pagaá¹ƒ \Be 311/ apassantassa citte arati saá¹‡á¹-hÄ
á¸• Ä• ho okkamati, so atÄ• á¹‡o asaraá¹‡o asaraá¹‡Ä«bhÅ«to bhavesu nibbindati.

``yathÄ• , mahÄ• rÄ• ja, puriso jalitajÄ• laá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ paviseyya, so t
asaraá¹‡o asaraá¹‡Ä«bhÅ«to aggimhi nibbindeyya, evameva kho, mahÄ• rÄ• ja, tassa gayh
citte arati saá¹‡á¹-hÄ• ti, kÄ• yasmiá¹ƒ á¸• Ä• ho okkamati, so atÄ• á¹‡o asaraá¹‡o asaraá¹‡
nibbindati.

``tassa pavatte bhayadassÄ• vissa evaá¹ƒ cittaá¹ƒ uppajjati `santattaá¹ƒ kho panetaá¹ƒ pav
sampajjalitaá¹ƒ bahudukkhaá¹ƒ bahÅ«pÄ• yÄ• saá¹ƒ, yadi koci labhetha appavattaá¹ƒ etaá
paá¹‡Ä«taá¹ƒ, yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡ha
nibbÄ• naâ€™ nti. iti hetaá¹ƒ {hitaá¹ƒ (Ce), hi idaá¹ƒ (Ee) } tassa appavatte cittaá¹ƒ pakkhan
\Ee 326/ pahaá¹ƒsayati tusayati {pahaá¹ƒsÄ«yati kuhÄ«yati (Ce Ee) } `paá¹-iladdhaá¹ƒ kho
nti.

``yathÄ• , mahÄ• rÄ• ja, puriso vippanaá¹-á¹-ho videsapakkhando nibbÄ• hanamaggaá¹ƒ d
297/ pasÄ«dati pahaá¹ƒsayati tusayati {pahaá¹ƒsÄ«yati kuhÄ«yati (Ce Ee) } `paá¹-iladdho m
ti, evameva kho, mahÄ• rÄ• ja, pavatte bhayadassÄ• vissa appavatte cittaá¹ƒ pakkhandati p
tusayati {pahaá¹ƒsÄ«yati kuhÄ«yati (Ce Ee) } `paá¹-iladdhaá¹ƒ kho me nissaraá¹‡aâ€™ nti.

``so appavattatthÄ• ya maggaá¹ƒ Ä• yÅ«hati gavesati bhÄ• veti bahulÄ«karoti, tassa tadatt
santiá¹-á¹-hati, tadatthaá¹ƒ vÄ«riyaá¹ƒ santiá¹-á¹-hati, tadatthaá¹ƒ pÄ«ti santiá¹-á¹-hati, tassa
cittaá¹ƒ aparÄ• paraá¹ƒ manasikaroto pavattaá¹ƒ samatikkamitvÄ• appavattaá¹ƒ okkamati,
mahÄ• rÄ• ja, sammÄ• paá¹-ipanno `nibbÄ• naá¹ƒ sacchikarotÄ«â€™ ti vuccatÄ«â€™â€™
evametaá¹ƒ tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

nibbÄ• nasacchikaraá¹‡apaÃ±ho ekÄ• dasamo.

12. nibbÄ• nasannihitapaÃ±ho

<12> ``bhante \Be 312/ nÄ• gasena, atthi so padeso puratthimÄ• ya vÄ• disÄ• ya dakkhiá
pacchimÄ• ya vÄ• disÄ• ya uttarÄ• ya vÄ• disÄ• ya uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ•
sannihitaâ€™â€™ nti? ``natthi, mahÄ• rÄ• ja, so padeso puratthimÄ• ya vÄ• disÄ• ya dakk
pacchimÄ• ya vÄ• disÄ• ya uttarÄ• ya vÄ• disÄ• ya uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ•
sannihitaâ€™â€™ nti.

``yadi, bhante nÄ• gasena, natthi nibbÄ• nassa sannihitokÄ• so, tena hi natthi nibbÄ• naá¹

nibbÄ• naá¹ƒ sacchikataá¹ƒ, tesampi sacchikiriyÄ• micchÄ• , kÄ• raá¹‡aá¹ƒ tattha vakkhÄ•
nÄ• gasena, mahiyÄ• dhaÃ±Ã±uá¹-á¹-hÄ• naá¹ƒ khettaá¹ƒ atthi, gandhuá¹-á¹-hÄ• naá¹ƒ pu
pupphuá¹-á¹-hÄ• naá¹ƒ gumbo atthi, phaluá¹-á¹-hÄ• naá¹ƒ rukkho atthi, ratanuá¹-á¹-hÄ• naá
yo koci yaá¹ƒ yaá¹ƒ icchati, so tattha gantvÄ• taá¹ƒ taá¹ƒ harati, evameva kho, bhante nÄ•
327/ nibbÄ• naá¹ƒ atthi, tassa nibbÄ• nassa uá¹-á¹-hÄ• nokÄ• sopi icchitabbo, yasmÄ• ca
nibbÄ• nassa uá¹-á¹-hÄ• nokÄ• so natthi, tasmÄ• natthi nibbÄ• nanti brÅ«mi, yesaÃ±ca nib
tesampi sacchikiriyÄ• micchÄ• â€™â€™ ti.

``natthi \Ne 298/, mahÄ• rÄ• ja, nibbÄ• nassa sannihitokÄ• so, atthi cetaá¹ƒ nibbÄ• naá¹ƒ,
yoniso manasikÄ• rena nibbÄ• naá¹ƒ sacchikaroti. yathÄ• pana, mahÄ• rÄ• ja, atthi aggi nÄ
sannihitokÄ• so, dve kaá¹-á¹-hÄ• ni saá¹…ghaá¹-á¹-ento aggiá¹ƒ adhigacchati. evameva kh
nibbÄ• naá¹ƒ, natthi tassa sannihitokÄ• so, sammÄ• paá¹-ipanno yoniso manasikÄ• rena ni

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, atthi satta ratanÄ• ni nÄ• ma. seyyathidaá¹ƒ, cakkarata
assaratanaá¹ƒ maá¹‡iratanaá¹ƒ itthiratanaá¹ƒ gahapatiratanaá¹ƒ pariá¹‡Ä• yakaratanaá¹ƒ. n
ratanÄ• naá¹ƒ sannihitokÄ• so atthi, khattiyassa pana sammÄ• paá¹-ipannassa paá¹-ipattiba
upagacchanti. evameva kho, mahÄ• rÄ• ja, atthi nibbÄ• naá¹ƒ, natthi tassa sannihitokÄ• so
yoniso manasikÄ• rena nibbÄ• naá¹ƒ sacchikarotÄ«â€™â€™ ti.

``bhante nÄ• gasena, nibbÄ• nassa sannihitokÄ• so mÄ• hotu, atthi pana taá¹ƒ á¹-hÄ• naá
sammÄ• paá¹-ipanno nibbÄ• naá¹ƒ sacchikarotÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• ja \Be 3
yattha á¹-hito sammÄ• paá¹-ipanno nibbÄ• naá¹ƒ sacchikarotÄ«â€™â€™ ti.

``katamaá¹ƒ pana, bhante, taá¹ƒ á¹-hÄ• naá¹ƒ, yattha á¹-hito sammÄ• paá¹-ipanno nibbÄ• n
ti? ``sÄ«laá¹ƒ, mahÄ• rÄ• ja, á¹-hÄ• naá¹ƒ, sÄ«le patiá¹-á¹-hito yoniso manasikaronto sakka
cÄ«navilÄ• tepi alasandepi nigumbepi {nikumbepi (Ce Se Ee) } kÄ• sikosalepi kasmÄ«repi g
nagamuddhanipi brahmalokepi yattha katthacipi á¹-hito sammÄ• paá¹-ipanno nibbÄ• naá¹ƒ
mahÄ• rÄ• ja, yo koci cakkhumÄ• \Ee 328/ puriso sakayavanepi cÄ«navilÄ• tepi alasandep
kasmÄ«repi gandhÄ• repi nagamuddhanipi brahmalokepi yattha katthacipi á¹-hito Ä• kÄ• sa
mahÄ• rÄ• ja, sÄ«le patiá¹-á¹-hito yoniso manasikaronto sakayavanepi ... pe ... yattha katth
sammÄ• paá¹-ipanno nibbÄ• naá¹ƒ sacchikaroti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, sakayavanepi ... pe ... yattha katthacipi á¹-hitassa pubb
kho, mahÄ• rÄ• ja, sÄ«le patiá¹-á¹-hitassa yoniso manasikarontassa sakkayavanepi ... pe ...
á¹-hitassa sammÄ• paá¹-ipannassa atthi nibbÄ• nasacchikiriyÄ• â€™â€™ ti. ``sÄ• dhu, bha
tayÄ• nibbÄ• naá¹ƒ, desitÄ• nibbÄ• nasacchikiriyÄ• , parikkhatÄ• sÄ«laguá¹‡Ä• , dassitÄ•
ussÄ• pito dhammaddhajo, saá¹‡á¹-hapitÄ• \Ne 299/ dhammanetti, avaÃ±jho suppayuttÄ•
evametaá¹ƒ gaá¹‡ivarapavara tathÄ• sampaá¹-icchÄ• mÄ«â€™â€™ ti.

nibbÄ• nasannihitapaÃ±ho dvÄ• dasamo.

vessantaravaggo tatiyo.

imasmiá¹ƒ vagge dvÄ• dasa paÃ±hÄ• .

4. anumÄ• navaggo

1. anumÄ• napaÃ±ho

<1> atha \Ne 300/ \Ee 329/ \Be 314/ kho milindo rÄ• jÄ• yenÄ• yasmÄ• nÄ• gaseno tenup
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di
rÄ• jÄ• Ã±Ä• tukÄ• mo sotukÄ• mo dhÄ• retukÄ• mo Ã±Ä• á¹‡Ä• lokaá¹ƒ daá¹-á¹-hukÄ• m
Ã±Ä• á¹‡Ä• lokaá¹ƒ uppÄ• detukÄ• mo avijjandhakÄ• raá¹ƒ nÄ• setukÄ• mo adhimattaá¹ƒ c
sampajaÃ±Ã±aÃ±ca upaá¹-á¹-hapetvÄ• Ä• yasmantaá¹ƒ nÄ• gasenaá¹ƒ etadavoca ``bhant
tayÄ• diá¹-á¹-hoâ€™â€™ ti. ``na hi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kiá¹ƒ pana te Ä• cariyehi
ti? ``na hi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``bhante nÄ• gasena, na kira tayÄ• buddho diá¹-á¹-h
Ä• cariyehi buddho diá¹-á¹-ho, tena hi, bhante nÄ• gasena, natthi buddho, na hettha buddho
ti.

``atthi pana te, mahÄ• rÄ• ja, pubbakÄ• khattiyÄ• , ye te tava khattiyavaá¹ƒsassa pubbaá¹
``Ä• ma, bhante. ko saá¹ƒsayo, atthi pubbakÄ• khattiyÄ• , ye mama khattiyavaá¹ƒsassa pu
``diá¹-á¹-hapubbÄ• tayÄ• , mahÄ• rÄ• ja, pubbakÄ• khattiyÄ• â€™â€™ ti? ``na hi bhanteâ
mahÄ• rÄ• ja, anusÄ• santi purohitÄ• senÄ• patino akkhadassÄ• mahÄ• mattÄ• , tehi pub
diá¹-á¹-hapubbÄ• â€™â€™ ti? ``na hi bhanteâ€™â€™ ti. ``yadi pana te, mahÄ• rÄ• ja, pubb
diá¹-á¹-hÄ• , nÄ• pi kira te anusÄ• sakehi pubbakÄ• khattiyÄ• diá¹-á¹-hÄ• , tena hi natthi pu
hettha pubbakÄ• khattiyÄ• paÃ±Ã±Ä• yantÄ«â€™â€™ ti.

``dissanti, bhante nÄ• gasena, pubbakÄ• naá¹ƒ khattiyÄ• naá¹ƒ anubhÅ«tÄ• ni paribhogab
seyyathidaá¹ƒ, setacchattaá¹ƒ \Ee 330/ uá¹‡hÄ«saá¹ƒ pÄ• dukÄ• vÄ• labÄ«janÄ« khaggara
sayanÄ• ni. yehi mayaá¹ƒ jÄ• neyyÄ• ma saddaheyyÄ• ma `atthi pubbakÄ• khattiyÄ• â€™
mayampetaá¹ƒ \Ne 301/ bhagavantaá¹ƒ jÄ• neyyÄ• ma saddaheyyÄ• ma. atthi taá¹ƒ kÄ• ra
kÄ• raá¹‡ena jÄ• neyyÄ• ma saddaheyyÄ• ma `atthi so bhagavÄ• â€™ ti. katamaá¹ƒ taá¹ƒ
mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena anu
seyyathidaá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• \Be 315/ cattÄ• ro sammappadhÄ• nÄ• cattÄ
paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo, yehi
saddahati `atthi so bhagavÄ• â€™ ti. iminÄ• , mahÄ• rÄ• ja, kÄ• raá¹‡ena iminÄ• hetunÄ•

anumÄ• nena Ã±Ä• tabbo `atthi so bhagavÄ• â€™ ti.

`` `bahÅ« jane tÄ• rayitvÄ• , nibbuto upadhikkhaye.

anumÄ• nena Ã±Ä• tabbaá¹ƒ, atthi so dvipaduttamoâ€™â€™ â€™ ti ||

``bhante nÄ• gasena, opammaá¹ƒ karohÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, nagaravaá
mÄ• petukÄ• mo paá¹-hamaá¹ƒ tÄ• va samaá¹ƒ anunnatamanonataá¹ƒ asakkharapÄ• sÄ• a
ramaá¹‡Ä«yaá¹ƒ bhÅ«mibhÄ• gaá¹ƒ anuviloketvÄ• yaá¹ƒ tattha visamaá¹ƒ, taá¹ƒ samaá¹ƒ
khÄ• á¹‡ukaá¹‡á¹-akaá¹ƒ visodhÄ• petvÄ• tattha nagaraá¹ƒ mÄ• peyya sobhanaá¹ƒ vibhat
ukkiá¹‡á¹‡aparikhÄ• pÄ• kÄ• raá¹ƒ daá¸·hagopuraá¹-á¹-Ä• lakoá¹-á¹-akaá¹ƒ
puthucaccaracatukkasandhisiá¹…ghÄ• á¹-akaá¹ƒ sucisamatalarÄ• jamaggaá¹ƒ suvibhattaa
Ä• rÄ• muyyÄ• nataá¸·Ä• kapokkharaá¹‡iudapÄ• nasampannaá¹ƒ bahuvidhadevaá¹-á¹-hÄ•
sabbadosavirahitaá¹ƒ, so tasmiá¹ƒ nagare sabbathÄ• vepullattaá¹ƒ patte aÃ±Ã±aá¹ƒ desaá
taá¹ƒ nagaraá¹ƒ aparena samayena iddhaá¹ƒ bhaveyya phÄ«taá¹ƒ subhikkhaá¹ƒ \Ee 331/ k
sivaá¹ƒ anÄ«tikaá¹ƒ nirupaddavaá¹ƒ nÄ• nÄ• janasamÄ• kulaá¹ƒ, puthÅ« khattiyÄ• brÄ• hr
hatthÄ• rohÄ• assÄ• rohÄ• rathikÄ• pattikÄ• dhanuggahÄ• tharuggahÄ• celakÄ• calak
rÄ• japuttÄ• pakkhandino mahÄ• nÄ• gÄ• sÅ«rÄ• vammino yodhino dÄ• sikaputtÄ• bhaá
bhaá¹-á¹-iputtÄ• (Ce Ee) } mallakÄ• gaá¹‡akÄ• Ä• á¸·Ä• rikÄ• sÅ«dÄ• kappakÄ• nahÄ•
suvaá¹‡á¹‡akÄ• rÄ• sajjhukÄ• rÄ• sÄ«sakÄ• rÄ• tipukÄ• rÄ• lohakÄ• rÄ• vaá¹-á¹-akÄ• r
pesakÄ• rÄ• kumbhakÄ• rÄ• veá¹‡ukÄ• rÄ• loá¹‡akÄ• rÄ• cammakÄ• rÄ• rathakÄ• rÄ•
suttakÄ• rÄ• vilÄ«vakÄ• rÄ• dhanukÄ• rÄ• jiyakÄ• rÄ• usukÄ• rÄ• cittakÄ• rÄ• raá¹…ga
tunnavÄ• yÄ• heraÃ±Ã±ikÄ• dussikÄ• gandhikÄ• tiá¹‡ahÄ• rakÄ• kaá¹-á¹-hahÄ• rakÄ•
{phallikÄ• (Ce Ee) } mÅ«likÄ• odanikÄ• pÅ«vikÄ• macchikÄ• maá¹ƒsikÄ• majjikÄ• naá¹
indajÄ• likÄ• vetÄ• likÄ• mallÄ• \Be 316/ chavaá¸• Ä• hakÄ• pupphachaá¸• á¸• akÄ• ver
kumbhadÄ• siyo sakkayavanacÄ«navilÄ• tÄ• ujjenakÄ• bhÄ• rukacchakÄ• kÄ• sikosalÄ•
sÄ• ketakÄ• soreyyakÄ• {soraá¹-á¹-hakÄ• (Ce Ee) } pÄ• veyyakÄ• koá¹-umbaramÄ• thur
taá¹ƒ nagaraá¹ƒ vÄ• sÄ• ya \Ne 302/ upagatÄ• nÄ• nÄ• visayino janÄ• navaá¹ƒ suvibhatta
ramaá¹‡Ä«yaá¹ƒ taá¹ƒ nagaraá¹ƒ passitvÄ• anumÄ• nena jÄ• nanti `cheko vata bho so nag
nagarassa mÄ• petÄ• â€™ ti. evameva kho, mahÄ• rÄ• ja, so bhagavÄ• asamo asamasam
asaá¹…khyeyo appameyyo aparimeyyo amitaguá¹‡o guá¹‡apÄ• ramippatto anantadhiti ana
anantabalo buddhabalapÄ• ramiá¹ƒ gato \Ee 332/ sasenamÄ• raá¹ƒ parÄ• jetvÄ• diá¹-á¹-hi
avijjaá¹ƒ khepetvÄ• vijjaá¹ƒ uppÄ• detvÄ• dhammukkaá¹ƒ dhÄ• rayitvÄ• sabbaÃ±Ã±utaá¹
vijitasaá¹…gÄ• mo dhammanagaraá¹ƒ mÄ• pesi.

``bhagavato kho, mahÄ• rÄ• ja, dhammanagaraá¹ƒ sÄ«lapÄ• kÄ• raá¹ƒ hiriparikhaá¹ƒ Ã±Ä
vÄ«riyaaá¹-á¹-Ä• lakaá¹ƒ saddhÄ• esikaá¹ƒ satidovÄ• rikaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• daá¹ƒ sut
abhidhammasiá¹…ghÄ• á¹-akaá¹ƒ vinayavinicchayaá¹ƒ satipaá¹-á¹-hÄ• navÄ«thikaá¹ƒ, tass

satipaá¹-á¹-hÄ• navÄ«thiyaá¹ƒ evarÅ«pÄ• Ä• paá¹‡Ä• pasÄ• ritÄ• honti. seyyathÄ«daá¹ƒ,
gandhÄ• paá¹‡aá¹ƒ phalÄ• paá¹‡aá¹ƒ agadÄ• paá¹‡aá¹ƒ osadhÄ• paá¹‡aá¹ƒ amatÄ• paá¹‡
sabbÄ• paá¹‡aâ€™â€™ nti.

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato pupphÄ• paá¹‡aâ€™â€™ nti? ``att
bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena Ä• rammaá¹‡avibhattiy
aniccasaÃ±Ã±Ä• dukkhasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• asubhasaÃ±Ã±Ä• Ä• dÄ«navasaÃ±
nirodhasaÃ±Ã±Ä• sabbaloke anabhiratisaÃ±Ã±Ä• sabbasaá¹…khÄ• resu aniccasaÃ±Ã±Ä
uddhumÄ• takasaÃ±Ã±Ä• vinÄ«lakasaÃ±Ã±Ä• vipubbakasaÃ±Ã±Ä• vicchiddakasaÃ±Ã±Ä
vikkhittakasaÃ±Ã±Ä• hatavikkhittakasaÃ±Ã±Ä• lohitakasaÃ±Ã±Ä• puá¸·avakasaÃ±Ã±Ä•
mettÄ• saÃ±Ã±Ä• karuá¹‡Ä• saÃ±Ã±Ä• muditÄ• saÃ±Ã±Ä• upekkhÄ• saÃ±Ã±Ä• maraá¹
mahÄ• rÄ• ja, buddhena bhagavatÄ• Ä• rammaá¹‡avibhattiyo akkhÄ• tÄ• . tattha yo koci ja
so tesu aÃ±Ã±ataraá¹ƒ \Be 317/ Ä• rammaá¹‡aá¹ƒ gaá¹‡hÄ• ti, tena Ä• rammaá¹‡ena rÄ• g
vimuccati, mohÄ• vimuccati, mÄ• nato vimuccati, diá¹-á¹-hito vimuccati, saá¹ƒsÄ• raá¹ƒ tara
nivÄ• reti, tividhaá¹ƒ malaá¹ƒ visodheti, sabbakilese upahantvÄ• amalaá¹ƒ virajaá¹ƒ suddha
ajÄ• tiá¹ƒ \Ee 333/ ajaraá¹ƒ amaraá¹ƒ sukhaá¹ƒ sÄ«tibhÅ«taá¹ƒ abhayaá¹ƒ nagaruttamaá¹ƒ
pavisitvÄ• arahatte cittaá¹ƒ vimoceti, idaá¹ƒ vuccati mahÄ• rÄ• ja `bhagavato pupphÄ• paá

`` `kammamÅ«laá¹ƒ \Ne 303/ gahetvÄ• na, Ä• paá¹‡aá¹ƒ upagacchatha.

Ä• rammaá¹‡aá¹ƒ kiá¹‡itvÄ• na, tato muccatha muttiyÄ• â€™â€™ â€™ ti ||

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato gandhÄ• paá¹‡aâ€™â€™ nti? ``att
bhagavatÄ• sÄ«lavibhattiyo akkhÄ• tÄ• , yena sÄ«lagandhena anulittÄ• bhagavato puttÄ•
sÄ«lagandhena dhÅ«penti sampadhÅ«penti, disampi anudisampi anuvÄ• tampi paá¹-ivÄ• ta
pharitvÄ• tiá¹-á¹-hanti. katamÄ• tÄ• sÄ«lavibhattiyo? saraá¹‡asÄ«laá¹ƒ paÃ±caá¹…gasÄ«
aá¹-á¹-haá¹…gasÄ«laá¹ƒ dasaá¹…gasÄ«laá¹ƒ paÃ±cuddesapariyÄ• pannaá¹ƒ pÄ• timokkha
vuccati, mahÄ• rÄ• ja, `bhagavato gandhÄ• paá¹‡aâ€™ nti. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ•

`` `na pupphagandho paá¹-ivÄ• tameti, na candanaá¹ƒ taggaramallikÄ• vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti, sabbÄ• disÄ• sappuriso pavÄ• yati {pavÄ• ti (Ce Ee) D

`` `candanaá¹ƒ tagaraá¹ƒ vÄ• pi, uppalaá¹ƒ atha vassikÄ«.

etesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sÄ«lagandho anuttaro ||

`` `appamatto ayaá¹ƒ gandho, yvÄ• yaá¹ƒ tagaracandanaá¹ƒ.

yo ca sÄ«lavataá¹ƒ gandho, vÄ• ti devesu uttamoâ€™â€™ â€™ ti ||

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato phalÄ• paá¹‡aâ€™â€™ nti? ``phal
bhagavatÄ• akkhÄ• tÄ• ni. seyyathÄ«daá¹ƒ, sotÄ• pattiphalaá¹ƒ sakadÄ• gÄ• miphalaá¹ƒ a
arahattaphalaá¹ƒ suÃ±Ã±ataphalasamÄ• patti animittaphalasamÄ• patti appaá¹‡ihitaphalas
yo koci yaá¹ƒ \Be 318/ phalaá¹ƒ icchati, so kammamÅ«laá¹ƒ datvÄ• patthitaá¹ƒ phalaá¹ƒ ki
sotÄ• pattiphalaá¹ƒ, yadi sakadÄ• gÄ• miphalaá¹ƒ, yadi anÄ• gÄ• miphalaá¹ƒ, yadi arahatta
suÃ±Ã±ataphalasamÄ• pattiá¹ƒ, yadi animittaphalasamÄ• pattiá¹ƒ, yadi appaá¹‡ihitaphalasa
mahÄ• rÄ• ja, kassaci purisassa dhuvaphalo ambo bhaveyya, so na tÄ• va tato phalÄ• ni pA
Ä• gacchanti, anuppatte pana kayike mÅ«laá¹ƒ gahetvÄ• evaá¹ƒ Ä• cikkhati `ambho purisa
tato yaá¹ƒ icchasi, ettakaá¹ƒ phalaá¹ƒ gaá¹‡hÄ• hi salÄ• á¹-ukaá¹ƒ vÄ• dovilaá¹ƒ vÄ• kesik
pakkaá¹ƒ vÄ• â€™ ti, so tena attanÄ• dinnamÅ«lena yadi salÄ• á¹-ukaá¹ƒ icchati, salÄ• á¹-
dovilaá¹ƒ icchati, dovilaá¹ƒ gaá¹‡hÄ• ti, yadi kesikaá¹ƒ icchati, kesikaá¹ƒ gaá¹‡hÄ• ti, yadi \N
icchati, Ä• makaá¹ƒ gaá¹‡hÄ• ti, yadi pakkaá¹ƒ icchati, pakkaá¹ƒ gaá¹‡hÄ• ti. evameva kho,
phalaá¹ƒ icchati, so kammamÅ«laá¹ƒ datvÄ• patthitaá¹ƒ phalaá¹ƒ gaá¹‡hÄ• ti, yadi sotÄ• p
yadi appaá¹‡ihitaphalasamÄ• pattiá¹ƒ, idaá¹ƒ vuccati, mahÄ• rÄ• ja, `bhagavato phalÄ• paá

`` `kammamÅ«laá¹ƒ janÄ• datvÄ• , gaá¹‡hanti amatamphalaá¹ƒ.

tena te sukhitÄ• honti, ye kÄ«tÄ• amatapphalaâ€™â€™ â€™ nti ||

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato agadÄ• paá¹‡aâ€™â€™ nti? ``aga
bhagavatÄ• akkhÄ• tÄ• ni, yehi agadehi so bhagavÄ• sadevakaá¹ƒ lokaá¹ƒ kilesavisato pa
tÄ• ni agadÄ• ni? yÄ• nimÄ• ni, mahÄ• rÄ• ja, bhagavatÄ• cattÄ• ri ariyasaccÄ• ni akkhÄ•
dukkhaá¹ƒ ariyasaccaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ dukkhanirodhaá¹ƒ ariyasacca
paá¹-ipadÄ• ariyasaccaá¹ƒ, tattha ye keci aÃ±Ã±Ä• pekkhÄ• catusaccaá¹ƒ dhammaá¹ƒ su
parimuccanti \Ee 335/, jarÄ• ya parimuccanti, maraá¹‡Ä• parimuccanti, sokaparidevadukkh
parimuccanti, idaá¹ƒ vuccati mahÄ• rÄ• ja `bhagavato agadÄ• paá¹‡aâ€™ nti.

`` `ye keci agadÄ• loke {loke agadÄ• (Ee) }, visÄ• naá¹ƒ paá¹-ibÄ• hakÄ• .

dhammÄ• gadasamaá¹ƒ natthi, etaá¹ƒ pivatha bhikkhavoâ€™â€™ â€™ ti ||

``bhante \Be 319/ nÄ• gasena, katamaá¹ƒ buddhassa bhagavato osadhÄ• paá¹‡aâ€™â€™
mahÄ• rÄ• ja, bhagavatÄ• akkhÄ• tÄ• ni, yehi osadhehi so bhagavÄ• devamanusse tikicch
satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ•

bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo, etehi osadhehi bhagavÄ• micchÄ• diá¹-á¹-h
micchÄ• saá¹…kappaá¹ƒ vireceti, micchÄ• vÄ• caá¹ƒ vireceti, micchÄ• kammantaá¹ƒ virece
vireceti, micchÄ• vÄ• yÄ• maá¹ƒ vireceti, micchÄ• satiá¹ƒ vireceti, micchÄ• samÄ• dhiá¹ƒ vi
kÄ• reti, dosavamanaá¹ƒ kÄ• reti, mohavamanaá¹ƒ kÄ• reti, mÄ• navamanaá¹ƒ kÄ• reti, diá
vicikicchÄ• vamanaá¹ƒ kÄ• reti, uddhaccavamanaá¹ƒ kÄ• reti, thinamiddhavamanaá¹ƒ kÄ• r
ahirikÄ• nottappavamanaá¹ƒ kÄ• reti, sabbakilesavamanaá¹ƒ kÄ• reti, idaá¹ƒ vuccati, mahÄ
osadhÄ• paá¹‡aâ€™ nti.

`` `ye \Ne 305/ keci osadhÄ• loke, vijjanti vividhÄ• bahÅ«.

dhammosadhasamaá¹ƒ natthi, etaá¹ƒ pivatha bhikkhavo ||

`` `dhammosadhaá¹ƒ pivitvÄ• na, ajarÄ• maraá¹‡Ä• siyuá¹ƒ.

bhÄ• vayitvÄ• ca passitvÄ• , nibbutÄ• upadhikkhayeâ€™â€™ â€™ ti ||

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato amatÄ• paá¹‡aâ€™â€™ nti? ``ama
bhagavatÄ• akkhÄ• taá¹ƒ, yena amatena so bhagavÄ• sadevakaá¹ƒ lokaá¹ƒ abhisiÃ±ci \E
abhisittÄ• devamanussÄ• jÄ• tijarÄ• byÄ• dhimaraá¹‡asokaparidevadukkhadomanassupÄ
katamaá¹ƒ taá¹ƒ amataá¹ƒ? yadidaá¹ƒ kÄ• yagatÄ• sati. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja,
`amataá¹ƒ te, bhikkhave, paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±jantÄ«â€™ ti. ida
mahÄ• rÄ• ja, `bhagavato amatÄ• paá¹‡aâ€™ nti.

`` `byÄ• dhitaá¹ƒ janataá¹ƒ disvÄ• , amatÄ• paá¹‡aá¹ƒ pasÄ• rayi.

kammena taá¹ƒ kiá¹‡itvÄ• na, amataá¹ƒ Ä• detha bhikkhavoâ€™â€™ â€™ ti ||

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato ratanÄ• paá¹‡aâ€™â€™ nti? ``rata
bhagavatÄ• akkhÄ• tÄ• ni, yehi ratanehi vibhÅ«sitÄ• bhagavato puttÄ• sadevakaá¹ƒ lokaá
pabhÄ• senti jalanti pajjalanti uddhaá¹ƒ adho tiriyaá¹ƒ Ä• lokaá¹ƒ dassenti. katamÄ• ni tÄ• r
sÄ«laratanaá¹ƒ samÄ• dhiratanaá¹ƒ paÃ±Ã±Ä• ratanaá¹ƒ vimuttiratanaá¹ƒ vimuttiÃ±Ä• á¹‡a
paá¹-isambhidÄ• ratanaá¹ƒ bojjhaá¹…garatanaá¹ƒ.

``katamaá¹ƒ, mahÄ• rÄ• ja, bhagavato sÄ«laratanaá¹ƒ? pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ in
Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ paccayasannissitasÄ«laá¹ƒ cÅ«á¸·asÄ«laá¹ƒ majjhimasÄ«laá
maggasÄ«laá¹ƒ phalasÄ«laá¹ƒ. sÄ«laratanena kho, mahÄ• rÄ• ja, vibhÅ«sitassa puggalass
sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• pihayati pattheti, sÄ«laratanapiá¸·andho k
disampi anudisampi uddhampi adhopi tiriyampi virocati ativirocati {atirocati (Ce Ee) }, heá¹-á

uparito bhavaggaá¹ƒ upÄ• dÄ• ya etthantare sabbaratanÄ• ni atikkamitvÄ• {atisayitvÄ• (Ce
ajjhottharitvÄ• tiá¹-á¹-hati, evarÅ«pÄ• ni kho, mahÄ• rÄ• ja, sÄ«laratanÄ• ni bhagavato rata
pasÄ• ritÄ• ni, idaá¹ƒ vuccati mahÄ• rÄ• ja `bhagavato sÄ«laratanaâ€™ nti.

`` `evarÅ«pÄ• ni \Ne 306/ \Ee 337/ sÄ«lÄ• ni, santi buddhassa Ä• paá¹‡e.

kammena taá¹ƒ kiá¹‡itvÄ• na, ratanaá¹ƒ vo piá¸·andhathÄ• â€™ ti ||

``katamaá¹ƒ, mahÄ• rÄ• ja, bhagavato samÄ• dhiratanaá¹ƒ? savitakkasavicÄ• ro samÄ• dh
samÄ• dhi, avitakkaavicÄ• ro samÄ• dhi, suÃ±Ã±ato samÄ• dhi, animitto samÄ• dhi, appaá
samÄ• dhiratanaá¹ƒ kho, mahÄ• rÄ• ja, piá¸·andhassa bhikkhuno ye te
kÄ• mavitakkabyÄ• pÄ• davitakkavihiá¹ƒsÄ• vitakkamÄ• nuddhaccadiá¹-á¹-hivicikicchÄ• kile
kuvitakkÄ• ni, te sabbe samÄ• dhiá¹ƒ Ä• sajja vikiranti vidhamanti viddhaá¹ƒsanti na saá¹‡á
saá¹‡á¹-hahanti (Ce) } na upalimpanti {na upalippanti (Ce Ee) }. yathÄ• , mahÄ• rÄ• ja, vÄ•
vikirati vidhamati viddhaá¹ƒsati na saá¹‡á¹-hÄ• ti na upalimpati. taá¹ƒ kissa hetu? parisuddh
evameva kho, mahÄ• rÄ• ja, samÄ• dhiratanaá¹ƒ piá¸·andhassa bhikkhuno ye te
kÄ• mavitakkabyÄ• pÄ• davitakkavihiá¹ƒsÄ• vitakkamÄ• nuddhacca diá¹-á¹-hivicikicchÄ• kil
kuvitakkÄ• ni, te sabbe samÄ• dhiá¹ƒ Ä• sajja vikiranti vidhamanti viddhaá¹ƒsanti na saá¹‡á
upalimpanti. taá¹ƒ kissa hetu? parisuddhattÄ• samÄ• dhissa. idaá¹ƒ vuccati, mahÄ• rÄ• ja,
samÄ• dhiratanaâ€™ nti, evarÅ«pÄ• ni kho, mahÄ• rÄ• ja, samÄ• dhiratanÄ• ni bhagavato

`` `samÄ• dhiratanamÄ• lassa \Be 321/, kuvitakkÄ• na jÄ• yare.

na ca vikkhipate cittaá¹ƒ, etaá¹ƒ tumhe piá¸·andhathÄ• â€™ ti ||

``katamaá¹ƒ, mahÄ• rÄ• ja, bhagavato paÃ±Ã±Ä• ratanaá¹ƒ? yÄ• ya, mahÄ• rÄ• ja, paÃ±Ã
kusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `idaá¹ƒ akusalaâ€™ nti yathÄ• bhÅ«taá¹ƒ pa
sÄ• vajjaá¹ƒ, idaá¹ƒ anavajjaá¹ƒ, idaá¹ƒ sevitabbaá¹ƒ, idaá¹ƒ na sevitabbaá¹ƒ, idaá¹ƒ hÄ«na
paá¹‡Ä«taá¹ƒ, idaá¹ƒ kaá¹‡haá¹ƒ, idaá¹ƒ \Ee 338/ sukkaá¹ƒ, idaá¹ƒ kaá¹‡hasukkasappaá¹-i
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• t
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idaá¹ƒ vuccati
paÃ±Ã±Ä• ratanaâ€™ nti.

`` `paÃ±Ã±Ä• ratanamÄ• lassa, na ciraá¹ƒ vattate bhavo.

khippaá¹ƒ phasseti {phusseti (Se), passati (Katthaci) } amataá¹ƒ, na ca so rocate bhaveâ€™

``katamaá¹ƒ \Ne 307/, mahÄ• rÄ• ja, bhagavato vimuttiratanaá¹ƒâ€™â€™ ? ``vimuttiratana
Ee) } kho, mahÄ• rÄ• ja, arahattaá¹ƒ vuccati, arahattaá¹ƒ patto kho, mahÄ• rÄ• ja, bhikkhu `
piá¸·andhoâ€™ ti vuccati. yathÄ• , mahÄ• rÄ• ja, puriso
muttÄ• kalÄ• pamaá¹‡ikalÄ• papavÄ• á¸·akalÄ• pÄ• bharaá¹‡appaá¹-imaá¹‡á¸• ito {pavÄ• a
(Ce Ee) } agalutagaratÄ• lÄ«sakalohitacandanÄ• nulittagatto
nÄ• gapunnÄ• gasÄ• lasalaá¸·acampakayÅ«thikÄ• timuttakapÄ• á¹-aluppalavassikamallikÄ
virocati ativirocati obhÄ• sati pabhÄ• sati sampabhÄ• sati jalati pajjalati abhibhavati ajjhottha
mÄ• lÄ• gandharatanÄ• bharaá¹‡ehi, evameva kho, mahÄ• rÄ• ja, arahattaá¹ƒ patto khÄ«á
vimuttiratanapiá¸·andho upÄ• dÄ• yupÄ• dÄ• ya vimuttÄ• naá¹ƒ bhikkhÅ«naá¹ƒ atikkamitvÄ
ativirocati obhÄ• sati pabhÄ• sati sampabhÄ• sati jalati pajjalati abhibhavati ajjhottharati vim
kissa hetu? aggaá¹ƒ, mahÄ• rÄ• ja, etaá¹ƒ piá¸·andhanaá¹ƒ sabbapiá¸·andhanÄ• naá¹ƒ, ya
vimuttipiá¸·andhanaá¹ƒ. idaá¹ƒ vuccati, mahÄ• rÄ• ja, `bhagavato vimuttiratanaâ€™ nti.

`` `maá¹‡imÄ• lÄ• dharaá¹ƒ geha, jano {gehaá¹ƒ, jano (Katthaci) } sÄ• miá¹ƒ udikkhati.

vimuttiratanamÄ• lantu, udikkhanti sadevakÄ• â€™ ti ||

``katamaá¹ƒ \Be 322/ mahÄ• rÄ• ja, bhagavato vimuttiÃ±Ä• á¹‡adassanaratanaá¹ƒ? pacca
mahÄ• rÄ• ja, bhagavato vimuttiÃ±Ä• á¹‡adassanaratananti \Ee 339/ vuccati, yena Ã±Ä• á¹
maggaphalanibbÄ• nÄ• ni pahÄ«nakilesÄ• vasiá¹-á¹-hakilese ca paccavekkhati.

`` `ye Ã±Ä• á¹‡ena bujjhanti, ariyÄ• katakiccataá¹ƒ.

taá¹ƒ Ã±Ä• á¹‡aratanaá¹ƒ laddhuá¹ƒ, vÄ• yametha jinorasÄ• â€™ ti ||

``katamaá¹ƒ, mahÄ• rÄ• ja, bhagavato paá¹-isambhidÄ• ratanaá¹ƒ? catasso kho, mahÄ• rÄ
atthapaá¹-isambhidÄ• dhammapaá¹-isambhidÄ• niruttipaá¹-isambhidÄ• paá¹-ibhÄ• napaá
mahÄ• rÄ• ja, catÅ«hi paá¹-isambhidÄ• ratanehi samalaá¹…kato bhikkhu yaá¹ƒ yaá¹ƒ paris
khattiyaparisaá¹ƒ, yadi brÄ• hmaá¹‡aparisaá¹ƒ, yadi gahapatiparisaá¹ƒ, yadi samaá¹‡aparis
upasaá¹…kamati amaá¹…kubhÅ«to abhÄ«ru acchambhÄ« anutrÄ• sÄ« vigatalomahaá¹ƒso

``yathÄ• , mahÄ• rÄ• ja, yodho saá¹…gÄ• masÅ«ro sannaddhapaÃ±cÄ• vudho acchambhi
saá¹…gÄ• maá¹ƒ otarati, `sace \Ne 308/ amittÄ• dÅ«re bhavissanti usunÄ• pÄ• tayissÄ• m
sattiyÄ• paharissÄ• mi, tato orato bhavissanti kaá¹‡ayena paharissÄ• mi, upagataá¹ƒ santa
dvidhÄ• chindissÄ• mi, kÄ• yÅ«pagataá¹ƒ churikÄ• ya vinivijjhissÄ• mÄ«â€™ ti {vijjhissÄ• m
mahÄ• rÄ• ja, catupaá¹-isambhidÄ• ratanamaá¹‡á¸• ito bhikkhu acchambhito parisaá¹ƒ upa
atthapaá¹-isambhide paÃ±haá¹ƒ pucchissati, tassa atthena atthaá¹ƒ kathayissÄ• mi, kÄ• raa
kathayissÄ• mi, hetunÄ• hetuá¹ƒ kathayissÄ• mi, nayena nayaá¹ƒ kathayissÄ• mi, nissaá¹ƒ

vimatiá¹ƒ vivecessÄ• mi, tosayissÄ• mi paÃ±haveyyÄ• karaá¹‡ena.

``yo koci maá¹ƒ dhammapaá¹-isambhide paÃ±haá¹ƒ pucchissati, tassa dhammena dhamm
amataá¹ƒ kathayissÄ• mi, asaá¹…khatena asaá¹…khataá¹ƒ kathayissÄ• mi, nibbÄ• nena ni
suÃ±Ã±atena suÃ±Ã±ataá¹ƒ kathayissÄ• mi \Ee 340/, animittena animittaá¹ƒ kathayissÄ• m
appaá¹‡ihitaá¹ƒ kathayissÄ• mi, anejena anejaá¹ƒ kathayissÄ• mi, nissaá¹ƒsayaá¹ƒ karissÄ
vivecessÄ• mi, tosayissÄ• mi paÃ±hÄ• veyyÄ• karaá¹‡ena.

``yo \Be 323/ koci maá¹ƒ niruttipaá¹-isambhide paÃ±haá¹ƒ pucchissati, tassa niruttiyÄ• niru
kathayissÄ• mi, padena padaá¹ƒ kathayissÄ• mi, anupadena anupadaá¹ƒ kathayissÄ• mi, a
kathayissÄ• mi, sandhiyÄ• sandhiá¹ƒ kathayissÄ• mi, byaÃ±janena byaÃ±janaá¹ƒ kathayis
anubyaÃ±janaá¹ƒ kathayissÄ• mi, vaá¹‡á¹‡ena vaá¹‡á¹‡aá¹ƒ kathayissÄ• mi, sarena saraá
paÃ±Ã±attiyÄ• paÃ±Ã±attiá¹ƒ kathayissÄ• mi, vohÄ• rena vohÄ• raá¹ƒ kathayissÄ• mi, niss
vimatiá¹ƒ vivecessÄ• mi, tosayissÄ• mi paÃ±haveyyÄ• karaá¹‡ena.

``yo koci maá¹ƒ paá¹-ibhÄ• napaá¹-isambhide paÃ±haá¹ƒ pucchissati, tassa paá¹-ibhÄ• ne
kathayissÄ• mi, opammena opammaá¹ƒ kathayissÄ• mi, lakkhaá¹‡ena lakkhaá¹‡aá¹ƒ katha
kathayissÄ• mi, nissaá¹ƒsayaá¹ƒ karissÄ• mi, vimatiá¹ƒ vivecessÄ• mi, tosayissÄ• mi paÃ±
idaá¹ƒ vuccati, mahÄ• rÄ• ja, `bhagavato paá¹-isambhidÄ• ratanaâ€™ nti.

`` `paá¹-isambhidÄ• kiá¹‡itvÄ• na, Ã±Ä• á¹‡ena phassayeyya yo.

acchambhito anubbiggo, atirocati sadevakeâ€™ ti ||

``katamaá¹ƒ, mahÄ• rÄ• ja, bhagavato bojjhaá¹…garatanaá¹ƒ? sattime, mahÄ• rÄ• ja, bojjh
satisambojjhaá¹…go \Ne 309/ dhammavicayasambojjhaá¹…go vÄ«riyasambojjhaá¹…go pÄ
passaddhisambojjhaá¹…go samÄ• dhisambojjhaá¹…go upekkhÄ• sambojjhaá¹…go. imehi
bojjhaá¹…garatanehi paá¹-imaá¹‡á¸• ito bhikkhu sabbaá¹ƒ tamaá¹ƒ abhibhuyya sadevakaá
pabhÄ• seti Ä• lokaá¹ƒ janeti. idaá¹ƒ vuccati, mahÄ• rÄ• ja, `bhagavato bojjhaá¹…garatana

`` `bojjhaá¹…garatanamÄ• lassa \Ee 341/, uá¹-á¹-hahanti {upaá¹-á¹-hahanti (Katthaci), udik
sadevakÄ• .

kammena taá¹ƒ kiá¹‡itvÄ• na, ratanaá¹ƒ vo piá¸·andhathÄ• â€™â€™ â€™ ti ||

``bhante nÄ• gasena, katamaá¹ƒ buddhassa bhagavato sabbÄ• paá¹‡aâ€™â€™ nti? ``sab
bhagavato navaá¹…gaá¹ƒ buddhavacanaá¹ƒ sÄ• rÄ«rikÄ• ni pÄ• ribhogikÄ• ni cetiyÄ• ni sa
sabbÄ• paá¹‡e, mahÄ• rÄ• ja, bhagavatÄ• jÄ• tisampatti pasÄ• ritÄ• , bhogasampatti pasÄ

pasÄ• ritÄ• , Ä• rogyasampatti pasÄ• ritÄ• , vaá¹‡á¹‡asampatti pasÄ• ritÄ• , paÃ±Ã±Ä• sam
mÄ• nusikasampatti pasÄ• ritÄ• , dibbasampatti pasÄ• ritÄ• , nibbÄ• nasampatti \Be 324/ pa
taá¹ƒ sampattiá¹ƒ icchanti, te kammamÅ«laá¹ƒ datvÄ• patthitapatthitaá¹ƒ sampattiá¹ƒ kiá¹‡
sÄ«lasamÄ• dÄ• nena kiá¹‡anti, keci uposathakammena kiá¹‡anti, appamattakenapi kamm
sampattiyo paá¹-ilabhanti. yathÄ• , mahÄ• rÄ• ja, Ä• paá¹‡ikassa Ä• paá¹‡e tilamuggamÄ•
taá¹‡á¸• ulamuggamÄ• sena appakenapi mÅ«lena upÄ• dÄ• yupÄ• dÄ• ya gaá¹‡hanti, eva
sabbÄ• paá¹‡e appamattakenapi kammamÅ«lena upÄ• dÄ• yupÄ• dÄ• ya sampattiyo paá¹-
mahÄ• rÄ• ja, `bhagavato sabbÄ• paá¹‡aâ€™ nti.

`` `Ä• yu arogatÄ• vaá¹‡á¹‡aá¹ƒ, saggaá¹ƒ uccÄ• kulÄ«natÄ• .

asaá¹…khataÃ±ca amataá¹ƒ, atthi sabbÄ• paá¹‡e jine ||

`` `appena bahukenÄ• pi, kammamÅ«lena gayhati.

kiá¹‡itvÄ• saddhÄ• mÅ«lena, samiddhÄ• hotha bhikkhavoâ€™ ti ||

``bhagavato kho, mahÄ• rÄ• ja, dhammanagare evarÅ«pÄ• janÄ• paá¹-ivasanti, suttantikÄ
dhammakathikÄ• jÄ• takabhÄ• á¹‡akÄ• dÄ«ghabhÄ• á¹‡akÄ• majjhimabhÄ• á¹‡akÄ• sa
aá¹…guttarabhÄ• á¹‡akÄ• khuddakabhÄ• á¹‡akÄ• sÄ«lasampannÄ• samÄ• dhisampann
bojjhaá¹…gabhÄ• vanÄ• ratÄ• vipassakÄ• sadatthamanuyuttÄ• Ä• raÃ±Ã±ikÄ• rukkham
palÄ• lapuÃ±jikÄ• sosÄ• nikÄ• \Ne 310/ nesajjikÄ• paá¹-ipannakÄ• phalaá¹-á¹-hÄ• sekkh
sotÄ• pannÄ• sakadÄ• gÄ• mino anÄ• gÄ• mino arahanto tevijjÄ• chaá¸·abhiÃ±Ã±Ä• iddh
pÄ• ramiá¹ƒgatÄ• satipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• daindriyabalabojjhaá¹…ga
pÄ• rÅ«pasantasukhasamÄ• pattikusalÄ• , tehi arahantehi Ä• kulaá¹ƒ samÄ• kulaá¹ƒ Ä• kiá
naá¸·avanasaravanamiva dhammanagaraá¹ƒ ahosi. bhavatÄ«ha ---

`` `vÄ«tarÄ• gÄ• vÄ«tadosÄ• , vÄ«tamohÄ• anÄ• savÄ• .

vÄ«tataá¹‡hÄ• anÄ• dÄ• nÄ• , dhammanagare vasanti te ||

`` `Ä• raÃ±Ã±ikÄ• dhutadharÄ• , jhÄ• yino lÅ«khacÄ«varÄ• .

vivekÄ• bhiratÄ• dhÄ«rÄ• , dhammanagare vasanti te ||

`` `nesajjikÄ• santhatikÄ• , athopi á¹-hÄ• nacaá¹…kamÄ• .

paá¹ƒsukÅ«ladharÄ• sabbe, dhammanagare vasanti te ||

`` `ticÄ«varadharÄ• \Be 325/ santÄ• , cammakhaá¹‡á¸• acatutthakÄ• .

ratÄ• ekÄ• sane viÃ±Ã±Å«, dhammanagare vasanti te ||

`` `appicchÄ• nipakÄ• dhÄ«rÄ• , appÄ• hÄ• rÄ• alolupÄ• .

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , dhammanagare vasanti te ||

`` `jhÄ• yÄ« jhÄ• naratÄ• dhÄ«rÄ• , santacittÄ• samÄ• hitÄ• .

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayÄ• nÄ• , dhammanagare vasanti te ||

`` `paá¹-ipannÄ• phalaá¹-á¹-hÄ• ca, sekkhÄ• phalasamaá¹…gino.

Ä• sÄ«sakÄ• {Ä• siá¹ƒsakÄ• (Ce Ee) } uttamatthaá¹ƒ, dhammanagare vasanti te ||

`` `sotÄ• pannÄ• ca vimalÄ• , sakadÄ• gÄ• mino ca ye.

anÄ• gÄ• mÄ« ca arahanto, dhammanagare vasanti te ||

`` `satipaá¹-á¹-hÄ• nakusalÄ• \Ne 311/, bojjhaá¹…gabhÄ• vanÄ• ratÄ• .

vipassakÄ• dhammadharÄ• , dhammanagare vasanti te ||

`` `iddhipÄ• desu \Ee 343/ kusalÄ• , samÄ• dhibhÄ• vanÄ• ratÄ• .

sammappadhÄ• nÄ• nuyuttÄ• , dhammanagare vasanti te ||

`` `abhiÃ±Ã±Ä• pÄ• ramippattÄ• , pettike gocare ratÄ• .

antalikkhamhi caraá¹‡Ä• , dhammanagare vasanti te ||

`` `okkhittacakkhÅ« mitabhÄ• á¹‡Ä«, guttadvÄ• rÄ• susaá¹ƒvutÄ• .

sudantÄ• uttame damme {dhamme (Ce Ee) }, dhammanagare vasanti te ||

`` `tevijjÄ• chaá¸·abhiÃ±Ã±Ä• ca, iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• .

paÃ±Ã±Ä• ya pÄ• ramippattÄ• , dhammanagare vasanti teâ€™ ti ||

``ye kho te, mahÄ• rÄ• ja, bhikkhÅ« aparimitaÃ±Ä• á¹‡avaradharÄ• asaá¹…gÄ• atulaguá¹
Katthaci) } atulayasÄ• atulabalÄ• atulatejÄ• dhammacakkÄ• nuppavattakÄ• paÃ±Ã±Ä• pA
kho, mahÄ• rÄ• ja, bhikkhÅ« bhagavato dhammanagare __ `dhammasenÄ• patinoâ€™ _ti v

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« iddhimanto adhigatappaá¹-isambhidÄ• pattavesÄ• raj
duppasahÄ• anÄ• lambacarÄ• sasÄ• garamahidharapathavikampako candasÅ«riyaparima
vikubbanÄ• dhiá¹-á¹-hÄ• nÄ• bhinÄ«hÄ• rakusalÄ• iddhiyÄ• \Be 326/ pÄ• ramiá¹ƒ gatÄ• ,
bhikkhÅ« bhagavato dhammanagare __ `purohitÄ• â€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« dhutaá¹…gamanugatÄ• appicchÄ• santuá¹-á¹-hÄ• v
piá¹‡á¸• Ä• ya sapadÄ• nacÄ• rino bhamarÄ• va gandhamanughÄ• yitvÄ• pavisanti vivittak
nirapekkhÄ• arahattamanuppattÄ• dhutaá¹…gaguá¹‡e agganikkhittÄ• , evarÅ«pÄ• kho, m
dhammanagare __ `akkhadassÄ• â€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« parisuddhÄ• vimalÄ• nikkilesÄ• cutÅ«papÄ• takusa
pÄ• ramiá¹ƒ gatÄ• , evarÅ«pÄ• kho, mahÄ• rÄ• ja, bhikkhÅ« bhagavato dhammanagare __
vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« bahussutÄ• \Ee 344/ Ä• gatÄ• gamÄ• dhammadhar
sithiladhanitadÄ«gharassagarukalahukakkharapariccheda kusalÄ• navaá¹…gasÄ• sanadha
mahÄ• rÄ• ja, bhikkhÅ« bhagavato dhammanagare __ `dhammarakkhÄ• â€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« vinayaÃ±Ã±Å« vinayakovidÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• n
{nidÄ• napaá¹-hanakusalÄ• (Ce Ee), nidÄ• navatthukusalÄ• (Se) }
Ä• pattÄ• nÄ• pattigarukalahukasatekicchaatekicchavuá¹-á¹-hÄ• nadesanÄ• niggaha-
paá¹-ikammaosÄ• raá¹‡anissÄ• raá¹‡apaá¹-isÄ• raá¹‡akusalÄ• vinaye pÄ• ramiá¹ƒ gatÄ• ,
bhikkhÅ« bhagavato dhammanagare __ `rÅ«parakkhÄ• â€™ _ti {rÅ«padakkhÄ• ti (Ce Se E

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« vimuttivarakusumamÄ• labaddhÄ•
varapavaramahagghaseá¹-á¹-habhÄ• vamanuppattÄ• bahujanakantamabhipatthitÄ• , evarÅ
bhagavato dhammanagare __ `pupphÄ• paá¹‡ikÄ• â€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« catusaccÄ• bhisamayappaá¹-ividdhÄ• diá¹-á¹-hasacc
catÅ«su sÄ• maÃ±Ã±aphalesu tiá¹‡á¹‡avicikicchÄ• paá¹-iladdhaphalasukhÄ• aÃ±Ã±esam
saá¹ƒvibhajanti, evarÅ«pÄ• kho, mahÄ• rÄ• ja, bhikkhÅ« bhagavato dhammanagare __ `ph

vuccanti.

``ye \Be 327/ pana te, mahÄ• rÄ• ja, bhikkhÅ« sÄ«lasaá¹ƒvaragandhamanulittÄ• {sÄ«lava
Ee) } anekavidhabahuguá¹‡adharÄ• kilesamaladuggandhavidhamakÄ• , evarÅ«pÄ• kho, r
dhammanagare __ `gandhÄ• paá¹‡ikÄ• â€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« dhammakÄ• mÄ• piyasamudÄ• hÄ• rÄ• abhidhamm
araÃ±Ã±agatÄ• pi rukkhamÅ«lagatÄ• pi suÃ±Ã±Ä• gÄ• ragatÄ• pi dhammavararasaá¹ƒ piv
dhammavararasamogÄ• á¸·hÄ• adhimattapaá¹-ibhÄ• nÄ• dhammesu dhammesanappaá¹-
yattha appicchakathÄ• santuá¹-á¹-hikathÄ• pavivekakathÄ• asaá¹ƒsaggakathÄ• vÄ«riyÄ•
samÄ• dhikathÄ• \Ne 313/ paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡adassanakath
gantvÄ• taá¹ƒ taá¹ƒ kathÄ• rasaá¹ƒ pivanti, evarÅ«pÄ• kho, mahÄ• rÄ• ja, bhikkhÅ« bhaga
`soá¹‡á¸• Ä• pipÄ• sÄ• â€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyu
nisajjaá¹-á¹-hÄ• nacaá¹…kamehi rattindivaá¹ƒ vÄ«tinÄ• menti, bhÄ• vanÄ• nuyogamanuyut
sadatthappasutÄ• , evarÅ«pÄ• kho, mahÄ• rÄ• ja, bhikkhÅ« bhagavato dhammanagare __
vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« navaá¹…gaá¹ƒ buddhavacanaá¹ƒ atthato ca byaÃ±ja
kÄ• raá¹‡ato ca hetuto ca udÄ• haraá¹‡ato ca vÄ• centi anuvÄ• centi bhÄ• santi anubhÄ• s
mahÄ• rÄ• ja, bhikkhÅ« bhagavato dhammanagare __ `dhammÄ• paá¹‡ikÄ• â€™ _ti vucca

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« dhammaratanabhogena Ä• gamapariyattisutabhogen
niddiá¹-á¹-hasarabyaÃ±janalakkhaá¹‡appaá¹-ivedhÄ• viÃ±Ã±Å« pharaá¹‡Ä• , evarÅ«pÄ• k
bhagavato dhammanagare __ `dhammaseá¹-á¹-hinoâ€™ _ti vuccanti.

``ye pana te, mahÄ• rÄ• ja, bhikkhÅ« uá¸·Ä• radesanÄ• paá¹-ivedhÄ• pariciá¹‡á¹‡Ä• ramn
sikkhÄ• guá¹‡apÄ• ramippattÄ• , evarÅ«pÄ• kho, mahÄ• rÄ• ja, bhikkhÅ« bhagavato dham
`vissutadhammikÄ• â€™ _ti vuccanti.

``evaá¹ƒ suvibhattaá¹ƒ kho, mahÄ• rÄ• ja, bhagavato dhammanagaraá¹ƒ evaá¹ƒ sumÄ• pit
evaá¹ƒ suparipÅ«ritaá¹ƒ evaá¹ƒ suvavatthÄ• pitaá¹ƒ evaá¹ƒ surakkhitaá¹ƒ evaá¹ƒ sugopitaá
duppasayhaá¹ƒ paccatthikehi paccÄ• mittehi, iminÄ• , mahÄ• rÄ• ja, kÄ• raá¹‡ena iminÄ• h
anumÄ• nena Ã±Ä• tabbaá¹ƒ atthi so bhagavÄ• ti.

`` `yathÄ• pi nagaraá¹ƒ disvÄ• , suvibhattaá¹ƒ manoramaá¹ƒ.

anumÄ• nena jÄ• nanti, vaá¸• á¸• hakissa mahattanaá¹ƒ ||

`` `tatheva lokanÄ• thassa, disvÄ• dhammapuraá¹ƒ varaá¹ƒ.

anumÄ• nena jÄ• nanti, atthi so bhagavÄ• iti ||

`` `anumÄ• nena \Ne 314/ \Ee 346/ jÄ• nanti, Å«miá¹ƒ disvÄ• na sÄ• gare.

yathÄ• yaá¹ƒ dissate Å«mi, mahanto so bhavissati ||

`` `tathÄ• buddhaá¹ƒ sokanudaá¹ƒ, sabbatthamaparÄ• jitaá¹ƒ.

taá¹‡hakkhayamanuppattaá¹ƒ, bhavasaá¹ƒsÄ• ramocanaá¹ƒ ||

`` `anumÄ• nena Ã±Ä• tabbaá¹ƒ, Å«miá¹ƒ disvÄ• sadevake.

yathÄ• dhammÅ«mivipphÄ• ro, aggo buddho bhavissati ||

`` `anumÄ• nena jÄ• nanti, disvÄ• accuggataá¹ƒ giriá¹ƒ.

yathÄ• accuggato eso, himavÄ• so bhavissati ||

`` `tathÄ• disvÄ• dhammagiriá¹ƒ, sÄ«tÄ«bhÅ«taá¹ƒ nirÅ«padhiá¹ƒ.

accuggataá¹ƒ bhagavato, acalaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ ||

`` `anumÄ• nena Ã±Ä• tabbaá¹ƒ, disvÄ• na dhammapabbataá¹ƒ.

tathÄ• hi so mahÄ• vÄ«ro, aggo buddho bhavissati ||

`` `yathÄ• pi gajarÄ• jassa, padaá¹ƒ disvÄ• na mÄ• nusÄ• .

anumÄ• nena jÄ• nanti, mahÄ• eso gajo iti ||

`` `tatheva buddhanÄ• gassa, padaá¹ƒ disvÄ• vibhÄ• vino.

anumÄ• nena jÄ• nanti, uá¸·Ä• ro so bhavissati ||

`` `anumÄ• nena jÄ• nanti, bhÄ«te disvÄ• na kummige.

migarÄ• jassa saddena, bhÄ«tÄ• me kummigÄ• iti ||

`` `tatheva titthiye disvÄ• , vitthate bhÄ«tamÄ• nase.

anumÄ• nena Ã±Ä• tabbaá¹ƒ, dhammarÄ• jena gajjitaá¹ƒ ||

`` `nibbutaá¹ƒ \Ne 315/ \Be 329/ pathaviá¹ƒ disvÄ• , haritapattaá¹ƒ mahodikaá¹ƒ.

anumÄ• nena jÄ• nanti, mahÄ• meghena nibbutaá¹ƒ ||

`` `tathevimaá¹ƒ janaá¹ƒ disvÄ• , Ä• moditapamoditaá¹ƒ.

anumÄ• nena Ã±Ä• tabbaá¹ƒ, dhammameghena tappitaá¹ƒ ||

`` `laggaá¹ƒ disvÄ• bhusaá¹ƒ paá¹…kaá¹ƒ, kalaladdagataá¹ƒ mahiá¹ƒ.

anumÄ• nena jÄ• nanti, vÄ• rikkhandho mahÄ• gato ||

`` `tathevimaá¹ƒ janaá¹ƒ disvÄ• , rajapaá¹…kasamohitaá¹ƒ.

vahitaá¹ƒ dhammanadiyÄ• , visaá¹-á¹-haá¹ƒ dhammasÄ• gare ||

`` `dhammÄ• matagataá¹ƒ disvÄ• , sadevakamimaá¹ƒ mahiá¹ƒ.

anumÄ• nena Ã±Ä• tabbaá¹ƒ, dhammakkhandho mahÄ• gato ||

`` `anumÄ• nena \Ee 347/ jÄ• nanti, ghÄ• yitvÄ• gandhamuttamaá¹ƒ.

yathÄ• yaá¹ƒ vÄ• yate gandho, hessanti pupphitÄ• dumÄ• ||

`` `tathevÄ• yaá¹ƒ sÄ«lagandho, pavÄ• yati sadevake.

anumÄ• nena Ã±Ä• tabbaá¹ƒ, atthi buddho anuttaroâ€™ ti ||

``evarÅ«pena kho, mahÄ• rÄ• ja, kÄ• raá¹‡asatena kÄ• raá¹‡asahassena hetusatena hetu
nayasahassena opammasatena opammasahassena sakkÄ• buddhabalaá¹ƒ upadassayituá

mÄ• lÄ• kÄ• ro nÄ• nÄ• puppharÄ• simhÄ• Ä• cariyÄ• nusiá¹-á¹-hiyÄ• paccattapurisakÄ•
mÄ• lÄ• guá¹‡arÄ• siá¹ƒ kareyya, evameva kho, mahÄ• rÄ• ja, so bhagavÄ• vicittapupphar
appameyyaguá¹‡o, ahametarahi jinasÄ• sane mÄ• lÄ• kÄ• ro viya pupphaganthako pubbak
maggenapi mayhaá¹ƒ buddhibalenapi asaá¹…khyeyyenapi kÄ• raá¹‡ena anumÄ• nena bud
panettha chandaá¹ƒ janehi savanÄ• yÄ• â€™â€™ ti.

``dukkaraá¹ƒ \Ne 316/, bhante nÄ• gasena, aÃ±Ã±esaá¹ƒ evarÅ«pena kÄ• raá¹‡ena anumÄ
upadassayituá¹ƒ, nibbutosmi, bhante nÄ• gasena, tumhÄ• kaá¹ƒ paramavicittena paÃ±have

anumÄ• napaÃ±ho paá¹-hamo.

2. dhutaá¹…gapaÃ±ho

``passatÄ• raÃ±Ã±ake \Ee 348/ \Be 330/ bhikkhÅ«, ajjhogÄ• á¸·he dhute guá¹‡e.

puna passati gihÄ« rÄ• jÄ• , anÄ• gÄ• miphale á¹-hite ||

``ubhopi te viloketvÄ• , uppajji saá¹ƒsayo mahÄ• .

bujjheyya ce gihÄ« dhamme, dhutaá¹…gaá¹ƒ nipphalaá¹ƒ siyÄ• ||

``paravÄ• divÄ• damathanaá¹ƒ, nipuá¹‡aá¹ƒ piá¹-akattaye.

handa pucche kathiseá¹-á¹-haá¹ƒ, so me kaá¹…khaá¹ƒ vinessatÄ«â€™â€™ ti ||

atha kho milindo rÄ• jÄ• yenÄ• yasmÄ• nÄ• gaseno tenupasaá¹…kami, upasaá¹…kamitvÄ
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kho milindo rÄ• jÄ• Ä• yasmar
``bhante nÄ• gasena, atthi koci gihÄ« agÄ• riko kÄ• mabhogÄ« puttadÄ• rasambÄ• dhasay
kÄ• sikacandanaá¹ƒ paccanubhonto mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayanto jÄ• tarÅ«par
maá¹‡imuttÄ• kaÃ±canavicittamoá¸·ibaddho yena santaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ sa

``na, mahÄ• rÄ• ja, ekaÃ±Ã±eva sataá¹ƒ na dve satÄ• ni na tÄ«á¹‡i cattÄ• ri paÃ±ca satÄ•
satasahassaá¹ƒ na koá¹-isataá¹ƒ na koá¹-isahassaá¹ƒ na koá¹-isatasahassaá¹ƒ, tiá¹-á¹-hatu
dasannaá¹ƒ vÄ«satiyÄ• satassa sahassassa abhisamayo, katamena te pariyÄ• yena anuyo

``tvamevetaá¹ƒ brÅ«hÄ«â€™â€™ ti. ``tenahi te, mahÄ• rÄ• ja, kathayissÄ• mi satena vÄ•
satasahassena \Ne 317/ vÄ• koá¹-iyÄ• vÄ• koá¹-isatena vÄ• koá¹-isahassena vÄ• koá¹-is
kÄ• ci navaá¹…ge buddhavacane sallekhitÄ• cÄ• rappaá¹-ipattidhutavaraá¹…gaguá¹‡anissi

{dhutavaraá¹…gaguá¹‡anissitÄ• (Ce Se Ee) } thÄ• , tÄ• sabbÄ• idha samosarissanti. yath
ninnunnatasamavisamathalÄ• thaladesabhÄ• ge abhivuá¹-á¹-haá¹ƒ udakaá¹ƒ, sabbaá¹ƒ taá
mahodadhiá¹ƒ sÄ• garaá¹ƒ samosarati, evameva kho, mahÄ• rÄ• ja, sampÄ• dake sati yÄ•
sallekhitÄ• cÄ• rappaá¹-ipattidhutaá¹…gaguá¹‡adharanissitÄ• kathÄ• , tÄ• sabbÄ• idha sa

``mayhampettha \Be 331/, mahÄ• rÄ• ja, paribyattatÄ• ya buddhiyÄ• kÄ• raá¹‡aparidÄ«pa
attho suvibhatto vicitto paripuá¹‡á¹‡o parisuddho samÄ• nÄ«to bhavissati. yathÄ• , mahÄ• r
lekhÄ• cariyo anusiá¹-á¹-ho lekhaá¹ƒ osÄ• rento attano byattatÄ• ya buddhiyÄ• kÄ• raá¹‡ap
paripÅ«reti, evaá¹ƒ sÄ• lekhÄ• samattÄ• paripuá¹‡á¹‡Ä• anÅ«nikÄ• bhavissati. evameva
paribyattatÄ• ya buddhiyÄ• kÄ• raá¹‡aparidÄ«panaá¹ƒ samosarissati, teneso attho suvibha
parisuddho samÄ• nÄ«to bhavissati.

``nagare, mahÄ• rÄ• ja, sÄ• vatthiyÄ• paÃ±cakoá¹-imattÄ• ariyasÄ• vakÄ• bhagavato up
sattapaá¹‡á¹‡Ä• sasahassÄ• ni tÄ«á¹‡i ca satasahassÄ• ni anÄ• gÄ• miphale patiá¹-á¹-hitÄ
na pabbajitÄ• . puna tattheva kaá¹‡á¸• ambamÅ«le yamakapÄ• á¹-ihÄ• riye vÄ«sati pÄ• á¹‡
puna cÅ«á¸·arÄ• hulovÄ• de {mahÄ• rÄ• hulovÄ• de (Ce Ee) }, mahÄ• maá¹…galasuttante,
parÄ• bhavasuttante, purÄ• bhedasuttante, kalahavivÄ• dasuttante, cÅ«á¸·abyÅ«hasuttante
tuvaá¹-akasuttante, sÄ• riputtasuttante gaá¹‡anapathamatÄ«tÄ• naá¹ƒ devatÄ• naá¹ƒ dham

``nagare rÄ• jagahe paÃ±Ã±Ä• sasahassÄ• ni tÄ«á¹‡i ca satasahassÄ• ni ariyasÄ• vakÄ•
upÄ• sakaupÄ• sikÄ• yo, puna tattheva dhanapÄ• lahatthinÄ• gadamane navuti pÄ• á¹‡ako
pÄ• sÄ• á¹‡akacetiye cuddasa pÄ• á¹‡akoá¹-iyo, puna indasÄ• laguhÄ• yaá¹ƒ asÄ«ti devat
bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane \Ee 350/ migadÄ• ye paá¹-hame dhammadesane aá¹-á¹-hÄ•
aparimÄ• á¹‡Ä• ca devatÄ• yo, puna tÄ• vatiá¹ƒsabhavane paá¹‡á¸• ukambalasilÄ• yaá¹ƒ
devatÄ• koá¹-iyo, devorohaá¹‡e saá¹…kassanagaradvÄ• re lokavivaraá¹‡apÄ• á¹-ihÄ• riye
tiá¹ƒsa koá¹-iyo abhisamiá¹ƒsu.

puna sakkesu kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me buddhavaá¹ƒsadesanÄ• ya mahÄ• sa
gaá¹‡anapathamatÄ«tÄ• naá¹ƒ \Ne 318/ devatÄ• naá¹ƒ dhammÄ• bhisamayo ahosi \Be 332
sumanamÄ• lÄ• kÄ• rasamÄ• game, garahadinnasamÄ• game, Ä• nandaseá¹-á¹-hisamÄ• g
maá¹‡á¸• ukadevaputtasamÄ• game, maá¹-á¹-hakuá¹‡á¸• alidevaputtasamÄ• game, sulasÄ
sirimÄ• nagarasobhinisamÄ• game, pesakÄ• radhÄ«tusamÄ• game, cÅ«á¸·asubhaddÄ• sa
Ä• á¸·Ä• hanadassanasamÄ• game, sÅ«nÄ• parantakasamÄ• game, sakkapaÃ±hasamÄ• g
{tirokuá¸• á¸• asamÄ• game (Ce Ee) }, ratanasuttasamÄ• game paccekaá¹ƒ caturÄ• sÄ«tiÄ
dhammÄ• bhisamayo ahosi, yÄ• vatÄ• , mahÄ• rÄ• ja, bhagavÄ• loke aá¹-á¹-hÄ• si, tÄ• va
mahÄ• janapadesu yattha yattha bhagavÄ• vihÄ• si, tattha tattha yebhuyyena dve tayo catt
sahassaá¹ƒ satasahassaá¹ƒ devÄ• ca manussÄ• ca santaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ
mahÄ• rÄ• ja, devÄ• gihÄ« yeva, na te pabbajitÄ• , etÄ• ni ceva, mahÄ• rÄ• ja, aÃ±Ã±Ä• n

devatÄ• koá¹-isatasahassÄ• ni gihÄ« agÄ• rikÄ• kÄ• mabhogino santaá¹ƒ paramatthaá¹ƒ n
sacchikariá¹ƒsÅ«â€™â€™ ti.

``yadi, bhante nÄ• gasena, gihÄ« agÄ• rikÄ• kÄ• mabhogino santaá¹ƒ paramatthaá¹ƒ nibb
imÄ• ni dhutaá¹…gÄ• ni kimatthaá¹ƒ sÄ• dhenti, tena kÄ• raá¹‡ena dhutaá¹…gÄ• ni \Ee 35
bhante nÄ• gasena, vinÄ• mantosadhehi byÄ• dhayo vÅ«pasamanti, kiá¹ƒ vamanavirecanÄ
sarÄ«radubbalakaraá¹‡ena? yadi muá¹-á¹-hÄ«hi paá¹-isattuniggaho bhavati, kiá¹ƒ
asisattisaradhanukodaá¹‡á¸• alaguá¸·amuggarehi? yadi gaá¹‡á¹-hikuá¹-ilasusirakaá¹‡á¹-ala
rukkhamabhirÅ«hanaá¹ƒ bhavati, kiá¹ƒ dÄ«ghadaá¸·hanisseá¹‡ipariyesanena? yadi thaá¹‡á
dhÄ• tusamatÄ• bhavati, kiá¹ƒ sukhasamphassamahatimahÄ• sirisayanapariyesanena? ya
sÄ• saá¹…kasappaá¹-ibhayavisamakantÄ• rataraá¹‡asamattho bhavati, kiá¹ƒ
sannaddhasajjamahatimahÄ• satthapariyesanena? yadi nadisaraá¹ƒ bÄ• hunÄ• tarituá¹ƒ sa
dhuvasetunÄ• vÄ• pariyesanena? yadi sakasantakena ghÄ• sacchÄ• danaá¹ƒ kÄ• tuá¹ƒ pa
parÅ«pasevanapiyasamullÄ• papacchÄ• puredhÄ• vanena? yadi akhÄ• tataá¸·Ä• ke udaka
udapÄ• nataá¸·Ä• kapokkharaá¹‡ikhaá¹‡anena? evameva kho, bhante nÄ• gasena, yadi gih
santaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ sacchikaronti, kiá¹ƒ dhutaguá¹‡avarasamÄ• diyanenÄ

``aá¹-á¹-havÄ«sati \Be 333/ kho panime, mahÄ• rÄ• ja, dhutaá¹…gaguá¹‡Ä• yathÄ• bhucc
dhutaá¹…gÄ• ni sabbabuddhÄ• naá¹ƒ pihayitÄ• ni patthitÄ• ni. katame aá¹-á¹-havÄ«sati? id
dhutaá¹…gaá¹ƒ suddhÄ• jÄ«vaá¹ƒ sukhaphalaá¹ƒ anavajjaá¹ƒ na paradukkhÄ• panaá¹ƒ abh
ekantavaá¸• á¸• hikaá¹ƒ aparihÄ• niyaá¹ƒ amÄ• yaá¹ƒ Ä• rakkhÄ• patthitadadaá¹ƒ sabbasa
patirÅ«paá¹ƒ anissitaá¹ƒ vippamuttaá¹ƒ rÄ• gakkhayaá¹ƒ dosakkhayaá¹ƒ \Ne 319/ mohakkh
kuvitakkacchedanaá¹ƒ kaá¹…khÄ• vitaraá¹‡aá¹ƒ kosajjaviddhaá¹ƒsanaá¹ƒ aratippahÄ• naá
appamÄ• á¹‡aá¹ƒ sabbadukkhakkhayagamanaá¹ƒ, ime kho, mahÄ• rÄ• ja, aá¹-á¹-havÄ«sat
yathÄ• bhuccaguá¹‡Ä• yehi guá¹‡ehi \Ee 352/ dhutaá¹…gÄ• ni sabbabuddhÄ• naá¹ƒ pihay

``ye kho te, mahÄ• rÄ• ja, dhutaguá¹‡e sammÄ• upasevanti, te aá¹-á¹-hÄ• rasahi guá¹‡eh
katamehi aá¹-á¹-hÄ• rasahi? Ä• cÄ• ro tesaá¹ƒ suvisuddho hoti, paá¹-ipadÄ• supÅ«ritÄ• ho
vÄ• casikaá¹ƒ surakkhitaá¹ƒ hoti, manosamÄ• cÄ• ro suvisuddho hoti, vÄ«riyaá¹ƒ supaggah
vÅ«pasammati, attÄ• nudiá¹-á¹-hibyapagatÄ• hoti, Ä• ghÄ• to uparato hoti, mettÄ• upaá¹-á
pariÃ±Ã±Ä• to hoti, sabbasattÄ• naá¹ƒ garukato hoti, bhojane mattaÃ±Ã±Å« hoti, jÄ• gariya
hoti, yattha phÄ• su tattha vihÄ• rÄ« hoti, pÄ• pajegucchÄ« hoti, vivekÄ• rÄ• mo hoti, satata
te, mahÄ• rÄ• ja, dhutaguá¹‡e sammÄ• upasevanti, te imehi aá¹-á¹-hÄ• rasahi guá¹‡ehi sa

``dasa ime, mahÄ• rÄ• ja, puggalÄ• dhutaguá¹‡Ä• rahÄ• . katame dasa? saddho hoti hirim
atthavasÄ« alolo sikkhÄ• kÄ• mo daá¸·hasamÄ• dÄ• no anujjhÄ• nabahulo mettÄ• vihÄ• rÄ
puggalÄ• dhutaguá¹‡Ä• rahÄ• .

``ye te, mahÄ• rÄ• ja, gihÄ« agÄ• rikÄ• kÄ• mabhogino santaá¹ƒ paramatthaá¹ƒ nibbÄ• na
purimÄ• su jÄ• tÄ«su terasasu dhutaguá¹‡esu katÅ«pÄ• sanÄ• katabhÅ«mikammÄ• , te ta
sodhayitvÄ• ajjetarahi gihÄ« yeva santÄ• santaá¹ƒ paramattaá¹ƒ nibbÄ• naá¹ƒ sacchikaro

``yathÄ• \Be 334/, mahÄ• rÄ• ja, kusalo issÄ• so antevÄ• sike paá¹-hamaá¹ƒ tÄ• va upÄ•
cÄ• pabhedacÄ• pÄ• ropanaggahaá¹‡amuá¹-á¹-hippaá¹-ipÄ«á¸·anaaá¹…gulivinÄ• manapÄ
Ä• kaá¸• á¸• hana saddhÄ• raá¹‡alakkhaniyamanakhipane tiá¹‡apurisakachakaá¹‡a {khaá¹
tiá¹‡apalÄ• lamattikÄ• puÃ±japhalakalakkhavedhe anusikkhÄ• petvÄ• raÃ±Ã±o santike up
Ä• jaÃ±Ã±arathagajaturaá¹…gadhanadhaÃ±Ã±ahiraÃ±Ã±asuvaá¹‡á¹‡adÄ• sidÄ• sabhariya
evameva kho, mahÄ• rÄ• ja, ye te gihÄ« agÄ• rikÄ• kÄ• mabhogino santaá¹ƒ paramatthaá
te sabbe purimÄ• su jÄ• tÄ«su terasasu dhutaguá¹‡esu katÅ«pÄ• sanÄ• katabhÅ«mikamm
paá¹-ipattiÃ±ca sodhayitvÄ• ajjetarahi gihÄ« yeva santÄ• santaá¹ƒ paramatthaá¹ƒ nibbÄ• n
mahÄ• rÄ• ja, dhutaguá¹‡esu pubbÄ• sevanaá¹ƒ vinÄ• \Ne 320/ ekissÄ• yeva jÄ• tiyÄ• an
uttamena pana vÄ«riyena uttamÄ• ya paá¹-ipattiyÄ• tathÄ• rÅ«pena Ä• cariyena kalyÄ• á¹
sacchikiriyÄ• hoti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, bhisakko sallakatto Ä• cariyaá¹ƒ dhanena vÄ• vattappa
Ä• rÄ• dhetvÄ• sattaggahaá¹‡achedanalekhanavedhanasalluddharaá¹‡avaá¹‡adhovanaso
virecanÄ• nuvÄ• sanakiriyamanusikkhitvÄ• vijjÄ• su katasikkho katÅ«pÄ• sano katahattho
tikicchÄ• ya, evameva kho, mahÄ• rÄ• ja, ye te gihÄ« agÄ• rikÄ• kÄ• mabhogino santaá¹ƒ
sacchikaronti, te sabbe purimÄ• su jÄ• tÄ«su terasasu dhutaguá¹‡esu katÅ«pÄ• sanÄ• kat
cÄ• raÃ±ca paá¹-ipattiÃ±ca sodhayitvÄ• ajjetarahi gihÄ« yeva santÄ• santaá¹ƒ paramattha
sacchikaronti, na, mahÄ• rÄ• ja, dhutaguá¹‡ehi avisuddhÄ• naá¹ƒ dhammÄ• bhisamayo hot

``yathÄ• , mahÄ• rÄ• ja, udakassa asecanena bÄ«jÄ• naá¹ƒ avirÅ«hanaá¹ƒ hoti, evameva
dhutaguá¹‡ehi avisuddhÄ• naá¹ƒ dhammÄ• bhisamayo na hoti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, akatakusalÄ• naá¹ƒ akatakalyÄ• á¹‡Ä• naá¹ƒ sugatigan
mahÄ• rÄ• ja, dhutaguá¹‡ehi avisuddhÄ• naá¹ƒ dhammÄ• bhisamayo na hoti.

``pathavisamaá¹ƒ \Be 335/, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ patiá¹-á
Ä• posamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbakilesamaladho
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbakilesavanajjhÄ• panaá¹-á¹-hen
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbakilesamalarajopavÄ• hanaá¹-á
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbakilesabyÄ• dhivÅ«pasamanaá
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbakilesavisanÄ• sanaá¹-á¹-hena.
dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbasÄ• maÃ±Ã±aguá¹‡asassavirÅ«hanaá¹-á¹-he
dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ patthiticchitasabbasampattivaradadaá¹-á¹-hena. nÄ

dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ saá¹ƒsÄ• ramahaá¹‡á¹‡avapÄ• ragamanaá¹-á¹-hen
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ jarÄ• maraá¹‡abhÄ«tÄ• naá¹ƒ assÄ•
mÄ• tusamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ kilesadukkhappaá¹-
anuggÄ• hakaá¹-á¹-hena. pitusamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá
sabbasÄ• maÃ±Ã±aguá¹‡ajanakaá¹-á¹-hena. mittasamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ
sabbasÄ• maÃ±Ã±aguá¹‡apariyesanaavisaá¹ƒvÄ• dakaá¹-á¹-hena. padumasamaá¹ƒ, mahÄ
visuddhikÄ• mÄ• naá¹ƒ \Ne 321/ sabbakilesamalehi anupalittaá¹-á¹-hena. catujjÄ• tiyavarag
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ kilesaduggandhapaá¹-ivinodanaá¹-á
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ aá¹-á¹-halokadhammavÄ• tehi akam
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sabbattha gahaá¹‡Ä• pagatauruvisa
nadÄ«samaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ kilesamalapavÄ• ha
mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ jÄ• tikantÄ• rakilesavanagahananitth
mahÄ• satthavÄ• hasamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ
sabbabhayasuÃ±Ã±akhemaabhayavarapavaranibbÄ• nanagarasampÄ• panaá¹-á¹-hena \Ee
sumajjitavimalÄ• dÄ• sasamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ sa
sabhÄ• vadassanaá¹-á¹-hena. phalakasamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ•
kilesalaguá¸·asarasattipaá¹-ibÄ• hanaá¹-á¹-hena. chattasamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡
kilesavassatividhaggisantÄ• pÄ• tapapaá¹-ibÄ• hanaá¹-á¹-hena. candasamaá¹ƒ, mahÄ• rÄ•
visuddhikÄ• mÄ• naá¹ƒ pihayitapatthitaá¹-á¹-hena. sÅ«riyasamaá¹ƒ, mahÄ• rÄ• ja, dhutagu
mohatamatimiranÄ• sanaá¹-á¹-hena. sÄ• garasamaá¹ƒ, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visu
anekavidhasÄ• maÃ±Ã±aguá¹‡avararatanuá¹-á¹-hÄ• naá¹-á¹-hena, aparimitaasaá¹…khyeyy
evaá¹ƒ kho, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ visuddhikÄ• mÄ• naá¹ƒ bahÅ«pakÄ• raá¹ƒ sabb
aratinudaá¹ƒ bhayanudaá¹ƒ bhavanudaá¹ƒ khÄ«lanudaá¹ƒ malanudaá¹ƒ sokanudaá¹ƒ dukk
dosanudaá¹ƒ mohanudaá¹ƒ mÄ• nanudaá¹ƒ diá¹-á¹-hinudaá¹ƒ sabbÄ• kusaladhammanuda
sukhÄ• vahaá¹ƒ phÄ• sukaraá¹ƒ pÄ«tikaraá¹ƒ yogakkhemakaraá¹ƒ anavajjaá¹ƒ iá¹-á¹-hasuk
guá¹‡arÄ• siguá¹‡apuÃ±jaá¹ƒ aparimitaasaá¹…khyeyya appameyyaguá¹‡aá¹ƒ varaá¹ƒ pava

``yathÄ• \Be 337/, mahÄ• rÄ• ja, manussÄ• upatthambhavasena bhojanaá¹ƒ upasevanti,
upasevanti, upakÄ• ravasena mittaá¹ƒ upasevanti, tÄ• raá¹‡avasena nÄ• vaá¹ƒ upasevanti,
mÄ• lÄ• gandhaá¹ƒ upasevanti, abhayavasena bhÄ«ruttÄ• á¹‡aá¹ƒ upasevanti, patiá¹-á¹-hÄ
{patiá¹-á¹-hÄ• navasena (Katthaci) } pathaviá¹ƒ upasevanti, sippavasena Ä• cariyaá¹ƒ upase
rÄ• jÄ• naá¹ƒ upasevanti, kÄ• madadavasena maá¹‡iratanaá¹ƒ upasevanti, evameva kho, m
sabbasÄ• maÃ±Ã±aguá¹‡adadavasena ariyÄ• dhutaguá¹‡aá¹ƒ upasevanti.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, udakaá¹ƒ bÄ«javirÅ«hanÄ• ya, aggi \Ee 356/ jhÄ• panÄ
balÄ• haraá¹‡Ä• ya, latÄ• bandhanÄ• ya, satthaá¹ƒ chedanÄ• ya, pÄ• nÄ«yaá¹ƒ pipÄ• sÄ•
assÄ• sakaraá¹‡Ä• ya, nÄ• vÄ• tÄ«rasampÄ• panÄ• ya, bhesajjaá¹ƒ byÄ• dhivÅ«pasaman
bhÄ«ruttÄ• á¹‡aá¹ƒ bhayavinodanÄ• ya, rÄ• jÄ• Ä• rakkhatthÄ• ya, phalakaá¹ƒ

daá¹‡á¸• aleá¸• á¸• ulaguá¸·asarasattipaá¹-ibÄ• hanÄ• ya, Ä• cariyo anusÄ• sanÄ• ya, mÄ•
olokanÄ• ya, alaá¹…kÄ• ro sobhanÄ• ya, vatthaá¹ƒ paá¹-icchÄ• danÄ• ya, nisseá¹‡Ä« Ä• ro
visamavikkhepanÄ• ya {nikkhepanÄ• ya (Ce Ee) }, mantaá¹ƒ parijappanÄ• ya, Ä• vudhaá¹ƒ
\Ne 322/, padÄ«po andhakÄ• ravidhamanÄ• ya, vÄ• to pariá¸·Ä• hanibbÄ• panÄ• ya, sippa
agadaá¹ƒ jÄ«vitarakkhaá¹‡Ä• ya, Ä• karo ratanuppÄ• danÄ• ya, ratanaá¹ƒ alaá¹…karÄ• ya,
issariyaá¹ƒ vasavattanÄ• ya, evameva kho, mahÄ• rÄ• ja, dhutaguá¹‡aá¹ƒ sÄ• maÃ±Ã±abÄ
kilesamalajhÄ• panÄ• ya, iddhibalÄ• haraá¹‡Ä• ya, satisaá¹ƒvaranibandhanÄ• ya, vimativic
taá¹‡hÄ• pipÄ• sÄ• vinayanÄ• ya, abhisamayaassÄ• sakaraá¹‡Ä• ya, caturoghanittharaá¹‡
kilesabyÄ• dhivÅ«pasamÄ• ya, nibbÄ• nasukhappaá¹-ilÄ• bhÄ• ya,
jÄ• tijarÄ• byÄ• dhimaraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• sabhayavinodanÄ• ya
sÄ• maÃ±Ã±aguá¹‡aparirakkhaá¹‡Ä• ya, aratikuvitakkapaá¹-ibÄ• hanÄ• ya, sakalasÄ• maÃ
sabbasÄ• maÃ±Ã±aguá¹‡aposanÄ• ya, samathavipassanÄ• maggaphalanibbÄ• nadassanÄ
sakalalokathutathomitamahatimahÄ• sobhanakaraá¹‡Ä• ya, sabbÄ• pÄ• yapidahanÄ• ya, s
abhirÅ«hanÄ• ya, vaá¹…kakuá¹-ilavisamacittavikkhepanÄ• ya {cittanikkhepanÄ• ya (Ce Ee)
sevitabbÄ• sevitabbadhamme sÄ• dhusajjhÄ• yakaraá¹‡Ä• ya, sabbakilesapaá¹-isattutajjan
avijjandhakÄ• ravidhamanÄ• ya, tividhaggisantÄ• papariá¸·Ä• hanibbÄ• panÄ• ya,
saá¹‡hasukhumasantasamÄ• pattinipphÄ• danÄ• ya, sakalasÄ• maÃ±Ã±aguá¹‡aparirakkha
bojjhaá¹…gavararatanuppÄ• danÄ• ya, yogijanÄ• laá¹…karaá¹‡Ä• ya, anavajjanipuá¹‡asuk
\Ee 357/, sakalasÄ• maÃ±Ã±aariyadhammavasavattanÄ• ya. iti, mahÄ• rÄ• ja, imesaá¹ƒ gu
yadidaá¹ƒ ekamekaá¹ƒ dhutaguá¹‡aá¹ƒ, evaá¹ƒ, mahÄ• rÄ• ja, atuliyaá¹ƒ dhutaguá¹‡aá¹ƒ a
appaá¹-isamaá¹ƒ appaá¹-ibhÄ• gaá¹ƒ appaá¹-iseá¹-á¹-haá¹ƒ uttaraá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á
Ä• yataá¹ƒ puthulaá¹ƒ visaá¹-aá¹ƒ vitthataá¹ƒ garukaá¹ƒ bhÄ• riyaá¹ƒ mahantaá¹ƒ.

``yo kho, mahÄ• rÄ• ja, puggalo pÄ• piccho icchÄ• pakato kuhako luddho odariko lÄ• bhak
ayutto appatto ananucchaviko anaraho appatirÅ«po dhutaá¹…gaá¹ƒ {tadhuguá¹‡aá¹ƒ (Katth
samÄ• diyati, so diguá¹‡aá¹ƒ daá¹‡á¸• amÄ• pajjati, sabbaguá¹‡aghÄ• tamÄ• pajjati, diá¹-á
hÄ«á¸·anaá¹ƒ khÄ«á¸·anaá¹ƒ garahanaá¹ƒ uppaá¹‡á¸• anaá¹ƒ khipanaá¹ƒ asambhogaá¹ƒ n
pavÄ• hanaá¹ƒ pabbÄ• janaá¹ƒ paá¹-ilabhati, samparÄ• yepi satayojanike avÄ«cimahÄ• nir
uá¹‡hakaá¹-hitatattasantattaaccijÄ• lÄ• mÄ• lake anekavassakoá¹-isatasahassÄ• ni uddhan
pheá¹‡uddehakaá¹ƒ samparivattakaá¹ƒ paccati, tato muccitvÄ• {muccitvÄ• (Ce Ee) }
kisapharusakÄ• á¸·aá¹…gapaccaá¹…go sÅ«nuddhumÄ• tasusiruttamaá¹…go
{sÅ«nuddhumÄ• tasÅ«cimukhapamÄ• á¹‡asusiruttamaá¹…go (Ce Ee) } chÄ• to pipÄ• sito v
bhaggakaá¹‡á¹‡asoto ummÄ«litanimÄ«litanettanayano arugattapakkagatto puá¸·avÄ• kiá¹‡
jalamÄ• no viya aggikkhandho anto jalamÄ• no pajjalamÄ• no atÄ• á¹‡o asaraá¹‡o
Ä• ruá¹‡á¹‡aruá¹‡á¹‡akÄ• ruÃ±Ã±aravaá¹ƒ paridevamÄ• no nijjhÄ• mataá¹‡hiko samaá¹‡a
Ä• hiá¹‡á¸• amÄ• no mahiyÄ• aá¹-á¹-assaraá¹ƒ karoti.

``yathÄ• \Ne 323/, mahÄ• rÄ• ja, koci ayutto appatto ananucchaviko anaraho appatirÅ«po

khattiyÄ• bhisekena abhisiÃ±cati, so labhati hatthacchedaá¹ƒ pÄ• dacchedaá¹ƒ hatthapÄ• c
kaá¹‡á¹‡acchedaá¹ƒ nÄ• sacchedaá¹ƒ kaá¹‡á¹‡anÄ• sacchedaá¹ƒ \Ee 358/ bilaá¹…gathÄ•
rÄ• humukhaá¹ƒ jotimÄ• likaá¹ƒ hatthapajjotikaá¹ƒ erakavattikaá¹ƒ cÄ«rakavÄ• sikaá¹ƒ eá¹‡
baá¸·isamaá¹ƒsikaá¹ƒ kahÄ• paá¹‡akaá¹ƒ khÄ• rÄ• patacchikaá¹ƒ palighaparivattikaá¹ƒ pal
telena \Be 339/ osiÃ±canaá¹ƒ sunakhehi khÄ• dÄ• panaá¹ƒ jÄ«vasÅ«lÄ• ropanaá¹ƒ asinÄ•
anekavihitampi kammakÄ• raá¹‡aá¹ƒ anubhavati. kiá¹ƒ kÄ• raá¹‡Ä• ? ayutto appatto ananu
appatirÅ«po hÄ«no kujÄ• tiko mahante issariye á¹-hÄ• ne attÄ• naá¹ƒ á¹-hapesi, velaá¹ƒ gh
mahÄ• rÄ• ja, yo koci puggalo pÄ• piccho ... pe ... mahiyÄ• aá¹-á¹-assaraá¹ƒ karoti.

``yo pana, mahÄ• rÄ• ja, puggalo yutto patto anucchaviko araho patirÅ«po appiccho santuá
asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo pahitatto asaá¹-ho amÄ• yo anodariko alÄ• bhakÄ• mo
saddho saddhÄ• pabbajito jarÄ• maraá¹‡Ä• muccitukÄ• mo `sÄ• sanaá¹ƒ paggaá¹‡hissÄ•
samÄ• diyati, so diguá¹‡aá¹ƒ pÅ«jaá¹ƒ arahati devÄ• naÃ±ca piyo hoti manÄ• po pihayito p
jÄ• tisumanamallikÄ• dÄ«naá¹ƒ viya pupphaá¹ƒ nahÄ• tÄ• nulittassa, jighacchitassa viya pa
pipÄ• sitassa viya sÄ«talavimalasurabhipÄ• nÄ«yaá¹ƒ, visagatassa viya osadhavaraá¹ƒ, sÄ
Ä• jaÃ±Ã±arathavaruttamaá¹ƒ, atthakÄ• massa viya manoharamaá¹‡iratanaá¹ƒ, abhisiÃ±cit
paá¹‡á¸• aravimalasetacchattaá¹ƒ, dhammakÄ• massa viya arahattaphalÄ• dhigamamanutt
satipaá¹-á¹-hÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ• ro sammappadhÄ• nÄ• c
paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo bhÄ•
gacchati, samathavipassanÄ• adhigacchati, adhigamappaá¹-ipatti pariá¹‡amati, cattÄ• ri sÄ
359/ catasso paá¹-isambhidÄ• tisso vijjÄ• chaá¸·abhiÃ±Ã±Ä• kevalo ca samaá¹‡adhammo
vimuttipaá¹‡á¸• aravimalasetacchattena abhisiÃ±cati.

``yathÄ• , mahÄ• rÄ• ja, raÃ±Ã±o khattiyassa abhijÄ• takulakulÄ«nassa khattiyÄ• bhiseken
saraá¹-á¹-hanegamajÄ• napadabhaá¹-abalÄ• {balatthÄ• (Ce Ee) } aá¹-á¹-hattiá¹ƒsÄ• ca rÄ
mukhamaá¹…galikÄ• sotthivÄ• cakÄ• samaá¹‡abrÄ• hmaá¹‡asabbapÄ• saá¹‡á¸• agaá¹‡Ä
pathaviyÄ• paá¹-á¹-anaratanÄ• karanagarasuá¹…kaá¹-á¹-hÄ• naverajjakachejjabhejjajanan
sÄ• miko bhavati, evameva kho \Ne 324/, mahÄ• rÄ• ja, yo koci puggalo yutto patto ... pe ...
vimuttipaá¹‡á¸• aravimalasetacchattena abhisiÃ±cati.

``terasimÄ• ni \Be 340/, mahÄ• rÄ• ja, dhutaá¹…gÄ• ni, yehi suddhikato nibbÄ• namahÄ• s
bahuvidhaá¹ƒ dhammakÄ«á¸·amabhikÄ«á¸·ati, rÅ«pÄ• rÅ«paaá¹-á¹-hasamÄ• pattiyo vaá¸·a
dibbasotadhÄ• tuá¹ƒ paracittavijÄ• nanaá¹ƒ pubbenivÄ• sÄ• nussatiá¹ƒ dibbacakkhuá¹ƒ sab
pÄ• puá¹‡Ä• ti. katame terasa? paá¹ƒsukÅ«likaá¹…gaá¹ƒ tecÄ«varikaá¹…gaá¹ƒ piá¹‡á¸• ap
sapadÄ• nacÄ• rikaá¹…gaá¹ƒ ekÄ• sanikaá¹…gaá¹ƒ pattapiá¹‡á¸• ikaá¹…gaá¹ƒ khalupacch
Ä• raÃ±Ã±ikaá¹…gaá¹ƒ rukkhamÅ«likaá¹…gaá¹ƒ abbhokÄ• sikaá¹…gaá¹ƒ sosÄ• nikaá¹…g
nesajjikaá¹…gaá¹ƒ, imehi kho, mahÄ• rÄ• ja, terasahi dhutaguá¹‡ehi pubbe Ä• sevitehi nise
pariciá¹‡á¹‡ehi caritehi upacaritehi paripÅ«ritehi kevalaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ paá¹-ilabhati, t

kevalÄ• santÄ• sukhÄ• samÄ• pattiyo.

``yathÄ• , mahÄ• rÄ• ja, sadhano nÄ• viko paá¹-á¹-ane suá¹-á¹-hu katasuá¹…ko mahÄ• sa
vaá¹…gaá¹ƒ takkolaá¹ƒ cÄ«naá¹ƒ sovÄ«raá¹ƒ suraá¹-á¹-haá¹ƒ alasandaá¹ƒ kolapaá¹-á¹-ana
gacchati aÃ±Ã±ampi yaá¹ƒ kiÃ±ci nÄ• vÄ• saÃ±caraá¹‡aá¹ƒ, evameva kho, mahÄ• rÄ• ja, i
\Ee 360/ pubbe Ä• sevitehi nisevitehi ciá¹‡á¹‡ehi pariciá¹‡á¹‡ehi caritehi upacaritehi paripÅ«
sÄ• maÃ±Ã±aá¹ƒ paá¹-ilabhati, tassÄ• dheyyÄ• honti kevalÄ• santÄ• sukhÄ• samÄ• patt

``yathÄ• , mahÄ• rÄ• ja, kassako paá¹-hamaá¹ƒ khettadosaá¹ƒ tiá¹‡akaá¹-á¹-hapÄ• sÄ• á¹‡
vapitvÄ• sammÄ• udakaá¹ƒ pavesetvÄ• rakkhitvÄ• gopetvÄ• lavanamaddanena bahudh
bhavanti ye keci adhanÄ• kapaá¹‡Ä• daliddÄ• duggatajanÄ• , evameva kho, mahÄ• rÄ• ja
dhutaguá¹‡ehi pubbe Ä• sevitehi ... pe ... kevalÄ• santÄ• sukhÄ• samÄ• pattiyo.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, khattiyo muddhÄ• vasitto abhijÄ• takulÄ«no chejjabhejja
hoti vasavattÄ« sÄ• miko icchÄ• karaá¹‡o, kevalÄ• ca mahÄ• pathavÄ« tassÄ• dheyyÄ• h
imehi terasahi dhutaguá¹‡ehi pubbe Ä• sevitehi nisevitehi ciá¹‡á¹‡ehi pariciá¹‡á¹‡ehi caritehi
paripÅ«ritehi jinasÄ• sanavare issaro hoti vasavattÄ« sÄ• miko icchÄ• karaá¹‡o, kevalÄ• ca
tassÄ• dheyyÄ• honti.

``nanu \Be 341/, mahÄ• rÄ• ja, thero upaseno vaá¹…gantaputto sallekhadhutaguá¹‡e parip
anÄ• diyitvÄ• \Ne 325/ sÄ• vatthiyÄ• saá¹…ghassa katikaá¹ƒ sapariso naradammasÄ• rath
upasaá¹…kamitvÄ• bhagavato pÄ• de sirasÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di, bhagavÄ•
parisaá¹ƒ oloketvÄ• haá¹-á¹-hatuá¹-á¹-ho pamudito udaggo parisÄ• ya saddhiá¹ƒ sallÄ• paá
asambhinnena brahmassarena etadavoca `pÄ• sÄ• dikÄ• kho pana tyÄ• yaá¹ƒ upasena pa
parisaá¹ƒ vinesÄ«â€™ ti. sopi sabbaÃ±Ã±unÄ• dasabalena devÄ• tidevena puá¹-á¹-ho
yathÄ• bhÅ«tasabhÄ• vaguá¹‡avasena bhagavantaá¹ƒ etadavoca ---

``yo koci maá¹ƒ, bhante, upasaá¹…kamitvÄ• pabbajjaá¹ƒ vÄ• nissayaá¹ƒ vÄ• yÄ• cati, ta
vadÄ• mi ``ahaá¹ƒ kho Ä• vuso Ä• raÃ±Ã±iko piá¹‡á¸• apÄ• tiko paá¹ƒsukÅ«liko tecÄ«varik
bhavissasi piá¹‡á¸• apÄ• tiko paá¹ƒsukÅ«liko tecÄ«variko, evÄ• haá¹ƒ taá¹ƒ pabbÄ• jessÄ•
dassÄ• mÄ«â€™â€™ ti, sace so me, bhante, paá¹-issuá¹‡itvÄ• nandati oramati, evÄ• haá¹
nissayaá¹ƒ demi, sace na nandati na oramati, na taá¹ƒ pabbÄ• jemi, na nissayaá¹ƒ demi, ev
parisaá¹ƒ vinemÄ«â€™â€™ ti. evaá¹ƒ kho {evampi (Katthaci) }, mahÄ• rÄ• ja, dhutaguá¹‡a
jinasÄ• sanavare issaro hoti. vasavattÄ« sÄ• miko icchÄ• karaá¹‡o, tassÄ• dheyyÄ• honti k
samÄ• pattiyo.

``yathÄ• , mahÄ• rÄ• ja, padumaá¹ƒ abhivuddhaparisuddhaudiccajÄ• tippabhavaá¹ƒ sinidd
sugandhaá¹ƒ piyaá¹ƒ patthitaá¹ƒ pasatthaá¹ƒ jalakaddamamanupalittaá¹ƒ

aá¹‡upattakesarakaá¹‡á¹‡ikÄ• bhimaá¹‡á¸• itaá¹ƒ bhamaragaá¹‡asevitaá¹ƒ sÄ«talasalilasa
mahÄ• rÄ• ja, imehi terasahi dhutaguá¹‡ehi pubbe Ä• sevitehi nisevitehi ciá¹‡á¹‡ehi pariciá
upacaritehi paripÅ«ritehi ariyasÄ• vako tiá¹ƒsaguá¹‡avarehi samupeto hoti.

``katamehi tiá¹ƒsaguá¹‡avarehi? siniddhamudumaddavamettacitto hoti, ghÄ• titahatavihata
hatanihatamÄ• nadabbo hoti, acaladaá¸·haniviá¹-á¹-hanibbematikasaddho hoti,
paripuá¹‡á¹‡apÄ«á¹‡itapahaá¹-á¹-halobhanÄ«yasantasukhasamÄ• pattilÄ• bhÄ« hoti,
sÄ«lavarapavaraasamasucigandhaparibhÄ• vito hoti, devamanussÄ• naá¹ƒ piyo hoti manÄ
khÄ«á¹‡Ä• savaariyavarapuggalapatthito, devamanussÄ• naá¹ƒ vanditapÅ«jito, budhavibuc
thutathavitathomitapasattho \Be 342/, idha vÄ• huraá¹ƒ vÄ• lokena anupalitto, appathokava
(Katthaci) } bhayadassÄ• vÄ«, vipulavarasampattikÄ• mÄ• naá¹ƒ maggaphalavaratthasÄ• d
Ä• yÄ• citavipulapaá¹‡Ä«tapaccayabhÄ• gÄ«, aniketasayano, jhÄ• najjhositatappavaravihÄ
vijaá¹-itakilesajÄ• lavatthu, bhinnabhaggasaá¹…kuá¹-itasaÃ±chinnagatinÄ«varaá¹‡o, akupp
anavajjabhogÄ« \Ne 326/, gativimutto, uttiá¹‡á¹‡asabbavicikiccho, vimuttijjhositattho {vimutt
Ee) }, diá¹-á¹-hadhammo, acaladaá¸·habhÄ«ruttÄ• á¹‡amupagato, samucchinnÄ• nusayo, s
santasukhasamÄ• pattivihÄ• rabahulo, sabbasamaá¹‡aguá¹‡asamupeto, imehi tiá¹ƒsaguá¹

``nanu, mahÄ• rÄ• ja, thero sÄ• riputto dasasahassilokadhÄ• tuyÄ• aggapuriso á¹-hapetvÄ
lokÄ• cariyaá¹ƒ, sopi aparimitamasaá¹…khyeyyakappe samÄ• citakusalamÅ«lo {samÄ• ciá
brÄ• hmaá¹‡akulakulÄ«no manÄ• pikaá¹ƒ kÄ• maratiá¹ƒ anekasatasaá¹…khaá¹ƒ dhanavara
pabbajitvÄ• imehi terasahi dhutaguá¹‡ehi kÄ• yavacÄ«cittaá¹ƒ damayitvÄ• ajjetarahi anan
gotamassa bhagavato sÄ• sanavare dhammacakkamanuppavattako jÄ• to. bhÄ• sitampeta
devÄ• tidevena ekaá¹…guttaranikÄ• yavaralaÃ±chake ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekapuggalampi samanupassÄ• mi, yo evaá¹ƒ tathÄ• g
dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppavatteti, yathayidaá¹ƒ bhikkhave, sÄ• ripu
bhikkhave, tathÄ• gatena anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppava

``sÄ• dhu, bhante nÄ• gasena, yaá¹ƒ kiÃ±ci navaá¹…gaá¹ƒ buddhavacanaá¹ƒ, yÄ• ca loku
adhigamavipulavarasampattiyo, sabbaá¹ƒ taá¹ƒ terasasu dhutaguá¹‡esu samodhÄ• nopaga
(Katthaci) } nti.

dhutaá¹…gapaÃ±ho dutiyo.

anumÄ• navaggo catuttho.

6. opammakathÄ• paÃ±ho

mÄ• tikÄ•

bhante \Ne 327/ \Ee 363/ \Be 343/ nÄ• gasena, katihaá¹…gehi samannÄ• gato bhikkhu ara

idha, mahÄ• rÄ• ja, arahattaá¹ƒ sacchikÄ• tukÄ• mena bhikkhunÄ• ---

gadrabhassa {ghorassarassa (Ce Se Ee) } ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

kukkuá¹-assa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

kalandakassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

dÄ«piniyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

dÄ«pikassa dve aá¹…gÄ• ni gahetabbÄ• ni.

kummassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

vaá¹ƒsassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

cÄ• passa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

vÄ• yasassa dve aá¹…gÄ• ni gahetabbÄ• ni.

makkaá¹-assa dve aá¹…gÄ• ni gahetabbÄ• ni.

gadrabhavaggo paá¹-hamo.

lÄ• bulatÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

padumassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

bÄ«jassa dve aá¹…gÄ• ni gahetabbÄ• ni.

sÄ• lakalyÄ• á¹‡ikÄ• ya \Ne 328/ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

nÄ• vÄ• ya tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

nÄ• vÄ• lagganakassa {nÄ• vÄ• laganakassa (Ce Ee) } dve aá¹…gÄ• ni gahetabbÄ• ni.

kÅ«passa \Be 344/ {kÅ«pakassa (Katthaci) } ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

niyÄ• makassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

kammakÄ• rassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

samuddassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

samuddavaggo dutiyo.

pathaviyÄ• paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

Ä• passa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

tejassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

vÄ• yussa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

pabbatassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

Ä• kÄ• sassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

candassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

sÅ«riyassa satta aá¹…gÄ• ni gahetabbÄ• ni.

sakkassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

cakkavattissa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• ni.

pathavÄ«vaggo tatiyo.

upacikÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

biá¸·Ä• rassa dve aá¹…gÄ• ni gahetabbÄ• ni.

undÅ«rassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

vicchikassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

nakulassa ekaá¹ƒ aá¹…gaá¹ƒ \Ee 364/ gahetabbaá¹ƒ.

jarasiá¹…gÄ• lassa \Ne 329/ dve aá¹…gÄ• ni gahetabbÄ• ni.

migassa \Be 345/ tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

gorÅ«passa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• ni.

varÄ• hassa dve aá¹…gÄ• ni gahetabbÄ• ni.

hatthissa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

upacikÄ• vaggo catuttho.

sÄ«hassa satta aá¹…gÄ• ni gahetabbÄ• ni.

cakkavÄ• kassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

peá¹‡Ä• hikÄ• ya dve aá¹…gÄ• ni gahetabbÄ• ni.

gharakapotassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

ulÅ«kassa dve aá¹…gÄ• ni gahetabbÄ• ni.

satapattassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

vaggulissa dve aá¹…gÄ• ni gahetabbÄ• ni.

jalÅ«kÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

sappassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

ajagarassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

sÄ«havaggo paÃ±camo.

panthamakkaá¹-akassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

thanasitadÄ• rakassa {thanapÄ«tadÄ• rakassa (Se) } ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

cittakadharakummassa {cittakathalakummassa (Katthaci) } ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá

pavanassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

rukkhassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

meghassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• ni.

maá¹‡iratanassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

mÄ• gavikassa \Ne 330/ \Be 346/ cattÄ• ri aá¹…gÄ• ni gahetabbÄ• ni.

bÄ• á¸·isikassa dve aá¹…gÄ• ni gahetabbÄ• ni.

tacchakassa dve aá¹…gÄ• ni gahetabbÄ• ni.

makkaá¹-avaggo chaá¹-á¹-ho.

kumbhassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

kÄ• á¸·Ä• yasassa {kÄ• á¸·ahaá¹ƒsassa (Katthaci) } dve aá¹…gÄ• ni gahetabbÄ• ni.

chattassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

khettassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

agadassa dve aá¹…gÄ• ni gahetabbÄ• ni.

bhojanassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

issÄ• sassa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• ni.

kumbhavaggo sattamo.

raÃ±Ã±o cattÄ• ri aá¹…gÄ• ni gahetabbÄ• ni.

dovÄ• rikassa dve aá¹…gÄ• ni gahetabbÄ• ni.

nisadÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

padÄ«passa dve aá¹…gÄ• ni gahetabbÄ• ni.

mayÅ«rassa dve aá¹…gÄ• ni gahetabbÄ• ni.

turaá¹…gassa dve aá¹…gÄ• ni gahetabbÄ• ni.

soá¹‡á¸• ikassa dve aá¹…gÄ• ni gahetabbÄ• ni.

indakhÄ«lassa dve aá¹…gÄ• ni gahetabbÄ• ni.

tulÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

khaggassa dve aá¹…gÄ• ni gahetabbÄ• ni.

macchassa \Be 347/ dve aá¹…gÄ• ni gahetabbÄ• ni.

iá¹‡aggÄ• hakassa \Ee 365/ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

byÄ• dhitassa \Ne 331/ dve aá¹…gÄ• ni gahetabbÄ• ni.

matassa dve aá¹…gÄ• ni gahetabbÄ• ni.

nadiyÄ• dve aá¹…gÄ• ni gahetabbÄ• ni.

usabhassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

maggassa dve aá¹…gÄ• ni gahetabbÄ• ni.

suá¹…kasÄ• yikassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

corassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

sakuá¹‡agghiyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

sunakhassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

tikicchakassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

gabbhiniyÄ• dve aá¹…gÄ• ni gahetabbÄ• ni.

camariyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

kikiyÄ• dve aá¹…gÄ• ni gahetabbÄ• ni.

kapotikÄ• ya tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

ekanayanassa dve aá¹…gÄ• ni gahetabbÄ• ni.

kassakassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

jambukasiá¹…gÄ• liyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

caá¹…gavÄ• rakassa dve aá¹…gÄ• ni gahetabbÄ• ni.

dabbiyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

iá¹‡asÄ• dhakassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• ni.

anuvicinakassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

sÄ• rathissa dve aá¹…gÄ• ni gahetabbÄ• ni.

bhojakassa \Be 348/ dve aá¹…gÄ• ni gahetabbÄ• ni.

tunnavÄ• yassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

nÄ• vikassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

bhamarassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«ti.

mÄ• tikÄ• niá¹-á¹-hitÄ• .

1. gadrabhavaggo

1. gadrabhaá¹…gapaÃ±ho

<1> ``bhante \Ne 332/ nÄ• gasena, `gadrabhassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti ya
ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, gadrabho nÄ• ma saá
siá¹…ghÄ• á¹-akepi gÄ• madvÄ• repi thusarÄ• simhipi yattha katthaci sayati, na sayanabah
kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena tiá¹‡asanthÄ• repi paá¹‡á¹‡asanthÄ• repi kaá
yattha katthaci cammakhaá¹‡á¸• aá¹ƒ pattharitvÄ• yattha katthaci sayitabbaá¹ƒ, na sayana
idaá¹ƒ, mahÄ• rÄ• ja, gadrabhassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, n
devÄ• tidevena `kaliá¹…garÅ«padhÄ• nÄ• , bhikkhave, etarahi mama sÄ• vakÄ• viharanti a
padhÄ• nasmiâ€™ nti. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammaser

`` `pallaá¹…kena nisinnassa, jaá¹‡á¹‡ukenÄ• bhivassati.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ â€™ ti ||

gadrabhaá¹…gapaÃ±ho paá¹-hamo.

2. kukkuá¹-aá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `kukkuá¹-assa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ
paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, kukkuá¹-o \Be 34
paá¹-isallÄ«yati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kÄ• lena samayene
sammajjitvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• sarÄ«raá¹ƒ paá¹-ijaggit
vanditvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dassanÄ• ya gantvÄ• kÄ• lena samayena s
idaá¹ƒ, mahÄ• rÄ• ja, kukkuá¹-assa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Ne 333/ caparaá¹ƒ, mahÄ• rÄ• ja, kukkuá¹-o kÄ• lena samayeneva vuá¹-á¹-hÄ• ti. e
yoginÄ• yogÄ• vacarena kÄ• lena samayeneva vuá¹-á¹-hahitvÄ• cetiyaá¹…gaá¹‡aá¹ƒ sam
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• sarÄ«raá¹ƒ paá¹-ijaggitvÄ• cetiyaá¹ƒ vanditvÄ• pur
pavisitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, kukkuá¹-assa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, kukkuá¹-o pathaviá¹ƒ khaá¹‡itvÄ• khaá¹‡itvÄ• ajjhohÄ• r

kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena paccavekkhitvÄ• paccavekkhitvÄ• ajjhohÄ• r
davÄ• ya na madÄ• ya \Ee 367/ na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, yÄ• vadeva imas
yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya, iti purÄ• á¹‡aÃ±ca vedana
vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro
mahÄ• rÄ• ja, kukkuá¹-assa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ•
devÄ• tidevena ---

`` `kantÄ• re puttamaá¹ƒsaá¹ƒva, akkhassabbhaÃ±janaá¹ƒ yathÄ• .

evaá¹ƒ Ä• hari Ä• hÄ• raá¹ƒ, yÄ• panatthamamucchitoâ€™ ti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, kukkuá¹-o sacakkhukopi rattiá¹ƒ andho hoti. evameva kho
yogÄ• vacarena anandheneva andhena viya bhavitabbaá¹ƒ, araÃ±Ã±epi gocaragÄ• me piá
rajanÄ«yesu rÅ«pasaddagandharasaphoá¹-á¹-habbadhammesu andhena badhirena mÅ«ge
nimittaá¹ƒ gahetabbaá¹ƒ, nÄ• nubyaÃ±janaá¹ƒ gahetabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, kukkuá
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena mahÄ• kaccÄ• yanen

`cakkhumÄ• ssa yathÄ• andho, sotavÄ• badhiro yathÄ• .

paÃ±Ã±avÄ• ssa {jivhÄ• vassa (Ce Ee) } yathÄ• mÅ«go, balavÄ• dubbaloriva.

attaatthe {atha atthe (Ce Ee) } samuppanne, sayetha matasÄ• yikaâ€™ nti ||

``puna \Be 350/ caparaá¹ƒ, mahÄ• rÄ• ja, kukkuá¹-o leá¸• á¸• udaá¹‡á¸• alaguá¸·amuggare
gehaá¹ƒ na vijahati. evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena cÄ«varakammaâ
karontenapi vattappaá¹-ivattaá¹ƒ karontenapi uddisantenapi uddisÄ• pentenapi yoniso mana
sakaá¹ƒ kho panetaá¹ƒ, mahÄ• rÄ• ja, yogino gehaá¹ƒ, yadidaá¹ƒ yoniso manasikÄ• ro \Ne
kukkuá¹-assa paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ \Ee 368/. bhÄ• sitampetaá¹ƒ, mahÄ•
devÄ• tidevena `ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? yadidaá¹ƒ cattÄ•
satipaá¹-á¹-hÄ• nÄ• â€™ ti. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhamm

`` `yathÄ• sudanto mÄ• taá¹…go, sakaá¹ƒ soá¹‡á¸• aá¹ƒ na maddati.

bhakkhÄ• bhakkhaá¹ƒ vijÄ• nÄ• ti, attano vuttikappanaá¹ƒ ||

`` `tatheva buddhaputtena, appamattena vÄ• pana.

jinavacanaá¹ƒ na madditabbaá¹ƒ, manasikÄ• ravaruttamaâ€™â€™ â€™ nti ||

kukkuá¹-aá¹…gapaÃ±ho dutiyo.

3. kalandakaá¹…gapaÃ±ho

<3> ``bhante nÄ• gasena, `kalandakassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá¹ƒ vade
aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, kalandako paá¹-isattumhi opa
papphoá¹-etvÄ• mahantaá¹ƒ katvÄ• teneva naá¹…guá¹-á¹-halaguá¸·ena paá¹-isattuá¹ƒ paa
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kilesasattumhi opatante satipaá¹-á¹-hÄ• nalaguá¸·a
mahantaá¹ƒ katvÄ• teneva satipaá¹-á¹-hÄ• nalaguá¸·ena sabbakilesÄ• paá¹-ibÄ• hitabbÄ•
kalandakassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena

`yadÄ• kilesÄ• opatanti, sÄ• maÃ±Ã±aguá¹‡adhaá¹ƒsanÄ• .

satipaá¹-á¹-hÄ• nalaguá¸·ena, hantabbÄ• te punappunaâ€™â€™ â€™ nti ||

kalandakaá¹…gapaÃ±ho tatiyo.

4. dÄ«piniyaá¹…gapaÃ±ho

<4> ``bhante \Ne 335/ \Be 351/ nÄ• gasena, `dÄ«piniyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€
katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, dÄ«p
gaá¹‡hÄ• ti, na punappunaá¹ƒ purisaá¹ƒ upeti? evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ
paá¹-isandhiá¹ƒ uppattiá¹ƒ gabbhaseyyaá¹ƒ cutiá¹ƒ bhedaá¹ƒ khayaá¹ƒ vinÄ• saá¹ƒ saá¹ƒsÄ
visamaá¹ƒ sampÄ«á¸·itaá¹ƒ disvÄ• `punabbhave \Ee 369/ nappaá¹-isandahissÄ• mÄ«â€™
karaá¹‡Ä«yo. idaá¹ƒ, mahÄ• rÄ• ja, dÄ«piniyÄ• ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sit
bhagavatÄ• devÄ• tidevena suttanipÄ• te dhaniyagopÄ• lakasutte ---

`` `usabhoriva chetva bandhanÄ• ni, nÄ• go pÅ«tilataá¹ƒva dÄ• layitvÄ• .

nÄ• haá¹ƒ punupessaá¹ƒ gabbhaseyyaá¹ƒ, atha ce patthayasÄ« pavassa devÄ• â€™â€™ â

dÄ«piniyaá¹…gapaÃ±ho catuttho.

5. dÄ«pikaá¹…gapaÃ±ho

<5> ``bhante nÄ• gasena, `dÄ«pikassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vade
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, dÄ«piko araÃ±Ã±e tiá¹‡a

pabbatagahanaá¹ƒ vÄ• nissÄ• ya nilÄ«yitvÄ• mige gaá¹‡hÄ• ti, evameva kho, mahÄ• rÄ• j
vivekaá¹ƒ sevitabbaá¹ƒ araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ s
abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ vijanavÄ• taá¹ƒ manus
paá¹-isallÄ• nasÄ• ruppaá¹ƒ; vivekaá¹ƒ sevamÄ• no hi, mahÄ• rÄ• ja, yogÄ« yogÄ• vacaro
chaá¸·abhiÃ±Ã±Ä• su ca vasibhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti. idaá¹ƒ, mahÄ• rÄ• ja, dÄ«pikassa
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therehi dhammasaá¹…gÄ• hakehi ---

`` `yathÄ• pi \Ne 336/ \Be 352/ dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hate {gaá¹‡hatÄ« (Ce Ee

tathevÄ• yaá¹ƒ buddhaputto, yuttayogo vipassako.

araÃ±Ã±aá¹ƒ pavisitvÄ• na, gaá¹‡hÄ• ti phalamuttamaâ€™ nti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, dÄ«piko yaá¹ƒ kiÃ±ci pasuá¹ƒ vadhitvÄ• vÄ• mena passe
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena veá¸·udÄ• nena vÄ• pattadÄ• nena
phaladÄ• nena vÄ• sinÄ• nadÄ• nena vÄ• mattikÄ• dÄ• nena vÄ• cuá¹‡á¹‡adÄ• nena vÄ
vÄ• mukhodakadÄ• nena vÄ• cÄ• tukamyatÄ• ya vÄ• muggasupyatÄ• ya {muggasuppatÄ
{pÄ• ribhaá¹-á¹-atÄ• ya (Ce Ee) } yatÄ• ya vÄ• jaá¹…ghapesanÄ«yena vÄ• vejjakammena
pahiá¹‡agamanena vÄ• piá¹‡á¸• apaá¹-ipiá¹‡á¸• ena vÄ• dÄ• nÄ• nuppadÄ• nena vÄ• va
nakkhattavijjÄ• ya vÄ• aá¹…gavijjÄ• ya {nagavijjÄ• ya (Katthaci) } vÄ• aÃ±Ã±ataraÃ±Ã±ata
buddhappaá¹-ikuá¹-á¹-hena micchÄ• jÄ«vena nipphÄ• ditaá¹ƒ bhojanaá¹ƒ na bhuÃ±jitabbaá
Ee) } vÄ• mena passena patitaá¹ƒ pasuá¹ƒ viya dÄ«piko. idaá¹ƒ, mahÄ• rÄ• ja, dÄ«pikassa
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• pati

`` `vacÄ«viÃ±Ã±attivipphÄ• rÄ• , uppannaá¹ƒ madhupÄ• yasaá¹ƒ.

sace bhutto bhaveyyÄ• haá¹ƒ, sÄ• jÄ«vo garahito mama ||

`` `yadipi me antaguá¹‡aá¹ƒ, nikkhamitvÄ• bahÄ« care.

neva bhindeyyamÄ• jÄ«vaá¹ƒ, cajamÄ• nopi jÄ«vitaâ€™â€™ â€™ nti ||

dÄ«pikaá¹…gapaÃ±ho paÃ±camo.

6. kummaá¹…gapaÃ±ho

<6> ``bhante nÄ• gasena, `kummassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ v
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, kummo udakacaro udake

kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sabbapÄ• á¹‡abhÅ«tapuggalÄ• naá¹ƒ hitÄ• nu
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena sabbÄ• vantaá¹ƒ
viharitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, kummassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Ne 337/ \Be 353/ caparaá¹ƒ, mahÄ• rÄ• ja, kummo udake uppilavanto sÄ«saá¹ƒ ukk
passati, tattheva nimujjati gÄ• á¸·hamogÄ• hati `mÄ• maá¹ƒ te puna passeyyuâ€™ nti, eva
yoginÄ• yogÄ• vacarena kilesesu opatantesu Ä• rammaá¹‡asare nimujjitabbaá¹ƒ gÄ• á¸·ha
kilesÄ• puna passeyyuâ€™ nti. idaá¹ƒ, mahÄ• rÄ• ja, kummassa dutiyaá¹ƒ aá¹…gaá¹ƒ gah

``puna caparaá¹ƒ \Ee 371/, mahÄ• rÄ• ja, kummo udakato nikkhamitvÄ• kÄ• yaá¹ƒ otÄ• pe
yoginÄ• yogÄ• vacarena nisajjaá¹-á¹-hÄ• nasayanacaá¹…kamato mÄ• nasaá¹ƒ nÄ«haritvÄ
otÄ• petabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, kummassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, kummo pathaviá¹ƒ khaá¹‡itvÄ• vivitte vÄ• saá¹ƒ kappeti,
yoginÄ• yogÄ• vacarena lÄ• bhasakkÄ• rasilokaá¹ƒ pajahitvÄ• suÃ±Ã±aá¹ƒ vivittaá¹ƒ kÄ•
pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ pavivittamogÄ• hitvÄ•
upagantabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, kummassa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. b
therena upasenena vaá¹…gantaputtena ---

`` `vivittaá¹ƒ appanigghosaá¹ƒ, vÄ• á¸·amiganisevitaá¹ƒ.

seve senÄ• sanaá¹ƒ bhikkhu, paá¹-isallÄ• nakÄ• raá¹‡Ä• â€™ ti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, kummo cÄ• rikaá¹ƒ caramÄ• no yadi kaÃ±ci passati vÄ• ,
soá¹‡á¸• ipaÃ±camÄ• ni aá¹…gÄ• ni sake kapÄ• le nidahitvÄ• appossukko tuá¹‡hÄ«bhÅ«t
kÄ• yamanurakkhanto, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sabbattha
rÅ«pasaddagandharasaphoá¹-á¹-habbadhammesu Ä• patantesu chasu dvÄ• resu saá¹ƒvara
mÄ• nasaá¹ƒ samodahitvÄ• saá¹ƒvaraá¹ƒ katvÄ• satena sampajÄ• nena vihÄ• tabbaá¹ƒ s
anurakkhamÄ• nena. idaá¹ƒ, mahÄ• rÄ• ja, kummassa paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabb
mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena saá¹ƒyuttanikÄ• yavare kummÅ«pamasuttante -

`` `kummova \Be 354/ aá¹…gÄ• ni sake kapÄ• le, samodahaá¹ƒ bhikkhu manovitakke.

anissito \Ee 372/ aÃ±Ã±amaheá¹-hayÄ• no, parinibbutonÅ«pavadeyya kaÃ±cÄ«â€™â€™ â

kummaá¹…gapaÃ±ho chaá¹-á¹-ho.

7. vaá¹ƒsaá¹…gapaÃ±ho

<7> ``bhante \Ne 338/ nÄ• gasena, `vaá¹ƒsassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá
ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, vaá¹ƒso yattha vÄ• to,
nÄ• Ã±Ã±atthamanudhÄ• vati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena yaá¹ƒ
navaá¹…gaá¹ƒ satthu sÄ• sanaá¹ƒ, taá¹ƒ anulomayitvÄ• kappiye anavajje á¹-hatvÄ• sama
pariyesitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, vaá¹ƒsassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ•
therena rÄ• hulena ---

`` `navaá¹…gaá¹ƒ buddhavacanaá¹ƒ, anulometvÄ• na sabbadÄ• .

kappiye anavajjasmiá¹ƒ, á¹-hatvÄ• pÄ• yaá¹ƒ samuttariâ€™â€™ â€™ nti ||

vaá¹ƒsaá¹…gapaÃ±ho sattamo.

8. cÄ• paá¹…gapaÃ±ho

<8> ``bhante nÄ• gasena, `cÄ• passa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá¹ƒ vadesi,
aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, cÄ• po sutacchito namito {mit
yÄ• vaggamÅ«laá¹ƒ samakameva anunamati nappaá¹-itthambhati, evameva kho, mahÄ• rÄ
theranavamajjhimasamakesu anunamitabbaá¹ƒ nappaá¹-ipharitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ•
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena v
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`` `cÄ• povÅ«nudaro \Be 355/ dhÄ«ro, vaá¹ƒso vÄ• pi pakampaye {cÄ• po vÄ• nuna me dh
(Ce Ee Katthaci) }.

paá¹-ilomaá¹ƒ na vatteyya, sa rÄ• javasatiá¹ƒ vaseâ€™â€™ â€™ ti ||

cÄ• paá¹…gapaÃ±ho aá¹-á¹-hamo.

9. vÄ• yasaá¹…gapaÃ±ho

<9> ``bhante \Ne 339/ nÄ• gasena, `vÄ• yasassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti y
dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, vÄ• yaso Ä• saá¹…k
373/ carati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena Ä• saá¹…kitaparisaá¹…k
upaá¹-á¹-hitÄ• ya satiyÄ• saá¹ƒvutehi indriyehi caritabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, vÄ• yas
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, vÄ• yaso yaá¹ƒ kiÃ±ci bhojanaá¹ƒ disvÄ• Ã±Ä• tÄ«hi saá
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena ye te lÄ• bhÄ• dhammikÄ• dhamm
pattapariyÄ• pannamattampi, tathÄ• rÅ«pehi lÄ• bhehi paá¹-ivibhattabhoginÄ• bhavitabbaá
sabrahmacÄ• rÄ«hi. idaá¹ƒ, mahÄ• rÄ• ja, vÄ• yasassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ
mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `sace me upanÄ• menti, yathÄ• laddhaá¹ƒ tapassino.

sabbe saá¹ƒvibhajitvÄ• na, tato bhuÃ±jÄ• mi bhojanaâ€™â€™ â€™ nti ||

vÄ• yasaá¹…gapaÃ±ho navamo.

10. makkaá¹-aá¹…gapaÃ±ho

<10> ``bhante nÄ• gasena, `makkaá¹-assa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ v
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, makkaá¹-o vÄ• samupag
mahatimahÄ• rukkhe pavivitte sabbaá¹-á¹-hakasÄ• khe {sabbatthakasÄ• khe (Se), sabbaá¹-
bhÄ«ruttÄ• á¹‡e vÄ• samupagacchati, evameva kho, mahÄ• rÄ• ja \Be 356/, yoginÄ• yogÄ
sÄ«lavantaá¹ƒ kalyÄ• á¹‡adhammaá¹ƒ bahussutaá¹ƒ dhammadharaá¹ƒ vinayadharaá¹ƒ piy
vattÄ• raá¹ƒ vacanakkhamaá¹ƒ ovÄ• dakaá¹ƒ viÃ±Ã±Ä• pakaá¹ƒ sandassakaá¹ƒ samÄ• da
sampahaá¹ƒsakaá¹ƒ evarÅ«paá¹ƒ kalyÄ• á¹‡amittaá¹ƒ Ä• cariyaá¹ƒ nissÄ• ya viharitabbaá¹
makkaá¹-assa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Ne 340/ caparaá¹ƒ, mahÄ• rÄ• ja, makkaá¹-o rukkhe yeva carati tiá¹-á¹-hati nisÄ«da
okkamati, tattheva rattiá¹ƒ vÄ• samanubhavati. evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ
bhavitabbaá¹ƒ, pavane yeva á¹-hÄ• nacaá¹…kamanisajjÄ• sayanaá¹ƒ \Ee 374/ niddaá¹ƒ ok
satipaá¹-á¹-hÄ• namanubhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, makkaá¹-assa dutiyaá¹ƒ aá¹…
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `caá¹…kamantopi tiá¹-á¹-hanto, nisajjÄ• sayanena vÄ• .

pavane sobhate bhikkhu, pavanantaá¹ƒva vaá¹‡á¹‡itaâ€™â€™ â€™ nti ||

makkaá¹-aá¹…gapaÃ±ho dasamo.

gadrabhavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

gadrabho ceva {ghorassaro ca (Ce Se Ee) } kukkuá¹-o, kalando dÄ«pini dÄ«piko.

kummo vaá¹ƒso ca cÄ• po ca, vÄ• yaso atha makkaá¹-oti ||

2. samuddavaggo

1. lÄ• bulataá¹…gapaÃ±ho

<1> ``bhante \Ne 341/ \Be 357/ nÄ• gasena, `lÄ• bulatÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, lÄ• bulatÄ• ya vÄ• latÄ• ya vÄ• soá¹‡á¸• ikÄ• hi Ä• lambitvÄ• tassÅ«pari vaá¸• á¸• hati, evameva kho, mahÄ• rÄ• ja, yogÄ• vacarena arahatte abhivaá¸• á¸• hitukÄ• mena manasÄ• Ä• rammaá¹‡aá¹ƒ Ä• lambitvÄ• abhivaá¸• á¸• hitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, lÄ• bulatÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `yathÄ• lÄ• bulatÄ• nÄ• ma, tiá¹‡e kaá¹-á¹-he latÄ• ya vÄ• .

Ä• lambitvÄ• soá¹‡á¸• ikÄ• hi, tato vaá¸• á¸• hati uppari ||

`` `tatheva buddhaputtena, arahattaphalakÄ• minÄ• .

Ä• rammaá¹‡aá¹ƒ Ä• lambitvÄ• , vaá¸• á¸• hitabbaá¹ƒ asekkhaphaleâ€™â€™ â€™ ti ||

lÄ• bulataá¹…gapaÃ±ho paá¹-hamo.

2. padumaá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `padumassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vaá¹ƒ tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti \Ee 375/? ``yathÄ• , mahÄ• rÄ• ja, padumaá¹ƒ saá¹ƒvaddhaá¹ƒ anupalittaá¹ƒ udakena, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena \Ne 342/ sakkÄ• re sammÄ• nanÄ• ya paribhogapaccayesu ca sabbattha anupalittena bhavitabbaá¹ƒ mahÄ• rÄ• ja, padumassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, padumaá¹ƒ udakÄ• accuggamma á¹-hÄ• ti. evameva kho, mahÄ• rÄ• ja, yogÄ• vacarena sabbalokaá¹ƒ abhibhavitvÄ• accuggamma lokuttaradhamme á¹-hÄ• tabbaá¹ƒ padumassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 358/ caparaá¹ƒ, mahÄ• rÄ• ja, padumaá¹ƒ appamattakenapi anilena eritaá¹ƒ ca
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena appamattakesupi kilesesu saá¹ƒyamo karaá¹‡Ä«yo
viharitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, padumassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ•
bhagavatÄ• devÄ• tidevena `aá¹‡umattesu vajjesu bhayadassÄ• vÄ« samÄ• dÄ• ya sikkha

padumaá¹…gapaÃ±ho dutiyo.

3. bÄ«jaá¹…gapaÃ±ho

<3> ``bhante nÄ• gasena, `bÄ«jassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vadesi,
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, bÄ«jaá¹ƒ appakampi sam
deve sammÄ• dhÄ• raá¹ƒ pavecchante subahÅ«ni phalÄ• ni anudassati, evameva kho, ma
yogÄ• vacarena yathÄ• paá¹-ipÄ• ditaá¹ƒ sÄ«laá¹ƒ kevalaá¹ƒ sÄ• maÃ±Ã±aphalamanudas
paá¹-ipajjitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, bÄ«jassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹

``puna caparaá¹ƒ, mahÄ• rÄ• ja, bÄ«jaá¹ƒ suparisodhite khette ropitaá¹ƒ khippameva saá¹ƒ
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena mÄ• nasaá¹ƒ supariggahitaá¹ƒ suÃ±Ã±Ä• gÄ• re pa
satipaá¹-á¹-hÄ• nakhettavare khittaá¹ƒ khippameva virÅ«hati. idaá¹ƒ, mahÄ• rÄ• ja, bÄ«jass
gahetabbaá¹ƒ \Ee 376/. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena anuruddhena ---

`` `yathÄ• pi \Ne 343/ khette {yathÄ• khette (Ce) } parisuddhe, bÄ«jaÃ±cassa patiá¹-á¹-hitaá

vipulaá¹ƒ tassa phalaá¹ƒ hoti, api toseti kassakaá¹ƒ ||

`` `tatheva yogino cittaá¹ƒ, suÃ±Ã±Ä• gÄ• re visodhitaá¹ƒ.

satipaá¹-á¹-hÄ• nakhettamhi, khippameva virÅ«hatÄ«â€™â€™ â€™ ti ||

bÄ«jaá¹…gapaÃ±ho tatiyo.

4. sÄ• lakalyÄ• á¹‡ikaá¹…gapaÃ±ho

<4> ``bhante \Be 359/ nÄ• gasena, `sÄ• lakalyÄ• á¹‡ikÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabba
katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, sÄ• la
antopathaviyaá¹ƒ yeva abhivaá¸• á¸• hati hatthasatampi bhiyyopi, evameva kho, mahÄ• rÄ•
cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni catasso paá¹-isambhidÄ• chaá¸·abhiÃ±Ã±Ä• yo kevalaÃ±c
suÃ±Ã±Ä• gÄ• re yeva paripÅ«rayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sÄ• lakalyÄ• á¹‡ikÄ• ya
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena rÄ• hulena ---

`` `sÄ• lakalyÄ• á¹‡ikÄ• nÄ• ma, pÄ• dapo dharaá¹‡Ä«ruho.

antopathaviyaá¹ƒ yeva, satahatthopi vaá¸• á¸• hati ||

`` `yathÄ• kÄ• lamhi sampatte, paripÄ• kena so dumo.

uggaÃ±chitvÄ• na ekÄ• haá¹ƒ, satahatthopi vaá¸• á¸• hati ||

`` `evamevÄ• haá¹ƒ mahÄ• vÄ«ra, sÄ• lakalyÄ• á¹‡ikÄ• viya.

abbhantare suÃ±Ã±Ä• gÄ• re, dhammato abhivaá¸• á¸• hayiâ€™â€™ â€™ nti ||

sÄ• lakalyÄ• á¹‡ikaá¹…gapaÃ±ho catuttho.

5. nÄ• vaá¹…gapaÃ±ho

<5> ``bhante \Ne 344/ nÄ• gasena, `nÄ• vÄ• ya tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ t
tÄ• ni tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ•
bahuvidhadÄ• rusaá¹…ghÄ• á¹-asamavÄ• yena bahumpi janaá¹ƒ tÄ• rayati, evameva kho,
yogÄ• vacarena Ä• cÄ• rasÄ«laguá¹‡avattappaá¹-ivattabahuvidhadhammasaá¹…ghÄ• á¹-a
tÄ• rayitabbo. idaá¹ƒ, mahÄ• rÄ• ja, nÄ• vÄ• ya paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, nÄ• vÄ• bahuvidhaÅ«mitthanitavegavisaá¹-amÄ• vaá¹-á¹
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena bahuvidhakilesaÅ«mivegaá¹ƒ
lÄ• bhasakkÄ• rayasasilokapÅ«janavandanÄ• parakulesu
nindÄ• pasaá¹ƒsÄ• sukhadukkhasammÄ• nanavimÄ• nanabahuvidhadosaÅ«mivegaÃ±ca s
nÄ• vÄ• ya dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 360/ caparaá¹ƒ, mahÄ• rÄ• ja, nÄ• vÄ• aparimitamanantamapÄ• ramakkhobhit
timitimiá¹…galamakaramacchagaá¹‡Ä• kule mahatimahÄ• samudde carati, evameva kho, m
yogÄ• vacarena tiparivaá¹-á¹-a dvÄ• dasÄ• kÄ• ra catusaccÄ• bhisamayappaá¹-ivedhe mÄ•
idaá¹ƒ, mahÄ• rÄ• ja, nÄ• vÄ• ya tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, m
devÄ• tidevena saá¹ƒyuttanikÄ• yavare saccasaá¹ƒyutte ---

`` `vitakkentÄ•  ca kho tumhe, bhikkhave, ``idaá¹ƒ dukkhaâ€™â€™ nti vitakkeyyÄ• tha, ``ay
dukkhasamudayoâ€™â€™ ti vitakkeyyÄ• tha, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti vitakkeyy
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti vitakkeyyÄ• thÄ• â€™â€™ â€™ ti.

nÄ• vaá¹…gapaÃ±ho paÃ±camo.

6. nÄ• vÄ• lagganakaá¹…gapaÃ±ho

<6> ``bhante nÄ• gasena, `nÄ• vÄ• lagganakassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti
345/ tÄ• ni dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ•
bahuÅ«mijÄ• lÄ• kulavikkhobhitasalilatale mahatimahÄ• samudde nÄ• vaá¹ƒ laggeti á¹-hap
harituá¹ƒ, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena rÄ• gadosamohÅ«mijÄ• le
cittaá¹ƒ laggetabbaá¹ƒ, na dÄ• tabbaá¹ƒ disÄ• vidisaá¹ƒ harituá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, nÄ
paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, nÄ• vÄ• lagganakaá¹ƒ na plavati {na pilavati (Ce Ee) } vis
udake nÄ• vaá¹ƒ laggeti á¹-hÄ• namupaneti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• v
lÄ• bhayasasakkÄ• ramÄ• nanavandanapÅ«janaapacitÄ«su lÄ• bhaggayasaggepi \Ee 378/
sarÄ«rayÄ• panamattake yeva cittaá¹ƒ á¹-hapetabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, nÄ• vÄ• lag
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhamm

`` `yathÄ• \Be 361/ samudde lagganakaá¹ƒ, na plavati visÄ«dati.

tatheva lÄ• bhasakkÄ• re, mÄ• plavatha visÄ«dathÄ• â€™â€™ â€™ ti ||

nÄ• vÄ• lagganakaá¹…gapaÃ±ho chaá¹-á¹-ho.

7. kÅ«paá¹…gapaÃ±ho

<7> ``bhante nÄ• gasena, `kÅ«passa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá¹ƒ vadesi,
aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, kÅ«po rajjuÃ±ca varattaÃ±ca
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena satisampajaÃ±Ã±asamannÄ• gatena
paá¹-ikkante Ä• lokite vilokite samiÃ±jite pasÄ• rite saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡
sÄ• yite uccÄ• rapassÄ• vakamme gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«b
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, kÅ«passa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sita
bhagavatÄ• devÄ• tidevena `sato, bhikkhave, bhikkhu vihareyya sampajÄ• no, ayaá¹ƒ vo a
anusÄ• sanÄ«â€™â€™ â€™ ti.

kÅ«paá¹…gapaÃ±ho sattamo.

8. niyÄ• makaá¹…gapaÃ±ho

<8> ``bhante \Ne 346/ nÄ• gasena, `niyÄ• makassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€
tÄ• ni tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, niyÄ• mak
samitaá¹ƒ appamatto yattappayatto nÄ• vaá¹ƒ sÄ• reti, evameva kho, mahÄ• rÄ• ja, yoginÄ
niyÄ• mayamÄ• nena rattindivaá¹ƒ satataá¹ƒ samitaá¹ƒ appamattena yattappayattena yonis
niyÄ• metabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, niyÄ• makassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetab
mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena dhammapade ---

`` `appamÄ• daratÄ• \Ee 379/ hotha, sacittamanurakkhatha.

duggÄ• uddharathattÄ• naá¹ƒ, paá¹…ke sannova {sattova (Ce Ee) } kuÃ±jaroâ€™ ti ||

``puna \Be 362/ caparaá¹ƒ, mahÄ• rÄ• ja, niyÄ• makassa yaá¹ƒ kiÃ±ci mahÄ• samudde ka
vÄ• , sabbaá¹ƒ taá¹ƒ viditaá¹ƒ hoti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena k
sÄ• vajjÄ• navajjaá¹ƒ hÄ«nappaá¹‡Ä«taá¹ƒ kaá¹‡hasukkasappaá¹-ibhÄ• gaá¹ƒ vijÄ• nitabba
niyÄ• makassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, niyÄ• mako yante muddikaá¹ƒ deti `mÄ• koci yantaá¹ƒ Ä•
kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena citte saá¹ƒvaramuddikÄ• dÄ• tabbÄ• `mÄ• k
akusalavitakkaá¹ƒ vitakkesÄ«â€™ ti, idaá¹ƒ, mahÄ• rÄ• ja, niyÄ• makassa tatiyaá¹ƒ aá¹…g
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena saá¹ƒyuttanikÄ• yavare `mÄ
vitakke vitakkeyyÄ• tha, seyyathÄ«daá¹ƒ, kÄ• mavitakkaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ vihiá¹ƒs

niyÄ• makaá¹…gapaÃ±ho aá¹-á¹-hamo.

9. kammakÄ• raá¹…gapaÃ±ho

<9> ``bhante \Ne 347/ nÄ• gasena, `kammakÄ• rassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ n
taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, kammakÄ• ro ev
imÄ• ya nÄ• vÄ• ya kammaá¹ƒ karomi, imÄ• yÄ• haá¹ƒ nÄ• vÄ• ya vÄ• hasÄ• bhattavetan
karaá¹‡Ä«yo, appamÄ• dena me ayaá¹ƒ nÄ• vÄ• vÄ• hetabbÄ• â€™ ti, evameva kho, mah
evaá¹ƒ cintayitabbaá¹ƒ `imaá¹ƒ kho ahaá¹ƒ cÄ• tumahÄ• bhÅ«tikaá¹ƒ kÄ• yaá¹ƒ sammasan
appamatto upaá¹-á¹-hitassati sato sampajÄ• no samÄ• hito ekaggacitto
jÄ• tijarÄ• byÄ• dhimaraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccissÄ• m
ti, idaá¹ƒ, mahÄ• rÄ• ja, kammakÄ• rassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampeta
sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `kÄ• yaá¹ƒ \Ee 380/ imaá¹ƒ sammasatha, parijÄ• nÄ• tha punappunaá¹ƒ.

kÄ• ye sabhÄ• vaá¹ƒ disvÄ• na, dukkhassantaá¹ƒ karissathÄ• â€™ ti ||

kammakÄ• raá¹…gapaÃ±ho navamo.

10. samuddaá¹…gapaÃ±ho

<10> ``bhante \Be 363/ nÄ• gasena, `samuddassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€
tÄ• ni paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, mahÄ• sa
na saá¹ƒvasati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
rÄ• gadosamohamÄ• nadiá¹-á¹-himakkhapaá¸·Ä• saissÄ• macchariyamÄ• yÄ• sÄ• á¹-heyy
saddhiá¹ƒ na saá¹ƒvasitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, samuddassa paá¹-hamaá¹ƒ aá¹…ga

``puna caparaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddo
muttÄ• maá¹‡iveá¸·uriyasaá¹…khasilÄ• pavÄ• á¸·aphalikamaá¹‡ivividharatananicayaá¹ƒ dh
vikirati. evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
maggaphalajhÄ• navimokkhasamÄ• dhisamÄ• pattivipassanÄ• bhiÃ±Ã±Ä• vividhaguá¹‡ara
pidahitabbÄ• ni, na bahi nÄ«haritabbÄ• ni. idaá¹ƒ, mahÄ• rÄ• ja, samuddassa dutiyaá¹ƒ aá¹

``puna caparaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddo mahantehi mahÄ• bhÅ«tehi saddhiá¹ƒ s
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena appicchaá¹ƒ santuá¹-á¹-haá¹ƒ dhutavÄ• daá¹ƒ salle
Ä• cÄ• rasampannaá¹ƒ lajjiá¹ƒ pesalaá¹ƒ garuá¹ƒ bhÄ• vanÄ«yaá¹ƒ vattÄ• raá¹ƒ vacanakkh
pÄ• pagarahiá¹ƒ ovÄ• dakaá¹ƒ anusÄ• sakaá¹ƒ viÃ±Ã±Ä• pakaá¹ƒ sandassakaá¹ƒ samÄ• c
sampahaá¹ƒsakaá¹ƒ kalyÄ• á¹‡amittaá¹ƒ sabrahmacÄ• riá¹ƒ nissÄ• ya vasitabbaá¹ƒ. idaá¹ƒ
mahÄ• samuddassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddo navasalilasampuá¹‡á¹‡Ä• hi
gaá¹…gÄ• yamunÄ• aciravatÄ«sarabhÅ«mahÄ«Ä• dÄ«hi nadÄ«satasahassehi antalikkhe s
sakaá¹ƒ velaá¹ƒ nÄ• tivattati. evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
lÄ• bhasakkÄ• rasilokavandanamÄ• nanapÅ«janakÄ• raá¹‡Ä• jÄ«vitahetupi saÃ±cicca sikk
karaá¹‡Ä«yo. idaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddassa \Ee 381/ catutthaá¹ƒ aá¹…gaá¹ƒ g
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena ---

`seyyathÄ• pi, mahÄ• rÄ• ja {pahÄ• rÄ• dha (Ce Ee) }, mahÄ• samuddo á¹-hitadhammo ve
kho, mahÄ• rÄ• ja, yaá¹ƒ mahÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ n
nÄ• tikkamantÄ«â€™ ti.

``puna \Be 364/ caparaá¹ƒ, mahÄ• rÄ• ja, mahÄ• samuddo sabbasavantÄ«hi gaá¹…gÄ• ya

antalikkhe udakadhÄ• rÄ• hipi na paripÅ«rati. evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ•
uddesaparipucchÄ• savanadhÄ• raá¹‡avinicchayaabhidhammavinayagÄ• á¸·hasuttantavigg
padavibhattinavaá¹…gajinasÄ• sanavaraá¹ƒ suá¹‡antenÄ• pi na tappitabbaá¹ƒ. idaá¹ƒ, mah
paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• de

`` `aggi yathÄ• tiá¹‡akaá¹-á¹-haá¹ƒ dahanto, na tappati sÄ• garo vÄ• nadÄ«hi.

evampi ce {evampi ve (Se), evaá¹ƒ hi me (Katthaci) jÄ• 0 1 asÄ«tinipÄ• te} paá¹‡á¸• itÄ• rÄ
na tappanti subhÄ• sitenÄ• â€™â€™ â€™ ti ||

samuddaá¹…gapaÃ±ho dasamo. samuddavaggo dutiyo.

tassuddÄ• naá¹ƒ \Ne 349/ ---

lÄ• bulatÄ• ca padumaá¹ƒ, bÄ«jaá¹ƒ sÄ• lakalyÄ• á¹‡ikÄ• .

nÄ• vÄ• ca nÄ• vÄ• lagganaá¹ƒ, kÅ«po niyÄ• mako tathÄ• .

kammakÄ• ro samuddo ca, vaggo tena pavuccatÄ«ti ||

3. pathavÄ«vaggo

1. pathavÄ«aá¹…gapaÃ±ho

<1> ``bhante \Ne 350/ \Ee 382/ \Be 365/ nÄ• gasena, `pathaviyÄ• paÃ±ca aá¹…gÄ• ni gah
vadesi, katamÄ• ni tÄ• ni paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ
iá¹-á¹-hÄ• niá¹-á¹-hÄ• ni kappÅ«rÄ• garutagaracandanakuá¹…kumÄ• dÄ«ni Ä• kirantepi
pittasemhapubbaruhirasedamedakheá¸·asiá¹…ghÄ• á¹‡ikalasika- muttakarÄ«sÄ• dÄ«ni Ä•
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena iá¹-á¹-hÄ• niá¹-á¹-he lÄ• bhÄ• lÄ• bh
sukhadukkhe sabbattha tÄ• dinÄ• yeva bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, pathaviyÄ• p
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pathavÄ« maá¹‡á¸• anavibhÅ«sanÄ• pagatÄ• sakagandh
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena vibhÅ«sanÄ• pagatena sakasÄ«lagandhaparibhÄ•
mahÄ• rÄ• ja, pathaviyÄ• dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pathavÄ« nirantarÄ• akhaá¹‡á¸• acchiddÄ• asusirÄ• bal

evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
nirantaramakhaá¹‡á¸• acchiddamasusirabahalaghanavitthiá¹‡á¹‡asÄ«lena bhavitabbaá¹ƒ. i
pathaviyÄ• tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pathavÄ«
gÄ• manigamanagarajanapadarukkhapabbatanadÄ«taá¸·Ä• kapokkharaá¹‡Ä«migapakkhim
dhÄ• rentÄ«pi akilÄ• su hoti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena ovadan
viÃ±Ã±Ä• pentenapi sandassentenapi samÄ• dapentenapi samuttejentenapi sampahaá¹ƒse
akilÄ• sunÄ• bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, pathaviyÄ• catutthaá¹ƒ aá¹…gaá¹ƒ gah

``puna \Ne 351/ caparaá¹ƒ, mahÄ• rÄ• ja, pathavÄ« anunayappaá¹-ighavippamuttÄ• , evan
yoginÄ• yogÄ• vacarena anunayappaá¹-ighavippamuttena pathavisamena cetasÄ• viharita
pathaviyÄ• paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ \Ee 383/, mahÄ• r
cÅ«á¸·asubhaddÄ• ya sakasamaá¹‡e parikittayamÄ• nÄ• ya ---

`` `ekaÃ±ce \Be 366/ bÄ• haá¹ƒ vÄ• siyÄ• , tacche kupitamÄ• nasÄ• {kupitamÄ• naso (Katt

ekaÃ±cebÄ• haá¹ƒ gandhena, Ä• limpeyya pamoditÄ• {pamodito (Katthaci) } ||

`` `amusmiá¹ƒ paá¹-igho natthi, rÄ• go asmiá¹ƒ na vijjati.

pathavÄ«samacittÄ• te, tÄ• disÄ• samaá¹‡Ä• mamÄ• â€™â€™ â€™ ti ||

pathavÄ«aá¹…gapaÃ±ho paá¹-hamo.

2. Ä• paá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `Ä• passa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vac
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, Ä• po
susaá¹‡á¹-hitamakampitamaluá¸·itasabhÄ• vaparisuddho, evameva kho, mahÄ• rÄ• ja, yogi
kuhanalapananemittakanippesikataá¹ƒ apanetvÄ• susaá¹‡á¹-hitamakampitamaluá¸·itasabh
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, Ä• passa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• po sÄ«talasabhÄ• vasaá¹‡á¹-hito, evameva kho, mahÄ
yogÄ• vacarena sabbasattesu khantimettÄ• nuddayasampannena hitesinÄ• anukampaken
mahÄ• rÄ• ja, Ä• passa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• po asuciá¹ƒ suciá¹ƒ karoti, evameva kho, mahÄ• rÄ• ja

gÄ• me vÄ• araÃ±Ã±e vÄ• upajjhÄ• ye upajjhÄ• yamattesu Ä• cariye Ä• cariyamattesu sa
bhavitabbaá¹ƒ anavasesakÄ• rinÄ• . idaá¹ƒ, mahÄ• rÄ• ja, Ä• passa tatiyaá¹ƒ aá¹…gaá¹ƒ g

``puna \Ne 352/ caparaá¹ƒ, mahÄ• rÄ• ja, Ä• po bahujanapatthito, evameva kho, mahÄ• rÄ
appicchasantuá¹-á¹-hapavivittapaá¹-isallÄ• nena satataá¹ƒ sabbalokamabhipatthitena bhavi
mahÄ• rÄ• ja, Ä• passa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 367/ caparaá¹ƒ, mahÄ• rÄ• ja, Ä• po na kassaci ahitamupadahati, evameva kho
yogÄ• vacarena parabhaá¹‡á¸• anakalahaviggahavivÄ• darittajjhÄ• naaratijananaá¹ƒ kÄ• y
pÄ• pakaá¹ƒ na karaá¹‡Ä«yaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, Ä• passa paÃ±camaá¹ƒ aá¹…gaá¹ƒ
mahÄ• rÄ• ja, bhagavatÄ• , devÄ• tidevena kaá¹‡hajÄ• take ---

`` `varaÃ±ce me ado sakka, sabbabhÅ«tÄ• namissara.

na mano vÄ• sarÄ«raá¹ƒ vÄ• , maá¹ƒ-kate sakka kassaci.

kadÄ• ci upahaÃ±Ã±etha, etaá¹ƒ sakka varaá¹ƒ vareâ€™â€™ â€™ ti ||

Ä• paá¹…gapaÃ±ho dutiyo.

3. tejaá¹…gapaÃ±ho

<3> ``bhante nÄ• gasena, `tejassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vade
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, tejo tiá¹‡akaá¹-á¹-hasÄ•
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena ye te abbhantarÄ• vÄ• bÄ• hirÄ• v
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanÄ• , sabbe te Ã±Ä• á¹‡agginÄ• á¸• ahitabbÄ•
paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, tejo niddayo akÄ• ruá¹‡iko, evameva kho, mahÄ• rÄ• ja, y
sabbakilesesu kÄ• ruÃ±Ã±Ä• nuddayÄ• na kÄ• tabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, tejassa dutiy

``puna caparaá¹ƒ, mahÄ• rÄ• ja, tejo sÄ«taá¹ƒ paá¹-ihanati, evameva kho, mahÄ• rÄ• ja, y
353/ vÄ«riyasantÄ• patejaá¹ƒ abhijanetvÄ• kilesÄ• paá¹-ihantabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, tejo anunayappaá¹-ighavippamutto uá¹‡hamabhijaneti, ev
yoginÄ• yogÄ• vacarena anunayappaá¹-ighavippamuttena tejosamena cetasÄ• viharitabba
tejassa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 368/ caparaá¹ƒ, mahÄ• rÄ• ja, tejo andhakÄ• raá¹ƒ vidhamitvÄ• {vidhamati (Ce
dassayati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena avijjandhakÄ• raá¹ƒ vidha
dassayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, tejassa paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bh
bhagavatÄ• devÄ• tidevena sakaá¹ƒ puttaá¹ƒ rÄ• hulaá¹ƒ ovadantena \Ee 385/ ---

`tejosamaá¹ƒ {MN II 119}, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehi, tejosamaá¹ƒ hi te, rÄ• hula, b
uppannÄ• ? manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ na pariyÄ• dÄ• ya á¹-hassantÄ«â€™

tejaá¹…gapaÃ±ho tatiyo.

4. vÄ• yuá¹…gapaÃ±ho

<4> ``bhante nÄ• gasena, `vÄ• yussa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ va
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, vÄ• yu supupphitavanas
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena vimuttivarakusumapupphitÄ• ramma
idaá¹ƒ, mahÄ• rÄ• ja, vÄ• yussa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, vÄ• yu dharaá¹‡Ä«ruhapÄ• dapagaá¹‡e mathayati, evame
yogÄ• vacarena vanantaragatena saá¹…khÄ• re vicinantena kilesÄ• mathayitabbÄ• . idaá¹
dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, vÄ• yu Ä• kÄ• se carati, evameva kho, mahÄ• rÄ• ja, yogi
lokuttaradhammesu mÄ• nasaá¹ƒ saÃ±cÄ• rayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, vÄ• yussa ta
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, vÄ• yu gandhaá¹ƒ anubhavati, evameva kho, mahÄ• rÄ• j
attano sÄ«lavarasurabhigandho {sÄ«lasurabhigando (Ce Ee) } anubhavitabbo. idaá¹ƒ, mahÄ
catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, vÄ• yu nirÄ• layo aniketavÄ• sÄ«, evameva kho, mahÄ• r
nirÄ• layamaniketamasanthavena sabbattha \Be 369/ vimuttena bhavitabbaá¹ƒ. idaá¹ƒ, mah
paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• de

`` `santhavÄ• to bhayaá¹ƒ jÄ• taá¹ƒ, niketÄ• jÄ• yate rajo.

aniketamasanthavaá¹ƒ, etaá¹ƒ ve munidassanaâ€™â€™ â€™ nti ||

vÄ• yuá¹…gapaÃ±ho catuttho.

5. pabbataá¹…gapaÃ±ho

<5> ``bhante nÄ• gasena, `pabbatassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ v
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti \Ee 386/? ``yathÄ• , mahÄ• rÄ• ja, pabbato acalo a
asampavedhÄ«, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sammÄ• nane vimÄ
agarukÄ• re yase ayase nindÄ• ya pasaá¹ƒsÄ• ya sukhe dukkhe iá¹-á¹-hÄ• niá¹-á¹-hesu sab
rÅ«pasaddagandharasaphoá¹-á¹-habbadhammesu rajanÄ«yesu na rajjitabbaá¹ƒ, dussanÄ«
muyhanÄ«yesu na muyhitabbaá¹ƒ, na kampitabbaá¹ƒ na calitabbaá¹ƒ, pabbatena viya acale
mahÄ• rÄ• ja, pabbatassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, ma
devÄ• tidevena ---

`` `selo \Ne 355/ yathÄ• ekaghano {ekagghano (Katthaci) Dhp 81 dhammapade}, vÄ• tena

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, na samiÃ±janti paá¹‡á¸• itÄ• â€™ ti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pabbato thaddho na kenaci saá¹ƒsaá¹-á¹-ho, evameva kho
yogÄ• vacarena thaddhena asaá¹ƒsaá¹-á¹-hena bhavitabbaá¹ƒ, na kenaci saá¹ƒsaggo karaá
mahÄ• rÄ• ja, pabbatassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ•
devÄ• tidevena ---

`` `asaá¹ƒsaá¹-á¹-haá¹ƒ gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

anokasÄ• rimappicchaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™ nti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pabbate bÄ«jaá¹ƒ na virÅ«hati, evameva kho, mahÄ• rÄ•
sakamÄ• nase kilesÄ• na virÅ«hÄ• petabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, pabbatassa tatiyaá¹ƒ
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena subhÅ«tinÄ• ---

`` `rÄ• gÅ«pasaá¹ƒhitaá¹ƒ \Be 370/ cittaá¹ƒ, yadÄ• uppajjate mama.

sayaá¹ƒva paccavekkhÄ• mi {paccavekkhitvÄ• (sabbattha) }, ekaggo {ekako (sabbattha) } t

`` `rajjase {rajjasi (Ce), raÃ±jasi (Ee) } rajanÄ«ye ca, dussanÄ«ye ca dussase.

muyhase {muyhasi (Ce) } mohanÄ«ye ca, nikkhamassu vanÄ• tuvaá¹ƒ ||

`` `visuddhÄ• naá¹ƒ \Ee 387/ ayaá¹ƒ vÄ• so, nimmalÄ• naá¹ƒ tapassinaá¹ƒ.

mÄ• kho visuddhaá¹ƒ dÅ«sesi, nikkhamassu vanÄ• tuvaâ€™ nti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pabbato accuggato, evameva kho, mahÄ• rÄ• ja, yoginÄ•
Ã±Ä• á¹‡accuggatena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, pabbatassa catutthaá¹ƒ aá¹…g
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena ---

`` `pamÄ• daá¹ƒ appamÄ• dena, yadÄ• nudati paá¹‡á¸• ito.

paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he {bhummaá¹-á¹-he (Ce Ee) }, dhÄ«ro bÄ• le avekkhatÄ«

``puna \Ne 356/ caparaá¹ƒ, mahÄ• rÄ• ja, pabbato anunnato anonato, evameva kho, mahÄ
yogÄ• vacarena unnatÄ• vanati na karaá¹‡Ä«yÄ• . idaá¹ƒ, mahÄ• rÄ• ja, pabbatassa paÃ±c
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, upÄ• sikÄ• ya cÅ«á¸·asubhaddÄ• ya saka
---

`` `lÄ• bhena unnato loko, alÄ• bhena ca onato.

lÄ• bhÄ• lÄ• bhena ekatthÄ• {ekaá¹-á¹-hÄ• (Ce Ee) }, tÄ• disÄ• samaá¹‡Ä• mamÄ• â€™

pabbataá¹…gapaÃ±ho paÃ±camo.

6. Ä• kÄ• saá¹…gapaÃ±ho

<6> ``bhante nÄ• gasena, `Ä• kÄ• sassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, Ä• kÄ• so sabbaso agay
yoginÄ• yogÄ• vacarena \Be 371/ sabbaso kilesehi agayhena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ
paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• kÄ• so isitÄ• pasabhÅ«tadijagaá¹‡Ä• nusaÃ±carito, ev
yoginÄ• yogÄ• vacarena `aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™ ti saá¹…khÄ• resu mÄ• nasaá
mahÄ• rÄ• ja, Ä• kÄ• sassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• kÄ• so santÄ• sanÄ«yo, evameva kho, mahÄ• rÄ• ja \
sabbabhavapaá¹-isandhÄ«su mÄ• nasaá¹ƒ ubbejayitabbaá¹ƒ, assÄ• do na kÄ• tabbo. idaá¹

tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• kÄ• so ananto appamÄ• á¹‡o aparimeyyo, evameva kh
yogÄ• vacarena anantasÄ«lena aparimitaÃ±Ä• á¹‡ena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, Ä• kÄ• so alaggo asatto appatiá¹-á¹-hito apalibuddho, eva
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kule gaá¹‡e lÄ• bhe Ä• vÄ• se palibodhe paccaye s
alaggena bhavitabbaá¹ƒ, anÄ• sattena appatiá¹-á¹-hitena apalibuddhena bhavitabbaá¹ƒ. ida
Ä• kÄ• sassa paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, b
puttaá¹ƒ rÄ• hulaá¹ƒ ovadantena --- `seyyathÄ• pi, rÄ• hula {MN II 119}, Ä• kÄ• so na kattha
evameva kho tvaá¹ƒ, rÄ• hula, Ä• kÄ• sasamaá¹ƒ bhÄ• vanaá¹ƒ bhÄ• vehi, Ä• kÄ• sasama
bhÄ• vayato uppannÄ• manÄ• pÄ• manÄ• pÄ• phassÄ• cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassa

Ä• kÄ• saá¹…gapaÃ±ho chaá¹-á¹-ho.

7. candaá¹…gapaÃ±ho

<7> ``bhante nÄ• gasena, `candassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ va
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, cando sukkapakkhe \Be
vaá¸• á¸• hati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena Ä• cÄ• rasÄ«laguá¹‡a
Ä• gamÄ• dhigame paá¹-isallÄ• ne satipaá¹-á¹-hÄ• ne indriyesu guttadvÄ• ratÄ• ya bhojane
jÄ• gariyÄ• nuyoge uttaruttariá¹ƒ vaá¸• á¸• hitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, candassa paá¹
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cando uá¸·Ä• rÄ• dhipati, evameva kho, mahÄ• rÄ• ja, yo
uá¸·Ä• rena chandÄ• dhipatinÄ• bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, candassa dutiyaá¹ƒ

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cando nisÄ• ya carati, evameva kho, mahÄ• rÄ• ja, yogin
pavivittena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, candassa tatiyaá¹ƒ \Ee 389/ aá¹…gaá¹ƒ ga

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cando vimÄ• naketu, evameva kho, mahÄ• rÄ• ja, yoginÄ
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, candassa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cando Ä• yÄ• citapatthito udeti, evameva kho, mahÄ• rÄ•
yogÄ• vacarena Ä• yÄ• citapatthitena kulÄ• ni upasaá¹…kamitabbÄ• ni. idaá¹ƒ, mahÄ• rÄ•
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena s
`candÅ«pamÄ• , bhikkhave, kulÄ• ni upasaá¹…kamatha, apakasseva kÄ• yaá¹ƒ apakassa

appagabbhÄ• â€™â€™ â€™ ti {appagabbÄ• ti (Katthaci) SN a II 146}.

candaá¹…gapaÃ±ho sattamo.

8. sÅ«riyaá¹…gapaÃ±ho

<8> ``bhante nÄ• gasena, `sÅ«riyassa {suriyassa (Ce Se Ee) } satta aá¹…gÄ• ni gahetabb
katamÄ• ni tÄ• ni satta aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, s
parisoseti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sabbakilesÄ• anavasesa
mahÄ• rÄ• ja, sÅ«riyassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 373/ caparaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo tamandhakÄ• raá¹ƒ vidhamati, evameva
yogÄ• vacarena sabbaá¹ƒ rÄ• gatamaá¹ƒ dosatamaá¹ƒ mohatamaá¹ƒ mÄ• natamaá¹ƒ diá¹-
sabbaá¹ƒ duccaritatamaá¹ƒ vidhamayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyassa dutiyaá¹ƒ

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo abhikkhaá¹‡aá¹ƒ carati, evameva kho, mahÄ• rÄ•
abhikkhaá¹‡aá¹ƒ yoniso manasikÄ• ro kÄ• tabbo. idaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyassa tatiyaá¹

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo raá¹ƒsimÄ• lÄ«, evameva kho, mahÄ• rÄ• ja, yogi
Ä• rammaá¹‡amÄ• linÄ• bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyassa catutthaá¹ƒ aá¹…

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo mahÄ• janakÄ• yaá¹ƒ santÄ• pento carati, evame
yogÄ• vacarena Ä• cÄ• rasÄ«laguá¹‡avattappaá¹-ipattiyÄ• \Ee 390/
jhÄ• navimokkhasamÄ• dhisamÄ• pattiindriyabalabojjhaá¹…gasatipaá¹-á¹-hÄ• nasammapp
loko santÄ• payitabbo. idaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyassa paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetab

``puna \Ne 359/ caparaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo rÄ• hubhayÄ• bhÄ«to carati, evameva k
yogÄ• vacarena duccaritaduggativisamakantÄ• ravipÄ• kavinipÄ• takilesajÄ• lajaá¹-ite
diá¹-á¹-hisaá¹…ghÄ• á¹-apaá¹-imukke kupathapakkhande kummaggapaá¹-ipanne {kumagga
satte disvÄ• mahatÄ• saá¹ƒvegabhayena mÄ• nasaá¹ƒ saá¹ƒvejetabbaá¹ƒ. idaá¹ƒ, mahÄ•
chaá¹-á¹-haá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyo kalyÄ• á¹‡apÄ• pake dasseti, evameva kho, mah
yogÄ• vacarena indriyabalabojjhaá¹…gasatipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• dalo
dassetabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, sÅ«riyassa sattamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ
therena vaá¹…gÄ«sena ---

`` `yathÄ• pi sÅ«riyo udayanto, rÅ«paá¹ƒ dasseti pÄ• á¹‡inaá¹ƒ.

suciÃ±ca asuciÃ±cÄ• pi, kalyÄ• á¹‡aÃ±cÄ• pi pÄ• pakaá¹ƒ ||

`` `tathÄ• \Be 374/ bhikkhu dhammadharo, avijjÄ• pihitaá¹ƒ janaá¹ƒ.

pathaá¹ƒ dasseti vividhaá¹ƒ, Ä• diccovudayaá¹ƒ yathÄ• â€™â€™ â€™ ti ||

sÅ«riyaá¹…gapaÃ±ho aá¹-á¹-hamo.

9. sakkaá¹…gapaÃ±ho

<9> ``bhante nÄ• gasena, `sakkassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vac
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, sakko ekantasukhasama
yoginÄ• yogÄ• vacarena ekantapavivekasukhÄ• bhiratena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• r
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sakko deve disvÄ• paggaá¹‡hÄ• ti, hÄ• samabhijaneti, ev
yoginÄ• yogÄ• vacarena kusalesu dhammesu alÄ«namatanditaá¹ƒ santaá¹ƒ mÄ• nasaá¹ƒ
hÄ• samabhijanetabbaá¹ƒ, uá¹-á¹-hahitabbaá¹ƒ ghaá¹-itabbaá¹ƒ vÄ• yamitabbaá¹ƒ \Ee 391/
sakkassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Ne 360/ caparaá¹ƒ, mahÄ• rÄ• ja, sakkassa anabhirati nuppajjati, evameva kho, ma
yogÄ• vacarena suÃ±Ã±Ä• gÄ• re anabhirati na uppÄ• detabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, sa
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena subhÅ«tinÄ• ---

`` `sÄ• sane te mahÄ• vÄ«ra, yato pabbajito ahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi uppannaá¹ƒ, mÄ• nasaá¹ƒ kÄ• masaá¹ƒhitaâ€™â€™ â€™ nti ||

sakkaá¹…gapaÃ±ho navamo.

10. cakkavattiá¹…gapaÃ±ho

<10> ``bhante nÄ• gasena, `cakkavattissa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá
cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja \Be 375/, cakkav
saá¹…gahavatthÅ«hi janaá¹ƒ saá¹…gaá¹‡hÄ• ti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yog
parisÄ• naá¹ƒ mÄ• nasaá¹ƒ saá¹…gahetabbaá¹ƒ anuggahetabbaá¹ƒ sampahaá¹ƒsetabbaá
cakkavattissa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cakkavattissa vijite corÄ• na uá¹-á¹-hahanti, evameva kho
yogÄ• vacarena kÄ• marÄ• gabyÄ• pÄ• davihiá¹ƒsÄ• vitakkÄ• na uppÄ• detabbÄ• . idaá¹ƒ
dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ•

`` `vitakkÅ«pasame ca yo rato, asubhaá¹ƒ bhÄ• vayate {bhÄ• vayatÄ« (Se) Dhp 350 dhamm

esa kho byantikÄ• hiti, esa checchati mÄ• rabandhanaâ€™ nti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cakkavattÄ« divase divase samuddapariyantaá¹ƒ mahÄ• p
kalyÄ• á¹‡apÄ• pakÄ• ni vicinamÄ• no, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacare
manokammaá¹ƒ divase divase paccavekkhitabbaá¹ƒ `kiá¹ƒ nu kho me imehi tÄ«hi á¹-hÄ• ne
divaso vÄ«tivattatÄ«â€™ ti. idaá¹ƒ, mahÄ• rÄ• ja, cakkavattissa \Ee 392/ tatiyaá¹ƒ aá¹…gaá
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena aá¹…guttaranikÄ• yavare ---

`kathambhÅ«tassa me rattindivÄ• vÄ«tivattantÄ«ti {vÄ«tipatantÄ«ti (Ce Ee) } pabbajitena a
paccavekkhitabbaâ€™ nti.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cakkavattissa abbhantarabÄ• hirÄ• rakkhÄ• susaá¹ƒvihitÄ
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena abbhantarÄ• naá¹ƒ bÄ• hirÄ• naá¹ƒ kilesÄ• naá¹ƒ Ä
á¹-hapetabbo. idaá¹ƒ \Be 376/, mahÄ• rÄ• ja, cakkavattissa catutthaá¹ƒ aá¹…gaá¹ƒ gahetab
mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena ---

`satidovÄ• riko, bhikkhave, ariyasÄ• vako akusalaá¹ƒ pajahati kusalaá¹ƒ bhÄ• veti, sÄ• vajj
anavajjaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ â€™ ti.

cakkavattiá¹…gapaÃ±ho dasamo.

pathavÄ«vaggo tatiyo.

tassuddÄ• naá¹ƒ ---

pathavÄ« Ä• po ca tejo ca, vÄ• yo ca pabbatena ca.

Ä• kÄ• so candasÅ«riyo ca, sakko ca cakkavattinÄ• ti ||

4. upacikÄ• vaggo

1. upacikaá¹…gapaÃ±ho

<1> ``bhante \Ne 362/ \Be 377/ nÄ• gasena, `upacikÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€
katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, upac
attÄ• naá¹ƒ pidahitvÄ• gocarÄ• ya carati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vaca
sÄ«lasaá¹ƒvarachadanaá¹ƒ katvÄ• mÄ• nasaá¹ƒ pidahitvÄ• piá¹‡á¸• Ä• ya caritabbaá¹ƒ, s
mahÄ• rÄ• ja, yogÄ« yogÄ• vacaro sabbabhayasamatikkanto hoti. idaá¹ƒ, mahÄ• rÄ• ja, up
393/ gahetabbaá¹ƒ, bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena upasenena vaá¹…gantaputte

`` `sÄ«lasaá¹ƒvarachadanaá¹ƒ, yogÄ« katvÄ• na mÄ• nasaá¹ƒ.

anupalitto lokena, bhayÄ• ca parimuccatÄ«â€™â€™ â€™ ti ||

upacikaá¹…gapaÃ±ho paá¹-hamo.

2. biá¸·Ä• raá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `biá¸·Ä• rassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vac
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, biá¸·Ä• ro guhÄ• gatopi s
undÅ«raá¹ƒ yeva pariyesati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena gÄ• ma
rukkhamÅ«lagatenÄ• pi suÃ±Ã±Ä• gÄ• ragatenÄ• pi satataá¹ƒ samitaá¹ƒ appamattena kÄ•
pariyesitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, biá¸·Ä• rassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabba

``puna \Ne 363/ caparaá¹ƒ, mahÄ• rÄ• ja, biá¸·Ä• ro Ä• sanne yeva gocaraá¹ƒ pariyesati, e
yoginÄ• yogÄ• vacarena imesu yeva paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nup
rÅ«paá¹ƒ iti rÅ«passa samudayo iti rÅ«passa atthaá¹…gamo, iti vedanÄ• iti vedanÄ• ya sa
atthaá¹…gamo, iti saÃ±Ã±Ä• iti saÃ±Ã±Ä• ya samudayo \Be 378/ iti saÃ±Ã±Ä• ya atthaá¹…
saá¹…khÄ• rÄ• naá¹ƒ samudayo iti saá¹…khÄ• rÄ• naá¹ƒ atthaá¹…gamo, iti viÃ±Ã±Ä• á¹‡a
samudayo iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. idaá¹ƒ, mahÄ• rÄ• ja, biá¸·Ä• rassa d
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena ---

`` `na ito dÅ«re bhavitabbaá¹ƒ, bhavaggaá¹ƒ kiá¹ƒ karissati.

paccuppannamhi vohÄ• re, sake kÄ• yamhi vindathÄ• â€™â€™ â€™ ti ||

biá¸·Ä• raá¹…gapaÃ±ho dutiyo.

3. undÅ«raá¹…gapaÃ±ho

<3> ``bhante nÄ• gasena, `undÅ«rassa {undurassa (Se Katthaci) } ekaá¹ƒ aá¹…gaá¹ƒ gahe
vadesi, katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• j
vicaranto Ä• hÄ• rÅ«pÄ• sÄ«sako yeva carati, evameva kho, mahÄ• rÄ• ja \Ee 394/, yoginÄ
vicarantena yoniso manasikÄ• rÅ«pÄ• sÄ«sakeneva bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, u
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena upasenena vaá¹…gantaputtena --

`` `dhammÄ• sÄ«saá¹ƒ {dhammasÄ«saá¹ƒ (Ce Ee) } karitvÄ• na, viharanto vipassako.

anolÄ«no viharati, upasanto sadÄ• satoâ€™â€™ â€™ ti ||

undÅ«raá¹…gapaÃ±ho tatiyo.

4. vicchikaá¹…gapaÃ±ho

<4> ``bhante \Ne 364/ nÄ• gasena, `vicchikassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá
ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, vicchiko naá¹…gulÄ• v
carati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena Ã±Ä• á¹‡Ä• vudhena bhavitab
viharitabbaá¹ƒ \Be 379/. idaá¹ƒ, mahÄ• rÄ• ja, vicchikassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ
mahÄ• rÄ• ja, therena upasenena vaá¹…gantaputtena ---

`` `Ã±Ä• á¹‡akhaggaá¹ƒ gahetvÄ• na, viharanto vipassako.

parimuccati sabbabhayÄ• , duppasaho ca so bhaveâ€™â€™ â€™ ti ||

vicchikaá¹…gapaÃ±ho catuttho.

5. nakulaá¹…gapaÃ±ho

<5> ``bhante nÄ• gasena, `nakulassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá¹ƒ vadesi,
aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, nakulo uragamupagacchanto
paribhÄ• vetvÄ• uragamupagacchati gahetuá¹ƒ, evameva kho, mahÄ• rÄ• ja, yoginÄ• yog
kodhÄ• ghÄ• tabahulaá¹ƒ kalahaviggahavivÄ• davirodhÄ• bhibhÅ«taá¹ƒ lokamupagacchant
anulimpitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, nakulassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ•
therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `tasmÄ• sakaá¹ƒ paresampi, kÄ• tabbÄ• mettabhÄ• vanÄ• .

mettacittena pharitabbaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ â€™ nti ||

nakulaá¹…gapaÃ±ho paÃ±camo.

6. jarasiá¹…gÄ• laá¹…gapaÃ±ho

<6> ``bhante \Ne 365/ \Ee 395/ nÄ• gasena, `jarasiá¹…gÄ• lassa dve aá¹…gÄ• ni gahetabb
katamÄ• ni tÄ• ni dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, jar
paá¹-ilabhitvÄ• ajigucchamÄ• no yÄ• vadatthaá¹ƒ Ä• harayati, evameva kho, mahÄ• rÄ• ja
bhojanaá¹ƒ paá¹-ilabhitvÄ• ajigucchamÄ• nena sarÄ«rayÄ• panamattameva paribhuÃ±jitab
jarasiá¹…gÄ• lassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ

`` `senÄ• sanamhÄ• oruyha, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ.

bhuÃ±jantaá¹ƒ purisaá¹ƒ kuá¹-á¹-hiá¹ƒ, sakkacca naá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

`` `so \Be 380/ me pakkena hatthena, Ä• lopaá¹ƒ upanÄ• mayi.

Ä• lopaá¹ƒ pakkhipantassa, aá¹…gulipettha chijjatha ||

`` `kuá¹-á¹-amÅ«laÃ±ca nissÄ• ya, Ä• lopaá¹ƒ taá¹ƒ abhuÃ±jisaá¹ƒ.

bhuÃ±jamÄ• ne vÄ• bhutte vÄ• , jegucchaá¹ƒ me na vijjatÄ«â€™ ti ||

``puna caparaá¹ƒ, mahÄ• rÄ• ja, jarasiá¹…gÄ• lo bhojanaá¹ƒ paá¹-ilabhitvÄ• na vicinÄ• ti l
paá¹‡Ä«taá¹ƒ vÄ• ti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena bhojanaá¹ƒ paá
vicinitabbaá¹ƒ `lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• sampannaá¹ƒ vÄ• asampannaá¹ƒ vÄ• â€
santussitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, jarasiá¹…gÄ• lassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabb
mahÄ• rÄ• ja, therena upasenena vaá¹…gantaputtena ---

`` `lÅ«khenapi ca santusse, nÄ• Ã±Ã±aá¹ƒ patthe rasaá¹ƒ bahuá¹ƒ.

rasesu anugiddhassa, jhÄ• ne na ramate {ramatÄ« (Ce Ee) } mano.

itarÄ«tarena santuá¹-á¹-ho {santuá¹-á¹-he (Ce Ee) }, sÄ• maÃ±Ã±aá¹ƒ paripÅ«ratÄ«â€™â€™

jarasiá¹…gÄ• laá¹…gapaÃ±ho chaá¹-á¹-ho.

7. migaá¹…gapaÃ±ho

<7> ``bhante \Ne 366/ nÄ• gasena, `migassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti y
tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, migo divÄ• araÃ
abbhokÄ• se, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena divÄ• araÃ±Ã±e vihar
idaá¹ƒ, mahÄ• rÄ• ja, migassa \Ee 396/ paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena lomahaá¹ƒsanapariyÄ• ye

`so kho ahaá¹ƒ, sÄ• riputta, yÄ• tÄ• rattiyo sÄ«tÄ• hemantikÄ• antaraá¹-á¹-hakÄ• himap
{antaraá¹-á¹-hake himapÄ• tasamaye (Ce Ee Katthaci) }, tathÄ• rÅ«pÄ• su rattÄ«su rattiá¹ƒ
divÄ• vanasaá¹‡á¸• e. gimhÄ• naá¹ƒ pacchime mÄ• se divÄ• abbhokÄ• se viharÄ• mi, ratt

``puna \Be 381/ caparaá¹ƒ, mahÄ• rÄ• ja, migo sattimhi vÄ• sare vÄ• opatante vaÃ±ceti {v
palÄ• yati, na kÄ• yamupaneti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kilese
vaÃ±cayitabbaá¹ƒ {vajjayitabbaá¹ƒ (Katthaci) } palÄ• yitabbaá¹ƒ, na cittamupanetabbaá¹ƒ. id
migassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, migo manusse disvÄ• yena vÄ• tena vÄ• palÄ• yati `mÄ
ti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena bhaá¹‡á¸• anakalahaviggahavivÄ•
saá¹…gaá¹‡ikÄ• rÄ• me disvÄ• yena vÄ• tena vÄ• palÄ• yitabbaá¹ƒ `mÄ• maá¹ƒ te adda
addasaâ€™ nti. idaá¹ƒ, mahÄ• rÄ• ja, migassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• si
therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `mÄ• me kadÄ• ci pÄ• piccho, kusÄ«to hÄ«navÄ«riyo.

appassuto anÄ• cÄ• ro, sammato {sameto (Ce Ee) } ahu katthacÄ«â€™â€™ â€™ ti ||

migaá¹…gapaÃ±ho sattamo.

8. gorÅ«paá¹…gapaÃ±ho

<8> ``bhante \Ne 367/ nÄ• gasena, `gorÅ«passa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™
tÄ• ni cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, gorÅ«po s
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sako kÄ• yo na vijahitabbo
`aniccucchÄ• danaparimaddanabhedanavikiraá¹‡aviddhaá¹ƒsanadhammo ayaá¹ƒ kÄ• yoâ€
gorÅ«passa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, gorÅ«po Ä• dinnadhuro sukhadukkhena dhuraá¹ƒ vahati,
yoginÄ• yogÄ• vacarena Ä• dinnabrahmacariyena \Ee 397/ sukhadukkhena yÄ• va jÄ«vita
Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ brahmacariyaá¹ƒ caritabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, gorÅ«passa d
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, gorÅ«po chandena ghÄ• yamÄ• no pÄ• nÄ«yaá¹ƒ pivati,
yoginÄ• yogÄ• vacarena Ä• cariyupajjhÄ• yÄ• naá¹ƒ anusiá¹-á¹-hi \Be 382/ chandena pem
paá¹-iggahetabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, gorÅ«passa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, gorÅ«po yena kenaci vÄ• hiyamÄ• no vahati, evameva kh
yogÄ• vacarena theranavamajjhimabhikkhÅ«nampi gihiupÄ• sakassÄ• pi ovÄ• dÄ• nusÄ• s
idaá¹ƒ, mahÄ• rÄ• ja, gorÅ«passa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹
sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `tadahu pabbajito santo, jÄ• tiyÄ• sattavassiko.

sopi maá¹ƒ anusÄ• seyya, sampaá¹-icchÄ• mi matthake {muddhanÄ• (Ce) } ||

`` `tibbaá¹ƒ chandaÃ±ca pemaÃ±ca, tasmiá¹ƒ disvÄ• upaá¹-á¹-hape.

á¹-hapeyyÄ• cariyaá¹-á¹-hÄ• ne, sakkacca naá¹ƒ punappunaâ€™â€™ â€™ nti ||

gorÅ«paá¹…gapaÃ±ho aá¹-á¹-hamo.

9. varÄ• haá¹…gapaÃ±ho

<9> ``bhante \Ne 368/ nÄ• gasena, `varÄ• hassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti y
dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, varÄ• ho santattaka
Ee) } gimhasamaye sampatte udakaá¹ƒ upagacchati, evameva kho, mahÄ• rÄ• ja, yoginÄ•
Ä• luá¸·itakhalitavibbhantasantatte sÄ«talÄ• matapaá¹‡Ä«tamettÄ• bhÄ• vanaá¹ƒ upaganta
varÄ• hassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, varÄ• ho cikkhallamudakamupagantvÄ• nÄ• sikÄ• ya pat
katvÄ• doá¹‡ikÄ• ya sayati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena \Ee 398
nikkhipitvÄ• Ä• rammaá¹‡antaragatena sayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, varÄ• hassa du
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena piá¹‡á¸• olabhÄ• radvÄ• jena ---

`` `kÄ• ye {kÄ• yena (Katthaci) } sabhÄ• vaá¹ƒ disvÄ• na, vicinitvÄ• vipassako.

ekÄ• kiyo adutiyo, seti Ä• rammaá¹‡antareâ€™â€™ â€™ ti ||

varÄ• haá¹…gapaÃ±ho navamo.

10. hatthiá¹…gapaÃ±ho

<10> ``bhante \Be 383/ nÄ• gasena, `hatthissa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ t
tÄ• ni paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, hatthÄ« n
dÄ• leti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kÄ• yaá¹ƒ sammasamÄ• ne
idaá¹ƒ, mahÄ• rÄ• ja, hatthissa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, hatthÄ« sabbakÄ• yeneva apaloketi, ujukaá¹ƒ yeva pekkh
viloketi, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sabbakÄ• yena apalokinÄ•
disÄ• vidisÄ• viloketabbÄ• , na uddhaá¹ƒ ulloketabbaá¹ƒ, na adho oloketabbaá¹ƒ, yugamat
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, hatthissa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, hatthÄ« anibaddhasayano gocarÄ• yamanugantvÄ• na ta
vÄ• satthamupagacchati, na dhuvappatiá¹-á¹-hÄ• layo, evameva kho, mahÄ• rÄ• ja, yoginÄ
anibaddhasayanena bhavitabbaá¹ƒ, nirÄ• layena piá¹‡á¸• Ä• ya gantabbaá¹ƒ, yadi passati v
patirÅ«paá¹ƒ ruciradese bhavaá¹ƒ maá¹‡á¸• apaá¹ƒ vÄ• rukkhamÅ«laá¹ƒ vÄ• guhaá¹ƒ vÄ•
vÄ• samupagantabbaá¹ƒ, dhuvappatiá¹-á¹-hÄ• layo na kÄ• tabbo. idaá¹ƒ, mahÄ• rÄ• ja, hat
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, hatthÄ« udakaá¹ƒ ogÄ• hitvÄ• sucivimalasÄ«talasalilapar
kumuduppalapadumapuá¹‡á¸• arÄ«kasaÃ±channaá¹ƒ mahatimahantaá¹ƒ \Ee 399/ paduma
gajavarakÄ«á¸·aá¹ƒ, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
sucivimalavippasannamanÄ• viladhammavaravÄ• ripuá¹‡á¹‡aá¹ƒ vimuttikusumasaÃ±chann
mahÄ• satipaá¹-á¹-hÄ• napokkharaá¹‡iá¹ƒ ogÄ• hitvÄ• Ã±Ä• á¹‡ena saá¹…khÄ• rÄ• odhu
yogÄ• vacarakÄ«á¸·Ä• kÄ«á¸·itabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, hatthissa catutthaá¹ƒ aá¹…ga

``puna caparaá¹ƒ, mahÄ• rÄ• ja, hatthÄ« sato pÄ• daá¹ƒ uddharati, sato pÄ• daá¹ƒ nikkhip
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena satena sampajÄ• nena pÄ• daá¹ƒ uddharitabbaá¹ƒ
nikkhipitabbaá¹ƒ, abhikkamapaá¹-ikkame samiÃ±janapasÄ• raá¹‡e sabbattha satena sampa
idaá¹ƒ, mahÄ• rÄ• ja, hatthissa \Be 384/ paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sita
bhagavatÄ• devÄ• tidevena saá¹ƒyuttanikÄ• yavare ---

`` `kÄ• yena saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvaro.

sabbattha saá¹ƒvuto lajjÄ«, rakkhitoti pavuccatÄ«â€™â€™ â€™ ti ||

hatthiá¹…gapaÃ±ho dasamo. upacikÄ• vaggo catuttho.

tassuddÄ• naá¹ƒ \Ne 370/ ---

upacikÄ• biá¸·Ä• ro ca, undÅ«ro vicchikena ca.

nakulo siá¹…gÄ• lo migo,

gorÅ«po varÄ• ho hatthinÄ• dasÄ• ti ||

5. sÄ«havaggo

1. sÄ«haá¹…gapaÃ±ho

<1> ``bhante \Ne 371/ \Ee 400/ \Be 385/ nÄ• gasena, `sÄ«hassa satta aá¹…gÄ• ni gahetab
vadesi, katamÄ• ni tÄ• ni satta aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• r
setavimalaparisuddhapaá¹‡á¸• aro, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
setavimalaparisuddhapaá¹‡á¸• aracittena byapagatakukkuccena bhavitabbaá¹ƒ. idaá¹ƒ, ma
paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÄ«ho catucaraá¹‡o vikkantacÄ• rÄ«, evameva kho, mah
yogÄ• vacarena caturiddhipÄ• dacaraá¹‡ena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sÄ«hass
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÄ«ho abhirÅ«parucirakesarÄ«, evameva kho, mahÄ• rÄ•
abhirÅ«parucirasÄ«lakesarinÄ• bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sÄ«hassa tatiyaá¹ƒ a

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÄ«ho jÄ«vitapariyÄ• dÄ• nepi na kassaci onamati, evam
yoginÄ• yogÄ• vacarena cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparik
onamitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sÄ«hassa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÄ«ho sapadÄ• nabhakkho yasmiá¹ƒ okÄ• se nipatati, tat

bhakkhayati, na varamaá¹ƒsaá¹ƒ vicinÄ• ti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• va
bhavitabbaá¹ƒ, na kulÄ• ni vicinitabbÄ• ni, na pubbagehaá¹ƒ hitvÄ• kulÄ• ni upasaá¹…kam
vicinitabbaá¹ƒ, yasmiá¹ƒ okÄ• se kabaá¸·aá¹ƒ Ä• dÄ«yati, tasmiá¹ƒ yeva okÄ• se \Ne 372/ b
sarÄ«rayÄ• panatthaá¹ƒ {sarÄ«rayÄ• panamattaá¹ƒ (Ce Ee) }, na varabhojanaá¹ƒ vicinitabb
sÄ«hassa paÃ±camaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sÄ«ho asannidhibhakkho, sakiá¹ƒ gocaraá¹ƒ bhakkhayitvÄ
upagacchati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena asannidhikÄ• raparibho
idaá¹ƒ, mahÄ• rÄ• ja, sÄ«hassa chaá¹-á¹-haá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ \Ee 401/, mahÄ• rÄ• ja, sÄ«ho bhojanaá¹ƒ aladdhÄ• na paritassati, ladd
agadhito {agathito (Ce) } amucchito anajjhosanno paribhuÃ±jati, evameva kho, mahÄ• rÄ• ja
bhojanaá¹ƒ aladdhÄ• na paritassitabbaá¹ƒ, laddhÄ• pi bhojanaá¹ƒ agadhitena amucchitena
Ä• dÄ«navadassÄ• vinÄ• nissaraá¹‡apaÃ±Ã±ena paribhuÃ±jitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ•
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena s
mahÄ• kassapaá¹ƒ parikittayamÄ• nena ---

`santuá¹-á¹-hoyaá¹ƒ, bhikkhave, kassapo itarÄ«tarena piá¹‡á¸• apÄ• tena,
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca piá¹‡á¸• apÄ• tahe
appatirÅ«paá¹ƒ Ä• pajjati, aladdhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ na paritassati, laddhÄ• ca piá¹‡
amucchito anajjhosanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jatÄ«â€™

sÄ«haá¹…gapaÃ±ho paá¹-hamo.

2. cakkavÄ• kaá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `cakkavÄ• kassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaa
tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«tiâ€™â€™ ? ``yathÄ• , mahÄ• rÄ• ja, cakkavÄ• ko yÄ•
dutiyikaá¹ƒ na vijahati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena yÄ• va jÄ«vita
manasikÄ• ro na vijahitabbo. idaá¹ƒ, mahÄ• rÄ• ja, cakkavÄ• kassa paá¹-hamaá¹ƒ aá¹…gaa

``puna \Ne 373/ caparaá¹ƒ, mahÄ• rÄ• ja, cakkavÄ• ko sevÄ• lapaá¹‡akabhakkho, tena ca
tÄ• ya ca santuá¹-á¹-hiyÄ• balena ca vaá¹‡á¹‡ena ca na parihÄ• yati, evameva kho, mahÄ•
yogÄ• vacarena yathÄ• lÄ• bhasantoso karaá¹‡Ä«yo, yathÄ• lÄ• bhasantuá¹-á¹-ho kho, ma
parihÄ• yati sÄ«lena, na parihÄ• yati samÄ• dhinÄ• , na \Be 387/ parihÄ• yati paÃ±Ã±Ä• ya
vimuttiyÄ• , na parihÄ• yati vimuttiÃ±Ä• á¹‡adassanena, na parihÄ• yati sabbehi kusalehi dh
mahÄ• rÄ• ja, cakkavÄ• kassa \Ee 402/ dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, cakkavÄ• ko pÄ• á¹‡e na viheá¹-hayati, evameva kho, ma
yogÄ• vacarena nihitadaá¹‡á¸• ena nihitasatthena lajjinÄ• dayÄ• pannena sabbapÄ• á¹‡ab
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, cakkavÄ• kassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. b
mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena cakkavÄ• kajÄ• take ---

`` `yo na hanti na ghÄ• teti, na jinÄ• ti na jÄ• paye.

mettaá¹ƒso {ahiá¹ƒsÄ• (Ce Ee) } sabbabhÅ«tesu, veraá¹ƒ tassa na kenacÄ«â€™â€™ â€™

cakkavÄ• kaá¹…gapaÃ±ho dutiyo.

3. peá¹‡Ä• hikaá¹…gapaÃ±ho

<3> ``bhante nÄ• gasena, `peá¹‡Ä• hikÄ• ya dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, peá¹‡Ä• hikÄ• sakapatin
posayati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sakamane {sakamano (Kat
usÅ«yÄ• yitabbaá¹ƒ, satipaá¹-á¹-hÄ• nena sammÄ• saá¹ƒvarasusire pakkhipitvÄ• manodvÄ
bhÄ• vetabbÄ• . idaá¹ƒ, mahÄ• rÄ• ja, peá¹‡Ä• hikÄ• ya paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetab

``puna caparaá¹ƒ, mahÄ• rÄ• ja, peá¹‡Ä• hikÄ• pavane divasaá¹ƒ gocaraá¹ƒ caritvÄ• sÄ•
attano guttiyÄ• , evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena ekakena pavivekaá
saá¹ƒyojanaparimuttiyÄ• , tatra ratiá¹ƒ alabhamÄ• nena upavÄ• dabhayaparirakkhaá¹‡Ä• ya
374/ saá¹…gharakkhitena vasitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, peá¹‡Ä• hikÄ• ya dutiyaá¹ƒ a
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, brahmunÄ• sahampatinÄ• bhagavato santike ---

`` `sevetha \Be 388/ pantÄ• ni senÄ• sanÄ• ni, careyya saá¹ƒyojanavippamokkhÄ• .

sace ratiá¹ƒ nÄ• dhigaccheyya tattha, saá¹…ghe vase rakkhitatto satÄ«mÄ• â€™â€™ â€™

peá¹‡Ä• hikaá¹…gapaÃ±ho tatiyo.

4. gharakapotaá¹…gapaÃ±ho

<4> ``bhante \Ee 403/ nÄ• gasena, `gharakapotassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti
taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, gharakapoto par
kiÃ±ci bhaá¹‡á¸• assa nimittaá¹ƒ gaá¹‡hÄ• ti, majjhatto vasati saÃ±Ã±Ä• bahulo, evameva b
yogÄ• vacarena parakulaá¹ƒ upagatena tasmiá¹ƒ kule itthÄ«naá¹ƒ vÄ• purisÄ• naá¹ƒ vÄ• n
vatthe vÄ• alaá¹…kÄ• re vÄ• upabhoge vÄ• paribhoge vÄ• bhojanavikatÄ«su vÄ• na nim

majjhattena bhavitabbaá¹ƒ, samaá¹‡asaÃ±Ã±Ä• paccupaá¹-á¹-hapetabbÄ• . idaá¹ƒ, mahÄ•
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena c

`` `pavisitvÄ• parakulaá¹ƒ, pÄ• natthaá¹ƒ bhojanÄ• ya vÄ• {pÄ• nesu bhojanesu vÄ• (Ce E

mitaá¹ƒ khÄ• de mitaá¹ƒ bhuÃ±je, na ca rÅ«pe manaá¹ƒ kareâ€™â€™ â€™ ti ||

gharakapotaá¹…gapaÃ±ho catuttho.

5. ulÅ«kaá¹…gapaÃ±ho

<5> ``bhante nÄ• gasena, `ulÅ«kassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vades
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, ulÅ«ko kÄ• kehi paá¹-ivir
kÄ• kasaá¹…ghaá¹ƒ gantvÄ• bahÅ«pi kÄ• ke hanati, evameva kho, mahÄ• rÄ• ja, yoginÄ•
\Ne 375/ paá¹-iviruddho kÄ• tabbo, ekena raho nisÄ«ditvÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ sampamaddi
chinditabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, ulÅ«kassa paá¹-hamaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 389/ caparaá¹ƒ, mahÄ• rÄ• ja, ulÅ«ko suppaá¹-isallÄ«no hoti, evameva kho, ma
yogÄ• vacarena paá¹-isallÄ• nÄ• rÄ• mena bhavitabbaá¹ƒ paá¹-isallÄ• naratena. idaá¹ƒ, ma
dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ•

`` `idha, bhikkhave, bhikkhu paá¹-isallÄ• nÄ• rÄ• mo paá¹-isallÄ• narato ``idaá¹ƒ dukkhaâ€™
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«thaá¹ƒ p
dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ â€™ ti.

ulÅ«kaá¹…gapaÃ±ho paÃ±camo.

6. satapattaá¹…gapaÃ±ho

<6> ``bhante nÄ• gasena, `satapattassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá¹ƒ vades
aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, satapatto ravitvÄ• paresaá¹ƒ
Ä• cikkhati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena paresaá¹ƒ dhammaá¹ƒ c
bhayato dassayitabbaá¹ƒ, nibbÄ• naá¹ƒ khemato dassayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sa
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena piá¹‡á¸• olabhÄ• radv

`` `niraye bhayasantÄ• saá¹ƒ, nibbÄ• ne vipulaá¹ƒ sukhaá¹ƒ.

ubhayÄ• netÄ• natthÄ• ni dassetabbÄ• ni yoginÄ• â€™â€™ â€™ ti ||

satapattaá¹…gapaÃ±ho chaá¹-á¹-ho.

7. vagguliá¹…gapaÃ±ho

<7> ``bhante \Ne 376/ nÄ• gasena, `vaggulissa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti ya
dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, vagguli gehaá¹ƒ pav
na tattha palibuddhati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena gÄ• maá¹ƒ pi
sapadÄ• naá¹ƒ vicaritvÄ• \Be 390/ paá¹-iladdhalÄ• bhena khippameva nikkhamitabbaá¹ƒ, n
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, vaggulissa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, vagguli paragehe vasamÄ• no na tesaá¹ƒ parihÄ• niá¹ƒ ka
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kulÄ• ni upasaá¹…kamitvÄ• atiyÄ• canÄ• ya vÄ•
kÄ• yadosabahulatÄ• ya vÄ• atibhÄ• á¹‡itÄ• ya vÄ• samÄ• nasukhadukkhatÄ• ya vÄ• na
karaá¹‡Ä«yo, napi tesaá¹ƒ mÅ«lakammaá¹ƒ parihÄ• petabbaá¹ƒ, sabbathÄ• vaá¸• á¸• hi ye
mahÄ• rÄ• ja, vaggulissa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• r
devÄ• tidevena dÄ«ghanikÄ• yavare lakkhaá¹‡asuttante ---

`` `suddhÄ• ya sÄ«lena sutena buddhiyÄ• , cÄ• gena dhammena bahÅ«hi sÄ• dhuhi.

dhanena dhaÃ±Ã±ena ca khettavatthunÄ• , puttehi dÄ• rehi catuppadehi ca ||

`` `Ã±Ä• tÄ«hi mittehi ca bandhavehi, balena vaá¹‡á¹‡ena sukhena cÅ«bhayaá¹ƒ.

kathaá¹ƒ na hÄ• yeyyuá¹ƒ pareti icchati, atthasamiddhiÃ±ca panÄ• bhikaá¹…khatÄ«â€™â€

vagguliá¹…gapaÃ±ho sattamo.

8. jalÅ«kaá¹…gapaÃ±ho

<8> ``bhante nÄ• gasena, `jalÅ«kÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá¹ƒ vadesi
aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, jalÅ«kÄ• yattha allÄ«yati, tatt
allÄ«yitvÄ• ruhiraá¹ƒ pivati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena yasmiá¹
cittaá¹ƒ allÄ«yati, taá¹ƒ Ä• rammaá¹‡aá¹ƒ vaá¹‡á¹‡ato ca saá¹‡á¹-hÄ• nato ca disato ca okÄ
ca liá¹…gato ca nimittato ca daá¸·haá¹ƒ patiá¹-á¹-hÄ• petvÄ• tenevÄ• rammaá¹‡ena vimutti
pÄ• tabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, jalÅ«kÄ• ya ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sit

therena anuruddhena ---

`` `parisuddhena \Be 391/ cittena, Ä• rammaá¹‡e patiá¹-á¹-hÄ• ya.

tena cittena pÄ• tabbaá¹ƒ, vimuttirasamasecanaâ€™â€™ â€™ nti ||

jalÅ«kaá¹…gapaÃ±ho aá¹-á¹-hamo.

9. sappaá¹…gapaÃ±ho

<9> ``bhante nÄ• gasena, `sappassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vac
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, sappo urena gacchati, ev
yogÄ• vacarena paÃ±Ã±Ä• ya caritabbaá¹ƒ, paÃ±Ã±Ä• ya caramÄ• nassa kho, mahÄ• rÄ•
vilakkhaá¹‡aá¹ƒ vivajjeti, salakkhaá¹‡aá¹ƒ bhÄ• veti. idaá¹ƒ, mahÄ• rÄ• ja \Ee 406/, sappas
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sappo caramÄ• no osadhaá¹ƒ parivajjento carati, evameva
yogÄ• vacarena duccaritaá¹ƒ parivajjentena caritabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, sappassa c
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, sappo manusse disvÄ• tappati {manussaá¹ƒ disvÄ• kam
cintayati, evameva kho mahÄ• rÄ• ja yoginÄ• yogÄ• vacarena kuvitakke, vitakketvÄ• arati
tappitabbaá¹ƒ socitabbaá¹ƒ cintayitabbaá¹ƒ `pamÄ• dena me divaso vÄ«tinÄ• mito, na so pu
idaá¹ƒ, mahÄ• rÄ• ja, sappassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, ma
bhallÄ• á¹-iyajÄ• take dvinnaá¹ƒ kinnarÄ• naá¹ƒ ---

`` `mayekarattaá¹ƒ \Ne 378/ {yamekarattiá¹ƒ (Ce Ee) } vippavasimha ludda, akÄ• makÄ• aÃ

tamekarattaá¹ƒ {tamekarattiá¹ƒ (Ce Ee) } anutappamÄ• nÄ• , socÄ• ma `sÄ• ratti puna nah

sappaá¹…gapaÃ±ho navamo.

10. ajagaraá¹…gapaÃ±ho

<10> ``bhante \Be 392/ nÄ• gasena, `ajagarassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti yaá
ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, ajagaro mahatimahÄ•
dÄ«nataro kucchipÅ«raá¹ƒ Ä• hÄ• raá¹ƒ na labhati, aparipuá¹‡á¹‡o yeva yÄ• vadeva sarÄ«

evameva kho, mahÄ• rÄ• ja, yogino yogÄ• vacarassa bhikkhÄ• cariyappasutassa parapiá¹‡
paradinnappÄ• á¹-ikaá¹…khissa sayaá¹ƒgÄ• happaá¹-iviratassa dullabhaá¹ƒ udaraparipÅ«ra
atthavasikena kulaputtena cattÄ• ro paÃ±ca Ä• lope abhuÃ±jitvÄ• avasesaá¹ƒ udakena par
mahÄ• rÄ• ja, ajagarassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ•
dhammasenÄ• patinÄ• ---

`` `allaá¹ƒ \Ee 407/ sukkhaá¹ƒ vÄ• bhuÃ±janto, na bÄ• á¸·haá¹ƒ suhito siyÄ• .

Å«nÅ«daro mitÄ• hÄ• ro, sato bhikkhu paribbaje ||

`` `cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• su vihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ â€™ ti ||

ajagaraá¹…gapaÃ±ho dasamo.

sÄ«havaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

kesarÄ« cakkavÄ• ko ca, peá¹‡Ä• hi gharakapotako.

ulÅ«ko satapatto ca, vagguli ca jalÅ«pikÄ• .

sappo ajagaro ceva, vaggo tena pavuccatÄ«ti ||

6. makkaá¹-akavaggo

1. panthamakkaá¹-akaá¹…gapaÃ±ho

<1> ``bhante \Ne 379/ \Be 393/ nÄ• gasena, `panthamakkaá¹-akassa ekaá¹ƒ aá¹…gaá¹ƒ ga
vadesi, katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• j
makkaá¹-ajÄ• lavitÄ• naá¹ƒ katvÄ• yadi tattha jÄ• lake laggati kimi vÄ• makkhikÄ• vÄ• pa
gahetvÄ• bhakkhayati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena chasu dvÄ•
satipaá¹-á¹-hÄ• najÄ• lavitÄ• naá¹ƒ katvÄ• yadi tattha kilesamakkhikÄ• bajjhanti, tattheva g
mahÄ• rÄ• ja, panthamakkaá¹-akassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ
anuruddhena ---

`` `cittaá¹ƒ niyame chasu dvÄ• resu, satipaá¹-á¹-hÄ• navaruttame.

kilesÄ• tattha laggÄ• ce, hantabbÄ• te vipassinÄ• â€™â€™ â€™ ti ||

panthamakkaá¹-akaá¹…gapaÃ±ho paá¹-hamo.

2. thanassitadÄ• rakaá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `thanassitadÄ• rakassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™ nti ya
ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti \Ee 408/? ``yathÄ• , mahÄ• rÄ• ja, thanassitadÄ
khÄ«ratthiko rodati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sadatthe laggital
dhammaÃ±Ä• á¹‡ena bhavitabbaá¹ƒ, uddese paripucchÄ• ya sammappayoge paviveke gar
kalyÄ• á¹‡amittasevane. idaá¹ƒ, mahÄ• rÄ• ja, thanassitadÄ• rakassa ekaá¹ƒ aá¹…gaá¹ƒ g
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena dÄ«ghanikÄ• yavare parinib

`` `iá¹…ghaá¹ƒ \Ne 380/ tumhe, Ä• nanda, sÄ• ratthe {sadatthe (Ce Ee) } ghaá¹-atha, sÄ• ra

sÄ• ratthe appamattÄ• Ä• tÄ• pino pahitattÄ• viharathÄ• â€™â€™ â€™ ti ||

thanassitadÄ• rakaá¹…gapaÃ±ho dutiyo.

3. cittakadharakummaá¹…gapaÃ±ho

<3> ``bhante \Be 394/ nÄ• gasena, `cittakadharakummassa {cittakathalakummassa (Ce Ee
gahetabbaâ€™ nti yaá¹ƒ vadesi, katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ n
cittakadharakummo udakabhayÄ• udakaá¹ƒ parivajjetvÄ• vicarati, tÄ• ya ca pana udakaá¹
na parihÄ• yati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena pamÄ• de bhayadas
appamÄ• de guá¹‡avisesadassÄ• vinÄ• . tÄ• ya ca pana bhayadassÄ• vitÄ• ya na parihÄ•
santike upeti {á¹-hapeti (Katthaci) }. idaá¹ƒ, mahÄ• rÄ• ja, cittakadharakummassa ekaá¹ƒ aá
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena dhammapade ---

`` `appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• .

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ â€™ ti ||

cittakadharakummaá¹…gapaÃ±ho catuttho.

4. pavanaá¹…gapaÃ±ho

<4> ``bhante nÄ• gasena, `pavanassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ v
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, pavanaá¹ƒ nÄ• ma asuci
kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena paresaá¹ƒ aparaddhaá¹ƒ khalitaá¹ƒ paá¹-icchÄ
vivaritabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, pavanassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pavanaá¹ƒ suÃ±Ã±aá¹ƒ pacurajanehi, evameva kho, mah
yogÄ• vacarena \Ne 381/ \Ee 409/ rÄ• gadosamohamÄ• nadiá¹-á¹-hijÄ• lehi sabbehi ca kile
bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, pavanassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pavanaá¹ƒ vivittaá¹ƒ janasambÄ• dharahitaá¹ƒ, evameva
yogÄ• vacarena pÄ• pakehi akusalehi dhammehi anariyehi pavivittena bhavitabbaá¹ƒ. idaá¹
tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 395/ caparaá¹ƒ, mahÄ• rÄ• ja, pavanaá¹ƒ santaá¹ƒ parisuddhaá¹ƒ, evameva kh
yogÄ• vacarena santena parisuddhena bhavitabbaá¹ƒ, nibbutena pahÄ«namÄ• nena pahÄ«
idaá¹ƒ, mahÄ• rÄ• ja, pavanassa catutthaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, pavanaá¹ƒ ariyajanasaá¹ƒsevitaá¹ƒ, evameva kho, mahÄ•
yogÄ• vacarena ariyajanasaá¹ƒsevitena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, pavanassa pa
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena saá¹ƒyuttani

`` `pavivittehi ariyehi, pahitattehi jhÄ• yibhi.

niccaá¹ƒ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ â€™ ti ||

pavanaá¹…gapaÃ±ho catuttho.

5. rukkhaá¹…gapaÃ±ho

<5> ``bhante nÄ• gasena, `rukkhassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ va
tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, rukkho nÄ• ma p
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena vimuttipupphasÄ• maÃ±Ã±aphaladhÄ• rinÄ• bhavi
rukkhassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, rukkho upagatÄ• namanuppaviá¹-á¹-hÄ• naá¹ƒ janÄ• naá
\Ne 382/, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena upagatÄ• namanuppaviá¹-á¹-hÄ• naá¹ƒ p
Ä• misappaá¹-isandhÄ• rena vÄ• dhammappaá¹-isanthÄ• rena vÄ• paá¹-isantharitabbaá¹ƒ

rukkhassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, rukkho chÄ• yÄ• vemattaá¹ƒ \Ee 410/ na karoti, evameva
yogÄ• vacarena sabbasattesu vemattatÄ• na kÄ• tabbÄ• , coravadhakapaccatthikesupi att
mettÄ• bhÄ• vanÄ• kÄ• tabbÄ• , `kinti ime sattÄ• averÄ• abyÄ• pajjÄ• {abyÄ• pajjhÄ• (C
attÄ• naá¹ƒ parihareyyuâ€™ nti. idaá¹ƒ, mahÄ• rÄ• ja, rukkhassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahe
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `vadhake \Be 396/ devadattamhi, core aá¹…gulimÄ• lake.

dhanapÄ• le rÄ• hule ca, sabbattha samako munÄ«â€™â€™ â€™ ti ||

rukkhaá¹…gapaÃ±ho paÃ±camo.

6. meghaá¹…gapaÃ±ho

<6> ``bhante nÄ• gasena, `meghassa paÃ±ca aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ va
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, megho uppannaá¹ƒ rajoj
kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena uppannaá¹ƒ kilesarajojallaá¹ƒ vÅ«pasametabb
meghassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, megho pathaviyÄ• uá¹‡haá¹ƒ nibbÄ• peti, evameva kho,
yogÄ• vacarena mettÄ• bhÄ• vanÄ• ya sadevako loko nibbÄ• petabbo. idaá¹ƒ, mahÄ• rÄ• j
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, megho sabbabÄ«jÄ• ni viruhÄ• peti, evameva kho, mahÄ•
sabbasattÄ• naá¹ƒ saddhaá¹ƒ uppÄ• detvÄ• taá¹ƒ saddhÄ• bÄ«jaá¹ƒ tÄ«su sampattÄ«su r
sukhasampattÄ«su yÄ• vaparamatthanibbÄ• nasukhasampatti. idaá¹ƒ, mahÄ• rÄ• ja, megh
gahetabbaá¹ƒ.

``puna \Ne 383/ caparaá¹ƒ, mahÄ• rÄ• ja, megho ututo samuá¹-á¹-hahitvÄ• dharaá¹‡italaru
tiá¹‡arukkhalatÄ• gumbaosadhivanappatayo parirakkhati, evameva kho, mahÄ• rÄ• ja, yogi
manasikÄ• raá¹ƒ nibbattetvÄ• tena yoniso manasikÄ• rena samaá¹‡adhammo parirakkhital
manasikÄ• ramÅ«lakÄ• sabbe kusalÄ• dhammÄ• . idaá¹ƒ, mahÄ• rÄ• ja, meghassa catutt

``puna caparaá¹ƒ \Ee 411/, mahÄ• rÄ• ja, megho vassamÄ• no naditaá¸·Ä• kapokkharaá¹‡
kandarapadarasarasobbhaudapÄ• nÄ• ni ca paripÅ«reti udakadhÄ• rÄ• hi, evameva kho, m
yogÄ• vacarena Ä• gamapariyattiyÄ• dhammameghamabhivassayitvÄ• adhigamakÄ• mÄ•

paripÅ«rayitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, meghassa \Be 397/ paÃ±camaá¹ƒ aá¹…gaá¹ƒ g
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhammasenÄ• patinÄ• ---

`` `bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• , satasahassepi yojane.

khaá¹‡ena upagantvÄ• na, bodheti taá¹ƒ mahÄ• munÄ«â€™â€™ â€™ ti ||

meghaá¹…gapaÃ±ho chaá¹-á¹-ho.

7. maá¹‡iratanaá¹…gapaÃ±ho

<7> ``bhante nÄ• gasena, `maá¹‡iratanassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti ya
tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, maá¹‡iratanaá¹ƒ
kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena ekantaparisuddhÄ• jÄ«vena bhavitabbaá¹ƒ. id
maá¹‡iratanassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, maá¹‡iratanaá¹ƒ na kenaci saddhiá¹ƒ missÄ«yati, evamev
yoginÄ• yogÄ• vacarena pÄ• pehi pÄ• pasahÄ• yehi saddhiá¹ƒ na missitabbaá¹ƒ. idaá¹ƒ, n
dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, maá¹‡iratanaá¹ƒ jÄ• tiratanehi yojÄ«yati, evameva kho, m
384/ yogÄ• vacarena uttamavarajÄ• timantehi saddhiá¹ƒ saá¹ƒvasitabbaá¹ƒ,
paá¹-ipannakaphalaá¹-á¹-hasekkhaphalasamaá¹…gÄ«hi
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• miarahantatevijjachaá¸·abhiÃ±Ã±asamaá¹‡amaá¹‡ira
saá¹ƒvasitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, maá¹‡iratanassa tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabba
mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena suttanipÄ• te ---

`` `suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ, kappayavho patissatÄ• .

tato samaggÄ• nipakÄ• , dukkhassantaá¹ƒ karissathÄ• â€™â€™ â€™ ti ||

maá¹‡iratanapaÃ±ho sattamo.

8. mÄ• gavikaá¹…gapaÃ±ho

<8> ``bhante \Ee 412/ nÄ• gasena, `mÄ• gavikassa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â
tÄ• ni cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, mÄ• gavi
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena appamiddhena bhavitabbaá¹ƒ. idaá¹

paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, mÄ• gaviko migesu yeva cittaá¹ƒ upanibandhati, evameva
yogÄ• vacarena Ä• rammaá¹‡esu yeva cittaá¹ƒ upanibandhitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, mÄ• gaviko kÄ• laá¹ƒ kammassa jÄ• nÄ• ti, evameva kho
yogÄ• vacarena paá¹-isallÄ• nassa kÄ• lo jÄ• nitabbo `ayaá¹ƒ kÄ• lo paá¹-isallÄ• nassa, aya
nikkhamanÄ• yÄ• â€™ ti. idaá¹ƒ, mahÄ• rÄ• ja, mÄ• gavikassa tatiyaá¹ƒ aá¹…gaá¹ƒ gaheta

``puna caparaá¹ƒ, mahÄ• rÄ• ja, mÄ• gaviko migaá¹ƒ disvÄ• hÄ• samabhijaneti `imaá¹ƒ la
kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena Ä• rammaá¹‡e abhiramitabbaá¹ƒ, hÄ• samabh
visesamadhigacchissÄ• mÄ«â€™ ti. idaá¹ƒ, mahÄ• rÄ• ja, mÄ• gavikassa catutthaá¹ƒ aá¹…
bhÄ• sitampetaá¹ƒ mahÄ• rÄ• ja therena mogharÄ• jena ---

`` `Ä• rammaá¹‡e \Ne 385/ labhitvÄ• na, pahitattena bhikkhunÄ• .

bhiyyo hÄ• so janetabbo, adhigacchissÄ• mi uttariâ€™â€™ â€™ nti ||

mÄ• gavikaá¹…gapaÃ±ho aá¹-á¹-hamo.

9. bÄ• á¸·isikaá¹…gapaÃ±ho

<9> ``bhante nÄ• gasena, `bÄ• á¸·isikassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ v
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, bÄ• á¸·isiko baá¸·isena n
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena Ã±Ä• á¹‡ena uttariá¹ƒ sÄ• maÃ±Ã±aphalÄ• ni uddh
bÄ• á¸·isikassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 399/ caparaá¹ƒ, mahÄ• rÄ• ja, bÄ• á¸·isiko parittakaá¹ƒ vadhitvÄ• vipulaá¹ƒ lÄ•
evameva kho, mahÄ• rÄ• ja, yoginÄ• \Ee 413/ yogÄ• vacarena parittalokÄ• misamattaá¹ƒ p
lokÄ• misamattaá¹ƒ, mahÄ• rÄ• ja, pariccajitvÄ• yogÄ« yogÄ• vacaro vipulaá¹ƒ sÄ• maÃ±Ã
idaá¹ƒ, mahÄ• rÄ• ja, bÄ• á¸·isikassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá
rÄ• hulena ---

`` `suÃ±Ã±ataÃ±cÄ• nimittaÃ±ca, vimokkhaÃ±cÄ• ppaá¹‡ihitaá¹ƒ.

caturo phale chaá¸·abhiÃ±Ã±Ä• , cajitvÄ• lokÄ• misaá¹ƒ labheâ€™â€™ â€™ ti ||

bÄ• á¸·isikaá¹…gapaÃ±ho navamo.

10. tacchakaá¹…gapaÃ±ho

<10> ``bhante nÄ• gasena, `tacchakassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ va
aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, tacchako kÄ• á¸·asuttaá
tacchati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena jinasÄ• sanamanulomayitvÄ
patiá¹-á¹-hahitvÄ• saddhÄ• hatthena paÃ±Ã±Ä• vÄ• siá¹ƒ gahetvÄ• kilesÄ• tacchetabbÄ•
tacchakassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, tacchako phegguá¹ƒ apaharitvÄ• sÄ• ramÄ• diyati, evam
yogÄ• vacarena sassataá¹ƒ ucchedaá¹ƒ taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ aÃ±Ã±aá¹ƒ jÄ«va
taduttamaá¹ƒ aÃ±Ã±aduttamaá¹ƒ akatamabhabbaá¹ƒ apurisakÄ• raá¹ƒ abrahmacariyavÄ• s
navasattapÄ• tubhÄ• vaá¹ƒ saá¹…khÄ• rasassatabhÄ• vaá¹ƒ yo karoti, so paá¹-isaá¹ƒvedet
paá¹-isaá¹ƒvedeti, kammaphaladassanÄ• ca kiriyaphaladiá¹-á¹-hi ca iti evarÅ«pÄ• ni ceva a
vivÄ• dapathÄ• ni apanetvÄ• saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vaá¹ƒ paramasuÃ±Ã±ataá¹ƒ ni
{nisattanijÄ«vataá¹ƒ (Katthaci) } accantaá¹ƒ suÃ±Ã±ataá¹ƒ Ä• diyitabbaá¹ƒ. idaá¹ƒ, mahÄ• r
dutiyaá¹ƒ \Be 400/ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ

`` `kÄ• raá¹‡á¸• avaá¹ƒ \Ee 414/ niddhamatha, kasambuá¹ƒ apakassatha.

tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nine ||

`` `niddhamitvÄ• na pÄ• picche, pÄ• paÄ• cÄ• ragocare.

suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ, kappayavho patissatÄ• .

tato samaggÄ• nipakÄ• , dukkhassantaá¹ƒ karissathÄ• â€™â€™ â€™ ti ||

tacchakaá¹…gapaÃ±ho dasamo.

makkaá¹-akavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

makkaá¹-o dÄ• rako kummo, vanaá¹ƒ rukkho ca paÃ±camo.

megho maá¹‡i mÄ• gaviko, bÄ• á¸·isÄ« tacchakena cÄ• ti ||

7. kumbhavaggo

1. kumbhaá¹…gapaÃ±ho

<1> ``bhante \Ne 387/ \Be 401/ nÄ• gasena, `kumbhassa ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™
katamaá¹ƒ taá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ gahetabbaâ€™â€™ nti? ``yathÄ• , mahÄ• rÄ• ja, kumb
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena Ä• game adhigame pariyattiyaá¹ƒ sÄ
saá¹‡itabbaá¹ƒ, na tena mÄ• no karaá¹‡Ä«yo, na dabbo {dappo (Ce) } dassetabbo, nihatam
bhavitabbaá¹ƒ, ujukena amukharena avikatthinÄ• . idaá¹ƒ, mahÄ• rÄ• ja, kumbhassa ekaá¹
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena suttanipÄ• te ---

`` `yadÅ«nakaá¹ƒ taá¹ƒ saá¹‡ati, yaá¹ƒ pÅ«raá¹ƒ santameva taá¹ƒ.

aá¸• á¸• hakumbhÅ«pamo {rittakumbhÅ«pamo (Ce) } bÄ• lo, rahado pÅ«rova paá¹‡á¸• itoâ€

kumbhaá¹…gapaÃ±ho paá¹-hamo.

2. kÄ• á¸·Ä• yasaá¹…gapaÃ±ho

<2> ``bhante nÄ• gasena, `kÄ• á¸·Ä• yasassa {kÄ• á¸·ahaá¹ƒsassa (Katthaci) } dve aá¹…g
yaá¹ƒ vadesi, katamÄ• ni tÄ• ni dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti \Ee 415/? ``ya
kÄ• á¸·Ä• yaso supÄ«to {suthito (Katthaci) } vamati {vahati (Se Katthaci) }, evameva kho, ma
yogÄ• vacarassa mÄ• nasaá¹ƒ yoniso manasikÄ• rena {yoniso manasikÄ• re (Ce Se Kattha
idaá¹ƒ, mahÄ• rÄ• ja, kÄ• á¸·Ä• yasassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, kÄ• á¸·Ä• yaso sakiá¹ƒ pÄ«taá¹ƒ udakaá¹ƒ na vamati, eva
388/, yoginÄ• yogÄ• vacarena yo sakiá¹ƒ uppanno pasÄ• do, na puna so vamitabbo `uá¸·Ä
sammÄ• sambuddho, svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…ghoâ€™ ti. `rÅ«paá¹ƒ
saÃ±Ã±Ä• aniccÄ• , saá¹…khÄ• rÄ• aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti yaá¹ƒ sakiá¹ƒ u
puna taá¹ƒ vamitabbaá¹ƒ. idaá¹ƒ \Be 402/, mahÄ• rÄ• ja, kÄ• á¸·Ä• yasassa dutiyaá¹ƒ aá¹…
bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena ---

`` `dassanamhi parisodhito {parisodhike (Ce Katthaci) } naro, ariyadhamme niyato visesagÅ«

nappavedhati anekabhÄ• gaso, sabbaso ca mukhabhÄ• vameva soâ€™â€™ â€™ ti ||

kÄ• á¸·Ä• yasaá¹…gapaÃ±ho dutiyo.

3. chattaá¹…gapaÃ±ho

<3> ``bhante nÄ• gasena, `chattassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ vac
tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, chattaá¹ƒ upari n
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena kilesÄ• naá¹ƒ upari muddhani carena bhavitabbaá¹
chattassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, chattaá¹ƒ muddhanupatthambhaá¹ƒ hoti, evameva kho, m
yogÄ• vacarena yoniso manasikÄ• rupatthambhena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, c
gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, chattaá¹ƒ vÄ• tÄ• tapameghavuá¹-á¹-hiyo paá¹-ihanati, ev
yoginÄ• yogÄ• vacarena nÄ• nÄ• vidhadiá¹-á¹-hiputhusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ {ma
matavÄ• tatividhaggisantÄ• pakilesavuá¹-á¹-hiyo paá¹-ihantabbÄ• \Ee 416/. idaá¹ƒ, mahÄ•
tatiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputten

`` `yathÄ• pi chattaá¹ƒ vipulaá¹ƒ, acchiddaá¹ƒ thirasaá¹ƒhitaá¹ƒ.

vÄ• tÄ• tapaá¹ƒ nivÄ• reti, mahatÄ« meghavuá¹-á¹-hiyo ||

`` `tatheva \Ne 389/ buddhaputtopi, sÄ«lachattadharo suci.

kilesavuá¹-á¹-hiá¹ƒ vÄ• reti, santÄ• patividhaggayoâ€™â€™ â€™ ti ||

chattaá¹…gapaÃ±ho tatiyo.

4. khettaá¹…gapaÃ±ho

<4> ``bhante \Be 403/ nÄ• gasena, `khettassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti
tÄ• ni tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, khettaá¹ƒ n
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sucaritavattappaá¹-ivattamÄ• tikÄ• s
idaá¹ƒ, mahÄ• rÄ• ja, khettassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, khettaá¹ƒ mariyÄ• dÄ• sampannaá¹ƒ hoti, tÄ• ya ca mariy
dhaÃ±Ã±aá¹ƒ paripÄ• ceti, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sÄ«lahiri
bhavitabbaá¹ƒ, tÄ• ya ca sÄ«lahirimariyÄ• dÄ• ya sÄ• maÃ±Ã±aá¹ƒ rakkhitvÄ• cattÄ• ri sÄ

gahetabbÄ• ni. idaá¹ƒ, mahÄ• rÄ• ja, khettassa dutiyaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, khettaá¹ƒ uá¹-á¹-hÄ• nasampannaá¹ƒ hoti, kassakassa hÄ
bÄ«jaá¹ƒ vuttaá¹ƒ bahu hoti, bahu vuttaá¹ƒ bahutaraá¹ƒ hoti, evameva kho, mahÄ• rÄ• ja, y
uá¹-á¹-hÄ• nasampannena vipulaphaladÄ• yinÄ• bhavitabbaá¹ƒ, dÄ• yakÄ• naá¹ƒ hÄ• saja
appaá¹ƒ dinnaá¹ƒ bahu hoti, bahu dinnaá¹ƒ bahutaraá¹ƒ hoti. idaá¹ƒ, mahÄ• rÄ• ja, khettass
gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena upÄ• linÄ• vinayadharena ---

`` `khettÅ«pamena bhavitabbaá¹ƒ, uá¹-á¹-hÄ• navipuladÄ• yinÄ• .

esa khettavaro nÄ• ma, yo dadÄ• ti vipulaá¹ƒ phalaâ€™â€™ â€™ nti ||

khettaá¹…gapaÃ±ho catuttho.

5. agadaá¹…gapaÃ±ho

<5> ``bhante \Ne 390/ \Ee 417/ nÄ• gasena, `agadassa dve aá¹…gÄ• ni gahetabbÄ• nÄ«â
tÄ• ni dve aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti. ``yathÄ• , mahÄ• rÄ• ja, agade kimÄ« n
mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena mÄ• nase kilesÄ• na saá¹‡á¹-hapetabbÄ• . idaá¹ƒ
paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Be 404/ caparaá¹ƒ, mahÄ• rÄ• ja, agado daá¹-á¹-haphuá¹-á¹-hadiá¹-á¹-haasitapÄ«t
sabbaá¹ƒ visaá¹ƒ paá¹-ihanati, evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena
rÄ• gadosamohamÄ• nadiá¹-á¹-hivisaá¹ƒ sabbaá¹ƒ paá¹-ihanitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• j
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• devÄ• tidevena -

`` `saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vatthaá¹ƒ, daá¹-á¹-hukÄ• mena yoginÄ• .

agadeneva hotabbaá¹ƒ, kilesavisanÄ• saneâ€™â€™ â€™ ti ||

agadaá¹…gapaÃ±ho paÃ±camo.

6. bhojanaá¹…gapaÃ±ho

<6> ``bhante nÄ• gasena, `bhojanassa tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ ti yaá¹ƒ v
tÄ«á¹‡i aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, bhojanaá¹ƒ sabb
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena sabbasattÄ• naá¹ƒ maggupatthambh
mahÄ• rÄ• ja, bhojanassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, bhojanaá¹ƒ sabbasattÄ• naá¹ƒ balaá¹ƒ vaá¸• á¸• heti, eva
yoginÄ• yogÄ• vacarena puÃ±Ã±avaá¸• á¸• hiyÄ• vaá¸• á¸• hitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ•
aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna \Ne 391/ caparaá¹ƒ, mahÄ• rÄ• ja, bhojanaá¹ƒ sabbasattÄ• naá¹ƒ abhipatthitaá¹ƒ, e
yoginÄ• yogÄ• vacarena sabbalokÄ• bhipatthitena bhavitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, bh
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena mahÄ• moggallÄ• ne

`` `saá¹ƒyamena \Ee 418/ niyamena, sÄ«lena paá¹-ipattiyÄ• .

patthitena bhavitabbaá¹ƒ, sabbalokassa yoginÄ• â€™â€™ â€™ ti ||

bhojanaá¹…gapaÃ±ho chaá¹-á¹-ho.

7. issÄ• saá¹…gapaÃ±ho

<7> ``bhante \Be 405/ nÄ• gasena, `issÄ• sassa cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™
tÄ• ni cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™â€™ ti? ``yathÄ• , mahÄ• rÄ• ja, issÄ• so s
pathaviyaá¹ƒ daá¸·haá¹ƒ patiá¹-á¹-hÄ• peti, jaá¹‡á¹‡uavekallaá¹ƒ karoti, sarakalÄ• paá¹ƒ ka
á¹-hapeti, kÄ• yaá¹ƒ upatthaddhaá¹ƒ karoti, dve hatthe sandhiá¹-á¹-hÄ• naá¹ƒ Ä• ropeti, mu
pÄ«á¸·ayati, aá¹…guliyo nirantaraá¹ƒ karoti, gÄ«vaá¹ƒ paggaá¹‡hÄ• ti, cakkhÅ«ni mukhaÃ±
ujuá¹ƒ karoti, hÄ• samuppÄ• deti `vijjhissÄ• mÄ«â€™ ti, evameva kho, mahÄ• rÄ• ja, yogin
sÄ«lapathaviyaá¹ƒ vÄ«riyapÄ• de patiá¹-á¹-hÄ• petabbaá¹ƒ, khantisoraccaá¹ƒ avekallaá¹ƒ k
cittaá¹ƒ á¹-hapetabbaá¹ƒ, saá¹ƒyamaniyame attÄ• upanetabbo, icchÄ• mucchÄ• pÄ«á¸·ay
cittaá¹ƒ nirantaraá¹ƒ kÄ• tabbaá¹ƒ, vÄ«riyaá¹ƒ paggahetabbaá¹ƒ, cha dvÄ• rÄ• pidahitabbÄ
upaá¹-á¹-hapetabbÄ• , hÄ• samuppÄ• detabbaá¹ƒ `sabbakilese Ã±Ä• á¹‡anÄ• rÄ• cena vijj
mahÄ• rÄ• ja, issÄ• sassa paá¹-hamaá¹ƒ aá¹…gaá¹ƒ gahetabbaá¹ƒ.

``puna caparaá¹ƒ, mahÄ• rÄ• ja, issÄ• so Ä• á¸·akaá¹ƒ pariharati vaá¹…kajimhakuá¹-ilanÄ•
evameva kho, mahÄ• rÄ• ja, yoginÄ• yogÄ• vacarena imasmiá¹ƒ kÄ• ye satipaá¹-á¹-hÄ• na
vaá¹…kajimhakuá¹-ilacittassa ujukaraá¹‡Ä• ya. idaá¹ƒ, mahÄ• rÄ• ja, issÄ• sassa dutiyaá¹ƒ

``puna caparaá¹ƒ, mahÄ• rÄ• ja, issÄ• so lakkhe upÄ• seti, evameva kho, mahÄ• rÄ• ja, yo
392/ imasmiá¹ƒ kÄ• ye upÄ• sitabbaá¹ƒ. kathaá¹ƒ mahÄ• rÄ• ja yoginÄ• yogÄ• vacarena in
aniccato upÄ• sitabbaá¹ƒ, dukkhato upÄ• sitabbaá¹ƒ, anattato upÄ• sitabbaá¹ƒ, rogato ... pe
pe ... sallato ... pe ... aghato ... pe ... Ä• bÄ• dhato ... pe ... parato ... pe ... palokato ... pe ...
... pe ... upaddavato ... pe ... bhayato ... pe ... upasaggato ... pe ... calato ... pe ... pabhaá¹…

pe ... addhuvato ... pe ... atÄ• á¹‡ato ... pe ... aleá¹‡ato ... pe ... asaraá¹‡ato ... pe ... rittato ...
... tucchato ... pe ... suÃ±Ã±ato ... pe ... Ä• dÄ«navato ... pe ... vipariá¹‡Ä• madhammato ... p
\Ee 419/ ... pe ... aghamÅ«lato ... pe ... vadhakato ... pe ... vibhavato ... pe ... sÄ• savato ... p
saá¹…khatato ... pe ... mÄ• rÄ• misato ... pe ... jÄ• tidhammato ... pe ... jarÄ• dhammato ... p
byÄ• dhidhammato ... pe ... maraá¹‡adhammato ... pe ... sokadhammato ... pe ... paridevad
upÄ• yÄ• sadhammato ... pe ... saá¹ƒkilesadhammato ... pe ... evaá¹ƒ kho, mahÄ• rÄ• ja, yo
406/ imasmiá¹ƒ kÄ• ye upÄ• sitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja, issÄ• sassa tatiyaá¹ƒ aá¹…g

``puna caparaá¹ƒ, mahÄ• rÄ• ja, issÄ• so sÄ• yaá¹ƒ pÄ• taá¹ƒ upÄ• sati. evameva kho, ma
yogÄ• vacarena sÄ• yaá¹ƒ pÄ• taá¹ƒ Ä• rammaá¹‡e upÄ• sitabbaá¹ƒ. idaá¹ƒ, mahÄ• rÄ• ja
aá¹…gaá¹ƒ gahetabbaá¹ƒ. bhÄ• sitampetaá¹ƒ, mahÄ• rÄ• ja, therena sÄ• riputtena dhamma

`` `yathÄ• issÄ• sako nÄ• ma, sÄ• yaá¹ƒ pÄ• taá¹ƒ upÄ• sati.

upÄ• sanaá¹ƒ ariÃ±canto {na ricchanto (Ce Katthaci) }, labhate bhattavetanaá¹ƒ ||

`` `tatheva buddhaputtopi, karoti kÄ• yupÄ• sanaá¹ƒ.

kÄ• yupÄ• sanaá¹ƒ ariÃ±canto, arahattamadhigacchatÄ«â€™â€™ â€™ ti ||

issÄ• saá¹…gapaÃ±ho sattamo.

kumbhavaggo sattamo {ito paraá¹ƒ rÄ• jaá¹…gapaÃ±hÄ• dikÄ• aá¹-á¹-hatiá¹ƒsa paÃ±hÄ•
diá¹-á¹-hÄ• ,

tehi no Ä• rocetabbÄ• puna muddÄ• panakÄ• le pakkhipanatthÄ• yÄ• ti (na, bu, sa) }.

tassuddÄ• naá¹ƒ ---

kumbho ca kÄ• á¸·Ä• yaso ca, chattaá¹ƒ khettaÃ±ca agado.

bhojanena ca issÄ• so, vuttaá¹ƒ dÄ• ni vidÅ«hÄ«ti ||

opammakathÄ• paÃ±ho niá¹-á¹-hito.

nigamanaá¹ƒ

iti \Ne 393/ \Be 407/ chasu kaá¹‡á¸• esu bÄ• vÄ«sativaggapatimaá¹‡á¸• itesu dvÄ• saá¹-á¹

imasmiá¹ƒ potthake Ä• gatÄ• milindapaÃ±hÄ• samattÄ• , anÄ• gatÄ• ca pana dvÄ• cattÄ
anÄ• gatÄ• ca sabbÄ• samodhÄ• netvÄ• catÅ«hi adhikÄ• tisatapaÃ±hÄ• honti, sabbÄ• v
gacchanti.

raÃ±Ã±o ca therassa ca pucchÄ• visajjanÄ• vasÄ• ne caturÄ• sÄ«tisatasahassayojanabah
ayaá¹ƒ mahÄ• pathavÄ« chadhÄ• kampittha, vijjullatÄ• niccharia¹ƒsu, devatÄ• dibbapupp
mahÄ• brahmÄ• sÄ• dhukÄ• ramadÄ• si, mahÄ• samuddakucchiyaá¹ƒ meghatthanitaniggh
milindo rÄ• jÄ• ca orodhagaá¹‡Ä• ca sirasÄ• aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• vandiá¹ƒsu.

milindo \Ee 420/ rÄ• jÄ• ativiya pamuditahadayo sumathitamÄ• nahadayo buddhasÄ• sane
sunikkaá¹…kho niggumbo nitthaddho hutvÄ• therassa guá¹‡esu pabbajjÄ• su paá¹-ipadÄ•
pasanno vissattho nirÄ• layo nihatamÄ• natthambho uddhaá¹-adÄ• á¹-ho viya bhujagindo ev
nÄ• gasena, buddhavisayo paÃ±ho tayÄ• visajjito, imasmiá¹ƒ buddhasÄ• sane á¹-hapetvÄ•
sÄ• riputtattheraá¹ƒ aÃ±Ã±o tayÄ• sadiso paÃ±havisajjane natthi, khamatha, bhante nÄ• ga
upÄ• sakaá¹ƒ maá¹ƒ, bhante nÄ• gasena, dhÄ• retha ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá

tadÄ• rÄ• jÄ• saha balakÄ• yehi nÄ• gasenattheraá¹ƒ payirupÄ• sitvÄ• milindaá¹ƒ nÄ• m
therassa niyyÄ• tetvÄ• catÅ«hi paccayehi nÄ• gasenaá¹ƒ koá¹-isatehi bhikkhÅ«hi saddhiá¹
therassa paÃ±Ã±Ä• ya pasÄ«ditvÄ• puttassa rajjaá¹ƒ niyyÄ• tetvÄ• agÄ• rasmÄ• anagÄ•
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i, tena vuttaá¹ƒ ---

``paÃ±Ã±Ä• pasatthÄ• lokasmiá¹ƒ, katÄ• saddhammaá¹-á¹-hitiyÄ• .

paÃ±Ã±Ä• ya vimatiá¹ƒ hantvÄ• , santiá¹ƒ papponti paá¹‡á¸• itÄ• ||

yasmiá¹ƒ \Ne 394/ \Be 408/ khandhe á¹-hitÄ• paÃ±Ã±Ä• , sati tattha anÅ«nakÄ• .

pÅ«jÄ• visesassÄ• dhÄ• ro, aggo seá¹-á¹-ho {so va (Ee) } anuttaro.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ hitamattano {atthamattano (Ee) }.

paÃ±Ã±avantaá¹ƒbhipÅ«jeyya, cetiyaá¹ƒ viya sÄ• daroâ€™â€™ ti {pÅ«jiyanti (Ee) ito paraá
potthakesu natthi} ||

laá¹…kÄ• yaá¹ƒ doá¹‡inagare, vasatÄ• doá¹‡inÄ• minÄ• .

mahÄ• therena lekhitvÄ• , suá¹-á¹-hapitaá¹ƒ yathÄ• sutaá¹ƒ.

milindarÄ• japaÃ±ho ca, nÄ• gasenavisajjanaá¹ƒ.

milindo hi mahÄ• paÃ±Ã±o, nÄ• gaseno supaá¹‡á¸• ito.

iminÄ• puÃ±Ã±akammena, ito gacchÄ• mi tussitaá¹ƒ.

metteyyaá¹ƒnÄ• gate passe, suá¹‡eyyaá¹ƒ dhammamuttamanti ||

milindapaÃ±ho niá¹-á¹-hito.

milidaá¹-Ä«kÄ•

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

nirantaraá¹ƒ lokahitassa kÄ• rakaá¹ƒ

nirantaraá¹ƒ lokahitassa desakaá¹ƒ,

nirantaraá¹ƒ lokahitassa cintakaá¹ƒ

namÄ• mi vÄ«raá¹ƒ naradammasÄ• rathiá¹ƒ.

paÃ±hadhammaviduá¹ƒ nÄ• thaá¹ƒ guyhadhammappakÄ• sakaá¹ƒ,

namassivÄ• na sambuddhaá¹ƒ dhammaá¹ƒ sÄ• dhuguá¹‡ampi ca.

nÄ• gasenamahÄ• theraá¹ƒ piá¹-akattayakovidaá¹ƒ,

vadivÄ• tampi sirasÄ• paÃ±hadhammappakÄ• sakaá¹ƒ.

milidapaÃ±havivaraá¹‡aá¹ƒ madhurathappakÄ• siniá¹ƒ,

racayissaá¹ƒ samÄ• sena taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• .

<1> tatha pakiá¹‡á¹‡akathavivaraá¹‡aá¹ƒ jÄ• takuddharaá¹‡anti dve yevamÄ• tikÄ• .

tatha-

sambadho ca padaÃ±ceva padatho padaviggaho

codanÄ• parihÄ• roâ€™ ti chabbidhÄ• athavaá¹‡á¹‡anÄ• â€™ ti.

vuttattÄ• sambadho tÄ• va veditabbo. so ca yathÄ• vuttÄ• jjhÄ• hÄ• ravasena duvidho.

pakiá¹‡á¹‡akathavivaraá¹‡aá¹ƒ

tesu --- â€™ milido nÄ• ma so rÄ• jÄ• ... pe ... sÄ• garanti etha ajjhÄ• hÄ• rasambadho ve
rÄ• jÄ• bhagavato parinibbÄ• nato paÃ±cavassasate atikkante rÄ• jakule uppanno so rÄ• j

sÄ• galÄ• yaá¹ƒ puruttame sÄ• galanÄ• make uttamanagare rajjaá¹ƒ kÄ• rento nÄ• gasena viyÄ• ? ti.

gaá¹…gÄ• va yatha sÄ• garanti Ä• ha. yathÄ• gaá¹…gÄ• vÄ• yamunÄ• dÄ«su aÃ±Ã±ata tathÄ• upagaÃ±chiâ€™ ti atho. va-saddo á¹ƒ0.0370 vetha samuccayatho. gaá¹…gÄ• vÄ• á rassattaá¹ƒ kavÄ• gaá¹…gÄ• va iti vuttaá¹ƒ. uppalaá¹ƒva yathodakeâ€™ ti etha vuttasamu

Ä• sajja rÄ• jÄ• ... pe ... vidÄ• á¸·aneâ€™ ti etha yathÄ• vuttasambadho veditabbo. so ca s padanti upasagga nipÄ• tanÄ• maÄ• khyÄ• tapadavasena catubbidhaá¹ƒ. tesu nÄ• mapada sÄ• maÃ±Ã±aguá¹‡a-kittima-opapÄ• tika-nÄ• ma vasena catubbidhaá¹ƒ. tatha paá¹-hamaka á¹-hapitattÄ• mahÄ• sammatoâ€™ ti raÃ±Ã±o nÄ• maá¹ƒ sÄ• maÃ±aÃ±anÄ• maá¹ƒ nÄ• m vinayadharo tepiá¹-ako saddho pasannoâ€™ ti evarÅ«paá¹ƒ guá¹‡ato Ä• gataá¹ƒ nÄ• maá¹ yampana jÄ• tassa kumÄ• rassa nÄ• magahaá¹‡adivase dakkhiá¹‡eyyÄ• naá¹ƒ sakkÄ• raá Ã±Ä• takÄ• kappevÄ• â€™ ayaá¹ƒ amuko nÄ• mÄ• â€™ ti nÄ• maá¹ƒ karonti idaá¹ƒ kittim purimapaÃ±Ã±atti pacchimapaÃ±Ã±attiyaá¹ƒ patati, purimavohÄ• ro pacchimavohÄ• re sey cado cadoyeva nÄ• ma etarahiâ€™ pi cado cadoyeva nÄ• ma, atÄ«te sÅ«riyo samuddo pat etarahiâ€™ pi pabbato pabbatoyeva nÄ• mÄ• ti idaá¹ƒ opapÄ• tikanÄ• maá¹ƒ nÄ• ma, idaá abhidhammapariyÄ• yena vuttaá¹ƒ. saddasathe pana
nÄ• manÄ• ma-sabbanÄ• ma-samÄ• sanÄ• ma-taddhitanÄ• ma-kitanÄ• mavasena paÃ±ca yathÄ• rahaá¹ƒ veditabbaá¹ƒ. padatho pana Ä• sajjÄ• â€™ ti pavÄ• . á¹-hÄ• nÄ• á¹-hÄ• nag kÄ• raá¹‡Ä• kÄ• raá¹‡agate.

puthÅ«â€™ ti nÄ• nappakÄ• re.

suttajÄ• lasamathitÄ• â€™ ti suttantapiá¹-akasaá¹…khÄ• tasuttasamÅ«hena samathitÄ• p suttathavisodhanavasena suttajÄ• lasodhakÄ•

nayehi cÄ• ti abhidhammavinayÄ• dÄ«hi nayehi yuttÄ«hi vÄ• .

paá¹‡idhÄ• yÄ• cÄ• ti abhidhammavinayÄ• dÄ«hi nayehi yuttÄ«hi vÄ• .

paá¹‡idhÄ• yÄ• ti attano Ã±Ä• á¹‡aá¹ƒ á¹-hapento.

bhÄ• sayivÄ• na mÄ• nasanti attano cittaá¹ƒ atisayena punappunaá¹ƒ pavattÄ• panavasen

kaá¹…khÄ• á¹-hÄ• navidÄ• á¸·aneâ€™ ti kaá¹…khÄ• ya vicikicchÄ• ya vassÄ• kÄ• raá¹‡a avijjÄ• dikilesÄ• naá¹ƒ dhammÄ• naá¹ƒ vidÄ• á¸·anakÄ• raá¹‡e.

ayaá¹ƒ padatho nÄ• ma.

viggaho á¹ƒ0.0371 pana evaá¹ƒ veditabbo:

yonakasaá¹…khÄ• tÄ• naá¹ƒ milÄ• naá¹ƒ ido

milido.

sotaá¹ƒ patitÄ• naá¹ƒ janÄ• naá¹ƒ saá¹ƒsÄ«danaá¹ƒ rÄ• ti Ä• dadÄ• tÄ«â€™ ti

sÄ• garo, taá¹ƒ sÄ• garaá¹ƒ.

abhidhammavinayesu anupavisanathena ogÄ• á¸·hÄ•

abhidhammavinayogÄ• á¸·hÄ• .

suttajÄ• lassa samathitÄ•

suttajÄ• lasamathitÄ• .

kaá¹…khÄ• ca kaá¹…khÄ• á¹-hÄ• naÃ±ca kaá¹…khÄ• á¹-hÄ• nÄ• ni kaá¹…khÄ• á¹-hÄ• n

kaá¹…khÄ• á¹-hÄ• navidÄ• á¸·anaá¹ƒ.

ayaá¹ƒ viggaho.

imÄ• paÃ±ca gÄ• thÄ• kena katÄ• ? ti codanÄ• bhadantabuddhaghosÄ• cariyena katÄ• â
paÃ±aca gÄ• thÄ• â€™ va, therarÄ• javacaneâ€™ pi aÃ±Ã±aá¹ƒ pubbÄ• paravacanampi te

tesu sambadhanaye ---

`ekakhyÄ• to padaccayo siyÄ• vÄ• kyaá¹ƒ sakÄ• rakoâ€™ ti ca

`yena yassa hi sambadho dÅ«raá¹-á¹-hampi ca tassa taá¹ƒ,

athato asamÄ• nÄ• naá¹ƒ Ä• sannattaá¹ƒ akÄ• raá¹‡aá¹ƒnti ca.

`nÄ• nattÄ• sati yÄ• nÄ• nÄ• -kriyÄ• hoti yathÄ• rahaá¹ƒ,

ekakriyÄ• ya channantu nathi kÄ• rakatÄ• sadÄ• â€™.

`vohÄ• ravisayo saddoâ€™ nekathaparamathato,

buddhivikappato catho tassathoâ€™ ti pavuccati.

tÄ«á¹‡Ä«â€™ pi lakkhaá¹‡Ä• ni sallakkhevÄ• yathÄ• atho ca sabhÄ• vo ca labbhati, tathÄ
saddappayogena hi atthasabhÄ• vÄ• anuvattitabbÄ• , na atthasabhÄ• vehi saddappayogo
nÄ• nÄ• raá¹-á¹-hesu á¹-hitÄ• attano attano raá¹-á¹-havohÄ• rÄ• nurÅ«pena á¹ƒ0.0372 sad
vadanti. idha amhÄ• kaá¹ƒ biá¹…garaá¹-á¹-he siliá¹-á¹-havohÄ• rÄ• nurÅ«pena saddappayo
vacanaá¹ƒ siliá¹-á¹-haá¹ƒ hoti kulaputtÄ• naÃ±ca hadayaá¹ƒ pavisati tathÄ• vattabbo katha
kattÄ• hoti, dutiyÄ• kammaá¹ƒ savisesanaá¹ƒ paá¹-hamantakattaá¹ƒ vavÄ• kriyÄ• padaá¹
kriyÄ• padaá¹ƒ vavÄ• savisesanaá¹ƒ dutiyantakammaá¹ƒ vattabbaá¹ƒ. yadi savisesanaá¹ƒ
kammaá¹ƒ hoti taá¹ƒ tassa visesanaÃ±ca vavÄ• tatiyantakattÄ• vattabbo. taá¹ƒ vavÄ• kriy

padatho pana ---

`athappakÄ• raá¹‡Ä• liá¹…gÄ• ojaÃ±Ã±Ä• (?) desakÄ• lato.

saddathÄ• vibhajÄ«yanti. na saddÄ• yeva kevalÄ• â€™ ti ca.

`parabhÄ• vapathÄ• pekkhaá¹ƒ sa-amÄ• di tu kÄ• rakaá¹ƒ,

paccayassa sadhÄ• tussa athabhutantu sÄ• dhananti ca.

`dhÄ• tu saddo kriyÄ• vÄ• cÄ« paccayo sÄ• dhanavÄ• cako,

athassa vÄ• cakaá¹ƒ liá¹…gaá¹ƒ vibhatti athajotakÄ• . â€™

ti ca lakkhaá¹‡Ä• ni sallakkhevÄ• ekekapadassa athaviggaho vattabbo.

pada viggaho pana-

`dhÄ• vatho hi siyÄ• hetu - paccayatho siyÄ• phalaá¹ƒ,

dvinnaá¹ƒ jÄ• nanathaÃ±ca iti saddo payujjate.

sabbavÄ• kye kriyÄ• saddo itisaddo ca hoti hi.

kriyÄ• byuppatti nimittaá¹ƒ itisaddena dÄ«pitanti,

Ä• dÄ«ni lakkhaá¹‡Ä• ni sallakkhevÄ• vattabbo.

ayaá¹ƒ amhehi vutto saddappayogaathappayogo yojanÄ• naá¹ƒ nayo sabbatha upakÄ• ro
sallakkhetabboyeva.

ito paraá¹ƒ yaá¹ƒ athato ca rÅ«pato ca apÄ• kaá¹-aá¹ƒ, taá¹ƒyeva vaá¹‡á¹‡ayissÄ• ma.

suvibhatta-vÄ«thi-caccara-catukka-siá¹…ghÄ• á¹-akanni suvibhattÄ• rathikÄ• saá¹…khÄ•
caccarasaá¹…khÄ• tÄ• catukkÄ• maggasadhisaá¹…khÄ• tÄ• siá¹…ghÄ• á¹-akÄ• á¹ƒ0.03
suvivibhattavÄ«thicaccaracatukkasiá¹…ghÄ• á¹-aá¹ƒ. vuttaÃ±hetaá¹ƒ abhidhÄ• nappadÄ«p

``racchÄ• ca visikhÄ• vuttÄ• raá¹-ikÄ• vÄ«thi cÄ• pyatha

vyuho racchÄ• anibbiddhÄ• nibbiddhÄ• tu pathaddhi ca,

catukkaá¹ƒ caccare magga-sadhi-siá¹…ghÄ• á¹-akambhaveâ€™â€™ ti.

kÄ• sika-koá¹-umbarakÄ• di - nÄ• nÄ• vidhavathÄ• paá¹‡asampannanti etha mahagghavat
kÄ• sikaraá¹-á¹-he vÄ• uppannaá¹ƒ kÄ• sikaá¹ƒ. koá¹-umbaradese jÄ• taá¹ƒ vathaá¹ƒ koá¹-
khomaá¹ƒ kappÄ• sikaá¹ƒ koseyyaá¹ƒ kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…ganti. dhavalavathÄ
anulomabhutaá¹ƒ dukulaá¹ƒ koseyyassa anulomabhutÄ• ni pattunnapaá¹-á¹-a-somÄ• ra-cÄ
saá¹…gaá¹‡hÄ• ti. vuttaÃ±hetaá¹ƒ khuddakasikkhÄ• gathe:

dukÅ«laÃ±ceva pattunna - pattaá¹ƒ somÄ• racÄ«najaá¹ƒ iddhijaá¹ƒ devadinnaÃ±ca tassa t

tassa á¹-Ä«kÄ• yaÃ±caâ€™ vÄ• kamayattÄ• dukulÄ• sÄ• á¹‡assa anulomakehi katasutta
pattuá¹‡á¹‡apaá¹-á¹-a-somÄ• racÄ«navathÄ• ni koseyyassa anulomÄ• ni iddhijadevadinnav
vathÄ• naá¹ƒ anulomÄ• ni tesaá¹ƒ aÃ±Ã±ataramayattÄ• â€™ ti vuttaá¹ƒ.

tatha milidapaÃ±ho lakkhaá¹‡apaÃ±ho vimaticchedanapaÃ±hoâ€™ ti duvidhoâ€™ ti etha c
lakkhaá¹‡apucchanavasena pavatto paÃ±ho lakkhaá¹‡apaÃ±ehÄ• . dhammÄ• naá¹ƒ lakkha
likhitaá¹ƒ. á¹-hÄ• nuppantikapaá¹-ihÄ• noâ€™ ti tasmiá¹ƒ tasmiá¹ƒ gambhÄ«rathavicÄ• raá¹
kattabbakiccasaá¹…khÄ• te á¹-hÄ• ne uppatti uppajjanaá¹ƒ á¹-hÄ• nuppatti sÄ• assa athiti

Ä• rammaá¹‡e paá¹-ibhÄ• tÄ«ti paá¹-ibhÄ• naá¹ƒ, Ã±Ä• á¹‡aá¹ƒ. á¹-hÄ• nuppattikaá¹ƒ paá¹
á¹-hÄ• nuppattikapaá¹-ibhÄ• no.

paá¹-ibalo atÄ«tÄ• nÄ• gatapaccuppannÄ• nanti etha athÄ• naá¹ƒ jÄ• nitunti pÄ• á¹-hasesc
pÄ• á¹-ho. tatha ahaá¹ƒ atÄ«tabhave dinnadÄ• no rakkhitasÄ«lo bhÄ• vitabhÄ• vano kataka
Ã±Ä• á¹‡asampanno dhanavÄ• yasavÄ• â€™ ti atÄ«tathaá¹ƒ jÄ• nituá¹ƒ paá¹-ibalo idÄ• ni
kattabbaá¹ƒ sampatti á¹ƒ0.0374 bhavato. sampatti bhave uppajjivÄ• sukhÄ« huvÄ• parinib
evaá¹ƒ paccuppannaanÄ• gatathe jÄ• nituá¹ƒ paá¹-ibalo nÄ• ma.

samantayogavidhÄ• nakiriyÄ• naá¹ƒ karaá¹‡akÄ• leâ€™ ti yuÃ±jitabbo yogo. samantato sa
sabbakÄ• lesu sabbakattabbakammÄ• naá¹ƒ vidahanaá¹ƒ vidhÄ• naá¹ƒ nÄ• ma. idaÃ±cida
idaá¹ƒ bhavissatÄ«â€™ ti pubbabhÄ• ge upÄ• yena kattabbavidhÄ• naá¹ƒ kiriyÄ• nÄ• ma
pubbabhÄ• ge ca karaá¹‡akÄ• le ca nisammakÄ• rÄ«ti adhippÄ• yo.

seyyathÄ«danti yÄ• ni sathÄ• ni tena uggahitÄ• ni tÄ• ni seyyathidaá¹ƒ vibhajissÄ• mÄ«ti a
mahanidÄ• nasuttavaá¹‡á¹‡anÄ• yaÃ±ca evamevatho vuttoâ€™ seyyathidaá¹ƒ katamÄ• nÄ
katame paÃ±cupÄ• dÄ• nakkhadhÄ• ? seyyathidaá¹ƒ: rÅ«pÅ«pÄ• dÄ• nakkhadhoâ€™ tiÄ•
ekÅ«navÄ«satisathesu.

sutÄ«ti etha suyyate dhammo etÄ• yÄ• ti suti, vedo.

sammutÄ«ti saddagantho. sesÄ• saá¹…khyÄ• dayopi ca kattuyonakattÄ• bÄ• hira sathesu
sugahetabbÄ• yevÄ• ti.

bhattavissaggakaraá¹‡athÄ• yÄ• ti bhattakiccakaraá¹‡athÄ• ya.

sakiá¹ƒ evaá¹ƒ cakkhuá¹ƒ udapÄ• dÄ«ti atÄ«tabhave tÄ«su vedesu paricayasatiÃ±Ä• á¹‡a
ekuggahaá¹‡avÄ• rameva cakkhu veduggahaÃ±Ä• á¹‡acakkhu udapÄ• di. bahutaraá¹ƒ ava
dhÄ• retuá¹ƒ asakkontassa Ã±Ä• á¹‡acakkhu udapÄ• dÄ«ti adhippÄ• yo.

Ä• cariyassa anuyogaá¹ƒ davÄ• â€™ tiâ€™ Ä• cariya, tumhehi yaá¹ƒ yaá¹ƒ icchatha, taá¹ƒ
ahaá¹ƒ vissajessÄ• mi. byÄ• kÄ• tuá¹ƒ asakkontassa me Ä• cikkhathÄ• â€™ ti Ä• cariyassa
anuyuÃ±janaá¹ƒ codanaá¹ƒ davÄ• . ekacco hi anuyogaá¹ƒ dÄ• tuá¹ƒ sakkoti byÄ• kÄ• tuá¹ƒ
nÄ• gasenadÄ• rako pana tadubhayampi kÄ• tuá¹ƒ sakkotiyeva.

dhammacakkhuá¹ƒ udapÄ• dÄ«tiâ€™ yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ
sotÄ• pattimaggaÃ±Ä• á¹‡aá¹ƒ nibbÄ• nÄ• rammaá¹‡aá¹ƒ huvÄ• evaá¹ƒ uppajjanÄ• kÄ• re
saá¹…khataá¹ƒ dhammajÄ• taá¹ƒ samudayadhammaá¹ƒ uppajjanasabhÄ• vaá¹ƒ sabbaá¹ƒ

taá¹ƒ dhammajÄ• taá¹ƒ nirujjhanasabhÄ• vaá¹ƒ aniccaá¹ƒ khayavayadhammanti udapÄ• di
nibbÄ• nÄ• rammaá¹‡aá¹ƒyeva maggaÃ±Ä• á¹‡ameva udapÄ• dÄ«? ti. tappaá¹-icchÄ• dak
uppannattÄ• .

(dosinÄ•) dositÄ• ti vattabbe takÄ• rassa takÄ• raá¹ƒ kavÄ• dosinÄ• â€™ ti vuttaá¹ƒ.

rathaá¹ƒ Ä• ruyhÄ• â€™ ti etha sÄ• mikaá¹ƒ ramayatÄ«ti rathoâ€™ ti viggaho kÄ• tabbo.

rÄ• jaratho nÄ• ma sabbaratanavicitto icchitabbo.

(vayahaá¹ƒ) vahantÄ« etenÄ• ti vayahaá¹ƒ uparimaá¹‡á¸• apasadisapadaracchannasabbar
chÄ• devÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena katasakaá¹-aá¹ƒ vayhaá¹ƒ nÄ• ma.

sadamÄ• nikÄ• â€™ ti ubhosu passesu suvaá¹‡á¹‡arajatÄ• dimayÄ• gopÄ• nasiyo davÄ•
sadamÄ• nikÄ• â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena kato yÄ• naviseso vayhÄ• didva

tithakaroâ€™ tiâ€™ uggaho savaá¹‡aá¹ƒ pucchÄ• kathanaá¹ƒ dhÄ• raá¹‡aá¹ƒ iti paÃ±cad
pavuccatÄ«â€™ ti evaá¹ƒ vutte tithavÄ• se patiá¹-á¹-hÄ• ya pare ca patiá¹-á¹-hÄ• pevÄ•
piá¹-akattayatithachekakaraá¹‡ena dhammatithaá¹…karo.

nipuá¹‡oâ€™ ti badhÄ• dÄ«su upajÄ• nanasamatho.

visÄ• radoâ€™ ti parisÄ• su bhayarahito.

sÄ• mayikoâ€™ ti desajabhÄ• sÄ• saá¹…khÄ• tasamayakusalo sakasamayasamayantarac

paá¹-ibhÄ• á¹‡oâ€™ ti kalyÄ• á¹‡avÄ• kya saá¹…khyÄ• tapaá¹-ibhÄ• á¹‡avanto.

medhÄ• vÄ«ti dhammojapaÃ±Ã±Ä• ya medhÄ• vÄ«. dhammojapaÃ±Ã±Ä• nÄ• ya Ã±Ä• na
kiá¹ƒ vÄ• suá¹‡Ä• mi, kiá¹ƒ kusalaá¹ƒ gavesintiâ€™ yÄ• ya vicÄ• reti sÄ• dhammojapaÃ±

Ä• yasmÄ• pi kho nÄ• gaseno paá¹-isammodi ... pe ... Ä• rÄ• dhesiti yeneva sammodaniya
milidassa cittaá¹ƒ Ä• rÄ• dhesi tosesi teneva sammodanÄ«yavacanena raÃ±Ã±Ä• saddhiá

Ã±Ä• yÄ• mÄ«ti Ã±Ä• to pÄ• kaá¹-o homi.

api á¹ƒ0.0376 ca kho mahÄ• rÄ• ja ... pe ... nÄ• gasenoâ€™ ti yaá¹ƒ idaá¹ƒnÄ• gasenoâ€™
saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• mamattaá¹ƒ hotÄ«ti yojanÄ• .

(saá¹…khÄ•) etha ca saá¹…khÄ• yatÄ«ti saá¹…khÄ• . saá¹…kathiyatÄ«ti atho kinti saá¹…
attÄ• â€™ ti bhavoâ€™ ti posoâ€™ ti puggaloâ€™ ti naroâ€™ ti mÄ• á¹‡avoâ€™ ti tissoâ€
maÃ±capÄ«á¹-haá¹ƒ bhisibimbo hananti vihÄ• ro pariveá¹‡aá¹ƒ dvÄ• raá¹ƒ vÄ• tapÄ• nanti
saá¹…kathÄ«yatiti saá¹…khÄ• .

samaÃ±Ã±Ä• sammÄ• Ã±Ä• yatÄ«ti kinti Ã±Ä• yatÄ«? ti. ahanti mamanti ... pe ... dvÄ• ra
Ã±Ä• yatÄ«ti samaÃ±Ã±Ä• .

(paÃ±Ã±atti) paÃ±Ã±Ä• pÄ«yatÄ«ti paÃ±Ã±atti.

(vohÄ• ro). kinti paÃ±Ã±Ä• pÄ«yatÄ«ti ... pe ... voharÄ«yatÄ«ti vohÄ• ro. kinni voharÄ«yatit
... pe ... dvÄ• raá¹ƒ vÄ• tapÄ• tanti voharÄ«yatÄ«ti vohÄ• ro. imehi catuhi saá¹…khÄ• Ä• dÄ
nÄ• mapaÃ±Ã±attiyeva adhippetÄ• nÄ• mamattanti dassanato.

sace vaá¹ƒ mahÄ• rÄ• ja paá¹‡á¸• itavÄ• dÄ• sallapissasÄ«ti vaá¹ƒ sace mayÄ• saddhiá¹
sallÄ• pena.

Ä• veá¹-hanampi kayirati nibbeá¹-hanampi kayiratÄ«â€™ ti paÃ±hapÅ«cchanavasena veá¹
kayirati paÃ±havissajjanavasena veá¹-hanaá¹ƒ paá¹‡á¸• itehi kayirati paÃ±havissajjanavase
kayirati.

niggahoâ€™ pi kayiratÄ«â€™ ti nÄ• gasenathero musÄ• bhaá¹‡atÄ«tiÄ• dinÄ• niggahana
niggahaá¹‡avacanaá¹ƒ aÃ±Ã±apaá¹‡á¸• itehi kayirati. api ca kathÄ• vathuppakaraá¹‡e Ä• g
niggahoyeva.

paá¹-ikkamampÄ«â€™ ti vaá¹ƒ mahÄ• rÄ• jaâ€™ rÄ• jÄ• milido jambudÄ«pe aggarÄ• jÄ•
tiÄ• dinÄ• paá¹-ikkamampi kayirati.

viseso `pÄ«tiâ€™ sampannaá¹ƒ munino cittaá¹ƒ, `kammanÄ• byattattena ca vijjÄ• caraá¹‡
dhammagatÄ• naá¹ƒ pasaá¹ƒsatÄ«â€™ tiÄ• dinÄ• guá¹‡apasaá¹ƒsanasaá¹…khÄ• ta vises
bhanteâ€™ tiÄ• di paá¹-iggahaá¹‡avisesoâ€™ tiâ€™ sampannaá¹ƒ munino cittaá¹ƒ ... pe ..
anumodasÄ«â€™ tiÄ• dinÄ• guá¹‡apasaá¹ƒsanasaá¹…khÄ• to paá¹-iggahaá¹‡aviseso. idh
mahÄ• rÄ• ja rathaá¹ƒ jÄ• nÄ• sÄ«â€™ tiÄ• di. ekaá¹ƒ á¹ƒ0.0377 vathuá¹ƒ paá¹-ijÄ• nantÄ«
aÃ±Ã±ataraá¹ƒ ekaá¹ƒ vathuá¹ƒ kalyÄ• á¹‡aá¹ƒ vÄ• athi nathiti paá¹-ijÄ• nanti paá¹-hamad
raÃ±Ã±Ä• pucchitÄ• nÄ• mapaÃ±Ã±attipaÃ±ho sattavassikapaÃ±ho vÄ«maá¹ƒsanapaÃ±h

bhante nÄ• gasena pucchissÄ• mÄ«ti ... pe ... kimpana mahÄ• rÄ• ja tayÄ• pucchitanti tati

á¹-hÄ• nuppattikapaá¹-ihÄ• najÄ• nanathÄ• ya vÄ«maá¹ƒsanavasena pucchitattÄ• vimaá¹ƒ
pucchito me bhanteâ€™ ti idaá¹ƒ raÃ±Ã±Ä• attanÄ• heá¹-á¹-hÄ• pucchite dve paÃ±he sa

vissajjitaá¹ƒ meâ€™ ti idampi therena attanÄ• heá¹-á¹-hÄ• vissajjite dve paÃ±he sadhÄ• y

nÄ• gaseno nÄ• gasenoâ€™ ti sajjhÄ• yaá¹ƒ karonto pakkÄ• mÄ«ti raÃ±Ã±Ä• nÄ• gasena
ti dÄ«petuá¹ƒ buddhaghosÄ• cariyena vuttaá¹ƒ agÄ• ravo hi puggalo garuá¹-á¹-hÄ• niyaá¹ƒ
suvÄ• pi jÄ• nivÄ• pi apassanto asuá¹‡anto ajÄ• nanto viya hotÄ«ti. tatrÄ• yaá¹ƒ vacanatho
karotÄ«ti nÄ• go. senti sayanti etena vÄ• dapaccathikÄ• janÄ• ti seno nÄ• go ca so seno cA
sÄ• maÃ±Ã±Ä• dÄ«su catusu nÄ• mesu idaá¹ƒ kittimanÄ• maá¹ƒ.

suá¹-á¹-hu thero ababhanumodÄ«tiâ€™ sÄ• dhu suá¹-á¹-huâ€™ ti vacanena. antarÄ• mag
anathakÄ• lapaÃ±ho.

katametha nÄ• gasenoâ€™ ti katamo dhammo etasmiá¹ƒ vacane nÄ• gaseno nÄ• ma hotÄ

jÄ«voâ€™ ti jÄ«vabhuto vÄ• yo.

assÄ• sapassÄ• sÄ• nÄ• mete kÄ• yasaá¹…khÄ• roâ€™ ti thero abhidhammakathaá¹ƒ ak
anto-pavisana-bahi-nikkhamatavÄ• tÄ• assÄ• sapassasÄ• nÄ• ma karajakÄ• yena abhisa
kÄ• yasaá¹…khÄ• rÄ• ca honti, teneva jÄ«vena nÄ• gaseno nÄ• gasenoâ€™ ti iminÄ• nÄ
puggalo jÄ«vo gahetabboâ€™ ti thero abhidhammakathaá¹ƒ akÄ• si.

upÄ• sakattaá¹ƒ pavedesÄ«â€™ ti attasanniyyÄ• tanena sissabhÄ• vÅ«pagamanena paá¹
catusu saraá¹‡agamanÅ«pÄ• yesu samÄ• dÄ• nena ratanattayassa ca therassa ca upÄ• sa
saraá¹‡aá¹ƒ gacchÄ• mi, dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ g
gacchÄ• mi, upÄ• sakaá¹ƒ maá¹ƒ dhÄ• rehi ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gatanti.

anantakÄ• yapaÃ±ho catutho.

kimhi á¹ƒ0.0378 hoti kathÄ• sallÄ• poâ€™ ti kimhi kÄ• raá¹‡e nimittabhute kathÄ• sallÄ• po
kathÄ• sallÄ• poâ€™ ti adhippÄ• yo idaá¹ƒ raÃ±aÃ±Ä• kimathÄ• ya vuttaá¹ƒ? anuyogadÄ•
okÄ• sadÄ• panathÄ• ya cÄ• ti Ã±Ä• tabbaá¹ƒ.

athena mayaá¹ƒ mahÄ• rÄ• ja athikÄ• athena hotu kathÄ• sallapoâ€™ ti iminÄ• thero raÃ
okÄ• saÃ±ca deti tatha athenÄ• â€™ ti.

á¹• 21â€™ atho payojano saddÄ• â€™ bhidheyya vuddhiyaá¹ƒ dhane,

vathamhi kÄ• raá¹‡e nÄ• se hite pacchimapabbateâ€™ ti.

evaá¹ƒ vuttesu athesu idha payojanaÃ±ca hitaÃ±ca labbhati. tesu lokiyalokuttaraphalaá¹ƒ p
sÄ• sanavuddhi vÄ• . yathicchitaphalanipphÄ• dÄ• no hinoti pavattatÄ«ti hitaá¹ƒ.
dÄ• nasÄ«lÄ• dilokiyalokuttarakÄ• raá¹‡aá¹ƒ.

kintÄ«â€™ ti kimhi asaá¹…khatadhÄ• tusaá¹…khÄ• te nibbÄ• ne phalasaá¹…khÄ• te nibbÄ
paccuppannadukkhaá¹ƒ nirujjheyya.

anupÄ• dÄ• parinibbÄ• nanti arahattaphalasaá¹…khÄ• taá¹ƒ anupÄ• dÄ• parinibbÄ• naá¹ƒ
apaccayaparinibbÄ• naá¹ƒ anupÄ• dÄ• parinibbÄ• nanti. tesu avijjÄ• dipaccayarahitattÄ• a
apaccaya-parinibbÄ• naá¹ƒ nÄ• ma. kilesasaá¹…khata-parinibbÄ• nasaá¹…khÄ• taá¹ƒ upÄ
arahattaphalaá¹ƒ anupÄ• dÄ• parinibbÄ• naá¹ƒ nÄ• ma.

rÄ• jÄ• bhinÄ«tÄ• â€™ ti rÄ• jÅ«hi pÄ«á¸·itÄ• rÄ• jabhÄ«tÄ• vÄ• .

iá¹‡aá¹-á¹-Ä• â€™ ti iá¹‡ena pÄ«á¸·itÄ• .

kalloâ€™ sÄ«ti byÄ• karaá¹‡a Ã±Ä• á¹‡ena chekoâ€™ si, aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒâ€™
paá¹-ibaloâ€™ tipi vattuá¹ƒ vaá¹-á¹-ati yevÄ• ti.

pabbajjÄ• paÃ±ho paÃ±camo.

sopÄ• dÄ• noâ€™ ti sakileso.

paá¹-isadahanapaÃ±ho chaá¹-á¹-ho.

yoniso manasikÄ• renÄ• ti aniccaá¹ƒ dukkhanti upÄ• yena pathena sÄ• raá¹‡alakkhaá¹‡en
Ä• rammaá¹‡apaá¹-ipÄ• dakamanasikÄ• rena.

manasikÄ• rapaÃ±ho sattamo.

ussahanalakkhaá¹‡eâ€™ ti á¹ƒ0.0379 sampayuttÄ• naá¹ƒ Ä• rammaá¹‡e saá¹ƒyojanavase
gaá¹‡hanalakkhaá¹‡e vÄ• .

manasikÄ• ralakkhaá¹‡apaÃ±ho aá¹-á¹-hamo.

yo sÄ«lakkhadho varapÄ• timokkhiyoâ€™ ti yo pÄ• timokkhasÄ«lasaá¹ƒvarasaá¹…khÄ• to
sÄ«laguá¹‡o sayaá¹ƒ patiá¹-á¹-hÄ• ti iduyÄ• dÄ«naá¹ƒ ekadasannaá¹ƒ kusaladhammÄ• naá
nissayapaccayo ceva balavakÄ• raá¹‡aá¹-á¹-hena upanissayo ca pathavÄ« iva sattÄ• naá¹ƒ

sÄ«lapatiá¹-á¹-hÄ• nalakkhaá¹‡apaÃ±ho navamo.

aÃ±Ã±esaá¹ƒ cittaá¹ƒ vimuttaá¹ƒ passivÄ• â€™ ti aÃ±Ã±esaá¹ƒ ariyÄ• naá¹ƒ sotÄ• pattiph
adhimuttaá¹ƒ pakkhadantaá¹ƒ Ã±Ä• á¹‡acakkhunÄ• passivÄ• .

saddhÄ• lakkhaá¹‡apaÃ±ho dasamo.

sabbe kusalÄ• dhammÄ• â€™ ti sabbe lokiyakusaladhammÄ• uppannÄ• na parihÄ• yant

vÄ«riyalakkhaá¹‡apaÃ±ho ekÄ• dasamo.

apilÄ• panalakkhaá¹‡oâ€™ ti Ä• rammaá¹‡e anupavisanaá¹-á¹-hena ogÄ• hanalakkhaá¹‡o
paá¹-ibhÄ• gena paccathikena saha vattantÄ«ti sappaá¹-ibhÄ• gÄ• sukko ca kaá¹‡hapaá¹-i

kaá¹‡hasukkasappaá¹-ibhÄ• geâ€™ ti Ä«disapÄ• á¹-ho yadi athi sudaroyeva.

apilÄ• petÄ«ti anupavisanaá¹-á¹-hena ogÄ• hati.

hitÄ• hitÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyoâ€™ ti kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
iá¹-á¹-hÄ• niá¹-á¹-ha-vipÄ• kadÄ• nabhÄ• va-saá¹ƒkhÄ• ta-nipphattiyo.

sabbathakanti sabbakicce niyuttaá¹ƒ sabbalÄ«nudhaccesu icchitabbaá¹ƒ vÄ• .

satilakkhaá¹‡apaÃ±ho dvÄ• dasamo.

tappamukhÄ• â€™ vÄ• ti rÄ• jappadhÄ• nÄ• iva.

samÄ• dhipaÃ±ho terasamo.

yo uppajjati so eva soâ€™ ti yo pathaviphassÄ• diparamathadhammo uppajjati, so uppann

paÃ±Ã±Ä• lakkhaá¹‡apaÃ±ho á¹ƒ0.0380 cuddasamo.

nÄ• nÄ• -ekakiccakaraá¹‡apaÃ±ho paá¹‡á¹‡arasamo.

paá¹‡á¹‡arasapaÃ±havanto paá¹-hamavaggo samatto.

vaá¹ƒ pana bhante evaá¹ƒ vutte kiá¹ƒ vadeyyÄ• sÄ«â€™ ti yadÄ• vaá¹ƒ daharo taruá¹‡o m
soyeva vaá¹ƒ etarahi mahantoâ€™ ti imasmiá¹ƒ vacane mayÄ• ca kenavidha pucchanavas
vadeyyÄ• sÄ«ti yojanÄ• .

dutiyavagge pana dhammasantatipaÃ±ho paá¹-hamo.

na paá¹-isadahanajÄ• nanapaÃ±ho dutiyo.

sakiccayanti attano visayobhÄ• sanakiccaá¹ƒ.

Ä• limpanaá¹ƒ vijjhÄ• petunti aggiá¹ƒ nibbÄ• petuá¹ƒ

paÃ±Ã±Ä• nirujjhanapaÃ±ho tatiyo.

nibbisaá¹ƒ bhatako yathÄ• â€™ ti yathÄ• bhatako bhatakakammaá¹ƒ kavÄ• lakkhaá¹ƒ nib
dukkhaá¹ƒ jÄ«vituá¹ƒ nÄ• bhinadati maraá¹‡aÃ±ca nÄ• bhinadati maraá¹‡akÄ• laá¹ƒ Ä• gar
maraá¹‡akÄ• laá¹ƒ paá¹-ikaá¹…khÄ• mi Ä• gamemÄ«ti adhippÄ• yo.

parÄ«nibbÄ• napaÃ±ho catutho.

yadi kusalÄ• na dukkhÄ• â€™ ti sukhÄ• vedanÄ• kusalÄ• yadi siyÄ• sÄ• kusalÄ• veda
siyÄ• sÄ• kusalÄ• na hoti. kusalaá¹ƒ dukkhanti na upapajjatÄ«â€™ ti kusalaá¹ƒ dukkhabh
upapajjatÄ«ti vattuá¹ƒ na yujjati. kusalaá¹ƒ dukkhaá¹ƒ na. aÃ±Ã±amaÃ±Ã±apaccanÄ«kattÄ•
adhippÄ• yo. sabhÄ• vo pana evaá¹ƒ na hoti. kusalÄ• hi sukhÄ• vedanÄ• saá¹…khÄ• rad
vipariá¹‡Ä• madukkhenaâ€™ pi dukkhÄ• . nekkhammanissitadomanassasaá¹…khÄ• tadukh
kusalÄ• siyÄ• ti thero pana mayi rÄ• jÄ• naá¹ƒ ayoguá¸·ahimapiá¹‡á¸• apaÃ±haá¹ƒ puccha
byÄ• karissati. tasmiá¹ƒ dosaá¹ƒ Ä• ropessÄ• mi. rÄ• jÄ• taá¹ƒ micchÄ• byÄ• karissati. tas
Ä• ropessÄ• mi. rÄ• jÄ• taá¹ƒ harituá¹ƒ asakkonto maá¹ƒ athajappanaá¹ƒ yÄ• cissati. atha
sabhÄ• vathaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«ti manvÄ• taá¹ƒ kimmaÃ±Ã±asi mahÄ• rÄ• jÄ• â€
mahÄ• rÄ• ja ubhoâ€™ pi te daheyyunti imasmiá¹ƒ pucchÄ• vacane therena vutte rÄ• jÄ• s
tejodhÄ• tuâ€™ ti sutattÄ• sÄ«tahimapiá¹‡á¸• assa kharakhÄ• danabhÄ• vaÃ±ca sadhÄ• y
ussadabhÄ• vajÄ• nanaÃ±Ä• á¹‡ato virujjhivÄ• â€™ Ä• ma bhante ubhoâ€™ pi te daheyyu
adÄ• si.

na hi bhanteâ€™ ti raÃ±Ã±o avajÄ• nanapaá¹-ikkhapanaá¹ƒ.

ajÄ• nÄ• hi niggahanti theravacanaá¹ƒ. yasmÄ• te purimÄ• yaâ€™ Ä• mÄ• â€™ ti paá¹-iÃ
bhanteâ€™ ti paá¹-iÃ±Ã±Ä• pacchimÄ• ya ca purimÄ• na sadhiyatÄ«. tasmÄ• vaá¹ƒ nigga
niggahaá¹ƒ dosaá¹ƒ aparÄ• dhaá¹ƒ sampiá¹-icchÄ• hÄ«â€™ ti atho. idÄ• ni ubhinnaá¹ƒ tatt
ubhinnaá¹ƒ sÄ«talÄ• bhÄ• vadassanavasena ca taá¹ƒ niggahaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto ya
tiÄ• dimÄ• ha.

tatha --- `yadi tattaá¹ƒ dahatÄ«â€™ ti sace ubhinnaá¹ƒ tattatÄ• dahati. yadi tattaá¹ƒ dahatÄ
á¹-hapanavacanaá¹ƒ.

na ca te ubhoâ€™ ti dosÄ• ropanavacanaá¹ƒ.

tena na uppajjatÄ«â€™ ti tena tasmiá¹ƒ ubhinnaá¹ƒ uá¹‡habhÄ• vakÄ• raá¹‡Ä• ubhoâ€™
tattabhÄ• vassa dahane na upapajjati, na yujjati.

yadi sÄ«talaá¹ƒ dahatÄ«ti sace ubhinnaá¹ƒ sÄ«talabhÄ• vo dahati tena na upapajjatÄ«â€™
ubhinnaá¹ƒ sÄ«talÄ• bhÄ• vakÄ• raá¹‡Ä• ubhoâ€™ pi te dahantiâ€™ ti vacanaá¹ƒ sÄ«tala
upapajjatÄ«â€™ ti vattuá¹ƒ na yujjati puna taá¹ƒ dosaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karonto thero k
mahÄ• rÄ• ja ubhoâ€™ pi dahantitiÄ• dimÄ• ha.

(kissa) tatha-kissÄ• ti kena kÄ• raá¹‡ena ubhopi te dahantÄ«ti.

tena na upapajjatÄ«ti kena tasmÄ• kÄ• raá¹‡Ä• ekassa uá¹‡hassa ekassa sÄ«talassa bh
dahantÄ«â€™ ti tayÄ• vuttavacanaá¹ƒ na upapajjati na vaá¹-á¹-ati. ubhopi te dahantÄ«ti vu
tayÄ• vuttameva. kusalaá¹ƒ dukkhanti vattuá¹ƒ vuttameva kusalaá¹ƒ dukkhanti na upapajja
kasmÄ• vadasi? vattuá¹ƒ yuttavacanaá¹ƒ na yujjatÄ«ti vadasi vattuá¹ƒ ayuttavacanaá¹ƒ yuj
therassa vacanena attano vÄ• de dosaá¹ƒ passanto taá¹ƒ parihariuá¹ƒ asakkonto nÄ«vama
athajappanaá¹ƒ yÄ• cantoâ€™ nÄ• haá¹ƒ paá¹-ibaloâ€™ tiÄ• dimÄ• ha.

tayÄ• á¹ƒ0.0382 vÄ• dinÄ• ti yuttamathagambhÄ«ravicittapaá¹-ibhÄ• navÄ• dinÄ•

sÄ• dhÅ« athaá¹ƒ jappehÄ« tÄ« sÄ• dhu yÄ• cÄ• mi. sukhÄ• vedanÄ• kusalÄ• ti vÄ• aku
mayÄ• pucchitavacanassa athaá¹ƒ jappehi desehi athenÄ• haá¹ƒ athiko, kiá¹ƒ vivÄ• denÄ•

gehanissitÄ• nÄ«ti gehasadisakÄ• maguá¹‡anissitÄ• ni tamÄ• rabbha pavattÄ• nÄ«ti atho.

nekkhammanissÄ«tÄ• nÄ«â€™ ti.

etha

`pabbajjÄ• paá¹-hamaá¹ƒ dhÄ• naá¹ƒ nibbÄ• naÃ±ca vipassanÄ•

sabbepi kusalÄ• dhammÄ• nekkhammanti pavuccatÄ«â€™ ti,

vuttanekkhammesu nibbÄ• navipassanÄ• kusaladhammasaá¹…khÄ• te.

nekkhamme nissitÄ• ni.

sukhavedanÄ• paÃ±ho paÃ±camo.

so ca aÃ±Ã±apaÃ±hehi gambhÄ«rataro, kulaputtehi mayÄ• vuttaathamattena santosaá¹ƒ
paÃ±Ã±Ä• nubhÄ• vena ca punappunaá¹ƒ cintevÄ• pubbÄ• paraá¹ƒ sallakkhevÄ• yo may
gahetabbo yevÄ• ti.

nÄ• marÅ«panti nÄ• makaraá¹‡aá¹-á¹-hena namanaá¹-á¹-hena cattÄ• ro arÅ«pino khadhÄ
vipÄ• kanÄ• maá¹ƒ adhippetaá¹ƒ sÄ«tÄ• dÄ«hi ruppanaá¹-á¹-hena rÅ«paá¹ƒ nippariyÄ• yat
channavutirÅ«pakoá¹-á¹-hÄ• sasaá¹…khÄ• taá¹ƒ nipphannarÅ«paá¹ƒ pariyÄ• yato dasavidh
cakkhusotaghÄ• najivhÄ• kÄ• yabhÄ• vavathudasakasaá¹…khÄ• tÄ• satta dasakÄ• , citta
cittaja utujasaddavasena dve saddÄ• â€™ ti channavutirÅ«pakoá¹-á¹-hÄ• sÄ• . idha pana k
adhippetaá¹ƒ.

tena kammena aÃ±Ã±aá¹ƒ nÄ• marÅ«paá¹ƒ paá¹-isadahatÄ«ti tena kusalÄ• kusalakamme
aÃ±Ã±aá¹ƒ anÄ• gatanÄ• marÅ«paá¹ƒ sugatiduggatipariyÄ• pannaá¹ƒ iminÄ• paccuppann
paá¹-isadahati.

purimaá¹ƒ bhante ambabÄ«jaá¹ƒ bhÅ«taá¹ƒ mÅ«lakÄ• raá¹‡abhÅ«taá¹ƒ apaccakkhÄ• ya a
pacchimena ambena puriso daá¹‡aá¸• appatto bhaveyyÄ• ti yojanÄ• .

nÄ• marÅ«papaá¹-isadahanapaÃ±ehÄ• chaá¹-á¹-ho.

sattopamÄ• patimaá¹‡aá¸• ito.

adhikÄ• ranti mahantaá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ. ayaá¹ƒ sattamopaÃ±ho puna pucchate. up
puna pucchitoâ€™ ti Ã±Ä• tabbaá¹ƒ.

punapaá¹-isadahanapaÃ±ho sattamo.

nÄ• marÅ«papaÃ±ho aá¹-á¹-hamo.

addhÄ• paÃ±ho navamo.

navapaÃ±havanto dutiyo vaggo.

tatiyavagge addhÄ• mulapucchanapaÃ±ho paá¹-hamo.

pathaviyÄ• cakkaá¹ƒalikhivÄ• â€™ ti bhamacakkaá¹ƒ punappunaá¹ƒ parivattanavasena Ä•

pubbÄ• koá¹-i napaÃ±Ã±Ä• yana paÃ±ho dutiyo.

khadhÄ• ca dukkhassa bÄ«jÄ• tÄ«ti paá¹-isadhibhutÄ• badhÄ• kevalassa sakalassa pava
mulakÄ• raá¹‡abhÄ• vena bÄ«jÄ• ni evaá¹ƒ khaá¹‡akoá¹-isaá¹…khÄ• tapaá¹-isadhibadhato
sakkÄ• kÄ• tunti adhippÄ• yo.

koá¹-ivaá¸• á¸• hanapaÃ±ho tatiyo.

cakkhusmiÃ±ca kho mahÄ• rÄ• ja sati rÅ«pesu ca cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«ti etha
abhidhammÄ• vatÄ• raá¹-Ä«kÄ• pariyÄ• yena ekato sahajÄ• tesu bahÅ«su cakkhuppasÄ• c
taá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa nissayapaccayo. cakkhusmiÃ±cÄ• ti ekavacanadassanato.
bahuvacanassa dassanato pana bahÅ«nipi rÅ«pÄ• ni cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tap
visesa-sabhÄ• vatoti daá¹-á¹-habbo.

athi-keci-saÃ±jÄ• nanapaÃ±ho catutho.

bhavantÄ• yeva kho mahÄ• rÄ• ja saá¹…khÄ• rÄ• jÄ• yantiti etha antappaccayo atÄ«te ho
atho.

ayaÃ±ca gÄ• thÄ• â€™ ti sadisagÄ• thÄ• . ahuvÄ• sambhotÄ«ti ca gÄ• thÄ• khaá¹‡ikagÄ
evaÃ±hi pubbÄ• paraá¹ƒ sameti.

(uttarÄ• raá¹‡i) araá¹‡isahitekantakiccakaro daá¹‡á¸• o uttarÄ• raá¹‡i nÄ• ma.

bhavantajÄ• yanapaÃ±ho á¹ƒ0.0384 sattopamÄ• sahito paÃ±camo.

vedagupaÃ±ho chaá¹-á¹-ho.

cakkhuviÃ±Ã±Ä• á¹‡Ä• dipaÃ±ho sattamo.

phusanalakkhaá¹‡oâ€™ ti cittÄ• rammaá¹‡aphusanalakkhaá¹‡o. yathÄ• cakkhuâ€™ ti eth
cakkhuviÃ±Ã±Ä• á¹‡ampi labbhati.

saá¹…ghaá¹-á¹-anarasoâ€™ ti imesaá¹ƒ vathÄ• rammaá¹‡Ä• naá¹ƒ saá¹…ghaá¹-á¹-anaras
labbhati. yadÄ• cakkhuviÃ±Ã±Ä• á¹‡ampi labbhati. tadÄ• cittÄ• rammaá¹‡asaá¹…ghaá¹-á
atho labbhati. saá¹…ghaá¹-á¹-anarasoâ€™ ti ca paÃ±cadvÄ• rikaphasse labbhati. na mano
ayamidiso atho atthasÄ• liniyaá¹ƒ vutto yevÄ• â€™ ti.

phusanalakkhaá¹‡apaÃ±ho aá¹-á¹-hamo.

vedanÄ• lakkhaá¹‡apaÃ±ho navamo.

saÃ±Ã±Ä• lakkhaá¹‡apaÃ±ho dasamo.

cetanÄ• lakkhaá¹‡apaÃ±ho ekÄ• dasamo.

viÃ±Ã±Ä• á¹‡alakkhaá¹‡apaÃ±ho dvÄ• dasamo.

vaá¸• á¸• hakÄ« suparikammakataá¹ƒ dÄ• ruá¹ƒ sadhismiá¹ƒ appetÄ«ti vaá¸• á¸• hakÄ« jan
dÄ• ruá¹ƒ sadhismiá¹ƒ appeti pÄ• peti paveseti.

vitakkalakkhaá¹‡apaÃ±ho terasamo.

vicÄ• ralakkhaá¹‡apaÃ±ho cuddasamo.

cuddasapaÃ±havanto tatiyavaggo samatto. vinibbhujivÄ• vinibabhujivÄ• â€™ ti aÃ±Ã±ama
kavÄ• vibhajivÄ• vibhajivÄ• .

vaggato atirekapaá¹-hamapaÃ±ho vibhajjapaÃ±ho paá¹-hamo.

nanu loá¹‡ameva Ä• haritabbanti sakaá¹-ehi suddhaloá¹‡ameva balivaddehi Ä• haritabbaá

na sakkÄ• mahÄ• rÄ• ja loá¹‡ameva Ä• haritunti pÄ• á¹-hena bhavitabbanti nakÄ• ro potha

loá¹‡apaÃ±ho dutiyo, raÃ±Ã±o dhammalakkhaá¹‡esu daá¸·hapatiá¹-á¹-hÄ• panathaá¹ƒ the

ettÄ• vatÄ• tecattÄ• á¸·Ä«sa paÃ±hÄ• samattÄ• .

catuthavagge á¹ƒ0.0385 nÄ• nÄ• kammehi mahÄ• rÄ• ja nibbattÄ• ni na ekena kammenÄ• paÃ±cÄ• yatanÄ• ni nÄ• nÄ• akusalakammehi nibbattÄ• ni sugatipariyÄ• pannasattÄ• naá¹ nÄ• nÄ• kusalakammehi ekena kammena ekena paá¹-isadhijanakakammeneva nibbattÄ• ni abhidhammÄ• vatÄ• raá¹-Ä«kÄ• yaá¹ƒ paá¹-isadhikkhaá¹‡e mahaggatacetanÄ• kaá¹-attÄ• paccayoâ€™ ti vacanena paá¹-isadhikkhaá¹‡e vijjamÄ• nÄ• naá¹ƒ sabbesaá¹ƒyeva kaá¹-att hotÄ«ti viÃ±Ã±Ä• yati. nÄ• nÄ• cetanÄ• hi tadÄ• idriyuppattiyaá¹ƒ sati atiparittena ca maha nibbattaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ Ä• pajjeyya, na cekÄ• paá¹-isadhi anekammanibbattÄ• ho ekena kammena anekidirayuppatti hotÄ«â€™ ti vuttaá¹ƒ. vicÄ• revÄ• yaá¹ƒ yuttataraá¹ƒ ta tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• kÄ• ro:

mahaggatasattÄ• naá¹ƒ idriyÄ• ni ekena paá¹-isadhijanakakammena nibbattÄ• ni. nÄ• gas khÄ«á¹‡Ä• savo buddhamataÃ±Ã±u tassa adhippÄ• yÄ• nurÅ«pena kÄ• mÄ• vacarakasatt gahetabbaá¹ƒ.

nÄ• nÄ• kammanibbattÄ• yatanapaÃ±ho paá¹-hamo.

mahÄ• kulÄ«natÄ• ti uccakulÄ«natÄ• . soyeva vÄ• pÄ• á¹-ho. Ä• bÄ• dha-vaá¹‡á¹‡a-sukk ete cuddasa paÃ±hÄ• â€™ pi subhasutte pakÄ• sitÄ• â€™ ti ayaá¹ƒ gÄ• thÄ• sukhavÄ• cu vuttÄ• .

manussanÄ• nÄ• bhÄ• vapaÃ±ho dutiyo.

kiá¹ƒ paá¹-igacceva vÄ• yamitenÄ• â€™ ti pubbe vÄ• yÄ• mena saha pavattakammena vÄ payojanaá¹ƒ athi?

akiccakaroâ€™ ti etha yathicchitaphalasaá¹…khÄ• taá¹ƒ kiccaá¹ƒ na karotÄ«ti akiccakaro. saddhaá¹ƒ matakabhojanaá¹ƒ na bhuÃ±jatÄ«ti asaddhabhojitiÄ• diko viyÄ• â€™ ti.

bubhukkhitoâ€™ ti budhÄ• bhibhÅ«to.

paá¹-igaccakiccakaraá¹‡apaÃ±ho tatiyo.

paccamÄ• nÄ• â€™ ti nirayaggÄ«nÄ• á¸• ayhamÄ• nÄ• .

so na tÄ• va kÄ• laá¹ƒ karotÄ«ti tÄ• va tattakaá¹ƒ so nerayikasatto kÄ• laá¹ƒ maraá¹‡aá¹ƒ

kammÄ• dhikatenÄ• â€™ ti á¹ƒ0.0386 pubbe adhikatena kammena mÅ«lakÄ• raá¹‡abhuten

navilÄ«yanapaÃ±ho catutho.

Ä• kÄ• sa-udaka-pathavidhÄ• raá¹‡apaÃ±ho paÃ±camo.

ajjhosÄ• yÄ• â€™ ti taá¹‡hÄ• ya gilivÄ• pariniá¹-á¹-hapevÄ• .

nirodhanibbÄ• napaÃ±ho chaá¹-á¹-ho.

abhiÃ±Ã±eyye dhammeâ€™ ti abhivisiá¹-á¹-hena catusaccaÃ±Ä• á¹‡ena jÄ• nitabbe dham

nibbÄ• nalabhanapaÃ±hÄ• sattamo.

nibbÄ• najÄ• nanapaÃ±ho aá¹-á¹-hamo.

aá¹-á¹-hapaÃ±havanto catutho vaggo.

paÃ±camavagge nathibuddhapaÃ±ho paá¹-hamo.

buddhÄ• nuttarapaÃ±ho dutiyo.

sakkÄ• jÄ• nituá¹ƒ buddho anuttaroâ€™ ti idaá¹ƒ raÃ±Ã±Ä• â€™ bhagavÄ• buddho anutt
pucchitaá¹ƒ. puna kasmÄ• vuttaá¹ƒ? pubbapaÃ±ho therassa vijÄ• nanaá¹ƒ sadhÄ• ya pucc
sabbapaÃ±ho therassa vijÄ• nanaá¹ƒ sadhÄ• ya pucchitaá¹ƒ. pucchÄ• paÃ±ho sabbapaá¹‡
sadhÄ• ya pucchitoâ€™ ti viÃ±Ã±Ä• tabbaá¹ƒ.

sakkÄ• buddhÄ• nuttarapaÃ±ho tatiyo.

buddhanettÄ«yÄ• â€™ ti nibbÄ• naá¹ƒ neti etÄ• ya sadevake lokeâ€™ ti netti, suttantÄ• bh

(buddhapaÃ±Ã±atti) paÃ±Ã±Ä• yapÄ«yati etÄ• ya bhagavato Ä• á¹‡Ä• â€™ ti paÃ±Ã±atti.
buddhapaÃ±Ã±atti, vinayapÄ• li.

yÄ• vajÄ«vaá¹ƒ sÄ• vakehi vattitabbanti idaá¹ƒ therenaâ€™ Ä• ma mahÄ• rÄ• ja dhammo
avissajjevÄ• kasmÄ• vuttaá¹ƒ? rÄ• jÄ• therassa dhammadassanabhÄ• vaá¹ƒ paccakkhat
sotukÄ• mo pucchati, na jÄ• nanathÄ• ya thero tassa ajjhÄ• sayaá¹ƒ Ã±avÄ• evamÄ• ha. a
buddhanettiyÄ• buddhapaÃ±Ã±attiyÄ• yÄ• vajÄ«vaá¹ƒ vattituá¹ƒ sakkoti.

dhammadiá¹-á¹-hapaÃ±ho catutho.

navasaá¹…kamatipaÃ±ho paÃ±camo.

vedagu upalabbhatÄ«ti ayampaÃ±ho pubbe ca pucchito. kasmÄ• puna pucchito? pubbapa
pucchito. ayaá¹ƒâ€™ ye brÄ• hmaá¹‡Ä• vedaguâ€™ tiÄ• dinÄ• vuttaá¹ƒ puggalavedaguá¹
save theroâ€™ na upalabbhatÄ«â€™ ti byÄ• karissati, tassa vÄ• de dosaá¹ƒ Ä• ropetukÄ•
vijjamÄ• nena avijjamÄ• napaÃ±Ã±attiá¹ƒ sadhÄ• yaâ€™ paramathena kho mahÄ• rÄ• ja v
Ä• ha. paramathena na upalabbhati, vohÄ• rato upalabbhatÄ«â€™ ti therassa adhippÄ• yo.

puggalavedagupaÃ±ho chaá¹-á¹-ho.

na kho-pe tena ropitÄ• niti tÄ• ni ambÄ• ni avahÄ• riyÄ• ni tÄ• ni ambÄ• ni purisena avaha
sÄ• mikapurisena ropitÄ• ni ropitaambabhutÄ• ni na hontiti atho

imamhÄ• kÄ• ya paÃ±hosattamo.

kuhintipaÃ±ho aá¹-á¹-hamo.

upapajjati-jÄ• nÄ• ti paÃ±ho navamo.

athibuddhapaÃ±ho dasamo.

dasapaÃ±hasahito paÃ±camo vaggo.

samantato paggharatÄ«ti ayaá¹ƒ kho guthamuttÄ• dÄ«hi asucivathÅ«hi samantato paggha

chaá¹-á¹-havagge kÄ• yaappiyapaÃ±ho paá¹-hamo.

sampattakÄ• lapaÃ±ho dutiyo.

dvattiá¹ƒsa ... pe ... pariraÃ±jitoâ€™ ti etha dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asarÅ«paá¹ƒ
Ä• gataá¹ƒ. taá¹ƒ pÄ• kaá¹-aá¹ƒ asÄ«tyanubaÃ±janasurÅ«paá¹ƒ na pÄ• kaá¹-aá¹ƒ jinÄ• laá
Ä• gataá¹ƒ. tasmÄ• taá¹ƒ dassayissÄ• ma. katamÄ• ni asÄ«tyÄ• nubyaÃ±jananÄ• ni? citaá
vaá¹-á¹-aá¹…gulitÄ• , tambanakhatÄ• , tuá¹…ganakhatÄ• , siniddhanakhatÄ• , niguá¸·hago
gajasamÄ• nakkamanatÄ• , sÄ«hasamÄ• nakkamanatÄ• , haá¹ƒsasamÄ• nakkamanatÄ• ,
dakkhiá¹‡Ä• vaá¹-á¹-agattatÄ• , samantatocÄ• rujÄ• á¹‡umaá¹‡aá¸• alatÄ• , paripuá¹‡á¹‡a

acchiddanÄ• bhitÄ• , gambhÄ«ranÄ• bhitÄ• , dakkhiá¹‡Ä• vaá¹-á¹-anÄ• bhitÄ• , suvaá¹‡á¹‡
erÄ• vaá¹‡akarasadisabhujatÄ• , anupubbagattatÄ• , maá¹-á¹-hakagattatÄ• , sucigattatÄ• ,
anussannÄ• nussannasabbagattatÄ• , alÄ«nagattatÄ• , tilakÄ• divirahitagattatÄ• , anupubb
visuddhagattatÄ• , koá¹-isahassahathibaladhara gattatÄ• , tuá¹…ganÄ• satÄ• , susaá¹‡á¹-h
rattadvijamaá¹ƒsatÄ• , á¹ƒ0.0388 susukkadantatÄ• , suvisuddhidriyatÄ• , vaá¹-á¹-adÄ• á¹-h
rattoá¹-á¹-hasamabimbitÄ• , Ä• yatavadanatÄ• , gambhÄ«rapÄ• á¹‡ilekhatÄ• , Ä• yatalekha
surucirasaá¹‡á¹-hÄ• nalekhatÄ• , parimaá¹‡á¸• alakÄ• yavantatÄ• , paripuá¹‡á¹‡akapolatÄ•
paÃ±capasÄ• davantanettatÄ• , Ä• kucitaggapakhumatÄ• , mudutanuka-rattajÄ«vhatÄ• , Ä•
Ä• yatarucirakaá¹‡á¹‡atÄ• , niggaá¹‡á¹-hisiratÄ• , nigguyhasiratÄ• , chattasantibhacÄ• rusÄ
Ä• yata-puthula-lalÄ• á¹-a-sobhatÄ• , susaá¹‡á¹-hÄ• nabhamukatÄ• , kaá¹‡habhamukatÄ• ,
ujjalitagattatÄ• , ativiyasommagattatÄ• , ativimalagattatÄ• , komalagattatÄ• , siniddhagattatÄ
samalomatÄ• , atisukhumaassÄ• sapassÄ• sadhÄ• raá¹‡atÄ• , susaá¹‡á¹-hÄ• namukhatÄ•
sugadhamuddhatÄ• , sunÄ«lakesatÄ• , dakkhiá¹‡Ä• vaá¹-á¹-akesatÄ• , susaá¹‡á¹-hÄ• nake
saá¹‡hakesatÄ• , alulitakesatÄ• , ketumÄ• lÄ• ratanacittatÄ• . dvattÄ«á¹ƒsapurisalakkhaá¹‡

brahmacariyapaÃ±ho paÃ±camo.

assupaÃ±ehÄ• chaá¹-á¹-ho.

rasapaá¹-isaá¹ƒvedipaÃ±ho aá¹-á¹-hamo.

paÃ±Ã±Ä• paÃ±ho aá¹-á¹-hamo.

saá¹ƒsÄ• rapaÃ±ho navamo.

satipaÃ±ho dasamo.

evaÃ±hi bhante nÄ• gasena sabbÄ• sati abhijÄ• nantÄ« uppajjati nathi kaá¹-umikÄ• satÄ«
cintanÄ• kÄ• re sabbÄ• sati abhijÄ• nantÄ« sayaá¹ƒ pÄ• kaá¹-Ä• parÅ«padesarahitÄ• upp
parinibbajjana-parÅ«padesa-saá¹…khÄ• tÄ• kaá¹-umasahitÄ• sati nathiti atho.

sati abhijÄ• nanapaÃ±ho ekÄ• dasamo.

ekÄ• dasapaÃ±hasahito chaá¹-á¹-havaggo.

abhijÄ• natoâ€™ ti satisahitaá¹ƒabhivisesaá¹ƒjÄ• nato. kaá¹-umikÄ• yÄ• â€™ ti á¹ƒ0.0389
paripÄ«á¸·ana-parasÄ• sana-saá¹…khÄ• takaá¹-umikÄ• ya. olÄ• rikaviÃ±Ã±Ä• á¹‡atoâ€™ t
pavattaviÃ±Ã±Ä• á¹‡ato. ahitaviÃ±Ã±Ä• á¹‡atoâ€™ ti dukkhasaá¹…khÄ• taahite pavattaviÃ

sabhÄ• ganimittatoâ€™ ti sabhÄ• gÄ• rammaá¹‡ato. visabhÄ• ganimittatoâ€™ ti nÄ• mava
aÃ±Ã±amaÃ±Ã±avisadisÄ• rammaá¹‡ato. kathÄ• bhiÃ±Ã±Ä• á¹‡atoâ€™ ti parakathÄ• saá¹
lakkhaá¹‡atoâ€™ ti goá¹‡a-sakaá¹-a-danta-piá¸·akÄ• dilakkhaá¹‡ato. saraá¹‡atoâ€™ ti pare
muddÄ• toâ€™ ti akkharasikkhanato. bhÄ• vanÄ• toâ€™ ti abhiÃ±Ã±Ä• sasaá¹…khÄ• tabh
ti pothake likhitaovÄ• daakkharadhÄ• raá¹‡ato. anubhÅ«tatoâ€™ ti channaá¹ƒ Ä• rammaá¹
nibadhantÄ«â€™ ti pÄ«á¸·enti. lipiyÄ• sikkhitattÄ• â€™ ti akkharassa sikkhitattÄ• .

sattamevagge satiÄ• kÄ• rapaÃ±ho paá¹-hamo.

vassasatapaÃ±ho dutiyo.

anÄ• gatapaÃ±ho tatiyo.

dÅ«rabrahmalokapaÃ±ho catutho.

brahmalokakasmÄ«rapaÃ±ho paÃ±camo.

sattabojjhaá¹…gapaÃ±ho chaá¹-á¹-ho.

puÃ±Ã±abahutarapaÃ±ho sattamo.

jÄ• nÄ• jÄ• napaÃ±ho aá¹-á¹-hamo.

uttarakurupaÃ±ho navamo.

dÄ«ghaaá¹-á¹-hikapaÃ±ho dasamo.

assÄ• sapassÄ• sapaÃ±ho ekÄ• dasamo.

samuddapaÃ±ho dvÄ• dasamo.

ekarasapaÃ±ho terasamo.

nathi dutiyaá¹ƒ paÃ±Ã±Ä• ya chedananti yaá¹ƒ chedanaá¹ƒ paÃ±Ã±Ä• ya saddhiá¹ƒ dvaya
atho. chedanapaÃ±ho á¹ƒ0.0390 cuddasamo. bhutajivapaÃ±ho pannarasamo. dukkarapaÃ±
paá¹-hamaá¹ƒ vutto. soá¸·asapaÃ±hasahito sattamo vaggo.

sampati kÄ• velÄ• â€™ ti idÄ• ni kÄ• velÄ• sampattÄ• â€™ ti yojanÄ• . gamissantiti tayÄ

bhaá¹‡á¸• ato bhaá¹‡á¸• Ä• gÄ• rato. rÄ• jadeyyÄ• nÄ«ti rÄ• jasantakÄ• ni.

tassa paÃ±haveyyÄ• karaá¹‡ena tuá¹-á¹-he rÄ• jÄ• â€™ ti tassa nÄ• gasenatherassa asÄ«
tuá¹-á¹-ho rÄ• jÄ• . abbhantarakathÄ• yaÃ±hi aá¹-á¹-hÄ• sÄ«ti paÃ±hÄ• paá¹-hamadivase
pÄ• sÄ• de bhattakiccato paá¹-á¹-hÄ• ya yÄ• va paá¹-hamayÄ• mÄ• vasÄ• nÄ• aá¹-á¹-hÄ•
ahesuá¹ƒ.

bÄ• hirakathÄ• paÃ±hÄ• tayo. tena saddhiá¹ƒ ekanavuti paÃ±hÄ• honti.

ekanavutÄ«paÃ±ha paá¹-imaá¹‡á¸• itÄ• .

milidapaÃ±havaá¹‡á¹‡anÄ• samattÄ• .

meá¹‡á¸• akapaÃ±he pana bhassappavÄ• dÄ«ti vohÄ• rakusalatÄ• ya yuttavacanasaá¹…k
vetaá¹‡aá¸• Ä«ti theravÄ• dena saddhiá¹ƒ viruddhavacanavadanasÄ«lo.

vasanto tassa chÄ• yÄ• yÄ• ti dhammacariya-gurusaddhÄ• paÃ±Ã±Ä• diguá¹‡amaá¹‡á¸• i
medhÄ• vÄ« amatÄ• bhimukhoâ€™ ti evaá¹ƒ vuttehi sobhaggaguá¹‡ehi samannÄ• gato tas
karuá¹‡Ä• paÃ±Ã±Ä• vasena pavattakÄ• raá¹‡Ä• kÄ• raá¹‡ahitupamÄ• yuttiupadesavacana
tÄ• ni hi therassa karuá¹‡Ä• Ã±Ä• á¹‡aá¹ƒ nÄ• makÄ• yato pavattanti pakatisarÄ«rato pava

addakkhi meá¹‡á¸• ake paÃ±heâ€™ ti Ã±Ä• á¹‡acakkhunÄ• meá¹‡á¸• ake gambhÄ«re pa
senakÄ• dibhÄ• sitabbaá¹ƒ anekapariyÄ• yabhÄ• vena ceva abhutabhÄ• vena ca meá¹‡aá¸
dvÄ«vacanavantattÄ• á¹ƒ0.0391 tassa paÃ±hassa dvimeá¹‡á¸• akayuddhasadiseâ€™ tipi

pariyÄ• ya bhÄ• sitaá¹ƒ athiâ€™ tiâ€™ Ä• nada, mayÄ• dveâ€™ pi vedanÄ• vuttÄ• pariy
pariyÄ• yavacanaá¹ƒ athi. kathaá¹ƒ imissÄ• pariyÄ• yanippariyÄ• yadesanÄ• bhÄ• vo jÄ• n
santamiá¹ƒ paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™ ti ayaá¹ƒ hetha pariyÄ• yo.

sabhÄ• vabhÄ• sitaá¹ƒ athitiâ€™ tisso iha bhikkhave vedanÄ• sukhÄ• dukkhÄ• upekkhÄ
nippariyÄ• yavacanaá¹ƒ athi. kathaá¹ƒ nippariyÄ• yabhÄ• vo jÄ• nitabbo? vedanÄ• sabhÄ•
nippariyÄ• yo athi.

sadhÄ• yabhÄ• sitantiâ€™ tÄ«hi bhikkhave á¹-hÄ• nehi jambudÄ«pikÄ• manussÄ• deve t
manusse adhigaá¹‡hanti. katamehi tÄ«hi? sÅ«rÄ• satimanto idha brahmacariyavÄ• soâ€™
bhÄ• sitaá¹ƒ athi. â€™ idha brahmacariyavÄ• soâ€™ ti idaá¹ƒ pabbajjÄ• brahmacariyavÄ•
maggabrahmacariyavÄ• saá¹ƒ. neyyathanÄ«tathavacanaá¹ƒ idha anÄ• gataá¹ƒ. tampi Ä• h
yaá¹ƒ kiÃ±ci vedayitaá¹ƒ sabbaá¹ƒ taá¹ƒ dukkhantiâ€™ Ä• dikaá¹ƒ nyethavacanaá¹ƒ. â€™

aniccÄ• saá¹…khatÄ• â€™ tiÄ• dikaá¹ƒ yathÄ• rutavasena jÄ• nitabbaá¹ƒ nÄ«tathavacana

`neyyathavacanaÃ±ceva atho sadhÄ• yabhÄ• sitaá¹ƒ

pariyÄ• yabhÄ• sitaÃ±ceva atho sabhÄ• vabhÄ• sitaá¹ƒâ€™,

iti paÃ±cappabhedaá¹ƒâ€™ va sÄ• sane jinabhÄ• sitaá¹ƒ

sallakkhevÄ• na taá¹ƒ sabbaá¹ƒ athaá¹ƒ vadetha paá¹‡á¸• itoâ€™ ti.

na rahassakaá¹ƒ kÄ• tabbanti athapaá¹-icchannavacanaá¹ƒ na kÄ• tabbaá¹ƒ.

garukaá¹ƒ pariá¹‡amatÄ«ti garubhÄ• vena paripÄ• kaá¹ƒ gacchati dadhabhÄ• vena pÄ• ka

ittaratÄ• yÄ• ti appapaÃ±Ã±atÄ• ya.

tithavÄ• senÄ• ti

`uggaho savanaá¹ƒ pucchÄ• kathanaá¹ƒ dhÄ• raá¹‡aá¹ƒ iti,

paÃ±cadhammavaseneva tithavÄ• so pavuccatÄ«â€™ ti.

evaá¹ƒvuttatithavÄ• sena.

snehasaá¹ƒsevÄ• â€™ ti piyapuggalasaá¹ƒsevanavasena. mantisahÄ• yoâ€™ ti mantÄ« v
etassÄ• ti mantisahÄ• yo.

mÄ• á¹ƒ0.0392 hÄ• yi atho te abhikkamatÄ«ti attÄ• nuvÄ• dÄ• dibhaye uppanne vaá¹ƒ etta
katapuÃ±Ã±o katabhÄ«ruttÄ• á¹‡o Ã±Ä• á¹‡asampannosammÄ• payoge á¹-hito na cirassev
abhikkamati abhikkamissati pavattissati.

allÄ• poâ€™ ti paá¹-hamÄ• mantÄ• nÄ• â€™ ti keci vadanti. raá¹-á¹-hakavacanaá¹ƒ Ä• mar

sakkaccakÄ• rinÄ• â€™ ti hitakaraá¹‡a-hitadesana-hitacintanÄ• naá¹ƒ akhaá¹‡á¸• akÄ• rinÄ

khalite dhammena paggahetabboâ€™ ti sammÄ• paá¹-ipattito vÄ• yuttavacanato vÄ• khali
sabhÄ• vena taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ vavÄ• sÄ«lÄ• diguá¹‡esu paggahetabbo.

meá¹‡á¸• akapaÃ±hÄ• gambhÄ«ragaá¹‡á¹-higuyhapaÃ±hÄ• .

abhivaá¸• á¸• hiyÄ• vÄ• yamatÄ«â€™ ti pariyattipaá¹-ipattisÄ• sanÄ• naá¹ƒ abhivaá¸• á¸• h
catupaccayadÄ• nÄ• dinÄ• upÄ• yena vÄ• yÄ• maá¹ƒ karoti.

`bhavati saá¹…ghena samasukho dukkhi dhammÄ• dhipatikoâ€™ pi ca.

saá¹ƒvibhÄ• gÄ« yathÄ• thÄ• maá¹ƒ jinacakkÄ• bhivaá¸• á¸• hako

sammÄ• diá¹-á¹-hipurekkhÄ• ro anaÃ±Ã±asathuko tathÄ• .

surakkho kÄ• yakammÄ• di samaggÄ• bhiratoâ€™ pi ca

akuho na varo cakke buddhÄ• disaraá¹‡aá¹ƒ gato

dasa upÄ• sakaguá¹‡Ä• nÄ• gasenena bhÄ• sitÄ• â€™ ti.

imÄ• tisso gÄ• thÄ• .

`paÃ±camaá¹ƒ lahu sabbatha sattamaá¹ƒ dvicatuthisu,

chaá¹-á¹-haá¹ƒ tu garupÄ• dÄ• naá¹ƒ sesÄ• aniyamÄ• matÄ• â€™ ti.

iminÄ• vuttalakkhaá¹‡ena vuttÄ• .

lokasÄ• dhÄ• raá¹‡oâ€™ ti sattalokena sadiso,

appattamÄ• nasÄ• nanti apapattaarahattaphalÄ• naá¹ƒ.

Ã±Ä• á¹‡aratanÄ• rammaá¹‡enÄ• â€™ ti á¹ƒ0.0393 arahattamagagapadaá¹-á¹-hÄ• nasaba
sabbaÃ±Ã±u sabbadassÄ• vÄ« dasabalasamannÄ• gato catuhi vesarajjehi samananÄ• gat
chaá¸·abhiÃ±Ã±o ca asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡o aá¹-á¹-hÄ• rasabuddhadhammasamannÄ
arahattamagagaÃ±Ä• á¹‡aá¹ƒ dasabalÄ• disabbaguá¹‡adÄ• yakaá¹ƒ sabbaÃ±Ã±utaÃ±Ä• â
sabbaÃ±eyyadhammajÄ• nanasamathanti bhagavato Ã±Ä• á¹‡aratanÄ• rammaá¹‡ena saka

ubbattÄ«yanteâ€™ ti pakatipakatito viparÄ«yanto vinassante vÄ• .

nippabhÄ• jÄ• tÄ• kutithiyÄ• vaá¹ƒ gaá¹‡Ä«varapavaramÄ• sajjÄ• ti kutithiyÄ• micchÄ• d

bhadantaá¹ƒ gaá¹‡ivarapavaraá¹ƒ gaá¹‡ivarehi paraá¹ƒ seá¹-á¹-haá¹ƒ Ä• sajja pavÄ• nippa
bhaveyyunti yojanÄ• .

meá¹‡á¸• akapaÃ±hesu pÅ«jÄ• vaÃ±dhÄ• vaÃ±dhÄ• paÃ±ho aá¹-á¹-hupamÄ• sahito paá¹-

vÄ• hasataá¹ƒ kho mahÄ• rÄ• ja vÄ«hÄ«naá¹ƒ aá¸• á¸• hucÅ«á¸·aÃ±ca vÄ• hÄ• vÄ«hÄ« s
ekaccharakkhaá¹‡e pavattavittassa ettakÄ• vihÄ«ti lakkhaá¹ƒ á¹-hapÄ«yamÄ• nÄ• parikkha
gaccheyyunti etha sÄ• dikadiyaá¸• á¸• havÄ• hasataá¹ƒ thokena uddhaá¹ƒ upaá¸• á¸• hÄ• v
tumboâ€™ ti aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒ vuttaá¹ƒ. aá¸• á¸• hacÅ«á¸·anti vÄ• hassa tassa a
vÄ• havÄ«hÄ«â€™ tipi vattuá¹ƒ vaá¹-á¹-atiyeva.

`kuá¸• ubo pasato eko patho te caturo siyuá¹ƒ

Ä• á¸·hako caturo pathÄ• doá¹‡aá¹ƒ vÄ• caturÄ• á¸·hakaá¹ƒ,

mÄ• á¹‡ikÄ• caturo doá¹‡Ä• khÄ• rÄ«ti catumÄ• á¹‡ikÄ• .

khÄ• riyo vÄ«sa vÄ• hoâ€™ tha siyÄ• tumbo dasammaá¹‡aá¹ƒ

Ä• á¸·ahako nithiyaá¹ƒ tumbo patho tu nÄ• á¸·i nÄ• riyaá¹ƒ,

vÄ• ho tu sakaá¹-o ceko dasa doá¹‡Ä• tu ammaá¹‡aâ€™ nti.

abhidhÄ• nappadipikÄ• yaá¹ƒ vutto sakaá¹-apapamÄ• á¹‡o vÄ• hoâ€™ ti vinayaá¹-Ä«kÄ• y
eko vÄ• hoâ€™ ti vuttaá¹ƒ. vihÄ«naá¹ƒ vÄ• hasataÃ±ca aá¸• á¸• hacÅ«laÃ±ca vÄ• hasatas
aá¸• aá¸• hato thokena Å«naá¹ƒ vÄ• hoti. yathÄ• vuttavÄ• hato adhikÄ• ni vÄ«hisattammaá
ammaá¹‡Ä• ni dve ca tumbÄ• hontÄ«â€™ ti yojanÄ• . vÄ«hÄ«naá¹ƒ sÄ• dhikadiyaá¸• á¸• h

ekaccharakkhaá¹‡e pavattacittassÄ• â€™ ti imassa lakkhanti iminÄ• sambadho. lakkhanati
gahaá¹‡asallakkhaá¹‡athaá¹ƒ sampadÄ• nathe cetaá¹ƒ upayogavacanaá¹ƒâ€™ divÄ• vihÄ
divÄ• vihÄ• rathÄ• ya pÄ• visitiÄ• disu viya. lakkhasaddo ca lakkhaá¹‡avÄ• cako. vuttaÃ±he

`kalaá¹…ko laÃ±chanaá¹ƒ lakkhaá¹ƒ aá¹…koâ€™ bhiÃ±Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ,

ciá¹‡haÃ±cÄ• pi tu sobhÄ• tu paramÄ• susamÄ• â€™ tha cÄ• â€™ ti.

parikkhayaá¹ƒ pariyÄ• dÄ• nanti khÄ«á¹‡abhÄ• vaá¹ƒ gaccheyyuá¹ƒ. iminÄ• dasÄ• dhikad
adhikÄ• niekaccharakkhaá¹‡e pavattacittÄ• nÄ«â€™ ti dasseti.

evaá¹ƒ ekaccharakkhaá¹‡e pavattacittassa ettakavÄ«hito anekabhÄ• vaá¹ƒ dassevÄ• idÄ•
pavattacittassa puggalavisesavasena visesabhÄ• vaá¹ƒ dassetuá¹ƒ tatrÄ«meâ€™ tiÄ• dimÄ

tatha

tatrÄ• ti sattavidhesu sattesu.

ime sattavidhÄ• cittÄ• pavattantÄ«ti imÄ• ni sattavidhÄ• ni cittÄ• ni pavattanti.

abhÄ• vitakÄ• yÄ• â€™ ti paÃ±cupÄ• dÄ• nakkhadhakÄ• yesu aniccÄ• divasena abhÄ• vita

abhÄ• vitasÄ«lÄ• â€™ ti abhÄ• vitalokuttarasÄ«lÄ• .

tÄ«su á¹-hÄ• nesuâ€™ ti sakkÄ• yadiá¹-á¹-hi-vicikicchÄ• -sÄ«labbataparÄ• mÄ• sa samugg
tÄ«su á¹-hÄ• nesu. uparibhumÄ«suâ€™ ti sakadÄ• gÄ• miÄ• dÄ«naá¹ƒ paÃ±cakkhadhasaa

paÃ±casu á¹-hÄ• nesuâ€™ ti heá¹-á¹-hÄ• vuttesu tÄ«su á¹-hÄ• nesu rÄ• gadosatanuá¹-á¹-
paÃ±ca á¹-hÄ• nÄ• ni veditabbÄ• ni.

dasasu á¹-hÄ• nesuâ€™ ti heá¹-á¹-hÄ• paÃ±caá¹-á¹-hÄ• nÄ• ni ceva gahitaggahaá¹‡anaye
sakkÄ• yadiá¹-á¹-hi-vicikicchÄ• -sÄ«labbataparÄ• mÄ• sa-lobha-vyÄ• pÄ• da-saá¹…khÄ• ta
Ã±corambhÄ• gayasaÃ±Ã±ejanasamugghÄ• á¹-itaddhÄ• navasena paÃ±cauddhamhÄ• giya
samugghÄ• á¹-itaá¹-á¹-hÄ• navaseneva. aparÄ• ti paÃ±cÄ• â€™ ti dasa á¹-hÄ• nÄ• ni vipas
paÃ±cupÄ• dÄ• nakkhadhÄ• yevÄ• ti gahetabbaá¹ƒ.

nÄ• rÄ• cassÄ• â€™ ti usuaggapavesita-ayomaya nÄ• rÄ• vassa

daá¸·haá¹ƒ cÄ• pasamÄ• rÅ«á¸·hassÄ• â€™ ti daá¸·hacÄ• padhanumhi Ä• ropitassa.

tathÄ• â€™ ti bhagavato lahukaparivattane. uttarikÄ• raá¹‡aâ€™ nti á¹ƒ0.0395 yamakapÄ•
vuttaá¹ƒ

tampi mahÄ• rÄ• ja pÄ• á¹-ihiranti tamabhagavato
aggikkhadha-udakadhÄ• rÄ• -pavattana-saá¹…khÄ• ta-yamakapÄ• á¹-ihÄ«raá¹ƒ attano par
rÄ• gÄ• dipaccanÄ«kaharaá¹‡ato pÄ• á¹-ihiraá¹ƒ.

Ä• vajjanavikaá¸·amattakenÄ• â€™ ti bhagavatÄ• anuppÄ• ditavasena manodvÄ• rÄ• vajja

sabbaÃ±Ã±upaÃ±ho dutiyo.

chakoá¹-á¹-hÄ• se kate kappeâ€™ ti catusaá¹-á¹-hiantarakappapamÄ• á¹‡e vivaá¹-á¹-aá¹-á
chakoá¹-á¹-hÄ• se kate.

atikkante paá¹-hamakoá¹-á¹-hÄ• se kiÃ±ci sÄ• dhikadasantarakappapamÄ• á¹‡e vicaá¹-á¹-a
paá¹-hamakoá¹-aá¹-hÄ• se atikkante devadatto saá¹…ghaá¹ƒ bhididevadattapabbajjÄ• paÃ

yamaniyameâ€™ ti

`yaá¹ƒ dehasÄ• dhanÄ• pekkhaá¹ƒ niccaá¹ƒ kammamayaá¹ƒ yamo,

Ä• gantaá¹ƒ sÄ• dhanaá¹ƒ kammaá¹ƒ aniccaá¹ƒ niyamo bhave.

ahiá¹ƒsÄ• saccamÄ• dheyyaá¹ƒ brahmacÄ• ra pariggaho,

niccaá¹ƒ sarÄ«rasoceyyaá¹ƒ yamo nÄ• mÄ• ti vuccare.

santosa-mona-sajjhÄ• yÄ• kicchÄ• kahÄ• ro ca bhÄ• vanÄ• ,

sayampÄ• ka-vane vÄ• sÄ• -niyamÄ• -niccasÄ• dhyatÄ• â€™.

evaá¹ƒ vutte yamakamme ca niyamakamme ca.

yaá¹ƒ tathÄ• gato ... pe ... evamadhippÄ• yo athi yaá¹ƒ yena guá¹‡ena hetu bhutena ... pe .
hoti taá¹ƒ buddhÄ• naá¹ƒ guá¹‡aá¹ƒ abhutaá¹ƒ athiti yojanÄ• .

parakkamo dakkhÄ• pitoâ€™ ti pÄ• ramÄ«pÅ«raá¹‡e parakkamo vÄ• yÄ• mo dakkhÄ• pito

hiyyo obhÄ• sitÄ• â€™ ti jinÄ• naá¹ƒ pÄ• ramÄ« ca nayÄ• bhiyyo atisayena obhÄ• sitÄ• .

bhidi tithiyÄ• naá¹ƒ vÄ• dagaá¹‡á¹-hinti vaá¹ƒ tithiyÄ• naá¹ƒ micchÄ• vÄ• dagaá¹‡á¹-hiá¹ƒ p

bhinnÄ• á¹ƒ0.0396 parappavÄ• dakumbhÄ• â€™ ti parappavÄ• dÄ• tayÄ• bhinnÄ• .

gambhÄ«ro uttÄ• nikatoâ€™ ti ativiya gambhÄ«ro paÃ±ho tayÄ• uttÄ• tÄ«kato.

sammÄ• laddhaá¹ƒ jinaputtÄ• naá¹ƒ nibbÄ• hananti paramicchÄ• vÄ• daharaá¹‡e upÄ• yas
jinaputtÄ• naá¹ƒ jinaputtehi suá¹-á¹-hu laddhaá¹ƒ.

evametanti sabbaá¹ƒ heá¹-á¹-hÄ• vuttavacanaá¹ƒ tayÄ• vuttaá¹ƒ yathÄ• hoti taá¹ƒ,

sabbaá¹ƒ vacanaá¹ƒ evaá¹ƒ sabhÄ• vato hotÄ«ti ajjhÄ• hÄ• rayojanÄ• .

gaá¹‡Ä«varapavarÄ• â€™ ti Ä• lapanametaá¹ƒ gaá¹‡Ä«naá¹ƒ gaá¹‡aparisÄ• naá¹ƒ varapar

atiseá¹-á¹-ha yathÄ• tayÄ• vuttaá¹ƒ mayaá¹ƒ tathÄ• sampaá¹-icachÄ• mÄ• â€™ ti.

pathavikampanahetupaÃ±ho catutho.

nathaÃ±Ã±aá¹ƒ cethÄ• ti etesu saccesu vijjamÄ• naá¹ƒ saccato aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ p

sÄ«harathenÄ• â€™ ti seá¹-á¹-harathena maÃ±carathena. sÄ«hasaddo vÄ• usabhasaddo
seá¹-á¹-havÄ• cako hotÄ«ti.

sivirÄ• jadibbacakkhupaÃ±ho paÃ±camo.

kalalaá¹ƒ osaratÄ«ti idaá¹ƒ mÄ• tuyÄ• piá¹-á¹-hikaá¹‡á¹-akanÄ• bhÄ«naá¹ƒ majjhaá¹-á¹-hÄ
gabbhapatiá¹-á¹-hÄ• nÄ• rahaá¹-á¹-hÄ• ne sannicitaá¹ƒ paá¹-ikalalasadisaá¹ƒ madarattaloh
na kalalarÅ«paá¹ƒ.

mukhapÄ• nenapi dvayasantipÄ• to bhavatÄ«ti mukhapÄ• nenapi saha mÄ• tÄ• ca utunÄ«
dvayasannipÄ• to bhavati.

purimena tatha kÄ• raá¹‡aá¹ƒ vakkhÄ• mÄ«ti purimena sÄ• mavathunÄ• tesaá¹ƒ dvinnaá¹ƒ
sannipÄ• tÄ• naá¹ƒ antogadhabhÄ• ve kÄ• raá¹‡aá¹ƒ yÅ«ttivacanaá¹ƒ kathessÄ• mi.

te sabbeâ€™ ti ye keci sattÄ• mÄ• tugabbhaá¹ƒ okkantÄ• te sabbe sattÄ• ye vanarukkhÄ

yo koci gadhabboâ€™ ti yo kovi attano kammena tatha tatha upagannabbasatto.

gababhÄ• vakkantipaÃ±ho chaá¹-á¹-ho.

saddhammoâ€™ ti á¹ƒ0.0397 paá¹-isambhidÄ• ppattakhÄ«á¹‡Ä• savasantakÄ• dhigamasa
suddhanaya-paá¹-ivattanavasena paá¹-ivedhasaddhammo vÄ• .

taá¹ƒ khayaá¹ƒ paridÄ«payantoâ€™ ti tena vacanena
pubbapaÃ±cavassasatappa-mÄ• á¹‡aá¹-á¹-hÄ• nÄ• raha-saddhammakkhayaá¹ƒ paridÄ«pa

sesakaá¹ƒ paricchidÄ«ti sesakaá¹ƒ pacchimapaÃ±cavassasataá¹ƒ saddhammatiá¹-á¹-hanal
taá¹ƒ dÄ«panÄ• kÄ• raá¹ƒ paricchadanÄ• kÄ• raÃ±ca dassento vassasataá¹ƒ sahassantiÄ•

naá¹-á¹-hÄ• yikoâ€™ ti naá¹-á¹-hadhano.

vassasatappamÄ• á¹‡apaÃ±ho sattamo.

tatra ye te satte kammaá¹ƒ vibÄ• dhati te ime sattÄ• kÄ• raá¹‡aá¹ƒ paá¹-ibÄ• hanti, tesaá¹ƒ
micchÄ• â€™ ti pothakesu likhitaá¹ƒ taá¹ƒ dujjÄ• naá¹ƒ. tasmÄ• ye satte kammaá¹ƒ vibÄ• d
kammavipÄ• kajÄ• , dukkha vedanÄ• vedayantÄ«ti ye pana sattÄ• kÄ• raá¹‡aá¹ƒ paá¹-ibÄ
vacanaá¹ƒ micchÄ• â€™ ti pÄ• á¹-hena bhavitabbaá¹ƒ. evaÃ±hi sati pubbÄ• paraá¹ƒ samet

tatra ye te navavidhÄ• â€™ ti tatra dasavidhesu kuppavÄ• tesu ye te navavidhÄ• kuppavÄ•

na te atÄ«te uppajjantiti te vÄ• tÄ• atÄ«te bhave kammabalena na uppajjanti. sesa padadva

tehi tehi kopehÄ«â€™ ti tehi tehi sÄ«tÄ• dikopappakÄ• rehi.

sakaá¹ƒ sakaá¹ƒ vedananti attano attano phalabhÅ«taá¹ƒ vedanaá¹ƒ.

visamaparihÄ• rajÄ• â€™ ti catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ visadisaharaá¹‡ato jÄ• tÄ• ved

opakkamikenÄ• â€™ ti daá¹‡á¸• appahÄ• radivasena parÅ«pakkamena.

kammavipÄ• kajÄ• â€™ ti kammavipÄ• kabhutapaÃ±cakkhadhato jÄ• tÄ• .

bahutaraá¹ƒ avasesanti kammavipÄ• kajavedanÄ• to avasesaá¹ƒ vedayitaá¹ƒ bahutaraá¹ƒ.

na sambhavatÄ«ti na sampajjati.

bÄ«jaduá¹-á¹-hatÄ• â€™ ti khettato aÃ±Ã±akÄ• raá¹‡aduá¹-á¹-hatÄ• .

kammavipakato vÄ• â€™ ti etha

`vemÄ• tubhÄ• tikaá¹ƒ á¹ƒ0.0398 pubbe dhanahetu haniá¹ƒ ahaá¹ƒ

tena kammavipÄ• kena devadatto silaá¹ƒ khipi.

aá¹…guá¹-á¹-haá¹ƒ piá¹ƒsayÄ« pÄ• de mama pÄ• sÄ• á¹‡asakkharÄ• â€™ ti.

ayaá¹ƒ gÄ• thÄ• vattabbÄ• tatha dhanahetuâ€™ ti dÄ• sidÄ• sasaá¹…khÄ• ta-jaá¹…gama
thÄ• varajaá¹…gama-saá¹ƒhÄ• rima-aá¹…gasama-anugÄ• midhanavasena paÃ±cavidhaá¹

kiriyato vÄ• â€™ ti devadattassa upakkamakiriyato vÄ• .

bhojanaá¹ƒ visamaá¹ƒ pariá¹‡amatÄ«ti kucchigatabhojanaá¹ƒ visamaá¹ƒ paripakkabhÄ• vaá

tÄ• ya ca pana vedanÄ• yÄ• â€™ ti idaá¹ƒ kattathe karaá¹‡avacanaá¹ƒ.

nikÄ• yavaraÃ±chakeâ€™ ti etha laÃ±chanti saÃ±cÄ• nanti etena etha vÄ• puÃ±Ã±apÄ• pA
laÃ±chakoâ€™ ti nikÄ• yavaro ca so laÃ±chako cÄ• ti viggaho.

sabbÄ• kusalajjhÄ• panapaÃ±ho aá¹-á¹-hamo.

imasmiá¹ƒ paÃ±he therassa ekaá¹ƒsikaá¹ƒ byÄ• karaá¹‡aá¹ƒ na hoti. tasmÄ• vicÄ• revÄ•
gahetabbaá¹ƒ. tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• kÄ• ro. maggavajjhÄ• hi kilesÄ• anupÄ• dinnaka
anÄ• gatÄ• na paccuppannÄ• . upÄ• dinnakanirodhakathÄ• ca anÄ• gatabhavaá¹ƒ sadhÄ
vedanÄ• imasmiá¹ƒ paccuppannabhaveyeva hoti. aparÄ• paravedaniyakammaÃ±ca buddh
nivÄ• retuá¹ƒ. tasmÄ• therassa kammavipÄ• kato vÄ• esÄ• vedanÄ• nibbattÄ• â€™ ti vÄ
gahetabbaá¹ƒ. yadi evaá¹ƒ kasmÄ• thero anekavihitaá¹ƒ kathesÄ«? ti. rÄ• jÄ• milido Ã±Ä•
vicitrapaá¹-ibhÄ• naá¹ƒ sotukÄ• mo hoti. tassa ajjhÄ• sayavasena anekavihitaá¹ƒ kathesÄ«
aÃ±Ã±esu Ä«disesu á¹-hÄ• nesu yuttiyeva gavesitabbÄ• , na ekacintinÄ• bhavitabbanti.

katassa paticayoâ€™ ti catusu saccesu katasoá¸·asakiccassa paticayo puna vaá¸• á¸• hana

nibbÄ• hitabboâ€™ ti nibbeá¹-hetabbo kathetabbo. paá¹-isallÄ• nanti á¹ƒ0.0399
kÄ• yikacetasikapaá¹-isallÄ• nakiriyÄ• . athato pana paá¹-isallÄ• naá¹-á¹-hÄ• ne lahitabbÄ•
samÄ• dhisatisampajaÃ±Ã±Ä• dayo kusalÄ• dhammÄ• paá¹-isallÄ• naá¹ƒ nÄ• ma.

rakkhatÄ«ti samparÄ• yikaapÄ• yÄ• didukkhato rakkhati.

paá¹-isallÄ• napaÃ±ho navamo.

taá¹ƒ iddhibalanti tena iddhibalena labhitabbakappakappÄ• vassaá¹-á¹-hÄ• naá¹ƒ.

antamaso accharÄ• saá¹…ghÄ• tamattampÄ«ti sabbantimena paricchedena accharÄ• saá¹
paÃ±cakkhadhasaá¹…khÄ• tabhavassa pavattanaá¹ƒ na vaá¹‡á¹‡emi, appavattananibbÄ• n
adhippÄ• yo.

iddhibalakittanapaÃ±ho dasamo.

dasapaÃ±hapaá¹-imaá¹‡á¸• itaá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• samattÄ• .

abhiÃ±Ã±Ä• yÄ• haá¹ƒ bhikkhave dhammaá¹ƒ desemÄ«ti paÃ±cakkhadhÄ• , dvÄ• dasÄ• y
cattÄ• ri saccÄ• ni, bÄ• vÄ«satidriyÄ• ni, nava hetu, cattÄ• ro Ä• hÄ• rÄ• , sattavassÄ• , sat
saÃ±Ã±Ä• , satta cetanÄ• , satta cittÄ• nÄ«tiÄ• dinÄ• abhivisesena sabbaÃ±Ã±utaÃ±Ä• á¹
desemi.

aÃ±Ã±aá¹ƒ uttariá¹ƒ ... pe ... satanti khuddÄ• nukhuddakato aÃ±Ã±aá¹ƒ uttariá¹ƒ catupÄ• rÄ
saá¹…ghÄ• disesa - tiá¹ƒsanissaggiya - dvÄ• navuti - pÄ• cittiya - catupÄ• á¹-idesanÄ«ya -
-sikkhÄ• pada - saá¹…khÄ• tadiyaá¸• á¸• ha - sikkhÄ• padasataá¹ƒ.

tehipi na ekajjhakatÄ• â€™ ti attano cittaniá¹-á¹-hÄ• ekantabhÄ• vena na katÄ• .

dhammasaá¹‡á¹-hitapariyÄ• yenÄ• ti yaÃ±ca taá¹ƒ Ä• pattiá¹ƒ Ä• panno taÃ±ca yathÄ• dha
vuttadhammasaá¹‡á¹-hitipariyÄ• yena.

khuddÄ• nukhuddakasamÅ«hananapaÃ±ho paá¹-hamo.

aniccampana rÅ«panti vibhajjabyÄ• karaá¹‡iyo paÃ±hoâ€™ ti aniccaá¹ƒ nÄ• marÅ«paá¹ƒ, k
puá¹-á¹-ho aniccaá¹ƒ nÄ• marÅ«pampi aniccÄ• vedanÄ• pÄ«â€™ tiÄ• dinÄ• nayena vibh
vibhajjabyÄ• karaá¹‡Ä«yo nÄ• mÄ• â€™ ti atho. kinnu á¹ƒ0.0400 kho cakkhunÄ• sabbaá¹ƒ
sabbaá¹ƒ cakkhunÄ• kiá¹ƒ vijÄ• nÄ• tÄ«ti imasmiá¹ƒ paÃ±he kenÄ• pi puá¹-á¹-hoâ€™ kata
samantacakkhunÄ• udÄ• hu maá¹ƒsacakkhunÄ• â€™ ti vutteâ€™ Ä• mÄ• â€™ ti vattabbo
paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo paÃ±ho nÄ• mÄ• ti yojanÄ• .

mÄ• luá¹…kyaputtapaÃ±ho dutiyo.

samuhato bhayahetu arahatoâ€™ ti bhayahetu arahato arahantena samÅ«hato.

unnatÄ• vanatÄ• â€™ ti sukhe unnatiá¹-hÄ• navasena unnatÄ• dukkhe maá¹…kuvasena o

kuá¹-ipuriseâ€™ ti pÄ• kaá¹-apurise.

Ä• haccapadanti bhagavato sabbaÃ±Ã±utaÃ±Ä• á¹‡ena visesevÄ• vuttavacanaá¹ƒ.

sabbatasapaÃ±ho tatiyo.

tena tesaá¹ƒ pavattenÄ• â€™ ti tesaá¹ƒ parittÄ• naá¹ƒ tejavantÄ• naá¹ƒ tena pavattena.

visaá¹ƒ cikkhassantoâ€™ ti visaá¹ƒ vinÄ• sayamÄ• no.

uddhamadho Ä• cayamÄ• noâ€™ ti sarÄ«rassa uddhaá¹ƒ sukhaá¹ƒ vaá¸• á¸• hayamÄ• no.

corÄ• naá¹ƒ ukkhittalaguá¸·antÄ« pothakesu likhitaá¹ƒ vericorÄ• naá¹ƒ ukkhattalaguá¸·amp
bhavitabbaá¹ƒ. vericorehi ukkhittamuggaraá¹ƒ na sambhavatÄ«ti atho.

Ä• hÄ• rathaá¹ƒ vÄ• eratÄ«â€™ ti Ä• hÄ• rakiccaá¹ƒ sampÄ• deti.

sÅ«cikÄ• yÄ• â€™ ti uddha-vamanÄ• bÄ• dhena.

dÅ«rupacÄ• renÄ• â€™ ti duá¹-á¹-hapayuttena kÄ• raá¹‡ena.

sattÄ• naá¹ƒ rakkhanaá¹ƒ mahÄ• rÄ• jÄ• parittanti mahÄ• rÄ• ja, parittaá¹ƒ nÄ• ma sattÄ•
sattÄ• naá¹ƒ anurakkhanaá¹ƒ hotÄ«ti yojanÄ• .

attanÄ• katena Ä• rakkhaá¹ƒ janÄ• tÄ«â€™ ti kammÄ• caraá¹‡Ä• dito pÄ• papuggalo attar
rakkhanabhÄ• vaá¹ƒ jahati vinÄ• seti.

pararittÄ• nurakkhanapaÃ±ho catutho.

buddhabalato á¹ƒ0.0401 ca mÄ• rabalaá¹ƒ balavataraá¹ƒ na hotÄ«â€™ ti yojanÄ• .

paÃ±casÄ• lagÄ• paÃ±ho paÃ±camo.

tatra athantaraá¹ƒ athiâ€™ ti tatha tesu dvÄ«su vacanesu. athabhedo athaviseso athi. â€™

antaraá¹ƒ majjhavathaÃ±ca khaá¹‡okÄ• soâ€™ pi hetusuvyavadhÄ• ne vinÄ• cetha bhede

abhidhÄ• nasathe vuttaá¹ƒ.

saÃ±Ã±Ä• vimokkhoti saÃ±Ã±Ä• ya bhÄ• vena Ä• pattibhÄ• vato vimokkho saÃ±Ã±avimokk

no saÃ±Ã±Ä• vimokkhoti saÃ±Ã±Ä• yÄ• bhÄ• vena Ä• pattibhÄ• vato no vimokkho, nasaÃ±
atho.

pÄ• pÄ• jÄ• napaÃ±ho chaá¹-á¹-ho.

etasmiÃ±ca mahÄ• rÄ• ja paÃ±heâ€™ ti etasmiá¹ƒ tayÄ• pucchitapaÃ±he.

eko atho sÄ• vasesoâ€™ tiâ€™ tathÄ• gatassa kho Ä• nadaevaá¹ƒ hotÄ«â€™ tiÄ• divacan
narÄ• misapariharaá¹‡asaá¹…khÄ• taathena avasesena sÄ• vaseso.

gaá¹‡apariharaá¹‡apaÃ±ho sattamo.

katena Ä• dÄ• nena vÄ• ti katena dosena vÄ• .

abhejjaparisapaÃ±ho aá¹-á¹-hamo.

aá¹-á¹-hapaÃ±havanto dutiyavaggo.

seá¹-á¹-ho yamoâ€™ ti

`yaá¹ƒ dehasÄ• dhanÄ• pekkhaá¹ƒ niccakammamayaá¹ƒ yamo

Ä• gantukasÄ• dhanaá¹ƒ kammamaniccaá¹ƒniyamobhaveâ€™.

ahiá¹ƒsÄ• saccamÄ• dheyyaá¹ƒ brahmacÄ• ri apariggaho

niccaá¹ƒ sarÄ«re sÄ• dhyattÄ• yamo nÄ• mÄ• ti vuccareâ€™ ti.

evaá¹ƒ vutto seá¹-á¹-ho yamo.

aggo niyamoâ€™ ti

santosa mona-sajjhÄ• yÄ• kicchÄ• paro ca bhÄ• vanÄ• ,

sayampÄ• kavanavÄ• sÄ• niyamÄ• ni ca sÄ• dhayatoâ€™ ti.

evaá¹ƒ vutto aggo niyamo.

tatha ahiá¹ƒsÄ• â€™ ti iminÄ• karuá¹‡Ä• vuttÄ• . saccanti vacÄ«saccaÃ±Ä• á¹‡asaccapar
Ä• dheyyavacanatÄ• brahmacÄ• rÄ«ti methunavirati. apariggahoti mama idanti pariggahita
santosamonasajjhÄ• yÄ• â€™ ti dvÄ• dasavidhasantosÄ• pÄ• pappavÄ• hÄ• na buddhava
iminÄ• dhÅ«taá¹…gapariharaá¹‡aá¹ƒ bhÄ• vanÄ• â€™ ti parikamma bhÄ• vanÄ• dayo tiss
vÄ• sÄ• â€™ ti etha imasmiá¹ƒ sayampÄ• kevane buddhasÄ• sane sayampÄ• kavirati gahe

cÄ• roâ€™ ti sekhiya vaggÄ• nurÅ«penagÄ• mavihÄ• resu cÄ• ro.

vihÄ• roâ€™ ti samaá¹‡asÄ• rupperiyÄ• pathavihÄ• ro ceva dibbabrahmaariyavasena tividh

sayaá¹ƒmoâ€™ ti idriyasaá¹ƒyamo.

saá¹ƒvaroâ€™ ti pÄ• timokkhasaá¹ƒvaro.

khantÄ«â€™ ti adhivÄ• sanakhanti Ã±Ä• á¹‡akhanti.

sikkhÄ• padÄ• naá¹ƒ uddesoâ€™ ti sikkhÄ• padÄ• naá¹ƒ pÄ• á¸·i.

uggahaparipucchÄ• â€™ ti sikkhÄ• padÄ• naá¹ƒ aá¹-á¹-hakathÄ• uggahaá¹‡aá¹ƒ

kÄ• sÄ• vadhÄ• raá¹‡aá¹ƒ bhaá¹‡á¸• ubhÄ• voâ€™ ti iminÄ• dviliá¹…gasarÅ«paá¹ƒ dasse

bhaá¹‡á¸• ubhÄ• vo dvaá¹…gulakesovÄ• navamuá¹‡á¸• o vÄ• â€™ ti adhippÄ• yo bhavati

``yamo ca niyamo ceva cÄ• ro cavihÄ• ro tathÄ• ,

saá¹ƒyamo saá¹ƒvaro ceva khantÄ« ca soraccampi ca.

ekantacariyÄ• ceva ekattÄ• bhiratÄ• â€™ pi ca,

paá¹-isallÄ• nasevanaá¹ƒ hiriotappameva ca.

appamÄ• do ca vÄ«riyaá¹ƒ uddesaparipucchÄ• tathÄ• ,

sÄ«lÄ• dyabhirati ceva nirÄ• layasabhÄ• vato.

sikkhÄ• padÄ• bhipÅ«raá¹‡amiti vÄ«sappabhedena,

samaá¹‡akaraá¹‡Ä• dhammÄ• nÄ• gasenena desitÄ• .

kÄ• sÄ• vadhÄ• raá¹‡aÃ±ceva bhaá¹‡á¸• ubhÄ• vo tathÄ• iti,

duve samaá¹‡aliá¹…gÄ• â€™ ca nÄ• gasenenadesitÄ• â€™ ti.

sÄ• maÃ±Ã±aá¹ƒ á¹ƒ0.0403 upagatoâ€™ ti vÄ«satidhammadviliá¹…gehi sadisabhÄ• vaá¹…

so sÄ• maÃ±Ã±anti so samaá¹‡abhÄ• vo. aggaparisanti bhikkhuparisasaá¹…khÄ• taá¹ƒ ag

so me Ä• gamoâ€™ ti vÄ«satidhammadviliá¹…gÄ• naá¹ƒ mayhaá¹ƒ sattÄ• ne so Ä• gamo

puthujjanapaÃ±ho paá¹-hamo.

ye te bhabbÄ• â€™ ti ye te sattÄ• bhavyÄ• yuttÄ•

mukhalohitapaggharaá¹‡apaÃ±ho dutiyo.

tappaá¹-ibhÄ• ganti tena vathaguyhena sadisaá¹ƒ.

anusÄ• saniyaá¹ƒ anuvÄ• setÄ«ti uparibhÄ• ge passÄ• vamagge vathikammaá¹ƒvuttaá¹ƒ Ä

`vamanaá¹ƒ recanaá¹ƒ nasyaá¹ƒ nirÅ«ha anuvÄ• sanaá¹ƒ

Ã±eyyaá¹ƒ paÃ±cavidhaá¹ƒ kammaá¹ƒ vidhÄ• naá¹ƒ tassa vuccateâ€™ ti.

nirÅ«haanuvÄ• sanavasena hi duvidhaá¹ƒ vathikammaá¹ƒ.

tatha nirÅ«havathikammaá¹ƒ adhobhÄ• ge vaccamagge kÄ• tabbaá¹ƒ. anuvÄ• sanavathika
passÄ• vamagge kÄ• tabbaá¹ƒ. vathikammaá¹ƒ uttaravathikammampi idaá¹ƒ nÄ• madvaya
á¹-Ä«kÄ• :

``sambÄ• dhasseva sÄ• mantÄ• tatha kammaá¹ƒ duvaá¹…gulaá¹ƒ,

vÄ• ritaá¹ƒ vathikammampi sambÄ• dheyeva satthunÄ• â€™â€™.

vathikammanti telabhesajjÄ• naá¹ƒ vijjhanavasenakattabbaá¹ƒ vathikammanti vinayaá¹-Ä«k

guyhappakÄ• sanapaÃ±ho tatiyo.

asÄ• rambhenÄ• ti niddosena.

catusaccÄ• hisamayoâ€™ ti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ã±Ä• á¹‡ena abhisamayo.

purisattananti purisattaá¹ƒ, soyeva vÄ• pÄ• á¹-ho.

aÃ±Ã±aá¹ƒ kayiramÄ• naá¹ƒ aÃ±Ã±ena sambhavatÄ«ti aÃ±Ã±aá¹ƒ lokuttaraphalaá¹ƒ Ä• ra
kayiramÄ• naá¹ƒ aÃ±Ã±ena lokiyaphalena sambhavati, lokiyaphalaá¹ƒ detÄ«ti adhippÄ• yo.
á¹ƒ0.0404 sabhÄ• vena vacanena.

yo akkosantoâ€™ ti yo paraá¹ƒ akkosanto.

kiriyÄ• yeva katÄ• â€™ ti dosavantassa puggalassa kiriyÄ• yayeva karaá¹‡enayeva mogha

savaá¹‡ena ... pe ... jigucchatÄ«ti bhagavato bhagavantassa savaá¹‡ena sÄ• sanasavaá¹‡e

ottappatÄ«â€™ ti jigucchati.

bhiyyodassanenÄ• ti bhagavato dassanena ottappati jigucchati.

moghapurisavacanapaÃ±ho catutho.

``acetanaá¹ƒ brÄ• hmaá¹‡a assuá¹‡antaá¹ƒ

jÄ• naá¹ƒ ajÄ• nantamimaá¹ƒ palÄ• saá¹ƒ,

Ä• raddhavÄ«riyo dhuvamappamatto

sukhaseyyaá¹ƒ pucchasi kissahetuâ€™â€™ ti.

idaá¹ƒ catukkanipÄ• tÃ±Ä• gataá¹ƒ palÄ• sajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ.

iti phadana rukkheâ€™ pi tÄ• vadeâ€™ ti milide Ä• gataá¹ƒ. jÄ• take pana

``iti phadanarukkhepi devatÄ• ajjhabhÄ• sata,

mayhampi vacanaá¹ƒ athi bhÄ• radvÄ• ja suá¹‡ohi meâ€™â€™ ti.

Ä• gataá¹ƒ idaÃ±ca terasanipÄ• te Ä• gataá¹ƒ phadanajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ.

rukkhÄ• cetanapaÃ±ho paÃ±camo.

navannaá¹ƒ mahÄ• rÄ• ja anupubbavihÄ• rasamÄ• pattÄ«nanti
aá¹-á¹-harÅ«pÄ• vacarasamÄ• pattiekanirodhasamÄ• pattivasena navannaá¹ƒ anupubbavih
nibbÄ• nasuttakathÄ• yampana phalasamÄ• pattisamattÄ• ya parinibbÄ• nasamattÄ• ya tes
anussaraá¹‡e samattÄ• yÄ• ti tÄ«hi kÄ• raá¹‡ehidve piá¹‡á¸• apÄ• tÄ• samaphalÄ• vuttÄ•

dvipiá¹‡á¸• apÄ• tasamaphalapaÃ±ho chaá¹-á¹-ho.

pÅ«jetha naá¹ƒ pÅ«janÄ«yassa dhÄ• tuá¹ƒ evaá¹ƒ kira bho saggamito gamissathÄ• ti idaá¹
vuttaá¹ƒ.

buddhapÅ«jÄ• paÃ±ho sattamo.

animittakatasadisÄ• â€™ ti á¹ƒ0.0405 asallakkhanakatasadisÄ• .

apÄ• sanapapaá¹-ikapaÃ±ho aá¹-á¹-hamo.

khÄ«á¹‡Ä• savapaÃ±ho navamo.

ubbilÄ• vitapaÃ±ho dasamo.

mÄ• makoâ€™ ti mama santako mama sÄ• vako.

kÄ• raá¹‡Ä• â€™ ti pÄ«á¸·anÄ• .

sannativikopananti nÄ• marÅ«pasantativinÄ• sanaá¹ƒdhammo hi mahÄ• rÄ• jaahiá¹ƒsÄ• la
sabhÄ• vavacanadhammo ahiá¹ƒsÄ• vacanalakkhaá¹‡o. uddhataá¹ƒ mahÄ• rÄ• ja cittaá¹ƒ
uddhataá¹ƒ cittaá¹ƒ passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gehi niggahetabbaá¹ƒpag
paggahadaá¹‡á¸• asadisehi dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gehi paggahetabbaá

lÄ«nuddhaccesuicchitabbÄ• : ``satiá¹ƒ khavÄ• haá¹ƒ bhikkhavesabbathikaá¹ƒ vadÄ• mÄ«â€

sayaá¹…katenasoghÄ• tÄ«yatÄ«ti so coro attanÄ• katena duccaritakammenakattubhutena

api ca dhammÄ• nusathi anusÄ• sÄ«yatÄ«ti ekaá¹ƒsena bhagavato anusiá¹-á¹-hi paá¹‡á¸• i
anusÄ• sayati dhammena anuvadÄ• peti. â€™ niggahe niggahÄ• rahantivacanato vadato b
adhippÄ• yoâ€™ niggahe niggahÄ• rahantiâ€™ idaÃ±ca dhammena nigahanaá¹ƒ sadhÄ• y
sadhÄ• ya vuttanti idaá¹ƒ therena vattabbaá¹ƒ kasmÄ• navuttanti ce raÃ±Ã±o ruciyÄ• anan
yathÄ• rÄ• jÄ• kaá¹…khaá¹ƒ vinayivÄ• dhammasabhÄ• vaá¹ƒ jÄ• nÄ• ti tathÄ• paÃ±haá¹
saá¹…khepavithÄ• radesitanayena tathÄ• tathÄ• hi paÃ±haá¹ƒ pakÄ• seti. esa yathÄ• yat
saddhammatejavihatavilayanakhaá¹‡ena milidarÄ• jahadaye vimati payÄ• tÄ«ti.

niggahapaÃ±ho ekÄ• dasamo.

paá¹‡Ä• mesÄ«ti pabbÄ• jesi.

appativattitoâ€™ ti appahÄ«á¹‡o.

nicchuhatÄ«ti nÄ«harati.

thalaá¹ƒ á¹ƒ0.0406 ussÄ• detÄ«â€™ ti thalaá¹-á¹-hÄ• ne rÄ• siá¹ƒ karoti.

parilÄ«yatÄ«â€™ ti paá¹-ilÄ«yituá¹ƒ arahati

paá¹‡Ä• mÄ«yatÄ«â€™ ti paá¹‡ametuá¹ƒ vÄ• pabbÄ• jetuá¹ƒ vÄ• arahati.

paá¹‡Ä• manapaÃ±ho dvÄ• dasamo.

dvÄ• dasapaÃ±havantatatiyavaggavaá¹‡á¹‡anÄ• samattÄ• .

kammÄ• dhiggahitassÄ• ti abhibhavanÄ«yamÄ• nassa.

moggallÄ• na nibbÄ• napaÃ±ho paá¹-hamo.

atharasoâ€™ ti phalaá¹ƒ kathitaá¹ƒ.

dhammarasoâ€™ ti hetu.

vimuttirasoâ€™ ti nibbÄ• naá¹ƒ.

aÃ±Ã±aá¹ƒ Ä• rÄ• dhetÄ«ti samattakÄ• rÄ« paripuá¹‡á¹‡akÄ• rÄ« aÃ±Ã±aá¹ƒ arahattaphal
santÄ• ne nipphÄ• deti.

savarapuraá¹ƒ anugataâ€™ nti manussajÄ• napadapuraá¹ƒ anuppattaá¹ƒ.

pÄ• timokkhapihitapaÃ±ho dutiyo.

ucchijjatÄ«â€™ ti yaá¹ƒ yena kÄ• raá¹‡ena bhikkhubhÄ• vo ucchijjati.

ubhato pakkheâ€™ ti mÄ• tupitupakkhasaá¹…khÄ• te ubhatopakkhe.

manussantarenÄ• â€™ ti manussasÄ• nattena. channaÃ±hi nÄ• nattaá¹ƒ ativiya nÄ• nattaá
vedasathe-

``vÄ• jÄ« vÄ• maraá¹‡alohÄ• naá¹ƒ kaá¹-á¹-hapÄ• sÄ• á¹‡avÄ• sasaá¹ƒ,

nÄ• rÄ«purisagoyÄ• naá¹ƒ antaraá¹ƒ bahutantarantiâ€™â€™.

musÄ• vÄ• datarapaÃ±ho tatiyo.

nimesantarampati cakkhunimmisanakkhaá¹‡ampi.

vÄ• á¹‡ijo hathinÄ• go ca sÄ• kaá¹-iko niyÄ• mako

hisakko uttarasetu bhikkhu ceva bodhisatto,

uttarasetu paá¹-ipannako puggalo.

ete anÄ• gataá¹ƒ aá¹-á¹-ha janÄ• vilokiyÄ• .

vikkayÄ• nÄ• gatamaggo tithaá¹ƒ tÄ«ramÄ• yuthiraá¹ƒ

anÄ• gataá¹ƒ kulampi ca aá¹-á¹-haá¹-á¹-hÄ• nÄ• vilokiyÄ• â€™ ti.

kulavilokanapaÃ±ho catutho.

yathÄ• dhammo á¹ƒ0.0407 kÄ• retabbotiÄ• pattidhammo vinaye tiá¹-á¹-hati. yathÄ• tiá¹-á¹-
saá¹…ghena kÄ• retabbo, tathÄ• bodhetabbo.

attanipÄ• tanapaÃ±ho paÃ±camo.

nete mahÄ• rÄ• ja guá¹‡Ä• puggalassÄ• ti puggalassa ete guá¹‡Ä• ekÄ• dasÄ• disaá¹…k
eva ete guá¹‡Ä• . mettÄ• vihÄ• ri puggalassa saá¹ƒvijjantÄ«ti adhippÄ• yo.

yassÄ• ti yassa guá¹‡assa hetu.

antaradhÄ• namÅ«lanniti pakatisarÄ«rassa antaradhÄ• na-dibbabhesajjarukkhamÅ«laá¹ƒ.

antaradhÄ• nassÄ• â€™ ti antaradhÄ• nakaraá¹‡assa.

yanti yena guá¹‡ena.

mettaá¹ƒ samÄ• pantoâ€™ ti appaá¹‡Ä• ppattaá¹ƒ mettaá¹ƒ samÄ• panno.

mettÄ• bhÄ• vanÄ• hitÄ• nampi ahitÄ• nampÄ«ti hitarahitÄ• nampi sattesu pharaá¹‡akame
sabbakusalaguá¹‡Ä• vahÄ• sabbaniravajjaguá¹‡Ä• nisaá¹ƒsÄ• â€™ va hoti.

sabbesanti sabbesu viÃ±Ã±Ä• á¹‡abaddhesu sattesu mahÄ• nisaá¹ƒsÄ• mettÄ• bhÄ• vanÄ
paá¹‡á¸• itehi saá¹ƒvihajitabbÄ• .

suvaá¹‡á¹‡asÄ• mamettÄ• vihÄ• rapaÃ±ho chaá¹-á¹-ho.

naá¹-á¹-hÄ• yikoâ€™ ti naá¹-á¹-hadhano.

yadÄ• devadatto sigÄ• lo ahosi khattiyadhammo, so yÄ• vatÄ• jambudÄ«pe padesarÄ• jÄ
tadÄ• bodhisatto vidhuro nÄ• ma paá¹‡á¸• ito ahosÄ«ti idaá¹ƒ dukanipÄ• te sabbadÄ• á¹-h
vuttaá¹ƒ.

yathÄ• paá¹‡ihitanti yathÄ• icchitaá¹ƒ, yathÄ• á¹-hapitaá¹ƒ vÄ• .

bodhisattÄ• dhikasamapaÃ±ho sattamo.

sapakkhoâ€™ ti saparivÄ• ro.

mittasama. noâ€™ ti attanÄ• sahajÄ• ta-sahajanÄ• dhikehi mittehi samannÄ• gato.

Ä• yÅ«hakoâ€™ ti dhanapuÃ±Ã±Ä• naá¹ƒ Ä• yÅ«hako.

saá¹…gÄ• hakoâ€™ ti á¹ƒ0.0408 catuhi dÄ• nÄ• disaá¹…gahavathÅ«hi catuhi janasaá¹…gA

sakhiloâ€™ ti madhukavacano hadayaá¹…gamakaá¹‡á¹‡asukhamaá¹-á¹-havacano.

hitesÄ« upanissitÄ• nanti sattÄ• na nissÄ• ya vasantÄ• naá¹ƒ puggalÄ• naá¹ƒ dhanayasapaÃ±Ã±Ä• saá¹…khÄ• tahitagavesanasÄ«lo.

dhanavÄ• â€™ ti thÄ• varajaá¹…gamasaá¹ƒhÄ• rimaaá¹…gasamaanugÄ• midhanasaá¹…te

amarÄ• devinimantanapaÃ±ho aá¹-á¹-hamo.

opatantÄ«ti upagacchanti.

arahantasabhÄ• yanapaÃ±ho navamo.

okassÄ• â€™ ti Ä• kaá¸• á¸• hivÄ• pÄ• gupameyyakassa. (?)

sakyopamÄ• haraá¹‡apaÃ±ho dasamo.

dasapaÃ±hapaá¹-imaá¹‡á¸• itacatuthavaggavaá¹‡á¹‡anÄ• samattÄ• .

dve athavaseâ€™ ti dve Ä• nisaá¹ƒse.

byattasaá¹…ketÄ• â€™ ti pÄ• kaá¹-asaá¹…ketÄ• sulabhadassanaá¹ƒ dassanakÄ• mÄ• nan dassanakÄ• mÄ• naá¹ƒ upÄ• sakopÄ• sikÄ• naá¹ƒ sulabhadassanaá¹ƒ sukhena labhitabba bhavissati.

aniketapaÃ±ho paá¹-hamo.

vantassa ... pe ... Ä• turassÄ• â€™ ti vantassa vejjena vamÄ• petabbassa.

virittassa adhoviracitassa.

anuvÄ• sitassa passÄ• vamaggakattabbassaanuvÄ• sakammassa, Ä• turassa gilÄ• napugg

udarasaá¹ƒyatapaÃ±ho dutiyo.

bÄ• hirÄ• naá¹ƒ Ä• gamÄ• nantiâ€™ ti piá¹-akattayato bÄ• hirÄ• naá¹ƒ.

anuttarabhÄ«sakkapaÃ±ho tatiyo.

maggiyanti gavesitabbaá¹ƒ.

tassapakatanti tenaaparacakkavattinÄ• pakataá¹ƒ.

yoniyÄ• janayivÄ• â€™ ti attano passÄ• camaggadvÄ• rena janevÄ• .

anuppannamaggupp Ä• danapaÃ±ho catutho.

vÄ• japeyyanti á¹ƒ0.0409 sappiÄ• divathusaá¹…khÄ• taá¹ƒ vÄ• jaá¹ƒ pivanti ethÄ• ti vÄ• ja
visaÃ±Ã±inÄ• â€™ ti rÄ• gabalena pakatisÃ±Ä• rahitena lomasakassapabodhisattena.

ratto rÄ• gavasenÄ• â€™ ti puttÄ• disu ratto puttÄ• dÄ«naá¹ƒ maá¹…galathÄ• ya rÄ• gabal
bhavatÄ« ha-

``ratto duá¹-á¹-ho ca mÅ«á¸·ho ca mÄ• nÄ« luddho tathÄ• â€™ laso,

rÄ• jÄ• ca ghÄ• takÄ• aá¹-á¹-ha nÄ• gasenena desitÄ• . â€™â€™

onameyyÄ• â€™ ti pÄ• á¹‡aá¹ƒ ghÄ• teyya.

sasamuddapariyÄ• yanti sasamuddaparikkhepaá¹ƒ.

lomasakassapapaÃ±ho paÃ±camo.

jotipÄ• lachaddantapaÃ±ho chaá¹-á¹-ho.

kassapabuddhakuá¹-ikÄ• ovassanapaÃ±ho sattamo.

brÄ• hmaá¹‡arÄ• japaÃ±ho aá¹-á¹-hamo.

gÄ• thÄ• bhigÄ«tapaÃ±ho navamo.

nodhammadesanacittanamanapaÃ±ho dasamo.

dasapaÃ±hapaá¹-imaá¹‡á¸• itapaÃ±camavaggavaá¹‡á¹‡anÄ• .

onojevÄ• â€™ ti udakaá¹ƒ pÄ• tevÄ•

namÃ±Ä• cariyoathipaÃ±ho paá¹-hamo.

samupÄ• dikÄ• â€™ ti sÄ• maá¹ƒ uddhaá¹ƒpathaviá¹ƒ pavattÄ«â€™ ti samupÄ• dikÄ• . uda
nibbattÄ«ti atho.

dvibuddhoppajjanapaÃ±ho dutiyo.

mÄ• rabalanisÅ«dane buddheâ€™ ti mÄ• rabalanimmaddanasamathe buddhe.

eko manopasÄ• do budhasaraá¹‡agamanacittuppÄ• do.

aÃ±jalipaá¹‡Ä• mo aÃ±jalipaá¹‡amanamattena vadanÄ• kÄ• ro

ussahate tÄ• rayitunti apÄ• yadukkhavadhadukkhato tÄ• rayituá¹ƒ sakkoti.

gotamÄ«dinnavathapaÃ±ho tatiyo.

Ä• rÄ• dhako á¹ƒ0.0410 hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalanti maggaphalanibbÄ• nasaá¹…
kusaladhammaá¹ƒ Ä• rÄ• dhako samijjhanako hoti.

pabbajjÄ• nirathapaÃ±ho catutho.

dukkarakiriyÄ• nirathakapaÃ±ho paÃ±camo.

idametha kÄ• raá¹‡anti manussÄ• naá¹ƒ idaá¹ƒ niá¹-á¹-hÄ• vacanaá¹ƒ etha ariyamaggaapÄ
kÄ• raá¹‡aá¹ƒ hotÄ«ti yojanÄ• .

sayanti sÄ• sanassa attanÄ• jinasÄ• sanavibbhantaá¹ƒ puggalaá¹ƒ kiá¹ƒ sodhessati?

nibbisesÄ• â€™ tisÄ«lÄ• diguá¹‡avisesarahitÄ• .

akatapuÃ±Ã±Ä• â€™ ti pubbajinasÄ• sanesu pabbajjÄ• puÃ±Ã±assa akaraá¹‡ena akatapu

avemÅ«á¸·hÄ• jinasÄ• saneâ€™ ti sÄ«lÄ• diguá¹‡avemÅ«á¸·habhÄ• vaá¹ƒ pÄ• puá¹‡ituá¹

hÄ«nÄ• yavattanadosapaÃ±ho chaá¹-á¹-ho.

arahantakÄ• yikadukkhavedanÄ• paÃ±ho sattamo.

pÄ• rÄ• jikaajjhÄ• napaÃ±ho aá¹-á¹-hamo.

saá¹…ghasamayaá¹ƒanupaviá¹-á¹-hatÄ• yÄ• â€™ ti saá¹…ghasamayaá¹ƒ paviá¹-á¹-habhÄ

pabbajitagihÄ«dussÄ«lapaÃ±ho navamo.

udakajÄ«vapaÃ±ho dasamo.

dasapaÃ±havantachaá¹-á¹-havaggavaá¹‡á¹‡anÄ• samattÄ• .

mahÄ• rajakkhÄ• â€™ ti paÃ±Ã±Ä• maye akkhimhi mahantÄ• rÄ• gÄ• dirajÄ• etesanti ma
yesaá¹ƒ atthiti akkhÄ• . mahantaá¹ƒ rÄ• gÄ• dirajaá¹ƒ etesanti mahÄ• rÄ• jÄ• . mahÄ• rajÄ
mahÄ• rajakkhÄ• . mahÄ• rajÄ• e mahÄ• rajakkhÄ• â€™ tipi vattuá¹ƒ vaá¹-á¹-atiyeva. imas
akkhasaddo niratho.

nippapaÃ±capaÃ±ho paá¹-hamo.

visamakoá¹-á¹-hassÄ• â€™ ti visamaantassa.

dubbalagahaá¹‡assÄ• â€™ ti appadubbalantaradehissa.

gihÄ«arahantapaÃ±ho dutiyo.

maggo á¹ƒ0.0411 pi tassamahiyÄ• anaÃ±Ã±Ä• toâ€™ ti mahiyÄ• maggo tassa addhikassa

arahantasatisammosapaÃ±ho tatiyo.

tÄ«á¹‡inathipaÃ±ho catutho.

nathidhammanti avijahanasabhÄ• vaá¹ƒ.

athidhammanti vijahanasabhÄ• vaá¹ƒ.

akammajapaÃ±ho paÃ±camo.

bÄ«jajÄ• tÄ• nÄ«â€™ ti bÄ«javÄ• siyo.

kammajapaÃ±ho chaá¹-á¹-ho.

yakkhakuá¹‡apapaÃ±ho sattamo.

anÄ• gatesupaÃ±Ã±attisikkhÄ• paÃ±ho navamo.

sÅ«riyatapanapaÃ±ho dasamo.

dasapaÃ±havantasattamavaggavaá¹‡á¹‡anÄ• samattÄ• .

punadeva latÄ• ya badhivÄ• adÄ• sÄ«â€™ ti idaá¹ƒjÄ• take na pÄ• kaá¹-aá¹ƒ. raÃ±Ã±o pa
vuttaá¹ƒ siyÄ• . api ca bodhisatto attano santikaá¹ƒ Ä• gate badhanÄ• amuÃ±civÄ• ajjhupe
badhivÄ• adÄ• si viya saÃ±Ã±Ä• ya vuttaá¹ƒ siyÄ• .

rÅ«á¸·arÅ«á¸·assa pharusÄ• tipharusassa bhÄ«mabhÄ«massa jÅ«jakassa brÄ• hmaá¹‡ass

dÄ• rakedÄ• rakadvaye bodhisattassa adassanaá¹ƒ gamite sati so bodhisatto satadhÄ• vÄ
sokavasena.

hadayaá¹ƒ na eli na phalesi idaá¹ƒ sattamaá¹ƒ dukkarato dukkarataraá¹ƒ ahosÄ«ti yojanÄ•

vessantaraputtadÄ• radÄ• napaÃ±ho paá¹-hamo.

dukkarakÄ• ripaÃ±ho dutiyo.

lokiyaá¹ƒ bhante nÄ• gasena lokuttarena viÃ±Ã±Ä• pitanti lokikaá¹ƒ athajÄ• taá¹ƒ viya ... pe
lokuttarena athajÄ• tena viÃ±Ã±Ä• pitaá¹ƒ.

pÄ• pabalapaÃ±ho tatiyo.

petapÄ• puá¹‡anakapuÃ±Ã±apaÃ±ho catutho.

dibbo á¹ƒ0.0412 athoâ€™ ti dibbasadiso ca ekantadibbo ca atho.

middhasamÄ• pannoâ€™ ti bhavaá¹…gavasena niddaá¹ƒ Ä• panno.

kapimiddhaparetoâ€™ ti kapiniddÄ• ya samannÄ• gato.

yo kÄ• yassa onÄ• hoâ€™ ti nÄ• makÄ• yassa ca rÅ«pakÄ• yassa ca badhanÄ• kÄ• ro.

patiyonÄ• hoâ€™ ti kammaá¹ƒ kÄ• tuá¹ƒ asamathatÄ• vasena samantato badhanÄ• kÄ• ro

yo mahÄ• rÄ• ja kapiniddÄ• pareto vokiá¹‡á¹‡atÄ• jÄ• garatÄ«â€™ ti yÄ• kapiniddÄ• ya p
vokiá¹‡á¹‡akaá¹ƒ jÄ• garaá¹ƒ gatiyÄ• niddÄ• missakajÄ• garapavattanaá¹ƒ.

supinapaÃ±ho paÃ±camo.

akÄ• raá¹‡amaraá¹‡apaÃ±ho chaá¹-á¹-ho.

parinibbutapÄ• á¹-ihÄ• riyapaÃ±ho sattamo.

Å«nasattavassapaÃ±ho aá¹-á¹-hamo.

sukhadukkhamissanibbÄ• napaho navamo.

sabhÄ• vato nathiâ€™ ti kiÃ±ci opammanidassanamattaá¹ƒ sabhÄ• vato sarÅ«pato nathi. g
dviguá¹‡ato kiÃ±ci opammanidassanamattaá¹ƒ sakkÄ• tuyhaá¹ƒ upadassayituá¹ƒ pakÄ• se

padumaá¹ƒ udakaá¹ƒ neva agadaá¹ƒ sÄ• garo tathÄ•

bhojanaá¹ƒ Ä• kÄ• sa-maá¹‡iratanavadanaá¹ƒ

sappimaá¹‡á¸• o giri vathÅ« dasÅ«pamÄ•

ekadviticattÄ• ri paÃ±cakadasakÄ• tÄ«á¹‡i.

puna tÄ«á¹‡i puna tÄ«á¹‡i paÃ±ca guá¹‡Ä• paá¹‡á¸• itehi vijÄ• niyÄ•

tatha padumassa udake anupalittabhÄ• vo eko guá¹‡o nibbÄ• naá¹ƒ anuppaviá¹-á¹-ho.

udakassa sÄ«talatÄ• pipÄ• sÄ• vinayatÄ• â€™ ti dve guá¹‡Ä• .

agadassa paá¹-isaraá¹‡atÄ• rogaantakaraá¹‡atÄ• amatatÄ• â€™ ti tayo guá¹‡Ä• .

samuddassa kuá¹‡apasuÃ±Ã±atÄ• savantÄ«hi apÅ«raá¹‡atÄ• mahantabhÅ«tÄ• vÄ• satÄ
aparimitavicittapupphasaá¹ƒkusumitatÄ• â€™ ticattÄ• ro guá¹‡Ä• bhojanassa á¹ƒ0.0413 Ä
balavaá¸• á¸• hanatÄ• vaá¹‡á¹‡ajananatÄ• darathavÅ«pasamanatÄ• jigacchÄ• dubbalyap
paÃ±caguá¹‡Ä• . Ä• kÄ• sassa ajÄ• yanatÄ• ajÄ«raá¹‡atÄ• amÄ«yanatÄ• acavanatÄ• a
acoraharaá¹‡atÄ• anissitatÄ• vihagagamanatÄ• nirÄ• varaá¹‡atÄ• anantatÄ• â€™ ti das

maá¹‡iratanassa kÄ• madadatÄ• hÄ• sakÄ• raá¹‡atÄ• ujjotathakaraá¹‡atÄ• â€™ ti tayo g

lohitacadanassa dullabhatÄ• asamagadhatÄ• sujanappasathatÄ• ti tayo guá¹‡Ä• .

sappimaá¹‡á¸• assa vaá¹‡á¹‡asampannatÄ• gadhasampannatÄ• rasasampannatÄ• â€™

girisikharassa accuggatatÄ• acalatÄ• durabhirohatÄ• bÄ«jÄ• rÅ«haá¹‡atÄ• anunayapaá¹
paÃ±caguá¹‡Ä• nabbÄ• naá¹ƒ anuppaviá¹-á¹-hÄ• â€™ ti.

nibbÄ• nÄ• nuppaviá¹-á¹-haguá¹‡apaÃ±ho dasamo.

ethevÄ• kirÄ• â€™ ti etha eva tayÄ• sikkhite nibbÄ• ne Ä• kirÄ• hÄ«â€™ ti abhikarohi vÄ•

anÄ«titoâ€™ ti anÄ«tibhÄ• vato nibbÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ. sesesuâ€™ pi eseva nayo

kuhÄ«yatÄ«â€™ ta vimbhayacitto hoti.

nibbÄ• nasacchikaraá¹‡apaÃ±ho dvÄ• dasamo.

dvÄ• dasapaÃ±havantaaá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• samattÄ• .

meá¹‡á¸• akapaÃ±he aá¹-hamavaggavaá¹‡á¹‡anÄ• samattÄ• .

anumÄ• napaÃ±ho.

kammamÅ«laá¹ƒ gahevÄ• nÄ• â€™ ti pubbabuddhÄ• naá¹ƒsantike katakusalamÅ«laá¹ƒ ga

tato muccatha vimuttiyÄ• â€™ ti tato tena Ä• rammaá¹‡akiá¹‡anena dasa saÃ±Ã±Ä• bhÄ• v
samucchedavimuttiyÄ• vaá¹-á¹-adukkhato muccatha.

anivÄ• yantÄ«â€™ ti appaá¹-ivÄ• tÄ• huvÄ• vÄ• yanti.

saraá¹‡asÄ«lanti saraá¹‡agamanaá¹ƒ gahevÄ• gahetabbaá¹ƒ paÃ±casÄ«laá¹ƒ.

paÃ±cuddesapariyÄ• pannanti á¹ƒ0.0414 nidÄ• nuddesa-parÄ• jikuddesa-saá¹…ghÄ• dises
saá¹…khÄ• taá¹ƒ paÃ±cuddesapariyÄ• pannaá¹ƒ.

pÄ• timokkhasaá¹ƒvarasÄ«lanti sattavÄ«sÄ• dhikadvisatapÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ.

upÄ• dÄ• yupÄ• dÄ• ya vimuttÄ• nanti taá¹‡hÄ• diá¹-á¹-hisaá¹…khÄ• topaye upÄ• dÄ• yup
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«naá¹ƒ

gehajanoâ€™ ti dÄ• sakammakarÄ• diko gehe á¹-hitajano.

tathÄ• buddhaá¹ƒ sokanudaá¹ƒ ... pe ... umma disvÄ• sadevakeâ€™ ti etha tathÄ• eva un
dhammaummiá¹ƒ Ã±Ä• á¹‡acakkhunÄ• disvÄ• buddhaá¹ƒ sokanudaá¹ƒ anumÄ• nena anu
Ã±Ä• tabbaá¹ƒ. sadevakeloke yathÄ• dhammo ummivipphÄ• ro tathÄ• sadevake lokebudd
anumÄ• nena Ã±Ä• tabbanti yojanÄ• .

migarÄ• jassÄ• â€™ ti catuppÄ• dÄ• naá¹ƒ mahantabhÄ• vena migarÄ• jassa hathino.

padanti dhammapadaá¹ƒ.

dhammarÄ• jena gajjitanti buddhasÄ«hanÄ• davacanaá¹ƒ dhammarÄ• jena kathitaá¹ƒ.

anumÄ• nena Ã±Ä• tabbaá¹ƒ buddho ca mahanto buddhasÄ«hanÄ• do ca mahantoâ€™ ti v

laggaá¹ƒ disvÄ• bhusaá¹ƒ paá¹…kaá¹ƒ kalaladdaá¹ƒ gataá¹ƒ mahinti laggaá¹ƒ laggÄ• pana
paá¹…kaÃ±ca disvÄ• kalaladÄ• yakaá¹ƒ udakaÃ±ca gataá¹ƒ mahiá¹ƒ mahiyÄ• gataá¹ƒ pa
paá¹‡á¸• itÄ• mahÄ• vÄ• rikkhadho gato pavattoâ€™ ti anumÄ• nena jÄ• nanti.

jananti sÄ• dhujanasamuhaá¹ƒ.

rajapaá¹…kasamohitanti rÄ• gÄ• dirajasaá¹…khÄ• tapaá¹…kehi ajjhothaá¹-aá¹ƒ pariyonadd

vahitaá¹ƒ dhammanaddhiyÄ• â€™ ti pariyattipaá¹-ipattidhammanaddhiyÄ• vahitaá¹ƒ.

vissaá¹-á¹-haá¹ƒ dhammasÄ• gareâ€™ ti nibbÄ• nasaá¹…khÄ• te mahÄ• samudde dhamm
vissajjitaá¹ƒ pavesitaá¹ƒ.

dhammÄ• matagataá¹ƒ dhammÄ• mate pavattaá¹ƒ sadevakaá¹ƒ sabrahmakaá¹ƒ iá¹ƒ mahiâ
sÄ• dhujanasamÅ«haá¹ƒ.

disvÄ• Ã±Ä• á¹‡acakkhunÄ• passivÄ• .

dhammakkhadho á¹ƒ0.0415 mahÄ• â€™ gatoâ€™ ti sammÄ• sambuddhacaraá¹‡asaá¹…kl
dhammakkhadhasahassÄ• naá¹ƒ desitattÄ• mahÄ• dhammakkhadhoÄ• gato pavattoâ€™ t
yojanÄ• .

anumÄ• napaÃ±ho ekÄ• dasamo. (dhutaá¹…gakathÄ•)

katamena te pariyÄ• yena anuyogaá¹ƒ te dammiâ€™ ti anuyogaá¹ƒ vaá¹ƒ pucchi ahaá¹ƒ by
anuyogavacanaá¹ƒ te tava katamena kÄ• raá¹‡ena dammi.

vamevetaá¹ƒ brÅ«hÄ«ti rÄ• javacanaá¹ƒ bhante nÄ• gasena vameva pariyÄ• yaá¹ƒ brÅ«hi.

tenahÄ«â€™ ti tasmÄ• tava sotukÄ• matÄ• ya satena vÄ• ... pe ... koá¹-isatasahassena vÄ
kathayissÄ• mÄ«ti yojanÄ• .

yÄ• kÄ• ci kathÄ• â€™ ti sambadho

idhÄ• â€™ ti imasmiá¹ƒ dhutaá¹…gavaraguá¹‡e,

abhivuá¹-á¹-hanti vassodakenaabhivuá¹-á¹-haá¹ƒ

sampÄ• dake satÄ«ti paá¹-ipÄ• dake puggale sati ||

mayhaá¹ƒ puá¹-á¹-hoâ€™ ti imasmiá¹ƒ dhÅ«taá¹…gavaraguá¹‡e paribyattatÄ• ya chekatÄ•
yuttakÄ• raá¹‡aparidÄ«panaá¹ƒ samosarissatÄ«ti.

vijaá¹-itakilesajÄ• lavathÅ«â€™ ti taá¹ƒ kilena samuhapaÃ±cakkhadhavathu.

bhinnabhaggasaá¹…kuá¹-itasaÃ±channagatinivÄ• raá¹‡oâ€™ ti arahattamaggaphalena

bhinnabhaggasaá¹…kuá¹-itasaÃ±chinnagatinivÄ• raá¹‡o.

abhinÄ«tavÄ• soâ€™ ti abhipuÃ±Ã±akÄ• mehi abhipathitavÄ• so abhinÄ«tairiyÄ• pathavÄ•

vimuttijjhÄ• yitattoâ€™ ti arahattaphalajjhÄ• nasampayuttacitto acaladaá¸·habhÄ«ruttÄ• á¹‡
Ä• rammaá¹‡akaraá¹‡avasena upagato.

dhÅ«taá¹…gapaÃ±hakathÄ• saá¹…khÄ• tayogikathÄ• samattÄ• .

caturÄ• sÄ«tipaÃ±hapaá¹-imaá¹‡á¸• itameá¹‡á¸• akapaÃ±havaá¹‡á¹‡anÄ• samattÄ• .

milidapaÃ±hameá¹‡á¸• akapaÃ±hesu sabbe paÃ±hÄ• sampiá¹‡á¸• itÄ• paÃ±casattÄ• dhik
aá¹…gagahaá¹‡akathÄ• ya pana nÄ• dhikasatamÄ• tikÄ• su sattasaá¹-á¹-himÄ• tikÄ• nidd
raÃ±Ã±o cattÄ• ri aá¹…gÄ• ni gahetabbÄ• nÄ«â€™ tiÄ• dikÄ• ekÅ«nacattÄ• á¸·Ä«sa mÄ•
yatha pothakesu dissanti tato gahetabbÄ• yevÄ• â€™ ti.

catasso á¹ƒ0.0416 dhammadesanÄ• yo; dhammÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• , dh
puggaladesanÄ• , puggalÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• , puggalÄ• dhiá¹-á¹-hÄ• nÄ
purimÄ• tisso dhammadesanÄ• idha gathe labbhanti, catutho na labbhati.

aparÄ• â€™ pi cuddasavidhÄ• desanÄ• :
athasadassana-guá¹‡aparidÄ«pana-niggaha-sampahaá¹ƒsanacariyÄ• vodÄ• nanidassana
-pucchÄ• visajjana-anusÄ• sana-puggalavisodhanaajjhÄ• sayaparipÅ«raá¹‡apaveá¹‡i
sadassana-parappavÄ• damaddanopanissayapaccayanidassanatuá¹-á¹-hÄ• -kÄ• rasadass
sanÄ• kÄ• radesanÄ• â€™ ti.

tatha

paccayÄ• kÄ• radesanÄ• â€™ ti
paccayÄ• kÄ• rasuttanta-satipaá¹-á¹-hÄ• na-sammappa-dhÄ• na-iddhipÄ• da-idriyabala-boj

(athasadassanÄ•) paccayÄ• kÄ• rapaccayathaparamathaá¹ƒ desentÄ« pavattÄ• dhamma

(guá¹‡aparidÄ«panÄ«). susÄ«ma-gosÄ• la-gosiá¹…gasampasÄ• dana-pÄ• sÄ• dika-dasab
mahÄ• sÄ«hanÄ• dÄ• disuttantasambadha attaguá¹‡aparaguá¹‡a-sÄ• sanaguá¹‡aparidÄ«p

(niggahadesanÄ•) sakalavinayapiá¹-akaá¹ƒ Ä• diá¹ƒ kavÄ• yÄ• kÄ• ci kilesapÄ• papugga

niggahadesanÄ• nÄ• ma.

(sampahaá¹ƒsanÄ•) bhayabhÄ«rukÄ• naá¹ƒ puggalÄ• naá¹ƒ bhayapaá¹-isedhanathÄ• ya
upathambhajanana-maggÄ• nisaá¹ƒsa-sÄ«lathomanÄ• dikÄ• desanÄ• sampahaá¹ƒ-sanÄ•

(cariyÄ• vodÄ• nanidassanÄ•) sakalajÄ• takaá¹ƒ acchiyasuttaá¹ƒ Ä• diá¹ƒ kavÄ•
dvedhÄ• vitakkabodhirÄ• jakumÄ• rasuttÄ• disambadhÄ• desanÄ• cariyÄ• vodÄ• nanidass

(pucchÄ• vissajjanÄ•) aá¹-á¹-hahi parisÄ• hi pucchitÄ• naá¹ƒ paÃ±hÄ• naá¹ƒ vissajjanÄ• p
sakalasagÄ• thavaggamÄ• diá¹ƒ kavÄ• vammikasutta-parÄ• yaá¹‡asuttÄ• dikÄ• desanÄ•

(anusÄ• sanÄ•). ariyavaá¹ƒsa-puÃ±Ã±Ä• bhisada-dhutaá¹…gÄ• nusÄ• sana-vattÄ• nusÄ•
anusÄ• sanÄ• nÄ• ma.

(puggalavisodhanÄ•) bhayasadassanadesanÄ• paá¹-isaá¹ƒyuttÄ•
devadÅ«taaggikkhadhopamÄ• disuttasambadhÄ• puggalÄ• naá¹ƒ sÄ«lavattÄ• divisodhana
nÄ• ma.

(ajjhÄ• sayaparipÅ«raá¹‡Ä•). á¹ƒ0.0417 tavaá¹-akanÄ• á¸·aka-paá¹-ipadÄ• -dhammadÄ• y
samathavipassanÄ• paripÅ«raá¹‡athÄ• ya kathitÄ• ajjhÄ• sayaparipÅ«raá¹‡Ä• nÄ• ma.

(pavenisadassanakathÄ•). buddhavaá¹ƒsa-mahÄ• padÄ• nasuttÄ• kÄ• rÄ• attano ca pare
parinibbÄ• napariyosÄ• nÄ• pavenisadassanakathÄ• nÄ• ma.

(parappavÄ• damaddanÄ•). cariyÄ• piá¹-akamÄ• diá¹ƒ kavÄ•
mahÄ• sÄ«hanÄ• da-cÅ«llasÄ«hanÄ• da-dhÄ• nÄ• bhiÃ±Ã±Ä• saá¹ƒvaá¹‡á¹‡anÄ• -paá¹-ib
nÄ• ma.

(upanissayapaccayanidassanÄ•). yathÅ«panissayÄ• dissamÄ• nÄ• dissamÄ• nakÄ• yen
katvÄ• dhaniyasutta-aruá¹‡avatiyasutta-nadanapariyÄ• yasuttÄ• dippabhedÄ• upanissÄ• y
nÄ• ma.

(tuá¹-á¹-hÄ• kÄ• rasadassanÄ•). sakalodÄ• na-sampasÄ• daniya-saá¹…gÄ«tisuttÄ• dikÄ•
tuá¹-á¹-hÄ• kÄ• rasadassanÄ• nÄ• ma.

(dhammasabhÄ• vaguá¹‡anidassanÄ•) khadhadhÄ• vÄ• yatanidriyasaccapaá¹-icca samup
vibhattÄ• taá¹ƒ tatha sabhÄ• gavisabhÄ• gaparidÄ«pikÄ• abhidhammadesanÄ• ca lakkha
dhammÄ• salakkhaá¹‡adhÄ• raá¹‡akÄ• attano sabhÄ• vavasena vuttÄ• esÄ• dhammasa

imehi cuddasavidhehi lokagganÄ• yakÄ• dhammaá¹ƒ desenti tesaÃ±ca sÄ• vakÄ• â€™ ti.

tesu pacchÄ• visajjanÄ• desanÄ• idha pÄ• kaá¹-Ä• . sesÄ• yathÄ• rahaá¹ƒ idha gahetabb

(sÄ• patattikathÄ•). duvidhÄ• kathÄ• imasmiá¹ƒ milidapaÃ±happakaraá¹‡ehonti sÄ• pattik
ca. tatha yaá¹ƒ therena bhagavato vacanaá¹ƒ raÃ±Ã±o saÃ±Ã±Ä• panathaá¹ƒ Ä• bhataá¹ƒ

(anÄ• pattikathÄ•). yÄ• therena sakapaá¹-ibhÄ• nena vuttÄ• sÄ• anÄ• pattikathÄ• nÄ• n

vuttaÃ±hetaá¹ƒ padasodhammasikkhÄ• padassa aá¹-á¹-hakathÄ• yaá¹ƒ-â€™

meá¹‡á¸• akamilidapaÃ±hesu therassa sakapaá¹-ibhÄ• nena anÄ• patti. yampanaraÃ±Ã±o
vuttaá¹ƒ tatha Ä• pattÄ«â€™ ti (dve á¹ƒ0.0418 kathÄ•) puna dve kathÄ• idha honti sammu
paramathakathÄ• ca.

(sammutikathÄ•). tatha sammutikathÄ• nÄ• maâ€™ bhante nÄ• gasena vedagu upalabbh

paramathakathÄ• nÄ• maâ€™ yo uppajjati so eva soâ€™ tiÄ• dikÄ• tenÄ• ha:

duve saccÄ• ni akkhÄ• si sambuddho vadataá¹ƒ varo,

sammutiá¹ƒ paramathaÃ±ca tatiyaá¹ƒ nÅ«palabbhatÄ«â€™ ti ||

yampubbe vuttaá¹ƒ anumÄ• nakathÄ• upamÄ• kathÄ• â€™ ti, tÄ• su upamÄ• kathÄ• ya vi
milidapaÃ±hameá¹‡á¸• akapaÃ±hÄ• naá¹ƒ antarantarÄ• á¹-hitÄ• hoti. anumÄ• nakathÄ• p
koá¹-á¹-hÄ• sabhÄ• vena hotÄ«ti.

vicaretha anuá¹ƒ parame parame

sujanassa sukhaá¹ƒ nayane nayane,

kaá¹-u hoti padhÄ• narato narato

idha yo pana sÄ• ramate ramate ||

pakiá¹‡á¹‡akavacanavaá¹‡á¹‡anÄ• samattÄ• .

jÄ• takuddharaá¹‡aá¹ƒ.

jÄ• takuddharaá¹‡aá¹ƒ pana evaá¹ƒ veditabbaá¹ƒ. meá¹‡á¸• akapaÃ±hatatiyavagge paÃ±ca

``acetanaá¹ƒ brÄ• hmaá¹‡a asuá¹‡antaá¹ƒ ... pe ... pucchasi taá¹ƒ kissa hetu ``ti idaá¹ƒcatu
Ä• gataá¹ƒpalÄ• sajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ. katamaá¹ƒ taá¹ƒ jÄ• takanti? â€™

acetanaá¹ƒ brÄ• hmaá¹‡Ä• â€™ ti idaá¹ƒ sathÄ• parinibbÄ• namaÃ±ce nipanno Ä• nadath

``so pÄ• yasmÄ• rukkhadevatÄ• panÄ• ahamevÄ• â€™â€™ ti.

palÄ• sajÄ• takaá¹ƒ samattaá¹ƒ.

``iti phadanarukkhÄ• â€™ pi tÄ• devatÄ• ... pe ... bhÄ• radvÄ• ja suá¹‡ohi meâ€™â€™ ti
terasanipÄ• tephadanajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ. katamaá¹ƒ taá¹ƒ jÄ• takanti?

``kuá¹-hÄ• rihatho purisoâ€™ ti idaá¹ƒ sathÄ• rohiá¹‡Ä«nadÄ«tÄ«re viharanto Ã±Ä• takÄ•
kathesi vanasaá¹‡á¸• e devatÄ• ahaâ€™â€™ nti.

phadanajÄ• takaá¹ƒ á¹ƒ0.0419 dutiyaá¹ƒ terasanipÄ• taá¹ƒ.

meá¹‡á¸• akapaÃ±hacatuthavagge devadattabodhisattÄ• dhikasampaÃ±he bÄ• vÄ«satijÄ•

``bhante nÄ• gasena, tumhe bhaá¹‡atha: devadattoekantakaá¹‡ho ekantakaá¹‡hehi dhamm
ekantasukkehi dhammehi samannagatoâ€™ ti. puna ca devadatto bhave bhave yasena ca
samasamo hoti kadÄ• ci adhikataro vÄ• yadÄ• devadatto nagare bÄ• rÄ• á¹‡asiyaá¹ƒ brah
purohitaputto ahosi, tadÄ• bodhisatto chavakacaá¹‡á¸• Ä• lo vijjÄ• dharo, vijjaá¹ƒ parijapivÄ
ambaphalÄ• ni nibbattesi. etha tÄ• va bodhisatto devadattena jÄ• tiyÄ• nihÄ«no yasasÄ• c
ca paraá¹ƒ yadÄ• devadatto tÄ• po nÄ• ma rÄ• jÄ• ahosi tadÄ• bodhisatto tassa putto dha
so rÄ• jÄ• sakaputtassa hathapÄ• de sÄ«saÃ±ca chidÄ• pesi. tatha tÄ• va devadattoyeva u
ajjetarahi ubhoâ€™ pi sakyakule jÄ• yisu. bodhisatto buddho ahosi sabbaÃ±Ã±u lokanÄ• ya
sÄ• sane pabbajivÄ• iddhiá¹ƒ nibbattevÄ• buddhÄ• layaá¹ƒ akÄ• si. kinnu kho bhante nÄ•
bhaá¹‡itaá¹ƒ taá¹ƒ sabbaá¹ƒ tathaá¹ƒ udÄ• hu vitathanti? ``ayampana milidaraÃ±Ã±Ä• yÄ•
nissÄ• ya pucchito hoti tÄ• ni mayÄ• uddharivÄ• idha kathetabbÄ• ni.

tatha ca, â€™ yadÄ• ca devadatto nagare bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadattassa raÃ±Ã±o p
bodhisatto chavakacaá¹‡á¸• Ä• lo ahosi vijjÄ• dharo vijjaá¹ƒ parijapivÄ• akÄ• le ambaphalÄ
tÄ• va bodhisatto devadattato jÄ• tiyÄ• nihÄ«no yasasÄ• ca nihÄ«no. ``idampana vacanaâ

viharantena sathÄ• rÄ• terasanipÄ• te devadattamÄ• rabbha kathitaá¹ƒ ambajÄ• takaá¹ƒ s
devadatto hi ``ahaá¹ƒ buddho bhavissÄ• mi ... pe ... caá¹‡á¸• Ä• laputto ahamevÄ• â€™â€™

evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ ambajÄ• takaá¹ƒ sadhÄ• ya kathitaá¹ƒ hotÄ«ti idaá¹ƒ
paá¹-hamaá¹ƒ jÄ• takaá¹ƒ.

``puna ca paraá¹ƒ yadÄ• devadatto rÄ• jÄ• ahosi mahÄ«pati sabbakÄ• masamaá¹…gÄ« t
ahosi hathinÄ• go sabbalakkhaá¹‡asampanno tassa cÄ• rugativilÄ• saá¹ƒ asahamÄ• no rÄ•
hathÄ• cariyaá¹ƒ evamavova: ``asikkhito te Ä• cariya hathinÄ• go á¹ƒ0.0420 tassa Ä• kÄ• s
kÄ• raá¹‡aá¹ƒ hotÄ«â€™â€™ ti tathapa tÄ• ca bodhisatto devadattato jÄ• tiyÄ• nÄ«hÄ«no
tiracchÄ• nagatoâ€™â€™ ti. idampana vacanaá¹ƒ milidaraÃ±Ã±Ä• veá¸·uvane viharantena
devadattamÄ• rabbhakathitaá¹ƒ dummedhajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hoti dhammasab
devadatto ... pe ... hathi pana ahamevÄ• â€™â€™ ti evametaá¹ƒ milidaraÃ±Ã±o imaá¹ƒ dur
kathitaá¹ƒ hotÄ«ti. dutiyaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto manusso ahosi. pavane naá¹-á¹-hÄ• yiko tadÄ• bodhisa
makkaá¹-o ahosi. ethapi tÄ• va dissati viseso manussassa ca tiracchÄ• nagatassa ca. ethap
devadattato jÄ• tiyÄ• nihÄ«noâ€™â€™ ti imaá¹ƒ pana vacanaá¹ƒ milidaraÃ±Ã±Ä• veá¸·uvane
tiá¹ƒsanipÄ• te devadattassa silÄ• pavijjhanamÄ• rabbha kathitaá¹ƒ mahÄ• kapijÄ• takaá¹ƒ
``tena hi dhanuggahe payojevÄ• ... pe ... kapirÄ• jÄ• ahamevÄ• â€™â€™ ti evametaá¹ƒ m
imaá¹ƒmahÄ• kapijÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hotÄ«ti. tatiyaá¹ƒ jÄ• takaá¹ƒ.

``pÅ«na ca paraá¹ƒ yadÄ• devadatto manusso hoti soá¹‡uttaro nÄ• ma nesÄ• do balavÄ•
tadÄ• bodhisatto chaddanto nÄ• ma nÄ• garÄ• jÄ• ahosi. tadÄ• luddako taá¹ƒ hathinÄ• ga
devadatto adhikataro ``ti idaá¹ƒ vacanaá¹ƒ milidaraÃ±Ã±Ä• jetavane mahÄ• vihÄ• re vihÄ•
tiá¹ƒsanipÄ• te ekaá¹ƒ daharabhikkhuniá¹ƒ Ä• rabbha kathitaá¹ƒ chaddantajÄ• takaá¹ƒ sadh
bhagavatÄ• vithÄ• rato desitaá¹ƒ chaddantajÄ• takaá¹ƒ taá¹ƒ mayÄ• idha saá¹…khepato u
``sÄ• kira sÄ• vathiyaá¹ƒ ... pe ... sÄ• pana bhikkhuá¹‡Ä« pacchÄ• vipassivÄ• arahattaá¹
evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ chaddantajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hoti. catuthÄ

puna ca paraá¹ƒ yadÄ• devadatto manusso ahosi vanacarako aniketavÄ• sÄ« tadÄ• bodh
mantajjhÄ• yÄ«. tadÄ• so vanacarako taá¹ƒ sakuá¹‡aá¹ƒ ghÄ• tesi. tathapi tÄ• va devadatt
adhikataroâ€™â€™ ti idampana vacanaá¹ƒ milidaraÃ±Ã±Ä• gijjhakÅ«á¹-e viharantena sath
devadattassa vadhÄ• ya parisakkanaá¹ƒ Ä• rabbha kathitaá¹ƒ daddarajÄ• takaá¹ƒ (tittirajÄ•
vuttaá¹ƒ hoti. ``tasmiá¹ƒ samaye dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ...
pana ahamevÄ• â€™â€™ ti. evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ daddarajÄ• takaá¹ƒ sadh
paÃ±camajÄ• takaá¹ƒ.

``puna á¹ƒ0.0421 ca paraá¹ƒ yadÄ• devadatto kalÄ• bu nÄ• ma bÄ• rÄ• á¹‡asirÄ• jÄ• aho
ahosi khantivÄ• dÄ«. tadÄ• so rÄ• jÄ• tassatÄ• pasassa kuddho hathapÄ• de vaá¹ƒsakalÄ
tÄ• va devadattoyeva adhikataro jÄ• tiyÄ• ca yasena cÄ• â€™â€™ ti idampana vacanaá¹ƒ
viharantena sathÄ• rÄ• catukkanipÄ• te ekaá¹ƒ kodhanabhikkhuá¹ƒ Ä• rabbha kathitaá¹ƒ k
sadhÄ• ya vuttaá¹ƒ hoti. ``sathÄ• pana taá¹ƒ bhikkhuá¹ƒ kasmÄ• vaá¹ƒ ... pe ... khantivÄ• d
ahamevÄ• â€™â€™ ti evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ khantivÄ• dijÄ• takaá¹ƒ sadhÄ•
paá¹-á¹-hajÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto ahosi vanacaro tadÄ• bodhisatto nadiyo nÄ• ma vÄ• nar
vanacaro taá¹ƒ vÄ• naridaá¹ƒ ghÄ• tesi saddhiá¹ƒ mÄ• tarÄ• katiá¹-á¹-habhÄ• tikenapi. tath
devadattoyevaadhikataro jÄ• tiyÄ• ``ti idaá¹ƒ pana vacanaá¹ƒ milidaraÃ±Ã±Ä• veá¸·uvane
dukanipÄ• te devadattaá¹ƒ Ä• rabbha kathitaá¹ƒ cullanadiyajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ
bhikkhÅ« dhammasahÄ• yaá¹ƒ ... pe ... supaá¹‡á¹‡arÄ• jÄ• pana ahamevÄ• â€™â€™ ti ev
paá¹‡á¸• arajÄ• takaá¹ƒ sadhÄ• ya paratoghosavasena bodhisatto paá¹‡á¸• arako nÄ• ma
kathitaá¹ƒ hoti tathÄ• hi imasmiá¹ƒ jÄ• take bodhisatto supaá¹‡á¹‡arÄ• jÄ• yevÄ• â€™ ti. a
jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto manusso ahosipavane jaá¹-ilako tadÄ• bodhisatto tacch
ahosi. tathapi tÄ• va devadattoyeva jÄ• tiyÄ• adhikataroâ€™â€™ ti idampana vacanaá¹ƒ m
viharantena sathÄ• rÄ• pakiá¹‡á¹‡akanipÄ• te dve mahallake there Ä• rabbha kathitaá¹ƒ ta
sadhÄ• ya vuttaá¹ƒ hoti. ``mahÄ• kosalo pana bimbisÄ• rassa dhitaraá¹ƒ dento ... pe ... rukk
ahamevÄ• â€™â€™ ti.

evametaá¹ƒ á¹ƒ0.0422 milidaraÃ±Ã±Ä• imaá¹ƒ tacchakasÅ«karajÄ• takaá¹ƒ sadhÄ• ya par
mahÄ• tacchakasÅ«karo nÄ• ma ahositi kathitaá¹ƒ tathÄ• hi imasmiá¹ƒ jÄ• take bodhisatto
ahosÄ«ti. navamaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto cetiyesu suraparicaro nÄ• ma rÄ• jÄ• ahosi upari purisan
gaganevehÄ• saá¹…gamo, tadÄ• bodhisatto kapilo nÄ• ma brÄ• hmaá¹‡o ahosi. tathapi tÄ
pathavippavesamÄ• rabbha kathitaá¹ƒ cetiyajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hoti. ``tasmiÃ±
dhammasahÄ• yaá¹ƒ. pe-kapila-brÄ• hmaá¹‡o pana ahamevÄ• â€™â€™ ti evaÃ±cetaá¹ƒ m
idaá¹ƒcetiyajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hotÄ«ti. dasamaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto manusso ahosi sÄ• mo nÄ• ma, tadÄ• bodhisatto rÅ«ru
tathapi tÄ• va devadattoyeva jÄ• tiyÄ• adhikataroâ€™ ti idampana vacanaá¹ƒ milidaraÃ±Ã±
sathÄ• rÄ• terasakanipÄ• te devadattamÄ• rabbhakathitaá¹ƒ rÅ«rÅ«magarÄ• jajÄ• takaá¹ƒ
kira bhikkhÅ«hiâ€™ bahupakÄ• ro Ä• vuso-perÅ«rumigo pana ahamevÄ• â€™â€™ ti. evan
imaá¹ƒrÅ«rumigajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hotÄ«â€™ ti ekÄ• dasamaá¹ƒ jÄ• takaá¹ƒ.

``puna ca paraá¹ƒ yadÄ• devadatto manusso ahosi luddako pavanacaro, tadÄ• bodhisatto
luddako tassa hathinÄ• gassa sattakkhattuá¹ƒ dante chidivÄ• hari tathapi tÄ• va devadattoy
adhikataroâ€™ ti idampana vacanaá¹ƒ milidaraÃ±Ã±Ä• jetavane viharantena sathÄ• rÄ• e
devadattamÄ• rabbha kathitaá¹ƒ sÄ«lavanÄ• garÄ• jajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hoti. d
bhikkhÅ«â€™ Ä• vuso devadatto ... pe ... sÄ«lavanÄ• garÄ• jÄ• pana ahamevÄ• ti.

evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ sÄ«lavanÄ• garÄ• jajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ ho
jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto sigÄ• lo ahosi khattiyadhammo, so yÄ• vatÄ• jambudÄ«
anuyutte akÄ• si, tadÄ• bodhisatto vidhuro nÄ• ma paá¹‡á¸• ito ahosi tathapi tÄ• va devada
adhikataroâ€™ ti idampanavacanaá¹ƒ á¹ƒ0.0423 milidaraÃ±Ã±Ä• veá¸·uvane viharantena s
devadattamÄ• rabbha kathitaá¹ƒ sabbadÄ• á¹-hajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hoti. ``deva
pasÄ• devÄ• ... pe ... purohito pana ahamevÄ• â€™â€™ ti.

evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ sabbadÄ• á¹-hika jÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ para
jambudÄ«pe padesarÄ• jÄ• no, te sabbe anuyutte akÄ• sÄ«â€™â€™ ti vuttaá¹ƒ tadÄ• hi s
akÄ• sÄ«â€™ ti. terasamaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto sathinÄ• go huvÄ• laá¹-ukikÄ• ya sakuá¹‡ikÄ• ya puttak
bodhisattoâ€™ pi hathinÄ• go ahosi yuthapati tatha tÄ• va ubhoâ€™ pi samasamÄ• ahesu
milidaraÃ±Ã±Ä• veá¸·uvane viharantena sathÄ• rÄ• paÃ±cakanipÄ• te devadattamÄ• rara
laá¹-ukikajÄ• takaá¹ƒ sadhÄ• yavuttaá¹ƒ hotÄ«â€™ ti cuddasamaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ ``yadÄ• devadatto yakkho ahosi adhammo nÄ• ma, tadÄ• bodhisattopi ya
tathapi tÄ• va ubhopi samasamÄ• ahesunti ``idaá¹ƒ pana vacanaá¹ƒ milidaraÃ±Ã±Ä• jetav
ekÄ• dasakanipÄ• te devadattassa pathavippavesamÄ• rabbha kathitaá¹ƒ dhammadevaput
hoti. ``tadÄ• bhikkhu dhammisabhÄ• yaá¹ƒ dhammadevaputto pana ahameva sammÄ• sar
milidaraÃ±Ã±o imaá¹ƒ dhammadevaputtajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hotÄ«ti paá¹‡á¹‡ar

puna ca paraá¹ƒ yadÄ• devadatto nÄ• viko ahosi, paÃ±cannaá¹ƒ kulasatÄ• naá¹ƒ issaro, ta
ahosi paÃ±cannaá¹ƒ kulasatÄ• naá¹ƒ issaro tathapi tÄ• va ubhopi samasamÄ• â€™ ca ahe
milidaraÃ±Ã±Ä• jetavane viharantena sathÄ• rÄ• dvÄ• dasakanipÄ• te devadattassa paÃ±
paviá¹-á¹-habhÄ• vamÄ• rabbha kathitaá¹ƒ samuddavÄ• á¹‡ijajÄ• takaá¹ƒ sadhÄ• ya vuttaá
aggasÄ• vakesu parisaá¹ƒ gahevÄ• sopaá¹‡á¸• itavaá¸• aá¸• hakÄ« nÄ• ma ahamevÄ• â€
milidararaÃ±aÃ±Ä• imaá¹ƒ samuddavÄ• á¹‡ijajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hotÄ«â€™ ti

puna ca paraá¹ƒ yadÄ• devadatto sathavÄ• ho ahosi paÃ±cannaá¹ƒ sakaá¹-asatÄ• naá¹ƒ i
sathavÄ• ho ahosi paÃ±cannaá¹ƒ sakaá¹-asatÄ• naá¹ƒ issaro. tathapi tÄ• va ubhopi samas
á¹ƒ0.0424 idampanavacanaá¹ƒ milidaraÃ±Ã±Ä• jetavane viharantena sathÄ• rÄ• ekakanip
anÄ• thapiá¹‡á¸• ikassasahÄ• yake tithayasÄ• vake Ä• rabbha kathitaá¹ƒ apaá¹‡á¹‡aka jÄ•
hotÄ«â€™ ti. sattarasamaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto sÄ• kho nÄ• ma migarÄ• jÄ• ahosi, tadÄ• bodhisattopi
ahosi. tathapi tÄ• va ubhopi samasamÄ• ahesunti ``idampana vacanaá¹ƒ milidaraÃ±Ã±Ä•
sathÄ• rÄ• ekakanipÄ• te kumÄ• rakassapamÄ• taraá¹ƒ bhikkhuá¹‡iá¹ƒ Ä• rabbha kathitaá
sadhÄ• ya vuttaá¹ƒ hoti sÄ• kira rÄ• jagahanagare mahÄ• vibhavassa seá¹-á¹-hino dhÄ«tÄ
pana ahamevÄ• â€™â€™ ti eva metaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ nigrodhamigarÄ• jajÄ• ta
hotÄ«â€™ ti. aá¹-á¹-hÄ• rasamaá¹ƒ jÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto sÄ• kho nÄ• ma senÄ• pati ahosi, tadÄ• bodhisatto nigr
tathapi tÄ• va ubhopi samasamÄ• ahesunti idampana vacanaá¹ƒ milidaraÃ±Ã±Ä• veá¸·uva
dasakanipÄ• te devadattÄ• mÄ• rabbha kathitaá¹ƒ nigrodhajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ
bhikkhÅ« nigrodhajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ hotÄ«â€™ ti. ekunavisatimaá¹ƒ jÄ• takaá

puna ca paraá¹ƒ sadÄ• devadatto khaá¹‡á¸• ahÄ• lo nÄ• ma brÄ• hmaá¹‡o ahosi, tadÄ• b
rÄ• jakumÄ• ro ahosi. tathÄ• pi tÄ• va anena khaá¹‡á¸• ahÄ• lo adhikataroâ€™ ti ``idampan
gijjhakÅ«á¹-e viharantena sathÄ• rÄ• dasajÄ• takedevadattamÄ• rabbha kathitaá¹ƒ cadaku
vuttaá¹ƒ taá¹ƒ saá¹…khepano dassayissÄ• ma. ``tassa vathu saá¹…ghabhedakkhadhake Ä
ahamovÄ• â€™â€™ ti evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ vadakumÄ• rajÄ• takaá¹ƒ sadh
vÄ«satimajÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto brahmadatto nÄ• ma rÄ• ja ahosi, tadÄ• bodhisatto tass
kumÄ• ro ahosi, tadÄ• sorÄ• jÄ• sakaputtaá¹ƒ corappapÄ• te khipÄ• pesi. yato kutoci pitÄ
ahosi visiá¹-á¹-ho, tathapi tÄ• va devadattoyeva adhikataroâ€™ ti idampana evanaá¹ƒ milida
á¹ƒ0.0425 viharantena sathÄ• rÄ• dvÄ• dasakanipÄ• te ciÃ±caá¹ƒ mÄ• á¹‡avikamÄ• rabbh
mahÄ• padumajÄ• takaá¹ƒ sadhÄ• ya vuttaá¹ƒ. ``paá¹-hamabodhiyaÃ±hi dasabalassa ahaá
dhÄ• retha jÄ• takanti, evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ mahÄ• padumajÄ• takaá¹ƒ sad
ekavÄ«satimajÄ• takaá¹ƒ.

puna ca paraá¹ƒ yadÄ• devadatto mahÄ• patÄ• po nÄ• ma rÄ• jÄ• ahosi, tadÄ• bodhisatt
nÄ• ma kumÄ• ro ahosi, tadÄ• so rÄ• jÄ• sakaputtassa hathapÄ• de sÄ«saÃ±ca chedÄ• p
yeca uttaro adhikataroâ€™â€™ ti idampana vacanaá¹ƒ milidaraÃ±Ã±Ä• veá¸·uvane vihara
paÃ±cakanipÄ• te devadattassavadhaparisakkanamÄ• rabbha kathitaá¹ƒ culladhammapÄ•
hoti. ``athekadivasaá¹ƒ bhikkhu dhammasabhÄ• yaá¹ƒ kathaá¹ƒ dhammapÄ• lakumÄ• ro pa

evametaá¹ƒ milidaraÃ±Ã±Ä• imaá¹ƒ culladhammapÄ• lajÄ• takaá¹ƒ sadhÄ• ya vuttanti bÄ• samattaá¹ƒ.

ambajÄ• taka-dummedhajÄ• takÄ• ni mahÄ• kapi-

chaddanta-daddaraÃ±cÄ• pi khantivÄ• dikajÄ• takaá¹ƒ

cullanadiya-paá¹‡á¸• araka-tacchasukarajÄ• takaá¹ƒ

cetiyajÄ• takaÃ±cÄ• pi rÅ«rumigidajÄ• takaá¹ƒ

sÄ«lavaá¹ƒ sabbadÄ• á¹-haÃ±ca laá¹-ukikaÃ±ca apaá¹‡á¹‡akaá¹ƒ

nigrodhamiga-nigrodha-cadakumÄ• rajÄ• takaá¹ƒ

mahÄ• padumakumÄ• ra-dhammapÄ• lakajÄ• takaá¹ƒ

iti etÄ• ni bÄ• vÄ«sa jÄ• takÄ• ni yathÄ• kkamaá¹ƒ

milido nÄ• mupadÄ• ya nÄ• gasenassa abravÄ«ti.

evaÃ±ca so rÄ• jÄ• imÄ• ni jÄ• takÄ• ni sadhÄ• ya kathevÄ• punapi evamÄ• ha: ``bhante sakyakulesu jÄ• yiá¹ƒsu. bodhisattopi buddho ahosi. sabbaÃ±Ã±u lokanÄ• yako, devadatto sÄ• sane pabbajivÄ• buddhÄ• layaá¹ƒ akÄ• si. kinnukho bhante nÄ• gasena, yaá¹ƒ mayÄ• tathaá¹ƒ udÄ• hu vitathanti. â€™â€™

jÄ• takuddharaá¹‡aá¹ƒ samattaá¹ƒ.

gÄ• thÄ• sarÅ«paá¹ƒ á¹ƒ0.0426

gÄ• thÄ• sarÅ«pampana evaá¹ƒ veditabbaá¹ƒ:

milido nÄ• ma so rÄ• jÄ• sÄ• galÄ• yampuruttame

upagaÃ±chi nÄ• gasenaá¹ƒ gaá¹…gÄ• â€™ va yathasÄ• garaá¹ƒ.

Ä• sajja rÄ• jÄ• citrakathÄ« ukkÄ• dhÄ• raá¹ƒ tamonudaá¹ƒ apucchi nipuá¹‡e paÃ±he á¹-h

pucchÄ• visajjanÄ• ceva gambhirathÅ«panissitÄ•

hadayaá¹…gamÄ• kaá¹‡á¹‡asukhÄ• abbhutÄ• lomahaá¹ƒsanÄ•

abhidhammavinayogÄ• á¸·hÄ• suttajÄ• lasamathitÄ•

nÄ• gasenakathÄ• citrÄ• opammehi nayehi ca

tatha Ã±Ä• á¹‡ampaá¹‡idhÄ• ya hÄ• sayivÄ• na mÄ• nasaá¹ƒ

suá¹‡otha nipuá¹‡e paÃ±he kaá¹…khÄ• á¹-á¹-hÄ• navidÄ• á¸·aneâ€™ ti

tenÄ• hu:-

bahussuto citrakathÄ« nipuá¹‡o ca visÄ• rado,

sÄ• mayiko ca kusalo paá¹-ibhÄ• ne ca kovido.

tepi tepiá¹-akÄ• bhikkhÅ« paÃ±canekÄ• yikÄ• pi ca,

catunekÄ• yikÄ• ceva nÄ• gasenaá¹ƒ purakkharuá¹ƒ.

gambhÄ«rapaÃ±Ã±o medhÄ• vÄ« maggÄ• maggassa kovido,

uttamathamanuppatto nÄ• gaseno visÄ• rado.

tehi bhikkhÅ«hi parivuto nipuá¹‡ehi saccavÄ• dibhÄ«,

caranto gÄ• manigamaá¹ƒ sÄ• galaá¹ƒ upasaá¹…kamÄ«.

saá¹…kheyyapariveá¹‡asmiá¹ƒ nÄ• gaseno tadÄ• vasÄ«,

katheti so manussehi pabbate kesarÄ« yathÄ• â€™ ti.

caraá¹‡ena ceva sampannaá¹ƒ sudantaá¹ƒ uttame dame,

disvÄ• rÄ• jÄ• nÄ• gasenaá¹ƒ idaá¹ƒ vacanamabravi.

kathikÄ• mayÄ• bahÅ« diá¹-á¹-hÄ• sÄ• kacchÄ• osaá¹-Ä• bahÅ«,

na tÄ• disaá¹ƒ bhayaá¹ƒ Ä• si ajjatÄ• so yathÄ• mama.

nissaá¹ƒsayaá¹ƒ parÄ• jayo mama ajja bhavissati,

jayoâ€™ va nÄ• gasenassa yathÄ• cittaá¹ƒ na saá¹‡á¹-hitanti.

bÄ• hiragÄ• thÄ• á¹ƒ0.0427

yathÄ• hi aá¹…gasambhÄ• rÄ• hoti saddo ratho iti,

evaá¹ƒ khadhesu santesu hoti sattoti sammuti.

sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±eÃ±Ä• cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ,

Ä• tÄ• pÄ« nipako bhikkhu so imaá¹ƒ vijaá¹-aye jaá¹-anti.

ayampatiá¹-á¹-hÄ• dharaá¹‡Ä«va pÄ• á¹‡inaá¹ƒ idaÃ±ca mÅ«laá¹ƒ kusalÄ• bhivuddhiyÄ• ,

mukhaÃ±cidaá¹ƒ sabbajinÄ• nusÄ• sane yo sÅ«lakkhadho varapÄ• timokkhiyoâ€™ ti.

saddhÄ• ya taratÄ« oghaá¹ƒ appamÄ• dena aá¹‡á¹‡avaá¹ƒ,

vÄ«riyena dukkhaá¹ƒ acceti paÃ±Ã±Ä• ya parisujjhati.

nÄ• bhinadÄ• mi maraá¹‡aá¹ƒ nÄ• bhinadÄ• mi jÄ«vitaá¹ƒ,

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi nibbisaá¹ƒ bhatako yathÄ• .

nÄ• bhinadÄ• mi maraá¹‡aá¹ƒ nÄ• bhinadÄ• mi jÄ«vitaá¹ƒ,

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi sampajÄ• no patissato.

paá¹-igacceva taá¹ƒ kayirÄ• yaá¹ƒ jaÃ±Ã±Ä• hitamattano,

na sÄ• kÄ• á¹-ikacintÄ• ya mantÄ• dhÄ«ro parakkame.

yathÄ• sÄ• kaá¹-iko nÄ• ma samaá¹ƒ hivÄ• mahÄ• pathaá¹ƒ,

visamaá¹ƒ maggamÄ• ruyha akkhabhinnoâ€™ va dhÄ• yati.

evaá¹ƒ dhammÄ• apakkamma adhammamanuvattiya,

mado maccumukhampatto akkhacchinnoâ€™ va socati.

allavammapaá¹-icchanno navadvÄ• ro mahÄ• vaá¹‡o,

samantato paggharati asuci pÅ«tigadhiyoâ€™ ti.

milidapaÃ±he á¹-hitÄ• bÄ• vÄ«sati gÄ• thÄ• samattÄ• .

bhassappavedÄ« vetaá¹‡á¸• Ä« atibuddhivicakkhaá¹‡o,

milido Ã±Ä• á¹‡abhedÄ• ya nÄ• gasenamupÄ• gamÄ«.

vasanto tassa chÄ• yÄ• ya paripucchanto punappunaá¹ƒ,

pabhinnabuddhi huvÄ• na soâ€™ pi Ä• si tipeá¹-ako.

navaá¹…gaá¹ƒ anumajjanto rattibhÄ• ge rahogato,

addakkhi meá¹‡á¸• ake paÃ±he dunniveá¹-he saniggahe.

pariyÄ• yabhÄ• sitaá¹ƒ athi athi sadhÄ• ya bhÄ• sitaá¹ƒ,

sabhÄ• vabhÄ• sitaá¹ƒ athi dhammarÄ• jassa sÄ• sane.

tesaá¹ƒ á¹ƒ0.0428 athamaviÃ±Ã±Ä• ya meá¹‡á¸• ake jinabhÄ• site,

anÄ• gatamhi addhÄ• neviggaho tatha hessati.

hada kathimpasÄ• detvÄ• chejjÄ• pessÄ• mi meá¹‡á¸• ake,

tassa niddiá¹-á¹-hamaggena niddisissantyanÄ• gate.

visamaá¹ƒ sabhayaá¹ƒ ativÄ• to paá¹-icchannaá¹ƒ devanissitaá¹ƒ,

patho ca saá¹…kamo tithaá¹ƒ aá¹-á¹-hete parivajjiyÄ• .

ratto duá¹-á¹-ho ca mÅ«á¸·ho ca mÄ• nÄ« luddho tathÄ• â€™ laso,

ekacintÄ« ca bÄ• lo ca ete athavinÄ• sakÄ• .

ratto duá¹-á¹-ho ca mÅ«á¸·ho ca bhÄ«ru Ä• misacakkhuko,

ithi soá¹‡á¸• o paá¹‡á¸• ako ca navamo bhavati dÄ• rako.

navete puggalÄ• loke ittarÄ• calitÄ• calÄ• ,

etehi mantitaá¹ƒ guyhaá¹ƒ khippaá¹ƒ bhavati pÄ• kaá¹-aá¹ƒ.

vasena yasapucchÄ• hi tithavÄ• sena yoniso,

sÄ• kacchÄ• snehasaá¹ƒsevÄ• patirÅ«pavasena ca

etÄ• ni aá¹-á¹-ha á¹-hÄ• nÄ• ni buddhivisadakÄ• rakÄ• ,

yesaá¹ƒ etÄ• ni samhonti tesaá¹ƒ buddhi pabhijjati.

pÅ«jÄ«yantÄ• asamasamÄ• sadevamÄ• nusehi te,

na sÄ• diyanti sakkÄ• raá¹ƒ buddhÄ• naá¹ƒ esa dhammatÄ• â€™ ti

ayaá¹ƒ gÄ• thÄ• sÄ• riputtatherena vuttÄ• .

imehi aá¹-á¹-hihi tamaggapuggalaá¹ƒ

devÄ• tidevaá¹ƒ naradammasÄ• rathiá¹ƒ,

samantacakkhuá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ

pÄ• á¹‡ehi buddhaá¹ƒ saraá¹‡aá¹ƒ gatoâ€™ smi.

jÄ• liá¹ƒkaá¹‡hÄ• jinaá¹ƒ dhÄ«taá¹ƒ maddideviá¹ƒ patibbataá¹ƒ,

cajamÄ• no nacintesiá¹ƒ bodhiyÄ• yeva kÄ• raá¹‡Ä• . (jÄ• takagÄ• thÄ•)

na antalikkhe na samuddamajjhe

na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa,

na vijjati so jagatippadeso

yathaá¹-á¹-hitaá¹ƒ nappasaheyya maccu.

kÄ• yena á¹ƒ0.0429 saá¹ƒvaro sÄ• dhu sÄ• dhuvÄ• cÄ• ya saá¹ƒvaro,

manasÄ• saá¹ƒvaro sÄ• dhu sÄ• dhu sabbathasaá¹ƒvaro.

acetanaá¹ƒ brÄ• hmaá¹‡a assuá¹‡antaá¹ƒ

jÄ• naá¹ƒ ajÄ• nantamimaá¹ƒ palÄ• saá¹ƒ,

Ä• raddhavÄ«riyo dhuvamappamatto

sukhaseyyaá¹ƒ pucchasi kissa hetuâ€™ ti. (jÄ• takagÄ• thÄ•)

iti phadana rukkhoâ€™ pi tÄ• vade ajjhabhÄ• satha,

mayhampi vacanaá¹ƒ athi bhÄ• jadvÄ• ja suá¹‡ohi meâ€™ ti. (jÄ• takagÄ• thÄ•)

cudassa bhattaá¹ƒ bhuÃ±jivÄ• kammÄ• rassÄ• â€™ ti me sutaá¹ƒ,

Ä• bÄ• dhaá¹ƒ samphusÄ« dhÄ«ro pabÄ• á¸·haá¹ƒ mÄ• raá¹‡antikatti

sathavÄ• to bhayaá¹ƒ jÄ• taá¹ƒ niketÄ• jÄ• yatÄ« rajo,

aniketamasathavaá¹ƒ etaá¹ƒ ve munidassananti. (jinabhÄ• sitÄ• minidena vuttÄ•)

sasamuddapariyÄ• yaá¹ƒ mahiá¹ƒ sÄ• garakuá¹‡á¸• alaá¹ƒ,

na icche saha nidÄ• ya evaá¹ƒ sayha vijÄ• nahÄ«ti. (jÄ• takagÄ• thÄ• lomakassapena vutt

vadhissametanti parÄ• masanto

kÄ• sÄ• vamaddakkhi dhajaá¹ƒ isÄ«naá¹ƒ,

dukkhena phuá¹-á¹-hassudapÄ• di saÃ±Ã±Ä•

arahaddhajo sabbhi avajjharÅ«poâ€™ ti. (jÄ• takagÄ• thÄ• chaddantanÄ• garÄ• jena vuttÄ

gÄ• thÄ• bhigÄ«tamme abhojaneyyaá¹ƒ

sampassataá¹ƒ brÄ• hmaá¹‡a nesa dhammo,

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ•

dhamme sati brÄ• hmaá¹‡a vuttiresÄ• . (suttÄ• nipÄ• tagÄ• thÄ• jinabhÄ• sitÄ•)

na me Ä• cariyo atha sadiso me na vijjati,

sadevakasmiá¹ƒ lokasmiá¹ƒ nathi me paá¹-ipuggaloâ€™ ti. (khadhakagÄ• thÄ• jinabhÄ• sit

vipulo á¹ƒ0.0330 rÄ• jagahikÄ• naá¹ƒ giriseá¹-á¹-ho pavuccati,

seto himavataá¹ƒ seá¹-á¹-ho Ä• dicco aghagÄ• minaá¹ƒ.

samuddoâ€™ dadhinaá¹ƒ seá¹-á¹-ho nakkhattÄ• naÃ±ca cadimÄ• ,

sadevakassa lokassa buddho aggo pavuccatÄ«ti.

(dve gÄ• thÄ• mÄ• á¹‡avakadevaputtena vuttÄ• nÄ• gasenatherena vuttÄ•)

eko manopasÄ• do saraá¹‡agamanaá¹ƒ aÃ±jalippaá¹‡Ä• mo vÄ• ,

ussahate tÄ• rayituá¹ƒ mÄ• rabalanisÅ«dane buddheâ€™ ti. (ayaá¹ƒ gÄ• thÄ• sÄ• riputtath

Ä• rahatha nikkhamatha yujjatha buddhasÄ• sane,

dhunÄ• tha maccuno senaá¹ƒ naá¸·Ä• gÄ• raá¹ƒâ€™ va kuÃ±jaroâ€™ ti. (jinabhÄ• sitÄ• m

yo sÄ«la vÄ• dussÄ«lesu dadÄ• ti dÄ• naá¹ƒ

dhammena laddhaá¹ƒ supasanna citto,

abhisaddahaá¹ƒ kammaphalaá¹ƒ ulÄ• raá¹ƒ

taá¹ƒ ve dÄ• naá¹ƒ dÄ• yakato visujjhatÄ«â€™ ti. (ayaá¹ƒ nÄ• gasenena Ä• bhatÄ•)

na me dessÄ• ubho puttÄ• maddÄ« devÄ« na appiyÄ• ,

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ tasmÄ• piye adÄ• sahanti.

sahassagghaÃ±hi maá¹ƒ tÄ• to brÄ• hmaá¹‡assa pitÄ• adÄ• ,

atho kaá¹‡hÄ• jinaá¹ƒ kaÃ±Ã±aá¹ƒ hathinaÃ±ca satena cÄ• â€™ ti.

jigacchÄ• ya pipÄ• sÄ• ya ahinÄ• daá¹-á¹-ho visena ca,

aggi udaka sattÄ«hi akÄ• le tatha miyyati.

anumÄ• napaÃ±he vuccamÄ• nÄ• imÄ• gÄ• thÄ• sallakkhetabbÄ• :

bahu jane tÄ• rayivÄ• nibbuto upadhikkhaye,

anumÄ• nenaÃ±Ä• tabbaá¹ƒâ€™ athi so dÄ«paduttamoâ€™ ti.

kammamÅ«laá¹ƒ gahetvÄ• na Ä• paá¹‡aá¹ƒ upagacchatha,

Ä• rammaá¹‡aá¹ƒ kiá¹‡ivÄ• na tato muccatha muttiyÄ• ti.

na pupphagadho paá¹-ivÄ• tameti na cadanaá¹ƒ tagaramallikÄ• vÄ• ,

sataÃ±ca gadho paá¹-ivÄ• tameti sabbÄ• disÄ• sappuriso pavÄ• ti.

cadanaá¹ƒ á¹ƒ0.0431 tagaraá¹ƒ vÄ• pi uppalaá¹ƒ atha vassikÄ«,

etesaá¹ƒ gadhajÄ• tÄ• naá¹ƒ sÄ«lagadho anuttaro.

appamatto aya gadho yavÄ• yaá¹ƒ nagaracadanÄ«,

yo ca sÄ«lavataá¹ƒ gadho vÄ• ta devesu uttamoâ€™ ti.

kammamÅ«laá¹ƒ janÄ• davÄ• gaá¹‡hanti amataá¹ƒ phalaá¹ƒ,

tena te sukhitÄ• honti ye kÄ«tÄ• amataá¹ƒ phalanti.

ye keci loke agadÄ• visÄ• naá¹ƒ paá¹-ibÄ• hakÄ• ,

dhammÄ• gadasamaá¹ƒ nathi etaá¹ƒ pivatha bhikkhavoâ€™ ti.

ye keci osadhÄ• loke vijjanti vividhÄ• bahÅ«,

dhammosadha samaá¹ƒ nathi etaá¹ƒ pivatha bhikkhavoâ€™ ti.

dhammosadhaá¹ƒ pivivÄ• na ajarÄ• maraá¹‡Ä• siyuá¹ƒ,

bhÄ• vayivÄ• ca passivÄ• nibbutÄ• upadhikkhayeâ€™ ti.

byÄ• dhitaá¹ƒ janataá¹ƒ disvÄ• amatÄ• paá¹‡aá¹ƒ pasÄ• rayÄ«,

kammena taá¹ƒ kiá¹‡ivÄ• na amatamÄ• detha bhikkhavoâ€™ ti.

evarÅ«pÄ• ni sÄ«lÄ• nisanti buddhassa Ä• paá¹‡e,

kammena taá¹ƒ kiá¹‡ivÄ• na ratanaá¹ƒ vo piladhathÄ• â€™ ti.

samÄ• dhiratanamÄ• lassa kuvitakkÄ• na jÄ• yare,

na ca vikkhippate cittaá¹ƒ etaá¹ƒ tumhe piladhathÄ• â€™ ti.

paÃ±Ã±Ä• ratanamÄ• lassa na ciraá¹ƒ vattate bhavo,

khippaá¹ƒ phasseti amataá¹ƒ na ca so rocate bhaveâ€™ ti.

maá¹‡imÄ• lÄ• dharaá¹ƒ gehajano sÄ• miá¹ƒ udikkhati,

vimuttiratanamÄ• lantu udikkhanti sadevakÄ• â€™ ti.

yena Ã±Ä• á¹‡ena bujjhanti ariyÄ• katakiccataá¹ƒ,

taá¹ƒ Ã±Ä• á¹‡aratanaá¹ƒ laddhuá¹ƒ vÄ• yametha jinorasÄ• â€™ ti.

paá¹-isambhidÄ• kiá¹‡ivÄ• naÃ±Ä• á¹‡ena phassayeyya yo,

asambhÄ«to anubbiggo atirocati sadevakeâ€™ ti.

bojjhaá¹…garatanamÄ• lassa udikkhanti sadevakÄ• ,

kammena taá¹ƒ kiá¹‡ivÄ• na ratanaá¹ƒ vo piladhathÄ• â€™ ti.

Ä• yu á¹ƒ0.0432 Ä• rogatÄ• vaá¹‡á¹‡aá¹ƒ saggaá¹ƒ uccÄ• kulÄ«natÄ• ,

asaá¹…khataÃ±ca amataá¹ƒ athi sabbÄ• paá¹‡e jine.

appena bahukenÄ• pi kammamÅ«lena gayhati,

kiá¹‡ivÄ• saddhÄ• mÅ«lena samiddhÄ• hotha bhikkhavo.

bhavatÄ«ha-

vÄ«tarÄ• gÄ• vÄ«tadosÄ• vÄ«tamohÄ• anÄ• savÄ• ,

vÄ«tataá¹‡hÄ• anÄ• dÄ• nÄ• dhammanagare vasanti te.

Ä• raÃ±Ã±akÄ• dhÅ«tadharÄ• dhÄ• yino lÅ«khacÄ«varÄ• ,

vivekÄ• bhiratÄ• dhÄ«rÄ• dhammanagare vasanti teâ€™ ti.

nesajjikÄ• sathatikÄ• athoâ€™ pi á¹-hÄ• navaá¹…kamÄ• ,

paá¹ƒsukÅ«ladharÄ• sabbe dhammanagare vasanti te.

ticÄ«varadharÄ• sabbe cammakhaá¹‡á¸• acatuthakÄ• ,

ratÄ• ekÄ• sane viÃ±Ã±u dhammanagare vasanti te.

appicchÄ• nipakÄ• dhÄ«rÄ• appÄ• hÄ• rÄ• alolupÄ• ,

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• dhammanagare vasanti te.

dhÄ• yÄ« dhÄ• naratÄ• dhÄ«rÄ• santacittÄ• samÄ• hitÄ• ,

Ä• kiÃ±caÃ±Ã±aá¹ƒ pathayÄ• nÄ• dhammanagare vasantÄ« te.

paá¹-ipannÄ• phalaá¹-á¹-hÄ• ca sekkhÄ• phalasamaá¹…gino,

Ä• siá¹ƒsakÄ• uttamathaá¹ƒ dhammanagare vasanti te.

sotÄ• pannÄ• ca vimalÄ• sakadÄ• gÄ• mino ca ye,

anÄ• gÄ• mÄ« ca arahanto dhammanagare vasanti te.

satipaá¹-á¹-hÄ• nakusalÄ• bojjhaá¹…gabhÄ• vanÄ• ratÄ• ,

vipassakÄ• dhammadharÄ• dhammanagare vasanti te.

iddhipÄ• desu kusalÄ• samÄ• dhibhÄ• vanÄ• ratÄ• ,

sammappadhÄ• namanuyuttÄ• dhammanagare vasanti te.

abhiÃ±Ã±Ä• pÄ• ramippattÄ• pettike gocare ratÄ• ,

antaá¸·ikkhamhi caraá¹‡Ä• dhammanagare vasanti te.

okkhittacakkhu mitabhÄ• á¹‡Ä« guttadvÄ• rÄ• susaá¹ƒvutÄ• ,

sudantÄ• uttame dame dhammanagare vasanti te.

tevijjÄ• á¹ƒ0.0433 jaá¸·abhiÃ±Ã±Ä• ca iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• ,

paÃ±aÃ±Ä• ya pÄ• ramippattÄ• dhammanagare vasanti te.

yathÄ• pi nagaraá¹ƒ disvÄ• suvibhattaá¹ƒ manoramaá¹ƒ,

anumÄ• nena jÄ• nanti vaá¸• á¸• hakissa mahattanaá¹ƒ.

tatheva lokanÄ• thassa disvÄ• dhammapuraá¹ƒ varaá¹ƒ,

anumÄ• nena jÄ• nanti athi so bhagavÄ• iti.

anumÄ• nenajÄ• nanti Å«miá¹ƒ disvÄ• na sÄ• gare,

yathÄ• â€™ yaá¹ƒ dissate Å«mÄ« mahanto so bhavissati.

tathÄ• buddhaá¹ƒ sokanudaá¹ƒ sabbathamaparÄ• jitaá¹ƒ,

taá¹‡hakkhayamanuppattambhavasaá¹ƒsÄ• ramocanaá¹ƒ.

anumÄ• nena Ã±Ä• tabbaá¹ƒ Å«miá¹ƒ disvÄ• sadevake,

yathÄ• dhammumivippharo aggo buddho bhavissati.

anumÄ• nena jÄ• nanti disvÄ• accuggataá¹ƒ giriá¹ƒ,

yathÄ• accuggato esa himavÄ• so bhavissati.

tathÄ• disvÄ• dhammagiriá¹ƒ sÄ«tÄ«bhutaá¹ƒ nirÅ«padhiá¹ƒ,

accuggataá¹ƒ bhagavato acalaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ.

anumÄ• nena Ã±Ä• tabbaá¹ƒ disvÄ• na dhammapabbataá¹ƒ,

tathÄ• hi so mahÄ• vÄ«ro aggo buddho bhavissati.

yathÄ• pi gajarÄ• jassa padaá¹ƒ disvÄ• na mÄ• nusÄ• ,

anumÄ• nenajÄ• nanti mahÄ• esa gajo iti.

tatheva buddhanÄ• gassa padaá¹ƒ disvÄ• vibhÄ• vino,

anumÄ• nena jÄ• nanti uá¸·Ä• ro so bhavissati.

anumÄ• nenajÄ• nanti bhÄ«te disvÄ• na kummige,

migarÄ• jassa saddenabhÄ«tÄ• â€™ me kummigÄ• iti.

tatheva tithiye disvÄ• vithaddhe bhÄ«tamÄ• nase,

anumÄ• nena Ã±Ä• tabbaá¹ƒ dhammarÄ• jena gajjitaá¹ƒ.

nibbutaá¹ƒ pathaviá¹ƒ disvÄ• haritapattaá¹ƒ mahodakaá¹ƒ,

anamÄ• nena jÄ• nanti mahÄ• meghena nibbutaá¹ƒ.

tathevimaá¹ƒ á¹ƒ0.0434 janaá¹ƒ disvÄ• Ä• moditapamoditaá¹ƒ,

anumÄ• nena Ã±Ä• tabbaá¹ƒ dhammarÄ• jena tappitaá¹ƒ.

laggaá¹ƒ disvÄ• bhisaá¹ƒ paá¹…kaá¹ƒ kalaladdagataá¹ƒ mahiá¹ƒ,

anumÄ• nena jÄ• nanti vÄ• rikkhadho mahÄ• gato.

tathevimaá¹ƒ janaá¹ƒ disvÄ• rajopakkhasamÄ• hitaá¹ƒ,

vahitaá¹ƒ dhammanadiyÄ• vissaá¹-á¹-haá¹ƒ dhammasÄ• gare.

dhammÄ• matagataá¹ƒ disvÄ• sadevakamimaá¹ƒ mahiá¹ƒ,

anumÄ• nena Ã±Ä• tabbaá¹ƒ dhammakkhadho mahÄ• gato.

anumÄ• nena jÄ• nanti ghÄ• yivÄ• gadhamuttamaá¹ƒ,

yathÄ• â€™ yaá¹ƒ vÄ• yatÄ« gadho hessanti pupphitÄ• dumÄ• .

tathevÄ• yaá¹ƒ sÄ«lagadho pavÄ• yati sadevake,

anumÄ• nena Ã±Ä• tabbaá¹ƒ athi buddho anuttaroâ€™ ti.

anumÄ• napaÃ±haá¹ƒ.

passatÄ• raÃ±Ã±ake bhikkhÅ« ajjhogÄ• á¸·he dhute guá¹‡e,

puna passati gihi rÄ• jÄ• anÄ• gÄ• miphale á¹-hite.

ubhoâ€™ pi te vilokevÄ• uppajji saá¹ƒsayo mahÄ• ,

bujjheyya ce gihidhamme dhutaá¹…gaá¹ƒ nipphalaá¹ƒ siyÄ• .

paravÄ• divÄ• damathanaá¹ƒ nipuá¹‡aá¹ƒ piá¹-akattaye,

hada pucche kathiseá¹-á¹-haá¹ƒ so me kaá¹…khaá¹ƒ vinossatÄ«â€™ ti

meá¹‡á¸• akapaÃ±he á¹-hitÄ• dvÄ• sÄ«ti gÄ• thÄ• samattÄ• .

milidappakaraá¹‡e sabbÄ• gÄ• thÄ• sampiá¹‡á¸• itÄ• caturÄ• dhikasatagÄ• thÄ• honti.

milidappakaraá¹‡e sabbagÄ• thÄ• sarÅ«pagahaá¹‡aá¹ƒ samattaá¹ƒ.

saá¹ƒkhyÄ• sarÅ«paá¹ƒ

saá¹…khyÄ• sarÅ«paá¹ƒ pana evaá¹ƒ veditabbaá¹ƒ.
eka-dvi-ti-catu-paÃ±ca-cha-satta-aá¹-á¹-ha-nava-dasa-ekÄ• dasa-dvÄ• dasa-
terasa-cuddasa-soá¸·asa-sattarasa-aá¹-á¹-hÄ• rasa-ekÅ«navÄ«sati-paÃ±cavÄ«sati-aá¹-á¹-h
-chasaá¹-á¹-hi-diyaá¸• á¸• hasatanti paÃ±cavÄ«satividhÄ• saá¹…khyÄ• . tatha á¹ƒ0.0435 b
samuddo eko, sineru eko, devaloko eko, brahmaloko ekoâ€™ ti cha ekakÄ• milidappakara

dve athavase sampassamÄ• nÄ• bhagavatÄ• vihÄ• radÄ• naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ: vihÄ•
vaá¹‡á¹‡itaá¹ƒ anumataá¹ƒ thomitaá¹ƒ pasathaá¹ƒ vihÄ• radÄ• naá¹ƒ davÄ• devamanussÄ
muccissanti. vihÄ• re sati bhikkhÅ« bhikkhuniyo vÄ• katokÄ• sÄ• dassanakÄ• mÄ• naá¹ƒ
bhavissantÄ«â€™ ti.

dve athavase paá¹-icca sabbabuddhÄ• attanÄ• nimmitaá¹ƒ catupaccayaá¹ƒ na paribhuÃ±j
sathÄ• â€™ ti bahÅ« devamanussÄ• catupaccayaá¹ƒ datvÄ• dukkhÄ• muccissanti. buddh
jÄ«vitavuttiá¹ƒ pariyesantÄ«â€™ ti parÅ«pavÄ• dalopanathaÃ±cÄ• ti.

dve akammajÄ• ahetujÄ• anutujÄ• : Ä• kÄ• so nibbÄ• naÃ±cÄ• â€™ ti

dve athavase sampassamÄ• nena vessantarena raÃ±Ã±Ä• dve puttÄ• dinnÄ• : dÄ• napat
kumÄ• rÄ• mÅ«lajalÄ• hÄ• rabhuÃ±janadukkhato mucacissantÄ«â€™ ti.

udakassa dve guá¹‡Ä• nibbÄ• naá¹ƒ anuppaviá¹-á¹-hÄ• : sÄ«talabhÄ• vo, pÄ«tassa gham

asatiyÄ• ajÄ• nanena cÄ• â€™ ti dvÄ«hi kÄ• raá¹‡ehi Ä• pattiá¹ƒ Ä• pajjantÄ«â€™ ti cha d

sÄ«tena uá¹‡hena atibhojanenÄ• â€™ ti tÄ«hi Ä• kÄ• rehi pittaá¹ƒ kuppati.

sÄ«tena uá¹‡hena annÄ• pÄ• nena cÄ• â€™ ti tahÄ« Ä• kÄ• rehi semhaá¹ƒ kuppati.

buddhavaá¹ƒsatÄ• ya dhammagarukatÄ• ya bhikkhubhumimahantatÄ• yÄ• â€™ ti tÄ«hi kÄ
paá¹-icchannaá¹ƒ kÄ• rÄ• peti.

agadassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anuppaviá¹-á¹-hÄ• : gilÄ• nakÄ• naá¹ƒ parisaraá¹‡aá
amatakaraá¹‡anti.

maá¹‡iratanassa tayo guá¹‡Ä• nibbÄ• naá¹ƒ anuppaviá¹-á¹-hÄ• : sabbakÄ• madadaá¹ƒ na

ratanacadanassa tayo guá¹‡Ä• : vaá¹‡á¹‡asampanno gadhasampanno rasasampannoâ€™

sappimaá¹‡á¸• assa á¹ƒ0.0436 tayo guá¹‡Ä• : vaá¹‡á¹‡asamapanno, gadhasampanno, ras
vuttÄ• diá¹-á¹-hadhammaphÄ• suvihÄ• ratÄ• ya anavajjaguá¹‡abahulatÄ• yaasesaariyavÄ«
sabbabuddhapasathatÄ• yÄ• ti ime cattÄ• ro athavase sampassamÄ• nÄ• buddhÄ• paá¹-i

ninnatÄ• ya dvÄ• ratÄ• ya ciá¹‡á¹‡atÄ• ya samudÄ• caritattÄ• ti catuhi Ä• kÄ• rehi manoviÃ
dvipaÃ±caviÃ±Ã±Ä• á¹‡e anupavattati.

kammavasena yonivasena kulavasena Ä• yÄ• canavasenÄ• â€™ ti catunnaá¹ƒ sannipÄ• tÄ
hoti.

adiá¹-á¹-hantarÄ• yo, uddissakatassa antarÄ• yo, upakkhaá¹-antarÄ• yo paribhogantarÄ• yo
tesu adiá¹-á¹-hantarÄ• yo bhagavato athi, sesÄ• tayo nathi, uddissakatassa byÄ• mappabh
sabbaÃ±Ã±utaÃ±Ä• á¹‡assa jÄ«vitassa cÄ• â€™ ti catunnaá¹ƒ antarÄ• yÄ• bhÄ• vÄ• .

abbhÄ• , mahikÄ• , megho, rÄ• hu cÄ• â€™ ti cattÄ• ro sÅ«riyarogÄ• samuddasasa cattÄ•
asaá¹ƒvÄ• siyabhÄ• vo, nadÄ«hi apÅ«raá¹‡atÄ• , mahÄ• bhutÄ• vÄ• satÄ• , vicittapupphas
catukkÄ• vuttÄ• .

<5> bhumimahantatÄ• , parisuddhavimalatÄ• , pÄ• pehiasaá¹ƒvÄ• siyatÄ• , duppaá¹-ivijjhat
bahuvidhasaá¹ƒvararakkhiyatÄ• â€™ ti sÄ• sanassa ime atulyÄ• paÃ±ca guá¹‡Ä• vattanti

bhojanassa paÃ±ca guá¹‡Ä• nibbÄ• naá¹ƒ anuppaviá¹-á¹-hÄ• : accuggatatÄ• , acalatÄ• du
bÄ«jÄ• rÅ«haá¹‡atÄ• kopÄ• nunayavivajjanatÄ• â€™ ti.

Ä• haccapadena rasena Ä• cariyavaá¹ƒsatÄ• ya adhippÄ• yÄ• kÄ• ratÄ• ya Ã±Ä• á¹‡uttara
atho paá¹-iggahetabbo cÄ• â€™ ti cattÄ• ro paÃ±cakÄ• vuttÄ• .

<6> senÄ• pati, purohito, akkhadasso, bhaá¹‡á¸• Ä• gÄ• riko, chattagÄ• ho, khaggagÄ• ho
gaá¹‡Ä«yanti. vepullo á¹ƒ0.0437 rÄ• jagahiyÄ• naá¹ƒ buddho aggo pavuccatÄ«â€™ ti cha a
mÄ• á¹‡avagÄ• mikadevaputtena vuttagÄ• thÄ• nÄ• gasenena Ä• harivÄ• vuttÄ• .

vÄ• tiko, pittiko, semhiko, devatÅ«pasaá¹ƒhÄ• rato, samudÄ• ciá¹‡á¹‡ato, pubbanimittatoâ€
supinaá¹ƒpassantÄ«â€™ ti tayo chakkÄ• vuttÄ• .

<7> puthujjanacittaá¹ƒ, sotÄ• pannacittaá¹ƒ, sakadÄ• gÄ• micittaá¹ƒ, anÄ• gÄ• micittaá¹ƒ, a
paccekabuddhacittaá¹ƒ, sammÄ• sambuddhacittanti satta cittavimuttiyo.

nÄ• rado, dhammantarÄ«, aá¹ƒgÄ«raso, kapilo, kaá¹‡á¸• araggisÄ• mo, atulo, pubbakaccÄ•
ovÄ• dakÄ• rakÄ• .

``jighacchÄ• ya, pipÄ• sÄ• ya, ahinÄ• daá¹-á¹-ho, visena ca,

aggÄ«-udaka-sattÄ«hi akÄ• le tattha miyyatÄ«â€™â€™ ti.

ime satta janÄ• akÄ• lamaraá¹‡ikÄ• nÄ• mÄ• â€™ ti tayo sattakÄ• vuttÄ• .

<8> visamaá¹ƒ sabhayaá¹ƒ ... pe ... aá¹-á¹-hete parivajjiyÄ• â€™ ti imÄ• ni aá¹-á¹-haá¹-á¹-h
paá¹‡á¸• itehi parivajjanÄ«yÄ• nÄ«ti parivajjanÄ«yaá¹-á¹-hÄ• naá¹-á¹-hakaá¹ƒ nÄ• ma.

rattoduá¹-á¹-ho ... pe ... ete athavinÄ• sakÄ• â€™ ti idaá¹ƒ athavinÄ• sakaá¹-á¹-hakaá¹ƒ nÄ•

vasena yasapucchÄ• hi ... pe ... tesaá¹ƒ buddhi pabhijjatÄ«â€™ ti idaá¹ƒ buddhivisadakaraá
nÄ• ma.

kÄ• laá¹ƒ desaá¹ƒ dÄ«paá¹ƒ kulaá¹ƒ janettimÄ• yuá¹ƒ mÄ• saá¹ƒ nekkhammaá¹ƒ viloketÄ«
vilokiyaá¹-á¹-hakaá¹ƒ nÄ• ma.

``vikkayÄ• nÄ• gatamaggo tithaá¹ƒ tÄ«raá¹ƒ Ä• yuthiraá¹ƒ.

anÄ• gataá¹ƒ kusalaá¹ƒvÄ• â€™ ti aá¹-á¹-haá¹-á¹-hÄ• nÄ• vilokiyÄ• â€™â€™ ti.

idaá¹ƒ anÄ• gatavilokiyaá¹-á¹-hakaá¹ƒ nÄ• ma.

``vÄ• á¹‡ijo hathinÄ• go ca sÄ• kaá¹-iko niyÄ• mako

bhisakko uttarasetu bhikkhu ceva jinaá¹…kuro,

ete aá¹-á¹-ha anÄ• gate aá¹-á¹-ha janÄ• vilokiyÄ• â€™â€™ ti.

idaá¹ƒ vilokiyaá¹-á¹-hakaá¹ƒ nÄ• ma.

ratto á¹ƒ0.0438 duá¹-á¹-hoâ€™ ca mÅ«á¸·ho ca mÄ• nÄ« luddho tathÄ• â€™ lasorÄ• jÄ• c
nÄ• gasenena desitÄ• â€™ tiidaá¹ƒ ghÄ• takaá¹-á¹-hakaá¹ƒ nÄ• ma.

vÄ• ta pittena semhena ... pe ... akÄ• le tatha viyyatÄ«â€™ ti idaá¹ƒ akÄ• lamaraá¹‡akÄ• ra
nÄ• ma.

na vÄ• atho anusÄ• sitabbo, na rÄ• gupasaá¹ƒhitaá¹ƒ cittaá¹ƒ na dosÅ«pasaá¹ƒhitaá¹ƒ citt
mohÅ«pasaá¹ƒhitaá¹ƒ cittaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ, dÄ• sakammakaraporisesu nÄ«ca
kÄ• yikavÄ• casikaá¹ƒ suá¹-á¹-hu rakkhitabbaá¹ƒ, chaá¸·idriyÄ• ni suá¹-á¹-hÅ« rakkhitabbÄ•
mÄ• nasaá¹ƒ upaá¹-á¹-hÄ• petabbanti idaá¹ƒ raÃ±Ã±Ä• milidena samÄ• dinnaá¹ƒ vattaá¹-á

pupphÄ• paá¹‡aá¹ƒ gadhÄ• panaá¹ƒ phalÄ• paá¹‡aá¹ƒ agadÄ• paá¹‡aá¹ƒ osadhÄ• paá¹‡a
ratanÄ• paá¹‡aá¹ƒ sabbÄ• paá¹‡anti idaá¹ƒ Ä• paá¹‡aá¹-á¹-hakaá¹ƒ nÄ• mÄ• â€™ ti. dasa

<9>â€™ ratto duá¹-á¹-ho ca mÅ«á¸·ho ca ... pe ... khippaá¹ƒ bhavati pÄ• kaá¹-antiâ€™ idaá
nÄ• ma.

navÄ• nupubbavihÄ• rasaá¹…khÄ• tadhammÄ• numajjajanavakanti dve navakÄ• vuttÄ• .

<10> á¹• 25â€™ saá¹…ghasamusukho dukkhi dhammÄ• dhipatikopi ca

saá¹ƒvibhÄ• gÄ« yathÄ• thÄ• maá¹ƒ jinacakkÄ• bhivaá¸• á¸• hako

sammadiá¹-á¹-hipurakkhÄ• ro anaÃ±Ã±asathuko tathÄ•

surakkho kÄ• yakammÄ• di samaggÄ• bhiratopi ca

akubho na care cakke buddhÄ• disaraá¹‡aá¹…gato

dasa upÄ• sakaguá¹‡Ä• nÄ• gasenena desitÄ• â€™ ti

idaá¹ƒ upÄ• sakaguá¹‡adasakaá¹ƒ nÄ• ma.

gaá¹…gÄ• yamunÄ• aciravatÄ« sarabhu mahÄ« sidhu sarassatÄ« vetravatÄ« vitathÄ• ca
idaá¹ƒnadidasakaá¹ƒ nÄ• ma.

sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo thinamiddhaá¹ƒ jarÄ• byÄ•
kÄ• yÄ• nuvattakadasakaá¹ƒ nÄ• ma.

buddhe sagÄ• ravo, dhamme sagÄ• ravo, saá¹…ghe sagÄ• ravo, sabrahmacÄ• risu sagÄ•
vÄ• yamati, savaá¹‡abahulo hoti, bhinnasÄ«loâ€™ pi á¹ƒ0.0439 Ä• kappaá¹ƒ upaá¹-á¹-hÄ•
kÄ• yikavÄ• casikaÃ±cassa surakkhitaá¹ƒ hoti, padhÄ• nÄ• bhimukhaá¹ƒ cittaá¹ƒ hoti, karo
paá¹-icchannaá¹ƒ Ä• caratÄ«â€™ ti idaá¹ƒ gihidussÄ«lÄ• dhikaguá¹‡adasakaá¹ƒ nÄ• ma.

avajjhakavacadhÄ• raá¹‡ako, isisÄ• maÃ±Ã±abhaá¹‡á¸• aliá¹…gadhÄ• raá¹‡ako, saá¹…gh
buddhadhammasaá¹…gharatanagatatÄ• ya padhÄ• nÄ• layaniketavÄ• satÄ• ya jinasÄ• sa
varadhammadesanato dhammadÄ«pagatiparÄ• yaá¹‡atÄ• yaâ€™ aggo buddhoâ€™ ti ekar
uposathasamÄ• dÄ• nato dakkhiá¹‡aá¹ƒ visodhetÄ«â€™ ti ekantojudiá¹-á¹-hitÄ• ya uposath
visodhetÄ«â€™ ti ekantojudiá¹-á¹-hitÄ• ya uposathasamÄ• dÄ• nato dakkhiá¹‡aá¹ƒ visodhe
dakkhiá¹‡Ä• vasena dasakaá¹ƒ nÄ• ma.

alagganatÄ• , nirÄ• layatÄ• , vÄ• go, pahÄ• á¹‡aá¹ƒ, apunarÄ• vattitÄ• , sukhumatÄ• , mah
dullabhatÄ• asadisatÄ• , buddhadhammassÄ• â€™ ti idaá¹ƒ bodhisattaguá¹‡adasakaá¹ƒ n

majjajadÄ• naá¹ƒ, samajjadÄ• naá¹ƒ, ithidÄ• á¹ƒ, asabhadÄ• naá¹ƒ, cittakammadÄ• naá¹ƒ,
saá¹…khalikadÄ• naá¹ƒ, kukkuá¹-asÅ«karadÄ• naá¹ƒ, tulÄ• kÅ«á¹-a mÄ• nanakÅ«á¹-adÄ•

adÄ• nasammatadÄ• naá¹ƒ nÄ• ma.

mÄ• tÄ• badhanaá¹ƒ, pitÄ• badhanaá¹ƒ, bhariyÄ• badhanaá¹ƒ, puttÄ• badhanaá¹ƒ, Ã±Ä•
mittÄ• badhanaá¹ƒ, dhanaá¹ƒ badhanaá¹ƒ, lÄ• bhasakkÄ• robadhanaá¹ƒ, issariyaá¹ƒ badha
badhananti idaá¹ƒ badhanadasakaá¹ƒ nÄ• ma.

vidhavÄ• ithi, dubbalo puggalo, amittaÃ±Ä• tipuggalo, mahagghaso, anÄ• cÄ• riyakulavÄ•
dhanahÄ«no, Ä• cariyahÄ«no, kammahÄ«no, payogahÄ«no puggaloâ€™ ti idaá¹ƒ oÃ±Ä• ta

dame same khantisaá¹ƒvare yame niyame akkodhe vihiá¹ƒsÄ• ya sacce soceyyeâ€™ ti das
cittaá¹ƒ pavattatÄ«â€™ ti idaá¹ƒ vessantaraguá¹‡adasakaá¹ƒ nÄ• mÄ• â€™ ti.

ekÄ• dasa dasakÄ• vuttÄ• .

<11> Ä• kÄ• sassa ekÄ• dasa guá¹‡Ä• nibbÄ• naá¹ƒ anuppaviá¹-á¹-hÄ• : na jÄ• yati, najiy
na uppajjati, duppasayho, acoraharaá¹‡o, anissito, vihaá¹…gagamano, nirÄ• varaá¹‡o, ana
Ä• kÄ• saguá¹‡akÄ• dasakaá¹ƒ nÄ• ma.

sÄ«lapÄ• kÄ• raá¹ƒ ... pe ... satipaá¹-á¹-hÄ• navÄ«thikanti idaá¹ƒ dhammanagaraparivÄ• re
dve ekÄ• dasakÄ• vuttÄ• .

<12> á¹ƒ0.0440 ratto rÄ• gavasena apacitiá¹ƒ na karoti, duá¹-á¹-ho dosavasena, mÅ«á¸·ho
unnaá¸·omÄ• navasena, nigguá¹‡o avisesatÄ• ya, atithaddho atisedhatÄ• ya, hÄ«no hÄ«na
anissaratÄ• ya, pÄ• po kadariyatÄ• ya, dukkhÄ• pito dukkhÄ• pitatÄ• ya, luddho lobhavase
athasÄ• dhanavasena apacitiá¹ƒ na karotÄ«ti idaá¹ƒ apacitiakÄ• rakapuggaladvÄ• dasakaá

<13> paá¹ƒsukÅ«likaá¹…gaá¹ƒ tecÄ«varikaá¹…gaá¹ƒ piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ sapadÄ•
ekÄ• sanikaá¹…gaá¹ƒ pattapiá¹‡á¸• ikaá¹…gaá¹ƒ khalupacachÄ• bhattikaá¹…gaá¹ƒ Ä• raÃ±
rukkhamÅ«likaá¹…gaá¹ƒ abbhokÄ• sikaá¹…gaá¹ƒ sosÄ• nikaá¹…gaá¹ƒ yathÄ• sathatikaá¹.
dhutaá¹…gaterasakaá¹ƒ nÄ• ma ekameva.

<14> cuddasabuddhaÃ±Ä• á¹‡avasena cuddasakaá¹ƒ veditabbaá¹ƒ.

<16> alaá¹…kÄ• rapaá¸·ibodho, maá¹‡á¸• anapaá¸·ibodho, telamakkhanapaá¸·ibodho, vaá¹
mÄ• lÄ• paá¸·ibodho, gadhapaá¸·ibodho, vÄ• sapaá¸·ibodho, harÄ«á¹-akipaá¸·ibodho, Ä• m
raá¹…gapaá¸·ibodho, badhanapaá¸·ibodho, kocchapaá¸·ibodho, kappakapaá¸·ibodho, vijaá¹
Å«kÄ• paá¸·ibodho, kesesu lÅ«yantesu socanti kilamanti paridevanti urattÄ• á¸·iá¹ƒ kadanti

Ä• pajjantÄ«ti idaá¹ƒ kesapaá¸·ibodhasoá¸·akaá¹ƒ.

tiracchanagato peto micchÄ• diá¹-á¹-hito kuhako mÄ• tughÄ• tako pitughÄ• tako arahantagh
saá¹…ghabhedako tithiyapakkantako theyyasaá¹ƒvÄ• sako bhikkhunÄ«dÅ«sako terasannaá
aÃ±Ã±ataraá¹ƒ Ä• pajjivÄ• avuá¹-á¹-hito paá¹‡á¸• ako, ubhatobyaÃ±janako, Å«nasattavass
adhammÄ• bhisamayapuggalasoá¸·asakantÄ« dve soá¸·asakÄ• vuttÄ• .

<17> abhijÄ• nato sati uppajjati kaá¹-umikÄ• ya, oá¸·Ä• rikaviÃ±Ã±Ä• á¹‡ato hitaviÃ±Ã±Ä• á
sabhÄ• ganimittato vÄ«sabhÄ• ganimittato kathÄ• bhiÃ±aÃ±Ä• á¹‡ato lakkhaá¹‡ato saraá¹‡
dhÄ• raá¹‡ato bhÄ• vanato potthakanibadhanato upanikkhepato anubhutato sati uppajjatÄ«
satiuppajjanÄ• kÄ• rasattarasakaá¹ƒ ekameva.

<18> á¹ƒ0.0441 aá¹-á¹-hÄ• rasabuddhadhammavasena aá¹-á¹-hÄ• rasakaá¹ƒ veditabbaá¹ƒ

<19> suti sumuti saá¹ƒkhyayogÄ• Ã±Ä• yavesesikÄ• gaá¹‡itÄ• gadhabbÄ• tikicchÄ• catu
itihÄ• sajotisÄ• mÄ• yÄ• hetu mantanÄ• yuddhÄ• chadasÄ• buddhavacanena ekÅ«navÄ
sikkhitasathekÅ«navisatikaá¹ƒ.

<22> aggo yamo seá¹-á¹-ho niyamo hÄ• ro vihÄ• ro saá¹ƒyamo saá¹ƒvaro khanti soraccaá¹
ekattÄ• bhirati paá¹-isallÄ• naá¹ƒ hiri ottappaá¹ƒ vÄ«riyaá¹ƒ appamÄ• do sikkhÄ• padÄ• naá
sÄ«lÄ• diabhirati nirÄ• layatÄ• sikkhÄ• padapÄ• ripÅ«ritÄ• ti bÄ• vÄ«satisamaá¹‡akaraá¹‡Ä
kÄ• sÄ• vadhÄ• raá¹‡aá¹ƒ bhaá¹‡á¸• ubhÄ• vo cÄ• â€™ ti dve liá¹…gÄ• ni pakkhipivÄ•
vadanakÄ• raá¹‡aguá¹‡abÄ• vÄ«satikaá¹ƒ.

<25> Ä• rakkhÄ• sevanÄ• ceva pamattappamattÄ• tathÄ• seyyÄ• vakÄ• so gelaÃ±Ã±aá¹
ca vijÄ• niyÄ• pattabhattaá¹ƒ saá¹ƒvibhajeassÄ• so ca paá¹-icÄ• ro gÄ• maviharaá¹ƒ cÄ• rÄ
chiddaá¹ƒ disvÄ• khameyya casakkaccÄ• khaá¹‡á¸• akÄ• rÄ« dve arahassÄ• sesakÄ• ri dv
vaá¸• á¸• hicitataá¹ƒ janeyya casikkhÄ• bale á¹-hapeyya naá¹ƒ mettaá¹ƒ cittaÃ±ca bhÄ• vay
karaá¹‡Ä«ye ca ussukaá¹ƒpaggahe khalikaá¹ƒ dhamme. iti paá¹ƒcavÄ«sa guá¹‡Ä• milidena
antevÄ• sikamhi Ä• cariyena kataguá¹‡apaá¹ƒcavÄ«satikaá¹ƒ

kodho upanÄ• ho makkho palÄ• so issÄ• macchariyaá¹ƒ mÄ• yÄ• sÄ• á¹-heyyaá¹ƒ thamh
pamÄ• do thinamiddhaá¹ƒ nadi Ä• lasyaá¹ƒ pÄ• pamittatÄ• rÅ«pÄ• saddÄ• gadhÄ• rasÄ
pipÄ• sÄ• aratÄ«ti idaá¹ƒ cittadubbalÄ«karaá¹‡adhammapaÃ±cavÄ«satikanti dve paÃ±cavÄ

<28> á¹ƒ0.0442 paá¹-isallÄ• naá¹ƒ paá¹-isalliyamÄ• naá¹ƒ puggalaá¹ƒ rakkhati. Ä• yuá¹ƒ va
vaá¸• á¸• heti, vajjaá¹ƒ pidahati, ayasaá¹ƒ apaneti, yasaá¹ƒ upadahati, aratiá¹ƒ apaneti, ratiá
bhayaá¹ƒ apaneti, vesÄ• rajjaá¹ƒ karoti, kosajjaá¹ƒ apaneti, vÄ«riyaá¹ƒ abhijaneti, rÄ• gaá¹ƒ

apaneti, mohaá¹ƒ apaneti, mÄ• naá¹ƒ nihanti, vitakkaá¹ƒ bhaÃ±jati, cittamekaggaá¹ƒ karoti,
sinehayati, hÄ• saá¹ƒabhijaneti, garukaá¹ƒkaroti, mÄ• naá¹ƒ uppÄ• dayati, namassiyaá¹ƒ ka
pÄ• mojjaá¹ƒ karoti, saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vaá¹ƒ dassayati, bhavapaá¹-isadhiá¹ƒ ug
sabbasÄ• maÃ±Ã±aá¹ƒ detÄ«ti idaá¹ƒpaá¹-isallÄ• ne guá¹‡aá¹-á¹-havÄ«satikaá¹ƒ.

mahosadho mahÄ• rÄ• ja sÅ«ro, hirimÄ• , ottÄ• pÄ«, sapakkho, mittasampanno, khamo, sÄ
soceyyasampanno, akodhano, anatimÄ• nÄ«, anusÅ«yako, vÄ«riyavÄ• , Ä• yÅ«hako, saá¹.
sakhilo, nivÄ• tavutti, asaá¹-ho, amÄ• yÄ• vÄ«, buddhisampanno, kittimÄ• , vijjÄ• sampanno
upanissitÄ• naá¹ƒ, abhirÅ«po dassanÄ«yo, pathito sabbajanassa, dhanavÄ• yasavÄ• â€™
mahosadhaguá¹‡aá¹-á¹-havÄ«satikaá¹ƒ iti dve aá¹-á¹-havÄ«satikÄ• vuttÄ• .

<30> imehi terasahi dhutaguá¹‡ehi pubbe Ä• sevitehi nisevitehi ciá¹‡á¹‡ehi pariciá¹‡á¹‡ehi
paripÅ«ritehi nimittabhÅ«tehi ariyasÄ• vako idha bhave tiá¹ƒsaguá¹‡avarehi samupeto hoti
tiá¹ƒsaguá¹‡avarehi? siniddhamudumaddavamettacitto hoti, ghÄ• titahatavihatakileso hoti, h
hoti, acaladaá¸·haniviá¹-á¹-hanibbematikasaddho hoti, paripuá¹‡á¹‡a-pÄ«á¹‡ita.
pahaá¹-á¹-halobhaniya-santa-sukha-samÄ• pattilÄ• bhÄ« hoti, sÄ«la-vara-pavara-asama-su
devamanussÄ• naá¹ƒ piyo hoti manÄ• po, khÄ«á¹‡Ä• sava-ariyapuggala-pathito hoti, devan
thutathavitathomitapasatho, idha vÄ• huraá¹ƒ vÄ• lokena anupalitto, appathokavajjeâ€™ p
vipula-vara-sampattikÄ• mÄ• naá¹ƒ maggaphalavarathasÄ• dhano, ayÄ• citavipulapaá¹‡Ä«
dhÄ• najjhÄ• yitapavaravihÄ• rÄ«, vijaá¹-itakilesajÄ• lavathuko,
bhinna-bhagga-saá¹…kuá¹-ita-samhina-gatinivÄ• raá¹‡o, akuppadhammo, ahÄ«nÄ«tavÄ• s
gativimutto, uttiá¹‡á¹‡asabbavicikiccho, vimuttijjhÄ• yitatto, diá¹-á¹-hadhammo,
acaladaá¸·habhÄ«ruttÄ• á¹‡amupagato, samucchinnÄ• nusayo, sabbÄ• savakkhayampatto
santasukhasamÄ• pattivihÄ• rabahulo, sabbasamaá¹‡aá¹‡aguá¹‡asamupeto, imehi tiá¹ƒsag
iti dhutaá¹…gaguá¹‡Ä• nisaá¹ƒsaguá¹‡avaratiá¹ƒsakaá¹ƒ.

jÄ• tipi á¹ƒ0.0443 dukkhÄ• , jarÄ• pi dukkhÄ• , byÄ• dhipi dukkho, maraá¹‡ampi dukkhaá¹ƒ,
upÄ• yÄ• sopi appiyehi sampayogopi piyehi vippayogopi, mÄ• tumaraá¹‡ampi pitumaraá¹‡a
bhaginimaraá¹‡ampi Ã±Ä• timaraá¹‡ampi Ã±Ä• tibyasanampi bhogavyasanampi sÄ«labyas
rÄ• jabyasanampi corabyasanampi veribhayampi dubbhikkhabhayampi aggibhayampi dukkh
dukkhaá¹ƒ, Å«mibhayampi Ä• vaá¹-á¹-abhayampi kumbhÄ«labhayampi suá¹ƒsumÄ• rabhay
parÄ• nuvÄ• dabhayampi asilokabhayampi daá¹‡á¸• abhayampi duggatibhayampi parisasÄ
Ä• jÄ«vikabhayampi maraá¹‡abhayampi mahÄ• bhayampi vettehi tÄ• á¸·anampi kasÄ• hi tÄ
aá¸• á¸• hadaá¹‡á¸• akehi tÄ• á¸·anampi hathacchedampi pÄ• dacchedampi nÄ• sacchedam
kaá¹‡á¹‡anÄ• sacchedampi biá¸·aá¹…gathÄ• likampi saá¹…khamuá¹‡á¸• ikampi rÄ• humuk
hathapajjotikampi erakavattikampi cÄ«rakavÄ• sikampi eneyyakampi balisamaá¹ƒsikampi ka
khÄ• rÄ• patacchikampi paá¸·ighaparivattikampi palÄ• lapÄ«á¹-hikampi tattenapi telena osiÄ
khÄ• dÄ• panampi jÄ«vasÅ«lÄ• ropaá¹‡ampi asinÄ• sÄ«sacchedanampÄ«ti idaá¹ƒ dukkhas

saá¹…khamuá¹‡á¸• akanti saá¹…khamuá¹‡á¸• akammakaraá¹‡aá¹ƒ taá¹ƒ karontÄ• uttaroá
kaá¹‡á¹‡acÅ«á¸·ikagalavÄ• á¹-akapariccheda cammaá¹ƒ chidivÄ• sabbakese ekato gaá
daá¹‡á¸• akena veá¸• havÄ• uppÄ• á¹-enti saha kesehi cammaá¹ƒ uá¹-á¹-hahati tato
sÄ«sakaá¹-Ä• haá¹ƒthÅ«lasakkharÄ• hi ghaá¹ƒsivÄ• dhovantÄ• saá¹…khavaá¹‡á¹‡aá¹ƒ k

tatha biá¸·aá¹…gathÄ• likanti kaÃ±jiyokkhalikakammakaraá¹‡aá¹ƒ. taá¹ƒ karontÄ• sisakaá
tattaá¹ƒ ayoguá¸·aá¹ƒ saá¹‡á¸• Ä• sena gahevÄ• tatha pakkhipanti. tena mathaluá¹…gaá¹ƒ
uttarati.

rÄ• humukhanti rÄ• humukhakammakaraá¹‡aá¹ƒ. taá¹ƒ karontÄ• saá¹…kunÄ• vivarivÄ• a
kaá¹‡á¹‡acÅ«á¸·ikÄ• hi vÄ• paá¹-á¹-hÄ• ya mukhaá¹ƒ nikhÄ• danena khaá¹‡anti lohitaá¹ƒp
pÅ«reti.

jotimÄ• likanti sakalasarÄ«raá¹ƒ telapilotikÄ• ya veá¹-hevÄ• Ä• limpenti.

hathapajjotikanti hathe telapilotikÄ• ya veá¹-hevÄ• pajjÄ• lenti.

erakavattikanti erakavattakammakaraá¹‡aá¹ƒ. taá¹ƒ karontÄ• heá¹-á¹-hÄ• givato paá¹-á¹-hÄ
kantantÄ• gopphake pÄ• tentÄ« atha naá¹ƒ yottehi badhivÄ• kaá¸• á¸• hanti. so attanoâ€™
akkamivÄ• patatic Ä«rakavÄ• sikanti á¹ƒ0.0444 cirakavÄ• sikakammakaraá¹‡aá¹ƒ. taá¹ƒ ka
cammavaá¹-á¹-e kantivÄ• kaá¹-iyaá¹ƒ á¹-hapenti. kaá¹-ito paá¹-á¹-hÄ• ya kantivÄ• gopphak
uparimehi heá¹-á¹-himasarÄ«raá¹ƒ cÄ«rakanivÄ• sananivathaá¹ƒ viya hoti.

eá¹‡eyyakanti eá¹‡eyyakakammakaraá¹‡aá¹ƒ. taá¹ƒ karontÄ• uhosu kapparesu ca jaá¹‡á¹
davÄ• ayasÅ«lÄ• ni koá¹-á¹-enti. so catuhi ayayulehi bhumiyaá¹ƒ patiá¹-á¹-hahati. atha naá
aggiá¹ƒ karonti. taá¹ƒ sadhisadhito sÅ«lÄ• ni apanovÄ• catuhi aá¹-á¹-hikoá¹-Ä«hiyeva á¹-ha

baá¸·isamaá¹ƒsikantiubhatomukhehi baá¸·isehi paharivÄ• cammamaá¹ƒsanahÄ• rÅ«ni upp

kahÄ• paá¹‡akanti sakala sarÄ«raá¹ƒ tiá¹‡hÄ• hi vÄ• sÄ«hi koá¹-ito paá¹-á¹-hÄ• ya kahÄ• p
mattaá¹ƒ pÄ• tentÄ• koá¹-á¹-enti.

khÄ• rÄ• patacchikanti sarÄ«raá¹ƒ tatha tatha Ä• vudhehi paharivÄ• kocchehi khÄ• raá¹ƒ s
cammamaá¹ƒsanahÄ• rÅ«ni paggharivÄ• aá¹-á¹-hakasaá¹…khalikÄ• â€™ va tiá¹-á¹-hati.

paá¸·ighaparivattakatÄ« ekena passena nipajjÄ• pevÄ• kaá¹‡á¹‡aá¹‡acchidde ayasÅ«laá¹ƒ
ekabaddhaá¹ƒ karonti atha naá¹ƒ pÄ• de gahevÄ• Ä• vijjhanti.

palÄ• lapÄ«á¹-hikanti cheko kÄ• raá¹‡iko chavicammaá¹ƒ acchidivÄ• nisadapotakehi aá¹-á
gahevÄ• ukkhipanti. maá¹ƒsarÄ• siyeva hoti. atha naá¹ƒ keseheva pariyonadhivÄ• gaá¹‡h
viya kavÄ• paá¸·iveá¹-hentÄ«â€™ ti vinayaá¹-Ä«kÄ• .

imaÃ±ca saá¹-á¹-hividhaá¹ƒ dukkhaá¹ƒ sallakkhevÄ• bhavesu nibbidivÄ• virajjivÄ• bhavat
dukkhalakkhaá¹‡aá¹ƒ dukkhÄ• nupassanÄ• Ã±Ä• á¹‡ena passitabbanti.

diyaá¸• á¸• hasikkhÄ• padasatanti paÃ±casattati sekhiye apanevÄ• sesÄ• naá¹ƒ vasena di
veditabbanti.

saá¹…khyÄ• paricchedassa sarÅ«pagahaá¹‡aá¹ƒ samattaá¹ƒ.

caturÄ• dhikasatesu gahetabbathesu pana catuttiá¹ƒsa ekathÄ• nÄ«, catuttiá¹ƒsa dveyathÄ
paá¹ƒca caturathÄ• ni, terasa paÃ±cathÄ• ni, dve sattathÄ• nÄ«â€™ ti.

milidapaÃ±haá¹-Ä«kÄ• samattÄ• .

kusalena á¹-hitÄ• kusalÄ•

kusalo adhigacchati santipadaá¹ƒ,

kathitaá¹ƒ muninÄ• sucitaá¹ƒ

paramatha sabhÄ• vagatÄ«su gataá¹ƒ.

nÄ• nÄ• adhippÄ• yavasÄ• pavatte

pÄ• á¹-hÄ• namathe kusalo vidivÄ• ,

Ä• rocamÄ• no varayuttamathaá¹ƒ

gaá¹‡heyya sÄ«ho viya nÄ• garÄ• jaá¹ƒ.

hivÄ• asÄ• raá¹ƒ suhitaÃ±ca gaá¹‡he

Ä• rogyakÄ• mo ahitaá¹ƒâ€™ va rogaá¹ƒ,

viÃ±Ã±u paveseyya ca yuttamathaá¹ƒ

haá¹ƒsÄ• dhipo vÄ• udakaá¹ƒâ€™ va khÄ«rÄ• â€™ ti.

paramavisuddhasaddhÄ• buddhivÄ«riyapatimaá¹‡á¸• itena
sÄ«lÄ• cÄ• rajjavamaddavÄ• di-guá¹‡asamudayasamuditenasakasamayasamayantaragaha
yattiyasamannÄ• gatena tipiá¹-akapariyattippabhede sÄ• á¹-á¹-ha-kathe sathusÄ• sane
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena
Ä• nanubhÄ• vakaraá¹‡a-sampattijanitasukhaviniggatamadhuroá¸·Ä• ravacanalÄ• vaÃ±aÃ±
vÄ• dÄ«varena mahÄ• kavinÄ• suvipulavimalabuddhinÄ• mahÄ• tipiá¹-aka-cÅ«á¸·Ä• bhay
gahitanÄ• madheyyenatherena kato milidaá¹-Ä«kÄ• gatho samatto.

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ lokanitharaá¹‡esitaá¹ƒ

dassento kulaputtÄ• naá¹ƒ nayapaÃ±Ã±Ä• visuddhiyÄ• ,

yÄ• va buddhoâ€™ ti nÄ• mampi suddhacittassa tÄ• dino

lokamhi lokajeá¹-á¹-hassa pavattati mahesino.

bhuttÄ• sudhÄ• dvÄ• dasa hanti pÄ• pake

khudhaá¹ƒ pipÄ• saá¹ƒ atidaraá¹ƒtrimaá¹ƒ (?)

kodhupanÄ• haÃ±cavivÄ• dapesuniá¹ƒ

situá¹‡hatadiÃ±ca rasaggamÄ• vahÄ• .

dentassa pÄ• kÄ• disakapphalÄ• vahÄ•

dhammo suvutto pana kopadhÄ• pake,

taduttariá¹ƒ hanti asesapÄ• pake

dentassa sotÄ• disakapphalÄ• vaho.

iti á¹ƒ0.0446 paÃ±ca tiyaá¸• á¸• hasate sakide (?)

madhurÄ• bhiramekarasenana yuto,

milidÄ• suá¹-ikÄ• suguá¹‡Ä• sukatÄ•

nibhayena dvÄ«pasena (?) yatÄ• samato.

laá¹…kavhaye dipavare susaá¹‡aá¹‡á¹-hitÄ•

mahÄ• vihÄ• re ca jinorasÄ• laye,

paramparÄ• theragaá¹‡Ä• susaá¹‡á¹-hitÄ•

pakÄ• sakÄ• ye varasathusÄ• sane.

tesaá¹ƒ alaá¹…kÄ• rabhavena sÄ• sane

tipeá¹-ake suddhavisuddhabuddhinÄ• ,

sahÄ• sayantena nare sarÄ• jike

pahÄ• sayantena gaá¹‡e gaá¹‡uttame.

á¹-Ä«kÄ• â€™ ti nÄ• mena milidadÄ«pikÄ•

varathato gathappakarena sambhavaá¹ƒ (?)

sugathakÄ• renajinaá¹…kurena me

kataÃ±ca yaá¹ƒ yaá¹ƒ varapuÃ±Ã±a sampadaá¹ƒ (?)

kusalena tenevahipathayantÄ•

varabodhiÃ±Ä• á¹‡aá¹ƒ tividhesu ye yaá¹ƒ,

nibhayena tesaá¹ƒ turasijjhataá¹ƒ taá¹ƒ (?)

paramaÃ±ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡eyyaá¹ƒ.

ito cutoâ€™ haá¹ƒsuhitena kammunÄ•

bhavÄ• mi deve tusitavhaye pure,

ciraá¹ƒ caranto kusalaá¹ƒ punappunaá¹ƒ

tatheva metteyyavare nirantaraá¹ƒ.

tato narantoâ€™ va jinaá¹…kuro varo

yathÄ• vÄ«rabuddhoâ€™ ti bhavekanÄ• yako,

tato taranto varapuÃ±Ã±akÄ• rako

bhavÄ• mi narÄ• narapÅ«jito sadÄ• .

susuro pavaro sumano varado

piá¹-akena vase sajane kathite,

pavaratha pakÄ• sakaÃ±Ä• á¹‡avaro

varadhammasukhesanako sÄ«lavÄ• (?)

sace á¹ƒ0.0447 tidive tusite manorame

bhavÄ• mi jÄ• to manorathappati,

varappadese patirÅ«pake sadÄ•

dhÄ«rÄ• pajÄ• yanti supuÃ±Ã±a kammino.

ahampi tatheva padesamuttame

bhavÄ• mi nÄ• rÄ«hi narehi pÅ«jito,

dhanena Ã±Ä• á¹‡ena yasena dÄ«pito

visodhayanto puna sathusÄ• sananaá¹ƒ.

anena puÃ±Ã±ena bhavÄ• vasÄ• nake

sabbaÃ±Ã±utaá¹ƒyÄ• va ca pÄ• pÅ«á¹‡evaraá¹ƒ,

nirantaraá¹ƒ lokahitassa kÄ• rako

bhave bhaveyyaá¹ƒ sucito ca pÄ• ramÄ«.

puÃ±Ã±enanena vipulena bhavÄ• bhavesu

puÃ±Ã±Ä• bhivÅ«á¸• á¸• ha parisuddhaguá¹‡Ä• dhivÄ• so,

huvÄ• narÄ• dhikataro (vata) sabbaseá¹-á¹-ho.

buddho bhaveyyamahamuttamanÄ• thanÄ• tho.

puÃ±Ã±ena ciá¹‡á¹‡ena piye mayÄ• â€™ daraá¹ƒ (?)

sattÄ• averÄ• sukhitÄ• bhavantu te,

devÄ• naridÄ• sakalaá¹ƒ imaá¹ƒ mahiá¹ƒ

rakkhantu dhammena samena dhamminoâ€™ ti.

namo tassa bhagavato arahato sammÄ• sambuddhassa

moggallÄ• na paÃ±cikÄ• á¹-Ä«kÄ•

sÄ• ratthavilÄ• sinÄ«nÄ• ma

paÃ±cikÄ• á¹-Ä«kÄ•

paá¹‡Ä• mÄ• dikathÄ•

vijjÄ• dhanassa \Be 1/ samanussaraá¹‡ampi yassa,

paÃ±Ã±Ä• visuddharatanÄ• nayanekahetu.

taá¹ƒ dhammarÄ• jamamalujjalakittimÄ• laá¹ƒ,

sÄ• modamÄ• daramaye hadaye nidhÄ• ya ||

laddhammahodaya mahÄ• daya (sampasÄ• dÄ•) {japaso (potthake) },

sakkÄ• (di) sakkataguá¹‡aá¹ƒ ratana (dvayaÃ±ca) {ttayatÄ• (potthake) }.

(yÄ• paÃ±cikÄ•) guruvarappa (bhavÄ• tyagÄ• hÄ•) {hapÄ• tya gÄ• yÄ• (potthake) },

taá¹ƒ sÄ• dhu sissajana majjavagÄ• ha yÄ• ma ||

jayatÄ«ha mahÄ• paÃ±Ã±o, so moggallÄ• yano muni.

yassa sÄ• dhuguá¹‡ubbhÅ«ta, kitti sabbattha patthaá¹-Ä• ||

icceva manavasesa mattano bhayÄ• dyÅ«paddavopaghÄ• bhakarasÄ• matthiya yogena sa
nivÄ• raá¹‡a madhippetasiddhi visesa mabhikaá¹…khiya ratanattaya visayabhÅ«taá¹ƒ taá¹ƒ
bhÅ«tassa \Be 2/ Ä• lokiyayÄ• tisayaguá¹‡avisesayuttassa mahato pyatimahanÄ«yassa rat
sappasÄ• dÄ• nurÅ«paá¹ƒ pÅ«jÄ• visayaá¹ƒ tadanussa (raá¹‡aá¹ƒ katvÄ•) gurusanniyoga

kintehi pÄ• dasussÅ«sÄ• , yesaá¹ƒ natthi gurÅ«niha.

ye tappÄ• darajokiá¹‡á¹‡Ä• , teva sÄ• dhÅ« vivekinoti ||

vacanato attano gurupÅ«jÄ• purassaraá¹ƒ paÃ±cikÄ• vivaraá¹‡aá¹ƒ pathiâ€™ yÄ• paÃ±c
katapaá¹-iÃ±Ã±attÄ• sampati mahÄ• dayotiÄ• dino ganthassa sÄ• dhujanavaá¹‡á¹‡anaá¹ƒ

nanu ca vuttiganthassa vaá¹‡á¹‡anÄ• yaá¹ƒ katÄ• bhiniveso-yamÄ• cariyoti kathamihÄ• na
paá¹-ipannoti ratanattappaá¹‡Ä• maganthakattuganthanissayaganthÄ• rambhaphalaabhidh
payojanasotujanasamussÄ• hanÄ• naá¹ƒ sandassanatthaá¹ƒ. tattha ratanattayappaá¹‡Ä• m
antarÄ• yakarÄ• puÃ±Ã±avighÄ• takarapuÃ±Ã±avisesuppÄ• danena kattu micchitassa gant
parisamÄ• panatthaá¹ƒ. vacÄ«paá¹‡Ä• mo panettha sotÅ«nampi yathÄ• vuttatthanipphÄ• d
dassitoyevaâ€™ tattha ratanattayappaá¹‡Ä• masandassanaâ€™ ntiÄ• dinÄ• , vÄ• casikasa
vacÄ«paá¹‡Ä• moti kÄ• yappaá¹‡Ä• mo manopaá¹‡Ä• mo ca. na kato, ganthakattusandass
bhÄ• vavibhÄ• vanatthaá¹ƒ, ganthanissayasandassanaá¹ƒ attaniyabhÄ• vasandhassanena
ganthÄ• rambhaphaladassanaá¹ƒ tappaá¹-ikkhepakajananisedhÄ• ya, abhidheyyasaá¹…kh
vÄ«maá¹ƒsÄ• pubbakÄ• rÄ«naá¹ƒ payojano pÄ• lambhapubbikÄ• satthe pavattatÄ«ti sotuj
Ä• darena ganthe pavattanatthaá¹ƒ, yadÄ• hu ---

sabbasseva hi satthassa, kammassÄ• pi ca kassaci.

kenetaá¹ƒ gayhate tÄ• va, yÄ• va-vuttampayojanaá¹ƒti ||

nanu \Be 3/ satthappayojanÄ• naá¹ƒ sambandhopi vattabbo idamassa payojananti yato ---

siddhappayojanaá¹ƒ siddha, sambandhaá¹ƒ sotumicchati.

sotÄ• do tena vattabbo, sambandho sappayojanoti ||

tatredamuttaraá¹ƒ ---

sattaá¹ƒ payojanaÃ±ceva, ubho sambandhanissayÄ• .

taá¹ƒ vuttantogadhattÄ• na, bhinno vutto payojanÄ• ti ||

payojanappayojanampana sÄ• matthiyaladdhabbaá¹ƒ sayamÄ• cariyena ``ko pana saddala
dosoâ€™â€™ tiÄ• dinÄ• vuttanayena viÃ±Ã±Ä• tabbaá¹ƒ.

tattha `mahÄ• dayoâ€™ tyÄ• dinÄ• gÄ• thÄ• dvayena ratanattayapaá¹‡Ä• mo dassito, `yo
ganthakattÄ• , `saddasatthaâ€™ ntiÄ• dinÄ• ganthanissayo, `saá¹…khepanayenÄ• â€™ ti
vipulatthagÄ• hiá¹ƒ anÄ• kulaâ€™ nti ca imehi ganthÄ• rambhaphalaá¹ƒ sotujanasamussÄ

abhidheyyasaá¹…khÄ• tappayojanampana `saá¹ƒvaá¹‡á¹‡anaâ€™ nti iminÄ• dassitaá¹ƒ a
saá¹ƒvaá¹‡á¹‡Ä«yati vivaritvÄ• vitthÄ• retvÄ• kathÄ«yati attho etÄ• yÄ• ti saá¹ƒvaá¹‡á¹‡an
vivaritvÄ• kathanaá¹ƒ saddÄ• nusÄ• sanasatthasannissayattÄ• abhidheyyo nÄ• ma samuc
taá¹ƒ {vacanÄ«yatthoti (potthake) } vuttasaddÄ• nusiá¹-á¹-hisaá¹…khÄ• tapayojanamevÄ• ti

ayampanettha avayavattho-yoti aniyamavacanaá¹ƒ dhammarÄ• jasaddÄ• pekkhÄ• ya cett
vuccamÄ• naguá¹‡avisesÄ• dhÄ• rapuggalavisesanidassanaá¹ƒ, dayati dukkhaá¹ƒ apanet
dadÄ• ti, dayÄ«yati vÄ• sappurisehi gamiya (ti sa) santÄ• ne pavattÄ«yati, dayati vÄ• para
dayati vÄ• paradukkhaá¹ƒ gaá¹‡hÄ• ti taá¹ƒvasena attano hadayakhedaá¹ƒ karotÄ«ti dayÄ
hiá¹ƒsÄ• dÄ• nesuâ€™â€™ iccasmÄ• ``itthiyamaá¹‡attikayakyÄ• ceâ€™â€™ ti (5-49) app
4/ mahatÄ« pasatthÄ• vÄ• dayÄ• assÄ• ti mahÄ• dayo, visesana samÄ• se ``saddhÄ• dit
vakkhamÄ• napÄ• ramitÄ• sambharaá¹‡adukkhÄ• nubhava nÄ• namidaá¹ƒ hetuvacanaá¹ƒ
sattaloko, iminÄ• khÄ«á¹‡Ä• savÄ• pi saá¹…gayhanti tesampi diá¹-á¹-hadhammikasukhavi
dÄ• nato, janÄ• naá¹ƒ samÅ«ho janatÄ• tassÄ• hitÄ• ya abhivaá¸• á¸• hiyÄ• sakalavaá¹-á
dukkhanissaá¹-anibbÄ• nasukhabhÄ• giyakaraá¹‡Ä• yÄ• ti vuttaá¹ƒ hoti, assacaâ€™ samp
dukkhamanubhavÄ«â€™ ti iminÄ• ca sambandho, sambodhÄ«ti ettha saá¹ƒsaddo sÄ• ma
saá¹ƒsayameva anaÃ±Ã±abodhito hutvÄ• cattÄ• ri saccÄ• ni bujjhati paá¹-ivijjhati etÄ• yÄ•
budhadhÄ• tuto ``iâ€™â€™ iti á¹‡vÄ• di (ko) ippaccayo, savÄ• sanasakalasaá¹ƒkilesappah
arahattamaggaÃ±Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡antipi vadanti, sampÄ• payatÄ«ti
sampÄ• pakanti chaá¹-á¹-hÄ«samÄ• so, kinti dhammajÄ• taá¹ƒ dhammasaddenettha pÄ• ra
paÃ±camahÄ• pariccÄ• gÄ• dayo ca adhippetÄ• , tepi hi attÄ• naá¹ƒ dhÄ• rentaá¹ƒ dhÄ• re
sampÄ• panasÄ• matthiyayogena parepi dhÄ• renti nÄ• mÄ• ti dhammÄ• ti vuccanti, `dhara
khÄ«su, viyÄ• disuttena á¹‡vÄ• di (ko) mappaccayo, dhammÄ• naá¹ƒjÄ• taá¹ƒ, dhammÄ• e
sambodhisampÄ• pakaÃ±ca taá¹ƒ dhammajÄ• taá¹ƒ ceti visesanasamÄ• so, `sampÅ«rayaâ
sampÅ«rayanti payogasampattiyogÄ• dÄ«paá¹…kara (pÄ• da) mÅ«le hatthopagatampi nib
yathÄ• vuttakaruá¹‡Ä• guá¹‡ayogasÄ«talÄ«bhÅ«tahadayatÄ• ya ``kathannÄ• mete accanta
satte taá¹ƒmahÄ• dukkhÄ• mocessÄ• mÄ«â€™â€™ ti vaá¹-á¹-adukkhanissaraá¹‡ekahetut
vaá¸• á¸• hento vuá¸• á¸• hiá¹ƒ virÅ«á¸·haá¹ƒ vepullaá¹ƒ gamentoti vuttaá¹ƒ hoti, hetuyeved
dukkhÄ• nubhavanassa, mahÄ• dayatÄ• panassa paramparahetu, duá¹-á¹-hu khanati kÄ• y
khanismÄ• â€™ ``kvÄ«â€™â€™ ti (5-4) kvi, dukkhaá¹ƒ kÄ• yikadukkha vedanÄ• , kÄ«disan
nti, sabhÄ• vavacano yaá¹ƒ rÅ«pasaddo ``piyarÅ«paâ€™â€™ ntiÄ• dÄ«suviya, te ca dukkh
anantakÄ• raá¹‡Ä• naá¹ƒ vasena, tasmÄ• anantaá¹ƒ rÅ«paá¹ƒ sabhÄ• vo assÄ• ti anantar
anubhavÄ« vindÄ«, kimivÄ• ti Ä• ha- `sukhaá¹ƒ vÄ• â€™ ti, suá¹-á¹-hu khanati kÄ• yikaá¹ƒ
sukhaá¹ƒ, ivasaddo sadhammattasaá¹…khÄ• topamÄ• jotako, sadhammattaÃ±hi upamÄ• ,
``upamÄ• nopameyyÄ• naá¹ƒ, sadhammattaá¹ƒ siyo pamÄ• â€™â€™ ti, kiá¹ƒ vuttaá¹ƒ hoti
``aniá¹-á¹-hÄ• nubhavanasabhÄ• vÄ• yÄ• pi dukkhavedanÄ• ya anubhavanasabhÄ• vasÄ•
ajjhÄ• sayasampattivisesayogÄ• mahÄ• kÄ• ruá¹‡ikassa sukhena sadisatÄ• pattihotÄ«ti du

sukhamiva vindÄ«â€™â€™ ti. kathamaÃ±Ã±athÄ• vaá¹-á¹-adukkhato sakalalokassa samu
sukhamiva sukhaá¹ƒ vindanto viya anaÃ±Ã±avindiyamapi tÄ• disaá¹ƒ dukkhaá¹ƒ sakalaloka
vindÄ«ti attho, tenÄ• ha `akhinnarÅ«poâ€™ ti, akhinnaá¹ƒ parissamamappattaá¹ƒ rÅ«paá¹ƒ
viggaho.

taá¹ƒ dhammarÄ• janti yoti aniyamaniddiá¹-á¹-hassa vuttaguá¹‡avisesÄ• dhÄ• ra puggalas
dhammena rÄ• jati no adhammenÄ• ti vÄ• , attanÄ• paá¹-ividdhassa sÄ• mibhÄ• vena dha
attanÄ• paá¹-ivijjhiyamÄ• ne dhamme paá¹-ivijjhantova tattha rÄ• jati dippatÄ«ti vÄ• , parÅ«
tadatthÄ• yeva paá¹-ipannattÄ• paresaá¹ƒ dhammaá¹ƒ rÄ• jeti pakÄ• setÄ«ti vÄ• dhamma
namitvÄ• ti sambandho, namassitvÄ• ti attho, kÄ«disanti Ä• ha- `jitamÄ• ravÄ«raá¹ƒ sudhar
nti. tattha mÄ• ro ca so vÄ«rocÄ• ti mÄ• ravÄ«ro jito vidtedhastabalo mÄ• ravÄ«ro nÄ• ti jita
kiÃ±cÄ• pi devaputtakilesÄ• bhisaá¹…khÄ• ramaccukkhandha mÄ• rÄ• -nena jitÄ• eva, tat
devaputtamÄ• re gahite taá¹ƒvijayÄ• aÃ±Ã±epi jitÄ• eva nÄ• ma hontÄ«ti viÃ±Ã±eyyaá¹ƒ,
dhamitaá¹ƒ uddharitaá¹ƒ sudhantaá¹ƒ, suvaá¹‡á¹‡ameva sovaá¹‡á¹‡aá¹ƒ, sudhanta ca taá¹
tasseva nibhÄ• sobhÄ• asseti samÄ• so, athavÄ• sudhantaÃ±ca taá¹ƒ suvaá¹‡á¹‡aá¹ƒ ce
``á¹‡oâ€™â€™ ti (4-34) á¹‡appaccaye ``majjheâ€™â€™ ti (4-126) majjhavuddhiyaá¹ƒ sudh
paá¹-imÄ• rÅ«paá¹ƒ, tena nibho sadiso, taá¹ƒ.

ettÄ• vatÄ• ca ---

hetu phalaá¹ƒ parattho ca, sabbopi thutisaá¹…gaho.

hetu sambodhito, pubbeva, yamaÃ±Ã±aá¹ƒ tatoparÄ«ti ||

vuttahetuphalasattopakÄ• ravasena \Be 6/ buddharatanassa thutipubbakampaá¹‡Ä• maá¹ƒ
dhammarÄ• jena tenÄ• pi pÅ«janÄ«yassa dhammaratanassa nipaccakÄ• raá¹ƒ dassetuá¹ƒ
mohandhatamappadhaá¹ƒsiâ€™ nti Ä• ha, tattha ca saddo `dhammaÃ±ca namitvÄ• â€™ ti
namassanakriyÄ• ya dhammaá¹ƒ sampiá¹‡á¸• eti, kimbhÅ«tanti Ä• ha, `mohandhatamappa
moho=aÃ±Ã±Ä• á¹‡aá¹ƒ, andhayati samatthacakkhuviÃ±Ã±Ä• á¹‡aparihÄ• nenÄ• ti andhaá
andhatamaá¹ƒ=bÄ• á¸·hatimiraá¹ƒ, mohoyeva taá¹ƒsadisatÄ• ya andhatamanti mo handhat
pakÄ• rena nÄ• seti sÄ«lenÄ• ti mohandhatamappadhaá¹ƒsÄ«, pasaddassapakÄ• sanattha
gahaá¹‡ato pariyattiyÄ• saha ---

sotÄ• pattÄ• dayo maggÄ• , cattÄ• ro tapphalÄ• nica.

cattÄ• ri atha nibbÄ• naá¹ƒ, dhammÄ• lokuttarÄ• navÄ• ti ||

vuttanavalokuttarammo gahitÄ• ti viÃ±Ã±Ä• tabbaá¹ƒ, aÃ±Ã±athÄ• arahattamaggova gayh

mohasseva pahÄ• naá¹ƒ vuttaá¹ƒ, netaresanti tammÅ«lakattÄ• sabbakilesÄ• naá¹ƒ, tappah
tammukhenetaresampi pahÄ• naá¹ƒ vuttameva hotÄ«ti.

evaá¹ƒ dhammaratanassa namakkÄ• raá¹ƒ dassetvÄ• idÄ• ni tadÄ• dhÄ• rabhÅ«tasaá¹…
`saá¹…ghaá¹ƒ tathÄ• saá¹…ghaá¹-itaá¹ƒ guá¹‡ehÄ«â€™ ti vuttaá¹ƒ, tattha tathÄ• saddo sa
vacoyuttiyaá¹ƒ vÄ• , vacoyuttipakkhe ca saddo Ä• netvÄ• sambandhitabbo, kilesÄ• dayo sa
saá¹…gho, saá¹ƒpubbato hanatismÄ• kvimhi ``kvimhi ghoparipaccasamo hÄ«â€™â€™ ti (
kilesahiá¹ƒsanaÃ±cettha tadaá¹…gÄ• divasena gahitaá¹ƒ, guá¹‡ehÄ«ti sÄ• maÃ±Ã±anidde
saddhiá¹ƒ

cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phaleá¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hitoti ||

vuttaaá¹-á¹-haariyapuggalÄ• \Be 7/ gayhanti, guá¹‡ehÄ«ti lokiyalokuttarehi sÄ«lÄ• diguá¹‡
saá¹…ghaá¹-itanti saá¹ƒhataá¹ƒ.

evamanantarÄ• yena ganthaparisamÄ• panatthamananta guá¹‡avisiá¹-á¹-halokattayaggas
ratanattayassa paá¹‡Ä• maá¹ƒ dassetvÄ• idÄ• ni gantha kattÄ• diyathÄ• vuttatthopadassa
samÄ• rabhitabbaá¹ƒ gantha karaá¹‡aá¹ƒ paá¹-iÃ±Ã±Ä• tukÄ• moâ€™ yo iddhimantesÅ«â€
imassa `tannÄ• madheyyenÄ• â€™ ti iminÄ• sambandho, etÄ• ya sattÄ• ijjhanti iddhÄ• vu
hontÄ«ti iddhi=iddhividhÄ• dayo lokiyÄ• lokuttarÄ• ca sÄ• etesamatthÄ«ti iddhimanto, tesu
iddhimantÄ• naá¹ƒ mahÄ• sÄ• vakÄ• naá¹ƒ majjheti attho, mahattappattoti mahattaá¹ƒ mah
tannÄ• madheyyenÄ• ti tasseva nÄ• madheyyamassÄ• ti tannÄ• madheyyo, tena, tapodhan
hoti- ``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ iddhimantÄ• naá¹ƒ ya
bhagavatÄ• iddhimantesu etadagge á¹-hapito mahÄ• moggallÄ• natthero nÄ• ma yo dutiyo
samÄ• nanÄ• madheyyenÄ• ti) tamapadisanto-yamÄ• cariyo anuddhatabhÄ• vena ujunÄ• k
vaá¹…kavuttiyÄ• attano moggallÄ• noti nÄ• maá¹ƒ mahÄ• sÄ• miá¹-á¹-hÄ• nantarappattiá¹
veyyattiyaá¹ƒ buddhasÄ• sanopakÄ• ritÄ• diÃ±ca vibhÄ• veti. `yaá¹ƒ racitaâ€™ nti samban
kinti Ä• ha saddasatthaâ€™ nti, saddasatthaá¹ƒ nÄ• ma sutta, saddalakkhaá¹‡abyÄ• karaá
suttaá¹ƒ (hi) `saddÄ• (lakkhÄ«yanti) sÄ• sÄ«yanti anusÄ• sÄ«yanti pakatippaccayÄ• divibh
ti saddalakkhaá¹‡anti ca `byÄ• karÄ«yanti saddanipphÄ• danavasena kathÄ«yanti etenÄ• â
vuccati, aparampana vutyÄ• di tadupakaraá¹‡abhÄ• vena saddasatthaá¹ƒ saddalakkhaá¹‡a
vuccatÄ«ti daá¹-á¹-habbaá¹ƒ, anunanti tabbisesanaá¹ƒ, asesalakkhiyopasaá¹…gÄ• hakabh
vattabbassÄ• parassÄ• bhÄ• vÄ• sampuá¹‡á¹‡anti attho, athÄ• ti anantaratthe nipÄ• to, sa
attho, tasseti saddasatthassa, vutti ca \Be 8/ samÄ• sÄ• katÄ• ti sambandho, suttaá¹ƒ vivan
vutti, samassate saá¹…khipÄ«yatÄ«ti samÄ• sÄ• .

tassÄ• pÄ«ti vuttiyÄ• pi, saá¹…gahetvÄ• saddavasena saá¹…kucitaá¹ƒ viya katvÄ• khipan
nayo kamo saá¹…khepanayo, tena, bhovÄ• ti yo saddasatthassa vuttiyÄ• ca kattÄ• so eva
suttavuttiracanÄ• nantaramavasarappatte imasmiá¹ƒ kÄ• le, samÄ• rabheyya sammÄ• Ä•
kriyÄ• kkhaá¹‡Ä• namÄ• dibhÅ«taá¹ƒ kriyÄ• kkhaá¹‡amanutiá¹-á¹-heyya, kinti saá¹ƒvaá¹‡á¹
saá¹ƒvaá¹‡á¹‡Ä«yati attho etÄ• yÄ• ti saá¹ƒvaá¹‡á¹‡anÄ• , paÃ±cÄ«yati vipaÃ±cÄ«yati bya
etÄ• yÄ• ti vÄ• , taá¹ƒ paÃ±cayatÄ«ti vÄ• laddhanÄ• mapaÃ±cikÄ• , taá¹ƒ.

evamattanÄ• karaá¹‡Ä«yasatthampaá¹-ijÄ• nitvÄ• tadanantaraá¹ƒ ``dve me bhikkhave pa
uppÄ• dÄ• ya (katame dve) parato ca ghoso (ajjhattaÃ±ca) yoniso manasikÄ• roâ€™â€™ ti
sammÄ• savanapaá¹-ibaddhÄ• sabbÄ• pi sÄ• sana (ppaá¹-i) sampattÄ«ti sÄ• sanappaá¹-ip
mÅ«lakÄ• raá¹‡attÄ• taá¹ƒ savane sÄ• dhujane niyojento `taá¹ƒ sÄ• rabhÅ«taâ€™ ntiÄ• di
yasaddavirahepi adhikatattÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ parÄ• masati, taá¹ƒ suá¹‡antÅ«â€™ ti
savanakriyÄ• visesanaá¹ƒ, atthÄ• nurÅ«paá¹ƒ byaÃ±janaá¹ƒ, byaÃ±janÄ• nurÅ«paÃ±ca att
anaÃ±Ã±amanÄ• hutvÄ• sakkaccaá¹ƒ suá¹‡antÅ«ti attho suvaá¹‡á¹‡abhÄ• jane nikkhittas
avinassamÄ• naá¹ƒ katvÄ• hadaye á¹-hapanavasena, sakkaccasavanameva hi sotÅ«nama
savanakriyÄ• ya kattÄ• ro dasseti, tathÄ• sÄ• tisayabyÄ• karaá¹‡aá¹ƒ ... tathÄ• vidhÄ• eva
sotukÄ• mÄ• hontÄ«ti, kimbhÅ«tanti Ä• ha `sÄ• rabhÅ«taâ€™ ntiÄ• di, bhÅ«tasaddo ettha
ntiÄ• dÄ«su viya vijjamÄ• nattho, phegguttÄ• bhÄ• vena apariccajanÄ«yatÄ• ya sÄ• ro thira
assÄ• atthÄ«ti sÄ• rÄ• ca sÄ• bhÅ«tÄ• ca, atha vÄ• lokiyalokuttaraguá¹‡Ä• tisayasÄ• dh
seá¹-á¹-haá¹-á¹-hena sÄ• raÃ±ca sÄ• bhÅ«tÄ• cÄ• ti sÄ• rabhÅ«tÄ• , taá¹ƒ gantho yevettha
nayaggÄ• hitatÄ• yapi sabbathÄ• dassitoyevÄ• ti \Be 9/ vipulaá¹ƒ atthaá¹ƒ gaá¹‡hÄ• tÄ«ti v
vidhÄ«yamÄ• navaá¹‡á¹‡anÄ• kkamavisesena byÄ• kulassa vaá¹‡á¹‡anÄ• kkamassa niras
assÄ• ti anÄ• kulaá¹ƒ, taá¹ƒ, iminÄ• ca kaccÄ• yanavuttivaá¹‡á¹‡anÄ• su na tathÄ• bhÄ• v

tadevamadhikatattÄ• yevÄ• yamÄ• cariyo ganthÄ• rambheâ€™ mahÄ• dayo yoâ€™ tiÄ• d
vaá¹‡á¹‡anÄ«yassa ganthassÄ• di bhÅ«taá¹ƒ vÄ• kyamanadhikataparihÄ• ramukhenevopa
`idhÄ• â€™ tiÄ• di, tattha idhÄ• ti imasmiá¹ƒ mÄ• gadhikasaddalakkhaá¹‡aviracanÄ• dhikÄ
saddÄ• naá¹ƒ idanti mÄ• gadhikaá¹ƒ, mÄ• gadhikaá¹ƒ saddalakkhaá¹‡anti visesana samÄ•
kattukÄ• mo, ratiá¹ƒjanetÄ«ti ratanaá¹ƒ, ramayatÄ« {ra tayatÄ« (potthake) } ti (vÄ•) ratanaá
athavÄ• yaá¹ƒ loke cittÄ«katÄ• dikaá¹ƒ ratananti vuccati, idampi taá¹ƒ sadisatÄ• ya ratanan
tathÄ• cÄ• hu ---

cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«ti ||

buddhÄ• dÄ«nametamadhivacanaá¹ƒ, tayo avayavÄ• assÄ• ti tayaá¹ƒ, samudÄ• yo, ratan
ratanattayaá¹ƒ, avayavavinimmuttassa pana samudÄ• yassa abhÄ• vato tÄ«á¹‡i eva ratanÄ

paá¹‡Ä• mo, ratanattayaguá¹‡aninnatÄ• , paá¹‡amanti etÄ• yÄ• ti vÄ• paá¹‡Ä• mo, paá¹‡Ä
kusalacetanÄ• , ratanattayassa paá¹‡Ä• moti chaá¹-á¹-hÄ«samÄ• so, abhidhÄ«yati paá¹-ipÄ
samuditena satthena vacanÄ«yattho, yena ca yo paá¹-ipÄ• dÄ«yati so tassa attho hotÄ«ti, s
pakatippaccayÄ• divibhÄ• gakappanÄ• ya saddÄ• naá¹ƒ saá¹…kharaá¹‡aá¹ƒ, saddasatther
paá¹-ipÄ• dÄ«yati, (ratanattayappaá¹‡Ä• mo ca abhidheyyo ca) ratanattayappaá¹‡Ä• mÄ• b
tassa sandassanaá¹ƒ attho yassÄ• ti aÃ±Ã±apadattho, kintaá¹ƒ vÄ• kyaá¹ƒ, tÄ• vÄ• ti vÄ• b
nanucevamadhikatattepi abhidheyyamattamevadassetabbaá¹ƒ \Be 10/ siyÄ• kiá¹ƒ vÄ• cÄ•
kÄ• yamanomayenÄ• pi puÃ±Ã±Ä• ti sayappattiyÄ• abhisamÄ«hitatthasiddhi hotevÄ• ti coc
vacÄ«paá¹‡Ä• massa paratthasannissayataÃ±ca tasseva vibhÄ• gena payojanaÃ±ca dasse
guá¹‡asaddo ettha ``sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khÄ• â€™â€™ tiÄ• dÄ«su vi
guá¹‡Ä• namÄ• nisaá¹ƒsÄ• naá¹ƒ anukÅ«laá¹ƒ anuguá¹‡aá¹ƒ, hetumantavisesanametaá¹ƒ
paá¹‡Ä«taá¹ƒ atiuttamanti attho, atÄ«sayena paá¹‡Ä«taá¹ƒ paá¹‡Ä«tataraá¹ƒ, cittassasantÄ
cittasantÄ• naá¹ƒ, paá¹‡Ä«tataraÃ±ca taá¹ƒ cittasantÄ• naÃ±ca, anuguá¹‡aÃ±ca taá¹ƒ
paá¹‡Ä«tataracittasantÄ• naÃ±cÄ• ti visesanasamÄ• so, tappaá¹‡Ä• makaraá¹‡ena anuguá
yesanti aÃ±Ã±apadattho, tesaá¹ƒ, yathÄ• te sotÄ• ro ratanattayassa paá¹‡Ä• makaraá¹‡en
puÃ±Ã±Ä• tisayappaá¹-ilÄ• bhÄ• anekÄ• nisaá¹ƒsÄ• tisayappaá¹-ilÄ• bhÄ• nukÅ«la cittasa
padhÄ• nataracittasantÄ• nÄ• honti, tathÄ• pavattÄ• nanti adhippÄ• yo, idampi adhigatÄ•
ntarÄ• dhÄ• nantÄ«mesaá¹ƒ hetubhÄ• vena tiá¹-á¹-hati, adhigatÄ• pattÄ• aneke bahÅ« Ä•
vaá¹‡á¹‡asukhabalapaá¹-ibhÄ• nÄ• dayo yesanti viggaho, visositÄ• sukkhÄ• pitÄ• antarÄ•
bÄ• hiyÄ• vÄ• yesaá¹ƒ tathÄ• vidhÄ• naá¹ƒ sotÅ«naá¹ƒ, etepi abhi, pe, ddhatthanti iccassa
anuá¹-á¹-hitassa kataniá¹-á¹-hitassa ganthassa avabodhoyeva phalaá¹ƒ, tassa sijjhanatthaá
ratanattayappaá¹‡Ä• masandassanaá¹ƒ.

saccaá¹ƒ punapi saccanti, bhujamukkhippa vuccate.

sakattho natthÄ« nattheva, parassatthamakubbatoti ||

vacanato paratthova sappurisehi kattabbo, paratthe sampÄ• dite pana sakattho sampannov
katvÄ• Ä• ha- `etadevÄ• â€™ tiÄ• di. kÄ• yamanosamÄ• caraá¹‡ena sampajjamÄ• naÃ±ca
sampajjatevÄ• ti aneneva vÄ• kyena viÃ±Ã±Ä• yatÄ«ti avagantabbaá¹ƒ, buddhi pubbÄ• ya
pubbaá¹ƒ, taá¹ƒ sÄ«lena karontÄ• buddhipubbakÄ• rino, abhidheyyassa adhigamo jÄ• nan
abhidheyyÄ• dhigamapubbako \Be 11/, avatÄ• ro pavatti, ekadesadassane ``samuddo diá¹-
ekadesepi samudÄ• yavohÄ• radassanato pacchima pÄ• denÄ• ti vuttaá¹ƒ, pacchimapÄ• d
`saddalakkhaá¹‡aâ€™ miccanenÄ• ti attho, sÄ• dhiyaá¹ƒ saddÄ• naá¹ƒ saá¹…kharaá¹‡aá¹
byÄ• karaá¹‡aá¹ƒ, taá¹ƒ lakkhaá¹‡aá¹ƒ sabhÄ• vo assÄ• ti sÄ• dhiyasÄ• dhanalakkhaá¹‡o,
sÄ• dhanaá¹ƒ, sÄ• dhanassa cedaá¹ƒ sÄ• dhiyanti evamassedambhÄ• vahetusabhÄ• vo sa
payojanaá¹ƒ abhidheyyasaddopadassitaá¹ƒ saddasaá¹…kharaá¹‡aá¹ƒ, tattha sambandhass
sÄ• dhiyopadassanamukhena sÄ• dhanassÄ• pi dassitattÄ• nissayopadassanato, ussukka

buddhattaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, pÅ«retvÄ• ti ---

manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«ti ||

vuttaaá¹-á¹-hadhammasamannÄ• gatena abhinÄ«hÄ• rena samannÄ• gatÄ• hutvÄ• yathÄ
pÅ«retvÄ• ti attho, Ä• gatÄ• ti sattattiá¹ƒsabodhipakkhiyadhammÄ• nubrÅ«hanena Ä• gatÄ•
Ä• gatÄ• ti pattÄ• uppannÄ• , tathÄ• gatoti yathÄ• sampati jÄ• tÄ• te bhagavanto sattapa
tathÄ• ayampi uttarÄ• bhimukhaá¹ƒ gatoti attho, muhuttajÄ• tovÄ• ti sampatijÄ• to eva, jÄ•
vuttaá¹ƒ hoti, vikkamÄ«ti agamÄ• si, satta padÄ• ni gantvÄ• na disÄ• vilokesÄ«ti idaá¹ƒ ``d
bhikkhave sampati jÄ• to bodhisattÄ• samehi pÄ• dehi patiá¹-á¹-hahitvÄ• â€™â€™ ti eva m
sattapadavÄ«tihÄ• rÅ«pariá¹-hitassa sabbadisÄ• nuvilokanassa vuttattÄ• vuttaá¹ƒ, disÄ• v
idampana `samehi pÄ• dehi phusÄ« vasundharaâ€™ nti etassa anantaraá¹ƒ daá¹-á¹-habba
vasundharÄ• phusanÄ• nantarameva dasadisÄ• valokitattÄ• , aá¹-á¹-haá¹…gÄ• ni nÄ• ma

visaá¹-á¹-haá¹ƒ maÃ±ju viÃ±Ã±eyyaá¹ƒ, savanÄ«yÄ• -visÄ• rino.

bindu gambhÄ«raninnÄ• di, ccevamaá¹-á¹-haá¹…giko saroti ||

vuttÄ• ni \Be 12/ aá¹-á¹-haá¹…gÄ• ni, tathÄ• gatoti imasseva visuá¹ƒ atthapariyÄ• yaá¹ƒ da
tiÄ• dimÄ• ha, ariyena setunÄ• ti samathavipassanÄ• saá¹…khÄ• tena uttamena maggena,
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vasarasalakkhaá¹‡aá¹ƒ tathaá¹ƒ Ä• gato yathÄ• v
te buddhyatthÄ• , ye buddhyÄ• te gatyatthÄ• â€™ titathÄ• gatoti evamÄ• diá¹ƒ saá¹…gaá¹
tesu dÄ«ghÄ• gamÄ• dÄ«su, tathÄ• gatabhÄ• voti tathÄ• gatoti bhavanaá¹ƒ nipphatti
namassanakiriyÄ• bhisambandhÄ• tiâ€™ namassitvÄ• â€™ ti ettha namassanakiriyÄ• ya a
tathÄ• gatÄ• dÄ«naá¹ƒ kammattaá¹ƒ vibhÄ• veti, namassanakiriyÄ• visesanattÄ• ti `namass
katvÄ• ti vuttaá¹ƒ nÄ• ma siyÄ• ti namassananti vuttanamassanakiriyÄ• ya visesanattÄ• , b
catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ bhagavÄ• ettha pattoti (bodhi, tassÄ•) bodhirukkha
mÅ«lasamÄ«pe ``yÄ• va majjhanhike kÄ• le chÄ• yÄ• pharati nivÄ• te paá¹‡á¹‡Ä• ni patan
rukkhamÅ«laá¹ƒâ€™â€™ tiÄ• dÄ«su viya, nanu aÃ±Ã±epi khÄ«á¹‡Ä• savÄ• `aggamagger
nipphannÄ• evÄ• ti anuyogaá¹ƒ manasikatvÄ• vuttaá¹ƒ `saheva vÄ• sanÄ• yÄ• â€™ ti, na
aÃ±Ã±e saha vÄ• sanÄ• ya kilese pahÄ• tuá¹ƒ sakkonti, etena aÃ±Ã±ehi asÄ• dhÄ• raá¹‡a
dasseti, teneva iddhasaddassa atthaá¹ƒ dassentoâ€™ tepi hiâ€™ ccÄ• dikaá¹ƒ vakkhati, kÄ
nÄ• ma pahÄ«nakilesassÄ• pi appahÄ«nakilesassa payogasadisapayogahetubhÅ«to kilesa
Ä• yasmato pilindavacchassa vasalasamudÄ• cÄ• ranimittaá¹ƒ viyaâ€™, aggamaggenÄ• ti

rÄ• gÄ• dike, arahattaá¹ƒ aggaphalaá¹ƒ, sammuti upapattidevabhÄ• vato aÃ±Ã±ena visudd
devabhÄ• venÄ• tinipphannattÄ• Ä• ha- `visuddhidevabhÄ• venÄ• â€™ ti, sakalakilesakÄ•
visuddhippattiyÄ• sabbaÃ±Ã±uguá¹‡Ä• laá¹…kÄ• rena visuddhidevabhÄ• venÄ• ti attho.

`idha=saá¹ƒsiddhiyaá¹ƒâ€™ iddhavanto iddhÄ• ttappaccayena, `guá¹‡a=Ä• mantaá¹‡eâ€™
paricÄ«yanti seyyattikehÄ«ti guá¹‡Ä• kappaccayena, tepÄ«ti sÄ• vakapaccekabuddhÄ• pi,
aggaá¹ƒ ... pe ... anÅ«naguá¹‡Ä• \Be 13/, tasmÄ• ti attho, sabbaÃ±Ã±utÄ• dÄ«nantiÄ• dika
sabbaÃ±Ã±ubuddhehi Å«naguá¹‡atÄ• ya hetuvacanaá¹ƒ, keci `siddho middhaguá¹‡o assÄ•
duá¹-á¹-hamatthaá¹ƒ parikappetvÄ• vÄ• kyamidaá¹ƒ dÅ«senti, te pana `middho nÄ• ma koc
`tathÄ• gato nÄ• ma middha guá¹‡o na hotÄ«â€™ ti ca, `tÄ• diso ce siyÄ• na Ã±Ä• á¹‡anis
bhavatÄ«â€™ ti ca ajÄ• nitvÄ• vadatha tumhehi vatvÄ• uyyojetabbÄ• , maá¹…galatthaÃ±c
siddhasaddopÄ• dÄ• naá¹ƒ, maá¹…galÄ• dÄ«ni hi satthÄ• nyabyÄ• hatappasarÄ• ni hontyÄ
ca, dhammasaá¹…ghÄ• nampÄ«ti iminÄ• avayavena viggahepi samudÄ• yassa samÄ• sat
tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡oti dÄ«peti, tenÄ• ha- `aÃ±Ã±apadattheâ€™ ccÄ• di, guá¹‡Ä«
appadhÄ• nabhÅ«tÄ• nampi visesanabhÅ«tÄ• nampi aÃ±Ã±apadatthassa padhÄ• nattÄ• ,
dhammasaá¹…ghÄ• naá¹ƒ guá¹‡Ä«bhÅ«tÄ• nampi tadavinÄ• bhÄ• vittena namassanÄ• tis
`tathÄ• haâ€™ ccÄ• dinÄ• , puttena saha vattamÄ• noti tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡aaÃ±
tulyamubhinnampi Ä• gamananti puttopi Ä• gatoti patÄ«yate, tatthÄ• ti niddhÄ• raá¹‡e satta
dhammaá¹ƒ dasseti, dhÄ• renteti attani á¹-hapente pavattente uppÄ• dente, cattÄ• ropi apÄ
apÄ• yeâ€™ ti vuttÄ• , kilesavaá¹-á¹-a kammavaá¹-á¹-a vipÄ• kavaá¹-á¹-avasena tayo vaá¹-
tasmiá¹ƒ, dhÄ• retÄ«ti vuttadhÄ• raá¹‡aá¹ƒ nÄ• ma atthato apÄ• yÄ• dinibbattakakilesavidd
yathÄ• rÅ«paá¹ƒ kilesasamucchindanatappaá¹-ippassaddhi Ä• lambanabhÄ• vena hotÄ«ti Ä
vasenÄ• â€™ ti, navannampi, te samadhigamahetutÄ• ya dhammoyeva nÄ• mÄ• ti `dasÄ•
kÄ• raá¹‡amÄ• ha- `tammÅ«lakattÄ• â€™ tiÄ• di, tammÅ«lakattÄ• ti taá¹ƒ kÄ• raá¹‡attÄ• ,
sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±enÄ• ti ariyena sÄ«lena ariyÄ• ya ca diá¹-á¹-hiyÄ• samÄ• nabh
sÄ«ladiá¹-á¹-hiyo maggenÄ• gatattÄ• sabbathÄ• samÄ• nÄ• va, tena te yatthakatthaci á¹-h
saá¹ƒhatoti imasmiá¹ƒ atthe saá¹…ghoti padasiddhi daá¹-á¹-habbÄ• , adhippetavasena pan
lokiyasÄ«ladiá¹-á¹-hiyÄ• sÄ• maÃ±Ã±ena saá¹ƒhatattÄ• sammutisaá¹…ghopi paá¹‡Ä• mÄ

atha \Be 14/ kete saddÄ• , yesamidaá¹ƒ lakkhaá¹‡aá¹ƒ bhÄ• sissanti paá¹-iÃ±Ã±Ä• tanti Ä•
ghaá¹-apaá¹-Ä• dayoâ€™ ti, Ä• disaddena rukkhÄ• dayo, nanu santi meghasaddasamudda
niratthakÄ• namidhÄ• nupayogittÄ• , ye lokasaá¹…ketÄ• nurodhenÄ• tthappakÄ• sakÄ• tes
lakkhaá¹‡anti, apica `saddÄ• ghaá¹-apaá¹-Ä• dayoâ€™ ti vadanto vedikÄ• naá¹ƒ viya unti {
Ä• dÄ«naá¹ƒ anupubbÄ«niyamÄ• vatthÄ• namasambhavÄ• tadanukkamena nipphÄ• diyan
lokiyattÄ• nabhivattanaÃ±ca bodhetÄ«ti daá¹-á¹-habbaá¹ƒ, nu tattha pakÄ• sakatthaá¹ƒ sad
vÄ• siyÄ• paccekavaá¹‡á¹‡avasena vÄ• , tattha yadi paccekavaá¹‡á¹‡Ä• pakÄ• sayeyyuá
ghaá¹-atthaá¹ƒ, pakÄ• sayeyya, tathÄ• cÄ• Ã±Ã±esamakÄ• rÄ• dÄ«namanattha katÄ• siy
pakÄ• sayeyyuá¹ƒ, tadÄ• vaá¹‡á¹‡Ä• namuccÄ• raá¹‡Ä• nantaravinÄ• sittÄ• samudÄ• yo

matthaá¹ƒ saddo pakÄ• sayatÄ«ti ce kamena sotacittÄ• digahitakkhara pÄ• á¸·iyÄ• ca yo s
sÄ• tthako cittagocaro, cittagocarassÄ• pi saddassa pana bÄ• lajanappabodhÄ• ya kappan
pakatyÄ• divibhÄ• gato, na sabhÄ• venÄ• nvÄ• khyÄ• naá¹ƒ, tenÄ• ha- `pakatyÄ• â€™ di
goiccÄ• disÄ• dhusaddaniyame sati gotÄ• dayo asÄ• dhu saddÄ• ti viÃ±Ã±Ä• yanti gantab
viya, gotÄ• di asÄ• dhusaddaniyame vÄ• goiccÄ• dayo saddÄ• sÄ• dhavoti agantabbama
kiá¹ƒ saddÄ• namanvÄ• khyÄ• nenÄ• tidamÄ• saá¹…kiya payojanamÄ• ha- `lakkhaá¹‡Ä•
saddÄ• nampaá¹-ipattiyaá¹ƒ paá¹-ipadapÄ• á¹-hassÄ• nÅ«pÄ• yattaá¹ƒ dassetumÄ• ha- `a
aÃ±Ã±athÄ• ti asati lakkhaá¹‡Ä• bhidhÄ• ne, sakkatÄ• dÄ«tiÄ• disaddena pÄ• katÄ• diá¹ƒ
bahuvidhattaá¹ƒ sakkatapÄ• katapesÄ• cikaapabbhaá¹ƒsavasena, magadhesu viditÄ• ti im
``aÃ±Ã±asmiâ€™â€™ nti (4-121) mÄ• gadhÄ• naá¹ƒ idanti atthe ``á¹‡oâ€™â€™ ti (4-34) á
mÄ• gadhanti ca padanipphatti veditabbÄ• ti dassetumÄ• ha- `magadhesmiâ€™ ccÄ• di, m
adhippÄ• yaá¹ƒ vivaritumÄ• ha- `idaá¹ƒ vuttaá¹ƒ hotÄ«â€™ tiÄ• di, tattha idanti idÄ• ni vak
... pe ... hotÄ«ti etaá¹ƒ vuttaá¹ƒ hotÄ«ti magadhesu ... pe ... lakkhaá¹‡aá¹ƒ mÄ• gadhanti \B
pakÄ• sitaá¹ƒ hotÄ«ti attho, hisaddoâ€™ magadhesviâ€™ ccÄ• dinÄ• vuttaá¹ƒ samatthaya
visesayatÄ• ti saddalakkhaá¹‡a saddassa uttarapadatthappadhÄ• nattÄ• mÄ• gadhanti imi
visesayatÄ• byavacchedayatÄ• vuttikÄ• rena, atthatoti sÄ• matthiyato, sadde ca visesito h
saddalakkhaá¹‡asaddo mÄ• gadhe eva {saddeeva (potthake) } byavacchedito hoti, ayamett
viditÄ• mÄ• gadhÄ• ti sadde gahetvÄ• tesamidaá¹ƒ mÄ• gadhanti mÄ• gadhasaddena yas
lakkhaá¹‡aá¹ƒ visesitaá¹ƒ, tasmÄ• saddalakkhaá¹‡asadde saddo yadi amÄ• gadho kathaá
siyÄ• ti sÄ• matthiyÄ• saddopi visesito hotÄ«â€™ ti, nanu mÄ• gadhanti lakkhaá¹‡assa m
saddasambandhittajhÄ• panato saddalakkhaá¹‡anti ettha saddasaddassa niratthaka tÄ• pa
gammamÄ• natthassa saddassa payogampati kÄ• macÄ• rattÄ• saddalakkhaá¹‡asaddass
``tatridaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡aâ€™â€™ ntiÄ• dÄ«su viya, kopanÄ• tiÄ
abhidheyyasaá¹…khÄ• tapayojanassa dassitattÄ• tappayojanapucchanaparÄ• codanÄ• ,
sabbathÄ• ttaparahitakÄ• mena.

piyo ca garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , nocÄ• á¹-hÄ• ne niyojakoti ||

vuttehi tato parehi ca pasatthatarehi guá¹‡avisesehi samupetaá¹ƒ guruá¹ƒ.

tasmÄ• akkharakosallaá¹ƒ, sampÄ• deyya hitatthiko.

upaá¹-á¹-hahaá¹ƒ guruá¹ƒ sammÄ• , uá¹-á¹-hÄ• nÄ• dÄ«hi paÃ±cahÄ«ti ||

vacanato uá¹-á¹-hÄ• na-upaá¹-á¹-hÄ• na-paricariyÄ• -sussÅ«sÄ• sakkaccasippapaá¹-igga
upaá¹-á¹-hahantena savana, uggahana-dhÄ• raá¹‡a-paripucchÄ• -bhÄ• vanÄ• hi kaá¹…kh

viÃ±Ã±Ä• tabbaá¹ƒ saddalakkhaá¹‡aá¹ƒ, tathÄ• aviÃ±Ã±Ä• taá¹ƒ saddalakkhaá¹‡amanenÄ
aviÃ±Ã±Ä• tasaddalakkhaá¹‡o puggalo, hisaddo avadhÄ• raá¹‡e, so `dhammavinayesu kus
daá¹-á¹-habbo, kusalo dakkho na hoti, tattha dhammavinayesu suttantÄ• tÄ• bhidhammasaá
vinaye ca, kasmÄ• ---

yo niruttiá¹ƒ na sikkheyya, sikkhanto piá¹-akattayaá¹ƒ.

padepade vikaá¹…kheyya, vane andhagajo yathÄ• ti ||

vacanato, ayametthÄ• dhippÄ• yo ``yathÄ• vuttanayena sambhÅ«tapada byÄ• mohavasen
suttantopadassitÄ• ya diá¹-á¹-hiviniveá¹-á¹-hanÄ• ya ca abhidhammÄ• gate nÄ• marÅ«papa
niddiá¹-á¹-he saá¹ƒvarÄ• saá¹ƒvare ca akosallaá¹ƒ siyÄ• â€™â€™ ti, yathÄ• dhammanti dh
vinayasuttÄ• bhidhammasaá¹…khÄ• to, tassa so-ttho, tadanatikkamena, paá¹-ipajjitumasak
vuttÄ• su adhisÄ«la adhicitta adhipaÃ±Ã±Ä• sikkhÄ• su pavattituá¹ƒ asamattho, kusalo pan
paÃ±Ã±Ä• visesÄ• lokapaá¹-ilÄ• bhato, vuttaá¹ƒ hi ---

yÄ• va tiá¹-á¹-hanti suttantÄ• , vinayo yÄ• va dippati.

tÄ• va dakkhanti Ä• lokaá¹ƒ, sÅ«riye abbhuggate yathÄ• ti ||

paá¹-ipattinti paá¹-ipajjÄ«yatÄ«ti paá¹-ipattÄ«ti yathÄ• vuttaá¹ƒ tividhampi paá¹-ipattiá¹ƒ, vir
nÄ• setvÄ• , nassati hi paá¹-ipatti tesuyevÄ• ko sallatamagatattÄ• , tathÄ• cÄ• hu ---

suttantesu asantesu, pamuá¹-á¹-he vinayamhi ca.

tamo bhavissati loke, sÅ«riye atthaá¹…gate yathÄ• ti ||

saá¹ƒsÄ• radukkhasseva bhÄ• gÄ« hoti ... yathÄ• vuttÄ• -nukkamapariccÄ• gena anurÅ«pa
paá¹-ilabhitabbattÄ• adhigamavisayassa {visathattÄ• (potthake) } yo gakkhemassa, vuttaÃ
tassÄ• nulomapaá¹-ipattimÅ«lakattaá¹ƒ ---

suttante rakkhite sante, paá¹-ipatti hoti rakkhitÄ• .

paá¹-ipattiyaá¹ƒ á¹-hito dhÄ«ro, yogakkhemÄ• na dhaá¹ƒsatÄ«ti ||

etÄ• vatÄ• \Be 17/ aviÃ±Ã±Ä• tasaddalakkhaá¹‡assa sakatthaparihÄ• niá¹ƒ dassetvÄ• idÄ
sakatthasampattimÅ«likÄ• paratthasampattÄ«ti tadabhÄ• vÄ• tÄ• diso puggalo paresampi
sakkotÄ«ti dassetuá¹ƒ `nacÄ• â€™ tiÄ• di vuttaá¹ƒ, patiá¹-á¹-hÄ• ti dhÄ• raá¹‡aá¹ƒ, taÃ±cet

kula puttÄ• naá¹ƒ dhammavinayasikkhÄ• panaá¹ƒ taá¹ƒtaá¹ƒ kammato nittharaá¹‡Ä• di ca,
mevÄ• -nhasaá¹…gikaá¹ƒ patiá¹-á¹-haá¹ƒ, mukhyabhÅ«tampana tammÅ«lake suparisuddha
tadupakaraá¹‡attho sikkhÄ• panÄ• di, idha pana taá¹ƒ sÄ• dhanabhÅ«to puggalo upacÄ• ra
gahetabbo, hisaddo yathÄ• vutta samatthanatthe nipÄ• to, saddalakkhaá¹‡aÃ±Ã±Å«yevÄ• t
tabbidÅ«yeva samatthoti dassanatthaá¹ƒ pakaraá¹‡avasena vuttaá¹ƒ, attano pana suguttas
kadÄ• ci koci yathÄ• vuttÄ• naá¹ƒ patiá¹-á¹-hÄ• bhavituá¹ƒ na sakkoti ... tammÅ«lakattÄ• s
saparapatiá¹-á¹-hÄ• bhÄ• vassa ca, teneva vinayadhare Ä• nisaá¹ƒsaá¹ƒ dassentena bhag
tappamukhaá¹ƒva katvÄ• ``paÃ±cime bhikkhave Ä• nisaá¹ƒsÄ• vinayadhara puggale, kata
sÄ«lakkhandho sugutto hoti su rakkhito, kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti, vis
viharati, paccattthike sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• ti, saddhammaá¹-á¹-hitiy
hotÄ«â€™â€™ ti vuttaá¹ƒ, atthÄ• nurÅ«panti attano vacanÄ«yassatthassa vÄ• cakattena y
byaÃ±janÄ• nurÅ«panti attano vÄ• cakassa vacanÄ«yattena yogyaá¹ƒ, parivÄ• sÄ• dÄ«sÅ«
saá¹…gaá¹‡hÄ• ti, taá¹ƒtaá¹ƒkammanti parivÄ• sÄ• dikaá¹ƒ taá¹ƒtaá¹ƒkammaá¹ƒ, aÃ±Ã±oti
kevalamanena sakatthaparatthÄ• va nÄ• sitÄ• , atha khoti vidho saddhammopi nÄ• sitoyev
panÄ• â€™ tiÄ• di, ayathÄ• paá¹-ipajjamÄ• noti saddalakkhaá¹‡aÃ±Ã±unÄ• yathÄ• yena p
byaÃ±jane byaÃ±janÄ• nurÅ«paÃ±ca atthe paá¹-ipajjitabbaá¹ƒ, tathÄ• appaá¹-ipajjamÄ• no
tathÄ• hi so saddalakkhaá¹‡a majÄ• nantoâ€™ tiÄ• di. tividhampi saddhammanti
pariyattipaá¹-ipattiadhigamavasenati vidhameva saddhammaá¹ƒ, tattha tipiá¹-akabuddhavac
pariyattisaddhammo nÄ• ma, terasa dhutaguá¹‡Ä• cuddasa khandhakavattÄ• ni dve asÄ«t
paá¹-ipattisaddhammo nÄ• ma, cattÄ• ro maggÄ• cattÄ• ri ca phalÄ• ni ayaá¹ƒ adhigamasa
tathÄ• hiccÄ• dinÄ• vuttamatthaá¹ƒ samattheti, tampi pÄ• á¸·iyÄ• thirÄ«kÄ• tuá¹ƒ `vuttaá¹ƒ
tattha dhammÄ• ti hetÅ«, saddhammassÄ• ti yathÄ• vuttassa tividhassa saddhammassa, pa
byaÃ±janaÃ±ca taá¹ƒ, tattha padaá¹ƒ nÄ• ma syÄ• dyantaá¹ƒ tyÄ• dyantaÃ±ca, byaÃ±jÄ«ya
byaÃ±janaá¹ƒ-vÄ• kyaá¹ƒ athavÄ• pajjate gamyate attho etenÄ• ti padaá¹ƒ-syÄ• dyantÄ• c
sithiladhanitÄ• dipadamevavÄ• vuttanayena byaÃ±jananti padabyaÃ±janaá¹ƒ, taá¹ƒ, dunni
nikkhittaá¹ƒ á¹-hapitaá¹ƒ virÄ• dhetvÄ• kathitaá¹ƒ, attho ca dunnÄ«toti dunnikkhittattÄ• yeva
tabbacanÄ«yopi duá¹-á¹-huviÃ±Ã±Ä• to hoti, vuttapaá¹-ipakkhatoti `aviÃ±Ã±Ä• tasaddalakkh
vuttassa viÃ±Ã±Ä• tasaddalakkhaá¹‡attÄ• dinÄ• paá¹-ipakkhabhÄ• vato, bhÄ• vappadhÄ•
ttappaccayalopo vÄ• , na hi attÄ• va attanÄ• veditabboti yuttanti.

tadevantiÄ• dinÄ• yathÄ• vuttaá¹ƒ nigametvÄ• saÃ±Ã±Ä• vidhÄ• ne payojanaá¹ƒ dasseti,
yasmÄ• saddalakkhaá¹‡assa jÄ• nanaá¹ƒsÄ• ni saá¹ƒsaá¹ƒ tasmÄ• ti attho, evanti nidassa
sappayojananti sambandho, tadevanti vÄ• nipÄ• tasamudÄ• yo yaá¹ƒ, vuttena pakÄ• renet
nanuca saÃ±Ã±Ä«naá¹ƒ saÃ±Ã±Ä• naá¹ƒ vattabbatte ``aÄ• dayo titÄ• lÄ«savaá¹‡á¹‡Ä• â€
visuá¹ƒvisuá¹ƒ mahantattÄ• kuto lÄ• ghavaá¹ƒ satthassÄ• ti maÃ±Ã±amÄ• no `tathÄ• hiâ€
lÄ• ghavasabbhÄ• vaá¹ƒ samattheti, hotevÄ• ti avadhÄ• raá¹‡ena katthaci parasatthe viya
paá¹-ipattilÄ• ghavampi cettha hoteva, tathÄ• hi ``vaá¹‡á¹‡aparena savaá¹‡á¹‡opiâ€™â€™
vaá¹‡á¹‡Ä• disaÃ±Ã±Ä• samuddharitÄ• nÄ• ttÄ• namattÄ• vagametumalanti pare pucchitv

saÃ±Ã±Ä• -vaseyÄ• , tatossa saÃ±Ã±Ä• ti saÃ±Ã±Ä• saÃ±Ã±Ä«vivecanaá¹ƒ tadanuá¹-á¹-hÄ
bhavitabbaá¹ƒ paá¹-ipatti gÄ• ravÄ• bhÄ• vÄ• . idÄ• ni saá¹…khepato satthakkamaá¹ƒ dass
ccÄ• di, tÄ• vÄ• ti paá¹-hamaá¹ƒ, upayujjamÄ• nattÄ• ti byÄ• pÄ• riyamÄ• nattÄ• , visayo g
vidhÄ« yante, saha visayenÄ• ti savisayÄ• , paá¹-hamaá¹ƒ karÄ«yatÄ«ti pakati yato syÄ• da
pakatiyÄ• ti sappakatikÄ• , liá¹…gÄ• dikanti \Be 19/ Ä• disaddena `salabhacchÄ• yaâ€™ mi
liá¹…gebhavÄ• liá¹…gikÄ• -itthividhayo, ekatthÄ«bhÄ• vo samÄ• so, tena, sÄ• maÃ±Ã±ato
samÄ• nattantuá¹‡Ä• divuttiyÄ• ``rÄ• jÄ• divisiá¹-á¹-he purisÄ• doviyaâ€™ vasiá¹-á¹-hÄ• d
atthe pavattanato.

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

ratanattayapaá¹‡Ä• mÄ• dikathÄ• samattÄ• .

1. paá¹-hamakaá¹‡á¸• avaá¹‡á¹‡anÄ•

saÃ±Ã±Ä• dhikÄ• ra

1. a Ä• dayo

sabbavacanÄ• naá¹ƒ sÄ• tthakaniratthakattabyabhicÄ• rittÄ• `idaâ€™ ntiÄ• dinÄ• sadiá¹-
saá¹ƒsayamupadassiya sÄ• tthakattamassa dassetuÃ±ca `na tÄ• va ... pe ... sÄ• tthakattÄ•
ummattakÄ• divÄ• kyamiti `dasa dÄ• á¸·imÄ• , cha apÅ«pÄ• , kuá¹‡á¸• amajÄ• jinaá¹ƒ, palÄ
avayavatthÄ• na maÃ±Ã±amaÃ±Ã±anÄ• ti sambandhÄ• samudÄ• yatthÄ• bhÄ• vato anatt
``manoseá¹-á¹-hÄ• manomayÄ• â€™â€™ tiÄ• divÄ• kyaá¹ƒ, sÄ• tthakattaá¹ƒ panassa pad
maÃ±Ã±amaÃ±Ã±Ä• bhisambandhassa patÄ«tito.

atha aÄ• dyÄ• disaddÄ• naá¹ƒ sÄ• dhuttÄ• nvÄ• khyÄ• nÄ• ya idaá¹ƒ vacanamiccÄ• divika
vuttiyaá¹ƒ vuttenatthena sÄ• tthakattamiccÄ• saá¹…kiya tesamihÄ• nupayogittaá¹ƒ kamena
`vakkhamÄ• natthamevidaâ€™ miccÄ• di, â€™ Ä• kÄ• rÄ• dayo niggahÄ«tantÄ• â€™ iccÄ
yassa taá¹ƒ tathÄ• vuttaá¹ƒ, sÄ• dhÅ«naá¹ƒ sÄ• dhusaddÄ• naá¹ƒ anusÄ• sanaá¹ƒ Ä• khy
tanti viggaho.

sÄ• dhusaddÄ• nusÄ• sanasaá¹…kÄ• pettha ``katthettha kutrÄ• trakvehidhÄ• â€™â€™ ti (
katthÄ• disaddÄ• naá¹ƒ sÄ• dhuttÄ• nusÄ• sanassa dassanato, lakkhaá¹‡antarena sÄ• dhu
Ä• pubbÄ• dÄ• iccasmÄ• ``dÄ• dhÄ• tvÄ«â€™â€™ ti (5-45) ippaccaye Ä• kÄ• ralope ca Ä
aÃ±Ã±apadatthasamÄ• se yomhi ``yosu jhissa pumeâ€™â€™ ti (2-93) `á¹-e aÄ• dayoâ€™
cattha samÄ• se ``tadaminÄ• dÄ«niâ€™â€™ ti cat lopeca rasse ca titÄ• lÄ«sÄ• ti, `vaá¹‡á¹
``bhÄ• vakÄ• rakesva ghaá¹‡ ghakÄ• â€™â€™ ti (5-44) appaccayeyomhi á¹-Ä• dese vaá¹‡

payoganiyamatthanti titÄ• lÄ«savaá¹‡á¹‡asaddesu paresu eva aÄ• disaddo payujjÄ«yatÄ«ti
payoganiyamatthaá¹ƒ, ayampi vikappantara sambhÄ• vanÄ• ``abhÅ«tatabbhÄ• ve karÄ• sa
(4-119) payoganiyamassÄ• jhÄ• yamÄ• nassa diá¹-á¹-hattÄ• , á¹-hÄ• nyÄ• desatthanti aÄ•
titÄ• lÄ«savaá¹‡á¹‡asaddÄ• Ä• desÄ• honti tesaá¹ƒ vÄ• so iti, tadanurÅ«pÄ• yÄ• ti á¹-hÄ•
chaá¹-á¹-hÄ« vibhattiyÄ• , atoyevÄ• ti agamÄ• gamianurÅ«pÄ• ya chaá¹-á¹-hiyÄ• abhÄ• va
bhÄ• vatthanti aÄ• disaddassa titÄ• lÄ«sa vaá¹‡á¹‡asaddÄ• Ä• gamÄ• honti tesaá¹ƒ vÄ•
``yavÄ• sareâ€™â€™ (1-30) ``suÃ± sassaâ€™â€™ iti (2-53) Ä• desÄ• gamÄ• naá¹ƒ dassa
ukÄ• ra kakÄ• ra makÄ• rÄ• naá¹ƒ abhÄ• vato, visesanavisessa bhÄ• vatthanti titÄ• lÄ«sav
aÄ• disaddo visesanaá¹ƒ, te vÄ• tasse-ti, etthÄ• pi saá¹…kÄ• `nÄ«luppalaâ€™ miccÄ• dÄ
visesanavisessa bhÄ• vadassanÄ• , saddalakkhaá¹‡Ä• nupayogatoti saddalakkhaá¹‡ena s
pakatattÄ• vuttaá¹ƒ, tattha kÄ• raá¹‡amÄ• ha- `rÅ«pavisesÅ«pa lakkhaá¹‡Ä• bhÄ• vÄ• â€™
upalakkhaá¹‡a nimittaá¹ƒ tassaabhÄ• vÄ• ti attho, na hi visesana visessabhÄ• ve paá¹-ipÄ•
aÄ• dyÄ• disaddÄ• naá¹ƒ rÅ«pavisesassa saá¹…kharaá¹‡aá¹ƒ kataá¹ƒ siyÄ• ti, yadi esova
gayheyya, tathÄ• sati `nÄ«luppalaâ€™ miccÄ• dÄ«nampi vattabbatÄ• Ä• pajjeyyÄ• ti nÄ•
sambhÄ• vÄ«yate, loke sÄ«haguá¹‡assa mÄ• navake dassanato upacÄ• rena `sÄ«ho-yaá¹
tagguá¹‡ajjhÄ• ropopi dissati, tadatthampetaá¹ƒ na hotÄ«ti dassanatthaá¹ƒ `tagguá¹‡ajjhÄ•
hotÄ«â€™ ti vuttaá¹ƒ, tassa aÄ• disaddassa, tesaá¹ƒ titÄ• lÄ«savaá¹‡á¹‡asaddÄ• naá¹ƒ vÄ
tassa ajjhÄ• ropanaá¹ƒ-titÄ• lÄ«savaá¹‡á¹‡asaddesu \Be 21/ vÄ• aÄ• disaddeyeva vÄ• Ä•
suttaá¹ƒ na hotÄ«ti attho, tattha kÄ• raá¹‡amÄ• ha- `atoyevÄ• â€™ tiÄ• di, atoyeva rÅ«pavi
bhÄ• vatoyo, pakataá¹ƒ saddasaá¹…kharaá¹‡aá¹ƒ, yathÄ• vutta vikappantarÄ• bhÄ• ve ubh
paribhÄ• satthaá¹ƒ na hoti ... tallakkhaá¹‡attÄ• bhÄ• vÄ• uparivakkhamÄ• nattÄ• cÄ• ti pÄ
`saÃ±Ã±Ä• saÃ±Ã±iâ€™ ccÄ• di.

mariyÄ• dÄ• yampakÄ• reca, samÄ«pe vayave tathÄ• .

catubbidhappakÄ• royaá¹ƒ, Ä• disaddassa dissateti ||

mariyÄ• dattho ettha Ä• disaddoti Ä• ha- `Ä• dimariyÄ• dÄ• bhÅ«toâ€™ ti, upalakkhaá¹‡at
upalakkhiyamÄ• nÄ• namÄ• kÄ• rÄ• dÄ«naá¹ƒ gahaá¹‡e kÄ• raá¹‡abhÄ• vena appadhÄ• n
`upalakkhaá¹‡assupasajjanÄ«yabhÅ«tassÄ• â€™ ti, kÄ• riyenÄ• ti vaá¹‡á¹‡asaÃ±Ã±Ä• bha
Ä• nayanaá¹ƒ bhavati..gunnamupasajjanÄ«ya bhÅ«tattÄ• aÃ±Ã±apadatthasseva padhÄ• n
akÄ• rassa vaá¹‡á¹‡asaÃ±Ã±Ä• ya abhÄ• ve, rÅ«pantiti tÄ• lÄ«sÄ• rÅ«paá¹ƒ, titÄ• lÄ«sÄ•
titÄ• lÄ«sa+vaá¹‡á¹‡Ä• tivÄ• , suttÄ• vayavassÄ• pi suttasambandhittÄ• ``byaÃ±jane dÄ«g
pana vuttaá¹ƒ, rassattantu ``dÄ«gharassÄ• â€™â€™ ti yogavibhÄ• gena, itarathÄ• byaÃ±ja
dassite titÄ• lÄ«saiti abyaÃ±jane padaá¹ƒ na sampajjeyyÄ• ti viÃ±Ã±Ä• yati, itarÄ«tarayoga
bhavitabbanti Ä• ha- `ekavacanampanÄ• â€™ tiÄ• di, vippaá¹-ipatti aÃ±Ã±athÄ• bhÄ• vo, ra
tecattÄ• lÄ«sakkharÄ• nanti sambandho, e okÄ• re hÄ«ti sahatthe tatiyÄ• , sakkatÄ• nusÄ•
yakkharÄ• naá¹ƒ rassÄ• na santÄ«â€™â€™ ti vuttassa anusÄ• rena, kocÄ«ti sÄ•

sanappasÄ• dakacoá¸·iyabuddhappiyÄ• cariyaá¹ƒ dasseti, na hiccÄ• diá¹ƒ vadato-yamadhi
ivasaddo sÄ• dhammopamÄ• jotako vÄ• siyÄ• vedhammopamÄ• jotako vÄ• , yadi tÄ• va
rassadhammassa e okÄ• resva sambhavÄ• tesaá¹ƒ dÄ«ghakÄ• lappavattito te dÄ«ghÄ• ye
sÄ• dhammopamÄ• jotako \Be 22/, tesu rassadhammassasambhavÄ• rassakÄ• lappavattit
`etthÄ• tiÄ• dÄ«su e okÄ• rÄ• naá¹ƒ uccÄ• raá¹‡akÄ• lakataá¹ƒ rassattameva hotÄ«â€™ ti,
evasaddo sogate vaá¹‡á¹‡avinimmuttassa kÄ• lassevÄ• bhÄ• vÄ• vaá¹‡á¹‡Ä• naÃ±ca pac
pamÄ• á¹‡asiddhaá¹ƒ pÄ• ramatthika me okÄ• rÄ• naá¹ƒ rassakÄ• lavantataá¹ƒ dÄ«peti, at
panÄ• yamadhippÄ• yo `etthÄ• tiÄ• dÄ«su yadi ekÄ• rÄ• dayo dÄ«ghÄ• eva saá¹ƒyogapub
atthÄ• ti etthÄ• pi dÄ«ghova Ä• kÄ• ro saá¹ƒyogapubbattÄ• rasso iva uccatÄ«ti Ä• pajjeyya
uccÄ• raá¹‡akÄ• lakatova rassadÄ«ghabhÄ• vo gahetabboâ€™ ti, kaccÄ• yanavuttivaá¹‡á¹
bahiddhÄ• aÃ±Ã±esamakkharÄ• naá¹ƒ Ã±Ä• pane, payojanÄ• bhÄ• vÄ• ti tena sÄ• dhetab
abhÄ• vamÄ• ha, kimettha samudÄ• ye vÄ• kyaparisamatti, udÄ• hu avayaveti Ä• ha- `pacc
`rukkhÄ• vanaâ€™ ntiÄ• dÄ«su viya samudÄ• ye vÄ• kyaparisamattiyaá¹ƒ ``iyuvaá¹‡á¹‡Ä•
(1-9) iccÄ• dikaá¹ƒ na sijjhatÄ«ti, paccekaá¹ƒ vaá¹‡á¹‡Ä• nÄ• mahontÄ«ti akÄ• ro vaá¹‡á¹‡
vaá¹‡á¹‡o nÄ• ma hotÄ«tiÄ• dinÄ• , avayaveccÄ• dinÄ• vuttiyaá¹ƒ avuttepi `paccekaâ€™ n
kÄ• raá¹‡amÄ• ha, diá¹-á¹-hantopanÄ«to tyattho sukhena paá¹-ipattuá¹ƒ sakkÄ• ti, ettha hi
devadatto bhojÄ«yatÅ«tiÄ• dinÄ• paccekaá¹ƒ bhuÃ±jikiriyÄ• parisamÄ• pÄ«yate, tenÄ• ha
athavÄ• samudÄ• yepi vÄ• kyaparisamÄ• pattiyaá¹ƒ sati samudÄ• ye pavattÄ• saddÄ• a
`samuddekadesadassanepi samuddo diá¹-á¹-ho, khandhekadesa bhÅ«tÄ• yapi paÃ±Ã±Ä• y
viya na doso, teneva vuttiyaá¹ƒ `paccekaâ€™ nti na vuttaá¹ƒ, vaá¹‡á¹‡asaddassa guá¹‡Ä•
pakaraá¹‡ato akÄ• rÄ• dayovettha vuccantÄ«ti Ä• ha- `vaá¹‡á¹‡Ä«yatiâ€™ ccÄ• di, pakara
vuttaá¹ƒ hi ---

atthÄ• pakaraá¹‡Ä• liá¹…gÄ• , ocityÄ• desakÄ• lato.

saddatthÄ• vibhajÄ«yante, na saddÄ• yeva kevalÄ• ti ||

nanu \Be 23/ jhalÄ• disaÃ±Ã±Ä• viya lahusaÃ±Ã±aá¹ƒ akatvÄ• kasmÄ• gurusaÃ±Ã±Ä• k
nidhÄ• ya ruá¸·hi anvatthavasena dvippakÄ• rÄ• su saÃ±Ã±Ä• su jhÄ• lÄ• ti ruá¸·hi saÃ±Ã±
vohÄ• rasukhamattapayojanÄ• , anvatthasaÃ±Ã±Ä• pana tappayojanÄ• pi hoti tadaÃ±Ã±ap
`evaâ€™ miccÄ• di, vaá¹‡á¹‡Ä«yatÄ« attho etehÄ«ti vuttamatthaá¹ƒ anugatÄ• anugatatthÄ
saddÄ• dhigamanÄ«yassÄ• ti saddena viÃ±Ã±Ä• tabbassa, vaá¹‡á¹‡aá¹ƒ mÅ«lamassÄ• ti
bhÄ• vo vaá¹‡á¹‡amÅ«lakatÄ• , atthassa vaá¹‡á¹‡amÅ«lakataá¹ƒ sÄ• dheti `sÄ• piâ€™ cc
sabhÄ• vo etesanti vaá¹‡á¹‡arÅ«pÄ• ni-padÄ• ni, samudÄ• yo pÄ• dÄ• naá¹ƒ rÅ«pamassÄ
vibhatyantamatthajotakaá¹ƒ padaá¹ƒ, padasamudÄ• yo vÄ• kyaá¹ƒ, sabbaÃ±cetamupacÄ•
vaá¹‡á¹‡asaddavacanÄ«yattaá¹ƒ gacchati vaá¹‡á¹‡amayattÄ• ti sabbopi sammutiparamatth
vÄ• kyÄ• dhigamanÄ«yo vaá¹‡á¹‡eneva viÃ±Ã±Ä• yati nÄ• ma tasmÄ• yathÄ• vuttamatth
na sakkÄ• ti tadatthamakÄ• rÄ• dÄ«naá¹ƒ gurubhÅ«tÄ• vaá¹‡á¹‡asaÃ±Ã±Ä• katÄ• ti adhi

pavatto vohÄ• ro, paramattho sanibbÄ• no paÃ±cakkhandho. ubhohi panetehi bhinno tatiyo
natthi, tathÄ• ca vuttaá¹ƒ ---

duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo,

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nupalabbhatÄ«ti ||

nanu ca ---

appakkharamasandiddhaá¹ƒ, sasÄ• raá¹ƒ gÅ«á¸·haniá¹‡á¹‡ayaá¹ƒ.

pasannatthaÃ±ca suttanti, Ä• hu tallakkhaá¹‡aÃ±Ã±unoti ||

``Ä• dayo titÄ• lÄ«sa vaá¹‡á¹‡Ä• â€™â€™ ``titÄ• lÄ«sÄ• dayo vaá¹‡á¹‡Ä• â€™â€™ ti vÄ•
sandiddhaá¹ƒ suttaá¹ƒ siyÄ• ti, nanu satthÄ• do maá¹…galavacanena bhavitabbaá¹ƒ, akÄ•
hotÄ«ti (na) satthÄ• do siddhasaddassopahitattÄ• , atha hotva pubbÄ• jhÄ• lÄ• di saÃ±Ã±Ä
saddasÄ• dhanamattappayojanattÄ• pana sabbavidhÄ• nassa pubbÄ• cariya saÃ±Ã±Ä• vÄ
vaá¹‡á¹‡Ä• disaÃ±Ã±Ä• vidhÄ• nena ganthagÄ• rava karaá¹‡enÄ• ti saccametaá¹ƒ, pubbÄ
tadanugamanaÃ±ca dÄ«petuá¹ƒ kÄ• ci \Be 24/ saÃ±Ã±Ä• yopyanvÄ• khyÄ• yante, yajjevaá
saá¹ƒyogasabbanÄ• malopÄ• dayopi saÃ±Ã±Ä• pubbÄ• cariyehi vuttÄ• vattabbÄ• ti nanu
saÃ±Ã±Ä• yo Ä• khyÄ• yanteâ€™ ti, kintadÄ• khyÄ• nadvÄ• rena bhavatÄ• tÄ• pi viÃ±Ã±Ä
sÄ• tthakattopi pativaá¹‡á¹‡amatthÄ• nupaladdhito vaá¹‡á¹‡Ä• namadiá¹-á¹-hÄ• namakÄ• n
ihopadiá¹-á¹-hÄ• ityanukÄ• riyenÄ• tthenÄ• tthavantatÄ• ya hotevÄ• kÄ• rÄ• dito vibhatti, lo
panassÄ• assavanaá¹ƒ sannikaá¹ƒsavacanicchÄ• bhÄ• vÄ• saá¹ƒhitÄ• yÄ• niddeso, anuk
tato nissitÄ• byaÃ±janÄ• , saresupi ekaá¹-á¹-hÄ• niyÄ• akÄ• rÄ• dayo bahuttÄ• paá¹-ham
á¹-hÄ• nÄ• nukkamena, tato dvijÄ• á¹-hÄ• nÄ• nukkamena, tesupi rassÄ• va lahuttÄ• paá¹
dÄ«ghÄ• , byaÃ±janesupi vaggÄ• bahuttÄ• á¹-hÄ• nappaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ vu
vaggesu ca aghosÄ• paá¹-hamaá¹ƒ vuttÄ• , tato ghosÄ• , tesu ca sithilÄ• paá¹-hamaá¹ƒ vu
tatthÄ• pi appakattÄ• dvijÄ• paÃ±camÄ• vuttÄ• , tato yaralavÄ• ghosabhÅ«tÄ• á¹-hÄ• nÄ
sakÄ• raha kÄ• rÄ• , tesupihakÄ• ro kesaÃ±ci orasopi hotÄ«ti dvijattÄ• pacchÄ• vutto, keh
``laá¸·Ä• namavisesoâ€™â€™ ti dvinnamavisese vuccamÄ• nepi lipibhedena á¹-hÄ• nabhe
visuá¹ƒ akkharabhÄ• vena gahito, sopi ghosabhÄ• vena á¹-hÄ• nÄ• nukkamenaca hakÄ• ra
pana sarattÄ• disabbavinimmuttattÄ• sabbapacchÄ• vuttanti akÄ• rÄ• dÄ«namayamanukk
vipassa vattamÄ• nattÄ• titÄ• lÄ«sÄ• ti gaá¹‡anÄ• paricchedassa dassitattÄ• ca `niggahÄ«
vuttaá¹ƒ, pakataá¹ƒ sÄ• dhusaddÄ• nvÄ• khyÄ• naá¹ƒ, na vaá¹‡á¹‡Ä«yate, ti saddasaá¹…k
mukhyappayojanÄ• bhÄ• vÄ• , kiÃ±cÄ• pi na vaá¹‡á¹‡Ä«yate, amhehi pana kathamakÄ• rÄ
sissÄ• naá¹ƒ kaá¹…khÄ• vicchedappayojanampati anukkamasaddassa atthakathanabyÄ• j
karÄ«yante uccÄ• rÄ«yante etenÄ• ti karaá¹‡aá¹ƒ, tattha jivhÄ• majjhaá¹ƒ tÄ• lujÄ• naá¹ƒ, j

muddhajÄ• naá¹ƒ, jivhaggaá¹ƒ, dantajÄ• naá¹ƒ sesÄ• naá¹ƒ sakaá¹-á¹-hÄ• naá¹ƒ karaá¹‡aá
tampana vaá¹‡á¹‡uccÄ• raá¹‡ato abbhantaro bÄ• hiyo ca ussÄ• ho, tattha
abbhantarapayatanaá¹ƒ-saá¹ƒvutattamakÄ• rassa, vivaá¹-attaá¹ƒ sarÄ• naá¹ƒ \Be 25/ sakÄ
phuá¹-á¹-hattaá¹ƒ vaggÄ• naá¹ƒ, Ä«saá¹ƒphuá¹-á¹-hattaá¹ƒ yaralavÄ• naá¹ƒ, bÄ• hiyapayat
saá¹ƒvutakaá¹‡á¹-hatÄ• di, á¹-hÄ• nato paccÄ• sattiyÄ• vidhÄ«yamÄ• nakÄ• riyasambhave
`á¹-hÄ• nampanÄ• â€™ tiÄ• di, tiá¹-á¹-hanti ettha uppattivasena vaá¹‡á¹‡Ä• ti á¹-hÄ• naá¹ƒ
vaá¹‡á¹‡eâ€™â€™ ti (1-37) sutte vaá¹‡á¹‡eti kathanameva vaá¹‡á¹‡asaÃ±Ã±Ä• karaá¹‡e
yathÄ• vuttamatthamaÃ±Ã±atra byÄ• padisatiâ€™ evaâ€™ miccÄ• dinÄ• , tasmÄ• ``dasÄ•
tiÄ• dÄ«su `tena saraiccanena kvattho kasmiá¹ƒ sutte payojanaá¹ƒ taá¹ƒ dasseti ``sarolopo
ti evamÄ• dinÄ• attho daá¹-á¹-habbo, Ã±Ä• peti vaá¹‡á¹‡alopanti Ã±Ä• pakaá¹ƒ, kasmÄ• p
Ã±Ä• pakena siddhoâ€™ ti vuccati nanu `tadaminÄ• dÄ«niâ€™â€™ ti (1-47) suttaá¹ƒ dissa
pakÄ• rantaroyampi vaá¹‡á¹‡alope dassitoti viÃ±Ã±Ä• tabbaá¹ƒ, evasaddo pana `yadi Ã±Ä•
so iminÄ• va Ã±Ä• pakena siddho, nÄ• Ã±Ã±enÄ• â€™ ti avadhÄ• reti.

2. dasÄ•

nanu aÄ• dayoti paá¹-hamantenuvattante kathamettha â€™ tatthÄ• â€™ ti sattamÄ«niddiá¹
`taÃ±cÄ• â€™ tiÄ• di, atthavasÄ• vibhattivipariá¹‡Ä• menÄ• ti aÄ• dayoti paá¹-hamantassa
sambandhÄ• sambajjhamÄ• ne cÄ• dhÄ• ratthena bhavitabbanti Ä• dhÄ• ratthavasena sat
parivattanenÄ• ti attho, atthavasÄ• sattamiyÄ• vipariá¹‡Ä• masambhavÄ• yevasutte avijjan
vuttiyaá¹ƒ vuttaá¹ƒ, Ä• dodasannamanaÃ±Ã±atthapavattisambhavato tesaá¹ƒ aÄ• dayo visa
parikappetunti vuttaá¹ƒ- `tesu visayabhÅ«tesÅ«â€™ ti, niddhÄ• raá¹‡atthopi yujjateva ... vaá
tadekadesabhÅ«tÄ• na mÄ• do vaá¹‡á¹‡Ä• naá¹ƒ dasasaá¹…khyÄ• guá¹‡ena niddhÄ• riya
vaá¹‡á¹‡Ä• ti vutte avuttÄ• nampi avassaá¹ƒ vattabbÄ• naá¹ƒ Å«napÅ«raá¹‡atthamajjhÄ• h
avaá¹-á¹-hitÄ• niddiá¹-á¹-hÄ• vÄ• â€™ ti, ekÄ• dÄ«na maá¹-á¹-hÄ• rasantÄ• naá¹ƒ saá¹…
vattanato Ä• ha- `dasasaá¹…khyÄ• ya paricchinnattÄ• â€™ ti, gayhupagÄ• naá¹ƒ rassae ov
viya apariccÄ• gÄ• anÅ«nÄ• , agayhupagÄ• naá¹ƒ tadaÃ±Ã±esaá¹ƒ kesaÃ±ci sarÄ• naá¹ƒ
dasasaddassa saá¹…khyeyya vuttittÄ• \Be 26/ dasannampi adhikatavaá¹‡á¹‡Ä• naÃ±Ã±att
tiÄ• di, sayaá¹ƒ pubbÄ• â€™ rÄ• ja=cittiyaá¹ƒâ€™ tÄ«smÄ• kvimhi antalope samÄ• se ca t
vÄ• sarasaddo nipphajjatÄ«ti, `sara-gatihiá¹ƒ sÄ• cintÄ• suâ€™ iccasmÄ• appaccayena vÄ
dassetumÄ• ha= `sayaá¹ƒ rÄ• jantÄ«â€™ tiÄ• di.

3. dvedve

tetiâ€™ Ä• doâ€™ ti sattamyantattÄ• apare dve parÄ• masati, heá¹-á¹-hÄ• viyÄ• ti heá¹-á
vibhattivipariá¹‡Ä• maá¹ƒ upameti, atova viÃ±Ã±Ä• yamÄ• natthavasena tesuâ€™ ti vuttaá¹
niddhÄ• raá¹‡attavivacchÄ• yaá¹ƒ tampi sambhavatÄ«ti tesaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ majjhe d
niddhÄ• raá¹‡atthopi veditabbo, vicchÄ• yaá¹ƒ vutti yassa so vicchÄ• vutti-dvisaddo, vicchÄ

savaá¹‡á¹‡attaguá¹‡ena dvinnaá¹ƒ (`byÄ• pitu) miá¹-á¹-hattÄ• , kamenÄ• vaá¹-á¹-hiteti imin
akÄ• rÄ• divaá¹‡á¹‡appabandhassa anÄ• dikÄ• lasiddhaá¹ƒ kamasiddhattamÄ• ha. nanu s
savaá¹‡á¹‡Ä• tyanvatthe savaá¹‡á¹‡asadde sati kataá¹ƒ rassadÄ«ghÄ• naá¹ƒ savaá¹‡á¹‡a
asamÄ• nattÄ• etesanti, netadatthivaá¹‡á¹‡appabandhassa kamasiddhattÄ• vacanabalene
nevampi vattuá¹ƒ yuttaá¹ƒ ``dvedve savaá¹‡á¹‡Ä• â€™â€™ ti suttassa tÄ• disasÄ• matthiya
(potthake) } visesakÄ• raá¹‡Ä• bhÄ• vÄ• ti Ä• ha `samÄ• nattampanÄ• â€™ tiÄ• di. tiá¹-á¹-h
cittajattepi abhibyatti vasenÄ• ti á¹-hÄ• naá¹ƒ kaá¹‡á¹-hÄ• di, tena katanti samÄ• so, kaá¹‡á
pÄ• á¹‡yaá¹…gattÄ• napuá¹ƒsakattaá¹ƒ. paÃ±camehi vaggapaÃ±camehi. antaá¹-á¹-hÄ• kÄ
tiá¹-á¹-hantÄ«ti antaá¹-á¹-hÄ• , tÄ• hi, yuttassÄ• ti brahmacariyÄ• , guyhaâ€™ ntiÄ• dÄ«su y
aniyamena vuttaá¹ƒ, te pana ---

``hakÄ• ro paÃ±cameheva, antaá¹-á¹-hÄ• hi ca saá¹ƒyuto.

oraso iti viÃ±Ã±eyyo, kaá¹‡á¹-hajo tadasaá¹ƒyutoâ€™â€™ ti vadanti ||

4. pubbo

vattateti atthavasÄ• vibhattivipariá¹‡Ä• mena vattate, nanu cetyÄ• dicodanÄ• , nesadosoc
dosÄ• bhÄ• ve kÄ• raá¹‡a mÄ• ha- `yoyo ... pe ... \Be 27/ patÄ«yateâ€™ ti, vuttaá¹ƒ samatt
nanu ca pubbasaddo yamekattÄ• ekaá¹ƒ pubbamÄ• cikkhati na sakalanti kathaá¹ƒ ``pubbo
Ã±Ä• yati `yoyo pubboâ€™ ti ca vutte `tesu dvÄ«suâ€™ ti etthaâ€™ dvÄ«su dvÄ«suâ€™ ti
patÄ«yate tadidamasiddhenÄ• siddhasÄ• dhananti Ä• saá¹…kiya tadabhÄ• vamubbhÄ• vÄ
vicchÄ• gamakattamavagamayitumÄ• ha- `nacedaâ€™ miccÄ• di. taá¹ƒyogÄ• ti upacÄ• rav
atthiyatthe appaccayavasena, evamuparipi.

5. paro

sesamiccÄ• dinÄ• `tesu dvÄ«sÅ«ti savaá¹‡á¹‡asaÃ±Ã±akesu dvÄ«suâ€™ iccÄ• di kamati
rassassa, saá¹ƒyogapubbassa rassassa dÄ«ghassa ca gurusaÃ±Ã±Ä• na vattabbÄ• ...
uccÄ• raá¹‡avasenevÄ• nvatthasaÃ±Ã±Ä• ti viÃ±Ã±Ä• yati, pubbÄ• cariyavasena vÄ• ihÄ•

6. kÄ• dayo

kevala byaÃ±janÄ• namatthappakÄ• sattÄ• bhÄ• vÄ• sarÄ• namatthappakÄ• sane accant
ti karaá¹‡attena vuttaá¹ƒ, tenÄ• ha `sarÄ• naâ€™ miccÄ• di. vipubbÄ• `aÃ±ja-byattiyaá¹ƒâ€
anappaccaye rÅ«paá¹ƒ, napuá¹ƒsakattampissÄ• vagamayituá¹ƒ `upakÄ• rakÄ• nÄ«â€™ ti v
diá¹-á¹-hantena phuá¹-ayati `yathÄ• â€™ iccÄ• dinÄ• , yathÄ• odanassupakÄ• rakÄ• ni sÅ«
tathÄ• sarÄ• namupakÄ• rakÄ• nÄ«ti adhippÄ• yo, byaÃ±janampana addhamattikaá¹ƒ, vut

ekamatto bhave rasso, dÄ«gho mattadvayÄ• yuto.

pluto timatto viÃ±Ã±eyyo, byaÃ±janaá¹ƒ tvaddhamattikaá¹ƒti ||

anvatthÄ• ti anvatthato, `anvatthÄ• byaÃ±janÄ• â€™ ti sambandho.

7. paÃ±ca

sajÄ• tyapekkhÄ• ya samudÄ• yavÄ• cittepi kÄ• dayotÄ« anuvattanato vaggasaddena kakh
paÃ±ca parimÄ• á¹‡amassa paÃ±cakovaggo, ``tamassa parimÄ• á¹‡aá¹ƒ á¹‡iko cÄ• â€™â
Ä• dibhÅ«to \Be 28/ paÃ±casaddo paÃ±casaá¹…khyÄ• paricchedaá¹ƒ kurumÄ• no mÄ• vas
gametÄ«ti `paÃ±cakÄ• â€™ ti vuttaá¹ƒ, vaggÄ• ti bahuvacanato paccekanti viÃ±Ã±Ä• yati,
vaggÄ• , paá¹-hamakkharavasena pana kavaggÄ• divohÄ• ro.

8. bindu

anekatthattÄ• dhÄ• tÅ«na muccÄ• raá¹‡atthopettha gaá¹‡hÄ• tÄ«ti nipubbÄ• tato kamma
pÄ• disamÄ• se dÄ«gheca rÅ«paá¹ƒ dassento `rassÄ• â€™ tiÄ• dÄ«mÄ• ha, pÄ«á¸·anattha
`i-ajjhena gatÄ«suâ€™ iccasmÄ• kattari {kammani-iti vattabbaá¹ƒ, itaá¹ƒ uccÄ• ritanti attho
itaá¹ƒ, niggahena itanti amÄ• disa mÄ• se rÅ«paá¹ƒ dassento `karaá¹‡aá¹ƒ niggahena vÄ•
pacchimapakkhaá¹ƒ sÄ• dhetumÄ• ha- `vuttaá¹ƒ hÄ«â€™ ti.

9. iyu

catthasamÄ• soti itarÄ«tarayogadvandasamÄ• so. atteti muni saddÄ• divacanÄ«ye atthe, n
kammaá¹ƒ,

yaá¹ƒ sabbavacanaá¹ƒ sabba, liá¹…gaá¹ƒ sabbavibhattikaá¹ƒ.

taá¹ƒ sabbatthe namanato, viduá¹ƒ nÄ• manti tabbidÅ« ||

idha nÄ• masaÃ±Ã±Ä• yÄ• bhÄ• vepi anvatthabalÄ• yeva nÄ• masaÃ±Ã±Ä• siddhÄ• ti (Ä
syÄ• dyantapakatirÅ«panti paccayÄ• paá¹-hamaá¹ƒ karÄ«yatÄ«ti pakati, sÄ• eva rÅ«panti
syÄ• dyantassa pakati rÅ«paá¹ƒ munisaddÄ• di syÄ• dyantapakatirÅ«paá¹ƒ,
atthavantamadhÄ• tukamappaccayampÄ• á¹-ipadikaá¹ƒ, padaá¹ƒ padaá¹ƒ pati paá¹-ipade,
pÄ• á¹-ipadikaá¹ƒ. visesanenÄ• ti sutte `namassanteâ€™ ti vuttena ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• n
Ä• khyÄ• tassÄ• ti pacatiÄ• dino. Ä• dimajjhavattinoti inda udakasaddÄ• dÄ«naá¹ƒ Ä• do, p

vattino. padesesÅ«ti ``jhalÄ• sassa noâ€™â€™ ti (2-83) Ä• dikesu suttappadesesu, aniá¹-á
(saá¹…kaá¹ƒ) nivattetÄ«ti sambandho, aniá¹-á¹-happasaá¹…gonÄ• ma {nÄ• mÄ• ti (potthak
pakhuma) saddÄ• dÄ«na manta Ä• dimajjhabhÅ«taivaá¹‡á¹‡Ä• dÄ«naá¹ƒ \Be 29/ jhalasaÃ±
sÄ• di vibhattÄ«naá¹ƒ ``jhalÄ• sassa noâ€™â€™ ti (2-81) Ä• dÄ«hi `noâ€™ Ä• desÄ• dimh
udakano, pakhumanoâ€™ tiÄ• di rÅ«pappasaá¹…go, nanucÄ• diÄ• di codanÄ• . vattabbant
byÄ• saniddesenÄ• ti asamÄ• saniddesena. tadayuttantiÄ• di parihÄ• ro, tanti taá¹ƒ codyaá
ayuttattaá¹ƒ samattheti, dvÄ«suttaresu yogesÅ«ti uparimesu ``pitthiyaá¹ƒâ€™â€™ ``ghÄ• â
itthiyanti idanti ``pitthiyaâ€™â€™ nti sutte itthiyanti idaá¹ƒ padaá¹ƒ. vaá¹‡á¹‡avisesanaá¹ƒ s
``pitthiyaâ€™â€™ nti sutte `iyuvaá¹‡á¹‡Ä• â€™ ti anuvattanato `itthiyaá¹ƒ ivaá¹‡á¹‡uvaá¹‡á
ivaá¹‡á¹‡u vaá¹‡á¹‡Ä• __ ``ghoâ€™â€™ _ti sutte `itthiyaá¹ƒ Ä• â€™ tievaá¹ƒ avaá¹‡á¹‡as
bhaveyya. vaá¹‡á¹‡avisesane virodhamÄ• ha `evaÃ±ceâ€™ ccÄ• di, nÄ• massanteti asamA
`byÄ• seâ€™ ccÄ• di. sakkÄ• nÄ• mavisesanaá¹ƒ kÄ• tunti dvÄ«su suttesu itthiyantiÄ• dinÄ
nÄ• massa anto nÄ• mantoti samÄ• sassa uttarapadatthappadhÄ• nattÄ• samÄ• se guá¹‡A
idaá¹ƒ visesanaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• ti adhippÄ• yo, vacanamantarenÄ• ti pÄ• á¹‡iniyÄ•
``yathÄ• saá¹…khyamanudeso samÄ• naá¹ƒâ€™â€™ ti (1-3-10) suttaá¹ƒ vinÄ• , samÄ• sa
samasaá¹…khyakÄ• , itisaddo Ä• dyattho, tena ---

``Ä• lÄ• pahÄ• salÄ«lÄ• hi, muninda vijayÄ• tava.

kokilÄ• kumudÄ• nÄ« vo, pasevante vanaá¹ƒ jalaá¹ƒâ€™â€™ (260) ||

 iccÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

10. pitthi

 itthiyaá¹ƒ nÄ• massÄ• ti ca, ante ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• ti ca vutte tesamÄ• dhÄ• rÄ• dhey
Ä• dheyyassÄ• dhÄ• re pavattiá¹ƒ vinÄ• na sambhavatÄ«ti ajjhÄ• hÄ• ravasena `vattamÄ•
ivaá¹‡á¹‡u vaá¹‡á¹‡Ä• ti apekkhiya `visesÄ«yantÄ«â€™ ti bahuvacanametaá¹ƒ sambandha
nÄ• mantÄ«minÄ• sambandhe sati `visesÄ«yatÄ«â€™ tekattena pariá¹‡amati.

11. ghÄ•

 itthiyaá¹ƒ \Be 30/ nÄ• massanteti ca vattate. heá¹-á¹-hÄ• sabbattha saÃ±Ã±ino niddisiya sa
niddiá¹-á¹-hattÄ• tattha viya visuá¹ƒ saÃ±Ã±ino paá¹-hamamaniddese asanto viyÄ• ti dosal
nanhaceâ€™ tyÄ• dinÄ• . tattha setoti vijjamÄ• nassa saÃ±Ã±ino. kÄ• riyenÄ• ti saÃ±Ã±Ä•
`nÄ• yaá¹ƒ dosoâ€™ tiÄ• dinÄ• . pacchÄ• vuttamattenÄ• ti ``ghÄ• â€™â€™ ti sutte kÄ• riyi
vuttamattena. nacÄ• ti ettha casaddo vattabbantarasamuccaye, aparampi kiÃ±ci vattabbam
attho. aniyamarÅ«pamÄ• cariyappavattito sÄ• dhetumÄ• ha `ubhayathÄ• piâ€™ ccÄ• di.

12. gosyÄ•

Ä• saddo Ä• bhimukhye, anabhimukhamabhimukhaá¹ƒ katvÄ• lapanaá¹ƒ kathanamÄ• la p
Ä• lapanatthe vihito sÄ«ti attho.

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

saÃ±Ã±Ä• dhikÄ• ro samatto.

paribhÄ• sÄ• dhikÄ• ra

13. vidhi

vacanÄ• rambhayojanamÄ• ha --- `yaá¹ƒ visesanabhÄ• veneâ€™ ccÄ• di, yanti aniyamena
ti (2-43) Ä• dÄ«su atotiÄ• dikaá¹ƒ visesanabhÄ• vena vattumicchitaá¹ƒ parÄ• masati, tenÄ•
sanattenu-pÄ• diyamÄ• nena yaá¹ƒ saddaniddiá¹-á¹-hena atotiÄ• dikena karaá¹‡abhÅ«tena
Ä• do majjhe-nte vÄ• sabbhÄ• vato yenakenaci Ä• kÄ• rena abhedopacÄ• rena akÄ• rÄ• d
tadantatthanti taá¹ƒ atotyÄ• di visesanamante, nÄ• do na majjhe yassa taá¹ƒ tadantaá¹ƒ, ta
yassÄ• ti aÃ±Ã±apadattho, vattÄ• yattÄ• ti vattuno Ä• yattÄ• ... attÄ• vÄ• ttano vacane pad
vattuno, sÄ• ti vacanicchÄ• , payogÄ• nusÄ• renÄ• ti \Be 31/ jinavacanÄ• nusÄ• rena, itÄ«
iminÄ• kÄ• raá¹‡enÄ• ti attho, na sabbatthappasaá¹…goti saá¹ƒhitÄ• dividhimhi sabbattha
na hoti, tathÄ• hi ``saro lopo sareâ€™â€™ ti (1-26) ettha saroti visesanabhÄ• vena vacanic
saroti tatrÄ• â€™ dÄ«naá¹ƒ visesananti yathÄ• kathaÃ±cisarÄ• disaramajjhasarantÄ• naá¹ƒ
lopappasaá¹…ge ``vidhibbisesanantassÄ• â€™â€™ ti (1-13) sarantassapasaá¹…go siyÄ• ,
``chaá¹-á¹-hiyantassÄ• â€™â€™ ti (1-13) antassa ... chaá¹-á¹-hÄ«niddesÄ• bhÄ• vÄ• , tath
tiÄ• dimhi `imeâ€™ tiÄ• dinÄ• vattabbatÄ• Ä• pajjeyyÄ• ti payogaá¹ƒ nÄ• nusaá¹-Ä• nÄ•
vidhippasaá¹…go, tathÄ• ``gatibodhÄ• â€™â€™ (2-4) disuttÄ• dimhipi `gamayati mÄ• á¹‡a
tyÄ• dippasaá¹…gotiÄ• di ca yathÄ• yogamavagantabbaá¹ƒ, vuttiyaá¹ƒ ``ato yonaá¹ƒ á¹-Ä•
suttodÄ• haraá¹‡aá¹ƒ dassitaá¹ƒ, ``narÄ• nareâ€™â€™ ti lakkhiyodÄ• haraá¹‡aá¹ƒ.

14. sattadhÄ«

vacanaphalamupadasseti `yattheâ€™ ccÄ• dinÄ• , yattha yasmiá¹ƒ ``saro lopo sareâ€™â€
sattamiyÄ• ti `sareâ€™ tiÄ• dinÄ• sattamiyÄ• , yassÄ• ti sarotiÄ• dinÄ• niddiá¹-á¹-hassa, k
sambandhÄ• visesÄ• ti saretyÄ• do opasilesikamadhikaraá¹‡aá¹ƒ, taÃ±copasilese bhavam
paraá¹ƒ siyÄ• parassa vÄ• pubbanti pubbaparopasi lesassÄ• visiá¹-á¹-hattÄ• pubbaparÄ•
avisesÄ• , parassÄ• pÄ«ti na kevalaá¹ƒ pubbasseva, satÄ«tyasmiá¹ƒ atthe jotanÄ«ye sattam

santasaddassa samÄ• desena, sattaÃ±cetyÄ• divacanamevaá¹ƒ sati ghaá¹-ate, santi vÄ• s
avuttepi vuttiyaá¹ƒ `niddeseâ€™ ti vacane kÄ• raá¹‡amÄ• ha-sattaÃ±cÄ• â€™ tiÄ• di, nidde
sambhavatÄ«ti sambandho, sattamiyÄ• niddese satiyeva taá¹ƒ sambandhÄ• ya sattÄ• ya s
kimaÃ±Ã±antassÄ• patiá¹-á¹-hÄ• ti adhippÄ• yo, pubbasaddassa sambandhisaddattÄ• kin
`sattamiâ€™ ccÄ• di, tanti ``saro lopo sareâ€™â€™ ti suttaá¹ƒ, ukÄ• rassÄ• ti `veá¸·uâ€™ i
pubbassa ... pe ... karitvÄ• taá¹ƒmanasikataÃ±codanaá¹ƒ dassetumÄ• ha- `tamahaâ€™ nti
evamettha sÄ• jjhÄ• hÄ• ro sambandho veditabbo. pubbassÄ• ti sattamÄ« niddiá¹-á¹-hato p
abyavahitassa, vuttaá¹ƒ kiÃ±ci natthÄ«ti sambandho, ayamadhippÄ• yo ``tasminti niddiá¹-á¹
(1-1-66) pÄ• á¹‡iniyavacane ``disirayamuccÄ• raá¹‡akriyo nisaddopyaya miha nerantariyaá
`nirantaraá¹ƒ diá¹-á¹-hoâ€™ ti pÄ• disamÄ• se kate phuá¹-amevÄ• nantaramuccÄ• ritetyam
``pubbasaddassa byavahitepi payogadassane byavahitepi kÄ• riyaá¹ƒ pappotÄ«â€™â€™ ti
vaá¹‡á¹‡enti, iha tÄ• disavacanÄ• bhÄ• vena vaá¹‡á¹‡Ä• di byavadhÄ• nepi siyÄ• â€™â€™
sareccÄ• diparihÄ• ravacane-dhippÄ• ya mubbhÄ• vayati `yadipiâ€™ ccÄ• dinÄ• , mathurÄ
cÄ• ntarÄ• á¸·e gÄ• mÄ• dÄ«naá¹ƒ sabbhÄ• vÄ• byavadhÄ• nepi pubbasaddassa pavattiy
`mathurÄ• â€™ iccÄ• di, yasmÄ• sareti opasilesikÄ• dhÄ• re sattamyantaá¹ƒ padaá¹ƒ, tasm
hotÄ«ti evaá¹ƒ saá¹…khepabyÄ• khyÄ• nena vuttiya mattho veditabbo, na kevalaá¹ƒ sareti
`kÄ• riyeâ€™ ccÄ• di, opasilesikeyevÄ• dhÄ• re bhavatÄ«ti seso, kÄ• raá¹‡amÄ• ha- `vatti
saddassÄ• â€™ ti, vattuno yÄ• icchÄ• vacanicchÄ• tassÄ• anutÅ«lena vidhÄ• nato attha
hi yamatthaá¹ƒ vattÄ• tidhÄ• tumicchati satÄ«pyabhidhÄ• nasÄ• matthiye na tato-Ã±Ã±ama
saddobhidadhÄ• tÄ«tyadhippÄ• yo, vatticchÄ• vasÄ• ye kÄ• raá¹‡amÄ• haâ€™ vatticchÄ•
suttakÄ• rassa icchÄ• vatticchÄ• , kathamupadesato vatticchÄ• -vasÄ«yateâ€™ kathaÃ±ca
tamupadassetumÄ• ha- `atocetyÄ• di, ato vakkhamÄ• nakÄ• raá¹‡Ä• upadesato vasÄ«yate
kÄ• raá¹‡a miccÄ• ha- `yasmÄ• â€™ iccÄ• di, anvayasaddenettha gurupÄ• rampariyo-pade
kÄ• raá¹‡Ä• anvayo gurupÄ• rampariyo padeso gurukulamupagamma paÃ±hakaraá¹‡Ä• d
ato kÄ• raá¹‡Ä• guruparamparÄ• gataupadesato vasÄ«yatoti attho, sÄ• matthiyato-vasÄ•
`sÄ• matthiyampiâ€™ ccÄ• di, sÄ• matthiyampi vuccatetiseso, laghunopÄ• yena saddÄ• na
byavahitanivattiyÄ• vacanantaraka-raá¹‡amanupannaá¹ƒ \Be 33/, upapannaá¹ƒ vacanantar
opasilesikÄ• dhÄ• ra mantarena aÃ±Ã±athÄ• nupapattiyÄ• Ä• dhÄ• ravisesappaá¹-ippattÄ«
Ä• dhÄ• rantareccÄ• dinÄ• yathÄ• vuttaá¹ƒ sÄ• matthiyaá¹ƒ vibhÄ• veti, Ä• dhÄ• rantarepÄ
dissati, pasaá¹…gÄ• bhÄ• vato atthanta-renÄ• pi Ä• dhÄ• rantarepi opasilesikÄ• dhÄ• repi
siyÄ• ti sambandhasambhavÄ• opasilesikÄ• dhÄ• ranissayanepi Ä• nisaá¹ƒso na dissatÄ«
payojananti vajjetabbo yampi saddoti, nanu kimevaá¹ƒ vaá¹‡á¹‡Ä«yate pubbasseveti vacan
mevopasilesikamadhikaraá¹‡aá¹ƒ viÃ±Ã±Ä• payati ... tattheva pubbaparatta sambhavÄ• ti y
kappanÄ• na saá¹…gatÄ• ti dassetumÄ• ha- `pubbassÄ• tiâ€™ ccÄ• di, ayuttatte kÄ• raá¹
sambhavÄ• â€™ ti, `gaá¹…gÄ• yaá¹ƒ ghosoâ€™ ti vutte ghoso gaá¹…gÄ• yaá¹ƒ pubbo vÄ•
sÄ• mÄ«pikepyadhikaraá¹‡e pubbaparattassa sambhavÄ• ti attho, etÄ• vavuccateti pubbas
ettakameva vuccate, tathÄ• ca vakkhati- `kintaâ€™ ntiÄ• di, adhikaá¹ƒ byavahitanivutyÄ• di
sambandho, Ä• disaddenettha chaá¹-á¹-hÄ«pakappanÄ• gahitÄ• , chaá¹-á¹-hÄ«pakappanÄ

sambandho, pakappanaá¹ƒ pakappanÄ• vidhÄ• naá¹ƒ, evaá¹ƒ maÃ±Ã±ate `pÄ• á¹‡iniyÄ• ``chaá¹-á¹-hÄ«á¹-á¹-hÄ• neyogÄ• â€™â€™ tyato (1-1-49) ``tasminti niddiá¹-á¹-he pubbassa tyuttarassaâ€™â€™ iti (1-1-67) paribhÄ• sÄ• suttadvaye chaá¹-á¹-hÄ«gahaá¹‡amanuvattiya pubbassa chaá¹-á¹-hÄ«â€™ `tasmÄ• tyuttarassa chaá¹-á¹-hÄ« {niddiá¹-á¹-he pubbassa cha kÄ• riyittapaá¹-ipÄ• danayoggo chaá¹-á¹-hÄ« tabbodhakapade bhavatityattho, eva dhuttaras ti chaá¹-á¹-hÄ«pakappanaá¹ƒ paá¹-ipÄ• denti `yasmiá¹ƒ sutte chaá¹-á¹-hÄ«niddeso natthi, ta chaá¹-á¹-hÄ«pakappanÄ• yathÄ• siyÄ• â€™ ti, idha pana vacanantarÄ• bhÄ• vepi yattha c tattha sÄ• matthiyeneva chaá¹-á¹-hÄ«pakappanÄ• siddhÄ• â€™ ti, sÄ• matthiyamupadasse ccÄ• dinÄ• , aÃ±Ã±avibhattiniddiá¹-á¹-hopi paá¹-ipajjateti sambandho, kÄ• riyayo ganti kÄ• yathÄ• ``vagge vaggantoâ€™â€™ ti etthÄ• nuvattamÄ• naá¹ƒ niggahÄ«taâ€™ ntidaá¹ƒ ch viÃ±Ã±Ä• yate, kathaá¹ƒ vaggetesÄ• sattamyakatatthÄ• ``niggahÄ«taâ€™â€™ nti (1-38) p paá¹-hamÄ• vibhattiyÄ• \Be 34/ chaá¹-á¹-hÄ«vibhattimpakappeti sattamiyaá¹ƒ pubbasseâ€ tathetyavagantabbaá¹ƒ. etÄ• va vuccateti vutte idanti na viÃ±Ã±Ä• yateti Ä• ha `kintaâ€™ n yadÄ• hiccÄ• dinÄ• pariyÄ• yapasaá¹…gakkamaá¹ƒ dasseti. kimidamuccate pariyÄ• yappa nanu pubbaparÄ• naá¹ƒ yugapaduppattiya mÄ• cariyavacanappamÄ• á¹‡enÄ• ppaá¹-ipattiy kasmÄ• nocca teccÄ• ha- `yugapadupasiliá¹-á¹-hÄ• naâ€™ ntyÄ• di, yugapadupasiliá¹-á¹-h kutoccÄ• ha- `aparassÅ«pasilesikassÄ• bhÄ• vatoâ€™ ti, atoti yugapadubhinnampattiyÄ• a lopÄ• sareâ€™â€™ ccÄ• dikaá¹ƒ (1-26) suttaá¹ƒ.

15. paÃ±ca

avadhibhÄ• venÄ• ti `atoâ€™ ccÄ• dinÄ• avadhittena, yassÄ• ti yo Ä• dino, kÄ• riyanti `á¹- pubbaparÄ• pekkhattenÄ• visesÄ• ti yathÄ• - `gÄ• mÄ• devadattoâ€™ ti vutte so tato pubb viÃ±Ã±Ä• yatÄ«tyavadhibhÄ• vassa pubbaparÄ• pekkhattenÄ• viseso, tathehÄ• pi ``ato yon (2-41) vuccamÄ• ne ato pubbesaá¹ƒ yonaá¹ƒ athavÄ• paresanti pubbaparÄ• pekkhattenÄ• maÃ±Ã±ate, pure viyÄ• tyanena sattamiyanti ettha vuttaá¹ƒ niddesavacane kÄ• raá¹‡amatio `narÄ• namereâ€™ ti ettha apavÄ• davippaá¹-isedhe satiparattÄ• á¹-Ä• á¹-eÄ• desÄ• naá¹ ti ettha vaá¹‡á¹‡ayissÄ• ma, atha kimiminÄ• vacanena nanu yato yattha paÃ±camÄ« nidde ``mÄ• nubandho sarÄ• namantÄ• paroâ€™â€™ (1-21) tyato `paroâ€™ tyanuvattetuá¹ƒ sak yonamiccanena sÄ• mÄ• nÄ• dhikaraá¹‡yÄ• `paresaá¹ƒ yonaá¹ƒâ€™ tyayamattho viÃ±Ã±Ä pasaá¹…goyeva natthÄ«ti, netadatthi, paroti tyanuvattamÄ• naá¹ƒ `atoâ€™ ti paÃ±camyant koci vÄ• retÄ• atthÄ«ti parato-kÄ• rato pubbesampi yonaá¹ƒ á¹-Ä• á¹-eÄ• desÄ• pappontÄ bhavitabbamevÄ• ti dassetumÄ• ha- `vacaneâ€™ ccÄ• di, evaÃ±carahi tadevodÄ• haritabb tyudÄ• haá¹-anti ce, nesadoso, aÃ±Ã±adatthaá¹ƒ kÄ• rÄ«yamÄ• namihÄ• -pyatthavantaá¹ƒ byava hitanivattiyÄ• \Be 35/ pubbasutte vutto ``saretopasilesikÄ• dhÄ• roâ€™â€™ ti parihÄ iha sattamiyÄ• abhÄ• vÄ• na sambhavati, vacanÄ• nantaranti pÄ• á¹‡iniyÄ• naá¹ƒ niddiá¹- byavahitanivattiyÄ• suttantaraá¹ƒ, te hi ``tasmÄ• tyuttarassÄ• â€™â€™ tyettha (1-1-67) niddiá¹-á¹-haggahaá¹‡amanuvattiya tena pubbe viya byavahitanivattimpaá¹-ipÄ• denti. anan

paccÄ• sattiyÄ• nissayanaá¹ƒ viÃ±Ã±Ä• yate, katatthatÄ• yÄ• ti vacanÄ• jÄ• tiyÄ• tyÄ• ha
sannissÄ• yÄ• â€™ ti jÄ• tiá¹ƒ sannissÄ• ya paccÄ• satyÄ• karaá¹‡abhÅ«tÄ• ya nivattimÄ
paccÄ• satti Ã±Ä• yabyÄ• panaÃ±Ä• yajÄ• tipadatthabyattipadatthesu paccÄ• sattiÃ±Ä• yo
dasseti, na hi kevalaá¹ƒ jÄ• tiá¹ƒ nissÄ• ya byavahitanivatti vattuá¹ƒ sakkÄ• , tathÄ• hi yade
paccÄ• sattiÃ±Ä• yo na nissito, tadÄ• byÄ• panaÃ±Ä• yena byavahite cÄ• byavahite cÄ• s
satyapi byavahitepi byÄ• pyamÄ• nÄ• jÄ• ti kena nivÄ• rÄ«yate nÄ• pi kevalaá¹ƒ paccÄ• s
byavahitanivatti vattuá¹ƒ sakkÄ• , tathÄ• hyasati jÄ• tisannissayena byattinissÄ«yate, byatti
paá¹-ilakkhiyaá¹ƒ lakkhaá¹‡aá¹ƒ pavattatÄ«ti paccÄ• satti Ã±Ä• yanissayanepyabyavahitam
bhinnaá¹ƒ tadabyavahite pavattaá¹ƒ, yampana byavahitampati bhinnaá¹ƒ lakkhaá¹‡aá¹ƒ, ta
mÄ• bhavatvassa byatthatÄ• ti byavahitepi pavattate, tasmÄ• ubhopi nissÄ• ya nÄ«yÄ• ti.
visayidassanamatthabyattikÄ• raá¹‡anti vÄ• kyantogadhapadÄ• namatthampaá¹-hamaá¹ƒ
samÄ• sÄ• dikaá¹ƒ dassetuá¹ƒ `katoâ€™ tyÄ• dikamÄ• raddhaá¹ƒ, jÄ• tilakkhaá¹‡oti abyav
`osadhyoâ€™ ti ettha sakÄ• re akÄ• rÄ• parassa dhakÄ• rena byavahitassa yossa viyÄ• va
vuttaá¹ƒ- `yoppabhutÄ«naâ€™ nti, jÄ• ti sÄ• maÃ±Ã±aá¹ƒ, yÄ• vati visayeti gavÄ• dike yatt
visaya parisamattiyÄ• diá¹-á¹-hantamÄ• ha- `taá¹ƒ yatheâ€™ ti, bhojayetÄ«ti ettha bhojaye
katohi jÄ• tyattho kasiá¹‡oti yasmÄ• sakalo brÄ• hmaá¹‡a jÄ• tisaá¹…khÄ• to attho parisan
idaá¹ƒ vuttaá¹ƒ hoti- \Be 36/ `yÄ• va diá¹-á¹-hambhojayeâ€™ ti vutte {vuttena (potthake) } sa
sÄ• maÃ±Ã±avutti brÄ• hmaá¹‡asaddappayogasÄ• matthiyÄ• paccekambhojanakiriyÄ• ka
jÄ• tyattho parisamatto nÄ• mÄ• ti. ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) sutte bya
dÄ«ghÄ• dividhimhi caritattÄ• ``saramhÄ• dveâ€™â€™ ti (1-34) ettha saramhÄ• ti paÃ±ca
paÃ±camÄ«niddesassa balÄ«yattaá¹ƒ, tato ``sattamiyaá¹ƒ pubbassaâ€™â€™ ``paÃ±camiy
dvinnaá¹ƒ parassa samuá¹-á¹-hÄ• pane `byaÃ±janeâ€™ ti sattamÄ« parassa kÄ• riya yogit
vibhattiviparia¹‡Ä• mena chaá¹-á¹-hÄ«bhÄ• vena pariá¹‡amatÄ« ... dvinnaá¹ƒ suttÄ• naá¹ƒ
balÄ« yattÄ• vÄ• ti etÄ• disasÄ• matthiyasabbhÄ• vato vuttaá¹ƒ- `chaá¹-á¹-hÄ«pakappanÄ•
ti.

16. Ä• dissa

kiÃ±ci antassa sampattanti yaá¹ƒ á¹-Ä• nubandhamanekavaá¹‡á¹‡aá¹ƒ na hoti, taá¹ƒ ``cha
(1-17) tyantassa pattaá¹ƒ, kiÃ±ci sabbasseti ``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbasse
á¹-Ä• nubandhamanekavaá¹‡á¹‡aÃ±ca kÄ• riyaá¹ƒ sabbassa pattaá¹ƒ. yadantabhÄ• vikÄ•
vacanaphalamupadassento `chaá¹-á¹-hÄ«yantasseâ€™ tÄ«massÄ• pavÄ• do yaá¹ƒ yogoti
hotu á¹-Ä• nubandhÄ• dikÄ• riyaá¹ƒ kathanti Ä• ha- `á¹-Ä• nubandheâ€™ ccÄ• di, vippaá¹-i
apavÄ• davippaá¹-isedhÄ• , ``chaá¹-á¹-hiyantasseâ€™ ti hi ussaggo, tassÄ• pavÄ• dÄ•  ``Ä
``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä•  sabbasseâ€™â€™ tyete, ``Ä• dissÄ• â€™â€™ tÄ«ma
``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbassÄ• â€™â€™ tÄ«massÄ• vakÄ• so `esu, anen
yonaá¹ƒ á¹-Ä• á¹-eâ€™â€™ (2-41) ``narÄ• nareâ€™â€™ ``atenaâ€™â€™ (2-108) ``janenÄ
``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbasseâ€™â€™ tÄ«dampavattatÄ«ti tesamapavÄ•

sabbÄ• deso bhavati. ``chaá¹-á¹-hiyantassÄ• â€™â€™ ti dasasadde-ntassa pattopi tadapav
tiÄ• dibhÅ«tassa dakÄ• rassa hotÄ«ti Ä• ha `dakÄ• rassaroâ€™ ti.

17. chaá¹-á¹-hÄ«

kotthonta \Be 37/ saddasseccÄ• ha- `antovasÄ• naâ€™ miccÄ• di, ``vaá¹‡á¹‡assantassaâ€
vaá¹‡á¹‡aggahaá¹‡amantavisesanÄ• yopadiá¹-á¹-haá¹ƒ pÄ• á¹‡ininÄ• -antassa padassa vÄ
iha tvanatthakaá¹ƒ vaá¹‡á¹‡aggahaá¹‡aá¹ƒ byavacchejjÄ• bhÄ• vÄ• ti dassetumÄ• ha- `so
brahmassÄ• ti visesanatthena vattumicchito mahÄ• brahmasaddo chaá¹-á¹-hÄ«niddiá¹-á¹-h
vÄ• â€™â€™ ti (2-194) uÄ• deso ``chaá¹-á¹-hiyantassÄ• â€™â€™ ti antabrahmasaddassa
chaá¹-á¹-hÄ« niddiá¹-á¹-hassa antaá¹ƒ padaá¹ƒ vÄ• kyaá¹ƒ vÄ• sambhavatÄ«â€™ ti kasmÄ
visesanatthenÄ• kkhepamattena mahÄ• brahmasaddo chaá¹-á¹-hÄ« niddiá¹-á¹-ho nÄ• ma b
sabbassÄ• desappasaá¹…go, mahÄ• brahmasadde vÄ• brahmasaddo atthÄ«ti tassÄ• ntas

18. vÄ• nu

``chaá¹-á¹-hiyantasseâ€™â€™ tyanenevÄ• visesena vÄ• nubandhakÄ• riyepyantassa sidd
kimatthoyamÄ• rambhotyÄ• saá¹…kiya á¹-Ä• nubandhÄ• tyÄ• dinÄ• vacanaphalamupadas
`bÄ• dhakabÄ• dhanattho-yamÄ• rambhoâ€™ ti-vadati, tathÄ• hi ``chaá¹-á¹-hiyantasseâ€™
``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbasseâ€™â€™ ti, tassa ca ``vÄ• nubandhoâ€™â€
bÄ• dhakabÄ• dhanattho sampajjate, apaiccayamupasaggo vajjane nÄ«vÄ• raá¹‡e, panaya
ussaggalakkhaá¹‡Ä• ni vajjÄ«yante nÄ«vÄ• rÄ«yante apanÄ«yante nenetyapavÄ• do, sutte
suttamevopalakkhitanti antassa `chaá¹-á¹-hiyantassÄ• â€™ ti suttassa apavÄ• do antÄ• pav
nivattÄ«yatyapavÄ• denetyussaggo, ussaggÄ• pavÄ• dakkamo panettha evaá¹ƒ veditabbo
tyussaggo, tadapavÄ• dÄ• ``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbassaâ€™â€™ ``ukÄ•
``mÄ• nubandho sarÄ• namantÄ• paroâ€™â€™ ti, ``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sa
pavÄ• dÄ• ``vÄ• nubandhoâ€™â€™ ``mÄ• nubandho sarÄ• namantÄ• paroâ€™â€™ ti.

19. á¹-Ä• nu

chaá¹-á¹-hÄ«niddiá¹-á¹-hasseccÄ• dinÄ• \Be 38/ vacanÄ• rambhappayojanÄ• khyÄ• nenÄ
bravÄ«ti, paccekamabhisambandhoti so á¹-akÄ• rÄ• nubandho cÄ• desotiÄ• dinÄ• , kassa s
`chaá¹-á¹-hÄ« niddiá¹-á¹-hasseâ€™ ccÄ• di, nanu ca á¹-eÄ• desopyanekavaá¹‡á¹‡oeva
dvivaá¹‡á¹‡asamudÄ• yattÄ• tyÄ• saá¹…kiyÄ• ha- `upalakkhiyeâ€™ ccÄ• di, anubadhyate
payojanavasenÄ• nusarÄ«yatÄ«tyanubandho, upadese yevopalakkhiya nivattatetyaneneta
`uccÄ• ritavinÄ• sinonubandhÄ• â€™ ti, upadese paá¹-hamuccÄ• raá¹‡e.

20. Ã±akÄ•

Ä• dyantÄ• ti vutte kathamavayavÄ• tyayamattho labbhatÄ« tyÄ• ha- `Ä• dyantasaddÄ• na
Ä• dyantasaddÄ• naá¹ƒ niyatavayavavÄ• cittÄ• avayavassa cÄ• vayavinÄ• mantarenÄ• sa
lakkhÄ«yati, chaá¹-á¹-hiyÄ• tyanuvuttito vÄ• vayavÄ• vayavisambandhesÄ• chaá¹-á¹-hÄ«, t
niddiá¹-á¹-hassÄ• tyayamattho viÃ±Ã±Ä• yateti vuttiyaá¹ƒ- `chaá¹-á¹-hÄ«niddiá¹-á¹-hassÄ• â
teneva paccayavidhimhi kÅ«ppaccayÄ• dayo na dosÄ• bhavantÄ«ti, atoyevÄ• ti tadavayav
taggahaá¹‡eneti avayavaggahaá¹‡ena, katÄ• katappasaá¹…gittÄ• ti otte katepi akatepi vukÄ
bhÅ«yattattÄ• hi ottassa bhÅ«ggahaá¹‡e sati katepi otte vukÄ• gamena bhavitabbamakate
saá¹…gÄ« yo vidhi saniccoâ€™â€™ ti niccattÄ• ottaá¹ƒ bÄ• dhitvÄ• vukÄ• gamo hoti, atha
bhavitabbanti Ä• ha- `antÄ• vayaveâ€™ ccÄ• di.

21. mÄ• nubandho

yadiniddhÄ• raá¹‡e chaá¹-á¹-hÄ« antassÄ• visesitattÄ• avisesena yato kutoci antato bÄ• n
hi dutiyaá¹ƒ saraggahaá¹‡amatthi, yenÄ• nto visesÄ«yateccÄ• ha- `niddhÄ• raá¹‡aâ€™ mic
`sutattÄ• â€™ ti, `sarÄ• naâ€™ nti sutattÄ• ti attho, tena ``sutÄ• numitesusutasambandhoba
rundhatÄ«tetthadhakÄ• rassÄ• numitassa \Be 39/ maá¹ƒ na hotÄ«ti dÄ«peti, samÄ• na jÄ•
niddhÄ• raá¹‡appatÄ«ti hoticcÄ• ha- `tathÄ• hiâ€™ ccÄ• di, yathÄ• â€™ kaá¹‡hÄ• gÄ• vÄ
ti vutte avisesitattepi kaá¹‡hÄ• ya kaá¹‡hÄ• gÄ• vÄ«yeva patÄ«yate, tathehÄ• pi sarÄ• naá
niddhÄ• riyamÄ• no samÄ• najÄ• tiyo saroyeva patÄ«yate, tena sarÄ• naá¹ƒ yevÄ• ntÄ• pa
visesanattoti ``Ã±ilatasseâ€™â€™ ti (5-163) sutte assÄ• ti vutte ayameveti niyamÄ• bhÄ• v
akÄ• rassa Ã±ippatti, tenÄ• niá¹-á¹-happattÄ«ti lÄ• nusaá¹…gisseva assÄ• ti lassa yaá¹ƒ vis
payojanamassa ``kattariloâ€™â€™ ti (5-18) lakÄ• rassÄ• ti visesanattho lakÄ• ro, idhevÄ• t
``mÄ• nubandhoâ€™â€™ tiÄ• disutteyeva.

22. vippaá¹-i

paroti vattate, so cÄ• Ã±Ã±Ä• dhikyaiá¹-á¹-hÄ• dyanekatthopi idha iá¹-á¹-ha vÄ• cÄ« daá¹-â
kammabyatihÄ• reghaá¹‡iti kammabyatihÄ• ro kiriyÄ• parivattanaá¹ƒ bhÄ• vaviseso tasmiá
`bhÄ• vakÄ• rakesvaghaá¹‡ghakÄ• â€™â€™ ti (5-44) sÄ• maÃ±Ã±ena vihitattÄ• vippaá¹-is
vippaá¹-Ä« sedho, tenÄ• ha- `sÄ• maÃ±Ã±eâ€™ ccÄ• di, vippaá¹-isedhasaddassa atthamÄ
`aÃ±Ã±amaÃ±Ã±apaá¹-isedhoâ€™ ti, saá¹ƒsiddhiyaá¹ƒ vattamÄ• nopi sidhi upasaggasamb
aÃ±Ã±amaÃ±Ã±avirodhotyattho, vippaá¹-isedhasaddassa loke virodhavÄ• cittena pasiddha
ccÄ• dinÄ• , kathampana pamÄ• á¹‡abhÅ«tassÄ• cariyassa vacanesu aÃ±Ã±amaÃ±Ã±avir
ubhinnaá¹ƒ sÄ• vakÄ• satte sati sambhavati nÄ• Ã±Ã±athÄ• ti `dvinnaâ€™ miccÄ• di vuttiga
`socÄ• â€™ tiÄ• dimÄ• ha aÃ±Ã±amaÃ±Ã±Ä• najjhÄ• siteti aÃ±Ã±amaÃ±Ã±enÄ• nakkante
anubhayatÄ• ginÄ«ti yo visayekadeso ubhayanna bhajate tasmiá¹ƒ anubhayabhÄ• gini visa
dvinnaá¹ƒ vidhÄ«naá¹ƒ sÄ• dhÄ• raá¹‡o visayo, tattha pavattippasaá¹…ge sati soca vippaá

sambandho, iminÄ• vippaá¹-isedhassa visayo pavattippasaá¹…go visayavisayÄ«namabhed
tivuttoti \Be 40/ `dvinnaâ€™ miccÄ• dinÄ• vuttigantho racitoti dÄ«peti, paro hotÄ« tividhidas
niyamo-bbhÅ«pagato siyÄ• , tadÄ• `parovahotÄ«â€™ ti vadeyyÄ• ti dasseti, pÄ• á¹‡iniyÄ•
sakimeva lakkhaá¹‡aá¹ƒ pavattatÄ«ti caritatthattÄ• visayantare dvinnampi lakkhaá¹‡Ä• nam
pacchimaá¹ƒ kÄ• riyanti vidhyatthamidaá¹ƒ vacanaá¹ƒ, byattiyantu padatthe latvÄ• dÄ«nam
niyamatthanti paá¹-ipannÄ• , idha pana jÄ• tiyaá¹ƒ byattiyaÃ±ca dvinnampi suttÄ• namappa
vidhyatthamevidaá¹ƒ vacanaá¹ƒ, na niyamatthampÄ«ti paá¹-ipÄ• detumÄ• ha- `tathÄ• hiâ€™
parisamÄ• pÄ«yateti sambandho, kÄ• mato parisamÄ• panaÃ±cetissÄ• sabbasmiá¹ƒ attan
pavattisabbhÄ• vato. kathampanekassÄ• pi pavatti na bhaveyyÄ• tyÄ• saá¹…kiya kÄ• raá¹‡
hisaddo yasmÄ• tthe, yasmÄ• ubhayampidamÄ• cariyavacanaá¹ƒ, tatoyeva pamÄ• á¹‡aá¹
liá¹…gabhÄ• vena saddikÄ• numatattÄ• (tesaá¹ƒ) vidhÄ«naá¹ƒ vidhÄ• yakaÃ±ca tasmÄ• ti
dvinnampi appattiyaá¹ƒ kÄ• raá¹‡amÄ• ha- `anubhayabhÄ• gimhiâ€™ ccÄ• di, yato laddhÄ
itisaddo hetumhi, viruddhÄ• cÄ• ti ettha itisaddaá¹ƒ datvÄ• `anubhayabhÄ• gimhi ... pe ... v
dvinnaá¹ƒ vacanÄ• naá¹ƒ pamÄ• á¹‡attÄ• ubhinnampi appavattÄ«ti sambandho veditabbo.
lokepi virodhittaá¹ƒ ekakkhaá¹‡eyeva ubhinnampi kÄ• riye appavatti ca dissatÄ«ti diá¹-á¹-ha
tyÄ• di, ettha ca pessassa (a) virodhatthino kÄ• riye appavattiriva {appavattiyeva (potthake)
mubhinnaá¹ƒ vacanÄ• naá¹ƒ kÄ• riye appavattÄ«ti sukheno pamÄ• saá¹ƒsandanaá¹ƒ viÃ±Ã

jÄ• tipakkheyeva bhassakÄ• rena dvinnaá¹ƒ yugapadippattiyaá¹ƒ `latvÄ• dÄ«namivaâ€™ p
vaá¹‡á¹‡ito, tassÄ• yuttattamupadassento Ä• ha `nacÄ• piâ€™ ccÄ• di, bhinnavisayattÄ• ti
bhinnavisayattÄ• . abhinnavisayatte hi pariyÄ• yakappanÄ• yuttimatÄ«, atoca
latvÄ• dÄ«namabhinnavisayattampaá¹-ipÄ• dayitumÄ• ha- `latvÄ• dayo hiâ€™ ccÄ• di, ana
vidhÄ• nenÄ• vayavabyatirekasabbhÄ• vato sabbadhÄ• tupariggahena, yattha yasmiá¹ƒ dh
samÄ• nÄ• pavattÄ• santo laddhÄ• vakÄ• sÄ• \Be 41/ siyuá¹ƒ tassekadesassa parihÄ• re
vidhÄ«yanteti sambandho, latvÄ• dÄ«na mekakkhaá¹‡e asambhavÄ• ekasmiá¹ƒ kate satÄ
mÄ• natthakyappasaá¹…gÄ• ca pariyÄ• yena bhavantÄ«ti yantaá¹ƒ yuttanti sambandho. ihÄ
yugapadippattiyaá¹ƒ, iha tathÄ• bhÄ• vassa kÄ• raá¹‡amÄ• ha- `sÄ• vakÄ• ... pe ... vacana
yugapadippattiyaá¹ƒ. jÄ• tiyampadatthe ``punappasaá¹…gavijÄ• nanÄ• siddhaá¹ƒ, vippaá¹-
tambÄ• dhitamevÄ• â€™â€™ tÄ«mÄ• samubhinnaá¹ƒ paribhÄ• sanampavattiá¹ƒ paá¹-ipÄ•
tyÄ• di, parasminti iá¹-á¹-he, paribhÄ• sanampana ayamattho `punappasaá¹…gavijÄ• nanÄ
suttÄ• namekatthappa saá¹…gasaá¹…khÄ• te vippaá¹-isedhe satiparamiá¹-á¹-haá¹ƒ paá¹-ha
yadÄ«tarassa nimittopaghÄ• to na kato tadÄ• tassÄ• pi punappasaá¹…go tassa vijÄ• nanÄ
yathÄ• vutte sati paá¹-hamaá¹ƒ hontena yaá¹ƒ suttaá¹ƒ bÄ• dhitaá¹ƒ tassa punappavattiyÄ•
taá¹ƒ bÄ• dhitameveâ€™ ti. byattiyampi vidhyatthamevidaá¹ƒ vacanaá¹ƒ, na niyamatthanti d
`byattiyaâ€™ miccÄ• di, evaá¹ƒ maÃ±Ã±ate `byattiyaá¹ƒ paá¹-ilakkhiyaá¹ƒlakkhaá¹‡appava
sÄ• dhÄ• raá¹‡aá¹ƒ á¹-hÄ• nampati yÄ• ni vacanÄ• ni bhinnÄ• ni tesampi niravakÄ• sattena
dvinnampaá¹-ipattiyevasiyÄ• , natu pariyÄ• yappasaá¹…goâ€™ ti. byattiyampi yathÄ• vuttÄ
pavatti vuttavidhinevÄ• ti dassento `paribhÄ• sÄ• nampiâ€™ ccÄ• dimÄ• ha.

jÄ• tiyampadatthe ``vattamÄ• neti anti, si tha, mi ma, te ante, se vhe, e mheâ€™â€™ ccÄ•
lakkhaá¹‡Ä• namekamekatthepi vattamÄ• neti anti, vattamÄ• ne si tha iccÄ• dÄ«naá¹ƒ vÄ•
gacchaticcÄ• do gaccha siccÄ• do ca lakkhiye sakimpavattiyÄ• sabbasmiá¹ƒ sake visaye p
majjhimapurisekavacanajÄ• ti parisamattÄ• ti caritatthattÄ• tumhe gacchathÄ• ti ettha dvÄ«
mekakkhaá¹‡e pavattiyaá¹ƒ na kassaci, byattiyampi paá¹-ilakkhiyaá¹ƒ lakkhaá¹‡Ä• ni bhijjan
sÄ• dhÄ• raá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ patibhinnehi lakkhaá¹‡ehi dvinnampekatthe-kakkhaá¹‡e p
tathÄ• vuttanayeneva tiá¹‡á¹‡aá¹ƒ purisÄ• namekakkhaá¹‡e pavattiyanti sabbathÄ• appav
vacanamidaá¹ƒ, paro hotÄ«ti majjhimuttamaá¹ƒ bhavatÄ«ti adhippÄ• yena `yatheâ€™ ccÄ•
vuttiganthampaÃ±hamukhenÄ• haritvÄ• \Be 42/ dassetuá¹ƒ `kvapanÄ• â€™ tiÄ• dimÄ• ha
manaá¹ƒ bhoseti-yato vippaá¹-isedhavisayamevedaá¹ƒ na hoti, kuto yato ``vattamÄ• neti an
ccÄ• dippabhutÄ«naá¹ƒ vattamÄ• neti anticcÄ• dÄ«hi vÄ• kyekadesehi niddiá¹-á¹-hÄ• name
purisavacanavisesavidhÄ• yakena ``pubbaparacchakkÄ• na mekÄ• nekesu tumhÄ• mha se
majjhimuttamapaá¹-hamÄ• â€™â€™ (6-14) tÄ«minÄ• vÄ• kyÄ• vayavena tumhÄ• mhases
vÄ• yathÄ• kkamaá¹ƒ pubbacchakkÄ• naá¹ƒ paracchakkÄ• naÃ±ca majjhimuttamapaá¹-ha
vacanÄ• ni yathÄ• kkamaá¹ƒ bhavantÄ«ti `gacchatha gacchÄ• mÄ• â€™ ti ettha ekakkhaá¹
dvinnampana sÄ• vakÄ• sÄ• na mekakkhaá¹‡e pavattiyeva hi vippaá¹-isedhoti, tathÄ• pi vu
vippaá¹-isedhappakappanÄ• pi sakkÄ• kÄ• tuntÄ«damudÄ• haá¹-aá¹ƒ siyÄ• ti daá¹-á¹-habb
paribhÄ• sÄ• ya nirÄ• kulappavatti ``Ä• dissÄ• â€™â€™ tÄ«missÄ• vuttanayena veditabbÄ
vidhi, so nicco, yotvakateyevÄ• yamaniccoti vuttaniccÄ• niccesu antaraá¹…gabahiraá¹…ges
yogassa byÄ• pÄ• ro, tathÄ• hi niccÄ• niccesu niccameva balavanti niccÄ• niccÄ• namatuly
antaraá¹…gabahiraá¹…gappakÄ• ra (mpana) upari ``lopoâ€™â€™ ti (1-39) sutte pakÄ• siss

23. saá¹…keto

vacanÄ• rambhassa phalamÄ• ha- `anubandhoti yaá¹ƒ vuttaá¹ƒâ€™ tyÄ• di, vuttiyaá¹ƒ ``yo
saá¹…ketoâ€™â€™ ti sÄ• maÃ±Ã±ena vuttepi ``bhÄ• sissaá¹ƒ mÄ• gadhaá¹ƒ saddalakkha
bhidhÄ• nappakaraá¹‡ato saddassÄ• navayavabhÅ«toti viÃ±Ã±Ä• yateti dassetumÄ• ha- `k
lakÄ• ro udÄ• haraá¹‡aá¹ƒ, pakatiyÄ• di samudÄ• yassÄ• tiÄ• divÄ• kyassa sÄ• ppÄ• yama
`evamaÃ±Ã±ateâ€™ ccÄ• di vuttaá¹ƒ, keci saddasatthakÄ• rÄ• ti pÄ• á¹‡iniá¹ƒ sandhÄ• yÄ
lopoâ€™â€™ ti (1-3-9) vacanaá¹ƒ, payogÄ• samavÄ• yitÄ• ti kattÄ• iccÄ• dippayoge asama
adhippÄ• yo, evampissa lopo vaseyo ... anupubbo bandhivinÄ• satthoti Ä• hu uccÄ• ritapad
anubandhyate vinassatetyanubandhoti imÄ• ya sadda byuppattiyÄ• vasena.

24. vaá¹‡á¹‡a

`atenÄ• â€™ ti (2-108) ettha atoti rassabyattiniddeso vÄ• siyÄ• rassajÄ• tiniddeso vÄ• sa
atthajÄ• ti niddesovÄ• , tattha rassabyattiniddese sati buddhasiddhÄ• dÄ«su yatthakatthaci

neá¹-á¹-happasiddhi ... kesaÃ±ci asijjhanato, rassa jÄ• tiniddese pana buddhasiddhÄ• disab
lakkhaá¹‡ikagavÄ• dyakÄ• rantÄ• naÃ±cÄ• kÄ• ro gayhatÄ«ti sabbathÄ• iá¹-á¹-happasidd
byattantarattÄ• ti nÄ• niá¹-á¹-happatti Ä• kÄ• rato nÄ• ssenÄ• bhÄ• vÄ• , tasmÄ• atoti rass
sabbamidamiá¹-á¹-haá¹ƒ nipphajjatÄ«ti nÄ• tthajÄ• ti nissÄ«yate, na rassabyattica, ``yuvaá¹
oluttÄ• â€™â€™ ti (1-29) Ä• dÄ«su pana rassabyattiyÄ• rassajÄ• tiyÄ• vÄ• niddese `tass
eoÄ• dikamiá¹-á¹-haá¹ƒ katthaci bhaveyya, na sabbattha, sabbattha vÄ• bhaveyya `vÄ• ter
tiÄ• dÄ«su byattanta rattÄ• , tasmÄ• sabbathÄ• iá¹-á¹-happasiddhiyÄ• ittajÄ• tyÄ• di nissÄ
vaá¹‡á¹‡uccÄ• raá¹‡ampati kesaÃ±ci vaá¹‡á¹‡uppattiá¹-á¹-hÄ• nÄ• naá¹ƒ uccanÄ«catadub
vaá¹‡á¹‡avisesuppatti dassanato tesaá¹ƒ vasena rassa byattiniddese rassajÄ• tiniddese vÄ
iá¹-á¹-hÄ• niá¹-á¹-happattiyaá¹ƒ sabbathÄ• sabbathÄ• iá¹-á¹-happasiddhiyÄ• ittajÄ• tyÄ• d
vaá¹‡á¹‡a parena savaá¹‡á¹‡aggahaá¹‡aá¹ƒ niyamituá¹ƒ vacanamidamÄ• raddhanti `sabba
vacanÄ• rambhaphalamÄ• ha, sabbatthevÄ• ti sabbasmiá¹ƒyeva suttappadese. nanu sayaÃ
na hyaÃ±Ã±aá¹ƒ rÅ«pÄ• sayamatthi, aÃ±Ã±aá¹ƒ vÄ• (saya) to rÅ«panti siddhepyevaá¹ƒ s
visesoti Ã±Ä• petuá¹ƒ saÃ±ca rÅ«paâ€™ nti vuttikÄ• ro Ä• hÄ• ti sambandho, rÅ«passa vis
rÅ«paâ€™ nti vuttiyaá¹ƒ niddisÄ«yamÄ• nattÄ• ca rÅ«panti viÃ±Ã±Ä• yatÄ«ti `saÃ±ca gayh
saá¹ƒrÅ«paggahaá¹‡Ä• yÄ• pisaddaá¹ƒ karoto-dhippÄ• yo-yanti vattumÄ• ha- `aÃ±Ã±atheâ
aÃ±Ã±enappakÄ• rena saá¹ƒrÅ«paggahaá¹‡Ä• ya apisaddÄ• bhÄ• veti adhippÄ• yo, aÃ±Ã
aÃ±Ã±apadattha samÄ• savisaye, guá¹‡Ä«bhÅ«tassÄ• ti appadhÄ• nabhÅ«tassÄ• kÄ• re k
padhÄ• natÅ« tattepi guá¹‡o bhavati aÃ±Ã±apadattho-kÄ• rekÄ• rÄ• di vidhÄ• ya kattÄ• , vi
padhÄ• naá¹ƒ ... idamatthitÄ• ya tappavattiyÄ• ti. nanu vuttiyamapisaddassÄ• tthaá¹ƒ vadat
vattabbaá¹ƒ, ``tathÄ• sayamattanÄ«â€™â€™ ti nighaá¹‡á¸• uto sayaÃ±ca-ttÄ• kÄ• rekÄ• r
sambhÄ• vÄ«yatÄ«ti codanampanasi nidhÄ• ya `saÃ±ca rÅ«paâ€™ nti vadanto sÄ• dhippÄ
atthavisesaá¹ƒ pakÄ• setuá¹ƒ tathevÄ• hÄ• ti dassetuá¹ƒ vuttaá¹ƒ- `sayaÃ±ceâ€™ tyÄ• di,
saá¹ƒsaddo, tathÄ• ttattaniyesupÄ«â€™â€™ ti nighaá¹‡á¸• uvacanato `saâ€™ nti attÄ• pi g
saddarÅ«paá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, `saâ€™ nti attaniyampi, kintaá¹ƒ saddÄ• na masÄ• dh
tathÄ• sati attaniyaá¹ƒ rÅ«paá¹ƒ nÄ• mÄ• ttasaá¹…khÄ• tasaddasambandhÄ«ti Ä• ha- `saâ
saddÄ• namasÄ• dhÄ• raá¹‡aá¹ƒ rÅ«paâ€™ nti, etaÃ±ca idantÄ«minÄ• sambandhitabbaá¹
asÄ• dhÄ• raá¹‡aá¹ƒ saddarÅ«paá¹ƒ, sati sambhave byabhicÄ• re ca visesanassa sÄ• ttha
rÅ«paá¹ƒ visesatÄ• sÄ• dhÄ• raá¹‡assÄ• pi sambhavo vuttoyeva nÄ• mÄ• ti Ä• ha- `duvidh
sÄ• dhÄ• raá¹‡amasÄ• dhÄ• raá¹‡aÃ±carÅ«panti sÄ• maÃ±Ã±ena rÅ«paá¹ƒ niddisitumÄ• h
niddhÄ• raá¹‡e sattamÄ«, saddÄ• nanti sÄ• tthakaniratthakÄ• naá¹ƒ yesaá¹ƒkesaÃ±ci sadd
saddattÄ• dÄ«hi tesaá¹ƒtesaá¹ƒ buddha aiÄ• dÄ«naá¹ƒ saddÄ• naá¹ƒ saddattÄ• di, ubhaya
saá¹…gahito, tena sÄ• dhÄ• raá¹‡aá¹ƒ saddarÅ«pamattharÅ«paá¹ƒ tathÄ• -sÄ• dhÄ• raá¹‡
saá¹ƒrÅ«panti dasseti, catÅ«supi cetesvasÄ• dhÄ• raá¹‡assa saddarÅ«passevopÄ• naá¹ƒ d
tiÄ• di, sÄ• dhÄ• raá¹‡arÅ«pabyudÄ• senÄ• ti sÄ• dhÄ• raá¹‡arÅ«passa pariccÄ• gena, up
saddassasaá¹ƒ, nÄ• tthoti ca dassetÄ«ti sambandho, ca saddo panettha `idaá¹ƒ dassetÄ«â
vuttaá¹ƒ samuccinoti, asÄ• dhÄ• raá¹‡assevopÄ• diyane kÄ• raá¹‡amÄ• ha- `tantaâ€™ mi
saá¹ƒkesaÃ±ci saddÄ• naá¹ƒ saddattÄ• di, parassÄ• pÄ«ti aÃ±Ã±assa yassakassaci sadda

pasiddhaá¹ƒ, ettha pana itisaddo hetumhi, yasmÄ• idaá¹ƒ yathÄ• vuttaá¹ƒ pasiddhaá¹ƒ tas
pubbÄ• cariyaparamparÄ• yÄ• gato padesato \Be 45/ upÄ• diyantoti pakataá¹ƒ, saá¹ƒsadda
asÄ• dhÄ• raá¹‡arÅ«popÄ• diyanepi asÄ• dhÄ• raá¹‡aá¹ƒ saddarÅ«pamevopÄ• dÄ«yati nÄ
iminÄ• vakkhamÄ• nakÄ• raá¹‡atÄ• {tÄ• ya (potthake) } vasenÄ• ti Ä• ha- `saddasseâ€™
saddabhÄ• vasÄ• naÃ±Ã±attÄ• , vipariyayatoti vipariyÄ• sena anÄ• sanna bhÄ• venÄ• ti a
kathaá¹ƒ sotavisayasaddassa na Ä• sanno saá¹ƒrÅ«pambhavitumarahatÄ«ti, kÄ• raá¹‡anta
tiÄ• di, aheyyattÄ• ti apariccajanÄ«yattÄ• , idampi niccasambandhitte kÄ• raá¹‡avacanaá¹ƒ
niccasambandhÄ«ti nirantarasaá¹ƒyogÄ«, vipariyayatoti heyyattÄ• , tathÄ• hiccÄ• dinÄ• att
bodheti, aparaá¹ƒ kÄ• raá¹‡amÄ• ha- `asÄ• dhÄ• raá¹‡aÃ±ca rÅ«paá¹ƒâ€™ tyÄ• dinÄ• , sÄ
saddÄ• naá¹ƒ, paccetabbattÄ• ti viÃ±Ã±Ä• tabbattÄ• , idÄ• ni kÄ• raá¹‡attayaá¹ƒ samodhÄ
rÅ«pameva saddassa saá¹ƒnÄ• ma, nÄ• tthoti niyametvÄ• dassetuá¹ƒ `tadevaâ€™ ntiÄ• d
yasmÄ• evaá¹ƒ, taá¹ƒ tasmÄ• ti attho, sarÅ«pappadhÄ• neti ``gossÄ• vaá¹…â€™â€™ (1-3
sarÅ«pappadhÄ• ne.

25. ntu

ntusutiyÄ• jantvÄ• dÄ«nampi ``ntantÅ«naá¹ƒnto yomhi paá¹-hameâ€™â€™ (2-215) tyÄ• d
jÄ• tiyamabhippasaá¹…gabÄ• dhanatthaá¹ƒ byattiyaá¹ƒ vantvÄ• di sambandhÄ«namupÄ• d
``vantvavaá¹‡á¹‡Ä• â€™â€™ (4-79) ``tametthassattÄ«ti mantuâ€™â€™ (4-78) ``kattari bhÄ
(5-55) ti vihitÄ• vantvÄ• dayo nÄ• ma.

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

paribhÄ• sÄ• dhikÄ• ro samatto.

saralopÄ• di vaá¹‡á¹‡anÄ•

26. saro

Ä• dhÄ• ravisesÄ• passayananti opasilesikÄ• dhÄ• ravisesassa nissayanaá¹ƒ, opasilesikÄ
Ä• dhÄ• rantare gahite sati vacanantaraá¹ƒ \Be 46/ suttantaraá¹ƒ vinÄ• byavahitanivatti kÄ
sambandho, kecÄ«ti buddhappiyÄ• cariyÄ• dayo dasseti, te hi yadi vaá¹‡á¹‡ena kÄ• lena vÄ
bhaveyya tadÄ• sareti nimittasso pÄ• dÄ• naá¹ƒ niratthakaá¹ƒ bhaveyyÄ• ti sareti
nimittopÄ• dÄ• nasÄ• matthiyenÄ• nena vaá¹‡á¹‡Ä• dibyavadhÄ• ne no sandhÄ«ti maÃ±Ã±
vÄ• kyamÄ• hu, tadayuttanti tehiâ€™ nimittoâ€™ ccÄ• dinÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ ayuttant
kÄ• raá¹‡aá¹ƒ byabhicÄ• rasabbhÄ• vena sÄ• matthiyÄ• bhÄ• voyevÄ• ti byabhicÄ• randas
sÄ• matthiyÄ• bhÄ• vandassetumÄ• ha- `avasÄ• ne, ccÄ• di, kÄ• riyÄ• bhÄ• vepÄ«ti ettha
sumanÄ• bhavantu athopiâ€™ tyÄ• do vaá¹‡á¹‡akÄ• labyavadhÄ• neyeva, atha kho `ete n

tyÄ• do avasÄ• ne `pamÄ• do maccuno padaá¹ƒâ€™ tyÄ• do anta bindu saá¹…khÄ• tanimi
nimitto pÄ• dÄ• nassa sÄ• tthakatoti apisaddassattho, sÄ• tthakatoti bhÄ• vappaccayaloper
vÄ• vuttaá¹ƒ, sÄ• tthakattatoti vuttaá¹ƒ hoti, aÃ±Ã±athÄ• nimittopÄ• dÄ• nameva sÄ• tthak
pÄ• dÄ• nassa sÄ• tthakatoâ€™ ti na yujjati, ayametthÄ• dhippÄ• yo `avasÄ• ne nimintare
byabhicÄ• rasabbhÄ• vÄ• aÃ±Ã±athÄ• nupapattilakkhaá¹‡aá¹ƒ sÄ• matthiyaá¹ƒ natthi, nim
yathÄ• â€™ dÄ• runimittaá¹ƒ vanopasaá¹…kamanaâ€™ nti tasmÄ• vaá¹‡á¹‡akÄ• labyava
lopakÄ• riyaá¹ƒ pappote vÄ• â€™ ti. luppatÄ«ti `tatrimeâ€™ ccÄ• dinÄ• kathanakÄ• le na
adassanamattameva hi lopo, aÃ±Ã±athÄ• `tatrÄ• â€™ disaddarÅ«pÄ• bhÄ• vappattiyÄ• a
siyÄ• ti, paá¹-hamÄ• ya niddiá¹-á¹-ho ... vuttattÄ• kammassa, sarassÄ• ti vadeyya ... bhÄ•
avuttakammattÄ• , ihÄ• ti iminÄ• satthantare bhÄ• vasÄ• dhanavasena gahaá¹‡aá¹ƒ vibhÄ
sarassa lopoti vÄ• lopaá¹ƒ pappotÄ«ti vÄ• avattabbattÄ• , saroti paá¹-hamÄ• ya niddiá¹-á¹
hotÄ«ti saá¹…kÄ• pi siyÄ• ti Ä• ha- `na ceâ€™ ccÄ• di, ihÄ• ti imasmiá¹ƒ sutte, honticcÄ• d
hanticcÄ• dikampi siyÄ• tyÄ• saá¹…kiyÄ• ha- `soceâ€™ ccÄ• di, ussaggato Ä• gato sambh
ossaggiko pubbalopo \Be 47/, tassa bhÄ• vo ossaggikattaá¹ƒ, ossaggikattÄ• pubbalopassa
paralopÄ• dÄ«hi apavÄ• davidhÄ«hi Ä• bÄ• dhito eva, so ca pubbalopo hotÄ«ti sambandho
(91-27) kvaciggahaá¹‡ena pubbaparalopÄ• naá¹ƒ tulyabalattÄ• bhÄ• vÄ• yathÄ• gamappa
paralopassÄ• pavÄ• darÅ«pattaá¹ƒ, ajjhÄ• siteti paviá¹-á¹-he, na hoti ... paralopÄ• pavÄ• de
tehÄ«ti paralopÄ• dÄ«hi, sabbathÄ• muttavisayo saddhindriyanti, vikappena muttavisayo la

27. paro

itisaddo idamatthe, kvaci lopanÄ«yo hotÄ«ti idaá¹ƒ vacanaá¹ƒ dÄ«petÄ«ti sambandho, kinti
`payogÄ• nusÄ• ritaâ€™ nti, kassÄ• ti Ä• ha- `kÄ• riyassa paralopassÄ• â€™ ti, kena hetun
`kvaciggahaá¹‡enÄ• â€™ ti, katthÄ• ti Ä• ha- `iha imasmiá¹ƒ sutteâ€™ ti, tenÄ• ti tena payo
yathÄ• payoganti Ä• gamapayogÄ• natikkamena, niccaá¹ƒ pakkhevÄ• paralopo siyÄ• ti hon
latÄ• vÄ• tiÄ• dÄ«su pakkhe vÄ• paralopo bhaveyya, evaá¹ƒ maÃ±Ã±ate ``kasminti atthe k
nipphannenÄ• niyamavuttinÄ• aniyamatthasseva visesakato vacane sabbatthevÄ• niyatatth
yathÄ• gamaá¹ƒ niccamaniccamasantaÃ±ca vidhiá¹ƒ dÄ«peti, tattha honticcÄ• diko nicca pa
visayo, latÄ• vÄ• tiÄ• diko aniccapakkho ubhayasÄ• dhÄ• raá¹‡attÄ• pubbalopassÄ• pi vis
vÄ• paralopo hoti, asantapakkho pana saddhindriyantiÄ• diko pubbalopasseva visayo sabb
pariccattattÄ• â€™â€™ ti, tÄ«supi cetesu pana pakkhesu niccÄ• niccapakkhesu yevassÄ•
pubbalopassa sabbathÄ• honticcÄ• do nivÄ• rakattÄ• vÄ• vidhÄ• yakattÄ• vÄ• paralopa
pubbalopasseva sabbathÄ• nena dinnÄ• vasarattÄ• , lokaggotiÄ• di tu kvacisaddassa payo
nicce asantevÄ• pi vidhimhi dÄ«pite paralopena vÄ• nipphajjatÄ«ti neá¹-á¹-habyÄ• ghÄ• to
kvaciggahaá¹‡e sabbathÄ• niá¹-á¹-haparihÄ• rena iá¹-á¹-happasiddhi \Be 48/ siyÄ• , tadabh
virodhamÄ• ha- `aÃ±Ã±ateâ€™ ccÄ• di, pariyÄ• yena bhavantÄ«ti kvaciggahaá¹‡Ä• bhÄ• v
tathÄ• sati suttadvayamekavisayaá¹ƒ tulyabalaÃ±ca siyÄ• , tattha vippaá¹-isedhÄ• bhÄ• vÄ
pamÄ• á¹‡abhÅ«tÄ• namÄ• cariya (vacanÄ•) naá¹ƒ niratthakatÄ• mÄ• bhavÄ«ti vÄ• rena

iminÄ• pariyÄ• yabhavanakÄ• raá¹‡ena, pakkheyeva siyÄ• ti latÄ• vÄ• tiÄ• dÄ«su pubbalo
pariyÄ• yena paralopassÄ• ppavattito latÄ• vÄ• ti pakkheyeva paralopo bhaveyya, honticcÄ
sambandho, taÃ±cÄ• ti taá¹ƒ pariyÄ• yabhavanaÃ±ca, kho vÄ• kyÄ• laá¹…kÄ• re, paá¹-ipad
nekadesaparihÄ• renÄ• pi, tenÄ• ha `na katthacÄ«â€™ ti, iminÄ• idaá¹ƒ dÄ«peti ``sabbatth
hanti, saddhandriyaá¹ƒtyÄ• dikaá¹ƒ ``na dvevÄ• â€™â€™ ti (1-28) suttepi hanticcÄ• dikaÃ±
sampajjatÄ«â€™â€™ ti. nacevamiá¹-á¹-hanti evamidaá¹ƒ yathÄ• vuttaá¹ƒ vikappavidhÄ• na
nevÄ• bhimatanti attho, tameva sÄ• dheti `paralopo hiâ€™ ccÄ• dinÄ• , athÄ• niccapakkhe
pariccattaá¹-á¹-hÄ• ne ussaggappavattiyÄ• latÄ• va latevÄ• ti rÅ«padvayaá¹ƒ sampajjati tas
payogÄ• nusÄ• ritÄ• dÄ«pakena kvacisaddeneva honti saddhindriyaá¹ƒ latÄ• va latevÄ• ti p
aniccapakkhe latÄ• ivÄ• ti tatiyarÅ«pappasiddhiyÄ• pariyÄ• yena bhavitabbanti parikappeti
``paro kvacÄ«â€™ ti kvaciggahaá¹‡e sati apa (vÄ• darÅ«pa) ttÄ• kathampariyÄ• yappavatt
nidhÄ• yÄ• niccapakkhe pariyÄ• yappavattidÄ«panatthaá¹ƒ ``na dvevÄ• â€™â€™ ti suttitan
pariyÄ• yappavattiyaá¹ƒ dosÄ• bhÄ• vamÄ• ha- `nÄ• yaá¹ƒ dosoâ€™ ccÄ• di, tathÄ• hiccÄ
sutteneva pariyÄ• yassÄ• pi dÄ«pitattaá¹ƒ sÄ• dheti, sÄ• ca ekatthappavatti pariyÄ• yaá¹ƒ
ekakkhaá¹‡e pavatyasabbhÄ• vÄ• ti adhippÄ• yo, nanu ca kvacÄ• bhÄ• ve pariyÄ• yappava
dosassevÄ• ppasaá¹…gato mÄ• hotu pariyÄ• yo, bhinnavisaye pana pubbaparalopappavat
nisedhe lateva latÄ• va latÄ• ivÄ• ti rÅ«pattayaá¹ƒ nipphajjatÄ«ti codanaá¹ƒ manasi nidhÄ•
tattha dosamÄ• ha- `tathÄ• ca satiâ€™ ccÄ• dinÄ• , katthaci demiccÄ• do niccaá¹ƒ pubbal
honticcÄ• do niccaá¹ƒ paralopasseva \Be 49/, vikappena vÄ• katthaci yathodakaá¹ƒ yathÄ•
pubbalopasseva katthaci itipi iccapiccÄ• do paralopasseva katthaci lateva latÄ• va latÄ• ivÄ
pariyÄ• yenubhayalopasseva dassanatoti sambandho, etthaca itipÄ«ti vavatthitavibhÄ• satt
paralope kate-Ã±Ã±atra pubba lope sampatte ``na dvevÄ• â€™â€™ ti etthÄ• nuvattamÄ• n
nisedhe iccapicceva bhavati. sambajjhati tesu tesu suttesu. paricchedoti kammatthavasena
Ä• ha- `paricchijjatiâ€™ ccÄ• di.

28. nadve

tatthacÄ• ti casaddena bhavitabbaá¹ƒ, tathÄ• ca sati aÃ±Ã±oÃ±Ã±Ä• najjhÄ• si taá¹ƒ yath
yathÄ• udakaá¹ƒtyÄ• di itipi iccapiccÄ• dica saá¹…gahitaá¹ƒ bhavatÄ«ti, pubbalope paralop
sampatte dvinnampi pakkhe abhÄ• ve sati kathamidaá¹ƒ yujjatÄ«ti codeti `yajjevaâ€™ micc
ayaá¹ƒ nipÄ• tasamudÄ• yo aniá¹-á¹-hÄ• pÄ• danÄ• rambha vattate, evaÃ±ce gayhatÄ«ti a
viÃ±Ã±Ä• yati, niccaá¹ƒ sandhikÄ• riyÄ• bhÄ• ve kÄ• raá¹‡amÄ• ha- `upasilesÄ• bhÄ• vato
Ä«disesu hiâ€™ ccÄ• dinÄ• , vattumiá¹-á¹-hattÄ• ti iminÄ• sannikaá¹ƒso vaá¹‡á¹‡Ä• na ma
paccÄ• satti, sannikaá¹ƒsassetassa vacanicchÄ• yaá¹ƒ satiyeva sandhikÄ• riyaá¹ƒ hotÄ«ti
vÄ• ti upasilesÄ• bhÄ• vo eva bhavati, nÄ• Ã±Ã±athÄ• ti adhippÄ• yo, tadabhÄ• vecÄ• ti tas
sandhikÄ• riyÄ• bhÄ• ve kÄ• raá¹‡amÄ• ha- `kÄ• lantarena byavadhÄ• nÄ• â€™ ti, kÄ• lan
á¹-hitavaá¹‡á¹‡Ä• na muccÄ• raá¹‡akÄ• lato aÃ±Ã±ena majjhappatitakÄ• lena, sandhi hote
sannikaá¹ƒsavacanicchÄ• vasena upasilesabhÄ• vato, buddha vÄ«ra atthurÄ• japuttaá¹ƒ aj

sabbampetaá¹ƒ yajjevaá¹ƒtyÄ• dinÄ• vuttaá¹ƒ kvaci saddappabhÄ• veneva sijjhati, tathÄ• p
yojetabbo vÄ• ti dassetuá¹ƒ vutto.

29. yuva

nanu \Be 50/ sutte `luttÄ• â€™ ti paÃ±camÄ« niddesÄ• `paresaâ€™ nti hotu, `yathÄ• kkam
vacanÄ• bhÄ• ve kathaá¹ƒ yathÄ• kkamantÄ«daá¹ƒ vuttanti Ä• ha- `sameâ€™ ccÄ• ti, sam
samasaá¹…khyÄ• -uddesino anudesino ca, uddisanaá¹ƒ paá¹-hamaá¹ƒ niddisanaá¹ƒ uddes
kathanaá¹ƒ anudeso, uddeso anudeso esamatthÄ«ti uddesino anudesino, tesaá¹ƒ samasaá
anudesÄ«naÃ±ca, ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• hi uddesino dve, e okÄ• rÄ• anudesino ca dveti u
á¹-hÄ• nyÄ• desÄ• naá¹ƒ samasaá¹…khyÄ• siyÄ• , satiyaÃ±ca tassaá¹ƒ yathÄ• kkama mÄ
siddhimupadasseti `tathÄ• hiâ€™ ccÄ• dinÄ• . ava ... pe ... e oti paresaá¹ƒ mataá¹ƒ, vippaá
paá¹-ipatti paá¹-ijÄ• nanaá¹ƒ, pare ``satipi heá¹-á¹-hÄ• vÄ• ggahaá¹‡e `kvacÄ• savaá¹‡á¹‡a
kvaciggahaá¹‡akaraá¹‡ato avaá¹‡á¹‡e eva lutte asavaá¹‡á¹‡o vidhi hoti, tato idha na hoti
diá¹-á¹-hupÄ• dÄ• naâ€™â€™ nti vadanti, kvacÄ«ti adhikÄ• ro idha na hoti mahussavo mÄ•
patisaddo Ä• dhÄ• rattho, tena samÄ• nÄ• dhikaraá¹‡o urasaddopÄ«ti urasminti nicca samÄ
kate ``asaá¹…khyaá¹ƒ vibhattiâ€™â€™ ccÄ• dinÄ• (3-2) suttena asaá¹…khyasamÄ• soti d
`vibhatyatthesaá¹…khyasamÄ• soâ€™ ti, ettha pana yuvaá¹‡á¹‡Ä• nanti saá¹ƒsÄ• mi samÄ
vikÄ• rÄ• vayavÄ• dÄ«su á¹-hÄ• nyÄ• desasambandhe chaá¹-á¹-hÄ«, tasmÄ• ivaá¹‡á¹‡uva
oÄ• desÄ• hontÄ«ti attho, á¹-hÄ• nampana tidhÄ• apakaá¹ƒso nivatti pasaá¹…go ceti, tatth
assÄ• sambandhÄ«yantu {bajjhantu (jinindabuddhi) } ti apakaá¹ƒso á¹-hÄ• nasaddassattho
kaá¹-ukamosadhaá¹ƒ dÄ• tabbaâ€™â€™ nti nivatti ``dabbhÄ• naá¹ƒ á¹-hÄ• ne sarehi attha
tesu idha paá¹-hamadutiyÄ• na yujjanti ... niccattÄ• saddatthasambandhassa apanayanavi
tatiyo tu (yujjati) ... sutte atthÄ• bhidhÄ• nÄ• ya ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ pavattippasaá¹
tadatthÄ• bhidhÄ• nÄ• yeva eoÄ• desÄ• bhavantÄ«ti.

30. yavÄ•

``sattamiyaá¹ƒ \Be 51/ pubbasseâ€™â€™ ti (1-14) pubbassa kÄ• riyavidhÄ• nato sattamÄ«
viÃ±Ã±Ä• yatÄ«ti vuttiyaá¹ƒ `pareâ€™ ti vuttaá¹ƒ, evamuparipi, parehi iccassa ajjhiá¹‡amutt
``sabbocantiâ€™â€™ ``ajjho adhÄ«â€™â€™ ti ca suttitaá¹ƒ, tesamidha paccakkhÄ• tabhÄ•
miccÄ• di, abbhakkhÄ• nanti {abbhuggabho} iminÄ• va siddhanti ``abbho abhÄ«â€™â€™ ti
iti á¹-hite paralopoti dassanatthaá¹ƒ `iti assa paralopoâ€™ ti Ä• ha, anvagamÄ• tiÄ• dÄ«su

31. eo

puttÄ• me+atthi, asanto+etthÄ• ti padacchedo.

32. gossa

antÄ• desatthoti ``chaá¹-á¹-hiyantassÄ• â€™â€™ ti (1-17) bÄ• dhakassa ``á¹-Ä• nubandhÄ
sabbassÄ• â€™â€™ ti (1-19) bÄ• dhakena ``vÄ• nubandhoâ€™â€™ ti (1-18) suttena antÄ•
`bÄ• dhakabÄ• dhanatthoyamÄ• rambhoâ€™ ti, avavÄ• dese pubbasaralope dÄ«gheca gav
idaá¹ƒ kathaá¹ƒ sijjhatÄ«ti sambandho, idanti yatharivecc Ä• dikaá¹ƒ, kiá¹ƒ vinÄ• sijjhatÄ«ti
`evÄ• dissÄ• â€™ tiÄ• di, evassa Ä• diekÄ• ro evÄ• di, tassa, riÄ• desamantarenÄ• ti samb
aá¹-á¹-hÄ• nappayutto, rassavidhÄ• naÃ±cÄ• ti yojanÄ«yo, katepi tasminti tasmiá¹ƒ sutte vi
evÄ• dissa riÄ• deso na katoti katvÄ• vuttaá¹ƒ, bhusaá¹ƒ+evÄ• ti (pana) á¹-hite mahÄ• vutt
rÅ«pasiddhi hoteva, idha pana pakÄ• rantarena `bhusÄ• miveâ€™ ti sÄ• dhetumÄ• ha `tam

33. byaÃ±ja

rassadÄ«ghÄ• nanti sutte avutte kathaá¹ƒ rassadÄ«ghÄ• nanti labhati uddesinoti Ä• ha- `dA
dÄ«ghassÄ• ti rassassÄ• ti ca á¹-hÄ• nasambandhe chaá¹-á¹-hÄ«, paccÄ• satyÄ• ti á¹-hÄ•
nissaya vasena \Be 52/ vuttaá¹ƒ, nissayakaraá¹‡ameko satthÄ• gato Ã±Ä• yoti, idha niccaá
thullaccayaá¹ƒ, idha na hoti-jano sÄ• yaá¹ƒ.

34. sara

á¹-hÄ• nasambandheti á¹-hiti á¹-hÄ• naá¹ƒ pasaá¹…go, sambandhanaá¹ƒ-sambandho, á¹-h
á¹-hÄ• neyoganimittabhÅ«to sambandho á¹-hÄ• nasambandho tasmiá¹ƒ, dve rÅ«pÄ• ni hon
sarÅ«pappadhÄ• noti dassitaá¹ƒ hotÄ«ti sambandho, hetumÄ• ha- `bahuvacananiddesÄ• â
rÅ«pÄ• nihontÄ«tyÄ• di vacanamidaá¹ƒ {padamidaá¹ƒ (potthake) } dasseti ``sarÅ«pappadhÄ
dvisaddasÄ• maÃ±Ã±ena saá¹…khyÄ• dvisaddÄ• nusiá¹-á¹-haá¹ƒ nappayujjate, tassa (pan
saá¹…khyeyyavacanasaá¹…khyÄ• bhÄ• vÄ• ekavacanameva ( ) { (pana) (potthake) } hotÄ
ca-tthappadhÄ• no-yaá¹ƒ niddeso na sarÅ«pappadhÄ• noti dasseti, adhipatipaccayo adhipa
idha na hoti idha modatÄ«ti, taá¹ƒ khaá¹‡anti ettha ekaá¹…gavikalaá¹ƒ paccudÄ• haraá¹‡an
parattÄ• bhÄ• vÄ• na dvittaá¹ƒ.

35. catu

tabbagge tatiyapaá¹-hamÄ• ti kasmÄ• vuttaá¹ƒ catuttha (dutiya) saddehi vaggakkharesvev
niddeso yutto, na hi catunnampÅ«raá¹‡o catuttho dvinnampÅ«raá¹‡o dutiyoti akkharÄ• yeva
`vinÄ• pÄ«â€™ tiÄ• dimÄ• ha, akkhare akkharavisaye catutthÄ• di vohÄ• ro karÄ«yamÄ• n
vaggakkhareyeva ruá¸·ho pasiddhoti sambandho, hetumhi itisaddo, yato evaá¹ƒ, tasmÄ• kÄ
tatiyapaá¹-hamÄ• â€™ ti vuttanti adhippÄ• yo, tabbaggeti catutthadutiyÄ• yasmiá¹ƒ, tasmiá
paccÄ• sattÄ«ti pati Ä• pubbÄ• `sada-visaraá¹‡agatyavasÄ• danesuâ€™ iccasmÄ• itthiyaa

nipphajjatÄ«ti dassetumÄ• ha- `paccÄ• sÄ«danaâ€™ miccÄ• di, yathÄ• yogganti catutthakk
dutiyakkhare dutiyassa paá¹-hamoti evaá¹ƒ yoggamanatikkamma, dhassa dabhÄ• voti iminÄ
dattamupalakkheti, tathÄ• yasattheroti. theroti ettha ekÄ• ro vaggakkharo \Be 53/ na hotÄ«t
tavaggadutiyakkharassa tassa to paá¹-hamo na hoti. panthoti ettha tavagga dutiyakkharena
tabbaggabhÅ«te nakÄ• re satÄ«pi na so tabbaggadutiyakkharoti na tassa paá¹-hamo to, ett
nighosotiÄ• di aniccaá¹ƒ, daá¸• á¸• ho niá¹-á¹-hÄ• nanti niccaá¹ƒ.

36. vitissa

itisaddo-nukaraá¹‡aá¹ƒ. nipÄ• tassa pakativiyÄ• -nukaraá¹‡aá¹ƒ bhavati, anukaraá¹‡aÃ±ca
asÄ• dhusaddarÅ«paá¹ƒ sÄ• dhusaddarÅ«panti, tesu bhÄ• ravÄ• hako koci tena pÄ«á¸·ito
sattivekallÄ• `aho bÄ• laâ€™ iccÄ• ha, taá¹ƒsamÄ«pavattÄ« `kimayamÄ• heâ€™ ti kenaci
bÄ• la iccayamÄ• heâ€™ ti vadati, idhamasÄ• dhusaddarÅ«paá¹ƒ, itÄ«ti pana sÄ• dhusadd
tato-nukÄ• riyenÄ• tthena sÄ• tthakattÄ• á¹-hÄ• nasambandhe chaá¹-á¹-hÄ«.

37. eo

nanu ``vitisseve vÄ• â€™â€™ ti (1-36) votyanuvattiya avaá¹‡á¹‡e eonaá¹ƒ vo hotÄ«ti ca sa
tathÄ• sati `avaá¹‡á¹‡e kvaci vo hotÄ«â€™â€™ ti vattabbaá¹ƒ `ahoti vÄ• â€™ ti kasmÄ• v
codanamÄ• saá¹…kiyÄ• ha- `okÄ• rassapiâ€™ ccÄ• di, á¹-hÄ• nibhÄ• vena niddiá¹-á¹-hattÄ
vakÄ• rÄ• desassa vijjamÄ• nattÄ• vakÄ• rÄ• desampati puna okÄ• ro á¹-hÄ• nibhÄ• vena
adhippÄ• yenÄ• ha, na nimittanti eonaá¹ƒ vakÄ• rÄ• desatthaá¹ƒ avaá¹‡á¹‡o kÄ• raá¹‡aá¹ƒ
aÃ±Ã±athÄ• ti avaá¹‡á¹‡assa nimittatte, okÄ• raá¹ƒ na paá¹-heyyÄ• ti sambandho, makÄ• r
aggamakkhÄ• yatÄ«â€™ ti, sve bhavanti viggayha tanappaccaye taddhitavuttiyaá¹ƒ vibhatti
``ekatthatÄ• yaá¹ƒâ€™â€™ ti (2-119) lope akÄ• rÄ• dese dÄ«gheca syÄ• dimhi svÄ• tanaá
svÄ• tanantiÄ• dÄ«su niccaá¹ƒ, idha nahoti pareca na vijÄ• nantÄ«ti.

38. nigga

katha `mÄ• gamo \Be 54/ hotÄ«â€™ ti vuttaá¹ƒ yadi niggahÄ«tamÄ• gamo siyÄ• sutte Ä•
bhavitabbaá¹ƒ Ã±a-ma-kÄ• dya nubandhavisesena vÄ• tyÄ• saá¹…kiyÄ• ha- `asati piâ€™
kÄ• raá¹‡amÄ• ha- `Ä• desattÄ• yogÄ• â€™ ti, Ä• desattÄ• yogo kathaá¹ƒ viÃ±Ã±Ä• yati co
`á¹-hÄ• niniddesÄ• bhÄ• vatoâ€™ ti, tathÄ• sati Ä• gaminiddesÄ• bhÄ• vÄ• Ä• gamattamp
miccÄ• dinÄ• , na-iti codanaá¹ƒ paá¹-ikkhipitvÄ• tassa Ä• gamattameva sÄ• dhetumÄ• ha-
niggahÄ«tassa, rassÄ• nuppavattito rassasarameva anugantvÄ• pavattito, ayamevattho vu
vattumÄ• ha- `etadeveâ€™ ccÄ• di, purimÄ• jÄ• tÄ«ti visesanasamÄ• sekate rasse ca bind
paranimittassÄ• niddiá¹-á¹-hattÄ• bahusadde-ntassa bindvÄ• game bahuá¹ƒ, satipi payogÄ
kvacisaddassÄ• pi vavatthitavibhÄ• satte vÄ• saddassÄ• pi tÄ• disattasseva paá¹-ipÄ• daka

`vavatthitavibhÄ• sattÄ• vÄ• dhikÄ• rassÄ• â€™ ti vuttiyaá¹ƒ vuttaá¹ƒ, vavatthitassa lakkhiy
lakkhaá¹‡appavattikÄ• vibhÄ• sÄ• vavatthitavibhÄ• sÄ• , abhedena tu vÄ• dhikÄ• ro vavat
bhÄ• vo vavatthitavibhÄ• sattaá¹ƒ, tasmÄ• , idha na hoti idha modati, imasmiá¹ƒ á¹-hÄ• ne
á¹-hÄ• ninidde sÄ• bhÄ• vÄ• Ä• desattÄ• yogasaá¹…khÄ• to kÄ• raá¹‡aviseso samattho, t
sÄ• matthiyaá¹ƒ-atthabala-maÃ±Ã±athÄ• nupapattilakkhaá¹‡aá¹ƒ, sacÄ• ti so Ä• gamo ca.

39. lopo

lopasaddassa bhÄ• vasÄ• dhanamattameva sÄ• dhetumÄ• ha- `teneâ€™ ccÄ• di, lopoti ya
tena samÄ• nÄ• dhikaraá¹‡aá¹ƒ katvÄ• upari ``parasaroâ€™â€™ ti suttamÄ• rabhÄ«yeyyÄ
parasaroâ€™ ti, idha na hoti saá¹…garo.

40. para

tvaá¹ƒsi \Be 55/ tvamasÄ«ti vikappo, idha na hoti tÄ• sÄ• haá¹ƒ.

41. vagge

nanu vaggevaggantoti ettakeyeva vutte yasmiá¹ƒ (kismi) Ã±ci vaggakkhare pare binduno y
aniyamena bhaveyya tathÄ• sati aniá¹-á¹-hampi siyÄ• tyÄ• saá¹…kiya paccÄ• sattiá¹ƒ sann
nivattindassetumÄ• ha- `vagge vaggantoâ€™ ticcÄ• di, sovÄ• ti vaggantova, tasminti vagga

42. yeva

nanu saddattÄ• byabhicÄ• rittÄ• evassa tÄ• va saddo hotu, saá¹ƒyato, saá¹ƒhitoti saddek
sambhavÄ• tepi gahe tabbÄ• siyunti `yaevahi saddesuâ€™ ti yahÄ«nampi kathaá¹ƒ sadda
`evÄ• â€™ tiÄ• di, etthÄ• yamadhippÄ• yo `abyabhicÄ• rinÄ• byabhicÄ• rÄ« niyamyateâ€™

43. yesaá¹ƒ

yasadde pubbasutteneva saá¹ƒssapyÄ• dese siddhe so ( ) { (tassa) (potthake) } ya kÄ• ram
saá¹ƒsseva (yathÄ•) siyÄ• ti suttamidamÄ• raddhaá¹ƒ.

44. vana

á¹-hÄ• ninamÄ• silissa gacchati pavattatÄ«ti Ä• gamo nÄ• ma, ko-yamettha á¹-hÄ• nÄ«ti Ä
anuvattassa ca avijjamÄ• nattÄ• `sarassÄ• â€™ ti kuto labbhatÄ«ti codeti `nanu ceâ€™ tyÄ
vanÄ• dÄ«naá¹ƒ á¹-hÄ• nisutiyÄ• abhÄ• vepi sÄ• matthiyÄ• byaÃ±janassa vÄ• Ä• gamo s

byaÃ±janassa vÄ• siyÄ• (na) ``padÄ• dÄ«naá¹ƒ kvacÄ«â€™â€™ ti (5-92) suttita mÄ• cari
`saro yevettha á¹-hÄ• nÄ« bhavitumarahatÄ«â€™ ti. vuccateccÄ• dinÄ• parihÄ• ramÄ• ha,
anappaccaye ``padÄ• dÄ«naá¹ƒ kvacÄ«â€™â€™ ti yukaantÄ• vayavo \Be 56/ ``tavaggavar
dassa jo ``vaggala sehiteâ€™â€™ ti (1-49) (yassa jo) nipajjanaá¹ƒ, mÄ• nantatyÄ• dÄ«sÅ«
bhÄ• vakammesvaparokkhesu mÄ• nantatyÄ• dÄ«sÅ«â€™â€™ ti (5-17) ito mÄ• nantatyÄ•
mÄ• nantatyÄ• dÄ«to aÃ±Ã±asmiá¹ƒ paccaye, kaccÄ• yanena `atippagokhotÄ• vÄ• â€™ ti
byaÃ±janeâ€™â€™ ti okÄ• rÄ• gamo gakÄ• rÄ• gamo ca suttantarena vihito, taá¹ƒ pakÄ• r
vuttiyaá¹ƒ- `atippago kho tÄ• vÄ• â€™ ti yaá¹ƒ vuttaá¹ƒ taá¹ƒ dassetuá¹ƒ `atippÄ• â€™ tiÄ•

46. cha

dvÄ• dayo aá¹-á¹-hÄ• rasantÄ• bahuvacanantÄ• ti `chakÄ«â€™ ti vattabbe `chÄ• â€™ ti e
codeti `nanucÄ• â€™ tiÄ• dinÄ• , pariharati naccÄ• dinÄ• , neti `chaá¸·oâ€™ ti ayutto-yaá¹ƒ
attho, chasaddassa anukaraá¹‡attÄ• chasaddÄ• nukaraá¹‡attÄ• , heá¹-á¹-hÄ• vuttasÄ• dh
sÄ• dhusaddarÅ«pamanukaraá¹‡aá¹ƒ vibhajati `anukaraá¹‡aÃ±ca duvidhaâ€™ miccÄ• dinÄ
vidhinisedharÅ«po yassa taá¹ƒ pariccattattaá¹ƒ, ettha pana chasaddena chasaá¹…khyÄ• vi
abhidhÄ• yato hotÄ«ti iminÄ• chasaddassa anukÄ• riyenÄ• tthenÄ• tthavantatthamÄ• ha, e
... chasaddavacanÄ«yassa chassa ekattÄ• , anukÄ• riyassÄ• ti ekÄ• dino saá¹…khyÄ• sad
yadanukÄ• riyamekÄ• dikaá¹ƒ tadaÃ±Ã±aá¹ƒ vÄ• saddarÅ«paá¹ƒ tassa. saá¹…khyÄ• divis
ekattÄ• disaá¹…khyÄ• visesaá¹ƒ tadaÃ±Ã±aá¹ƒ vÄ• , ``yomhi dvinnaá¹ƒ duve dveâ€™â€™
dvisaddo-nukÄ• riyaá¹ƒ dvisaddarÅ«paá¹ƒ tabbacanÄ«yaÃ±ca dvisaá¹…khyÄ• visesampar
dvinnanti bahuvacanaá¹ƒ, atha `á¸·aÃ±iâ€™ ti kasmÄ• na vuttaá¹ƒ evaÃ±hi sati Ã±Ä• naba
Ä• dyavayavo bhavitumarahatÄ«ti codanammanasi nidhÄ• ya `chasaddÄ• â€™ tiÄ• dimÄ•
á¸·akÄ• ro cha saddÄ• parassÄ• dissa Ä• gamattÄ• ... pe ... hotÄ«ti sambandho, antÄ• pa
`sarassÄ• â€™ ti chaá¹-á¹-hÄ«niddesato ``chaá¸·Ä«yantassÄ• â€™â€™ tÄ«-massa \Be 57/
parassÄ• ti iminÄ• `chÄ• â€™ ti paÃ±camÄ«niddesato ``paÃ±camiyaá¹ƒ parassÄ• â€™â€™
Ä• dissÄ• ti iminÄ• á¸·assekavaá¹‡á¹‡attÄ• antÄ• pavÄ• dena ``Ä• dissÄ• â€™â€™ ti sutt
sarassÄ• dissa pattiá¹ƒ dasseti, ayametthÄ• dhippÄ• yo `chÄ• â€™ ti paÃ±camÄ«niddesÄ•
parassÄ• â€™â€™ ti (1-15) parassa sampattaá¹ƒ kÄ• riyaá¹ƒ ekavaá¹‡á¹‡attÄ• ``chaá¹-á¹-
(1-17) antassa sampattaá¹ƒ ``Ä• dissÄ• â€™â€™ ti (1-16) Ä• divaá¹‡á¹‡assa pappotÄ«â€™
asatipi Ã±akÄ• re Ä• gamaggahaá¹‡Ä• nuvattiyÄ• Ä• gaminaá¹ƒ saraá¹ƒ avinÄ• sento tass
attho, lakÄ• raá¹ƒ karonti ``yavamadanataralÄ• cÄ• gamÄ• â€™â€™ ti suttena, tanti lakÄ• r
ubhinnamavisesavacanaÃ±ca ayuttataá¹ƒ dasseti `tesampiâ€™ ccÄ• dinÄ• , tesampÄ«ti ka
akkharasaÃ±Ã±Ä• yanti ``akkharÄ• pÄ• dayo ekacattÄ• lÄ«saâ€™â€™ nti vidhÄ«yamÄ• na
laá¸·Ä• naá¹ƒ nÄ• nattÄ• bhÄ• ve, pÄ• kaá¹-o vÄ• ti iminÄ• sutilipibhedassa paccakkhasidd
sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• laá¸·Ä• naá¹ƒ visuá¹ƒvisuá¹ƒ gahaá¹‡aá¹ƒ suti, taá¹ƒtaá¹ƒ des
vatthÄ• naá¹ƒ lipi, tesaá¹ƒ bhedo sotacakkhuviÃ±Ã±Ä• á¹‡agayhattÄ• paccakkhasiddho, ch
á¸·akÄ• rÄ• gamapakkhe rÅ«paá¹ƒ.

47. tada

issa attaá¹ƒ nipÄ• tanÄ• , dakÄ• ro pana ``mayadÄ• sareâ€™â€™ ti (1-44), padantarenÄ• padena, sÄ• dhÅ«ni bhavantÄ«ti vutti pÄ• á¹-hassa atthaá¹ƒ vattuá¹ƒ `sÄ• dhÅ«ni bhavantÄ Ä• ha, tattha kÄ• raá¹‡amÄ• ha- `yaâ€™ miccÄ• di, appattassa pÄ• panampattassa paá¹-is idha pÄ• á¹-hÄ• ti tesaá¹ƒ tathÄ• icchantÄ• naá¹ƒ idhÄ• ti nipÄ• tassa imasmiá¹ƒ tadaminÄ uddhassa udÅ«ti uddhaá¹ƒ khamassÄ• ti aÃ±Ã±apadatthasamÄ• se uddhaá¹ƒkha iti á¹-hite asa-bhojane iccasmÄ• ``kvacaá¹‡â€™ iti (5-41) suttena aá¹‡paccaye asasaddo nipphajjatÄ `pisitamasanÄ• â€™ ti ``kvacaá¹‡aâ€™â€™ iti mahiyaá¹ƒ \Be 58/ ravatÄ«ti á¹-hite iminÄ• v samÄ• se kate mayÅ«rasaddo nipphajjatÄ«ti dassetumÄ• ha `mahisaddasseâ€™ ccÄ• di, a Ä• gatigaá¹‡attÄ• evamaÃ±Ã±epÄ«ti sambandho, vuttanti pÄ• á¹-haseso. dÄ«ghanikÄ• yÄ ---

``dÄ«ghamajjhimasaá¹ƒyutta, aá¹…guttarikakhuddakÄ• .

nikÄ• yÄ• (paÃ±ca) gambhÄ«rÄ• , dhammato atthatocimeâ€™â€™ ti ||

vuttesu dÄ«ghÄ• gamÄ• dÄ«su paÃ±casu nikÄ• yesu, Ã±Ä• tabbÄ• ti vaá¹‡á¹‡Ä• gamÄ• paÃ±cavidhaá¹ƒ paÃ±cappakÄ• raá¹ƒ niruttamuccateti sambandho, nibbacanaá¹ƒ niruttaá¹ƒ atthakathanavÄ• kya pubbakamuccÄ• raá¹‡amiccattho, tadabhidhÄ• yi satthamapyabhidhÄ tadatthatÄ• ya vÄ• niruttamuccate, vuttanirutti lakkhaá¹‡ena ... pe ... veditabbÄ• ti iminÄ• n saddÄ• paá¹-ipadaá¹ƒ nipphÄ• diyanti tesamidaá¹ƒ sÄ• maÃ±Ã±ena nipphÄ• dananti dÄ«p dovÄ• rikoti ettha á¹‡ike dakÄ• ravakÄ• rÄ• naá¹ƒ majjhe okÄ• rÄ• gamo, hiá¹ƒsismÄ• ti `hi miccasmÄ• , appaccayeti ``sÄ• vakÄ• rakesva ghaá¹‡ghakÄ• â€™â€™ ti (5-44) appaccaye yakÄ• re niyako. atha vaá¹‡á¹‡avikÄ• roti vuttattÄ• javaá¹‡á¹‡assa yÄ• dese niyakÄ• dayo susÄ• nÄ• dayo kathaá¹ƒ chavapadÄ• divikÄ• rattÄ• susÄ• nÄ• dÄ«nanti Ä• ha `padavikÄ• vaá¹‡á¹‡asamudÄ• yÄ• desassa visuá¹ƒgahaá¹‡e chabbitopattiyÄ• `paÃ±cavidhaá¹ƒ nirutt yujjeyyÄ• ti bhÄ• vo. yogo sambandho, tathÄ• hiccÄ• dinÄ• dhÄ• tussa atthÄ• tisayena yog ravanakiriyÄ• ti sambandhoti kekÄ• yitÄ• nyasaddanakiriyÄ• bhisambandho. mayÅ«roti etth vattate, na sÄ• maÃ±Ã±ena ravanakiriyÄ• matteti bhÄ• vo.

48. tava

vaá¹‡á¹‡amattasse vÄ• ti vaá¹‡á¹‡asÄ• maÃ±Ã±asseva, mattasaddo ettha sÄ• maÃ±Ã±a v sambandho, dayakÄ• rÄ• naá¹ƒ jattantissa \Be 59/ iminÄ• , yassa ``vaggalasehi teâ€™â€™ attÄ• namadhikicca pavattanti atthe asaá¹…khyasamÄ• so.

49. vagga

yantaá¹ƒ saddÄ• naá¹ƒ niccasambandhittepi pakkantavisayattÄ• taá¹ƒsaddo yaá¹ƒsaddaá
anantaraâ€™ iccÄ• di, taá¹ƒ saddo hi pakkanta visayo tathÄ• pasiddhavisayo anubhÅ«tavi
nÄ• pekkhate, yathÄ• ceso yaá¹ƒsaddannÄ• pekkhate, taá¹ƒ sabbaá¹ƒ mahÄ• sÄ• minÄ•
subodhÄ• laá¹…kÄ• raá¹-Ä«kÄ• yaá¹ƒ ---

munindacandasaÃ±jÄ• ta, hÄ• sacandanalimpitÄ• .

pallavÄ• dhavalÄ• tasse, veko nÄ• dharapallavoti (122) ||

etissÄ• gÄ• thÄ• ya amhehi vitthÄ• ritanayena gahetabbaá¹ƒ, yathÄ• rahanti sakammÄ• k

50. vevÄ•

kiÃ±cÄ• pÄ«daá¹ƒ {idaá¹ƒkiÃ±cÄ• pi (potthake) } vikappanatthaá¹ƒ katanti heá¹-á¹-himena
viÃ±Ã±Ä• yati, tathÄ• pi iminÄ• vÄ• kÄ• rena vikappova, heá¹-á¹-hime pana kvacÄ• dhikÄ•
dhyaá¹‡paccaye mehyaá¹ƒ, dohyaá¹ƒ sinehyaá¹ƒ, lehyantipi bhavatveva.

53. saá¹ƒyo

vattuno-ttappadhÄ• nattamattavacasÄ«ti niyatÄ• vayavavÄ• cino upÄ• dÄ• nÄ• ti vuttaman
Ä• diyatÄ«tyÄ• dÄ«ti kammasÄ• dhanocÄ• yamÄ• disaddo, soyamattho sumaá¹…galappas
`Ä• dito upasampannÄ• â€™ ti ettha amhehi vuttanayena veditabbo, saá¹ƒyujjatÄ«ti
saá¹ƒyogo-ekatrÄ• vaá¹-á¹-hitabyaÃ±janÄ• .

54. vicchÄ•

yaá¹ƒvattateti vuttivacanaá¹ƒ nikkhipitvÄ• tassa atthaá¹ƒ vattumÄ• rabhate `sambhavÄ• pe
yaá¹ƒvattateti ca sutte avijjamÄ• nepi gammamÄ• natthassa \Be 60/ saddassa payogampat
vuttaá¹ƒ, yasaddassÄ• niyamatthavuttittepi padavÄ• kyato nÄ• Ã±Ã±aá¹ƒ sambhavati vicch
vattamÄ• nanti Ä• ha `sambhavÄ• pekkhÄ• yapadaá¹ƒ vÄ• kyaá¹ƒvÄ• â€™ ti, sambhavatÄ•
vÄ• , tasmiá¹ƒ apekkhÄ• ya padaá¹ƒ vÄ• kyaá¹ƒ vÄ• vattateti sambandho, vattateti vicchÄ•
vattate, nanu padassa vÄ• kyassa vÄ• visuá¹ƒyeva dabbÄ• dayo atthÄ• , taá¹ƒ kathamida
kiriyÄ• dhamme ca vicchÄ• bhikkhaÃ±Ã±atthe vattateti anuyogaá¹ƒ sandhÄ• yÄ• ha- `visay
vicchÄ• ya vattudhammassa kiriyÄ• dhammassa cÄ• bhikkhaÃ±Ã±assa visayo padaá¹ƒ vÄ•
anaÃ±Ã±atthavuttivasena tatthappavattiyÄ• , taá¹ƒ vasenaca, abhidhÄ• yakattena ceti goca
cÄ• ti attho, yaá¹ƒvattateti ajjhÄ• haá¹-assa yanti paá¹-hamantassa vibhattivipariá¹‡Ä• maá¹

Ä• dinÄ• , iminÄ• idaá¹ƒ dÄ«peti ``yajjapi `vicchÄ• bhikkhaÃ±Ã±esviâ€™ tyatra chaá¹-á¹-hÄ
chaá¹-á¹-hÄ«pasiddhi hoteva, kathaá¹ƒ dve iccÄ• desaniddesÄ• Ä• deso ca sambandhÄ«n
`vicchÄ• bhikkhaÃ±Ã±esÅ«â€™ ti cÄ• tthaniddeso, na cÄ• tthassÄ• desena sambandho up
vicchÄ• bhikkhaÃ±Ã±esu yaá¹ƒ padaá¹ƒ vÄ• kyaá¹ƒ vÄ• vattate tassa dve bhavanticcevaá¹
vattuâ€™â€™ nti, dve rÅ«pÄ• ni hontÄ«ti dassitaá¹ƒ hotÄ«ti sambandho, saddarÅ«pe saá¹
bahuvacanantaá¹ƒ paá¹-ipÄ• dayamÄ• noti ettha paá¹-ipÄ• danakiriyÄ• ya sambandhenopa
``vÄ• kyantaraá¹-á¹-hopi saddo tadaÃ±Ã±asmimpi sambandhamupayÄ• tÄ«â€™â€™ ti dvis
vÄ• kyadvayepyupayujjati `dvisaddo vutto, dvisaddo na sarÅ«pappadhÄ• noâ€™ ti, atha sa
vuttoti Ä• ha- `bahuvacanena niddesÄ• â€™ ti, atha dveti sÄ• maÃ±Ã±ena vuttattÄ• padav
dvibbacanaá¹ƒ vÄ• siyÄ• , tÄ• nevÄ• vattantÄ«ti dvippayogo vÄ• , tathÄ• sati `yaá¹ƒvattat
paá¹-hamameva nissÄ• ya vuttiyaá¹ƒ vivaraá¹‡aá¹ƒ katanti Ä• ha- `evaÃ±cÄ• â€™ tiÄ• di, i
sadosattÄ• agahitabhÄ• vaá¹ƒ dassetumÄ• ha- `yadÄ• tviâ€™ tyÄ• di, tusaddo pubbasmÄ
{visesanattho (potthake) }, tattha hi dve {dverÅ«pa (potthake) } saddarÅ«pÄ• nyÄ• disÄ«yan
sova saddo dvirÄ• vattate, Ä• vuttÄ« saá¹…khyeyyÄ• ti evaá¹ƒ maÃ±Ã±ate ``dvisaddo-yaá¹
saá¹…khyeyye vattanteâ€™â€™ ti vacanato saá¹…khyeyyavacano, tasmeha saá¹…khyeyy
Ä• vutti vÄ• , iccapi niddeso tadubhayamapekkhiya napuá¹ƒsakaliá¹…gena vÄ• siyÄ• itthili
yadÄ• napuá¹ƒsakaliá¹…gena niddeso, tadÄ• saddarÅ«pÄ• ni saá¹…khyeyyÄ• ni bhavant
tadÄ• saddassÄ• vuttÄ« uccÄ• raá¹‡alakkhaá¹‡Ä• kiriyÄ• saá¹…khyeyÄ• bhavanti, tato c
saá¹…khyeyÄ• hontÄ«â€™â€™ ti, tadÄ• dvippayogo dvibbavacananti esa pakkhoti ayame
Ä• vuttiyo vidhÄ«yante tadÄ• dvippayogo dvibbacanante sopekkho, (atra á¹-hÄ• nyÄ• desa
{natuá¹-á¹-hÄ• ne dvibbacanapakkho (potthake) } Ä• vutti hi kiriyÄ• , tassÄ• ceha saddo sÄ
kiriyÄ• ya sÄ• dhanassa ca á¹-hÄ• nyÄ• desabhÄ• vo upapajjate, tasmÄ• yadÄ• vuttÄ« vid
dvibbacanante-so pakkho bhavatÄ«â€™â€™ ti, ayampi pakkho pÄ• á¹‡inÄ«yehi pariggahÄ
dosaduá¹-á¹-hattÄ• ti sandassayamÄ• ha- `so paneâ€™ tyÄ• di, te hi dutiyampi pakkhamab
bhedo, vatthutotvabhedo vÄ• ti ponopuÃ±Ã±ena taá¹ƒ sÄ• dhenti. kathampana sadosattaá¹
gahitotyÄ• ha- `tathÄ• hiâ€™ ccÄ• di, á¹‡yo nasiyÄ• ti ``tassa bhÄ• vakammesu tta tÄ• ttan
á¹‡iyÄ• â€™â€™ ti (4-59) bhÄ• ve vidhÄ«yamÄ• no á¹‡yo dvippayogapakkhe saddabhedas
samudÄ• yasabhÄ• vato punapuna bhÄ• voti atthe punapuna samudÄ• yato na bhaveyyÄ•
atha kho ekapadantogadhÄ• naá¹ƒ sarÄ• naá¹ƒ sarÄ• namÄ• dibhÅ«tassukÄ• rassa bhava
yuvaá¹‡á¹‡assÄ• eo á¹‡Ä• nubandheâ€™â€™ ti (4-124) na siyÄ• , ``manÄ• dyÄ• pÄ• dÄ«
pana pakkhadvayepi hoteva ... uttarapadassa nimittabhÄ• vena gahitattÄ• , pubbapakkhepi
saddarÅ«pÄ• nyevÄ• disÄ«yanteti hoteva pada bhedo, vakkhati hi `satÄ«pi attagate bhedeâ
Ä• vuttidhammabheda saddassupacarito bhedo, sarÅ«pato tvabhedova, aÃ±Ã±athÄ• Ä• vu
ekassa hi vatthuno Ä• vutti hoticcÄ• ha `nÄ• ntareneâ€™ ccÄ• di, aÃ±Ã±atheti upacarito bh
kÄ• riyambhavatÄ«ti evi na sakkÄ• vattunti sambandho, sabhÄ• vato tvabhedo vÄ• ti upac
vijjamÄ• nabhedamavadhÄ• rayati, aÃ±Ã±athÄ• ti yadi bhedo siyÄ• , Ä• vuttiyeva na siyÄ•
``yadi sabhÄ• vatova bhedo bhinnassa pana kathamÄ• vutti siyÄ• â€™â€™ ti, á¹-hÄ• nisad
``á¹-hÄ• nÄ«viyÄ• desoâ€™â€™ ti paribhÄ• samupalakkheti.

kiriyÄ• yÄ• tiÄ• dÄ«su sahatthe tatiyÄ• ... kiriyÄ• dÄ«hi dabbÄ• dyatthÄ• naá¹ƒ vattu {kattu
byÄ• panicchÄ• pavattito, desÄ• dÄ«ti ( ) { (hi) (potthake) } Ä• disaddena kÄ• lÄ• vatthÄ• di
nÄ• nÄ• kÄ• rayuttameva bhinnaá¹ƒ nÄ• ma hotÄ«ti Ä• ha- `anekappakÄ• rayutteâ€™ ti, ba
hotÄ«ti sambandho, tenÄ• ti yena bahuvacananiddesena sakiá¹ƒ byÄ• panicchÄ• jotÄ«yati
hetubhÅ«tena vÄ• , kamena byÄ• pitumicchÄ• yaá¹ƒ jÄ• tiÄ• dÄ«naÃ±ca byÄ• pitumicchÄ•
gÄ• mo ramaá¹‡Ä«yo ayaÃ±ca gÄ• mo ramaá¹‡Ä«yoti kamena byÄ• pitumicchÄ• , ettha kiÃ
gÄ• madabbayogo atthi, tathÄ• pi gÄ• mÄ• naá¹ƒ guá¹‡ena yogo, sabbo gÄ• mo ramaá¹‡Ä
sÄ• kallena {kamena (potthake) } byÄ• pitumiá¹-á¹-hattanti sakalabyÄ• panicchÄ• yÄ• bhÄ•
evamupari yojetvÄ• attho daá¹-á¹-habbo, sampanno yavoti sampannaguá¹‡ena yavajÄ• tiy
ekatthÄ• jÄ• ti, anekattha nissayÄ• vicchÄ• {ekatthÄ• jÄ• ti, ekamatthaá¹ƒ Ã±Ä• payissÄ•
ane katthanissayÄ• ca vicchÄ• , anekatthaá¹ƒ saÃ±Ã±Ä• payissÄ• mÄ«ti vicchÄ• payujjate-
dhavakhadiranti sobhanaguá¹‡ena dhavÄ• didabbÄ• naá¹ƒ byÄ• pitumicchÄ• , atthasadden
vattumiá¹-á¹-hÄ• ti Ä• ha- `dabbaguá¹‡akiriyÄ• lakkhaá¹‡eâ€™ ti, visaddo panettha byÄ• pa
`byÄ• pituá¹ƒ sambandhituâ€™ nti, sÄ• ti vicchÄ• , vattudhammoti `rukkhaá¹ƒrukkhaâ€™ m
tassa vattuno dhammo ... icchÄ• lakkhaá¹‡assa dhammassa tappaá¹-ibaddhattÄ• \Be 63/, s
tassa saddassa yaá¹ƒ rÅ«paá¹ƒ atta bhÄ• vo, tameva paccÄ• satyÄ• ``sutÄ• numitesu suta
ti vicchÄ• bhikkhaÃ±Ã±esu vattamÄ• nassa sutasseva tassa rÅ«passa paccÄ• sannabhÄ•
dvisaá¹…khÄ• tÄ• ya saá¹…khyÄ• ya `rukkhaá¹ƒ rukkhaâ€™ miccevaá¹ƒ yuttaá¹ƒ atidisÄ«y
dvibbacanasseva {dvibbacanameva (potthake) } hi dvisaá¹…khyÄ• yuttatÄ• , atha katameka
dvibbacanaá¹ƒ, tathÄ• hi sabbeyevetettha vicchÄ• yaá¹ƒ dvittehyabhidhayanteti bahattÄ• b
ekavacanantu na sijjhati `rukkhaá¹ƒ rukkhaá¹ƒ siÃ±catÄ«â€™ ti ekatthÄ• bhidhÄ• nabhinna
kathamekavacanantassa dvibbavacanantÄ« Ä• saá¹…kiyÄ• ha- `tattheâ€™ ccÄ• di, atthasÄ
`bahuvacanantappayogehiâ€™ ccÄ• dinÄ• vakkhamÄ• nanayena bahuvacanantappayogen
dvÄ«bbacanaá¹ƒ siyÄ• , bhavitabbaÃ±ca dvibbacane (na, e) kavacanattamantarena na cÄ•
patÄ«ti balÄ• vagato yo-ttho, tassa atthassa aÃ±Ã±athÄ• nupapattilakkhaá¹‡aá¹ƒ sÄ• matth
atthasÄ• matthiyaá¹ƒ, atthasÄ• matthiyÄ• ekavacanantassa dvÄ«bbacananti sambandhÄ•
kiriyÄ• guá¹‡Ä• di sambandho, mantvÄ• ti byÄ• pitumicchÄ• yantÄ«massa pubbakiriyÄ• va
ekatokatvÄ• . saddassa tÄ• disatthapaccÄ• yakatte sÄ• matthiyaá¹ƒ saddasatti {saddassa}.
yugapadÄ• dhikaraá¹‡atÄ• yaá¹ƒ sahavacanicchÄ• yaá¹ƒ bahuvacanappavattiyeva, na tatth
dassetumÄ• ha- `atoyeveâ€™ ccÄ• di, ato yevÄ• ti bahuvacanantassa saddasattiyÄ• vicch
dvibbacanÄ• bhÄ• vÄ• yeva, evamaÃ±Ã±ate- `idha pana yogapajjaá¹ƒ duvidhaá¹ƒ saddayo
tattha kiÃ±ci sÄ• tthakÄ• naá¹ƒ saddayogapajjamatthayoga pajjaá¹ƒ na sambhavatÄ«ti, yug
dhavÄ• di attho yassa sodhavakhadirapalÄ• sasaddo yugapadÄ• dhikaraá¹‡o, tassa bhÄ• v
saddayogapajjamantarena bhinnatthÄ• namekasaddavacanÄ«yÄ• na mekato papatti atthay
sahavacanicchÄ• yanti iminÄ• dassitanti tassaá¹ƒ sahavacanicchÄ• yaÃ±ca sati, sobhanÄ•
sobhanÄ• rukkhÄ• ti sobhanaguá¹‡ayogepi bahuvacaneneva vicchÄ• jotanato \Be 64/ dvib
dhavakhadiranti pana satÄ«pi saddayogapajje samÄ• hÄ• rattÄ• natthatthayogapajja {nÄ•

nti ekavacanantattÄ• dvittappasaá¹…gepi sobhanaá¹ƒ dhavakhadiranti saddÄ• naá¹ƒ sakiá
na dvibbacananti heá¹-á¹-hÄ• vuttaá¹ƒ.

vÄ• ttikakÄ• rena ``Ä• nupubbiye dve bhavantÄ«ti vattabbaâ€™â€™ nti (8-1-1-vÄ•) vuttaá
`Ä• nupubbiyepiâ€™ ccÄ• dinÄ• , atthevÄ• nupubbiyepi vicchÄ• tatova dvittanti paá¹-ipÄ• c
miccÄ• dinÄ• `atthiyeveccÄ• dino vuttivÄ• kyassa vivaraá¹‡amÄ• ha. gÄ• majÄ• tiyÄ• tulya
desÄ• dibhedena bhinnÄ• namiva gÄ• mÄ• naá¹ƒ, na ettha vicchÄ• , mÅ«lamaggaá¹ƒ vÄ•
heá¹-á¹-huddhabhÄ• gantarÄ• bhÄ• venekattÄ• , yenupariyadho bhÄ• gÄ• pekkhÄ• ya kata
bhinnajÄ• tiyÄ• mÅ«laggabhÄ• gÄ• , te bhinnajÄ• tiyÄ• , na ca bhinnajÄ• tiyÄ• naá¹ƒ vicch
(vÄ• hÄ«ka) gatÄ• vicchÄ• vagamyateti Ä• cariyajinindabuddhinÄ• Ä• nupubbiye vicchÄ• y
taá¹ƒ vighaá¹-ayituá¹ƒ `yadi hiâ€™ ccÄ• dinÄ• yaá¹ƒ vuttiyaá¹ƒ vuttaá¹ƒ, taá¹ƒ vipaÃ±citum
ccÄ• di, nasanniviá¹-á¹-hoti na patiá¹-á¹-hito, natthÄ«ti vuttaá¹ƒ hoti, yassÅ«paribhÄ• go atth
mÅ«la byapadesassÄ• pekkhÄ• katattamÄ• ha, ubhayanti mÅ«lamaggaÃ±ca, tathÄ• aÃ±Â
mÅ«laggabhedÄ• naá¹ƒ heá¹-á¹-hÄ• viya gahaá¹‡e sati bahuttamÄ• ha, pubbakathitenÄ• ti
bÄ• hullenÄ• â€™ tiÄ• dinÄ• pubbe vuttanayena, idaá¹ƒ vuttaá¹ƒ hoti ``mÅ«lÄ• dÄ«naá¹ƒ b
guá¹‡ayogammantvÄ• sattamÄ«vibhattiyuttena mÅ«lÄ• disaddasahitena sabba saddena
mÅ«lÄ• dikamatthamabhisaá¹ƒharitvÄ• sabbasmiá¹ƒ mÅ«le thÅ«lÄ• sabbasmiá¹ƒ agge su
byÄ• pitumicchÄ• yamekavacanantassa vicchÄ• yantveva dvibbacanaâ€™â€™ nti.

jeá¹-á¹-hÄ• naá¹ƒ vicchÄ• sambhave sabbakaniá¹-á¹-hassa jeá¹-á¹-hattÄ• bhÄ• vÄ• nuppav
Ä• nupubbiyamattavacanicchÄ• yaá¹ƒ teneva dvittamabhihitaá¹ƒ `jeá¹-á¹-haá¹ƒ jeá¹-á¹-ham
tenevÄ• cariyena, tadadhunÄ• vighaá¹-Ä«yati `jeá¹-á¹-haâ€™ miccÄ• dinÄ• \Be 65/, kaniá¹
kaniá¹-á¹-hassapi vicchÄ• sambhavamÄ• ha, tattha kÄ• raá¹‡amÄ• ha- `yatheva hiâ€™ ccÄ
majjhimassÄ• ti ettha visesanaá¹ƒ, kaniá¹-á¹-hassÄ• pi jeá¹-á¹-habyapadesoti sambandho, y
samattheti `vatticchÄ• nibandhane hiâ€™ ccÄ• dinÄ• , vatticchÄ• dibandhaneti vattuno icch
kÄ• raá¹‡amassÄ• ti samÄ• so, vatthusabhÄ• ve vatthu tatthe, abhiniveso pavatti, nÄ• bhisa

``sakatthe vadhÄ• riyamÄ• ne nekasmiá¹ƒ dve bhavantÄ«ti vattabbaâ€™â€™ nti (8-1-12-v
vuttaá¹ƒ, tadÄ• ha `sakattheâ€™ iccÄ• di, atthappakÄ• raá¹‡Ä• dyanapekkhassa padassa a
avadhÄ• riyamÄ• ne ettakameveti gammamÄ• ne anekasmiá¹ƒ diyyamÄ• ne dvibbacanami
pÄ• á¹‡iniyÄ• nanti attho, ayampanesamadhippÄ• yo `mÄ• sakaá¹ƒ mÄ• sakaá¹ƒ imamhÄ•
dvinnaá¹ƒ dehÄ« tyatra dve eva mÄ• sÄ• dÄ• tumicchitÄ• , kahÄ• paá¹‡aá¹ƒ nÄ• ma ---

cattÄ• ro vihayo guÃ±jÄ• , dveguÃ±jÄ• mÄ• sako bhave.

dve akkhÄ• va mÄ• sakÄ• paÃ±ca, kkhÄ• naá¹ƒ dharaá¹‡amaá¹-á¹-hakaá¹ƒti ||

vuttavidhinÄ• nekamÄ• sakasamudÄ• yo, tattha na sabbe kahÄ• paá¹‡a sambandhino mÄ•

dveyevÄ• ti netthattha vicchÄ• ti yathÄ• vuttavattabbena dvibbacanaâ€™â€™ nti, taá¹ƒ das
dvibbacanodÄ• haraá¹‡aá¹ƒ dassetvÄ• , paá¹-ipÄ• dayituá¹ƒ vicchÄ• yameva dvittaá¹ƒ dass
mÄ• sakamiccÄ• dotvayamadhippÄ• yo- ``dehÄ«ti dÄ• nakiriyÄ• ya mÄ• ssa byÄ• pitumiá¹-
dvibbacanaá¹ƒ, tathÄ• hyato dviruttÄ• vicchÄ• va gamyateâ€™â€™ ti, saddantaratoccÄ• d
vuttanti Ä• ha `dehÄ«â€™ tiÄ• di, avadhÄ• raá¹‡e patÄ«yamÄ• neti kahÄ• paá¹‡asamband
mÄ• sakadvayanicchaye viÃ±Ã±Ä• yamÄ• ne sati, avisesena sÄ• maÃ±Ã±ena mÄ• sÄ• naá
bhÄ• vÄ• ti sambandho, saddantaratoccÄ• dino sÄ• dhippÄ• yamatthamabhidhÄ• tumÄ• ra
padenÄ• ti mÄ• sakamiccanena padena, imamhÄ• kahÄ• paá¹‡Ä• ti idamettha saddantara
katÄ• bhisaá¹…kharaá¹‡assÄ• ti mÄ• sakaá¹ƒ mÄ• sakamiccevaá¹ƒ \Be 66/ nipphÄ• ditass
padantarayogo gahitoti Ä• ha- `padantarena yogatoâ€™ ti ayametthÄ• dhippÄ• yo ``dvittaka
saddantaravacanÄ«yassatthassÄ• napekkhitattÄ• mÄ• sakaá¹ƒmÄ• sakanti avisesena mÄ
tadanu pana imamhÄ• kahÄ• paá¹‡Ä• tisaddantarasambandhe sati yadi kahÄ• paá¹‡asam
pariggayhati tadÄ• imassa kahÄ• paá¹‡assÄ• ti chaá¹-á¹-hiyÄ• bhavitabbaá¹ƒ, imamhÄ• k
avadhipaÃ±camÄ«niddesato kahÄ• paá¹‡ato dvayameva gahetvÄ• bhavantÄ• naá¹ƒ dvinn
kahÄ• paá¹‡Ä• ti saddantaratovadhÄ• raá¹‡aá¹ƒ gamyateâ€™â€™ ti.

``pubbapaá¹-hamÄ• namatthÄ• tisayavacanicchÄ• yaá¹ƒ dve bhavantÄ«ti vattabbaâ€™â€™
tadÄ• ha- `pubbapaá¹-hamÄ• naá¹ƒ miccÄ• di, pubbapaá¹-hamÄ• naá¹ƒ pubbapaá¹-hama s
atthassa pakaá¹ƒso, tassa vacanicchÄ• yaá¹ƒ, sabbapaá¹-hamabhÄ• vasaá¹…khÄ• ta atthÄ
na ettha vicchÄ• ti tesamadhippÄ• yo, vikasanakiriyÄ• ya pÄ• kakiriyÄ• yÄ• ti vuttepi vikÄ• s
pÄ• kakaraá¹‡akiriyÄ• yÄ• ti atthasambhavato `pubbaá¹ƒ pubbaá¹ƒ pupphaâ€™ nti tyÄ• do
vikasanaá¹ƒ karonti, paá¹-hamaá¹ƒ paá¹-hamaá¹ƒ vacanaá¹ƒ karontÄ«ti kiriyÄ• visesanavas
pubbÄ• ti matÄ• paá¹-hamÄ• bhimatÄ• ti iminÄ• pubbapaá¹-hamabhÄ• venÄ• bhimatÄ• na
vicchÄ• sabbhÄ• ve kÄ• raá¹‡amÄ• ha.

``á¸• atara á¸• atamÄ• naá¹ƒ samasampadhÄ• raá¹‡Ä• yamitthÄ«nigade bhÄ• ve dve bhav
(8-1-12-vÄ•) vuttaá¹ƒ, ettha itthiliá¹…gasaddo itthiliá¹…gayogÄ• itthÄ«ti vutto, nigadyatene
itthÄ« nigado yassa so itthinigadobhÄ• vo, tasmiá¹ƒ itthÄ«nigade bhÄ• ve, tadÄ• ha-ratarara
miccÄ• di, itthiliá¹…geti itthiliá¹…gaá¹ƒ yassa so itthiliá¹…gobhÄ• vo, tasmiá¹ƒ itthiliá¹…ge b
vattamÄ• nÄ• naá¹ƒ ratararatamantÄ• naá¹ƒ dvibbacanamabhimatanti sambandho, kasmiá
`samasampadhÄ• raá¹‡a visayeâ€™ ti, samena aá¸• á¸• hatÄ• dinÄ• guá¹‡ena ime ubho a
sampadhÄ• raá¹‡Ä• nirÅ«panÄ• avabodho samasampadhÄ• raá¹‡Ä• , sÄ• eva visayo, tas
bahuvidhattÄ• bhÄ• vÄ• kiriyÄ• diyo gÄ• bhÄ• vÄ• \Be 67/ ca natthettha vicchÄ• ti tesama
iminÄ• ime ubhoâ€™ iccÄ• dÄ«naá¹ƒ pucchÄ• vÄ• kyataá¹ƒ dasseti.

parabyavahÄ• renÄ• ha- `Ä• khyÄ• tÄ• dÄ«naá¹ƒ visayattaâ€™ nti, iminÄ• Ä• khyÄ• tÄ• d
kiriyÄ• jotakapadabhÄ• vena ponopuÃ±Ã±asaá¹…khÄ• takiriyÄ• dhammassa dhanasamev
atisayavisiá¹-á¹-hanti iminÄ• papacatisaddepakÄ• ro pakaá¹ƒsattha jotako upasaggoti dass

lÅ«-cchedaneâ€™ iccasmÄ• vidhimhi hippaccayo ``paÃ±hapattanÄ• vidhÄ«suâ€™â€™ ti (
ossÄ• ti ``yuvaá¹‡á¹‡Ä• nameopaccayeâ€™â€™ ti (5-82) okÄ• rassa, `pubbeka-kattukÄ• n
evakÄ• rena paresamivÄ• yamapyÄ• bhikkhaÃ±Ã±e paccayo ce vidhÄ«yate, tadÄ• papaca
vidhÄ«yamÄ• nena paccayeneva Ä• bhikkhaÃ±Ã±atthassa pakÄ• sitattÄ• na dvibbacanena
tu bhusaá¹ƒ punappunaá¹ƒ pacatÄ«ti vacanicchÄ• tadÄ• pi papacatÄ«ti bhavatyeva.

iha imasmiá¹ƒ udÄ• haraá¹‡e, Ä• bhikkhaÃ±Ã±e iccevÄ• ti iminÄ• anukaraá¹‡amattameve
natthetthÄ• bhikkhaÃ±Ã±anti pÄ• á¹‡iniyÄ• suttantarena dvittampaá¹-ipÄ• denti, natthettha
payojanaá¹ƒ, Ä• bhikkhaÃ±Ã±eyeva dvibbacananti dasseti, evamaÃ±Ã±ate ``paá¹-aiccetam
kiriyampati vattatÄ«ti {bhavanakiriyÄ• matÄ« vuttÄ«ti (potthake) } kiriyÄ• dhammaá¹ƒ ponop
atthevÄ• â€™â€™ ti, teneva vakkhati- `paá¹-apaá¹-Ä• bhavatÄ«ti Ä• bhikkhaÃ±Ã±e dvibba
itisadde avijjamÄ• ne, rÄ• ppaccayoti paá¹-hamaá¹ƒ dvitte kate pacchÄ• rÄ• ppaccayo, rÄ•
pakÄ• rantarena sÄ• dhetumÄ• ha- `athavÄ• â€™ iccÄ• di, dÄ«gho niccanti paá¹-hamaá¹ƒ
á¹-hite niccaá¹ƒ dÄ«gho, paá¹-apaá¹-Ä• karotÄ«ti ettha nipphattiá¹ƒ dassetvÄ• idÄ• ni paá
ettha dassetuá¹ƒ paá¹-apaá¹-Ä• yatÄ«tiÄ• di Ä• raddhaá¹ƒ.

55. syÄ• di

ekassa ekassa iti á¹-hite pubbavibhattiyÄ• lutte saá¹ƒhitÄ• yaÃ±ca katÄ• yaá¹ƒ ekekassa,
matthakenÄ• ti á¹-hite matthaka matthakenÄ• ti.

56. sabbÄ•

aÃ±Ã±aá¹ƒ \Be 68/ aÃ±Ã±anti á¹-hite iminÄ• vibhattiyÄ• lope akÄ• rassa ``tadaminÄ• â€™
aÃ±Ã±oÃ±Ã±antipi hoti.

57. yÄ• va

yÄ• vabodhanti ``yÄ• vÄ• vadhÄ• raá¹‡eâ€™â€™ ti (3-4) asaá¹…khyasamÄ• so.

58. bahula

kvaci pavatyappavatti, kvacaÃ±Ã±aá¹ƒ kvaci vÄ• kvaci.

siyÄ• bahulasaddena, vidhi sabbo yathÄ• gamaá¹ƒti ||

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

paá¹-hamakaá¹‡á¸• avaá¹‡á¹‡anÄ• samattÄ• .

2. dutiyakaá¹‡á¸• a vaá¹‡á¹‡anÄ•

1. dvedve

avayavasambandheti syÄ• dyavayavÄ«samudÄ• yena dvedveti vuttÄ• namavayavÄ• naá¹ƒ
vutyanukÅ«lÄ• ya paÃ±cikÄ• ya vÄ• bhavitabbaá¹ƒ, paÃ±cikÄ• nu kÅ«lÄ• ya vuttiyÄ• vÄ•
dvinnamaÃ±Ã±oÃ±Ã±Ä• nukÅ«latÄ• dissati, tathÄ• hi vuttiyaá¹ƒ- `ekÄ• nekatthesu vattamÄ
ettakameva pakativisesanavasena vuttaá¹ƒ, paÃ±cikÄ• yantu tabbisesana vasena ca pacca
attho dassito, tadeva mubhinnannÄ• Ã±Ã±amaÃ±Ã±Ä• nukÅ«latÄ• dissati, tato ettha yathÄ
dvinnamaÃ±Ã±oÃ±Ã±Ä• nukÅ«latÄ• sampajjati, tathÄ• byÄ• cikkhissÄ• ma ``yadi panettha
bhaveyya paccayatthapakkho jahitabbo siyÄ• ti `te ... pe ... ekÄ• nekatthesuâ€™ ti ca, tena
yojaniyaâ€™ nti ca etesaá¹ƒ jahitabbatÄ• ya bahupÄ• á¹-havilopo Ä• pajjati, yadi pana paÃ±
bhaveyya vuttiyaá¹ƒ kiÃ±cimattaá¹ƒ pakkhipitabba mattameva siyÄ• ti bahuvilopÄ• patti (na
dvedve honti ekÄ• ne katthesu vattamÄ• nato nÄ• masmÄ• â€™ ti vuttiyÄ• bhavitabbaâ€™
satthantarenÄ• pi saha ghaá¹-ate, sutte `dvedvekÄ• nekesu nÄ• masmÄ• â€™ ti vuttattÄ•
paccayavisesanaá¹ƒ vÄ• yujjati

pakativisesanavasena \Be 69/ vÄ• yadetaá¹ƒ paccayavisesanaá¹ƒ, tadÄ• sÄ• matthiyÄ•
pakativisesanampi labbhati, tattha sÄ• matthiyamattha balaá¹ƒ, tathÄ• hyekÄ• dÄ«su bhava
pakativÄ• ccÄ• namevekattÄ• diabyati rittaatthamattÄ• dÄ«rÅ«pÄ• naá¹ƒ jotakÄ• syÄ• day
vattamÄ• nato nÄ• masmÄ• aÃ±Ã±ato siyunti yathÄ• vuttanÄ• mavisesÄ• kkhepo, tathÄ•
pana pakativisesÄ• nupÄ• dÄ• nepi yato dhÄ• tvÄ• di vÄ• ccottho natthi, sÄ• matthiyÄ• tat
{tyÄ• dyanta vÄ• ccehi (potthake) } na honte vittipaccayÄ• , tathÄ• á¹‡Ä• dipaccayÄ• pi ...
vidhÄ• nato, yadetampakativisesanaá¹ƒ tadÄ• pi sÄ• matthiyeneva ekattÄ• dÄ«su vattamÄ•
bhavantÄ• syÄ• dayo kathamaÃ±Ã±attha honti asambhavÄ• ti ekÄ• nekesu dvedveti labbh
avuttampi sÄ• matthiyenekÄ• nekatthesÅ«ti gammamÄ• naá¹ƒ vuttameva hotÄ«ti katvÄ• `t
gahetabbaá¹ƒ, ekÄ• nekesu vattamÄ• nato nÄ• masmÄ• ti kimatthaá¹ƒ asatvabhÅ«tÄ• ya
kiriyÄ• yekattÄ• disambandhÄ• bhÄ• vÄ• kriyatthÄ• ca tyÄ• dÄ«hi yevekattÄ• dÄ«naá¹ƒ vu
bhaveyyunti payojanantaramÄ• ha- `yampanÄ• â€™ tiÄ• di, paÃ±cakanÄ• matthassÄ• dhip
pakkhassetasseva yuttattÄ• . tathÄ• hi saá¹…khyÄ• kammÄ• dayo nÄ• ma vÄ• ccassa dab
ca saddo dabbeyeva vattate ... dabbeyevÄ• nyanayÄ• divohÄ• rÄ• , tattha dabbavÄ• cinÄ•
dabbadhammÄ• namabbhantarÄ«karaá¹‡anti nÄ• yuttametaá¹ƒ nÄ• mena paÃ±cannamabh
jotikÄ• , itthipaccayÄ• ca itthiliá¹…gassa, tathÄ• cÄ• mhehi vuttaá¹ƒ sambandhacintÄ• yaá

saddo sakatthaá¹ƒ vatvÄ• na, padatthaá¹ƒ dabbasaÃ±Ã±itaá¹ƒ.

samavetaá¹ƒ vade liá¹…gaá¹ƒ, saá¹…khyaá¹ƒ kammÄ• dikammi ceti ||

ekÄ• nekesu syÄ• dÄ«naá¹ƒ yathÄ• kkamaá¹ƒ dassetuá¹ƒ `tenÄ• â€™ tiÄ• di vuttaá¹ƒ, ten
adhippeto ekÄ• dÄ«su ca atthesu jo-tanÄ«yesu syÄ• dayo vidhiyissanti tena, sabbatthÄ• ti `
70/ sabbattha, sabhÄ• vatotyÄ• dikassÄ• yamadhippÄ• yo ``yadyapi syÄ• dayo ekÄ• nekes
saá¹…khyÄ• ya paricchinne atthe vattanti na saá¹…khyÄ• matte, saá¹…khyÄ• ya sambhav
bhavatÄ«ti na saá¹…khyÄ• pi syÄ• dÄ«namatthoâ€™â€™ ti (na) kevalaá¹ƒ sakattha dabbÄ
bhavati, api tu saá¹…khyÄ• pÄ«tyapisaddattho, anena saá¹…khyÄ• vibhatyattho catukko n
nirÄ• kato paÃ±cako nÄ• matthoti dassane saá¹…khyÄ• kammÄ• dÄ«naá¹ƒ vibhattiyo jotik
dassane tu saá¹…khyÄ• kammÄ• dayo vibhattivÄ• ccÄ• honti, idÄ• ni adhippetapaÃ±cakan
sarÅ«pato dassetuá¹ƒ `tatthÄ• â€™ tiÄ• dimÄ• ha, tattha sakattho visesananti sarÅ«pÄ• di
visesanattena vattumicchitaá¹ƒ taá¹ƒ sakattho nÄ• mati attho, taá¹ƒ dasseti `sarÅ«pajÄ• tigu

balena yassÄ• bhinnesu, pavattante gagÄ• dÄ«su.

sÄ• jÄ• tyabhinnadhÄ«saddÄ• , suttaá¹ƒ pupphesvivÄ• nvÄ«taá¹ƒ ||

dabbÄ• dhÄ• ro tato bhinno, nimittaá¹ƒ tappatÄ«tiyÄ• .

bhÄ• vÄ• bhÄ• vasabhÄ• vo yo, so guá¹‡o nigguá¹‡o mato ||

sarÅ«paá¹ƒ saddarÅ«paá¹ƒva, jÄ• tiyÄ• yaá¹ƒ visesanaá¹ƒ.

visesÄ«yati yaá¹ƒkiÃ±ci, dabbaá¹ƒ taá¹ƒ samudÄ«ritaá¹ƒ ||

idÄ• ni sarÅ«pÄ• dino visesanassa sakatthabhÄ• vaá¹ƒ jÄ• tyÄ• divisesassa dabbabhÄ• va
tiÄ• dimÄ• ha, sarÅ«pe vattate saddoti viyabhedopacÄ• renÄ• ha- `saddassa sarÅ«penÄ• â
jÄ• timattavÄ• cini gosadde payutte gosaddo jÄ• timattamÄ• heti so jÄ• tiá¹ƒ viseseti nÄ• m
yaá¹-á¹-hiÄ• disahacaritÄ• upacÄ• rato gahitÄ• ti yaá¹-á¹-hiÄ• didabbehi yaá¹-á¹-hiÄ• disah
visesÄ«yantÄ«ti Ä• ha- `dabbampi dabbantarassa visesanabhÅ«tambhavatÄ«â€™ ti, yaá¹-
yaá¹-á¹-hisaddavacanÄ«ya yaá¹-á¹-hidabbavisiá¹-á¹-he purise pavesayÄ• ti attho, kuntepave
esevanayo, yathÄ• vuttacatubbidhasakatthato paropi atthi sakatthoti Ä• ha- `katthacÄ«â€™
sambandhanimittoti sambandho nimittaá¹ƒ kÄ• raá¹‡aá¹ƒ \Be 71/ paccayappavattiyÄ• assa
ettha hi daá¹‡á¸• o assa atthÄ«ti assÄ• ti sÄ• mino purisassa saá¹ƒsaá¹…khÄ• tadaá¹‡á¸• Ä
sassÄ• misambandho, sopi paccayassa nimittaá¹ƒ, tathÄ• ca vakkhati- `daá¹‡á¸• apurisasa
paccayoâ€™ ti, (kiri) yÄ• padatthassÄ• pi visesanattena sakatthabhÄ• vo jÄ• tipadatthÄ• d
á¹-hÄ• neyeva vattabboti pÄ• cakoti ettha kiriyÄ• kÄ• rakasambandhasaá¹…khÄ• taá¹ƒ par
paropadesenopadisitukÄ• mo idha sambandhasakatthassa vuttaá¹-á¹-hÄ• neyeva kiriyÄ• sa

`katthaci kiriyÄ• pÄ«â€™ tiÄ• dimÄ• ha. nÄ• masabhÄ• vena viÃ±Ã±Ä• yamÄ• naá¹ƒ paÃ±
dabbapadatthena saá¹…gahetvÄ• jÄ• tiguá¹‡akiriyÄ• dabbÄ• nÄ«ti hi catubbidho nÄ• matt
anvattharuá¸·hivasena duvidhaá¹ƒ pumitthinapuá¹ƒsaka liá¹…gavasena tividhampi catubbid
yathÄ• vutte catubbidhe atthe namati, te vÄ• attani nÄ• metÄ«ti iminÄ• kÄ• raá¹‡ena. sÄ•
kiriyÄ• yadicchÄ• vasenÄ• Ã±Ã±athÄ• pi catubbidhattaá¹ƒ nÄ• massa vadanti, tatthÄ• pi ya
dabbanÄ• meneva saá¹…gaho veditabbo, itthattaá¹ƒ esÄ• ti pasiddhimÄ• attho, yampanÄ•
sÄ• dheti `tattheâ€™ ccÄ• dinÄ• , abhidhÄ• yakattena jotakattena, ikÄ• rantatoti munisadda
ikÄ• rantato na bhavati ce, atoti Ä• desa bhavanato phalaá¹ƒ dassitaá¹ƒ na siyÄ• ti samban
kumÄ• rÄ« kumÄ• riyoâ€™ tiÄ• dÄ«su evanti yathÄ• pulliá¹…ge ikÄ• rantato syÄ• dÄ«nam
vuttaá¹ƒ evamitthiyampi anÄ• kÄ• rantatoti dasseti, upalakkhaá¹‡aá¹ƒ cetaminÄ«-nÄ«-Å«-ti
asati ... pe ... vacaneti iminÄ• pÄ• á¹‡iniyÄ• naá¹ƒ vibhattisaÃ±Ã±Ä• vidhÄ• yakassa suttan
dasseti, ``vibhatticaâ€™â€™ (1-4-104) iti hi tesaá¹ƒ suttaá¹ƒ, tassattho `syÄ• dÄ«naá¹ƒ tyÄ
vibhattisaÃ±Ã±Ä• hotÄ«â€™ ti, bhavantÄ«ti anvatthavasena vibhattisaddavacanÄ«yÄ• ni b
vibhatticcanena vibhajÄ«yatÄ«ti vibhatti, kamme ktippaccayantoyaá¹ƒ vibhatti saddoti dasse
syÄ• dÄ«su vibhajÄ«yaticcassa vÄ• kyatthÄ• ssÄ• nugamo yenevaá¹ƒ vuccaticcÄ• saá¹…k
tamupadassento Ä• ha- `tathÄ• hiâ€™ ccÄ• di.

2. kamme

vuttiyaá¹ƒ \Be 72/ kattukiriyÄ• yÄ• ti kattusÄ• dyatÄ• ya taá¹ƒ sambandhiniyÄ• kattukamm
kiriyÄ• ya, anekatthattÄ• dhÄ• tÅ«naá¹ƒ karoti ettha sambandhanatthoti Ä• ha- `karÄ«yati a
ti, yaá¹ƒkiÃ±ci padattharÅ«paá¹ƒ sambajjhatÄ«ti attho, iminÄ• cÄ• nvatthavasenevÄ• yaá¹ƒ
dasseti, sabbakÄ• rakÄ• nampi pana kiriyÄ• sambandha sabbhÄ• vepi kiriyÄ• bhisambandh
vattumicchitaá¹ƒ tadeva kammaá¹ƒ viÃ±Ã±eyyaá¹ƒ, kattÄ• di kattu kiriyÄ• yÄ• bhisambandh
kattÄ• dittavacanicchÄ• yeva kammaá¹ƒ na hoti ... yasmÄ• vacanicchÄ• yeva kÄ• rakÄ• ni
sabbakÄ• rakÄ• nampi kÄ• rakantarappattiyaá¹ƒ tadabhÄ• vo yathÄ• yogaá¹ƒ vattabbo, vÄ•
``dvedvekÄ• â€™â€™ dino vÄ• kyassa ``kamme dutiyÄ• â€™â€™ iccÄ• dino ca ekavÄ• ky
mahÄ• vÄ• kyarÅ«pattÄ• vippakaá¹-á¹-hÄ• nipi vÄ• kyÄ• ni Ä• kaá¹…khÄ• disabhÄ• ve
aÃ±Ã±amaÃ±Ã±asambandhÄ• nubhavanenekavÄ• kyabhÄ• vampaá¹-Ä«pajjante, vuttÄ« hi

``Ä• kaá¹…khÄ• yoggatÄ• sattÄ• , bÄ«jaá¹ƒ sannidhino yato.

vippakaá¹-á¹-hÄ• ni vÄ• kyÄ• ni, mahÄ• vÄ• kyaá¹ƒ karontyatoti ||

sÄ• maÃ±Ã±enÄ• ti kammÄ• dyavisesena, pubbÄ• cariyasamaÃ±Ã±Ä• vasenÄ• ha `dutiyÄ
tyÄ• dinopi dvinnaá¹ƒ pÅ«raá¹‡iyÄ• dutiyÄ• ti sakkÄ• vohariuá¹ƒ, tathÄ• pi syÄ• dÄ«naá¹ƒ
ruá¸·hÄ«ti natyÄ• dÄ«naá¹ƒ dukÄ• ni dutiyÄ• disaddena gayhanti, visiá¹-á¹-hesÅ«ti kammÄ•
tividhaá¹ƒ kammanti sakasamayappasiddhiyÄ• kammassa tividhattamÄ• ha, aÃ±Ã±e tu sat

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nibbattivikatippatti, bhedena tividhaá¹ƒ mataá¹ƒ,

tatthecchitatamaá¹ƒ kammaá¹ƒ, kammaá¹ƒtvaÃ±Ã±aá¹ƒ catubbidhaá¹ƒ.

icchitaÃ±cÄ• nicchitaÃ±ca, nevicchitamanicchitaá¹ƒ,

tathÄ• Ã±Ã±apubbaá¹ƒ nÄ• Ã±Ã±apubbanti, evamaÃ±Ã±aá¹ƒ catubbidhanti ||

tattha icchitÄ• dÄ«ni upariyevÄ• pi bhavissanti, tatreccÄ• dinÄ• tividhaá¹ƒ kammaá¹ƒ sarÅ
nibbattikammameke-nekadhÄ• parikappenti, tadiha pakÄ• sayissÄ• ma ---

satÄ«-satÄ« \Be 73/ vÄ• pakati, na yattha pariá¹‡Ä• minÄ«,

nissÄ«yate taá¹ƒ nibbatti, kammamaÃ±Ã±esamaÃ±Ã±athÄ• .

asantaá¹ƒ jÄ• yate yaá¹ƒ vÄ• , yaá¹ƒ santamappakÄ• sati,

uppatyÄ• -bhibyattiyÄ• vÄ• , tannibbattÄ«ti vuccatÄ«ti ||

ayamettha attho ``kaá¹-avikÄ• rassa kÄ• sasaá¹…khÄ• tÄ• vijjamÄ• nÄ• pakati pariá¹‡Ä•
pariá¹‡amantÄ« yatthappayoge na nissÄ«yate ... kaá¹-aá¹ƒ karotÄ«tettha kevalamatthÄ• va
vattumicchitattÄ• kÄ• seti asuyyamÄ• nattÄ• ca, pakatiyÄ• tu suyya mÄ• natte vikÄ• riyaá
kaá¹-aá¹ƒ karoti, taá¹‡á¸• ule odanaá¹ƒ pacatÄ«ti dvayattho karoti pacati ca, tasmÄ• kÄ• se
pacatÄ«ti vikÄ• rÄ«yati, kaá¹-aá¹ƒ karoti odanampacatÄ«ti nibbattÄ« yatÄ«ti attho, asatÄ« v
avijjamÄ• nattÄ• yeva yattha na nissÄ«yate ... { (yathÄ•) (potthake) } ( ) saá¹ƒyogaá¹ƒ janay
vibhÄ• gamuppÄ• dayatÄ«ti saá¹ƒyogavibhÄ• gÄ• naá¹ƒ kassÄ• pi pakatiyÄ• avikÄ• rattÄ•
hyavikateheva tesaá¹ƒ jananato, tamevambhÅ«tamanissitapakatikaá¹ƒ avijjamÄ• na (pakati
nibbattikammaá¹ƒ nÄ• mÄ• ti eko, aÃ±Ã±esamaÃ±Ã±athÄ• ti vatvÄ• tandasseti `asantaâ€™
asantamavijjamÄ• naá¹ƒ jÄ• yate, tannibbattikammaá¹ƒ, yathÄ• sukhaá¹ƒ janayati buddhim
vijjamÄ• nameva vÄ• kevalamappakÄ• sitapubbaá¹ƒ yaá¹ƒ uppattiyÄ• abhibyattiyÄ• vÄ•
nibbattikammaá¹ƒ, yathÄ• puttaá¹ƒ vijÄ• yatisÄ• maÃ±Ã±amabhibyaÃ±jayatÄ«â€™â€™ ti,
anissitapakatikaá¹ƒ avijjamÄ• napakatikanti duvidhaá¹ƒ nibbattikammampi aÃ±Ã±esammate
santamappakÄ• samÄ• nanti duvidhaá¹ƒ nibbattikammampÄ«tisabbampi aá¹-á¹-hitapubbam
na byatiriccaticcÄ• ha- `asato jananaá¹ƒ karÄ«yatÄ«â€™ ti, avatthantaranti odanÄ• dino
kledanÄ• dilakkhaá¹‡amaÃ±Ã±amavatthaá¹ƒ.

pakatyucchedasambhÅ«taá¹ƒ, vikÄ• riyaá¹ƒ kiÃ±ci kiÃ±ci tu.

guá¹‡antarasamuppatyÄ• , evaá¹ƒ sÄ• vikati dvidhÄ• ||

kiÃ±ci vikÄ• riyaá¹ƒ kammaá¹ƒ pakatiyÄ• kÄ• raá¹‡assa ucchedena sambhÅ«taá¹ƒ, yathÄ
bhasmaá¹ƒ karotÄ«ti kaá¹-á¹-hassÄ• ccantaparÄ• vatti {parÄ• vattiyÄ• (potthake) }, kiÃ±ci p
guá¹‡antarÄ• namuppattiyÄ• , yathÄ• suvaá¹‡á¹‡aá¹ƒ kaá¹-akaá¹ƒ keyuraá¹ƒ vÄ• karotÄ«
vikati hotÄ«ti attho, na vibhÄ• vÄ«yanteti na gamyante, sÄ• patti `pÄ• pÄ«yati visayÄ«karÄ

yatra kriyÄ• kato koci, viseso nÄ• vagamyate.

dassanÄ• vÄ• numÄ• nÄ• vÄ• , sÄ• pattÄ«ti pakittitÄ• ||

yattha kiriyÄ• kato kiriyÄ• sampÄ• dito viseso atisayo koci nÄ• vagamyate nappatÄ«yate da
paccakkhappamÄ• á¹‡ena anumÄ• nappamÄ• á¹‡ena vÄ• yathÄ• nibbattivikatÄ«namatisa
vagamanÄ«yo, tatra hi nibbattiyaá¹ƒ visesasiddhiratipasiddhÄ• ... atthalÄ• bhÄ• khyassa vi
kiriyÄ• kattÄ• , vikÄ• riye ( ) { (eva) (potthake) } tu kvaci paccakkhavisayo ... kaá¹-á¹-haá¹ƒ á
kaá¹‡hattÄ• dibhÄ• vassa paccakkhenevopalabbhanato, kvacidanumÄ• nagammo ... devad
visiá¹-á¹-hamukhavaá¹‡á¹‡Ä• dikÄ• riyÄ• numeyyattÄ• rosÄ• dino, evaá¹ƒ yattha na visesa
pattimattaá¹ƒ, sÄ• pattÄ«ti pakittitÄ• kathitÄ• , Ä• diccampassati dhammamajjhetÄ«ti ayam
kathaÃ±carahi asantassa {santassa (potthake) } pattikammassa kiÃ±ci (akaronta) ssa kÄ• ra
akarontaá¹ƒ kÄ• rakambhavitumarahatÄ«ti uccate-

dassanakkhamatÄ• bhÄ• so, pagamabyattiÄ• dayo.

visesÄ• pattikammassa, kriyÄ• siddhiyamicchitÄ• ||

atra daá¹-á¹-huá¹ƒ sakkÄ• iti dassane khamatÄ• Ä• bhÄ• sopagamo visayattopagamo visa
ceti evamÄ• dayo visesÄ• yathÄ• yogaá¹ƒ pattikammassa kiriyÄ• nipphattiyaá¹ƒ icchitÄ• , t
attho, Ä• diccaá¹ƒ passatÄ«ti ettha hi Ä• dicco daá¹-á¹-huá¹ƒ sakkÄ• , tatova so dissati abhi
dassanakiriyÄ• nipphÄ• dakatthenÄ• ssa kÄ• rakattamupapajjate, tathÄ• Ã±Ã±atrÄ• pyÄ• c
kiriyÄ• siddhito kÄ• rakattaá¹ƒ veditabbaá¹ƒ \Be 75/, nanu vikÄ• riyampi nibbattikammameva
rÅ«penÄ• satoyeva jananato, pattikammampi kiriyÄ• sambandharÅ«penÄ• santameva pacc
nibbattiyevÄ• ti saccaá¹ƒ-

atthesÄ• vatthuá¹-á¹-hiti, sukhumabuddhigocarapatÄ«tyanurodhena,

tatra yampetaá¹ƒ ghaá¹-ate, yathÄ• patÄ«ti saddatthÄ• vattÄ• nato ||

visesÄ• nupÄ• dÄ• natoti ``kamme dutiyÄ• â€™â€™ ti sÄ• maÃ±Ã±ena vuttattÄ• vuttaá¹ƒ
ccevamÄ• dÄ«su tyÄ• dippabhutÄ«hi atihitakammÄ• dinissayesupi ekattÄ• dÄ«su dutiyÄ• d
tathÄ• hi paÃ±cake nÄ• matthe kaá¹-Ä• divacanÄ«yassa sambandhÄ« kammÄ• dyattho, tyÄ
saá¹…khyÄ• khyassÄ• parassa vibhatyatthassÄ• bhidhÄ• nÄ• ya abhihitesupi kaá¹-Ä• dÄ«s
siyunti pÄ• á¹‡iniyÄ• ``kamme dutiyÄ• â€™â€™ ccÄ• dÄ«su (2-3-2) ``anabhihiteâ€™â€™
veyyattiyÄ• yeva dutiyÄ• dÄ«nappasaá¹…gepi tannissayabhÅ«te-kattÄ• dyatthe jotanÄ• yÄ
siyuá¹ƒ, tike pana saá¹…khyÄ• kammÄ• dayo vibhatti vacanÄ«yÄ• , tattha yajjapi kammÄ• d
tathÄ• pyekattÄ• dayo nÄ• bhihitÄ• ti tassa saá¹…khyÄ• khyassÄ• parassa vibhatyatthassÄ
kammÄ• dÄ«su dutiyÄ• dayo siyunti pÄ• á¹‡iniyÄ• ``kamme dutiyÄ• â€™â€™ ti ``anabhihi
vacanamadhikaronti, tamupadassento Ä• ha- `tatridaá¹ƒ siyÄ• â€™ tiÄ• di, tatra tasmiá¹ƒ du
vibhattividhÄ• ne idaá¹ƒ codyaá¹ƒ siyÄ• , kinti Ä• ha- `paÃ±cakeâ€™ iccÄ• di, anabhihitaka
anabhihitÄ• kammÄ• dayo nissayÄ• yesamekattÄ• dÄ«naá¹ƒ, tesÅ«tyattho, dutiyÄ• dayo
jotanÄ• yÄ• bhidhÄ• nÄ• ya cÄ• ti yujjamÄ• navasena attho veditabbo, abhihitakammÄ• din
anabhihitakammÄ• dinissayamekattÄ• diá¹ƒ samuccinoti, Ä• saá¹…kiyÄ• ti pubbakiriyÄ• ya
veditabbÄ• , paÃ±cake tike cÄ• bhihitakammÄ• dinissaye sekattÄ• dÄ«su dutiyÄ• dippattim
catukkavÄ• dÄ«nampi pakkhamubbhÄ• viya parihariuá¹ƒ `yadiccÄ• â€™ dimÄ• ha, ayante
saá¹…khyÄ• pÄ• á¹-ipadikattho tappaá¹-ipajjane kammÄ• dayo vibhattivacanÄ«yÄ• , tadÄ•
tiÄ• dinÄ• anabhihitaggahaá¹‡aá¹ƒ kammÄ• divisesÄ• namanubhavantamanatthakaá¹ƒ ...
vibhattivÄ• ccÄ• bhÄ• vato, yadÄ• panÄ• yaá¹ƒ pakkho `saá¹…khyÄ• vibhattivacanÄ«yÄ•
dutiyÄ• â€™â€™ tyevamÄ• dayo niddesÄ• visayasandassanamattÄ• yeva veditabbÄ• â€™
paÃ±cakatikavÄ• dÄ«naá¹ƒ catukkavÄ• dÄ«naÃ±ca matavasena sabbappakÄ• rena, sadda
byatireko byatirittaá¹ƒ, napuá¹ƒsake bhÄ• ve kto, na vijjate byatirittaá¹ƒ byatireko bhedo yas
abyatirittaá¹ƒ, abyatibhinnanti attho, saddatthato sakatthato abyatirittaá¹ƒ atthamattaá¹ƒ atth
yassa odanÄ• disaddassa so tathÄ• vutto.

kiÃ±cÄ• pi vuttiyaá¹ƒ tabbÄ• diá¹‡Ä• disamÄ• sehi abhihitamavuttaá¹ƒ, tathÄ• pi tehi abhih
daá¹-á¹-habbanti nidassento Ä• ha- `evaâ€™ miccÄ• di, kara-karaá¹‡e karÄ«yitthÄ• ti kato
(5-56) kamme kto, satikoti ettha kÄ«toti kammatthe ``dissantaÃ±Ã±epi paccayÄ• â€™â€™ t
kammatÄ• gamyate kitappaccayÄ• dÄ«naá¹ƒ kamme vihitattÄ• , evaÃ±ca dhuhi kimekamuc
tyato Ä• ha- `udÄ• haraá¹‡aâ€™ iccÄ• di, anabhihiteti vacanaá¹ƒ vinÄ• pÄ«ti vacanaá¹ƒ vin
avadhÄ• raá¹‡e-apisaddo, sambhÄ• vanevÄ• , yadyabhihitehi vacanaá¹ƒ vinÄ• pi dutiyÄ• d
vacanasabbhÄ• ve tu kathÄ• yeva natthÄ«ti attho, evaÃ±ca panettha dutiyÄ• dÄ«namabhih
jÄ• nitabbo ``paccate odano, kato kaá¹-occÄ• dopi yadi dutiyÄ• dayo siyuá¹ƒ paá¹-hamÄ• vi
bhaveyya tato sÄ• matthiyÄ• nabhihiteyeva kammÄ• do dutiyÄ• dayo sakiriyÄ• (yaá¹ƒ tada
paá¹-hamevatvabhihiteâ€™â€™ ti, na nuca paá¹-hamÄ• yÄ• kÄ• rakamavakÄ• so rukkho p
kriyÄ• padaá¹ƒ na sÅ«yateti vibhatyantarassappatti maÃ±Ã±atebhassÄ• padÄ«pa} kimidam
kÄ• rakaá¹ƒ nedampayogamarahati tato yattha visesakiriyÄ• na massavanaá¹ƒ tattha padat

patÄ«tiyÄ• `rukkho atthi \Be 77/ pilakkho atthÄ«â€™ ti apekkhÄ«yatÄ«ti kÄ• rakattaá¹ƒ ruk
{attheveti Ã±Ã±ataá¹ƒ vatthuá¹ƒ paraá¹ƒ patipÄ• dayituá¹ƒ saddo payujjate Ã±Ã±aá¹‡aÃ±ca
kriyÄ• padantarassa appayogo tatra ussaggato sattÄ• patÄ«titutthÄ«ti kriyÄ• padÄ• nusaá¹
tatiyappasaá¹…garanavakÄ• sÄ• paá¹-hamÄ• tyattho-bhassapadÄ«pa}, na ca uccaá¹ƒ nÄ
{vÄ• cikÄ• } nipÄ• tassa atthÄ«tyanena natthi sambandhoti uccamatthÄ«tyÄ• dheyyasseva
kÄ• rakattamÄ• dhÄ• rassÄ• tyavakÄ• so-tthi paá¹-hamÄ• yÄ• ti ``paá¹-hamÄ• vidhÄ• nass
yathÄ• vutto-yaá¹ƒ hetu asiddhoti ca sakkÄ• vattuá¹ƒ, asaá¹…khyato paá¹-hamÄ• tyavatvÄ
matteâ€™â€™ ti (II 39) sÄ• maÃ±Ã±avidhÄ• nato siddhoyeva, yaá¹ƒ hetuttÄ• nabhihitavaca
á¹-hitaá¹ƒ.

yaÃ±cÄ• ti casaddo vattabbantarasamuccaye aparampi kiÃ±ci vattabbamatthÄ«ti attho, yaÄ
sambandho, yadetthÄ• na bhihitÄ• dhikÄ• ro natthi tadÄ• yathÄ• `kato kaá¹-oâ€™ ccatratt
dutiyÄ• na hoti tathÄ• `kaá¹-aá¹ƒ karoti vipulaá¹ƒ dassanÄ«yaâ€™ nti kaá¹-asaddato uppa
(vipulÄ• digatassa) kammassÄ• bhihitattÄ• vipulÄ• dÄ«hi visesanehi dutiyÄ• na siyÄ• , tat
tabbÄ• diá¹‡Ä• disamÄ• sehi kammassÄ• na bhihitattamattevÄ• ti vipulÄ• dÄ«hipi dutiyÄ• v
anabhihiteâ€™â€™ ti (2-3-1) anabhihita vacanassa adhikÄ• re yaÃ±ca phalaá¹ƒ cintayatÄ«
yuttassÄ• timassa attho sambandhassÄ• ti, paccekaá¹ƒ karotyabhisambandhatÄ• yÄ• ti `ka
karoti dassanÄ«yaá¹ƒ karotiâ€™ ccevaá¹ƒ paccekaá¹ƒ paccekaá¹ƒ karotissÄ• bhisambandh
atthÄ«ti seso, evaá¹ƒ maÃ±Ã±ate- ``kaá¹-aá¹ƒ karomÄ«ti pavatto vipulaá¹ƒ karomÄ« dassan
pavattovÄ• ti vipulÄ• dÄ«nampi paccekaá¹ƒ kammatÄ• attheva, tatthekassÄ• bhidhÄ• ne p
sukhamavalokayantÄ«ti tadabhidhÄ• nÄ• yapi dutiyÄ• bhavissatÄ«â€™â€™ ti, pakÄ• ranta
noparodhitoti tampi panettha dassayissÄ• ma- ``kaá¹-asaddÄ• uppajjamÄ• nÄ• dutiyÄ• \B
kammamabhihitavatÄ«, na vipulÄ• diguá¹‡akammaá¹ƒ, tato tadabhidhÄ• nÄ• ya ca dutiyÄ•
kaá¹-ova kammaá¹ƒ, taá¹ƒ sÄ• mÄ• nÄ• dhikaraá¹‡yena vipulÄ• dÄ«hipi dutiyÄ• bhavissati
dassanÄ«yoti hi vuccamÄ• ne vipulÄ• dayo kattusamÄ• nÄ• dhikaraá¹‡atÄ• yeva patÄ«yey
kaá¹-asaddasÄ• mÄ• nÄ• dhikaraá¹‡yampaá¹-ipÄ• dayatÄ• vassamettha dutiyÄ• karaá¹‡Ä
nanvemiccÄ• dicodyaá¹ƒ, evanti evaá¹ƒ guá¹‡ayuttassa kammatÄ• ya sati, pappotÄ«ti kaá¹
(kato) ti ktappaccayassa katattÄ• udÄ• rÄ• dito karotyabhisambandhÄ• dutiyÄ• pappotÄ«
maÃ±Ã±ateccÄ• di parihÄ• ro, avayavena kammaá¹ƒ na vadatÄ«ti sambandho, avayavenÄ
kiÃ±carahÄ«ti Ä• ha- `sabhÄ• vato sabbaá¹ƒ kammaá¹ƒ vadatÄ«â€™ ti. hotu kÄ• maá¹ƒ ud
paá¹-hamÄ• , katasaddato kÄ• pavattatÄ«ti Ä• ha- `katasaddato piâ€™ ccÄ• di, antobhÅ«t
saddassa attho yasmiá¹ƒ kammalakkhaá¹‡attheso attho kammalakkhaá¹‡o abhihito kathito
attho, nanu `kato kaá¹-oâ€™ ccÄ• do sabhÄ• vato sabbakammavuttiyÄ• antobhÅ«tanÄ• m
sabbattha paá¹-hamÄ• ti `kaá¹-aá¹ƒ karoti uá¸·Ä• raá¹ƒ sobhanaá¹ƒ dassanÄ«yaâ€™ nti kaá
dutiyÄ• ya kammassÄ• bhihitattÄ• uá¸·Ä• rÄ• dÄ«hi paá¹-hamÄ• ppasaá¹…go siyÄ• ti
abhihitÄ• bhidhÄ• nappasaá¹…gopagataá¹ƒ codanaá¹ƒ manasi nidhÄ• yÄ• ha- `kaá¹-Ä• dis
sÄ• maÃ±Ã±enÄ• ti visuá¹ƒ visuá¹ƒ kaá¹-Ä• disÄ• maÃ±Ã±ena.

``katturicchitatamaâ€™â€™ ntyanena (1-4-49) kattuno kiriyÄ• ya sambandhi tumiá¹-á¹-hata
icchitatame kammasaÃ±Ã±aá¹ƒ vidhÄ• ya nibbatyÄ• dikesutÄ«su kammesu dutiyÄ• vidhÄ«
icchitatamattaÃ±ca tadatthattÄ• kiriyÄ• ya, odanaá¹ƒ pacati gÄ• vumpayo dohatityÄ• do (hi
pacanÄ• dikiriyÄ• rabbhateti odanapayÄ• dÄ«namicchitatamattaá¹ƒ, tadupadassento Ä• ha
vibhattiá¹ƒ vidhÄ• ya dutiyÄ• bhimatÄ• ti sambandho, puna payÄ• dinipphattinimittaá¹ƒ yaá
yuttaá¹ƒ \Be 79/ karaá¹‡Ä• dirÅ«pena akathitaá¹ƒ gavÄ• dikamicchitaá¹ƒ kÄ• rakaá¹ƒ, tatthÄ
``akathitaÃ±cÄ• â€™â€™ ti (1-4-51) kammasaÃ±Ã±aá¹ƒ vidhÄ• ya teneva dutiyÄ• vidhÄ«y
`upayujjamÄ• neâ€™ ccÄ• di, atra cevamakathitaniyamo kato vÄ• ttikakÄ• rena-

pucchicibhikkhÄ«naá¹ƒ duhi, yÄ• cÄ«naá¹ƒ nimittamupayoge.

pubbavidhimhi-kathitaá¹ƒ, brÅ«sÄ• sÄ«naÃ±ca guá¹‡Ä• sattanti ||

upayujjate iá¹-á¹-hatthasiddhiyaá¹ƒ byÄ• pÄ• rÄ«yatÄ«tyupayogo-payoppabhuti, tasmiá¹ƒ,
apubbavidhimhi apÄ• dÄ• nÄ• dhikaraá¹‡Ä• di pubbasaÃ±Ã±Ä• vidhÄ• nÄ• bhÄ• ve, vidhÄ
pucchati, rukkhÄ• phalÄ• nyavacinÄ• tyÄ• di yathÄ• rahaá¹ƒ bhavati, guá¹‡Ä• sattanti guá¹
guá¹‡asaddenettha padhÄ• nasÄ• dhanaá¹ƒ dhammÄ• dikaá¹ƒ vattumicchitaá¹ƒ padhÄ• na
kiriyÄ• yopakÄ• rakamupakÄ• riyaá¹ƒ padhÄ• nabhÅ«taá¹ƒ kiriyamapekkhiya guá¹‡o bhava
padhÄ• nantu dhammÄ• dino pavattiyÄ• tadatthattÄ• , upayujjamÄ• naÃ±ca taá¹ƒ payopab
katvÄ• upayujjamÄ• napayoppabhutino nimittanti chaá¹-á¹-hÄ«samÄ• so, pabhuti saddena
Ä• disaddena gomantÄ• dino, dutiyenÄ• di saddena adhikaraá¹‡Ä• dino, catutthena vinayÄ•
vidhÄ• naá¹ƒ, dutiyÄ• vidhÄ• namabhimatanti yojanÄ«yaá¹ƒ. pÄ• á¹‡iniyehi ``tathÄ• yuttaÃ
(1-4-50) iccanena kammasaÃ±Ã±aá¹ƒ vidhÄ• ya ``kamme dutiyÄ• â€™â€™ (2-3-2) tyanene
tandassetumÄ• ha- `yeneâ€™ ccÄ• di, ``tathÄ• yuttaÃ±cÄ• nicchitaâ€™â€™ ntÄ«massa a
yeneveccÄ• dipaÃ±cikÄ• pÄ• á¹-hÄ• nusÄ• rena veditabbo, yujjateti kiriyÄ• bhisambajjhate,
kiriyÄ• bhisambandhaá¹ƒ, atra tu ---

yadyabuddhyÄ• hilaá¹…ghÄ• di, tadÄ• hyÄ• dimanicchitaá¹ƒ.

yadÄ• lajjÄ• bhayÄ• dÄ«hi, tadecchi tatamaá¹ƒ mataá¹ƒ ||

``tathÄ• yuttaÃ±cÄ• nicchitaâ€™â€™ nti suttenassa pariyudÄ• savuttito icchitÄ•
aÃ±Ã±amanicchitamanabhimatamitaraÃ±ca, tatoyeva `gÄ• maá¹ƒ gacchanto rukkhamÅ«lan
nevicchitanÄ• nicchitassapi rukkhamÅ«lassa kamma saÃ±Ã±Ä• \Be 80/ siddhÄ• ti tattha ``k
dutiyÄ• vidhÄ«yate, tandassetiâ€™ nevicchitanÄ• nicchitasmÄ• â€™ iccÄ• di, rukkhamÅ«l
pubbamanabhimatattÄ• , nÄ• pyanicchitaá¹ƒ appaá¹-ikÅ«lattÄ• , gÄ• magamena hyassa tap
rukkhamÅ«lopasappanantu pasaá¹…gÄ• gatanti rukkhamÅ«lÄ• nampi kiriyÄ• bhisambandh

nevicchitÄ• nicchitantu, mabuddhiyupasappane.

mÅ«laá¹ƒ vissamanatthantu, tamicchitatamaá¹ƒ siyÄ• ||

brÅ«sÄ• sinaÃ±cÄ• ti casaddopasaá¹…gahite dassetumÄ• ha- `evaâ€™ miccÄ• di, ettha
gÄ• madevadattagaggÄ• namakathitasaÃ±Ã±Ä• , ajÄ• dayo tvicchitatamÄ• , Ä• disaddena
dvijoâ€™ tyÄ• dayo saá¹…gahitÄ• , nayatinÄ«=pÄ• puá¹‡ane, vahati vaha=pÄ• puá¹‡ane,
jayatiji=jaye, sabbatthaleca ette ayÄ• dese ca rÅ«paá¹ƒ, daá¹‡á¸• a=daá¹‡á¸• ane curÄ• dit
atha ``adhisÄ«á¹-á¹-hÄ• sÄ• naá¹ƒ kammaá¹ƒâ€™â€™ tyÄ• dinÄ• (1-4-46) tena tena kam
`paá¹-haviá¹ƒ adhisessatÄ«â€™ ti Ä• do (tattha) tattha ``kamme dutiyÄ• â€™â€™ ti (2-3-2)
tehi sattha kÄ• rehi, sabbatthevettha lokassa kammavacanicchÄ• ti kamenetaá¹ƒÃ±Ã±asaÃ
kammamupadassento Ä• ha- `adhipubbaâ€™ iccÄ• di, yÄ• ya vatticchÄ• ya dutiyÄ• siyÄ•
kathaá¹ƒhinÄ• mÄ• ti sambandho, neva upalabbhantÄ«ti kadÄ• cikassaci siyÄ• ti sambandh
suttantaramÄ• rabbhanÄ«yaá¹ƒ, tatthevaá¹ƒ kiá¹ƒ bhavato manasi dosadhijambhanenÄ• ti
evaá¹ƒ saddaá¹ƒ yojetvÄ• attho veditabbo, yathÄ• Ä• dhÄ• re kammavacanicchÄ• , tatheh
attho, tenevÄ• ha- `dhammeti Ä• dhÄ• ravacanicchÄ• â€™ ti, dhamme abhinivisateti samba
evaá¹ƒsaddasamÄ• natthattÄ• tathÄ• saddassa tadatthÄ• nusÄ• reneva viÃ±Ã±Ä• yatÄ«ti
na vutto, pÄ• naÃ±ca Ä• cÄ• roca pÄ• nÄ• cÄ• raá¹ƒ, taá¹ƒpÄ• nÄ• cÄ• ramassa Ä• dhÄ• r
pÄ• natthÄ• cÄ• ratthadhÄ• tusambandhÄ« yo nadyÄ• di ko Ä• dhÄ• ro so pÄ• nÄ• cÄ• rav
`pÄ• natthÄ• cÄ• ratthÄ• naá¹ƒ dhÄ• tÅ«namÄ• dhÄ• reâ€™ ti \Be 81/, kesaÃ±cÄ«ti aniyan
saddasatthakÄ• rÄ• naá¹ƒ, etthÄ• ti etasmiá¹ƒ Ä• dhÄ• ravacanicchÄ• pakkhe, patiparÄ«hi
iminÄ• patisaddassa dhÄ• tunÄ• ayuttataá¹ƒ dasseti ... yadi yujjeyya chaá¹-á¹-hiyÄ• bhÄ•
`yadÄ• tviâ€™ ccÄ• di, vuttiyaá¹ƒ tenÄ• ti tasaddena, apisaddopasaá¹…gahitaá¹ƒ tatiyampi
bahuvacananiddeso.

3. kÄ• la

yadÄ• kÄ• laddhÄ• namiccÄ• dinÄ• `mÄ• samÄ• sate kosaá¹ƒ sayatiâ€™ ccÄ• do akam
kÄ• labhÄ• vaddhadesÄ• naá¹ƒ parehi kammattamanuÃ±Ã±Ä• tanti ca, yadÄ• tviccÄ• dinÄ
sÅ«yati, tathÄ• sati kuto ca kammattanti teheva vuttantÄ« ca dasseti, gamma mÄ• nakiriyÄ
mÄ• samÄ• sateccÄ• dÄ«su Ä• sanÄ• di {Ä• sanÄ• dÄ«su (potthake) } kiriyÄ• naá¹ƒ mÄ• s
kalyÄ• á¹‡ittaguá¹‡Ä• diyogo ca lokassa patÄ«tipathamupayÄ• tÄ«ti, na sijjhatÄ«ti kiriyÄ• n
guá¹‡adabbÄ• nÄ«ti kiriyÄ• sambandhÄ• bhÄ• vÄ• kammattÄ• bhÄ• voti na sijjhati, guá¸·e
bhajjitayavÄ• guá¸·adhÄ• nÄ• . ajjhayanakiriyÄ• ya pabbatena ca mÄ• sakosÄ• naá¹ƒ sÄ•
accantasaá¹ƒyogÄ• bhÄ• voti mÄ• sassÄ• tiÄ• dÄ«su na dutiyÄ• . pubbaá¹‡he samayanti i
sattamÄ«Ä• mÄ• disamÄ• saá¹ƒ dasseti, accanta mevÄ• ti iminÄ• samayassa sÄ• kallena
sambandhamÄ• ha, yaá¹ƒsamayaá¹ƒ karuá¹‡Ä• vihÄ• rena vihÄ• si, taá¹ƒ ekaá¹ƒsamayant
upasaá¹…kamanakiriyÄ• yaccantameva yuttoti iminÄ• nivÄ• sanaviharaá¹‡a kiriyÄ• hipi

pubbaá¹‡hasamayÄ• dÄ«namaccantameva yuttataá¹ƒ upalakkheti, pakÄ• rantarenÄ• pi sid
`yadÄ• tviâ€™ ccÄ• dinÄ• , vibhattiyÄ• vipallÄ• so yathÄ• pakatamatikkamma aÃ±Ã±athÄ
sattami yampattÄ• yaá¹ƒ sattamyatthe bÄ• hulakena ``kamme dutiyÄ• â€™â€™ cceva dutiy

tatiyÄ• bhimatÄ• ti ``apavagge tatiyÄ• â€™â€™ ti (2-3-6) vacanena pÄ• á¹‡iniyÄ• naá¹ƒpa
kathampana kÄ• laddhÄ• naá¹ƒ karaá¹‡attamiccÄ• saá¹…kiya karaá¹‡attamesampaá¹-ipÄ•
`tathÄ• piâ€™ ccÄ• di, tathÄ• pÄ«ti vuttakkamena karaá¹‡attasambhavÄ• tatiyÄ• ya vijjam
siyÄ• , taÃ±cÄ• ti taá¹ƒ karaá¹‡aÃ±ca. kÄ• rakamajjheti ettha chaá¹-á¹-hÄ« samÄ• so kÄ• ra
sattikÄ• rakaá¹ƒ gahitanti (Ä• ha) `dvinnaá¹ƒ kattusattÄ«naá¹ƒ majjheâ€™ ti, abhinnassÄ• p
devadattÄ• dikattuno bhinnÄ• naá¹ƒ taá¹ƒsamavetÄ• naá¹ƒ kattusattÄ«naá¹ƒ majjhe kÄ• lad
byaÃ±jayamÄ• ha- `tathÄ• hiâ€™ ccÄ• di, ekatthÄ• ti ekasmiá¹ƒ devadatte, dvÄ«hetÄ«te (b
sambandho, dvinnaá¹ƒ ahÄ• naá¹ƒ samÄ• hÄ• ro dvÄ«haá¹ƒ tasmiá¹ƒ. isumasatÄ«ti vÄ• , i
nipphannena issÄ• sasaddena gammamÄ• naá¹ƒ kiriyaá¹ƒ dasseti `isvasaneâ€™ ti, nanvic
dhanupaÃ±casataá¹ƒ koso, evamaÃ±Ã±ateccÄ• di parihÄ• ro, chaá¹-á¹-hiyÄ• sampattÄ• ya
chaá¹-á¹-hiyÄ• sampattÄ• yaá¹ƒ, muttasaá¹ƒsayenedaá¹ƒ samÄ• nanti mutto saá¹ƒsayo ya
tulyanti attho. vuttiyaá¹ƒ abhimatÄ• ti ``sattamÄ« paÃ±camiyo kÄ• rakamajjheâ€™â€™ ti (2
sattamÄ«paÃ±camiyo papaÃ±cattamabhimatÄ• , dvÄ«he bhuÃ±jissatÄ«ti dvÄ«su divasesu
``yabbhÄ• vo bhÄ• valakkhaá¹‡aâ€™â€™ nti (2-36) sattamÄ«, sakasakakÄ• rakavacanicch
bÄ• hullaá¹ƒ nissÄ• ya vuttaá¹ƒ, dvÄ«hÄ• bhuÃ±jissati kosÄ• vijjhatÄ«ti dvÄ«hÄ• nikkham
nikkhamma á¹-hitaá¹ƒ lakkhaá¹ƒ vijjhati upÄ• ttavisayo-yamavadhi, kose vijjhatÄ«ti kose á¹-
vijjhatÄ«ti attho.

4. gati

katacatthasamÄ• sÄ• ti kato catthasamÄ• so yesu te tathÄ• vuttÄ• , aÃ±Ã±apadatthavutta
yesanti byadhikaraá¹‡aÃ±Ã±apadatthasamÄ• so, cattasamÄ• se gatyÄ• dÄ«naá¹ƒ visuá¹ƒv
paraá¹ƒ payujjamÄ• no atthasaddo gatyÄ• dÄ«hi paccekamabhisambajjhatÄ«ti maÃ±Ã±ate
iccetÄ• vatyuccamÄ• ne payojjo sayaá¹ƒ kattÄ• ti kathaá¹ƒ viÃ±Ã±Ä• yati yena `payojje katt
katamiccÄ• saá¹…kiyÄ• ha- `gatyÄ• dyatthaâ€™ miccÄ• di, Ä• disaddena bodhÄ• dÄ«naá
takkiriyÄ• samatthovÄ• ti tassÄ• gatyÄ• dikÄ• ya kiriyÄ• ya samattho eva niyujjateti samba
samattho nÄ• ma kattÄ• vÄ• ti Ä• ha- `soca kattÄ• â€™ ti. dutiyÄ• ya siddhÄ• yÄ• ti vakkha
kattuno kammattasiddhiyÄ• ``kamme dutiyÄ• â€™â€™ ti sutteneva kamme dutiyÄ• ya sidd
niyamo yadatthami damÄ• rabhÄ«yaticcÄ• ha- `gatyÄ• dyatthÄ• naâ€™ miccÄ• di, paccudÄ
ccÄ• dinÄ• , tathÄ• cÄ• bbhupagame, payojjo kattÄ• na kammaá¹ƒ tyabbhupagamma payo
attho, sÄ• matthiyampanaiccÄ• dinÄ• sÄ• matthiyasarÅ«pamÄ• ha, gati Ä• dyatthÄ• nanti
payojakabyÄ• pÄ• rasaá¹…khÄ• tÄ• ya kiriyÄ• ya sambandhÄ«yamÄ• nattÄ• kammabhÅ«
ayametthÄ• dhippÄ• yo ``gamanÄ• dikiriyÄ• ya sÄ• dhanattÄ• yadipi payojjo kattÄ• , tathÄ
gamanÄ• dÄ«su byÄ• pÄ• riyamÄ• no payojakassa byÄ• pÄ• ralakkhaá¹‡Ä• ya kiriyÄ• ya s

hoti aÃ±Ã±athÄ• kiá¹ƒ hotÄ«ti aÃ±Ã±athÄ• nupapattilakkhaá¹‡ena sÄ• matthiyena kammal
(attho) (potthake) } ( ), patÄ«yateti iminÄ• patÄ«tivasenevÄ• ssa kammatÄ• , sabhÄ• vato t
Ã±Ä• peti, payojakoti sabbattha devadattÄ• diko viÃ±Ã±eyyo, atthagahaá¹‡assÄ• ti
``saddÄ• kammakabhajjÄ• dÄ«naâ€™â€™ nti avatvÄ• ``saddatthÄ• kammakabhajjÄ• dÄ«
bodhatthassa udÄ• haraá¹‡anti seso, nanu vacanappayojanaá¹ƒ dassayatÄ• vacanamevop
atha `etesamevÄ• â€™ tyavijjamÄ• neneva kathaá¹ƒ tyÄ• saá¹…kiyÄ• ha `etesameveâ€™
niyamatthattÄ• vacanassa evakÄ• ro labbhati, sambandhivacanattÄ• etasaddassa tena ya
visessabhÅ«tÄ• saá¹…khepena parÄ• masÄ«yantÄ«ti ete samevÄ• ti katanti maÃ±Ã±ate {
(potthake) }, (gacchati devadattoti ... pe ... nahotÄ«ti) iminÄ• imamatthaÃ±ca joteti ``yadipi
kiriyÄ• bhisambandhÄ• payojjassa viya kattunopi kammattampasajjati, tathÄ• pi payojjeti vu
devadatte dutiyÄ• nappasajjatÄ«â€™â€™ ti, abhimatÄ• ti ``gatibuddhyÄ• â€™â€™ di (1-4
payojjassa kattuno kammasaÃ±Ã±aá¹ƒ vidhÄ• ya tasmiá¹ƒ payojjedutiyÄ• bhimatÄ• , carah
payojetÄ«ti asmiá¹ƒ uddese tadÄ• kathaá¹ƒ bhavitabbanti sesoti yadÄ• carahiccÄ• divÄ• ky
asmiá¹ƒ uddese vacanasamÄ«peâ€™ tadÄ• kathambhavitabbaâ€™ nti pÄ• á¹-haseso hotÄ
tatiyantapaá¹-Ä«rÅ«pako nipÄ• to, yasmÄ• dattho vattate, yasmÄ• dutiyÄ• pappoti tasmÄ
bhavitabbanti sambandho.

5. harÄ•

niyameneccÄ• dinÄ• vacanÄ• rambhassa payojanamÄ• ha, sÄ• pi tatiyÄ• pi {dutiyÄ• piti v
harati nÄ• hÄ• ratthe {naharatyatthe (potthake) } tipi viÃ±Ã±Ä• peti, ubhayatthÄ• ti dutiyÄ• y
ca, vibhÄ• sÄ• vikappoti attho, kÄ• retikara-karaá¹‡e, lettÄ• yÄ• desÄ• tilatta ettaayÄ• dess
abhivadanamabhivÄ• do taá¹ƒ karotÄ«ti ``dhÄ• tvatthenÄ• masmÄ«â€™â€™ ti (5-12) imhi
tisutte niddiá¹-á¹-hoti Ä• ha- `abhivÄ• dismÄ• â€™ iccÄ• di.

6. nakhÄ•

khÄ• dayati Ä• dayati khÄ• da, ada=bhakkhaá¹‡e, avhÄ• payati vhe=avhÄ• ne Ä• pubbo, `
á¹‡Ä• piceâ€™â€™ ti (5-16) á¹‡Ä• pimhi pubbasaralopo, kandayati kanda=avhÄ• narodane

``vahissÄ• niyantukeâ€™â€™ ti gaá¹‡asutte ayamettho ``vahissadhÄ• tussa payojje kattar
na bhavatÄ«â€™â€™ ti, niyantÄ• sÄ• rathi kiriyÄ• siddhiá¹ƒ niyÄ• makoti vatvÄ• tameva p
`kiriyaá¹…gaâ€™ miccÄ• di, kiriyaá¹…ga kiriyopakaraá¹‡abhÅ«taá¹ƒ balÄ« baddÄ• diá¹ƒ ki
niyametvÄ• ti ekasmiá¹ƒ karaá¹‡Ä«ye kiriyÄ• visaye patiá¹-á¹-hapetvÄ• , vÄ• hayati bhÄ• ra
devadatto paÃ±Ã±avÄ• puriso niyantÄ• ramantareneva bhÄ• raá¹ƒ vahatÄ«tyaniyantuko ka
balÄ«badde iccatra tu balÄ«baddÄ• niyantÄ• ramantarena na vahantÄ«ti saniyantukÄ• .

``bhikkhissÄ• hiá¹ƒsÄ• yaâ€™â€™ nti \Be 85/ gaá¹‡asuttassÄ• yamattho ``bhakkhissÄ• hi

dutiyÄ• na bhavatÄ«â€™â€™ ti, atha kathamettha hiá¹ƒsatthatÄ• bhakkhissa hiá¹ƒsÄ• hi
na cetthasassaá¹ƒ cetanÄ• vantanti Ä• ha- `sabbeâ€™ iccÄ• di, sabbeti rukkhÄ• dayo, bhÄ
sabbadassanÄ• nukÅ«lahiá¹ƒsatthatamupadassetumÄ• ha- `yadiveâ€™ ccÄ• di, nanu budd
byÄ• karaá¹‡aá¹ƒ, tathÄ• sati sammatameve-ttho-padassetvÄ• gantabbaá¹ƒ kinnÄ• mÄ• Ã
tuá¹‡hÄ« hoti nikkÄ• raá¹‡issÄ• {nikkammissÄ• (potthake) } bhavato-pÄ• yoti viÃ±Ã±Ä• ya
paratthÄ• nubaddhakicchaá¹ƒ pana mahÄ• puÃ±Ã±apaÃ±Ã±Ä• na kiÃ±ci viya maÃ±Ã±anti
``matantarepi siddhi sissÄ• naá¹ƒ, taá¹ƒtaá¹ƒ mataÃ±Ã±uno vÄ• kadÄ• ci karahaci yadidam
cetthÄ• vatÄ• raá¹ƒ {cetthakÄ• raá¹ƒ (potthake) } labheyyuá¹ƒ etÄ• diso ca paÃ±Ã±avÄ•
paá¹-iladdhabuddhavacanappasÄ• doâ€™ ti tadavatÄ• rena ca buddhe bhagavati kamena
paá¹-ilabheyyuâ€™â€™ nti, evamevaá¹ƒ tattha tattha taá¹ƒtaá¹ƒbyÄ• karaá¹‡odÄ• haraá¹‡
tadanusÄ• reneva tantaá¹ƒpayojanaá¹ƒ veditabbaá¹ƒ, na niratthakakathÄ• pasuto-yamÄ• ca

duhÄ• dÄ«naá¹ƒ tyevamÄ• do amhÄ• kamparamagurunÄ• ratanamatipaÃ±cikÄ• laá¹…kÄ
nÄ• nÄ• kÄ• rasÄ• ratthavedaveditu {vedÄ• vedita (potthake) } mahÄ• paÃ±Ã±Ä• pÄ• á¹-av
sÄ• minÄ• mahÄ• sÄ• minÄ• sambuddhasÄ• sanaratanavaropakÄ• rakena `idamettha vic
nÄ• nÄ• matantaramÄ• kaá¸• á¸• hiya bahuá¹ƒ sampaveditamatthi, mayampanettha Ä• cari
atthampa kÄ• sayissÄ• ma. satyapyanekadassanabhede siá¹-á¹-happayogÄ• nusÄ• rena ya
padhÄ• nekammanityÄ• dippabhutayodissanti, yatra tvappadhÄ• netyÄ• dÄ«, yatrobhayatra
bhassakÄ• rÄ• dyanumatakkamena paá¹-ipÄ• dayamÄ• ha-duhÄ• dÄ«naâ€™ miccÄ• di, et
yÄ• cippabhutayo gayhanti, kammadvayayuttÄ• nanti niddhÄ• raá¹‡e chaá¹-á¹-hÄ«, tena ka
duhÄ• dÄ«namappadhÄ• nepi gavÄ• do kamme tyÄ• dippabhutayoti yojanÄ• \Be 86/. iccÄ
vajaá¹ƒ gÄ• vaá¹ƒ avarundhÄ«yate vajaá¹ƒ goâ€™ iccÄ• dÄ«naá¹ƒ pariggaho, gamanÄ• dy
bodhatthÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. gamÄ«yate gÄ• mo devadattanti ettha kathaá¹ƒ payojja
`puriseâ€™ ccÄ• di, yajjapi gÄ• mo tuá¹‡hÄ« hoti nibyÄ• pÄ• rattÄ• purisova tu gamanakiri
tathÄ• pi purisassa gamanakiriyÄ• ya yaá¹ƒphalappattilakkhaá¹‡aá¹ƒ, tamubhinnampi gÄ• n
purisa kiriyÄ• tulyaphalattÄ• gÄ• mopi gamanakiriyÄ• ya kattubyapadese kÄ• raá¹‡aá¹ƒ bh
tathÄ• hi gÄ• maá¹ƒ gacchanto koci gÄ• me Ä• sanne sati vadati `Ä• gato gÄ• mo patto gÄ
kammadvayayuttÄ• duhÄ• dayo gamanÄ• dyatthÄ• codÄ• haá¹-Ä• , etehi aÃ±Ã±esaá¹ƒ, pa
padhÄ• ne kamme, padhÄ• nattampana ajÄ• dÄ«naá¹ƒ kiriyÄ• ya payojanattÄ• , ajÄ• dyatth
ayampanettha saá¹…gaho-

``duhi yÄ• ci rudhi pucchi, bhikkhi ci bruvi sÄ• si ca.

ji daá¹‡á¸• i patthi manthÄ« ca, dhÄ• tÅ« honti duhÄ• dayo ||

gatyÄ• disuttapaá¹-á¹-hitÄ• , gatyÄ• dyatthÄ• bhavanti te.

nÄ«vahaharakasÄ• ca, nÄ«vahÄ• dÄ« bhavanti te ||

dvikammakesu cetesu, appadhÄ• ne duhÄ• dinaá¹ƒ.

tyÄ• dippabhutayo honti, padhÄ• ne nÄ«vahÄ• dinaá¹ƒâ€™â€™ ti ||

payogo pana sambandhacintÄ• yamiha ca vuttÄ• nusÄ• rena sabbathÄ• viÃ±Ã±eyyÄ• .

7. dhyÄ• di

pubbe kiriyÄ• nissayena {kÄ• rakanissayena (potthake) } dutiyÄ• ya vihitattÄ• Ä• ha `idÄ• dhisaddassa atthappadhÄ• na niddesena vÄ• Ä• disaddena vÄ• `hÄ• devadattaâ€™ ntipi tu dukkhena yogÄ• devadattena na yutto hotÄ«ti paá¹-hamÄ• vÄ• mantaá¹‡e. nanuca anta yathÄ• rÄ• jagahanÄ• landÄ• hi \Be 87/ dutiyÄ• { (tathÄ•) } antarÄ• ca rÄ• jagahaá¹ƒ anta tathÄ•) antarÄ• maggeti ettha maggatopi {antarÄ• maggatopi} kasmÄ• na dutiyÄ• ti tenÄ• taá¹ƒmajjhaá¹ƒ te tena yujjantÄ«ti tehiyeva dutiyÄ• , athavÄ• bbhupagatepi taá¹ƒyoge taá¹ƒ mukhyattÄ• tato {sabbassa (potthake) } na dutiyÄ• , atrÄ• pi chaá¹-á¹-hÄ«yeva pappoti anta kamaá¹‡á¸• aluiti, tava mama majjhe kamaá¹‡á¸• alutyattho, atha kamaá¹‡á¸• alusaddato d satÄ«pyantarena yoge tassa padhÄ• nattÄ• , tathÄ• hi kamaá¹‡á¸• aluno sakatthÄ• pavatti paratthÄ• -kamaá¹‡á¸• aluvisesanattena tesaá¹ƒ pavattattÄ• , tatra kamaá¹‡á¸• aluno sakat padhÄ• nattenÄ• vatattÄ• pÄ• á¹-ipadikato accutattÄ• parattÄ• paá¹-hameva bhavatÄ«ti j nindÄ• di lakkhaá¹‡assa sambandhassa sabbhÄ• vÄ• sabbattha sambandhachaá¹-á¹-hiyÄ Ä• katigaá¹‡o-yaá¹ƒ.

8. lakkhaá¹‡i

lakkhaá¹‡Ä• dÄ«svatthesuti nÄ• massÄ• {kassÄ• (potthake) } yamatthaniddesoti Ä• ha `a tenÄ• ti abhinÄ• yuttassÄ• tthaniddesa kÄ• raá¹‡ena, lakkhaá¹‡asaddena hetu vattumicchi ccÄ• di, duvidho hetu, vuttaÃ±hi subodhÄ• laá¹…kÄ• re ``janako Ã±Ä• pako ceti, duvidhÄ• (252), samupalakkhayatÄ«ti samupalakkhaá¹‡aá¹ƒ, saá¹…ketamattaá¹ƒ Ã±Ä• pakaá¹ƒ, na t lakkhaá¹‡amuccate lakkhÄ«yate kÄ• riyamÄ• nenÄ• ti katvÄ• , janakassÄ• pyatra lakkhaá¹ ``anunÄ• â€™â€™ (2-10) iccatra daá¹-á¹-habbaá¹ƒ. kaÃ±cipakÄ• ranti iminÄ• itthaá¹ƒsadd pattoti iminÄ• bhÅ«tasaddassa, ettha hi bhÅ«dhÄ• tu pattiyaá¹ƒ vattate, rukkholakkhaá¹‡an Ã±Ä• pakahetÅ«ti attho ... rukkhena vijjuyÄ• Ã±Ä• pÄ«yamÄ• nattÄ• , Ä• cariyajinindabudd vaá¹‡á¹‡ayati, tassedaá¹ƒ mataá¹ƒ-

kriyÄ• ya jotako nÄ• yaá¹ƒ, sambandhassa na vÄ• cako.

nÄ• pi kriyantarÄ• pekkhÄ«, sambandhassa tu bhedakoti ||

ayamettha \Be 88/ attho ``ayamabhi abhinandatityÄ• dÄ«su viya kiriyÄ• ya jotako na hoti, c
sambandhassa vÄ• cako na hoti, nikkosambÄ«tyatra gamanakiriyÄ• pekkhÄ« nisaddo viya
kiÃ±carahi sambandhassa tu bhedako visesako bhavatÄ«â€™â€™ ti tamupadassetumÄ• h
itisaddo nidassane, rukkhampatvÄ• vijjotate itievaá¹ƒ pattikiriyÄ• ya patvÄ• tivuttarukkhapÄ
janitoti attho, tathÄ• hi rukkhassa vijjuyÄ• pÄ• panÄ• bhÄ• ve vijjuyÄ• lakkhiyÄ• ya tallaá¹‡
lakkhiyalakkhaá¹‡abhÄ• vo sambandho, so kena sampÄ• dito bhaveyya, nanu sambandhe
lakkhaá¹‡avuttitÄ• kathaá¹ƒ jotÄ«yatÄ«ti Ä• ha- `lakkhaá¹‡atthoca visayabhÄ• venÄ• â€™
tasmiá¹ƒ pakkhe sambhÄ• vitaá¹ƒ dosamubbhÄ• vayati, tatrÄ• ya miccÄ• dinÄ• yathÄ• vut
parehevÄ• bhidhÄ«yamÄ• namparihÄ• ramÄ• ha, parihÄ• ropadassanenÄ• ssÄ• pi pakkha
pakkho-bbhupagatotyavaseyo, atoyevupari yathÄ• vutta pakkhanissayeneva byÄ• khyÄ• ya
sÄ• dhuttasaá¹…khÄ• taitthampakÄ• rappattiyÄ• visayabhÄ• venÄ• vaá¹-á¹-hitÄ• mÄ• tÄ•
`mÄ• tuyÄ• â€™ tiÄ• di, mÄ• tÄ• ca itthambhÅ«te pavattÄ• visaya bhÄ• vena devadatto ca
tesaÃ±ca visayavisayÄ«bhÄ• valakkhaá¹‡o sambandho itthampattilakkhaá¹‡Ä• ya kiriyÄ• y
hoti kÄ• raá¹‡avasena, socÄ• tinÄ• jotÄ«yatÄ«ti mÄ• tu tenÄ• bhinÄ• yogoti Ä• ha- `yvÄ• y
mÄ• tusambandhoiti yojanÄ• , itthampattiyÄ• ti itthampattilakkhaá¹‡Ä• ya kiriyÄ• ya karaá¹‡
maÃ±Ã±ate ``kiÃ±cÄ• pi so sambandho devadattenÄ• pyavinÄ• bhÄ• vÄ«ti tassa sobhinÄ•
mÄ• tusambandhobhinÄ• jotÄ«yatÄ«ti `mÄ• tu tena yogoâ€™ ti ca (vuccati) ... saddasattiy
ubhayagatassÄ• pi sambandhassa jotanatoâ€™â€™ ti rukkho rukkho tiá¹-á¹-hatÄ«ti samba
á¹-hitinnissÄ• ya esaá¹ƒ rukkhÄ• naá¹ƒ yo ca sambandhoti yojanÄ• , rukkhÄ• nanti iminÄ•
sambandhinoti Ã±Ä• peti, á¹-hitimpaá¹-iccÄ• ti \Be 89/ iminÄ• pana tiá¹-á¹-hatisaddavacanÄ
á¹-hitikiriyÄ• rukkhato pare sambandhÄ«ti, acetanÄ• naá¹ƒ rukkhÄ• namapekkhÄ• virahepi
`pipatÄ«sÄ• â€™ dÄ«naá¹ƒ viÃ±Ã±Ä• yamÄ• nattÄ•
viÃ±Ã±Ä• yamÄ• naá¹-hÄ• nÄ• pekkhaá¹‡akiriyÄ• yasÄ• dhyasÄ• dhanalakkhaá¹‡o samba
rukkhasambandho-bhinÄ• jotÄ«yatÄ«ti Ä• ha- `soâ€™ tiÄ• di, dvibbacaneneva jotanÄ«yÄ•
satÄ«pi vibhattiyÄ• {vicchatthe vutkimattetyÄ• divacanaá¹ƒ vicÄ• reretabbaá¹ƒvitattiyÄ• ab
vuttiyÄ• abhÄ• vÄ• , lakkhaá¹‡itthambhÅ«ti hi pakativisesanaá¹ƒ} jotetumasamatthattÄ• vi
dvibbavacanaá¹ƒ kattabbamevÄ• ti adhippÄ• yo.

9. pati

upÄ• diyamÄ• noti abbhupagammamÄ• no, yadi pana upÄ• diyamÄ• no bhÄ• go, anupÄ•
panÄ• â€™ tiÄ• di, tagarakuá¹-á¹-hÄ• gandhabbavisesÄ• , mamÄ• bhajatÄ«ti maá¹ƒ Ä• bh
hotÄ«ti adhippÄ• yo.

10. anu

natulakkhaá¹‡anti saccakiriyÄ• vuá¹-á¹-hiyÄ• hetu hoti, na tu saá¹…ketoti attho, hetuttÄ• lakkhaá¹‡attÄ• bhÄ• ve saccakiriyÄ• ya kathaá¹ƒ lakkhaá¹‡e dutiyÄ• ti hetuttepi lakkhaá¹‡a sÄ• dhammapayogenÄ• nvayamÄ• ha- `yaá¹ƒ sakimpiâ€™ ccÄ• di, ettha hi lakkhaá¹‡aá¹ƒ {pakkho (potthake) } sakimpi nimittatÄ• ya kappanattÄ• ti hetu, yaá¹ƒ sakimpi nimittatÄ• ya l lakkhaá¹‡aá¹ƒ bhavati, yathÄ• â€™ api bhavaá¹ƒ kamaá¹‡á¸• alupÄ• á¹‡iá¹ƒ sissamaddakk sÄ• dhammapayogenÄ• nvayo daá¹-á¹-habbo, kappateti samatthoti attho, kamaá¹‡á¸• alu p kamaá¹‡á¸• alupÄ• á¹‡Ä«, apÄ«ti paÃ±he, kadÄ• ci kenaci kamaá¹‡á¸• alupÄ• á¹‡Ä«sisso dassanaá¹ƒ lakkhaá¹‡aá¹ƒ katvÄ• pucchati `apiâ€™ tyÄ• dinÄ• , atha yathÄ• vuttena hetu tathÄ• pi paravippaá¹-isedhena hetumhi tatiyÄ• kasmÄ• na siyÄ• ti codayamÄ• ha `na nve pubbavippaá¹-isedhenÄ• ti apavÄ• dapubbavippaá¹-isedhena, tathÄ• hi chaá¹-á¹-hiyÄ• \Be tatiyÄ• vidhi ... sambandhachaá¹-á¹-hiyÄ• pattÄ• ya hetutatiyÄ• vidhÄ• nato upapadavibhat chaá¹-á¹-hiyÄ• pavÄ• do ... sambandhavisesÄ• bhibyattihetunopapadena yoge tasmiá¹ƒyev tattha hetutatiyÄ• vakÄ• so `dhanena kulaâ€™ nti, upapadavibhattiyÄ• vakÄ• so `rukkhama saccakiriyamanu pÄ• vassÄ«ti tu hetumhi lakkhaá¹‡e-pavÄ• davippaá¹-isedhe sati pubbavip bhavati.

11. saha

sahatthe-nuno vattane pabbatena yogo kathanti Ä• ha `pabbateneâ€™ ccÄ• di.

12. hÄ«ne

visayabhÄ• venÄ• tiÄ• dinÄ• hÄ«nattheti visayasattamittamÄ• ha, vijÄ• nanappakÄ• ramÄ anunÄ• , kathaá¹ƒ tena yuttattaá¹ƒ ukkaá¹-á¹-hassÄ• ti hÄ«nukkaá¹-á¹-hasambandhamukhe tatthÄ• â€™ tiÄ• dimÄ• ha, tatthÄ• ti hÄ«neccÄ• dinÄ• vutte tasmiá¹ƒ, yatoti ukkaá¹-á¹-has paÃ±Ã±avattÄ• di (to nikkaá¹-á¹-ho, so sÄ• riputtÄ• diko ukkaá¹-á¹-ho) hÄ«natthavisayo jÄ• tassa ukkaá¹-á¹-hatÄ• pattito, hÄ«nukkaá¹-á¹-hasambandho pana atisÄ• yanÄ• dikÄ• ya kÄ daá¹-á¹-habbaá¹ƒ.

14. satta

kintaá¹ƒ Ä• dhikyamiccÄ• ha- `adhikÄ• dhikÄ«sambandhoâ€™ ti, adhiko assa atthÄ«ti adhi athÄ• dhikÄ«vinimutte adhikÄ• dhikisambandho kathamavasÄ«yate nahyatrÄ• dhikÄ« koci ccÄ• di, iti saddo hetumhi yathÄ• vuttasambandhasÄ• dhano, tadopasaddenayogoti tadÄ• attho. dviá¹-á¹-hattÄ• sambandhassa adhikassÄ• pyupasaddena yogÄ• tatopi kasmÄ• na `adhikamhÄ• tviâ€™ ccÄ• di, yathÄ• ekÄ• yeva vibhattiyÄ• ubhayagatassÄ• pi sambandha vijjusaá¹…khÄ• talakkhiyÄ• sattamyabhÄ• vo, evamidhÄ• pÄ«ti pubbe vuttasamÄ• dhimat

sattamya bhÄ• voâ€™ ti, ``mÄ• á¹‡ikÄ• caturodoá¹‡Ä• , khÄ• ritthÄ« catumÄ• á¹‡ikÄ• â€™

15. sÄ• mi

 kintaá¹ƒ \Be 91/ sÄ• mittamiccÄ• ha- `sassÄ• misambandhoâ€™ ti, kÄ• ya kiriyÄ• ya janito
`paripÄ• lanÄ• dikiriyÄ• ya janitoâ€™ ti, taÃ±cÄ• ti sÄ• mittÄ• pekkho napuá¹ƒsakaniddeso,
sambandhassÄ• nekavidhattÄ• Ä• ha `sabbattha sambandheâ€™ ti, Ä• khyÄ• yatetÄ«mas
Ã±Ä• pÄ«yateti, diá¹-á¹-hanto-panÄ«tottho sukhena paá¹-ipattuá¹ƒ sakkÄ• ti
pasiddhamanuvadiyamÄ• namappasiddhaÃ±ca vidhÄ«yamÄ• naá¹ƒ diá¹-á¹-hantamÄ• ha- `
devadattoâ€™ ti, kuá¹‡á¸• alittampasiddhaá¹ƒ, devadattattamappasiddhamiccÄ• ha- `kuá¹‡
ccÄ• di. yathevobhayÄ• dhiá¹-á¹-hÄ• nattepyupasajjanatova chaá¹-á¹-hÄ« `raÃ±Ã±o purisoâ
`purisassa rÄ• jÄ• â€™ ti, tathÄ• sambandhÄ• bhibyaÃ±janakenÄ• dhinÄ• yogepi visesan
Ä• ha- `tatthÄ• â€™ tiÄ• di. byatirekamÄ• pÄ• dÄ«yatÄ«ti kÄ• rakachakkato byatirittattÄ• s
Ä• pÄ• dÄ«yati pÄ• pÄ«yatÄ«ti attho, ubhayatoti saá¹ƒto sÄ• mito ca, adhibrahmadatte paÃ
paÃ±cÄ• lÄ• santakÄ• {sÄ• mino (potthake) } ti attho, santakÄ• {sÄ• mino (potthake) } hi p
{nasaá¹ƒ (potthake) }, adhipaÃ±cÄ• lesu brahmadattoti paÃ±cÄ• lÄ• naá¹ƒ brahmadatto sÄ•

16. kattu

 kiá¹ƒ lakkhaá¹‡o-yaá¹ƒ kattÄ• iccÄ• ha- `kattariâ€™ ccÄ• di, gacchati devadattoccÄ• do ka
pacatyodanaá¹ƒ devadattoccÄ• do kamme patiá¹-á¹-hitaá¹ƒ kiriyaá¹ƒ karotÄ«ti sambandho,
anvattha byapadesova siddho-yaá¹ƒ kattu vohÄ• roti Ã±Ä• peti, kenaci payujjamÄ• nopi sak
padhÄ• nattamanubhavatÄ«ti `payutto vÄ• padhÄ• nabhÄ• venÄ• â€™ ti vuttaá¹ƒ hoti cettl

padhÄ• natÄ• ya yo kattu, kammaá¹-á¹-haá¹ƒ kurute kriyaá¹ƒ.

sÄ• kattÄ• nÄ• mappayutto, payutto vÄ• tyayaá¹ƒ dvidhÄ• ti ||

 tattha purisena katanti appayutto, purisena karoti devadattoti payutto, nanu kiriyÄ• -yamaby
karaá¹‡Ä• dhikaraá¹‡e heva \Be 92/ sÄ• dhyate kattÄ• rÄ• tu dÅ«raá¹-á¹-hena, tathÄ• sati
kathamanekasÄ• dhanasÄ• dhanÄ«yaá¹ƒ kiriyaá¹ƒ kattÄ• va karoti mukhyabhÄ• venÄ• par

kattutoÃ±Ã±esamubbhÅ«tyÄ• , vivittÄ• locanÄ• dinÄ• {vavivekeca dassanÄ• ti vÄ• kyapad
kÄ• rakantharÄ• mabhÄ• vedissabhe kattarikriyÄ• atthi bhavati vijjaticcÄ• do titaá¹-Ä«kÄ• ,
100, naá¹ƒpÄ• ta 243}.

dÅ«rÄ• dapyupakÄ• ritte, kattu vÄ• ttappadhÄ• natÄ• ||

ayamettha attho ``kattuno sakÄ• sÄ• aÃ±Ã±esaá¹ƒ karaá¹‡Ä• dÄ«naá¹ƒ ubbhÅ«tyÄ• sam
pasiddhakaraá¹‡asabhÄ• vopi pharasu kattÄ• yattavuttitÄ• yÄ• dhikaraá¹‡ambha vati `phar
chindatÄ«â€™ ti, vivittassa karaá¹‡Ä• dÄ«hi puthabbhÅ«tassa, kattuno kiriyÄ• ya Ä• locane
`devadatto atthi bhavati vijjatÄ«â€™ ti {vuthabbhÅ«tassÄ• nena Ä• locanena dassanenaca
kattunodevadattenadevadattaá¹ƒ bhavati vijjatÄ«ti (potthake) }, Ä• disaddena karaá¹‡Ä• din
pavattiÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ, iminÄ• kÄ• raá¹‡ena dÅ«rato upakÄ• rittepi kattuyeva sa
ti, punapi-

thÄ• lyÄ• dÄ«nantu kattuttaá¹ƒ, hotevÄ• cetanÄ• napi.

yato saddassa vutyatthe, micchÄ• tyÄ• sena-nÄ• dinÄ• ||

ayamettha attho ``acetanÄ• nampi thÄ• lÄ«asiÄ• dÄ«naá¹ƒ kattuttambhavati
yathÄ• vaá¹‡á¹‡itasappadhÄ• nattanimittÄ• bhÄ• vepi, kasmÄ• ti ce yato kÄ• raá¹‡Ä• atthe
vutti paá¹-ipatti anÄ• dinÄ• micchÄ• bhyÄ• senabhavati tasmÄ• thÄ• lyÄ• dÄ«nantiÄ• di pa
``aÃ±Ã±athÄ• saddattho, aÃ±Ã±athÄ• sabhÄ• vattho, na hi saddo bÄ• hye vatthumhi byÄ•
---

aÃ±Ã±athe vÄ• ggi saá¹ƒsaggÄ• , dÄ• haá¹ƒ daá¸• á¸• hoti maÃ±Ã±ati.

aÃ±Ã±athÄ• dÄ• hasaddena, dÄ• hattho sampatÄ«yate ||

bÄ• hyapadatthassa sabhÄ• vo viya hutvÄ• micchÄ• bhyÄ• sena anÄ• dinÄ• pana pavatt
avijjamÄ• nena karaá¹‡abhÅ«tena thÄ• lyÄ• dÄ«naá¹ƒ kattuttaá¹ƒ hotÄ«â€™â€™ ti. atha ca

vatticchÄ• do \Be 93/ pavattehi, sappadhÄ• natta hetuhi.

kattudhammehi vuttehi, kattÄ• saddÄ• va Ã±Ä• yate ||

ekassÄ• mukhyavatthÄ• hi, bhedena parikappane.

kammattaá¹ƒ karaá¹‡attaÃ±ca, kattuttaá¹ƒ copajÄ• yate ||

vuttehÄ«ti `kattutoÃ±Ã±esamubbhÅ«tyÄ• â€™ ccÄ• dinÄ• , saddÄ• vÄ• ti sadde tedhamm
kattusambandhiyathÄ• vuttadhammavacanicchÄ• ya saddatova kattÄ• patÄ«yate, niyamen
amukhyÄ• vatthÄ• hÄ«ti buddhiyÄ• tadÄ• kÄ• ratÄ• ya pariá¹‡Ä• mÄ• vatthÄ• hi, hantyatt
kammattÄ• di jÄ• yate, atoyevÄ• ccantamasantopi aá¹…kuro jananakiriyÄ• ya kattÄ• bhava
vuttaá¹ƒ hi ---

purÄ• saÃ±janito {purÄ• saÃ±jÄ• tito} bhÄ• vÄ• , buddhayavatthÄ• ni bandhano.

avasiá¹-á¹-ho satÄ• Ã±Ã±ena, kattÄ• bhavati jÄ• tiyÄ• iti ||

satÄ• aÃ±Ã±ena devadattÄ• dinÄ• .

kintaá¹ƒ karaá¹‡aá¹ƒ nÄ• mÄ• ti Ä• ha- `yo panÄ• â€™ tiÄ• di, yoti yo padattho, iminÄ• ida
``karaá¹‡abyapadesÄ• ya suttantarÄ• bhÄ• vepi karotyaneneti karaá¹‡antyanvatthato pasid
karaá¹‡avohÄ• roâ€™â€™ ti, atredaá¹ƒ paá¹-ibhÄ• naá¹ƒ ---

yaá¹ƒ vattumicchitaá¹ƒ kattu, kriyÄ• yaccantasÄ• dhanaá¹ƒ.

karaá¹‡antaá¹ƒ dvidhÄ• hoti, bÄ• hyabbhantarabhedatoti ||

tattha yaá¹ƒvattumicchitaá¹ƒtyÄ• dinÄ• idaá¹ƒ dasseti- ``na vatthuto kiÃ±ci karaá¹‡aá¹ƒ nÄ
vacanicchÄ• vasena pana pasiddhakaraá¹‡Ä• nampi pharasuÄ• dÄ«naá¹ƒ `pharasu chinda
kattuadhikaraá¹‡attassapi, pasiddhÄ• dhikaraá¹‡Ä• nampi tadanuttÄ• divisesasambhave th
karaá¹‡attassapi dassanato vacanicchÄ• toyeva karaá¹‡aá¹ƒ kÄ• rakaá¹ƒ viÃ±Ã±eyyaâ€™â
Ä• ha- `dvidhÄ• hotÄ«â€™ tiÄ• di, tattha asinÄ• chindatÄ«ti bÄ• hyaá¹ƒ, cakkhunÄ• pass
kiriyÄ• nimittattÄ• kÄ• rakanti iminÄ• kÄ• rakasaddassa nimittapariyÄ• yattamÄ• ha. pakat
94/ kiriyÄ• yÄ• vijjamÄ• nattÄ• sambandhamattaá¹ƒ viÃ±Ã±Ä• yatÄ«ti sambandhalakkhaá¹
dhÄ• vatÄ«tyÄ• do tu kiriyÄ• ya vijjamÄ• nattepi kammattaá¹ƒ vattumicchitanti dutiyÄ• siyÄ
visamaá¹ƒ dhÄ• vatÄ«tyattho, tathÄ• dvidoá¹‡enÄ• ti dvedoá¹‡e kiá¹‡Ä• tÄ«tyattho, paÃ±c
parimÄ• á¹‡assa paÃ±cako paÃ±cakaá¹ƒ vaggaá¹ƒ katvÄ• pasavo kiá¹‡Ä• ti paÃ±capaÃ±c
vÄ• ttikakÄ• rena `tatiyÄ• vidhÄ• nÄ• yopasaá¹…khyÄ• naá¹ƒâ€™ kataá¹ƒ, taá¹ƒ dassetum
tiÄ• di, yatthesaá¹ƒkaraá¹‡abhÄ• voti yassaá¹ƒ kiriyÄ• yame sampakatyÄ• dÄ«naá¹ƒ karaá¹
kathayatÄ«ti sambandho, sabbasseva padatthassa sattÄ• byabhicÄ• rato Ä• ha- `bhÅ«â€™
sabhÄ• venÄ• yamabhirÅ«po bhavati, na tu vatthÄ• laá¹…kÄ• rÄ• dinetyattho, karotissa gar
pakatiyÄ• bhirÅ«po katotiÄ• di, tadÄ• kattariyeva tatiyÄ• , yaá¹ƒ yasmÄ• aÃ±Ã±agotto gota
bhavatÄ«ti sambandho, nanuca dvidoá¹‡a paÃ±cakÄ• kayampaá¹-icca kammabhÅ«tÄ• ho
tato kimuccate `kayampaá¹-icca dvidoá¹‡apaÃ±cakÄ• karaá¹‡Ä• ni bhavantÄ«â€™ tyÄ• sa
ccÄ• di, idaá¹ƒ vuttaá¹ƒ hoti- ``dvidoá¹‡Ä• disaddena hi na gayhupagaá¹ƒ vatthumuccati, tel
dvidoá¹‡Ä• dyatthaá¹ƒ mÅ«laá¹ƒ tÄ• datthiyÄ• bhihitanti na vuttadosÄ• vasaroâ€™â€™ ti.

17. saha

yathÄ• kkamamÄ• gamanakiriyÄ• ya thÅ«lattaguá¹‡ena gomantadabbena ca sambandhaá

ccÄ• dimÄ• ha, udÄ• haraá¹‡amattaá¹ƒ dassentopi iminÄ• adhippÄ• yenÄ• pi dassetÄ«ti v
tiÄ• di, puttena sahÄ• gatotiÄ• dÄ«su Ä• gamanÄ• dikiriyampaá¹-icca dve kattÄ• ro padhÄ•
padhÄ• ne kÄ• riyasampaccayaÃ±Ä• yena vÄ• bahulaá¹ƒvacanena vÄ• padhÄ• ne kattari
tatiyÄ• â€™ tyeva tatiyÄ• siddhÄ• , tato-yaá¹ƒ vacanÄ• rambho-natthakoti maÃ±Ã±amÄ• n
ttenÄ• bhidhÄ«yate piteti padhÄ• nakattÄ• , tulyopi kiriyÄ• sambandhe pitÄ• puttÄ• naá¹ƒ p
saddacoditattÄ• , putto-ppadhÄ• namasaddacoditattÄ• \Be 95/, saddabyÄ• pÄ• rÄ• pekkhÄ
vavatthÄ• naá¹ƒ, piturevÄ• trÄ• gatÄ• disaddasÄ• mÄ• nÄ• dhikaraá¹‡yÄ• Ä• gamanakiriy
netarassa saddasattisabhÄ• vato, tathÄ• vidhÄ• hi saddassa satti yato piturevÄ• tra kiriyÄ•
paá¹-ipÄ• detuá¹ƒ, na puttassa, evaÃ±cÄ• gatoccÄ• do ekavacanamupajjate, aÃ±Ã±athÄ•
`pitÄ• puttÄ• Ä• gatÄ• â€™ ti. (yadi) vuttanayena tatiyÄ• siddhÄ• `siddhe satyÄ• rambho
vÄ• â€™ na cettha niyamo, nÄ• pi vikappo, tato kimanena yogenÄ• tyÄ• sayenÄ• ha- `app
nayidamevamiccÄ• di parihÄ• ro. sahabhÄ• vamattaá¹ƒ vattumiá¹-á¹-haá¹ƒ vÄ• ti yojanÄ• ,
bhedÄ• dhiá¹-á¹-hÄ• nattÄ• sahatthayogassa puttassÄ• pi kiriyÄ• bhisambandho viÃ±Ã±Ä•
sahatthayogo siyÄ• ti iminÄ• attha balena. atthaggahaá¹‡anti sutte ``sahattheneâ€™â€™ t
pariyÄ• yatthanti parito ayanti avagacchanti atthamaneneti pariyÄ• yo attho payojanaá¹ƒ ya
ca pariyÄ• yatthamevÄ• ti nÄ• vadhÄ• raá¹‡aá¹ƒ, atoyeva vinÄ• pi sahasaddappayogaá¹ƒ t
sahatthena yoge vidhÄ• nato asatyapi sahÄ• disaddappayoge yattha tadattho gamyate tatth
... gamyamÄ• nena sahatthena yogÄ• , yathÄ• ``syÄ• di syÄ• neâ€™â€™ ti. (3-1) saha pa
pariyÄ• yato. visesÄ• nupÄ• dÄ• natoti ``sahayutte-ppadhÄ• neâ€™â€™ ti (2-3-19) pÄ• á¹‡
appadhÄ• neti visesassÄ• nupÄ• dÄ• nato.

18. lakkhaá¹‡e

lakkhÄ«yatyanenÄ• ti lakkhaá¹‡aá¹ƒ saá¹…keto, kintaá¹ƒ kamaá¹‡á¸• aluppabhuti, atthe kÄ
taá¹ƒvÄ• cÄ«hi vibhattÄ«ti maÃ±Ã±amÄ• nena yaá¹ƒvivaraá¹‡aá¹ƒ kataá¹ƒ `lakkhaá¹‡e vat
tamullaá¹…giyÄ• tthaá¹ƒ vadati `yo atthoâ€™ iccÄ• di, vattamÄ• natoti viÃ±Ã±Ä• yati ... nÄ•
paccayavidhÄ• nappa saá¹…gato, upÄ• ttoti gahito. kaÃ±cippaá¹‡aramÄ• pannassa lakkha
`rukkhampati vijjotanaâ€™ miccatra lakkhaá¹‡amatte mÄ• \Be 96/ bhavÄ«ti pÄ• á¹‡inÄ«ye
``itthambhÅ«talakkhaá¹‡eâ€™â€™ ti (2-3-21) itthambhÅ«taggahaá¹‡aá¹ƒ kataá¹ƒ, tamman
--- `nanviâ€™ ccÄ• di, itthambhÅ«tassa lakkhaá¹‡anti chaá¹-á¹-hÄ«samÄ• so, Ä• pannassÄ
sÄ• maÃ±Ã±assa bhedako viseso pakÄ• ro vuccate, tathÄ• hi `tidaá¹‡á¸• akena paribbÄ• ja
manussattasÄ• maÃ±Ã±assa paribbÄ• jakattampakÄ• ro, tamparibbÄ• jako patto, tassa tida
upalakkhaá¹‡atteti iminÄ• itthambhÅ«tassa lakkhaá¹‡attÄ• bhÄ• vamÄ• ha, upalakkhaá¹‡a
nayidamatthiccÄ• di parihÄ• ro, rukkhampati vijjotananti ettha kassaci itthambhÅ«tassÄ• bh
itthambhÅ«taggahaá¹‡e payojanaá¹ƒ na dissati tannivattanato, rukkhampati vijjotateti etthat
vijjusaá¹…khÄ• tassa atthassa sabbhÄ• vÄ• tatiyÄ• ppattiyaá¹ƒ taá¹ƒnivattiyÄ• yathÄ• vutt
nÄ• Ã±Ã±aá¹ƒ kiÃ±ci paá¹-isaraá¹‡amatthÄ«ti saÃ±Ã±Ä• payamÄ• ha- `avassaâ€™ miccÄ•
evamanabbhupagamma `itthambhÅ«talakkhaá¹‡eâ€™ ti vacane karÄ«yamÄ• ne sati, itthan

uttaramÄ• saá¹…kiyÄ• ha- `nacÄ• â€™ tiÄ• di, vattunti vacanaseso, co-vadhÄ• raá¹‡e, nev
dutiyÄ• vidhÄ• nasÄ• matthiyÄ• ti ``patiparÄ«hi bhÄ• ge cÄ• â€™â€™ ti (2-9) kasmÄ• na s
ccÄ• di, asati hi payojane sÄ• matthiyanti bhÄ• vo. atha kamaá¹‡á¸• alu pÄ• á¹‡imhi assÄ•
siyÄ• tyÄ• ha- `kamaá¹‡á¸• aluâ€™ iccÄ• di, kamaá¹‡á¸• alussa setassa ca upalakkhaá¹‡a
sambandho, iminÄ• upÄ• dÄ• tuno savacasi satantatamÄ• ha, visiá¹-á¹-hÄ• vayavÄ• dheyy
kamaá¹‡á¸• alunÄ• visiá¹-á¹-hovayavo, tassÄ• dheyyo kamaá¹‡á¸• alu tenÄ• ti attho. yenÄ•
vikÄ• ro lakkhÄ«yate tato tatiyÄ• yathÄ• siyÄ• ti parehi ``yenÄ• á¹…gavikÄ• roâ€™â€™ ti (
tadÄ• ha- `yeneâ€™ ccÄ• di, tattha yasaddena vikatÄ• vayavo hetuttena niddiá¹-á¹-ho aá¹…
samudÄ• yavacano upÄ• tto tenÄ• ha- `yeneccÄ• di, nanuca kÄ• á¹‡Ä• dÄ«naá¹ƒ niyatagu
akkhisaddassa payogo na yutto byÄ• vattiyÄ• bhÄ• vÄ• ti, nesa doso, lokiyo-yaá¹ƒ saddass
saddappayoge gurulaghumpatyadayo natthi, tathÄ• hi lokena `sÄ«sapÄ• tiâ€™ pi vuccate,
sÄ«sapÄ• tipi, yassa tu tatthÄ• daro, so-kkhisaddaá¹ƒ payujjateva, athavÄ• sÄ• maÃ±Ã±up
payogamarahati, akkhi (nÄ• ti) hi vutte sandeho siyÄ• `kimassa vattumicchitaâ€™ nti tato k
nÄ• kkhinÄ• nirÅ«payati sobhanoti, kiÃ±carahi kÄ• á¹‡oti, akkhikÄ• á¹‡amassetyÄ• do kas
`kamaá¹‡á¸• alu pÄ• á¹‡imhi assÄ• â€™ tyatra yo vutto parihÄ• ro, ta metthopadisanto Ä• h
appasaá¹…goâ€™ ti.

19. hetu

kismiÃ±ci phale diá¹-á¹-hasÄ• matthiyetthe hetu niruá¸·ho. ekatra hi diá¹-á¹-hasÄ• matthiyo
kÄ• riya (ma) karontopi hetu vuccate sati saha kÄ• rinyasati ca vidhurappaccayo papÄ• (ta)
byabhicÄ• ro, tenevÄ• ha- `anipphÄ• dayantopÄ«â€™ ti, kÄ• raá¹‡e tatiyÄ• yÄ• bhÄ• ve kÄ
`takkiriyÄ• yoggatÄ• matteâ€™ ccÄ• di.

21. guá¹‡e

upÄ• dhi visesanaá¹ƒ, parÄ• á¹…gabhÅ«teti parassa bandhattÄ• (dino) vidhÄ• nÄ• yÄ• á
jaá¸·attÄ• dihetumhÄ«ti attho, iminÄ• guá¹‡asaddo yamappadhÄ• navacanoti vadati, yaÃ±c
tamparÄ• á¹…gabhÅ«tanti guá¹‡etÄ«massa `parÄ• á¹…gabhÅ«teâ€™ ti atthamÄ• ha, yaÃ±
tadappadhÄ• namanu vÄ• darÅ«penopÄ• dÄ«yamÄ• nattÄ• , yathÄ• `jaá¸·attÄ• baddho, r
ettha dhumatteâ€™ ccÄ• di, tenevÄ• ha- `parattharÅ«pÄ• pannaâ€™ nti, vÄ• vidhÄ• nanti `
guá¹‡e-thiyaá¹ƒâ€™â€™ nti (2-3-25) evaá¹ƒ vidhÄ• naá¹ƒ, itthiyantiÄ• dinÄ• paÃ±camÄ«rÅ
dasseti, tenevÄ• ha- `ubhayatthÄ• â€™ tiÄ• di, nanu `to paÃ±camyÄ• â€™â€™ ti (4-95) su
kathaá¹ƒ paÃ±camyantatÄ• tyÄ• saá¹…kiyÄ• ha- `paÃ±caminiddeseâ€™ iccÄ• di, iminÄ•
yojanÄ• , vÄ• paÃ±camiyÄ• vidhÄ• nato tatiyÄ• rÅ«penapi bhavitabbanti codanamanasi ni
dÄ• haraá¹‡eyeva kÄ• raá¹‡aá¹ƒ tatiyodÄ• haraá¹‡assa ca paá¹-hamodÄ• haraá¹‡Ä• nusÄ•
Ä• ha `paÃ±camyÄ• yeviâ€™ ccÄ• di, abhÄ• vena saá¹…khÄ• ranirodhenÄ• ti tatiyantarÅ«

22. chaá¹-á¹-hÄ«

sambandhavacanicchÄ• yevettha \Be 98/ chaá¹-á¹-hÄ« siddhÄ• ti Ä• saá¹…kiyÄ• ha- `hetu
`taá¹ƒ yoggatÄ• â€™ iccÄ• di, saddasattisÄ• matthiyÄ• ti saddasattisaá¹…khÄ• tÄ• ya sÄ•
`yatthaâ€™ iccÄ• dinÄ• , hetvatthavÄ• cakehi antarenÄ• ti sambandho, samÄ• nÄ• dhikara
hetvatthasamÄ• nÄ• dhikaraá¹‡ehi udarÄ• dÄ«hi, tajjotanÄ• yÄ• ti hetvatthajotanÄ• yÄ• lan
hetvatthato tappavattimÄ• ha- `yattha paniâ€™ ccÄ• di, hetvatthehipiccÄ• dinÄ• sÄ• matth
dhammassa hetunoâ€™ ti tatthodÄ• haraá¹‡aá¹ƒ.

23. sabbÄ•

nÄ• mabhÅ«tehÄ«ti sabbÄ• dÄ«su keci kesaÃ±ci yadi nÄ• mÄ• ni siyuá¹ƒ tehi, appadhÄ• n
kimpayojanantiÄ• do payojanasaddo ``payojanaá¹ƒ kÄ• riyahetÅ«suâ€™â€™ ti nighaá¹‡á¸•

24. catu

yassa sacetanÄ• yÄ• cetanÄ• ya vÄ• kassaci, pÅ«jÄ• nuggahakÄ• matta mantarena samm
Ä• ha- `pÅ«jÄ• â€™ iccÄ• di, tenÄ• ti yathÄ• vuttenatthena, cÄ• gaá¹…ganti dadÄ• tino dÄ•
sambajjhamÄ• naÃ±cÄ• gakÄ• raá¹‡aá¹ƒ, idÄ• ni sampadÄ• nalakkhaá¹‡aá¹ƒ sappabheda
miccÄ• di, nanirÄ• karotÄ«tya nirÄ• karaá¹‡aá¹ƒ, Ä• rÄ• dhayatÄ«tyÄ• rÄ• dhanaá¹ƒ, abbha
tesaá¹ƒ vasena, idha sampadÄ• nantidhÄ• vuttaá¹ƒ kathitaá¹ƒ, keteti Ä• ha- `rukkhayÄ• ca
rukkhÄ• dikaá¹ƒ taá¹ƒ sampadÄ• naá¹ƒ vibhÄ• gena dassetumÄ• ha- `tattha hiâ€™ ccÄ• di
sampadÄ• naá¹ƒ bhavatÄ«ti sambandho, anumatiyÄ• abbhanujÄ• nena, vijjamÄ• nepyanir
bhikkhuno-dhikamanumatantyadhippÄ• yenÄ• ha- `soâ€™ iccÄ• di.

25. tÄ• da

payojanapariyÄ• ye atthasadde sati idanti payojanaá¹ƒ parÄ• maá¹-á¹-huá¹ƒ sakkÄ• ti `tass
vuttaá¹ƒ, tasaddenettha vikatiyÄ• tisambandho, atthasaddena \Be 99/ tu pakatiyÄ• , attha ka
vacanicchÄ• ya metissaá¹ƒ natthi samÄ• soti dÄ«peti, viggahe vÄ• smimimasmÄ• yeva nip
daá¹-á¹-habbo, so vikatisaá¹…khÄ• to attho, pakatitvaÃ±Ã±apadatthenÄ• kkhipÄ«yate, tato
tadattha bhÄ• vo ccÄ• ha- `tadatthabhÄ• vo nÄ• mÄ• â€™ tiÄ• di, nimittaá¹ƒ yÅ«pÄ• divika
tasaddenÄ• tthasaddena ca gahitÄ• , tesaá¹ƒ sambandho tadatthasaddassa pavattinimittaá
attho, hetu hetumantabhÄ• valakkhaá¹‡o sambandho nÄ• mÄ• ti vuttaá¹ƒ hoti, padhÄ• nÄ•
vidhÄ«yamÄ• nattena padhÄ• nassa purisassa Ä• cchedakÄ• visesakÄ• guá¹‡Ä• , yaÃ±hi
tampadhÄ• na, mitaramappadhÄ• namanuvajjamÄ• nattÄ• , yadÄ• upÄ• dÄ«yateti vatvÄ•
diá¹-á¹-hantena phuá¹-ayitumÄ• ha- `yathÄ• â€™ iccÄ• di, yÅ«po nimittaá¹ƒ yassa dÄ• runo
nÄ• Ã±Ã±animittanti yadÄ• nimityavacchedakattenupÄ• dÄ«yate tadÄ• nimittasaddatova c

aÃ±Ã±animittato, nimittanimittÄ«naá¹ƒ sambandhassa abhimukhabhÄ• vena tattheva nimitt
nimittasaddato hetutatiyÄ• pi nÄ• saá¹…kanÄ«yÄ• ti sambandho, kÄ• raá¹‡amÄ• ha- `nimit
ubhayatthÄ• ti yÅ«pÄ• ya pÄ• kÄ• yÄ• ti ubhayattha.

piá¹‡iyamÄ• nÄ• kiá¹ƒ saddÄ• divacanÄ«yÄ• paro sÄ• duÄ• diko yo-ttho so aÃ±Ã±o kattÄ
aÃ±Ã±akattuko-bhilÄ• so, abhilÄ• so rucÄ«ti iminÄ• dityÄ• dyanekatthantopi rucisaddo-bhil
gayhatÄ«ti vadati, sÄ• ruci attho-bhidheyyo yesaá¹ƒ bhe tadatthÄ• , tesaá¹ƒ sambandhino
iminÄ• ca kiÃ±cÄ• pi rucirayaá¹ƒ yassuppajjateyo vÄ• tassÄ• janako, tesamubhinnampi a
yassuppajjate sova tassÄ• dhikaraá¹‡aá¹ƒ, ajanakopi so tÄ• ya saá¹ƒsattoti tasseva piá¹‡iya
sampadÄ• nasaÃ±Ã±Ä• , natujanakassa tÄ• yÄ• saá¹ƒsattassÄ• ti dÄ«peti, idhÄ• ti iminÄ•
udÄ• haraá¹‡Ä• namasamÄ• narÅ«pakaá¹ƒ dasseti, iminÄ• ca udÄ• haraá¹‡Ä• namasamÄ
catutthÄ«vidhÄ• ne kÄ• raá¹‡aá¹ƒ, aÃ±Ã±athÄ• chaá¹-á¹-hÄ«yeva tehipi vidhÄ«yeyya kÄ•
{kÄ• raá¹‡asabbhÄ• vÄ• } hi dÄ«peti, Ä«disassa paccudÄ• haraá¹‡a (ssa) bhÄ• ve kÄ• raá
kattÄ• -bhilÄ• sassÄ• â€™ ti, paresamidampaccudÄ• haraá¹‡ambhavatu idha kathanti Ä• h
attamatte paá¹-hamÄ• yeva, sambhave kÄ• raá¹‡antaramÄ• ha- `athavÄ• â€™ tiÄ• di, natth
anaÃ±Ã±akattukÄ• ruci, bhÄ• ya ruciyÄ• sambandhino piá¹‡iyamÄ• nassa sampadÄ• nas
sambandho, ye pana Ä• hu cÄ• tisambandho, uppajjanamuppatti, kassa uppatti, ruciyÄ• , u
uppatyÄ• dhÄ• ro `devadattÄ• ya rocateâ€™ ccÄ• do devadattÄ• diá¹ƒ upalakkhetÄ«ti uppa
vacanaá¹ƒ, ettha ruciyÄ• uppatyÄ• dhÄ• ropalakkhaá¹‡ameva vacananti sÄ• vadhÄ• raá¹‡
sabbesaá¹ƒ vÄ• kyÄ• namavadhÄ• raá¹‡aphalattÄ• , tena piá¹‡iya mÄ• navacanamabhilÄ•
aÃ±Ã±akattukatÄ• sandassanaparaá¹ƒ na hotÄ«ti byavacchinnambhavati, tesaá¹ƒ kaccÄ• y
sambandho, ihÄ• pÄ«ti tvamiti etthÄ• pi, aÃ±Ã±athÄ• siddhattÄ• ti atthamatte paá¹-hamÄ• y
vacanassÄ• ti ubhinnampi catutthÄ«vidhÄ• navacanassa, atippasaá¹…gocÄ• ti ``kassa vÄ•
rocesÄ«â€™â€™ tiÄ• do tavÄ• ti anabhimataá¹-á¹-hÄ• nappattica.

dhÄ• rippayogeti dhÄ• ridhÄ• tuno payoge, uttamÄ«á¹‡o adhamÄ«á¹‡oti dhanikagahetÅ«n
`uttamÄ«á¹‡o dhanasÄ• mÄ«â€™ ti, uttamÄ«á¹‡amassÄ• ti uttamÄ«á¹‡o, dhÄ• rayatÄ«tim
dhÄ• ritoti dhÄ• raá¹ƒdhÄ• tuto. suttantarena (taá¹ƒ taá¹ƒ) niyamena niyamitÄ• naá¹ƒ tesaá
sampadÄ• nasaÃ±Ã±aá¹ƒ vidhÄ• ya catutthÄ« vihitÄ• parehi, tadÄ• ha `silÄ• gha hanuá¹-á
sabbattha yogasambandhe chaá¹-á¹-hÄ«, Ã±Ä• petunti silÄ• ghÄ• dike bodhetuá¹ƒ, icchitoti
tadatthavÄ• cÄ«naÃ±ca dhÄ• tÅ«naá¹ƒ saá¹…gahaá¹‡atthaá¹ƒ `kudhaduhissosÅ«yatthÄ• n
kopoti iminÄ• kopassa visayamÄ• ha, yassÄ• ti iminÄ• yaá¹ƒkÄ• rakanti vuttameva parÄ•
pucchatÄ«ti pucchiyate \Be 101/, teneva vakkhati- `yassa sambandhiá¹ƒ subhÄ• subhaá¹ƒ p
yocÄ• nukÅ«lattambha jatÄ«ti iminÄ• idaá¹ƒ dasseti ``patipubbako Ä• pubbakoca suá¹‡oti a
paá¹-ijÄ• naneca vattate, yadÄ• yamabbhupagamo patthanÄ• pubbato bhavati tadÄ• patth
catutthÄ« rÅ«pambhavati, yadÄ• tvapatthatampi kevalamÄ• nukÅ«lyena vattamÄ• naá¹ƒdis
idamidaá¹ƒ vodassÄ• mÄ• ti {kopissasÄ• mÄ• ti (potthake) } tadÄ• nukÅ«lyena pavattanasa
kattuno catutthÄ«rÅ«pambhavatÄ«â€™â€™ ti, iminÄ• ca pÄ• á¹‡iniyavuttikÄ• rassa jayÄ•

byabhicÄ• ramÄ• ha, so hi ``abbhupagamo nÄ• ma parena patthitassa bhavati tattha pattha
catutthÄ«rÅ«pambhavatÄ«â€™â€™ ti vadati, pubbassÄ• kiriyÄ• ya yo kattÄ• ti vedavÄ• ky
saá¹…khÄ• tÄ• ya ussÄ• hÄ• nujÄ• nanato pubbabhÅ«tÄ• ya kiriyÄ• ya yo kattÄ• hotÄ• p
ti idaá¹ƒ `catutthÄ«yÄ• yadabhimataá¹ƒ rÅ«paâ€™ ntiiminÄ• sambandhitabbaá¹ƒ, chaá¹-á¹
sabbabyÄ• pibhÄ• vamÄ• lamba evanti atidesoti Ä• ha `evantÄ«â€™ tiÄ• di, rÅ«pasÄ• mya
tÄ• datthiyatthasabbhÄ• vÄ• ca yathÄ• yogaá¹ƒ tÄ• datthha catutthÄ«pi na virujjhati, vakkha
vacanicchÄ• yantu `iccÄ• dinÄ• , icchito rÄ• jÄ• , kamma vacanicchÄ• ti iminÄ• vacanicchÄ
vacanicchÄ• bhimukhattÄ• sabbesaá¹ƒ kÄ• rakÄ• naá¹ƒ, appacurappayogattÄ• ti abahupp
upatiá¹-á¹-hate upaá¹-á¹-hÄ• naá¹ƒ upagamanaá¹ƒ karoti, pihayanti patthenti, kujjha amarisa
duhanÄ• dayo kopappabhavÄ• nÄ• nantarena te sambhavantÄ«ti dÅ«bhÄ• dayopyudÄ• ha
dÄ«gharassÄ• â€™â€™ ti (1-33) rasse aparajjhÄ• mi, issayanti nasahanti, Ä• rajjhati pucch
upaparikkhati, bhÄ• datthhaá¹ƒ vibhÄ• veti `yasseâ€™ ccÄ• dinÄ• , pariyÄ• loceti upaparik
lakkhaá¹‡o-yamaniyamoccÄ• ha- `nÄ• vassaâ€™ miccÄ• di, yÄ• citusmÄ• yeva {yÄ• cituye
nÄ• vassamayanniyamoti attho, kutoccÄ• ha- `sambandheâ€™ ccÄ• di, aÃ±Ã±asmÄ• pÄ«t
kattubhÅ«tÄ• hotÄ• potÄ• ro ussÄ• hanÄ• nujÄ• nanÄ• naá¹ƒ kammaá¹ƒ hotÄ«ti Ä• ha- `pa
kammeâ€™ ti. hotupotusaddehiccÄ• dinÄ• \Be 102/ potusaddassapi chaá¹-á¹-hirÅ«paá¹ƒ d
patigiá¹‡Ä• tiâ€™ cceva pÄ• á¹-ho dissati, hotvevampityamhÄ• kamatropekkhÄ• , ussÄ• ha
antogataá¹‡yattho. anÄ• vÄ• doti nÄ• vÄ• annÄ• divajjite. ettha pana tathÄ• paá¹-isedhÄ• b
`na taá¹ƒ nÄ• vammaÃ±Ã±e nataá¹ƒ annammaÃ±Ã±eâ€™ ccÄ• di bhavati, attheva hi bahul
tippasaá¹…gÄ• bhÄ• vo, paá¹-hamantaá¹ƒ rÅ«panti maÃ±Ã±amÄ• noti paá¹-hamantaá¹ƒ rÅ
tiá¹‡Ä• ditopi khikaá¹ƒsÄ«yate tadÄ• nindÄ• vagamo, tattha ca niyogatova naÃ±payogo Ã±
sappaá¹-isedhamudÄ• haá¹-aá¹ƒ `na maÃ±Ã±amÄ• noâ€™ ti, avadhimhiyeva paÃ±camÄ«t
nindÄ• vagamÄ• tiá¹‡anti kammeyeva dutiyÄ• , athavÄ• satÄ«pi nindÄ• vagame vacanicch
sammutippayogeti sammutisaddassa payoge, catutthiá¹ƒ icchantÄ«ti mattÄ• yÄ• ti ettha cat
ruttatte kÄ• raá¹‡amÄ• ha- `atha sotivijjamÄ• nattÄ• â€™ ti, caá¹‡á¸• assa kukkurassÄ• tiÄ
ti pÄ• á¹-hassa vijjamÄ• nattÄ• `bhiyyoso mattÄ• yÄ• â€™ ti ettha sokÄ• ro punaruttoti adh
``silÄ• ghahanu ... pe ... sattamyatthesucÄ• â€™â€™ ti sutte caggahaá¹‡ena, catutthÄ«bhi
yogÄ• disvapicÄ• â€™â€™ ti suttena.

26. paÃ±ca

avadhÄ«yate visilissate etasmÄ• tyavadhi, avapubbÄ• ya dhÄ• dhÄ• tuto avadhimhi ``dÄ• d

yato-vadhÄ«yate kiÃ±ci, kriyÄ• pubbaá¹ƒ kutocipi.

calaÃ±cÄ• calamaÃ±Ã±aÃ±ca, taá¹ƒ vadantya vadhimbudhÄ• ||

etthÄ• yamattho ``yatokutocipi attho kiÃ±ci vatthuavadhÄ«yate saá¹ƒyogassa vÄ• kiriyÄ• n

gamanadÄ• nÄ• dikiriyÄ• pubbaá¹ƒ visilissate sayaá¹ƒ vÄ• apeti aÃ±Ã±ena vÄ• visuá¹ƒ ka
calaÃ±cÄ• calaÃ±ca visilesaparicchedabhÅ«taá¹ƒ padatthamavadhiá¹ƒ vadanti budhÄ• tal
yathÄ• dhÄ• vatÄ• ssÄ• puriso patati, purisaá¹ƒ pÄ• teti vÄ• , rukkhÄ• paá¹‡á¹‡aá¹ƒ \Be 1
pÄ• teti vÄ• ti, soca tidhÄ• pyuccate visayabhedena, yathÄ• ---

niddiá¹-á¹-havisayo koci, upÄ• ttavisayo tathÄ• .

anumeyyavisayo cÄ• ti, tidhÄ• vadhi samÄ«ritoti ||

tattha niddiá¹-á¹-hÄ• vacanopanÄ«tÄ• kiriyÄ• visayo yattha so niddiá¹-á¹-ha visayo vadhi,
Ä• gatoâ€™ ti, upÄ• ttÄ• jjhÄ• haá¹-Ä• kiriyÄ• visayo yattha so upÄ• ttavisayo, yathÄ• - `v
ti, valÄ• hakÄ• nikkhamma vijjobhateti attho, anumeyyÄ• kiriyÄ• visayo yattha so anumey
`mÄ• thurÄ• pÄ• á¹-aliputtakehi abhirÅ«patarÄ• â€™ ti, ettha abhirÅ«paguá¹‡ena ukkaá¹ƒs
atoyevetthÄ• yameva saÃ±Ã±Ä• paripphuá¹-Ä• viÃ±Ã±Ä• yatÄ«ti na kÄ• cidiha saÃ±Ã±Ä•
byÄ• mohakÄ• riá¹‡Ä«, athÄ• vadhismÄ• ti vuccamÄ• ne `padatthÄ• vadhismÄ• â€™ ti kute
vivaraá¹‡aá¹ƒ katantyÄ• saá¹…kiyÄ• ha-padÄ• naâ€™ miccÄ• di. yathÄ• gÄ• masmÄ• tiÄ•
kevalaá¹ƒ kÄ• yasaá¹ƒsaggapubbakova visileso, kiÃ±carahi buddhisaá¹ƒsaggapubbakopi, a
pubbako, tathÄ• hi corehi bhÄ• yatityÄ• do yo (bhaya) pekkhaá¹‡a sÄ«lo bhavati, so yadi m
dhuvaá¹ƒ me maraá¹‡anti vicÄ• rento te buddhiyÄ• pappoti pappuyya ca tato nivattate, tath
tÄ• yatityÄ• do yo ekassa mitto bhavati so yadyetaá¹ƒ corÄ• passeyyuá¹ƒ dhuvamassa ma
buddhiyÄ• patvÄ• tato nivattayatÄ«tyavadhittÄ• avadhismÄ• va sabbattha paÃ±camÄ«â€
etÄ• disesu sabbattha paá¹-ipattuvisesÄ• nuggahÄ• ya sutteheva papaÃ±co kato, idha pana
siddhattÄ• tadanuggahÄ• ya udÄ• haraá¹‡eheva papaÃ±citaá¹ƒ, bhÄ«tibhÄ• yanatthÄ• nan
yesaá¹ƒ te bhÄ«titÄ• yanatthÄ• tesanti attho, nanu bhÄ«tyatthÄ• naá¹ƒ payoge bhayahetu
tÄ• yanatthÄ• nanti, nesa doso, tÄ• yanaÃ±hi rakkhanamuccate {sÄ• yanÄ• hi rakkhanamu
bhayahetuto vetyÄ• ha- `yo \Be 104/ bhayahetuâ€™ tiÄ• di, iminÄ• ca ``bhÄ«tyatthÄ• naá¹
(1-4-25) pÄ• á¹‡iniyÄ• namapÄ• dÄ• nasaÃ±Ã±Ä• suttampaá¹-ikkhipati, tatoti bhayahetuto,
bhayatÄ• yanÄ• naá¹ƒ, bhayamaniá¹-á¹-hapÄ• tasaá¹…kÄ• , uttÄ• sotyattho, tÄ• yana man
parirakkhanaá¹ƒ, yathÄ• dassanaá¹ƒ hontevÄ• tÄ«minÄ• vacanicchÄ• yeva padhÄ• nattan
vacanicchamativattituá¹ƒ sakkoti, tathÄ• hi sabbeva dabbÄ• dayo sabbakÄ• rakasattiyuttÄ•
kÄ• rakavibhÄ• go vacanicchÄ• vaseneva, taá¹ƒ yathÄ• `valÄ• hako vijjotate, valÄ• hakena
vijjotateâ€™ ti. parÄ• pubbassÄ• tiÄ• dinÄ• ``parÄ• jissÄ• sayhoâ€™â€™ ti (1-4-26) saÃ±Ã
asayho atthoti sahituá¹ƒ abhibhavitumasamattho attho, ajjhenasakÄ• sÄ• iccÄ• dinÄ• udÄ•
nanucevamatthaá¹ƒ vadatÄ• yaÃ±Ã±adattassÄ• sayhattaá¹ƒ vuttaá¹ƒ, taá¹ƒ kathaá¹ƒ ajjha
yenÄ• sayhattassÄ• vadhittaá¹ƒ paá¹-ipÄ• dayati tyÄ• saá¹…kiyÄ• ha- `yaÃ±Ã±adattÄ• nab
asayhotÄ«massa paccudÄ• haraá¹‡aá¹ƒ paá¹-ipÄ• dayati `yo paniâ€™ ccÄ• di. ``vÄ• raá¹‡
(1-4-27) suttitaá¹ƒ, tadÄ• ha `vÄ• raá¹‡atthÄ• naâ€™ miccÄ• di, vÄ• raá¹‡amattho yesaá¹ƒ
avadhimattavacanicchÄ• yanti visesato vidhÄ• namantarenÄ• vadhimatta vacanicchÄ• yaá

icchitoti visesavidhÄ• ne, cittassÄ• vadhivacanicchÄ• yampana cittato pÄ• paá¹ƒ nivÄ• raye
``rakkhanatthÄ• namicchitaâ€™â€™ nti (2-6-3) suttitaá¹ƒ, tadÄ• ha- `rakkhanatthÄ• naâ€™
kaccÄ• yanÄ• dike dasseti. ``antaradhÄ• ne yenÄ• dassanamicchatÄ«â€™â€™ ti (1-4-28) s
tadÄ• ha- `antaradhÄ• neâ€™ ccÄ• di, ayamupajjhÄ• yo yadi maá¹ƒ passatÄ«ti sambandho
`nunaâ€™ miccÄ• dinÄ• , pesanamasakkÄ• rapubbako niyogo, ajjhesanaá¹ƒ sakkÄ• rapubb
kathannÄ• ma byavahito bhavÄ• mÄ«ti antaradhÄ• ne byavadhÄ• na nimittaá¹ƒ, yena attan
sambandho, antaradhÄ• neti nimittasattamÄ«cÄ• yaá¹ƒ, ato Ä• ha- `byavadhÄ• nanimittaâ€
antarahito, mÄ• maá¹ƒ upajjhÄ• yotyÄ• dinÄ• udÄ• haraá¹‡atthamÄ• ha, byavadhÄ• natth
``antaradhÄ• neti kiá¹ƒ core na didikkhatÄ«â€™â€™ ti paccudÄ• haá¹-aá¹ƒ \Be 105/ parehi
`yatthÄ• dassanaâ€™ miccÄ• di, core na didikkhatÄ« (tya), tra hi yo core na didikkhati tehi a
adassanamicchatÄ«ti na antaradhÄ• nanimittaá¹ƒ, kintupaghÄ• tanivatyatthaá¹ƒ, kintupagh
maÃ±Ã±ate ``nÄ• trÄ• ntaradhÄ• name (vÄ• vaseyaá¹ƒ), kintu tannimitto paghÄ• tanivattipi,
antaradhÄ• yatÄ«â€™ tyatra vinÄ• pyupaghÄ• tasambhavamantaradhÄ• nasampÄ• danam
icchatiggahaá¹‡aá¹ƒ kimatthaá¹ƒ adassanicchÄ• yaá¹ƒ sati satyapi dassane yathÄ• siyÄ• â
paá¹-ipÄ• dayamÄ• ha- `adassanicchÄ• yampaniâ€™ ccÄ• di, satÄ«pi dassaneti upajjhÄ• y
upajjhÄ• yato, avadhirÅ«patÄ• evÄ• ti upajjhÄ• yassÄ• vadhirÅ«patÄ• eva. ``Ä• khyÄ• to p
paravacanaá¹ƒ, tadÄ• ha `upayogeâ€™ ccÄ• di, niyamapubbakaá¹ƒ vijjÄ• gahaá¹‡amupayo
upayogavacanasÄ• matthiyÄ• vijjÄ• gahaá¹‡atthaá¹ƒ sissavattaá¹ƒ niyamo, tatoti Ä• khyÄ•
pakatÄ«â€™â€™ ti (1-4-30) saÃ±Ã±Ä• suttaá¹ƒ kataá¹ƒ, tadÄ• ha- `janyatthassÄ• â€™ tiÄ•
kintaá¹ƒ jananaá¹ƒ, tatoti janikattuhetuto, pakatisaddena kÄ• raá¹‡amattaá¹ƒ gahitaá¹ƒpareh
jÄ• yateâ€™ ccÄ• do puttÄ• ditopi yathÄ• siyÄ• â€™ ti, duvidhaá¹ƒ (hi) kÄ• raá¹‡aá¹ƒ upÄ•
sahakÄ• rikÄ• raá¹‡aÃ±ca, tattha kÄ• riyenÄ• bhinnadeso ghaá¹-assa mattikÄ• piá¹‡á¸• o u
tasseva pana daá¹‡á¸• acakkÄ• di (kÄ• riyena bhinnadeso) sahakÄ• rikÄ• raá¹‡aá¹ƒ, tesÅ«
gahaá¹‡eâ€™ siá¹…gÄ• saro jÄ• yateâ€™ ccatreva siyÄ• , na tu `puttÄ• pamodÄ• jÄ• ya
kÄ• rakantaravacanicchÄ• yanti ettha kÄ• rakantarÄ• divacanicchÄ• yanti pÄ• á¹-hena bhav
sambandha vacanicchÄ• yapi sambhavato, tatra tiá¹-á¹-hantÄ«ti tatraá¹-á¹-hÄ• , tesaá¹ƒ, lok
vohÄ• rikajano, tattha bhavÄ• lokiyÄ• , navattu paá¹-ibaddhÄ• ti lokavacanicchamullaá¹…g
sakajjhÄ• sayena vadanto vattÄ• , tappaá¹-ibaddhÄ• na hotÄ«ti attho. ``pabhavo bhavatiss
suttitaá¹ƒ, tadÄ• ha- `bhavatissÄ• â€™ tiÄ• di, paá¹-hamato upalabbhatÄ«ti atthakathanena
sambhavatÄ«ti vadati, nahi himavÄ• gaá¹…gÄ• ya kÄ• raá¹‡aá¹ƒ, sÄ• hi aÃ±Ã±ehi evakÄ•
himavati tu kevalaá¹ƒ paá¹-hamato upalabbhati. ``jigucchÄ• virÄ• mapamÄ• datthÄ• numup
(1-4-24vÄ•) vuttaá¹ƒ, tadÄ• ha- `viramaá¹‡attheâ€™ tyÄ• di, jigucchÄ• pamÄ• datthadhÄ•
kammÄ• dhikaraá¹‡avacanicchÄ• dissatÄ«ti vuttaá¹ƒ, avadhivacanicchÄ• pi pana dissake
pÄ• pÄ• â€™ ti, dhammÄ• pamajjatÄ«tipi hoteva paá¹-isedhÄ• bhÄ• vÄ• . ``aÃ±Ã±Ä• rÄ• d
disÄ• saddÄ• Ã±cuttarapadÄ• cÄ• hi yutteâ€™â€™ ti (2-3-29) suttitaá¹ƒ, tadÄ• ha- `aÃ±Ã±
devadattÄ• dito, ``aÃ±Ã±aityatthaggahaá¹‡aá¹ƒ, tena pariyÄ• yappayogepi bhavatÄ«â€™â€
byÄ• khyÄ• tattÄ• Ä• ha- `bhinno devadattÄ• â€™ ti, Ä• rÄ• saddassa dÅ«ratthattÄ• Ä• sa
bhavatÄ« (tyattho u) pÄ• dÄ«yatetyÄ• ha `Ä• rÄ• saddo dÅ«ratthoâ€™ ti, niddissamÄ• napa

sÅ«roâ€™ ti niddissamÄ• nassa kassaci yo so dutiyo, so paá¹-iyogÄ«. disÄ• desakÄ• lavutt
pariggahato Ä• ha `disÄ• desakÄ• lavÄ• cÄ«naá¹ƒ yogeâ€™ ti, pubbeva sambodhÄ• tiÄ• c
udÄ• haraá¹‡Ä• ni, aÃ±cuttarapadaÄ• caÄ• hipaccayayo getviha nodÄ• haá¹-aá¹ƒ. ``paÃ±c
kammanyupasaá¹…khyÄ• naá¹ƒ ``adhikaraá¹‡e copasaá¹…khyÄ• naâ€™â€™ miti (2-3-28-
`yatthaâ€™ ccÄ• di, lyappaccayassa yatrÄ• ppayogo, tassattho ce gamyate, so lyaplopo, tv
lyapalopotyaviseso, pÄ• sÄ• da mÄ• ruyha pekkhati Ä• sane upavisitvÄ• pekkhatÄ«ti idaá¹
pubbaá¹ƒ yassÄ• ti kiriyÄ• visesane samÄ• so, vakkhamÄ• nasabbadassanesupi pÄ• sÄ• c
pÄ• sÄ• do (yevÄ•) vadhirÅ«pena vattumiá¹-á¹-hoti dassetumÄ• ha- `tathÄ• hiâ€™ ccÄ• di
dassananti tato pÄ• sÄ• dato tassa daá¹-á¹-huno dassanaá¹ƒ cakkhundriyaá¹ƒ apakkamaty
avadhibhÄ• vo pÄ• sÄ• dassÄ• ti viÃ±Ã±Ä• yati, yesanti vesesikÄ• naá¹ƒ, te hyevamÄ• cikk
cakkhundriyaá¹ƒ cakkhugoá¸·akato-ccantasukhumabhÄ• vena nikkhamma visÄ• lÄ«bhavan
sakalamattanÄ• diá¹-á¹-haá¹ƒ passati raá¹ƒsirÅ«pena, yathÄ• kÄ• halÄ• mÅ«le kisÄ• agg
Ã±Ä• á¹‡indriyÄ• nÄ«â€™â€™ ti, adhiá¹-á¹-hÄ• nadesanti indriyÄ• dhiá¹-á¹-hÄ• nabhÅ«taá
visayappavattÄ«ti gocare \Be 107/ pavatti, santatiyÄ• ti indriyapabandhassa, adhiá¹-á¹-hÄ• n
nÄ• pajjateti sambandho, tatoti pÄ• sÄ• dato, apakkantyÄ• ti apagamanena, yajjapi cakkhun
bahi niggacchati, tathÄ• pipÄ• sÄ• daá¹-á¹-hassacakkhugoá¸·akÄ• niggacchatÄ«ti pÄ• sÄ•
yesantÅ«ti khaá¹‡ikavÄ• dÄ«nantu, indriyÄ• dhiá¹-á¹-hÄ• nampatte visaye viÃ±Ã±Ä• á¹‡ala
karonti sÄ«lenÄ• ti pattakÄ• rÄ«ni, anindriyÄ• dhiá¹-á¹-hÄ• nadoso neti sambandho, tatoti p
khaá¹‡ikavÄ• dinova dasseti, atra hi cattÄ• ro pakkhÄ• pattakÄ• rÄ«nindriyÄ• ni, appattakÄ
appattakÄ• rÄ«ni sesÄ• ni vuttaviparitÄ• ni, cakkhuyeva pattakÄ• rÄ« sesamaÃ±Ã±atheti, c
paá¹-hamapakkhadvayamupanyasya paá¹-ipÄ• ditaá¹ƒ ... tappaá¹-ipÄ• danenetaresampi pa
sabbasÄ• mayikasÄ• dhÄ• raá¹‡attÄ• saddasatthassÄ• ti idaá¹ƒ ayuttamiva dissati ... sadda
buddhavacanopayogittena sogatasamayÄ• nuguá¹‡appavattito, khaá¹‡ikavÄ• dino pana nis
manasikÄ• rÄ• dÄ«tiÄ• disaddena cakkhuto {cakkhunÄ• (potthake) } abhedo rÅ«pÄ• pÄ• th
dassanayogge padese. ``pucchanÄ• khyÄ• nesu ca paÃ±camÄ« vattabbÄ• â€™â€™ ti (2-3
`pucchanasaddatoâ€™ ccÄ• di, pucchanÄ• khyÄ• nesu sÄ• maÃ±Ã±ena paÃ±camÄ«vidhÄ
`avassaâ€™ miccÄ• di, kassÄ• ti paÃ±ho, devadattassetyÄ• khyÄ• naá¹ƒ, koso yaÃ±Ã±a d
vidhirÅ«povÄ• yaá¹ƒ, yo-á¹…gadÄ«tyÄ• dyanuvÄ• darÅ«pamÄ• khyÄ• naá¹ƒ, aá¹…gadÄ«k
``yatocÄ• ddhakÄ• lanimmÄ• naá¹ƒ tato paÃ±camÄ« vattabbÄ• â€™â€™ ti (2-3-28vÄ•) vu
ccÄ• di, nimÄ«yate paricchijjate yena taá¹ƒ nimÄ• naá¹ƒ, tadeva nimmÄ• naá¹ƒ. ``addhassa
vattabbÄ• â€™â€™ ti (2-3-28) vuttaá¹ƒ, tatthÄ• yamattho ``taá¹ƒ yuttÄ• ti vattate, taá¹ƒ yutt
parassÄ• ddhassa paá¹-hamÄ• ca sattamÄ« ca vattabbÄ• â€™â€™ ti, pÄ• á¹-aliputtasmÄ•
na vattabbÄ• ti dassetumÄ• ha- `sattayojanÄ• nÄ«â€™ tiÄ• di, atra hi yadÄ• rÄ• jagahassa
vattumicchÄ«yate, tadÄ• pÄ• á¹-aliputtasmÄ• rÄ• jagahaá¹ƒ sattayojanÄ• nÄ«ti, bhedavac
``sabbhÄ• voâ€™â€™ tyÄ• dinÄ• (2-34) sattamÄ« siddhÄ• `sattasu yojanesuâ€™ ti. tathÄ
pÄ• á¹-aliputtasmÄ• sattasu yojanesu sati rÄ• jagahaá¹ƒbhavatÄ«tyayamattho patÄ«yate,
sattayojanasambandhibhavanaá¹ƒ rÄ• jagaha (bhavana) ssa lakkhaá¹‡ambhavati. samband
``taá¹ƒ yuttÄ• kÄ• le sattamÄ« vattabbÄ• â€™â€™ ti (2-3-28vÄ•) vacanampaá¹-ikkhipati. `

thokappakicchakatipayassÄ• sattavacanasseâ€™â€™ ti (2-3-33) suttitaá¹ƒ, tadÄ• ha- `yad
kicchÄ• dayotiÄ• disaddena thokaappakatipaye saá¹…gaá¹‡hÄ• ti, asattarÅ«panti addabba
guá¹‡apadatthe hetubhÅ«te ``guá¹‡eâ€™â€™ ti (2-21) paÃ±camÄ«ti attho, yathÄ• vuttavid
ti sutte vuttavidhÄ• nena, ``guá¹‡eâ€™â€™ ti sutte vuttavidhÄ• nena, yadÄ• tviccÄ• dinÄ•
visuá¹ƒ vidhÄ• ne payojanaá¹ƒ natthÄ«ti dasseti. kattabbarÅ«passa calanassÄ• ti samband
samÄ• nÄ• dhikaraá¹‡attena visesananti yojanÄ• , samÄ• nÄ• dhikaraá¹‡attenÄ• ti ca `raÃ±
asamÄ• nÄ• dhikaraá¹‡assÄ• pi visesanattadassanato vuttaá¹ƒ, samÄ• nÄ• dhikaraá¹‡atte
thokaguá¹‡Ä• nvite calane vattamÄ• no thokasaddo asattavacanova visesananti, tenevÄ• k
kammattÄ• kamme dutiyÄ• â€™ ti. paÃ±camÄ«tyanuvattamÄ• ne ``dÅ«rantikatthehi chaá¹
vuttaá¹ƒ, tadÄ• ha `dÅ«ranti katthehiâ€™ ccÄ• di, avadhisambandhalakkhaá¹‡Ä• ti avadhis
nimittamÄ• saá¹ƒ paÃ±camÄ«chaá¹-á¹-hÄ«naá¹ƒ tÄ• tathÄ• vuttÄ• , vattumiá¹-á¹-hoti imin
padhÄ• nattamÄ• ha, evaá¹ƒ carahi taá¹ƒtaá¹ƒ kÄ• rakavacanicchÄ• yamaÃ±Ã±Ä• pi vibha
Ä• ha- `lokiyÄ• cetthÄ• â€™ tiÄ• di, ettha vibhattÄ«naá¹ƒ niyame lokiyÄ• eva vacanicchÄ•
kÄ• raá¹‡anti attho, paÃ±camÄ«cÄ• tyanuvattamÄ• ne ``dÅ«ranti katthehi dutiyÄ• ceâ€™â
``paÃ±camyadhikaraá¹‡ecaâ€™â€™ (2-3-36) iccatra ca kÄ• rena dÅ«ranti katthehi sattam
padikatthe sÄ• rasaá¹…gahakÄ• rÄ• dÄ«hi, tadakkhippa aÃ±Ã±Ä• padesena paá¹-ikkhipitu
vuttiyaá¹ƒ, taá¹ƒ dassetumÄ• haâ€™ kecÄ«ti sÄ• rasaá¹…gahÄ• dayoâ€™ tiÄ• di. dÅ«rÄ•
tesampaá¹-ikkhepana yoti sambandho, itisaddo panettha parihÄ«no, nahitantiÄ• dÄ«su tasa
dÅ«rÄ• di vattumicchitantyavaseyaá¹ƒ, na hi taá¹ƒ gamyate, na hi tato gamyate, na hi tena
tasmiá¹ƒ á¹-hÄ«yateâ€™ ti visuá¹ƒ sambandho \Be 109/ vaseyo. patÄ«yantecÄ• ti co vattab
atoceti vakkhamÄ• nahetuparÄ• mÄ• so, yanti yasmÄ• atthe nipÄ• to, vÄ• kyakÄ• ro varar
taá¹ƒsÄ• mÄ• nÄ• dhikaraá¹‡yatoti dÅ«rÄ• disÄ• mÄ• nÄ• dhikaraá¹‡yato, taá¹ƒyuttatopÄ«
gÄ• mÄ• disaddatopi, paccakkhantoti vÄ• kyakÄ• ravacanaá¹ƒ paccÄ• cikkhanto, tathÄ• hy
pÄ• á¹-ho ``dÅ«rantikatthehi paÃ±camÄ«vidhÄ• ne taá¹ƒyuttÄ• paÃ±camÄ«paá¹-isedho va
tatrÄ• pi dassanÄ• anatthako-yampaá¹-isedho, tatrÄ• pi hi paÃ±camÄ« dissati ---

dÅ«rasmÄ• vasathÄ• muttaá¹ƒ, dÅ«rÄ• pÄ• dÄ• vasecanaá¹ƒ.

guruto kupitÄ• dÅ«rÄ• , bhÄ• byaá¹ƒ dÅ«rÄ• ca dassuhiti ||

atra dÅ«rantiketyÄ• di vattabbaá¹ƒ vÄ• kyakÄ• ravacanaá¹ƒ, dÅ«rÄ• gÄ• massÄ• ti tassoc
tatrÄ• piccÄ• di paccakkhÄ• nabhÄ• ssaá¹ƒ, dÅ«rasmÄ• vasathÄ• ti Ä• vasathassa dÅ«reti
keyyaá¹-o, paá¹-hamo puriso yassa so paá¹-hamapuriso bhavati ``dÅ«rantikÄ• â€™â€™ di
suddhÄ• diyogopi saá¹…gahito, tenÄ• ha --- `suddhappa mocanavivittappamÄ• á¹‡ayogeâ€
``dhÄ• tunÄ• mÄ• namupasaggayogÄ• dÄ«svapicaâ€™â€™ iti (2-6-2) sutte caggahaá¹‡ato
--- `pabhuti yogecÄ• â€™ ti, pabhutiyogecÄ• ti iminÄ• pabhutyatthayogopi saá¹…gahito, te
attÄ• naâ€™ nti udÄ• haá¹-aá¹ƒ.

27. apa

nanu phuá¹-ova tesaá¹ƒ sÄ• lÄ• dÄ«naá¹ƒ yogoti kimettha paÃ±hena kassa panetehi yogoâ
`vajjanaá¹ƒ hiccÄ• di, vajjanÄ• nanti kattari ano, vajjane sambandhe vattamÄ• nehÄ«ti vajja
sambandhe vatta mÄ• nehi apaparÄ«hi, yuttasmÄ• ti yuttatova ekasmÄ• , nÄ• Ã±Ã±ato, kin
apaparÄ«hi yuttasmÄ• va paÃ±camÄ«bhavane pasiddhattamÄ• ha, pasiddhampetamÄ• ha
ccÄ• di, yadatthoti yosÄ• lÄ• di attho payojanaá¹ƒ yassa vajjanakiriyÄ• rambhassa \Be 110
``paÃ±camyapÄ• parÄ«hÄ«â€™â€™ ti (2-3-10) Ä• yuttepi paÃ±camÄ« vidhÄ«yate parehi, t
miccÄ• di, avadhimÄ• ettha vassanaá¹ƒ.

28. paá¹-i

diá¹-á¹-hasambandhassÄ• ti pasiddhavasena diá¹-á¹-hakÄ• riyakÄ• raá¹‡assa mukhyassa,
mukhyassa yaá¹ƒ kÄ• riyaá¹ƒ, tadatthaá¹ƒ mukhyakÄ• riya karaá¹‡atthanti vuttaá¹ƒ hoti, tas
vattamÄ• nena pabhineti sambandho, vinimayeti parivattana nimittaá¹ƒ paá¹-idÄ• necÄ• ti c
saddassÄ• á¹-á¹-hÄ• nappayutti daá¹-á¹-habbÄ• , patinÄ• tassa yogoti sambandho.

29. rite

yadi vajjanakiriyÄ• ya sambajjhamÄ• nassa kammattÄ• kamme dutiyÄ• , kimatthaá¹ƒ cara
Ä• ha- `paá¹-ipadavidhÄ• neâ€™ ccÄ• di, paá¹-ipadaá¹ƒ ujukamevoccÄ• ritaá¹ƒ vidhÄ• naá
paá¹-ipadavidhÄ• nÄ• , visesavidhÄ• na vatÄ«tyattho, yajjatra dutiyÄ• vacanaá¹ƒ na siyÄ• t
ujukaá¹ƒ vidhÄ«yamÄ• nÄ• ya paÃ±camiyÄ• dutiyÄ• bÄ• dhÄ«yethÄ• ti maÃ±Ã±ate. yady
bÄ• dhÄ• bhÄ• vo eva payojanaá¹ƒ, evaÃ±carahi `rite vÄ• â€™ ti suttayitabbaá¹ƒ evaá¹ƒ sa
bhavissati, lahu ca suttampaá¹‡Ä«tambhavatÄ« tyÄ• saá¹…kiya payojanantaramÄ• ha- `utta
atoyevÄ• ti uttaratthattÄ• yeva, puna payojanantaraá¹ƒdutiyÄ• gahaá¹‡assa dassayamÄ• h
ccÄ• di, Ä• hacca kaá¹‡á¹-hÄ• diá¹-á¹-hÄ• ne vÄ• yunÄ• Ä• hanitvÄ• Ä• haritvÄ• vÄ• vaca
ujukavacananti vuttaá¹ƒ hoti, vibhatyantaraá¹ƒ chaá¹-á¹-hÄ«vibhatti, tassa byudÄ• satthaá¹ƒ
nirÄ• satthantuttho, aÃ±Ã±Ä• pÄ«ti dutiyÄ• ya aÃ±Ã±Ä• chaá¹-á¹-hÄ«pi, pakatÄ• ya paÃ±c
pakatasambandhanattho.

31. putha

na dutiyÄ• pi yogavibhÄ• gatoti evaá¹ƒ maÃ±Ã±ate ``tatiyÄ• ceti vattamÄ• ne tattha yadi c
ti sambandhÄ«yeyya, tatrÄ• pi ca kÄ• rena paÃ±camÄ«tyevaá¹ƒ na kassÄ• pyapakaá¹ƒsoti
\Be 111/ tatiyÄ• ceâ€™ tyekayogamakatvÄ• yogavibhÄ• gasÄ• matthiyÄ• `tatiyÄ• ceâ€™
paÃ±camÄ«â€™â€™ ti, asahÄ• yatthatte sati `vinÄ• tthe hÄ«â€™ tyevamavatvÄ• kiá¹ƒ vis
`bhedo pÄ• dÄ• nantviâ€™ ccÄ• di.

32. satta

yantaá¹ƒ saddÄ• naá¹ƒ niccattÄ• sambandhassa yatthÄ• ti parÄ• maá¹-á¹-haá¹ƒ soti, yoti
tassÄ• ti ca niddisati, yo yatthetyÄ• dikaÃ±ca `kiriyÄ• dhÄ• rabhÅ«teâ€™ ccÄ• divuttigantha
kiriyÄ• dheyyabhÅ«tÄ• dhippetÄ• , etanevÄ• ha `kiriyÄ• cÄ• â€™ tiÄ• di, tenÄ• yamÄ• dhÄ
kiriyÄ• smintyadhikaraá¹‡e vÄ• taá¹ƒ Ä• dhÄ• rayatÄ«ti kattari vÄ• ghaá¹‡antena daá¹-á¹-
kammaÃ±ca kiriyÄ• nissayabhÅ«tamÄ• dhÄ• ra yatÄ«tyÄ• dhÄ• roti vÄ• kattari ghaá¹‡a, v

Ä• dhÄ• rayati yo kattu, kammaá¹ƒ kiriyanissayaá¹ƒ.

Ä• dhÄ• raá¹ƒ kÄ• rakaÃ±cÄ• hu, taá¹ƒ catubbidhameva ceti ||

nanu ca kiriyÄ• dhÄ• raá¹‡enÄ• dhÄ• rotyuccate, taá¹ƒ kimevamuccateti ce, nesadoso yad
kiriyÄ• dhÄ• raá¹‡amassa, tantannissayabhÅ«ta kattukammadhÄ• raá¹‡aá¹ƒ, nahyaÃ±Ã±at
tato kiriyÄ• kÄ• raá¹‡enÄ• dhÄ• raá¹‡enÄ• dhÄ• rotya yamevattho, na kattukammapariccÄ
kiriyÄ• gayhate, teneva vakkhati- `kiriyÄ• yayo Ä• dhÄ• roâ€™ ccÄ• di, nanu yadyapyujuka
kattÄ• kattusamavÄ• yiniá¹ƒ, kammasamavetaÃ±ca viktedanÄ• diá¹ƒ kiriyaá¹ƒ kammaá¹ƒ .
tÄ• nevÄ• dhÄ• roti, na ... loke satthe ca tesamÄ• dhÄ• ratthe nÄ• ppatÄ«tito, kattukammat
dassetumÄ• ha- `kiriyÄ• ceâ€™ tyÄ• di, tathÄ• ca vuttaá¹ƒ ---

kattukamma byavahitaá¹ƒ, dhÄ• rentamanuju kriyaá¹ƒ.

kriyÄ• siddhupakÄ• ri ca, satthe-dhikaraá¹‡aá¹ƒ matanti ||

kattukammabyavahitanti kattukammehi taá¹ƒsamavetabhÄ• vena byavahitaá¹ƒ, anuju pÄ•
kriyÄ• siddhupakÄ• riti kattukammasamavetÄ• ya kiriyÄ• ya pasiddhiyaá¹ƒ upakÄ• rÄ« upa
kiriyÄ• dhÄ• raá¹‡enevÄ• yamÄ• dhÄ• ro, kattukammÄ• naá¹ƒ dhÄ• raá¹‡enÄ• pyÄ• dhÄ•
codanammanasi nidhÄ• yÄ• ha- `na ceâ€™ tyÄ• di, kiriyÄ• nimittassevÄ• ti kattukammasa
nimittasseva, tadevaá¹ƒvidhamÄ• dhÄ• raá¹ƒ catubbidhammatanti dassetumÄ• ha- `Ä• dhÄ
cattÄ• ro vidhÄ• pakÄ• rÄ• assÄ• ti catubbidho, Ä• dheyyena sahopasileso saá¹ƒyogalakk
opasilesiko Ä• dhÄ• ro- `kaá¹-enisÄ«dati thÄ• liyaá¹ƒ pacatiâ€™ tyÄ• do kaá¹-Ä• di, tathÄ•
nisÄ«danakiriyaá¹ƒ kaá¹-o devadattaá¹ƒ dhÄ• rayaá¹ƒ dhÄ• rayati devadattabyavahitaá¹ƒ, e
taá¹‡á¸• ulasamavetaá¹ƒ vikledanÄ• dikiriyaá¹ƒ taá¹‡á¸• ule dhÄ• rayaá¹ƒ dhÄ• rayatÄ«tyo
kaá¹-Ä• dino. yato-Ã±Ã±atrÄ• dheyyaá¹ƒ na vattate sabbathÄ• bhiyyo vÄ• , so vesayiko,
visayohyÄ• dheyyassÄ• naÃ±Ã±atrabhÄ• vo, yathÄ• cakkhÄ• dippavattÄ«namaÃ±Ã±atrÄ•
visayÄ• ti vuccante, evamÄ• kÄ• se sakunayotyÄ• do sakunyÄ• dÄ«namÄ• kÄ• sÄ• dito-Ã±
visayÄ• tyuccante, visayo eva vesayiko. yo Ä• dhÄ• rÄ• dheyyÄ• namabhibyÄ• petyÄ• dhe

`tilesu telaá¹ƒ, dadhimhi sappi, tyatra tilÄ• dikaá¹ƒ telÄ• dikamÄ• dheyyaá¹ƒ byÄ• petvÄ• ti
byÄ• pakÄ• dhÄ• ro. samÄ«pe bhavo, samÄ«po eva vÄ• sÄ• mÄ«piko, yassa samÄ«pades
evamuccate, atrodÄ• haraá¹‡aá¹ƒ `gurÅ«su vasati gaá¹…gÄ• yaá¹ƒ ghosoâ€™ ti. nanu cÄ•
vidhÄ«yate Ä• dhÄ• ro ca nissayo vuccate, nissayo ca saá¹ƒyogasamavÄ• yehi hoti, na ca s
guruppabhutÄ«ti devadattasakunyÄ• dÄ«namiva kaá¹-Ä• kÄ• sÄ• dÄ«hi saá¹ƒyogo, telÄ• d
samavÄ• yo vÄ• atthi, tenÄ• yuttaá¹ƒ te samÄ• dhÄ• rattanti, netadatthi, yadÄ• yattÄ• hi y
saá¹ƒyogasamavÄ• yehi tassa nissayo bhavati, tathÄ• hi purisassa na raÃ±Ã±Ä• saha saá
atha pana tadadhÄ«naá¹-á¹-hitittÄ• rÄ• janissayo purisoti byapadissÄ«yate, sissÄ• dÄ«naÃ
mÄ• yattÄ• á¹-hitÄ«ti tesamayaá¹ƒ {tenassÄ• yaá¹ƒ (potthake) yuttho te pati gurupabhutÄ«
(jinindabuddhi) } yutto guruppabhutinaá¹ƒ nissayabhÄ• voti, ettha \Be 113/ pana yajjapi
vesayikÄ• bhibyapakÄ• namÄ• dhÄ• rÄ• dheyyopasileso atthi, tathÄ• pi pakÄ• rantarassev
vacanicchÄ• , nÄ• Ã±Ã±athÄ• opasilesikena vÄ• {opasilesikeva} visayÄ• bhibyÄ• pakÄ• n
vÄ• {upasilesasseva} paribyattattÄ• tatheva vohÄ• roti na saá¹…karo saá¹…kanÄ«yoti.

33. nimitta

nimittabhÄ• vamattetÄ«minÄ• kammasaá¹ƒyogÄ• bhÄ• vepi sattamiyÄ• pavatti mÄ• ha, n
eva, teneva vakkhati- `evamaÃ±Ã±ateâ€™ ccÄ• di, bÄ• hirÄ• naá¹ƒ hi- `nimittÄ• kammena
suttaá¹ƒ, tattha kammena yoge payojanÄ• sattamÄ«bhavatÄ«tyattho, ajinamhi haÃ±Ã±ate
payojanaá¹ƒ cammaá¹ƒ, tassa dÄ«pinaá¹ƒhantÄ«ti kammena yo go, sutte kammenÄ• tyava
vattumÄ• rabhate `na paneâ€™ ccÄ• di.

34. yabbhÄ•

yassa kiriyÄ• ti yassa gavÄ• dyatthassa sambandhinÄ« dohanÄ• dikiriyÄ• , kiriyantarassÄ•
gamanÄ• dikiriyantarassa, etenÄ• ti lakkhaá¹‡anti etena, tato-ccassa vivaraá¹‡aá¹ƒ kiriyÄ• v
``kÄ• labhÄ• vesu ceâ€™â€™ ti (2-6-43) kaccÄ• yanehi suttitaá¹ƒ, tadÄ• ha- `kÄ• latthehi c

35. chaá¹-á¹-hÄ«

sÄ• missarÄ• diyoge chaá¹-á¹-hÄ«sattamiyo yathÄ• siyunti ``sÄ• missarÄ• dhipatidÄ• yÄ•
``iti (2-3-39) Ä• raddhaá¹ƒ parehi, tadÄ• ha- `sÄ• miâ€™ ccÄ• di, atra ca jinindabuddhinÄ•
bhedeno pÄ• dÄ• naá¹ƒ pariyÄ• yantaranivatyatthamiha mÄ• hotu gÄ• massa rÄ• jÄ• â€™
hassÄ• pya yuttattamupadassayamÄ• ha- `sÄ• missareâ€™ ccÄ• di, kena nivÄ• rÄ«yate, n
visayavacanicchÄ• yaá¹ƒ `gÄ• me rÄ• jÄ• â€™ tyapi bhavitabbamityanenÄ• ha, ``Ä• yuttak
(2-3-40) Ä• raddhaá¹ƒ, tadÄ• ha- `Ä• yutteâ€™ ccÄ• di, Ä• savÄ• tapparatÄ• , byÄ• vaá¹-o
``Ä• sevÄ• yanti vakkhÄ• mÄ« tyavassaá¹ƒ \Be 114/ vacanamidamÄ• rabbhanÄ«yamaÃ±Ã
sakaá¹-assÄ• â€™ ti pasajjatÄ«â€™â€™ tyÄ• saá¹…kiya natthevetampi payojananti dasse

``sÄ• missarÄ• â€™â€™ tyadikaá¹ƒ kaccÄ• yanasuttaá¹ƒ, tenevÄ• ti kaccÄ• yanasutte pas
kusalasaddaniddeseneva, idhÄ• ti moggallÄ• navuttiyaá¹ƒ. kaccÄ• yanena ``kammakaraá¹‡
sattamÄ«â€™â€™ (2-6-40) ``paÃ±camyatthe caâ€™â€™ (2-6-41) iti ca suttitaá¹ƒ, tenÄ• ha
gahaá¹‡assa bÄ• hÄ• visayoti sambandho, kaccÄ• yanÄ• naá¹ƒ `bhikkhÅ«sÅ«â€™ tiÄ• dÄ
hatthesÅ«tiÄ• dÄ«ni karaá¹‡atthe, kadalÄ«sÅ«ti paÃ±camyatthe. ``maá¹‡á¸• itussukkesu ta
(2-6-45) kaccÄ• yanasuttaá¹ƒ, tadÄ• ha `pasannattheâ€™ ccÄ• di, pasannattheti maá¹‡á¸•
ussÄ• hatthe.

36. yato

visuá¹ƒ karaá¹‡aá¹ƒ niddhÄ• raá¹‡aá¹ƒ, jinindabuddhÄ• cariyena ``kimatthampunaridaá¹ƒ v
niddhÄ• riyamÄ• no-vayavo samudÄ• yabbhantaro, tattha yadÄ• samudÄ• yassÄ• -dhikara
tadÄ• sattamÄ« siddhÄ• va, yathÄ• rukkhe sÄ• khÄ• ti, yadÄ• tvavayavasambandho tadÄ
rukkhassa sÄ• khÄ• ti saccametaá¹ƒ papaÃ±catthantu vacanaâ€™â€™ nti vuttaá¹ƒ, taÃ±ce
`na sÄ• layoâ€™ ccÄ• disÅ«kayuttÄ• nidhaÃ±Ã±Ä• ni sÅ«kadhaÃ±Ã±Ä• ni, Ä• hitÄ• avaá¹
vuttaá¹ƒ hoti. yatoti Ä• hitattakÄ• raá¹‡Ä• , tatoti yato jinindabuddhivacanamevamayuttaá¹ƒ,
`paÃ±camÄ« vibhatteâ€™â€™ ti (2-3-42) pÄ• á¹‡inÄ«ya suttaá¹ƒ, tadÄ• ha- `samudÄ• yato
sÄ«laá¹ƒ atisayena seyyoti sambandho, ``niddhÄ• raá¹‡e chaá¹-á¹-hÄ« sattamÄ«su pattesu
yogoâ€™â€™ ti parehÄ• khyÄ• yate, tattha tÄ• va niddhÄ• raá¹‡amevettha natthi kuto chaá
tatthappavatti, yato tÄ• saá¹ƒ bÄ• dhanatthamidamÄ• rabbhateti dassayamÄ• ha- `nÄ• tra jÄ
nahiccÄ• dinÄ• jÄ• tyÄ• dÄ«hi niddhÄ• raá¹‡Ä• bhÄ• vaá¹ƒ dasseti, jaccÄ• dÄ«nanti niddh
bhavaticcÄ• ha- `jaccÄ• disambandheneâ€™ ccÄ• di, ataá¹ƒ byapadesatoti sÄ«lattÄ• dibya
niddhÄ• raá¹‡Ä• bhÄ• ve hetvantaramÄ• ha- `tulyÄ• naÃ±ceâ€™â€™ ccÄ• di \Be 115/. sÄ•
gammamÄ• nÄ• yaá¹ƒ sattamÄ«, tathÄ• asÄ• dhuyoge, tathÄ• pasitaussukkehi yoge tatiyÄ
lopantanakkhattasaddÄ• ca tena tena vacanantarena pÄ• á¹‡iniyehi vihitÄ• , taá¹ƒ sabbaá¹
taá¹ƒtaá¹ƒkÄ• rakavacanicchÄ• yameva sÄ• dhetuá¹ƒ `mÄ• tari sÄ• dhuâ€™ iccÄ• dayo ud
avabaddhoti attho, kesehi karaá¹‡abhÅ«tehi pasito bhavati, kattubhÅ«tehi vÄ• pasito katoti
phusseninduyuttena lakkhito kÄ• lo soyamityabhedena sambandhÄ• phusse, tena karaá¹‡a

37. paá¹-hamÄ•

paá¹-hamÄ• tthamatteti ettake vuttepi vÄ• kyattho padattho vÄ• na viÃ±Ã±Ä• yate nÄ• ma
dassetumÄ• ha- `dvedvekÄ• nekÄ• di suttatoâ€™ tiÄ• di, nÄ• menÄ• ttho paá¹-ipÄ• diyamÄ
abhidheyyattenÄ• jjhÄ• ropya paá¹-ipÄ• dayatyanapekkhita vibhattivisesanti Ä• ha- `abhidhÄ
pakatirÅ«penÄ• ti nÄ• mena, tassa abhidheyyassa, mattasaddassÄ• tiÄ• dinÄ• sÄ• maÃ±Ã
mattasaddassatthavacananti dasseti, idaá¹ƒ vuttaá¹ƒ hotÄ«ti nÄ• massÄ• bhidheyyamatteti
vakkhamÄ• naá¹ƒ vuttaá¹ƒ hoti. ``pÄ• á¹-ipadikatthaliá¹…gaparimÄ• á¹‡avacanamatte paá¹-
liá¹…gÄ• dÄ«su bhedena paá¹-hamÄ• vidhÄ• nampaá¹-ipannÄ• , tadÄ• ha- `liá¹…gaparimÄ

itthipunnapuá¹ƒsakÄ• ni, parimÄ• á¹‡aá¹ƒ paricchedo, saá¹…khyÄ• ekattabahuttÄ• ni, tabb
liá¹…gÄ• divantopi sarÅ«pÄ• byatiritto saddattho eva, uccattanÄ«cattasÄ• maÃ±Ã±ampuro
uccanÄ«casaddehi paá¹-hamÄ• hoteva, taá¹ƒyuttassÄ• pi saddatthabhÄ• vato `uccaá¹ƒ gh
uccattaá¹ƒ guá¹‡aá¹ƒ nimittaá¹ƒ katvÄ• soyamityabhedasambandha gharesu vattantÄ«ti. p
ajjhÄ• gacchatityÄ• do ``asaá¹…khyehi sabbÄ• saá¹ƒâ€™â€™ ti (2-119) lopavidhÄ• nasÄ•
pÄ• dÄ«hyanatthakehipi paá¹-hamÄ• siddhÄ• yeva.

38. Ä• manta

abhimukhaá¹ƒ katvÄ• tiÄ• dinÄ• yogÄ• rambhassa phalaá¹ƒ dasseti, nÄ• mattheti \Be 116
Ä• mantaá¹‡Ä• dhikaatthamattappakÄ• sakapadato, honti cettha ...

siddhassÄ• bhimukhÄ«kÄ• ra {bhimukhÄ«bhÄ• va (potthake) }, mattamÄ• mantaá¹‡aá¹ƒ siy

attho katÄ• bhimukho hi, kriyÄ• yaá¹ƒ viniyujjate.

Ä• mantaá¹‡aá¹ƒ na vÄ• kyattho, padatova patÄ«tito.

natthevÄ• mantaá¹‡aá¹ƒ loke, vidhÄ• tabbena vatthunÄ• .

taá¹ƒ yathÄ• bhava rÄ• jeti, nippannattho bhaveti ca ||

siddhassÄ• ti devadattattÄ• dinÄ• siddhassa, atthoti devadattÄ• di, kataá¹ƒ Ä• bhimukhyaa
yenÄ• ti viggaho, kriyÄ• yaá¹ƒ viniyujjate gaccha bhuÃ±jÄ• ti, Ä• mantaá¹‡aá¹ƒ natthi ... idÄ
vidhÄ«yamÄ• nattenÄ• laddhasattikassÄ• bhimukhayitumasakkarÅ«pattÄ• , vidhÄ• tabbenÄ

39. chaá¹-á¹-hÄ«

kiriyÄ• kÄ• rakeccÄ• divuttiganthassa atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ kattumÄ• rabhate `ekÄ• y
ccÄ• di, kiriyÄ• ya kÄ• rakehi ca nipphÄ• ditoti iminÄ• sambandhassa kiriyÄ• kÄ• rakasamb
tatoyevÄ• yaá¹ƒ nÄ• kasmÄ«koti na yesaá¹ƒkesaÃ±ci dvinnaá¹ƒ bhavati, visiá¹-á¹-hÄ• naá¹
bhavatÄ«tyatippasaá¹…gÄ• bhÄ• vo, kiriyÄ• kÄ• rakasambandhapubbako hi kÄ• rakehi aÃ±
sambandho, tathÄ• ca vuttaá¹ƒ ---

``sambandho kÄ• rakehaÃ±Ã±o, kriyÄ• kÄ• rakapubbako.

sutÄ• yamassutÄ• yaá¹ƒvÄ• , kriyÄ• yaá¹ƒ so-bhidhÄ«yateti ||

tattha assutÄ• yaá¹ƒ kiriyÄ• yaá¹ƒ `raÃ±Ã±o purisoâ€™ ccÄ• do kiriyÄ• kÄ• rakasamband
sassÄ• mibhÄ• vÄ• diko sambandho patÄ«yateti, `sarati rajjassaâ€™ tyÄ• do tu suyyamÄ•
santamapi kammaá¹ƒ vattumanicchitaá¹ƒ, visesanabhÄ• voyeva saraá¹‡ampati rajjassa paá
rajjasambandhisaraá¹‡aâ€™ nti, kiriyÄ• kÄ• raka sambandho hi sabbattha vatthuá¹-á¹-hitiva
ca sassÄ• mi bhÄ• vÄ• di, tattha sassÄ• mibhÄ• vavivacchÄ• yaá¹ƒ vijjamÄ• nopi kiriyÄ• kÄ
vattumicchito, yathÄ• `anudarÄ• kaÃ±Ã±Ä• â€™ ti, so cÄ• yaá¹ƒ sambandho
sassÄ• mibhÄ• vajaÃ±Ã±ajanakabhÄ• vÄ• -vayavÄ• vayavavibhÄ• vÄ• dilakkhaá¹‡o bahuv
sassÄ• misambandhe raÃ±Ã±o puriso, jaÃ±Ã±ajanakasambandhe nigrodhassa bÄ«jaá¹ƒ, a
rukkhassa sÄ• khÄ• , idÄ• ni sambandhassetassa kiriyÄ• kÄ• rakasambandhasaÃ±jÄ• tatta
yathÄ• yogamaÃ±Ã±atrÄ• pyavagamayituá¹ƒ kiÃ±ci udÄ• haraá¹‡amÄ• ha- `tathÄ• hiâ€™
nesaá¹ƒ sambandhoti iminÄ• paripÄ• lyaparipÄ• lanalakkhaá¹‡o-yaá¹ƒ sambandhoti dasse
pÄ• lanalakkhaá¹‡Ä• kiriyÄ• sambandhamassedambhÄ• vahetuá¹ƒ janayitvÄ• nivattati, at
tvimÄ• ya kiriyÄ• yÄ• yaá¹ƒ sambandhoti viseso vasÄ«yate, na chaá¹-á¹-hiyÄ• visesÄ• vag
tassÄ• sabbatthekarÅ«pattÄ• , suyyamÄ• ne eva vÄ• kiriyÄ• sadde kÄ• rakabhÄ• vassa h
assedambhÄ• bhÄ• vasaá¹…khÄ• tasseva phalassa vattumicchitattÄ• tatheva sambandho
`rajjassa saratÄ«â€™ ti, vuttaá¹ƒ hi ---

janayitvÄ• na sambandhaá¹ƒ, kriyÄ• kÄ• ci nivattati.

suyyamÄ• ne kriyÄ• sadde, sambandho jÄ• yate kvacÄ«ti ||

paripÄ• layatÄ«ti purisamparipÄ• layati, tato pÄ• lanÄ• dikÄ• upakÄ• ra sabhÄ• vÄ• kiriyÄ
sambandhinÄ« bhavati, raÃ±Ã±Ä• hi kÄ• riyamÄ• nÄ•
taá¹ƒsambandhinÄ«purisavisayattÄ• vapurisayoginÄ«tyubhinnampikiriyÄ• sambhavati, tato
ubhayasambandhiniyÄ• kiriyÄ• ya sambhaveassedanti buddhiyÄ• hetubhÅ«tassa aÃ±Ã±a
sambandhassa bhÄ• vato kiriyÄ• janitattamassa, aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• lakkhaá¹‡o ..
sambandhÄ• bhÄ• vÄ• , sambandhi buddhisabbhavassÄ• ti sambandhÄ«su rÄ• japurisÄ• c
buddhiyÄ• sabbhavassa. paresaá¹ƒ viya ``guá¹‡e chaá¹-á¹-hÄ«â€™â€™ ti vacanantarÄ• b
{ (yeva) (potthake) } chaá¹-á¹-hippa- saá¹…goti bodhetumÄ• ha- `nanu ceâ€™ ccÄ• di, sacc
codanamabbhupagamma codakampati yathÄ• vuttaá¹ƒ sambandharÅ«paá¹ƒ tato-Ã±Ã±atrÄ
tattha chaá¹-á¹-hippasaá¹…gaá¹ƒ codetumÄ• ha- `devadattoâ€™ ccÄ• di, atheva
miccÄ• dinÄ• satÄ«piaÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• lakkhaá¹‡e sambandhe vacanicchÄ• yev
codakÄ• dhippÄ• yamatropanetvÄ• tadeva visesato chaá¹-á¹-hiyÄ• abhÄ• ve samupanetu
ccÄ• dikamÄ• ha, tattha athÄ• ti codakÄ• dhippÄ• yappakÄ• sanÄ• rambhe nipÄ• to, evaá¹
yadipiccÄ• dinÄ• vakkhamÄ• nanayena vattabbaá¹ƒ, paá¹-ipÄ• detabbatÄ• yÄ• tyÄ• dinÄ•
vidheyatÄ• ya na parÄ• dhÄ«nanti appadhÄ• nabhÄ• vato byatiriccate tato-ttaniá¹-á¹-hamev
`purisasseâ€™ ti, visesanantu rÄ• jÄ• dikaá¹ƒ tadaá¹…gatÄ• yÄ• nuvadiyamÄ• namappadh
byatiriccate, tato rÅ«pantaraá¹ƒ bhajati `raÃ±Ã±oâ€™ ti, tato byatireka lakkhaá¹‡o sambanc

sambandhittÄ• sambhavÄ• vatthuto dviá¹-á¹-ho visesanagatattena patÄ«yate tato chaá¹-á¹
visesanamevÄ• nudhÄ• vati patÄ«tivisaye saddappavattÄ«â€™â€™ ti, yo hi vikappanaá¹ƒ
atoyeva sambandho niyamena visesanabhedamanuvidadhÄ• ti ... vatthuto dviá¹-á¹-hassÄ•
yathÄ• bhÄ• tÅ«naá¹ƒ dhananti, nÄ• vassambhÄ• tÅ«naá¹ƒ dhananticceva bhavati, tathÄ•
visesanagatameva bhedamanu (vidadhÄ•) ti `devadattassa assÄ• â€™ ti, tadetaá¹ƒ sabba
sambandhapatÄ«tito-vakappÄ«yate, visessagatattenÄ• pi tappatÄ«tiyaá¹ƒ niyamena taggat
visesanagatabhedÄ• nuvidhÄ• namiva, dviá¹-á¹-hattantu vatthuto {cattuno} na virujjhate, vat
dviá¹-á¹-hattaá¹ƒ manasikatvÄ• taá¹ƒvÄ• dÄ«hi dviá¹-á¹-ho sambandhobhidhÄ«yate, atoyev
(yÄ• gamyate) ... byatiriccamÄ• navisesanabhÅ«tasambandhigatabyatirekalakkhaá¹‡asamb
dhÄ• nappavattitoti, nÄ«lÄ• divisesanantu paratthattenÄ• ppadhÄ• nampi na kÄ• rakabhÄ•
nÄ«lÄ• disaddenuppalÄ• didabbÄ• bhidhÄ• nato, yathÄ• `nÄ«lamuppalampassa, nÄ«lenup
nÄ«lassuppalassa gandhoâ€™ ti, yadÄ• tu na visessapavatti tadÄ• byatiriccateva `nÄ«lass
uppalannissayoâ€™ ti kÄ• rakabhÄ• valakkhaá¹‡Ä• padhÄ• nabhÄ• vÄ• byatiriccate eva n
visesanamevÄ• nekappakÄ• ratÄ• yÄ• va tiá¹-á¹-hate, tato vise- sanaá¹ƒ \Be 119/ kiÃ±cidev
padhÄ• nabhÄ• vÄ• byatiriccateti visesana mattenÄ• pi sesaá¹ƒ sabbaá¹ƒ tathÄ• siyÄ• ti n

dvepÄ«ti rÄ• japurisÄ• dvepi, tatiye gehasaá¹…khÄ• te sambandhinÄ«. sahayuttampaá¹-ic
appadhÄ• nattameva dÄ«peti, abhimatÄ• ti pÄ• á¹‡iniyÄ• naá¹ƒ suttantarena abhimatÄ• , ya
mate sambandhanissayÄ• , tenÄ• ha- `sambandhameviâ€™ ccÄ• di, sambandho cettha mÄ
saraá¹‡Ä• namavaá¹-á¹-hÄ• nÄ• dikiriyÄ• nimittoti keci, aÃ±Ã±e tu saraá¹‡assa kiriyÄ• rÅ«p
kiriyantaramantareneva dabbena sambandhopapattimÄ• huyathÄ• dvinnaá¹ƒ jatukato saá¹
kaá¹-á¹-henÄ• ttanÄ• yeva, na jatvantarakato saá¹ƒsilesoti. paresaá¹ƒ tatiyatthe dutiyatthe c
Ã±Ã±atrÄ• pi (paÃ±camyatthe) sattamyatthe ca (``chaá¹-á¹-hÄ« cÄ• â€™â€™) ti (2-6-20) c
paÃ±camÄ«naÃ±cÄ• â€™â€™ ti (2-6-29) ca suttantarehi chaá¹-á¹-hÄ«timatÄ• , tassÄ• pi va
sÄ• dhitabhÄ• vaá¹ƒ dassetumÄ• ha-yathÄ• cetthÄ• tiÄ• di, etthÄ• pyÄ• do udÄ• haraá¹‡ad
sampadÄ• nattÄ• bhÄ• vÄ• sambandhavacanicchÄ• yameva paresampi chaá¹-á¹-hÄ«, tenÄ
bahulantÄ«massa atthaá¹ƒ dasseti `yathÄ• dassanaâ€™ nti, avisaá¹ƒvÄ• dakÄ• lokassatyÄ
udÄ• haraá¹‡aá¹ƒ, paÃ±camyatthe pana vatticchÄ• tova sabbe tasanti daá¹‡á¸• assÄ• tyÄ•
veditabbÄ• ni.

40. tulya

anabhimatÄ• ti `tulyatthehyatulopamÄ• hi tatiyÄ• Ã±Ã±atarissaâ€™ nti (2-3-72) suttena tulo
tulyatthehi yoge tatiyÄ• ya vidhÄ«yamÄ• nattÄ• pÄ• á¹‡iniyÄ• naá¹ƒ anabhimatÄ• , yasmÄ
nopamÄ• ti `ajjunassa tulÄ• natthÄ«â€™ tyÄ• dikamuccate, tasmÄ• evaá¹ƒ yathÄ• vuttana
attho veditabbo, tadevanti vÄ• nipÄ• tasamudÄ• yo yathÄ• vuttanidassanattho, tulyesÅ«ti s
ajjunassatulÄ• natthÄ«tyÄ• dinÄ• tena pakÄ• rena vuttÄ• .

41. ato

sutte \Be 120/ `atoâ€™ ti vuttaá¹ƒ `akÄ• rantatoâ€™ ti kathaá¹ƒ vuttÄ«ti Ä• ha `atoâ€™ tiÄ
seso, yakÄ• rÄ• naá¹ƒyeva siyuá¹ƒ ... Ä• eÄ• desÄ• namekavaá¹‡á¹‡attÄ• , lope kateti okÄ
yathÄ• vuttaá¹ƒ dhacÄ• dyappaá¹-ikkhipati, paá¹-ikkhepe kÄ• raá¹‡amÄ• ha- `paralopassÄ•
kÄ• raá¹‡antaraá¹ƒ vattumÄ• rabhate `kiÃ±cÄ• â€™ tiÄ• di, niccamparalopova siyÄ• , na pu
Ä• gamappayogÄ• nukÅ«lyenÄ• tipi sakkÄ• vattunti Ä• ha- `nacÄ• â€™ tiÄ• di, niccampara
mantunti sambandho, evaá¹ƒ santetyÄ• dinÄ• tattha virodhamÄ• ha, atosambhavÄ• ti Ä• d
jhissÄ• kÄ• ravidhÄ• naá¹ƒ ``yosu jhissa pumeâ€™â€™ ti (2-93) etadevapayojanantiÄ• din
kÄ• raá¹‡amÄ• ha- `aniá¹-á¹-hattÄ• â€™ ti, anabhimatattÄ• ti attho, payojanÄ• bhÄ• vÄ• na
`etadatthamevÄ• â€™ tiÄ• di, imassÄ• ti ``ato yonaá¹ƒ á¹-Ä• á¹-eâ€™â€™ tÄ« massa sutta
`jhismÄ• â€™ iti etÄ• disaá¹ƒ suttameva, jhismÄ• yonaá¹ƒ á¹-Ä• á¹-etivÄ• ti ``jhismÄ• yona
suttaá¹ƒ vÄ• , atoti `atoâ€™ iti suttaá¹ƒ, tÄ• disassapayogassÄ• ti aggÄ• , agge iti payogass

42. nÄ«naá¹ƒ

yasmÄ• ekameva rÅ«pamudÄ• haá¹-aá¹ƒ, tasmÄ• rÅ«pÄ• rÅ«pÄ• ni rÅ«perÅ«pÄ• nÄ«ti
bahuvacane {bahuvacanena (potthake) } paá¹-hamÄ• dutiyÄ• su `aá¹-á¹-hÄ«nÄ«â€™ ti eka
dasseti.

44. sassÄ• ya

suÃ±iti Ã±akÄ• ro kimatthoti Ä• ha- `Ã±akÄ• roâ€™ tiÄ• di, asati hi Ã±akÄ• re `Ã±Ä• nuban
visesanena sukÄ• ro na visesÄ« yeyya satiyeva tasmiá¹ƒ tena so visesÄ«yeyya, tasmÄ•
``Ã±akÄ• nubandhÄ• dyantÄ• â€™â€™ ti sutte `Ã±akÄ• nubandhÄ• â€™ ti visesanaá¹ƒ \Be
payojanaá¹ƒ yassa so visesanattho, bahulaá¹ƒ vacanenÄ• nabhimatamanavasesaá¹ƒ vavat
``bhiyyoâ€™â€™ tyÄ• dikamupadiá¹-á¹-hanti dassetumupakkamate `sÄ• maÃ±Ã±enÄ• â€™
bhavatÄ«ti (se) so, nanuca atthasaddenÄ• Ã±Ã±apadatthasamÄ• se kathaá¹ƒ catutthyattho
catutthÄ«ekavacane attatthaâ€™ nti ettha saddhammasavanÄ• dikamattanimittanti yo-ttho,
padatthepi, tassÄ• -Ã±Ã±apadatthabhÅ«tassÄ• pi attÄ• attho payojanambhavati nimittabhÄ
eta imavajjitÄ• naá¹ƒ sabbÄ• dÄ«nanti ta etaimasaddehi eva vajjitÄ• namaÃ±Ã±esaá¹ƒ sab
paá¹-isiddhesupi kassaci Ä• deso dissatÄ«ti dassetumÄ• ha `tasaddassa cÄ• â€™ ti.

45. ghapa

itthiyÄ• vadhuyÄ• ti pasaÃ±Ã±Ä• namÄ« Å«namudÄ• haraá¹‡Ä• ni.

46. ssÄ• vÄ•

ghapasaÃ±Ã±ehÄ«ti idaá¹ƒ tetimÄ• mÅ«hi tÄ«massa aÃ±Ã±apadatthasamÄ• sena vÄ• vis
vuttiyaá¹ƒ katanti Ä• dikaá¹ƒ kattÄ• dippakÄ• sanatthaá¹ƒ kataá¹ƒ, tÄ• yÄ• ti sabbattha vika

47. namhi

``Ä• gamÄ• tagguá¹‡Ä«bhÅ«tÄ• taggahaá¹‡ena gayhantÄ«â€™â€™ ti paribhÄ• sÄ• vac
tagguá¹‡Ä«bhÅ«tÄ• ti tasmiá¹ƒ Ä• gamimhi guá¹‡Ä«bhÅ«tÄ• , avayavavasena pacchÄ• bh
taggahaá¹‡enÄ• ti Ä• gamiggahaá¹‡ena taggahaá¹‡ena gahaá¹‡atoti Ä• gamibhÅ«tassa na
gahaá¹‡ato, `namhi vibhattimhiâ€™ ti tu vattabbaá¹ƒ, vipallÄ• so vÄ• ettha daá¹-á¹-habbo.

(49) ikÄ• rassevavÄ• tiÄ• dinÄ• vuttameva vivarati tissa iccÄ• dinÄ• , tassa tissa, niddiá¹-á
niddiá¹-á¹-hattÄ• , ``namhi ticatunnamitthiyaá¹ƒ tissa catassÄ• â€™â€™ ti (2-20) tissÄ• des
dvÄ• dÄ«naá¹ƒ sattarasannaâ€™â€™ nti (2-47) nuka, tissannaá¹ƒ.

51. suÃ±a

vibhattisutteti \Be 122/ ``dvedvekÄ• nekesviâ€™â€™ (2-1) ccÄ• disutte, ssananti bahuvaca
sahitamekavacanamÄ• ha, suttamidanti ``suÃ±sassÄ• â€™â€™ ti idaá¹ƒ suttaá¹ƒ, sutte pa
sassÄ• â€™â€™ ti sutte sati.

55. ratyÄ•

ratti ca Ä• di ca ratyÄ• dayo, tehi.

56. suhi

anukaraá¹‡avasenÄ• ti anusadisaá¹ƒ karaá¹‡aá¹ƒ vacanamanukaraá¹‡aá¹ƒ.

57. ltu

tenÄ• ti yato ltuiti visesanattena vattumicchitassa paccayassa gahaá¹‡aá¹ƒ, tenÄ• ti attho,
gahaá¹‡Ä• tadÄ• digahaá¹‡aá¹ƒ labbhate ... ``paccayaggahaá¹‡e yato so vihito, tadÄ• dinc
Ã±Ä• yÄ• , visesanattena vattumicchitattÄ• tadantaggahaá¹‡aá¹ƒ ... ``vidhibbisesanantassÄ
vacanatoti manasi nidhÄ• yÄ• ha- `yatoâ€™ iccÄ• di, so kriyattho Ä• di yassa so tadÄ• di, s
samudÄ• yassa so tadanto, tÄ• disassa tadÄ• ditadantasamudÄ• yavisesa (ssa) gahaá¹‡a
tadantamattassetyattho, nanu ca `ltvÄ«â€™ ti visesanattena vattumicchite bhavatu ``vidhibb
ti tadantassa gahaá¹‡aá¹ƒ, paccayaggahaá¹‡ena pana tadÄ• dino gahaá¹‡aá¹ƒ kathaá¹ƒ si

`tadavinÄ• bhÄ• vittÄ• â€™ ti, yato vihito, tena vinÄ• na bhavati sÄ«lenÄ• ti tadavinÄ• bhÄ
tasmÄ• . ``paccayaggahaá¹‡e yato so vihito tadÄ• dino gahaá¹‡aâ€™â€™ nti Ã±Ä• yassa y
tattha sÄ• dhÄ• raá¹‡attÄ• `tadÄ• dinoâ€™ ti vuttaá¹ƒ, tadÄ• disamudÄ• yassa gahaá¹‡e p
... adhikattÄ• ti {adhigatantÄ• vÄ• ti (potthake) } Ä• dÄ«su visesadassanÄ• sambhavÄ• , `tu
teâ€™â€™ tyatra (5-4) tu dissati viseso, vakkhatihi tattha ``tuá¹ƒtÄ• yetave bhÄ• ve bhaviss
tadatthÄ• yaâ€™â€™ nti (5-61) tuá¹ƒpaccayaá¹ƒ vakkhatiâ€™â€™ ccÄ• di.

58. ge

aityevavattabbanti \Be 123/ `geaâ€™ ityeva vattabbanti vuttaá¹ƒ hoti, pakkhe dÄ«ghavidhÄ
akÄ• rÄ• dese kate pakkhe dÄ«ghavidhÄ• neneva, aÃ±Ã±atthacaritatthatÄ• yÄ• ti ltvantÄ• d
bhopurisaiccÄ• do jÄ• tipadatthanissayanena katatthatÄ• ya, parisa mattatthatÄ• yÄ• ti vutta
dÄ«ghabhÄ• ve kÄ• raá¹‡amÄ• ha `yadicÄ• kÄ• roâ€™ iccÄ• di, yadica Ä• kÄ• roti padaccl

60. ghabrahmÄ•

ghaitisaÃ±Ã±Ä• ghasaÃ±Ã±Ä• tÄ• saá¹ƒ, kaÃ±Ã±Ä• saÃ±Ã±Ä• tiÄ• dÄ«su ghasaÃ±Ã±Ä•
niddeso, gharÅ«passÄ• ti ghassÄ• ti ghasaddarÅ«passa, tathÄ• bho brahmÄ• ti ettha tathÄ
brahmÄ• tirÅ«passa niruttiyaá¹ƒ niddiá¹-á¹-hattÄ• va ettha saá¹…gahitabhÄ• vaá¹ƒ dasseti.
tasmÄ• sa sakhato gassa akÄ• raÄ• kÄ• rÄ• â€™â€™ tiÄ• dinÄ• evaá¹ƒ vivaranti, te hi ac
pubbasarÄ• naá¹ƒ lopaá¹ƒ katvÄ• ettupasilesaniddesaá¹ƒ vaá¹‡á¹‡enti, sÄ• maÃ±Ã±avidhÄ
sakhatoâ€™ ccevamavisesetvÄ• sÄ• maÃ±Ã±ena kathanaá¹ƒ, kimatthanti kiá¹ƒ attho payo
kimatthaá¹ƒ. sÄ• maÃ±Ã±avidhÄ• naá¹ƒ kimatthampanevaá¹ƒ payojanÄ• saá¹…kÄ• yaá¹ƒ p
manasi nidhÄ• ya `Ä• gati gaá¹‡oyaâ€™ nti vuttattÄ•  Ä• ha --- `atthatoâ€™ ccÄ• di, atthato
anenÄ• ti `Ä• gatigaá¹‡oyaâ€™ nti iminÄ•  vacanena, idaá¹ƒ vuttaá¹ƒ hoti `Ä• gatigaá¹‡oya
tadÄ• kÄ• rasaá¹…khÄ• tajÄ• tippadhÄ• nagaá¹‡attappakÄ• sanena yadi sambodhane ekÄ
isi sakha muni bhadantÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ payojanaá¹ƒ na siyÄ• , aÃ±Ã±athÄ• anup
evamaÃ±Ã±athÄ• nupapattilakkhaá¹‡asÄ• matthiyato sÄ• maÃ±Ã±avidhÄ• ne payojanamÄ
vuttiyaá¹ƒ `Ä• gati gaá¹‡oyaâ€™ nti vuttaá¹ƒ vacanaá¹ƒ nidasseti.

63. ghossaá¹ƒ

ssaÃ±ca ssÄ• ca ssÄ• yoca aÃ±ca tiÃ±cÄ• ti itarÄ«tarayoge cattha samÄ• so, ssaá¹ƒ ssÄ•

64. eka

ghoca \Be 124/ oca gho ghÄ• ntaokÄ• rantÄ• , natthi gho yesante agho, tesaá¹ƒ, sÄ• maÃ±
liá¹…gassa aparÄ• mÄ• sÄ• sÄ• maÃ±Ã±ena vidhÄ• nato, nÄ• dekavacanesÅ«ti nÄ• dÄ«s

yasmÄ• kassaci evaá¹ƒ duá¹-á¹-hÄ• dhippÄ• yo siyÄ• , tasmÄ• dutiyamudÄ• haraá¹‡anti a
yasmÄ• sabbesaá¹ƒ saá¹…gahaá¹‡atthaá¹ƒ, tasmÄ• na ca tathÄ• dhippetanti attho, sabbe
saá¹…gahaá¹‡Ä• bhÄ• ve suttÄ• naá¹ƒ viracanappakÄ• ramÄ• ha- `aÃ±Ã±athÄ• â€™ tiÄ• d
``suttassa `aá¹ƒyosvaghonaâ€™ nti viracitattÄ• sÄ• maÃ±Ã±ene-kavacanesvaghassa nara
tappaá¹-isedhÄ• bhÄ• vÄ• â€™ daá¹‡á¸• i kulaâ€™ nti rassattaá¹ƒ `sismiá¹ƒ napuá¹ƒsakeâ
vadeyyÄ• â€™â€™ ti, okÄ• rantappaá¹-isedhanti `aghonaâ€™ nti okÄ• rantappaá¹-isedhaá
gasihinaá¹ƒ sugÄ• vagavÄ• â€™â€™ tyÄ• dinÄ• (2-67) karÄ«yamÄ• naá¹ƒ gÄ• vÄ• desÄ•
ekavacanantaá¹ƒ daá¹‡á¸• i kulanti vakkhamÄ• nattÄ• nodÄ• haá¹-aá¹ƒ, yosu pana ``yolop
adÄ«ghassÄ• pi dÄ«ghavidhÄ• nasÄ• matthiyÄ• paá¹-hamameva dÄ«ghassa rassÄ• bhÄ•
daá¹‡á¸• Ä«daá¹‡á¸• Ä«ni icceva tu bhavati, nossavÄ• ti pÄ• á¹-ho dissati, ettha vijjamÄ• ne
vÄ• rassÄ• pajjanadosampasaá¹…gato nossÄ• â€™ ti pÄ• á¹-hena bhavitabbaá¹ƒ.

67. gossÄ•

gÄ• vena gavenÄ• ti karaá¹‡epi samÄ• naá¹ƒ, gÄ• vassa gavassÄ• ti chaá¹-á¹-hiyÄ• pi.

69. gavaá¹ƒ

senÄ• ti sutattÄ• seiti vuttiyaá¹ƒ nimittaá¹ƒ parikappitaá¹ƒ.

72. gÄ• vu

saddantarattena koci dosoti sambandho, Ä• disitabbÄ• Ä• desÄ• kÄ• tabbÄ• .

73. yaá¹ƒ

pena \Be 125/ pasaÃ±Ã±Ä• ya yuttÄ• Ä«pÄ«, paca so Ä«cÄ• ti vÄ• pÄ« abhedaggahaá¹‡e
ukÄ• raÅ«kÄ• rassa.

77. smi

loke devadatto dattoti ekadesena samudÄ• yavohÄ• ra dassanato sminotÄ«massa smiá¹ƒ
dassitotyÄ• ha- `smiti iminÄ• â€™ tiÄ• di.

81. jhalÄ•

brahmÄ• dÄ«su `ito kvaci sassa á¹-Ä• nubandhoâ€™ ti pÄ• á¹-hÄ• ti sambandho, brahmÄ•
``ghabrahmÄ• diteâ€™â€™ ti (2-60) sutte vuttabrahmÄ• dÄ«su, pÄ• á¹-hÄ• ti `itoâ€™ tyÄ•

pÄ• á¹-hÄ• , á¹-Ä• nubandhoti iminÄ• (eá¹-Ä• desaá¹ƒ) niddisati.

85. kÅ«

so {bhasmÄ• } anto yassa so tadanto samudÄ• yo, tassa, ``cÄ• nukaá¸• á¸• hitaá¹ƒ nottara viÃ±Ã±Å«vacanaá¹ƒ, viduno vidÅ«ti kÅ«paccayantassa udÄ• haraá¹‡aá¹ƒ, viÃ±Ã±uno viÃ±Å ti (5-39) sabbaÃ±Ã±uno sabbaÃ±Ã±Å«ti ``kammÄ• â€™â€™ ti (5-40).

86. lo

lopotveva siddhattÄ• ti vomuttapakkhe lopotÄ«minÄ• va siddhattÄ• .

87. nano

amuyÄ• ti itthiyaá¹ƒ yÄ• deso, nanotÄ«massidaá¹ƒ paccudÄ• haraá¹‡aá¹ƒ.

88. yolo

paá¹-hamÄ• dutiyÄ• yonamekato udÄ• haraá¹‡Ä• ni aá¹-á¹-hÄ« aá¹-á¹-hÄ«niti, tÄ• nica yol tathÄ• yevÄ• Ã±Ã±Ä• nipi Ã±Ä• yantÄ«ti.

92. ntassa

á¹-amuttapakkhoti \Be 126/ asantaá¹ƒ kubbantassÄ• ti á¹-Ä• desena muttapakkho, ntussac á¹-Ä• desamuttapakkhaá¹ƒ upameti, ``saÃ±jÄ• taá¹ƒ tÄ• rakÄ• ditvitoâ€™â€™ ti (5-45) ito a

93. yosu

á¹-Ä• deso-tippasajjatÄ«ti kasmÄ• vuttaá¹ƒ nanu tadantassa samudÄ• yassa patte ``chaá¹ (1-17) antasseva hoti, tathÄ• sati nevÄ• tippasaá¹…go, tasmÄ• kasmÄ• tippasajjatÄ«ti vutt `jhissÄ• â€™ ti vattuá¹ƒ sakkuá¹‡eyyatte issÄ• ti vuttatta {vuttanthi} sÄ• matthiyato tadantas á¹-Ä• deso-tippasajjatÄ«ti tathÄ• vuttanti, nanu `jhissÄ• â€™ ti vuttepi sovÄ• tippasaá¹…go saccaá¹ƒ, tathÄ• pi yadi samudÄ• yassa á¹-Ä• deso-bhimato siyÄ• `tathÄ• sati kiá¹ƒ jhagg vadeyyÄ• ti nÄ• tippasajjatÄ«ti, jhaggahaá¹‡e nÄ• mante ikÄ• rasseva jhasaÃ±Ã±attÄ• ti ida vattu manicchite yujjati.

94. vevo

sahacaritaÃ±Ä• yassÄ• ti ``taá¹ƒsahacaritÄ• taggahaá¹‡ena gayhantÄ«â€™â€™ ti Ã±Ä• y

95. yomhi

hetukurusaddehi yosu iminÄ• á¹-Ä• dese ``lopoâ€™â€™ tÄ«minÄ• yolope vÄ• sampatte
bahiraá¹…gaâ€™â€™ nti yolopato ``pakatinissitamantaraá¹…gaâ€™â€™ nti ``antaraá¹…ga
antaraá¹…gavidhi balavÄ• â€™â€™ ti paá¹-hamaá¹ƒ á¹-Ä• dese nimittÄ• bhÄ• vÄ• va lopÄ
`hetukurusaddehiâ€™ ccÄ• di.

99. sabbÄ•

nanu katarÄ• dayova sabbÄ• disaddavacanÄ«yÄ• honti samÄ• senÄ• bhihitattÄ• , na tu sa
} tyÄ• ha- `avayaveneâ€™ tyÄ• di, yadipi `sabba saddo \Be 127/ Ä• di yesaâ€™ nti avayave
samudÄ• yovÄ• ssattho bhavati ... yesantyanena samudÄ• yassa parÄ• mÄ• sÄ• ti bhÄ• vo
bhavantÄ• naá¹ƒ dvinnaá¹ƒ bahunnaá¹ƒ vÄ• eko deva datto kaá¹-hÄ• dÄ«hi vÄ• atthe dvÄ
niddhÄ• raá¹‡e sati kimhÄ• niddhÄ• raá¹‡e ratara ratamesu á¹‡Ä• divuttiyaá¹ƒ ``ekatthatÄ•
vibhattilope ``rÄ• nubandhentasarÄ• dissÄ• â€™â€™ ti (4-132) antasarÄ• dilope kiá¹ƒsadda
dassetumÄ• ha katamÄ• â€™ tiÄ• di, ubho aá¹ƒsÄ• assÄ• ti atthe ``ayubhadvitÄ«haá¹ƒseâ
lopo sareâ€™â€™ ti (1-26) saralope rÅ«pasiddhÄ«ti Ä• ha- `ubho aá¹ƒsÄ• â€™ iccÄ• di, kÄ
tyÄ• ha- `sÄ• bhidheyyÄ• â€™ tyÄ• di, avadhiccÄ• dinÄ• tassevÄ• tthaá¹ƒ vibhÄ• veti, adh
avadhibhÄ• veyevÄ• vaá¹-á¹-hÄ• naá¹ƒ, sÄ• bhidheyyÄ• pekkhÄ• ti ettha so sako abhidhey
sÄ• bhidheyyoti gahitoti Ä• ha- `pubbÄ• dÄ«naâ€™ ntiÄ• di, sÄ• bhidheyyanti kammato par
`ikkha=dassaneâ€™ tÄ«masmÄ• ``kvacaá¹‡aâ€™â€™ iti (5-41) aá¹‡paccaye sÄ• bhidhey
dassetumÄ• ha- `tamapekkhatiâ€™ ccÄ• di, tatthÄ• dhippÄ• yaá¹ƒ vivarati `tathÄ• hiâ€™ c
parÄ• disaddÄ• bhidheyyo-ttho disÄ• desÄ• di pubbÄ• disaddÄ• bhidheyyassÄ• tthassa dis
niyamavasena pavattati, yo cÄ• vadhibhÄ• vo niyamavasena pavattati, socÄ• vadhibhÄ• vo
pubbÄ• disaddavacanÄ«yaá¹ƒ disÄ• desÄ• di mapekkhatÄ«ti sÄ• bhidheyyÄ• pekkhovadhi
vuccatÄ«tyayamadhippÄ• yo, na tu abhidheyyÄ• yanti asambhavÄ• , asambhavameva dass
kosallena nimittenÄ• ti kusala saddassa pavattinimittena kosallena, uttarÄ• kuravo uttarakur
vÄ• , `nÄ• Ã±Ã±aÃ±ca nÄ• mappadhÄ• nÄ• â€™â€™ ti (2-136) aneneva saÃ±Ã±Ä• yaá¹ƒ
kimasaÃ±Ã±Ä• yaá¹ƒbhyanenetyÄ• ha `nÄ• Ã±Ã±aÃ±ceâ€™ tyÄ• di, kiÃ±ci pubbattÄ• dika
pubboparotyÄ• dikÄ• atthÄ• nugatÄ• saÃ±Ã±Ä• anvatthasaÃ±Ã±Ä• .

10IV ti

``vÄ• nekaÃ±Ã±attheâ€™â€™ ti (3-17) \Be 128/ vikappÄ• nuvattanato ayuttattÄ• bhÄ• vaá
nti, yuttatÄ• cÄ• ssa pÄ• á¹-he byabhicÄ• ra dassanatoti vattumÄ• ha- `napuá¹ƒsakeâ€™ c
suttaracanÄ• , vikappÄ• nuvattiyÄ• anapuá¹ƒsakamidameva vacanaá¹ƒ tassa kvaci byabhi

vattumÄ• ha- `tassa cÄ• â€™ tiÄ• di, avassamevamettha attho gahetabbo, aÃ±Ã±athÄ•
yathÄ• vaá¹-á¹-hitapÄ• á¹-hÄ• nukkamenÄ• tthaggahaá¹‡e sati suttassa {suttassÄ• (pottha
kathantamaÃ±Ã±assa Ã±Ä• pakaá¹ƒ bhaveyya, mukhyabhÄ• ve hi Ã±Ä• pakatthaá¹ƒ na yu

108. ate

nanu ca ``lakkhaá¹‡apaá¹-ipadavuttesu paá¹-ipadavuttasseva gahaá¹‡aâ€™â€™ ntÄ«mÄ•
lakkhaá¹‡ikassÄ• kÄ• rassa gahaá¹‡aá¹ƒ na pappotÄ«tyÄ• saá¹…kiya paá¹-ipÄ• dayamÄ•
paribhÄ• sÄ• ya cassÄ• yamattho ``lakkhÄ«yateneneti lakkhaá¹‡aá¹ƒ, sÄ• dhvasÄ• dhujÄ•
muccate, paá¹-igatampadaá¹ƒ paá¹-ipadaá¹ƒ, uccÄ• ritamaÃ±jasetyattho, lakkhaá¹‡aÃ±ca p
lakkhaá¹‡apaá¹-ipadÄ• ni, tehi vuttÄ• ni rÅ«pÄ• ni lakkhaá¹‡apaá¹-ipadavuttÄ• ni, tesu, vutt
paccekamparisamÄ• pÄ«yate `lakkhaá¹‡avuttesu paá¹-ipadavuttesÅ«â€™ ti, tatrÄ• Ã±casÄ
kevalaá¹ƒ lakkhaá¹‡adassanenÄ• smiá¹ƒ lakkhaá¹‡e satyavassamanena rÅ«pena bhavitab
paá¹-ipÄ• ditaá¹ƒ, taá¹ƒ lakkhaá¹‡avuttamityuccate, yantvaÃ±jasÄ• saddeneva paá¹-ipÄ• d
paá¹-ipadavuttanti vuccate, tasmiá¹ƒ lakkhaá¹‡avutte paá¹-ipadavutte ca rÅ«pe sati paá¹-ipa
gahaá¹‡aá¹ƒ, netarasseâ€™â€™ ti, paá¹-ipadavuttassevetyavadhÄ• raá¹‡ena niyamarÅ«pa
paribhÄ• sÄ• yÄ• vagamyate, so ca niyamo aniyamapubbake sandehe satyavatiá¹-á¹-hate,
lakkhaá¹‡avuttameva kevalaá¹ƒ, na paá¹-ipadavuttaá¹ƒ, tatra nÄ• yaá¹ƒ paribhÄ• sÄ• vatiá
paá¹-ipadavuttameva kevalaá¹ƒ, na lakkhaá¹‡avuttaá¹ƒ, sopyetissÄ• avisayo, yatra dve rÅ«
tatrevÄ• yamparibhÄ• sÄ• sandehÄ• pÄ• karaá¹‡amukhena pavattÄ• ti Ã±Ä• yappattoyev
paribhÄ• sÄ• yÄ• nuvÄ• dyate, tathÄ• hi sandehaá¹-hÄ• nesu yadyapyekarÅ«pamevamabh
lakkhaá¹‡avuttaá¹ƒ rÅ«paá¹ƒ lakkhaá¹‡e nonnÄ«yamÄ• naá¹ƒ dhÅ«maggi viya jalabalÄ• kÄ
yantu paá¹-ipada vuttaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ paccakkhasiddhaá¹ƒ, paccakkhÄ• numÄ• nesu c
pamÄ• á¹‡anti ato paá¹-ipadavuttameva gayhatÄ«ti.

110. kvace

napuá¹ƒsakaliá¹…ge ekÄ• rena na bhavitabbanti sambandho.

114. lopo

akÄ• rassantaraá¹…gatte kÄ• raá¹‡amÄ• ha- `pakatinissitattÄ• â€™ ti, pakatiyÄ• idaá¹ƒ pA
(4-34) á¹‡o, lopassa bahiraá¹…gatte kÄ• raá¹‡amÄ• ha- `paccayanissitattÄ• â€™ ti, antaraá
``antaraá¹…gabahiraá¹…gesvantaraá¹…gavidhi balavÄ• â€™â€™ ti paribhÄ• samupalakkh
ante saddo sattamyatthe, aá¹…ge bhavamantaraá¹…gaá¹ƒ vibhatthyatthe-saá¹…khyasamÄ
ti (1-37) attaá¹ƒ rÄ• gamo, aá¹…gato bahi bahiraá¹…gaá¹ƒ ``payyapÄ• bahitiro purepacchÄ
(3-5) asaá¹…khyasamÄ• so, atra cÄ• ntaraá¹…gaá¹ƒ bahiraá¹…ganti nÄ• á¹…gebhavaman
apitvantaraá¹…ganissitaá¹ƒ kÄ• riyamantaraá¹…gaá¹ƒ, nÄ• pyaá¹…gato bahibhÅ«to samuc

bahiraá¹…ganissitaá¹ƒ kÄ• riyambahiraá¹…gaá¹ƒ yathÄ• maÃ±canissitesu saddÄ• yantesu
tyuccate taá¹ƒ viyeti atoyevÄ• saá¹…khyasamÄ• sepi liá¹…gavibhattivacanantarayogo `ant
ti, saá¹…ketiko hyayamasaá¹…khyasamÄ• so, na pubbapadatthappadhÄ• no,
yathÄ• -paccakkhassÄ• kkhanissitattÄ• vabodhatthaá¹ƒ `akkhamakkhampati vattateâ€™ ti
vicchÄ• ya-masaá¹…khyasamÄ• sepi kate paccakkha Ã±Ä• á¹‡assÄ• kkhanissitattaÃ±Ä• p
kato-yamasaá¹…khya samÄ• so, na pubbapadatthappadhÄ• noti `paccakkho paccakkhÄ• â
vacanantarayogo, tathevÄ• ya-mantaraá¹…ganissito-yaá¹ƒ samudÄ• yanissitoti Ã±Ä• panat
kato-yamasaá¹…khyasamÄ• soti liá¹…gavibhattivacanantarayogo na virujjhate, athavÄ• an
kÄ• riyassÄ• tthÄ«ti ``saddhÄ• ditvaâ€™â€™ (4-84) tathÄ• bahiraá¹…ganti, antaraá¹…gaÃ
antaraá¹…gabahiraá¹…gÄ• ni, tesvantaraá¹…go balavÄ• ti. antaraá¹…ga kÄ• riyassa balav
`sabbapaá¹-hamaá¹ƒ vidheyyattÄ• â€™ tiÄ• di vuttaá¹ƒ, idampana antaraá¹…gakÄ• riyassa
kÄ• raá¹‡aá¹ƒ na hoti, antaraá¹…gattÄ• balavabhÄ• voyeva hi sabbapaá¹-hamaá¹ƒ vidheyy
cÄ• ha- `yo lopato akÄ• rassa paá¹-hamameva bhavane kÄ• raá¹‡amÄ• ha antaraá¹…gattÄ
nÄ• yaá¹ƒ pÄ• á¹-ho ghaá¹-ate, antaraá¹…gabalavabhÄ• vasÄ• dhanassa pana lokato icchi
ghaá¹-ateâ€™â€™ antaraá¹…gameva kÄ• riyambalavaá¹ƒ loke tathÄ• diá¹-á¹-hattÄ• , tathÄ
tyÄ• di, loke tathÄ• diá¹-á¹-hattÄ• ti antaraá¹…gabalavabhÄ• vassa loke evaá¹ƒ vakkhamÄ•
athavÄ• kenaci vidhurappaccayopanipÄ• tena kÄ• raá¹‡ave kallena vÄ• kadÄ• ci kattumas
antaraá¹…gassa avassaá¹ƒ vidheyyattaá¹ƒ dassetumÄ• ha sabbapaá¹-hamaá¹ƒ vidheyyattÄ
nimittassÄ• nupahatattÄ• kÄ• riyassa sambhave sati.

116. ye

ivaá¹‡á¹‡assÄ• ti vuttattÄ• ti `ye passivaá¹‡á¹‡assÄ• â€™â€™ ti ettha ivaá¹‡á¹‡assÄ• ti vu

118. asaá¹ƒ

liá¹…gavacanabhedepi byayarahitattÄ• abyayavantaupasaá¹…ganipÄ• tÄ• naá¹ƒ pubbÄ•
saá¹…khyÄ• yesantyÄ• nyasaá¹…khyÄ• nÄ«tyÄ• ha- `ekatteâ€™ ccÄ• di, ekÄ• nekesÅ«ti
vidhÄ«yamÄ• nÄ• syÄ• dayo kathamasaá¹…khyehi uppajjitumussahante iccÄ• sayenÄ• ha
sambhavoâ€™ ti. atha nissaá¹…khyehi hotusyÄ• dÄ«namasambhavo uccaá¹ƒ rukkhassiccÄ
bhavitabbameva syÄ• dÄ«hiccÄ• ha- `saá¹…khyÄ• sambhaveveâ€™ ccÄ• di. vuttiganthass
`aÃ±Ã±atheâ€™ tyÄ• dinÄ• , kimesamuppattiyampayojanaá¹ƒ yenÄ• saá¹…khyehi taduppa
ccÄ• saá¹…kiyÄ• ha- `tassaÃ±ca satiyaâ€™ ntyÄ• di, asati hi
syÄ• dÄ«namuppattiyamuccamÄ• dÄ«namasaá¹…khyÄ• nampadattaá¹ƒ natthÄ«ti yo Ä• dÄ
tumhÄ• mhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ vonoÄ• dikaá¹ƒ padanimittaá¹ƒ \Be 131/ kÄ• ri
uccaá¹ƒ noâ€™ tiÄ• dayo payogÄ• na sijjhanti, sati tu syÄ• duppattiyaá¹ƒ luttesupi tesu pa
taduppattito padatte siddhe padalakkhaá¹‡aá¹ƒ kÄ• riyaá¹ƒ sijjhatevÄ• ti bhÄ• vo. parehi ett
sÄ• lÄ• yaâ€™ nti vacanicchÄ• yaá¹ƒ `tatra sÄ• lÄ• yaâ€™ nti yathÄ• siyÄ• ti ``abyayatvÄ•

2-4-82) abyayato parassitthiyamÄ• ppaccayassÄ• pi lopo vihito, tenÄ• ha- `asaá¹…khyehiâ€
Ä• ppaccayassa lopavidhÄ• na mayuttaá¹ƒtyattho. atha kenÄ• tra Ä• ppaccayo vidhÄ«yate
lopo-nusÄ• sÄ«yate ``itthiyamatvÄ• â€™â€™ ti (3-26) ce netadatthi, itthiyamÄ• ppaccayass
vidhÄ• nato-saá¹…khyÄ• naÃ±cÄ• liá¹…gattÄ• , tasmÄ• asaá¹…khyehi Ä• ppaccayassa sa
natthÄ«tyanatthakamÄ• ppaccayassa lopavacananti nÄ• natthakaá¹ƒ itthiyanti (3-26) hi guá
itthattavati Ä• ppaccayÄ• dayo vidhÄ«yante `tassaá¹ƒ sÄ• lÄ• ya (micce tasmiá¹ƒ padatthe)
asaá¹…khyamidamitthattavati vattate, tasmÄ• siyÄ• ye vetasmÄ• Ä• ppaccayotyavassamÄ
yo maÃ±Ã±ate, tampati Ä• ha- `yadÄ«piâ€™ ccÄ• di, visesÄ• bhidhÄ• nÄ• tyupagame vatta
`niddeso vattateâ€™ ti cobhayamikkhate, itthiyanti niddesassa guá¹‡ippadhÄ• nattaá¹ƒ sÄ•
hi Ä• ppaccayÄ• dayoâ€™ tiÄ• ha, tatretÄ«massÄ• saá¹…khyassa sÄ• lÄ• yaá¹ƒ vattanato
ayampasiddhirÅ«pena na vattateti sambandho, yadi ayampasiddhirÅ«pena vattate, kuto ca
itthattÄ• vasÄ• yotyÄ• ha- `itthattÄ• vasÄ• yoâ€™ ccÄ• di. idÄ• ni jinindabuddhivacanamÄ•
yuttattamubbhÄ• vayitumÄ• ha- `yopyÄ• hiâ€™ ccÄ• di, yadÄ«piccÄ• di jinindabuddhivacan
padattho ca itthattaá¹ƒ siyÄ• ti yopyÄ• heti sambandho, gammamÄ• natthattÄ• itisaddÄ• pp
tassevaá¹ƒ vÄ• dino jinindabuddhino vacanamayuttaá¹ƒtyattho, kutoccÄ• ha- `evaá¹ƒ hiâ€™
vÄ• kyatthatÄ• itthippaccayanivattikatÄ• , evaá¹ƒ sati sÄ• lÄ• yamiccÄ• disaddantarÄ• pekh
tatretyÄ• dÄ«su siyÄ• ti attho, neva tathÄ• patÄ«yatÄ«ti bhÄ• vo, vuttamevatthaá¹ƒ phuá¹-a
ccÄ• di, aviddasuayanti diá¹-á¹-hanto paÃ±Ã±Ä• so, aviddasu \Be 132/ ayanti ubhayatrÄ• py
nivattiyÄ• kataá¹ƒ yamekattaá¹ƒ, taá¹ƒ saddantarÄ• dyanapekkhameva patÄ«yatetyattho, it
sÄ• lÄ• disaddena sÄ• mÄ• nÄ• dhikaraá¹‡yaá¹ƒ tatretyetassÄ• ti etÄ• vatÄ• Ä• ppaccayo
vattunti dassento Ä• ha- `samÄ• nÄ• dhikaraá¹‡attampiâ€™ ccÄ• di, samÄ• nÄ• dhikaraá¹‡
sÄ• lÄ• disaddena sÄ• mÄ• nÄ• dhikaraá¹‡yampi, Ä• ppaccayÄ• dÄ«naá¹ƒ nÄ• á¹…ganti s

119. eka

evÄ• ti anuvattateeva, ekottho yassa pakatyÄ• disamudÄ• yassa so ekattho `assa cekattha
pavattinimittaá¹ƒ Ä«yÄ• di vidhÄ• nantyÄ• ha- `ekatthatÄ• Ä«yÄ• dividhÄ• naâ€™ nti, Ä«yÄ
vutti Ä«yÄ• dÄ«naá¹ƒ vutti, Ä«yÄ• dividhÄ• ne satityattho, samÄ• satoti samÄ• sitÄ• , tenev
paccayÄ• â€™â€™ ti (4-120) sutteneva.

120. pubba

yadÄ• cÄ• trÄ• dhisaddappayogo tadÄ• teneva vibhatyatthassa vuttattÄ• na sattamÄ« pa
tadÄ• dhisaddo, tenÄ• sakapadeneva viggaho evaá¹ƒ dassanÄ«yoti Ä• ha- `itthÄ«su kathÄ
itthisaddato sattamÄ«bhavane kÄ• raá¹‡amÄ• ha- `taá¹ƒsamÄ• nÄ• dhikaraá¹‡attÄ• â€™ ti
samÄ• natthattÄ• ti attho.

121. nÄ• to

so ca amÄ• deso, Ä• desassevÄ• ti aá¹ƒÄ• desasseva, apaÃ±camiyÄ• ti paÃ±camiá¹ƒ vajj
vidhÄ«yamÄ• no-yamamÄ• deso paÃ±camiyampaá¹-isiddhattÄ• paÃ±camiyÄ• paá¹-isedh
hotÄ«tyÄ• ha `Ä• desassevÄ• yaá¹ƒ paá¹-isedhoâ€™ ti, lopapaá¹-isedhassa `nÄ• toâ€™ ti
ayampaá¹-isedho neti sambandho, atha kathamidamapaÃ±camyÄ• tyamÄ• desenevÄ• tisa
paá¹-isedhenÄ• ti paribhÄ• samÄ• ha- `anantarassa vidhi vÄ• hoti paá¹-isedho \Be 133/ vÄ
antarasaddassÄ• nekatthattepÄ«hÄ• ntarÄ• á¸·avÄ• cÄ«ti na vijjate antarammajjhamassety
antarÄ• á¸·amattapaá¹-isedhe payojanaá¹ƒ natthÄ«tyantarÄ• á¸·agatassa vidhino paá¹-isedh
cÄ• bhÄ• vÄ• nantarotyupa carÄ«yate anantarÄ• gÄ• mÄ• tyÄ• di viya, diá¹-á¹-hatte pana
mesanti viggahe suttepyanantarassa vidhÄ• nantarassÄ• pi diá¹-á¹-hattÄ• dvinnamekopya
tenevÄ• nantarassÄ• ti paribhÄ• sÄ• yameka vacanaá¹ƒ, itisaddo idamatthe, iti imÄ• ya
paribhÄ• sÄ• yÄ• desenÄ• bhisambandhatÄ«tyattho, tenÄ• ti yathÄ• vuttaparibhÄ• sÄ• ya
kÄ• raá¹‡enÄ• desenÄ• bhisambandhati tenÄ• tyattho, alopoti lopa paá¹-isedho, sÄ• matthi
dvinnamatthÄ• naá¹ƒ vidhÄ• nÄ• ya dve vÄ• kyÄ• ni bhavanti, tatra `nÄ• toâ€™ tÄ«daá¹ƒ p
vÄ• kyaá¹ƒ, `amapaÃ±camiyÄ• â€™ ti dutiyamamÄ• desassa, tatrÄ• paÃ±camiyÄ• tyÄ• des
vuttavidhÄ• nÄ• na lopapaá¹-isedhena, tathÄ• satyamapaÃ±camiyÄ• tidaá¹ƒ vÄ• kyaá¹ƒ ya
tamantarenÄ• nupapattito-Ã±Ã±athÄ• kintyanenÄ• tthabalena laddhanti attho, alopoti jotetÄ
vÄ• kyabhedena vivaraá¹‡aá¹ƒ kataá¹ƒ, na ekavÄ• kyattenÄ• ti byatireko ekavÄ• kyatÄ• ya
paÃ±camiyampaá¹-isedho siyÄ• `paÃ±camiá¹ƒ vajjetvÄ• taá¹ƒ kÄ• riyadvayaá¹ƒ veditabba
sambandho, yena nÄ• ppattiyÄ• tyanena ``yena nÄ• ppatte vidhirÄ• rabbhate, tassa bÄ• dh
mamparibhÄ• samupalakkheti, kimatthamihÄ• yaá¹ƒ paribhÄ• sÄ• paá¹-hyate iha satthe-pa
niyamo, tatra cussaggÄ• duvidhÄ• niyatappattayo aniyatappattayo ceti, ye sabbatthÄ• pav
niyatappattayo vuccante, ye kvacidevÄ• pavÄ• davisayamavagÄ• hante, te aniyatappattayo
duvidhesussaggesu ye-niyatappattayo, tesameva bÄ• dhanamicchÄ«yate, na niyatikÄ• naá
tappadassanatthamayamparibhÄ• sÄ• paá¹-hyateti, yenetyussaggassa niddeso, neti paá¹-i
appatte asamphuá¹-á¹-he visaye ityajjhÄ• hÄ• riyaá¹ƒ, yena ussaggena nÄ• ppatte patteeva
visayetyattho ... `dve paá¹-isedhÄ• pÄ• katamatthaá¹ƒ gamentÄ«â€™ ti katvÄ• , vidhÄ«yat
vidhÄ• naÃ±ca, Ä• rabbhate vidhÄ«

yate \Be 134/ paá¹-hyatetyattho, anenÄ• pavÄ• davidhindasseti, tasseti Ä• doyeneti
niddiá¹-á¹-hassaussaggassabÄ• dhanambhavatyapavÄ• dena, yena tvappatte visaye Ä• rab
bhavatÄ«tyattho, kutoti ce anavakÄ• sattÄ• , tathÄ• hi yadi ussaggena sabbo visayo gahito
ko-pavÄ• dassaaÃ±Ã±o visayo siyÄ• , tasmÄ• anavakÄ• sattÄ• (na) apa (vÄ• de) pana ta
bÄ• dhanambhavatÄ«tyavaseyaá¹ƒ, yena tussaggena koci devÄ• pavÄ• davisayo-nuppatto
sÄ• vakÄ• sattÄ• tambÄ• dhateti vuttaá¹ƒ hoti, `paÃ±capÅ«limÄ• nayeâ€™ tyatra paÃ±ca
samÄ• hÄ• roti visesanasamÄ• so ``nadÄ• ditovÄ«â€™â€™ (3-27) samÄ• haraá¹‡aá¹ƒ sa
bhÄ• varÅ«pattÄ• Ä• ha `bhÄ• vappadhÄ• nattepÄ«â€™ ti, guá¹‡abhÅ«tadabbÄ• ni pÅ«lÄ

125. ima

sutte anitthiyanti kimatthiya (manena) paá¹-isedhavacanena, yato imassetvevÄ• nitthiliá¹…g
manasikatvÄ• Ä• ha-nÄ• maggahaá¹‡eâ€™ iccÄ• di, ``nÄ• maggahaá¹‡e liá¹…gavisiá¹-á¹-
paribhÄ• sÄ• yaá¹ƒ, tattha liá¹…gena sutte niddiá¹-á¹-hato aÃ±Ã±ena kenaci visiá¹-á¹-haá¹ƒ
liá¹…gavisiá¹-á¹-haá¹ƒ, tassa, yattha saddasÄ• maÃ±Ã±asannissayanaá¹ƒ, tattha nÄ• magg
satiliá¹…gavisiá¹-á¹-hassÄ• pi gahaá¹‡aá¹ƒ hoti ... sÄ• maÃ±Ã±e sabbavisesÄ• nuppave sa
anitthiyanti vacanameva, Ã±Ä• pakanti patti pubbako paá¹-isedho, so itthiyampattiyaá¹ƒ sati
siyÄ• ti anitthiyanti paá¹-isedhavacanamevemaá¹ƒ paribhÄ• saá¹ƒ Ã±Ä• petÄ«ti attho, iminÄ
sÄ• matthiyaladdhataá¹ƒ dasseti.

127. simha

anapuá¹ƒsakassÄ• ti pariyudÄ• soti anapuá¹ƒsakassÄ• ti ettha naÃ±saddassa pariyudÄ• s

129. massÄ•

tannetiÄ• dinÄ• katthaci paribhÄ• sÄ• vatiraniccÄ• ti sÅ«ceti.

130. kevÄ•

hotu \Be 135/ sito-Ã±Ã±atrake sati sÄ• deso, simhi tu kappaccayÄ• paá¹-hamameva kato n
tappaccaye sati `kevÄ• â€™ ti kiá¹ƒ sÄ• maÃ±Ã±ena sÄ• desavidhÄ• nene tyÄ• saá¹…kiya
phalaá¹ƒ dassetuá¹ƒ `kenekatthatÄ• yaá¹ƒâ€™ tyÄ• dimÄ• ha, kenekatthatÄ• yanti kappaco
á¹‡Ä• divuttiyaá¹ƒ, pubbabhÄ• gassÄ• ti asubhÄ• gassa padattÄ• bhÄ• vÄ• ti ``ekatthatÄ• y
vibhattiyÄ• padattasÄ• dhikÄ• yÄ• pagamena padattÄ• bhÄ• vÄ• , padasaá¹…khÄ• ranibar
``nimittÄ• bhÄ• ve nemittikassÄ• pyabhÄ• voâ€™â€™ ti Ã±Ä• yassÄ• yamattho ``nimittaá¹ƒ
hetÅ«tyanatthantaraá¹ƒ, nimittassa abhÄ• vo nimittÄ• bhÄ• vo, tasmiá¹ƒ nimittÄ• bhÄ• ve h
nimittÄ• Ä• gato nemittiko, phalabhÅ«to dhammo, nimitte bhÄ• vo vÄ• nemittiko, nimittassA
pavattassa nemittikassa phalassÄ• pyabhÄ• vo bhavatÄ«â€™â€™ ti, tathÄ• hi chattanimitta
bhavati, padÄ«panimittadassanaá¹ƒ padÄ«pÄ• pÄ• ye na bhÄ• ti, tathehÄ• pi nimittato pava
abhÄ• voyeva yutti mÄ• ti maÃ±Ã±ate, aÃ±Ã±atracÄ• ti sito aÃ±Ã±atra ca.

131. tata

tyaetÄ• naá¹ƒ takÄ• rassa pariccÄ• gÄ• ya `tatassÄ• â€™ ti vuttaá¹ƒ.

132. á¹-asa

imissÄ• yÄ• tyÄ• dÄ«su ``ssaá¹ƒ ssÄ• ssÄ• yeâ€™â€™ tyÄ• dinÄ• (2-52) i, ``tadÄ• desÄ
paribhÄ• sato sÄ• dyÄ• desÄ«naá¹ƒ gahaá¹‡Ä• ssÄ• yÄ• desÄ• dÄ«naá¹ƒ gahaá¹‡asambh
suttagurukaraá¹‡ene tyÄ• saá¹…kiya `ssÄ• yÄ• diggahaá¹‡aâ€™ miccÄ• di, vutti gantho vu
ceâ€™ tyÄ• di, á¹-asasmÄ• dikaá¹ƒ `á¹-asasmÄ• sminnannÄ• svimassa cÄ• â€™ ti vattabb
vidhiggahaá¹‡Ä• ya {nÄ• dÄ«nampaviggahÄ• ya (potthake) }, tassÄ•

desino \Be 136/ Ä• deso tadÄ• deso, tassa, tassa Ä• desino gahaá¹‡aá¹ƒ taggahaá¹‡aá¹ƒ,

134. duti

aÃ±Ã±athÄ• ti guruniddesamakatvÄ• aÃ±Ã±ena lahuppakÄ• rena niddisane sati, ekavibha
`dutiyÄ• yossÄ• â€™ ti ekavibhattiyÄ• niddiá¹-á¹-hattÄ• , aÃ±Ã±athÄ• tiÄ• dinÄ• nekadesc
tvekavibhattiyuttÄ• naâ€™ nti paribhÄ• sekadesassa adhippÄ• yo pakÄ• sitoti Ã±Ä• tabbaá
etadevÄ• nuvattatÄ«tyanena tu ``ekayoga niddiá¹-á¹-hÄ• nampekadeso-nuvattateâ€™â€™
ekavibhattiyuttÄ• naá¹ƒ ekadeso nÄ• nuvattateti yojanÄ• paribhÄ• sÄ• yaá¹ƒ, Ã±Ä• petÄ«ti
Ã±Ä• peti.

139. nÄ• Ã±Ã±aá¹ƒ

appadhÄ• nappaá¹-isedhato sabbÄ• dÄ«naá¹ƒ tadantavidhinÄ• bhavitabbaá¹ƒ, aÃ±Ã±athÄ
pasaá¹…go piyasabbÄ• dÄ«naá¹ƒ, yato appadhÄ• nappaá¹-isedho, karÄ«yate tena parama
dassetumÄ• ha- `appadhÄ• nappaá¹-isedhoâ€™ iccÄ• di.

140. tati

yatthÄ• ti yasmiá¹ƒ kattari karaá¹‡e vÄ• , kattari tatiyÄ• siddhimÄ• ha- `karotiâ€™ ccÄ• di,
karadhÄ• tumhi gammamÄ• ne, mÄ• sena katÄ• ti pÄ• á¹-hena bhavitabbaá¹ƒ ... mÄ• sena
vattabbattÄ• , pubbabhÄ• veti pubbabhavane mÄ• sassa karaá¹‡attaá¹ƒ, ettha tu mÄ• sena
pubbabhÅ«tÄ• nanti attho, tenevetthÄ• pi bhavantÄ«ti pÄ• á¹-hena bhavitabbaá¹ƒ.

141. cattha

cassa attho cattho, soyevÄ• ti ettha samÄ• sassa parÄ• mÄ• so, cattho ettha sambhavati k
catthasamÄ• savisayoti pÄ• á¹-hena bhavitabbaá¹ƒ.

144. manÄ•

kiá¹ƒ bahulaá¹ƒvidhÄ• nÄ• `vuddhyabhÄ• voâ€™ {otthÄ• bhÄ• vo (paÃ±cikÄ• yaá¹ƒ) } ti pA
tadatthameva \Be 137/ ``sumedhÄ• dÄ«namavuddhi ceâ€™â€™ ti gaá¹‡apÄ• á¹-ho kato, h
gahitÄ• nyabhedenatyÄ• ha- `hemamayÄ• nÄ«â€™ ti, kappana saddena sÄ«sÄ• laá¹…kÄ•
vÄ• sasÄ• ni paá¹-Ä• taá¹ƒsarikkhatÄ• ya, sakatthepi yathÄ• gamambhavantÄ«ti sambandh
manÄ• dÄ«su na paá¹-á¹-hÄ«yantÄ«ti yojanÄ• , bÄ• á¹‡Ä• dÄ«suti bÄ• á¹‡a saddakkhayÄ•
manÄ• dikÄ• riyÄ• sambhavÄ• ahasaddo manÄ• dÄ«su na daá¹-á¹-habbo, rahasÄ«ti nipÄ•
rahasaddo ca manÄ• dÄ«su na daá¹-á¹-habboti sajjhÄ• hÄ• ro sambandho veditabbo, ikÄ•
karÄ«yamÄ• nassa ikÄ• rÄ• desassa ca, rahatisaddassa nipÄ• tattaá¹ƒ sabhÄ• vato pakÄ•
mÄ• ha, rahosaddeti ettha rahasaddoti pÄ• á¹-ho-vagantabbo, tenÄ• ti yena ahasaddassa n
rahasÄ«tica nipÄ• to, tena, ihamanÄ• dÄ«su.

146. bhava

geti gasaÃ±Ã±e pare, kuto-nuiccÄ• do bhoâ€™ iti bahuvacananto nipÄ• to, tathÄ• sati `tay
taÃ±ca nipÄ• tattaá¹ƒ samatthetÄ«ti {nipÄ• tamatteti} dassetumÄ• ha- `bahutteâ€™ ccÄ• di

148. ntassaá¹ƒ

sattamyantaá¹ƒ bhavatÄ«ti seso, nanucantassÄ• ti vutte ntantuppaccayovÄ• vasÄ«yati, na
{ntantuppaccayova nÄ• vasÄ«yati, tadantavidhipÄ«ti pÄ• á¹-hena bhavitabbaá¹ƒ} Ä• ha- `nt
ccÄ• di, sutattÄ• ti sotaviÃ±Ã±Ä• á¹‡ena gahitattÄ• paccakkhattÄ• ti vuttaá¹ƒ hoti, anumitas
``vidhibbisesanantassÄ• â€™â€™ ti (1-26) liá¹…gato tadantasaá¹…khÄ• ta
atthadassanasaá¹…khÄ• taanumÄ• naÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tassÄ• ti attho.

154. rÄ• ja

daá¸·ho dhammo dhanu assa daá¸·hadhammÄ• . rÄ• jÄ• dÄ«svimappaccaye paá¹-hite

tadanto \Be 138/ paccayaggahaá¹‡a paribhÄ• sÄ• ya gayhatÄ« tyÄ• ha- `iminÄ• iccÄ• di.

162. ltu

paccayaiccÄ• dinÄ• ``paccayaggahaá¹‡e yasmÄ• so vihito tadÄ• dino tadantassa ca gaha
dasseti, tattha yato vihito taá¹ƒ vinÄ• na bhavati paccayotyanena Ã±Ä• yena pattoyevÄ• tth
`paccayaggahaá¹‡e yasmÄ• so vihito, tadÄ• dino gahaá¹‡aâ€™ nti, ``vidhibbisesanantasse
tadantaggahaá¹‡aá¹ƒtyÄ• khyÄ• yate `tadantassa ca gahaá¹‡aâ€™ nti, so pakativiseso Ä•
tadÄ• di, so paccayo-nte yassa samudÄ• yassa so tadanto, tÄ• disassa tadÄ• ditadantasam
gahaá¹‡aá¹ƒ, na tu tadantamattassetyattho, iha tu tadantaggahaá¹‡amevÄ• nurÅ«pantiâ€™

ltuá¹‡akÄ• â€™â€™ ti iminÄ• tyÄ• di, tadÄ• ditadanta samudÄ• yassa tu gahaá¹‡e phalaá
daá¹-á¹-habbaá¹ƒ, taÃ±ca ``tuá¹ƒsmÄ• lopocicchÄ• yaá¹ƒ teâ€™â€™ ti (5-4) sutte sayame

165. salo

kaccÄ• yane ``sakamandhÄ• tÄ• dÄ«naÃ±ceâ€™â€™ ti (2-3-44) suttitaá¹ƒ, sopi ltvantoyev
dassetuá¹ƒ vuttiyamudÄ• haá¹-aá¹ƒtyÄ• ha- `sakamandhÄ• tuâ€™ iccÄ• di, ltvanto mandhÄ
`sakamandhÄ• tuâ€™ saddopi ltvantoti sajjhÄ• hÄ• ro padasambandho daá¹-á¹-habbo, tato
kattutova, mandhÄ• tusaddassa ltvantataá¹ƒ sÄ• dhetvÄ• sakamandhÄ• tusaddampaá¹-ipÄ
ntiÄ• dimÄ• ha.

169. á¹-apa

saá¹…khyÄ• saddo yadÄ«pi saá¹…khyÄ• ne vattate, tathÄ• pi saá¹…khyÄ• nadvÄ• renidha
`cuddasahi saá¹…khyÄ• hÄ«â€™ ti pÄ• á¹-hena bhavitabbaá¹ƒ, cuddasasaddavacanÄ«yÄ•
saá¹…khyÄ• saddo neha pariggahitoti.

175. divÄ•

divasato smino á¹-imhi pubbasaralope divi.

181. yonaá¹ƒ

dutiyÄ• ggahaá¹‡enÄ• ti \Be 139/ `dutiyÄ• yossa ne vÄ• â€™ tyevaá¹ƒ sutta racanÄ• yaá¹ƒ

185. nÄ• mhi

enÄ• desassÄ• sambhavÄ• ti nÄ• ssa smÄ• desattÄ• .

187. gassaá¹ƒ

ubhayavikappoti samÄ• sÄ• samÄ• sapakkhadvayavidhÄ• naá¹ƒ, kaccÄ• yanavutti kÄ• ras
vippaá¹-ipattimÄ• vÄ«kattumÄ• ha- `kaccÄ• yaneâ€™ ccÄ• di, itthipumannapuá¹ƒsaka sam
sÄ• dhanakkamo `dvandachaá¹-á¹-hÄ«hi samÄ• se itthipumanapuá¹ƒsakasamÅ«hoâ€™ ti a
vibhÄ• sÄ• â€™â€™ ti (2-2-35) pumantassa amÄ• dese ``vaggantaá¹ƒ vÄ• vaggeâ€™â€™
vagganto.

192. puma

kammÄ• dittÄ• enassÄ• pi abhÄ• vapakkheti ``nÄ• sse noâ€™â€™ ti (2-80) kammÄ• dito
vuttaá¹ƒ.

197. ime

Ä• deso kathanaá¹ƒ, anvÄ• deso-nukathanamiccÄ• ha- `anvÄ• deso kathitÄ• nukathanaâ€
kathitassÄ• nukathanaá¹ƒ kathitÄ• nukathanaá¹ƒ, anena ca neha pacchÄ• uccÄ• raá¹‡ama
ekassÄ• bhidheyyassa pubbasaddena paá¹-ipÄ• ditassa dutiyampatipÄ• danamanvÄ• deso
`devadattaá¹ƒ bhojaya, imaÃ±ca yaÃ±Ã±adattaâ€™ nti, kenaci visesantarayogena kathitass
anvÄ• desoti sambandho. kathampana visesantarayogo gamyateccÄ• ha- `sÄ• matthiyÄ• â
vuttasseva punabbacanÄ• nupapajjanaá¹ƒ sÄ• matthiyaá¹ƒ, tenevÄ• ha- `aÃ±Ã±atheâ€™ c

198. kissa

navirujjhatÄ«ti iminÄ• ``itthiyamatvÄ• â€™â€™ ti (3-26) sÄ• maÃ±Ã±ena vidhÄ• nato syÄ•
itthiyampaccayo navirujjhatÄ«ti vadati.

204. namhi

nanu \Be 140/ yathÄ• kkamaá¹ƒ naá¹ƒvibhattikkamenÄ• pi sambhavati, tathÄ• sati `dvinnaa
kameneâ€™ cceva kasmÄ• vuttaá¹ƒ tyÄ• saá¹…kiyÄ• ha `na naá¹ƒvibhattikkamenÄ• pÄ«â
`tassÄ• napekkhitattÄ• â€™ ti, iminÄ• nissayakaraá¹‡amekÄ• satthiyÄ• yuttÄ«ti dasseti, a
bhaveyyÄ• tyÄ• ha- `yadi hiâ€™ ccÄ• di, apekkhiti yathÄ• kkamaá¹ƒ, evamaÃ±Ã±ate ``kiÃ±
naá¹ƒ rÅ«pÄ• ni gayhanti, tathÄ• pi `ticatunnaâ€™ nti viya byattiniddesova yathÄ• kkamopa
manudesassa tathÄ• viÃ±Ã±ayamÄ• nattÄ• ti naá¹ƒsuicceva vadeyya, na tathÄ• vuttaá¹ƒ,
yathÄ• kkamametthÄ• pekkhitaâ€™ nti.

205. nta

nanu ntantÅ«nanti tadantÄ• gayhanti paccayaggahaá¹‡aparibhÄ• sÄ• ya, tathÄ• sati kÄ•
gayhanti kathaá¹ƒ ntantÅ«yevÄ• tyÄ• saá¹…kiyÄ• ha- teyeveâ€™ ccÄ• di, paccakkhatÄ• y
sutattÄ• , balavattÄ• teyeva kÄ• riyittena gayhantÄ«ti sambandho, na tadantÄ• , dubbalÄ•
dubbalatte kÄ• raá¹‡amÄ• ha- `anumitattÄ• â€™ ti, anumitataá¹ƒ sÄ• dhetumÄ• ha- `anum
bhavibhattÄ«nanti pÄ• á¹-ho yutta taro, tassa antÄ• dese akÄ• reti sambandho.

219. yomhi

yomhÄ«ti sattamyantajÄ• tiniddesÄ• labbhamÄ• natthavasena `paccekaâ€™ nti vuttiyaá¹ƒ
paÃ±cikÄ• yaá¹ƒ- `kathamidamavasÄ«yate yomhÄ«ti niddesÄ• â€™ ti, tassadÄ• ni atthamp
ekekasmiâ€™ ntiÄ• di vuttaá¹ƒ. ekekasmiá¹ƒ yomhi dvinnaá¹ƒ Ä• desÄ• naá¹ƒ sambhavÄ•
bahuttasambhavoti sutte `dvinnaâ€™ nti bahuvacananiddeso, vuttiyampana paccekaá¹ƒ yo
dvisaddasambhavÄ• `dvissÄ• â€™ ti vuttaá¹ƒ, dutiyÄ• yampi duve dve.

228. nÄ• smÄ•

pakatavasenÄ• ti \Be 141/ tumhÄ• mhÄ• namÄ• desÄ• namadhikatavasena, kamamanatik

230. caá¹ƒvÄ•

kaccÄ• yanÄ• cariyo tumhÄ• mhehi parÄ• ya catutthÄ« chaá¹-á¹-hÄ« savibhattiyÄ• ``sass
suttena amÄ• desaá¹ƒ vidhÄ• ya `tumhaá¹ƒ amhaâ€™ nti bahuvacanarÅ«pÄ• ni sÄ• dheti .
ca gÄ• rava vasena bahuvacanarÅ«padassanatoti dassetumÄ• ha-tumhaá¹ƒ amhaâ€™ ntiÄ
`tamayuttaâ€™ nti vatvÄ• ayuttataá¹ƒ sÄ• dheti `evaá¹ƒ hiâ€™ ccÄ• dinÄ• , imasmimpana
bahuvacana rÅ«pasÄ• dhanakkamaá¹ƒ dassetuá¹ƒ `idha panÄ• â€™ tiÄ• dimÄ• raddhaá¹ƒ

232. apÄ•

nenÄ• ti nakÄ• rena, padasaÃ±Ã±Ä• vidhÄ• ya kavacanÄ• bhÄ• vepÄ«ti pÄ• á¹‡ini yÄ• na
padasaÃ±Ã±Ä• vidhÄ• yakassa suttassa abhÄ• vepi, anvatthavasena padanti gayhamÄ• ne
`ruá¸·hiyÄ• vÄ• tippasaá¹…gÄ• bhÄ• voâ€™ ti, Ä• khyÄ• taá¹ƒ sÄ• byayakÄ• raka visesan
ekÄ• khyÄ• tikaá¹ƒ vÄ• kyantyapare, taá¹ƒ sabbaá¹ƒ ekato saá¹…gahetvÄ• `padasamÅ«ho
vuttanti dassetumÄ• ha- `sÄ• byayeâ€™ ccÄ• di, Ä• khyÄ• taá¹ƒ tyÄ• dyantamÄ• hu, abyay
sÄ• byayaá¹ƒ sakÄ• rakaá¹ƒ savisesanaÃ±ca vÄ• kyesaÃ±Ã±aá¹ƒ bhavatÄ«tyattho, visesan
kiriyÄ• visesanassa ca sÄ• maÃ±Ã±ena gahaá¹‡aá¹ƒ, sÄ• byayaá¹ƒ-saddhiá¹ƒ vacati, sakÄ
devadatto pacati, sakÄ• rakavisesanaá¹ƒ-muduá¹ƒ visadamodanampacati, dassanÄ«yo dev
sakiriyÄ• visesanaá¹ƒ- muduá¹ƒ pacati, mandaá¹ƒ pacati, padasamÅ«ho vÄ• kyanti vutte ay
adhippÄ• yavisesovasÄ«yatÄ«ti vattumÄ• ha-vattuâ€™ miccÄ• di, yatheccÄ• dinÄ• anekÄ•
guá¹‡appadhÄ• nabhÄ• ve nopakÄ• rato vÄ• kyamekambhavati ... pada samÅ«ho vÄ• kyan
vÄ• kyanÄ• nattanti sambandho. ihÄ• pÄ«ti vattumicchitatthetyÄ• dopi.

233. yonaá¹ƒ

higgahaá¹‡e \Be 142/ paÃ±camÄ«hissÄ• pi gahaá¹‡ambhaveyyÄ• ti sutte `apaÃ±camyÄ• â
puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakanti gÄ• thÄ• pÄ• de tumhehitiÄ• disÅ« tattÄ• na voÄ• des
nagareti pubbavÄ• kyato vÄ• kyantarattÄ• ekavÄ• kyatÄ• natthi, tumhe viya diya dissanti a

viggayha `disa-pekkhaá¹‡eâ€™ iccasmÄ• ``samÄ• naÃ±Ã±abhavantayÄ• di tÅ«pamÄ• nÄ
ti (5-43) kappaccaye ``nate kÄ• nubandhanÄ• gamesÅ«â€™â€™ ti (5-85) ettÄ• bhÄ• ve ``s
(3-1) samÄ• se ca `ekatthatÄ• yaá¹ƒâ€™â€™ ti (2-119) vibhattilope ca ``sabbÄ• dÄ«namÄ•
`tumhÄ• disÄ• naâ€™ miccÄ• di.

235. anvÄ•

pacchÄ• Ä• deso anvÄ• desoti gahite kathitÄ• nukathananti kathaá¹ƒ Ã±Ä• yatÄ«ti Ä• ha-
kathitÄ• pekkhanti katvÄ• â€™ ti.

236. sapu

saha vijjamÄ• no pubbo yassa so sapubbo.

237. naca

aparamparayogappatipatyatthanti `gÄ• managarÄ• naá¹ƒ cenÄ• â€™ tiÄ• dinÄ• vuttassa p
aggahaá¹‡atthaá¹ƒ.

240. nasÄ•

jaá¹-Ä• assa atthÄ«ti jaá¹-ilo, sova jaá¹-ilako, jaá¹-ilakÄ• ti ekatthe nidassitavisesavacanaá¹
mÄ• á¹‡avakÄ• ti viya na sÄ• maÃ±Ã±avacanaá¹ƒ, asatte sampatteti idaá¹ƒ ``Ä• mantaá¹‡a
vÄ• â€™â€™ ti (2-239) suttassa sÄ• maÃ±Ã±atÄ• vuttaá¹ƒ, sÄ• maÃ±Ã±avacanassa paá¹
jaá¹-ilakaiccatra `Ä• mantaá¹‡aá¹ƒ pubbamasantaá¹ƒ vÄ• â€™â€™ tÄ«massa pattindasseti
devadattÄ• disÄ• maÃ±Ã±avacaneti devadatto devadattasaddo Ä• di yassa, taÃ±ca taá¹ƒ s
tasmiá¹ƒ devadattÄ• disÄ• maÃ±Ã±avacane mÄ• á¹‡avake mÄ• á¹‡avakasadde parabhÅ«t
\Be 143/ idaá¹ƒ dÄ«peti ``devadattÄ• ti visesavacanattÄ• paá¹-isedhÄ• bhÄ• vÄ• pubbapa
``Ä• mantaá¹‡aá¹ƒ pubbamasantaá¹ƒ vÄ• â€™â€™ tÄ«daá¹ƒ pappotÄ«â€™â€™ ti.

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

dutiyakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyakaá¹‡á¸• avaá¹‡á¹‡anÄ•

1. syÄ• di

yassÄ• tikamÄ• vaá¹-á¹-hitassayoÄ• diakkharasamudÄ• yassa, kintanti Ä• ha- `idaâ€™ mi
syÄ• disamudÄ• yarÅ«paá¹ƒ, avayavena viggaho samudÄ• yo samÄ• sattho, samudÄ• ye
vattantÄ«ti syÄ• disaddo siÄ• dike avayavepi vattate, vidhiggahaá¹‡aÃ±Ä• yenÄ• ti ``pacca
vihito tadÄ• dino tadantassa ca gahaá¹‡aâ€™â€™ nti Ã±Ä• yena. syÄ• di ante yassa taá¹ƒ
``syÄ• disyÄ• dinekatthaâ€™â€™ nti sÄ• maÃ±Ã±ena vuccamÄ• ne yaá¹ƒkiÃ±ci syÄ• dyan
sahekatthÄ«bhÄ• vamarahati, tathÄ• hi yathÄ• gÄ• magatotiÄ• do, tathÄ• passa devadatt
gurukulanti Ä• dopi samÄ• so tyÄ• saá¹…kiyÄ• ha- `sÄ• maÃ±Ã±ena vuttepiâ€™ ccÄ• di, y
syÄ• dyantena sambandho, tena syÄ• dyantena sahataá¹ƒ syÄ• dyantamekatthambhavatÄ
avasÄ«yatÄ«ti yassÄ• tyÄ• disvattho, tathÄ• ca gÄ• magatotyatratthÄ«mesa-maÃ±Ã±ama
sambandhotyekatthÄ«bhÄ• vo, tatoyevetthÄ• hu-

niyataá¹ƒ sÄ• dhanaá¹ƒ sÄ• dhye, kriyÄ• niyatasÄ• dhanÄ• .

sannidhÄ• nena metesaá¹ƒ {cethissÄ• (potthake) }, niyamo-yampakÄ• satÄ«ti ||

ayamettha attho ``yato gÄ• mamiccetaá¹ƒ sÄ• dhanaá¹ƒ sÄ• dhyaá¹ƒ kiriyaá¹ƒ taá¹ƒbyapa
gatoti, ato sÄ• dhanaá¹ƒ kÄ• ra kaá¹ƒ \Be 144/ sÄ• dhye kiriyÄ• ya niyataá¹ƒ, yato ca kiriyÄ
sÄ• dhanamapekkhate kiá¹ƒ gatoti, ato kiriyÄ• pi niyataá¹ƒ sÄ• dhanametissÄ• ti niyatasÄ•
yathÄ• vutto niyamo aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• vasena vattamÄ• no etesaá¹ƒ sÄ• dhyas
aÃ±Ã±amaÃ±Ã±ato pakÄ• satÄ«â€™â€™ ti. passa devadatta gÄ• maá¹ƒ, gato yaÃ±Ã±ada
sÄ• dhanaá¹ƒ passeti sÄ• dhyamapekkhate, gatoti gamanakiriyÄ• tu gurukulamapekkhate,
vÄ• kyantarÄ• vayavÄ• naá¹ƒ natthevÄ• pekkhÄ• ti na bhavati samÄ• so, sabbatthevamÅ«
aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• lakkhaá¹‡o sambandhyantarato-navaá¹-á¹-hitaá¹ƒ nivattetvÄ•
vuttaá¹ƒ ---

tassa tvÄ• kaá¹…khato bhede, yÄ• pariplavamÄ• natÄ• .

visese taá¹ƒ nivesento, sambandhovÄ• vachindatÄ«ti ||

bhede visese gÄ• mantetaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ visesÄ• pekkhaá¹ƒ `gÄ• mamÄ• sÄ«sati, j
gÄ• maá¹ƒ, vanaá¹ƒ, gurukulaâ€™ nti vevamÄ• kaá¹…khato-bhilasato tassa tu padhÄ• nap
pariplavamÄ• natÄ• anavaá¹-á¹-hitatÄ• taá¹ƒ visese visiá¹-á¹-he sambandhini nivesento pa
sambandhovÄ• nekappakÄ• ro kvaci sÄ• dhyasÄ• dhanabhÄ• valakkhaá¹‡o kvaci pakativik
sassÄ• mi sambandharÅ«po avachindati sambandhyantarato nivattetÄ«ti attho, yato-yamap
nirÅ«pyate, tato yatthÄ• tthi padÄ• namapekkhÄ• , tattha samÄ• sÄ• vagamo, yatra tu natth
bhavatÄ«tyanupadiá¹-á¹-ho visayavibhÄ• go Ã±Ä• yateti bhÄ• vo, bÄ• le abudhetu nissÄ• y
samÄ• savidhÄ• nalopÄ• dinÄ• nekappakÄ• ro paá¹-ipattiyÄ• sÄ• dhusaddaparijÄ• nanatth
paramatthato tu saddantarattÄ• accantaá¹ƒ {aÃ±Ã±attaá¹ƒ} vÄ• kyasamÄ• sÄ• naá¹ƒ bhed

diá¹-á¹-hapadÄ• ni samÄ• se santi, tathÄ• ca vuttaá¹ƒ ---

bÄ• le nissÄ• yupÄ• yo-yaá¹ƒ, vicitto paá¹-ipattiyÄ• .

bhedo vÄ• kyasamÄ• sÄ• naá¹ƒ, ccantaá¹ƒ {Ã±Ã±attaá¹ƒ (potthake) } saddantaraá¹ƒ yatoti

atoyevÄ• ti \Be 145/ yato sÄ• maÃ±Ã±ena vuttepiyassayena sambandhotena saha tadekat
viÃ±Ã±Ä• yatÄ«ti nÄ• niá¹-á¹-haá¹ƒ kiÃ±cipÄ«ha hoti, atoyeva hetutoti attho. byapekkhÄ•
sÄ• matthiyapariggahÄ• yeti padÄ• namaÃ±Ã±oÃ±Ã±Ä• kaá¹…khÄ• byapekkhÄ• , sÄ• va
samatthavacanaá¹ƒ na katanti pÄ• á¹‡iniyehi viya ``samattho padavidhÄ«â€™â€™ ti (pÄ• ,
na kataá¹ƒ. samattho pada vidhÄ«ti paribhÄ• sÄ• yamayamattho ``vidhÄ«yate {vidhÄ«yatÄ«
padÄ• naá¹ƒ vidhi padavidhisamÄ• sÄ• di, yokocÄ«ha satthe padavidhi, so samattho viggah
(satti) veditabboâ€™â€™ ti, tÄ• disaparibhÄ• sÄ• ya byÄ• pÄ• rato tesaá¹ƒ `passa devadat
yaÃ±Ã±adatto gurukulaá¹ƒâ€™ tyÄ• do nÄ• niá¹-á¹-happatti, sÄ• matthiyaÃ±cettha dvidhÄ•
byapekkhÄ• vuttiyamekatthÄ«bhÄ• vo ceti {vuttiyamekatthÄ«bhÄ• vo vÄ• kye byapekkhÄ•
paá¹-hamassa pariggahaá¹ƒ vacanamantarena paá¹-ipÄ• diya dutiyassa pariggahamidÄ• ni
paá¹-ipÄ• dayamÄ• ha- `ekatthÄ« bhÄ• voâ€™ ccÄ• di, ekatthÄ«bhÄ• vo bhinnatthÄ• naá¹
pavattiviseso, vÄ• kye hi sÄ• dhÄ• raá¹‡atthatÄ• natthi bhinnatthattÄ• , atoyevettha bhedar
chaá¹-á¹-hyupajÄ• yate `raÃ±Ã±o purisoâ€™ ti, vuttiyantÅ«bhayapadabyavacchinnatthÄ• bh
sÄ• dhÄ• raá¹‡atthatÄ• bhavati, idaá¹ƒ vuttaá¹ƒ hoti ``samÄ• se visesanaá¹ƒ visessamanu
visesanaá¹ƒ, vÄ• kye tu visesanaá¹ƒ visessato visuá¹ƒyevÄ• vatiá¹-á¹-hateâ€™â€™ ti. dva
padÄ• naá¹ƒ visesanavisessÄ• bhÄ• vepi sakalapadatthappadhÄ• nattÄ• `raÃ±Ã±o go ca a
vÄ• kyato `raÃ±Ã±o gavÄ• ssa purisÄ• â€™ ti samÄ• sassa viseso ekatthÄ« bhÄ• valakkha
tattha vÄ• kye bhinnatthanibandhana samuccayapaá¹-ipÄ• danÄ• ya casaddo payujjate, sa
ekattha vacanenevÄ• ti ``syÄ• disyÄ• dinekatthaâ€™â€™ tyekatthavacaneneva, ekattÄ«bh
evakÄ• ro na vÄ• kye tathÄ• hi dÄ«peti. vÄ• kye kathanti Ä• ha- vÄ• kyeâ€™ tiÄ• di.

vÄ• kyeti viggahavÄ• kye, visesena gayhati Ã±Ä• yatyaneneti vigga- ho \Be 146/, so ca taá
viggahavÄ• kyaá¹ƒ, visesena vÄ• gahaá¹‡aá¹ƒ viggaho, tadatthaá¹ƒ vÄ• kyaá¹ƒ viggahavÄ
byÄ• pekkhÄ• ti Ä• ha- `bhedÄ• dilakkhaá¹‡Ä• â€™ ti, Ä• disaddena saá¹ƒsagga bheda sa

tattha sÄ• ntarehi sÄ• myantarehi ca byÄ• vutti chedo, saá¹ƒvisesa sÄ• mivisesÄ• naá¹ƒ sa
tadÄ• ha- `tathÄ• hiâ€™ ccÄ• dinÄ• , bhedako byÄ• vattako, atthagahitoti kÄ• raá¹‡avasena
yadeccÄ• dinÄ• saá¹ƒsaggavÄ• dino-dhippÄ• yamÄ• ha yadÄ• tÅ«bhayampiccÄ• dinÄ• u
``pÄ• kkaá¸• Ä• rÄ• samÄ• soâ€™â€™ ccanena (2-1-3) pÄ• á¹‡ininÄ• icchito. pÄ• kkaá¸• A
kammadhÄ• rayeâ€™â€™ ccanena (2-2-38) kaá¸• Ä• rÄ• saá¹ƒsaddanÄ• pagevÄ• ti attho

`putha bhinno attho yesaá¹ƒ padÄ• naá¹ƒ tÄ• ni puthagatthÄ• ni, vÄ• kye hi raÃ±Ã±o puriso

rÄ• jatthameva vadati, purisasaddo purisatthameva, vuttiyantu rÄ• japurisotettha rÄ• jasadd
vadatÄ«ti dvinnamekatthÄ«bhÄ• vo bhavati, aÃ±Ã±oyevÄ• vayavatthÄ• nvito samudÄ• yatt
tadapekkhÄ• ya cekatthÄ«bhÄ• vo vuccate, jahamÄ• nasakatthavuttimabhyupagamma vutt
pariccÄ• geneâ€™ ccÄ• di, atoyeva paro codessati `nanu ceâ€™ ccÄ• dinÄ• . ekatthÄ«bha
ekatthanti samÄ• soti nÄ• tthantaranti dÄ«peti.

jahamÄ• nÄ• ni padÄ• ni sakatthaá¹ƒ yassaá¹ƒ (sÄ•) tathÄ• vuttÄ• , nÄ• ccantÄ• ya jayÄ•
``pariccÄ• gamattamabhisandhÄ• ya jahamÄ• nasakatthaá¹ƒtyuccate, na tu sabbathÄ• par
tassopÄ• dÄ• nato, sabbathÄ• ca sakatthapariccÄ• ge paropakÄ• rÄ• sampÄ• danato-nup
tassa siyÄ• â€™â€™ ti, thapati vaá¸• á¸• hatÄ«. atthanti rÄ• jasaddavÄ• ccaá¹ƒ. accantapa
vÄ• kye diá¹-á¹-hassupasajjanassa vuttiyaá¹ƒ soyevÄ• yantyanvayÄ• vasÄ• yato tadatthÄ•
`atha veâ€™ ccÄ• di.

soyevÄ• yantyajjhavasÄ• yo-nvayo, soyevÄ• yaá¹ƒ rÄ• jasaddo yo vÄ• kyatÄ• le diá¹-á¹-ho
vohÄ• rÄ«namekattÄ• vasÄ• yenÄ• satyapi (rÄ• jasaddassa) tthe \Be 147/ purisassa visesa
ettheva diá¹-á¹-hantamÄ• ha- `yatheâ€™ ccÄ• di.

2. asaá¹ƒ

abyayanti yadaÃ±Ã±esaá¹ƒ pasiddhanti liá¹…gavacanabhedepi byayarahitattÄ• upasagga
abyayasaÃ±Ã±Ä• karaá¹‡ato abyayanti paresaá¹ƒ pasiddhaá¹ƒ, tesantvayaá¹ƒ samÄ• so al
anabyayaá¹ƒ abyayambhavatÄ«ti abyayÄ«bhÄ• vo pasiddho, asaá¹…khyassa sutattÄ• tas
visayabhÄ• vena visesanÄ• nÄ«ti viÃ±Ã±Ä• yantÄ«tyÄ• ha- `asaá¹…khyeâ€™ ccÄ• di, imin

tÄ• vasaddassa kamavuttiyaá¹ƒ yo-ttho sampajjate tamÄ• ha- `vibhatyaâ€™ ccÄ• di, vibha
vibhatyatthavisaye vattamÄ• nassÄ• saá¹…khyassa itthisaddena samÄ• samadhitthÄ«ti uv
maviggaho, asakapadaviggaho vÄ• yutto, aÃ±Ã±athÄ• aniccatÄ• pattÄ«tyÄ• ha- `niccasan

asakapadena anattaniyapadena aÃ±Ã±apadena viggaho asakapadaviggaho, tena, ettha hi
samÄ«paá¹ƒtyaÃ±Ã±apadavÄ• kye samÄ«pa saddenupasaddavacanÄ«yassa vuttattÄ• up
sÅ«ti etthÄ• dhisaddavacanÄ«yassÄ• (dhÄ•) ratthassa sattamiyÄ• vuttattÄ• nÄ• dhisadd
aÃ±Ã±apadavÄ• kyaá¹ƒ vuttaá¹ƒ, kathÄ• pavattÄ• ti tvÄ• dheyyo padassanaá¹ƒ, evaá¹ƒ sal
asakapadaviggahenÄ• tthova vutto,

adhisaddassa pana puratovaá¹-á¹-hitassÄ• dhÄ• re vattamÄ• nassa taá¹ƒsamÄ• nÄ• dhika
sattamyantenitthisaddena saha samÄ• soti dassetumÄ• ha- `adhisaddoâ€™ ccÄ• di.

syÄ• dilopoti adhisaddato itthisaddato ca paresaá¹ƒ sattamÄ« bahuvacanÄ• naá¹ƒ lopoti at

sampattÄ«ti sarÄ«rasampatti adhippetÄ• ti brahmasaddassa sarÄ«raá¹ƒ atthoti Ä• ha- `brah
katthacÄ« uttarapadatthappadhÄ• nattÄ• vÄ• saá¹…khyasamÄ• sassa `sampannaá¹ƒ brahm

samÄ• savibhattiyÄ• ti \Be 148/ samÄ• sato uppannavibhattiyÄ• , sakalo padesasakalo, pa
abhyupagamÄ• pekkhÄ• yÄ• ti attho, abhyupagamepi hi pariggahasaddo ---

sapathe parivÄ• re ca, mÅ«lÄ• bhyupagamesu ca.

ravimhi rÄ• hugahite, dÄ• resu ca pariggahoâ€™â€™ ti nighaá¹‡á¹-u ||

sakalassa bhÄ• vo sÄ• kalyaá¹ƒ-sakalasaddappavattinimittaá¹ƒ, tampana nissesa {matanis
ggahaá¹‡Ä• puthu bhavatÄ«tyÄ• ha- `asesaggahaá¹‡aâ€™ nti, tiá¹‡Ä• naá¹ƒ sÄ• kalyanti v
tiá¹‡asahitÄ• ni gahitÄ• ni, teneva vakkhati byatirekanaye- `taá¹ƒ sabbaá¹ƒ tiá¹‡asahitamajjh
satiá¹‡amajjhoharatÄ«tetthÄ• dhippÄ• yattha mÄ• ha- `yÄ• vÄ• â€™ tiÄ• di.

tiá¹‡asaddo upalakkhaá¹‡aá¹ƒ sesÄ• -najjhohÄ• riyÄ• naá¹ƒ, tenÄ• ha `tiá¹‡Ä• dikampÄ«â
pariggahÄ• pekkhÄ• yantabhÅ«tassa gahaá¹‡atthaá¹ƒ ``abyayaá¹ƒ vibhattisamÄ«pÄ• â€™
nipphÄ• danatthamantavacana mudÄ• hatampÄ• á¹‡ininÄ• , tampi sÄ• kalyeyevÄ• harituá¹
sÄ• gyadhÄ«tetyÅ«dÄ• haá¹-anti dassetuá¹ƒ `tatoâ€™ tyÄ• di vuttaá¹ƒ.

tatoti yato sakalasakale na vattati, pariggahÄ• pekkhÄ• ya samattiyÄ• antato sakÄ• sÄ• s
sambandho, samatthiyampi ante udÄ• haraá¹‡anti seso.

aggipariyantanti aggiattho gantho tÄ• datthiyÄ• aggi, sopariyanto-ssa ajjheyassÄ• ti aggipa
yattakassÄ• jjheyassa pariggaho, tassa aggi pariyanto, agginÄ• pariyantabhÅ«tena sahito s
aggino sÄ• kalyanti vÄ• .

saddikÄ• nanti byÄ• karaá¹‡aÃ±Ã±Å«naá¹ƒ. atthÄ• bhÄ• veityatthaggahaá¹‡aá¹ƒ itaretarÄ•
siyÄ• ti, atoyeva coccate `athetaretarÄ• bhÄ• veâ€™ iccÄ• di, itarasmiá¹ƒ itarassa abhÄ• vo
asso na bhavatÄ«ti hi atthantarattaá¹ƒ nisedhÄ«yate, na vatthubhÄ• vo, brÄ• hmaá¹‡o na
bhavatÄ«tyatrapibrÄ• hmaá¹‡attadhammo \Be 149/ nisedhÄ«yate, na vatthubhÄ• vo, paratt
visayamÄ• ha.

atikkamÄ• bhÄ• vetÄ« ettha atikkamÄ• ti paÃ±camiyÄ• asamÄ• saniddesoti Ä• ha- `atikka
pacchÄ• ti iminÄ• atikkamÄ• bhÄ• vo nÄ• ma uppannassa pacchÄ• abhÄ• voti dasseti.

nittiá¹‡anti uttarapadatthappadhÄ• no-saá¹…khyasamÄ• so. sampatisaddassa sÄ• maÃ±Ã
kÄ• laá¹ƒ dassetumÄ• ha- `upabhogasseâ€™â€™ ccÄ• di, upabhogo kammasÄ• dhano lah

nÄ• yamupabhogakÄ• loti viggaho, (ati) lahupÄ• vuraá¹‡anti rÅ«pasiddhÄ«ti dassetuá¹ƒ lah
vuttiyaá¹ƒ vuttaá¹ƒ.

yoggaá¹ƒ rÅ«panti viggahe anurÅ«paá¹ƒ, nanu cÄ• tra niccasamÄ• sattÄ• sapadaviggaher
bhavitabbaá¹ƒtyÄ• saá¹…kiyÄ• ha- `vicchÄ• yaâ€™ miccÄ• di, anusaddena hi yoge vicchÄ•
(2-10) dutiyÄ• vidhÄ«yate, vÄ• kyeyevÄ• ssa ca payogo nÄ• Ã±Ã±atreti vÄ• kyampi bhavat
etthÄ• pi ``akÄ• le sakattheâ€™â€™ ti (3-81) sahassa so.

sadiso kikhiyÄ• ti ettha kikhiyÄ• pasiddhabhÅ«tÄ• ya sÄ• dhiyassa sÄ• dhanabhÄ• vena g
sÄ• dhiyo sadisoti vuttoti kimidha sadiso appadhÄ• naá¹ƒ {padhÄ• namevÄ• ti attho} tathÄ•
puppapadatthappadhÄ• nenÄ• saá¹…khyasamÄ• sena sakikhÄ«ti ettha na bhavitabbanti Ä•
kikhiyÄ• ti sambandhe chaá¹-á¹-hÄ«, ettha pana sadisattassa kikhÄ«yÄ• -ppaá¹-ibaddhattÄ•
netadatthÄ«tiÄ• dinÄ• yathÄ• vuttaá¹ƒ codanaá¹ƒ pariharati.

yathÄ• devadattoti ettha yadi samÄ• so bhaveyya, devadattena sadiso yathÄ• devadattant
paá¹-isiddhattÄ• pana (na) samÄ• soti, kikhÄ«ti makkaá¹-assÄ• bhidhÄ• naá¹ƒ. jeá¹-á¹-hÄ•
anujeá¹-á¹-hanti tatiyantatÄ• gamyate. cakkena yugapadi sacakkaá¹ƒ.

4. yÄ• vÄ• vadhÄ• raá¹‡e

amattÄ• naá¹ƒ yattako paricchedo yÄ• vÄ• mattaá¹ƒ.

5. payyapÄ• bahitiro purepacchÄ• vÄ• paÃ±camyÄ•

paÃ±camyÄ• ti \Be 150/ kasmÄ• vuttaá¹ƒ nanu avuttepi tasmiá¹ƒ vakkhamÄ• nanayena pa
paÃ±camyanteheva samÄ• so viÃ±Ã±Ä• yatÄ«tyÄ• saá¹…kiyÄ• ha `yadipiâ€™ ccÄ• di. tath
kÄ• maá¹ƒ `paripabbataá¹ƒ vijjotateâ€™ ti dutiyÄ• nisedhÄ• ya, aÃ±Ã±atra kathanti Ä• ha `i

Ä• cattÄ• ro vÄ• ti Ä• saddo vÄ• kye, saraá¹‡e vÄ• , __gÄ• mo_ bahi tiá¹-á¹-hatÄ«tyattho, p
vadanto puretyatthappaghÄ• noyanniddeso, nasarÅ«pappadhÄ• noti dasseti, abhimukhe gÄ
avuttÄ• nametÄ• nyupalakkhaá¹‡Ä• ni, tasmÄ• `tiro gÄ• mampassÄ• â€™ tipi vuttaá¹ƒ hoti
pacchato gÄ• mampassÄ• ti attho.

apasaddayoge niccapaÃ±cantassa vikappena samÄ• savidhÄ• nÄ• vÄ• bhavanenodÄ• ha
paÃ±camyÄ• ti payojanÄ• bhÄ• vepi aÃ±Ã±adatthaá¹ƒ kariyamÄ• namihÄ• pyatthavantaá¹ƒ

6. samÄ«

``anu yaá¹ƒ samayÄ• â€™â€™ ti (2-1-15) ca ``yassa cÄ• yÄ• moâ€™â€™ ti (2-1-16) ca pÄ
ayametesamattho ``yassa samayÄ• samÄ«pavÄ• cÄ« anusaddo, tena saha samassateti ca
syÄ• dyantena saha samassateâ€™â€™ ti ca. vatthuto tu sÄ• mÄ«pyÄ• yÄ• mavantÄ• nam
tadÄ• kkhepoti dassento Ä• ha- `samÄ«pÄ• yÄ• mÄ• naâ€™ miccÄ• di.

sambandhittÄ• ti sambandhisaddÄ• sakatthamiva niyatapaá¹-iyoginamÄ• kkhapanti ... tena
sakatthÄ• bhÄ• vÄ• . Ä• yÄ• mo dÄ«ghatÄ• , ``yassa samÄ«pÄ• yÄ• mesvanuâ€™â€™ ti
yathÄ• vuttasuttadvayamÄ• kkhepenupadisati, vanassa sÄ• mipyamanuvanaá¹ƒ, ``asaá¹…k
vibhattisampattisamÄ«paâ€™â€™ icceva (3-2) siddhepuna samÄ«paggahaá¹‡aá¹ƒ vikappa
vÄ• kyenÄ• pi bhavitabbaá¹ƒ.

gaá¹…gÄ• ya \Be 151/ Ä• yÄ• mo anugaá¹…gaá¹ƒ, bhÄ• gavuttikÄ• ro ``lakkhaá¹‡eneâ€™
yassÄ• yÄ• mavÄ• cÄ« anu, tena lakkhaá¹‡ena samassate anugaá¹…gaá¹ƒ bÄ• rÄ• á¹‡asÄ
pasiddhÄ• yÄ• maguá¹‡Ä• ya bÄ• rÄ• á¹‡asÄ« lakkhÄ«yate yÄ• vÄ• yatÄ• yÄ• mÄ• gaá¹…
tÅ«pamÄ• nopameyyabhÄ• vo samÄ• se patÄ«yate gaá¹…gÄ• viya dÄ«ghÄ• â€™â€™ ti la
vaá¹‡á¹‡eti. evaá¹ƒ sati bÄ• rÄ• á¹‡asÄ«ti paá¹-hamÄ• nopapajjateti maÃ±Ã±amÄ• no Ä• h
``tyÄ• di. anugaá¹…gaá¹ƒ bÄ• rÄ• á¹‡asiyÄ• ti bÄ• rÄ• á¹‡asiyÄ• gaá¹…gÄ• yÄ• mo lakkha

7. tiá¹-á¹-ha

akatasamÄ• sÄ• cÄ• ti anena iminÄ• katasamÄ• sataá¹ƒ dÄ«peti, tiá¹-á¹-hantÄ«ti
idaá¹ƒntappaccayantassÄ• tthapadanti dassetumÄ• ha- ``ntokattari vattamÄ• neâ€™â€™ ti
Ä• yatÄ«tÄ«massÄ• ttapadaá¹ƒ Ä• yantÄ«ti, pumbhÄ• vÄ• bhÄ• vo nÄ«pÄ• tanÄ• , akÄ• ro
lopeâ€™â€™ tyatra (3-46) `nÄ• Ã±Ã±Ä• saá¹…khyatthesÅ«â€™ tyanuvattanato.

lÅ«nayavÄ• dÄ«namettha nipÄ• tanÄ• kÄ• lepi napuá¹ƒsakaliá¹…gattaá¹ƒ, saá¹ƒhaá¹-Ä• y
saá¹ƒhaá¹-ayavaá¹ƒ, ummattagaá¹…ganti saÃ±Ã±Ä• yamaÃ±Ã±apadatthe vÄ• dhikÄ• repi
saÃ±Ã±Ä• ti, Ä• disaddena `samassa sobhanattaá¹ƒ susamaâ€™ miccÄ• dÄ«naÃ±ca saá¹…
pakÄ• sanaá¹ƒ.

8. ore

oraá¹ƒ gaá¹…gÄ• ya, pÄ• raá¹ƒ yamunÄ• yÄ• ti samÄ• se kate nipÄ• tanÄ• ekÄ• ro, tenev
`ekÄ• rantattaá¹ƒ nipÄ• tanatoâ€™ ti, vuttivikappanatthatoti vuttiyÄ• vikappo attho yassÄ• t

10. amÄ•

socekatthÄ«bhÄ• vo visiá¹-á¹-ho-bhimatoti sambandho, muhuttanti accantasaá¹ƒyoge dutiy

katvÄ• ti Ä• saddassa harasaddena vuttisaddena {vuttipadena (paÃ±cikÄ•) } kiriyÄ• khyÄ•
asatyupasecanÄ• dikiriyÄ• yaá¹ƒ \Be 152/ saá¹…khÄ• rakaá¹ƒ saá¹…khÄ• riyaá¹ƒ vÄ• na
tadubhayaá¹ƒ, tato tesaá¹ƒ sambhavÄ• yeva samÄ• santobhÅ«takiriyÄ• gamyateti maÃ±Ã
dadhibhojanaá¹ƒtyÄ• do vutte adhyÄ• dino saá¹…khÄ• rakattaá¹ƒ bhojanÄ• dino ca saá¹…k
copasekÄ• dimantarena saá¹…khÄ• riyasaá¹…khÄ• rakabhÄ• vo-tthÄ«ti sÄ• matthiyÄ• yev

tadapekkhÄ• yÄ• ti gammamÄ• nopasecanÄ• dikiriyÄ• pekkhÄ• ya. pÄ• á¹‡iniyehi atthena
niccasamÄ• so-bhimato sabbaliá¹…gatÄ• ca, tathÄ• vacanÄ• bhÄ• vamiha manasikatvÄ•
yaá¹ƒvuttaá¹ƒcodakavacanamÄ• haritvÄ• tatthÄ• dhippÄ• yaá¹ƒvivarati `evamaÃ±Ã±ateâ€™
katanti evamaÃ±Ã±ateti sambandho, tattheccÄ• dinÄ• aÃ±Ã±a padatthe bhavissatÄ«tyetth
niccasamÄ• sataá¹ƒ sabbaliá¹…gataÃ±ca paá¹-ipÄ• dayati, vÄ• kyanivattisiddhÄ• yevÄ• ti.

atthasaddenÄ• vagatatthatÄ• ya etassÄ• ti vattumayuttanti `etassa atthoâ€™ ti vÄ• kyaniva
kathaÃ±cipi catutthyantÄ• bhinnatthassa samÄ• se katepi tattha virodhamÄ• ha- `catutthya

vacanampÄ«ti ``atthena niccasamÄ• so sabbaliá¹…gatÄ• caâ€™â€™ iti (3-1-36) vÄ• kyak
patiá¹-á¹-hitavacanampi, pÄ• á¹‡inÄ«yÄ• naá¹ƒ `etassa idaâ€™ nti atthe samÄ• se kate yo-
aÃ±Ã±atthasamÄ• sepi soyevatthoti dasseti `yoâ€™ iccÄ• dinÄ• , anupÄ• dÄ• parinibbÄ• n
yojetabbaá¹ƒ ... taá¹ƒnimittattÄ• vÄ• yÄ• mÄ• dÄ«naá¹ƒ, tesaá¹ƒ kathÄ• dÄ«nanti ettha tes
vattabbaá¹ƒ ... vÄ• yÄ• motyÄ• dinÄ• vuttattÄ• so ca tannimittaá¹ƒ hoteva, ayametthÄ• dh
vÄ• kye atthena samÄ• se sabbaliá¹…gatÄ• ca `etadattho etadatthÄ• etadatthaâ€™ nti vÄ
honti, etaá¹ƒ anupÄ• dÄ• parinibbÄ• namattho payojanametassa etissÄ• etassÄ• ti aÃ±Ã±a
soyevatthoti nÄ• tthabhedoâ€™â€™ ti.

idaÃ±ca ``avippaá¹-isÄ• ratthÄ• ni kho Ä• nandaá¹ƒ kusalÄ• ni, avippaá¹-isÄ• ro pÄ• mojjat
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ anupÄ• dÄ• parinibbÄ• natthÄ• ya etadattho \Be 153/ vÄ• yÄ•
etadatthÄ• mantanÄ• etadatthaá¹ƒ sotÄ• vadhÄ• naâ€™â€™ ntiÄ• di (tikaá¹…guttara, Ä•
nissÄ• ya vuttaá¹ƒ.

pÄ• á¹‡iniyehi ``kattukaraá¹‡e kitantena bahulaâ€™â€™ nti (2-1-32) kitantena tatiyÄ• sam
bahulaggahaá¹‡ena `gÄ• maniggatÄ• â€™ dÄ«su samÄ• so vutto, tenetthÄ• ntodÄ• haraá¹
samÄ• sÄ• bhÄ• vo-bhimatoti pÄ• á¹‡inÄ«yehi ``pÅ«raá¹‡aguá¹‡asuhitatthasadabyayatabb
ti (2-2-11) sutte guá¹‡a itivacanenÄ• bhimato, saditi saÃ±Ã±Ä• tesaá¹ƒ ntamÄ• nÄ• naá¹ƒ.

so kathanti iha `bhÄ• vatittatthehÄ«â€™ ti bhÄ• vappaccayanteneva samÄ• sapaá¹-isedha
sukkÄ• â€™ iccÄ• do so samÄ• sappaá¹-isedho kathaá¹ƒ sijjhatÄ«ti attho.

guá¹‡attaniyevÄ• ti guá¹‡asabhÄ• ve eva, abhimatoti vÄ• ttikakÄ• rassÄ• bhimato ``tadava

guá¹‡ehÄ«â€™â€™ ti, tasaddenÄ• ssa guá¹‡assa parÄ• mÄ• so tasmiá¹ƒyeva guá¹‡e ava
tadavaá¹-á¹-hÄ• , guá¹‡eyeva guá¹‡Ä• tiá¹-á¹-hanti na kadÄ• cipi soyamityabhedÄ• dabbav
tadavaá¹-á¹-hÄ• guá¹‡Ä• gandhÄ• dayo, tadavaá¹-á¹-hitehi guá¹‡ehi chaá¹-á¹-hÄ« samass

Ä• bhimatoti ``pÅ«raá¹‡Ä• â€™â€™ disutte abyayaggahaá¹‡ena, devadattassÄ• ti chaá¹-á
sÄ• pekkhattepi gurusaddassa sambandhisaddattÄ• sakatthe {vÄ• kye} viya vuttiyaá¹ƒ bya
vuttisabbhÄ• vaá¹ƒ vacanantarena sÄ• dhetumÄ• ha- `tathÄ• cÄ• hÅ«â€™ ti.

sÄ• tthevÄ• ti sakatthe viya, assÄ• ti sambandhisaddassa, sÄ• matthiyaá¹ƒ gamakattaÃ±ca
padÄ• namaÃ±Ã±oÃ±Ã±Ä• pekkhÄ• lakkhaá¹‡aá¹ƒ sÄ• matthiyaá¹ƒ sÄ• matthiyÄ• bhÄ• ve
vÄ• atthÄ«ti attho, guruno kulaá¹ƒ dÄ• sassa bhariyÄ• ti viggaho, athÄ• tra brÄ• hmaá¹‡as
sÄ• matthiyaá¹ƒ gamakattaá¹ƒ vÄ• natthÄ«ti kuto-vasitaá¹ƒ, yena tadÄ• bhÄ• vÄ• tra \Be 1
vaá¹‡á¹‡Ä«yateccÄ• ha- `sÄ• matthyÄ• dinotviâ€™ ccÄ• di.

samÄ• sÄ• bhÄ• vo-bhimatoti ``pÅ«raá¹‡Ä• â€™â€™ disutte samÄ• nÄ• dhikarassÄ• pi up
nÄ• bhimatoti ``cayuttehi sehi asamÄ• sitehi chaá¹-á¹-hÄ«samÄ• sappaá¹-isedhovattabboâ€
puthagatthatÄ• ya {bhinnatthatÄ• yaá¹ƒ-vutti} miccassavivaraá¹‡aá¹ƒ gavÄ• dÄ«namasamÄ
samÄ• senÄ• lanti sambandho.

yogÄ«nanti itarÄ«tarayogÄ«naá¹ƒ, anenetaretarayogacatthasamÄ• saá¹ƒ vadati. vuttihotÄ«
chaá¹-á¹-hÄ«samÄ• so bhavatÄ«ti, ekatthÄ«bhÄ• veiccassa vivaraá¹‡aá¹ƒ gavÄ• dÄ«naÃ±

ruá¸·hittÄ• ti samÄ• sasseva kÄ«á¸·Ä• vÄ• cakattena jÄ«vikÄ• ya ca paccÄ• ya kattena pas
`uddÄ• lapupphabhaÃ±jikÄ• â€™ tyÄ• do ruá¸·hÄ«vasena niccasamÄ• so bhavissatÄ«ti tat
sarasi ruá¸·hanti viggaho.

ayampana amÄ• disamÄ• so kammadhÄ• rayadigusamÄ• sÄ• ti sabbepi paresaá¹ƒ tappur
hi tassa puriso tappurisoti uttarapadatthappadhÄ• no, tathÄ• te siyuá¹ƒ, saá¹…khyÄ• pubba
napuá¹ƒsakattasaá¹…khÄ• tehi dvÄ«hi lakkhaá¹‡ehi gacchati pavattatÄ«tidigu.

11. vise

kintaá¹ƒ visesana micchÄ• ha- `yamiâ€™ ccÄ• di, yaá¹ƒ avatthÄ• payati taá¹ƒ vuccatÄ«ti s
visessamiccÄ• ha- `yadanekeâ€™ ccÄ• di, yaá¹ƒ avatthÄ• pÄ«yate tamabhidhÄ«yateti sam
nanvekatthenetyuccamÄ• ne visesseneti kathamavagamyate, yato evaá¹ƒ vivaritavÄ• tyÄ•
ccÄ• di.

sambandhisaddattÄ• ti evaá¹ƒ maÃ±Ã±ate ``sambandhisaddÄ• sakatthamiva niyatampaá¹

tena vinÄ• tesaá¹ƒ sakatthassÄ• sambhavÄ• ti, vivaritavÄ• ti vivarittha, ekatthenetÄ«massa
saha samÄ• so \Be 155/ hotÄ«ti evaá¹ƒ sÄ• jjhÄ• hÄ• ro attho veditabbo, atthasaddassÄ• n
abhidheyyoâ€™ ti. kathaá¹ƒ tenattho vuccatÄ«tyÄ• ha- `adhikarÄ«yatiâ€™ ccÄ• di.

visessassa samÄ• nÄ• dhikaraá¹‡attaÃ±ca visesanÄ• pekkhanti sambandho. visessasadda
samÄ• nÄ• dhikaraá¹‡attaá¹ƒ visesana saddÄ• pekkhanti evamettha attho daá¹-á¹-habbo, ta
`sambandhÄ• â€™ ti, adhikaraá¹‡assa samÄ• nattaá¹ƒ nÄ• ma bhinnÄ• naá¹ƒ sambandhÄ
sambandhamantarena na hontÄ« {hoti (potthake) } ti visesanavisessÄ• naá¹ƒ sambandho v
viÃ±Ã±Ä• tÄ• tasmÄ• sambandhÄ• ti attho.

saddabyatirekena hettha atthÄ• naá¹ƒ visesanavisessabhÄ• vo na sambhavati, tathÄ• hi `n
paÃ±ca vatthÅ«ni sannihitÄ• ni nÄ«lanti nÄ«lattaá¹ƒ guá¹‡asÄ• maÃ±Ã±aá¹ƒ, nÄ«lo guá¹‡c
tÄ«á¹‡i, uppalanti uppalattaá¹ƒ uppalajÄ• ti, dabbaÃ±ca tannissayoti dve.

tattha uppalajÄ• ti guá¹‡ajÄ• tÄ«naá¹ƒ {nÄ«lajÄ• tiuppalajÄ• bhadhanaá¹ƒ (kÄ• tantaá¹-Ä«k
visesanavisessabhÄ• vo jÄ• tiyÄ• nigguá¹‡attÄ• , nÄ«lattassa ca nÄ«laguá¹‡e samavÄ• yin
uppaladabbe samavÄ• yino samÄ• nÄ• dhikaraá¹‡attampi natthi, uppalajÄ• tiyÄ• nÄ«lassa
samÄ• nÄ• dhikaraá¹‡attaá¹ƒ ... nÄ«la muppalanti pavattinimittÄ• naá¹ƒ uppalajÄ• tinÄ«lagu
karaá¹‡aá¹ƒnissayoti, visesana visessabhÄ• vo tu natthi jÄ• tiyÄ• anÄ«lattÄ• , guá¹‡adabbA
sambhavativisesanavisessattaá¹ƒ dabbassÄ• nekaguá¹‡attÄ• , samÄ• nantu tesamparama
natthi, yena samÄ• nÄ• dhikaraá¹‡attaá¹ƒ siyÄ• , evaá¹ƒ nÄ«ladabba uppaladabbÄ• nampi
vattumicchitÄ• naá¹ƒ na visesana visessabhÄ• vo, nÄ• pi samÄ• nÄ• dhikaraá¹‡attaá¹ƒ, kas
aÃ±Ã±amaÃ±Ã±Ä• sambandhato apekkhÄ• bhÄ• vato, vuttapaá¹-ipakkhato pana vakkhamÄ
sÄ• mÄ• nÄ• dhikaraá¹‡yaá¹ƒ visesanavisessattaÃ±ca veditabbaá¹ƒ, tenevÄ• ha- `atoyeveâ

atoyevÄ• ti yato visessassa samÄ• nÄ• dhikaraá¹‡attaá¹ƒ visesanÄ• pekkhaá¹ƒ, atoyeva h
bhinnanimittappa yuttÄ• namevÄ• ti \Be 156/ sÄ• maÃ±Ã±ena nÄ«laguá¹‡Ä• dhÄ• re dabbe
uppalasaddassa ca sÄ• maÃ±Ã±ena guá¹‡avati dabbe vattamÄ• nattÄ• aÃ±Ã±amaÃ±Ã±es
kÄ• raá¹‡esu payuttÄ• naá¹ƒ saddÄ• nameva {niá¹-á¹-hÄ• nameva (potthake) }.

samÄ• nÄ• dhikaraá¹‡attanti nÄ«luppalasaddÄ• naá¹ƒ visuá¹ƒvisuá¹ƒ yoge visiá¹-á¹-hadab
nÄ«laÃ±ca taá¹ƒ uppalaá¹ƒ ceti sÄ• mÄ• nÄ• dhikaraá¹‡ye sannipatite sati sambhavÄ• eva
vatthumhi pavattÄ• naá¹ƒ tesaá¹ƒ samÄ• natthatÄ• , evakÄ• rena byavacchinnamatthaá¹ƒ c
ccÄ• di.

nanucetyÄ• di codyaá¹ƒ, sÄ«sampÄ• tÄ«ti sÄ«sapÄ• rukkhaviseso, nayida mevamiccÄ• d

atha tuccateiccÄ• dinÄ• parassa vacanÄ• vakÄ• samÄ• saá¹…kate, visesavuttÄ«ti phalass

sÄ• maÃ±Ã±asaddattÄ• bhÄ• vena visese vutti, imesanti sÄ«sapÄ• dÄ«naá¹ƒ na samodhÄ
sÄ• maÃ±Ã±avuttiyeva samodhÄ• ritÄ• ti adhippÄ• yo, avasitÄ• nicchitÄ• vutti yesaá¹ƒ sÄ
avasitavuttayo, payatanaá¹ƒ vinÄ• tadÄ• pappoti cÄ• ti sambandho, payatananti `sÄ• matt
tivacanaá¹ƒ. taÃ±canatthiccÄ• di parihÄ• ro, sarÅ«pamattakathanÄ• yÄ• ti vuttatthÄ• nampi
`pÅ«pe bahÅ« Ä• nayeâ€™ ti yathÄ• , evaá¹ƒ jÄ• tÄ«yakanti sarÅ«pakathanappakÄ• rayutt
`tadevaâ€™ miccÄ• di, nipÄ• tasamudÄ• yovÄ• yaá¹ƒ vuttena pakÄ• renetyassa atthe vatta

aÃ±Ã±atarasambhavepi tannivattiyÄ• vacanasabbhÄ• vaá¹ƒ dassetumÄ• ha- `athapiâ€™
aÃ±Ã±atarasambhavepÄ«ti visesanassa visessassa vÄ• sambhavepi, yatrapyubhinnamatth
visesanavisessabhÄ• vasambhavo tatthapitÄ• va bahulaá¹ƒvacanatova nivatti hoti, kimpanÄ
dassetumÄ• ha- `yathÄ• puá¹‡á¹‡oâ€™ iccÄ• di, ettha pana aÃ±Ã±epi puá¹‡á¹‡anÄ• makÄ
byabhicÄ• rasambhavÄ• ubhinnampi visesanavisessabhÄ• vasambhave bahulaá¹ƒvacana
vidhepÄ«ti aÃ±Ã±atarasambhavepi, na \Be 157/ kevalaá¹ƒ visesanavisessabhÄ• vasambha
vidhepyaÃ±Ã±a tarasambhavepityavisaddassa attho.

yajjevamiccÄ• di paccekaá¹ƒ visesanavisessabhÄ• ve sati aniá¹-á¹-hÄ• pÄ• danacodanÄ•
siyÄ• ubhinnampi visesanattÄ• , tattha dosamÄ• ha- `visessassaca pubbanipÄ• toâ€™ ti, c
vattabbantarasamuccaye vÄ• , kutoccÄ• ha- `nÄ• ggahiteâ€™ ccÄ• di, iti kÄ• raá¹‡e, ato ki
miccÄ• ha- `uppalanÄ«lantipi siyÄ• â€™ ti, itthaÃ±carahi kintyÄ• ha- `nÄ«luppalanti ceâ€™
`nesadosoâ€™ ccÄ• di, upapattyantaramÄ• ha- `atha ceâ€™ ccÄ• di.

aÃ±Ã±amaÃ±Ã±Ä• nupakÄ• rittÄ• ti aÃ±Ã±amaÃ±Ã±assa visesanavisessatte nÄ• nupakÄ•
atha dvinnampi appadhÄ• nattaá¹ƒ kasmÄ• na siyÄ• tyÄ• ha- `appadhÄ• nattepiâ€™ ccÄ•
sakasakappadhÄ• nÄ• pekkhÄ• vantÄ• nanti sakesake padhÄ• ne attani apekkhÄ• vantÄ•
padhÄ• nattamasitaá¹ƒ, na tu guá¹‡assetyÄ• saá¹…kiya Ã±Ä• yamupanissayati `atha ceâ€™
vuccate, taá¹ƒ setavaá¹‡á¹‡amÄ• labhetha mÄ• reyya, phusanaá¹ƒ vÄ• kareyyÄ• ti attho, Ä
phusane ca vattate, desanÄ• yanti {codanÄ• yanti codanÄ• vÄ• kya (potthake) } vedavÄ• ky
chÄ• gato-Ã±Ã±o nÄ• labbhateccÄ• ha- `na hiâ€™ ccÄ• di.

chÄ• gÄ• bhÄ• veti setaguá¹‡ayuttassa chÄ• gassÄ• bhÄ• ve, piá¹-á¹-hapiá¹‡á¸• imÄ• labb
viá¹-á¹-hapiá¹‡á¸• iá¹ƒ Ä• lambha, na ca nÄ• lambhate tasmÄ• guá¹‡o appadhÄ• nanti ajjh

puna codento Ä• ha- `nanu ceâ€™ ccÄ• di, athetyadhippÄ• yamÄ• saá¹…kate, aniá¹-á¹-ha
pasaá¹…goâ€™ ti, kutoccÄ• ha- `sopihiâ€™ ccÄ• di, idaá¹ƒ vuttaá¹ƒ hoti- ``uppalasaddo jÄ
dabbavÄ• cÄ«, jÄ• ti visiá¹-á¹-hadabbavÄ• cittÄ• yadi dabbavÄ• cÄ«ti vuccate, tadÄ• nÄ«l
guá¹‡avisiá¹-á¹-ha dabbavÄ• cittÄ• dabbavacanamÄ• pajjatÄ«ti imesaá¹ƒ na koci visesoâ€
`nedamatthiâ€™ ccÄ• di, apÄ• yino apagantÄ• ro dabbÄ• ti gamyate, kutoccÄ• ha- `satÄ«p

visesanamekattheneti \Be 158/ siddhepi papaÃ±catthaá¹ƒ paripphuá¹-atthaÃ±ca udÄ• hara
pÄ• á¹‡iniyehi bahuá¹ƒ suttitaá¹ƒ, sabbassetassa paccakkhÄ• tabhÄ• vaá¹ƒ dassetuá¹ƒ vut
dassitaá¹ƒ, tadidÄ• ni byÄ• khyÄ• tukÄ• mo Ä• ha- `pubbakÄ• leâ€™ ccÄ• di, chinnoca vise
``pubbakÄ• leka sabbadhurapurÄ• á¹‡anavakevalÄ• ni samÄ• nÄ• dhikaraá¹‡eneâ€™â€™
tatthekÄ• dÄ«naá¹ƒ vuttiyamudÄ• haraá¹‡Ä• ni na dassitÄ• nyupalakkhaá¹‡atova viÃ±Ã±Ä•
`ekeâ€™ ccÄ• di, eko ca so purisocÄ• tyÄ• dinÄ• viggaho upalakkhaá¹‡attÄ• yeva ca `satt
sattisayoâ€™ ccÄ• dikaÃ±ca daá¹-á¹-habbaá¹ƒ.

upamÄ«yate paricchijjate-nenetyupamÄ• naá¹ƒ, upamÄ«yatÄ«tyupameyyaá¹ƒ, tesaá¹ƒ upa
sÄ• dhÄ• raá¹‡o yo dhammo sÄ• matÄ• tena visiá¹-á¹-haá¹ƒ yadupameyyaá¹ƒ, taá¹ƒ vacan
upamÄ• nopameyyaccÄ• di kassa, samÄ• so bhavatÄ«ti seso, kÄ• raá¹‡amÄ• ha- `viseseâ
visesanantyeva sÄ• maÃ±Ã±ena pariggahÄ• , evambhÅ« tassÄ• pÄ«ti upamÄ• narÅ«passÄ
satthÄ«saddassasatthiyaá¹ƒ vutti sÄ• mÄ• saddassa tu devadattÄ• ya, ato byadhikaraá¹‡at
samÄ• soccÄ• saá¹…kÄ«yÄ• ha- `yadeâ€™ ccÄ• di, samÄ• no dhammo sÄ• mattÄ• di yas
sÄ• dhammiyaá¹ƒ sÄ• mattaá¹ƒ, tasmÄ• devadattÄ• tthe vattate upacÄ• ravasena, sÄ• mÄ
sÄ• mattaá¹ƒ vatvÄ• saddhÄ• dittavasenÄ• bhedopacÄ• rena vÄ• devadattÄ• yaá¹ƒ vattat
devadattÄ• bhidhÄ• ne caritatthatÄ• ya satthÄ« guá¹‡ena niddiá¹-á¹-hÄ• tyaniyataguá¹‡app
nekaguá¹‡Ä• dhÄ• rattÄ• satthiyÄ• tyÄ• saá¹…kiyÄ• ha- `yadipiâ€™ ccÄ• di.

ihÄ• ti niddhÄ• raá¹‡e, etesaá¹ƒ guá¹‡Ä• naá¹ƒ majjheti attho, iha vÄ• satthiyaá¹ƒ, sÄ• ma
sÄ• mÄ• yÄ• ti gamyate, pasiddhivasenÄ• ti satthisÄ• mÄ• tyatropamÄ• naá¹ƒ satthÄ«, upa
pasiddhantupamÄ• naá¹ƒ bhavati nÄ• ppasiddhaá¹ƒ ... pasiddhasÄ• dhammiyÄ• sÄ• dhyu
satthiyeva sÄ• maá¹…guá¹‡ena pasiddhÄ• na devadattÄ• , tasmÄ• sÄ• maguá¹‡appasido
upamÄ«yateneneti sÄ• dhanamupamÄ• naá¹ƒ, sÄ• dhyate \Be 159/ upadhÄ«yateti sÄ• dhy
sÄ• dhammiyaá¹ƒ tena, sÄ• dhyassÄ• ppasiddhassa kassaci sÄ• dhanaá¹ƒ sÄ• dhyasÄ• dh
bahulaá¹ƒvacanasÄ• matthiyÄ• sÄ• maÃ±Ã±avacaneneva samÄ• sasabbhÄ• vaá¹ƒ vatvÄ•
phuá¹-ayituá¹ƒ `phÄ• lÄ• iva taá¹‡á¸• ulÄ• â€™ tyÄ• di Ä• raddhaá¹ƒ.

taá¹‡á¸• ulasaddoti upameyyabhÅ«tataá¹‡á¸• ulasaddo, taá¹‡á¸• ulattampi vatvÄ• dabbe p
natu bhavatÄ«ti sambandho, dabbeti taá¹‡á¸• uladabbe phÄ• ladabbe ca.

upamÄ• nopameyyasÄ• dhÄ• raá¹‡asÅ«rattÄ• didhammavacanÄ• ppayogeti upamÄ• nopa
visÄ• radattÄ• didhammo tabbacanassa `muni ayaá¹ƒ sÄ«ho viya visÄ• radoâ€™ tyÄ• do v
attho, kesaÃ±citi kesaÃ±ci saddÄ• naá¹ƒ majjhe, visessattameva phuá¹-ayati. `tathÄ• ceâ€
visesanavisessÄ• naá¹ƒ yathiá¹-á¹-hattÄ• niccaá¹ƒ sÄ«hÄ• dÄ«naá¹ƒ visessatÄ• yeva vaca
pubbanipÄ• tattÄ• ppasaá¹…goti bhÄ• vo, upapatyantaramÄ• ha- `visesanasseveâ€™ ccÄ•
na visessaá¹ƒ, tathÄ• pi bahulÄ• dhikÄ• rÄ• visesanassÄ• pi paranipÄ• toti bhÄ• vo.

athÄ• trÄ• pi visesananteva samÄ• sappaá¹-ipÄ• daneâ€™ muni ayaá¹ƒ sÄ«hova visÄ• ra
samÄ• sÄ• ppasaá¹…gepi upamÄ• no pameyyÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avisÄ• radattÄ• didl
tappasaá¹…gÄ• bhÄ• vatthaá¹ƒ vacanamÄ• rabbhanÄ«yanti codeti `nanuceâ€™ tyÄ• dinÄ•
sÄ• maÃ±Ã±avacanappayoge sÄ• pekkhattÄ• samÄ• sÄ• ppasaá¹…goti sÄ• matthiyaá¹ƒ t
sÄ• maÃ±Ã±appayogatthanti samÄ• savÄ• kye sÄ• maÃ±Ã±avacanassa sÅ«rattÄ• di (no),
hiccÄ• dinÄ• sÄ• maÃ±Ã±asaddappayoge sÄ• matthiyato samÄ• sÄ• sabbhÄ• vÄ• suttan
sÄ• dheti.

visesÄ• nantabbhÄ• vÄ• ti sÄ• maÃ±Ã±assa samÄ• se antobhÄ• vepi tikhÄ«á¹‡attÄ• dito v
sÅ«rassÄ• divacanÄ«yassa visesassa samÄ• se anantogadhattÄ• appasaá¹…go sÄ• pekk
`saccametaâ€™ ntiÄ• diá¹ƒ \Be 160/ paravacanamÄ• saá¹…kiya vadati, evamÄ• disijjhanat
(Ã±Ä• panatthaá¹ƒ) Ä• rabbhanÄ«yambhavatÄ«ti sambandho.

padhÄ• nassÄ• ti `raÃ±Ã±opuriso-bhirÅ«poâ€™ tettha abhirÅ«pasÄ• pekkhassa purisassa
{visesanaá¹ƒ tenevÄ• (potthake) } ppadhÄ• naá¹ƒ, samÄ• sÄ• vayavabhÅ«taá¹ƒ rÄ• jÄ• na
visessabhÄ• venÄ• viphalitasakatthatÄ• ya padhÄ• nabhÅ«tassa purisassa. Ä• disaddena `
gehaâ€™ nti saá¹…gaá¹‡hÄ• ti.

ettha hi gehampati visesanabhÄ• venÄ• ppadhÄ• nattepi rÄ• jÄ• nampati padhÄ• nabhÅ«ta
samÄ• so hoteva. idaÃ±caÃ±Ä• panatthaá¹ƒ vacanÄ• rambhappayojanaÃ±ca, kÄ• raá¹‡am

gamakattÄ• ti viggahavÄ• kyatthassa vuttiyampatÄ«yamÄ• nattÄ• gamakattaá¹ƒ tasmÄ• ,
`muni sÄ«hova sÅ«roâ€™ tyatra tu vÄ• kyato yottho patÄ«yate, nÄ• yaá¹ƒ `muni sÄ«ho sÅ«
gamakattaá¹ƒ natthÄ«-ti attho, tathÄ• hi munisÄ«hasaddenevo pamÄ• nopameyyabhÄ• var
sabhÄ• venevopÄ• dÄ• nato visÄ• radasaddassa tena sambandhÄ• bhÄ• vo.

apavaggo nibbÄ• naá¹ƒ, vÄ• kyameveti evakÄ• rena byavacchinnamatthampadassayamÄ•
bahulÄ• dhikÄ• rato viÃ±Ã±Ä• yati, nanu cÄ• tra visessabhÄ• vÄ• sambhavÄ• ppasaá¹…go
`nanuceâ€™ tyÄ• dinÄ• .

puá¹‡á¹‡atÄ• byabhicÄ• rÄ• ti puá¹‡á¹‡atÄ• saá¹…khÄ• tassa bÄ• lÄ• diavatthÄ• visesass
hi visessambhavati yathÄ• nÄ«latÄ• yuppalaá¹ƒ, pariharati `nedamattiâ€™ ccÄ• dinÄ• , ma
anekattÄ• ti kevalaá¹ƒ mantÄ• á¹‡iyÄ• putto puá¹‡á¹‡oyevÄ• ti abhÄ• vÄ• tesaá¹ƒ bahubh
gahassa patayoti gahapatÄ«naá¹ƒ bahuttaá¹ƒ pÄ• kaá¹-ameva.

vuttiyeveti evakÄ• rena byavacchinnamatthamÄ• ha- `vÄ• kyaá¹ƒ nivattetÄ«â€™ ti. visiá¹-á
vuttaá¹ƒ kaá¹‡hasappajÄ• tiyÄ• lohitasÄ• lijÄ• tiyÄ• ca visiá¹-á¹-hattÄ• .

tacchako \Be 161/ sappoti byÄ• khyeyamupanikkhippacodayamÄ• ha- `nanu ceâ€™ ccÄ• d
bÄ• layuvattÄ• disaá¹…khÄ• tatacchakabhÄ• vato abyÄ• vutto, atthinÄ• madheyyoti taccha
kiriyÄ• saddoti tacchatÄ«ti tacchakoti evaá¹ƒ kiriyÄ• ya pavattinimittattenopÄ• dinno vaá¸• á
tacchakasaddo, evaá¹ƒ maÃ±Ã±ate ``yathÄ• vuttanayena visesanavisessasabbhÄ• vÄ• sa
sati kimidaá¹ƒ paccudÄ• haraá¹‡aá¹ƒ kataâ€™â€™ nti. atra kenaci na nÄ• madheyyassetyÄ
nopajÄ• yatevÄ• tyetadavasÄ• naá¹ƒ vuccamÄ• namanudyataá¹ƒ nirÄ• kattukÄ• mo Ä• ha-

imassÄ• yamadhippÄ• yo ``vuttanayena tacchakasaddassa kiriyÄ• saddassÄ• tthavisayÄ•
visessattÄ• bhÄ• vÄ• paccudÄ• haraá¹‡amidaá¹ƒ kataâ€™â€™ nti.

kasmÄ• ayuttamiccÄ• ha- `yatoâ€™ ccÄ• di, nÄ• madheyyassa kiriyÄ• vÄ• cino ca atthÄ•
tulyaá¹ƒ vÄ• na vÄ• , avayavappasiddhiyÄ• samudÄ• yappasiddhi balavati vÄ• navetyetaá
nÄ• dhikatantyattho, kiÃ±carahi adhikatantyÄ• ha- `apitviâ€™ ccÄ• di, tacchakasaddonekat
vicÄ• retumadhikatanti yojanÄ• .

evaá¹ƒ maÃ±Ã±ate- ``visesanavisessabhÄ• vacintÄ• yaá¹ƒ saddÄ• namatthÄ• bhidhÄ• nas
`sati sambhave byabhicÄ• re ca visesanaá¹ƒ sÄ• tthakaá¹ƒ hotÄ«â€™ ti visesanaá¹ƒ maggÄ
nÄ• byabhicÄ• re yathÄ• sÄ«taá¹ƒ (himaá¹ƒ) uá¹‡hoggÄ«ti, tasmÄ• sambhavabyabhicÄ• r
visesanavisessabhÄ• vacintÄ• yamupayujjatÄ«ti tacchakasaddo-nekatthavuttivÄ• na vetyet
vicÄ• retumadhikatanti katthacipi visesanavisessa sabbhÄ• ve samÄ• so hotevÄ• â€™â€™
nÄ• madheyyakiriyÄ• vÄ• cÄ«namatulyamatthÄ• bhidhÄ• naá¹ƒ samudÄ• yappasiddhiyÄ•
vakkhamÄ• nanayena samÄ• sasabbhÄ• vÄ• na kÄ• ci hÄ• nÄ«ti dassetumÄ• ha- `ettha cÄ

etthacÄ• ti keci pakkhe ca, kaÃ±ci pÄ«á¸·amÄ• vahatÄ«ti sambandho, kutoccÄ• ha `tathÄ•
maÃ±Ã±ate- ``yadÄ«pi samudÄ• yappasiddhiyÄ• sati kiriyÄ• saddatthavisayÄ• pekkhÄ• \B
nÄ• madheyyasseva tacchakasaddassÄ• pyanekatthavuttittamattheva ... sappavisese manu
nÄ• madheyyassa tacchakasaddassa pavattisabbhÄ• vÄ• (ti) visesanavisessasabbhÄ• vat
yevÄ• â€™â€™ ti, na kevalaá¹ƒ sappavisesasseva tacchakasaddo nÄ• madheyyamapitu m
tacchakasaddassÄ• nekatthavuttittepi na samudÄ• yappasiddhiyÄ• avayavappasiddhÄ«bÄ
`nacÄ• â€™ tiÄ• di. co-vadhÄ• raá¹‡e, kutoccÄ• ha `kiriyeâ€™ ccÄ• di. kamenatthappasidd
viÃ±Ã±Ä• tunti yojanÄ• .

yanti yaá¹ƒ pasijjhanaá¹ƒ, kamenÄ• ti bÄ• dhÄ• bhÄ• vato anukkamena. evaÃ±ceti iminÄ•
paccÄ• masati ... kimpaá¹-ivihitaá¹ƒ siyÄ• parihaá¹-aá¹ƒ siyÄ• ti attho, iti iminÄ• kÄ• raá¹‡e
sappoâ€™ ti paccudÄ• haraá¹‡aá¹ƒ na yuttaá¹ƒ ... tacchakasappoti samÄ• sasabbhÄ• vato
nedamevamiccÄ• dinÄ• pariharati, yadÄ• carati yathÄ• vuttena visesanavisessabhÄ• vas
kathaá¹ƒtyÄ• ha- `yadÄ• visesaneâ€™ ccÄ• di. tadÄ• pi kathaá¹ƒ vÄ• kyena bhavitabbami
bahulaá¹ƒvacanatoyevÄ• ti adhippÄ• yo.

aÃ±Ã±assÄ• ti kammani sambandhavacanicchÄ• yaá¹ƒ chaá¹-á¹-hÄ«. avacchedakattÄ• ti e
kÄ• á¸·assÄ• ti kattari bhÄ• vayoge chaá¹-á¹-hiyÄ• ajjhÄ• haritabbaá¹ƒ. pattÄ• pannehi duti
jÄ«vikÄ• pannoti samÄ• so `kÄ• rakaá¹ƒ bahulaâ€™â€™ nteva (caá¹ƒ-2-2-19) vihito dutiya
samÄ• satthaá¹ƒ suttantaraá¹ƒ kataá¹ƒ parehi, atthaÃ±ca tesamitthiliá¹…gÄ• nampi samÄ•
tathÄ• mÄ• so jÄ• tassÄ• ti viggahe parimÄ• á¹‡ivÄ• cinÄ• chaá¹-á¹-hiyantena parimÄ• á¹‡
kÄ• lasaddÄ• naá¹ƒ, tadÄ• ha- `pattÄ• pannÄ• naâ€™ miccÄ• di, parimÄ• á¹‡aá¹ƒ mÄ• sÄ•
parimÄ• á¹‡Ä« jÄ• tÄ• di.

ettha hi mÄ• so parimÄ• á¹‡aá¹ƒ paricchedakattÄ• , jÄ• to parimÄ• á¹‡Ä« paricchejjattÄ• ,
{patto jÄ«vikanti pÄ• á¹-hena bhavitabbaá¹ƒ} vacanicchÄ• yaá¹ƒ yo-ttho so- Ã±Ä• padatthas
vacanicchÄ• bhedamantarenÄ• tidassetuá¹ƒ `aÃ±Ã±apadatthe bhavissatÄ«â€™ ti yaá¹ƒ vu
byÄ• khyÄ• tukÄ• mo Ä• ha- `vÄ• nekaÃ±Ã±atthe iccevÄ• â€™ tiÄ• di. aÃ±Ã±attha samÄ•
bhÄ• siteâ€™â€™ ccÄ• dinÄ• (3-67) pumbhÄ• vo. mÄ• so jÄ• tassÄ• ti vacanicchÄ• yaá¹ƒ
so-Ã±Ã±atthasamÄ• sepyabhinno vacanicchÄ• bheda mantarenÄ• ti dassetumÄ• ha- `yass

jÄ• tasaddassatthamÄ• ha sampannoti, sampuá¹‡á¹‡otyattho, iminÄ• ca mÄ• so jÄ• to-ssA
dassito, aÃ±Ã±athÄ• ti yadi mÄ• so tassa aÃ±Ã±apadatthassa jÄ• tÄ• dino sampuá¹‡á¹‡o n
ttattavantÅ«naá¹ƒ niá¹-á¹-hÄ• saÃ±Ã±aá¹ƒ vidhÄ• ya tadantassaÃ±Ã±atthasamÄ• se ``niá¹-
suttena pubbanipÄ• to vutto, tadÄ• ha- `naceâ€™ ccÄ• di, pubbanipÄ• tappasaá¹…go naca
kutoccÄ• ha- `jÄ• tiâ€™ ccÄ• di. kesaÃ±citi vÄ• kyakÄ• ramÄ• ha, naca yuttanti sambandho
`visesanaâ€™ meccÄ• di, tathÄ• hiccÄ• dinÄ• visesanassa sÄ• tthakatte samÄ• sabbhÄ• v
... chaá¹-á¹-hÄ«samÄ• se `sati sambhave byabhicÄ• re ca visesanassa sÄ• tthakambhavatÄ
sÄ• tthakattÄ• .

avacanepÄ«ti niyamavacane (a) satÄ«pi, chaá¹-á¹-hÄ«samÄ• sappasaá¹…go carahi vuttan
byavacchedakattÄ• bhÄ• vena visesanÄ• natthakyÄ• na bhaveyya ce vÄ• kyenÄ• pi na bh
tviâ€™ ccÄ• di. ayampana visesanasamÄ• so parehi kammadhÄ• rayoti Ã±Ä• yati ... yathÄ•
payojanaÃ±ca dhÄ• reti evamayaá¹ƒ samÄ• so kammamiva dvayaá¹ƒ dhÄ• rayatÄ«ti.

12. naÃ±a

etthevÄ• ti ``á¹-a naÃ±ssaâ€™â€™ iti (3-74) sutteeva. pÄ• manaputtotipÄ• mÄ• kuá¹-á¹-ha
pÄ• masaddÄ• ``dissantaÃ±Ã±epi paccayÄ• â€™â€™ ti (4-120) nappaccayo, pÄ• manass
visesanattho na karÄ«yetha, tadÄ• ``á¹-a nassÄ• â€™â€™ ti suttaá¹ƒ karÄ«yetha, tathÄ• c
pÄ• manasadde nakÄ• rassÄ• pi á¹-o

siyÄ• ti \Be 164/ bhÄ• vo, nanu ciha samÄ• savidhimhi Ã±a kÄ• roccÄ• raá¹‡Ä• Ã±a lopa n

bhavatÄ«ti vattumucitaá¹ƒ, na tu ``á¹-a naÃ±ssÄ• â€™â€™ ti visesanatthoti {Ã±Ã±akÄ• ro e
bhavitabba} saccaá¹ƒ, kintviha samÄ• savidhimhi Ã±a kÄ• rassa byavacchajjaá¹ƒ na dissate

pariyudÄ• savuttÄ«ti pari tulitamuggayha nisedhanÄ«yassa asanaá¹ƒ khepanaá¹ƒ vajjanaá
pariyudÄ• sena visiá¹-á¹-he-tthe vutti asseti pariyudÄ• savutti, pasajjappaá¹-isedhavuttÄ«ti
paá¹-isedhanÄ«yameva pasajja patvÄ• taá¹ƒsadisamanapekkhiya nisedho, tena vutti asset
vutti.

yattha brÄ• hmaá¹‡Ä• aÃ±Ã±ova bhavatÄ«tyevaá¹ƒ vÄ• kyenÄ• tthantaravidhÄ• nÄ• vidh
atthantaravidhÄ• nasÄ• matthiyeneva brÄ• hmaá¹‡assa paá¹-isedho patÄ«yate, brÄ• hmaá
(potthake) } nivattane tadapekkhÄ• yÄ• Ã±Ã±assa vidhÄ• nayogato sakapadena naÃ±khyen
kiÃ±carahi aÃ±Ã±asaddena ... pariyudÄ• sanissayinoÃ±Ã±asaddasseva vÄ• kye payogatoâ
abrÄ• hmaá¹‡oâ€™ ti, naÃ±ssaca syÄ• dyantena sÄ• matthiyaá¹ƒ, na tyÄ• dyantenetyekav
brÄ• hmaá¹‡Ä• abrÄ• hmaá¹‡oti tattha tattha pariyudÄ• savuttittÄ• .

pasajjappaá¹-isedhetu paá¹-isedhassa padhÄ• nattÄ• brÄ• hmaá¹‡o na bhavatÄ«ti vÄ• kye
paá¹-isedho vidhi atthagammo vÄ• kyabhedo, sakapadena ca naÃ±khyena paá¹-isedhabhÄ
brÄ• hmaá¹‡Ä• aÃ±Ã±oti Ä• ha- `brÄ• hmaá¹‡attÄ• najjhÄ• sitoâ€™ ccÄ• di.

itarasminti pasajjappaá¹-isepekkhe, kenaci saá¹ƒsayanimittenÄ• ti upavÄ«tadassanÄ• dinÄ
saá¹ƒsayakÄ• raá¹‡ena, sabbampi padaá¹ƒ sakatthe payogampati Ã±Ä• á¹‡amapekkhate, t
sammÄ• Ã±Ä• á¹‡aá¹ƒ micchÄ• Ã±Ä• á¹‡aÃ±ca. ubhayampetabrÄ• hmaá¹‡asaddaá¹ƒ pav
pubbake abrÄ• hmaá¹‡asaddappayoge natthi naÃ±ssa byÄ• pÄ• ro, na hi tattha tena kiÃ±ci
micchÄ• Ã±Ä• á¹‡apubbake tu vijjate tassa byÄ• pÄ• ro \Be 165/ tattha hi tena micchÄ• Ã±
parassÄ• khyÄ• yate, micchÄ• Ã±Ä• á¹‡aá¹ƒ cendriyahetukaá¹ƒ, vinÄ• sadisattaá¹ƒ na bha
uttarapadatthasadiso samÄ• sattho jÄ• yateccÄ• ha- `tattha sadisattaá¹ƒ vineâ€™ ccÄ• di.
sadisattÄ• .

payogasÄ• matthiyÄ• ceti abrÄ• hmaá¹‡amÄ• nayeccÄ• dipayogasÄ• matthiyÄ• ca. evam
brÄ• hmaá¹‡amattassÄ• nayanaá¹ƒ siyÄ• pubbapadassuccÄ• raá¹‡amanatthakaá¹ƒ siyÄ•
evampi sabbassevÄ• brÄ• hmaá¹‡asaddassÄ• natthakattaá¹ƒ, tasmÄ• payogasÄ• matthiy
ti.

taggatÄ• ti sadisatthagatÄ• . yathÄ• vuttassevÄ• -tthassupabrÅ«hanÄ• ya viÃ±Ã±Å«vacana
vuccateâ€™ ccÄ• di. ayaÃ±cettha attho ``naÃ±vacanena ivasaddena ca yaá¹ƒ yuttaá¹ƒ tada
tappadatthasadise-tthe paá¹-ipattiá¹ƒ janeti, tathÄ• hyatthasampaccayo loke dissati `abrÄ• h
brÄ• hmaá¹‡asadiso khattiyÄ• di Ä• nÄ«yatÄ«ti, adhikarÄ«yati niyujjate saddo-smintyadhika
ca byÄ• khyÄ• nena kimiá¹-á¹-haá¹ƒ siddhantyÄ• ha- `tadevaâ€™ miccÄ• di. keci pana utta

vaá¹‡á¹‡enti.

samatthavÄ• dÄ«nanti ``samattho padavidhiâ€™â€™ (pÄ• 2-1-1) tvevaá¹ƒ vÄ• dÄ«naá¹ƒ. vidheyyoti sambandho, vidheyyoti vacanantarena vidheyyo, tathÄ• hi apunageyyÄ• ti gÄ• ya na tu punasaddatthena. anokÄ• saá¹ƒ kÄ• retvÄ• ti karaá¹‡ena sambandho na okÄ• sena. a gamanena, na mÅ«lenÄ• ti asÄ• matthiyaá¹ƒ. gamakattavÄ• dinoti asÄ• matthiyepi yatra ga hoteva, tato gamakattaÃ±ca samÄ• sassa nibandhananti yo vadati tassetyattho. etthÄ• pÄ« nanvayamapyÄ• cariyo gamakattavÄ• dÄ«, tathÄ• sati gamakattÄ• iccanabhidhÄ• ya bahul Ä• ha- `so ceâ€™ ccÄ• di.

kehicÄ«ti vuttigganthena byavacchinnamatthaá¹ƒ dassento Ä• ha- `kehiciyeva \Be 166/ na apunageyyÄ• ti ``á¹-a naÃ±ssÄ• â€™â€™ ti (3-74) nassaá¹-o, atippasaá¹…gÄ• bhÄ• vatoti avihitepi anabhimatatthÄ• nampatÄ«tiyÄ• abhÄ• vato.

13. kupÄ•

syÄ• dividhinoti kÄ• rakavibhattividhÄ• nato visuá¹ƒ itthambhÅ«tÄ• dÄ«suvidhÄ• nÄ• syÄ• gatassa syÄ• dividhino, asyÄ• dividhimhÄ«ti pariyudÄ• so-natthakoti codento Ä• ha `nanviâ bhaveyya ... lakkhaá¹‡Ä• dyatthÄ• naá¹ƒ samÄ• se guá¹‡Ä«bhÅ«tattÄ• samÄ• sato kiriyÄ• sambandhÄ• nurÅ«pavibhattiyatthassa padhÄ• nabhÄ• vato, pariharati `nayidameva ``anunÄ• â€™â€™ ti (2-10) vicchÄ• yamanunÄ• yoge dutiyÄ• vidhÄ• nasÄ• matthiyÄ• vÄ niccasamÄ• se dutiyÄ• vidhÄ• namanatthakanti bhÄ• vo, nigamayati tasmÄ• iccÄ• dinÄ• , paresaá¹ƒ gaá¹‡apÄ• á¹-ho, evamuparipi ``dunindÄ• yaá¹ƒâ€™â€™ tyÄ• di veditabbaá¹ƒ.

14. cÄ«kri

cÄ«saddoti ettha cÄ«ti iminÄ• cÄ«ppaccayantaá¹ƒ parÄ• masati, cÄ«ppaccayanta saddoti

15. bhÅ«sa

pÄ«tisambhamoti pÄ«tiyÄ• sambhamo pÄ«tipubbikÄ• paccuá¹-á¹-hÄ• nÄ• sana dÄ• nÄ• d alaá¹ƒbhutvÄ• pariyattaá¹ƒ sampuá¹‡á¹‡aá¹ƒ bhutvÄ• .

16. aÃ±Ã±e

purobhÅ«ya aggatobhÅ«ya. tirobhÅ«ya antaradhÄ• nÄ«bhÅ«ya. anaccÄ• dhÄ• neti imassa aÃ±Ã±atrÄ• â€™ ti, Ä• dhÄ• naá¹ƒ patiá¹-á¹-hÄ• panaá¹ƒ, icchantÄ«ti pÄ• á¹‡iniyÄ• dayo ic pÄ• á¹‡inti pÄ• á¹‡iá¹ƒ urasi katvÄ• .

17. vÄ• ne

anekaggahaá¹‡assa payojanaá¹ƒ vattumupasakkati `idheâ€™ ccÄ• di, vivacchitekasaá¹…k
vivacchitaá¹ƒ ekasaá¹…khyÄ• ya sÄ• maÃ±Ã±aá¹ƒ, evaá¹ƒ maÃ±Ã±ate ``yadi `syÄ• di \Be
vattumicchitekasaá¹…khyÄ• sÄ• maÃ±Ã±assa pariggaho na siyÄ• tadÄ• ihÄ• natthaka (m
tenehÄ• ne kaggahaá¹‡asÄ• matthiyÄ• yeva `syÄ• disyÄ• dineâ€™ ti vattumicchitekasaá¹…
sÄ• maÃ±Ã±ampariggahitanti viÃ±Ã±Ä• yateâ€™â€™ ti teneccÄ• dinÄ• idaá¹ƒ dasseti ``te
sabbopi samÄ• so pubbaparÄ• naá¹ƒ dvinnaá¹ƒyeva syÄ• dyantÄ• naá¹ƒ hotÄ«â€™â€™ ti

yajjevaá¹ƒ kathaá¹ƒ `tadahujÄ• toâ€™ ti bahulÄ• dhikÄ• rena visesana samÄ• sagabbhakÄ
ayaá¹ƒ aÃ±Ã±apadatthasamÄ• so. catthe bahunnamiá¹-á¹-hattÄ• tadatthaÃ±cÄ• nekaggah
pitÄ• puttÄ• â€™ ti hoti uttarapade (yoni) sambandhe parato pubbapadassa ``putteâ€™â€™
aÃ±Ã±athÄ• dvinnaá¹ƒdvinnaá¹ƒ samÄ• se sabbattha uttarapadasambhavena ``vijjÄ• yonis
cattheâ€™â€™ ti (3-64) ``putteâ€™â€™ ti ca suttadvayenÄ• ttena `hotÄ• potÄ• pitÄ• put
anekanti paá¹-hamantattÄ• syÄ• dÄ«tÄ«damevÄ• nuvattate, tenevÄ• nekaá¹ƒ syÄ• dyanta
athÄ• Ã±Ã±attheti vutte-Ã±Ã±assa vÄ• kyassattheti avatvÄ• padassecceva kasmÄ• vuttan
`syÄ• dyantasseâ€™ ccÄ• di, tassevÄ• ti sÄ• matthiyaladdhassa syÄ• dyanta padasseva sa
sambandho.

tassa guá¹‡Ä• tagguá¹‡Ä• tasseccanenÄ• Ã±Ã±apadattho niddisÄ«yate, tassa aÃ±Ã±apa
visesanÄ• ni, tesaá¹ƒ saá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ gahaá¹‡aá¹ƒ tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡aá
so tagguá¹‡o, tagguá¹‡assa tagguá¹‡ayuttassÄ• Ã±Ã±apadatthassasaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ
tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ, ettha pana `aÃ±Ã±apadatthe tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á
paribhÄ• sÄ«yati, tatthÄ• yamattho ``aÃ±Ã±apadatthe samÄ• se-Ã±Ã±apadattho visesanen
navisesanarahitoâ€™â€™ ti, kvaci atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡assÄ• pi dassane nÄ• pis
samudÄ• yo samÄ• sattho tattheva tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ bhavati, tagguá¹‡asa
atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ, tasmiá¹ƒ, yatrÄ• vayavoyeva samÄ• sattho tatrÄ• taggu

ettha \Be 168/ pana bahudhanasaddo purisassa upalakkhaá¹‡abhÄ• vena katattÄ• . abhim
abhimato dasannaá¹ƒ samÄ«pe Ä• sannÄ• dasannamiccÄ• divÄ• kye.

parimÄ• á¹‡amevasaá¹…khyeyanti parimÄ• á¹‡alakkhaá¹‡ameva saá¹…khyeyaá¹ƒ, taÃ±ca
saá¹…khyeyaÃ±ca.

saá¹…khyÄ• narÅ«panti saá¹…khyÄ• nasabhÄ• vaá¹ƒ.

parimÄ• á¹‡enÄ• ti paÃ±casaá¹…khyÄ• ya paricchijjamÄ• nena saá¹…khyeyasaá¹…khÄ• t

saá¹…khyÄ• navuttÄ«ti tena anativattiyamÄ• natapparicchedaka saá¹…khyÄ• narÅ«pa saá
yassÄ• sÄ• saá¹…khyÄ• navutti-paÃ±casaá¹…khyÄ• .

diá¹-á¹-hanteniminÄ• imaá¹ƒ dÄ«peti ``yathÄ• paÃ±ca parimÄ• á¹‡amesanti paÃ±cakÄ• ti
parimÄ• á¹‡arÅ«po-vayavabhedasamudÄ• yasabhÄ• vo pakatiyattho samudÄ• yino sakunÄ
etthÄ• piâ€™â€™ ti, kappaccayo pakatippaccayatthabhedasambhavena.

keci panÄ• ti iminÄ• pÄ• á¹‡inÄ«ye dasseti.

pakatippaccayatthabhedasambhavÄ• ti iminÄ• paresaá¹ƒ pakatippaccayatthÄ• naá¹ƒ bhed
saÃ±Ã±Ä• yaá¹ƒ sakatthe kappaccayassa vidhÄ• naá¹ƒ dasseti.

syÄ• dyantassÄ• ti iminÄ• vÄ• saddassa padattaá¹ƒ dasseti.

tadatthepÄ«ti tassa vÄ• iti aÃ±Ã±apadassa atthepi, tadattho cettha vikappattho vÄ• siyÄ•
gahaá¹‡e na tiá¹‡á¹‡aá¹ƒ, tesantu gahaá¹‡e na dvinnaá¹ƒ, saá¹ƒsayo vÄ• , tadÄ• tu saá¹ƒs
lambanarÅ«pattÄ• dvevÄ• ti vutte tayo, tayovÄ• ti vutte dve apekkhÄ«yantÄ«ti buddhivisay
samÄ• sÄ• bhidheyyo honti.

nÄ• mattenÄ• ti ruá¸·hinÄ• mattena, abhimato pÄ• á¹‡iniyÄ• naá¹ƒ, vikappitaá¹ƒ suttantare
sabbanÄ• masaÃ±Ã±Ä• vidhÄ• nena.

avayavadhammenÄ• ti avayavasaá¹…khÄ• tena sabhÄ• vena.

nanu \Be 169/ ca samÄ• nÄ• dhikaraá¹‡Ä• naá¹ƒ bahubbÄ«hi vutto pÄ• á¹‡iniyehi `paÃ±ca
byadhikaraá¹‡Ä• naá¹ƒ na siyÄ• â€™ ti, tathÄ• paá¹-hamatthaá¹ƒ vajjetvÄ• sabbavibhatya
`vuá¹-á¹-he devegatoccatra vuá¹-á¹-hadevoti na siyÄ• â€™ ti tasmÄ• kathamatra byadhikar
paá¹-hamatthe samÄ• so vaá¹‡á¹‡Ä«yateccÄ• saá¹…kiyÄ• ha- `byadhikaraá¹‡Ä• nampiâ€™
yathÄ• bhidhÄ• naá¹ƒsamÄ• sasabbhÄ• vato paÃ±cahi bhuttamassetyÄ• do bahulÄ• dhikÄ
bhavissati, tatoyeva ca paÃ±ca bhutta vanto-sseti samÄ• nÄ• dhikaraá¹‡Ä• nampi kvaci na
paá¹-hamatthepi kvaci na bhavissati vuá¹-á¹-he deve gatoâ€™ ti. tulyayoge gamyamÄ• neti

aÃ±Ã±atracÄ• ti tulyayogato-Ã±Ã±atra salomakotyÄ• dÄ«su ca, vijjamÄ• nÄ• ni lomÄ• nyas
assÄ• ti viggaho. upasaá¹…khyÄ• to ``syÄ• dyadhikÄ• re-tthikhÄ«rÄ• dÄ«namupasaá¹…khy
sabhÄ• vato eva nivatto na suttantarato, gatatthassÄ• pi hi payoge anavaá¹-á¹-hÄ• naá¹ƒ si
viya, kathaÃ±carahi brÄ• hmaá¹‡e bahÅ« Ä• naya, ahaá¹ƒ pacÄ• mÄ«ti nÄ• vassamevaá¹ƒ
vacanasiliá¹-á¹-hatÄ• dippayojane sati hoteva.

kaá¹‡á¹-he sambhavoti kÄ• á¸·assa kaá¹‡á¹-he sambhavo. á¹-á¹-hasaddatthoti kaá¹‡á¹-haá
á¹-á¹-hasaddattho. oá¹-á¹-hasaddova mukhavuttÄ«tyanena gammamÄ• natthattÄ• dutiyass
mukhasaddassÄ• ppayogamÄ• ha, tasmÄ• oá¹-á¹-hova mukhamassÄ• ti viggayha oá¹-á¹-h
pÄ• á¹‡yantarassa mukhaá¹ƒ, mukheneva ca pÄ• á¹‡imukhassa sadisattaá¹ƒ pasiddhanti s
oá¹-á¹-hamukhamiva mukhamassetyattheva tiá¹-á¹-hate, upanyasyantetyupanyÄ• sÄ• , visa
kaá¹‡á¹-he kÄ• á¸·o yassÄ• â€™ tyÄ• dÄ«kameva vÄ• kyanti dasseti. samudÄ• ye vikÄ• re
vikÄ• rasambandhe ca. taá¹ƒsamÄ• sassÄ• ti tassÄ• chaá¹-á¹-hiyÄ• samÄ• sassa, tadabh
vikÄ• rÄ• bhidhÄ• yÄ«naá¹ƒ, kesÄ• naá¹ƒ saá¹…ghÄ• to iccÄ• di paresaá¹ƒ vÄ• kyaá¹ƒ. dh
uttarapadaá¹ƒ patitasaddÄ• di, tassa payogoti patitasaddassa payogo.

``naÃ±smÄ• tthyatthÄ• naâ€™â€™ nti (2-2-24) \Be 170/ vÄ• ttikaá¹ƒ, etanÄ• ha- `Ã±a kÄ•
pÄ• á¹‡iniyÄ• tu avijjamÄ• nasaddo naÃ±samÄ• so, padantare nÄ• ssa bahubbÄ«hi vottara
puttÄ• ssa aputtovijjamÄ• naputtoti sÄ• dhenti, icchate pÄ• á¹‡inÄ«yehi ... dakkhiá¹‡apubbÄ
nÄ• natthattÄ• byadhikaraá¹‡attÄ• , vacanepÄ«ti sutte vijjamÄ• nepi, aya maÃ±Ã±apadatth
bahubbÄ«hÄ«ti vuccati tathÄ• hi bahavo vihayo yassa so bahubbÄ«hi, yathÄ• bahubbÄ«hÄ
tathÄ• ayampi.

19. catthe

samuccÄ«ti piá¹‡á¸• Ä«karaá¹‡aá¹ƒ, ko soti Ä• ha- `sÄ• dhanamekaâ€™ miccÄ• di. ekaá¹ƒ
kiriyaá¹ƒ vÄ• paá¹-icca cÄ«yamÄ• natÄ• ti sambandho, kesanti Ä• ha- `kiriyÄ• sÄ• dhanÄ•
`attarÅ«pabhedenÄ• â€™â€™ ti. tattha devadatto bhuÃ±jati tiá¹-á¹-hati pacaticÄ• ti sÄ• dha
kiriyÄ• naá¹ƒ attarÅ«pabhedena cÄ«yamÄ• natÄ• veditabbÄ• , dhave ca khadire ca palÄ• s
kiriyampaá¹-icca attarÅ«pabhedena sÄ• dhanÄ• naá¹ƒ cÄ«yamÄ• natÄ• veditabbÄ• .

soti samuccayo bhavatÄ«ti seso, kesanti Ä• ha- `tulya balÄ• naâ€™ miccÄ• di.

tulyabalÄ• nanti iminÄ• visuá¹ƒ padhÄ• nabhÄ• vena kiriyÄ• bhisambandhÄ• aÃ±Ã±amaÃ

aniyatakkamayogapajjÄ• nanti kamo ca yogapajjaÃ±ca, aniyataá¹ƒ kamayogapajjaá¹ƒ yesa
yathetyÄ• dinÄ• tatthodÄ• haraá¹‡aá¹ƒ dasseti, etthÄ• yamadhippÄ• yo ``ettha gavÄ• dÄ«n
padhÄ• nabhÄ• venÄ• nayanakiriyÄ• bhisambandhÄ• tulyabalatÄ• gavÄ• dÄ«naá¹ƒ vuttak
aniyatakkamatÄ• gavÄ• dÄ«naá¹ƒ yugapadi nayanÄ• bhÄ• vÄ• aniyata yogapajjatÄ• ca h
tÄ• disampÄ«â€™â€™ ti. anu pacchÄ• padhÄ• nÄ• nurodhena (cayanaá¹ƒ) anvÄ• cayo, ta
ccÄ• di, tadanurodhenÄ• ti tadanuguá¹‡ena, udÄ• harati `yatheâ€™ ccÄ• di, bhikkhÄ• gam
padhÄ• namantaraá¹…gattÄ• \Be 171/, netaraá¹ƒ bahiraá¹…gattÄ• , taá¹ƒ karaá¹‡e yadi gÄ
tÄ• pyÄ• nayati, ettha tu gossÄ• nayanaá¹ƒ bhikkhÄ• á¹-anamapekkhate, netaramitarassa .

tadanuá¹-á¹-hÄ• nato. itarassa itarena yo go itaretarayogo, so ca etÄ• disoti Ä• ha- `aÃ±Ã±a

avayavappadhÄ• no cÄ• ti sÄ• bhÄ• vikÄ• bhidhÄ• nasÄ• matthiyenÄ• puthubhÅ«to ca, vu
moggallÄ• nattho hoti moggallÄ• nasaddo sÄ• riputtatthopÄ«ti aÃ±Ã±amaÃ±Ã±atthe padhÄ
yugapadyadhikaraá¹‡avacane sati cattha samÄ• soti so-yamadhikaraá¹‡a samudÄ• yo
ubhayapadÄ• nugataubhayatthavasena catubbidhopi yugapadi buddhiyÄ• gayhamÄ• no ka
teneva sÄ• bhÄ• vikÄ• bhidhÄ• nasÄ• matthiyeneccevamavayavappadhÄ• no ca, nanu ca j
viruddhÄ• naá¹ƒ kathamekenÄ• bhidhÄ• nanti vuccate- sabbopi saddo payujjamÄ• no (itarÄ
vattate, tena ekeko saddo ekekassatthassa vÄ• cako, tathÄ• pi yathÄ• sÄ• riputtamoggallÄ
bahuvacanassaÃ±Ã±athÄ• nupapattiyÄ• yugapadyadhikaraá¹‡avacanatÄ• hotÄ«, tathÄ• t
bahuvacanassaÃ±Ã±athÄ• nupapattilakkhaá¹‡ena sÄ• matthiyena ekenÄ• pyabhidhÄ• naá
evamavayavappadhÄ• no tatoti attho.

bahuttÄ• ti kiÃ±cÄ• pi vÄ• kye nesaá¹ƒ {vÄ• kyenevesaá¹ƒ (potthake) } visuá¹ƒ bahvatthatÄ
sÄ• riputtamÄ• nayÄ• ti vutte moggallÄ• nassÄ• pi sampaccayo bhavati, tathÄ• pi yato vutti
sahabhÅ«tÄ• namevesaá¹ƒ visuá¹ƒ bahvatthatÄ• , tato tattha vacanÄ«yassa atthassa saá¹.
samÄ• haraá¹‡aá¹ƒ piá¹‡á¸• Ä«karaá¹‡avasena saá¹ƒharaá¹‡aá¹ƒ samÄ• hÄ• ro, so cevaá
`aÃ±Ã±amaÃ±Ã±eâ€™ ccÄ• di.

ettha ca kiÃ±cÄ• pi itarÄ«tarayogassa samÄ• hÄ• rassa ca bhÄ• varÅ«pattÄ• adabbarÅ«p
tu yathÄ• guá¹‡avaca nÄ• naá¹ƒ \Be 172/ sukkaá¹ƒ vatthaá¹ƒ sukko kambalo sukkÄ• gÄ• t
liá¹…gavacanasiddhi, tathÄ• taddhammÄ• namabhidhÄ• nato nissayato liá¹…gavacana sid
saá¹ƒhatippadhÄ• nattÄ• cekavacananti yadÄ• bahunnaá¹ƒ samudÄ• yo tirohitÄ• vayavabh
tadÄ• samÄ• hÄ• rocceva saá¹ƒhatippadhÄ• nattÄ• ekavacanaá¹ƒ hotÄ«ti attho. tadanuá¹
karaá¹‡ato. byatikaro missatÄ• , byatikaraá¹ƒ dasseti pÄ• á¹‡iccÄ• dinÄ• , paccekaá¹ƒ paris
vÄ• kyabahuttaá¹ƒ dasseti `tattha hiccÄ• di.

cakkhuÃ±ca sotaÃ±ca, mukhaÃ±ca nÄ• sikÄ• ca, hanu ca gÄ«vÄ• ca, chavi ca maá¹ƒsaÃ
rÅ«paÃ±ca, jarÄ• ca maraá¹‡aÃ±cÄ• ti viggayha samÄ• so, ``samÄ• hÄ• re napuá¹ƒsakaâ
napuá¹ƒsakaliá¹…gaá¹ƒ, syÄ• dimhi mukha nÄ• sikantiÄ• dÄ«su ``syÄ• dÄ«su rassoâ€™â€
gomukhaá¹ƒ á¸• iá¹‡á¸• imo bherivisesÄ• , Ä• á¸·ambaraá¹ƒ paá¹‡avo, murajo mudaá¹…go
maddavavÄ• danaá¹ƒ paá¹‡avavÄ• danaÃ±ca sippamassa maddaviko pÄ• á¹‡aviko, samm
hatthatÄ• á¸·aá¹ƒ, alasatÄ• ca Ä• á¸·ambaro ca, murajo ca, gomukho ca, saá¹…kho ca á¸•
ca, pÄ• á¹‡aviko ca, gÄ«taÃ±ca vÄ• ditaÃ±ca, sammaÃ±ca tÄ• á¸·aÃ±cÄ• ti viggaho. yugas
tesamidaá¹ƒ yoggaá¹ƒ kasikammaá¹ƒ, tassa aá¹…gaá¹ƒ. tenÄ• ha- `kasibhaá¹‡á¸• Ä• naâ€
pÄ• canaá¹ƒ patodo, yugo ca naá¹…galaÃ±cÄ• ti viggaho. piá¹‡á¸• amÄ• yudhaviseso, asi
piá¹‡á¸• aÃ±cÄ• ti viggaho. cammaá¹ƒ saravÄ• raá¹‡aphalakaá¹ƒ, kalÄ• po tÅ«á¹‡Ä«raá¹ƒ,
Ä• varaá¹‡aÃ±cÄ• ti viggaho. ahi ca nakulo ca, bÄ«á¸·Ä• ro ca mÅ«siko ca, kÄ• ko ca ulÅ«

supaá¹‡á¹‡ocÄ• ti viggaho. saá¹…khyÄ• ca parimÄ• á¹‡aÃ±ca saá¹…khyÄ• parimÄ• á¹‡aá
parimÄ• á¹‡asaÃ±Ã±Ä• naá¹ƒ yathÄ• dÄ«gho ca majjhimo ca dÄ«ghamajjhimaá¹ƒ. ekakaÃ
dukatikÄ• dÄ«supi esevanayo.

khuddajantu siyÄ• - naá¹-á¹-hi, athavÄ• khuddakova yo.

sataá¹ƒ vÄ• pasate yesaá¹ƒ, keci Ä• nakulÄ• api ||

kÄ«á¹-o ca pataá¹…go ca, kuntho ca kipilliko ca, á¸• aá¹ƒso ca makaso ca, makkhikÄ• ca
viggaho. pacanacaá¹‡á¸• Ä• lÄ• ti o rabbhikÄ• dÄ«naá¹ƒ \Be 173/ ruá¸·hÄ«saÃ±Ã±Ä• . urab
orabbhiko, evaá¹ƒ sesesu. sÄ• naá¹ƒ sunakhaá¹ƒ pacatÄ«ti sapÄ• ko, venÄ• tacchakÄ• , r
sÄ• dhÄ• raá¹‡Ä• samÄ• nÄ• , caraá¹‡asaddo- yaá¹ƒ idha gayhatÄ«ti sambandho, yathÄ•
vatÄ• nyetesÅ«ti caraá¹‡Ä• ni, kaá¹-hÄ• divÄ• jhÄ• nyajjhayanÄ• ni sÄ• khÄ• saÃ±Ã±akÄ•
ariyasÄ• vako gacchati amataá¹ƒ disaá¹ƒ, tasmÄ• caraá¹‡Ä• ni sÄ«lÄ• dayo paá¹‡á¹‡arasa
`kaá¹-hÄ• dÄ«hÄ«â€™ tiÄ• di, kaá¹-hÄ• dÄ«hÄ«ti pasiddhivasena kamÄ• tikkamenÄ• pi vu
atisÄ• dayo gayhanti. atisena bhÄ• radvÄ• jena kaá¹-hena vuttaá¹ƒ vidantyadhÄ«yanti vÄ• t
(4-121) á¹‡o, ``lopoâ€™â€™ ti (4-123) lopo atisÄ• bhÄ• radvÄ• jÄ• kaá¹-hÄ• . kalÄ• pinÄ•
vidantyadhÄ«yanti vÄ• ti, teneva á¹‡o, kalÄ• pÄ• , kaá¹-hÄ• Ä• di yesaá¹ƒ te kaá¹-hÄ• dayo
purise ca upacÄ• rÄ• ti sambandho.

sÄ«lÄ• dayotiÄ• disaddena indriyasaá¹ƒvarÄ• dayo gayhanti. sÄ«laÃ±ca paÃ±Ã±Ä• á¹‡aÃ
vijjÄ• ca caraá¹‡aÃ±cÄ• ti viggaho. ekato ajjhayanametesÅ«ti ekajjhayanÄ• ni, pakaá¹-hÄ•
pÄ• vacanÄ• ni saddhammo, ekajjhayanÄ• ni ca tÄ• ni pÄ• vacanÄ• ni ca tesaá¹ƒ, dÄ«gho
majjhimÄ• gamo ca, ekuttaro ca aá¹…guttarÄ• gamo ca saá¹ƒyuttÄ• gamo ca, khandhako c

tesanti iminÄ• liá¹…gavisesÄ• nanti chaá¹-á¹-hiyantataá¹ƒ dÄ«peti, itthÄ« ca pumÄ• ca, d
cÄ«varaÃ±ca piá¹‡á¸• apÄ• to ca senÄ• sanaÃ±ca gilÄ• napaccayo bhesajjaparikkhÄ• ro c
sÄ• khÄ• ca palÄ• so cÄ• ti viggaho. cheko dakkho, pubbÄ• ca parÄ• cÄ• tiÄ• dinÄ• vigg

pubbadakkhiá¹‡antiÄ• dÄ«su ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) rasso. kÄ• so
bÄ«raá¹‡aÃ±ca, muÃ±jaÃ±ca babbajaÃ±cÄ• ti viggaho. khadiro ca palÄ• socÄ• tiÄ• dinÄ•
cÄ• tiÄ• dinÄ• ca, hatthÄ« ca goca asso ca vaá¸·avÄ• cÄ• ti ca, haá¹ƒso ca balÄ• vÄ• cÄ•
balÄ• kÄ• cÄ• ti ca. hiraÃ±Ã±aÃ±ca suvaá¹‡á¹‡o ca, maá¹‡i ca saá¹…kho ca muttÄ• ca ve
rajataÃ±cÄ• ti ca, sÄ• li ca \Be 174/ yavakocÄ• tiÄ• dinÄ• ca, sÄ• kaÃ±ca suvaÃ±cÄ• tiÄ• d
kosalÄ• cÄ• tiÄ• dinÄ• ca viggaho, janapadavÄ• cinÄ• ca bahuvacanantÄ• .

ekavÄ«saticcÄ• dino ekaÃ±ca taá¹ƒ vÄ«saticÄ• ti visesanasamÄ• so vÄ• siyÄ• , ekaÃ±ca
catthasamÄ• so vÄ• , samÄ• hÄ• re napuá¹ƒsakattantu na pappoti, ``nÄ• nusÄ• sanÄ«yaá¹

liá¹…gasseâ€™â€™ ti loke napuá¹ƒsakaliá¹…gassehÄ• nabhidhÄ• nato napuá¹ƒsakaliá¹…
bhavissatÄ«tyadhippÄ• yo, sabhÄ• parisÄ• yÄ• ti Ã±Ä• pakato vÄ• samÄ• hÄ• re napuá¹ƒs
daá¹-á¹-habbaá¹ƒ.

pubbappayogo-bhimatoti upasajjanasaÃ±Ã±akassa syÄ• dÄ«ti paá¹-hamÄ• ya niddiá¹-á¹-h
``upasajjanaá¹ƒ pubbaâ€™â€™ miccanena (2-2-31) iá¹-á¹-ho kamassa padhÄ• nabhÄ• ven
``syÄ• disyÄ• dinekatthaâ€™â€™ nti (3-1) ettha syÄ• dÄ«ti paá¹-hamÄ• niddiá¹-á¹-hassÄ• s
pubbamavaá¹-á¹-hÄ• nato syÄ• dineti tatiyÄ• niddiá¹-á¹-hassa pacchÄ• vaá¹-á¹-hÄ• nato ``s
sutte paá¹-ipÄ• á¹-iyÄ• padhÄ• nabhÄ• vena vattumiá¹-á¹-hattÄ• .

parappayogo-bhimatoti heá¹-á¹-hÄ• vuttasuttena pubbanipÄ• te patte ``rÄ• jadantÄ• dÄ«su
(2-2-30) paranipÄ• to-bhimato, vacanenÄ• ti- ``bahulaâ€™â€™ nti vacanena, pubbakÄ• lay
parappayogo-bhimatoti rÄ• jadantÄ• dipÄ• á¹-hato evÄ• -bhimato.

kamampaccanÄ• darÄ• ti iminÄ• padhÄ• nabhÄ• venÄ• -kkamassa vattumiá¹-á¹-hattamÄ•
sarÄ• di, saá¹…kho ca dundubhi ca vÄ«á¹‡Ä• ca, udukkhalaÃ±ca musalo ca, dhanapati ca
viggaho. jaá¹ƒdaá¹ƒsaddÄ• jÄ• yÄ• saddasamÄ• natthÄ• asaá¹…khyÄ• -jaÃ±ca pati ca, da
avantayo ca assakÄ• ca, aggi ca indocÄ• ti viggaho, taá¹ƒnivÄ• simhi gahite avanti ca assak
viggaho vattati. dvandasamÄ• so- yaá¹ƒ dvandasadisattÄ• dvando, dve ca dve ca padÄ• ni
ubhayatthappadhÄ• no- yaá¹ƒ dvandasaddo.

21. saá¹…khyÄ•

atha ``samÄ• hÄ• re napuá¹ƒsakaâ€™â€™ nti (3-20) vijjamÄ• ne kiá¹ƒ ``saá¹…khyÄ• dÄ«â
satthagÄ• ravakarenÄ• ti Ä• saá¹…kiya codeti `nanuceâ€™ ccÄ• di. tathÄ• hiccÄ• dinÄ• ``s
nteva sijjhanaá¹ƒ samattheti. yathÄ• vuttacodanÄ• cÄ• lane parÄ• dhippÄ• yaá¹ƒ parikappe
tiÄ• dimÄ• ha.

neti iminÄ• catthetiÄ• dinÄ• kataparikappanÄ• na sijjhatÄ«ti dasseti, tattha hetumÄ• ha- `
purisÄ• dhÄ«nattÄ• â€™ ti, saticeccÄ• dinÄ• `samÄ• hÄ• re napuá¹ƒsakaâ€™ ntettha vise
vatvÄ• `saá¹…khyÄ• dÄ«â€™ ti imassa niratthakattameva thirÄ«karoti.

payojaneti lÄ• ghavappayojane.

sambandhÄ«yatÄ«ti visesanaggahaá¹‡aá¹ƒ sambandhÄ«yati.

etthÄ• ti etasmiá¹ƒ `saá¹…khyÄ• dÄ«â€™ sutte.

tanneti iminÄ• yathÄ• vuttaá¹ƒ codanaá¹ƒ nivatteti ||

`saá¹…khyÄ• dÄ«â€™ ti suttassa sÄ• tthakattamÄ• ha- `catthasamÄ• sÄ• nantaraâ€™ mi
kÄ• tabboti ``saá¹…khyÄ• pubbo digÅ«â€™â€™ ti (2-1-52) saá¹…khyÄ• pubbassa samÄ• s
tadatthassa ``digurekavacanaâ€™â€™ ntÄ«minÄ• (2-4-1) ekattabyapadeso parehi viya kÄ

samÄ• haraá¹‡aá¹ƒ samÄ• hÄ• roti iminÄ• bhÄ• vasÄ• dhano-yaá¹ƒ samÄ• hÄ• rasaddo.
samÄ• hÄ• roti kammasÄ• dhano siyÄ• , tadÄ• paÃ±ca kumÄ• riyo samÄ• haá¹-Ä• ti vÄ• k
paÃ±cakumÄ• rÄ«tyettha sakapadatthappadhÄ• nattÄ• bahuvacanaá¹ƒ siyÄ• ``ghÄ• pass
(3-24) appadhÄ• narassattaÃ±ca na siyÄ• ... samÄ• haá¹-Ä• nameva kumÄ• rÄ«naá¹ƒ pad
sa mÄ• haá¹-Ä• tyetasmiá¹ƒ vÄ• kye samÄ• sova natthi kammasÄ• dhanassÄ• nupagamato
samÄ• hÄ• ro, catunnaá¹ƒ pathÄ• naá¹ƒ samÄ• hÄ• roti vÄ• kye pana atthi, samÄ• hÄ• ras
vananti ettha viya sÄ• bhÄ• vikamekavacanaá¹ƒ siddhameveti viÃ±Ã±Ä• peti.

22. kvace

kvacisaddassa \Be 176/ payoganiyamanattho ``paro kvicÄ«â€™â€™ ti (1-27) ettha vuttana
avisesena udÄ• haraá¹‡epÄ«ti paresaá¹ƒ viya ``chÄ• yÄ• â€™â€™ ti (2-2-73) suttayitvÄ• v
(kuá¸• á¸• acchÄ• ya) kuá¸• á¸• acchÄ• yÄ• ti ca ``bÄ• hulleâ€™â€™ ti (caá¹ƒ, 2-2-74) sutta
`ucchucchÄ• yaá¹ƒ salabhacchÄ• yaâ€™ nti ca nodÄ• haritvÄ•  sÄ• maÃ±Ã±ena `salabhac
udÄ• haraá¹‡e dassitepi. aÃ±Ã±atthÄ• ti bahulabhÄ• vato aÃ±Ã±attha. viggahasamattassÄ•
yathÄ• sambhavanti pÄ• sÄ• dassa chÄ• yÄ• iccÄ• dinÄ• sambhavÄ• natikkamena, saddÄ

23. syÄ• di

nanuceccÄ• dinÄ• vuttaá¹ƒ codanaá¹ƒ nisedheti `tanneâ€™ ti. tattha kÄ• raá¹‡amÄ• ha- `g
aghonanti ghaokÄ• ravajjitÄ• naá¹ƒ, nanu itthi yamÄ• kÄ• ro gho, tathÄ• sati napuá¹ƒsake s
parikappeti `napuá¹ƒsakattÄ• ghattameva natthÄ«ti cediâ€™ ti. tampi neti yathÄ• vuttampa
napuá¹ƒsake ghattanti {napuá¹ƒsakattanti (potthake) } dassetumÄ• ha-chaá¹-á¹-hÄ«samÄ•
napuá¹ƒsake ghattassa {napuá¹ƒsakattassa (potthake) } sabbhÄ• vameva samattheti napuá
ccÄ• dinÄ• , pÄ• ribhÄ• sikanti ettha suttamevÄ• dhippetaá¹ƒ, paribhÄ• sÄ• ya nibbattaá¹ƒ
attho. Ä• rabhitabbamevidaá¹ƒ suttaá¹ƒ (napuá¹ƒsakassÄ• pi) rassattavidhÄ• nÄ• yÄ• ti adh
kÄ• riyanti ``ghabrahmÄ• dÄ«teâ€™â€™ tyÄ• dinÄ• (2-60) vidhiyamÄ• namekÄ• rÄ• dikÄ•
kÄ• riyaá¹ƒ naca yuttanti sambandho. ayuttattepi doso-yamÄ• patatevÄ• kyÄ• saá¹…kiyÄ•
na rassassa ettheva laddhÄ• vasarattÄ• paá¹-hamaá¹ƒ tena paviá¹-á¹-he ... (ghani) ssitaá¹ƒ
doso paribhÄ• sÄ• va senÄ• ti mantabbaá¹ƒ. salabhacchÄ• ye iti padacchedo.

24. ghama

atoevacÄ• tiÄ• di \Be 177/ heá¹-á¹-hÄ• vuttanayÄ• valambena vuttaá¹ƒ.

25. gossu

sakatthapariccÄ• gena kule pavattattÄ• ti iminÄ• chaá¹-á¹-hÄ«samÄ• sassa uttarapadattha

26. itthi

itthividhÄ«su ``puthussa pathavaputhavÄ• â€™â€™ ti (3-39) suttapariyantesu. itthiyanti ida
vÄ• siyÄ• paccayatthavisesanaá¹ƒ vÄ• , tattha nÄ• mavisesanamevidaá¹ƒ na paccayattha
`nÄ• meâ€™ ccÄ• di. akÄ• rantato nÄ• masmÄ• ti ekattÄ• dimahantatthavÄ• cito akÄ• rant
itthÄ«ti itthiliá¹…gaá¹ƒ vuccati. itthiyeva hi esÄ• ti liá¹…gÄ«yati saá¹…ketÄ«yatÄ«ti liá¹…gaá
esÄ• ti pasiddhimato atthassa bhÄ• vo sÄ• maÃ±Ã±aá¹ƒ bÄ• layuvattÄ• di lakkhaá¹‡aá¹ƒ it
liá¹…gaá¹ƒ nÄ• ma ---

eseso etamiti ca,

pasiddhi atthesu yesu lokassa.

thÄ«puá¹ƒ napuá¹ƒsakÄ• nÄ«ti,

vuccante tÄ• ni nÄ• mÄ• ni ||

atthesu yesu esÄ• eso etanti pasiddhi lokassa hoti etÄ• ni yathÄ• kkamaá¹ƒ itthipurisanapu
lokena vuccantÄ«ti attho. evaÃ±cakatvÄ• vuccate ``liá¹…gaá¹ƒ nÄ• nusÄ• sanÄ«yaá¹ƒ loka
liá¹…gassÄ• â€™â€™ ti. tattha goiccÄ• dÄ«svesÄ• esoti pasiddhiyÄ• itthiliá¹…gattaá¹ƒ, a
pasiddhiyÄ• itthinapuá¹ƒsakattaá¹ƒ, taá¹-obhaá¹-Ä« taá¹-amiccÄ• dÄ«sveso esÄ• etanti pa
pumitthinapuá¹ƒsakattaá¹ƒ, mÄ• lÄ• iccÄ• dÄ«svesÄ• ti pasiddhiyÄ• itthattaá¹ƒ, rukkhoccÄ
pulliá¹…gattaá¹ƒ, kulamiccÄ• do etanti pasiddhiyÄ• napuá¹ƒsakattaá¹ƒ. samÄ• sassÄ• pye
jotakÄ• ti dassetÄ«ti sambandho. jotakÄ• \Be 178/ itthattasseti pakaraá¹‡ato viÃ±Ã±Ä• yati
paccayatthabhÄ• vino ye dosÄ• tesametthanÄ• vakÄ• soti dasseti. samÄ• nÄ• dhikaraá¹‡a
hotÄ«tisambandho. iminÄ• idaá¹ƒ dÄ«peti ``itthattassa paccayatthatte sati padhÄ• nattÄ• s
byatirekalakkhaá¹‡Ä• ya chaá¹-á¹-hiyÄ• `kumÄ• rittaá¹ƒ (devadattÄ• yÄ• â€™ tibhavitabba
kumÄ• rÄ«) devadattÄ• â€™ ti samÄ• nÄ• dhikaraá¹‡attaá¹ƒ, tathÄ• kumÄ• riyoti bahuvac
pakatiyattha visesanapakkhe tu pakatiyÄ• itthattavisiá¹-á¹-haá¹ƒ dabbamevoccate, Ä• Ä• da
tattha byatirekÄ• bhÄ• vÄ• chaá¹-á¹-hiyÄ• appasaá¹…go ca bahuvacanampi anekattÄ• va
yathÄ• vuttadosÄ• vasarÄ• bhÄ• vÄ• iá¹-á¹-hatthasiddhÄ«â€™â€™ ti. aÃ±Ã±eti jayÄ• dicc

dasseti.

itthiyamabhidheyyÄ• yanti itthiliá¹…gasaá¹…khÄ• te itthatte atthabhÅ«te, yathevahÄ«tiÄ• d
yathÄ• vuttamevatthaá¹ƒ vibhÄ• veti. tattha itthattamiccÄ• dinÄ• paropavaá¹‡á¹‡itapakkhas
no papajjate {nopapajjeyya (paÃ±cikÄ•) } devadattÄ• saddavacanÄ«yassÄ• pi itthattato aby
`itthattaá¹ƒ devadattÄ• yÄ• â€™ ti bhinnÄ• dhikaraá¹‡atÄ• na yujjate, anupapattimeva sam
`devadattÄ• yÄ• tiâ€™ ccÄ• dinÄ• . samÄ• nÄ• dhikaraá¹‡attameva siyÄ• itthisaddavacanÄ
saddavacanÄ«yassa itthÄ« devadattÄ• ti.

atoevÄ• ti itthatte Ä• vidhÄ• natoyeva. tabbatotthassÄ• ti idaá¹ƒ jayÄ• diccÄ• dimatÄ• nugÄ
(potthake) } vuttaá¹ƒ, tathÄ• hi te evaá¹ƒ liá¹…galakkhaá¹‡a mÄ• hu (pÄ• , 4-1-3 kÄ• sikÄ•
``sÄ• maÃ±Ã±avisesÄ• itthattÄ• dayo gottÄ• dayo viya bahuppakÄ• rabyattiyoti {sÄ• maÃ±
tulyajÄ• tiyapadatthasÄ• dhÄ• raá¹‡attÄ• tÄ• ni visesÄ• ca aÃ±Ã±a maÃ±Ã±ehi vijÄ• tiyeti
byÄ• vattanteti sÄ• maÃ±Ã±avisesÄ• . byaÃ±jÄ«yantiÄ• etehÄ«ti byattiyo sÄ• maÃ±Ã±avis
bahuppakÄ• rÄ• byatti yo yesaá¹ƒ sÄ• maÃ±Ã±avisesÄ• naá¹ƒ te tathÄ• vuttÄ• ti --- (kÄ• s
} te hyevaá¹ƒ maÃ±Ã±ante ``yathÄ• \Be 179/ gottÄ• dayo samÄ• najÄ• tiyesu sabbesvanuv
nivattante, tathÄ• itthattÄ• dayopi. vicittattÄ• pana sÄ• maÃ±Ã±avisesanissayÄ• naá¹ƒ bya
sÄ• maÃ±Ã±aviseso kenacideva nissayena byaÃ±jate, na sabbo sabbena (pati) niyatavisay
tattha yenatthena itthattameva byaÃ±jate na pumattaá¹ƒ nÄ• pi napuá¹ƒsakattaá¹ƒ, sÄ• itth
nÄ• pi napuá¹ƒsakaá¹ƒ. yena pumattameva byaÃ±jate, so pumÄ• yeva. yena tu napuá¹ƒsak
napuá¹ƒsakameva. yo tu dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ (vÄ•) byaÃ±jako, so dviliá¹…go tiliá¹…go v
kÄ• sikÄ• vivaraá¹‡apaÃ±jikÄ•) tasmÄ• pabbato yathÄ• vuttaitthattavato atthassa abhidhe
daá¹-á¹-habbo.

atheccÄ• dinÄ• yathÄ• vuttadosaparihÄ• rÄ• ya jinindabuddhinÄ• yadupavaá¹‡á¹‡i taá¹ƒ
carahiccÄ• dinÄ• upahÄ• sapubbakamuttara mÄ• cikkhate. masimakkhitakukkuá¹-oviyÄ• ti
aÃ±Ã±asmÄ• bhÄ«to siyÄ• , tadÄ• vijayino kukkuá¹-assa mukhaá¹ƒ masiyÄ• makkhetvÄ•
bhÄ«topi puna aÃ±Ã±oti mantvÄ• yujjhitumussahate. yathÄ• tra sova kukkuá¹-o byÄ• je no
trÄ• mÄ«tyattho.

29. Ä• rÄ•

puá¹ƒyogena bhariyÄ• yaá¹ƒ vattamÄ• natova niyamena ``mÄ• tulÄ• ditvÄ• nÄ« bhariyÄ• y
iminÄ• tvaniyamena bhariyÄ• yamabhariyÄ• yaÃ±ca inÄ«tyaniyamena vattumÄ• ha- `Ä• rÄ

31. kti

ttimhÄ• ti ettake vuttepi ttippaccayantatoti vacane kÄ• raá¹‡amÄ• ha-kevalassa aÃ±Ã±apac

ti. iminÄ• paccayaggahaá¹‡aparibhÄ• samantarenÄ• pi sÄ• matthiyenevÄ• yamatthavisesc

32. ghara

taá¹ƒsanniyogÄ• ti \Be 180/ tena nÄ«ppaccayena sanniyogÄ• ekÄ«bhÄ• vÄ• , ayametthÄ•
tattheva yalopoâ€™ ti.

33. mÄ• tu

bhariyÄ• yanti pakativisesanattÄ• mÄ• ha- `bhariyÄ• yaâ€™ ntiÄ• di. punnÄ• madheyyÄ•
samaÃ±Ã±Ä• bhÅ«tÄ• , puá¹ƒyogenÄ• ti purisena saha sambandhena hetunÄ• . itthiyaá¹ƒ
soyamityabhedavacanicchÄ• yaá¹ƒ yadÄ• bhariyÄ• saá¹…khÄ• tÄ• yamitthiyaá¹ƒ vattante,
viÃ±Ã±Ä• yati `Ä• katigaá¹‡attÄ• nadÄ• dipÄ• á¹-ho honto evaá¹ƒ hotÄ«â€™ ti dasseti,
punnÄ• masmÄ• yogÄ• apÄ• lakantÄ• ti nadÄ• dipÄ• á¹-hatoti atthoti seso. idaÃ±ca nadÄ•
veditabbaá¹ƒ, tassa atthaá¹ƒ vadati- `pumunoâ€™ iccÄ• di, apÄ• lakantÄ• ti kiá¹ƒpasupÄ• l

39. puthu

puthusaddato saÃ±Ã±Ä• yaá¹ƒ vÄ«ppaccayaá¹ƒ samattheti `puthubhÅ«tÄ• pathavÄ«ti hi n
puthubhÅ«tÄ• ti hi iminÄ• pathavÄ«saddassa puthusaddabhÅ«tataá¹ƒ viÃ±Ã±Ä• peti, mah
nadÄ• dipÄ• á¹-hÄ• saÃ±Ã±Ä• yaá¹ƒ vÄ«ppaccayattaá¹ƒ, puthubhÅ«tÄ• patthaá¹-Ä• ti atth

40. samÄ•

parÄ• dhikÄ• rato paccayassa paravidhinÄ• va sÄ• mÄ«pyassa siddhattÄ• sÄ• dhÄ«pyava
gahaá¹‡amanatthakaá¹ƒ siyÄ• ti mantvÄ• vayavavacano yamantasaddo gayhatÄ«ti dassen
iccÄ• di. avasÄ• navati+avayavoti padacchedo, samÄ• saggahaá¹‡ena gahaá¹‡e kÄ• raá¹‡
yathÄ• vuttacodanÄ• ya niddosattamupamÄ• vasena dassetumÄ• ha- `nÄ• yaá¹ƒ dosoâ€™
pallavÄ• namavayavattaá¹ƒ viya samÄ• sato uttarakÄ• laá¹ƒ vidhÄ«ya mÄ• nassa akÄ• ras
virujjhatÄ«ti attho.

44. asaá¹ƒ

atikkantamaá¹…guliyoti \Be 181/ viggaho. dve aá¹…guliyo samÄ• haá¹-Ä• ti paraviggahenÄ
aá¹…guliyo pamÄ• á¹‡amassÄ• ti viggahenevaá¹ƒ samÄ• so tato mattappaccaye tagghapp
ti (4-123) iminÄ• lope kate visesanasamÄ• sÄ• akÄ• roti dassetuá¹ƒ `kathaâ€™ miccÄ• di
dassetuá¹ƒ `aÃ±Ã±apadattheâ€™ ccÄ• di vuttaá¹ƒ. samÄ• savidhÄ• naá¹ƒ atopÄ«ti mattÄ•
``visesanamekattheneâ€™â€™ ti (3-11) samÄ• savidhÄ• nÄ• , atha nÄ• yamaá¹…gulisadd

paccayalopavasena vinÄ• va appaccayena niá¹-á¹-happattÄ«ti mantvÄ• `aá¹…gulasaddo v
vuttiyaá¹ƒ vuttaá¹ƒ tattha Ä• saá¹…kaá¹ƒ viracayati `atheâ€™ ccÄ• di. dvaá¹…gulasaddass
kathaÃ±cipi aÃ±Ã±apadatthatÄ• siyÄ• ti `yathÄ• tathÄ• aÃ±Ã±apadatthe vattatÅ«â€™ tivu
niraá¹…gulantyÄ• di sabbamaá¹…gulasaddena sÄ• dhetuá¹ƒ sakkÄ• , tathÄ• sati kimaá¹…
appaccayavidhÄ• nenetyÄ• saá¹…kiya payojanantaraá¹ƒ apadisitumÄ• ha- `sabbattheâ€™
appaccaye avihite niraá¹…guliccÄ• dipi siyÄ• tannivattanamettha payojananti dasseti
`aá¹…gulisaddanivattanatthaâ€™ nti.

45. dÄ«ghÄ•

dÄ«gharattantyÄ• do nÄ• nusiá¹-á¹-hattÄ• liá¹…gavisesassa kathaá¹ƒ napuá¹ƒsakattamev
`nanuceâ€™ ccÄ• di. nÄ• yaá¹ƒdosoccÄ• dinÄ• pariharati. ``liá¹…gaá¹ƒ nÄ• nusÄ• sanÄ«y
liá¹…gassÄ• â€™â€™ tÄ«damÄ• lamba vadati `lokeâ€™ tiÄ• di. athavÄ• ti pakkhantaropac
vibhajjÄ• ti vibhajitvÄ• . kvacÄ«ti yogavibhÄ• genÄ• ti adhippÄ• yo.

ahorattanti samÄ• hÄ• re (cattha) samÄ• sÄ• napuá¹ƒsakattaá¹ƒ. atirattoti pulliá¹…ge pÄ•
samudÄ• yasaddassÄ• pyavayave vutti sabbhÄ• vato ekadesavacano pubbarattÄ• do rattis
ratti cÄ• â€™ tiÄ• di. evamekarattanti pÄ• á¹-hena na bhavitabbaá¹ƒ ... tassa samÄ• hÄ• re
napuá¹ƒsakaliá¹…gampana lokasannissa yattÄ• viÃ±Ã±eyyaá¹ƒ.

asamÄ• santapakkheti \Be 182/ samÄ• santaappaccayassÄ• bhÄ• vapakkhe. pubbÄ• atik
ratti saddo) nekadesavacanoti samÄ• santÄ• bhÄ• vo.

46. gotva

nanuceccÄ• dinÄ• yathÄ• pÄ• ditadosaá¹ƒ nÄ• yaá¹ƒ dosoti pariharati. syÄ• dilopassiccÄ•
pyasulabhataddhita lopova alopetÄ«minÄ• parÄ• maá¹-á¹-huá¹ƒ yuttoti dasseti.

47. ratti

rattindivaá¹ƒ bhuÃ±jatÄ«ti payoge Ä• dheyye bhojanasaá¹…khÄ• te apekkhite ratyÄ• dayo
iminÄ• nipÄ• ta nenevÄ• timatÄ• samÄ• sassa siddhÄ«ti dassento Ä• ha- `rattandivaâ€™
viggaho, catthasamÄ• se tu ra (ttindi) vÄ• .

50. dÄ• ru

samÄ• sattho (ettha) dÄ• ru, nÄ• ssa mukhyÄ• hi aá¹…gulÄ«hi sambandho yujjati, nanu dv
dÄ• runoccÄ• diá¹ƒ mukhyo aá¹…gulisaddogahitoti sambandho sambhavati kimevaá¹ƒ vucc

`yadipiâ€™ ccÄ• di, pamÄ• á¹‡avacanenÄ• ti mattÄ• dipaccayatthabhÅ«tapamÄ• á¹‡avÄ• c
pamÄ• á¹‡avÄ• cakattÄ• vuttaá¹ƒ- `dÄ• runo sambandho atthÄ«â€™ ti. visesanasamÄ• sa
tasmiá¹ƒpamÄ• á¹‡atthavisaye ``mÄ• nemattoâ€™â€™ tiÄ• dinÄ• (4-46) mattÄ• dippaccay
lopenabhavitabbanti sambandho, ``asaá¹…khyehi cÄ• á¹…gulyÄ• naÃ±Ã±Ä• saá¹…khyatth
yadÄ• khyÄ• taá¹ƒ, tadihÄ• pyatidisamÄ• ha- `pubbe viyasiddhaâ€™ nti, anakÄ• rantÄ• nan
tabbidhÄ• ne tassa appaccayassa vidhÄ• ne payojanaá¹ƒsissokÄ• rotisambandho. iminÄ•
payojanaá¹ƒ dassitaá¹ƒ. athaca panettha ``kvaci samÄ• santagatÄ• namakÄ• rantoâ€™â€™
akÄ• rantassa samÄ• sante kate sÄ• matthiyÄ• `syÄ• caâ€™ iti (ka, 2-3-29) sissÄ• kÄ• rÄ•
niccamokÄ• rantarÅ«paá¹ƒ sampajjatÄ«ti parikappiyatassÄ• yuttabhÄ• vaá¹ƒ dassetuá¹ƒ ya
vuttaá¹ƒvuttikÄ• rena, taá¹ƒ dassetumÄ• ha `akÄ• rantassapiâ€™ ccÄ• di, yaá¹ƒ-vuttaá¹ƒ si
akÄ• rakaraá¹‡e sÄ• matthiyaá¹ƒ, tadabhÄ• vÄ• sissÄ• kÄ• rÄ• deso na nivÄ• rÄ«yatÄ«ti c
caritatthatÄ• ya niá¹-á¹-hitappayojanatÄ• ya, teneva kaccÄ• yanavuttikÄ• reneva appaccaya
sakkataganthÄ• nusÄ• rena, abyaÃ±janantattÄ• ti iminÄ• tiá¹‡á¹‡amesaá¹ƒ saddÄ• naá¹ƒ s
bodheti, niratthakanti pubbeva akÄ• rantattÄ• niratthakaá¹ƒ, Ä• kÄ• ravidhÄ• nenevÄ• ti (ka
``dhanumhÄ• caâ€™â€™ityÄ• kÄ• ravidhÄ• neneva.

51. civÄ«

aÃ±Ã±amaÃ±Ã±akiriyeti kiriyÄ• parivattanamÄ• ha, iminÄ• sutte kiriya saddÄ• bhÄ• vepi v
kiriyÄ• byatihÄ• reti labbhatÄ«ti dasseti.

52. latvÄ«

paá¹-imukkakambÅ« Ä• mukkavalayÄ• .

53. vÄ• Ã±Ã±a

kÄ• pekkhehÄ«ti kappaccayamapekkhitehi.

54. utta

Ä• paricchedÄ• vasÄ• nÄ• na pare {parena (potthake) } tato paraá¹ƒ á¹‡Ä• dikÄ• riyavidhÄ

57. á¹-anta

á¹-Ä• dese pubbasaralopo, atisayena mahantÄ«ti viggahe ``taratamissikiyiá¹-á¹-hÄ• tisayeâ
tarappaccayo á¹‡Ä• divuttiyaá¹ƒ vibhattilopo. mahattarasaddÄ• `nadÄ• ditovÄ«â€™â€™ (3
``tassa bhÄ• vakammesuttatÄ• ttana á¹‡ya á¹‡eyya á¹‡iya á¹‡iyÄ• â€™â€™ ti (4-56) tto, vi

chaá¹-á¹-hÄ«samÄ• so, tenÄ• ha `rattaÃ±Ã±Å«naâ€™ miccÄ• di.

58. a

nto \Be 184/ neti sambandho.

60. para

parÄ• saddo ettha adhikatthoti Ä• ha- `adhikÄ• â€™ ti.

63. klu

apavÄ• davisayepÄ«ti ``vijjÄ• yonisambandhÄ• namÄ• tatra cattheâ€™â€™ ti (3-64) imas
visayepi.

64. vijjÄ•

atha vijjÄ• yonisambandhÄ• namityuccamÄ• ne vijjÄ• sambandhÄ«naá¹ƒ yonisambandhÄ«
vivaraá¹‡amiccÄ• ha- `vijjÄ• yoniâ€™ ccÄ• di, vijjÄ• ca yoni ca vijjÄ• yonÄ« tÄ• saá¹ƒ sam
te hotÄ• dayo mÄ• tÄ• dayo ca abhedopacÄ• reneha vijjÄ• yonisambandhisaddena gayhan
tatretyatra. te ca ltupitÄ• dayoti tasaddena parÄ• maá¹-á¹-hÄ• ltupitÄ• dayo ca, atthe kÄ• ri
taá¹ƒvÄ• cako saddo gayhati.

65. putte

ltupitÄ• dÄ« (ti pubba) sutte tatreti gahitaltupitÄ• di.

66. cismiá¹ƒ

paccayaggahaá¹‡aparibhÄ• sÄ• ya cippaccayanteti vuttaá¹ƒ.

67. itthi

itthisaddena itthiliá¹…gaá¹ƒ gahitaá¹ƒ na itthÄ«, taggahaá¹‡e sati `itthiyaá¹ƒ vattamÄ• neâ€
vuttiganthassa itthisaá¹…khÄ• te atthe vattamÄ• neti attho gayheyya, evaá¹ƒ sati `kalyÄ• á¹
etthÄ• pi pumbhÄ• vo pasajjeyya ... padhÄ• nasaddassa kalyÄ• á¹‡iyaá¹ƒ vattamÄ• nattÄ•
itthiliá¹…geâ€™ ti. atha itthiyanti ettake vutte kathaá¹ƒ taggahaá¹‡aá¹ƒ \Be 185/ siyÄ• ti Ä•
ccÄ• di, ekattheti vuttepi itthiyaá¹ƒ vattamÄ• neti ayamattho viÃ±Ã±Ä• yatÄ«ti itthiyanti vaca

siyÄ• ti samatthamaÃ±Ã±athÄ• nupapattiyanti itthiyanti visesanamitthiliá¹…gasseva gahaá¹
ccÄ• di, itthiyanti itthiliá¹…gasseva gahaá¹‡anti sambandho. byavacchejjÄ• bhÄ• vÄ• vises
ekattheiccaneneva itthiyaá¹ƒ vuttiyÄ• (gamma) bhÄ• vatoti bhÄ• vo. pume pulliá¹…ge vatta
sakaloti padesasakalo hi gayhati ... kassaci suttatthassa puthabhÅ«tattÄ• , tenevacÄ• ha- `i
vattatteâ€™ ti.

69. sabbÄ•

vattanaá¹ƒ ekasmiá¹ƒ atthe adhitthiccÄ• do itthivisiá¹-á¹-he sattamiyatthÄ• do, vÄ• siá¹-á¹-h
vasiá¹-á¹-hÄ• divisiá¹-á¹-he apaccÄ• do, puttÄ«yaticcÄ• do puttÄ• divisiá¹-á¹-he icchÄ• dyat
`ekatthÄ«bhÄ• voâ€™ ti. sÄ• maÃ±Ã±a gahaá¹‡atthanti iminÄ• mattasaddassa kasiá¹‡atth

70. jÄ• yÄ•

evanti iminÄ• itarÄ«tarayoge catthasamÄ• saá¹ƒ vibhÄ• veti. jÄ• nijÄ• yÄ• , saddantarenÄ
tathÄ• saddopadiá¹-á¹-hena daá¹ƒ jaá¹ƒ saddantarena ca, kesaÃ±citi kharÄ«gatantiÄ• dÄ«s
kesaÃ±ci, kharÄ«ti kharatthe vattamÄ• no-yaá¹ƒ saddo niyatavisayo ... gatasaddaá¹ƒ vinÄ•
adiá¹-á¹-hattÄ• , nÄ• yampayogoti tudampatippayogaá¹ƒ nivattetvÄ• hetumÄ• ha- `Ä• game
iminÄ• rÅ«pasiddhiá¹ƒ gaá¹‡hÄ• ti.

75. ana

nanu sutte `sareâ€™ ti ettakaá¹ƒ vuttaá¹ƒ `sarÄ• doâ€™ ti kathaá¹ƒ laddhanti Ä• ha- `sareâ
yantantadÄ• doti siá¹-á¹-havacanaá¹ƒ, vaá¹‡á¹‡e parabhÅ«te yaá¹ƒ kÄ• riyaá¹ƒ vidhÄ«yate
yassa taá¹ƒ tadÄ• di, tasmiá¹ƒ tadÄ• do uttarapade sampajjatÄ«ti attho, khÄ• dhÄ• tuto ktap
rassenÄ• kÄ• renevÄ• yampayogo, na visuá¹ƒ akÄ• renÄ• ti dassetuá¹ƒ na Ä• kkhÄ• taá¹ƒ
dÄ«gharassÄ• â€™â€™ ti uttarapadÄ• di sarassa rassattaâ€™ nti vuttaá¹ƒ.

76. nakhÄ•

saÃ±Ã±Ä• saddesucÄ• tiÄ• dinÄ• \Be 186/ avayavatthanirapekkhÄ• nampi yathÄ• kathaÃ±
sabbesameva saddÄ• naá¹ƒ nipphannavÄ• citaÃ±cÄ• ttano dÄ«peti, yathÄ• kathaÃ±ci nipp
atthanicchayo, tena saÃ±Ã±eccÄ• do-dhippÄ• yaá¹ƒ vivarati `yaá¹ƒkiÃ±ciâ€™ tyÄ• dinÄ• , i
itthipumaá¹ƒ, na itthi pumanti samÄ• se nipÄ• taneniminÄ• napuá¹ƒsakÄ• deso {napuá¹ƒsa
dasseti `na itthiâ€™ ccÄ• dinÄ• . khÄ«-khaye, khara-vinÄ• se cÄ• ti hi etehi `na khÄ«yati na
``bhÄ• vakÄ• rakesva ghaá¹‡ ghakÄ• â€™â€™ ti (5-44) appaccayeâ€™ na khaya na khara
Ä• ha- na khÄ«yatiâ€™ ccÄ• di.

77. nago

evanti iminÄ• gacchatÄ«ti vÄ• kye kvippaccayÄ• diá¹ƒ dasseti, viseso panettha naÃ±ssa (
caá¹‡á¸• Ä• lo, sÄ«tena karaá¹‡abhÅ«tena.

78. saha

tattha tasmiá¹ƒ parabhÅ«te, yassa ca jhattanti sambandho.

80. apa

appaccakkhaá¹ƒ paccakkhaÃ±Ä• á¹‡enÄ• nupalabbhanÄ«yaá¹ƒ tampanÄ• tthato-numeyya
yamÄ• desoti kenaci liá¹…genÄ• dhigatenÄ• numÄ• naÃ±Ä• á¹‡enÄ• numeyuttamagyÄ• di
ccÄ• di. kapotÄ• dibhÄ• veti katthaci gharÄ• do kapotavÄ• tamaá¹‡á¸• alikÄ• dÄ«naá¹ƒ das
agyÄ• didassanatoti aggipisÄ• cÄ• didassanato, aÃ±Ã±atrÄ• pÄ«ti gharÄ• dito aÃ±Ã±atra,
kapotavÄ• tamaá¹‡á¸• alikÄ• dino liá¹…gassa, agyÄ• diyoganti aggiÄ• dÄ«hi anumeyyehi s
anumÄ• naÃ±Ä• á¹‡ena jÄ• nitvÄ• payogoti sÄ• ggisapisÄ• cÄ• ti payogo.

81. akÄ•

sakatthe \Be 187/ vattamÄ• nassa sahasaddassÄ• ti vattabbe vattamÄ• no tappadhÄ• noy
`sakatthappadhÄ• nassa sahasaddassÄ• â€™ ti, vutti bhavatÄ«ti sambandho, yugapadi dh
aparaá¹‡hena sahitaá¹ƒ sahÄ• paraá¹‡haá¹ƒ.

82. gantha

``aá¹-á¹-hÄ• dasa nimesÄ• tu, kaá¹-á¹-hÄ• tiá¹ƒsantu tÄ• kalÄ• â€™â€™ ti vacanato Ä• h
ti. kalÄ• disaá¹…khÄ• taganthassÄ• nte sahasaddo vattatÄ«tisamÄ• savÄ• kyaá¹ƒ niddisati
ganthanteccÄ• dinÄ• Ä• saá¹…katoyamadhippÄ• yo ``kÄ• latthapariccÄ• gena ganthante v
ti. ganthavuttipi kalÄ• di kÄ• lasaddatthaá¹ƒ nÄ• tikkamatÄ«ti adhippÄ• yenÄ• ha- `ganthavu
mÄ• sako assÄ• ti samÄ• sako, vikappena siddheti ``sahassa so-Ã±Ã±attheâ€™â€™ ti (3-7

83. samÄ•

samÄ• no pati yassÄ• sapattinÄ« sapattÄ« iti nipphannÄ• namekadeso `pattinÄ« pattÄ«â€
`yakkhÄ• di tviniâ€™ ccÄ• di. vayasaddassa ``saravayÄ• yavÄ• sacetÄ• jalÄ• sayÄ• kkhay
gaá¹‡apÄ• á¹-hato akkhaye vattamÄ• nasso manÄ• dittÄ• okÄ• rantattanti dassetumÄ• ha-
yappaccayantoti iminÄ• nipÄ• tanena takayappaccayanto.

84. uda

``aÃ±Ã±asmiâ€™â€™ nti (4-121) iyappaccayavidhÄ• yakaá¹ƒ suttaá¹ƒ.

88. tumhÄ•

tumhe viya dissantÄ«ti tumhÄ• dÄ« amhÄ• dÄ«ccÄ• diá¹ƒ ``sabbÄ• dÄ«namÄ• â€™â€™ t

90. vidhÄ•

gabbhenÄ• ti iminÄ• kucchigatena gabbhena saha dvihadayattamassÄ• ti dasseti, pubbap

92. digu

guá¹‡Ä• \Be 188/ paá¹-alÄ• {dve padÄ• ni assa iti bhavitabbaá¹ƒ} dve pÄ• dÄ• esaá¹ƒ dv
sahassÄ• ni assa, dvinnaá¹ƒ satÄ• naá¹ƒ dvinnaá¹ƒ sahassÄ• naá¹ƒ vÄ• samÄ• hÄ• roti vi

93. tÄ«sva

dvattipattÄ• ti paá¹-hamantÄ• `pÅ«ra-pÅ«raá¹‡eâ€™ iccasmÄ• karaá¹‡atthe ``bhÄ• va kÄ
ghakÄ• â€™â€™ ti (5-44) appaccaye syÄ• disamÄ• soti dassetu mÄ• ha- `dvattipattaâ€™ i

94. Ä• saá¹ƒ

dve ca tiá¹ƒsÄ• ca, dvÄ«hi vÄ• adhikÄ• tiá¹ƒsÄ• ti viggaho.

96. cattÄ•

sampattavibhÄ• sÄ• yanti ayaá¹ƒyogo (sampattavibhÄ• sÄ• ti) dasseti, sampatte vibhÄ• sÄ
cattÄ• lÄ«sÄ• ca, tÄ«hi vÄ• adhikÄ• cattÄ• lÄ«sÄ• ccÄ• dinÄ• viggaho, tisso cattÄ• lÄ«sÄ
gaá¹‡o.

97. dvissÄ•

sampattavibhÄ• sattÄ• ti ``Ä• saá¹…khyÄ• yeâ€™â€™ ccÄ• dinÄ• (3-94) Ä• kÄ• re sampa

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

tatiyakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthakaá¹‡á¸• a

1. á¹‡o vÄ• pacce

 nanu \Be 189/ ca `á¹‡o vÄ• pacceâ€™ ti vacanato kathaá¹ƒ pakativisayÄ• vagamo siyÄ• . y
pakativisayÄ• vagamepi sÄ• maÃ±Ã±avacanato pana dhammenÄ• paccantyÄ• do yato kuto
dipaccayotyÄ• saá¹…kiyÄ• ha `apaccavatÄ• â€™ ccÄ• di. apaccassÄ• ti apaccatthassa, ap
vÄ• pacceâ€™â€™ ti vasiá¹-á¹-hÄ• dyatthasseva pariggahaá¹‡Ä• ya sÄ• maÃ±Ã±avacanat
pana asambhavÄ• dabbÄ• cakasaddÄ• va sÄ• matthiyena chaá¹-á¹-hiyantÄ• sabbaliá¹…g
viÃ±Ã±Ä• tabbaá¹ƒ. dhammasmÄ• paccaá¹ƒtyÄ• dÄ«su á¹‡Ä• dippaccayo (na jÄ• yate) ti s

 dhammenÄ• ti dhammena karaá¹‡abhÅ«tena. dhammÄ• yÄ• ti dhammatthaá¹ƒ, dhammasm
kÄ• raá¹‡amÄ• ha `sÄ• pekkhattÄ• â€™ ti. sÄ• pekkhattameva samattheti `apaccavÄ• hiâ€
kassÄ• ti pucchitvÄ• devadattassÄ• ti apekkhiyamÄ• naá¹ƒ vadati. devadattassÄ• ti apacca
apekkhÄ«yateti sambandho, hisaddo hetumhi. na hettha á¹‡Ä• divutti aÃ±Ã±attha {nahetak
sÄ• pekkhattÄ• kambalo vasiá¹-á¹-hassÄ• paccaá¹ƒ devadattassÄ• ti ettha pana vasiá¹-á¹-
chaá¹-á¹-hiyantÄ• hoticcÄ• saá¹…kiyÄ• ha- `na ceâ€™ ccÄ• di. na ca hotÄ«ti sambandho.

 kÄ• raá¹‡amÄ• ha- `asambandhÄ• â€™ ti. na hettha sambandho vasiá¹-á¹-hassa kambalÄ
devadattÄ• pekkhattenÄ• tthantarÄ• pekkhÄ• ya vasiá¹-á¹-hassÄ• paccena sambandhÄ• bh
apaccaá¹ƒ vÄ• siá¹-á¹-hoti á¹‡Ä• divuttiyÄ• bhÄ• ve sÄ• matthiyaá¹ƒ natthi, samatthaÃ±hi v
rÄ• japurisÄ• di samÄ• savuttiyamekatthattamiva vÄ• siá¹-á¹-hÄ• diá¹‡Ä• divuttiyaá¹ƒ á¹‡Ä•
nÄ• samatthaá¹ƒ, tato sabbamevetammanasi nidhÄ• ya vuttaá¹ƒ- `asambandhÄ• â€™ ti.

 yadi \Be 190/ panettha á¹‡Ä• dippaccayo sabbathÄ• sambandhamapekkhate, tadÄ• vises
tatova janakato so siyÄ• ti dassetumÄ• ha- `yajjevaâ€™ miccÄ• di.

 yo janakoti yoyo yassa yassa apaccassa janako. tatoyevÄ• ti tasmÄ• tasmÄ• janakatoyeva
tasmiá¹ƒ apaccatthe á¹‡Ä• dippaccayo siyÄ• . tattha hetumÄ• ha- `tassevÄ• paccena yogÄ•
apaccasambandhato, na mÅ«lappakatitoti paramappakatito na hotÄ«ti vuttaá¹ƒ hoti. hetumÄ
vacanÄ• bhÄ• vampettha dassetuá¹ƒ ceâ€™ tyÄ• di vuttaá¹ƒ.

 vacananti suttaá¹ƒ, sambandhÄ• bhÄ• vÄ• (tÄ• disavacanÄ• bhÄ• vÄ•) ca mÅ«lappakatit
dassetvÄ• idÄ• ni mÅ«lappakatitovÄ• ssÄ• bhimatabhÄ• vaá¹ƒ dassetuá¹ƒ `mÅ«lappakatito

kathampanidaá¹ƒ viÃ±Ã±Ä• yaticcÄ• dinÄ• janakassevÄ• byÄ• hitassÄ• paccena mukhya
idamayuttantyÄ• dinÄ• byavahitajanitassÄ• pyapaccayassa paramappakatiyÄ• bhisamban
sÄ• dhayitumÄ• rabhate `kathaâ€™ miccÄ• di, evaá¹ƒ hiccÄ• di kathaá¹ƒpanidamiccÄ• din
navÄ• kyaá¹ƒ, hiyasmÄ• taá¹ƒ disvÄ• tathÄ• pucchito devadattassavÄ• tiÄ• dinÄ• uppÄ•
nÄ• ttÄ• naá¹ƒ pitÄ• maho, tasmÄ• uppÄ• detÄ• yevÄ• paccena sambajjhati na pitÄ• maho
veditabbo. idaá¹ƒ yathÄ• vuttamuppÄ• detuniddisanaá¹ƒ, tena apaccena saddhiá¹ƒ uppÄ• c
sambandho paá¹-ipÄ• detuá¹ƒ na sakkÄ• ti sambandho.

tantitaá¹ƒ {tattha-iti (paÃ±cikÄ• yaá¹ƒ) } pucchÄ• nimittaá¹ƒ, tenÄ• ti apaccena. apatananti
bhavati, soti yoso yassÄ• tyaniyamaniddiá¹-á¹-ho so Ã±Ä• tuá¹ƒ na icchitoti sambandho. imi
``napatatyanena naraketyapaccanti vuccati apaccenÄ• nena yassakassaci avisesenÄ• pata
tÄ• ya pucchÄ• ya Ã±Ä• tuá¹ƒ na icchitoâ€™â€™ ti. so vÄ• ti \Be 191/ kassÄ• yaá¹ƒ puttoti
uppÄ• detÄ• yeva Ã±Ä• tumicchitoti sambandho. tusaddo cetthÄ• paccena narakÄ• pÄ• tas
janajÄ• nanicchÄ• visesajotako, yadi siyÄ• ti sambandho, attÄ• nampi niddiseyya na kevala
atthiccÄ• di pitÄ• mahassa attanopi niddese kÄ• raá¹‡avacanaá¹ƒ, taá¹ƒ apaccaá¹ƒ nimittaá
taá¹ƒ taá¹ƒnimittaá¹ƒ tasmÄ• {katvÄ• (potthake) } evaá¹ƒ diá¹-á¹-hiko hiccÄ• dinÄ• yathÄ•

byavahitajanitenÄ• pÄ«ti byavahitena kattunÄ• janitenÄ• pi, karaá¹‡e cÄ• yaá¹ƒ tatiyÄ• , h
evaá¹ƒ diá¹-á¹-hikoti Ä• ha `yaá¹ƒ nimittaá¹ƒ hiâ€™ ccÄ• di. hisaddo yasmÄ• datthe. yassÄ
apaccena apatanaá¹ƒ tadapatanaá¹ƒ tato, idaá¹ƒ vuttaá¹ƒ hoti ``tena byavahitajanitenÄ• pi
narakaá¹ƒ na patati so pubbajassÄ• pya paccaá¹ƒ bhavati yathÄ• vuttena nibbacanenÄ• â€
vuttayasmÄ• tyanenÄ• bhisambandho veditabbo. upapatyantaramÄ• ha- `upacÄ• ratoveâ€™
satÄ«ti pubbassa pubbassa vijjamÄ• natte sati. byavahitena janite apaccepi nimittaá¹ƒ
apÄ• yÄ• patakÄ• raá¹‡abhÄ• vo atthiye vÄ• ti sambandho. kesanti Ä• ha- `pubbesanti pub
Ä• ha- `pÄ• rampariyenÄ• â€™ ti. abhedopacÄ• renÄ• ti pubbapubbabhÄ• ve saticcÄ• dinÄ
pÄ• rampariyenapubbesampinimittatÄ• vato janakasadisattÄ• janakÄ• va nÄ• ma te siyunt
cintanatoti attho. ubhayathÄ• ti Ã±Ä• yena upacÄ• renacÄ• ti ubhayena pakÄ• rena, evamu
paccenÄ• bhisambandhÄ• kathamanantara {manantarÄ• di (potthake) (tattha) potthake}
janitenÄ• paccenÄ• dipurisasambandhoyena tato á¹‡Ä• dippaccayo siyÄ• ti nÄ• saá¹…knÄ

tato cÄ• ti mÅ«lappakatito ca, apaccasÄ• maÃ±Ã±avacanicchÄ• yanti itthi punnapuá¹ƒsaka
apaccasÄ• maÃ±Ã±assa vacanicchÄ• yaá¹ƒ.

evammÅ«lakatito- paccasÄ• maÃ±Ã±ena á¹‡Ä• dippaccayaá¹ƒ vavatthapetvÄ• idÄ• ni apa
sÄ• maÃ±Ã±avidhÄ• nÄ• . so ca bahulÄ• dhikÄ• rato \Be 192/ gurujanÄ• yattattÄ• tanniyog
yevÄ• pacce byavahitajanitepi itthivajjite siyÄ• ti dassetumÄ• ha `nattÄ• dÄ«hiâ€™ ccÄ• di.
sappadhÄ• nabhÄ• vena kucchite-paccetu nattÄ• dÄ«vuttÄ«hi vasiá¹-á¹-hÄ• dÄ«hi á¹‡Ä• di
vÄ• siá¹-á¹-hotiÄ• di, itthiyaÃ±ca na hoti vÄ• siá¹-á¹-hÄ«tiÄ• di.

atthatoti sÄ• matthiyato. apacce vidhÄ«yamÄ• no paccayo apaccavatÄ• jÄ• yamÄ• no tas
socÄ• ya matthaviseso cha (á¹-á¹-hiyanta) tÄ• bhÄ• ve kathaá¹ƒ siyÄ• ti idamettha sÄ• matt
vÄ• pacce putte-bhidheyya nattÄ• do vÄ• pacce-bhidheyyÄ• ti sasambandho. kutoci apacca
sabbambahulavacaneva sampajjatÄ«ti Ä• ha- `bahulÄ• dhikÄ• rÄ• â€™ ti. apacceti ekavaca
napuá¹ƒsakena kariyati, tene kasmiá¹ƒ yevÄ• pacce siyÄ• , na bahÅ«su vasiá¹-á¹-hassÄ• p
na citthi vÄ• siá¹-á¹-hÄ• ni, na citthiyaá¹ƒ vÄ• siá¹-á¹-hÄ«tyÄ• saá¹…kiyÄ• ha- `idaÃ±ceâ€™
apaccavacanaÃ±ca. iminÄ• cettha tathÄ• nissayakaraá¹‡aá¹ƒ dasseti. tassa vacanicchÄ•
liá¹…gavacanassa sutte vattumicchÄ• yÄ• bhÄ• vatoti attho.

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ sutte liá¹…gavacanÄ• vacanicchÄ• yaá¹ƒ tassÄ• ppadhÄ• nattÄ•
niddeso-vassaá¹ƒ kattabboti nÄ• nantariyakattÄ• tassehopÄ• dÄ• naá¹ƒ,
yathÄ• dhaÃ±Ã±atthinopalÄ• lÄ• dinopyappadhÄ• nassopÄ• dÄ• nanti. tatoyevÄ• ha- `upala
ccÄ• di. itthipumattayuttajaÃ±Ã±aviseso upalakkhÄ«yo, apaccetÄ«damupalakkhaá¹‡aá¹ƒ, s
yathÄ• vuttamupalakkhaá¹‡aá¹ƒ sayaá¹ƒ. kÄ• riyappaá¹-ipattiyÄ• ti pume napuá¹ƒsakepacc
hoticcevaá¹ƒ kÄ• riyappaá¹-ipattiyÄ• vattuá¹ƒ na iá¹-á¹-haá¹ƒ.

vacanantarepi aÃ±Ã±asmiá¹ƒ vacane. Ä• á¹‡Ä«ti á¹‡ippaccayasuttaá¹ƒ vadati. agottÄ• dito
na hoti, tato, teneva ``Ä• á¹‡Ä«â€™â€™ ti sutte (4-5) vakkhati- `akÄ• rantamattatovÄ• yaá¹
gottÄ• dibhÅ«tatoâ€™ ti. vÄ• kyasamÄ• sÄ• pÄ«ti yathÄ• saá¹…khyenÄ• ha. tasmiá¹ƒ atth
atthe, tanti vÄ• kyaá¹ƒ. samÄ• savuttiÃ±ca nivatteyyunti sambandho.

satipanÄ• ti \Be 193/ vÄ• kÄ• re sati tu aniccattÄ• á¹‡appaccayassa. sopÄ«ti samÄ• sopi,
pakkhantaramÄ• ha. tena vÄ• kyasijjhanena. pakkhe vÄ• kyasamÄ• sÄ• pi siyunti pakkhe s
bÄ• dhitattÄ• pakkhantare á¹‡Ä• divutti na bÄ• dhÄ«yatÄ«ti vÄ• kyavuttiyopi siyunti attho.

2. vacchÄ•

vacchakaccÄ• dinÄ• kaccÄ• digaá¹‡aá¹ƒ dassetvÄ• tassa vibhÄ• gena nipphattiá¹ƒ dasse
tiÄ• dimÄ• ha. ``kaá¹‡ho brÄ• hmaá¹‡eâ€™â€™ ti gaá¹‡asuttaá¹ƒ. tattha kaá¹‡hasaddo brÄ
á¹‡Ä• naá¹‡Ä• ya nappaccaye uppÄ• dayatÄ«ti attho. evamÄ• dÄ«hiccÄ• dinÄ• Ä• katigaá
``katÄ• á¹‡iyoveâ€™â€™ ti gaá¹‡asuttaá¹ƒ, diccÄ• dÄ«sÅ«ti yatoá¹‡yo dissati ``á¹‡ya diccÄ
te diccÄ• dayo, tesu pÄ• á¹-hÄ• ti taá¹ƒsuttappadese ``katÄ• á¹‡iyoveâ€™â€™ ti pÄ• á¹-hÄ
dÄ«namÄ• katigaá¹‡attÄ• paá¹-hitameva nÄ• ma tanti vuttaá¹ƒ.

á¹‡yeti á¹‡yappaccaye kate. gottÄ• disaddÄ• ti gotte vaá¹ƒse Ä• dibhÅ«tÄ• saddÄ• . vaá¹ƒ
gÄ• vaá¹ƒ sajÄ• ti sÄ• dhÄ• raá¹‡aá¹ƒ vijÄ• tivinivattanaá¹ƒ sakaá¹-Ä• divacanaá¹ƒ tÄ• yatÄ
tenÄ• ha- `gottaá¹ƒ vaá¹ƒsoâ€™ ti. tassÄ• ti gottassa, tassÄ• dayo gottÄ• dayoti seso. kete

`saÃ±Ã±Ä• kÄ• rinoâ€™ ccÄ• di. vacchÄ• dayo nattÄ• dino apaccassa apaccaá¹ƒ tadapacc
`nattÄ• dinoâ€™ ccÄ• di.

3. katti

ghapasaÃ±Ã±antÄ• vettha bhÄ«yyo kattikÄ• dayoti gayhanti. yadi panettha aÃ±Ã±epi gayh
keciyeva kattikÄ• dÄ«su antogadhÄ• hontÄ«ti vattumÄ• ha- `etthÄ• â€™ tiÄ• di. vinatÄ• su
vidhavÄ• dÄ«hi. vidhavÄ• digaá¹‡aá¹ƒ dasseti `bandhakaâ€™ ccÄ• di. vigato dhavo pati as
abhisÄ• riá¹‡Ä«.

4. á¹‡yadi

yassa \Be 194/ ca cavaggoti sambandho, kevalaá¹ƒ gaggyoti ettakamevÄ• dassetvÄ•
parasatthÄ• gatagaggÄ• digaá¹‡ekadesabhÅ«takuá¹‡á¸• anÄ«saddatopi koá¹‡á¸• aÃ±Ã±ot
gaggÄ• digaá¹‡opyatrÄ• bhyupagatoti viÃ±Ã±Ä• peti. tasmÄ• tasmiá¹ƒ gaggÄ• dikepi para
Ä• game dissati vaccho aggivessoccÄ• di. sopÄ«ha veditabboti dassetumÄ• ha- `gaggÄ• di
gaggÄ• di ayaá¹ƒ. gottassa gaggavaá¹ƒsassa Ä• dibhÅ«tena gaggena upalakkhito gaá¹‡o g
nÄ• ma koci, tassatvapaccaá¹ƒ gaggÄ«ti bhavati. paputtÄ• dovÄ• ti avadhÄ• raá¹‡aá¹ƒ gag
yathÄ• siyÄ• ti.

5. Ä• á¹‡i

pakatassÄ• ti ``mÄ• gadhaá¹ƒ saddalakkhaá¹‡aâ€™â€™ nti vÄ• ``nÄ• masmÄ• â€™â€™
nÄ• mavisesanesati ``vidhibbisesanantassÄ• â€™â€™ ti tadanta vidhinÄ• akÄ• ranto gayh
cÄ• â€™ tiÄ• di. anantaramapaccanti sambandho.

6. rÄ• ja

paccayantenÄ• ti rÄ• jaÃ±Ã±oti paccayantena. rÄ• jaÃ±Ã±otÄ«massattho khattiyajÄ• tÄ«ti,
raÃ±Ã±o apaccaá¹ƒ rÄ• jÄ• paccaá¹ƒ.

8. manu

samudÄ• yenÄ• ti paccayantasamudÄ• yena, jÄ• tiyanti manussajÄ• tiyaá¹ƒ. jÄ• tisaddÄ• e
ettha apaccatthÄ• bhÄ• ve hetuvacanaá¹ƒ. apaccattho ettha natthevÄ• ti ca idaá¹ƒ visuá¹ƒ n
saá¹…khÄ• tassa paccatthassÄ• bhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. á¹‡ovÄ• ti manuno apac
vÄ• pacceâ€™â€™ ti (4-1) á¹‡appaccayova. na jÄ• tÄ«ti byatirekamÄ• ha.

9. jana

rÄ• jasambandheti \Be 195/ raÃ±Ã±eti vuttarÄ• jasambandhe. paÃ±cÄ• lÄ• naá¹ƒ khattiyÄ•
paÃ±cÄ• lÄ• naá¹ƒ janapadÄ• naá¹ƒ rÄ• jÄ• ti vÄ• evamettha vi (bhÄ• go) veditabbo okkÄ•
okkÄ• ko.

11. á¹‡arÄ•

sÄ• maÃ±Ã±ena rattasaddassÄ• tthamÄ• ha- `kuá¹…kumÄ• dinÄ• â€™ ti. aÃ±Ã±athÄ• `rÄ
kusumbhÄ• dinÄ• ti (vuttaá¹ƒ) siyÄ• , raÃ±ji aya matthi abhisaá¹…ge `bhojane rattoâ€™ ti. a
`rattogoâ€™ ti, lohitotyattho, atthi sukkasaja vaá¹‡á¹‡antarÄ• pÄ• dane `ratto paá¹-oâ€™ ti.
vattamÄ• no gayhatÄ«ti vuttaá¹ƒ- `vaá¹‡á¹‡antaramÄ• pÄ• ditaâ€™ nti. rÄ• gÄ• ti.

atthaggahaá¹‡anti atthappadhÄ• nattÄ• niddesassa vuttaá¹ƒ. taÃ±cÄ• cariyÄ• na mupades
pÄ• rampariyÄ• vagamyate, rÄ• gÄ• ti kasÄ• va saá¹…khÄ• taatthaniddeso. tenÄ• ti paá¹-a
karaá¹‡aniddeso, rattanti paccayatthaniddeso, paccayo cÄ• yaá¹ƒ kasÄ• vatthato bhavatya
rÄ• gÄ• ti vuttepi tabbÄ• cakÄ• kasÄ• vasaddÄ• ti viÃ±Ã±Ä• yati, rÄ• gÄ• ti pana tenÄ• ti rÄ
tabbhÄ• venÄ• {tabbÄ• vakabhÄ• venÄ• -ti bhavitabbaá¹ƒ} ttho niddiá¹-á¹-ho, tabbÄ• cakÄ
nti atthe hotÄ«ti kasÄ• vena rattanti viÃ±Ã±Ä• yatÄ«ti rÄ• gavÄ• cino tatiyantattaá¹ƒ sampaj
rÄ• gÄ• tena rattaâ€™ nti vuttepi labbhamÄ• natthavasena vuttaá¹ƒ- `rÄ• gavÄ• citatiyanta
rÄ• gena rattantetasmiá¹ƒ atthe rÄ• gÄ• rÄ• gavÄ• cÄ«saddÄ• tatiyantÄ• á¹‡appaccayo h
upacÄ• ravasena kathanato. vinÄ• pi tenÄ• ti taá¹ƒpaccayaá¹ƒ vinÄ• pi.

12. nakkha

tatiyantato vijjhatthaá¹ƒ tenÄ• ti anuvattateti sambandho. sutte ayamattho ``induyuttena nak
ce kÄ• lo, tadÄ• tena \Be 196/ lakkhite kÄ• letyasmiá¹ƒ atthe tatiyantato nakkhattÄ• á¹‡o h
suttavivaraá¹‡e tu taÃ±cetyÄ• dikamadhippÄ• yavasena vuttaá¹ƒ. tenÄ• tyanuvuttiyÄ• tatiy
nakkhattenÄ• ti sutattÄ• ti, kÄ• leti pana atthaniddesato á¹‡appaccayÄ• dheyyassa kÄ• lo Ä
`lakkhite kÄ• leâ€™ ti vuttaá¹ƒ, visessagatavibhattiyÄ• vicÄ• ritÄ• ya visesana gatÄ• ca (vi
Ä• ha- `nakkhatteneâ€™ ticcÄ• di, iha keci khandhapaÃ±cakasaá¹…khÄ• taá¹ƒ kiriyÄ• sabh
apare tu dabbasabhÄ• vaá¹ƒ niccaá¹ƒ. tasso bhayassapi kÄ• lassa candayuttena phussÄ• c
lakkhaá¹‡e tatiyÄ• yuttanti vattumÄ• ha- `kiriyÄ• rÅ«po kÄ• loâ€™ ccÄ• di.

visesÄ• vasÄ• yoti kÄ• lassa visesÄ• vadhÄ• raá¹‡atthameva hi `phussÄ« rattiâ€™ ccÄ• d
ettha guru jÄ«vo, na nakkhattaá¹ƒ, candayuttatÄ• panettha atthi ... candayuttena gurunÄ• n
lakkhitattÄ• . kattikÄ• ya lakkhito muhuttoti ettha candaá¹ƒ vinÄ• kattikÄ• ya tu kevalÄ• ya n
lakkhito `kattikÄ• muhuttoâ€™ ti. phussena lakkhitÄ• atthasiddhÄ«ti ettha phusseninduyutt

lakkhitÄ• na kÄ• lo phussoti. nakkhattayuttassa kÄ• lassa ratyÄ• divisesÄ• parÄ• mÄ• sena
uppannassa paccayassa suttantarena lopaá¹ƒ vidhÄ• ya puna aÃ±Ã±ena suttena yuttÄ• ti c
sakaliá¹…gasaá¹…khyÄ• yuttehi-á¹-á¹-hamabhidhÄ• naá¹ƒ parehi, tadÄ• ha- `aho rattoâ€™

ratyÄ• divisesÄ• parÄ• mÄ• senÄ• ti phussÄ« ratti phusso ahoti evaá¹ƒ ratyÄ• divisesassa
aggahaá¹‡ena. sakaliá¹…gasaá¹…khyÄ• yuttenÄ• ti phussakattikÄ• dÄ«naá¹ƒ yaá¹ƒyaá¹ƒ l
attaniyehi tehi tehi liá¹…gehi tÄ• hitÄ• hi ca saá¹…khyÄ• hi yuttena nakkhattasaddena. na ta
kattikÄ• saddobahuvacananto bahutÄ• rakattÄ• kattikÄ• ya, tÄ• yakattikÄ• ya lakkhitokÄ•
kathÄ«yatÄ«ti attho. atha tadupalakkhitassakÄ• lassevakattikÄ• saddenÄ• bhidhÄ• ne ko de
\Be 197/ `ajjetiâ€™ ccÄ• di. iminÄ• ca paramate doso ubbhÄ• vito, tadatthatte satÄ«ti tadup
sati.

sattamÄ« siyÄ• ti nakkhattasaddÄ• taddhitalopantÄ• phussena pÄ• yasaá¹ƒ bhuÃ±jeyya,
bhuÃ±jeyyÄ• â€™ tyÄ• do Ä• dheyyantarÄ• pekkhÄ• siyÄ• sattamÄ«, yÄ• suttantarena vi
`ajjakattikÄ• â€™ tetthÄ• pyÄ• dheyyantarÄ• pekkhÄ• sattamÄ« siyÄ• lopantattÄ• `ajjaka
paá¹-hamÄ• . paá¹-hamÄ• yeva panÄ• yaá¹ƒ payogo `ajjakattikÄ• , ti. ajjetyadhikaraá¹‡appa
ahorattakÄ• lavÄ• cÄ« saddo, kattikÄ• saddopi taddhitalopena takkÄ• lÄ• bhidhÄ• yako, tat
yevaubhinnampisÄ• mÄ• nÄ• dhikaraá¹‡yÄ• kattikÄ• yopyadhikaraá¹‡aá¹ƒ sampajjante, ta
hotÄ«tyÄ• dheyyantarÄ• pekkhÄ• yaá¹ƒ tesu sattamÄ«yeva siyÄ• , na paá¹-hamÄ• (upa) p
attanodÄ• ni dassane sattamiyÄ• appasaá¹…gaá¹ƒ paá¹-hamÄ• yevopapattiá¹ƒ dassetumÄ
ccÄ• di, nÄ• dheyyantarÄ• pekkhÄ• ccanena sattamiyÄ• appasaá¹…gamÄ• ha. evaÃ±cara
sattamÄ«vidhÄ• yakaá¹ƒ kathaá¹ƒ kattikÄ• ya jÄ• toccÄ• saá¹…kiya tampaá¹-ipÄ• detumÄ•
ccÄ• di. bahuvacanantattepi kattikÄ• ya jÄ• tiyameka vacanantaá¹ƒ. pakÄ• rantaramÄ• ha-
lopenÄ• ti kattikÄ• hi induyuttÄ• hi lakkhito kÄ• loti viggayha kataá¹‡appaccayassa lopena.

13. sÄ• ssa

seti paá¹-hamantÄ• ti sÄ• ti niddiá¹-á¹-hapaá¹-hamantÄ• , yaá¹ƒ paá¹-hamantanti sÄ• ceti d
paá¹-hamantamÄ• ha. paá¹-hamantassa devatÄ• puá¹‡á¹‡amÄ• sittabhÄ• vato tadatthamal
devatÄ• ccÄ• ha- `lokappasiddhÄ• yeva devatÄ• â€™ ti. yÄ• gasampadÄ• nampi loke deva
yajitabbassa puroá¸• Ä• sÄ• dino sampadÄ• nampi paá¹-iggÄ• hako pindÄ• di loke deyyass
sÄ• mÄ«ti pasiddhantyattho, indo devatÄ• assa indaá¹ƒ, Ä• dicco devatÄ• assa Ä• diccaá¹
yÄ• gadabbaá¹ƒ.

mantathomanÄ«yampi \Be 198/ devatÄ• ti pasiddhanti yena manthena yo thÅ«yate so tass
sÄ• mÄ«ti loke pasiddhantyattho mahindo yamo varuá¹‡o devatÄ• assÄ• ti viggaho. vuttan
``nakkhatteninduyuttena kÄ• leâ€™â€™ ti sutte vuttanayameva. jÄ• tyekavacanaá¹ƒ maghÄ
tÄ• rakarÅ«pÄ• nampana bahuttÄ• maghÄ• saddo bahuvacananto. pÄ• á¹‡inÄ«yÄ• ``sÄ•

saÃ±Ã±Ä• yaâ€™â€™ nti (4-2-21) suttayitvÄ• phussÄ« puá¹‡á¹‡amÄ• sÄ« asmiá¹ƒ phuss
phusso saá¹ƒvaccharoti saÃ±Ã±Ä• yaá¹ƒ paá¹-ipÄ• denti, tena tesaá¹ƒ phussÄ« puá¹‡á¹‡a
paÃ±cadasaratteti ettha ca bhatakamÄ• se ca taddhito na bhavati. idha pana `saÃ±Ã±Ä• ya
bhatakamÄ• sepi chaá¹-á¹-hyatthe bhavatÄ«tyÄ• saá¹…ka viracayati `bhatakamÄ• sepiâ€™
iccatra mÄ• saddo candapariyÄ• yoti Ä• ha- `mÄ• saddeneâ€™ ccÄ• di. puá¹‡á¹‡o mÄ• as
puá¹‡á¹‡amÄ• sÄ«saddassa puá¹‡á¹‡o mÄ• assanti nÄ«haritvÄ• vacanÄ• ti attho. vuttiyÄ
phuá¹-Ä«karaá¹‡Ä• ya vuttaá¹ƒ- `so puá¹‡á¹‡o tiÄ• di. tassanti puá¹‡á¹‡amÄ• siyaá¹ƒ. sÄ•
bhatakassa bhatiyÄ• kammakÄ• rakassa yo tiá¹ƒsati ratto mÄ• so paribbayaniyamito, tassa
sambandho.

yassaÃ±catithÄ«yanti aniyamena paá¹-ipadÄ• dimÄ• ha. atoeva ca nipÄ• tanÄ• ti imasmÄ•
`sutte vacanameva nipÄ• tanaâ€™ nti. mÄ• sasutiyÄ• ccÄ• do sÄ• dhippÄ• yamatthaá¹ƒ viv
assÄ• ti sÄ• maÃ±Ã±avacanepi `sÄ• ssa devatÄ• puá¹‡á¹‡amÄ• sÄ«â€™ ti sutte assÄ• ti
puá¹‡á¹‡amÄ• sÄ«sadde sÅ«yamÄ• no mÄ• soyeva chaá¹-á¹-hyattho viÃ±Ã±Ä• yatÄ«ti sar

paÃ±cadasarattÄ• doti paresaá¹ƒ saÃ±Ã±Ä• gahaá¹‡ena nivattitapaÃ±cadasarattÄ• do. ath
addhamÄ• sasaá¹ƒvaccharÄ• nampi udÄ• haraá¹‡atte nopaÃ±Ã±Ä• so kasmÄ• na katoccÄ
`addhamÄ• sasaá¹ƒvaccharÄ• naâ€™ miccÄ• di. evammaÃ±Ã±ate ``addhamÄ• sasaá¹ƒva
paccayenojukamabhidhÄ• namapi tu saá¹ƒvaccharepi phussÄ• dimÄ• sasambhavÄ• smiá¹ƒ
sambandhÄ• phussotyupacÄ• rÄ«yate, yathÄ• ca phussÄ• dimÄ• sassa sambandhÄ« ado
addhamÄ• sotyupacÄ• rÄ«yate \Be 199/, na panojukanti tesamudÄ• haraá¹‡atte nÄ• nupÄ•

14. tama

nÄ• kaá¸• á¸• hanatthoti á¹‡assÄ• kaá¸• á¸• hanattho na hoti. yadyÄ• kaá¸• á¸• hanattho as
cÄ• nukaá¸• á¸• hitaá¹ƒ nottaratrÄ• nukaá¸• á¸• heyyÄ• ti maÃ±Ã±ate, kociyeva hotÄ«ti hon
Ä• netabbaá¹ƒ. tadÄ• desassÄ• ti iminÄ• ``tadÄ• desÄ• taggahaá¹‡ena gayhantÄ«â€™â€
katayÄ• desassÄ• pÄ«ti kato yÄ• deso yassa tassa katayÄ• desassÄ• pÄ«ti. ikÄ• rassÄ• ti
iminÄ• cÄ• desÄ• desÄ«namabhedo dassito. tasadde nekenÄ• pi paccekÄ• bhisambandhe
``yathÄ• â€™ tena kataá¹ƒkÄ«taâ€™ (4-29) ntyÄ• disutte ekova tasaddo bahÅ«hi paccayat
tathihÄ• pi ekameva tasaddaggahaá¹‡aá¹ƒ `tamadhÄ«te taá¹ƒjÄ• nÄ• tÄ«â€™ ti paccekam
kimetadatthena dvitaggahaá¹‡eneâ€™â€™ ti. dvitaggahaá¹‡e payojanattayaá¹ƒ vuttaá¹ƒ, ta
dassento jÄ• naniccÄ• dinÄ• dhippÄ• yamÄ• vÄ«katvÄ• dvitaggahaá¹‡amiccÄ• dinÄ• pad

tattha- `yo yamadhÄ«te jÄ• nÄ• ti cÄ• â€™ ti iminÄ• dvitaggahaá¹‡Ä• bhÄ• ve paccayatth
samuccayappasaá¹…gamÄ• ha. samuccaye sati (yo) yamadhÄ«te jÄ• nÄ• ti ca, tattheva siy
kevalaá¹ƒ, na (jÄ• nÄ• ti) tattha na siyÄ• ti bodhayituá¹ƒ byabhicÄ• ramÄ• ha `na paccekÄ•
yathÄ• ``tena kathaá¹ƒ kÄ«taâ€™â€™ miccÄ• do ``tena jitaá¹ƒ jayatiâ€™â€™ ccÄ• di pac

evammÄ• viÃ±Ã±Ä• yÄ«ti yatheccÄ• di kassÄ• ttho. `tena kataá¹ƒ kÄ«taâ€™â€™ miccÄ• d
jayatiâ€™â€™ ccÄ• disuttekadesavacanamatthabyatti tathÄ• vutte hotÄ«ti vuttaá¹ƒ, tena ji
kiriyÄ• ne kadabbasamavÄ• yittena pasiddhÄ• ti yutto tattha paccekÄ• bhisambandho, neva
pyekadabbasamavÄ• yittÄ• bhiyyotyadhippÄ• yo.

idÄ• ni \Be 200/ dutiyaá¹ƒ dasseti `jÄ• nanaâ€™ miccÄ• di, nimitta miá¹-á¹-hÄ• niá¹-á¹-habo
muhutto kattikÄ• di, uppÄ• to iá¹-á¹-hÄ• niá¹-á¹-hasÅ«cakaá¹ƒ pathavisamuddÄ• dÄ«naá¹ƒ
sabhÄ• vapariccÄ• genÄ• Ã±Ã±atattagamanaá¹ƒ. jÄ• nanasÄ• maÃ±Ã±eti nimittÄ• dÄ«naá
`yathÄ• vuttajÄ• nanassa ajjhena visayatte hetumÄ• ha- `taá¹ƒ jÄ• nÄ• tÄ«ti tasaddena adh
ti. tatiyaá¹ƒ dasseti `yato ceâ€™ ccÄ• dinÄ• . yato ca uppannena vidhinÄ• ajjhena Ã±Ä• tu
sambandho, potthakesu pana ajjhetuÃ±Ä• tÅ«suti pÄ• á¹-ho dissati, etthÄ• yamadhippÄ• yo
hoti tasaddo, tathÄ• ca vuttaá¹ƒ subodhÄ• laá¹…kÄ• raá¹-Ä«kÄ• yaá¹ƒ pakkantavisayo tath
anubhÅ«tavisayo ca taá¹ƒsaddo yaá¹ƒ saddaá¹ƒ nÄ• pekkhateâ€™ ti, tasmÄ• pasiddhivisa
pasiddhiyÄ• upasaá¹…gahatthaá¹ƒ dvitaggahaá¹‡aá¹ƒ kattabbaâ€™â€™ nti. atthattaye va
savisayo viseso tatovÄ• tthikehi veditabbo.

15. tassa

visayasaddo gÄ• masamudÄ• yepi vattate, gÄ• masamudÄ• yo ca nÄ• ma desoyeva, tenÄ
desoyevÄ• â€™ ti, iminÄ• visayadesasaddÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡attamÄ• ha. vas
anuvÄ• ko ganthaviseso.

16. nivÄ•

tannÄ• meccÄ• dinÄ• na kevalaá¹ƒ nivÄ• seyeva, athakho vakkhamÄ• nesu pÄ«ti dasseti.
desanÄ• mambhavati catÅ«su atthesÅ«ti viÃ±Ã±Ä• yati, tenÄ• ha- `nivÄ• sÄ• do vidhÄ«â€™
adÅ«rabhavanibbattaatthiatthesu. saá¹ƒhitanÄ• maá¹ƒ nÄ• ma lokiyasaddavo
hÄ• rÄ• ppasaá¹…gamaÃ±Ã±asaddavohÄ• renupÄ• ttanÄ• maá¹ƒ.

17. adÅ«

nagarampi desoyevÄ• ti Ä• ha- `adÅ«rabhavaâ€™ nti.

18. tena

yathÄ• yogatthoti vuttiyaá¹ƒ vuttayathÄ• yogasaddassa attho.

19. tami

paccayantanÄ• meti \Be 201/ paccayantanÄ• maá¹ƒ yassa sattamyatthabhÅ«tassa desass
nÄ• Ã±Ã±asseti bhÅ«mÄ• divisiá¹-á¹-hatthayuttato aÃ±Ã±assa paccayantanÄ• maá¹ƒ na ho
asmiá¹ƒ dese santÄ«ti viggaho.

21. ajjÄ•

hÄ«yyattanoti ``saramhÄ• dveâ€™â€™ ti (134) dvittaá¹ƒ.

23. amÄ•

amÄ• saha bhavo amacco.

24. majjhÄ•

majjhe bhavo majjhimo, ante bhavo antimo iccÄ• di.

25. kaá¹‡a

magadhesu araÃ±Ã±e gaá¹…gÄ• yaá¹ƒ pabbate vane kule bÄ• rÄ• á¹‡asiyaá¹ƒ campÄ• ya
viggaho. ``dissantaÃ±Ã±epi paccayÄ• â€™â€™ ti (4-120) eyyakoti seso. paccayantaradass
ito aÃ±Ã±atrÄ• pi paccayantarÄ• ni hontÄ«ti seso, gÄ• me bhavo udare bhavo paÃ±cÄ• les
viggaho.

26. á¹‡iko

sarade bhavo, bhavÄ• vÄ• ti viggaho.

27. tamassa

sippasaddatthamÄ• ha- `losallaâ€™ nti. tameva byaÃ±jayati `kiriyeâ€™ ccÄ• dinÄ• , karaá
vÄ• danÄ• dikassa abhyÄ• so, so pubbo yassÄ• ti samÄ• so, vÄ«á¹‡Ä• disaddehi kimuccat
dabbaá¹ƒ taá¹ƒtaá¹ƒsamudÄ• yarÅ«paá¹ƒ. sippaÃ±cÄ• ti vatvÄ• tadatthaá¹ƒ vibhÄ• veti `ki
vÄ• danÄ• dikiriyÄ• ya visiá¹-á¹-ho jÄ• nanakiriyÄ• visesoti attho, iminÄ• vÄ«á¹‡Ä• disaddÄ
vÄ• danÄ• dikiriyaá¹ƒ kiriyÄ• visesaÃ±ca \Be 202/ sippamupacÄ• rena vadantÄ«ti dÄ«peti.
sÄ• yeveti abhyÄ• sitabbÄ• jÄ• nanakiriyÄ• visesassa pubbabhÅ«tÄ• vÄ• danakiriyÄ• , vis
vÄ«á¹‡Ä• disaddenÄ• ti adhippÄ• yo.

yuttatÄ• cettha ... vÄ«á¹‡Ä• divÄ• danavasena sippassa gahetabbabhÄ• vato, kathaá¹ƒ vÄ
dabbavuttÄ«ti vÄ• danÄ• vuccatÄ«ti Ä• ha- `vÄ«á¹‡Ä• di visayattÄ• â€™ ti, vÄ• danavuttiv
sippavuttittaá¹ƒ yathÄ• vuttasso pamÄ• vasena vattumÄ• ha- `yatheâ€™ ccÄ• di. vÄ«á¹‡Ä•
sambandho. vuttameva phuá¹-ayanto vuttiganthassa mukhaá¹ƒ vivarÄ«yati `kiriyeâ€™ ccÄ•
kiriyÄ• tyÄ• sapubbakaá¹ƒ Ã±Ä• á¹‡akkhamaá¹ƒ kosallaá¹ƒ vÄ• danakiriyÄ• visayattÄ• vÄ
kiriyÄ• saddena vuccatÄ«tyattho. mudaá¹…gaá¹ƒ mudaá¹…gavÄ• danaá¹ƒ sippamassa, va
sÄ«lamaddabbaá¹ƒ kathaá¹ƒ paá¹ƒsukÅ«lÄ• di (no) sÄ«latthasamÄ• nÄ• dhikaraá¹‡attenÄ•
`paá¹ƒsukÅ«lÄ• didhÄ• raá¹‡aâ€™ miccÄ• di. taÃ±ca sÄ«lanti sambandho.

appicchatÄ• yÄ• ti paccayappicchatÄ• ya. santuá¹-á¹-hitÄ• yÄ• ti catÅ«su paccayesu dvÄ•
anuvidhÄ«yamÄ• naá¹ƒ karÄ«yamÄ• naá¹ƒ. phalanirapekkhanti iminÄ• idha loke cÄ«varÄ•
paá¹ƒsukÅ«la dhÄ• raá¹‡Ä• diá¹ƒ paá¹-ikkhipati, sÄ«laá¹ƒ tapparabhÄ• vena sevanÄ• . idaá
``paá¹ƒsukÅ«lÄ• didhÄ• raá¹‡aá¹ƒ paá¹ƒsukÅ«lÄ• divisayanti paá¹ƒsukÅ«lÄ• disaddenopac
paá¹ƒsukÅ«ladhÄ• raá¹‡avisayanti paá¹ƒsukÅ«lÄ• di saddenopacÄ• renoccatÄ«â€™â€™ t
viggaho tesaá¹ƒ guá¸·o paá¹‡yamassÄ• ti viggaho tomaraá¹ƒ, muggaro paharaá¹‡amassÄ•
upadhÄ«yatyupariÄ• dhÄ«yatÄ«ti rathaá¹…gaá¹ƒ vuccati. kÄ• makkhandhakilesÄ• bhisaá¹.
upadadhÄ• ti sukhaá¹ƒ dukkhaá¹ƒvÄ• ti katvÄ• .

28. taá¹ƒhanti

bahumhi bhÅ«tÄ• nagatesupi paccayabhÄ• ve kÄ• raá¹‡amÄ• ha- `saá¹…khyÄ• kÄ• lÄ• na
vuttÄ• ya ekasaá¹…khyÄ• ya vuttamÄ• nakÄ• lasseva ca vattumanicchitattÄ• ti attho.

tadupÄ• dÄ• nantÅ«ti \Be 203/ tesamekavacanÄ• dÄ«namupÄ• dÄ• nantu. taá¹ƒ nÄ• nanta
upalakkhaá¹‡avasena tesaá¹ƒ vacanakÄ• lantarÄ• namavinÄ• bhÄ• vittÄ• ti adhippÄ• yo. h
kiriyÄ• ppadhÄ• natte kathaá¹ƒ á¹‡Ä• dÄ«naá¹ƒ tadatthe jÄ• yamÄ• nÄ• naá¹ƒ sÄ• dhanap
`sabhÄ• vatoâ€™ ti. mÄ«ne hantÄ«ti meniko. ajivhÄ• animisÄ• ca macchÄ• , diá¹-á¹-hova
saá¹ƒsaddassa visuá¹ƒ atthabhÄ• vaá¹ƒ dasseti. lokuttaradhammoti navavidho lokuttaradha
heá¹-á¹-himo sakadÄ• gÄ• mivipassanÄ• dÄ«naá¹ƒ paccayabhÄ• vena uparimaggÄ• dhigan
pariyÄ• yato dissamÄ• nova vaá¹-á¹-abhayaá¹ƒ nivatteti, bhÄ• vanÄ• bhisamayavasena ma
sacchikiriyÄ• bhisamayavasena nibbÄ• nadhammo.

vaá¹-á¹-abhayanti kammakilesavipÄ• kasaá¹…khÄ• taá¹ƒ tividhavaá¹-á¹-abhayaá¹ƒ. vidhÄ•
niyogasaá¹…khÄ• tavidhino pakÄ• sataá¹ƒ ehipassa vacanaá¹ƒ. parisuddhattÄ• ti kilesama
visuddhattÄ• . amanuÃ±Ã±ampi kadÄ• ci sappayojanaá¹ƒ yathÄ• sabhÄ• vappakÄ• sanena
tadabhÄ• vaá¹ƒ dasseti. tenÄ• ha `vijjamÄ• nampi ceâ€™ ccÄ• di. nanu ca ehipassÄ• ti tyÄ
paccayo pappoti, tathÄ• hi pÄ• á¹-ipadikato paccayavidhÄ• nampaá¹-ipÄ• ditaá¹ƒ, na tyÄ• o
tasmÄ• kathamehipassikoti hotÄ«ti Ä• ha- `ehipassasaddocÄ• yaâ€™ miccÄ• di. padasam

padasamÅ«hassa anukaraá¹‡abhÅ«to eko ehipassasaddo. athavÄ• ehi Ä• gaccha imaá¹ƒ
appatte-tthe niyogasaá¹…khÄ• to vidhi, tabbÄ• cako yannipÄ• to ehipassÄ• ti, ehipassavidh
ehipassiko, athavÄ• ehicceva nipÄ• to, dassanaá¹ƒ Ã±Ä• panaá¹ƒ passo, ehÄ«ti passo Ã±
ehipassaá¹ƒ arahatÄ«ti ehipassiko.

29. tena

ekÄ«bhÄ• voti muggehi saá¹ƒsaá¹-á¹-hÄ• naá¹ƒ mÄ• sÄ• namiva missÄ«bhÄ• vo. esoti sa
ukkaá¹ƒsÄ• dhÄ• nena {utkaá¹ƒsasÄ• dhanena (potthake) } ca bhavitabbanti sambandho \E
saá¹ƒsaggaukkaá¹ƒsÄ• naá¹ƒ sahabhÄ• vassa anekanti katte kÄ• raá¹‡amÄ• ha- `asucidab
byatirekamÄ• ha- `nukkaá¹ƒsoâ€™ ti yattha saá¹ƒsaggarahitaá¹ƒ kevalamabhisaá¹…khatta
paccayamudÄ• haraá¹‡ena dassetvÄ• vijjÄ• ya saha saá¹ƒsaggassÄ• vijjamÄ• natte kÄ• ra
dhammattÄ• â€™ tiÄ• di. rÅ«paá¹ƒ bhÅ«topÄ• dÄ• yabhedamassa atthÄ«ti rÅ«pÄ«, ghatÄ•
bhattÄ• di. tassa dhammo sabhÄ• vo saá¹ƒsaggo, tassa bhÄ• vo tattaá¹ƒ, tasmÄ• , tassÄ• t
vijjÄ• tvarÅ«pÄ« ... yathÄ• vutta rÅ«pasabhÄ• vÄ• bhÄ• vÄ• , tenÄ• ha- `vijjÄ• ya ca arÅ«pi
caraiccandhÄ• tuyeva carati.

vÄ• casikaá¹ƒ mÄ• nasikanti ``manÄ• dÄ«naá¹ƒ sak, yaá¹ƒkiÃ±cÄ«ti satÄ• dikaá¹ƒ yaá¹ƒki
bÄ• hulakenevetthÄ• vadhÄ• raá¹‡aá¹ƒ labbhatÄ«ti vuttaá¹ƒ- `tato vÄ• â€™ ti, devadattena
tadattho, tassa appatÄ«ti abhidhÄ• nasattivekallena vuttiyamanavagamo, devadattikoti hi vu
kÄ«totyayamattho nappatÄ«yate ... tÄ• disa saddasattivekallena tadatthassÄ• namidhÄ«yan
nÄ• ma sati sÄ• matthiye siyÄ• ti imamatthaá¹ƒ saá¹…khepato dassetumÄ• ha- `tadatthÄ• p

abhidhÄ• nalakkhaá¹‡attanti abhidhÄ• naá¹ƒ sati sÄ• matthiye vÄ• kye vacanÄ«yassÄ• tth
lakkhaá¹‡aá¹ƒ sabhÄ• vo yesante abhidhÄ• nalakkhaá¹‡Ä• , tesaá¹ƒ bhÄ• vo tattaá¹ƒ, tabb
daá¹-á¹-habbÄ• . maricena abhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ vÄ• ti, salÄ• kÄ• ya jitan

30. tassa

yo ``dissantaÃ±Ã±epi paccayÄ• â€™â€™ ti (4-120)

34. á¹‡o

pavuttepÄ«ti kaccÄ• yanena pavuttanti atthe ``aÃ±Ã±asmiá¹ƒâ€™â€™ tismiá¹ƒá¹‡o hotevÄ

35. gavÄ•

duno rukkhassa.

38. mÄ• tÄ•

mÄ• tÄ• pitunnaá¹ƒ \Be 205/ mÄ• tÄ• pitaroti mÄ• tuyÄ• mÄ• tÄ• pitaro pitussa mÄ• tÄ• pi
ekato ekato vuttanayena dvÄ«sudvÄ«su atthesu na bhavatÄ«ti attho.

39. hite

mÄ• tu hito, pitu hitoti viggaho.

40. ninda

sena rÅ«pena Ã±Ä• tepi visesarÅ«pena aÃ±Ã±Ä• to aÃ±Ã±Ä• taviseso. kaá¹-á¹-hÄ• dimay
tampaá¹-icchandakaá¹ƒ. sambandho sassÄ• mÄ«lakkhaá¹‡o assa atthÄ«ti sambandhi kass
saddaniddiá¹-á¹-ho, sova viseso, sambandhiviseso visayo assa aÃ±Ã±Ä• á¹‡assÄ• ti samÄ
ayamassoti vutta assappakatiyÄ• pi payogÄ• sambhavÄ• . tathÄ• hi yadi yassÄ• ccantama
sabbathÄ• vatthujÄ• nanÄ• bhÄ• ve pakatiyeva na siyÄ• , na hi sabbathÄ• aviÃ±Ã±Ä• tatt
tasmÄ• sarÅ«pena Ã±Ä• tassa yassa viseso aviÃ±Ã±Ä• to, soyevidha aÃ±Ã±Ä• to-timatoti
aÃ±Ã±Ä• to-ssokassa {aÃ±Ã±Ä• to sesaÃ±Ã±assa (potthake) } vÄ• kutotivÄ• kiá¹ƒ sabhÄ
kappaccayanto hatthikaiccayannÄ• madheyyaá¹ƒ nÄ• maá¹ƒ yassa hatthiviyÄ• ti dassitapa
kappaccayantanÄ• madheyyo. abhinivesena vÄ• sijjhanti yathÄ• ajjunÄ• divesadhÄ• rini a
adhippÄ• yo.

paá¹-imÄ• yÄ• ti ettha pÅ«janatthÄ• eva paá¹-imÄ• gahitÄ• , morasamÄ• na nÄ• mattÄ•
tiá¹‡apuriso, idha pana taá¹ƒ sadiso puriso manusso caÃ±cÄ• . akasmÄ• eva Ä• kasmikaá
(4-122) á¹‡iko. yaá¹ƒkiÃ±ci abuddhipubbakaá¹ƒ, tamÄ• kasmikaá¹ƒ, tasmiá¹ƒ Ä• kasmikebh
vattamÄ• nato Ä«yo hotÄ«ti attho. kÄ• ko ca tÄ• laÃ±ca phalaá¹ƒ kÄ• katÄ• lÄ• ni, tesamiva
ajÄ• khaggÄ• namiva milanaá¹ƒ yadÄ• kasmikaá¹ƒ, kiÃ±ci tama jÄ• khaggÄ«yaá¹ƒ \Be 206
``saá¹ƒyoge kvacÄ«â€™â€™ ti (4-125) vuddhyabhÄ• vo. munÄ«va, bÄ• lova, kulisamiva, e
lohitova lohitiko phaá¹-ikamaá¹‡i.

41. tamassa

doá¹‡Ä• dÄ«tyÄ• disaddena khÄ• rasatÄ• dayopi parimÄ• á¹‡avisesÄ• gayhanti. saá¹…kh
aÃ±Ã±aá¹ƒ vÄ• yaá¹ƒkiÃ±cÄ«ti upaá¸• á¸• hakÄ• yÄ• di, soá¸·asa doá¹‡Ä• ekÄ• khÄ• rÄ«
ganthajÄ• tanti vatvÄ• aÃ±Ã±aá¹ƒ vÄ• saá¹…ghÄ• dikanti vuttaá¹ƒ taá¹ƒ kathaá¹ƒ pÄ• á¹‡
saÃ±Ã±Ä• saá¹…ghasuttÄ• jjhayanesÅ«â€™â€™ ti (5-1-58) suttitattÄ• bhÄ• vÄ• ti manasi
`saá¹…khyÄ• vÄ• cÄ«hiâ€™ ccÄ• di vuttaá¹ƒ. ``Ä• dasahi saá¹…khyeye vattantÄ«â€™â€™

vuttattÄ• Ä• ha- `paÃ±cÄ• vayavÄ• â€™ ti. parimÄ• á¹‡asaddasannidhÄ• ne saá¹…khyÄ•
Ä• ha- `paÃ±casaá¹…khyÄ• naÃ±ceâ€™ ti. paÃ±cÄ• vuttayoti paÃ±cavÄ• rÄ• , rÅ«pÄ• nÄ
Ä• vuttisaddasse vÄ• tthaá¹ƒ byattaá¹ƒ karoti.

44. kimhÄ•

nanu sutte saá¹…khyÄ• yanti na vuttaá¹ƒ katyÄ• dayo ca payogÄ• saá¹…khyÄ• parimÄ• á
nÄ• metthÄ• yaá¹ƒ vidhÄ«ti Ä• ha- `bahuleâ€™ ccÄ• di. saá¹…khyÄ• parimÄ• á¹‡eyevÄ• y
saá¹…khyÄ• parimÄ• á¹‡a visayeyeva vattamÄ• ne ayaá¹ƒ ratyÄ• diko vidhÄ«ti attho, nanu
vattamÄ• no kathaá¹ƒ saá¹…khyÄ• parimÄ• á¹‡e vattateti vuccate, yajjapi saá¹…khyÄ• pari
tathÄ• pi saá¹…khyÄ• parimÄ• á¹‡assa pucchiyamÄ• nattÄ• saá¹…khyÄ• parimÄ• á¹‡avis
payogasÄ• matthiyahetunidassane phalamÄ• ha- `yatratviâ€™ ccÄ• di, paricchedakattena p
ayametthÄ• dhippÄ• yo ``yadÄ• kimidaá¹ƒ saá¹…khyÄ• parimÄ• á¹‡amesaá¹ƒ dasannaá¹ƒ
saá¹…khyÄ• parimÄ• á¹‡ameva kiá¹ƒ saddena nindÄ«yate, tadÄ• pi saá¹…khyÄ• parimÄ•
saá¹…khyÄ• parimÄ• á¹‡avisayattameveti khepe vattamÄ• nÄ• pi kiá¹ƒ saddÄ• raticcÄ• di
panettha na siyÄ• â€™â€™ ti. rakÄ• rÄ• nubandhÄ• isaddalopatthÄ• ti yojanÄ• .

45. saÃ±jÄ• taá¹ƒ

bubhukkhÄ• pipÄ• sappakatÄ«hi \Be 207/ khasantÄ• hi akammavacanicchÄ• yaá¹ƒ ``gama
cÄ• â€™â€™ ti (5-59) kattari kte Ã±imhi ca bubhukkhito pipÄ• sitoti siddhepi vattamÄ• ne p
bubhukkhÄ• pipÄ• sÄ• ti pÄ• á¹-ho.

46. mÄ• ne

sabbamparicchedarÅ«panti ummÄ• naparimÄ• á¹‡Ä• dikaá¹ƒ sabbaá¹ƒ paricchedarÅ«paá
mÄ• namummÄ• naá¹ƒ, sabbato mÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ.

47. taggho

``pamÄ• á¹‡aparimÄ• á¹‡ehi saá¹…khyÄ• yacÄ• pi saá¹ƒsaye mattovattabboâ€™â€™ ti (5
pÄ• á¹‡iniyavattabbakÄ• ravacanaá¹ƒ, tattha pamÄ• á¹‡a mÄ• yÄ• mo. saá¹…khyÄ• yÄ• ti
vattabboti attho. vidatthimattaá¹ƒ ratanamattaá¹ƒ vÄ• tiÄ• dÄ«ni kamena tatthodÄ• haraá¹‡Ä

na vattabbanti yathÄ• vuttavattabbavacanaá¹ƒ paá¹-ikkhipati. paá¹-ikkhitte tasmiá¹ƒ vidatthi
ratanamattaá¹ƒ vÄ• tiÄ• di (nÄ•) yaá¹ƒkiÃ±ci daá¹‡á¸• apubbaá¹‡á¹‡Ä• dikaá¹ƒ {paá¹‡á¹‡Ä
saá¹ƒsayitaá¹ƒ, tena mÄ• nasaá¹…khÄ• tassa paricchedassÄ• bhÄ• vÄ• kathamete payog
kÄ• raá¹‡amÄ• ha- `tathÄ• bhyÅ«hanato siddhattÄ• â€™ ti. tathÄ• bhyÅ«hanatoti vidatthim

ratanammÄ• na massÄ• tyÄ• dinÄ• tenappakÄ• rena abhyÅ«hanato abhyupagamatoti atth
ubhayapakkhaparÄ• masane sati siyÄ• ti yathÄ• vuttamabbhÅ«hanaá¹ƒ sÄ• dhetumÄ• ha-
pakkhadvayehÄ«ti vidatthi mÄ• namassa ratanammÄ• namassÄ• ti evamÄ• dikehi pakkhad
saá¹ƒsayassÄ• ti gamyate. jaá¹‡á¹‡u mÄ• namassa jaá¹‡á¹‡utagghaá¹ƒ.

48. á¹‡oca

puriso pamÄ• á¹‡amassÄ• ti viggaho.

49. ayÅ«

upÄ• dhyantaropÄ• dÄ• nÄ• ti `aá¹ƒseâ€™ ti nimittantaropÄ• dÄ• nÄ• nivattatÄ«ti yojanÄ•

50. saá¹…khyÄ•

saccutÄ«sÄ• sadasantÄ• ya \Be 208/ saá¹…khyÄ• ya paá¹-hamantÄ• ya asmiá¹ƒ satasaha
á¸• o bhavatÄ«ti suttattho. saccutÄ«sÄ• sadasantÄ• ti paá¹-hamÄ• vacanaá¹ƒ paá¹-haman
nanu ca sutte `satasahassa satasahasse á¸• oâ€™ ti na vuttaá¹ƒ, tathÄ• sati vuttiyaá¹ƒ kat
sahassaá¹ƒ satasahassaá¹ƒ vÄ• â€™ ti vuttantyÄ• saá¹…kiyÄ• ha-ubhayathÄ• vagamÄ• â€
sataá¹ƒ sahassanti ca satasahassanti ca ubhayappakÄ• renÄ• vagamÄ• , ubhayathÄ• vaga
evaá¹ƒ vivaraá¹‡e kÄ• raá¹‡anti adhippÄ• yo. paccayatthena samÄ• najÄ• tiye pakatyatthe
suvaá¹‡á¹‡akahÄ• paá¹‡Ä• dinÄ• paccayatthena samÄ• najÄ• tiye. suvaá¹‡á¹‡amÄ• saka
{suvaá¹‡á¹‡akahÄ• paá¹‡Ä• dÄ«naá¹ƒ (potthake) } masamÄ• na jÄ• tiyÄ• naá¹ƒ. akevalaá¹
`ekavÄ«saâ€™ nti vuttaá¹ƒ. anipphannattÄ• saddÄ• namidha paccayaggahaá¹‡aparibhÄ•

51. tassa

nanu ca saá¹…khyÄ• saddo saá¹…khyÄ• ne saá¹…khyeyye ca vattate, kathamettha saá¹…
vivaraá¹‡aá¹ƒ katamiccÄ• ha- `yadipiâ€™ ccÄ• di, paccÄ• sannaá¹ƒ saá¹…khyÄ• saddassÄ
karaá¹‡asÄ• dhano-yaá¹ƒ pÅ«raá¹‡asaddoti viÃ±Ã±Ä• peti. yatoti vuttayaá¹ƒ saddasamban
ulliá¹…gitassa saá¹…khyÄ• tiatthamupadassiya sÄ• yeva pÅ«rÄ«yatetÄ«massa kammabhÄ
dassetuá¹ƒ tena pÅ«raá¹‡ena pÅ«rÄ«yateâ€™ ti Ä• ha.

sampajjateti pÅ«rÄ«yatetyassatthamÄ• cikkhati. anenetaá¹ƒ dasseti `` (na) ghaá¹-ikÄ• dÄ«
dabbantare nÄ• tirittÄ«karaá¹‡aá¹ƒ saá¹…khyÄ• ya pÅ«raá¹‡aá¹ƒ kiÃ±carahi tassa samapp
kÄ• yaá¹ƒ vacoyutti `sÄ• saá¹…khyÄ• pÅ«rÄ«yate yeneâ€™ ti, yÄ• vatÄ• sÄ• ti yasmÄ• p
saá¹…khyÄ• saddassa parÄ• mÄ• so tassa ca pÅ«raá¹‡ena abhedoccÄ• saá¹…kiyÄ• ha- `
pÅ«rÄ«yate yenetÄ«â€™ ti abhidhÄ• nÄ• bhidheyyÄ• namabhedopacÄ• rena vuccatÄ«tyat

209/ á¸• o na hotÄ«ti vatvÄ• tadatthaá¹ƒ vibhÄ• vetumÄ• ha- `dvÄ• dasannaâ€™ miccÄ• d
ghaá¹-ikÄ• naá¹ƒ pÅ«raá¹‡o dabbÄ• naá¹ƒ dabbantare nÄ• ti rittÄ«karaá¹‡avasena. vÄ«sat
viggaho.

54. chÄ•

kaccÄ• yanena ``dvitÄ«hi tiyoâ€™â€™ ti (2-8-42) suttena dvitisaddehi tiyappaccayaá¹ƒ vid
cÄ• â€™â€™ ti (2-8-43) dvitÄ«naá¹ƒ dutÄ• desena dutiyaá¹ƒ tatiyanti ca ``catuchehi thaá¹-
suttena catuto thappaccayaá¹ƒ vidhÄ• ya dvittena catutthanti ca nipphÄ• ditaá¹ƒ. idha tathÄ
te sijjhantÄ«ti Ä• saá¹…kiya vuttiyaá¹ƒ `kathaâ€™ miccÄ• di vuttanti dassetumÄ• ha `saá¹…
vuttiyaá¹ƒ `dutiyassÄ• â€™ tiÄ• dinÄ• suttekadesÄ• dassitÄ• ti tÄ• ni sampuá¹‡á¹‡aá¹ƒ ka
`dutiyassÄ• â€™ tiÄ• dinÄ•  `catutthatatiyÄ• naâ€™ miccÄ• dinÄ• ca vuttÄ• ni.

55. ekÄ•

saá¹…khyÄ• vacanassa gahaá¹‡e ko dosoccÄ• ha- `saá¹…khyÄ• vÄ• ciâ€™ ccÄ• di. bahu
saá¹…khyÄ• vacanassa ekatthe niyatattÄ• vuttaá¹ƒ. ekÄ• kÄ«hiccassa atthamÄ• cikkhati p
ccÄ• dinÄ• . upapajjake bahuttavisaye payogotyapekkhate.

56. vacchÄ•

taro hotÄ«ti vuttepi tehi taro hotÄ«ti viÃ±Ã±Ä• yati, vacchÄ• dÄ«hÄ«ti sutattÄ• pana vacch
viÃ±Ã±Ä• yatÄ«ti vacchÄ• dÄ«nantiÄ• dinÄ• vuttiganthopadassanaá¹ƒ. nanu tanutte vavac
vidhÄ«yate, ye ca sarÄ«rena kisÄ• vacchÄ• dayo, tatrÄ• pyavisesena payogo pasajjati {pay
visesÄ• nupÄ• dÄ• nato, tasmÄ• kathamatra sabhÄ• vasseva tanuttaá¹ƒ viÃ±Ã±Ä• yate ye
`vacchÄ• disaddÄ• naâ€™ micca-di, vacchÄ• dÄ«hi pakatÄ«ti paccaye vidhÄ«yamÄ• ne tÄ
vayovisesÄ• di, yasmiá¹ƒ sati vacchÄ• dayo saddÄ• dabbe-bhinivisante, taá¹ƒ paccayÄ• -s
bhÄ• vÄ• dabbe vacchÄ• disaddÄ• pavattante. ato \Be 210/ tasseva saddappavattinimittas
paccayena bhavituá¹ƒ, (na) tanuttamatteti maÃ±Ã±ate. pavattinimittaá¹ƒ sambandhi Ä• sann
samÄ• nÄ• dhikaraá¹‡Ä• ni.

vaccho paá¹-hamavayo, tassa tanuttaá¹ƒ dutiyavayappatti. dutiyaÃ±hi vayaá¹ƒ pappontassa
vayo vacchasaddassa pavattinimittaá¹ƒ kiÃ±cimattÄ• vasesaá¹ƒ bhavati amumevÄ• ha- `su
ukkhotaruá¹‡odutiyavayappatto vuccate, tassa tanuttaá¹ƒ tatiyavayappatti. tatiyaÃ±hi vayap
vayassa ukkhasaddappavatti nimittassa kiÃ±cimattÄ• vasesato {vasissate (potthake) } jÄ• t
gaddabhajÄ• tiyÄ• vaá¸·avÄ• jÄ• tiyÄ• ca missattÄ• . bhÄ• ravÄ• hakattampati yo samatth
tassa bhÄ• ravÄ• hakatte sÄ• matthiyaá¹ƒ mandaá¹ƒ bhavati parikkhÄ«á¹‡aá¹ƒ, tadÄ• tanu
`sÄ• matthiyassa tanuttaá¹ƒ appabalatÄ• â€™ ti.

57. kimhÄ•

samudÄ• yo nÄ• ma dvyavayavo vÄ• siyÄ• bahukÄ• vayavo vÄ• , tattha dvyavayavasamu
sÄ• matthiyÄ• ekasseva niddhÄ• raá¹‡aá¹ƒ viÃ±Ã±Ä• yati tamevÄ• nusarati. bahukÄ• vaya
niddhÄ• raá¹‡eâ€™ ti sutte ekassÄ• ti vacanÄ• bhÄ• vepi ekasseva niddhÄ• raá¹‡aá¹ƒ viÃ±
bhavataá¹ƒ devadattoâ€™ tyÄ• dikamudÄ• haraá¹‡amadÄ• si. kataro bhavataá¹ƒ devadatto
kaá¹-hotyÄ• dyudÄ• haraá¹‡abahuttena niddhÄ• raá¹‡avÄ• cÄ«namabahutthepi niddhÄ• riy
vuttaá¹ƒ. apaccaparaá¹ƒparÄ• ya pavattaá¹ƒ gottaá¹ƒ vaá¹ƒso, tadabhi dhÄ• yino apaccapp
abhedopacÄ• rena gottaá¹ƒ, tevÄ• paccÄ• paccavantasambandhadvÄ• renÄ• pacce pavat
caraá¹‡asaddÄ• ca kaá¹-hÄ• yo kiriyÄ• saddÄ• bhavanti kaá¹-hÄ• dÄ«hi vuttajjhayanattha
sakaá¹ƒvatacaraá¹‡akiriyÄ• nimittattenÄ• jjhetÅ«su pavattÄ• ti tesaá¹ƒ sambandhisaddÄ• n
kiriyÄ• saddÄ• naá¹ƒ cÄ• tthassa asatyapi jÄ• titte jÄ• tinibandhanaá¹ƒ loke kÄ• riyamiá¹-á¹
``gottaÃ±ca cara- á¹‡ehi \Be 211/ sahÄ• â€™â€™ ti. tatthÄ• pi jÄ• tittamparibhÄ• sitaá¹ƒ, te
caraá¹‡attÄ• jÄ• tittaá¹ƒ gotattÄ• jÄ• tittaâ€™ nti ca.

58. tena

lokiyÄ• ti parasaddasatthakÄ• re sandhÄ• yÄ• ha. iha tu avisesena vuttanti sambandho. nir
vuttattÄ• ti yojanÄ• . sÄ• maÃ±Ã±ena vuttÄ• kÄ• raá¹ƒ dassetuá¹ƒ `kathaâ€™ ntiÄ• di vutta
dattotiÄ• dÄ«ni kattari karaá¹‡e vÄ• viggahavÄ• kyÄ• ni. devadatto devadattiko deviyo deva
vuttipadÄ• ni.

tattha niruttipiá¹-akÄ• gatÄ• naá¹ƒ `devadattÄ• devadattikoâ€™ tiÄ• dÄ«naá¹ƒ vuttipadÄ•
nipphattimupadassiya devalo deviyotiÄ• dÄ«nampana vacanantareneva nipphattiá¹ƒ dasset
tiÄ• di vuttaá¹ƒ. parasaddasatthakÄ• rÄ• nampi devalo deviyoti vacanantareneva sÄ• dhana
tesaá¹ƒ dassetuá¹ƒ `kecÄ«hÄ«â€™ tiÄ• di vuttaá¹ƒ. ekadesatoyeva paccayamicchanti tena
datti loccÄ• di bhavati. kappanÄ• gÄ• ravoti dattasaddalopanÄ• mekadesavasena kappanÄ

59. tassa

na ca sabbetiÄ• dinÄ• bahulÄ• dhikÄ• re phalaá¹ƒ vuttaá¹ƒ. bhÄ• vasaddo katthaci kiriyÄ•
ayaá¹ƒ vidhÄ«â€™ ti. katthaci adhippÄ• ye `ayametesaá¹ƒ bhÄ• vo {bhÄ• vodhippÄ• yo}â€
bhÄ• vÄ• â€™ ti. katthaci sattÄ• matte `tiá¹‡Ä• naá¹ƒ bhÄ• voâ€™ ti. tenÄ• ha- `bhÄ• vasa
rÅ«pasÄ• dhana dvÄ• renÄ• ti bhÄ• vasaddassa rÅ«pasÄ• dhanadvÄ• rena, sappanti pakÄ
sova abhidhÄ• naá¹ƒ abhidhÄ«yate-nenatthoti katvÄ• . bujjhati atthasarÅ«panti buddhi, sÄ•
pacceti attha miti vÄ• paccayoti vuccati.

nanu ca `bhavanti etasmÄ• buddhisaddÄ• â€™ ti vuttaá¹ƒ tasmÄ• pavattinimittamubhinna
`saddappavattinimittaâ€™ nti saddasseva pavattinimittatÄ• kasmÄ• \Be 212/ vuttÄ• ti vucc
abhidhÄ• nÄ• bhidheyyasambandhassa saddasseva pavattinimittataá¹ƒ vatvÄ• visuá¹ƒ buc
rÅ«pÄ• nugatattaá¹ƒ visesetvÄ• pavattinimittatamassÄ• dÄ«petuá¹ƒ `nimittavasÄ• hiâ€™
dabbe vuttiyaá¹ƒ guá¹‡o nimittanti sambandho. guá¹‡asaddasseva jÄ• tisaddattenodÄ• hara
guá¹‡assa jÄ• tiyÄ• visuá¹ƒ jÄ• tinimittassÄ• bhÄ• vato {nidhittassa bhÄ• vato}. kiriyÄ• dÄ«
dabbÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ, keci pana kiriyÄ• saddÄ• naá¹ƒ kiriyÄ• pavattinimittantyÄ•
devadattÄ• dÄ«naá¹ƒ avatthÄ• visesena avatthÄ• bhedena sÄ• maÃ±Ã±aá¹ƒ tadavatthÄ•
`devadattassÄ• â€™ tiÄ• di. vijjamÄ• no padattho visayo yesaá¹ƒ devadattÄ• dÄ«naá¹ƒ saÃ
pavattinimittaá¹ƒ jÄ• tilakkhaá¹‡amÄ• cikkhitampaá¹-ipÄ• ditanti attho.

anena ca devadattÄ• dayo saÃ±Ã±Ä• saddÄ• pi samÄ• nÄ• jÄ• tisaddÄ• ti vuttaá¹ƒ hoti. y
jÄ• tivacanÄ• siyuá¹ƒ, paÃ±cavidhattamesaá¹ƒ parihÄ• yatÄ«ti. nedamevaá¹ƒ viÃ±Ã±eyyaá
pasiddhatarajÄ• tyÄ• bhidhÄ• na kaá¹-hagovÄ«hiyavÄ• disaddÄ• jÄ• tisaddattena visuá¹ƒ

sambandhibhedatoti ghaá¹-Ä• disambandhÄ«naá¹ƒ bhedato. abhÄ• vassabhedatoti ghaá¹-
sambandhÄ«naá¹ƒ bhedena abhÄ• vassa bhedato abhedepi bhedÄ• upacaritÄ• santÄ«ti y
vasÄ• , tesu upacaritabhedesvÄ• kÄ• sÄ• dÄ«su. niravayavÄ• vijjamÄ• navisayÄ• nantiye Ä
abhÄ• vo viya asantÄ• ca, te visayo yesaá¹ƒ saddÄ• naá¹ƒ tesanti attho. sÄ• maÃ±Ã±aá¹ƒ
puthujjanÄ• disÄ• maÃ±Ã±aá¹ƒ bhÄ• voti attho. alasassa bhÄ• vo kiriyÄ• sambandhittaá¹ƒ,
cÄ• palyaá¹ƒ nepuÃ±Ã±aá¹ƒ guá¹‡o vÄ• . vuttiyaá¹ƒ sakatthekantÄ• ti ``sakattheâ€™â€™ t
katakappaccayantÄ• ti attho. na daá¹-á¹-habbanti sambandho. pattakÄ• lova pattakallaá¹ƒ.
kÄ• ruÃ±Ã±aá¹ƒ.

62. aá¹‡vÄ•

``ekayoganiddiá¹-á¹-hÄ• naá¹ƒ sahavÄ• pavatti sahavÄ• nivattÄ«â€™â€™ ti `bhÄ• va kam
anuvattate. tathÄ• pi bhÄ• vetÄ«minÄ• vettha sappayojanattaá¹ƒ dassetumÄ• ha- `bhÄ• val

64. tara

yajjapi sÄ«dhÄ• tussa kevalassa supane pavatti, tathÄ• pyatipubbassa ukkaá¹ƒse pavattÄ«
ukkaá¹ƒsoâ€™ ti. so ca atisayo kassa sambhavaticcÄ• ha- `so ca kiriyÄ• guá¹‡Ä• naâ€™ n
tesamatisayoccÄ• ha- `Ä• dhÄ• rabhÅ«tadabbavasÄ• â€™ ti. kutoccÄ• ha- `anapekkhiteâ€
kiriyÄ• guá¹‡Ä• naá¹ƒ nissayo dabbasaá¹…khÄ• to yesanti viggaho, dabbassa nissayabhÅ«
nissitÄ• naá¹ƒ kiriyÄ• guá¹‡Ä• naá¹ƒ vaseneva siyÄ• nÄ• Ã±Ã±athÄ• ti vattumÄ• ha- `pac

nanu ca yadi kiriyÄ• guá¹‡Ä• namevÄ• tisayo, tadÄ• na sijjhati `gotaroâ€™ ti nesa doso, n

jÄ• tiyÄ• tisayo, kassa carahi guá¹‡assa go ayaá¹ƒ yo sakaá¹-aá¹ƒ vahati, gotaro-yaá¹ƒ yo s
siraÃ±cÄ• ti, jÄ• tiyÄ• hi niccÄ• yekarÅ«pÄ• ya nokkaá¹ƒsÄ• pakaá¹ƒsayogo sambhavatÄ«
nÄ• tisayasambhavo. tathÄ• hi tulyappamÄ• á¹‡assa guá¹‡akatova mÅ«lato ukkaá¹ƒso diss
vitthÄ• re ca paá¹-assa kÄ• sikassÄ• Ã±Ã±ovÄ• ggho bhavati mÄ• thurassÄ• Ã±Ã±o vÄ• ti.
yuttatÄ• mattena sÄ• tisayattassupaá¹-á¹-hÄ• pitattÄ• vuttaá¹ƒ- `tenevÄ• hÄ• â€™ tiÄ• di. y
kiriyÄ• guá¹‡Ä• naá¹ƒ nissitÄ• namatisayavasena nissayabhÅ«tampi dabbaá¹ƒ kathaÃ±cida
tadagge tabbÄ• cikÄ• pi pakati attano vacanÄ«yatthavasena tattha vattatiyeva nÄ• mÄ• ti `a
ti pakativisesanavasena vuttaá¹ƒ, tenevÄ• ha- `iminÄ• pakati visesanattaÃ±cÄ• hÄ• â€™ ti
pakatiattho jotanÄ«yo hotÄ«ti sambandho.

sakatthikÄ• nanti kattari chaá¹-á¹-hÄ« sambandhavacanicchÄ• ya, sakatthikehÄ«ti attho. he
`pakativisesanantÄ«â€™ ti. itisaddo hetumhi, yasmÄ• \Be 214/ `atisaye vattamÄ• natoâ€™
tato pakatyatthabhÅ«te-tisaye jÄ• tattÄ• sakatthikehi yathÄ• vuttanayena pakatyatthabhÅ«t
hotÄ«ti attho. tattha nÄ• bhidheyyoti byatirekamÄ• ha, tathÄ• ca vakkhati- `atisayajotakÄ• t

atha pakativisesanatte kasmÄ• nÄ• bhidheyyo jotanÄ«yoccÄ• ha `pakatiyÄ• yevaâ€™ ccÄ
samÄ• naguá¹‡avisayeyeva loke diá¹-á¹-ho {paviá¹-á¹-ho (potthake) } tena sÄ• maÃ±Ã±ava
{soyeva} kÄ• raá¹‡a vasena hotÄ«ti dassetumÄ• ha- `atisayeneâ€™ ccÄ• di. dvinnamekass
`dvibahÅ«sukkaá¹ƒse taratamÄ• â€™â€™ ti (caá¹ƒ 4-3-45) sakkatasuttatthassÄ• dhippÄ• y
sakavohÄ• rena vuttaá¹ƒ, tesantu Ä«yappaccayo. evamihÄ• vidhÄ• naá¹ƒ sukhasÄ• nettant

ayametthÄ• dhippÄ• yo `yathÄ• vuttasuttatthavasena dvinnamekassa ukkaá¹ƒsÄ• bhÄ• vÄ
sukumÄ• ratarÄ• â€™ ccÄ• do tarappaccayo na hotÄ«ti eko mÄ• thuro dutiyo pÄ• á¹-aliputt
dvinnameko mÄ• thuro-tisayena sukumÄ• ro sukumÄ• rataro, ekamaÃ±Ã±esaá¹ƒ dvinnamu
dvinnamekassÄ• ti evaá¹ƒ dvinnaá¹ƒdvinnamekekassa ukkaá¹ƒse tarappaccayo bhavati, ub
tvavayavÄ• pekkhambahuvacanaá¹ƒ, tathÄ• hi sukumÄ• rattenukkaá¹ƒsiyamÄ• nÄ• naá¹ƒ s
bahavo pÄ• á¹-aliputtakÄ• pi nikkaá¹ƒsiyamÄ• nÄ• tathevÄ• vayavÄ• bahavo honti, evaá¹ƒ
puttakehi sukumÄ• ratarÄ• â€™ ti tarappaccayena sijjhati. imasmiá¹ƒ gÄ• me aá¸• á¸• hatan
kathitena Ã±Ä• yena dvinnaá¹ƒdvinnamekekassa ukkaá¹ƒse tarappaccayo bhavati, bahuvac
avayavÄ• pekkhanti sabbaá¹ƒ sakkate kicchena sÄ• dhenti. iha tu tathÄ• vidhassa suttassÄ
``taratamissikiyiá¹-á¹-hÄ• tisayeâ€™â€™ ti tarÄ• dÄ«namatisaye sÄ• maÃ±Ã±ena vidhÄ• n
sukhasÄ• dhanaá¹ƒ hotÄ«â€™â€™ ti.

avatthÄ• bhedenÄ• ti \Be 215/ paá¹-utarÄ• vatthÄ• vato paá¹-uavatthÄ• ya bhinnattÄ• vutta
tamevÄ• vatthantarayuttaá¹ƒ vattÄ• ro bhavanti aÃ±Ã±e `bhavaá¹ƒsÅ«avatthoâ€™ ti. pakÄ•
hetumÄ• ha- `atisayamatte vÄ• vidhÄ• natoâ€™ ti. anavaá¹-á¹-hitattamÄ• ha- ( `atisayavÄ•
paÃ±casvetesÅ«ti etesaá¹ƒ yathÄ• vuttÄ• naá¹ƒ tarÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ majjhe, rÅ«
vuttiyamudÄ• haritÄ• ni. kiriyÄ• vacanassa tu `atisayena pÄ• cakataro pÄ• cakatamoâ€™ ti

sarÄ• dÄ« tato (aÃ±Ã±ato) na honti bahulÄ• dhikÄ• rÄ• .

66. tassa

tassÄ• ti sÄ• maÃ±Ã±ena vuttepi vikÄ• rasambandhÄ«yeva chaá¹-á¹-hiyanto gayhati, chaá
ca vikÄ• ro gayhati sambandhavasÄ• ti dassetumÄ• ha `yassÄ• â€™ ccÄ• di. kosakÄ• raka
pÄ• á¹‡ayo sattÄ• , osadhyophalapÄ• kantÄ• , rukkhÄ• pupphaphalÅ«pagÄ• ti rukkhosadh
tallakkhaá¹‡enettha rukkho sadhayo na gayhanti, kiÃ±carahi osadhisaddena latÄ• dipi gayh
(vanappa) tayopi, vanappatayo hi phalavantÄ• na pupphavantÄ• . kathaá¹ƒ gÄ• vassa vikÄ
`aÃ±Ã±asmiâ€™ ntiÄ• di. gÄ• vassa idaá¹ƒ gomayaá¹ƒ.

67. jatu

upapatyantaranti paccayalopato yutyantaraá¹ƒ.

68. samÅ«

tÄ«suttaresu ca vattateti sambandho. rÄ• jaÃ±Ã±amanussÄ• nampi jÄ• tiyamapacce Ã±Ã±
vuttaá¹ƒ `gottappaccayantÄ• â€™ ti Ä• ha- `rÄ• jaÃ±Ã±Ä• naá¹ƒ samÅ«hoâ€™ ccÄ• di. ukk
urabbho meso, evamiccÄ• dinÄ• `ukkhÄ• naá¹ƒ samÅ«hoâ€™ ccÄ• di. vÄ• kyamapadisati
á¹‡ikaacittÄ• ti iminÄ• á¹‡iko acittavÄ• ca keheva dissatÄ«ti Ã±Ä• peti. apÅ«po piá¹-á¹-hap
(guá¸·a) missakakhajjakaviseso.

69. janÄ•

``tadassaá¹-á¹-hÄ• namÄ«yo \Be 216/ cÄ• â€™â€™ ti (2-8-13) kaccÄ• yanasuttassÄ• ya m
``tadassaá¹-á¹-hÄ• namiccetasmiá¹ƒ atthe chaá¹-á¹-hiyantato Ä«yappaccayo hotÄ«â€™ ti. t
á¹-hÄ• naá¹ƒ madanÄ«yaá¹ƒ bandhanassa á¹-hÄ• naá¹ƒ bandhanÄ«yaá¹ƒtyÄ• dikaá¹ƒ sÄ•
tathÄ• vidhassÄ• bhÄ• vÄ• kathaá¹ƒ taá¹ƒ sijjhatÄ«tyÄ• saá¹…kiya `madanÄ«yaâ€™ ntiÄ•
dassetumÄ• ha- `madanÄ«yÄ• dippasiddhiyÄ• â€™ ccÄ• di. sÄ• dhanakkamaá¹ƒ dassetum

á¹-hÄ• nanti kÄ• raá¹‡aá¹ƒ. ``upamatthÄ• yitattaâ€™â€™ nti (2-8-14) kaccÄ• yanasuttassÄ
Ä• yitattappaccayo hotÄ«â€™â€™ ti tena dhÅ«mo viya dissatÄ«ti dhÅ«mÄ• yitattaá¹ƒ timira
timirÄ• yitattaá¹ƒtyÄ• dikaá¹ƒ sÄ• dhentÄ«ti vuttanayameva. tampihaccÄ• dikaá¹ƒ dvÄ«su s
dhÅ«mo viya dissatÄ«ti dassito yo kammattho sopi dhÅ«mÄ• yÄ«ti kattuvasena sakkÄ• pa
kattusÄ• dhanato dhÅ«mÄ• yitasaddÄ• sakatthettappaccayepi dhÅ«mo viya dissatÄ«ti atth
nÄ• tthabhedo-Ã±Ã±atravacanicchÄ• bhedÄ• ti daá¹-á¹-habbaá¹ƒ, bhÄ• vattho pana tesaá¹
labbhati, dhÅ«masseva dassananti viggahe Ä• yitattena vÄ• .

70. iyo

aÃ±Ã±asminti aÃ±Ã±asmimpi atthe iyoti yojanÄ• .

74. kathÄ•

pavÄ• se dÅ«ragamane sÄ• dhu pavÄ• siko, upavÄ• se ratyabhojane sÄ• dhu upavÄ• siko

75. pathÄ•

pathe sÄ• dhu upÄ• kÄ• rakaá¹ƒ pÄ• theyyaá¹ƒ, maggopakaraá¹‡aá¹ƒ, sapatimhi dhana pa
sÄ• pateyyaá¹ƒ dhanaá¹ƒ.

77. rÄ• yo

tumantakiriyÄ• yÄ• ti ghÄ• tetuá¹ƒ (tyÄ• dÄ«tu) mantakiriyÄ• ya. vÄ• saddo samuccayo, gl
yojetabbo.

78. tame

itisaddena \Be 217/ byavacchinnamatthamupadassayamaÃ±Ã±anÄ• pekkhaá¹ƒ sappadhÄ•
vidhimhidamatthadvayaá¹ƒ byÄ• pÄ• rÄ«yaticcÄ• ha- `ettha assa atthÄ«â€™ ti. nanu ca yaá
tasmimpi hoti (yaá¹ƒ yasmiá¹ƒ hoti) tassÄ• pi taá¹ƒ hoti teneva vuccate- `chaá¹-á¹-hÄ«sattam
tatraÃ±Ã±a taraniddeseneva siddhe kimatthamiha chaá¹-á¹-hÄ«sattamÄ«naá¹ƒ bhedenopÄ•
vuccate-yatrÄ• vayavÄ• vayavibhÄ• vo, tattheva chaá¹-á¹-hÄ«sattamÄ«namatthassa avises
yathÄ• `rukkhesÄ• khÄ• rukkhassa sÄ• khÄ• â€™ ti. sassÄ• mibhÄ• vajaÃ±Ã±ajanakabhÄ
nÄ• vassamÄ• dhÄ• rÄ• dheyyabhÄ• voti dvinnamevatthÄ• namupÄ• dÄ• nanti.

nanu ca sambhave byabhicÄ• re ca sati visesanaá¹ƒ sÄ• tthakaá¹ƒ bhavati yathÄ• `nÄ«lam
nevÄ• tthittassÄ• tthi byabhicÄ• ro, tathÄ• ca vuttaá¹ƒ- `na sattaá¹ƒ padattho byabhicaratÄ•
byavecchejjÄ• bhÄ• vÄ• niratthakamatthÄ«tivisesanantyÄ• ha- `padatthasseâ€™ ccÄ• di. s
pÄ«ti sambandho. kÄ• lantarÄ• byabhicÄ• ratthamatthÄ«tivisesananti dassetumÄ• ha- `kÄ•

nanu ca suttesu kÄ• lo padhÄ• naá¹ƒ na hoti, ``tena kataá¹ƒ kÄ«taá¹ƒâ€™â€™ tyÄ• dinÄ•
tathÄ• hi kÄ• yikaá¹ƒvÄ• casikaá¹ƒ tyÄ• do na kÄ• lasampaccayo, evamihÄ• pi sattÄ• matt
vattamÄ• nasattÄ• ya eva pariggaho kathamavasÄ«yate yena kÄ• lavisesanaá¹ƒ siyÄ• ti. sa
sattÄ• byabhicÄ• rÄ• bhÄ• vepi atthÄ«tivisesanopÄ• dÄ• nasÄ• matthiyÄ• tra visiá¹-á¹-ho s

visesanattenopÄ• ttÄ• , na sattÄ• mattanti patÄ«yate, sÄ• pana visiá¹-á¹-hÄ• sattÄ• samp
tassÄ• byabhicÄ• ro sÄ• maÃ±Ã±asattÄ• yÄ• ti yujjateva visesanavisessabhÄ• voti maÃ±Ã

na bhuÃ±jaticcÄ• diviyÄ• ti yathÄ• na bhuÃ±jatÄ«ti naÃ±ssa paá¹-isedhattÄ• viruddhattha
sannidhÄ• ne-tthantarassa paá¹-isedharÅ«passatthassÄ• vagati padanibandhanassa vidhin
tamivÄ• kyattho. adhippÄ• yattha mÄ• ha- \Be 218/ `atthivacanicchÄ• ya yo visayo tassa niy
payasambhave na pana gomÄ• rukkhavÄ• ti yojanÄ• , tehÄ«ti pasaá¹ƒsÄ• pahÅ«tehi. kaku
nindito kakudÄ• vatto assa atthÄ«ti kakudÄ• vattÄ«. kathaá¹ƒ ninditattamassiccÄ• ha- `kaku
saá¹ƒsatto daá¹‡á¸• o assa atthiccanena gehaá¹-á¹-hitena vijjamÄ• nenapi daá¹‡á¸• ena da
nÄ• bhidhÄ«yatÄ«ti vadati. dabbebhidheyyeti jÄ• tisannissayagopiá¹‡á¸• aassapiá¹‡á¸• Ä• d
dabbe-bhidheyye, bhavaá¹ƒ bhaveyyÄ• ti yadÄ• kadÄ• ci bhavanto yadi bhaveyya.

79. vantva

paÃ±Ã±avÄ• ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) rasso.

80. daá¹‡á¸• Ä•

dve hontÄ«ti iko Ä«ceti dve honti, ekamekaá¹ƒvÄ• ti ubhinnaá¹ƒ. vÄ• saddo dve hontÄ«ti et
uttamÄ«á¹‡eva dhanÄ• ikoti gaá¹‡asuttaá¹ƒ vivarati `uttamÄ«á¹‡evÄ• â€™ tiÄ• di. kenettha
`syÄ• disyÄ• dinekatthanti samÄ• soâ€™ ti. uttamÄ«á¹‡o dhanasÄ• mÄ«. asannihite atthÄ•
asannihitetÄ«massa atthaá¹ƒ vivarati `appatteâ€™ ti. asampatteti attho. asannihiteti ca attho
visesanaá¹ƒ. atthanaá¹ƒ asannihite atthe Ä• sisanaá¹ƒ attho, so assa atthÄ«ti atthiko atthÄ«
gaá¹‡asuttaá¹ƒ, asannihitetyanuvattate, asannihitopÄ• dhikÄ• atthantÄ• ca ika Ä«ppaccay
vaá¹‡á¹‡antÄ• Ä«yevÄ• ti gaá¹‡asuttaá¹ƒ, brahmÄ• naá¹ƒ devÄ• naá¹ƒ vaá¹‡á¹‡oti vÄ• sa
jÄ• tiyanti gaá¹‡asuttaá¹ƒ.

jÄ• tiyanti paccayavisesanaá¹ƒ. vaá¹‡á¹‡ato brahmacÄ• rimhÄ«ti gaá¹‡asuttaá¹ƒ. brahmas
vuccaticcÄ• ha- `vijjeâ€™ ccÄ• di. tasmiÃ±caniyamavisesacaraá¹‡e tiá¹‡á¹‡aá¹ƒ brÄ• hmaa
nasuddassÄ• ti dassento Ä• ha- `taÃ±ceâ€™ ccÄ• di. tevaá¹‡á¹‡iko vaá¹‡á¹‡Ä«ti vuccatÄ«
vaá¹‡á¹‡esu bhavo tadantogadhattÄ• tevaá¹‡á¹‡ikoti bhavatthe á¹‡iko. vaá¹‡á¹‡asaddo
brÄ• hmaá¹‡Ä• divaá¹‡á¹‡avacano. tatra brahmacÄ• rimhityanena suddo byavacchijjate.

athavÄ• \Be 219/ brahmanti nibbÄ• naá¹ƒ tadattho ganthopi, taá¹ƒ brahmaá¹ƒ nibbÄ• naá¹
tepiá¹-akaá¹ƒ caratÄ«ti brahmacÄ• rÄ«, yati. yatayopi hi vaá¹‡á¹‡Ä«ti brahmacÄ• rinoti vucc
vaá¹‡á¹‡Ä«liá¹…gÄ«ti hi vutte tiliá¹…gavÄ• ti attho. vaá¹‡á¹‡a saddo panettha yathÄ• vutta
pokkharÄ• dito deseti gaá¹‡asuttaá¹ƒ. deso cettha yattha (tthi pokkharÄ• dÄ«ni so). paduma
pokkharaá¹‡Ä«naá¹ƒ vÄ• cakassÄ• ti iminÄ• padumÄ• ni assaá¹ƒ santÄ«ti paduminÄ«ti po

dasseti. nÄ• vÄ• atthÄ«ti nÄ• viko, yÄ• game nÄ• vÄ• yiko. sukhadukkhÄ• Ä«, balÄ• bÄ• gaá¹‡asuttÄ• ni.

82. mukhÄ•

ihÄ• pi pasajjeyya madhu asmiá¹ƒ ghaá¹-e atthÄ«ti etthÄ• pi payoge madhuranti rappaccay abhidheyyati adhippÄ• yo. na gacchantÄ«ti nagÄ• . yajjapi Å«savÄ• ccÄ• do pahÅ«tÄ• divis tathÄ• pi Ã±usÄ• divato paccaya (ttha) ttena vacanicchÄ• bhÄ• vÄ• Ã±usavÄ• ghaá¹-occÄ pahÅ«tÄ• divisayÄ• tthitÄ• sambhavepi taá¹ƒvato-tthassa paccaya (ttha) ttena Ã±usaro des paccayo yathÄ• siyÄ• aÃ±Ã±atramÄ• bhaviccevamattho veditabboti Ä• ha- `itiâ€™ ccÄ• d kuÃ±jasaddo tiá¹‡alatÄ• dyacchÄ• ditapabbatekadese vattate.

87. picchÄ•

parehi vÄ• cÄ• saddÄ• Ä• lo vihito nindÄ• yaá¹ƒ, neha tatheti codanamubbhÄ• vayati `nind

88. sÄ«lÄ•

sÄ«lamassa atthi, kesÄ• assa santÄ«ti viggaho. aá¹‡á¹‡Ä• niccanti niccavidhyutthaá¹ƒ ga gÄ• á¹‡á¸• Ä«rÄ• jÄ«hi saÃ±Ã±Ä• yanti saÃ±Ã±Ä• visayaniyamanatthaá¹ƒ gaá¹‡asuttaá¹ƒ. gaá¹‡á¸• amigasiá¹…gassa ayaá¹ƒ gÄ• á¹‡á¸• Ä«, sÄ• assa atthÄ«ti gÄ• á¹‡á¸• Ä«vo.

90. sissa

samassa atthÄ«ti suvÄ• mÄ«, saá¹ƒ sakiyaá¹ƒ.

91. lakkhyÄ•

akÄ• rÄ• deso \Be 220/ ca á¹‡asanniyogenÄ• ti iminÄ• yattha á¹‡akÄ• ro tatthevÄ• yamak upÄ• dÄ• natoti iminÄ• nissayakaraá¹‡ameko satthiyo Ã±Ä• yoti dasseti. antassa avidhÄ• n satipi pubbalopena payoga nipphattiyaá¹ƒ akÄ• raá¹ƒ vidhÄ• ya tassa lopo niratthakoti dass assa atthÄ«ti lakkhaá¹‡o.

94. imiyÄ•

kappo yogyatÄ• assa atthÄ«ti kappiyo, jaá¹-Ä• hÄ• nabhÄ• go, senÄ• assa atthÄ«ti vigga

95. topa

`ohÄ• k cÄ• geâ€™ iti sakakÄ• rassa hÄ• dhÄ• tuno payoge toppaccayaá¹ƒ nisedhetvÄ• `
hÄ«noâ€™ ti udÄ• haraá¹‡aá¹ƒ dassitaá¹ƒ. tenÄ• ha- `sakkateccÄ• di. dassetuá¹ƒ tatiyamp
sambandho. cÄ«ppaccayÄ• vasÄ• nÄ• nanti ``abhÅ«tatabbhÄ• ve karÄ• sabhÅ«yoge vikÄ•
cÄ«ppaccayo avasÄ• ne ye santi viggaho. jÄ• tiyavajjitÄ• nanti ``tabbati jÄ• tiyoâ€™â€™ ti
jÄ• tiyappaccayena vajjitÄ• naá¹ƒ. kaccÄ• yane tu toÄ• dÄ«naá¹ƒ vibhatti saÃ±Ã±attÄ• na

96. ito

vuttiyaá¹ƒ `etassa á¹-a etaâ€™ iti atoiccatra etassa á¹-Ä• deso etto iccatra etaÄ• desoti atth

97. abhyÄ•

nanu ca kiá¹ƒ iminÄ• suttena, paÃ±camyantÄ• ``to paÃ±camyÄ• â€™â€™ ti (4-95) bhavis
``Ä• dyÄ• dÄ«hÄ«â€™â€™ ti (4-98) netadevaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``to paÃ±camyÄ• â€™
pakativisesÄ• namaparÄ• mÄ• sato kutoci paÃ±camyantÄ• hotu, apaÃ±camyantÄ• pana `
sasaá¹…khyassÄ• disaddassa \Be 221/ gahaá¹‡ena taá¹ƒsadisÄ• sasaá¹…khyÄ• evopalak
tato apaÃ±camyantehi abhyÄ• dÄ«hi to na siyÄ• ti abhitoccÄ• di na sijjhatÄ«ti ``abhyÄ• dÄ«
daá¹-á¹-habbaá¹ƒ.

98. Ä• dyÄ•

nanu ca toicceva sÄ• maÃ±Ã±ena suttite yatokutoci paÃ±camyantÄ• vÄ• apaÃ±camyantÄ
iá¹-á¹-happasiddhÄ«ti kiá¹ƒ Ä• dyÄ• dÄ«hÄ«ti suttenÄ• ti saccaá¹ƒ, tathÄ• pi vibhÄ• gena d
visesÄ• vasÄ• yo siyÄ• ti na dosoti. yanti paá¹-hamantÄ• tomhi yato.

100. katthe

pubbenevÄ• ti ``sabbÄ• ditoâ€™â€™ (4-99) ccÄ• dinÄ• va. etassÄ• ti etasaddassa, imass

101. dhi

vÄ• vidhÄ• nÄ• ti vikappena dhippaccayassa vidhÄ• nÄ• .

102. yÄ•

yatrÄ• ti vutte yatthÄ• ti uppalakkhitameva siyÄ• ti na vuttaá¹ƒ. evamuparipi.

104. kuhiá¹ƒ

hiÃ±canaá¹ƒ vidhÄ«yate ``hiá¹ƒ haá¹ƒ hiÃ±canaâ€™â€™ nti (2-5-9) suttena. hiÃ±ciÄ• dÄ«
hiÃ±cidÄ• cirahaciÄ• dÄ«naá¹ƒ.

105. sabbe

etasmiá¹ƒ kÄ• le ekadÄ• iccÄ• di daá¹-á¹-habbaá¹ƒ.

106. kadÄ•

kudÄ• saddo canaá¹ƒsaddayogeva dissati kudÄ• cananti.

107. ajja

nimittanimittÄ«nanti kÄ• raá¹‡akÄ• riyÄ• naá¹ƒ, samÄ• neti sÄ• dhÄ• raá¹‡e. samÄ• name
ccÄ• dinÄ• . ettha pana mammatÄ• á¸·anaá¹ƒ nimittaá¹ƒ pÄ• á¹‡a haraá¹‡aá¹ƒ \Be 222/ nim
anajjatanassa. upari tyÄ• dikaá¹‡á¸• e karahasaddo tu cisaddasaá¹ƒyuttova dissati karahac

110. dhÄ• saá¹ƒ

saá¹…khyÄ• vÄ• cino saddÄ• saá¹…khyÄ• saddena gahitÄ• ti Ä• ha- `attheâ€™ ccÄ• di. p
atthi, tattha yadi sopi gayheyya dabba guá¹‡Ä• naá¹ƒ liá¹…gasaá¹…khyÄ• hi yogÄ• dhÄ• p
tabbisayoyeveti) {cettha (potthake} (pakÄ• ravÄ• cakaliá¹…gasaá¹…khyÄ• hi yogÄ•) aliá¹…
{dhÄ• ppaccayantamaliá¹…gamasaá¹…khyaÃ±ca-iti kÄ• sikÄ• vuttipaÃ±jakÄ• yaá¹ƒ} na siy
satyabyayattamabhimatantassa na siyÄ• , taÃ±ciá¹-á¹-haá¹ƒ, kiriyÄ• visaye tu tasmiá¹ƒ gayl
ekadhÄ• bhuÃ±jati dvidhÄ• bhuÃ±jati dvidhÄ• gacchaticcÄ• do bhojana gamanÄ• dikiriyÄ•
liá¹…gasaá¹…khyÄ• hi yogÄ• bhÄ• vÄ• yathÄ• vutta doso na siyÄ• ti pÄ• á¹‡inÄ«yavuttikÄ
visayoyevettha pakÄ• ro gahito. tampati Ä• ha- `dabbeâ€™ ccÄ• di. kasmÄ• panevamÄ• h
miccÄ• di. ``navadhÄ• dabbaá¹ƒ, bahudhÄ• guá¹‡oâ€™â€™ ti vesesikÄ• naá¹ƒ saá¹…ket

tattha puthabyÄ• potejovÄ• yvÄ• kÄ• sakÄ• ladisÄ• ttamanÄ• nÄ«ti nava dabbÄ• ni. rÅ«pa
saá¹…khyÄ• parimÄ• á¹‡a puthuttasaá¹ƒyogavibhÄ• ga parattÄ• parattabuddhisukhadukkh
casaddena gurutta davattasinehasaá¹…khÄ• radhammÄ• dhammasaddÄ• ceti catubbÄ«sa
yathÄ• vuttakÄ• sikÄ• vuttiyÄ• paÃ±cikÄ• kÄ• rena jinindabuddhinÄ• navadhÄ• dabbaá¹ƒ
``kiriyÄ• jjhÄ• haritabbÄ• navadhÄ• dabbaá¹ƒ bahudhÄ• guá¹‡o upadisÄ«yati viÃ±Ã±Ä• y
vijjatevÄ• â€™â€™ ti kiriyÄ• visayoyeva pakÄ• ro paá¹-ipÄ• dito, payogadassanato byavac
kiriyeveti visesanopÄ• dÄ• namayuttanti sambandho.

navadhÄ• dabbaá¹ƒ bahudhÄ• guá¹‡oti payogadassanato dabbaguá¹‡avisayÄ• nampakÄ
byavacchedayitabbÄ• naá¹ƒ dabbaguá¹‡avisayÄ• nampakÄ• rÄ• naá¹ƒ bhÄ• vÄ• sabbasm
jinindabuddhinÄ• vuttanayena kiriyÄ• \Be 223/ atthevÄ• ti kiriyÄ• visayova pakÄ• ro gayha
paÃ±jikÄ• kÄ• rÄ• naá¹ƒ visesanopÄ• dÄ• namayuttanti attho.

tatoyevÄ• ti yato visesanopÄ• dÄ• namayuttaá¹ƒ tatoyeva dvÄ«hiccÄ• dikamÄ• heti attho.
``dvidhÄ• karotÄ«ti kiriyÄ• payogepi pakÄ• ro dabbaguá¹‡avisayo ... dabbavisayassa guá¹‡
dvidhÄ• bhÄ• vassa karÄ«yamÄ• nattÄ• , natu kiriyÄ• visayo ... dvidhÄ• bhÄ• vassa karaá¹
vattumanicchitattÄ• . tatoyeva kiriyÄ• pakÄ• ropÄ• dÄ• ne {pakÄ• rotisayane (potthake) } at
na siyÄ• ti viÃ±Ã±Ä• petuá¹ƒ `dvÄ«hiâ€™ ccÄ• dikamÄ• heâ€™â€™ ti tenÄ• ha `atreâ€™

dabbaguá¹‡avisaye pakÄ• re gayhamÄ• ne yoyaá¹ƒ doso sambhÄ• vito parehi, taá¹ƒ dÄ• r
`satipiceâ€™ ccÄ• di. sabhÄ• vato aliá¹…gamasaá¹…khyaÃ±cÄ• ti sambandho, saá¹…khya
dhÄ• ppaccayo vihito pÄ• á¹‡iniyehi, tadÄ• ha- `dabbasseâ€™ ccÄ• di saá¹…khyÄ• ntarÄ•
vavatthitÄ• saá¹…khyÄ• , tato- Ã±Ã±aá¹ƒ saá¹…khyÄ• ntaraá¹ƒ tassÄ• pÄ• danaá¹ƒ karaá
saá¹…khyantarÄ• pÄ• danaá¹ƒ, tasmimpÄ«ti attho.

113. tabba

so pakÄ• ro assÄ• ti tabbÄ• , tasaddena pakÄ• rassa parÄ• maá¹-á¹-hattÄ• tabbatÄ«tettha
vuttoti Ä• ha- `tasaddeneâ€™ ccÄ• di. pakÄ• ravatÄ«ti pakÄ• ravati atthe. muduppakÄ• rav

115. kati

kiá¹ƒ saá¹…khyÄ• namparimÄ• á¹‡amesanti atthe ``kimhÄ• rati rÄ«varÄ«vataka rittakÄ• â
ratippaccayaá¹ƒ vidhÄ• ya katÄ«ti siddhattÄ• vuttaá¹ƒ- `saá¹…khyÄ• parimÄ• á¹‡avisaye s
so saá¹…khyÄ• parimÄ• á¹‡avisayattÄ• saá¹…khyÄ• ceti katisaá¹…khyÄ• , tÄ• ya.

116. bahu

paccÄ• sattÄ«ti sambandhimhi ekamhi dassite dviá¹-á¹-hattÄ• sambandhassa paro samba
viÃ±Ã±Ä• yamÄ• no parova viÃ±Ã±Ä• yati yuttitoti `sambandhatovÄ• â€™ ti vuttaá¹ƒ.

117. sakiá¹ƒ

nipÄ• tanassÄ• ti sakinti nipÄ• tanassa.

118. so

khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aso, puthu pakÄ• ro puthuso.

119. abhÅ«

nanu ca abhavanannÄ• ma sabbathÄ• anuppattiyÄ• vÄ• avatthantarena vÄ• , tathÄ• satyabhÅ«tasaddo-nuppannamattavacanopÄ«ti kathamabhÅ«tasaddo-vatthantare nÄ• bhÅ ccÄ• di. kathamavatthÄ• va tasaddena parÄ• masÄ«yatÄ«ti ce abhÅ«tasaddo yadyanuppar tasaddappa yogoyeva na siyÄ• ... tasaddenÄ• bhÅ«tasseva gahaá¹‡ato, abhÅ«tabhÄ• vec tena tasaddappayogasÄ• matthiyÄ• avatthÄ• va tasaddena parÄ• masÄ«yati, tapparÄ• maá¹-á¹-haÃ±cÄ• vatthantaramabhÅ«ta saddo apekkhate, tenÄ• ha- `tabbhÄ• vet bhavanaá¹ƒ bhÄ• vo tÄ• ya avatthantare bhÄ• vo tabbhÄ• vo tasmiá¹ƒ. tenÄ• ha `abhÅ«tas visayasattamÄ«, saá¹ƒsattamÄ« vÄ• ti Ä• ha- `visaye gammamÄ• ne vÄ• â€™ ti. kuá¹‡á¸• a kuá¹‡á¸• alasabhÄ• vena.

120. dissa

dissantÄ«ti vutte payoge dissantÄ«ti ayamattho viÃ±Ã±Ä• yatÄ«ti Ä• ha `disiâ€™ ccÄ• di, i vijjhaá¹…ga paribhÄ• sÄ• bhavatÄ«ti seso. ``á¹‡ovÄ• -pacceâ€™â€™ tiÄ• dinÄ• (4-1) sutt atthesu pari samantato bhÄ• satÄ«ti paribhÄ• sÄ• , vidhino paccayassa aá¹…gabhÅ«tÄ• pa vijjhaá¹…gaparibhÄ• sÄ• . vidhiyevÄ• ti suttamidanti sambandho. vakkhamÄ• nasuttadvaya sakattheâ€™â€™ ti suttadvayaá¹ƒ.

125. saá¹ƒyo

antarasaddo-nekatthopÄ«hÄ• ntarÄ• á¸·avÄ• cÄ« majjhavÄ• cÄ« gayhati, na vijjatentarame antarÄ• á¸·amattapaá¹-isedhepayojanaá¹ƒ natthÄ«ti katvÄ• ntarÄ• á¸·aá¹-á¹-hassÄ• bhÄ• v natthÄ«tyupacarÄ«yati, evaÃ±hi loke payujjate `anantarÄ• ime gÄ• mÄ• anantarÄ• ime pÄ antarÄ• á¸·agatassa Ã±Ã±assa gÄ• massaÃ±Ã±assa pÄ• sÄ• dassa vÄ• bhÄ• vÄ• tathÄ• tathevamihÄ• pyantarÄ• á¸·agatassaÃ±Ã±assa byaÃ±janassÄ• bhÄ• vÄ• anantarÄ• ityucc byavadhÄ• navÄ• cÄ« byavadhÄ• nÄ• bhÄ• vato-nantarÄ• iti vuccante. antaraá¹ƒ karotÄ«t {á¹‡ippaccayaá¹ƒ (potthake) } vidhÄ• ya antarÄ• yati byavadhÄ• naá¹ƒ karotÄ«ti kattari app antaro byavadhÄ• yako natthetesanti anantarÄ• . yathÄ• `rukkhÄ• vananteâ€™ ttha rukkh samuditÄ• vekavanabyapadesaá¹ƒ labhante, tathÄ• trÄ• pi byaÃ±janÄ• samuditÄ• vete sa paá¹-ipajjante.

saá¹ƒyogoti hi samudÄ• yappadhÄ• no niddeso byaÃ±janÄ• tyavayavappadhÄ• no, tasmÄ

saá¹ƒyogoti ekavacananiddeso ghaá¹-ate, nanu ca vaá¹‡á¹‡Ä• namuccÄ• ritappadhaá¹ƒsitt
yogapajjamaá¹-á¹-hitamÄ• nÄ• naá¹ƒ na sambhavati samudÄ• yattanti samudÄ• yattamayu
uttaruttaraggÄ• hini buddhi pubbaparÄ«bhÅ«te byaÃ±janÄ• vayave samudÄ• yarÅ«pena sa
samudÄ• yavohÄ• rampavattayÄ«ti.

á¹‡Ä• nubandheti ditisaddassa saá¹ƒyogÄ• visayattÄ• deccoti `sarÄ• namÄ• dissÄ• â€™ t
saá¹ƒyogavisayattÄ• oá¸·umpikoti etassa visayoti tattha rÄ• ghavo venateyyo meniko decco
idha tu oá¸·umpiko koá¹‡á¸• aÃ±Ã±oti yujjanti. teneva ca tattha paÃ±cikÄ• ettha, ettha ca p
upanetabbÄ• ti.

127. kosa

kosajjanti ettha tassa jattaÃ±ca nipÄ• tanÄ• , ajjavanti etthha ``uvaá¹‡á¹‡assÄ• vav sareâ€

135. jovu

yakÄ• rassa dvitte jeyyo.

137. kaá¹‡a

atisayena appo, atisayena yuvÄ• ti viggaho.

139. á¸• esa

satissÄ• ti \Be 226/ vutte satisaddo viÃ±Ã±Ä• yati satyantepi visesanattena vattumicchitesa
viÃ±Ã±Ä• yaticcÄ• saá¹…kiya ``saá¹…khyÄ• ya saccutÄ«sÄ• seâ€™â€™ ccÄ• dinÄ• (4-50
tasmiÃ±ca á¸• etinimittenopÄ• dinne tadupÄ• dÄ• nasÄ• matthiyÄ• satyantova viÃ±Ã±Ä• ya
nimittopÄ• dÄ• nÄ• â€™ tiÄ• di.

142. adhÄ•

dhÄ• tuto aÃ±Ã±o saddo adhÄ• tu tassa. paÃ±cikÄ• yampana pakatipi saddoyevÄ• ti dhÄ•
adhÄ• tusaddassa atthamattaá¹ƒ vuttaá¹ƒ.

tassÄ• ti adhÄ• tuppakatiyÄ• , adhÄ• tusaddassÄ• ti vuttaá¹ƒ hoti. tenacÄ• ti kakÄ• rena ca
kÄ• raá¹‡ena. pubbaggahaá¹‡amantarenÄ• tipÄ• á¹‡ininÄ• ikÄ• rÄ• desavidhÄ• yake imas
pubbassa ikÄ• rÄ• desavidhÄ• natthaá¹ƒ pubbaggahaá¹‡aá¹ƒ kataá¹ƒ, taá¹ƒ pubbassÄ• tiva
sacetiÄ• dinÄ• kathayatÄ«ti sambandho. ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) ras

jÄ• tiniddese tu Ä• kÄ• rassacikÄ• ro bhavatyeva, siyÄ• etanti bahuparibbÄ• jakÄ• ti etaá¹ƒ
syÄ• dyatra byavahito ... kakÄ• rato pubbe syÄ• di, na syÄ• di kakÄ• rÄ• paroti.

nanu ca asyÄ• ditoti ettha pasajjappaá¹-isedho naÃ± kasmÄ• gahito, na pariyudosoti Ä• sa
pariyudÄ• sesmiá¹ƒ gahite sati dosaá¹ƒ vattumÄ• rabhate `pariyudÄ• seâ€™ iccÄ• dinÄ• . s
paribbÄ• jakasaddato. paribbÄ• jakasaddohi syÄ• dyanto vÄ• kye syÄ• dyantattÄ• , teneva
`paribbÄ• jakasaddato ettha syÄ• dyuppattÄ«â€™ ti. asyÄ• dismÄ• paroti katvÄ• bahupari
syÄ• dyuppattÄ«ti sambandho.

tatocÄ• ti bahuparibbÄ• jakasaddato ca. pasajjappaá¹-isedhena naÃ±asaddena \Be 227/ aÅ
siyÄ• va dosoti dassento Ä• ha- `avijjamÄ• nosyÄ• diâ€™ ccÄ• di.

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

catutthakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camakaá¹‡á¸• a

1. tija

khamÄ• vÄ«maá¹ƒsÄ• sÅ«ti pakativisesanameva kathamicchitanti Ä• ha- `sambandhassiâ€
padÄ• namaÃ±Ã±amaÃ±Ã±asambandhassa purisÄ• dhÄ«nattÄ• ti attho, pakati visesananti
visesanaá¹ƒ, kimpana pakativisesane phala miccÄ• ha- `pakativisesanopÄ• dÄ• naâ€™ mic
`khamÄ• vÄ«maá¹ƒsÄ• sÅ«â€™ ti pakativisesanaá¹ƒ, kasmiá¹ƒ atthe carati khasÄ• vidhÄ«
niddesÄ• â€™ iccÄ• di. atthantarassÄ• ti nisÄ• nÄ• diatthantarassa. ``sutÄ• numitesu sutas
ti paribhÄ• samupalakkheti `sutÄ• numitÄ• naâ€™ miccÄ• dinÄ• . tenevÄ• ti kiriyÄ• rÅ«pÄ•
khasÄ• naá¹ƒ vÄ«dhÄ• neneva, sakatthe vidhÄ• neneti vuttaá¹ƒ hoti. titikkhakiriyattÄ• ti imin
khÄ• dyantÄ• naá¹ƒ dhÄ• tusaÃ±Ã±Ä• vidhÄ• na manatthakanti dasseti.

titikkhÄ• khamÄ• , titikkhati khamati, vÄ«maá¹ƒsÄ• upaparikkhÄ• , vÄ«maá¹ƒsati upaparik
tijaiti niddesÄ• bhÅ«vÄ• dikassa gahaá¹‡aá¹ƒ. niccaá¹‡yantassa curÄ• dikassa hi tÄ• dise
vidhÄ«yamÄ• nepi niccattamattano nÄ• tivattati. athavÄ• curÄ• dimÄ• nenÄ• byabhicÄ• rin
curÄ• dikova, taá¹ƒ yathÄ• `gÄ• vassa dutiyenÄ• tthoâ€™ ti. vuttegoyevopÄ• dÄ«yate, nÄ•
pana assÄ• dinopi dutiyassa gahaá¹‡aá¹ƒ siyÄ• atthappakaraá¹‡Ä• dippabhÄ• vato.

nanu \Be 228/ ca vÄ«maá¹ƒsÄ• yaá¹ƒ sappaccayavidhÄ• na manupapannamitaretaranissa
tathÄ• hi siddhe vÄ«maá¹ƒsÄ• sadde sappaccayo uppajjate, sati ca tasmiá¹ƒ vÄ«maá¹ƒsÄ•
itaretaranissayo, itaretara nissayÄ• ni ca kÄ• riyÄ• nÄ« nopakappantÄ«ti tenÄ• ha- `anuvÄ•

anÄ• dikÄ• lasaá¹ƒsiddhasaddÄ• nuvÄ• to natthi itaretaranissayo dosoti bhÄ• vo. payojakabyÄ• pÄ• raá¹‡ippaccayÄ• bhÄ• ve tejateti rÅ«paá¹ƒ.

2. kitÄ•

pubbeviya pakativisesanÄ• dÄ«tyanena ``sambandhassa purisÄ• yattattÄ• `tikicchÄ• saá¹
pakativisesananti Ä• ha- `tikicchÄ• yaâ€™ miccÄ• diâ€™ tyÄ• dikaá¹ƒ sabbaá¹ƒ yathÄ• yog
vattabbantyatidisati. vissatthoti visaddassa attho. atha kimitthaá¹ƒ chappaccayantasseva
dvidhodÄ• haraá¹‡antyÄ• saá¹…kiyÄ• ha- `atthabhedÄ• dvidhodÄ• haraá¹‡aâ€™ nti. niket
lakkhaá¹‡aá¹ƒ.

3. nindÄ•

ninda=garahÄ• yaá¹ƒ tato ``itthiyamaá¹‡attikayakyÄ• ceâ€™â€™ ti (5-49) appaccaye tato
(3-26) Ä• ppaccaye rÅ«paá¹ƒ. bandhatÄ«ti badhako.

4. tuá¹ƒsmÄ•

tuá¹ƒsmÄ• tÄ«ha paccayaggahaá¹‡amÄ• cikkhati `tuá¹ƒtÄ• yeâ€™ ccÄ• dinÄ• . tato ceti ya
gahaá¹‡aá¹ƒ yato ca visesana niddeso, tatoti attho. paccayaggahaá¹‡e tadÄ• diggahaá¹‡aá
``paccayaggahaá¹‡e yasmÄ• so vihito tadÄ• dino gahaá¹‡aâ€™â€™ nti Ã±Ä• yato. visesa
tadantaggahaá¹‡aá¹ƒ ... ``vidhibbisesanantassÄ• â€™â€™ ti (1-13) vacanÄ• bhi manasi nid
kiriyatthÄ• â€™ iccÄ• di. so kiriyattho Ä• di yassa samudÄ• yassa so tadÄ• di so paccayont
tadÄ• ditadantasamudÄ• yavisesassa gahaá¹‡aá¹ƒ, (natu) tadantamattasse tyattho \Be 229
visesanattena vattumicchite bhavatu ``vidhibbisesanantasseâ€™â€™ ti tadantaggahaá¹‡aá
kathaá¹ƒ tadÄ• dino gahaá¹‡aá¹ƒ vacanÄ• bhÄ• vatoccÄ• ha- `tadavinÄ• bhÄ• vittÄ• â€™ t
bhavati sÄ«leneti tadavinÄ• bhÄ• vÄ« tassa bhÄ• vo tasmÄ• . imÄ• ya yuttiyÄ• viÃ±Ã±Ä• y
`paccayaggahaá¹‡e yasmÄ• so vihito tadÄ• dino gahaá¹‡aâ€™ nti. bhavatvevaá¹ƒ tadÄ• d
gahaá¹‡aá¹ƒ, tato kipphalaá¹ƒtyÄ• ha- `teneâ€™ ccÄ• di.

sapÄ• ditoti pÄ• disahitato. kha cha suppattÄ• bhÄ• vÄ• ti kha cha sÄ• naá¹ƒ uppattiyÄ• a
vuttappakÄ• rasseva tuá¹ƒppaccayantassa pakatibhÄ• vena gahaá¹‡Ä• sapÄ• dito kha cha
adhippÄ• yo. vipubbÄ• `ji-jayeâ€™ iccasmÄ• tuá¹ƒpaccayantÄ• `vijetumicchatÄ«â€™ ti at
iccÄ• dinÄ• (so), tuá¹ƒssaca lopo, nemittike ekÄ• re nivatte `jis jisa iti dvitte anÄ• dibyaÃ±ja
``jiharÄ• naá¹ƒ gÄ«â€™â€™ ti (5-102) gÄ«. jigÄ«sappakatito ``bhÅ«te Ä«Å«á¹ƒâ€™â€™ ic
aÃ±. ``Ä• Ä« Å« mhÄ• ssÄ• ssamhÄ• naá¹ƒ vÄ• â€™â€™ ti (6-33) Ä«ssa rasse byajigÄ«s
uppatti siyÄ• , tadÄ• byajigÄ«sÄ«ti ettha dvibbacanaá¹ƒ karÄ«yamÄ• naá¹ƒ sappaccayanta
dvibbacanaá¹ƒ bhavatÄ«ti ``kha cha sÄ• naâ€™â€™ miccÄ• dinÄ• (5-69) vijiya iti samudÄ

visaddassa siyÄ• Ä«mhi ca vihite sapÄ• dino pakatibhÄ• voti visadda pubbe aÃ±Ä• gamo s
aniá¹-á¹-hampasajjeyya.

tuá¹ƒsmÄ• icchÄ• yanti ca pakatippaccayatthÄ• namupadiá¹-á¹-hattÄ• tena sabhÄ• va liá¹
tadanto ca anumito na pana tuá¹ƒ, tumiha sutoti Ä• ha- `na tadanto, nÄ• pi cha chasÄ• â€™
dvitte pubbassa ghassa ``catuttha dutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• â€™â€™ ti (5-78) go. ta
cavaggajÄ• â€™â€™ ti (5-79) jo. pÄ• á¹‡ininÄ• pÄ«ha sappaccaya vidhÄ• yake sutte vÄ• k
vÄ• vacanaá¹ƒ kataá¹ƒ, tadayuttanti nirÄ• kattumÄ• ha- `vÄ• kyampiâ€™ ccÄ• di. pakatyÄ•
atthaviseso gahetabbo, pakati viseso tumanto, icchattho-tthaviseso \Be 230/. idaá¹ƒ lakkhaá
lopo cicchÄ• yaá¹ƒ teâ€™â€™ iti idaá¹ƒ lakkhaá¹‡aá¹ƒ. niyogatoti niyamena. Ä• saá¹…kÄ•
nti (3-1-7) vÄ• kyakÄ• rena vuttaá¹ƒ nirÄ• kattumÄ• ha- `Ä• saá¹…kÄ• yaâ€™ miccÄ• di.

acetanattÄ• kÅ«lassa icchÄ• yÄ• sambhavoti `kÅ«lappatitumicchatÄ«â€™ ti vÄ• kyameve
tenÄ• siddhena vÄ• kyenÄ• siddhÄ• naá¹ƒ kha cha sÄ• naá¹ƒ sÄ• dhanaá¹ƒ asiddhenÄ• si
icchÄ• vacanicchÄ• ti icchÄ• ya vattumicchÄ• . icchÄ• yapavattito upaladdhÄ«ti icchÄ• ya u
parijÄ• nanaá¹ƒ pavattitoti attho. cetanÄ• vaticÄ• ti vuttaá¹ƒ tasmÄ• cetanÄ• vati pavattito u
dassetvÄ• tadapadese nÄ• cetanepi dassetuá¹ƒ `yopesÄ• â€™ tiÄ• dimÄ• ha. devadatte ra
uyyogo, kÅ«le mattikÄ• vikÄ«raá¹‡Ä• di. rajju guá¹‡o. khÄ«lo {kÄ«la (paÃ±cikÄ•) } saá¹ƒkv

pulo tiá¹‡Ä• dÄ«naá¹ƒ saá¹…ghÄ• to. sÄ• sunakho mimarisatÄ«ti mara=pÄ• á¹‡acÄ• geâ€
``Ã±i byaÃ±janasseâ€™â€™ ti (5-170) Ã±i. dvitte pubbato-Ã±Ã±assa lopo ``kha cha sesvÄ«
pubbassÄ• ssa imimarisati. tathÄ• pipatisatÄ«ti `patapatha=gamenaâ€™ iccassa. sÄ• mim
sacetanatte visattajÄ«vitassa sunakhassa maraá¹‡icchÄ• sambhavatÄ«ti paá¹-ipÄ• ditaá¹ƒ
paá¹-isedho vattabboâ€™â€™ ti (3-1-7) pÄ• á¹‡inÄ«yavÄ• ttikakÄ• rena vuttaá¹ƒ, tannirÄ•
`bubhukkhituâ€™ miccÄ• di. jÄ• tipadatthanissayena nivuttimpaá¹-ipÄ• dayamÄ• ha- `jÄ• tip
icchattho.

5. Ä«yo

karÄ«yati sambandhÄ«yatÄ«ti kammaá¹ƒ. taÃ±ca nÄ• ma jÄ• ti guá¹‡akiriyÄ• dabba samb
tattha nÄ• makammaá¹ƒâ€™ á¸• ittho á¸• avitthoti nÄ• mena piá¹‡á¸• assa sambandhÄ• . jÄ
gottÄ• dijÄ• tiyÄ• piá¹‡á¸• assa sambandhÄ• . guá¹‡akammaá¹ƒ sukkonÄ«loti sukkÄ• dinÄ
sambandhÄ• . kiriyÄ• kammaá¹ƒ pÄ• cako pÄ• yakoti pÄ• cakÄ• dikiriyÄ• ya dabbassa sam
daá¹‡á¸• Ä«visÄ• á¹‡Ä«ti daá¹‡á¸• Ä• dinÄ• dabbena piá¹‡á¸• assa sambandhÄ• . evaá¹ƒ
paÃ±cappakÄ• rasambhavepicchÄ• yamatthe Ä«yassa vidhÄ• nato icchÄ• sambandhiyeva
kiriyÄ• kammamevÄ• tra gayhate amukamevatthamupadassento Ä• ha- `yadipiâ€™ ccÄ• d
visesÄ• bhidhÄ• nanimittÄ• syupagame vattate.

tathÄ• pÄ«tilokavuttirayaá¹ƒvisesÄ• bhidhÄ• nÄ• rambhe. taá¹ƒsambandhiyevÄ• ti icchÄ• s
attanoputtamicchatÄ«tyÄ• divacanicchÄ• yamattasambandhiniputtÄ• do
attanotyanuvattiyasuttantarenapaccayovidhÄ«yatepÄ• á¹‡ininÄ• , ettha tva (tta) ggahaá¹‡an
sambandhinyeva puttÄ• do kathaá¹ƒ viÃ±Ã±Ä• yate visesavacanÄ• bhÄ• ve hi parasamban
pappotÄ«tÄ«maá¹ƒcodyamubbhÄ• vaya mÄ• ha- `attasambandhiniâ€™ ccÄ• di. Ä«yassa p
sambandho. kutocÄ• ha-Ä«yassÄ• itidhÄ• nÄ• â€™ ti. atthaggahaá¹‡assÄ• vacane Ä«yass

appattiyÄ• ti karaá¹‡e hetumhi vÄ• tatiyÄ• . etthÄ• ti attano puttamicchatÄ«tetthÄ• pi. na iá
Ä«yappaccayo nÄ• bhimato. nevettha bhavitabbanti vadato-dhippÄ• yÄ• mÄ• ha `sÄ• pekkh
attano puttamicchatÄ«ti vattumicchÄ• yaá¹ƒ sÄ• pekkhettepi siyÄ• , tadÄ• yamaniá¹-á¹-happ
`yadicetthaâ€™ iccÄ• di.

aniá¹-á¹-happasaá¹…gassa sarÅ«pamÄ• ha- `attano puttÄ«yatÄ«ti siyÄ• â€™ ti. uppajjamÄ
attatthassÄ• bhihitattÄ• attasaddassÄ• ppayogoti cetampi na saá¹…gatanti paá¹-ipÄ• daya
tiÄ• di. kasmÄ• devaá¹ƒ vattuá¹ƒ na sakkÄ• ti Ä• ha- `pakatiâ€™ ccÄ• di. apÅ«pÄ• dikÄ• ya
visesanassa vuttipade antobhÄ• va dassanÄ• ti attho. kvapanevaá¹ƒ diá¹-á¹-hantyÄ• ha- `ta
``tamassa sippaá¹ƒ sÄ«laá¹ƒ paá¹‡yaá¹ƒ paharaá¹‡aá¹ƒ payojanaá¹ƒâ€™â€™ ti (4-27) á¹‡i
bhinnatthassÄ• ti byatirekaá¹ƒ dassetvÄ• taá¹ƒ diá¹-á¹-hantena sÄ• dhetumÄ• ha- `devadat
kÄ• raá¹‡amÄ• ha- `sÄ• myantareâ€™ ccÄ• di. devadattassa \Be 232/ dhuruno kulanti sÄ•
devadattasaddasso pÄ• dÄ• nato gurukulanti vuttipadena devadattatthassÄ• nto bhÄ• voti a
samÄ• nantÅ«padassento Ä• ha- `tathehÄ• piâ€™ ccÄ• di. athÄ• ttano puttamicchatÄ«tyeta
padassÄ• nvÄ• khyÄ• nato attasaddassÄ• pphayogo kinna siyÄ• ti dassetumÄ• ha- `nacÄ•

padassÄ• ti puttÄ«yÄ• dino padassa. nacÄ• pi appayogoti sambandho. kÄ• raá¹‡amÄ• ha-
Ä«yanto puttÄ«yÄ• di, niyogato na pappotÄ«ti sambandho. tabbÄ• cÄ«saddappayoganti aÃ
sutaggahaá¹‡anti asutattÄ• ti vuttasutaggahaá¹‡aá¹ƒ. atthappakaraá¹‡Ä• dyupalakkhaá¹‡an
pakaraá¹‡Ä• ditopi puttassatta niyatÄ• gamyate, sutasaddassa tu gahaá¹‡amupalakkhaá¹‡

nanu ca sutte kammÄ• ti vuttattÄ• kammasamudÄ• yatopÄ«yo siyÄ• tyÄ• saá¹…kiyeva (n
`kammÄ• â€™ tiÄ• di. vattuá¹ƒ iá¹-á¹-hÄ• ekasakhyÄ• yassa kammasÄ• maÃ±Ã±assa taá
vattumiá¹-á¹-heka saá¹…khyassa gahaá¹‡amÄ• ha- `kammasamudÄ• yatoâ€™ ti. kimpanÄ
mahantamputtamicchatÄ«â€™ ccatra puttamiccatoccÄ• saá¹…kiyÄ• ha `avayavatopi sÄ• p
bhatÄ«ti sambandho. evaÃ±carahi idampi na sijjhatÄ«ti codento Ä• ha `carahiâ€™ ccÄ• di.
mahÄ• puttamicchatÄ«ti yadevaá¹ƒ karÄ«yati tadÄ• yampayogoti dassento Ä• ha- `bhavitab

6. upamÄ•

upamÄ«yate paricchijjati sÄ• dhÄ«yatÄ«tyattho. kÄ«disantamupamÄ• namiccÄ• ha- `pasid

pasiddho gavÄ• di, tassa sÄ• dhamyÄ• samÄ• na rÅ«patÄ• ya yampasiddhassa gavayÄ• d
tamupamÄ• nantyattho. samÄ• no dhammo-sseti sadhammo, gavÄ• diyeva. tassa bhÄ• vo
upamÄ«yate-neneti sÄ• dhanamupamÄ• naá¹ƒ gavÄ• di. sÄ• dhute upamÄ«yateti sÄ• dhiy
sÄ• dhiyasÄ• dhanaá¹ƒ.

puttamivÄ• caratÄ«ti \Be 233/ ettha `Ä• vasathamÄ• vasatiâ€™ ccÄ• do viya Ä• dhÄ• ratth
putte viya mÄ• á¹‡avake madhurannapÄ• nadÄ• nÄ• dikamÄ• caraá¹‡aá¹ƒ karoticcevamatt
upamÄ• nopameyyabhÄ• votyavagamayitumÄ• ha- `putteâ€™ iccÄ• di. pasiddhena sÄ• dh
Ä• caraá¹‡ampi pasiddhanti Ä• ha- `tampasiddhaâ€™ nti. tadÄ• caraá¹‡ena tena Ä• caraá¹
puttamÄ• á¹‡avakavisayamÄ• caraá¹‡aá¹ƒ vÄ• puttamÄ• á¹‡avaka saddenupacÄ• rato gal
visayabhÄ• vavohÄ• rotipi yujjati. vÄ• kyattho panetasmiá¹ƒ pakkhe `puttamiva puttavisaya
Ä• carati mÄ• á¹‡avakavisayamÄ• caraá¹‡aá¹ƒ karotÄ«â€™ ti, vuttiyantu yathÄ• vuttamatth
yojetvÄ• veditabbaá¹ƒ.

nanu ca yajjatropamÄ• nopameyyabhÄ• vo vuttiyaá¹ƒ Ä«yeneva jotitoti ivasaddo nivattate,
tadopamÄ• nopameyyabhÄ• vo putta saddeva vattate, taá¹ƒ kathamupameyyavacanassa m
payogo yuttoccÄ• saá¹…kiyÄ• ha- `upamÄ• navacanatoâ€™ ccÄ• di.

tabbisiá¹-á¹-hÄ• caraá¹‡eti tenopamÄ• nena visiá¹-á¹-he Ä• caraá¹‡e. upamÄ• nopameyya
etthÄ• yamadhippÄ• yo `upamÄ• na visiá¹-á¹-hÄ• caraá¹‡e upamÄ• navacanato Ä«yassa vi
nopameyyavacanamantarenopamÄ• navacanassa pavattÄ«ti upamÄ• nopameyyabhÄ• vas
yadyupamÄ• nopameyyabhÄ• vassa Ä«yeneva jotitattÄ• tadantassupameyye vutti siyÄ• ty
``kattutÄ• yoâ€™â€™ ti (5-8) Ä• yo. upameyyassÄ• nivattattÄ• upameyya kattusÄ• maÃ±Ã

7. Ä• dhÄ•

yathÄ• nantarasutte upamÄ• ne upameyyassa mÄ• á¹‡avakassa payogo upapanno, tathÄ•
nti copameyyassapayogoti atidisanto Ä• ha- `heá¹-á¹-hÄ• viyeâ€™ ccÄ• di. upamÄ• ne upa
attho. nanu kimatthamidamuccate yavatÄ• yo pÄ• sÄ• de \Be 234/ ivÄ• carati so pÄ• sÄ• da
sakkÄ• ti nÄ• tthabhedo-Ã±Ã±atra vacanicchÄ• bhedÄ• ti pubbenevetthÄ• pi Ä«yo siddho, t
ccÄ• saá¹…kiyÄ• ha- `yadipiâ€™ ccÄ• di.

8. kattu

ettha kattutoiti vacanÄ• kammÄ• ti nivattate, Ä• yaggahaá¹‡Ä• Ä«yo. kadÄ• pana kattuvis
`yatthyÄ• disaddasamÄ• nÄ• dhikaraá¹‡atteâ€™ tiÄ• di. pabbatÄ• yati hatthiccevamÄ• dinÄ
samÄ• nÄ• dhikaraá¹‡atte satÄ«ti attho.

9. jhatthe

koyaá¹ƒ cyatthoccÄ• saá¹…kiya ``abhÅ«tatabbhÄ• ve karÄ• sabhÅ«yoge vikÄ• rÄ• cÄ«â€™
abhÅ«tatabbhÄ• ve karÄ• diyogesati vidhÄ• nÄ• `abhÅ«tatabbhÄ• vo karÄ• divisiá¹-á¹-hoâ
tabbhÄ• vassa karÄ• divisiá¹-á¹-hattÄ• karotyatthanivattiyÄ• vassaá¹ƒ pÄ• á¹‡iniyÄ• viya b
kattabbamaÃ±Ã±athÄ• karotyatthepi siyÄ• tyÄ• saá¹…kiya nivattihetumÄ• ha- `tenevÄ• â€
karotyÄ• divisiá¹-á¹-ho abhÅ«tatabbhÄ• vocyattho teneva hetunÄ• ti attho. bhavatyatthe-ner
karotyatthopyaniá¹-á¹-ho labbhaticcÄ• saá¹…kiya tannivattimpaá¹-ipÄ• dayamÄ• ha- `karoty
adhavalaá¹ƒ dhavalaá¹ƒ karoti dhavalÄ«karoticceva cÄ«ppaccaye kattabbe kammeneva kar
diá¹-á¹-hattÄ• ti attho. kÄ• raá¹‡antaramÄ• ha- `iha ceâ€™ ccÄ• di. itisaddo hetumhi yasmÄ
tatoceti attho.

asatyatthassa pana bhavatyattheyevÄ• ntobhÄ• vÄ• na tannivatti paá¹-ipÄ• ditÄ• . tappaka
dhÄ• tuppaccayappakaraá¹‡e. dvibbacananti paá¹-aiccassa dvibbacanaá¹ƒ tato ``dissantaÃ
(4-120) rÄ• ppaccayo. ``rÄ• nubandhentasarÄ• dissÄ• â€™â€™ ti (4-132) antasarÄ• dissa
paccayÄ• bhÄ• vatthaá¹ƒ- `acÄ«toâ€™ ti paccayavidhÄ• nasutte paá¹-isedho na kato, tenÄ
paá¹-isedhÄ• bhÄ• vÄ• â€™ ti. cÄ«ti bhusoiti

paá¹-hamantÄ• cÄ« \Be 235/. á¹‡Ä• divuttittÄ• ``ekatthatÄ• yaâ€™â€™ nti (2-119) vibhatti
`cyattheâ€™â€™ itÄ«masmiá¹ƒyeva. na ca vuccateti sambandho.

10. saddÄ•

nanu ca asati sutte dutiyÄ• ggahaá¹‡e dutiyantehiccÄ• yaá¹ƒ viseso kuto labbhate yena `sa
dutiyantehÄ«â€™ ti vivaraá¹‡aá¹ƒ katanti saccaá¹ƒ, tathÄ• pi paccayavidhimhi yuttepi paÃ±
`saddÄ• dÄ«nÄ«â€™ ti dutiyÄ• yopÄ• dÄ• nasÄ• matthiyÄ• tathÄ• vivaraá¹‡aá¹ƒ kataá¹ƒ.

sabbatthÄ• ti ``tamadhÄ«te taá¹ƒ jÄ• nÄ• ti kaá¹‡ikÄ• cÄ• â€™â€™ do (4-14) sabbattha. k
yaá¹ƒ byavacchinnaá¹ƒ, tamupadassento Ä• ha- `na kÄ• leâ€™ ccÄ• di. yadÄ«pi adhÄ«tec
kattunÄ• ekavacanena ca niddeso, tathÄ• pi tesamappadhÄ• nattÄ• aÃ±Ã±asmimpi bhÅ«t
bahuvacanena ca paccayo siyÄ• eveti bhÄ• vo.

nanu ca ``dhÄ• tvatthenÄ• masmÄ«â€™â€™ ti (5-12) ippaccaye patte-yamÄ• rabbhate ass
vidhÄ• naá¹ƒ, tato ca saddÄ• dÄ«hi dhÄ• tvatthe ippaccayena na bhavitabbaá¹ƒ, dissate ca
ippaccayapayogoccÄ• saá¹…kiya `nÄ• yamippaccayassa bÄ• dhakoâ€™ ti paá¹-ipÄ• detum
ccÄ• di. nÄ• nÄ• bhinnaá¹ƒ vÄ• kyaá¹ƒ nÄ• nÄ• vÄ• kyaá¹ƒ, tassa bhÄ• vena, tena bhinnav
ippaccayassa ca samuccayatoti attho. ``dhÄ• tvatthenÄ• masmÄ«â€™â€™ tyekaá¹ƒ vÄ• ky
karotyaâ€™â€™ paraá¹ƒ. etÄ• ni dve bhinnavÄ• kyÄ• ni- `dhÄ• tvatthe nÄ• masmÄ• ippac

karoticcasmiá¹ƒ atthe Ä• yo bhavatÄ«â€™ ti paccekamÄ• khyÄ• tÄ• pekkhÄ• ya vÄ• kyapa
hi kiriyÄ• padekavÄ• kyatÄ• , bhinnetu nÄ• nÄ• vÄ• kyatÄ• , nÄ• nÄ• vÄ• kye ca sati samu
sÄ• maÃ±Ã±avisesabhÄ• vena vidhÄ• nameva bÄ• dhÄ• hetu, kiÃ±carahi ekavÄ• kyatÄ• p
dadhi diyyataá¹ƒ, takkaá¹ƒ koá¹‡á¸• aÃ±Ã±Ä• yeâ€™ ti. nÄ• nÄ• vÄ• kye tu samuccayo, ta
bhojÄ«yantu, mÄ• á¸• harÄ• ya vatthayugalaá¹ƒ dÄ«yatÅ«â€™ ti mÄ• á¸• haro brÄ• hmaá¹
vatthayugalaÃ±ca labhate, tenojukaá¹ƒ \Be 236/ vuttena vatthayugaladÄ• nena sÄ• maÃ±Ã
bÄ• dhÄ«yate, tathehÄ• pi ujukaá¹ƒ vihitenÄ• yena sÄ• maÃ±Ã±avihito ippaccayo na bÄ• d
satthakÄ• rassa vÄ• kya bhedÄ• bhedoti nÄ• navaá¹-á¹-hitidosoti maÃ±Ã±ate. timhi le ca si

yappaccayo na vihito pÄ• á¹‡inÄ«Ä• dÄ«hi viyÄ• ti adhippÄ• yo. `jala dala- dittiyaá¹ƒâ€™.
mÄ• no, ``kattari loâ€™â€™ ti ``parokkhÄ• yaá¹ƒ ceâ€™â€™ ti (5-70) caggahaá¹‡ena `dal
``loponÄ• dibyaÃ±janassaâ€™â€™ (5-75) ``saramhÄ• dveâ€™â€™ ti (1-34) dassalassa c
jalamÄ• nÄ• ti aá¹-á¹-hakathÄ• vacanatoti iminÄ• kiriyÄ• samabhihÄ• re yappaccayÄ• bhÄ
sakkate viya bhusÄ• bhikkhaÃ±Ã±epi kiriyÄ• samabhihÄ• ro kiriyÄ• parivattanaá¹ƒ, taÃ±ca
kattabbamaÃ±Ã±o karoti, tena kattabbaÃ±cetaro, tadÄ• bhavatÄ«ti viÃ±Ã±eyyaá¹ƒ. ``sÄ• m
payogamanusarantÄ«â€™â€™ ti iminÄ• lakkhaá¹‡ena `dala-dittiyaâ€™ nti imasmÄ• ``mÄ
vihito mÄ• nappaccayo bhusatthe Ä• bhikkhaÃ±Ã±e ca bhavissati. daddalla mÄ• nÄ• ti etth
punappuna jalamÄ• nÄ• ti ca attho veditabbo.

11. namo

namo karoti namosaddamuccÄ• reti, saddaá¹ƒ karoti saddamuccÄ• retÄ«ticcevamattho (na
anabhidhÄ• nato vÄ• .

12. dhÄ• tvÄ•

aparinipphannoti anipphanno asiddhÄ• vatthoti attho. kÄ• rakasÄ• dhiyoti yathÄ• lÄ• bhaá¹
asatvabhÅ«toti adabbabhÅ«to. ayantu kiriyÄ• rÅ«po padattho pacatyÄ• dÄ«naá¹ƒ vikledanÄ
tadavayavarÅ«pÄ• pubbaparÄ«bhÅ«tauddhanÄ• ro panÄ• dikÄ• dayo tÄ• datthiyÄ• ca pa
vuttalakkhaá¹‡e dhÄ• tvatthe dhÄ• tuto vidhÄ«yamÄ• no tyÄ• dippaccayo tathÄ• bhÅ«tame
bhedÄ• bhÄ• vÄ• abhedasaá¹…khyÄ• yekavacanenoccate, `na bahuvacanena, tenettha `á
á¹-hÄ«yate devadattehÄ«â€™ ti bhavati. na yatokutocÄ«tiÄ• dinÄ• yato yattha na dissati, t
dÄ«peti. yato yattha vidhi, sa tassa sambandhÄ« bhavatÄ«ti nÄ• mehi vacanÄ«yatthato-tth
dhÄ• tvattho kamÄ• dÄ«namatthabhÅ«to, so sakatthoti sakattheyevÄ• yamippaccayo curÄ•

tassacÄ• ti ekÄ• rassa ca. atha atihatthayaticcÄ• do pÄ• divisiá¹-á¹-he eva dhÄ• tvatthe ipp
tadatthavihiteneva ippaccayena pÄ• divisiá¹-á¹-ho dhÄ• tvattho vutto, tena kimattho ippacca
pÄ• diyogoccÄ• saá¹…kiya payojanamÄ• khyÄ• tumÄ• ha- `atihatthayatiâ€™ ccÄ• di. na sÄ

natthÄ«ti attho.

13. saccÄ•

atthamÄ• cikkhati, vedamÄ• cikkhatÄ«ti viggaho. sukhÄ• peticcÄ• do sukhaá¹ƒ vedayaticc
vÄ• pÄ• á¹-hÄ• ti vikappena pÄ• á¹-hato.

15. curÄ•

asati sutte sakattheti kathaá¹ƒ labbhatÄ«ti Ä• ha- `atthÄ• nati desÄ• â€™ ti. atthÄ• -natides
kassaci sutte aniddesÄ• ti attho. atthavisesassÄ• -natidesamattena sakatthoyeva á¹‡inÄ• v
viÃ±Ã±Ä• yateccÄ• ha- `sakatthassa ca sutattÄ• â€™ ti. cura=theyye iccÄ• dÄ«su theyyÄ•
sutattÄ• ti attho. yogavibhÄ• gatoti `á¹‡Ä«â€™ tiyogavibhÄ• gato, rajjaá¹ƒ kÄ• retÄ«ti ettha
sattaá¹…gaá¹ƒ rajjaá¹ƒ pavattetÄ«ti vÄ• attho, payojakabyÄ• pÄ• re á¹‡i.

16. payo

payojako codako byÄ• pÄ• rakoti attho nanu ca vuttiyaá¹ƒ `kattÄ• raá¹ƒ payojayatÄ«â€™ ti
payujjamÄ• nassa kattuttaá¹ƒti Ä• ha- `payujjamÄ• noâ€™ ccÄ• di. nÄ• vassaá¹ƒ kiriyÄ• pa
yoggatÄ• mattenapi \Be 238/ kattuttaá¹ƒ siyÄ• ti dassento Ä• ha- `kiriyÄ• ya yoggoâ€™ tiÄ•
pÄ• sÄ• á¹‡ambalenuá¹-á¹-hÄ• petiâ€™ ccÄ• dÄ«su hi yogyatÄ• yapi kattuttÄ• vasÄ• yosiy
payojakabyapÄ• roti Ä• ha- `pesaneâ€™ ccÄ• di. dÄ• sÄ• dino hÄ«nassa katthaci atthe niy
guruÄ• dino sakkÄ• rapubbaá¹ƒ byÄ• pÄ• raá¹‡amajjhesanaá¹ƒ. taá¹ƒ pesanajjhesanÄ• dik
yassa so tathÄ• vutto.

Ä• disaddena Ä• nukÅ«lyabhÄ• gino byÄ• pÄ• rassa gahaá¹‡aá¹ƒ, tathÄ• ca `bhikkhÄ• vA
ti sijjhati. bhikkhÄ• hi pacurabyaÃ±janavatÄ« labbhamÄ• nÄ• vÄ• sÄ• nukÅ«laá¹ƒ tittivises
kÄ• rÄ«sopi nivÄ• te padese suá¹-á¹-hu pajjalitojjhayanavirodhi
sÄ«takatamupaddavamapanayanto-jjhayanÄ• nukÅ«lasÄ• matthiyamÄ• dadhÄ• ti tato tesa

payojakabyÄ• pÄ• retÄ«daá¹ƒ paccayavisesanaá¹ƒ vÄ• siyÄ• pakativisesanaá¹ƒ vÄ• . tatt
siyÄ• , tadÄ• payojakabyÄ• pÄ• re vattamÄ• nÄ• á¹‡Ä«á¹‡Ä• pÄ« vidhÄ«yantÄ«ti (gaman
gami, na gatyattho, tassa cÄ• yaá¹ƒ payojjoti `gamayati mÄ• á¹‡avakaá¹ƒ gÄ• maâ€™ nti g
``gatibodhÄ• hÄ• reâ€™â€™ ccÄ• dinÄ• (2-4) vihitÄ• dutiyÄ• na pappoti, tato pakatyattha
duá¹-á¹-hoti paccayavisesanapakkhaá¹ƒ dassetumÄ• ha- `paccayavisesanaá¹ƒ vedaá¹ƒ na

payojakamattaggahaá¹‡eti mattasaddo sÄ• maÃ±Ã±avÄ• cÄ«, yathÄ• `kaÃ±Ã±Ä• mattaá
yo payujjati yo ca karaá¹‡Ä• dÄ«naá¹ƒ payojako tesaá¹ƒ sÄ• maÃ±Ã±ena gahaá¹‡e satÄ«ti

payojakaggahaá¹‡amantarena byÄ• pÄ• reicceva vacanaá¹ƒ kattabbaá¹ƒ siyÄ• ti bhÄ• vo, t
visiá¹-á¹-ho visayo yassa payojakaggahaá¹‡assataá¹ƒtathÄ• vuttaá¹ƒ. kopanÄ• yaá¹ƒvisiá¹-
lokeâ€™ iccÄ• di. itovÄ• ti vakkhamÄ• nassa hetuno parÄ• mÄ• so. tanti curÄ• dÄ«hi á¹‡ivi
vakkhamÄ• nÄ• pekkho. taá¹ƒ \Be 239/ visuá¹ƒ curÄ• dÄ«hi á¹‡ividhÄ• nameva vakkhamÄ•
nÄ• Ã±Ã±athÄ• ti attho. tameva pakÄ• raá¹ƒ dasseti `yadiminÄ• â€™ ccÄ• di.

17. kyotÄ•

kattari vihitesupi mÄ• nantatyÄ• dÄ«su parabhÅ«tesu kyo bhavatÄ«ti viÃ±Ã±Ä• yeyyÄ• ti `b
kyassa visesananti Ä• ha- `mÄ• nantatyÄ• dÄ«naâ€™ miccÄ• di.

yadi hi kattari vihitesu siyÄ• , tathÄ• sati tesamubhinnaá¹ƒ
padhÄ• nattenÄ• bhidhÄ«yamÄ• nÄ• namaÃ±Ã±amaÃ±Ã±Ä• napekkhattÄ• asambandho s
vambhÅ«tÄ• namabhidhÄ• namatthi, na hi `á¹-hÄ«yateâ€™ ccasmÄ• bhÄ• vo kattÄ• ca pa
ccasmÄ• kammaá¹ƒ kattÄ• ca. api tu bhÄ• vakammÄ• neva gamyante, tenÄ• ha- `tasmÄ•

tesamevÄ• ti mÄ• nantatyÄ• dÄ«nameva. parasamaÃ±Ã±Ä• bhi paresaá¹ƒ kaccÄ• yanÄ•
tabbajjitesÅ«ti parokkhÄ• saÃ±Ã±ipaccayavajjitesu. aparokkhesÅ«ti ettha parasamaÃ±Ã±Ä•
saha samÄ• saá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±athÄ• pi paá¹-ipÄ• detuá¹ƒ `athavÄ• â€™ tiÄ•
indriyÄ• visaye kÄ• le. parokkhevihitÄ• paccayÄ• ti iminÄ• upacÄ• rena taddhitappaccayav
saddanipphattimÄ• ha. te pana `a uâ€™ iccÄ• dayo. tatoti parokkhappaccayato.

nanu pubbapakkhe `aparokkhesÅ«â€™ ti ettha `parokkhÄ• vajjitesÅ«â€™ ti attha vacanaá
pana `parokkhavajjitesÅ«â€™ ti, tathÄ• sati kathamettha `parokkhÄ• vajjitesÅ«â€™ ti attha
Ä• ha- `tepanÄ• â€™ tiÄ• di. idhÄ• ti aparokkhesÅ«ti imasmiá¹ƒ. nanu ca ``parokkhe a uâ€™
`parokkheâ€™ ti pakativisesananti paccayÄ• naá¹ƒ parokkhe vihitatÄ• kathanti manasi nidh
iccÄ• di. bhavanaá¹ƒ bhÄ• vo kiriyÄ• dhÄ• tvattho.

sÄ• dhÄ«yamÄ• nÄ• vatthoti iminÄ• siddhÄ• vatthÄ• nirassate. pubbaparÄ«bhÅ«to padhÄ
kiriyÄ• rÅ«po attho lakkhaá¹‡aá¹ƒ sabhÄ• vo \Be 240/ yassa dhÄ• tvatthassa so tathÄ• vut
patÄ«yatÄ«ti seso. bahuvacanampi hoti pÄ• kÄ• pÄ• keti adhippÄ• yo, karÄ«yatÄ«ti kamma
nÄ• mÄ• dikammamatthi, tathÄ• pi kriyatthÄ• iccÄ• dhikÄ• rato mÄ• nÄ• dÄ«namaÃ±Ã±atth
sambandhova gayhate, su-savane sÅ«yamÄ• naá¹ƒ.

pÄ• á¹‡iniyehettha ``bhindati kusÅ«laá¹ƒâ€™ tyÄ• do yÄ• bhedanÄ• dikiriyÄ• kammani di
sukarattamattena sappadhÄ• nattavacanicchÄ• yaá¹ƒ kattuttepyupalabbhati `bhijjate kusulo
tadÄ• ssa kattuno suttantarena kammasarikkhabhÄ• vo vidhÄ«yate `kammanissayaá¹ƒ kÄ•
tannissÄ• yÄ• ha- `yadÄ• kammameveâ€™ ccÄ• di. yadÄ• kammameva kattubhÄ• vena v

katvÄ• tathÄ• vivacchÄ«yateccÄ• ha- `attasamavetÄ• yaâ€™ iccÄ• di. attasaddena kamm
samavetÄ• ekadesÄ«bhÅ«tÄ• attasamavetÄ• , tassÄ• kiriyÄ• ya kammaá¹-á¹-hakiriyÄ• yÄ

subhedattÄ• dineti hetumhi karaá¹‡e vÄ• tatiyÄ• . atthatoti `kammeyeva kyoâ€™ ti (na sak
adhippÄ• yo. tathÄ• hi `bhijjateti savanÄ• kammatÄ• vagamyateâ€™ ti iminÄ• atthato
kammeyevakyotipaá¹-ipÄ• ditameva. vuttameva phuá¹-Ä«karamÄ• ha- `bhijjate iccasmiá¹ƒ p
aÃ±Ã±athÄ• ti yadi kammeyeva tepaccayo na siyÄ• . atoti bhijjate iccasmÄ• . upasaá¹ƒhara
iccÄ• di. kiá¹ƒ vacanenÄ• ti pÄ• á¹‡inÄ«yÄ• namiva kiá¹ƒ suttattarenÄ• ti attho.

vacanÄ• bhÄ• vepi kammakattari padasaá¹…khÄ• rakkamopadassanamukhena vutti ganth
iccÄ• di. vÄ• kyato uddharitvÄ• padesaá¹…khariyamÄ• neti `bhijjate kusÅ«lo sayameveâ€™
bhijjateâ€™ ti pade saá¹…khariyamÄ• ne nipphÄ• dÄ«yamÄ• neti attho. tadevÄ• ti padattha
tannipphÄ• daneti tassa saá¹…kharimÄ• nassa padassa saá¹…kharaá¹‡e. sayantÄ«massÄ
manenetadeva vuttaá¹ƒ- `kammeyeva paccayoâ€™ ti, kiÃ±carahi aÃ±Ã±ampatthÄ«ti dasse
ceâ€™ ccÄ• di. co vattabbantarasamuccaye. anenabhijjateti savanÄ• iccÄ• dinÄ• idaÃ±cÄ
`kamma kattunoâ€™ ccÄ• di, na padamudÄ• haraá¹‡anti kammakattuno vÄ• kyamevodÄ• l
patÄ«tiyÄ• maÃ±Ã±ate. padamevodÄ• haraá¹‡aá¹ƒ kasmÄ• na siyÄ• ti Ä• ha- `padehiâ€™
dassetumÄ• ha- `kattunissayo piâ€™ ccÄ• di.

asmiá¹ƒ pakkheti asmiá¹ƒ kattuttena vivacchite pakkhe. tabbisayattanti kammavÄ• cÄ«saya
bhÄ• vakammesÅ«tÄ«massa kattariccassa ca paccayavisesanatthe sati sÄ• matthiyaladdha
`bhÄ• vakammesÅ«â€™ tiÄ• di. iminÄ• anena ca visesisattÄ• ti sambandho. kintaá¹ƒ vises
tyÄ• dÄ«sÅ«â€™ ti. kintampayojananti payojanaá¹ƒ dassetumÄ• ha- `tyÄ• dÄ«naâ€™ micc
kattari ca tena tena {dhÄ• nena} suttena mÄ• nÄ• dayo na siyuá¹ƒ, kathantaá¹ƒ visesitesu n
kyÄ• dayo siyuntÄ«minÄ• sÄ• matthiyena ( ) { (sati) } bhÄ• vakammesu kattari ( ) { (ti) } ca
antiâ€™â€™ ccÄ• dippabhutikehi (6-1) suttehi yathÄ• lÄ• bhaá¹ƒ bhÄ• vÄ• dÄ«su paccayÄ
bhÄ• vo.

natadatthaá¹ƒ vacanamÄ• raddhanti bhÄ• vakammesu kattari mÄ• nantatyÄ• dividhÄ• natt
suttantaraá¹ƒ nÄ• raddhanti attho. atha bhÄ• vakammesu kattari ca mÄ• nÄ• dividhÄ• natth
dhÄ• tuniyamanaá¹ƒ {dhÄ• tuniyamatthaá¹ƒ} tvassa vattabbanti taÃ±ca sÄ• matthiyÄ• va (la
`kiriyatthaniyamopiâ€™ ccÄ• di. akammakÄ• dhÄ• tuto bhÄ• ve kattari ca sakammakÄ• ka
kiriyatthaniyamo yathÄ• vuttena sÄ• matthiyÄ• labbhateti sambandho. akammakÄ• naá¹ƒ k
sakammakÄ• naÃ±ca satopi bhÄ• vassÄ• ppadhÄ• nattÄ• akammakÄ• kattari bhÄ• ve ca
kammasabbhÄ• vÄ• kattari kamme ca bhavanti na bhÄ• vetÄ«daá¹ƒ sÄ• matthiyaá¹ƒ.

kammamapekkhateti \Be 242/ pacÄ• dito kattari paá¹-hamapurisekavacane kate pacaticcÄ•
pacanÄ• dikiriyÄ• odanÄ• dikaá¹ƒ kammamapekkhate. kattuttamapekkhateti bhavaticcÄ• d

bhavanÄ• dikiriyÄ• kattumattamapekkhate.

20. á¹‡iá¹‡Ä•

yadatthanti yaá¹ƒpayojanaá¹ƒ.

23. jyÄ•

jinantoti ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) rasso. sabbattheva yattha kattari pa
vikaraá¹‡Ä• pi kattariyeva, yattha bhÄ• vakammesu tattha vikaraá¹‡Ä• pi bhÄ• vakammesu
kÄ• rakabhede (na) paccayassÄ• sambhavato. tasmÄ• sahÄ• bhidhÄ• nÄ• naá¹ƒ mÄ• nÄ•
sahÄ• sambhavaá¹ƒ gaccheyyunti vidhÄ«yante.

27. bhÄ• va

vivacchÄ• bhedenÄ• ti sakammakÄ• kammakavacanicchÄ• bhedena. ubhayatthÄ• ti bhÄ•
karaá¹‡Ä«yo. ``apavÄ• da visaye ussaggo nÄ• bhinivisatÄ«â€™â€™ ti eso ussaggadhamm
kesaÃ±cussaggÄ• nampi apavÄ• davisaye pavatti hoti bahulÄ• dhikÄ• rÄ• . yathÄ• ``bhÄ•
ti ussaggo, ``vadÄ• dÄ«hiyoâ€™â€™ ti (5-30) apavÄ• do taá¹ƒvisayepi tabbÄ• nÄ«yÄ• hor
veditabboti.

28. dhyaá¹‡a

kÄ• riyaá¹ƒ ``Ã±i byaÃ±janassÄ• â€™â€™ ti (5-170) Ã±i.

30. vadÄ•

annatotÄ«minÄ• `bhoggamaÃ±Ã±aâ€™ ntettha aÃ±Ã±aá¹ƒ nÄ• ma annavatÄ• aÃ±Ã±ant

31. kÄ«cca

kammakaro \Be 243/ bharitabbatÄ• yeccÄ• dinÄ• kiriyÄ• saddattaá¹ƒ bhaccasaddassa das
saÃ±Ã±Ä• bhÄ• vamapÄ• karoti. ``saÃ±Ã±Ä• yaá¹ƒ bharÄ• â€™â€™ ti ca gaá¹‡asuttanti da
`saÃ±Ã±Ä• yaá¹ƒ bharÄ• â€™ tiÄ• di.

abharitabbÄ• piccÄ• dinÄ• idaá¹ƒ dÄ«peti duvidhÄ• saÃ±Ã±Ä• saddÄ• keci daccanta vig
á¸• itthÄ• dayo, kecidavayavatthÄ• nugatÄ• yathÄ• sattapaá¹‡á¹‡Ä• dayo, tattha bhariyÄ•
kammampavattinimittaá¹ƒ `bharitabbÄ• bhariyÄ• â€™ ti, yathÄ• satta paá¹‡á¹‡Ä• ni assÄ•

pavattinimittaá¹ƒ sattapaá¹‡á¹‡asaddassa, etaÃ±ca pavattinimittaá¹ƒ saddanipphattikiriyÄ• y
kvacideva tvatthavisese satyasati vÄ• tasmiá¹ƒ nimitte saddo vattatÄ«â€™â€™ ti. okÄ• ras
``yuvaá¹‡á¹‡Ä• name oppaccayeâ€™â€™ ti (5-82) kataokÄ• rassa.

32. guhÄ•

saddikÄ• nanti pÄ• á¹‡iniyakaccÄ• yanÄ• diveyyÄ• karaá¹‡Ä• naá¹ƒ. pesanaá¹ƒ sakkÄ• ra
kÄ• macÄ• rÄ• nuÃ±Ã±Ä• ti kattumicchato yathiccha manujÄ• nanaá¹ƒ atisaggonÄ• mÄ• ti
``bhotÄ• kaá¹-o kattabboâ€™ ccÄ• dÄ«su kaá¹-akaraá¹‡Ä• dino kÄ• raá¹‡abhÅ«tassa.

nanu ca sÄ• maÃ±Ã±ena vihitÄ• e (te), tathÄ• ca sati vijjhatthavihi tehi eyyÄ• dÄ«hi te bÄ
`naceâ€™ ccÄ• di. vidhivisesatte pÄ«ti vidhÄ• naá¹ƒ vidhi niyojanaá¹ƒ kiriyÄ• su byÄ• pÄ• n
pesÄ• dÄ«naá¹ƒ visesattepi, nÄ• vassantiÄ• di jayÄ• diccabyÄ• khyÄ• naá¹ƒ nissÄ• ya vutt
``kimatthaá¹ƒ pesÄ• dÄ«su kiccasaÃ±Ã±ino tabbaanÄ«yaá¹‡yatyappaccayÄ• vidhÄ«yante,
bhÄ• vakammesu vihitÄ• , evamete {vihitÄ• eva, vo-kÄ• sikÄ• vutti} pesvÄ• dÄ«Ã±Ã±asvatn
visesavihitena vidhyÄ• dÄ«su paccayena bÄ• dhÄ«yante, vÄ• sarÅ«pavidhinÄ• bhavissant
`itthÄ«adhikÄ• rato parena vÄ• sarÅ«pavidhi nÄ• vassambhavatÄ«â€™ ti {kimatthamiccÄ• d
vicasasavihiteccÄ• di parihÄ• ro, kiccÄ• hi sÄ• maÃ±Ã±ena vihitÄ• , paÃ±camÄ« tu pesÄ•
visesavihitena kiccÄ• pesÄ• divisaye bÄ• dhÄ«yeranti punabbiyate, vÄ• sarÅ«peccÄ• dinÄ
vighaá¹-ayati. evaá¹ƒ carahiccÄ• dinÄ• pesÄ• dÄ«su kiccavidhÄ• nassa Ã±Ä• pakattaá¹ƒ d
21 sa) }. asarÅ«pavidhi \Be 244/ asarÅ«pÄ• pavÄ• dappaccayo vÄ• vikappena bÄ• dhako l
avassaá¹ƒ na hotÄ«ti Ã±Ä• panatthampi na vidhÄ«yateti yojanÄ• . ``vÄ• -sarÅ«po-nitthiyaá¹
parasuttaá¹ƒ. dhÄ• tvadhikÄ• revihito asarÅ«po apavÄ• dappaccayo ussaggassa bÄ• dhako
vihitappaccayaá¹ƒ vajjayitvÄ• ti attho. heá¹-á¹-hÄ• vuttÄ• nusÄ• renedaá¹ƒ viÃ±Ã±Ä• tabba

bhotÄ• khalu kaá¹-o kÄ• tabboccÄ• di pesane. tvayÄ• kaá¹-o kÄ• tabboti anuÃ±Ã±Ä• yaá¹
paramudÄ• haraá¹‡aá¹ƒ. ettha pana kaá¹-akaraá¹‡e kÄ• lÄ• rocanamattameva viÃ±Ã±Ä• ya
``sattyarahesveyyÄ• dÄ«â€™â€™ ti (6-11) suttaá¹ƒ visesavihitaá¹ƒ, tenÄ• ha- `sÄ• maÃ±Ã±
sattivisiá¹-á¹-heccÄ• dinÄ• vuttamatthaá¹ƒ vivarati `sattÄ«â€™ tiÄ• dinÄ• . kathaá¹ƒ sattivis
kattunoti Ä• ha- `taá¹ƒyogÄ• â€™ ti. tÄ• ya sattiyÄ• yogo taá¹ƒyogo. avassakÄ• dhamÄ«á¹
kattari kiccÄ• naá¹ƒ tadaÃ±Ã±esaÃ±ca bhÄ• vÄ• ya visuá¹ƒ- suttitaá¹ƒ, tena, vuttaá¹ƒ `Ä• v
visiá¹-á¹-heva kattarÄ«â€™ ti. sabbatthevettha `uddhaá¹ƒ muhuttatoâ€™ tiÄ• dinÄ• ekekan
dassitaá¹ƒ. bhotÄ• rajjaá¹ƒ kÄ• tabbanti arahe, bhavatÄ• rajjaá¹ƒ kÄ• tabbanti attho. bhava
arahakattuttappakÄ• sanatthaá¹ƒ vuttaá¹ƒ. evamuparipi. sabbametaá¹ƒ bahulaggahaá¹‡Ä•

33. katta

galecopakoti alopasamÄ• so. abhimato parehi. arahÄ• dÄ«su vihitappaccayehÄ«ti ``sattyar
(6-11) ca ``sÄ«lÄ• bhikkhaÃ±Ã±Ä• vassakesu á¹‡Ä«â€™â€™ ti (5-53) ca arahÄ• dÄ«su vih
sikkhÄ• panasÄ«lo. muá¹‡á¸• anaá¹ƒ dhammo sabhÄ• vo yesaá¹ƒ te muá¹‡á¸• anadhamm
sÄ• viá¹-á¹-hÄ• yanÄ• muá¹‡á¸• ayanti etesaá¹ƒ kuladhammo.

35. Ä• siá¹ƒ

kÄ• panÄ• yamÄ• siá¹ƒsÄ• nÄ• meccÄ• ha- `appattasseâ€™ ccÄ• di. kiriyÄ• visesakattu
kattÄ• so visayo \Be 245/ yassÄ• sÄ• tathÄ• vuttÄ• . kiriyÄ• visesakattuvisayattameva ph
`assÄ• â€™ iccÄ• di. assÄ• jÄ«vanakiriyÄ• ya nandana kiriyÄ• ya bhavanakiriyÄ• ya vÄ• k
sampÄ• dento bhaveyya bhavatÅ«ti attho. jÄ«vatu nandatu bhavatÅ«ti Ä• siá¹ƒsÄ• yaá¹ƒ pa
bhavakasaddÄ• naá¹ƒ taá¹ƒsamÄ• natthatÄ• dassitÄ• .

akenevÄ• siá¹ƒ sanatthassa gamitattÄ• ti Ä• siá¹ƒsanÄ• eva attho, tassa akappaccayenev
avabodhitattÄ• . nÄ• siá¹ƒ sanatthassa payogoti Ä• siá¹ƒsanÄ• attho yassa jÄ«vatu nandat
saddantarassa, tassa nappayogoti attho.

36. karÄ•

karoti attano phalanti kÄ• raá¹‡aá¹ƒ.

37. hÄ• to

jahanti udakanti vÄ«hÄ«su hÄ• yanasaddassa pavattinimittaá¹ƒ dasseti. jahÄ• ti bhÄ• ve pa
saá¹ƒvacchare. bhÄ• veiccassatthamÄ• ha `padattheâ€™ ti. nipphattimattaá¹ƒ kiriyopÄ• dÄ

39. vito

nanu ca vitoti paÃ±camÄ«niddiá¹-á¹-hattÄ• `vito parasmÄ• Ã±Ä• iccasmÄ• â€™ ti vattabb
vuttanti Ä• ha- `vito paroâ€™ iccÄ• di. vipubbo yassaso vipubbo. visaddato dhÄ• tumhi para
pubbo nÄ• ma hotÄ«ti attho.

40. kasmÄ•

sabbaá¹ƒ jÄ• nÄ• ti, kÄ• laá¹ƒ jÄ• nÄ• tÄ«ti viggaho.

41. kvaca

nÄ• majÄ• tiguá¹‡akiriyÄ• dabbasambandhato paÃ±cavidhattepi kammassa kriyatthassÄ• kriyatthasambandhÄ• kiriyÄ• kammasseha gahaá¹‡aá¹ƒ. taÃ±ca nibbattivikatipattibhedena tividhassÄ• pyetassa visesÄ• nupÄ• nato gahaá¹‡anti kamenudÄ• haranto Ä• ha- `karakara

lokavidÅ«tiÄ• didassanato \Be 246/ kvaciggahaá¹‡e payojanaá¹ƒ vattumÄ• ha- `kammatoâ kvaciggahaá¹‡eneva `Ä• diccaá¹ƒ passatiâ€™ ccÄ• dopi (nivatti) vattuá¹ƒ sakkÄ• kasmÄ• vuttanti Ä• ha `teneâ€™ ccÄ• di. tenÄ• ti yena kvaciggahaá¹‡aá¹ƒ kutociyevÄ• ti dassanatth attho. tenÄ• ti vÄ• kvaciggahaá¹‡ena. atha Ä• diccaá¹ƒ passaticcÄ• do viya kammakarÄ• d `kvacÄ«ti kiá¹ƒ kammakaroâ€™ ti kasmÄ• vuttanti Ä• ha- `yajjevaâ€™ miccÄ• di.

tassÄ• ti bahulavacanassa, mahÄ• dhikÄ• rattÄ• ti mahÄ• visayattÄ• . kutociyevÄ• ti kutoci kasmÄ• na hoti devadatto sayati dÄ• ttena lunÄ• ti sunakhÄ• naá¹ƒ dadÄ• ti nagarÄ• apet saratÄ«â€™â€™ ti, sabbamevedaá¹ƒ kiriyÄ• (yÄ•) bhisambandhÄ«yatÄ«ti yadipevaá¹ƒ, ta vattu micchitaá¹ƒ na kÄ• rakantarattena nÄ• pi sambandhabhÄ• vena, tasseva kammasadd kammavacanasÄ• matthiyÄ• , aÃ±Ã±athÄ• syÄ• ditocceva vadeyya kiá¹ƒ kammÄ• ti vacan

42. gamÄ•

vedanti ettha atthamÄ• ha vittinti, tuá¹-á¹-hinti attho.

43. samÄ•

taÃ±ceti upamÄ• nassa parÄ• mÄ• so. bhedena vivaraá¹‡anti samÄ• nÄ• dÄ«hÄ«ti avatvÄ tulyatÄ• yupalabbhamÄ• nassa sadisÄ• disaddavacanÄ«yattÄ• avayavatthÄ• nugamenÄ• sadisÄ• disaddÄ• nampavatti veditabbÄ• .

44. bhÄ• va

kÄ• rakaá¹ƒ sÄ• dhakaá¹ƒ nibbattakanti anatthantaraá¹ƒ. karoti kiriyaá¹ƒ nibbatteti nimittabl kÄ• rakaá¹ƒ. kattÄ• dÄ«naá¹ƒ kiriyÄ• nimittattantu sayameva `tattha kattÄ• â€™ tiÄ• dinÄ• kiriyÄ• nimittaá¹ƒ ... nibbattakesu kattÄ• dÄ«su chasupi ruá¸·hattÄ• tenettha kattÄ• vÄ• ttap karaá¹‡Ä• dayopyappadhÄ• nÄ• kÄ• rakabyapadeso labbhante ... \Be 247/ aÃ±Ã±athÄ• k gahaá¹‡aá¹ƒ na siyÄ• ti. kimidaá¹ƒ kÄ• rakantyÄ• ha- `sattikÄ• rakaâ€™ nti. evaá¹ƒ carahi kÄ• rakattamiccÄ• ha- `tadadhikaraá¹‡Ä• â€™ tiÄ• di. tassÄ• sattiyÄ• Ä• dhÄ• rÄ• nissay adhikaraá¹‡asaddo. tesu dabbÄ• dÄ«su tiá¹-á¹-hatÄ«ti tatraá¹-á¹-hÄ• , satti. tassÄ• bhÄ• v tÄ• ya. atha dabbÄ• dÄ«naá¹ƒ mukhyato kÄ• rakatte sati kimÄ• yÄ• tantyÄ• ha `yadiâ€™ c

tesanti kattÄ• dikÄ• rakÄ• naá¹ƒ. aÃ±Ã±amaÃ±Ã±abyÄ• vuttarÅ«pattÄ• ti aÃ±Ã±amaÃ±Ã±

rÅ«paá¹ƒ karaá¹‡Ä• disabhÄ• vo yesaá¹ƒ kattÄ• di kÄ• rakÄ• naá¹ƒ te tathÄ• vuttÄ• , tesaá
karaá¹‡a rÅ«panti karaá¹‡aá¹ƒ rÅ«paá¹ƒ sabhÄ• vo yassa adhikaraá¹‡assa taá¹ƒ tathÄ• vu
dosoccÄ• ha `tathÄ• ceâ€™ ccÄ• di. kenaci sukarattena sappadhÄ• nattavacanicchÄ• yaá
bhavati. tatrevukkaá¹ƒsavaca nicchÄ• yaá¹ƒ `thÄ• liyÄ• pacatÄ«â€™ ti.

evaÃ±cakatvÄ• ti nipÄ• tasamudÄ• yo-yaá¹ƒ hetvattho. tasmÄ• ti attho. kattÄ• nimittanti sa
kattuá¹-á¹-hakiriyÄ• nimittassa kattuno udÄ• haraá¹‡aá¹ƒ `hasati naccatÄ«â€™ ti. tadattheti
kammasamavÄ• yiniyÄ• pacanÄ• dikiriyÄ• ya atthe adhissayanÄ• dayo pavattento kiriyÄ• y
evamuparipi.

odanaá¹ƒ pacati devadattoti kammaá¹-á¹-hakiriyÄ• ya nimittabhÅ«tassa kattuno udÄ• haraá
bhÄ• janasaá¹…kharaá¹‡amadhissayanaá¹ƒ. Ä• disaddena taá¹‡á¸• ulavapanaindhanÄ• pa
dvidhÄ• pattiyanti rukkhÄ• dÄ«naá¹ƒ dvidhÄ• pavattiyaá¹ƒ.

byÄ• paneti sambandhe. giradhÄ• tuto appaccaye- ``eonama vaá¹‡á¹‡eâ€™â€™ ti (137) s
yogavibhÄ• gato gakÄ• re ikÄ• rassa attaá¹ƒ hotÄ«ti dassetumÄ• ha- `avaá¹‡á¹‡eti yogavib
ti. aÃ±Ã±athÄ• pi paá¹-ipÄ• detumÄ• ha- `essa vÄ• â€™ tiÄ• di. essÄ• ti ``lahussupanthass
kataessa. sakalenÄ• ti `eonama vaá¹‡á¹‡eâ€™â€™ ti sakalena suttena. purÄ«ti nipÄ• to.

Ä«sakkaroti \Be 248/ bindulopo, dvittaá¹ƒ, sÄ• maÃ±Ã±ena vidhÄ• natoti paresaá¹ƒ visesav
gaá¹‡ikÄ• layaá¹ƒ gaá¹‡ikÄ• naá¹ƒ gehaá¹ƒ. nepathyamÄ• kappo. dattoladdhoti paccayassa
dÄ«petuá¹ƒvuttaá¹ƒ. vinÄ• liá¹…gavacanehi pÄ• á¹-ipadikatthaá¹ƒ niddisituá¹ƒ na sakkÄ• ti
sabbaliá¹…gasaá¹…khyÄ• sambandhayoggapÄ• á¹-ipadikatthasÄ• maÃ±Ã±e paccayanimit
caritatthattÄ• liá¹…gavacanaá¹ƒ nappadhÄ• nanti iá¹-á¹-hiÄ• vudhantÄ« itthi napuá¹ƒsakeb
bahuvacanepi bhÄ• ve bhavati eva.

45. dÄ• dhÄ•

sapÄ• dÄ«hi apÄ• dÄ«hicÄ• ti pÄ• disahitehi pÄ• dirahitehi ca dÄ• dhÄ• hi.

46. vamÄ•

sÄ• pÄ• nadoá¹‡iyanti sÄ• rameyÄ• naá¹ƒ bhuÃ±janakaambaá¹‡e. á¹-hitasupÄ• na vamath
pavattasunakhacchaddanaá¹ƒ viya.

47. kvi

yathÄ• dassananti Ä• cikkhatÄ«ti yojanÄ• . tena kutoci dhÄ• tutoti. gaá¹‡hantÄ«ti gaha=upA

salÄ• kÄ• saddassa salÄ• kanti. sabhÄ• saiccassa antabyaÃ±janalope sabhÄ• pakatito ``itt
Ä• ppaccayo. pabhÄ• tÄ«ti Ä• =dittiyamiccassa.

48. ano

calanÄ• dÄ«naá¹ƒ sÄ«lÄ• dÄ«su nipphÄ• danatthaá¹ƒ visuá¹ƒ suttitaá¹ƒ parehi, idha pana
dassetumÄ• ha- `calanÄ• dÄ«sÅ«â€™ tiÄ• di.

49. itthi

klikayakiccatra kakÄ• rabahuttÄ• kakÄ• rÄ• ti bahuvacanaá¹ƒ. titikkhÄ• iccÄ• do titikkhana
``itthiyamatvÄ• â€™â€™ (3-26). apari paá¹-hitoti dhÄ• tupÄ• á¹-he aparipaá¹-hito. pÄ• á¹‡iv
iminÄ• ca ``yathÄ• kathaÃ±ci nipphatti, ruá¸·hiyÄ• atthanicchayoâ€™â€™ ti dasseti.

Ä• siá¹ƒ \Be 249/ sÄ• yaá¹ƒ gammamÄ• nÄ• yaá¹ƒ saÃ±Ã±Ä• visaye dhÄ• tÅ«hi tippaccay
siyÄ• ti ``tikiccÄ• siá¹-á¹-heâ€™â€™ ti (7-2-3) suttitaá¹ƒ kaccÄ• yanena. tamiha sÄ• maÃ±Ã
siddhanti nirÅ«payitumÄ• ha- `kaccÄ• yanena paneâ€™ ccÄ• di. tabba anÄ«yaá¹‡ya teyya
kiccÄ• â€™â€™ ti (7-1-22) kiccasaÃ±Ã±aá¹ƒ vidhÄ• ya sesÄ• naá¹ƒ ``aÃ±Ã±ekitÄ«â€™â€™
kaccÄ• yanena. tenÄ• ha- `kita saÃ±Ã±oâ€™ ti.

tabbÄ• dippaccayo ca vihitoti sakiyavohÄ• renÄ• ha. sakiya satthe avuttadosaá¹ƒ {suttados
vakkhamÄ• nanayena yutyabhÄ• vÄ• tathÄ• vidhÄ• ne ayuttataá¹ƒ dassento `nacÄ• siá¹ƒ
guhanaá¹ƒ, rujanaá¹ƒ, modananti viggaho. sayanaá¹ƒ vÄ• seyyÄ• . vajadhÄ• tuno vassa ba
kathaá¹ƒ yakÄ• re parabhÅ«te asatÄ«ti Ä• ha- `cavaggabayaÃ±Ä• tiyogavibhÄ• gÄ• vassa

51. karÄ•

ririyappaccaye Ä• dirakÄ• rassa anubandhattÄ• Ä• ha- `antasarÄ• di lopoâ€™ ti.

52. iki

atha sarÅ«peccetÄ• vati vutte- `kiriyatthassa sarÅ«peâ€™ ti kathaá¹ƒ viÃ±Ã±Ä• yaticcÄ• h
ticcÄ• di. nanu ca lo-yaá¹ƒ kattari vidhÄ«ya mÄ• nokathamettha siyÄ• tyÄ• ha- `akattaripiâ€
kaccÄ• yanassa. paá¹-ipÄ• dayitumÄ• ha- `tatthÄ• â€™ tiÄ• di. karaá¹‡aá¹ƒ uccÄ• raá¹‡aá¹
samÄ• savÄ• kyaá¹ƒ. na hi eva dÄ«hi kÄ• ro vihitoti akkhare heva kÄ• rassa vihitattÄ• akkh
pappotÄ«ti bhÄ• vo. atha ceti matappadÄ• ne. evÄ• disaddavÄ• cakÄ• evakÄ• rÄ• dayo sÄ

tatthÄ• ti tathÄ• abhimate tasmiá¹ƒ. niyamahetuno abhÄ• vÄ• ti akkhareheva kÄ• rappacca

evÄ• dÄ«hiccassa niyamassa yo hetu tassa hetuno abhÄ• vÄ• .

53. sÄ«la

kimidasÄ«lamiccÄ• ha- \Be 250/ `sÄ«lampakatisabhÄ• voâ€™ ti. taÃ±ca sÄ«lamanumÄ• n
`taÃ±ceâ€™ ccÄ• di. kiriyÄ• visayarucivisesÄ• numitanti uá¹‡habhojanasaá¹…khÄ• tÄ• kiri
(kiriyÄ•) visayo ruciviseso, tena anumitanti attho. kimidamÄ• bhikkhaÃ±Ã±anti Ä• ha- `Ä• b
miccÄ• di. punappunabhÄ• vo ponopuÃ±Ã±aá¹ƒ. Ä• se vÄ• tapparatÄ• ti tamevÄ• bhikkha
phuá¹-Ä«karoti.

yajjevanti yadi Ä• bhikkhaÃ±Ã±aá¹ƒ tappato vuccate. tassÄ«lyamidaá¹ƒ hotÄ«ti iminÄ• -
`sÄ«lÄ• bhikkhaÃ±Ã±Ä• diâ€™â€™ sutte sÄ«lasaddenevÄ• bhikkhaÃ±Ã±assa gahitattaá¹ƒ
aÃ±Ã±amevÄ• bhikkhaÃ±Ã±anti dassetumÄ• ha- `yasmiá¹ƒ deseâ€™ tiÄ• di.

gammamÄ• neti patÄ«yamÄ• ne. patÄ«ti ca atthappakaraá¹‡asaddantarÄ• dÄ«hi. abhimat
Ä• vassakaggahaá¹‡Ä• yeva siddhoti vuttaá¹ƒ kathametthÄ• vassambhÄ• vo patÄ«yati ccÄ

yogavibhÄ• gÄ• ti `á¹‡Ä«â€™ ti yoga vibhÄ• gÄ• . sÄ• dhuá¹ƒ karoti, brahmaá¹ƒ vadati, as
paá¹‡á¸• itamattÄ• naá¹ƒ maÃ±Ã±atÄ«ti viggaho. sÄ• dhunti kiriyÄ• visesanaá¹ƒ. assaddha
bhojane atthitÄ• yaá¹ƒ saddhaassaddhabhojanavisayÄ• yaá¹ƒ pavattiyaá¹ƒ yadi bhuÃ±jati a
saddhanti satthe vuttaniyamo, assaddhaá¹ƒ bhuÃ±jati evÄ• ti nottarapadÄ• vadhÄ• raá¹‡aá
viÃ±Ã±Ä• yamÄ• ne yadevÄ• ssaddhaá¹ƒ na bhuÃ±jati tadeva vatalopo siyÄ• ti {atthitÄ• ya
yathecchaá¹ƒ sÄ• maÃ±Ã±ena bhojane pavattiyaá¹ƒ mattÄ• yaá¹ƒ asaddhabhojanaá¹ƒ satt
saddhato nivattitvÄ• visese hi saddhe pavattiniyamo vatamuccate, niyamocÄ• traduvidho s
bhÅ«Ã±jati eva, athaddhamo bhuÃ±jatÄ«ti vÄ• , tatrÄ• dime niyame yadevÄ• saddhaá¹ƒ na
loposiyÄ• (ra-3-228) kÄ• tantapaÃ±jikÄ• }. aÃ±Ã±athÄ• pi paá¹-ipÄ• dayitumÄ• ha- `ghaá¹‡

54. thÄ• va

sayameva attanÄ• eva. kammakattarÄ«ti ubhayatthÄ• pi kammakattari paccayo bahulÄ• dh
pana ekopi padattho kammaÃ±ca \Be 251/ hoti kattÄ• ca kÄ• rakasattibhedato. yathÄ• `pÄ
madayatÄ«â€™ ti ekassÄ• pi sattibhedÄ• kammattaá¹ƒ kattuttaá¹ƒ, tathÄ• trÄ• pÄ«ti viÃ±
bhaÃ±jati tatthapi siyÄ• sÄ• maÃ±Ã±avidhÄ• natoti Ä• ha- `nipÄ• tanassiâ€™ ccÄ• di. dosa
dosandhakÄ• rabhiduro.

55. katta

bhÅ«tasaddenetthÄ• dhippetatthamupadassetumÄ• ha- `bhÅ«tamatÄ«taâ€™ miccÄ• di. aÃ

na siyÄ• ti attho.

nanucÄ• tretaretaranissayadoso pasajjate, satÄ« hi bhÅ«tÄ• dhikÄ• retto vidhÄ«yate, sati c
nipphattÄ«ti phuá¹-o yevitaretaranissayadosoti. nesadoso, saá¹…ketÄ• ti byatto saddatthas
cirakÄ• lappavatto, nÄ• ssa kiÃ±ci asÄ• dhuttaá¹ƒ, atikkante cÄ• ssa vutti saddasattisabhÄ•
ktavantÄ• dayopi carahi saddasattisabhÄ• vato bhÅ«teeva bhavissantÄ«ti na vattabbaá¹ƒ.
bhÅ«tasaddo-yamatikkantatthe pasiddho ktavantÄ• dayotvappasiddhÄ• , ato tena
pasiddhatthenÄ• ppasiddhÄ• namanvÄ• khyÄ• naá¹ƒ karÄ«yatÄ«ti. bhÅ«teti cÄ• yaá¹ƒ pak
`bhÅ«tatthe vattamÄ• nÄ• â€™ ti, paccayattha visesanaá¹ƒ vÄ• â€™ bhÅ«te kattarÄ«â€™
visesananti Ä• habhÅ«teti pakativisesanaâ€™ nti. kutoccÄ• ha- `sambandhassa ceâ€™ tyÄ
paccayatthavisesane ko dosoccÄ• ha- `paccayatthavisesane hiâ€™ ccÄ• di. paccayatthass
ayanti payogo nopapajjateti bhÄ• vo. abhidheyyeti iminÄ• payojanÄ• diá¹ƒ byavacchindati.

56. kto

kamme guá¹‡Ä«bhÅ«tattÄ• ti kamme sati bhÄ• vassÄ• ppadhÄ• nattÄ• . ``guá¹‡amukhyes
kÄ• riyasampaccayoâ€™â€™ ti mukhye kammeyeva paccayo, na tu bhÄ• ve tassetthÄ• pp

57. katta

nanucÄ• rambheti \Be 252/ vuttaá¹ƒ- `kiriyÄ• rambheâ€™ ti kathanti Ä• ha- `soceâ€™ ccÄ•
kiriyÄ• yeva Ä• rambhokiriyÄ• rambho tasmiá¹ƒ. kiriyÄ• rambheti sÄ• maÃ±Ã±ena vuttattÄ•
etaá¹ƒsiyÄ• paccayatthavisesanaá¹ƒ vÄ• ubhayathÄ• pi na dosoti dassetumÄ• ha- `kiriyatt
ntiÄ• di. paccayatthavisesanapakkhepi sÄ• matthiyÄ• Ä• rambhe kiriyatthassÄ• pi pavattÄ«
`kiriyatthassÄ• piâ€™ ccÄ• di. sÄ• matthiyaá¹ƒ dasseti `sÄ• matthiyampanÄ• â€™ tiÄ• dinÄ
kto, sopi sÄ• maÃ±Ã±ena vacanato bhÄ• vakammesu Ä• rambhepi hotÄ«ti yojanÄ• . sÄ• m
bhÄ• vakammesÅ«â€™â€™ ti (5-56) sÄ• maÃ±Ã±ena vacanato. bhÄ• vakammesuceti eva
ti vadatÄ• vuttikÄ• renevaá¹ƒ na vuttanti attho.

kasmÄ• evaá¹ƒ na vuttanti Ä• ha- `pubbasmiá¹ƒ viyÄ• â€™ ti Ä• di. aniyamuppatti saÃ±Ã±
tannisedhetumÄ• ha- `punabbacanatoâ€™ tiÄ• di. mÄ• saá¹…kÄ«ti kammani, tenevuppattÄ
maÃ±Ã±ate ``bhÄ• vakamma gahaá¹‡aá¹ƒ cÄ• kÄ• renÄ• nukaá¸• á¸• hiya `bhÄ• vakamme
idamÄ• saá¹…kÄ«yate `pubbeneva sÄ• maÃ±Ã±ena siddhe punabbacanÄ• {punabbacana
ttassuppattÄ«â€™ ti, yathÄ• pattaÃ±ceti hyuccamÄ• ne cakÄ• rena yathÄ• pattampi kÄ• riy
vacanena bhÄ• vakammesvÄ• rambhepi yathÄ• patto kto bhavatÄ«ti viÃ±Ã±Ä• yateâ€™â€
bhÄ• vakammesvÄ• rambhepi pubbeneva siddhattÄ• ``kattariÄ• rambheâ€™â€™ icceva v
ccÄ• saá¹…kiyÄ• ha- `padÄ• namavadhÄ• raá¹‡a phalattÄ• â€™ ccÄ• di.

nanucÄ• dibhÅ«to kiriyÄ• kkhaá¹‡o Ä• rambho nÄ• ma, bahÅ«hi kiriyÄ• kkhaá¹‡ehi kaá¹-e
ca bhavatÄ«ti kiriyÄ• phalassÄ• parinipphannattÄ• vattamÄ• nova kÄ• loti tatrakto na papp
`kiriyÄ• phalassiâ€™ ccÄ• di. kaá¹-ekadesassÄ• pi kaá¹-attÄ• \Be 253/ tassa ca nibbattattÄ
bhÄ• vo. nanucÄ• disÅ«te kiriyÄ• kkhaá¹‡akÄ• le kaá¹-o nÄ• bhinibbatto, kaá¹-akÄ• raá¹‡al
tadÄ• santi, na ca tadavatthÄ• te eva kaá¹-oti kathaá¹ƒ `pakato kaá¹-oâ€™ ti bhÅ«takÄ• le
kaá¹-asaddasamÄ• nÄ• dhikaraá¹‡attamiccÄ• ha- `Ä• dibhÅ«teneâ€™ ccÄ• di. tattha tasmi
Ä• rabhi, pakattuá¹ƒ Ä• rabhÄ«yittha, pasottuá¹ƒ Ä• rabhi, pasottuá¹ƒ Ä• rabhananti atthe tt

58. á¹-hÄ• sa

anÄ• rambhatthaá¹ƒvacananti Ä• rambhe pubbeneva siddhattÄ• . apÄ• dinopisilisassa sak
ti vuttaá¹ƒ. sakammakatthanti vatvÄ• sakammattamesaá¹ƒ pÄ• diyoge sati hotÄ«ti dassetu
ccÄ• di. khaá¹-opikÄ• maÃ±co.

59. gama

avivacchitakammo cehÄ• kammakoti kathayamÄ• ha- `avijjamÄ• neâ€™ ccÄ• di. yÄ• tavan
ayoyitthÄ• ti yÄ• to. kto na vidhÄ• tabbo pÄ• á¹‡iniyehi viya. kÄ• raá¹‡asÄ• maggiyaá¹ƒ bh
sassÄ• dihetubhÅ«tasamiddhiyaá¹ƒ bhÅ«tÄ• yaá¹ƒ. sÄ• ca bhÅ«tÄ• yevÄ• tÄ«minÄ• kÄ•
atÄ«takÄ• likattamÄ• ha.

60. Ä• hÄ•

Ä• dhÄ• receti anuvuttiyÄ• ettha cakÄ• rato `yathÄ• pattaÃ±ceâ€™ ti sambandhÄ• vuttan
apakassanaá¹ƒ siyÄ• ti evamÄ• dhÄ• rÄ• dike anuvattamÄ• ne sati kutoci Ä• dhÄ• rÄ• dito
karaá¹‡aá¹ƒ na siyÄ• ti attho. tathÄ• sati heá¹-á¹-hÄ• suttenekayogameva kareyyÄ• ti adhi
bhÄ• vakammesÅ«ti sambajjhateti yojanÄ• .

bahulassa bhÄ• vo kammaá¹ƒvÄ• ti bahvatthÄ• dÄ• namevÄ• tra bahulasaddassa pavattin
tattha paccayo. kecÄ«ti pÄ• á¹‡iniye yeva sandhÄ• yÄ• ha. tassÄ• pi bhÅ«teyeva pavattimu

nÄ• \Be 254/. bhijjamÄ• nanti paccamÄ• naá¹ƒ. pararÅ«pena passinnoti yojanÄ• . keciti te
``matibuddhipÅ«jatthehi ceâ€™â€™ ti (3-2-188) tesaá¹ƒ sutte casaddÄ• kaá¸• á¸• hite dass
akkocchi tanti kamme viggahamÄ• ha, tanti kammapadaá¹ƒ, evamuparipi curÄ• diá¹‡ilope `
nemittikassÄ• pyabhÄ• voâ€™â€™ tyÄ• kÄ• ranivatti. kasirayaá¹ƒ gatyÄ• dyane kattho, kaa
Ä• ha- `ettha hiá¹ƒsatthoâ€™ ti.

hetunoti dukkhaphalassa hetuno agyÄ• dino. kaá¹-á¹-hasaddassa phalahetubhÅ«te agyÄ•

phalevattamÄ• ne kathanti Ä• ha- `yadÄ• panÄ• â€™ tiÄ• di. kodhÄ• tiko idha.

61. tuá¹ƒtÄ•

nanu ca bhÄ• veiti bhavatinÄ• yaá¹ƒ ghaá¹‡antena niddeso karÄ«yatÄ«ti bhavativisayova p
bhavati, tato ca bhavatino yo bhÄ• vo tasmiá¹ƒyeva vÄ• cce paccayo siyÄ• , so ca bhavatito
paccayena sakkÄ• bhidhÄ• tuá¹ƒ tato tasmÄ• va paccayena bhavitabbaá¹ƒ, tasmÄ• kathaá
rÄ• gotipacÄ• dÄ«hibhavati ccÄ• ha- `bhavanaá¹ƒbhÄ• vo kiriyÄ• dhÄ• tvatthoâ€™ ti.

kiriyÄ• sÄ• maÃ±Ã±aÃ±hi sabbadhÄ• tvatthÄ• nugataá¹ƒ bhavatissattho, tena kiriyÄ• sÄ• n
karÄ«yamÄ• no sabbadhÄ• tuvisaye kato bhavati tasmÄ• pacÄ• dÄ«hipi bhavatÄ«tyadhipp

nanu cÄ• tra tumÄ• dayo bhÄ• ve bhavantÄ«ti vutte na viÃ±Ã±Ä• yate kiá¹ƒvisesite bhÄ• v
`yatoâ€™ ccÄ• di. tassÄ• ti dhÄ• tuno. yo vattabbo bhÄ• voti yo vÄ• cco bhÄ• vo. kutoccÄ•
tumÄ• dÄ«naá¹ƒ yÄ• pakati tÄ• ya vÄ• cceneva bhÄ• vena saha sambandhÄ• ti attho. á¹-h
kriyÄ• yaá¹ƒtyanena tabbÄ• dyabhihitassa dabbarÅ«pÄ• pannassa bhÄ• vassa kathaá¹ƒ ga
ccÄ• di. sakanissayakiriyÄ• byapadesoti dabba rÅ«passa attano nissayabhÅ«tÄ• ya kiriyÄ•
cakkhuccÄ• do bhavanakiriyÄ• ya patÄ«yamÄ• nattÄ• tumÄ• dayo bhavanteva.

nanu \Be 255/ ca tumÄ• dÄ«naá¹ƒ bhÄ• ve vihitattÄ• kiriyÄ• yeva padhÄ• nattanti kamma
kathaá¹ƒ `kaá¹-aá¹ƒ kÄ• tuá¹ƒ gacchatÄ«â€™ ti siyÄ• ccÄ• saá¹…kiya paá¹-ipÄ• detumÄ•
dhÄ• tvatthakato kiriyÄ• saá¹…khÄ• tena dhÄ• tvatthena kato. atthÄ«ti iminÄ• yattha `supy
ccÄ• do natthi, tattha na kammampatÄ«yateti dasseti.

``icchatthesu samÄ• nakattukesu tavetuá¹ƒ vÄ• â€™â€™ ti (4-2-12) kaccÄ• nena atadatthA
tumÄ• dayo yathÄ• siyunti visuá¹ƒ suttitaá¹ƒ, tenÄ• ha- `icchatthesmiâ€™ ccÄ• di. yathÄ• `
tyÄ• do bhojanakiriyÄ• payojanÄ• pacanakiriyÄ• hoti, nevamettha tappa yojanÄ• icchÄ•
pacanakiriyÄ• yaviyatappayojanattÄ• bhÄ• vatoti ayamassÄ• dhippÄ• yo. puneccÄ• dinÄ•
vuttÄ• niá¹-á¹-hapÄ• tassÄ• saá¹…kaá¹ƒ viracayamÄ• ha- `atadatthÄ• yampiâ€™ ccÄ• di.

icchatthassa dhÄ• tuno payogÄ• ti iminÄ• `icchanto karotÄ«â€™ ti ettha icchantoti icchatth
payogatthameva, na icchÄ• ya payojanaá¹ƒ karaá¹‡anti dÄ«peti. devadattaá¹ƒ bhuÃ±jamÄ•
bhottunti na hoti samÄ• nakattukesÅ«ti vacanato, bhojanassa devadatto kattÄ• , icchatissa
suttassa visuá¹ƒ payojanaá¹ƒ na vattabbanti dassento Ä• ha- `devadattaâ€™ miccÄ• di.

icchatissÄ• tiâ€™ devadattaá¹ƒ bhuÃ±jamÄ• namicchatÄ«â€™ ti ettha icchatÄ«ti vuttaisiss
`devadattaá¹ƒ bhuÃ±jamÄ• naâ€™ nti vuttakammasaá¹…khÄ• taá¹ƒ attho payojanaá¹ƒ yas
tassa bhÄ• vo tattaá¹ƒ, tasmÄ• . kammamevicchÄ• ya payojanabhÄ• ve á¹-hitanti bhÄ• vo.

samÄ• nakattukaggahaá¹‡aá¹ƒ kataá¹ƒ taÃ±ca yathÄ• vuttena pasaá¹…gÄ• bhÄ• vÄ• nira

sakÄ• dyatthesu dhÄ• tÅ« sÅ«papadesu dhÄ• tu mattÄ• tumÄ• dayo suttantarena vihitÄ• `sakÄ• didhÄ• tuppayogeâ€™ tiÄ• di. siddhÄ• ti tumÄ• dayo siddhÄ• . bhujikiriyatthÄ• ti bhu sattiyÄ• sÄ• bhujikiriyatthÄ• patÄ«yate. patÄ«ya mÄ• natte \Be 256/ kÄ• raá¹‡amÄ• ha- `a parehettha akiriyatthopapadattho punÄ• rabbhoti vaá¹‡á¹‡itaá¹ƒ. tadetaá¹ƒ vighaá¹-ayitumÄ paresamayamadhippÄ• yo ``sakkoti bhottuá¹ƒtyÄ• do kosalyaá¹ƒ gamyate. gilÄ• yati bhottu bhottuá¹ƒtyÄ• do yogyatÄ• . Ä• rabhate bhottuá¹ƒtyÄ• dobhujisse vÄ• dyavatthÄ• kiriyantar appaccakkhÄ• naá¹ƒ. atthi bhottuntiÄ• dÄ«su sambhavamattaá¹ƒ. vaá¹-á¹-ati bhottuá¹ƒtyÄ• sakkoticcÄ• dino upapadassa bhojanÄ• dikiriyatthatÄ• na gamyate tasmÄ• akiriyatthesupi tumÄ• dayo bhavantÄ«â€™â€™ ti.

patÄ«yamÄ• nesvapyetesvatthantaresu tÄ• datthiyamatthiyevÄ• ti pubbena vihitassa tumÄ dassetumÄ• ha- `yadipiâ€™ ccÄ• di. tÄ• datthiyamatthiyevÄ• ti bhojanakiriyatthatÄ• sakkot attho siddhÄ• yeva ``tuá¹ƒtÄ• yeâ€™â€™ ccÄ• dinÄ• . alamatthavisiá¹-á¹-hesu pariyattivac tumÄ• dayo vihitÄ• parehi, tatthÄ• ha `alamatthavisiá¹-á¹-heâ€™ iccÄ• di. pahusaddampi a `samatthÄ• dÄ«â€™ ti vuttaá¹ƒ, bhavatissa sambhavo ``pubbekakattukÄ• naâ€™â€™ nti (5 abhimatÄ• ti kaccÄ• yanena ``arahasakkÄ• dÄ«su ceâ€™â€™ ti (4-2-13) casaddena abhim bhottuá¹ƒâ€™ tiÄ• dino. yathÄ• bhottumanotiÄ• dinÄ• paresampi ayameva nipphattikkamo avinÄ• bhÄ• vato, bhavati bhojanaá¹ƒ bhÄ• voti bhojanaá¹ƒ bhuÃ±janaá¹ƒ bhÄ• vo bhavatÄ natugamissakiriyÄ• tadatthÄ• ti gamanakiriyÄ• bhojanatthÄ• na hotÄ«ti attho. atthasaddoh yaÃ±ca yamuddissa pavattati, taá¹ƒ tassa payojanaá¹ƒ bhavati. nacÄ• yaá¹ƒ bhojanamuddis kÄ• riyantaraá¹ƒ, kevalaá¹ƒ tena nimittena sambhÄ• vÄ«yate. yadÄ• tu bhojanatthamevÄ• tadÄ• bhavatyevaâ€™ gamissati bhottuâ€™ nti.

tuá¹ƒvisaye á¹‡akopi vihito pÄ• á¹‡iniyehi, tatrÄ• ha- `kÄ• rako vajatiâ€™ ccÄ• di. parihÄ• r ccÄ• dinÄ• . `kattariltuâ€™ ccÄ• dinÄ• yoyaá¹ƒ \Be 257/ á¹‡ako tÄ«supi kÄ• lesu sÄ• maÃ yaá¹ƒ kriyÄ• yaá¹ƒ upapade kattuno-bhidhÄ• naá¹ƒ siddhaá¹ƒ, na cÄ• ssa visesavihitena tu bhinnattÄ• , tuá¹ƒpaccayassa hi bhÄ• ve vidhÄ• naá¹ƒ á¹‡akassa tu kattarÄ«ti. pubbaá¹‡ak ltvÄ• dinivattiyÄ• so vidheyyova, no ce ltvÄ• dayopi siyunti codakappasaá¹…gamÄ• saá¹… miccÄ• di. avagamÄ• bhÄ• vameva phuá¹-ayitumÄ• ha- `nahiá¹ƒâ€™ ccÄ• di. hi yasmÄ• ty yo eso vajati so vikkhipotyayamattho-tra gamyate, na pana tehi tÄ• datthiyaá¹ƒ gamyateti at ltvÄ• dÄ«hi sÄ• myamÄ• pÄ• dayituá¹ƒ sÄ• marisaá¹ƒ vuttavidhinevÄ• ppattiá¹ƒ á¹‡akassÄ agatthaá¹ƒ {apakatatthaá¹ƒ (potthake) } yadipi á¹‡akena tÄ• datthiyaá¹ƒ na gamyate pakara á¹‡ako bhavissatÄ«tyÄ• saá¹…kiya codako Ä• ha- `atheâ€™ ccÄ• di. pubbeccÄ• dinÄ• vut vidheyyoâ€™ ccassa na parihÄ• ro ... sottarattÄ• yathÄ• vuttena, kintu `tasmÄ• neviâ€™ c vuccamÄ• novaparihÄ• rotiviÃ±Ã±Ä• tabbaá¹ƒ. tadevaá¹ƒltvÄ• dÄ«nampipattitoá¹‡akaltvÄ• vinicchite tÄ• datthiyavisesena tesaá¹ƒ sambhavoti anatthakaá¹ƒ ``á¹‡akassa kiriyatthopapa

ltvÄ• dipaá¹-isedhanatthaâ€™â€™ nti vÄ• kyakÄ• ravacananti satthakÄ• ro nigamayamÄ• l
bhavatu pakaraá¹‡atova {cÄ• paccayabhova} tÄ• datthiyÄ• vagamo, tathÄ• piá¹‡ako paro v
`athÄ• piâ€™ ccÄ• di. gatattaá¹ƒ. bhavissati kÄ• le kriyatthÄ• yaá¹ƒ kriyÄ• yamupapade bh
vihitÄ• , tatrÄ• ha- `pÄ• kÄ• ya vajatiâ€™ ccÄ• di. avihitesupi tÄ• datthiyÄ• siddhameveti a

62. paá¹-i

sotunÄ• dÄ«su `savanaá¹ƒ kÄ• tunaâ€™ iccÄ• dinÄ• viggaho. suteneti savananti viggaho.

63. pubbe

veti nÄ• tisambajjhate vidhino niccattÄ• . ekasaddassÄ• nekatthattÄ• viseseti \Be 258/
`sakhyÄ• vacanoyamekasaddoâ€™ ti. kutoccÄ• ha- `saddÄ• naâ€™ miccÄ• di. ekasaddass
sampajjate, tamÄ• ha `ekasaá¹…khyÄ• vacchinnoâ€™ ti, tadatthÄ• ti kriyatthassatthÄ• . ya
byÄ• pÄ• raâ€™ nti samudÄ• ye ekadesabhÅ«to byÄ• pÄ• ro niddhÄ• riyamÄ• noti vuttaá¹ƒ
byÄ• pÄ• ravÄ• cako kriyattho vuccate upacÄ• rÄ• , teneva `tesu yo pubbo tadatthato kriyat
vuttiyaá¹ƒvuttaá¹ƒ. nanu ca satti kÄ• rakaá¹ƒ, aÃ±Ã±Ä• ca pubbakÄ• lakiriyÄ• ya satti, aÃ±
kÄ• lakiriyÄ• ya, tasmÄ• kuto ekakattukattamiccÄ• saá¹…kiya paá¹-ipÄ• dento Ä• ha- `yadi
dabbassÄ• ti devadattÄ• dino sattimato dabbassa. tadajjhÄ• ropÄ• ti ekattassa ajjhÄ• ropÄ•
byÄ• pÄ• rÄ• naá¹ƒ kamÄ• bhidhÄ• nÄ• ya tunÄ• dayo vidhÄ«yamÄ• nÄ• bhÄ• veyevuppa
bhÄ• vetyatrÄ• bhisambajjhate.

ekakattukÄ• nanti bahuvacanattÄ• `bhutvÄ• pitvÄ• vajatÄ«â€™ tipi bhavati. bhuttasminte
bhuÃ±jitvÄ• pi bhavati. pÄ• á¹‡ini yÄ• namiva visuá¹ƒ vacanamantarena tunÄ• dividhippaá¹
byÄ• dÄ• ya supatiâ€™ ccÄ• di. byÄ• dÄ• yÄ• ti dÄ• dhÄ• tussa viÄ• pubbassa tvÄ• ppacc
samÄ• seâ€™â€™ ti (5-064) tvÄ• ssa pyÄ• dese rÅ«paá¹ƒ, mukhavivaraá¹‡aá¹ƒ katvÄ• tya
byÄ• dÄ• na supanÄ• namantareyo kÄ• lo tassa, bhedÄ• nupalakkhaá¹‡anti bhedassÄ• das
kesaÃ±civijjamÄ• nattÄ• â€™ kehÄ«cÄ«â€™ ti vuttaá¹ƒ. sahabhÄ• vepÄ«ti byÄ• dÄ• nasup
vaá¸• á¸• hitako bhattarÄ• si.

abhimatÄ• pÄ• á¹‡iniyÄ• naá¹ƒ, parÄ• ya nadiyÄ• pabbato-varo visesÄ« yateti appatvÄ•
nadiyÄ• orabhÄ• ge pabbatoti attho. bhavati, tato ca pÄ• rebhÅ«tanadÄ«visiá¹-á¹-ho pabba
pabbatena parÄ• nadÄ« visesÄ«yateti atikkamma pabbataá¹ƒ nadÄ«ti vutte pÄ• re nadiyÄ•
patÄ«yate, tato ca orabhÄ• ge pabbatavisiá¹-á¹-hÄ• nadÄ« viÃ±Ã±Ä• yate. bhavatino sabb
ekakattukatÄ• pubbakÄ• latÄ• yathÄ• gamya te \Be 259/ tathÄ• dasseti `paá¹-hamaá¹ƒ n
nigamayati `tadevaâ€™ miccÄ• dinÄ• .

bhutvÄ• bhutvÄ• gacchatÄ«ti pare-Ã±Ã±athÄ• nipphattimÄ• kaá¹…khanti pÄ• á¹‡iniyÄ• c

`ekakattukÄ• naâ€™ miccÄ• di. Ä• bhikkhaÃ±Ã±Ä• vagame kÄ• raá¹‡aá¹ƒ pucchati `yajjeva
phuá¹-ayati `yehiâ€™ ccÄ• dinÄ• . yehÄ«ti veyyÄ• karaá¹‡ehi. jivaggÄ• haá¹ƒ agÄ• hayiccÄ
paá¹-ipannÄ• tadÄ• ha- `kammaâ€™ miccÄ• di. sakaá¹…geti pÄ• á¹‡ipÄ• dÄ• dike-ttaniyev
abhimatoti sambandho. kiá¹ƒ á¹‡ampaccayenÄ• ti idaá¹ƒ vuttaá¹ƒ hotÄ«ti sambandho. aÃ±Ã
siddhippakÄ• ramÄ• ha- `jÄ«vassiâ€™ ccÄ• di. kiá¹ƒ visiá¹-á¹-hanti pucchitvÄ• jÄ«vaggÄ• h
dassetuá¹ƒ jÄ«vaggÄ• haâ€™ nti Ä• ha. jÄ«vaggÄ• hasaá¹…khÄ• taá¹ƒ gahaá¹‡amakÄ• sÄ

Ä• khyÄ• tanti agÄ• hayÄ«ti Ä• khyÄ• taá¹ƒ kattabbarÅ«panti imÄ• nÄ• gahaá¹‡a kiriyÄ• y
tabbisesanampÄ«ti kattabbarÅ«pÄ• ya gahaá¹‡a kiriyÄ• ya visesanampi. tathÄ• bhÅ«tamev
tathÄ• ceti kiriyÄ• visesane dutiyÄ• ya á¹‡amante jÄ• te sati. á¹‡amanta rÅ«panti á¹‡amant
viggaho. á¹‡aá¹ƒpaccayeniha kiÃ±cineti sambandho. iheti imasmiá¹ƒ byÄ• karaá¹‡e. kiÃ±ci
pacÄ• ditotiÄ• disaddena tehi avihitaá¹‡ampaccayÄ• gahitÄ• .

64. nto

yo sÄ• dhayitumÄ• raddho naca niá¹-á¹-hamupagatoti yo kaá¹-Ä• disÄ• dhayituá¹ƒ nibbatta
niá¹-á¹-haá¹ƒ parisamattiá¹ƒ na copagato nappatto. pavatto-nuparatovÄ• ti yo pabbatÄ• di n
teneva niá¹-á¹-haá¹ƒ nopagatosovattamÄ• noti vuccateti yojanÄ• . tabbi sayakiriyÄ• dvÄ• re
yathÄ• vuttakaá¹-Ä• divisaya kiriyÄ• mukhena, idaá¹ƒ vuttaá¹ƒ hoti ``yathÄ• vuttakaá¹-Ä• dÄ
tabbisayÄ• kiriyÄ• pi vattamÄ• nÄ• evÄ• ti taá¹ƒdvÄ• rena kriyatthavisesanaâ€™â€™ nti.

bhuÃ±jati devadattoti ettha yajjapi bhuÃ±jamÄ• no hasati khajjati {vadati} pÄ• niyaá¹ƒ pivati
vattamÄ• natÄ• kattumicchitassÄ• rambho na \Be 260/ parisamattoti vuttaá¹ƒ- `sÄ• dhayitu
niá¹-á¹-hamupagatoâ€™ ti. tiá¹-á¹-hanti pabbatÄ• tiÄ• dÄ«su niccesu pabbatÄ• dÄ«su bhÅ«
tannisedhino vattamÄ• nassÄ• pyasambhavÄ• yadÄ«pi kÄ• lavibhÄ• go na viÃ±Ã±Ä• yate,
á¹-hÄ• nassÄ• parisamattiyÄ• vattamÄ• nÄ• evÄ• ti vuttaá¹ƒ- `pavatto-nuparato vÄ• â€™ t
dosoccÄ• ha- `kattu visesaneâ€™ ccÄ• di. ihÄ• pi siyÄ• kattuno vattamÄ• nattÄ• , vattamÄ
pakÄ• setumayanti vuttaá¹ƒ. ``apaá¹-hamÄ• samÄ• nÄ• dhikaraá¹‡eâ€™â€™ tyÄ• dÄ«hi (
suttehintappaccayo pÄ• á¹‡iniyehi vihito.

idha pana sÄ• maÃ±Ã±ena vihitattÄ• Ä• ha- `sÄ• maÃ±Ã±enÄ• â€™ tiÄ• di. santo `asa-bh
loâ€™â€™ (5-18) ``ntamÄ• nÄ• nti yiyuá¹ƒsvÄ• dilopoâ€™â€™ ti (5-130) akÄ• rassa lopo.
jappanto `jappa=vacaneâ€™. paá¹-hanto `paá¹-ha=uccÄ• raá¹‡eâ€™ pacanto `paca=pÄ• k
`dhara=dhÄ• raá¹‡eâ€™. payojakabyÄ• pÄ• re á¹‡i, dharituá¹ƒ payuÃ±jamÄ• no dhÄ• raya
dusa=appitiyaá¹ƒâ€™â€™ divÄ• dÄ«hi yakâ€™â€™ (5-12) yajanto `yaja-devapÅ«jÄ• yaá¹ƒ
`araha-pÅ«jÄ• yaá¹ƒ. yathÄ• cÄ• tiÄ• dinÄ• apaá¹-hamÄ• samÄ• nÄ• dhikaraá¹‡Ä• dÄ«su
jappamÄ• noâ€™ ccÄ• dÄ«su mÄ• no nto viya daá¹-á¹-habboti vadati.

65. mÄ• no

kÄ• lakato avatthÄ• viseso vayo. mÄ• novÄ• ti iminÄ• ntappaccayÄ• bhÄ• vamÄ• ha. yujjh
``divÄ• dÄ«hi yakaâ€™â€™ (5-12) ``tavaggavaraá¹‡Ä• naâ€™â€™ miccÄ• dinÄ• (1-48) d
teâ€™â€™ ti (1-49) yassa ca. ``catutthadutiyesvesaâ€™â€™ ntiÄ• dinÄ• (1-35) jhassa jo.
`nacca=naccaneâ€™.

67. tessa

savisayeti kattari bhÄ• ve kammeca.

68. á¹‡vÄ• da

á¹‡vÄ• dayoti \Be 261/ `á¹‡vÄ• dayoâ€™ ccanena suttena. katipayadhÄ• tvÄ• dipariggahe
Ä• dÄ« yeyaá¹ƒ kÄ• lÄ• dÄ«naá¹ƒ te dhÄ• tvÄ• dayo tesaá¹ƒ pariggahenÄ• ti attho. kÄ• lo
kattÄ• di pakaá¹ƒsena niyamena paccayo karÄ«yate etasmÄ• ti pakati. kÄ• kriyaá¹ƒ Ä• yuk

kÄ• riyavisesanti Ä• desÄ• dikÄ• riyavisesaá¹ƒ. kÄ• ru sippijÄ• ti viseso. tacchakÄ• dayo (t
kÄ• ratantavÄ• yarajakanahÄ• pitÄ• paÃ±ca kÄ• ravo cÄ• rudÄ• ruti vattamÄ• ne kÄ• laniy
evaá¹ƒ kÄ• ruÄ• dÄ«supi.

69. khacha

khachasÄ• nanti vutte tadantaggahaá¹‡aá¹ƒ kathamiccÄ• ha- `paccayaggahaá¹‡eâ€™ ccÄ
sutte ekassaroti pulliá¹…gena niddeso, Ä• dÄ«ti ca tabbisesanaá¹ƒ, evaá¹ƒ sati napuá¹ƒsak
kathaá¹ƒ yujjatÄ«ti Ä• ha- `saddeâ€™ ccÄ• di, atha jÄ• gareccÄ• do puthagavayavekassara
paccekaá¹ƒ kasmÄ• na dvibhÄ• voccÄ• ha- `teneveâ€™ ccÄ• di.

tenevÄ• tiÄ• dÄ«ti ekassaroccassa visesanattahetunÄ• va. avayavekassarassÄ• ti visesan
ekassaro ceâ€™ ti. athÄ• dÄ«hi ekassaravisesanattepyavayavekassarassa kasmÄ• na dvi
`ekassevÄ• dittÄ• â€™ ti.

itarassÄ• ti paá¹-hamekassarato-Ã±Ä• ssÄ• vayavekassasarassa. dosaduá¹-á¹-hattÄ• nett
vattumÄ• ha- `ekassarotiâ€™ ccÄ• di. tathÄ• sati ko dosoti Ä• ha- `eko ceâ€™ ccÄ• di. sar
`Ä«ha-ghaá¹-aneâ€™ ccÄ• dÄ«nameva siyÄ• .

nanu ca pacatimhi yenevÄ• kÄ• rena pacasaddo ekassaro teneva tadavayavÄ• pi acsaddo
tatovÄ• vayavÄ• nampi paccekaá¹ƒ dvibbacanaá¹ƒ pappoti ... dvibbacanakÄ• riyino Ä• diss

niddesÄ• , evaÃ±ca samudÄ• yassa tadavayavÄ• naÃ±cekassarÄ• naá¹ƒ visuá¹ƒ dvibbaca
aniá¹-á¹-hampappotÄ«tÄ«damapÄ• kattumÄ• ha- `sakiá¹ƒsatthappavattiyÄ• sÄ• vayavassa
sakiá¹ƒ satthappavattiyÄ• ekavÄ• raá¹ƒ dvibbacanasuttassa pavattiyÄ• dvibbacanakaraá¹±

sÄ• vayavassÄ• ti yathÄ• vuttÄ• vayavehi saha vattamÄ• nassa na vinÄ• tehi. evaá¹ƒ maÃ
karÄ«yamÄ• ne sabbesamavayavÄ• naá¹ƒ gahaá¹‡aá¹ƒ bhavati, tasseva samudÄ• yassa c
nÄ• vayavÄ• naá¹ƒ, tesaÃ±hi dvibbacane ekÄ• ya dvibbacanassuppattiyÄ• na sabbesaá¹ƒ
nÄ• vayavantassa samudÄ• yassa ca katanti puna tesaá¹ƒ dvibbacanÄ• ya satthappavattiy
upapattantaramÄ• ha- `athaveâ€™ ccÄ• di. iha á¹-hÄ• ne dvibbacanaá¹ƒ dvippayogo dvibb
á¹-hÄ• ne dvibbacanapakkhe dosadassanato dvippayogo dvibbacanantyayameva pakkhobb
paá¹-hamantÄ• va á¹-hÄ• ne dvibbacanapakkhe bhÄ• vinaá¹ƒ dosamÄ• ha- `paá¹-hamasse
saá¹…khyeyye vattate.

saá¹…khyeyyaÃ±cettha saddarÅ«pamuccÄ• raá¹‡aá¹ƒ vÄ• , tattha uccÄ• raá¹‡e saá¹…khy
sambhavati ... uccÄ• raá¹‡assa saddÄ• (nugata) dhammattÄ• . saddarÅ«pe saá¹…khyeyye
tattha {taÃ±ca (potthake) } doso. tathÄ• cÄ• ha- `rÅ«padvaye vidhÄ«yamÄ• neâ€™ ti. tathÄ
á¹-hÄ• nÄ« bhavatÄ«ti á¹-hÄ• nino nivuttiyÄ• bhavitabbaá¹ƒ, nivuttiyÄ• ca dhÄ• tuttÄ• nivu
`pakatippaccayavibhÄ• gÄ• bhÄ• vatoâ€™ ti. tena ppaccaye pare pakatiyÄ• vidhÄ«yamÄ•
tena vuttaá¹ƒ- `assa ittaá¹ƒ na siyÄ• â€™ ti. pipÄ• sati `pÄ• =pÄ• neâ€™. icchÄ• yaá¹ƒ pÄ•
``tuá¹ƒsmÄ• â€™â€™ ccÄ• dinÄ• (5-61) so. `pÄ• s pÄ• sâ€™ iti dvitte pubbato-Ã±Ã±assa
(5-74) `kha cha sesvassi. dvippayoge tu dvibbacane nÄ• yaá¹ƒ doso samÄ• visatÄ«ti Ä• ha
ccÄ• di. dvidhÄ• bhÅ«tassÄ• tidhinÄ• dhÄ• tusseva dvidhÄ• bhÅ«tattaá¹ƒ dÄ«peti.

70. paro

yogavibhÄ• gÄ• `a Ã±aâ€™ Ä• dÄ«su gamyate. yadi hyatrÄ• pi chaá¹-á¹-hÄ« abhimatÄ• s
parokkhÄ• namekassarodidveâ€™â€™ ti ekameva yogaá¹ƒ \Be 263/ kareyya. parokkhe vih
nÄ• Ã±Ã±atoti parokkhÄ• vacanasannidhÄ• nÄ• casaddena dhÄ• tuvihitappaccayÄ• va gay
dhÄ• tuvihitappaccayeâ€™ ti. yadi pana bhusattho Ä• bhikkhaÃ±Ã±attho vÄ• vattumiá¹-á¹-
bhÅ«satthÄ• dÄ«su ca daddallaticcÄ• dikaá¹ƒ hotÄ«ti veditabbaá¹ƒ. caá¹…kamati momÅ«h
yujjamÄ• nattÄ• tyÄ• dayo bhusatthe bhavanti bahulÄ• dhikÄ• rÄ• ti vattuá¹ƒ sakkÄ• ti.

71. Ä• di

paá¹-hamo dutiyoti ca dve ekassarÄ• . tattha ``khachasÄ• namekassarodi dveâ€™â€™ (5-
ceâ€™â€™ ti (5-70) paá¹-hamassekassa rassa dvibbacanaá¹ƒ `Ä• dismÄ• sarÄ• â€™â€™
kathamaÃ±Ã±assuccamÄ• neaÃ±Ã±assabÄ• dhakaá¹ƒsiyÄ• tasmÄ• katepidutiya dvibbaca
sambhavatvevÄ• tinapaá¹-hamadvibbacanÄ• pavÄ• do-yaá¹ƒ yogoccÄ• saá¹…kiyÄ• ha- `pa

kriyatthÄ• dhikÄ• rÄ• kriyatthÄ• nanti chaá¹-á¹-hiyÄ• dutiyenekassa renaca sambandhÄ• paá¹-hamadvibbacanassavidhÄ• ya kamaÃ±Ã±avÄ• kyamaÃ±Ã±aá¹ƒ dutiyassÄ• ti na vÄ• k assÄ• ti `Ä• dismÄ• sarÄ• â€™â€™ ti assa yogassa, pubbayogeti pubbehi dvihi suttehi. ``Ä saramadvittenupÄ• dÄ• ya sÄ• maÃ±Ã±ena saddarÅ«passa dvibbacanavidhÄ• nato pubbe vidhÄ• naá¹ƒ tatheviá¹-á¹-hatthattÄ• ti paá¹-hamadvibbacana sambandhino byaÃ±janassa dvibbacanabÄ• dhÄ• tyavagantabbaá¹ƒ.

72. napu

paá¹-inimittanti nimittaá¹ƒ nimittaá¹ƒ pati paá¹-inimittaá¹ƒ, nimitte satÄ«ti attho.

73. yathi

paá¹-hamekassarassa paá¹-hamadvibbacanaá¹ƒ visayo, dutiyekassarassa dutiyadvibbacan visayaâ€™ nti. paá¹-hama dutiya tatiya dvibbacananti ettha puiti paá¹-hamaá¹ƒ saddarÅ«pa yisiti tatiyaá¹ƒ.

76. kha cha

khappaccayÄ• di karÄ«yatÄ«ti seso.

82. yuva

catthaparattÄ• ti \Be 264/ catthasamÄ• sÄ• parabhÅ«tattÄ• . tena paccekÄ• ti sambandhe samÄ• nÄ• dhikaraá¹‡attena visesananti sambandho. Ä• cariyena yovibhattilopeneva niddi `luttayovibhattiko vÄ• niddesoâ€™ ti.

83. lahu

dhÅ«pÄ• yatÄ«ti dhÅ«pitÄ• , paccayassÄ• ti tippaccayassa. kÄ• nubandhakaraá¹‡amanatt ghakvikaraá¹‡assa paccayattÄ• bhÄ• ve (taá¹ƒ) nibandhanassa kÄ• riyassÄ• bhÄ• vÄ• `na kÄ• nubandhanÄ• gamesÅ«â€™â€™ ti (5-85) paá¹-isedhÄ• bhÄ• voti kakÄ• rÄ• nubandha

85. nate

pucchÄ«yitthÄ• ti viggayha tto, tassa ``pucchÄ• ditoâ€™â€™ ti (5-143) á¹-ho. sesaá¹ƒ vutta onampaá¹-isedhamukhenÄ• ti eonampaá¹-isedhassa pakatattÄ• vuttaá¹ƒ. cinitabbantiÄ• dÄ vÄ• tiÄ• dinÄ• viggaho. cinituntiÄ• dÄ«su cinanÄ• yÄ• ti (Ä• dinÄ•). nanu ca (Ã±iÄ• ga) m

kathampaccaye ``lahussupantassÄ• â€™â€™ ti (5-83) eo papponti kathaÃ±ce sampaá¹-ise
`Ã±isseâ€™ ccÄ• di. nanucÄ• dimhi na yuvaá¹‡á¹‡Ä• bhi kathametthappasaá¹…goti Ä• ha-
kukkÅ«á¹‡etiâ€™ ccÄ• di.

pattokÄ• rassÄ• ti dhusadde ukÄ• rassa pattokÄ• rassa. yuvaá¹‡á¹‡eccÄ• dinÄ• pattassÄ•
á¹‡ino pattassa. vÄ• vidhÄ• nÄ• na Ã±i. dhunÄ• petabbantiÄ• dipÄ• á¹-he Ã±imhi akate ``a
(5-87) paá¹-isedhÄ• bhÄ• vo. dhunÄ• petÄ«ti pÄ• á¹-hetimhi le ca ``kvaci vikaraá¹‡Ä• naâ€™
vikaraá¹‡alope ca ekÄ• ro. asati nÄ• game ``yuvaá¹‡á¹‡eâ€™â€™ ccÄ• dinÄ• ettaá¹ƒ siyÄ
netyadhippÄ• yenÄ• ha- `tathÄ• piâ€™ ccÄ• di. pakkhantaramÄ• ha- `nÄ• gameâ€™ ccÄ•

87. aÃ±Ã±a

sama dama-upasame. sametÄ«ti samako, dametÄ«ti damako, jana-janane, janetÄ«ti janak
badhatÄ«ti badhako.

92. padÄ•

nipajjati \Be 265/ nipajjanaá¹ƒ. pamajjate pamajjitabbaá¹ƒ. pamajjanÄ• ya pamajjituá¹ƒ. pam
pamajjanaá¹ƒ.

93. maá¹ƒvÄ•

rundhituntiÄ• dÄ«su rodhanÄ• yÄ• ti viggaho.

94. kvimhi

nanu kimatthamantaggahaá¹‡aá¹ƒ yato ``kvimhi lopo-ntabyaÃ±janassÄ• â€™â€™ ti vuttaá
``chaá¹-á¹-hiyantassÄ• â€™â€™ ti (1-17) antasseva lopo siyÄ• ti codanaá¹ƒ manasi nidhÄ•
payojanaá¹ƒ dassento Ä• ha- `antaggahaá¹‡aâ€™ miccÄ• di. lopavidhÄ«sÅ«ti (vÄ«Ä• dilop
niddiá¹-á¹-hanti) ``vÄ«mantu vantÅ«â€™â€™ nti (4-138) chaá¹-á¹-hÄ«niddiá¹-á¹-haá¹ƒ.
bhadantavidhicaritattabyÄ• pÄ• raá¹ƒ {tadantavidhicirabhedanÄ• ccanabyÄ• pÄ• raá¹ƒ (pott
`chaá¹-á¹-hiyantassÄ• â€™â€™ tÄ« byÄ• pÄ• rÄ• â€™ ti. antassÄ• ti vÄ«Ä• dÄ«namÄ«kÄ•
sabbÄ• pahÄ• rilopaÃ±Ã±Ä• panÄ• bhÄ• ve. anatthakaá¹ƒ siyÄ• ``chaá¹-á¹-hiyantassÄ• â€
byÄ• pÄ• rasambhÄ• vÄ• . idÄ• ni chaá¹-á¹-hÄ«niddiá¹-á¹-hÄ• naá¹ƒ visesena vattumicchitt
lopapattidosaá¹ƒ dassetumÄ• ha- `tadanteâ€™ ccÄ• di.

101. para

atha dvitteti kathamavasÄ«yate sadde abhÄ• vetiÄ• ha- `paraâ€™ iccÄ• di. anantarasutte `
ti vuttattÄ• tato parassÄ• ti kinnÄ• vasÄ«yatÄ«ti codana mubbhÄ• viya tadayuttataá¹ƒ dass
ccÄ• di.

103. dhÄ• ssa

apacurappayogattÄ• ti abahuppayogattÄ• .

104. kimhi

kto dÅ«sidhÄ• tuto dÅ«sayatÄ«ti atthe.

106. muha

``vaá¹‡á¹‡e \Be 266/ yantaá¹ƒ tadÄ• doâ€™â€™ ti paribhÄ• sÄ• ya ayamattho ``vaá¹‡á¹‡e
taá¹ƒ tadÄ• do tasmiá¹ƒ vaá¹‡á¹‡e Ä• dibhÅ«te hotÄ«â€™â€™ ti teti takÄ• re pare.

107. vaha

tetvevÄ• ti vatvÄ• paccudÄ• haraá¹‡aá¹ƒ dasseti `vuyhatÄ«â€™ ti. vuttivacanaá¹ƒ mulliá¹.
`ussÄ• â€™ tiÄ• di.

108.

nidhÄ«yitthÄ• ti viggaho.

109. gamÄ•

rÄ• nanti vutte `rÄ• -Ä• dÄ• neâ€™ iccassa gahaá¹‡ampi viÃ±Ã±Ä• yeyyÄ• ti Ä• ha- `rÄ• n

110. vacÄ•

sutte `vassÄ• â€™ ti sassarova gayhatÄ«ti dassetumÄ• ha- `vassÄ• ti hÄ«â€™ tiÄ• di.

112. vaddha

vatta=vattanetÄ«masmÄ• ttippaccaye vÄ• ukÄ• ro na vihitoti Ä• sayena `kathaâ€™ miccÄ
`vattavattanetiâ€™ ccÄ• di. vuttimatteti nipÄ• tanÄ• ti ``sabbÄ• dayo vuttimatteâ€™â€™ tet

`vuttimatteâ€™ ti nipÄ• tanÄ• . á¹-hÄ• =gatinivattiyanti ettha `gatinivattiyaâ€™ nti nipÄ• tanÄ
hoti, tenÄ• ha- `vattÄ«â€™ tiÄ• di. vattanaá¹ƒ vutti vatti.

113. yaja

kassa sabbassÄ• ti Ä• ha- `ya akÄ• rÄ• naâ€™ nti.

115. gÄ• pÄ•

byattiniddesenÄ• ti iminÄ• jÄ• tiniddesassÄ• nissitattaá¹ƒ dasseti. Ä«sseccÄ• dinÄ• vuttig
vivarati.

117. sÄ• sa

satthaá¹ƒ \Be 267/ ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) rasso.

120. Ã±Ä•

``nto kattari vattamÄ• neâ€™â€™ ti (5-64) ntoti sambandho.

121. sakÄ•

kukppaccaye antakakÄ• ro kuppaccaye Ä• dikakÄ• ro antÄ• vayavattho.

122. nÄ«to

nÄ• Ã±Ã±atracayÄ• dÄ«sÅ«ti nicchayato-Ã±Ã±esu {aÃ±Ã±asmiá¹ƒ} cayÄ• dÄ«svatthesu c

123. jara

Ä«mhi jasadde akÄ• rassa lopo, le tu jÄ«rÄ• payati. tassÄ• tikyassa.

124. disassa

diá¹-á¹-hi dassanaá¹ƒ, dassanÄ• ya daá¹-á¹-huá¹ƒ. ``saramhÄ• dveâ€™â€™ ti (1-34) dvitt
ccÄ• dinÄ• (6-33) Ä«ssa rasso (addakkhi). dakkhissati ``bhavissati ssatiâ€™â€™ ccÄ• din

125. samÄ•

vÄ• dassareti vikappena dakÄ• rassa rÄ• dese.

127. ana

dassÄ• tyananuvattamÄ• nepi dasseva pappoti vacanabalenÄ• ti dassetuá¹ƒ pakkhantaran
anaghaá¹‡su paresu Ä• parÄ«hi dassÄ• niyamena á¸·occÄ• saá¹…kiya nevaá¹ƒ, yathÄ• kk
`anaghaá¹‡suâ€™ ccÄ• di. Ä• parassÄ• ti Ä• kÄ• rato parassa dassa.

128. atyÄ•

vuttiyaá¹ƒ etasmiá¹ƒ visayeti ettha etasminti tyÄ• dintavajjitapaccaya visayeti attho. viÃ±Ã±
Ã±Ä• pito hotÄ«ti gamyate. na \Be 268/ Ã±Ä• pakatoti iminÄ• idaá¹ƒ dasseti ``kiÃ±ci vacan
viÃ±Ã±Ä• yamÄ• natÄ• mattena Ã±Ä• pÄ«yate kiÃ±ci Ã±Ä• pakena, asmimpakkhe vuttÄ• n
appayogo viÃ±Ã±Ä• pÄ«yatÄ«â€™â€™ ti. pakkhantaramÄ• ha- `Ã±Ä• pakattÄ• yeva vÄ• â
tathÄ• hiccÄ• dinÄ• . asassÄ• ppayogoti asadhÄ• tussa kismiÃ±ci tabbÄ• dike paccaye par
bhavitabbantiÄ• dÄ«namappayogoti attho.

vinÄ• pi suttanti ``atyÄ• dÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ vinÄ• pi. evaá¹ƒ maÃ±Ã±ate ``a
sÄ• dhÄ«yamÄ• naá¹ƒ sabbamiá¹-á¹-haá¹ƒ bahulÄ• dhikÄ• rato bhÅ«dhÄ• tunÄ• va sijjhati
bhÅ«Ä• desasuttantaranti katthaci kassaci appayogassa Ã±Ä• pakattampissa yujjati aÃ±Ã±
atthavantaá¹ƒ siyÄ• â€™â€™ ti.

yeti dhÄ• tuppayogÄ• yasminti visaye, pÄ• tissÄ• ti `pÄ• -rakkhaá¹‡eâ€™ tÄ«massa, napp
pÄ• yayitabbantiÄ• dippayogo na hotÄ«ti. evamuparipi yathÄ• yogaá¹ƒ Ã±eyyaá¹ƒ. brÅ«ssÄ
iccassa. adissÄ• ti `ada-bhakkhaá¹‡eâ€™ iccassa. Ä«Ä• dÄ«ti bhÅ«te Ä«Ä• di. etissa ca Ä«

avabodhe etissa á¹‡isesu ca Ä«Ä• dÄ«su ca, ajjhene etissa parokkhÄ• su ca á¹‡isesu ca Ä
yojetabbaá¹ƒ. sabbattha nappayogoti yojetvÄ• attho veditabbo. bahulaá¹ƒvidhÄ• nato Ã±Ä•
yakvikaraá¹‡ena niddesÄ• `asa-kkhepanetÄ« massÄ• â€™ ti vuttaá¹ƒ, tadÄ• ha- `asassÄ•

129. aÄ•

ssÄ• ti jÄ• tiniddesoti Ä• ha- `ssaitiâ€™ ccÄ• di.

130. nta

pubbasaralope rÅ«passa samÄ• nattÄ• antinÄ• antu ca gahitoti `santi santÅ«â€™ ti udÄ•

dassitaá¹ƒ.

131. pÄ• di

te ca pÄ• dayo jotentÄ«ti sambandho. anvayabyatirekehi kiriyÄ• yadipi dhÄ• tunÄ• va vucc
visiá¹-á¹-hÄ• kiriye ccÄ• ha- \Be 269/ `sÄ• maÃ±Ã±abhÅ«tÄ• visiá¹-á¹-hÄ• vÄ• â€™ ti. so
visiá¹-á¹-hÄ• kiriyÄ• dhÄ• tunÄ• va vuccati so viseso. vÄ• caka bhedatoti sÄ• maÃ±Ã±Ä• y
visiá¹-á¹-hÄ• ya ca vÄ• cakÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ bhedato tenÄ• pÄ«ti kaccÄ• nenÄ• pi. s

141. kasa

kiá¹-á¹-hamadatÄ«ti kiá¹-á¹-hÄ• do, kiá¹-á¹-hasaddenupacÄ• rato kasitaá¹-á¹-hÄ• ne uá¹-á¹-

142. dhasto

á¹-hassÄ• bhÄ• vattaá¹ƒ nippaccanteti ajjhÄ• hÄ• ro.

144. sÄ• sa

anusÄ• sÄ«yitthÄ• ti anusiá¹-á¹-ho kamme kto ``sÄ• sassa sisvÄ• â€™â€™ (5-117) sÄ• sa

147. baha

atha bahassÄ• ti á¸• hÄ• desasambandhe chaá¹-á¹-hÄ« kasmÄ• na viÃ±Ã±Ä• yateti Ä• ha
á¸• hayogapajjenÄ• ti á¸• hakÄ• rena saha yogapajjena ekÄ«bhÄ• venÄ• ti attho.

148. ruhÄ•

á¸·ocÄ• ti vuttattÄ• ti evaá¹ƒ maÃ±Ã±ate ``yadÄ• yaá¹ƒ paccayÄ• deso siyÄ• tadÄ• ete sa
niddiseyyÄ• â€™â€™ ti, tenÄ• ha- `haá¸·Ä• ti vadeyyÄ• â€™ ti.

149. muhÄ•

muddhoti ``dho hetehÄ«â€™â€™ ti (5-145) tassa dho.

150. bhidÄ•

imassÄ• ti `pÄ«-tappaneâ€™ tÄ«massa, ihÄ• ti imasmiá¹ƒ á¹-hÄ• ne. pinayÄ«ti thÅ«lo aho
itisaddo Ä• dyattho, tena adÄ«yi aá¸• Ä«yi alÄ«yi alÅ«yÄ«time saá¹…gayhanti. yÄ• va ktigg
vaá¸• á¸• hÄ• ktissÄ• â€™â€™ ti (5-158) ktivacanÄ• vadhi.

151. dÄ• tvÄ«

adÄ«yitthÄ• ti \Be 270/ dinno, adadÄ«ti dinnavÄ• .

152. kirÄ•

akirÄ«, akirÄ«yitthÄ• ti vÄ• kiá¹‡á¹‡o, akirÄ«ti kiá¹‡á¹‡avÄ• . apurÄ« purÄ«yitthÄ• ti puá¹‡
puá¹‡á¹‡avÄ• . akhiyÄ«ti khÄ«á¹‡o khÄ«á¹‡avÄ• .

153. tarÄ•

atarÄ«, ajÄ«rÄ«ti kamena viggaho. cÄ«yitthÄ• ti ciá¹‡á¹‡o, cinÄ«ti ciá¹‡á¹‡avÄ• .

157. mucÄ•

asakkhÄ«ti satto sattavÄ• . `saja=saá¹…geâ€™ tÄ« massÄ• pi satto sattavÄ• ti hoti.

158. lopo

vaá¸• á¸• hanaá¹ƒ vaá¸• á¸• hi.

159. kvi

abhibhavatÄ«ti abhibhÅ«.

162. mÄ• na

massa lopoti sambandho.

163. Ã±Ã±ila

gahetvÄ• `gaha-upÄ• dÄ• neâ€™ gahaá¹‡aá¹ƒ katvÄ• gahetvÄ• .

164. pyo

ossaá¹-á¹-hÄ• nubandhassÄ• ti pariccattÄ• nubandhassa. yakÄ• ramattassa nivattanatthoti
adhippÄ• yatthamÄ• ha. tathÄ• hi visesanaá¹ƒ kevalayakÄ• rato visuá¹ƒ karaá¹‡aá¹ƒ attho
sati kevalayakÄ• rassa nivattanaá¹ƒ viÃ±Ã±Ä• yate. yakÄ• ramatte gahite ko dosoti Ä• ha- `
samÄ• setihÄ«â€™ tiÄ• di. patvÄ• ti `pata patha=gamane, pada=gamaneâ€™ iccassa vÄ•

165. tuá¹ƒ

tayopÄ«ti tuá¹ƒyÄ• na raccÄ• .

169. disÄ•

nÄ• ppakketi \Be 271/ na appatte patteyevÄ• ti attho. Ã±Ä• pakÄ• lopoti ``titÄ• lÄ«sÄ• â€™
Ã±Ä• pakatoyeva ktvÄ• ppaccayassa yo vakÄ• ro tassa lopoti attho.

171. rÄ• na

nanu nassÄ• ti vutte paccayanakÄ• rassÄ• ti kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha- `nassÄ• â€
ntamÄ• natyÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ nassa ``nantamÄ• natyÄ• dÄ«naâ€™â€™ nti (5-
viÃ±Ã±Ä• yati pakaraá¹‡atoti {pakÄ• roti (potthake) } Ä• ha- `paccayanakÄ• rovÄ• â€™ ti.

173. gama

icchÄ«yateti icchitabbaá¹ƒ. esanaá¹ƒ icchÄ• . icchÄ«yitthÄ• ti icchitaá¹ƒ, Ä• sanamÄ• sitab
acchituá¹ƒ. ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) rasso.

177. kara

amÄ• naparacchakkatte kuruÄ• desena nodÄ• haá¹-aá¹ƒ. karÄ• noti ``mÄ• nassamassÄ• â
ntapubbachakkesu kuru Ä• desena nodÄ• haá¹-anti Ä• ha- `vavatthiteâ€™ ccÄ• di.

179. á¹‡o

niggahÄ«tassÄ• ti ``maÃ±carudhÄ• dÄ«naâ€™â€™ nti (5-19) kataniggahÄ«tassa. gahaá¹‡

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

paÃ±camakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-hakaá¹‡á¸• a

1. vatta

tadatthassevÄ• ti tassa kriyatthassa. yo kiriyÄ• saá¹…khÄ• to atto tasseva. etena Ä• dhÄ•
kriyatthassÄ• ti Ã±Ä• peti. nahiccÄ• dinÄ• tadatthasseva visesane kÄ• raá¹‡amÄ• ha. sutta
\Be 272/ suttaá¹ƒ vinÄ• . tÄ• pi vattamÄ• neyeva bhavissantÄ«ti iminÄ• vattumiá¹-á¹-hattÄ•
sesavacanamavabodheti. evakÄ• renÄ• (ti vattamÄ• nassevÄ• ti ettha evasaddena.) tabbi
vattamÄ• navacanicchÄ• .

taá¹ƒsamÄ«passÄ• ti ettha tasaddena mahÄ• kassapassa subhaddavacanÄ• nussaraá¹‡as
dukkhÄ• nubhavasaá¹…khÄ• to ca kiriyÄ• viseso pariggahito, te vÄ• vattamÄ• nakiriyÄ• vis
tesamubhinnamÄ• sannÄ• ni kamena adhammadÄ«panamaraá¹‡Ä• ni, tenÄ• ha-dÄ«pana
evaá¹ƒ maÃ±Ã±ate ``takkÄ• lavattamÄ• nakiriyÄ• visesassa dÄ«panamaraá¹‡asaá¹…khÄ•
kiriyantaraá¹ƒ vattamÄ• naggahaá¹‡ena taá¹ƒsÄ• mÄ«pyaá¹ƒ gayhati, yathÄ• (gaá¹…gÄ• s
vuccati tato `gaá¹…gÄ• yaá¹ƒ gÄ• voâ€™ ti siyÄ• â€™â€™ ti. pure iccÄ• dinÄ• pakkhantar
vuttikÄ• rena, tadupadassetuá¹ƒ mukhayati `sabhÄ• vatoâ€™ iccÄ• di.

kiriyÄ• kÄ• loti vattamÄ• nakiriyÄ• kÄ• lo. avasissatÄ«ti purepurÄ• saddehi dÄ«pitaanÄ• ga
kiriyÄ• kÄ• leti dÄ«panamaraá¹‡akiriyÄ• kÄ• le. tassÄ• ti dÄ«panamaraá¹‡assa. vattamÄ•
vattamÄ• neyeva bhavissantÄ«ti seso. anenÄ• ti pureccÄ• divuttivacanena. purepurÄ• sadd
sati dippati maratÄ«ti ettha dÄ«panamaraá¹‡akiriyÄ• kÄ• lo mukhye tadÄ• vattatÄ«tiÄ• ha-
vattamÄ• nattamÄ• heâ€™ ti. puna pakkhantaramupanÄ«taá¹ƒ kÄ• leccÄ• dinÄ• vuttikÄ• r
mukhamÄ• vattayati `anÄ• gateâ€™ ccÄ• di.

vuttiyaá¹ƒ kÄ• labyattayoti kÄ• lÄ• tivattanaá¹ƒ, vattamÄ• nakÄ• lÄ• tikkamena anÄ• gatak
hontÄ«ti adhippÄ• yo. tadeva samattheti `bhavantevaâ€™ iccÄ• dinÄ• . tyÄ• dayotÄ«minÄ•
Ä• khyÄ• tikÄ• naá¹ƒ gahaá¹‡aá¹ƒ. lassa dÄ«ghoti sambandho. gacchatÄ«ti sakkassa saha
attho.

3. nÄ• me

paá¹-ijÄ• nissantÄ«ti vattamÄ• ne anÄ• gatavacanaá¹ƒ, paá¹-ijÄ• nantÄ«ti attho. itarampan
Ä• si, karissatÄ«ti akari, cete ssasÄ«ti \Be 273/ cetitÄ• asi, bhuÃ±jissasÄ«ti bhuÃ±jitÄ• asi
assaddhÄ• . amarisanaá¹ƒ akkhamÄ• . iminÄ• vÄ• ti atthivacane upapade kodhÄ• saddhÄ•
vacanantare iminÄ• va sÄ• maÃ±Ã±avacanena siddhanti attho. garahÄ• vamÄ• ti tassa het

garahÄ• vagamameva samattheti. atthinÄ• ma Ä«disanti {atthinÄ• mÄ• ti (potthake) } Ä• bh
paribhuÃ±janaá¹ƒ vijjate nÄ• mÄ• ti attho. vijjamÄ• nampi taá¹ƒ asaddahanto amarisanto ev
maÃ±Ã±eti adhippÄ• yo, tenÄ• ha- `paccakkhamapÄ«â€™ ti {Ä«disampÄ«ti} Ä• di. yopÄ«ti
sambandho veditabbo. atthÄ«ti vijjamÄ• nattheti vuttavijjamÄ• nattho vakkhamÄ• napakkha

nanu atthinÄ• ma tÄ• tÄ• ti ettake vutte paá¹-hamo atthinukhoccÄ• diko nisÄ«ditvÄ• ti sadd
atthinukhoccÄ• diko nisÄ«ditvÄ• ti saddapariyanto ca tatiyo atthimaÃ±Ã±eccÄ• diko jigucch
ca vacanappabandho kathaá¹ƒ labbhatÄ«ti manasi nidhÄ• yÄ• ha- `sopanÄ• â€™ tiÄ• di. in
nindÄ• vagamoâ€™ ti vacanena. á¹-hÄ• nabhojane garahatÄ«ti sambandho. vuttaá¹ƒ sakka
nissÄ• yanissÄ• yÄ• ti yattha bhagavÄ• nisinno taá¹ƒ á¹-hÄ• naá¹ƒ nissÄ• ya nissÄ• ya.

4. bhÅ«te

kiriyÄ• rÅ«peti kiriyÄ• sabhÄ• ve, evamaÃ±Ã±atrÄ• pÄ«ti agami agamitthÄ• tÄ«mehi aÃ±Ã
agamoccÄ• dike ca. anudarÄ• alomikÄ• ti santamapyudarÄ• dikaá¹ƒ mahattÄ• bhÄ• vapaá
bhÄ• vapaá¹-ipÄ• danÄ• ya ca na vattumicchÄ«yate.

5. ana

aÃ±Ã±apadatthavuttiyÄ• ti vuttamaÃ±Ã±apadatthaá¹ƒ dasseti `vakkhamÄ• nalakkhaá¹‡oâ€
vakkhamÄ• nalakkhaá¹‡otivuttikÄ• rena ``Ä• Ã±Ä• yyÄ• â€™â€™ ccÄ• dinÄ• vakkhamÄ•
Ä• saddassÄ• bhividhimhi pavattimÄ• ha. aharubhayataá¸• á¸• harattaá¹ƒ vÄ• ti ettha vÄ• s
aá¸• á¸• harattasaddena \Be 274/ rattiyÄ• catuttho bhÄ• go-tra vattumiá¹-á¹-ho, aho ca tass
aá¸• á¸• harattaÃ±cÄ• ti attho. imassÄ• dhippÄ• yatthamÄ• ha- `atÄ«teccÄ• di. ubhayattha
`ayaâ€™ miccÄ• dinÄ• . paÃ±cayÄ• moti atÄ«tÄ• ya rattiyÄ•
pacchimapaÃ±cacattÄ• lÄ«savinÄ• á¸• ikÄ• dhikaghaá¹-ikÄ• ttayaá¹ƒ anÄ• gatÄ• ya
purimapaÃ±cacattÄ• lÄ«savinÄ• á¸• ikÄ• dhikaghaá¹-ikatthayaÃ±ceti aá¸• á¸• hÄ• dhikasatt
yÄ• mo ahassa cattÄ• roti paÃ±ca yÄ• mÄ• pahÄ• rÄ• assÄ• ti paÃ±cayÄ• mo.

gatÄ• yapacchimo yÄ• mo, pacchimaddhamimassa vÄ• .

pahÄ• ro-nÄ• gatÄ• yÄ• dÄ«, tadaddhamapi vÄ• tathÄ• ||

vuttakÄ• lÄ• vadhi majjho, kÄ• lo so-jjatano mato.

tannisedhena yotvaÃ±Ã±o, so-najjatano mato ||

agamatthÄ• tiÄ• dÄ«su aÄ«ssaÄ• dÄ«naá¹ƒ sambandhibyaÃ±janassÄ• bhÄ• vÄ• na iÃ±.

bhÅ«te. naÃ±samÄ• sanissaye byÄ• misse yathÄ• pappotÄ«ti dassento Ä• ha- `pariyudÄ•

ajjatananissayoti byÄ• misse ajjatanabhÄ• gÄ«nissayo. atthuti paÃ±he tu tadaÃ±Ã±anissay
ajjatanato itarÄ• najjatana nissayo aÃ±Ã±atrÄ• ti byÄ• missato aÃ±Ã±atra bhÅ«takÄ• le. pa
Ã±uÄ• dÄ«naá¹ƒ pasaá¹…go. ajjahiyyovÄ• ti byÄ• missatÄ• dassanatthaá¹ƒ vuttaá¹ƒ.

6. paro

samÄ• soti chaá¹-á¹-hÄ«samÄ• so kÄ• rakasamÄ• so vÄ• . nipÄ• tanatÄ• cÄ• ssa visesat
etaÃ±ca. kriyatthassa upÄ• dhi visesanaá¹ƒ kriyatthopÄ• dhi, tassa kriyatthopÄ• dhino bhÅ«
sÄ• dhanadvÄ• rena visesanaá¹ƒ, na tÅ«jukaá¹ƒtyattho. kasmÄ• nojukaá¹ƒ visesanaá¹ƒ ty
`byavacchejjÄ• bhÄ• vÄ• â€™ ti. tameva phuá¹-ayitumÄ• ha- `tathÄ• hiâ€™ ccÄ• di.

sÄ• dhiyamÄ• nÄ• ti iminÄ• dhÄ• tvatthassÄ• parinipphannataá¹ƒ bodheti. te santi indriyÄ•
visayo yesaá¹ƒ indriyÄ• naá¹ƒ te sambhÄ• vo \Be 275/ tattaá¹ƒ, tasmÄ• . neti paá¹-isedhe, s
visesanatte byavacchejjasabbhÄ• vÄ• yathÄ• vuttadoso na bhavatÄ«ti attho. dosÄ• bhÄ• v
`yassiâ€™ ccÄ• di. yassÄ• ti dhÄ• tvatthassa. tatthÄ• ti tasmiá¹ƒ appaccakkhe dhÄ• tvatthe
sattisabhÄ• vattÄ• sÄ• pi apaccakkhÄ• vÄ• ti codeti nanuceccÄ• dinÄ• . asattoti asamatth

attÄ• nÄ• ma attano paccakkhoti tabbisaye amhakÄ• rakassa vidhÄ• namayuttanti manasi
vuttikÄ• rena, tamupadassetumÄ• ha- `nanuceâ€™ ccÄ• di. attabodhanÄ«yÄ• pi hi kiriyÄ•
nopalakkhÄ«yate, tadÄ• yaá¹ƒ parokkhÄ• bhavati, tenuttamavisayepi parokkhabhÄ• vo tas
yadÄ• madÄ• manobyÄ• taá¹…gato anupaladdhi, tadÄ• pi bhavatyeveti dassetuá¹ƒ vuttaá
abhinibbattikÄ• leti kiriyÄ• nibbattikÄ• le, `sutto-haá¹ƒ kiá¹ƒ vilalÄ• pa, matto-haá¹ƒ kiá¹ƒvila
idamatrodÄ• haraá¹‡aá¹ƒ. citta cikkhepavisayappadassanÄ• yettha suttavacanaá¹ƒ.

7. eyyÄ•

eyyÄ• dotÄ«minÄ• eyyÄ• dyattho gahitoti bodhetuá¹ƒ yeneccÄ• dikaá¹ƒ vuttaá¹ƒ. nimittasa
vattabbe visayasaddÄ• pekkhÄ• yasoti vuttaá¹ƒ. tesanti eyyÄ• dÄ«naá¹ƒ. visayaá¹ƒ dasseti
ti. Ä• disaddena paÃ±hapatthanÄ• dayo gahitÄ• . athÄ• tra kriyaggahaá¹‡Ä• bhÄ• ve kriyÄ•
labbhaticcÄ• ha- `kriyÄ• ti pattiyaâ€™ nti Ä• di. kriyÄ• tipattiyanti vivaraá¹‡aá¹ƒ katanti saml

abhidheyyadvÄ• renÄ• ti kiriyÄ• saá¹…khÄ• taatthamukhena, pakatakriyattha visesanattÄ•
adhikatassa dhÄ• tussa visesanattÄ• . idaá¹ƒ vuttaá¹ƒ hoti ``atipattiyanti adhikatakriyatthavis
visesanaÃ±ca hontaá¹ƒ nojukaá¹ƒ bhavitumarahati kiÃ±carahi abhidheyyadvÄ• rena, tathÄ•
kriyÄ• ya hoti, na kriyatthassa ayujjanato, tasmÄ• atipattiyantivuttekriyÄ• tipatti yanti \Be 27
kriyatthavisesanaá¹ƒ hontaá¹ƒ abhidheyyadvÄ• rena hotÄ«ti kriyÄ• tipattiyanti vivaraá¹‡aá¹ƒ

vidhurappaccayopanipÄ• tatoti viruddhappaccayasamavÄ• yÄ• ti attho.

kÄ• raá¹‡avekallatovÄ• ti hetumato phalassa yo hetu tassa vikalattena. tatretÄ«massa atth
kriyÄ• tipattiyanti bhÅ«tÄ• di kriyÄ• tipattiyaá¹ƒ. liá¹…gatoti nimittena. gamakena liá¹…gena
bujjhanakÄ• laá¹ƒ vattamÄ• no kÄ• lo na tiá¹-á¹-hati atikkamatÄ«ti Ä• ha- `vattamÄ• natÄ• y
tadeva phuá¹-ayati `samakÄ• laâ€™ ntiÄ• dinÄ• . samakÄ• lanti ekakkhaá¹‡e. vattamÄ• na
tadavasiá¹-á¹-hÄ• tÄ«tÄ• nÄ• gatesveyyÄ• dÄ«nambhÄ• vo (aÃ±Ã±athÄ•) nupapattiyÄ• ti
`sÄ• matthiyÄ• tiÄ• di.

liá¹…genÄ• ti ettha pubbe dakkhiá¹‡ena gamane sati sakaá¹-issÄ• pariyÄ• bhavanadassa
gamanassa sakaá¹-Ä• pariyÄ• bhavanahetutte liá¹…gaá¹ƒ, dakkhiá¹‡ena gamanassÄ• tipat
liá¹…gaá¹ƒ. sakaá¹-Ä• kiriyÄ• bhavanÄ• tipattiyÄ• sakaá¹-e garubhÄ• rÄ• ropanÄ• di liá¹…
arahattabhavanaá¹ƒ taá¹ƒhetubhÅ«taÃ±ca pabbajjaá¹ƒ paresaá¹ƒ paá¹-hamavaye
pabbajjÄ• nimittÄ• rahattappattiliá¹…gena viÃ±Ã±Ä• ya pabbajjÄ• yÄ• tipatti gharakammaby
arahattassÄ• tipatti ca pabbajjÄ• nimittÄ• bhÄ• vena {bhÄ• vavirahena (potthake) } liá¹…ge
bhÅ«ta kriyÄ• tipatti pana veditabbÄ• , yadi panevamabhiÃ±Ã±Ä• lÄ• bhÄ« payuÃ±jati tadÄ
sabbaá¹ƒ viÃ±Ã±Ä• ya payuÃ±jatÄ«ti veditabbaá¹ƒ. liá¹…gatovasÄ«yamÄ• nÄ• yanti pana

8. hetu

niccabhavanaá¹ƒ hetu (tyÄ• dinÄ•) hetuphalabhÄ• voyevettha, nÄ• ti pattÄ«ti dÄ«peti.
sabbappaccayodÄ• haraá¹‡avasenÄ• ti sabbesaá¹ƒ eyyÄ• dÄ«nampaccayÄ• naá¹ƒ udÄ• h
sabbhÄ• vatoti vuttattÄ• hetuphalÄ• ni dasseti hananamiccÄ• dinÄ• . evaá¹ƒ hetuphalasab
277/ ca vidhÄ• nato ettha vattamÄ• nepi pappotÄ«ti bhÄ• vo. so ca hetuhetumantabhÄ• vo

9. paÃ±he

pacchimaá¹ƒ pacchimaá¹ƒ padantiÄ• dÄ«su paÃ±hoti purimaá¹ƒ padaá¹ƒ, sampucchanÄ• t
daá¹-á¹-habbaá¹ƒ. samecca aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchanÄ• sampucchanÄ• , yÄ• canaá¹
yÄ• canamatthaá¹ƒ, iá¹-á¹-hassÄ• sampattassÄ• tthanamiá¹-á¹-hÄ• siá¹ƒsanaá¹ƒ. pattakÄ•
bhinnÄ• ya pÄ«ti yojetvÄ• attho daá¹-á¹-habbo. pattakÄ• laá¹ƒ dasseti nimittabhÅ«tassÄ• ti
nimittabhÅ«tassÄ• ti taá¹ƒtaá¹ƒkiccasampajjane kÄ• raá¹‡abhÅ«tassa. vidhi nÄ• ma diá¹-á¹
nimantaá¹‡Ä• mantaá¹‡Ä• jjhesanapesanÄ• ni. ettha ca anuÃ±Ã±Ä• pattakÄ• lesu ca paÃ±
diá¹-á¹-hadhammikÄ• dÄ«su paÃ±casu sattamÄ«. idha pana te dvepi vidhivisesÄ• yevÄ• ti
eyyÄ• diá¹ƒ vidhÄ• tuá¹ƒ yaá¹ƒ vuttaá¹ƒ vuttikÄ• rena, tadidÄ• ni vattukÄ• mo Ä• ha- `anuÃ
ccÄ• di. vidhippatÄ«timeva pakÄ• seti `evaá¹ƒ kareyyÄ• sÄ«â€™â€™ ticcÄ• dinÄ• . anujÄ•
byÄ• pÄ• retiyevÄ• ti byÄ• pÄ• raá¹‡ampatÄ«titoti yojetvÄ• attho veditabbo.

pesanepi kesaÃ±ci byÄ• karaá¹‡aÃ±Ã±Å«naá¹ƒ sattamÄ«vidhicchitotivuttikÄ• rena yaá¹ƒ v
vattumÄ• ha- `pesane piâ€™ ccÄ• di. samÅ«latanti kesaÃ±ci saddikÄ• naá¹ƒ sattamÄ«vidh
samÅ«lataá¹ƒ. ``anumatiparikappatthesu sattamÄ«â€™â€™ ti (3-1-11) kaccÄ• nasuttaá¹ƒ.
anujÄ• nanaá¹ƒ anumati, parikappanaá¹ƒ sallakkhaá¹‡aá¹ƒ nirÅ«panaá¹ƒ parikappo hetuph
tasmiá¹ƒ anumatyatthe ca parikappatthe ca sattamÄ«vibhatti hotÄ«ti attho. atthaggahaá¹‡en
vidhinimantaá¹‡Ä• mantaá¹‡Ä• jjhesana patthanÄ• pattakÄ• lesu ca.

10. tu antu

udÄ• haá¹-Ä• ti gacchatu gacchantuÄ• dinÄ• udÄ• haá¹-Ä• . dadÄ• tÅ«ti yÄ• cane.

11. satya

arahatthe cÄ• yameva payogo, tena bhavaá¹ƒ khalu rajjaá¹ƒ kareyya bhavaá¹ƒ arahoti yoje

12. sambhÄ•

yoggatÄ• jjhavasÄ• nantÄ«massÄ• tthapadaá¹ƒ \Be 278/, sattisaddahananti sÄ• matthiyass
payogÄ• nusÄ• ritaá¹ƒ dÄ«petÄ« sambandho. gammamÄ• neti sambhÄ• vemiccÄ• dinÄ• b
gamyamÄ• ne. udÄ• haá¹-aá¹ƒ `apipabbataá¹ƒ sirasÄ• bhindeyyÄ• â€™ ti. mahÄ• balatÄ•
sambhÄ• vane satyapi alaá¹ƒ saddo-trÄ• lamattho yuttoti na bhavantetyÄ• dayo hanissati. d
dhÄ• tuggahaá¹‡ena bhvÄ• dayo gayhante tattha dhÄ• tusaddassa ruá¸·hattÄ• pubbÄ• car
udÄ• haá¹-anti bhuÃ±jeyya bhavaá¹ƒ tyÄ• dinÄ• .

13. mÄ• yo

sÅ«ti mÄ• sÅ«ti ettha susaddo. ettha imasmiá¹ƒ udÄ• haraá¹‡e. nivatteti mÄ• saddoti seso
vattamÄ• naá¹ƒ vanagamanaá¹ƒ dasseti. antobhÅ«taá¹‡yatthÄ• ti á¹‡ippaccayÄ• bhÄ• vepi
dhÄ• tuto. Ä«Ä• dÄ«naá¹ƒ Ä• Ä• dÄ«naÃ±ca sakakÄ• lonÄ• ma bhÅ«to kÄ• lo. dhÄ• tusam
tenÄ• ha- `dhÄ• tvattha sambandhe visesana visessabhÄ• valakkhaá¹‡eâ€™ ti. sabbatthÄ•
syÄ• dyantavÄ• cco visesanaá¹ƒ.

iá¹-á¹-hoti paresamiá¹-á¹-ho. jÄ• nanatthavasena gamanatthattÄ• ti ``gamanatthÄ• kamma
gamanatthasaddena `ye gatyatthÄ• te buddhyatthÄ• â€™ ti jÄ• nanatthopi gahitoti evaá¹ƒ g
gamanatthattÄ• ti attho. abhimatÄ• ni pÄ• á¹‡iniyÄ• naá¹ƒ. tathÄ• saddassatthamÄ• ha- `a
ana) ntare vuttena karaá¹‡abhÅ«tenÄ• ti attho. abhimatoti pÄ• á¹‡iniyÄ• nameva idhÄ• dhip
vattumÄ• ha- `samuccayoâ€™ iccÄ• di. athÄ• tra kathamanekÄ• saá¹ƒ kiriyÄ• naá¹ƒ cÄ«ya
ekÄ• vÄ• á¹-anakiriyÄ• jjhayanakiriyÄ• cetyÄ• saá¹…kiyÄ• ha- `sÄ• dhanabhedaneâ€™ cc

maá¹-hÄ• disÄ• dhanÄ• nambhedenÄ• á¹-ana kiriyÄ• yapi bhedoti attho. takkiriyÄ• ppadhÄ
padhÄ• namassa kattuno. yo- yamaÃ±Ã±epi niyojento viya kiriyaá¹ƒ karoti so nÄ• -Ã±Ã±aki
takkiriyÄ• ppadhÄ• neyeveti.

14. pubba

mahÄ• vÄ• kyarÅ«pattÄ• \Be 279/ pakaraá¹‡assa tadapekkhÄ• ya vÄ• kyekadesattaá¹ƒ ``
bhavissatiâ€™â€™ ccÄ• dÄ«naá¹ƒ vÄ• kyÄ• nanti Ä• ha `vÄ• kyekadesehÄ«â€™ ti. atoyev
karÄ«yateâ€™ ti. vidhivÄ• kyattamassa dassetvÄ• niyamavÄ• kyattaá¹ƒ dÄ• ni dassetuá¹ƒ
niyamatthamidantyÄ• dÄ«naâ€™ ntyÄ• ha. niyamasuttattameva phuá¹-ayati `tehiâ€™ ccÄ•
``vattamÄ• ne ti antiâ€™â€™ ccÄ• dÄ«hi tehi tehi suttehi. iminÄ• ti ``pubbaparÄ• â€™â€™
tumhÄ• mhasesesÅ«ti ettake vuccamÄ• ne `tumhÄ• mhasaddavacanÄ«yesu tadaÃ±Ã±asad
ayaá¹ƒ viseso kuto gamyate yenevaá¹ƒ vivaá¹-aá¹ƒtyÄ• ha- `kattukammeâ€™ ccÄ• di. kattÄ
vakkhati.

kattukammÄ• namevÄ• ti iminÄ• bhÄ• vaá¹ƒ byavacchindati. tathÄ• ca vakkhati-
`tumhÄ• mhasaddavacanÄ«yattÄ• bhÄ• vÄ• â€™ ti. asatvabhÅ«tÄ• yeccÄ• dikamekavacan
tumhÄ• mheccÄ• dikantu paá¹-hamapurisasambhave. tumhÄ• mhasesesu hontÄ• majjhimu
bhÄ• vÄ• dÄ«su viÃ±Ã±Ä• yanti kathaÃ±ca tumhÄ• mhÄ• disaddavacanÄ«yassa kÄ• rakatt
saÃ±Ã±Ä• vibhattÄ• tumhÄ• mhÄ• disaddappayogÄ• bhÄ• voccÄ• saá¹…kiya yaá¹ƒ vuttaá
vivarantena `yadi bhÄ• vÄ• dÄ«su mÄ• nÄ• dayo na vidhÄ«yante tadÄ• mÄ• nÄ• dÄ«su pa
vidhÄ• nameva nopapajjatÄ«â€™ ti iminÄ• sÄ• matthiyena tumhÄ• dÄ«su kÄ• rakesu majj
viÃ±Ã±Ä• yati teneva tumhÄ• dikÄ• rakatthassa tattha vihitenÄ• khyÄ• tena saÃ±Ã±Ä• pitat
nÄ• ma na hotÄ«ti dassetuá¹ƒ `tumhÄ• disviâ€™ ccÄ• dikamÄ• raddhaá¹ƒ. yajjevaá¹ƒ tumh
ccÄ• ha- `yajjeva miccÄ• di. parihÄ• ramÄ• ha- `sasaddenÄ• â€™ ti. tumhÄ• disaddena.
brÄ• hmaá¹‡Ä• iccanenÄ• bhihitameva bahuttaá¹ƒ bahavoti vacanenÄ• nujjate. vacanÄ• bh
tulyÄ• dhikaraá¹‡attaá¹ƒtyÄ• ha- `anujjamÄ• nassiâ€™ ccÄ• di. anujjamÄ• nassÄ• tianuvac
niddiá¹-á¹-hassa kattuno.

anuvÄ• denÄ• ti \Be 280/ (tumhÄ• di) anuvÄ• dena. ``nÄ• mamhi payujjamÄ• nepi tulyÄ• d
(3-1-5) kaccÄ• navacanaá¹ƒ, tenÄ• ha- `teneviâ€™ ccÄ• di. asamÄ• nÄ• dhikaraá¹‡attÄ• h
bhavati. tathÄ• hi tayeccetaá¹ƒ kattuvÄ• cÄ« paccateccetaá¹ƒ kammavÄ• cÄ« kamme Ä• kh

`ehi maÃ±Ã±e rathena gamissasÄ«â€™ ti pÄ• á¹‡iniyÄ• timatanipphÄ• danakkamo (nirass
ccÄ• dinÄ• . maÃ±Ã±atissa payogeti upapadavasena manadhÄ• tussa payoge. dhÄ• tumhÄ
purisekavacane patteti gamissÄ• mÄ«ti patte. majjhimobhimatoti gamissasÄ«tyabhimato. m
maÃ±Ã±aseti patte, uttamekavacana miá¹-á¹-hanti maÃ±Ã±etiá¹-á¹-haá¹ƒ. idaá¹ƒ vuttaá¹ƒ h
rathena gamissÄ• mÄ«ti vattabbe maÃ±Ã±e tvaá¹ƒ rathena gamissasÄ«ti bhavatÄ«ti (vuttaâ

maÃ±Ã±eccÄ• di na kiÃ±ci vuttaá¹ƒ vuttiyaá¹ƒ. yathÄ• savisayevamajjhimuttamÄ• sampajja
tathÄ• sambandhamupadassayamÄ• ha- `evametthÄ• bhisambandhoâ€™ ccÄ• di. parÄ• b
Ä• ha- `natvevaâ€™ miccÄ• di. athoccateccÄ• dinÄ• parÄ• dhippÄ• yamÄ• ha- `yadeâ€™

yadevamabhisambandhoti `maÃ±Ã±ase tvaá¹ƒ rathena gacchÄ• mÄ«â€™ ti yadÄ• evama
so cevamanugatoti `maÃ±Ã±e ahaá¹ƒ tvaá¹ƒ rathena gacchasiâ€™ ccevaá¹ƒ so ca payogo
pakÄ• rantarakappanÄ• yÄ• ti `maÃ±Ã±ase tvaá¹ƒ rathena gacchÄ• mÄ«â€™ ti antarakapp

15. Ä• Ä«

tenacÄ• ti samÄ• sitattena ca, ssatyÄ• dÄ«namaggahaá¹‡anti yadi tesaá¹ƒ gahaá¹‡aá¹ƒ si
samÄ• sena vadeyya.

17. bhÅ«ssa

katÄ• katappasaá¹…gÄ«yo vidhi so nicco-niccÄ• balavÄ• ti paá¹-hamaá¹ƒ vuk bhavatÄ«ti
`katÄ• katappasaá¹…gittÄ• â€™ ccÄ• di.

18. pubba

aÄ• dyapekkheti aÄ• dÄ«sÅ«ti anuvattaaÄ• dyapekkhe.

23. kara

nanu ca `sossÄ• â€™ ti kasmÄ• vuttaá¹ƒ ``kvaci vikaraá¹‡Ä• na ``micceva (5-161) lopo \B
kuâ€™ nti vattabbanti codanamanasi nidhÄ• yÄ• ha- `kvaci vikaraá¹‡Ä• naá¹ƒ tyÄ• di. aÃ±Ã
payogÄ• nusaraá¹‡aá¹ƒ vinÄ• olopo viÃ±Ã±Ä• tuá¹ƒ na sakkÄ• ti sambandho.

25. hÄ• ssa

kÄ• riyaá¹ƒ Ä• haá¹…saá¹…khÄ• tamassa atthÄ«ti kÄ• riyÄ«, tena aparo kÄ• riyÄ« haÃ±Ã±

sahossehÄ«ti karassa okÄ• rena ssena ca saha hÄ• ssa ssena sahÄ• ti attho. atha kathaá¹
desotiviÃ±Ã±Ä• yatÄ«ccÄ• saá¹…kiyÄ• ha- `sahavacanasÄ• matthiyÄ• â€™ ti. saha sadda
ssenÄ• ti kathanasÄ• matthiyÄ• ti attho. adhippÄ• yaá¹ƒ vivarati `evaá¹ƒ maÃ±Ã±ateâ€™ c
ossÄ• na manÄ• desitte iccÄ• dinÄ• pÄ• á¹-hena bhavitabbamiva lakkhÄ«yate ... teneva
pÄ• á¹-henasahavacanasÄ• matthiyassa patÄ«tisabbhÄ• vato. na tu `evaá¹ƒmaÃ±Ã±ateoss
vacanamanatthakaá¹ƒ siyÄ• hÄ• to cetveva vadetya ossÄ• namanÄ• desitteâ€™ ccÄ• din

ossÄ• namantÄ• desappasaá¹…gassevÄ• bhÄ• vato. nahetthÄ• desÄ• desi sambandhacha
visesanachaá¹-á¹-hiyÄ• ppadhÄ• nÄ• ya ssenÄ• ti sahatthe tatiyÄ• ya ca niddiá¹-á¹-hattÄ• .
ssatyÄ• dÄ«sussÄ• dÄ«su ca.

28. Ä• Ä«

pubbasaralopoti vikaraá¹‡alopo Ä• kÄ• rÄ• dese ca dvÄ«su vÄ• resu pubbasaralopo.

29. gami

agÄ• ti Ä«mhi lalopo, Ä• kÄ• rÄ• dese ca pubbasaralopo.

30. á¸• aá¹ƒsa

agaÃ±chÄ• agacchÄ«ti niggahÄ«tÄ• gamena.

32. á¹‡Ä• nÄ•

ujjhitÄ• nubandhÄ• nanti pariccattÄ• nubandhÄ• naá¹ƒ.

33. Ä• Ä« Å«

sutte \Be 282/ Ä• ti iminÄ• ubhayattha paá¹-hamapurisekavacanaá¹ƒ gahitanti Ä• ha- `Ä• â

34. kusa

abhirÅ«hÄ«ti ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (1-33) dÄ«gho.

35. Ä• Ä« ssa

parokkhÄ• paranÄ• madheyyÄ• nanti parokkhÄ• tiaÃ±Ã±anÄ• mÄ• naá¹ƒ.

38. eyyÄ•

tehevÄ• ti heá¹-á¹-hÄ• vuttasuttadvayeheva, sahacaritaÃ±Ä• yenÄ• ti ``bhÅ«te Ä« uá¹ƒâ€™
paracchakke paá¹-hama purisekavacanaÄ• kÄ• rena ``anajjatane Ä• Ã±uâ€™â€™ iccÄ• do
paá¹-hamapurisekavacana Ä• kÄ• rena ca sahacaritÄ• kÄ• rÄ• nameva paccÄ• sattiyÄ• sa
pavattaÃ±Ä• yena gahaá¹‡anti attho. gahitattÄ• tvÄ• di sambandhÄ« gayhateti sambandho

byattivaseneva, na sÄ• maÃ±Ã±avasenÄ• ti Ä• ha `etenÄ• â€™ tiÄ• di.

40. eo

antasarÄ• dilopo ``rÄ• nubandhentasarÄ• dissÄ• â€™â€™ ti (4-132).

42. ossa

Ä• desÄ• nanti aÄ• dÄ«namÄ• desÄ• naá¹ƒ.

46. iá¹ƒssa

pubbasminti akÄ• sinti ettha.

52. tassa

kriyatthavihitÄ• nampi dhÄ• tuvihitÄ• nampi aÃ±Ã±esaá¹ƒ tabbÄ• dÄ«naá¹ƒ paccayÄ• naá

54. mimÄ•

amhÄ«tiÄ• dÄ«ni vattamÄ• ne tvÄ• dÄ«su vÄ• mimÄ• namudÄ• haraá¹‡Ä• ni.

57. himi

muyhÄ• mi \Be 283/ muha=vecitte ``divÄ• dÄ«hi yakaâ€™â€™ (5-21).

61. Ã±Ä• ssa

jÄ• nÄ• ti ``Ã±Ä• ssa ne jÄ• â€™â€™ (5-120)

67. hanÄ•

cha ca khÄ• ca cha khÄ• .

70. kayi

iminÄ• katÄ• kayirÄ• ti ajjhÄ• haritabbaá¹ƒ.

71. á¹-Ä•

eyyumÄ• dÄ«naá¹ƒ eyyassÄ• ti vuttattÄ• upÄ• divajjitassÄ• ti viÃ±Ã±Ä• yati.

74. guru

okÄ• ro guruti saá¹ƒyogapubbattÄ• vuttaá¹ƒ.

76. ovi

vikaraá¹‡asaddassa aÃ±Ã±athÄ• pi byavacchedakattasambhave idhÄ• dhippetaá¹ƒ byavacchedakattampaá¹-ipÄ• detumÄ• ha- `yadipiâ€™ ccÄ• di.

78. eyyÄ•

aÃ±Ã±atrÄ• pÄ«ti bhaveyyÄ• mubhaveyyÄ• maiccatrÄ• pi.

iti moggallÄ• napaÃ±cikÄ• á¹-Ä«kÄ• yaá¹ƒ sÄ• ratthavilÄ• siniyaá¹ƒ

chaá¹-á¹-hakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca sabbathÄ• sÄ• ratthavilÄ• sinÄ« á¹-Ä«keti.

nigama

<1> sabbadÄ• \Be 285/ subhadÄ• yittÄ• , sattÄ• nantanisevite.

pasatthe-nvatthasaÃ±Ã±Ä• ya, paÃ±Ã±Ä• te subhasaÃ±Ã±ite ||

<2> cÄ• gavikkamapaÃ±Ã±Ä• nuddayÄ• diguá¹‡asÄ• linÄ• .

subhasenÄ• dhinÄ• thena, kÄ• rite vasatÄ• satÄ• ||

<3> paá¹-isallÄ• nasÄ• ruppe, vihÄ• re sÄ• dhugocare.

manonukÅ«le yogÄ«naá¹ƒ, vare vikkamasundare ||

<4> therena racitÄ• sÄ• yaá¹ƒ, sÄ• sanujjotanatthinÄ• .

á¹-Ä«kÄ• gurupadambhoja, rajomatthakasevinÄ• ||

<5> bahussutÄ• naá¹ƒ viÃ±Ã±Å«naá¹ƒ, paramatthÄ• vagÄ• hinaá¹ƒ.

pavattatu ciraá¹ƒ ceto, raÃ±jayantÄ« nirantaraá¹ƒ ||

<6> yesaá¹ƒ na saÃ±citÄ• paÃ±Ã±Ä• , nekasattantarocitÄ• .

sammohabbhahatÄ• vete, nÄ• vabujjhanti kiÃ±cipi ||

<7> kintehi pÄ• dasussÅ«sÄ• , yesaá¹ƒ natthi gurÅ«niha.

ye tappÄ• darajokiá¹‡á¹‡Ä• , teva sÄ• dhÅ«vivekino ||

<8> puÃ±Ã±ena sattharacanÄ• janitena tena,

sambuddhasÄ• sanavarodayakÄ• raá¹‡ena.

lokÄ• misesupi kilesamalÄ• alaggo,

sambuddhasÄ• sanavarodayamÄ• careyyaá¹ƒ ||

<9> ye-nantatantaratanÄ• karamanthanena,

manthÄ• ca lollasitaÃ±Ä• á¹‡avarena laddhÄ• .

sÄ• rÄ• mathÄ• ti sukhitÄ• sukhayanti caÃ±Ã±e,

teme jayanti guravÄ• guravo guá¹‡ehi ||

<10> á¹-Ä«kÄ• yo vinasÄ• dinaá¹ƒ viracayÄ« yo kaá¹‡á¹-habhÅ«sÄ• paro,

viÃ±Ã±Å«naá¹ƒ jinasÄ• sanÄ• malamatÄ«so-kÄ• si cÄ• nÄ• kulaá¹ƒ.

santosakkamanomanomakamano sabbhÄ• vanÄ«yo mahÄ• ,

sÄ• mÄ« me gurupuá¹…gavo vijayate sÄ• rÄ«suto-yaá¹ƒ bhuvi ||

<11> rÄ• jÄ• \Be 286/ vikkamabÄ• hu bÄ• hitaripÅ« tÄ• tvassa {bhÄ• tÄ• ssa} lokissaro,

sammittÄ• nihano tisÄ«haá¸·apatÄ« yoyaá¹ƒ mahÄ• vikkamo.

nibbhÄ«to {tisÅ«ro} vijayÄ• dibÄ• hu vijayÄ« so Ä• si laá¹…kissaro,

taá¹ƒ nissÄ• ya phalaá¹ƒ cirÄ• ya phalataÃ±cetaá¹ƒ sataá¹ƒ santataá¹ƒ ||

siddhi ratthu

1__._ aggammotivaá¹ƒsena, abhayÄ• rÄ• masÄ• minÄ• .

paÃ±cikÄ• vaá¹‡á¹‡anÄ• bhÅ«tÄ• , sÄ• sÄ• ratthavilÄ• sinÄ« ||

2__._ mrammakkharamÄ• ropetvÄ• , visodhetvÄ• yathÄ• balaá¹ƒ.

sakiyabyavahÄ• rena, tithÄ«vasu karindunÄ• ||

3__._ yutte vasse laá¹…kÄ• dÄ«pÄ• , saraá¹-á¹-hamÄ• hatÄ• puna.

bhÄ• ssappadÄ«pakÄ• tanta, kÄ• sikÄ• paÃ±cikÄ• dihi ||

4__._ saá¹ƒsanditvÄ• vicÄ• retvÄ• , vÄ• cetvÄ• ca punappunaá¹ƒ.

Å«nÄ• dhikÄ• di dosÄ• ni, apanetvÄ• sinesine ||

5__._ suddhaá¹-á¹-hake ca vassesÄ• , pÄ• pitÄ• pakatiá¹-á¹-hitiá¹ƒ.

suddhÄ• suddhaá¹ƒva dassentÄ«, sodhetu pÄ• á¹-hasuddhiyÄ• ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

o á¹• 10 moggallÄ• nasuttapÄ• á¹-ho

(1) paá¹-hamo kaá¹‡á¸• o (saÃ±Ã±Ä• di)

1. aÄ• dayo \Be 1/ titÄ• lÄ«sa vaá¹‡á¹‡Ä• .

2. dasÄ• -do sarÄ• .

3. dvedve savaá¹‡á¹‡Ä• .

4. pubbo rasso.

5. paro dÄ«gho.

6. kÄ• dayo byaÃ±janÄ• .

7. paÃ±ca paÃ±cakÄ• vaggÄ• .

8. bindu niggahÄ«taá¹ƒ.

9. iyuvaá¹‡á¹‡Ä• jhalÄ• nÄ• massante.

10. pitthiyaá¹ƒ.

11. ghÄ• .

12. go syÄ• lapane.

(saÃ±Ã±Ä•)

13. vidhibbisesanantassa.

14. sattamiyaá¹ƒ pubbassa.

15. paÃ±camiyaá¹ƒ parassa.

16. Ä• dissa \Be 2/.

17. chaá¹-á¹-hiyantassa.

18. vÄ• nubandho.

19. á¹-Ä• nubandhÄ• -nekavaá¹‡á¹‡Ä• sabbassa.

20. Ã±akÄ• nubandhÄ• dyantÄ• .

21. mÄ• nubandho sarÄ• namantÄ• paro.

22. vippaá¹-isedhe.

23. saá¹…keto-navayavo-nubandho.

24. vaá¹‡á¹‡aparena savaá¹‡á¹‡o-pi.

25. ntu vantumantvÄ• vantutavantusambandhÄ«.

paribhÄ• sÄ•

26. saro lopo sare.

27. paro kvaci.

28. na dve vÄ• .

29. yuvaá¹‡á¹‡Ä• nameo luttÄ• .

30. yavÄ• sare.

31. eonaá¹ƒ.

32. gossÄ• vaá¹…a.

33. byaÃ±jane dÄ«gharassÄ• .

34. saramhÄ• dve.

35. catutthadutiyesvesaá¹ƒ tatiyapaá¹-hamÄ• .

36. vÄ«-tisse-ve \Be 3/ vo.

37. eonama vaá¹‡á¹‡e.

38. niggahÄ«taá¹ƒ.

39. lopo.

40. parasarassa.

41. vagge vagganto.

42. yevahisu Ã±o.

43. ye saá¹ƒssa.

44. mayadÄ• sare.

45. vanataragÄ• cÄ• -gamÄ• .

46. chÄ• á¸·o.

47. tadaminÄ• dÄ«ni.

48. tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• .

49. vaggalasehi te.

50. hassa vipallÄ• so.

51. ve vÄ• .

52. tathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡alÄ• .

53. saá¹ƒyogÄ• dilopo.

54. vicchÄ• bhikkhaÃ±Ã±esu dve.

55. syÄ• dilopo pubbasse-kassa.

56. sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re.

57. yÄ• vabodhaá¹ƒ \Be 4/ sambhame.

58. bahulaá¹ƒ.

iti moggallÄ• ne byÄ• karaá¹‡e saÃ±Ã±Ä• dikaá¹‡á¸• o paá¹-hamo.

(2) dutiyo kaá¹‡á¸• o (syÄ• di)

1. dve dvekÄ• -nekesu nÄ• masmÄ• si yo, aá¹ƒ yo, nÄ• hi, sa naá¹ƒ, smÄ• hi, sa naá¹ƒ, s

2. kamme dutiyÄ• .

3. kÄ• laddhÄ• namaccantasaá¹ƒyoge.

4. gatibodhÄ• hÄ• rasaddatthÄ• kammakabhajjÄ• dÄ«naá¹ƒ payojje.

5. harÄ• dÄ«naá¹ƒ vÄ• .

6. na khÄ• dÄ• dÄ«naá¹ƒ.

1. vahissÄ• -niyantuke (gaá¹‡a).

2. bhakkhissÄ• hiá¹ƒsÄ• yaá¹ƒ (gaá¹‡a).

7. dhyÄ• dÄ«hi yuttÄ• .

8. lakkhaá¹‡ittambhÅ«tavicchÄ• svabhinÄ• .

9. patiparÄ«hi bhÄ• ge ca.

10. anunÄ• .

11. sahatthe.

12. hÄ«ne.

13. upena.

14. sattamyÄ• dhikye.

15. sÄ• mitte-dhinÄ• \Be 5/.

16. kattukaraá¹‡esu tatiyÄ• .

17. sahatthena.

18. lakkhaá¹‡e.

19. hetumhi.

20. paÃ±camÄ«á¹‡e vÄ• .

21. guá¹‡e.

22. chaá¹-á¹-hÄ« hetvatthehi.

23. sabbÄ• dito sabbÄ• .

24. catutthÄ« sampadÄ• ne.

25. tÄ• datthye.

26. paÃ±camyavadhismÄ• .

27. apaparÄ«hi vajjane.

28. paá¹-inidhipaá¹-idÄ• nesu patinÄ• .

29. rite dutiyÄ• ca.

30. vinÄ• -Ã±Ã±atra tatiyÄ• ca.

31. puthanÄ• nÄ• hi.

32. sattamyÄ• dhÄ• re.

33. nimitte.

34. yabbhovo bhÄ• valakkhaá¹‡aá¹ƒ.

35. chaá¹-á¹-hÄ« cÄ• -nÄ• dare.

36. yato \Be 6/ niddhÄ• raá¹‡aá¹ƒ.

37. paá¹-hamÄ• -tthamatte.

38. Ä• mantaá¹‡e.

39. chaá¹-á¹-hÄ« sambandhe.

40. tulyatthena vÄ• tatiyÄ• .

41. ato yonaá¹ƒ á¹-Ä• á¹-e.

42. ninaá¹ƒ vÄ• .

43. smÄ• sminnaá¹ƒ.

44. sassÄ• -ya catutthiyÄ• .

45. ghapate-kasmiá¹ƒ nÄ• dÄ«naá¹ƒ yayÄ• .

46. ssÄ• vÄ• te-ti-mÄ• mÅ«hi.

47. namhi nuka dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ.

48. bahukatinnaá¹ƒ.

49. á¹‡á¹‡aá¹ƒá¹‡á¹‡annaá¹ƒ tito jhÄ• .

50. ubhinnaá¹ƒ.

51. suu sassa.

52. ssaá¹ƒssÄ• ssÄ• yesvitarekaÃ±Ã±etimÄ• nami.

53. tÄ• ya vÄ• .

54. tetimÄ• to sassa ssÄ• ya.

55. rattyÄ• dÄ«hi á¹-o smino.

56. suhisu-bhasso.

57. ltupitÄ• dÄ«na \Be 7/ mÄ• simhi.

58. ge a ca.

59. ayÅ«naá¹ƒ vÄ• dÄ«gho.

60. gha brahmÄ• dite.

61. nÄ• -mmÄ• dÄ«hi.

62. rasso vÄ• .

63. gho ssaá¹ƒssÄ• ssÄ• yaá¹ƒtiá¹ƒsu.

64. ekavacanayosvaghonaá¹ƒ.

65. ge vÄ• .

66. sismiá¹ƒnÄ• -napuá¹ƒsakassa.

67. gossÄ• gasihinaá¹ƒsu gÄ• vagavÄ• .

68. sumhi vÄ• .

69. gavaá¹ƒ sena.

70. gunnaá¹ƒ ca naá¹ƒnÄ• .

71. nÄ• ssÄ• .

72. gÄ• vumhi.

73. yaá¹ƒ pÄ«to.

74. naá¹ƒjhÄ«to.

75. yonaá¹ƒ none pume.

76. no.

77. smiá¹ƒno ni.

78. ambvÄ• dÄ«hi \Be 8/.

79. kammÄ• dito.

80. nÄ• sse-no.

81. jhalÄ• sassa no.

3. ito kvaci sassa á¹-Ä• nubandho (gaá¹‡a).

82. nÄ• smÄ• ssa.

83. lÄ• yonaá¹ƒ vo pume.

84. jantvÄ• dito no ca.

85. kÅ«to.

86. lopo-musmÄ• .

87. na no sassa.

88. yolopanisu dÄ«gho.

89. sunaá¹ƒhisu.

90. paÃ±cÄ• dÄ«naá¹ƒ cuddasannama.

91. yvÄ• do ntussa.

92. ntassa ca á¹-a vaá¹ƒse.

93. yosu jhissa pume.

94. vevosu lussa.

95. yomhi vÄ• kvaci.

96. pumÄ• -lapane vevo.

97. smÄ• hisminnaá¹ƒ mhÄ• bhimhi.

98. suhisvasse \Be 9/.

99. sabbÄ• dÄ«naá¹ƒ naá¹ƒmhi ca.

4. pubbaparÄ• varadakkhiá¹‡uttarÄ• dharÄ• ni vavatthÄ• yamasaÃ±Ã±Ä• yaá¹ƒ (gaá¹‡a).

100. saá¹ƒsÄ• naá¹ƒ.

101. ghapÄ• sassa ssÄ• vÄ• .

102. smino ssaá¹ƒ.

103. yaá¹ƒ.

104. tiá¹ƒsabhÄ• parisÄ• ya.

105. padÄ• dÄ«hi si.

106. nÄ• ssa sÄ• .

107. kodhÄ• dÄ«hi.

108. atena.

109. sisso.

110. kvace vÄ• .

111. aá¹ƒ napuá¹ƒsake.

112. yonaá¹ƒ ni.

113. jhalÄ• vÄ• .

114. lopo.

115. jantuhetvÄ«ghapehi vÄ• .

116. ye passivaá¹‡á¹‡assa.

117. gasÄ«naá¹ƒ \Be 10/.

118. asaá¹…khyehi sabbÄ• saá¹ƒ.

119. ekatthatÄ• yaá¹ƒ.

120. pubbasmÄ• mÄ• dito.

121. nÄ• -to-mapaÃ±camiyÄ• .

122. vÄ• tatiyÄ• sattamÄ«naá¹ƒ.

123. rÄ• jassi nÄ• mhi.

sunaá¹ƒhisÅ«.

125. imassÄ• nitthiyaá¹ƒ á¹-e.

126. nÄ• mha-nimi.

127. simha-napuá¹ƒsakassÄ• yaá¹ƒ.

128. tyatetÄ• naá¹ƒ tassa so.

129. massÄ• -mussa.

130. ke vÄ• .

131. tatassa no sabbÄ• su.

132. á¹-a sasmÄ• smiá¹ƒssÄ• yassaá¹ƒssÄ• saá¹ƒmhÄ• mhisvimassa ca.

133. á¹-e sissisismÄ• .

134. dutiyassa yossa.

135. ekaccÄ• dÄ«ha-to.

136. na nissa á¹-Ä• .

137. sabbÄ• dÄ«hi.

138. yonameá¹-a \Be 11/.

139. nÄ• Ã±Ã±aá¹ƒ-ca nÄ• mappadhÄ• nÄ• .

140. tatiyatthayoge.

141. catthasamÄ• se.

142. veá¹-a.

143. pubbÄ• dÄ«hi chahi.

144. manÄ• dÄ«hi smiá¹ƒsaá¹ƒnÄ• smÄ• naá¹ƒ sisoosÄ• sÄ• .

5. sumedhÄ• dÄ«na mavuddhica (gaá¹‡a).

6. saravayÄ• yavÄ• sacetÄ• jalÄ• sayakkhayalohapaá¹-amanesu (gaá¹‡a).

145. satosababhe.

146. bhavato vÄ• bhonto gayonÄ• se.

147. sissaggito ni.

148. ntassaá¹ƒ.

149. bhÅ«to.

150. mahantÄ• rahantÄ• naá¹ƒ á¹-Ä• vÄ• .

151. ntussa.

152. aá¹ƒá¹…aá¹ƒ napuá¹ƒsake.

153. himavato vÄ• o.

154. rÄ• jÄ• diyuvÄ• ditvÄ• .

7. dhammo vÄ• -Ã±Ã±atthe (gaá¹‡a).

8. imo \Be 12/ bhÄ• ve (gaá¹‡a).

155. vÄ• -mhÄ• naá¹…a.

156. yonamÄ• no.

157. Ä• yono ca sakhÄ• .

158. á¹-e smino.

159. nonÄ• sesvi.

smÄ• naá¹ƒsu vÄ• .

161. yosvaá¹ƒhisu cÄ• raá¹…a.

162. ltupitÄ• dÄ«namase.

163. naá¹ƒmhi vÄ• .

164. Ä• .

165. salopo.

166. suhisvÄ• raá¹…a.

167. najjÄ• yosvÄ• ma.

168. á¹-i katimhÄ• .

169. á¹-a paÃ±cÄ• dÄ«hi cuddasahi.

170. ubhagohi á¹-o.

171. Ä• raá¹…asmÄ• .

172. á¹-oá¹-e vÄ• .

173. á¹-Ä• nÄ• smÄ• naá¹ƒ.

174. á¹-i smino.

175. divÄ• dito \Be 13/.

176. rassÄ• raá¹…a.

177. pitÄ• dÄ«namanatvÄ• dÄ«naá¹ƒ.

178. yuvÄ• dÄ«naá¹ƒ suhisvÄ• naá¹…a.

179. nonÄ• nesvÄ• .

180. smÄ• smiá¹ƒnaá¹ƒ nÄ• ne.

181. yonaá¹ƒ none vÄ• .

182. ito-Ã±Ã±atthe pume.

183. ne smino kvaci.

184. pumÄ• .

185. nÄ• mhi.

186. sumhÄ• ca.

187. gassaá¹ƒ.

188. sÄ• ssaá¹ƒ se cÄ• naá¹…a.

189. vattahÄ• sanannaá¹ƒ nonÄ• naá¹ƒ.

190. brahmassu vÄ• .

191. nÄ• mhi.

192. pumakammathÄ• maddhÄ• naá¹ƒ vÄ• sasmÄ• su ca.

193. yuvÄ• sassino.

194. no-ttÄ• tumÄ• .

195. suhisu naka.

196. smÄ• ssa \Be 14/ nÄ• brahmÄ• ca.

197. imetÄ• namenÄ• -nvÄ• dese dutiyÄ• yaá¹ƒ.

198. kissa ko sabbÄ• su.

199. ki sasmiá¹ƒsu vÄ• -nitthiyaá¹ƒ.

200. kimaá¹ƒsisu saha napuá¹ƒsake.

201. imassidaá¹ƒ vÄ• .

202. amussÄ• duá¹ƒ.

203. sumhÄ• -mussÄ• -smÄ• .

204. naá¹ƒmhi ticatunnamitthiyaá¹ƒ tissacatassÄ• .

205. tisso catasso yomhi savibhattÄ«naá¹ƒ.

206. tÄ«á¹‡icattÄ• ri napuá¹ƒsake.

207. pume tayocattÄ• ro.

208. caturo vÄ• catussa.

209. mayamasmÄ• -mhÄ• ssa.

210. naá¹ƒsesva-smÄ• kaá¹ƒmamaá¹ƒ.

211. simha-haá¹ƒ.

212. tumhassa tuvaá¹ƒ tvamamhi ca.

213. tayÄ• tayÄ«naá¹ƒ tva vÄ• tassa.

214. smÄ• mhi tvamhÄ• .

215. ntantÅ«naá¹ƒ nto yomhi paá¹-hame.

216. taá¹ƒ naá¹ƒmhi.

217. totÄ• titÄ• \Be 15/ sasmÄ• smiá¹ƒnÄ• su.

218. á¹-aá¹-Ä• aá¹ƒ ge.

219. yomhi dvinnaá¹ƒ duve dve.

220. duvinnaá¹ƒ naá¹ƒmhi vÄ• .

221. rÄ• jassa raÃ±Ã±aá¹ƒ.

222. nÄ• smÄ• su raÃ±Ã±Ä• .

223. raÃ±Ã±oraÃ±Ã±assarÄ• jino se.

224. smiá¹ƒmhi raÃ±Ã±erÄ• jini.

225. samÄ• se vÄ• .

226. smiá¹ƒmhi tumhamhÄ• naá¹ƒ tayimayi.

227. aá¹ƒmhi taá¹ƒ maá¹ƒ tavaá¹ƒ mamaá¹ƒ.

228. nÄ• smÄ• su tayÄ• mayÄ• .

229. tava mama tuyhaá¹ƒ mayhaá¹ƒ se.

230. vaá¹ƒvÄ• kaá¹ƒ naá¹ƒmhi.

231. dutiye yomhi vÄ• .

232. apÄ• dÄ• do padatekavÄ• kye.

233. yonaá¹ƒhisma-paÃ±camyÄ• vono.

234. teme nÄ• se.

235. anvÄ• dese.

236. sapubbÄ• paá¹-hamantÄ• vÄ• .

237. na ca vÄ• hÄ• hevayoge.

238. dassanatte-nÄ• locane \Be 16/.

239. Ä• mantaá¹‡aá¹ƒ pubbamasantaá¹ƒva.

240. na sÄ• maÃ±Ã±avacanamekatthe.

241. bahÅ«su vÄ• .

iti moggallÄ• ne byÄ• karaá¹‡e syÄ• dikaá¹‡á¸• o dutiyo.

(3) tatiyo kaá¹‡á¸• o (samÄ• so)

1. syÄ• di syÄ• dinekatthaá¹ƒ.

2. asaá¹…khyaá¹ƒ vibhattisampattisamÄ«pasÄ• kalyÄ• -bhÄ• vayathÄ• pacchÄ• yugapad

3. yathÄ• na tulye.

4. yÄ• vÄ• -vadhÄ• raá¹‡e.

5. payyapÄ• bahitiropurepacchÄ• vÄ• paÃ±camyÄ• .

6. samÄ«pÄ• yÄ• mesvanu.

7. tiá¹-á¹-hagvÄ• dÄ«ni.

8. ore pari vati pÄ• re majjhe heá¹-á¹-huddhÄ• dhonto vÄ• chaá¹-á¹-hiyÄ• .

9. taá¹ƒ napuá¹ƒsakaá¹ƒ.

10. amÄ• di.

11. visesanamekatthena.

12. nau.

13. kupÄ• dayo \Be 17/ niccamasyÄ• dividhimhi.

9. pÄ• dayo gatÄ• dyatthe paá¹-hamÄ• ya. (gaá¹‡a)

10. accÄ• dayo kantÄ• dyatthe dutiyÄ• ya. (gaá¹‡a)

11. avÄ• dayo kuá¹-á¹-hÄ• dyatthe tatiyÄ• ya. (gaá¹‡a)

12. pariyÄ• dayo gilÄ• nÄ• dyatthe catutthiyÄ• . (gaá¹‡a)

13. nyÄ• dayo kantÄ• dyatthe paÃ±camiyÄ• . (gaá¹‡a)

14. cÄ« kriyatthehi.

15. bhÅ«sanÄ• -darÄ• -nÄ• daresvalaá¹ƒsÄ• sÄ• .

16. aÃ±Ã±e ca.

17. vÄ• -nekaÃ±Ã±atthe.

18. tattha gahetvÄ• tena paharitvÄ• yuddhe sarÅ«paá¹ƒ.

19. catthe.

20. samÄ• hÄ• re napuá¹ƒsakaá¹ƒ.

21. saá¹…khyÄ• di.

22. kvace-kattaÃ±ca chaá¹-á¹-hiyÄ• .

23. syÄ• dÄ«su rasso.

24. ghapassantassÄ• -ppadhÄ• nassa.

25. gossu.

26. itthiyamatvÄ• .

27. nadÄ• dito á¹…Ä«.

14. goto vÄ• . (gaá¹‡a)

28. yakkhÄ• ditvinÄ« \Be 18/ ca.

29. Ä• rÄ• mikÄ• dÄ«hi.

15. saÃ±Ã±Ä• yaá¹ƒ mÄ• nuso. (gaá¹‡a)

30. yuvaá¹‡á¹‡ehi nÄ«.

31. ktimhÄ• -Ã±Ã±atthe.

32. gharaá¹‡yÄ• dayo.

16. Ä• cariyÄ• vÄ• yalopo ca. (gaá¹‡a)

33. mÄ• tulÄ• ditvÄ• nÄ« bhariyÄ• yaá¹ƒ.

17. abhariyÄ• yaá¹ƒ khattiyÄ• vÄ• . (gaá¹‡a)

18. punnÄ• masmÄ• yogÄ• apÄ• lakantÄ• . (gaá¹‡a)

34. upamÄ• saá¹ƒhitasahitasaá¹ƒyatasahasaphavÄ• malakkhaá¹‡Ä• ditÅ«rutÅ«.

35. yuvÄ• ti.

36. ntantÅ«naá¹ƒ á¹…Ä«mhito vÄ• .

37. bhavato bhoto.

38. gossÄ• -vaá¹…a.

39. puthussa pathavaputhavÄ• .

40. samÄ• santva.

41. pÄ• pÄ• dÄ«hi bhÅ«miyÄ• .

42. saá¹…khyÄ• hi.

43. nadÄ«godÄ• varÄ«naá¹ƒ.

44. asaá¹…khyehi cÄ• á¹…gulyÄ• naÃ±Ã±Ä• saá¹…khyatthesu.

45. dÄ«ghÄ• hovassekadesehi \Be 19/ ca rattyÄ• .

46. gotvacatthe cÄ• lope.

47. rattindivadÄ• ragavacaturassÄ• .

48. Ä• yÄ• me-nugavaá¹ƒ.

49. akkhismÄ• -Ã±Ã±atthe.

50. dÄ• rumahyaá¹…gulyÄ• .

51. ci vÄ«tihÄ• re.

52. ltvitthiyÅ«hi ko.

53. vÄ• -Ã±Ã±ato.

54. uttarapade.

55. imassidaá¹ƒ.

56. puá¹ƒ pumassa vÄ• .

57. á¹-a ntantÅ«naá¹ƒ.

58. a.

59. manÄ• dyÄ• pÄ• dÄ«na mo mayeca.

60. parassa saá¹…khyÄ• su.

61. jane puthassu.

62. so chassÄ• -hÄ• yatane vÄ• .

63. ltupitÄ• dÄ«na mÄ• raá¹…garaá¹…ga.

64. vijjÄ• yonisambandhÄ• namÄ• tatra catthe.

65. putte.

66. cismiá¹ƒ.

67. itthiyaá¹ƒ \Be 20/ bhÄ• sitapumitthÄ« pumeve-katthe.

68. kvaci paccaye.

69. sabbÄ• dayo vuttimatthe.

70. jÄ• yÄ• ya jayaá¹ƒ patimhi.

71. saÃ±Ã±Ä• ya mudodakassa.

72. kumbhÄ• dÄ«su vÄ• .

73. sotÄ• dÄ«sÅ« lopo.

74. á¹-a naussa.

75. ana sare.

76. nakhÄ• dayo.

77. nago vÄ• -ppÄ• á¹‡ini.

78. sahassa soÃ±Ã±atthe.

79. saÃ±Ã±Ä• yaá¹ƒ.

80. appaccakkhe.

81. akÄ• le sakatthe.

82. ganthantÄ• -dhikye.

83. samÄ• nassa pakkhÄ• dÄ«su vÄ• .

84. udare iye.

85. rÄ«rikkhakesu.

86. sabbÄ• dÄ«namÄ• .

87. ntakimimÄ• naá¹ƒ á¹-Ä• kÄ«á¹-Ä«.

88. tumhÄ• -mhÄ• naá¹ƒ tÄ• mekasmiá¹ƒ.

89. taá¹ƒ \Be 21/ mama-Ã±Ã±atra.

90. ve-tasseá¹-a.

91. vidhÄ• dÄ«su dvissa du.

92. di guá¹‡Ä• dÄ«su.

93. tÄ«sva.

94. Ä• saá¹…khyÄ• yÄ• satÄ• donaÃ±Ã±atthe.

95. tisse.

96. cattÄ• lÄ«sÄ• do vÄ• .

97. dvissÄ• ca.

98. bÄ• cattÄ• lÄ«sÄ• do.

99. vÄ«satidasesu paÃ±cassa paá¹‡á¹‡apannÄ• .

100. catussa cuco dase.

101. chassa so.

102. ekaá¹-á¹-hÄ• namÄ• .

103. ra saá¹…khyÄ• to vÄ• .

104. chatÄ«hi á¸·o ca.

105. catutthatatiyÄ• namaá¸• á¸• huá¸• á¸• habhiyÄ• .

106. dutiyassa saha diyaá¸• á¸• hadivaá¸• á¸• hÄ• .

107. sare kada kussuttaratthe.

108. kÄ• -ppatthe.

109. purise vÄ• .

110. pubbÄ• -parajjasÄ• yamajjhehÄ• -hassa á¹‡ho.

iti moggallÄ• ne byÄ• karaá¹‡e samÄ• sakaá¹‡á¸• o tatiyo.

(4) catuttho kaá¹‡á¸• o (á¹‡Ä• di)

1. á¹‡o \Be 22/ vÄ• pacce.

2. vacchÄ• dito á¹‡Ä• naá¹‡Ä• yanÄ• .

19. katÄ• á¹‡iyova. (gaá¹‡a)

20. kaá¹‡ho brÄ• hmaá¹‡e. (gaá¹‡a)

3. kattikÄ• vidhavÄ• dÄ«hi á¹‡eyyaá¹‡erÄ• .

4. á¹‡ya diccÄ• dÄ«hi.

5. Ä• á¹‡i.

6. rÄ• jato Ã±Ã±o jÄ• tiyaá¹ƒ.

7. khattÄ• yiyÄ• .

8. manuto ssasaá¹‡a.

9. janapadanÄ• masmÄ• khattiyÄ• raÃ±Ã±e ca á¹‡o.

10. á¹‡ya kurusivÄ«hi.

11. á¹‡a rÄ• gÄ• tena rattaá¹ƒ.

12. nakkhatte-ninduyuttena kÄ• le.

13. sÄ• -ssa devatÄ• puá¹‡á¹‡amÄ• sÄ«.

14. tamadhÄ«te taá¹ƒ jÄ• nÄ• ti kaá¹‡ikÄ• ca.

15. tassa visaye dese.

16. nivÄ• se tannÄ• me.

17. adÅ«rabhave.

18. tena nibbatte.

19. tamÄ«dhatthi \Be 23/.

20. tatra bhave.

21. ajjÄ• dÄ«hi tano.

22. purÄ• to á¹‡o ca.

23. amÄ• tvacco.

24. majjhÄ• ditvimo.

25. kaá¹‡a á¹‡eyya á¹‡eyyaka yiyÄ• .

26. á¹‡iko.

27. tamassa sippaá¹ƒ sÄ«laá¹ƒ paá¹‡yaá¹ƒ paharaá¹‡aá¹ƒ payojanaá¹ƒ.

28. taá¹ƒ hanta rahati gacchatuÃ±chati carati.

29. tena kataá¹ƒ kÄ«taá¹ƒ baddhamabhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ hataá¹ƒ hanti ji
khaá¹‡ati tarati carati vahati jÄ«vati.

30. tassa saá¹ƒvattati.

31. tato sambhÅ«tamÄ• gataá¹ƒ.

32. tattha vasati vidito bhatto niyutto.

33. tassidaá¹ƒ.

34. á¹‡o.

35. gavÄ• dÄ«hi yo.

36. pitito bhÄ• tari reyyaá¹‡a.

37. mÄ• tito ca bhaginiyaá¹ƒ cho.

38. mÄ• tÄ• pitÅ«svÄ• -maho.

39. hite \Be 24/ reyyaá¹‡a.

40. nindÄ• -Ã±Ã±Ä• ta-ppapaá¹-ibhÄ• garassa dayÄ• saÃ±Ã±Ä• su ko.

21. vatthito ivatthe eyyo. (gaá¹‡a)

22. silÄ• ya á¹‡eyyo ca. (gaá¹‡a)

23. sÄ• khÄ• dÄ«hi iyo. (gaá¹‡a)

24. mukhÄ• dÄ«hi yo. (gaá¹‡a)

25. Ä• kasmike bhidheye Ä«yo. (gaá¹‡a)

26. sakkarÄ• dÄ«hi á¹‡o. (gaá¹‡a)

27. aá¹…gulyÄ• dÄ«hi á¹‡iko. (gaá¹‡a)

41. tamassa parimÄ• á¹‡aá¹ƒ á¹‡iko ca.

42. yate-tehi ttako.

43. sabbÄ• cÄ• -vanthu.

44. kimhÄ• rati rÄ«va rÄ«vataka rittakÄ• .

45. saÃ±jÄ• taá¹ƒ tÄ• rakÄ• ditvito.

46. mÄ• ne matto.

47. taggho cuddhaá¹ƒ.

48. á¹‡o ca purisÄ• .

49. ayubhadvitÄ«haá¹ƒse.

50. saá¹…khyÄ• ya saccutÄ«sÄ• -sa, dasantÄ• -dhikÄ• -smiá¹ƒ satasahasse á¸• o.

51. tassa pÅ«raá¹‡e-kÄ• dasÄ• dito vÄ• .

52. ma \Be 25/ paÃ±cÄ• dikatÄ«hi.

53. satÄ• dÄ«nami ca.

54. chÄ• á¹-á¹-haá¹-á¹-hamÄ• .

55. ekÄ• kÄ• kya-sahÄ• ye.

56. vacchÄ• dÄ«hi tanutte taro.

57. kimhÄ• niddhÄ• raá¹‡e ratara ratamÄ• .

58. tena datte liyÄ• .

59. tassa bhÄ• vakammesu tta tÄ• ttana á¹‡ya á¹‡eyyaá¹‡iya á¹‡iyÄ• .

60. bya vaddhadÄ• sÄ• vÄ• .

61. naá¹‡a yuvÄ• bo ca vassa.

62. aá¹‡vÄ• ditvimo.

63. bhÄ• vÄ• tena nibbatte.

64. tara tami-ssikiyiá¹-á¹-hÄ• tisaye.

65. tannissite llo.

66. tassa vikÄ• rÄ• vayavesu á¹‡a á¹‡ika á¹‡eyya mayÄ• .

67. jatuto ssaá¹‡a vÄ• .

68. samÅ«he kaá¹‡a á¹‡a á¹‡ikÄ• .

69. janÄ• dÄ«hi tÄ• .

70. iyo hite.

71. cakkhvÄ• dito sso.

72. á¹‡yo tattha sÄ• dhu.

73. kammÄ• \Be 26/ niyaÃ±Ã±Ä• .

74. kathÄ• ditviko.

75. pathÄ• dÄ«hi á¹‡eyyo.

76. dakkhiá¹‡Ä• yÄ• -rahe.

77. rÄ• yo tumantÄ• .

78. tamettha-ssa-tthÄ«ti mantu.

79. vantvavaá¹‡á¹‡Ä• .

80. daá¹‡á¸• Ä• ditvika Ä« vÄ• .

28. uttamÄ«á¹‡e va dhanÄ• iko. (gaá¹‡a)

29. asannihite atthÄ• . (gaá¹‡a)

30. tadantÄ• ca. (gaá¹‡a)

31. vaá¹‡á¹‡antÄ• Ä«yeva. (gaá¹‡a)

32. hattha dantehi jÄ• tiyaá¹ƒ. (gaá¹‡a)

33. vaá¹‡á¹‡ato brahmacÄ• rimhi. (gaá¹‡a)

34. pokkharÄ• dito dese. (gaá¹‡a)

35. nÄ• vÄ• yi-ko. (gaá¹‡a)

36. sukhadukkhÄ• Ä«. (gaá¹‡a)

37. balÄ• bÄ• hÅ«rupubbÄ• ca. (gaá¹‡a)

81. tapÄ• dÄ«hi ssÄ«.

82. mukhÄ• dito ro.

38. dantassu ca unnatadante. (gaá¹‡a)

83. tundyÄ• dÄ«hi bho.

84. saddhÄ• ditva \Be 27/.

85. á¹‡o tapÄ• .

86. Ä• lvabhijjhÄ• dÄ«hi.

87. picchÄ• ditvilo.

88. sÄ«lÄ• dito vo.

39. aá¹‡á¹‡Ä• niccaá¹ƒ. (gaá¹‡a)

40. gÄ• á¹‡á¸• irÄ• jÄ«hi saÃ±Ã±Ä• yaá¹ƒ. (gaá¹‡a)

89. mÄ• yÄ• medhÄ• hi vÄ«.

90. sissare Ä• myuvÄ• mÄ«.

91. lakkhyÄ• á¹‡o a ca.

92. aá¹…gÄ• no kalyÄ• á¹‡e.

93. so lomÄ• .

94. imiyÄ• .

95. to paÃ±camyÄ• .

96. ito tetto kuto.

97. abhyÄ• dÄ«hi.

98. Ä• dyÄ• dÄ«hi.

99. sabbÄ• dito sattamyÄ• tratthÄ• .

100. katthe-tthakutrÄ• -trakve-hidha.

101. dhi sabbÄ• vÄ• .

102. yÄ• hiá¹ƒ.

103. tÄ• \Be 28/ haá¹ƒ ca.

104. kuhiá¹ƒ kahaá¹ƒ.

105. sabbe-kaÃ±Ã±a ya tehi kÄ• le dÄ• .

106. kadÄ• kudÄ• sadÄ• -dhune-dÄ• ni.

107. ajjasajjvaparajjve-tarahikarahÄ• .

108. sabbÄ• dÄ«hi pakÄ• re thÄ• .

109. kathamitthaá¹ƒ.

110. dhÄ• saá¹…khyÄ• hi.

111. vekÄ• jjhaá¹ƒ.

112. dvitÄ«hedhÄ• .

113. tabbati jÄ• tiyo.

114. vÄ• rasaá¹…khyÄ• ya kkhattuá¹ƒ.

115. katimhÄ• .

116. bahumhÄ• dhÄ• ca paccÄ• sattiyaá¹ƒ.

117. sakiá¹ƒ vÄ• .

118. so vÄ«cchÄ• pakÄ• resu.

119. abhÅ«tatabbhÄ• ve karÄ• sabhÅ«yoge vikÄ• rÄ• cÄ«.

120. dissantaÃ±Ã±epi paccayÄ• .

121. aÃ±Ã±asmiá¹ƒ.

122. sakatthe.

123. lopo.

124. sarÄ• namÄ• dissÄ• -yuvaá¹‡á¹‡assÄ• \Be 29/ e o á¹‡Ä• nubandhe.

125. saá¹ƒyoge kvaci.

126. majjhe.

127. kosajjÄ• jjava pÄ• risajja sohajja maddavÄ• rissÄ• sabhÄ• jaÃ±Ã±a theyya bÄ• husac

128. manÄ• dÄ«naá¹ƒ saka.

129. uvaá¹‡á¹‡assÄ• -vaá¹…a sare.

130. yamhi gossa ca.

131. lopo-vaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ.

132. rÄ• nubandhe-ntasarÄ• dissa.

133. kisamahatamime kasamahÄ• .

134. Ä• yussÄ• -yasa mantumhi.

135. jo vuddhassiyiá¹-á¹-hesu.

136. bÄ• á¸·hantikapasatthÄ• naá¹ƒ sÄ• dha neda sÄ• .

137. kaá¹‡akanÄ• -ppayuvÄ• naá¹ƒ.

138. lopo vÄ«mantuvantÅ«naá¹ƒ.

139. á¸• e satissa tissa.

140. etasseá¹-a ttake.

141. á¹‡ikassi yo vÄ• .

142. adhÄ• tussa ke-syÄ• dito ghe-ssi.

iti moggallÄ• ne byÄ• karaá¹‡e kÄ• dikaá¹‡á¸• o catuttho.

(5) paÃ±camo kaá¹‡á¸• o (khÄ• di)

1. tijamÄ• nehi \Be 30/ khasÄ• khamÄ• vÄ«maá¹ƒsÄ• su.

2. kitÄ• tikicchÄ• saá¹ƒsayesu cho.

3. nindÄ• yaá¹ƒ gupabadhÄ• bassa bhoca.

4. tuá¹ƒsmÄ• lopo cicchÄ• yaá¹ƒ te.

5. Ä«yo kammÄ• .

6. upamÄ• -nÄ• cÄ• re.

7. Ä• dhÄ• rÄ• .

8. kattutÄ• -yo.

9. cyatthe.

10. saddÄ• dÄ«ni karoti.

11. namotvasso.

12. dhÄ• tvatthe nÄ• masmi.

13. saccÄ• dÄ«hÄ• pi.

14. kriyatthÄ• .

15. curÄ• dito á¹‡i.

16. payojakabyÄ• pÄ• re kÄ• pi ca.

17. kyo bhÄ• vakammesvaparokkhesu mÄ• nantatyÄ• dÄ«su.

18. kattari lo.

19. maá¹ƒ ca rudhÄ• dÄ«naá¹ƒ.

20. á¹‡iá¹‡Ä• pyÄ• pÄ«hi vÄ• .

21. divÄ• dÄ«hi \Be 31/ yaka.

22. tudÄ• dÄ«hi ko.

23. jyÄ• dÄ«hiknÄ• .

24. kyÄ• dÄ«hi ká¹‡Ä• .

25. svÄ• dÄ«hi ká¹‡o.

26. tanÄ• ditvo.

27. bhÄ• vakammesu tabbÄ• nÄ«yÄ• .

28. ghyaá¹‡a.

29. Ä• sse ca.

30. vadÄ• dÄ«hi yo.

41. bhujÄ• nne. (gaá¹‡a)

31. kicca ghacca bhacca bhabba leyyÄ• .

42. saÃ±Ã±Ä• yaá¹ƒ bharÄ• . (gaá¹‡a)

32. guhÄ• dÄ«hi yaka.

33. kattari ltuá¹‡akÄ• .

34. Ä• vÄ«.

35. Ä• siá¹ƒsÄ• ya-mako.

36. karÄ• á¹‡ano.

37. hÄ• to vÄ«hikÄ• lesu.

38. vidÄ• kÅ«.

39. vito Ã±Ä• to.

40. kammÄ• \Be 32/.

41. kva caá¹‡a.

42. gamÄ• rÅ«.

43. samÄ• naÃ±Ã±abhavantayÄ• ditÅ«pamÄ• nÄ• disÄ• kammerÄ«rikkhÄ• kÄ• .

44. bhÄ• vakÄ• rake svaghaá¹‡aghakÄ• .

45. dÄ• dhÄ• tvi.

46. vamÄ• dÄ«hyathu.

47. kvi.

48. ano.

49. itthiyamaá¹‡a tti ka yakayÄ• ca.

50. jÄ• hÄ• hi ni.

51. karÄ• ririyo.

52. i ki tÄ« sarÅ«pe.

53. sÄ«lÄ• -bhikkhaÃ±Ã±Ä• -vassakesu á¹‡Ä«.

54. thÄ• vari-ttara, bhaá¹…gura, bhidura, bhÄ• sura, bhassarÄ• .

55. kattari bhÅ«te ktvantuttÄ• vÄ«.

56. kto bhÄ• vakammesu.

57. kattari cÄ• rambhe.

58. á¹-hÄ• -sa, vasa, silisa, sÄ«, ruha, jara, janÄ«hi.

59. gamanatthÄ• kammakÄ• dhÄ• re ca.

60. Ä• hÄ• ratthÄ• \Be 33/.

61. tuá¹ƒ tÄ• ye tave bhÄ• ve bhavissati kriyÄ• yaá¹ƒ tadatthÄ• yaá¹ƒ.

62. paá¹-isedhe-laá¹ƒkhalÅ«naá¹ƒ, tunaktvÄ• na, ktvÄ• vÄ• .

63. pubbe-kakattukÄ• naá¹ƒ.

64. nto kattari vattamÄ• ne.

65. mÄ• no.

66. bhÄ• vakammesu.

67. te ssapubbÄ• -nÄ• gate.

68. á¹‡vÄ• dayo.

69. khachasÄ• namekassarodi dve.

70. parokkhÄ• yaÃ±ca.

71. Ä• dismÄ• sarÄ• .

72. na puna.

73. yathiá¹-á¹-haá¹ƒ syÄ• dino.

74. rasso pubbassa.

75. lopo-nÄ• dibyaÃ±janassa.

76. khachasesvassi.

77. gupissussa.

78. catuttha dutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• .

79. kavaggahÄ• naá¹ƒ cavaggajÄ• .

80. mÄ• nassa \Be 34/ vÄ« parassa ca maá¹ƒ.

81. kitassÄ• -saá¹ƒsaye ti vÄ• .

82. yuvaá¹‡á¹‡Ä• name o paccaye.

83. lahussupÄ• ntassa.

84. assÄ• á¹‡Ä• nubandhe.

85. na te kÄ• nubandhanÄ• gamesu.

86. vÄ• kvaci.

87. aÃ±Ã±atrÄ• pi.

88. pye sissÄ• .

89. eonamayavÄ• sare.

90. Ä• yÄ• vÄ• á¹‡Ä• nubandhe.

91. Ä• ssÄ• á¹‡Ä• pimhi yuka.

92. padÄ• dÄ«naá¹ƒ kvaci.

93. maá¹ƒ vÄ• rudhÄ• dÄ«naá¹ƒ.

94. kvimhi lopo-nta byaÃ±janassa.

95. pararÅ«pamayakÄ• re byaÃ±jane.

96. manÄ• naá¹ƒ niggahÄ«taá¹ƒ.

97. na brÅ«sso.

98. kagÄ• cajÄ• naá¹ƒ ghÄ• nubandhe.

99. hanassa ghÄ• to á¹‡Ä• nubandhe.

100. kvimhi gho paripaccÄ• samohi.

101. parassa \Be 35/ ghaá¹ƒse.

102. jiharÄ• naá¹ƒ gÄ«.

103. dhÄ• ssa ho.

104. á¹‡imhi dÄ«gho dusassa.

105. guhissa sare.

106. muhabahÄ• naÃ±ca te kÄ• nubandhe tve.

107. vahassussa.

108. dhÄ• ssa hi.

109. gamÄ• dirÄ• naá¹ƒ lopo-ntassa.

110. vacÄ• dÄ«naá¹ƒ vassuá¹-a vÄ• .

111. assu.

112. vaddhassa vÄ• .

113. yajassa yassa á¹-iyÄ«.

114. á¹-hÄ• ssi.

115. gÄ• pÄ• namÄ«.

116. janissÄ• .

117. sÄ• sassa sisa vÄ• .

118. karassÄ• tave.

119. tuá¹ƒtunatabbesu vÄ• .

120. Ã±Ä• ssa ne jÄ• .

121. sakÄ• pÄ• naá¹ƒ kuá¹‡akÅ« á¹‡e.

122. nito \Be 36/ cissa cho.

123. jarasadÄ• namÄ«ma vÄ• .

124. disassa passa dassa dasa da dakkhÄ• .

125. samÄ• nÄ• ro rÄ«rikkhakesu.

126. dahassa dassa á¸• o.

127. anaghaá¹‡asvÄ• parÄ«hi á¸·o.

128. atyÄ• dintesvatthissa bhÅ«.

129. aÄ• ssaÄ• dÄ«su.

130. ntamÄ• nÄ• ntiyiyuá¹ƒ svÄ• dilopo.

131. pÄ• dito á¹-hÄ• ssa vÄ• á¹-haho kvaci.

132. dÄ• ssi yaá¹…a.

133. karotissa kho.

134. purÄ• smÄ• .

135. nito kamassa.

136. yuvaá¹‡á¹‡Ä• namiyaá¹…uvaá¹…a sare.

137. aÃ±Ã±Ä• dissÄ• ssÄ« kye.

138. tanassÄ• vÄ• .

139. dÄ«gho sarassa.

140. sÄ• -nantarassa tassa á¹-ho.

141. kasassima ca vÄ• .

142. dhastotrastÄ• .

143. pucchÄ• dito.

144. sÄ• sa \Be 37/, vasa, saá¹ƒsa, sasÄ• tho.

145. dho dhahabhehi.

146. dahÄ• á¸• ho.

147. bahassuma ca.

148. ruhÄ• dÄ«hi ho á¸·a ca.

149. muhÄ• vÄ• .

150. bhidÄ• dito no ktaktavantÅ«naá¹ƒ.

151. dÄ• tvinno.

152. kirÄ• dÄ«hi á¹‡o.

153. tarÄ• dÄ«hi riá¹‡á¹‡o.

154. go bhanjÄ• dÄ«hi.

155. susÄ• kho.

156. pacÄ• ko.

157. mucÄ• vÄ• .

158. lopo vaá¸• á¸• hÄ• ktissa.

159. kvissa.

160. á¹‡iá¹‡Ä• pÄ«naá¹ƒ tesu.

161. kvaci vikaraá¹‡Ä• naá¹ƒ.

162. mÄ• nassa massa.

163. Ã±i lasse.

164. pyo vÄ• tvÄ• ssa samÄ• se.

165. tuá¹ƒyÄ• nÄ• .

166. hanÄ• \Be 38/ racco.

167. sÄ• sÄ• dhikarÄ• ca ca riccÄ• .

168. ito cco.

169. disÄ• vÄ• navÄ• sa ca.

170. Ã±i byaÃ±janassa.

171. rÄ• nassa á¹‡o.

172. na ntamÄ• natyÄ• dÄ«naá¹ƒ.

173. gamayamisÄ• sadisÄ• naá¹ƒ vÄ• cchaá¹…a.

174. jaramarÄ• namÄ«yaá¹…a.

175. á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-ha pivÄ• .

176. gamavadadÄ• naá¹ƒ ghamma vajja dajjÄ• .

177. karassa sossa kubba kuru kayirÄ• .

178. gahassa gheppo.

179. á¹‡o niggahÄ«tassa.

iti moggallÄ• ne byÄ• karaá¹‡e khÄ• dikaá¹‡á¸• o paÃ±camo.

(6) chaá¹-á¹-ho kaá¹‡á¸• o (tyÄ• di)

1. vattamÄ• ne ti anti, si tha, mi ma, te ante, se vhe, e mhe.

2. bhavissati ssati ssanti, ssasi ssatha, ssÄ• mi ssÄ• ma, ssate ssante, ssase ssavhe, ssaá

3. nÄ• me \Be 39/ garahÄ• vimhayesu.

4. bhÅ«te Ä« uá¹ƒ, o ttha, iá¹ƒ mhÄ• , Ä• Å«, se vhaá¹ƒ, a mhe.

5. anajjatane Ä• Å«, o ttha, a mhÄ• , ttha tthuá¹ƒ, se vhaá¹ƒ, iá¹ƒ muse.

6. parokkhe a u, e ttha, a mha, ttha re, ttho vho, i mhe.

7. eyyÄ• do vÄ• tipattiyaá¹ƒ ssÄ• ssaá¹ƒsu, sse ssatha, ssaá¹ƒ ssÄ• mhÄ• , ssatha ssiá¹ƒ ssÄ• mhase.

8. hetuphalesveyya eyyuá¹ƒ, eyyÄ• si eyyÄ• tha, eyyÄ• mi eyyÄ• ma, etha eraá¹ƒ, etho ey

9. paÃ±capatthanÄ• vidhÄ«su.

10. tu antu, hi tha, mima, taá¹ƒ antaá¹ƒ, ssu vho, e Ä• madhasa.

11. satyarahesveyyÄ• dÄ«.

12. sambhÄ• vane vÄ• .

13. mÄ• yoge Ä«Ä• Ä• dÄ«.

14. pubbÄ• paracchakkÄ• na mekÄ• nekesu tumhÄ• mhasesesu dvedve majjhimuttamapa

15. Ä• Ä«ssÄ• dÄ«svau vÄ• .

16. aÄ• dÄ«svÄ• ho brÅ«ssa.

17. bhÅ«ssa vuka.

18. pubbassa a.

19. ussaá¹ƒ svÄ• hÄ• vÄ• .

20. tyantÄ«naá¹ƒ á¹-aá¹-Å«.

21. Ä«Ä• do \Be 40/ vacassoma.

22. dÄ• ssa daá¹ƒ vÄ• mimesvadvitte.

23. karassa sossa kuá¹ƒ.

24. kÄ• Ä«Ä• dÄ«su.

25. hÄ• ssa cÄ• haá¹…a ssena.

26. labhavasacchidabhidarudÄ• naá¹ƒ cchaá¹…a.

27. bhuja mÅ«ca vaca visÄ• naá¹ƒ kkhaá¹…a.

28. Ä• Ä«Ä• dÄ«su harassÄ• .

29. gamissa.

30. á¸• aá¹ƒsassa ca chaá¹…a.

31. hÅ«ssa he hehi hohÄ« ssatyÄ• do.

32. á¹‡Ä• nÄ• su rasso.

33. Ä• Ä«Å«mhÄ• ssÄ• ssamhÄ• naá¹ƒ vÄ• .

34. kusaruhehÄ«-ssa chi.

35. aÄ«ssaÄ• dÄ«naá¹ƒ byaÃ±janassiu.

36. brÅ«to tissÄ«u.

37. kyassa.

38. eyyÄ• thasseaÄ• Ä«thÄ• naá¹ƒ oaaá¹ƒtthatthovhoka.

39. uá¹ƒssiá¹ƒ svaá¹ƒsu.

40. eottÄ• suá¹ƒ.

41. hÅ«to resuá¹ƒ.

42. ossa aitthattho.

43. si \Be 41/.

44. dÄ«ghÄ• Ä«ssa.

45. mhÄ• tthÄ• na mha.

46. iá¹ƒssa ca siu.

47. eyyuá¹ƒssuá¹ƒ.

48. hissa-to lopo.

49. kyassa sse.

50. atthiteyyÄ• dicchannaá¹ƒ sa su sa satha saá¹ƒ sÄ• ma.

51. Ä• didvinnamiyÄ• iyuá¹ƒ.

52. tassa tho.

53. sihisvaá¹-a.

54. mimÄ• naá¹ƒ vÄ• mimhÄ• ca.

55. esuá¹…a.

56. Ä«Ä• do dÄ«gho.

57. himimesvassa.

58. sakÄ• á¹‡Ä• ssa kha Ä«Ä• do.

59. sse vÄ• .

60. tesu suto ká¹‡oká¹‡Ä• naá¹ƒ roá¹-a.

61. Ã±Ä• ssa sanÄ• ssa nÄ• yo timhi.

62. Ã±Ä• mhi jaá¹ƒ.

63. eyyÄ• ssiyÄ• Ã±Ä• vÄ• .

64. Ä«ssatyÄ• dÄ«su knÄ• lopo.

65. ssassa \Be 42/ hi kamme.

66. etismÄ• .

67. hanÄ• cha khÄ• .

68. hato ha.

69. dakkhakhahehi hohÄ«hi lopo.

70. kayireyyasseyyumÄ• dÄ«naá¹ƒ.

71. á¹-Ä• .

72. ethassÄ• .

73. labhÄ• iá¹ƒÄ«naá¹ƒ thaá¹ƒthÄ• vÄ• .

74. gurupubbÄ• rassÄ• re-nte-ntinaá¹ƒ.

75. eyyeyyÄ• seyyannaá¹ƒ á¹-e.

76. ovikaraá¹‡assu paracchakke.

77. pubbacchakke vÄ• kvaci.

78. eyyÄ• masse muca.

iti moggallÄ• ne byÄ• karaá¹‡e tyÄ• dikaá¹‡á¸• o chaá¹-á¹-ho.

(7) sattamo kaá¹‡á¸• o (á¹‡vÄ• di)

1. cara \Be 43/ dara kara raha jana sana tala sÄ• da sÄ• dha kasÄ• sa caá¹-Ä• ya vÄ• hi á

2. bhara mara cara tara ara gara hana tana mana bhama kita dhana baá¹ƒha kambamba ca
saá¹ƒkindanda yaja paá¹-Ä• á¹‡Ä• sa vasa pasa paá¹ƒsa bandhÄ• u.

3. bandhÄ• Å« vadho ca.

4. jambÄ• dayo.

5. tapusa vidha kura putha mudÄ• ku.

6. sindhÄ• dayo.

7. i.

8. dadhyÄ• dayo.

9. yuvaá¹‡á¹‡upantÄ• ki.

10. vapa vara vasa rasa nabha hara hana paá¹‡Ä• Ä«á¹‡a.

11. bhÅ« gamÄ• Ä«á¹‡a.

12. tanda lakkhÄ• Ä«.

13. gamÄ• ro.

(iti sarapaccayÄ•)

14. i bhÄ« kÄ• karÄ• ra vaka saka vÄ• hi ko.

15. Å«kÄ• dako.

16. bhÄ«tvÄ• \Be 44/ nako.

17. siá¹…ghÄ• Ä• á¹‡i kÄ• á¹-akÄ• .

18. karÄ• ditvako.

19. bala pate hyÄ• ko.

20. sÄ• mÄ• kÄ• dayo.

21. vicchÄ• la gama musÄ• kiko.

22. kiá¹ƒ kaá¹‡ikÄ• dayo.

23. i sÄ• kÄ«ko.

24. kama padÄ• á¹‡uko.

25. maá¹‡á¸• a salÄ• á¹‡Å«ko.

26. lÅ«kÄ• dayo.

27. kasÄ• sako.

28. karÄ• tiko.

29. isÄ• á¹-hakana.

30. samÄ• kho.

31. mukhÄ• dayo.

32. aja vaja muda gada gamÄ• gaka.

33. siá¹…gÄ• dayo.

34. agÄ• gi.

35. yÄ• valÄ• gu.

36. phegvÄ• dayo.

37. janÄ• gho.

38. meghÄ• dayo \Be 45/.

(iti kavaggapaccayÄ•)

39. cusara varÄ• co.

40. marÄ• cuÄ«cÄ«ca.

41. kusa pasÄ• chika.

42. kasausÄ• chuka.

43. asa masa vasa kuca kacÄ• cho.

44. gucchÄ• dayo.

45. arÄ• ju uá¹-a ca.

46. rajjÄ• dayo.

47. gidhÄ• jhaka.

48. vaÃ±cyÄ• dayo.

49. kama yajÄ• Ã±o.

50. puÃ±Ã±aá¹ƒ.

51. arahÄ• Ã±Ã±o hÄ• ssa hira ca.

(iti cavaggapaccayÄ•)

52. kira tarÄ• kÄ«á¹-o.

53. sakÄ• dÄ«hyaá¹-o.

54. makuá¹-Ä• vÄ• á¹-a kavÄ• á¹-a kukkuá¹-Ä• .

55. kamusa kusa kasÄ• á¹-ho.

56. kuá¹-á¹-hÄ• dayo.

57. vara karÄ• aá¹‡á¸• o.

58. manantÄ• á¸• o.

59. kuá¹‡á¸• Ä• dayo.

60. tija \Be 46/ kasa tasa dakkhÄ• kiá¹‡o jassa kho ca.

61. vÄ«Ä• dito á¹‡i.

62. gahÄ• dÄ«hya á¹‡i.

63. rÄ«vÄ«bhÄ• hi á¹‡u.

64. khÄ• á¹‡vÄ• dayo.

65. kvÄ• ditoá¹‡o.

66. suvÄ«hi á¹‡aka.

67. tiá¹‡Ä• dayo.

68. ravaá¹‡a varaá¹‡a pÅ«raá¹‡Ä• dayo.

(iti á¹-avaggapaccayÄ•)

69. pÄ• vasÄ• ati.

70. dhÄ• hisi tana jana jara gama sacÄ• tu.

71. arissuá¹-a ca.

72. pitvÄ• dayo.

73. jana karÄ• ratu.

74. sakÄ• unto.

75. kapÄ• oto.

76. vasÄ• dÄ«hyanto.

77. hisÄ«naá¹ƒ muka ca.

78. hara ruha kulÄ• ito.

79. bharÄ• dÄ«hyato.

80. kirÄ• dÄ«hyÄ• -taka.

81. amÄ• dÄ«hya-tto.

82. vÄ• dÄ«hi \Be 47/ to.

83. gharÄ• dÄ«hi taka.

84. nettÄ• dayo.

85. samÄ• dÄ«hyatho.

86. upavasÄ• vassoá[1]-a ca.

87. ramÄ• thaka.

88. titthÄ• dayo.

89. vasa masa kusÄ• thu.

90. saka vasÄ• thi.

91. vÄ«to thika.

92. sÄ• rismÄ• rathi.

93. tÄ• tÄ• ithi.

94. isÄ• thÄ«.

95. ruda khuda muda mada chida sÅ«da sapa kamÄ• daka.

96. kundÄ• dayo.

97. dadÄ• du.

98. khanÄ• na dama ramÄ• dho.

99. muddhÄ• dayo.

100. sÄ«to dhuka.

101. varÄ• ra kara tara dara yamaajja mithasakÄ• kuno.

102. ajÄ• ino.

103. vipinÄ• dayo.

104. kirÄ• \Be 48/ kano.

105. dÄ« ji i mÄ«hi naka.

106. si dhÄ• vÄ« vÄ• hi no.

107. Å«nÄ• dayo.

108. vÄ«patÄ• tano.

109. ramÄ• tanaka.

110. sÅ« bhÄ• hi nuka.

111. dhÄ• sse ca.

112. vattÄ• á¹-Ä• va dhamÄ• sehyani.

113. yuto ni.

(iti tavaggapaccayÄ•)

114. camÄ• pa pÄ• vapÄ• po.

115. yu thu kunaá¹ƒ dÄ«gho ca.

116. khipa supa nÄ« sÅ« pÅ«hi paka.

117. sippÄ• dayo.

118. sÄ• sÄ• apo.

119. viá¹-apÄ• dayo.

120. gupÄ• pho.

121. gara sarÄ• dÄ«hi bo.

122. nimbÄ• dayo.

123. darÄ• bi.

124. kara sara sala kala valla vasÄ• abho.

125. gadÄ• rabho.

126. usarÄ• \Be 49/ sÄ• kato.

127. ito bhaka.

128. garÄ• vÄ• bho.

129. sobbhÄ• dayo.

130. usa kusa pada sukhÄ• kumo.

131. vaá¹-umÄ• dayo.

132. gudhÄ• umo.

133. paá¹-ha carÄ• amimÄ• .

134. hi dhÅ«hi maka.

135. tÄ«to rÄ«sano ca.

136. khÄ« su vÄ« yÄ• gÄ• hi sÄ• lÅ« khu hu mara dhara kara ghara jamÄ• ma sÄ• mÄ•

137. asmÄ• dayo.

138. nÄ«to mi.

139. Å«mi bhÅ«mi nimi rasmi.

(iti pavaggapaccayÄ•)

140. mÄ• chÄ• hi yo.

141. janissa jÄ• ca.

142. hadayÄ• dayo.

143. khÄ« si sinÄ« sÄ« su vÄ« ku sÅ« hi raka.

144. hici du minaá¹ƒ dÄ«gho ca.

145. dhÄ• tÄ• namÄ« ca.

146. bhadrÄ• dayo \Be 50/.

147. mandaá¹…ka sasÄ• sa ma dha catÄ• uro.

148. vidhurÄ• dayo.

149. timaruharudhabadhamadamandavajÄ• jarucakasÄ• kiro.

150. thirÄ• dayo.

151. dadagarehi dura bharÄ• .

152. cara dara jara gara marehite.

153. pÄ«to kvaro.

154. cÄ«varÄ• dayo.

155. kuto kraro.

156. vasÄ• sÄ• charo.

157. masÄ• chero ca.

158. dhÅ«vÄ• to saro.

159. bhamÄ• dÄ«hyaro.

160. vadissa bada ca.

161. vadajanÄ• naá¹ƒ á¹-haá¹…a ca.

162. pacissiá¹-haá¹…a ca.

163. vakÄ• araá¹‡a.

164. sigyaá¹…gÄ• ga majjakalÄ• lÄ• Ä• ro.

165. kamissa ssu ca.

166. bhiá¹…gÄ• (á¹…kÄ•) rÄ• dayo.

167. karÄ• mÄ• ro.

168. pusa \Be 51/ sarehi kharo.

169. sara vasa kalÄ• kÄ«ro vassuá¹-a ca.

170. gabbhÄ«rÄ• dayo.

171. khajja valla masÄ• Å«ro.

172. kappÅ«rÄ• dayo.

173. kaá¹-ha cakÄ• oro.

174. morÄ• dayo.

175. kuto eraka.

176. bhÅ«sÅ«hi rika.

177. mÄ«kasÄ«nÄ«hi ru.

178. sinÄ• eru.

179. bhÄ«ruhi ruka.

180. tamÄ• bÅ«lo.

181. sito lakavÄ• lÄ• .

182. maá¹…ga kama samba saba saka vasa visa keva kala palla kaá¹-ha paá¹-a kuá¹‡á¸• a

183. musÄ• kalo.

184. thalÄ• dayo.

185. kulÄ• kÄ• lo ca.

186. muá¸·Ä• lÄ• dayo.

187. caá¹‡á¸• a patÄ• á¹‡Ä• lo.

188. mÄ• dito lo.

189. ana sana kala kuka saá¹-ha mahÄ• ilo.

190. kuá¹-Ä• \Be 52/ kilo.

191. sithilÄ• dayo.

192. caá¹-a kaá¹‡á¸• a vaá¹-á¹-a puthÄ• kulo.

193. tumulÄ• dayo.

194. kalla kapa takka paá¹-Ä• olo.

195. aá¹…gÄ• ulo li.

196. aÃ±jÄ• li.

197. chadÄ• li.

198. alyÄ• dayo.

199. pilÄ• dÄ« hya vo.

200. sÄ• á¸·avÄ• dayo.

201. sarÄ• Ä• vo.

202. ala mala bilÄ• á¹‡uvo.

203. gÄ• tvÄ«vo.

204. suto kva kvÄ• .

205. vidvÄ• .

206. thuto re vo.

207. samÄ• rivo.

208. chadÄ• ravi.

209. pÅ«ra timÄ• kiso rasso ca.

210. karÄ• Ä«so.

211. sirÄ«sÄ• dayo.

212. karÄ• \Be 53/ ribbi so.

213. sasÄ• sa vasa visa hana vana manÄ• na kamÄ• so.

214. Ä• mi thu kusÄ«to saka.

215. phassÄ• dayo.

216. suto á¹‡isaka.

217. ve tÄ• ta yu panÄ• la kala camÄ• aso.

218. vaya diva kara kare hya saá¹‡asakapÄ• sa kasÄ• .

219. sasa masa daá¹ƒsÄ• sÄ• su.

220. vidÄ• dasuka.

221. sasÄ• rÄ«ho.

222. jÄ«vÄ• mÄ• ho vamÄ• ca.

223. taá¹‡hÄ• dayo.

224. paá¹‡ussahÄ• hÄ«hÄ« á¹‡olaá¹…a ca.

225. khÄ« mi pÄ« cu mÄ• vÄ• kÄ• hi á¸·o ussa vÄ• dÄ«gho ca.

226. guto á¸·aka ca.

227. paá¹…guá¸·Ä• dayo.

228. pÄ• to á¸·i.

229. vÄ«to á¸·u.

iti moggallÄ• ne byÄ• karaá¹‡e á¹‡vÄ• dikaá¹‡á¸• o sattamo.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

moggallÄ• nabyÄ• karaá¹‡aá¹ƒ

1. paá¹-hamo saÃ±Ã±Ä• dikaá¹‡á¸• o

siddhamiddhaguá¹‡aá¹ƒ sÄ• dhu, namassitvÄ• tathÄ• gataá¹ƒ.

sadhammasaá¹…ghaá¹ƒ bhÄ• sissaá¹ƒ, mÄ• gadhaá¹ƒ saddalakkhaá¹‡aá¹ƒ ||

<1> aÄ• dayo \Be 54/ titÄ• lÄ«sa vaá¹‡á¹‡Ä• .

akÄ• rÄ• dayo niggahÄ«tantÄ• tecattÄ• lÄ«sa-kkharÄ• vaá¹‡á¹‡Ä• nÄ• ma honti. a Ä• i
gha á¹…a ca cha ja jha Ã±Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha da dha na, pa pha ba bh
ha á¸·a aá¹ƒ. tena kvattho? ``e o na mavaá¹‡á¹‡eâ€™â€™ 1. 37. titÄ• lÄ«sÄ• bhi vacanaá¹
vaá¹‡á¹‡alopaá¹ƒ Ã±Ä• peti. tena `paá¹-isaá¹…khÄ• yonisoâ€™ tiÄ• di siddhaá¹ƒ.

<2> dasÄ• do sarÄ• .

tatthÄ• dimhi dasa vaá¹‡á¹‡Ä• sarÄ• nÄ• ma honti. tena kvattho? ``saro lopo sareâ€™â€™

<3> dvedve savaá¹‡á¹‡Ä• . tesu dvedve sarÄ• savaá¹‡á¹‡Ä• nÄ• ma honti. tena kvattho?
savaá¹‡á¹‡opiâ€™â€™ 1, 24.

<4> pubbo rasso.

tesu \Be 55/ dvÄ«su yo yo pubbo, so so rassasaÃ±Ã±o hoti. tesu e.o.saá¹ƒyogato pubbÄ•
kvattho? ``rasso vÄ• â€™â€™ 2, 62 iccÄ• di.

<5> paro dÄ«gho.

te sveva dvÄ«suyo yo paro, so so dÄ«ghasaÃ±Ã±o hoti. tena kvattho? ``yo lo panisu dÄ«gh

<6> kÄ• dayo byaÃ±janÄ• .

kakÄ• rÄ• dayo vaá¹‡á¹‡Ä• niggahÄ«tapariyantÄ• byaÃ±janasaÃ±Ã±Ä• honti. tena kvatth
dÄ«gharassÄ• â€™â€™ 1, 33 iccÄ• di.

<7> paÃ±ca paÃ±cakÄ• vaggÄ• .

kÄ• dayo paÃ±ca paÃ±cakÄ• vagga, nÄ• ma honti. tena kvattho? ``vagge vaggantoâ€™â€

<8> bindu niggahÄ«taá¹ƒ.

yvÄ• yaá¹ƒ vaá¹‡á¹‡o bindumatto, so niggahÄ«tasaÃ±Ã±o hoti. tena kvattho? ``niggahÄ«ta
garusaÃ±Ã±Ä• karaá¹‡aá¹ƒ anvatthasaÃ±Ã±atthaá¹ƒ.

<9> iyuvaá¹‡á¹‡Ä• \Be 56/ jhalÄ• nÄ• massante.

nÄ• maá¹ƒ pÄ• á¹-ipadikaá¹ƒ, tassaante vattamÄ• nÄ• ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalasaÃ±Ã
tena kvattho? ``jhalÄ• vÄ• â€™â€™ 2, 111 iccÄ• di.

<10> pitthiyaá¹ƒ.

itthiyaá¹ƒ vattamÄ• nassa nÄ• massa-nte vattamÄ• nÄ• ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• pasaÃ±Ã±
passivaá¹‡á¹‡assaâ€™â€™ 2, 116 iccÄ• di.

<11> ghÄ• .

__itthiyaá¹ƒ_ vattamÄ• nassa nÄ• massa-nte vatthamÄ• no Ä• kÄ• ro ghasaÃ±Ã±o hoti. te
``ghabrahmÄ• diteâ€™â€™ 2, 60 iccÄ• di.

<12> go syÄ• lapane.

Ä• lapane si gasaÃ±Ã±o hoti.

tena kvattho? ``gevÄ• â€™â€™ 2, 65 iccÄ• di.

(saÃ±Ã±Ä•)

<13> vidhibbisesanantassa.

yaá¹ƒ visesanaá¹ƒ, tadantassa vidhi Ã±Ä• tabbo ``ato yonaá¹ƒ á¹-Ä• á¹-eâ€™â€™ 2, 41 na

<14> sattamiyaá¹ƒ pubbassa.

sattamÄ«niddese \Be 57/ pubbasseva kÄ• riyaá¹ƒ Ã±Ä• tabbaá¹ƒ ``saro lopo sareâ€™â€™
`tamahaâ€™ ntÄ«dha kasmÄ• na hoti?, saretopasilesikÄ• dhÄ• ro tatthetÄ• va vuccate `pu
parassÄ• â€™ ti.

<15> paÃ±camiyaá¹ƒ parassa.

paÃ±camÄ«niddese parassa kÄ• riyaá¹ƒ Ã±Ä• tabbaá¹ƒ ``atoyonaá¹ƒ á¹-Ä• á¹-eâ€™â€™ 2
hotaá¹ƒ `jantuho anattÄ• â€™. idha kasmÄ• na hoti? osakhyo, anantare katatthatÄ• ya na

<16> Ä• dissa.

parassa ssissamÄ• naá¹ƒ kÄ• riyamÄ• divaá¹‡á¹‡assa Ã±Ä• tabbaá¹ƒ ``ra saá¹…khyÄ• to

<17> chaá¹-á¹-hiyantassa.

chaá¹-á¹-hÄ«niddiá¹-á¹-hassa yaá¹ƒ kÄ• riyaá¹ƒ, tadantassa vaá¹‡á¹‡assa viÃ±Ã±eyyaá¹ƒ
2, 23 rÄ• jinÄ• .

<18> á¹…Ä• nubandho.

á¹…akÄ• ro anubandho yassa, so antassa hoti ``gossÄ• vaá¹…aâ€™â€™ 1, 32 gavÄ• ssa

<19> á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbassa.

á¹-akÄ• ro-nubandho \Be 58/ yassa, so-nekakkharo cÄ• deso sabbassa hoti ``imassÄ• nitth
esu, ``nÄ• mha-nimiâ€™â€™ 2, 126 anena.

<20> Ã±akÄ• nubandhÄ• dyantÄ• .

chaá¹-á¹-hÄ«niddiá¹-á¹-hassa Ã±Ä• nubandhakÄ• nubandhÄ• Ä• dyantÄ• honti ``brÅ«to ti
bravÄ«ti, ``bhÅ«ssa vukaâ€™â€™ 6, 17 babhÅ«va.

<21> mÄ• nubandho sarÄ• namantÄ• paro.

makÄ• ro-nubandho yassa, so sarÄ• namantÄ• sarÄ• paro hoti ``maÃ±ca rudhÄ• dÄ«naá

<22> vippaá¹-isedhe.

dvinnaá¹ƒ sÄ• vakÄ• sÄ• namekatthappasaá¹…ge paro hoti. yathÄ• dvinnaá¹ƒ tiá¹‡á¹‡aá¹
sahappattiyaá¹ƒ paro, so ca (gacchati) tvaá¹ƒ ca (gacchasi, tumhe) gacchatha. so ca (gacch
(gacchasi,) ahaá¹ƒ ca (gacchÄ• mi, mayaá¹ƒ) gacchÄ• ma.

<23> saá¹…keto-navayavo-nubandho.

yo navayavabhÅ«tosaá¹…keto, so-nubandhoti Ã±Ä• tabbo, ``lupitÄ• dÄ«namÄ• simhiâ€™â

saá¹…ketaggahaá¹‡aá¹ƒ kiá¹ƒ? pakatiyÄ• disamudÄ• yassÄ• nubandhatÄ• mÄ• hotÅ«ti,
samudÄ• yarÅ«pattÄ• yeva.

anavayavaggahaá¹‡aá¹ƒ kiá¹ƒ? ``atenaâ€™â€™ 2-108 janena. iminÄ• va lopassÄ• vagata
vacanamÄ• raddhaá¹ƒ.

<24> vaá¹‡á¹‡aparena savaá¹‡á¹‡opi.

vaá¹‡á¹‡asaddo \Be 59/ paro yasmÄ• tena savaá¹‡á¹‡opi gayhati saá¹ƒca rÅ«paá¹ƒ ``yuva
luttÄ• â€™â€™ 1-29 vÄ• keritaá¹ƒ, samonÄ• .

<25> ntu vantumantvÄ• vantutavantusambandhÄ«.

vantvÄ• disambandhÄ«yevantu gayhati, ``ntantÅ«naá¹ƒ nto yomhi paá¹-hameâ€™â€™ 2-2

vantvÄ• disambandhÄ«ti kiá¹ƒ? jantÅ« tantÅ«.

(paribhÄ• sÄ• yo.)

<26> saro lopo sare.

sare saro lopanÄ«yo hoti. tatri-me, saddhi-ndriyaá¹ƒ, nohe-taá¹ƒ, bhikkhuno-vÄ• do, samet
abhibhÄ• -yatanaá¹ƒ, puttÄ• ma-tthi, asante-ttha.

<27> paro kvaci.

saramhÄ• paro saro kvaci lopanÄ«yo hoti. so-pi, sÄ• va, yato-dakaá¹ƒ, tato-va. kvacÄ«tikia
saddhi-ndriyaá¹ƒ, ayamadhikÄ• ro Ä• paricchedÄ• vasÄ• nÄ• , tena nÄ• tippasaá¹…go.

<28> na dvevÄ• .

pubbaparasarÄ• dvepi vÄ• kvaci na lupyante, latÄ• iva, late-va, latÄ• -va.

<29> yuvaá¹‡á¹‡Ä• nameo luttÄ• .

luttÄ• \Be 60/ sarÄ• paresaá¹ƒ ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ eo honti vÄ• yathÄ• kkamaá

tasse-daá¹ƒ, vÄ• te-ritaá¹ƒ, no-peti, vÄ• mo-rÅ«, ate-vaÃ±Ã±ehi, vo-dakaá¹ƒ. kathaá¹ƒ ``pa
yogavibhÄ• gÄ• . vÄ• tveva? tassidaá¹ƒ.

lutteti kiá¹ƒ? latÄ• iva.

<30> yavÄ• sare.

sare pare ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ yakÄ• ravakÄ• rÄ• honti vÄ• yathÄ• kkamaá¹ƒ. by
ajjhiá¹‡amutto, svÄ• gataá¹ƒ, svÄ• panalÄ• nilaá¹ƒ, vÄ• tveva? iti-ssa. kvacitveva? yÄ• nÄ«
sÅ«-paá¹-á¹-hitaá¹ƒ.

<31> eonaá¹ƒ.

__eonaá¹ƒ_yavÄ• yonti vÄ• sare yathÄ• kkamaá¹ƒ. tyajja te-jja, svÄ• haá¹ƒ so-haá¹ƒ. kvac
asante-ttha.

<32> gossÄ• -vaá¹…a.

sare gossa avaá¹…a hoti. gavÄ• -ssaá¹ƒ. `yatharÄ«va, tathariveâ€™ ti nipÄ• tÄ• va, `bhus
evattho.

<33> byaÃ±jane dÄ«gharassÄ• .

rassadÄ«ghÄ• naá¹ƒ \Be 61/ kvaci dÄ«gharassÄ• honti byaÃ±jane. tatrÄ• -yaá¹ƒ, munÄ«c
mÄ• labhÄ• rÄ«.

<34> saramhÄ• dve.

saramhÄ• parassa byaÃ±janassa kvaci dve rÅ«pÄ• ni honti. paggaho. saramhÄ• ti kiá¹ƒ?

<35> catutthadutiyesvesaá¹ƒ tatiyapaá¹-hamÄ• .

catutthadutiyesu paresvesaá¹ƒ catutthadutiyÄ• naá¹ƒ tabbagge tatiya paá¹-hamÄ• honti. p
nigghoso, akkhanti, bojjhaá¹…gÄ• , setacchattaá¹ƒ, daá¸• á¸• ho, niá¹-á¹-hÄ• naá¹ƒ, mahad
apphuá¹-aá¹ƒ, abbhuggato. esvÄ«ti kiá¹ƒ? thero. esanti kiá¹ƒ? pattho.

<36> vitisseve vÄ• .

evasadde pare itissa vo hoti vÄ• . itveva, icceva. eveti kiá¹ƒ? iccÄ• ha.

<37> eonama vaá¹‡á¹‡e.

eonaá¹ƒ vaá¹‡á¹‡e kvaci a hoti vÄ• . disvÄ• yÄ• caka mÄ• gate, akaramhasa te, esa attho
aggamakkhÄ• yati, svÄ• tanaá¹ƒ \Be 62/, hiyyattanaá¹ƒ, karassu. vÄ• tveva? yÄ• cake Ä• g
kiá¹ƒ? so.

<38> niggahÄ«taá¹ƒ.

niggahÄ«tamÄ• gamo hoti vÄ• kvaci. cakkhuá¹ƒ udapÄ• di cakkhuudapÄ• di, purimaá¹ƒ jÄ
kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ. avaá¹ƒsirotiÄ• dÄ«su niccaá¹ƒ ... vavatthitavibhÄ• sattÄ• v
sÄ• mattiyenÄ• gamova, sa ca rassa sarasseva hoti ... tassa rassÄ• nugatattÄ• .

<39> lopo.

niggahÄ«tassa lopo hoti vÄ• kvaci. kyÄ• haá¹ƒ kimahaá¹ƒsÄ• ratto saá¹ƒratto. salle kho-ga
Ä• dÄ«su niccaá¹ƒ.

<40> parasarassa.

niggahÄ«tamhÄ• parassa sarassa lopo hoti vÄ• kvaci. tvaá¹ƒ-si tvamasi.

<41> vagge vagganto.

niggahÄ«tassa kho vagge vagganto vÄ• hoti paccÄ• sattyÄ• . taá¹…karoti taá¹ƒ karoti, taÃ
taá¹‡á¹-hÄ• naá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ, tandhanaá¹ƒ taá¹ƒ dhanaá¹ƒ, tampÄ• ti taá¹ƒ pÄ• ti.
gantvÄ• , kvacaÃ±Ã±Ä• trapi santiá¹-á¹-hati.

<42> yevahisu Ã±o.

ya \Be 63/ eva hi saddesu niggahÄ«tassa vÄ• Ã±o hoti. yaÃ±Ã±adeva, taÃ±Ã±eva, taÃ±hi

<43> ye saá¹ƒssa.

saá¹ƒsaddassa yaá¹ƒ niggahÄ«taá¹ƒ tassa vÄ• Ã±o hoti yakÄ• re. saÃ±Ã±amo saá¹ƒyamo

<44> mayadÄ• sare.

niggahÄ«tassa mayadÄ• honti vÄ• sare kvaci. tamahaá¹ƒ, tayidaá¹ƒ, tadalaá¹ƒ. vÄ• tveva

<45> vanataragÄ• cÄ• gamÄ• .

ete mayadÄ• ca Ä• gamÄ• honti sare vÄ• kvaci. tivaá¹…gikaá¹ƒ, ito nÄ• yati, cinitvÄ• , ta
puthageva, idhamÄ• hu, yathayidaá¹ƒ, attadatthaá¹ƒ. vÄ• tveva? attatthaá¹ƒ. `atippago kho
ti-paá¹-hamanto pagasaddova.

<46> chÄ• á¸·o.

chasaddÄ• parassa sarassa á¸·akÄ• ro Ä• gamo hoti vÄ• . chaá¸·aá¹…gaá¹ƒ, chaá¸·Ä• ya
chaabhiÃ±Ã±Ä• .

<47> tadaminÄ• dÄ«ni.

tadaminÄ• dÄ«ni \Be 64/ sÄ• dhÅ«ni bhavanti. taá¹ƒ iminÄ• tadaminÄ• , sakiá¹ƒ Ä• gÄ• m
idha ahaá¹ƒ ekamidÄ• haá¹ƒ, saá¹ƒvidhÄ• ya avahÄ• ro saá¹ƒvidÄ• vahÄ• ro, vÄ• rino vÄ•
mÅ«to jÄ«mÅ«to, chavassa sayanaá¹ƒ susÄ• naá¹ƒ, uddhaá¹ƒ khamassa udukkhalaá¹ƒ, pis
ravatÄ«ti mayÅ«ro, evamaÃ±Ã±epi payogato-nugantabbÄ• , paresaá¹ƒ pisodarÄ• dimiveda

<48> tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• .

tavaggavaraá¹‡Ä• naá¹ƒ kvaci cavaggabayaÃ±Ä• honti yathÄ• kkamaá¹ƒ yakÄ• re. apucca

yajjevaá¹ƒ, ajjhattaá¹ƒ, thaÃ±Ã±aá¹ƒ, dibbaá¹ƒ, payyosanÄ• , pokkharaÃ±Ã±o. kvacitveva?

<49> vaggalasehi te.

vaggalasehi parassa yakÄ• rassa kvaci te vaggalasÄ• honti.

sakkate, paccate, aá¹-á¹-ate, kuppate, phallate, assate. kvacitveva? kyÄ• haá¹ƒ.

<50> hassa vipallÄ• so.

hassa vipallÄ• so hoti yakÄ• re. guyhaá¹ƒ.

<51> ve vÄ• .

hassa vipallÄ• so hoti vÄ• vakÄ• re. bavhÄ• bÄ• dho bavhÄ• bÄ• dho.

<52> tathÄ• narÄ• naá¹ƒ á¹-aá¹-haá¹‡alÄ•

tathanarÄ• naá¹ƒ \Be 65/ á¹-aá¹-haá¹‡alÄ• honti vÄ• . dukkaá¹-aá¹ƒ, aá¹-á¹-hakathÄ• , gah palÄ• yati. vÄ• tveva? dukkataá¹ƒ. kvacitveva? sugato.

<53> saá¹ƒyogÄ• di lopo.

saá¹ƒyogassa yo Ä• dÄ«bhÅ«to-vayavo tassa vÄ• kvaci lopo hoti. pupphaá¹ƒ-sÄ• jÄ• yate

<54> vicchÄ• bhikkhaÃ±Ã±esu dve.

vicchÄ• yamÄ• bhikkhaÃ±Ã±e ca yaá¹ƒ vattate, tassa dve rÅ«pÄ• ni honti. kriyÄ• ya guá¹‡ atthe byÄ• pitumicchÄ• vicchÄ• . rukkhaá¹ƒ rukkhaá¹ƒ siÃ±cati, gÄ• mo gÄ• mo ramaá¹‡Ä gehe gehe issaro, rasaá¹ƒ rasaá¹ƒ bhakkhayati, kiriyaá¹ƒ kiriyamÄ• rabhate.

atthiyevÄ• -nupubbiyepi vicchÄ• mÅ«le mÅ«le thÅ«lÄ• , agge agge sukhumÄ• , yadi hi ettl Ä• nupubbiyampi na bhaveyya. mÄ• sakaá¹ƒ mÄ• sakaá¹ƒ imamhÄ• kahÄ• paá¹‡Ä• bhav mÄ• sakaá¹ƒ mÄ• sakamiccetasmÄ• vicchÄ• gamyate, saddantarato pana imamhÄ• kahÄ pubbaá¹ƒ pubbaá¹ƒ pupphanti, paá¹-hamaá¹ƒ paá¹-hamaá¹ƒ paccantÄ«tyatrÄ• pi vicchÄ• va katarÄ• katarÄ• esaá¹ƒ dvinnamaá¸• á¸• hatÄ• , sabbe ime aá¸• á¸• hÄ• katamÄ• katamÄ \Be 66/ vicchÄ• va. Ä• bhikkhaÃ±Ã±aá¹ƒ ponopuÃ±Ã±aá¹ƒ pacati pacati, papacati papacati, lunÄ• hitvevÄ• yaá¹ƒ lunÄ• ti, bhutvÄ• bhutvÄ• gacchati, paá¹-apaá¹-Ä• karoti, paá¹-apaá¹

<55> syÄ• dilopo pubbassekassa.

vicchÄ• yamekassa dvitte pubbassa syÄ• dilopo hoti. ekekassa. kathaá¹ƒ matthakamatthak
pubbassÄ• â€™ ti yogavibhÄ• gÄ• , nÄ• cÄ• tippasaá¹…go yogavibhÄ• gÄ• iá¹-á¹-happasi

<56> sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re.

sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re dve bhavanti pubbassa syÄ• dilopo ca. aÃ±Ã±amaÃ±Ã±assa
bhojakÄ• .

<57> yÄ• vabodhaá¹ƒ sambhame.

turitenÄ• pÄ• yahetupadassanaá¹ƒ sambhamo, tasmiá¹ƒsati vatthu yÄ• vantehi saddehi so
tÄ• vanto saddÄ• payujjante. sappo sappo sappo, bujjhassu bujjhassu bujjhassu, bhinno bh
bhikkhusaá¹…gho.

<58> bahulaá¹ƒ.

ayamadhikÄ• ro Ä• satthaparisamattiyÄ• . tena nÄ• tippasaá¹…go iá¹-á¹-happasiddhi ca.

iti moggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

paá¹-hamo kaá¹‡á¸• o.

2. dutiyo kaá¹‡á¸• o (syÄ• di)

<1> dve \Be 67/ dve-kÄ• nekesu nÄ• masmÄ• si yo, aá¹ƒ yo, nÄ• hi, sa naá¹ƒ, smÄ• hi, s

etesaá¹ƒ dve dve honti ekÄ• nekatthesu vattamÄ• nato nÄ• masmÄ• . muni munayo, munia
munissa munÄ«naá¹ƒ, munismÄ• munÄ«hi, munissa munÄ«naá¹ƒ, munismiá¹ƒ munÄ«su,
kaÃ±Ã±Ä• kaÃ±Ã±Ä• yoti. etÄ• ni satta dukÄ• ni satta vibhattiyo vibhÄ• go vibhatÄ«ti katvÄ
siamitÄ«-kÄ• rÄ• -kÄ• rÄ• ``kimaá¹ƒ sisuâ€™â€™ 2, 200 ti saá¹ƒketatthÄ• .

<2> kamme dutiyÄ• .

karÄ«yati kattu kiriyÄ• yÄ• -bhisambandhÄ«yatÄ«ti kammaá¹ƒ, tasmiá¹ƒ dutiyÄ• vibhatti ho
odanaá¹ƒ pacati, Ä• diccaá¹ƒ passati.

`odano paccatÄ«â€™ ti odanasaddato kammatÄ• nappatÄ«yate, kiÃ±carahi? Ä• khyÄ• tat
vipulaá¹ƒ dassanÄ«yaâ€™ nti attheva guá¹‡ayuttassa kammatÄ• , icchitepi kammattÄ• va d
payo dohati, gomantaá¹ƒ gÄ• vaá¹ƒ yÄ• cati, gÄ• vamavarundhati vajaá¹ƒ, mÄ• á¹‡avakaá¹
gomantaá¹ƒ gÄ• vaá¹ƒ bhikkhate, rukkhamavacinÄ• ti phalÄ• ni, sissaá¹ƒ dhammaá¹ƒ brÅ«
dhammamanusÄ• satÄ«ti. evaá¹ƒ anicchitepi ahiá¹ƒ laá¹…ghayati, visaá¹ƒ bhakkheti. yaá¹ƒ
68/ anicchitaá¹ƒ, tatthÄ• pi dutiyÄ• siddhÄ• . gÄ• maá¹ƒ gacchanto rukkhamÅ«lamupasapp

pathaviá¹ƒ adhisessati, gÄ• mamadhitiá¹-á¹-hati, rukkhamajjhÄ• satetiadhisÄ«á¹-hÄ• sÄ• n
kammavacanicchÄ• , vatticchÄ• to hi kÄ• rakÄ• ni honti. taá¹ƒ yathÄ• -valÄ• hakÄ• vijjotate
valÄ• hako vijjotate, valÄ• hake vijjotate, valÄ• hakena vijjotateti. evamabhinivisassa vÄ• dh
dhamme vÄ• .

tathÄ• upanvajjhÄ• vasassÄ• bhojana nivuttivacanassa gÄ• mamupavasati, ga, mamanuv
gharamÄ• vasati. abhojananivutti vacanassÄ• ti kiá¹ƒ? gÄ• me upavasati, bhojananivuttiá¹ƒ
tappÄ• nÄ• cÄ• repi kammattÄ• va dutiyÄ• siyÄ• nadimpivati, gÄ• maá¹ƒ carati, evaá¹ƒ `sa
tiÄ• dÄ«supi. vihitÄ• va patidhayoge dutiyÄ• --- `paá¹-ibhantu taá¹ƒ cunda bojjhaá¹…gÄ• â€
bojjhaá¹…gÄ• bhÄ• santÅ«ti attho, yadÄ• tu dhÄ• tunÄ• yutto pati, tadÄ• tenÄ• -yogÄ• sa
`tassa nappaá¹-ibhÄ• tÄ«â€™ ti. akkhe dibbati, akkhehi dibbati, akkhesu dibbatÄ«ti
kammakaraá¹‡Ä• dhikaraá¹‡avacanicchÄ• .

<3> kÄ• laddhÄ• namaccantasaá¹ƒyoge.

kiriyÄ• , guá¹‡a, dabbehi sÄ• kallena kÄ• laddhÄ• naá¹ƒ sambandho accantasaá¹ƒyogo. ta
kÄ• lasaddehi addhaaddehi ca dutiyÄ• hoti. mÄ• samadhÄ«te, mÄ• saá¹ƒ kalyÄ• á¹‡i, mÄ•
kosamadhÄ«te, kosaá¹ƒ kuá¹-ilÄ• nadÄ«, kosaá¹ƒ pabbato. acantasaá¹ƒyogeti kiá¹ƒ? mÄ•
kosassekadese pabbato.

pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• , ekaá¹ƒ samayaá¹ƒ bhagavÄ• , imaá¹ƒ rattiá¹ƒ cattÄ•
evamÄ• dÄ«su kÄ• lavÄ• cÄ« hi accantasaá¹ƒyogattÄ• va dutiyÄ• siddhÄ• . vibhattivipallÄ«
bahulaá¹ƒvidhÄ• nÄ• .

phalappattiyaá¹ƒ kiriyÄ• parisamattyapavaggo, tasmiá¹ƒ viÃ±Ã±Ä• yamÄ• ne kÄ• laddhÄ•
kiriyÄ• yÄ• ccantasaá¹ƒyoge tatiyÄ• bhimatÄ• , sÄ• pi karaá¹‡attÄ• va siddhÄ• `mÄ• senÄ•
kosenÄ• nuvÄ• ko-dhÄ«toâ€™ ti. anapavaggetu asÄ• dhakatamattÄ• karaá¹‡attÄ• bhÄ• ve
`mÄ• samadhÄ«to-nuvÄ• ko, na cÄ• ne na gahitoâ€™ ti.

kÄ• rakamajjhe ye kÄ• laddhÄ• navÄ• cino, tato sattamÄ«paÃ±camiyo abhimatÄ• `ajja bhu

bhuÃ±jissati, dvÄ«hÄ• bhuÃ±jissati, atraá¹-á¹-ho-yamissÄ• so kose lakkhaá¹ƒ vijjhati, kosÄ
vijjhatÄ«â€™ ti, tÄ• pÄ«ha sakasakakÄ• rakavacanicchÄ• yeva siddhÄ• .

<4> gati bodhÄ• hÄ• ra saddatthÄ• kammaka bhajjÄ• dÄ«naá¹ƒ payojje.

gamanatthÄ• naá¹ƒ bodhatthÄ• naá¹ƒ Ä• hÄ• ratthÄ• naá¹ƒ saddatthÄ• namakammakÄ• n
kattari dutiyÄ• hoti. sÄ• matthiyÄ• ca payojakabyÄ• pÄ• rena kammatÄ• vassa hotÄ«ti pat
mÄ• á¹‡avakaá¹ƒ gÄ• maá¹ƒ, yÄ• payati mÄ• á¹‡avakaá¹ƒ gÄ• maá¹ƒ, bodhayati mÄ• á¹‡a
mÄ• á¹‡avakaá¹ƒ dhammaá¹ƒ, bhojayati mÄ• á¹‡a-vakaá¹ƒ \Be 70/ modakaá¹ƒ, Ä• sayati m
ajjhÄ• payati mÄ• á¹‡avakaá¹ƒ vedaá¹ƒ, pÄ• á¹-hayati mÄ• á¹‡avakaá¹ƒ vedaá¹ƒ, Ä• sayati
devadattaá¹ƒ, aÃ±Ã±aá¹ƒ bhajjÄ• peti, aÃ±Ã±aá¹ƒ koá¹-á¹-Ä• peti, aÃ±Ã±aá¹ƒ santharÄ• pe
pÄ• ceti odanaá¹ƒ devadattena yaÃ±Ã±adatto. payojjeti kiá¹ƒ? gacchati devadatto. yadÄ• c
devadattaá¹ƒ yaÃ±Ã±adatto, tamaparo payojeti, tadÄ• gamayati devadattaá¹ƒ yaÃ±Ã±adat
gamayatissÄ• -gamanatthattÄ• .

<5> harÄ• dÄ«naá¹ƒ vÄ• .

harÄ• dÄ«naá¹ƒ payojje kattari dutiyÄ• hoti vÄ• . hÄ• reti bhÄ• raá¹ƒ devadattaá¹ƒ devada
ajjhohÄ• reti sattuá¹ƒ devadattaá¹ƒ devadatteneti vÄ• , kÄ• reti kaá¹-aá¹ƒ devadattaá¹ƒ deva
dassayate janaá¹ƒ rÄ• jaá¹ƒ janeneti vÄ• , abhivÄ• dayate guruá¹ƒ devadattaá¹ƒ devadatten

<6> na khÄ• dÄ• dÄ«naá¹ƒ.

khÄ• dÄ• dÄ«naá¹ƒ payojje kattari dutiyÄ• na hoti. khÄ• dayati devadattena, Ä• dayati dev
devadattena, saddÄ• yayati devadattena, kandayati devadattena, nÄ• yayati devadattena.

(1) vahissÄ• niyantuke. vÄ• hayati bhÄ• raá¹ƒ devadattena aniyantuketi kiá¹ƒ? vÄ• ha-yati

(2) bhakkhissÄ• hiá¹ƒ \Be 71/ sÄ• yaá¹ƒ. bhakkhayati modake devadattena. ahiá¹ƒsÄ• yant
balÄ«badde sassaá¹ƒ.

<7> jhÄ• dÄ«hi yuttÄ• .

dhÄ«Ä• dÄ«hi yuttato dutiyÄ• hoti. dhiratthu maá¹ƒ pÅ«tikÄ• yaá¹ƒ, antarÄ• ca rÄ• jagaha
nÄ• landaá¹ƒ, samÄ• dhÄ• namantarena, mucalindamabhito saramiccÄ• di, chaá¹-á¹-hiyÄ•

<8> lakkhaá¹‡itthambhÅ«tavicchÄ• svabhinÄ• .

lakkhaá¹‡Ä• dÄ«svatthesvabhinÄ• yuttamhÄ• dutiyÄ• mahÄ• ti. rukkhamabhi vijjotate vijj
mÄ• taramabhi, rukkhaá¹ƒ rukkhamabhitiá¹-á¹-hati.

<9> patiparÄ«hi bhÄ• ge ca.

patiparÄ«hi yuttamhÄ• lakkhaá¹‡Ä• dÄ«su bhÄ• ge catthe dutiyÄ• hoti. rukkhaá¹ƒ pati vijj
devadatto mÄ• taraá¹ƒ pati, rukkhaá¹ƒ rukkhaá¹ƒ pati tiá¹-á¹-hati, yadettha maá¹ƒ pati siyÄ•
vijjotate vijju, sÄ• dhu devadatto mÄ• taraá¹ƒ pari, rukkhaá¹ƒ rukkhaá¹ƒ pari tiá¹-á¹-hati, yad
siyÄ• .

<10> anunÄ• .

lakkhaá¹‡Ä• dÄ«svatthesvanunÄ• yuttamhÄ• dutiyÄ• hoti. rukkhamanu vijjotate vijju, sac
pÄ• vassi, hetu ca lakkhaá¹‡aá¹ƒ bhavati, sÄ• dhu devadatto mÄ• taramanu, rukkhaá¹ƒ ruk
yadettha maá¹ƒ anu siyÄ• .

<11> sahatthe.

sahatthe-nunÄ• \Be 72/ yuttamhÄ• dutiyÄ• hoti. pabbatamanu senÄ• tiá¹-á¹-hati.

<12> hÄ«ne.

hÄ«natthe-nunÄ• yuttamhÄ• dutiyÄ• hoti. anu sÄ• riputtaá¹ƒ paÃ±Ã±avanto.

<13> upena.

hÄ«natthe upena yuttamhÄ• dutiyÄ• hoti. upa sÄ• riputtaá¹ƒ paÃ±Ã±avantho.

<14> sattamyÄ• dhikye.

Ä• dhikyatthe upena yuttamhÄ• sattamÄ« hoti. upa khÄ• riyaá¹ƒ doá¹‡o.

<15> sÄ• mitte-dhinÄ• .

sÄ• mibhÄ• vatthe-dhinÄ• yuttamhÄ• sattamÄ« hoti. adhi brahmadatte paÃ±cÄ• lÄ• , adh

<16> kattukareá¹‡esu tatiyÄ• .

kattari karaá¹‡e ca kÄ• rake tatiyÄ• hoti. purisena kataá¹ƒ, asinÄ• chindati. pakatiyÄ• -bhi
gotamo, sumedho nÄ• ma nÄ• mena, jÄ• tiyÄ• sattavassikoti bhÅ«dhÄ• tussa sambhavÄ•
samena dhÄ• vati visamena \Be 73/ dhÄ• vati, dvidoá¹‡ena dhaÃ±Ã±aá¹ƒ kiá¹‡Ä• ti, paÃ±c

<17> sahatthena.

sahatthena yoge tatiyÄ• siyÄ• . puttena saha gato, puttena saddhiá¹ƒ Ä• gato, tatiyÄ• pi ch
appadhÄ• ne eva bhavati.

<18> lakkhaá¹‡e.

lakkhaá¹‡e vattamÄ• nato tatiyÄ• siyÄ• . tidaá¹‡á¸• akena paribbÄ• jakamaddakkhÄ«, akk
aá¹…gena aá¹…gino vikÄ• ro lakkhÄ«yate.

<19> hetumhi.

takkiriyÄ• yogge tatiyÄ• siyÄ• . annena vasati, vijjÄ• ya yaso.

<20> paÃ±camÄ«á¹‡e vÄ• .

iá¹‡e hetumhi paÃ±camÄ« hoti vÄ• . satasmÄ• baddho, satena vÄ• .

<21> guá¹‡e.

paraá¹…gabhÅ«te hetumhi paÃ±camÄ« hoti vÄ• . jaá¸·attÄ• baddho jaá¸·attena vÄ• , paÃ±
abhÄ• vatoaniccÄ• , saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho.

<22> chaá¹-á¹-hÄ« \Be 74/ hetvatthehi.

hetvatthavÄ• cÄ«hi yoge hetumhi chaá¹-á¹-hÄ« siyÄ• . udarassa hetu, udarassa kÄ• raá¹‡Ä

<23> sabbÄ• dito sabbÄ• .

hetvatthehi yoge sabbÄ• dÄ«hi sabbÄ• vibhattiyo honti. ko hetu, kaá¹ƒ hetuá¹ƒ, kena hetu
kasmÄ• hetusmÄ• , kassa hetussa, kasmiá¹ƒ hetusmiá¹ƒ, kiá¹ƒ kÄ• raá¹‡aá¹ƒ, kena kÄ• ra
kena nimittena, kiá¹ƒ payojanaá¹ƒ, kena payojanena iccevamÄ• di. hetvatthehÄ«tveva? ken

<24> catutthÄ« sampadÄ• ne.

yassa sammÄ• padÄ«yate tasmiá¹ƒ catutthÄ« siyÄ• . saá¹…ghassa dadÄ• ti. Ä• dhÄ• ravi
saá¹…ghe dehi.

<25> tÄ• datthye.

tasse-daá¹ƒ tadatthaá¹ƒ, tadatthabhÄ• ve jotanÄ«ye nÄ• masmÄ• catutthÄ« siyÄ• . sÄ«tas
atthÄ• ya hitÄ• ya (sukhÄ• ya) devamanussÄ• naá¹ƒ, nÄ• laá¹ƒ dÄ• rabharaá¹‡Ä• ya, yÅ«p
vajatÄ«tvevamÄ• di.

kassa sÄ• duá¹ƒ na ruccabhi, mÄ• -yasmantÄ• nampi saá¹…ghabhedo ruccittha, khamati s
nacchÄ• desÄ«ti chaá¹-á¹-hÄ« sambandhavacanicchÄ• yaá¹ƒ, na cevaá¹ƒ virodho siyÄ• sa
ca sambandhassa saddikÄ• numatattÄ• \Be 75/, kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«ti a

evamaÃ±Ã±Ä• pi vidhaÃ±Ã±ayyÄ• , paratopi yathÄ• gamaá¹ƒ.

raÃ±Ã±o sataá¹ƒ dhÄ• reti, raÃ±Ã±o chattaá¹ƒ dhÄ• retÄ«ti sambandhe chaá¹-á¹-hÄ«, evaá
raÃ±Ã±o hanute, raÃ±Ã±o upatiá¹-á¹-hate, raÃ±Ã±o sapate, devÄ• pi tassa pihayanti tÄ• dir
mahÄ• vÄ«ra, yadihaá¹ƒ tassa pakuppeyyaá¹ƒ, duhayati disÄ• naá¹ƒ megho, yo mittÄ• naá
appaduá¹-á¹-hassa narassa dussati, kyÄ• haá¹ƒ ayyÄ• naá¹ƒ aparajjhÄ• mi, issayanti sama
dhammena nayamÄ• nÄ• naá¹ƒ kÄ• usÅ«yÄ• raÃ±Ã±o bhÄ• gyamÄ• rajjhati, raÃ±Ã±o bh
ayÄ• cito vÄ• tassa gÄ• vo paá¹-isuá¹‡Ä• ti, gÄ• vo Ä• suá¹‡Ä• ti, bhagavato paccassosuá
hotvanugiá¹‡Ä• ti, Ä• rocayÄ• mi vo pativedayÄ• mi vo, dhammaá¹ƒ te desessÄ• mi, yathÄ•
alaá¹ƒ te idha vÄ• sena, kiá¹ƒ te jaá¹-Ä• hi dummedha, arahati mallo mallassÄ• ti.

jÄ«vitaá¹ƒ tiá¹‡Ä• yapi na maÃ±Ã±amÄ• noti tÄ• datthya catutthÄ«, tiá¹‡ena yo attho tadatt
ca sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±atiâ€™â€™ tiá¹‡amiva jÄ«vitaá¹ƒ ma
vibhattiyo. saggÄ• ya gacchatÄ«ti tÄ• datthye catutthÄ«, yo hi saggaá¹ƒ gacchati tadatthaá¹
kammavacanicchÄ• yantu dutiyÄ• va saggaá¹ƒ gacchatÄ«ti.

Ä• yu \Be 76/ bhoto hotu, ciraá¹ƒ jÄ«vitaá¹ƒ, bhaddaá¹ƒ kalyÄ• á¹‡aá¹ƒ atthaá¹ƒ payojanaá
anÄ• mayaá¹ƒ, hitaá¹ƒ pathyaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ bhoto hotu, sÄ• dhu sammuti metassa
guyhamatthaá¹ƒ, tassa me sakko pÄ• turahosi, tassa pahiá¹‡eyya, bhikkhÅ«naá¹ƒ dutaá¹ƒ
samaá¹‡Ä• naá¹ƒ Ä• yogo, ekassa dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• pahoti, upamaá¹ƒ te karissÄ
paggaá¹‡hÄ• mi, tassa phÄ• su, lokassattho, namo te purisÄ• jaÃ±Ã±a, sotthi tassa, alaá¹ƒ
samattho mallo mallassa, tassa hitaá¹ƒ, tassa sukhaá¹ƒ, svÄ• gataá¹ƒ te mahÄ• rÄ• jÄ• ti sa
sambandhe, evaá¹ƒvidhamaÃ±Ã±ampeva viÃ±Ã±eyyaá¹ƒ yathÄ• gamaá¹ƒ.

<26> paÃ±camyavadhismÄ• .

padatthÄ• vadhismÄ• paÃ±camÄ«vibhatti hoti. gÄ• masmÄ• Ä• gacchatu, evaá¹ƒ corasm
orasmÄ• tÄ• yati, corasmÄ• rakkhatÄ«ti, sace bhÄ• yatha dukkhassa, pamÄ• de bhayadas
daá¹‡á¸• assÄ• ti chaá¹-á¹-hÄ« sattamiyopi honteva sambandhÄ• dhÄ• ravacanicchÄ• yaá¹

ajjhenÄ• parÄ• jeti, paá¹-ipakkhe parÄ• jetÄ«ti savisayÄ• va vibhattiyo. sace kevaá¹-á¹-ass
chaá¹-á¹-hÄ«pi hoti sambandhavacanicchÄ• yaá¹ƒ. yavehi gÄ• vo vÄ• reti, pÄ• pÄ• cittaá¹ƒ
taá¹‡á¸• ulÄ• ti savisayeva paÃ±camÄ«. cittaá¹ƒ rakkhetha medhÄ• vÄ«ti dutiyÄ• va dissati
antaradhÄ• yati \Be 77/, upajjhÄ• yÄ• adhite, kÄ• mato jÄ• yate sokoti savisaye paÃ±camÄ

tattheva-ntaradhÄ• yi su, naá¹-assa suá¹‡oti, padumaá¹ƒ tattha jÄ• yethÄ• ti sattamÄ«chaá
savisaye. himavantÄ• pabhavati gaá¹…gÄ• , pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, aÃ
devadattÄ• ti savisayeva paÃ±camÄ«. evaá¹ƒ Ä• rÄ• so Ä• savakkhayÄ• , itaro devadattÄ•
kesamatthakÄ• , pubbo gÄ• mÄ• , pubbeva sambodhÄ• , tato paraá¹ƒ, tato aparena samay
sambandhavacanicchÄ• yaá¹ƒ chaá¹-á¹-hÄ«pi purato gÄ• massa, dakkhiá¹‡ato gÄ• massa,
pÄ• sÄ• dassÄ• ti. pÄ• sÄ• damÄ• ruyha pekkhati pÄ• sÄ• dÄ• pekkhati, Ä• sane upavisitv
avadhivacanicchÄ• yaá¹ƒ paÃ±camÄ«.

pucchÄ• nÄ• khyÄ• nesu kuto bhavaá¹ƒ? pÄ• taá¹-aliputtasmÄ• ti. tathÄ• desakÄ• lamÄ•
rÄ• jagahaá¹ƒ satta yojanÄ• ni, sattasu yojanesÅ«ti vÄ• . evaá¹ƒ ito tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• n
kicchÄ• laddhanti guá¹‡e paÃ±camÄ«. kicchena me adhigatanti hetumhi karaá¹‡e vÄ• tatiy
thokena muttoti. thokaá¹ƒ calatÄ«ti kiriyÄ• visesane kammani dutiyÄ• .

dÅ«ranti katthayogepi savisayeva paÃ±camÄ«chaá¹-á¹-hiyo siyuá¹ƒ, dÅ«raá¹ƒ gÄ• masmÄ
dÅ«raá¹ƒ gÄ• massa, antikaá¹ƒ gÄ• massÄ• ti, dÅ«ranti katthehi tu sabbÄ• va savisaye siyu
dÅ«ro gÄ• mo, antiko gÄ• motvevamÄ• di.

keci \Be 78/ panÄ• hu `asattavacanahetehi pÄ• á¹-ipadikatthe dutiyÄ• tatiyÄ• paÃ±camÄ«s
sabbÄ• va savisayeâ€™ ti, te panaÃ±Ã±eheva paá¹-ikkhittÄ• . dÅ«raá¹ƒ maggo, antikaá¹ƒ n
... bhÅ«dhÄ• tussa gammamÄ• nattÄ• . visuddho lobhanÄ«yehi dhammehi, parimutto so du
gambhÄ«rato ca puthulato ca yojanaá¹ƒ, Ä• yÄ• mena yojanaá¹ƒ, tato pabhuti, yato sarÄ• n
vibhattiyo.

<27> apaparÄ«hi vajjane.

vajjane vattamÄ• nehi apaparÄ«hi yoge paÃ±camÄ« hoti. apa sÄ• lÄ• ya Ä• yanti vÄ• á¹‡ij
vÄ• á¹‡ijÄ• , sÄ• laá¹ƒ vajjetvÄ• ti attho. vajjaneti kiá¹ƒ? rukkhaá¹ƒ parivijjotate vijju. Ä• pÄ•

vassi devoti mariyÄ• dÄ• -bhividhÄ«svavadhi visayeva paÃ±camÄ«, vinÄ• pÄ• á¹-aliputtena
yÄ• va pÄ• á¹-aliputtasmÄ• vassi devoti.

<28> paá¹-inidhipaá¹-idÄ• nesu patinÄ• .

paá¹-inidhimhi paá¹-idÄ• ne ca vattamÄ• nena patinÄ• yoge nÄ• masmÄ• paÃ±camÄ« vib
sÄ• riputto, ghatamassa tesasmÄ• pati dadÄ• ti, paá¹-inidhipaá¹-idÄ• nesÅ«ti kiá¹ƒ? rukkha

<29> rite dutiyÄ• ca.

ritesaddena \Be 79/ yoge nÄ• masmÄ• dutiyÄ• hoti paÃ±camÄ« ca. rite saddhammaá¹ƒ, r

<30> vinÄ• -Ã±Ã±atra tatiyÄ• ca.

vinÄ• -Ã±Ã±atrasaddehi yoge nÄ• masmÄ• tatiyÄ• ca hoti dutiyÄ• paÃ±camiyo ca. vinÄ•
vinÄ• vÄ• tasmÄ• , aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakena, aÃ±Ã±atra dhamma

<31> puthanÄ• nÄ• hi.

etehi yoge tatiyÄ• hoti paÃ±camÄ« ca. puthageva janena, puthageva janasmÄ• , janena n

<32> sattamyÄ• dhÄ• re.

kiriyÄ• dhÄ• ra bhÅ«ta kattu kammÄ• naá¹ƒ dhÄ• raá¹‡ena yo kiriyÄ• yÄ• dhÄ• ro tasmiá¹ƒ
hoti. kaá¹-e nisÄ«dati (devadatto), thÄ• liyaá¹ƒ odanaá¹ƒ pacati, Ä• kÄ• se sakunÄ• , bhiles
gaá¹…gÄ• yaá¹ƒ vajo.

<33> nimitte.

nimittatthe sattamÄ« hoti. ajinamhi haÃ±Ã±ate dÄ«pi, musÄ• vÄ• de pÄ• citthiyaá¹ƒ.

<34> yabbhÄ• vobhÄ• valakkhaá¹‡aá¹ƒ.

yassa \Be 80/ bhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ bhavati, tato sattamÄ« hoti. gÄ• vÄ«
duddhÄ• su Ä• gato. bhÄ• voti kiá¹ƒ? yo jaá¹-Ä• hi so bhuÃ±jati. bhÄ• valakkhaá¹‡anti kiá¹ƒ
devadatto, ``akÄ• le vassati tassa, tÄ• le tassa na vassatÄ«â€™â€™ ti visayasattamÄ«.

<35> chaá¹-á¹-hÄ« cÄ• nÄ• dare.

yassa bhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ bhavati, tato chaá¹-á¹-hÄ« bhavati sattamÄ«
``Ä• koá¹-ayanto so neti, sivirÄ• jassa pekkhatoâ€™â€™, ``maccu gacchati Ä• dÄ• ya, pekk

gunnaá¹ƒ sÄ• mÄ«ti sambandhe chaá¹-á¹-hÄ«, gosu sÄ• mÄ«ti visayasattamÄ«, evaá¹ƒ gu
gunnaá¹ƒ adhipati, gosu adhipati, gunnaá¹ƒ dÄ• yÄ• do, gosu dÄ• hÄ• do, dunnaá¹ƒ sakkhi
patibhÅ«, gosu patibhÅ«, gunnaá¹ƒ pasÅ«to, gosu pasÅ«to, kusalÄ• naccagÄ«tassa, kusal
kaá¹-akaraá¹‡assa, Ä• yutto kaá¹-akaraá¹‡eti.

tathÄ• dhÄ• ravacanicchÄ• yaá¹ƒ sattamÄ«, bhikkhÅ«su abhivÄ• denti, muddhani dhumbit
hatthesu piá¹‡á¸• Ä• ya caranti, pathesu gacchanti, kadalÄ«su gaje rakkhantÄ«ti. Ã±Ä• á¹‡a
visayasattamÄ«, Ã±Ä• á¹‡ena pasannoti karaá¹‡e tatiyÄ• , evaá¹ƒ Ã±Ä• á¹‡asmiá¹ƒ ussukk

<36> yato niddhÄ• raá¹‡aá¹ƒ.

jÄ• tiguá¹‡akiriyÄ• hi \Be 81/ samudÄ• yatekadesassa puthakkaraá¹‡aá¹ƒ niddhÄ• raá¹‡aá
tato chaá¹-á¹-hÄ«sattamiyo honti. sÄ• layo sÅ«kadhaÃ±Ã±Ä• naá¹ƒ pathyatamÄ• , sÄ• layo
pathyatamÄ• , kaá¹‡hÄ• gÄ• vÄ«naá¹ƒ sampannakhÄ«ratamÄ• , kaá¹‡hÄ• gÄ• vÄ«su sam
dhÄ• vanto sÄ«ghatamo, gacchantesu dhÄ• vanto sÄ«ghatamo. sÄ«lameva sutÄ• seyyoti

<37> paá¹-hamÄ• tthamatte.

nÄ• massÄ• bhidheyyamatte paá¹-hamÄ• vibhatti hoti. rukkho. itthi pumÄ• napuá¹ƒsakanti
tathÄ• doá¹‡o khÄ• rÄ« Ä• á¸·hakanti parimÄ• á¹‡ampi saddatthova, eko dve bahavoti saá

<38> Ä• mantaá¹‡e.

sato saddenÄ• bhimukhÄ«karaá¹‡amÄ• mantaá¹‡aá¹ƒ. tasmiá¹ƒ visaye paá¹-hamÄ• vibha
bhokkatthi, bho napuá¹ƒsaka.

<39> chaá¹-á¹-hÄ« sambandhe.

kiriyÄ• kÄ• rakasaÃ±jÄ• to assedambhÄ• vahetuko sambandho nÄ• ma. tasmiá¹ƒ chaá¹-á¹
puriso, sarati rajjassÄ• ti sambandhe chaá¹-á¹-hÄ«, rajjasambandhiniá¹ƒ satiá¹ƒ karotÄ«ti at
kammavacanicchÄ• rantu dutiyÄ• va sarati rajjaá¹ƒ. tathÄ• rajakassa vatthaá¹ƒ \Be 82/ dad
piá¹-á¹-hiá¹ƒ dadÄ• ti, bÄ• lo pÅ«rati pÄ• passa, amacce tÄ• ta jÄ• nÄ• hi, dhÄ«re atthassa
tikkhattuá¹ƒ, sakiá¹ƒ pakkhassa, pÅ«raá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa kumbhantvevamÄ• di

kitakappayoge kaktukammesu bahulaá¹ƒ sambandhavacanicchÄ• yaá¹ƒ chaá¹-á¹-hÄ«, sÄ• suppaá¹-ividdhÄ• buddhÄ• naá¹ƒ dhammadhÄ• tu, dhammassa gutto medhÄ• vÄ«, amataa bhavanti vattÄ• ro, avisaá¹ƒvÄ• dako lokassa, alajjÄ«naá¹ƒ nissÄ• ya, catunnaá¹ƒ mahÄ• b pasÄ• dotvevamÄ• di.

kattukammavacanicchÄ• yantu tatiyÄ• dutiyÄ• yo ca, saÃ±catto pitarÄ• ahaá¹ƒ, sarasi tva bhÄ• sitÄ• , bhagavantaá¹ƒ dassanÄ• yatvevamÄ• di.

<40> tulyatthena vÄ• tatiyÄ• .

tulyatthena yoge chaá¹-á¹-hÄ« hoti tatiyÄ• vÄ• , tulyo pitu, tulyo pitarÄ• , sadiso pitu, sadis kathaá¹ƒ tatiyÄ• na hoti? ajjunassa tulÄ• natthi, kesavassupamÄ• na ceti, nete tulyatthÄ• tulyÄ• namopammatthÄ• .

<41> ato yonaá¹ƒ á¹-Ä• á¹-e.

akÄ• ranthato nÄ• masmÄ• yonaá¹ƒ á¹-Ä• á¹-e honti yathÄ• kkamaá¹ƒ, á¹-akÄ• rÄ• sabba atoti kiá¹ƒ? kaÃ±Ã±Ä• yo, itthiyo, vadhuyo, idha kasmÄ• na bhavati aggayo. avidhÄ• nasÄ•

<42> ninaá¹ƒ vÄ• .

akÄ• rantato \Be 83/ nÄ• masmÄ• ninaá¹ƒ á¹-Ä• á¹-e vÄ• honti yathÄ• kkamaá¹ƒ. rÅ«pÄ• aá¹-á¹-hÄ«ni.

<43> smÄ• smiá¹ƒnaá¹ƒ.

akÄ• rantato nÄ• masmÄ• smÄ• sminnaá¹ƒ á¹-Ä• á¹-e vÄ• honti yathÄ• kkamaá¹ƒ. buddh buddhasmiá¹ƒ, atotveva aggismÄ• aggismiá¹ƒ.

<44> sassÄ• ya catutthiyÄ• .

akÄ• rantato parassa sassa catutthiyÄ• Ä• yo hoti vÄ• . buddhÄ• ya buddhassa, bhiyyo tÄ dissate, kvacidevaÃ±Ã±attha, atotveva isissa, catutthiyÄ• ti kiá¹ƒ? buddhassa mukhaá¹ƒ, at atthasaddena samÄ• so.

sabbÄ• ditopi smÄ• smiá¹ƒsÄ• naá¹ƒ á¹-Ä• á¹-eÄ• yÄ• honteva ... niruttikÄ• rÄ• numatattÄ sandassanavato ca, tatrodamudÄ• haraá¹‡aá¹ƒ `asmÄ• lokÄ• paramhÄ• ca, ubhayÄ• dh mante paratthaddhoâ€™, `yÄ• yeva kho panatthÄ• ya Ä• gaccheyyÄ• tho tamevatthaá¹ƒ sÄ

ti.

<45> ghapatekasmiá¹ƒ nÄ• dÄ«naá¹ƒ yayÄ• .

ghapato nÄ• dÄ«namekasmiá¹ƒ yayÄ• honi yathÄ• kkamaá¹ƒ. kaÃ±Ã±Ä• ya, rattiyÄ• , itthi
ekasminti kiá¹ƒ? kaÃ±Ã±Ä• hi, rattÄ«hi.

<46> ssÄ• vÄ• tetimÄ• mÅ«hi.

ghapasaÃ±Ã±ehi \Be 84/ tetimÄ• mÅ«hi nÄ• dÄ«namekasmiá¹ƒssÄ• vÄ• hoti, tassÄ• kat
nissaá¹-aá¹ƒ, tassÄ• pariggaho, tassÄ• patiá¹-á¹-hitaá¹ƒ, tÄ• ya vÄ• , evaá¹ƒ etissÄ• etÄ•
amussÄ• amuyÄ• , etehÄ«ti kiá¹ƒ? sabbÄ• ya, nÄ• dÄ«naá¹ƒ tveva? sÄ• , ghapatotveva? t

<47> naá¹ƒmhi nuk dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ.

dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ saá¹…khyÄ• naá¹ƒ nuk hoti naá¹ƒmhi vibhattamhi, dvinna
paÃ±cannaá¹ƒ, evaá¹ƒ yÄ• va aá¹-á¹-hÄ• rasannaá¹ƒ, ukÄ• ro uccÄ• raá¹‡attho, kakÄ• ro a
naá¹ƒmhi na dÄ«gho.

<48> basukatinnaá¹ƒ.

naá¹ƒmhi bahuno katissa ca nuk hoti, bahunnaá¹ƒ, katinnaá¹ƒ.

<49> á¹‡á¹‡aá¹ƒá¹‡á¹‡annaá¹ƒ tito jhÄ• .

jhasaÃ±Ã±Ä• tito naá¹ƒvacanassa á¹‡á¹‡aá¹ƒá¹‡á¹‡annaá¹ƒ hoti, tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡an
tissannaá¹ƒ.

<50> ubhinnaá¹ƒ.

ubhÄ• naá¹ƒvacanassa innaá¹ƒ hoti, ubhinnaá¹ƒ.

<51> suÃ± sassa.

nÄ• masmÄ• sassa suÃ± hoti, buddhassa, dvisakÄ• rapÄ• á¹-hena siddhe lÄ• ghavattham

<52> ssaá¹ƒssÄ• ssÄ• yesvitare kaÃ±Ã±ebhimÄ• nami.

ssamÄ• dÄ«svitarÄ• dÄ«nami \Be 85/ hoti, itarissaá¹ƒ, itarissÄ• , ekissaá¹ƒ, ekissÄ• , aÃ±Ã
etissaá¹ƒ, etissÄ• , etissÄ• ya, imissaá¹ƒ, imissÄ• , imissÄ• ya, esviti kiá¹ƒ? itarÄ• ya, esant
sabbassaá¹ƒ, sabbassÄ• .

<53> tÄ• ya vÄ• .

ssamÄ• dÄ«su tassÄ• vÄ• i hoti, tissaá¹ƒ tassaá¹ƒ, tissÄ• tassÄ• , tissÄ• ya tassÄ• ya, s
tÄ• ya.

<54> tetimÄ• to sassa ssÄ• ya.

tÄ• etÄ• imÄ• to sassa ssÄ• yo hoti vÄ• . tassÄ• ya tÄ• ya, etissÄ• ya etÄ• ya, imissÄ• ya i

<55> ratyÄ• dÄ«hi á¹-o smino.

ratyÄ• dÄ«hi smino á¹-o hoti vÄ• , ratto rattiyaá¹ƒ, Ä• do Ä• dismiá¹ƒ.

<56> suhisubhasso.

ubhassa suhisvo hoti. ubhosu, ubhohi.

<57> ltupitÄ• dinamÄ• simhi.

ltuppaccayantÄ• naá¹ƒ pitÄ• dÄ«naá¹ƒ ca Ä• hoti simhi. kattÄ• , pitÄ• . pitu, mÄ• tu, bhÄ•
jÄ• mÄ• tu, nattu, hotu, potu.

<58> ge a ca.

ltupitÄ• dÄ«naá¹ƒ \Be 86/ a hoti ge Ä• ca, bho katta, bho kattÄ• , bho pita, bho pitÄ• .

<59> ayunaá¹ƒ vÄ• dÄ«gho.

a i u iccesaá¹ƒ vÄ• dÄ«gho hoti ge pare tiliá¹…ge. bho purisÄ• , bho purisa, bho aggÄ«, bh
bhikkhÅ«, bho bhikkhÅ«.

<60> ghabrahmÄ• dite.

ghato brahmÄ• dito ca gasse vÄ• hoti. bhoti kaÃ±Ã±e, bhoti kaÃ±Ã±Ä• , bho brahme, bho

khatta, bho ise, bho isi, bho sakhe, bho sakha. sakhi sakhÄ«ti itthiyaá¹ƒ siddhameva. Ä• kat
evamaÃ±Ã±atrÄ• pi.

<61> nammÄ• dÄ«hi.

ammÄ• dÄ«hi gasse na hoti. bhoti ammÄ• , bhoti annÄ• , bhoti ambÄ• .

<62> rasso vÄ• .

ammÄ• dÄ«naá¹ƒ ge rasso hoti vÄ• . bhoti amma, bhoti ammÄ• .

<63> gho ssaá¹ƒ, ssÄ• , ssÄ• yaá¹ƒ tiá¹ƒsu.

ssamÄ• dÄ«su gho rasso hoti. tassaá¹ƒ, tassÄ• , tassÄ• ya, taá¹ƒ, sabhatiá¹ƒ, esviti kiá¹ƒ?

<64> ekavacana yosva-ghonaá¹ƒ.

ekavacane \Be 87/ yosu ca ghaokÄ• rantavajjitÄ• naá¹ƒ nÄ• mÄ• naá¹ƒ rasso hoti tiliá¹…g
itthiyo, vadhuá¹ƒ vadhuyÄ• , vadhuyo, daá¹‡á¸• iá¹ƒ, daá¹‡á¸• inÄ• , daá¹‡á¸• ino, sayambh
sayambhuvo, agho nanti kiá¹ƒ? kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• yo, oggahaá¹‡amuttaratthaá¹ƒ.

<65> ge vÄ• .

aghonaá¹ƒ ge vÄ• rasso hoti tiliá¹…ge, itthi, itthÄ«, vadhu, vadhÅ«, daá¹‡á¸• i, daá¹‡á¸• Ä«
sayambhÅ«. aghonaá¹ƒtveva? bhoti kaÃ±Ã±Ä• , bho go.

<66> sismiá¹ƒ nÄ• napuá¹ƒsakassa.

napuá¹ƒsakavajjitassa nÄ• massa sismiá¹ƒ rasso na hoti. itthÄ«, daá¹‡á¸• Ä«, vadhÅ«, say
itthiá¹ƒ, anapuá¹ƒsakassÄ• ti kiá¹ƒ? daá¹‡á¸• i kulaá¹ƒ.

<67> gossÄ• gasihinaá¹ƒsu gÄ• vagavÄ• .

gasihinaá¹ƒvajjitÄ• su vibhattÄ«su gosaddassa gÄ• vagavÄ• honti. (gÄ• vaá¹ƒ, gavaá¹ƒ), g
gavena, gÄ• vassa, gavassa, gÄ• vasmÄ• , gavasmÄ• , gÄ• ve, gave. agasihinaá¹ƒsÅ«ti kia
gohi, gonaá¹ƒ.

<68> sumhi vÄ• .

gossa sumhi gÄ• vagavÄ• honti vÄ• . gÄ• vesu, gavesu, gosu.

<69> gavaá¹ƒ sena.

gossa \Be 88/ se vÄ• gavaá¹ƒ hoti saha sena. gavaá¹ƒ, gÄ• vassa, gavassa.

<70> gunnaá¹ƒ ca naá¹ƒnÄ• .

naá¹ƒvacanena saha gossa gunnaá¹ƒ hoti gavaá¹ƒca vÄ• . gunnaá¹ƒ, gavaá¹ƒ, gonaá¹ƒ.

<71> nÄ• ssÄ• .

goto nÄ• ssa Ä• hoti vÄ• . gÄ• vÄ• , gavÄ• , gÄ• vena, gavena.

<72> gÄ• vumhi.

aá¹ƒvacane gossa gÄ• vha vÄ• hoti. vÄ• vhaá¹ƒ, gÄ• vaá¹ƒ, gavaá¹ƒ. gossa goá¹‡Ä• desc

<73> yaá¹ƒ pÄ«to.

pasaÃ±Ã±Ä«to aá¹ƒvacanassa yaá¹ƒ vÄ• hoti. itthiyaá¹ƒ, itthiá¹ƒ. pÄ«toti kiá¹ƒ? daá¹‡á¸• i

<74> naá¹ƒ jhÄ«to.

jhasaÃ±Ã±Ä«to aá¹ƒvacanassa naá¹ƒ vÄ• hoti. daá¹‡á¸• inaá¹ƒ, daá¹‡á¸• iá¹ƒ. kathaá¹ƒ `b
Ä• diccabandhunaâ€™ nti? yogavibhÄ• vÄ• . jhÄ• ti kiá¹ƒ? itthiá¹ƒ. Ä«ti kiá¹ƒ? aggiá¹ƒ.

<75> yonaá¹ƒ none pume.

jhÄ«to \Be 89/ yonaá¹ƒ none vÄ• honti yathÄ• kkamaá¹ƒ pulliá¹…ge. daá¹‡á¸• Ä«no, daá¹‡
jhÄ«to tveva? itthiyo, pumeti kiá¹ƒ? daá¹‡á¸• Ä«ni kulÄ• ni.

<76> no.

jhÄ«to yonaá¹ƒ no vÄ• hoti pulliá¹…ge. daá¹‡á¸• ino tiá¹-á¹-hanti, daá¹‡á¸• ino passa, daá¹

<77> smino ni.

jhÄ«to smiá¹ƒvacanassa ni hoti vÄ• , daá¹‡á¸• ini, daá¹‡á¸• ismiá¹ƒ, jhÄ«to tveva? aggismi

<78> ambvÄ• dÄ«hi.

ambuÄ• dÄ«hi sminoni hoti vÄ• , phalaá¹ƒ patati ambuni, pupphaá¹ƒ yathÄ• paá¹ƒsuni Ä• ambumhi, paá¹ƒsumhi.

<79> kammÄ• dito.

kammÄ• dito smino ni hoti vÄ• . kammani kamme. kamma, camma, vesma, bhasma (asma ghamma, muddha. kammÄ• ditoti kiá¹ƒ? buddhe.

<80> nÄ• sseno.

kammÄ• dito nÄ• vacanassa eno vÄ• hoti. kammena, kammanÄ• , cammena, cammanÄ•

<81> jhalÄ• sassa no.

jhalato \Be 90/ sassa no vÄ• hoti. aggino aggissa, daá¹‡á¸• ino daá¹‡á¸• issa, bhikkhuno b sayambhussa,

kathaá¹ƒ `yo ca sisso mahÄ• muneâ€™ ti? (3) ``ito kvaci sassa á¹-Ä• nubandhoâ€™â€™ ti sassa e á¹-Ä• nubandho.

<82> nÄ• smÄ• ssa.

jhalato smÄ• ssa nÄ• hoti vÄ• . agginÄ• aggismÄ• , daá¹‡á¸• inÄ• daá¹‡á¸• ismÄ• , bhikk sayambhunÄ• sayambhusmÄ• .

<83> lÄ• yo naá¹ƒ vo pume.

lato yonaá¹ƒ vo hoti vÄ• pulliá¹…ge. bhikkhavo bhikkhÅ«, sayambhuvo sayambhÅ«pumeti

<84> jantvÄ• dito no ca.

jantvÄ• dito yonaá¹ƒ no hoti vo ca vÄ• pulliá¹…ge. jantuno, jantavo jantuyo, gotrabhuno, g

sahabhuno, sahabhuvo sahabhÅ«.

<85> kÅ«to.

kÅ«paccayantato yonaá¹ƒ no vÄ• hoti pulliá¹…ge, viduno vidÅ«, viÃ±Ã±uno viÃ±Ã±Å«, sab

<86> dhalÄ• po-musmÄ• .

amusaddato yonaá¹ƒ lopova hoti pulliá¹…ge, amÅ«, pumetveva? amuyo amÅ«ni. vopavÄ•

<87> na no sassa.

amusmÄ• \Be 91/ sassa no na hoti, amussa, noti kiá¹ƒ? amuyÄ• .

<88> yolopanisu dÄ«gho.

yonaá¹ƒ lope nisu ca dÄ«gho hoti, aá¹-á¹-hÄ« aá¹-á¹-hÄ«ni, yolopanisÅ«ti kiá¹ƒ? rattiyo.

<89> sunaá¹ƒhisu.

esu nÄ• massa dÄ«gho hoti. aggÄ«su, aggÄ«naá¹ƒ, aggÄ«hi.

<90> paÃ±cÄ• dÄ«naá¹ƒ cuddasannama.

paÃ±cÄ• dÄ«naá¹ƒ cuddasannaá¹ƒ sunaá¹ƒhisva hoti. paÃ±casu, paÃ±cannaá¹ƒ, paÃ±cah
evaá¹ƒ yÄ• va aá¹-á¹-harasÄ• .

<91> yvÄ• do ntussa.

yvÄ• dÄ«su ntussa a hoti. guá¹‡avantÄ• , guá¹‡avantaá¹ƒ, guá¹‡avante, guá¹‡avantena ic
guá¹‡avÄ• tiá¹-á¹-hati.

<92> ntassa ca á¹-a vaá¹ƒse.

aá¹ƒsesu ntappaccayassa á¹-a hoti vÄ• ntussa ca. yaá¹ƒ yaá¹ƒ hi rÄ• ja bhajati santaá¹ƒvÄ
kiccÄ• -nakubbassa kareyya kiccaá¹ƒ, himavaá¹ƒva pabbataá¹ƒ, sujÄ• timantopi ajÄ• timas
yogavibhÄ• genÄ• Ã±Ã±atrÄ• pi. cakkhumÄ• andhitÄ• honti, vaggumudÄ• tÄ«riyÄ• pana

<93> yosu jhissa pume.

jhasaÃ±Ã±assa \Be 92/ issa yosu vÄ• á¹-a hoti pulliá¹…ge. aggayo aggÄ«, jhaggahaá¹‡aá
ikÄ• rantasamudÄ• yassa á¹-a mÄ• siyÄ• bhi, rattiyo, iggahaá¹‡aá¹ƒ kiá¹ƒ? daá¹‡á¸• ino, p
aá¹-á¹-hÄ«ni.

<94> vevosu lussa.

lasaÃ±Ã±assa ussa vevosu á¹-a hoti. bhikkhave, bhikkhavo, vevosÅ«ti kiá¹ƒ? jantuyo, ugga
sayambhuvo.

<95> yomhi vÄ• kvaci.

yomhi kvaci lasaÃ±Ã±assa ussa vÄ• á¹-a hoti. hetayo, nandanti taá¹ƒ kurayo dassanena, a
pÄ• payatu. vÄ• ti kiá¹ƒ? hetuyo.

<96> pumÄ• lapane vevo.

lasaÃ±Ã±ato uto yossÄ• lapane vevo honti vÄ• pulliá¹…ge. bhikkhave, bhikkhavo bhikkhÅ«
Ä• lapaneti kiá¹ƒ? jantuyo tiá¹-á¹-hanti, lutotveva? dhenuyo, sayambhuvo.

<97> smÄ• hismiá¹ƒ naá¹ƒ mhÄ• bhimhi.

nÄ• masmÄ• paresaá¹ƒ smÄ• hisminnaá¹ƒ mhÄ• bhimhi vÄ• honti yathÄ• kkamaá¹ƒ. buc
buddhehi, buddhamhi buddhasmiá¹ƒ, bahulÄ• dhikÄ• rÄ• apavÄ• davisayepi, dasasahassin

<98> suhisvasse.

akÄ• rantassa \Be 93/ suhisve hoti. buddhesu buddhehi.

<99> sabbÄ• dÄ«naá¹ƒ naá¹ƒmhÄ«ca.

akÄ• rantÄ• naá¹ƒ sabbÄ• dÄ«naá¹ƒ e hoti naá¹ƒmhi suhisu ca. sabbesaá¹ƒ, sabbesu, sab
buddhÄ• naá¹ƒ, assetveva? amÅ«saá¹ƒ. sabba katara katama ubhaya itara aÃ±Ã±a aÃ±Ã±
``pubbaparÄ• -varadakkhiá¹‡uttarÄ• -dharÄ• ni vavatthÄ• yamasaÃ±Ã±Ä• yaá¹ƒâ€™â€™ (
amu kiá¹ƒ eka tumha amha.

<100> saá¹ƒsÄ• naá¹ƒ.

sabbÄ• dito naá¹ƒvacanassa saá¹ƒsÄ• naá¹ƒ honti. sabbesaá¹ƒ, sabbesÄ• naá¹ƒ.

<101> ghapÄ• sassa ssÄ• vÄ• .

sabbÄ• dÄ«naá¹ƒ ghapato sassa ssÄ• vÄ• hoti, sabbassÄ• sabbÄ• ya, paggahaá¹‡amut

<102> smino ssaá¹ƒ.

sabbÄ• dÄ«naá¹ƒ ghapato smino ssaá¹ƒ vÄ• hoti, sabbassaá¹ƒ sabbÄ• ya, amussaá¹ƒ am

<103> yaá¹ƒ.

ghapato smino yaá¹ƒ vÄ• hoti, kaÃ±Ã±Ä• yaá¹ƒ kaÃ±Ã±Ä• ya, rattiyaá¹ƒ rattiyÄ• , vadhuya
sabbÄ• ya, amuyaá¹ƒ amuyÄ• .

<104> tiá¹ƒ sabhÄ• parisÄ• ya.

sabhÄ• parisÄ• hi \Be 94/ smino tiá¹ƒ vÄ• hoti, sabhatiá¹ƒ sabhÄ• ya, parisatiá¹ƒ parisÄ• y

<105> padÄ• dÄ«hi si.

ehi smino si hoti vÄ• , padasi padasmiá¹ƒ, bilasi bilasmiá¹ƒ.

<106> nÄ• ssa sÄ• .

padÄ• dÄ«hi nÄ• ssa sÄ• hoti vÄ• , padasÄ• padena, bilasÄ• bilena.

<107> kodhÄ• dÄ«hi.

ehi nÄ• ssa sÄ• hoti vÄ• , kodhasÄ• kodhena, atthasÄ• atthena.

<108> atena.

akÄ• rantato parassa nÄ• vacanassa enÄ• deso hoti, buddhena, atoti kiá¹ƒ? agginÄ• .

<109> __sisso_.

akÄ• rantato nÄ• masmÄ• sissa o hoti, buddho, atotveva? aggi.

<110> kvace vÄ• .

akÄ• rantato nÄ• masmÄ• sissa e hoti vÄ• kvaci, vanappagumbe yathÄ• phussitagge. ap
bahulaá¹ƒvÄ«dhÄ• nÄ• -sukhe dukkhe \Be 95/. vÄ• ti kiá¹ƒ? vanappagumbo kvacÄ«ti kiá¹ƒ?

<111> aá¹ƒ napuá¹ƒsake.

akÄ• rantato nÄ• masmÄ• sissa aá¹ƒ hoti napuá¹ƒsakaliá¹…ge. rÅ«paá¹ƒ.

<112> yonaá¹ƒ ni.

akÄ• rantato nÄ• masmÄ• yonaá¹ƒ ni hoti napuá¹ƒsake. sabbÄ• ni rÅ«pÄ• ni, niccavidhÄ•
ekaccÄ• disabbÄ• dÄ«naá¹ƒ paá¹-hamÄ• yaá¹ƒ.

<113> jhalÄ• vÄ• .

jhalato yonaá¹ƒ ni hoti vÄ• napuá¹ƒsake, aá¹-á¹-hÄ«ni aá¹-á¹-hÄ«, Ä• yÅ«ni Ä• yÅ«.

<114> lopo.

jhalato yonaá¹ƒ lopo hoti, aá¹-á¹-hÄ«, Ä• yÅ«, aggÄ«, bhikkhÅ«, jhalÄ• tveva? aggayo. pag
antaraá¹…gattÄ• akÄ• rassa.

<115> jantuhetvÄ«ghapehi vÄ• .

jantuhetÅ«hi Ä«kÄ• rantehi ghapa saÃ±Ã±ehi ca paresaá¹ƒ yonaá¹ƒ vÄ• lopo hoti, jantÅ« j
daá¹‡á¸• Ä« daá¹‡á¸• iyo, kaÃ±Ã±Ä• kaÃ±Ã±Ä• yo, rattÄ« rattiyo, itthÄ« itthiyo, dhenÅ« dh

<116> ye passivaá¹‡á¹‡assa.

pasaÃ±Ã±assa \Be 96/ ivaá¹‡á¹‡assa lopo hoti vÄ• yakÄ• re, ratyo ratyÄ• , ratyaá¹ƒ, pokk
pokkharaÃ±Ã±Ä• , pokkharaÃ±Ã±aá¹ƒ, vÄ• tveva? rattiyo, passÄ• ti kiá¹ƒ? daá¹‡á¸• iyo, iva
dhenuyo vadhuyo. kathaá¹ƒ `anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• â€™ ti? `ye passÄ• â€™ ti yoga

<117> gasÄ«naá¹ƒ.

nÄ• masmÄ• gasÄ«naá¹ƒ lopo hoti vijjhantarÄ• bhÄ• ve, bho purisa, ayaá¹ƒ, daá¹‡á¸• Ä«.

<118> asaá¹…khyehi sabbÄ• saá¹ƒ.

avijjamÄ• nasaá¹…khyehi parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo hoti, ca vÄ• eva liá¹…gÄ• asaá¹…khyehi syÄ• dyuppatti anumÄ«yate.

<119> ekatthatÄ• yaá¹ƒ.

ekatthÄ«bhÄ• ve sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo hoti bahulaá¹ƒ, puttÄ«yati, rÄ• japurisc na hoti bahulaá¹ƒ vidhÄ• nÄ• -parantapo, bhagandaro, parassapadaá¹ƒ, attanopadaá¹ƒ, gav devÄ• naá¹ƒpiyatisso, antevÄ• sÄ«, janesuto mamattaá¹ƒ mÄ• mako.

<120> pubbasmÄ• mÄ• dito.

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthaá¹ƒ tato parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lo hoti bahulaá¹ƒ

vidhÄ• nÄ• \Be 97/ yathÄ• patthÄ«yÄ• , yathÄ• parisÄ• ya, pubbasmÄ• ti kiá¹ƒ? gÄ• maga

<121> nÄ• toma paÃ±camiyÄ• .

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthamakÄ• rantaá¹ƒ, tato parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibh antu, bhavatyapaÃ±camyÄ• , upakumbhaá¹ƒ, apaÃ±camiyÄ• ti kiá¹ƒ? upakumbhÄ• Ä• nay

<122> vÄ• tatiyÄ• sattaminaá¹ƒ.

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthamakÄ• rantaá¹ƒ, tato parÄ• saá¹ƒ tatiyÄ• satthamÄ« upakumbhena kataá¹ƒ, upakumbhaá¹ƒ kataá¹ƒ, upakumte nidhehi, upakumbhaá¹ƒ nidhehi.

<123> rÄ• jasÄ« nÄ• mhi.

nÄ• mhi rÄ• jassi vÄ• hoti, sabbadattena rÄ• jinÄ• , vÄ• tveva? raÃ±Ã±Ä• .

<124> sunaá¹ƒhisÅ«.

rÄ• jassa Å« hoti vÄ• sunaá¹ƒhisu, rÄ• jÅ«su rÄ• jesu, rÄ• jÅ«naá¹ƒ raÃ±Ã±aá¹ƒ, rÄ• jÅ«h

<125> imassÄ• ditthiyaá¹ƒá¹-e.

imasaddassÄ• nitthiyaá¹ƒ á¹-e hoti vÄ• sunaá¹ƒhisu, esu imesu, esaá¹ƒ imesaá¹ƒ, esi imel
imÄ• su, imÄ• saá¹ƒ, imÄ• hi.

<126> nÄ• mha nimi.

imasaddassÄ• nitthiyaá¹ƒ \Be 98/ nÄ• mhi anaimiiccÄ• desÄ• honti, anena imÄ«nÄ• , anitt

<127> simha napuá¹ƒsakassÄ• yaá¹ƒ.

imasaddassÄ• napuá¹ƒsakassa ayaá¹ƒ hoti simhi, ayaá¹ƒ puriso, ayaá¹ƒ itthÄ«, anapuá¹ƒs

<128> tyatetÄ• naá¹ƒ tassa so.

tyatetÄ• namanapuá¹ƒsakÄ• naá¹ƒ tassa so hoti simhi, syo puriso, syÄ• itthÄ«, evaá¹ƒ so,
anapuá¹ƒsakassetveva? tyaá¹ƒ, taá¹ƒ, etaá¹ƒ.

<129> massÄ• mussa.

anapuá¹ƒsakassÄ• mussa makÄ• rassa __so_ hoti simhi, asu puriso, asu itthÄ«.

<130> ke vÄ• .

amussa massa ke vÄ• so hoti, asuko amuko, asukÄ• amukÄ• , asukaá¹ƒ amukaá¹ƒ, asuk

<131> tatassa no tabbÄ• su.

tasaddassa tassa no vÄ• hoti sabbÄ• su vibhattÄ«su, ne te nÄ• yo tÄ• yo, naá¹ƒ taá¹ƒ, nÄ

<132> á¹-a sasmÄ• smiá¹ƒssÄ• yassaá¹ƒssÄ• saá¹ƒmhÄ• mhisvi massa ca.

sÄ• dÄ«svimassa \Be 99/ tatassa ca á¹-o vÄ• hoti, assa imassa, asmÄ• imasmÄ• , asmiá
imissÄ• ya, assaá¹ƒ imissaá¹ƒ, assÄ• imissÄ• , Ä• saá¹ƒ imÄ• saá¹ƒ, amhÄ• imamhÄ• , a
tasmÄ• , asmiá¹ƒ tasmiá¹ƒ, assÄ• ya tassÄ• ya, assaá¹ƒ tassaá¹ƒ, assÄ• tassÄ• , Ä• saá¹ƒ
amhi tamhi, ssÄ• yÄ• diggahaá¹‡amÄ• desantare mÄ• hotÅ«ti.

<133> á¹-e sississismÄ• .

isismÄ• sissa á¹-e vÄ• hoti, `yo nvajja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« iseâ€™, v

<134> dutiyassa yossa.

isismÄ• parassa dutiyÄ• yossa á¹-e vÄ• hoti, `samaá¹‡e brÄ• hmaá¹‡e vande, sampanna
isayo passa, dutiyassÄ• ti kiá¹ƒ? isayo tiá¹-á¹-hanti.

<135> ekaccÄ• dÄ«ha to.

akÄ• rantehi ekaccÄ• dÄ«hi yonaá¹ƒ á¹-e hoti, ekacce tiá¹-á¹-hanti, ekace passa, atoti kiá¹ƒ
esa sa paá¹-hama.

<136> na nissa á¹-Ä• .

ekaccÄ• dÄ«hi parassa nissa á¹-Ä• na hoti, ekaccÄ• ni.

<137> sabbÄ• dÄ«hÄ« \Be 100/.

sabbÄ• dÄ«hi parassa nissa á¹-Ä• na hoti, sabbÄ• ni.

<138> yonameá¹-a.

akÄ• rantehi sabbÄ• dÄ«hi yonameá¹-a hoti, sabbe tiá¹-á¹-hanti, sabbe passa, atotveva? sa

<139> nÄ• Ã±Ã±aá¹ƒ canÄ• mappadhÄ• nÄ• .

nÄ• mabhÅ«tehÄ« appadhÄ• nehi ca sabbÄ• dÄ«hi yaá¹ƒ vuttaá¹ƒ, yaÃ±cÄ• Ã±Ã±aá¹ƒ sa
te sabbÄ• , te piyasabbÄ• , te atisabbÄ• .

<140> tatiyatthayoge.

tatiyatthena yoge sabbÄ• dÄ«hi yaá¹ƒ vuttaá¹ƒ, yaÃ±cÄ• Ã±Ã±aá¹ƒ sabbÄ• di kÄ• riyaá¹ƒ,
pubbÄ• naá¹ƒ mÄ• sapubbÄ• naá¹ƒ.

<141> catthasamÄ• se.

catthasamÄ• savisaye sabbÄ• dÄ«hi yaá¹ƒ vuttaá¹ƒ, yaÃ±cÄ• Ã±Ã±aá¹ƒ sabbÄ• dikÄ• riya
ikkhiá¹‡uttarapubbÄ• naá¹ƒ, samÄ• seti kiá¹ƒ? amusaÃ±ca tesaÃ±ca dehi.

<142> veá¹-a.

etthasamÄ• savisadhaya sabbÄ• dÄ«hi yadhassaá¹-a vutto, tassa vÄ• hoti, pugguttare, pu

<143> pubbÄ• dÄ«hi chahÄ«.

etehi \Be 101/ pubbÄ• dÄ«hi chahi savisaye eá¹-a vÄ• hoti, pubbe pubbÄ• , pare parÄ• , a
dakkhiá¹‡Ä• , uttare uttarÄ• , adhare adharÄ• , chahitikiá¹ƒ? ye.

<144> manÄ• dÄ«hi smiá¹ƒsaá¹ƒnÄ• smÄ• naá¹ƒ sisoosÄ• sÄ• .

manÄ• dÄ«hi smimÄ• dÄ«naá¹ƒ sisoosÄ• sÄ• vÄ• honti yathÄ• kkamaá¹ƒ, manasi manas
manaá¹ƒ, manasÄ• manena, manasÄ• manasmÄ• , kathaá¹ƒ `putto jÄ• to acetaso, hitvÄ•
suddhuttaravÄ• sasÄ• , hemakappanavÄ• saseâ€™ ti? sakattheá¹‡atthÄ• . manatama tapa
rajayasa paya (6) ``saravayÄ• -yavÄ• sacetÄ• jalÄ• sayÄ• kkhayalohapaá¹-amanesuâ€™â

<145> sato saba bhe.

santhasaddassa saba bhavati bhakÄ• re, sabbhi.

<146> bhavato vÄ• bhonto gayonÄ• se.

bhavantasaddassa bhontÄ• deso vÄ• hoti gayonÄ• se, bhonta bhavaá¹ƒ, bhonto bhavanto
bhavato, bho iti Ä• mantaá¹‡e nipÄ• to `kuto nu Ä• gacchatha bho tayo janÄ• â€™, evaá¹ƒ
saddantharena siddhaá¹ƒ, saddhanthaiti dassa dvibhÄ• vena.

<147> sissÄ• ggito ni.

aggismÄ• sissa ni yoti vÄ• , aggini aggi.

<148> ntassaá¹ƒ.

simhi \Be 102/ ntappaccayassa aá¹ƒ hoti vÄ• , gacchaá¹ƒ gacchanto.

<149> bhÅ«to.

bhÅ«dhÄ• tuto ntassa aá¹ƒ hoti simhi niccaá¹ƒ punabbidhÄ• nÄ• , bhavaá¹ƒ.

<150> mahantÄ• rahantÄ• naá¹ƒ á¹-Ä• vÄ• .

simhi mahantÄ• rahantÄ• naá¹ƒ ntassa á¹-Ä• vÄ• hoti, mahÄ• mahaá¹ƒ, arahÄ• arahaá¹

<151> ntussa.

simhi ntussa á¹-Ä• hoti, guá¹‡avÄ• .

<152> aá¹ƒá¹…aá¹ƒ napuá¹ƒsake.

ntussa aá¹ƒá¹…aá¹ƒ honti simhi napuá¹ƒsake, guá¹‡avaá¹ƒ kulaá¹ƒ, guá¹‡avantaá¹ƒ kulaá
kiá¹ƒ? sÄ«lavÄ• bhikkhu.

<153> himavato vÄ• o.

himavato simhÄ« ntussa o vÄ• hoti, himavanto himavÄ• .

<154> rÄ• jÄ• diyuvÄ• ditvÄ• .

rÄ• jÄ• dÄ«hiyuvÄ• dÄ«hi ca sissa Ä• hoti, rÄ• jÄ• , yuvÄ• . rÄ• ja brahma sakha atta Ä• tu
vÄ• Ã±Ã±attheâ€™â€™ daá¸·hadhammÄ• , asma, (8) ``imo bhÄ• veâ€™â€™ aá¹‡imÄ• , (
sÄ• suvÄ• maghava puma vattaha.

<155> vÄ• mhÄ• naá¹…a.

rÄ• jÄ• dÄ«naá¹ƒ \Be 103/ yuvÄ• dÄ«naá¹ƒ ca Ä• naá¹…a hoti vÄ• aá¹ƒmhi, rÄ• jÄ• naá¹ƒ

<156> yonamÄ• no.

rÄ• jÄ• dÄ«hi yuvÄ• dÄ«hi ca yonaá¹ƒ Ä• no vÄ• hoti, rÄ• jÄ• no yuvÄ• no, vÄ• tveva? rÄ

<157> Ä• yono ca sakhÄ• .

sakhato yona mÄ• yo no honti vÄ• Ä• no ca, sakhÄ• yo, sakhino, sakhÄ• no, vÄ• tveva? s

<158> á¹-e smino.

sakhato smino á¹-e hoti, sakhe, niccattho-yamÄ• rambho.

<159> nonÄ• sesvi.

sakhassa i hoti nonÄ• sesu, sakhino, sakhinÄ• , sakhissa.

<160> smÄ• naá¹ƒsu vÄ• .

sakhassa i vÄ• hoti smÄ• naá¹ƒsu, sakhismÄ• sakhasmÄ• , sakhÄ«naá¹ƒ sakhÄ• naá¹ƒ.

<161> yosvaá¹ƒhisu cÄ• raá¹…a.

sakhassa Ä• raá¹…a vÄ• hoti yosvaá¹ƒhisu smÄ• naá¹ƒsu ca, sakhÄ• ro sakhÄ• yo, sakhÄ
sakhaá¹ƒ, sakhÄ• rehi sakhehi, sakhÄ• rÄ• sakhÄ• , sakhasmÄ• , sakhÄ• rÄ• naá¹ƒ sakhÄ

<162> lthupitÄ• dÄ«namase.

ltuppaccayantÄ• naá¹ƒ \Be 104/ pitÄ• dÄ«naá¹ƒ ca Ä• raá¹…a hotÄ« sato-Ã±Ã±atra, kattÄ•
pitaraá¹ƒ, kattÄ• rÄ• , pitarÄ• , kattari, pitari, aseti kiá¹ƒ? kattuno, pituno.

<163> namhi vÄ• .

namhi ltupitÄ• dÄ«numÄ• naá¹…a vÄ• hoti, kattÄ• rÄ• naá¹ƒ kattÅ«naá¹ƒ, ditarÄ• naá¹ƒ p

<164> Ä• .

namhi ltupitÄ• dÄ«namÄ• vÄ• hotÄ«, kattÄ• naá¹ƒ kattÅ«naá¹ƒ, pÄ«tÄ• naá¹ƒ pitunnaá¹ƒ

<165> salopo.

ltupitÄ• dihi sassa lopo vÄ• hoti, katthu katthuno, sakamantÄ• tu sakamandhÄ• tuno, pÄ«t

<166> suhisvÄ• raá¹…a.

suhisu ltupitÄ• dÄ«namÄ• raá¹…a vÄ• hoti, kattÄ• resu kattÅ«su, pitaresu pitÅ«su, kattÄ• pÄ«tÅ«hÄ«.

<167> najjÄ• yosmÄ• ma.

yosu nadisaddassa Ä• ma vÄ• hoti, najjÄ• yo nadiyo.

<168> á¹-i katimhÄ• .

katimhÄ• dhayÄ• naá¹ƒ á¹-i hoti, kati tiá¹-á¹-hanti, kati passa.

<169> á¹-a paÃ±cÄ• dÄ«hi cuddasahi.

paÃ±cÄ• dÄ«hi \Be 105/ cuddasahi saá¹ƒkhyÄ• hi yonaá¹ƒ á¹-o hoti paÃ±ca, paÃ±ca, evaá paÃ±cÄ• dÄ«hÄ«ti kiá¹ƒ? dve, tayo, cattÄ• ro, cuddhasahÄ«ti kiá¹ƒ? dve visatiyo.

<170> ubhagohi á¹-o.

ubhagohi yonaá¹ƒ á¹-o hoti, ubho, ubho, gÄ• vo, gÄ• vo, kathaá¹ƒ `imekaratthiá¹ƒ ubhayo v yakÄ• rÄ• gamo.

<171> Ä• raá¹…a smÄ• .

Ä• ravÄ• desato yonaá¹ƒ á¹-o hoti, sakhÄ• ro, kattÄ• ro, pitaro.

<172> á¹-oá¹-e vÄ• .

Ä• ravÄ• desamhÄ• yonaá¹ƒ á¹-oá¹-e vÄ• honti yathÄ• kkamaá¹ƒ, sakhÄ• ro, sakhÄ• re s lÄ• ghavatthaá¹ƒ.

<173> á¹-Ä• nÄ• smÄ• naá¹ƒ.

Ä• ravÄ• desamhÄ• nÄ• smÄ• naá¹ƒ á¹-Ä• hoti, kattÄ• rÄ• , kattarÄ• . kÅ«ci vÄ• hoti bay sakhÄ• ramhÄ• .

<174> á¹-i smino.

Ä• ravÄ• desamhÄ• smino á¹-i hoti, kattari, vitari.

<175> divÄ• dito.

divÄ• dÄ«hi \Be 106/ nÄ• mehi smino á¹-i hoti, divi, bhuvi. niccaá¹ƒ vakÄ• rÄ• gamo.

<176> rassÄ• raá¹…a.

smimhi Ä• ro rasso hoti, kattari, nattari.

<177> pitÄ• dÄ«namanatvÄ• dÄ«naá¹ƒ.

natvÄ• divajjitÄ• naá¹ƒ pitÄ• dÄ«namÄ• ro rasso hoti sabbÄ• su vibhattÄ«su, pitaro, pitaraá
kiá¹ƒ? nattÄ• ro.

<178> yuvÄ• dÄ«naá¹ƒ suhisvÄ• naá¹…a.

suhisu yuvÄ• dÄ«naá¹ƒ Ä• naá¹…a hoti, yuvÄ• nesu, yuvÄ• nehi.

<179> nonÄ• nesvÄ• .

esu yuvÄ• dÄ«namÄ• hoti, yuvÄ• no, yuvÄ• nÄ• , yuvÄ• ne.

<180> smÄ• sminnaá¹ƒ nÄ• ne.

yuvÄ• dÄ«hi smÄ• sminnaá¹ƒ nÄ• ne honti yathÄ• kkamaá¹ƒ, yuvÄ• nÄ• , yuvÄ• ne.

<181> yonaá¹ƒ none vÄ• .

yuvÄ• dÄ«hi yonaá¹ƒ none vÄ• honti yathÄ• kkamaá¹ƒ, yuvÄ• no, yuvÄ• ne, vÄ• ti kiá¹ƒ? y
lÄ• ghavatthaá¹ƒ.

<182> ito Ã±Ã±atthe pume.

aÃ±Ã±apadatthe \Be 107/ vattamÄ• nÄ• ikÄ• rantato nÄ• masmÄ• yonaá¹ƒ none vÄ• hon
tomaraá¹…kusapÄ• á¹‡ino, tomaraá¹…kusapÄ• á¹‡ine, vÄ• tveva? tomaraá¹…kusapÄ• á¹‡
pÄ• á¹‡ayo.

<183> ne smino kvaci.

aÃ±Ã±apadatthe vatthamÄ• nÄ• ikÄ• rantato nÄ• masmÄ• smino ne hoti vÄ• kvaci pulliá
posamhi, sÄ«lavante ariya vuttine, vÄ• tveva? ariyavuttimhi, pumetveva? ariyavuttiyÄ• .

<184> pumÄ• .

pumasaddato smino yaá¹ƒ vuttaá¹ƒ, taá¹ƒ vÄ• hoti, pumÄ• ne pume.

<185> nÄ• mhi.

pumassa nÄ• mhi yaá¹ƒ vuttaá¹ƒ, taá¹ƒ vÄ• hoti, pumÄ• nÄ• pumena.

<186> sumhÄ• ca.

pumassa sumhi yaá¹ƒ vuttaá¹ƒ, taá¹ƒ Ä• ca vÄ• hoti, pumÄ• nesu, pumÄ• su pumesuá¹ƒ.

<187> gassaá¹ƒ.

pumasaddato gassa aá¹ƒ vÄ• hoti, bho pumaá¹ƒ bho puma, bho ittipumaá¹ƒ bho itthipuma

<188> sÄ• ssaá¹ƒse cÄ• naá¹…a.

sÄ• saddassa \Be 108/ Ä• naá¹…a hoti aá¹ƒse ge ca, sÄ• naá¹ƒ, sÄ• nassa, cabhÄ• sÄ• n

<189> vattahÄ• sanaá¹ƒnaá¹ƒ nonÄ• naá¹ƒ.

vattahÄ• sanaá¹ƒnaá¹ƒ nonÄ• naá¹ƒ honti yathÄ• kkamaá¹ƒ, vattahÄ• no, vattahÄ• nÄ• na

<190> brahmassu vÄ• .

brahmassa u vÄ• hoti sanaá¹ƒsu, brahmuno brahmassa, brahmÅ«naá¹ƒ brahmÄ• naá¹ƒ.

<191> nÄ• mhi.

brahmassa u hoti nÄ• mhi, brahmunÄ• .

<192> pumakammathÄ• maddhÄ• naá¹ƒ vÄ• sasmÄ• su ca.

pumÄ• dinamu hoti vÄ• sasmÄ• su nÄ• mhi ca, pumuno pumassa, pumunÄ• pumÄ• nÄ• kammassa, kammunÄ• kammasmÄ• , kammunÄ• kammanÄ• , thÄ• muno thÄ• massa, th addhuno addhassa, addhunÄ• addhasmÄ• , addhunÄ• addhanÄ• .

<193> yuvÄ• sassino.

yuvÄ• sassa vÄ• ino hoti, yuvino yuvassa.

<194> no-ttÄ• tumÄ• .

attÄ• tumehi \Be 109/ sassa no hoti vÄ• , attano attassa, Ä• tumano Ä• tumassa.

<195> suhÄ«su naka.

attaÄ• tumÄ• naá¹ƒ suhisu vÄ• naka hoti, attanesu attesu Ä• tumanesu Ä• tumesu, attane Ä• tumehi, kathaá¹ƒ `verinesuâ€™ ti? `nakaâ€™ iti yogavibhÄ• gÄ• .

<196> smÄ• ssa nÄ• brahmÄ• ca.

brahmÄ• attaÄ• tumehi ca svÄ• ssa nÄ• hoti, brahmunÄ• , attanÄ• , Ä• tumanÄ• .

<197> imetÄ• namenÄ• nvÄ• dese dutiyÄ• yaá¹ƒ.

imaetasaddÄ• naá¹ƒ kathitÄ• nukathanavisaye dutiyÄ• yamenÄ• deso hoti, imaá¹ƒ bhikkhu enaá¹ƒ dhammamajjhÄ• paya, ime bhikkhÅ« vinayamajjhÄ• paya, atho ene dhammamajjhÄ yojaniyaá¹ƒ.

<198> kissa ko sabbÄ• su.

sabbÄ• su vibhattisu kissa ko hoti, ko, eka, kÄ• , kÄ• yo, kaá¹ƒ, kÄ• ni, keneccÄ• mi.

<199> ki sasmiá¹ƒsu vÄ• nitthiyaá¹ƒ.

anitthiyaá¹ƒ \Be 110/ kissa ki vÄ• hoti sasmiá¹ƒsu, kissa kassa, kismiá¹ƒ kasmiá¹ƒ, anitthiy kassÄ• , kassaá¹ƒ.

<200> kimaá¹ƒsisu saha napuá¹ƒsake.

aá¹ƒsisu saha tehi kiá¹ƒsaddassa kiá¹ƒ hoti napuá¹ƒsake. kiá¹ƒ, kiá¹ƒ, napuá¹ƒsaketi kiá¹ƒ?

<201> imassidaá¹ƒ vÄ• .

aá¹ƒsisu saha teti imassa idaá¹ƒ hoti vÄ• napuá¹ƒsake, idaá¹ƒ imaá¹ƒ, idaá¹ƒ imaá¹ƒ.

<202> amussÄ• duá¹ƒ.

aá¹ƒsisu saha tehi amussa aduá¹ƒ hoti vÄ• napuá¹ƒsake, aduá¹ƒ amuá¹ƒ, aduá¹ƒ amuá¹ƒ.

<203> sumhÄ• mussÄ• smÄ• .

amhassa asmÄ• hoti vÄ• sumhi, bhattirasmÄ• su yÄ• tava, vÄ• tveva? amhesu.

<204> naá¹ƒmhi ticatunnamitthiyaá¹ƒ tissacatassÄ• .

naá¹ƒmhi ticatunnaá¹ƒ tissacatassÄ• honti itthiyaá¹ƒ yathÄ• kkamaá¹ƒ, tissannaá¹ƒ catass
kiá¹ƒ? tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ.

<205> tissocatasso yomhi savibhattÄ«naá¹ƒ.

vibhattisahitÄ• naá¹ƒ ticatunnaá¹ƒ yomhi tisso catasso honti itthiyaá¹ƒ yathÄ• kkamaá¹ƒ, tis

<206> tÄ«á¹‡icattÄ• ri napuá¹ƒsake.

yomhi \Be 111/ savibhattÄ«naá¹ƒ ticatunnaá¹ƒ yathÄ• kkamaá¹ƒ tÄ«á¹‡icattÄ• ri honti napu
cattÄ• ri.

<207> pume tayo cattÄ• ro.

yomhi savibhattÄ«naá¹ƒ ticatunnaá¹ƒ tayocattÄ• ro honti yathÄ• kkamaá¹ƒ pulliá¹…ge, tayo

<208> caturo vÄ• catussa.

catusaddassa savibhattissa yomhi caturo vÄ• hoti pulliá¹…ge, caturo janÄ• saá¹ƒvidhÄ• y
nimitte nÄ• ddassÄ• siâ€™ nti? liá¹…gavipallÄ• sÄ• .

<209> mayamasmÄ• mhassa.

yosvamhassa savibhattissa mayamasmÄ• vÄ• honti yathÄ• kkamaá¹ƒ, mayaá¹ƒ, asmÄ• ,

<210> naá¹ƒsesvasmÄ• kaá¹ƒmamaá¹ƒ.

naá¹ƒsesvamussa savibhattissa asmÄ• kaá¹ƒ mamaá¹ƒ honti vÄ• yathÄ• kkamaá¹ƒ, asmÄ
mama.

<211> simha-haá¹ƒ.

simhi amhassa savibhattissa ahaá¹ƒ hoti, ahaá¹ƒ.

<212> tumhassa tuvaá¹ƒtvamamhi ca.

aá¹ƒmhi simhi ca tumhassa savibhattissa tuvaá¹ƒtvaá¹ƒ honti yathÄ• kkamaá¹ƒ, tuvaá¹ƒ, tv

<213> tayÄ• tayÄ«naá¹ƒ tva vÄ• tassa.

tumhassa \Be 112/ tayÄ• tayÄ«naá¹ƒ takÄ• rassa tva hoti vÄ• , tvayÄ• tayÄ• , tvayi tayi.

<214> smÄ• mhi tvamhÄ• .

svÄ• mhi tumhassa savibhattissa tvamhÄ• hoti vÄ• , pattÄ• nissaá¹ƒ sayaá¹ƒ tvamhÄ• , v

<215> ntantÅ«naá¹ƒntoyomhÄ« paá¹-hame.

paá¹-hame yomhi ntantÅ«naá¹ƒ savibhattÄ«naá¹ƒ ntoiccÄ• deso vÄ• hoti, gacchanto, gacc
guá¹‡avantÄ• .

<216> taá¹ƒ naá¹ƒmhi.

naá¹ƒmhi ntantÅ«naá¹ƒ savibhatthÄ«naá¹ƒ taá¹ƒ vÄ• hoti, gacchataá¹ƒ __gacchantÄ• naá
guá¹‡avantÄ• naá¹ƒ.

<217> totÄ• titÄ• sasmÄ• smiá¹ƒnÄ• su.

sÄ• dÄ«su ntantÅ«naá¹ƒ savibhattÄ«naá¹ƒ totÄ• titÄ• honti vÄ• yathÄ• kkamaá¹ƒ, gaccha
guá¹‡avantassa, gacchatÄ• gacchantamhÄ• , guá¹‡avatÄ• guá¹‡avanthamhÄ• , gacchati

guá¹‡avante, gacchatÄ• gacchantena, guá¹‡avatÄ• guá¹‡avantena.

<218> á¹-aá¹-Ä• aá¹ƒ ge.

ge pare ntantÅ«naá¹ƒ savibhattÄ«naá¹ƒ á¹-aá¹-Ä• aá¹ƒ iccÄ• desÄ• honti, bho gaccha, bh
to guá¹‡ava, bho guá¹‡avÄ• , bho guá¹‡avaá¹ƒ.

<219> yomhi dvinnaá¹ƒ duvedve.

yomhÄ« \Be 113/ dvÄ«ssa savibhattissa duvedve honti paccekaá¹ƒ, duve, dve.

<220> duvinnaá¹ƒ naá¹ƒmhi vÄ• . naá¹ƒmhi dvissa savibhattissa duvinnaá¹ƒ hoti vÄ• , duvi

<221> rÄ• jassa raÃ±Ã±aá¹ƒ. naá¹ƒmhi rÄ• jassa savibhattissa raÃ±Ã±aá¹ƒ hoti vÄ• , raÃ±

<222> nÄ• smÄ• su raÃ±Ã±Ä• . nÄ• smÄ• su rÄ• jassa savibhattissa raÃ±Ã±Ä• hoti, raÃ±
nissaá¹-aá¹ƒ.

<223> raÃ±Ã±o raÃ±Ã±assa rÄ• jino se. se rÄ• jassa savibhattissa raÃ±Ã±o raÃ±Ã±assa r
raÃ±Ã±assa, rÄ• jino.

<224> smimhi raÃ±Ã±erÄ• jini. smimhi rÄ• jassa savibhattissa raÃ±Ã±e rÄ• jini honti, raÃ±

<225> samÄ• se vÄ• . samÄ• savisaye ete Ä• desÄ• rÄ• jassa vÄ• honti, kÄ• siraÃ±Ã±Ä
kÄ• sirÄ• jasmÄ• , kÄ• siraÃ±Ã±o kÄ• sirÄ• jassa, kÄ• siraÃ±Ã±e kÄ• sirÄ• je.

<226> smimhi tumhÄ• mhÄ• naá¹ƒ tayimayi. smimhi tumhaamusaddÄ• naá¹ƒ savibhattÄ«n
yathÄ• kkamaá¹ƒ, tayi, mayi.

<227> aá¹ƒmhi taá¹ƒ maá¹ƒ tavaá¹ƒ mamaá¹ƒ.

aá¹ƒmhi \Be 114/ tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ taá¹ƒ maá¹ƒ tavaá¹ƒ mamaá
taá¹ƒ, maá¹ƒ, tavaá¹ƒ, mamaá¹ƒ,

<228> nÄ• smÄ• su tayÄ• mayÄ• .

nÄ• smÄ• su tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tayÄ• mayÄ• honti yathÄ• kkam
kataá¹ƒ, tayÄ• nissaá¹-aá¹ƒ, mayÄ• nissaá¹-aá¹ƒ.

<229> tava mama tuyhaá¹ƒ mayhaá¹ƒ se.

se tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tava mama tuyhaá¹ƒ mayhaá¹ƒ honti yathÄ
mama, mayhaá¹ƒ.

<230> á¹…aá¹ƒá¹…Ä• kaá¹ƒ naá¹ƒmhi.

naá¹ƒmhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ á¹…aá¹ƒá¹…Ä• kaá¹ƒ honti paccek
amhaá¹ƒ, amhÄ• kaá¹ƒ, yathÄ• saá¹…khyamatra na vivacchate.

<231> dutiye yomhi vÄ• .

tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ paccekaá¹ƒ á¹…aá¹ƒá¹…Ä• kaá¹ƒ vÄ• honti y
tumhÄ• kaá¹ƒ, tumhe, amhaá¹ƒ, amhÄ• kaá¹ƒ, amhe.

<232> apÄ• dÄ• do padatekavÄ• kye.

idamadhikataá¹ƒ veditabbaá¹ƒ. pajjate-nenatthoti padaá¹ƒ-syÄ• dyantaá¹ƒ tyÄ• dyantaá¹ƒ
vÄ• kyaá¹ƒ.

<233> yonaá¹ƒhisvapaÃ±camyÄ• vono.

apaÃ±camiyÄ• \Be 115/ yonaá¹ƒhisvapÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresa
tumhÄ• mhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ vono honti vÄ• yathÄ• kkamaá¹ƒ, tiá¹-á¹-hath
tiá¹-á¹-hÄ• ma no, tiá¹-á¹-hÄ• ma mayaá¹ƒ, passati vo, passati tumhe, passati no, passati a
dÄ«yate tumhaá¹ƒ, dÄ«yate no, dÄ«yate amhaá¹ƒ, dhanaá¹ƒ vo, dhanaá¹ƒ tumhaá¹ƒ, dhan
kataá¹ƒ vo, kataá¹ƒ tumhehi, kataá¹ƒ no, kataá¹ƒ amhehi, apaÃ±camyÄ• ti kiá¹ƒ? nissaá¹-a
nissaá¹-aá¹ƒ amhehi, apÄ• dÄ• dotveva? `balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ, tumheh
anappakaá¹ƒâ€™, padatotveva? tumhe tiá¹-á¹-hatha, ekavÄ• kyetveva? devadatto tiá¹-á¹-h
tiá¹-á¹-hatha nagare, savibhattÄ«naá¹ƒtveva? arahati dhammo tumhÄ• disÄ• naá¹ƒ, arahati

<234> teme nÄ• se.

nÄ• mhi se ca apÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresaá¹ƒ ekavÄ• kye á¹-hitÄ
savibhattÄ«naá¹ƒ teme vÄ• honti yathÄ• kkamaá¹ƒ, kataá¹ƒ te, kataá¹ƒ tayÄ• , kataá¹ƒ me,
te, dÄ«yate tava dÄ«yate me, dÄ«yate mama, dhanaá¹ƒ te, dhanaá¹ƒ tava, dhanaá¹ƒ me, d

<235> anvÄ• dese.

kathitÄ• nukathanavisaye tumhaamha-saddÄ• namÄ• desÄ• niccaá¹ƒ bhavanti punabbidh
pariggaho, atho janapado vo pariggaho.

<236> sapubbÄ• paá¹-hamantÄ• vÄ• .

vijjamÄ• napubbasmÄ• \Be 116/ paá¹-hamantÄ• paresaá¹ƒ tumhaamhasaddÄ• namÄ• de
paá¹-o tumhÄ• kaá¹ƒ, atho nagare kambalo vo, atho nagare kambalo tumhÄ• kaá¹ƒ, sapubb
tumhÄ• kaá¹ƒ, atho kambalo vo, paá¹-hamantÄ• ti ki? paá¹-o nÄ• gare tumhÄ• kaá¹ƒ, atho k

<237> na ca vÄ• hÄ• hevayoge.

cÄ• dÄ«hi yoge tumhaamhasaddÄ• namÄ• desÄ• na honti, gÄ• mo tava ca pariggaho, ma
pariggaho, mama vÄ• pariggaho, gÄ• mo tava ha pariggaho, mama ha pariggaho, gÄ• mo
pariggaho, gÄ• mo taveva pariggaho, mameva pariggaho, evaá¹ƒ sabbattha udÄ• haritabba
te pariggaho, nagaraÃ±ca me pariggaho.

<238> dassanatthe nÄ• locane.

dassanatthesu Ä• locanavajjitesu payujjamÄ• nesu tumhaamhasaddÄ• namÄ• desÄ• na h
gÄ• mo amhe uddissÄ• gato, anÄ• locaneti kiá¹ƒ? gÄ• mo vo Ä• loceti, gÄ• mo no Ä• loceti

<293> Ä• mantaá¹‡aá¹ƒ pubbamasantaá¹ƒva. Ä• mantaá¹‡aá¹ƒ pubbamavijjamÄ• naá¹ƒ vi
tumhÄ• mhasaddÄ• namÄ• desavisaye, devadatta tava pariggaho, Ä• mantaá¹‡anti kiá¹ƒ?
pubbamiti kiá¹ƒ? `mayetaá¹ƒ sabbamakkhÄ• taá¹ƒ, tumhÄ• kaá¹ƒ dvijapuá¹…gavÄ• \Be 11
`apÄ• dÄ• doâ€™ ti paá¹-isedho na siyÄ• . ivÄ• ti kiá¹ƒ? savanaá¹ƒ yathÄ• siyÄ• .

<240> na sÄ• maÃ±Ã±avacanamekatthe.

samÄ• nÄ• dhikaraá¹‡e parato sÄ• maÃ±Ã±avacanamÄ• mantaá¹‡amasantaá¹ƒ viya na ho
pariggaho. parassÄ• vijjamÄ• nattepi pubbarÅ«pamupÄ• dÄ• yÄ• deso hoti, sÄ• maÃ±Ã±av
mÄ• á¹‡avaka tava pariggaho, ekattheti kiá¹ƒ? devadatta yaÃ±Ã±adatta tumhaá¹ƒ pariggah

<241> bahÅ«su vÄ• .

bahÅ«su vattamÄ• namÄ• mantaá¹‡aá¹ƒ sÄ• maÃ±Ã±avacanamekatthe avijjamÄ• naá¹ƒ v
guá¹‡avanto tumhÄ• kaá¹ƒ pariggaho, brÄ• hmaá¹‡Ä• guá¹‡avanto vo pariggaho.

iti moggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

syÄ• dikaá¹‡á¸• o dutiyo.

(3) tatiyo kaá¹‡á¸• o (samÄ• so)

<1> syÄ• di syÄ• dinekatthaá¹ƒ.

syÄ• dyantaá¹ƒ syÄ• dyantena sahekatthaá¹ƒ hotÄ«ti idamadhikataá¹ƒ veditabbaá¹ƒ, so ca
bhinnatthÄ• namekatthÄ«bhÄ• vo samÄ• soti vuccate.

<2> asaá¹…khyaá¹ƒvibhatti sampatti samÄ«pa sÄ• kalyÄ• bhÄ• va yathÄ• pacchÄ• yugap

asaá¹…khyaá¹ƒ \Be 118/, syÄ• dyantaá¹ƒ vibhatyÄ• dÄ«namatthe vattamÄ• naá¹ƒ syÄ• dy
tattha vibhatyatthe tÄ• va itthÄ«su kathÄ• pavattÄ• adhitthi. sampatti dvidhÄ• attasampatt
sampannaá¹ƒ brahmaá¹ƒ sabrahmaá¹ƒ licchavÄ«naá¹ƒ, samiddhi bhikkhÄ• naá¹ƒ subhikkh
samÄ«pamupakumbhaá¹ƒ. sÄ• kalyesatiá¹‡amajjhoharati, sÄ• gyadhÄ«te. abhÄ• vo samba
iddhÄ• bhÄ• ve-vigatÄ• iddhi saddikÄ• naá¹ƒ dussaddikaá¹ƒ, atthÄ• bhÄ• ve-abhÄ• vo ma
ahikkamÄ• bhÄ• ve-atigatÄ• ni tiá¹‡Ä• ni nittiá¹‡aá¹ƒ, sampatyÄ• bhÄ• ve-atigataá¹ƒ lahupÄ
atilahupÄ• vuraá¹‡aá¹ƒ, lahupÄ• vuraá¹‡assa nÄ• yamupabhogakÄ• loti attho. yathÄ• etth
yoggatÄ• yaá¹ƒ-anurÅ«paá¹ƒ surÅ«povahati, vicchÄ• yaá¹ƒ-anvaddhamÄ• saá¹ƒ, atthÄ• na
sadisatte, sadiso kikhiyÄ• sakikhi, Ä• nupubbiye-anujeá¹-á¹-haá¹ƒ, pacchÄ• dattheanuratha
yugapadatthe-sacakkaá¹ƒ nidhehi.

<3> yathÄ• na tulye.

yathÄ• saddo tulyatthe vattamÄ• no syÄ• dyantena sahekattho na bhavati, yathÄ• devada

<4> yÄ• vÄ• vadhÄ• raá¹‡e.

yÄ• vasaddo-vadhÄ• raá¹‡e vattamÄ• no syÄ• dyantena sahekattho bhavati, avadhÄ• raá¹
yÄ• vÄ• mattaá¹ƒ brÄ• hmaá¹‡e Ä• mantaya, yÄ• vajÄ«vaá¹ƒ, avadhÄ• raá¹‡eti kiá¹ƒ? yÄ•
nÄ• vadhÄ• rayÄ• mi kittakaá¹ƒ mayÄ• bhuttanti.

<5> payyapÄ• \Be 119/ bahi tiro pure pacchÄ• vÄ• paÃ±camyÄ• .

pariÄ• dayo paÃ±camyantena sahekatthÄ• honti vÄ• , paripabbataá¹ƒ vassi devo paripabb

devo apapabbatÄ• , Ä• pÄ• á¹-aliputtaá¹ƒ vassi devo Ä• pÄ• á¹-aliputtÄ• , bahigÄ• maá¹ƒ b
tiropabbatÄ• , purebhattaá¹ƒ purebhattÄ• , pacchÄ• bhattaá¹ƒ pacchÄ• bhattÄ• , vetÄ• dhik

<6> samÄ«pÄ• yÄ• mesvanu.

anusaddo sÄ• mÄ«pye Ä• yÄ• me ca vattamÄ• no syÄ• dyantena sahekattho hoti vÄ• , an
bÄ• rÄ• á¹‡asÄ«, samÄ«pÄ• yÄ• mesvÄ«ti kiá¹ƒ? rakkhamanuvijjotate vijju.

<7> tiá¹-á¹-hagvÄ• dÄ«ni.

tiá¹-á¹-haguppabhutÄ«ni ekatthÄ«bhÄ• vavisaye nipÄ• tÄ«yante, tiá¹-á¹-hantÄ« gÄ• vo yas
kÄ• lo, vahaggu kÄ• lo. Ä• yatÄ«gavaá¹ƒ, khaleyavaá¹ƒ, lÅ«nayavaá¹ƒ lÅ«yamÄ• nayavam
kesi, daá¹‡á¸• Ä• daá¹‡á¸• i, tathÄ• velÄ• ppabhÄ• vanatthopi, pÄ• to nahÄ• naá¹ƒ pÄ• ta
nayÄ• naá¹ƒ sÄ• yanahÄ• naá¹ƒ, pÄ• takÄ• laá¹ƒ sÄ• yakÄ• laá¹ƒ, pÄ• tameghaá¹ƒ sÄ• ya
sÄ• yamaggaá¹ƒ.

<8> ore pari paá¹-i pÄ• re majjhe heá¹-á¹-huddhÄ• dho-ntovÄ• chaá¹-á¹-hiyÄ• . orÄ• dayo s
sahekatthÄ• vÄ• honti, ekÄ• rantattaá¹ƒ nipÄ• tanato, oregaá¹…gaá¹ƒ, parisikharaá¹ƒ, paá
pÄ• reyamunaá¹ƒ, majjhegaá¹…gaá¹ƒ, heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ, uddhagaá¹…gaá¹ƒ, adh
puna vÄ• vidhÄ• nÄ• `gaá¹…gÄ• oraâ€™ miccÄ• dÄ«pi honti.

<9> taá¹ƒ napuá¹ƒsakaá¹ƒ.

yadetamatikkantamekatthaá¹ƒ \Be 120/, taá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ veditabbaá¹ƒ, tathÄ
kvaci bahulÄ• dhikÄ• rÄ• , yathÄ• parisaá¹ƒ yathÄ• parisÄ• ya, sakÄ• ya sakÄ• ya parisÄ• y

<10> amÄ• di.

amÄ• di syÄ• dyantaá¹ƒ syÄ• dyantena saha bahulamekatthaá¹ƒ hoti gÄ• maá¹ƒ gato gÄ•
muhuttasukhaá¹ƒ, vuttiyevopapadasamÄ• se kumbhakÄ• ro, sapÄ• ko, tantavÄ• yo, varÄ• h
vÄ• kyameva, dhammaá¹ƒ suá¹‡anto, dhammaá¹ƒ suá¹‡amÄ• no, odanaá¹ƒ bhuttavÄ• .

raÃ±Ã±Ä• hato rÄ• jahato, asinÄ• chinno asicchinno, pitusadiso, pitusamo, sukhasahagat
upasittaá¹ƒ bhojanaá¹ƒ dadhibhojanaá¹ƒ, guá¸·ena misso odano guá¸·odano,
vuttipadenevopasittÄ• dikiriyÄ• yÄ• khyÄ• panato natthÄ• yuttatthatÄ• . kvaci vuttiyeva urag
vÄ• kyameva pharasunÄ• chinnavÄ• , dassanena pahÄ• tabbÄ• .

buddhassa deyyaá¹ƒ buddhadeyyaá¹ƒ, yÅ«pÄ• ya dÄ• ru yÅ«pÄ• dÄ• ru, rajanÄ• ya doá¹‡

saá¹…ghassa dÄ• tabbaá¹ƒ. kathaá¹ƒ `etadattho etadatthÄ• etadatthaâ€™ nti? aÃ±Ã±apad

savarehi bhayaá¹ƒ savarabhayaá¹ƒ, gÄ• maniggato, methunÄ• peto, kvaci vuttiyeva kamm
hoti rukkhÄ• patito.

raÃ±Ã±o \Be 121/ puriso rÄ• japuriso. bahulÄ• dhikÄ• rÄ• ntamÄ• naniddhÄ• riyapÅ«raá¹‡
hoti-mamÄ• nukubbaá¹ƒ, mamÄ• nukurumÄ• no, gunnaá¹ƒ kaá¹‡hÄ• sampannakhÄ«ratam
sukkatÄ• , kvaci hoteva-vattamÄ• nasÄ• mÄ«pyaá¹ƒ, kathaá¹ƒ `brÄ• hmaá¹‡assa sukkÄ• c
hoti. idha pana hoteva `candanagandho, nadighoso, kaÃ±Ã±Ä• rÅ«paá¹ƒ, kÄ• yasamphass
phalÄ• naá¹ƒ titto, phalÄ• namÄ• sito, phasÄ• naá¹ƒ suhito.

brÄ• hmaá¹‡assa uccaá¹ƒ gehanti sÄ• pekkhatÄ• ya na hoti, `raÃ±Ã±o pÄ• á¹-aliputtakass
dhanasambandhe chaá¹-á¹-hÄ«ti pÄ• á¹-aliputtakena sambandhÄ• bhÄ• vÄ• na hessati, `ra
cÄ• â€™ ti bhinnatthatÄ• ya vÄ• kyameva, `raÃ±Ã±o gavÄ• ssapurisÄ• rÄ• jagavÄ• ssapur
hotevekattibhÄ• ve.

dÄ• ne soá¹‡á¸• o dÄ• nasoá¹‡á¸• o, dhammarato, dÄ• nÄ• bhirato. kvaci vuttiyeva kucchis
paá¹…kajaá¹ƒ, saroruhaá¹ƒ. idha na hoti bhojane mattaÃ±Ã±utÄ• , indriyesu guttadvÄ• ratÄ
Ä• sane nisÄ«ditabbaá¹ƒ.

<11> visesanamekatthena.

visesanaá¹ƒ syÄ• ntaá¹ƒ visessena syÄ• dyantena samÄ• nÄ• dhikaraá¹‡ena sahekatthaá¹
uppalaÃ±ceti nÄ«luppalaá¹ƒ, chinnaÃ±ca taá¹ƒ paruá¸·haÃ±ceti chinnaparaá¸·haá¹ƒ, satthÄ
sÄ• sÄ• mÄ• ceti satthisÄ• mÄ• , sÄ«hova sÄ«ho, muni ca so sÄ«ho ceti munisÄ«ho, sÄ«
sÄ«ladhanaá¹ƒ.

kvaci \Be 122/ vÄ• kyameva puá¹‡á¹‡o mantÄ• á¹‡iputto, citto gahapati. kvaci vuttiyeva kaa
lohitasÄ• li, visesananti kiá¹ƒ? tacchako sappo, ekattheneti kiá¹ƒ? kÄ• á¸·amhÄ• aÃ±Ã±o. k
Ä• pannajÄ«viko, mÄ• sajÄ• toâ€™ ti? aÃ±Ã±apadatthe bhavissati.

<12> naÃ±a.

naÃ±iccetaá¹ƒ syÄ• dyantaá¹ƒ syÄ• dyantena sahekatthaá¹ƒ hoti, na brÄ• hmaá¹‡o abrÄ•
asamatthatthehi, kehici hoti `apunageyyÄ• gÄ• thÄ• , anokÄ• saá¹ƒ kÄ• retvÄ• , amÅ«lÄ•
Ä«saá¹ƒkaá¸·Ä• ro, Ä«saá¹ƒpiá¹…galoti `syÄ• di syÄ• dineâ€™ ti samÄ• so, vÄ• kyameva v

<13> kupÄ• dayo niccamasyÄ• dividhimhi.

kusaddo pÄ• dayo ca syÄ• dyantena sahekatthÄ• honti niccaá¹ƒ syÄ• dividhivisayato-Ã±a
kubrÄ• hmaá¹‡o, Ä«sakaá¹ƒ uá¹‡haá¹ƒ kaduá¹‡haá¹ƒ, panÄ• yako, abhiseko, pakaritvÄ• , p
dukkaá¹-aá¹ƒ, supuriso, sukataá¹ƒ, abhitthutaá¹ƒ, atitthutaá¹ƒ, Ä• kaá¸·Ä• ro, Ä• baddho.

(9) ``pÄ• dayo gatÄ• dyatthe paá¹-hamÄ• yaâ€™â€™. pagato Ä• cariyo pÄ• cariyo, pantev

(10) ``accÄ• dayo kantÄ• dyatthe dutiyÄ• yaâ€™â€™. atikkanto maÃ±camatimaÃ±co, atim

(11) ``avÄ• dayo \Be 123/ kuá¹-á¹-hÄ• dyatthe tatiyÄ• yaâ€™â€™. avakuá¹-á¹-haá¹ƒ kokilÄ
avamayÅ«raá¹ƒ.

(12) ``pariyÄ• dayo gilÄ• nÄ• dyatthe catutthiyÄ• â€™â€™. parigilÄ• no ajjhenÄ• ya pariya

(13) ``nyÄ• dayo kantÄ• dyatthe paÃ±camiyÄ• â€™â€™.

nikkhanto kosambiyÄ• nikkosampi, asyÄ• dividhimhÄ«ti kiá¹ƒ? rukkhaá¹ƒ pati vijjotate.

<14> cÄ« kriyatthehi.

cÄ«ppaccayanto kiriyatthehi syÄ• dyantehi sahekattho hoti, malinÄ«kariya.

<15> bhÅ«sanÄ• darÄ• nÄ• daresvalaá¹ƒsÄ• sÄ• .

bhÅ«sanÄ• disvatthe svalamÄ• dayo saddÄ• kiriyatthehi syÄ• dyantehi sahekatthÄ• honti
asakkacca. bhÅ«sanÄ• dÄ«sÅ«ti kiá¹ƒ? alaá¹ƒbhutvÄ• gato, sakkatvÄ• gato, asakkatvÄ•
sobhanamasobhananti attho.

<16> aÃ±Ã±e ca.

aÃ±Ã±e ca saddÄ• kiriyatthehi syÄ• dyantehi saha bahulamekatthÄ• bhavanti, purobhÅ«y
urasikariya, manasikariya, majjhekariya, tuá¹‡hÄ«bhÅ«ya.

<17> vÄ• nekaÃ±Ã±atthe.

anekaá¹ƒ \Be 124/ syÄ• dyantamaÃ±Ã±assa padassatthe ekatthaá¹ƒ vÄ• hoti, bahÅ«ni dh
lambÄ• kaá¹‡á¹‡Ä• yassa so lambakaá¹‡á¹‡o, vajiraá¹ƒ pÄ• á¹‡imhi yassa soyaá¹ƒ vajirap
mÄ• taá¹…gÄ• ettha mattabahumÄ• taá¹…gaá¹ƒ vanaá¹ƒ, Ä• ruá¸·ho vÄ• naro yaá¹ƒ rukkh

jitÄ• ni indriyÄ• ni yena so jitindriyo, dinnaá¹ƒ bhojanaá¹ƒ yassa so dinnabhojano, apagataá
yasmÄ• paá¹-Ä• so-yamapagatakÄ• á¸·ako, upagatÄ• dasa yesaá¹ƒ te upadasÄ• , Ä• sar
adhikadasÄ• , tayo dasa parimÄ• á¹‡amesaá¹ƒ tidasÄ• , kathaá¹ƒ dasasaddo saá¹…khyÄ•
parimÄ• á¹‡asaddasannidhÄ• nÄ• , yathÄ• paÃ±ca parimÄ• á¹‡amesaá¹ƒ paÃ±cakÄ• sak
parimÄ• á¹‡amesaá¹ƒ dvattayo vÄ• saddatthe vÄ• dve vÄ• tayo vÄ• dvattayo.

__dakkhiá¹‡assÄ• _ ca pubbassÄ• ca disÄ• ya yadantarÄ• á¸·aá¹ƒ dakkhiá¹‡apubbÄ• dis
cÄ• ti vÄ• , saha puttenÄ• gato saputto, salomako vijjamÄ• nalomakoti attho, evaá¹ƒ sapakk
brÄ• hmaá¹‡Ä«ti atthisaddo vijjamÄ• natthe nipÄ• to, kvaci gatatthatÄ• ya padantarÄ• nama
kaá¹‡á¹-haá¹-á¹-hÄ• kÄ• á¸·Ä• assa kaá¹‡á¹-hekÄ• á¸·o, oá¹-á¹-hassa mukhamiva mukhar
kesasaá¹…ghÄ• to cÅ«á¸·Ä• assa kesacÅ«á¸·o, suvaá¹‡á¹‡avikÄ• ro alaá¹…kÄ• ro assa s
papatitaá¹ƒ paá¹‡á¹‡amassa papatitapaá¹‡á¹‡o, papaá¹‡á¹‡o, avijjamÄ• nÄ• puttÄ• assa
puttÄ• assa aputte, kvaci na hoti paÃ±ca bhuttavanto assa bhÄ• tuno putto assa atthÄ«ti ba

<18> tattha gahetvÄ• tena paharitvÄ• yuddhe sarÅ«paá¹ƒ.

sattamyantaá¹ƒ \Be 125/ tatiyantaÃ±ca sarÅ«pamanekaá¹ƒ tattha gahetvÄ• tena paharitvÄ
ekatthaá¹ƒ vÄ• hoti, kesesu ca kesesu ca gahetvÄ• yuddhaá¹ƒ pavattaá¹ƒ kesÄ• kesi, daá
ca paharitvÄ• yuddhaá¹ƒ pavattaá¹ƒ daá¹‡á¸• Ä• daá¹‡á¸• i, muá¹-á¹-hÄ• muá¹-á¹-hi, ``ci vA
ci samÄ• santo, ``cismiá¹ƒâ€™â€™ (III 66) ti akÄ• ro. tattha teneti kiá¹ƒ? kÄ• yaÃ±ca kÄ• y
yuddhaá¹ƒ pavattaá¹ƒ. gahetvÄ• paharitvÄ• ti kiá¹ƒ? rathe ca rathe ca á¹-hatvÄ• yuddhaá¹
kiá¹ƒ? hatthe ca hatthe ca gahetvÄ• sakhyaá¹ƒ pavattaá¹ƒ. sarÅ«panti kiá¹ƒ? daá¹‡á¸• ehi
paharitvÄ• yuddha pavattaá¹ƒ.

<19> catthe.

anekaá¹ƒ syÄ• dyantaá¹ƒ catthe ekatthaá¹ƒ vÄ• bhavati. samuccayonvÄ• cayo itarÄ«taray
saddatthÄ• , tattha samuccayÄ• nvÄ• cayesu nekatthÄ«bhÄ• vo sambhavati, tesu hi samuc
namattappadhÄ• nÄ• naá¹ƒ katthaci kiriyÄ• visese cÄ«yamÄ• natÄ• , yathÄ• `dhave ca kha
ti. anvÄ• cayo ca yattheko padhÄ• nabhÄ• vena vidhÄ«yate aparo ca guá¹‡abhÄ• vena, yat
cÄ• nayeâ€™ ti. itaradvaye tu sambhavati, tesu hi aÃ±Ã±amaÃ±Ã±asÄ• pekkhÄ• namavaya
yathÄ• `sÄ• riputtamoggallÄ• nÄ• â€™ ti, assÄ• vayavappadhÄ• nattÄ• bahuvacanameva
tirohitÄ• vayavabhedo samudÄ• yappadhÄ• no samÄ• hÄ• ro, yathÄ• `chattupÄ• hanaâ€™
samudÄ• yappadhÄ• nattÄ• ekavacanameva.

te \Be 126/ ca samÄ• hÄ• rÄ«tarÄ«tarayogÄ• bahulaá¹ƒ vidhÄ• nÄ• niyatavisayÄ• yeva h
visayavibhÄ• go nirutthipiá¹-akÄ• gato-pÄ• á¹‡itÅ«riyayoggasenaá¹…gÄ• naá¹ƒ, niccaverÄ«
saá¹…khyÄ• parimÄ• á¹‡a-saÃ±Ã±Ä• naá¹ƒ, khuddajantukÄ• naá¹ƒ, pacanacaá¹‡á¸• Ä• lÄ«

caraá¹‡asÄ• dhÄ• raá¹‡Ä• naá¹ƒ, ekajjhÄ• yanapÄ• vacanÄ• naá¹ƒ, liá¹…gavisesÄ• naá¹ƒ,
disÄ• naá¹ƒ, nadÄ«naÃ±ca niccaá¹ƒ samÄ• hÄ• rekattaá¹ƒ bhavati,
tiá¹‡arukkhapasusakunadhanadhaÃ±Ã±abyaÃ±janajanappadÄ• naá¹ƒ vÄ• , aÃ±Ã±esamitan

pÄ• á¹‡yaá¹…gÄ• naá¹ƒ-cakkhusotaá¹ƒ, mukhanÄ• sikaá¹ƒ, hanugÄ«vaá¹ƒ, chavimaá¹ƒsa
jarÄ• maraá¹‡aá¹ƒ. turiyaá¹…gÄ• naá¹ƒ-alasatÄ• lambaraá¹ƒ, murajagomukhaá¹ƒ, saá¹…kh
maddavikapÄ• á¹‡avikaá¹ƒ, gÄ«tavÄ• ditaá¹ƒ, sammatÄ• laá¹ƒ. yoggaá¹…gÄ• naá¹ƒ phÄ•
senaá¹…gÄ• naá¹ƒ-asisattitomarapiá¹‡á¸• aá¹ƒ, asicammaá¹ƒ, dhanukalÄ• paá¹ƒ, paharaá
niccaverÄ«naá¹ƒ-ahinakulaá¹ƒ, bÄ«á¸·Ä• lamÅ«sikaá¹ƒ, kÄ• kolÅ«kaá¹ƒ, nÄ• gasupaá¹‡á¹‡
saÃ±Ã±Ä• naá¹ƒ-ekakadukaá¹ƒ, dukatikaá¹ƒ, tikacatukkaá¹ƒ, catukkapaÃ±cakaá¹ƒ, dasekÄ
khuddajantukÄ• naá¹ƒ kÄ«á¹-apaá¹-aá¹…gaá¹ƒ, kunthakipillikaá¹ƒ, á¸• aá¹ƒsamakasaá¹ƒ, m
pacanacaá¹‡á¸• Ä• lÄ• naá¹ƒ-orabbhikasÅ«karikaá¹ƒ, sÄ• kunti kamÄ• gavikaá¹ƒ, sapÄ• ka
venarathakÄ• raá¹ƒ, pukkusa chavaá¸• Ä• hakaá¹ƒ. caraá¹‡asÄ• dhÄ• raá¹‡Ä• naá¹ƒ-atisab
kaá¹-hakalÄ• paá¹ƒ, sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ, samathavipassanaá¹ƒ, vijjÄ• caraá¹‡aá¹ƒ. ek
dÄ«ghamajjhimaá¹ƒ, ekuttarasaá¹ƒyuttakaá¹ƒ, khandhakavibhaá¹…gaá¹ƒ. liá¹…gavisesÄ• n
dÄ• sidÄ• saá¹ƒ, cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• ra
tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ, `lÄ• bhÄ« hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• -
sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ ntipi dissati. vividhaviruddhÄ• naá¹ƒ ku
sÄ• vajjÄ• navajjaá¹ƒ, hÄ«nappaá¹‡Ä«taá¹ƒ, kaá¹‡hasukkaá¹ƒ, chekapÄ• pakaá¹ƒ. disÄ• na
dakkhiá¹‡uttaraá¹ƒ, pubbadakkhiá¹‡aá¹ƒ, pubbuttaraá¹ƒ, adharuttaraá¹ƒ, aparadakkhiá¹‡aá
nadÄ«naá¹ƒ-gaá¹…gÄ• yamunaá¹ƒ, mahisarabhu.

tiá¹‡avisesÄ• naá¹ƒ-kÄ• sakusaá¹ƒ kÄ• sakusÄ• , usÄ«rabÄ«raá¹‡aá¹ƒ usÄ«rabÄ«raá¹‡Ä•
muÃ±japabbajaá¹ƒ muÃ±japabbajÄ• . rukkhavisesÄ• naá¹ƒ khadirapalÄ• saá¹ƒ khadirapalÄ
dhavÄ• ssakaá¹‡á¹‡Ä• , pilakkhanigrodhaá¹ƒ pilakkhanigrodhÄ• , assatthakapitthanaá¹ƒ as
sÄ• kasÄ• laá¹ƒ sÄ• kasÄ• lÄ• . pasuvisesÄ• naá¹ƒ-gajagavajaá¹ƒ gajagavajÄ• , gomahisa
eá¹‡eyyagomahisaá¹ƒ eá¹‡eyyagomahisÄ• , eá¹‡eyyavarÄ• haá¹ƒ eá¹‡eyyavarÄ• hÄ• , aje
kukkurasÅ«karaá¹ƒ kukkurasÅ«karÄ• , hatthigavÄ• ssavaá¸·avaá¹ƒ hatthigavÄ• ssavaá¸·av
sakunavisesÄ• naá¹ƒ-haá¹ƒsabalÄ• vaá¹ƒ haá¹ƒsabalÄ• vÄ• , kÄ• raá¹‡á¸• avacakkavÄ• ka
bakabalÄ• kaá¹ƒ bakabalÄ• kÄ• . dhanÄ• naá¹ƒ-hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ hiraÃ±Ã±asuva
maá¹‡isaá¹…khamuttÄ• veá¸·uriyaá¹ƒ maá¹‡isaá¹…khamuttÄ• veá¸·uriyÄ• , jÄ• tarÅ«paraja
dhaÃ±Ã±Ä• naá¹ƒ-sÄ• liyavakaá¹ƒ sÄ• liyavakÄ• , tilamuggamÄ• saá¹ƒ tilamuggamÄ• sÄ•
nipphÄ• vakulatthÄ• . byaÃ±janÄ• naá¹ƒ-sÄ• kasuvaá¹ƒ sÄ• kasuvÄ• , gabyamÄ• hisaá¹ƒ g
eá¹‡eyyavÄ• rÄ• haá¹ƒ eá¹‡eyyavÄ• rÄ• hÄ• , migamÄ• yÅ«raá¹ƒ migamÄ• yÅ«rÄ• . janap
kÄ• sikosalÄ• , vajjimallaá¹ƒ vajjimallÄ• , cetivaá¹ƒsaá¹ƒ cetivaá¹ƒsÄ• , macchasÅ«rasenaá
kurupaÃ±cÄ• laá¹ƒ kurupaÃ±cÄ• lÄ• . itarÄ«tarayogo yathÄ• -candimasÅ«riyÄ• , samaá¹‡a
iccÄ• di.

etasmiá¹ƒ \Be 128/ ekatthÄ«bhÄ• vakaá¹‡á¸• e yaá¹ƒ vuttaá¹ƒ pubbaá¹ƒ, tadeva pubbaá¹ƒ
payojanÄ• bhÄ• vÄ• . kvaci vipallÄ• sopi hoti bahulÄ• dhikÄ• rato, dantÄ• naá¹ƒ rÄ• jÄ• rÄ
paccÄ• nÄ• darÄ• pubbakÄ• lassÄ• pi paranipÄ• to, littavÄ• sito, naggamusito, sittasamma
bhaá¹-á¹-haluÃ±cito. catthe yadekatthaá¹ƒ tattha keci pubbapadaá¹ƒ bahudhÄ• niyamenti, t
byabhicÄ• radassÄ• na na vuttanti daá¹-á¹-habbaá¹ƒ.

<20> samÄ• hÄ• re napuá¹ƒsakaá¹ƒ.

catthe samÄ• hÄ• re yadekatthaá¹ƒ, taá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ bhavati, tathÄ• cevodÄ
hoti `sabhÄ• parisÄ• yÄ• â€™ ti Ã±Ä• pakÄ• , Ä• dhipaccaparivÄ• ro, chandapÄ• risuddhi,

<21> saá¹…khyÄ• di.

ekatthe samÄ• hÄ• re saá¹…khyÄ• di napuá¹ƒsakaliá¹…gaá¹ƒ bhavati, paÃ±cagavaá¹ƒ, ca
samÄ• hÄ• rassekattÄ• ekavacanameva hoti, samÄ• hÄ• retveva paÃ±cakÄ• pÄ• lo pÅ«vo

<22> kvacekattaÃ±ca chaá¹-á¹-hiyÄ• .

chaá¹-á¹-hiyekatthe kvaci napuá¹ƒsakattaá¹ƒ hotekatthaÃ±ca, salabhÄ• naá¹ƒ chÄ• yÄ• sa
sakuntÄ• naá¹ƒ chÄ• yÄ• sakuntacchÄ• yaá¹ƒ, pÄ• sÄ• dacchÄ• yaá¹ƒ pÄ• sÄ• dacchÄ• y
amanussasabhÄ• ya napuá¹ƒsakekattaá¹ƒ bhavati brahmasabhaá¹ƒ, devasabhaá¹ƒ, indasa
sarabhasabhaá¹ƒ, manussasabhÄ• yaá¹ƒ pana khattiyasabhÄ• , rÄ• jasabhÄ• iccevamÄ• c

<23> syÄ• dÄ«su rasso.

napuá¹ƒsake \Be 129/ vattamÄ• nassa rasso hoti syÄ• dÄ«su. salabhacchÄ• yaá¹ƒ, syÄ• d
salabhacchÄ• ye.

<24> ghapassantassÄ• ppadhÄ• nassa.

antabhÅ«tassa appadhÄ• nassa ghapassa syÄ• dÄ«su rasso hoti. bahumÄ• lo poso, nikko
kiá¹ƒ? rÄ• jÄ• kaÃ±Ã±Ä• piyo, appadhÄ• nassÄ• ti kiá¹ƒ? rÄ• jakumÄ• rÄ« brahmabandhÅ

<25> gossu.

antabhÅ«tassa appadhÄ• nassa gossa syÄ• dÄ«su u hoti. cittagu, appadhÄ• nassÄ• tveva
gokulaá¹ƒ.

<26> itthiyamatvÄ• .

itthiyaá¹ƒ vattamÄ• nato akÄ• rantato nÄ• masmÄ• Ä• paccayo hoti. dhammadinnÄ• .

<37> nadÄ• dito vÄ«.

nadÄ• dÄ«hi itthiyaá¹ƒ vÄ«ppaccayo hoti. nadÄ«, mahÄ«, kumÄ• rÄ«, taruá¹‡Ä«, vÄ• ruá¹‡
``gotovÄ• â€™â€™ gÄ• vÄ« go, Ä• katigaá¹‡o-yaá¹ƒ, koro ``ntantÅ«naá¹ƒ vÄ«mhi to vÄ• â

<28> yakkhÄ• ditinÄ« ca.

yakkhÄ• dito \Be 130/ itthiyaá¹ƒ inÄ« hoti vÄ«ca. yakkhinÄ« yakkhÄ«, nÄ• ginÄ« nÄ• gÄ«,

<26> Ä• rÄ• mikÄ• dÄ«hi.

Ä• rÄ• mikÄ• dito inÄ« hotitthiyaá¹ƒ. Ä• rÄ• mikinÄ«, anantarÄ• yikinÄ«, rÄ• jinÄ« (15) ``sa
mÄ• nusoâ€™â€™ mÄ• nusinÄ«, aÃ±Ã±atra mÄ• nusÄ«.

<30> yuvaá¹‡á¹‡ehi nÄ«.

itthiyamivaá¹‡á¹‡uvaá¹‡á¹‡antehi nÄ« hoti bahulaá¹ƒ. sadÄ• payatapÄ• á¹‡inÄ«, daá¹‡á¸•
khattabandhunÄ«, paracittavidunÄ«, mÄ• tuÄ• dito kasmÄ• na hoti? itthippaccayaá¹ƒ vinÄ•

<31> ktimhÄ• Ã±Ã±atthe.

ktimhÄ• Ã±Ã±attheyeva itthiyaá¹ƒ nÄ« hoti bahulaá¹ƒ. sÄ• haá¹ƒ ahiá¹ƒ sÄ• ratinÄ«, tassÄ•
sÄ• gÄ• vÄ« vacchagiddhinÄ«, aÃ±Ã±attheti kiá¹ƒ? dhammarati.

<32> gharaá¹‡yÄ• dayo.

gharaá¹‡ippabhutayo nÄ«ppaccantÄ• sÄ• dhavo bhavanti. gharaá¹‡Ä«, pokkharaá¹‡Ä«, Ä«
``Ä• cariyÄ• vÄ• ya-lopo caâ€™â€™ Ä• carinÄ«, Ä• cariyÄ• .

<33> mÄ• tulÄ• ditvÄ• nÄ« bhariyÄ• yaá¹ƒ.

mÄ• tulÄ• dito \Be 131/ bhariyÄ• yamÄ• nÄ« hoti. mÄ• tulÄ• nÄ«, vÄ• ruá¹‡Ä• nÄ«, gahap
``abhariyÄ• yaá¹ƒ khattiyÄ• vÄ• â€™â€™ khattiyÄ• nÄ« khattiyÄ• , nadÄ• dipÄ• á¹-hÄ• bh

<34> upamÄ• saá¹ƒhita sahita saÃ±Ã±ata saha saphavÄ• ma lakkhaá¹‡Ä• ditÅ«rutÅ«.

Å«rusaddÄ• upamÄ• nÄ• dipubbÄ• ittiyamÅ« hoti. karabhorÅ«, saá¹ƒhitorÅ«, sahitorÅ«, s
saphorÅ«, vÄ• morÅ«, lakkhaá¹‡orÅ«, Å«tiyogavibhÄ• gÄ• Å« brahmabandhÅ«.

<35> yuvÄ• ti.

yuvasaddato ti hotitthiyaá¹ƒ. yuvati.

<36> ntantÅ«naá¹ƒ vÄ«mhito vÄ• .

vÄ«mhi ntantÅ«naá¹ƒ to vÄ• hoti. gacchatÄ« gacchantÄ«, sÄ«lavatÄ« sÄ«lavantÄ«.

<37> bhavato bhoto.

vÄ«mhi bhavato bhotÄ• deso hoti vÄ• . bhotÄ« bhavantÄ«.

<38> gossÄ• vaá¹…a.

gosaddassa vÄ«mhÄ• vaá¹…a hoti. gÄ• vÄ«.

<39> puthussa pathavaputhavÄ• .

vÄ«mhi \Be 132/ puthussa pathavaputhavÄ• honti. pathavÄ«, puthavÄ«, á¹-he pathavÄ«.

<40> samÄ• santva.

samÄ• santva iti cÄ• dhikarÄ«yati.

<41> pÄ• pÄ• dÄ«hi bhÅ«miyÄ• .

pÄ• pÄ• dÄ«hÄ« parÄ• yÄ• bhÅ«mi tassÄ• samÄ• santo a hoti. pÄ• pabhÅ«maá¹ƒ, jÄ• ti

<42> saá¹…khyÄ• hi.

saá¹…khyÄ• hi parÄ• yÄ• bhÅ«mi tassÄ• samÄ• santo a hoti. dvibhÅ«maá¹ƒ, tibhÅ«maá

<43> nadÄ«godÄ• varÄ«naá¹ƒ.

saá¹…khyÄ• hi parÄ• saá¹ƒ nadÄ«godÄ• varÄ«naá¹ƒ samÄ• santo a hoti, paÃ±canadaá¹ƒ
saá¹…khyÄ• hitveva? mahÄ• nadÄ«, nadÄ«godÄ• varÄ«nanti kiá¹ƒ? dasitthi.

<44> asaá¹…khyehi cÄ• á¹…gulyÄ• naÃ±Ã±Ä• saá¹…khyatthesu.

asaá¹…khyehi saá¹…khyÄ• hi ca parÄ• ya aá¹…gulyÄ• samÄ• santo a hoti no ce aÃ±Ã±a
samÄ• so vattate. niggatamaá¹…gulÄ«hi niraá¹…gulaá¹ƒ, accaá¹…gulaá¹ƒ, dve aá¹…guliyo
dvaá¹…gulaá¹ƒ, anaÃ±Ã±Ä• saá¹…khyatthesÅ«ti kiá¹ƒ? paÃ±caá¹…guli hattho, upaá¹…gul
aá¹…gulÄ«mÄ• namassÄ• ti dvaá¹…gulaâ€™ nti? nÄ• tra samÄ• soÃ±Ã±apadatthe vihito n
vattate. aá¹…gulasaddo vÄ• pamÄ• á¹‡avÄ• ci saddantaraá¹ƒ, yathÄ• `senaá¹…gulappam
sataá¹ƒ puá¹‡á¹‡aá¹ƒ catuddasa vÄ• aá¹…gulÄ• nÄ«â€™ ti.

<45> dÄ«ghÄ• hovassekadesehi ca rattyÄ• .

dÄ«ghÄ• dÄ«hi asaá¹…khyehi saá¹…khyÄ• hi ca paramasmÄ• rattiyÄ• samÄ• santo a ho
(tto), vassÄ• rattaá¹ƒ (tto), pubbarattaá¹ƒ, apararattaá¹ƒ, aá¸• á¸• hurattaá¹ƒ, atikkanto rattiâ
dverattÄ« samÄ• haá¹-Ä• dirattaá¹ƒ (tto), vÄ• kvaci bahulÄ• dhikÄ• rÄ• ekarattaá¹ƒ (tto), e
anaÃ±Ã±Ä• saá¹…khyatthesutveva? dÄ«gharattihemanto, uparatti, kvaci hoteva bahulaá¹ƒ

<46> gotvacatthe cÄ• lope.

gosaddÄ• alopavisayÄ• samÄ• santo a hoti na ce catthe samÄ• so aÃ±Ã±apadatthe asaâ
paramagavo, paÃ±cagavadhano, dasagavaá¹ƒ, alopeti kiá¹ƒ? paÃ±cahi gohi kÄ«to paÃ±ca
ajassagÄ• vo, anaÃ±Ã±Ä• saá¹…khyatthesutveva? cittagu, upagu.

<47> rattindivadÄ• ragavacaturassÄ• .

ete saddÄ• aantÄ• nipaccante. ratto ca divÄ• ca rattindivaá¹ƒ, ratti ca divÄ• ca rattindiva
gÄ• vo ca dÄ• ragavaá¹ƒ, catasso assiyo assa caturasso.

<48> Ä• yÄ• menugavaá¹ƒ.

anugavanti \Be 134/ nipaccate Ä• yÄ• me gamyamÄ• ne. anugavaá¹ƒ sakaá¹-aá¹ƒ, Ä• yÄ•
anugu.

<49> akkhismÄ• Ã±Ã±atthe. akkhismÄ• samÄ• santo a hoti aÃ±Ã±atthe ce samÄ• dhasÄ•

<50> dÄ• rumyaá¹…gulyÄ• .

aá¹…gulantÄ• aÃ±Ã±apadatthe dÄ• rumhi samÄ• santo a hoti. dvaá¹…gulaá¹ƒdÄ• ru, paÃ
aá¹…gulisadisÄ• vayavaá¹ƒ dhaÃ±Ã±Ä• dÄ«naá¹ƒ vikkhepakaá¹ƒ dÄ• ruá¹ƒ vuccate, pamÄ
sakharÄ• jasaddÄ• akÄ• rantÄ• va, sissopi na dissati, gÄ• á¹‡á¸• Ä« vadhanvÄ• ti pakatan

<51> ci vÄ«tihÄ• re.

oghÄ• byatihÄ• re gamyamÄ• ne aÃ±Ã±apadatthe vattamÄ• nato ci hoti. kesÄ• kesi daá¹‡á
``cismiâ€™â€™ nti (III 66) visesanattho, sugandhi, duggantÄ«ti payogo na dissate.

<52> ltvitthiyÅ«hi ko.

ltuppaccayantehi, itthiyamÄ«kÄ• rÅ«kÄ• rantehi ca bahulaá¹ƒ kappaccayo hoti aÃ±Ã±apad
bahukumÄ• riko, bahubrahmabandhuko, bahulaá¹ƒtveva? subbhÅ«.

<53> vÄ• Ã±Ã±ato.

aÃ±Ã±ehi \Be 135/ aÃ±Ã±apadatthe ko vÄ• bahulaá¹ƒ hoti. bahumÄ• lako, bahumÄ• lo.

<54> uttarapade. etamadhikataá¹ƒ veditabbaá¹ƒ.

<55> imassidaá¹ƒ.

uttarapade parato imassa idaá¹ƒ hoti. idamaá¹-á¹-hitÄ• , idappaccayatÄ• , niggahÄ«talopo

<56> puá¹ƒ pumassa vÄ• . pumassa puá¹ƒ hotuttarapade vibhÄ• sÄ• . pulliá¹…gaá¹ƒ, pum

<57> á¹-antantÅ«naá¹ƒ.

esaá¹ƒ á¹-a hotuttarapade kvaci vÄ• . bhavampatiá¹-á¹-hÄ• mayaá¹ƒ, bhagavaá¹ƒmÅ«lakÄ
bahulÄ• dhikÄ• rÄ• tarÄ• dÄ«su ca pageva mahattarÄ«, rattaÃ±Ã±umahattaá¹ƒ.

<58> a. esaá¹ƒ a hotuttarapade. guá¹‡avantapatiá¹-á¹-ho-smi.

<59> manÄ• dyÄ• pÄ• dÄ«namo maye ca. manÄ• dÄ«namÄ• pÄ• dÄ«naá¹ƒ ca o hotuttara
manomayÄ• , rajojallaá¹ƒ, rajomayaá¹ƒ, Ä• pogataá¹ƒ, Ä• pomayaá¹ƒ, anuyanti disodisaá¹ƒ

<60> parassa saá¹…khyÄ• su.

saá¹…khyÄ• suttarapadesu \Be 136/ parassa o hoti. parosataá¹ƒ, parosahassaá¹ƒ, saá¹…k
paradattÅ«pajÄ«vino.

<61> jane puthassu.

jane uttarapade puthassa u hoti. ariyehi puthagevÄ• yaá¹ƒ janoti puthujjano.

<62> so chassÄ• hÄ• yatane vÄ• .

ahe Ä• yatane cuttarapade chassa so vÄ• hoti. sÄ• haá¹ƒ chÄ• haá¹ƒ, saá¸·Ä• yatanaá¹ƒ,

<63> ltupitÄ• dÄ«namÄ• raá¹…araá¹…a.

ltuppaccayantÄ• naá¹ƒ pitÄ• dÄ«naÃ±ca yathÄ• kkamamÄ• raá¹…araá¹…a vÄ• hontuttara
kattÄ• raniddeso, mÄ• tarapitaro, vÄ• tveva? satthudassanaá¹ƒ, mÄ• tÄ• pitaro.

<64> vijjÄ• yonisambandhÄ• namÄ• tatra catthe.

ltupitÄ• dÄ«naá¹ƒ vijjÄ• sambandhÄ«naá¹ƒ yonisambandhÄ«naá¹ƒ ca tesveva ltupitÄ• dÄ«
vijjÄ• yonisambandhisuttarapadesu catthavisaye Ä• hoti. hotÄ• potaro mÄ• tÄ• pitaro, ltupit
puttabhÄ• taro, tatreti kiá¹ƒ? pitupitÄ• mahÄ• , cattheti kiá¹ƒ? mÄ• tubhÄ• tÄ• , vijjÄ• yonisa
dÄ• tubhattÄ• ro.

<65> putte.

putte \Be 137/ uttarapade catthavisaye ltupitÄ• dÄ«naá¹ƒ vijjÄ• yoni sambandhÄ• namÄ• h
mÄ• tÄ• puttÄ• .

<66> cismiá¹ƒ.

cippaccayante uttarapade Ä• hoti. kesÄ• kesi, muá¹-á¹-hÄ• muá¹-á¹-hi.

<67> itthiyambhÄ• sitapumitthÄ« pumevekatthe.

itthiyaá¹ƒ vattamÄ• ne ekatthe samÄ• nÄ• dhikaraá¹‡e uttarapade pare bhÄ• sitapumÄ• itt

kumÄ• rabhariyo, dÄ«ghajaá¹…gho, yuvajÄ• yo, itthiyanti kiá¹ƒ? kalyÄ• á¹‡Ä« padhÄ• nam
bhÄ• sitapumeti kiá¹ƒ? kaÃ±Ã±Ä• bhariyo, itthÄ«ti kiá¹ƒ? gÄ• maá¹‡ikulaá¹ƒ diá¹-á¹-hi assa
ekattheti kiá¹ƒ? kalyÄ• á¹‡iyÄ• mÄ• tÄ• kalyÄ• á¹‡imÄ• tÄ• .

<68> kvaci paccaye.

bhÄ• sitapumitthÄ« paccaye kvaci pumeva moti. byattatarÄ• , byattatamÄ• .

<69> sabbÄ• dayo vuttimatte.

itthivÄ• cakÄ• sabbÄ• dayo vuttimatte pumeva honti. tassÄ• mukhaá¹ƒ tammukhaá¹ƒ, tas
tassaá¹ƒ velÄ• yaá¹ƒ tadÄ• .

<70> jÄ• yÄ• ya jayaá¹ƒ patimhi.

patimhi pare jÄ• yÄ• ya jayaá¹ƒ hoti, jayampatÄ«, `jÄ• nipatÄ«â€™ ti pakatantarena siddha
jampatÄ«â€™ ti.

<71> saÃ±Ã±Ä• yamudodakassa.

saÃ±Ã±Ä• yamudakassuttarapade \Be 138/ udÄ• deso hoti. udadhi, udapÄ• naá¹ƒ.

<72> kumbhÄ• dÄ«su vÄ• .

kumbhÄ• dÄ«suttarapadesu udakassa udÄ• deso vÄ• hoti. udakumbho udakakumbho, ud
udakabindhu, Ä• katigaá¹‡o-yaá¹ƒ.

<73> sotÄ• dÄ«sÅ«lopo.

sotÄ• dÄ«suttarapadesu udakassa ussa lopo hoti. dakasotaá¹ƒ, dakarakkhaso.

<74> á¹-a naÃ±a ssa.

uttarapade naÃ±a saddassa á¹-a hoti. abrÄ• hmaá¹‡o, Ã±akÄ• ro kiá¹ƒ? kevalassa mÄ• h

<75> ana sare.

sarÄ• do uttarapade naÃ±a saddassa ana hoti. anakkhÄ• taá¹ƒ.

<76> nakhÄ• dayo.

nakhÄ• dayo saddÄ• anana á¹-Ä• desÄ• nipaccante. nÄ• ssa khamatthÄ«ti nakho, akham
nipphattimattaá¹ƒ yathÄ• kathaÃ±ci kattabbaá¹ƒnÄ• ssa kulamathÄ«ti nakulo, akulamaÃ±Ã±
napuá¹ƒsakanakkhatta nÄ• ka evamÄ• di.

<77> nago vÄ• ppÄ• á¹‡ini.

nagaiccappÄ• á¹‡ini \Be 139/ vÄ• nipaccate. nago rukkho, nago pabbato, ago rukkho, ago
kiá¹ƒ? ago vasalo sÄ«tena.

<78> sahassa so-Ã±Ã±atthe.

aÃ±Ã±apadatthavutthimhi samÄ• se uttarapade pare sahassa so vÄ• hoti. saputto, sahapu
saha katvÄ• , saha yujjhitvÄ• .

<79> saÃ±Ã±Ä• yaá¹ƒ.

sahassuttarapade so hoti saÃ±Ã±Ä• yaá¹ƒ. sÄ• ssatthaá¹ƒ, sapalÄ• saá¹ƒ.

<80> appaccakkhe.

appaccakkhe gamyamÄ• ne sahassa so hotuttarapade, sÄ• ggi kapoto, sapisÄ• cÄ• vÄ• ta

<81> akÄ• le sakatthe.

sakatthappadhÄ• nassa sahasaddassa akÄ• le uttarapade so hoti. sampannaá¹ƒ brahmaá¹
nidhehi, sadhuraá¹ƒ pÄ• jehi, akÄ• leti kiá¹ƒ? saha pubbaá¹‡haá¹ƒ, sahÄ• paraá¹‡haá¹ƒ.

<82> ganthantÄ• dhikye.

ganthante \Be 140/ Ä• dhikye ca vattamÄ• nassa sahassa so hotuttarapade. sakalaá¹ƒ jotim
kÄ• lattho Ä• rambho, Ä• dhikye-sadoá¹‡Ä• khÄ• rÄ«, samÄ• sako kahÄ• paá¹‡o, niccatth

<83> samÄ• nassa pakkhÄ• dÄ«su vÄ• .

pakkhÄ• dÄ«suttarapadesu samÄ• nassa so hoti vÄ• . sapakkho samÄ• napakkho, sajoti s

kiá¹ƒ? samÄ• nasÄ«lo, pakkha, joti, janapada, ratti, pattinÄ«, pattÄ«, nÄ• bhi, bandhu brahm
gotta, rÅ«pa, á¹-hÄ• na, vaá¹‡á¹‡a, vayo, vacana, dhamma, jÄ• tiya, ghacca.

<84> udare iye.

udare iye pare parato samÄ• nassa so vÄ• hoti. sodariyo, samÄ• nodariyo, iyeti kiá¹ƒ? sam

<85> rÄ«rikkhakesu.

etesu samÄ• nassa so hoti. sarÄ«, sarikkho, sariso.

<86> sabbÄ• dÄ«namÄ• .

rÄ«rikkhakesu sabbÄ• dÄ«namÄ• hoti. yÄ• dÄ«, yÄ• dikkho, yÄ• diso.

<87> ntakimimÄ• naá¹ƒ á¹-Ä• kÄ«á¹-Ä«.

rÄ«rikkhakesu \Be 141/ ntasadda kiá¹ƒsadda imasaddÄ• naá¹ƒ á¹-Ä• kÄ«á¹-Ä« honti yathÄ
bhavÄ• dikkho, bhavÄ• diso, kÄ«dÄ«, kÄ«dikkho, kÄ«diso, Ä«dÄ«, Ä«dikkho, Ä«diso.

<88> tumhÄ• mhÄ• naá¹ƒ tÄ• mekasmiá¹ƒ.

rÄ«rikkhakesu tumhÄ• mhÄ• naá¹ƒ tÄ• mÄ• hontekasmiá¹ƒ yathÄ• kkamaá¹ƒ. tÄ• dÄ«, tÄ
mÄ• dikkho, mÄ• diso. ekasminti kiá¹ƒ? tumhÄ• dÄ«, amhÄ• dÄ«, tumhÄ• dikkho, amhÄ• d

<89> taá¹ƒ mamaÃ±Ã±atra.

rÄ«rikkhakantato aÃ±Ã±asmiá¹ƒ uttarapade tumhÄ• mhÄ• namekasmiá¹ƒ taá¹ƒmaá¹ƒ hont
mandÄ«pÄ• , taá¹ƒsaraá¹‡Ä• , maá¹ƒsaraá¹‡Ä• , tayyogo, mayyogoti bindulopo.

<90> vetasseá¹-a.

rÄ«rikkhakesvetasseá¹-a vÄ• hoti, edÄ«, etÄ• dÄ«, edikkho, etÄ• dikkho, ediso, etÄ• diso.

<91> vidhÄ• dÄ«su dvissa du.

dvissa du hoti vidhÄ• dÄ«su, duvidho, dupaá¹-á¹-aá¹ƒ evamÄ• di.

<92> di guá¹‡Ä• dÄ«su.

guá¹‡Ä• dÄ«su dvissa di hoti, dviguá¹‡aá¹ƒ, diratti, digu evamÄ• di.

<93> tÄ«sva.

tÄ«su \Be 142/ dvissa ahoti. dvattikkhattuá¹ƒ, dvittipattapurÄ• .

<94> Ä• saá¹…khyÄ• yÄ• satÄ• do-naÃ±Ã±atthe.

saá¹…khyÄ• yamuttarapade dvissa Ä• hoti asatÄ• do anaÃ±Ã±adhattha. dvÄ• dasa, dvÄ•
saá¹…khyÄ• yanti kiá¹ƒ? dirattaá¹ƒ, asatÄ• doti kiá¹ƒ? disataá¹ƒ, disahassaá¹ƒ. anaÃ±Ã±att

<95> tisse.

saá¹…khyÄ• yamuttarapade tissa e hoti asatÄ• do anaÃ±Ã±atthe, terasa, tevÄ«sa, tettiá¹ƒs
saá¹…khyÄ• yaá¹ƒtveva? tirattaá¹ƒ, asatÄ• dotveva? tisataá¹ƒ, anaÃ±Ã±atthetveva? ticatuk

<96> cattÄ• lÄ«sÄ• do vÄ• .

tisse vÄ• hoti cattÄ• lÄ«sÄ• do, tecattÄ• lÄ• saá¹ƒ ticattÄ• lÄ«saá¹ƒ, tepaÃ±Ã±Ä• saá¹ƒ tip
tesaá¹-á¹-hi tisaá¹-á¹-hi, tesattati tisattati, teasÄ«ti tiyÄ• sÄ«ti, tenavuti tinavuti, asatÄ• dotve
tisataá¹ƒ.

<97> dvissÄ• ca.

asatÄ• do-naÃ±Ã±atthe cattÄ• lÄ«sÄ• do dvisse vÄ• hoti Ä• ca. dvecattÄ• lÄ«saá¹ƒ, dvÄ•
dvicattÄ• lÄ«saá¹ƒ, dvepaÃ±Ã±Ä• saá¹ƒ, dvÄ• paÃ±Ã±Ä• saá¹ƒ dvipaÃ±Ã±Ä• saá¹ƒ iccÄ• d

<98> bÄ• cattÄ• lÄ«sÄ• do.

dvissa \Be 143/ bÄ• vÄ• hoti acattÄ• lÄ«sÄ• do-naÃ±Ã±atthe. bÄ• rasa dvÄ• dasa, bÄ• vÄ
battiá¹ƒsa dvattiá¹ƒsa, acattÄ• lÄ«sÄ• doti kiá¹ƒ? dvicattÄ• lÄ«saá¹ƒ.

<99> vÄ«satidasesu paÃ±cassa paá¹‡á¹‡apannÄ• .

vÄ«satidasesu paresu paÃ±cassa paá¹‡á¹‡apannÄ• honti vÄ• yathÄ• kkamaá¹ƒ. paá¹‡á¹‡
pannarasva paÃ±cadasa.

<100> catussa cuco dase.

catussa cuco honti vÄ• dasasadde pare. cuddasa, coddasa, catuddasa.

<101> chassa so.

chassa soiccayamÄ• deso hoti dasasadde pare. soá¸·asa.

<102> ekaá¹-á¹-hÄ• namÄ• .

ekaaá¹-á¹-hÄ• naá¹ƒ Ä• hoti dase pare. ekÄ• dasa, aá¹-á¹-hÄ• rasa.

<103> ra saá¹…khyÄ• to vÄ• .

saá¹…khyÄ• to parassa dasassa ra hoti vibhÄ• sÄ• . ekÄ• rasa ekÄ• dasa, bÄ• rasa dvÄ• sattarasa sattadasa, aá¹-á¹-hÄ• rasa aá¹-á¹-hÄ• dasa, pannabÄ• desesu niccaá¹ƒ, idha na h

<104> chatÄ«hi á¸·o ca.

chatÄ«hi \Be 144/ parassa dasassa á¸·o hoti ro ca, soá¸·asa sorasa, teá¸·asa terasa.

<105> catuttha tatiyÄ• na maá¸• á¸• huá¸• á¸• hatiyÄ• .

aá¸• á¸• hÄ• paresaá¹ƒ catutthatatiyÄ• naá¹ƒ uá¸• á¸• hatiyÄ• honti yathÄ• kkamaá¹ƒ. aá¸ aá¸• á¸• huá¸• á¸• ho, aá¸• á¸• hena tatiyo aá¸• á¸• hatiyo, kathaá¹ƒ aá¸• á¸• hateyyoti? saka uttarapadavuá¸• á¸• hi.

<106> dutiyassa saha diyaá¸• á¸• hadivaá¸• á¸• hÄ• .

aá¸• á¸• hÄ• parassa dutiyassa saha aá¸• á¸• hasaddena diyaá¸• á¸• hadivaá¸• á¸• hÄ• ho diyaá¸• á¸• ho, divaá¸• á¸• ho vÄ• .

<107> sare kada kussuttaratthe.

kussuttarapadatthe vattamÄ• nassa sarÄ• do uttarapade kadÄ• deso hoti. kadannaá¹ƒ, kad kuputto, uttarattheti kiá¹ƒ? kuoá¸• á¸• ho rÄ• jÄ• .

<108> kÄ• ppatthe.

appatthe vattamÄ• nassa kussa kÄ• hoti uttarapadatthe, appakaá¹ƒ lavaá¹‡aá¹ƒ kÄ• lavaá

<109> purise vÄ• .

kussa purise kÄ• hoti vÄ• . kÄ• puriso kupuriso, ayamappattavibhÄ• sÄ• , appatthe tu pub
Ä«saá¹ƒ puriso kÄ• puriso.

<110> pubbÄ• parajjasÄ• yamajjhehÄ• hassa á¹‡ho.

pubbÄ• dÄ«huttarapadassa \Be 145/ ahassa á¹‡hÄ• deso hoti, pubbaá¹‡ho, aparaá¹‡ho, a
majjhaá¹‡ho (paá¹‡ho).

iti moggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

samÄ• sakaá¹‡á¸• o tatiyo.

4. catuttho kaá¹‡á¸• o (á¹‡Ä• di)

<1> á¹‡o vÄ• pacce.

chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vÄ• á¹‡appaccayo hoti apacce-bhidheyye, á¹‡akÄ• ro vu
vasiá¹-á¹-hassÄ• paccaá¹ƒ vÄ• siá¹-á¹-ho, vÄ• siá¹-á¹-hÄ« vÄ• , opagavo, opagavÄ« vÄ• , v
vÄ• kyasamÄ• savikappanatthaá¹ƒ, tassÄ• dhikÄ• ro sakatthÄ• vadhi.

<2> vacchÄ• dito á¹‡Ä• naá¹‡Ä• yanÄ• .

vacchÄ• dÄ«hi apaccappaccayantehi gottÄ• dÄ«hi ca saddehi á¹‡Ä• naá¹‡Ä• yanappaccay
vacchÄ• yano, kaccÄ• no kaccÄ• yano, yÄ• game kÄ• tiyÄ• no, moggallÄ• no moggallÄ• ya
kaá¹‡hÄ• no kaá¹‡hÄ• yano iccÄ• di.

<3> kattikÄ• vidhavÄ• dÄ«hi á¹‡eyyaá¹‡erÄ• .

kattikÄ• dÄ«hi vidhavÄ• dÄ«hi ca á¹‡eyyaá¹‡erÄ• vÄ• yathÄ• kkamaá¹ƒ honti apacce, kat
bhÄ• gineyyo iccÄ• di \Be 146/, vedhavero, bandhakero, nÄ• likero, sÄ• maá¹‡ero iccÄ• di.

<4> á¹‡yadiccÄ• dÄ«hi.

ditippabhutihi á¹‡yo vÄ• hoti apacce, decco, Ä• dicco, koá¹‡á¸• aÃ±Ã±o, gaggyo, bhÄ• tab

<5> Ä• á¹‡i.

akÄ• rantato á¹‡i vÄ• hoti apacce, dakkhi, datthi, doá¹‡i. vÄ• savi, vÄ• ruá¹‡i iccÄ• di.

<6> rÄ• jato Ã±Ã±o jÄ• tiyaá¹ƒ.

rÄ• jasaddato Ã±Ã±o vÄ• hoti apacce jÄ• tiyaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ, rÄ• jaÃ±Ã±o, jÄ• t

<7> khattÄ• yiyÄ• .

khattasaddÄ• yaiyÄ• honti apacce jÄ• tiyaá¹ƒ, khatyo, khattiyo, jÄ• tiyaá¹ƒtveva? khatti.

<8> manuto ssasaá¹‡a.

manusaddato jÄ• tiyaá¹ƒ ssasaá¹‡ honti apacce, manusso, mÄ• nuso, itthiyaá¹ƒ manussÄ• jÄ• tiyaá¹ƒtveva? mÄ• navo.

<9> janapadanÄ• masmÄ• khattiyÄ• raÃ±Ã±e ca á¹‡o.

janapadassa yaá¹ƒ nÄ• maá¹ƒ, tannÄ• masmÄ• khattiyÄ• apacce raÃ±Ã±e ca á¹‡o hoti, p okkÄ• ko, janapadanÄ• masmÄ• ti \Be 147/ kiá¹ƒ? dÄ• sarathi, khattiyÄ• ti kiá¹ƒ? paÃ±cÄ• apaccaá¹ƒ paÃ±cÄ• li.

<10> á¹‡ya kurusivÄ«hi.

kurusivÄ«hi apacce raÃ±Ã±e ca á¹‡yo hoti. korabyo, sebyo.

<11> á¹‡a rÄ• gÄ• tena rattaá¹ƒ.

rÄ• gavÄ• citatiyantato rattamicchetasmiá¹ƒ atthe á¹‡o hoti, kasÄ• vena rattaá¹ƒ kÄ• sÄ• va yÄ• liddaá¹ƒ, rÄ• gÄ• ti kiá¹ƒ? devadattena rattaá¹ƒ vatthaá¹ƒ, idha kasmÄ• na hoti? `nÄ«la guá¹‡avacanattÄ• vinÄ• pi á¹‡ena á¹‡atthassÄ• bhidhÄ• nato.

<12> nakkhatteninduyuttena kÄ• le.

tatiyantato nakkhattÄ• tena lakkhite kÄ• le á¹‡o hoti, taÃ±ce nakkhattaminduyuttaá¹ƒ hoti, phussaá¹ƒ ahaá¹ƒ, nakkhatteneti kiá¹ƒ? gurunÄ• lakkhitÄ• ratti. induyutteneti kiá¹ƒ? katthik muhutto, kÄ• leti kiá¹ƒ? phussena lakkhitÄ• atthasiddhi, ajjakattikÄ• ti kattikÄ• yutte cande vattate.

<13> sÄ• -ssa devatÄ• puá¹‡á¹‡amÄ• sÄ«.

seti paá¹-hamantÄ• assÄ• ti chaá¹-á¹-hyatthe á¹‡o bhavati, yaá¹ƒ paá¹-hamantaá¹ƒ, sÄ• c puá¹‡á¹‡amÄ• sÄ«vÄ• , sugato devatÄ• assÄ• bhi \Be 148/ sogato, mÄ• hindo, yÄ• mo, vÄ puá¹‡á¹‡amÄ• sÄ« assa sambandhinÄ«ti phusso, mÄ• so, mÄ• yo, phagguno, citto, vesÄ• Ä• saá¸·ho, sÄ• vaá¹‡o, poá¹-á¹-hapÄ• do, assayujo, kattiko, mÄ• gasiro, puá¹‡á¹‡amÄ• sÄ paÃ±camÄ« assa, puá¹‡á¹‡amÄ• sÄ« ca bhatakamÄ• sasambandhinÄ« na hoti ... puá¹‡á¹‡ eva nipÄ• tanÄ• á¹‡o sÄ• gamo ca, mÄ• sasutiyÄ• va na paÃ±cadasa rattÄ• do vidhi.

<14> tamadhÄ«te taá¹ƒ jÄ• nÄ• ti kaá¹‡ikÄ• ca.

dutiyantato tamadhÄ«te taá¹ƒ jÄ• nÄ• tÄ«ti etesvatthesu á¹‡o hoti á¹‡o á¹‡iko ca, byÄ• kar vÄ• veyyÄ• karaá¹‡o, chandaso, kamako, padako, venayiko, suttantiko, dvitaggahaá¹‡aá¹ƒ vidhÄ• natthaá¹ƒ jÄ• nanassa ca ajjhenavisayabhÄ• vadassanatthaá¹ƒ pasiddhÅ«pasaá¹…

<15> tassa visaye dese.

chaá¹-á¹-hiyantÄ• visaye desarÅ«pe á¹‡o hoti, vasÄ• tÄ«naá¹ƒ visayo deso vÄ• sÄ• to, de visayo rÅ«paá¹ƒ, devadattassa visayo-nuvÄ• ko.

<16> nivÄ• se tannÄ• me.

chaá¹-á¹-hiyantÄ• nivÄ• se dese tannÄ• me á¹‡o hoti, sivÄ«naá¹ƒ nivÄ• so deso sebyo, vÄ

<17> adÅ«rabhave.

chaá¹-á¹-hiyantÄ• \Be 149/ adÅ«rabhave dese tannÄ• me á¹‡o hoti, vidisÄ• ya adÅ«rabha

<18> tena nibbatte.

tatiyantÄ• nibbatte dese tannÄ• me á¹‡o hoti, kusambena nibbattÄ• kosambhÄ« nagarÄ« sahassena nibbattÄ• sÄ• hassÄ« parÄ«khÄ• , hotumhi kattari karaá¹‡e ca yathÄ• yogaá¹ƒ

<19> tamÄ«dhatthi.

tanti paá¹-hamantÄ• idhÄ• ti sattamyatthe dese tannÄ• me á¹‡o hoti, yantaá¹ƒ paá¹-haman
asmiá¹ƒ dese santÄ«ti odumbaro, bÄ• daro, babbajo.

<20> tatra bhave.

sattamyantÄ• bhavatthe á¹‡o hoti, udake bhavo odako, oraso, jÄ• napado, mÄ• gadho, kÄ

<21> ajjÄ• dÄ«hi tano.

bhavatthe ajjÄ• dÄ«hi tano hoti, ajja bhavo ajjatano, svÄ• tano, hiyyattano.

<22> purÄ• to á¹‡o ca.

purÄ• iccasmÄ• bhavatthe á¹‡o hoti tano ca, purÄ• á¹‡o, purÄ• tano.

<23> amÄ• tvacco.

amÄ• saddato \Be 150/ acco hoti bhavatthe, amacco.

<24> majjhÄ• ditvimo.

majjhÄ• dÄ«hi sattamyantehi bhavatte imo hoti, majjhimo, antimo. majjha, anta, heá¹-á¹-hÄ
pacchÄ• , abbhantara, paccanta (puratthÄ• , bÄ• hira).

<25> kaá¹‡aá¹‡eyyaá¹‡eyyakayiyÄ• .

sattamyantÄ• ete paccayÄ• honti bhavatthe, kaá¹‡a-kusinÄ• rÄ• yaá¹ƒ bhavo kosinÄ• ral
vihÄ• ro. á¹‡eyya-gaá¹…geyyo, pabbateyyo, vÄ• neyyo. á¹‡eyyaka-koleyyako, bÄ• rÄ• á¹‡a
mithileyyakoti eyyako. ya-gammo, dibbo. iyagÄ• miyo, udari-yo, diviyo, paÃ±cÄ• liyo, bodhip

<26> á¹‡iko.

sattamyantÄ• bhavatthe á¹‡iko hoti, sÄ• radiko divaso, sÄ• radikÄ• ratti.

<27> tamassa sippaá¹ƒ sÄ«laá¹ƒ paá¹‡yaá¹ƒ paharaá¹‡aá¹ƒ payojanaá¹ƒ.

paá¹-hamantÄ• sippÄ• divÄ• cakÄ• assetichaá¹-á¹-hiyattheá¹‡iko hoti, vÄ«á¹‡Ä• vÄ• dana
modaá¹…giko, vaá¹ƒsiko, paá¹ƒsukÅ«- ladhÄ• raá¹‡aá¹ƒ \Be 151/ sÄ«lamassa paá¹ƒsukÅ«
gandhopaá¹‡yamassa gandhiko, teliko, goá¸·iko, cÄ• po paharaá¹‡amassa cÄ• piko, tomari
upadhippayojanamassa opadhikaá¹ƒ, sÄ• tikaá¹ƒ, sÄ• hassikaá¹ƒ.

<28> taá¹ƒ hantarahati gacchatuÃ±chati carati.

dutiyantÄ• hantÄ«ti evamÄ• dÄ«svatthesu á¹‡Ä«ko hoti. pakkhÄ«hipakkhino hantÄ«ti pakk
mÄ• yÅ«riko. macchehi-macchiko, meniko. migehi-mÄ• gaviko hÄ• riá¹‡iko, `sÅ«karikoâ€™
sÄ• tikaá¹ƒ, sandiá¹-á¹-hiko, ehipassavidhiá¹ƒ arahatÄ«ti ehipassiko, sÄ• hassiko, `sahassiy
paradÄ• raá¹ƒ gacchatÄ«ti pÄ• radÄ• riko, maggiko, paÃ±Ã±Ä• sayojaniko. badare uÃ±chat
dhammaá¹ƒ caratÄ«ti dhammiko, adhammiko.

<29> tena kataá¹ƒ kÄ«taá¹ƒ baddhamabhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ hataá¹ƒ hant
khaá¹‡ati tarati carati vahati jÄ«vati.

tatiyantÄ• katÄ• disvatthesu á¹‡iko hoti. kÄ• yena kataá¹ƒ kÄ• yikaá¹ƒ, vÄ• casikaá¹ƒ, mÄ•
Ä• bÄ• dho vÄ• tiko. satena kÄ«taá¹ƒ sÄ• tikaá¹ƒ, sÄ• hassikaá¹ƒ, mÅ«latova, devadatena
tadatthÄ• ppatÄ«tiyÄ• . varattÄ• ya baddho vÄ• rattiko, Ä• yasiko, pÄ• siko. ghatena abhisa
saá¹ƒsaá¹-á¹-haá¹ƒ vÄ• ghÄ• tikaá¹ƒ, goá¸·ikaá¹ƒ, dÄ• dhikaá¹ƒ, mÄ• ricikaá¹ƒ. jÄ• lena ha
bÄ• lÄ«siko. akkhehi jitamakkhikaá¹ƒ, sÄ• lÄ• kikaá¹ƒ. akkhehi jayati dibbatÄ«ti vÄ• akkhik
152/ khaá¹‡atÄ«ti khÄ• á¹‡ittiko, kuddÄ• liko, devadattena jitaá¹ƒ, aá¹…gulyÄ• khaá¹‡atÄ«
tadatthÄ• navagamÄ• . uá¸·umpena taratÄ«ti oá¸·umpiko, `uá¸·umpikoâ€™ ti iko gopucchik
caratÄ«ti sÄ• kaá¹-iko, `rathiko, parappikoâ€™ ti iko. khandhena vahatÄ«ti khandhiko, aá¹ƒ
iko. vetanena jÄ«vatÄ«ti vetaniko, `bhatiko, kayiko, vikkayiko, kayavikkayikoâ€™ ti iko.

<30> tassa saá¹ƒvattati.

catutthiyantÄ• saá¹ƒvattatÄ«ti asmiá¹ƒ atthe á¹‡iko hoti, punabbhavÄ• ya saá¹ƒvattatÄ«ti p
itthiyaá¹ƒ pono bhavikÄ• , lokÄ• ya saá¹ƒvattatÄ«ti lokiko suá¹-á¹-hu aggoti saggo, saggÄ• y
sovaggiko, sassovaka tadaminÄ• dipÄ• á¹-hÄ• , dhanÄ• ya saá¹ƒvattatÄ«ti dhaÃ±Ã±aá¹ƒ, y

<31> tato sambhÅ«tamÄ• gataá¹ƒ.

paÃ±camyantÄ• sambhÅ«tamÄ• gatanti etesvatthesu á¹‡iko hoti, mÄ• tiko sambhÅ«tamÄ•
pettikaá¹ƒ, á¹‡yariyaá¹‡ -yÄ• pi dissanti, surabhito sambhÅ«taá¹ƒ sorabhyaá¹ƒ, thanato sam
thaÃ±Ã±aá¹ƒ, pitito sambhÅ«to pettiyo, mÄ• tiyo, mattiyo, macco vÄ• .

<32> tattha vasati vidito bhatto niyutto.

sattamyantÄ• tattha vasatÄ«tvevamÄ• dÄ«svatthesu á¹‡iko hoti. rukkhamÅ«le vasatÄ«ti ru
Ä• raÃ±Ã±iko, sosÄ• niko. loke vidito lokiko. catumahÄ• rÄ• jesu bhattÄ• cÄ• tummahÄ• rÄ
niyutto dovÄ• riko dassok tadaminÄ• dipÄ• á¹-hÄ• , bhaá¹‡á¸• Ä• gÄ• riko, iko-navakammik

<33> tassidaá¹ƒ.

chaá¹-á¹-hiyantÄ• idamiccasmiá¹ƒ atthe á¹‡iko hoti, saá¹…ghassa idaá¹ƒ saá¹…ghikaá¹ƒ,
sakyaputtiko, nÄ• tiputtiko, jenadattiko, kiye-sakiyo, parakiyo, niye-attaniyaá¹ƒ, ke- sako rÄ•
bhaá¹‡á¸• aá¹ƒ.

<34> á¹‡o.

chaá¹-á¹-hiyantÄ• idamiccasmiá¹ƒ atthe á¹‡o hoti, kaccÄ• yanassa idaá¹ƒ kaccÄ• yanaá¹ƒ
sogataá¹ƒ sÄ• sanaá¹ƒ, mÄ• hisaá¹ƒ maá¹ƒsÄ• di.

<35> gavÄ• dÄ«hi yo.

gavÄ• dÄ«hi chaá¹-á¹-hiyantehi idamiccasmiá¹ƒ atthe yo hoti, gunnaá¹ƒ idaá¹ƒ gabyaá¹ƒ m
dabbaá¹ƒ.

<36> pitito bhÄ• tari reyyaá¹‡a.

pitusaddÄ• tassa bhÄ• tari reyyaá¹‡a hoti, pitu bhÄ• tÄ• petteyyo.

<37> mÄ• tito ca bhaginiyaá¹ƒ cho.

mÄ• tito pitito ca tesaá¹ƒ bhaginiyaá¹ƒ cho hoti, mÄ• tu bhaginÄ« mÄ• tucchÄ• , pitu bhagin
`mÄ• tuloâ€™ ti ``mÄ• tulÄ• ditvÄ• nÄ«â€™â€™ ti nipÄ• tanÄ• .

<38> mÄ• tÄ• pitÅ«svÄ• maho.

mÄ• tÄ• pitÅ«hi \Be 154/ tesaá¹ƒ mÄ• tÄ• pitÅ«su Ä• maho hoti, mÄ• tu mÄ• tÄ• mÄ• tÄ•
pitu mÄ• tÄ• pitÄ• mahÄ«, pitu pitÄ• pitÄ• maho, na yathÄ• saá¹…khyaá¹ƒ, paccekÄ• bhi

<39> hite reyyaá¹‡a.

mÄ• tÄ• pitÅ«hi hite reyyaá¹‡a hoti, matteyyo, petteyyo.

<40> nindÄ• Ã±Ã±Ä• tappapaá¹-ibhÄ• garassadayÄ• saÃ±Ã±Ä• su ko.

nindÄ• dÄ«svattheyu nÄ• masmÄ• ko hoti, nindÄ• yaá¹ƒ-muá¹‡á¸• ako, samaá¹‡ako. aÃ±
assako, payogasÄ• matthiyÄ• sambandhivisesÄ• navagamovagamyate. appatthetelakaá¹ƒ
paá¹-ibhÄ• gatthe-hatthÄ« viya hatthiko, assako, balÄ«baddako. rasse-mÄ• nusako, rukkha
dayÄ• yaá¹ƒ-puttako, vacchako. saÃ±Ã±Ä• yaá¹ƒ-moro viya morako.

<41> tamassaparimÄ• á¹‡aá¹ƒ á¹‡iko ca.

paá¹-hamantÄ• asseti asmiá¹ƒ atthe á¹‡iko hoti ko ca taÃ±ce paá¹-hamantaá¹ƒ parimÄ• á¹
parimÄ«yate neneti parimÄ• á¹‡aá¹ƒ, doá¹‡o parimÄ• á¹‡amassa doá¹‡iko vÄ«hi, khÄ• rasa
Ä• sÄ«tiko vayo, upaá¸• á¸• hakÄ• yikaá¹ƒ bimbohanaá¹ƒ, paÃ±cakaá¹ƒ, chakkaá¹ƒ.

<42> yatetehi ttako.

yÄ• dÄ«hi \Be 155/ paá¹-hamantehÄ« asseti chaá¹-á¹-hiyatthe ttako hoti, taÃ±ce paá¹-hama
bhavati, yaá¹ƒ parimÄ• á¹‡amassa yattakaá¹ƒ, tattakaá¹ƒ, ettakaá¹ƒ, Ä• vatake yÄ• vatako,

<43> sabbÄ• cÄ• vantu.

sabbato paá¹-hamantehi yÄ• dÄ«hi ca asseti chaá¹-á¹-hiyatthe Ä• vantu hoti, taÃ±ce paá¹-h
parimÄ• á¹‡aá¹ƒ bhavati. sabbaá¹ƒ parimÄ• á¹‡amassa sabbÄ• vantaá¹ƒ, yÄ• vantaá¹ƒ, tÄ•

<44> kimhÄ• ratirÄ«varÄ«vatakarittakÄ• .

kimhÄ• paá¹-hamantÄ• asseti chaá¹-á¹-hiyatthe ratirÄ«varÄ«vatakarittakÄ• honti, taÃ±ce
parimÄ• á¹‡aá¹ƒ bhavati, kiá¹ƒ saá¹…khyÄ• naá¹ƒ parimÄ• á¹‡amesaá¹ƒ kati ete, kÄ«va, kA
rÄ«vanto sabhÄ• vato asaá¹…khyo.

<45> saÃ±jÄ• taá¹ƒ tÄ• rakÄ• ditvito.

tÄ• rakÄ• dÄ«hi paá¹-hamantehi asseti chaá¹-á¹-hiyatthe ito hoti, te ce saÃ±jÄ• tÄ• honti, t
assa tÄ• rakitaá¹ƒ gaganaá¹ƒ, pupphito rukkho, pallavitÄ• latÄ• .

<46> mÄ• ne matto.

paá¹-hamantÄ• mÄ• navuttito asseti asmiá¹ƒatthe matto hoti, palaá¹ƒ ummÄ• namassa pa
pamÄ• á¹‡amassa hatthamattaá¹ƒ \Be 156/ sataá¹ƒ mÄ• namassa satamattaá¹ƒ, doá¹‡o pa
doá¹‡amattaá¹ƒ, abhedopacÄ• rÄ• doá¹‡otipi hoti.

<47> taggho cuddhaá¹ƒ.

uddhamÄ• navuttiho asseti chaá¹-á¹-hiyatthe taggho hoti matto ca, jaá¹‡á¹‡utagghaá¹ƒ, jaá

<48> á¹‡o ca purisÄ• .

purisÄ• paá¹-hamantÄ• uddhamÄ• navuttito á¹‡o hoti mattÄ• dayo ca, porisaá¹ƒ, purisam

<49> ayÅ«bhadvitÄ«haá¹ƒse.

ubhadvitÄ«hi avayavavuttÄ«ti paá¹-hamantehi asseti chaá¹-á¹-hiyatthe ayo hoti. ubho aá¹ƒs
dvayaá¹ƒ, tayaá¹ƒ.

<50> saá¹…khyÄ• ya saccutÄ«sÄ• sadasantÄ• yÄ• dhikÄ• smiá¹ƒ savasahasse á¸• o.

satyantÄ• ya utyantÄ• ya Ä«santÄ• ya Ä• santÄ• ya dasantÄ• ya ca saá¹…khyÄ• ya paá¹-h
á¸• o hoti, sÄ• ce saá¹…khyÄ• adhikÄ• hoti, yadasminti taÃ±ce sataá¹ƒ sahassaá¹ƒ satas
vÄ«sati adhikÄ• asmiá¹ƒ sateti vÄ«saá¹ƒ sataá¹ƒ, ekavÄ«saá¹ƒ sataá¹ƒ, sahassaá¹ƒ, satas
tiá¹ƒsaá¹ƒ sataá¹ƒ, ekatiá¹ƒsaá¹ƒ sataá¹ƒ. utyantÄ• ya-navutaá¹ƒ sataá¹ƒ sahassaá¹ƒ satas
Ä«santÄ• ya cattÄ• lÄ«saá¹ƒ sataá¹ƒ, sahassaá¹ƒ, satasahassaá¹ƒ vÄ• . Ä• santÄ• ya \Be
sahassaá¹ƒ, satasahassaá¹ƒ vÄ• . dasantÄ• yaekÄ• dasaá¹ƒ sataá¹ƒ, sahassaá¹ƒ, satasah
saccutÄ«sÄ• sadasantÄ• yÄ• ti kiá¹ƒ? chÄ• dhikÄ• asmiá¹ƒsate. adhiketi kiá¹ƒ? paÃ±cada
asminti kiá¹ƒ? vÄ«satyadhikÄ• etasmÄ• satÄ• , satasahasseti kiá¹ƒ? ekÄ• dasa adhikÄ• a

<51> tassa pÅ«raá¹‡ekÄ• dasÄ• dito vÄ• .

chaá¹-á¹-hiyanthÄ• yekÄ• dasÄ• dikÄ• ya saá¹…khyÄ• ya á¸• o hoti (tassa) pÅ«raá¹‡atthe
pÅ«rÄ«yate yena taá¹ƒ pÅ«raá¹‡aá¹ƒ, ekÄ• dasannaá¹ƒ pÅ«raá¹‡o ekÄ• daso. ekÄ• dasam
tiá¹ƒsatimo, cattÄ• lÄ«so, paÃ±Ã±Ä• so.

<52> ma paÃ±cÄ• dikatihi.

chaá¹-á¹-hiyantÄ• ya paÃ±cÄ• dikÄ• ya saá¹…khyÄ• ya katismÄ• ca mo hoti (tassa) pÅ«ra
aá¹-á¹-hamo, katimo, katimÄ«.

<53> satÄ• dÄ«namica. satÄ• dikÄ• ya saá¹…khyÄ• ya chaá¹-á¹-hiyantÄ• ya (tassa) pÅ«ra
satÄ• dÄ«namicÄ• ntÄ• deso, satimo, sahassimo.

<54> chÄ• á¹-á¹-haá¹-á¹-hamÄ• .

chasaddÄ• á¹-á¹-haá¹-á¹-hamÄ• honti tassa pÅ«raá¹‡atthe, chaá¹-á¹-ho, chaá¹-á¹-hamo, i
chaá¹-á¹-hamÄ«, kathaá¹ƒ `dutiyaá¹ƒ catutthaâ€™ nti? ``dutiyassa, catuttha tatiyÄ• naâ€™â

<55> ekÄ• kÄ• kyasahÄ• ye.

ekasmÄ• \Be 158/ asahÄ• yatthe kaÄ• kÄ« honti vÄ• , ekako, ekÄ• kÄ«, eko.

<56> vacchÄ• dÄ«hi tanutte taro.

vacchÄ• dÄ«naá¹ƒ sabhÄ• vassa tanutte gamyamÄ• ne taro hoti, susuttassa tanutte vacch
vacchatarÄ«, yobbanassa tanutte okkhataro, assabhÄ• vassa tanutte assataro, sÄ• matthiy

<57> kimhÄ• niddhÄ• raá¹‡e ratara ratamÄ• . kiá¹ƒsaddÄ• niddhÄ• raá¹‡e ratara ratamÄ•
devadatto, kataro bhavataá¹ƒ kaá¹-ho, katamo bhavataá¹ƒ devadatto, katamo bhavataá¹ƒ ka
bhÄ• radvÄ• jÄ• naá¹ƒ katamosi brahme.

<58> tena datte liyÄ• .

tatiyantÄ• datte-bhidheyye laiyÄ• honti, devena datto devalo, deviyo, brahmalo, brahmiyo,
sÄ«viyo, sissa dÄ«gho.

<59> tassa bhÄ• vakammesu ttatÄ• ttanaá¹‡yaá¹‡eyyaá¹‡iyaá¹‡iyÄ• .

chaá¹-á¹-hiyantÄ• bhÄ• ve kamme ca ttÄ• dayo honti bahulaá¹ƒ, na ca sabbe sabbato hon
bhavanti etasmÄ• buddhisaddÄ• bhi bhÄ• vo saddassa pavattinimittaá¹ƒ, nÄ«lassa paá¹-as
159/ nÄ«latÄ• bhi guá¹‡o bhÄ• vo, nÄ«lassa guá¹‡assa bhÄ• vo nÄ«lattaá¹ƒ nÄ«latÄ• bhi n
gotÄ• ti gojÄ• ti, pÄ• cakattaá¹ƒ, daá¹‡á¸• ittaá¹ƒ, visÄ• á¹‡ittaá¹ƒ, rÄ• japurisattanti kriyÄ• c
devadattattaá¹ƒ, candattaá¹ƒ, sÅ«riyattanti tadavatthÄ• visesasÄ• maÃ±Ã±aá¹ƒ, Ä• kÄ• sat
upacaritabhedasÄ• maÃ±Ã±aá¹ƒ. ttana-puthujjanattanaá¹ƒ, vedanattanaá¹ƒ, jÄ• yattanaá¹ƒ
á¹‡ya-Ä• lasyaá¹ƒ, brahmaÃ±Ã±aá¹ƒ, cÄ• palyaá¹ƒ, nepuÃ±Ã±aá¹ƒ, pesuÃ±Ã±aá¹ƒ, rajjaá¹

dÄ• yajjaá¹ƒ, vesammaá¹ƒ `vesamaâ€™ nti, keci, sakhyaá¹ƒ, vÄ• á¹‡ijjaá¹ƒ. á¹‡eyya-socey
á¹‡agÄ• ravaá¹ƒ, pÄ• á¹-avaá¹ƒ, ajjavaá¹ƒ, maddavaá¹ƒ. iya-adhipatiyaá¹ƒ, paá¹‡á¸• itiyaá¹
naggiyaá¹ƒ, sÅ«riyaá¹ƒ. á¹‡iya-Ä• lasiyaá¹ƒ, kÄ• á¸·usiyaá¹ƒ, mandiyaá¹ƒdakkhiyaá¹ƒ, poro
veyyattiyaá¹ƒ. kathaá¹ƒ `rÄ• maá¹‡Ä«yakaâ€™ nti? sakatthe kantÄ• á¹‡ena siddhaá¹ƒ. kar
alasassa kammaá¹ƒ alasattaá¹ƒâ€™ alasatÄ• , alasattanaá¹ƒ, Ä• lasyaá¹ƒ, Ä• lasiyaá¹ƒ vÄ
ti sakatthepi, yathÄ• bhuccaá¹ƒ, kÄ• ruÃ±Ã±aá¹ƒ, pattakallaá¹ƒ, Ä• kÄ• sÄ• naÃ±caá¹ƒ, kÄ•

<60> bya vaddhadÄ• sÄ• vÄ• .

chaá¹-á¹-hiyantÄ• vaddhÄ• dÄ• sÄ• ca byo vÄ• hoti bhÄ• vakammesu, vaddhabyaá¹ƒ va
kathaá¹ƒ `vaddhavaâ€™ nti? á¹‡e vÄ• gamo.

<61> naá¹‡a yuvÄ• bo ca vassa.

chaá¹-á¹-hiyantÄ• yuvasaddÄ• bhÄ• vakammesu naá¹‡a vÄ• hoti tassa bo ca, yobbanaá¹
yuvatÄ• .

<62> aá¹‡vÄ• ditvimo.

aá¹‡uÄ• dÄ«hi \Be 160/ chaá¹-á¹-hiyantehi bhÄ• ve vÄ• imo hoti, aá¹‡imÄ• , laghimÄ• , ma
kasimÄ• , vÄ• tveva? aá¹‡uttaá¹ƒ aá¹‡utÄ• .

<63> bhÄ• vÄ• tena nibbatte.

bhÄ• vavÄ• cakÄ• saddÄ• tena nibbatte-bhidheyye imo hoti, pÄ• kena nibbatta pÄ• á¹‡im

<64> taratamissikiyiá¹-á¹-hÄ• tisaye.

atisaye vattamÄ• nato hontete paccayÄ• , atisayena pÄ• po pÄ• pataro, pÄ• patamo, pÄ• p
pÄ• piá¹-á¹-ho, itthiyaá¹ƒ pÄ• patarÄ• . atisayantÄ• pi atisayappaccayo, atisayena pÄ• piá¹-
pÄ• piá¹-á¹-hataro.

<65> tannissite llo.

dutiyantÄ• llappaccayo hoti nissitatthe, vedaá¹ƒ nissitaá¹ƒ vedallaá¹ƒ, duá¹-á¹-hu nissitaá¹
duá¹-á¹-hullaá¹ƒ. ille-saá¹…khÄ• rillaá¹ƒ.

<66> tassa vikÄ• rÄ• vayavesu á¹‡a á¹‡ika á¹‡eyyamayÄ• .

pakatiyÄ• uttaramavatthantaraá¹ƒ vikÄ• ro, chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vikÄ• re-vaya
bahulaá¹ƒ, á¹‡a-Ä• yasaá¹ƒ bandhanaá¹ƒ, odumbaraá¹ƒ, paá¹‡á¹‡aá¹ƒ, odumbaraá¹ƒ bhas
maá¹ƒsaá¹ƒ, kÄ• potaá¹ƒ satthi. á¹‡ika-kappÄ• sikaá¹ƒ vatthaá¹ƒ. á¹‡eyya-eá¹‡eyyaá¹ƒ ma
satthi \Be 161/. koseyyaá¹ƒ vatthaá¹ƒ. maya-tiá¹‡amayaá¹ƒ, dÄ• rumayaá¹ƒ, naá¸·amayaá¹
``aÃ±Ã±asmiâ€™â€™ nti (IV 121) gunnaá¹ƒ karÄ«sepi mayo, gomayaá¹ƒ.

<67> jatuto saá¹‡a vÄ• .

chaá¹-á¹-hiyantÄ• nÄ• masmÄ• jatuto vikÄ• rÄ• vayavesu saá¹‡a vÄ• hoti. jatuno vikÄ• r
``lopoâ€™â€™ ti (IV 123) bahulaá¹ƒ paccayalopopi phalapupphamÅ«lesu vikÄ• rÄ• vayave
piyÄ• lÄ• ni, mallikÄ• ya pupphÄ• ni mallikÄ• , usirassa mÅ«laá¹ƒ usÄ«raá¹ƒ, taá¹ƒ sadden

<68> samÅ«he kaá¹‡a á¹‡a á¹‡ikÄ• .

chaá¹-á¹-hiyantÄ• samÅ«he kaá¹‡a á¹‡a á¹‡ikÄ• honti gottappaccayantÄ• . kaá¹‡a-rÄ• ja
ukkhÄ• dÄ«hi-okkhakaá¹ƒ, oá¹-á¹-hakaá¹ƒ, orabbhakaá¹ƒ, rÄ• jakaá¹ƒ, rÄ• japuttakaá¹ƒ, ha
á¹‡a-kÄ• kaá¹ƒ, bhikkhaá¹ƒ. acittÄ• á¹‡ika-Ä• pÅ«pikaá¹ƒ, saá¹ƒkulikaá¹ƒ.

<69> janÄ• dÄ«hi tÄ• .

janÄ• dÄ«hi chaá¹-á¹-hiyantehi samÅ«he tÄ• hoti. janatÄ• , gajatÄ• , bandhutÄ• , gÄ• mat
nÄ• garatÄ• . tÄ• ntÄ• sabhÄ• vato itthiliá¹…gÄ• , `madanÄ«yaâ€™ nti karaá¹‡e-dhikaraá¹
`dhÅ«mÄ• yitattaâ€™ nti ktÄ• ntÄ• nÄ• madhÄ• tuto ktena siddhaá¹ƒ.

<70> iyo hite.

chaá¹-á¹-hiyantÄ• hite iyo hoti. upÄ• dÄ• niyaá¹ƒ, aÃ±Ã±atrÄ• pi samÄ• nodare sayito sod

<71> cakkhvÄ• dito sso.

chaá¹-á¹-hiyantehi \Be 162/ cakkhuÄ• dÄ«hi hite sso hoti, cakkhussaá¹ƒ, Ä• yussaá¹ƒ.

<72> á¹‡yo tattha sÄ• dhu.

sattamyantÄ• tattha sÄ• dhÅ«ti asmiá¹ƒ atthe á¹‡yo hoti. sabbho, pÄ• risajjo. sÄ• dhÅ«ti k
aÃ±Ã±atrÄ• pi rathaá¹ƒ vahatÄ«ti racchÄ• .

<73> kammÄ• niya Ã±Ã±Ä• .

sattamyantÄ• kammasaddÄ• tattha sÄ• dhÅ«bhi asmiá¹ƒ atthe niya Ã±Ã±Ä• honti. kamm
kammaÃ±Ã±aá¹ƒ.

<74> kathÄ• ditviko.

kathÄ• dÄ«hi sattamyantehi tattha sÄ• dhÅ«ti asmiá¹ƒ atthe iko hoti. kathiko, dhammakathi
pavÄ• siko, upavÄ• siko.

<75> pathÄ• dÄ«hi á¹‡eyyo.

pathÄ• dÄ«hi sattamyantehi tattha sÄ• dhÅ«ti asmiá¹ƒ atthe á¹‡e-yyo hoti, pÄ• theyyaá¹ƒ s
(Ä• titheyyaá¹ƒ).

<76> dakkhiá¹‡Ä• yÄ• rahe.

dakkhiá¹‡Ä• saddato arahatthe á¹‡eyyo hoti, dakkhiá¹‡aá¹ƒ arahatÄ«ti dakkhiá¹‡eyyo.

<77> rÄ• yo tumantÄ• .

tumantato \Be 163/ arahatthe rÄ• yo hoti. ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetuá¹ƒ, jÄ• petÄ• ya
pabbÄ• jetÄ• yaá¹ƒ vÄ• pabbÄ• jetuá¹ƒ.

<78> tametthassatthÄ«ti mantu.

paá¹-hamantÄ• ettha assa atthÄ«ti etesvatthesu mantu hoti. gÄ• vo ettha dese, assa vÄ•
gomÄ• . atthÄ«ti vattamÄ• nakÄ• lopÄ• dÄ• nato bhÅ«tÄ• hi bhavissantÄ«hi vÄ• gohi na g
gomÄ• bhavissatÄ«â€™ ti? tadÄ• pi vattamÄ• nÄ• hiyeva gohi gomÄ• , Ä• si bhavissatÄ«t
itikaraá¹‡ato visayaniyamo ---

pahÅ«te ca pasaá¹ƒsÄ• yaá¹ƒ, nindÄ• yaÃ±cÄ• tisÄ• yane.

niccayoge ca saá¹ƒsagge, hontime mantuÄ• dayo ||

go assoti jÄ• tisaddÄ• naá¹ƒ dabbÄ• bhidhÄ• nasÄ• matthiyÄ• mantvÄ• dayo na honti, tat
paá¹-oâ€™ ti, yesantu guá¹‡asaddÄ• naá¹ƒ dabbÄ• bhidhÄ• nasÄ• matthiyaá¹ƒ natthi, tehi
rÅ«pavÄ• , rasavÄ• , gandhavÄ• , phassavÄ• , saddavÄ• , rasÄ«, rasiko, rÅ«pÄ«, rÅ«piko,

<79> vantvÄ• vaá¹‡á¹‡Ä• .

paá¹-hamantato avaá¹‡á¹‡antÄ• mantvÄ• tthe vantu hoti. sÄ«lavÄ• , paÃ±Ã±avÄ• , avaá¹‡
bandhumÄ• .

<80> daá¹‡á¸• Ä• ditvikaÄ« vÄ• .

daá¹‡á¸• Ä• dÄ«hi \Be 164/ ika Ä« honti vÄ• mantvÄ• tthe. bahulaá¹ƒ vidhÄ• nÄ• kutoci d
kutocekamekaá¹ƒva daá¹‡á¸• iko daá¹‡á¸• Ä« daá¹‡á¸• avÄ• , gandhiko gandhÄ« gandhav
(28) ``uttamÄ«á¹‡eva dhanÄ• ikoâ€™â€™, dhaniko, dhanÄ« dhanavÄ• aÃ±Ã±o. (29) ``as
atthiko atthÄ«, aÃ±Ã±atra atthavÄ• . (30) ``tadantÄ• caâ€™â€™, puÃ±Ã±atthiko, puÃ±Ã±a
``vaá¹‡á¹‡antÄ• Ä«yevaâ€™â€™ brahmavaá¹‡á¹‡Ä«, devavaá¹‡á¹‡Ä«, (32) ``hatthadante
dantÄ«, aÃ±Ã±atra hatthavÄ• dantavÄ• . (33) ``vaá¹‡á¹‡ato brahmacÄ• rimhiâ€™â€™, va
vaá¹‡á¹‡avÄ• aÃ±Ã±o. (34) ``pokkharÄ• dito deseâ€™â€™, pokkharaá¹‡Ä«, uppalinÄ«, ku
muá¸·Ä• linÄ«, sÄ• lukinÄ«, kvacÄ• desepi padumipi paduminÄ« paá¹‡á¹‡aá¹ƒ. aÃ±Ã±atra
``nÄ• vÄ• yikoâ€™â€™, nÄ• viko. (36) ``sukhadukkhÄ• Ä«â€™â€™, sukhÄ«, dukkhÄ«. (3
sikhÄ«, sikhÄ• vÄ• , mÄ• lÄ«, mÄ• lÄ• vÄ• , sÄ«lÄ«, sÄ«lavÄ• , balÄ«, balavÄ• . (38) ``balÄ
bÄ• hubalÄ«, Å«rubalÄ«.

<81> tapÄ• dÄ«hi ssÄ«. tapÄ• dito mantvatthe vÄ• ssÄ« hoti. tapassÄ«, yasassÄ«, tejass
vÄ• tveva? yasavÄ• .

<82> mukhÄ• dito ro. mukhÄ• dÄ«hi mantvatthero hoti. mukharo, susiro, Å«saro, madhuro,
nagaraá¹ƒ, (39) ``dantassu ca unnabhadanteâ€™â€™, danturo.

<83> tundyÄ• dÄ«hi bho.

tundiÄ• dÄ«hi \Be 165/ mantvatthe bho vÄ• hoti. tundibho, vaá¹-ibho, valibho. vÄ• tveva? t

<84> saddhÄ• ditvÄ• .

saddhÄ• dÄ«hi mantvatthea hoti vÄ• . saddho, paÃ±Ã±o, itthiyaá¹ƒ saddhÄ• . vÄ• tveva? p

<85> á¹‡o tapÄ• .

tapÄ• á¹‡o hoti mantvatthe. tÄ• paso, itthiyaá¹ƒ tÄ• pasÄ«.

<86> Ä• lvabhijjhÄ• dÄ«hi.

abhijjhÄ• dÄ«hi Ä• lu hoti mantvatthe, abhijjhÄ• lu, sÄ«tÄ• lu, dhajÄ• lu, dayÄ• lu. vÄ• tvev

<87> picchÄ• ditvilo.

picchÄ• dÄ«hi ilo hoti vÄ• mantvatthe. picchilo picchavÄ• , phenilo phenavÄ• , jaá¹-ilo jaá¹
`vÄ• cÄ• loâ€™ ti? nindÄ• yamilassÄ• dilope ``paro kvacÄ«â€™â€™ ti (1-27).

<88> sÄ«lÄ• dito vo.

sÄ«lÄ• dÄ«hi vo hoti vÄ• mantvatthe. sÄ«lavo sÄ«lavÄ• , kesavo kesavÄ• , (40) ``aá¹‡á¹‡
aá¹‡á¹‡avo. (41) gÄ• á¹‡á¸• Ä« rÄ• jÄ«hi saÃ±Ã±Ä• yaá¹ƒâ€™â€™ gÄ• á¹‡á¸• Ä«vaá¹ƒ dh

<89> mÄ• yÄ• medhÄ• hi vÄ«.

etehi \Be 166/ dvÄ«hi vÄ« hoti mantvatthe. mÄ• yÄ• vÄ«, medhÄ• vÄ«.

<90> sissare Ä• myuvÄ• mÄ«. sasaddÄ• Ä• myuvÄ• mÄ« honti issare-bhidhÄ• yye mantv
suvÄ• mÄ«.

<91> lakkhyÄ• á¹‡o a ca. lakkhÄ«saddÄ• á¹‡o hoti mantvatthe a cÄ• ntassa. á¹‡akÄ• rov

<92> aá¹…gÄ• no kalyÄ• á¹‡e.

kalyÄ• á¹‡e gamyamÄ• ne aá¹…gasmÄ• no hoti mantvatthe. aá¹…ganÄ• .

<93> so lomÄ• .

lomÄ• so hoti mantvatthe. lomaso, itthiyaá¹ƒ, lomasÄ• .

<94> imiyÄ• .

mantvatthe ima iyÄ• honti bahulaá¹ƒ. puttimo, kittimo, puttiyo, kappiyo, jaá¹-iyo, hÄ• nabhÄ

<95> to paÃ±camyÄ• . paÃ±camyantÄ• bahulaá¹ƒ to hoti vÄ• . gÄ• mato Ä• gacchati gÄ•
bhÄ• yati corehi bhÄ• yati, satthato parihÄ«no satthÄ• parihÄ«no.

<96> ito-tetto kuto.

tomhi \Be 167/ imassa á¹-i nipaccate, etassa á¹-a eta, kiá¹ƒsaddassa kuttaÃ±ca. ito imasmÄ
etasmÄ• , kuto kasmÄ• .

<97> abhyÄ• dÄ«hi. abhiÄ• dÄ«hi to hoti. abhito, parito, pacchato heá¹-á¹-hato.

<98> Ä• dyÄ• dÄ«hi. Ä• dippabhutÄ«hi to vÄ• hoti, Ä• do Ä• dito, majjhato antato, piá¹-á¹-
yatodakaá¹ƒ tadÄ• dittaá¹ƒ, yaá¹ƒ udakaá¹ƒ tadevÄ• dittanti attho.

<99> sabbÄ• dito sattamyÄ• trattÄ• . sabbÄ• dÄ«hi sattamyantehi tratthÄ• vÄ• honti. sab
yatra yattha yasmiá¹ƒ. bahulÄ• dhikÄ• rÄ• na tumhÄ• mhehi.

<100> katthettha kutrÄ• tra kvehidha.

etesaddÄ• nipaccante. kasmiá¹ƒ kattha, kutra, kva, etasmiá¹ƒ, ettha, atra, asmiá¹ƒ iha, idh

<101> dhi sabbÄ• vÄ• . sattamyantato sabbasmÄ• dhi vÄ• hoti. sabbadhi, sabbattha.

<102> yÄ• hiá¹ƒ. sattamyantato yato hiá¹ƒ vÄ• hoti. yahiá¹ƒ yatra.

<103> tÄ• haá¹ƒ ca.

sattamyantato \Be 168/ tato vÄ• haá¹ƒ hoti hiá¹ƒ ca. tahaá¹ƒ, tahiá¹ƒ, tatra.

<104> kuhiá¹ƒ kahaá¹ƒ.

kiá¹ƒsaddÄ• sattamyantÄ• hiá¹ƒ haá¹ƒ nipaccante kissa kukÄ• ca. kuhiá¹ƒ, kahaá¹ƒ. kath
nti? `canaá¹ƒâ€™ iti nipÄ• tantaraá¹ƒ `kuhiÃ±cÄ«â€™ ti ettha cisaddo viya.

<105> sabbekaÃ±Ã±ayatehi kÄ• le dÄ• . etehi sattamyantehi kÄ• le dÄ• hoti. sabbasmiá¹ƒ
aÃ±Ã±adÄ• , yadÄ• , tadÄ• . kÄ• leti kiá¹ƒ? sabbattha dese.

<106> kadÄ• kudÄ• sadÄ• dhunedÄ• ni.

ete saddÄ• nipaccante. kasmiá¹ƒ kÄ• le kadÄ• , kudÄ• , sabbasmiá¹ƒ kÄ• le sadÄ• , imasm

<107> ajja sajjvaparajjvetarahi karahÄ• .

etesaddÄ• nipaccante. pakatippaccayo Ä• deso kÄ• lavisesoti sabbametaá¹ƒ nipÄ• tanÄ• jÄ• hani nipaccate, asmiá¹ƒ ahani ajja. samÄ• nassa sabhÄ• vo jju cÄ• hani, samÄ• ne aha aparasmiá¹ƒ ahani aparajju. imasseto kÄ• le rahi ca, imasmiá¹ƒ kÄ• le etarahi. kiá¹ƒsaddass cÄ• najjatane, kasmiá¹ƒ kÄ• le karaha.

<108> sabbÄ• dÄ«hi payÄ• re thÄ• .

sÄ• maÃ±Ã±assa \Be 169/ bhedako viseso pakÄ• ro, tattha vattamÄ• nehi sabbÄ• dÄ«hi th sabbathÄ• , yathÄ• , tathÄ• .

<109> kathamitthaá¹ƒ.

ete saddÄ• nipaccante pakÄ• re. kimimehi thaá¹ƒ paccayo, kaita ca tesaá¹ƒ yathÄ• kkama

<110> dhÄ• saá¹…khyÄ• hi.

saá¹…khyÄ• vÄ• cÄ«hi pakÄ• re dhÄ• parÄ• hoti. dvÄ«hi pakÄ• rehi, dve vÄ• pakÄ• re k karoti, ekaá¹ƒ rÄ• siá¹ƒ paÃ±cappakÄ• raá¹ƒ karoti paÃ±cadhÄ• karoti, paÃ±cappakÄ• ram ekadhÄ• karoti.

<111> vekÄ• jjhaá¹ƒ.

ekasmÄ• pakare jjhaá¹ƒ vÄ• hoti. ekajjhaá¹ƒ karoti, ekadhÄ• , karoti.

<112> dvitÄ«hedhÄ• .

dvitÄ«hi pakÄ• re edhÄ• vÄ• hoti. dvedhÄ• , tedhÄ• , dvidhÄ• , tidhÄ• .

<113> tabbati jÄ• tiyo.

pakÄ• ravati taá¹ƒsÄ• maÃ±Ã±avÄ• cakÄ• saddÄ• jÄ• tiyo hoti, paá¹-ujÄ• tiyo, mudujÄ• ti

<114> vÄ• rasaá¹…khyÄ• ya kkhattuá¹ƒ.

vÄ• rasambandhiniyÄ• \Be 170/ saá¹…khyÄ• ya kkhattuá¹ƒ hoti. dve vÄ• re bhuÃ±jati dvik bhuÃ±jati. vÄ• raggahaá¹‡aá¹ƒ kiá¹ƒ? paÃ±ca bhuÃ±jati. saá¹…khyÄ• yÄ• ti kiá¹ƒ? pahÅ«te

<115> katimhÄ• .

vÄ• rasambandhiniyÄ• katisaá¹…khyÄ• ya kkhattuá¹ƒ hoti, kati vÄ• re, bhuÃ±jathi, katikkh

<116> bahumhÄ• dhÄ• ca paccÄ• sattiyaá¹ƒ.

vÄ• rasambandhiniyÄ• bahusaá¹…khyÄ• ya dhÄ• hoti kkhatthuá¹ƒ ca, vÄ• rÄ• naÃ±ce pa
divasassa bhuÃ±jati bahukkhattuá¹ƒ bhuÃ±jati. paccÄ• sattiyanti kiá¹ƒ? bahuvÄ• re mÄ• sa

<117> sakiá¹ƒ vÄ• .

ekaá¹ƒ vÄ• ramiccasmiá¹ƒ atthe sakinti vÄ• nipaccate. ekavÄ• raá¹ƒ bhuÃ±jati sakiá¹ƒ bhu
ekakkhattuá¹ƒ bhuÃ±jati.

<118> so vÄ«cchappakÄ• resu.

vÄ«cchÄ• yaá¹ƒ pakÄ• re ca so hoti bahulaá¹ƒ. vÄ«cchÄ• yaá¹ƒ-khaá¹‡á¸• aso, bilaso. pak

<119> abhÅ«tatabbhÄ• ve karÄ• sabhÅ«yoge vikÄ• rÄ• cÄ«.

avatthÄ• vato-vatthantarenÄ• bhÅ«tassa tÄ• yÄ• vatthÄ• ya bhÄ• vekarÄ• sabhÅ«hi samb
hoti, adhavalaá¹ƒ dhavalaá¹ƒ \Be 171/ karoti dhavalÄ« karoti, adhavalo dhavalo siyÄ• dhav
dhavalo bhavati dhavalÄ« bhavati. abhÅ«ta tabbhÄ• veti kiá¹ƒ? ghaá¹-aá¹ƒ karoti, dadhi att
karÄ• sabhÅ«yogeti kiá¹ƒ? adhavalodhavalo jÄ• yate. vikÄ• rÄ• ti kiá¹ƒ? pakatiyÄ• mÄ• ho
kuá¹‡á¸• alaá¹ƒ karoti.

<120> dissantaÃ±Ã±epi paccayÄ• .

vuttato-Ã±Ã±epi paccayÄ• dissanti vuttÄ• vuttatthesu. vividhÄ• mÄ• taro vimÄ• taro, tÄ• s
vemÄ• tikÄ• -rikaá¹‡a. pathaá¹ƒ gacchatÄ«ti pathÄ• vino-Ä• vÄ«. issÄ• assa atthÄ«ti issuk
vahatÄ«ti dhorayho- yhaá¹‡a.

<121> aÃ±Ã±asmiá¹ƒ.

vuttato-Ã±Ã±asmimpi atthe vuttappaccayÄ• dissanti. magadhÄ• naá¹ƒ issaro mÄ• gadho-
sahassaá¹ƒ, tamagghatÄ«ti kÄ• siyo iyo.

<122> sakatthe.

sakatthepi paccayÄ• dissanti. hÄ«nako, potako, kiccayaá¹ƒ.

<123> lopo.

paccayÄ• naá¹ƒ lopopi dissati. buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, cakkhuá¹ƒ suÃ±Ã±aá¹ƒ att
bhÄ• vappaccayalopo.

<124> sarÄ• namÄ• dissÄ• yuvaá¹‡á¹‡assÄ• eo á¹‡Ä• nubandhe.

sarÄ• namÄ• dibhÅ«tÄ• \Be 172/ ye akÄ• rivaá¹‡á¹‡uvaá¹‡á¹‡Ä• , tesaá¹ƒ Ä• eo honti yat
rÄ• ghavo, venateyyo, meniko, oá¸·umpiko, dobhaggaá¹ƒ. á¹‡Ä• nubandheti kiá¹ƒ? purÄ• ta

<125> saá¹ƒyoge kvaci.

sarÄ• namÄ• dibhÅ«tÄ• ye ayuvaá¹‡á¹‡Ä• , tesaá¹ƒ Ä• eo honti kvacideva saá¹ƒyogavisay
koá¹‡á¸• aÃ±Ã±o. kvacÄ«ti kiá¹ƒ? kattikeyyo.

<126> majjhe.

majjhe vattamÄ• nÄ• nampi ayuvaá¹‡á¹‡Ä• naá¹ƒ Ä• e o honti kvaci. aá¸• á¸• hateyyo, vÄ

<127> kosajjÄ• jjava pÄ• risajja sohajja maddavÄ• rissÄ• sabhÄ• jaÃ±Ã±atheyya bÄ• husa

etesaddÄ• nipaccanteá¹‡Ä• nubandhe. kusÄ« tassa bhÄ• vokosajjaá¹ƒ, ujuno bhÄ• vo ajja
pÄ• risajjo, suhadayova suhajjo, tassa pana bhÄ• vo sohajjaá¹ƒ, muduno bhÄ• vo maddava
vÄ• Ä• rissaá¹ƒ, usabhassa idaá¹ƒ bhÄ• vo \Be 173/ vÄ• Ä• sabhaá¹ƒ, Ä• jÄ• nÄ«yassa bh
thenassa bhÄ• vo kammaá¹ƒ vÄ• theyyaá¹ƒ, bahussatassa bhÄ• vo bÄ• husaccaá¹ƒ, etesu
nipÄ• tanÄ• .

<128> manÄ• dÄ«naá¹ƒ saka.

manÄ• dÄ«naá¹ƒ saka hoti á¹‡Ä• nubandhe. manasi bhavaá¹ƒ mÄ• nasaá¹ƒ, dummanaso
somanassaá¹ƒ.

<129> uvaá¹‡á¹‡assÄ• vaá¹…a sare.

sarÄ• do á¹‡Ä• nubandhe uvaá¹‡á¹‡assÄ• vaá¹…a hoti. rÄ• ghavo, jambavaá¹ƒ.

<130> yamhi gossa ca.

yakÄ• rÄ• do paccaye gossuvaá¹‡á¹‡assa ca avaá¹… hoti. gabyaá¹ƒ, bhÄ• tabyo.

<131> lopo-vaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ.

yakÄ• rÄ• do paccaye avaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ lopo hoti. dÄ• yajjaá¹ƒ, kÄ• ruÃ±Ã±aá¹ƒ bahulaá¹ƒvidhÄ• nÄ• kvaci na hoti kiccayaá¹ƒ.

<132> rÄ• nubandhe-nta sarÄ• dissa.

anto saro Ä• dimhi yassÄ• vayavassa, tassa lopo hoti rÄ• nubandhe. kittakaá¹ƒ, petteyyaá¹

<133> kisamahatamime kasa mahÄ• .

kisassa mahato ime kasamahÄ• honti yathÄ• kkamaá¹ƒ, kasimÄ• , mahimÄ• .

<134> Ä• yussÄ• yasa mantumhi.

Ä• yussa \Be 174/ Ä• yasÄ• deso hoti mantumhi. Ä• yasmÄ• .

<135> jo vuddhassiyiá¹-á¹-hesu.

vuddhassa jo hoti iyaiá¹-á¹-hesu, jeyyo, jeá¹-á¹-ho.

<136> bÄ• á¸·hantikapasatthÄ• naá¹ƒ sÄ• dha neda sÄ• .

iyaiá¹-á¹-hesu bÄ• á¸·hantikapasatthÄ• naá¹ƒ sÄ• dha neda sÄ• honti yathÄ• kkamaá¹ƒ. sÄ nediyo, nediá¹-á¹-ho, seyyo, seá¹-á¹-ho.

<137> kaá¹‡akanÄ• ppayuvÄ• naá¹ƒ.

iyaiá¹-á¹-hesu appayuvÄ• naá¹ƒ kaá¹‡a kanÄ• honti yathÄ• kkamaá¹ƒ. kaá¹‡iyo kaá¹‡iá¹-á kaniá¹-á¹-ho.

<138> lopo vÄ« mantu vantÅ«naá¹ƒ.

vÄ« mantu vantÅ«naá¹ƒ lopo hoti iyaiá¹-á¹-hesu. atisayena medhÄ• vÄ« medhiyo, medhiá¹
satiyo, satiá¹-á¹-ho, atisayena guá¹‡avÄ• guá¹‡iyo, guá¹‡iá¹-á¹-ho.

<139> á¸• e satissa tissa.

á¸• epare satyantassa tikÄ• rassa lopo hoti, vÄ«saá¹ƒ sataá¹ƒ, tiá¹ƒsaá¹ƒ sataá¹ƒ.

<140> etasseá¹-a ttake.

ttake pare etassa eá¹-a hoti. ettakaá¹ƒ.

<141> á¹‡ikassiyo vÄ• .

á¹‡ikassa \Be 175/ vÄ• iyo hoti, sakyaputtiyo, sakyaputtiko.

<142> adhÄ• tussa kÄ• -syÄ• dito ghe-ssi.

ghe pare adhÄ• tussa yo kakÄ• ro, tato pubbassa akÄ• rassa bahulaá¹ƒ i hoti sace gho na
bÄ• likÄ• , kÄ• rikÄ• , adhÄ• tussÄ• ti kiá¹ƒ? sakÄ• , keti kiá¹ƒ? nandanÄ• , asyÄ• ditoti kiá¹
mathurÄ• , bahucammikÄ• ti kakÄ• rena syÄ• dino byavahitattÄ• siddhaá¹ƒ, gheti kiá¹ƒ? bÄ
bahukattukÄ• sÄ• lÄ• .

iti moggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

á¹‡Ä• dikaá¹‡á¸• o catuttho.

5. paÃ±camo kaá¹‡á¸• o (khÄ• di)

<1> tija mÄ• nehi kha sÄ• khamÄ• vÄ«maá¹ƒsÄ• su.

khantiyaá¹ƒ tijÄ• vÄ«maá¹ƒsÄ• yaá¹ƒ mÄ• nÄ• ca khasappaccayÄ• honti yathÄ• kkamaá
titikkhati, vÄ«maá¹ƒsati. khamÄ• vÄ«maá¹ƒsÄ• , sÅ«ti kiá¹ƒ? tejanaá¹ƒ, tejo, tejayati, mÄ• n

<2> kitÄ• tikicchÄ• saá¹ƒsayesu cho.

tikicchÄ• yaá¹ƒ saá¹ƒsaye ca vattamÄ• nÄ• kitÄ• cho hoti. tikicchÄ• , vicikicchÄ• , tikiccha

aÃ±Ã±atra niketo, saá¹ƒketo, ketanaá¹ƒ, keto, ketayati.

<3> nindÄ• yaá¹ƒ gupa badhÄ• bassa bho ca.

nindÄ• yaá¹ƒ \Be 176/ vattamÄ• nehi gupa badhehi cho hoti bassa bho ca. jigucchÄ• , bÄ«
bÄ«bhacchati, aÃ±Ã±atra gopanaá¹ƒ, gopo, gopeti, badhako.

<4> tuá¹ƒsmÄ• lopo cicchÄ• yaá¹ƒ te.

tumantato icchÄ• yamatthe te khasachÄ• honti bahulaá¹ƒ, lopo ca tuá¹ƒpaccayassa hoti su
jigÄ«sÄ• á¹ƒ, jighacchÄ• , bubhukkhati, jigÄ«sati jighacchati. idha kasmÄ• na hoti `bhottum
padantarenÄ• bhidhÄ• nÄ• . tuá¹ƒsmÄ• ti kiá¹ƒ? bhojanamicchati. icchÄ• yanti kiá¹ƒ? bhuÃ±
`kÅ«laá¹ƒ vipati satÄ«â€™ ti? yathÄ• kÅ«laá¹ƒ patitu micchatÄ«ti vÄ• kyaá¹ƒ hoti, evaá¹ƒ v
vÄ• kyameva carahi kathaá¹ƒ hoti? lokassa tathÄ• vacanicchÄ• ya.

<5> Ä«yo kammÄ• .

icchÄ• kammato icchÄ• yamatthe Ä«yappaccayo hoti. puttamicchati putthÄ«yati. kammÄ• t
kasmÄ• na hoti `raÃ±Ã±oputtamicchatÄ«â€™ ti? sÄ• pekkhattÄ• , na hi aÃ±Ã±amapekkha
sahekatthibhÄ• vamanubhavituá¹ƒ sakkoti. idhÄ• pi carahi na siyÄ• `attano putta micchatÄ«
bhavitabbaá¹ƒ, na hi bhavati `attano puttÄ«yatÄ«â€™ ti, kathaá¹ƒ carahi puttassa attaniyatÄ
177/? aÃ±Ã±assÄ• sutattÄ• icchÄ• ya ca tabbisayattÄ• .

<6> upamÄ• nÄ• cÄ• re.

kammato upamÄ• nÄ• Ä• cÄ• ratthe Ä«yo hoti. puttami-vÄ• -carati puttÄ«yati mÄ• á¹‡aval
puttamÄ• carati.

<7> Ä• dhÄ• rÄ• .

Ä• dhÄ• ratÅ«-pamÄ• nÄ• Ä• cÄ• ratthe Ä«yo yoti. kuá¹-iyamivÄ• -carati kuá¹-Ä«yatÄ« pÄ
kuá¹-iyaá¹ƒ bhikkhu.

<8> kattutÄ• yo.

kattutÅ«-pamÄ• nÄ• Ä• cÄ• ratthe Ä• yo hoti. pabbato ivÄ• carati pabbatÄ• yati.

<9> ycatthe.

kattuto abhÅ«tatabbhÄ• ve Ä• yo hoti bahulaá¹ƒ. bhusÄ• yati, paá¹-apaá¹-Ä• yati, lohitÄ• ya
(abhusaá¹ƒ) bhusaá¹ƒ karotÄ«hi, iha kasmÄ• na hoti `bhusÄ« bhavatÄ«â€™ ti? vuttatthatÄ

<10> saddÄ• dÄ«ni karoti.

saddÄ• dÄ«hi dutiyantehi karotÄ«ti asmiá¹ƒ atthe Ä• yo hoti. saddÄ• yati, verÄ• yati, kalahÄ

<11> numotva-sso.

namoiccasmÄ• \Be 178/ karotÄ«ti asmiá¹ƒ atthe asso hoti. namassati tathÄ• gtaá¹ƒ.

<12> dhÄ• tvatthe nÄ• masmi.

nÄ• masmÄ• dhÄ• tvatthe bahulamihoti. hatthinÄ• atikkamati atihatthayati, vÄ«á¹‡Ä• ya u
daá¸·haá¹ƒ karoti vinayaá¹ƒ daá¸·hayati, visuddhÄ• hoti ratti visuddhayati, kusalaá¹ƒ pucch

<13> saccÄ• dÄ«hÄ• pi.

saccÄ• dÄ«hi dhÄ• tvatthe Ä• pi hoti. saccÄ• peti, atthÄ• peti, vedÄ• peti, sukkhÄ• peti, su

<14> kriyatthÄ• .

ayamadhikÄ• ro Ä• satthaparisamattiyÄ• . kriyÄ• attho yassa so kriyattho dhÄ• tu.

<15> curÄ• dito á¹‡i.

curÄ• dÄ«hi kriyatthehi sakatthe á¹‡i paro hoti bahulaá¹ƒ. á¹‡akÄ• ro vuddhyattho, evamaÃ
lÄ• á¸·ayati, kathaá¹ƒ `rajjaá¹ƒ kÄ• retÄ«â€™ ti? yogavibhÄ• gato.

<16> payojakabyÄ• pÄ• re á¹‡Ä• pi ca.

kattÄ• raá¹ƒ yo payojayati, tassa byÄ• pÄ• re kriyatthÄ• á¹‡iá¹‡Ä• pÄ« honti bahulaá¹ƒ, kÄ
ca kattÄ• pi karaá¹‡Ä• dÄ«naá¹ƒ \Be 179/ payojakoti taá¹ƒbyÄ• pÄ• repi á¹‡iá¹‡Ä• pÄ« pÄ•
payojakaggahaá¹‡asÄ• matthiyÄ• na bhavissanti curÄ• dÄ«hi visuá¹ƒ vacanasÄ• matthiyÄ
á¹‡iyevuvaá¹‡á¹‡ato, dvayamevaÃ±Ã±ehi.

<17> kyo bhÄ• vakammesva-parokkhesu mÄ• na nta tyÄ• dÄ«su. bhÄ• vakammavihitesu p

mÄ• nantatyÄ• dÄ«su paresu kyo hoti kriyatthÄ• . ntaggahaá¹‡amuttaratthaá¹ƒ, kakÄ• ro av
evamuttaratrÄ• pi. á¹-hÄ«yamÄ• naá¹ƒ, á¹-hÄ«yate, sÅ«yamÄ• naá¹ƒ, sÅ«yate, aparokkhes
kiá¹ƒ? babhÅ«va devadattena, bibhida kusulo. bhijjate kusulo sayamevÄ• ti `bhijjateâ€™ ti s
kammatÄ• -vagamyate, `sayamevÄ• â€™ ti savanato kattutÄ• , kattutÄ• vacanicchÄ• yantu
nti bhavati, evamaÃ±Ã±ampi yathÄ• gamamanugantabbaá¹ƒ. `aparokkhesu mÄ• nantatyÄ•
`tanÄ• ditvoâ€™ ti V 26. apica ete kyÄ• dayo tyÄ• dÄ«su parabhÅ«tesu kattukammabhÄ• v
vidhÄ• nato tesveva viÃ±Ã±Ä• yantÄ«ti akammakehi dhÄ• tÅ«hi kattubhÄ• vesu, sakammal
kammÄ• vacanicchÄ• yaá¹ƒ bhÄ• ve ca bhavantÄ«ti veditabbÄ• . yassa pana dhÄ• tussa ki
sakammako, yassa tu kiriyÄ• kattumattamapekkhate, svÄ• kammakoti Ã±Ä• tabbaá¹ƒ.

<18> kattari lo.

kriyatthato aparokkhesu kattuvihitamÄ• na ntatyÄ• dÄ«su lo hoti. lakÄ• ro, ``Ã±ilasseâ€™â
visesanattho. pacamÄ• no, pacanto, pacati.

<19> maá¹ƒ ca rudhÄ• dÄ«naá¹ƒ.

rudhÄ• dito \Be 180/ kattuvihitamÄ• nanta tyÄ• dÄ«su lo hoti maá¹ƒ ca antasarÄ• paro. ma
uccÄ• raá¹‡attho. rundhamÄ• no, rundhanto, rundhati.

<20> á¹‡iá¹‡Ä• pyÄ• pÄ«hi vÄ• .

á¹‡iá¹‡Ä• pyÄ• pÄ«hi kattuvihitamÄ• nanta tyÄ• dÄ«su lo hoti vibhÄ• sÄ• , orayanto, coren
kÄ• rÄ• payanto, kÄ• rÄ• pento, saccÄ• payanto, saccÄ• pento, corayati, coreti, kÄ• rayati,
kÄ• rÄ• peti, saccÄ• payati, saccÄ• peti. vavatthitavibhÄ• sattho-yaá¹ƒ vÄ• saddo, tena mÄ
kÄ• rayamÄ• no, kÄ• rÄ• payamÄ• no, saccÄ• payamÄ• no.

<21> divÄ• dÄ«hi yaka.

divÄ• dÄ«hi lavisaye yaka hoti. dibbanto, dibbati.

<22> tudÄ• dÄ«hi ko.

tudÄ• dÄ«hi lavisaye ko hoti. tudamÄ• no, tudanto, tudati.

<23> jyÄ• dÄ«hi knÄ• .

jiÄ• dÄ«hi lavisaye knÄ• hoti. jinanto, jinÄ• ti. kathaá¹ƒ `jayantoâ€™ jayatÄ«, ti? bhÅ«vÄ• d

<24> kyÄ• dÄ«hi ká¹‡Ä• .

kÄ«Ä• dÄ«hi \Be 181/ lavisaye ká¹‡Ä• hoti. kiá¹‡anto, kiá¹‡Ä• ti.

<25> svÄ• dÄ«hi ká¹‡o.

suÄ• dÄ«hi lavisaye ká¹‡o hoti. suá¹‡amÄ• no, suá¹‡anto, suá¹‡oti. kathaá¹ƒ suá¹‡Ä• tÄ«ti

<26> tanÄ• ditvo.

tanÄ• dito lavisaye o hoti. tanoti.

<27> bhÄ• vakammesu tabbÄ• -nÄ«yÄ• .

tabbaanÄ«yÄ• kriyatthÄ• pare bhÄ• vakammesu bahulaá¹ƒ bhavanti. kattabbaá¹ƒ, karaá¹
karaá¹‡Ä«yo. bahulÄ• dhikÄ• rÄ• karaá¹‡Ä• dÄ«supi bhavanti, sinÄ• nÄ«yaá¹ƒ cuá¹‡á¹‡aá
sammÄ• vattanÄ«yo guru, pavacanÄ«yo upajjhÄ• yo, upaá¹-á¹-hÄ• nÄ«yo sisso.

<28> ghyaá¹‡a.

bhÄ• vakammesu kriyatthÄ• paro ghyaá¹‡a hoti bahulaá¹ƒ. vÄ• kyaá¹ƒ, kÄ• riyaá¹ƒ, ceyya

<29> Ä• sse ca.

Ä• toghyaá¹‡a hoti bhÄ• vakammesu, Ä• ssa e ca. deyyaá¹ƒ.

<30> vadÄ• dÄ«hi yo.

vadÄ• dÄ«hi \Be 182/ kriyatthehi yo hoti bahulaá¹ƒ bhÄ• vakammesu. vajjaá¹ƒ, majjaá¹ƒ, ga
``bhujÄ• nneâ€™â€™, bhojjo odano, bhojjÄ• yÄ• gu, bhoggamaÃ±Ã±aá¹ƒ.

<31> kicca ghacca bhacca bhabba leyyÄ• .

ete saddÄ• yappaccayantÄ• nipaccante.

<32> guhÄ• dÄ«hi yaka.

gutÄ• dÄ«hi kriyattehi bhÄ• vakammesu yaka hoti. guyhaá¹ƒ, duyhaá¹ƒ, sisso. siddhÄ• ev
pesÄ• tisaggapattakÄ• lesupi gamyamÄ• nesu sÄ• maÃ±Ã±enavidhÄ• nato, tvayÄ• khalu
kÄ• riyo, kicco, evaá¹ƒ tvayÄ• kaá¹-o kattabbo, bhotÄ• kaá¹-o kattabbo, bhoto hi patto kÄ•
evaá¹ƒ uddhamohuttikepi vattamÄ• nato pesÄ• dÄ«su siddhÄ• eva. tathÄ• arahe kattari sa
patÄ«yamÄ• ne Ä• vassakÄ• dhamÄ«á¹‡atÄ• visiá¹-á¹-he ca bhÄ• vÄ• do siddhÄ• , uddhaá
kattabbo, bhotÄ• rajjaá¹ƒ kattabbaá¹ƒ. bhavaá¹ƒ araho, bhotÄ• sÄ• ro vahitabbo, bhavaá¹
avassaá¹ƒ kaá¹-o kattabbo, bhotÄ• nikkho dÄ• tabbo.

<33> kattari ltuá¹‡akÄ• .

kattari kÄ• rake kriyatthÄ• ltuá¹‡akÄ• honti bahulaá¹ƒ. paá¹-hitÄ• , pÄ• á¹-hako. bahulamit
harÄ«yatÄ«ti pÄ• dahÄ• -rako \Be 183/, gale cuppateti galecopako. siddhova ltu, arahe sÄ«
sÄ• maÃ±Ã±avihitattÄ• , bhavaá¹ƒ khalu kaÃ±Ã±Ä• ya pariggahitÄ• , bhavametaá¹ƒ arahati
upÄ• dÄ• tÄ• kumÄ• rake, gantÄ• khelaá¹ƒ, muá¹‡á¸• ayitÄ• ro sÄ• viá¹-á¹-hÄ• yanÄ• va

<34> Ä• vÄ«.

kriyatthÄ• Ä• vÄ« hoti bahulaá¹ƒ kattari. bhayadassÄ• vÄ«. appavisayataÃ±Ã±Ä• panattha
sÄ• maÃ±Ã±avihitattÄ• sÄ«lÄ• dÄ«su ca hoteva.

<35> Ä• siá¹ƒsÄ• yamako.

Ä• siá¹ƒsÄ• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ kriyatthÄ• ako hoti kattari. jÄ«vatÅ«ti jÄ«vako, na
bhavatÅ«ti bhavako.

<36> karÄ• á¹‡ano.

karato kattari á¹‡ano hoti. karotÄ«ti kÄ• raá¹‡aá¹ƒ, kattarÄ«ti kiá¹ƒ? karaá¹‡aá¹ƒ.

<37> hÄ• to vÄ«hikÄ• lesu.

hÄ• to vÄ«hismiá¹ƒ kÄ• le ca á¹‡ano hoti kattari. hÄ• yanÄ• nÄ• ma vihayo, hÄ• yano saá
kiá¹ƒ? hÄ• tÄ• .

<38> vidÄ• kÅ«.

vidasmÄ• kÅ« hoti kattari. vidÅ«, lokavidÅ«.

<39> vito Ã±Ä• to.

vipubbÄ• \Be 184/ Ã±Ä• iccasmÄ• kÅ« hoti kattari. viÃ±Ã±Å«. vitoti kiá¹ƒ? paÃ±Ã±Ä• .

<40> kammÄ• .

kammato parÄ• Ã±Ä• iccasmÄ• kÅ« hoti kattari. sabbaÃ±Ã±Å«, kÄ• laÃ±Ã±Å«.

<41> kvacaá¹‡a.

kammato parÄ• kriyatthÄ• kvaci aá¹‡a hoti kattari. kumbhakÄ• ro, saralÄ• vo, mantajjhÄ• idha na hoti Ä• diccaá¹ƒ passati, himavantaá¹ƒ suá¹‡oti, gÄ• maá¹ƒ gacchati. kvacÄ«ti kiá¹ƒ

<42> gamÄ• rÅ«.

kammato parÄ• gamÄ• rÅ« hoti kattari. vedagÅ« pÄ• ragÅ«.

<43> samÄ• naÃ±Ã±a bhavanta yÄ• ditÅ«-pamÄ• nÄ• disÄ• kamme rÄ«rikkhakÄ• .

samÄ• nÄ• dÄ«hi yÄ• dÄ«hi copamÄ• nehi parÄ• disÄ• kammakÄ• rake rÄ«rikkhakÄ• ho sadikkho sadiso. aÃ±Ã±Ä• dÄ« aÃ±Ã±Ä• dikkho aÃ±Ã±Ä• diso. bhavÄ• dÄ« bhavÄ• dikkho yÄ• diso. tyÄ• dÄ« tyÄ• dikkho tyÄ• diso. samÄ• nÄ• dÄ«hÄ«ti kiá¹ƒ? rukkho viya dissati. up dissati. kammeti kiá¹ƒ? so \Be 185/ viya passati. rakÄ• rÄ• antasarÄ• dilopatthÄ• , kakÄ• ro

<44> bhÄ• vakÄ• rakesva-ghaá¹‡a ghakÄ• .

bhÄ• ve kÄ• rake ca kriyatthÄ• a ghaá¹‡a gha kÄ• honti bahulaá¹ƒ. a-paggaho, niggaho, b ravo, bhavo, paco, vaco, annado, purindado, Ä«sakkaro, dukkaro, sukaro. ghaá¹‡a-bhÄ• ve kÄ• rakepi saÃ±Ã±Ä• yaá¹ƒ tÄ• va pajjatenenÄ• ti pÄ• do, rujatÄ«ti rogo, visatÄ«ti veso, sam thiraá¹ƒso, darÄ«yante etehÄ«ti dÄ• rÄ• , jÄ«rayati etenÄ• ti jÄ• ro, asaÃ±Ã±Ä• yampi dÄ• y gha-vako, nipako, ka-piyo, khipo, bhujo, Ä• yudhaá¹ƒ.

<45> dÄ• dhÄ• tvi.

dÄ• dhÄ• hi bahulami hoti bhÄ• vakÄ• rakesu. Ä• di, nidhi, vÄ• lami.

<46> vamÄ• dÄ«yyathu.

vamÄ• dÄ«hi bhÄ• vakÄ• rakesvathu hoti. vamathu, vepathu, (avathu, sayathu).

<47> kvi.

kriyatthÄ• \Be 186/ kvi hoti bahulaá¹ƒ bhÄ• vakÄ• rakesu. kakÄ• ro kÄ• nubandhakÄ• riyat
bhattaggaá¹ƒ, (dÄ• naggaá¹ƒ) salÄ• kaggaá¹ƒ, sabhÄ• , pabhÄ• .

<48> ano.

kriyattÄ• bhÄ• vakÄ• rakesvano hoti. gamanaá¹ƒ, dÄ• naá¹ƒ, sampadÄ• naá¹ƒ, apÄ• dÄ•
jalano, kodhano, kopano, maá¹‡á¸• ano, bhÅ«sano.

<49> itthiyamaá¹‡a tti ka yaka yÄ• ca.

itthiliá¹…ge bhÄ• ve kÄ• rake ca kriyatthÄ• aÄ• dayo honti ano ca bahulaá¹ƒ. a titikkhÄ• , v
jigucchÄ• , pipÄ• sÄ• , puttiyÄ• Ä«hÄ• bhikkhÄ• , Ä• padÄ• , medhÄ• , godhÄ• , á¹‡akÄ• r
Ä• rÄ• , kti-iá¹-á¹-hi, siá¹-á¹-hi, bhitti, bhatti, tanti bhÅ«ti, ka-guhÄ• , rujÄ• , mudÄ• , yaka-vijj
ya-seyyÄ• , samajjÄ• , pabbajjÄ• , paricariyÄ• , jÄ• gariyÄ• , anakÄ• raá¹‡Ä• , hÄ• raá¹‡Ä•
upÄ• sanÄ• .

<50> jÄ• hÄ• hi ni.

jÄ• hÄ• iccetehi ni hotitthiyaá¹ƒ. jÄ• ni, hÄ• ni.

<51> karÄ• ririyo.

karato ririyo hotitthiyaá¹ƒ. karaá¹‡aá¹ƒ kiriyÄ• . kathaá¹ƒ `kriyÄ• â€™ ti? ``kriyÄ• yaá¹ƒâ€™

<52> ikitÄ« sarÅ«pe.

kriyatthassa \Be 187/ sarÅ«pe-bhidheyye kriyatthÄ• pare ikitÄ« honti, vaci, yudhi, pacati, `a
ti Ä• dÄ«su kÄ• rasaddena samÄ• so, yathÄ• evakÄ• roti.

<53> sÄ«lÄ• bhikkhaÃ±Ã±Ä• -vassakesu á¹‡Ä«.

kriyatthÄ• á¹‡Ä« hoti sÄ«lÄ• dÄ«su patÄ«yamÄ• nesu, uá¹‡habhojÄ«, khÄ«rapÄ• yÄ«, ava

<54> thÄ• varittara bhaá¹…gura bhidura bhÄ• sura bhassarÄ• .

ete saddÄ• nipaccante sÄ«le gamyamÄ• ne.

<55> kattari bhÅ«te ktavantu ktÄ• vÄ«.

bhÅ«te-tthe vattamÄ• nato kriyatthÄ• ktavantuttÄ• vÄ« honti kattari. vijitavÄ• , vijitÄ• vÄ«, l
yÄ• va ``Ä• hÄ• ratthÄ• â€™â€™ ti (5-60).

<56> ktobhÄ• vakammesu.

bhÄ• ve kamme ca bhÅ«te kto hoti. Ä• sitaá¹ƒ bhavatÄ• . kato kaá¹-o bhavatÄ• .

<57> kattari cÄ• rambhe.

kriyÄ• rambhe kattari kto hoti yathÄ• pattaÃ±ca. pakato bhavaá¹ƒ kaá¹-aá¹ƒ, pakato kaá¹-o
bhavaá¹ƒ, pasuttaá¹ƒ bhavatÄ• .

<58> á¹-hÄ• -sa vasa silisa sÄ« ruha jara janÄ«hi.

á¹-hÄ• dÄ«hi \Be 188/ kattari kto hoti yathÄ• pattaÃ±ca. upaá¹-á¹-hito guruá¹ƒ bhavaá¹ƒ, up
bhotÄ• , upÄ• sito guruá¹ƒ bhavaá¹ƒ, upÄ• sito guru bhotÄ• , anuvusito guruá¹ƒ bhavaá¹ƒ, a
Ä• siliá¹-á¹-ho guruá¹ƒ bhavaá¹ƒ, Ä• siliá¹-á¹-ho guru bhotÄ• , adhissito khaá¹-opikaá¹ƒ bhav
khaá¹-opikÄ• bhotÄ• , Ä• raá¸·ho rukkhaá¹ƒ bhavaá¹ƒ, Ä• ruá¸·ho rukkho bhotÄ• , anujiá¹‡a
anujiá¹‡á¹‡Ä• vasalÄ« devadattena, anujÄ• to mÄ• á¹‡avako mÄ• á¹‡avikaá¹ƒ, anujÄ• tÄ•

<59> gamanatthÄ• kammakÄ• dhÄ• re ca.

gamanatthato akammakato ca kriyatthÄ• Ä• dhÄ• re kto hoti kattari ca yathÄ• pattaÃ±ca, i
te yÄ• tÄ• , iha tehi yÄ• taá¹ƒ, ayaá¹ƒ tehi yÄ• to patho, idamesamÄ• sitaá¹ƒ, iha te Ä• sitÄ•
`devo ce vuá¹-á¹-ho sampannÄ• sÄ• layoâ€™ ti kÄ• raá¹‡asÄ• maggÄ«sampatti etthÄ• bh

<60> Ä• hÄ• ratthÄ• .

ajjhohÄ• ratthÄ• Ä• dhÄ• re kto hoti yathÄ• pattaÃ±ca, idamesaá¹ƒ bhuttaá¹ƒ, idamesaá¹ƒ
bhuttaá¹ƒ, iha tehi pÄ«taá¹ƒ, odano tehi bhutto pÄ«tamudakaá¹ƒ, akattattho yogavibhÄ• go,
gÄ• voâ€™ ti? pÄ«tamesaá¹ƒ vijjatÄ«ti pÄ«tÄ• , bÄ• hulakÄ• vÄ• , `passinnoâ€™ ti yÄ• et
tto, evaá¹ƒ raÃ±Ã±aá¹ƒ mato raÃ±Ã±aá¹ƒ iá¹-á¹-ho, raÃ±Ã±aá¹ƒ buddho, raÃ±Ã±aá¹ƒ pÅ«jit
sÄ«lito, rakkhito, khanto, Ä• kuá¹-á¹-ho, ruá¹-á¹-ho, rusito, abhibyÄ• haá¹-o, dayiyo, haá¹-á¹-

saá¹ƒyato, amato, `kaá¹-á¹-haâ€™ nti bhÅ«tatÄ• yameva hetuno, phalaá¹ƒ tvatra bhÄ• vi.

<61> tuá¹ƒ tÄ• ye tave bhÄ• ve bhavissati kriyÄ• yaá¹ƒ tadatthÄ• ya.

bhavissati atthe vattamÄ• nato kriyatthÄ• bhÄ• ve tuá¹ƒ tÄ• ye tave honti kriyÄ• yaá¹ƒ tada
patÄ«yamÄ• nÄ• yaá¹ƒ. kÄ• tuá¹ƒ gacchati, kattÄ• ye gacchati, kÄ• tave gacchati, icchati bh
bhottunti imÄ«nÄ• va siddhaá¹ƒ, punabbidhÄ• ne tvihÄ• pi siyÄ• `icchanto karotÄ«â€™ ti, e
jÄ• nÄ• ti bhottuá¹ƒ, gilÄ• yati bhottuá¹ƒ, ghaá¹-ate bhottuá¹ƒ, Ä• rabhate bhottuá¹ƒ, labhate
pakkamati bhottuá¹ƒ, ussahati bhottuá¹ƒ, arahati bhottuá¹ƒ, atthi bhottuá¹ƒ, vijjati bhottuá¹ƒ,
tibhottuá¹ƒ, kappati bhottunti. tathÄ• pÄ• rayati bhottuá¹ƒ, pahu bhottuá¹ƒ, samattho bhottu
bhottuá¹ƒ, alaá¹ƒ bhottunti bhavatissa sabbattha sambhavÄ• . tathÄ• kÄ• lo bhottuá¹ƒ. sam
bhotunti, yathÄ• bhottuá¹ƒmano, sottuá¹ƒ soto, daá¹-á¹-huá¹ƒ cakkhu, yujjhituá¹ƒ dhanu, va
gantumano, kattumalasoti, uccÄ• raá¹‡antu vattÄ• yattaá¹ƒ. bhÄ• veti kiá¹ƒ? karissÄ• mÄ«t
kiá¹ƒ? bhikkhissaá¹ƒ iccassa jaá¹-Ä• , tadatthÄ• yanti kiá¹ƒ? gacchissato te bhavissati bhatt

<62> paá¹-isedhe-laá¹ƒkhalÅ«naá¹ƒ tuna tvÄ• na tvÄ• vÄ• .

alaá¹ƒ \Be 190/ khalusaddÄ• naá¹ƒ paá¹-isedhatthÄ• naá¹ƒ payoge tunÄ• dayo vÄ• honti b
khalu sotuna, alaá¹ƒ sutvÄ• na, dhalu sutvÄ• na, alaá¹ƒ sutvÄ• , khalu sutvÄ• , alaá¹ƒ suten
alaá¹ƒ khalÅ«nanti kiá¹ƒ? mÄ• hotu, paá¹-isedheti kiá¹ƒ? alaá¹…kÄ• ro.

<63> pubbekakatthukÄ• naá¹ƒ.

eko kattÄ• yesaá¹ƒ byÄ• pÄ• rÄ• naá¹ƒ, tesu yo pubbo, tadatthato kriyatthÄ• tunÄ• dayo b
yÄ• ti, sutvÄ• na, sutvÄ• vÄ• , ekakattukÄ• nantikiá¹ƒ? bhuttasmiá¹ƒ devadatte yaÃ±Ã±ada
kiá¹ƒ? bhuÃ±jabhi ca pacati ca. `appatvÄ• nadiá¹ƒ pabbato atikkamma pabbataá¹ƒ nadÄ«â
sabbattha sambhavÄ• ekakattukatÄ• pubbakÄ• latÄ• ca gamyate. `bhutvÄ• bhutvÄ• gac
Ä• bhikkhaÃ±Ã±antu dvibbacanÄ• vagamyate. kathaá¹ƒ `jÄ«vaggÄ• haá¹ƒ agÄ• hayi, kÄ• y
Ä• di? ghaá¹‡antena kriyÄ• visesanena siddhaá¹ƒ yathÄ• `odanapÄ• kaá¹ƒ sayatÄ«â€™ ti

<64> nto katthari vattamÄ• ne.

vattamÄ• natthe vattamÄ• nato kriyattÄ• nto ho ti kattari, tiá¹-á¹-hanto.

<65> mÄ• no.

vattamÄ• natthe vattamÄ• nato kriyatthÄ• mÄ• no hoti, kattari. tiá¹-á¹-hamÄ• no.

<66> bhÄ• vakammesu.

vattamÄ• natthe \Be 191/ vattamÄ• nato kriá¹ƒyatthÄ• bhÄ• ve kammeca mÄ• no hoti. á¹-h
odano.

<67> te ssapubbÄ• nÄ• gate.

anÄ• gatatthe vattamÄ• nato kriyatthÄ• tentamÄ• nÄ• ssapubbÄ• honti. á¹-hassanto, á¹-h
á¹-hÄ«yissamÄ• naá¹ƒ, paccissamÄ• no odano.

<68> á¹‡vÄ• dayo.

kriyatthÄ• pare bahulaá¹ƒ á¹‡vÄ• dayo honti. cÄ• ru, dÄ• ru.

<69> khachasÄ• na mekassarodi dve.

khachasappaccayantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ paá¹-hamekassaraá¹ƒ saddarÅ«paá¹ƒ dve
jigucchÄ• , vÄ«maá¹ƒsÄ• .

<70> parokkhÄ• yaÃ±ca.

parokkhÄ• yaá¹ƒ paá¹-hamekassaraá¹ƒ saddarÅ«paá¹ƒ dve bhavati. jagÄ• ma, cakÄ• ro ar
tenaÃ±Ã±atrÄ• pi yathÄ• gamaá¹ƒ, jahÄ• ti, jahitabbaá¹ƒ, jahituá¹ƒ, daddallati, caá¹…kamat
ottaá¹ƒ tadaminÄ• dipÄ• á¹-hÄ• .

<71> Ä• dismÄ• sarÄ• .

Ä• dibhÅ«tÄ• sarÄ• paramekassaraá¹ƒ dve hoti, asisisati, Ä• dismÄ• ti kiá¹ƒ? jajagÄ• ra, s

<72> na puna.

yaá¹ƒ \Be 192/ dvibhÅ«taá¹ƒ, na taá¹ƒ puna dvittamÄ• pajjate, titikkhisati, jigucchisati.

<73> yathiá¹-á¹-haá¹ƒ syÄ• dino.

syÄ• dyantassa yathiá¹-á¹-hamekassaramÄ• dibhÅ«tamaÃ±Ã±aá¹ƒ vÄ• yathÄ• gamaá¹ƒ c
putittÄ«yisati, puttÄ«yiyisati.

<74> rasso pubbassa.

dvitte pubbassa saro rasso hoti. dadÄ• ti.

<75> lopo-nÄ• dibyaÃ±janassa.

dvitte pubbassÄ• dito-Ã±Ã±assa byaÃ±janassa lopo hoti. asisisati.

<76> khachasesvassi.

dvitte pubbassa assa i hoti khachasesu. pipÄ• sati, jighaá¹ƒsati, khachasesÅ«ti kiá¹ƒ? jahÄ
bubhukkhati.

<77> gupissussa.

dvitte pubbassa gupissa ussa i hoti khachasesu, jigucchati.

<78> catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• .

dvitte pubesaá¹ƒ catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• honti. bubhukkhati, ciccheda.

<79> kavaggahÄ• naá¹ƒ cavaggajÄ• .

dvitte \Be 193/ pubbesaá¹ƒ kavaggahÄ• naá¹ƒ cavaggajÄ• honti yathÄ• kkamaá¹ƒ. cukopa

<80> mÄ• nassa vÄ« parassa ca maá¹ƒ.

dvitte pubbassa mÄ• nassa vÄ« hoti parassa ca maá¹ƒ, vÄ«maá¹ƒsati.

<81> kitassÄ• saá¹ƒsaye ti vÄ• .

saá¹ƒsayaso-Ã±Ã±asmiá¹ƒ vattamÄ• nassa dvitte pubbassa kitassa vÄ• ti hoti. tikicchati, c
asaá¹ƒsayeti kiá¹ƒ? vicikicchati.

<82> yuvaá¹‡á¹‡Ä• nameo paccaye.

ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naá¹ƒ kriyatthÄ• naá¹ƒ eohonti yathÄ• kkamaá¹ƒ paccaye. cetabb
sotabbaá¹ƒ, bhavitabbaá¹ƒ.

<83> lahussupantassa.

lahubhÅ«tassa upantassa yuvaá¹‡á¹‡assa eo honti yathÄ• kkamaá¹ƒ. esitabbaá¹ƒ, kositab
dhÅ«pitÄ• , upantassÄ• ti kiá¹ƒ? rundhati.

<84> assÄ• á¹‡Ä• nubandhe.

á¹‡akÄ• rÄ• nubandhe paccaye pare upantassa akÄ• rassa Ä• hoti. kÄ• rako.

<85> na te kÄ• nubandhanÄ• gamesu.

te \Be 194/ eoÄ• kÄ• nubandhe nÄ• game ca na honti. cito, suto, diá¹-á¹-ho, puá¹-á¹-ho, nÅ
(I 45) cinitabbaá¹ƒ, cinituá¹ƒ, suá¹‡itabbaá¹ƒ, suá¹‡ituá¹ƒ pÄ• puá¹‡itabbaá¹ƒ, pÄ• puá¹‡itua
dhunituá¹ƒ, dhunanaá¹ƒ, dhunayitabbaá¹ƒ, dhunÄ• petabbaá¹ƒ, dhunayituá¹ƒ dhunÄ• petuá
dhunÄ• panaá¹ƒ, dhunayati, dhunÄ• peti, pÄ«netabbaá¹ƒ, pÄ«nayituá¹ƒ, pÄ«nanaá¹ƒ, pÄ«n
sinoti, dunoti, hinoti, pahiá¹‡ithabbaá¹ƒ, pahiá¹‡ituá¹ƒ, pahiá¹‡anaá¹ƒ.

<86> vÄ• kvaci.

te kvaci vÄ• na honti kÄ• nubandhanÄ• gamesu. mudito, ruditaá¹ƒ, roditaá¹ƒ.

<87> aÃ±Ã±atrÄ• pi.

kÄ• nubandhanÄ• gamato-Ã±Ã±asmimpi te kvaci, nu honti. khipako, panÅ«danaá¹ƒ, vadha

<88> pye sissÄ• .

sissa Ä• hoti pyÄ• dese, nissÄ• ya.

<89> eonamayavÄ• sare.

sare pare eonaá¹ƒ ayaavÄ• honti. jayo, bhavo, sarati kiá¹ƒ? jeti, anubhoti.

<90> Ä• yÄ• vÄ• á¹‡Ä• nubandhe.

eonaá¹ƒ \Be 195/ Ä• yÄ• vÄ• honti sarÄ• do á¹‡Ä• nubandhe. nÄ• yayati, bhÄ• vayati, `sa
rassattaá¹ƒ.

<91> Ä• ssÄ• á¹‡Ä• pimhi yuka.

Ä• kÄ• rantassa kriyatthassa yuka hoti á¹‡Ä• pito-Ã±Ã±asmiá¹ƒ á¹‡Ä• nubandhe. dÄ• yako
dÄ• naá¹ƒ, aá¹‡Ä• pimhÄ«ti kiá¹ƒ? dÄ• payati.

<92> padÄ• dÄ«naá¹ƒ kvaci.

padÄ• dÄ«naá¹ƒ yuka hoti kvaci. nipajjitabbaá¹ƒ, nipajjituá¹ƒ nipajjanaá¹ƒ, pamajjitabbaá¹ƒ
pamajjanaá¹ƒ, kvacÄ«ti kiá¹ƒ? pÄ• do.

<93> maá¹ƒ vÄ• rudhÄ• dÄ«naá¹ƒ.

rudhÄ• dÄ«naá¹ƒ kvaci maá¹ƒ vÄ• hoti. rundhituá¹ƒ, rujjhituá¹ƒ, kvacitveva? nirodho.

<94> kvimhi lopo-ntabyaÃ±janassa.

antabyaÃ±janassa lopo hoti kvimhi. bhattaá¹ƒ gasanti gaá¹‡hanti vÄ• etthÄ• ti bhattaggaá¹

<95> pararÅ«pamayakÄ• re byaÃ±jane.

kriyatthÄ• namantabyaÃ±janassa pararÅ«paá¹ƒ hoti yakÄ• rato-Ã±Ã±asmiá¹ƒ byaÃ±jane. b
kiá¹ƒ? bhinditabbaá¹ƒ, ayakÄ• reti kiá¹ƒ? bhijjati.

<96> manÄ• naá¹ƒ niggahÄ«taá¹ƒ.

makÄ• ranakÄ• rantÄ• naá¹ƒ \Be 196/ kriyatthÄ• naá¹ƒ niggahÄ«taá¹ƒ hoti ayakÄ• re byaÃ
jaá¹…ghÄ• , byaÃ±janetveva? gamanaá¹ƒ, ayakÄ• retveva? gamyate.

<97> na brÅ«sso.

brÅ«ssa o na hoti byaÃ±jane. brÅ«mi, byaÃ±janetveva? abravi.

<98> kagÄ• cajÄ• naá¹ƒ ghÄ• nubandhe.

ghÄ• nubandhe cakÄ• rajakÄ• rantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ kagÄ• honti yathÄ• kkamaá¹

<99> hanassa ghÄ• to á¹‡Ä• nubandhe.

hanassa ghÄ• to hoti á¹‡Ä• nubandhe. Ä• ghÄ• to.

<100> kvimhi gho paripacca-samohi.

payyÄ• dÄ«hi parassa hanassa gho hoti kvimhi. paligho, paá¹-igho, aghaá¹ƒ rassattaá¹ƒ nip
ogho.

<101> parassa ghaá¹ƒ se.

dvitte parassa hanassa ghaá¹ƒ hoti se. jighaá¹ƒsÄ• .

<102> jiharÄ• naá¹ƒ gÄ«.

dvitte paresaá¹ƒ jitarÄ• naá¹ƒ gÄ« hoti se. vijigÄ«sÄ• , jigÄ«sÄ• .

<103> dhÄ• ssa ho.

dvitte \Be 197/ parassa dhÄ• ssa ha hoti. dahati.

<104> á¹‡imhi dÄ«gho dusassa.

dusassa dÄ«gho hoti á¹‡imhi. dusito. á¹‡imhÄ«ti kiá¹ƒ? duá¹-á¹-ho.

<105> guhissa sare.

guhissa dÄ«gho hoti sare. nigÅ«hanaá¹ƒ sareti kiá¹ƒ? guyhaá¹ƒ.

<106> muhabahÄ• naÃ±ca te kÄ• nubandhe-tve.

muhabahÄ• naá¹ƒ guhissa ca dÄ«gho hoti takÄ• rÄ• do kÄ• nubandhe tvÄ• natvÄ• vajjite,
teti kiá¹ƒ? muyhati, kÄ• nubandheti-kiá¹ƒ? muyhitabbaá¹ƒ, atveti kiá¹ƒ? muyhitvÄ• na, muyh
kÄ• nubandhe-tveâ€™ ti ayamadhikÄ• ro yÄ• va ``sÄ• sassa sisveâ€™â€™ ti -117.

<107> vahassussa.

vahassa ussa dÄ«gho hoti te kÄ• nubandhe tvÄ• natvÄ• vajjite. vuá¹-á¹-ho.

<108> dhÄ• ssa hi.

dhÄ• =dhÄ• raá¹‡etÄ«massa hi hoti te kÄ• nubandhe tvÄ• natvÄ• vajjite. nihito, nihitavÄ• .

<109> gamÄ• dirÄ• naá¹ƒ lopo-ntassa.

gamÄ• dÄ«naá¹ƒ \Be 198/ rakÄ• rantÄ• naá¹ƒ ca antassa lopo hoti te kÄ• nubandhe tvÄ• r
hato, mato, tato, saÃ±Ã±ato, rato, kato, tetveva? gamyate, kÄ• nubandhetveva? gantabbaá
gantvÄ• na, gantvÄ• .

<110> vacÄ• dÄ«naá¹ƒ vassuá¹-a vÄ• .

vacÄ• dÄ«naá¹ƒ vassa vÄ• uá¹-a hoti kÄ• nubandhe-tve. uttaá¹ƒ, vuttaá¹ƒ, uá¹-á¹-haá¹ƒ, v
`atvetveva? vatvÄ• na, vatvÄ• .

<111> assu.

vacÄ• dÄ«namassa u hoti kÄ• nubandhe-sve. vuttaá¹ƒ, vuá¹-á¹-haá¹ƒ.

<112> vaddhassa vÄ• .

vaddhassa assa vÄ• u hoti kÄ• nubandhe tve. vuddho. vaddho. atvetveva? vaddhitvÄ• na,
`vuttÄ«â€™ ti? ``vuttÄ«matteâ€™â€™ ti 3-69. nipÄ• tanÄ• , `vattÄ«â€™ ti hoteva yathÄ• la

<113> yajassa yassa á¹-iyÄ«.

yajassa \Be 199/ yassa á¹-iyÄ« honti kÄ• nubandhe-tve. iá¹-á¹-haá¹ƒ, yiá¹-á¹-haá¹ƒ, atvetve
yajitvÄ• .

<114> á¹-hÄ• ssi.

á¹-hÄ• ssi hoti kÄ• nubandhe-tve. á¹-hito, atvetveva? á¹-hatvÄ• na, á¹-hatvÄ• .

<115> gÄ• pÄ• namÄ«.

gÄ• pÄ• namÄ« hoti kÄ• nabandhe-tve. gÄ«taá¹ƒ, pÄ«taá¹ƒ, atvetveva? gÄ• yitvÄ• niccaá
pÄ«tvÄ• ti bahulÄ• dhikÄ• rÄ• .

<116> janissÄ• .

janissa Ä• hoti kÄ• nubandhe-tve. jÄ• to. atvetveva? janitvÄ• .

<117> sÄ• sassa sisa vÄ• .

sÄ• sassa sisa vÄ• hoti kÄ• nubandhe-tve. siá¹-á¹-haá¹ƒ, satthaá¹ƒ, sisso, sÄ• siyo atvetve

<118> karassÄ• tave.

karassa Ä• hoti tave. kÄ• tave.

<119> tuá¹ƒtunatabbesu vÄ• .

tumÄ• dÄ«su vÄ• karassÄ• hoti. kÄ• tuá¹ƒ kattuá¹ƒ, kÄ• tuna kattuna, kÄ• tabbaá¹ƒ kattal

<120> Ã±Ä• ssa ne jÄ• .

Ã±Ä• dhÄ• tussa \Be 200/ jÄ• hoti nakÄ• re. jÄ• nituá¹ƒ, jÄ• nanto, neti kiá¹ƒ? Ã±Ä• to.

<121> sakÄ• pÄ• naá¹ƒ kukakÅ« á¹‡e.

sakaÄ• pÄ• naá¹ƒ kukakuiccete Ä• gamÄ• honti á¹‡akÄ• re. sakkuá¹‡anto, pÄ• puá¹‡anto á¹‡eti kiá¹ƒ? sakkoti, pÄ• peti.

<122> nito cissa cho.

nismÄ• parassa cissa cho hoti. nicchayo.

<123> jarasadÄ• namÄ«ma vÄ• .

jarasadÄ• namantasarÄ• paro Ä«ma hoti vibhÄ• sÄ• . jÄ«raá¹‡aá¹ƒ, jÄ«rati, jÄ«rÄ• peti, ni nisÄ«danaá¹ƒ, nisÄ«dituá¹ƒ, nisÄ«dati, vÄ• ti kiá¹ƒ? jarÄ• , nisajjÄ• , `Ä«ma vÄ• â€™ ti yog aÃ±Ã±esampi, ahÄ«ratha, saá¹ƒyogÄ• di lopotthassa.

<124> disassa passa dassa dasa da dakkhÄ• .

disassa passÄ• dayo honti vibhÄ• sÄ• . vipassanÄ• , vipassituá¹ƒ, vipassati, sudassÄ«, piy

sudassaá¹ƒ, dassanaá¹ƒ, dasseti, daá¹-á¹-habbaá¹ƒ. daá¹-á¹-hÄ• , daá¹-á¹-huá¹ƒ, duddaso, addaá¹ƒ, addakkhi, dakkhissati, vÄ• tveva? dissanti bÄ• lÄ• .

<125> samÄ• nÄ• ro rÄ«rikkhakesu.

samÄ• nasaddato \Be 201/ parassa disassa ra hoti vÄ• rÄ«vikkhakesu. sarÄ«, sadÄ«, sari sadiso.

<126> dahassa dassa á¸• o.

dahassa dassa á¸• o hoti vÄ• . á¸• Ä• ho, dÄ• ho, á¸• ahati, dahati.

<127> anaghaá¹‡a svÄ• parÄ«hi á¸·o.

Ä• parÄ«hi parassa dahassa dassa á¸·o hoti anaghaá¹‡asu. Ä• á¸·ahanaá¹ƒ, pariá¸·Ä• ho.

<128> atyÄ• dintesvatthissa bhÅ«.

tyÄ• dintavajjitesu paccayesu `asa=bhuviâ€™ iccassa bhÅ« hoti. bhavitabbaá¹ƒ. Ä• desavidhÄ• namasassÄ• ppayogatthametasmiá¹ƒ visaye, etena katthaci kassaci dhÄ• tu hoti. atyÄ• dintesÅ«ti kiá¹ƒ? atthi, santo, atthissÄ• ti kiá¹ƒ? assatissa mÄ• hotu.

<129> aÄ• ssÄ• Ä• dÄ«su.

aÄ• do, Ä• Ä• do, ssÄ• do ca atthissa bhÅ« hoti. babhÅ«va, abhavÄ• , abhavissÄ• , bhavis

<130> ntamÄ• nantiyiyuá¹ƒsvÄ• dilopo. ntÄ• disÅ«tthissÄ• dilopo hoti. santo, samÄ• no, sa siyuá¹ƒ, etesvÄ«ti kiá¹ƒ? atthi.

<131> pÄ• dito á¹-hÄ• ssa vÄ• á¹-haho kvaci.

pÄ• dÄ«hi \Be 202/ kiriyÄ• visesajotakehi saddehi parassa á¹-hÄ• ssa kvaci á¹-haho vÄ• h santiá¹-á¹-hanto. saá¹‡á¹-hahati, santiá¹-á¹-hati. pa parÄ• apa saá¹ƒ anu ava o ni du vi adhi pati pari upa Ä• pÄ• dÄ«. kvacÄ«ti kiá¹ƒ? saá¹‡á¹-hiti.

<132> dÄ• ssiyaá¹…a.

pÄ• dito parassa dÄ• ssa iyaá¹…a hoti kvaci. anÄ• diyitvÄ• , samÄ• diyati, kvacitveva? Ä•

<133> karotissa kho.

pÄ• dito parassa karassa kvaci kha hoti. saá¹…khÄ• ro, saá¹…kharÄ«yati, karassÄ• ti avat
vacanaá¹ƒ timhi ca vikaraá¹‡uppattiÃ±Ä• petuá¹ƒ.

<134> purÄ• smÄ• .

purÄ• iccasmÄ• nipÄ• tÄ• parassa karassa kha hoti. purakkhatvÄ• , purekkhÄ• ro-ettaá¹ƒ

<135> nito kamassa.

nismÄ• parassa kamassa kvaci kha hoti, nikkhamati, kvacitveva? nikkamo.

<136> yuvaá¹‡á¹‡Ä• namiyaá¹…uvaá¹…a sare.

ivaá¹‡á¹‡uvaá¹‡á¹‡attÄ• naá¹ƒ kriyatthÄ• namiyaá¹…uvaá¹…a hoti sare kvaci. vediyati, bru
nivedeti, brÅ«ti, kvacitveva? jayati, bhavati.

<137> aÃ±Ã±Ä• dissÄ• ssÄ« kye.

Ã±Ä• dito-Ã±Ã±assa \Be 203/ Ä• kÄ• rantassa kriyatthassa Ä« hoti kye. dÄ«yati, aÃ±Ã±Ä•
tÄ• yatiá¹ƒ.

<138> tanassÄ• vÄ• .

tanassa Ä• hoti vÄ• kye. tÄ• yate, taÃ±Ã±ate.

<139> dÄ«gho sarassa.

sarantassa kriyatthassa dÄ«gho hoti kye, cÄ«yate, sÅ«yate.

<140> sÄ• nantarassa tassa á¹-ho.

sakÄ• rantato kriyatthÄ• parassÄ• -nantarassa takÄ• rassa á¹-ha hoti. tuá¹-á¹-ho, tuá¹-á¹-h
tuá¹-á¹-habbaá¹ƒ, tuá¹-á¹-hi, anantarassÄ• ti kiá¹ƒ? tussitvÄ• .

<141> kasassima ca vÄ• .

kasasmÄ• parassÄ• nantarassa tassa á¹-ha hoti kasassa vÄ• ima ca. kiá¹-á¹-haá¹ƒ, kaá¹-
anantarassÄ• tveva? kasitabbaá¹ƒ.

<142> dhastotrastÄ• .

ete saddÄ• nipaccante.

<143> pucchÄ• dito.

pucchÄ• dÄ«hi \Be 204/ kriyatthehi parassÄ• nantarassa takÄ• rassa á¹-ha hoti. puá¹-á¹-ho
yiá¹-á¹-ho, anantarassÄ• tveva? pucchitvÄ• .

<144> sÄ• sa vasa saá¹ƒsa sasÄ• tho.

etehi parassÄ• nantarassa tassa tha hoti, satthaá¹ƒ, vatthaá¹ƒ, pasatthaá¹ƒ, satthaá¹ƒ. kath
(vuá¹-á¹-ho) ti? `tathanarÄ• naá¹ƒ á¹-aá¹-á¹-haá¹‡alÄ• â€™ 1-52 ti á¹-á¹-ho, anantarassÄ• tv

<145> dho dhahabhehi.

dhakÄ• rahakÄ• rabhakÄ• rantehi kriyatthehi parassÄ• nantarassa tassa dha hoti. vuddho,

<146> dahÄ• á¸• ho.

dahÄ• parassÄ• nantarassa tassa á¸• ha hoti. daá¸• á¸• ho.

<147> bahassuma ca.

bahÄ• parassÄ• nantarassa tassa á¸• ho hoti, bahassuma ca á¸• hasanniyogena. buá¸• á¸

<148> ruhÄ• dÄ«hi ho á¸·a ca.

rahÄ• dÄ«hi parassÄ• nantarassa tassa ha hoti á¸·o cÄ• ntassa. Ä• ruá¸·ho, gÅ«á¸·ho, vÅ«
(ogÄ• á¸·ho), anantarassÄ• tveva? Ä• rohituá¹ƒ.

<149> muhÄ• vÄ• .

muhÄ• \Be 205/ parassÄ• nantarassa tassa ha hoti vÄ• á¸·o cÄ• ntassa hasanniyogena. r

<150> bhidÄ• dito no ktaktavantÅ«naá¹ƒ.

bhidÄ• dito paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassa no hoti. bhinno bhinnavÄ• , chinno chinnav
chinno khinnavÄ• , uppanno uppannavÄ• , sinno, sinnavÄ• , sanno sannavÄ• , pÄ«no pÄ«n
dÄ«navÄ• , á¸• Ä«no á¸• Ä«navÄ• , lÄ«no lÄ«navÄ• , lÅ«no lÅ«navÄ• , ktaktavantÅ«nanti k
bhettuá¹ƒ, chettuá¹ƒ.

<151> dÄ• tvinno.

dÄ• to paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassa inno hoti. dinno, dinnavÄ• .

<152> kirÄ• dÄ«hi á¹‡o.

kirÄ• dÄ«hi paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassÄ• nantarassa á¹‡a hoti, kiá¹‡á¹‡o kiá¹‡á¹‡a
puá¹‡á¹‡avÄ• , khÄ«á¹‡o khÄ«á¹‡avÄ• .

<153> tarÄ• dÄ«hi riá¹‡á¹‡o.

tarÄ• dÄ«hi paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassa riá¹‡á¹‡o hoti. tiá¹‡á¹‡o tiá¹‡á¹‡avÄ• , jiá¹‡
ciá¹‡á¹‡o ciá¹‡á¹‡avÄ• .

<154> go sanjÄ• dÄ«hi.

bhanjÄ• dÄ«hi paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassÄ• nantarassa ga hoti. bhaggo bhaggavÄ
nimuggavÄ• , saá¹ƒviggo saá¹ƒviggavÄ• .

<155> susÄ• kho.

susÄ• \Be 206/ paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassa kho hoti. sukkho sukkhavÄ• .

<156> pacÄ• ko.

pacÄ• paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassa ko hoti. pakko pakkavÄ• .

<157> mucÄ• vÄ• .

mucÄ• paresaá¹ƒ ktaktavantÅ«naá¹ƒ tassa ko vÄ• hoti. mukko mutto, mukkavÄ• muttavÄ

siddhaá¹ƒ, ktaktavantÅ«su satto, sattÄ• vÄ• tveva hoti.

<158> lopo vaá¸• á¸• hÄ• ktissa.

vaá¸• á¸• hÄ• parassa ktissa tassa lopo hoti. vaá¸• á¸• hi.

<159> kvissa.

kriyatthÄ• parassa kvissa lopo hoti, abhibhÅ«.

<160> á¹‡iá¹‡Ä• pÄ«naá¹ƒ tesu.

á¹‡iá¹‡Ä• pÄ«naá¹ƒ lopo hoti tesu á¹‡iá¹‡Ä• pÄ«su. kÄ• rentaá¹ƒ payojayati kÄ• reti kÄ• rÄ

<161> kvaci vikaraá¹‡Ä• naá¹ƒ.

vikaraá¹‡Ä• naá¹ƒ kvaci lopo hoti. udapÄ• di, hanti.

<162> mÄ• nassa massa.

kriyatthÄ• \Be 207/ parassa mÄ• nassa makÄ• rassa lopo hoti kvaci. karÄ• á¹‡o, kvacÄ«ti

<163> Å«lasse.

Ã±ilÄ• name hoti kvaci. gahetvÄ• , adenti, kvacitveva? vapitvÄ• .

<164> pyo vÄ• tvÄ• ssa samÄ• se.

tvÄ• ssa vÄ• pyo hoti samÄ• se. pakÄ• ro ``pye sissÄ• â€™â€™ ti 5-88 visesanattho. abh
samÄ• seti kiá¹ƒ? patvÄ• , kvacÄ• samÄ• sepi bahulÄ• dhikÄ• rÄ• `lataá¹ƒ dantehi chindiya

<165> tuá¹ƒyÄ• nÄ• .

ktvÄ• ssa vÄ• tuá¹ƒyÄ• nÄ• honti samÄ• se kvacci. abhihaá¹-á¹-huá¹ƒ abhiharitvÄ• , anun
asamÄ• sepi bahulÄ• dhi kÄ• rÄ• , daá¹-á¹-huá¹ƒ disvÄ• , esamappavisayatÄ• Ã±Ä• panatt

<166> hanÄ• racco.

hanasmÄ• parassa ktvÄ• ssa racco vÄ• hoti samÄ• se. Ä• hacca, Ä• hanitvÄ• .

<167> sÄ• sÄ• dhikarÄ• cacariccÄ• .

sÄ• sÄ• dhÄ«hi parÄ• karÄ• parassa ktvassa cacariccÄ• honti yathÄ• kkamaá¹ƒ. sakkac
asakkaritvÄ• , adhikicca adhikaritvÄ• .

<168> ito cco.

iiccasmÄ• \Be 208/ parassa ktvÄ• ssa cco vÄ• hoti. adhicca adhÄ«yitvÄ• , samecca same

<169> disÄ• vÄ• navÄ• sa ca.

disato ktvÄ• ssa vÄ• navÄ• honti vÄ• disassa ca sa kÄ• ro taá¹ƒsanniyogena. sassa savi
pararÅ«pabÄ• dhanatthaá¹ƒ. disvÄ• na, disvÄ• passitvÄ• , kathaá¹ƒ `nÄ• daá¹-á¹-hÄ• para
tvÄ• ssa valopo, evaá¹ƒ `laddhÄ• dhanaâ€™ nti Ä• dÄ«su.

<170> Ã±i byaÃ±janassa.

kriyatthÄ• parassa byaÃ±janÄ• dippaccayassa Ã±i vÄ• hoti. bhuÃ±jituá¹ƒ bhottuá¹ƒ, byaÃ
pÄ• cako.

<171> rÄ• nassa á¹‡o.

rantato kriyatthÄ• parassa paccayanakÄ• rassa á¹‡o hoti. araá¹‡aá¹ƒ, saraá¹‡aá¹ƒ.

<172> na ntamÄ• natyÄ• dÄ«naá¹ƒ.

rantato paresaá¹ƒ ntamÄ• natyÄ• dÄ«naá¹ƒ nassa á¹‡o na hoti, karonto, kurumÄ• no, karo

<173> gamayamisÄ• sadisÄ• naá¹ƒ vÄ• cchaá¹…a.

etesaá¹ƒ vÄ• cchaá¹…a hoti ntamÄ• natyÄ• dÄ«su. gacchanto gacchamÄ• no gacchati, ya
icchanto icchamÄ• no icchati \Be 209/ acchanto acchamÄ• no acchati, dicchanto dicchamÄ
gamissati, vavatthitavibhÄ• sÄ• -yaá¹ƒ, tenÄ• Ã±Ã±esu ca kvaci-icchitabbaá¹ƒ icchÄ• icchi
acchatuá¹ƒ, aÃ±Ã±esaÃ±ca yogavibhÄ• gÄ• -pavecchati.

<174> jaramarÄ• namÄ«yaá¹…a.

etesamÄ«yaá¹…a vÄ• hoti ntamÄ• natyÄ• dÄ«su. jÄ«yanto jÄ«ranto, jÄ«yamÄ• no jÄ«ram
mÄ«yanto maranto, mÄ«yamÄ• no maramÄ• no, mÄ«yati marati.

<175> á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-ha pivÄ• .

á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• honti ntamÄ• natyÄ• dÄ«su. tiá¹-á¹-hanto, tiá¹-á¹-hamÄ•
pivanto, pivamÄ• no, pivati, vÄ• tvevi? á¹-hÄ• ti, pÄ• ti.

<176> gamavadadÄ• naá¹ƒ ghammavajjadajjÄ• .

gamÄ• dÄ«naá¹ƒ ghammÄ• dayo vÄ• honti ntamÄ• natyÄ• dÄ«su. ghammanto, gacchant
dadanto.

<177> karassa sossa kubbakurukayirÄ• .

karassa saokÄ• rassa kubbÄ• dayo vÄ• honti ntamÄ• natyÄ• dÄ«su. kubbanto kayiranto k
kayiramÄ• no, karÄ• á¹‡o, kubbati kayirati karoti, kubbate kurute, kayirate, vavatthitavibhÄ•
vÄ• dhikÄ• rassa bhiyyo mÄ• naparacchakkesu kuru, kvacideva pubbachakke `agghaá¹ƒ ku
vuttattÄ• kattariyevime.

<178> gahassa gheppo.

gahassa \Be 210/ vÄ• gheppo hoti ntamÄ• natyÄ• dÄ«su. gheppanto, gheppamÄ• no, ghe

<179> á¹‡o niggahÄ«tassa.

gahassa niggahÄ«tassa á¹‡o hoti. gaá¹‡hitabbaá¹ƒ, gaá¹‡hituá¹ƒ, gaá¹‡hanto.

itimoggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

khÄ• dikaá¹‡á¸• o paÃ±camo.

6. chaá¹-á¹-ho kaá¹‡á¸• o (tyÄ• di)

<1> vattamÄ• ne ti anti si tha mi ma te ante se vhe e mhe.

vattamÄ• ne Ä• raddhÄ• parisamatte atthe vattamÄ• nato kriyatthÄ• tyÄ• dayo honti. gacc

gacchatha, gacchÄ• mi gacchÄ• ma, gacchate gacchante, gacchase gacchavhe, gacche ga
adhammo dippati, purÄ• marÄ• mÄ«â€™ ti? vattamÄ• nassevavattumiá¹-á¹-hattÄ• taá¹ƒsa
gahaá¹‡Ä• , purepurÄ• saddehi vÄ• anÄ• gatattÄ• vagame tadÄ• tassa vattamÄ• nattÄ• ,
bhavanteva hi kÄ• lantarepi tyÄ• dayo bÄ• hulakÄ• `santesu parigÅ«hÄ• mi, mÄ• ca kiÃ±c
bhedÄ• abhisamparÄ• yaá¹ƒ, sahabyataá¹ƒ gacchati vÄ• savassa, `anekajÄ• tisaá¹ƒsÄ• ra
ativelaá¹ƒ na massissaâ€™ nti.

<2> bhavissati \Be 211/ ssati ssanti ssasi ssatha ssÄ• mi ssÄ• ma ssate ssante ssase ssav

bhavissati anÄ• raddhe atthe vattamÄ• nato kriyatthÄ• ssatyÄ• dayo honti. gamissati gami
gamissatha, gamissÄ• mi gamissÄ• ma, gamissate gamissante, gamissase gamissavhe, ga

<3> nÄ• me garahÄ• vimhayesu.

nÄ• masadde nipÄ• te sati garahÄ• yaá¹ƒ vimhaye ca gamyamÄ• ne ssatyÄ• dayo honti. in
paá¹-ijÄ• nissanti, na hi nÄ• ma bhikkhave tassa moghapurisassa pÄ• á¹‡esu anuddayÄ• b
nÄ• ma so bhikkhave moghapuriso sabbamattikÄ• mayaá¹ƒ kuá¹-ikaá¹ƒ karissati? tattha nÄ
mayÄ• virÄ• gÄ• ya dhamme desite sarÄ• gÄ• ya cetessasi? atthi nÄ• ma tÄ• ta sudinna Ä
paribhuÃ±jissasi, atthiyevihÄ• pi nindÄ• vagamo. vimuye-acchariyaá¹ƒ vata bho abbhutaá¹ƒ
bho pabbajitÄ• vihÄ• rena viharanti, yatra hi nÄ• ma saÃ±Ã±Ä« samÄ• no jÄ• garo paÃ±ca
nissÄ• ya nissÄ• ya abhikkantÄ• ni neva dakkhati na pana saddaá¹ƒ sossati, acchariyaá¹ƒ a
pabbatamÄ• rohissati, badhiro nÄ• ma saddaá¹ƒ sossati.

<4> bhÅ«te Ä«uá¹ƒ ottha iá¹ƒ mhÄ• Ä• Å« se vhaá¹ƒ a mhe.

bhÅ«te parisamatte atthe vattamÄ• nato kriyatthÄ• Ä« Ä• dayo honti. agamÄ« agamuá¹ƒ,
agamimhÄ• \Be 212/, agamÄ• agamÅ«, agamise agamivhaá¹ƒ, agama agamimhe.
bhÅ«tasÄ• maÃ±Ã±avacanicchÄ• yamanajjatanepi `suvo ahosi Ä• nandoâ€™.

<5> anajjatane Ä• Å« o ttha a mhÄ• ttha tthuá¹ƒ se vhaá¹ƒ iá¹ƒ mhase.

avijjamÄ• najjatane bhÅ«te-tthe vattamÄ• nato kriyatthÄ• Ä• Ä• dayo honti.

Ä• Ã±Ä• yyÄ• ca uá¹-á¹-hÄ• nÄ• , Ä• Ã±Ä• yyÄ• ca saá¹ƒvesanÄ• .

esajjatano kÄ• lo, aharubhataá¸• á¸• harattaá¹ƒ vÄ• ||

agamÄ• agamÅ«, agamo, agamattha, agama agamamhÄ• , agamattha agamatthuá¹ƒ, aga

agamamhase. aÃ±Ã±apadattho kiá¹ƒ? ajja hiyyo vÄ• agamÄ• si.

<6> parokkhe a u e ttha a mha ttha re ttho vho i mhe.

apaccakkhe bhÅ«tÄ• najjatane-tthe vuttamÄ• nato kriyÄ• tthÄ• a Ä• dayo honti. jagÄ• ma
jagama jagamimha, jagamittha jagamire, jagamittho jagamivho, jagami jagamimhe.
mÅ«á¸·havikkhittabyÄ• sattacittena attanÄ• pi kriyÄ• katÄ• bhinibbattitakÄ• le-nupaladdhÄ•
phalenÄ• -numÄ«yamÄ• nÄ• parokkhÄ• va vatthuto, tenuttamavisayepi payogasamavo.

<7> eyyÄ• do vÄ• tipattiyaá¹ƒ ssÄ• ssaá¹ƒ su sse ssatha ssaá¹ƒ ssÄ• mhÄ• ssatha ssiá¹ƒ
ssÄ• mhase.

eyyÄ• do \Be 213/ visaye kriyÄ• tipattiyaá¹ƒ ssÄ• dayo honti vibhÄ• sÄ• . vidhurappaccayo
kÄ• raá¹‡avekallato vÄ• kriyÄ• yÄ• tipatanamanipphatti kriyÄ• tipatti, ete ca ssÄ• dayo
sÄ• matthiyÄ• tÄ«tÄ• nÄ• gatesveva honti na vattamÄ• ne tatra ... kriyÄ• tipatyasambhavÄ•
pabbajjaá¹ƒ alabhissÄ• arahÄ• abhavissÄ• , dakkhiá¹‡ena ce agamissÄ• na sakaá¹-aá¹ƒ
dakkhiá¹‡ena ce agamissaá¹ƒsu, agamisse agamissatha, agamissaá¹ƒ agamissÄ• mhÄ• , a
agamissase agamissavhe, agamissiá¹ƒ agamissÄ• mhase, na sakaá¹-aá¹ƒ pariyÄ• bhaviss
ce gamissati na sakaá¹-aá¹ƒ pariyÄ• bhavissati.

<8> hetuphalesveyya eyyuá¹ƒ eyyÄ• si eyyÄ• tha eyyÄ• mi eyyÄ• ma etha eraá¹ƒ etho eyy

hetubhÅ«tÄ• yaá¹ƒ elabhÅ«tÄ• yaÃ±ca kriyÄ• yaá¹ƒ vattamÄ• nato kriyatthÄ• eyyÄ• dayo
niccÄ• bhaveyyuá¹ƒ na nirujjheyyuá¹ƒ, dakkhiá¹‡ena ce gaccheyya na sakaá¹-aá¹ƒ pariyÄ•
ce gaccheyyuá¹ƒ, gaccheyyÄ• si gaccheyyÄ• tha, gaccheyyÄ• mi gaccheyyÄ• ma, gacchet
gaccheyyavho, gaccheyyaá¹ƒ gaccheyyÄ• mhe, na sakaá¹-aá¹ƒ pariyyÄ• bhaveyya, bhavar
anirujjhanaá¹ƒ apariyÄ• bhavanaá¹ƒ ca phalaá¹ƒ, iha kasmÄ• na hoti `hantÄ«hi palÄ• yati,
hanissatÄ«ti palÄ• yissatÄ«â€™ ti? iti saddeneva hetuhetumantatÄ• ya jotitattÄ• , vÄ• ti kiá
gamissati na sakaá¹-aá¹ƒ pariyÄ• bhavissati.

<9> paÃ±hapatthanÄ• vidhÄ«su.

paÃ±ho=sampucchanaá¹ƒ \Be 214/ sampadhÄ• raá¹‡aá¹ƒ nirÅ«paá¹‡aá¹ƒ kÄ• riyÄ• niccha
iá¹-á¹-hÄ• siá¹ƒ bhanaÃ±ca, vidhi=vidhÄ• naá¹ƒ niyojanaá¹ƒ kriyÄ• su byÄ• pÄ• raá¹‡Ä• , s
sÄ• darÄ• nÄ• daravasena ... visayabhedena bhinnÄ• yapi tadubhayÄ• nativattanato, etesu
eyyodayo honti, paÃ±he - kimÄ• yasmÄ• vinayaá¹ƒ pariyÄ• puá¹‡eyya? udÄ• hu dhammaá
uposathaá¹ƒ na vÄ• gaccheyyaá¹ƒ, patthanÄ• yaá¹ƒ-labheyyÄ• -haá¹ƒ bhante bhagavato s
labheyyaá¹ƒ upasampadaá¹ƒ, passeyyaá¹ƒ taá¹ƒ vassasataá¹ƒ arogaá¹ƒ, vidhimhi-bhavaá¹

bhavaá¹ƒ puÃ±Ã±aá¹ƒ kareyya, iha bhavaá¹ƒ bhuÃ±jeyya, iha bhavaá¹ƒ nisÄ«deyya, mÄ• á
ajjhÄ• peyya, anuÃ±Ã±Ä• pattakÄ• lesupi siddhÄ• va ... tatthÄ• pi vidhippatÄ«tito, anuÃ±Ã±
kareyyÄ• si, pattakÄ• le-kaá¹-aá¹ƒ kareyyÄ• si, patto te kÄ• lo kaá¹-akaraá¹‡e, yadi saá¹…g
saá¹…gho uposathaá¹ƒ kareyya, etassa bhagavÄ• kÄ• lo etassa sugata kÄ• lo yaá¹ƒ bhag
sikkhÄ• padaá¹ƒ paÃ±Ã±apeyya, pesanepicchanti `gÄ• maá¹ƒ tvaá¹ƒ bhaá¹‡e gaccheyyÄ•

<10> tu antu hi tha mi ma taá¹ƒ antaá¹ƒ ssu vho e Ä• mase.

paÃ±hÄ• dÄ«svete honti kriyatthato. gacchatu gacchantu, gacchÄ• hi gacchatha, gacchÄ•
gacchantaá¹ƒ, gacchassu gacchavho, gacche, gacchÄ• mase, paÃ±he-kinnu khalu bho byÄ
patthanÄ• yaá¹ƒ-dadÄ• hi me, jÄ«vatu bhavaá¹ƒ, vidhimhi-kaá¹-aá¹ƒ karotu bhavaá¹ƒ, puÃ±
bhavaá¹ƒ, iha bhavaá¹ƒ bhuÃ±jatu, iha bhavaá¹ƒ nisÄ«datu, uddisatu bhante bhagavÄ• bhi
pÄ• timokkhaá¹ƒ, pesane-gaccha bhaá¹‡e gÄ• maá¹ƒ, anumatiyaá¹ƒ - evaá¹ƒ karohi, pattak
mahÄ• vÄ«ra uppajja mÄ• tukucchiyaá¹ƒ.

<11> satyarahesveyyÄ• dÄ«.

sattiyaá¹ƒ ara hatthe ca kriyatthÄ• eyyÄ• dayo honti. bhavaá¹ƒ khalu rajjaá¹ƒ kareyya, bha

<12> sambhÄ• vane vÄ• .

sambhÄ• vane gamyamÄ• ne dhÄ• tunÄ• vuccamÄ• ne ca eyyÄ• dayo honti vibhÄ• sÄ• .
kriyÄ• tipattiyantu ssÄ• dÄ«-asaniyÄ• pi hato nÄ• patissÄ• , sambhÄ• vemi saddahÄ• mi av
bhuÃ±jissati bhavaá¹ƒ abhuÃ±ji bhavaá¹ƒ, kriyÄ• tipattiyantu ssÄ• dÄ«-sambhÄ• vemi nÄ•

<13> mÄ• yoge Ä«Ä• Ä• dÄ«.

mÄ• yoge sati Ä«Ä• dayo Ä• Ä• dayo ca vÄ• honti. mÄ• su punapi evarÅ«pamakÄ• si, m
vÄ• tveva? mÄ• te kÄ• maguá¹‡e bhamassu cittaá¹ƒ, mÄ• tvaá¹ƒ karissasi, mÄ• tvaá¹ƒ ka
asakakÄ• latthoyamÄ• rambho, buddho bhavissatÄ«ti padantarasambandhenÄ• nÄ• gatak
kaá¹-o sve bhavissati, bhÄ• vi kiccamÄ• sÄ«ti.

lunÄ• hi \Be 216/ lunÄ• hitvevÄ• yaá¹ƒ lunÄ• ti, lunassu lunassutvevÄ• yaá¹ƒ lunÄ• -tÄ«ti tv
majjhimapurisekavacanÄ• namÄ• bhikkhaÃ±Ã±e dvibbavacanaá¹ƒ, idaá¹ƒ vuttaá¹ƒ hoti `eva
niyojentoviya kiriyaá¹ƒ karotÄ«â€™ ti, evaá¹ƒ lunÄ• tha lunÄ• thatvevÄ• yaá¹ƒ lunÄ• ti, luna
lunÄ• ti, tathÄ• kÄ• lantaresupi lunÄ• hi lunÄ• hitvevÄ• yaá¹ƒ aluni, alunÄ• , lulÄ• va, luniss
ca yojanÄ«yaá¹ƒ, tathÄ• samuccayepi maá¹-hamaá¹-a, vihÄ• ramaá¹-etvevÄ• yamaá¹-ati, n
vihÄ• ramaá¹-assutvevÄ• yamaá¹-ati, byÄ• pÄ• rabhede tusÄ• maÃ±Ã±avacanasseva byÄ•

odanaá¹ƒ bhuÃ±ja, yÄ• guá¹ƒ piva, dhÄ• nÄ• khÄ• detvevÄ• ya-majjhoharati.

<14> pubbaparacchakkÄ• namekÄ• nekesu tumhÄ• mhasesesu dve dve majjhimuttamapa

ekÄ• nekesu tumhÄ• mhasaddavacanÄ«yesu tadaÃ±Ã±asaddavacanÄ«yesu ca kÄ• rakes paracchakkÄ• naá¹ƒ majjhimuttamapaá¹-hamÄ• dve dve honti yathÄ• kkamaá¹ƒ kriyatthÄ• sabhÄ• vato tatiyaduke ruá¸·ho, tvaá¹ƒ gacchasi, tumhe gacchatha, tvaá¹ƒ gacchase, tumhe gacchÄ• mi, mayaá¹ƒ gacchÄ• ma, ahaá¹ƒ gacche, mayaá¹ƒ gacchÄ• mhe, so gacchati, te gacchante, sÄ• matthiyÄ• laddhattÄ• appayujjamÄ• nesupi tumhÄ• mhasesesu bhavanti. gacchavhe, gacchÄ• mi, gacchÄ• ma, gacche, gacchÄ• mhe, gacchati, gacchanti, gacchate

<15> Ä• Ä«ssÄ• dÄ«svaÃ±a vÄ• .

Ä• Ä• do \Be 217/ Ä«Ä• do ssÄ• Ä• do ca kriyatthassa vÄ• aÃ±a hoti. Ã±akÄ• ro-nubandh gamÄ«, agamissÄ• , gamissÄ• .

<16> aÄ• dÄ«svÄ• ho brÅ«ssa.

brÅ«ssa Ä• ho hoti aÄ• dÄ«su. Ä• ha, Ä• hu.

<17> bhÅ«ssa vuka.

aÄ• dÄ«su bhÅ«ssa vuka hoti. kakÄ• ro-nubandho, ukÄ• ro uccÄ• raá¹‡attho, babhÅ«va.

<18> pubbassa a.

aÄ• dÄ«su dvitte pubbassa bhÅ«ssa a hoti, babhÅ«va.

<19> ussaá¹ƒsvÄ• hÄ• vÄ• .

Ä• hÄ• desÄ• parassa ussa aá¹ƒsuvÄ• hoti. ahaá¹ƒsu, Ä• hu.

<20> tyantÄ«naá¹ƒ á¹-aá¹-Å«.

Ä• hÄ• paresaá¹ƒ tiantÄ«naá¹ƒ á¹-aá¹-Å« honti. á¹-akÄ• rÄ• sabbÄ• desatthÄ• , Ä• ha, Ä• tiantÄ«su ca brÅ«ssÄ• -ho.

<21> Ä«Ä• do vacassoma.

Ä«Ä• dÄ«su vacassa oma hoti. makÄ• ro-nubandho, avoca, Ä«Ä• doti kiá¹ƒ? avacÄ• .

<22> dÄ• ssa daá¹ƒ vÄ• mimesvadvitte.

advite \Be 218/ vattamÄ• nassa dÄ• ssa daá¹ƒ vÄ• hoti mimesu. dammi demi, damma dem
dadÄ• ma.

<23> karassa sossa kuá¹ƒ.

karassa saokÄ• rassa kuá¹ƒ vÄ• hoti mimesu. kummi kumma, karomi karoma.

<24> kÄ• Ä«Ä• dÄ«su.

karassa saokÄ• rassa kÄ• hoti vÄ• Ä«Ä• dÄ«su. akÄ• si akari, akaá¹ƒsu akariá¹ƒsu, akÄ•

<25> hÄ• ssa, cÄ• haá¹…a ssena.

karassa sossa hÄ• ssa ca Ä• haá¹…a vÄ• hoti ssena saha. kÄ• hati karissati, akÄ• hÄ• a
hÄ• yissati, ahÄ• hÄ• ahÄ• yissÄ• .

<26> labhavasacchidabhidarudÄ• naá¹ƒ cchaá¹…a.

labhÄ• dÄ«naá¹ƒ cchaá¹…a vÄ• hoti ssenasaha. alacchÄ• alabhissÄ• , lacchati labhissÄ•
vacchati vasissati, acchecchÄ• acchindissÄ• , checchati chindissati, abhecchÄ• abhindiss
bhindissati, arucchÄ• arodissÄ• , rucchati rodissatÄ« \Be 219/, aÃ±Ã±asmimpi chidassa vÄ
yogavibhÄ• gÄ• , acchecchuá¹ƒ acchantiá¹ƒsu, aÃ±Ã±esaÃ±ca gacchaá¹ƒ gacchissaá¹ƒ.

<27> bhuja muca vaca visÄ• naá¹ƒ kkhaá¹…a.

bhujÄ• dÄ«naá¹ƒ kkhaá¹… vÄ• hoti ssena saha. abhokkhÄ• abhuÃ±jissÄ• , bhokkhati bhu
amuÃ±cissÄ• , mokkhatimuÃ±cissati, avakkhÄ• avacissÄ• , vakkhati vaccissati, pÄ• vekkh
pavisissati, visassÄ• -Ã±Ã±asmimpi vÄ• kkhaá¹…a yogavibhÄ• gÄ• pÄ• vekkhi, pÄ• visi.

<28> Ä• Ä«Ä• dÄ«su harassÄ• .

Ä• Ä• do Ä«Ä• do a harassa Ä• hoti vÄ• . ahÄ• aharÄ• , ahÄ• si ahari.

<29> gamissa.

Ä• Ä• do Ä«Ä• do a gamissa Ä• hoti vÄ• . agÄ• agamÄ• , agÄ• agamÄ«.

<30> á¸• aá¹ƒsassa ca chaá¹…a.

á¸• aá¹ƒsassa gamissa ca chaá¹…a vÄ• hoti Ä• Ä«Ä• dÄ«su. aá¸• aÃ±chÄ• aá¸• aá¹ƒsÄ• agaÃ±chÄ• agacchÄ• , agaÃ±chi agacchÄ«.

<31> hÅ«ssa hehehihohi ssatyÄ• do.

hÅ«ssa heÄ• dayo honti ssatyÄ• do. hessati, hehissati, hohissati.

<32> á¹‡Ä• nÄ• su rasso.

ká¹‡Ä• knÄ• su \Be 220/ kriyatthassa rasso hoti. kiá¹‡Ä• ti, dhunÄ• ti.

<33> Ä• Ä« Ã±u mhÄ• ssÄ• ssamhÄ• naá¹ƒ vÄ• .

esaá¹ƒ vÄ• rasso hoti. gama gamÄ• , gami gamÄ«, gamu gamÅ«, gamimha gamimhÄ• , g gamissamhÄ• .

<34> kusaruhehÄ«ssa chi.

kusÄ• ruhÄ• ca parassa Ä«ssa chi vÄ• hoti. akkocchi akkosi, abhirucchi abhiruhi.

<35> a Ä« ssÄ• Ä• dÄ«naá¹ƒ byaÃ±janassiÃ±a.

kriyatthÄ• paresaá¹ƒ aÄ• dÄ«naá¹ƒ Ä«Ä• dÄ«naá¹ƒ ssaÄ• dÄ«naÃ±ca-byaÃ±janassa iÃ±a abhavitthÄ• , anubhavissÄ• , anubhavissati anubhossati harisati hassati, etesanti kiá¹ƒ? bha byaÃ±janassÄ• ti kiá¹ƒ? babhÅ«va.

<36> brÅ«to tissÄ«Ã±a.

brÅ«to parassa tissa Ä«Ã±a vÄ• hoti. bravÄ«ti, brÅ«ti.

<37> kyassa.

kriyatthÄ• parassa kyassa Ä«Ã±a vÄ• hoti. pacÄ«yati, paccati.

<38> eyyÄ• tha sse a Ä• Ä«thÄ• naá¹ƒ o, a, aá¹ƒ, ttha, ttho, vhoka.

eyyÄ• thÄ• dÄ«naá¹ƒ oÄ• dayo vÄ• honti yathÄ• kkamaá¹ƒ. tumhe bhaveyyÄ• tho bhavey
abhavisse, ahaá¹ƒ abhavaá¹ƒ \Be 221/ abhava, so abhavittha abhavÄ• , so abhavittho, abh
bhavatha, Ä• sahacaritova akÄ• ro gayhate, tho pana-nte niddesÄ• tvÄ• disambandhÄ«yev
nissayakaraá¹‡ampi hi suttakÄ• rÄ• ciá¹‡á¹‡aá¹ƒ.

<39> uá¹ƒssiá¹ƒ svaá¹ƒsu.

umÄ«ccassa iá¹ƒsu aá¹ƒsu vÄ• honti. agamiá¹ƒsu, agamaá¹ƒsu, agamuá¹ƒ.

<40> eottÄ• suá¹ƒ.

eÄ• desato oÄ• desato ca parassa umiccassa suá¹ƒ vÄ• hoti. nesuá¹ƒ, nayiá¹ƒsu, assosua
Ä• desattÄ• khyÄ• panatthaá¹ƒttaggahaá¹‡aá¹ƒ.

<41> hÅ«to resuá¹ƒ.

hÅ«to parassa umiccassa resuá¹ƒ vÄ• hoti. ahesuá¹ƒ, ahavuá¹ƒ.

<42> ossa a i ttha ttho.

ossa aÄ• dayo vÄ• honti. tvaá¹ƒ abhava, abhavi, abhavittha, abhavittho abhavo.

<43> si.

ossa si vÄ• hoti. ahosi tvaá¹ƒ ahuvo.

<44> dÄ«ghÄ• Ä«ssa.

dÄ«ghato parassa Ä«ssa si vÄ• hoti. akÄ• si akÄ• , adÄ• si adÄ• .

<45> mhÄ• tthÄ• namuÃ±a.

mhÄ• tthÄ• namhaÃ±a \Be 222/ vÄ• hoti. agamhamhÄ• agamimhÄ• , agamuttha agamitth

<46> iá¹ƒssa ca siÃ±a.

imiccassa siÃ±a vÄ• toti mhÄ• tthÄ• naÃ±ca bahulaá¹ƒ. akÄ• siá¹ƒ akariá¹ƒ, akÄ• simhÄ• akarittha.

<47> eyyuá¹ƒssuá¹ƒ.

eyyumiccassa Ã±aá¹ƒ vÄ• hoti. gacchuá¹ƒ gaccheyyuá¹ƒ.

<48> hissa-to lopo.

ato parassa hissa lopo vÄ• hoti. gaccha gacchÄ• hi, atoti kiá¹ƒ? karohi.

<49> kyassa sse.

kyassa vÄ• lopo hoti sse. anvabhavissÄ• anvabhÅ«yissÄ• , anubhavissati anuchÅ«yissati

<50> atthiteyyÄ• dicchannaá¹ƒ sa su sa satha saá¹ƒ sÄ• ma.

asa=bhuviccasmÄ• paresaá¹ƒ eyyÄ• dicchannaá¹ƒ sÄ• dayo honti yathÄ• kkamaá¹ƒ. assa assaá¹ƒ, assÄ• ma.

<51> Ä• didvinnamiyÄ• iyuá¹ƒ.

atthiteyyÄ• dicchannaá¹ƒ Ä• dibhÅ«tÄ• naá¹ƒ dvinnaá¹ƒ iyÄ• iyuá¹ƒ honti yathÄ• kkamaá¹

<52> tassa tho.

atthito \Be 223/ parassa takÄ• rassa tho hoti. atthi, atthu.

<53> sihisvaá¹-a.

atthissa aá¹- hoti sihisu, á¹-o sabbÄ• desattho. asi ahi.

<54> mimÄ• naá¹ƒ vÄ• mhimhÄ• ca.

atthismÄ• paresaá¹ƒ mimÄ• naá¹ƒ mhimhÄ• vÄ• honti, taá¹ƒsanniyogenaatthissa aá¹-a c

<55> esu si.

esu mimesu atthissa sakÄ• ro hoti. asmi asma, pararÅ«pabÄ• dhanatthaá¹ƒ.

<56> Ä«Ä• do dÄ«gho.

atthissa dÄ«gho hoti Ä«Ä• dimhi. Ä• si, Ä• suá¹ƒ, Ä• si, Ä• sittha, Ä• siá¹ƒ, Ä• siá¹ƒ mhÄ• .

<57> himimesvassa.

akÄ• rassa dÄ«gho hoti himimesu. pacÄ• hi, pacÄ• mi, pacÄ• ma, muyhÄ• mi.

<58> sakÄ• á¹‡Ä• ssa kha Ä«Ä• do.

sakasmÄ• ká¹‡Ä• ssakhohoti Ä«Ä• dÄ«su. asakkhi, asakkhiá¹ƒsu.

<59> sse vÄ• .

sakasmÄ• \Be 224/ ká¹‡assakho vÄ• hoti sse. sakkhissÄ• sakkuá¹‡issÄ• , sakkhissati, sa

<60> tesu suto ká¹‡oká¹‡Ä• naá¹ƒ roá¹-.

tesu Ä«Ä• dissesu suto paresaá¹ƒ ká¹‡oká¹‡Ä• naá¹ƒ roá¹- vÄ• hoti. assosi asuá¹‡i, assos
sossati suá¹‡issati.

<61> Ã±Ä• ssa sanÄ• ssa nÄ• yo timhi. sanÄ• ssa Ã±Ä• ssa nÄ• yo vÄ• hoti timhi. nÄ• ya

<62> Ã±Ä• mhi jaá¹ƒ.

Ã±Ä• dese sanÄ• ssa Ã±Ä• ssa jaá¹ƒ (vÄ•) hoti. jaÃ±Ã±Ä• (jÄ• neyya).

<63> eyyÄ• ssiyÄ• Ã±Ä• vÄ• .

Ã±Ä• to eyyÄ• ssa iyÄ• Ã±Ä• honti vÄ• . jÄ• niyÄ• , jaÃ±Ã±Ä• jÄ• neyya.

<64> Ä«ssatyÄ• dÄ«su knÄ• lopo.

Ä«Ä• do ssatyÄ• do ca Ã±Ä• to knÄ• lopo vÄ• hoti. aÃ±Ã±Ä• si ajÄ• ni, Ã±assati jÄ• nissa

<65> ssassa hi kamme.

Ã±Ä• to parassa ssassa hi vÄ• hoti kamme. paÃ±Ã±Ä• yihiti paÃ±Ã±Ä• yissati.

<66> etismÄ• .

etismÄ• \Be 225/ parassa ssassa hi hoti vÄ• . ehiti essati.

<67> hanÄ• chakhÄ• .

hanÄ• ssassa chakhÄ• vÄ• honti. haÃ±chÄ• mi hanissÄ• mi, paá¹-ihaá¹…khÄ• mi paá¹-ih

<68> hÄ• to ha.

hÄ• to parassa ssassa ha hoti vÄ• . hÄ• hati jahissati.

<69> dakkha kha hehi hohÄ«hi lopo.

dakkhÄ• dÄ«hi Ä• desehi parassa ssassa lopo vÄ• hoti. dakkhati dakkhissati, sakkhati sak
hehissatihohiti hohissati.

<70> kayireyyasseyyumÄ• dÄ«naá¹ƒ.

kayirÄ• parassa eyyumÄ• dÄ«naá¹ƒ eyyassa lopo hoti. kayiruá¹ƒ, kayirÄ• si, kayirÄ• tha, k

<71> á¹-Ä• .

kayirÄ• parassa eyyassa á¹-Ä• hoti. so kayirÄ• .

<72> ethassÄ• .

kayirÄ• parassa ethassa Ä• hoti. kayirÄ• tha.

<73> labhÄ• iá¹ƒ Ä«naá¹ƒ thaá¹ƒ thÄ• vÄ• .

labhasmÄ• \Be 226/ iá¹ƒÄ«iccesaá¹ƒ thaá¹ƒthÄ• honti vÄ• . alatthaá¹ƒ alabhiá¹ƒ, alattha a

<74> gurupubbÄ• rassÄ• re ntentÄ«naá¹ƒ.

gurupubbasmÄ• rassÄ• paresaá¹ƒ ntentÄ«naá¹ƒ re vÄ• hoti. gacchare gacchanti, gaccha
gamissanti, gamissare gamissante, gurupubbÄ• ti kiá¹ƒ? paca, rassati kiá¹ƒ? honti.

<75> eyyeyyÄ• seyyannaá¹ƒ á¹-e.

eyyÄ• dÄ«naá¹ƒ á¹-e vÄ• hoti. so kare kareyya, tvaá¹ƒ kare kareyyÄ• si, ahaá¹ƒ kare karey

<76> ovikaraá¹‡assu paracchakke.

ovikaraá¹‡assa u hoti paracchakke visaye. tanute.

<77> pubbacchakke vÄ• kvaci.

ovikaraá¹‡assa u hoti vÄ• kvaci pubbacchakke. vanuti vanoti.

<78> eyyÄ• massemu ca.

eyyÄ• massemu vÄ• hoti u ca. bhavemha, bhaveyyÄ• mu bhaveyyÄ• ma.

iti moggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

tyÄ• dikaá¹‡á¸• o chaá¹-á¹-ho.

7. sattamo kaá¹‡á¸• o (á¹‡vÄ• di)

``bahulaá¹ƒâ€™â€™ \Be 227/ (I 58) ``kriyatthÄ• â€™â€™ ti (V 14) ca sabbattha vatthate.

<1> cara dara kara raha jana sana tala sÄ• da sÄ• dha kasÄ• sa caá¹-Ä• ya vÄ• hi á¹‡u.

cara-gatibhakkhaá¹‡esu, dara-daraá¹‡e, kara-karaá¹‡e, raha-cÄ• ge, jana-janane, sana-sa
tala-patiá¹-á¹-hÄ• yaá¹ƒ, sÄ• da-assÄ• dane, sÄ• dha-saá¹ƒsiddhiyaá¹ƒ, kasa-vilekhane, as
caá¹-a-bhedane, aya-iti gamanattho daá¹‡á¸• ako dhÄ• tu, vÄ• -gatigandhanesu, etehi kriya
hoti. ``assÄ• á¹‡Ä• nubandheâ€™â€™ ti (V 84) upantassa assa Ä• , carati hadaye manuÃ
cÄ• ru=sobhanaá¹ƒ. darÄ«yatÄ«ti dÄ• ra=kaá¹-á¹-haá¹ƒ. karotÄ«ti kÄ• ru=sippÄ«, magha v
candÄ• dÄ«naá¹ƒ sobhÄ• visesaá¹ƒ nÄ• setÄ«ti rÄ• hu=asurindo. jÄ• yati gamanÄ• gaman
anenÄ• tijÄ• nu=jaá¹…ghorÅ«naá¹ƒ sandhi. saneti attani bhattiá¹ƒ uppÄ• detÄ«ti sÄ• nu=gi

patiá¹-á¹-hahanti ettha dantÄ• ti tÄ• lu=vadanekadeso. sÄ• dÄ«yati assÄ• dÄ«yatÄ«ti sÄ• d
attaparahitanti sÄ• dhu=sajjano. kasÄ«yatÄ«ti kÄ• su=Ä• vÄ• á¹-o, asati sÄ«ghabhÄ• vena
Ä• su=sÄ«ghaá¹ƒ. caá¹-ati bhindati amanuÃ±Ã±abhÄ• vanti cÄ• á¹-u=manuÃ±Ã±o. ayanti p
Ä• yu=jÄ«vitaá¹ƒ. ``assÄ• á¹‡Ä• pimhi yukâ€™â€™ iti (V 91) yuk- vÄ• ti gacchatÄ«ti vÄ• yu

<2> bhara \Be 228/ mara cara tara ara gara hana tana mana bhama kita dhana baá¹ƒha ka
saá¹ƒkindanda yaja paá¹-Ä• á¹‡Ä• sa vasa pasa paá¹ƒsa bandhÄ• u.

bhara-bharaá¹‡e, mara-pÄ• á¹‡acÄ• ge, cara-gatibhakkhaá¹‡esu, tara taraá¹‡e, ara-gamar
girÄ• ti vÄ• nipÄ• tanÄ• akÄ• ro, hana-hiá¹ƒ sÄ• yaá¹ƒ, tana-vittÄ• re, mana-Ã±Ä• á¹‡e, bh
kita-nivÄ• se, dhana-sadde, baá¹ƒha braha brÅ«ha-vuddhiyaá¹ƒ, kamba-saá¹ƒvaraá¹‡e, am
dassane, bhikkha-yÄ• cane, saá¹ƒkasaá¹…kÄ• yaá¹ƒ, inda-paramissariye, anda-bandhane,
paá¹-a-gamanathÄ• , aá¹‡a-saddattho, asa-khepane, vasa-nivÄ• se, pasabÄ• dhane, paá¹ƒ
etehi kriyatthehi u hoti. bharatÄ«ti bhara=bhattÄ• . marati rÅ«pakÄ• yena sahevÄ• ti maru=c
carÄ«yati bhakkhÄ«yatÄ«ti caru=habyapÄ• ko. taranti anenÄ• ti taru=rukkho. arati sÅ«nabh
gacchatÄ«ti aru=vaá¹‡o. garati siÃ±cati, girati vamati vÄ• sissesu sinehanti garu=Ä• cariyo
vaá¹‡á¹‡avisesaá¹ƒ nÄ• setÄ«ti hanu=vadanekadeso. tanoti saá¹ƒsÄ• ra dukkhanti tanu-sa
sattÄ• naá¹ƒ hitÄ• hitanti manu=pajÄ• pati. bhamati calatÄ«ti bhamu=nayano patiá¹-á¹-hÄ•
gacchati, upari nivasatÄ«ti vÄ• ketu=dhajo. dhanati saddaá¹ƒ karotÄ«ti dhanu=cÄ• po. baá
niccaá¹ƒ niggahÄ«talopo, baá¹ƒhati vuddhiá¹ƒ gacchatÄ«ti bahu=anappakaá¹ƒ. kambati saá
kambu=valayo, saá¹…kho \Be 229/ ca. ambati nÄ• daá¹ƒkarotÄ«ti ambu=vÄ• ri. cakkhati rÅ
bhikkhatÄ«ti bhikkhu=samaá¹‡o. saá¹ƒkiratÄ«ti saá¹ƒku=sÅ«laá¹ƒ. indati nakkhattÄ• naá¹ƒ
pavattetÄ«ti indu=cando. andanti bandhanti sattÄ• etÄ• yÄ• ti andu=saá¹…khalikÄ• . yajan
paá¹-ati byattabhÄ• vaá¹ƒ gacchatÄ«ti paá¹-u=vicakkhaá¹‡o. aá¹‡ati sukhumabhÄ• vena pa
vÄ«hibhedo ca. asanti pavattanti sattÄ• etehÄ«ti asavo=pÄ• á¹‡Ä• . sukhaá¹ƒ vasantyaner
pasÄ«yati bÄ• dhÄ«yati sÄ• mikehÄ«ti pasu. catuppado. paá¹ƒsati sobhÄ• visesaá¹ƒ nÄ• se
bandhÄ«yati sinehabhÄ• venÄ• ti bandhu=Ã±Ä• ti.

<3> bandhÄ• Å« vadho ca.

bandha-bandhane timasmÄ• Å« hoti, bandhassa vadhÄ• deso ca. paÃ±cahi kÄ• maguá¹‡e
vadhÅ«-suá¹‡isÄ• , itthÄ«ca.

<4> jambÄ• dayo.

jambÅ«Ä• dayo saddÄ• Å«paccayantÄ• nipaccante, nipÄ• tanaá¹ƒ appattassa pÄ• panaá¹
janismÄ• Å«, bukÄ• gamo, ``manÄ• naá¹ƒ niggahÄ«taâ€™â€™ nti (V 96) nassa niggahÄ«t
ti (I 41) niggahÄ«tassa mo, jÄ• yati, janÄ«yatÄ« vÄ• jambÅ«=rukkho. bhamissa amalopo, b

bhÅ«=bhamu. karotismÄ• Å«, tassa kandhuÃ±a ca, ``pararÅ«pamayakÄ• re byaÃ±janeâ€™
byaÃ±janassa pararÅ«pattaá¹ƒ, rudhiruppÄ• daá¹ƒ karotÄ«ti kakkandhÅ«=badarÄ«. lamba-
Ä• pubbo, saá¹ƒyogÄ• dilopadÄ«gharassÄ• , Ä• lambati avasaá¹ƒsatÄ«ti alÄ• bÅ«=tumbi. s
Å«mhi abhuka abuka ca, sarati gacchatÄ«ti sarabhÅ«=ekÄ• mahÄ• nadÄ«. sarati pÄ• á¹‡e
sarabÅ«=khuddajantukaviseso. camaadane, camati bhakkhati nivÄ• panti camÅ«=senÄ• . t
saá¹ƒsÄ• radukkhanti tanu=sarÄ«raá¹ƒ, evamaÃ±Ã±epi payogato daá¹-á¹-habbÄ• .

<5> tapusa vi dha kura putha mudÄ• ku.

tapa-santÄ• pe, usa-dÄ• he, vidha-vedhane, kura-sadde, putha patha-vitthÄ• re, muda-tose
kakÄ• ronubandho ``na te kÄ• nubandhanÄ• gamesÅ«â€™â€™ ti (V 85) eonamabhÄ• vattl
ittaá¹ƒ, tÄ• pÄ«yatÄ«ti tipu=lohaviseso. usati dÄ• haá¹ƒ karotÄ«ti usu=saro. vedhati raá¹ƒsÄ
vidhu=cando. kurati kiccÄ• kiccaá¹ƒ vadatÄ«ti kuru=rÄ• jÄ• , kuravo=janapado. puthati mah
patthiratÄ«ti puthu=vitthiá¹‡á¹‡o, modanaá¹ƒ, mudÄ«yatÄ«ti vÄ• mudu=athaddho.

<6> sindhÄ• dayo.

sindhu Ä• dayo kupaccayantÄ• nipaccante. sanda-passavane, assa ittaá¹ƒ, dhocÄ• ntÄ• d
passavatÄ«ti sindhu=nadi, vahisupantassa dÄ«ghÄ• dibatte, bÄ• dhissa vÄ• ntahatte ca, va
bÄ• dhati upaddave vÄ• retÄ« ti vÄ• bÄ• hu=bhujo. raá¹ƒgha-gamane, niggahÄ«talopo, raá
rÄ• jadhammeti raghu=rÄ• jÄ• . vida-lÄ• bhe, nakÄ• rÄ• gamo, vassa bo, vindatyanena nan
mana-Ã±Ä• á¹‡e, nassa dho, maÃ±Ã±ati Ã±Ä• yati \Be 231/ madhuranti madhu=madhukarÄ
jappa-vacane, assaittaá¹ƒ, rapati jappati mantantÄ« ripu=paccÄ• mitto. sasa-gati hiá¹ƒ sÄ• p
uttaá¹ƒ, sasati jÄ«vatÄ«ti susu=yuvÄ• . ara gamane, assautta mÅ«ttaÃ±ca, arati mahantabh
uru=mahÄ• , aratinenÄ• ti Å«ru-satthi. khaá¹‡a-avadÄ• raá¹‡e, Ä• pubbo analopo, Ä• khan
tarataraá¹‡e, tassa tho, taratÄ«ti tharu=khaggÄ• vayavo. laá¹ƒgha-gati sosanesu ghassa vÄ
niggahÄ«talopo ca, laá¹…ghati pavattati laghubhÄ• venÄ• ti laghu lahÅ« ekatthÄ• , (bhaá¹ƒ
jassa gattaá¹ƒ, pabhaÃ±jati visesenÄ• ti pabhaá¹…gu=bhaá¹…guro.) á¹-hÄ• -gatinivattiyaá
pavattati sundarabhÄ• venÄ• ti suá¹-á¹-hu=sobhanaá¹ƒ, dupubbo á¹-hÄ• ti pavattati asunda
duá¹-á¹-hu=asobhanaá¹ƒ. evamaÃ±Ã±epi viÃ±Ã±eyyÄ• .

<7> i.

kriyatthÄ• bahulaá¹ƒ i hoti, abha-khepane, asÄ«yati khipÄ«yatÄ«ti asi=khaggo. kasa-vilekh
kasi=kasanaá¹ƒ. masa-Ä• masane, masÄ«yatÄ«ti masi=meá¸·Ä• . ku-sadde o avÄ• desÄ• ,
kavi=kabbakÄ• ro. rusadde, ravati gajjatÄ«ti ravi=Ä• dicco. sappa-gamane, sappati pavattat
gantha-ganthane, ``ta tha na rÄ• naá¹ƒ á¹-a á¹-ha á¹‡alÄ• â€™â€™ ti (I 25) nathÄ• naá¹ƒ á
gaá¹‡á¹-hi=pabbo, gaá¹‡á¹-hica. rÄ• ja-dittiyaá¹ƒ, rÄ• jati pavattatÄ«ti rÄ• ji=pÄ• á¸·i. kala-s

kalÄ«yati parimÄ«yatÄ«ti kali=pÄ• paá¹ƒ. bala-pÄ• á¹‡ane, balanti jÄ«vanti \Be 232/ anenÄ•
dhana-sadde, dhanati nadatÄ«ti dhani=saddo. acca aÃ±ca-pÅ«jÄ• yaá¹ƒ, accÄ«yati pÅ«jÄ«
valla-saá¹ƒvaraá¹‡e, valanaá¹ƒ saá¹ƒkocanaá¹ƒ vali=udarÄ• dÄ«su pali, vallÄ«yanti saá¹ƒva
etÄ• yÄ• ti valli=latÄ• . vimhi valÄ« vallÄ«tipi hoti, soyevattho, evamaÃ±Ã±epi.

<8> dajhÄ• dayo.

dadhiÄ• dayo saddÄ• ipaccayantÄ• nipaccante. dhÄ• -dhÄ• raá¹‡e, dvibhÄ• vo nipÄ• tan
dadhi=gora saviseso. aá¹ƒha-gamane, niggahÄ«talopo, aá¹ƒhati gacchatÄ«ti ahi=sappo. ka
saá¹ƒyogÄ• dilopo, kampati calatÄ«ti kapi=vÄ• naro. mana-Ã±Ä• á¹‡e, assa uttaá¹ƒ, manati
muni=samaá¹‡o. nassa á¹‡attaá¹ƒ, manati mahagghabhÄ• vaá¹ƒ gacchatÄ«tÄ« maá¹‡i=rat
issa attaá¹ƒ ikkhati anenÄ• ti akkhi=nayanaá¹ƒ. kamapavikkhepe, assa ittaá¹ƒ, kamati yÄ• t
kimi=khuddajantukaviseso. tara taraá¹‡e, tittirÄ• deso, turito tarati yÄ• tÄ«ti tittiri=pakkhivise
kÄ«á¹…a-vihÄ• re, Ä«ssa ettaá¹ƒ, kÄ«á¹…anaá¹ƒ keá¹…i=kÄ«á¹…Ä• . usismÄ• issa khaluÃ±a, u
ukkhali=bhÄ• janaá¹ƒ, evamaÃ±Ã±epi.

<9> yuvaá¹‡á¹‡upantÄ• ki.

ivaá¹‡á¹‡upantehi ca uvaá¹‡á¹‡upantehi ca kriyatthehi bahulaá¹ƒ ki hoti. kakÄ• ro-nubandh
sisa-icchÄ• yaá¹ƒ, sivaá¹ƒ icchatÄ«ti isi=tapassÄ«. gira-nigiraá¹‡e, girati pasavati chavimaá
bhesajjÄ• dinti giri=selo. suca-socane. socanaá¹ƒ \Be 233/ suci=soceyyaá¹ƒ, ruca-abhilÄ• s
ruci=Ä• bhilÄ• so, evamaÃ±Ã±epi.

<10> vapa vara vasa rasa nabha hara hana paá¹‡Ä• iá¹‡a.

vapa-bÄ«janikkhepe, vara-varaá¹‡asambhattÄ«su, vasa-nivÄ• se, rasa-assÄ• dane, nabha
haraá¹‡e, hana hiá¹ƒsÄ• yaá¹ƒ, paá¹‡a-byavahÄ• rathutisu, etehi iá¹‡a hoti. vapanti etÄ• yÄ
vÄ• renti etenÄ• ti vÄ• ri=jalaá¹ƒ. vasanti etÄ• yÄ• ti vÄ• si=tacchaka bhaá¹‡á¹…• aá¹ƒ. rasÄ«
samo sarÄ«yatÄ«ti rÄ• si=samÅ«ho. nabhati hiá¹ƒsatÄ«ti nÄ• bhi=sarÄ«rÄ• vayavo. hÄ• re
``hanassa ghÄ• to á¹‡Ä• nubandheâ€™â€™ (V 99) ti hanassa ghÄ• to, hananti etenÄ• ti gh
voharatÄ«ti pÄ• á¹‡i, paá¹‡ati voharati etenÄ• ti vÄ• pÄ• á¹‡i=karo.

<11> bhÅ«gamÄ• Ä«á¹‡a.

bhÅ«-sattÄ• yaá¹ƒ, ama gama-gamane etehi Ä«á¹‡a hoti bhavissati kÄ• le. bhavissatÄ«ti b
gamissatÄ«ti gÄ• mÄ«=gamissÄ• mÄ• no.

<12> tandalakkhÄ• Ä«.

tanda-Ä• lasiye, lakkha-dassanaá¹…kesu, etehi Ä« hoti. tandanaá¹ƒ tandÄ«=Ä• lasyaá¹ƒ, la
etÄ• yÄ• ti lakkhÄ«=sirÄ«.

<13> gamÄ• ro.

gamismÄ• \Be 234/ ro hoti. ``rÄ• nubandhentasarÄ• dissÄ• â€™â€™ ti (IV 132) amalopo,

(iti sarapaccayavidhÄ• naá¹ƒ).

<14> i bhÄ« kÄ• karÄ• ra vaka saka vÄ• hi ko.

i-ajjhena gatÄ«su, bhÄ«-bhaye, kÄ• gÄ• -sadde, kara-karaá¹‡e, ara-gamane, kuka vaka-Ä
vÄ• -gatibandhanesu, etehi kapaccayo hoti. eti pavattatÄ«ti eto=asahÄ• yo. bhÄ• yanti etas
bheko=maá¹‡á¸• Å«ko. kÄ• yati saddaá¹ƒ karotÄ«ti kÄ• ko=vÄ• yaso. karoti vaá¹‡á¹‡akanti
pisitadabbaÃ±ca. arati yÄ• tÄ«ti akko=sÅ«ro, viá¹-apiviseso ca. vakati odanaá¹ƒ Ä• dadÄ• t
vakkaá¹ƒ=dehakoá¹-á¹-hÄ• saviseso, sakkatÄ«ti sakko-devindo, samattho ca. vÄ• ti bandha
vÄ• ko=vakkalaá¹ƒ.

<15> Ã±ukÄ• dayo.

Ã±ukÄ• dayo kapaccayantÄ• nipaccante. Å«ha-vitakke, halopo nipÄ• tanÄ• Å«hÄ«yati vic
unda kiledane, saá¹ƒyogÄ• di lopo, aka ca. undati dravaá¹ƒ karotÄ«ti udakaá¹ƒ=jalaá¹ƒ. bhÄ
bhÄ• yanti etasmÄ• ti bhÄ«ko=bhÄ«ru. saka-sattiyaá¹ƒ, upantassi, sakkoti dhÄ• retunti sikk
hÄ• -cÄ• ge, hÄ«yati sÄ• dhÅ«hi jahÄ«yatÄ«ti hÄ• ko=kodho. samba-maá¹‡á¸• ane, kassa
udakaá¹ƒ maá¹‡á¸• etÄ«ti sambuko=jalajantuvisebho. putha patha-vitthÄ• re, ottÄ• bhÄ• vo
pattharati attano bÄ• labhÄ• vanti puthuko=bÄ• lo. suca-soke, socanti etenÄ• ti sukkaá¹ƒ=s
ci-caye, upapubbo, ettÄ• bhÄ• vo, upacinantÄ«ti upacikÄ• =vammika kÄ• rÄ• . kampa-calan
calatÄ«ti paá¹…ko=kaddamo. usa-dÄ• he, usatÄ«ti ukkÄ• =jÄ• lÄ• . kassa muÃ±a, usati dah
ummukaá¹ƒ=alÄ• taá¹ƒ. vama-uggiraá¹‡e, kassa miÃ±a, vamÄ«yatÄ«ti vammiko=upacikÄ•
sassa tthaá¹…a, masÄ«yati pemenÄ• ti matthakaá¹ƒ=sÄ«saá¹ƒ, evamaÃ±Ã±epi.

<16> bhÄ«tvÄ• nako.

bhÄ«-bhaye tÄ«masmÄ• Ä• nako hoti. bhÄ• yanti etasmÄ• ki bhayÄ• nako=bhayajanako.

<17> siá¹…ghÄ• Ä• á¹‡ikÄ• á¹-akÄ• .

siá¹…gha-ghÄ• yanetÄ«masmÄ• Ä• á¹‡ika Ä• á¹-akÄ• honti. ``itthiyamatvÄ• â€™â€™ ti 9
passavatÄ«ti siá¹…ghÄ• á¹‡ikÄ• =nÄ• sÄ• ssavo. siá¹…ghati ekÄ«bhÄ• vaá¹ƒ yÄ• tÄ«ti
siá¹…ghÄ• á¹-akaá¹ƒ=vÄ«thicatukkaá¹ƒ.

<18> karÄ• ditvako.

kara-karaá¹‡e, sara-gatihiá¹ƒsÄ• cintÄ• su, nara-naye, tarataraá¹‡e, vara-varaá¹‡a sambha
kara-ditti gatikantÄ«su, kaá¹-a-mandane, kura-sadde, thu-abhitthave, evamÄ• dÄ«hi ako \Be
karÄ«yatÄ«ti karako=kamaá¹‡á¸• alu. karotÄ«ti karakÄ• =vassopalÄ• . sarati udakametthÄ•
sarako=pÄ• nabhÄ• janaá¹ƒ. naranti pÄ• puá¹‡anti sattÄ• etthÄ• ti narako=nirayo. tarantya
tarako=taraá¹‡aá¹ƒ. vÄ• retÄ«tivarako=varaá¹‡o, dhaÃ±Ã±aviseso ca. janetÄ«ti janako=pitÄ
kanakaá¹ƒ=suvaá¹‡á¹‡aá¹ƒ. kaá¹-ati maddati ripavoti kaá¹-akaá¹ƒ=nagaraá¹ƒ. kuratÄ«ti kora
thavÄ«yatÄ«ti thavako-guccho.

<19> bala patehyÄ• ko.

bala-pÄ• á¹‡ane, pata patha-gamane, etehi Ä• ko hoti. balati jÄ«vatÄ«ti balÄ• kÄ• =pakkhiv
patÄ• kÄ• =dhajo.

<20> sÄ• mÄ• kÄ• dayo.

sÄ• mÄ• kaÄ• dayo Ä• kantÄ• nipaccante. sÄ• -tanu karaá¹‡Ä• vasÄ• nesu, sÄ• ssa muka
karotÄ«ti sÄ• mÄ• ko=tiá¹‡adhaÃ±Ã±aá¹ƒ. pÄ• -pÄ• ne, inaá¹…a, pivati rattanti pinÄ• ko=m
``yuvaá¹‡á¹‡Ä• na miyaá¹…uvaá¹…a sareâ€™â€™ ti (V 136) uvaá¹…a, gavati nadati etenÄ
aá¹-a paá¹-a-gamanatthÄ• , paá¹-ati yÄ• tÄ«ti paá¹-Ä• kÄ• =vejayantÄ«. sala pila pala hula-
yÄ• tÄ«ti salÄ• kÄ• =vejjopakaraá¹‡adabbaá¹ƒ. vida-Ã±Ä• á¹‡e, vidati jÄ• nÄ• tÄ«ti vidÄ• k
paá¹‡abyavahÄ• rathutÄ«su assa ittaá¹ƒ, Å«ka ca, paá¹‡Ä«yati voharÄ«yatÄ«ti piÃ±Ã±Ä• k

<21> vicchÄ• lagamamusÄ• kiko.

vicchÄ• -gamane \Be 237/, ala=bandhane, ama gama-gamane, musa-theyye, etehi kiko ho
vicchiko=kÄ«á¹-o. alati bandhati etenÄ• ti alikaá¹ƒ=asaccaá¹ƒ. gacchatÄ«ti gamiko=gantÄ•
dÄ«gho, musati thenetÄ«ti mÅ«siko=undÅ«ro.

<22> kiá¹ƒkaá¹‡ikÄ• dayo.

kiá¹ƒkaá¹‡ikÄ• dayo saddÄ• kikantÄ• nipaccante. kaá¹‡aiti daá¹‡á¸• ako dhÄ• tu saddatth

ittaá¹ƒ, niggahÄ«tÄ• gamo ca, kaá¹‡ati saddaá¹ƒ karotÄ« kiá¹ƒkaá¹‡ikÄ• =ghaá¹‡á¸• ikÄ• .
dvittaá¹ƒ, mudanti etamayÄ• ti muddikÄ• =aá¹…guliyÄ• veá¹-á¹-hanaá¹ƒ, phalaviseso a. ma
mahikÄ• =himaá¹ƒ. kala-saá¹…khyÄ• ne, kalÄ«yati parimÄ«tayatÄ«ti kalikÄ• =korako. sapp
sappati gacchatÄ«ti sippikÄ• =jalajantuviseso, evamaÃ±Ã±epi.

<23> isÄ• kÄ«ko.

isa siá¹ƒsa-icchÄ• yaá¹ƒ, iccasmÄ• kÄ«ko hoti. icchÄ«yatÄ«ti isÄ«kÄ• =tÅ«lanissayo.

<24> kamapadÄ• á¹‡uko.

kama-icchÄ• yaá¹ƒ, pada-gamane, etehi á¹‡uko hoti. ``á¹‡iá¹‡Ä• pÄ«naâ€™â€™ nti (V 160
kÄ• metÄ«ti kÄ• muko=kÄ• mayitÄ• \Be 238/. pajjati yÄ• ti etÄ• yÄ• ti pÄ• dukÄ• =pÄ• dop

<25> maá¹‡á¸• asalÄ• á¹‡Å«ko.

maá¹‡á¸• a-bhÅ«sane, sala-gamanattho daá¹‡á¸• ako dhÄ• tu, etehi á¹‡Å«ko hoti. maá¹‡á
maá¹‡á¸• Å«ko=bheko, salati gocaratta mupayÄ• tÄ«ti sÄ• lÅ«kaá¹ƒ=uppalakaá¹‡á¸• o.

<26> ulÅ«kÄ• dayo.

ulÅ«kÄ• dayo saddÄ• á¹‡Å«kantÄ• nipaccante. ula-gavesane, ottÄ• bhÄ• vo nipÄ• tanÄ•
ulÅ«ko=kosiyo. mana=Ã±Ä• á¹‡e, nassa dhattaá¹ƒ, maÃ±Ã±atÄ«ti madhÅ«ko=rukkho. jala-
jalÅ«kÄ• =lohitapo, evamaÃ±Ã±epi.

<27> kasÄ• sako.

kasa-vilekhanetÄ«masmÄ• sako hoti. kasatÄ«ti kassako=kasikammakÄ• ro.

<28> karÄ• tiko.

karotismÄ• tiko hoti. karonti kÄ«á¸·aá¹ƒ etthÄ• ti kattiko=bÄ• hulo.

<29> isÄ• á¹-hakana.

isa siá¹ƒsa-icchÄ• yaá¹ƒ, iccasmÄ• á¹-hakana hoti. icchÄ«yatÄ«ti iá¹-á¹-hakÄ• =mattikÄ• v

<30> samÄ• kho.

sama-upasamakhedesu \Be 239/, etasmÄ• kho hoti. sameti upasametÄ«ti saá¹…kho=kam

<31> mukhÄ• dayo.

mukha Ä• dayo khantÄ• nipaccante. mu-bandhane, ottÄ• bhÄ• vo nipÄ• tanÄ• , munanti b
mukhaá¹ƒ=lapanaá¹ƒ. si-sevÄ• yaá¹ƒ, ettÄ• bhÄ• vo nipÄ• tanÄ• , sayanti ettha Å«kÄ• kus
sikhÄ• =cÅ«á¸·Ä• . vipubbassa sissa, visatissa vÄ• , visesena sayanti ettha, pavisantÄ«ti vis
kana-dÄ«tti gati kantÄ«su, nipubbo, anabhÄ• galopo, kanati dibbatÄ«ti nikkho=suvaá¹‡á¹‡a
gamanattho daá¹‡á¸• ako dhÄ• tu, khassa Å«Ã±a, mayati yÄ• tÄ«ti mayÅ«kho-kiraá¹‡o. lÅ«
lunÄ• ti chindati sobhanti lÅ«kho=asiniddho. ara-gamane, aranti yanti etenÄ• ti akkho=sakaa
ca. yasa-payatane, yassati payatati balimÄ• haraá¹‡atthÄ• yÄ• ti yakkho=amanusso, ruha-ja
rukkho=pÄ• dapo, usa-dÄ• he, usati dahati kÄ• magginÄ• ti ukkho=balÄ«baddo. saha-maris
katÄ• parÄ• dhaá¹ƒ khamatÄ«ti sakhÄ• =sahÄ• yo, evamaÃ±Ã±epi.

<32> aja vaja muda gada gamÄ• gaka.

aja vaja-gamane, muda-tose, gada-vacane, ama gama-gamane, etehi gaka hoti. ajati gacch
aggo-seá¹-á¹-ho \Be 240/. vajati samÅ«hattaá¹ƒ gacchatÄ«ti vaggo=samÅ«ho. mudanti eten
muggo=dhaÃ±Ã±aviseso. gadatÄ«ti gaggo=isi. ``manÄ• naá¹ƒ niggahÄ«taâ€™â€™ nti (V 9
gacchatÄ«ti gaá¹…gÄ• =surÄ• pagÄ• .

<33> siá¹…gÄ• dayo.

siá¹…gaÄ• dayo saddÄ• gakaantÄ• nipaccante. sÄ«-saye, niggahÄ«tÄ• gamo, rassattaÃ±
matthaketi siá¹…gaá¹ƒ=visÄ• á¹‡aá¹ƒ. phura-calane, limuá¹…a, phurati calatÄ«ti puliá¹…go
rÄ• vayavo. cala-kampane, upubbo, calassa cÄ• liá¹ƒ, uccalati kampatÄ«ti uccÄ• liá¹…go=s
imuka, kalati abhinÄ• daá¹ƒ karoti bahurajjatÄ• yÄ• ti kaliá¹…go=dakkhiá¹‡Ä• patho. bhama
ittaá¹ƒ, bhamatÄ«ti bhiá¹…go=bhamaro. paá¹-a aá¹-a-gamane, paá¹-issa amuka, aka ca. pa
gacchatÄ«ti paá¹-aá¹…go, paá¹-ago=salabho, evamaÃ±Ã±epi.

<34> agÄ• gi.

aga-kuá¹-ilagamanetÄ«masmÄ• gi hoti. agati kuá¹-ilo hutvÄ• gacchatÄ«ti aggi=pÄ• vako.

<35> yÄ• valÄ• gu.

yÄ• -pÄ• puá¹‡ane, vala valla-saá¹ƒvaraá¹‡e, etehi gu hoti. yÄ• tÄ«ti yÄ• gu=peyyÄ• . valÄ

vaggu=manuÃ±Ã±o.

<36> pheggÄ• dayo.

pheggu \Be 241/ Ä• dayo guantÄ• nipaccante. phala-nipphattiyaá¹ƒ, assa ettaá¹ƒ, phalati r
gacchatÄ«ti pheggu=asÄ• ro. bhara-bharaá¹‡e, ralopo. bharatÄ«ti bhagu=isi. hi-gatÄ«yaá¹ƒ
ti pavattatÄ«ti hiá¹…gu=rÄ• maá¹-hajaá¹ƒ. kama-icchÄ• yaá¹ƒ, kÄ• mÄ«yatÄ«ti kaá¹…gu=d

<37> janÄ• gho.

jana-jananetÄ«masmÄ• gho hoti. ``manÄ• naá¹ƒ niggahÄ«taâ€™â€™ nti (V 96) nassa nig
gamanametÄ• yÄ• ti jaá¹…ghÄ• =pÄ• á¹‡yaá¹…gaviseso.

<38> meghÄ• dayo.

meghaÄ• dayo ghantÄ• nipaccante. miha-secane, halopo, mehati siÃ±catÄ«ti megho=amb
halopo, muyhanti sattÄ• etthÄ• ti mogho=tuccho. sÄ«-saye, ettÄ• bhÄ• vo, seti lahu hutvÄ•
sÄ«ghaá¹ƒ=Ä• su. aha-bhasmÄ«karaá¹‡e, nipubbo, halopadÄ«ghÄ• , nidahatÄ«ti nidÄ• gho
mahÄ«yati pÅ«jÄ«yatÄ«ti maghÄ• =nakkhattaá¹ƒ, evamaÃ±Ã±epi.

(iti kavaggapaccayavidhÄ• naá¹ƒ).

<39> cusaravarÄ• co.

cu-cavane, sara-gati hiá¹ƒsÄ• cintÄ• su, vara-varaá¹‡a sambhattÄ«su, eyehi co hoti. cavat
cocaá¹ƒ=upabhuttaphala- viseso \Be 242/. sarati Ä• yatiá¹ƒ dukkhaá¹ƒ hiá¹ƒsatÄ«ti saccaá¹
sukhanti vaccaá¹ƒ=gÅ«tho.

<40> marÄ• cuÄ«cÄ« ca.

mara-pÄ• á¹‡acÄ• ge tÄ«masmÄ• cuÄ«cÄ« honti co ca. maraá¹‡aá¹ƒ maccu=maraá¹‡aá¹
vinÄ• setÄ«ti marÄ«ci=raá¹ƒsi, migataá¹‡hikÄ• ca. maratÄ«ti macco=satto.

<41> kusa pasÄ• chika.

kusa-akkose, pasa-bÄ• dhane, etehi chika hoti. kusÄ«yati akkosÄ«yatÄ«ti kucchi=udaraá¹ƒ
etthÄ• ti pacchi=bhÄ• janaviseso.

<42> kasa usÄ• chuka.

kasa-vilekhane, usa-dÄ• he, etehi chuka hoti. kasanti vilekhanti etthÄ• ti kacchu=pÄ• maá¹
santÄ• panti ucchu=rasÄ• lo.

<43> asa masa vada kuca kacÄ• cho.

asa-khipane, masa-Ä• masane, vada-vacane, kuca-saá¹ƒkocane, kaca-bandhane, etehi ch
accho=bhallÅ«ko. masati jalanti maccho=mÄ«no. vadatÄ«ti vaccho=nelako. kucÄ«yati saá¹
koccho=bhaddapÄ«á¹-á¹-haá¹ƒ. kacÄ«yati bandhÄ«yatÄ«ti kaccho=tanupadeso, anÅ«po ca

<44> gucchÄ• dayo.

gucchaÄ• dayo \Be 243/ chantÄ• nipaccante. gupa-gopane, ottÄ• bhÄ• vo, gopÄ«yatÄ«ti g
tusa-tuá¹-á¹-himhÄ«, tusanti etenÄ• ti tucchaá¹ƒ=musÄ• . pusa-posane, posanti tanumanen
evamaÃ±Ã±epi.

<45> arÄ• ju Ã±aá¹-a ca.

ara-gamanetÄ«masmÄ• ju hoti, arissa uá¹-a ca. á¹-akÄ• ro sabbÄ• desattho, arati akuá¹-il
uju=avaá¹…ko.

<46> rajjÄ• dayo.

rajjuÄ• dayo juantÄ• nipaccante. rudha-Ä• varaá¹‡e, ussa attaá¹ƒ, rundhanti etenÄ• ti rujju
mana-Ã±Ä• á¹‡e, amaÃ±Ã±itthÄ• ti maÃ±ju=maÃ±julaá¹ƒ, evamaÃ±Ã±epi.

<47> gidhÄ• jhaka.

gidha-abhikaá¹…khÄ• yamiccasmÄ• jhaka hoti. gedhatÄ«ti gijjho=pakkhiviseso.

<48> vaÃ±jhÄ• dayo.

vaÃ±cyaÄ• dayo jhak antÄ• nipaccante. vana-yÄ• cane, vanoti attÄ• naá¹ƒ anubhavituá¹ƒ
vaÃ±jho=aphalarukkho, vaÃ±jhÄ• =apasavÄ• itthÄ«, assa ittaá¹ƒ viÃ±jho=pabbato, saá¹ƒja
saÃ±jiyatÄ«ti sajjhaá¹ƒ=rajataá¹ƒ, evamaÃ±Ã±epi.

<49> kamayajÄ• Ã±o.

kama-icchÄ• yaá¹ƒ \Be 244/, yaja-devapÅ«jÄ• saá¹…gatikaraá¹‡adÄ• nesu, etehi Ã±o hoti,
niggahÄ«tavaggantÄ• , kÄ• mÄ«yatÄ«ti kaÃ±Ã±Ä• =kumÄ• rÄ«. jassa pararÅ«pattaá¹ƒ, yaj

<50> puÃ±Ã±aá¹ƒ.

punÄ• ti puá¹‡atismÄ• vÄ• Ã±oottÄ• bhÄ• vo ca nipaccante. punÄ• ti, puá¹‡ati sundaratta
puÃ±Ã±aá¹ƒ=kusalaá¹ƒ.

<51> ara hÄ• Ã±Ã±o hÄ• ssa hira ca.

ara-gamane, vÄ• -cÄ• ge, etehi aÃ±Ã±o hoti, hÄ• ssa hiraÃ±cÄ• deso. arÄ«yate gamyateti
jahÄ• ti sattÄ• naá¹ƒ hÄ«nattanti hiraÃ±Ã±aá¹ƒ=dhanaá¹ƒ, suvaá¹‡á¹‡aÃ±ca.

(iti cavaggapaccayavidhÄ• naá¹ƒ).

<52> kira tarÄ• kÄ«á¹-o.

kira-vikiraá¹‡e, tara-taraá¹‡e, etehi, kÄ«á¹-o hoti. sobhetumettha ratanÄ• ni vikirÄ«yantÄ«ti
kirÄ«á¹-aá¹ƒ=makuá¹-aá¹ƒ. taraiti niddesÄ• assa ittaá¹ƒ, taranti yanti surÅ«patta manenÄ• t
tirÄ«á¹-aá¹ƒ=veá¹-á¹-hanaá¹ƒ.

<53> sakÄ• dÄ«hyaá¹-o.

saka-sattiyaá¹ƒ, kasa-gamane, kara-karaá¹‡e, makka iti suttiyo dhÄ• tu, deva-devane, kam
evamÄ• dihi aá¹-o hoti. saá¹‡á¹‡oti bhÄ• raá¹ƒ vahitunti sakaá¹-o=yÄ• naá¹ƒ. akasi nirojatta
kasaá¹-aá¹ƒ=nirojaá¹ƒ. karoti amanÄ• panti karaá¹-o=kÄ• ko \Be 245/. makkati calatÄ«ti ma
devÄ«yati pÅ«jÄ«yatÄ«ti devaá¹-o=isi. kamati icchati Ä• rohatthanti kamaá¹-o=vÄ• mano.

<54> makuá¹-Ä• vÄ• á¹-a kavÄ• á¹-a kukkuá¹-Ä• .

ete saddÄ• nipaccante. maá¹ƒkismÄ• uá¹-o, niggahÄ«talopo ca, maá¹ƒketi sobhetÄ«ti ma
avatismÄ• Ä• á¹-aá¹‡a, avyate khaÃ±Ã±ateti Ä• vÄ• á¹-o=kÄ• su. ku-saddetÄ«masmÄ• Ä•
kavati ravatÄ«ti kavÄ• á¹-aá¹ƒ=dvÄ• rapidhÄ• naá¹ƒ. kuka vaka-Ä• dÄ• netÄ«masmÄ• kuá
gocaramÄ• dadÄ• tÄ«ti kukkuá¹-o=tambacÅ«á¸·o.

<55> kamusa kusa kasÄ• á¹-ho.

kama-icchÄ• yaá¹ƒ, usa-dÄ• he, kusa-akkose, kasa-gamane, etehiá¹-ho hoti, niggahÄ«tava
kÄ• metÄ«ti kaá¹‡á¹-ho=galo. okkapararÅ«pÄ• dÄ«ni, odanÄ• dÄ«su uá¹‡hena usÄ«yatÄ«
karabho ca. kusÄ«yati akkosÄ«yatÄ«ti koá¹-á¹-ho=dhaÃ±Ã±anilayo. kasati yÄ• ti vinÄ• sant

<56> kuá¹-á¹-hÄ• dayo.

kuá¹-á¹-haÄ• dayo saddÄ• á¹-hantÄ• nipaccante. kusismÄ• á¹-ho, ottÄ• bhÄ• vo ca, kusÄ
kuá¹-á¹-haá¹ƒ=chavirogo. kuá¹‡a-sadde, pararÅ«pÄ• bhÄ• vo ottÄ• bhÄ• vo ca, kuá¹‡ati na
kuá¹‡á¹-ho=atikhiá¹‡o, kuá¹‡Ä«yati akkosÄ«yatÄ«ti kuá¹‡á¹-ho= chinnahatthapÄ• dÄ• diko
daá¹ƒsati etÄ• yÄ• ti dÄ• á¹-hÄ• =dantaviseso. kamissa aka ca. kÄ• mÄ«yÄ• ti dÄ«netÄ«ti
kamaá¹-ho=bhikkhÄ• bhÄ• janaá¹ƒ, vÄ• mano, kummo ca. phassissa phuá¹-o, phassÄ«yatÄ
evamaÃ±Ã±epi.

<57> vara karÄ• aá¹‡á¸• o.

vara-varaá¹‡e, kara-karaá¹‡e, etehi aá¹‡á¸• o hoti. attani pephaá¹ƒ vÄ• rayatÄ«ti varaá¹‡á¸
karÄ«yatÄ«ti karaá¹‡á¸• o=bhaá¹‡á¸• aviseso.

<58> manantÄ• á¸• o.

makÄ• ra nakÄ• rantehi kriyatthehi bahulaá¹ƒ á¸• appaccayo hoti. sama-upasame, samana
kama-padavikkhepe, kamati yÄ• tÄ«ti kaá¹‡á¸• o=saro, paricchedo ca, dama-damane, dama
daá¹‡á¸• o=niggaho. ama gama-gamane, amanti uppajjanti etthÄ• ti aá¹‡á¸• o=pakkhipasav
sÅ«nabhÄ• vanti gaá¹‡á¸• o=byÄ• dhi, vadanekadeso ca. ramu-kÄ«á¸·Ä• yaá¹ƒ, ramanti ett
mana-Ã±Ä• á¹‡e, maÃ±Ã±anti etenÄ• ti maá¹‡á¸• o=odanÄ• dinissÄ• vo. khana khaá¹‡a=a
khaá¹‡á¸• o=ucchuvikÄ• ra viseso. lama-hiá¹ƒsÄ• yaá¹ƒ, lamati hiá¹ƒsati sucibhÄ• vanti laá
evamaÃ±Ã±epi.

<59> kuá¹‡á¸• Ä• dayo.

kuá¹‡á¸• aÄ• dayo á¸• antÄ• nipaccante. kama mana tanÄ• naá¹ƒ assa uttaá¹ƒ, kÄ• mÄ«y
kuá¹‡á¸• aá¹ƒ=bhÄ• janaá¹ƒ. maÃ±Ã±ati hitÄ• hitanti muá¹‡á¸• o= chinnakeso \Be 247/. tan
tuá¹‡á¸• aá¹ƒ=lapanaá¹ƒ. Ä«ra-khepe, eraá¹ƒÄ• deso. Ä«rati kampatÄ«ti eraá¹‡á¸• o=byagg
sissa khamuka, sugandhaá¹ƒ sevatÄ«ti sikhaá¹‡á¸• o=cÅ«á¸·Ä• , evamaÃ±Ã±epi.

<60> tija kasa tasa dakkhÄ• kiá¹‡o jassa kho ca.

tija-nisÄ• ne, kasa-gamane, tasa-pipÄ• sÄ• yaá¹ƒ, dakkha-vuddhiyaá¹ƒ, etehi kiá¹‡o hoti, ja
tejayitthÄ• ti tikhiá¹‡aá¹ƒ=nisitaá¹ƒ. kasati pavattatÄ«ti kasiá¹‡aá¹ƒ=asesaá¹ƒ. tasanaá¹ƒ tas
dakkhati vuddhiá¹ƒ gacchati etÄ• yÄ• ti dakkhÄ«á¹‡Ä• =kusalaá¹ƒ.

<61> vÄ«Ä• dito á¹‡i.

vÄ«-tantasantÄ• ne, si-sevÄ• saá¹ƒ, sÅ«-passavane, du-gamane, kÄ«-dabbavinÄ«maye, s
evamÄ• dÄ«hi á¹‡i hoti. vÄ«yatÄ«ti veá¹‡i=kesakalÄ• po. sevanaá¹ƒ seá¹‡i=sajÄ• tÄ«naá¹ƒ
nipubbo, nisevÄ«yatÄ«ti niseá¹‡i=sopÄ• naá¹ƒ. savati passavatÄ«ti soá¹‡i=kaá¹-i. davati va
doá¹‡i=kaá¹-á¹-hambuvÄ• hanÄ«, nÄ• vÄ• ca. nadÄ• dipÄ• á¹-hÄ• vimhi soá¹‡Ä« doá¹‡Ä«
etÄ• yÄ• ti vÄ• keá¹‡i=kayo sÄ• ti dukkhaá¹ƒ tanuá¹ƒ karotÄ«ti sÄ• á¹‡i=tirokaraá¹‡Ä«, eva

<62> gahÄ• dÄ«hyaá¹‡i.

gaha-upÄ• dÄ• ne, ara-gamane, dhara-dhÄ• raá¹‡e, sara-gatiyiá¹ƒsÄ• cintÄ• su, tara-tara
aá¹‡ippaccayo hoti. gaá¹‡hÄ• tÄ«ti gahaá¹‡i=asitÄ• dipÄ• cako aggi. arÄ«yati gamÄ«yatÄ«
araá¹‡i=aggimanthanakaá¹-á¹-haá¹ƒ \Be 248/. dhÄ• retÄ«ti dharaá¹‡i=mahÄ«. sarÄ«yati ga
bharaá¹‡i=maggo. tarantyanenÄ• ti taraá¹‡i=nÄ• vÄ• , sÅ«riyo ca.

<63> rÄ«vÄ«bhÄ• hi á¹‡u.

rÄ«-passavane, vÄ« vÄ• -gamane, bhÄ• -dittiyaá¹ƒ, etehiá¹‡u hoti. rÄ«yati passavatÄ«ti rea
pavattatÄ«ti veá¹‡u=veá¸·u. bhÄ• ti dibbatÄ«ti bhÄ• á¹‡u=raá¹ƒsi.

<64> khÄ• á¹‡vÄ• dayo.

khÄ• á¹‡uÄ• dayo á¹‡uantÄ• nipaccante. khaá¹‡a khana-avadÄ• raá¹‡e, á¹‡assa Ä• , kha
khÄ• á¹‡u=chinnasÄ• kho rukkho. jana-janane, nassa vÄ• Ä• ttaá¹ƒ, jÄ• yati gamana mane
jaá¹‡á¹‡u=jaá¹…ghorÅ«naá¹ƒ sandhi. hara-haraá¹‡e, eka, harÄ«yatÄ«ti hareá¹‡u=gandhad

<65> kvÄ• dito á¹‡o.

__ku_-sadde, su-savane, du-gamane, vara-varaá¹‡e, kara-karaá¹‡e, paá¹‡a-byavahÄ• rath
lÄ«-nilÄ«yane, evamÄ• dÄ«hi á¹‡o hoti. kavati nadati etthÄ• ti koá¹‡o=assi, vÄ«á¹‡Ä• divÄ•
suá¹‡otÄ«ti soá¹‡o=sunakho, naro ca. davati pavattatÄ«ti doá¹‡o=parimÄ• á¹‡aviseso. virÅ«
vaá¹‡á¹‡o=nÄ«lÄ• di. savanaá¹ƒ karotÄ«ti kaá¹‡á¹‡o=savanaá¹ƒ. paá¹‡Ä«yati voharÄ«yatÄ
lÄ• yatÄ«ti tÄ• á¹‡aá¹ƒ=rakkhÄ• . nilÄ«yanti etthÄ• ti leá¹‡aá¹ƒ=nilÄ«yanaá¹-á¹-hÄ• naá¹ƒ.

<66> suvÄ«hi á¹‡aka.

su-savane \Be 249/, vÄ«-tantasantÄ• ne, etehi á¹‡aka hoti. suá¹‡otÄ«ti suá¹‡o=sunakho. v
vÄ«á¹‡Ä• =vallakÄ«.

<67> tiá¹‡Ä• dayo.

tiá¹‡aÄ• dayo á¹‡akantÄ• nipaccante. tija-tejane, jalopo, tejeti etenÄ• ti tiá¹‡aá¹ƒ=bÄ«raá¹
sÄ• da kledÄ• naá¹ƒ lo lavÄ• , lÄ«yati rasato sabbattha allÄ«yatÄ«ti loá¹‡aá¹ƒ lavaá¹‡aá¹ƒ,
loá¹‡aá¹ƒ lavaá¹‡aá¹ƒ, sÄ• dÄ«yatÄ«ti loá¹‡aá¹ƒ lavaá¹‡aá¹ƒ, kledayatÄ«ti loá¹‡aá¹ƒ lavaá
gacchatÄ«ti goá¹‡o=go. hara-haraá¹‡e, á¹‡assaÃ±ji, harÄ«yatÄ«ti hariá¹‡o=migo. Ä«ra-kam
á¹‡assa Ã±ica, attano lÅ«khabhÄ• ve sampatte Ä«rati kampatÄ«ti iriá¹‡aá¹ƒ=Å«saraá¹ƒ. thu
abhitthavÄ«yatÄ«ti thÅ«á¹‡aá¹ƒ=nagaraá¹ƒ, thÅ«á¹‡o=gharatthambho, evamaÃ±Ã±epi.

<68> ravaá¹‡a varaá¹‡a pÅ«raá¹‡Ä• dayo.

ravaá¹‡a varaá¹‡a pÅ«raá¹‡Ä• dayo aá¹‡appaccayena siddhÄ• . ravatÄ«ti ravaá¹‡o=kokil
varaá¹‡o=pÄ• kÄ• ro. pÅ«rÄ«yate anenÄ• ti pÅ«raá¹‡o=paripÅ«rÄ«.

(iti á¹-avaggapaccayavidhÄ• naá¹ƒ).

<69> pÄ• vasÄ• ati.

pÄ• -rakkhaá¹‡e, vasa-nivÄ• se, eteti ati hoti. pubbasaralopo, pÄ• ti rakkhatÄ«ti pati=sÄ• m
vasati=gehaá¹ƒ.

<70> dhÄ• hi si tana jana jara gama sacÄ• tu.

dhÄ• -dhÄ• raá¹‡e \Be 250/, hi-gatiyaá¹ƒ, tana-vitthÄ• re, jana-janane, jara-vayo-hÄ• niyaá
saca-samavÄ• ye, etehi tu hoti. dhÄ• retÄ«ti dhÄ• tu=gerukÄ• di. hinoti pavattÄ• ti phalaá¹ƒ
hetu=kÄ• raá¹‡aá¹ƒ, sevÄ«yati janehÄ«ti setu=bandhati (paddhati). taÃ±Ã±ateti tantu=sutta
kammakilesehÄ«ti jantu, jÄ• yati kammakilehÄ«ti vÄ• jantu=satto. jÄ«ratÄ«ti jattu=aá¹ƒsasa
gantu=gamiko, sacati sametÄ«ti sattu=yavÄ• dicuá¹‡á¹‡aá¹ƒ.

<71> arissuá¹-a ca.

ara-gamanetÄ«masmÄ• tu hoti, arissa uá¹-a Ä• desoca. arati pavattatÄ«ti utu=hemantÄ• c

<72> pitvÄ• dayo.

pituÄ• dayo saddÄ• tuantÄ• nipaccante. pÄ• -rakkhaá¹‡e, Ä• ssa ittaá¹ƒ, pÄ• ti rakkhatÄ«
pÄ• tissevÄ• dissa mo, pÄ• yetÄ«ti mÄ• tÄ• =jananÄ«. bhÄ• -dittiyaá¹ƒ, bhÄ• tÄ«ti bhÄ• tÄ
Ä• ssa Ä«ttaá¹ƒ, dhÄ• rÄ«yatÄ«ti dhÄ«tÄ• =puttÄ«. duha-papÅ«raá¹‡e, ottÄ• bhÄ• vo, tuss
papÅ«retÄ«ti duhitÄ• =puttÄ«. jana-janane, assa Ä• ttaá¹ƒ, mÄ• cÄ• ntÄ• deso. paputte jan
jÄ• mÄ• tÄ• =duhitupati. naha-bandhane, nahÄ«yati bandhÄ«yati pemenÄ• ti nattÄ• -paputt
pÅ«jetÄ«ti hotÄ• =yaÃ±Ã±ako. pÅ«-pavane, punÄ• ti \Be 251/ Ä• yatiá¹ƒ bhavaá¹ƒ pavittaá

<73> jana karÄ• ratu.

jana-janane, kara-karaá¹‡e, etehi ratu hoti, rakÄ• ro antasarÄ• dilopattho. jÄ• yatÄ«ti jatu=l
karÄ«yatÄ«ti katu=sayÅ«po yaÃ±Ã±o.

<74> sakÄ• unto.

saka-sattiyamiccasmÄ• unto hoti. sakkotÄ«ti sakunto=pakkhÄ«.

<75> kapÄ• oto.

kapa-acchÄ• dane iccasmÄ• oto hoti. kapatÄ«ti kapoto=pÄ• revato. á¹-o tassa vÄ• hoti ka

<76> vasÄ• dÄ«hyanto.

vasa-nivÄ• se, ruha-janane, bhadda-kalyÄ• á¹‡e, nanda-samiddhiyaá¹ƒ, jÄ«va-pÄ• á¹‡adh
hohi. vasanti etasmiá¹ƒ kÄ• le kÄ«á¸·Ä• pasutÄ• ti vasanto=utu. ruhati jÄ• yatÄ«ti ruhanto=r
migarÄ• jÄ• ca. bhaddissa saá¹ƒyogÄ• dilopo, bhajati kalyÄ• á¹‡adhammanti bhadanto=pa
nandantÄ«=sakhÄ«, nadÄ• dipÄ• á¹-hÄ• vÄ«, evamupari ca. jÄ«vanti etÄ• - yÄ• ti \Be 252/
savatÄ«ti savantÄ«=nadÄ«. rodÄ• petÄ«ti rodantÄ«=osadhi. avati rakkhatÄ«ti avantÄ«=jana

<77> hisÄ«naá¹ƒ muka ca.

hi-gatiya, sÄ«-saye, etehi anto hoti muka ca. kakÄ• ro antÄ• vayavattho, himaá¹ƒ hinoti pav
hemanto=utu, sayanti ettha Å«kÄ• kusumÄ• dayo cÄ• ti sÄ«manto=kesamaggo.

<78> hara ruha kulÄ• ito.

hara-haraá¹‡e, ruha-janane, kula-patthÄ• re, eteti ito hoti. attano sinehaá¹ƒ haratÄ«ti harito=vaá¹‡á¹‡aviseso. ruhatÄ«ti rohito=macchaviseso. ruhati sarÄ«re byÄ• panavasenÄ• lohitaá¹ƒ=rudhiraá¹ƒ. attano guá¹‡aá¹ƒ kulati pattharatÄ«ti kolito=dutiyaggasÄ• vako, evaá¹

<79> bharÄ• dÄ«hyato.

bhara raá¹ƒja yaja paca evamÄ• dÄ«hi ato hoti. bharatÄ«ti bharato=naá¹-o. niggahÄ«talopo rajataá¹ƒ=sajjhaá¹ƒ. yajitabboti yajato=aggi. pacatÄ«ti pacato=sÅ«pakÄ• ro.

<80> kirÄ• dÄ«hyÄ• taka.

kira-vikiraá¹‡e, ala-bandhane, cila-vasane, evamÄ• dÄ«hi Ä• taka hoti, kiratÄ«ti kirÄ• to=sa ki- lÄ• to=sova \Be 253/. alatÄ«ti alÄ• taá¹ƒ=ummukaá¹ƒ. cilatÄ«ti cilÄ• to=malacchajÄ• ti.

<81> amÄ• dÄ«hyatto.

ama mÄ• vara kalÄ• dÄ«hi atto hoti. amati kÄ• lantaraá¹ƒ pavattatÄ«ti amattaá¹ƒ=bhÄ• jan mÄ• naá¹ƒ mattaá¹ƒ=pamÄ• á¹‡aá¹ƒ paricchedo ca. varantunenÄ• ti varattÄ• =yottaá¹ƒ. kal kalattaá¹ƒ=bhariyÄ• .

<82> vÄ• dÄ«hi to.

vÄ• -gamane, tÄ• -pÄ• lane, tana-vitthÄ• re, dama-upasame, a-magamane, si-sevÄ• yaá¹ƒ gupa-govane, yuja-saá¹ƒyame, gaha-upÄ• dÄ• ne, ata-sÄ• taccagamÄ• na, khipa-peraá¹‡e vÄ• yatÄ«ti vÄ• to=vÄ• yu. tÄ• yatÄ«ti tÄ• to=pitÄ• . tanuteti tantaá¹ƒ=tantavo. damatÄ«ti an yÄ• tÄ«ti anto=osÄ• naá¹ƒ, koá¹-á¹-hÄ• sasamÄ«pÄ• vayavÄ• ca. sevÄ«yatÄ«ti seto=dhav sotaá¹ƒ=savanaá¹ƒ. savatÄ«ti soto=jalappavÄ• ho. punÄ«yatÄ«ti poto=bÄ• lo. gopÄ«yatÄ«t yojantyanenÄ• ti yottaá¹ƒ=rajju. mamÄ• yantehi gayhatÄ«ti gattaá¹ƒ=sarÄ«raá¹ƒ. abÄ• dhaa pavattatÄ«ti attÄ• =manÄ• di. khipÄ«yati etthÄ• ti khettaá¹ƒ=kedÄ• raá¹ƒ.

<83> gharÄ• dÄ«hi taka.

gara ghara-secane, si-sevÄ• yaá¹ƒ, dÅ«-paritÄ• pane, mida-sinehe, cita-saÃ±cetane, pusa evamÄ• dÄ«hi taka \Be 2254/ hoti, gharati siÃ±catÄ«ti ghataá¹ƒ=sappi. sevÄ«yatÄ«ti sito=se dÅ«yati paritÄ• petÄ«ti dÅ«to=pesarakÄ• ro. mijjati sinehatÄ«ti mitto=suhadayo. cintetÄ«ti cittaá¹ƒ=viÃ±Ã±Ä• á¹‡aá¹ƒ cittakammÄ• di ca. posÄ«yatÄ«ti putto=attajo. vindanti pÄ«ti ma vittaá¹ƒ=dhanaá¹ƒ. vara-varaá¹‡asambhattÄ«su, varaá¹‡aá¹ƒ vattaá¹ƒ=brahmacariyÄ• di.

<84> nettÄ• dayo.

nettaÄ• dayo taka parÄ• nipaccante. nÄ«-pÄ• pane, ettaá¹ƒ, tuka ca nipÄ• tanÄ• . nayati p
nettaá¹ƒ=nayanaá¹ƒ, netÄ• ca. kara-kara-á¹‡e, assu, karaá¹‡aá¹ƒ kuttaá¹ƒ=kiriyÄ• . kamiss
yÄ• tÄ«ti kunto=Ä• vudhaviseso. rama-kÄ«á¸·Ä• yaá¹ƒ, supubbo, sussaniccaá¹ƒ dÄ«gho. su
suá¹-á¹-hu ramatÄ«ti vÄ• sÅ«rato=sukhasaá¹ƒvÄ• so. mihissaissu, mihati siÃ±catÄ«ti mutta
pÄ• la=rakkhaá¹‡e Ä• ssa rassattaá¹ƒ, Ã±ica. pÄ• lÄ«yatÄ«ti palitaá¹ƒ=kesalomÄ• naá¹ƒ ja
saddhÄ• dittÄ• akÄ• re taá¹ƒ yassa atthi so palito=pumÄ• , palitÄ• =itthÄ«. mhissa si, mihi
sitaá¹ƒ=mandahasitaá¹ƒ, mhayanaá¹ƒ mihitaá¹ƒ=tadeva, kusa-akkose tassa Ä«Ã±a, kusÄ«y
kusÄ«to=alaso, si=bandhane, dÄ«gho, senti bandhanti gharÄ• vÄ• saá¹ƒ etÄ• yÄ• ti sÄ«tÄ•
evamaÃ±Ã±epi.

<85> samÄ• dÄ«hyatho.

sama-upasame \Be 255/, dara-daraá¹‡e, dama-upasame, kilama klama-gelaÃ±Ã±e, sapa-a
Ä• pubbo, evamÄ• dÄ«hi atho hoti. sametÄ«ti samatho=samÄ• dhi. daraá¹‡aá¹ƒ daratho=p
damatho=damo. kilamanaá¹ƒ kilamatho=parissamo. sapanaá¹ƒ sapatho=saccakaraá¹‡aá¹ƒ
Ä• vasatho=gharaá¹ƒ.

<86> upavasÄ• vassoá¹-a ca.

upapubbÄ• vasatismÄ• atho hoti, vassa oá¹- cÄ• deso. upavasanti etthÄ• ti uposatho=tith
kulaÃ±ca.

<87> ramÄ• thaka.

ramatismÄ• thaka hoti, kÄ• nubandhakaraá¹‡asÄ• matthiyÄ• ata kÄ• rÄ• dopi malopo. ra
ratho=sandano.

<88> titthÄ• dayo.

titthaÄ• dayo thakaparÄ• nipaccante. tara-taraá¹‡e, assa ittaá¹ƒ, pararÅ«pÄ• di, tarantyan
titthaá¹ƒ=najjÄ• diá¹ƒ yenÄ• vataranti taá¹ƒ. sica-rakkhaá¹‡e, secatÄ«ti sittaá¹ƒ=madhucchi
hasa-hasane, hasantyanenÄ• ti hattho=karo, nakkhattÄ• Ã±ca. gÄ• yatÄ«ti gÄ• thÄ• =pajjav
pavattantyanenÄ• ti attho=dhanaá¹ƒ. rogaá¹ƒ tudati pÄ«á¸·etÄ«ti tutthaá¹ƒ=osadhaá¹ƒ. yu-m
yavatÄ«ti yÅ«- tho=sajÄ• tikÄ• naá¹ƒ \Be 256/ tiracchÄ• nÄ• naá¹ƒsamÅ«ho. gupa-gopane,
paá¹-ikÅ«lattÄ• gopÄ«yatÄ«ti gÅ«tho=vaccaá¹ƒ, evamaÃ±Ã±epi.

<89> vasa masa kusÄ• thu.

vasa-nivÄ• se, masa-Ä• masane, kusa-akkose, etehi thu hoti. vasanti etthÄ• ti vatthu=pada
Ä• masatÄ«ti matthu=dadhimaá¹‡á¸• o. kusÄ«yati akkosÄ«yati bhera vanÄ• dattÄ• ti kotthu

<90> saka vasÄ• thi.

saka-sattiyaá¹ƒ, vasa-nivÄ• se, etehi thi hoti. sakkoti gantumanenÄ• ti satthi=Å«ru. vasÄ«ya
vatthi=nÄ• bhiyÄ• adho.

<91> vÄ«to thika.

vÄ« vÄ• -gamanetÄ«masmÄ• thika hoti. vÄ«yanti gacchanti etÄ• yÄ• ti vÄ«thi=Ä• vali.

<92> sÄ• rismÄ• rati.

sÄ• rismÄ• á¹‡yantÄ• rathi hoti. sÄ• retÄ«ti sÄ• rathi=ratha-vÄ• ho.

<93> tÄ• -tÄ• ithi.

tÄ• -pÄ• lane, ata-sÄ• taccagamane, etehi ithi hoti. tÄ• yati pÄ• letÄ«ti tithi=paá¹-ipadÄ• di,
atithi=abbhÄ• gato.

<94> isÄ• thÄ«.

isatismÄ• \Be 257/ thÄ« hoti. icchati icchÄ«yatÄ«ti vÄ• itthÄ«=nÄ• rÄ«.

<95> ruda khuda muda mada chida sÅ«da sapa kamÄ• daka.

etehi daka hoti. rudatÄ«ti ruddo=umÄ• pati. rassa latte luddo=nesÄ• do. khudati asahatÄ«ti
modanti etÄ• yÄ• ti muddÄ• =sakkharamaá¹…guliyaá¹ƒ. majjanti asminti maddo=janapado.
chiddaá¹ƒ=randhaá¹ƒ. Å«ssa rassattaá¹ƒ, sÅ«dati sÄ• mikehi bhatiá¹ƒ pakkharatÄ«ti suddo=
saddo=sotavisayo. kÄ• mÄ«yatÄ«ti kando=mÅ«laviseso.

<96> kundÄ• dayo.

kundaÄ• dayo dakaantÄ• nipaccante. kamissa assu, kÄ• mÄ«yatÄ«ti kundo=pupphavidha
maÃ±Ã±ateti mando=jaá¸·o. vuá¹‡Ä• tissa buna, vuá¹‡Ä«yati saá¹ƒvarÄ«yatÄ«ti bundo=mÅ

ninda-garahÄ• yaá¹ƒ, nalopo, nindÄ«yatÄ«ti niddÄ• =soppaá¹ƒ. unda-kiledane, nalopo, und
uddo=jalabiá¸·Ä• lo. saá¹ƒpubbassa undissa ca, sammÄ• undati kiledatÄ«ti samuddo=sÄ•
sÄ• Ã±Ä• á¹‡esu, imuÃ±a, pulati hiá¹ƒsatÄ«ti pulindo=savaro. evaá¹ƒ-maÃ±Ã±epi.

<97> dadÄ• du.

dada-dÄ• netÄ«masmÄ• du hoti. dukkhaá¹ƒ dadÄ• tÄ«hi daddu=kuá¹-á¹-haviseso.

<98> khanÄ• na dama ramÄ• dho.

khana \Be 258/ khaá¹‡a-avadÄ• raá¹‡e, ana-pÄ• á¹‡ane, dama-upasame, rama-kÄ«á¸·Ä• y
Ã±Ä• á¹‡ena dhaÃ±Ã±ateti khandho=rÄ• si. anati jÄ«vati etenÄ• ti andho=acakkhuko. dame
ramanti ettha sappÄ• dayoti randhaá¹ƒ=chiddaá¹ƒ.

<99> muddhÄ• dayo.

muddhaÄ• dayo dhantÄ• nipaccante. muda-tose, ottÄ• bhÄ• vo, modanti ettha Å«kÄ• ti mu
aranti yanti etthÄ• ti addhÄ• =maggo, kÄ• lo ca, addhaá¹ƒ=upaddhaá¹ƒ. gidha-abhi kaá¹…k
gedhatÄ«ti gaddho=gijjho. vidha-vedhane, ettÄ• bhÄ• vo, parivajjhatÄ«ti viddhaá¹ƒ=vimalaá

<100> sÄ«to dhuka.

setismÄ• dhuka hoti. sayanti etÄ• yÄ• ti sÄ«dhu=surÄ• viseso.

<101> varÄ• rakarataradarayamaajjamithasakÄ• kuno.

vara-varaá¹‡asambhattÄ«su, ara-gamane, kara-karaá¹‡e, tara-tara-á¹‡e dara-vidÄ• raá¹‡e
sajja-ajjane, mitha-saá¹…game, saka-sattiyaá¹ƒ, etehi kuno hoti. ``rÄ• nassa á¹‡oâ€™â€™
á¹‡attaá¹ƒ, vÄ• retÄ«ti varuá¹‡o=evaá¹ƒnÄ• mako isi, devarÄ• jÄ• , pÄ• dapo ca. arati gacc
tassa \Be 259/ sÄ• rathi ca. paradukkhe sati sÄ• dhÅ«naá¹ƒ hadayakammanaá¹ƒ karotÄ«ti
bÄ• labhÄ• vaá¹ƒ atarÄ«ti taruá¹‡o=yuvÄ• . ``á¹‡iá¹‡Ä• pinaâ€™â€™ nti (V 160) yogavibhÄ
dÄ• ruá¹‡o=kakkhaá¸·o. yameti pÄ• vaá¹ƒ nÄ• setÄ«ti yamunÄ• =ekÄ• mahÄ• nadÄ«. ajjat
ajjuno=rÄ• jÄ• , rukkhaviseso ca. mitho saá¹…gamo mithunaá¹ƒ=pumitthiyugaá¸·aá¹ƒ. sakk
nadÄ• dipÄ• á¹-hÄ• vÄ«mhi=sakunÄ«. ``tathanarÄ• naá¹ƒá¹-aá¹-á¹-haá¹‡alÄ• â€™â€™ ti (
sakuá¹‡i.

<102> ajÄ• ino.

aja vaja-gamane tÄ«masmÄ• ino hoti. ajati vikkayaá¹ƒ yÄ• tÄ«ti ajinaá¹ƒ=cammaá¹ƒ.

<103> vipinÄ• dayo.

vipinaÄ• dayo inantÄ• nipaccante. vapa-bÄ«janikkhepe, assa ittaá¹ƒ, vapanti etthÄ• ti vipin
supa-saye, supanti etenÄ• ti supinaá¹ƒ=niddÄ• , supantena diá¹-á¹-haÃ±ca. tuda-byathane,
pÄ«á¸·etÄ«ti tuhinaá¹ƒ=himaá¹ƒ. kappa-sÄ• matthiye, kappati ripavo vijetuá¹ƒ samatthetÄ«t
kama-padavikkhepe, assa uttaá¹ƒ, kamanti ettha mÄ«nÄ• dayo pavisantÄ«ti
kuminaá¹ƒ=macchabandhanopakaraá¹‡aviseso. dÄ• -dÄ• ne, denti etasminti dinaá¹ƒ=divas

<104> kirÄ• kano.

kiratismÄ• \Be 260/ kano hoti. nassa á¹‡o, kiranti vikirantÄ«ti kiraá¹‡Ä• =raá¹ƒsiyo.

<105> dÄ« jiimÄ«hi naka.

dÄ«-khaye, ji-jaye, i-ajjhenagatÄ«su, mÄ«-hiá¹ƒsÄ• yaá¹ƒ, etehi naka hoti. adesi khayamag
dÄ«no=niddhano. paÃ±camÄ• re ajinÄ«ti jino=buddho. esi issarattamagamÄ• sÄ«ti ino=sÄ•
mÄ«no=maccho.

<106> sidhÄ• vÄ«vÄ• hi no.

si-bandhane, dhÄ• -dhÄ• raá¹‡e, vÄ« vÄ• -gamane, etehi no hoti. seti bandhatÄ«ti seno=sa
dhÄ• retÄ«ti dhÄ• nÄ• =bhajjitayavo. veti pavattatÄ«ti veno=hÄ«najÄ• ti. sattesu vÄ• ti pava
vÄ• naá¹ƒ=taá¹‡hÄ• .

<107> Å«nÄ• dayo.

Å«naÄ• dayo nantÄ• nÄ«paccante. Å«ha-vitakke, halopo, Å«hanaá¹ƒ Å«no=apuá¹‡á¹‡o. h
hesi hÄ«nattamagamÄ«ti hÄ«no=nihÄ«no. ci-caye, dÄ«ghattaá¹ƒ, cayanti ettha ratanÄ• nÄ«
hanissa jagho, haÃ±Ã±atÄ«ti jaghanaá¹ƒ=kaá¹-i. á¹-hÄ• ssa the á¹-hÄ• ti pavattatÄ«ti theno
undÄ«yatÄ«ti odano=annaá¹ƒ. annaá¹ƒ. raá¹ƒjissa niggahÄ«talopo, aka ca, raá¹ƒjate anenÄ
raÃ±janti etthÄ• ti rajanÄ«=ratti. padissa junuka \Be 261/, pajjati gacchatÄ«ti pajjunno=indo,
gamissa gaá¹…a, gacchanti ettha vihaá¹…gÄ• dayoti gaganaá¹ƒ=antalikkhaá¹ƒ, evamaÃ±Ã

<108> vÄ« patÄ• tano.

vÄ« vÄ• -gamane, pata patha-gamane, etehi tano hoti. veti pavattati etenÄ• ti vetanaá¹ƒ=bl

pattanaá¹ƒ=nagaraá¹ƒ.

<109> ramÄ• tanaka.

rama kÄ«á¸·Ä• yamicasmÄ• tanaka hoti. ``gamÄ• dirÄ• naá¹ƒ lopontassÄ• â€™â€™ ti (V
ratanaá¹ƒ=maá¹‡i Ä• dÄ«, hatthamattaÃ±ca.

<110>, sÅ« bhÄ• hi nuka,

sÅ«-pasave, bhÄ• -dittiyaá¹ƒ, etehi nuka hoti. pasavÄ«yatÄ«ti sÅ«nu=putto. bhÄ• ti dibbatÄ

<111> dhÄ• sse ca.

dhÄ• -dhÄ• raá¹‡etÄ«masmÄ• nuka hoti, dhÄ• ssa e ca. dhÄ• retÄ«ti dhenu=gÄ• vÄ«.

<112> vattÄ• á¹-Ä• va dhamÄ• sehyani.

vatta-vattane, aá¹-a-gamanattho, ava-rakkhaá¹‡e, dhama-sadde, asa-khepane, etehi ani ho
vattani=tasaradaá¹‡á¸• aá¹ƒ. vÄ«mhi vattanÄ«=pantho. aá¹-ate gammateti aá¹-ani= maÃ±ca
avati rakkhatÄ«ti avani=mahÄ«. dhamanti etena vÄ«á¹‡Ä• dayoti dhamani=sÄ«rÄ• . daá¹‡á
khipÄ«yateti asani=kulisaá¹ƒ.

<113> yuto ni.

yu-missanetÄ«masmÄ• ni hoti. yavanti sattÄ• anena etÄ«bhÄ• vaá¹ƒ gacchantÄ«ti yoni=b
ca.

(iti tavaggapaccayavidhÄ• naá¹ƒ).

<114> camÄ• pa pÄ• vapÄ• po.

cama-adane, apa-pÄ• puá¹‡ane, pÄ• -rakkhaá¹‡e, vapa-bÄ«janikkhepe, etehi po hoti. cam
campÄ• =nagaraá¹ƒ, apesi Ä«sakamattamagamÄ• sÄ«ti appaá¹ƒ=abahu. apÄ• yaá¹ƒ pÄ• t
pÄ• paá¹ƒ-kibbisaá¹ƒ. vapanti etthÄ• ti vappo=kedÄ• raá¹ƒ.

<115> yu thu kÅ«naá¹ƒ dÄ«gho ca.

yu-missane, thu-abhitthave, ku-sadde, etehi po hoti, etesaá¹ƒ dÄ«gho ca. dÄ«ghavidhÄ• na

ottÄ• bhÄ• vo. yavanti saha vattanti etthÄ• ti yÅ«po=yaÃ±Ã±ayaá¹-á¹-hi, pÄ• sÄ• do ca. tha
thÅ«po=cetiyaá¹ƒ. kavanti nadanti etthÄ• ti kÅ«po=udapÄ• no.

<116> khipa supa nÄ«sÅ« pÅ«hi paka.

khipa-peraá¹‡e, supa-saye, nÄ«-naye, sÅ«-pasave, pÅ«-pavane, etehi paka hoti. khapati k
khippaá¹ƒ=sÄ«ghaá¹ƒ. supanti \Be 263/ ettha sunakhÄ• dayoti suppaá¹ƒ=papphoá¹-anaá¹ƒ
nipo=rakkho. savati ruciá¹ƒ janetÄ«ti sÅ«po=byaÃ±janaviseso. pavÄ«yati maricajÄ«rakÄ• d
karÄ«yatÄ«ti pÅ«paá¹ƒ=khajjakaá¹ƒ.

<117> sippÄ• dayo.

sippaÄ• dayo pakaantÄ• nipaccante. sapissa assaittaá¹ƒ, sapati anenÄ• ti sippaá¹ƒ=kalÄ•
vapatÄ«ti vippo=brÄ• hmaá¹‡o. vassa bo, vapati bahi nikkhamati hadayaá¹…gatasokenÄ• t
chupa-samphasse, usse, chupati anenÄ• ti cheppaá¹ƒ=naá¹…guá¹-á¹-haá¹ƒ. rupa=ruppane
vikÄ• ramÄ• pajjatÄ«ti rÅ«paá¹ƒ-bhÅ«tabhÅ«tikaá¹ƒ, evamaÃ±Ã±epi.

<118> sÄ• sÄ• apo.

sÄ• sa anusiá¹-á¹-hiyamiccasmÄ• apo hoti. sÄ• sÄ«yanti etenÄ• ti sÄ• sapo=vÄ«hiviseso.

<119> viá¹-apÄ• dayo.

viá¹-apaÄ• dayo apantÄ• nipaccante. vaá¹-a-veá¹-á¹-hane, assa ittaá¹ƒ, vaá¹-ati veá¹-á¹-ha
etenÄ• tiviá¹-apo=gumbaviseso, kutha-pÅ«tibhÄ• ve, thassa á¹‡o, akuthi pÅ«tibhÄ• vamaga
maá¹‡á¸• a=bhÅ«sane, maá¹‡á¸• eti janaá¹ƒ, maá¹‡á¸• Ä«yati janehÄ«ti vÄ• maá¹‡á¸• apo

<120> gupÄ• pho.

gupismÄ• pho hoti. gopÄ«yatÄ«ti goppho=caraá¹‡agaá¹‡á¹-hi.

<121> garasarÄ• dÄ«hi bo.

garasarÄ• dÄ«hi \Be 264/ bo hoti. garati aÃ±Ã±e anena pÄ«á¸·etÄ«ti gabbo=abhimÄ• no. s
sabbo=sakalo. phalakÄ• mehi janehi amÄ«yati gamÄ«yatÄ«ti ambo=cÅ«to. puttena amÄ«ya
ambÄ• =mÄ• tÄ• .

<122> nimbÄ• dayo.

nimbaÄ• dayo bantÄ• nipaccante. namissa assi, namati phalabhÄ• renÄ• ti nimbo=ariá¹-á¹
bittaá¹ƒ. pittÄ• dayo vamati uggiratÄ«ti bimbaá¹ƒ=sarÄ«raá¹ƒ. kusissa amuka, tittena kusÄ«
kosambo=rukkho. kadatissa amuka, kadanti etena dvÄ• rÄ• dÄ«nÄ«ti kadambo=rukkho. ku
koá¹-Ä«yati pavattÄ«yatÄ«ti kuá¹-umbaá¹ƒ=catuppado, khettaá¹ƒ, gharaá¹ƒ, kalattaá¹ƒ, dÄ•
kuá¸• u. taá¹‡á¸• ulÄ• dayo anena kaá¹‡á¸• anti paricchindantÄ«ti kuá¸• ubo=mÄ• naá¹ƒ, ev

<123> darÄ• bi.

dara vidÄ• raá¹‡etÄ«masmÄ• bi hoti. odanÄ• dÄ«ni dÄ• renti jatÄ• yÄ• ti dabbi=kaá¹-acch

<124> kara sara sala kala valla vasÄ• abho.

kara-karaá¹‡e, sara-gati hiá¹ƒsÄ• cintÄ• su, sala-gamanattho, kala-saá¹…khyÄ• ne, vala va
vasa-nivÄ• se, etehi abho hoti. karotÄ«ti karabho=oá¹-á¹-hÄ• , pÄ• á¹‡ippadeso ca. sarati g
sarabho=migaviseso. salati gacchatÄ«ti salabho=paá¹-aá¹…go \Be 265/. kalÄ«yati parimÄ«
kalabho=hatthipotako. tadaminÄ• dipÄ• á¹-hÄ• á¸·atte kaá¸·abho=sova. valleti saá¹ƒvaraá¹
vallabho=piyo. vasantyanenÄ• ti vasabho=puá¹…gavo.

<125> gadÄ• rabho.

gadatismÄ• rabho hoti. gadatÄ«ti gadrabho=kharo.

<126> usarÄ• sÄ• kabho.

usa-dÄ• he, rÄ• sa-sadde, etehi kabho hoti. usati paá¹-ipakkhe dahatÄ«ti usabho=seá¹-á¹-h
rÄ• sabho=gadrabho.

<127> ito bhaka.

i itismÄ• bhaka hoti. eti gacchatÄ«ti ibho=hatthÄ«.

<128> garÄ• vÄ• bho.

gara ghara-secane, ava-rakkhane, etehi bho hoti. garati bahi nikkhamanavasena siÃ±catÄ«
ovarako ca. avati satte rakkhatÄ«ti abbhaá¹ƒ=megho.

<129> sobbhÄ• dayo.

sobbhaÄ• dayo bhantÄ• nipaccante. sadatissa assa ottaá¹ƒ, sÄ«danti etthÄ• ti sobbhaá¹ƒ=
sobbho=jalÄ• sayaviseso. kamissa assu, kÄ• mÄ«yatÄ«ti kumbho=dasambaá¹‡amatto, gha
umbhÄ«yati pÅ«rÄ«yatÄ«ti vÄ• kumbho=ghaá¹-o.) kusissa umuka, kusati avhÄ• yatÄ«ti ku
kusumbho=kanakaá¹ƒ, evamaÃ±Ã±epi.

<130> usa kusa pada sukhÄ• kumo.

usÄ• dÄ«hi kumo hoti. usati dahatÄ«ti usumaá¹ƒ=uá¹‡haá¹ƒ. kusati avhÄ• yatÄ«ti sukumaá
devapÅ«jÄ• diá¹ƒ yÄ• tÄ«ti padumaá¹ƒ=paá¹…kajaá¹ƒ. sukhayatÄ«ti sukhuma=aá¹‡u.

<131> vaá¹-umÄ• dayo.

vaá¹-umaÄ• dayo kumantÄ• nipaccanthe. vajissa-ntassa á¹-o, vajanti etthÄ• ti vaá¹-umaá¹
lisse, silissatÄ«ti silesupaá¹ƒ=semhaá¹ƒ. kamissa kuá¹…kÄ• deso, kÄ• mÄ«yatÄ«ti kuá¹…k
evamaÃ±Ã±epi.

<132> gudhÄ• umo.

gudha pariveá¹-á¹-hanetÄ«masmÄ• umo hoti. gudhati pariveá¹-á¹-hatÄ«ti godhumo=dhaÃ±

<133> paá¹-ha carÄ• amimÄ• .

paá¹-haticaratismÄ• ama imÄ• honti yathÄ• kkamaá¹ƒ. paá¹-á¹-hÄ«yati uccÄ• rÄ«yati utta
paá¹-hamaá¹ƒ=seá¹-á¹-haá¹ƒ. carati hÄ«nattaá¹ƒ yÄ• tÄ«ti carimaá¹ƒ=pacchimaá¹ƒ.

<134> hidhÅ«hi maka.

hi-gatiyaá¹ƒ \Be 267/, dhÅ«-kampane, etehi maka hoti. hinoti pavattahÄ«ti himaá¹ƒ=tuhinaá
kampatÄ«ti dhÅ«mo=aggipasavo.

<135> bhÄ«to rÄ«sano ca.

bhÄ«-bhayetÄ«masmÄ• rÄ«sano hoti makaca. antasarÄ• dilopo, bhÄ• yanti etasmÄ• ti bh
bhÄ«mo=sova.

<136> khÄ« su vÄ« yÄ• gÄ• hi sÄ• lÅ« khu hu mara dhara ghara jamÄ• ma samÄ• mo.

khÄ«-khaye. su-savane, vÄ«-tantasantÄ• ne, yÄ• -pÄ• puá¹‡ane, gÄ• -sadde, hi-gatiyaá¹ƒ,
sÄ• -tanukaraá¹‡Ä• vasÄ• nesu, lÅ«-chedane, khu-sadde, hu-havane, mara-pÄ• á¹‡acÄ• g
kara-karaá¹‡e, ghara-secane, jama-adane, ama gama-gamane, sama-upame, etehi dhÄ• tÅ
nirupaddavakaraá¹‡atÄ• ya khemo=nirupaddavo. sunotÄ«ti somo=cando. vÄ• yanti etenÄ•
vemo=tantavÄ• yopakaraá¹‡aá¹ƒ. yÄ• tÄ«ti yÄ• mo=dinassa chaá¹-á¹-ho bhÄ• go, aá¹-á¹-ha
gÄ• mo=saá¹ƒvasatho. hinoti pavattatÄ«ti hemaá¹ƒ=suvaá¹‡á¹‡aá¹ƒ. sÄ• ti sundarattaá¹ƒ ta
sÄ• mo=kÄ• á¸·o. lÅ«yateti lomaá¹ƒ=tanuruhaá¹ƒ. khÅ«yate uttamabhÄ• venÄ• ti khomaá¹ƒ
vÄ• homaá¹ƒ=huti. marantyanenÄ• ti mambaá¹ƒ=yasmiá¹ƒ tÄ• á¸·ite na jÄ«vati taá¹ƒ. attÄ•
vaá¹-á¹-adukkhe ca apatamÄ• ne katvÄ• dhÄ• retÄ«ti dhammo=pariyatyÄ• di \Be 268/. kara
kammaá¹ƒ=sukhadukkhaphalÄ• di. sedo paggharati anenÄ• ti ghammo=nidÄ• gho. jameti a
jammo=nihÄ«no, anisammakÄ• rÄ« ca. ameti pemena puttakesu pavattatÄ«ti ammÄ• =mÄ•
sammÄ• =piyasamudÄ• cÄ• ro.

<137> asmÄ• dayo.

asmaÄ• dayo mantÄ• nipaccante, pararÅ«pÄ• dÄ«namabhÄ• vo nipÄ• tanÄ• . asa-khepar
bhasa-bhasmÄ«karaá¹‡e, bhasati pakkharatÄ«ti bhasmÄ• =chÄ• rikÄ• . usa-dÄ• he, usati d
visa-pavisane, pavisanti etthÄ• ti vesmaá¹ƒ=gharaá¹ƒ. bhÄ«-bhaye, massa suÃ±a, bhÄ• ya
bhesmÄ• =bhayÄ• nako. asatissa dhaá¹…a, assati janehi cajÄ«yatÄ«ti adhamo=nihÄ«no. k
karotÄ«ti kummo=kacchapo. evamaÃ±Ã±epi.

<138> nÄ«to mi.

nayatismÄ• mi hoti. nayatÄ«ti nemi=cakkantaá¹ƒ.

<139> Å«mi bhÅ«minimi rasmi.

etesaddÄ• miantÄ• nipaccante. Å«ha-vitakke, halopo, Å«hanti vitakkenti etenÄ• ti Å«mi=ta
bhÅ«-sattÄ• yaá¹ƒ ottÄ• bhÄ• vo, bhavanti etthÄ• ti bhÅ«mi=mahÄ«. ni-pÄ• pane, ettÄ• bhÅ
pÄ• petÄ«ti nimi=rÄ• jÄ• . rasa-assÄ• dane, pararÅ«pÄ• bhÄ• vo, rasanti sattÄ• etÄ• yÄ• t

(iti pavaggapaccayavidhÄ• naá¹ƒ).

<140> mÄ• chÄ• hi yo.

mÄ• -mÄ• ne-chÄ• -chÄ• dane \Be 269/, etehi yo hoti. meti parimeti aÃ±Ã±ena uttamena g
mÄ• yÄ• =santadosa paá¹-icchÄ• dana lakkhaá¹‡Ä• . cheti chindati saá¹ƒsayanti chÄ• yÄ• s

<141> janissa jÄ• ca.

janismÄ• yo hoti, janissa jÄ• ca, janetÄ«ti jÄ• yÄ• =bhariyÄ• .

<142> hadayÄ• dayo.

hadayaÄ• dayo yantÄ• nipaccante. harissa daá¹…a, haratÄ«ti hadayaá¹ƒ=cittaá¹ƒ, manod
manoviÃ±Ã±Ä• á¹‡adhÄ• tu nissayo ca, tanissaaka, attani pemaá¹ƒ tanotÄ«ti tanayo=putto.
gacchatÄ«ti sÅ«riyo=Ä• dicco. haratissa mmiá¹…a, sukhamÄ• haratÄ«ti hammiyaá¹ƒ=muá¹
kasa-gamane, kasassa alaka, assa i ca, kasati vuddhiá¹ƒ yÄ• tÄ«ti kisalayaá¹ƒ=pallavaá¹ƒ,

<143> khÄ« si si nÄ« sÄ« su vÄ« kusÅ«hi raka.

khÄ«-khaye, si-sevÄ• yaá¹ƒ, si-bandhane, nÄ«-pÄ• pane, sÄ«-saye, su-savane, vÄ« vÄ• -g
sÅ«-pasave, etehi raka hoti. khayati duhanenÄ• ti khÄ«raá¹ƒ=payo. kusumÄ• dÄ«hi sevÄ«y
sarÄ«raá¹ƒ bandhatÄ«ti sirÄ• =dehabandhanÄ«. neti, parehivÄ• nÄ«yatÄ«ti nÄ«raá¹ƒ=jalaá
sÄ«ro=halaá¹ƒ. aniá¹-á¹-haphala- dÄ• yakattaá¹ƒ \Be 270/ savatÄ«ti surÄ• =madirÄ• . suá¹‡
suro=devo. veti uttamabhÄ• vaá¹ƒ yÄ• tÄ«ti vÄ«ro=vikkanto. kavati nadatÄ«ti kuraá¹ƒ=bhatt
bhayaá¹-á¹-itÄ• naá¹ƒ paá¹-hamakappiyÄ• naá¹ƒ sÅ«rattaá¹ƒ pasavatÄ«ti sÅ«ro=sÅ«riyo, vi

<144> hi ci du minaá¹ƒ dÄ«gho ca.

hi-gatiyaá¹ƒ, ci-caye, du-gatiyaá¹ƒ, mi-pakkhepane, etehi raka hoti, dÄ«gho cÄ• ntassa. hin
hÄ«raá¹ƒ=tÄ• lahÄ«rÄ• di. cayatÄ«ti cÄ«raá¹ƒ=vakkalaá¹ƒ. dÅ«yati dukkhena gamÄ«yatÄ«t
mÄ«yate pakkhÄ«pÄ«yateti mÄ«ro=samuddo.

<145> dhÄ• tÄ• namÄ« ca.

dhÄ• -dhÄ• raá¹‡e, tÄ• -pÄ• lane, etehi raka hoti, Ä« cÄ• ntÄ• deso. dhÄ• retÄ«tidhÄ«ro=d
tÄ«raá¹ƒ=taá¹-aá¹ƒ.

<146> bhadrÄ• yo.

bhadraÄ• dayo rakaantÄ• nipaccante. bhadda-kalyÄ• á¹‡e, dalopo pararÅ«pÄ• bhÄ• vo, b
bhadraá¹ƒ=kalyÄ• á¹‡aá¹ƒ. bhÄ«-bhaye, nadÄ• dipÄ• á¹-hÄ• vÄ«, bhÄ• yanti etÄ• yÄ• ti bh
cita-saÃ±cetane, vipubbo, vicintitabbanti vicitraá¹ƒ=nÄ• nÄ• kÄ• raá¹ƒ, yÄ• -pÄ• puá¹‡ane,
yÄ• trÄ• =yÄ• naá¹ƒ. gupa-gopane, ussa o, passa taÃ±ca gopÄ«yatÄ«ti gotraá¹ƒ=kulÄ• di,
rassa tuÃ±a, bhasati bhakkhaá¹ƒ karoti toyÄ• ti bhastÄ• -kammÄ• ragaggarÄ«. usa=dÄ• he

usati dahatÄ«ti uro=sarÄ«rekadeso, evamaÃ±Ã±epi.

<147> mandaá¹…ka sasÄ• sa matha catÄ• uro.

manda-jaá¸·atte \Be 271/, aá¹…ka-lakkhaá¹‡e, sasa-gatihiá¹ƒsÄ• pÄ• á¹‡anesu, asa-khepa
mantha-viloá¸·ane, cata-yÄ• cane, etehi uro hoti. amandi asundarattÄ• jaá¸·atthamagamÄ«
aá¹…kÄ«yati lakkhÄ«yatÄ«ti aá¹…kuro=bÄ«japasavo. sasati hiá¹ƒsatÄ«ti sasuro=jayampat
asÄ«yitthÄ• ti asuro=dÄ• navo, arÄ«hi mathÄ«yati Ä• loá¸·Ä«yatÄ«ti mathurÄ• =nagaraá¹ƒ.
caturo=dakkho.

<148> vidhurÄ• dayo.

vidhuraÄ• dayo urantÄ• nipaccante. vidha-vedhane, ettÄ• bhÄ• vo, vedhati hiá¹ƒsatÄ«ti vi
unda-kiledane, undati kiledatÄ«ti unduro=Ä• khu. maá¹ƒka-maá¹‡á¸• ane, niggahÄ«talopo,
attÄ• naá¹ƒ alaá¹…karotÄ«ti makuro=Ä• dÄ• so, ratho, kakko, maccho ca. kuka vaka-Ä• dÄ
salÄ• dayo Ä• dadÄ• tÄ«ti kukkuro=sÄ• . maá¹…ga-maá¹…galye, amaá¹…gi pasatthamaga
evamaÃ±Ã±epi.

<149> tima ruha rudha badha mada manda vajÄ• ja ruca kasÄ• kiro.

tima-temane, ruha-janane, rudha-Ä• varaá¹‡e, badha-bÄ• dhane, madaummÄ• de, manda-
aja-gamane, ruca-dittiyaá¹ƒ, kasa-gamane, etehi kiro hoti. temetÄ«ti timiraá¹ƒ=andhakÄ• ra
pavattatÄ«ti ruhiraá¹ƒ=lohitaá¹ƒ. jÄ«vitaá¹ƒ rundhatÄ«ti rudhiraá¹ƒ=tadeva. bÄ• dhÄ«yatÄ«t
janÄ• majjanti etÄ• yÄ• ti madirÄ• =surÄ• . modanti etthÄ• ti mandiraá¹ƒ= gharaá¹ƒ \Be 272
vajiraá¹ƒ=kulisuá¹ƒ. ajanti gacchantÄ« etthÄ• ti ajiraá¹ƒ=aá¹…gaá¹‡aá¹ƒ gharavisayokÄ• so
ruciraá¹ƒ=manuÃ±Ã±aá¹ƒ. kasÄ«yati dukkhena gamÄ«yatÄ«ti kasiraá¹ƒ=kicchaá¹ƒ.

<150> thirÄ• dayo.

thiraÄ• dayo kirantÄ• nipaccante. á¹-hÄ• -gatinivattiyaá¹ƒ, á¹-hassa thattaá¹ƒ, á¹-hÄ• ti pav
thiraá¹ƒ=ciraá¹-á¹-hÄ• yÄ«. isa siá¹ƒsa-icchÄ• yaá¹ƒ, niggahÄ«talopo, icchÄ«yatÄ«ti sisiro=
khÄ• da-bhakkhane, Ä• ssa rassatthaá¹ƒ, khÄ• dÄ«yati pÄ• á¹‡akehÄ«ti khadiro=dantadhÄ

<151> dada garehi durabharÄ• .

dada-dÄ• ne, gara ghara-secane, etehi yathÄ• kkamaá¹ƒ durabharÄ• honti. antÄ• naá¹ƒ d
garati siÃ±catÄ«ti gabbharaá¹ƒ=guhÄ• .

<152> cara dara jara gara marehi te.

carÄ• dÄ«hi dhÄ• tÅ«hi te carÄ• dayo honti yathÄ• kkamaá¹ƒ. caragatibhakkhanesu carant
caccaraá¹ƒ=vÄ«thicatukkaá¹ƒ, aá¹…gaá¹‡aÃ±ca, dara-vidÄ• raá¹‡e, darÄ«yatÄ«ti daddaraá
jara-vayohÄ• niyaá¹ƒ, ajarÄ«ti jajjaro=jiá¹‡á¹‡o. gara ghara-secane, garati siÃ±catÄ«ti gagg
haá¹ƒsassaro ca. mara-pÄ• á¹‡acÄ• ge, maratÄ«ti mammaro=sukkhapaá¹‡á¹‡aá¹ƒ, patthap

<153> pÄ«to kvaro.

pÄ«-tappanetÄ«masmÄ• \Be 273/ kvaro hoti. appiá¹‡Ä«ti pÄ«varaá¹ƒ=thÅ«laá¹ƒ.

<154> cÄ«varÄ• dayo.

cÄ«varaÄ• dayo kvarantÄ• nipaccante. cinÄ• tissa dÄ«ghattaá¹ƒ. cÄ«yatÄ«ti cÄ«varaá¹ƒ=
nadÄ• dittÄ• vÄ«, pariá¸·Ä• haá¹ƒ sametÄ«ti saá¹ƒvarÄ«=ratti. dhÄ• ssa Ä«, jÄ• lakuminÄ•
dhÄ«varo=koá¹-á¹-o, tÄ• yatissa Ä«, yena kenaci attÄ• naá¹ƒ tÄ• yatÄ«ti tÄ«varo=hÄ«najÄ•
ettha sattÄ• ti nÄ«varaá¹ƒ=gharaá¹ƒ, evamaÃ±Ã±epi.

<155> kuto kriro.

ku-saddetÄ«masmÄ• kriro hoti. kavati nadatÄ«ti kuraro=pakkhÄ«, itthiyaá¹ƒ vÄ«mhi kurarÄ

<156> vasÄ• sÄ• charo.

vasa-nivÄ• se, asa-khepane, etehi charo hoti. vasanti etthÄ• ti vaccharo=vasso. saá¹ƒpubb
etthÄ• ti saá¹ƒvaccharo=sova. asati vissajjetÄ«ti accharÄ• =devakaÃ±Ã±Ä• , aá¹…guliphoá

<157> masÄ• chero ca.

masa-amasanetÄ«masmÄ• chero hoti charo ca. taá¹‡hÄ• ya parÄ• masanaá¹ƒ maccheraá
maccharaá¹ƒ=tadeva.

<158> dhÅ« vÄ• to saro.

dhunÄ• ti \Be 274/ vÄ• tÄ«hi saro hoti. dhunÄ• tÄ«ti dhÅ«saro=lÅ«kho Ä«saá¹ƒpaá¹‡á¸• u
vÄ• saro=divaso.

<159> bhamÄ• dÄ«hyaro.

bhama tasa manda kandÄ• dÄ«hi aro hoti. bhamatÄ«ti bhamaro=madhukaro. tasati tantaá¹
tasaro=suttaveá¹-á¹-hano. mandanti modanti etthÄ• ti mandaro=pabbato. kandati avhÄ• yat
divassa ettaá¹ƒ, devanti kÄ«á¸·anti etenÄ• ti devaro=patiro bhÄ• tÄ• .

<160> vadissa badaca.

vadatismÄ• aro yoti, vadatissa badÄ• deso ca. vadanti etenÄ• ti badaro=kakkandhÅ«phala
badarÄ«=kakkandhÅ«.

<161> vada janÄ• naá¹ƒ á¹-haá¹…aca.

vada janehi aro hoti, á¹-haá¹… cÄ• ntÄ• deso. vadatÄ«ti vaá¹-haro=mÅ«á¸·o vaá¹-haraá¹ƒ=
jaá¹-haraá¹ƒ=udaraá¹ƒ.

<162> pacissiá¹-haá¹…aca.

pacatismÄ• aro hoti iá¹-haá¹…acÄ• ntÄ• daso. pacanti etenÄ• ti piá¹-haro=thÄ• lÄ«.

<163> vakÄ• araá¹‡a.

vaka kuka-Ä• dÄ• netimasmÄ• araá¹‡ahoti. vaketi Ä• dadÄ• ti etÄ• yÄ• ti vÄ• karÄ• =miga

<164> siá¹…gyaá¹…gÄ• ga majjakalÄ• lÄ• Ä• ro.

siá¹…giiti \Be 275/ nÄ• madhÄ• tu, aá¹…ga-gamanattho, aga-kuá¹-ilagamane, majjasaá¹ƒs
kala-saá¹…khyÄ• ne, ala-bandhane, etehi Ä• ro hoti. vijjhanatthena siá¹…gaá¹ƒ viya
siá¹…gaá¹ƒ=nÄ• garikabhÄ• vasaá¹…khÄ• tassa kilesasiá¹…gassetaá¹ƒ nÄ• maá¹ƒ, taá¹ƒk
payuttaá¹ƒ, taá¹ƒ karoti rÄ• gÄ«su pabhavatÄ«ti vÄ• , ``dhÄ• tvatthe nÄ• nÄ• masmÄ«â€™
saralopo, siá¹…gi, tato Ä• ro, ``sarolopo sareâ€™â€™ ti (I 26) ilopo, pubbe ``vippaá¹-isedhe
aniá¹-á¹-happaá¹-isedho, ettha hi Ä• rato aÃ±Ã±attha sÄ• vakÄ• sapubbasaralopova, ipacca
siá¹…gÄ• ro=kilesasiá¹…gakaraá¹‡aá¹ƒ, vilÄ• soti vuttaá¹ƒ hoti. aá¹…gati vinÄ• saá¹ƒ gacc
aá¹…gÄ• ro=daá¸• á¸• hakaá¹-á¹-haá¹ƒ. aganti gacchanti etthÄ• ti agÄ• raá¹ƒ=gharaá¹ƒ. lÄ«
majjati nimmalattaá¹ƒ karotÄ«ti majjÄ• ro=biá¸·Ä• ro. kalÄ• ti niddesÄ• lassa á¸·attaá¹ƒ, ete
kalÄ«yati parimÄ«yatÄ«ti kaá¸·Ä• ro=piá¹…galo. dÄ«ghattaá¹ƒ alati bandhatÄ«ti aá¸·Ä• ro=

<165> kamissassu ca.

kama-icchÄ• yamiccasmÄ• Ä• ro hoti, assa u ca. kÄ• mÄ«yatÄ«ti kumÄ• ro=bÄ• lo.

<166> bhiá¹…gÄ• rÄ• dayo.

bhiá¹…gÄ• rappabhutayo Ä• rantÄ• nipaccante. bhara=bharaá¹‡e, bharaá¹‡aá¹ƒ dhÄ• raá
dhÄ• raá¹‡atthassa bharatissa bhiá¹…gÄ• deso, bharati \Be 276/ dadhÄ• ti udakanti bhiá¹…
kleda klida-alla bhÄ• ve, la lopo, kledayatÄ«ti kedÄ• raá¹ƒ=khettaá¹ƒ, (ke jale sati dÄ• ro vic
vÄ• kedÄ• raá¹ƒ=tadeva, bahulÄ• dhikÄ• rÄ• sattamiyÄ• na lopo.) vida-lÄ• bhetÄ«masmA
á¸·attaá¹ƒ issa ettÄ• bhÄ• vo samÄ• se kussa o ca nipaccante, kuá¹ƒ pathaviá¹ƒ vindati tatr
koviá¸·Ä• ro=diguá¹‡apatto.

<167> karÄ• mÄ• ro.

karotismÄ• mÄ• ro hoti. lohakiccaá¹ƒ karotÄ«ti kammÄ• ro=lohakÄ• ro.

<168> pusa sarehi kharo.

pusa sarehi kharo hoti. posÄ«yati jalenÄ• ti pokkharaá¹ƒ=padumaá¹ƒ. sarati vikÄ• raá¹ƒ ga
sakkharÄ• =ucchuvikÄ• ro.

<169> sara vasa kalÄ• kÄ«ro vassuá¹-a ca.

etehi kÄ«ro hoti vassa uá¹-a ca. sarÄ«yatÄ«ti sarÄ«raá¹ƒ=deho. vasanti vÄ• saá¹ƒ karonti e
usÄ«raá¹ƒ=bÄ«raá¹‡amÅ«laá¹ƒ. anena thÅ«lÄ• di kalÄ«yati parimÄ«yatiti kaliro=aá¹…kuro.

<170> gambhÄ«rÄ• dayo.

gambhÄ«raÄ• dayo kÄ«rantÄ• nipaccante. gamissa bhuka, malopo vÄ• , pathaviá¹ƒ, bhind
gambhÄ«ro, gabhÄ«ro= agÄ• dho \Be 277/, kulissa lassa á¸·o, pÄ• de kulati pattharatÄ«ti ku
evamaÃ±Ã±epi.

<171> khajja valla masÄ• Å«ro.

khajja-majjane, vala valla-saá¹ƒvaraá¹‡e, sama-Ä• masane, etehi Å«ro hoti, khajjÄ«yatÄ«ti
khajjÅ«rÄ«=rukkhaviseso. vallÄ«yati saá¹ƒvarÄ«yatÄ«ti vallÅ«ro=sukkhamaá¹ƒso. masÄ«ya
masÅ«ro=vÄ«hiviseso.

<172> kappÅ«rÄ• dayo.

kappÅ«raÄ• dayo Å«rantÄ• nipaccante. tuá¹-á¹-himuppÄ• detuá¹ƒ kappati sakkotÄ«ti kapp
karotissa assu, kibbisaá¹ƒ karotÄ«ti kurÅ«ro=pÄ• pakÄ• rÄ«. pasa-bÄ• dhane, pasati pÄ«á¸
pasÅ«ro=duá¹-á¹-ho, byaÃ±janaá¹ƒ, evaá¹ƒnÄ• mako ca, evamaÃ±Ã±epi.

<173> kaá¹-ha cakÄ• oro.

kaá¹-ha-kicchajÄ«vane, caka-parivitakkane, etehi oro hoti. kaá¹-hati kicchena jÄ«vatÄ«ti ka
cakati parivitakketÄ«ti cakoro=pakkhiviseso.

<174> morÄ• dayo.

moraÄ• dayo orantÄ• nipaccante. mÄ«-hiá¹ƒsÄ• yaá¹ƒ, Ä«lopo, mayati hiá¹ƒsatÄ«ti moro=
\Be 278/, kasati gacchatÄ«ti kisoro=paá¹-hamavayo asso. mahÄ«yati pÅ«jÄ«yatÄ«ti mahoro

<175> kuto eraka.

ku-saddetÄ«masmÄ• eraka hoti. ``yuvaá¹‡á¹‡Ä• namiyaá¹…uvaá¹…a sareâ€™â€™ ti (V 1
kuvero=vessavaá¹‡o.

<176> bhÅ« sÅ«hi rika.

bhÅ«sattÄ• yaá¹ƒ, sÅ«-pasavane, etehi rika hoti. bhavatÄ«ti bhÅ«ri=pahÅ«taá¹ƒ, á¹…Ä«mh
hitaá¹ƒ pasavatÄ«ti sÅ«ri=vicakkhaá¹‡o.

<177> mÄ« kasÄ« nÄ«hi ru.

mÄ«-hiá¹ƒsÄ• yamiccasmÄ• , kapubbÄ• sayatismÄ• , nayatismÄ• ca ru hoti. raá¹ƒsÄ«hi a
hiá¹ƒsatÄ«ti meru=sireru, ke jale sayati pavattatÄ«ti kaseru=tiá¹‡aviseso. attanissite sundara
pÄ• petÄ«ti neru=pabbato.

<178> sinÄ• eru.

sinÄ• -soceyyetÄ«masmÄ• eru hoti. sinÄ• ti suciá¹ƒ karotÄ«ti sineru=pabbatarÄ• jÄ• .

<179> bhÄ« ruhi ruka.

bhÄ«-saye, ru-sadde, etehi ruk hoti. bhÄ• yanti etasmÄ• ti bhÄ«ru=bhayÄ• nako. ravatÄ«ti

<180> tamÄ• bÅ«lo.

tama-bhÅ«sanetÄ«masmÄ• \Be 279/ bÅ«lo hoti. mukhaá¹ƒ tameti bhÅ«setÄ«ti tambÅ«laá

<181> sito lakavÄ• lÄ• .

si-sevÄ• yamiccasmÄ• lakavÄ• laiccete paccayÄ• honti. sattehi sevÄ«yatÄ«ti silÄ• =pÄ• s
jalaá¹ƒ sevatÄ«ti sevÄ• lo=jalatiá¹‡aá¹ƒ.

<182> maá¹…ga kama samba saba saka vasa pisa keva kala palla kaá¹-ha paá¹-a kuá¹‡á¸

maá¹…ga-maá¹…galye, kama-icchÄ• yaá¹ƒ, samba-maá¹‡á¸• ane, sabaiti asseva katamal
vasa-nivÄ• se, pisagamane, keva-sevane, kala-saá¹…khyÄ• ne, palla-gamane, kaá¹-ha kic
paá¹-a-gamanattho, kuá¹‡á¸• a-dÄ• he, maá¹‡á¸• a-bhÅ«sane, etehi alo hoti. maá¹…ganti s
gacchantÄ«ti maá¹…galaá¹ƒ=pasatthaá¹ƒ. kÄ• mÄ«yatÄ«ti kamalaá¹ƒ-paá¹…kajaá¹ƒ. samp
sambalaá¹ƒ=pÄ• theyyaá¹ƒ. sabalaá¹ƒ=visabhÄ• ga vaá¹‡á¹‡avantaá¹ƒ. sakkoti vattunti sak
vasatÄ«ti vasalo=suddo. piyabhÄ• vaá¹ƒ pisati gacchatÄ«ti pesalo=piyasÄ«lo. kevati pavatt
kevalaá¹ƒ=sakalaá¹ƒ. kalÄ«yati parimÄ«yati udakametenÄ• ti kalalaá¹ƒ=apatthinnaá¹ƒ, palla
udakametasmÄ• ti pallalaá¹ƒ=appodako saro. kaá¹-hanti ettha dukkhena yantÄ«ti
kaá¹-halaá¹ƒ=kapÄ• lakhaá¹‡á¸• aá¹ƒ, paá¹-ati vuddhiá¹ƒ gacchatÄ«ti paá¹-alaá¹ƒ=samÅ«-
kuá¹‡á¸• ati dahatÄ«ti kuá¹‡á¸• alaá¹ƒ=kaá¹‡á¹‡Ä• bharaá¹‡aá¹ƒ. maá¹‡á¸• Ä«yati paricche
bhÅ«sÄ«yatÄ«ti maá¹‡á¸• alaá¹ƒ=samantato paricchinnaá¹ƒ.

<183> musÄ• kalo.

musatismÄ• kalo hoti. musati etenÄ• ti musalo=ayoggo.

<184> thalÄ• dayo.

thalaÄ• dayo kalantÄ• nipaccante. á¹-hassa tho, pubbasaralopo, tiá¹-á¹-hanti etthÄ• ti thala
pÄ• -pÄ• ne, upubbo, dvibhÄ• vasaralopÄ• , udakaá¹ƒ pivatÄ«ti uppalaá¹ƒ=kuvalayaá¹ƒ. pa
gacchati paripÄ• kanti pÄ• á¹-alaá¹ƒ=phalaá¹ƒ, tambavaá¹‡á¹‡aá¹ƒ kusumaÃ±ca. baá¹ƒhiss
baá¹ƒhati vuddhiá¹ƒ gacchatÄ«ti bahalaá¹ƒ=ghanaá¹ƒ. cupissa ussa attaá¹ƒ, cupati ekattha
capalo=anavaá¹-á¹-hito, evamaÃ±Ã±epi.

<185> kulÄ• kÄ• lo ca.

kula-patthÄ• retÄ«masmÄ• kÄ• lo hoti kalo ca. kulati attano sippaá¹ƒ pattharatÄ«ti kulÄ• lo
pakkhe pasÄ• retÄ«ti kulalo=pakkhijÄ• ti.

<186> muá¸·Ä• lÄ• dayo.

muá¸·Ä• laÄ• dayo kÄ• lantÄ• nipaccante. mÄ«la-nimÄ«lane, uttaá¸·atÄ• ni, uddhaá¹-amat
muá¸·Ä• laá¹ƒ=bhisaá¹ƒ. bala-pÄ• á¹‡ane, itta- á¸·attÄ• ni \Be 281/, mÅ«sikÄ• dikhÄ• danem
biá¸·Ä• lo=majjÄ• ro. kappissa saá¹ƒyogÄ• dilopo, kappanti jÄ«vikaá¹ƒ etenÄ• ti
kapÄ• laá¹ƒ=ghaá¹-Ä• dikhaá¹‡á¸• aá¹ƒ. pÄ« tappane. ``yuvaá¹‡á¹‡Ä• namiyaá¹…uvaá¹…a
attano phalena satte santappetÄ«ti piyÄ• lo-rukkho. kuá¹‡a-sadde, vÄ• tasamuá¹-á¹-hitÄ• v
kuá¹‡anti nadantÄ«ti kuá¹‡Ä• lo=eko mahÄ• saro. visa-pavisane, pavisanti etthÄ• ti vsÄ• lo
pala-gamane, vÄ• tena palati gacchatÄ«ti palÄ• laá¹ƒ=sassÄ• namupanÄ«tadhaÃ±Ã±Ä• na
sigo, sasÄ• dayo sarati hiá¹ƒsatÄ«ti sigÄ• lo=kotthu, evamaÃ±Ã±epi.

<187> caá¹‡á¸• a patÄ• á¹‡Ä• lo.

caá¹‡á¸• a-caá¹‡á¸• ikye, pata patha-gamane, etehi á¹‡Ä• lo hoti. caá¹‡á¸• eti pÄ«á¸·etÄ«ti
caá¹‡á¸• Ä• lo=mÄ• taá¹…go, patati adhogacchatÄ«ti pÄ• tÄ• laá¹ƒ=rasÄ• talaá¹ƒ.

<188> mÄ• dito lo.

mÄ• -mÄ• ne, i-ajjhenagatÄ«su, pÄ«-tappane, dÅ«-paritÄ• pe, evamÄ• dÄ«hi lo hoti. mÄ«y
mÄ• lÄ• =panti. eti gacchatÄ«ti elÄ• =sukhumelÄ• . piá¹‡eti tappeti etthÄ• ti pelÄ• =Ä• sittal
paritÄ• petÄ«ti dolÄ• =kÄ«á¸·anayÄ• nakaá¹ƒ. kalasaá¹…khyÄ• ne, kalanaá¹ƒ kallaá¹ƒ=yutt

<189> ana sala kala kuka saá¹-ha mahÄ• ilo.

ana-pÄ• á¹‡ane, sala-gamane, kala-saá¹…khyÄ• ne, kuka vaka-Ä• dane, saá¹-ha-kitave, a
etehi ilo hoti. anati \Be 282/ pavattatÄ«tianilo=mÄ• luto. salati gacchatÄ«ti salilaá¹ƒ=jalaá¹ƒ.
pavattatÄ«ti kalilaá¹ƒ=gahanaá¹ƒ. kukati attano nÄ• dena sattÄ• naá¹ƒ manaá¹ƒ gaá¹‡hÄ• t
kokilo=parapuá¹‡á¸• o. saá¹-hati vaÃ±cetÄ«ti saá¹-hilo=saá¹-ho. mahÄ«yati pÅ«jÄ«yatÄ«ti m

<190> kuá¹-Ä• kilo.

kuá¹-a-koá¹-ilyetÄ«masmÄ• kilo hoti. akuá¹-i kuá¹-ilattamagamÄ«ti kuá¹-ilo=vaá¹…ko.

<191> sithilÄ• dayo.

sithilaÄ• dayo kilantÄ• nipaccante. saha khamÄ• yaá¹ƒ, sahissa sithattaá¹ƒ, sahitumalanti
sithilaá¹ƒ=adaá¸·haá¹ƒ. kampissa saá¹ƒyogÄ• dilopo, paradukkhe sati kampatÄ«ti kapilo=isi
bassa po, akabi nÄ«lÄ• divaá¹‡á¹‡attamagamÄ«ti kapilo=vaá¹‡á¹‡aviseso. mathissa mitho,
mithilÄ• =pÅ«rÄ«, evamaÃ±Ã±epi.

<192> caá¹-a kaá¹‡á¸• a vaá¹-á¹-a puthÄ• kulo.

caá¹-a-bhedane, kaá¹‡á¸• a-chedane, vaá¹-á¹-a-vattane, putha patha-vitthÄ• re, etehi kulo
bhindatÄ«ti caá¹-ulo=cÄ• á¹-ukÄ• rÄ«. kaá¹‡á¸• Ä«yati chindÄ«yatÄ«ti kaá¹‡á¸• ulo=rukkho
vaá¹-á¹-ulo=parimaá¹‡á¸• alo. apattharÄ«ti puthulo=vitthÄ• ro.

<193> tumulÄ• dayo.

tumulaÄ• dayo kulantÄ• nipaccante. tama khedane, assu, atami vitthiá¹‡á¹‡attamagamÄ«t
tamissa á¸• uka, tamÄ«yati \Be 283/ vikÄ• ramÄ• pÄ• dÄ«yatÄ«ti taá¹‡á¸• ulo=vÄ«hisÄ• ro.
ilopo, atthikehi nicÄ«yateti niculo=hijjalo, evamaÃ±Ã±epi.

<194> kalla kapa takka paá¹-Ä• olo.

kalla-sadde, kapa-acchÄ• dane, takka-vitakke, paá¹-a-gamane, etehi olo hoti. vÄ• tavegena
uá¹-á¹-hahitvÄ• kallati nadatÄ«ti kallolo=mahÄ• vÄ«ci. kapati dante acchÄ• datÄ«ti kapolo=
takkÄ«yatÄ«ti takkolaá¹ƒ=kolakaá¹ƒ. paá¹-ati byÄ• dhimetena gacchatÄ«ti paá¹-olo=tittako.

<195> aá¹…gÄ• ulolÄ«.

aá¹…ga-gamanattho, etasmÄ• ulaulÄ« honti. aá¹…ganti etena jÄ• nantÄ«ti aá¹…gulaá¹ƒ=
uggacchatÄ«ti aá¹…gali=karasÄ• khÄ• .

<196> aÃ±jÄ• li.

aÃ±ja-byatti makkhana gati kantÄ«su, etasmÄ• ali hoti. aÃ±jeti bhattimanena pakÄ• setÄ«

<197> chadÄ• li.

chada-saá¹ƒvaraá¹‡e, etasmÄ• li hoti. chÄ• detÄ«ti challÄ«=sakalikÄ• .

<198> allyÄ• dayo.

alliÄ• dayo liantÄ• nipaccante. ara-gamane, arati pavattatÄ«ti alli=rukkho. nayatissa ettÄ• l
nÄ«yatÄ«ti \Be 2284/ nÄ«li, á¹…Ä«mhi nÄ«lÄ«=gacchajÄ• ti. ``saramhÄ• dveâ€™â€™ ti (l
rassatte ca nillÄ«tipi hoti. pÄ• lissa pÄ• , pÄ• leti rakkhatÄ«ti pÄ• li, á¹…Ä«mhi pÄ• lÄ«=pan
pÄ• leti rakkhatÄ«ti palli=kuá¹-i. cuda-codane, ottÄ• bhÄ• vo, codÄ«yatÄ«ti culli=uddhanaá¹

<199> pilÄ• dÄ«hyavo.

pila-vattane, palla-gamane, paá¹‡a-byavahÄ• rathutÄ«su, evamÄ• dÄ«hi avo hoti. pilyateti
pallatÄ«ti pallavo=kisalayaá¹ƒ. paá¹‡Ä«yatÄ«ti paá¹‡avo=mudaá¹…go. evamaÃ±Ã±epi.

<200> sÄ• á¸·avÄ• dayo.

sÄ• á¸·avaÄ• dayo avantÄ• nipaccante. sala-gamanattho, upantassa dÄ«gho á¸·attaÃ±ca
pavattatÄ«ti sÄ• á¸·a vo=abhisaá¹…khataá¹ƒ badarÄ• diphalakhÄ• danÄ«yaá¹ƒ. kita-nivÄ• s
kitavo=jÅ«takÄ• ro, coro ca. mÅ«-bandhane, Å«ssa rassattaá¹ƒ, tuÃ±a cÄ• vassa, munÄ• ti
mutavo=caá¹‡á¸• Ä• lo. vala valla-saá¹ƒvaraá¹‡e, á¸·attaá¹ƒ, valati, valyateti vÄ• vaá¸·avÄ•
mura-saá¹ƒveá¸·ane, murÄ«yatÄ«ti muravo=mudaá¹…go, evamaÃ±Ã±epi.

<201> sarÄ• Ä• vo.

saratismÄ• Ä• vo hoti. sarati pavattatÄ«ti sarÄ• vo=bhÄ• janaviseso.

<202> ala mala bilÄ• á¹‡uvo.

ala-bandhane \Be 285/, mala malla-dhÄ• raá¹‡e, bila-bhedane, etehi á¹‡uvo hoti. latÄ• hi a
Ä• luvo=gacchajÄ• ti. malati dhÄ• retÄ«ti mÄ• luvo=pattalatÄ• . bilati bhindatÄ«ti beluvo=rul

<203> gÄ• tvÄ« vo.

kÄ• gÄ• -saddetÄ«masmÄ• Ä«vo hoti. gÄ• yanti etÄ• yÄ• ti gÄ«vÄ• =galo.

<204> suto kvatvÄ• .

su-savanetÄ«masmÄ• kva kvÄ• honti. suá¹‡Ä• tÄ«ti suvo=kÄ«ro. suvÄ• =suá¹‡o.

<205> vidvÄ• .

vidatismÄ• kvÄ• pararÅ«pÄ• bhÄ• vo a nipaccante. vidati jÄ• nÄ• tÄ«ti vidvÄ• =vidÅ«.

<206> thuto revo.

thu-abhitthave, etasmÄ• revo hoti. thavati siÃ±catÄ«ti thevo=phusitaá¹ƒ.

<207> samÄ• rivo.

sama-upasame, etasmÄ• rivo hoti. sameti upasametÄ«ti sivo=umÄ• pati, sivÄ• =sigÄ• lo, s

<208> chadÄ• ravi.

chada-saá¹ƒvaraá¹‡e \Be 286/, etasmÄ• ravi hoti. chÄ• detÄ«ti chavi=juti.

<209> pÅ«ra timÄ• kiso rasso ca.

pÅ«ra-pÅ«raá¹‡e, tima-temane, etehi kiso hoti Å«ssa rasso ca. pÅ«retÄ«ti puriso=pumÄ• . seti pavattatÄ«ti vÄ• puriso=sova.) temetÄ«ti timisaá¹ƒ=tamo.

<210> karÄ• Ä«so.

karotismÄ• Ä«so hoti. karÄ«yatÄ«ti karÄ«saá¹ƒ=gÅ«thaá¹ƒ.

<211> sirÄ«sÄ• dayo.

sirÄ«saÄ• dayo Ä«santÄ• nipaccante. saratissa assi, sappadaá¹-á¹-hakÄ• lÄ• dÄ«su sarÄ pÅ«rissa rassattaá¹ƒ, pÅ«retÄ«ti purÄ«saá¹ƒ=gÅ«thaá¹ƒ. talissa dÄ«gho, talati sattÄ• naá¹ƒ bhavatÄ«ti tÄ• lÄ«saá¹ƒ=osadhiviseso, evamaÃ±Ã±epi.

<212> karÄ• ribbiso.

karotismÄ• ribbiso hoti. karÄ«yatÄ«ti kibbisaá¹ƒ=pÄ• paá¹ƒ.

<213> sasÄ• sa vasa visa hana vana manÄ• na kamÄ• so.

sasa-gati hiá¹ƒsÄ• vissasa pÄ• á¹‡anesu, asa-khepane, vasa-nivÄ• se, visa-pavisane, han sana-sambhattiyaá¹ƒ, mana-Ã±Ä• á¹‡e, ana-pÄ• á¹‡ane, kama-icchÄ• yaá¹ƒ, etehi so hoti, etenÄ• ti sassaá¹ƒ=kalamÄ• di, asati khipatÄ«ti asso=hayo \Be 287/. vasanti etthÄ• ti vassa visatÄ«ti vesso=tatiyavaá¹‡á¹‡o. haÃ±Ã±ateti haá¹ƒso=sitacchado. vanoti pattharatÄ«ti vaá

ca. maÃ±Ã±ateti maá¹ƒsaá¹ƒ=pisitaá¹ƒ, anati jÄ«vati etenÄ• ti aá¹ƒso=ekÄ• á¹-á¹-hÄ• so, b
kÄ• mÄ«yatÄ«ti kaá¹ƒso=parimÄ• á¹‡aá¹ƒ.

<214> Ä• mi thu ku sÄ«to saka.

Ä• pubbo mi-pakkhepe, thu-abhitthave ku-sadde, sÄ«-saye, etehi saka hoti. Ä• mÄ«yati an
Ä• misaá¹ƒ=bhakkhaá¹ƒ. thavÄ«yatÄ«ti thuso=vÄ«hitaco. kavati vÄ• tena nadatÄ«ti kuso=ti
Å«kÄ• ti sÄ«saá¹ƒ=muddhÄ• , kÄ• latipu ca.

<215> phassÄ• dayo.

phassaÄ• dayo sakaantÄ• nipaccante. phusa-samphasse, ussatthaá¹ƒ, phusatÄ«ti phasso
phusso=nakkhattaá¹ƒ. pusa posane, posÄ«yatÄ«ti pussaá¹ƒ=phalaviseso. bhÅ«-sattÄ• yaá
abhavÄ«ti bhusaá¹ƒ=tucchadhaÃ±Ã±aá¹ƒ, aá¹ƒkissa uka, aá¹…keti anena aÃ±Ã±eti aá¹…k
phÄ• ya-vuddhiyaá¹ƒ, papubbo, yalopo, phÄ• yati vuddhiá¹ƒ gacchatÄ«ti papphÄ• saá¹ƒ=de
kalismÄ• sassa mÄ• Ã±a, kulismÄ• ca, kalÄ«yati parimÄ«yatÄ«ti kammÄ• so=sabalo, kam
pattharatÄ«ti kummÄ• so=bhakkhaviseso. manissa jÅ«ka, maÃ±Ã±ati sadhanattaá¹ƒ etÄ• y
maÃ±jÅ«sÄ• =kaá¹-á¹-hapeá¸·Ä• . pÄ«ssa yÅ«ka, piá¹‡etÄ«ti pÄ«yÅ«saá¹ƒ=amataá¹ƒ. kula
kulÄ«yati saá¹ƒvarÄ«yatÄ«ti kulisaá¹ƒ=vajiraá¹ƒ \Be 288/. bala-saá¹ƒvaraá¹‡e, ika, lassa á¸·
etena macche gaá¹‡hÄ• tÄ«ti baá¸·iso=macchavedhanaá¹ƒ. mahissa eka, mahÄ«yatÄ«ti ma
padhÄ• nitthÄ«, evamaÃ±Ã±epi.

<216> suto á¹‡isaka.

suá¹‡Ä• tismÄ• á¹‡isaka hoti. suá¹‡Ä• tÄ«ti suá¹‡isÄ• =puttabhariyÄ• .

<217> vetÄ• ta yu panÄ• la kala camÄ• aso.

veta-suttiyo dhÄ• tu, ata-sÄ• taccagamane, yu-missane, panathutiyaá¹ƒ, ala-bandhane, kal
cama-adane, etehi aso hoti. vetati pavattatÄ«ti vetaso=vÄ• nÄ«ro. atati vÄ• terito niccaá¹ƒ v
ataso=vanappativiseso vÄ«mhi abhasÄ«=gacchaviseso. yavÄ«yati missÄ«yatÄ«ti yavaso=p
thavÄ«yateti panaso=kaá¹‡á¸• aá¹‡Ä«phalo. alÄ«yati bandhiyatÄ«ti alaso=mandakÄ• rÄ«. k
camati adati anenÄ• ti camaso=homabhÄ• janaá¹ƒ.

<218> vaya diva kara karehyasaá¹‡asakapÄ• sakasÄ• .

vayatyÄ• dÄ«hi asaá¹‡aÄ• dayo honti yathÄ• kkamaá¹ƒ. vayati gacchatÄ«ti vÄ• yaso=kÄ•
divaso=dinaá¹ƒ. karÄ«yatÄ«ti kappÄ• so=suttasambhavo. kibbisaá¹ƒ karotÄ«ti kakkaso=pha

<219> sasa masa daá¹ƒsÄ• sÄ• su.

sasÄ• dÄ«hi \Be 289/ su hoti. sasati jÄ«vatÄ«ti sassu=jayampatÄ«naá¹ƒ mÄ• tÄ• . masÄ«y
pavaddhalomÄ• ni. ``lopoâ€™â€™ ti (I 39) niggahÄ«talopo, daá¹ƒsÄ«yati bandhamanenÄ•
khipÄ«yatÄ«ti assu=bappo.

<220> vidÄ• dasuka.

vidismÄ• dasuka hoti. vidati jÄ• nÄ• tÄ«ti viddasu=vidvÄ• .

<221> sasÄ• rÄ«ho.

sasatismÄ• rÄ«ho hoti. sasati hiá¹ƒsatÄ«ti sÄ«ho=kesarÄ«.

<222> jÄ«vÄ• mÄ• ho vamÄ• ca.

jÄ«va-pÄ• á¹‡adhÄ• raá¹‡e, ama-gamane, etehÄ« ho hoti, vamÄ• cÄ• ntÄ• desÄ• yathÄ•
pana pararÅ«pabÄ• dhanatthaá¹ƒ. ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti (I 39) rassattaá¹
jivhÄ• =rasanÄ• . amati pavattatÄ«ti amhaá¹ƒ=asmÄ• . papubbe amati pavattatÄ«ti pamhaá

<223> taá¹‡hÄ• dayo.

taá¹‡haÄ• dayo hantÄ• nipaccante. tasa-pipÄ• sÄ• yaá¹ƒ, sassa á¹‡attaá¹ƒ, evamupari ca
etÄ• yÄ• ti taá¹‡hÄ• =lo bho. kasa-vilekhane, kasatÄ«ti kaá¹‡ho=kÄ• á¸·o. juta-dittiyaá¹ƒ, ta
ottÄ• bhÄ• vo ca, jotetÄ«ti juá¹‡hÄ• =canda- pabhÄ• \Be 290/. mÄ«lissa á¸·o, nimÄ«lantya
mÄ«á¸·haá¹ƒ-gÅ«thaá¹ƒ. gÄ• hissa á¸·o, gayhatÄ«ti gÄ• á¸·haá¹ƒ, dahissa á¸·o, dahatÄ«ti d
á¸·o, dÄ«gho ca, bahati vuddhiá¹ƒ vacchatÄ«ti bÄ• á¸·haá¹ƒ, ete tayo daá¸·hatthÄ• . gamiss
gimho-nidÄ• gho. paá¹-akalÄ• naá¹ƒ aka ca, paá¹-ati yÄ• tÄ«ti paá¹-aho=bheriviseso. kalÄ«
sÅ«rabhÄ• voti kalaho=vivÄ• do. kaá¹-avarÄ• naá¹ƒ Ä• ka, kaá¹-anti ettha osadhÄ• diá¹ƒ m
kaá¹-Ä• ho=bhÄ• janaviseso. varÄ«yatÄ«ti varÄ• ho=sÅ«karo. lunÄ• tissa o, lunÄ• ti etenÄ•
evamaÃ±Ã±epi.

<224> paá¹‡ussahÄ• hihÄ« á¹‡oá¸·aá¹…a ca.

paá¹‡Ä• upubbasahÄ• ca hihÄ« honti yathÄ• kkamaá¹ƒ, á¹‡aoá¸·aá¹…a cÄ• ntÄ• desÄ• ,
pararÅ«pÄ• bhÄ• vo, paá¹‡Ä«yati voharÄ«yatÄ«ti paá¹‡hi=pÄ• dassa pacchÄ• bhÄ• go. us
ussÄ• á¸·hÄ«-vÄ«riyaá¹ƒ.

<225> khÄ« mi pÄ« cu mÄ• vÄ• kÄ• hi á¸·o ussa vÄ• dÄ«gho ca.

khÄ«-khaye, mi-pakkhepe, pÄ«-tappane, cu-cavane, mÄ• -mÄ• ne, vÄ« vÄ• -gamane, kÄ• ukÄ• rassa vÄ• dÄ«gho ca. khÄ«yatÄ«ti khelo=lÄ• lÄ• . mÄ«yati pakkhipÄ«yatÄ«ti meá¸·Ä• peá¸·Ä• =bhÄ• janaviseso. cavatÄ«ti cÅ«á¸·Ä• =sikhÄ• . coá¸·o=pilotiko. mÄ«yati parimÄ«ya mÄ• á¸·o=ekakÅ«á¹-asaá¹…gahito anekakoá¹‡avanto paá¹-issayaviseso. vÄ• ti gacchatÄ«ti kÄ• yati pharusaá¹ƒ vadatÄ«ti kÄ• á¸·o=kaá¹‡ho, vÄ«mhi kÄ• á¸·Ä«=kaá¹‡hÄ• .

<226> guto á¸·aka ca.

gu-saddetÄ«masmÄ• \Be 291/ á¸·aka hoti á¸·o ca. gavati pavattati etenÄ• ti guá¸·o=ucchuv goá¸·o=lakuá¹‡á¸• ako.

<227> paá¹…guá¸·Ä• dayo.

paá¹…guá¸·aÄ• dayo á¸·aka antÄ• nipaccante. khaÃ±ja-gativekalle, paá¹…guÄ• deso, akh gativekallamÄ• pajjÄ«ti paá¹…gaá¸·o=pÄ«á¹-hasappÄ«. karotismÄ• á¸·assa khaÃ±, kibbisa kakkhaá¸·o=kurÅ«ro. kukatissa kuka, kukyati pÄ• pakÄ• rÄ«hi Ä• dÄ«yatÄ«ti kukkuá¸·aá¹ƒ= sobbho. kukkuá¸·o=thusaggÄ«. maá¹ƒkissa uka, bindu lopo ca, maá¹ƒketi vanaá¹ƒ maá¹‡á¸· makuá¸·o=avikasitakusumaá¹ƒ.

<228> pÄ• to á¸·i.

pÄ• tismÄ• á¸·i hoti. atthaá¹ƒ pÄ• ti rakkhatÄ«ti pÄ• á¸·i=tanti.

<229> vÄ«to á¸·u.

vÄ«tismÄ• á¸·u hoti. veti pavattatÄ«ti veá¸·u=veá¹‡u.

(iti avaggapaccayavidhÄ• naá¹ƒ).

iti moggallÄ• ne byÄ• karaá¹‡e vuttiyaá¹ƒ

á¹‡vÄ• dikaá¹‡á¸• o sattamo.

suttaá¹ƒ dhÄ• tu gaá¹‡o á¹‡vÄ• di, nÄ• maliá¹…gÄ• nusÄ• sanaá¹ƒ.

yassa tiá¹-á¹-hati jÄ«vhagge, sa byÄ• karaá¹‡akesarÄ« ||

samattÄ• cÄ• yaá¹ƒ moggallÄ• navutti

sattahi bhÄ• á¹‡avÄ• rehi.

1__._ yassa \Be 292/ raÃ±Ã±o pabhÄ• vena, bhÄ• vitattayamÄ• kulaá¹ƒ.

anÄ• kulaá¹ƒ duladdhÄ«hi, pÄ• pabhikkhÅ«hi sabbaso ||

2__._ laá¹…kÄ• ya munirÄ• jassa, sÄ• sanaá¹ƒ sÄ• dhu saá¹‡á¹-hikaá¹ƒ.

puá¹‡á¹‡acandasamÄ• yogÄ• , vÄ• ridhÄ«va vivaddhate ||

3__._ parakkamabhuje tasmiá¹ƒ, saddhÄ• buddhiguá¹‡odite.

manuvaá¹ƒsaddhajÄ• kÄ• re, laá¹…kÄ• dÄ«paá¹ƒ pasÄ• sati ||

4__._ moggallÄ• nena therena, dhÄ«matÄ• sucivuttinÄ• .

racitaá¹ƒ yaá¹ƒ suviÃ±Ã±eyya-masandiddhaâ€™ manÄ• kulaá¹ƒ ||

5__._ asesavisayabyÄ• pi, jinabyappatha nissayaá¹ƒ.

saddhasatthaâ€™ manÄ• yÄ• sa-sÄ• dhiyaá¹ƒ buddhivaddhanaá¹ƒ ||

6__._ tassa vutti samÄ• sena, vipulatthapakÄ• sanÄ«.

racitÄ• puna teneva, sÄ• sanujjotakÄ• rinÄ• ti ||

moggallÄ• nabyÄ• karaá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

moggallÄ• na á¹ƒ0.0001 vuttivivaraá¹‡apaÃ±cikÄ• .

vuttisametÄ• .

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saddhamiddhaguá¹‡aá¹ƒ sÄ• dhu namassitvÄ• tathÄ• gataá¹ƒ,

sadhammasaá¹…ghaá¹ƒ bhÄ• sissaá¹ƒ mÄ• gadhaá¹ƒ saddalakkhaá¹‡aá¹ƒ ||

akÄ• rÄ• dayo á¹ƒ0.0005 niggahÄ«tantÄ• tecattÄ• lÄ«sakkharÄ• vaá¹‡á¹‡Ä• nÄ• ma hon
kha ga gha á¹…ava cha ja kdha á¹-a á¹-ha á¸• ha á¹‡a ta tha da dha na pa pha ba bha ma y
aá¹ƒ; tena kvattho ``Ã±onama vaá¹‡á¹‡e `` || titÄ• lÄ«sÄ• ti vacanaá¹ƒ katthavi vaá¹‡á¹‡alop
tena-paá¹-isaá¹…khÄ• yoni soti-Ä• di siddhaá¹ƒ.

dasÄ• do á¹ƒ0.0007 sarÄ• -.

tatthÄ• dimhi dasa vaá¹‡á¹‡Ä• sarÄ• nÄ• ma honti; tena kvattho ``saro lopo sare `` ||ccÄ•

dvedve savaá¹‡á¹‡Ä• -.

tesu dvedve sarÄ• savaá¹‡á¹‡Ä• nÄ• ma honti; tena kvattho ``vaá¹‡á¹‡apareá¹‡a savaá¹‡

I 2.

pubbo á¹ƒ0.0008 rasso-.

tesu dvÄ«su yo yo pubbo so so rassasaÃ±Ã±o hoti; tesu e o saá¹ƒyogato pubbÄ• va dissan
ve `` ||ccÄ• di.

paro dÄ«gho-.

tesveva dvÄ«su yo yo paro so so dÄ«ghasaÃ±Ã±o hoti; tena kvatthoâ€™ yolopanisu dÄ«gh

kÄ• dayo á¹ƒ0.0009 byajanÄ• -.

kakÄ• rÄ• dayo vaá¹‡á¹‡Ä• niggahÄ«tapariyantÄ• byajanasaÃ±Ã±Ä• honti; tena kvattho `
||ccÄ• di.

paÃ±ca paÃ±cakÄ• vaggÄ• -.

kÄ• dayo paÃ±cakÄ• paÃ±ca vaggÄ• nÄ• ma hontÄ«; tena kvattho ``vagge vagganto `` || c

bindu niggahÄ«taá¹ƒ-.

yvÄ• yaá¹ƒ vaá¹‡á¹‡e bindumatto so niggahÄ«tasaÃ±Ã±o hoti; tena kvattho ``niggahÄ«tami
garusaÃ±Ã±Ä• karaá¹‡aá¹ƒ anvatthasaÃ±Ã±atthaá¹ƒ.

iyuvaá¹‡á¹‡Ä• jjhalÄ• nÄ• massante-.

nÄ• maá¹ƒ pÄ• á¹-ipadikaá¹ƒ tassa ante vattamÄ• nÄ• ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalasaÃ±Ã±
kvattho ``jhalÄ•  ve ``. ccÄ• di.

pitthiyaá¹ƒ-. á¹ƒ0.0010

itthiyaá¹ƒ vattamÄ• nassa nÄ• massante vattamÄ• nÄ• ivaá¹‡á¹‡u vaá¹‡á¹‡Ä• pasaÃ±Ã±Ä
passivaá¹‡á¹‡assa ``. iccÄ• di.

ghÄ• -. á¹ƒ0.0011

itthiyaá¹ƒ vattamÄ• nassa nÄ• massante vattamÄ• no Ä• kÄ• ro ghasaÃ±eÃ±Ã±Ä• hoti; ten
ccÄ• di.

gosyÄ• lapane-.

Ä• lapane si gasaÃ±Ã±o hoti; tena kvattho ``ge ve ``. ccÄ• di.

saÃ±Ã±Ä• dhikÄ• ro.

vidhibbisesanantassa-.

yaá¹ƒ visesanaá¹ƒ tadantassa vidhi Ã±Ä• tabbo; ``ato yonaá¹ƒ á¹-Ä• á¹-e ``. narÄ• nare.

sattamiyaá¹ƒ á¹ƒ0.0012 pubbassa-.

sattamÄ«niddese pubbasseva kÄ• riyaá¹ƒ Ã±atabbaá¹ƒ; ``saro lopo sare ``. veá¸·aggaá¹ƒ; t

hoti; saretopasilesikÄ• dhÄ• ro tatthetÄ• va vuccate pubbasseva hoti na parassÄ• ti.

paÃ±camiyaá¹ƒ á¹ƒ0.0013 parassa-.

paÃ±camÄ«niddese parassa kÄ• riyaá¹ƒ Ã±atabbaá¹ƒ; ``ato yonaá¹ƒ á¹-Ä• á¹-e ``. narÄ• na
anantÄ• ; idha kasmÄ• na hoti; osadhyo anantare katatthatÄ• ya na vyava hitassa kÄ• riya

Ä• dissa-. á¹ƒ0.0014

parassa sissamÄ• naá¹ƒ kÄ• riyamÄ• divaá¹‡á¹‡assa Ã±Ä• tabbaá¹ƒ; ``ra saá¹…khyÄ• to v

chaá¹-á¹-hiyantassa-.

chaá¹-á¹-hiniddiá¹-á¹-hassa yaá¹ƒ kÄ• riyaá¹ƒ tadantassa vaá¹‡á¹‡assa viÃ±Ã±eyyaá¹ƒ ``rÄ
rÄ• jinÄ• .

á¹…anubandho-.

á¹…akÄ• roâ€™ nubandho yassa soâ€™ ntassa hoti; ``gossÄ• vaá¹…i ``. gavÄ• ssaá¹ƒ.

á¹-anubandhÄ• nekavaá¹‡á¹‡Ä• sabbassa-.

á¹-akÄ• roâ€™ nubandho yassa soâ€™ nekakkharo cÄ• deso sabbassa hoti; ``imassÄ• nitt
``nÄ• mhanimi ``. anena.

Ã±akÄ• nubandhÄ• dyantÄ• -. á¹ƒ0.0015

chaá¹-á¹-hiniddiá¹-á¹-hassa Ã±Ä• nubandhakÄ• nubandhÄ• Ä• dyantÄ• honti; ``bruto tissÄ
vuk ``. babhuva.

manubandho sarÄ• namantÄ• paro-.

makÄ• roâ€™ nubandho yassa so sarÄ• namantÄ• sarÄ• paro hotÄ«; ``maÃ±ca rudhÄ• d

vippaá¹-isedhe-. á¹ƒ0.0016

dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• purisÄ• naá¹ƒ sahappattiyaá¹ƒ paro; so ca gacchati tvaÃ±ca ga
gacchatha; so ca gacchati tvaÃ±ca gacchasi ahaÃ±ca gacchÄ• mi, mayaá¹ƒ gacchÄ• ma.

saá¹…ketoâ€™ navayavoâ€™ nubandho-. á¹ƒ0.0017

yoâ€™ navayavabhuto saá¹…keto soâ€™ nubandhoti Ã±atabbo; latupitÄ• dÄ«namÄ• simh
kiá¹ƒ? pakatÄ«yÄ• disamudÄ• yassÄ• nubandhatÄ• mÄ• hotuti; anavayavo hi samudÄ• y
anavayavaggahaá¹‡aá¹ƒ kiá¹ƒ? â€™ atenaâ€™. janena; iminÄ• va lopassÄ• vagatattÄ• nÄ
vacanamÄ• raddhaá¹ƒ.

vaá¹‡á¹‡aparena á¹ƒ0.0018 savaá¹‡á¹‡oâ€™ pi-.

vaá¹‡á¹‡asaddo paro yasmÄ• tena savaá¹‡á¹‡oâ€™ pi gayhati saá¹ƒva rÅ«paá¹ƒ; yuvaá¹‡
vÄ• teritaá¹ƒ, samonÄ• .

ntu á¹ƒ0.0019 vantumanatvÄ• vantutavantusambandhi-.

vantvÄ• disambandhiyeva ntu gayhati, ``ntantunaá¹ƒ nto yomhi paá¹-hame ``. guá¹‡avanto;
kiá¹ƒ; jantu tantu.

paribhÄ• sÄ• yo.

saro lopo sare-.

sare saro lopanÄ«yo hoti; tatrime, saddhindriyaá¹ƒ, no hetaá¹ƒ, bhikkhunovÄ• do, sametÄ•
abhibhÄ• yatanaá¹ƒ, puttÄ• matthi, asantettha.

paro á¹ƒ0.0020 kvaci lopanÄ«yo hoti; soâ€™ pi, sÄ• va, yatodakaá¹ƒ, tatova; kvavÄ«ti kiá¹ƒ
ayamadhikÄ• ro Ä• paricchedÄ• vasÄ• nÄ• tena nÄ• tippasaá¹…go.

nadvevÄ• -. á¹ƒ0.0021

pubbaparasarÄ• dveâ€™ pi vÄ• kvaci na lupyante; latÄ• iva lateva latÄ• va.

yuvaá¹‡á¹‡anamÃ±o luttÄ• -.

luttÄ• sarÄ• paresaá¹ƒ ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ Ã±o honti vÄ• yathÄ• kkamaá¹ƒ; tass
nopeti, vÄ• moru, atevaâ€™ Ã±Ã±e, vodakaá¹ƒ; kathaá¹ƒ paccorasmanti; yogavibhagÄ• , v
kiá¹ƒ: latÄ• iva.

yavÄ• á¹ƒ0.0022 sare-.

sare pare ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ yakÄ• ravakÄ• rÄ• hontiva yathÄ• kkamaá¹ƒ; vyÄ• svÄ• gataá¹ƒ, bhavÄ• panalÄ• nÄ«laá¹ƒ; vÄ• ttheva-itissa; kvacÄ«tveva-yÄ• nÄ«dha, sÅ«pa

Ã±onaá¹ƒ-.

Ã±onaá¹ƒ yavÄ• honti vÄ• sare yathÄ• kkamaá¹ƒ; tyajja teâ€™ jja svÄ• haá¹ƒ soâ€™ haá asantettha.

gossÄ• vaá¹…i-.

sare gossa avaá¹…i hoti; gavÄ• ssaá¹ƒ; yathariva tatharivetinipÄ• tÄ• va; bhusÄ• miveti ivas

byaÃ±jane á¹ƒ0.0023 dÄ«gharassÄ• -.

rassadÄ«ghÄ• naá¹ƒ kvaci dÄ«gharassÄ• honti byaÃ±jane; tatrÄ• yaá¹ƒ, munÄ«vare, sam

saramhÄ• dve-

saramhÄ• parassa byaÃ±janassa kvaci dve rÅ«pÄ• honti; paggaho; saramhÄ• ti-kiá¹ƒ: taá

catutthadutiyesveyaá¹ƒ tatiyapaá¹-hÄ• mÄ• -.

catutthadutiyesu paresvesaá¹ƒ catutthadutiyÄ• naá¹ƒ tabbagge tatiyapaá¹-hamÄ• honti pac yasa tthero, apphuá¹-aá¹ƒ, abbhuggato; esviti-kiá¹ƒ: thero; esantikiá¹ƒ:pattho.

vitisseve á¹ƒ0.0024 vÄ• -.

evasadde pare itissa vo hoti vÄ• ; ittheva icceva; eveti-kiá¹ƒ, iccÄ• ha.

Ã±onama vaá¹‡á¹‡e-.

Ã±onaá¹ƒ vaá¹‡á¹‡e kvaci a hoti vÄ• ; disvÄ• yÄ• cakamÄ• gate, akarambhasate, esaattho aggamakkhÄ• yati, svÄ• yatanaá¹ƒ, hiyyattanaá¹ƒ, karassu; vÄ• tveva-yÄ• cake Ä• gate, es kiá¹ƒ:so.

niggahÄ«taá¹ƒ-. á¹ƒ0.0025

niggabhÄ«tamÄ• gamo hoti vÄ• kvaci; cakkhuá¹ƒ udapÄ• di cakkhu udapÄ• di, purimaá¹ƒjÄ
kusalaá¹ƒ bahuá¹ƒ. avaá¹ƒ siroti-Ä• disu niccaá¹ƒ vavatthÄ«tavibhÄ• sattÄ• vÄ• dhikÄ• ras
yenÄ• gamova sa ca rassasarasseva hoti tassa rassÄ• nugatattÄ• .

lopo-.

niggahÄ«tassa lopo hoti vÄ• kvaci; kyÄ• haá¹ƒ kÄ«mahaá¹ƒ, sÄ• ratto saá¹ƒratto;
sallekho-gattukÄ• mo-gantumanotiÄ• disu niccaá¹ƒ.

parasarassa-

niggahÄ«tamhÄ• parassa sarassa lopo hoti vÄ• kvaci; tvaá¹ƒsi tvamasi.

vagge á¹ƒ0.0026 vagganto-

niggahÄ«tassa kho vagge vagganto vÄ• hoti paccÄ• satyÄ• ; taá¹…karoti taá¹ƒ karoti, taÃ±
taá¹‡á¹-hÄ• naá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ, tandhanaá¹ƒ taá¹ƒ dhanaá¹ƒ, tampÄ• ti taá¹ƒ pÄ• ti;
gantvÄ• ; kvacaÃ±Ã±atrÄ• pi, santiá¹-á¹-hati.

yevahisuÃ±Ã±o-.

yaevahisaddesu niggahÄ«tassa vÄ• Ã±o hoti; yayaÃ±Ã±adeva, taÃ±Ã±eva, taÃ±bhi; vÄ• tv

ye saá¹ƒssa-

saá¹ƒsaddassa yaá¹ƒ niggahÄ«taá¹ƒ tassa vÄ• Ã±o hoti yakÄ• re; saÃ±Ã±amo saá¹ƒyamo

mayadÄ• sare-.

niggahÄ«tassa mayadÄ• honti vÄ• sare kvaci; tamahaá¹ƒ, tayidaá¹ƒ, tadalaá¹ƒ; vÄ• tveva-

vanataragÄ• á¹ƒ0.0027 cÄ• gamÄ• -.

ete mayadÄ• cÄ• gamÄ• honti sare vÄ• kvaci; tivaá¹…gÄ«kaá¹ƒ, ito nÄ• yati, cinitvÄ• , ta
puthageva, idhamÄ• hu, yathayidaá¹ƒ, attadatthaá¹ƒ; vÄ• tveva-attatthaá¹ƒ; atippago kho tÄ
pagasaddova.

chÄ• á¸·o-.

chasaddÄ• parassa sarassa á¸·akÄ• ro Ä• gamo hoti vÄ• ; chaá¸·ahaá¹ƒ, chaá¸·Ä• yatanaá

tadaminÄ• dÄ«ni- á¹ƒ0.0028

tadaminÄ• dÄ«ni sÄ• dhÅ«ni bhavanti: taá¹ƒ iminÄ• tadaminÄ• , sakiá¹ƒ Ä• gÄ• mÄ« sakad
ekamidÄ• haá¹ƒ, saá¹ƒvidhÄ• ya avahÄ• ro saá¹ƒvidÄ• vahÄ• ro, vÄ• rino vÄ• hako valÄ• h
chavassa sayanaá¹ƒ susÄ• naá¹ƒ, uddhaá¹ƒ khamassa udukkhalaá¹ƒ, pisi tÄ• so pisÄ• co,
mayÅ«ro; evamaÃ±Ã±epi payoga toâ€™ nugantabbÄ• ; paresaá¹ƒ pisodarÄ• divedaá¹ƒ daá

tavaggavaraá¹‡Ä• naá¹ƒ á¹ƒ0.0029 ye cavaggabayaÃ±Ä• -.

tavaggavaraá¹‡Ä• naá¹ƒ cavaggabayaÃ±Ä• honti yathÄ• kkamaá¹ƒ yakÄ• re; apÅ«ccaá¹‡á
yajjevaá¹ƒ, ajjhattaá¹ƒ, thaÃ±aÃ±Ã±aá¹ƒ, dibbaá¹ƒ, payyesanÄ• , pokkharaÃ±Ã±o; kvacÄ«tv

vaggalasehi á¹ƒ0.0030 te-

vaggalasehi parassa yakÄ• rassa kvaci te vaggalasÄ• honti; sakkate, paccate, aá¹-á¹-ate, k
assate, kvacÄ« tveca-kyÄ• haá¹ƒ.

hassa vipallÄ• so-

hassa vipallÄ• so hoti yakÄ• re; guyhaá¹ƒ.

ve vÄ• -.

hassa vipallÄ• so hoti vÄ• vakÄ• re; bavhÄ• bÄ• dho bahvÄ• bÄ• dho.

tathanarÄ• naá¹ƒ á¹ƒ0.0031 á¹-aá¹-haá¹‡alÄ• -.

tathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡alÄ• hontÄ« vÄ• ; dukkaá¹-aá¹ƒ, aá¹-á¹-hakathÄ• , gahaá¹‡a
vÄ• tveca-dukkataá¹ƒ; kvacÄ«tveva-sugato.

saá¹ƒyogÄ• dilopo-

saá¹ƒyogassa yo Ä• dibhutoâ€™ vayavo tassa vÄ• kvacÄ« lopo hoti; pupphaá¹ƒsÄ• , jÄ• y

vicchÄ• bhikkhaÃ±Ã±esu dve-

vÄ«cchÄ• yamÄ• bhikkhaÃ±Ã±e ca yaá¹ƒ vattate tassa dve rÅ«pÄ• ni honti, kriyÄ• ya guá¹-
atthe vyÄ• pitu micchÄ• vÄ«cchÄ• ; rukkhaá¹ƒrukkhaá¹ƒ siÃ±cati, gÄ• mogÄ• mo ramaá¹‡Ä
gehe gehe issaro, rasaá¹ƒ rasaá¹ƒ bhakkhayatÄ«, kiriyaá¹ƒ kiriyamÄ• rahate.

atthiyevÄ• nupubbiyeâ€™ pi á¹ƒ0.0032 vÄ«cchÄ• , mÅ«le thÅ«lÄ• , agge agge sukhumÄ• ;
na siyÄ• Ä• nupubbiyampi na bhaveyya, (jeá¹-á¹-haá¹ƒ jeá¹-á¹-hamanuppavesaya) mÄ• sa
kahÄ• paá¹‡Ä• bhavantÄ• naá¹ƒ dvinnaá¹ƒ dehÄ«ti- mÄ• sakaá¹ƒ mÄ• sakamiccetasmÄ•
pana imamhÄ• kahÄ• paá¹‡Ä• ti avadhÄ• raá¹‡aá¹ƒ; pubbaá¹ƒ pubbaá¹ƒ pupphanti, paá¹-
paccantÄ«ti vÄ«cchÄ• va; ime ubho aá¸• á¸• hÄ• katarÄ• katarÄ• esaá¹ƒ dvinnamaá¸• á¸•
katamÄ• katamÄ• imesaá¹ƒ aá¸• á¸• hatÄ• , ihÄ• pi vÄ«cchÄ• va; Ä• bhikkhaÃ±Ã±aá¹ƒ-po
papacati papacati, lunÄ• hi lunÄ• hitvevÄ• yaá¹ƒ lunÄ• ti, bhutvÄ• bhutvÄ• gacchati, paá¹-
paá¹-apaá¹-Ä• yati.

syÄ• dilopo á¹ƒ0.0035 pubbassekassa-.

vÄ«cchÄ• mekassa dvitte pubbassa syÄ• dilopo hoti, ekekassa, kathaá¹ƒ matthakamatthak
pubbassÄ• ti yogavibhÄ• gÄ• ; na cÄ• tippaá¹…go yogavibhÄ• gÄ• iá¹-á¹-happasiddhÄ«ti.

sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re-.

sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re dve bhavanti pubbassa syÄ• dilopo ca; aÃ±Ã±amaÃ±Ã±assa
bhojakÄ• .

yÄ• va bodhaá¹ƒ sambhame-.

turitenÄ• pÄ• yahetupadassanaá¹ƒ sambhamo, tasmiá¹ƒ sati vattu yÄ• vanteha saddehi soâ
tÄ• vanto saddÄ• payujjante; sappo sappo sappo, bujjhassu bujjhassu bujjhassu, bhinno bh
bhikkhusaá¹…gho.

bahulaá¹ƒ-.

ayamadhikÄ• ro Ä• satthaparisamattiyÄ• tena nÄ• tippasaá¹…go iá¹-á¹-hasiddhi ca.

iti moggallÄ• navyÄ• karaá¹‡e vuttÄ«yaá¹ƒ paá¹-hamo kaá¹‡á¸• o.

dvedvekÄ• nekesu á¹ƒ0.0036 nÄ• masmÄ• siyoaá¹ƒyonÄ• bhisanaá¹ƒsmÄ• hisanaá¹ƒsmiá

etesaá¹ƒ dve dve honti ekÄ• nekatthesu vattamÄ• nato nÄ• masmÄ• ; muni munayo, muniá
munissa munÄ«naá¹ƒ, munismÄ• munÄ«hi, munissa munÄ«naá¹ƒ, munismiá¹ƒ munÄ«su,
kaÃ±Ã±Ä• kaÃ±Ã±Ä• yoti; etÄ• ni satta dukÄ• ni sattavibhattiyo; vibhÄ• go vibhattÄ«ti katv
kÄ• rÄ• ``kimaá¹ƒsisÅ« ``ti. saá¹ƒketatthÄ• .

kamme á¹ƒ0.0037 dutiyÄ• -.

karÄ«yati kattukriyÄ• yÄ• bhÄ«sambandhÄ«yatÄ«ti kammaá¹ƒ, tasmiá¹ƒ dutiyÄ• vibhatti ho
odanaá¹ƒ pavati, Ä• diccaá¹ƒ passati, odano paccatÄ«ti-odanasaddato kammatÄ• nappatÄ
Ä• khyÄ• tato; kaá¹-aá¹ƒ karoti vipulaá¹ƒ dassanÄ«yanti- attheva guá¹‡a yuttassa kammatÄ
kammattÄ• va dutiyÄ• siddha; gÄ• vuá¹ƒ payo dohati, gomantaá¹ƒ gÄ• vaá¹ƒ yÄ• vati, gava
mÄ• á¹‡avakaá¹ƒ maggaá¹ƒ pucchati, gomantaá¹ƒ gÄ• vaá¹ƒ bhikkhate, rukkhamava cinÄ•
dhammaá¹ƒ brÅ«te, sissaá¹ƒ dhammamanusÄ• sati.

evamanicachiteâ€™ pi; á¹ƒ0.0038 ahiá¹ƒ laá¹…ghayati, vÄ«saá¹ƒ bhakkheti; yanne vicchita
tatthÄ• pi dutÄ«yÄ• siddhÄ• ; gÄ• maá¹ƒ gacchanto rukkhamÅ«lamupasappati, pathaviá¹ƒ
gÄ• mamadhitiá¹-á¹-hati, rukkha majjhÄ• sateti-adhisÄ«á¹-hÄ• sÄ• naá¹ƒ payogeâ€™ dhika

vatticchÄ• to á¹ƒ0.0039 hi kÄ• rakÄ• ni honti; taá¹ƒ yathÄ• - valÄ• hakÄ• vijjotate, valÄ• ha
valÄ• hako vijjotate, valÄ• hake vijjotate, valÄ• hakena vijjotateti.

evamabhinavisassa vÄ• , dhammamabhinivisate dhamme vÄ• , tathÄ• upanvajjhÄ• vasass
gÄ• mamupavasati, gÄ• ma manuvasati, pabbatamadhivasati, gharamÄ• vasati; abhojanan
gÄ• me upavasati-bhojananivuttiá¹ƒ karotÄ«ti attho. tappÄ• nÄ• cÄ• reâ€™ pi á¹ƒ0.0040 ka
nadimpivati, gÄ• maá¹ƒ carati; evaá¹ƒ sace maá¹ƒ nÄ• lapissatÄ«ti-Ä• disupi.

vihitÄ• va paá¹-iyoge dutiyÄ• , paá¹-ibhantu taá¹ƒ cunda bojjhaá¹…gÄ• ti-taá¹ƒ paá¹-i bojjha
attho; yadÄ• tu dhÄ• tunÄ• yutto pati tadÄ• tenÄ• yogÄ• sambandhe chaá¹-á¹-hÄ« ca tas
akkhe dibbati, akkhehi dibbati, akkhesu dibbatÄ«tikammakaraá¹‡Ä• dhikaraá¹‡avacanicchÄ

kÄ• laddhÄ• namaccantasaá¹ƒyoge-. á¹ƒ0.0041

kriyÄ• guá¹‡adabbehi sÄ• kallena kÄ• laddhÄ• naá¹ƒ sambandho accantasaá¹ƒyoge, tasmi
kÄ• lasaddehi addhasaddehi á¹ƒ0.0042 ca dutiyÄ• hoti; mÄ• samadhÄ«te, mÄ• saá¹ƒ kalyÄ
guá¸·adhÄ• nÄ• , kosamadhÄ«te, kosaá¹ƒ kuá¹-ilÄ• nadÄ«, kosaá¹ƒ pabbato; accantasaá¹ƒ
dvÄ«hamadhÄ«te; kosasseka dese pabbato; pubbanhasamayaá¹ƒ nivÄ• setvÄ• , ekaá¹ƒ sa

rattiá¹ƒ cattÄ• ro mahÄ• rÄ• jÄ• ti; evamÄ• disu kÄ• lavÄ• cÄ«hi accantasaá¹ƒyegattÄ• va c
vibhattivipallÄ• sena vÄ• bahulaá¹ƒ vidhÄ• nÄ• -

phalappattiyaá¹ƒ kriyÄ• parisamattyapavaggo tasmiá¹ƒ viÃ±Ã±Ä• ya mÄ• ne kÄ• laddhÄ• n
tatiyÄ• bhimatÄ• sÄ• pi karaá¹‡attÄ• va siddhÄ• ; mÄ• senÄ• nuvÄ• koâ€™ dhÄ«to, kosen
anapavaggetu asÄ• dhakatamattÄ• karaá¹‡attÄ• bhave dutiyÄ• va mÄ• samadhÄ«toâ€™ n

kÄ• rakamajjhe ye kÄ• laddhÄ• navÄ• cino tato sattamÄ«papaÃ±camiyo abhimatÄ• ; ajja bh
bhuÃ±jissati dvÄ«hÄ• bhuÃ±jissati, atraá¹-á¹-hoâ€™ yamissÄ• so kose lakkhaá¹ƒ vijjhati, k
vijjhatÄ«ti-tÄ• pÄ«ha sakasakakÄ• rakavacanicchÄ• yeva siddhÄ• .

gatibodhÄ• hÄ• rasaddatthakammakahajjÄ• dÄ«naá¹ƒ á¹ƒ0.0043payojje-.

gamanatthÄ• naá¹ƒ bodhatthÄ• naá¹ƒ Ä• hÄ• ratthÄ• naá¹ƒ saddatthÄ• namakammakÄ• na
kattari dutiyÄ• hoti, sÄ• matthiyÄ• ca payojakavyÄ• pÄ• rena kammatÄ• vassa hotÄ«ti pat
mÄ• á¹‡avakaá¹ƒ gÄ• maá¹ƒ, yÄ• payati mÄ• á¹‡avakaá¹ƒ gÄ• maá¹ƒ, bodhayati mÄ• á¹‡a
mÄ• á¹‡avakaá¹ƒ dhammaá¹ƒ, bhojayati mÄ• á¹‡avakamodanaá¹ƒ, Ä• sayati mÄ• á¹‡avaka
mÄ• á¹‡avakaá¹ƒ vedaá¹ƒ pÄ• á¹-hayati á¹ƒ0.0044 mÄ• á¹‡avakaá¹ƒ vedaá¹ƒ, Ä• sayati de
dattaá¹ƒ, aÃ±Ã±aá¹ƒ bhajjÄ• peti, aÃ±Ã±aá¹ƒ koá¹-á¹-Ä• peti, aÃ±aÃ±Ã±aá¹ƒ santharÄ• pe
kiá¹ƒ:pÄ• cayati odanaá¹ƒ devadattena yaÃ±aÃ±Ã±adatto; paye ppoti kiá¹ƒ:gacchati devada
carahigamayati devadattaá¹ƒ yaÃ±Ã±a datto, tamaparo payojayati tadÄ• gamayati devadat
bhavitabbaá¹ƒ gamayatissÄ• gamanatthattÄ• .

harÄ• dÄ«naá¹ƒ á¹ƒ0.0015 vÄ• -.

harÄ• dÄ«naá¹ƒ payojje kattari dutiyÄ• hoti vÄ• ; hÄ• reti hÄ• raá¹ƒ devadattaá¹ƒ devadatte
sattuá¹ƒ devadattaá¹ƒ devadatteneti vÄ• , kÄ• reti devadattaá¹ƒ devadatteneti vÄ• , dassaya
janeneti vÄ• , abhivÄ• dayate guruá¹ƒ devadattaá¹ƒ devadatteneti vÄ• .

na á¹ƒ0.0046 khÄ• dÄ• dÄ«naá¹ƒ-.

khÄ• dÄ• dÄ«naá¹ƒ payojje kattari dutiyÄ• na hoti; khÄ• dayati devadattena, Ä• dayati deva
devadattena, saddÄ• yati devadattena, kandayati devadattena, nÄ• yayati devadattena.

vahissÄ• niyantuke-. ()

vÄ• hayati bhÄ• raá¹ƒ devadattena; aniyantuketi-kiá¹ƒ:vÄ• hayati gÄ• raá¹ƒ balivadde.

bhakkhissÄ• hiá¹ƒsÄ• yaá¹ƒ-. ()

bhakkhayati modake devadattena; ahiá¹ƒsÄ• yanti kiá¹ƒ: bhakkhayati balivadde sassaá¹ƒ.

dhyÄ• dÄ«hi á¹ƒ0.0047 yuttÄ• -.

dhiÄ• dÄ«hi yuttato dutiyÄ• hoti: dhiratthumaá¹ƒ pÅ«tikÄ• yaá¹ƒ, antarÄ• ca rÄ• jagahaá¹ƒ
nÄ• á¸·andaá¹ƒ, samÄ• dhÄ• namantarena, mucalindamabhito saramiccÄ• di-chaá¹-á¹-hiyÄ

lakkhaá¹‡itthambhutavÄ«cchÄ• svabhinÄ• -.

lakkhaá¹‡Ä• disvatthesvahinÄ• yuttamhÄ• dutiyÄ• hoti; rukkha mabhivijjetate vijju, sÄ• dh
mÄ• taramabhi, rukkhaá¹ƒ rukkhamabhitiá¹-á¹-hati.

patiparÄ«hi á¹ƒ0.0048 bhÄ• ge ca-.

patiparÄ«hi yuttamhÄ• lakkhaá¹‡Ä• disu bhÄ• ge vatthe dutiyÄ• hoti; rukkhampati vijjotate
devadatto mÄ• taraá¹ƒ pati, rukkhaá¹ƒ rukkhaá¹ƒ pati tiá¹-á¹-hati, yadettha maá¹ƒ pati siyÄ•
parivijjetate vijju, sÄ• dhu devadatto mÄ• taraá¹ƒ pari, rukkhaá¹ƒ rukkhaá¹ƒ pari tiá¹-á¹-hati,
pari siyÄ• .

anunÄ• -. á¹ƒ0.0049

lakkhaá¹‡Ä• disvatthesvanunÄ• yuttamhÄ• dutiyÄ• hoti; rukkha manuvijjotate vijju, saccak
ca lakkhaá¹‡aá¹ƒ bhavati, sÄ• dhu devadatto mÄ• taramanu, rukkhaá¹ƒ rukkhamanu tiá¹-á¹
anusiyÄ• .

sahatthe-

sahattheâ€™ nunÄ• yuttamhÄ• dutiyÄ• hoti; pabbatamanutiá¹-á¹-hati.

hÄ«ne-

hÄ«nattheâ€™ nunÄ• yuttamhÄ• dutiyÄ• hoti; anusÄ• riputtaá¹ƒ paÃ±Ã±Ä• vanto.

paÃ±Ã±avanto-ma.

upena-. á¹ƒ0.0050

hinatthe upena yuttamhÄ• dutiyÄ• hoti; upasÄ• riputta paÃ±Ã±Ä• vanto.

sattamyÄ• dhikye-.

Ä• dhikyatthe upena yuttamhÄ• sattamÄ« hoti; upakhÄ• rayaá¹ƒ doá¹‡o.

sÄ• mitteâ€™ dhinÄ• -.

sÄ• mibhÄ• vattheâ€™ dhinÄ• yuttamhÄ• sattamÄ« hoti; adhibrahmadatte paÃ±cÄ• lÄ• , a

kattukaraá¹‡esu á¹ƒ0.0051 tatiyÄ• -.

kattari karaá¹‡ caia kÄ• rake tatiyÄ• hoti; purisena kataá¹ƒ, asinÄ• chindati, pakatiyÄ• bhir
gotamoâ€™ sumedho nÄ• ma nÄ• mena, jÄ• tiyÄ• sattavassikoti-bhÅ«dhÄ• tussa sambha
samena dhÄ• vati, visamena dhÄ• vati, dvidoá¹‡ena dhaÃ±Ã±aá¹ƒ kiá¹‡Ä• ti, paÃ±cakena p

sahatthena-

sahatthena yoge tatiyÄ• siyÄ• ; puttena sahÄ• gato, puttena saddhiá¹ƒ Ä• gato: tatiyÄ• pi c
appadhÄ• ne eva bhavati.

lakkhaá¹‡e-. á¹ƒ0.0052

lakkhaá¹‡e vattamÄ• nato tatiyÄ• siyÄ• ; tidaá¹‡á¸• akena paribbÄ• jakamaddakkhi, akkhin
aá¹…gena aá¹…gino vikÄ• ro lakkhÄ«yate.

hetumhi-. á¹ƒ0.0053

takkiriyÄ• yogge tatiyÄ• siyÄ• ; annena vasati, vijjÄ• ya yaso.

paÃ±camÄ«á¹‡e vÄ• -.

iá¹‡e hetumhÄ« paÃ±camÄ« hoti vÄ• ; jaá¸·attÄ• baddho satena vÄ• .

guá¹‡e-

parÄ• á¹…gabhute hetumhi paÃ±camÄ« hoti vÄ• ; jaá¸·attÄ• baddho jaá¸·attena vÄ• , paÃ±

abhÄ• vatoâ€™ niccÄ• , saá¹…khÄ• ra nirodhÄ• viÃ±Ã±Ä• á¹‡anirodho.

chaá¹-á¹-hÄ« á¹ƒ0.0054 hetvatthehi-.

hetvatthavacÄ«hi yege hetumhi chaá¹-hÄ« siyayÄ• ; udarassa hetu, udarassa kÄ• raá¹‡Ä• .

sabbÄ• dito sabbÄ• -.

hetvatthehi yoge sabbÄ• dÄ«hi sabbÄ• vibhattiyo honti; ko hetu, kaá¹ƒ hetuá¹ƒ, kena hetun
kasmÄ• hetusmÄ• , kassa hetussa, kasmiá¹ƒ hetusmiá¹ƒ; kiá¹ƒ kÄ• raá¹‡aá¹ƒ, kena kÄ• ra
kena nimittena; kiá¹ƒ payojanaá¹ƒ, kena payojaneneccevamÄ• di --- hetvatthehÄ«tveva-ken

catutthi á¹ƒ0.0055 sampadÄ• ne-.

yassa sammÄ• padÄ«yate tasmiá¹ƒ catutthi siyÄ• ; saá¹…ghassa dadÄ• ti, Ä• dhÄ• ravical
saá¹…ghe dehi.

tÄ• datthye-.

tassedaá¹ƒ tadatthaá¹ƒ tadatthabhÄ• ve jotanÄ«ye nÄ• masmÄ• catutthÄ« siyÄ• ; sÄ«tass
hitÄ• ya devamanussÄ• naá¹ƒ, nÄ• laá¹ƒ dÄ• rabharaá¹‡Ä• ya, yÅ«pÄ• ya dÄ• ru, pÄ• kÄ•

kassa á¹ƒ0.0056 sÄ• duá¹ƒ na ruccati, mÄ• Ä• yasmantÄ• nampi saá¹…ghabhedo ruccatth
bhattamassa nacchÄ• detÄ«ti-chaá¹-á¹-hÄ« sambandha vacanicchÄ• yaá¹ƒ; na cevaá¹ƒ vir
evaá¹ƒ vidhesu ca sambandhassa saddikÄ• numatattÄ• kassa vÄ• tvaá¹ƒ dhammaá¹ƒ roc

evamaÃ±Ã±Ä• pi á¹ƒ0.0058 viÃ±Ã±eyyÄ• paratoâ€™ pi yathÄ• gamaá¹ƒ.

raÃ±Ã±o sataá¹ƒ dhÄ• reti, raÃ±Ã±o chattaá¹ƒ dhÄ• retÄ«ti sambandhe chaá¹-á¹-hÄ«; evaá
raÃ±Ã±o hanute, raÃ±Ã±o upa tiá¹-á¹-hate, raÃ±Ã±o sapate, devÄ• pi tassa pihayanti tÄ• di
mahÄ• vÄ«ra, yaditaá¹ƒ tassa pakuppeyyaá¹ƒ, dubhayati disÄ• naá¹ƒ megho, yo mittÄ• naá
appaduá¹-á¹-hassa narassa dussati, kyÄ• haá¹ƒ ayyÄ• naá¹ƒ aparajjhÄ• mi, issayanti sama
dhammena nayamÄ• nÄ• naá¹ƒ kÄ• usÅ«ya, [ ] raÃ±Ã±o bhÄ• gyamÄ• rajjhati, raÃ±Ã±o b
ayÄ• cito vÄ• tassa á¹ƒ0.0059 gÄ• vo paá¹-isuá¹‡Ä• ti, gÄ• vo Ä• suá¹‡Ä• ti, bhagavato pa
patigiá¹‡Ä• ti, hotvanugiá¹‡Ä• ti, Ä• rovayÄ• mi vo, pativedayÄ• mi vo, dhamma te desissÄ•
vyÄ• kareyya, alaá¹ƒ te idha vÄ• sena, kiá¹ƒ te jaá¹-Ä• hi dummedha, arahati mallo mallass
tiá¹‡Ä• yapi na maÃ±Ã±amanoti tÄ• datthye catutthi; tiá¹‡ena yo attho tadatthÄ• yapÄ«ti att

``yo á¹ƒ0.0060 ca sitaca uá¹‡haca tiá¹‡Ä•  bhiyyo na namaÃ±Ã±ati ``

tiá¹‡amiva jÄ«vitaá¹ƒ maÃ±Ã±amÄ• noti-savisayÄ• va vibhattiyo; saggÄ• ya gacchatÄ«ti-tÄ
saggaá¹ƒ gacchati tadatthaá¹ƒ tassa gamananti --- -kammavavanicchÄ• yaá¹ƒ tu dutiyÄ• va
Ä• yuá¹ƒ bhoto hotu, ciraá¹ƒ jÄ«vitaá¹ƒ bhaddaá¹ƒ kalyÄ• á¹‡aá¹ƒ atthaá¹ƒ payojanaá¹ƒ kus
hitaá¹ƒ pathyaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ bhoto hotu; sÄ• dhu sammuti metassa, puttassÄ• vika
tassa me á¹ƒ0.0061 sakko pÄ• turahosi, tassa pahiá¹‡eyya, bhikkhÅ«naá¹ƒ dÅ«taá¹ƒ pÄ• h
samaá¹‡Ä• naá¹ƒ Ä• yogo, ekassa dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• pahoti, upamaá¹ƒ te karissÄ
pagaá¹‡hÄ• mi, tassa phÄ• su, lokassattho, namo te purisÄ• jaÃ±Ã±a, sotthi tassa, alaá¹ƒ n
mallo millassa, tassa hitaá¹ƒ tassa sukhaá¹ƒ, svÄ• gataá¹ƒ te mahÄ• rÄ• jÄ• ti-sabbattha ch

evaá¹ƒ vidhamaÃ±Ã±ampevaá¹ƒ viÃ±Ã±eyayyaá¹ƒ yathÄ• gamaá¹ƒ.

paÃ±camyavadhismÄ• -. á¹ƒ0.0062

padatthÄ• vadhismÄ• paÃ±camÄ« vibhatti hoti; gÄ• masmÄ• Ä• gacchati evaá¹ƒ corasmÄ
corasmÄ• tÄ• yati corasmÄ• rakkhatÄ«ti.

savebhÄ• yatha á¹ƒ0.0063 dukkhassa, pamÄ• de bhayadassivÄ• tasanti daá¹‡á¸• assÄ• ti
honteva sambandhÄ• dhÄ• ravavanicchÄ• yaá¹ƒ ajjhenÄ• parÄ• jeti, paá¹-ipakkhe parÄ• je
vibhattiyo; sace kevaá¹-á¹-assa parajjissÄ• mÄ«ti- chaá¹-á¹-hÄ«pi hoti sambandhavavanicch
vÄ• reti, pÄ• pÄ• cittaá¹ƒ nivÄ• raye, kÄ• ke rakkhati taá¹‡á¸• ulÄ• ti-savisayeva paÃ±camÄ
medhÄ• vÄ«ti-dutiyÄ• va dissati kammatthe; upajjhÄ• yÄ• antaradhÄ• yati, upajjhÄ• yÄ• a
sokoti-savisayeva paÃ±camÄ«; tatthemichaddhayoâ€™ pi honteva savisaye; himacantÄ• p
pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, aÃ±Ã±o devadattÄ• , bhinno devadattÄ• ti-samis
devadattÄ• , bhinno devadattÄ• ti-savisayeva paÃ±cami; evaá¹ƒ Ä• rÄ• so [ ] Ä• savakkhay
uddhaá¹ƒ pÄ• datalÄ• , á¹ƒ0.0065 adho kesamatthakÄ• , pubbo gÄ• mÄ• , pubbeva sambo
samayena, tatuttarinti, sambandha vacanicchÄ• yaá¹ƒ chaá¹-á¹-hÄ«pi; purato gÄ• massa, d
upari pabbatassa, heá¹-á¹-hÄ• pÄ• sÄ• dassÄ• ti; pÄ• sÄ• damÄ• ruyha pekkhati, pÄ• sÄ•
upavisitvÄ• pekkhati Ä• sanÄ• pekkhatÄ«ti-avadhi vacanicchÄ• yaá¹ƒ paÃ±camÄ«; puccha
bhavaá¹ƒ, pÄ• á¹-aliputta smÄ• ti; tathÄ• desakÄ• lamÄ• neâ€™ pi; pÄ• á¹-aliputtasmÄ• r
sattasu yojanesÅ«ti vÄ• ; evamito tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• namaccayenÄ• ti; á¹ƒ0.0067 kicch
paÃ±camÄ«; kacchena me adhi gatanti hetumhi karaá¹‡e vÄ• tatiyÄ• ; evaá¹ƒ thokÄ• mutt
thokaá¹ƒ valatÄ«ti-kriyÄ• visesane kammani dutiyÄ• ; dÅ«rantikatthayogeâ€™ pi savisayeva
siyuá¹ƒ; dÅ«raá¹ƒgÄ• masmÄ• , antikaá¹ƒ gÄ• masmÄ• , dÅ«raá¹ƒ gÄ• massa, antikaá¹ƒ g
tu sabbÄ• va savisaye siyuá¹ƒ bÄ• dhakÄ• bhÄ• vÄ• ; dÅ«ro gÄ• mo, antiko gÄ• motvevam
asattavacanehetehi pÄ• á¹-ipadikatthe dutiyÄ• tatiyÄ• paÃ±camÄ«sattamiyo sattavacanehi
panaÃ±Ã±eheva paá¹-ikkhittÄ• ; dÅ«raá¹ƒ maggo, antikaá¹ƒ maggoti- kriyÄ• visesanaá¹ƒ bh

mÄ• nattÄ• ; suddho lobhanÄ«yehi dhammehi, parimutto dukkhasmÄ• , vivicceva kÄ• mehi
yojanaá¹ƒ, Ä• yÄ• mena yojanaá¹ƒ, tatoppabhuti, yato sarÄ• mi attÄ• nantÄ«-savisayeva vi

apaparÄ«hi á¹ƒ0.0069 vajjane-.

vajjane vattamÄ• nehi apaparÄ«hi yoge paÃ±camÄ« hoti; apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡ijÄ
vÄ• á¹‡ijÄ• , sÄ• laá¹ƒ vajjetvÄ• ti attho; vajjaneti kiá¹ƒ: rukkhaá¹ƒ parivijjotate vijju, Ä• pÄ•
vassi devoti-mariyÄ• dÄ• bhividhimhiyeva paÃ±cama, vinÄ• pÄ• á¹-alaputtena saha veti-vi
pÄ• á¹-aliputtasma vassi devoti.

paá¹-inidhipaá¹-idÄ• nesu á¹ƒ0.0070 patinÄ• -.

paá¹-inidhimhi paá¹-idÄ• ne ca vattamÄ• nena patinÄ• yoge nÄ• masmÄ• paÃ±camÄ« vib
sÄ• riputto, ghatamassa telasmÄ• pati dadÄ• ti, paá¹-inidhipaá¹-idÄ• nesÅ«ti-kiá¹ƒ: rukkhaá

rite dutiyÄ• ca-

rite saddena yoge nÄ• masmÄ• dutiyÄ• hoti paÃ±camÄ« ca rite saddhammaá¹ƒ, rite sadd

vinÄ• Ã±Ã±atra á¹ƒ0.0071 tatiyÄ• ca-.

vinÄ• Ã±Ã±atrasaddehi yoge nÄ• masmÄ• tatiyÄ• ca hoti, dutiyÄ• paÃ±camiyo ca; vinÄ•
vinÄ• vÄ• tasmÄ• , aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakena, aÃ±Ã±atra dhamma

puthanÄ• nÄ• hi-.

etehi yoge tatiyÄ• hoti paÃ±camÄ« ca; puthageva janena, puthageva janasmÄ• , janena nÄ

sattamyÄ• dhÄ• re-.

kriyÄ• dhÄ• rabhutakattukammÄ• naá¹ƒ dhÄ• raá¹‡ena yo kriyÄ• yÄ• dhÄ• ro tasmiá¹ƒ kÄ•
kaá¹-e nisÄ«dati, thÄ• liyaá¹ƒ odanaá¹ƒ pacati, Ä• kÄ• se sakuá¹‡Ä• , tilesu telaá¹ƒ, gaá¹…

nimitte-. á¹ƒ0.0072

nimittatthe sattamÄ« hoti; ajinamhi haÃ±Ã±ate dÄ«pi, musÄ• vÄ• de pÄ• cittiyaá¹ƒ.

yabbhÄ• vo bhÄ• valakkhaá¹‡aá¹ƒ-.

yassa bhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ bhavati tato sattamÄ« hoti; gÄ• vÄ«su duyh
Ä• gato; bhÄ• voti kiá¹ƒ: yo jaá¹-Ä• hi sa bhuÃ±jati; bhÄ• valakkhaá¹‡anti kiá¹ƒ; yo bhujate s
vassati tassa, kÄ• le tassa na vassatÄ«ti-visayasattamÄ«.

chaá¹-á¹-hÄ« á¹ƒ0.0073 cÄ• nÄ• dare-.

yassa bhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ bhavati tato chaá¹-á¹-hÄ« bhavati sattamÄ«

``Ä• koá¹-ayanto so neti sivirÄ• jassa pekkhato.

maccu gacchati Ä• dÄ• ya pekkhamÄ• ne mahÄ• jane ||

gunnaá¹ƒ sÄ• mÄ«ti-sambandhe chaá¹-á¹-hÄ«, geá¹ƒsu sÄ• mÄ«ti visayasattamÄ«, evaá¹ƒ
gunnaá¹ƒ adhipati gosu adhipati, gunnaá¹ƒ dÄ• yÄ• do gosu dÄ• yÄ• do gunnaá¹ƒ sakkhi g
gosupatibhu, gunnaá¹ƒ pasÅ«to gosu pasÅ«to, kusalÄ• naccagÄ«tassa kusalÄ• naccagÄ«
kaá¹-akaraá¹‡assa Ä• yutto kaá¹-akaraá¹‡e, tathÄ• dhÄ• ravacanicchÄ• yaá¹ƒ pattamÄ«; bl
muddhani cumbitvÄ• , bÄ• hÄ• su gahetvÄ• , hatthesu piddhÄ• ya caranti, pathesu gacchan
rakkhantÄ«ti; Ã±Ä• á¹‡asmiá¹ƒ pasannotivisayasattamÄ«; Ã±Ä• á¹‡ena pasannoti-karaá¹‡e
Ã±Ä• á¹‡asmiá¹ƒ ussukko Ã±Ä• á¹‡ena ussukkoti.

yato á¹ƒ0.0074 niddhÄ• raá¹‡aá¹ƒ-.

jÄ• tiguá¹‡akriyÄ• hi samudÄ• yatekadesassa puthakkaraá¹‡aá¹ƒ niddhÄ• raá¹‡aá¹ƒ yato ta
chaá¹-á¹-hÄ«sattamiyo honti; sÄ• liyo sÅ«kadhaÃ±Ã±Ä• naá¹ƒ pathyatamÄ• sÄ• liyo sÅ«ka
kaá¹‡bhÄ• gÄ• vÄ«naá¹ƒ sampannakhÄ«ratamÄ• kaá¹‡hÄ• gÄ• vÄ«su sampanna khÄ«ra
sÄ«ghatamÄ• gacchantesu dhÄ• vanto sÄ«ghatamÄ• --- - sÄ«lameva sutÄ• seyyoti-avad

paá¹-hamÄ• tthamante á¹ƒ0.0075 -.

nÄ• masmÄ• bhidheyyamatte paá¹-hamÄ• vibhatti hoti; rukkho, itthi, pumÄ• napuá¹ƒsakant
tathÄ• doá¹‡o, khÄ• rÄ« Ä• á¸·ahakanti-parimÄ• á¹‡ampi saddatthova, eko, dve, bahavoti-s

Ä• mantaá¹‡e á¹ƒ0.0076 -.

yato saddenÄ• bhimukhÄ«karaá¹‡amÄ• mantaá¹‡aá¹ƒ tasmiá¹ƒ visaye paá¹-hamÄ• vibhat
bho napuá¹ƒsaka. chaá¹-á¹-hÄ« sambandhe-.

kriyÄ• kÄ• rakasaÃ±jÄ• to assedambhÄ• vahetuko sambandho nÄ• ma tasmiá¹ƒ chaá¹-á¹-h
sarati rajjassÄ• ti- sambandhe ká¹-á¹-hÄ«, rajajjasambandhiniá¹ƒ satiá¹ƒ karotÄ«ti attho; kar
dutiyÄ• va; sarati rajjaá¹ƒ, tathÄ• rajakassa vatthaá¹ƒ dadÄ• ti, paharatopiá¹-á¹-hiá¹ƒ dadÄ•
pÄ• passa,

``amacce tÄ• ta jÄ• nÄ• hi dhÄ«re atthassa kovideâ€™â€™

divasassa tijhattuá¹ƒ, sakiá¹ƒ pakkhassa, pÅ«raá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa kumbhiá¹ƒ tv

kitakappayoge á¹ƒ0.0077 kattukammesu bahulaá¹ƒ sambandhavacanicchÄ• yaá¹ƒ chaá¹-á¹
bahujanassa, suppaá¹-ividdhÄ• buddhÄ• naá¹ƒ dhammadhÄ• tu, dhammassa gutto medhÄ
paribhuttaá¹ƒ, tassabhavanti vattÄ• ro, avisaá¹ƒvÄ• dako lokassa, alajjÄ«naá¹ƒ nissÄ• ya, c
mahÄ• bhÅ«tÄ• naá¹ƒupÄ• dÄ• ya pasÄ• dotvevamÄ• di; kattukamma vacanicchÄ• yantu t
ahaá¹ƒ, sarasi tvaá¹ƒ evarÅ«piá¹ƒ vÄ• cÄ• bhÄ• sitÄ• , bhagavantaá¹ƒ dassanÄ• yatthemÄ

tulyatthena á¹ƒ0.0079 vÄ• tatiyÄ• -.

tulyatthena yoge chaá¹-á¹-hÄ« hoti tatiyÄ• vÄ• ; tulyo pitu, tulyo pitarÄ• ; sadiso pitu, sadiso
-iha kathaá¹ƒ tatiyayÄ• na hoti; ajjunassa tulÄ• natthi, kesavassupamÄ• nacetinete lyatthÄ
tulyÄ• namopammatthÄ• .

aato yonaá¹ƒ á¹-Ä• á¹-e-.

akÄ• rantato nÄ• masmÄ• yonaá¹ƒ á¹-Ä• á¹-e honti yathÄ• kkamaá¹ƒ á¹-akÄ• rÄ• sabbÄ•
atoti-kiá¹ƒ: kaÃ±Ã±Ä• yo itthiyo, vadhuyo --- - idha kasmÄ• na bhavati aggayo, avidhÄ• na

nÄ«naá¹ƒ á¹ƒ0.0080 vÄ• -.

kÄ• rantato nÄ• masmÄ• nÄ«naá¹ƒ á¹-Ä• á¹-e vÄ• honti yathÄ• kka maá¹ƒ; rÅ«pÄ• , rÅ«p
atottheva-aá¹-á¹-hÄ«ni.

smÄ• sminnaá¹ƒ-. á¹ƒ0.0081

akÄ• rantato nÄ• masmÄ• smÄ• sminnaá¹ƒ á¹-Ä• á¹-e vÄ• honti yathÄ• kkamaá¹ƒ; buddhÄ
buddhasmiá¹ƒ; atotveva-aggÄ«smÄ• aggismiá¹ƒ.

sassÄ• ya catutthiyÄ• -.

akÄ• rantato parassa sassa catutthiyÄ• Ä• yo hoti vÄ• ; buddhÄ• ya, buddhassa, bhiyyo tÄ
dissate kvavi devaÃ±Ã±attha; atotveva-isissa; catutthiyÄ• ti-kiá¹ƒ: buddhassa mukhaá¹ƒ ---
atthasaddena samÄ• so; sabbÄ• ditoâ€™ pi smÄ• smiá¹ƒ sÄ• naá¹ƒ á¹-Ä• á¹-Ã±Ä• yÄ• ho
buddha vacane sandassanato va-tatredamudÄ• haraá¹‡aá¹ƒ:-

``asmÄ•  lokÄ•  paramhÄ•  ca ubhayÄ•  dhaá¹ƒsate naro ``tyÄ• haá¹ƒ mante paratthaddho
Ä• gaccheyyÄ• tho; tamevatthaá¹ƒ sÄ• dhukaá¹ƒ manasi kareyyÄ• thoti.

ghapatekasmiá¹ƒ á¹ƒ0.0082 sÄ• dÄ«naá¹ƒ yayÄ• -.

ghapato nÄ• dÄ«namekasmiá¹ƒ yayÄ• honti yathÄ• kkamaá¹ƒ; kaÃ±Ã±Ä• ya, rattiyÄ• , itthi
ekasmintikiá¹ƒ:kaÃ±Ã±Ä• hi, rattÄ«hi.

ssÄ• á¹ƒ0.0083 vÄ• tetimÄ• mÅ«hi-.

ghapasaÃ±Ã±ehi tetimÄ• mÅ«hi nÄ• dÄ«namekasmiá¹ƒ ssÄ• vÄ• hoti; tassÄ• kataá¹ƒ, ta
nissaá¹-aá¹ƒ, tassÄ• pariggaho, tassÄ• patiá¹-á¹-hitaá¹ƒ, tÄ• ya vÄ• ; evaá¹ƒ etissÄ• , etÄ•
amussÄ• , amuyÄ• ; etehÄ«ti-kiá¹ƒ: sabbÄ• ya, nÄ• dÄ«naá¹ƒtveva-sÄ• , ghapatotvevatena
amÅ«hi.

namhi nuk dvÄ• danaá¹ƒ sattarasannaá¹ƒ-.

dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ saá¹ƒkhyÄ• naá¹ƒ nuk hoti namhi vibhattimhi; dvinnaá¹ƒ, c
evaá¹ƒ yÄ• va aá¹-á¹-hÄ• rasannaá¹ƒ; ukÄ• ro uccÄ• raá¹‡attho, kakÄ• ro antÄ• vayavattho

bahukatinnaá¹ƒ-. á¹ƒ0.0084

namhi bahuno katissa ca sukak hoti: bahunnaá¹ƒ, katinnaá¹ƒ.

á¹‡á¹‡aá¹ƒá¹‡á¹‡annaá¹ƒ titojjhÄ• -.

jhasaÃ±Ã±Ä• tito naá¹ƒvacanassa á¹‡á¹‡aá¹ƒá¹‡á¹‡annaá¹ƒ honti; tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡an
jhÄ• ti-kiá¹ƒ:tissannaá¹ƒ.

ubhinnaá¹ƒ-.

ubhÄ• naá¹ƒvacanassa innaá¹ƒ hoti; ubhinnaá¹ƒ.

suÃ±sassa-.

nÄ• masmÄ• sassa suÃ± hoti; buddhassa --- -dvisakÄ• rapÄ• á¹-hena siddhe lÄ• ghavattha

ssaá¹ƒssÄ• ssÄ• yesvitarekaÃ±Ã±etimÄ• nami-. á¹ƒ0.0085

ssamÄ• disvitarÄ• dÄ«nami hoti; itarissaá¹ƒ, itarissÄ• , ekissaá¹ƒ, ekissÄ• , aÃ±Ã±assaá¹ƒ, etissÄ• ya, imissaá¹ƒ, imissÄ• , imassÄ• ya; esviti-kiá¹ƒ: itarÄ• ya, esanti-kiá¹ƒ: sabbassaá¹

tÄ• ya vÄ• -.

ssamÄ• disu tassÄ• vÄ• i hoti; tissaá¹ƒ, tassaá¹ƒ, tissÄ• , tassÄ• , tissÄ• ya, tassÄ• ya; ssaá¹ƒssÄ• ssÄ• yesvitveva-tÄ• ya.

tetimÄ• to yassa ssÄ• ya-.

tÄ• etÄ• imÄ• to sassassÄ• yo hoti vÄ• ; tassÄ• ya, tÄ• ya, etissÄ• ya, etÄ• ya, imissÄ• ya,

ratyÄ• dÄ«hi á¹ƒ0.0086 á¹-o smino-.

ratyÄ• dÄ«hi smino á¹-o hoti vÄ• ; ratto, rattiyaá¹ƒ, Ä• do, Ä• dismiá¹ƒ.

suhisubhasso-.

ubhassa suhisvo hoti; ubhosu, ubhohi.

ltupitÄ• dÄ«namÄ• simhi-.

latuppaccayantÄ• naá¹ƒ pitÄ• dÄ«naÃ±cÄ• hoti simhi; kattÄ• pitÄ• ; pitu mÄ• tu bhÄ• tu dh hotu potu.

ge a ca-.

latupitÄ• dÄ«naá¹ƒ a hoti ge Ä• ca; bho katta, bho kattÄ• , bho pita, bho pitÄ• .

ayÅ«naá¹ƒ á¹ƒ0.0087 vÄ• dÄ«gho-.

a i u iccesaá¹ƒ vÄ• dÄ«gho hoti ge pare tiliá¹…ge; bho purisÄ• , bho purisa, bho aggÄ«, bh
bho bhikkhÅ«.

ghabrahmÄ• dite-.

ghato brahmÄ• dito ca gasse vÄ• hoti; hoti kaÃ±Ã±e, hoti kaÃ±Ã±Ä• , bho brahme, bho bra
katta, bho ise, bho isi, bho sakhe, bho sakha --- - sakhi sakhÄ«ti-itthiyaá¹ƒ siddhameva; Ä• l
evamaÃ±Ã±atrÄ• pi.

nÄ• mmÄ• dÄ«hi-. á¹ƒ0.0088

ammÄ• dÄ«hi gassena hoti; bhoti ammÄ• ; bhoti annÄ• , bhoti ambÄ• .

rasso vÄ• -.

ammÄ• dÄ«naá¹ƒ ge rasso hoti vÄ• ; bhoti amma, bhoti ammÄ• .

gho ssaá¹ƒssÄ• ssÄ• yaá¹ƒtiá¹ƒsu-.

ssamÄ• disu gho rasso hoti; tassaá¹ƒ, tassÄ• , tassÄ• ya, taá¹ƒ, sabhatiá¹ƒ --- -esviti-kiá¹ƒ:

ekavacanayosvaghonaá¹ƒ-. á¹ƒ0.0089

ekavacane yosuva ghaokÄ• rantavajjitÄ• naá¹ƒ nÄ• mÄ• naá¹ƒ rassohoti tiliá¹…ge; itthiá¹ƒ,
vadhuá¹ƒ, vadhuyÄ• , vadhuyo; daddhiá¹ƒ, daddhinÄ• , daddhino, sayambhuá¹ƒ, sayamabh
aghonanti-kiá¹ƒ: kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• yo; oggahaá¹‡amuttaratthaá¹ƒ.

ge vÄ• -.

aghonaá¹ƒ ge vÄ• rasso hoti tiliá¹…ge:itthi, itthi, vadhu, vadhu, daddhi, daddhÄ«, sayambh
aghonaá¹ƒtveva-hoti kaÃ±Ã±Ä• , bho go.

sismiá¹ƒ á¹ƒ0.0090 nÄ• napuá¹ƒsakassa-.

napuá¹ƒsakavajjitassa nÄ• massa sismiá¹ƒ rasso na hoti. itthi, daddhÄ«, vadhÅ«, sayambhu
-sisminti-kiá¹ƒ:itthiá¹ƒ, anapuá¹ƒsakassÄ• ti-kiá¹ƒ. daddhi, kulaá¹ƒ.

gossÄ• gasihinaá¹ƒsu gÄ• vagavÄ• -.

gasihinaá¹ƒ cajjitÄ• su vibhattisu gosaddassa gÄ• vagavÄ• honti; gÄ• vo, gavo, gÄ• vena,
gavassa, gÄ• vasmÄ• , gavasmÄ• , gÄ• ve, gave; agasihinaá¹ƒsÅ«ti-kiá¹ƒ: bho go go tiá¹-á

sumhi vÄ• -.

gossa sumhi gÄ• vagavÄ• honti vÄ• ; gÄ• vesu, gavesu, gosu.

gavaá¹ƒ sena-.

gossa se vÄ• gavaá¹ƒ hoti saha sena; gavaá¹ƒ, gÄ• vassa, gavassa.

gunnava á¹ƒ0.0091 naá¹ƒnÄ• -.

naá¹ƒvacanena saha gossa gunnaá¹ƒ hoti gavaÃ±ca vÄ• ; gunnaá¹ƒ, gavaá¹ƒ, gonaá¹ƒ.

nÄ• ssÄ• -.

goto nÄ• ssa Ä• hoti vÄ• ; gÄ• vÄ• , gavÄ• , gÄ• vena, gavena.

gÄ• vumhi-.

aá¹ƒvacane gossa gÄ• vu vÄ• hoti; gÄ• vuá¹ƒ, gÄ• vaá¹ƒ, gavaá¹ƒ --- -gossa goá¹‡Ä• desc

yaá¹ƒ á¹ƒ0.0092 pito-.

pasaÃ±Ã±Ä«to aá¹ƒvacanassa yaá¹ƒ vÄ• hoti; itthiyaá¹ƒ, itthiá¹ƒ --- -pitoti-kiá¹ƒ:daddhiá¹ƒ,

naá¹ƒ jhÄ«to-.

jhasaÃ±Ã±Ä«to aá¹ƒvacanassa naá¹ƒ vÄ• hoti; daddhinaá¹ƒ, daddhiá¹ƒ --- - kathaá¹ƒ: budd
Ä• diccabandhunanti-yogavibhÄ• gÄ• ; jhÄ• ti-kiá¹ƒ: itthiá¹ƒ, Ä«toti -kiá¹ƒ:aggiá¹ƒ

yonaá¹ƒ none pume-.

jhito yonaá¹ƒ none vÄ• honti yathÄ• kkamaá¹ƒ pulliá¹…ge, daddhino, daddhine, daddhÄ« -
pumeti-kiá¹ƒ:daddhÄ«ni, kulÄ• ni.

no-.

jhito yonaá¹ƒ no vÄ• hoti pulliá¹…ge; daddhino tiá¹-á¹-hanti, daddhino passa, daddhÄ« vÄ•

smino á¹ƒ0.0093 ni-.

jhito smiá¹ƒvacanassa ni hoti vÄ• ; daddhinÄ«, daddhismiá¹ƒ, jhito tveva-aggismiá¹ƒ.

ambavÄ• dÄ«hi-.

ambuÄ• dÄ«hi smino ni hoti vÄ• ; phalaá¹ƒ patati ambuni, â€™ padumaá¹ƒ yathÄ• paá¹ƒsu
vÄ• tveva-ambumha, paá¹ƒsumhi.

kammÄ• dito-.

kammÄ• dito smino ni hoti vÄ• ; kammanÄ«, kamme; kamma camma vesma bhasma brahm
-kammÄ• ditoti-kiá¹ƒ: buddhe.

nÄ• sseno-.

kammÄ• dito nÄ• vavanassa eno vÄ• hoti; kammena, kammanÄ• , cammena, cammanÄ•

jhalÄ• sassa no-.

jhalato sassa no vÄ• hoti; aggino, aggissa, daddhino daddhissa, bhikkhuno, bhikkhussa, sa
--- -kathaá¹ƒ:â€™ yo vÄ• sisso mahÄ• muneâ€™ ti.

ito kvavÄ« sassa á¹-Ä• nubandheti - ()

brahmÄ• disu pÄ• á¹-hÄ• sassa e á¹-Ä• nubandho.

nÄ• smÄ• ssa-.

jhalato smÄ• ssa nÄ• hoti vÄ• ; aagginÄ• aggismÄ• daddhinÄ• , daddhismÄ• , bhikkhunÄ
sayambhusmÄ• .

lÄ• á¹ƒ0.0094 yonaá¹ƒ vo pume-.

lato yonaá¹ƒ vo hoti vÄ• palliá¹…ge; bhikkhavo, bhikkhÅ«, sayambhuvo, sayambhu --- -pun

janatvÄ• dito no ca-.

jantvÄ• dito yonaá¹ƒ no hoti vo ca vÄ• pulliá¹…ge; jantuno, jantavo, jantuyo, gotrabhuno, go
gotrabhaa, sahabhuno, sahabhuvo, sahabhu.

kuto-.

kuppaccayantato yonaá¹ƒ no vÄ• hoti pulliá¹…ge; viduno, vidÅ«, viÃ±Ã±uno, viÃ±Ã±, sabba

lopoâ€™ musmÄ• -.

amusaddato yonaá¹ƒ lopova hoti pulliá¹…ge; amÅ« pumetveva-amuyo, amÅ«ni; voâ€™ pav

na á¹ƒ0.0095 no sassa-.

amusmÄ• sassa no na hoti; amussa, noti-kiá¹ƒ: amuyÄ• .

yolopanisu dÄ«gho-.

yonaá¹ƒ lope nisuva dÄ«gho hoti; aá¹-á¹-hi, aá¹-á¹-hÄ«ni; yolopa nisÅ«ti-kiá¹ƒ: rattiyo.

sunaá¹ƒhisu-.

esu nÄ• massa dÄ«gho hoti; aggÄ«su, aggÄ«naá¹ƒ, aggÄ«hani.

paÃ±cÄ• dÄ«naá¹ƒ cuddasannama-.

paÃ±cÄ• dÄ«naá¹ƒ vaddasannaá¹ƒ sunaá¹ƒhisva hoti; paÃ±casu, paÃ±cannaá¹ƒ, paÃ±cahi
evaá¹ƒ yÄ• va aá¹-á¹-hÄ• rasÄ• .

yavÄ• do ntussa-.

yavÄ• disu ntussa a hoti; guá¹‡avantÄ• , guá¹‡avantaá¹ƒ, guá¹‡avante, guá¹‡avantena, icc
-yvÄ• doti-kiá¹ƒ: guá¹‡avÄ• tiá¹-á¹-hati. amussÄ• -ma.

ntassa á¹ƒ0.0096 ca á¹-a vaá¹ƒse-.

aá¹ƒsesu ntappaccayayassa á¹-a hoti vÄ• ntussa ci; â€™ yaá¹ƒ yaá¹ƒ hirÄ• ja bhajati sataá
asaá¹ƒâ€™â€™ kiccÄ• ni kubbassa kareyya kiccaá¹ƒâ€™â€™ himavaá¹ƒca pabbataá¹ƒâ€
ajÄ• timassaâ€™ yogavibhÄ• genÄ• Ã±Ã±atrÄ• piâ€™ cakkhumÄ• andhitÄ• hontiâ€™â€™
vaá¹‡á¹‡avÄ• honti. â€™

yosujjhissa pume-.

jhasaÃ±Ã±assa issa yosu vÄ• á¹-a hoti pulliá¹…ge; aggaso aggÄ« --- -jhaggahaá¹‡aá¹ƒ kiá
ikÄ• rantasamudÄ• yassa á¹-o mÄ• siyÄ• tirattiyo; iggahaá¹‡aá¹ƒ kiá¹ƒ: daá¹‡á¸• ino; puve

vevosu á¹ƒ0.0097 lussa-.

lasaÃ±Ã±assa ussa dvevosu á¹-a hoti; bhikkhave, bhikkhavo, vevosÅ«ti-kiá¹ƒ:cantuyo; ugga
sayambhuvo.

yomhi vÄ• kvavi-.

yomhÄ« kvaci lasaÃ±Ã±assa vÄ• á¹-a hoti; hetayo, â€™ nandanti taá¹ƒ kurayo dassanena
pÄ• payÄ• tuâ€™ vÄ• ti-kiá¹ƒ hetuyo.

pumÄ• lapane vevo-.

lasaÃ±Ã±ato uto yossÄ• lapane vevo honti vÄ• pulliá¹…ge; bhikkhave, bhikkhavo, bhikkhÅ«
Ä• yÅ«ni; Ä• lapaneti-kiá¹ƒ:cantuyo tiá¹-á¹-hanti; lutÄ• tvevai-dhenuyo, sayambhuvo.

smÄ• hisminnaá¹ƒ á¹ƒ0.0098 mhÄ• bhimhi-.

nÄ• masmÄ• paresaá¹ƒ smÄ• hisminnaá¹ƒ mhÄ• bhimhi vÄ• honti yathÄ• kkamaá¹ƒ; bud
buddhamhi, buddhasmiá¹ƒ --- -bahulÄ• dhikÄ• rÄ• pavÄ• davÄ«sayeâ€™ pi; dasasahassim

suhisvasse-.

akÄ• rantassa suhisve hoti; buddhesu, buddhehi.

sabbÄ• dÄ«naá¹ƒ namhi ca-.

akÄ• rantÄ• naá¹ƒ sabbÄ• dÄ«naá¹ƒ e hoti namhi suhisuca; sabbesaá¹ƒ sabbesu, sabbehi

-sabbÄ• dÄ«nanti-kiá¹ƒ:buddhÄ• naá¹ƒ; assetveva amÅ«saá¹ƒ.

sabba á¹ƒ0.0099 katara katama ubhaya itara aÃ±Ã±a aÃ±Ã±atara aÃ±Ã±atama;

pubbaparÄ• paradakkhiá¹‡uttarÄ• dharÄ• ni vavatthÄ• yamasaÃ±Ã±Ä• yaá¹ƒ- ().

yatya ta eta ima amu kiá¹ƒ eka tumha amha (iccete sabbÄ• dayo)

saá¹ƒsÄ• naá¹ƒ-.

sabbÄ• dito naá¹ƒvacanassa saá¹ƒsÄ• naá¹ƒ honti; sabbesaá¹ƒ, sabbesÄ• naá¹ƒ.

ghapÄ• sassa ssÄ• vÄ• -.

sabbÄ• dÄ«naá¹ƒ ghapato sassa ssÄ• vÄ• hoti; sabbassÄ• , sabbÄ• ya, paggahaá¹‡amut

smino á¹ƒ0.0100 ssaá¹ƒ-.

sabbÄ• dÄ«naá¹ƒ ghapato smino ssaá¹ƒ vÄ• hoti; sabbassaá¹ƒ, sabbÄ• ya; amussaá¹ƒ, ar

yaá¹ƒ-.

ghapato smino yaá¹ƒ vÄ• hoti; kaÃ±Ã±Ä• yaá¹ƒ, daÃ±Ã±Ä• ya, rattiyaá¹ƒ, rattiyÄ• , vadhuy
sabbÄ• yaá¹ƒ, sabbÄ• ya, amuyaá¹ƒ, amuyÄ• .

tiá¹ƒ sabhÄ• parisÄ• ya-.

sabhÄ• parisÄ• hi smino tiá¹ƒ vÄ• hoti; sabhatiá¹ƒ, sahÄ• ya, parisatiá¹ƒ, parisÄ• ya.

padÄ• dÄ«hi si-.

ehi smino si hoti vÄ• , padasi, padasmiá¹ƒ, bilasi, bilasmiá¹ƒ.

nÄ• ssa sÄ• -.

padÄ• dÄ«hi nÄ• ssa sÄ• hoti vÄ• ; padasÄ• , padena, bilasÄ• , bilena.

kodhÄ• dÄ«hi-. á¹ƒ0.0101

ehi nÄ• ssa sÄ• hoti vÄ• ; kodhasÄ• , kodhena, atthasÄ• , atthena.

atena-.

akÄ• rantato parassa nÄ• vavanassa enÄ• deso hoti; buddhena; atoti-kiá¹ƒ:agginÄ• .

sisso-.

akÄ• rantato nÄ• masmÄ• sissa o hoti; buddho; ato tveva-aggi.

kvace vÄ• -.

akÄ• rantato nÄ• masmÄ• sissa e hoti vÄ• kvaci; â€™ vanappa gumbe yathÄ• phussitagg
bahulaá¹ƒ vidhÄ• nÄ• , sukhe, dukkhe --- -vÄ• ti-kiá¹ƒ: vanappagumbo; kvacÄ«ti-kiá¹ƒ: pakk

aá¹ƒ napuá¹ƒsake-.

akÄ• rantato nÄ• masmÄ• sassa aá¹ƒ hoti napuá¹ƒsakaliá¹…ge rÅ«paá¹ƒ.

yonaá¹ƒ á¹ƒ0.0102 ni-.

akÄ• rantato nÄ• masmÄ• yonaá¹ƒ ni hoti napuá¹ƒsake; sabbÄ• ni, rÅ«pÄ• ni --- -niccavidh
phalamekaccÄ• disabbÄ• danaá¹ƒ paá¹-hamÄ• ya.

jhalÄ• vÄ• -.

jhalato yonaá¹ƒ ni hoti vÄ• napuá¹ƒsake; aá¹-á¹-hini, aá¹-á¹-hÄ«, Ä• yÅ«ni, Ä• yÅ«.

lopo-.

jhalato yonaá¹ƒ lopo hoti; aá¹-á¹-hÄ«, Ä• yÅ«, aggÄ«, bhikkhÅ«, jhalÄ• tveva-aggayo; pagev
antaraá¹…gattÄ• Ä• karassa.

jantutvÄ«ghepehi á¹ƒ0.0103 vÄ• -.

jantuhetÅ«hi Ä«kÄ• rantehi ghapasaÃ±Ã±ohiva paresaá¹ƒ yonaá¹ƒ vÄ• lopo hoti; jantu jant
daddhÄ« daddhÄ«yo, kaÃ±Ã±Ä• kaÃ±Ã±Ä• yo, rattÄ« rattiyo, itthÄ« itthiyo, deá¹‡Å« deá¹‡

yepassivaá¹‡á¹‡assa-.

pasaÃ±Ã±assa ivaá¹‡á¹‡assa lopo hoti vÄ• yakÄ• re; ratyo ratyÄ• ratyaá¹ƒ, pokkharaÃ±Ã±
pokkharaÃ±Ã±aá¹ƒ --- -vÄ• tveva-rattiyo; passÄ• ti-kiá¹ƒ:daddhiyo; ivaá¹‡á¹‡assÄ• ti-kiá¹ƒ:
kaithaá¹ƒ; anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• ti:â€™ ye passÄ• â€™ ti-yogavibhÄ• gÄ• .

gasÄ«naá¹ƒ-. á¹ƒ0.0104

nÄ• masmÄ• gasÄ«naá¹ƒ lopo hoti vijjhantarÄ• bhÄ• ve; bho purisa, ayaá¹ƒ daddhÄ«.

asaá¹ƒkhyehi sabbÄ• saá¹ƒ-.

avijjamÄ• nasaá¹…khyehi parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopohoti; va vÄ• evae
[ ] asaá¹…khyehi syÄ• thuppattyanumÄ«yate.

ekatthatÄ• yaá¹ƒ-. á¹ƒ0.0105

ekatthÄ«bhÄ• ve sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo hoti bahulaá¹ƒ; puttÄ«yati, rÄ• japuriso
kvavi na hoti bahulaá¹ƒ vidhÄ• nÄ• ; parantapo. bhagandaro, parassapadaá¹ƒ, attanopadaá
devÄ• nampiyatisso, antevÄ• sÄ«, janesuto, mamattaá¹ƒ, mÄ• mako.

pubbasmÄ• mÄ• dito-. á¹ƒ0.0106

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthaá¹ƒ tato parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lo
na hoti bahulaá¹ƒ vidhÄ• nÄ• , yathÄ• pattiyÄ• , yayathÄ• parisÄ• ya; pubbasmÄ• ti-kiá¹ƒ:gA

nÄ• tomapaÃ±camiyÄ• -. á¹ƒ0.0107

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthamakÄ• rantaá¹ƒ tato parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibha
bhavatyapaÃ±camyÄ• ; upakumbhaá¹ƒ, apaÃ±camiyÄ• ti-kiá¹ƒ: upakumbhÄ• Ä• naya.

vÄ• taniyÄ• sattaminaá¹ƒ-

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthamakÄ• rantaá¹ƒ tato parÄ• saá¹ƒ tatiyÄ• sattaminaá¹
kataá¹ƒ, upakumbhaá¹ƒ kataá¹ƒ, upakumbhe nidhehi, upakumbhaá¹ƒ nidhehi.

rÄ• jassi á¹ƒ0.0108 nÄ• mhi-.

nÄ• mhi rÄ• jassi vÄ• hoti; sabbadattena rÄ• jinÄ• ; vÄ• tve varaÃ±Ã±Ä• .

sunaá¹ƒhisÅ«-.

rÄ• jassa Å« hoti vÄ• sunaá¹ƒhisu; rÄ• jÅ«su rÄ• jesu, rÄ• jÅ«naá¹ƒ raÃ±Ã±aá¹ƒ, rÄ• jÅ«bh

imassÄ• nitthiyaá¹ƒ á¹-e-.

imasaddassÄ• nitthiyaá¹ƒ á¹-e hoti vÄ• sunaá¹ƒhisu; esu imesu, esaá¹ƒ imesaá¹ƒ, ehi imeh
----anitthiyanti-kiá¹ƒ: imÄ• su, imÄ• yaá¹ƒ, imÄ• hi.

nÄ• mbhanimi-.

imasaddassÄ• nitthiyaá¹ƒ nÄ• mhi anaimi iccÄ• desÄ• honti; anena, iminÄ• ; anitthiyaá¹ƒtv

sÄ«mbhanapuá¹ƒsakassÄ• yaá¹ƒ-. á¹ƒ0.0109

imasaddassÄ• napuá¹ƒsakassa ayaá¹ƒ hoti simhi; ayaá¹ƒ puriso, ayaá¹ƒ itthÄ«; anapuá¹ƒsa

tyatetÄ• naá¹ƒ tassa so-

tyatetÄ• namanapuá¹ƒsakÄ• naá¹ƒ tassa so hoti simhi; syo puriso, syÄ• itthi; evaá¹ƒ so, sÄ
----anapuá¹ƒsaka ssetvaiva-tyaá¹ƒ, taá¹ƒ, etaá¹ƒ.

massÄ• mussa-.

anapuá¹ƒsakassÄ• mussa makÄ• rassa so hoti simhi; asu puriso, asu itthi.

ke vÄ• -.

amussa massa ke vÄ• so hoti; asuko amuko, asukÄ• amukÄ• , asukaá¹ƒ amukaá¹ƒ, asukÄ

tatassa á¹ƒ0.0110 no sabbÄ• su-.

tasaddassa tassa no vÄ• hoti sabbÄ• suvibhattÄ«su; ne, te, nÄ• yo, tÄ• yo, naá¹ƒ, taá¹ƒ, nÄ

á¹-a sasmÄ• smiá¹ƒssÄ• yayassaá¹ƒssÄ• saá¹ƒmbhÄ• mhisavimassa ca-.

sÄ• disvimassa tatassa ca á¹-o vÄ• hoti; assaimassa, asmÄ• , imasmÄ• , asmiá¹ƒ imasmiá
assaá¹ƒ imassaá¹ƒ, assÄ• imissÄ• , Ä• saá¹ƒ imÄ• saá¹ƒ, amhÄ• imamhÄ• , amhi imamhi
asmiá¹ƒ tasmiá¹ƒ, assÄ• ya tassÄ• ya, assaá¹ƒ tassaá¹ƒ, assÄ• tassÄ• , Ä• saá¹ƒ tÄ• saá¹
tamhi. ssÄ• yÄ• diggahaá¹‡a mÄ• desantare mÄ• hotutÄ«.

á¹-Ä• sissisismÄ• -.

isismÄ• sissa á¹-e vÄ• hoti; â€™ yonajja vinaye kaá¹…khaá¹ƒ atthadhammavidÅ« iseâ€™

dutiyassa á¹ƒ0.0111 yossa-.

isismÄ• parassa duyÄ• yossa á¹-e vÄ• hoti; â€™ samaá¹‡e brÄ• hmaá¹‡e vande sampanı
vÄ• tveva-isayo passa; dutiyassÄ• ti-kiá¹ƒ:isayo tiá¹-á¹-hanti.

ekaccÄ• digato-.

akÄ• rantehi ekaccÄ• dÄ«hi yonaá¹ƒ á¹-e hoti; ekacce tiá¹-á¹-hanti, ekacce passa ----atoti-ki
evaá¹ƒ esasa paá¹-hama.

na nissa á¹-Ä• -.

ekaccÄ• dÄ«hi parassa nissa á¹-Ä• na hoti; ekaccÄ• ni.

sabbÄ• dÄ«hi parassa nissa á¹-Ä• na hoti; sabbÄ• ni.

yeyÄ• nameá¹--. á¹ƒ0.0112

akÄ• rantehi sabbÄ• dÄ«hi yonameá¹- hoti; sabbe tiá¹-á¹-hanti sabbe passa; atotveva-sabb

nÄ• Ã±Ã±aÃ±ca nÄ• mappadhÄ• nÄ• -.

nÄ• mabhutehi appadhÄ• nehi ca sabbÄ• dÄ«hi yaá¹ƒ vuttaá¹ƒ yaá¹ƒ caÃ±Ã±aá¹ƒ sabbÄ• d
sabbÄ• , te piyasabbÄ• , te ati sabbÄ• .

tatiyatthayoge-.

tatiyatthena yoge sabbÄ• dÄ«hi yaá¹ƒ vuttaá¹ƒ yaá¹ƒ caÃ±Ã±aá¹ƒ sabbÄ• di kÄ• riyantaá¹ƒ

mÄ• senapubbÄ• naá¹ƒ mÄ• sapubbÄ• naá¹ƒ.

catthasamÄ• se-. á¹ƒ0.0113

catthasamÄ• savisaye sabbÄ• dÄ«hi yaá¹ƒ vuttaá¹ƒ yaá¹ƒ caÃ±Ã±aá¹ƒ sabbÄ• di kÄ• riyan
dakkhiá¹‡uttarapubbÄ• naá¹ƒ --- -samÄ• seti-kiá¹ƒ:amusaÃ±ca tesaÃ±ca dehi.

veá¹--.

catthasamÄ• savisaye sabbÄ• dÄ«hi yasseá¹- vutto tassa vÄ• hoti; pubbuttare, pubbuttarÄ

pubbÄ• dÄ«hi jahi-

etehi pubbÄ• dÄ«hi chahi savisaye eá¹- vÄ• hoti:pubbe pubbÄ• , pare parÄ• , apare aparÄ
uttare uttarÄ• , adhare adharÄ• --- -chahÄ«ti-kiá¹ƒ:ye. [ ]

manÄ• dÄ«hi á¹ƒ0.0114 smiá¹ƒsaá¹ƒnÄ• smÄ• naá¹ƒ sisoosÄ• sÄ• -.

manÄ• dÄ«hi samÄ«mÄ• dÄ«naá¹ƒ sisoosÄ• sÄ• vÄ• honti yathÄ• kkaá¹ƒ; manasi manas
manaá¹ƒ, manasÄ• manena, manasÄ• manasmÄ• --- -kathaá¹ƒ: putto jÄ• to avetaso, hitv
suddhuttaravÄ• sasÄ• , hemakapakpaá¹‡avÄ• saseti-sakatthe á¹‡antÄ• .

mana tama tapa teja sira ura vaca oja raja yasa paya

saravayayÄ• yavÄ• sacetÄ• jalÄ• sayÄ• kkhayalohapaá¹-amanesu- ().

sato sabbhe-.

santasaddassa sab bhavati bhakÄ• re; sabbhi.

bhavato á¹ƒ0.0115 vÄ• honto gayonÄ• se-.

bhavantasaddassa bhontÄ• deso vÄ• hoti gayonÄ• se; bhonta, bhavaá¹ƒ, bhonto, bhavant
bhavato --- -bho iti-Ä• mantaá¹‡e nipÄ• toâ€™ kutonu Ä• gacchatha bho tayo janÄ• â€™ ev
bhanteti-bhaddeti-saddantarena siddhaá¹ƒ; bhaddanta iti-dassa dvibhÄ• vena.

sissÄ• ggito ni-.

aggismÄ• sissa ni hoti vÄ• ; agginÄ«, aggi.

ntassaá¹ƒ-. á¹ƒ0.0116

simhi ntappaccayassa aá¹ƒ hoti vÄ• ; gacchaá¹ƒ, gacchanto.

bhuto-.

bhudhÄ• tuto ntassa aá¹ƒ hoti simhi niccaá¹ƒ punabbidhÄ• nÄ• ; bhavaá¹ƒ.

mahantarahattÄ• naá¹ƒ á¹-Ä• vÄ• -.

simhi mahantÄ• rahantÄ• naá¹ƒ ntassa á¹-Ä• vÄ• hoti; mahÄ• , mahaá¹ƒ, arahÄ• , arahaá

ntussa-.

simhi ntussaá¹-Ä• hoti; guá¹‡avÄ• .

aá¹ƒá¹…aá¹ƒ napuá¹ƒsake-.

ntussa aá¹ƒá¹…aá¹ƒ honti simhi napuá¹ƒsake; guá¹‡avaá¹ƒ kulaá¹ƒ, guá¹‡aÃ±ca ntaá¹ƒ kul
kiá¹ƒ: sÄ«lavÄ• bhikkhu.

himavato vÄ• o-.

himavato simhi ntussa o vÄ• hoti; himavanto, himavÄ• .

rÄ• jÄ• diyuvÄ• ditvÄ• -.

rÄ• jÄ• dÄ«hi yayuvÄ• dÄ«hi ca sissa Ä• hoti; rÄ• jÄ• , yayuvÄ• --- -rÄ• ja brahma sakha a

dhammo á¹ƒ0.0117 vÄ• Ã±Ã±atthe- ().

daá¸·hadhammÄ• ; (daá¸·hadhammo) asmÄ• .

imo bhÄ• ve- ().

aá¹‡imÄ• , laghimÄ• --- -yuva sÄ• suvÄ• maghava puma vattaha.

vÄ• mbhÄ• naddh -.

rÄ• jÄ• dÄ«naá¹ƒ yuvÄ• dÄ«naá¹ƒ cÄ• naá¹…i hoti vÄ• mhi; [ ] rÄ• jÄ• naá¹ƒ, rÄ• jaá¹ƒ, yuv

yonamÄ• no-.

rÄ• jÄ• dÄ«hi yuvÄ• dÄ«hi ca yonamÄ• no vÄ• hoti; rÄ• jÄ• no, yuvÄ• no --- -vÄ• tveva-rÄ•

Ä• yo no ca sakhÄ• -.

sakhato yonamÄ• yono honti vÄ• Ä• no ca; sakhÄ• yo, sakhino, sakhÄ• no:vÄ• tveva-sakh

á¹-e smino-.

sakhato smino á¹-e hoti; sakhe niccatthoâ€™ yamÄ• rambho.

nonÄ• sesvi-. á¹ƒ0.0118

sakhassa i hoti nonÄ• sesu; sakhino, sakhinÄ• , sakhissa.

smÄ• naá¹ƒsu vÄ• -.

sakhassa vÄ• i hotÄ« smÄ• naá¹ƒsu; sakhismÄ• , sakhasmÄ• , sakhÄ«naá¹ƒ, sakhÄ• naá¹

yosvaá¹ƒhisu cÄ• raá¹…i-.

sakhassa vÄ• Ä• raá¹…i hoti yosvaá¹ƒhisusmÄ• naá¹ƒsu ca; sakhÄ• ro sakhÄ• yo, sakhÄ•
sakhaá¹ƒ, sakhÄ• rehi, sakhehi, sakhÄ• rÄ• , sakhÄ• rasmÄ• , sakhÄ• rÄ• naá¹ƒ, sakhÄ• n

latupitÄ• dinamase-.

latuppaccayantÄ• naá¹ƒ pitÄ• dÄ«naá¹ƒ cÄ• raá¹…i bhoti satoâ€™ Ã±Ã±atra; kattÄ• ro, pita
pitaraá¹ƒ, kattÄ• rÄ• , pitarÄ• , kattari, pitari ----aseti-kiá¹ƒ:kattuno, pituno.

namhi á¹ƒ0.0119 vÄ• -.

namhi latupitÄ• dÄ«namÄ• raá¹…i vÄ• hoti; kattÄ• rÄ• naá¹ƒ, kattunaá¹ƒ, pitarÄ• naá¹ƒ, pit

Ä• -1

—·–

namhi latupitÄ• dÄ«namÄ• vÄ• hoti; kattÄ• naá¹ƒ, kattÅ«naá¹ƒ, pitÄ• naá¹ƒ, pitunnaá¹ƒ.

salopo-.

latupitÄ• dÄ«hi sassa lopo vÄ• hoti; kattu, kattuno, sakamandhÄ• tu, sakamandhÄ• tuno, p

suhisvÄ• raá¹…i-.

suhisu latupitÄ• dÄ«namaraá¹…i vÄ• hoti; kattÄ• resu, kattusu, pitaresu, pitusu, kattÄ• rehi pituhi.

najjÄ• yosvÄ• m-.

yosu nadÄ«saddassa Ä• mi vÄ• hoti; najjÄ• yo, nadiyo.

á¹-i á¹ƒ0.0120 katimhÄ• -.

katimhÄ• yonaá¹ƒ á¹-i hoti; kati tiá¹-á¹-hanti, kati passa.

á¹-a paÃ±cÄ• dihi cuddasahi-.

paÃ±cÄ• dÄ«hi cuddasahi saá¹ƒkhyÄ• hi yonaá¹ƒ á¹-o hoti; paÃ±ca paÃ±ca, evaá¹ƒ yÄ• va -paÃ±cÄ• dÄ«hÄ«ki-kiá¹ƒ: dve tayo cattÄ• ro; cuddasabhÄ«ti-kiá¹ƒ: dvevÄ«satiyo.

ubhagohi á¹ƒ0.0121 á¹-o-.

ubhagohi yonaá¹ƒ á¹-o hoti; ubho, ubho, gÄ• vo, gÄ• vo --- -kathaá¹ƒ: imekarattiá¹ƒ ubhayo yakÄ• rÄ• gamo.

Ä• raá¹…ismÄ• -.

Ä• raá¹…Ä• desato paresaá¹ƒ yonaá¹ƒ á¹-o hoti; sakhÄ• ro, kattÄ• ro, pataro.

á¹-oá¹-e vÄ• -.

Ä• raá¹…Ä• desamhÄ• yonaá¹ƒ á¹-oá¹-e vÄ• honti yathÄ• kkamaá¹ƒ; sakhÄ• ro, sakhÄ• re
-á¹-oggahaá¹‡aá¹ƒ lÄ• ghavatthaá¹ƒ.

á¹-Ä• nÄ• smÄ• naá¹ƒ-.

Ä• raá¹…Ä• desamhÄ• nÄ• smÄ• naá¹ƒ á¹-Ä• hoti; kattÄ• rÄ• , kattÄ• rÄ• , kvaci vÄ• hoti
sakhÄ• rasmÄ•

á¹-i smino-.

Ä• raá¹…Ä• desamhÄ• smino á¹-i hoti; kattari, pitari.

divÄ• dito-. á¹ƒ0.0122

divÄ• dÄ«hi nÄ• mehi smino á¹-i hoti; divi, bhuvi --- -niccaá¹ƒ vakÄ• rÄ• gamo.

rassÄ• raá¹…i-.

smimhi Ä• ro rasso hoti; kattari, nattari.

pitÄ• dÄ«namanattvÄ• dÄ«naá¹ƒ-.

nattvÄ• divajjitÄ• naá¹ƒ pitÄ• dÄ«namÄ• ro rasso hoti sabbÄ• su vibhattisu; pitaro, pitaraá¹ƒ
kiá¹ƒ: nattÄ• ro.

yuvÄ• dÄ«naá¹ƒ suhisvÄ• naá¹…i-.

suhisu yuvÄ• dÄ«naá¹ƒ Ä• naá¹…i hoti; yayuvÄ• nesu, yuvÄ• nehi.

nonÄ• nesvÄ• -.

esu yuvÄ• dÄ«namÄ• hoti; yuvÄ• no, yuvÄ• nÄ• , yuvÄ• ne.

smÄ• sminnaá¹ƒ á¹ƒ0.0123 nÄ• ne-.

yuvÄ• dÄ«hiá¹ƒ smÄ• sminnaá¹ƒ nÄ• ne honti yathÄ• kkamaá¹ƒ; yuvÄ• nÄ• , yuvÄ• ne.

yonaá¹ƒ none vÄ• -.

yuvÄ• dÄ«hi yonaá¹ƒ none vÄ• honti yathÄ• kkamiá¹ƒ; yuvÄ• no yuvÄ• ne --- -vÄ• ti-kiá¹ƒ:y
lÄ• ghavatthaá¹ƒ.

itoâ€™ Ã±Ã±atthe pume-.

aÃ±Ã±apadatthe vattamÄ• nÄ• ikÄ• rantato nÄ• masmÄ• yonaá¹ƒ none vÄ• honti yathÄ•
tomaraá¹ƒkusa pÄ• á¹‡ino, tomaraá¹ƒkusapÄ• á¹‡ine, vÄ• tveva-tomaraá¹ƒkusapÄ• á¹‡ayo
aÃ±Ã±attheti-kiá¹ƒ:pÄ• á¹‡ayo.

ne smino kvavi-.

aÃ±Ã±apadatthe vattamÄ• nÄ• ikÄ• rantato nÄ• masmÄ• smino ne hoti vÄ• kvaci; â€™ k
sÄ«lavante ariyavuttineâ€™ vÄ• tveva-ariyavuttimhi; pumetveva-ariyayavuttiyÄ• .

pumÄ• -. á¹ƒ0.0124

pumasaddato smino yaá¹ƒ vuttaá¹ƒ taá¹ƒ vÄ• hoti; pumÄ• nepume.

nÄ• mhi-.

pumassa nÄ• mhi yaá¹ƒ vuttaá¹ƒ taá¹ƒ vÄ• hoti; pumÄ• nÄ• pumena.

sumhÄ• ca-.

pumassa sumhi yaá¹ƒ vuttaá¹ƒ taá¹ƒ Ä• ca vÄ• hoti; pumÄ• nesu, pumesu, pumÄ• su.

gassaá¹ƒ-.

pumasaddato gassa aá¹ƒ vÄ• hoti; bho pumaá¹ƒ, bho puma, bho itthipumaá¹ƒ, bho itthipum

sÄ• ssaá¹ƒse cÄ• naá¹…i-.

sÄ• saddassa Ä• naá¹…i hoti aá¹ƒse ge ca; sÄ• naá¹ƒ, sÄ• nassa, bho sÄ• na.

vattahÄ• á¹ƒ0.0125 sanannaá¹ƒ nonÄ• naá¹ƒ-.

vattahÄ• sanannaá¹ƒ nonÄ• naá¹ƒ honti yathÄ• kkama; vattahÄ• no, vattahÄ• nÄ• naá¹ƒ.

brahmassu vÄ• -.

brahmassu vÄ• hoti sanaá¹ƒsu; brahmuno, brahmassa, brahmÅ«naá¹ƒ brahmÄ• naá¹ƒ.

nÄ• mhi-.

brahmassu hoti nÄ• mhi; brahmunÄ• ,

pumakammathÄ• maddhÄ• naá¹ƒ vÄ• sasmÄ• su ca-.

pudÄ«namu hoti vÄ• sasmÄ• su nÄ• mhi ca; pumuno, pumassa; pumunÄ• , pumÄ• nÄ• , p
kammassa; kammunÄ• kammasmÄ• ; kammunÄ• , kammanÄ• ; á¹-hÄ• muno, á¹-hÄ• mas
á¹-hÄ• munÄ• , á¹-hÄ• mena; addhuno, addhassa; addhunÄ• , addhasmÄ• ; addhunÄ• , ad

yuvÄ• á¹ƒ0.0126 sassano-.

yuvÄ• sassavÄ• ino hoti, yuvino, yuvassa.

nottÄ• tumÄ• -.

attÄ• tumehi sassa no hoti vÄ• ; attano, attassa; Ä• tumano, Ä• tumassa.

suhisu nak-.

attaÄ• tumÄ• naá¹ƒ suhisu vÄ• nak hoti; attanesu, attesu, Ä• tumanesu, Ä• tumesu; attane
Ä• tumehi --- -kathaá¹ƒ:verinesÅ«ti-nak iti yogavibhÄ• gÄ• .

smÄ• ssanÄ• brahmÄ• ca-.

brahma attaÄ• tumehi ca smÄ• ssa nÄ• hoti; brahmunÄ• , attanÄ• , Ä• tumanÄ• .

imetÄ• namenÄ• á¹‡vÄ• dese dutiyÄ• yaá¹ƒ-.

imaetasaddÄ• naá¹ƒ kathitÄ• nukathanavisaye dutiyÄ• yamenÄ• deso hoti; imaá¹ƒ bhikkhu
enaá¹ƒ dhammamajjhÄ• paya, ime bhikkhÅ« vinayamajjhÄ• paya atho ene dhammamajjhÄ

yojanÄ«yaá¹ƒ.

kissa á¹ƒ0.0127 ko sabbÄ• su-.

sabbÄ• su vibhattisukissako hoti; ko, ke, kÄ• , kÄ• yo, kaá¹ƒ, kÄ• ni, keneccÄ• di.

ki sasmiá¹ƒsuvÄ• nitthiyaá¹ƒ-.

anitthiyaá¹ƒ kissa ki vÄ• hoti sasmiá¹ƒsu; kissa, kassa, kismiá¹ƒ, kasmiá¹ƒ; anitthiyanti-kiá¹

imassidaá¹ƒ vÄ• -.

aá¹ƒsisu saha tehiimassidaá¹ƒ hoti vÄ• napuá¹ƒsake; idaá¹ƒ, imaá¹ƒ; idaá¹ƒ, imaá¹ƒ.

amussÄ• duá¹ƒ-. á¹ƒ0.0128

aá¹ƒsisu saha tehi amussa aduá¹ƒ hoti vÄ• napuá¹ƒsake; aduá¹ƒ, amuá¹ƒ; aduá¹ƒ, amuá¹ƒ

sumbhÄ• mbhassÄ• smÄ• -

ahmassa asmÄ• hoti vÄ• sumhi; bhattÄ«rasmÄ• su sÄ• tava; vÄ• tveva-amhesu.

namhi ticatuntamitthiyaá¹ƒ tissacatassÄ• -.

namhi ticatunnaá¹ƒ tissavatassÄ• hontitthiyaá¹ƒ yathÄ• kkamaá¹ƒ; tissannaá¹ƒ, vatassanna
tiá¹‡á¹‡aá¹ƒ, catunnaá¹ƒ.

tissocatasso yomhi savibhattÄ«naá¹ƒ-. vibhattisahitÄ• naá¹ƒ tivatunnaá¹ƒ yomhi tisso catas
yathÄ• kkamaá¹ƒ; tisso, catasso

tÄ«á¹‡icattÄ• ri napuá¹ƒsake-.

yomhisavibhattÄ«naá¹ƒ ticatunnaá¹ƒ yathÄ• kkamaá¹ƒtÄ«á¹‡i cattÄ• ri honti napuá¹ƒsake; t

pume tayocattÄ• ro-.

yomhi savibhattÄ«naá¹ƒ ticatunnaá¹ƒ tayocattÄ• ro honti yathÄ• kkamaá¹ƒ pulliá¹…ge; tayo

caturovÄ• á¹ƒ0.0129 catussa-.

catusaddassa savibhattissa yombhi caturo vÄ• hoti pulliá¹…ge; caturo janÄ• saá¹ƒvidhÄ• y
nimittenÄ• ddasÄ• sinti liá¹…gavipallÄ• sÄ• .

mayamasmÄ• mhassa-.

yeyÄ• svamhassa savibhattissaasmÄ• kaá¹ƒmamaá¹ƒ honti vÄ• yathÄ• kkamaá¹ƒ; asmÄ•

simbhahaá¹ƒ-.

simhi amhassa savibhattissa ahaá¹ƒ hoti; ahaá¹ƒ.

tumhassa tuvaá¹ƒtvamamhi ca-.

amhÄ« simhi ca tuhmassa savibhattissa tuvaá¹ƒtvaá¹ƒ honti yathÄ• kkamaá¹ƒ; tuvaá¹ƒ, tva

tayÄ• tayÄ«naá¹ƒ tvaá¹ƒ vÄ• tassa-.

tumhassatayÄ• tayÄ«naá¹ƒ takÄ• rassatva hoti vÄ• ; tvayÄ• , tayÄ• ; tvayi, tayi.

smÄ• mhi tvamhÄ• -.

smÄ• mhi tumhassa savibhattissa tvamhÄ• hoti vÄ• ; pattÄ• nissaá¹ƒsayaá¹ƒ [ ] tvamhÄ•

ntantunaá¹ƒ á¹ƒ0.030 nto yomhi paá¹-hame-.

paá¹-hame yomhi ntantunaá¹ƒ savibhattinaá¹ƒ nto iccÄ• deso vÄ• hoti; gacchanto, gacchan
guá¹‡avantÄ• .

taá¹ƒ namhi-.

namhi ntantunaá¹ƒ savibhattinaá¹ƒ taá¹ƒ vÄ• hoti; gacchataá¹ƒ, gacchantÄ• naá¹ƒ; guá¹‡av
guá¹‡avantÄ• naá¹ƒ.

totÄ• titÄ• sasmÄ• smiá¹ƒnÄ• su-.

sÄ• disuntantunaá¹ƒ savibhattinaá¹ƒ totÄ• titÄ• honti vÄ• yathÄ• kkamaá¹ƒ; gacchato, gac
guá¹‡avantassa; gacchatÄ• , gacchantamhÄ• ; guá¹‡avatÄ• , guá¹‡avantamhÄ• ; gacchati,
guá¹‡avante; gacchatÄ• , gacchantena; guá¹‡avatÄ• , guá¹‡avantena.

á¹-aá¹-Ä• aá¹ƒ ge-.

ge pare ntantunaá¹ƒ savibhattÄ«naá¹ƒ á¹-aá¹-Ä• aá¹ƒ iccÄ• desÄ• honti; bho gaccha, bho
bho guá¹‡ava, bho guá¹‡avÄ• , bho guá¹‡avaá¹ƒ.

yomhi á¹ƒ0.0131 dvinnaá¹ƒ duveÃ±ce-.

yomhi dvissa savibhattissa duvedve honti paccekaá¹ƒ; duve, dve.

duvinnaá¹ƒ namhi vÄ• -.

namhi dvissa savibhattissa duvinnaá¹ƒ hoti vÄ• ; duvinnaá¹ƒ, dvinnaá¹ƒ.

rÄ• jassa raÃ±Ã±aá¹ƒ-.

namhi rÄ• jasaddassasavibhattissaraÃ±Ã±aá¹ƒ hoti vÄ• ; raÃ±Ã±aá¹ƒ, rajÄ• naá¹ƒ

nÄ• smÄ• su raÃ±Ã±Ä• -.

nÄ• smÄ• su rÄ• jassa savibhattissaraÃ±Ã±Ä• hoti, raÃ±Ã±Ä• kataá¹ƒ, raÃ±Ã±Ä• nissaá¹-

raÃ±Ã±oraÃ±Ã±assarÄ• jino se-.

se rÄ• jassa savibhattissa raÃ±Ã±oraÃ±Ã±assarÄ• jino hontÄ«; raÃ±Ã±o, raÃ±Ã±assa, rÄ•

smimhi raÃ±Ã±erÄ• jini-.

smimhi rÄ• jassa savibhattissa raÃ±Ã±erÄ• jini honti; raÃ±Ã±e, rÄ• jini.

samÄ• se vÄ• -.

samÄ• savisaye ete Ä• desÄ• rÄ• jassavÄ• honti; kÄ• siraÃ±Ã±Ä• , kÄ• sirÄ• jena; kÄ• si
kÄ• siraÃ±Ã±o, kÄ• sirÄ• jassa; kÄ• siraÃ±Ã±e, kÄ• sirÄ• je.

smimhi á¹ƒ0.0132 tumhÄ• mhÄ• naá¹ƒtayimayi-.

smimhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tayimayi honti yathÄ• kkamaá¹ƒ; tayi, m

amhi taá¹ƒmaá¹ƒtavaá¹ƒmamaá¹ƒ-.

amhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ taá¹ƒmaá¹ƒtavaá¹ƒmamaá¹ƒ honti yathÄ•
tavaá¹ƒ, mamaá¹ƒ.

nÄ• smÄ• sutayÄ• mayÄ• -.

nÄ• smÄ• su tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tayÄ• mayÄ• honti yathÄ• kkama
tayÄ• nissaá¹-aá¹ƒ, mayÄ• nissaá¹-aá¹ƒ.

tavamamatuyhaá¹ƒmayhaá¹ƒ se-.

setumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tavamamatuyhaá¹ƒmayhaá¹ƒ honti yathÄ• kl
mayhaá¹ƒ.

á¹…aá¹ƒá¹…akaá¹ƒ namhi-.

namhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ á¹…aá¹ƒá¹…Ä• kaá¹ƒ honti paccekaá¹ƒ;
amhaá¹ƒ, amhÄ• kaá¹ƒ --- -yathÄ• saá¹…khyamatra na vivacchate.

dutiye á¹ƒ0.0133 yomhi vÄ• -.

tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ paccekaá¹ƒ á¹…aá¹ƒá¹…Ä• kaá¹ƒ vÄ• honti y
tumhÄ• kaá¹ƒ, tumhe; amhaá¹ƒ, amhÄ• kaá¹ƒ, amhe.

apÄ• dÄ• do padatekavÄ• kye-.

idamadhikataá¹ƒ veditabbaá¹ƒ; pajjateâ€™ nenatthoti-padaá¹ƒ, syÄ• dyantaá¹ƒ tyÄ• dyÄ• n
vÄ• kyaá¹ƒ.

yonaá¹ƒhisvapaÃ±camyÄ• vono-.

apaÃ±camiyÄ• yonaá¹ƒhisvapÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresaá¹ƒ ekavÄ
tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ vo no honti vÄ• yathÄ• kkamaá¹ƒ; tiá¹-á¹-hatha

tiá¹-á¹-hÄ• ma no, tiá¹-á¹-hÄ• ma mayaá¹ƒ; passati vo, passati tumhe; passati no, passatiam
dÄ«yate tumhaá¹ƒ; dÄ«yate no,

dÄ«yate á¹ƒ0.0134 amhaá¹ƒ; dhanaá¹ƒ vo, dhanaá¹ƒ tumhaá¹ƒ; dhanaá¹ƒ no, dhanaá¹ƒ am
tumhehi; kataá¹ƒ no, kataá¹ƒ amhehi ----apaÃ±camyÄ• ti-kiá¹ƒ:nissaá¹-aá¹ƒ tumhehi, nissaá
apÄ• dÄ• dotveva

``balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ,

tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaá¹ƒâ€™â€™. á¹• 22

padatotveva- tumhe tiá¹-á¹-hatha; ekavÄ• kyetveva- devadatto tiá¹-á¹-hati gÄ• me, tumhe tiá
savibhattÄ«naá¹ƒtveva- arahati dhammo tumhÄ• dinaá¹ƒ; arahati dhammo amhÄ• disÄ• na

teme nÄ• se-.

nÄ• mhi se ca apÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresaá¹ƒ eka vÄ• kye á¹-hitÄ•
savibhattÄ«naá¹ƒ teme vÄ• honti yathÄ• kkamaá¹ƒ; kataá¹ƒ te, kataá¹ƒ tayÄ• ; kataá¹ƒme,
te, dÄ«yate tava; dÄ«yate me, dÄ«yayate mama; dhanaá¹ƒ te, dhanaá¹ƒme, dhanaá¹ƒ mam

anvÄ• dese-.

kathitÄ• nukathanavisaye tumhaamhasaddÄ• namÄ• desÄ• niccaá¹ƒ bhavanti punabbidhÄ
atho janapado vo pariggaho.

sapubbÄ• paá¹-hamantÄ• vÄ• -.

vijjamÄ• napubbasmÄ• á¹ƒ0.0135 paá¹-hamantÄ• paresaá¹ƒ tumhaamhasaddÄ• namÄ• d
gÄ• me paá¹-o tumhÄ• kaá¹ƒ, atho nagare kambalo vo; atho nagare kambalo tumhÄ• kaá¹ƒ
tumhÄ• kaá¹ƒ, atho kambalo vo; paá¹-ha mantÄ• ti-kiá¹ƒ-paá¹-o nagare tumhÄ• kaá¹ƒ, atho

na vavÄ• hÄ• hevayoge-.

cÄ• dÄ«hi yoge tumhaamhasaddÄ• namÄ• desÄ• na honti; gÄ• mo tava ca pariggaho, mam
pariggaho, mama vÄ• pariggaho; gÄ• mo tavaha pariggaho, mamaha pariggaho; gÄ• mo ta
parigga ho; gÄ• mÄ• taveva pariggaho, mameva pariggaho; evaá¹ƒ sabbattha udÄ• harari
gÄ• moca te pariggaho, nagaraÃ±ca me pariggaho.

dassanatthenÄ• locane-.

dassanatthesu Ä• locanavajjitesu payujjamÄ• nesu tumha amhasaddÄ• namÄ• desÄ• na h
gÄ• mo amhe uddissÄ• gato ----anÄ• locaneti-kiá¹ƒ: gÄ• mo vo Ä• loveti, gÄ• mo no Ä• loce

Ä• mantaá¹‡aá¹ƒ á¹ƒ0.0136 pubbamasantaá¹ƒva-.

Ä• mantaá¹‡aá¹ƒ pubbamavijjamÄ• naá¹ƒ viya hoti tumhaamhasaddÄ• na mÄ• desavisaye;
-Ä• mantaá¹‡antikiá¹ƒ: kambalo te pariggaho; pubbanti-kiá¹ƒ:â€™ mayetaá¹ƒ sabba makkh
dvijapuá¹…gavÄ• â€™ parassa hi [ ] avijjamÄ• nantÄ• apÄ• dÄ• doti-paá¹-isedhona siyÄ•
yathÄ• siyÄ• .

na sÄ• maÃ±Ã±avacanamekatthe-.

samÄ• nÄ• dhikaraá¹‡e parato sÄ• maÃ±Ã±avacanamÄ• mantaá¹‡amasantaá¹ƒ viya na ho
tepariggaho --- -parassÄ• vijjamÄ• natteâ€™ pi pubbarÅ«pamupÄ• dÄ• yÄ• deso hoti; sÄ•
devadatta mÄ• á¹‡avaka tava pariggaho; ekatthetikiá¹ƒ: devadatta yaÃ±Ã±adatta tumhaá¹ƒ

bahusu á¹ƒ0.0137 vÄ• -.

bahusu vattamÄ• namÄ• mantaá¹‡aá¹ƒ sÄ• maÃ±Ã±avacanamekatthe avijjamÄ• naá¹ƒ viya
guá¹‡avanto tumhÄ• kaá¹ƒ pariggaho; brÄ• hmaá¹‡Ä• guá¹‡avanto vo pariggaho.

iti moggallÄ• ne vyÄ• karaá¹‡e vuttiyaá¹ƒsyÄ• dikaá¹‡á¸• o dutiyo.

syÄ• di á¹ƒ0.0138 syÄ• dinekatthaá¹ƒ-.

syÄ• dyantaá¹ƒ syÄ• dyÄ• ntena sahekatthaá¹ƒ hotÄ«ti-idamadhikataá¹ƒ veditabbaá¹ƒ; so c
bhinnatthÄ• namekatthibhÄ• vo samÄ• soti vuccate.

asaá¹ƒkhyaá¹ƒ á¹ƒ0.0139 vibhattisampattisamÄ«pasÄ• kalyÄ• bhÄ• vayathÄ• pacchÄ• yug

asaá¹ƒkhyaá¹ƒ syyÄ• dyantaá¹ƒ vibhatyÄ• dÄ«namatthe vattamÄ• naá¹ƒ syÄ• dyantena sa
vibhatyatthe tÄ• va-itthisu kathÄ• pavattÄ• adhitthi --- -sampatti dvidhÄ• attasampatti sam
brahmaá¹ƒ sabrahmaá¹ƒ, licchavÄ«naá¹ƒ; samiddhi bhikkhÄ• naá¹ƒ subhikkhaá¹ƒ. samÄ«p
samÄ«pamupakumbhaá¹ƒ --- -sÄ• kalye-satiá¹‡amajjho harati; sÄ• ggyadhÄ«te ----abhÄ• v
tatra iddhÄ• bhÄ• ve-vigatÄ• iddhi saddikÄ• naá¹ƒ dussaddikaá¹ƒ; atthÄ• bhÄ• ve-abhÄ• v
nimmakkhikaá¹ƒ; atikkamÄ• bhÄ• ve-atigatÄ• ni tiá¹‡Ä• ni nittiá¹‡aá¹ƒ; sampatÄ• bhÄ• ve-a

lahupÄ• puraá¹‡aá¹ƒ ati lahupÄ• puraá¹‡aá¹ƒ; lahupÄ• puraá¹‡assa nÄ• yamupabhogakÄ•
nekavidho; tatra yoggatÄ• yaá¹ƒ-anurÅ«paá¹ƒ surÅ«po vahati; vicchÄ• yaá¹ƒ-anvaddhamÄ•
atthÄ• nativattiyaá¹ƒ- yathÄ• satti; sadisatte- sadiso kikhiyÄ• [ ] sakikhi; Ä• nupubbiyaá¹ƒ- a
pacchÄ• tthe [-] anurathaá¹ƒ; yugapadatthe-sacakkaá¹ƒ nidhi.

yathÄ• á¹ƒ0.0141 na tulye-.

yathÄ• saddotulyatthe vattamÄ• no syÄ• dyantena sahekattho na bhavati; yathÄ• devadatt

yÄ• vÄ• vadhÄ• raá¹‡e-.

yÄ• vasaddoâ€™ vadhÄ• raá¹‡e vattamÄ• no syÄ• dyantena sahekattho bhavati; avadhÄ•
yÄ• vÄ• mattaá¹ƒ brÄ• hmaá¹‡e Ä• mantaya; yÄ• vajÄ«vaá¹ƒ ----avadhÄ• raá¹‡eti-kiá¹ƒ, yÄ
nÄ• vadhÄ• rayÄ• mi kittakaá¹ƒ mayÄ• bhuttanti.

payyapÄ• bahitiropurepacchÄ• vÄ• paÃ±camyÄ• -.

pariÄ• dayo vaÃ±camyantena sahekatthÄ• honti vÄ• ; pari pabbataá¹ƒ vassi devo, paripabl
devo, apa pabbatÄ• ; Ä• pÄ• á¹-aliputtaá¹ƒ vassidevo, Ä• pÄ• á¹-aliputtÄ• ; bahigÄ• maá¹ƒ,
tiropabbataá¹ƒ, tiropabbatÄ• ; purebhattaá¹ƒ, purebhattÄ• ; pacchÄ• bhattaá¹ƒ, pacchÄ• bh

samÄ«pÄ• yÄ• mesvanu-. á¹ƒ0.0142

anusaddo sÄ• mÄ«pye Ä• yÄ• me ca vattamÄ• no syÄ• dyantena sahekattho hotÄ« vÄ• ; a
bÄ• rÄ• á¹‡asÄ« --- -samÄ«pÄ• yÄ• mesviti-kiá¹ƒ, rukkhamanuvijjotate vijju.

tiá¹-á¹-hagvÄ• dini-.

tiá¹-á¹-haguppabhutÄ«ni, ekatthibhÄ• vavisaye nipÄ• tÄ«yante; â€™ tiá¹-á¹-hantÄ« gÄ• vo y
tiá¹-á¹-hagu, kÄ• lo; vahaggu, kÄ• lo; Ä• yatigavaá¹ƒ, khaleyavaá¹ƒ, lÅ«nayavaá¹ƒ, lÅ«yamÄ
-vyantoâ€™ pettha; kesÄ• kesi; daá¹‡á¸• Ä• daá¹‡á¸• i --- -tathÄ• velÄ• ppabhÄ• vanattho
pÄ• tanahÄ• naá¹ƒ; sÄ• yaá¹ƒ nahÄ• naá¹ƒ sÄ• yanahÄ• naá¹ƒ; pÄ• takÄ• laá¹ƒ, sÄ• yakÄ
sÄ• yameghaá¹ƒ; pÄ• tamaggaá¹ƒ, sÄ• yamaggaá¹ƒ.

oreparipaá¹-ipÄ• remajjheheá¹-huddhÄ• dhonto á¹ƒ0.0143vÄ• chaá¹-á¹-hÄ«yÄ• -.

orÄ• dayo saddÄ• chaá¹-á¹-hiyantena sahekatthÄ• vÄ• honti; ekÄ• rantattaá¹ƒ nipÄ• tana
uparisikharaá¹ƒ; paá¹-i sotaá¹ƒ; pÄ• reyamunaá¹ƒ; majjhegaá¹…gaá¹ƒ; heá¹-á¹-hÄ• pÄ• sÄ•

adhogaá¹…gaá¹ƒ; antopÄ• sÄ• daá¹ƒ --- -puna vÄ• vidhÄ• nÄ• gaá¹…gÄ• oramiccÄ• dipi

taá¹ƒ á¹ƒ0.0144 napuá¹ƒsakaá¹ƒ-.

yadetamatakkantamekatthaá¹ƒ taá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ veditabbaá¹ƒ; tathÄ• vevodÄ
bahulÄ• dhikÄ• rÄ• --- -yathÄ• parisaá¹ƒ, yathÄ• parisÄ• ya; sakÄ• ya sakÄ• ya parisÄ• yÄ

amÄ• di-.

amÄ• disyÄ• dyantaá¹ƒ syÄ• dyÄ• ntena saha bahulamekatthaá¹ƒ hoti; â€™ gÄ• maá¹ƒ ga
sukhaá¹ƒâ€™ muhuttasukhaá¹ƒ. vuttiye vopapadasamÄ• se-kumbhakÄ• ro; sapÄ• ko; tanta
-ntamÄ• naktavantuhi vÄ• kyameva; dhammaá¹ƒ suá¹‡anto; dhammaá¹ƒ suá¹‡amÄ• no; oc

raÃ±Ã±Ä• hatoâ€™ rÄ• jahato; â€™ asinÄ• chinnoâ€™ asicchinno; pitusadiso; pitusamo;
dadhinÄ• upasittaá¹ƒ bhojanaá¹ƒâ€™ dadhibhojanaá¹ƒ; â€™ guá¸·ena misso odanoâ€™ g
padenevopasittÄ• dikriyÄ• yÄ• khyÄ• panato natthÄ• yuttatthatÄ• .

kvavi á¹ƒ0.0145 vuttiyeva; urago pÄ• dapo --- -kvavi vÄ• kyameva; pharasunÄ• chinnavÄ•
â€™

buddhassadeyyaá¹ƒâ€™ buddhadeyyaá¹ƒ; â€™ yÅ«pÄ• ya dÄ• ruâ€™ yÅ«padÄ• ru; â€™
idha na hoti-saá¹…ghassa dÄ• tabbaá¹ƒ --- -kathaá¹ƒ, etadattho etadatthanti-aÃ±Ã±apadatt

savarehi bhayaá¹ƒâ€™ savarabhayaá¹ƒ; gÄ• maniggato, methunÄ• peto. kvaci vuttiyeva; ka
-idha na hoti-rukkhÄ• patito. â€™

raÃ±Ã±o á¹ƒ0.0146 purisoâ€™ rÄ• japuriso --- -bahulÄ• dhikÄ• rÄ• ntamÄ• na niddhÄ• riya
na hoti; mamÄ• nukubbaá¹ƒ; mamÄ• nu kurumÄ• no; gunnaá¹ƒ kaá¹‡hÄ• sampannakhÄ«r
paá¹-assa sukkatÄ• --- -kvaci hoteva; vattamÄ• nasÄ• mÄ«pyaá¹ƒ --- -kathaá¹ƒ brÄ• hmaá
dantÄ• ti-sÄ• pekkhatÄ• ya na hoti --- -idha panahoteva candanagandho; nadÄ«ghoso; kaÃ
kÄ• yasamphasso:phalarasoti [--- -] phalÄ• naá¹ƒtitto; phalÄ• namÄ• sito [ ] phalÄ• naá¹ƒ s
brÄ• hmaá¹‡assauccaá¹ƒ gehanti; sÄ• pekkha tÄ• ya na hoti --- -raÃ±Ã±opÄ• á¹-aliputtakas
sambandhe chaá¹-á¹-hÄ«ti pÄ• á¹-aliputtakainasambandhÄ• bhÄ• vÄ• nahessati; raÃ±Ã±o
ti bhÄ«nnatthatÄ• yaá¹ƒ [ ] vÄ• kya meva --- -â€™ raÃ±Ã±o gavÄ• ssapurisÄ• rÄ• jagavÄ•
hotevekatthibhÄ• ve. â€™ dÄ• nesoá¹‡á¸• oâ€™ dÄ• nasoá¹‡á¸• o; dhammarato; dÄ• nabh
kucchisayo; thalaá¹-á¹-ho; paá¹…kajaá¹ƒ; saroruhaá¹ƒ idha na hoti bhojane mattaÃ±Ã±utÄ•
guttadvÄ• ratÄ• ; Ä• sane nisinno Ä• sane nisÄ«ditabbaá¹ƒ.

visesanamekatthena-. á¹ƒ0.0149

visesanaá¹ƒ syÄ• dyantaá¹ƒ visessena syÄ• dyÄ• ntena samÄ• nÄ• dhikaraá¹‡enasahekatt
uppalaÃ±ceâ€™ ti niluppalaá¹ƒ, â€™ chinnaÃ±ca taá¹ƒ parÅ«á¸·haÃ±ceâ€™ ti chinnaparÅ«
satthÄ«, â€™ satthÄ« ca sÄ• sÄ• mÄ• ceâ€™ ti satthisÄ• mÄ• ; sÄ«hova sÄ«ho, â€™ mu
timunisÄ«ho; â€™ sÄ«lameva dhanaá¹ƒâ€™ sÄ«ladhanaá¹ƒ --- -kci vÄ• kyameva, puá¹‡á¹
gahapati. --- -kvaci vuttiyeva; kaá¹‡hasappo; lohitasÄ• li. visesananti-kiá¹ƒ: tacchako sappo.
ekattheneti-kiá¹ƒ: kÄ• á¸·amhÄ• aÃ±Ã±o --- -kathaá¹ƒ, patta jÄ«viko Ä• pannajÄ«viko [ ]
mÄ• sajÄ• toti-aÃ±Ã±apadatthe bhavissati.

naÃ±-. á¹ƒ0.0155

naÃ±iccetaá¹ƒ syÄ• dyantaá¹ƒ syÄ• dyantena sahekatthaá¹ƒ hoti; na brÄ• hmaá¹‡o abrÄ• h
-bahulÄ• dhikÄ• rato asamatthehipi kehici hoti; apunageyyÄ• , gÄ• thÄ• ----anokÄ• saá¹ƒ k
gantvÄ• --- -Ä«sakaá¸·Ä• ro Ä«sapiá¹…galoti-syÄ• di syÄ• dinekatthanti samÄ• so; vÄ• kya
vÄ• tippasaá¹…gÄ• bhÄ• vÄ• .

kupÄ• dayo á¹ƒ0.0156 niccamasyÄ• dividhimhi-.

kusaddo pÄ• dayo ca syÄ• dyantena sahekatthÄ• honti niccaá¹ƒ syadividhivisayatoâ€™ Ã±
brÄ• hmaá¹‡oâ€™ kubrÄ• hmaá¹‡o, â€™ Ä«sakaá¹ƒ uá¹‡haá¹ƒâ€™ kaduá¹‡haá¹ƒ; panÄ•
pakataá¹ƒ, duppuriso, dukkataá¹ƒ, supuriso, sukataá¹ƒ, abhitthutaá¹ƒ, atitthutaá¹ƒ, Ä• kaá¸·Ä
pÄ• dayo gatÄ• dyatthe paá¹-hamÄ• ya () â€™ pagato Ä• cariyoâ€™ pÄ• cariyo; pantevÄ•
dutiyÄ• ya; () â€™ atikkanto macaâ€™ matimaÃ±co; atimÄ• lo. avÄ• dayo kuá¹-á¹-hÄ• dyat
avakuá¹-á¹-haá¹ƒ kokilÄ• ya vanaâ€™ mavakokilaá¹ƒ; avamayayÅ«raá¹ƒ. pariyÄ• dayo gilÄ
â€™ parigila noâ€™ jjhenÄ• yaâ€™ pariyajjheno --- -nyÄ• dayo kannÄ• dyatthe paÃ±camiy
nikkhantokosambiyÄ• â€™ nikkosambi ----asyÄ• dividhimhÄ«ti kiá¹ƒrukkhampati vijjotate.

cÄ« á¹ƒ0.0157 kriyatthehi-.

cÄ«ppaccayanto kriyatthehi syadyantehi sahekattho hoti; malinÄ« kariya.

bhusanÄ• darÄ• nÄ• daresvalaá¹ƒsÄ• sÄ• -.

bhusanÄ• disvatthesvalamÄ• dayo saddÄ• kriyÄ• tthehi syÄ• dyantehi sahekatthÄ• honti;
asakkacca --- -bhusanÄ• dÄ«sÅ«ti-kiá¹ƒ: alaá¹ƒ bhutvÄ• gato; sakkatvÄ• gato; asakkatvÄ•
sobhanamasobhananti attho.

aÃ±Ã±e á¹ƒ0.0158 ca-.

aÃ±Ã±e ca saddÄ• kriyatthehi syÄ• dyantehi saha bahulamekatthÄ• bhavanti; purobhuya; urasikariya; manasikariya; majjhekariya; tuá¹‡hibhuya.

vÄ• nekaÃ±Ã±atthe-.

anekaá¹ƒ syÄ• dyantamaÃ±Ã±assa padassatthe ekatthaá¹ƒ vÄ• hoti; bahÅ«ni dhanÄ• ni ya lambÄ• kaá¹‡á¹‡Ä• yassa soâ€™ lambakaá¹‡á¹‡o; â€™ vajiraá¹ƒ pÄ• á¹‡imhi yassasoâ€ mattÄ• bahavo mÄ• taá¹…gÄ• etthaâ€™ mattabahumÄ• taá¹…gaá¹ƒ, vanaá¹ƒ; â€™ Ä• rÅ Ä• rÅ«á¸·havÄ• naro; â€™ jitÄ• ni indriyÄ• ni yenasoâ€™ jitindriyo; â€™ dinnaá¹ƒ bhojanaá dinnabhojano; â€™ apagataá¹ƒ kÄ• á¸·akaá¹ƒ yasmÄ• paá¹-Ä• soâ€™ yaâ€™ mapagatak yesaá¹ƒ teâ€™ upadasÄ• ; Ä• sannadasÄ• ; adÅ«radasÄ• : adhika dasÄ• ; â€™ tayo á¹ƒ0. tidasÄ• --- -kathaá¹ƒ, dasasaddosaá¹ƒ khyÄ• ne vattate parimÄ• á¹‡asaddasannidhÄ• nÄ• mesaá¹ƒâ€™ paÃ±cakÄ• sakuá¹‡Ä• ti; dve vÄ• tayo vÄ• parimÄ• á¹‡amesaâ€™ dvattayo tayo vÄ• â€™ dvattayo --- -â€™ dakkhiá¹‡assÄ• ca pubbassÄ• ca disÄ• ya yadantarÄ• á¸ dinÄ• ; â€™ dakkhiá¹‡Ä• vasÄ• pubbÄ• cÄ• â€™ ti vÄ• ; â€™ saha puttenÄ• gatoâ€™ sa vijjamÄ• nalomakoti attho evaá¹ƒ sapakkhako; atthikhÄ«rÄ• , brÄ• hmaá¹‡iti-atthisaddo vijja -kvaci gatatthatÄ• ya padantarÄ• namappayogo, kaá¹‡á¹-haá¹-á¹-hÄ• kÄ• á¸·Ä• assa kaá¹ oá¹-á¹-hamukhamica mukhamassaoá¹-á¹-hamukho; kesasaá¹…ghÄ• to cÅ«á¸·Ä• assa kesa alaá¹…kÄ• ro assasuvaá¹‡á¹‡Ä• laá¹…kÄ• ro; â€™ papatitaá¹ƒ paá¹‡á¹‡amassaâ€™ papa avijjamÄ• nÄ• puttÄ• assaâ€™ avijjamÄ• naputto; â€™ na santi puttÄ• assaâ€™ aputto - hotipaÃ±cabhuttavanto assa, bhÄ• tuno putto assa atthiti bahulÄ• dhikÄ• rato.

tattha á¹ƒ0.0161 gahetvÄ• tena paharitvÄ• yuddhe sarÅ«paá¹ƒ-.

sattamyantaá¹ƒ tatiyantaÃ±ca sarÅ«pamanekaá¹ƒ tattha gahetvÄ• tena paharitvÄ• yuddhe ekatthaá¹ƒ vÄ• hoti; â€™ kesesu ca kesesu ca gahetvÄ• yuddhampavattaá¹ƒâ€™ kesÄ• k daá¹‡á¸• ehi ca paharitvÄ• yuddhampavattaá¹ƒâ€™ daá¹‡á¸• Ä• daá¹‡á¸• i; muá¹-á¹-hÄ• m ti. ci samÄ• santo [â€™] cismi. ntyÄ• kÄ• ro --- -tattha teneti-kiá¹ƒ: kÄ• yadva kÄ• yadva [ ] pavattaá¹ƒ; gahetvÄ• paharitvÄ• ti- kiá¹ƒ: rathe ca rathe ca á¹-hatvÄ• yuddhaá¹ƒpavattaá¹ƒ hatthe ca hatthe ca gahetvÄ• sakhyaá¹ƒ pacattaá¹ƒ; sarÅ«pantikiá¹ƒ: daá¹‡á¸• ehi ca musa yuddhaá¹ƒ pavattaá¹ƒ.

catthe-.

anekaá¹ƒ á¹ƒ0.0162 syÄ• dyantaá¹ƒ catthe ekatthaá¹ƒ vÄ• bhavati --- -samuccayoâ€™ á¹‡ samÄ• hÄ• ro ca casaddatthÄ• , tattha samuccayÄ• á¹‡vÄ• cayesu nekatthibhÄ• vo sambh

aÃ±Ã±amaÃ±Ã±anirapekkhÄ• namattappadhÄ• nÄ• naá¹ƒ katthaci kriyÄ• visese cÄ«yamÄ•
palÄ• se ca chindÄ• ti; anvÄ• cayova yattheko padhÄ• nabhÄ• vena vidhiyate aparo caguá¹
cara gÄ• vo vÄ• nayeti --- -itaraÃ±cayaya tu sambhavati, tesu hi aÃ±Ã±amaÃ±Ã±asÄ• pekk
itarÄ«tarayogo- yathÄ• - sÄ• riputtamoggallÄ• nÄ• tiassÄ• vayavappadhÄ• nattÄ• bahuvac
sÄ• pekkhÄ• nameva tirohitÄ• vayavabhedo samudÄ• yappadhÄ• no samÄ• hÄ• ro-yathÄ•
samudÄ• yappadhÄ• nattÄ• ekavacanameva; te ca samÄ• hÄ• rÄ«tarÄ«tarayogÄ• bahula
honti, tatrÄ• yaá¹ƒ visayavibhÄ• go nirutti piá¹-akÄ• gato.

pÄ• á¹‡ituriyayoggasenaá¹…gÄ• naá¹ƒ; á¹ƒ0.0163 niccaverÄ«naá¹ƒ; saá¹ƒkhyÄ• pari mÄ•
khuddajantukÄ• naá¹ƒ; pacanavaddhÄ• lÄ• naá¹ƒ; caraá¹‡asÄ• dhÄ• raá¹‡Ä• naá¹ƒ; ekjhÄ
liá¹…gavisesÄ• naá¹ƒ; vividhaviruddhÄ• naá¹ƒ; disÄ• naá¹ƒ; nadÄ«naÃ±ca; niccaá¹ƒ samÄ

tiá¹‡arukkhapasusakuá¹‡adhanadhaÃ±Ã±avyaÃ±janajanapadÄ• naá¹ƒvÄ• aÃ±Ã±e samitan

pÄ• á¹‡yaá¹…gÄ• naá¹ƒ --- -cakkhusotaá¹ƒ; mukhanÄ• sika; hanugÄ«vaá¹ƒ; chavi maá¹ƒsa
jarÄ• maraá¹‡aá¹ƒ; --- -turiyaá¹…gÄ• naá¹ƒ ----alasatÄ• á¸·ambaraá¹ƒ; murajagomukhaá¹ƒ;
maddavikapÄ• á¹‡avikaá¹ƒ; gÄ«tavÄ• dataá¹ƒ:sammatÄ• á¸·aá¹ƒ --- -yoggaá¹…gÄ• naá¹ƒ -
yuganaá¹…galaá¹ƒ --- -senaá¹…gÄ• naá¹ƒ ----asisattitomarapiá¹‡á¸• aá¹ƒ; [ ] asicammaá¹ƒ;
kÄ• kolÅ«kaá¹ƒ; nÄ• gasupaá¹‡á¹‡aá¹ƒ --- -saá¹ƒkhyÄ• parimÄ• á¹‡a saÃ±Ã±Ä• naá¹ƒ --- -
tikacatukkaá¹ƒ, catukkapaÃ±cakaá¹ƒ; dasekÄ• dasakaá¹ƒ --- - khuddajantukÄ• naá¹ƒ --- -kÄ
kutthakipillikaá¹ƒ; á¸• aá¹ƒsamakasaá¹ƒ; makkhikakipillikaá¹ƒ --- -pavanavaddhÄ• lÄ• naá¹ƒ
-orarabgikasukarikaá¹ƒ; sÄ• kuntikamÄ• gavikaá¹ƒ; sapÄ• kavaddhÄ• laá¹ƒ; vena

rathakÄ• raá¹ƒ; á¹ƒ0.0164 pukkusachavaá¸• Ä• hakaá¹ƒ --- -caraá¹‡asÄ• dhÄ• raá¹‡Ä• naá
kaá¹-hakÄ• lÄ• paá¹ƒ; sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ; samathavipassanaá¹ƒ; vijjÄ• caraá¹‡aá¹ƒ -
-ekajjhÄ• yanapÄ• vacanÄ• naá¹ƒ --- -dÄ«ghamajjhimaá¹ƒ; ekuttarasaá¹ƒyuttakaá¹ƒ; khand
-liá¹…gavisesÄ• naá¹ƒ --- -itthipumaá¹ƒ; dÄ• sidÄ• saá¹ƒ;
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapararikkhÄ• raá¹ƒ; tiá¹‡akaá¹-
``lÄ• bhÄ« hoti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• n
-vividhaviruddhÄ• naá¹ƒ --- -kusalÄ• kusalaá¹ƒ; sÄ• vajjÄ• navajjaá¹ƒ; hÄ«nappaá¹‡itaá¹ƒ; k
chekapÄ• pakaá¹ƒ; adharuttaraá¹ƒ --- -disÄ• naá¹ƒ --- -pubbÄ• paraá¹ƒ; dakkhiá¹‡uttaraá¹ƒ;
pubbuttaraá¹ƒ; apara dakkhiá¹‡aá¹ƒ; aparuttaraá¹ƒ --- -nadÄ«naá¹ƒ --- -gaá¹…gÄ• yamunaá

tiá¹‡avisesÄ• naá¹ƒ --- -kÄ• sakusaá¹ƒ, kÄ• sakusÄ• ; usÄ«rabÄ«raá¹‡aá¹ƒ, usÄ« rabÄ«raá
muÃ±jababbajÄ• --- -rukkhavasesÄ• naá¹ƒ --- -khadirapalÄ• saá¹ƒ, khadirapalÄ• sÄ• ; dhav
dhavÄ• ssakaá¹‡á¹‡Ä• ; pilakkhanigrodhaá¹ƒ, pilakkhanagrodhÄ• ; assatthakapitthanaá¹ƒ, a
sÄ• kasÄ• laá¹ƒ, sÄ• kasÄ• lÄ• --- -pasuvisesÄ• naá¹ƒ --- -gaja gavajaá¹ƒ, gajagavajÄ• ; go
eá¹‡eyyagomahisaá¹ƒ, eá¹‡eyyagomahisÄ• ; eá¹‡eyyavarÄ• haá¹ƒ, eá¹‡eyyavarÄ• hÄ• ; aj

á¸·akaá¹ƒ, á¹ƒ0.0165 ajeá¸·akÄ• ; kukkurasÅ«karaá¹ƒ, kukkurasÅ«karÄ• ; hatthigavÄ• ssa v
hatthigavÄ• ssavaá¸·avÄ• --- -sakuá¹‡avisesÄ• naá¹ƒ --- -haá¹ƒsabalÄ• vaá¹ƒ, haá¹ƒsabalÄ
kÄ• raá¹‡á¸• avavakkavÄ• kaá¹ƒ, kÄ• raá¹‡á¸• avavakkavÄ• kÄ• ; bakabalÄ• kaá¹ƒ, bakaba
-hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ, hiraÃ±Ã±a suvaá¹‡á¹‡Ä• ; maá¹‡isaá¹ƒkhamuttÄ• vephaphariya
maá¹‡isaá¹ƒkhamuttÄ• veá¸·uriyÄ• ; jÄ• tarÅ«parajataá¹ƒ, jÄ• tarÅ«parajatÄ• --- -dhaÃ±Ã±
-sÄ• liyavakaá¹ƒ, sÄ• liyavakÄ• ; tilamuggamÄ• saá¹ƒ, tilamaggamÄ• sÄ• ; nipphÄ• vakulat
--- -byaÃ±janÄ• naá¹ƒ --- -sÄ• kasuvaá¹ƒ, sÄ• kasuvÄ• ; gabyamÄ• hisaá¹ƒ, gabyamÄ• hisÅ
eá¹‡eyyavÄ• rÄ• hÄ• ; migamÄ• yÅ«raá¹ƒ, migamÄ• yÅ«rÄ• --- -janapadÄ• naá¹ƒ --- kÄ• s
vajjimallaá¹ƒ, vajjimallÄ• ; cetivÄ«saá¹ƒ, cetivÄ«sÄ• ; macchasurasenaá¹ƒ, macchasÅ«rase
kurupaÃ±cÄ• lÄ• .

itarÄ«tarayogo-yathÄ• -vandimasÅ«riyÄ• , samaá¹‡abrÄ• hmaá¹‡Ä• , mÄ• tÄ• pitaro, iccÄ•
ekatthibhÄ• vakaá¹‡á¸• e yaá¹ƒ vuttaá¹ƒ pubbaá¹ƒ tadeva pubbaá¹ƒ nipatati kamÄ• tikkame
vipallÄ• soâ€™ pi hoti bahulÄ• dhikÄ• rato. â€™ dantÄ• naá¹ƒ rÄ• jÄ• â€™ rÄ• jadanto. ka
pubbakÄ• lassÄ• pi paranipÄ• to. littavÄ• sito, naggamusito, sittasammaá¹-á¹-ho, bhaá¹-á¹-h
yadekatthaá¹ƒ tattha keci pubbapadaá¹ƒ bahudhÄ• niyamenti tadiha vyabhivÄ• radassanÄ•
daá¹-á¹-habbaá¹ƒ.

samÄ• hÄ• re á¹ƒ0.0166 sapuá¹ƒsakaá¹ƒ-.

vatthe samÄ• hÄ• re yadekatthaá¹ƒ tannapuá¹ƒsakaliá¹…gamhavati; tathÄ• vevodÄ• haá¹-
sabhÄ• parisÄ• yÄ• ti Ã±Ä• pakÄ• ; Ä• dhi paccaparivÄ• ro; chandapÄ• risuddhi; paá¹-isand

saá¹ƒkhyÄ• di-.

ekatthe á¹ƒ0.0167 samÄ• hÄ• re saá¹ƒkhyÄ• di napuá¹ƒsakaliá¹…gambhavati; paÃ±cagava
-samÄ• hÄ• rassekattÄ• ekavacanameva hoti; samÄ• hÄ• retveva-paÃ±cakapÄ• lo, pÅ«vo

kvacekattaÃ±ca chaá¹-á¹-hiyÄ• -.

chaá¹-á¹-hiyekatthe kvaci napuá¹ƒsakattaá¹ƒ hotekattaÃ±ca; â€™ salabhÄ• naá¹ƒ chÄ• yÄ•
evaá¹ƒâ€™ sakuntÄ• naá¹ƒ chÄ• yÄ• â€™ sakuntacchÄ• yaá¹ƒ;

pÄ• sÄ• dacchÄ• yayaá¹ƒ, á¹ƒ0.0168 pÄ• sÄ• dacchÄ• yayÄ• ; gharacchÄ• yayaá¹ƒ, ghara
napuá¹ƒsakekattambhavati; brahmasabhaá¹ƒ; devasabhaá¹ƒ; indasabhaá¹ƒ; yakkhasabhaá
-manussasabhÄ• yaá¹ƒ --- -khattiyasabhÄ• , rÄ• jasabhÄ• iccevamÄ• di --- -kvacÄ«ti kiá¹ƒ:

syÄ• disu rasso-.

napuá¹ƒsake vattamÄ• nassa rasso hoti syÄ• disu; salabhacchÄ• yaá¹ƒ --- -syÄ• disÅ«ti-kiá

ghapassÄ• ntassÄ• ppadhÄ• nassa-. á¹ƒ0.0169

antabhutassÄ• ppadhÄ• nassaghapassasyÄ• disurassohoti; bahumÄ• lo, poso; nikkosambi
----antassÄ• ti-kiá¹ƒ: kaÃ±Ã±Ä• piyo; appadhÄ• nassÄ• ti-kiá¹ƒ: rÄ• jakumÄ• rÄ«; brahmaba

gossu-.

antabhutassÄ• ppadhÄ• nassa gossa syÄ• disu u hoti; cittagu ----appadhÄ• nassÄ• tveva -
antassÄ• tvecagokulaá¹ƒ.

itthiyamatvÄ• -.

itthiyaá¹ƒ vattamÄ• nato akÄ• rantato nÄ• masmÄ• Ä• ppaccayo hoti, dhammadinnÄ• .

nadÄ• dito á¹ƒ0.0170 á¹‡á¸• Ä«-.

nadÄ• dÄ«hi itthiyaá¹ƒ á¹‡á¸• Ä«ppaccayo hoti; nadÄ«, mahÄ«, kumÄ• rÄ«, taruá¹‡Ä«, vÄ•

goto vÄ• ().

gÄ• vÄ«, go; Ä• katigaá¹‡oâ€™ yaá¹ƒ --- -á¹…akÄ• ro ``ntantunaá¹ƒ á¹…imhi to vÄ•  ``ti. vis

yakkhÄ• dittvitÄ« ca-.

yakkhÄ• dito itthiyaminÄ« hoti á¹…Ä« ca; yakkhinÄ«, yakkhi; nÄ• ginÄ«, nÄ• gÄ«; sÄ«hinÄ«

Ä• rÄ• mikÄ• dÄ«hi-.

Ä• rÄ• mikÄ• dito inÄ« hotitthiyaá¹ƒ; Ä• rÄ• mikinÄ«; anantarÄ• sikinÄ«; rÄ• jinÄ«.

saÃ±Ã±Ä• yaá¹ƒ mÄ• nuso ().

mÄ• nusinÄ«; aÃ±Ã±atra mÄ• nusÄ«.

yuvaá¹‡á¹‡ohi nÄ«-.

itthiyamivaá¹‡á¹‡uvaá¹‡á¹‡antehi nÄ« hoti bahulaá¹ƒ; sadÄ• payata pÄ• á¹‡inÄ«; daá¹‡á¸•
paracittavidunÄ« --- -mÄ• tu Ä• dito kasmÄ• na hoti: itthippaccayaá¹ƒ vinÄ• pi itthattÄ• hi d

ktimhÄ• Ã±Ã±atthe-.

ktimhÄ• Ã±Ã±attheyeva itthiyaá¹ƒ nÄ« hoti bahulaá¹ƒ; sÄ• haá¹ƒ ahiá¹ƒsÄ• ratinÄ«; tassÄ•
sÄ• vacchagiddhinÄ« ----aÃ±Ã±attheti-kiá¹ƒ: dhammarati.

gharaá¹‡yÄ• dayo-. á¹ƒ0.0173

gharaá¹‡Ä«ppabhutayo nÄ«ppaccayantÄ• sÄ• dhavo bhavanti; gharaá¹‡Ä«; pokkharaá¹‡Ä

Ä• cariyÄ• vÄ• yalopo ca () ; Ä• carinÄ«; Ä• cariyÄ• .

mÄ• tulÄ• ditvÄ• nÄ« bhariyÄ• yaá¹ƒ-.

mÄ• tulÄ• dito bhariyÄ• yamÄ• nÄ« hoti; mÄ• tulÄ• nÄ«; varuá¹‡Ä• nÄ«; gahapatÄ• nÄ«; Ä

abhariyÄ• yaá¹ƒ khattiyÄ• vÄ• () khattiyÄ• nÄ«; khattiyÄ• --- -nadÄ• dÄ«pÄ• á¹-hÄ• bhar

upamÄ• saá¹ƒhitasahitasaÃ±Ã±atasahasaphavÄ• malakkhaá¹‡Ä• diturutu-. á¹ƒ0.0173

Å«rusaddÄ• upamÄ• nÄ• dipubbÄ• itthiyamÅ« hoti; karahorÅ«; saá¹ƒhitorÅ«; sahitorÅ«; sa
saphorÅ«; vÄ• mo rÅ«; lakkhaá¹‡orÅ« --- -â€™ Å«â€™ ti-yogavibhÄ• gÄ• Å«; brahmaband

yuvÄ• ti -.

yuvasaddatoti hotitthiyaá¹ƒ; yuvati.

ntantunaá¹ƒ á¹…Ä«mhi to vÄ• -.

á¹…Ä«mhi ntantunaá¹ƒ to vÄ• hoti; gacchatÄ«, gacchantÄ«; sÄ«lavatÄ«, sÄ«lavantÄ«.

bhavato bhoto-.

á¹…Ä«mhi bhavato bhotÄ• deso hoti vÄ• ; bhotÄ«; bhavantÄ«.

gossÄ• vaá¹…i-.

gosaddassa á¹…Ä«mhÄ• vaá¹…i hoti; gÄ• vÄ«.

puthussapathavaputhavÄ• -.

á¹…Ä«mhi puthussa pathavaputhavÄ• honti; pathavÄ«; puthavÄ«. --- -á¹-he pathavÄ«.

samÄ• santva- á¹ƒ0.0174

samÄ• santo a iti vÄ• dhikarÄ«yanti.

pÄ• pÄ• dÄ«hi bhumiyÄ• -.

pÄ• pÄ• dÄ«hi parÄ• yÄ• bhumi tassÄ• samÄ• santo a hoti; pÄ• pa bhumiá¹ƒ; jÄ• tibhum

saá¹ƒkhyÄ• hi-.

saá¹ƒkhyÄ• hi parÄ• yÄ• bhumi tassÄ• samÄ• santo a hoti; dvibhumaá¹ƒ; tibhumaá¹ƒ

nadÄ«godÄ• varÄ«naá¹ƒ-.

saá¹ƒkhyÄ• hi parÄ• saá¹ƒ nadÄ«godÄ• varÄ«naá¹ƒ samÄ• santo a hoti; paÃ±canadaá¹ƒ, s

asaá¹ƒkhyehi á¹ƒ0.0175 cÄ• á¹…gulyÄ• naÃ±Ã±Ä• saá¹ƒkhyatthesu-.

asaá¹ƒkhyehi saá¹ƒkhyÄ• hi ca parÄ• ya aá¹…gulyÄ• samÄ• santo ahoti no ce aÃ±Ã±apad
vattite. â€™ niggatamaá¹…gulÄ«hiâ€™ niraá¹…gulaá¹ƒ; accaá¹…gulaá¹ƒ; dve aá¹…guliyo
dvaá¹…gulaá¹ƒ ----anaÃ±Ã±Ä• saá¹ƒkhyatthesÅ«ti-kiá¹ƒ: paÃ±caá¹…gulihattho; upaá¹…gul
dvÃ±aá¹…gulÄ« pamÄ• á¹‡amassÄ• ti dvaá¹…gulanti-nÄ• tu samÄ• soâ€™ Ã±Ã±apadatth
tatthavattate; aá¹…gulasaddovÄ• pamÄ• á¹‡avÄ• cÄ«saddantaraá¹ƒ --- -yathÄ• senÄ• á¹…
aá¹…gulÄ• naá¹ƒ sataá¹ƒ puá¹‡á¹‡aá¹ƒ catuddasa vÄ• aá¹…gulÄ• nÄ«ti.

dÄ«ghÄ• hovassekadesehi á¹ƒ0.0176 ca ratyÄ• -.

dÄ«ghÄ• dÄ«hi asaá¹ƒkhyehi saá¹ƒkhyÄ• hi ca parÄ• ya rattiyÄ• samÄ• santo a hoti; dÄ«g
vassÄ• rattaá¹ƒ; pubbarattaá¹ƒ; apararattaá¹ƒ; aá¸• á¸• harattaá¹ƒ; â€™ atikkanto rattiá¹ƒâ€

rattÄ« samÄ• haá¹-Ä• â€™ dvirattaá¹ƒ --- -vÄ• kvaci bahulÄ• dhikÄ• rÄ• ekarattaá¹ƒ; ekara
----anaÃ±Ã±Ä• saá¹ƒkhyatthesutveva-dÄ«gharatti, hemanto; uparatti --- -kvaci hoteva bahul
yathÄ• rattaá¹ƒ.

gotvacatthe á¹ƒ0.0177 cÄ• lope-.

gosaddÄ• alopavisayÄ• samÄ• santo ahoti na ve vatthe samÄ• so aÃ±Ã±apadatthe asaá¹
paramagavora paÃ±cagavadhano; dasagavaá¹ƒ ----alopeti-kiá¹ƒ:paÃ±cahi gohi kÄ«to paÃ±
ajassagÄ• vo ----anaÃ±Ã±Ä• saá¹ƒkhyatthesutveva-cittagu; upagu.

rattindivadÄ• ragavacaturassÄ• -.

ete saddÄ• a antÄ• nipaccante; â€™ ratto ca divÄ• caâ€™ rattindivaá¹ƒ; â€™ ratti ca divÄ
â€™ dÄ• rÄ• ca gÄ• vo caâ€™ dÄ• ragavaá¹ƒ; â€™ vatasso assiyo assaâ€™ caturasso.

Ä• yÄ• meâ€™ nugavaá¹ƒ-. á¹ƒ0.0178

anugavanti nipaccate Ä• yÄ• me gamyamÄ• ne; anugavaá¹ƒ, sakaá¹-aá¹ƒ --- -Ä• yÄ• meti-k

akkhismÄ• Ã±Ã±atthe-.

akkhismÄ• samÄ• santo a hoti aÃ±Ã±atthe ce samÄ• so; visÄ• lakkho.

dÄ• rumbhyaá¹…gulyÄ• -.

aá¹…gulantÄ• aÃ±Ã±apadatthe dÄ• rumhi samÄ• santo a hoti; dvaá¹…gulaá¹ƒ, dÄ• ru; paÃ
----aá¹…gulisadisÄ• vayavaá¹ƒ dhaÃ±Ã±Ä• dÄ«naá¹ƒ vÄ«kkhepakaá¹ƒ dÄ• rÅ«ti vuccate --
siddhaá¹ƒ; sakharÄ• jasaddÄ• akÄ• rantÄ• va, sissoâ€™ pi na dissati --- -gÄ• á¹‡á¸• Ä«vac
pakatantarenasiddhaá¹ƒ.

dvi á¹ƒ0.0179 vÄ«tihÄ• re-.

kriyÄ• vyatihÄ• re á¹ƒ0.0180 gamyamÄ• ne aÃ±Ã±apadatthe vattamÄ• nato ci hoti; kesÄ• k
-cakÄ• roâ€™ cismiâ€™ nti || visesanattho; sugandhi duggandhÄ«ti-payogo nadissate.

latvitthiyÅ«hi ko-.

latuppaccayantehi itthiyamÄ«kÄ• rÅ«kÄ• rantehi cabahulaá¹ƒ kappaccayo hoti aÃ±Ã±apada
bahukumÄ• riko; bahubrahmabandhuko, bahulaá¹ƒtveva-subbhu.

vÄ• Ã±Ã±ato-. á¹ƒ0.0181

aÃ±Ã±ehi aÃ±Ã±apadatthe ko vÄ• bahulaá¹ƒ hoti; bahu mÄ• lako; bahumÄ• lo.

uttarapade-.

etamadhikataá¹ƒ veditabbaá¹ƒ.

imassidaá¹ƒ-.

uttarapade parato imassa idaá¹ƒ hoti; idamaá¹-á¹-hitÄ• ; idappaccayÄ• ; niggahÄ«talopo pa

puá¹ƒ á¹ƒ0.0182 pumassa vÄ• -.

pumassa puá¹ƒhotuttarapade vibhÄ• sÄ• ; pulliá¹…gaá¹ƒ; puá¹ƒliá¹…gaá¹ƒ.

á¹-a nnantunaá¹ƒ-.

esaá¹ƒ á¹-a hotuttarapadekvaci vÄ• ; bhavampatiá¹-á¹-hÄ• mayaá¹ƒ; bhÄ• gavamamÅ«lak
-bahulÄ• dhikÄ• rÄ• tarÄ• disu ca; pageva mahattarÄ«; rattaÃ±Ã±umahattaá¹ƒ.

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—·–

esaá¹ƒ a hotuttarapade; guá¹‡avantapatiá¹-á¹-hoâ€™ smi.

[hhv page]

manÄ• dyÄ• pÄ• dÄ«namo maye ca-.

manÄ• dÄ«namÄ• pÄ• dÄ«naÃ±ca o hotuttarapade maye ca; mano seá¹-á¹-hÄ• ; manoma
Ä• pogataá¹ƒ; Ä• pomayaá¹ƒ; anuyanti disodisaá¹ƒ.

parassasaá¹ƒkhyÄ• su-.

saá¹ƒkhyÄ• suttarapadesu parassa o hoti; parosataá¹ƒ, parosahassaá¹ƒ ---
-saá¹ƒkhyÄ• sÅ«ti-kiá¹ƒ:paradattupajÄ«vino.

jane uttarapade phuthassa u hoti; ariyehi puthagevÄ• yaá¹ƒ janoti puthujjano.

so chassÄ• hÄ• yatane vÄ• -.

ahe á¹ƒ0.0184 Ä• yatane vuttarapade chassa so vÄ• hoti; sÄ• haá¹ƒ, chÄ• haá¹ƒ; saá¸·Ä• y
chaá¸·Ä• yatanaá¹ƒ.

ltupitÄ• dÄ«namÄ• raá¹…araá¹…i-.

latuppaccayantÄ• naá¹ƒ pitÄ• dÄ«naÃ±ca yathÄ• kkamamÄ• raá¹…araá¹…i vÄ• hontuttara
kattÄ• raniddeso; mÄ• rata pitaro --- -vÄ• tveva-satthudassanaá¹ƒ; mÄ• tÄ• pitaro.

vijjÄ• yonisambÄ• ndhanamÄ• tatra catthe-.

latupitÄ• dÄ«naá¹ƒ vijjÄ• sambandhÄ«naá¹ƒ yonisambandhÄ«naÃ±ca tesveva latupitÄ• dis
vijjÄ• yonisambandhisuttarapadesu catthavisaye Ä• hoti; hotÄ• potÄ• ro; mÄ• tÄ• pitaro ---
-latupitÄ• dÄ«nantvevaputtabhÄ• taro; tatreti-kiá¹ƒ: pitupitÄ• mahÄ• ; cattheti-kiá¹ƒ; mÄ• tu
vijjÄ• yonisambandhÄ• nanti-kiá¹ƒ:dÄ• tubhÄ• taro.

putte-. á¹ƒ0.0185

putte uttarapade vatthavisaye latupitÄ• dÄ«naá¹ƒvijjÄ• yoni sambandhÄ• namÄ• hoti; pitÄ•

cismiá¹ƒ-.

cippaccayante uttarapade Ä• hoti; kesÄ• kesi; muá¹-á¹-hÄ• muá¹-á¹-hi.

itthiyamhÄ• sitapumitthi pumevekatthe-.

itthiyaá¹ƒ vattamÄ• ne ekatthe samÄ• nÄ• dhikaraá¹‡e uttarapade pare bhÄ• sitapumÄ• itth
kurabhariyo; dÄ«gha

jaá¹…gho; á¹ƒ0.0186 yuvajÄ• yo --- -itthiyanti-kiá¹ƒ:â€™ kalyÄ• á¹‡Ä« padhÄ• namesaá¹ƒâ
bhÄ• sitapumeti- kiá¹ƒ: kaÃ±Ã±Ä• bhariyo; itthiti-kiá¹ƒ: gÄ• maá¹‡ikulaá¹ƒ diá¹-á¹-hi assaâ€™

gÄ• maá¹‡idiá¹-á¹-hi; ekattheti-kiá¹ƒ:â€™ kalyÄ• á¹‡iyÄ• mÄ• tÄ• â€™ kalyÄ• á¹‡Ä«mÄ• t

kvacippaccaye-.

bhÄ• sitapumitthi paccaye kvaci pumeva hoti; vyattatarÄ• , vyyattatamÄ• .

sabbÄ• dayo vuttimatte-.

itthivÄ• cakÄ• sabbÄ• dayo vuttimatte pumeva honti; tassÄ• mukhaá¹ƒâ€™ tammukhaá¹ƒ
tassaá¹ƒvelÄ• yaá¹ƒ tadÄ• .

chÄ• yÄ• ya á¹ƒ0.0187 jayaá¹ƒ patimhi-.

patimhi pare jÄ• yÄ• ya jayaá¹ƒ hoti; jayampatÄ« --- -jÄ• nipatÄ«tipakatantarena siddhaá¹ƒ;
jampatÄ«ti.

saÃ±Ã±Ä• yamudodakassa-.

saÃ±Ã±Ä• yamudakassuttarapade udÄ• deso hoti; udadhÄ«; udapÄ• naá¹ƒ.

kumbhÄ• disuvÄ• -. á¹ƒ0.0188

kumbhÄ• dasuttarapadesu udakassa udÄ• deso vÄ• hoti; udakumbho, udakakumbho; udap
ukabindu --- -Ä• katigaá¹‡oâ€™ yaá¹ƒ.

sotÄ• disÅ«lopo-.

sotÄ• disuttarapadesuudakassa ussalopo hoti; dakasotaá¹ƒ; dakarakkhaso.

á¹-a naÃ±ssa-.

uttarapadenaÃ±saddassa á¹-a hoti; abrÄ• hmaá¹‡o --- -Ã±akÄ• ro kiá¹ƒ, kevalassamÄ• hot

an sare-.

sarÄ• do uttarapade naÃ±saddassaan hoti; anakkhÄ• taá¹ƒ.

2 Ã±akÄ• roti-sabbattha.

nakhÄ• dayo-. á¹ƒ0.0189

nakhÄ• dayo saddÄ• akataá¹-Ä• desÄ• nipaccante; â€™ nÄ• ssa khamatthitiâ€™ nakho; a
-saÃ±Ã±Ä• saddesu ca nipphattimattaá¹ƒ yathÄ• kathaci kattabbaá¹ƒ. â€™

nÄ• ssa kulamatthiâ€™ ti nakulo; akulamaÃ±Ã±aá¹ƒ; nakha nakula napuá¹ƒsaka nakkhatta

nago vÄ• ppÄ• á¹‡ini-.

nagaiccappÄ• á¹‡ini vÄ• nipaccate; nagÄ• , rukkhÄ• ; nagÄ• , pabbatÄ• ; agÄ• , rukkhÄ• ;
----appÄ• á¹‡inÄ«ti -kiá¹ƒ: ago vasalo sÄ«tena.

sahassa á¹ƒ0.0190 soâ€™ Ã±Ã±atthe-.

aÃ±Ã±apadatthavuttimhi samÄ• se uttarapade pare sahassa so vÄ• hoti; saputto, sahaputt
sahakatvÄ• sahayujjhitvÄ• .

saÃ±Ã±Ä• yaá¹ƒ-.

sahassuttarapade so heti saÃ±Ã±Ä• yaá¹ƒ; sÄ• ssatthaá¹ƒ; sapalÄ• saá¹ƒ.

apaccakkhe-.

apaccakkhe gamyamÄ• ne sahassa so hotuttarapade; sÄ• ggi, kapoto; sapisÄ• vÄ• , vÄ• ta

akÄ• le á¹ƒ0.0191 sakatthe-.

sakatthappadhÄ• nassa sahasaddassa akÄ• le uttarapade so hoti; sampannaá¹ƒ brahmaá¹
nidhehi, sadhuraá¹ƒ ----akÄ• leti-kiá¹ƒ: sahapubbanahaá¹ƒ, sahÄ• paranhaá¹ƒ.

ganthÄ• ntÄ• dhikye-.

ganthÄ• nte Ä• dhiky caia vattamÄ• nassa sahassa so hotuttarapade; sakalaá¹ƒ jotimadhÄ«
-kÄ• lattho Ä• rambho; Ä• dhikye-sadoá¹‡Ä• khÄ• rÄ«; samÄ• sako kahÄ• paá¹‡o; niccatth

samÄ• nassa á¹ƒ0.0192 pakkhÄ• disu vÄ• -.

pakkhÄ• disuttarapadesu samÄ• nassaso hoti vÄ• ; sapakkho, samÄ• napakkho; sajoti, sam
-pakkhÄ• disÅ«ti-kiá¹ƒ: samÄ• nasÄ«lo; pakkha joti janapada ratti pattinÄ« pattÄ« nÄ• bhÄ«
nÄ• ma gotta rÅ«pa á¹-hÄ• navaá¹‡á¹‡a vayo vacana dhamma jÄ• tiya ghacca.

udare iye-.

udare iyapare parato samÄ• nassa so vÄ• hoti; sodariyo; samÄ• nodariyo --- -iyeti-kiá¹ƒ: sa

rÄ«rikkhakesu-.

etesusamÄ• nassa so hoti; sarÄ«; sarikkho; sariso.

sabbÄ• dinamÄ• -. á¹ƒ0.0193

rÄ«rikkhakesusabbÄ• dÄ«namÄ• hoti; yÄ• dÄ«, yÄ• dikkho, yÄ• diso.

ntakimimÄ• naá¹ƒ á¹-Ä• kÄ«á¹-Ä«-.

rÄ«rikkhakesu ntasaddakiá¹ƒsaddaimasaddÄ• naá¹ƒ á¹-Ä• kÄ«á¹-Ä« honti yathÄ• kkamaá¹ƒ
bhavÄ• diso; kÄ«dÄ«, kÄ«dikkho, kÄ«diso; Ä«dÄ«, Ä«dikkho, Ä«diso.

tumhÄ• mbhÄ• naá¹ƒ tÄ• mekasmiá¹ƒ-.

rÄ«rikkhakesu tumhÄ• mhÄ• naá¹ƒ tÄ• mÄ• hontekasmiá¹ƒ yathÄ• kkamaá¹ƒ; tÄ• dÄ«, tÄ•
mÄ• dikkho, mÄ• diso; --- -ekasminti-kiá¹ƒ: tumhÄ• dÄ«, amhÄ• dÄ«, tumhÄ• dikkho, amhÄ
amhÄ• diso.

taá¹ƒmamaÃ±Ã±atra-. á¹ƒ0.0194

rÄ«rikkhakantatoâ€™ Ã±Ã±asmiá¹ƒ uttarapade tumhÄ• mhÄ• name kasmiá¹ƒ taá¹ƒmaá¹ƒ h
mandÄ«pÄ• ; taá¹ƒ saraá¹‡Ä• , maá¹ƒsaraá¹‡Ä• ; tayyogo mayyogoti-bindulopo.

vetasseá¹--.

rÄ«rikkhakesvetasseá¹- vÄ• hoti; edÄ«, etÄ• dÄ«; edikkho, etÄ• dikkho; ediso, etÄ• diso.

vidhÄ• disu dvissa du-.

dvissa du hoti vidhÄ• disu; duvidho, dupaá¹-á¹-aá¹ƒ; evamÄ• di.

di guá¹‡Ä• disu-.

guá¹‡Ä• disu dvissa di hoti; diguá¹‡aá¹ƒ, dirattaá¹ƒ, digu; evamÄ• di

tisva-. á¹ƒ0.0195

tÄ«su dvissa a hoti; dvattikkhattuá¹ƒ, dvattipattapÅ«rÄ• .

Ä• saá¹ƒkhyÄ• yÄ• satÄ• doâ€™ naÃ±Ã±atthe-.

saá¹ƒkhyÄ• yamuttarapade dvissaÄ• hotasadÄ• doâ€™ naÃ±Ã±atthe; dvÄ• dasa, dvÄ• vÄ
saá¹ƒkhyÄ• yanti-kiá¹ƒ:â€™ dirattaá¹ƒ; asatÄ• doti-kiá¹ƒ: dvisataá¹ƒ, dvisahassaá¹ƒ;
anaÃ±Ã±attheti-kiá¹ƒ:dvidasÄ• .

tisse-.

saá¹ƒkhyÄ• yamuttarapade tissa ehotasatÄ• doâ€™ naÃ±Ã±atthe; terasa, tevisa, tettiá¹ƒsa
-saá¹ƒkhyÄ• yantveva-tirattaá¹ƒ; asatÄ• dotveva-tisataá¹ƒ; anaÃ±Ã±atthetveva-tivatukÄ• .

cattÄ• lisÄ• do á¹ƒ0.0196 vÄ• -.

tissevÄ• hoti cattÄ• lÄ«sÄ• do; tecattÄ• lÄ«sa, ticattÄ• lÄ«sa; tepaÃ±Ã±Ä• sa, tipaÃ±Ã±Ä•
tisaá¹-á¹-hi; tesattati, tÄ«sattatÄ«; tÃ±asÄ«ti, tiyÄ• sÄ«ti; tenavuti, tinavuti ----asatÄ• dotveva

dvissÄ• ca-.

asatÄ• doâ€™ naÃ±Ã±atthe cattÄ• lÄ«sÄ• do dvisse vÄ• hoti Ä• va dvecattÄ• lÄ«saá¹ƒ, dv
dvicattÄ• lÄ«saá¹ƒ; dvepaÃ±Ã±Ä• saá¹ƒ, dvÄ• paÃ±Ã±Ä• saá¹ƒ, dvipaÃ±Ã±Ä• saá¹ƒ; iccÄ•

bÄ• cattÄ• lisÄ• do-. á¹ƒ0.0197

dvissa bÄ• vÄ• hotacattÄ• lÄ«sÄ• doâ€™ naÃ±Ã±atthe; bÄ• rasa, dvÄ• dasa; bÄ• vÄ«sati
dvattiá¹ƒsa ----acattÄ• lÄ«sÄ• doti-kiá¹ƒ: dvicattÄ• lÄ«sa.

dvisatidasesu paÃ±cassa paá¹‡á¹‡upannÄ• -.

vÄ«satidasesu paresu paÃ±cassa paá¹‡á¹‡upannÄ• honti vÄ• yathÄ• kkamaá¹ƒ; paá¹‡á¹‡
pannarasa, paÃ±cadasa.

catussa cuto dase-.

catussa cuco honti vÄ• dasasadde pare; cuddasa, coddasa, catuddasa.

chassa so-.

chassa so iccayamÄ• deso hoti dasasadde pare; soá¸·asa.

ekaá¹-á¹-hÄ• namÄ• -.

ekaaá¹-á¹-hÄ• naá¹ƒ Ä• hoti dase pare; ekÄ• dasa, aá¹-á¹-hÄ• rasa.

ra saá¹ƒkhyÄ• to vÄ• -.

saá¹ƒkhyÄ• to parassa dasassara hoti vibhÄ• sÄ• ; ekÄ• rasa, ekÄ• dasa; bÄ• rasa, dvÄ• d
sattarasa, sattadasa; aá¹-á¹-hÄ• rasa, aá¹-á¹-hÄ• dasa --- -pannabÄ• desesu niccaá¹ƒ, idha

chatÄ«hi á¸·o ca-

chatÄ«hi parassa dasassa á¸·o hoti ro ca; soá¸·asa, sorasa; teá¸·asa, terasa.

catutthatatiyÄ• namaá¸• á¸• huá¸• á¸• hatiyÄ• -. á¹ƒ0.0198

aá¸• á¸• hÄ• paresaá¹ƒ catutthatatiyÄ• naá¹ƒ uá¸• á¸• hatiyÄ• honti yathÄ• kkamaá¹ƒ; â€™
aá¸• á¸• huá¸• á¸• ho, â€™ aá¸• á¸• hena tatiyoâ€™ aá¸• á¸• hatiyo --- -kathaá¹ƒ:aá¸• á¸• ha
uttara padavuddhi.

dutiyassa saha diyaá¸• á¸• hadivaá¸• á¸• hÄ• -.

aá¸• á¸• hÄ• parassa dutiyassa sahaaá¸• á¸• hasaddena diyaá¸• á¸• hadivaá¸• á¸• hÄ• hon
diyaá¸• á¸• ho, divaá¸• á¸• ho vÄ• .

sare kad kussuntaratthe-.

kussuttarapadatthe vattamÄ• nassa sarÄ• do uttarapade kadÄ• desohoti; kadannaá¹ƒ, kad

kuputto; uttarattheti-kiá¹ƒ: kuoá¹-á¹-ho; rÄ• jÄ• .

kÄ• ppatthe-.

appatthe vattamÄ• nassa kussakÄ• hotuttarapadatthe; â€™ appakaá¹ƒ lavaá¹‡aá¹ƒâ€™ kÄ

purisevÄ• -.

kussa purisekÄ• hoti vÄ• ; kÄ• puriso, kupuriso ----ayamappattavibhÄ• sÄ• ----appatthe tu
Ä«saá¹ƒ purisoâ€™ kÄ• puriso.

pubbÄ• dÄ«huttarapadassaahassa á¹ƒ0.0199 anhÄ• deso hoti; pubbanho; aparanho; ajajar

iti moggallÄ• ne vyÄ• karaá¹‡e vuttiyaá¹ƒ samÄ• sakaá¹‡á¸• o tatiyo.

chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vÄ• á¹‡appaccayo hotapacceâ€™ bhidheye; á¹‡akÄ• ro v
â€™ vasiá¹-á¹-hassÄ• paccaá¹ƒâ€™ vÄ• siá¹-á¹-ho, vÄ• siá¹-á¹-hÄ« vÄ• ; opagavo, opagav
samÄ• savikappatthaá¹ƒ tassÄ• dhikÄ• ro sakatthÄ• vadhi.

vacchÄ• ditoá¹‡Ä• naá¹‡Ä• yanÄ• -. á¹ƒ0.0201

vacchÄ• dÄ«hi apaccappaccayantehi hottÄ• dÄ«hica saddehi á¹‡Ä• naá¹‡Ä• yanappaccay
vacchÄ• yano; kaccÄ• no, kaccÄ• yano --- -yÄ• game-kÄ• tiyÄ• no; moggallÄ• no, moggall
sÄ• kaá¹-Ä• yano; kaá¹‡bhÄ• no, kaá¹‡bhÄ• yano; iccÄ• di.

kattikÄ• dÄ«hi á¹ƒ0.0202 vidhavÄ• dÄ«hi ca á¹‡eyyaá¹‡erÄ• vÄ• yathÄ• kkamaá¹ƒ hontap
bhÄ• gÄ«neyyo iccÄ• di --- -vedhavero; vandhakero; nÄ• á¸·ikero; sÄ• maá¹‡ero iccÄ• di.

á¹‡ya diccÄ• dÄ«hi-.

ditippabhutÄ«hi á¹‡yo vÄ• hotapacce. decco; Ä• dicco; koá¹‡á¸• aÃ±Ã±o; gaggyo; bhÄ• tab

Ä• á¹ƒ0.0203 á¹‡i-.

akÄ• rantato á¹‡i vÄ• hotapacce dakkhi; doá¹‡i; vÄ• savi; vÄ• ruá¹‡iccÄ• di.

rÄ• jato Ã±Ã±o jÄ• tiyaá¹ƒ-.

rÄ• jasaddato Ã±Ã±o vÄ• hotapacce jÄ• tiyaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ. rÄ• jaÃ±Ã±o --- -jÄ•

khattÄ• yiyÄ• -. khattasaddÄ• yeyÄ• hontapacce jÄ• tiyaá¹ƒ khatyo; khattiyo jÄ• tiyayantv

manuto ssasaá¹‡i-.

manusaddato jÄ• tiyaá¹ƒ ssasaá¹‡ hontapacce. manusso; mÄ• nuso: itthiyaá¹ƒ-manussÄ• ;
-jÄ• tiyantveva-mÄ• á¹‡avo.

janapadanÄ• masmÄ• á¹ƒ0.0204 khattiyÄ• raÃ±Ã±o ca á¹‡o-.

janapadassa yaá¹ƒ nÄ• maá¹ƒ tannÄ• masmÄ• khattiyÄ• pacce raÃ±Ã±ova á¹‡o hoti. paÃ±
okkÄ• ko --- -janapadanÄ• masmÄ• ti-kiá¹ƒ: dÄ• sarathi; khattiyÄ• ti-kiá¹ƒ:â€™ paÃ±cÄ• las
brÄ• hmaá¹‡assÄ• paccaá¹ƒâ€™ paÃ±cÄ• la.

á¹‡ya kurusivÄ«hÄ«-.

kurusivÄ«hapacce raÃ±Ã±e ca á¹‡yo hoti; korabyo sebyo.

á¹‡a rÄ• gÄ• tena rattaá¹ƒ-.

rÄ• gavÄ• citatiyantato rattamiccetasmiá¹ƒ atthe á¹‡o hotiâ€™ kasÄ• vena rattaá¹ƒâ€™ kÄ•
hÄ• liddaá¹ƒ --- -rÄ• gÄ• ti kiá¹ƒ: devadattena rattaá¹ƒ vatthaá¹ƒ; idha kasmÄ• nahoti: nÄ«l
-guá¹‡avacanattÄ• vinÄ• pi á¹‡ena á¹‡atthassÄ• bhidhÄ• nato.

nakkhatteninduyuttena á¹ƒ0.0205 kÄ• le-.

tatiyantato nakkhattÄ• tena lakkhite kÄ• le á¹‡o hoti; taá¹ƒ ce nakkhantaminduyuttaá¹ƒ hoti
phusso, aho --- -nakkhatteneti-kiá¹ƒ: gurunÄ• lakkhitÄ• ratti; indu yanutteneti-kiá¹ƒ: kattikÄ
muhutto; kÄ• leti-kiá¹ƒ: phussenalakkhitÄ• atthasiddhi ----ajjakattikÄ• ti kattikÄ• yutte cand
vattate.

sÄ• ssa á¹ƒ0.0206 devatÄ• puá¹‡á¹‡amaá¹ƒsi-.

seti paá¹-hamantÄ• assÄ• ti chaá¹-á¹-hatthe á¹‡o bhavati yaá¹ƒ paá¹-hamantaá¹ƒ sÄ• ve d
vÄ• . â€™ sugato devatÄ• assÄ• â€™ ti sogato; mÄ• hindo; yÄ• mo; vÄ• ruá¹‡o; phussÄ«
sambandhinÄ«â€™ ti phusso, mÄ• gho; mÄ• gho; phagguno; citto; vesÄ• kho; peá¹-á¹-ham

poá¹-á¹-hapÄ• do; assayujo; kattiko; mÄ• gasiro --- -puá¹‡á¹‡amÄ• sÄ«ti-kiá¹ƒ, phussi paÃ±
-puá¹‡á¹‡amÄ• sÄ«va gatakamÄ• sasambandhinÄ« na hoti; â€™ puá¹‡á¹‡o mÄ• assantiâ
nipÄ• tanÄ• á¹‡o, sÄ• gamo ca, mÄ• sasutÄ«yÄ• va napapaÃ±cadasarattÄ• do vidhi.

tamadhÄ«te á¹ƒ0.0207 taá¹ƒ jÄ• nÄ• ti kaá¹‡ikÄ• ca-.

dutiyantato tamadhÄ«te taá¹ƒ jÄ• nÄ• tÄ«ti etesphatthesuá¹‡o hoti ko á¹‡ikova. â€™ vyÄ• k
vÄ• â€™ veyyÄ• karaá¹‡o; chÄ• ndaso; kamako; padako; venayiko; suttantiko --- -dvitaggal
vidhÄ• natthaá¹ƒ jÄ• nanassaca ajjhenavisayabhÄ• vadassanatthaá¹ƒ pasimbupasaá¹ƒgaha

tassa á¹ƒ0.0208 visaye dese. -.

chaá¹-hiyantÄ• visaye desarÅ«pe á¹‡o hoti. â€™ vasÄ• tÄ«naá¹ƒ visayo desoâ€™ vÄ• sÄ•
cakkhussa visayo rÅ«paá¹ƒ, devadattassa visayoâ€™ nuvÄ• ko.

nivÄ• se tannÄ• me-.

chaá¹-á¹-hiyantÄ• nivÄ• se dese tannÄ• me á¹‡o hoti; â€™ sivÄ«naá¹ƒ nivÄ• so desosebyo

adÅ«rabhave-. á¹ƒ0.0209

chaá¹-á¹-hiyantÄ• adÅ«rabhave desetannÄ• me á¹‡o hoti; â€™ vidasÄ• ya adurabhavaá¹ƒ

tenatibbatte-.

tatiyantÄ• nibbatte desetannÄ• me á¹‡o hoti; kusambena nibbattÄ• kosambÄ«, nagarÄ«; k
sahassena nibbattÄ• â€™ sÄ• hassÄ«, parikhÄ• --- -hetumhi kattarikaraá¹‡e ca yathÄ• yog

tamidhatthi-.

tanti paá¹-hamantÄ• idhÄ• ti sattamyatthe dese tannÄ• me á¹‡o hoti, yantaá¹ƒ paá¹-haman
udumbarÄ• asmiá¹ƒ dese santÄ«â€™ ti odumbaro, bÄ• daro, babbajo.

tatra bhave-.

sattamyantÄ• bhavatthe á¹‡o hoti; â€™ udake bhavoâ€™ odako, oraso, jÄ• napado, mÄ• g
kosambo.

ajjÄ• dÄ«hi á¹ƒ0.0210 tato-.

bhavatthe ajjÄ• dÄ«hi tano hoti; â€™ ajja bhavoâ€™ ajjatano, svÄ• tano, hiyyattano.

purÄ• to á¹‡o ca-.

purÄ• iccasmÄ• bhavatthe á¹‡o hoti tano ca; purÄ• á¹‡o, purÄ• tano.

amÄ• tthacco-. amÄ• saddato acco hoti bhavatthe; amacco.

majjhÄ• ditvimo-.

majjhÄ• dÄ«hi sattamyantehi bhavatthe imo hoti; majjhimo, antimo --- -majkjdhaanta heá¹-á
pacchÄ• abbhantara paccanta.

kaá¹‡á¹‡eyyaá¹‡eyyakayiyÄ• -.

sattamyantÄ• á¹ƒ0.0211 ete paccayÄ• honti bhavatthe; kaá¹‡-â€™ kusinÄ• rÄ• yaá¹ƒ bha
mÄ• gadhako, Ä• raÃ±Ã±ake, vihÄ• ro --- -á¹‡eyya-gaá¹…geyyo, pabbateyyo, vÄ• neyeyyÄ
bÄ• rÄ• á¹‡aseyyako, campeyyako; mithileyyakoti-eyyako --- -ya-gammo, dibbo; iyagÄ• miy
paÃ±cÄ• liyo, bodhapakkhÄ«yo, lokiyo.

á¹‡iko-.

sattamyantÄ• bhavatthe á¹‡iko hoti; sÄ• radiko, divaso; sÄ• radikÄ• , ratti ||

tamassa sippaá¹ƒ sÄ«laá¹ƒ paá¹‡yaá¹ƒ paharaá¹‡aá¹ƒ payojanaá¹ƒ-.

paá¹-hamantÄ• sippÄ• divÄ• cakÄ• asseti chaá¸• hatthe á¹‡iko hoti; â€™ vÄ«á¹‡Ä• vÄ• da
modaá¹…giko, vaá¹ƒsiko; â€™ paá¹ƒsukÅ«ladhÄ• raá¹‡aá¹ƒ sÄ«lamassaâ€™ paá¹ƒsukÅ«
gandhopaá¹‡yamassaâ€™ gandhiko, teliko, goá¸·ikoâ€™ cÄ• po paharaá¹‡amassaâ€™ cÄ
upadhippa yojanamassaâ€™ opadhikaá¹ƒ, sÄ• tikaá¹ƒ, sÄ• hassikaá¹ƒ.

taá¹ƒ á¹ƒ0.0212 hantarahati gacchatuÃ±chati carati-. dutiyantÄ• hantÄ«ti evamÄ• disvatthe
pakkhÄ«hi-â€™ pakkhino hantÄ«â€™ ti pakkhiko, sÄ• kuá¹‡iko, mÄ• yuriko --- -macchehi-
-migehi mÄ• gaviko, hÄ• riá¹‡iko, - sÅ«karikoti- iko; â€™ satamarahatÄ«â€™ ti sÄ• tikaá¹ƒ,
â€™ ehi passa vidhiá¹ƒ rahatÄ«â€™ ti ehipassiko, sÄ• hassiko --- -sahassiyotÄ«dha iyo; â€
gacchatÄ«â€™ ti pÄ• radÄ• riko, maggiko, paÃ±Ã±Ä• sayojaniko; â€™ badare uÃ±chatÄ«â

â€™ dhammaá¹ƒ caratÄ«â€™ ti dhammiko, adhammiko.

tena á¹ƒ0.0213 kataá¹ƒ kÄ«taá¹ƒ baddhamahisaá¹…khataá¹ƒ saá¹ƒsaá¸• haá¹ƒ hataá¹ƒ ha
khaá¹‡ati tarati carati vahati jivati-.

tatiyantÄ• katÄ• disvatthesu á¹‡iko hoti; â€™ kÄ• yena kataá¹ƒâ€™ kÄ• yikaá¹ƒ, vÄ• casik
vÄ• tenakato Ä• bÄ• dhoâ€™ vÄ• tiko --- -â€™ satena kÄ«taá¹ƒâ€™ sÄ• tikaá¹ƒ, sÄ• hassi
kÄ«toti na hoti tadatthÄ• ppatÄ«tiyÄ• --- -â€™ varattÄ• ya baddhoâ€™ vÄ• rattiko, Ä• yasi
ghatena abhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ vÄ• â€™ ghÄ• tikaá¹ƒ, goá¸·ikaá¹ƒ, dÄ• dh
-â€™ jÄ• lena hato hantÄ«ti vÄ• â€™ jÄ• liko, bÄ• á¸·isiko --- -â€™ akkhohi jitaâ€™ makkh
-â€™ akkhehi jayati dibbati vÄ• â€™ akkhiko --- -â€™ khaá¹‡ittiyÄ• khaá¹‡atÄ«â€™ ti khÄ
kuddÄ• liko-devadattena á¹ƒ0.0214 jitamaá¹…gulyÄ• khaá¹‡atÄ«ti na hoti tadatthÄ• navag
taratÄ«â€™ ti oá¸·umpiko; uá¸·umpikoti-iko; gopucchiko; nÄ• viko --- -â€™ sakaá¹-ena cara
rathiko --- -parappikoti iko-â€™ khandhena vahatÄ«â€™ ti khandhiko, aá¹ƒsiko; sÄ«sikoti-ik
jÄ«vatÄ«â€™ ti khandhiko, aá¹ƒsiko; sÄ«sikoti-iko --- -â€™ vetanena jÄ«vatÄ«â€™ ti vetan
vikkayiko; kayavikkayayikoti-iko.

tassa saá¹ƒvattati-.

catutthyantÄ• saá¹ƒvattati asmiá¹ƒ atthe á¹‡iko hoti; â€™ punabbhavÄ• ya saá¹ƒvattatÄ«â€
itthiyaá¹ƒ-ponobhavikÄ• ; â€™ lokÄ• ya saá¹ƒvattatÄ«â€™ ti lokiko, â€™ suá¹-á¹-hu aggoâ
saá¹ƒvattatÄ«â€™ ti sovaggiko, sassÄ• vaik tadaminÄ• di pÄ• á¹-hÄ• --- -â€™ dhanÄ• ya
dhaÃ±Ã±aá¹ƒ-yo.

tato á¹ƒ0.0215 sambhutamÄ• gataá¹ƒ-.

paÃ±camyantÄ• sambhutamÄ• gatantietesvatthesu á¹‡iko hoti; â€™ mÄ• tito sambhutamÄ
pettikaá¹ƒ --- -á¹‡yariyaá¹‡ryÄ• pi dissanti --- -â€™ surabhito sambhutaá¹ƒâ€™ sorabhyaá¹
sambhutaá¹ƒâ€™ thaÃ±Ã±aá¹ƒ; â€™ pitito sambhutoâ€™ pettiyo, mÄ• tiyo, mattiyo; macco

tattha vasati vidito bhatto niyutto-.

sattamyantÄ• vasatÄ«tvevamÄ• disvatthesu á¹‡iko hoti; â€™ rukkhamÅ«le vasatÄ«â€™ ti
sosÄ• niko; â€™ loke viditoâ€™ lokiko; â€™ catumahÄ• rÄ• jesu bhattÄ• â€™ cÄ• tummah
dovÄ• riko; dassok tadaminÄ• dipÄ• á¹-hÄ• , bhaá¹‡á¸• Ä• gÄ• riko; -iko navakammiko --- -

tassidaá¹ƒ-.

chaá¹-á¹-hiyantÄ• á¹ƒ0.0216 idamiccasmiá¹ƒatthe á¹‡iko hoti; â€™ saá¹…ghassa idaá¹ƒâ€
puggalikaá¹ƒ, sakyaputtiko, nÄ• thaputtiko, jenadattiko --- -kiye-sakiyo, parakiyo; niye-attani
rÄ• jakaá¹ƒ, bhaddhaá¹ƒ.

á¹‡o-.

chaá¹-á¹-hiyantÄ• idamiccasmiá¹ƒ atthe á¹‡o hoti; â€™ kaccÄ• yanassaidaá¹ƒâ€™ kaccÄ•
sogataá¹ƒ, sÄ• sanaá¹ƒ; mÄ• hisaá¹ƒ, maá¹ƒsÄ• di.

gavÄ• dÄ«hi yo-.

gavÄ• dÄ«hi chaá¹-á¹-hiyantehi idamiccasmiá¹ƒ atthe yo hoti; â€™ gunnaá¹ƒ idaá¹ƒâ€™ ga
kabyaá¹ƒ, dabbaá¹ƒ.

pitito bhÄ• tari reyyaá¹‡-.

pitusaddÄ• tassa bhÄ• tari reyyaá¹‡ hoti; â€™ pitubhÄ• tÄ• â€™ petteyyo.

mÄ• tito ca bhaginiyaá¹ƒ cho-.

mÄ• tito á¹ƒ0.0217 pitito ca tesaá¹ƒ bhaginÄ«yaá¹ƒ cho hoti; â€™ mÄ• tu bhaginiâ€™ mÄ•
pitubhaginÄ«â€™ pitucchÄ• --- -kathaá¹ƒ mÄ• tulotu:â€™ mÄ• tulÄ• ditvÄ• nÄ«â€™ ti nipÄ

mÄ• tÄ• pitusvÄ• maho-.

mÄ• tÄ• pitÅ«hi tesaá¹ƒ mÄ• tÄ• pitusvÄ• maho hoti; â€™ mÄ• tumÄ• tÄ• â€™ mÄ• tÄ• ma
â€™ pitumÄ• tÄ• â€™ patÄ• mahÄ«; â€™ pitupitÄ• â€™ pitÄ• maho --- -na yathÄ• saá¹ƒkh

nahite reyyaá¹‡-.

mÄ• tÄ• pituhi hite reyyaá¹‡ hoti; matteyyo, petteyyo.

nindÄ• Ã±Ã±Ä• tappapaá¹-ibhÄ• garassadayÄ• saÃ±Ã±Ä• su ko-.

nindÄ• dÄ«svatthesu nÄ• masmÄ• ko hoti; nindÄ• yaá¹ƒ-muá¹‡á¸• ako, samaá¹‡ako; aÃ±Ã
ti assako --- -

payogasÄ• matthiyÄ• á¹ƒ0.0218 sambandhivisesÄ• navagamoâ€™ vagamyate ----appatth

-paá¹-ibhÄ• gatthe-â€™ hatthi viyaâ€™ hatthiko, assako, balivaddako --- -rasse-mÄ• nusak
--- -dayÄ• yaá¹ƒ-puttako, vacchako --- -saÃ±Ã±Ä• yaá¹ƒ-â€™ moroviyaâ€™ morako.

tamassa á¹ƒ0.0219 parimÄ• á¹‡aá¹ƒ á¹‡iko ca-.

paá¹-hamantÄ• asseti asmiá¹ƒ atthe á¹‡iko hoti ko ca, taá¹ƒ ce paá¹-hamantaá¹ƒ parimÄ• â
parimiyateâ€™ teneâ€™ ti parimÄ• á¹‡aá¹ƒ --- -â€™ doá¹‡o parimÄ• á¹‡amassaâ€™ doá¹
khÄ• rasahassiko, Ä• sÄ«tiko, vayo; upaá¸• á¸• hakÄ• yikaá¹ƒ, bimbohanaá¹ƒ; paÃ±cakaá¹

satetehi á¹ƒ0.0220 ttako-.

yÄ• dÄ«hi paá¹-hamantehiasseti chaá¹-á¹-hatthettako hoti, taá¹ƒ ve paá¹-hamantaá¹ƒ parim
yaá¹ƒ paramÄ• á¹‡amassa yantakaá¹ƒ, tattakaá¹ƒ, ettakaá¹ƒ; Ä• vatake-yÄ• vatako, tÄ• vat

sabbÄ• cÄ• vantu-.

sabbato paá¹-hamantehi yÄ• dÄ«hi ca asseti chaá¹-á¹-hatthe Ä• vantu hoti, taá¹ƒ ve paá¹-ha
parimÄ• á¹‡aá¹ƒ bhavati; â€™ sabbaá¹ƒ parimÄ• á¹‡amassaâ€™ sabbÄ• vantaá¹ƒ, yÄ• va
etÄ• vantaá¹ƒ.

kimhÄ• ratirivarÄ«vatakarittakÄ• -.

kimhÄ• paá¹-hamantÄ• asseti chaá¹-á¹-hatthe ratirÄ«varÄ«vatakarittakÄ• honti, taá¹ƒ ce p
parimÄ• á¹‡aá¹ƒ bhavati; â€™ kiá¹ƒ saá¹ƒkhyÄ• naá¹ƒ parimÄ• á¹‡amesaá¹ƒâ€™ kati, ete;
kittakaá¹ƒ --- -rÄ«vanto sabhÄ• vato asaá¹ƒkhyo.

saá¹ƒjÄ• taá¹ƒ á¹ƒ0.0221 tÄ• rakÄ• ditvito-.

tÄ• rakÄ• dÄ«hi paá¹-hamantehiasseti chaá¹-á¹-hattheito hoti, te ve saá¹ƒjÄ• tÄ• honti; â€™
assaâ€™ tÄ• rakitaá¹ƒ, gaganaá¹ƒ; pupphÄ«to, rukkho; pallavitÄ• , latÄ• .

mÄ• ne matto-.

paá¹-hamantÄ• mÄ• navuttito asseti asmiá¹ƒ atthe mattohoti; â€™ palaá¹ƒ ummÄ• namass
hattho pamÄ• á¹‡amassaâ€™ hatthamattaá¹ƒ, â€™ sataá¹ƒ mÄ• namassaâ€™ satamattaá
parimÄ• á¹‡amassaâ€™ doá¹‡amattaá¹ƒ ----abhedopavÄ• rÄ• doá¹‡otipi hoti.

taggho vuddhaá¹ƒ-.

uddhamÄ• navuttito asseti chaá¹-á¹-hatthe tagghÄ• hotÄ«maitto ca; jaá¹‡á¹‡utagghaá¹ƒ, ja

á¹‡o á¹ƒ0.0222 ca purisÄ• -.

purisÄ• paá¹-hamantÄ• uddhamÄ• navuttito á¹‡o hoti mattÄ• dayo ca; porisaá¹ƒ, purisama

ayubhavÄ«tÄ«haá¹ƒse-.

ubavitÄ«hi avayavavuttÄ«hi paá¹-hamantehi asseti chaá¹-á¹-hatthe ayo hoti; â€™ ubho aá¹ƒ
dvayaá¹ƒ, tayaá¹ƒ.

saá¹ƒkhyÄ• ya saccutÄ«sasadasantÄ• dhakÄ• smiá¹ƒ satasahasseá¸• o-.

satyantÄ• ya utyantÄ• ya Ä«santÄ• ya Ä• santÄ• ya dasantÄ• ya ca saá¹ƒkhyÄ• ya paá¹-ha
á¸• o hoti, sÄ• ce saá¹ƒkhyÄ• adhikÄ• hoti, yadasminti taá¹ƒ ce sataá¹ƒ sahassaá¹ƒsata

sahassaá¹ƒ á¹ƒ0.0223 vÄ• hoti; â€™ vÄ«sati adhikÄ• asmiá¹ƒ sateâ€™ ti vÄ«saá¹ƒsataá¹
sahassaá¹ƒ satasahassaá¹ƒ vÄ• --- -tiá¹ƒsaá¹ƒsataá¹ƒ, ekatiá¹ƒsaá¹ƒ sataá¹ƒ --- -utyantÄ•
sahassaá¹ƒ satasahassaá¹ƒ vÄ• --- -Ä«santiya-cattÄ• rÄ«saá¹ƒsataá¹ƒ, sahassaá¹ƒ satasa
-Ä• santÄ• ya-paÃ±Ã±Ä• saá¹ƒsataá¹ƒ sahassaá¹ƒ satasahassaá¹ƒ vÄ• --- -dasantÄ• ya-e
satasahassaá¹ƒ vÄ• --- -saccutÄ«sÄ• sadasanteti kiá¹ƒ:chÄ• dhikÄ• asmiá¹ƒ sate; adhiket
asmiá¹ƒ sate; asminti kiá¹ƒ: vÄ«satyadhikÄ• etasmÄ• satÄ• ; satasahasseti kiá¹ƒ: ekÄ• das
vÄ«satiyaá¹ƒ.

tassa pÅ«reá¹‡ekÄ• dasÄ• dito vÄ• -.

chaá¹-á¹-hÄ«yantÄ• yekÄ• dasÄ• dikÄ• ya saá¹ƒkhyÄ• ya á¸• o hoti pÅ«raá¹‡atthe vibhÄ• s
saá¹ƒkhyÄ• pÅ«rÄ«yateyenataá¹ƒ pÅ«raá¹‡aá¹ƒâ€™ ekÄ• dasannaá¹ƒ pÅ«raá¹‡oâ€™ ekÄ
vÄ«satimo; tiá¹ƒso, tÄ«á¹ƒsatimo; cattÄ• lÄ«so, paÃ±Ã±Ä• so.

ma á¹ƒ0.0224 paá¹ƒcÄ• dikatÄ«hi-.

chaá¹-á¹-hÄ«yantÄ• ya paá¹ƒcÄ• dikÄ• ya saá¹ƒkhyÄ• yakatismÄ• ca mo hoti pÅ«raá¹‡atth
aá¹-á¹-hamo; katimo, katimÄ«.

satÄ• dÄ«nami ca-.

satÄ• dikÄ• ya saá¹ƒkhyÄ• ya chaá¹-á¹-hiyantÄ• ya puraá¹‡atthe mo hoti, satÄ• dinamicÄ•

chÄ• ddhaddhamÄ• -.

chasaddÄ• á¹-á¹-haá¹-á¹-hamÄ• honti tassa pÅ«raá¹‡atthe; chaá¹-á¹-ho, chaá¹-á¹-hamo; itth
chaá¹-á¹-hami --- -kathaá¹ƒ, dutiyaá¹ƒ tatiyaá¹ƒ catutthanti: dutiyassa-catutthatatiyÄ• nanti-n

ekÄ• kÄ• kyasahÄ• ye-.

ekasmÄ• asahÄ• yatthe kaÄ• ki honti vÄ• ; ekako, ekÄ• ki, eko.

vacchÄ• dÄ«hi á¹ƒ0.0225 tanutte taro-.

vacchÄ• dÄ«naá¹ƒ sabhÄ• vassa tanutte gamyamÄ• netaro hoti; susuttassa tanutte-vaccha
itthiyaá¹ƒ-vacchatarÄ«; yobbanassatanuttai-okkhataro; assabhÄ• vassa tanutte-assataro; sÄ
tanuttai-usabhataro.

kimhÄ• nidhÄ• raá¹‡e ratararatamÄ• -.

kiá¹ƒsaddÄ• niddhÄ• raá¹‡e ratararatamÄ• hontÄ«; kataro bhavataá¹ƒ devadatto; kataro b
bhavataá¹ƒ devadatto; katamo bhavataá¹ƒ kaá¹-ho; bhÄ• radvÄ• jÄ• naá¹ƒ katamoâ€™ si b

tena datte liyÄ• -.

tatiyantÄ• datteâ€™ bhidheye laiyÄ• honti; â€™ devenadatto; devalo; deviyo; brahmalo; b
-sivÄ• -sÄ«valo; sÄ«viyo; sissa dÄ«gho.

tassa á¹ƒ0.0226 bhÄ• vakammesu ttatÄ• ttanaá¹‡yaá¹‡eyyaá¹‡iyaá¹‡iyayÄ• -.

chaá¹-á¹-hiyantÄ• bhÄ• ve kamme ca ttÄ• dayo honti bahulaá¹ƒ; na ca sabbe sabbato hont
--- -â€™ bhavanti etasmÄ• buddhisaddÄ• â€™ ti bhÄ• vo, saddassa pavattinittaá¹ƒ --- -â€™
bhÄ• voâ€™ nÄ«lattaá¹ƒ, nÄ«latÄ• ti guá¹‡o bhÄ• vo --- -â€™ nÄ«lassaguá¹‡assa bhÄ• vo
nÄ«laguá¹‡ajÄ• ti; gottaá¹ƒ gotÄ• ti, gojÄ• ti --- -pÄ• cakattaá¹ƒ daá¹‡á¸• ittaá¹ƒ visÄ• á¹‡itta
rÄ• japurisattanti kriyÄ• disambandhittaá¹ƒ --- -devadattatta candattaá¹ƒ
sÅ«riyattantÄ«tadavatthÄ• visesasÄ• maÃ±Ã±aá¹ƒ --- -Ä• kÄ• sattaá¹ƒ abhÄ• cattanti upac
-ttana-puthujjanattanaá¹ƒ; vedanattanaá¹ƒ; jÄ• yattanaá¹ƒ jÄ• rattanaá¹ƒ --- -á¹‡ya-Ä• lasya
cÄ• palyaá¹ƒ nepuÃ±Ã±aá¹ƒpesuÃ±Ã±aá¹ƒ rajjaá¹ƒ Ä• dhipaccaá¹ƒ dÄ• yajjaá¹ƒ vesamma

vÄ• á¹‡ijjaá¹ƒ --- -á¹‡eyya-soceyyaá¹ƒ, Ä• dhipateyyaá¹ƒ --- -á¹‡a-gÄ• ravaá¹ƒ pÄ• á¹-avaá
--- -iya-adhipatiyaá¹ƒ paá¹‡á¸• itiyaá¹ƒ bahussutiyaá¹ƒnaggiyaá¹ƒ sÅ«riyaá¹ƒ --- -á¹‡iya-Ä• l
kÄ• lusiyaá¹ƒ mandiyaá¹ƒ dakkhiyaá¹ƒ porohitiyaá¹ƒ veyyattiyaá¹ƒ --- -kathaá¹ƒ, rÄ• maá¹‡Ä
kantÄ• á¹‡ena siddhaá¹ƒ --- -kammaá¹ƒ kriyÄ• ; tattha. â€™ alasassa kammaá¹ƒâ€™ alasa
alasattanaá¹ƒ; Ä• lasyaá¹ƒ Ä• lasiyaá¹ƒvÄ• --- -â€™ sakattheâ€™ ti. sakattheâ€™ pi yathÄ
pattakallaá¹ƒ Ä• kÄ• sÄ• naÃ±caá¹ƒ, kÄ• yapaguÃ±Ã±atÄ• .

bya á¹ƒ0.0228 vaddhadÄ• sÄ• vÄ• -.

chaá¹-á¹-hayantÄ• vaddhÄ• dÄ• sÄ• ca byo vÄ• hoti bhÄ• vakammesu; vaddhakhyaá¹ƒ, v
--- -kathaá¹ƒ, vaddhavanti á¹‡e vÄ• gamo.

naá¹‡ á¹ƒ0.0229 yuvÄ• kho cavassa-.

chaá¹-á¹-hiyantÄ• yuvasdÄ• bhÄ• vakammesunaá¹‡ vÄ• hoti, vassabo ca; yobbanaá¹ƒ; vÄ

aá¹‡vÄ• ditvimo-.

aá¹‡uÄ• dÄ«hi chaá¹-á¹-hiyantehi bhÄ• ve vÄ• ime hoti; aá¹‡imÄ• ; laghimÄ• ; mahimÄ• ; k
-vÄ• tveva-aá¹‡uttaá¹ƒ; aá¹‡utÄ• .

bhÄ• vÄ• tena nibbatte-.

bhÄ• vavÄ• cakÄ• saddÄ• tena nibbatteâ€™ bhidheye imo hoti; â€™ pÄ• kena nibbattaá¹

taratamissikiyiá¹-á¹-hÄ• tisaye-.

atisaye vattamÄ• nato hontete paccayÄ• ; â€™ atisayena pÄ• poâ€™ pÄ• pataro; pÄ• pata
pÄ• piá¹-á¹-ho --- -itthiyaá¹ƒ-pÄ• patarÄ• ----atisayantÄ• pi atisayappaccayo; â€™ atisayen
pÄ• piá¹-á¹-hataro.

tannissite á¹ƒ0.0230 llo-.

dutiyantÄ• llappaccayo hoti nissitatthe; â€™ vedanissitaá¹ƒâ€™ vedallaá¹ƒ; â€™ duá¹-hun
duá¹-á¹-hullaá¹ƒ --- -ille-saá¹…khÄ• rillaá¹ƒ.

tassa á¹ƒ0.0231 vikÄ• rÄ• vayavesu á¹‡á¹‡ikaá¹‡eyyamayÄ• -.

pakatiyÄ• uttaramavatthantaraá¹ƒ vikÄ• ro --- -chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vikÄ• reâ€
á¹‡Ä• dayohontibahulaá¹ƒ; á¹‡a-Ä• yasaá¹ƒ, bandhanaá¹ƒ; odumbaraá¹ƒ, paá¹‡á¹‡aá¹ƒ; od
kÄ• pÄ• taiá¹ƒ, maá¹ƒsaá¹ƒ; kÄ• potaá¹ƒ, satthi --- -á¹‡ika-kappÄ• sikaá¹ƒ, vatthaá¹ƒ; á¹‡ey
maá¹ƒsaá¹ƒ; eá¹‡eyyaá¹ƒ, satthi; koseyyaá¹ƒ, vatthaá¹ƒ --- -maya-tiá¹‡amayaá¹ƒ; dÄ• ruma
mattikÄ• mayaá¹ƒ --- -â€™ aÃ±Ã±asmintiâ€™. gunnaá¹ƒkarÄ«seâ€™ pi mayo; gomayaá¹ƒ

jatuto ssaá¹‡vÄ• -.

chaá¹-á¹-hiyantÄ• nÄ• masmÄ• jatuto vikÄ• ravayavesussaá¹‡vÄ• hoti; â€™ jatuno vikÄ•
--- - ``lopo ``ti. bahulaá¹ƒ paccayalopoâ€™ pi phalapupphamÅ«lesuvikÄ• rÄ• vayavesu; â€™
piyÄ• lÄ• ni; â€™ mallikÄ• ya pupphÄ• niâ€™ pallikÄ• ; â€™ usÄ«rassa mÅ«laá¹ƒâ€™ usÄ
tadabhidhÄ• naá¹ƒ.

samÅ«he á¹ƒ0.0232 kaá¹‡á¹‡aá¹‡ikÄ• -.

chaá¹-á¹-hiyantÄ• samÅ«he kaá¹‡á¹‡aá¹‡ikÄ• honti; gottappaccayantÄ• kaá¹‡-rÄ• jaÃ±Ã±
-ukkhÄ• dÄ«hi-okkhakaá¹ƒ; oá¹-á¹-hakaá¹ƒ; orabbhakaá¹ƒ; rÄ• jakaá¹ƒ; rÄ• japuttakaá¹ƒ; ha
--- -á¹‡a-kÄ• kaá¹ƒ; bhikkhaá¹ƒ; á¹‡ika-acittÄ• -Ä• pÅ«pikaá¹ƒ; saá¹ƒkulikaá¹ƒ.

janÄ• dÄ«hi tÄ• -.

janÄ• dÄ«hi chaá¹-á¹-hiyantehi samÅ«he tÄ• hoti; janatÄ• ; gajatÄ• ; bandhutÄ• ; gÄ• matÄ
--- -tÄ• ntÄ• sabhÄ• vato itthiliá¹…gÄ• --- -madanÄ«yanti-karaá¹‡eâ€™ dhikaraá¹‡e vÄ• a
-dhumÄ• yitattanti-ktÄ• ntÄ• nÄ• madhÄ• tuto tettana siddhaá¹ƒ.

iyo á¹ƒ0.0233 hite-.

chaá¹-á¹-hiyantÄ• hite iyo hoti; upÄ• dÄ• niyaá¹ƒ ----aÃ±Ã±atrÄ• piâ€™ samÄ• nÄ• daire s

cakkhavÄ• dito sso-.

chaá¹-á¹-hiyantehi cakkhuÄ• dÄ«hi hite ssohoti; cakkhÅ«ssaá¹ƒ; Ä• yussaá¹ƒ.

á¹‡yo tattha sÄ• dhu-.

sattamyantÄ• tattha sÄ• dhÅ«ti asmiá¹ƒ atthe á¹‡yyo hoti; sabbho; pÄ• risajjo --- -sÄ• dhÅ«
vÄ• ----aÃ±Ã±atrÄ• pi-â€™ rathaá¹ƒ vahantÄ«â€™ ti racchÄ• .

kammÄ• á¹ƒ0.0234 niyaÃ±Ã±Ä• -.

sattamyantÄ• kammasadadÄ• tattha sÄ• dhÅ«ti asmiá¹ƒ atthe niyaÃ±Ã±Ä• honti; â€™ ka
kammaÃ±Ã±aá¹ƒ.

kathÄ• ditviko-.

kathÄ• dÄ«hi sattamyantehi tattha sÄ• dhÅ«ti asmiá¹ƒ atthe iko hoti; kathiko; dhammakathik
pavÄ• siko; upavÄ• siko.

pathÄ• dÄ«hi á¹‡eyyo-.

pathÄ• dÄ«hi sattamyantehi tattha sÄ• dhÅ«ti asmiá¹ƒ atthe á¹‡eyyo hoti; pÄ• theyyaá¹ƒ; sÄ

dakkhiá¹‡Ä• yÄ• rahe-.

dakkhiá¹‡Ä• saddato arahatthe á¹‡eyyo hoti; â€™ dakkhiá¹‡aá¹ƒ arahatÄ«â€™ ti dakkhiá¹‡

rÄ• yo tumantÄ• -.

tumantato arahatthe rÄ• yohoti; ``ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetuá¹ƒ, jÄ• petÄ• yaá¹ƒ vÄ•
pabbÄ• jetÄ• yaá¹ƒ vÄ• pabbÄ• jetuá¹ƒ ``.

tametthassatthiti á¹ƒ0.0235 mantu-.

paá¹-hamantÄ• ettha assa atthiti etesvatthesu mantu hoti; â€™ gÄ• mo ettha dese assa vÄ
gomÄ• ----atthiti vattamÄ• nakÄ• lopÄ• dÄ• nato bhutÄ• hi bhavissantÄ«hi vÄ• gohi na go
gomÄ• bhavissatÄ«ti? tadÄ• pi vattamÄ• nÄ• hiyeva gohi gomÄ• ; Ä• si bhavissatÄ«ti pada
itikaraá¹‡ato visayaniyamo.

pahÅ«te ca pasaá¹ƒsÄ• yaá¹ƒ nindÄ• yaÃ±cÄ• tisÄ• yaneniccayoge ca saá¹ƒsagge hontim

goassoti-jÄ• tisaddÄ• naá¹ƒ dabbÄ• bhidhÄ• nasÄ• matthiyÄ• mantvÄ• dayo nahonti; tath
paá¹-oti; ye sattu guá¹‡asaddÄ• naá¹ƒ dabbÄ• bhidhÄ• nasÄ• matthiyaá¹ƒ natthi tehi hontev
rasavÄ• gandhavÄ• essavÄ• saddavÄ• ; rasÄ«rasiko; rÅ«pi rÅ«piko; gandhÄ« gandhikoti

vantvavaá¹‡á¹‡Ä• -. á¹ƒ0.0236

paá¹-hamantato avaá¹‡á¹‡antÄ• mantvatthe vantu hoti; sÄ«lavÄ• ; paÃ±Ã±avÄ• ----avaá¹‡
bandhumÄ• .

daá¹‡á¸• Ä• ditvikaÄ« vÄ• -.

daá¹‡á¸• Ä• dÄ«hi ikaÄ« honti vÄ• manttvatthe; bahulaá¹ƒ vidhÄ• nÄ• kutovi dve honti; ku
daá¹‡á¸• ako, daá¹‡á¸• i, daá¹‡á¸• avÄ• ; gandhiko, gandhÄ«, gandhavÄ• ; rÅ«piko, rÅ«pÄ«
-uttamiá¹‡eva dhanÄ• iko () dhaniko; dhanÄ« dhanavÄ• Ã±Ã±o ----asannitÃ±atthÄ• () atthi
atthavÄ•

--- -tadantÄ• á¹ƒ0.0237 ca; () puÃ±Ã±atthiko, puÃ±Ã±atthi --- -vaá¹‡á¹‡antÄ• Ä«yeva () br
devavaá¹‡á¹‡Ä« --- -hatthadantehi jÄ• tiyaá¹ƒ () hatthÄ«; dantÄ«; aÃ±Ã±atra hatthavÄ• ; da
-vaá¹‡á¹‡ato brahmacÄ• rimhi; () vaá¹‡á¹‡Ä«, buhmacÄ• rÄ«; vaá¹‡á¹‡avÄ• Ã±Ã±o --- -pok
pokkharaá¹‡Ä« uppalinÄ« kumudinÄ« bhisinÄ« muá¸·Ä• linÄ« sÄ• lukinÄ« --- -kvÄ• vÄ• des
paduminÄ«paá¹‡á¹‡aá¹ƒ; aÃ±Ã±atra pokkharavÄ• , hatthi --- -nÄ• vÄ• yiko () nÄ• viko; --- -s
dukkhÄ« --- - (sikhÄ• dihÄ« vÄ•) () sikhi sikhÄ• vÄ• mÄ• lÄ« makÄ• lÄ• vÄ• sÄ«li sÄ«lavÄ
bÄ• hÅ«rupubbÄ• ca () bÄ• hubalÄ«; Å«rubalÄ«.

tapÄ• dÄ«hi á¹ƒ0.0238 ssÄ«-.

tapÄ• dito mantvatthe vÄ• ssi hoti; tapassi, yasassÄ«, tejassÄ«, manassÄ«, payassÄ« --- -v

mukhÄ• dito ro-.

mukhÄ• dÄ«hi mantvatth ro haioti; mukharo, susiro Å«saro, madhuro, kharo, kujaro, nagaro
uttatadante () danturo.

tuá¹‡á¸• yÄ• dÄ«hi bho-.

tuá¹‡á¸• iÄ• dÄ«hi mantvatthe bho vÄ• hoti; tuá¹‡á¸• ibho, sÄ• á¸·ibho, valibho, vÄ• tveva-t

saddhÄ• ditva-.

saddhÄ• dÄ«hi mantvatthe a hoti vÄ• ; sanddho, paÃ±Ã±o; itthiyaá¹ƒ-saddhÄ• ; vÄ• tveva-p

á¹‡o á¹ƒ0.0329 tapÄ• -.

tapÄ• á¹‡o hoti mantvatthe; tÄ• paso; itthiyaá¹ƒ-tÄ• pasÄ«.

Ä• lvÄ• hijjhÄ• dÄ«hi-. abhijjhÄ• dÄ«hi Ä• lu hotimantvatthe; abhijjhÄ• lu, sÄ«tÄ• lu, dhajÄ•
-vÄ• tveva-dayÄ• vÄ• .

picchÄ• ditvilo-.

picchÄ• dÄ«hi ilo hoti cÄ• mantvatthe; picchilo, picchavÄ• ; pheá¹‡ilo, pheá¹‡avÄ• ; jaá¹-ilo
-kathaá¹ƒ vÄ• vÄ• loti? nindÄ• yamilassÄ• dilope ``paro kvacÄ« ``ti ||

silÄ• ditÄ• vo-.

sÄ«lÄ• dihi vo hoti vÄ• maintvatthe; sÄ«lavo, sÄ«lavÄ• ; kesavo, kesavÄ• ----aá¹‡á¹‡Ä• n
--- -gÄ• á¹‡á¸• i rÄ• jÄ«hi saÃ±Ã±Ä• yaá¹ƒ; () gÄ• á¹‡á¸• ivaá¹ƒ, dhanu; rÄ• jivaá¹ƒ, paá¹…k

mÄ• yÄ• medhÄ• hi vÄ«-.

etehi dvÄ«hi vÄ« hoti mantvatthe; mÄ• yÄ• vi, medhÄ• vÄ«.

sissare Ä• myuvÄ• mÄ«-.

sasaddÄ• Ä• myuvÄ• mÄ« hontissareâ€™ bhidheye mantvatthe; â€™ samassatthitiâ€™ s

lakkhyÄ• á¹ƒ0.0240 á¹‡o a ca-.

lakkhÄ«saddÄ• á¹‡o hota mantvatthe; a cantassa; á¹‡akÄ• roâ€™ va savo; lakkhaá¹‡o.

aá¹…gÄ• no kalyÄ• á¹‡e-.

kalyÄ• á¹‡e gamyamÄ• nÃ±aá¹…gasmÄ• nohoti mantvatthe; aá¹…ganÄ• .

so lomÄ• -.

lomÄ• sohoti mantvatthe; lomaso; itthiyaá¹ƒ-lomasÄ• .

imiyÄ• -.

mantvatthe imaiyÄ• honti bahulaá¹ƒ; puttimo, kittimo, puttiyo, kappiyo, jaá¹-iyo, hÄ• nabhÄ•

to paÃ±camyÄ• -. -

paÃ±cavyantÄ• bahulaá¹ƒ to hoti vÄ• ; gÄ• mato Ä• gacchati, gÄ• masmÄ• Ä• gacchati; co
bhÄ• yati; satthatoparihÄ«no, satthÄ• parihÄ«no.

itotettokuto-. á¹ƒ0.0241

tomhi imassa á¹-i nipaccate etassa á¹-a et kiá¹ƒsaddassa kuttaca; ito, imasmÄ• ; ato, etto, e
kasmÄ• .

abhyÄ• dÄ«hi-.

abhiÄ• dÄ«hi to hoti; abhito, parito, pacchato, heá¹-á¹-hato.

Ä• dyÄ• dÄ«hi-.

Ä• dippabhutÄ«hi to vÄ• hoti; Ä• do, Ä• dito; majjhato, antato, piá¹-á¹-hito, passato, mukhat
tadÄ• dittaá¹ƒ, yaá¹ƒ udakaá¹ƒ tadevÄ• dittanti attho.

sabbÄ• dito sattamyÄ• tratthÄ• -.

sabbÄ• dÄ«hi sattamyantehi tratthÄ• vÄ• honti; sabbatra, sabbattha, sabbasmiá¹ƒ; yatra, y
-bahulÄ• dhikÄ• rÄ• na tumhÄ• mhehi.

katthettha á¹ƒ0.0242 kutrÄ• trakvehidha-.

ete saddÄ• nipaccante; kasmiá¹ƒ kattha, kutra, kva; etasmiá¹ƒ ettha, atra; asmiá¹ƒ iha, idha

dhi sabbÄ• vÄ• -

sattamyantato sabbasmÄ• dhi vÄ• hoti; sabbadhi; sabbattha.

yÄ• hiá¹ƒ-.

sattamyantÄ• yato hiá¹ƒ vÄ• hoti; yahiá¹ƒ, yatra.

tÄ• haá¹ƒ ca-.

sattamyantÄ• tato vÄ• haá¹ƒ hoti hiÃ±ca; tahaá¹ƒ, tahiá¹ƒ, tatra.

kuhiá¹ƒkahaá¹ƒ-.

kiá¹ƒsaddÄ• sattamyantÄ• hiá¹ƒhaá¹ƒ nipaccante kissa kukÄ• ca; kihiá¹ƒ, kahaá¹ƒ, kathaá
canaá¹ƒ iti nipÄ• tantaraá¹ƒ; kihidvÄ«ti-ettha visaddoviya.

sabbekaÃ±Ã±ayatehi á¹ƒ0.0243 kÄ• le dÄ• -.

etehi sattamyantehi cattamÄ• nehi kÄ• le dÄ• hoti; sabbasmiá¹ƒ kÄ• le sabbadÄ• ; ekadÄ•
--- -kÄ• leti-kiá¹ƒ? sabbatthadese.

kadÄ• kudÄ• sadÄ• dhunedÄ• ti-.

ete saddÄ• nipaccante; tasmiá¹ƒ kÄ• le kadÄ• , kudÄ• ; sambasmiá¹ƒ kÄ• le sadÄ• ; imasm

ajjasajjavaparajjvetarahikarahÄ• -.

ete saddÄ• nipaccante; ekatippaccayo Ä• deso kÄ• la visesoti sabbametaá¹ƒ nipÄ• tanÄ•
cÄ• hani nipaccate; asmiá¹ƒ ahani ajja --- -samÄ• nassa sabhÄ• vojju cÄ• hani --- -samÄ• n
----aparasmÄ• jju ----aparasmiá¹ƒ ahaniaparajju --- -imassetokÄ• le rahi va --- -imasmiá¹ƒ k
-kiá¹ƒsaddassa ko raha cÄ• najjatane --- -tasmiá¹ƒ kÄ• le karaha.

sabbÄ• dÄ«hi á¹ƒ0.0244 pakÄ• re thÄ• -.

sÄ• maÃ±Ã±assa bhedako viseso pakÄ• ro, tattha vattamÄ• nehi sabbÄ• dÄ«hi thÄ• hoti s
yathÄ• , tathÄ• .

kathamitthaá¹ƒ-.

ete saddÄ• nipaccante pakÄ• re; kimimehi thaá¹ƒ paccayo, kaicca tesaá¹ƒ yathÄ• kkamaá¹

dhÄ• saá¹…khyÄ• hi-.

saá¹…khyÄ• vÄ• cÄ«hi pakÄ• re dhÄ• paro hoti; â€™ dvÄ«hi pakÄ• rehi dve vÄ• pakÄ• re
bahudhÄ• karoti; â€™ ekaá¹ƒ rÄ• siá¹ƒ paÃ±cappakÄ• raá¹ƒ karotiâ€™ paÃ±cadhÄ•
karoti:paÃ±cappakÄ• ramekappakÄ• raá¹ƒ karotiâ€™ ekadhÄ• karoti.

vekÄ• jjhaá¹ƒ-. á¹ƒ0.0245

ekasmÄ• pakÄ• re jjhaá¹ƒ vÄ• hoti; ekajkvaá¹…karoti; ekadhÄ• karoti.

dvitÄ«hedhÄ• -.

dvÄ«tihi pakÄ• re edhÄ• vÄ• hoti; vedhÄ• , tedhÄ• ; dvidhÄ• , tidhÄ• .

tabbati jÄ• tiyo-.

pakÄ• ravati taá¹ƒsÄ• maÃ±Ã±avÄ• cakÄ• saddÄ• jÄ• tiyo hoti; paá¹-u jÄ• tiyo, mudujÄ• ti

vÄ• rasaá¹ƒkhyÄ• ya kkhattuá¹ƒ-

vÄ• rasambandhiniyÄ• saá¹ƒkhyÄ• ya kkhattuá¹ƒ hoti; â€™ dve vÄ• re bhuÃ±jatiâ€™ dvik
bhuÃ±jati; vÄ• raggahaá¹‡aá¹ƒ kiá¹ƒ? paÃ±aca bhiÃ±jati; saá¹…khyÄ• yÄ• ti-kiá¹ƒ? pahÅ«t

katimhÄ• -. á¹ƒ0.0246

vÄ• rasambandhiniyÄ• katisaá¹ƒkhyÄ• ya kkhattuá¹ƒ hoti; â€™ kati vÄ• re bhuÃ±janiâ€™ k

bahumbhÄ• dhÄ• ca paccÄ• sattiyaá¹ƒ-.

vÄ• rasambandhiniyÄ• bahusaá¹ƒkhyÄ• ya dhÄ• hoti kkhattuÃ±ca; vÄ• rÄ• naÃ±ce paccÄ•
buÃ±jati bahukkhattuá¹ƒ --- -paccÄ• sattiyanti kiá¹ƒ? bahukkhattuá¹ƒ mÄ• sassa bhuÃ±jati.

sakiá¹ƒ vÄ• -.

ekaá¹ƒ vÄ• ramiccasmiá¹ƒ atthe sakinti vÄ• nipaccate; â€™ ekaá¹ƒ vÄ• raá¹ƒ bhuÃ±jatiâ€™
ekakkhattuá¹ƒ bhuÃ±jati.

so vicchÄ• ppakÄ• resu-.

vÄ«cchÄ• yaá¹ƒ pakÄ• re ca so hoti bahulaá¹ƒ; vÄ«cchÄ• yaá¹ƒ-khaá¹‡á¸• aso, bilaso; pak

abhitatabbhÄ• ve á¹ƒ0.0247 karÄ• sabhuyoge vikÄ• rÄ• cÄ«-.

avatthÄ• vato vatthantarenÄ• bhutassa tÄ• yÄ• vatthÄ• ya bhÄ• ve karÄ• sabhuhi samband

â€™ adhavalaá¹ƒ dhavalaá¹ƒ karotiâ€™ dhavalÄ« karoti; adhavalo dhavalo siyÄ• dhavalÄ«
bhavati dhavalÄ« bhavati ----abhatatabbhÄ• veti-kiá¹ƒ? ghaá¹-aá¹ƒ karoti, dadhiatthi, ghaá¹-
-karÄ• sabhuyogeti kiá¹ƒ? adhavalÄ• dhvaailo jÄ• yate --- -vikÄ• rÄ• ti-kiá¹ƒ? pakatiyÄ• mA
kuá¹‡á¸• alÄ« karoti.

dissantaÃ±Ã±eâ€™ pi paccayÄ• -.

vuttatoâ€™ Ã±Ã±eâ€™ pi paccayÄ• dissanti vuttÄ• vuttatthesu; â€™ vividhÄ• mÄ• taroâ€
puttÄ• â€™ vemÄ• tÄ«kÄ• -rikaá¹‡; â€™ pathaá¹ƒ gacchantÄ«tiâ€™ pathÄ• vino-Ä• vÄ«; â
issukÄ«-ukÄ«:â€™ dhuraá¹ƒ vahantÄ«tiâ€™ dhorayhÄ• -yhaá¹‡. -

aÃ±Ã±asmiá¹ƒ-. á¹ƒ0.0248

vuttatoâ€™ Ã±Ã±asmimpi atthe vuttappaccayÄ• dissanti; â€™ magadhÄ• naá¹ƒ issaroâ€™
sahassaá¹ƒ, tamagghatÄ«ti kÄ• siyo-iyo.

sakattha-.

sakattheâ€™ pi paccayÄ• dissanti; hÄ«nako, potako, kicacayayaá¹ƒ.

lopo-.

paccayÄ• naá¹ƒ lopoâ€™ pi dissati; buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, cakkhuá¹ƒ suÃ±Ã±aá
vÄ• ti bhÄ• vappaccaya lopo.

sarÄ• namÄ• dissÄ• yuvaá¹‡á¹‡assÄ• Ã±o á¹ƒ0.0249 á¹‡Ä• nubandhe-.

sarÄ• namÄ• dibhutÄ• ye akÄ• rivaá¹‡á¹‡uvaá¹‡á¹‡Ä• tesaá¹ƒ Ä• Ã±o honti yathÄ• kkama
vainateyyo, meniko, oá¸·umpiko, dohaggaá¹ƒ --- -á¹‡Ä• nubandheti-kiá¹ƒ? purÄ• tano.

saá¹ƒyoge kvaci-.

sarÄ• namÄ• dibhutÄ• ye ayuvaá¹‡á¹‡Ä• tesaá¹ƒ Ä• Ã±o honti kvaci deva saá¹ƒyogavisay
koá¹‡á¸• aÃ±Ã±o --- -kvacÄ«ti-kiá¹ƒ? kattikeyyo.

majjhe-. á¹ƒ0.0250

majjhe vattamÄ• nÄ• nampi ayuvaá¹‡á¹‡Ä• naá¹ƒ Ä• Ã±o honti kvaci; aá¸• á¸• hateyyÄ• , vA

kosjaijÄ• jjavapÄ• risajjasubhajjamaddavÄ• rissÄ• sabhÄ• jaÃ±Ã±atheyyabÄ• husaccÄ• -.

ete saddÄ• nipaccante á¹‡Ä• nubandhe; â€™ kusÄ«tassa bhÄ• voâ€™ kosajjajaá¹ƒ; â€™ parisÄ• su sÄ• dhuâ€™ pÄ• risajjo; â€™ suhadayocaâ€™ suhajjo, â€™ tassa pana bhÄ• v bhÄ• voâ€™ maddavaá¹ƒ; â€™ isino idaá¹ƒ, bhÄ• vo vÄ• â€™ Ä• rissaá¹ƒ; â€™ usabhass Ä• sabhaá¹ƒ; â€™ Ä• jÄ• nÄ«yassa bhÄ• voâ€™ so eva vÄ• â€™ Ä• jaÃ±Ã±aá¹ƒ; â€™ the theyyaá¹ƒ; â€™ bahussutassa bhÄ• voâ€™ bÄ• husaccaá¹ƒ --- -etesu yamalakkhaá¹‡ikaá¹

manÄ• dÄ«naá¹ƒ á¹ƒ0.0251 sak-.

manÄ• dÄ«naá¹ƒ sak hoti á¹‡Ä• nubandhe; â€™ manasi bhavaá¹ƒâ€™ mÄ• nasaá¹ƒ; â€™ somanassaá¹ƒ.

uvaá¹‡á¹‡assÄ• vaá¹…i hoti; rÄ• ghavo, jÄ• mbavaá¹ƒ.

yamhi gossa ca-.

yakÄ• rÄ• do paccay gaiossuvaá¹‡á¹‡assa ca avaá¹…i hoti; gabyaá¹ƒ, gÄ• tabyo.

lopoâ€™ vaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ-. á¹ƒ0.0252

yakÄ• rÄ• do paccaye avaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ lÄ• po hoti, dÄ• yjaijaá¹ƒ, kÄ• ruÃ±Ã±aá --- -bahakulaá¹ƒvidhÄ• naá¹ƒ kvaci na hoti; kiccayaá¹ƒ.

rÄ• nubandheâ€™ ntasarÄ• dissa-.

anto saro Ä• di yassÄ• vayavassa tassa lopo hoti rÄ• nubandhe; kittakaá¹ƒ, petteyyaá¹ƒ.

kisamahatamime kasmahÄ• -.

kisassa mahato ime kasmahÄ• honti yathÄ• kkamaá¹ƒ; kasimÄ• , mahimÄ• .

Ä• yussÄ• yas mantumhi-.

Ä• yussa Ä• yasÄ• deso hoti mantumhi; Ä• yasmÄ• .

jo vuddhassiyiá¸• hesu-.

vuddhassa jo hoti iyaiá¹-á¹-hesu; jeyyo, jeá¹-á¹-ho.

bÄ• á¸·hantikapasatthÄ• naá¹ƒ á¹ƒ0.0253 sÄ• dhanedasÄ• -.

iyeá¹-á¹-hesu bÄ• á¸·hantikapasatthÄ• naá¹ƒ sÄ• dhanedasÄ• hontÄ« yathÄ• kkamaá¹ƒ; sÄ
nediyo, nediá¹-á¹-ho; seyyo, seá¹-á¹-ho

kaá¹‡kanÄ• ppayuvÄ• naá¹ƒ-.

iyeá¹-á¹-hesu appayuvÄ• naá¹ƒ kaá¹‡kanÄ• honti yayathÄ• kkamaá¹ƒ; kaá¹‡iyo, kaá¹‡iá¹-á
kaniá¹-á¹-ho.

lopo vÄ«mantuvattunaá¹ƒ-.

vÄ«mantuvantunaá¹ƒ lopo hoti iyaiá¹-á¹-hesu:â€™ atisayena medhÄ• vÄ«â€™ medhiyo, me
atisayenasatimÄ• â€™ satiyo, satiá¹-á¹-ho; â€™ atisayena guá¹‡avÄ• â€™ guá¹‡iyÄ• , guá

se stiaissa tissa-.

se pare satyantassa tikÄ• rassa lopo hoti; vÄ«saá¹ƒ sataá¹ƒ, tiá¹ƒsaá¹ƒ sataá¹ƒ.

etasseá¹- ttake-.

ttake pare etassa eá¹- henÄ• ti; ettakaá¹ƒ.

á¹‡ikassiyo á¹ƒ0.0254 vÄ• -.

á¹‡ikassavÄ• iyo hoti; sakyaputtiyo, sakyaputtiko.

adhÄ• tussa keâ€™ syÄ• dito gheâ€™ ssÄ«-.

ghe pare adhÄ• tussa yo kakÄ• ro tato pubbassa akÄ• rassa bakahulaá¹ƒ i hoti, save ghona
bÄ• likÄ• , kÄ• rikÄ• ----adhÄ• tussÄ• ti-kiá¹ƒ? sakÄ• ; keti-kiá¹ƒ? nandanÄ• ; asyÄ• ditoti-k
madhurÄ• --- -bahucammikÄ• ti kakÄ• rena syÄ• dino byavahitattÄ• siddhaá¹ƒ --- -gheti-ki
assÄ• ti-kiá¹ƒ? bahukattukÄ• , sÄ• lÄ• .

iti moggallÄ• ne vyÄ• karaá¹‡e vuttiyaá¹ƒá¹‡Ä• dikaá¹‡á¸• o catuttho.

tijamÄ• nehi á¹ƒ0.0256 khasÄ• khamÄ• vÄ«maá¹ƒsÄ• su-.

khantiyaá¹ƒ tijÄ• vÄ«maá¹ƒsÄ• yaá¹ƒ mÄ• nÄ• ca khasappaccayÄ• honti yathÄ• kkamaá¹
-titikkhati, vÄ«maá¹ƒsati. khamÄ• vÄ«maá¹ƒsÄ• suti-kiá¹ƒ? tejanaá¹ƒ, tejo, tejayati, mÄ• na
mÄ• neti.

kitÄ• á¹ƒ0.0257 tikicchÄ• saá¹ƒsayesu jo-.

tikicchÄ• yaá¹ƒ saá¹ƒsaye ca vattamÄ• nÄ• kitÄ• jo hoti --- -tikicchÄ• , vicikicchÄ• --- -tikic
vicikicchati ----aÃ±Ã±atraniketo, saá¹ƒketo, ketanaá¹ƒ, keto, ketayati.

nindÄ• yaá¹ƒ gupabadhÄ• bassabho ca-.

nindÄ• yaá¹ƒ vattamÄ• nehi gupabadhehi jo hoti; bassa bho ca --- -jigucchÄ• , bÄ«bhacchÄ
bÄ«bhacchati ----aÃ±Ã±atragopanaá¹ƒ, gope, popeti, badhako.

tuá¹ƒsmÄ• á¹ƒ0.0258 lopo vicchÄ• yaá¹ƒte-.

tumantato icchÄ• yamatthe te khasachÄ• hontibahakulaá¹ƒ; lopo ca tuá¹ƒpaccayassahoti s
jigiá¹ƒsÄ• , jighacchÄ• --- -bubhukkhati, jigiá¹ƒsati, jighacchati --- -idhakasmÄ• na hotibhott
padantarenÄ• bhidhÄ• nÄ• . tuá¹ƒsmÄ• ti-kiá¹ƒ? bhojanamicchati. icchÄ• yanti kiá¹ƒ? bhuÃ±
kulaá¹ƒ pipatisatÄ«ti? yathÄ• kulaá¹ƒ patitumicchatÄ«tivÄ• kyaá¹ƒ hoti, evaá¹ƒ vuttipi hessa
vÄ• kyamevacarahi kathaá¹ƒ hoti? lokassa tathÄ• vacanicchÄ• ya.

Ä«yo á¹ƒ0.0259 kammÄ• -.

icchÄ• kammato á¹ƒ0.0260 icchÄ• yamatthe Ä«yappaccayo hoti; â€™ puttamicchatiâ€™ pu
aasinecchati; idha kasmÄ• na hoti raÃ±Ã±o puttamicchatÄ«ti? sÄ• pekkhattÄ• ; na hi aÃ±Ã
aÃ±Ã±enasahekatthibhÄ• vamanubhavituá¹ƒ sakkoti; idhÄ• pi carahi na siyÄ• attanoputtan
bhavitabbaá¹ƒ; na hi bhavati attanoputtiyatÄ«ti; kathaá¹ƒ carahi vuttassa attatiyatÄ• vagamy
aÃ±Ã±assÄ• sutattÄ• , icchÄ• ya ca tabbisayattÄ• .

upamÄ• nÄ• cÄ• re-. á¹ƒ0.0261

kammato upamÄ• nÄ• Ä• vÄ• ratthe Ä«yo hoti; â€™ puttamavÄ• caratiâ€™ puttÄ«yati mÄ
kiá¹ƒ? puttamÄ• carati.

Ä• dhÄ• rÄ• -. á¹ƒ0.0262

Ä• dhÄ• ratupamÄ• nÄ• Ä• vÄ• ratthe Ä«yo hoti; â€™ kuá¹-iyamivÄ• caratiâ€™ kuá¹-iyati p
kuá¹-iyaá¹ƒ.

kattutÄ• yo-.

kattatupamÄ• nÄ• Ä• cÄ• ratthe Ä• yo hoti; â€™ pabbatovÄ• caratiâ€™ pabbatÄ• yati.

cyatthe-.

kattuto abhutatabbhÄ• ve Ä• yo hoti bahulaá¹ƒ; bhusÄ• yati, paá¹-apaá¹-Ä• yati, lohitÄ• yati
-kattutotveva-bhusaá¹ƒkarotÄ«ti; iha kasmÄ• na hoti bhusi bhavatÄ«ti? vuttatthatÄ• ya.

saddÄ• dÄ«ti á¹ƒ0.0263 karoti-.

saddÄ• dÄ«hi dutiyantehi karotÄ«ti asmiá¹ƒ atthe Ä• yo hoti; saddÄ• yati, verÄ• yati, kalahÄ

namotvasso-. á¹ƒ0.0264

namo iccasmÄ• karotÄ«ti asmiá¹ƒ atthe asso hoti; namassati tathÄ• gataá¹ƒ.

dhÄ• tvatthe nÄ• masmi-.

nÄ• masmÄ• dhÄ• tvatthe bahulami hoti; â€™ hatthinÄ• atikkamatiâ€™ ati hatthayati; â€™
upavÄ«á¹‡ayati; â€™ daá¸·ahaá¹ƒ karotiâ€™ vinayaá¹ƒ daá¸·ahayati; â€™ visuddhÄ• hotiâ
â€™ kusalaá¹ƒ pucchatiâ€™ kusalayati.

saccÄ• dÄ«hÄ• pi-.

saccÄ• dÄ«hi dhÄ• tvatthe Ä• pi hoti; saccÄ• peti, atthÄ• peti, vedÄ• peti, sukkhÄ• peti sukh

kriyatthÄ• -. á¹ƒ0.0265

ayamadhikÄ• ro Ä• satthaparisamattiyÄ• ; â€™ kriyÄ• attho yassaso kriyatthoâ€™, dhÄ• t

curÄ• dito á¹‡i-.

curÄ• dÄ«hi kriyatthehi sakatthe á¹‡i paro hoti bahulaá¹ƒ; á¹‡akÄ• ro vuddhyattho --- -evam
-corayati, lÄ• á¸·ayati. kathaá¹ƒ rajjaá¹ƒ kÄ• retÄ«ti? yogavibhÄ• gato.

payojakabyÄ• pÄ• re á¹‡Ä• pi ca-.

kattÄ• raá¹ƒ yo payojayati tassa byÄ• pÄ• re kriyatthÄ• á¹‡iá¹‡Ä• pÄ« honti bahulaá¹ƒ; kÄ•
-nanu ca kattÄ• pi karaá¹‡Ä• dÄ«naá¹ƒpayojakoti tabyÄ• pÄ• re:pi á¹‡iá¹‡Ä• pÄ« pÄ• puá¹‡
payojakaggahaá¹‡asÄ• matthiyÄ• na bhavissanti, curÄ• dÄ«hi visuá¹ƒ á¹ƒ0.0266 vacanasÄ
bhiyyo á¹‡Ä• piyeva, á¹‡iye vuvaá¹‡á¹‡ato, dvayamevaÃ±Ã±ehi.

kyo bhÄ• vakammesvaparokkhesu mÄ• nantatyÄ• disu-

bhÄ• vakammavihitesu parokkhÄ• vajjitesu mÄ• nantatyÄ• disu paresukyo hoti krayatthÄ•
-ntaggahaá¹‡amuttaratthaá¹ƒ; kakÄ• ro á¹ƒ0.0267 avuddhyattho; evamuttaratrÄ• pi --- -á¹-h
sÅ«yamÄ• naá¹ƒ, sÅ«yate ----aparokkhesÅ«ti-kiá¹ƒ? babhuva devadattena; bibhida kusÅ«lo
sayamevÄ• tibhijjateti savanÄ• kammatÄ• vagamyate, sayamevÄ• ti savanato kattutÄ• ;
kattutÄ• vacanicchÄ• yantu-bhindatikusulo attÄ• nanti bhavati; evamaÃ±Ã±ampi yathÄ• gan
``aparokkhesu mÄ• nantatyÄ• disÅ«â€™ ti-ayamadhikÄ• ro Ä• ``tanÄ• ditvo ``apivaete tyÄ
kattukammabhÄ• vavihitesu kyalÄ• dÄ«naá¹ƒ vidhÄ• nato tesveva viÃ±Ã±ayantÄ«ti-akamm
sakammakehi kattukammesukammÄ• vacanicchÄ• yaá¹ƒ bhÄ• veva bhavantÄ«ti veditabbÄ
kammamapekkhate sosakammako: yassa tu kriyÄ• kattumattamapekkhate so akammakoti

kattari á¹ƒ0.0269 lo-.

kattari á¹ƒ0.0269 lo-.

kriyatthato aparokkhesu kattuvitamÄ• nantatyÄ• disu lo hoti; lakÄ• ro ``Ã±ilasseâ€™ ti. vises
-pacamÄ• no, pacanto; pavati.

maÃ±ca rudhÄ• dÄ«naá¹ƒ-.

rudhÄ• dito kattuvihitamÄ• nÄ• disu lo hoti; maá¹ƒ vÄ• nta sarÄ• paro; makÄ• roâ€™ nuba
--- -rundhamÄ• no, rundhanto, rundhati.

á¹‡aá¹‡Ä• pyÄ• pÄ«hi vÄ• -.

á¹‡iá¹‡Ä• pyÄ• phÄ«hi á¹ƒ0.0270 kattuvihitamÄ• nÄ• disu lo hoti vibhÄ• sÄ• ; corayanto, co
kÄ• rento; kÄ• rÄ• paiyanto, kÄ• rÄ• pento; saccÄ• payanto, saccÄ• pento; corayati, coreti;

kÄ• rÄ• payati, kÄ• rÄ• peti; saccÄ• payati, saccÄ• peti --- -vacatthitavibhÄ• satthoâ€™ yaá
niccaá¹ƒ; corayamÄ• no, kÄ• rayamÄ• no, kÄ• rÄ• payamÄ• no, saccÄ• payamÄ• no.

dipÄ• dÄ«hi yayak-.

divÄ• dÄ«hi lavÄ«saye yak hoti; dibbanto; dibbati.

tudÄ• dÄ«hi ko-.

tudÄ• dÄ«hi lavÄ«saye ko hoti; tudamÄ• no, tudanto; kudati.

jyÄ• dÄ«hi knÄ• -.

jiÄ• dÄ«hi lavisaye knÄ• hoti; jinanto, jinÄ• ti --- -kathaá¹ƒ jayanto, jayatÄ«ni? bhuvÄ• dipÄ•

kyÄ• dÄ«hÄ« á¹ƒ0.0271 ká¹‡Ä• -.

kÄ«Ä• dÄ«hi lavisaye ká¹‡Ä• hoti; kiá¹‡anto, kiá¹‡Ä• ti.

svÄ• dÄ«hÄ« ká¹‡o-.

suÄ• dÄ«hi lavisaye ká¹‡o hoti; suá¹‡amÄ• no, suá¹‡anto, suá¹‡oti; kathaá¹ƒ suá¹‡Ä• tÄ«ti

tanÄ• ditvo-.

tanÄ• dito lavisaye o hoti; tanoti.

bhÄ• vakammesu tabbÄ• nÄ«yÄ• -.

tabbaanÄ«yÄ• kriyatthÄ• pare bhÄ• vakammesu bahulambhavanti; kattabbaá¹ƒ, karaá¹‡Ä
karaá¹‡Ä«yo --- -bahulÄ•

dhikÄ• rÄ• á¹ƒ0.0272 karaá¹‡Ä• disupi bhavanti --- -sinÄ• nÄ«yaá¹ƒ, cuá¹‡á¹‡aá¹ƒ; dÄ• nÄ
samÄ• vattanÄ«yo, guru; pavacanÄ«yo, upajjhÄ• yo; upaá¹-á¹-hÄ• nÄ«yo, sisso.

ghyaá¹‡-.

bhÄ• vakammesu kriyatthÄ• paro ghyaá¹‡ hoti bahulaá¹ƒ; vÄ• kyaá¹ƒ, kÄ• riyaá¹ƒ, veyyaá

Ä• sse ca-.

Ä• to ghyaá¹‡ hoti bhÄ• vakammesu Ä• ssa e ca; deyyaá¹ƒ.

vadÄ• dÄ«hi á¹ƒ0.0273 yo-.

vadÄ• dÄ«hi kriyatthehi yo hoti bahulamhÄ• vakammesu; vajjaá¹ƒ, majjaá¹ƒ, gammaá¹ƒ --- odano; bhojjÄ• , yÄ• gu; bhoggamaÃ±Ã±aá¹ƒ.

kiccaghaccabhaccabhabbaleyyÄ• -.

ete saddÄ• yappaccayantÄ• nipaccante.

guhÄ• dÄ«hi á¹ƒ0.0274 yak-.

guhÄ• dÄ«hi kriyatthehi bhÄ• vakammesu yak hoti; guyhaá¹ƒ, duyhaá¹ƒ, sisso; siddhÄ• eve pesÄ• tisaggapattakÄ• lesupi gamyamÄ• nesu sÄ• maÃ±Ã±ena vidhÄ• nato --- -hotÄ• kha kÄ• riyo, kicco-evaá¹ƒ tvayÄ• kaá¹-o kattabbo; hotÄ• kaá¹-o kattabbo, hoto hi patto kÄ• lo -evaá¹ƒ uddhamuhuttikeâ€™ pi vattamÄ• nato pesÄ• disu siddhÄ• eva --- -tathÄ• arahe ka patÄ«yamÄ• ne Ä• vassakÄ• dhamiá¹‡atÄ• visiá¹-á¹-heva bhÄ• vÄ• do siddhÄ• --- -uddha kattabbo; bhotÄ• rajjaá¹ƒ kÄ• tabbaá¹ƒ, bhavaá¹ƒ araho; bhotÄ• bhÄ• ro vahitabbo, bhava avassaá¹ƒ kaá¹-o kattabbo; bhotÄ• nikkho dÄ• tabbo.

kattari á¹ƒ0.0275 latuá¹‡akÄ• -.

kattari kÄ• rake kriyatthÄ• latuá¹‡akÄ• bhontÄ«; paá¹-hitÄ• , pÄ• á¹-hako --- -bahulamitvev harÄ«yatÄ«â€™ ti pÄ• dahÄ• rake; â€™ galecuppatÄ«â€™ ti galecopako --- -saddho eva la dhammesu ca sÄ• maÃ±Ã±avihitatattÄ• ; bhavaá¹ƒ balu kaÃ±Ã±Ä• ya pariggayitÄ• , bhava sÄ«lÄ• disu-khalvapi upÄ• dÄ• tÄ• kumÄ• rake; gantÄ• khelo; muá¹‡á¸• ayitÄ• ro sÄ• viá¹- kataparigahaá¹ƒ.

Ä• vÄ«-. á¹ƒ0.0276

kriyayatthÄ• Ä• vÄ« hoti bahulaá¹ƒ kattari; bhayadassÄ• vÄ« ----appavÄ«sayatÄ• Ã±Ä• par bhinnayogakaraá¹‡aá¹ƒ; sÄ• maÃ±Ã±avihitattÄ• sÄ«lÄ• disu ca hoteva.

Ä• siá¹ƒsÄ• yamako-. Ä• siá¹ƒsÄ• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ kriyatthÄ• ako hoti kattari; â

nandatutiâ€™ nandako; â€™ bhavatutiâ€™ bhavako.

karÄ• á¹ƒ0.0277 á¹‡ano-.

karato kattari á¹‡ano hoti; â€™ karotÄ«â€™ ti kÄ• raá¹‡aá¹ƒ; kattarÄ«ti-kiá¹ƒ? karaá¹‡aá¹ƒ

hÄ• to vÄ«hikÄ• lesu-.

hÄ• to vÄ«hisiá¹ƒ kÄ• le caá¹‡ano hotÄ« kattari; hÄ• yanÄ• nÄ• ma vÄ«hayo; hÄ• yano sa
- kiá¹ƒ? hÄ• tÄ• .

vÄ«dÄ• ku -.

vidasmÄ• kÅ« hoti kattari; vidÅ«, lokavidÅ«.

vito Ã±Ä• to-.

vipubbÄ• Ã±Ä• iccasmÄ• ku hoti kattari; viÃ±Ã±; vitoti-kiá¹ƒ? paÃ±Ã±o.

kammÄ• -. á¹ƒ0.0278

kammato parÄ• Ã±Ä• iccasmÄ• kÅ« hoti kattari; sabbaÃ±Ã±, kÄ• laÃ±Ã±.

kvacaá¹‡-.

kammato parÄ• kriyatthÄ• kvaci aá¹‡ hoti kattari; kumbhakÄ• ro, saralÄ• vo, mavtajjhÄ• yo
iha na hoti, Ä• diccaá¹ƒ passati, himavantaá¹ƒ suá¹‡oti, gÄ• maá¹ƒ gacchati. kvacÄ«ti kiá¹ƒ

gamÄ• rÅ«-.

kammato paraá¹ƒ gamÄ• rÅ« hoti kattari; vedagu, pÄ• ragu.

samÄ• naÃ±Ã±abhavantayÄ• ditupamÄ• nÄ• á¹ƒ0.0279 disÄ• kamme rÄ«rikkhakÄ• -.

samÄ• nÄ• dÄ«hi yÄ• dÄ«hicopamÄ• nehi parÄ• disÄ• kammakÄ• rake rÄ«rikkhakÄ• hon
sadÄ«, sadikkho, sadiso; aÃ±Ã±Ä• dÄ«, aÃ±Ã±Ä• dikkho, aÃ±Ã±Ä• diso; bhavÄ• dÄ«, bhav
yÄ• dikkho, yÄ• diso; tyÄ• dÄ«, tyyÄ• dikkho, tyÄ• diso --- -samÄ• nÄ• dÄ«hÄ«ti kiá¹ƒ? rukk
upamÄ• nÄ• ti kiá¹ƒ? so dissati kammeti kiá¹ƒ? so viya passatÄ« --- -rakÄ• rÄ• antasarÄ• c

ekÄ• rÄ• bhÄ• vattho.

bhÄ• vakÄ• rakesvaghaá¹‡ghakÄ• -. á¹ƒ0.0280

bhÄ• ve kÄ• rake ca kriyatthÄ• aghaá¹‡ghakÄ• honti bahakulaá¹ƒ; apaggaho, niggaho, ka
bhavo, paco, vaco, annado, purindado, Ä«sakkaro, dukkaro, sukaro --- -ghaá¹‡-bhÄ• ve-pÄ
kÄ• rakeâ€™ pi saÃ±Ã±Ä• yaá¹ƒ tÄ• va-â€™ pajjateâ€™ neneâ€™ ti pÄ• do; â€™ rujatÄ«
veso; â€™ sarati kÄ• lantaraâ€™ nti sÄ• ro, thirattho; â€™ darÄ«yante etebhÄ«â€™ ti dÄ•
etenÄ• â€™ ti jÄ• ro ----asaÃ±Ã±Ä• yampi-dÄ• yo, datto; lÄ• bho, laddho --- -gha-vakonipak
bhujo, Ä• yudhaá¹ƒ.

dÄ• dhÄ• tvi-. á¹ƒ0.0282

dÄ• dhÄ• hi bahulami hotibhÄ• vakÄ• rakesu; Ä• di, nidhi. vÄ• ladhi.

vamÄ• dÄ«hathu-.

vamÄ• dihi bhÄ• vakÄ• rakesvathu hoti; vamathu, vepathu.

kvi-.

kriyatthÄ• kvi hoti bahulaá¹ƒ bhÄ• vakÄ• rakesu --- -kakÄ• ro kÄ• nu bandhakÄ• riyattho ---
bhattaggaá¹ƒ, salÄ• kaggaá¹ƒ, sabhÄ• , pabhÄ• .

ano-. á¹ƒ 0283.

kriyatthÄ• bhÄ• vakÄ• rakesvano hoti; gamanaá¹ƒ, dÄ• naá¹ƒ, sampadÄ• naá¹ƒ, apÄ• dÄ•
jalano, kodhano, kopano, maá¹‡á¸• ano, bhusano.

itthiyamaá¹‡aktikayakyÄ• á¹ƒ0.0284. ca-.

itthiliá¹…ge bhÄ• ve kÄ• rake ca kriyatthÄ• aÄ• dayo honta no ca bahulaá¹ƒ ----a-titikkhÄ• .
jigucchÄ• , pipÄ• sÄ• , puttÄ«yÄ• , Ä«hÄ• , bhikkhÄ• , Ä• padÄ• , medhÄ• , godhÄ• --- -á¹‡
dhÄ• rÄ• , Ä• rÄ• --- -kti-iá¹-á¹-hi, siá¹-á¹-hi, bhitti, bhatti, tanti, bhuti --- -ka- uhÄ• , rujÄ• , m
-yak-vijjÄ• , ijjÄ• --- -ya-seyyÄ• , samajjÄ• , pabbajjÄ• , paricariyÄ• , jÄ• gariyÄ• ----ana-kÄ
hÄ• raá¹‡Ä• , vedanÄ• , vandanÄ• , upÄ• sanÄ• .

jÄ• hÄ• ha-. á¹ƒ0.0286

jÄ• hÄ• iccetehi ni hotitthiyaá¹ƒ; jÄ• ni, hÄ• ni.

karÄ• ririyo-.

karato ririyo hotitthiyaá¹ƒ; â€™ karaá¹‡aá¹ƒâ€™ kiriyÄ• --- -kathaá¹ƒ kriyÄ• ti? â€™ kriyÄ• nipÄ• tanÄ• .

ikitÄ« sarÅ«pe-.

kriyatthassa sarÅ«peâ€™ bhidheye kriyatthÄ• pare ikitÄ« honti; vaci, yudhi. pacati. ----akÄ• kÄ• rasaddena samÄ• so, yathÄ• evakÄ• roti.

sÄ«lÄ• bhikkhaÃ±Ã±Ä• vassakesu á¹ƒ0.0287 á¹‡i-.

kriyatthÄ• á¹‡Ä« hoti sÄ«lÄ• disu patÄ«yamÄ• nesu; uá¹‡habhoji, khÄ«rapÄ• yÄ«, avassak

thÄ• varittarabhaá¹…gurabhidurabhÄ• surabhassarÄ• -. á¹ƒ0.0288

ete saddÄ• nipaccante sÄ«le gamyamÄ• ne.

kattari bhute ktavantuktÄ• vÄ«-.

bhutatthe vattamÄ• nato kriyatthÄ• ktavantuktÄ• vÄ« hontÄ« kattari; vijitavÄ• , vijitÄ• vÄ«; k yÄ• va Ä• hÄ• ratthÄ• ti ||

kto á¹ƒ0.0289 bhÄ• vakammesu-.

bhÄ• ve kamme ca bhute kto hoti; Ä• sitaá¹ƒ bhavatÄ• ; kato kaá¹-o bhavatÄ• .

kattarÄ« cÄ• ramhe-.

kriyÄ• rambhe kattari kto hota, yathÄ• pattaÃ±ca; pakato bhavaá¹ƒ kaá¹-aá¹ƒ; pakato kaá¹-o bhavaá¹ƒ; pasuttaá¹ƒ bhavatÄ• .

á¹-hÄ• savasasilisaghiruhajarajanÄ«hi-. á¹ƒ0.0290

á¹-hÄ• dÄ«hi kattari kto hoti yathÄ• pattaÃ±ca; upaá¹-á¹-hito gurumbhavaá¹ƒ, upaá¹-á¹-hito

gurumbhavaá¹ƒ, upÄ• sito guru bhotÄ• ; anuvusito gurumbhavaá¹ƒ, anuvusito guru bhotÄ• gurumbhavaá¹ƒ, Ä• siliá¹-á¹-ho guru bhotÄ• ;

adhisayito á¹ƒ0.0291 khaá¹-opikaá¹ƒ bhavaá¹ƒ, adhisayitÄ• khaá¹-opikÄ• bhotÄ• ; Ä• ruá¸·
Ä• ruá¸·ho rukkho bhÄ• tÄ• ; anujiá¹‡á¹‡o vasaliá¹ƒ devadatto, anujiá¹‡á¹‡Ä• vasalÄ« deva
mÄ• á¹‡avako mÄ• á¹‡avikaá¹ƒ, anujÄ• tÄ• mÄ• á¹‡avikÄ• mÄ• á¹‡avakena.

gamanatthÄ• kammakÄ• dhÄ• re ca-.

gamanatthato akammakato ca kriyatthÄ• Ä• dhÄ• re kto hoti kattari ca yathÄ• pattaÃ±ca; id
te yÄ• taá¹ƒ, ihatehi yÄ• taá¹ƒ, ayaá¹ƒ tehi yÄ• to patho, idamesamÄ• sitaá¹ƒ, iha te Ä• sitÄ
devo ce vaá¹-á¹-ho sampannÄ• sÄ• layoti -kÄ• raá¹‡a sÄ• maggisampatti etthÄ• bhimatÄ•

Ä• hÄ• ratthÄ• -. á¹ƒ0.0292

ajjhohÄ• ratthÄ• Ä• dhÄ• re kto hoti yathÄ• pattaÃ±ca; idamesaá¹ƒ bhuttaá¹ƒ, idamesaá¹ƒ
bhuttaá¹ƒ, iha tehi pÄ«taá¹ƒ, odano tehi bhutto, pÄ«tamudakaá¹ƒ ----akattattho yogavibhÄ•
gÄ• voti? â€™ pÄ«tamesaá¹ƒ vijjatÄ«â€™ tipÄ«tÄ• :bÄ• hulakÄ• vÄ• --- -passinnoti yÄ• e
kto; evaá¹ƒ raÃ±Ã±ammato, raÃ±Ã±amiá¹-á¹-ho, raÃ±Ã±ambuddho, raÃ±Ã±aá¹ƒ pÅ«jito ---
khanto, Ä• kuá¹-á¹-ho, ruá¹-á¹-ho, rusito, abhivyÄ• haá¹-o, dayito, haá¹-á¹-ho, kanto, saá¹ƒya
-kaá¹-á¹-hanti bhutatÄ• yameva; hetuno phalaá¹ƒ tvatra bhÄ• vi.

tuá¹ƒtÄ• yetave á¹ƒ0.0294 bhÄ• ve bhavissati kriyÄ• yaá¹ƒtadatthÄ• yaá¹ƒ-.

bhavissatiatthe vattamÄ• nato krayatthÄ• bhÄ• ve tuá¹ƒtÄ• ye tave honti kriyÄ• yaá¹ƒ tadat
patÄ«yamÄ• nÄ• yaá¹ƒ; kÄ• tuá¹ƒ gacchati; kattÄ• ye gacchati; kÄ• tave gacchati --- -icchat
bhottunti iminÄ• va siddhaá¹ƒpunabbidhÄ• netvihÄ• pi siyÄ• icchanto karotÄ«ti --- -evaá¹ƒ s
jÄ• nÄ• ti bhottuá¹ƒ, á¹ƒ0.0295 gilÄ• yati bhottuá¹ƒ, ghaá¹-ate bhottuá¹ƒ, Ä• rabhate bhottuá
bhottuá¹ƒ, pakkamati bhottuá¹ƒ, ussahatÄ« bhontuá¹ƒ, arahati bhottuá¹ƒ, atthi bhottuá¹ƒ, vij
vaá¹-á¹-ati bhottuá¹ƒ, kappati bhottunti --- -tathÄ• pÄ• rayati bhottuá¹ƒ, pahu bhottuá¹ƒ, sam
pariyatto bhottuá¹ƒ, alaá¹ƒ bhottunti; bhavatissa sabbattha sambhavÄ• --- -tathÄ• kÄ• lo bh
bhottuá¹ƒ, velÄ• bhottunti --- -yathÄ• -bhottumano, sotuá¹ƒ soto, daá¹-á¹-huá¹ƒ cakkhu. yujj
vattu jaá¸·o, gantuá¹ƒ mano, kattumalasoti --- -uccÄ• raá¹‡antu vattÄ• yattaá¹ƒ --- -bhÄ• vet
karissÄ• miti gacchati; kriyÄ• yanti kiá¹ƒ? bhikkhissaá¹ƒ iccassa jaá¹-Ä• ; tadatthÄ• yanti kiá
bhavissati bhattaá¹ƒ bhojanÄ• ya.

paá¹-isedheâ€™ laá¹ƒkhalÅ«naá¹ƒ á¹ƒ0.0297 tÅ«naktvÄ• naktvÄ• vÄ• -.

alaá¹ƒkhalusaddÄ• naá¹ƒ paá¹-isedhatthÄ• naá¹ƒpayoge tunÄ• dayo vÄ• honti bhÄ• ve; ala
alaá¹ƒ sutvÄ• na, khalu sutvÄ• na; alaá¹ƒ sutvÄ• , khalu sutvÄ• ; laá¹ƒ sutena, khalu sutena
khalÅ«nanti kiá¹ƒ? mÄ• hotu; paá¹-isedheti kiá¹ƒ? alaá¹ƒkÄ• ro.

pubbekakattukÄ• naá¹ƒ-. á¹ƒ0.0298

eko kattÄ• yesaá¹ƒ vyÄ• pÄ• rÄ• naá¹ƒ tesuyo pubbo tadatthato kriyatthÄ• tunÄ• dayo hon
sutvÄ• na, sutvÄ• vÄ• --- -ekakattukÄ• nanti kiá¹ƒ bhuttasmiá¹ƒ devadatte yaÃ±Ã±adatto va
bhuÃ±jati ca pacati ca ----appattvÄ• nadiá¹ƒ pabbato, atikkamma pabbataá¹ƒ nadÄ«ti bhud
sambhavÄ• ekakattukatÄ• pubbakÄ• latÄ• ca gamyate. bhutvÄ• bhutvÄ• gacchatÄ«ti im
siddhamÄ• bhikkhaÃ±Ã±antu dibbacanÄ• vagamyate --- -kathaá¹ƒ jÄ«vagÄ• haá¹ƒ agÄ• ha
gacchantÄ«tiÄ• di? ghaá¹‡antena kriyÄ• visesanena siddhaá¹ƒ; yathÄ• odanapÄ• kaá¹ƒ sa

nto á¹ƒ0.0300 kattari vattamÄ• ne-.

cattamÄ• natthe vattamÄ• nato kriyatthÄ• nto hoti kattari; tiá¹-á¹-hanto.

mÄ• no-. á¹ƒ0.0301

vattamÄ• natthe vattamÄ• nato kriyatthÄ• mÄ• no hoti kattari; tiá¹-á¹-hamÄ• no.

bhÄ• vakammesu -.

vattamÄ• natthe vattamÄ• nato kriyatthÄ• bhÄ• ve kamme ca mÄ• no hoti; á¹-hÄ«yamÄ• n

te ssapubbÄ• nÄ• gate-.

anÄ• gatatthe vattamÄ• nato kriyanthÄ• te ntamÄ• nÄ• ssapubbÄ• honti; á¹-hassanto, á¹-
á¹-hisissamÄ• naá¹ƒ, paccassamÄ• no odano.

á¹‡vÄ• dayo-. á¹ƒ0.0302

kriyatthÄ• pare bahakulaá¹ƒ á¹‡vÄ• dayo honti; cÄ• ru, dÄ• ru.

khajayÄ• namekassarodi dve-.

khachasappaccayantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ paá¹-hamamekassaraá¹ƒ saddarÅ«paá¹ƒ dv
jigucchÄ• , vÄ«maá¹ƒsÄ• .

parokkhÄ• yaÃ±ca-. á¹ƒ0.0303

parokkhÄ• yaá¹ƒ paá¹-hamamekassaraá¹ƒ saddarÅ«paá¹ƒ dve bhavati; jagÄ• ma --- -cakÄ•
tenaÃ±Ã±atrÄ• pi yathÄ• gamaá¹ƒ.

jahÄ• ti, á¹ƒ0.0304 jahitabbaá¹ƒ, jahituá¹ƒ, daddallati, vaá¹…kamati --- -lolupo, momuhoti ott
tadaminÄ• diâ€™ pÄ• sÄ• .

Ä• dismÄ• sarÄ• -.

Ä• dibhutÄ• sarÄ• paramekassaraá¹ƒ dve hoti; asisisati --- -Ä• dismÄ• ti kiá¹ƒ? jajÄ• gÄ• r
papÄ• ca.

na á¹ƒ0.0305 puna-.

gaá¹ƒ dvibhutaá¹ƒ na taá¹ƒ puna dvattamÄ• pajjate; titikkhasati, jigucchisati.

yathiá¹-á¹-haá¹ƒ syÄ• dino-.

syÄ• dyantassa yathiá¹-á¹-hamekassaramÄ• dibhutamaÃ±Ã±aá¹ƒ vÄ• yathÄ• gamaá¹ƒ dvi
putittÄ«yisatÄ«, puttÄ«yiyisati.

rasso pubbassa-.

citte pubbassalaro rasso hoti; dadÄ• ti.

lopoâ€™ nÄ• dibyaÃ±janassa-. á¹ƒ0.0306

dvitte pubbassÄ• ditoâ€™ Ã±Ã±assabyaÃ±janassa lopo hoti; asisisati.

khajasesvassi -.

dvitte pubbassa assa i hoti khachasesu; pipÄ• sati --- -khacha sesÅ«ti kiá¹ƒ? jahÄ• ti; assÄ•
bubhukkhati.

gupissussa -.

dvitte pubbassa gupissa ussa i hoti khachasesu; jigucchati.

catutthadutiyayÄ• naá¹ƒ tatiyapaá¹-hamÄ• -.

dvitte á¹ƒ0.0307 pubbesaá¹ƒ catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• honti; bubhukkhati. c

kavaggahÄ• naá¹ƒ cavaggajÄ• -.

dvitte pubbesaá¹ƒ kavaggahÄ• naá¹ƒ vavaggajÄ• honti yathÄ• kkamaá¹ƒ; cukopa, jahÄ• ti.

mÄ• nassavÄ« parassa ca maá¹ƒ-.

dvitte pubbassamÄ• nassa vÄ« hoti, parassaca maá¹ƒ; vÄ«maá¹ƒsati.

kitassÄ• saá¹ƒsayeti vÄ• -.

saá¹ƒsayatoâ€™ Ã±Ã±asmiá¹ƒ cattamÄ• nassadvitte pubbassa kitassavÄ• ti hoti; tikicchati.
----asaá¹ƒsayeti kiá¹ƒ? vicikicchati.

yuvaá¹‡á¹‡Ä• namÃ±oppaccaye-.

ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naá¹ƒ kriyatthÄ• naá¹ƒ Ã±o honti yathÄ• kkamaá¹ƒ paccaye; ceta
sotabbaá¹ƒ, bhavitabbaá¹ƒ.

lahussupantassa-. á¹ƒ0.0308

lahubhutassa upantassa yuvaá¹‡á¹‡assa Ã±o honti yathÄ• kkamaá¹ƒ; esitabbaá¹ƒ, kositabb
-lahussÄ• tikiá¹ƒ? dhÅ«pitÄ• ; upantassÄ• ti-kiá¹ƒ? rundhati.

assÄ• á¹ƒ0.0309 á¹‡Ä• nubandhe -.

á¹‡akÄ• rÄ• nubandhe paccaye pare upantassa akÄ• rassa Ä• hoti; kÄ• rako.

na te kÄ• nubandhanÄ• gamesu-.

te Ã±oÄ• kÄ• nubandhe nÄ• game ca na honti; cito, suto, diá¹-á¹-ho, puá¹-á¹-ho --- -nÄ• ga
-cinitabbaá¹ƒ, vinituá¹ƒ; suá¹‡itabbaá¹ƒ, suá¹‡ituá¹ƒ; pÄ• puá¹‡itabbaá¹ƒ, pÄ• puá¹‡ituá¹ƒ; d
dhunituá¹ƒ, dhunanaá¹ƒ, dhunayitabbaá¹ƒ, dhunÄ• petabbaá¹ƒ, dhunayituá¹ƒ, dhunÄ• petu

dhunÄ• panaá¹ƒ, dhunayati, dhunÄ• peti; pÄ«netabbaá¹ƒ, pÄ«nayituá¹ƒ, pÄ«nanaá¹ƒ, pÄ«n
sinoti; dunoti; hinoti; pahiá¹‡itabbaá¹ƒ, pahiá¹‡ituá¹ƒ, pahiá¹‡anaá¹ƒ.

vÄ• á¹ƒ0.0310 kvavi-.

te kvaci vÄ• na honti kÄ• nubandhanÄ• gamesu; mudito modito; ruditaá¹ƒ, roditaá¹ƒ.

aÃ±Ã±atrÄ• pi-. á¹ƒ0.0311

kÄ• nubandhanÄ• gamatoâ€™ Ã±Ã±asmimpi te kvaci na honti; khipako, panudanaá¹ƒ, vadl

pye sissÄ• -.

sissa Ä• ti pyÄ• dese; nissÄ• ya.

Ã±onamayavÄ• sare-.

sare pare Ã±onamayavÄ• honti; jayo, bhavo --- -sareti kiá¹ƒ? jeti; anubhoti.

Ä• yÄ• vÄ• á¹‡Ä• nubandhe-.

Ã±onamÄ• yÄ• vÄ• honti sarÄ• doá¹‡Ä• nubandhe; nÄ• yayati, bhÄ• vayati. sayÄ• petvÄ•

Ä• ssÄ• á¹‡Ä• pimhi á¹ƒ0.0312 yuk-.

Ä• kÄ• rantassa kriyatthassa yuk hoti á¹‡Ä• pitoâ€™ Ã±Ã±asmiá¹ƒ á¹‡Ä• nubandhe; dÄ• ya
dÄ• naá¹ƒ. aá¹‡Ä• pimhÄ«ti kiá¹ƒ? dÄ• payati.

padÄ• dÄ«naá¹ƒ kvaci-.

padÄ• dÄ«naá¹ƒ yuk hoti kvaci; nipajjitabbaá¹ƒ, nipajjituá¹ƒ, nipajjanaá¹ƒ, pamajjitabbaá¹ƒ, p
pamajjanaá¹ƒ --- -kvacÄ«ti kiá¹ƒ? pÄ• do.

maá¹ƒ á¹ƒ0.0313 vÄ• rudhÄ• dÄ«naá¹ƒ-.

rudhÄ• dÄ«naá¹ƒ kvaci maá¹ƒ vÄ• hoti; rundhituá¹ƒ, rujjhituá¹ƒ --- -kvacitveva? nirodho.

kvamhi lopoâ€™ ntabyaÃ±janassa-.

antabyaÃ±janassa lopo hoti kvamhi; â€™ bhattaá¹ƒ ghasanti, gaá¹‡hanti vÄ• etthÄ• â€™ ti

pararÅ«pamayakÄ• re byaÃ±jane-.

kriyatthÄ• namantabyaÃ±janassa pararÅ«paá¹ƒ hoti yakÄ• ratoâ€™ Ã±Ã±asmiá¹ƒ byaÃ±jan
kiá¹ƒ? bhinditabbaá¹ƒ. ayakÄ• reti kiá¹ƒ? bhijjati.

manÄ• naá¹ƒ á¹ƒ0.0314 niggahÄ«taá¹ƒ-.

makÄ• ranakÄ• rantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ niggahÄ«taá¹ƒ hotayayakÄ• re byaÃ±jane; g
byaÃ±janetveva? gamanaá¹ƒ; aya kÄ• retveva? gamyate.

na brÅ«sso-.

brÅ«ssa o na hoti byaÃ±jane; brÅ«mi. byaÃ±janetveva? abravi.

kagÄ• cajÄ• naá¹ƒ ghÄ• nubandhe-.

ghÄ• nubandhe cakÄ• rajakÄ• rantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ kagÄ• honti yathÄ• kkamaá¹ƒ

hanassa á¹ƒ0.0315 ghÄ• to á¹‡Ä• nubandhe-.

hanassa ghÄ• to hoti á¹‡Ä• nubandhe; Ä• ghÄ• to.

kvimhÄ« gho paripaccasamohi-.

paá¹-hyÄ• dÄ«hi parassahanassagho hoti kvimhi; paligho, paá¹-igho, aghaá¹ƒ-rassattaá¹ƒ n
ogho.

parassa ghaá¹ƒ se-.

dvitte parassa hanassa ghaá¹ƒ hoti se; jighaá¹ƒsÄ• .

jiharÄ• naá¹ƒ á¹ƒ0.0316 giá¹ƒ-.

dvitte paresaá¹ƒ jiharÄ• naá¹ƒ giá¹ƒ hoti se; vijigiá¹ƒsÄ• , jigiá¹ƒsÄ• .

dhÄ• ssa ho-.

dvitte parassa dhÄ• ssa ha hoti; dahati.

á¹‡imhi dÄ«gho dusassa-.

dusassadÄ«gho hoti á¹‡imhÄ«; dÅ«sito --- -á¹‡imhÄ«ti kiá¹ƒ? duá¹-á¹-ho.

guhissa á¹ƒ0.0317 sare-

guhissa dÄ«gho hoti sare; niguhanaá¹ƒ --- -sareti kiá¹ƒ? guyhaá¹ƒ.

muhabahÄ• naÃ±ca te kÄ• nubandheâ€™ tve-.

muhabahÄ• naá¹ƒ guhissa ca dÄ«gho hoti takÄ• rÄ• do kÄ• nubandhetvÄ• natvÄ• vajjite; m
--- -neti kiá¹ƒ? muyahati. kÄ• nubandheti kiá¹ƒ? mu-hitabbaá¹ƒ. atveti kiá¹ƒ? muyhitvÄ• na,
kÄ• nubandhetveti ayamadhikÄ• ro yÄ• va sÄ• sassasisve ``ti ||

vahassussa-.

vahassaussa dÄ«gho hoti te kÄ• nubandhe tvÄ• natvÄ• vajjite; cÅ«á¸·ho.

dhÄ• ssa á¹ƒ0.0318 hi-.

dhÄ• dhÄ• raá¹‡enimassa hi hoti te kÄ• nubandhe tvÄ• natvÄ• vajjite; nihito, nihitavÄ• .

hamÄ• dirÄ• naá¹ƒ lopoâ€™ ntassa -.

hamÄ• dÄ«naá¹ƒ rakÄ• rantÄ• naá¹ƒ vÄ• ntassalopo hoti te kÄ• nubandhe tvÄ• natvÄ• vajj
tato, saÃ±Ã±ato, rato, kato --- -tetveca? gamyate. kÄ• nubandhetveva. gantabbaá¹ƒ. atvetve
gantvÄ• .

vacÄ• dinaá¹ƒ vassuá¹- vÄ• -.

vacÄ• dÄ«naá¹ƒ vassa vÄ• uá¹- hoti kÄ• nubandheâ€™ tve; uttÄ• , vuttaá¹ƒ; utthaá¹ƒ, vutt
vatvÄ• na, vatvÄ• .

assu-. á¹ƒ0.0319

vacÄ• dÄ«namassa u hoti kÄ• nubandheâ€™ tve; vuttaá¹ƒ, vutthaá¹ƒ.

vaddhassa vÄ• -.

vaddhassa assa vÄ• u hoti kÄ• nubandheâ€™ tve; vuddho, vaddho ----atvetvava? vaddhitv
vuttÄ«ti? â€™ vutti matteâ€™ ti. nipÄ• tanÄ• ; vattÄ«ti hoteva yathÄ• lakkhaá¹‡aá¹ƒ.

yajassayassa á¹-iyÄ«-.

yajassa yassa á¹-iyÄ« hontÄ« kÄ• nubandheâ€™ tve; iá¹-á¹-haá¹ƒ, siá¹-á¹-haá¹ƒ, atvetveva

á¹-hÄ• ssi-. á¹ƒ0.0320

á¹-hÄ• ssi hoti kÄ• nubandheâ€™ tve; á¹-hito. atvetveva? á¹-hatvÄ• na, á¹-hatvÄ• .

gÄ• pÄ• nami hoti kÄ• nubandheâ€™ tve; gÄ«taá¹ƒ, pÄ«taá¹ƒ. atvetveva? gÄ• yitvÄ• ; nicc
pÄ«tvÄ• ni bahulÄ• dhikÄ• rÄ• .

janissÄ• -.

janissa Ä• hoti kÄ• nubandheâ€™ tve; jÄ• to. atvetveva? janitvÄ• .

sÄ• sassasisvÄ• -. á¹ƒ0.0321

sÄ• sassa vÄ• sishoti kÄ• nubandheâ€™ tve; siá¹-á¹-haá¹ƒ, satthaá¹ƒ; sisso, sÄ• siyo. atve

karassÄ• tave-.

karassaÄ• hoti tave; kÄ• tave.

tuá¹ƒtunatabbesuvÄ• -.

tumÄ• disu vÄ• karassÄ• hoti; kÄ• tuá¹ƒ, kattuá¹ƒ, kÄ• tuna, kattuna; kÄ• tabbaá¹ƒ, kattab

Ã±assa ne jÄ• -.

Ã±adhÄ• tussa jÄ• hoti nakÄ• re; jÄ• nituá¹ƒ, jÄ• natto. neti kiá¹ƒ? Ã±Ä• to.

sakÄ• pÄ• naá¹ƒ á¹ƒ0.0322 kukku á¹‡e-.

sakaÄ• pÄ• naá¹ƒ kukku iccete Ä• gamÄ• honti á¹‡akÄ• re. sakkuá¹‡anto, pÄ• puá¹‡anto; á¹‡eti kiá¹ƒ? sakkoti, pÄ• peti.

nito cissa jo-.

nismÄ• parassa cissa cho hoti; nicchayo.

jarasadÄ• namim vÄ• -.

jarasadÄ• namantasarÄ• paro Ä«m hoti vibhÄ• sÄ• ; jÄ«raá¹‡Ä• , jÄ«rati, jÄ«rÄ• peti; nisÄ« nisÄ«dituá¹ƒ, nisÄ«dati --- -vÄ• ti kiá¹ƒ? jarÄ• , nisajjÄ• ; â€™ Ä«m veti yogavibhÄ• gÄ• aÃ saá¹ƒyogÄ• dilopoâ€™ tthassa.

disassa á¹ƒ0.0323 passadassadasdadakkhÄ• -.

disassa passÄ• dayo honti vibhÄ• sÄ• ; vipassanÄ• , vipassituá¹ƒ, vipassati; sudassÄ«, piya sudassaá¹ƒ, dassanaá¹ƒ, dasseti; daá¹-á¹-habbaá¹ƒ, daá¹-á¹-hÄ• , daá¹-á¹-huá¹ƒ, duddaso, addaá¹ƒ; addakkhi, dakkhissati --- -vÄ• tveva? dissanti bÄ• lÄ• .

samÄ• nÄ• á¹ƒ0.0324 ro rÄ«rikkhakesu -.

samÄ• nasaddato parassa disassa ra hoti vÄ• rÄ«rikkhakesu; sarÄ«, sadÄ«; sarikkho, sadi

dahassa dassaá¸• o-.

dahassa dassaá¸• o hoti vÄ• ; á¸• Ä• nehÄ• , dÄ• ho; á¸• ahati, dahati.

anaghaá¹‡svÄ• parÄ«hi á¸·o-.

Ä• parÄ«hi parassa dahassa dassa á¸·o hotanaghaá¹‡su; Ä• á¹‡Ä• hanaá¹ƒ, pariá¸·Ä• ho.

atyÄ• dintesvatthissa á¹ƒ0.0325 bhu-.

tyÄ• dinnavajjitesu paccayesu asa bhuviccassa bhu hoti; bhavitabbaá¹ƒ.

Ä• desavidhÄ• namasassÄ• ppayogatthametasmiá¹ƒ visaye --- -etena katthaci kassaci dhÄ
Ã±Ä• pito hoti ----atyÄ• dintesÅ«ti kiá¹ƒ? atthi, santo. atthissÄ• ti kiá¹ƒ? assatissa mÄ• hotu

aÄ• ssaÄ• disu á¹ƒ0.0326 -.

aÄ• do Ä• Ä• do ssaÄ• do ca atthassa bhu hoti; babhuva, abhavÄ• , abhavissÄ• , bhavissa

ntamÄ• nÄ• ntiyiyuá¹ƒsvÄ• dilopo-.

ntÄ• dÄ«svatthissÄ• dilopo hoti; santo, samÄ• no, santi, santu, siyÄ• , siyuá¹ƒ --- -etesviti ki

pÄ• dito á¹-hÄ• ssa vÄ• á¹-hago kvaci-.

pÄ• dÄ«hi kriyÄ• visesajotakehi saddehi parassa á¹-hÄ• ssa kvaci á¹-haho vÄ• hoti; saá¹‡á
santiá¹-á¹-hanto; saá¹‡á¹-hahati, santiá¹-á¹-hati --- -pa parÄ• apa saá¹ƒanu ava o ni du vi a
uabhipati pari upa Ä• pÄ• di; kvacÄ«ti kiá¹ƒ? saá¹‡á¹-hiti.

dÄ• ssiyaá¹…i-. á¹ƒ0.0327

pÄ• dito parassa dÄ• ssa iyaá¹…i henÄ• ti kvaci; anÄ• disitvÄ• , samÄ• diyati; kvacÄ«tveva

pÄ• dito á¹ƒ0.0328 parassakarassa kvacikha hoti; saá¹…khÄ• ro, saá¹…kharÄ« yati --- -kar
karotissÄ• ti vacanaá¹ƒ timhi ca vikaraá¹‡uppatti Ã±Ä• petuá¹ƒ.

purasmÄ• -.

pura iccasmÄ• nipÄ• tÄ• parassa karassakha hoti; purakkhatvÄ• , purekkhÄ• ro, ettaá¹ƒ ta

tito kamassa-.

nismÄ• parassa kamassa kvaci kha hoti; purakkhatvÄ• , purekkhÄ• ro, ettaá¹ƒ tadaminÄ• c

nito kamassa-.

nismÄ• parassa kamassa kvaci kha hoti; nikkhamati; kvacitveva? nikkamo.

yuvaá¹‡á¹‡Ä• namiyaá¹…uvaá¹…i sare-.

ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naá¹ƒ kriyatthÄ• namiyaá¹…uvaá¹…i honti sare kvavi; vediyati, br
nivedeti, brÅ«ti; kvacÄ«tveva? jayati, bhavati.

aÃ±Ã±Ä• dissÄ• ssÄ« á¹ƒ0.0329 kye-.

Ã±Ä• ditoâ€™ Ã±Ã±assa Ä• kÄ• rantassa kriyatthassa Ä« hoti kye; diyati; aÃ±Ã±Ä• dissÄ•

tanassÄ• vÄ• -.

tanassa Ä• hoti vÄ• kye; tÄ• yate, taÃ±Ã±ate.

dÄ«gho sarassa-.

sarantassa kriyatthassadÄ«gho hoti kye; cÄ«yate, sÅ«yate. sÄ• nantarassa tassa á¹-ho-.

sakÄ• rantato kriyatthÄ• parassÄ• nantarassatakÄ• rassa á¹-ha hoti; kuá¹-á¹-ho, tuá¹-á¹-ha
tuá¹-á¹-hÄ«; ananatarasÄ• ti kiá¹ƒ? tussitvÄ• .

kasassim á¹ƒ0.0330 ca vÄ• -.

kasasmÄ• parassÄ• nantarassa tassa á¹-ha hoti, kasassa vÄ• im ca; kiá¹-á¹-haá¹ƒ, kaá¹-á
----anantarassÄ• tveva? kasitabbaá¹ƒ.

dhastotrastÄ• -.

ete saddÄ• nipaccante.

pucchÄ• dito-.

pucchÄ• dÄ«hi kriyatthehi parassÄ• nantarassa takÄ• rassaá¹-ha hoti; puá¹-á¹-ho, bhaá¹-á¹
----anantarassÄ• tveva? pucchitvÄ• .

sÄ• savasasaá¹ƒsasasÄ• á¹ƒ0.0331 tho-.

etehi parassÄ• nantarassa tassa tha hoti; satthaá¹ƒ, vutthaá¹ƒ, pasatthaá¹ƒ, satthaá¹ƒ ---
-kathamanusiá¹-á¹-hoti? ``kathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡alÄ• ``ti. á¹-ho. anantarassÄ• tvev

dho dahabhehi-.

dhakÄ• rahakÄ• rabhakÄ• rantehi kriyatthehi parassÄ• nantarassa tassa dha hoti; vuddho,

dahÄ• á¸• ho-.

dahÄ• parassÄ• nantarassa tassa á¸• ha hoti; daá¹…á¸• ho.

bahassum á¹ƒ0.0332 ca-.

bahÄ• parassÄ• nantarassa tassa so hoti, bahassum ca sasantayogena; buá¸• á¸• ho.

ruhÄ• dÄ«hi ho á¸·a ca -.

ruhÄ• dÄ«hi parassÄ• nantarassatassa ha hoti, á¸·o cÄ• ntassa; Ä• ruá¸·ho, guá¸·ho, vuá¸·h
anantarassÄ• tveva? Ä• rogatuá¹ƒ.

muhÄ• vÄ• -.

muhÄ• parassÄ• nantarassa tassa ha hoti vÄ• , á¸·o cÄ• ntassa hasantiyogena; muá¸·ho, r

bhidÄ• dito á¹ƒ0.0333 no ktakkavantunaá¹ƒ-. bhidÄ• dito paresaá¹ƒ ktaktavantunaá¹ƒ tassa
bhinnavÄ• , chinno, chinnavÄ• , channo, channavÄ• , khinno, khinnavÄ• , uppanno, uppana
sanenÄ• , sannavÄ• , pÄ«no, pÄ«navÄ• , sÅ«no, sÅ«navÄ• , dÄ«no, dÄ«navÄ• , á¸• Ä«no,
lÅ«no, lÅ«navÄ• --- -ktaktavantunatti kiá¹ƒ? bhitti; chitti, bhottuá¹ƒ, chettuá¹ƒ.

dÄ• tthÄ«nno-.

dÄ• to paresaá¹ƒ ktaktavantunaá¹ƒ tassa inno hoti; dinno, dinnavÄ• .

kirÄ• dÄ«hi á¹‡o-.

kirÄ• dÄ«hi paresaá¹ƒ ktaktavantunaá¹ƒ tassÄ• nantarassa á¹‡a hoti; kiá¹‡á¹‡o, kiá¹‡á¹‡av
puá¹‡á¹‡avÄ• , khÄ«á¹‡o, khÄ«á¹‡avÄ• .

tarÄ• dÄ«ha á¹ƒ0.0334 riá¹‡á¹‡o-.

tarÄ• dÄ«hi paresaá¹ƒ ktaktavantunaá¹ƒ tassaraá¹‡á¹‡o hoti; tiá¹‡á¹‡o, tiá¹‡á¹‡avÄ• , jiá¹‡á
ciá¹‡á¹‡o, ciá¹‡á¹‡avÄ• .

go bhaÃ±jÄ• dÄ«hi-.

bhaÃ±jÄ• dÄ«hi paresaá¹ƒktaktavantunaá¹ƒ tassÄ• nantarassaga hoti; bhaggo, bhaggavÄ•
nimuggavÄ• , saá¹ƒviggo, saá¹ƒviggavÄ• .

susÄ• kho-.

susÄ• paresaá¹ƒ ktaktavantunaá¹ƒ tassa kho hoti; sukkheá¹ƒ, sukkhavÄ• .

pacÄ• ko-.

pacÄ• paresaá¹ƒ ktakkavantunaá¹ƒ tassa ko hoti; pakko, pakkavÄ• .

mucÄ• á¹ƒ0.0335 vÄ• -.

mucÄ• paresaá¹ƒktaktavantunaá¹ƒ tassa ko vÄ• hoti; mukko, mutto; mukkavÄ• , muttavÄ•
siddhaá¹ƒ --- -ktaktavantusu satto sattavÄ• tveva hoti.

lopo vaá¸• á¸• hÄ• ktissa-.

vaá¸• á¸• hÄ• parassaktissa tassa lopo hoti; vaá¸• á¸• hi.

kvissa-.

kriyatthÄ• parassa kvissa lopo hoti; abhibhu.

á¹‡iá¹‡Ä• pÄ«naá¹ƒ tesu-.

á¹‡iá¹‡Ä• pÄ«naá¹ƒ lopo hoti tesu á¹‡iá¹‡Ä• pÄ«su; â€™ kÄ• rentaá¹ƒ payojayayatiâ€™ kÄ

kvacÄ« vikaraá¹‡Ä• naá¹ƒ-.

vikaraá¹‡Ä• naá¹ƒ kvaci lopo hota; udapÄ• di, hanti.

mÄ• nassa á¹ƒ0.0336 massa-.

kriyatthÄ• parassa mÄ• nassa makÄ• rassa lopo hoti kvaci; karÄ• á¹‡o; kvacati kiá¹ƒ? kuru

eilasse-.

eilÄ• name hota kvacÄ«; gahetvÄ• , adenti; kvacÄ«tveva? vapitvÄ• .

pyo vÄ• tvÄ• ssa samÄ• se-.

tvÄ• ssavÄ• pyo hota samÄ• se; pakÄ• roâ€™ pye sassÄ• â€™ ti. visesanatthÄ• ; abhibhÅ
-samÄ• seti kiá¹ƒ? patvÄ• ; kvavÄ• samÄ• seâ€™ pi bahakulÄ• dhikÄ• rÄ• :lataá¹ƒ dantehi

tuá¹ƒyÄ• nÄ• -. á¹ƒ0.0337

tvÄ• ssa vÄ• tuá¹ƒyÄ• nÄ• honti samÄ• se kvaci; abhihaá¹-hÅ«á¹ƒ, abhiharitvÄ• ; anumod
----asamÄ• se-pi bahulÄ• dhikÄ• rÄ• : daá¹-huá¹ƒ; disvÄ• --- -esamappavisayatÄ• Ã±Ä• pa

hanÄ• á¹ƒ0.0338 racco-.

hanasmÄ• parassa tvÄ• ssa racco vÄ• hoti samÄ• se; ahacca, ahanitvÄ• .

sÄ• sÄ• dhikarÄ• cacariccÄ• -.

sÄ• sÄ• dhÄ«hi parÄ• karÄ• parassa tvÄ• ssa cacariccÄ• vÄ• honti yathÄ• kkamaá¹ƒ; sa
asakkacca, asakkaritvÄ• , adhikicca, adhikaritvÄ• ,

ito cco-.

iiccasmÄ• parassa tvÄ• ssa cco vÄ• hoti; adhicca, adhiyitvÄ• , samecca, sametvÄ• .

disÄ• á¹ƒ0.0339 vÄ• navÄ• s ca-.

disato tvÄ• ssa vÄ• navÄ• honti vÄ• , disassa ca sakÄ• ro taá¹ƒ santiyogena; sassa savidh
pararÅ«pabÄ• dhanatthaá¹ƒ; disvÄ• na, disvÄ• , passitvÄ• --- -kathaá¹ƒ nÄ• daá¹-á¹-hÄ• p
Ã±Ä• pakÄ• tvÄ• ssa valopo; evaá¹ƒ laddhÄ• (na) dhanantiÄ• disu.

ei byaÃ±janassa-.

kriyatthÄ• parassa byaÃ±janÄ• dippaccayassa Ã±i vÄ• hoti; bhuÃ±jituá¹ƒ, hottu; byaÃ±jan

rÄ• á¹ƒ0.0340 nassa á¹‡o-.

rÄ• ntato kriyatthÄ• parassa paccayanakÄ• rassa á¹‡o hoti; araá¹‡aá¹ƒ, saraá¹‡aá¹ƒ.

na ntamÄ• natyyÄ• dinaá¹ƒ-.

rÄ• ntato paresaá¹ƒ ntamÄ• natyÄ• dÄ«naá¹ƒ nassa á¹‡o na hoti; karonto, kurumÄ• no; kar

gamayamisÄ• sadisÄ• naá¹ƒ vÄ• cchaá¹…i-.

etesaá¹ƒ vÄ• cchaá¹…i hoti ntamÄ• natyÄ• disu; gacchanto, gacchamÄ• no, gacchati; yacc
yacchati; icchanto, icchamÄ• no, icchati; acchanto, acchamÄ• no, acchati; dicchanto, diccha
vÄ• ti kiá¹ƒ? gamissati; vavatthita vihÄ• sattenaÃ±Ã±esu ca kvaci: icchitabbaá¹ƒ, icchÄ• , ic
acchitabbaá¹ƒ, acchatuá¹ƒ; aÃ±Ã±esaÃ±ca yogavibhÄ• gÄ• : pavecchati.

jaramarÄ• namÄ«yaá¹…i-. á¹ƒ0.0341

etesamÄ«yaá¹…i vÄ• hoti ntamÄ• natyÄ• disu; jÄ«yanto, jÄ«ranto; jÄ«yamÄ• no, jÄ«ramÄ•
mÄ«yanto, maranto; mÄ«yamÄ• no, maramÄ• no; mÄ«yati, marati.

á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• -.

á¹-hapÄ• naá¹ƒ tiá¹-á¹-hapivÄ• honti vÄ• ntamÄ• natyÄ• disu; tiá¹-á¹-hanto, tiá¹-á¹-hamÄ•
pivanto, pivati; vÄ• tveva? á¹-hÄ• ti, pÄ• ti.

gamavadadÄ• naá¹ƒ ghammavajjadajjÄ• -.

gamÄ• dÄ«naá¹ƒ á¹ƒ0.0342 ghammÄ• dayo vÄ• honti ntamÄ• natyyÄ• disu; ghammanto, g
dajjanto, dadanto.

karassa sossa kubbakurukayirÄ• -.

karassa saokÄ• rassa kubbÄ• dayo vÄ• honti ntamÄ• natyÄ• disu; kubbanto, kayiranto, kar
kurumÄ• no, kayiramÄ• no, karÄ• á¹‡o; kubbati, kayirati, karoti; kubbate, kurute, kayirate ---
-vacatthitavibhÄ• sattÄ• vÄ• dhikÄ• rassa bhiyyo mÄ• naparacchakkesukuru, kvavideva pu
no bhavaá¹ƒ; sossÄ• ti vuttattÄ• kattari yevime.

gahassa gheppo-.

gahassa vÄ• gheppoti ntamÄ• natyÄ• disu; gheppanto, gheppamÄ• no, gheppati --- -vÄ• tv

á¹‡o niggahitassa-.

gahassa niggahatassa á¹‡o hoti; gaá¹‡hitabbaá¹ƒ, gaá¹‡hituá¹ƒ, gaá¹‡hanto.

iti moggallÄ• ne vyÄ• karaá¹‡e vuttiyaá¹ƒ khÄ• dikaá¹‡á¸• o paÃ±camo.

vattamÄ• ne á¹ƒ0.0343 tiantisithamimatÃ±antesevhÃ±emhe-.

vattamÄ• nÃ±Ä• raddhÄ• parisamatte atthe vattamÄ• nato kriyatthÄ• tyÄ• dayo hontÄ«; ga
gacchatha, gacchÄ• mi, gacchÄ• ma; gacchate, gacchante, gacchase, gacchavhe, gacche,
pure adhammo dippati, purÄ• marÄ• miti? vattamÄ• nasseva vattumiá¹-á¹-hattÄ• , taá¹ƒsan
gahaá¹‡Ä• ; purepurÄ• saddehi vÄ• anÄ• gatattÄ• vagamyate, tadÄ• tassa vattamÄ• nattÄ
bhavanteva hi kÄ• lantareâ€™ pi tyÄ• dayo bÄ• hulakÄ• : ``santesu pariguhÄ• mi mÄ• ca k
bhedÄ• abhisamparÄ• yaá¹ƒ sahavyataá¹ƒ gacchati vÄ• savassa, anekajÄ• tisaá¹ƒsÄ• raá
namassissanti ``.

bhavassati á¹ƒ0.0344 ssatissantissasissathassÄ• missÄ• massatessantessasessavhessaá¹

bhavissati anÄ• raddhe atthe vattamÄ• nato kriyatthÄ• ssatyÄ• dayo honti; gamissati, gami
gamissatha, gamissÄ• mi, gamissÄ• ma; gamissate, gamissante, gamissase, gamissavhe, g

nÄ• me á¹ƒ0.0345 garahÄ• vimbhayesu-.

nÄ• masadde nipÄ• te sati garahÄ• yaá¹ƒ vimbhaye ca gamyamÄ• nessatyÄ• dayo honti; in
paá¹-ijÄ• nissanti; na hi nÄ• ma bhikkhave tassa moghapurisassapÄ• á¹‡esu anuddayÄ• bh
so bhikkhave moghapuriso sabbamattikÄ• mayaá¹ƒ kuá¹-ikaá¹ƒ karissati; tattha nÄ• ma tvaa
virÄ• gÄ• ya dhamme desite sarÄ• gÄ• ya vetessasi, atthi nÄ• matÄ• ta sudinna Ä• bhidosi
paribhuÃ±jissasi, atthiyevihÄ• pi nindÄ• vagamo. vimbhaye:- acchariyaá¹ƒ vata bho abbhÅ«
vata bho pabbajitÄ• vihÄ• renaviranti, yatra hi nÄ• ma saÃ±Ã±Ä« samÄ• no jÄ• garo paÃ±c
nissÄ• ya nissÄ• ya atikkantÄ• ni neva dakkhiti, na pana saddaá¹ƒ sossati; acchariyaá¹ƒ an
pabbatamÄ• rohissati; badhiro nÄ• ma saddaá¹ƒ sossati.

bhute á¹ƒ0.0347 Ä«uá¹ƒotthembhÄ• Ä• Å«sevhaá¹ƒambhe-.

bhute parisamattÃ±atthe vattamÄ• nato kriyatthÄ• Ä«Ä• dayo honti; agamÄ«, agamuá¹ƒ, a
agamimhÄ• ; agamÄ• , agamÅ«, agamise, agamivhaá¹ƒ, agama, agamimhe --- -bhuta
sÄ• maÃ±Ã±avacanicchÄ• yamanajjatanepi: suvo ahosi Ä• nando.

anajjatane Ä• Å«otthaamhÄ• tthatthuá¹ƒsevhaá¹ƒiá¹ƒmbhase-.

avijjamÄ• najjatane bhuteâ€™ tthe vattamÄ• nato kriyatthÄ• Ä• Ä• dayo honti.

Ä• Ã±Ä• yyÄ• ca uá¹-á¹-hÄ• nÄ• Ä• Ã±Ä• yyÄ• ca saá¹ƒvesanÄ• ,

esajjatano kÄ• lo aharÅ«bhayataá¸• á¸• harattaá¹ƒ vÄ• .

agamÄ• , agamÅ«, agamo, agamattha, agama, agamamhÄ• ; agamittha, agamatthuá¹ƒ, ag
agamamhase; aÃ±Ã±apadattho kiá¹ƒ? ajja hiyyo vÄ• agamÄ• si.

parokkhe á¹ƒ0.0348 oetthaambhattharetthovhoimhe-.

apaccakkhe bhutÄ• najjataneâ€™ tthe cattamÄ• nato kriyatthÄ• aÄ• dayo honti; jagÄ• ma,
jagama, jagamimha; jagamittha, jagamire, jagamittho, jagamivho, jagami, jagamimhe. --- ---
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mÅ«á¸·havikkhittabyÄ• sattacittonattanÄ• pi á¹ƒ0.0349 kriyÄ• katÄ• bhinibbattikÄ• leâ€™ n
elenÄ• numÄ«yamÄ• nÄ• parokkhÄ• ca vatthuto; tenuttamavsayeâ€™ pi payogasambhavo

eyyÄ• do á¹ƒ0.0350 vÄ• tipattiyayaá¹ƒ ssÄ• ssaá¹ƒsussessathassaá¹ƒssamhÄ• ssathassiá¹
ase-.

eyyÄ• do visaye kriyÄ• tipattiyaá¹ƒ ssÄ• dayo honti vibhÄ• sÄ• ; vidhurappaccayopanipÄ• ta
kriyÄ• yÄ• ti patanamanipphatti kriyÄ• tipatti; ete ca ssÄ• dayo sÄ• matthiyÄ• tÄ«tÄ• nÄ• ga
vattamÄ• ne, tatra kriyÄ• tipattya sambhavÄ• .

sace paá¹-hamavaye pabbajjaá¹ƒ alabhissÄ• , arahÄ• abhavissÄ• ; dakkhiá¹‡ena ce agam
pariyÄ• bhavissÄ• - dakkhiá¹‡ena ce agamissaá¹ƒsu, agamisse, agamissatha, agamissaá¹ƒ
agamissatha, agamissiá¹ƒsu, agamissase, agamissavhe, agamissiá¹ƒ, agamissÄ• m ase- n
pariyÄ• bhavissÄ• . vÄ• ti kiá¹ƒ? dakkhiá¹‡ena ce gamissati, na sakaá¹-aá¹ƒ pariyÄ• bhavis

hetuphalesveyyaeyyuá¹ƒeyyÄ• saeyyÄ• thaeyyÄ• mieyyÄ• maetha á¹ƒ0.0351eraá¹ƒethoey

hetubhutÄ• yaá¹ƒ phalabhutÄ• yaÃ±ca kriyÄ• yaá¹ƒ vattamÄ• nato kriyatthÄ• eyyÄ• dayo v

sace saá¹ƒkhÄ• rÄ• niccÄ• bhaveyyuá¹ƒ, na nirujjheyyuá¹ƒ; dakkhineá¹‡ana ce gaccheyya
pariyÄ• bhaveyya-dakkhiá¹‡ena ce gaccheyyuá¹ƒ, gaccheyyÄ• si, gaccheyyÄ• tha, gacchey
gacchetha, gaccheraá¹ƒ, gacchetho, gaccheyyavho, gaccheyyaá¹ƒ, gaccheyyÄ• mhe- na sa
bhavanaá¹ƒ gamanaÃ±ca hetu, anirujjhanaá¹ƒ pariyÄ• bhavanaÃ±ca phalaá¹ƒ --- -iha kasm
palÄ• yati, vassatÄ«ti dhÄ• vati, hanissatÄ«ti palÄ• yissatÄ«ti? itisaddeneva hetuhetumanta
vÄ• ti kiá¹ƒ dakkhiá¹‡ena ce gamissati, na sakaá¹-aá¹ƒ pariyÄ• bhavissati.

paÃ±hapatthanÄ• vidhisÅ«-. á¹ƒ0.0352

paÃ±ho-sampucchanaá¹ƒ sampadhÄ• raá¹‡Ä• nirÅ«panÄ• kÄ• riyanicchayanaá¹ƒ;
patthanÄ• -yÄ• vanamiá¹-á¹-hÄ• siá¹ƒsanaÃ±ca; vidhÄ• naá¹ƒ vidhi niyojanaá¹ƒ kriyÄ• su v
duvidhÄ• va:- sÄ• darÄ• nÄ• daravasena, visayabhedena bhinnÄ• yapi tadubhayÄ• nativatt

etesu paÃ±hÄ• disu kriyatthato eyyÄ• dayo honti; paÃ±he:-kimÄ• yasmÄ• vinayampariyÄ•
; gaccheyyaá¹ƒ vÄ• haá¹ƒ uposathaá¹ƒ, na vÄ• gaccheyyaá¹ƒ?, patthanÄ• yaá¹ƒ:- labheyy
santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaá¹ƒ; passeyyaá¹ƒ taá¹ƒ vassasataá¹ƒ arogaá
pattaá¹ƒ paceyya, bhavaá¹ƒ puÃ±Ã±aá¹ƒ kareyya, iha bhavaá¹ƒ bhuÃ±jeyya, iha bhavaá¹ƒ
mÄ• á¹‡avakaá¹ƒ bhavaá¹ƒ ajjhÄ• peyya ----anuÃ±Ã±Ä• pattakÄ• lesupi siddhÄ• va, tatthÄ
anuÃ±Ã±Ä• yaá¹ƒ:evaá¹ƒkareyyÄ• si. pattakÄ• le:- kaá¹-aá¹ƒ kareyyÄ• si, patto te kÄ• lo ka
saá¹…ghassa pattakallaá¹ƒ saá¹…gho uposathaá¹ƒ kareyya; etassa bhagavÄ• kÄ• lo, etas
yambhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeyya --- -pesaneâ€™ picchanti
gaccheyyÄ• si.

tuattuhithamimataá¹ƒantaá¹ƒssuvhoÃ±Ä• mase-. á¹ƒ0.0354

paÃ±hÄ• disvete honti kriyatthato; kriyatthato; yacchatu, gacchantu, gacchÄ• hi, gacchatha,
gacchÄ• ma, gacchataá¹ƒ, gacchantaá¹ƒ, gacchassu, gacchavho, gacche, gacchÄ• mase --
vyÄ• karaá¹‡amadhiyassu?. patthanÄ• yaá¹ƒ:- dadÄ• hi me, jivatu bhavaá¹ƒ. visimhi:-kaá¹-a
puÃ±Ã±aá¹ƒ karotu bhavaá¹ƒ, iha bhavaá¹ƒ bhuÃ±jatu, ihabhavaá¹ƒ nisÄ«datu, uddisatu bh
pÄ• timokkhÄ• . pesane:- gaccha bhaá¹‡e gÄ• maá¹ƒ. anumatiyaá¹ƒ:evaá¹ƒ karohi. pattakÄ
mahÄ• vÄ«ra uppajja mÄ• tukucchiyaá¹ƒ.

sattyarahesveyyÄ• di-. á¹ƒ0.0355

sattiyaá¹ƒ arahatthe ca kriyatthÄ• . eyyÄ• dayo honti; bhavaá¹ƒ khalu rajjaá¹ƒ kareyya, bhav

sambhÄ• vane vÄ• -.

sambhÄ• vane gamyamÄ• ne dhÄ• tunÄ• vuccamÄ• ne ca eyyÄ• dayohonti vibhÄ• sÄ• ; a
kriyÄ• tipattiyantussÄ• di:- asaniyÄ• pi hato nÄ• patissÄ• sambhÄ• vemi saddahÄ• miavak
bhujissati bhavaá¹ƒ, abhuÃ±ji bhavaá¹ƒ. krayÄ• tipattiyantussÄ• di-sambhÄ• vemi nÄ• bhuj

mÄ• yoge á¹ƒ0.0356 Ä«Ä• Ä• di-.

mÄ• yoge sati Ä«Ä• dayo Ä• Ä• dayo ca vÄ• honti; mÄ• ssupunapi evarÅ«pamakÄ• si, mÄ
kiá¹ƒ? mÄ• tekÄ• maguá¹‡e bhamassu cittaá¹ƒ, mÄ• tvaá¹ƒ karissasi, mÄ• tvaá¹ƒ kareyy
yamÄ• rambho; buddhoâ€™ bhavissatÄ«ti padantara sambandhena anÄ• gatakÄ• latÄ• p
svebhavissati, bhÄ• vi kaccamÄ• sÄ«ti; lunÄ• hi lunÄ• hitvevÄ• yaá¹ƒ lunÄ• ti, lunassu luna
tvÄ• dÄ«nametaá¹ƒ majjhimapuri sekavacanÄ• namÄ• bhikkhaÃ±Ã±e vibbavanaá¹ƒ; idaá
á¹ƒ0.0357 turito aÃ±Ã±eâ€™ pi niyojento viya kiriyaá¹ƒ karotÄ«ti; evaá¹ƒ lunÄ• tha lunÄ• th
lunÄ• ti, lunavho lunavho tvevÄ• yaá¹ƒ lunÄ• ti; tathÄ• kÄ• lattaresupi lunÄ• hi lunÄ• hitvev
lulÄ• va, lunissatÄ«ti; evaá¹ƒ ssumhi ca yojanÄ«yaá¹ƒ --- -tathÄ• samuccayeâ€™ pi maá¹-h
vihÄ• ramaá¹-etvevÄ• yamaá¹-ati; maá¹-hamaá¹-assu, vihÄ• ramaá¹-assutvevÄ• yamaá¹-ati
sÄ• maÃ±Ã±avacanasseva byÄ• pakattÄ• anuppayogo bhavati: odanaá¹ƒ bhuÃ±ja, yÄ• gu
khÄ• detvÄ• vÄ• yamajjhoharati.

pubbaparacchakkÄ• namekÄ• nekesu á¹ƒ0.0359 tumhÄ• mhasesesudvedve majjhimuttama

ekanekesutumhÄ• mhasaddavacanÄ«yesu tadaÃ±Ã±asaddavacanÄ«yesu ca kÄ• rakesupu
majjhimuttamapaá¹-hamÄ• dve dve honti yathÄ• kkamaá¹ƒ kriyatthÄ• ; uttamasaddoâ€™ y
ruá¸·ho --- -tvaá¹ƒ gacchasi, tumhe gacchatha, tvaá¹ƒ gacchase, tumhe gacchavhe; tvaá¹ƒg
gacchatha, tvaá¹ƒ gacchase, tumhe gacchavhe; ahaá¹ƒgacchÄ• mi, mayaá¹ƒ gacchÄ• ma,
gacchÄ• mhe; so gacchati, te gacchanti, so gacchate, te gacchante.

sÄ• matthiyÄ• laddhantÄ• appaá¹-hujjamÄ• nesupi tumhÄ• mhasesesu bhavanti --- -gacch
gacchavhe; gacchÄ• mi, gacchÄ• ma, gacche, gacchÄ• mhe; gacchati, gacchanti, gacchate

Ä• Ä«ssÄ• disvaÃ± á¹ƒ0.0561 vÄ• -.

Ä• Ä• do Ä«Ä• do ssÄ• Ä• do ca kriyatthassa vÄ• aÃ± hoti, Ã±akÄ• roâ€™ nubandho ----a
agamissÄ• , gamissÄ• .

aÄ• disvÄ• ho brÅ«ssa-. brÅ«ssa Ä• ho hoti aÄ• disu; Ä• ha, Ä• hu.

bhussa cuk-.

aÄ• disu bhussa cuk hoti; kakÄ• roâ€™ nubandho; ukÄ• ro uccÄ• raá¹‡attho; babhuva.

pubbassa a-.

aÄ• disu dvitte pubbassa bhussaa hoti; babhuva.

ussaá¹ƒsvÄ• hÄ• á¹ƒ0.0362 vÄ• -.

Ä• hÄ• desÄ• parassaussaaá¹ƒsuvÄ• hoti; Ä• haá¹ƒsu Ä• hu.

tyantÄ«naá¹ƒ á¹-aá¹-Å«-.

Ä• hÄ• paresaá¹ƒ tiantÄ«naá¹ƒ á¹-aá¹-Å« honti; á¹-akÄ• rÄ• sabbÄ• desatthÄ• ; Ä• ha, Ä• tiantisu ca brÅ«ssÄ• ho.

Ä«Ä• dovacassom-.

Ä«Ä• disuvacassa om hoti; makÄ• roâ€™ nubandhÄ• ; avoca; Ä«Ä• doti kiá¹ƒ? avaca.

dÄ• ssa á¹ƒ0.0363 daá¹ƒ vÄ• mamesvadvitte-.

advitte vattamÄ• nassa dÄ• ssa daá¹ƒ vÄ• hoti mimesu; dammi, demi; damma, dema. aÃ±c dadÄ• ma.

karassa sossakuá¹ƒ-.

karassa saokÄ• rassa kuá¹ƒ vÄ• hoti mimesu; kummi, kumma; karomi, karoma.

kÄ• Ä«Ä• disu-.

karassa saokÄ• rassakÄ• hoti vÄ• Ä«Ä• disu; akÄ• si, akari; akaá¹ƒsu, akariá¹ƒsu; akÄ• ,

hÄ• ssacÄ• haá¹…i á¹ƒ0.0364 ssena-.

karassasossahÄ• ssaca Ä• haá¹…i vÄ• hoti ssena saha; kÄ• hati, karissati; akÄ• hÄ• , aka

hÄ• yissati; Ä• hÄ• hÄ• , ahÄ• yissÄ• .

labhavasacchidabhidarudÄ• naá¹ƒ cchaá¹…i-.

labhÄ• dÄ«naá¹ƒ cchaá¹…i vÄ• hoti ssena saha; alacchÄ• , alabhissÄ• , lacchati, labhissat
vacchati, vasissati; cchecchÄ• , acchindissÄ• ; checchati. chindissati; hecchÄ• , bhindissÄ•
bhindissati; arucchÄ• , arodissÄ• ; rucchati, rodissati. aÃ±Ã±asmimpi chidassa vÄ• cchaá¹.
acchecchuá¹ƒ, acchindiá¹ƒsu. aÃ±Ã±esaá¹ƒ va:-gacchaá¹ƒ, gacchissaá¹ƒ.

bhujamucavacavisÄ• naá¹ƒ á¹ƒ0.0265 kkhaá¹…i-.

bhujÄ• dÄ«naá¹ƒ kkhaá¹…i vÄ• hoti ssena saha; abhokkhÄ• , abhuÃ±jissÄ• ; bhokkhati, bh
amuÃ±cissÄ• ; mokkhatiá¹ƒ muÃ±cissati; acakkhÄ• , avacissÄ• ; cakkhati. vacissati; pÄ• ve
pavekkhati, pavisissati. visassÄ• Ã±Ã±asmimpi vÄ• kkhaá¹…i yogavibhÄ• gÄ• :-pÄ• vekkhi

Ä• Ä«Ä• disu harassÄ• -.

Ä• Ä• doÄ«Ä• do ca harassaÄ• hoticÄ• ; ahÄ• , aharÄ• ; abhÄ• si, abhari.

gamissa-. á¹ƒ0.0366

Ä• Ä• doÄ«Ä• do ca gamissÄ• hoti vÄ• ; agÄ• , agamÄ• ; agÄ• , agami. saá¹ƒsassa ca cha

saá¹ƒsassa ca gamissa ca chaá¹…i vÄ• hoti Ä• Ä«Ä• disu; aá¸• aÃ±chÄ• , aá¸• aá¹ƒsÄ• ; a
agaÃ±chÄ• , agacchÄ• , agaÃ±chi, agacchi.

hÅ«ssahehehihohÄ« ssaccÄ• do-.

hÅ«ssa hÃ±Ä• dayo honti ssaccÄ• do; hessati, hehissati, hohissati.

á¹‡Ä• nÄ• su rasso-.

kaá¹‡akanÄ• su kriyatthassarasso hoti; kiá¹‡Ä• ti, dhunÄ• ti.

Ä• Ä«Å«mhÄ• ssÄ• ssamhÄ• naá¹ƒ á¹ƒ0.0367 vÄ• -.

esaá¹ƒ vÄ• rasso hoti; gama, gamÄ• ; gami, gamÄ«; gamu; gamimha, gamimhÄ• ; gamissa
gamissamhÄ• .

kusaruhehissa chi-.

kusÄ• ruhÄ• ca parassa Ä«ssa chi vÄ• hoti; akkocchi, akkosi; abhirucchi, abhiruhi.

aÄ«ssaÄ• dÄ«naá¹ƒ byaÃ±janassiÃ±-.

kriyatthÄ• paresaá¹ƒ aÄ• dÄ«naá¹ƒ Ä«Ä• dinaá¹ƒ ssaÄ• dÄ«nava byaÃ±janassaiÃ± hoti vil
abhavittha, abhavissÄ• , anubhavissÄ• , anubhavissati, anubhossati, (harissati) hassati. ete
bhavati; byaÃ±janassÄ• ti kiá¹ƒ? babhuva.

brÅ«to á¹ƒ0.0368 tissÄ«Ã±-.

brÅ«to parassa tissa Ä«Ã± vÄ• hoti; bravÄ«ti, brÅ«ti.

kyassa-.

kriyatthÄ• parassakyassa Ä«Ã±vÄ• hoti; pacÄ«yati paccati.

eyyÄ• thassÃ±aÄ• Ä«thÄ• naá¹ƒ oaaá¹ƒtthatthovhok-.

eyyÄ• thÄ• dÄ«naá¹ƒ oÄ• dayo vÄ• honti yathÄ• kkamaá¹ƒ; tumhe bhaveyyÄ• tho, bhavey
abhavisse; ahaá¹ƒ abhavaá¹ƒ, abhava; so abhavittha, abhavÄ• ; so abhavittho, abhavÄ«; tu
bhavatha --- -Ä• sahavaritova akÄ• ro gayhate --- -tho panante niddesÄ• tvÄ• disambandhÄ
nissÄ«tattÄ• ; nissayayakaraá¹‡ampi hi suttakÄ• rÄ• viá¹‡á¹‡aá¹ƒ.

uá¹ƒssiá¹ƒsvaá¹ƒsu á¹ƒ0.0369 -.

umiccassa iá¹ƒsuaá¹ƒsu vÄ• honti; agamiá¹ƒsu, agamaá¹ƒsu, agamuá¹ƒ.

emantÄ• suá¹ƒ-.

Ã±Ä• desato á¹ƒ0.0379 oÄ• desato ca parassa umiccassa suá¹ƒ vÄ• hoti; nesuá¹ƒ, nayiá¹ƒ
-Ä• desattÄ• khyÄ• panatthaá¹ƒ ttaggahaá¹‡aá¹ƒ.

hÅ«to resuá¹ƒ-.

hÅ«to parassa umiccassa resuá¹ƒ vÄ• hoti; ahesuá¹ƒ, ahavuá¹ƒ.

ossa aitthattho-.

ossa aÄ• dayo vÄ• honti; tvaá¹ƒ abhava, abhavi, abhavittha, abhavittho, abhavo.

si-. á¹ƒ0.0371

ossa si vÄ• hoti; ahosi tvaá¹ƒ ahuvo.

dÄ«ghÄ• Ä«ssa-.

dÄ«ghato parassa Ä«ssa si vÄ• hoti; akÄ• si, akÄ• ; adÄ• si, adÄ• .

mhÄ• tthÄ• namuÃ±-.

mhÄ• tthÄ• namuÃ±dvÄ• hoti; agamumhÄ• , agamimhÄ• ; agamuttha, agamittha.

iá¹ƒssa ca siÃ±-.

imiccassa siÃ± vÄ• hoti mhÄ• tthÄ• naÃ±ca bahulaá¹ƒ; akÄ• siá¹ƒ, akariá¹ƒ; aakÄ• simhÄ• akarittha.

eyyuá¹ƒssuá¹ƒ-. á¹ƒ0.0372

eyyumiccassa uá¹ƒ vÄ• hoti; gacchuá¹ƒ, gaccheyyuá¹ƒ.

hissato lopo-.

ato parassa hissa lopo vÄ• hoti; gaccha, gacchÄ• hi ----atoti kiá¹ƒ? karohi.

kyassa sse-.

kyassa vÄ• lopo hoti sse; andhabhavissÄ• , anvabhuyissÄ• , anubhavissati, anubhuyissati.

atthiteyyÄ• dicchantaá¹ƒ ssusasathasaá¹ƒsÄ• ma -.

asa-bhuvÄ«ccasmÄ• paresaá¹ƒeyyÄ• dicchannaá¹ƒ sÄ• dayo honti yathÄ• kkamaá¹ƒ; assa assÄ• ma.

Ä• didvÄ«nnamiyÄ• iyuá¹ƒ-. á¹ƒ0.0373

atthiteyyÄ• dicchannaá¹ƒ Ä• dibhÅ«tÄ• naá¹ƒ dvinnaá¹ƒ iyÄ• isuá¹ƒ honti yathÄ• kkamaá¹ƒ

tassatho-.

atthito parassa takÄ• rassa tho hoti; attha, atthu.

sihisvaá¹--.

atthissa aá¹- hoti sihisu; á¹-o sabbÄ• desattho; asi, ahi.

mimÄ• naá¹ƒ vÄ• mhimhÄ• ca-.

atthismÄ• paresaá¹ƒ mimÄ• naá¹ƒ mhimhÄ• vÄ• honti, taá¹ƒsantiyo gena tthissa aá¹- ca;

esu s-.

esu mimesuatthissa sakÄ• ro hoti; asmi, asma; pararÅ«pabÄ• dhanatthaá¹ƒ.

Ä«Ä• do á¹ƒ0.0374 dÄ«gho-.

atthissa dÄ«gho hoti Ä«Ä• dimhi; Ä• si, Ä• suá¹ƒ, Ä• si, Ä• sittha, Ä• siá¹ƒ, Ä• simhÄ• .

himimesvassa-. akÄ• rassa dÄ«gho hoti himimesu; pavÄ• hi, pavÄ• mi, pavÄ• ma; muyhÄ•

sakÄ• á¹‡Ä• ssa kha Ä«Ä• do-.

sakasmÄ• kaá¹‡Ä• ssa kho hoti Ä« Ä• disu; asakkhi, asakkhiá¹ƒsu.

sse á¹ƒ0.0375 vÄ• -.

sakasmÄ• kaá¹‡Ä• ssa kho vÄ• bhoti sse; sakkhissÄ• , sakkuá¹‡issÄ• ; sakkhissati, sakku

tesu suto keá¹‡Ä• kaá¹‡Ä• naá¹ƒ roá¹--.

tesu Ä«Ä• dissesu suto paresaá¹ƒ keá¹‡Ä• kaá¹‡Ä• naá¹ƒ roá¹- hoti; assosi, asuá¹‡i; assos

sossati, suá¹‡issati.

Ã±Ä• ssa sanÄ• ssa nÄ• yo timhi-.

sanÄ• ssa Ã±Ä• ssa nÄ• yo vÄ• hoti timhi; nÄ• yati. jÄ• nÄ• ti.

Ã±amhi jaá¹ƒ-.

Ã±Ä• dese sanÄ• ssa Ã±Ä• ssa jaá¹ƒ vÄ• hoti; jaÃ±Ã±Ä• , jÄ• neyya.

eyyassiyÄ• Ã±Ä• á¹ƒ0.0376 vÄ• -.

Ã±Ä• to eyyassa iyÄ• Ã±Ä• honti vÄ• ; jÄ• niyÄ• , jaÃ±Ã±Ä• , jÄ• neyya.

Ä«ssaccÄ• disu kanÄ• lopo-.

Ä«Ä• do ssaccÄ• do ca Ã±Ä• to kanÄ• lopo vÄ• hoti; aÃ±Ã±asi, ajÄ• ni; Ã±assati, jÄ• niss

ssassa hi kamme-.

Ã±Ä• to parassassassa hi vÄ• hoti kamme; paÃ±Ã±Ä• yihiti, paÃ±Ã±Ä• yissatÄ«,

etismÄ• -.

etismÄ• parassassassahi hoti vÄ• ; ehiti, essati.

hanÄ• chekhÄ• -.

hanÄ• ssassa chekhÄ• vÄ• honti; haÃ±chema, hanissÄ• ma; paá¹-ihaá¹ƒkhÄ• mi, paá¹-ih

hÄ• to á¹ƒ0.0376 ha-.

hÄ• to parassa ssassa ha hoti vÄ• ; hÄ• hati, chahissati.

dakkhakhahehihohÄ«hi lopo-.

dakkhÄ• dÄ«hi Ä• desehi parassassassa lopo vÄ• hoti; dakkhati. dakkhissati; sakkhati, sak
hehissati; hohiti, hohissati.

kayireyyasseyyumÄ• dÄ«naá¹ƒ-.

kayirÄ• parasseyyumÄ• dÄ«nameyyassa lopo hoti; kayiruá¹ƒ, kayirÄ• si, kayirÄ• tha, kayirÄ

á¹-Ä• -.

kayirÄ• parassa eyyassaá¹-Ä• hoti; sokayirÄ• .

ethassÄ• -. á¹ƒ0.0378

kayirÄ• parassethassa Ä• hoti; kayirÄ• tha.

labhÄ• iá¹ƒÄ«naá¹ƒ thaá¹ƒthÄ• vÄ• -.

labhasmÄ• iá¹ƒÄ«iccesaá¹ƒ thaá¹ƒthÄ• honti vÄ• ; alatthaá¹ƒ, alabhiá¹ƒ; alattha, alabhi.

gurupubbÄ• rassÄ• re ntentÄ«naá¹ƒ-.

gurupubbasmÄ• rassÄ• paresaá¹ƒ ntentÄ«naá¹ƒ re vÄ• hoti; gacchare, gacchanti; gaccha
gamissanti; gamissare, gamissante --- -gurupubbÄ• ti kiá¹ƒ? pacanti. rassÄ• ti kiá¹ƒ? honti

eyyeyyÄ• seyyantaá¹ƒ á¹ƒ0.0379 á¹-e-.

eyyÄ• dÄ«naá¹ƒ á¹-e vÄ• hoti; so kare, so kareyya; tvaá¹ƒ, kare, tvaá¹ƒ kareyyÄ• si; ahaá¹
kareyyaá¹ƒ.

ovikaraá¹‡assu paracchakke-.

ovikaraá¹‡assa u hoti paracchakkavisaye; tanute.

pubbacchakke vÄ• kvaci-.

ovikaraá¹‡assa u hoti vÄ• kvaci pubbacchakke; vanuti, vanoti.

eyyÄ• massemu á¹ƒ0.0380 ca-.

eyyÄ• massemu vÄ• hoti, u ca; bhavemu, bhaveyyÄ• mu, bhaveyyÄ• ma.

iti moggallÄ• ne vyÄ• karaá¹‡e vuttiyaá¹ƒtyÄ• dikaá¹‡á¸• o chaá¹-á¹-ho.

samattÄ• cÄ• yaá¹ƒ moggallÄ• navuttichahi bhÄ• á¹‡avÄ• rehi.

yassa raÃ±Ã±o pabhÄ• vena bhÄ• vitattasamÄ• kulaá¹ƒ,

anÄ• kulaá¹ƒ duladdhÄ«hi pÄ• pabhikkhÅ«hi sabbaso.

laá¹…kÄ• ya munirÄ• jassa sÄ• sanaá¹ƒ sÄ• dhu saá¹‡á¹-hitaá¹ƒ,

puá¹‡á¹‡avandasamÄ• yogÄ• vÄ• ridhÄ«ca vivaddhate.

parakkamabhuje tasmiá¹ƒ saddhÄ• buddhiguá¹‡odite,

manuvaá¹ƒsaddhajÄ• kÄ• re laá¹…kÄ• dÄ«paá¹ƒ pasÄ• sati.

mÄ• ggallÄ• nena therena dhÄ«matÄ• sucivuttinaá¹ƒ,

racitaá¹ƒ yaá¹ƒ suviÃ±Ã±eyyamasandiddhamanÄ• kulaá¹ƒ.

asesavisayavyÄ• pi jinavyappathanissayaá¹ƒ,

saddasatthamanÄ• yÄ• sasÄ• dhiyaá¹ƒ buddhivaddhanaá¹ƒ.

tassa vutti samÄ• sena vipulatthappakÄ• sanÄ«,

racitÄ• puna teneva sÄ• sanujjotakÄ• rinÄ• ti.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammamÄ• tikÄ• pÄ• á¸·i

ekaá¹ƒ \Be 1/ \Ne 1/ samayaá¹ƒ bhagavÄ• devesu viharati tÄ• vatiá¹ƒsabhavane pÄ• ricch
paá¹‡á¸• ukambalasilÄ• yaá¹ƒ. tatra kho bhagavÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ abhi

1. dhammasaá¹…gaá¹‡Ä«mÄ• tikÄ•

tikamÄ• tikÄ•

kusalÄ• dhammÄ• (Dhs tikamÄ• tikÄ• 1-22), akusalÄ• dhammÄ• , abyÄ• katÄ• dhamm
dhammÄ• , dukkhÄ• ya vedanÄ• ya sampayuttÄ• dhammÄ• , adukkhamasukhÄ• ya vedan
dhammÄ• , vipÄ• kadhammadhammÄ• , nevavipÄ• kanavipÄ• kadhammadhammÄ• . upÄ•
anupÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• dhammÄ• , anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• dhammÄ
dhammÄ• , asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhammÄ• , asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ•
savitakkasavicÄ• rÄ• dhammÄ• , avitakkavicÄ• ramattÄ• dhammÄ• , avitakkaavicÄ• rÄ• d
sukhasahagatÄ• dhammÄ• , upekkhÄ• sahagatÄ• dhammÄ• . dassanena pahÄ• tabbÄ• d
dhammÄ• , neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• . dassanena pahÄ
pahÄ• tabbahetukÄ• dhammÄ• , neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ•
dhammÄ• , apacayagÄ• mino dhammÄ• , nevÄ• cayagÄ• minÄ• pacayagÄ• mino dhammÄ
nevasekkhanÄ• sekkhÄ• dhammÄ• . parittÄ• dhammÄ• , mahaggatÄ• dhammÄ• , appam
dhammÄ• , mahaggatÄ• rammaá¹‡Ä• dhammÄ• , appamÄ• á¹‡Ä• rammaá¹‡Ä• dhammÄ•
paá¹‡Ä«tÄ• dhammÄ• . micchattaniyatÄ• dhammÄ• , sammattaniyatÄ• dhammÄ• , aniyat
dhammÄ• , maggahetukÄ• dhammÄ• , maggÄ• dhipatino dhammÄ• . uppannÄ• dhammÄ•
dhammÄ• . atÄ«tÄ• dhammÄ• , anÄ• gatÄ• dhammÄ• , paccuppannÄ• dhammÄ• . atÄ«t
anÄ• gatÄ• rammaá¹‡Ä• dhammÄ• , paccuppannÄ• rammaá¹‡Ä• dhammÄ• . ajjhattÄ• dh
ajjhattabahiddhÄ• dhammÄ• . ajjhattÄ• rammaá¹‡Ä• dhammÄ• , bahiddhÄ• rammaá¹‡Ä•
ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• . sanidassanasappaá¹-ighÄ• dhammÄ• , anidas
anidassanaappaá¹-ighÄ• dhammÄ• (Dhs tikamÄ• tikÄ• 1-22).

dvÄ• vÄ«satitikaá¹ƒ.

dukamÄ• tikÄ•

hetugocchakaá¹ƒ

hetÅ« dhammÄ• , na hetÅ« dhammÄ• . sahetukÄ• dhammÄ• , ahetukÄ• dhammÄ• . hetu

hetuvippayuttÄ• dhammÄ• . hetÅ« ceva dhammÄ• sahetukÄ• ca, sahetukÄ• ceva dhamm
3/ dhammÄ• hetusampayuttÄ• ca, hetusampayuttÄ• ceva dhammÄ• na ca hetÅ«. na het
sahetukÄ• pi, ahetukÄ• pi. hetugocchakaá¹ƒ.

cÅ«á¸·antaradukaá¹ƒ

sappaccayÄ• dhammÄ• , appaccayÄ• dhammÄ• . saá¹…khatÄ• dhammÄ• , asaá¹…khat
anidassanÄ• dhammÄ• . sappaá¹-ighÄ• dhammÄ• , appaá¹-ighÄ• \Be 3/ dhammÄ• . rÅ«p
lokiyÄ• dhammÄ• , lokuttarÄ• dhammÄ• . kenaci viÃ±Ã±eyyÄ• dhammÄ• , kenaci na viÃ±
cÅ«á¸·antaradukaá¹ƒ.

Ä• savagocchakaá¹ƒ

Ä• savÄ• dhammÄ• , no Ä• savÄ• dhammÄ• . sÄ• savÄ• dhammÄ• , anÄ• savÄ• dhamm
Ä• savavippayuttÄ• dhammÄ• . Ä• savÄ• ceva dhammÄ• sÄ• savÄ• ca, sÄ• savÄ• ceva
dhammÄ• Ä• savasampayuttÄ• ca, Ä• savasampayuttÄ• ceva dhammÄ• no ca Ä• savÄ•
sÄ• savÄ• pi, anÄ• savÄ• pi. Ä• savagocchakaá¹ƒ.

saÃ±Ã±ojanagocchakaá¹ƒ

saÃ±Ã±ojanÄ• dhammÄ• , no saÃ±Ã±ojanÄ• dhammÄ• . saÃ±Ã±ojaniyÄ• dhammÄ• , as
saÃ±Ã±ojanasampayuttÄ• dhammÄ• , saÃ±Ã±ojanavippayuttÄ• dhammÄ• . saÃ±Ã±ojanÄ
saÃ±Ã±ojaniyÄ• ceva dhammÄ• no ca saÃ±Ã±ojanÄ• . saÃ±Ã±ojanÄ• ceva dhammÄ• sa
saÃ±Ã±ojanasampayuttÄ• ceva dhammÄ• no ca saÃ±Ã±ojanÄ• . saÃ±Ã±ojanavippayuttÄ•
saÃ±Ã±ojaniyÄ• pi, asaÃ±Ã±ojaniyÄ• pi. saÃ±Ã±ojanagocchakaá¹ƒ.

ganthagocchakaá¹ƒ

ganthÄ• dhammÄ• , no ganthÄ• dhammÄ• . ganthaniyÄ• dhammÄ• , aganthaniyÄ• dhan
ganthavippayuttÄ• dhammÄ• . ganthÄ• ceva dhammÄ• ganthaniyÄ• ca, ganthaniyÄ• cev
ganthÄ• ceva dhammÄ• ganthasampayuttÄ• ca, ganthasampayuttÄ• ceva dhammÄ• no
pana dhammÄ• ganthaniyÄ• pi, aganthaniyÄ• pi. ganthagocchakaá¹ƒ.

oghagocchakaá¹ƒ

oghÄ• \Be 4/ dhammÄ• , no oghÄ• dhammÄ• . oghaniyÄ• dhammÄ• , anoghaniyÄ• dhan
oghavippayuttÄ• dhammÄ• . oghÄ• ceva dhammÄ• oghaniyÄ• ca, oghaniyÄ• ceva dhan
dhammÄ• oghasampayuttÄ• ca, oghasampayuttÄ• ceva dhammÄ• no ca oghÄ• . oghavi

oghaniyÄ• pi, anoghaniyÄ• pi. oghagocchakaá¹ƒ.

yogagocchakaá¹ƒ

yogÄ• dhammÄ• , no yogÄ• dhammÄ• . yoganiyÄ• dhammÄ• , ayoganiyÄ• dhammÄ• . y
yogavippayuttÄ• dhammÄ• . yogÄ• ceva dhammÄ• yoganiyÄ• ca, yoganiyÄ• ceva dham
dhammÄ• yogasampayuttÄ• ca, yogasampayuttÄ• ceva dhammÄ• no ca yogÄ• . yogavip
yoganiyÄ• pi, ayoganiyÄ• pi. yogagocchakaá¹ƒ.

nÄ«varaá¹‡agocchakaá¹ƒ

nÄ«varaá¹‡Ä• dhammÄ• , no nÄ«varaá¹‡Ä• dhammÄ• . nÄ«varaá¹‡iyÄ• dhammÄ• , anÄ«
nÄ«varaá¹‡asampayuttÄ• dhammÄ• , nÄ«varaá¹‡avippayuttÄ• dhammÄ• . nÄ«varaá¹‡Ä•
nÄ«varaá¹‡iyÄ• ceva dhammÄ• no ca nÄ«varaá¹‡Ä• . nÄ«varaá¹‡Ä• ceva dhammÄ• nÄ«
nÄ«varaá¹‡asampayuttÄ• ceva dhammÄ• no ca nÄ«varaá¹‡Ä• . nÄ«varaá¹‡avippayuttÄ•
nÄ«varaá¹‡iyÄ• pi, anÄ«varaá¹‡iyÄ• pi. nÄ«varaá¹‡agocchakaá¹ƒ.

parÄ• mÄ• sagocchakaá¹ƒ

parÄ• mÄ• sÄ• dhammÄ• , no parÄ• mÄ• sÄ• dhammÄ• . parÄ• maá¹-á¹-hÄ• dhammÄ•
parÄ• mÄ• sasampayuttÄ• dhammÄ• , parÄ• mÄ• savippayuttÄ• dhammÄ• . parÄ• mÄ• s
ca, parÄ• maá¹-á¹-hÄ• ceva \Ne 5/ dhammÄ• no ca parÄ• mÄ• sÄ• . parÄ• mÄ• savippayu
parÄ• maá¹-á¹-hÄ• pi, aparÄ• maá¹-á¹-hÄ• pi. parÄ• mÄ• sagocchakaá¹ƒ.

mahantaradukaá¹ƒ

sÄ• rammaá¹‡Ä• dhammÄ• , anÄ• rammaá¹‡Ä• dhammÄ• . cittÄ• dhammÄ• , no cittÄ•
acetasikÄ• dhammÄ• . cittasampayuttÄ• dhammÄ• , cittavippayuttÄ• dhammÄ• . cittasaá
cittavisaá¹ƒsaá¹-á¹-hÄ• dhammÄ• . cittasamuá¹-á¹-hÄ• nÄ• dhammÄ• , no cittasamuá¹-á¹-
cittasahabhuno dhammÄ• , no cittasahabhuno dhammÄ• . cittÄ• nuparivattino dhammÄ• , n
dhammÄ• . cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• dhammÄ• , no cittasaá¹ƒsaá¹-á¹-hasam
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno dhammÄ• , no cittasaá¹ƒsaá¹-á¹-hasamuá
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino dhammÄ• , no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino dhammÄ• . ajjhattikÄ• dhammÄ• , bÄ
dhammÄ• , no upÄ• dÄ• dhammÄ• . upÄ• diá¹‡á¹‡Ä• dhammÄ• , anupÄ• diá¹‡á¹‡Ä• dha

upÄ• dÄ• nagocchakaá¹ƒ

upÄ• dÄ• nÄ• dhammÄ• , no upÄ• dÄ• nÄ• dhammÄ• . upÄ• dÄ• niyÄ• dhammÄ• , anup
dhammÄ• , upÄ• dÄ• navippayuttÄ• dhammÄ• . upÄ• dÄ• nÄ• ceva dhammÄ• upÄ• dÄ•
ca upÄ• dÄ• nÄ• . upÄ• dÄ• nÄ• ceva dhammÄ• upÄ• dÄ• nasampayuttÄ• ca, upÄ• dÄ•
upÄ• dÄ• nÄ• . upÄ• dÄ• navippayuttÄ• kho pana dhammÄ• upÄ• dÄ• niyÄ• pi, anupÄ• d

kilesagocchakaá¹ƒ

kilesÄ• dhammÄ• , no kilesÄ• dhammÄ• . saá¹ƒkilesikÄ• dhammÄ• , asaá¹ƒkilesikÄ• dh
dhammÄ• , asaá¹ƒkiliá¹-á¹-hÄ• dhammÄ• . kilesasampayuttÄ• dhammÄ• , kilesavippayuttÄ
ceva dhammÄ• saá¹ƒkilesikÄ• ca, saá¹ƒkilesikÄ• ceva dhammÄ• no ca kilesÄ• . kilesÄ•
saá¹ƒkiliá¹-á¹-hÄ• ca, saá¹ƒkiliá¹-á¹-hÄ• ceva dhammÄ• no ca kilesÄ• . kilesÄ• ceva dhar
\Ne 6/ ca, kilesasampayuttÄ• ceva dhammÄ• no ca kilesÄ• . kilesavippayuttÄ• kho pana d
asaá¹ƒkilesikÄ• pi. kilesagocchakaá¹ƒ.

piá¹-á¹-hidukaá¹ƒ

dassanena pahÄ• tabbÄ• dhammÄ• , na dassanena pahÄ• tabbÄ• dhammÄ• . bhÄ• vanÄ
bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• . dassanena pahÄ• tabbahetukÄ• dhammÄ• , na
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhammÄ• , na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• d
dhammÄ• . savicÄ• rÄ• dhammÄ• , avicÄ• rÄ• dhammÄ• . sappÄ«tikÄ• dhammÄ• , appÄ
dhammÄ• , na pÄ«tisahagatÄ• dhammÄ• . sukhasahagatÄ• dhammÄ• , na sukhasahagat
dhammÄ• , na upekkhÄ• sahagatÄ• dhammÄ• . kÄ• mÄ• vacarÄ• dhammÄ• , na kÄ• mÄ•
na rÅ«pÄ• vacarÄ• dhammÄ• . arÅ«pÄ• vacarÄ• dhammÄ• , na arÅ«pÄ• vacarÄ• dhamm
apariyÄ• pannÄ• dhammÄ• . niyyÄ• nikÄ• dhammÄ• , aniyyÄ• nikÄ• dhammÄ• . niyatÄ•
sauttarÄ• dhammÄ• , anuttarÄ• dhammÄ• . saraá¹‡Ä• dhammÄ• , araá¹‡Ä• dhammÄ• .

abhidhammadukamÄ• tikÄ• .

suttantikadukamÄ• tikÄ•

vijjÄ• bhÄ• gino dhammÄ• , avijjÄ• bhÄ• gino dhammÄ• . vijjÅ«pamÄ• dhammÄ• , vajirÅ«p
paá¹‡á¸• itÄ• dhammÄ• . kaá¹‡hÄ• dhammÄ• \Be 7/, sukkÄ• dhammÄ• . tapanÄ«yÄ• dh
adhivacanÄ• dhammÄ• , adhivacanapathÄ• dhammÄ• . nirutti dhammÄ• , niruttipathÄ• dh
paÃ±Ã±attipathÄ• dhammÄ• . nÄ• maÃ±ca, rÅ«paÃ±ca. avijjÄ• ca, bhavataá¹‡hÄ• ca. bh
vibhavadiá¹-á¹-hi ca. sassatadiá¹-á¹-hi ca, ucchedadiá¹-á¹-hi ca. antavÄ• diá¹-á¹-hi ca, anan
ca. pubbantÄ• nudiá¹-á¹-hi ca, aparantÄ• nudiá¹-á¹-hi ca. ahirikaÃ±ca, anottappaÃ±ca. hirÄ«
dovacassatÄ• ca, pÄ• pamittatÄ• ca. sovacassatÄ• ca, kalyÄ• á¹‡amittatÄ• ca. Ä• pattiku
Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• ca. samÄ• pattikusalatÄ• ca, samÄ• pattivuá¹-á¹-hÄ• naku

ca, manasikÄ• rakusalatÄ• \Ne 7/ ca. Ä• yatanakusalatÄ• ca, paá¹-iccasamuppÄ• dakusal
ca, aá¹-á¹-hÄ• nakusalatÄ• ca. ajjavo ca, maddavo ca. khanti ca, soraccaÃ±ca. sÄ• khalya
ca. indriyesu aguttadvÄ• ratÄ• ca, bhojane amattaÃ±Ã±utÄ• ca. indriyesu guttadvÄ• ratÄ•
mattaÃ±Ã±utÄ• ca. muá¹-á¹-hassaccaÃ±ca, asampajaÃ±Ã±aÃ±ca. sati ca, sampajaÃ±Ã±a
paá¹-isaá¹…khÄ• nabalaÃ±ca, bhÄ• vanÄ• balaÃ±ca. samatho ca, vipassanÄ• ca. samath
paggÄ• hanimittaÃ±ca. paggÄ• ho ca, avikkhepo ca. sÄ«lavipatti ca, diá¹-á¹-hivipatti ca. sÄ«
diá¹-á¹-hisampadÄ• ca. sÄ«lavisuddhi ca, diá¹-á¹-hivisuddhi ca. diá¹-á¹-hivisuddhi kho pana
yathÄ• diá¹-á¹-hissa ca padhÄ• naá¹ƒ. saá¹ƒvego ca saá¹ƒvejaniyesu á¹-hÄ• nesu, saá¹ƒvig
padhÄ• naá¹ƒ. asantuá¹-á¹-hitÄ• ca kusalesu dhammesu, appaá¹-ivÄ• nitÄ• ca padhÄ• na
ca. khaye Ã±Ä• á¹‡aá¹ƒ, anuppÄ• de Ã±Ä• á¹‡anti.

suttantikadukamÄ• tikÄ• .

dhammasaá¹…gaá¹‡Ä«mÄ• tikÄ• niá¹-á¹-hitÄ• .

2. vibhaá¹…gamÄ• tikÄ•

khandhavibhaá¹…go

__paÃ±cakkhandhÄ• _ \Be 8/ --- (Vibh 1) rÅ«pakkhandho vedanÄ• kkhandho saÃ±Ã±Ä• kk
viÃ±Ã±Ä• á¹‡akkhandhoti. khandhavibhaá¹…gaá¹ƒ.

Ä• yatanavibhaá¹…go

__dvÄ• dasÄ• yatanÄ• ni_ (Vibh 154) --- cakkhÄ• yatanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ sotÄ• yatan
ghÄ• nÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ jivhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ kÄ• yÄ• yatanaá
manÄ• yatanaá¹ƒ dhammÄ• yatananti. Ä• yatanavibhaá¹…gaá¹ƒ.

dhÄ• tuvibhaá¹…go

__aá¹-á¹-hÄ• rasa_ \Ne 8/ __dhÄ• tuyo_ (Vibh 183) --- cakkhudhÄ• tu rÅ«padhÄ• tu cakkhu
sotadhÄ• tu saddadhÄ• tu sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu gandhadhÄ• tu ghÄ•
jivhÄ• dhÄ• tu rasadhÄ• tu jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• yadhÄ• tu phoá¹-á¹-habbadhÄ
manodhÄ• tu dhammadhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti. dhÄ• tuvibhaá¹…gaá¹ƒ.

saccavibhaá¹…go

__cattÄ• ri ariyasaccÄ• ni_ (Vibh 189) --- dukkhaá¹ƒ ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ a

dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccanti. sac

indriyavibhaá¹…go

__bÄ• vÄ«satindriyÄ• ni_ (Vibh 219) --- cakkhundriyaá¹ƒ sotindriyaá¹ƒ ghÄ• nindriyaá¹ƒ jivh
kÄ• yindriyaá¹ƒ manindriyaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ sukhindriyaá¹ƒ
dukkhindriyaá¹ƒ somanassindriyaá¹ƒ domanassindriyaá¹ƒ upekkhindriyaá¹ƒ saddhindriyaá¹
satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya
aÃ±Ã±Ä• tÄ• vindriyanti. indriyavibhaá¹…gaá¹ƒ.

paá¹-iccasamuppÄ• davibhaá¹…go

avijjÄ• paccayÄ• saá¹…khÄ• rÄ• (Vibh 225), saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ,
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• pha
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava
dukkhakkhandhassa samudayo hoti. paá¹-iccasamuppÄ• davibhaá¹…gaá¹ƒ.

satipaá¹-á¹-hÄ• navibhaá¹…go

__cattÄ• ro_ \Ne 9/ __satipaá¹-á¹-hÄ• nÄ• _ (Vibh 355) --- idha bhikkhu ajjhattaá¹ƒ kÄ• ye
viharati, bahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati, ajjhattabahiddhÄ• kÄ• ye kÄ• yÄ• n
sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ.

ajjhattaá¹ƒ vedanÄ• su vedanÄ• nupassÄ« viharati, bahiddhÄ• vedanÄ• su vedanÄ• nupa
ajjhattabahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ.

ajjhattaá¹ƒ citte cittÄ• nupassÄ« viharati, bahiddhÄ• citte cittÄ• nupassÄ« viharati, ajjhattab
cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanass

ajjhattaá¹ƒ \Be 10/ dhammesu dhammÄ• nupassÄ« viharati, bahiddhÄ• dhammesu dhamm
ajjhattabahiddhÄ• dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ. satipaá¹-á¹-hÄ• navibhaá¹…gaá¹ƒ.

sammappadhÄ• navibhaá¹…go

__ cattÄ• ro sammappadhÄ• nÄ• _ (Vibh 390) --- idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ

dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹

uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yam
paggaá¹‡hÄ• ti padahati.

uppannÄ• naá¹ƒ \Ne 10/ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyob
pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti p
sammappadhÄ• navibhaá¹…gaá¹ƒ.

iddhipÄ• davibhaá¹…go

__cattÄ• ro iddhipÄ• dÄ• _ (Vibh 430) --- idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…k
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ idd
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v

bojjhaá¹…gavibhaá¹…go

__satta_ \Be 11/ __bojjhaá¹…gÄ• _ (Vibh 466) --- satisambojjhaá¹…go dhammavicayasam
vÄ«riyasambojjhaá¹…go pÄ«tisambojjhaá¹…go passaddhisambojjhaá¹…go samÄ• dhisamb
upekkhÄ• sambojjhaá¹…go. bojjhaá¹…gavibhaá¹…gaá¹ƒ.

maggaá¹…gavibhaá¹…go

__ariyo aá¹-á¹-haá¹…giko maggo_ (Vibh 486). seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ•
sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ•

jhÄ• navibhaá¹…go

idha bhikkhu pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati (Vibh 508) Ä• cÄ• ragocarasampan
bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati sikkhÄ• padesu indriyesu guttadvÄ• ro bhojane m
pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto sÄ• taccaá¹ƒ nepakkaá¹ƒ bodhipak
bhÄ• vanÄ• nuyogamanuyutto.

so \Ne 11/ abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• na

pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ«
jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

so \Be 12/ vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kand
susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ appasaddaá¹ƒ appanigghos
manussarÄ• hasseyyakaá¹ƒ paá¹-isallÄ• nasÄ• ruppaá¹ƒ.

so araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹.
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , so abhijjhaá¹ƒ loke pahÄ
cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti, byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ•
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«, byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti, thinamid
vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thinamiddhÄ• cittaá¹ƒ paris
uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto, uddhaccak
parisodheti, vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kusalesu d
vicikicchÄ• ya cittaá¹ƒ parisodheti.

so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, pÄ«
upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ t
``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

sabbaso \Be 13/ \Ne 12/ rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ``ananto Ä• kÄ• soâ€™â€™ ti Ä• kÄ• sÄ• naÃ±
sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™
upasampajja viharati, sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma ``natthi kiÃ±
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati, sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ sa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. jhÄ• navibhaá¹…gaá¹ƒ.

appamaÃ±Ã±Ä• vibhaá¹…go

__catasso appamaÃ±Ã±Ä• yo_ (Vibh 642) --- idha bhikkhu mettÄ• sahagatena cetasÄ• ek
viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sa
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggaten

abyÄ• pajjena pharitvÄ• viharati.

karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ•
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhisabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ karu
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati.

muditÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ•
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mu
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati.

upekkhÄ• sahagatena \Be 14/ cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ
tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharat

sikkhÄ• padavibhaá¹…go

__paÃ±ca_ \Ne 13/ __sikkhÄ• padÄ• ni_ (Vibh 703) --- pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« s
veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ,
sikkhÄ• padaá¹ƒ, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá

paá¹-isambhidÄ• vibhaá¹…go

__catasso paá¹-isambhidÄ• _ (Vibh 718) --- atthapaá¹-isambhidÄ• dhammapaá¹-isambhid
paá¹-ibhÄ• napaá¹-isambhidÄ• . paá¹-isambhidÄ• vibhaá¹…gaá¹ƒ.

Ã±Ä• á¹‡avibhaá¹…go

__ekavidhena Ã±Ä• á¹‡avatthu_ (Vibh 751) --- paÃ±ca viÃ±Ã±Ä• á¹‡Ä• na hetÅ«, ahetukÄ
sappaccayÄ• , saá¹…khatÄ• , arÅ«pÄ• , lokiyÄ• , sÄ• savÄ• , saá¹ƒyojaniyÄ• , ganthaniyÄ•
nÄ«varaá¹‡iyÄ• , parÄ• maá¹-á¹-hÄ• , upÄ• dÄ• niyÄ• , saá¹ƒkilesikÄ• , abyÄ• katÄ• , sÄ• n
vipÄ• kÄ• , upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• , asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , na savitakkasa
avitakkavicÄ• ramattÄ• , avitakkaavicÄ• rÄ• , na pÄ«tisahagatÄ• , neva dassanena na bhÄ•
dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , nevÄ• cayagÄ• minÄ• pacayagÄ• min
kÄ• mÄ• vacarÄ• , na \Be 15/ rÅ«pÄ• vacarÄ• , na arÅ«pÄ• vacarÄ• , pariyÄ• pannÄ• , no
aniyyÄ• nikÄ• .

uppannavatthukÄ• , uppannÄ• rammaá¹‡Ä• , purejÄ• tavatthukÄ• , purejÄ• tÄ• rammaá¹‡Ä

bÄ• hirÄ• rammaá¹‡Ä• , asambhinnavatthukÄ• , asambhinnÄ• rammaá¹‡Ä• , nÄ• nÄ• vatth
aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhonti, na asamannÄ• hÄ• rÄ• uppajjanti, n
abbokiá¹‡á¹‡Ä• uppajjanti, na apubbaá¹ƒ acarimaá¹ƒ uppajjanti, na aÃ±Ã±amaÃ±Ã±assa s

paÃ±ca viÃ±Ã±Ä• á¹‡Ä• anÄ• bhogÄ• , paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci dhammaá¹ƒ
14/ abhinipÄ• tamattÄ• , paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kaÃ±ci
paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci iriyÄ• pathaá¹ƒ kappeti, paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä
kaÃ±ci iriyÄ• pathaá¹ƒ kappeti, paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kÄ• yakammaá¹ƒ na vacÄ«ka
paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kÄ• yakammaá¹ƒ na vacÄ«kamm
viÃ±Ã±Ä• á¹‡ehi na kusalÄ• kusalaá¹ƒ dhammaá¹ƒ samÄ• diyati, paÃ±cannaá¹ƒ viÃ±Ã±Ä•
kusalÄ• kusalaá¹ƒ dhammaá¹ƒ samÄ• diyati, paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na samÄ• pajjati na
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na samÄ• pajjati na vuá¹-á¹-hÄ• ti, paÃ±cahi viÃ±Ã
uppajjati, paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na cavati na uppajjati, paÃ
supati na paá¹-ibujjhati na supinaá¹ƒ passati, paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samana
paá¹-ibujjhati na supinaá¹ƒ passati, yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• . evaá¹ƒ e

__duvidhena_ \Be 16/ __Ã±Ä• á¹‡avatthu_ --- lokiyÄ• paÃ±Ã±Ä• , lokuttarÄ• paÃ±Ã±Ä• .
paÃ±Ã±Ä• , kenaci na viÃ±Ã±eyyÄ• paÃ±Ã±Ä• . sÄ• savÄ• paÃ±Ã±Ä• , anÄ• savÄ• paÃ±
paÃ±Ã±Ä• , Ä• savavippayuttÄ• anÄ• savÄ• paÃ±Ã±Ä• . saá¹ƒyojaniyÄ• paÃ±Ã±Ä• , asa
saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniyÄ• paÃ±Ã±Ä• , saá¹ƒyojanavippayuttÄ• asaá¹ƒyojan
paÃ±Ã±Ä• , aganthaniyÄ• paÃ±Ã±Ä• . ganthavippayuttÄ• ganthaniyÄ• paÃ±Ã±Ä• , gantha
paÃ±Ã±Ä• .

oghaniyÄ• paÃ±Ã±Ä• , anoghaniyÄ• paÃ±Ã±Ä• . oghavippayuttÄ• oghaniyÄ• paÃ±Ã±Ä•
paÃ±Ã±Ä• . yoganiyÄ• paÃ±Ã±Ä• , ayoganiyÄ• paÃ±Ã±Ä• . yogavippayuttÄ• yoganiyÄ•
ayoganiyÄ• paÃ±Ã±Ä• . nÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• , anÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• . nÄ«va
paÃ±Ã±Ä• , nÄ«varaá¹‡avippayuttÄ• anÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• . parÄ• maá¹-á¹-hÄ• pa
paÃ±Ã±Ä• . parÄ• mÄ• savippayuttÄ• parÄ• maá¹-á¹-hÄ• paÃ±Ã±Ä• , parÄ• mÄ• savippay
upÄ• diá¹‡á¹‡Ä• paÃ±Ã±Ä• , anupÄ• diá¹‡á¹‡Ä• paÃ±Ã±Ä• . upÄ• dÄ• niyÄ• paÃ±Ã±Ä• ,
upÄ• dÄ• navippayuttÄ• upÄ• dÄ• niyÄ• paÃ±Ã±Ä• , upÄ• dÄ• navippayuttÄ• anupÄ• dÄ

saá¹ƒkilesikÄ• paÃ±Ã±Ä• , asaá¹ƒkilesikÄ• paÃ±Ã±Ä• . kilesavippayuttÄ• saá¹ƒkilesikÄ•
kilesavippayuttÄ• \Ne 15/ asaá¹ƒkilesikÄ• paÃ±Ã±Ä• . savitakkÄ• paÃ±Ã±Ä• , avitakkÄ•
paÃ±Ã±Ä• , avicÄ• rÄ• paÃ±Ã±Ä• . sappÄ«tikÄ• paÃ±Ã±Ä• , appÄ«tikÄ• paÃ±Ã±Ä• . pÄ«
pÄ«tisahagatÄ• paÃ±Ã±Ä• . sukhasahagatÄ• paÃ±Ã±Ä• , na sukhasahagatÄ• paÃ±Ã±Ä•
upekkhÄ• sahagatÄ• paÃ±Ã±Ä• \Be 17/. kÄ• mÄ• vacarÄ• paÃ±Ã±Ä• , na kÄ• mÄ• vacar
na rÅ«pÄ• vacarÄ• paÃ±Ã±Ä• . arÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , na arÅ«pÄ• vacarÄ• paÃ±Ã
apariyÄ• pannÄ• paÃ±Ã±Ä• . niyyÄ• nikÄ• paÃ±Ã±Ä• , aniyyÄ• nikÄ• paÃ±Ã±Ä• . niyatÄ•

sauttarÄ• paÃ±Ã±Ä• , anuttarÄ• paÃ±Ã±Ä• . atthajÄ• pikÄ• paÃ±Ã±Ä• , jÄ• pitatthÄ• paÃ
Ã±Ä• á¹‡avatthu.

__tividhena Ã±Ä• á¹‡avatthu_ --- cintÄ• mayÄ• paÃ±Ã±Ä• , sutamayÄ• paÃ±Ã±Ä• , bhÄ•
paÃ±Ã±Ä• , sÄ«lamayÄ• paÃ±Ã±Ä• , bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• . adhisÄ«le paÃ±Ã±Ä
paÃ±Ã±Ä• . Ä• yakosallaá¹ƒ, apÄ• yakosallaá¹ƒ, upÄ• yakosallaá¹ƒ.

vipÄ• kÄ• paÃ±Ã±Ä• , vipÄ• kadhammadhammÄ• paÃ±Ã±Ä• , nevavipÄ• kanavipÄ• kadh
upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• paÃ±Ã±Ä• , anupÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• paÃ±Ã±Ä• , an
paÃ±Ã±Ä• . savitakkasavicÄ• rÄ• paÃ±Ã±Ä• , avitakkavicÄ• ramattÄ• paÃ±Ã±Ä• , avitakk
pÄ«tisahagatÄ• paÃ±Ã±Ä• , sukhasahagatÄ• paÃ±Ã±Ä• , upekkhÄ• sahagatÄ• paÃ±Ã±Ä
apacayagÄ• minÄ« paÃ±Ã±Ä• , nevÄ• cayagÄ• minÄ• pacayagÄ• minÄ« paÃ±Ã±Ä• . sekk
nevasekkhanÄ• sekkhÄ• paÃ±Ã±Ä• . parittÄ• paÃ±Ã±Ä• , mahaggatÄ• paÃ±Ã±Ä• , appa
parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , mahaggatÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , appamÄ• á¹‡Ä• r
paÃ±Ã±Ä• , maggahetukÄ• paÃ±Ã±Ä• , maggÄ• dhipatinÄ« paÃ±Ã±Ä• . uppannÄ• paÃ±Ã
paÃ±Ã±Ä• . atÄ«tÄ• paÃ±Ã±Ä• , anÄ• gatÄ• paÃ±Ã±Ä• , paccuppannÄ• paÃ±Ã±Ä• . atÄ
anÄ• gatÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , paccuppannÄ• rammaá¹‡Ä• paÃ±Ã±Ä• . ajjhattÄ• p
ajjhattabahiddhÄ• paÃ±Ã±Ä• . ajjhattÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , bahiddhÄ• rammaá¹‡Ä•
ajjhattabahiddhÄ• rammaá¹‡Ä• paÃ±Ã±Ä• .

__savitakkasavicÄ• rÄ• _ \Be 18/ __paÃ±Ã±Ä• _ atthi vipÄ• kÄ• , atthi vipÄ• kadhammadh
nevavipÄ• kanavipÄ• kadhammadhammÄ• . atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• , atthi anup
anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• \Ne 16/. atthi pÄ«tisahagatÄ• , atthi sukhasahagatÄ• ,
atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ• pacayagÄ• m
asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ• . atthi parittÄ• , atthi mahaggatÄ• , atthi appamÄ•
parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• rammaá¹‡Ä• , atthi appamÄ• á¹‡Ä• rammaá¹‡Ä• .
maggahetukÄ• , atthi maggÄ• dhipatinÄ«. atthi uppannÄ• , atthi anuppannÄ• , atthi uppÄ• d
anÄ• gatÄ• , atthi paccuppannÄ• . atthi atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä
paccuppannÄ• rammaá¹‡Ä• . atthi ajjhattÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ• . atth
atthi bahiddhÄ• rammaá¹‡Ä• , atthi ajjhattabahiddhÄ• rammaá¹‡Ä• .

__avitakkavicÄ• ramattÄ• paÃ±Ã±Ä• _ atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• ,
nevavipÄ• kanavipÄ• kadhammadhammÄ• . atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• , atthi anup
anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• . atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, att
nevÄ• cayagÄ• minÄ• pacayagÄ• minÄ«. atthi sekkhÄ• , atthi asekkhÄ• , atthi nevasekkha
atthi anuppannÄ• , atthi uppÄ• dinÄ«. atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•
bahiddhÄ• , atthi ajjhattabahiddhÄ• .

__avitakkaavicÄ• rÄ• paÃ±Ã±Ä• _ atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• , atthi
nevavipÄ• kanavipÄ• kadhammadhammÄ• . atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• , atthi anup
anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• . atthi pÄ«tisahagatÄ• , atthi sukhasahagatÄ• , atthi \Be
atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ• pacayagÄ• m
asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ• . atthi parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• ra
appamÄ• á¹‡Ä• rammaá¹‡Ä• . atthi maggÄ• rammaá¹‡Ä• , atthi maggahetukÄ• , atthi magg
atthi anuppannÄ• , atthi uppÄ• dinÄ«. atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•
atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä• , atthi paccuppannÄ• rammaá¹‡Ä• . a
atthi ajjhattabahiddhÄ• . atthi ajjhattÄ• rammaá¹‡Ä• , atthi bahiddhÄ• rammaá¹‡Ä• , atthi
ajjhattabahiddhÄ• rammaá¹‡Ä• .

__pÄ«tisahagatÄ• paÃ±Ã±Ä• , sukhasahagatÄ• paÃ±Ã±Ä• _ atthi vipÄ• kÄ• , atthi vipÄ• k
nevavipÄ• kanavipÄ• kadhammadhammÄ• \Ne 17/. atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• , at
atthi anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• . atthi savitakkasavicÄ• rÄ• , atthi avitakkavicÄ• ra
avitakkaavicÄ• rÄ• . atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ•
sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ• . atthi parittÄ• , atthi mahaggatÄ• ,
atthi parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• rammaá¹‡Ä• , atthi appamÄ• á¹‡Ä• rammaá¹
atthi maggahetukÄ• , atthi maggÄ• dhipatinÄ«. atthi uppannÄ• , atthi anuppannÄ• , atthi up
atthi anÄ• gatÄ• , atthi paccuppannÄ• . atthi atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• ramma
paccuppannÄ• rammaá¹‡Ä• . atthi ajjhattÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ• . atth
atthi bahiddhÄ• rammaá¹‡Ä• , atthi ajjhattabahiddhÄ• rammaá¹‡Ä• .

__upekkhÄ• sahagatÄ• paÃ±Ã±Ä• _ atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• , att
nevavipÄ• kanavipÄ• kadhammadhammÄ• . atthi upÄ• diá¹‡á¹‡upÄ• dÄ• niyÄ• \Be 20/, att
atthi anupÄ• diá¹‡á¹‡aanupÄ• dÄ• niyÄ• . atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«
nevÄ• cayagÄ• minÄ• pacayagÄ• minÄ«. atthi sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhan
atthi mahaggatÄ• , atthi appamÄ• á¹‡Ä• . atthi parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• ram
appamÄ• á¹‡Ä• rammaá¹‡Ä• . atthi maggÄ• rammaá¹‡Ä• , atthi maggahetukÄ• , atthi magg
atthi anuppannÄ• , atthi uppÄ• dinÄ«. atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•
atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä• , atthi paccuppannÄ• rammaá¹‡Ä• . a
atthi ajjhattabahiddhÄ• . atthi ajjhattÄ• rammaá¹‡Ä• , atthi bahiddhÄ• rammaá¹‡Ä• , atthi
ajjhattabahiddhÄ• rammaá¹‡Ä• . evaá¹ƒ tividhena Ã±Ä• á¹‡avatthu.

__catubbidhena Ã±Ä• á¹‡avatthu_ --- kammassakataÃ±Ä• á¹‡aá¹ƒ, saccÄ• nulomikaá¹ƒ Ã±
Ã±Ä• á¹‡aá¹ƒ, phalasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ. dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye
Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. kÄ• mÄ• vacarÄ•
paÃ±Ã±Ä• , arÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , apariyÄ• pannÄ• paÃ±Ã±Ä• . dhamme Ã±Ä• á¹
Ã±Ä• á¹‡aá¹ƒ, sammuti Ã±Ä• á¹‡aá¹ƒ. atthi paÃ±Ã±Ä• Ä• cayÄ• ya, no apacayÄ• ya, atthi

Ä• cayÄ• ya, atthi paÃ±Ã±Ä• Ä• cayÄ• ya ceva, apacayÄ• ya ca, atthi paÃ±Ã±Ä• nevÄ• ca
paÃ±Ã±Ä• nibbidÄ• ya, no paá¹-ivedhÄ• ya, atthi paÃ±Ã±Ä• paá¹-ivedhÄ• ya, no nibbidÄ•
nibbidÄ• ya ceva, paá¹-ivedhÄ• ya ca, atthi paÃ±Ã±Ä• neva nibbidÄ• ya, no paá¹-ivedhÄ• y
paÃ±Ã±Ä• , á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• , visesabhÄ• ginÄ« paÃ±Ã±Ä• , nibbedhabhÄ• gin

catasso \Be 21/ paá¹-isambhidÄ• . catasso paá¹-ipadÄ• . cattÄ• ri Ä• rammaá¹‡Ä• ni. jarÄ•
jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡anirodhe Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá
paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. jÄ• tiyÄ• Ã±Ä• á¹‡aá¹ƒ ... pe ... bhave Ã±Ä• á¹‡aá¹ƒ ... pe ...
... pe ... taá¹‡hÄ• ya Ã±Ä• á¹‡aá¹ƒ ... pe ... vedanÄ• ya Ã±Ä• á¹‡aá¹ƒ ... pe ... phasse Ã±Ä•
saá¸·Ä• yatane Ã±Ä• á¹‡aá¹ƒ ... pe ... nÄ• marÅ«pe Ã±Ä• á¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡e Ã
saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• rasamudaye Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• ranirod
saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ catubbidhena Ã±Ä

__paÃ±cavidhena Ã±Ä• á¹‡avatthu_ --- paÃ±caá¹…giko sammÄ• samÄ• dhi, paÃ±caÃ±Ä•
paÃ±cavidhena Ã±Ä• á¹‡avatthu.

__chabbidhena Ã±Ä• á¹‡avatthu_ --- chasu abhiÃ±Ã±Ä• su paÃ±Ã±Ä• . evaá¹ƒ chabbidhen

__sattavidhena Ã±Ä• á¹‡avatthu_ --- sattasattati Ã±Ä• á¹‡avatthÅ«ni. evaá¹ƒ sattavidhena

__aá¹-á¹-havidhena Ã±Ä• á¹‡avatthu_ --- catÅ«su maggesu, catÅ«su phalesu paÃ±Ã±Ä• .
Ã±Ä• á¹‡avatthu.

__navavidhena Ã±Ä• á¹‡avatthu_ --- navasu anupubbavihÄ• rasamÄ• pattÄ«su paÃ±Ã±Ä•
Ã±Ä• á¹‡avatthu.

__dasavidhena Ã±Ä• á¹‡avatthu_ --- dasa tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi s
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakka
dasa? idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yath
yampi tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bh
tathÄ• gatassa tathÄ• gatabalaá¹ƒ \Ne 19/ hoti. yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sab
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

puna caparaá¹ƒ tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ ka
hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gatabalaá¹
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá
pavatteti.

puna caparaá¹ƒ tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• n
sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa
yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su
brahmacakkaá¹ƒ pavatteti.

puna caparaá¹ƒ tathÄ• gato anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ•
anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa
balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«ha
brahmacakkaá¹ƒ pavatteti.

puna caparaá¹ƒ tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ•
sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa
yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su
brahmacakkaá¹ƒ pavatteti.

puna caparaá¹ƒ tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattaá¹ƒ
pajÄ• nÄ• ti, yampi tathÄ• gato parasattÄ• naá¹ƒ \Be 23/ parapuggalÄ• naá¹ƒ indriyaparopa
pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti. yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

puna caparaá¹ƒ tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yampi tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ne 20/, idampi tathÄ• gatassa tathÄ• gata
balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«ha
brahmacakkaá¹ƒ pavatteti.

puna caparaá¹ƒ tathÄ• gato pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yam
pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• ga
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daa
pavatteti.

puna caparaá¹ƒ tathÄ• gato sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti,
sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ
balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«ha
brahmacakkaá¹ƒ pavatteti.

puna caparaá¹ƒ tathÄ• gato Ä• savÄ• naá¹ƒ khayaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yamp

khayaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti. yaá
tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, b

imÄ• ni \Be 24/ dasa tathÄ• gatassa tathÄ• gatabalÄ• ni. yehi balehi samannÄ• gato tathÄ•
á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti
Ã±Ä• á¹‡avatthu.

Ã±Ä• á¹‡avibhaá¹…gaá¹ƒ.

khuddakavatthuvibhaá¹…go

ekakaá¹ƒ

jÄ• timado (Vibh 832), gottamado, Ä• rogyamado, yobbanamado, jÄ«vitamado, lÄ• bhamad
garukÄ• ramado, purekkhÄ• ramado, parivÄ• ramado, bhogamado, vaá¹‡á¹‡amado, sutam
rattaÃ±Ã±umado, piá¹‡á¸• apÄ• tikamado, anavaÃ±Ã±Ä• tamado, iriyÄ• pathamado, iddhim
jhÄ• namado, sippamado, Ä• rohamado, pariá¹‡Ä• hamado, saá¹‡á¹-hÄ• namado, pÄ• ripÅ
sÄ• rambho, atricchatÄ• , mahicchatÄ• , pÄ• picchatÄ• , siá¹…gaá¹ƒ, tintiá¹‡aá¹ƒ, cÄ• palya
arati, tandÄ«, vijambhitÄ• , bhattasammado, cetaso ca lÄ«nattaá¹ƒ, kuhanÄ• , lapanÄ• , ner
nippesikatÄ• , lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• , ``seyyohamasmÄ«â€™â€™ ti mÄ• no
mÄ• no, ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no. seyyassa ``seyyohamasmÄ«â€™â€™ ti m
``sadisohamasmÄ«â€™â€™ ti mÄ• no, seyyassa ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no, s
mÄ• no, sadisassa ``sadisohamasmÄ«â€™â€™ ti mÄ• no, sadisassa ``hÄ«nohamasmÄ«â€
``seyyohamasmÄ«â€™â€™ ti mÄ• no, hÄ«nassa \Be 25/ ``sadisohamasmÄ«â€™â€™ ti m
``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no, mÄ• no, atimÄ• no, mÄ• nÄ• timÄ• no, omÄ• no, a
Ã±Ä• tivitakko, janapadavitakko, amaravitakko, parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko,
lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitakko, anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko (Vib

dukaá¹ƒ

kodho ca upanÄ• ho ca, makkho ca paá¸·Ä• so ca, issÄ• ca macchariyaÃ±ca, mÄ• yÄ• ca
bhavataá¹‡hÄ• ca, bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca, sassatadiá¹-á¹-hi ca ucchedadiá
antavÄ• diá¹-á¹-hi ca anantavÄ• diá¹-á¹-hi ca, pubbantÄ• nudiá¹-á¹-hi ca aparantÄ• nudiá¹-á
anottappaÃ±ca, dovacassatÄ• ca pÄ• pamittatÄ• ca, anajjavo ca amaddavo ca, akkhanti c
asÄ• khalyaÃ±ca appaá¹-isanthÄ• ro ca, indriyesu aguttadvÄ• ratÄ• ca bhojane amattaÃ±Ã
muá¹-á¹-hassaccaÃ±ca asampajaÃ±Ã±aÃ±ca, sÄ«lavipatti ca diá¹-á¹-hivipatti ca, ajjhattasaá
bahiddhÄ• saá¹ƒyojanaÃ±ca. dukaá¹ƒ.

tikaá¹ƒ

tÄ«á¹‡i akusalamÅ«lÄ• ni, tayo akusalavitakkÄ• , tisso akusalasaÃ±Ã±Ä• , tisso akusaladh
duccaritÄ• ni, tayo Ä• savÄ• , tÄ«á¹‡i saá¹ƒyojanÄ• ni, tisso taá¹‡hÄ• , aparÄ• pi tisso taá¹‡
taá¹‡hÄ• , tisso esanÄ• , tisso vidhÄ• , tÄ«á¹‡i bhayÄ• ni \Ne 22/, tÄ«á¹‡i tamÄ• ni, tÄ«á¹‡i
tayo kiÃ±canÄ• , tÄ«á¹‡i aá¹…gaá¹‡Ä• ni, tÄ«á¹‡i malÄ• ni, tÄ«á¹‡i visamÄ• ni, aparÄ• nipi
aggÄ«, tayo kasÄ• vÄ• , aparepi tayo kasÄ• vÄ• .

assÄ• dadiá¹-á¹-hi \Be 26/ attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi, arati vihesÄ• adhammacar
pÄ• pamittatÄ• nÄ• nattasaÃ±Ã±Ä• , uddhaccaá¹ƒ kosajjaá¹ƒ pamÄ• do, asantuá¹-á¹-hitÄ•
mahicchatÄ• , ahirikaá¹ƒ anottappaá¹ƒ pamÄ• do, anÄ• dariyaá¹ƒ dovacassatÄ• pÄ• pamit
avadaÃ±Ã±utÄ• kosajjaá¹ƒ, uddhaccaá¹ƒ asaá¹ƒvaro dussÄ«lyaá¹ƒ, ariyÄ• naá¹ƒ adassana
asotukamyatÄ• upÄ• rambhacittatÄ• , muá¹-á¹-hassaccaá¹ƒ asampajaÃ±Ã±aá¹ƒ cetaso vik
kummaggasevanÄ• cetaso ca lÄ«nattaá¹ƒ. tikaá¹ƒ.

catukkaá¹ƒ

cattÄ• ro Ä• savÄ• , cattÄ• ro ganthÄ• , cattÄ• ro oghÄ• , cattÄ• ro yogÄ• , cattÄ• ri upÄ• d
taá¹‡huppÄ• dÄ• , cattÄ• ri agatigamanÄ• ni, cattÄ• ro vipariyÄ• sÄ• , cattÄ• ro anariyavohÄ
anariyavohÄ• rÄ• , cattÄ• ri duccaritÄ• ni, aparÄ• pi cattÄ• ri duccaritÄ• ni, cattÄ• ri bhayÄ•
cattÄ• ri bhayÄ• ni,) catasso diá¹-á¹-hiyo. catukkaá¹ƒ.

paÃ±cakaá¹ƒ

paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni, paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni, pa
saá¹…gÄ• , paÃ±ca sallÄ• , paÃ±ca cetokhilÄ• , paÃ±ca cetasovinibandhÄ• , paÃ±ca nÄ«va
Ä• nantarikÄ• ni, paÃ±ca diá¹-á¹-hiyo, paÃ±ca verÄ• , paÃ±ca byasanÄ• , paÃ±ca akkhantiy
bhayÄ• ni, paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• . paÃ±cakaá¹ƒ.

chakkaá¹ƒ

cha vivÄ• damÅ«lÄ• ni, cha chandarÄ• gÄ• dhammÄ• , cha virodhavatthÅ«ni, cha taá¹‡hÄ
parihÄ• niyÄ• dhammÄ• , aparepi \Be 27/ cha parihÄ• niyÄ• dhammÄ• , cha somanassupa
domanassupavicÄ• rÄ• , cha upekkhupavicÄ• rÄ• , cha gehasitÄ• ni somanassÄ• ni, cha ge
gehasitÄ• upekkhÄ• , cha diá¹-á¹-hiyo. chakkaá¹ƒ.

sattakaá¹ƒ

satta anusayÄ• , satta saá¹ƒyojanÄ• ni, satta pariyuá¹-á¹-hÄ• nÄ• ni, satta asaddhammÄ• ,
satta mÄ• nÄ• , satta diá¹-á¹-hiyo. sattakaá¹ƒ.

aá¹-á¹-hakaá¹ƒ

aá¹-á¹-ha kilesavatthÅ«ni, aá¹-á¹-ha kusÄ«tavatthÅ«ni, aá¹-á¹-hasu lokadhammesu cittassa
aá¹-á¹-ha anariyavohÄ• rÄ• , aá¹-á¹-ha micchattÄ• , aá¹-á¹-ha purisadosÄ• , aá¹-á¹-ha asaÃ
nevasaÃ±Ã±inÄ• saÃ±Ã±ivÄ• dÄ• . aá¹-á¹-hakaá¹ƒ.

navakaá¹ƒ

nava Ä• ghÄ• tavatthÅ«ni, nava purisamalÄ• ni, navavidhÄ• mÄ• nÄ• , nava taá¹‡hÄ• mÅ
iÃ±jitÄ• ni, nava maÃ±Ã±itÄ• ni, nava phanditÄ• ni, nava papaÃ±citÄ• ni, nava saá¹…khatÄ

dasakaá¹ƒ

dasa kilesavatthÅ«ni, dasa Ä• ghÄ• tavatthÅ«ni, dasa akusalakammapathÄ• , dasa saá¹ƒy
dasavatthukÄ• micchÄ• diá¹-á¹-hi, dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi. dasakaá¹ƒ.

aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya, aá¹-á¹-hÄ• rasa taá¹‡hÄ• vi
upÄ• dÄ• ya, tadekajjhaá¹ƒ abhisaÃ±Ã±uhitvÄ• abhisaá¹…khipitvÄ• chattiá¹ƒsa taá¹‡hÄ• v
iti atÄ«tÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, anÄ• gatÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ•
chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, tadekajjhaá¹ƒ abhisaÃ±Ã±uhitvÄ• abhisaá¹…khipitvÄ• __
taá¹‡hÄ• vicaritasataá¹ƒ_ hoti, yÄ• ni ca dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni brahmajÄ• le vey
bhagavatÄ• .

khuddakavatthuvibhaá¹…gaá¹ƒ.

dhammahadayavibhaá¹…go

kati \Ne 24/ khandhÄ• , kati Ä• yatanÄ• ni, kati dhÄ• tuyo, kati saccÄ• ni, kati indriyÄ• ni, ka
Ä• hÄ• rÄ• , kati phassÄ• , kati vedanÄ• , kati saÃ±Ã±Ä• , kati cetanÄ• , kati cittÄ• ni (Vibh

paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, cattÄ• ri saccÄ• ni,
hetÅ«, cattÄ• ro Ä• hÄ• rÄ• , satta phassÄ• , satta vedanÄ• , satta saÃ±Ã±Ä• , satta cetanÄ
978).

dhammahadayavibhaá¹…gaá¹ƒ.

vibhaá¹…gamÄ• tikÄ• niá¹-á¹-hitÄ• .

3. dhÄ• tukathÄ• mÄ• tikÄ•

nayamÄ• tikÄ•

saá¹…gaho asaá¹…gaho (DhÄ• tuk 1). saá¹…gahitena asaá¹…gahitaá¹ƒ. asaá¹…gahitena
saá¹…gahitaá¹ƒ. asaá¹…gahitena asaá¹…gahitaá¹ƒ. sampayogo vippayogo. sampayuttena
sampayuttaá¹ƒ. sampayuttena sampayuttaá¹ƒ. vippayuttena \Be 29/ vippayuttaá¹ƒ. saá¹…ga
vippayuttaá¹ƒ. sampayuttena saá¹…gahitaá¹ƒ asaá¹…gahitaá¹ƒ. asaá¹…gahitena sampayut
vippayuttena saá¹…gahitaá¹ƒ asaá¹…gahitaá¹ƒ.

abbhantaramÄ• tikÄ•

paÃ±cakkhandhÄ• . dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasa dhÄ• tuyo. cattÄ• ri saccÄ• ni.
paá¹-iccasamuppÄ• do. cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . cattÄ• ro sammappadhÄ• nÄ• . catt
cattÄ• ri jhÄ• nÄ• ni. catasso appamaÃ±Ã±Ä• yo. paÃ±cindriyÄ• ni. paÃ±ca balÄ• ni. satta b
aá¹-á¹-haá¹…giko maggo. phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ adhimokkho mana

nayamukhamÄ• tikÄ•

tÄ«hi saá¹…gaho. tÄ«hi asaá¹…gaho. catÅ«hi sampayogo. catÅ«hi vippayogo.

lakkhaá¹‡amÄ• tikÄ•

sabhÄ• go. visabhÄ• go.

bÄ• hiramÄ• tikÄ•

sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ• tikÄ• ti.

dhÄ• tukathÄ• mÄ• tikÄ• niá¹-á¹-hitÄ• .

4. puggalapaÃ±Ã±attimÄ• tikÄ•

cha paÃ±Ã±attiyo (Pp mÄ• tikÄ• 1) --- khandhapaÃ±Ã±atti Ä• yatanapaÃ±Ã±atti dhÄ• tupa
indriyapaÃ±Ã±atti puggalapaÃ±Ã±attÄ«ti.

puggalapaÃ±Ã±attimÄ• tikÄ• niá¹-á¹-hitÄ• .

5. kathÄ• vatthumÄ• tikÄ•

puggalakathÄ•

suddhasaccikaá¹-á¹-haanulomapaccanÄ«kaá¹ƒ

puggalo \Be 30/ \Ne 26/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti (Kv 1), Ä• mantÄ• . y
paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vatta

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, ten
saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€
vadesi ``vattabbe kho `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattab
paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, n

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo upa
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

anulomapaÃ±cakaá¹ƒ.

puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo saccikaá¹-á¹-ho pa
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Be 31/ paá¹-ikammaá¹ƒ --- haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-hapara
vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-hapara
yaá¹ƒ \Ne 27/ tattha vadesi ``vattabbe kho `puggalo nupalabbhati saccikaá¹-á¹-haparamatth
vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-hapara
ti, micchÄ• .

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo nup
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p

saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

paá¹-ikammacatukkaá¹ƒ.

tvaá¹ƒ ce pana maÃ±Ã±asi ``vattabbe kho `puggalo nupalabbhati saccikaá¹-á¹-haparamatth
`yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ
tava tattha hetÄ• ya paá¹-iÃ±Ã±Ä• ya hevaá¹ƒ paá¹-ijÄ• nantaá¹ƒ hevaá¹ƒ niggahetabbe, at
suniggahito ca hosi ---

haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe ``yo sacc
paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
kho `puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹
so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no \Be 32/ ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo nup
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• .

niggahacatukkaá¹ƒ.

ese \Ne 28/ ce dunniggahite hevamevaá¹ƒ tattha dakkha, ``vattabbe kho `puggalo upalabbh
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, no ca mayaá¹ƒ tayÄ• tattha hetÄ• ya paá
paá¹-ijÄ• nantÄ• hevaá¹ƒ niggahetabbÄ• , atha maá¹ƒ niggaá¹‡hÄ• si, dunniggahitÄ• ca h

haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe ``yo sacci
paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
kho `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á
so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo upa
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• .

upanayanacatukkaá¹ƒ.

na \Be 33/ hevaá¹ƒ niggahetabbe, tena hi yaá¹ƒ niggaá¹‡hÄ• si --- haÃ±ci puggalo upalabb
saccikaá¹-á¹-haparamatthena, tena vata re vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato s
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo upa
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti \Ne 29/, idaá¹ƒ te micchÄ• . tena hi ye kate
dukkaá¹-e. sukate paá¹-ikamme. sukatÄ• paá¹-ipÄ• danÄ• ti.

niggamanacatukkaá¹ƒ.

paá¹-hamo niggaho.

suddhasaccikaá¹-á¹-hapaccanÄ«kÄ• nulomaá¹ƒ

puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo saccikaá¹-á¹-ho pa
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, te
saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â
vadesi ``vattabbe kho `puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vatta
\Be 34/ paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo nup
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

paccanÄ«kapaÃ±cakaá¹ƒ.

puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . yo saccikaá¹-á¹-ho para

upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Ne 30/ paá¹-ikammaá¹ƒ --- haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparar
vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparar
yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™,
saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo upa
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

paá¹-ikammacatukkaá¹ƒ.

tvaá¹ƒ \Be 35/ ce pana maÃ±Ã±asi ``vattabbe kho `puggalo upalabbhati saccikaá¹-á¹-hapar
vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparam
ti. tena tava tattha hetÄ• ya paá¹-iÃ±Ã±Ä• ya hevaá¹ƒ paá¹-ijÄ• nantaá¹ƒ hevaá¹ƒ niggaheta
niggaá¹‡hÄ• ma, suniggahito ca hosi ---

haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe ``yo sacci
paramattho, tato so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
kho `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á
so puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo upalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo upa
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• .

niggahacatukkaá¹ƒ.

ese \Ne 31/ ce dunniggahite hevamevaá¹ƒ tattha dakkha, ``vattabbe kho `puggalo nupalabb
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, no ca mayaá¹ƒ tayÄ• tattha hetÄ• ya paá
paá¹-ijÄ• nantÄ• hevaá¹ƒ niggahetabbÄ• , atha maá¹ƒ niggaá¹‡hÄ• si, dunniggahitÄ• ca h

haÃ±ci \Be 36/ puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, tena vata re vattabbe `
paramattho, tato so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ
kho `puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹
so puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo nup
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• .

upanayanacatukkaá¹ƒ.

na hevaá¹ƒ niggahetabbe, tena hi yaá¹ƒ niggaá¹‡hÄ• si --- haÃ±ci puggalo nupalabbhati
saccikaá¹-á¹-haparamatthena, tena vata re vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato s
nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``yo saccikaá¹-á¹-ho paramattho, tato so puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti, no ca vata re vattabbe ``puggalo nupalabbhati
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vadesi ``vattabbe kho `puggalo nup
saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `yo saccikaá¹-á¹-ho paramattho, tato so p
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti \Ne 32/, idaá¹ƒ te micchÄ• , tena hi ye kate
niggahe dukkaá¹-e. sukate paá¹-ikamme, sukatÄ• paá¹-ipÄ• danÄ• ti.

niggamanacatukkaá¹ƒ.

dutiyo niggaho.

okÄ• sasaccikaá¹-á¹-haanulomapaccanÄ«kaá¹ƒ

puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbattha puggalo upa
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, ten
``sabbattha puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha va
`puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbattha puggalo

saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``sabbattha puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â
vattabbe ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vac
`puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbattha puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• ... pe ....

tatiyo niggaho.

kÄ• lasaccikaá¹-á¹-haanulomapaccanÄ«kaá¹ƒ

puggalo \Ne 33/ upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbadÄ• pug
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi \Be 38/ niggahaá¹ƒ --- haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatth
vattabbe ``sabbadÄ• puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹
kho `puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbadÄ• pu
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti micchÄ• .

no ce pana vattabbe ``sabbadÄ• puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
vattabbe ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vac
`puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbadÄ• puggal
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• ... pe ....

catuttho niggaho.

avayavasaccikaá¹-á¹-haanulomapaccanÄ«kaá¹ƒ

puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbesu puggalo upala
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo upalabbhati saccikaá¹-á¹-haparamatthena, ten
``sabbesu puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha vac
`puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbesu puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti? micchÄ• .

no \Ne 34/ ce pana vattabbe ``sabbesu puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ•
re vattabbe ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha v

`puggalo upalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbesu puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• ... pe ....

paÃ±camo niggaho.

okÄ• sasaccikaá¹-á¹-hapaccanÄ«kÄ• nulomaá¹ƒ

puggalo \Be 39/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbattha pug
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, te
``sabbattha puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha v
`puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbattha pugga
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no ce pana vattabbe ``sabbattha puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™
vattabbe ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha va
`puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbattha pugga
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• ... pe ....

chaá¹-á¹-ho niggaho.

kÄ• lasaccikaá¹-á¹-hapaccanÄ«kÄ• nulomaá¹ƒ

puggalo \Ne 35/ nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbadÄ• pu
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, te
``sabbadÄ• puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
`puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbadÄ• pugga
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no \Be 40/ ce pana vattabbe ``sabbadÄ• puggalo nupalabbhati saccikaá¹-á¹-haparamatthe
re vattabbe ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
`puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbadÄ• pugga
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• ... pe ....

sattamo niggaho.

avayavasaccikaá¹-á¹-hapaccanÄ«kÄ• nulomaá¹ƒ

puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• ti? Ä• mantÄ• . sabbesu puggalo nup
saccikaá¹-á¹-haparamatthenÄ• ti? na hevaá¹ƒ vattabbe.

Ä• jÄ• nÄ• hi niggahaá¹ƒ --- haÃ±ci puggalo nupalabbhati saccikaá¹-á¹-haparamatthena, te
``sabbesu puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha va
`puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbesu puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• .

no \Ne 36/ ce pana vattabbe ``sabbesu puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ
re vattabbe ``puggalo nupalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti. yaá¹ƒ tattha
`puggalo nupalabbhati saccikaá¹-á¹-haparamatthenaâ€™, no ca vattabbe `sabbesu puggalo
saccikaá¹-á¹-haparamatthenÄ• â€™â€™ â€™ ti, micchÄ• ... pe ....

aá¹-á¹-hamo niggaho.

kathÄ• vatthumÄ• tikÄ• niá¹-á¹-hitÄ• .

6. yamakamÄ• tikÄ•

mÅ«layamakaá¹ƒ

kusalapadanayacatukkaá¹ƒ

ye \Be 41/ keci kusalÄ• dhammÄ• (Yam I mÅ«layamaka.1 Ä• dayo), sabbe te kusalamÅ«l
kusalamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• .

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lÄ• . ye vÄ• pana kusalamÅ
dhammÄ• kusalÄ• .

ye keci kusalamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te kusalamÅ«lena aÃ±Ã±amaÃ±Ã±a
kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• kusalÄ• .

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lamÅ«lÄ• . ye vÄ• pana kusalamÅ«lamÅ«

ye \Ne 37/ keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lamÅ«lÄ• . ye vÄ• p
ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• .

ye keci kusalamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te kusalamÅ«lena aÃ±Ã±ama
kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• .

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lakÄ• . ye vÄ• pana kusalamÅ«lakÄ• , sa

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lakÄ• . ye vÄ• pana kusalan
dhammÄ• kusalÄ• .

ye \Be 42/ keci kusalamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te kusalamÅ«lena aÃ±Ã±
kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• .

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lamÅ«lakÄ• . ye vÄ• pana kusalamÅ«lam
kusalÄ• .

ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lamÅ«lakÄ• . ye vÄ• pana k
sabbe te dhammÄ• kusalÄ• .

ye keci kusalamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te kusalamÅ«lena aÃ±Ã±an
kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• .

akusalapadanayacatukkaá[1]*f*

ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lÄ• . ye vÄ• pana akusalamÅ«lÄ• , sab

ye \Ne 38/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lÄ• . ye vÄ• pana
sabbe te dhammÄ• akusalÄ• .

ye keci akusalamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te akusalamÅ«lena aÃ±Ã±amaÃ±Ã
akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• akusalÄ• .

ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lamÅ«lÄ• . ye vÄ• pana akusalamÅ«la
akusalÄ• .

ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lamÅ«lÄ• . ye vÄ• pana a
sabbe te dhammÄ• akusalÄ• .

ye \Be 43/ keci akusalamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te akusalamÅ«lena a
vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ• akusalÄ•

ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lakÄ• . ye vÄ• pana akusalamÅ«lakÄ•

ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lakÄ• . ye vÄ• pana akusa
te dhammÄ• akusalÄ• .

ye keci akusalamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te akusalamÅ«lena aÃ±Ã±amaÃ
akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• .

ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lamÅ«lakÄ• . ye vÄ• pana akusalamÅ«
akusalÄ• .

ye \Ne 39/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lamÅ«lakÄ• . ye v
ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• .

ye keci akusalamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te akusalamÅ«lena aÃ±Ã±
pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• .

abyÄ• katapadanayacatukkaá¹ƒ

ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lÄ• . ye vÄ• pana abyÄ• katamÅ
abyÄ• katÄ• .

ye \Be 44/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lÄ• . ye vÄ•
ekamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena aÃ±Ã±a
abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lamÅ«lÄ• . ye vÄ• pana abyÄ• k
abyÄ• katÄ• .

ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ• . ye vÄ•
ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena a
pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ

ye \Ne 40/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lakÄ• . ye vÄ• pana aby
dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lakÄ• . ye vÄ• pan
sabbe te dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena aÃ±Ã±
abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lamÅ«lakÄ• . ye vÄ• pana abyÄ
dhammÄ• abyÄ• katÄ• .

ye \Be 45/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lamÅ«lakÄ•
ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• .

ye keci abyÄ• katamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena
vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ• aby

nÄ• mapadanayacatukkaá¹ƒ

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lÄ• . ye vÄ• pana nÄ• mamÅ«lÄ• , sab

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lÄ• . ye vÄ• pana nÄ• ma
nÄ• mÄ• .

ye \Ne 41/ keci nÄ• mamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena aÃ±Ã±
nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• .

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lamÅ«lÄ• . ye vÄ• pana nÄ• mamÅ«la

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• . ye vÄ• pana n
te dhammÄ• nÄ• mÄ• .

ye keci nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena aÃ±Ã±a
nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• .

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lakÄ• . ye vÄ• pana nÄ• mamÅ«lakÄ• ,

ye \Be 46/ keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lakÄ• . ye vÄ• par
sabbe te dhammÄ• nÄ• mÄ• .

ye keci nÄ• mamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena aÃ±Ã±amaÃ
nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• .

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lamÅ«lakÄ• . ye vÄ• pana nÄ• mamÅ«

ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• . ye vÄ• pana
sabbe te dhammÄ• nÄ• mÄ• .

ye \Ne 42/ keci nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena
vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ

ye keci kusalÄ• dhammÄ• , sabbe te kusalahetÅ« ... pe ... kusalanidÄ• nÄ• ... pe ... kusala
kusalappabhavÄ• ... pe ... kusalasamuá¹-á¹-hÄ• nÄ• ... pe ... kusalÄ• hÄ• rÄ• ... pe ... kus
... kusalapaccayÄ• ... pe ... kusalasamudayÄ• ... pe ....

mÅ«laá¹ƒ hetu nidÄ• naÃ±ca, sambhavo pabhavena ca.

samuá¹-á¹-hÄ• nÄ• hÄ• rÄ• rammaá¹‡Ä• , paccayo samudayena cÄ• ti ||

mÅ«layamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

khandhayamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

paÃ±cakkhandhÄ• (Yam I khandhayamaka.1 Ä• dayo) --- rÅ«pakkhandho vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho.

padasodhanavÄ• ro

anulomaá¹ƒ

rÅ«paá¹ƒ \Be 47/ rÅ«pakkhandho, rÅ«pakkhandho rÅ«paá¹ƒ.

vedanÄ• vedanÄ• kkhandho, vedanÄ• kkhandho vedanÄ• .

saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä• .

saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho, saá¹…khÄ• rakkhandho saá¹…khÄ• rÄ• .

viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, viÃ±Ã±Ä• á¹‡akkhandho viÃ±Ã±Ä• á¹‡aá¹ƒ.

paccanÄ«kaá¹ƒ

na \Ne 43/ rÅ«paá¹ƒ na rÅ«pakkhandho, na rÅ«pakkhandho na rÅ«paá¹ƒ.

na vedanÄ• na vedanÄ• kkhandho, na vedanÄ• kkhandho na vedanÄ• .

na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, na saÃ±Ã±Ä• kkhandho na saÃ±Ã±Ä• .

na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho, na saá¹…khÄ• rakkhandho na saá¹…khÄ•

na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho, na viÃ±Ã±Ä• á¹‡akkhandho na viÃ±Ã±Ä

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

rÅ«paá¹ƒ rÅ«pakkhandho, khandhÄ• vedanÄ• kkhandho.

rÅ«paá¹ƒ rÅ«pakkhandho, khandhÄ• saÃ±Ã±Ä• kkhandho.

rÅ«paá¹ƒ rÅ«pakkhandho, khandhÄ• saá¹…khÄ• rakkhandho.

rÅ«paá¹ƒ rÅ«pakkhandho, khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho.

vedanÄ• vedanÄ• kkhandho, khandhÄ• rÅ«pakkhandho.

vedanÄ• vedanÄ• kkhandho, khandhÄ• saÃ±Ã±Ä• kkhandho.

vedanÄ• vedanÄ• kkhandho, khandhÄ• saá¹…khÄ• rakkhandho.

vedanÄ• vedanÄ• kkhandho, khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho.

saÃ±Ã±Ä• \Be 48/ saÃ±Ã±Ä• kkhandho, khandhÄ• rÅ«pakkhandho.

saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, khandhÄ• vedanÄ• kkhandho.

saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, khandhÄ• saá¹…khÄ• rakkhandho.

saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho.

saá¹…khÄ• rÄ• \Ne 44/ saá¹…khÄ• rakkhandho, khandhÄ• rÅ«pakkhandho.

saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho, khandhÄ• vedanÄ• kkhandho.

saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho, khandhÄ• saÃ±Ã±Ä• kkhandho.

saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho, khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho.

viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, khandhÄ• rÅ«pakkhandho.

viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, khandhÄ• vedanÄ• kkhandho.

viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, khandhÄ• saÃ±Ã±Ä• kkhandho.

viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, khandhÄ• saá¹…khÄ• rakkhandho.

paccanÄ«kaá¹ƒ

na rÅ«paá¹ƒ na rÅ«pakkhandho, na khandhÄ• na vedanÄ• kkhandho.

na rÅ«paá¹ƒ na rÅ«pakkhandho, na khandhÄ• na saÃ±Ã±Ä• kkhandho.

na rÅ«paá¹ƒ na rÅ«pakkhandho, na khandhÄ• na saá¹…khÄ• rakkhandho.

na rÅ«paá¹ƒ na rÅ«pakkhandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho.

na vedanÄ• na vedanÄ• kkhandho, na khandhÄ• na rÅ«pakkhandho.

na vedanÄ• na vedanÄ• kkhandho, na khandhÄ• na saÃ±Ã±Ä• kkhandho.

na vedanÄ• na vedanÄ• kkhandho, na khandhÄ• na saá¹…khÄ• rakkhandho.

na vedanÄ• na vedanÄ• kkhandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho.

na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, na khandhÄ• na rÅ«pakkhandho.

na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, na khandhÄ• na vedanÄ• kkhandho.

na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, na khandhÄ• na saá¹…khÄ• rakkhandho.

na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho.

na \Be 49/ \Ne 45/ saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho, na khandhÄ• na rÅ«pakkha

na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho, na khandhÄ• na vedanÄ• kkhandho.

na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho, na khandhÄ• na saÃ±Ã±Ä• kkhandho.

na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho.

na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho, na khandhÄ• na rÅ«pakkhandho.

na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho, na khandhÄ• na vedanÄ• kkhandho.

na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho, na khandhÄ• na saÃ±Ã±Ä• kkhandho.

na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho, na khandhÄ• na saá¹…khÄ• rakkhandh

suddhakhandhavÄ• ro

anulomaá¹ƒ

rÅ«paá¹ƒ khandho, khandhÄ• rÅ«paá¹ƒ.

vedanÄ• khandho, khandhÄ• vedanÄ• .

saÃ±Ã±Ä• khandho, khandhÄ• saÃ±Ã±Ä• .

saá¹…khÄ• rÄ• khandho, khandhÄ• saá¹…khÄ• rÄ• .

viÃ±Ã±Ä• á¹‡aá¹ƒ khandho, khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ.

paccanÄ«kaá¹ƒ

na rÅ«paá¹ƒ na khandho, na khandhÄ• na rÅ«paá¹ƒ.

na vedanÄ• na khandho, na khandhÄ• na vedanÄ• .

na saÃ±Ã±Ä• na khandho, na khandhÄ• na saÃ±Ã±Ä• .

na saá¹…khÄ• rÄ• na khandho, na khandhÄ• na saá¹…khÄ• rÄ• .

na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ.

suddhakhandhamÅ«lacakkavÄ• ro

anulomaá¹ƒ

rÅ«paá¹ƒ \Ne 46/ khandho, khandhÄ• vedanÄ• .

rÅ«paá¹ƒ khandho, khandhÄ• saÃ±Ã±Ä• .

rÅ«paá¹ƒ khandho, khandhÄ• saá¹…khÄ• rÄ• .

rÅ«paá¹ƒ khandho, khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ.

vedanÄ• \Be 50/ khandho, khandhÄ• rÅ«paá¹ƒ.

vedanÄ• khandho, khandhÄ• saÃ±Ã±Ä• .

vedanÄ• khandho, khandhÄ• saá¹…khÄ• rÄ• .

vedanÄ• khandho, khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ.

saÃ±Ã±Ä• khandho, khandhÄ• rÅ«paá¹ƒ.

saÃ±Ã±Ä• khandho, khandhÄ• vedanÄ• .

saÃ±Ã±Ä• khandho, khandhÄ• saá¹…khÄ• rÄ• .

saÃ±Ã±Ä• khandho, khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ.

saá¹…khÄ• rÄ• khandho, khandhÄ• rÅ«paá¹ƒ.

saá¹…khÄ• rÄ• khandho, khandhÄ• vedanÄ• .

saá¹…khÄ• rÄ• khandho, khandhÄ• saÃ±Ã±Ä• .

saá¹…khÄ• rÄ• khandho, khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ.

viÃ±Ã±Ä• á¹‡aá¹ƒ khandho, khandhÄ• rÅ«paá¹ƒ.

viÃ±Ã±Ä• á¹‡aá¹ƒ khandho, khandhÄ• vedanÄ• .

viÃ±Ã±Ä• á¹‡aá¹ƒ khandho, khandhÄ• saÃ±Ã±Ä• .

viÃ±Ã±Ä• á¹‡aá¹ƒ khandho, khandhÄ• saá¹…khÄ• rÄ• .

paccanÄ«kaá¹ƒ

na \Ne 47/ rÅ«paá¹ƒ na khandho, na khandhÄ• na vedanÄ• .

na rÅ«paá¹ƒ na khandho, na khandhÄ• na saÃ±Ã±Ä• .

na rÅ«paá¹ƒ na khandho, na khandhÄ• na saá¹…khÄ• rÄ• .

na rÅ«paá¹ƒ na khandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ.

na vedanÄ• na khandho, na khandhÄ• na rÅ«paá¹ƒ.

na vedanÄ• na khandho, na khandhÄ• na saÃ±Ã±Ä• .

na vedanÄ• na khandho, na khandhÄ• na saá¹…khÄ• rÄ• .

na vedanÄ• na khandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ.

na \Be 51/ saÃ±Ã±Ä• na khandho, na khandhÄ• na rÅ«paá¹ƒ.

na saÃ±Ã±Ä• na khandho, na khandhÄ• na vedanÄ• .

na saÃ±Ã±Ä• na khandho, na khandhÄ• na saá¹…khÄ• rÄ• .

na saÃ±Ã±Ä• na khandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ.

na saá¹…khÄ• rÄ• na khandho, na khandhÄ• na rÅ«paá¹ƒ.

na saá¹…khÄ• rÄ• na khandho, na khandhÄ• na vedanÄ• .

na saá¹…khÄ• rÄ• na khandho, na khandhÄ• na saÃ±Ã±Ä• .

na saá¹…khÄ• rÄ• na khandho, na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ.

na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho, na khandhÄ• na rÅ«paá¹ƒ.

na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho, na khandhÄ• na vedanÄ• .

na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho, na khandhÄ• na saÃ±Ã±Ä• .

na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho, na khandhÄ• na saá¹…khÄ• rÄ• .

khandhayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

Ä• yatanayamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

__dvÄ• dasÄ• yatanÄ• ni_ \Ne 48/ (Yam I Ä• yatanayamaka.1 Ä• dayo) --- cakkhÄ• yatana

ghÄ• nÄ• yatanaá¹ƒ jivhÄ• yatanaá¹ƒ kÄ• yÄ• yatanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá
rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ manÄ• yatanaá¹ƒ dhammÄ• yatanaá¹ƒ.

padasodhanavÄ• ro

anulomaá¹ƒ

cakkhu cakkhÄ• yatanaá¹ƒ, cakkhÄ• yatanaá¹ƒ cakkhu.

sotaá¹ƒ sotÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ sotaá¹ƒ.

ghÄ• naá¹ƒ ghÄ• nÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ ghÄ• naá¹ƒ.

jivhÄ• \Be 52/ jivhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ jivhÄ• .

kÄ• yo kÄ• yÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ kÄ• yo.

rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ rÅ«paá¹ƒ.

saddo saddÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ saddo.

gandho gandhÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ gandho.

raso rasÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ raso.

phoá¹-á¹-habbo phoá¹-á¹-habbÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ phoá¹-á¹-habbo.

mano manÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ mano.

dhammo dhammÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ dhammo.

paccanÄ«kaá¹ƒ

na \Ne 49/ cakkhu na cakkhÄ• yatanaá¹ƒ, na cakkhÄ• yatanaá¹ƒ na cakkhu.

na sotaá¹ƒ na sotÄ• yatanaá¹ƒ, na sotÄ• yatanaá¹ƒ na sotaá¹ƒ.

na ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ, na ghÄ• nÄ• yatanaá¹ƒ na ghÄ• naá¹ƒ.

na jivhÄ• na jivhÄ• yatanaá¹ƒ, na jivhÄ• yatanaá¹ƒ na jivhÄ• .

na kÄ• yo na kÄ• yÄ• yatanaá¹ƒ, na kÄ• yÄ• yatanaá¹ƒ na kÄ• yo.

na rÅ«paá¹ƒ na rÅ«pÄ• yatanaá¹ƒ, na rÅ«pÄ• yatanaá¹ƒ na rÅ«paá¹ƒ.

na saddo na saddÄ• yatanaá¹ƒ, na saddÄ• yatanaá¹ƒ na saddo.

na gandho na gandhÄ• yatanaá¹ƒ, na gandhÄ• yatanaá¹ƒ na gandho.

na raso na rasÄ• yatanaá¹ƒ, na rasÄ• yatanaá¹ƒ na raso.

na phoá¹-á¹-habbo na phoá¹-á¹-habbÄ• yatanaá¹ƒ, na phoá¹-á¹-habbÄ• yatanaá¹ƒ na phoá¹

na mano na manÄ• yatanaá¹ƒ, na manÄ• yatanaá¹ƒ na mano.

na dhammo na dhammÄ• yatanaá¹ƒ, na dhammÄ• yatanaá¹ƒ na dhammo.

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

cakkhu \Be 53/ cakkhÄ• yatanaá¹ƒ, Ä• yatanÄ• sotÄ• yatanaá¹ƒ.

cakkhu cakkhÄ• yatanaá¹ƒ, Ä• yatanÄ• ghÄ• nÄ• yatanaá¹ƒ.

cakkhu cakkhÄ• yatanaá¹ƒ, Ä• yatanÄ• jivhÄ• yatanaá¹ƒ ... pe ....

cakkhu cakkhÄ• yatanaá¹ƒ, Ä• yatanÄ• dhammÄ• yatanaá¹ƒ.

sotaá¹ƒ sotÄ• yatanaá¹ƒ, Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ.

sotaá¹ƒ sotÄ• yatanaá¹ƒ, Ä• yatanÄ• ghÄ• nÄ• yatanaá¹ƒ ... pe ....

sotaá¹ƒ sotÄ• yatanaá¹ƒ, Ä• yatanÄ• dhammÄ• yatanaá¹ƒ.

ghÄ• naá¹ƒ \Ne 50/ ghÄ• nÄ• yatanaá¹ƒ, Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ ... pe ....

ghÄ• naá¹ƒ ghÄ• nÄ• yatanaá¹ƒ, Ä• yatanÄ• dhammÄ• yatanaá¹ƒ ... pe ....

dhammo dhammÄ• yatanaá¹ƒ, Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ.

dhammo dhammÄ• yatanaá¹ƒ, Ä• yatanÄ• sotÄ• yatanaá¹ƒ ... pe ....

dhammo dhammÄ• yatanaá¹ƒ, Ä• yatanÄ• manÄ• yatanaá¹ƒ. (cakkaá¹ƒ bandhitabbaá¹ƒ.)

paccanÄ«kaá¹ƒ

na cakkhu na cakkhÄ• yatanaá¹ƒ, nÄ• yatanÄ• na sotÄ• yatanaá¹ƒ.

na cakkhu na cakkhÄ• yatanaá¹ƒ, nÄ• yatanÄ• na ghÄ• nÄ• yatanaá¹ƒ ... pe ....

na cakkhu na cakkhÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammÄ• yatanaá¹ƒ.

na sotaá¹ƒ na sotÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhÄ• yatanaá¹ƒ ... pe ....

na sotaá¹ƒ na sotÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammÄ• yatanaá¹ƒ.

na ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhÄ• yatanaá¹ƒ ... pe ....

na ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammÄ• yatanaá¹ƒ ... pe ....

na dhammo na dhammÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhÄ• yatanaá¹ƒ.

na dhammo na dhammÄ• yatanaá¹ƒ, nÄ• yatanÄ• na sotÄ• yatanaá¹ƒ ... pe ....

na dhammo na dhammÄ• yatanaá¹ƒ, nÄ• yatanÄ• na manÄ• yatanaá¹ƒ. (cakkaá¹ƒ bandhi

suddhÄ• yatanavÄ• ro

anulomaá¹ƒ

cakkhu \Be 54/ \Ne 51/ Ä• yatanaá¹ƒ, Ä• yatanÄ• cakkhu.

sotaá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• sotaá¹ƒ.

ghÄ• naá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• ghÄ• naá¹ƒ.

jivhÄ• Ä• yatanaá¹ƒ, Ä• yatanÄ• jivhÄ• .

kÄ• yo Ä• yatanaá¹ƒ, Ä• yatanÄ• kÄ• yo.

rÅ«paá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• rÅ«paá¹ƒ.

saddo Ä• yatanaá¹ƒ, Ä• yatanÄ• saddo.

gandho Ä• yatanaá¹ƒ, Ä• yatanÄ• gandho.

raso Ä• yatanaá¹ƒ, Ä• yatanÄ• raso.

phoá¹-á¹-habbo Ä• yatanaá¹ƒ, Ä• yatanÄ• phoá¹-á¹-habbo.

mano Ä• yatanaá¹ƒ, Ä• yatanÄ• mano.

dhammo Ä• yatanaá¹ƒ, Ä• yatanÄ• dhammo.

paccanÄ«kaá¹ƒ

na cakkhu nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhu.

na sotaá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na sotaá¹ƒ.

na ghÄ• naá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na ghÄ• naá¹ƒ.

na jivhÄ• nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na jivhÄ• .

na kÄ• yo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na kÄ• yo.

na rÅ«paá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na rÅ«paá¹ƒ.

na saddo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na saddo.

na gandho nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na gandho.

na raso nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na raso.

na \Ne 52/ phoá¹-á¹-habbo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na phoá¹-á¹-habbo.

na mano nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na mano.

na dhammo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammo.

suddhÄ• yatanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

cakkhu \Be 55/ Ä• yatanaá¹ƒ, Ä• yatanÄ• sotaá¹ƒ ... pe ....

cakkhu Ä• yatanaá¹ƒ, Ä• yatanÄ• dhammo.

sotaá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• cakkhu ... pe ....

sotaá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• dhammo.

ghÄ• naá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• cakkhu ... pe ....

ghÄ• naá¹ƒ Ä• yatanaá¹ƒ, Ä• yatanÄ• dhammo ... pe ....

dhammo Ä• yatanaá¹ƒ, Ä• yatanÄ• cakkhu.

dhammo Ä• yatanaá¹ƒ, Ä• yatanÄ• sotaá¹ƒ ... pe ....

dhammo Ä• yatanaá¹ƒ, Ä• yatanÄ• mano. (cakkaá¹ƒ bandhitabbaá¹ƒ.)

paccanÄ«kaá¹ƒ

na cakkhu nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na sotaá¹ƒ ... pe ....

na cakkhu nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammo.

na sotaá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhu ... pe ....

na sotaá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammo.

na \Ne 53/ ghÄ• naá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhu ... pe ....

na ghÄ• naá¹ƒ nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na dhammo ... pe ....

na dhammo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na cakkhu.

na dhammo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na sotaá¹ƒ ... pe ....

na dhammo nÄ• yatanaá¹ƒ, nÄ• yatanÄ• na mano. (cakkaá¹ƒ bandhitabbaá¹ƒ.)

Ä• yatanayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

dhÄ• tuyamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

__aá¹-á¹-hÄ• rasa_ \Be 56/ __dhÄ• tuyo_ (Yam I dhÄ• turamaka.1 Ä• dayo) --- cakkhudhÄ• jivhÄ• dhÄ• tu kÄ• yadhÄ• tu rÅ«padhÄ• tu saddadhÄ• tu gandhadhÄ• tu rasadhÄ• tu phoá cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu sotaviÃ±Ã±Ä• á¹‡adhÄ• tu ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu jivh kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu manodhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tu dhammadhÄ• tu.

padasodhanavÄ• ro

anulomaá¹ƒ

cakkhu cakkhudhÄ• tu, cakkhudhÄ• tu cakkhu.

sotaá¹ƒ sotadhÄ• tu, sotadhÄ• tu sotaá¹ƒ ... pe ....

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu cakk

mano manodhÄ• tu, manodhÄ• tu mano.

manoviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 54/ manoviÃ±Ã±Ä• á¹‡adhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu m

dhammo dhammadhÄ• tu, dhammadhÄ• tu dhammo.

paccanÄ«kaá¹ƒ

na cakkhu na cakkhudhÄ• tu, na cakkhudhÄ• tu na cakkhu.

na sotaá¹ƒ na sotadhÄ• tu, na sotadhÄ• tu na sotaá¹ƒ ... pe ....

na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, na cakkhuviÃ±Ã±Ä• á¹‡adhÄ
pe ....

na mano na manodhÄ• tu, na manodhÄ• tu na mano.

na \Be 57/ manoviÃ±Ã±Ä• á¹‡aá¹ƒ na manoviÃ±Ã±Ä• á¹‡adhÄ• tu, na manoviÃ±Ã±Ä• á¹‡a

na dhammo na dhammadhÄ• tu, na dhammadhÄ• tu na dhammo.

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

cakkhu cakkhudhÄ• tu, dhÄ• tÅ« sotadhÄ• tu ... pe ....

cakkhu cakkhudhÄ• tu, dhÄ• tÅ« dhammadhÄ• tu. (yathÄ• Ä• yatanayamake cakkaá¹ƒ ba
bandhitabbaá¹ƒ.)

paccanÄ«kaá¹ƒ

na cakkhu na cakkhudhÄ• tu, na dhÄ• tÅ« na sotadhÄ• tu.

na cakkhu na cakkhudhÄ• tu, na dhÄ• tÅ« na ghÄ• nadhÄ• tu ... pe ....

na cakkhu na cakkhudhÄ• tu, na dhÄ• tÅ« na dhammadhÄ• tu ... pe ....

na dhammo na dhammadhÄ• tu, na dhÄ• tÅ« na cakkhudhÄ• tu ... pe ....

na dhammo na dhammadhÄ• tu, na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡adhÄ• tu. (cakkaá¹ƒ ba

suddhadhÄ• tuvÄ• ro

anulomaá¹ƒ

cakkhu \Ne 55/ dhÄ• tu, dhÄ• tÅ« cakkhu ... pe ....

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu, dhÄ• tÅ« cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ....

manoviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu, dhÄ• tÅ« manoviÃ±Ã±Ä• á¹‡aá¹ƒ.

dhammo dhÄ• tu, dhÄ• tÅ« dhammo.

paccanÄ«kaá¹ƒ

na cakkhu na dhÄ• tu, na dhÄ• tÅ« na cakkhu ... pe ....

na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na dhÄ• tu, na dhÄ• tÅ« na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ....

na \Be 58/ manoviÃ±Ã±Ä• á¹‡aá¹ƒ na dhÄ• tu, na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡aá¹ƒ.

na dhammo na dhÄ• tu, na dhÄ• tÅ« na dhammo.

suddhadhÄ• tumÅ«lacakkavÄ• ro

anulomaá¹ƒ

cakkhu dhÄ• tu, dhÄ• tÅ« sotaá¹ƒ ... pe ....

cakkhu dhÄ• tu, dhÄ• tÅ« dhammo ... pe ....

dhammo dhÄ• tu, dhÄ• tÅ« cakkhu ... pe ....

dhammo dhÄ• tu, dhÄ• tÅ« manoviÃ±Ã±Ä• á¹‡aá¹ƒ. (cakkaá¹ƒ bandhitabbaá¹ƒ.)

paccanÄ«kaá¹ƒ

na \Ne 56/ cakkhu na dhÄ• tu, na dhÄ• tÅ« na sotaá¹ƒ ... pe ....

na cakkhu na dhÄ• tu, na dhÄ• tÅ« na dhammo ... pe ....

na dhammo na dhÄ• tu, na dhÄ• tÅ« na cakkhu ... pe ....

na dhammo na dhÄ• tu, na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡aá¹ƒ. (cakkaá¹ƒ bandhitabbaá¹

dhÄ• tuyamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

saccayamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

__cattÄ• ri saccÄ• ni_ (Yam I saccayamaka.1 Ä• dayo) --- dukkhasaccaá¹ƒ samudayasacc
maggasaccaá¹ƒ.

padasodhanavÄ• ro

anulomaá¹ƒ

dukkhaá¹ƒ \Be 59/ dukkhasaccaá¹ƒ, dukkhasaccaá¹ƒ dukkhaá¹ƒ.

samudayo samudayasaccaá¹ƒ, samudayasaccaá¹ƒ samudayo.

nirodho nirodhasaccaá¹ƒ, nirodhasaccaá¹ƒ nirodho.

maggo maggasaccaá¹ƒ, maggasaccaá¹ƒ maggo.

paccanÄ«kaá¹ƒ

na \Ne 57/ dukkhaá¹ƒ na dukkhasaccaá¹ƒ, na dukkhasaccaá¹ƒ na dukkhaá¹ƒ.

na samudayo na samudayasaccaá¹ƒ, na samudayasaccaá¹ƒ na samudayo.

na nirodho na nirodhasaccaá¹ƒ, na nirodhasaccaá¹ƒ na nirodho.

na maggo na maggasaccaá¹ƒ, na maggasaccaá¹ƒ na maggo.

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

dukkhaá¹ƒ dukkhasaccaá¹ƒ, saccÄ• samudayasaccaá¹ƒ.

dukkhaá¹ƒ dukkhasaccaá¹ƒ, saccÄ• nirodhasaccaá¹ƒ.

dukkhaá¹ƒ dukkhasaccaá¹ƒ, saccÄ• maggasaccaá¹ƒ.

samudayo samudayasaccaá¹ƒ, saccÄ• dukkhasaccaá¹ƒ.

samudayo samudayasaccaá¹ƒ, saccÄ• nirodhasaccaá¹ƒ.

samudayo samudayasaccaá¹ƒ, saccÄ• maggasaccaá¹ƒ.

nirodho nirodhasaccaá¹ƒ, saccÄ• dukkhasaccaá¹ƒ.

nirodho nirodhasaccaá¹ƒ, saccÄ• samudayasaccaá¹ƒ.

nirodho nirodhasaccaá¹ƒ, saccÄ• maggasaccaá¹ƒ.

maggo maggasaccaá¹ƒ, saccÄ• dukkhasaccaá¹ƒ.

maggo maggasaccaá¹ƒ, saccÄ• samudayasaccaá¹ƒ.

maggo maggasaccaá¹ƒ, saccÄ• nirodhasaccaá¹ƒ.

paccanÄ«kaá¹ƒ

na \Be 60/ \Ne 58/ dukkhaá¹ƒ na dukkhasaccaá¹ƒ, na saccÄ• na samudayasaccaá¹ƒ.

na dukkhaá¹ƒ na dukkhasaccaá¹ƒ, na saccÄ• na nirodhasaccaá¹ƒ.

na dukkhaá¹ƒ na dukkhasaccaá¹ƒ, na saccÄ• na maggasaccaá¹ƒ.

na samudayo na samudayasaccaá¹ƒ, na saccÄ• na dukkhasaccaá¹ƒ.

na samudayo na samudayasaccaá¹ƒ, na saccÄ• na nirodhasaccaá¹ƒ.

na samudayo na samudayasaccaá¹ƒ, na saccÄ• na maggasaccaá¹ƒ.

na nirodho na nirodhasaccaá¹ƒ, na saccÄ• na dukkhasaccaá¹ƒ.

na nirodho na nirodhasaccaá¹ƒ, na saccÄ• na samudayasaccaá¹ƒ.

na nirodho na nirodhasaccaá¹ƒ, na saccÄ• na maggasaccaá¹ƒ.

na maggo na maggasaccaá¹ƒ, na saccÄ• na dukkhasaccaá¹ƒ.

na maggo na maggasaccaá¹ƒ, na saccÄ• na samudayasaccaá¹ƒ.

na maggo na maggasaccaá¹ƒ, na saccÄ• na nirodhasaccaá¹ƒ.

suddhasaccavÄ• ro

anulomaá¹ƒ

dukkhaá¹ƒ saccaá¹ƒ, saccÄ• dukkhaá¹ƒ.

samudayo saccaá¹ƒ, saccÄ• samudayo.

nirodho saccaá¹ƒ, saccÄ• nirodho.

maggo saccaá¹ƒ, saccÄ• maggo.

paccanÄ«kaá¹ƒ

na \Ne 59/ dukkhaá¹ƒ na saccaá¹ƒ, na saccÄ• na dukkhaá¹ƒ.

na samudayo na saccaá¹ƒ, na saccÄ• na samudayo.

na nirodho na saccaá¹ƒ, na saccÄ• na nirodho.

na maggo na saccaá¹ƒ, na saccÄ• na maggo.

suddhasaccamÅ«lacakkavÄ• ro

anulomaá¹ƒ

dukkhaá¹ƒ \Be 61/ saccaá¹ƒ, saccÄ• samudayo.

dukkhaá¹ƒ saccaá¹ƒ, saccÄ• nirodho.

dukkhaá¹ƒ saccaá¹ƒ, saccÄ• maggo.

samudayo saccaá¹ƒ, saccÄ• dukkhaá¹ƒ ... pe ... saccÄ• maggo.

nirodho saccaá¹ƒ, saccÄ• dukkhaá¹ƒ ... pe ... saccÄ• maggo.

maggo saccaá¹ƒ, saccÄ• dukkhaá¹ƒ.

maggo saccaá¹ƒ, saccÄ• samudayo.

maggo saccaá¹ƒ, saccÄ• nirodho.

paccanÄ«kaá¹ƒ

na dukkhaá¹ƒ na saccaá¹ƒ, na saccÄ• na samudayo.

na dukkhaá¹ƒ na saccaá¹ƒ, na saccÄ• na nirodho.

na dukkhaá¹ƒ na saccaá¹ƒ, na saccÄ• na maggo.

na \Ne 60/ samudayo na saccaá¹ƒ, na saccÄ• na dukkhaá¹ƒ ... pe ... na saccÄ• na maggo

na nirodho na saccaá¹ƒ, na saccÄ• na dukkhaá¹ƒ ... pe ... na saccÄ• na maggo.

na maggo na saccaá¹ƒ, na saccÄ• na dukkhaá¹ƒ.

na maggo na saccaá¹ƒ, na saccÄ• na samudayo.

na maggo na saccaá¹ƒ, na saccÄ• na nirodho.

saccayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rayamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

__tayo_ \Be 62/ __saá¹…khÄ• rÄ• _ (Yam II saá¹…khÄ• rayamaka.1 Ä• dayo) --- kÄ• yasa
cittasaá¹…khÄ• ro. assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro, vitakkavicÄ• rÄ• vacÄ«saá
cittasaá¹…khÄ• ro, á¹-hapetvÄ• vitakkavicÄ• re sabbepi cittasampayuttakÄ• dhammÄ• cit

padasodhanavÄ• ro

anulomaá¹ƒ

kÄ• yo kÄ• yasaá¹…khÄ• ro, kÄ• yasaá¹…khÄ• ro kÄ• yo.

vacÄ« vacÄ«saá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro vacÄ«.

cittaá¹ƒ cittasaá¹…khÄ• ro, cittasaá¹…khÄ• ro cittaá¹ƒ.

paccanÄ«kaá¹ƒ

na \Ne 61/ kÄ• yo na kÄ• yasaá¹…khÄ• ro, na kÄ• yasaá¹…khÄ• ro na kÄ• yo.

na vacÄ« na vacÄ«saá¹…khÄ• ro, na vacÄ«saá¹…khÄ• ro na vacÄ«.

na cittaá¹ƒ na cittasaá¹…khÄ• ro, na cittasaá¹…khÄ• ro na cittaá¹ƒ.

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

kÄ• yo kÄ• yasaá¹…khÄ• ro, saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• ro.

kÄ• yo kÄ• yasaá¹…khÄ• ro, saá¹…khÄ• rÄ• cittasaá¹…khÄ• ro.

vacÄ« vacÄ«saá¹…khÄ• ro, saá¹…khÄ• rÄ• kÄ• yasaá¹…khÄ• ro.

vacÄ« vacÄ«saá¹…khÄ• ro, saá¹…khÄ• rÄ• cittasaá¹…khÄ• ro.

cittaá¹ƒ \Be 63/ cittasaá¹…khÄ• ro, saá¹…khÄ• rÄ• kÄ• yasaá¹…khÄ• ro.

cittaá¹ƒ cittasaá¹…khÄ• ro, saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• ro.

paccanÄ«kaá¹ƒ

na kÄ• yo na kÄ• yasaá¹…khÄ• ro, na saá¹…khÄ• rÄ• na vacÄ«saá¹…khÄ• ro.

na kÄ• yo na kÄ• yasaá¹…khÄ• ro, na saá¹…khÄ• rÄ• na cittasaá¹…khÄ• ro.

na vacÄ« na vacÄ«saá¹…khÄ• ro, na saá¹…khÄ• rÄ• na kÄ• yasaá¹…khÄ• ro.

na vacÄ« na vacÄ«saá¹…khÄ• ro, na saá¹…khÄ• rÄ• na cittasaá¹…khÄ• ro.

na cittaá¹ƒ na cittasaá¹…khÄ• ro, na saá¹…khÄ• rÄ• na kÄ• yasaá¹…khÄ• ro.

na cittaá¹ƒ na cittasaá¹…khÄ• ro, na saá¹…khÄ• rÄ• na vacÄ«saá¹…khÄ• ro.

suddhasaá¹…khÄ• ravÄ• ro

anulomaá¹ƒ

kÄ• yasaá¹…khÄ• ro \Ne 62/ vacÄ«saá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro kÄ• yasaá¹…khÄ•

kÄ• yasaá¹…khÄ• ro cittasaá¹…khÄ• ro, cittasaá¹…khÄ• ro kÄ• yasaá¹…khÄ• ro.

vacÄ«saá¹…khÄ• ro cittasaá¹…khÄ• ro, cittasaá¹…khÄ• ro vacÄ«saá¹…khÄ• ro.

paccanÄ«kaá¹ƒ

na kÄ• yasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• ro, na vacÄ«saá¹…khÄ• ro na kÄ• yasaá¹…k

na kÄ• yasaá¹…khÄ• ro na cittasaá¹…khÄ• ro, na cittasaá¹…khÄ• ro na kÄ• yasaá¹…khÄ•

na vacÄ«saá¹…khÄ• ro na cittasaá¹…khÄ• ro, na cittasaá¹…khÄ• ro na vacÄ«saá¹…khÄ•

saá¹…khÄ• rayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

anusayayamakaá¹ƒ

__sattÄ• nusayÄ• _ \Be 64/ (Yam II anusayayamaka.1) --- kÄ• marÄ• gÄ• nusayo paá¹-igh
diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo bhavarÄ• gÄ• nusayo avijjÄ• nusayo.

anusayayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

cittayamakaá¹ƒ

suddhacittasÄ• maÃ±Ã±aá¹ƒ

puggalavÄ• ro

1. uppÄ• danirodhakÄ• lasambhedavÄ• ro

yassa \Ne 63/ cittaá¹ƒ uppajjati na nirujjhati (Yam II cittayamaka.1 Ä• dayo), tassa cittaá¹ƒ n
uppajjissati. yassa vÄ• pana cittaá¹ƒ nirujjhissati na uppajjissati, tassa cittaá¹ƒ uppajjati na n

yassa cittaá¹ƒ na uppajjati nirujjhati, tassa cittaá¹ƒ na nirujjhissati uppajjissati. yassa vÄ• pa
na nirujjhissati uppajjissati, tassa cittaá¹ƒ na uppajjati nirujjhati.

2. uppÄ• duppannavÄ• ro

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ, t
uppajjati.

yassa cittaá¹ƒ na uppajjati, tassa cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ• pana cittaá¹ƒ na uppa
cittaá¹ƒ na uppajjati.

3. nirodhuppannavÄ• ro

yassa \Be 65/ cittaá¹ƒ nirujjhati, tassa cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana cittaá¹ƒ uppan
cittaá¹ƒ nirujjhati.

yassa \Ne 64/ cittaá¹ƒ na nirujjhati, tassa cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ• pana cittaá¹ƒ
tassa cittaá¹ƒ na nirujjhati.

4. uppÄ• davÄ• ro

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppajjittha. yassa vÄ• pana cittaá¹ƒ uppajjittha, tass
uppajjati.

yassa cittaá¹ƒ na uppajjati, tassa cittaá¹ƒ na uppajjittha. yassa vÄ• pana cittaá¹ƒ na uppajji
cittaá¹ƒ na uppajjati.

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppajjissati. yassa vÄ• pana cittaá¹ƒ uppajjissati, tas
uppajjati.

yassa cittaá¹ƒ na uppajjati, tassa cittaá¹ƒ na uppajjissati. yassa vÄ• pana cittaá¹ƒ na uppaj
cittaá¹ƒ na uppajjati.

yassa cittaá¹ƒ uppajjittha, tassa cittaá¹ƒ uppajjissati. yassa vÄ• pana cittaá¹ƒ uppajjissati, t
uppajjittha.

yassa cittaá¹ƒ na uppajjittha, tassa cittaá¹ƒ na uppajjissati. yassa vÄ• pana cittaá¹ƒ na upp
cittaá¹ƒ na uppajjittha.

5. nirodhavÄ• ro

yassa cittaá¹ƒ nirujjhati, tassa cittaá¹ƒ nirujjhittha. yassa vÄ• pana cittaá¹ƒ nirujjhittha, tass
nirujjhati.

yassa cittaá¹ƒ na nirujjhati, tassa cittaá¹ƒ na nirujjhittha. yassa vÄ• pana cittaá¹ƒ na nirujjhi
cittaá¹ƒ na nirujjhati.

yassa cittaá¹ƒ nirujjhati, tassa cittaá¹ƒ nirujjhissati. yassa vÄ• pana cittaá¹ƒ nirujjhissati, tas
cittaá¹ƒ nirujjhati.

yassa \Be 66/ \Ne 65/ cittaá¹ƒ na nirujjhati, tassa cittaá¹ƒ na nirujjhissati. yassa vÄ• pana c
nirujjhissati, tassa cittaá¹ƒ na nirujjhati.

yassa cittaá¹ƒ nirujjhittha, tassa cittaá¹ƒ nirujjhissati. yassa vÄ• pana cittaá¹ƒ nirujjhissati, t
cittaá¹ƒ nirujjhittha.

yassa cittaá¹ƒ na nirujjhittha, tassa cittaá¹ƒ na nirujjhissati. yassa vÄ• pana cittaá¹ƒ na niru

tassa cittaá¹ƒ na nirujjhittha.

6. uppÄ• danirodhavÄ• ro

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ nirujjhittha. yassa vÄ• pana cittaá¹ƒ nirujjhittha, tass
uppajjati.

yassa cittaá¹ƒ na uppajjati, tassa cittaá¹ƒ na nirujjhittha. yassa vÄ• pana cittaá¹ƒ na nirujjhi
cittaá¹ƒ na uppajjati.

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ nirujjhissati. yassa vÄ• pana cittaá¹ƒ nirujjhissati, tas
uppajjati.

yassa cittaá¹ƒ na uppajjati, tassa cittaá¹ƒ na nirujjhissati. yassa vÄ• pana cittaá¹ƒ na nirujjh
cittaá¹ƒ na uppajjati.

yassa cittaá¹ƒ uppajjittha, tassa cittaá¹ƒ nirujjhissati. yassa vÄ• pana cittaá¹ƒ nirujjhissati, t
cittaá¹ƒ uppajjittha.

yassa cittaá¹ƒ na uppajjittha, tassa cittaá¹ƒ na nirujjhissati. yassa vÄ• pana cittaá¹ƒ na niru
tassa cittaá¹ƒ na uppajjittha.

7. uppajjamÄ• nananirodhavÄ• ro

yassa \Ne 66/ cittaá¹ƒ uppajjati, tassa cittaá¹ƒ na nirujjhati. yassa vÄ• pana cittaá¹ƒ na niru
cittaá¹ƒ uppajjati.

yassa cittaá¹ƒ na uppajjati, tassa cittaá¹ƒ nirujjhati. yassa vÄ• pana cittaá¹ƒ nirujjhati, tassa
uppajjati.

8. uppajjamÄ• nuppannavÄ• ro

yassa \Be 67/ cittaá¹ƒ uppajjamÄ• naá¹ƒ, tassa cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana cittaa
cittaá¹ƒ uppajjamÄ• naá¹ƒ.

yassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ, tassa cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ• pana cittaá¹
cittaá¹ƒ na uppajjamÄ• naá¹ƒ.

9. nirujjhamÄ• nuppannavÄ• ro

yassa cittaá¹ƒ nirujjhamÄ• naá¹ƒ, tassa cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana cittaá¹ƒ uppa
cittaá¹ƒ nirujjhamÄ• naá¹ƒ.

yassa cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, tassa cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ• pana cittaá¹
tassa cittaá¹ƒ na nirujjhamÄ• naá¹ƒ.

10. uppannuppÄ• davÄ• ro

yassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjittha. yassa vÄ• pana cittaá¹ƒ uppajjittha, t
uppannaá¹ƒ.

yassa \Ne 67/ cittaá¹ƒ na uppannaá¹ƒ, tassa cittaá¹ƒ na uppajjittha. yassa vÄ• pana cittaá¹
tassa cittaá¹ƒ na uppannaá¹ƒ.

yassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjissati. yassa vÄ• pana cittaá¹ƒ uppajjissati
uppannaá¹ƒ.

yassa cittaá¹ƒ na uppannaá¹ƒ, tassa cittaá¹ƒ na uppajjissati. yassa vÄ• pana cittaá¹ƒ na up
cittaá¹ƒ na uppannaá¹ƒ.

11. atÄ«tÄ• nÄ• gatavÄ• ro

yassa cittaá¹ƒ uppajjittha, no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjissati. yass
cittaá¹ƒ uppajjissati, no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjittha.

yassa \Be 68/ cittaá¹ƒ na uppajjittha, no ca tassa cittaá¹ƒ na uppannaá¹ƒ, tassa cittaá¹ƒ na
yassa vÄ• pana cittaá¹ƒ na uppajjissati, no ca tassa cittaá¹ƒ na uppannaá¹ƒ, tassa cittaá¹ƒ

12. uppannuppajjamÄ• navÄ• ro

uppannaá¹ƒ uppajjamÄ• naá¹ƒ, uppajjamÄ• naá¹ƒ uppannaá¹ƒ.

na uppannaá¹ƒ na uppajjamÄ• naá¹ƒ, na uppajjamÄ• naá¹ƒ na uppannaá¹ƒ.

13. niruddhanirujjhamÄ• navÄ• ro

niruddhaá¹ƒ nirujjhamÄ• naá¹ƒ, nirujjhamÄ• naá¹ƒ niruddhaá¹ƒ.

na niruddhaá¹ƒ na nirujjhamÄ• naá¹ƒ, na nirujjhamÄ• naá¹ƒ na niruddhaá¹ƒ.

14. atikkantakÄ• lavÄ• ro

yassa \Ne 68/ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantak
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ.
cittaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, uppaj
khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ.

yassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• la
khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ. yassa vÄ• pana c
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, na uppajjamÄ
khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ.

suddhacittasÄ• maÃ±Ã±aá¹ƒ

dhammavÄ• ro

1. uppÄ• danirodhakÄ• lasambhedavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, taá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissati. yaá¹ƒ vÄ• pa
nirujjhissati na uppajjissati, taá¹ƒ cittaá¹ƒ uppajjati na nirujjhati.

yaá¹ƒ \Be 69/ cittaá¹ƒ na uppajjati nirujjhati, taá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissati. yaá¹ƒ
cittaá¹ƒ na nirujjhissati uppajjissati, taá¹ƒ cittaá¹ƒ na uppajjati nirujjhati.

2. uppÄ• duppannavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ, ta
uppajjati.

yaá¹ƒ \Ne 69/ cittaá¹ƒ na uppajjati, taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ n
taá¹ƒ cittaá¹ƒ na uppajjati.

3. nirodhuppannavÄ• ro

yaá¹ƒ cittaá¹ƒ nirujjhati, taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ, ta
nirujjhati.

yaá¹ƒ cittaá¹ƒ na nirujjhati, taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ na uppan
cittaá¹ƒ na nirujjhati.

4. uppÄ• davÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ uppajjittha. yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjittha, taá¹ƒ
uppajjati.

yaá¹ƒ cittaá¹ƒ na uppajjati, taá¹ƒ cittaá¹ƒ na uppajjittha. yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjit
cittaá¹ƒ na uppajjati.

yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ uppajjissati. yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati, taá
uppajjati.

yaá¹ƒ cittaá¹ƒ na uppajjati, taá¹ƒ cittaá¹ƒ na uppajjissati. yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajji
cittaá¹ƒ na uppajjati.

yaá¹ƒ cittaá¹ƒ uppajjittha, taá¹ƒ cittaá¹ƒ uppajjissati. yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati, ta
uppajjittha.

yaá¹ƒ \Be 70/ \Ne 70/ cittaá¹ƒ na uppajjittha, taá¹ƒ cittaá¹ƒ na uppajjissati. yaá¹ƒ vÄ• pana
uppajjissati, taá¹ƒ cittaá¹ƒ na uppajjittha.

5. nirodhavÄ• ro

yaá¹ƒ cittaá¹ƒ nirujjhati, taá¹ƒ cittaá¹ƒ nirujjhittha. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhittha, taá¹ƒ
nirujjhati.

yaá¹ƒ cittaá¹ƒ na nirujjhati, taá¹ƒ cittaá¹ƒ na nirujjhittha. yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhit
cittaá¹ƒ na nirujjhati.

yaá¹ƒ cittaá¹ƒ nirujjhati, taá¹ƒ cittaá¹ƒ nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati, taá
cittaá¹ƒ nirujjhati.

yaá¹ƒ cittaá¹ƒ na nirujjhati, taá¹ƒ cittaá¹ƒ na nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhi

taá¹ƒ cittaá¹ƒ na nirujjhati.

yaá¹ƒ cittaá¹ƒ nirujjhittha, taá¹ƒ cittaá¹ƒ nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati, ta
cittaá¹ƒ nirujjhittha.

yaá¹ƒ cittaá¹ƒ na nirujjhittha, taá¹ƒ cittaá¹ƒ na nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ na niruj
taá¹ƒ cittaá¹ƒ na nirujjhittha.

6. uppÄ• danirodhavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ nirujjhittha. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhittha, taá¹ƒ
uppajjati.

yaá¹ƒ \Ne 71/ cittaá¹ƒ na uppajjati, taá¹ƒ cittaá¹ƒ na nirujjhittha. yaá¹ƒ vÄ• pana cittaá¹ƒ na
taá¹ƒ cittaá¹ƒ na uppajjati.

yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati, taá
uppajjati.

yaá¹ƒ cittaá¹ƒ na uppajjati, taá¹ƒ cittaá¹ƒ na nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhi
cittaá¹ƒ na uppajjati.

yaá¹ƒ \Be 71/ cittaá¹ƒ uppajjittha, taá¹ƒ cittaá¹ƒ nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjh
taá¹ƒ cittaá¹ƒ uppajjittha.

yaá¹ƒ cittaá¹ƒ na uppajjittha, taá¹ƒ cittaá¹ƒ na nirujjhissati. yaá¹ƒ vÄ• pana cittaá¹ƒ na niruj
taá¹ƒ cittaá¹ƒ na uppajjittha.

7. uppajjamÄ• nananirodhavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ na nirujjhati. yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhati, taá
uppajjati.

yaá¹ƒ cittaá¹ƒ na uppajjati, taá¹ƒ cittaá¹ƒ nirujjhati. yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhati, taá¹ƒ
uppajjati.

8. uppajjamÄ• nuppannavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ, taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ uppa
uppajjamÄ• naá¹ƒ.

yaá¹ƒ \Ne 72/ cittaá¹ƒ na uppajjamÄ• naá¹ƒ, taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yaá¹ƒ vÄ• pana
uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ.

9. nirujjhamÄ• nuppannavÄ• ro

yaá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ, taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ uppa
cittaá¹ƒ nirujjhamÄ• naá¹ƒ.

yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yaá¹ƒ vÄ• pana cittaá¹ƒ
taá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ.

10. uppannuppÄ• davÄ• ro

yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ uppajjittha. yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjittha, ta
uppannaá¹ƒ.

yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ na uppajjittha. yaá¹ƒ vÄ• pana cittaá¹ƒ na upp
cittaá¹ƒ na uppannaá¹ƒ.

yaá¹ƒ \Be 72/ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ uppajjissati. yaá¹ƒ vÄ• pana cittaá¹ƒ uppa
cittaá¹ƒ uppannaá¹ƒ.

yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ na uppajjissati. yaá¹ƒ vÄ• pana cittaá¹ƒ na up
cittaá¹ƒ na uppannaá¹ƒ.

11. atÄ«tÄ• nÄ• gatavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjittha, no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ uppajjissati. yaá¹ƒ
cittaá¹ƒ uppajjissati, no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ uppajjittha.

yaá¹ƒ \Ne 73/ cittaá¹ƒ na uppajjittha, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ na u
yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ n

12. uppannuppajjamÄ• navÄ• ro

uppannaá¹ƒ uppajjamÄ• naá¹ƒ, uppajjamÄ• naá¹ƒ uppannaá¹ƒ.

na uppannaá¹ƒ na uppajjamÄ• naá¹ƒ, na uppajjamÄ• naá¹ƒ na uppannaá¹ƒ.

13. niruddhanirujjhamÄ• navÄ• ro

niruddhaá¹ƒ nirujjhamÄ• naá¹ƒ, nirujjhamÄ• naá¹ƒ niruddhaá¹ƒ.

na niruddhaá¹ƒ na nirujjhamÄ• naá¹ƒ, na nirujjhamÄ• naá¹ƒ na niruddhaá¹ƒ.

14. atikkantakÄ• lavÄ• ro

yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittaá¹ƒ. yaá¹ƒ vÄ• pana ci nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, uppajjamÄ• n vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittaá¹ƒ.

yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• la khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittaá¹ƒ. yaá¹ƒ vÄ• \Be 73/ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, na uppajjamÄ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittaá¹ƒ.

suddhacittasÄ• maÃ±Ã±aá¹ƒ

puggaladhammavÄ• ro

1. uppÄ• danirodhakÄ• lasambhedavÄ• ro

yassa \Ne 74/ yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, tassa taá¹ƒ cittaá¹ƒ nirujjhissati na uppaj yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissati, tassa taá¹ƒ cittaá¹ƒ uppajjati na n

yassa yaá¹ƒ cittaá¹ƒ na uppajjati nirujjhati, tassa taá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissati. y pana yaá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissati, tassa taá¹ƒ cittaá¹ƒ na uppajjati nirujjhati.

2. uppÄ• duppannavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ uppajjati, tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana yaá¹ƒ citta tassa taá¹ƒ cittaá¹ƒ uppajjati.

yassa yaá¹ƒ cittaá¹ƒ na uppajjati, tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ• pana yaá
uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppajjati.

3. nirodhuppannavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ nirujjhati, tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana yaá¹ƒ citta
tassa taá¹ƒ cittaá¹ƒ nirujjhati.

yassa yaá¹ƒ cittaá¹ƒ na nirujjhati, tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ• pana yaá
uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na nirujjhati.

4. uppÄ• davÄ• ro

yassa \Ne 75/ yaá¹ƒ cittaá¹ƒ uppajjati, tassa taá¹ƒ cittaá¹ƒ uppajjittha. yassa vÄ• pana yaá
uppajjittha, tassa taá¹ƒ cittaá¹ƒ uppajjati.

yassa \Be 74/ yaá¹ƒ cittaá¹ƒ na uppajjati, tassa taá¹ƒ cittaá¹ƒ na uppajjittha. yassa vÄ• pan
na uppajjittha, tassa taá¹ƒ cittaá¹ƒ na uppajjati.

yassa yaá¹ƒ cittaá¹ƒ uppajjati, tassa taá¹ƒ cittaá¹ƒ uppajjissati. yassa vÄ• pana yaá¹ƒ cittaá
uppajjissati, tassa taá¹ƒ cittaá¹ƒ uppajjati.

yassa yaá¹ƒ cittaá¹ƒ na uppajjati, tassa taá¹ƒ cittaá¹ƒ na uppajjissati. yassa vÄ• pana yaá¹
uppajjissati, tassa taá¹ƒ cittaá¹ƒ na uppajjati.

yassa yaá¹ƒ cittaá¹ƒ uppajjittha, tassa taá¹ƒ cittaá¹ƒ uppajjissati. yassa vÄ• pana yaá¹ƒ citt
uppajjissati, tassa taá¹ƒ cittaá¹ƒ uppajjittha.

yassa yaá¹ƒ cittaá¹ƒ na uppajjittha, tassa taá¹ƒ cittaá¹ƒ na uppajjissati. yassa vÄ• pana yaá
uppajjissati, tassa taá¹ƒ cittaá¹ƒ na uppajjittha.

5. nirodhavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ nirujjhati, tassa taá¹ƒ cittaá¹ƒ nirujjhittha. yassa vÄ• pana yaá¹ƒ cittaá
nirujjhittha, tassa taá¹ƒ cittaá¹ƒ nirujjhati.

yassa yaá¹ƒ cittaá¹ƒ na nirujjhati, tassa taá¹ƒ cittaá¹ƒ na nirujjhittha. yassa vÄ• pana yaá¹ƒ

nirujjhittha, tassa taá¹ƒ cittaá¹ƒ na nirujjhati.

yassa \Ne 76/ yaá¹ƒ cittaá¹ƒ nirujjhati, tassa taá¹ƒ cittaá¹ƒ nirujjhissati. yassa vÄ• pana yaá
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ nirujjhati.

yassa yaá¹ƒ cittaá¹ƒ na nirujjhati, tassa taá¹ƒ cittaá¹ƒ na nirujjhissati. yassa vÄ• pana yaá¹
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ na nirujjhati.

yassa yaá¹ƒ cittaá¹ƒ nirujjhittha, tassa taá¹ƒ cittaá¹ƒ nirujjhissati. yassa vÄ• pana yaá¹ƒ citt
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ nirujjhittha.

yassa yaá¹ƒ cittaá¹ƒ na nirujjhittha, tassa taá¹ƒ cittaá¹ƒ na nirujjhissati. yassa vÄ• pana yaá
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ na nirujjhittha.

6. uppÄ• danirodhavÄ• ro

yassa \Be 75/ yaá¹ƒ cittaá¹ƒ uppajjati, tassa taá¹ƒ cittaá¹ƒ nirujjhittha. yassa vÄ• pana yaá
nirujjhittha, tassa taá¹ƒ cittaá¹ƒ uppajjati.

yassa yaá¹ƒ cittaá¹ƒ na uppajjati, tassa taá¹ƒ cittaá¹ƒ na nirujjhittha. yassa vÄ• pana yaá¹ƒ
nirujjhittha, tassa taá¹ƒ cittaá¹ƒ na uppajjati.

yassa yaá¹ƒ cittaá¹ƒ uppajjati, tassa taá¹ƒ cittaá¹ƒ nirujjhissati. yassa vÄ• pana yaá¹ƒ cittaá
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ uppajjati.

yassa yaá¹ƒ cittaá¹ƒ na uppajjati, tassa taá¹ƒ cittaá¹ƒ na nirujjhissati. yassa vÄ• pana yaá¹
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ na uppajjati.

yassa yaá¹ƒ cittaá¹ƒ uppajjittha, tassa taá¹ƒ cittaá¹ƒ nirujjhissati. yassa vÄ• pana yaá¹ƒ citt
nirujjhissati, tassa taá¹ƒ cittaá¹ƒ uppajjittha.

yassa \Ne 77/ yaá¹ƒ cittaá¹ƒ na uppajjittha, tassa taá¹ƒ cittaá¹ƒ na nirujjhissati. yassa vÄ• p
cittaá¹ƒ na nirujjhissati, tassa taá¹ƒ cittaá¹ƒ na uppajjittha.

7. uppajjamÄ• nananirodhavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ uppajjati, tassa taá¹ƒ cittaá¹ƒ na nirujjhati. yassa vÄ• pana yaá¹ƒ citta
nirujjhati, tassa taá¹ƒ cittaá¹ƒ uppajjati.

yassa yaá¹ƒ cittaá¹ƒ na uppajjati, tassa taá¹ƒ cittaá¹ƒ nirujjhati. yassa vÄ• pana yaá¹ƒ citta
tassa taá¹ƒ cittaá¹ƒ na uppajjati.

8. uppajjamÄ• nuppannavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yassa vÄ• pana y
uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ.

yassa yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ•
uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ.

9. nirujjhamÄ• nuppannavÄ• ro

yassa \Be 76/ yaá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ. yassa vÄ•
uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ.

yassa yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. yassa vÄ•
na uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ.

10. uppannuppÄ• davÄ• ro

yassa \Ne 78/ yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppajjittha. yassa vÄ• pana y
uppajjittha, tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ.

yassa yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppajjittha. yassa vÄ• pana ya
uppajjittha, tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ.

yassa yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppajjissati. yassa vÄ• pana yaá¹ƒ c
uppajjissati, tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ.

yassa yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppajjissati, yassa vÄ• pana y
uppajjissati, tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ.

11. atÄ«tÄ• nÄ• gatavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ uppajjittha, no ca tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ
yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati, no ca tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tassa taá

uppajjittha.

yassa yaá¹ƒ cittaá¹ƒ na uppajjittha, no ca tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, tassa taá¹ƒ c
uppajjissati. yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati, no ca tassa taá¹ƒ cittaá¹ƒ na upp
taá¹ƒ cittaá¹ƒ na uppajjittha.

12. uppannuppajjamÄ• navÄ• ro

uppannaá¹ƒ uppajjamÄ• naá¹ƒ, uppajjamÄ• naá¹ƒ uppannaá¹ƒ.

na uppannaá¹ƒ na uppajjamÄ• naá¹ƒ, na uppajjamÄ• naá¹ƒ na uppannaá¹ƒ.

13. niruddhanirujjhamÄ• navÄ• ro

niruddhaá¹ƒ \Be 77/ \Ne 79/ nirujjhamÄ• naá¹ƒ, nirujjhamÄ• naá¹ƒ niruddhaá¹ƒ.

na niruddhaá¹ƒ na nirujjhamÄ• naá¹ƒ, na nirujjhamÄ• naá¹ƒ na niruddhaá¹ƒ.

14. atikkantakÄ• lavÄ• ro

yassa yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ
khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa taá¹ƒ cittaá¹ƒ. yassa vÄ• p
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, uppajjamÄ• n
vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa taá¹ƒ cittaá¹ƒ.

yassa yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkanta
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa taá¹ƒ cit
yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá
khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa taá¹ƒ cittaá¹ƒ.

suttantacittamissakaviseso

yassa sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati ... pe ... yassa vÄ«tarÄ• gaá¹ƒ cittaá¹ƒ uppajjati. yassa
cittaá¹ƒ uppajjati. yassa vÄ«tadosaá¹ƒ cittaá¹ƒ uppajjati. yassa samohaá¹ƒ cittaá¹ƒ uppajjati
vÄ«tamohaá¹ƒ cittaá¹ƒ uppajjati. yassa saá¹ƒkhittaá¹ƒ cittaá¹ƒ uppajjati. yassa vikkhittaá¹ƒ c
uppajjati. yassa mahaggataá¹ƒ cittaá¹ƒ uppajjati. yassa amahaggataá¹ƒ cittaá¹ƒ uppajjati. ya
cittaá¹ƒ uppajjati. yassa anuttaraá¹ƒ cittaá¹ƒ uppajjati. yassa samÄ• hitaá¹ƒ cittaá¹ƒ uppajjat
asamÄ• hitaá¹ƒ cittaá¹ƒ uppajjati. yassa vimuttaá¹ƒ cittaá¹ƒ uppajjati. yassa avimuttaá¹ƒ citt

abhidhammacittamissakaviseso

yassa \Be 78/ \Ne 80/ kusalaá¹ƒ cittaá¹ƒ uppajjati ... pe ... yassa akusalaá¹ƒ cittaá¹ƒ uppajja
abyÄ• kataá¹ƒ cittaá¹ƒ uppajjati. yassa sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ cittaá¹ƒ uppaj

(etena upÄ• yena yÄ• va saraá¹‡aaraá¹‡Ä• uddharitabbÄ• .)

yassa araá¹‡aá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, tassa araá¹‡aá¹ƒ cittaá¹ƒ nirujjhissati na up
yassa vÄ• pana araá¹‡aá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissati, tassa araá¹‡aá¹ƒ cittaá¹ƒ up
nirujjhati.

cittayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

dhammayamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

padasodhanavÄ• ro

anulomaá¹ƒ

kusalÄ• kusalÄ• dhammÄ• (Yam III dhammayamaka.1 Ä• dayo). kusalÄ• dhammÄ• kus

akusalÄ• akusalÄ• dhammÄ• . akusalÄ• dhammÄ• akusalÄ• .

abyÄ• katÄ• abyÄ• katÄ• dhammÄ• . abyÄ• katÄ• dhammÄ• abyÄ• katÄ• .

paccanÄ«kaá¹ƒ

na \Ne 81/ kusalÄ• na kusalÄ• dhammÄ• . na kusalÄ• dhammÄ• na kusalÄ• .

na \Be 79/ akusalÄ• na akusalÄ• dhammÄ• . na akusalÄ• dhammÄ• na akusalÄ• .

na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• . na abyÄ• katÄ• dhammÄ• na abyÄ• katÄ• .

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

kusalÄ• kusalÄ• dhammÄ• . dhammÄ• akusalÄ• dhammÄ• .

kusalÄ• kusalÄ• dhammÄ• . dhammÄ• abyÄ• katÄ• dhammÄ• .

akusalÄ• akusalÄ• dhammÄ• . dhammÄ• kusalÄ• dhammÄ• .

akusalÄ• akusalÄ• dhammÄ• . dhammÄ• abyÄ• katÄ• dhammÄ• .

abyÄ• katÄ• abyÄ• katÄ• dhammÄ• . dhammÄ• kusalÄ• dhammÄ• .

abyÄ• katÄ• abyÄ• katÄ• dhammÄ• . dhammÄ• akusalÄ• dhammÄ• .

paccanÄ«kaá¹ƒ

na kusalÄ• na kusalÄ• dhammÄ• . na dhammÄ• na akusalÄ• dhammÄ• .

na kusalÄ• na kusalÄ• dhammÄ• . na dhammÄ• na abyÄ• katÄ• dhammÄ• .

na akusalÄ• na akusalÄ• dhammÄ• . na dhammÄ• na kusalÄ• dhammÄ• .

na akusalÄ• na akusalÄ• dhammÄ• . na dhammÄ• na abyÄ• katÄ• dhammÄ• .

na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• . na dhammÄ• na kusalÄ• dhammÄ• .

na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• . na dhammÄ• na akusalÄ• dhammÄ• .

suddhadhammavÄ• ro

anulomaá¹ƒ

kusalÄ• \Be 80/ \Ne 82/ dhammÄ• . dhammÄ• kusalÄ• .

akusalÄ• dhammÄ• . dhammÄ• akusalÄ• .

abyÄ• katÄ• dhammÄ• . dhammÄ• abyÄ• katÄ• .

paccanÄ«kaá¹ƒ

na kusalÄ• na dhammÄ• . na dhammÄ• na kusalÄ• .

na akusalÄ• na dhammÄ• . na dhammÄ• na akusalÄ• .

na abyÄ• katÄ• na dhammÄ• . na dhammÄ• na abyÄ• katÄ• .

suddhadhammamÅ«lacakkavÄ• ro

anulomaá¹ƒ

kusalÄ• dhammÄ• . dhammÄ• akusalÄ• .

kusalÄ• dhammÄ• . dhammÄ• abyÄ• katÄ• .

akusalÄ• dhammÄ• . dhammÄ• kusalÄ• .

akusalÄ• dhammÄ• . dhammÄ• abyÄ• katÄ• .

abyÄ• katÄ• dhammÄ• . dhammÄ• kusalÄ• .

abyÄ• katÄ• dhammÄ• . dhammÄ• akusalÄ• .

paccanÄ«kaá¹ƒ

na \Ne 83/ kusalÄ• na dhammÄ• . na dhammÄ• na akusalÄ• .

na kusalÄ• na dhammÄ• . na dhammÄ• na abyÄ• katÄ• .

na akusalÄ• na dhammÄ• . na dhammÄ• na kusalÄ• .

na akusalÄ• na dhammÄ• . na dhammÄ• na abyÄ• katÄ• .

na abyÄ• katÄ• na dhammÄ• . na dhammÄ• na kusalÄ• .

na abyÄ• katÄ• na dhammÄ• . na dhammÄ• na akusalÄ• .

dhammayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

indriyayamakaá¹ƒ

paá¹‡á¹‡attivÄ• ro

__bÄ• vÄ«satindriyÄ• ni_ \Be 81/ (Yam III indriyayamaka.1 Ä• dayo) --- cakkhundriyaá¹ƒ so
ghÄ• nindriyaá¹ƒ jivhindriyaá¹ƒ kÄ• yindriyaá¹ƒ manindriyaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ
sukhindriyaá¹ƒ dukkhindriyaá¹ƒ somanassindriyaá¹ƒ domanassindriyaá¹ƒ upekkhindriyaá¹ƒ
vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±as
aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

padasodhanavÄ• ro

anulomaá¹ƒ

cakkhu \Ne 84/ cakkhundriyaá¹ƒ, cakkhundriyaá¹ƒ cakkhu.

sotaá¹ƒ sotindriyaá¹ƒ, sotindriyaá¹ƒ sotaá¹ƒ.

ghÄ• naá¹ƒ ghÄ• nindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ ghÄ• naá¹ƒ.

jivhÄ• jivhindriyaá¹ƒ, jivhindriyaá¹ƒ jivhÄ• .

kÄ• yo kÄ• yindriyaá¹ƒ, kÄ• yindriyaá¹ƒ kÄ• yo.

mano manindriyaá¹ƒ, manindriyaá¹ƒ mano.

itthÄ« itthindriyaá¹ƒ, itthindriyaá¹ƒ itthÄ«.

puriso purisindriyaá¹ƒ, purisindriyaá¹ƒ puriso.

jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ jÄ«vitaá¹ƒ.

sukhaá¹ƒ sukhindriyaá¹ƒ, sukhindriyaá¹ƒ sukhaá¹ƒ.

dukkhaá¹ƒ dukkhindriyaá¹ƒ, dukkhindriyaá¹ƒ dukkhaá¹ƒ.

somanassaá¹ƒ somanassindriyaá¹ƒ, somanassindriyaá¹ƒ somanassaá¹ƒ.

domanassaá¹ƒ domanassindriyaá¹ƒ, domanassindriyaá¹ƒ domanassaá¹ƒ.

upekkhÄ• upekkhindriyaá¹ƒ, upekkhindriyaá¹ƒ upekkhÄ• .

saddhÄ• saddhindriyaá¹ƒ, saddhindriyaá¹ƒ saddhÄ• .

vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ vÄ«riyaá¹ƒ.

sati \Be 82/ satindriyaá¹ƒ, satindriyaá¹ƒ sati.

samÄ• dhi samÄ• dhindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ samÄ• dhi.

paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• .

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, anaÃ±Ã±Ä• taÃ
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti.

aÃ±Ã±aá¹ƒ aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±indriyaá¹ƒ aÃ±Ã±aá¹ƒ.

aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±Ä• tÄ• vÄ«.

paccanÄ«kaá¹ƒ

na \Ne 85/ cakkhu na cakkhundriyaá¹ƒ, na cakkhundriyaá¹ƒ na cakkhu.

na sotaá¹ƒ na sotindriyaá¹ƒ, na sotindriyaá¹ƒ na sotaá¹ƒ.

na ghÄ• naá¹ƒ na ghÄ• nindriyaá¹ƒ, na ghÄ• nindriyaá¹ƒ na ghÄ• naá¹ƒ.

na jivhÄ• na jivhindriyaá¹ƒ, na jivhindriyaá¹ƒ na jivhÄ• .

na kÄ• yo na kÄ• yindriyaá¹ƒ, na kÄ• yindriyaá¹ƒ na kÄ• yo.

na mano na manindriyaá¹ƒ, na manindriyaá¹ƒ na mano.

na itthÄ« na itthindriyaá¹ƒ, na itthindriyaá¹ƒ na itthÄ«.

na puriso na purisindriyaá¹ƒ, na purisindriyaá¹ƒ na puriso.

na jÄ«vitaá¹ƒ na jÄ«vitindriyaá¹ƒ, na jÄ«vitindriyaá¹ƒ na jÄ«vitaá¹ƒ.

na sukhaá¹ƒ na sukhindriyaá¹ƒ, na sukhindriyaá¹ƒ na sukhaá¹ƒ.

na dukkhaá¹ƒ na dukkhindriyaá¹ƒ, na dukkhindriyaá¹ƒ na dukkhaá¹ƒ.

na somanassaá¹ƒ na somanassindriyaá¹ƒ, na somanassindriyaá¹ƒ na somanassaá¹ƒ.

na domanassaá¹ƒ na domanassindriyaá¹ƒ, na domanassindriyaá¹ƒ na domanassaá¹ƒ.

na upekkhÄ• na upekkhindriyaá¹ƒ, na upekkhindriyaá¹ƒ na upekkhÄ• .

na saddhÄ• na saddhindriyaá¹ƒ, na saddhindriyaá¹ƒ na saddhÄ• .

na vÄ«riyaá¹ƒ na vÄ«riyindriyaá¹ƒ, na vÄ«riyindriyaá¹ƒ na vÄ«riyaá¹ƒ.

na sati na satindriyaá¹ƒ, na satindriyaá¹ƒ na sati.

na samÄ• dhi na samÄ• dhindriyaá¹ƒ, na samÄ• dhindriyaá¹ƒ na samÄ• dhi.

na \Be 83/ paÃ±Ã±Ä• na paÃ±Ã±indriyaá¹ƒ, na paÃ±Ã±indriyaá¹ƒ na paÃ±Ã±Ä• .

na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, na anaÃ±
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti.

na aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyaá¹ƒ, na aÃ±Ã±indriyaá¹ƒ na aÃ±Ã±aá¹ƒ.

na aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na aÃ±Ã±Ä

padasodhanamÅ«lacakkavÄ• ro

anulomaá¹ƒ

cakkhu \Ne 86/ cakkhundriyaá¹ƒ, indriyÄ• sotindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• ghÄ• nindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• jivhindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• kÄ• yindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• manindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• itthindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• purisindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• jÄ«vitindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• sukhindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• dukkhindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• somanassindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• domanassindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• upekkhindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• saddhindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• vÄ«riyindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• satindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• samÄ• dhindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• paÃ±Ã±indriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• aÃ±Ã±indriyaá¹ƒ.

cakkhu cakkhundriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

sotaá¹ƒ \Be 84/ \Ne 87/ sotindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

sotaá¹ƒ sotindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

ghÄ• naá¹ƒ ghÄ• nindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

ghÄ• naá¹ƒ ghÄ• nindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

jivhÄ• jivhindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

jivhÄ• jivhindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

kÄ• yo kÄ• yindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

kÄ• yo kÄ• yindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

mano manindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

mano manindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

itthÄ« itthindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

itthÄ« itthindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

puriso purisindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

puriso purisindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

sukhaá¹ƒ sukhindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

sukhaá¹ƒ sukhindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

dukkhaá¹ƒ \Ne 88/ dukkhindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

dukkhaá¹ƒ dukkhindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

somanassaá¹ƒ somanassindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

somanassaá¹ƒ somanassindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

domanassaá¹ƒ domanassindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

domanassaá¹ƒ domanassindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

upekkhÄ• upekkhindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

upekkhÄ• upekkhindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

saddhÄ• \Be 85/ saddhindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

saddhÄ• saddhindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

sati satindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

sati satindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

samÄ• dhi samÄ• dhindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

samÄ• dhi samÄ• dhindriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti \Ne 89/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, indriyÄ•

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, indriyÄ• aÃ±Ã

aÃ±Ã±aá¹ƒ aÃ±Ã±indriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

aÃ±Ã±aá¹ƒ aÃ±Ã±indriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, indriyÄ• cakkhundriyaá¹ƒ ... pe ....

aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, indriyÄ• aÃ±Ã±indriyaá¹ƒ.

paccanÄ«kaá¹ƒ

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na sotindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na ghÄ• nindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na jivhindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na kÄ• yindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na manindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na itthindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na purisindriyaá¹ƒ.

na \Be 86/ cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na jÄ«vitindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na sukhindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na dukkhindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na somanassindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na domanassindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na upekkhindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na saddhindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na vÄ«riyindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na satindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na samÄ• dhindriyaá¹ƒ.

na \Ne 90/ cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na paÃ±Ã±indriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na aÃ±Ã±indriyaá¹ƒ.

na cakkhu na cakkhundriyaá¹ƒ, na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na sotaá¹ƒ na sotindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±

na ghÄ• naá¹ƒ na ghÄ• nindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• n
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na jivhÄ• na jivhindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±

na kÄ• yo na kÄ• yindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±

na mano na manindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±

na itthÄ« na itthindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±Ä

na \Be 87/ puriso na purisindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• n
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na jÄ«vitaá¹ƒ na jÄ«vitindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na \Ne 91/ sukhaá¹ƒ na sukhindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na dukkhaá¹ƒ na dukkhindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na somanassaá¹ƒ na somanassindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indr aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na domanassaá¹ƒ na domanassindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indr aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na upekkhÄ• na upekkhindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na saddhÄ• na saddhindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na vÄ«riyaá¹ƒ na vÄ«riyindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na sati na satindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• na aÃ±Ã±Ä•

na samÄ• dhi na samÄ• dhindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na paÃ±Ã±Ä• na paÃ±Ã±indriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... na indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, na indriy na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na \Be 88/ \Ne 92/ aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe . aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

na aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, na indriyÄ• na cakkhundriyaá¹ƒ ... pe ... aÃ±Ã±indriyaá¹ƒ.

suddhindriyavÄ• ro

anulomaá¹ƒ

cakkhu indriyaá¹ƒ, indriyÄ• cakkhu.

sotaá¹ƒ indriyaá¹ƒ, indriyÄ• sotaá¹ƒ.

ghÄ• naá¹ƒ indriyaá¹ƒ, indriyÄ• ghÄ• naá¹ƒ.

jivhÄ• indriyaá¹ƒ, indriyÄ• jivhÄ• .

kÄ• yo indriyaá¹ƒ, indriyÄ• kÄ• yo.

mano indriyaá¹ƒ, indriyÄ• mano.

itthÄ« indriyaá¹ƒ, indriyÄ• itthÄ«.

puriso indriyaá¹ƒ, indriyÄ• puriso.

jÄ«vitaá¹ƒ indriyaá¹ƒ, indriyÄ• jÄ«vitaá¹ƒ.

sukhaá¹ƒ indriyaá¹ƒ, indriyÄ• sukhaá¹ƒ.

dukkhaá¹ƒ indriyaá¹ƒ, indriyÄ• dukkhaá¹ƒ.

somanassaá¹ƒ indriyaá¹ƒ, indriyÄ• somanassaá¹ƒ.

domanassaá¹ƒ indriyaá¹ƒ, indriyÄ• domanassaá¹ƒ.

upekkhÄ• indriyaá¹ƒ, indriyÄ• upekkhÄ• .

saddhÄ• indriyaá¹ƒ, indriyÄ• saddhÄ• .

vÄ«riyaá¹ƒ indriyaá¹ƒ, indriyÄ• vÄ«riyaá¹ƒ.

sati indriyaá¹ƒ, indriyÄ• sati.

samÄ• dhi indriyaá¹ƒ, indriyÄ• samÄ• dhi.

paÃ±Ã±Ä• \Ne 93/ indriyaá¹ƒ, indriyÄ• paÃ±Ã±Ä• .

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti indriyaá¹ƒ, indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti.

aÃ±Ã±aá¹ƒ \Be 89/ indriyaá¹ƒ, indriyÄ• aÃ±Ã±aá¹ƒ.

aÃ±Ã±Ä• tÄ• vÄ« indriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

paccanÄ«kaá¹ƒ

na cakkhu na indriyaá¹ƒ, na indriyÄ• na cakkhu.

na sotaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na sotaá¹ƒ.

na ghÄ• naá¹ƒ na indriyaá¹ƒ, na indriyÄ• na ghÄ• naá¹ƒ.

na jivhÄ• na indriyaá¹ƒ, na indriyÄ• na jivhÄ• .

na kÄ• yo na indriyaá¹ƒ, na indriyÄ• na kÄ• yo.

na mano na indriyaá¹ƒ, na indriyÄ• na mano.

na itthÄ« na indriyaá¹ƒ, na indriyÄ• na itthÄ«.

na puriso na indriyaá¹ƒ, na indriyÄ• na puriso.

na jÄ«vitaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na jÄ«vitaá¹ƒ.

na sukhaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na sukhaá¹ƒ.

na dukkhaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na dukkhaá¹ƒ.

na somanassaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na somanassaá¹ƒ.

na domanassaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na domanassaá¹ƒ.

na upekkhÄ• na indriyaá¹ƒ, na indriyÄ• na upekkhÄ• .

na saddhÄ• na indriyaá¹ƒ, na indriyÄ• na saddhÄ• .

na vÄ«riyaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na vÄ«riyaá¹ƒ.

na sati na indriyaá¹ƒ, na indriyÄ• na sati.

na samÄ• dhi na indriyaá¹ƒ, na indriyÄ• na samÄ• dhi.

na paÃ±Ã±Ä• na indriyaá¹ƒ, na indriyÄ• na paÃ±Ã±Ä• .

na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyaá¹ƒ, na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ

na aÃ±Ã±aá¹ƒ na indriyaá¹ƒ, na indriyÄ• na aÃ±Ã±aá¹ƒ.

na aÃ±Ã±Ä• tÄ• vÄ« na indriyaá¹ƒ, na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

suddhindriyamÅ«lacakkavÄ• ro

anulomaá¹ƒ

cakkhu \Be 90/ \Ne 94/ indriyaá¹ƒ, indriyÄ• sotaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• ghÄ• naá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• jivhÄ• .

cakkhu indriyaá¹ƒ, indriyÄ• kÄ• yo.

cakkhu indriyaá¹ƒ, indriyÄ• mano.

cakkhu indriyaá¹ƒ, indriyÄ• itthÄ«.

cakkhu indriyaá¹ƒ, indriyÄ• puriso.

cakkhu indriyaá¹ƒ, indriyÄ• jÄ«vitaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• sukhaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• dukkhaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• somanassaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• domanassaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• upekkhÄ• .

cakkhu indriyaá¹ƒ, indriyÄ• saddhÄ• .

cakkhu indriyaá¹ƒ, indriyÄ• vÄ«riyaá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• sati.

cakkhu indriyaá¹ƒ, indriyÄ• samÄ• dhi.

cakkhu indriyaá¹ƒ, indriyÄ• paÃ±Ã±Ä• .

cakkhu indriyaá¹ƒ, indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti.

cakkhu indriyaá¹ƒ, indriyÄ• aÃ±Ã±aá¹ƒ.

cakkhu indriyaá¹ƒ, indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

sotaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

ghÄ• naá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

jivhÄ• \Ne 95/ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

kÄ• yo indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

mano indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

itthÄ« \Be 91/ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

puriso indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

jÄ«vitaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

sukhaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

dukkhaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

somanassaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

domanassaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

upekkhÄ• indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

saddhÄ• indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

vÄ«riyaá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

sati indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

samÄ• dhi indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

paÃ±Ã±Ä• indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ•

aÃ±Ã±aá¹ƒ indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«.

aÃ±Ã±Ä• tÄ• vÄ« indriyaá¹ƒ, indriyÄ• cakkhu ... pe ... indriyÄ• aÃ±Ã±aá¹ƒ.

paccanÄ«kaá¹ƒ

na cakkhu na indriyaá¹ƒ, na indriyÄ• na sotaá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na ghÄ• naá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na jivhÄ• .

na cakkhu na indriyaá¹ƒ, na indriyÄ• na kÄ• yo.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na mano.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na itthÄ«.

na \Ne 96/ cakkhu na indriyaá¹ƒ, na indriyÄ• na puriso.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na jÄ«vitaá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na sukhaá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na dukkhaá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na somanassaá¹ƒ.

na \Be 92/ cakkhu na indriyaá¹ƒ, na indriyÄ• na domanassaá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na upekkhÄ• .

na cakkhu na indriyaá¹ƒ, na indriyÄ• na saddhÄ• .

na cakkhu na indriyaá¹ƒ, na indriyÄ• na vÄ«riyaá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na sati.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na samÄ• dhi.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na paÃ±Ã±Ä• .

na cakkhu na indriyaá¹ƒ, na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na aÃ±Ã±aá¹ƒ.

na cakkhu na indriyaá¹ƒ, na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na sotaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na ghÄ• naá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• v

na jivhÄ• na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na kÄ• yo na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na mano na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na itthÄ« na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na puriso na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na jÄ«vitaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ

na sukhaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«

na \Be 93/ dukkhaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä

na somanassaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ

na \Ne 97/ domanassaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±

na upekkhÄ• na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ

na saddhÄ• na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«

na vÄ«riyaá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ

na sati na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«.

na samÄ• dhi na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ

na paÃ±Ã±Ä• na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ

na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ

na aÃ±Ã±aá¹ƒ na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ

na aÃ±Ã±Ä• tÄ• vÄ« na indriyaá¹ƒ, na indriyÄ• na cakkhu ... pe ... na indriyÄ• na aÃ±Ã±aÄ

indriyayamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

yamakamÄ• tikÄ• niá¹-á¹-hitÄ• .

7. paá¹-á¹-hÄ• namÄ• tikÄ•

hetupaccayo \Be 94/ Ä• rammaá¹‡apaccayo adhipatipaccayo anantarapaccayo samananta
aÃ±Ã±amaÃ±Ã±apaccayo nissayapaccayo upanissayapaccayo purejÄ• tapaccayo pacchÄ•
kammapaccayo vipÄ• kapaccayo Ä• hÄ• rapaccayo indriyapaccayo jhÄ• napaccayo magga
vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti (Paá¹-á¹-h I

paá¹-á¹-hÄ• namÄ• tikÄ• niá¹-á¹-hitÄ• .

nigamanaá¹ƒ

sattappakaraá¹‡anÄ• mato \Be 95/ \Ne 98/, abhidhammamadesayi.

devÄ• tidevo devÄ• naá¹ƒ, devalokamhi taá¹ƒ pure ||

tassÄ• yaá¹ƒ __mÄ• tikÄ• _ sabbÄ• , sakalassÄ• pi uddharÄ• .

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, taá¹ƒ paggaá¹‡hantu sÄ• dhavo ||

dvÄ• vÄ«sati tikÄ• ceva, tatheva hetugocchakaá¹ƒ.

cÅ«á¸·antaradukÄ• satta, gocchakÄ• ca tato paraá¹ƒ ||

mahantaradukÄ• cÄ• pi, tato cuddasa niddise.

gocchakÄ• ni duve piá¹-á¹-hi-dukÄ• niá¹-á¹-hÄ• rasedisÄ• ||

dvÄ• cattÄ• lÄ«sa suttanta-dukÄ• tevanti paÃ±cadhÄ• .

sattappakaraá¹‡ikÄ• bhinnÄ• , dhammasaá¹…gaá¹‡imÄ• tikÄ• ||

abhidhammamÄ• tikÄ• pÄ• á¸·i niá¹-á¹-hitÄ• . á¹• 06 || namo tassa bhagavato arahato samm

mohavicchedanÄ«

ganthÄ• rambhakathÄ•

1__._ kÄ• ruÃ±Ã±abhÄ• vitaá¹ƒ \Be 1/ \Ne 1/ yassa, Ã±Ä• á¹‡acakkhu mahodayaá¹ƒ.

andhabhÅ«tassa lokassa, jÄ• taá¹ƒ sÄ• maÃ±Ã±alocanaá¹ƒ ||

2__._ taá¹ƒ buddhaá¹ƒ sugataá¹ƒ dhÄ«raá¹ƒ, sasaddhammaá¹ƒ sasÄ• vakaá¹ƒ.

vanditvÄ• nussaritvÄ• ca, thometvÄ• ca vinÄ• yakaá¹ƒ ||

3__._ there ca thirasÄ«lÄ• di-guá¹‡Ä• laá¹…kÄ• rasobhite.

sÄ• sanujjotake dhÄ«re, pubbake vaá¹ƒsapÄ• lake ||

4__._ visuddhidevadevo \Ne 2/ yaá¹ƒ, devÄ• naá¹ƒ tidasÄ• laye.

paÃ±Ã±Ä• ya desayÄ« tassa, abhidhammassa mÄ• tikÄ• ||

5__._ yÄ• tassÄ• vipulatthÄ• ya, dhammasaá¹…gaá¹‡iÄ• dihi.

anekehi pakÄ• rehi, pÄ• á¸·iaá¹-á¹-hakathÄ• hi ca ||

6__._ attho vinicchayo ceva,

vibhatto sÄ• garÅ«pamo.

anantanayavokiá¹‡á¹‡o,

dukkhogÄ• ho yato tato ||

7__._ samÄ• senÄ• bhidhammatthaá¹ƒ, mÄ• tikÄ• mukhatokhilaá¹ƒ.

Ã±Ä• tukÄ• mehi suddhehi, antevÄ• sÄ«hi yÄ• cito ||

8__._ saá¹…kaá¸• á¸• hitvÄ• na \Be 2/ nayato, pÄ• á¸·iaá¹-á¹-hakathÄ• gataá¹ƒ.

atthaá¹ƒ vinicchayaÃ±ceva, samÄ• sena nirÄ• kulaá¹ƒ ||

9__._ sÄ• matthiyagataá¹ƒ atthaá¹ƒ, nikÄ• yantaranissaá¹-aá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, kamÄ• bhatanayÄ• nugaá¹ƒ ||

10__._ dÄ«payanto nayaÃ±Ã±Å«naá¹ƒ, sadÄ• sammodakÄ• riniá¹ƒ.

__mohavicchedaniá¹ƒ_ nÄ• ma, karissÄ• matthavaá¹‡á¹‡ananti ||

ganthÄ• rambhakathÄ• niá¹-á¹-hitÄ• .

1. dhammasaá¹…gaá¹‡Ä«mÄ• tikÄ•

tikapadatthavaá¹‡á¹‡anÄ•

tattha \Be 3/ \Ne 3/ __abhidhammassa mÄ• tikÄ• _ti ettha kenaá¹-á¹-hena __abhidhammo_
dhammÄ• tirekadhammavisesaá¹-á¹-hena. atirekavisesatthadÄ«pako hi ettha abhi-saddo ``
vedanÄ• abhikkamanti, no paá¹-ikkamanti (SN b IV 87; c V 195, 1022; MN III 384, 389),
abhikkantavaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (SN a I 1; Khp 5.1; Sn maá¹…galasutta; Vv 857
samussitesu bahÅ«su chattesu ceva dhajesu ca yaá¹ƒ atirekappamÄ• á¹‡aá¹ƒ, visesavaá¹‡
chattaá¹ƒ, taá¹ƒ aticchattaá¹ƒ, yo atirekappamÄ• á¹‡o, visesavaá¹‡á¹‡asaá¹‡á¹-hÄ• no ca c
vuccati, evameva ayampi dhammo dhammÄ• tirekadhammavisesaá¹-á¹-hena ``abhidhamm
hi suttantaá¹ƒ patvÄ• khandhÄ• yatanadhÄ• tusaccaindriyapaccayÄ• kÄ• rÄ• dayo dhamm
nippadesena, abhidhammaá¹ƒ patvÄ• pana anekehi nayavisesehi nippadesatova vibhattÄ•
dhammÄ• tirekadhammavisesaá¹-á¹-hena ``abhidhammoâ€™â€™ ti veditabbo.

kenaá¹-á¹-hena __mÄ• tikÄ• _? mÄ• tusamaá¹-á¹-hena. mÄ• tÄ• viyÄ• ti hi mÄ• tikÄ• yat
yathÄ• hi mÄ• tÄ• nÄ• nÄ• vidhe putte pasavati, te pÄ• leti, poseti ca, evamayampi nÄ• n
pasavati, te ca avinassamÄ• ne pÄ• leti, poseti ca, tasmÄ• ``mÄ• tikÄ• â€™â€™ ti vuccati.
dhammasaá¹…gaá¹‡Ä«Ä• disattappakaraá¹‡avasena vitthÄ• riyamÄ• nÄ• anantÄ• parimÄ
pasutÄ• , pÄ• litÄ• , positÄ• viya ca honti. tathÄ• hi __dhammasaá¹…gaá¹‡ippakaraá¹‡e_
cittavibhatti rÅ«pavibhatti nikkheparÄ• si atthuddhÄ• roti \Ne 4/. tattha nÄ• nÄ• nayehi
ekÅ«nanavuticittavibhÄ• vinÄ« \Be 4/ cittavibhatti vitthÄ• riyamÄ• nÄ• anantÄ• parimÄ• á¹‡
tadanantaraá¹ƒ ekavidhÄ• dinÄ• rÅ«pavibhÄ• vinÄ« rÅ«pavibhatti vitthÄ• riyamÄ• nÄ•
anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• rÄ• hoti, tadanantaraá¹ƒ mÅ«lakhandhadvÄ• rÄ• dÄ«r
nikkheparÄ• si vitthÄ• riyamÄ• no anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• ro hoti, tadanantaraá
buddhavacanassa aá¹-á¹-hakathÄ• bhÅ«to atthuddhÄ• ro vitthÄ• riyamÄ• no anantÄ• parim
evamidaá¹ƒ dhammasaá¹…gaá¹‡ippakaraá¹‡aá¹ƒ vÄ• canÄ• maggato atirekaterasamattabl
vitthÄ• riyamÄ• naá¹ƒ anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• raá¹ƒ hoti.

tathÄ• __vibhaá¹…gappakaraá¹‡e_ khandhavibhaá¹…go
Ä• yatanadhÄ• tusaccaindriyapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ
amaÃ±Ã±Ä• sikkhÄ• padapaá¹-isambhidÄ• Ã±Ä• á¹‡akhuddakavatthudhammahadayavibha
vibhattÄ• , te suttantabhÄ• janÄ«yaabhidhammabhÄ• janÄ«yÄ• dinÄ• nÄ• nayehi vitthÄ• riy
anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• rÄ• honti. evamidaá¹ƒ vibhaá¹…gappakaraá¹‡aá¹ƒ vÄ
paÃ±catiá¹ƒsamattabhÄ• á¹‡avÄ• rampi samÄ• naá¹ƒ vitthÄ• riyamÄ• naá¹ƒ anantÄ• parim

tathÄ• __dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ_ ``saá¹…gaho asaá¹…gahoâ€™â€™ tiÄ• dinÄ• c
vÄ• canÄ• maggato atirekachabhÄ• á¹‡avÄ• ramattampi samÄ• naá¹ƒ vitthÄ• riyamÄ• naá
anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• raá¹ƒ hoti.

tathÄ• __puggalapaÃ±Ã±attippakaraá¹‡aá¹ƒ_ khandhapaÃ±Ã±atti Ä• yatanadhÄ• tusaccai
chabbidhena vibhattaá¹ƒ vÄ• canÄ• maggato atirekapaÃ±cabhÄ• á¹‡avÄ• ramattampi vitthÄ
anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• raá¹ƒ hoti.

tathÄ• \Be 5/ __kathÄ• vatthuppakaraá¹‡aá¹ƒ_ sakavÄ• de paÃ±ca suttasatÄ• ni, paravÄ•
suttasahassaá¹ƒ samodhÄ• netvÄ• vibhattaá¹ƒ vÄ• canÄ• maggato saá¹…gÄ«tiÄ• ropitana
vitthÄ• riyamÄ• naá¹ƒ anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• raá¹ƒ hoti.

tathÄ• __yamakappakaraá¹‡aá¹ƒ_ mÅ«layamakaá¹ƒ
khandhÄ• yatanadhÄ• tusaccasaá¹…khÄ• raanusayacittadhammaindriyayamakanti dasavid
vÄ«sabhÄ• á¹‡avÄ• rasatampi vitthÄ• riyamÄ• naá¹ƒ anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• r

__paá¹-á¹-hÄ• nappakaraá¹‡aá¹ƒ_ \Ne 5/ hetupaccayaÄ• rammaá¹‡apaccayÄ• dicatuvÄ«sa
tikapaá¹-á¹-hÄ• nÄ• dicatuvÄ«satividhena vibhattaá¹ƒ paccekaá¹ƒ katipayabhÄ• á¹‡avÄ• ra
anantÄ• parimÄ• á¹‡abhÄ• á¹‡avÄ• raá¹ƒ hoti. evaá¹ƒ anantÄ• parimÄ• á¹‡Ä• naá¹ƒ dhami
pasavanato, pÄ• lanato, posanato ca ``mÄ• tÄ• viyÄ• ti mÄ• tikÄ• â€™â€™ ti vuccati. pÄ•
sammuá¹-á¹-hÄ• naá¹ƒ, viraddhÄ• naÃ±ca pÄ• á¸·iatthÄ• naá¹ƒ mÄ• tikÄ• nusÄ• rena salla
rakkhaá¹‡ato ca veditabbaá¹ƒ. sÄ• panÄ• yaá¹ƒ paricchedato dhammasaá¹…gaá¹‡Ä«mÄ•
dhÄ• tukathÄ• mÄ• tikÄ• puggalapaÃ±Ã±attimÄ• tikÄ• kathÄ• vatthumÄ• tikÄ• yamakam
sattannaá¹ƒ pakaraá¹‡Ä• naá¹ƒ Ä• dimhi á¹-hapitÄ• sattavidhÄ• hoti.

tattha dhammasaá¹…gaá¹‡Ä«mÄ• tikÄ• Ä• di, sÄ• pi tikamÄ• tikÄ• dukamÄ• tikÄ• ti duvid
__tikamÄ• tikÄ• _ nÄ• ma. dvecattÄ• lÄ«sasatadukÄ• __dukamÄ• tikÄ• _ nÄ• ma, sÄ• pu
sÄ• vakabhÄ• sitÄ• ti duvidhÄ• . tattha dvÄ• vÄ«sati tikÄ• ceva, ``hetÅ« dhammÄ• na hetÅ
saraá¹‡Ä• dhammÄ• araá¹‡Ä• dhammÄ• â€™â€™ ti ime ca sataá¹ƒ \Be 6/ dukÄ• ti ayaá
sammÄ• sambuddhadesitÄ• sattannaá¹ƒ pakaraá¹‡Ä• naá¹ƒ mÄ• tikÄ• nÄ• ma, tadananta

avijjÄ• bhÄ• gino dhammÄ• ... pe ... khayeÃ±Ä• á¹‡aá¹ƒ anuppÄ• deÃ±Ä• á¹‡aâ€™â€™ n
suttantikadukÄ• dhammasenÄ• patisÄ• riputtattherena á¹-hapitattÄ• __sÄ• vakabhÄ• sitÄ•
thero na sÄ• mukkaá¹ƒsikena attano Ã±Ä• á¹‡ena á¹-hapesi, ekuttariyaá¹ƒ pana
ekakanipÄ• tadukanipÄ• tasaá¹…gÄ«tisuttadasuttarasuttehi samodhÄ• netvÄ• Ä• bhidham
patvÄ• akilamanatthaá¹ƒ á¹-hapesi.

sÄ• puna sappadesanippadesavasena dve koá¹-á¹-hÄ• sÄ• honti. ettha hi nava tikÄ• , eka
sappadesÄ• naá¹ƒ sÄ• vasesÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ pariggahitattÄ• __sappadesÄ•
ekasattati ca dukÄ• nippadesÄ• naá¹ƒ niravasesÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ gahitattÄ•
vibhÄ• go tattha tattheva Ä• vi bhavissati. tathÄ• nÄ• malÄ• bhavasena dvidhÄ• . sabbeva
Ä• dipadavasena, sabbapadavasena cÄ• ti dvidhÄ• nÄ• maá¹ƒ labhanti. tattha ``kusalÄ• d
abyÄ• katÄ• dhammÄ• â€™â€™ ti ayaá¹ƒ tÄ• va __Ä• dipadavasena_ laddhanÄ• mo kusa
sampayuttÄ• dhammÄ• ... pe ... dhammÄ• â€™â€™ ti ayaá¹ƒ __sabbapadavasena_ laddh
evaá¹ƒ sabbesampi tikadukÄ• naá¹ƒ nÄ• maá¹ƒ veditabbaá¹ƒ.

sÄ• panesÄ• paÃ±cadasahi paricchedehi vavatthitÄ• . tikÄ• naá¹ƒ hi eko paricchedo, duk
``hetÅ« dhammÄ• nahetÅ« dhammÄ• â€™â€™ tiÄ• dayo hi cha dukÄ• ganthato ca atthat
kaá¹‡á¹‡ikÄ• viya, ghaá¹-Ä• viya ca hutvÄ• á¹-hitattÄ• ``hetugocchakoâ€™â€™ ti vuccati
``sappaccayÄ• dhammÄ• â€™â€™ tiÄ• dayo satta dukÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ asambanc
dukasÄ• maÃ±Ã±ena uccinitvÄ• gocchakantare á¹-hapitattÄ• , aÃ±Ã±ehi ca antaradukehi c
``cÅ«á¸·antaradukÄ• â€™â€™ ti veditabbÄ• . tato paraá¹ƒ Ä• savadukÄ• dÄ«naá¹ƒ channa
Ä• savagocchako nÄ• ma. tato saá¹ƒyojanadukÄ• dÄ«naá¹ƒ channaá¹ƒ vasena saá¹ƒyojan
ganthaoghayoganÄ«varaá¹‡adukÄ• dÄ«naá¹ƒ channaá¹ƒ channaá¹ƒ vasena ganthaoghayo
parÄ• mÄ• sadukÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ vasena parÄ• mÄ• sagocchako nÄ• ma. tato
catuddasa dukÄ• mahantaradukÄ• nÄ• ma. tato paraá¹ƒ upÄ• dÄ• nadukÄ• dayo cha duk
kilesadukÄ• dayo aá¹-á¹-hadukÄ• kilesagocchako nÄ• ma. tato paraá¹ƒ dassanenapahÄ• t
dukÄ• abhidhammamÄ• tikÄ• ya pariyosÄ• ne á¹-hapitattÄ• piá¹-á¹-hidukÄ• nÄ• ma. vijjÄ•
dvÄ• cattÄ• lÄ«sa dukÄ• suttantikadukÄ• nÄ• ma. evametissÄ• paÃ±cadasahi paricchede
atthavaá¹‡á¹‡anÄ• bhavissati.

kusalattikavaá¹‡á¹‡anÄ•

yasmÄ• panettha tikamÄ• tikÄ• Ä• di, tatthÄ• pi kusalattiko Ä• di, tasmÄ• kusalattikassa t

atthato bhÅ«mibhedÄ• ca, paccekaá¹ƒ sampayogato.

uddesato ca dhammÄ• naá¹ƒ, lakkhaá¹‡Ä• divibhÄ• gato ||

saá¹…gahÄ• suÃ±Ã±ato ceva, visayÄ• dippabhedato.

yathÄ• nurÅ«paá¹ƒ sabbattha, veditabbo vinicchayo ||

tattha __atthato_ tÄ• va __kusalÄ• dhammÄ• _ti ettha __kusala_saddo Ä• rogyÄ• navajjad
ayaá¹ƒ hi \Be 8/ ``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaâ€™â€™ ntiÄ• dÄ«su (
Ä• rogye dissati. ``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro kusalo \Ne 7/? yo kho, mahÄ•
anavajjoâ€™â€™ tiÄ• dÄ«su (MN II 361) anavajje. ``kusalo tvaá¹ƒ rathassa aá¹…gapaccaá
(MN II 87) cheke. ``kusalassa kammassa katattÄ• upacitattÄ• â€™â€™ tiÄ• dÄ«su (Dhs 43
svÄ• yamidha Ä• rogyepi anavajjepi sukhavipÄ• kepi vattati. yatheva hi rÅ«pakÄ• ye nibyÄ•
Ä• rogyaá¹-á¹-hena kusalaá¹ƒ vuttaá¹ƒ, evaá¹ƒ arÅ«padhammepi kilesabyÄ• dhino abhÄ• v
kusalaá¹ƒ veditabbaá¹ƒ. kilesavajjassa pana abhÄ• vÄ• anavajjaá¹-á¹-hena kusalaá¹ƒ.

__dhamma_-saddo panÄ• yaá¹ƒ pariyattihetuguá¹‡anissattanijjÄ«vatÄ• dÄ«su dissati. ayaá
pariyÄ• puá¹‡Ä• ti suttaá¹ƒ geyyaâ€™â€™ ntiÄ• dÄ«su (AN a IV 102) pariyattiyaá¹ƒ dissati
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 720) hetumhi. ``na hi dhammo adham
tiÄ• dÄ«su (Th 304) guá¹‡e. ``dhammesu dhammÄ• nupassÄ« viharatÄ«â€™â€™ tiÄ• dÄ«
nissattanijjÄ«vatÄ• yaá¹ƒ, svÄ• yamidhÄ• pi nissattanijjÄ«vatÄ• yameva vaá¹-á¹-ati.

vacanattho panettha --- kucchite pÄ• padhamme salayanti calayanti kampenti viddhaá¹ƒse
kucchitena vÄ• Ä• kÄ• rena sayantÄ«ti kusÄ• , te kuse lunanti chindantÄ«ti kusalÄ• . kucch
tanukaraá¹‡ato Ã±Ä• á¹‡aá¹ƒ kusaá¹ƒ nÄ• ma, tena kusena lÄ• tabbÄ• parivattetabbÄ• ti k
vuccati paÃ±Ã±Ä• , tato kosallato sambhÅ«tattÄ• kusalÄ• . idaá¹ƒ pana anantare vuttaÃ±cA
kiÃ±cÄ• pi nippariyÄ• yato Ã±Ä• á¹‡asampayuttÄ• nameva \Be 9/ yujjati, ruá¸·hÄ«vasena p
Ã±Ä• á¹‡avippayuttÄ• nampÄ«ti gahetabbaá¹ƒ. yathÄ• vÄ• kusÄ• ubhayabhÄ• gagataá¹ƒ
evamimepi uppannÄ• nuppannabhÄ• vena ubhayabhÄ• gagataá¹ƒ saá¹ƒkilesapakkhaá¹ƒ lu
lunantÄ«ti kusalÄ• . attano pana sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti dhammÄ• , dhÄ• rÄ«yanti vÄ•
yathÄ• sabhÄ• vato Ä• dhÄ• rÄ«yantÄ«tipi dhammÄ• . na kusalÄ• __akusalÄ• , _ mittapaá
kusalapaá¹-ipakkhÄ• ti attho. na byÄ• katÄ• ti __abyÄ• katÄ• , _ kusalÄ• kusalabhÄ• vena a
anavajjasukhavipÄ• kalakkhaá¹‡Ä• kusalÄ• , sÄ• vajjadukkhavipÄ• kalakkhaá¹‡Ä• akusalA
abyÄ• katÄ• .

kiá¹ƒ panetÄ• ni kusalÄ• ti vÄ• dhammÄ• ti vÄ• tiÄ• dÄ«ni ekatthÄ• ni, udÄ• hu nÄ• natthÄ
yadi tÄ• va ekatthÄ• ni, ``kusalÄ•  dhammÄ• â€™â€™ ti idaá¹ƒ ``kusalÄ• kusalÄ• â€™â€™
nÄ• natthÄ• ni, tikadukÄ• naá¹ƒ chakkacatukkabhÄ• vo Ä• pajjati, padÄ• naÃ±ca asamband
cakkhumÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ viya. athÄ• pi yadi etÄ• ni ekatthÄ• ni, kusalÄ• kusalÄ•
tiá¹‡á¹‡ampi dhammÄ• naá¹ƒ dhammasabhÄ• vena ekattÄ• kusalÄ• dÄ«nampi ekattaá¹ƒ Ä
akusalÄ• dipadassa aÃ±Ã±attaá¹ƒ siyÄ• â€™â€™ ti vadatha, na etÄ• ni ekatthÄ• ni. tadÄ•

bhÄ• vato ca aÃ±Ã±o abhÄ• voti. evaá¹ƒ aÃ±Ã±oÃ±Ã±Ä• pekkhÄ• ya abhÄ• vattamÄ• pan
kusalÄ• dayopi abhÄ• vÄ• eva siyunti? sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ, kasmÄ• ? yathÄ• nu
``kusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ«ni padÄ• ni yathÄ• kusalÄ• kusalÄ• ti, evaá¹ƒ attha
\Be 10/ anumatÄ• ni, nÄ• pi kusalÄ• rÅ«paá¹ƒ cakkhumÄ• -saddÄ• viya aÃ±Ã±amaÃ±Ã±a
kho anavajjaiá¹-á¹-havipÄ• kattÄ• disaá¹…khÄ• tassa atthavisesassa, sabhÄ• vasÄ• dhÄ• r
jotakattena yathÄ• kkamaá¹ƒ anumatÄ• ni. kusala-saddo hi dhamma-saddassa purato vucc
kusalÄ• kusalÄ• disabbasÄ• dhÄ• raá¹‡asÄ• maÃ±Ã±atthadÄ«pakaá¹ƒ dhamma-saddaá¹ƒ
attano atthavisesavisiá¹-á¹-hatthadÄ«pakaá¹ƒ karoti. evaá¹ƒ paccekaá¹ƒ bhinnavisayÄ• nan
visesanavisesitabbabhÄ• vena pavattiyaá¹ƒ ekatthatÄ• ya paá¹‡á¸• itÄ• numatatÄ• ya yath
kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ. evaá¹ƒ tato paresupi sabbattha yath
Ã±Ä• tabbaá¹ƒ. ayaá¹ƒ tÄ• va padatthato vinicchayo.

kusalapadattho

__bhÅ«mibhedÄ• _ti tesu kusalÄ• kusalÄ• byÄ• katesu dhammesu kusalÄ• tÄ• va dhamm
--- kÄ• mÄ• vacarÄ• rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• lokuttarÄ• ti. ayaá¹ƒ bhÅ«mibheda

__sampayogato_ti evaá¹ƒ bhÅ«mibhedato catubbidhÄ• nampi nesaá¹ƒ paccekaá¹ƒ sampay
tattha kÄ• mÄ• vacarÄ• tÄ• va sampayogato aá¹-á¹-havidhÄ• honti. seyyathidaá¹ƒ? soman
Ã±Ä• á¹‡asampayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, tathÄ• sasaá¹…khÄ• raá¹ƒ. upekkhÄ• sahag
asaá¹…khÄ• raá¹ƒ, tathÄ• sasaá¹…khÄ• raá¹ƒ. somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayu
sasaá¹…khÄ• raá¹ƒ. upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, ta
iá¹-á¹-hÄ• rammaá¹‡atÄ• , saddhÄ• bÄ• hullatÄ• , visuddhadiá¹-á¹-hitÄ• , Ä• nisaá¹ƒsadass
pÄ«tisambojjhaá¹…gakÄ• raá¹‡Ä• ni cÄ• ti \Ne 9/ imehi tÄ• va kÄ• raá¹‡ehi somanassasah
Ã±Ä• á¹‡asampattiá¹ƒ pana \Be 11/ patthetvÄ• katakammato, brahmÄ• diupapattito, paÃ±Ã
indriyaparipÄ• kato, vikkhambhanena kilesadÅ«ribhÄ• vato ca sattavidhadhammavicayasan
Ã±Ä• á¹‡asampayuttatÄ• veditabbÄ• . attano vÄ• paresaá¹ƒ vÄ• vasena pavatto pubbapa

tena uppannaá¹ƒ sasaá¹…khÄ• raá¹ƒ, tadabhÄ• vÄ• asaá¹…khÄ• raÃ±ca veditabbaá¹ƒ. et
yathÄ• vuttasomanassaÃ±Ä• á¹‡ahetuá¹ƒ Ä• gamma pahaá¹-á¹-ho ``atthi dinnaâ€™â€™ nt
sammÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• asaá¹ƒsÄ«danto, parehi ca anussÄ• hito dÄ• nÄ• dÄ«
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ paá¹-hamaá¹ƒ kusalaá¹ƒ uppajjati. yadÄ•
haá¹-á¹-hatuá¹-á¹-ho sammÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• amuttacÄ• gitÄ• divasena saá¹ƒs
paá¹-isaá¹…khÄ• rena vÄ• parehi vÄ• ussÄ• hito karoti, tadÄ• ssa tadeva sasaá¹…khÄ• ra
hoti. yadÄ• pana Ã±Ä• tijanÄ• dipaá¹-ipattidassanena jÄ• taparicayÄ• bÄ• ladÄ• rakÄ• day
somanassajÄ• tÄ• sahasÄ• dÄ• navandanÄ• dÄ«ni karonti, tadÄ• Ã±Ä• á¹‡avippayuttaá¹
yadÄ• pana Ã±Ä• tiÄ• dÄ«hi ussÄ• hitÄ• evaá¹ƒ paá¹-ipajjanti, tadÄ• tadeva catutthaá¹ƒ s
hoti. yadÄ• pana somanassahetuno abhÄ• vena visuá¹ƒ catÅ«supi vikappesu somanassara

cattÄ• ri upekkhÄ• sahagatÄ• ni kusalÄ• ni uppajjanti. evaá¹ƒ paccekaá¹ƒ sampayogato vin

__uddesato ca dhammÄ• na_nti evaá¹ƒ sampayogato aá¹-á¹-havidhesu kusalesu paccekaá
vinicchayo veditabbo. tattha paá¹-hamakusale tÄ• va pÄ• á¸·iyÄ• sarÅ«pena Ä• gatÄ• tiá¹ƒ
navÄ• ti ekÅ«nacattÄ• lÄ«sa dhammÄ• \Be 12/ honti. seyyathidaá¹ƒ --- phasso vedanÄ• sa
vitakko vicÄ• ro pÄ«ti vÄ«riyaá¹ƒ cittekaggatÄ• jÄ«vitaá¹ƒ saddhÄ• sati hirÄ« ottappaá¹ƒ a
kÄ• yapassaddhi cittapassaddhi kÄ• yalahutÄ• cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ•
cittakammaÃ±Ã±atÄ• kÄ• yapÄ• guÃ±Ã±atÄ• cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujuk
tiá¹ƒsadhammÄ• . chando adhimokkho manasikÄ• ro tatramajjhattatÄ• karuá¹‡Ä• muditÄ•
vacÄ«duccaritavirati micchÄ• jÄ«vaviratÄ«ti ime yevÄ• panakÄ• navÄ• ti.

padabhÄ• janÄ«ye \Ne 10/ pana ---

``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti ... pe ... tasmiá¹ƒ
vedanÄ• ... pe ... saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ vitakko vicÄ• ro pÄ«ti sukhaá¹ƒ cittassekagg
vÄ«riyindriyaá¹ƒ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ manindriyaá¹ƒ somana
jÄ«vitindriyaá¹ƒ sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• yÄ• mo sammÄ• sa
vÄ«riyabalaá¹ƒ satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ hiribalaá¹ƒ ottappabalaá¹ƒ
anabhijjhÄ• abyÄ• pÄ• do sammÄ• diá¹-á¹-hi hirÄ« ottappaá¹ƒ kÄ• yapassaddhi cittapassa
cittalahutÄ• kÄ• yamudutÄ• cittamudutÄ• kÄ• yakammaÃ±Ã±atÄ• cittakammaÃ±Ã±atÄ•
cittapÄ• guÃ±Ã±atÄ• kÄ• yujukatÄ• cittujukatÄ• sati sampajaÃ±Ã±aá¹ƒ samatho vipassan
hotÄ«â€™â€™ ti (Dhs 1) ---

evaá¹ƒ sarÅ«pato uddiá¹-á¹-hÄ• chapaÃ±Ã±Ä• sa dhammÄ• ``ye vÄ• pana tasmiá¹ƒ sama
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• â€™â€™ ti \Be 13/ (Dhs 1) evaá¹ƒ yevÄ• pana
uddiá¹-á¹-hÄ• , __aá¹-á¹-hakathÄ• yaá¹ƒ_ cassÄ• tesu tesu suttappadesesu Ä• gate gahetv
niddiá¹-á¹-hÄ• chandÄ• dayo navÄ• ti paÃ±casaá¹-á¹-hi dhammÄ• Ä• gatÄ• . yasmÄ• par
jhÄ• naá¹…gaindriyamaggaá¹…gabalamÅ«lÄ• dÄ«naá¹ƒ vasena ekasseva bahukiccatÄ• da
gahetvÄ• pariyÄ• yena chapaÃ±Ã±Ä• savidhena desitÄ• pi agahitaggahaá¹‡ena yathÄ• vu
honti, te pana savibhattikÄ• avibhattikÄ• ti duvidhÄ• . tattha phassÄ• dayo aá¹-á¹-hÄ• rasa
avibhattikÄ• . vedanÄ• dayo dvÄ• dasa dhammÄ• aá¹-á¹-hatiá¹ƒsappabhedena yathÄ• yog
savibhattikÄ• , yevÄ• panakÄ• pana avibhattikÄ• eva. tasmÄ• te sabbepi nippariyÄ• yena
dhammÄ• va honti. honti cettha ---

phassÄ• dipaÃ±cakaá¹ƒ paÃ±cajhÄ• naá¹…gÄ• nindriyaá¹-á¹-hakaá¹ƒ.

maggaá¹…gapaÃ±cakaá¹ƒ sattabalaá¹ƒ mÅ«lattikampi ca ||

kammapathattikaÃ±ceva \Ne 11/, lokapÄ• ladukaá¹ƒ tathÄ• .

passaddhiÄ• dÄ« cha dukÄ• , tÄ«á¹‡i piá¹-á¹-hidukÄ• niti ||

sattarasahi rÄ• sÄ«hi, chapaÃ±Ã±Ä• seva pÄ• á¸·iyaá¹ƒ.

vuttÄ• sabhÄ• vato tiá¹ƒsa, dhammÄ• agahitaggahe ||

phasso jÄ«vitasaÃ±Ã±Ä• ca, cetanÄ• cÄ• rapÄ«tiyo.

cha dukÄ• kÄ• yapassaddhi-pamukhÄ• á¹-á¹-hÄ• rasekakÄ• ||

cittaá¹ƒ vitakko saddhÄ• ca, hiriottappiyampi ca.

alobho ca adoso ca, satta dvidhÄ• vibhÄ• vitÄ• ||

vedanÄ• tividhÄ• vÄ«riyaá¹ƒ, sati ca catudhÄ• matÄ• .

chaddhÄ• ekaggatÄ• paÃ±Ã±Ä• , sattadhÄ• va vibhÄ• vitÄ• ||

viratÄ« \Be 14/ appamaÃ±Ã±Ä• yo, manakkÄ• ro chandamajjhattÄ• .

dhimokkho yevÄ• panakÄ• , navete paá¹-hame mane ||

paÃ±casaá¹-á¹-hividheneva, pariyÄ• yena desitÄ• .

navÄ• dhikÄ• ca tettiá¹ƒsa, dhammÄ• va paramatthatoti ||

ettha ca sarÅ«pena Ä• gatÄ• tiá¹ƒsa dhammÄ• , yevÄ• panakesu cattÄ• ro cÄ• ti catuttiá¹
niyatÄ• labbhanti, sesÄ• pana karuá¹‡Ä• dayo paÃ±ca karuá¹‡Ä• pubbabhÄ• gamuditÄ• p
kÄ• yaduccaritavacÄ«duccaritamicchÄ• jÄ«vehi viramaá¹‡avasena ca cittassa pavattikÄ• le
aÃ±Ã±athÄ• nuppajjanato aniyatÄ• . te ca yasmÄ• dukkhitasukhitasattavasena, kÄ• yaduc
paccekaá¹ƒ bhinnavisayattÄ• ekato na uppajjanti, tasmÄ• karuá¹‡Ä• pubbabhÄ• gÄ• divas
cittakkhaá¹‡esu niyatÄ• catuttiá¹ƒsa, karuá¹‡Ä• dÄ«su \Ne 12/ ekanti paÃ±catiá¹ƒsa dham
kevalaá¹ƒ pana dÄ• nÄ• divasena pavattiyaá¹ƒ niyatÄ• catuttiá¹ƒseva uppajjantÄ«ti veditab
dhammuddesato vinicchayo.

__lakkhaá¹‡Ä• divibhÄ• gato_ti evaá¹ƒ uddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ lakkhaá¹‡aras

phusatÄ«ti __phasso_. svÄ• yaá¹ƒ phusanalakkhaá¹‡o, saá¹…ghaá¹-á¹-anaraso, sannipÄ•
Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• no. ayaá¹ƒ hi arÅ«padhammopi samÄ• no Ä• rammaá¹
phusanalakkhaá¹‡o, sÄ• cassa phusanÄ• kÄ• rappavatti ambilÄ• didassane kheá¸·uppÄ• c
pana anallÄ«yamÄ• nopi rÅ«paá¹ƒ viya cakkhuá¹ƒ, saddo viya ca sotaá¹ƒ cittamÄ• rammaá
saá¹…ghaá¹-á¹-etÄ«ti saá¹…ghaá¹-á¹-anaraso. tikasannipÄ• tasaá¹…khÄ• tassa pana attan
paveditattÄ• sannipÄ• tapaccupaá¹-á¹-hÄ• no, phalaá¹-á¹-hena paccupaá¹-á¹-hÄ• nena pan
vedanÄ• paccupaá¹-á¹-hÄ• no nÄ• ma hoti. tajjÄ• samannÄ• hÄ• rena ceva \Be 15/ indriyen
anantarÄ• yena uppajjanato Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• noti vuccati. vedanÄ• dhiá
niccammÄ• gÄ• vÄ« viya daá¹-á¹-habbo. lakkhaá¹‡Ä• dÄ«su ca tesaá¹ƒ tesaá¹ƒ dhammÄ•
sÄ• maÃ±Ã±aá¹ƒ vÄ• lakkhaá¹‡aá¹ƒ nÄ• ma, kiccaá¹ƒ vÄ• sampatti vÄ• raso nÄ• ma, upa
vÄ• paccupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, Ä• sannakÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma
lakkhaá¹‡Ä• dÄ«naá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

vedayatÄ«ti __vedanÄ• , _ sÄ• vedayitalakkhaá¹‡Ä• , sabhÄ• vabhedato panesÄ• paÃ±ca
dukkhaá¹ƒ somanassaá¹ƒ domanassaá¹ƒ upekkhÄ• ti. tattha iá¹-á¹-haphoá¹-á¹-habbÄ• nubh
sukhaá¹ƒ, sampayuttÄ• naá¹ƒ upabrÅ«hanarasaá¹ƒ, kÄ• yikaassÄ• dapaccupaá¹-á¹-hÄ• na
kÄ• yindriyapadaá¹-á¹-hÄ• naá¹ƒ. aniá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ du
milÄ• panarasaá¹ƒ, kÄ• yikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ, kÄ• yindriyapadaá¹-á¹-hÄ• n
iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡aá¹ƒ somanassaá¹ƒ, yathÄ• tathÄ• vÄ• iá¹-á
sampayuttÄ• naá¹ƒ upabrÅ«hanarasaá¹ƒ vÄ• , cetasikaassÄ• dapaccupaá¹-á¹-hÄ• naá¹ƒ,
iá¹-á¹-hÄ• kÄ• radassanapadaá¹-á¹-hÄ• naá¹ƒ. aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkha
tathÄ• vÄ• aniá¹-á¹-hÄ• kÄ• rasambhogarasaá¹ƒ, sampayuttÄ• naá¹ƒ milÄ• panarasaá¹ƒ v
cetasikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ, ekantena hadayavatthupadaá¹-á¹-hÄ• naá¹ƒ. m
upekkhÄ• , sampayuttÄ• naá¹ƒ nÄ• tiupabrÅ«hanamilÄ• panarasÄ• , santabhÄ• vapaccupa
nippÄ«tikacittapadaá¹-á¹-hÄ• nÄ• . ettha ca sukhaá¹ƒ, dukkhaÃ±ca ekantamabyÄ• kataá¹ƒ,
domanassamekantamakusalaá¹ƒ, somanassupekkhÄ• pana siyÄ• kusalÄ• , siyÄ• akusalÄ
kusalÄ• somanassavedanÄ• adhippetÄ• .

nÄ«lÄ• dibhedaá¹ƒ \Ne 13/ Ä• rammaá¹‡aá¹ƒ saÃ±jÄ• nÄ• tÄ«ti __saÃ±Ã±Ä• _. sÄ• saÃ±
paccÄ• bhiÃ±Ã±Ä• á¹‡arasÄ• , punasaÃ±jÄ• nanapaccayanimittakaraá¹‡arasÄ• vÄ• dÄ• n
yathÄ• gahitanimittavasena \Be 16/ abhinivesakaraá¹‡apaccupaá¹-á¹-hÄ• nÄ• hatthidassak
anogÄ• á¸·havuttitÄ• ya aciraá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• nÄ• vÄ• vijju viya,
yathÄ• upaá¹-á¹-hitavisayapadaá¹-á¹-hÄ• nÄ• tiá¹‡apurisesu migapotakÄ• naá¹ƒ purisÄ• ti

cetetÄ«ti __cetanÄ• , _ saddhiá¹ƒ attanÄ• sampayuttadhamme Ä• rammaá¹‡e abhisandah
cetanÄ• bhÄ• valakkhaá¹‡Ä• , Ä• yÅ«hanarasÄ• , sÄ• ca kusalÄ• kusalesu eva hoti. itares
saá¹ƒvidahanapaccupaá¹-á¹-hÄ• nÄ• sakiccaparakiccasÄ• dhakÄ• jeá¹-á¹-hasissamahÄ• v
accÄ• yikakammÄ• nussaraá¹‡Ä• dÄ«su panÄ• yaá¹ƒ sampayuttesu ussÄ• hanabhÄ• vena

Ä• rammaá¹‡aá¹ƒ cintetÄ«ti __cittaá¹ƒ, _ viÃ±Ã±Ä• á¹‡aá¹ƒ. vitthÄ• rato panassa vacanatt
bhavissati. tadetaá¹ƒ vijÄ• nanalakkhaá¹‡aá¹ƒ cittaá¹ƒ, pubbaá¹…gamarasaá¹ƒ, nirantarapp
sandhÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ, nÄ• marÅ«papadaá¹-á¹-hÄ• naá¹ƒ.

vitakketi Å«heti, vitakkanamattameva vÄ• soti __vitakko_. svÄ• yamÄ• rammaá¹‡e cittass
Ä• hananapariyÄ• hananaraso, Ä• rammaá¹‡e cittassa Ä• nayanapaccupaá¹-á¹-hÄ• no.

Ä• rammaá¹‡e tena cittaá¹ƒ vicarati, vicaraá¹‡amattameva vÄ• soti __vicÄ• ro_.
svÄ• yamÄ• rammaá¹‡Ä• numajjanalakkhaá¹‡o, tattha sahajÄ• tÄ• nuyojanaraso, cittassa
anuppabandhanapaccupaá¹-á¹-hÄ• no. abhiniropanÄ• numajjanavasena panesaá¹ƒ yathÄ•
ghaá¹‡á¹-Ä• bhighÄ• to viya cetaso paá¹-hamÄ• bhinipÄ• to vitakko, ghaá¹‡á¹-Ä• nuravo vi
vipphÄ• ravÄ• cettha vitakko Ä• kÄ• se uppatitukÄ• mapakkhino pakkhavikkhepo viya, san
17/ uppatitassa pakkhino pakkhapasÄ• raá¹‡aá¹ƒ viya. so pana nesaá¹ƒ viseso paá¹-hamac
hoti. ubhopi panete sampayuttadhammapadaá¹-á¹-hÄ• nÄ• .

piá¹‡ayatÄ«ti __pÄ«ti_. sÄ• sampiyÄ• yanalakkhaá¹‡Ä• , kÄ• yacittapÄ«á¹‡anarasÄ• , pha
odagyapaccupaá¹-á¹-hÄ• nÄ• , somanassasahagatacittapadaá¹-á¹-hÄ• nÄ• .

vÄ«rÄ• naá¹ƒ \Ne 14/ bhÄ• vo, kammaá¹ƒ vÄ• __vÄ«riyaá¹ƒ, _ vividhena vÄ• upÄ• yena
pavattayitabbanti vÄ«riyaá¹ƒ. taÃ±ca ussÄ• halakkhaá¹‡aá¹ƒ, sahajÄ• tÄ• naá¹ƒ upatthamb
asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, ``saá¹ƒviggo yoniso padahatÄ«â€™â€™ t
saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ, vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• naá¹ƒ vÄ• . idaá¹ƒ pa
padaá¹-á¹-hÄ• naá¹ƒ, akusalÄ• dipakkhe pana sÄ• dhÄ• raá¹‡avasena yathÄ• tathÄ• vÄ•
dukkhavinodanakÄ• matÄ• padaá¹-á¹-hÄ• naá¹ƒ, sampayuttadhammapadaá¹-á¹-hÄ• naá¹ƒ
sabbÄ• saá¹ƒ sampattÄ«naá¹ƒ mÅ«laá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

eko aggo visayo assÄ• ti ekaggaá¹ƒ, cittaá¹ƒ, tassa bhÄ• vo ekaggatÄ• , cittassa ekaggatÄ
samÄ• dhissetaá¹ƒ nÄ• maá¹ƒ. sÄ• avisÄ• raá¹‡alakkhaá¹‡Ä• , sahajÄ• tÄ• naá¹ƒ sampiá
nahÄ• nÄ«yacuá¹‡á¹‡Ä• naá¹ƒ udakaá¹ƒ viya, upasamapaccupaá¹-á¹-hÄ• nÄ• , Ã±Ä• á¹‡a
sukhapadaá¹-á¹-hÄ• nÄ• , akusalÄ• disÄ• dhÄ• raá¹‡avasena panetthÄ• pi paccupaá¹-á¹-h
vuttanayena yojetvÄ• Ã±Ä• tabbÄ• ni. nivÄ• te dÄ«paccÄ«naá¹ƒ á¹-hiti viya cetaso á¹-hitÄ«

ettha ca kiÃ±cÄ• pi Ä• rammaá¹‡aá¹ƒ bhinditvÄ• anupavisantÄ• viya kusalapakkhe cattÄ•
ogÄ• hanti saddhÄ• sati ekaggatÄ• paÃ±Ã±Ä• ti, teneva saddhÄ• ``okappanÄ• â€™â€™
``apilÄ• panÄ• â€™â€™ ti, ekaggatÄ• ``avaá¹-á¹-hitÄ«â€™â€™ ti, paÃ±Ã±Ä• \Be 18/ ``pa
vuttÄ• . akusalapakkhe ca tayo taá¹‡hÄ• diá¹-á¹-hi avijjÄ• ti. tena te eva ``oghÄ• â€™â€™
nesaá¹ƒ lakkhaá¹‡Ä• dito nÄ• nattampi siddhameva. akusalapakkhe pana ekaggatÄ• uddh

``ogÄ• hanÄ• â€™â€™ ti na vuttÄ• . akusaladhammÄ• hi ekavisaye sampiá¹‡á¸• anakicce
udakasittarajuá¹-á¹-hÄ• naá¹ƒ viya taá¹…khaá¹‡aÃ±Ã±eva vikiraá¹‡asabhÄ• vÄ• honti. ten
upacÄ• rappanÄ• ppatti na hoti, kusaladhammÄ• pana yasmÄ• udakaá¹ƒ Ä• siÃ±citvÄ• Ä
Ä• koá¹-anamajjanÄ• dÄ«ni katvÄ• upalittaá¹-á¹-hÄ• naá¹ƒ viya sakalampi divasaá¹ƒ niccal
upacÄ• rappanÄ• ppattÄ• pi hoti, tasmÄ• tattha ogÄ• hanÄ• ti vuttÄ• ti gahetabbaá¹ƒ.

jÄ«vanti tena, jÄ«vanamattaá¹ƒ vÄ• tanti __jÄ«vitaá¹ƒ, _ taá¹ƒ sahajÄ• tÄ• nupÄ• lanalakk
pavattanarasaá¹ƒ, tesaÃ±Ã±eva á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbadhamma
á¹-hitikkhaá¹‡e eva cetaá¹ƒ te dhamme anupÄ• leti udakaá¹ƒ viya uppalÄ• dÄ«ni, na bhaá¹.
bhijjamÄ• nattÄ• sayaá¹ƒ pavattitadhammasambandheneva pavattati niyÄ• mako viyÄ• ti d

saddahanti \Ne 15/ etÄ• ya, sayaá¹ƒ vÄ• saddahati, saddahanamattaá¹ƒ vÄ• esÄ• ti __sa
saddahanalakkhaá¹‡Ä• , okappanalakkhaá¹‡Ä• vÄ• , pasÄ• danarasÄ• udakappasÄ• dak
oghuttÄ• rakavÄ«rapuriso viya, akÄ• lusiyapaccupaá¹-á¹-hÄ• nÄ• , adhimuttipaccupaá¹-á¹-h
saddheyyavatthupadaá¹-á¹-hÄ• nÄ• , saddhammasavanÄ• disotÄ• pattiyaá¹…gapadaá¹-á¹-
viya daá¹-á¹-habbÄ• .

saranti tÄ• ya, sayaá¹ƒ vÄ• sarati, saraá¹‡amattameva vÄ• esÄ• ti __sati_. sÄ• apilÄ• pa
asammosanarasÄ• , Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• , visayÄ• bhimukhabhÄ• vapaccupaá
thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• , kÄ• yÄ• disatipaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• vÄ• . Ä
daá¸·hapatiá¹-á¹-hitattÄ• pana esikÄ• viya, cakkhudvÄ• rÄ• dirakkhaá¹‡ato dovÄ• riko viya

kÄ• yaduccaritÄ• dÄ«hi hirÄ«yatÄ«ti __hirÄ«, _ lajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. tehiyeva otta
_ pÄ• pato ubbegassetaá¹ƒ adhivacanaá¹ƒ. tattha pÄ• pato jigucchanalakkhaá¹‡Ä• hirÄ«, u
ottappaá¹ƒ. lajjanÄ• kÄ• rena pÄ• pakÄ• naá¹ƒ akaraá¹‡arasÄ• hirÄ«, uttÄ• sÄ• kÄ• rena c
aggisantattassa ca ayoguá¸·assa gahetuá¹ƒ avisahanaá¹ƒ viya etesaá¹ƒ yathÄ• kkamaá¹ƒ j
pÄ• pÄ• karaá¹‡aá¹ƒ veditabbaá¹ƒ. vuttÄ• kÄ• reneva ca pÄ• pato saá¹ƒkocanapaccupaá¹-
attaparagÄ• ravapadaá¹-á¹-hÄ• nÄ• ni kulavadhÅ«vesiyÄ• bhÄ• vo viya, lokapÄ• lakÄ• ni c
ubhinnampi panesaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ adhipati sabhÄ• vo lakkhaá¹‡ena cÄ• ti mÄ• ti
yathÄ• kkamaá¹ƒ ajjhattabahiddhÄ• samuá¹-á¹-hÄ• natÄ• , attalokÄ• dhipatitÄ• , lajjÄ• bhay
sappatissavavajjabhayadassÄ• vitÄ• lakkhaá¹‡atÄ• ca __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a 1
vitthÄ• rato vibhattÄ• , atthikehi taá¹ƒ tattheva gahetabbaá¹ƒ.

na lubbhati etena, sayaá¹ƒ vÄ• na lubbhati, alubbhanamattameva vÄ• tanti __alobho_. ad
nayo. tesu alobho Ä• rammaá¹‡e cittassa agedhalakkhaá¹‡o, alaggabhÄ• valakkhaá¹‡o vÄ
apariggaharaso muttabhikkhu viya, anallÄ«nabhÄ• vapaccupaá¹-á¹-hÄ• no asucimhi patitap

__adoso_ acaá¹‡á¸• ikkalakkhaá¹‡o, avirodhalakkhaá¹‡o vÄ• anukÅ«lamitto viya, Ä• ghÄ•

pariá¸·Ä• havinayanaraso vÄ• candanaá¹ƒ viya, sommabhÄ• vapaccupaá¹-á¹-hÄ• no puá¹‡

__amoho_ \Be 20/ \Ne 16/ yathÄ• sabhÄ• vappaá¹-ivedhalakkhaá¹‡o, akkhalitappaá¹-ivedh
kusalissÄ• sakkhittausuppaá¹-ivedho viya, visayobhÄ• sanaraso anuddhaá¹-o padÄ«po viya
asammohapaccupaá¹-á¹-hÄ• no araÃ±Ã±agatasudesako viya. tayopi cete sabbakusalÄ• na
daá¹-á¹-habbÄ• .

apica alobho cettha dÄ• nahetu, adoso sÄ«lahetu, amoho bhÄ• vanÄ• hetu. tÄ«hipi cetehi
nekkhammasaÃ±Ã±Ä• abyÄ• pÄ• dasaÃ±Ã±Ä• avihiá¹ƒsÄ• saÃ±Ã±Ä• honti, tathÄ• adhi
abhÄ• vo, tathÄ• piyavippayogaappiyasampayogaicchitÄ• lÄ• bhadukkhÄ• naá¹ƒ, jÄ• tijarÄ
petanirayatiracchÄ• nagatidukkhÄ• naÃ±ca abhÄ• vo, tathÄ• bhogamittaattasampattipacca
kÄ• masukhapariccÄ• gaattakilamathapariccÄ• gamajjhimapaá¹-ipattÄ«naá¹ƒ sambhavo, ta
asubhaappamÄ• á¹‡adhÄ• tusaÃ±Ã±Ä• naá¹ƒ, aniccadukkhaanattasaÃ±Ã±Ä• naá¹ƒ, dibba
hotÄ«ti evamÄ• dÄ«hi nayehi tesaá¹ƒ vitthÄ• ro veditabbo.

ettha ca amoho nÄ• ma paÃ±Ã±Ä• , sÄ• pajÄ• nanalakkhaá¹‡Ä• . viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ•
saÃ±jÄ• nanalakkhaá¹‡Ä• . kiá¹ƒ panetÄ• saá¹ƒ saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ
saÃ±jÄ• nanavijÄ• nanapajÄ• nanameva. etÄ• saá¹ƒ hi samÄ• nepi jÄ• nanabhÄ• ve saÃ±Ã
ntiÄ• dinÄ• puna saÃ±Ã±uppÄ• dakamattena Ä• kÄ• rena saÃ±jÄ• nanamattameva hoti, aj
cittavaá¹-á¹-Ä• dibhÄ• vamattÄ• kÄ• rena kahÄ• paá¹‡Ä• didassanaá¹ƒ, na tato uddhaá¹ƒ. v
yathÄ• vuttena ca tato visiá¹-á¹-hena ca aniccÄ• dinÄ• Ä• kÄ• rena jÄ• nanaá¹ƒ hoti, gÄ• m
yathÄ• vuttena ceva upabhogÄ• rahatÄ• dinÄ• ca Ä• kÄ• rena kahÄ• paá¹‡Ä• didassanaá
pana tehi ca yathÄ• vuttehi nÄ• nappakÄ• rehi ca \Be 21/ maggapÄ• tubhÄ• vÄ• dihetÅ«hi
pajÄ• nanaá¹ƒ hoti, heraÃ±Ã±ikassa viya yathÄ• vuttehi ceva chekakÅ«á¹-aaddhasÄ• rÄ• d
kahÄ• paá¹‡Ä• didassanaá¹ƒ. paÃ±Ã±Ä• ya hi ajÄ• nitabbaá¹ƒ nÄ• ma natthi. evaá¹ƒ
saÃ±jÄ• nanavijÄ• nanapajÄ• nanÄ• kÄ• rehi etÄ• saá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ. ettha c
vitakkavÄ«riyÄ• disahajÄ• tapaccayavirahato rÅ«pÄ• dÄ«su saÃ±Ã±Ä• kiccato adhikavijÄ•
sakkonti, balapariá¹‡Ä• yakÄ• ni viya senaá¹…gÄ• ni paÃ±Ã±Ä• nuvattakÄ• neva hontÄ«ti
bhagavÄ• ``paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• ti aÃ±Ã±atra
tiÄ• di (Vibh 766).

kÄ• yapassambhanaá¹ƒ \Ne 17/ __kÄ• yapassaddhi_. cittapassambhanaá¹ƒ __cittapassad
vedanÄ• dayo tayo khandhÄ• . ubhopi panetÄ• kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä•
kÄ• yacittadarathanimmaddanarasÄ• , kÄ• yacittÄ• naá¹ƒ aparipphandasÄ«tibhÄ• vapaccu
kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naÃ±ca avÅ«pasamakarauddhaccÄ• dikilesapa
daá¹-á¹-habbÄ• .

kÄ• yalahubhÄ• vo __kÄ• yalahutÄ• _. cittalahubhÄ• vo __cittalahutÄ• _. evaá¹ƒ uparipi pa

kÄ• yacittÄ• naá¹ƒ garubhÄ• vavÅ«pasamalakkhaá¹‡Ä• kÄ• yalahutÄ• , cittalahutÄ• ca, te
garubhÄ• vanimmaddanarasÄ• , tesaá¹ƒ adandhatÄ• paccupaá¹-á¹-hÄ• nÄ• , tesaá¹ƒ
garubhÄ• vakarathinamiddhÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yacittÄ• naá¹ƒ thaddhabhÄ• vavÅ«pasamalakkhaá¹‡Ä• __kÄ• yamudutÄ• , cittamudu
thaddhabhÄ• vanimmaddanarasÄ• , appaá¹-ighÄ• tapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapad
thaddhabhÄ• vakaradiá¹-á¹-himÄ• nÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yacittÄ• naá¹ƒ \Be 22/ akammaÃ±Ã±abhÄ• vavÅ«pasamalakkhaá¹‡Ä• __kÄ• yakamm
tesaá¹ƒ akammaÃ±Ã±abhÄ• vanimmaddanarasÄ• , kÄ• yacittÄ• naá¹ƒ Ä• rammaá¹‡akaraá
tesaá¹ƒ akammaÃ±Ã±abhÄ• vakarÄ• vasesanÄ«varaá¹‡apaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-h
pasÄ• dÄ• vahÄ• , hitakiriyÄ• su viniyogakkhamabhÄ• vÄ• vahÄ• suvaá¹‡á¹‡avisuddhi viy

kÄ• yacittÄ• naá¹ƒ agelaÃ±Ã±abhÄ• valakkhaá¹‡Ä• __kÄ• yapÄ• guÃ±Ã±atÄ• , cittapÄ• g
gelaÃ±Ã±animmaddanarasÄ• , nirÄ• dÄ«navapaccupaá¹-á¹-hÄ• nÄ• , tesaá¹ƒ
gelaÃ±Ã±akaraassaddhiyÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• . kÄ• yacittÄ• n
__kÄ• yujukatÄ• , cittujukatÄ• _ ca, tesaá¹ƒ kuá¹-ilabhÄ• vanimmaddanarasÄ• , ajimhatÄ• p
kuá¹-ilabhÄ• vakaramÄ• yÄ• sÄ• á¹-heyyÄ• dipaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• . sabh
kÄ• yacittapadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• .

kiá¹ƒ panettha passaddhÄ• dayo dhammÄ• uddhaccÄ• diá¹ƒ vinodetuá¹ƒ na sakkonti, yena
na visuá¹ƒ vibhattÄ• ti? no na sakkonti, ime pana sahitÄ• eva sakkonti, itarathÄ• tesaá¹ƒ u
asambhavato. yathÄ• vÄ• passaddhÄ• dÄ«su vijjamÄ• nesu mohÄ• hirikÄ• dÄ«naá¹ƒ ujup
amohahiriÄ• dayo honti, evametepi uddhaccÄ• diujupaá¹-ipakkhabhÄ• vena icchitabbÄ• ti g
dvÄ«hi dvÄ«hi eva yathÄ• sakaá¹ƒ paá¹-ipakkhÄ• haritabbÄ• , tasmÄ• te ete eva dvidhÄ•
Ã±Ä• tabbÄ• .

yevÄ• panakesu __chando_ti kattukÄ• matÄ• yetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• so kattukÄ•
Ä• rammaá¹‡apariyesanaraso, Ä• rammaá¹‡ena atthikatÄ• paccupaá¹-á¹-hÄ• no, tadevassa
Ä• rammaá¹‡aggahaá¹‡e cÄ• yaá¹ƒ cetaso hatthappasÄ• raá¹‡aá¹ƒ viya daá¹-á¹-habbo. ay
virajjitabbÄ• dÄ«supi nekkhammÄ• dinÄ• saha lobhavisadisena kattukÄ• matÄ• kÄ• rena p
uppajjati. lobho pana subhasukhÄ• divipallÄ• sapubbakena abhisaá¹…gÄ• kÄ• reneva pava
evaá¹ƒ mettÄ• karuá¹‡Ä• dÄ«nampi lobhÄ• dÄ«hi viseso yathÄ• nurÅ«paá¹ƒ Ã±Ä• tabbo.

adhimuccanaá¹ƒ __adhimokkho_. so sanniá¹-á¹-hÄ• nalakkhaá¹‡o, asaá¹ƒsappanaraso, ni
sanniá¹-á¹-hÄ• tabbadhammapadaá¹-á¹-hÄ• no, Ä• rammaá¹‡e niccalabhÄ• vena indakhÄ«
saddhÄ• pi adhimokkhoti vuccati. tathÄ• hi adhimokkhalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ
vuccatÄ«ti? saccaá¹ƒ, sÄ• ca kho sampasÄ• danabhÄ• vena adhimokkho, ayaá¹ƒ pana ya

nicchayabhÄ• venÄ• ti na koci virodho.

kiriyÄ• kÄ• ro, manasmiá¹ƒ kÄ• ro __manasikÄ• ro, _ purimamanato visadisaá¹ƒ manaá¹ƒ
_ svÄ• yaá¹ƒ Ä• rammaá¹‡apaá¹-ipÄ• dako vÄ«thipaá¹-ipÄ• dako javanapaá¹-ipÄ• dakoti tip
__Ä• rammaá¹‡apaá¹-ipÄ• dako_ idha manasikÄ• ro. so sÄ• raá¹‡alakkhaá¹‡o, sampayuttÄ
payojanaraso, Ä• rammaá¹‡Ä• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• no, Ä• rammaá¹‡apada
saá¹…khÄ• rakkhandhapariyÄ• panno. Ä• rammaá¹‡apaá¹-ipÄ• dakattena sampayuttÄ• na
__vÄ«thipaá¹-ipÄ• dako_ti pana paÃ±cadvÄ• rÄ• vajjanassetaá¹ƒ adhivacanaá¹ƒ. __javana
manodvÄ• rÄ• vajjanassa, na te idha adhippetÄ• . ettha cÄ• yaá¹ƒ manasikÄ• ro samannÄ•
Ä• rammaá¹‡e sampayuttÄ• naá¹ƒ payojako, __cetanÄ• _ cetokiriyÄ• bhÄ• vena, __vitakko
upanijjhÄ• yanÄ• kÄ• rena ca abhiniropako. teneva hettha padabhÄ• janÄ«ye ``takko \Be 24
jhÄ• naá¹…gaâ€™â€™ nti ca vuccatÄ«ti ayametesaá¹ƒ viseso.

tesu \Ne 19/ tesu dhammesu majjhattatÄ• __tatramajjhattatÄ• _. sÄ• cittacetasikÄ• naá¹ƒ
Å«nÄ• dhikatÄ• nivÄ• raá¹‡arasÄ• , pakkhapÄ• tupacchedanarasÄ• vÄ• , majjhattabhÄ• va
samappavattasampayuttadhammapadaá¹-á¹-hÄ• nÄ• . sampayuttadhammÄ• naá¹ƒ ajjhupe
Ä• jÄ• nÄ«yÄ• naá¹ƒ ajjhupekkhakasÄ• rathi viya daá¹-á¹-habbÄ• .

paradukkhe sati sÄ• dhÅ«naá¹ƒ hadayakampanaá¹ƒ karotÄ«ti __karuá¹‡Ä• , _ kirati vÄ• pa
kirÄ«yati vÄ• dukkhitesu pasÄ• rÄ«yatÄ«ti karuá¹‡Ä• . sÄ• paradukkhÄ• panayanÄ• kÄ• r
paradukkhÄ• sahanarasÄ• , avihiá¹ƒsÄ• paccupaá¹-á¹-hÄ• nÄ• , dukkhÄ• bhibhÅ«tÄ• naá¹ƒ
anÄ• thabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• . modanti tÄ• ya taá¹ƒsamaá¹…gino, sayaá¹ƒ v
tanti __muditÄ• _. sÄ• pamodalakkhaá¹‡Ä• , anissÄ• yanarasÄ• , arativighÄ• tapaccupaá¹-
sampattidassanapadaá¹-á¹-hÄ• nÄ• .

kasmÄ• panettha mettupekkhÄ• na vuttÄ• ti? pubbe gahitattÄ• . adoso eva hi sattesu hitap
pavattiyaá¹ƒ mettÄ• . tatramajjhattatÄ• eva ca iá¹-á¹-hÄ• niá¹-á¹-hasattesu majjhattÄ• kÄ• r
upekkhÄ• . te ca dhammÄ• niyatÄ• , kevalaá¹ƒ pana nesaá¹ƒ sattesu mettupekkhÄ• bhÄ• v
kÄ• yaduccaritato virati __kÄ• yaduccaritavirati_. sesapadadvayepi eseva nayo. lakkhaá¹‡Ä
kÄ• yaduccaritÄ• divatthÅ«naá¹ƒ avÄ«tikkamalakkhaá¹‡Ä• , tato saá¹ƒkocanarasÄ• , tesaá¹
akiriyapaccupaá¹-á¹-hÄ• nÄ• , saddhÄ• hirottappaappicchatÄ• diguá¹‡apadaá¹-á¹-hÄ• nÄ• ,
vimukhabhÄ• vabhÅ«tÄ• ti daá¹-á¹-habbÄ• . evaá¹ƒ lakkhaá¹‡Ä• dito vinicchayo veditabbo.

__saá¹…gahÄ• _ti \Be 25/ evaá¹ƒ ye ime imasmiá¹ƒ kÄ• mÄ• vacarapaá¹-hamakusale vibh
dhammÄ• , sabbete khandhato catubbidhÄ• honti --- vedanÄ• kkhandho saÃ±Ã±Ä• kkhand
viÃ±Ã±Ä• á¹‡akkhandhoti. tattha rÄ• saá¹-á¹-hena somanassavedanÄ• vedanÄ• kkhandho
saÃ±Ã±Ä• kkhandho, cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, avasesÄ• phassÄ• dayo chattiá¹ƒs
saá¹…khÄ• rakkhandhoti veditabbÄ• .

nanu ca yadi rÄ• saá¹-á¹-hena khandho, phassÄ• dÄ«naá¹ƒ tÄ• va anekattÄ• saá¹…khÄ•
pana vedanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ khandhatÄ• ti? upacÄ• rato. paccekaá¹ƒ hi atÄ«tÄ• d
vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡esu niruá¸·hopi khandha-saddo tadekadesesu ekekaveda
\Ne 20/ voharÄ«yatÄ«ti tadekadesepi tabbohÄ• ro, yathÄ• rukkhassa sÄ• khÄ• ya chijjamÄ
chijjatÄ«â€™â€™ tiÄ• dÄ«su viyÄ• ti. evaá¹ƒ khandhato catubbidhÄ• honti.

te puna Ä• yatanato duvidhÄ• honti --- manÄ• yatanaá¹ƒ dhammÄ• yatananti.
saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-hena hettha cittaá¹ƒ __manÄ• yatanaá¹ƒ, _ sesÄ
dhammÄ• __dhammÄ• yatana_nti. evaá¹ƒ Ä• yatanato duvidhÄ• honti. te puna dhÄ• tuvas
manoviÃ±Ã±Ä• á¹‡adhÄ• tu dhammadhÄ• tÅ«ti. nissattanijjÄ«vaá¹-á¹-hena hettha cittaá¹ƒ _
sesÄ• __dhammadhÄ• tÅ«_ti. evaá¹ƒ dhÄ• tuvasena duvidhÄ• .

tathÄ• Ä• hÄ• rÄ• nÄ• hÄ• ravasena. tattha phasso cetanÄ• cittanti ime tayo dhammÄ• v
yathÄ• kkamaá¹ƒ ``phassÄ• hÄ• ro manosaÃ±cetanÄ• hÄ• ro viÃ±Ã±Ä• á¹‡Ä• hÄ• roâ€™â
Ä• hÄ• rÄ• ti. kiá¹ƒ panete paccayÄ• na honti, ye na Ä• hÄ• rÄ• ti vucceyyunti? no na honti
honti, phassÄ• dayo pana tesaá¹ƒ dhammÄ• naá¹ƒ visesapaccayÄ• honti, visesato vedanÄ
phassÄ• hÄ• ro hi tisso vedanÄ• yo Ä• harati, manosaÃ±cetanÄ• hÄ• ro tayo bhave, viÃ±Ã
paá¹-isandhinÄ• marÅ«paá¹ƒ. nanu ca so vipÄ• ko, idaá¹ƒ pana kusalaviÃ±Ã±Ä• á¹‡anti? ki
taá¹ƒsarikkhatÄ• ya pana viÃ±Ã±Ä• á¹‡Ä• hÄ• rotveva vuttaá¹ƒ. yasmÄ• vÄ• ime ``arÅ«pi
sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• h
(Paá¹-á¹-h I 1.15) vacanato kabaá¸·Ä«kÄ• rÄ• hÄ• ro viya rÅ«pakÄ• yassa upatthambhakaá
Ä• hÄ• rapaccayÄ• honti, tasmÄ• imeva ``Ä• hÄ• rÄ• â€™â€™ ti vuttÄ• ti veditabbaá¹ƒ. e
duvidhÄ• .

tathÄ• indriyÄ• nindriyato. tattha saddhÄ• vÄ«riyaá¹ƒ sati ekaggatÄ• amoho cittaá¹ƒ som
jÄ«vitanti ime aá¹-á¹-ha dhammÄ• adhipatiyaá¹-á¹-hena yathÄ• kkamaá¹ƒ ``saddhindriyaá¹
satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ manindriyaá¹ƒ somanassindriyaá¹ƒ jÄ«
vuccanti, avasesÄ• na ``indriyÄ• nÄ«â€™â€™ ti. evaá¹ƒ indriyÄ• nindriyato duvidhÄ• .

tathÄ• jhÄ• naá¹…gÄ• jhÄ• naá¹…gavasena. tattha vitakko vicÄ• ro pÄ«ti somanassaá¹ƒ e
dhammÄ• upanijjhÄ• yanaá¹-á¹-hena ``jhÄ• naá¹…gÄ• nÄ«â€™â€™ ti vuccanti, itare ``ajhÄ
evaá¹ƒ jhÄ• naá¹…gÄ• jhÄ• naá¹…gavasena duvidhÄ• .

tathÄ• \Ne 21/ maggaá¹…gÄ• maggaá¹…gavasena. tattha amoho vitakko viratittayaá¹ƒ vÄ
ime aá¹-á¹-ha dhammÄ• niyyÄ• naá¹-á¹-hena, vimokkhaá¹-á¹-hena ca yathÄ• kkamaá¹ƒ ``s
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ
nÄ• mena ``maggaá¹…gÄ• nÄ«â€™â€™ ti vuccanti, itare ``amaggaá¹…gÄ• nÄ«â€™â€™ t

viratÄ«naá¹ƒ \Be 27/ aniyatattÄ• , yevÄ• panakattÄ• ca tÄ• vajjetvÄ• ``paÃ±caá¹…giko ma
58, 121) vuccati. evaá¹ƒ maggaá¹…gÄ• maggaá¹…gavasena duvidhÄ• .

tathÄ• balÄ• balavasena. tattha saddhÄ• vÄ«riyaá¹ƒ sati samÄ• dhi paÃ±Ã±Ä• hirÄ« ottap
akampiyaá¹-á¹-hena balÄ• nÄ«ti vuccanti, itare abalÄ• nÄ«ti. evaá¹ƒ balÄ• balavasena duvi

tathÄ• hetunahetuvasena. tattha alobho adoso amohoti ime tayo dhammÄ• mÅ«laá¹-á¹-he
nahetÅ«ti. evaá¹ƒ hetunahetuvasena duvidhÄ• . evaá¹ƒ phassÄ• phassavedanÄ• vedanÄ•
saÃ±Ã±Ä• saÃ±Ã±Ä• cittÄ• cittÄ• divasenapi vuttanayÄ• nusÄ• rena yathÄ• yogaá¹ƒ saá¹…
ayamettha saá¹…khepo, vitthÄ• ro pana padabhÄ• janÄ«yasaá¹…gahavÄ• re (Dhs 103 Ä•
__tadaá¹-á¹-hakathÄ• yaÃ±ca_ (Dhs-a 58-120) gahetabbo. evaá¹ƒ saá¹…gahato vinicchayo

__suÃ±Ã±ato cevÄ• _ti evaá¹ƒ khandhÄ• dÄ«hi saá¹…gahitesu tesu dhammesu tabbinimu
attÄ• vÄ• sassato vÄ• bhÄ• vo na upalabbhati. suÃ±Ã±Ä• te dhammÄ• attena vÄ• attan
paá¹-iccasamuppannÄ• , salakkhaá¹‡adhÄ• raá¹‡ato dhammamattÄ• , niccasukhÄ• disÄ• r
pavattakaniyÄ• makÄ• bhÄ• vato apariá¹‡Ä• yakÄ• aniccÄ• , dukkhÄ• , anattÄ• , anattaniy
ayamettha saá¹…khepo, vitthÄ• ro pana padabhÄ• janÄ«yasuÃ±Ã±atavÄ• re, __tadaá¹-á¹-h
evaá¹ƒ suÃ±Ã±ato vinicchayo veditabbo.

niá¹-á¹-hitÄ• paá¹-hamakusalassa atthavaá¹‡á¹‡anÄ• .

dutiyÄ• dÄ«supi \Be 28/ paá¹-hamakusale vuttanayena dhammuddesÄ• dinÄ• sabbo vinicc
ettheva, ito paresupi sabbattha heá¹-á¹-hÄ• vuttasadisÄ• naá¹ƒ padÄ• naá¹ƒ, dhammÄ• na
vinicchayo \Ne 22/ ettha vuttanayeneva veditabbo. ito paraá¹ƒ pana apubbameva vaá¹‡á¹‡a
tÄ• va sasaá¹…khÄ• rabhÄ• vamattameva paá¹-hamacittato viseso, sesaá¹ƒ tÄ• disameva.

tatiyepi dhammuddese amohÄ• bhÄ• vÄ• indriyamaggaá¹…gabalamÅ«lasaá¹…gahesu
paÃ±Ã±indriyasammÄ• diá¹-á¹-himaggaá¹…gapaÃ±Ã±Ä• balaamohamÅ«lÄ• naá¹ƒ parihÄ•
bhÄ• vova viseso, sesaá¹ƒ tÄ• disameva. tathÄ• catutthe sasaá¹…khÄ• rabhÄ• vamattame

paÃ±camachaá¹-á¹-hasattamaá¹-á¹-hamesu pana sukhasomanassaá¹-á¹-hÄ• nesu upekkh
teneva jhÄ• naá¹…gasaá¹…gahavÄ• re caturaá¹…gajjhÄ• natÄ• va viseso, sesaá¹ƒ
paá¹-hamadutiyatatiyacatutthacittasadisameva. upekkhÄ• sahagatesu cettha catÅ«su karuá
uppajjantÄ«ti keci vadanti, parikammabhÅ«tÄ• naá¹ƒ panettha tÄ• saá¹ƒ uppattiyÄ• mahÄ•
anuÃ±Ã±Ä• tattÄ• upacÄ• rappattÄ• pana uppajjanti, na itarÄ• ti gahetabbaá¹ƒ.
paÃ±camachaá¹-á¹-hasattamaá¹-á¹-hamÄ• ni.

__visayÄ• dippabhedato_ti evaá¹ƒ dhammuddesÄ• dinÄ• vibhattÄ• ni aá¹-á¹-ha kÄ• mÄ• v

Ä• rammaá¹‡avibhÄ• gato paccekaá¹ƒ chabbidhÄ• ni honti rÅ«pÄ• rammaá¹‡aá¹ƒ ... pe ... c
nÄ«lÄ• dibhedabhinnÄ• , atÄ«tÄ• nÄ• gatapaccuppannaajjhattikabÄ• hiraoá¸·Ä• rikasukhun
vaá¹‡á¹‡adhÄ• tu __rÅ«pÄ• rammaá¹‡aá¹ƒ_ nÄ• ma. evaá¹ƒ __saddÄ• rammaá¹‡Ä• _dÄ«s
veditabbo.

ettha \Be 29/ ca __phoá¹-á¹-habba_nti Ä• podhÄ• tuvajjitabhÅ«tattayaá¹ƒ, __dhammÄ• ram
paÃ±cÄ• rammaá¹‡Ä• ni vajjetvÄ• avasesÄ• rÅ«pÄ• rÅ«papaÃ±Ã±attiyo veditabbÄ• , sesa
``cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«namÄ• pÄ• thagatÄ• ni etÄ• nÄ• rammaá¹‡Ä• ni rÅ«pÄ• ramm
anÄ• pÄ• thagatÄ• ni pana atÄ«tÄ• nÄ• gatadÅ«rasukhumÄ• dibhedabhinnÄ• ni dhammÄ•
taá¹ƒ na yuttaá¹ƒ dibbacakkhÄ• dÄ«naá¹ƒ rÅ«pÄ• rammaá¹‡atÄ• divacanato.

anÄ• pÄ• thagatÄ• eva hi tÄ• ni dibbacakkhuÄ• dÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ, na ca tÄ• ni c
hi paÃ±ca paccekaá¹ƒ dvÄ«su dvÄ«su dvÄ• resu ekasmiá¹ƒ khaá¹‡e Ä• pÄ• thamÄ• gantvÄ
taá¹ƒtaá¹ƒdvÄ• rikajavanÄ• naá¹ƒ, tadanantare manodvÄ• rikÄ• naÃ±ca aparabhÄ• ge ca
diá¹-á¹-hasutÄ• divasenÄ• nussarantassa suddhamanodvÄ• rikÄ• naÃ±ca Ä• rammaá¹‡Ä•
nÄ• nÄ• vaá¹‡á¹‡avicittacetiyÄ• didassanaá¹ƒ karontassa, dhammaá¹ƒ \Ne 23/ suá¹‡antass
pÅ«jÄ• diá¹ƒ karontassa ca gandhamÄ• lÄ• dÄ«ni ghÄ• yitvÄ• , khÄ• danÄ«yabhojanÄ«yÄ•
sukhasamphassÄ• ni attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«ni ca phusitvÄ• manÄ• pabhÄ• vaá¹ƒ A
karontassa, tattha tattha akusalaá¹ƒ vÄ• uppÄ• dentassa, tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e gayha
rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡Ä• ni sÄ• khÄ• ya akkamanaá¹ƒ, pathaviyaá¹ƒ chÄ• yÄ• phara
rukkhagge nilÄ«yamÄ• naá¹ƒ pakkhino sarÄ«raá¹ƒ viya yathÄ• sakaá¹ƒ pasÄ• daÃ±ca ghaa
khaá¹‡e bhavaá¹…gacalanapaccayabhÄ• vena manodvÄ• repi Ä• pÄ• thamÄ• gantvÄ• tat
uppannÄ• naá¹ƒ Ä• vajjanÄ• divoá¹-á¹-habbanapariyosÄ• nÄ• naá¹ƒ, vÄ«thicittÄ• naá¹ƒ, tad
kusalÄ• kusalÄ• dijavanÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hutvÄ• tadanantarÄ• su manodvÄ• rav
tathÄ• rÅ«paá¹ƒ paccayaá¹ƒ Ä• gamma attanÄ• pÅ«jÄ• dikaraá¹‡akÄ• lesu,
diá¹-á¹-hasutaghÄ• yitasÄ• yitaphuá¹-á¹-havasenÄ• nussarantassa, paccakkhato anubhuyya
Ä• rammaá¹‡Ä• ni honti.

athÄ• pi \Be 30/ paÃ±cahi dvÄ• rehi agahitapubbÄ• ni buddharÅ«pÄ• dÄ«ni, dibbarÅ«pÄ• d
savanavasena sallakkhetvÄ• javanakkhaá¹‡e vÄ• aparabhÄ• ge sutavaseneva anussaritvÄ
kammaphalasaddhÄ• diá¹ƒ, lobhÄ• diÃ±ca uppÄ• dentassÄ• pi manodvÄ• re Ä• pÄ• thamÄ
suddhamanodvÄ• re eva, tasmÄ• evaá¹ƒ paÃ±cadvÄ• re, manodvÄ• re, suddhamanodvÄ•
atÄ«tÄ• dibhedabhinnÄ• ni sabbÄ• nipi paÃ±cÄ• rammaá¹‡Ä• ni kadÄ• cipi dhammÄ• ramm
nÄ• marÅ«papaÃ±Ã±attiyo dhammÄ• rammaá¹‡anti gahetabbaá¹ƒ. nanu cetÄ• ni iá¹-á¹-hak
lobhassa vatthu, kathamettha kusalaá¹ƒ uppajjatÄ«ti? niyamÄ• dikÄ• raá¹‡ato. cittaá¹ƒ hi ``l
kattabbaâ€™â€™ nti pubbe niyamitavasena sabbattha akusalappavattiá¹ƒ nivattetvÄ• kusa
abhiá¹‡haá¹ƒ Ä• sevitakusalasamudÄ• cÄ• ravasena ca sappurisÅ«panissayÄ• diupanissay
yonisoÄ• bhujitavasena cÄ• ti imehi kÄ• raá¹‡ehi kusalaá¹ƒ hutvÄ• uppajjatÄ«ti veditabbaá

Ä• rammaá¹‡esu uppajjanato paccekaá¹ƒ chabbidhÄ• ni honti. Ä• rammaá¹‡avavatthÄ• nak

evaá¹ƒ Ä• rammaá¹‡abhedabhinnesu rÅ«pÄ• rammaá¹‡aá¹ƒ tÄ• va kusalaá¹ƒ dasapuÃ±Ã±
hoti. tattha ekekaá¹ƒ pana kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammanti tividhaá¹ƒ. tat
__kÄ• yakammaá¹ƒ, _ vacÄ«dvÄ• re pavattaá¹ƒ __vacÄ«kammaá¹ƒ, _ manodvÄ• re pavatt
kÄ• yadvÄ• ranti kÄ• yaviÃ±Ã±atti. vacÄ«dvÄ• ranti vacÄ«viÃ±Ã±atti. tÄ• saá¹ƒ vibhÄ• go r
bhavissati. manodvÄ• ranti \Ne 24/ sabbaá¹ƒ cetanÄ• sampayuttaá¹ƒ cittaá¹ƒ vuccati, vises
taá¹ƒ hi sahajÄ• tÄ• naá¹ƒ cetanÄ• naá¹ƒ, kÄ• yaá¹…gavÄ• caá¹…gacopanaá¹ƒ asampÄ• p
suddhamanokammÄ• naá¹ƒ pavattiokÄ• sadÄ• nato dvÄ• ranti vuccati, imesu pana tÄ«su \
cetanÄ• kÄ• yakammÄ• dayo nÄ• ma. apica pÄ• á¹‡Ä• tipÄ• tÄ• dayo, pÄ• á¹‡Ä• tipÄ• tÄ•
nÄ• ma, musÄ• vÄ• dÄ• dayo, musÄ• vÄ• dÄ• veramaá¹‡iÄ• dayo ca vacÄ«kammaá¹ƒ nÄ•
manokammaá¹ƒ nÄ• ma.

kusalapakkhe pana dÄ• nÄ• didasapuÃ±Ã±akiriyavatthÅ«ni ca yathÄ• rahaá¹ƒ kÄ• yavacÄ
yebhuyyavuttito cesa kÄ• yakammÄ• dibhÄ• vo vutto pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«nampi vacÄ«
purisÄ• naá¹ƒ vanacarakÄ• dibhÄ• vo viya, dvÄ• rÄ• naÃ±ca kÄ• yakammadvÄ• rÄ• dibhÄ•
brÄ• hmaá¹‡agÄ• mÄ• dibhÄ• vo viya. akusale tÄ• va ettha pÄ• á¹‡Ä• tipÄ• tÄ• dikÄ• yaka
ca yathÄ• rahaá¹ƒ samuá¹-á¹-hÄ• ti, no manodvÄ• re. tathÄ• musÄ• vÄ• dÄ• divacÄ«kamm
pÄ• á¹‡Ä• tipÄ• tÄ• dinipphÄ• danatthaá¹ƒ hi manodvÄ• re eva cintentassa cetanÄ• byÄ• p
vÄ• kammapathaá¹ƒ appattesu vÄ• manokammesu eva pavisanato kÄ• yakammÄ• dibhÄ•
vijjÄ• mayenÄ• pi kevalaá¹ƒ manokammena pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒ karontÄ«ti? na
aloá¹‡abhojanadabbhasayanamantaparijappanÄ• dikÄ• yavacÄ«payogaá¹ƒ vinÄ• tassÄ• s
abhijjhÄ• dimanokammaá¹ƒ pana tÄ«supi dvÄ• resu samuá¹-á¹-hÄ• ti. abhijjhÄ• ya hi kÄ• y
parabhaá¹‡á¸• aggÄ• hÄ• dÄ«naá¹ƒ, byÄ• pÄ• dena daá¹‡á¸• aparÄ• masanÄ• dÄ«naá¹ƒ,
titthiyavandanÄ• dÄ«naá¹ƒ karaá¹‡akÄ• le, vÄ• cÄ• ya parasampattipatthanÄ• ya ``haÃ±Ã±
anatthapatthanÄ• ya ca titthiyatthutitadatthadÄ«panÄ• dÄ«naÃ±ca yathÄ• kkamaá¹ƒ pavatti
manokammassa kÄ• yavÄ• cÄ• su pavatti veditabbÄ• .

kÄ• mÄ• vacarakusalaá¹ƒ pana pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dikaá¹ƒ kÄ• yavacÄ«ma
dvÄ• rattayepi pavattati. tattha pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi \Be 32/ samphappalÄ• papariyosÄ
tÄ• va hatthamuddÄ• ya, vacÄ«bhedena ca samÄ• diyanakÄ• le, manasÄ• viramaá¹‡akÄ•
kÄ• yavacÄ«kammÄ• naá¹ƒ tÄ«su dvÄ• resu pavatti veditabbÄ• . anabhijjhÄ• dÄ«hi sahaga
kÄ• yapayogassa, ``paravittupakaraá¹‡aá¹ƒ ciraá¹-á¹-hitikaá¹ƒ hotu, sabbe sattÄ• averÄ• h
arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• vacÄ«payogassa, kevalaá¹ƒ manopayo
tÄ«supi dvÄ• resu pavatti veditabbÄ• . ettha ca paÃ±cadvÄ• re uppannÄ• ni javanÄ• ni kÄ•
honti, manokammÄ• ni eva. tÄ• ni ca na kammapathappattÄ• ni, kevalaá¹ƒ kusalÄ• dÄ«ni h
paá¹-utarappavattÄ• ni eva hi kammapathappattÄ• ni manokammÄ• ni honti, rÅ«pÄ• rÅ«paj
bhÄ• vanÄ• mayaá¹ƒ manokammameva manodvÄ• re eva ca pavattanti.

kiÃ±cÄ• pi abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni viÃ±Ã±attidvayajanakÄ• ni, tathÄ• pi kÄ• yavacÄ«ka
lokuttarakusalaá¹ƒ pana kÄ• yavacÄ«dvÄ• resu anuppajjamÄ• nampi micchÄ• vÄ• cÄ• kam
samucchedappahÄ• nakÄ• rÄ«naá¹ƒ viratÄ«naá¹ƒ vasena kÄ• yavacÄ«kammampi hoti, tad
manokammampÄ«ti ekakkhaá¹‡e tÄ«á¹‡ipi kammÄ• ni honti, taÃ±ca bhÄ• vanÄ• mayaá¹ƒ,
manodvÄ• rameva. yathÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• dÄ«naá¹ƒ vasena kusala
evaá¹ƒ dasapuÃ±Ã±akiriyavatthÅ«nampi vasena vattabbÄ• . aá¹-á¹-hakathÄ• su pana na vi
evaá¹ƒ veditabbÄ• .

tesu dÄ• naá¹ƒ kÄ• yakammameva, vacÄ«kammampi vÄ• . pattÄ• nuppadÄ• naá¹ƒ, abbha
vacÄ«kammameva. sÄ«laá¹ƒ apacitisahagataá¹ƒ, veyyÄ• vaccasahagataÃ±ca kÄ• yakamm
tattha sÄ«lassa kÄ• yavacÄ«kammabhÄ• vo siddho eva. apacitiyÄ• pana \Be 33/ pupphap
pavattikÄ• le kÄ• yakammabhÄ• vo, thutimayapÅ«jÄ• dinÄ• pavattikÄ• le vacÄ«kammabhÄ
veyyÄ• vaccassÄ• pi sahatthÄ• karaá¹‡akÄ• le kÄ• yakammabhÄ• vo, gilÄ• nÄ• dÄ«naá¹ƒ
garÅ«hi Ä• á¹‡attasaddena Ä• rocanapakkosanÄ• divasena vacÄ«kammabhÄ• vo ca vedita
diá¹-á¹-hijukammaÃ±ca manokammameva, abbhanumodanampÄ«ti keci. savanampi hi sota
eva dhammatthasallakkhaá¹‡avasena pavattikÄ• le manokammameva.

tattha dÄ• naá¹ƒ apaciti veyyÄ• vaccaá¹ƒ pattÄ• nuppadÄ• naá¹ƒ desanÄ• ti imÄ• ni paÃ±c
pavattanti, na manodvÄ• re. ettha ca pattÄ• nuppadÄ• nadesanÄ• naá¹ƒ kÄ• yavikÄ• rena p
desentassa ca kÄ• yadvÄ• repi pavatti veditabbÄ• . sÄ«laá¹ƒ bhÄ• vanÄ• abbhanumodana
diá¹-á¹-hijukammanti imÄ• ni pana paÃ±ca tÄ«supi dvÄ• resu pavattanti, ``na punevaá¹ƒ ka
cettha manasÄ• va duccaritato viramantassa, abbhanumodantassa ca vasena sÄ«labbhanu
pavatti veditabbÄ• . yaá¹ƒ pana __aá¹-á¹-hasÄ• liniyaá¹ƒ_ ``dÄ• namayaá¹ƒ kÄ• yavacÄ«m
\Ne 26/ hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ pubbacetanÄ• vasena manodvÄ• re pavattaá
vuttaá¹ƒ, nippariyÄ• yato kÄ• yavacÄ«dvÄ• rappavattÄ• sanniá¹-á¹-hÄ• nacetanÄ• va. tene
``vinayapariyÄ• yaá¹ƒ patvÄ• hi `dassÄ• mi karissÄ• mÄ«â€™ ti vÄ• cÄ• bhinnÄ• hotÄ«ti.
dÄ• naá¹ƒ nÄ• ma hoti, abhidhammapariyÄ• yaá¹ƒ patvÄ• pana vijjamÄ• nakavatthuá¹ƒ Ä•
paá¹-á¹-hÄ• ya kusalaá¹ƒ hoti. aparabhÄ• ge kÄ• yena vÄ• vÄ• cÄ• ya vÄ• kattabbaá¹ƒ ka
itarathÄ• ``dassÄ• mÄ«â€™â€™ ti cintitamattenÄ• pi dÄ• naá¹ƒ \Be 34/ nÄ• ma bhaveyya,
vatthuá¹ƒ yathÄ• cintitaniyÄ• mena adentassa dhuranikkhepe adinnÄ• dÄ• nampi siyÄ• . ev
pÄ• á¹‡Ä• tipÄ• tÄ• dayopi siyuá¹ƒ, taÃ±ca na yuttaá¹ƒ, tasmÄ• vuttanayeneva gahetabbaá
sÄ• pateyyaá¹ƒ dinnaÃ±Ã±eva haratÅ«â€™â€™ ti pariccajanasambhavato dÄ• nassa man

ettha ca dÄ• nasÄ«lÄ• dikÄ• yakammÄ• naá¹ƒ kÄ• yadvÄ• re pavattiyaá¹ƒ kammaá¹ƒ kÄ• y
kÄ• yadvÄ• rameva. vacÄ«dvÄ• re pavattiyaá¹ƒ kammaá¹ƒ kÄ• yakammameva, dvÄ• raá¹ƒ
pavattiyampi kammaá¹ƒ kÄ• yakammaá¹ƒ, dvÄ• raá¹ƒ pana manodvÄ• raá¹ƒ. desanÄ• bbha
vacÄ«kammÄ• naá¹ƒ vacÄ«dvÄ• re pavattiyaá¹ƒ kammampi vacÄ«kammaá¹ƒ, dvÄ• rampi v

pavattiyampi kammaá¹ƒ vacÄ«kammameva, dvÄ• raá¹ƒ pana kÄ• yadvÄ• raá¹ƒ. manodvÄ•
vacÄ«kammaá¹ƒ, dvÄ• raá¹ƒ pana manodvÄ• raá¹ƒ. bhÄ• vanÄ• dimanokammÄ• naá¹ƒ ma
manokammaá¹ƒ, dvÄ• rampi manodvÄ• rameva. kÄ• yadvÄ• re pavattiyampi kammaá¹ƒ ma
kÄ• yadvÄ• raá¹ƒ. vacÄ«dvÄ• re pavattiyampi kammaá¹ƒ manokammameva, dvÄ• raá¹ƒ pa
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«naÃ±ca vuttÄ• nusÄ•
dvÄ• ravavatthÄ• naÃ±ca yathÄ• nurÅ«paá¹ƒ yojetvÄ• asaá¹…karato Ã±Ä• tabbaá¹ƒ.

dvÄ• rakammavavatthÄ• nakathÄ• niá¹-á¹-hitÄ• .

idÄ• ni yasmÄ• dasavidhÄ• ni cetÄ• ni puÃ±Ã±akiriyavatthÅ«ni tÄ«su evaá¹ƒ saá¹…gayha
bhÄ• vanÄ• mayeti. pattÄ• nuppadÄ• naá¹ƒ hi dÄ• namaye saá¹…gayhati, ``abbhanumodan
puÃ±Ã±akiriyavatthÄ• dikathÄ•) __aá¹-á¹-hakathÄ• yaá¹ƒ_. apacitiveyyÄ• vaccÄ• ni sÄ«lan
desanÄ• savanadiá¹-á¹-hijukammÄ• ni bhÄ• vanÄ• maye, tasmÄ• rÅ«pÄ• rammaá¹‡assa k
dÄ• nasÄ«labhÄ• vanÄ• vasena dvÄ• rattayappavattiá¹ƒ yojetvÄ• dassessÄ• ma. tadanusÄ
sakkÄ• Ã±Ä• tunti. kusalaá¹ƒ hi vaá¹‡á¹‡Ä• rammaá¹‡aá¹ƒ hutvÄ• uppajjamÄ• naá¹ƒ dÄ•
dvÄ• resu \Ne 27/ pavattati. kathaá¹ƒ? yadÄ• hi nÄ«lapÄ«tÄ• divaá¹‡á¹‡avicittaá¹ƒ puppha
labhitvÄ• ``vaá¹‡á¹‡adÄ• naá¹ƒ me bhavissatÄ«â€™â€™ ti vaá¹‡á¹‡avasena Ä• bhujitvÄ•
pÅ«jeti, tadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ dÄ• namayaá¹ƒ kÄ• yadvÄ• re pavattati, taÃ±ca pubb
sanniá¹-á¹-hÄ• nacetanÄ• aparacetanÄ• ti tividhaá¹ƒ hoti. evaá¹ƒ uparipi sabbavÄ• resu tiv
yadÄ• pana tadeva yathÄ• vuttavatthuá¹ƒ vÄ• cÄ• ya Ä• á¹‡Ä• petvÄ• puttadÄ• rÄ• dÄ«hi
tadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ dÄ• namayaá¹ƒ vacÄ«dvÄ• re pavattati. yadÄ• pana tadeva v
``dassÄ• mÄ«â€™â€™ ti cinteti, paccÄ• sÄ«sati, yathÄ• dhippÄ• yaá¹ƒ nipphÄ• dessati, ta
pariyÄ• yato dÄ• namayaá¹ƒ manodvÄ• re pavattati nÄ• ma. evaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ
tividhaá¹ƒ hoti.

yadÄ• pana vuttappakÄ• ravaá¹‡á¹‡aá¹ƒ deyyadhammaá¹ƒ labhitvÄ• ``evaá¹ƒ manÄ• pav
nÄ• ma mayhaá¹ƒ kulavaá¹ƒsÄ• gatavattametaâ€™â€™ nti sahatthÄ• pÅ«jeti, tÄ• disavaá
parapariggahitÄ• dibhogasampattiá¹ƒ pariccajitvÄ• sÄ«laá¹ƒ rakkhati, tadÄ• rÅ«pÄ• ramm
kÄ• yadvÄ• re ca pavattati. yadÄ• pana vuttappakÄ• ravaá¹‡á¹‡aá¹ƒ deyyadhammaá¹ƒ kul
Ä• á¹‡Ä• petvÄ• parehi dÄ• peti, tÄ• disaá¹ƒ vÄ• parapariggahitÄ• diá¹ƒ vÄ• cÄ• ya apane
rÅ«pÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ vacÄ«dvÄ• re pavattati. yadÄ• pana tÄ• disaá¹ƒ vijjamÄ• n
kulavaá¹ƒsÄ• divasena ``dassÄ• mÄ«â€™â€™ ti, tÄ• disaá¹ƒ parapariggahitÄ• dikaá¹ƒ anÄ
rakkhissÄ• mÄ«â€™â€™ ti vÄ• cinteti, tadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ manodvÄ• n
rÅ«pÄ• rammaá¹‡aá¹ƒ sÄ«lamayaá¹ƒ dvÄ• ravasena tividhaá¹ƒ hoti.

yadÄ• \Be 36/ pana vuttappakÄ• raá¹ƒ vaá¹‡á¹‡avantaá¹ƒ datvÄ• tadeva vaá¹‡á¹‡aá¹ƒ, s
rÅ«pÄ• yatanaá¹ƒ caá¹…kamanto aniccÄ• dito vipassati, tadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ bhÄ
pavattati. tadeva vacÄ«bhedaá¹ƒ katvÄ• sammasantassa rÅ«pÄ• rammaá¹‡aá¹ƒ bhÄ• van

pavattati. tadeva kÄ• yaá¹…gavÄ• caá¹…gaá¹ƒ acopetvÄ• sammasantassa rÅ«pÄ• ramma
manodvÄ• re pavattati. evaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ bhÄ• vanÄ• mayaá¹ƒ dvÄ• ravasena
rÅ«pÄ• rammaá¹‡assa kusalassa tividhapuÃ±Ã±akiriyavatthuvasena navasu kammadvÄ• re
iminÄ• va nayena rÅ«pÄ• rammaá¹‡assa kusalassa dasapuÃ±Ã±akiriyavatthuvasenÄ• pi tia
pavattivibhÄ• go yojetvÄ• Ã±Ä• tabbo. yathÄ• ca rÅ«pÄ• rammaá¹‡assa, evaá¹ƒ saddÄ• r
kusalÄ• naá¹ƒ puÃ±Ã±akiriyavatthudvÄ• rehi vibhÄ• go, yojanÄ• nayo ca yathÄ• nurÅ«paá¹

apica \Ne 28/ saddaá¹ƒ nÄ• ma kandamÅ«laá¹ƒ viya hatthena gahetvÄ• dÄ• tuá¹ƒ na sakk
``saddadÄ• naá¹ƒ meâ€™â€™ ti Ä• bhujitvÄ• bheriÄ• ditÅ«riye tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ
karoti, dhammakathikÄ• dÄ«naá¹ƒ sarabhesajjÄ• diá¹ƒ deti, dhammassavanaá¹ƒ ghoseti,
sarabhaÃ±Ã±adhammakathÄ• diá¹ƒ vÄ• karoti, tadÄ• kusalaá¹ƒ saddÄ• rammaá¹‡aá¹ƒ ho
gandhÄ• divatthupariccÄ• gepi gandhÄ• diÄ• rammaá¹‡aá¹ƒ. dhammÄ• rammaá¹‡aá¹ƒ par
ojÄ• jÄ«vitindriyatadÄ• yattÄ• naá¹ƒ vasena Ã±Ä• tabbaá¹ƒ. yadÄ• hi ojavantÄ• ni annapÄ
``ojadÄ• naá¹ƒ me bhavissatÄ«â€™â€™ ti deti, gilÄ• nÄ• naá¹ƒ bhesajjaá¹ƒ vÄ• vejjaá¹ƒ v
pÄ• á¹‡oparodhakaá¹ƒ Ä• vudhajÄ• lakuminÄ• diá¹ƒ vinÄ• setvÄ• vÄ• , vajjhappatte pÄ• á
``jÄ«vitadÄ• naá¹ƒ me bhavissati jÄ«vitÄ• yattavuttitÄ• ya, paÃ±capasÄ• dasoá¸·asasukhun
vasena pasÄ• dÄ• didÄ• naá¹ƒ me bhavissatÄ«â€™â€™ ti ca manasi karoti, tadÄ• kusalaá
sesaá¹ƒ tÄ• disameva.

ayaá¹ƒ \Be 37/ nÄ• nÄ• vatthÅ«su á¹-hitÄ• rammaá¹‡Ä• naá¹ƒ yojanÄ• . ekavatthusmimpi e
piá¹‡á¸• apÄ• tasmiá¹ƒ hi manÄ• po vaá¹‡á¹‡o, khÄ• danakÄ• le murumurÄ• yanasaddo, g
ojÄ• , tadÄ• yattÄ• vÄ• jÄ«vitapasÄ• dÄ• dayo, tabbisayÄ• ni ca viÃ±Ã±Ä• á¹‡Ä• dÄ«nÄ«t
veditabbaá¹ƒ. evaá¹ƒ cÄ«varÄ• dÄ«su ceva vatthÄ• dÄ«su ca yathÄ• nurÅ«paá¹ƒ Ã±Ä• tab
dÄ• nasÄ«labhÄ• vanÄ• mayatÄ• , kÄ• yavacÄ«manokammabhÄ• vo ca vuttanayeneva ve
evaá¹ƒ akusalÄ• nampi Ä• rammaá¹‡akammadvÄ• ravavatthÄ• naá¹ƒ, apuÃ±Ã±akiriyavatth
vuttÄ• nusÄ• rena yathÄ• yogaá¹ƒ Ã±Ä• tabbo.

evaá¹ƒ Ä• rammaá¹‡ato, puÃ±Ã±akiriyavatthuto, kammato, dvÄ• rato ca anekasahassappa
upaá¸• á¸• hÄ• ni pana Ã±Ä• á¹‡asampayuttÄ• ni catunnaá¹ƒ adhipatÄ«naá¹ƒ vasena pacc
Ã±Ä• á¹‡avippayuttÄ• ni pana upaá¸• á¸• hÄ• ni vÄ«maá¹ƒsÄ• dhipativajjitÄ• dhipatittayava
tadubhayÄ• ni puna hÄ«nattikavasena paccekaá¹ƒ tividhÄ• ni, tÄ• ni puna aparimÄ• á¹‡esu
paccekaá¹ƒ aparimÄ• á¹‡esu sattesu ekekasmiá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaoá¸·Ä• rik
pakÄ• rehi uppajjanato anantÄ• parimÄ• á¹‡Ä• ni honti. tÄ• ni sabbÄ• ni sambuddho anante
mahÄ• tulÄ• ya tulayamÄ• no viya, mahÄ• tumbe pakkhipitvÄ• minayamÄ• no viya sabbÄ•
mahÄ• karuá¹‡Ä• ya kÄ• mÄ• vacaraá¹-á¹-hena sarikkhatÄ• ya ekattaá¹ƒ upanetvÄ• , puna
somanassupekkhÄ• sahagataá¹-á¹-hena, Ã±Ä• á¹‡asampayuttavippayuttaá¹-á¹-hena,
asaá¹…khÄ• rikasasaá¹…khÄ• rikaá¹-á¹-hena \Ne 29/ ca koá¹-á¹-hÄ• se katvÄ• desesi, yat
devamanussÄ• nanti. ayamettha saá¹…khepo, vitthÄ• ro pana Ä• dito paá¹-á¹-hÄ• ya __dha

tadaá¹-á¹-hakathÄ• ya ca __aá¹-á¹-hasÄ• liniyÄ• _ (Dhs-a 1) sabbÄ• kÄ• rato \Be 38/ Ã±Ä• visayÄ• dippabhedato vinicchayo veditabbo.

kÄ• mÄ• vacarakusaladhammÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacaradhammÄ• pana kusalÄ• jhÄ• naá¹…gasampayogabhedato paÃ±cavidhÄ• vitakkavicÄ• rapÄ«tisukhekaggatÄ• sampayuttaá¹ƒ paá¹-hamajjhÄ• nikaá¹ƒ, tato vÅ«pasant vicÄ• rapÄ«tisukhekaggatÄ• sampayuttaá¹ƒ dutiyajjhÄ• nikaá¹ƒ, tato vÅ«pasantaá¹ƒ atikkar pÄ«tisukhekaggatÄ• sampayuttaá¹ƒ tatiyajjhÄ• nikaá¹ƒ, tato vÅ«pasantaá¹ƒ virattapÄ«tikaá sukhekaggatÄ• sampayuttaá¹ƒ catutthajjhÄ• nikaá¹ƒ, tato vÅ«pasantaá¹ƒ atthaá¹…gatasukh upekkhekaggatÄ• sampayuttaá¹ƒ paÃ±camajjhÄ• nikanti. evaá¹ƒ sampayogabhedato vinicc

dhammuddesÄ• dito pana paá¹-hamajjhÄ• ne tÄ• va kÄ• mÄ• vacarapaá¹-hamakusale vutt sesÄ• chattiá¹ƒsa dhammÄ• honti. tattha chandÄ• dayo cattÄ• ro, karuá¹‡Ä• , muditÄ• cÄ sesaá¹ƒ suÃ±Ã±atavÄ• rapariyosÄ• naá¹ƒ sabbaá¹ƒ kÄ• mÄ• vacarapaá¹-hamakusale vutta viratÄ«naá¹ƒ abhÄ• vo, saá¹…gahavÄ• re paÃ±camaggaá¹…gabhÄ• vo, bhÅ«mantaravase sesaá¹ƒ tÄ• disameva. paá¹-hamajjhÄ• naá¹ƒ.

tathÄ• dutiyajjhÄ• nepi kevalaá¹ƒ dhammuddese vitakkÄ• bhÄ• vo, saá¹…gahavÄ• re catukkajjhÄ• naá¹…gamaggaá¹…gabhÄ• vo ca viseso, sesaá¹ƒ paá¹-hamasadisameva. dut

tathÄ• tatiyajjhÄ• nepi kevalaá¹ƒ dhammuddese vicÄ• rÄ• bhÄ• vo, saá¹…gahavÄ• re tiva sesaá¹ƒ dutiyasadisameva. tatiyaá¹ƒ.

tathÄ• \Be 39/ catutthe kevalaá¹ƒ dhammuddese pÄ«tiyÄ• abhÄ• vo, koá¹-á¹-hÄ• savÄ• re ca viseso, sesaá¹ƒ tatiyasadisameva. catutthaá¹ƒ.

tathÄ• \Ne 30/ paÃ±came kevalaá¹ƒ dhammuddese karuá¹‡Ä• muditÄ• dÄ«naá¹ƒ abhÄ• v upekkhÄ• bhÄ• vo, koá¹-á¹-hÄ• savÄ• re jhÄ• nindriyesu upekkhÄ• jhÄ• naá¹…gabhÄ• vo, sesaá¹ƒ catutthasamameva. paÃ±camaá¹ƒ.

padabhÄ• janÄ«ye pana vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• dutiyaá¹ƒ, pÄ«tiyÄ• ca virÄ• ca atthaá¹…gamÄ• catutthanti catukkanayopi Ä• gato, so tikkhapaÃ±Ã±Ä• naá¹ƒ ekappahÄ vitakkavicÄ• rasamatikkamasambhavato vutto. tattha dutiyÄ• dÄ«naá¹ƒ sabbaso paÃ±caka tattha vuttanayeneva sabbo vinicchayo veditabbo tattheva antogadhabhÄ• vo cÄ• ti. catukk

visayÄ• dippabhedato pana vinicchayaá¹ƒ paÃ±cakanayeneva vakkhÄ• ma, tadanusÄ• rat sakkÄ• Ã±Ä• tunti. evaá¹ƒ upari lokuttarepi. paÃ±cavidhÄ• pi cete rÅ«pÄ• vacarakusaladha

kasiá¹‡Ä• rammaá¹‡abhedato paccekaá¹ƒ aá¹-á¹-havidhÄ• honti pathavÄ«kasiá¹‡aá¹ƒ
Ä• potejovÄ• yonÄ«lapÄ«talohitodÄ• takasiá¹‡aÃ±cÄ• ti, Ä• lokÄ• kÄ• sakasiá¹‡ehi saddhia
__padabhÄ• janÄ«ye_ (Dhs 202) pana Ä• lokakasiá¹‡assa odÄ• takasiá¹‡ena saá¹…gahita
daá¹-á¹-habbaá¹ƒ, Ä• kÄ• sakasiá¹‡assa pana ugghÄ• á¹-anÄ• sambhavato anÄ• ruppajjhÄ
punappunaá¹ƒ ugghÄ• á¹-iyamÄ• nampi Ä• kÄ• sameva hoti, tasmÄ• tatthuppannaá¹ƒ rÅ«p
bhavavisesÄ• ya, diá¹-á¹-hadhammasukhavihÄ• rÄ• ya ca saá¹ƒvattati, abhiÃ±Ã±Ä• ya, vipa
hoti, anÄ• ruppattÄ• pana \Be 40/ nirodhapÄ• dakaá¹ƒ na hoti. sesÄ• ni pana nava kasiá¹‡Ä
nirodhapÄ• dakÄ• nipÄ«ti ayametesaá¹ƒ viseso. Ä• nÄ• pÄ• najjhÄ• nassÄ• pi panettha vÄ
daá¹-á¹-habboti. kasiá¹‡akathÄ• .

evaá¹ƒ kasiá¹‡avasena aá¹-á¹-havidhÄ• cete abhibhÄ• yatanavasena pana paccekaá¹ƒ aá
bhagavatÄ• hi ---

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni, tÄ• ni abhibhuyya .
appamÄ• á¹‡Ä• ni. tÄ• ni abhibhuyya \Ne 31/ ... pe ... parittÄ• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä
appamÄ• á¹‡Ä• ni suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni suvisuddhaá¹ƒ nÄ«laá¹ƒ pÄ«taá¹ƒ lohitaá
Ä• dayo) ---

aá¹-á¹-ha abhibhÄ• yatanÄ• ni desitÄ• ni, tÄ• ni ca kasiá¹‡esveva abhibhavitvÄ• samÄ• pa
jhÄ• nuppattivisesato, anÄ• rammaá¹‡avisesato. tattha hi __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_t
anatthikatÄ• ya vÄ• ajjhattarÅ«pe kasiá¹‡avasena parikammasaÃ±Ã±Ä• virahitova. __bahi
bahiddhÄ• aá¹-á¹-ha kasiá¹‡arÅ«pÄ• ni parikammavasena ceva appanÄ• vasena ca passa
khuddakaparimÄ• á¹‡Ä• ni, tÄ• ni abhibhuyya passanto ca sampannagahaá¹‡iko kaá¹-acch
``kiá¹ƒ ettha bhuÃ±jitabbaá¹ƒ atthÄ«â€™â€™ ti saá¹…kaá¸• á¸• hitvÄ• sabbaá¹ƒ ekakabaá
Ã±Ä• á¹‡uttariko ``kimettha parittake Ä• rammaá¹‡e samÄ• pajjitabbaá¹ƒ atthi, nÄ• yaá¹ƒ m
abhibhavitvÄ• saha nimittuppÄ• deneva appanaá¹ƒ nibbatteti, tasmÄ• taá¹ƒ jhÄ• naá¹ƒ ``a
vuccati. __appamÄ• á¹‡Ä• nÄ«_ti mahantÄ• ni. __tÄ• ni abhibhuyyÄ• _ti mahagghaso ekaá
viya Ã±Ä• á¹‡uttaro appamÄ• á¹‡aá¹ƒ labhitvÄ• ``etaá¹ƒ vÄ• hotu aÃ±Ã±aá¹ƒ vÄ• , kimettl
nti appanaá¹ƒ nibbatteti. __suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«_ti parisuddhÄ• parisuddhavaá¹
parisuddhÄ• ni hi nÄ«lÄ• dÄ«ni, aparisuddhÄ• ni ca suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«ti idha
``suvaá¹‡á¹‡Ä• ni vÄ• hontu dubbaá¹‡á¹‡Ä• ni vÄ• , parittaappamÄ• á¹‡avaseneva abhibh
__Ä• gamaá¹-á¹-hakathÄ• su_ (DN aá¹-á¹-a0 II 173; Ps II 249; Mp III 8.65) vaá¹‡á¹‡itÄ• ni. v
atthitÄ• ya purimÄ• ni abhibhÄ• yatanÄ• ni vaá¹‡á¹‡Ä• bhogarahitasahitatÄ• ya ettha keval
catudhÄ• vuttÄ• ni, nÄ«lÄ• dÄ«ni pana cattÄ• ri suvisuddhavaá¹‡á¹‡avasena sukhÄ• rohat
abhibhavitvÄ• appanaá¹ƒ nibbatteti, tasmÄ• Ä• rammaá¹‡avisesÄ• bhÄ• vepi jhÄ• nuppatt
aá¹-á¹-hannaá¹ƒ abhibhÄ• yatanÄ• naá¹ƒ vasena paccekaá¹ƒ aá¹-á¹-havidhÄ• hontÄ«ti ved
abhibhÄ• yatanakathÄ• .

tÄ• ni puna yathÄ• ca abhibhÄ• yatanavasena, evaá¹ƒ vimokkhavasenÄ• pi paccekaá¹ƒ tiv
``rÅ«pÄ« rÅ«pÄ• ni passati, ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati, sub
hotÄ«â€™â€™ ti (Dhs 240 Ä• dayo; DN III 339, 358; AN c 8.66) tayo vimokkhÄ• desitÄ• . t
adhimuccanavasena jhÄ• nuppattivisesato, bhÄ• vanÄ• rammaá¹‡avisesato kimidaá¹ƒ adhi
paccanÄ«kadhammehi \Ne 32/ suá¹-á¹-hu vimuccanaá¹ƒ, Ä• rammaá¹‡esu ca suá¹-á¹-hu ab
vissaá¹-á¹-haá¹…gapaccaá¹…gassa dÄ• rakassa sayanaá¹ƒ viya aniggahitabhÄ• vena nirÄ
pavattÄ«ti vuttaá¹ƒ hoti. tattha __rÅ«pÄ«_ti ajjhattaá¹ƒ kesÄ• dÄ«su uppÄ• ditaá¹ƒ rÅ«pajjh
nÄ• ma, tadassa atthÄ«ti __rÅ«pÄ«_. ajjhattampi hi kesÄ• dÄ«su nÄ«laá¹ƒ, medÄ• dÄ«su p
lohitaá¹ƒ, dantÄ• dÄ«su odÄ• taÃ±ca vaá¹‡á¹‡akasiá¹‡avasena Ä• bhujitvÄ• parikammaá¹
kasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• ca arÅ«pajjhÄ• nÄ• ni uppajjanteva \Be 42/. __rÅ«pÄ• ni pass
nÄ«lakasiá¹‡Ä• dirÅ«pÄ• ni jhÄ• nacakkhunÄ• passati, iminÄ• ajjhattabahiddhavatthukesu
jhÄ• nappaá¹-ilÄ• bho dassito. __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti attano kesÄ• dÄ«su anup
iminÄ• bahiddhÄ• paá¹-iladdhajjhÄ• natÄ• dassitÄ• . __subhantveva adhimutto hotÄ«_ti i
nÄ«lÄ• divaá¹‡á¹‡akasiá¹‡esu ``subhaâ€™â€™ nti adhimuttivasena paá¹-iladdhajjhÄ• natÄ
Ä• rammaá¹‡avisesÄ• bhÄ• vepi adhimuttivasena jhÄ• nuppattivisesato imesaá¹ƒ tiá¹‡á¹‡a
paccekaá¹ƒ tividhÄ• hontÄ«ti veditabbÄ• . vimokkhakathÄ• .

yathÄ• ca vimokkhato, evaá¹ƒ paá¹-ipadÄ• bhedato paccekaá¹ƒ catubbidhÄ• honti dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, dukkhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ, sukhapaá¹-ipadaá¹ƒ da
sukhapaá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±anti. tattha paá¹-hamasamannÄ• hÄ• rato paá¹-á¹-hÄ•
uppajjati, tÄ• va pavattÄ• jhÄ• nabhÄ• vanÄ• ``paá¹-ipadÄ• â€™â€™ ti vuccati. sÄ• ekac
nÄ«varaá¹‡Ä• dipaccanÄ«kadhammasamudÄ• cÄ• ragahanatÄ• ya asukhasevanÄ• hoti, e
upacÄ• rato pana paá¹-á¹-hÄ• ya yÄ• va appanÄ• , tÄ• va pavattÄ• paÃ±Ã±Ä• ``abhiÃ±Ã±
ekaccassa dandhÄ• asÄ«ghappavattinÄ«, ekaccassa khippÄ• . asappÄ• yasevino dukkhÄ•
abhiÃ±Ã±Ä• , sappÄ• yasevino sukhÄ• paá¹-ipadÄ• hoti khippÄ• ca abhiÃ±Ã±Ä• . pubbÄ•
sappÄ• yÄ• sappÄ• yasevanavasena vomissatÄ• ca veditabbÄ• . tathÄ• palibodhupacche
asampÄ• dentassa paá¹-ipadÄ• dukkhÄ• , sampÄ• dentassa sukhÄ• paá¹-ipadÄ• . appanÄ
dandhÄ• bhiÃ±Ã±Ä• , sampÄ• dentassa khippÄ• . kilesindriyÄ• naá¹ƒ vÄ• tikkhamudutÄ• y
catutthÄ• , vomissatÄ• ya majjhimÄ• dveti veditabbÄ• . taá¹‡hÄ• vijjÄ• bhibhavanÄ• nabhib
samathavipassanÄ• su katÄ• dhikÄ• rÄ• katÄ• dhikÄ• ratÄ• vasena vÄ• pi \Be 43/ etÄ• saá
paá¹-hamajjhÄ• nÄ• diÄ• gamanavasenÄ• pi dutiyÄ• dÄ«naá¹ƒ paá¹-ipadÄ• bhiÃ±Ã±Ä• bhe
evaá¹ƒ paá¹-ipadÄ• vasena paccekaá¹ƒ catubbidhÄ• hontÄ«ti veditabbÄ• . paá¹-ipadÄ• kat

yathÄ• \Ne 33/ ca paá¹-ipadÄ• hi, evaá¹ƒ Ä• rammaá¹‡abhedatopi paccekaá¹ƒ catubbidhÄ
parittÄ• rammaá¹‡aá¹ƒ, parittaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, appamÄ• á¹‡aá¹ƒ parittÄ
appamÄ• á¹‡Ä• rammaá¹‡anti. tattha yaá¹ƒ appaguá¹‡aá¹ƒ, uparijjhÄ• nassa paccayo bhav
__parittaá¹ƒ_. yaá¹ƒ pana avaá¸• á¸• hite Ä• rammaá¹‡e pavattaá¹ƒ, taá¹ƒ parittaá¹ƒ Ä• ram
__parittÄ• rammaá¹‡aá¹ƒ_. vipariyÄ• yato __appamÄ• á¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡a

majjhe itaradvayaá¹ƒ veditabbaá¹ƒ. evaá¹ƒ Ä• rammaá¹‡abhedato catubbidhÄ• hontÄ«ti ve
Ä• rammaá¹‡akathÄ• .

yathÄ• ca paá¹-ipadÄ• rammaá¹‡ehi, evaá¹ƒ adhipatÄ«naá¹ƒ vasena paccekaá¹ƒ catubbid
puna tividhatÄ• ca yojetvÄ• veditabbÄ• .

dasakasiá¹‡amÅ«lavibhÄ• gakathÄ• niá¹-á¹-hitÄ• .

yathÄ• kasiá¹‡amÅ«lesu, evaá¹ƒ brahmavihÄ• ramÅ«lesupi yathÄ• yogaá¹ƒ vibhÄ• go ved
mettÄ• karuá¹‡Ä• muditÄ• vasena hi Ä• dito cattÄ• ri jhÄ• nÄ• ni paccekaá¹ƒ tividhÄ• honti
karuá¹‡Ä• sahagataá¹ƒ, muditÄ• sahagatanti. paÃ±camajjhÄ• naá¹ƒ pana upekkhÄ• brahm
upekkhÄ• sahagatanti. purimesu hi tÄ«su paÃ±camajjhÄ• naá¹ƒ nuppajjati. kasmÄ• ? soma
somanassasamuá¹-á¹-hitÄ• naá¹ƒ byÄ• pÄ• davihiá¹ƒsÄ• ratÄ«naá¹ƒ yathÄ• kkamaá¹ƒ niss
tikacatukkajjhÄ• naá¹ƒ nuppajjati. kasmÄ• ? upekkhÄ• vedanÄ• sampayogato, tassÄ• ca p
majjhattÄ• kÄ• rena pavattito, tÄ• ni puna paá¹-ipadÄ• rammaá¹‡Ä• dhipatihÄ«nattikabhede
vuttanayena yojetvÄ• veditabbÄ• ni. ettha ca appasattÄ• rammaá¹‡avasena parittÄ• ramm
bahusattÄ• rammaá¹‡avasena appamÄ• á¹‡Ä• rammaá¹‡atÄ• ca ekasmiá¹ƒ satte appanaá
ekÄ• vÄ• saekavÄ«thigÄ• mÄ• digatasattesu pÄ• panavasena vaá¸• á¸• hanÄ• ca veditabb
karuá¹‡Ä• sahagate muditÄ• virahitÄ• paÃ±catiá¹ƒsa dhammÄ• , tesu chandÄ• dayo cattÄ
yevÄ• panakÄ• , karuá¹‡Ä• ca niyatÄ• ti veditabbÄ• . evaá¹ƒ muditÄ• sahagatepi. kevalaá¹
muditÄ• niyatÄ• pavattÄ• ti ayamettha viseso. avasesabrahmavihÄ• radvaye, pana kasiá¹-
karuá¹‡Ä• muditÄ• virahitÄ• ca catuttiá¹ƒsa dhammÄ• , tattha ca chandÄ• dayo cattÄ• rova
brahmavihÄ• ramÅ«lavibhÄ• gakathÄ• .

asubhabhedato \Ne 34/ pana paá¹-hamajjhÄ• namevekaá¹ƒ dasavidhaá¹ƒ hoti uddhumÄ• ta
vinÄ«lakavipubbakavicchiddakavikkhÄ• yitakavikkhittakahatavikkhittakalohitakapuá¸·avakaa
atanti, dasavidhepi cetasmiá¹ƒ asubhe paá¹-ikÅ«lattÄ• , dubbalattÄ• ca vitakkabaleneva jhÄ
na vinÄ• vitakkena sÄ«ghasotÄ• ya nadiyÄ• arittabaleneva nÄ• vÄ• viya, tasmÄ• paá¹-ha
uppajjati, samathavipassanÄ• diÄ• nisaá¹ƒsadassÄ• vitÄ• ya, panettha nÄ«varaá¹‡appahÄ
uppajjati bahuvetanalÄ• bhadassanena pupphachaá¸• á¸• akassa gÅ«tharÄ• simhi viya, upa
rogino vamanavirecanappavattiyaá¹ƒ viyÄ• ti daá¹-á¹-habbaá¹ƒ. taá¹ƒ pana dasavidhampi p
paá¹-ipadÄ• rammaá¹‡Ä• dhipatihÄ«nattikavasena paccekaá¹ƒ yojetvÄ• veditabbaá¹ƒ. etth
avaá¸• á¸• hanÄ«yatÄ• ya khuddake uddhumÄ• takÄ• diá¹-á¹-hÄ• ne uppannaá¹ƒ nimittaá¹
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ veditabbaá¹ƒ. etesu pana \Be 45/ dasasu asubhesu sÄ• ma
dvattiá¹ƒsÄ• kÄ• ravasena, navasivathikapabbavasena ca pavattÄ• kÄ• yagatÄ• sati saá¹…
ca kesÄ• dÄ«naá¹ƒ koá¹-á¹-hÄ• sÄ• naá¹ƒ nÄ«lÄ• divaá¹‡á¹‡Ä• rammaá¹‡Ä• , catukkapaÃ
kÄ• yagatÄ• sati ca saá¹…gahitÄ• . padabhÄ• janÄ«ye visuá¹ƒ na vuttÄ• , tasmÄ• tesaá¹ƒ
veditabbo. asubhamÅ«lavibhÄ• gakathÄ• .

evaá¹ƒ Ä• rammaá¹‡Ä• dibhedato ca bhinnÄ• naá¹ƒ rÅ«pÄ• vacarakusaladhammÄ• naá¹ƒ
bhagavatÄ• ca ekattaá¹ƒ upanetvÄ• desitabhÄ• vo, vitthÄ• ranayÄ• tideso ca kÄ• mÄ• vac
yathÄ• nurÅ«paá¹ƒ Ã±Ä• tabbo. ito paraá¹ƒ arÅ«pÄ• vacarÄ• dÄ«supi visesamattameva va
visayÄ• dippabhedato vinicchayo veditabbo.

rÅ«pÄ• vacarakusaladhammÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacarÄ• pana kusaladhammÄ• sampayogato na bhinnÄ• , sabbepi upekkhekagg
dhammuddesÄ• ditopi sabbaso rÅ«pÄ• vacarapaÃ±camajjhÄ• nasadisÄ• . arÅ«pÄ• vacara
__visayÄ• dippabhedato_ti ettha pana Ä• rammaá¹‡ato te catubbidhÄ• honti. seyyathidaá¹
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá
tattha hi kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se ``ananto Ä• kÄ• soâ€™â€™ ti pavattaá¹ƒ paá¹-ham
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡e ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti pavattaá¹ƒ dutiya
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa abhÄ• ve ``natthi kiÃ±cÄ«â€™â€™ ti pavattaá¹ƒ \Ne 3
``santametaá¹ƒ paá¹‡Ä«tametaâ€™â€™ nti pavattaá¹ƒ catutthaá¹ƒ. purimapurimehi pacchi
santasantatarasantatamanti ca veditabbaá¹ƒ.

nanu \Be 46/ rÅ«pÄ• vacaresu vitakkÄ• diaá¹…gasamatikkamato uparÅ«parijhÄ• nÄ• naá¹ƒ
aá¹…gÄ• tikkamarahitesu pana Ä• ruppesu kathanti? Ä• rammaá¹‡Ä• tikkamato. etesu hi ka
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ rÅ«pÄ• vacarapaÃ±camajjhÄ• nato santaá¹ƒ, tatopi kasiá¹‡ugghÄ
dutiyaá¹ƒ, tatopi Ä• kÄ• se pavattaviÃ±Ã±Ä• á¹‡Ä• tikkamato tatiyaá¹ƒ, tatopi Ä• kÄ• se pav
samatikkamato catutthanti. evaá¹ƒ aá¹…gasamattepi thÅ«lathÅ«lÄ• tikkamena sukhumasuk
uparÅ«parijjhÄ• nÄ• naá¹ƒ santatarÄ• dibhÄ• vo veditabbo samÄ• yÄ• mavitthÄ• rÄ• namp
suttasukhumatarÄ• dibhÄ• vo viya. nanu abhÄ• vÄ• rammaá¹‡atÄ• ya tatiyÄ• ruppaá¹ƒ san
catutthÄ• ruppassa kathaá¹ƒ tattha nikantipariyÄ• dÄ• naá¹ƒ, kathaá¹ƒ ca samatikkamo vÄ•
asamÄ• pajjitukÄ• matÄ• ya, sÄ• ca attano santapaá¹‡Ä«tatÄ• ya. yathÄ• hi rÄ• jÄ• danta
atisukhumamanÄ• pasippaá¹ƒ disvÄ• ``chekÄ• vatime Ä• cariyÄ• â€™â€™ ti tesaá¹ƒ chek
sippikabhÄ• vaá¹ƒ pattheti, taá¹ƒ samatikkamma rÄ• jabhÄ• ve eva tiá¹-á¹-hati, evaá¹ƒsamp
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ Ä• rammaá¹‡abhedato catubbidhÄ• nampetesaá¹ƒ puna
paá¹-ipadÄ• rammaá¹‡Ä• dhipatihÄ«nattikabhedehi pubbe vuttanayeneva paccekaá¹ƒ bhed

ettha ca rÅ«pÄ• vacaracatutthajjhÄ• nanikanti pariyÄ• dÄ• nadukkhatÄ• ya paá¹-hamÄ• ru
paá¹-hamÄ• ruppÄ• dinikantipariyÄ• dÄ• nadukkhatÄ• ya dutiyÄ• ruppÄ• dÄ«naÃ±ca dukkh
pariyÄ• diá¹‡á¹‡anikantikassa tadappanÄ• parivÄ• sadandhatÄ• ya dandhÄ• bhiÃ±Ã±atÄ•
veditabbÄ• . parittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• samÅ«lakÄ• naá¹ƒ pana catunnaá¹ƒ parittÄ•
vipariyÄ• yÄ• naá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡atÄ• veditabbÄ• . rÅ«pÄ• rÅ«pÄ• vacarÄ•
uppajjanti, na vinÄ• adhipatÄ«hi. kÄ• mÄ• vacarÄ• tu adhipatirahitÄ• pi uppajjanti \Be 47/,

Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipatÄ«ti dvepi labbhanti. rÅ«pÄ• rÅ«pÄ• vacarÄ• pa
netaraá¹ƒ. tattha ca chandÄ• dhipatinÄ• sahajÄ• tÄ• dhammÄ• chandÄ• dhipateyyÄ• , ch
chandÄ• dhipateyyo. itare pana adhipateyyÄ• va, nÄ• dhipatayo aÃ±Ã±assa attanÄ• sahaj
itaresaÃ±ca adhipatiyatthassa abhÄ• vÄ• . ekasmiá¹ƒ hi cittuppÄ• de chandÄ• dÄ«su catÅ«
yathÄ• paccayaá¹ƒ sahajÄ• tÄ• dhipati \Ne 36/ ekova labbhati. evaá¹ƒ vÄ«riyÄ• dhipatiyÄ•
Ã±Ä• tabbaá¹ƒ. evaá¹ƒ visayÄ• dippabhedato vinicchayo Ã±Ä• tabbo.

arÅ«pÄ• vacarakusaladhammÄ• niá¹-á¹-hitÄ• .

lokuttarÄ• pana kusalÄ• maggasampayogabhedato catubbidhÄ• . seyyathidaá¹ƒ --- sotÄ•
sakadÄ• gÄ• mimaggasampayuttaá¹ƒ anÄ• gÄ• mimaggasampayuttaá¹ƒ arahattamaggasa
maggasampayogo samÄ• no aá¹-á¹-hannampi maggaá¹…gÄ• naá¹ƒ sabbattha uppattito ka
anusayappahÄ• nasaá¹…khÄ• tassa maggakiccassa bhedato. anusaye mÄ• rento gacchat
yathÄ• sakaá¹ƒ anusaye pajahanti eva, nimittÄ• vuá¹-á¹-hahanti, pavattaÃ±ca chindanti nÄ
nimittanti ca paÃ±cakkhandhÄ• , pavattantipi te eva. taá¹ƒ duvidhaá¹ƒ upÄ• dinnakaá¹ƒ, an

tatthapi sotÄ• pattimaggo diá¹-á¹-hÄ• nusayaá¹ƒ, vicikicchÄ• nusayaá¹ƒ, tadekaá¹-á¹-he ca
taá¹ƒsahajÄ• tÄ• ni diá¹-á¹-hisampayuttÄ• ni, vicikicchÄ• sampayuttaÃ±cÄ• ti paÃ±cÄ• kus
uppajjamÄ• nova samugghÄ• teti, samugghÄ• tento ca apÄ• yabhavato ceva sugatibhavato
tadavasesato vuá¹-á¹-hÄ• ti \Be 48/. tattha yadetaá¹ƒ paá¹-hamamaggÄ• nuppattiyaá¹ƒ upp
diá¹-á¹-hivicikicchÄ• sampayuttapaÃ±cacittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, taá¹ƒ rÅ«pakkh
cittÄ• ni viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• dayo itare tayo khandhÄ• . i
anupÄ• dinnapaÃ±cakkhandhÄ• anupÄ• dinnanimittaá¹ƒ, anupÄ• dinnappavattaá¹ƒ nÄ• m
vuá¹-á¹-hÄ• ti, taá¹ƒ chindati nÄ• ma. yadetaá¹ƒ apÄ• yabhave, sugatiyaÃ±ca á¹-hapetvÄ•
paá¹-hamamaggÄ• nuppattiyaá¹ƒ Ä• yatiá¹ƒ uppajjamÄ• nÄ• rahaá¹ƒ kammajakkhandhapa
upÄ• dinnanimittaá¹ƒ, upÄ• dinnappavattaá¹ƒ nÄ• ma. tato paá¹-hamamaggo vuá¹-á¹-hÄ• ti
tatova paá¹-hamamaggo anusayaá¹ƒ pajahantova nimittÄ• vuá¹-á¹-hahati, pavattaÃ±ca chi
veditabbaá¹ƒ. evaá¹ƒ itaramaggesupi upÄ• dinnÄ• nupÄ• dinnanimittappavattaá¹ƒ vuá¹-á¹-h
yathÄ• nurÅ«paá¹ƒ Ã±Ä• tabbaá¹ƒ.

sakadÄ• gÄ• mimaggo pana oá¸·Ä• rikakÄ• marÄ• gÄ• nusayaá¹ƒ, paá¹-ighÄ• nusayaá¹ƒ,
taá¹ƒsahajÄ• tÄ• ni ca tathÄ• pavattÄ• ni cattÄ• ri diá¹-á¹-hivippayuttÄ• ni, dve ca domanas
akusalacittÄ• ni \Ne 37/ ca uppajjamÄ• nova samugghÄ• teti, samugghÄ• tento ca kÄ• mas
ekabhavaá¹ƒ tadavasesato vuá¹-á¹-hÄ• ti, patanubhÅ«tÄ• va taá¹ƒsamaá¹…gino kÄ• marÄ•
ca kadÄ• ci viraá¸·Ä• va uppajjantÄ«ti veditabbÄ• .

anÄ• gÄ• mimaggopi tÄ• neva tanusahagatakÄ• marÄ• gappaá¹-ighÄ• nusayavasena uppa
samugghÄ• teti, samugghÄ• tento ca kÄ• mabhavato vuá¹-á¹-hÄ• ti. arahattamaggo pana

rÅ«parÄ• gaarÅ«parÄ• gamÄ• nÄ• vijjÄ• nusaye, uddhaccaá¹ƒ, tadekaá¹-á¹-he sabbe kiles
cattÄ• ri diá¹-á¹-hivippayuttÄ• ni, uddhaccasahagataÃ±cÄ• ti paÃ±cÄ• kusalacittÄ• ni ca upp
samugghÄ• teti, samugghÄ• tento ca rÅ«pÄ• rÅ«pato, sabbabhavatopi \Be 49/ vuá¹-á¹-hÄ•
vuttÄ• nusÄ• rato veditabbaá¹ƒ. evaá¹ƒ anusayappahÄ• nasaá¹…khÄ• takiccabhedato catu
veditabbo.

tadevaá¹ƒ maggasampayogabhedato catubbidhaá¹ƒ, puna jhÄ• naá¹…gasampayogabheda
kathaá¹ƒ? paá¹-hamamaggasampayuttaá¹ƒ tÄ• va vitakkavicÄ• rapÄ«tisukhekaggatÄ• sam
paá¹-hamajjhÄ• nikaá¹ƒ, vicÄ• rapÄ«tisukhekaggatÄ• sampayuttaá¹ƒ dutiyajjhÄ• nikaá¹ƒ,
pÄ«tisukhekaggatÄ• sampayuttaá¹ƒ tatiyajjhÄ• nikaá¹ƒ, sukhekaggatÄ• sampayuttaá¹ƒ catu
upekkhekaggatÄ• sampayuttaá¹ƒ paÃ±camajjhÄ• nikaÃ±cÄ• ti paÃ±cavidhaá¹ƒ hoti. evaá¹ƒ
cÄ• ti vÄ«satividhÄ• honti, ettha ca catukkanayavasena soá¸·asavidhatÄ• pi yojetabbÄ• . k
jhÄ• naá¹…gayogabhedassa niyÄ• makaá¹ƒ kÄ• raá¹‡anti? saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• bhÅ«te somanassasahagate ariyamaggÄ• paÃ±camajjh
somanassasahagatÄ• catukkajjhÄ• nikÄ• va uppajjanti, upekkhÄ• sahagate ca catukkajjhÄ
upekkhÄ• sahagatÄ• paÃ±camajjhÄ• nikÄ• va uppajjanti.

nanu cettha saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ somanassupekkhÄ• sahagatattÄ• catukk
somanassupekkhÄ• sahagatabhÄ• vassa niyÄ• makahetu, vitakkÄ• diaá¹…gasamatikkama
dutiyÄ• dijjhÄ• nabhÄ• vassa niyÄ• makena aÃ±Ã±ena bhavitabbaá¹ƒ. na hi saá¹…khÄ• ru
vitakkÄ• divikalaá¹ƒ uppajjati. yena taá¹ƒ niyÄ• makaá¹ƒ bhaveyya, kiá¹ƒ taá¹ƒ niyÄ• makak
pÄ• dakajjhÄ• naá¹ƒ, sammasitajjhÄ• naá¹ƒ vÄ• . rÅ«pÄ• rÅ«pÄ• vacaresu hi yaá¹ƒ yaá¹ƒ j
tatuá¹-á¹-hÄ• ya ye keci pakiá¹‡á¹‡akasaá¹…khÄ• re sammasitvÄ• ye magge uppÄ• deti, t
taá¹ƒtaá¹ƒjhÄ• nasadisÄ• va honti. yaá¹ƒ \Ne 38/ yaá¹ƒ vÄ• pana jhÄ• naá¹ƒ, taá¹ƒsampay
vipassitvÄ• ye \Be 50/ ye magge uppÄ• deti, te ca taá¹ƒtaá¹ƒjhÄ• nasadisÄ• va honti
bhÅ«mivaá¹‡á¹‡asadisavaá¹‡á¹‡Ä• godhÄ• viya. tattha ca sukkhavipassakassa uppannan
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ akatvÄ• asammasitvÄ• va uppÄ• ditamaggÄ• pi paá¹-hamajjhÄ• n
taá¹ƒ vÄ• sammasitvÄ• uppÄ• ditamaggÄ• pi sabbe ekasadisÄ• paá¹-hamajjhÄ• nikÄ• va
appanaá¹ƒ appatto nÄ• ma atthi. dutiyatatiyacatutthajjhÄ• nÄ• ni pÄ• dakÄ• ni katvÄ• vÄ•
sammasitvÄ• vÄ• uppÄ• ditamaggÄ• yathÄ• kkamaá¹ƒ caturaá¹…gikÄ• , tivaá¹…gikÄ• , c
paÃ±camajjhÄ• naá¹ƒ, pana Ä• ruppajjhÄ• nÄ• ni ca pÄ• dakaá¹ƒ katvÄ• vÄ• tattha gate c
uppÄ• ditamaggÄ• upekkhekaggatÄ• vasena duvaá¹…gikÄ• va honti. etesaÃ±ca paÃ±can
vipassanÄ• somanassasahagatÄ• pi hoti upekkhÄ• sahagatÄ• pi, vuá¹-á¹-hÄ• nagÄ• minÄ
catukkajjhÄ• nikÄ• naá¹ƒ somanassasahagatÄ• hoti. paÃ±camajjhÄ• nikÄ• naá¹ƒ pana upe
pÄ• dakajjhÄ• naá¹ƒ, sammasitajjhÄ• naá¹ƒ vÄ• niyÄ• makakÄ• raá¹‡anti veditabbaá¹ƒ. ev

dhammuddesÄ• dito pana paá¹-hamajjhÄ• nikesu tÄ• va catÅ«su kÄ• mÄ• vacarapaá¹-han
á¹-hapetvÄ• karuá¹‡Ä• muditÄ• sattatiá¹ƒsa dhammÄ• honti. viratiyo panettha niyatÄ• , __

rÅ«pena niddiá¹-á¹-hÄ• , chandÄ• dayo ca cattÄ• ro yevÄ• panakÄ• ti veditabbÄ• .

saá¹…gahavÄ• re pana bodhipakkhiyadhammesu pubbe saá¹…gahitÄ• vasesÄ• naá¹ƒ
satipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• dabojjhaá¹…gÄ• naá¹ƒ vasena atirekÄ• catt
paá¹-hamajjhÄ• nikamaggasampayuttesu hi dhammesu sati upaá¹-á¹-hÄ• naá¹-á¹-hena __s
visayabhedena catubbidhÄ• , itare assatipaá¹-á¹-hÄ• nÄ• ti sabbeva \Be 51/ te dvidhÄ• hon
padahanaá¹-á¹-hena __sammappadhÄ• naá¹ƒ, _ taá¹ƒ kiccabhedena catubbidhaá¹ƒ, itare a
chando vÄ«riyaá¹ƒ cittaá¹ƒ amohoti cattÄ• ro dhammÄ• ijjhanakaá¹-á¹-hena yathÄ• kkamaá
vÄ«riyacittavÄ«maá¹ƒsiddhipÄ• doâ€™â€™ ti nÄ• mena __ ``iddhipÄ• dÄ• â€™â€™ _ti vu
``aniddhipÄ• dÄ• â€™â€™ ti. tathÄ• sati amoho vÄ«riyaá¹ƒ pÄ«ti passaddhi samÄ• dhi tat
dhammÄ• bujjhanaá¹-á¹-hena yathÄ• kkamaá¹ƒ ``satisambojjhaá¹…go dhammavicayasaml
vÄ«riyapÄ«tipassaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…goâ€™â€™ ti vuccanti, itare aboj
saá¹…gahÄ• .

sesaá¹ƒ sabbaá¹ƒ lakkhaá¹‡Ä• dito paá¹-á¹-hÄ• ya suÃ±Ã±atavÄ• rapariyosÄ• naá¹ƒ kÄ• n
vuttasadisameva \Ne 39/, kevalaá¹ƒ pana maggaá¹…gasaá¹…gahe ``aá¹-á¹-haá¹…giko mag
__padabhÄ• janÄ«ye_ sarÅ«peneva niddiá¹-á¹-haá¹ƒ, indriyasaá¹…gahe paÃ±Ã±indriyaá¹-á
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ gahetvÄ• itaramaggÄ• naá¹ƒ aÃ±Ã±indriyaá¹ƒ ga
aá¹-á¹-hindriyatÄ• , sabbattha lokuttaratÄ• ca viseso, sesaá¹ƒ tÄ• disameva. paá¹-hamajjhÄ
maggÄ• .

tathÄ• dutiyajjhÄ• nikesupi kevalaá¹ƒ dhammuddese vitakkÄ• bhÄ• vo, saá¹…gahavÄ• re
sattaá¹…gamaggatÄ• ca viseso, sesaá¹ƒ paá¹-hamajjhÄ• nikasadisameva. dutiyajjhÄ• nika

tathÄ• tatiyajjhÄ• nikesupi kevalaá¹ƒ dhammuddese vicÄ• rÄ• bhÄ• vo, saá¹…gahavÄ• re
viseso, sesaá¹ƒ dutiyajjhÄ• nikasadisameva. tatiyajjhÄ• nikamaggÄ• .

tathÄ• catutthajjhÄ• nikesupi kevalaá¹ƒ dhammuddese pÄ«tiyÄ• abhÄ• vo, koá¹-á¹-hÄ• sa
chaá¸·aá¹…gikabojjhaá¹…gatÄ• \Be 52/ ca viseso, sesaá¹ƒ tatiyajjhÄ• nikasadisameva. cat

tathÄ• paÃ±camajjhÄ• nikesupi kevalaá¹ƒ sabbattha vedanÄ• parivattanameva viseso, ses
catutthajjhÄ• nikasadisameva. paÃ±camajjhÄ• nikamaggÄ• . evaá¹ƒ dhammuddesÄ• dito vi

visayÄ• dippabhedato pana sabbepi lokuttarakusalÄ• Ä• rammaá¹‡ato nibbÄ• nÄ• ramma
bhedo, paá¹-ipadÄ• dibhedato pana pubbe vuttanayena paccekaá¹ƒ bhedo veditabbo. ettha
nÄ• marÅ«papariggahato paá¹-á¹-hÄ• ya kilamanto vipassanaá¹ƒ Ä• rabhitvÄ• dukkhena k
tassa dukkhÄ• paá¹-ipadÄ• hoti. yo pana vikkhambhitakileso, so vipassanÄ• parivÄ• saá¹ƒ
maggapÄ• tubhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti, tassa dandhÄ• bhiÃ±Ã±Ä• hoti. iminÄ• nayena ita

paá¹-ipadÄ• bhiÃ±Ã±Ä• yo veditabbÄ• . yathÄ• ca paá¹-ipadÄ• dibhedato, evaá¹ƒ vimokkha
honti --- suÃ±Ã±atavimokkho appaá¹‡ihitavimokkhoti.

tattha __suÃ±Ã±ata_nti, __appaá¹‡ihita_nti ca lokuttaramaggassa nÄ• maá¹ƒ. so hi Ä• gan
Ä• rammaá¹‡atoti tÄ«hi kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati. kathaá¹ƒ? idha bhikkhu vipassanÄ•
paá¹-á¹-hÄ• ya ``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti tividhaá¹ƒ anupassanaá¹ƒ Ä• ropet
vicarati, sacassa vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• tebhÅ«make saá¹…khÄ• re anattato v
attasuÃ±Ã±atÄ• dassanaá¹-á¹-hena suÃ±Ã±atÄ• nÄ• ma hoti. sace dukkhato vipassati, aya
taá¹‡hÄ• paá¹‡idhirahitaá¹-á¹-hena appaá¹‡ihitÄ• nÄ• ma hoti, tÄ• ubhopi Ä• gamanÄ«yaá
attano maggassa yathÄ• kkamaá¹ƒ suÃ±Ã±atamaggo \Be 53/ appaá¹‡ihitamaggoti nÄ• maá
nÄ• malÄ• bho veditabbo. nanu suttantesu sace vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• anicca
maggo animittavimokkho hotÄ«ti katvÄ• tayo vimokkhÄ• kathitÄ• ti? saccaá¹ƒ, api ca kho
nippariyÄ• yato pana sayampi sanimittÄ• attano maggassa animittanÄ• maá¹ƒ dÄ• tuá¹ƒ as
vimokkhÄ• hontÄ«ti. tissopi hi vipassanÄ• niccanimittaá¹ƒ, sukhanimittaÃ±ca ugghÄ• á¹-an
labhanti, tissopi nimittabhÅ«tesu khandhesu caraá¹‡ato sanimittÄ• va, tasmÄ• sayaá¹ƒ Ä•
á¹-hatvÄ• attano maggassa nippariyÄ• yato animittanÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkonti. yasm
rÄ• gÄ• dÄ«hi suÃ±Ã±o, rÄ• gÄ• dinimittapaá¹‡idhirahito ca, tasmÄ• saguá¹‡eneva suÃ±Ã
appaá¹‡ihitanÄ• maÃ±ca labhati. evamassa saguá¹‡ato nÄ• malÄ• bho veditabbo. yasmÄ•
saá¹…khÄ• rehi ca suÃ±Ã±attÄ• , rÄ• gÄ• dinimittapaá¹‡idhirahitattÄ• ca ``suÃ±Ã±ataá¹ƒ,
appaá¹‡ihitaâ€™â€™ nti ca vuccati, tasmÄ• taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppannamagg
appaá¹‡ihitoâ€™â€™ ti ca nÄ• maá¹ƒ labhati. evaá¹ƒ Ä• rammaá¹‡ato nÄ• malÄ• bho vedi

tesu idha Ä• gamanatova maggo nÄ• maá¹ƒ labhati, na saguá¹‡ato, nÄ• pi Ä• rammaá¹‡ato
nÄ• malÄ• bhassa suttantesu pariyÄ• yadesitattÄ• . teneva hettha maggÄ• naá¹ƒ saguá¹‡Ä
animittavimokkhataá¹ƒ aggahetvÄ• suÃ±Ã±ataappaá¹‡ihitavimokkhatÄ• va Ä• gamanato vu
duvidhaá¹ƒ vipassanÄ• gamanaá¹ƒ, maggÄ• gamanaÃ±ca. tattha vipassanÄ• gamanato ma
labhati, maggÄ• gamanato ca labhateva, idha pana maggassa adhippetattÄ• \Be 54/ vipass
veditabbaá¹ƒ. evaá¹ƒ vimokkhabhedato paccekaá¹ƒ dvidhÄ• honti. evaá¹ƒ visayÄ• dippabh

lokuttarakusaladhammÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca mohavicchedaniyÄ• nÄ• ma

abhidhammamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• ya

``kusalÄ• dhammÄ• â€™â€™ ti padassa atthavaá¹‡á¹‡anÄ• .

akusalapadattho

lobhamÅ«lavaá¹‡á¹‡anÄ•

akusalÄ• \Ne 41/ pana dhammÄ• bhÅ«mito ekavidhÄ• kÄ• mÄ• vacarÄ• va, sampayogat
lobhamÅ«lÄ• dosamÅ«lÄ• mohamÅ«lÄ• ti. tattha lobhamÅ«lÄ• aá¹-á¹-havidhÄ• somanas
diá¹-á¹-higatasampayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, tathÄ• sasaá¹…khÄ• raá¹ƒ, somanassasa
diá¹-á¹-higatavippayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, tathÄ• sasaá¹…khÄ• raá¹ƒ, upekkhÄ• saha
diá¹-á¹-higatasampayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, tathÄ• sasaá¹…khÄ• raá¹ƒ, upekkhÄ• sah
diá¹-á¹-higatavippayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ, tathÄ• sasaá¹…khÄ• ranti.

tattha iá¹-á¹-hÄ• rammaá¹‡e lobhabahulatÄ• dÄ«hi kÄ• raá¹‡ehi somanassasahagatatÄ• ,
asaddhammasavanaakalyÄ• á¹‡amittatÄ• dÄ«hi diá¹-á¹-hisampayuttatÄ• ca veditabbÄ• . y
Ä• dÄ«navoâ€™â€™ tiÄ• dinÄ• nayena micchÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• haá¹-á¹-hatuá
paribhuÃ±jati, diá¹-á¹-hamaá¹…galÄ• dÄ«ni vÄ• sÄ• rato pacceti sabhÄ• vatikkheneva anu
paá¹-hamaá¹ƒ akusalacittaá¹ƒ uppajjati. yadÄ• mandena samussÄ• hitena, tadÄ• dutiyaá¹
micchÄ• diá¹-á¹-hiá¹ƒ apurakkhatvÄ• kevalaá¹ƒ haá¹-á¹-hatuá¹-á¹-ho methunaá¹ƒ vÄ• seva
55/ vÄ• abhijjhÄ• yati, parabhaá¹‡á¸• aá¹ƒ vÄ• harati sabhÄ• vatikkhenÄ• nussÄ• hitena, t
samussÄ• hitena, tadÄ• catutthaá¹ƒ. yadÄ• pana kÄ• mÄ• naá¹ƒ vÄ• asampattiá¹ƒ Ä• ga
somanassahetÅ«naá¹ƒ abhÄ• vena catÅ«supi vikappesu somanassarahitatÄ• hoti, tadÄ• s
upekkhÄ• sahagatÄ• ni uppajjantÄ«ti ayaá¹ƒ sampayogato vinicchayo.

dhammuddesato pana paá¹-hamÄ• kusale tÄ• va niyatÄ• __pÄ• á¸·iyaá¹ƒ_ sarÅ«penÄ• ga
cattÄ• roti vÄ«sati dhammÄ• honti. kathaá¹ƒ? phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá
vÄ«riyaá¹ƒ ekaggatÄ• jÄ«vitaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ lobho moho micchÄ• diá¹-á¹-hÄ«
soá¸·asa dhammÄ• , chando adhimokkho manasikÄ• ro uddhaccanti ime yevÄ• panakÄ• c
pubbe vuttanayeneva ``phassapaÃ±cakaá¹ƒ jhÄ• naá¹…gapaÃ±cakaá¹ƒ vÄ«riyasamÄ• dhi
indriyÄ• ni paÃ±ca, micchÄ• diá¹-á¹-hisaá¹…kappavÄ• yÄ• masamÄ• dhivasena maggaá¹…
vÄ«riyasamÄ• dhiahirikÄ• nottappavasena balÄ• ni cattÄ• ri, lobho mohoti dve mÅ«lÄ• ni, a
micchÄ• diá¹-á¹-hÄ«ti dve kammapathÄ• ni, ahirikaá¹ƒ anottappanti \Ne 42/ lokanÄ• saduka
avikkhepo cÄ• ti evaá¹ƒ sarÅ«penÄ• gatÄ• naá¹ƒ dvattiá¹ƒsadhammÄ• naá¹ƒ soá¸·asasu e
savibhattikÄ• vibhattikabhedo ca kÄ• mÄ• vacarapaá¹-hamakusale vuttÄ• nusÄ• rato Ã±Ä•
vinicchayo.

lakkhaá¹‡Ä• divibhÄ• gato pana na hirÄ«yatÄ«ti ahiriko, ahirikassa bhÄ• vo __ahirikkaá¹ƒ,
__anottappaá¹ƒ_. tesu ahirikkaá¹ƒ kÄ• yaduccaritÄ• dÄ«hi ajigucchanalakkhaá¹‡aá¹ƒ, alajjÄ
anottappaá¹ƒ teheva asÄ• rajjanalakkhaá¹‡aá¹ƒ, anuttÄ• salakkhaá¹‡aá¹ƒ \Be 56/ vÄ• , ses
vuttappaá¹-ipakkhavasena veditabbaá¹ƒ.

lubbhati tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• tanti __lobho_. so Ä• ramma
makkaá¹-Ä• lepo viya, abhisaá¹…garaso tattakapÄ• le khittamaá¹ƒsapesi viya, apariccÄ• ga
telaÃ±janarÄ• go viya, saÃ±Ã±ojanÄ«yadhammesu assÄ• dadassanapadaá¹-á¹-hÄ• no. taá
vaá¸• á¸• hamÄ• no sÄ«ghasotÄ• nadÄ« viya mahÄ• samuddaá¹ƒ apÄ• yameva gahetvÄ•

muyhanti tena, sayaá¹ƒ vÄ• muyhati, muyhanamattameva vÄ• tanti __moho_. so cittassa
aÃ±Ã±Ä• á¹‡alakkhaá¹‡o vÄ• , asampaá¹-ivedharaso, Ä• rammaá¹‡asabhÄ• vacchÄ• dana
asammÄ• paá¹-ipattipaccupaá¹-á¹-hÄ• no, andhakÄ• rapaccupaá¹-á¹-hÄ• no vÄ• , ayoniso
sabbÄ• kusalÄ• naá¹ƒ mÅ«lanti daá¹-á¹-habbo.

micchÄ• passanti tÄ• ya, sayaá¹ƒ vÄ• micchÄ• passati, micchÄ• dassanamattameva vÄ•
sÄ• ayoniso abhinivesalakkhaá¹‡Ä• , parÄ• mÄ• sarasÄ• , micchÄ• bhinivesapaccupaá¹-á
adassanakÄ• matÄ• dipadaá¹-á¹-hÄ• nÄ• , paramaá¹ƒ vajjanti daá¹-á¹-habbÄ• .

uddhatabhÄ• vo __uddhaccaá¹ƒ_. taá¹ƒ avÅ«pasamalakkhaá¹‡aá¹ƒ, anavaá¹-á¹-hÄ• naras
bhantatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ, cittavikkhep
panettha suÃ±Ã±atavÄ• rapariyosÄ• no sabbopi vinicchayo kusalÄ• dhikÄ• re vuttÄ• nusÄ•
saá¹…gahavÄ• re __pÄ• á¸·iyaá¹ƒ_ Ä• gatavasena \Ne 43/ paÃ±cindriyatÄ• , caturaá¹…gar
dvehetutÄ• , sabbattha akusalabhÄ• vo ca viseso, sesaá¹ƒ tÄ• disameva. paá¹-hamÄ• kusa

yathÄ• \Be 57/ ca paá¹-hame, evaá¹ƒ dutiyepi sasaá¹…khÄ• ratÄ• , yevÄ• panakesu thinar
niyatatÄ• ca viseso. tattha thinanatÄ• __thinaá¹ƒ, _ middhanatÄ• __middhaá¹ƒ, _ anussÄ
sattivighÄ• to cÄ• ti attho. tattha thinaá¹ƒ anussÄ• halakkhaá¹‡aá¹ƒ, vÄ«riyavinodanarasaá¹
saá¹ƒsÄ«danapaccupaá¹-á¹-hÄ• naá¹ƒ. middhaá¹ƒ akammaÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, onah
lÄ«natÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, pacalÄ• yikÄ• niddÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• , ubh
aratitandivijambhikÄ• dÄ«su ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ. dutiyaá¹ƒ.

tatiye sabbopi vinicchayo paá¹-hamÄ• kusale vuttanayova. kevalaá¹ƒ diá¹-á¹-hiyÄ• abhÄ• v
mÄ• nassa sambhavo, aniyatatÄ• ca, saá¹…gahavÄ• re tivaá¹…gikamaggatÄ• ca viseso,
maÃ±Ã±atÄ«ti __mÄ• no_. so uá¹‡á¹‡atilakkhaá¹‡o, sampaggaharaso, ketukamyatÄ• pacc
diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• no, ummÄ• do viya daá¹-á¹-habbo. tatiyaá¹ƒ.

yathÄ• ca tatiye, evaá¹ƒ catutthepi. thinamiddhaÃ±cettha sasaá¹…khÄ• ratÄ• ca adhikÄ•
catutthaá¹ƒ.

paÃ±camachaá¹-á¹-hasattamaá¹-á¹-hamesu somanassaá¹-á¹-hÄ• ne upekkhÄ• sambhavo,
saá¹…gahavÄ• re caturaá¹…gajjhÄ• natÄ• ca viseso, sesaá¹ƒ sabbaá¹ƒ paá¹-hamadutiyata

lobhamÅ«lÄ• niá¹-á¹-hitÄ• .

dosamÅ«lavaá¹‡á¹‡anÄ•

dosamÅ«lÄ• pana dvidhÄ• domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ asaá¹…khÄ•
evaá¹ƒ sampayogato. dhammuddesÄ• dito pana paá¹-hame tÄ• va paá¹-hamÄ• kusale vutt
vajjetvÄ• dosaá¹ƒ \Ne 44/, yevÄ• panakesu aniyatÄ• ni \Be 58/ issÄ• macchariyakukkuccÄ•
domanassaÃ±ca pakkhipitvÄ• ekavÄ«sati dhammÄ• honti. yevÄ• panakÄ• cettha satta. ta
vÄ• dussati, dussanamattameva vÄ• tanti __doso_. so caá¹‡á¸• ikkalakkhaá¹‡o pahaá¹-Ä•
visappanaraso visanipÄ• to viya, attano nissayadahanaraso vÄ• dÄ• vaggi viya, dussanapa
laddhokÄ• so viya sapatto, Ä• ghÄ• tavatthupadaá¹-á¹-hÄ• no, visasaá¹ƒsaá¹-á¹-hapÅ«timu
issÄ• yanÄ• __issÄ• _. sÄ• parasampattÄ«naá¹ƒ usÅ«yanalakkhaá¹‡Ä• , tattheva anabhir
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , parasampattipadaá¹-á¹-hÄ• nÄ• , saÃ±Ã±ojananti c
__macchariyaá¹ƒ_. taá¹ƒ laddhÄ• naá¹ƒ vÄ• labhitabbÄ• naá¹ƒ vÄ• attano sampattÄ«naá¹
tÄ• saÃ±Ã±eva parehi sÄ• dhÄ• raá¹‡abhÄ• vaakkhamanarasaá¹ƒ, saá¹…kocanapaccupaá
kaá¹-ukaÃ±cukatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• , attasampattipadaá¹-á¹-hÄ• naá¹ƒ, cetaso
daá¹-á¹-habbaá¹ƒ. kucchitaá¹ƒ kataá¹ƒ kukataá¹ƒ, tassa bhÄ• vo __kukkuccaá¹ƒ_. taá¹ƒ
pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ, katÄ• katÄ• nusocanarasaá¹ƒ, vippaá¹-isÄ• rapaccupaá¹-á
katÄ• katapadaá¹-á¹-hÄ• naá¹ƒ, dÄ• sabyamiva daá¹-á¹-habbaá¹ƒ. saá¹…gahavÄ• re dukkh
caturaá¹…gajjhÄ• natÄ• , domanassena paÃ±cindriyatÄ• , tivaá¹…gikamaggatÄ• , dosamoh
veditabbÄ• . seso pana sabbo vinicchayo paá¹-hamÄ• kusale vuttasadiso eva. yathÄ• ca pa
sasaá¹…khÄ• ratÄ• pana thinamiddhehi saddhiá¹ƒ navayevÄ• panakatÄ• ca viseso, sesaá

dosamÅ«lÄ• niá¹-á¹-hitÄ• .

mohamÅ«lavaá¹‡á¹‡anÄ•

mohamÅ«lÄ• pi dvidhÄ• upekkhÄ• sahagataá¹ƒ vicikicchÄ• sampayuttaá¹ƒ, tathÄ• uddhac
paá¹-hame dhammuddesato tÄ• va phassapaÃ±cakaá¹ƒ vitakko vicÄ• ro vÄ«riyaá¹ƒ ekagga
anottappaá¹ƒ moho vicikicchÄ• ti sarÅ«penÄ• gatÄ• cuddasa \Be 59/, uddhaccaá¹ƒ manas
cÄ• ti soá¸·asa dhammÄ• honti, ekaggatÄ• cettha cittaá¹-á¹-hitimattÄ• , indriyamaggabalab
sampÄ• puá¹‡Ä• ti. tato eva saá¹…gahavÄ• re samÄ• dhiá¹ƒ vajjetvÄ• upekkhÄ• ya saddh
\Ne 45/ maggaá¹…gÄ• ni, tÄ«á¹‡i balÄ• ni honti. moho panettha ekova hetu. seso panettha
vuttanayo eva.

tattha vigatÄ• cikicchÄ• etissÄ• ti __vicikicchÄ• _. sÄ• saá¹ƒsayalakkhaá¹‡Ä• , kampanar
anicchayapaccupaá¹-á¹-hÄ• nÄ• , anekaá¹ƒsabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• vÄ• , ayoniso

paá¹-ipattiantarÄ• yakarÄ• ti daá¹-á¹-habbÄ• . yathÄ• ca vicikicchÄ• sampayutte, evaá¹ƒ ud
kevalaá¹ƒ vicikicchÄ• ya abhÄ• vo, adhimokkhassa ca bhÄ• vo, tato eva balavatarasamÄ• d
saá¹…gahavÄ• re samÄ• dhinÄ• saddhiá¹ƒ paÃ±cindriyatÄ• , tivaá¹…gikamaggatÄ• , catub
uddhaccaÃ±cettha sarÅ«peneva niddiá¹-á¹-haá¹ƒ, adhimokkhamanasikÄ• rÄ• dve yevÄ• pa
sesaá¹ƒ tÄ• disameva. imÄ• ni pana dve cittÄ• ni nÄ• nÄ• visaye, ekavisaye ca asaá¹‡á¹-ha
uddhaccasahagataá¹ƒ hi laddhÄ• dhimokkhatÄ• ya laddhapatiá¹-á¹-haá¹ƒ ekÄ• rammaá¹‡ey
patiá¹-á¹-hÄ• ya pavaá¹-á¹-ati caturassamaá¹‡i viya, itaraá¹ƒ nÄ• nÄ• rammaá¹‡esu vaá¹-á¹
daá¹-á¹-habbaá¹ƒ. uddhaccasahagataÃ±ca á¹-hapetvÄ• sesÄ• ekÄ• dasa paá¹-isandhiá¹ƒ

visayÄ• dippabhedato panete dvÄ• dasapi vatthÄ• rammaá¹‡avasena tÄ• va chabbidhÄ• h
pana dasa paÃ±cadvÄ• re hadayavatthuá¹ƒ nissÄ• yeva, manodvÄ• re nissÄ• ya vÄ• aniss
sÄ• dhayamÄ• nÄ• chabbidhÄ• . tathÄ• dosamÅ«lÄ• nissÄ• yeva pana pavattanti. lobham
adinnÄ• dÄ• nakÄ• mamicchÄ• cÄ• ramusÄ• vÄ• dapesuÃ±Ã±asamphappalÄ• pÄ• bhijjhÄ
kammapathÄ• naá¹ƒ vasena chabbidhÄ• . diá¹-á¹-hisampayuttÄ• panettha micchÄ• diá¹-á¹
honti. dosamÅ«lÄ• pana pÄ• á¹‡Ä• bhipÄ• tÄ• dinnÄ• dÄ• namusÄ• vÄ• dapesuÃ±Ã±apha
sattavidhÄ• honti. dasannampi panesaá¹ƒ dvÄ• rakammavasena ceva vÄ«maá¹ƒsÄ• vajjitÄ
vuttanayena vibhÄ• go veditabbo. ekantahÄ«nattÄ• hÄ«nattikabhedo natthi. Ä• rammaá¹‡Ä
lobhamÅ«lesu eva, na itaresu, mohamÅ«lesu pana sahajÄ• tÄ• dhipatipi natthi, tathÄ• kam
pavaá¹-á¹-amÄ• naá¹ƒ kaÃ±ci adhipatiá¹ƒ karoti. doso vÄ• savisayaá¹ƒ, vicikicchÄ• cittaÃ±
paá¹-ipattimantarÄ• yakarattena duccaritahetubhÅ«tampi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ dos
sanniá¹-á¹-hÄ• paniyato kammapathabhedaá¹ƒ na gacchati, pubbabhÄ• ge eva pana hetu h
paá¹-hamamaggavajjhatÄ• ti daá¹-á¹-habbaá¹ƒ. atÄ«tÄ• dibhedato pana dvÄ• dasannaá¹ƒ p
vinicchayo kusalÄ• dhikÄ• re vuttanayeneva veditabboti.

akusalÄ• dhammÄ• niá¹-á¹-hitÄ• .

abyÄ• katapadattho

ahetukakusalavipÄ• kavaá¹‡á¹‡anÄ•

abyÄ• katÄ• \Ne 46/ pana dhammÄ• jÄ• tito catubbidhÄ• vipÄ• kakiriyarÅ«panibbÄ• nava
dhammÄ• jÄ• tito ca dvidhÄ• honti kusalÄ• kusalavipÄ• kavasena. tattha kusalavipÄ• kÄ•
kÄ• marÅ«pÄ• rÅ«pÄ• vacaralokuttaravipÄ• kavasena. tattha __kÄ• mÄ• vacaravipÄ• kÄ• j
tattha alobhÄ• disahajÄ• tahetuvirahitÄ• ahetukÄ• . te sampayogavatthÄ• rammaá¹‡Ä• dib
aá¹-á¹-havidhÄ• . seyyathidaá¹ƒ --- upekkhÄ• sahagataá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tathÄ•
sotaghÄ• najivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ
somanassasahagatÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu, tathÄ• upekkhÄ• sahagatÄ• cÄ• ti. ca
cattÄ• ri cakkhupasÄ• dÄ• dÄ«su catÅ«su upÄ• dÄ• yarÅ«pesu upÄ• dÄ• yarÅ«pÄ• naá¹ƒ

picupiá¹‡á¸• e picupiá¹‡á¸• assevÄ• tidubbalatÄ• ya upekkhÄ• vedanÄ• sampayuttÄ• neva
pana kÄ• yindriye phoá¹-á¹-habbabhÅ«tattayaghaá¹-á¹-anÄ• nighaá¹ƒsassa adhikaraá¹‡ima
á¹-hapitapicupiá¹‡á¸• e kÅ«á¹-apahÄ• rasseva balavatÄ• ya pasÄ• danissayesupi bhÅ«tesu
sukhasahagataá¹ƒ hoti, manodhÄ• tu attano gahaá¹‡adubbalatÄ• ya atiiá¹-á¹-hepi upekkhÄ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu pana atiiá¹-á¹-he somanassasahagatÄ• , iá¹-á¹-hamajjhatte upe
sampayogato vinicchayo.

dhammuddesÄ• dito pana cakkhuviÃ±Ã±Ä• á¹‡e tÄ• va phassapaÃ±cakaá¹ƒ, ekaggatÄ• , j
satta, yevÄ• panakavasena manasikÄ• ro eko cÄ• ti aá¹-á¹-ha dhammÄ• honti. saá¹…gaha
khandhÄ• yatanadhÄ• tuÄ• hÄ• rindriyavasena paÃ±cevasaá¹…gahÄ• . tattha cakkhuviÃ±Ã
dhÄ• tusaá¹…gaho, mano upekkhÄ• jÄ«vitindriyavasena indriyasaá¹…gaho ca veditabbo. s
ca vijjamÄ• nÄ• pi vedanÄ• jhÄ• naá¹…gataá¹ƒ na gacchati, indriyaá¹ƒ pana hoti. ekaggatÄ
indriyamaggaá¹…gabalabhÄ• vampi na gacchati atidubbalattÄ• . vitakkapacchimakaá¹ƒ hi jh
maggo, balaÃ±ca. yathÄ• cettha, evaá¹ƒ sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡esupi. kev
sotaviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• divasena dhÄ• tusaá¹…gaho, kÄ• yaviÃ±Ã±Ä• á¹‡e vedanÄ•
62/ cettha, evaá¹ƒ manodhÄ• tuyÄ• pi. kevalaá¹ƒ pana vitakkavicÄ• rÄ• dve yevÄ• panakÄ
dhammÄ• adhikÄ• . saá¹…gahavÄ• re manodhÄ• tudhammadhÄ• tuvasena dhÄ• tusaá¹…
catÅ«hi jhÄ• naá¹…gasaá¹…gaho ca viseso. pÄ• á¸·iyaá¹ƒ panettha kiÃ±cÄ• pi jhÄ• naá¹…
uddhaá¹-o, tathÄ• pi savitakkesu niyamena jhÄ• naá¹…gatÄ• sambhavato gahetabbova. ya
manoviÃ±Ã±Ä• á¹‡adhÄ• tudvayepi. somanassasahagatatÄ• ya panettha pÄ«ti adhikÄ• , sa
paÃ±caá¹…gajjhÄ• natÄ• , vedanÄ• parivattanaá¹ƒ, ubhayatthÄ• pi manoviÃ±Ã±Ä• á¹‡adhÄ
dhÄ• tusaá¹…gaho ca viseso, sesaá¹ƒ tÄ• disameva.

visayÄ• dippabhedato pana cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca yathÄ• kkamaá¹ƒ cakkhÄ
paccuppanne, iá¹-á¹-he ca rÅ«pÄ• diekekÄ• rammaá¹‡e eva kiriyamanodhÄ• tuanantaraá¹ƒ
Ä• lokÄ• kÄ• savÄ• yujalapathavÄ«sahakÄ• rÄ«ni pasÄ• dakÄ• dÄ«ni dassanasavanaghÄ•
sÄ• dhayamÄ• nÄ• ni cakkhudvÄ• rÄ• dÄ«su ekekasmiá¹ƒ eva vipaccanti. evametesaá¹ƒ va
visuá¹ƒ niyatÄ• ni. á¹-hÄ• naá¹ƒ pana tesaá¹ƒ paÃ±cannampi ekameva, tena nesaá¹ƒ na bh
hadayavatthuá¹ƒ nissÄ• yeva paccuppannesu rÅ«pÄ• dÄ«su paÃ±casupi Ä• rammaá¹‡esu
sampaá¹-icchanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• paÃ±casupi dvÄ• resu pavattati, somanassa
manoviÃ±Ã±Ä• á¹‡adhÄ• tu pana hadayavatthuá¹ƒ nissÄ• yeva atiiá¹-á¹-he paccuppanne p
vipÄ• kamanodhÄ• tuanantaraá¹ƒ santÄ«raá¹‡akiccaá¹ƒ, chasupi dvÄ• resu chasu balavak
atÄ«tÄ• dÄ«su javanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡akiccaÃ±ca sÄ• dhayamÄ• nÄ• vipacc
dvÄ• rÄ• rammaá¹‡akiccaá¹-á¹-hÄ• nÄ• ni anibaddhÄ• ni, tato tehi bhedo hoti, vatthu pana
na bhedo, evamupekkhÄ• sahagatÄ• yapi. kevalaá¹ƒ \Be 63/ panesÄ• dvÄ• ravinimuttÄ• p
jaccandhabadhirajaccummattakÄ• dÄ«naá¹ƒ paá¹-isandhikÄ• le purimacuticittÄ• nantaraá¹ƒ
kammakammanimittagatinimittesu aÃ±Ã±ataraá¹ƒ atÄ«tÄ• dibhedaá¹ƒ chabbidhampi kÄ• m
paá¹-isandhikiccaá¹ƒ, tadanantarato paá¹-á¹-hÄ• ya yÄ• vatÄ• yukaá¹ƒ bhavaá¹…gakiccaá¹

vuttanayena santÄ«raá¹‡atadÄ• rammaá¹‡akiccÄ• ni ca sÄ• dhayamÄ• nÄ• imesu paÃ±ca
viseso, sesaá¹ƒ tÄ• disameva.

ettha ca vadhabandhÄ• divasappavatte aniá¹-á¹-hÄ• rammaá¹‡e khantipaá¹-isaá¹…khÄ• nA
tannibbattÄ• naá¹ƒ paá¹-isandhiÄ• diviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ kammanimittaÃ±ce Ä• rammaá
tena bhavitabbaá¹ƒ. evaá¹ƒ iá¹-á¹-havisaye uppannÄ• naá¹ƒ kusalavipÄ• kÄ• naá¹ƒ aniá¹-á
anuppattito kammagatinimittameva tesaá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«ti viÃ±Ã±Ä• yati. vicÄ• n
hoti, tathÄ• gahetabbaá¹ƒ. evaá¹ƒ iá¹-á¹-havisaye uppannakusalato nibbattÄ• nampi
paá¹-isandhiÄ• diviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ kammanimittÄ• rammaá¹‡atÄ• ya \Ne 48/ avirodho
pana aá¹-á¹-hannampi paccekamanantaratÄ• heá¹-á¹-hÄ• vuttanayena gahetabbÄ• .

ahetukakusalavipÄ• kÄ• niá¹-á¹-hitÄ• .

sahetukakusalavipÄ• kavaá¹‡á¹‡anÄ•

alobhÄ• divipÄ• kahetusampayuttÄ• pana sahetukÄ• , te sampayogato kÄ• mÄ• vacaraku
somanassaÃ±Ä• á¹‡Ä• disampayogo panettha Ä• gamanÄ• dito veditabbo. tihetukaá¹ƒ hi k
tihetukadvihetukapaá¹-isandhiyo datvÄ• pavatte chasu dvÄ• resu soá¸·asa vipÄ• kÄ• ni det
kusalaá¹ƒ duhetukÄ• hetukapaá¹-isandhiyo datvÄ• pavatte chasu dvÄ• resu tihetukarahitÄ•
vipÄ• kÄ• ni deti. asaá¹…khÄ• rikasasaá¹…khÄ• rikabhÄ• vo panettha paccayavisesatopi h
uppannaá¹ƒ asaá¹…khÄ• rikaá¹ƒ hoti, dubbalenÄ• pi itaraá¹ƒ. keci pana asaá¹…khÄ• riken
sasaá¹…khÄ• ravipÄ• kÄ• naá¹ƒ, sasaá¹…khÄ• rikena ca asaá¹…khÄ• rikÄ• naá¹ƒ uppattiá
paá¹-isandhidÄ• yakato aÃ±Ã±enÄ• pi kammena pavatte akusalavipÄ• kÄ• ni pavattanti, __
``sahetukaá¹ƒ bhavaá¹…gaá¹ƒ ahetukassa bhavaá¹…gassa anantarapaccayena paccayoâ€
vuttaá¹ƒ, tasmÄ• ahetukapaá¹-isandhikassa puggalassa sugatiyaá¹ƒ pavatte sahetukÄ• nip
duggatiyaá¹ƒ, pana rÅ«pÄ• vacarabhÅ«miyaÃ±ca ahetukÄ• neva pavattanti. tesupi atiiá¹-á¹
somanassasahagatÄ• ni, iá¹-á¹-hamajjhatte upekkhÄ• sahagatÄ• nÄ«ti evaá¹ƒ Ä• gamanÄ•

dhammuddesÄ• dito pana yÄ• va suÃ±Ã±atavÄ• rapariyosÄ• nÄ• kÄ• mÄ• vacarakusalas
kevalaÃ±cettha yevÄ• panakesu karuá¹‡Ä• muditÄ• na santi sattÄ• rammaá¹‡attÄ• . ekant
kÄ• mÄ• vacaravipÄ• kÄ• . viratiyopettha lokiyesu ekantakusalasabhÄ• vattÄ• na santi. ``p
evÄ• â€™â€™ ti (Vibh 715 Ä• dayo) hi vuttaá¹ƒ. phassÄ• dayo cettha \Ne 49/ vipÄ• kattÄ•
viya nirussÄ• hasantÄ• , kusalÄ• pana mukhaá¹ƒ viya saussÄ• hÄ• . saá¹…gahavÄ• re ca
ayaá¹ƒ viseso. sesaá¹ƒ tÄ• disameva.

visayÄ• dippabhedato pana yvÄ• yaá¹ƒ kusalesu kammadvÄ• rapuÃ±Ã±akiriyÄ• dhipatÄ«h
aviÃ±Ã±attijanakato, avipÄ• kadhammato, tathÄ• appavattito ca. hÄ«nattikabhedo pana att

hÄ«namajjhimappaá¹‡Ä«tÄ• naá¹ƒ kusalÄ• naá¹ƒ vipÄ• kattÄ• \Be 65/, tathÄ• dvÄ• rÄ• ra
hadayavatthuá¹ƒ nissÄ• ya dvÄ• ravinimuttÄ• hutvÄ• devamanussesu dvihetukatihetukÄ•
paá¹-isandhibhavaá¹…gacutikiccÄ• ni, chadvÄ• re chasu Ä• rammaá¹‡esu tadÄ• rammaá¹‡
evaá¹ƒ catÅ«su á¹-hÄ• nesu vipaccanti. evametesaá¹ƒ dvÄ• rÄ• rammaá¹‡akiccaá¹-á¹-hÄ•
bhedo hoti. vatthu pana tattheva nibaddhaá¹ƒ, tato na bhedo. atÄ«tÄ• dibhedato panetthÄ•
evÄ• ti.

kÄ• mÄ• vacarasahetukakusalavipÄ• kÄ• niá¹-á¹-hitÄ• .

rÅ«pÄ• vacaravipÄ• kavaá¹‡á¹‡anÄ•

rÅ«pÄ• vacaravipÄ• kÄ• pi sampayogabhedato attano kusalÄ• viya paÃ±cavidhÄ• honti. s
kusale vuttanayo eva. vipÄ• kabhÄ• vato panettha yathÄ• hatthiÄ• dÄ«naá¹ƒ chÄ• yÄ• taá
kusalÄ• gamanato ca jhÄ• naá¹…gÄ• disampayuttadhammasamÄ• yogo, paá¹-ipadÄ• dibh
paá¹-hamajjhÄ• nabhÅ«miyÄ• paá¹-hamajjhÄ• navipÄ• kÄ• , tathÄ• dutiyajjhÄ• nabhÅ«mi
tatiyajjhÄ• navipÄ• kÄ• ca, tatiyajjhÄ• nabhÅ«miyÄ• catutthajjhÄ• navipÄ• kÄ• , vehappha
chabbidhÄ• ya catutthajjhÄ• nabhÅ«miyÄ• paÃ±camajjhÄ• navipÄ• kÄ• ca vuttanayena
paá¹-isandhibhavaá¹…gacutikiccÄ• ni sÄ• dhayamÄ• nÄ• hadayavatthuá¹ƒ nissÄ• ya dvÄ•
kammanimittasaá¹…khÄ• tapaÃ±Ã±attÄ• rammaá¹‡Ä• hutvÄ• vipaccantÄ«ti ayaá¹ƒ viseso

rÅ«pÄ• vacaravipÄ• kÄ• niá¹-á¹-hitÄ• .

arÅ«pÄ• vacaravipÄ• kavaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne 50/ arÅ«pÄ• vacaravipÄ• kÄ• pi Ä• rammaá¹‡abhedato attano kusalÄ• viya ca
ca sabbo kusale \Be 66/ vuttanayova. kusalato cettha viseso rÅ«pÄ• vacaravipÄ• ke vuttana
kevalaá¹ƒ panettha kammanimittabhÅ«tapaÃ±Ã±attÄ• rammaá¹‡o Ä• kÄ• sÄ• naÃ±cÄ• yat
paá¹-hamÄ• ruppabhÅ«miyaá¹ƒ, tathÄ• mahaggatÄ• rammaá¹‡o viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
kammanimittabhÅ«tapaÃ±Ã±attÄ• rammaá¹‡o Ä• kiÃ±caÃ±Ã±Ä• yatanavipÄ• ko tatiyÄ• rup
mahaggatÄ• rammaá¹‡o nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• ko catutthÄ• ruppabh
paá¹-isandhibhavaá¹…gacutikiccÄ• ni sÄ• dhayamÄ• nÄ• va pavattantÄ«ti ayameva viseso

arÅ«pÄ• vacaravipÄ• kÄ• niá¹-á¹-hitÄ• .

lokuttaravipÄ• kavaá¹‡á¹‡anÄ•

tathÄ• lokuttaravipÄ• kÄ• pi attano kusalÄ• viya taá¹ƒtaá¹ƒmaggaphalattÄ• catubbidhÄ• ,
paccekaá¹ƒ paÃ±ca paÃ±ca katvÄ• vÄ«satividhÄ• va honti. vinicchayo cettha kusale vuttan

saá¹…gahavÄ• re sotÄ• pattimaggaphalaá¹ƒ sakadÄ• gÄ• mimaggaphalaá¹ƒ anÄ• gÄ• mim
aÃ±Ã±indriyaá¹ƒ, arahattaphalassa ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ paÃ±Ã±indriyaá¹-á¹-hÄ• ne
aá¹-á¹-hindriyatÄ• , bojjhaá¹…gamaggaá¹…gÄ• dibodhipakkhiyadhammÄ• , paá¹-ipadÄ• dib
hotÄ«ti veditabbo. adhipatibhedopettha labbhati. lokuttarakusalÄ• hi attano phalÄ• naá¹ƒ an
javanavuttito ca adhipatiá¹ƒ vidhÄ• tuá¹ƒ sakkonti, lokiyÄ• pana viparÄ«tato na sakkonti. te
``vipÄ• ke adhipatÄ« natthi á¹-hapetvÄ• lokuttaraâ€™â€™ nti (Dhs-a 505). vimokkhabheda
tividhÄ• honti suÃ±Ã±ataanimittaappaá¹‡ihitavimokkhavasena. maggÄ• hi vipassanÄ• gan
appaá¹‡ihitoâ€™â€™ ti dve nÄ• mÄ• ni labhitvÄ• saguá¹‡Ä• rammaá¹‡ato pariyÄ• yena \B
tasmÄ• sayaá¹ƒ Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• attano attano anantaraphalÄ• naá¹
nÄ• mÄ• ni denti. aparabhÄ• ge pana phalasamÄ• pattibhÅ«tÄ• naá¹ƒ na denti. tattha vipas
vuttanayena \Ne 51/ duvidho nÄ• malÄ• bho veditabbo. te ca na maggÄ• viya ekacittakkha
pana dvattikkhattuá¹ƒ, phalasamÄ• pattivÄ«thiyaá¹ƒ sakalampi divasaá¹ƒ appanÄ• javanava
mahaggatajavanÄ• ni viya pavattantÄ«ti ayaá¹ƒ viseso.

lokuttaravipÄ• kÄ• niá¹-á¹-hitÄ• .

akusalavipÄ• kÄ• pana kÄ• mÄ• vacarÄ• va, lobhÄ• disampayuttahetu abhÄ• vato ahetuk
upekkhÄ• sahagataá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tathÄ• sotaghÄ• najivhÄ• viÃ±Ã±Ä• á¹‡Ä
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, upekkhÄ• sahagatÄ• manodhÄ• tu, tathÄ• manoviÃ±Ã±Ä• á¹‡ad
panesa sabbattha tÄ• disÄ• hetukakusalavipÄ• kesu vuttanayo eva. kevalaá¹ƒ panÄ• niá¹-á
kÄ• yaviÃ±Ã±Ä• á¹‡assa dukkhasahagatatÄ• , upekkhÄ• sahagatamanoviÃ±Ã±Ä• á¹‡adhÄ
uddhaccavajjitÄ• kusalapaccayÄ• catÅ«su apÄ• yesu paá¹-isandhibhavaá¹…gacutikiccÄ• n
santÄ«raá¹‡atadÄ• rammaá¹‡akiccÄ• ni ca sÄ• dhanavasena pavatti ca viseso, sesaá¹ƒ tÄ•

akusalavipÄ• kÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca vipÄ• kÄ• byÄ• katÄ• .

ahetukakiriyÄ• vaá¹‡á¹‡anÄ•

kiriyÄ• byÄ• katÄ• pana kÄ• marÅ«pÄ• rÅ«pÄ• vacaravasena tividhÄ• . tattha kÄ• mÄ• va
duvidhÄ• . tattha sahajÄ• tahetuvirahitÄ• ahetukÄ• . tÄ• \Be 68/ sampayogÄ• dito tividhÄ•
manodhÄ• tu, somanassasahagatÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu, tathÄ• upekkhÄ• sahag
karaá¹‡amattaá¹ƒ, kiccamattanti attho. sabbesuyeva hi kiriyacittesu yaá¹ƒ Ä• vajjanakiccadv
ajavanavuttito moghapupphaá¹ƒ viya. yaá¹ƒ javanavuttikaá¹ƒ, taá¹ƒ nirÄ• nusayasantÄ• nap
chinnamÅ«larukkhapupphaá¹ƒ viya aphalaá¹ƒ hoti. taá¹ƒtaá¹ƒÄ• vajjanajavanakiccasÄ• dha
kiccamattataá¹ƒ upÄ• dÄ• ya ``kiriyÄ• â€™â€™ ti vuttaá¹ƒ. tattha manodhÄ• tuyÄ• vipÄ• k
\Ne 52/ sabbo vinicchayo veditabbo. kevalaá¹ƒ pana paÃ±cadvÄ• re iá¹-á¹-hesu vÄ• aniá¹-

paÃ±cÄ• rammaá¹‡esu paÃ±capasÄ• de ghaá¹-á¹-itesu uppannabhavaá¹…gupacchedÄ• na
paÃ±cÄ• rammaá¹‡amÄ• rabbha hadayavatthuá¹ƒ nissÄ• yevÄ• vajjanakiccaá¹ƒ sÄ• dhaya
pavattatÄ«ti ayaá¹ƒ viseso.

manoviÃ±Ã±Ä• á¹‡adhÄ• tudvayampi yathÄ• kkamaá¹ƒ kusalavipÄ• kÄ• hetukamanoviÃ±Ã
vÄ«riyaá¹ƒ panettha adhikaá¹ƒ, vÄ«riyÅ«patthambhova samÄ• dhi balavÄ• hoti. tato evetth
vÄ«riyasamÄ• dhimanosomanassajÄ«vitindriyÄ• naá¹ƒ paÃ±cannaá¹ƒ vasena indriyasaá¹…
balasaá¹…gaho nattheva. yaá¹ƒ panettha __padabhÄ• janÄ«ye_ samÄ• dhivÄ«riyÄ• naá¹ƒ
vÄ«riyabalaâ€™â€™ nti (Dhs 570-572) balavevacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ itarÄ• hetukacittas
balavataratÄ• dassanatthaá¹ƒ pariyÄ• yato vuttaá¹ƒ. tato eva hi saá¹…gahavÄ• re ``dve bal
vuttaá¹ƒ, tasmÄ• ahetukesu nippariyÄ• yato balaá¹ƒ natthi evÄ• ti gahetabbaá¹ƒ.

visayÄ• dippabhedato panettha somanassasahagatÄ• tÄ• va hadayavatthuÃ±Ã±eva nissÄ
voá¹-á¹-habbanakiccÄ• ya ca, manodvÄ• re anuá¸·Ä• resu chasu kÄ• mÄ• vacarÄ• rammaá
ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anantaraá¹ƒ javanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• khÄ«á
uppÄ• dentÄ« pavattati. hasitaá¹ƒ hi somanassasahagatakÄ• mÄ• vacareheva javanehi, tes
kiriyÄ• javanehi, sekhÄ• naá¹ƒ pana kusalehi ceva diá¹-á¹-hivippayuttalobhamÅ«lehi cÄ• ti c
diá¹-á¹-hisampayuttehi cÄ• ti aá¹-á¹-hahÄ«ti terasahi cittehi uppajjati. upekkhÄ• sahagatÄ•
hadayavatthuÃ±Ã±eva nissÄ• ya santÄ«raá¹‡akiccÄ• ya vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ•
voá¹-á¹-habbanakiccaá¹ƒ, manodvÄ• re sabbesu chasupi Ä• rammaá¹‡esu savatthukÄ• , av
bhavaá¹…gacalanÄ• nantaraá¹ƒ Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• pavattati. ayaá¹ƒ h
sacittakapuggalassa na kismiÃ±ci visaye na uppajjati, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asadisaá¹ƒ
nÄ• metaá¹ƒ cittanti ayaá¹ƒ viseso, sesaá¹ƒ tÄ• disameva.

ahetukakiriyÄ• niá¹-á¹-hitÄ• .

sahetukakÄ• mÄ• vacarakiriyÄ• vaá¹‡á¹‡anÄ•

alobhÄ• dikiriyÄ• hetusampayuttÄ• \Ne 53/ pana sahetukÄ• , te sampayogato kusalÄ• viy
sabbopettha vinicchayo kusalesu vuttanayo eva. kevalaá¹ƒ panettha viratiyo na santi, kusal
sekhaputhujjanÄ• naá¹ƒ vuttanayena chasu dvÄ• resu vatthuá¹ƒ nissÄ• ya vÄ• anissÄ• ya
sÄ• dhayamÄ• nÄ• pavattanti, ime pana asekhÄ• nanti ayaá¹ƒ viseso. kÄ• mÄ• vacarakiriy

rÅ«pÄ• vacarakiriyÄ• vaá¹‡á¹‡anÄ•

rÅ«pÄ• vacarakiriyÄ• ca kusalÄ• viya paÃ±cavidhÄ• . vinicchayo ca tattha vuttanayo eva.
sekhaputhujjanÄ• naá¹ƒ paÃ±Ã±attÄ• rammaá¹‡Ä• \Be 70/, abhiÃ±Ã±Ä• vasena pavattaá¹
sabbÄ• rammaá¹‡aÃ±ca hutvÄ• manodvÄ• re hadayavatthuÃ±Ã±eva nissÄ• ya javanakicc

ime pana asekhÄ• nanti ayameva viseso. rÅ«pÄ• vacarakiriyÄ• .

arÅ«pÄ• vacarakiriyÄ• vaá¹‡á¹‡anÄ•

arÅ«pÄ• vacarakiriyÄ• ca kusalÄ• viya catubbidhÄ• . vinicchayo ca tattha vuttanayo eva. l
sekhaputhujjanÄ• naá¹ƒ savatthukÄ• , avatthukÄ• vÄ• heá¹-á¹-hÄ• vuttanayena yathÄ• yo
paÃ±Ã±attimahaggatÄ• rammaá¹‡Ä• manodvÄ• re javanakiccaá¹ƒ sÄ• yemÄ• nÄ• pavatta
viseso. arÅ«pÄ• vacarakiriyÄ• .

kiriyÄ• byÄ• katÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

ettha \Ne 54/ á¹-hatvÄ• sabbe cittacetasikadhamme jÄ• tisaá¹…gahÄ• dito samodhÄ• netv
vattabbÄ• . yathÄ• vuttÄ• ni hi cittÄ• ni kusalÄ• ni ekavÄ«sati, akusalÄ• ni dvÄ• dasa, vipÄ•
kiriyÄ• ni vÄ«sati cÄ• ti sabbÄ• nipi ekÅ«nanavutividhÄ• ni, lokuttarÄ• naá¹ƒ jhÄ• naá¹…ga
cattÄ• lÄ«savidhattÄ• ekavÄ«sasataá¹ƒ vÄ• honti. tesu kÄ• mÄ• vacarÄ• ni catupaÃ±Ã±Ä
pannarasa, arÅ«pÄ• vacarÄ• ni dvÄ• dasa, lokuttarÄ• ni aá¹-á¹-ha, cattÄ• lÄ«saá¹ƒ vÄ• . kÄ
aá¹-á¹-ha, vipÄ• kÄ• ni tevÄ«sati, kiriyÄ• ni ekÄ• dasa, ahetukÄ• ni aá¹-á¹-hÄ• rasa. sesÄ• n
sahetukÄ• ni. tesu ca jÄ• tito cittagaá¹‡anÄ• pubbe vuttÄ• va \Be 71/. cetasikÄ• pana sadd
hirÄ«ottappaá¹ƒ alobho adoso kÄ• yapassaddhÄ• dayo dvÄ• dasa, tatramajjhattatÄ• amoh
viratittayaÃ±ca moho ahirikaá¹ƒ anottappaá¹ƒ uddhaccaÃ±ca lobho diá¹-á¹-hi doso vicikicch
macchariyaá¹ƒ kukkuccaá¹ƒ thinaá¹ƒ middhaÃ±ca phasso vedanÄ• saÃ±Ã±Ä• cetanÄ• ek
manasikÄ• ro ca vitakko vicÄ• ro pÄ«ti vÄ«riyaá¹ƒ chando adhimokkho cÄ• ti dvepaÃ±Ã±Ä•

tattha tatramajjhattatÄ• , appamaÃ±Ã±Ä• dvayaá¹ƒ, mÄ• nÄ• dÄ«ni cha, manasikÄ• ro cha
dhammÄ• yathÄ• á¹-hÄ• ne yevÄ• panakÄ• eva, viratittayaá¹ƒ, uddhaccaÃ±ca katthaci yev
tatramajjhattatÄ• manasikÄ• ro chando adhimokkho uddhaccaá¹ƒ viratiyoti ime á¹-hapetvÄ•
yathÄ• á¹-hÄ• ne aniyatÄ• eva, viratiyo pana katthaci aniyatÄ• , ime pana ekÄ• dasa á¹-hap
ekacattÄ• lÄ«sa dhammÄ• niyatÄ• eva. tattha saddhÄ• dayo paÃ±cavÄ«sati dhammÄ• ku
cuddasa akusalÄ• eva, phassÄ• dayo terasa kusalÄ• kusalÄ• byÄ• katÄ• tijÄ• tikÄ• . ekan
abyÄ• katÄ• vÄ• dhammÄ• natthi, kusalacittasampayuttasamaye pana kusalÄ• , abyÄ• ka
abyÄ• katÄ• ca honti. mohÄ• dayo pana sarÅ«peneva akusalÄ• , itare ca taá¹ƒsampayoge
sampayuttacittabhedena bhedavantova hontÄ«ti veditabbÄ• .

tesu hi saddhÄ• dayo ekÅ«navÄ«sati sabbesu kusalesu ceva sahetukÄ• byÄ• katesu cÄ• t
uppajjanti, tato paccekaá¹ƒ ekÅ«nasaá¹-á¹-hippabhedÄ• ca honti. evamaÃ±Ã±epi Ã±Ä• tab
Ã±Ä• á¹‡avippayuttÄ• ni dvÄ• dasa \Be 72/ á¹-hapetvÄ• sesesu, appamaÃ±Ã±Ä• pana kÄ

sahetukakiriyakusalesu ceva paÃ±camajjhÄ• navajjitarÅ«pÄ• vacaresu cÄ• ti aá¹-á¹-havÄ«s
kÄ• mÄ• vacarakusalesu, lokuttaresu cÄ• ti soá¸·asasu. evamete paÃ±cavÄ«sati dhammÄ•
uppajjanato kusalÄ• byÄ• katÄ• nÄ• ma jÄ• tÄ• . akusalesu pana mohÄ• dayo cattÄ• ro dv
uppajjanti, lobho aá¹-á¹-hasu lobhamÅ«lesu, diá¹-á¹-hi tattha diá¹-á¹-hisampayuttesu, mÄ• n
diá¹-á¹-hivippayuttesu, doso issÄ• macchariyaá¹ƒ kukkuccaá¹ƒ paá¹-ighasampayuttesu, thi
sasaá¹…khÄ• rikesu, vicikicchÄ• vicikicchÄ• sampayutte evÄ• ti. evamete cuddasapi sayaa
akusalesveva uppajjanato ca akusalÄ• nÄ• ma.

itaresu ca phassÄ• dayo satta dhammÄ• sabbacittesu, na hi taá¹ƒ cittamatthi, yaá¹ƒ imesu
uppajjati. sabbatthakÄ• hi ete. vitakkÄ• dayo pana yathÄ• yogikÄ• . tesu hi vitakko tÄ• va
dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitakÄ• mÄ• vacaresu ceva ekÄ• dasasu paá¹-hamajjhÄ• nikarÅ
paÃ±capaÃ±Ã±Ä• sacittesu uppajjati. vicÄ• ro pana tesu ceva tathÄ• dutiyajjhÄ• nikacittesu
chasaá¹-á¹-hicittesu. pÄ«ti catutthajjhÄ• nikavajjitasomanassasahagatesu. vÄ«riyaá¹ƒ
dvipaÃ±caviÃ±Ã±Ä• á¹‡amanodhÄ• tusantÄ«raá¹‡attikavajjitesu. chando ahetukamomÅ«ha
dvipaÃ±caviÃ±Ã±Ä• á¹‡avicikicchÄ• yuttavajjitesu. evamete terasa kusalÄ• kusalÄ• byÄ• ka
nÄ• ma jÄ• tÄ• . sampayuttacittabhedena cesaá¹ƒ paccekaá¹ƒ gaá¹‡anÄ• bhedopi veditabb
salakkhaá¹‡ato ekavidhampi sampayogÄ• vatthÄ• dibhedeneva bhinnaá¹ƒ, tathÄ• cetasikÄ
visesaá¹ƒ pana nesaá¹ƒ vakkhÄ• ma.

vatthusaá¹…gahe \Be 73/ pana nesaá¹ƒ cittesu tÄ• va kÄ• mÄ• vacaravipÄ• kamanodhÄ• t
dosasampayuttapaá¹-igharÅ«pÄ• vacarapaá¹-hamamaggÄ• ni cÄ• ti tecattÄ• lÄ«sa cittÄ• n
yathÄ• sakaá¹ƒ vatthÅ«ni nissÄ• yeva uppajjanti, arÅ«pÄ• vacaravipÄ• kÄ• ni pana anissÄ•
dvecattÄ• lÄ«sa nissÄ• yapi, Ä• ruppesupi uppajjanato anissÄ• yapi. arÅ«pÄ«naá¹ƒ hi chap
rÅ«pÄ«naá¹ƒ pana ghÄ• nÄ• dÄ«ni tÄ«á¹‡i, sabbattha ca taá¹ƒtaá¹ƒvatthurahitÄ• naá¹ƒ sab
niyataviÃ±Ã±Ä• á¹‡Ä• nipi, asaÃ±Ã±Ä«naá¹ƒ pana sabbÄ• nipi vatthuviÃ±Ã±Ä• á¹‡Ä• ni na
jÄ«vitanavakameva rÅ«paá¹ƒ paá¹-isandhi, pavattiyaá¹ƒ bhavaá¹…gaá¹ƒ, maraá¹‡akÄ• le c
yathÄ• cettha cittÄ• naá¹ƒ, evaá¹ƒ taá¹ƒsampayuttacetasikÄ• nampi vatthuto saá¹…gahabh
viseso --- tesu hi doso issÄ• \Ne 56/ macchariyaá¹ƒ kukkuccaÃ±ca hadayavatthuá¹ƒ nissÄ•
uppajjati. karuá¹‡Ä• muditÄ• pana rÅ«palokepi, na arÅ«pe. tattha hi rÅ«pÄ• vacarapubbab
sesÄ• pana sabbe nissÄ• yapi anissÄ• yapi tÄ«supi bhavesu uppajjanti. tattha hi phassÄ• c
vatthÅ«ni, itare pana hadayamevÄ• ti, sesaá¹ƒ cittasamaá¹ƒ.

kiccadvÄ• rasaá¹…gahe pana nesaá¹ƒ cittaá¹ƒ yathÄ• ca cuddasahi kiccehi chadvÄ• rikad
evaá¹ƒ pavattikkamo veditabbo. yadÄ• hi kusalÄ• kusalabalena tÄ«su bhÅ«mÄ«su sattÄ•
maraá¹‡akÄ• le yebhuyyena channaá¹ƒ dvÄ• rÄ• namaÃ±Ã±atarasmiá¹ƒ paccupaá¹-á¹-hita
kammakammanimittagatinimittÄ• namaÃ±Ã±ataraá¹ƒ gahetvÄ•
upekkhÄ• sahagatavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaÃ±ceva aá¹-á¹-ha ma
rÅ«pÄ• rÅ«pavipÄ• kÄ• ni ceti ekÅ«navÄ«sati cittÄ• ni heá¹-á¹-hÄ• vuttanayena yathÄ• sak

hutvÄ• uppajjanti, tÄ• neva bhavaá¹…gacutivasena dvÄ• ravinimuttÄ• ni nÄ• ma honti. ma
sattÄ• naá¹ƒ asaÃ±Ã±isattavirahitÄ• naá¹ƒ bhavantare paá¹-isandhijanakaá¹ƒ atÄ«taá¹ƒ ka
taá¹ƒkammakaraá¹‡akÄ• le visayopakaraá¹‡Ä• dibhÅ«taá¹ƒ rÅ«pÄ• dichabbidhampi atÄ«tÄ
kammanimittaá¹ƒ vÄ• upapajjamÄ• nabhavÄ• nurÅ«paá¹ƒ kapparukkhamÄ• tukucchiniraya
kammabalena yathÄ• rahaá¹ƒ channaá¹ƒ dvÄ• rÄ• namaÃ±Ã±atarasmiá¹ƒ sÄ• yanhe pabb
cittasantÄ• ne allÄ«yamÄ• naá¹ƒ upaá¹-á¹-hÄ• ti. evaá¹ƒ upaá¹-á¹-hite ca tasmiá¹ƒ Ä• ramm
nirantaraá¹ƒ pavattamÄ• nacittasantÄ• nassa Ä• yukkhayakammakkhayaubhayakkhayaupa
paccÄ• sannamaraá¹‡assa tassa tassa vÄ«thicittabhavaá¹…gÄ• nantaraá¹ƒ cuticittaá¹ƒ hot
kammakammanimittÄ• dÄ«su yathÄ• gahitaá¹ƒ Ä• rabbha yathÄ• rahaá¹ƒ tÄ«su bhavesu y
bhavantare paá¹-hamacittaá¹ƒ hutvÄ• uppajjati.

tattha ca duhetukÄ• hetukacutiyÄ• nantaraá¹ƒ dasa kÄ• mÄ• vacarapaá¹-isandhiyova honti
kÄ• mÄ• vacaratihetukÄ• ya cutiyÄ• sabbÄ• pi honti, rÅ«pÄ• vacarÄ• ya pana cutiyÄ• pi ah
arÅ«pÄ• vacarÄ• ya cutiyÄ• heá¹-á¹-himavajjitÄ• ruppapaá¹-isandhiyo ceva kÄ• mÄ• vacar
asaÃ±Ã±Ä«naá¹ƒ pana rÅ«pacutito bhavantare gahitapubbaá¹ƒ kammÄ• dimevÄ• rabbha a
kÄ• mÄ• vacarapaá¹-isandhiyova honti, na itarÄ• . puthujjanÄ• naá¹ƒ, pana sotÄ• pannasak
suddhÄ• vÄ• sesu paá¹-isandhi na hoti, sekhÄ• naá¹ƒ dvihetukÄ• hetukÄ• saÃ±Ã±ipaá¹-isa
sabbÄ• pi paá¹-isandhiyo na honti. te hi cutito \Ne 57/ nirupadhisesanibbÄ• nena anupÄ• dÄ
nÄ• ma honti. evaá¹ƒ gahitapaá¹-isandhinirodhato paraá¹ƒ tadeva cittaá¹ƒ tasmiÃ±Ã±evÄ• n
hutvÄ• cutipariyosÄ• naá¹ƒ asati vÄ«thicittuppÄ• de supinampi adisvÄ• niddokkamanakÄ•
aparimÄ• á¹‡asaá¹…khampi nadÄ«sotaá¹ƒ viya nirantaraá¹ƒ pavattati. evaá¹ƒ ekÅ«navÄ«sa
paá¹-isandhibhavaá¹…gacutivasena pavattikkamo veditabbo.

evaá¹ƒ pana vattamÄ• ne bhavaá¹…gasantÄ• ne yadÄ• indriyaparipÄ• kamÄ• gamma sab
atimahantaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhudvÄ• re ghaá¹-á¹-eti, tadÄ• ghaá¹-á¹-anÄ• nu
bhavaá¹…gacalanaá¹ƒ hoti, tadanantaraá¹ƒ bhavaá¹…gaá¹ƒ vocchinditvÄ• tasmiá¹ƒ rÅ«pÄ
Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ• nirujjhati, tathÄ• tadanantaraá¹ƒ cakkhu
yathÄ• rahamekaá¹ƒ dassanakiccaá¹ƒ, tadanantaraá¹ƒ vipÄ• kamanodhÄ• tudvayÄ• aÃ±Ã
sampaá¹-icchanakiccaá¹ƒ, tadanantaraá¹ƒ vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuttayÄ• aÃ±Ã
santÄ«raá¹‡akiccaá¹ƒ, tadanantaraá¹ƒ upekkhÄ• sahagatakiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡
voá¹-á¹-habbanakiccaá¹ƒ, tadanantaraá¹ƒ ekÅ«natiá¹ƒsakÄ• mÄ• vacarajavanesu yaá¹ƒ kiÃ
sattakkhattuá¹ƒ, chakkhattuá¹ƒ, maraá¹‡akÄ• lÄ• dÄ«su paÃ±cakkhattumeva vÄ• javanaki
tadanantaraá¹ƒ ekÄ• dasasu tadÄ• rammaá¹‡akiccesu mahÄ• vipÄ• kasantÄ«raá¹‡esu yath
dvikkhattuá¹ƒ vÄ• tadÄ• rammaá¹‡akiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ uppajjitvÄ• nirujjhati, ta
bhavaá¹…gasantati eva pavattati. evaá¹ƒ cakkhudvÄ• re sattakiccÄ• ni chacattÄ• lÄ«sa citt

yadÄ• pana vuttanayena saddÄ• rammaá¹‡Ä• dÄ«ni sotadvÄ• rÄ• dÄ«su ghaá¹-á¹-enti, ta
paccekaÃ±ca chacattÄ• lÄ«seva bhavanti. kevalaá¹ƒ hettha Ä• vajjanÄ• nantaraá¹ƒ cakkhu

sotaviÃ±Ã±Ä• á¹‡Ä• didvayÄ• ni yathÄ• kkamaá¹ƒ savanÄ• dikiccÄ• ni sÄ• dhayamÄ• nÄ•
paÃ±cadvÄ• re atimahante paÃ±cÄ• rammaá¹‡e catupaÃ±Ã±Ä• sa kÄ• mÄ• vacaracittÄ• n
``sasaá¹…khÄ• rikajavanÄ• ni paÃ±cadvÄ• re na uppajjanti pubbappayogÄ• sambhavÄ• , n
uppajjantÄ«â€™â€™ ti vadanti.

mahante \Be 76/ pana tadÄ• rammaá¹‡avajjitÄ• ni. visayassa javanasamakÄ• lameva atÄ«
bhavaá¹…gaá¹ƒ hoti. paritte pana javanampi natthi. voá¹-á¹-habbanaá¹ƒ hettha javanaá¹-á¹-
dvattikkhattuá¹ƒ pavattitvÄ• nirujjhati, tato paraá¹ƒ bhavaá¹…gaá¹ƒ hoti. ayaá¹ƒ pana vÄ• r
viya me \Ne 58/, sutaá¹ƒ viya meâ€™â€™ tiÄ• dikathanakÄ• le labbhati. atiparitte pana voá
asaá¹‡á¹-hahanato bhavaá¹…gacalanamattameva, na Ä• vajjanÄ• dÄ«ni. Ä• vajjanena hi b
voá¹-á¹-habbanaá¹ƒ appatvÄ• antarÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• nantaraá¹ƒ cittaá¹ƒ bhavaá
á¹-hÄ• naá¹ƒ vijjati, nÄ• pi appavattamÄ• ne visaye paÃ±cadvÄ• rikavÄ«thicittÄ• ni pavattan
paÃ±cadvÄ• re visayappavattibhedena cittappavattiniyamo.

manodvÄ• re pana chasu Ä• rammaá¹‡esu Ä• pÄ• thagatesu vuttanayena bhavaá¹…gacal
kusalÄ• kusalaphalanÄ• vajjanakiriyacittesu paÃ±capaÃ±Ã±Ä• sajavanakiccesu yaá¹ƒ kiÃ±c
kÄ• mÄ• vacarÄ• rammaá¹‡amÄ• rabbha pavattati, tato pabhuti kÄ• mÄ• vacarÄ• rammaá
appanÄ• javane ayaá¹ƒ pavattikkamo --- samathavipassanÄ• kammaá¹-á¹-hÄ• nikÄ• naá¹ƒ
uppÄ• ditapubbabhÄ• gabhÄ• vanÄ• naá¹ƒ ``idÄ• ni appanÄ• uppajjissatÄ«â€™â€™ ti bha
Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarajavanesu aÃ±Ã±atarasmiá¹ƒ yathÄ• rahaá¹ƒ parikam
catukkhattuá¹ƒ, tikkhattumeva vÄ• uppajjitvÄ• niruddhe catutthaá¹ƒ, paÃ±camaá¹ƒ vÄ• ma
kiÃ±ci paá¹-hamakappanÄ• bhiÃ±Ã±Ä• bhÅ«taá¹ƒ ekavÄ• rameva, jhÄ• nasamÄ• pattibhÅ«
lokuttarajavanesu pana kusalÄ• ni ekasantÄ• ne ekavÄ• rameva javanti, tadanantaraá¹ƒ ya
dvattivÄ• raá¹ƒ, phalasamÄ• pattivÄ«thiyaá¹ƒ phalameva anantavÄ• rampi javati, nirodhasa
anupubbanirodhavasena \Be 77/ paá¹-hamajjhÄ• nato yÄ• vÄ• kiÃ±caÃ±Ã±Ä• yatanÄ• yat
Ä• vajjanaparikammÄ• divaseneva samÄ• pajjitvÄ• vuá¹-á¹-hitassa gotrabhuto anantaraá¹ƒ
dvikkhattuá¹ƒ javitvÄ• niruddhe yathÄ• paricchinnakÄ• laÃ±ca cittaá¹ƒ na uppajjati, vuá¹-á¹
Ä• vajjanaparikammacittaniyÄ• mena anÄ• gÄ• miphalaá¹ƒ, arahattaphalaá¹ƒ vÄ• yathÄ• r
tattha ca kusalagotrabhuto anantaraá¹ƒ kusalaÃ±ceva Ä• dito phalattayaÃ±ca appeti, kiriyÄ
arahattaphalaÃ±ca. tatthÄ• pi somanassasahagatato somanassasahagatameva, upekkhÄ•
upekkhÄ• sahagatameva appeti. asekhÄ• nameva cettha arahattaphalakiriyÄ• javanÄ• ni, y
sesalokuttarÄ• ni, sekhaputhujjanÄ• nameva kusalÄ• kusalÄ• ni, tihetukÄ• nameva appanÄ

appanÄ• javanato paraá¹ƒ pana tadÄ• rammaá¹‡aá¹ƒ natthi. javanÄ• rammaá¹‡esu hi kÄ•
kÄ• mÄ• vacarapaá¹-isandhikÄ• nameva atimahante, vibhÅ«te ca visaye tadÄ• rammaá¹‡a
panÄ• rammaá¹‡e \Ne 59/ santÄ«raá¹‡akiriyÄ• javanatadÄ• rammaá¹‡Ä• ni somanassasah
aniá¹-á¹-he ca upekkhÄ• sahagatÄ• ni honti. yadÄ• pana domanassÄ• nantaraá¹ƒ somana

paá¹-ikkhittattÄ• somanassapaá¹-isandhikassa atiiá¹-á¹-hÄ• dÄ«su paá¹-ighe javite tadÄ• ra
na uppajjanti, tadÄ• aÃ±Ã±aá¹ƒ paricitapubbaá¹ƒ parittÄ• rammaá¹‡amÄ• rabbha anÄ• vaj
vuá¹-á¹-hahantassa sÄ• maÃ±Ã±aphalaá¹ƒ viya antarÄ• upekkhÄ• sahagatasantÄ«raá¹‡aá
bhavaá¹…gaá¹ƒ hotÄ«ti ayaá¹ƒ tadÄ• rammaá¹‡aniyamo.

evaá¹ƒ pana bhavaá¹…gÄ• nantaraá¹ƒ chadvÄ• re Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• ni. iti yÄ•
kamena cittaniyÄ• mato viÃ±Ã±Ä• á¹‡Ä• ni pavattanti. vÄ«thicittÄ• nantaraá¹ƒ, pana bhavaá
sabbapacchimaá¹ƒ \Be 78/ taá¹ƒ ekÅ«navÄ«satividhaá¹ƒ bhavaá¹…gameva tasmiÃ±Ã±evÄ
sÄ• dhayamÄ• naá¹ƒ pavattati, tasmiá¹ƒ niruddhe satto cuto nÄ• ma hoti. tatopi cutito puna
paá¹-isandhibhavaá¹…gavÄ«thicutiyoti evaá¹ƒ punappunaá¹ƒ cittasantÄ• naá¹ƒ yantayuttag
yÄ• vÄ• nupÄ• dÄ• ya Ä• savehi na vimuccati, tÄ• vÄ• vicchinnaá¹ƒ pavattati eva. evaá¹ƒ p
``tvaá¹ƒ bhavaá¹…gaá¹ƒ nÄ• ma hoti, tvaá¹ƒ tadanantaraá¹ƒ Ä• vajjanaá¹ƒ ... pe ... tvaá¹ƒ ta
tadÄ• rammaá¹‡aá¹ƒ nÄ• ma hoti, tvaá¹ƒ pana bhavaá¹…gaâ€™â€™ ntiÄ• dinÄ• niyÄ• ma
cittaniyÄ• menevetaá¹ƒ pavattati.

paÃ±cavidho hi niyÄ• mo --- bÄ«janiyÄ• mo utuniyÄ• mo kammaniyÄ• mo dhammaniyÄ• m
aá¹…kurapaá¹‡á¹‡adaá¹‡á¸• apupphaphalÄ• dikkamena tesaá¹ƒ tesaá¹ƒ bÄ«jÄ• naá¹ƒ
aÃ±Ã±oÃ±Ã±avisadisarukkhatiá¹‡agacchalatÄ• disantÄ• ne attanÄ• sadisaphaladÄ• naá¹ƒ
tasmiá¹ƒ tasmiá¹ƒ samaye tesaá¹ƒ tesaá¹ƒ rukkhÄ• naá¹ƒ ekappahÄ• rena pupphaphalapal
__utuniyÄ• mo_ nÄ• ma. tassa tassa vÄ• kusalÄ• kusalakammassa taá¹ƒtaá¹ƒsadisÄ• sad
kammasarikkhakavipÄ• kadÄ• naÃ±ca __kammaniyÄ• mo_ nÄ• ma. bodhisattÄ• naá¹ƒ paá
abhinikkhamane, abhisambodhidhammacakkappavattanÄ• dÄ«su ca dvattiá¹ƒsa pubbanimi
yathÄ• vuttena bhavaá¹…gÄ• vajjanÄ• dikiccakkameneva cittappavatti __cittaniyÄ• mo_ nÄ
cittaniyÄ• mena yathÄ• kkamaá¹ƒ kiccavantesu cetesu cittesu dvipaÃ±caviÃ±Ã±Ä• á¹‡aman
yathÄ• sambhavaá¹ƒ ekakiccaá¹-á¹-hÄ• nÄ• ni, sesÄ• ni pana dviticatupaÃ±cakiccaá¹-á¹-hÄ
vuttÄ• ni, suviÃ±Ã±eyyÄ• ni ca. evaá¹ƒ ekadvÄ• rikÄ• dÄ«ni ca. yathÄ• ca cittÄ• naá¹ƒ, eva
taá¹ƒsampayuttacetasikÄ• nampi \Ne 60/ kiccadvÄ• ravasena saá¹…gaho veditabbo. ayaá¹
sabbatthakÄ• tÄ• va satta cittaá¹ƒ viya cuddasa kiccÄ• ni karonti. vitakkavicÄ• rÄ• dhimokk
dassanÄ• dipaÃ±cakiccÄ• ni vajjetvÄ• nava, vÄ«riyaá¹ƒ tato sampaá¹-icchanasantÄ«raá¹‡Ä
voá¹-á¹-habbanÄ• vajjanÄ• nipi vajjetvÄ• santÄ«raá¹‡ena saddhiá¹ƒ cha, viratiappamaÃ±Ã
kusalÄ• byÄ• katÄ• ceva chando ca santÄ«raá¹‡ampi vajjetvÄ• paÃ±ca, tato appamaÃ±Ã
vajjetvÄ• cattÄ• ri, viratiyo pana kusalÄ• javanakiccameva karonti. dvÄ• rato ca viratiyo ma
tathÄ• karuá¹‡Ä• muditÄ• , dvÄ• ravinimuttÄ• ca pana honti. manodvÄ• re eva hi duccarita
sattapaÃ±Ã±attiggahaá¹‡aÃ±ca hoti. akusalÄ• pana chadvÄ• rikÄ• , tatthÄ• pi mÄ• naissÄ
manodvÄ• rikÄ• nevÄ• ti keci. avasesÄ• chadvÄ• rikÄ• ceva dvÄ• ravinimuttÄ• ca. sesaá
Ä• rammaá¹‡asaá¹…gaho pana nesaá¹ƒ parittÄ• rammaá¹‡attike Ä• vi bhavissatÄ«ti. ayaá¹

cittuppÄ• dakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katapadaá¹ƒ pana neva tÄ• va niá¹-á¹-hitaá¹ƒ. abyÄ• katesu hi vipÄ• kÄ• byÄ• kataá
vibhattaá¹ƒ, rÅ«pÄ• byÄ• kataá¹ƒ, pana nibbÄ• nÄ• byÄ• kataÃ±ca avasiá¹-á¹-haá¹ƒ. tattha
bhÅ«mito kÄ• mÄ• vacarameva, na bhinnaá¹ƒ, tathÄ• sampayogatopi asambhavo eva. sÄ•
aÃ±Ã±amaÃ±Ã±asampayogo, na itaresanti. dhammuddesato panetaá¹ƒ aá¹-á¹-havÄ«sativi
--- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tu cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jiv
gandho raso itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ hadayavatthu kÄ• yaviÃ±Ã±atti va
Ä• kÄ• so rÅ«passa lahutÄ• mudutÄ• kammaÃ±Ã±atÄ• rÅ«passa upacayo santati jaratÄ•
Ä• hÄ• roti. padabhÄ• janÄ«ye panettha kiÃ±cÄ• pi hadayavatthu na Ä• gataá¹ƒ, upari pana
\Be 80/ ``yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattant
I 1.8) sarÅ«peneva Ä• gamissatÄ«ti taá¹ƒ idha gahitaá¹ƒ. keci pana middharÅ«paá¹ƒ balarÅ
jÄ• tirÅ«paá¹ƒ rogarÅ«panti imÄ• nipi paÃ±ca gahetvÄ• ``tettiá¹ƒsa rÅ«pÄ• ni hontÄ«â€™â
abhÄ• vaá¹ƒ, antogadhabhÄ• vaÃ±ca vatvÄ• paá¹-ikkhipitabbÄ• . imesu hi middhaá¹ƒ rÅ«p
arÅ«padhammattÄ• nÄ«varaá¹‡Ä• naá¹ƒ. middheneva hi pacalÄ• yikÄ• kÄ• rena rÅ«pappa
vÄ• yodhÄ• tuyÄ• antogadhaá¹ƒ taá¹ƒsabhÄ• vattÄ• , sambhavarÅ«paá¹ƒ Ä• podhÄ• tuyÄ
upacayasantatÄ«su, rogarÅ«paÃ±ca jaratÄ• aniccatÄ• su pavisati sappaccayasamuá¹-á¹-hi
rogabyapadesatoti sabbaá¹ƒ rÅ«paá¹ƒ aá¹-á¹-havÄ«satividhameva hoti. ayaá¹ƒ dhammudde

lakkhaá¹‡Ä• dito panettha kakkhaá¸·attalakkhaá¹‡Ä• __pathavÄ«dhÄ• tu, _ patiá¹-á¹-hÄ• n
sampaá¹-icchanapaccupaá¹-á¹-hÄ• nÄ• . paggharaá¹‡alakkhaá¹‡Ä• __Ä• podhÄ• tu, _ brÅ
saá¹…gahapaccupaá¹-á¹-hÄ• nÄ• . uá¹‡hattalakkhaá¹‡Ä• __tejodhÄ• tu, _ paripÄ• canaras
maddavÄ• nuppadÄ• napaccupaá¹-á¹-hÄ• nÄ• . vitthambhanalakkhaá¹‡Ä• __vÄ• yodhÄ• t
abhinÄ«hÄ• rapaccupaá¹-á¹-hÄ• nÄ• . catassopi cetÄ• sesabhÅ«tattayapadaá¹-á¹-hÄ• nÄ•
rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ,
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ•
Ä• viÃ±chanarasaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ pana yadetaá¹ƒ
nahÄ• rusuttakena matthaluá¹…gena Ä• baddhamaá¹ƒsayuttaá¹ƒ, yattha setampi atthi kaá¹
mahÄ• bhÅ«tÄ• ni, yaÃ±ca semhussadattÄ• setaá¹ƒ, pittussadattÄ• kaá¹‡haá¹ƒ, ruhirussa
pathavussadattÄ• patthiá¹‡á¹‡aá¹ƒ hoti, Ä• pussadattÄ• paggharati, tejussadattÄ• \Be 81/
vÄ• yussadattÄ• paribbhamati, yaÃ±ca loke nÄ«lapakhumasamÄ• kiá¹‡á¹‡aá¹ƒ kaá¹‡hasu
nÄ«luppaladalasannibhaá¹ƒ dÄ«ghaá¹ƒ puthulaá¹ƒ cakkhÅ«ti vuccati, tassa sasambhÄ• rac
setamaá¹‡á¸• alaparikkhittassa kaá¹‡hamaá¹‡á¸• alassa majjhe abhimukhe á¹-hitÄ• naá¹ƒ
sarÄ«rasaá¹‡á¹-hÄ• nuppattidese sattasu picupaá¹-alesu Ä• sittatelaá¹ƒ picupaá¹-alÄ• ni viy
akkhipaá¹-alÄ• ni byÄ• petvÄ• dhÄ• raá¹‡anahÄ• panamaá¹‡á¸• anabÄ«janakiccÄ• hi catÅ
viya sandhÄ• raá¹‡Ä• bandhanaparipÄ• canasamudÄ«raá¹‡akiccÄ• hi catÅ«hi dhÄ• tÅ«hi k
anupÄ• liyamÄ• naá¹ƒ vaá¹‡á¹‡agandharasÄ• dÄ«hi parivutaá¹ƒ utucittÄ• hÄ• rehi upathan
Å«kÄ• siramattaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• va

tiá¹-á¹-hati. vuttampi cetaá¹ƒ dhammasenÄ• patinÄ• ---

``yena cakkhupasÄ• dena, rÅ«pÄ• ni manupassati.

parittaá¹ƒ sukhumaá¹ƒ etaá¹ƒ, Å«kÄ• sirasamÅ«pamaâ€™â€™ nti ||

saddÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ,
sotukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ• __so
Ä• viÃ±chanarasaá¹ƒ, sotaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ,
sotukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ \Ne 62/. idaá¹ƒ pana sasambh
tanutambalomÄ• cite aá¹…gulivedhakasaá¹‡á¹-hÄ• ne padese vuttappakÄ• rÄ• hi dhÄ• tuÄ
katÅ«pakÄ• rÄ• nupÄ• lanaparivÄ• ropatthambhaá¹ƒ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ•
sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

gandhÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ,
ghÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ•
Ä• viÃ±chanarasaá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹
ghÄ• yitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ \Be 82/. idaÃ±ca sasamb
ajapadasaá¹‡á¹-hÄ• ne padese vuttappakÄ• ropakÄ• rÄ• nupÄ• lanaparivÄ• ropatthambhaá
yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

rasÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡Ä• ,
sÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡Ä• vÄ• __
jivhÄ• viÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , sÄ• yitukÄ• matÄ• nidÄ
esÄ• ca sasambhÄ• rajivhÄ• majjhassa upari uppaladalaggasaá¹‡á¹-hÄ• ne padese
vuttappakÄ• ropakÄ• rÄ• nupÄ• lanaparivÄ• ropatthambhÄ• jivhÄ• viÃ±Ã±Ä• á¹‡Ä• dÄ«na
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• nÄ• tiá¹-á¹-hati.

phoá¹-á¹-habbÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡o,
phusitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡o vÄ• __kÄ
Ä• viÃ±chanaraso, kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• no,
phusitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• no. ayaá¹ƒ pana imasmiá¹ƒ kÄ• y
pathavÄ«Ä• pokoá¹-á¹-hÄ• sÄ• honti, tattha sabbattha kappÄ• sapaá¹-ale sneho viya anug
vuttappakÄ• ropakÄ• rÄ• nupÄ• lanaparivÄ• ropatthambho kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• no tiá¹-á¹-hati. keci (Dhs-a 600) pana ``tejÄ• dhikÄ
pasÄ• do cakkhu, vivaravÄ• yuÄ• papathaviadhikÄ• naá¹ƒ sotaghÄ• najivhÄ• kÄ• yÄ• â€™
``tejosabhÄ• vaá¹ƒ cakkhu, Ä• kÄ• sapathaviÄ• pavÄ• yusabhÄ• vÄ• sotaghÄ• najivhÄ• kÄ
``tejÄ• disahakÄ• rittÄ• , tejÄ• diguá¹‡arÅ«pÄ• divisayattÄ• cÄ• â€™â€™ ti kÄ• raá¹‡aÃ±c

ca vattabbÄ• --- ko panevamÄ• ha ``sahakÄ• risabhÄ• veheva indriyehi bhavitabbaâ€™â€
tejÄ• dÄ«naá¹ƒ \Be 83/ guá¹‡Ä• â€™â€™ ti. avinibbhogesu hi bhÅ«tesu ``ayaá¹ƒ imassa gu
guá¹‡oâ€™â€™ ti na labbhÄ• vattunti. athÄ• pi vadeyyuá¹ƒ ``tejÄ• diadhikesu sambhÄ• re
adhikabhÄ• vadassanato \Ne 63/ icchitabbametaá¹ƒ `rÅ«pÄ• dayo tejÄ• dÄ«naá¹ƒ guá¹‡Ä•
iccheyyÄ• ma, yadi Ä• pÄ• dhikassa Ä• savassa gandhato pathaviadhike kappÄ• se gandh
tejÄ• dhikassa ca uá¹‡hodakassa vaá¹‡á¹‡atopi sÄ«tÅ«dakassa vaá¹‡á¹‡o parihÄ• yetha. y
natthi, tasmÄ• pahÄ• yetha tametesaá¹ƒ nissayabhÅ«tÄ• naá¹ƒ visesakappanaá¹ƒ. yathÄ•
bhÅ«tÄ• naá¹ƒ rÅ«parasÄ• dayo aÃ±Ã±amaÃ±Ã±aá¹ƒ visadisÄ• honti, evaá¹ƒ cakkhupasÄ
kiá¹ƒ panesaá¹ƒ visesakÄ• raá¹‡aá¹ƒ natthÄ«ti? no natthi. kiá¹ƒ pana tanti? kammameva ne
kÄ• raá¹‡aá¹ƒ janakataá¹‡hÄ• janitÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ visesato. bhÅ«tavisese hi sati p
samÄ• nÄ• naá¹ƒ hi bhÅ«tÄ• naá¹ƒ pasÄ• do, na visamÄ• nÄ• nanti porÄ• á¹‡Ä• . evaá¹ƒ k
cetesu cakkhusotÄ• ni asampattavisayaggÄ• hakÄ• ni attano nissayaá¹ƒ anallÄ«nanissayev
viÃ±Ã±Ä• á¹‡ahetuttÄ• . ghÄ• najivhÄ• kÄ• yÄ• pana sampattavisayaggÄ• hakÄ• nissayav
nissayaá¹ƒ allÄ«ne eva visaye viÃ±Ã±Ä• á¹‡ahetuttÄ• .

keci pana ``cakkhusotÄ• nipi sampattavisayaggÄ• hakÄ• neva, dÅ«re á¹-hitesupi candarÅ«
sÄ«ghayÄ• yinayanaraá¹ƒsisaÃ±Ã±ogena, saddÄ• naÃ±ca paramparÄ• yÄ• gantvÄ• sotab
viÃ±Ã±Ä• á¹‡uppattito. teneva hi kuá¹-á¹-Ä• diantaritesu, vicchiddapabbataleá¹‡Ä• digatesu
viÃ±Ã±Ä• á¹‡aá¹ƒ na \Be 84/ uppajjatÄ«â€™â€™ ti vadanti. tesampi hi cakkhuno dÅ«rÄ• sa
anupalakkhitakÄ• labhedena raá¹ƒsisamÄ• yojanasÄ• matthiyaá¹ƒ, saddÄ• nampi dÅ«rÄ• s
Ä• gantvÄ• sotabilaghaá¹-á¹-anasÄ• matthiyaá¹ƒ viÃ±Ã±Ä• á¹‡uppattihetubhÅ«taá¹ƒ upaga
tattheva á¹-hitÄ• naÃ±Ã±eva viÃ±Ã±Ä• á¹‡uppÄ• danasÄ• matthiyopagamanaá¹ƒ. kuá¹-á¹-a
rÅ«pasaddÄ• naá¹ƒ sahakÄ• ripaccayavirahato anÄ• pÄ• thagamanaá¹ƒ. itarathÄ• tesamp
na dhÄ• vitabbaá¹ƒ. gamananivÄ• raá¹‡ampi uppattinivÄ• raá¹‡ameva, tatheva sahakÄ• rip
tesaá¹ƒ indriyasaÃ±Ã±ogo hoti, tÄ• dise viÃ±Ã±Ä• á¹‡uppatti hotÄ«ti gahetabbaá¹ƒ.

cakkhu tÄ• va dÅ«re á¹-hitÄ• naá¹ƒ candÄ• dÄ«nampi gahaá¹‡ato asampattaggÄ• hakaá¹ƒ
rukkhaá¹ƒ chindantÄ• naá¹ƒ, vatthaá¹ƒ dhovantÄ• naÃ±ca dÅ«ratova paÃ±Ã±Ä• yamÄ• nak
saddaá¹ƒ gahetuá¹ƒ asamatthatÄ• ya kathaá¹ƒ saá¹‡ikaá¹ƒ vavatthÄ• payamÄ• naá¹ƒ taá¹ƒ
hotÄ«ti? tatthÄ• pi ca kuá¹-hÄ• rivatthÄ• dÄ«naá¹ƒ paá¹-hamanipÄ• tasaddÄ• naá¹ƒ manda
hatthachijjamÄ• nasÄ• khÄ• palÄ• sacalanÄ• disamuá¹-á¹-hitamandasaddÄ• naá¹ƒ paramp
anÄ• pÄ• thagamanampi, pacchÄ• pana ghaá¹-á¹-anÄ• nighaá¹ƒsassa balavatÄ• ya \Ne 64
Ä• gamanaá¹ƒ viya tattheva á¹-hitÄ• naÃ±Ã±eva Ä• pÄ• thagamanaá¹ƒ hoti, itarathÄ• dÅ«r
siyuá¹ƒ gandhÄ• dÄ«naá¹ƒ viya, tasmÄ• asampattagocarÄ• nevetÄ• ni, ghÄ• nÄ• dÄ«ni ca
veditabbÄ• ni.

ahisuá¹ƒsumÄ• rapakkhikukkurasiá¹…gÄ• lasadisÄ• ni cetÄ• ni. yathÄ• hi ahi nÄ• ma
bahisittasammaá¹-á¹-haá¹-á¹-hÄ• ne nÄ• bhiramati, taá¹ƒ vihÄ• ya tiá¹‡apaá¹‡á¹‡agahanav

hoti, evaá¹ƒ \Be 85/ cakkhupi sammaá¹-á¹-habhittiÄ• diá¹ƒ vihÄ• ya
itthipurisapupphalatÄ• cittÄ• divisamajjhÄ• sayaá¹ƒ hoti. yathÄ• ca suá¹ƒsumÄ• ropi bahi c
bilajjhÄ• sayo hoti, evaá¹ƒ sotampi vÄ• tapÄ• nacchiddÄ• dibilajjhÄ• sayaá¹ƒ hoti. yathÄ• h
bhÅ«mirukkhÄ• diá¹ƒ vihÄ• ya Ä• kÄ• se pakkhandanajjhÄ• sayo hoti, evaá¹ƒ ghÄ• nampi u
gandhapavesakavÄ• tÄ• kaá¸• á¸• hanatthaá¹ƒ Ä• kÄ• sajjhÄ• sayaá¹ƒ hoti. yathÄ• kukkur
Ä• misagavesÄ« gÄ• majjhÄ• sayo mahÄ• nasÄ• dininnacitto hoti, evaá¹ƒ jivhÄ• pi Ä• pajjh
siá¹…gÄ• lo bahisusÄ• nacÄ• raá¹ƒ vihÄ• ya maá¹ƒsagavesÄ« susÄ• najjhÄ• sayo hoti, eva
sukhasamphassasayanÄ• diá¹ƒ labhitvÄ• pi upÄ• dinnajjhÄ• sayo hoti. aÃ±Ã±aá¹ƒ hi upÄ•
sattÄ• attano jaá¹‡á¹‡ukÄ• ni urantaraá¹ƒ pavesetvÄ• hatthatale sÄ«saá¹ƒ katvÄ• pi nipajj
Ä• lokavivaravÄ• yujalapathavipaccayÄ• ni cetÄ• ni viÃ±Ã±Ä• á¹‡uppÄ• dakÄ• ni. evamete
pasÄ• dÄ• naá¹ƒ lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadesanissayagocarajjhÄ• sayappac
veditabbaá¹ƒ.

cakkhupaá¹-ihananalakkhaá¹‡aá¹ƒ __rÅ«paá¹ƒ, _ cakkhuviÃ±Ã±Ä• á¹‡assa visayabhÄ• va
gocarabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, catumahÄ• bhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ, yathÄ• ce
upÄ• dÄ• rÅ«pÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ, visesaá¹ƒ pana vakkhÄ• ma. ta
nÄ«lapÄ«talohitodÄ• takÄ• á¸·amaÃ±jiá¹-á¹-hasÄ• machÄ• yÄ• tapaÄ• lokandhakÄ• rÄ• div
``andhakÄ• ro nÄ• ma Ä• lokÄ• bhÄ• vamatto eva, tato eva tattha gatarÅ«pÄ• ni na dissant
na yuttaá¹ƒ. yathÄ• hi nÄ«lameghamaá¹‡iÄ• dÄ«naá¹ƒ chÄ• yÄ• Ä• lokavisadisÄ• vaá¹‡á
bhitticchadanabhÅ«mipabbatÄ• dicchÄ• yÄ• ca ghanÄ«bhÅ«tÄ• ghaá¹-arÅ«pÄ• dicchÄ• d
\Be 86/ daá¹-á¹-habbo, sotapaá¹-ihananalakkhaá¹‡o __saddo, _ sotaviÃ±Ã±Ä• á¹‡assa visa
gocarabhÄ• vapaccupaá¹-á¹-hÄ• no. so gÄ«tabherisaddÄ• divasena anekavidho. ghÄ• napa
_ ghÄ• naviÃ±Ã±Ä• á¹‡assa visayabhÄ• varaso, tasseva gocarabhÄ• vapaccupaá¹-á¹-hÄ• n
mÅ«lagandhasÄ• ragandhÄ• divasena anekavidho \Ne 65/. jivhÄ• paá¹-ihananalakkhaá¹‡o
jivhÄ• viÃ±Ã±Ä• á¹‡assa visayabhÄ• varaso, tasseva gocarabhÄ• vapaccupaá¹-á¹-hÄ• no.
vasena anekavidho.

itthibhÄ• valakkhaá¹‡aá¹ƒ __itthindriyaá¹ƒ, _ itthÄ«ti pakÄ• sanarasaá¹ƒ, itthiliá¹…ganimitta
kÄ• raá¹‡abhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. purisabhÄ• valakkhaá¹‡aá¹ƒ __purisindriyaá¹ƒ,
pakÄ• sanarasaá¹ƒ, purisaliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá
itthipurisaliá¹…gÄ• dÄ«naá¹ƒ kÄ• raá¹‡abhÄ• vo na sarasato atthi kenaci paccayena nesaá
paá¹-á¹-hÄ• ne anÄ• gatattÄ• , attano pana janakapaccayabhÅ«taÄ• gamanatova. itthipuris
paá¹-iniyataliá¹…ganimittakuttÄ• kappabhÄ• vÄ• nuguá¹‡arÅ«pÄ• nampi niyamena uppajja
liá¹…ganimittÄ• divohÄ• rÄ• naÃ±ca tappadhÄ• nato paccayabhÄ• vo, indriyabhÄ• vo ca pa
itthiubhatobyaÃ±janakassa purisindriyÄ• bhÄ• vepi purisaliá¹…ganimittÄ• dibyaÃ±janaá¹ƒ,
purisaubhatobyaÃ±janakassa itthindriyÄ• bhÄ• vepi itthiliá¹…ganimittÄ• dibyaÃ±janaÃ±ca p
uppajjati. yadi hi nesaá¹ƒ taá¹ƒtaá¹ƒindriyeneva paá¹-iniyatabyaÃ±janÄ• ni uppajjeyyuá¹ƒ, d
abhÄ• vo Ä• pajjati. na hi tesaá¹ƒ bhÄ• vadvayaá¹ƒ atthi. yadi siyÄ• , sabbadÄ• pi byaÃ±jan

bhÄ• vappasaá¹…go siyÄ• . itthiubhatobyaÃ±janakassa hi itthindriyameva vijjati, na itaraá¹ƒ
itthiyaá¹ƒ rÄ• gacittaá¹ƒ uppajjati, tadÄ• purisabyaÃ±janaá¹ƒ pÄ• tubhavati, itthibyaÃ±janaá
hoti. tathÄ• itarassa itaraá¹ƒ. yasmÄ• panesaá¹ƒ ekameva indriyaá¹ƒ niyataá¹ƒ \Be 87/, tas
itthiubhatobyaÃ±janako sayampi gabbhaá¹ƒ gaá¹‡hÄ• ti, parampi gaá¹‡hÄ• peti. purisaubha
gaá¹‡hÄ• peti, sayaá¹ƒ pana na gaá¹‡hÄ• ti. yathÄ• tesaá¹ƒ ubhatobyaÃ±janakÄ• naá¹ƒ ka
rÄ• gacittameva byaÃ±janakÄ• raá¹‡aá¹ƒ, na bhÄ• vo, evaá¹ƒ pakatitthipurisÄ• nampi
bhÄ• vadvayajanakakammÄ• dipaccayo eva taá¹ƒtaá¹ƒliá¹…ganimittÄ• dikÄ• raá¹‡anti gah
paá¹-hamakappikÄ• naá¹ƒ pavatte samuá¹-á¹-hÄ• ti, tato aparabhÄ• ge paá¹-isandhiyameva
eva parivattati. imesu ca purisaliá¹…gaá¹ƒ uttamaá¹ƒ, itthiliá¹…gaá¹ƒ hÄ«naá¹ƒ, tasmÄ• pu
balavaakusalena antaradhÄ• yati, itthiliá¹…gaá¹ƒ dubbalakusalena patiá¹-á¹-hÄ• ti. itthiliá¹…
antaradhÄ• yantaá¹ƒ dubbalÄ• kusalena antaradhÄ• yati, itaraá¹ƒ balavakusalena patiá¹-á¹-
sugatiyaá¹ƒ akusaleneva antaradhÄ• yati, kusaleneva patiá¹-á¹-hÄ• ti. kÄ• yappasÄ• do viya
sakalasarÄ«rabyÄ• pakameva, na ca kÄ• yappasÄ• dÄ• dÄ«naá¹ƒ á¹-hitokÄ• se tiá¹-á¹-hati

yadi evaá¹ƒ na sabbattha kÄ• yabhÄ• vindriyÄ• nÄ«ti? nevaá¹ƒ paramatthato sabbattha, vi
\Ne 66/ okÄ• sabhedaá¹ƒ paÃ±Ã±Ä• petuá¹ƒ na sakkÄ• rÅ«parasÄ• dÄ«naá¹ƒ viya. na hi p
yadi siyÄ• , rÅ«paggahaá¹‡eneva gahaá¹‡aá¹ƒ gaccheyya. evaá¹ƒ kÄ• yabhÄ• vindriyÄ• ni
na ca sabbattha natthi vivecetuá¹ƒ asakkuá¹‡eyyatÄ• ya heá¹-á¹-hÄ• vuttalakkhaá¹‡Ä• diva
asammissatÄ• desato na vivekÄ• bhÄ• vepi. na kevalaÃ±ca imÄ• neva, sabbÄ• nipi rÅ«pÄ
yathÄ• hi paÃ±cavaá¹‡á¹‡ena kappÄ• sena vaá¹-á¹-iá¹ƒ katvÄ• dÄ«pe jalite kiÃ±cÄ• pi jÄ•
honti, tassa tassa pana aá¹ƒsuno pÄ• á¹-iyekkaá¹ƒ jÄ• lÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ asammiss
kÄ• yabhÄ• vindriyÄ• dÄ«ni ekasmiá¹ƒ á¹-hÄ• ne samosaá¹-Ä• nipi bhinnaá¹-á¹-hÄ• nesu h
natthi, tÄ• nipi asammissÄ• neva honti.

sahajarÅ«pÄ• naá¹ƒ \Be 88/ anupÄ• lanalakkhaá¹‡aá¹ƒ __jÄ«vitindriyaá¹ƒ, _ tesaá¹ƒ pavatt
á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbadhammapadaá¹-á¹-hÄ• naá¹ƒ. atthikkhaá
anupÄ• leti udakaá¹ƒ viya uppalÄ• dÄ«ni, na bhaá¹…gakkhaá¹‡e sayaá¹ƒ bhijjamÄ• nattÄ•
paccayuppannepi ca dhamme pÄ• leti dhÄ• tÄ« viya kumÄ• raá¹ƒ, sayaá¹ƒpavattitadhamma
niyÄ• mako viyÄ• ti daá¹-á¹-habbaá¹ƒ.

manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nissayalakkhaá¹‡aá¹ƒ __hadayavatthu, _
dhÄ• raá¹‡arasaá¹ƒ, ubbahanapaccupaá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ pana hadayavatthu yadetaá
thanÄ• naá¹ƒ majjhe bÄ• hirapattÄ• ni apanetvÄ• adhomukhaá¹-á¹-hapitarattapadumamaku
maá¹-á¹-haá¹ƒ, anto kosÄ• takÄ«phalassa abbhantarasadisaá¹ƒ, paÃ±Ã±avantÄ• naá¹ƒ tho
mandapaÃ±Ã±Ä• naá¹ƒ makuá¸·itaá¹ƒ, hadayamaá¹ƒsayamakaá¹ƒ parikkhipitvÄ• vakkayal
tiá¹-á¹-hanti. tassa sasambhÄ• rahadayamaá¹ƒsassa anto punnÄ• gaá¹-á¹-hipatiá¹-á¹-hÄ• n
saá¹‡á¹-hitaá¹ƒ addhapasatamattalohitaá¹ƒ saá¹‡á¹-hÄ• ti. taÃ±ca rÄ• gacaritassa rattaá¹ƒ,
kÄ• á¸·akaá¹ƒ, mohacaritassa maá¹ƒsadhovanaudakasadisaá¹ƒ, vitakkacaritassa kulatthay

saddhÄ• caritassa kaá¹‡ikÄ• rapupphavaá¹‡á¹‡aá¹ƒ, buddhicaritassa acchaá¹ƒ vippasanna
paá¹‡á¸• araá¹ƒ parisuddhaá¹ƒ niddhotajÄ• timaá¹‡i viya jutimantaá¹ƒ hoti, byÄ• petvÄ• sa
bhÅ«tehi katÅ«pakÄ• raá¹ƒ Ä• yunÄ• anupÄ• liyamÄ• naá¹ƒ vaá¹‡á¹‡Ä• diparivutaá¹ƒ utuc
upatthambhiyamÄ• naá¹ƒ manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naÃ±ceva taá¹ƒsampa
sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

abhikkamÄ• dippavattakacittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tuyÄ• sahajarÅ«pakÄ• yasanth
paccayÄ• kÄ• ravikÄ• ralakkhaá¹‡Ä• __kÄ• yaviÃ±Ã±atti, _ adhippÄ• yappakÄ• sanarasÄ•
kÄ• yavipphandanahetubhÄ• vapaccupaá¹-á¹-hÄ• nÄ• \Ne 67/, cittasamuá¹-á¹-hÄ• navÄ• y
vacÄ«bhedappavattakacittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tuyÄ• upÄ• dinnaghaá¹-á¹-ana
paccayÄ• kÄ• ravikÄ• ralakkhaá¹‡Ä• __vacÄ«viÃ±Ã±atti, _ adhippÄ• yappakÄ• sanarasÄ•
hetubhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , cittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tupadaá¹-á¹-hÄ• n
kÄ• yavipphandanavacÄ«ghosehi sayaá¹ƒ viÃ±Ã±eyyattÄ• , adhippÄ• yaviÃ±Ã±Ä• panato c
``kÄ• yavacÄ«viÃ±Ã±attiyoâ€™â€™ ti vuccanti. cakkhusotapathasmiá¹ƒ hi á¹-hatvÄ• kenac
hatthavikÄ• rasÄ«sukkhipanÄ• dikÄ• yavikÄ• re, sadde vÄ• kate tathÄ• pavattarÅ«pasadd
cakkhusotaviÃ±Ã±eyyÄ• ni, na tÄ• ni viÃ±Ã±attiyo, cittasamuá¹-á¹-hitakalÄ• pagatÄ• ya par
sahajÄ• tarÅ«pakÄ• yasandhÄ• raá¹‡acalanÄ• dÄ«naá¹ƒ paccayabhÅ«to vikÄ• ro kÄ• yavi
cittasamuá¹-á¹-hitapathavÄ«dhÄ• tuyÄ• upÄ• dinnaghaá¹-á¹-anassa paccayabhÅ«to Ä• kÄ
ca tÄ• cakkhusotaviÃ±Ã±eyyÄ• , tÄ• pana manodvÄ• rikajavanehi tÄ• lapaá¹‡á¹‡Ä• disaÃ
yathÄ• gahitakÄ• yavikÄ• ravacÄ«ghosÄ• nusÄ• rena tiracchÄ• nÄ• nampi viÃ±Ã±eyyÄ• , t
esa kÄ• reti, vadati cÄ• â€™â€™ ti adhippÄ• yo ca viÃ±Ã±eyyo hoti, tasmÄ• sayaá¹ƒ viÃ±
adhippÄ• yaviÃ±Ã±Ä• panato ca ``viÃ±Ã±attiyoâ€™â€™ ti vuccanti.

tattha ca manodvÄ• rikajavanavÄ«thiyaá¹ƒ sattasu kÄ• mÄ• vacarajavanesu kÄ• yaviÃ±Ã±
javanehi samuá¹-á¹-hitavÄ• yodhÄ• tuyo upatthambhanasandhÄ• raá¹‡akiccameva kÄ• tuá
pana nipphÄ• detuá¹ƒ na sakkonti. sattamajavanasamuá¹-á¹-hitÄ• pana heá¹-á¹-hÄ• chahi
samuá¹-á¹-hitavÄ• yodhÄ• tuyopatthambhaá¹ƒ labhitvÄ• sattahi yugehi Ä• kaá¸• á¸• hitabb
sattamayugayuttagoá¹‡o viya itarachayugayuttagoá¹‡opatthambhaá¹ƒ labhitvÄ• rÅ«pakÄ•
abhikkamapaá¹-ikkamÄ• diá¹ƒ kÄ• retuá¹ƒ sakkoti, evaá¹ƒ vacÄ«viÃ±Ã±attijanakepi sattama
samuá¹-á¹-hitÄ• ya pathavÄ«dhÄ• tuyÄ• pi upÄ• dinnaghaá¹-á¹-anassa \Be 90/ paccayabhÄ
purimajavanasamuá¹-á¹-hitÄ• ya upatthambhakattaá¹ƒ, sattamajavanasamuá¹-á¹-hitÄ• ya ca
tesaá¹ƒ vÄ• yodhÄ• tukiccattÄ• , purimasahagatÄ• pana pacchimÄ• pathavÄ«dhÄ• tu upÄ
hoti, sesaá¹ƒ tÄ• disameva. cittasamuá¹-á¹-hitakÄ• ye pana vÄ• yodhÄ• tuyÄ• calante
tadupatthambhitatesamuá¹-á¹-hÄ• nikÄ• nampi calanato sakalakÄ• yassa abhikkamÄ• dayo
patitatiá¹‡apaá¹‡á¹‡Ä• ni viyÄ• ti daá¹-á¹-habbaá¹ƒ.

rÅ«paricchedalakkhaá¹‡Ä• __Ä• kÄ• sadhÄ• tu, _ rÅ«papariyantappakÄ• sanarasÄ• ,
rÅ«pamariyÄ• dapaccupaá¹-á¹-hÄ• nÄ• , asamphuá¹-á¹-habhÄ• vapaccupaá¹-á¹-hÄ• nÄ• ,

chiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• vÄ• , paricchinnarÅ«papadaá¹-á¹-hÄ• nÄ• , yÄ•
``idamito uddhaá¹ƒ, adho, tiriyaâ€™â€™ nti ca hoti.

adandhatÄ• lakkhaá¹‡Ä• \Ne 68/ __rÅ«passalahutÄ• , _ rÅ«pÄ• naá¹ƒ garubhÄ• vavinoda
lahuparivattitÄ• paccupaá¹-á¹-hÄ• nÄ• , lahurÅ«papadaá¹-á¹-hÄ• nÄ• . athaddhatÄ• lakkhaa
rÅ«pÄ• naá¹ƒ thaddhabhÄ• vavinodanarasÄ• , sabbakiriyÄ• su avirodhitÄ• paccupaá¹-á¹-hÄ
mudurÅ«papadaá¹-á¹-hÄ• nÄ• . sarÄ«rakiriyÄ• nukÅ«lakammaÃ±Ã±abhÄ• valakkhaá¹‡Ä•
akammaÃ±Ã±atÄ• vinodanarasÄ• , adubbalabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , kammaÃ±Ã±a
tissopi aÃ±Ã±amaÃ±Ã±aá¹ƒ na vijahanti, garuthaddhaakammaÃ±Ã±arÅ«papaá¹-ipakkhabh
utucittÄ• hÄ• rajÄ• naá¹ƒ lahumudukammaÃ±Ã±abhÅ«tÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vikÄ• ratÄ•
garuthaddhÄ• kammaÃ±Ã±abhÄ• vavinodanakiccÄ• vuttÄ• , na pana sabhÄ• vato sayaá¹ƒ

Ä• cayalakkhaá¹‡o __rÅ«passaupacayo, _ pubbantato rÅ«pÄ• naá¹ƒ ummujjÄ• panaraso,
paripuá¹‡á¹‡abhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• , upacitarÅ«papadaá¹-á¹-hÄ• no. pavattilakk
_ anuppabandhanarasÄ• , anupacchedapaccupaá¹-á¹-hÄ• nÄ• , anuppabandhakarÅ«papac
ubhayampetaá¹ƒ jÄ• tirÅ«passevÄ• dhivacanaá¹ƒ. sampiá¹‡á¸• itÄ• naá¹ƒ hi catusamuá¹-á¹
paá¹-hamuppatti upacayo nÄ• ma, uparÅ«paruppatti santati nÄ• ma. teneva tÄ• saá¹ƒ __pa
rÅ«passa upacayo, sÄ• rÅ«passa santatÄ«â€™â€™ ti (Dhs 642) vuttaá¹ƒ, Ä• kÄ• ranÄ• na
uddiá¹-á¹-hÄ• .

rÅ«paripÄ• kalakkhaá¹‡Ä• __rÅ«passajaratÄ• , _ upanayanarasÄ• , sabhÄ• vÄ• napaga
navabhÄ• vÄ• pagamapaccupaá¹-á¹-hÄ• nÄ• vÄ«hipurÄ• á¹‡abhÄ• vo viya, paripaccamÄ•
khaá¹‡e bhijjamÄ• nÄ• pi cesÄ• upÄ• dinnesu khaá¹‡á¸• adantÄ• dito, anupÄ• dinnesu ruk
vaá¹‡á¹‡avikÄ• rÄ• dito ca antarantarÄ• ca suviÃ±Ã±eyyavikÄ• rattÄ• ``pÄ• kaá¹-ajarÄ• , s
vuccati, maá¹‡ikanakacandasÅ«riyÄ• dÄ«su duviÃ±Ã±eyyattÄ• , nirantarattÄ• ca ``apÄ• ka
avÄ«cijarÄ• â€™â€™ ti vuccati. Ä«disesu hi kappavinÄ• sÄ• dikÄ• le vikÄ• rato jarÄ• paÃ±
apaÃ±Ã±Ä• yamÄ• navikÄ• rattÄ• arÅ«padhammesu jarÄ• paá¹-icchannajarÄ• nÄ• ma. n
jarÄ• tesaá¹ƒ cakkhuviÃ±Ã±eyyato. na hi jarÄ• cakkhuviÃ±Ã±eyyÄ• , manoviÃ±Ã±eyyÄ• p
paribhinnabhÅ«miÄ• didassanena adiá¹-á¹-hopi ogho suviÃ±Ã±eyyo hoti, evaá¹ƒ vikÄ• rada
gahetabbaá¹ƒ.

paribhedalakkhaá¹‡Ä• __rÅ«passaaniccatÄ• , _ saá¹ƒsÄ«danarasÄ• , khayavayapaccupa
paribhijjamÄ• narÅ«papadaá¹-á¹-hÄ• nÄ• . na kevalaÃ±cetÄ• ni upacayÄ• dicatÅ«hi gahitÄ•
rÅ«padhammÄ• nameva \Ne 69/, arÅ«padhammÄ• nampi hontiyeva. etÄ• ni ca imesaá¹ƒ sa
araÃ±Ã±appavesakapaviá¹-á¹-haparipÄ• takapatitaghÄ• takacorehi yathÄ• kkamaá¹ƒ sadis

ojÄ• lakkhaá¹‡o \Be 92/ __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, _ rÅ«pÄ• haraá¹‡araso, upatthambh
kabaá¸·aá¹ƒ katvÄ• Ä• haritabbavatthupadaá¹-á¹-hÄ• no. ayaá¹ƒ lakkhaá¹‡Ä• dito viniccha

saá¹…gahato pana sabbampetaá¹ƒ rÅ«paá¹ƒ khandhato ekavidhaá¹ƒ rÅ«pakkhandhova ho
sappaccayaá¹ƒ saá¹…khataá¹ƒ lokiyaá¹ƒ sÄ• savaá¹ƒ saÃ±Ã±ojanÄ«yaá¹ƒ oghanÄ«yaá¹ƒ y
parÄ• maá¹-á¹-haá¹ƒ saá¹ƒkilesikaá¹ƒ anÄ• rammaá¹‡aá¹ƒ appahÄ• tabbantiÄ• dinÄ• ca e
bhÅ«topÄ• dÄ• yavasena duvidhaá¹ƒ, tathÄ• nipphannÄ• nipphannÄ• divasena ca. tattha p
mahÄ• bhÅ«tÄ• ni __bhÅ«tarÅ«paá¹ƒ_ nÄ• ma, sesaá¹ƒ __upÄ• dÄ• rÅ«paá¹ƒ_ nÄ• ma. p
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ceti aá¹-á¹-hÄ• rasavidhampi paramatthato vijjamÄ• nattÄ• __n
itaraá¹ƒ __anipphannarÅ«paá¹ƒ_ nÄ• ma. cakkhÄ• dayo paÃ±ca pasÄ• dÄ• , bhÄ• vadvaya
aá¹-á¹-havidhampi __indriyarÅ«paá¹ƒ_ nÄ• ma, itaraá¹ƒ __anindriyaá¹ƒ_. tÄ• ni indriyÄ• ni d
navavidhampi __upÄ• dinnaá¹ƒ, _ itaraá¹ƒ __anupÄ• dinnaá¹ƒ, _ paÃ±ca pasÄ• dÄ• , cattÄ
Ä• podhÄ• tuvivajjitabhÅ«tattayaÃ±cÄ• ti dvÄ• dasavidhampi __oá¸·Ä• rikarÅ«paá¹ƒ, santik
sappaá¹-igharÅ«paÃ±ca, _ sesaá¹ƒ __sukhumarÅ«paá¹ƒ, dÅ«rerÅ«paá¹ƒ, appaá¹-igharÅ«p
__vatthurÅ«paá¹ƒ, _ itaraá¹ƒ __avatthurÅ«paá¹ƒ_. pasÄ• dÄ• , viÃ±Ã±attidvayaÃ±ca __dvÄ
__advÄ• raá¹ƒ_. pasÄ• dÄ• __ajjhattikarÅ«paá¹ƒ, gocaraggÄ• hikarÅ«paÃ±ca, _ itaraá¹ƒ _
agocaraggÄ• hikarÅ«paÃ±ca_. cattÄ• ri bhÅ«tarÅ«pÄ• ni, rÅ«pagandharasaojÄ• cÄ• ti idaá
__avinibbhogarÅ«paá¹ƒ_ nÄ• ma, itaraá¹ƒ __vinibbhogarÅ«paá¹ƒ_.

cakkhu nacakkhÅ«ti evamÄ• divasena ca duvidhaá¹ƒ hoti. puna taá¹ƒ sanidassanattikavase
tattha rÅ«pÄ• yatanaá¹ƒ __sanidassanasappaá¹-ighaá¹ƒ, _ sesamoá¸·Ä• rikarÅ«paá¹ƒ __an
sabbampi sukhumarÅ«paá¹ƒ __anidassanaappaá¹-ighaá¹ƒ_. tathÄ• kammajÄ• dittikavasen
upÄ• dinnarÅ«paá¹ƒ, suddhaá¹-á¹-hakaá¹ƒ, Ä• kÄ• so ca __kammajaá¹ƒ_ nÄ• ma, viÃ±Ã±a
saddo \Be 93/ ca __akammajaá¹ƒ_ nÄ• ma, upacayÄ• dicatubbidhaá¹ƒ lakkhaá¹‡arÅ«paá¹ƒ
suddhaá¹-á¹-hakaá¹ƒ, Ä• kÄ• so, viÃ±Ã±attidvayaá¹ƒ, lahutÄ• dittayaá¹ƒ, saddo ca __cittaja
tadavasesaá¹ƒ lakkhaá¹‡arÅ«pavirahitaá¹ƒ __acittajaá¹ƒ_ nÄ• ma, lakkhaá¹‡arÅ«paá¹ƒ __a
suddhaá¹-á¹-hakaá¹ƒ, Ä• kÄ• so, lahutÄ• dittayaÃ±ca __Ä• hÄ• rajaá¹ƒ_ nÄ• ma, sesaá¹ƒ la
__anÄ• hÄ• rajaá¹ƒ_ nÄ• ma, lakkhaá¹‡aá¹ƒ __ajaá¹ƒ_ nÄ• ma. suddhaá¹-á¹-hakaá¹ƒ, Ä• k
ca __utujaá¹ƒ_ nÄ• ma, sesaá¹ƒ lakkhaá¹‡avirahitaá¹ƒ __anutujaá¹ƒ_ nÄ• ma, lakkhaá¹‡aá
lakkhaá¹‡Ä• ni hi jÄ• yamÄ• najÄ«yamÄ• naparibhijjamÄ• nadhammÄ• naá¹ƒ sabhÄ• vatÄ
labhanti bhesampi jÄ• tiÄ• dippasaá¹…gato. na hi ``jÄ• ti jÄ• yati, jarÄ• jÄ«rati, maraá¹‡aá
vohituá¹ƒ yuttaá¹ƒ anavaá¹-á¹-hÄ• nato. tadavasesÄ• naá¹ƒ pana Ä• kÄ• saviÃ±Ã±attÄ• d
paramatthato avijjamÄ• natÄ• ya na kutoci uppatti atthi, tathÄ• pi tathÄ• tathÄ• pavattarÅ«
nesaá¹ƒ vijjamÄ• navohÄ• rasseva hetusamuppannavohÄ• rassÄ• pi virodhÄ• bhÄ• vato sa
__pÄ• á¸·iyaá¹ƒ_ ``rÅ«pÄ• yatanaá¹ƒ ... pe ... rÅ«passa upacayo rÅ«passa santati kabaá¸·Ä
dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1202) jÄ• tiyÄ• pi kutoci jÄ• ta
rÅ«pajanakapaccayÄ• naá¹ƒ kiccÄ• nubhÄ• valakkhaá¹‡e diá¹-á¹-hattÄ• rÅ«puppattikkhaá
vuttaá¹ƒ, jarÄ• maraá¹‡Ä• naá¹ƒ pana rÅ«puppattikkhaá¹‡e abhÄ• vato na vuttaá¹ƒ. ``jarÄ•
aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaâ€™â€™ nti (SN a II 20) idaá¹ƒ pana jarÄ•
tathÄ• pavattaviÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• dÄ«nameva gahitattÄ• vuttanti veditabbaá¹ƒ. y

ajjhattikaá¹ƒ, taá¹ƒ upÄ• dÄ• , yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ, taá¹ƒ atthi upÄ• dÄ• , atthi
evamÄ• dinÄ• nayenÄ• pi tividhaá¹ƒ hoti.

puna \Be 94/ taá¹ƒ sabbaá¹ƒ diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasena catubbidhaá¹ƒ hoti. tat
__diá¹-á¹-haá¹ƒ_ nÄ• ma, saddo __sutaá¹ƒ_ nÄ• ma, gandharasaphoá¹-á¹-habbÄ• ni patvÄ
nÄ• ma, sesaá¹ƒ manasÄ• viÃ±Ã±Ä• tabbato __viÃ±Ã±Ä• taá¹ƒ_ nÄ• ma. tathÄ• rÅ«parÅ«
catubbidhaá¹ƒ, tattha aá¹-á¹-hÄ• rasavidhaá¹ƒ nipphannaá¹ƒ __rÅ«parÅ«paá¹ƒ_ nÄ• ma, Ä
__paricchedarÅ«paá¹ƒ_ nÄ• ma, viÃ±Ã±attidvayaá¹ƒ, lahutÄ• dittayaÃ±ca __vikÄ• rarÅ«pa
upacayÄ• dicatubbidhaá¹ƒ __lakkhaá¹‡arÅ«paá¹ƒ_ nÄ• ma. tathÄ• hadayavatthu vatthu, na
viÃ±Ã±attidvayaá¹ƒ dvÄ• raá¹ƒ, na vatthu nÄ• ma, cakkhÄ• dayo paÃ±ca pasÄ• dÄ• vatthu
sesaá¹ƒ neva vatthu na dvÄ• raá¹ƒ nÄ• mÄ• ti evamÄ• dinÄ• nayena catubbidhaá¹ƒ.

taá¹ƒ puna ekajÄ• divasena paÃ±cavidhaá¹ƒ. navavidhaá¹ƒ hi upÄ• dinnarÅ«paá¹ƒ kamme
citteneva uppajjanato __ekajaá¹ƒ_ nÄ• ma, saddo utucittehi uppajjanato __dvijaá¹ƒ_ nÄ• ma
utucittÄ• hÄ• rehi uppajjanato __tijaá¹ƒ_ nÄ• ma, suddhaá¹-á¹-hakaá¹ƒ, Ä• kÄ• so ca catÅ«
__catujjaá¹ƒ_ nÄ• ma, lakkhaá¹‡Ä• ni __ajaá¹ƒ_ nÄ• ma. evamÄ• dinÄ• paÃ±cavidhaá¹ƒ h

taá¹ƒ puna cakkhusotaghÄ• najivhÄ• kÄ• yamanaindriyaviÃ±Ã±eyyavasena chabbidhaá¹ƒ.
sattaviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyavasena \Ne 71/ sattavidhaá¹ƒ. tadeva manoviÃ±Ã±Ä
bhÅ«topÄ• dÄ• yavasena dvidhÄ• katvÄ• aá¹-á¹-havidhaá¹ƒ hoti. tattha hi Ä• podhÄ• tu m
viÃ±Ã±eyyaá¹ƒ bhÅ«tarÅ«paá¹ƒ nÄ• ma, itaraá¹ƒ pasÄ• dasahitasukhumarÅ«paá¹ƒ
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyopÄ• dÄ• yarÅ«paá¹ƒ nÄ• ma. tadeva puna manoviÃ±Ã±Ä•
indriyÄ• nindriyavasena dvidhÄ• katvÄ• navavidhaá¹ƒ hoti. taá¹ƒ puna
pasÄ• davisayaÄ• podhÄ• tubhÄ• vahadayajÄ«vitaparicchedavikÄ• ralakkhaá¹‡aÄ• hÄ• rav

tadeva puna cakkhÄ• yatanaá¹ƒ sotÄ• yatanaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ jivhÄ• yatanaá¹ƒ kÄ•
saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ \Be 95/ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ
Ä• yatanato ekÄ• dasavidhaá¹ƒ hoti, tathÄ• dhÄ• tuvasena. tattha Ä• podhÄ• tuvivajjitabhÅ
phoá¹-á¹-habbÄ• yatanaá¹ƒ phoá¹-á¹-habbadhÄ• tu ``kÄ• yaviÃ±Ã±eyyaá¹ƒ, kÄ• yaviÃ±Ã±Ä
vuccati, sukhumarÅ«paá¹ƒ dhammÄ• yatanaá¹ƒ dhammadhÄ• tÅ«ti, tadeva pasÄ• dasahita
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyaâ€™â€™ nti ca vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

kasmÄ• panettha Ä• podhÄ• tuvivajjitÄ• naÃ±Ã±eva bhÅ«tÄ• naá¹ƒ phoá¹-á¹-habbatÄ• vu
sÄ«tavasena phusitvÄ• veditabbÄ• ti? na sÄ«tassÄ• pi tejodhÄ• tuttÄ• . uá¹‡hameva hi sÄ
kaá¹-hinÄ• kaá¹-hinataá¹ƒ upÄ• dÄ• ya rukkhÄ• diviraá¸·acchÄ• yÄ• viya, taá¹ƒ vÄ• upÄ• d
aÃ±Ã±athÄ• kassetaá¹ƒ sÄ«tataá¹ƒ sabhÄ• vaá¹ƒ siyÄ• . ``Ä• podhÄ• tuyÄ• â€™â€™ iti c
uá¹‡hodakÄ• dÄ«su Ä• pattaá¹ƒ na siyÄ• Ä• potejÄ• naÃ±ca sahapavattÄ• naá¹ƒ viruddha
tejosannidhÄ• ne sÄ«tataá¹ƒ vihÄ• ya tiá¹-á¹-hati. na hi sabhÄ• vÄ• kenaci sahabhÄ• vena

abhÄ• vÄ• pattito, nÄ• pissÄ• sÄ«tabhÄ• vaá¹ƒ muÃ±citvÄ• aparasabhÄ• vo atthi, yena sa
``Ä• po sÄ«tattaâ€™â€™ nti, bhÄ• vadvayaá¹ƒ siyÄ• aÃ±Ã±oÃ±Ã±avilakkhaá¹‡asabhÄ• va
sÄ«tattaá¹ƒ, Ä• podhÄ• tuyÄ• sarÅ«paá¹ƒ sÄ«taguá¹‡o, so ca uá¹‡hasannidhÄ• ne vigaccl
tiá¹-á¹-hatÄ«ti ce? tadÄ• tahiá¹ƒ sayaá¹ƒ aphoá¹-á¹-habbÄ• va Ä• podhÄ• tu, na niyataphas
ca sÄ«taphasso guá¹‡oti suvutto, so amhehi tejodhÄ• tuvisesoti.

ayameva visesoti ce, nanu sÄ«tattaá¹ƒ, uá¹‡hattaÃ±ca aÃ±Ã±oÃ±Ã±aviruddhaá¹ƒ, kathaá¹
sabhÄ• vaá¹ƒ siyÄ• ti? nÄ• yaá¹ƒ doso ekakalÄ• pe tesaá¹ƒ sambhavÄ• bhÄ• vato, bhinnak
pavattiyaá¹ƒ Ä• lokandhakÄ• ranÄ«lapÄ«tÄ• dÄ«naá¹ƒ vaá¹‡á¹‡Ä• yatanatÄ• viya tejodhÄ
yadi Ä• podhÄ• tuyÄ• na sÄ«tattaá¹ƒ sarÅ«paá¹ƒ, kiá¹ƒ panassÄ• sarÅ«panti? dravatÄ• . y
phusitvÄ• \Ne 72/ Ã±Ä• tabbato phoá¹-á¹-habbaá¹ƒ siyÄ• ti? na sÄ«tÄ• diá¹ƒ phusitvÄ• ma
disvÄ• Ã±Ä• tabbato. andhakÄ• re sayantÄ• hi atisÄ«talatÄ• ya pattÄ• diá¹ƒ phusitvÄ• ``u
Ä• saá¹…kitÄ• honti, udakaá¹ƒ vÄ• phusitvÄ• sappÄ• disaÃ±Ã±ino, tasmÄ• aphoá¹-á¹-ha
itarabhÅ«tattayameva phoá¹-á¹-habbanti gahetabbaá¹ƒ.

kiá¹ƒ panetaá¹ƒ bhÅ«tattayaá¹ƒ ekato Ä• rammaá¹‡aá¹ƒ katvÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ u
sakkotÄ«ti? na sakkoti. kasmÄ• ? Ä• bhujitavasena vÄ• ussadavasena vÄ• tesu ekamevÄ
uppajjanato. Ä• bhujitavasena hi odanathÄ• liyaá¹ƒ sitthaá¹ƒ gahetvÄ• thaddhamudubhÄ• v
uá¹‡hodakabhÄ• jane vÄ• hatthaá¹ƒ otÄ• retvÄ• uá¹‡habhÄ• vaá¹ƒ vÄ«maá¹ƒsantassa, ua
vivaritvÄ• vÄ• tena sarÄ«raá¹ƒ paharÄ• pentassa ca tattha tattha kiÃ±cÄ• pi itaraá¹ƒ bhÅ«t
yathÄ• bhujitaá¹ƒ pana taá¹ƒtaá¹ƒpathavÄ«tejovÄ• yodhÄ• tumeva yathÄ• kkamaá¹ƒ Ä• rab
uppajjati. evaá¹ƒ __Ä• bhujitavasena_ Ä• rammaá¹‡aá¹ƒ karoti nÄ• ma. ussadavasena pana
sakkharaá¹ƒ á¸• aá¹ƒsantassa, magge vÄ• aggiá¹ƒ akkamantassa, balavavÄ• tena vÄ• ka
paharantassa ca tattha tattha kiÃ±cÄ• pi itarabhÅ«tattayampi atthi, yathÄ• ussadaá¹ƒ pana
taá¹ƒtaá¹ƒpathavÄ«tejovÄ• yodhÄ• tumevÄ• rabbha yathÄ• kkamaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡a
nimuggasakalasarÄ«rassa yadipi ekappahÄ• rena agginÄ• kÄ• yo ghaá¹-á¹-Ä«yati, yasmiá
kÄ• yappasÄ• do ussanno hoti, yattha yattha vÄ• pana visayaghaá¹-á¹-anÄ• nighaá¹ƒso ba
paá¹-hamaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 97/ uppajjati, pacchÄ• itaraá¹-á¹-hÄ• nesu. kha
sahasÄ• parivattitvÄ• uppajjanavasena ekappahÄ• rena sakalasarÄ«raá¹ƒ á¸• ayhamÄ• n
ekasmiá¹ƒ khaá¹‡e bahÅ«ni viÃ±Ã±Ä• á¹‡Ä• ni uppajjanti, byÄ• petvÄ• vÄ• ekaá¹ƒ. ekeka
kÄ• yadasake ekameva kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ussadavasena uppajjati, evaá¹ƒ itaravatth
avinibbhoge padese ekekÄ• nameva uppatti veditabbÄ• . evaá¹ƒ __ussadavasena_ Ä• ram

kena pana cittassa Ä• rammaá¹‡asaá¹…kanti hotÄ«ti? ajjhÄ• sayato, visayÄ• dhimattato vA
cittapaá¹-imÄ• dÄ«ni passitukÄ• massa paá¹-hamaá¹ƒ ekaá¹-á¹-hÄ• ne disvÄ• tato itaraá¹-a
passituá¹ƒ sarasenÄ• vajjanaá¹ƒ uppajjati. evaá¹ƒ ajjhÄ• sayato saá¹…kanti hoti. rÅ«pÄ• ra
mahantampi passantassa sabbatÅ«riyanigghose uá¹-á¹-hite taá¹ƒ vÄ• suá¹‡antassa manuÄ
adhimattagandharasaphoá¹-á¹-habbe \Ne 73/ indriyesu ghaá¹-á¹-ite itaritare cittaá¹ƒ saá¹…k

visayÄ• dhimattato saá¹…kanti hotÄ«ti ayamettha saá¹…gahato vinicchayo. suÃ±Ã±ato, pa
paccekaá¹ƒ anantappabhedato ca vinicchayo cittavibhattiyaá¹ƒ vuttanayÄ• nusÄ• rena yath

samuá¹-á¹-hÄ• nato, panettha bhavayonÄ«su pavattikkamato ca pakiá¹‡á¹‡akakathÄ• ved
catusamuá¹-á¹-hÄ• nikÄ• ni hi rÅ«pÄ• ni uppajjamÄ• nÄ• ni dvÄ«su bhavesu catÅ«su yonÄ
paá¹-isandhippavattÄ«su yathÄ• sambhavaá¹ƒ samuppajjanti. tattha kammajesu tÄ• va vÄ«
kÄ• mÄ• vacarakusalÄ• kusalehi kÄ• malokeyeva saá¹ƒsedajÄ• naá¹ƒ, opapÄ• tikÄ• naÃ±c
aÃ±Ã±ataraá¹ƒ, jÄ«vitaÃ±cÄ• ti aá¹-á¹-ha rÅ«pÄ• ni yathÄ• sambhavaá¹ƒ paá¹-isandhito pa
tÄ• ni ca suddhaá¹-á¹-hakaá¹ƒ, jÄ«vitaÃ±ca jÄ«vitanavakaá¹ƒ, tadeva navakaá¹ƒ cakkhunÄ
cakkhudasakaá¹ƒ, sotena sotadasakaá¹ƒ, ghÄ• nena ghÄ• nadasakaá¹ƒ, jivhÄ• ya jivhÄ• da
kÄ• yadasakaá¹ƒ, hadayavatthunÄ• vatthudasakaá¹ƒ, bhÄ• vaÃ±Ã±atarena bhÄ• vadasaka
uppajjanti. napuá¹ƒsakÄ• naá¹ƒ panettha bhÄ• vadasakaá¹ƒ natthi, tathÄ• jaccandhÄ• dÄ«
cakkhusotaghÄ• nadasakÄ• ni. evaá¹ƒ aá¹‡á¸• ajajalÄ• bujÄ• nampi, tesaá¹ƒ pana paá¹-isa
kÄ• yavatthubhÄ• vadasakÄ• neva uppajjanti, tato pavattikÄ• le jÄ«vitanavakacakkhudasak
uppajjanti. rÅ«pabhave pana ghÄ• nadasakÄ• dittayaá¹ƒ, bhÄ• vadasakadvayaá¹ƒ, udaragg
paÃ±cahi rÅ«pÄ• vacarakusalakammehi paá¹-isandhito pabhuti uppajjanti. aÃ±Ã±aÃ±Ã±Ä«
paÃ±camajjhÄ• nakusalena jÄ«vitanavakameva. evaá¹ƒ kÄ• marÅ«pÄ• vacarakammasamu
dvÄ«su bhavesu catÅ«su yonÄ«su yathÄ• sambhavaá¹ƒ paá¹-isandhito paá¹-á¹-hÄ• ya yÄ•
cuticittoparisattarasamacittassa á¹-hiti, tÄ• va cittassa uppÄ• daá¹-hitibhaá¹…gasaá¹…khÄ•
nirantaraá¹ƒ ajjhattasantÄ• ne eva uppajjanti, tato pabhuti anuppajjitvÄ• cuticittena saha nir

cittajÄ• ni pana paÃ±cavokÄ• rabhave dvipaÃ±caviÃ±Ã±Ä• á¹‡aÄ• ruppavipÄ• kavajjitapaÃ
attano uppattikkhaá¹‡e eva samuá¹-á¹-hÄ• pitÄ• ni paá¹-hamabhavaá¹…gamupÄ• dÄ• ya c
ajjhattasantÄ• ne eva suddhaá¹-á¹-hakaá¹ƒ, tadeva kÄ• yaviÃ±Ã±attiyÄ• saha kÄ• yaviÃ±Ã
vacÄ«viÃ±Ã±attisaddehi vacÄ«viÃ±Ã±attidasakaá¹ƒ, lahutÄ• dittayena lahutÄ• dekÄ• dasak
kÄ• yaviÃ±Ã±attilahutÄ• dÄ«hi dvÄ• dasakaá¹ƒ, vacÄ«viÃ±Ã±attisaddalahutÄ• dÄ«hi terasa
hutvÄ• yathÄ• yogaá¹ƒ pavattanti. rÅ«pajanakacittesu cettha somanassasahagatakÄ• mÄ•
iriyÄ• pathaviÃ±Ã±attihasanasahitaá¹ƒ \Ne 74/ sabbaá¹ƒ cittajarÅ«paá¹ƒ samuá¹-á¹-hÄ• pen
sesakÄ• mÄ• vacarajavanÄ• bhiÃ±Ã±Ä• voá¹-á¹-habbanÄ• ni hasanavajjaá¹ƒ, appanÄ• java
iriyÄ• pathÄ• divirahitameva, yathÄ• pavattaá¹ƒ pana iriyÄ• pathaá¹ƒ \Be 99/ avinassamÄ•
sesÄ• ni pana rÅ«pÄ• vacaravipÄ• kamanodhÄ• tutadÄ• rammaá¹‡Ä• ni ekÅ«navÄ«sati tan
suddhaá¹-á¹-hakaá¹ƒ, saddanavakaá¹ƒ, lahutÄ• dekÄ• dasakaá¹ƒ, saddalahutÄ• didvÄ• das
uppÄ• denti, tatthÄ• pi sabbesampi paá¹-isandhicittÄ• ni, arahantÄ• naá¹ƒ cuticittÄ• ni, arÅ«
na kiÃ±ci rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti, Ä• ruppavipÄ• kadvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni sab

Ä• hÄ• rajÄ• ni pana kÄ• mabhave eva ajjhohaá¹-Ä• hÄ• re á¹-hitena á¹-hitippattena ojÄ• s
samuá¹-á¹-hitÄ• ni ajjhattasantÄ• ne eva suddhaá¹-á¹-hakaá¹ƒ, lahutÄ• dekÄ• dasakaÃ±cÄ
yÄ• vatÄ• yukaá¹ƒ pavattanti, na rÅ«pabhÅ«miyaá¹ƒ. utujÄ• ni ajjhattikabÄ• hirena tejodhÄ

á¹-hitippattena utunÄ• ajjhattasantÄ• ne samuá¹-á¹-hitÄ• ni suddhaá¹-á¹-hakaá¹ƒ, saddana
lahutÄ• dekÄ• dasakaá¹ƒ, saddalahutÄ• dekÄ• dasakaá¹ƒ, saddalahutÄ• didvÄ• dasakaÃ±
yÄ• vatÄ• yukaá¹ƒ, bahiddhÄ• pana pathavÄ«pabbatadevabrahmavimÄ• nÄ• dÄ«su suddh
samuddaghosÄ• disaddanavakaÃ±cÄ• ti dve kalÄ• pÄ• va hutvÄ• pavattanti. Ä• kÄ• salak
vijjamÄ• nÄ• nipi kalÄ• pasaá¹…gahe vohÄ• rÄ• bhÄ• vÄ• na gaá¹‡Ä«yanti. paá¹-isandhik
utucittÄ• hÄ• rajÄ• ni na honti, na sabbatthÄ• pi uppattikkhaá¹‡e jarÄ• maraá¹‡Ä• nÄ«ti eva
catusamuá¹-á¹-hÄ• nikarÅ«passa bhavayonÄ«su, paá¹-isandhippavattÄ«su ca pavattikkam

apica dvÄ• cattÄ• lÄ«sÄ• ya koá¹-á¹-hÄ• sÄ• naá¹ƒ vasenÄ• pi cettha tassa ajjhattaá¹ƒ, ma
bahiddhÄ• ca pavatti evaá¹ƒ veditabbÄ• --- ajjhattikÄ• hi kesÄ• lomÄ• ... pe ... karÄ«saá
ime vÄ«sati pathavÄ• dhikakoá¹-á¹-hÄ• sÄ• , pittaá¹ƒ ... pe ... muttanti ime dvÄ• dasa Ä• pÄ
yena ca santappati, yena \Be 100/ ca jÄ«rati, yena ca pariá¸• ayhati, yena ca asitapÄ«takhÄ
sammÄ• pariá¹‡Ä• maá¹ƒ gacchatÄ«ti ime cattÄ• ro tejÄ• dhikakoá¹-á¹-hÄ• sÄ• , uddhaá¹ƒ
koá¹-á¹-hÄ• sayo aá¹…gamaá¹…gÄ• nusÄ• rÄ« assÄ• sapassÄ• so cÄ• ti ime cha vÄ• yua
dvecattÄ• lÄ«sa koá¹-á¹-hÄ• sÄ• honti. tesu udariyaá¹ƒ karÄ«saá¹ƒ pubbo muttanti ime cat
utujÄ• . evametesu ekekaá¹ƒ utujaá¹-á¹-hakameva hoti, sedo assu kheá¸·o siá¹…ghÄ• á¹‡ik
utucittajÄ• , tesu ekekasmiá¹ƒ dve dve aá¹-á¹-hakÄ• honti. asitÄ• diparipÄ• cako \Ne 75/ te
jÄ«vitanavakameva. assÄ• sapassÄ• so pana cittajova, tattha cittajasaddanavakameva. ime
á¹-hapetvÄ• sesÄ• dvattiá¹ƒsa catujÄ• .

tattha aá¹-á¹-hasu tejovÄ• yokoá¹-á¹-hÄ• sesu ekekasmiá¹ƒ jÄ«vitanavakaÃ±ceva tÄ«á¹‡i c
utucittÄ• hÄ• rajaá¹-á¹-hakÄ• ni honti, vÄ• yokoá¹-á¹-hÄ• sesu cettha utucittajasaddanavaka
catuvÄ«satiyÄ• koá¹-á¹-hÄ• sesu kesalomanakhadantÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-á¹-hÄ•
dve kÄ• yabhÄ• vadasakÄ• ni, tÄ«á¹‡i ca aá¹-á¹-hakÄ• ni, maá¹ƒsamuttesu pana kesÄ• dÄ
tÄ• ni ca yathÄ• vuttadasakanavakaá¹-á¹-hakÄ• ni sakalasarÄ«rabyÄ• pÄ«su tacamaá¹ƒsar
kesÄ• dÄ«su koá¹-á¹-hÄ• sesu avinibbhoge ekasmiá¹ƒ aá¹‡upadese hontÄ«ti paccekaá¹ƒ a
anantadhÄ• tupaccayattÄ• tesaá¹ƒ sarÄ«rasmiá¹ƒ hi paramÄ• á¹‡ubhedasaÃ±cuá¹‡á¹‡Ä•
mahÄ• bhÅ«tÄ• ni ceva saupÄ• dÄ• rÅ«pÄ• ni ca aÃ±Ã±oÃ±Ã±apaccayabhÅ«tÄ• ni ajjhatta
dvÄ• cattÄ• lÄ«sakoá¹-á¹-hÄ• sasarÄ«rÄ• rohapariá¹‡Ä• hasaá¹‡á¹-hÄ• nÄ• dinÄ• , bahidd
Ä• kÄ• rena yathÄ• paccayaá¹ƒ samuppannÄ• ni. mÄ• yÄ• kÄ• rÄ• dayo viya na bÄ• lajana

pathavÄ«dhÄ• tu \Be 101/ cettha sukhumasaÃ±cuá¹‡á¹‡Ä• rajabhÅ«tÄ• eva Ä• podhÄ• tu
tejodhÄ• tuyÄ• anupÄ• litÄ• , vÄ• yodhÄ• tuyÄ• vitthambhitÄ• , vaá¹‡á¹‡Ä• dÄ«hi parivÄ•
ajjhattaá¹ƒ itthipurisamigapakkhidevabrahmÄ• disarÄ«rabhÄ• vaá¹ƒ, bahiddhÄ• ca
pathavÄ«pabbatarukkhadevabrahmalokacandasÅ«riyanakkhattamaá¹‡ikanakÄ• dibhÄ• vaÃ
bandhanabhÅ«tÄ• panettha Ä• podhÄ• tu pathavÄ«patiá¹-á¹-hitÄ• .
avasesÄ• nupÄ• lanavitthambhanaparipÄ• canaparivÄ• ritÄ• na paggharati, apaggharamÄ
dasseti, usumattagatÄ• tejodhÄ• tu sesadhÄ• tupatiá¹-á¹-hÄ• nasaá¹…gahavitthambhanap

paripÄ• ceti, vaá¹‡á¹‡asampattiÃ±cassa apÅ«tibhÄ• vaÃ±ca sÄ• dheti, vÄ• yodhÄ• tu
vitthambhanasamudÄ«raá¹‡asabhÄ• vÄ• sesadhÄ• tupatiá¹-á¹-hÄ• nasaá¹…gahÄ• nupÄ•
cÄ• leti, sarÄ«ravimÄ• nÄ• dÄ«naá¹ƒ gamanÄ• dipadavÄ«tiharaá¹‡Ä• dÄ«naá¹ƒ á¹-hitiÃ±ca
sambhÅ«ya pathavÄ«adhikatÄ• ya kesÄ• dibhÄ• vaá¹ƒ, pathavÄ«pabbatÄ• dibhÄ• vaÃ±ca
pittÄ• dibhÄ• vaá¹ƒ, samuddajalÄ• dibhÄ• vaÃ±ca, vÄ• yuadhikatÄ• ya uddhaá¹…gamavÄ•
pathavÄ«sandhÄ• rakavÄ• tÄ• dibhÄ• vaÃ±ca, tejÄ• dhikatÄ• ya paripÄ• cakaggiÄ• dibhÄ•
sÄ• dhenti, yÄ• saá¹ƒ pakopena rogajarÄ• maraá¹‡aÃ±ceva kappavinÄ• sÄ• dayo ca honti.
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• naá¹ƒ dhÄ• tÅ«naá¹ƒ saÃ±cayattÄ• paccekaá¹ƒ \Ne 76/ anantÄ• pa
ajjhattikakoá¹-á¹-hÄ• sÄ• honti, tathÄ• bÄ• hirÄ• ni rÅ«pÄ• ni. tÄ• ni ca tena tena paccayen
samuditÄ• va uppajjanti ceva uppajjissanti ca.

yadi paá¹-hamaá¹ƒ dhÄ• tuyo aá¹‡urÅ«pena á¹-hatvÄ• pacchÄ• saá¹ƒyujjanti, tathÄ• á¹-h
aparenÄ• pi pariyÄ• yena cettha kammajaá¹ƒ kammapaccayaá¹ƒ kammapaccayautusamuá
102/ Ä• hÄ• rapaccayaá¹ƒ Ä• hÄ• rapaccayautusamuá¹-á¹-hÄ• naá¹ƒ, utujaá¹ƒ utupaccayaá
utupaccayautusamuá¹-á¹-hÄ• naá¹ƒ, cittajaá¹ƒ cittapaccayaá¹ƒ cittapaccayautusamuá¹-á¹-h
samuá¹-á¹-hÄ• nabhedo veditabbo. tattha upÄ• dinnarÅ«paá¹ƒ __kammajaá¹ƒ_ nÄ• ma,
maá¹ƒsamuttakesalomadantasiá¹…ghÄ• á¹‡ikÄ• di __kammapaccayaá¹ƒ_ nÄ• ma,
sampattikaramahÄ• meghapathavÄ«pabbatÄ• di, cakkaratanadevavimÄ• nÄ• di ca __kamm
nÄ• ma. Ä• hÄ• rato samuá¹-á¹-hitaá¹ƒ suddhaá¹-á¹-hakaá¹ƒ __Ä• hÄ• rajaá¹ƒ_ nÄ• ma, ka
Ä• hÄ• rajassa janako hutvÄ• kammajassa anupÄ• lako hotÄ«ti tadanupÄ• litaá¹ƒ kammaja
nÄ• ma, visabhÄ• gÄ• hÄ• raá¹ƒ sevitvÄ• Ä• tape gacchantassa kÄ• á¸·akuá¹-á¹-hÄ• dÄ«n
__Ä• hÄ• rapaccayautusamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. kammajaututo samuá¹-á¹-hitaá¹ƒ su
nÄ• ma, tasmiá¹ƒ utu aÃ±Ã±aá¹ƒ aá¹-á¹-hakaá¹ƒ samuá¹-á¹-hÄ• peti, idaá¹ƒ __utupaccayaá
aÃ±Ã±aá¹ƒ aá¹-á¹-hakaá¹ƒ samuá¹-á¹-hÄ• peti, idaá¹ƒ __utupaccayautusamuá¹-á¹-hÄ• naá
upÄ• dinnake tisso eva santatiyo ghaá¹-á¹-etuá¹ƒ sakkonti, anupÄ• dinnake pana valÄ• hak
vuá¹-á¹-hidhÄ• rÄ• __utupaccayaá¹ƒ_ nÄ• ma, deve pana vuá¹-á¹-he pathavÄ« gandhaá¹ƒ
viruhantÄ«ti evaá¹ƒ yaá¹ƒ anantaá¹ƒ santativasena pavattaá¹ƒ, etaá¹ƒ __utupaccayautusam
cittato samuá¹-á¹-hitaá¹ƒ suddhaá¹-á¹-hakÄ• di __cittajaá¹ƒ_ nÄ• ma, cittena pacchÄ• jÄ• ta
upatthambhito kÄ• yo __cittapaccayaá¹ƒ_ nÄ• ma, abhiÃ±Ã±Ä• cittena bahiddhÄ• samuá¹-
__cittapaccayautusamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. pakiá¹‡á¹‡akakathÄ• .

rÅ«pÄ• byÄ• kataá¹ƒ niá¹-á¹-hitaá¹ƒ.

nibbÄ• nÄ• byÄ• katavaá¹‡á¹‡anÄ•

nibbÄ• nÄ• byÄ• kataá¹ƒ pana bhÅ«mito lokuttarameva, dhammatopi ca ekameva, bhedo n
santilakkhaá¹‡aá¹ƒ \Be 103/ nibbÄ• naá¹ƒ, nivattilakkhaá¹‡aá¹ƒ, asaá¹…khatalakkhaá¹‡aá¹
77/, animittapaccupaá¹-á¹-hÄ• naá¹ƒ, asaá¹…khatatÄ• ya panassa kÄ• rakahetuvirahato pa

pÄ• pakahetuvasena panetaá¹ƒ ``dukkhanirodhagÄ• minipaá¹-ipadÄ• â€™â€™ tiÄ• divacan
``ariyamaggapadaá¹-á¹-hÄ• naâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-ati. saá¹…gahato pana bhedÄ•
saá¹…gahaá¹ƒ na gacchati, Ä• yatanÄ• dÄ«su dhammÄ• yatanadhammadhÄ• tÅ«su saá¹…
attasuÃ±Ã±aá¹ƒ, salakkhaá¹‡adhÄ• raá¹‡ato anattakaá¹ƒ dhammamattaá¹ƒ, asaá¹…khatat
aniccatÄ• suÃ±Ã±aá¹ƒ, dukkhatÄ• suÃ±Ã±aá¹ƒ, rÄ• gÄ• disuÃ±Ã±aá¹ƒ, nimittasuÃ±Ã±anti
gahetabbaá¹ƒ.

bhedato pana santilakkhaá¹‡Ä• disabhÄ• vato ekavidhampi kÄ• raá¹‡apariyÄ• yato saupÄ•
anupÄ• disesanibbÄ• nadhÄ• tu ceti duvidhaá¹ƒ hoti. sarasavasena pana parikappitÄ• kÄ•
animittaá¹ƒ appaá¹‡ihitanti tividhaá¹ƒ hoti. saá¹…khatadhammabhedamupÄ• dÄ• ya paá¹-ik
cittaá¹ƒ, na cetasikaá¹ƒ, na rÅ«paá¹ƒ, na atÄ«taá¹ƒ, na anÄ• gataá¹ƒ, na paccuppannaá¹ƒ,
phalantiÄ• dinÄ• anantappakÄ• raá¹ƒ hoti.

nibbÄ• nÄ• byÄ• kataá¹ƒ niá¹-á¹-hitaá¹ƒ.

evaá¹ƒ imasmiá¹ƒ kusalattike avutto sabhÄ• vadhammo nÄ• ma natthi. asabhÄ• vadhamme
rÅ«padhammÄ• naá¹ƒ paricchedÄ• kÄ• salakkhaá¹‡Ä• ni eva vuttÄ• ni, kasiá¹‡Ä• dipaá¹-ib
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so, viÃ±Ã±Ä• á¹‡Ä• bhÄ• vo, nirodhasamÄ• patti, tisso nÄ• ma
arÅ«padhammÄ• naá¹ƒ aniccatÄ• dilakkhaá¹‡Ä• dayo ca na vuttÄ• , tathÄ• pi tesampi sabh
gahaá¹‡aá¹ƒ hoti, tasmÄ• ayaá¹ƒ tiko nippadesattikoti veditabbo \Be 104/. yathÄ• cettha, e
tikadukesu paÃ±Ã±attiggahaá¹‡Ä• bhÄ• vepi niravasesaparamatthaggahaá¹‡eneva nippade
sappadesatÄ• ca veditabbÄ• . yattha pana sammutiggahaá¹‡aá¹ƒ atthi, tattha vakkhÄ• ma.

rÅ«panibbÄ• nakaá¹‡á¸• o niá¹-á¹-hito.

iti mohavicchedaniyÄ•

abhidhammamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• ya

kusalattikasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• ttikÄ• divaá¹‡á¹‡anÄ•

idÄ• ni \Ne 78/ kusalattikÄ• nantaraá¹ƒ vedanÄ• ttikÄ• dÄ«naá¹ƒ atthavaá¹‡á¹‡anÄ• anupp
yvÄ• yaá¹ƒ kusalattikassa ---

``atthato bhÅ«mibhedÄ• ca, paccekaá¹ƒ sampayogato.

uddesato ca dhammÄ• naá¹ƒ, lakkhaá¹‡Ä• divibhÄ• gatoâ€™â€™ ti || ---

Ä• dinÄ• mÄ• tikaá¹ƒ nikkhipitvÄ• ``kusalÄ• tÄ• va dhammÄ• bhÅ«mito catubbidhÄ• hor
lokuttarÄ• â€™â€™ tievamÄ• dinÄ• vinicchayanayo vutto, so eva sesattikadukÄ• nampi ya
ettha, evaá¹ƒ ``sukhÄ• ya vedanÄ• ya sampayuttÄ• tÄ• va dhammÄ• bhÅ«mito tividhÄ• h
rÅ«pÄ• vacarÄ• lokuttarÄ• â€™â€™ tiÄ• dinÄ• anukkamena sabbattikadukÄ• nampi paá¹
vinicchayanayaá¹ƒ sallakkhetuá¹ƒ, tasmÄ• taá¹ƒ vitthÄ• ranayaá¹ƒ vajjetvÄ• nikkhepakaá¹
atthuddhÄ• rakaá¹‡á¸• e ca vuttÄ• nusÄ• rato nÄ• tisaá¹…khepavitthÄ• ranayena vedanÄ•
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padatthÄ• taá¹ƒsarÅ«pÄ• ca, navattabbavibhÄ• gato.

vinicchayo vijÄ• nÄ«yo, tattha tattha yathÄ• rahaá¹ƒ ||

tattha \Be 105/ vedanÄ• ttike padatthato tÄ• va ``sukhÄ• ya vedanÄ• yÄ• â€™â€™ tiÄ• dÄ
sukhavedanÄ• sukhamÅ«lasukhÄ• rammaá¹‡asukhahetusukhapaccayaá¹-á¹-hÄ• naabyÄ•
hi ``sukhassa ca pahÄ• nÄ• â€™â€™ tiÄ• dÄ«su (DN I 232; Dhs 165; Vibh 594) sukhaveda
buddhÄ• namuppÄ• doâ€™â€™ tiÄ• dÄ«su (Dhp 194) sukhamÅ«le. ``yasmÄ• ca kho, mah
sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaâ€™â€™ ntiÄ• dÄ«su (SN b III 60) sukhÄ• rammaá¹‡e
adhivacanaá¹ƒ, yadidaá¹ƒ puÃ±Ã±Ä• nÄ«â€™â€™ tiÄ• dÄ«su (AN b 7.62; It 22) sukhahetu
bhikkhave, na sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡ituá¹ƒ, yÄ• va sukhÄ• saggÄ• (MN III 255
pajÄ• nanti, ye na passanti nandanaâ€™â€™ nti (SN a I 11) Ä• dÄ«su sukhapaccayaá¹-á¹-
``diá¹-á¹-hadhammasukhavihÄ• rÄ• \Ne 79/ ete dhammÄ• â€™â€™ tiÄ• dÄ«su (MN I 82) a
paramaá¹ƒ sukhaâ€™â€™ ntiÄ• dÄ«su (Dhp 203-204; MN 215, 217) nibbÄ• ne. idha panÄ•
daá¹-á¹-habbo.

vedanÄ• -saddo ``viditÄ• vedanÄ• uppajjantÄ«â€™â€™ tiÄ• dÄ«su (MN III 208) vedayitas
dukkha-saddo dukkhavedanÄ• dukkhavatthudukkhÄ• rammaá¹‡adukkhapaccayadukkhapac
ayaá¹ƒ hi ``dukkhassa ca pahÄ• nÄ• â€™â€™ tiÄ• dÄ«su (DN I 232; Dhs 165; Vibh 594) du
``jÄ• tipi dukkhÄ• â€™â€™ tiÄ• dÄ«su (DN II 387; Vibh 190) dukkhavatthusmiá¹ƒ. ``yasmÄ•
dukkhaá¹ƒ dukkhÄ• nupatitaá¹ƒ dukkhÄ• vakkantaâ€™â€™ ntiÄ• dÄ«su (SN b III 60) dukkh
pÄ• passa uccayoâ€™â€™ tiÄ• dÄ«su (Dhp 117) dukkhapaccaye. ``yÄ• vaÃ±cidaá¹ƒ, bhikk
pÄ• puá¹‡ituá¹ƒ, yÄ• va dukkhÄ• nirayÄ• â€™â€™ tiÄ• dÄ«su (MN III 250) dukkhapaccaya
dukkhavedanÄ• yameva daá¹-á¹-habbo.

vacanattho \Be 106/ panettha --- sukhayati sattaá¹ƒ, suá¹-á¹-hu vÄ• khÄ• dati, khanati ca k
__sukhÄ• , _ kÄ• yikacetasikÄ• naá¹ƒ sukhasomanassÄ• nametaá¹ƒ adhivacanaá¹ƒ. dukkh
kÄ• yikacetasikÄ• naá¹ƒ dukkhadomanassÄ• nametaá¹ƒ adhivacanaá¹ƒ. na dukkhÄ• na su

upekkhÄ• yetaá¹ƒ adhivacanaá¹ƒ. ma-kÄ• ro padasandhikaro. evaá¹ƒ tÄ«hi padehi paÃ±ca
sabbÄ• pi Ä• rammaá¹‡arasaá¹ƒ vediyanti anubhavantÄ«ti __vedanÄ• _. yo panÄ• yaá¹ƒ tÄ
sampayutta-saddo, tassattho --- samaá¹ƒ pakÄ• rehi yuttÄ• ti __sampayuttÄ• , _ katarehi pa
keci dhammÄ• kehici dhammehi sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• ekuppÄ• dÄ•
ekÄ• rammaá¹‡Ä• â€™â€™ ti (Kv 473) evaá¹ƒ vuttehi imehi ekuppÄ• datÄ• dÄ«hi catÅ«hi
cesa. Ä• ruppe hi vinÄ• pi ekavatthukabhÄ• vaá¹ƒ sampayogo labbhatÄ«ti. sesaá¹ƒ vuttatth
__padatthato_ vinicchayo.

__taá¹ƒsarÅ«pÄ• _ti tassa padatthassa sarÅ«pamattadassanato. tattha sukhasahagataá¹ƒ
somanassasahagatÄ• ni aá¹-á¹-hÄ• rasa kÄ• mÄ• vacaracittÄ• ni, paá¹-hamadutiyatatiyaca
catucattÄ• lÄ«sa rÅ«pÄ• vacaralokuttaracittÄ• ni cÄ• ti tesaá¹-á¹-hi cittÄ• ni sukhÄ• ya veda
\Ne 80/. tathÄ• dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, dve domanassasahagatÄ• ni
dukkhÄ• ya vedanÄ• ya sampayuttÄ• nÄ• ma. sesÄ• ni upekkhÄ• sahagatÄ• ni paÃ±capa
vedanÄ• ya sampayuttÄ• nÄ• ma. yathÄ• ca cittÄ• naá¹ƒ sukhÄ• disampayogo, evaá¹ƒ taá
cetasikÄ• nampi. na kevalaÃ±ca ettheva, ito paresupi tikadukesu cittavaseneva taá¹ƒsampa
saá¹…gaho veditabbo \Be 107/. yattha pana viseso hoti, tattha vakkhÄ• ma. idha pana ceta
vedanÄ• vajjitÄ• ni cha cetasikÄ• ni eva paÃ±cahipi vedanÄ• hi sampayuttÄ• ni, itarÄ• ni pa
kÄ• yikasukhadukkhavajjitÄ• hi tÄ«heva. tesu ca pÄ«tivajjitÄ• paÃ±ca yathÄ• yogikÄ• ceva
anottappaá¹ƒ uddhaccaá¹ƒ thinaá¹ƒ middhaÃ±cÄ• ti ime ekÄ• dasa yathÄ• yogaá¹ƒ tÄ«hipi
mahaggatalokuttarabhÅ«tÄ• ya sukhÄ• ya eva, pÄ«ti pana sabbattha sukhÄ• ya eva, dosai
dukkhÄ• ya eva, vicikicchÄ• upekkhÄ• ya eva, sesÄ• ni aá¹-á¹-havÄ«satisomanassupekkh
sampayuttÄ• ni, tatthÄ• pi karuá¹‡Ä• muditÄ• mahaggatabhÅ«tÄ• ya sukhÄ• ya evÄ• ti aya
cittasampayogasadisaá¹ƒ. ayaá¹ƒ sarÅ«pato vinicchayo.

__navattabbavibhÄ• gato_ti imasmiá¹ƒ tike sabbÄ• vedanÄ• sabbaá¹ƒ rÅ«paá¹ƒ nibbÄ• na
``sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ ti vÄ• ``dukkhÄ• ya vedanÄ• ya sampayutt
``adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ ti vÄ• na vattabbÄ• . na hi veda
rÅ«pÄ• dayo vÄ• , tasmÄ• ime imasmiá¹ƒ tike na labbhanti. ayaÃ±ca sappadesattiko hoti.
paresupi tikadukesu navattabbayojanÄ• . yaá¹ƒ yasmiÃ±ca na vuttaá¹ƒ atthi, tassa sappade
paraá¹ƒ pana yattha asaá¹…gahitÄ• dhammÄ• honti, tattha tesaá¹ƒ vibhÄ• gaá¹ƒ dassetvÄ
ti ettakameva vakkhÄ• ma, tenassa sappadesatÄ• pi Ã±Ä• tabbÄ• . yattha pana asaá¹…gah
nippadesanti vakkhÄ• ma. tena tattha navattabbÄ• bhÄ• vopi viÃ±Ã±Ä• tabbo. sabbattha pa
anuddharitvÄ• va padatthaá¹ƒ, taá¹ƒsarÅ«pavibhÄ• gaÃ±ca vakkhÄ• ma. ayaá¹ƒ navattabb

vedanÄ• ttikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

vipÄ• kattike \Be 108/ aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ pÄ• kÄ•
vipakkabhÄ• vamÄ• pannÄ• naá¹ƒ arÅ«padhammÄ• nametaá¹ƒ adhivacanaá¹ƒ. kiÃ±cÄ• pi

kammasamuá¹-á¹-hÄ• nÄ• \Ne 81/ atthi, anÄ• rammaá¹‡attÄ• pana te kammasarikkhakÄ•
arÅ«padhammÄ• va kammasarikkhattÄ• vipÄ• kÄ• ti vuttÄ• bÄ«jasarikkhakaá¹ƒ phalaá¹ƒ
nikkhantasÄ«sameva sÄ• liphalanti vuccati, na aá¹…kurÄ• dÄ«ni, tÄ• ni pana ``sÄ• lijÄ• tÄ•
cÄ• â€™â€™ ti vuccanti, evaá¹ƒ kammasadisÄ• arÅ«padhammÄ• va ``vipÄ• kÄ• â€™â€™
kammajÄ• ``upÄ• dinnÄ• â€™â€™ ti vuccanti. __vipÄ• kadhammadhammÄ• _ti vipÄ• kasa
jÄ• tijarÄ• sabhÄ• vÄ• sattÄ• ``jÄ• tidhammÄ• jarÄ• dhammÄ• â€™â€™ ti vuccanti, evaá
vipÄ• kasabhÄ• vÄ• vipÄ• kapakatikÄ• dhammÄ• ti attho. tatiyapadaá¹ƒ ubhayasabhÄ• va
ayaá¹ƒ padattho.

tattha catÅ«su bhÅ«mÄ«su chattiá¹ƒsa vipÄ• kacittÄ• ni vipÄ• kÄ• nÄ• ma, tathÄ• ekavÄ«
akusalÄ• ni cÄ• ti tettiá¹ƒsa vipÄ• kadhammadhammÄ• nÄ• ma, tÄ«su bhÅ«mÄ«su vÄ«sat
rÅ«paá¹ƒ, nibbÄ• naÃ±cÄ• ti ime nevavipÄ• kanavipÄ• kadhammadhammÄ• nÄ• ma. cetas
vipÄ• kadhammadhammÄ• eva, viratiyo siyÄ• vipÄ• kÄ• , siyÄ• vipÄ• kadhammadhammÄ
vipÄ• kÄ• , siyÄ• vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhammadhan
hontÄ«ti ayaá¹ƒ viseso, sesaá¹ƒ cittasamaá¹ƒ, idaÃ±ca nippadesattikanti veditabbaá¹ƒ.

vipÄ• kattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• rammaá¹‡akaraá¹‡avasena taá¹‡hÄ• diá¹-á¹-hÄ«hi upetena kammunÄ• Ä• dinnÄ• pha
Ä• rammaá¹‡abhÄ• vaá¹ƒ upagantvÄ• upÄ• dÄ• nasambandhena upÄ• dÄ• nÄ• naá¹ƒ hitÄ
Ä• rammaá¹‡apaccayabhÅ«tÄ• nametaá¹ƒ adhivacanaá¹ƒ. upÄ• dinnÄ• ca \Be 109/ te upÄ
__upÄ• dinnupÄ• dÄ• niyÄ• , _ sÄ• savakammanibbattÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• na
sesapadadvayepi paá¹-isedhasahito attho veditabbo.

tattha dvattiá¹ƒsa lokiyavipÄ• kacittÄ• ni, nava kammajakalÄ• pÄ• ca upÄ• dinnupÄ• dÄ• n
avasesalokiyacittÄ• ni ceva akammajarÅ«pakalÄ• pÄ• ca anupÄ• dinnupÄ• dÄ• niyÄ• nÄ•
anupÄ• dinnaanupÄ• dÄ• niyÄ• nÄ• ma. kiÃ±cÄ• pi khÄ«á¹‡Ä• savÄ• naá¹ƒ upÄ• dÄ• nak
mÄ• tulattheroâ€™â€™ tiÄ• dinÄ• vadantÄ• naá¹ƒ paresaá¹ƒ upÄ• dÄ• nassa Ä• rammaá
maggaphalanibbÄ• nÄ• ni pana divasaá¹ƒ santattaayoguá¸·o viya makkhikÄ• hi tejussadattÄ
anupÄ• dinnÄ• neva. asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikesupi eseva nayo. cetasikesu pana kus
anupÄ• dinnupÄ• dÄ• niyÄ• eva, karuá¹‡Ä• muditÄ• siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siy
pana siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• , sesÄ• ci
idaÃ±ca nippadesattikanti veditabbaá¹ƒ. upÄ• dinnupÄ• dÄ• niyattikaá¹ƒ.

saá¹ƒkilesetÄ«ti saá¹ƒkileso, vibÄ• dhati upatÄ• petÄ«ti attho. saá¹ƒkilesena sampayuttÄ•
saá¹ƒkilesasahagatÄ• ti attho. attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattanena saá¹ƒkile
saá¹ƒkilese vÄ• niyuttÄ• tassa Ä• rammaá¹‡abhÄ• vaá¹ƒ anatikkamanatoti saá¹ƒkilesikÄ•
Ä• rammaá¹‡apaccayabhÅ«tÄ• nametaá¹ƒ adhivacanaá¹ƒ. saá¹ƒkiliá¹-á¹-hÄ• ca te saá¹ƒki

__saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• _. sesapadadvayaá¹ƒ purimattike vuttanayeneva veditabb

tattha dvÄ• dasa akusalacittuppÄ• dÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• nÄ• ma. sesalokiya
rÅ«paÃ±ca \Be 110/ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• nÄ• ma. lokuttaracittÄ• ni, nibbÄ• naÃ
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• nÄ• ma. cetasikesu pana akusalÄ• saá¹ƒkiliá¹-á¹-hasaá¹
karuá¹‡Ä• muditÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• va, sesakusalÄ• byÄ• katÄ• siyÄ•
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ•
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• ti tidhÄ• pi honti, idaÃ±ca nippadesattikaá¹ƒ.
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikattikaá¹ƒ.

sampayogavasena vattamÄ• nena saha vitakkena savitakkÄ• , tathÄ• saha vicÄ• rena sav
savicÄ• rÄ• cÄ• ti __savitakkasavicÄ• rÄ• _. ubhayarahitÄ• __avitakkaavicÄ• rÄ• _. vitakk
pamÄ• á¹‡ametesanti vicÄ• ramattÄ• , vicÄ• rato uttariá¹ƒ vitakkena saddhiá¹ƒ sampayogaa
avitakkÄ• ca te vicÄ• ramattÄ• cÄ• ti __avitakkavicÄ• ramattÄ• _.

tattha dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitakÄ• mÄ• vacaracittÄ• ni ceva ekÄ• dasa
mahaggatalokuttarapaá¹-hamajjhÄ• nikacittÄ• ni \Ne 83/ ca taá¹ƒsampayuttesu vitakkavicÄ•
savitakkasavicÄ• rÄ• nÄ• ma. tesu vitakko ekÄ• dasa dutiyajjhÄ• nikamahaggatalokuttarÄ•
vicÄ• raá¹ƒ á¹-hapetvÄ• sesÄ• ca avitakkavicÄ• ramattÄ• nÄ• ma. dutiyajjhÄ• nikesu vicÄ
paÃ±cacattÄ• lÄ«sa mahaggatalokuttaracittÄ• ni, dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, taá¹ƒsampa
rÅ«paá¹ƒ, nibbÄ• naÃ±ca avitakkaavicÄ• rÄ• nÄ• ma. apica kusalacetasikÄ• savitakkasav
avitakkavicÄ• ramattova, vicÄ• ro pana dutiyajjhÄ• nikesu siyÄ• avitakkaavicÄ• ro, savitakk
vattabbo, avasesÄ• pana sabbe cetasikÄ• dhammÄ• tidhÄ• pi honti. imasmiá¹ƒ pana tike
na vattabbo. vitakkattikaá¹ƒ.

pÄ«tiyÄ• \Be 111/ saha ekuppÄ• dÄ• dibhÄ• vaá¹ƒ gatÄ• ti __pÄ«tisahagatÄ• , _ pÄ«tisam
sesapadadvayepi eseva nayo. __upekkhÄ• _ti cettha adukkhamasukhÄ• vedanÄ• vuttÄ• .
sukhadukkhÄ• kÄ• rappavattiá¹ƒ upekkhati majjhattÄ• kÄ• rasaá¹‡á¹-hitattÄ• tenÄ• kÄ• rem
vedanÄ• ttikato padadvayameva gahetvÄ• nippÄ«tikasukhassa sappÄ«tikasukhato visesac
vutto.

tattha pÄ«ti paÃ±cavidhÄ• khuddikÄ• khaá¹‡ikÄ• okkantikÄ• ubbegÄ• pharaá¹‡Ä• ti. tat
sarÄ«re lomahaá¹ƒsanamattameva kÄ• tuá¹ƒ sakkoti. __khaá¹‡ikÄ• _ pÄ«ti khaá¹‡e khaá¹‡
__okkantikÄ• _ pÄ«ti samuddatÄ«raá¹ƒ vÄ«ci viya kÄ• yaá¹ƒ okkamitvÄ• okkamitvÄ• bhijja
balavatÄ« hoti kÄ• yaá¹ƒ uddhaggaá¹ƒ katvÄ• Ä• kÄ• se laá¹…ghÄ• panappamÄ• á¹‡appa
pana uppannÄ• ya sakalasarÄ«raá¹ƒ dhamitvÄ• pÅ«ritavatthi viya, mahatÄ• udakoghena p
ca anuparipphuá¹-aá¹ƒ hoti. tattha pharaá¹‡Ä• rÅ«pÄ• vacaralokuttarÄ• va, sesÄ• kÄ• mÄ

sukhaá¹ƒ pana kÄ• yikaá¹ƒ, cetasikaÃ±ceti duvidhaá¹ƒ hoti. satipi ca nesaá¹ƒ katthaci avip
iá¹-á¹-hÄ• rammaá¹‡apaá¹-ilÄ• bhatuá¹-á¹-hi pÄ«ti, paá¹-iladdharasÄ• nubhavanaá¹ƒ sukha
sukhaá¹ƒ. yattha sukhaá¹ƒ, tattha na niyamato pÄ«ti. saá¹…khÄ• rakkhandhasaá¹…gahitÄ•
vedanÄ• kkhandhasaá¹…gahitaá¹ƒ sukhaá¹ƒ. kantÄ• rakhinnassa vanantodakadassanasav
vanacchÄ• yÄ• pavesanaudakaparibhogesu viya sukhaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ samaye pÄ•
vuttanti veditabbaá¹ƒ.

tattha \Ne 84/ sukhasahagatÄ• , upekkhÄ• sahagatÄ• ca vedanÄ• ttike vuttÄ• va, sukhasa
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, mahaggatalokuttaracatutthajjhÄ• nikacitte ca vajjetvÄ• sesÄ• pÄ
pÄ«ti na pÄ«tisahagatÄ• , sukhasahagatÄ• va hoti \Be 112/, sukhaá¹ƒ pana pÄ«tisahagataá
pÄ«tisukhasahagatÄ• . imasmiá¹ƒ tike dve domanassasahagatacittuppÄ• dÄ• , dukkhasaha
rÅ«paá¹ƒ, nibbÄ• naÃ±ca navattabbÄ• . cetasikesu pana pÄ«ti sukhasahagatÄ• va, vicikicc
lobhadiá¹-á¹-himÄ• nÄ• , paÃ±cavÄ«sati kusalÄ• byÄ• katÄ• ca tidhÄ• pi honti, cetasikasuk
pÄ«tisahagataá¹ƒ, paá¹-hamadutiyatatiyajjhÄ• nikesu catutthajjhÄ• nikesu siyÄ• navattabba
sukhaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ sabbÄ• ca upekkhÄ• doso issÄ• macchariyaá¹ƒ kukk
sattarasa dhammÄ• siyÄ• tidhÄ• pi honti navattabbÄ• pi. sesaá¹ƒ suviÃ±Ã±eyyameva. pÄ•

__dassanenÄ• _ti sotÄ• pattimaggena. so hi paá¹-hamaá¹ƒ nibbÄ• nadassanato ``dassana
pana kiÃ±cÄ• pi paá¹-hamataraá¹ƒ passati, yathÄ• pana raÃ±Ã±o santikaá¹ƒ kenacideva ka
dÅ«ratova rathikÄ• ya carantaá¹ƒ hatthikkhandhagataá¹ƒ rÄ• jÄ• naá¹ƒ disvÄ• pi ``diá¹-á¹-h
puá¹-á¹-ho disvÄ• pi kÄ• tabbakiccassa akatattÄ• ``na passÄ• mÄ«â€™â€™ ti vadati, evam
kattabbassa kilesappahÄ• nassa abhÄ• vÄ• ``dassanaâ€™â€™ nti na vuccati. taá¹ƒ hi Ã±Ä
Ä• vajjanaá¹-á¹-hÄ• ne tiá¹-á¹-hati. __bhÄ• vanÄ• yÄ• _ti sesamaggattayena. sesamaggatta
diá¹-á¹-hasmiá¹ƒyeva dhamme bhÄ• vanÄ• vasena uppajjati, adiá¹-á¹-hapubbaá¹ƒ kaÃ±ci n
``bhÄ• vanÄ• â€™â€™ ti vuccati. tatiyapadaá¹ƒ ubhayapaá¹-ikkhepavasena vuttaá¹ƒ.

tattha cattÄ• ro diá¹-á¹-higatasampayuttacittuppÄ• dÄ• , vicikicchÄ• sahagato cÄ• ti paÃ±ca
pahÄ• tabbÄ• va, uddhaccasahagato bhÄ• vanÄ• ya eva pahÄ• tabbo, avasesÄ• cha akus
apÄ• yahetubhÄ• vena pavattito, appavattito ca siyÄ• dassanenapahÄ• tabbÄ• , siyÄ• bhÄ
akusalavajjitÄ• \Be 113/ pana sabbe cittuppÄ• dÄ• , rÅ«paá¹ƒ, nibbÄ• naÃ±ca
nevadassanenanabhÄ• vanÄ• yapahÄ• tabbÄ• . cetasikesu pana diá¹-á¹-hi vicikicchÄ• issÄ
dassanenapahÄ• tabbÄ• va, sesÄ• akusalÄ• siyÄ• dassanenapahÄ• tabbÄ• , siyÄ• bhÄ•
terasavidhÄ• honti, vuttÄ• vasesÄ• nevadassanenanabhÄ• vanÄ• yapahÄ• tabbÄ• va. yaá
``sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena satta bhave
anamatagge saá¹ƒsÄ• re ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhantÄ«â€™
ajitamÄ• á¹‡avapucchÄ• niddesa 6) nayena kusalÄ• byÄ• katÄ• nampi pahÄ• naá¹ƒ anuÃ±
maggÄ• naá¹ƒ abhÄ• vitattÄ• ye uppajjeyyuá¹ƒ, te upanissayapaccayÄ• naá¹ƒ kilesÄ• naá
imaá¹ƒ pariyÄ• yaá¹ƒ sandhÄ• ya vuttaá¹ƒ, idaÃ±ca nippadesattikaá¹ƒ. dassanenapahÄ• ta

dassanena pahÄ• tabbo hetu etesanti __dassanenapahÄ• tabbahetukÄ• _. dutiyapadepi es
nevadassanenanabhÄ• vanÄ• yapahÄ• tabbo hetu etesanti evamatthaá¹ƒ aggahetvÄ• nev
pahÄ• tabbo hetu etesaá¹ƒ atthÄ«ti evamattho gahetabbo. itarathÄ• hi ahetukÄ• naá¹ƒ agg
eva hi tesaá¹ƒ natthi, yo dassanabhÄ• vanÄ• hi pahÄ• tabbo siyÄ• . sahetukesupi hetuvajjÄ
Ä• pajjati, na hetÅ«naá¹ƒ. hetuyeva hi etesaá¹ƒ nevadassanenanabhÄ• vanÄ• yapahÄ• tab
ubhayampi cetaá¹ƒ anadhippetaá¹ƒ, tasmÄ• vuttanayena attho gahetabbo. ito paraá¹ƒ sabh
anantarattikasadisova. kevalaá¹ƒ cetasikesu vicikicchuddhaccasampayutto moho dassanab
pahÄ• tabbahetukesu na pavisati sahajÄ• tassa aÃ±Ã±assa hetuno abhÄ• vÄ• ,
nevadassanenanabhÄ• vanÄ• yapahÄ• tabbahetukesu \Be 114/ pana pavisati. lobhadosam
lobhena ceva dosena ca sahetuko, lobhadosÄ• ca mohenevÄ• ti ime pahÄ• tabbahetukapa
viseso, sesaá¹ƒ tÄ• disamevÄ• ti. dassanenapahÄ• tabbahetukattikaá¹ƒ.

kammakilesehi Ä• cÄ«yatÄ«ti Ä• cayo, paá¹-isandhicutigatipavattisaá¹…khÄ• tÄ• naá¹ƒ upÄ
adhivacanaá¹ƒ. tassa kÄ• raá¹‡aá¹ƒ hutvÄ• nipphÄ• danabhÄ• vena taá¹ƒ Ä• cayaá¹ƒ gacc
taá¹ƒ puggalaá¹ƒ yathÄ• vuttameva Ä• cayaá¹ƒ gamentÄ«ti __Ä• cayagÄ• mino_. tato eva A
apetattÄ• nibbÄ• naá¹ƒ apetaá¹ƒ cayÄ• ti apacayo, taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatta
gacchantÄ«ti __apacayagÄ• mino_. apica pÄ• kÄ• raá¹ƒ iá¹-á¹-hakavaá¸• á¸• hakÄ« viya pa
gacchantÄ«ti __Ä• cayagÄ• mino_. teneva vaá¸• á¸• hakinÄ• citaá¹ƒ citaá¹ƒ viddhaá¹ƒsaya
pavattaá¹ƒ apacinantÄ• gacchantÄ«ti __apacayagÄ• mino_. tatiyapadaá¹ƒ ubhayapaá¹-ikkh

tattha lokiyakusalÄ• kusalÄ• ni Ä• cayagÄ• mino nÄ• ma, cattÄ• ri maggÄ• ni apacayagÄ•
vipÄ• kaphalakiriyÄ• ni, rÅ«paá¹ƒ, nibbÄ• naÃ±ca nevaÄ• cayagÄ• mino na apacayagÄ• m
akusalÄ• Ä• cayagÄ• mino eva, karuá¹‡Ä• muditÄ• siyÄ• Ä• cayagÄ• mino, siyÄ• nevÄ•
nÄ• ma, sesÄ• tidhÄ• pi honti, idaÃ±ca nippadesattikaá¹ƒ. Ä• cayagÄ• mittikaá¹ƒ.

tÄ«su sikkhÄ• su jÄ• tÄ• , sattannaá¹ƒ vÄ• sekhÄ• naá¹ƒ etetipi __sekhÄ• , _ apariyositas
sikkhantÄ«tipi __sekhÄ• _. upari sikkhitabbÄ• bhÄ• vato na sekhÄ• ti asekhÄ• , vuddhippat
__asekhÄ• _. tatiyapadaá¹ƒ ubhayapaá¹-ikkhepena vuttaá¹ƒ.

tattha \Be 115/ cattÄ• ri lokuttarakusalÄ• ni, heá¹-á¹-himÄ• ni ca tÄ«á¹‡i sÄ• maÃ±Ã±aphal
nÄ• ma, arahattaphalaá¹ƒ asekhÄ• nÄ• ma, lokiyacittÄ• ni, rÅ«paá¹ƒ, nibbÄ• naÃ±ca neva
cetasikesu pana akusalÄ• ca appamaÃ±Ã±Ä• ca nevasekhÄ• nÄ• sekhÄ• eva, sesÄ• tic
nippadesattikaá¹ƒ. sekhattikaá¹ƒ.

samantato khaá¹‡á¸• itattÄ• appamattakaá¹ƒ parittanti vuccati ``parittaá¹ƒ gomayapiá¹‡á¸•
96) Ä• dÄ«su viya. kÄ• mÄ• vacaradhammÄ• hi appÄ• nubhÄ• vatÄ• ya parittÄ• viyÄ• ti _
kilesavikkhambhanasamatthatÄ• ya, mahantavipulaphalatÄ• ya, dÄ«ghasantÄ• natÄ• ya ca

mahantehi vÄ• uá¸·Ä• racchandavÄ«riyacittapaÃ±Ã±ehi gatÄ• paá¹-ipannÄ• tipi __mahagg
dhammÄ• rÄ• gÄ• dayo pamÄ• á¹‡aá¹ƒ nÄ• ma, Ä• rammaá¹‡ato vÄ• sampayogato vÄ•
pamÄ• á¹‡assa ca paá¹-ipakkhÄ• ti __appamÄ• á¹‡Ä• _.

tattha catupaÃ±Ã±Ä• sa kÄ• mÄ• vacaracittÄ• ni, rÅ«paÃ±ca parittÄ• nÄ• ma, sattavÄ«sa
mahaggatÄ• nÄ• ma, lokuttaracittÄ• ni, nibbÄ• naÃ±ca appamÄ• á¹‡Ä• nÄ• ma. cetasikes
appamaÃ±Ã±Ä• parittamahaggatÄ• eva, viratiyo parittaappamÄ• á¹‡Ä• eva, sesÄ• tidhÄ
nippadesattikaá¹ƒ. parittattikaá¹ƒ.

parittaá¹ƒ Ä• rammaá¹‡aá¹ƒ etesanti __parittÄ• rammaá¹‡Ä• _. sesapadadvayepi eseva na
hontu mahaggatÄ• vÄ• , parittÄ• didhamme Ä• rabbha pavattÄ• tadÄ• rammaá¹‡Ä• ti vuc

tattha \Ne 87/ tevÄ«sati kÄ• mÄ• vacaravipÄ• kÄ• , kiriyÄ• manodhÄ• tuahetukajavanaÃ±c
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalavipÄ• kakiriyÄ• ni
lokuttaracittÄ• ni appamÄ• á¹‡Ä• rammaá¹‡Ä• va, akusalacittÄ• ni \Be 116/ ca aá¹-á¹-ha Ã±
ca siyÄ• parittÄ• rammaá¹‡Ä• , siyÄ• mahaggatÄ• rammaá¹‡Ä• , siyÄ• navattabbÄ• ramm
kadÄ• ci appamÄ• á¹‡Ä• rammaá¹‡Ä• , aá¹-á¹-ha Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarajav
manodvÄ• rÄ• vajjanaÃ±cÄ• ti ekÄ• dasa tidhÄ• pi honti navattabbÄ• pi. tesu ca kusalÄ• ni
arahattamaggaphalavajjitasabbÄ• rammaá¹‡Ä• ni. tatthÄ• pi taá¹ƒtaá¹ƒsekhÄ• nameva yath
Ä• rammaá¹‡Ä• ni honti, kiriyÄ• ni cha sabbathÄ• pi sabbÄ• rammaá¹‡Ä• ni, abhiÃ±Ã±Ä• v
Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatanacittÄ• ni ca niyamena paÃ±Ã±attÄ• ra
anÄ• rammaá¹‡atÄ• ya sabbathÄ• navattabbÄ• ti. cetasikesu pana akusalÄ• akusalacittas
parittÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• , karuá¹‡Ä• muditÄ• navattabb
navattabbÄ• ti. sesaá¹ƒ suviÃ±Ã±eyyameva. parittÄ• rammaá¹‡attikaá¹ƒ.

__hÄ«nÄ• _ti lÄ• makÄ• , akusalÄ• dhammÄ• . hÄ«napaá¹‡Ä«tÄ• naá¹ƒ majjhe bhavÄ• ti
tebhÅ«makÄ• rÅ«pÄ• rÅ«padhammÄ• va. uttamaá¹-á¹-hena, atappakaá¹-á¹-hena ca __paá
lokuttaracittanibbÄ• nÄ• ni. cetasikesu pana akusalÄ• hÄ«nÄ• va, karuá¹‡Ä• muditÄ• majj
sesakusalÄ• byÄ• katÄ• majjhimapaá¹‡Ä«tÄ• va, sesÄ• tidhÄ• pi honti, idaÃ±ca nippades
suviÃ±Ã±eyyameva. hÄ«nattikaá¹ƒ.

``hitasukhÄ• vahÄ• me bhavissantÄ«â€™â€™ ti evaá¹ƒ Ä• sÄ«sitÄ• pi tathÄ• abhÄ• vato
subhantiÄ• diviparÄ«tappavattito ca micchÄ• sabhÄ• vÄ• ti micchattÄ• , vipÄ• kadÄ• ne sa
vipÄ• kadÄ• nato niyatÄ• , micchattÄ• ca te niyatÄ• cÄ• ti __micchattaniyatÄ• _. vuttavipa
sabhÄ• vÄ• ti sammattÄ• , sammattÄ• ca te niyatÄ• cÄ• ti __sammattaniyatÄ• _. ubhayath
__aniyatÄ• _.

Ä• nantarikabhÄ• vena \Be 117/ pavattiyaá¹ƒ siyÄ• micchattaniyatÄ• , aÃ±Ã±athÄ• pavatt

ahetukaakiriyanatthikadiá¹-á¹-hÄ«su hi aÃ±Ã±atarÄ• diá¹-á¹-hi yassa niyatÄ• , taá¹ƒ buddha
\Ne 88/ na sakkoti. yena ca anantare eva attabhÄ• ve phaladÄ• nato Ä• nantarikesu
mÄ• tughÄ• takapitughÄ• takaarahantaghÄ• takasaá¹…ghabhedakalohituppÄ• dakasaá¹…
kammaá¹ƒ paá¹-ighacittena kataá¹ƒ hoti, so sineruppamÄ• á¹‡epi suvaá¹‡á¹‡athÅ«pe katvÄ
pÅ«retvÄ• nisinnasambuddhappamukhaá¹ƒ saá¹…ghaá¹ƒ yÄ• vajÄ«vaá¹ƒ catÅ«hi paccaye
kusalena Ä• nantarikassa vipÄ• kaá¹ƒ paá¹-ibÄ• hituá¹ƒ na sakkoti, Ä• nantarikena pana ad
paá¹-ibÄ• hati, tasmÄ• niyatamicchÄ• diá¹-á¹-hi Ä• nantarikÄ• ca maggaphalÄ• naá¹ƒ, mal
paá¹-ibÄ• hakatÄ• ya anantarameva niraye vipÄ• kadÄ• nato micchattaniyatÄ• ca jÄ• tÄ• ,
sammattaniyatÄ• nÄ• ma, sesacittarÅ«panibbÄ• nÄ• ni aniyatÄ• nÄ• ma. cetasikesu pana
uddhaccaá¹ƒ lobho diá¹-á¹-hi doso thinaá¹ƒ middhanti ime nava siyÄ• micchattaniyatÄ• , siy
sesaakusalÄ• , karuá¹‡Ä• , muditÄ• ca aniyatÄ• eva, sesakusalÄ• byÄ• katÄ• siyÄ• sam
tijÄ• tikÄ• pana tidhÄ• pi honti, idaÃ±ca nippadesattikanti. micchattattikaá¹ƒ.

nibbÄ• naá¹ƒ maggati, kilese vÄ• mÄ• rento gacchatÄ«ti maggo, ariyamaggo, so Ä• ramm
__maggÄ• rammaá¹‡Ä• _. lokiyo aá¹-á¹-haá¹…gikopi maggo paccayaá¹-á¹-hena etesaá¹ƒ h
maggasampayuttÄ• dhammÄ• . magge vÄ• hetÅ«ti maggahetÅ«, alobhÄ• dayo. te etesaá
sammÄ• diá¹-á¹-hi sayaá¹ƒ maggo ceva hetu ca, iti maggabhÅ«to hetu etesanti __maggahe
118/. abhibhavitvÄ• pavattanaá¹-á¹-hena maggo adhipati Ä• rammaá¹‡abhÅ«to, sahajÄ• to
__maggÄ• dhipatino, _ tadubhayaá¹ƒ.

tattha rÅ«pÄ• vacaracatutthajjhÄ• nakusalakiriyÄ• ca abhiÃ±Ã±Ä• bhÅ«tÄ• , manodvÄ• rÄ
maggÄ• rammaá¹‡Ä• , siyÄ• navattabbÄ• , ariyÄ• naá¹ƒ hi cetopariyaanÄ• gataá¹ƒsaÃ±Ä•
maggacittassa jÄ• nanakÄ• le maggÄ• rammaá¹‡Ä• ni, pubbenivÄ• saÃ±Ä• á¹‡amanodvÄ•
paresaÃ±cÄ• pi tadaÃ±Ã±Ä• rammaá¹‡akÄ• le pana navattabbÄ• ni, cetopariyaÃ±Ä• á¹‡as
paracittavisayattÄ• tena attanÄ• adhigatamaggaá¹ƒ ariyÄ• Ä• lambituá¹ƒ na sakkonti, anÄ
pana attano anÄ• gate uppajjanakassa uparimaggassa avisayattÄ• na sakkonti. ariyÄ• hi y
heá¹-á¹-himaÃ±ca maggaphalaá¹ƒ jÄ• nituá¹ƒ sakkonti, na uparimaá¹ƒ. tÄ• ni pana abhiÃ±Ã
asahajÄ• tattÄ• na maggahetukÄ• ni. maggaá¹ƒ garuá¹ƒkatvÄ• appavattanato \Ne 89/ na n
tÄ• ni kiÃ±ci Ä• rammaá¹‡aá¹ƒ adhipatiá¹ƒ karonti, antamaso lokuttaramapi. kasmÄ• ? attan
rÄ• jÄ• naá¹ƒ disvÄ• tassa mÄ• tÄ• pitaro viya, manodvÄ• rÄ• vajjanaá¹ƒ pana attano ahet
khujjaceá¹-akÄ• dayo viya. cattÄ• ri maggaá¹-á¹-hacittÄ• ni sabbadÄ• maggahetukÄ• eva,
vÄ«maá¹ƒsÄ• vÄ«riyÄ• naá¹ƒ adhipatibhÄ• vena pavattiyaá¹ƒ siyÄ• maggÄ• dhipatino, itan
adhipatibhÄ• vena pavattiyaá¹ƒ siyÄ• navattabbÄ• , aá¹-á¹-ha Ã±Ä• á¹‡asampayuttakÄ• m
maggÄ• rammaá¹‡Ä• , siyÄ• maggÄ• dhipatino, siyÄ• navattabbÄ• . tÄ• ni hi attanÄ• , pan
paá¹-ividdhamaggapaccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡Ä• , attano maggaá¹ƒ garuá¹
maggÄ• dhipatino ca tathÄ• appavattiyaá¹ƒ navattabbÄ• ca honti. ariyÄ• hi paresaá¹ƒ mag
paccavekkhantÄ• \Be 119/ garuá¹ƒ karontÄ• pi attano maggaphalÄ• ni viya garuá¹ƒ na karo
sammÄ• sambuddhÄ• naá¹ƒ. tesu sotÄ• panno sotÄ• pannÄ• nameva maggaphalÄ• ni jÄ•

sakadÄ• gÄ• mÄ« pana sakadÄ• gÄ• mÄ«nampi, na anÄ• gÄ• miarahantÄ• naá¹ƒ, anÄ• gÄ
arahantÄ• naá¹ƒ, arahÄ• pana sabbesampi maggaphalÄ• ni jÄ• nÄ• ti, sobhanalokiyacittar
navattabbÄ• neva. cetasikesu pana viratiyo lokuttarakusale maggasadisÄ• va, aÃ±Ã±attha
muditÄ• , akusalÄ• ca navattabbÄ• , sesÄ• tidhÄ• pi honti navattabbÄ• ca. sesaá¹ƒ suviÃ
maggÄ• rammaá¹‡attikaá¹ƒ.

__uppannÄ• _ti ettha vattamÄ• nabhÅ«tÄ• pagataokÄ• sakatabhÅ«miladdhavasena uppan
sabbampi uppÄ• dajarÄ• bhaá¹…gasamaá¹…gÄ«saá¹…khÄ• taá¹ƒ saá¹…khataá¹ƒ __vatta
Ä• rammaá¹‡arasaá¹ƒ anubhavitvÄ• niruddhaá¹ƒ anubhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ kus
uppÄ• dÄ• dittayaá¹ƒ anuppatvÄ• niruddhaá¹ƒ bhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ, sesasaá¹
__bhÅ«tÄ• pagatuppannaá¹ƒ_ nÄ• ma, ``yÄ• nissa tÄ• ni pubbekatÄ• ni kammÄ• nÄ«â€™â
kammaá¹ƒ atÄ«tampi samÄ• naá¹ƒ aÃ±Ã±aá¹ƒ vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• k
á¹-hitattÄ• , tathÄ• katokÄ• saÃ±ca vipÄ• kaá¹ƒ anuppannampi ekaá¹ƒsena uppajjanakato _
nÄ• ma, tÄ• su tÄ• su bhÅ«mÄ«su asamÅ«hataá¹ƒ akusalaá¹ƒ __bhÅ«miladdhuppannaá¹ƒ
Ä• rammaá¹‡abhÅ«tÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ• __bhÅ«mi_ nÄ• ma, tesu khand
__bhÅ«miladdhaá¹ƒ_ nÄ• ma, tehi kilesehi sÄ• bhÅ«mi laddhÄ• hotÄ«ti evametesu uppan
adhippetÄ• .

tatrÄ• yaá¹ƒ vacanattho --- pubbantato uppÄ• dato paá¹-á¹-hÄ• ya yÄ• va bhaá¹…gÄ• pann
__uppannÄ• , _ paccuppannÄ• ti \Ne 90/ attho \Be 120/. na uppannÄ• ti __anuppannÄ• _.
pariniá¹-á¹-hitakÄ• raá¹‡ekadesattÄ• avassaá¹ƒ uppajjissantÄ«ti __uppÄ• dino, _ ubhayenÄ
dassitÄ• . ayaá¹ƒ hi tiko dvinnaá¹ƒ addhÄ• naá¹ƒ vasena pÅ«retvÄ• dassito. laddhokÄ• sas
uppÄ• dÄ« nÄ• ma. yadi pana Ä• yÅ«hitakusalÄ• kusalaá¹ƒ kammaá¹ƒ sabbaá¹ƒ vipÄ• kaá
bhaveyya. taá¹ƒ pana duvidhaá¹ƒ hoti dhuvavipÄ• kaá¹ƒ, addhuvavipÄ• kaÃ±ca. tattha
paÃ±cÄ• nantarikaaá¹-á¹-hasamÄ• patticatutthamaggÄ• di __dhuvavipÄ• kaá¹ƒ_ nÄ• ma. ta
khaá¹‡appattampi atthi appattampi. tattha khaá¹‡appattaá¹ƒ uppannaá¹ƒ nÄ• ma, appattaá¹
tassa duvidhassa ca vipÄ• ko duvidho hoti khaá¹‡appatto ca appatto ca. tattha khaá¹‡appat
appatto cittÄ• nantare vÄ• uppajjatu, kappasatasahassÄ• tikkame vÄ• dhuvapaccayaá¹-á¹
metteyyassa bodhisattassa maggo anuppanno nÄ• ma hoti, phalaá¹ƒ uppÄ• dÄ« nÄ• ma. ta
vipÄ• ko, kammajarÅ«paÃ±ca vattamÄ• nuppannÄ• nÄ• ma, uppajjanÄ• rahÄ• uppÄ• dino
``anuppannÄ• â€™â€™ ti. kusalÄ• kusalakiriyÄ• , kammajarÅ«paÃ±ca siyÄ• uppannÄ• , s
vattabbÄ• ``uppÄ• dinoâ€™â€™ ti. cetasikesu pana akusalÄ• akusalacittasadisÄ• va, ses
atÄ«tÄ• , panettha nibbÄ• naÃ±ca navattabbÄ• . sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti. uppannat

attano sabhÄ• vaá¹ƒ, uppÄ• dÄ• dikkhaá¹‡aá¹ƒ vÄ• patvÄ• taá¹ƒ atikkamitvÄ• itÄ• gatÄ
tadubhayampi na Ä• gatÄ• ti __anÄ• gatÄ• _. taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca uppannÄ
saá¹…khatÄ• nÄ• marÅ«padhammÄ• . na saá¹…khatadhammesu tekÄ• likabhÄ• vaá¹ƒ ap
honti. nibbÄ• naá¹ƒ panettha navattabbanti. atÄ«tattikaá¹ƒ.

atÄ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ etesanti __atÄ«tÄ• rammaá¹‡Ä• _. sesapadadvayepi eseva n

tattha \Be 121/ kusalavipÄ• kakiriyÄ• vasena chabbidhÄ• ni
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• ni heá¹-á¹-hÄ• atÄ«tas
atÄ«tÄ• rammaá¹‡Ä• ni, dvipaÃ±caviÃ±Ã±Ä• á¹‡amanodhÄ• tuyo paccuppannÄ• rammaá¹
kÄ• mÄ• vacaravipÄ• kÄ• , ahetukahasanacittaÃ±ca tidhÄ• pi honti, sesakÄ• mÄ• vacaraki
abhiÃ±Ã±Ä• bhÅ«tarÅ«pÄ• vacaracatutthajjhÄ• nakusalakiriyÄ• ca tidhÄ• pi honti navattab
kÄ• mÄ• vacarÄ• naá¹ƒ atÄ«tÄ• dÄ«su chasu Ä• rammaá¹‡esu pavattivibhÄ• go heá¹-á¹-h
tesu Ã±Ä• á¹‡avippayuttajavanakusalÄ• naá¹ƒ \Ne 91/ paÃ±Ã±attÄ• rammaá¹‡avaseneva,
tesupi tihetukajavanÄ• vajjanÄ• naá¹ƒ maggaphalarÅ«pÄ• rÅ«pajjhÄ• nÄ• naá¹ƒ, purecÄ• r
nibbÄ• nacatukkajjhÄ• navisayÄ• naÃ±ca paccavekkhaá¹‡abhÄ• venÄ• pi navattabbatÄ• v
iddhividhaÃ±Ä• á¹‡assa tÄ• va kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• metvÄ• kÄ• yasannissitaá
kÄ• yena gacchantassa atÄ«taá¹ƒ pÄ• dakajjhÄ• nacittaá¹ƒ Ä• rabbha pavattanato atÄ«tÄ•
rÅ«pÄ• ni evaá¹ƒ hontÅ«â€™â€™ ti adhiá¹-á¹-hahantassa anÄ• gatÄ• rammaá¹‡aá¹ƒ, kÄ•
katvÄ• adissamÄ• nena kÄ• yena gamanakÄ• le, ajjhattaá¹ƒ kumÄ• ravaá¹‡á¹‡Ä• dÄ«naá
bahiddhÄ• pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«naÃ±ca paccuppannÄ• naá¹ƒ nimmÄ• nakÄ• le
hotÄ«ti evaá¹ƒ iddhividhassa chabbidhampi ajjhattikaá¹ƒ, bÄ• hiraÃ±ca tekÄ• likaá¹ƒ Ä• ram
veditabbaá¹ƒ.

dibbasotassa kucchigataá¹ƒ ajjhattikaá¹ƒ, bÄ• hiraÃ±ca paccuppannaá¹ƒ saddÄ• yatanam
cetopariyaÃ±Ä• á¹‡assa atÄ«te sattadivasabbhantare, anÄ• gate sattadivasabbhantare ca p
atÄ«taÃ±ca anÄ• gataÃ±cÄ• rammaá¹‡aá¹ƒ hoti. sattadivasÄ• tikkame panetaá¹ƒ paracittaa
atÄ«taá¹ƒsaanÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• naá¹ƒ \Be 122/ hi esa visayo, na etassa. paccuppan
paccuppannamÄ• rammaá¹‡aá¹ƒ hoti.

paccuppannaÃ±ca nÄ• metaá¹ƒ tividhaá¹ƒ khaá¹‡apaccuppannaá¹ƒ santatipaccuppannaá
tattha uppÄ• daá¹-á¹-hitibhaá¹…gappattaá¹ƒ __khaá¹‡apaccuppannaá¹ƒ_ nÄ• ma. santatipa
duvidhaá¹ƒ rÅ«pÄ• rÅ«pavasena. tattha Ä• tapaá¹-á¹-hÄ• nÄ• Ä• gantvÄ• gabbhaá¹ƒ pavi
andhakÄ• rabhÄ• vo na vigacchati, antogabbhe vÄ• vasitvÄ• divÄ• Ä• tapaá¹-á¹-hÄ• naá
akkhÄ«naá¹ƒ phandanabhÄ• vo na vÅ«pasammati, ayaá¹ƒ __rÅ«pasantati_ nÄ• ma. dve ta
__arÅ«pasantati_ nÄ• ma, tadubhayaá¹ƒ __santatipaccuppanna_nti veditabbaá¹ƒ. ekabhav
__addhÄ• paccuppannaá¹ƒ_ nÄ• ma. imasmiá¹ƒ pana cetopariyaÃ±Ä• á¹‡avisaye katipayaj
addhÄ• paccuppannaá¹ƒ nÄ• ma. tattha khaá¹‡apaccuppannaá¹ƒ cittaá¹ƒ cetopariyaÃ±Ä• a
Ä• vajjanena saddhiá¹ƒ nirujjhanato. na hi Ä• vajjanajavanÄ• naá¹ƒ ettha bhinnÄ• rammaá
rÅ«pasantatipaccuppannaá¹ƒ pana katipayajavanavÄ• raparicchinnaá¹ƒ addhÄ• paccuppan
hoti. iddhimÄ• hi parassa cittaá¹ƒ jÄ• nitukÄ• mo Ä• vajjeti, taá¹ƒ Ä• vajjitakkhaá¹‡e
paccuppannacittamÄ• rammaá¹‡aá¹ƒ katvÄ• teneva saha nirujjhati. tato tadeva niruddhaá

cattÄ• ri, paÃ±ca vÄ• javanÄ• ni uppajjanti, tesaá¹ƒ pacchimaá¹ƒ iddhicittaá¹ƒ, sesÄ• ni kÄ
\Ne 92/. tesaÃ±ca ekÄ• rammaá¹‡attepi iddhicittameva parassa cittaá¹ƒ jÄ• nÄ• ti, na itarÄ•
cakkhudvÄ• ravÄ«thiyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ameva rÅ«paá¹ƒ passati, na itarÄ• ni, tesu
nippariyÄ• yato paccuppannÄ• rammaá¹‡aá¹ƒ, itarÄ• ni pana addhÄ• santativasena pariyÄ•
evametassa atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ cittamevÄ• rammaá¹‡aá¹ƒ hoti, taÃ±ca kho

pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ pana nÄ• magottakasiá¹‡apaÃ±Ã±attÄ• dianussaraá¹‡e, nibb
navattabbÄ• rammaá¹‡aá¹ƒ, saá¹…khatadhammÄ• nussaraá¹‡e \Be 123/ atÄ«tÄ• rammaá
sÄ• savÄ• nÄ• savesu, ajjhattikabÄ• hiresu ca dhammesu anÄ• rammaá¹‡aá¹ƒ nÄ• ma nat
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asamagatikaá¹ƒ hoti. yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa ajjhattik
kusalÄ• kusalacetanÄ• mattameva. ``cetopariyaÃ±Ä• á¹‡assa cittamevÄ• rammaá¹‡aá¹ƒ ho
taá¹ƒsampayuttadhammÄ• â€™â€™ ti __aá¹-á¹-hakathÄ• su_ vuttaá¹ƒ, __paá¹-á¹-hÄ• ne_
iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yat
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.
cetopariyaÃ±Ä• á¹‡ayathÄ• kammÅ«pagaÃ±Ä• á¹‡Ä• naá¹ƒ cittasampayuttÄ• pi cetanÄ• sa
Ä• rammaá¹‡aá¹ƒ honti evÄ• ti daá¹-á¹-habbaá¹ƒ.

dibbacakkhuÃ±Ä• á¹‡assa pana ajjhattikaá¹ƒ, bÄ• hiraÃ±ca paccuppannaá¹ƒ vaá¹‡á¹‡Ä• y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa chabbidhampi anÄ• gatameva ajjhattaÃ±ca bÄ• hiraÃ±cÄ• ra
pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ viya anÄ• gate sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asadisanti. evaá¹ƒ a
atÄ«tÄ• nÄ• gatapaccuppannesu, navattabbesu ca ajjhattikabÄ• hiresu chasu Ä• rammaá¹‡
veditabbÄ• . sesÄ• ni pannarasa rÅ«pÄ• vacaracittÄ• ni,
Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatanakusalavipÄ• kakiriyÄ• ni, aá¹-á¹-ha lok
ca navattabbÄ• ni. cetasikesu pana appamaÃ±Ã±Ä• navattabbÄ• va. sesaá¹ƒ suviÃ±Ã±eyy
atÄ«tÄ• rammaá¹‡attikaá¹ƒ.

``evaá¹ƒ pavattamÄ• nÄ• mayaá¹ƒ attÄ• ti gahaá¹‡aá¹ƒ gamissÄ• mÄ• â€™â€™ ti iminÄ•
adhikÄ• raá¹ƒ katvÄ• pavattÄ• ti __ajjhattÄ• _. ajjhatta-saddo panÄ• yaá¹ƒ gocarajjhatte ni
ajjhattajjhatte visayajjhatteti catÅ«su atthesu dissati. ``ajjhattarato \Be 124/ samÄ• hitoâ€™â
(Dhp 362) hi ayaá¹ƒ gocarajjhatte dissati. ``ajjhattaá¹ƒ vÄ• dhammesu dhammÄ• nupassÄ«
tiÄ• dÄ«su \Ne 93/ (DN II 373) niyakajjhatte. ``cha ajjhattikÄ• ni Ä• yatanÄ• nÄ«â€™â€™ tiÄ
ajjhattajjhatte. ``ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dÄ«su (MN
issariyaá¹-á¹-hÄ• neti attho. phalasamÄ• patti hi buddhÄ• naá¹ƒ issariyaá¹-á¹-hÄ• naá¹ƒ nÄ•
niyakajjhatte vattati, tasmÄ• attano santÄ• ne pavattÄ• pÄ• á¹-ipuggalikÄ• rÅ«pÄ• rÅ«pac
veditabbÄ• . tato bahibhÅ«tÄ• indriyabaddhÄ• vÄ• anindriyabaddhÄ• vÄ• rÅ«pÄ• rÅ«pa
tatiyapadaá¹ƒ tadubhayavasena vuttaá¹ƒ.

tattha sabbÄ• ni cittacetasikÄ• ni indriyabaddharÅ«paá¹ƒ tidhÄ• honti, anindriyabaddharÅ«

nibbÄ• napaÃ±Ã±attiyo ca bahiddhÄ• va. imasmiá¹ƒ hi tike kusalattike alabbhamÄ• nÄ• pa
á¹-hapetvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• rammaá¹‡aá¹ƒ, tadeva idha navattabbaá¹ƒ. teneva
``kasiá¹‡Ä• dipaÃ±Ã±attÄ• rammaá¹‡Ä• ni kÄ• marÅ«pÄ• vacarÄ• dicittÄ• ni bahiddhÄ• ram
Ä• kiÃ±caÃ±Ã±Ä• yatanaÃ±ca navattabbaâ€™â€™ nti vuttaá¹ƒ, idaÃ±ca nippadesattikaá¹ƒ

yathÄ• vutte ajjhattÄ• dike Ä• rammaá¹‡aá¹ƒ katvÄ• pavattÄ• naá¹ƒ vasena ayaá¹ƒ tiko vu
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanacittÄ• ni ajjhattÄ• ramma
Ä• kÄ• sÄ• naÃ±cÄ• yatanattayaá¹ƒ, rÅ«pÄ• vacaralokuttaracittÄ• ni ca bahiddhÄ• rammaá
voá¹-á¹-habbanavajjitÄ• ahetukamahÄ• vipÄ• kÄ• tidhÄ• pi honti, avasesÄ• pana Ä• kiÃ±
Ä• vajjanajavanÄ• ni, abhiÃ±Ã±Ä• ca siyÄ• tidhÄ• pi honti, Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• ram
Ä• vajjanaparikammapaccavekkhaá¹‡Ä• dibhÄ• vappavattiyaá¹ƒ siyÄ• navattabbÄ• ti. tesa
ajjhattÄ• diÄ• rammaá¹‡atÄ• anantarattike, heá¹-á¹-hÄ• ca vuttanayÄ• nusÄ• rena Ã±Ä• ta
Ä• kiÃ±caÃ±Ã±Ä• yatanattayaá¹ƒ, pana rÅ«panibbÄ• nÄ• ni ca navattabbÄ• va. cetasikesu
bahiddhÄ• rammaá¹‡Ä• va, sesÄ• tidhÄ• pi honti navattabbÄ• ca. sesaá¹ƒ suviÃ±Ã±eyyan
ajjhattÄ• rammaá¹‡attikaá¹ƒ.

daá¹-á¹-habbabhÄ• vasaá¹…khÄ• tena saha nidassanenÄ• ti sanidassanÄ• , paá¹-ihananab
paá¹-ighenÄ• ti sappaá¹-ighÄ• , sanidassanÄ• ca te sappaá¹-ighÄ• cÄ• ti __sanidassanasa
rÅ«pÄ• yatanameva. nÄ«lÄ• dibhedamupÄ• dÄ• ya pana bahuvacananiddeso. natthi etesaá
daá¹-á¹-habbabhÄ• vasaá¹…khÄ• taá¹ƒ nidassananti anidassanÄ• , anidassanÄ• ca te vutt
__anidassanasappaá¹-ighÄ• , _ \Ne 94/ sesÄ• ni oá¸·Ä• rikarÅ«pÄ• ni. tatiyapadaá¹ƒ ubhay
sukhumarÅ«pacittacetasikanibbÄ• nÄ• ni __anidassanaappaá¹-ighÄ• _ nÄ• ma, idaÃ±ca nip
sanidassanattikaá¹ƒ.

tikamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhidhammadukamÄ• tikatthavaá¹‡á¹‡anÄ•

dukamÄ• tikÄ• ya pana heá¹-á¹-hÄ• anÄ• gatapadatthavaá¹‡á¹‡anaá¹ƒyeva karissÄ• ma.
dhammÄ• ti ettha hetuhetu paccayahetu uttamahetu sÄ• dhÄ• raá¹‡ahetÅ«ti catubbidhÄ• h
dhammÄ• __hetuhetÅ«_ nÄ• ma, upÄ• dÄ• rÅ«pÄ• dÄ«naá¹ƒ mahÄ• bhÅ«tÄ• dayo __pac
kusalÄ• kusalaá¹ƒ, iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aÃ±ca __uttamahetÅ«_ nÄ• ma, saá¹…
__sÄ• dhÄ• raá¹‡ahetÅ«_ nÄ• ma. idha pana hetuhetu adhippeto. __hetÅ« dhammÄ• _ti m
dhammÄ• , ``hetudhammÄ• â€™â€™ tipi pÄ• á¹-ho, soyevattho. __na hetÅ«_ti tesaÃ±Ã±ev

tattha \Be 126/ alobho adoso amohoti kusalÄ• byÄ• katÄ• tayo, lobho doso mohoti akusalÄ
dhammÄ• hetÅ« nÄ• ma. ime á¹-hapetvÄ• avasesÄ• cetasikÄ• , sabbÄ• ni ca cittÄ• ni, rÅ
dhammÄ• na hetÅ« nÄ• ma, idaÃ±ca nippadesadukanti veditabbaá¹ƒ. hetudukaá¹ƒ paá¹-ha

sampayogato pavattena saha hetunÄ• ti __sahetukÄ• _. tatheva pavatto natthi etesaá¹ƒ het

tattha ahetukacittavajjitÄ• ni ekasattati cittÄ• ni sahetukÄ• nÄ• ma. tesu dve mohamÅ«lÄ• sahetukÄ• ni, aá¹-á¹-ha lobhamÅ«lÄ• ni lobhamohehi dvÄ«hi, dve dosamÅ«lÄ• ni dosamoh Ã±Ä• á¹‡avippayuttakusalÄ• byÄ• katÄ• ni alobhÄ• dosehi, sesÄ• ni sattacattÄ• lÄ«sa alob sahetukÄ• nÄ«ti, mohamÅ«lesu pana moho, dvipaÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, sa voá¹-á¹-habbanaá¹ƒ, hasituppÄ• dakÄ• ni aá¹-á¹-hÄ• rasa cittÄ• ni, rÅ«panibbÄ• nÄ• ni cÄ• nÄ• ma. cetasikesu pana lobhadosÄ• , vicikicchÄ• ca moheneva sahetukÄ• , diá¹-á¹-himÄ• dvÄ«hi, issÄ• macchariyakukkuccÄ• ni dosamohehi, moho pana siyÄ• lobhena, siyÄ• dose mohamÅ«lesu ahetukopi, thinamiddhÄ• ni siyÄ• lobhamohehi, siyÄ• dosamohehÄ«ti tÄ«hi ahirikÄ• nottappauddhaccÄ• ni tathÄ• ca kevalamohena ca, amoho pana alobhÄ• dosehev adosÄ• mohehi, siyÄ• adosenÄ• ti \Be 127/ dvÄ«hi, adoso siyÄ• alobhÄ• mohehi, siyÄ• a pana dvÄ• vÄ«sati kusalÄ• byÄ• katÄ• siyÄ• tÄ«hi, siyÄ• dvÄ«hipi hetÅ«hi sahetukÄ• , ch tÄ«hi, pÄ«tidosavajjitehi paÃ±cahi siyÄ• sahetukÄ• pi ahetukÄ• pi, sesÄ• ekÄ• dasa tijÄ• t sahetukÄ• pi ahetukÄ• pi, vedanÄ• cettha domanassabhÅ«tÄ• dvihetukÄ• va, somanassa dosavajjitehi paÃ±cahi sahetukÄ• pi ahetukÄ• pi, sukhadukkhabhÅ«tÄ• ahetukÄ• va, idaÃ± dutiyaá¹ƒ.

ekuppÄ• dÄ• ditÄ• ya hetunÄ• sampayuttÄ• ti __hetusampayuttÄ• _. hetunÄ• vippayuttÄ• hetusampayuttaduko anantare vuttasahetukadukena atthato ninnÄ• nÄ• karaá¹‡o. sahetuka desanÄ• vilÄ• sena, tathÄ• bujjhanakapuggalÄ• naá¹ƒ vÄ• ajjhÄ• sayavasena hetusampay evaá¹ƒ uparipi samÄ• natthadukÄ• naá¹ƒ vacane kÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. tatiyaá¹ƒ.

catutthÄ• dayo pana yasmÄ• paá¹-hamadukadutiyatatiyadukesu paá¹-hamapadena yojetv ca pacchimapadaá¹ƒ dutiyadukena yojetvÄ• ekaá¹ƒ dukanti tayo dukÄ• desitÄ• , tasmÄ• t vuttanayova.

tattha ca yatheva ``hetÅ« ceva dhammÄ• sahetukÄ• ca, sahetukÄ• ceva dhammÄ• na c sambhavati, tathÄ• ``hetÅ« ceva dhammÄ• ahetukÄ• ca, ahetukÄ• ceva dhammÄ• na ca sambhavati. iminÄ• nayena hetusampayuttadukena yojanÄ• yapi eko \Be 128/ labbhati. yat pana dhammÄ• sahetukÄ• pi, ahetukÄ• pÄ«â€™â€™ ti ayaá¹ƒ labbhati, tathÄ• ``hetÅ« kh ahetukÄ• pÄ«â€™â€™ ti ayampi. yathÄ• cettha sahetukaduke dve dukÄ• , evaá¹ƒ hetusam pana dhammÄ• hetusampayuttÄ• pi, hetuvippayuttÄ• pÄ«â€™â€™ ti ca ``hetÅ« kho pana hetuvippayuttÄ• pÄ«â€™â€™ ti ca dve dukÄ• labbhantÄ«ti aparepi paÃ±ca dukÄ• hetugo pana bhagavatÄ• vuttÄ• nusÄ• reneva sakkÄ• Ã±Ä• tunti chasu eva \Ne 96/ saá¹…gahitÄ• tÄ• va ekasmiá¹ƒ citte dve tayo hetÅ« ekato uppajjanti, te hetÅ« ceva aÃ±Ã±oÃ±Ã±Ä• pekk sahetukacittesu pana hetuá¹ƒ á¹-hapetvÄ• sesÄ• cittacetasikÄ• dhammÄ• sahetukÄ• ce

imasmiá¹ƒ duke sabbe ahetukadhammÄ• na vattabbÄ• . cetasikesu pana hetuvajjitÄ• akus
ca, chando ca sahetuko ceva na hetu eva, sesÄ• tijÄ• tikÄ• , tathÄ• navattabbÄ• ca, moh
ca navattabbo ca. catutthaá¹ƒ.

anantaradukopi iminÄ• dukena sabbathÄ• pi sadisovÄ• ti. paÃ±camaá¹ƒ.

sahetukacittesu hetuvajjitÄ• cittacetasikÄ• dhammÄ• __nahetÅ« sahetÅ«_ nÄ• ma, ahetu
__nahetÅ« ahetukÄ• _ nÄ• ma. imasmiá¹ƒ pana duke cha hetÅ« na vattabbÄ• . sesaá¹ƒ su
chaá¹-á¹-haá¹ƒ.

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sattasu \Be 129/ cÅ«á¸·antaradukesu attano nipphÄ• dakena saha paccayenÄ• ti __sappa
cittacetasikarÅ«pÄ• ni. natthi etesaá¹ƒ uppÄ• de vÄ• á¹-hitiyaá¹ƒ vÄ• paccayo ahutvÄ• bh
__appaccayÄ• , _ nibbÄ• nameva. desanÄ• ya panettha paramatÄ• ya sotapatitavasena ba
sanidassanÄ• dÄ«supi. idaÃ±ca ito parÄ• ni cha ca nippadesadukÄ• nÄ«ti veditabbÄ• ni. ta
na vattabbÄ• â€™â€™ ti na vakkhÄ• ma, taá¹ƒ nippadesanti gahetabbaá¹ƒ. sappaccayadu

paccayehi samÄ• gantvÄ• katÄ• ti __saá¹…khatÄ• _. na saá¹…khatÄ• ti __asaá¹…khatÄ•
sappaccayadukasadisameva. sappaccayasaá¹…khataubhayadukaá¹ƒ sabbathÄ• sadisame

rÅ«pÄ• yatanaá¹ƒ __sanidassanaá¹ƒ_ nÄ• ma. sesarÅ«pacittacetasikanibbÄ• nÄ• ni __ani
sanidassanadukaá¹ƒ.

pasÄ• davisayarÅ«pÄ• ni \Ne 97/ dvÄ• dasa __sappaá¹-ighÄ• _ nÄ• ma. sesarÅ«pacittace
__appaá¹-ighÄ• _ nÄ• ma. sappaá¹-ighadukaá¹ƒ.

avinibbhogavasena rÅ«paá¹ƒ etesaá¹ƒ atthÄ«ti __rÅ«pino, _ ruppanalakkhaá¹‡aá¹ƒ vÄ• rÅ
atthÄ«ti __rÅ«pino, _ bhÅ«topÄ• dÄ• yarÅ«pameva. na rÅ«pino __arÅ«pino, _ cittacetasika
rÅ«pidukaá¹ƒ.

loko vuccati lujjanapalujjanaá¹-á¹-hena vaá¹-á¹-aá¹ƒ, tasmiá¹ƒ pariyÄ• pannabhÄ• vena lok
__lokiyÄ• , _ paÃ±cupÄ• dÄ• nakkhandhÄ• . tato lokato tattha apariyÄ• pannabhÄ• vena ut
ariyamaggaphalanibbÄ• nÄ• ni. cetasikesu panettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ asekhattike v
lokiyadukaá¹ƒ.

__kenaci_ \Be 130/ __viÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su kenaci ekena cakkhu
sotaviÃ±Ã±Ä• á¹‡Ä• dinÄ• vÄ• vijÄ• nitabbÄ• . __kenaci na viÃ±Ã±eyyÄ• _ti teneva cakkh

sotaviÃ±Ã±Ä• á¹‡Ä• dinÄ• vÄ• na kenaci vijÄ• nitabbÄ• ni. evaá¹ƒ hi sati dvinnampi padÄ•
hoti. __padabhÄ• janÄ«yasmimpi_ ``ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• , na te dhammÄ•
1101) ettakaá¹ƒ ekadukanti aggahetvÄ• ``ye te dhammÄ• cakkhuviÃ±Ã±eyyÄ• , na te dha
pana te dhammÄ• sotaviÃ±Ã±eyyÄ• , na te dhammÄ• cakkhuviÃ±Ã±eyyÄ• â€™â€™ ti (D
tassa pana rÅ«paá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ, saddo na cakkhuviÃ±Ã±eyyoti ayamattho. eva
Ã±Ä• tabbo. tattha rÅ«pÄ• yatanaá¹ƒ cakkhunÄ• vÄ• cakkhuviÃ±Ã±Ä• á¹‡ena vÄ• viÃ±Ã±
sesarÅ«pÄ• rÅ«padhammÄ• teneva cakkhunÄ• vÄ• cakkhuviÃ±Ã±Ä• á¹‡ena vÄ• kenaci
sotaghÄ• najivhÄ• kÄ• yatabbiÃ±Ã±Ä• á¹‡amÅ«likÄ• supi catÅ«su yojanÄ• su vibhÄ• go ya
rÅ«pÄ• dayo pana paÃ±cavisayÄ• manodhÄ• tuttayena kenaci viÃ±Ã±eyyÄ• . sesarÅ«pÄ•
manodhÄ• tuttayena kenaci naviÃ±Ã±eyyÄ• . kiÃ±cÄ• pi sÄ• maÃ±Ã±ato manoviÃ±Ã±Ä• á¹
pÄ• á¸·iyaá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyavasena duko na vutto, tathÄ• pi visesato vatta
chabbidhÄ• pi kÄ• mÄ• vacaradhammÄ• kÄ• mÄ• vacaravipÄ• kÄ• dinÄ• manoviÃ±Ã±Ä•
rÅ«pÄ• rÅ«pÄ• vacaralokuttarapaÃ±Ã±attiyo teneva kenaci naviÃ±Ã±eyyÄ• . tathÄ•
kÄ• marÅ«pÄ• rÅ«pÄ• vacarapaÃ±Ã±attiyo akusalÄ• dinÄ• \Ne 98/ kenaci viÃ±Ã±eyyÄ• , l
naviÃ±Ã±eyyÄ• . tathÄ• nibbÄ• naá¹ƒ lokuttarena kenaci viÃ±Ã±eyyaá¹ƒ \Be 131/, sesaloki
kenaci naviÃ±Ã±eyyÄ• ti iminÄ• nayena rÅ«pÄ• rÅ«pÄ• vacarÄ• dibhedena manoviÃ±Ã±Ä
viÃ±Ã±eyyÄ• viÃ±Ã±eyyadhammÄ• yathÄ• yogaá¹ƒ yojetabbÄ• . evaá¹ƒ sabbe dhammÄ•
viÃ±Ã±eyyÄ• nÄ• ma. imasmiÃ±ca duke paÃ±Ã±attiyopi labbhantÄ«ti veditabbÄ• ti. kenaci

cÅ«á¸·antaradukÄ• niá¹-á¹-hitÄ• .

Ä• savagocchake Ä• samantato savantÄ«ti __Ä• savÄ• , _ cakkhutopi ... pe ... manatopi sa
vuttaá¹ƒ hoti. dhammato yÄ• vagotrabhuá¹ƒ, okÄ• sato yÄ• vabhavaggÄ• savantÄ«ti vÄ• _
etaÃ±ca okÄ• saá¹ƒ antokaritvÄ• pavattantÄ«ti attho. antokaraá¹‡attho hi ayaá¹ƒ __Ä• _-k
cirapÄ• rivÄ• siyaá¹-á¹-hena madirÄ• diÄ• savÄ• viyÄ• tipi __Ä• savÄ• _. yadi ca cirapÄ• ri
ete eva bhavituá¹ƒ arahanti. anÄ• dittÄ• Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savanti pas
tato aÃ±Ã±e __no Ä• savÄ• _ nÄ• ma.

tattha kÄ• mÄ• savo bhavÄ• savo diá¹-á¹-hÄ• savo avijjÄ• savoti ime cattÄ• ro Ä• savÄ• n
lobhasahagatacittesu uppanno sabbopi lobho __kÄ• mÄ• savo_ nÄ• ma. __aá¹-á¹-hasÄ• lin
``paÃ±cakÄ• maguá¹‡iko rÄ• go kÄ• mÄ• savoâ€™â€™ ti (Dhs-a 1102) ca, ``diá¹-á¹-hisaha
hoti, diá¹-á¹-hirÄ• go nÄ• ma hotÄ«â€™â€™ ti (Dhs-a 1105) ca, ``yo brahmÄ• naá¹ƒ vimÄ•
chandarÄ• go uppajjati, so kÄ• mÄ• savo na hoti paÃ±cakÄ• maguá¹‡ikassa rÄ• gassa idhe
vuttaá¹ƒ. __pÄ• á¸·iyaá¹ƒ_ pana ``kÄ• mÄ• savo aá¹-á¹-hasu lobhasahagatesu \Be 132/ citt
uppajjatÄ«â€™â€™ ti (Dhs 1465) ca, ``kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ•
III 3.1) ca vuttattÄ• bhavÄ• savaá¹ƒ á¹-hapetvÄ• avaseso sabbopi lobho kÄ• mÄ• savoti pa
diá¹-á¹-hisampayuttarÄ• gassa, brahmÄ• naá¹ƒ vatthÄ• bharaá¹‡Ä• dÄ«su rÄ• gassa ca bh
diá¹-á¹-hivippayuttarÄ• go eva hi rÅ«pÄ• rÅ«pabhavapatthanÄ• vasena pavattiyaá¹ƒ bhavÄ•

arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo anusetÄ«â€™â€™ tiÄ• divacanato (Yam II
kÄ• mÄ• savabhavÄ• savavinimutto lobho atthi. yadi siyÄ• , ``lobho siyÄ• Ä• savo, siyÄ• n
pÄ• á¸·iyaá¹ƒ vattabbo bhaveyya, ``diá¹-á¹-hivippayuttalobhena sampayutto \Ne 99/ avijjÄ• s
Ä• savasampayutto, siyÄ• Ä• savavippayuttoâ€™â€™ ti ca vattabbo siyÄ• . __padabhÄ• ja
Ä• gatassa ``kÄ• mesu kÄ• macchandoâ€™â€™ ti (Dhs 1103) imassa padassa __aá¹-á¹-ha
``paÃ±cakÄ• maguá¹‡esu kÄ• macchandoâ€™â€™ ti (Dhs a0 1103) attho vutto, tassa pana
kilesakÄ• motipi atthayojanÄ• sakkÄ• kÄ• tuá¹ƒ tebhumakassa dhammassa vatthukÄ• ma
ca kilesakÄ• mattÄ• . vuttaá¹ƒ hetaá¹ƒ dhammasenÄ• patinÄ• __mahÄ• niddese_ ---

``katame vatthukÄ• mÄ• ? manÄ• pikÄ• rÅ«pÄ• ... pe ... sabbepi kÄ• mÄ• vacarÄ• dhamm
dhammÄ• , sabbepi arÅ«pÄ• vacarÄ• dhammÄ• ... pe ... ime vuccanti vatthukÄ• mÄ• .

``katame kilesakÄ• mÄ• ? chando kÄ• mo rÄ• go kÄ• mo ... pe ... yo kÄ• mesu kÄ• maccha
kÄ• manandÄ« kÄ• mataá¹‡hÄ• kÄ• masneho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• m
kÄ• mupÄ• dÄ• naá¹ƒ kÄ• macchandanÄ«varaá¹‡aá¹ƒ ... pe ... ime vuccanti kilesakÄ• mÄ•

apicettha ``kÄ• mogho kÄ• mayogoâ€™â€™ tiÄ• dinÄ• kilesakÄ• massa kÄ• moghÄ• dibh
vatthukÄ• mattavisayassa rÄ• gassa Ä• savÄ• dibhÄ• vo anuÃ±Ã±Ä• to, na paÃ±cakaÄ• m
oghÄ• savesu koci viseso atthi. __aá¹-á¹-hasÄ• liniyampi_ hi upÄ• dÄ• nagocchakassa __p
kÄ• macchandoâ€™â€™ ti (Dhs 1220) imassa ``vatthukÄ• mesu kÄ• macchandoâ€™â€™
tato aÃ±Ã±esu hetuganthakilesagocchakesu lobhasseva anavasesapariyÄ• dÄ• naá¹ƒ vutta
tesu ca lobhassa pÄ• á¸·ianusÄ• rato olokiyamÄ• ne kilesakÄ• mamattako. anavasesalobha
paÃ±Ã±Ä• yati. vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

catÅ«su pana diá¹-á¹-higatavippayuttacittesu uppanno rÅ«pÄ• rÅ«pabhavesu chandarÄ• ga
kÄ• majjhosÄ• nanikantibhÄ• vena \Ne 100/ ca pavatto lobho __bhavÄ• savo_ nÄ• ma. __a
``sassatadiá¹-á¹-hisahajÄ• to rÄ• go bhavÄ• savoâ€™â€™ ti (Dhs-a 1102) vuttaá¹ƒ. __pÄ•
``bhavÄ• savo catÅ«su diá¹-á¹-higatavippayuttalobhasahagatesÅ«â€™â€™ ti (Dhs 1465) ni
gahetuá¹ƒ, adhippÄ• yo pana gavesitabbo. dvÄ• saá¹-á¹-hipabhedÄ• sabbÄ• pi diá¹-á¹-hi _
aá¹-á¹-havatthuko sabbopi moho __avijjÄ• savo_ nÄ• ma. tesu diá¹-á¹-hÄ• savo paá¹-hame
kÄ• mÄ• savo \Be 134/ catÅ«hipÄ«ti vattuá¹ƒ yuttaá¹ƒ, ``tatiyenÄ• â€™â€™ ti pana vuttaá¹
avijjÄ• savo ca catutthena pahÄ«yati. imesaÃ±ca kÄ• mÄ• savabhavÄ• savÄ• naá¹ƒ lobhas
dhammÄ• vibhÄ• gato cattÄ• ro Ä• savÄ• nÄ• ma jÄ• tÄ• . ime á¹-hapetvÄ• sesÄ• lokiya
Ä• savÄ• nÄ• ma. Ä• savadukaá¹ƒ paá¹-hamaá¹ƒ.

attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattehi saha Ä• savehÄ«ti __sÄ• savÄ• , _ sabbe
pavattamÄ• nÄ• natthi etesaá¹ƒ Ä• savÄ• ti __anÄ• savÄ• , _ nava lokuttaradhammÄ• va.
vuttasadisÄ• va. sÄ• savadukaá¹ƒ dutiyaá¹ƒ.

tatiyÄ• dÄ«naá¹ƒ catunnaá¹ƒ dukÄ• naá¹ƒ padattho vuttanayova. sesamettha hetugocchake
ayaá¹ƒ pana viseso --- yathÄ• tattha ``na hetÅ« kho pana dhammÄ• sahetukÄ• pi, ahetukÄ
osÄ• naduko paá¹-hamaduke dutiyapadaá¹ƒ dutiyadukena yojetvÄ• vutto, evamidha ``no Ä
sÄ• savÄ• pi, anÄ• savÄ• pÄ«â€™â€™ ti na vutto. ayaÃ±ca tattha tattha vuttanayena iha s
yathÄ• cettha, evaá¹ƒ saÃ±Ã±ojanagocchakÄ• dÄ«supi yathÄ• nurÅ«paá¹ƒ Ã±Ä• tabbaá¹ƒ

tattha dvÄ• dasa akusalacittuppÄ• dÄ• __Ä• savasampayuttÄ• _ nÄ• ma. dosamohamÅ«la
kusalÄ• byÄ• katacittarÅ«panibbÄ• nÄ• ni ca __Ä• savavippayuttÄ• _ nÄ• ma. cetasikesu p
akusalÄ• Ä• savasampayuttÄ• va, moho pana tijÄ• tiko ca dvidhÄ• pi hoti, sesÄ• Ä• savav
tatiyaá¹ƒ.

cattÄ• ro \Be 135/ Ä• savÄ• __Ä• savÄ• ceva sÄ• savÄ• ca_ nÄ• ma. tadavasesÄ• lokiy
Ä• savÄ• _ nÄ• ma. idha pana lokuttarÄ• na vattabbÄ• . cetasikesu pana Ä• savÄ• ti vutteh
karuá¹‡Ä• muditÄ• ca sÄ• savÄ• ceva no ca Ä• savÄ• eva, sesÄ• tathÄ• ca na vattabbÄ

ye pana lobhamÅ«lesu lobhamohÄ• , lobhadiá¹-á¹-himoho cÄ• ti dve tayo ekato katvÄ• up
ceva Ä• savasampayuttÄ• ca_ nÄ• ma. dvÄ• dasa akusalacittÄ• ni ceva Ä• savavajjitÄ• ta
__Ä• savasampayuttÄ• ceva no ca Ä• savÄ• _ nÄ• ma. idha pana Ä• savavippayuttÄ• na
Ä• savavajjitÄ• akusalÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• eva, moho siyÄ• Ä•
siyÄ• na vattabbo, tijÄ• tikÄ• siyÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• , siyÄ• na
na vattabbÄ• va. sesaá¹ƒ suviÃ±Ã±eyyameva. paÃ±camaá¹ƒ.

lokuttaravajjitÄ• __Ä• savavippayuttÄ• sÄ• savÄ• _ nÄ• ma. lokuttarÄ• __Ä• savavippayu
pana Ä• savasampayuttÄ• na vattabbÄ• va. cetasikesu pana karuá¹‡Ä• muditÄ• Ä• savav
tathÄ• ca na vattabbo ca, sesakusalÄ• byÄ• katÄ• dvidhÄ• pi honti, tijÄ• tikÄ• dvidhÄ• pi
mohavajjitÄ• pana akusalÄ• na vattabbÄ• va. chaá¹-á¹-haá¹ƒ.

Ä• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

saá¹ƒyojanagocchake \Be 136/ yassa saá¹ƒvijjanti, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒ
__saá¹ƒyojanÄ• _. tato aÃ±Ã±e __no saá¹ƒyojanÄ• _.

tattha kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ
bhavarÄ• gapaá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saissÄ• macchariy
dhammÄ• saá¹ƒyojanÄ• nÄ• ma. tesu kÄ• mabhavadiá¹-á¹-hiavijjÄ• saá¹ƒyojanÄ• ni Ä• sa
``anatthaá¹ƒ me acari, carati, carissati, piyassa me anatthaá¹ƒ acari, carati, carissati, appiya
atthaá¹ƒ acari, carati, carissatÄ«â€™â€™ ti (Dhs 1066) evaá¹ƒ vuttehi navahi Ä• kÄ• rehi sa

aá¹-á¹-hÄ• nakopavasena saá¹…khÄ• resu ca uppajjamÄ• no sabbopi doso paá¹-ighasaá¹ƒ

``seyyohamasmi \Ne 102/, sadisohamasmi, hÄ«nohamasmÄ«â€™â€™ ti evaá¹ƒ tÄ«hi Ä• k
mÄ• nasaá¹ƒyojanaá¹ƒ nÄ• ma. tattha seyyasseva sato puggalassa ``seyyohamasmi, sadis
mÄ• no uppajjati, tathÄ• sadisahÄ«nÄ• nampi. tattha seyyassa seyyamÄ• nova yÄ• thÄ• va
sadisamÄ• no, hÄ«nassa hÄ«namÄ• no ca. tiá¹‡á¹‡ampi itare dve dve mÄ• nÄ• ayÄ• thÄ•

satthudhammasaá¹…ghasikkhÄ• su, pubbantÄ• parantatadubhayapaá¹-iccasamuppannesu
sabbÄ• pi vicikicchÄ• vicikicchÄ• saá¹ƒyojanaá¹ƒ nÄ• ma.

gosÄ«lagovatÄ• dÄ«hi suddhÄ«ti gahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi eva sÄ«labbatapa
nÄ• ma.

tadavasesÄ• diá¹-á¹-hi diá¹-á¹-hisaá¹ƒyojananti gahetabbaá¹ƒ.

paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• dÄ«su \Be 137/ asahanÄ• kÄ
issÄ• saá¹ƒyojanaá¹ƒ nÄ• ma. Ä• vÄ• samacchariyaá¹ƒ kulalÄ• bhavaá¹‡á¹‡adhammamac
macchariyaá¹ƒ macchariyasaá¹ƒyojanaá¹ƒ nÄ• ma. sakalÄ• rÄ• mepi hi pariveá¹‡ovarakÄ•
aÃ±Ã±assa vattasampannassa pesalassa bhikkhuno Ä• gamanaá¹ƒ na icchati, Ä• gatassÄ•
icchati, idaá¹ƒ __Ä• vÄ• samacchariyaá¹ƒ_ nÄ• ma. bhaá¹‡á¸• anakÄ• rakÄ• dÄ«naá¹ƒ pan
Ä• vÄ• samacchariyaá¹ƒ nÄ• ma na hoti.

attano pana upaá¹-á¹-hÄ• kakule vÄ• Ã±Ä• tikule vÄ• aÃ±Ã±assa pesalassa upasaá¹…ka
__kulamacchariyaá¹ƒ_ hoti, pÄ• papuggalassa anicchato pana na hoti. so hi tesaá¹ƒ pasÄ•
paá¹-ipajjatÄ«ti.

attanÄ• labhanaá¹-á¹-hÄ• ne catupaccayaá¹ƒ labhante sÄ«lavante disvÄ• ``mÄ• labhantÄ
__lÄ• bhamacchariyaá¹ƒ_ hoti. yo pana saddhÄ• deyyaá¹ƒ vinipÄ• teti, pÅ«tibhÄ• vampi ga
deti \Ne 103/, taá¹ƒ labhantaá¹ƒ disvÄ• ``sace imaá¹ƒ aÃ±Ã±o sÄ«lavÄ• labheyya, paribho
ti cintentassa macchariyaá¹ƒ nÄ• ma natthi.

vaá¹‡á¹‡o nÄ• ma attanÄ• sadiso sarÄ«ravaá¹‡á¹‡opi guá¹‡avaá¹‡á¹‡opi. tattha ``rÅ«pav
parassa sarÄ«ravaá¹‡á¹‡aá¹ƒ, ``sÄ«lavÄ• , dhutavÄ• â€™â€™ tiÄ• dinÄ• guá¹‡avaá¹‡á¹‡
vaá¹‡á¹‡abhaá¹‡anaá¹-á¹-hÄ• ne vuccamÄ• naá¹ƒ asahantassa duvidhaá¹ƒ __vaá¹‡á¹‡ama
apesalaá¹ƒ pana vipannaá¹ƒ pasaá¹ƒsitvÄ• parisÄ• su upatthambhentaá¹ƒ disvÄ• pÄ• pag
hoti.

dhammoti pariyattiyeva, na paá¹-ivedho ariyÄ• naá¹ƒ tattha macchariyÄ• bhÄ• vÄ• . pariyat

guá¸·haganthaá¹ƒ aÃ±Ã±esaá¹ƒ akathetukÄ• massa __dhammamacchariyaá¹ƒ_ nÄ• ma ho
\Be 138/, kÄ• lena samaá¹‡o, kÄ• lena nigaá¹‡á¹-hÄ• di ca hutvÄ• vicarantassa paveá¹‡iÄ•
``saá¹‡hasukhumaá¹ƒ dhammantaraá¹ƒ bhinditvÄ• Ä• luá¸·issati, amhÄ• kaá¹ƒ samayaá¹ƒ
dentassa, puggalÄ• nuggahena vÄ• pakatiyÄ• saá¹-hassa mÄ• yÄ• vino ``saá¹‡hasukhum
aÃ±Ã±aá¹ƒ byÄ• karitvÄ• nassissatÄ«â€™â€™ ti na dentassa ca dhammamacchariyaá¹ƒ
bhikkhÅ«naá¹ƒ, evaá¹ƒ gahaá¹-á¹-hÄ• nampi paÃ±cavidhaá¹ƒ macchariyaá¹ƒ yathÄ• nurÅ«
saá¹…khepato pana gahaá¹-á¹-hapabbajitÄ• naá¹ƒ attasampattinigÅ«hanalakkhaá¹‡aá¹ƒ m
gahetabbaá¹ƒ.

imesu ca saá¹ƒyojanesu diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saissÄ• macchariyÄ•
pahÄ«yanti, paá¹-igho anÄ• gÄ• mimaggena, kÄ• marÄ• go catÅ«hipÄ«ti vattabbaá¹ƒ, ``tati
vuttaá¹ƒ. mÄ• nabhavarÄ• gaavijjÄ• arahattamaggena. tattha ca ayÄ• thÄ• vamÄ• no paá¹
daá¹-á¹-habbo, imesaá¹ƒ kÄ• marÄ• gabhavarÄ• gÄ• naá¹ƒ lobhasabhÄ• vattÄ• diá¹-á¹-his
micchÄ• diá¹-á¹-hisabhÄ• vattÄ• sabhÄ• vato aá¹-á¹-heva dhammÄ• dasa saá¹ƒyojanÄ•
á¹-hapetvÄ• sesÄ• lokiyalokuttaradhammÄ• no saá¹ƒyojanÄ• nÄ• ma. sesaá¹ƒ Ä• savad
saá¹ƒyojanadukaá¹ƒ paá¹-hamaá¹ƒ.

Ä• rammaá¹‡abhÄ• vaá¹ƒ upagantvÄ• saá¹ƒyojanasaá¹ƒvaá¸• á¸• hanena saá¹ƒyojanÄ•
sÄ• savadhammÄ• eva. tathÄ• nÄ«varaá¹‡iyÄ• ti etthÄ• pi. na saá¹ƒyojaniyÄ• __asaá¹ƒy
sesaá¹ƒ sÄ• savadukasadisameva. dutiyaá¹ƒ.

tatiyÄ• dayopi \Ne 104/ Ä• savagocchake tatiyÄ• disadisÄ• eva, visesamattamevettha vak
dvÄ• dasÄ• kusalacittÄ• ni __saá¹ƒyojanasampayuttÄ• _ nÄ• ma, uddhaccasahagato moho
__saá¹ƒyojanavippayuttÄ• _ nÄ• ma. sesaá¹ƒ samameva. tatiyaá¹ƒ.

dasa \Be 139/ saá¹ƒyojanÄ• ni __saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• ca_ nÄ• ma. tadavas
__saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• _ nÄ• ma. sesaá¹ƒ suviÃ±Ã±eyyameva. catutth

ye pana uddhaccavirahitesu ekÄ• dasasu akusalacittesu vicikicchÄ• mohÄ• dosamohÄ•
dosamacchariyamohÄ• lobhamÄ• namohÄ• lobhadiá¹-á¹-himohÄ• cÄ• ti dve tayo ekato u
ceva saá¹ƒyojanasampayuttÄ• ca_ nÄ• ma. dvÄ• dasÄ• kusalacittÄ• ni ceva saá¹ƒyojanav
__saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• _ nÄ• ma. sesamidha anantaradukaÃ
paÃ±camachaá¹-á¹-hadukasadisameva. kevalaá¹ƒ Ä• savapadaá¹-á¹-hÄ• ne saá¹ƒyojanapa
paÃ±camachaá¹-á¹-hadukÄ• ni.

saá¹ƒyojanagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

ganthagocchake yassa saá¹ƒvijjanti, taá¹ƒ cutipaá¹-isandhivasena vaá¹-á¹-asmiá¹ƒ ganthen

__ganthÄ• _. tato aÃ±Ã±e __no ganthÄ• _.

tattha abhijjhÄ• kÄ• yagantho, byÄ• pÄ• do, sÄ«labbataparÄ• mÄ• so, idaá¹ƒsaccÄ• bhiniv
cattÄ• ro dhammÄ• ganthÄ• nÄ• ma. tattha abhijjhÄ• eva nÄ• makÄ• yaá¹ƒ vuttanayena
__abhijjhÄ• kÄ• yagantho_. evaá¹ƒ sesesupi. sabbaÃ±Ã±ubhÄ• sitampi paá¹-ikkhipitvÄ• ``s
saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti iminÄ• Ä• kÄ• rena abhinivisanato sÄ«labbatapar
diá¹-á¹-hi __idaá¹ƒsaccÄ• bhiniveso_ nÄ• ma. sesÄ• vuttatthÄ• va. imesu ca pacchimÄ• d
maggena pahÄ«yanti, byÄ• pÄ• do tatiyena, abhijjhÄ• catÅ«hipi. ime ca sabhÄ• vato tayo
ganthÄ• nÄ• ma jÄ• tÄ• . ime pana á¹-hapetvÄ• sesÄ• sabbe dhammÄ• no ganthÄ• nÄ•

Ä• rammaá¹‡akaraá¹‡avasena \Ne 105/ ganthehi ganthitabbÄ• ti __ganthaniyÄ• _. na gant
sesaá¹ƒ sÄ• savadukasadisameva. dutiyaá¹ƒ.

mohamÅ«lavajjitÄ• ni dasa akusalacittÄ• ni, diá¹-á¹-hivippayuttacittesu lobhaá¹ƒ, dosamÅ«
á¹-hapetvÄ• taá¹ƒsampayuttÄ• ca __ganthasampayuttÄ• _ nÄ• ma. yathÄ• vutto lobho, do
kusalÄ• byÄ• katÄ• ni cittÄ• ni, rÅ«panibbÄ• nÄ• ni ca __ganthavippayuttÄ• _ nÄ• ma. ceta
diá¹-á¹-himÄ• naissÄ• macchariyakukkuccathinamiddhÄ• ni ganthasampayuttÄ• eva. dosa
ca ganthavippayuttÄ• eva, sesÄ• dvidhÄ• pi honti. tatiyaá¹ƒ.

cattÄ• ro ganthÄ• __ganthÄ• ceva ganthaniyÄ• ca_ nÄ• ma. tadavasesÄ• lokiyÄ• __ga
nÄ• ma. tathÄ• cetasikesu ganthavajjitÄ• akusalÄ• , appamaÃ±Ã±Ä• ca, sesÄ• cetasikÄ•
ca, idha pana lokuttarÄ• na vattabbÄ• . catutthaá¹ƒ.

diá¹-á¹-hi __ganthÄ• ceva ganthasampayuttÄ• ca_ nÄ• ma. lobho tathÄ• ca na vattabbo c
ganthe á¹-hapetvÄ• sesÄ• __ganthasampayuttÄ• ceva no ca ganthÄ• _ nÄ• ma. idha pan
vattabbÄ• . cetasikesu pana mÄ• naissÄ• macchariyakukkuccathinamiddhÄ• ni ganthasamp
eva, mohÄ• hirikÄ• nottappauddhaccÄ• ni tijÄ• tikÄ• ca siyÄ• , tathÄ• navattabbÄ• ca, se
suviÃ±Ã±eyyameva. paÃ±camaá¹ƒ.

lokuttaravajjitÄ• __ganthavippayuttÄ• ganthaniyÄ• _ nÄ• ma. lokuttarÄ• pana __ganthavi
nÄ• ma. idha pana ganthasampayuttÄ• na vattabbÄ• . cetasikesu pana doso vicikicchÄ• \E
ganthavippayuttÄ• ganthaniyÄ• eva, mohÄ• hirikÄ• nottappauddhaccalobhÄ• tathÄ• na v
kusalÄ• byÄ• katÄ• dvidhÄ• pi honti, tijÄ• tikÄ• pana dvidhÄ• pi na vattabbÄ• ca, sesÄ• a
chaá¹-á¹-haá¹ƒ.

ganthagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

oghayogagocchakÄ• ni sabbathÄ• Ä• savagocchakasadisÄ• ni. padatthamattameva, hetth

106/. tattha yassa saá¹ƒvijjanti, taá¹ƒ vaá¹-á¹-asmiá¹ƒ ohananti osÄ«dÄ• pentÄ«ti __oghÄ• _
katvÄ• atikkamanÄ«yato oghehi atikkamitabbÄ• ti __oghaniyÄ• _. tathÄ• __yoganiyÄ• _ti
yojentÄ«ti __yogÄ• _. sesaá¹ƒ tÄ• disameva.

oghayogagocchakÄ• ni niá¹-á¹-hitÄ• ni.

nÄ«varaá¹‡agocchake cittaá¹ƒ nÄ«varanti pariyonandhantÄ«ti __nÄ«varaá¹‡Ä• _. tattha kÄ
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccakukkuccanÄ«varaá¹‡aá
avijjÄ• nÄ«varaá¹‡anti ime cha nÄ«varaá¹‡Ä• nÄ• ma. tattha thinanti sappipiá¹‡á¸• o viya a
cittassa ghanabhÄ• vo, thaddhatÄ• ti attho. medhatÄ«ti middhaá¹ƒ, akammaÃ±Ã±abhÄ• vo
attho. idaÃ±ca sekhaputhujjanÄ• naá¹ƒ niddÄ• ya pubbabhÄ• ge, aparabhÄ• ge ca pacalÄ•
niddokkamanakÄ• le. khÄ«á¹‡Ä• savÄ• nampi hi karajakÄ• yassa dubbalabhÄ• vena asam
niddokkamanaá¹ƒ hoti, taá¹ƒ pana tesaá¹ƒ thinamiddhahetukaá¹ƒ na hoti, itaresameva hoti.

keci \Be 142/ pana rÅ«pameva ``middhaâ€™â€™ nti vadanti, taá¹ƒ na yuttaá¹ƒ, ``thinamid
avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ ti arÅ
arÅ«pameva. akusalaÃ±ca ``thinamiddhanÄ«varaá¹‡assa pahÄ«nattÄ• â€™â€™ tiÄ• dipah
pahÄ• tabbÄ• , tasmÄ• Ä• ruppepi cetaá¹ƒ uppajjati. ``nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-ic
uppajjati na purejÄ• tapaccayÄ• â€™â€™ ti (Paá¹-á¹-h III 8.8) etassa __vibhaá¹…ge_ ``Ä• n
kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhauddhaccaavijjÄ• nÄ«varaá¹‡aâ€™â€
sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. ``soppaá¹ƒ pacalÄ• yikÄ• â€™â€™ ti (Dhs 1163) __padabhÄ•
phalÅ«pacÄ• rena vuttanti veditabbaá¹ƒ. thinaá¹ƒ middhaÃ±cÄ• ti idaá¹ƒ dvayaá¹ƒ nÄ«vara
ekanÄ«varaá¹‡aá¹ƒ vuttaá¹ƒ, tathÄ• uddhaccakukkuccaÃ±cÄ• ti idaá¹ƒ dvayaá¹ƒ. tattha ku
me kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ pÄ• paâ€™â€™ ntiÄ• dinÄ• uppajjamÄ• no vippaá¹-isÄ• ro. te
``cetaso vippaá¹-isÄ• ro manovilekhoâ€™â€™ ti ca vuttaá¹ƒ. ``akappiye kappiyasaÃ±Ã±itÄ•
kukkuccamÅ«ladassanatthaá¹ƒ. evaá¹ƒsaÃ±Ã±itÄ• ya hi kate vÄ«tikkame pacchÄ• ``duá¹-
sudinnÄ• dÄ«naá¹ƒ viya vippaá¹-isÄ• ro uppajjati. yaá¹ƒ pana __vinaye_ ``atha kho Ä• yasm
kukkuccÄ• yanto na paá¹-iggahesÄ«â€™â€™ ti (Vin IV 204) kukkuccaá¹ƒ Ä• gataá¹ƒ, taá¹ƒ
107/. na hi arahato nÄ«varaá¹‡aá¹ƒ atthi, nÄ«varaá¹‡avatirÅ«pakaá¹ƒ pana ``kappati, na ka
vÄ«maá¹ƒsanasaá¹…khÄ• taá¹ƒ vinayakukkuccaá¹ƒ nÄ• metanti veditabbaá¹ƒ. sesanÄ«var
imesu ca kukkuccavicikicchÄ• paá¹-hamena maggena pahÄ«yanti, byÄ• pÄ• do tatiyena, th
catutthena, kÄ• macchando catÅ«hipÄ«ti vattabbaá¹ƒ, ``tatiyenÄ• â€™â€™ ti pana vuttaá¹ƒ
aá¹-á¹-ha dhammÄ• cha nÄ«varaá¹‡Ä• nÄ• ma jÄ• tÄ• , ime pana á¹-hapetvÄ• sesÄ• no
nÄ«varaá¹‡adukaá¹ƒ paá¹-hamaá¹ƒ.

dutiyaá¹ƒ \Be 143/ sÄ• savadukasadisameva. dvÄ• dasa akusalacittÄ• ni __nÄ«varaá¹‡asa
sesacittarÅ«panibbÄ• nÄ• ni __nÄ«varaá¹‡avippayuttÄ• _ nÄ• ma. cetasikesu akusalÄ• nÄ
kusalÄ• byÄ• katÄ• nÄ«varaá¹‡avippayuttÄ• va, sesÄ• dvidhÄ• pi honti. tatiyaá¹ƒ.

cha nÄ«varaá¹‡Ä• __nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• ca_ nÄ• ma. sesÄ• lokiyÄ• __
nÄ«varaá¹‡Ä• _ nÄ• ma. lokuttarÄ• na vattabbÄ• . sesaá¹ƒ Ä• savagocchake catutthasadis

cha nÄ«varaá¹‡Ä• __nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca_ nÄ• ma. tadaÃ±
__nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• _ nÄ• ma. tathÄ• cetasikesu nÄ«va
tijÄ• tikÄ• pana tathÄ• ca na vattabbÄ• ca, kusalÄ• byÄ• katÄ• na vattabbÄ• va. idha par
sabbe na vattabbÄ• . paÃ±camaá¹ƒ.

lokuttaravajjitÄ• __nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• _ nÄ• ma. lokuttarÄ• __nÄ«v
anÄ«varaá¹‡iyÄ• _ nÄ• ma. idha pana nÄ«varaá¹‡asampayuttÄ• na vattabbÄ• . cetasikesu
nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• va, kusalÄ• byÄ• katÄ• dvidhÄ• pi honti, tijÄ• tik
ca, akusalÄ• pana na vattabbÄ• va. chaá¹-á¹-haá¹ƒ.

nÄ«varaá¹‡agocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

parÄ• mÄ• sagocchake dhammÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ aniccÄ• diÄ• kÄ• raá¹ƒ atikkami
\Ne 108/ pavattamÄ• nÄ• parato Ä• masantÄ«ti __parÄ• mÄ• sÄ• _. micchÄ• diá¹-á¹-hi. ba
vuttameva. tadaÃ±Ã±e sabbe dhammÄ• __no parÄ• mÄ• sÄ• _ nÄ• ma. parÄ• mÄ• saduk

parÄ• mÄ• sehi \Be 144/ Ä• rammaá¹‡akaraá¹‡avasena parÄ• maá¹-á¹-hattÄ• __parÄ• ma
Ä• savadukasadisameva. dutiyaá¹ƒ.

diá¹-á¹-hisampayuttacittesu diá¹-á¹-hivirahitÄ• dhammÄ• __parÄ• mÄ• sasampayuttÄ• _ n
sesacittarÅ«panibbÄ• nÄ• ni __parÄ• mÄ• savippayuttÄ• _ nÄ• ma. idha pana diá¹-á¹-hi na
pana mÄ• nadosaissÄ• macchariyakukkuccavicikicchÄ• , kusalÄ• byÄ• katÄ• ca parÄ• mÄ
dvidhÄ• pi honti. tatiyaá¹ƒ.

diá¹-á¹-hi eva __parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• ca_ nÄ• ma. sesalokiyÄ• __par
parÄ• mÄ• sÄ• _ nÄ• ma. idha pana lokuttarÄ• na vattabbÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva

imasmiá¹ƒ pana gocchake ``parÄ• mÄ• sÄ• ceva dhammÄ• parÄ• mÄ• sasampayuttÄ• c
labbhati. na hi diá¹-á¹-hi diá¹-á¹-hiyÄ• sampayujjati. pacchimaduke lokuttaravajjitÄ• __parÄ
parÄ• maá¹-á¹-hÄ• _ nÄ• ma. lokuttarÄ• __parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ•
taá¹ƒsampayuttÄ• ca na vattabbÄ• . sesaá¹ƒ vuttanayameva.

parÄ• mÄ• sagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahantaradukesu Ä• rammaá¹‡aá¹ƒ aggahetvÄ• appavattito saha Ä• rammaá¹‡enÄ• ti __
cittacetasikÄ• . natthi Ä• rammaá¹‡ametesanti __anÄ• rammaá¹‡Ä• , _ rÅ«panibbÄ• nÄ• ni

cintanaá¹-á¹-hena cittaá¹ƒ, cittatÄ• ya vÄ• cittaá¹ƒ. taá¹ƒ hi vatthudvÄ• rÄ• rammaá¹‡akicc
atÄ«tÄ• dibhedato ca attano vicittatÄ• ya cittanti vuccati cittakaraá¹‡atÄ• ya vÄ• . lokasmiá¹
uttaritaraá¹ƒ cittaá¹ƒ nÄ• ma natthi, tasmimpi caraá¹‡aá¹ƒ \Be 145/ nÄ• ma cittaá¹ƒ aticittaá
panaÃ±Ã±ampi loke sippajÄ• taá¹ƒ, sabbaá¹ƒ taá¹ƒ citteneva karÄ«yati. evaá¹ƒ tassa tassa
nipphÄ• dakaá¹ƒ \Ne 109/ cittampi tatheva cittaá¹ƒ hoti. yathÄ• cintitassa vÄ• anavasesas
tatopi cittameva cittataraá¹ƒ, tathÄ• yadetaá¹ƒ devamanussanirayatiracchÄ• nabhedÄ• su
kusalÄ• kusalakammanÄ• nattaá¹ƒ, tena tÄ• su gatÄ«su apadadvipadÄ• diuccattanÄ«cattÄ
tasmiá¹ƒ attabhÄ• ve dÄ«gharassathÅ«lÄ• thÅ«lasuvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• dilÄ• bhÄ• lÄ
ajjhattaá¹ƒ cittaá¹ƒ, bahiddhÄ• ca pathavÄ«pabbatatiá¹‡arukkhalatÄ• didevabrahmavimÄ•
kammapaccayaá¹ƒ cittaá¹ƒ, tampi citteneva kataá¹ƒ, tato cittameva cittataraá¹ƒ cintitaniyÄ•
asambhavato. evaá¹ƒ cintanaá¹-á¹-hena, cittavicittaá¹-á¹-hena, cittakaraá¹‡aá¹-á¹-hena ca ``
viÃ±Ã±Ä• á¹‡aá¹ƒ veditabbaá¹ƒ, tadeva viÃ±Ã±Ä• á¹‡aá¹ƒ __cittaá¹ƒ_ nÄ• ma. cetasikarÅ«
nÄ• ma. cittadukaá¹ƒ.

avippayogavasena cetasi niyuttÄ• __cetasikÄ• , _ phassÄ• dayo dvipaÃ±Ã±Ä• sa dhamm
__acetasikÄ• _ nÄ• ma. cetasikadukaá¹ƒ.

cetasikÄ• eva __cittasampayuttÄ• _ nÄ• ma. rÅ«panibbÄ• nÄ• ni __cittavippayuttÄ• _ nÄ•
vattabbaá¹ƒ. cittasampayuttadukaá¹ƒ.

nirantarabhÄ• vÅ«pagamanatÄ• ya uppÄ• dato yÄ• va bhaá¹…gÄ• cittena saá¹ƒsaá¹-á¹-hÄ
ekato vattamÄ• nÄ• pi nirantarabhÄ• vaá¹ƒ anupagamanatÄ• ya cittena visaá¹ƒsaá¹-á¹-hÄ•
__cittavisaá¹ƒsaá¹-á¹-hÄ• _. sesaá¹ƒ anantaradukasadisameva. cittasaá¹ƒsaá¹-á¹-hadukaá¹

samuá¹-á¹-hahanti etenÄ• ti samuá¹-á¹-hÄ• naá¹ƒ, cittaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ etesanti _
_ cetasikÄ• ni ceva cittajarÅ«pakalÄ• pÄ• ca \Be 146/. cittaá¹ƒ, pana acittajarÅ«pakalÄ• pÄ
cittasamuá¹-á¹-hÄ• nÄ• _ nÄ• ma. cittasamuá¹-á¹-hÄ• nadukaá¹ƒ.

saha bhavantÄ«ti sahabhuno, cittena sahabhuno __cittasahabhuno, _ cetasikÄ• ni ceva kÄ
cittaá¹ƒ, pana viÃ±Ã±attivajjitarÅ«panibbÄ• nÄ• ni ca __no cittasahabhuno_ nÄ• ma. cittasa

anuparivattantÄ«ti \Ne 110/ anuparivattino, kiá¹ƒ anuparivattanti? cittaá¹ƒ, cittassa anupariv
__cittÄ• nuparivattino_. sesaá¹ƒ anantaradukasadisameva. cittÄ• nuparivattidukaá¹ƒ.

ito pare pana tayo dukÄ• cetasikadukasadisÄ• va, kevalaá¹ƒ padatthamattameva viseso. t

cittasaá¹ƒsaá¹-á¹-hÄ• ca te cittasamuá¹-á¹-hÄ• nÄ• eva cÄ• ti __cittasaá¹ƒsaá¹-á¹-hasamu
cittasaá¹ƒsaá¹-á¹-hÄ• ca te cittasamuá¹-á¹-hÄ• nÄ• ca cittasahabhuno eva cÄ• ti
__cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno, _ cittasaá¹ƒsaá¹-á¹-hÄ• ca te cittasam
cittÄ• nuparivattino eva cÄ• ti __cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino_. ses

tadanantare pana ajjhattikaduke ajjhattajjhattaá¹ƒ ajjhattattike vuttavasena ajjhattÄ• va __a
pasÄ• darÅ«pacittasaá¹…khÄ• tÄ• ni cha ajjhattikÄ• ni Ä• yatanÄ• ni. tato bahibhÅ«tÄ• __
sesarÅ«pacetasikanibbÄ• napaÃ±Ã±attisaá¹…khÄ• tÄ• ni cha bÄ• hirÄ• yatanÄ• ni, idha pa
ajjhattikadukaá¹ƒ.

upÄ• diyanteva bhÅ«tÄ• ni, na bhÅ«tÄ• viya upÄ• diyantÄ«ti __upÄ• dÄ• , _ catuvÄ«sati u
upÄ• diyantÄ«ti __no upÄ• dÄ• , _ catumahÄ• bhÅ«tacittacetasikanibbÄ• nÄ• ni. upÄ• dÄ•

dvattiá¹ƒsa lokiyavipÄ• kacittÄ• ni, kammajarÅ«paÃ±ca __upÄ• dinnÄ• _ nÄ• ma. sesalokiy
__anupÄ• dinnÄ• _ nÄ• ma \Be 147/. sesaá¹ƒ upÄ• dinnupÄ• dÄ• niyattike vuttÄ• nusÄ• re
upÄ• dinnadukaá¹ƒ.

mahantaradukÄ• niá¹-á¹-hitÄ• .

upÄ• dÄ• nagocchakebhusaá¹ƒ Ä• diyantÄ«ti __upÄ• dÄ• nÄ• , _ daá¸·haggÄ• haá¹ƒ gaá¹
ettha upa-saddo ``upÄ• yÄ• soâ€™â€™ tiÄ• dÄ«su viya. tato aÃ±Ã±e __no upÄ• dÄ• nÄ• _
diá¹-á¹-hupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ attavÄ• dupÄ• dÄ• nanti ime upÄ• dÄ• n
uppanno kilesakÄ• mova vuttanayena upÄ• dÄ• nanti __kÄ• mupÄ• dÄ• naá¹ƒ_. evaá¹ƒ se
sakkÄ• yadiá¹-á¹-hi __attavÄ• dupÄ• dÄ• naá¹ƒ_ nÄ• ma. sesÄ• ni pubbe vuttÄ• neva. pacc
upÄ• dÄ• nÄ• ni tathÄ• pavattadiá¹-á¹-hi eva. tÄ• ni ca paá¹-hamena maggena pahÄ«yanti,
\Ne 111/. ime ca sabhÄ• vato dve dhammÄ• vibhÄ• gato caturupÄ• dÄ• nÄ• nÄ• ma jÄ• tÄ
sabbe dhammÄ• __no upÄ• dÄ• nÄ• _ nÄ• ma. upÄ• dÄ• nadukaá¹ƒ paá¹-hamaá¹ƒ.

upÄ• dÄ• niyaduko saá¹ƒyojaniyadukasadisova. dutiyaá¹ƒ.

aá¹-á¹-halobhasahagatacittÄ• ni, taá¹ƒsampayuttesu diá¹-á¹-hivippayuttalobhaá¹ƒ á¹-hapetv
__upÄ• dÄ• nasampayuttÄ• _ nÄ• ma. diá¹-á¹-hivippayuttalobhadosamohamÅ«lÄ• ni, kusal
rÅ«panibbÄ• nÄ• ni ca __upÄ• dÄ• navippayuttÄ• _ nÄ• ma. cetasikesu pana diá¹-á¹-himÄ•
dosaissÄ• macchariyakukkuccavicikicchÄ• , kusalÄ• byÄ• katÄ• ca upÄ• dÄ• navippayuttÄ
tatiyaá¹ƒ.

cattÄ• ri upÄ• dÄ• nÄ• ni __upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• ca_ nÄ• ma. tadavasesÄ•
__ca_ \Be 148/ __upÄ• dÄ• nÄ• _ nÄ• ma. idha pana lokuttarÄ• na vattabbÄ• . sesaá¹ƒ vu

paÃ±camachaá¹-á¹-hadukÄ• pÄ• á¹-hato ganthagocchake paÃ±camachaá¹-á¹-hadukasadi
``cetasikesu mÄ• no upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• no eva, mohÄ• hirikÄ• n
tijÄ• tikÄ• ni tathÄ• ca na vattabbÄ• cÄ• â€™â€™ ti idaÃ±ca, chaá¹-á¹-haduke ``cetasikes
dosaissÄ• macchariyakukkuccavicikicchÄ• appamaÃ±Ã±Ä• upÄ• dÄ• navippayuttÄ• upÄ•
mohÄ• hirikÄ• nottappauddhaccalobhathinamiddhÄ• ni tathÄ• ca na vattabbÄ• ni cÄ• â€™
viseso, atthato pana nÄ• mamattakova viseso. seso suviÃ±Ã±eyyova. paÃ±camachaá¹-á¹-h

upÄ• dÄ• nagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kilesagocchake saá¹ƒkiliá¹-á¹-hattike vuttanayena padattho veditabbo. lobho doso moho mÄ
vicikicchÄ• thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime dasa dhammÄ• __kilesÄ• _
eva, idha pana lobho, hetuganthanÄ«varaá¹‡aupÄ• dÄ• nagocchakesu lobho ca nippadesa
koá¹-á¹-hÄ• sena á¹-hito, sesagocchakesu so sabbopi lobho ``kÄ• mÄ• savo bhavÄ• savoâ€
dve koá¹-á¹-hÄ• sÄ• hutvÄ• á¹-hito, iminÄ• pana aá¹-á¹-hakathÄ• vacanenÄ• pi bhavÄ• sa
catumaggavajjhopi rÄ• go kÄ• mÄ• savÄ• dÄ«su saá¹…gahito. kÄ• macchandanÄ«varaá¹‡
paÃ±cakÄ• maguá¹‡ikarÄ• gamattovÄ• ti paÃ±Ã±Ä• yati, ``Ä• ruppe kÄ• macchandanÄ«va
thinamiddhanÄ«varaá¹‡aâ€™â€™ ntiÄ• dipÄ• á¸·ito (Paá¹-á¹-h III 8.8) cetaá¹ƒ daá¹-á¹-habb
paÃ±cakÄ• maguá¹‡ikarÄ• gassa rÅ«pÄ• rÅ«pabhÅ«mÄ«su anuppajjanato. imesu \Be 149/
diá¹-á¹-hivicikicchÄ• paá¹-hamena maggena pahÄ«yanti, doso tatiyena, lobhÄ• dayo catÅ«
dhamme á¹-hapetvÄ• sesÄ• __no kilesÄ• _ nÄ• ma. kilesadukaá¹ƒ paá¹-hamaá¹ƒ.

saá¹ƒkilesikaduko sÄ• savadukasadisova. dutiyaá¹ƒ.

saá¹ƒkiliá¹-á¹-haduko, kilesasampayuttaduko cÄ• ti dvepi samÄ• natthÄ• va. te ca nÄ«vara
tatiyadukasadisÄ• va. tatiyacatutthÄ• ni.

dasa kilesÄ• __kilesÄ• ceva saá¹ƒkilesikÄ• ca_ nÄ• ma. sesÄ• lokiyadhammÄ• __saá¹ƒ
kilesÄ• _ nÄ• ma. idha pana lokuttarÄ• na vattabbÄ• . sesaá¹ƒ nÄ«varaá¹‡agocchake catu
paÃ±camaá¹ƒ.

chaá¹-á¹-hasattamadukÄ• nipi aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• natthÄ• neva. tÄ• ni chaá¹-á¹-h
nÄ«varaá¹‡agocchake yathÄ• kkamaá¹ƒ pÄ• á¹-hato paÃ±camachaá¹-á¹-hadukasadisÄ• ni,
viseso. seso suviÃ±Ã±eyyo. chaá¹-á¹-hasattamaaá¹-á¹-hamÄ• ni.

kilesagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

piá¹-á¹-hidukesu Ä• dito cattÄ• ro dukÄ• dassanenapahÄ• tabbattike, dassanenapahÄ• tab

veditabbÄ• . kevalaá¹ƒ pana tattha paá¹-hamattike vuttesu dassanenapahÄ• tabbe dhamme
paá¹-hamadukassa dutiyapade dassanenapahÄ• tabbesu pavisanti, bhÄ• vanÄ• yapahÄ• ta
dutiyaduke nabhÄ• vanÄ• yapahÄ• tabbesu pavisanti. tattha ca dutiyattike vuttesu dassane
á¹-hapetvÄ• \Ne 113/ sesÄ• idha tatiyaduke nadassanenapahÄ• tabbahetuke, bhÄ• vanÄ•
á¹-hapetvÄ• sesÄ• idha catutthaduke nabhÄ• vanÄ• yapahÄ• tabbahetukesu pavisanti.

padattho \Be 150/ ca dassanena pahÄ• tabbo hetu etesaá¹ƒ atthÄ«ti __dassanenapahÄ• ta
bhÄ• vanÄ• yapahÄ• tabbahetukÄ• ti etthÄ• pi attho veditabbo. evaá¹ƒ hi sati ahetukÄ• naá
ettakameva viseso. tikadvayameva hi bhagavÄ• desanÄ• vilÄ• sena cattÄ• ro duke katvÄ•
tÄ• disameva. cattÄ• ro dukÄ• niá¹-á¹-hitÄ• .

paÃ±capaÃ±Ã±Ä• sasavitakkacittesu vitakkavirahitÄ• cittacetasikÄ• dhammÄ• __savitak
sesacittarÅ«panibbÄ• nÄ• ni ca __avitakkÄ• _ nÄ• ma. paÃ±camaá¹ƒ.

chasaá¹-á¹-hiyÄ• savicÄ• racittesu vicÄ• ravirahitÄ• dhammÄ• __savicÄ• rÄ• _ nÄ• ma.
sesacittarÅ«panibbÄ• nÄ• ni ca __avicÄ• rÄ• _ nÄ• ma. sesaá¹ƒ idha, anantare vuttaduke
vuttÄ• nusÄ• rena Ã±Ä• tabbaá¹ƒ. chaá¹-á¹-haá¹ƒ.

ito paresu sappÄ«tikaduko, pÄ«tisahagataduko ca samÄ• natthÄ• va, te ca sukhasahagata
cÄ• ti cattÄ• ropi dukÄ• pÄ«tittike vuttanayÄ• va. kevalaá¹ƒ panetesaá¹ƒ dukÄ• naá¹ƒ paá¹
pavisati, pÄ«tittike itarÄ«tarapadadvayasaá¹…gahitÄ• , asaá¹…gahitÄ• ca sabbe atthÄ• he
vuttanayenettha dukÄ• naá¹ƒ dutiyapadesu atthato saá¹…gahitÄ• , ime ca nippadesadukÄ•
sattamaaá¹-á¹-hamanavamadasamÄ• .

tadanantaresu __kÄ• mÄ• vacarÄ• _ti ettha ``heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ ka
paranimmitavasavattÄ« deve anto karitvÄ• yaá¹ƒ tasmiá¹ƒ antare etthÄ• vacarÄ• ettha par
evaá¹ƒ (Dhs 1287) __pÄ• á¸·iyaá¹ƒ_ paricchinnÄ• naá¹ƒ catunnaá¹ƒ apÄ• yÄ• naá¹ƒ, manu
devalokÄ• naÃ±ca vasena okÄ• sato ekÄ• dasavidho kÄ• mabhavo \Be 151/ ``kÄ• moâ€™â
yathÄ• ``rÅ«pÅ«papattiyÄ• â€™â€™ tiÄ• dÄ«su rÅ«pabhavo ``rÅ«paâ€™â€™ nti. tasmiá¹
pavattantÄ«ti __kÄ• mÄ• vacarÄ• _. yebhuyyato cetaá¹ƒ vuttaá¹ƒ rÅ«pÄ• rÅ«pesu cetesaÃ±
``thalacarÄ• â€™â€™ tiÄ• dÄ«su viya. kÄ• mabhavasaá¹…khÄ• te vÄ• kÄ• me paá¹-isand
__kÄ• mÄ• vacarÄ• , _ kusalÄ• kusalÄ• ni \Ne 114/. uddhaccasahagatacittaá¹ƒ pana abyÄ•
tadÄ• yattatÄ• ya, Ä• rammaá¹‡akaraá¹‡avasena vÄ• kilesakÄ• mo ettha avacaratÄ«tipi kÄ
rÅ«pÄ• rÅ«pÄ• vacaradhammesupi avacarati, ruá¸·hito pana ``vadatÄ«ti vacchoâ€™â€™ ti
``kÄ• mÄ• vacarÄ• â€™â€™ ti vuccanti. apica kÄ• mataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá
vuttakÄ• mataá¹‡hÄ• saá¹…khÄ• to kÄ• mo ettha avacaratÄ«tipi __kÄ• mÄ• vacarÄ• _. eva
vimÄ• nÄ• bharaá¹‡Ä• dÄ«su chandarÄ• gassÄ• pi kÄ• mataá¹‡hÄ• bhÄ• vo siddho, rÅ«pa
brahmÄ• naá¹ƒ kammajarÅ«pÄ• dÄ«naá¹ƒ kÄ• mataá¹‡hÄ• yapi visayatÄ• ya kÄ• mÄ• vac

rÅ«pÄ• rÅ«pÄ• vacarÄ• naá¹ƒ tadabhÄ• vato tadaÃ±Ã±e __na kÄ• mÄ• vacarÄ• _. iminÄ•
padattho yathÄ• rahaá¹ƒ Ã±Ä• tabbo. tattha catupaÃ±Ã±Ä• sa kÄ• mÄ• vacaracittÄ• ni, sab
nÄ• ma. sesacittanibbÄ• nÄ• ni na kÄ• mÄ• vacarÄ• nÄ• ma. cetasikesu vattabbaá¹ƒ pariy
bhavissati. ekÄ• dasamaá¹ƒ.

pannarasa rÅ«pÄ• vacaracittÄ• ni __rÅ«pÄ• vacarÄ• _ nÄ• ma. sesacittarÅ«panibbÄ• nÄ•
dvÄ• dasamaá¹ƒ.

dvÄ• dasa arÅ«pÄ• vacaracittÄ• ni __arÅ«pÄ• vacarÄ• _ nÄ• ma. sesacittarÅ«panibbÄ• n
terasamaá¹ƒ.

tebhÅ«makavaá¹-á¹-e pariyÄ• pannÄ• antogadhÄ• ti __pariyÄ• pannÄ• , _ lokiyadhammÄ
__apariyÄ• pannÄ• , _ lokuttarÄ• . cetasikesu pana kÄ• mÄ• vacarÄ• didukÄ• naá¹ƒ catunr
vinicchayo evaá¹ƒ veditabbo --- akusalacetasikÄ• kÄ• mÄ• vacarÄ• va, appamaÃ±Ã±Ä• k
pana kÄ• mÄ• vacarapariyÄ• pannÄ• , vitakkavicÄ• rapÄ«tiyo pana kÄ• marÅ«pÄ• vacarap
catubhÅ«makÄ• ti. cuddasamaá¹ƒ.

vaá¹-á¹-amÅ«laá¹ƒ chindantÄ• nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vaá¹-á¹-ato nÄ«yar
cattÄ• ri lokuttaramaggacittÄ• ni. iminÄ• lakkhaá¹‡ena na niyyantÄ«ti __aniyyÄ• nikÄ• , _
sesacittarÅ«panibbÄ• nÄ• ni. sesaá¹ƒ suviÃ±Ã±eyyameva. paÃ±cadasamaá¹ƒ.

cutiyÄ• \Ne 115/ vÄ• attano vÄ• pavattiyÄ• anantaraá¹ƒ phaladÄ• ne niyatattÄ• __niyatÄ
sammattaniyatÄ• ca. tathÄ• aniyatattÄ• __aniyatÄ• , _ sesadhammÄ• . sesaá¹ƒ vuttanaya

aÃ±Ã±e dhamme uttaranti atikkamantÄ«ti uttarÄ• , attÄ• naá¹ƒ uttarituá¹ƒ samatthehi saha
__sauttarÄ• , _ lokiyÄ• va. natthi etesaá¹ƒ uttarÄ• ti __anuttarÄ• , _ lokuttarÄ• . sattarasama

raá¹‡anti kandanti etehÄ«ti raá¹‡Ä• , yehi abhibhÅ«tÄ• sattÄ• nÄ• nappakÄ• rato paridev
akusalamÅ«lÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ, tehi sampayogavasena, pahÄ• nekaá¹-á¹-hatÄ
__saraá¹‡Ä• _. etenÄ• kÄ• rena natthi etesaá¹ƒ raá¹‡Ä• ti __araá¹‡Ä• _.

tattha dvÄ• dasa akusalacittÄ• ni saraá¹‡Ä• nÄ• ma. saraá¹‡adhammesu cettha lobhados
saraá¹‡Ä• ca, tesu lobhadosÄ• moheneva sampayogato saraá¹‡Ä• , tathÄ• vicikicchuddh
taá¹ƒsampayuttÄ• ca. moho pana tesu sampayogato saraá¹‡o, diá¹-á¹-hisampayuttarÄ• ge
raá¹‡abhÅ«tena pahÄ• nekaá¹-á¹-hatÄ• vaseneva saraá¹‡o \Be 153/. lobhadosamohamÅ«l
lobhena ceva dosena ca, sesÄ• lobhamohena ceva dosamohena ca sampayogato saraá¹‡
kusalÄ• byÄ• katacittÄ• ni, rÅ«panibbÄ• nÄ• ni ca araá¹‡Ä• nÄ• ma. cetasikesu pana akus
kusalÄ• byÄ• katÄ• araá¹‡Ä• va, tijÄ• tikÄ• pana dvidhÄ• pi hontÄ«ti. aá¹-á¹-hÄ• rasamaá

piá¹-á¹-hidukÄ• niá¹-á¹-hitÄ• .

abhidhammadukamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantikadukamÄ• tikatthavaá¹‡á¹‡anÄ•

suttantikadukesu vedeti, vividhena vÄ• Ä• kÄ• rena jÄ• nÄ• tÄ«ti vijjÄ• , vipassanÄ• Ã±Ä• á¹‡amanomayiddhichaabhiÃ±Ã±Ä• vasappavattÄ• paÃ±Ã±Ä• , tasmiá¹ƒ vijjÄ• sabhÄ• ve \Ne 116/ vattantÄ«ti __vijjÄ• bhÄ• gino_. tÄ• eva vijjÄ• , taá¹ƒ vÄ• vijjaá¹ƒ bhajantÄ«tipi __vijjÄ• bhÄ• gino, _ aá¹-á¹-havidhavijjÄ• sampayuttadhammÄ• . tÄ• su yÄ• sesÄ• vijjÄ• bhÄ• ginoti evaá¹ƒ vijjÄ• pi vijjÄ• sampayuttadhammÄ• pi vijjÄ• bhÄ• ginotveva vijjÄ• sampayuttÄ• dhammÄ• va adhippetÄ• . na vijÄ• nÄ• tÄ«ti avijjÄ• , catusaccacchÄ• d tasmiá¹ƒ avijjÄ• bhÄ• ge avijjÄ• koá¹-á¹-hÄ• se avijjÄ• sabhÄ• ve vattantÄ«ti __avijjÄ• bhÄ• taá¹ƒ vÄ• avijjaá¹ƒ sampayogavasena bhajantÄ«tipi __avijjÄ• bhÄ• gino, _ avijjÄ• sampayu avijjÄ• pi avijjÄ• sampayuttadhammÄ• pi avijjÄ• bhÄ• ginotveva veditabbÄ• , idha pana avij adhippetÄ• .

tattha arahattamaggacittaá¹ƒ, paÃ±Ã±Ä• virahitataá¹ƒsampayuttÄ• ca vijjÄ• bhÄ• gino ca Ã±Ä• á¹‡asampayuttakÄ• mÄ• vacarajavanÄ• ni, Ã±Ä• á¹‡avirahitataá¹ƒsampayuttÄ• \Be 1 pavattiyaá¹ƒ vijjÄ• bhÄ• gino, aÃ±Ã±adÄ• na vattabbÄ• . rÅ«pÄ• vacaracatutthajjhÄ• nikaja paÃ±Ã±Ä• virahitataá¹ƒsampayuttÄ• ca manomayiddhibhÄ• vena ca paÃ±cÄ• bhiÃ±Ã±Ä• vijjÄ• bhÄ• gino, aÃ±Ã±adÄ• na vattabbÄ• . tattha dvÄ• dasÄ• kusalacittÄ• ni, avijjÄ• virah avijjÄ• bhÄ• ginova, idha pana avijjÄ• , sesacittarÅ«panibbÄ• nÄ• ni ca na vattabbÄ• va. ce mohaappamaÃ±Ã±Ä• na vattabbÄ• va, sesÄ• kusalÄ• byÄ• katÄ• siyÄ• vijjÄ• bhÄ• gino, dvidhÄ• pi na vattabbÄ• ca. sesaá¹ƒ suviÃ±Ã±eyyameva. paá¹-hamaá¹ƒ.

puna anajjhottharaá¹‡avasena kilesandhakÄ• raá¹ƒ viddhaá¹ƒsetuá¹ƒ asamatthatÄ• ya vijju __vijjÅ«pamÄ• , _ Ä• dito tÄ«su maggesu Ã±Ä• á¹‡aá¹ƒva. nissesaá¹ƒ viddhaá¹ƒsanasama etesanti __vajirÅ«pamÄ• , _ arahattamagge Ã±Ä• á¹‡aá¹ƒ. yathÄ• hi meghandhakÄ• re ma paá¹-icchÄ• danaandhakÄ• raá¹ƒ vidhamitvÄ• vijjuyÄ• uppannakkhaá¹‡e cÄ• tudisÄ• mag niruddhÄ• ya puna andhakÄ• ro ottharitvÄ• maggaá¹ƒ paá¹-icchÄ• deti, evaá¹ƒ vipassanÄ• saccacchÄ• dakakilesandhakÄ• raá¹ƒ vidhamitvÄ• tÄ«su maggesu yathÄ• kkamaá¹ƒ uppa pÄ• kaá¹-Ä• ni honti, tesu niruddhesu puna avasiá¹-á¹-hakilesandhakÄ• ro catusaccaá¹ƒ pa tÄ«su maggesu paÃ±Ã±Ä• vijjÅ«pamÄ• vuttÄ• . yathÄ• pana vajirassa abhejjo pÄ• sÄ• á¹ nissesato vajiraá¹ƒ khepeti, vajirena ca gatamagge pÄ• sÄ• á¹‡assa puna \Ne 117/ pÄ• kati arahattamaggaÃ±Ä• á¹‡assa avajjhakileso nÄ• ma natthi, taÃ±ca nissesato arahattamagga ca khepite kilese avasiá¹-á¹-hakilesÄ• bhÄ• vato tassa puna paccudÄ• vattanaá¹ƒ nÄ• ma n

catutthamagge paÃ±Ã±Ä• vajirÅ«pamÄ• vuttÄ• . paÃ±Ã±Ä• eva hettha siyÄ• vijjÅ«pamÄ
sesacetasikacittarÅ«panibbÄ• nÄ• ni pana sabbÄ• ni na vattabbÄ• neva. dutiyaá¹ƒ.

bÄ• lesu á¹-hitattÄ• , yattha á¹-hitÄ• tadupacÄ• rena __bÄ• lÄ• , _ bÄ• lakarattÄ• vÄ• __b
dvÄ• dasÄ• kusalacittÄ• ni. idha pana ahirikaÃ±ca anottappaÃ±ca bÄ• lÄ• nÄ• ma. paá¹‡á
__paá¹‡á¸• itÄ• , _ paá¹‡á¸• itakarattÄ• vÄ• __paá¹‡á¸• itÄ• , _ ekavÄ«sati kusalacittÄ• ni
ottappaÃ±ca paá¹‡á¸• itÄ• nÄ• ma. sesacittarÅ«panibbÄ• nÄ• ni na vattabbÄ• ni. sesaá¹ƒ

__kaá¹‡hÄ• _ti kÄ• á¸·akÄ• , cittassa apabhassarabhÄ• vakaraá¹‡Ä• . __sukkÄ• _ti odÄ• t
pabhassarabhÄ• vakaraá¹‡Ä• . sesaá¹ƒ sabbaá¹ƒ bÄ• ladukasadisameva. catutthaá¹ƒ.

idha ceva samparÄ• ye ca tapentÄ«ti __tapanÄ«yÄ• _. na tapanÄ«yÄ• __atapanÄ«yÄ• _.
paÃ±camaá¹ƒ.

``sirivaá¸• á¸• hako dhanavaá¸• á¸• hakoâ€™â€™ tiÄ• dayo viya vacanamattameva adhikÄ
__adhivacanÄ• _ nÄ• ma. nÄ• madheyyanti tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ nÄ• mÄ• ni. t
sÄ• maÃ±Ã±anÄ• maá¹ƒ guá¹‡anÄ• maá¹ƒ kittimanÄ• maá¹ƒ opapÄ• tikanÄ• manti. tattha
sammannitvÄ• á¹-hapitattÄ• ``mahÄ• sammatoâ€™â€™ ti raÃ±Ã±o nÄ• manti evarÅ«paá
``dhammakathiko paá¹ƒsukÅ«liko kÄ• á¸·o rassoâ€™â€™ ti evarÅ«paá¹ƒ guá¹‡ato Ä• gata
sammÄ• sambuddhoâ€™â€™ tiÄ• dÄ«nipi tathÄ• gatassa anekÄ• ni nÄ• masatÄ• ni __gua
jÄ• tassa kumÄ• rassa Ã±Ä• takÄ• kappetvÄ• pakappetvÄ• ``ayaá¹ƒ asuko nÄ• mÄ• â€™
__kittimanÄ• maá¹ƒ_ \Be 156/ nÄ• ma. yÄ• pana purimapaÃ±Ã±atti aparapaÃ±Ã±attiyaá¹ƒ
purimakappepi cando cando eva, etarahipi anÄ• gatepi cando eva. tathÄ• ``sÅ«riyo samud
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nibbÄ• naâ€™â€™ ntievamÄ• di _
puna vijjamÄ• napaÃ±Ã±atti avijjamÄ• napaÃ±Ã±atti vijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti
avijjamÄ• nenavijjamÄ• napaÃ±Ã±atti \Ne 118/ vijjamÄ• nenavijjamÄ• napaÃ±Ã±atti
avijjamÄ• nenaavijjamÄ• napaÃ±Ã±attÄ«ti evaá¹ƒ nÄ• mapaÃ±Ã±attivasena chabbidhÄ• ni

tattha paramatthato upalabbhamÄ• nÄ• yathÄ• vuttadvÄ• sattatividhÄ• nÄ• marÅ«padhar
pakÄ• rehi Ã±Ä• panato paÃ±Ã±atti __vijjamÄ• napaÃ±Ã±atti_ nÄ• ma, ``cittaá¹ƒ phasso pa
nibbÄ• naâ€™â€™ ntiÄ• dayo paramatthavÄ• cakÄ• saddÄ• . upÄ• dinnanÄ• marÅ«padha
sattapuggalaitthipurisadevamanussatiracchÄ• nÄ• dibhedÄ• , anupÄ• dinnarÅ«padhamme
bhÅ«mipabbatarukkhasakaá¹-acandasÅ«riyanakkhattadisÄ• kÄ• lakasiá¹‡Ä• dibhedÄ• ca
avijjamÄ• nÄ• nÄ• ma, tesaá¹ƒ paÃ±Ã±atti __avijjamÄ• napaÃ±Ã±atti_ nÄ• ma. tathÄ• ``a
atthapaÃ±Ã±attivÄ• cakÄ• saddÄ• ca cittasantativaá¹‡á¹‡upagantiÄ• di vijjamÄ• natthavÄ
__vijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti_ nÄ• ma. ``purisassa cittaá¹ƒ, meghavaá¹‡á¹‡oâ€™
__avijjamÄ• nenavijjamÄ• napaÃ±Ã±atti_ nÄ• ma. ``cittalahutÄ• pathavÄ«gandhoâ€™â€™

__vijjamÄ• nenavijjamÄ• napaÃ±Ã±atti_ nÄ• ma. ``manussasarÄ«raá¹ƒ rukkhasÄ• khÄ• â€
__avijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti_ nÄ• ma. evaá¹ƒ chabbidhÄ• pi cetÄ• adhippÄ•
viÃ±Ã±Ä• petukÄ• matÄ• cittasamuá¹-á¹-hÄ• pitasaviÃ±Ã±attisaddÄ• nusÄ• rena Ã±Ä• tasa
sotaviÃ±Ã±Ä• á¹‡avÄ«thianantaraá¹ƒ uppannehi manodvÄ• rikaviÃ±Ã±Ä• á¹‡ehi ``imassed
anekasaddesu ekattamÄ• ropetvÄ• vavatthÄ• pitÄ• atthÄ• bhimukhaá¹ƒ namanato pakÄ•
``nÄ• mapaÃ±Ã±attÄ«â€™â€™ ti vuccanti, tesaá¹ƒ \Be 157/ adhivacanÄ• naá¹ƒ pathÄ• att
sammutiparamatthabhedÄ• sabbe dhammÄ• saddavacanÄ«yasabhÄ• vÄ• . chaá¹-á¹-haá¹

ito paraá¹ƒ dve dukÄ• adhivacanadukasadisÄ• va, kevalaá¹ƒ padatthamattameva viseso. ta
saá¹…khÄ• rÄ• ti evaá¹ƒ niddhÄ• retvÄ• sahetukaá¹ƒ katvÄ• vuccamÄ• nÄ• __nirutti_ nÄ
saá¹…kappoâ€™â€™ ti evaá¹ƒ tena tena pakÄ• rena Ã±Ä• panato paÃ±Ã±atti nÄ• ma, yat
hi adhivacananiruttipaÃ±Ã±attÄ«su atthato kocipi bhedo atthi, nibbattinimittabhedadassanat
vibhÄ• gena padattho dassito. imesu ca tÄ«su dukesu paÃ±Ã±attisahitÄ• sabbe dhammÄ•
nÄ• marÅ«paduke paÃ±Ã±attirahitÄ• ti ime cattÄ• ro dukÄ• imesu suttantikadukesu nippad
aá¹-á¹-hatiá¹ƒsÄ• pi sappadesÄ• ti veditabbÄ• . sattamaá¹-á¹-hamÄ• ni.

nÄ• makaraá¹‡aá¹-á¹-hena, namanaá¹-á¹-hena, nÄ• manaá¹-á¹-hena ca __nÄ• maá¹ƒ, _ ar
tÄ• ni hi sabbadÄ• pi \Ne 119/ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nibb
attano nÄ• maá¹ƒ karontÄ• va pavattanti candasÅ«riyÄ• dayo viya. na hi tesaá¹ƒ sÄ• maÃ±
nÄ• makaraá¹‡akiccaá¹ƒ atthÄ«ti. evaá¹ƒ nÄ• makaraá¹‡aá¹-á¹-hena nÄ• maá¹ƒ veditabbaá
pana namanaá¹-á¹-hena, aÃ±Ã±amaÃ±Ã±aá¹ƒ tattha nÄ• manaá¹-á¹-hena ca cattÄ• ro arÅ«
nibbÄ• naá¹ƒ pana Ä• rammaá¹‡Ä• dhipatipaccayatÄ• ya attani anavajjadhammÄ• naá¹ƒ nA
veditabbaá¹ƒ. ruppanaá¹-á¹-hena __rÅ«paá¹ƒ, _ rÅ«pakkhandho. navamaá¹ƒ.

__avijjÄ• _ti dukkhÄ• dipaá¹-icchÄ• dako sabbo moho. __bhavataá¹‡hÄ• _ti bhavapatthanÄ
tathÄ• appavatto panettha lobho, sesacetasikacittarÅ«panibbÄ• nÄ• ni ca na vattabbÄ• ni.
navattabbavibhÄ• gaá¹ƒ adassetvÄ• padatthasarÅ«pamattameva dassayissÄ• ma, dassitÄ
gahetabbÄ• . dasamaá¹ƒ.

bhavo \Be 158/ vuccati sassataá¹ƒ. ``bhavissati attÄ• ca loko cÄ• â€™â€™ ti sassatavase
uppajjanakadiá¹-á¹-hi __bhavadiá¹-á¹-hi_ nÄ• ma. vibhavo vuccati ucchedo. ``na bhavissati
cÄ• â€™â€™ ti ucchedavasena uppajjanakadiá¹-á¹-hi __vibhavadiá¹-á¹-hi_ nÄ• ma. ubhaye
gahitÄ• . tathÄ• anantaresupi tÄ«su dukesu. ekÄ• dasamaá¹ƒ.

khandhapaÃ±cakaá¹ƒ ``attÄ• ca loko cÄ• â€™â€™ ti gahetvÄ• ``sassato attÄ• ca loko cÄ
diá¹-á¹-hi __sassatadiá¹-á¹-hi_ nÄ• ma. tathÄ• ``ucchijjissatÄ«â€™â€™ ti pavattÄ• diá¹-á¹-
__ucchedadiá¹-á¹-hi_ nÄ• ma. ``antavÄ• â€™â€™ ti pavattÄ• __antavÄ• diá¹-á¹-hi_ nÄ• m
pavattÄ• __anantavÄ• diá¹-á¹-hi_ nÄ• ma. pubbantaá¹ƒ anugatÄ• __brahmajÄ• le_ vuttana

Ä• rammaá¹‡aá¹ƒ katvÄ• pavattÄ• aá¹-á¹-hÄ• rasavidhÄ• __pubbantÄ• nudiá¹-á¹-hi_ nÄ•
tattheva Ä• gatanayena anÄ• gatakoá¹-á¹-hÄ• saá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattÄ• ca
__aparantÄ• nudiá¹-á¹-hi_ nÄ• ma. ayamettha saá¹…khepo, vitthÄ• ro pana __brahmajÄ• le
__tadaá¹-á¹-hakathÄ• ya_ (Sv I 28) ca veditabbo. dvÄ• dasamaterasamacuddasamÄ• ni.

ahirikadukaá¹ƒ, hiridukaÃ±ca suviÃ±Ã±eyyameva. paÃ±cadasamasoá¸·asamÄ• ni.

dukkhaá¹ƒ \Ne 120/ vaco etasmiá¹ƒ vippaá¹-ikÅ«lagÄ• himhi vipaccanÄ«kasÄ• te anÄ• dare
sahadhammikaá¹ƒ dassetvÄ• ovadiyamÄ• ne anÄ• darakÄ• rako puggalo, tassa kammaá¹
__dovacassatÄ• , _ anÄ• daravasena pavattÄ• dve paá¹-ighacittÄ• , taá¹ƒsampayuttÄ• ca
puggalÄ• etassa mittÄ• ti pÄ• pamitto, tassa bhÄ• vo __pÄ• pamittatÄ• , _ pÄ• papuggales
kÄ• yacittehi taá¹ƒsevanÄ• tanninnatÄ• vasena ca pavattÄ• ni aá¹-á¹-ha lobhacittÄ• ni. satta

__sovacassatÄ• _ \Be 159/, __kalyÄ• á¹‡amittatÄ• _ ca vuttapaá¹-ipakkhavasena veditabb
tathÄ• pavattÄ• ni sahetukakÄ• mÄ• vacarakusalakiriyacittÄ• ni. aá¹-á¹-hÄ• rasamaá¹ƒ.

paÃ±casu, sattasu vÄ• Ä• pattÄ«su kusalabhÄ• vo __Ä• pattikusalatÄ• , _ saha vatthunÄ•
Ä• pajjanaparicchedajÄ• nanavasena pavattÄ• kÄ• mÄ• vacarajavanapaÃ±Ã±Ä• . Ä• pattÄ
__Ä• pattivuá¹-á¹-hÄ• nakusalatÄ• , _ vuá¹-á¹-hÄ• navidhÄ• nena saddhiá¹ƒ
Ä• pattivuá¹-á¹-hÄ• naparicchedajÄ• nanavasena pavattÄ• yathÄ• vuttacittasampayuttapaÃ

samÄ• pajjitabbato samÄ• patti, tÄ• su lokiyalokuttarÄ• su savitakkasavicÄ• rÄ• dÄ«su sam
__samÄ• pattikusalatÄ• , _ saha parikammena appanÄ• paricchedajÄ• nanavasena pavattÄ
vuá¹-á¹-hÄ• ne kusalabhÄ• vo __samÄ• pattivuá¹-á¹-hÄ• nakusalatÄ• , _ yathÄ• paricchinna
vuá¹-á¹-hÄ• nakapaÃ±Ã±Ä• kÄ• mÄ• vacarajavanapaÃ±Ã±Ä• va. vÄ«satimaá¹ƒ.

aá¹-á¹-hÄ• rasasu dhÄ• tÅ«su kusalabhÄ• vo __dhÄ• tukusalatÄ• , _
savanadhÄ• raá¹‡apaá¹-ivedhapaccavekkhaá¹‡apaÃ±Ã±Ä• . tÄ• saÃ±Ã±eva dhÄ• tÅ«naá¹
__manasikÄ• rakusalatÄ• , _ tÄ• saá¹ƒ sammasanapaá¹-ivedhapaccavekkhaá¹‡apaÃ±Ã±Ä•
__Ä• yatanakusalatÄ• yapi_. tattha hi savanadhÄ• raá¹‡apaccavekkhaá¹‡Ä• kÄ• mÄ• vaca
sammasanaá¹ƒ kÄ• mÄ• vacaralokuttaraá¹ƒ. aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-icca sahitaá¹ƒ phal
paá¹-iccasamuppÄ• do, avijjÄ• dÄ«hi niddiá¹-á¹-ho paccayasamÅ«ho, tasmiá¹ƒ dvÄ• dasaá
anulomapaá¹-iccasamuppÄ• de kusalabhÄ• vo __paá¹-iccasamuppÄ• dakusalatÄ• , _ ``imin
hotÄ«â€™â€™ ti jÄ• nanavasena pavattÄ• lokiyajavanapaÃ±Ã±Ä• va. ekavÄ«satimadvÄ•

tiá¹-á¹-hati \Be 160/ \Ne 121/ ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti á¹-hÄ• naá¹ƒ, kÄ• raá
á¹-hÄ• ne kusalatÄ• __á¹-hÄ• nakusalatÄ• _. na á¹-hÄ• ne kusalatÄ• __aá¹-á¹-hÄ• nakusa

ujubhÄ• vo __ajjavo_. mudubhÄ• vo __maddavo_. kÄ• yacittujukatÄ• mudukatÄ• dvayaá¹ƒ

adhivÄ• sanasaá¹…khÄ• tÄ• khamanaá¹ƒ __khanti, _ tathÄ• pavattakÄ• mÄ• vacarajavan
viratoti sorato, tassa bhÄ• vo __soraccaá¹ƒ_. kÄ• yavacÄ«manosaá¹ƒvarasÄ«lasaá¹…khÄ•
lokiyalokuttarajavanÄ• ni. paÃ±cavÄ«satimaá¹ƒ.

sammodakapiyavÄ• ditÄ• saá¹…khÄ• to sakhilabhÄ• vo __sÄ• khalyaá¹ƒ, _ yathÄ• parehi
vivaraá¹ƒ na hoti, evaá¹ƒ dhammÄ• misehi paá¹-isantharaá¹‡aá¹ƒ paá¹-icchÄ• danaá¹ƒ __p
Ä• gantukassa hi paccuggamanapattacÄ«varapaá¹-iggahaá¹‡aÄ• sanadÄ• nabÄ«janapÄ• c
pÄ• nÄ«yena Ä• pucchanena, kÄ• le Ä• gatassa yÄ• guÄ• dÄ«naá¹ƒ, vikÄ• le pÄ• nakÄ• dA
piá¹‡á¸• Ä• ya caraá¹‡aá¹-á¹-hÄ• nadassanapavesananikkhamanakÄ• lÄ• rocanÄ• dinÄ• c
__vinaye_ Ä• gatanayena yathÄ• nurÅ«paá¹ƒ Ä• misapaá¹-isanthÄ• ro kÄ• tabbo. Ä• gantu
``tumhe katarabhÄ• á¹‡akÄ• â€™â€™ ti apucchitvÄ• ``Ä• cariyupajjhÄ• yÄ• vo kataraá¹ƒ
vaá¸·aÃ±jentÄ«â€™â€™ ti pucchitvÄ• tassa visaye paÃ±hapucchanena sace na sakkoti, s
dhammakathanapaÃ±havissajjanakammaá¹-á¹-hÄ• nakathanakukkuccadiá¹-á¹-hivinodanÄ•
parivÄ• sÄ• divinayakammakaraá¹‡ena, pabbÄ• janaupasampadÄ• dinÄ• ca dhammapaá¹
saá¹…khepo, vitthÄ• rato panÄ• yaá¹ƒ saddhiá¹ƒ Ä• nisaá¹ƒsadÄ«pakavatthÅ«hi __aá¹-á¹-h
Ã±Ä• tabbo. etasmiá¹ƒ duvidhe paá¹-isanthÄ• re kusalabhÄ• vo paá¹-isanthÄ• rakusalatÄ•
tathÄ• pavattakÄ• mÄ• vacarajavanÄ• ni eva. chabbÄ«satimaá¹ƒ.

indriyesu \Be 161/ manacchaá¹-á¹-hesu Ä• pÄ• thagatarÅ«pÄ• dÄ«su Ä• rammaá¹‡esu nin
indriyasaá¹ƒvarabhedasaá¹…khÄ• to aguttadvÄ• rabhÄ• vo __indriyesu aguttadvÄ• ratÄ• _
paá¹-iggahaá¹‡aparibhogavasena bhojane mattaá¹ƒ ajÄ• nanabhÄ• vo __bhojane amattaÃ±
tathÄ• pavattaakusalacittÄ• ni. sattavÄ«satimaá¹ƒ.

anantaradukepi \Ne 122/ vuttapaá¹-ipakkhavasena kÄ• mÄ• vacarasahetukakusalakiriyacit
aá¹-á¹-havÄ«satimaá¹ƒ.

sativippavÄ• sasaá¹…khÄ• to muá¹-á¹-hasatibhÄ• vo __muá¹-á¹-hassaccaá¹ƒ, _ sabbe aku
asampajÄ• nanabhÄ• vo __asampajaÃ±Ã±aá¹ƒ, _ moho. ekÅ«natiá¹ƒsatimaá¹ƒ.

anantaraduke catubhÅ«mikÄ• satipaÃ±Ã±Ä• va vuttÄ• . tiá¹ƒsatimaá¹ƒ.

appaá¹-isaá¹…khÄ• ne appaá¹-ivÄ• nasaá¹…khÄ• te akampiyaá¹-á¹-hena yonisodassanasa
paá¹-isaá¹…khÄ• nameva balanti __paá¹-isaá¹…khÄ• nabalaá¹ƒ, _ kÄ• mÄ• vacarapaÃ±Ã±
sattabojjhaá¹…gÄ• dibhÄ• vanÄ• vasena pavattÄ• catubhÅ«makadhammÄ• __bhÄ• vanÄ

paccanÄ«kadhamme sametÄ«ti __samatho, _ so tividho cittasamatho adhikaraá¹‡asamath
sabbasaá¹…khÄ• rasamathoti. tattha ca pubbabhÄ• gÄ• su aá¹-á¹-hasamÄ• pattÄ«su ekag
sammukhÄ• vinayÄ• di sattavidho __adhikaraá¹‡asamatho_ nÄ• ma, nibbÄ• naá¹ƒ __sabba
pana catubhÅ«mako samÄ• dhi adhippeto. aniccÄ• divasena vividhenÄ• kÄ• rena passatÄ«
lokiyalokuttarÄ• vipassanÄ• paÃ±Ã±Ä• va. bÄ• ttiá¹ƒsatimaá¹ƒ.

samathova taá¹ƒ Ä• kÄ• raá¹ƒ gahetvÄ• puna pavattetabbassa samathassa nimittanti __sa
paggÄ• hanimittepi_ eseva nayo. catubhÅ«makasamÄ• dhivÄ«riyÄ• ni eva. tettiá¹ƒsatimaá¹

anantaradukepi \Be 162/ vÄ«riyasamÄ• dhÄ« eva vuttÄ• . catuttiá¹ƒsatimaá¹ƒ.

sÄ«lavinÄ• sikÄ• asaá¹ƒvarasaá¹…khÄ• tÄ• sÄ«lassa vipattÄ«ti __sÄ«lavipatti, _ tathÄ• p
sammÄ• diá¹-á¹-hiyÄ• vipatti __diá¹-á¹-hivipatti, _ micchÄ• diá¹-á¹-hi eva. paÃ±catiá¹ƒsatim

soraccameva sÄ«lassa sampÄ• danato sÄ«laparipÅ«raá¹‡ato sÄ«lassa sampadÄ• ti __sÄ«
diá¹-á¹-hipÄ• ripÅ«ribhÅ«taá¹ƒ \Ne 123/ Ã±Ä• á¹‡ameva diá¹-á¹-hiyÄ• sampadÄ• ti __diá¹-á
catubhÅ«makÄ• sÄ«lapaÃ±Ã±Ä• va. tathÄ• anantaradukepi. chattiá¹ƒsatimaá¹ƒ.

visuddhibhÄ• vaá¹ƒ sampattÄ• sÄ«lasaá¹…khÄ• tÄ• sÄ«lassa visuddhi __sÄ«lavisuddhi_
visuddhiá¹ƒ pÄ• petuá¹ƒ samatthÄ• dassanasaá¹…khÄ• tÄ• diá¹-á¹-hiyÄ• visuddhi __diá¹-
sattattiá¹ƒsatimaá¹ƒ.

kammassakatÄ• saccÄ• nulomikamaggaphalasampayuttapaÃ±Ã±Ä• __diá¹-á¹-hi visuddhi_
tadanurÅ«paá¹ƒ padhÄ• naá¹ƒ __yathÄ• diá¹-á¹-hissa ca padhÄ• naá¹ƒ_ nÄ• ma. aá¹-á¹-ha

saá¹ƒvegajanakÄ• ni jÄ• tijarÄ• byÄ• dhimaraá¹‡asaá¹…khÄ• tÄ• ni kÄ• raá¹‡Ä• ni __saá¹
nÄ• ma, tesu jÄ• tiÄ• dipaá¹-iccasamuppannabhayasaá¹…khÄ• taá¹ƒ saá¹ƒvijanaá¹ƒ __saá
tathÄ• pavattakusalÄ• di eva. evaá¹ƒ saá¹ƒvegajÄ• tassa yoniso upÄ• yena padhÄ• naá¹ƒ _
padhÄ• naá¹ƒ, _ lokiyalokuttaravÄ«riyameva. ekÅ«nacattÄ• lÄ«satimaá¹ƒ.

kusaladhammapÅ«raá¹‡e asantuá¹-á¹-hibhÄ• vo asantuá¹-á¹-hitÄ• . yo pana dÄ• naá¹ƒ datv
hutvÄ• saraá¹‡agamanaá¹ƒ Ä• kaá¹…khati, tato paÃ±casÄ«lÄ• diá¹ƒ, pabbajjaá¹ƒ, buddha
samathavipassanaá¹ƒ, tato tenÄ• pi asantuá¹-á¹-ho anukkamena arahattaá¹ƒ gaá¹‡hÄ• ti, a
kusalesu dhammesu_. adhikusaladhammÄ• naá¹ƒ bhÄ• vanÄ• ya ukkaá¹‡á¹-hamÄ• no pad
nivattÄ• petÄ«ti paá¹-ivÄ• ni, na paá¹-ivÄ• ni \Be 163/ appaá¹-ivÄ• ni, tassa bhavo __appaá
arahattaá¹ƒ appatvÄ• padhÄ• nasmiá¹ƒ anivattanatÄ• anosakkanatÄ• , tathÄ• pavattalokiy
cattÄ• lÄ«satimaá¹ƒ.

vijÄ• nanato __vijjÄ• , _ pubbenivÄ• sacutÅ«papÄ• taÄ• savakkhayaÃ±Ä• á¹‡Ä• ni. vimucc
samÄ• pattiyo, nibbÄ• naÃ±ca. aá¹-á¹-ha samÄ• pattiyo hi Ä• rammaá¹‡e adhimuccanato, s
vimuccanaá¹-á¹-hena ca vimuttÄ«ti vuttÄ• , nibbÄ• naá¹ƒ pana sabbakilesehi accantavimuc
ekacattÄ• lÄ«satimaá¹ƒ.

kilesakkhayakaresu \Ne 124/ catÅ«su ariyamaggesu Ã±Ä• á¹‡aá¹ƒ __khaye Ã±Ä• á¹‡aá¹ƒ_
anuppÄ• dabhÅ«te taá¹ƒtaá¹ƒmaggavajjhakilesÄ• naá¹ƒ anuppÄ• dapariyosÄ• ne uppanna
__anuppÄ• de Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. sesaá¹ƒ sabbattha suviÃ±Ã±eyyameva. dvÄ• cattÄ•

suttantikadukamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

dhammasaá¹…gaá¹‡Ä«mÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 11 2. vibhaá¹…gamÄ•

idÄ• ni \Be 164/ \Ne 125/ dhammasaá¹…gaá¹‡Ä«mÄ• tikÄ• nantaraá¹ƒ vibhaá¹…gamÄ• tik
anuppattÄ• . tassÄ• pana ---

atthato dhammabhedena, vibhaá¹…ganayadassanÄ• .

pÄ• á¸·imuttanayÄ• cÄ• pi, hoti saá¹ƒvaá¹‡á¹‡anÄ• nayo ||

sÄ• panesÄ• aá¹-á¹-hÄ• rasannaá¹ƒ vibhaá¹…gÄ• naá¹ƒ Ä• dimhi á¹-hapitÄ• aá¹-á¹-hÄ•
khandhavibhaá¹…gamÄ• tikÄ• -Ä• yatana-dhÄ• tu-sacca-indriya-paccayÄ• kÄ• ra-satipaá¹-
• dabojjhaá¹…ga-maggaá¹…gajhÄ• na-appamaÃ±Ã±Ä• -sikkhÄ• pada-paá¹-isambhidÄ• -Ã±
ibhaá¹…gamÄ• ti

khandhavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

tattha Ä• dibhÅ«tÄ• ya khandhavibhaá¹…gamÄ• tikÄ• ya __atthato_ tÄ• va --- __paÃ±cakk
gaá¹‡anaparicchedo, tena na tato heá¹-á¹-hÄ• , na uddhanti dasseti. __khandhÄ• _ti
paricchinnadhammanidassanaá¹ƒ. tatrÄ• yaá¹ƒ __khandha_-saddo sambahulesu á¹-hÄ• ne
paá¹‡á¹‡attiyaá¹ƒ ruá¸·hiyanti. tattha ``mahÄ• udakakkhandhoâ€™â€™ tiÄ• dÄ«su (SN c V
b VI 37) hi rÄ• sito khandho nÄ• ma. ``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ tiÄ• dÄ
``addasÄ• kho bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaâ€™â€™ ntiÄ• dÄ«su (SN b IV 241
``viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dÄ«su (Dhs 63) ekampi cittaá¹ƒ
svÄ• yamidha rÄ• sito adhippeto. rÄ• saá¹-á¹-ho hi khandha-saddo, koá¹-á¹-hÄ• saá¹-á¹-hot
lokasmiá¹ƒ hi iá¹‡aá¹ƒ gahetvÄ• codiyamÄ• nÄ• ``dvÄ«hi khandhehi dassÄ• ma \Ne 126/,

dassÄ• mÄ• â€™â€™ ti vadanti, tasmÄ• khandhoti koá¹-á¹-hÄ• soti vuttaá¹ƒ \Be 165/ hoti.
ruppatÄ«ti rÅ«paá¹ƒ, sÄ«tuá¹‡hÄ• dÄ«hi pasiddhÄ• kÄ• rena ruppati ghaá¹-á¹-Ä«yati, pÄ«á
hetaá¹ƒ bhagavatÄ• ---

``ruppatÄ«ti kho, bhikkhave, tasmÄ• rÅ«panti vuccati. kena ruppati? sÄ«tenapi ruppati, uá¹
jighacchÄ• yapi ruppati, pipÄ• sÄ• yapi ruppatÄ«â€™â€™ tiÄ• di (SN b III 79).

rÅ«paÃ±ca taá¹ƒ khandho cÄ• ti __rÅ«pakkhandho, _ rÅ«parÄ• si rÅ«pakoá¹-á¹-hÄ• soti at
__vedanÄ• kkhandhÄ• _dÄ«supi eseva nayoti ayaá¹ƒ tÄ• vettha atthato saá¹ƒvaá¹‡á¹‡anÄ•

__dhammabhedato_ panettha heá¹-á¹-hÄ• kusalattike vibhattÄ• atÄ«tÄ• dibhedabhinnÄ•
__rÅ«pakkhandho_ nÄ• ma. tathÄ• catubhÅ«makÄ• vedanÄ• saÃ±Ã±Ä• yo __vedanÄ• kk
nÄ• ma. vedanÄ• saÃ±Ã±Ä• pana á¹-hapetvÄ• sesÄ• phassÄ• dayo paÃ±Ã±Ä• sa cetasil
paÃ±casu khandhesu nibbÄ• nameva asaá¹…gahitaá¹ƒ, upÄ• dÄ• nakkhandhesu pana sab
khandhehi upÄ• dÄ• nakkhandhÄ• naá¹ƒ viseso. khandhÄ• avisesato vuttÄ• , upÄ• dÄ• na
sÄ• savopÄ• dÄ• niyabhÄ• vena visesetvÄ• . idha pana avisesena vuttattÄ• nibbÄ• naá¹ƒ
dhammÄ• saá¹…gahaá¹ƒ gacchantÄ«ti ayaá¹ƒ dhammabhedato saá¹ƒvaá¹‡á¹‡anÄ• nayo.

__vibhaá¹…ganayadassanÄ• _ti vibhaá¹…gapÄ• á¸·iyÄ• Ä• gataatthanayadassanato. __v
suttantabhÄ• janÄ«yaá¹ƒ abhidhammabhÄ• janÄ«yaá¹ƒ paÃ±hÄ• pucchakanti tÄ«hi nayehi
tathÄ• Ä• yatanavibhaá¹…gÄ• dayo. kevalaá¹ƒ hi indriyavibhaá¹…ge, sikkhÄ• padavibhaá¹
suttantabhÄ• janÄ«yaá¹ƒ natthi. paccayÄ• kÄ• ravibhaá¹…ge paÃ±hÄ• pucchakaá¹ƒ natthi.
pana tÄ«su tayopi nayÄ• \Be 166/ na santi. tesu hi Ã±Ä• á¹‡avibhaá¹…go ekavidhato paá¹-
dasavidhÄ• vibhatto, khuddakavatthuvibhaá¹…go ekavidhato paá¹-á¹-hÄ• ya yÄ• va dvÄ• s
dhammahadayavibhaá¹…go pana sabbasaá¹…gahÄ• dÄ«hi dasahi vÄ• rehi vibhatto, tasmÄ
mukhamattadassanavasena tattha tattha saá¹ƒvaá¹‡á¹‡anÄ• bhavissanti. tatridaá¹ƒ khandh
nayÄ• naá¹ƒ mukhamattadassanaá¹ƒ. seyyathidaá¹ƒ --- __suttantabhÄ• janÄ«ye_ tÄ• va rÅ

``tattha \Ne 127/ katamo rÅ«pakkhandho? yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccupp
bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya
tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• ayaá¹ƒ vuccati rÅ«pakkhandhoâ€™

evaá¹ƒ uddisitvÄ• vitthÄ• rato vibhatto, tathÄ• vedanÄ• kkhandhÄ• dayopi. tattha niyakajjh
ajjhattarÅ«paá¹ƒ __ajjhattaá¹ƒ_ nÄ• ma, tato aÃ±Ã±aá¹ƒ parapuggalagataá¹ƒ, aviÃ±Ã±Ä• á
nÄ• ma, tathÄ• vedanÄ• dayopi. pasÄ• davisayarÅ«paá¹ƒ pana __oá¸·Ä• rikaá¹ƒ_ nÄ• ma,
aniá¹-á¹-harÅ«paá¹ƒ __hÄ«naá¹ƒ_ nÄ• ma, iá¹-á¹-harÅ«paá¹ƒ __paá¹‡Ä«taá¹ƒ_ nÄ• ma.

nanu iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ nÄ• ma pÄ• á¹-ekkaá¹ƒ paá¹-ivibhattaá¹ƒ nÄ• ma natthi, ekaá

iá¹-á¹-haá¹ƒ hoti manÄ• paá¹ƒ, tadeva aÃ±Ã±assa ca aniá¹-á¹-haá¹ƒ hoti. vatthÄ• dÄ«ni hi s
nappiyÄ• ni honti, na manussÄ• dÄ«naá¹ƒ, tesaÃ±ca vatthÄ• bharaá¹‡Ä• dÄ«ni piyÄ• ni, na
rucivaseneva iá¹-á¹-hÄ• niá¹-á¹-hatÄ• gahetabbÄ• ? na, iá¹-á¹-hÄ• niá¹-á¹-hÄ• naá¹ƒ pÄ• á
kusalakammajaá¹ƒ hi kusalavipÄ• kavisayova iá¹-á¹-haá¹ƒ nÄ• ma, akusalakammajaá¹ƒ aku
aniá¹-á¹-haá¹ƒ nÄ• ma, saÃ±Ã±Ä• vipallÄ• sena pana koci \Be 167/ iá¹-á¹-hameva buddhar
aniá¹-á¹-hato manasi karoti, aniá¹-á¹-haÃ±ca nirayaggisatthavisÄ• diá¹ƒ iá¹-á¹-hato manasi k
vipallÄ• sabhÄ• vo, na vipÄ• kehÄ«ti vipÄ• kavasena iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ niyataá¹ƒ ved

__sammohavinodaniyÄ• _ pana vibhaá¹…gaá¹-á¹-hakathÄ• ya ---

``sukhasamphassaá¹ƒ hi gÅ«thakalalaá¹ƒ cakkhudvÄ• raghÄ• nadvÄ• resu aniá¹-á¹-haá¹ƒ,
hoti. cakkavattino maá¹‡iratanena pothiyamÄ• nassa, suvaá¹‡á¹‡asÅ«le uttÄ• siyamÄ• nas
maá¹‡iratanasuvaá¹‡á¹‡asÅ«lÄ• ni cakkhudvÄ• re iá¹-á¹-hÄ• ni honti, kÄ• yadvÄ• re aniá¹-á
6) ---

evaá¹ƒ dvÄ• ravasena ekasseva vatthuno iá¹-á¹-hatÄ• , aniá¹-á¹-hatÄ• ca vuttÄ• . sÄ• ca e
ekakalÄ• pagatabhÅ«topÄ• dÄ• yarÅ«pÄ• naá¹ƒ ekasÄ• maggiyamuppattito. na hi bhÅ«tes
\Ne 128/ uppajjantesu tadupÄ• dÄ• yarÅ«pÄ• dikusalena iá¹-á¹-hÄ• ni uppajjanti, bhinnakkh
maá¹‡iratanÄ• dÄ«ni tehi pothiyamÄ• nassa akusalapaccayena utunÄ• aniá¹-á¹-hÄ• ni vipa
kusalapaccayena aniá¹-á¹-hÄ• ni gÅ«thakalalÄ• dÄ«ni iá¹-á¹-hÄ• nÄ«ti, ayaá¹ƒ no attanoma
iá¹-á¹-hÄ• niá¹-á¹-hesu taá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya hÄ«naá¹ƒ, paá¹‡Ä«taÃ
sukhumaá¹ƒ pana rÅ«paá¹ƒ __dÅ«rerÅ«paá¹ƒ_ nÄ• ma, oá¸·Ä• rikaá¹ƒ __santikerÅ«paá¹ƒ_
rÅ«paá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya rÅ«paá¹ƒ dÅ«re santike daá¹-á¹-habbaá¹ƒ. sesaá¹ƒ vuttan

vedanÄ• dÄ«su pana akusalÄ• vedanÄ• __oá¸·Ä• rikÄ• , _ itarÄ• __sukhumÄ• _. kusalÄ
abyÄ• katÄ• sukhumÄ• . dukkhÄ• vedanÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . sukhadukkh
sukhumÄ• . asamÄ• pannassa vÄ• vedanÄ• oá¸·Ä• rikÄ• , samÄ• pannassa sukhumÄ• . s
anÄ• savÄ• sukhumÄ• . taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya oá¸·Ä• r
akusalÄ• vedanÄ• kusalÄ• byÄ• katÄ• hi dÅ«re, tÄ• ca tÄ• ya dÅ«reti evaá¹ƒ jÄ• tisabhÄ
vuttanayena __dÅ«revedanÄ• _ daá¹-á¹-habbÄ• , kusalÄ• vedanÄ• kusalÄ• ya santiketi ev
__santikevedanÄ• _ daá¹-á¹-habbÄ• . taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ
daá¹-á¹-habbÄ• . evaá¹ƒ saÃ±Ã±Ä• kkhandhÄ• dÄ«supi yathÄ• nurÅ«paá¹ƒ oá¸·Ä• rikasukh
ayamettha saá¹…khepo, vitthÄ• ro pana __vibhaá¹…gapÄ• á¸·iaá¹-á¹-hakathÄ• su_ (Vibh 8
gahetabboti ayaá¹ƒ suttantabhÄ• janÄ«yanayo.

__abhidhammabhÄ• janÄ«yanaye_ rÅ«pakkhandhassa tÄ• va ekavidhÄ• dito yÄ• va ekÄ•
vuttanayena veditabbÄ• . vedanÄ• kkhandho pana ekavidho phassasampayutto, duvidho sa
kusalattikavasena, catubbidho catubhÅ«makavasena, paÃ±cavidho sabhÄ• vabhedena, cha

sattavidho sattaviÃ±Ã±Ä• á¹‡asampayogavasena, aá¹-á¹-havidho tesu kÄ• yaviÃ±Ã±Ä• á¹‡
sukhadukkhavasena dvidhÄ• bhinditvÄ• , navavidho tesu manoviÃ±Ã±Ä• á¹‡asampayuttaá
bhinditvÄ• , dasavidho tesu kÄ• yaviÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ duvidhÄ• , manoviÃ±Ã±Ä•
bhinditvÄ• ti evaá¹ƒ sahetukadukamÅ«laá¹ƒ paá¹-hamavÄ• raá¹ƒ vatvÄ• puna kusalattikaá
vedanÄ• ttikapÄ«tittikasanidassanattikavajjite sabbattike yojetvÄ• yÄ• va dasavidhÄ• , apa
vÄ• rÄ• vuttÄ• . yathÄ• cettha sahetukadukamÅ«likÄ• sabbattikayojanÄ• , evaá¹ƒ hetusa
anurÅ«padukamÅ«likÄ• pi saraá¹‡adukapariyosÄ• nÄ• paccekaá¹ƒ sabbattikayojanÄ• pi v
dukamÅ«lako yojanÄ• nayo. yathÄ• ca ekekadukena sabbattikayojanÄ• vasena dukamÅ«l
ekekattikena yathÄ• nurÅ«paá¹ƒ sabbadukayojanÄ• vasena tikamÅ«lako, tadubhayamissak
ca nayo veditabbo. yathÄ• cettha vedanÄ• kkhandhe, evaá¹ƒ saÃ±Ã±Ä• kkhandhÄ• dÄ«su
dukamÅ«lakÄ• dinayÄ• veditabbÄ• ti ayaá¹ƒ abhidhammabhÄ• janÄ«yanayo.

__paÃ±hÄ• pucchakanaye_ pana paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati kusalÄ• , kati akusal
sukhÄ• ya vedanÄ• ya sampayuttÄ• ... pe ... kati saraá¹‡Ä• , kati araá¹‡Ä• ti? rÅ«pakkhand
khandhÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• , rÅ«paá¹ƒ, vedanÄ• ca ve
sesÄ• tidhÄ• pi honti, rÅ«paá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ, siyÄ• upÄ•
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ, asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ, sesÄ• cattÄ• ro khandhÄ
honti. rÅ«paá¹ƒ avitakkaavicÄ• raá¹ƒ, tayo khandhÄ• tidhÄ• pi honti, saá¹…khÄ• rakkhandh
ca. rÅ«paá¹ƒ na vattabbaá¹ƒ, vedanÄ• siyÄ• pÄ«tisahagatÄ• , na vattabbÄ• , tayo tidhÄ•
rÅ«paá¹ƒ nevadassanenanabhÄ• vanÄ• yapahÄ• tabbaá¹ƒ, nadassanenanabhÄ• vanÄ• ya
nevÄ• cayagÄ• minaapacayagÄ• mi, nevasekhaá¹ƒnÄ• sekhaá¹ƒ, parittaá¹ƒ, sesÄ• tidhÄ•
parittÄ• rammaá¹‡attike rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ, sesÄ• tidhÄ• ca na vattabbÄ• ca.
aniyataá¹ƒ, sesÄ• tidhÄ• pi. maggÄ• rammaá¹‡attike ca rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ, se
vattabbÄ• . uppannÄ• tÄ«tattikesu paÃ±capi tidhÄ• honti. atÄ«tÄ• rammaá¹‡attike rÅ«paá
tidhÄ• ca na vattabbÄ• ca. ajjhattattike paÃ±capi tidhÄ• honti. ajjhattÄ• rammaá¹‡attike rÅ
anÄ• rammaá¹‡aá¹ƒ, sesÄ• tidhÄ• pi na vattabbÄ• ca. cattÄ• ro khandhÄ• anidassanaap
tidhÄ• pi hoti.

cattÄ• ro \Be 170/ khandhÄ• nahetÅ«, saá¹…khÄ• rakkhandho siyÄ• hetu, siyÄ• na hetu.
hetuvippayuttaá¹ƒ, sesÄ• dvidhÄ• pi. tayo khandhÄ• siyÄ• sahetukÄ• ceva na ca hetÅ«,
saá¹…khÄ• rakkhandho dvidhÄ• ca na vattabbo ca, rÅ«paá¹ƒ na vattabbameva. tathÄ• an
nahetuahetukaá¹ƒ, tayo dvidhÄ• pi, saá¹…khÄ• rakkhandho dvidhÄ• ca na vattabbo ca. pa
saá¹…khatÄ• , cattÄ• ro anidassanÄ• , appaá¹-ighÄ• , rÅ«paá¹ƒ dvidhÄ• pi. rÅ«paá¹ƒ rÅ«p
lokiyaá¹ƒ, sesÄ• dvidhÄ• pi. paÃ±capi kenaci viÃ±Ã±eyyÄ• , na ca kenaci viÃ±Ã±eyyÄ• ca
saá¹…khÄ• rÄ• dvidhÄ• pi, na vattabbÄ• ca. rÅ«paá¹ƒ sÄ• savo, Ä• savavippayutto \Ne 1
rÅ«paá¹ƒ sÄ• savÄ• ceva no ca Ä• savÄ• , tayo tathÄ• ca na vattabbÄ• ca. saá¹…khÄ• r
rÅ«paá¹ƒ na vattabbameva, tayo siyÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• , siyÄ•
dvidhÄ• ca na vattabbo ca. rÅ«paá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaÃ±ca, sesÄ• dvidhÄ•

nayena saá¹ƒyojanagocchakÄ• dÄ«supi yojanÄ• veditabbÄ• . kevalaá¹ƒ hi parÄ• mÄ• sasa
parÄ• mÄ• savippayuttaá¹ƒ, tayo dvidhÄ• pi, saá¹…khÄ• ro dvidhÄ• pi, diá¹-á¹-hivasena na
ettakameva viseso. rÅ«paá¹ƒ anÄ• rammaá¹‡aá¹ƒ, sesÄ• sÄ• rammaá¹‡Ä• . viÃ±Ã±Ä• á¹‡
tayo cetasikÄ• , dve acetasikÄ• . tayo cittasampayuttÄ• , rÅ«paá¹ƒ cittavippayuttaá¹ƒ. viÃ±Ã
vattabbaá¹ƒ. tathÄ• cittasaá¹ƒsaá¹-á¹-hadukepi. tayo cittasamuá¹-á¹-hÄ• nÄ• , viÃ±Ã±Ä• á¹
cittasamuá¹-á¹-hÄ• naá¹ƒ. rÅ«paá¹ƒ dvidhÄ• pi. tathÄ• anantaradukadvayepi. tayo
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , dve no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . ta
viÃ±Ã±Ä• á¹‡aá¹ƒ ajjhattikaá¹ƒ, tayo bÄ• hirÄ• , rÅ«paá¹ƒ dvidhÄ• pi. cattÄ• ro no upÄ• dÄ•
paÃ±capi siyÄ• upÄ• dinnÄ• , siyÄ• anupÄ• dinnÄ• , no upÄ• dÄ• nÄ• .

kilesagocchako \Be 171/ vuttanayova. rÅ«paá¹ƒ nevadassanenanabhÄ• vanÄ• ya pahÄ• ta
evaá¹ƒ yÄ• vapÄ«tidukÄ• yojanÄ• veditabbÄ• .

rÅ«paá¹ƒ na vedanÄ• , na sukhÄ• , na sukhasahagatÄ• , sesÄ• dvidhÄ• pi. tathÄ• anantar
kÄ• mÄ• vacaraá¹ƒ, sesÄ• dvidhÄ• pi. evaá¹ƒ yÄ• va saraá¹‡adukÄ• yojanÄ• veditabbÄ•

ime pana nayÄ• vitthÄ• rato pÄ• á¸·iaá¹-á¹-hakathÄ• hi Ã±Ä• tabbÄ• . atthavinicchayo ca r
dhammasaá¹…gaá¹‡Ä«mÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• ya vuttÄ• nusÄ• rena Ã±Ä• tabbo.
apubbameva vaá¹‡á¹‡ayissÄ• mÄ• ti ayaá¹ƒ vibhaá¹…ganayadassanato saá¹ƒvaá¹‡á¹‡anÄ

idÄ• ni panettha ---

kamatonÅ«nÄ• dhikato, daá¹-á¹-habbasamabhedato.

pÄ• á¸·imuttanayo Ã±eyyo, khandhakosallamicchatÄ• ||

tattha \Ne 131/ __kamato_ti ettha uppattikkamo pahÄ• nakkamo paá¹-ipattikkamo bhÅ«mik
bahuvidhesu kamesu khandhÄ• naá¹ƒ desanÄ• kkamova yujjati, na itare, asambhavÄ• . abh
attaggÄ• hapatitaá¹ƒ veneyyajanaá¹ƒ samÅ«haghanavinibbhogadassanena attaggÄ• hato r
tassa tassa janassa sukhaggahaá¹‡atthaá¹ƒ cakkhuÄ• dÄ«naá¹ƒ visayabhÅ«taá¹ƒ oá¸·Ä• ri
rÅ«pakkhandhaá¹ƒ desesi, tato iá¹-á¹-hÄ• niá¹-á¹-havisayasaá¹ƒvedakaá¹ƒ oá¸·Ä• rikaá¹ƒ v
taá¹ƒ saÃ±jÄ• nÄ• tÄ«ti evaá¹ƒ vedanÄ• visayassa Ä• kÄ• raggÄ• hikaá¹ƒ saÃ±Ã±aá¹ƒ, saÃ
saá¹…khÄ• re, tesaá¹ƒ vedanÄ• dÄ«naá¹ƒ nissayÄ• dhipatibhÅ«taá¹ƒ viÃ±Ã±Ä• á¹‡anti aya

__anÅ«nÄ• dhikato_ti \Be 172/ kasmÄ• pana bhagavatÄ• paÃ±ceva khandhÄ• vuttÄ• an
sabbasaá¹…khatasabhÄ• gekasaá¹…gahato, attattaniyaggÄ• havatthussa etapparamato, a
anekappabhedesu hi saá¹…khatadhammesu sabhÄ• gavasena saá¹…gayhamÄ• nesu rÅ«p
eko khandho hoti, vedanÄ• vedanÄ• sabhÄ• gekasaá¹…gahavasena eko khandho hoti. esa

sabbasaá¹…khatasabhÄ• gekasaá¹…gahato paÃ±ceva vuttÄ• . etaparamaÃ±cetaá¹ƒ attatta
rÅ«pÄ• dayo paÃ±ca, tasmÄ• attattaniyaggÄ• havatthussa etaparamatopi paÃ±ceva vuttÄ•
paÃ±ca dhammakkhandhÄ• vuttÄ• , tepi saá¹…khÄ• rakkhandhapariyÄ• pannattÄ• etthev
aÃ±Ã±esaá¹ƒ tadavarodhatopi paÃ±ceva vuttÄ• ti ayaá¹ƒ anÅ«nÄ• dhikato.

__daá¹-á¹-habbasamabhedato_ti daá¹-á¹-habbabhedato, upamÄ• bhedato ca. tattha daá¹-á
paÃ±cupÄ• dÄ• nakkhandhÄ• sÄ• maÃ±Ã±ato ukkhittÄ• sikapaccatthikato, bhÄ• rato, khÄ
aniccadukkhaanattasaá¹…khÄ• tavadhakato ca daá¹-á¹-habbÄ• . visesato pana pheá¹‡apiá
daá¹-á¹-habbaá¹ƒ, udakabubbuá¸·amarÄ«cikakadalikkhandhamÄ• yÄ• viya yathÄ• kkamaá
yathÄ• hi pheá¹‡apiá¹‡á¸• o vimaddÄ• saho, so ca pattathÄ• lakÄ• diatthaá¹ƒ gahitopi tama
bhijjati, evaá¹ƒ rÅ«pampi vimaddÄ• sahaá¹ƒ, taÃ±ca subhÄ• divasena gahitampi na tathÄ•
asubhÄ• diyeva hoti.

yathÄ• vÄ• pheá¹‡apiá¹‡á¸• o anekasandighaá¹-ito bahunnaá¹ƒ udakasappÄ• dipÄ• á¹‡
badarapakkamatto hutvÄ• anupubbavaá¸• á¸• hanako uá¹-á¹-hitamattopi cesa bhijjati, thoka
samuddaá¹ƒ patvÄ• pana avassameva bhijjati \Be 173/, evaá¹ƒ rÅ«pampi chiddÄ• vachidda
anekasandighaá¹-itaá¹ƒ \Ne 132/ asÄ«tikimikulavokiá¹‡á¹‡aá¹ƒ, Ä• dito cetaá¹ƒ kalalamatt
anupubbavaá¸• á¸• hanakaá¹ƒ, kalalamattepi cetaá¹ƒ bhijjati, abbudÄ• dibhÄ• vepi Ä• yukkh
bhijjati. evaá¹ƒ pheá¹‡apiá¹‡á¸• asadisaá¹ƒ daá¹-á¹-habbaá¹ƒ.

yathÄ• pana bubbuá¸·o muhuttaramaá¹‡Ä«yo agayhupago na ciraá¹-á¹-hitikova, evaá¹ƒ ve
bubbuá¸·o udakatalaá¹ƒ, udakabinduá¹ƒ, udakajallakaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• puá¹-aá¹ƒ
gahaá¹‡avÄ• taÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca uppajjati, evaá¹ƒ vedanÄ• pi vatth
kilesajallaá¹ƒ, phassasaá¹…ghaá¹-á¹-anaÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca uppajjat
bubbuá¸·asadisÄ• daá¹-á¹-habbÄ• .

yathÄ• pana marÄ«cikÄ• jalÄ• sayÄ• dibhÄ• vena vippalambhikÄ• , evaá¹ƒ saÃ±Ã±Ä• pi
marÄ«cisadisÄ• daá¹-á¹-habbÄ• . yathÄ• pana kadalikkhandho agayhupago bahuvaá¹-á¹-i
saá¹…khÄ• rakkhandhopi agayhupagoniccÄ• disÄ• ravirahito, phassÄ• dibahudhammasam
kadalikkhandhasadiso daá¹-á¹-habbo. yathÄ• pana mÄ• yÄ• asuvaá¹‡á¹‡arajatÄ• dirÅ«pÄ
mahÄ• janaá¹ƒ vaÃ±ceti, evaá¹ƒ viÃ±Ã±Ä• á¹‡ampi aniccÄ• dirÅ«paá¹ƒ teneva cittena Ä• g
ca gÄ• hÄ• petvÄ• vaÃ±cetÄ«ti taá¹ƒ mÄ• yÄ• sadisaá¹ƒ daá¹-á¹-habbaá¹ƒ. vuttaÃ±ca ---

``pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ rÅ«paá¹ƒ, vedanÄ• bubbuá¸·Å«pamÄ• .

marÄ«cikÅ«pamÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• kadalÅ«pamÄ• .

mÄ• yÅ«pamaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, desitÄ• diccabandhunÄ• â€™â€™ ti || (SN b III 95).

ayamettha daá¹-á¹-habbabhedo.

__upamÄ• bhedato_ ca pana gilÄ• nasÄ• lÅ«pamo rÅ«pupÄ• dÄ• nakkhandho, gelaÃ±Ã±Å
gelaÃ±Ã±asamuá¹-á¹-hÄ• nÅ«pamo saÃ±Ã±upÄ• dÄ• nakkhandho, asappÄ• yasevanÅ«pa
174/, gilÄ• nÅ«pamo viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. apica
cÄ• rakakÄ• raá¹‡aaparÄ• dhakÄ• raá¹‡akÄ• rakaaparÄ• dhikÅ«pamÄ• ete
bhÄ• janabhojanabyaÃ±janaparivesakabhuÃ±jakÅ«pamÄ• cÄ• ti ayamettha upamÄ• bhedo
__pÄ• á¸·imuttakavinicchayanayo_ Ã±eyyo.

khandhavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

Ä• yatanavibhaá¹…gamÄ• tikÄ• ya \Ne 133/ pana __atthato_ tÄ• va --- __dvÄ• dasÄ• yata
Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato __Ä• yatanÄ• ni_. cakkhurÅ«pÄ• dÄ«su hi
cittacetasikÄ• dhammÄ• sena sena anubhavanÄ• dinÄ• kiccena Ä• yatanti upaá¹-á¹-haha
ca pana Ä• yabhÅ«te dhamme etÄ• ni tanonti vitthÄ• renti, idaÃ±ca atÄ«va Ä• yataá¹ƒ saá¹
pavattayantÄ«ti vuttaá¹ƒ hoti, tasmÄ• ``Ä• yatanÄ• nÄ«â€™â€™ ti vuccanti.

apica nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena, Ä• karaá¹-á¹-hena, samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-
saÃ±jÄ• bhidesaá¹-á¹-hena, kÄ• raá¹‡aá¹-á¹-hena ca sÄ• sane, loke ca ``Ä• yatanaâ€™â€™
hi te te cittacetasikÄ• dhammÄ• tadÄ• yattavuttitÄ• ya nivasanti, tesu ca Ä• karabhÅ«tesu
vatthÄ• rammaá¹‡avasena ca samosaranti, cakkhÄ• dayova nesaá¹ƒ saÃ±jÄ• tideso, kÄ• ra
nivÄ• saá¹-á¹-hÄ• nÄ• dinÄ• atthena cakkhÄ• dÄ«ni Ä• yatanÄ• nÄ«ti veditabbÄ• ni.

__cakkhÄ• yatana_ntiÄ• dÄ«su cakkhatÄ«ti __cakkhu, _ rÅ«paá¹ƒ assÄ• deti, vibhÄ• veti
__rÅ«paá¹ƒ_. vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ \Be 175/ hadayaá¹…gatabhÄ• vaá¹
suá¹‡Ä• tÄ«ti __sotaá¹ƒ_. sappatÄ«ti __saddo, _ udÄ• harÄ«yatÄ«ti attho. ghÄ• yatÄ«ti __g
__gandho, _ attano vatthuá¹ƒ sÅ«cayatÄ«ti attho. jÄ«vitaá¹ƒ avhÄ• yatÄ«ti __jivhÄ• _. rasa
__raso, _ assÄ• dentÄ«ti attho. kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá¹ƒ Ä• yoti __kÄ• yo
__phoá¹-á¹-habbaá¹ƒ_. manatÄ«ti __mano_. attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«ti __dhamm
yathÄ• vuttenatthena Ä• yatanaÃ±cÄ• ti __cakkhÄ• yatanaá¹ƒ_ ... pe ... dhammÄ• ca te Ä•
__dhammÄ• yatana_nti ayaá¹ƒ tÄ• vettha padattho.

__dhammabhedato_ panettha sabbampi viÃ±Ã±Ä• á¹‡aá¹ƒ manÄ• yatanaá¹ƒ nÄ• ma. ceta
dhammÄ• yatanaá¹ƒ nÄ• ma. sesÄ• ni suviÃ±Ã±eyyÄ• ni. imesu ca Ä• yatanesu atÄ«tÄ• di
lokiyalokuttarÄ• sabbe nÄ• marÅ«padhammÄ• , paÃ±Ã±attiyo ca saá¹…gahitÄ• ti veditabb

ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• â€™â€™ tiÄ• divacanato (DhÄ• tuk 7
rÅ«pÄ• rÅ«palakkhaá¹‡Ä• naá¹ƒ jÄ• tijarÄ• bhaá¹…gÄ• naá¹ƒ saá¹…khÄ• rakkhandhadhan
saá¹…gahitattÄ• itarÄ• sampi paÃ±Ã±attÄ«naá¹ƒ yathÄ• rahaá¹ƒ tattha saá¹…gahitabhÄ•
dhammabhedo.

__vibhaá¹…ganayato_ panettha __suttantabhÄ• janÄ«ye_ tÄ• va ``cakkhuá¹ƒ aniccaá¹ƒ du
vipariá¹‡Ä• madhammaá¹ƒ. rÅ«pÄ• aniccÄ• dukkhÄ• anattÄ• vipariá¹‡Ä• madhammÄ• .
anattÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti (Vibh 154) evaá¹ƒ visayivisayÄ• yatanavasen
ayaá¹ƒ suttantabhÄ• janÄ«yanayo.

__abhidhammabhÄ• janÄ«ye_ pana pasÄ• davisayÄ• yatanÄ• ni tÄ• va ``tattha katamaá¹ƒ
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya \Be 176/ pasÄ• doâ€™â€™ tiÄ• dinÄ• (Vib
vuttanayena vibhattÄ• ni. manÄ• yatanaá¹ƒ pana ekavidhato paá¹-á¹-hÄ• ya yÄ• vadasavidh
vuttanayena vibhattaá¹ƒ. dhammÄ• yatanaá¹ƒ pana ``tattha katamaá¹ƒ dhammÄ• yatanaá¹ƒ
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho, yaÃ±ca rÅ«paá¹ƒ anidassanaappaá¹-ighaá¹ƒ
asaá¹…khatÄ• ca dhÄ• tÅ«â€™â€™ ti (Vibh 167) uddisitvÄ• ``tattha katamo vedanÄ• kkha
167) vedanÄ• kkhandhÄ• dÄ«su vuttanayena vibhattaá¹ƒ. sukhumarÅ«panibbÄ• nÄ• ni rÅ«
ayaá¹ƒ abhidhammabhÄ• janÄ«yanayo.

__paÃ±hÄ• pucchakanayaá¹ƒ_ pana ito paraá¹ƒ vitthÄ• rato adassetvÄ• tikadukÄ• naá¹ƒ
visesatthadÄ«pakehi ca tikadukehi yojetvÄ• dassayissÄ• ma, sesehipi tikadukehi yojanÄ• n
sakkÄ• Ã±Ä• tunti. kathaá¹ƒ dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ kati kusalÄ• ... pe ... kati
abyÄ• katÄ• , dvÄ• yatanÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• . vedanÄ
vattabbÄ• ni, manÄ• yatanaá¹ƒ tidhÄ• pi, dhammÄ• yatanaá¹ƒ tidhÄ• na vattabbaÃ±ca ... p
sanidassanasappaá¹-ighaá¹ƒ, navÄ• yatanÄ• ni anidassanasappaá¹-ighÄ• ni, manÄ• yatana
anidassanaappaá¹-ighÄ• ni, ekÄ• dasÄ• yatanÄ• ni na hetÅ«, dhammÄ• yatanaá¹ƒ siyÄ• h
ekÄ• dasÄ• yatanÄ• ni sappaccayÄ• ni, dhammÄ• yatanaá¹ƒ siyÄ• sappaccayaá¹ƒ, siyÄ•
dasÄ• yatanÄ• ni rÅ«paá¹ƒ, manÄ• yatanaá¹ƒ arÅ«paá¹ƒ, dhammÄ• yatanaá¹ƒ dvidhÄ• pi .
araá¹‡Ä• ni, dvÄ• yatanÄ• ni siyÄ• saraá¹‡Ä• ni, siyÄ• araá¹‡Ä• nÄ«ti ayaá¹ƒ paÃ±hÄ• pu

idÄ• ni \Ne 135/ pana ---

kamato tÄ• vattato ca, tesaá¹ƒ daá¹-á¹-habbabhedato.

pÄ• á¸·imuttanayenettha, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha \Be 177/ __kamato_ti idhÄ• pi desanÄ• kkamova yujjati. ajjhattikesu hi Ä• yatanesu
sanidassanasappaá¹-ighavisayattÄ• cakkhÄ• yatanaá¹ƒ pÄ• kaá¹-anti paá¹-hamaá¹ƒ desita

anidassanasappaá¹-ighavisayÄ• ni sotÄ• yatanÄ• dÄ«ni. atha vÄ• dassanÄ• nuttariyasava
bahÅ«pakÄ• rattÄ• cakkhusotÄ• yatanÄ• ni paá¹-hamaá¹ƒ desitÄ• ni, tato ghÄ• nÄ• yatanÄ
pana gocaravisayattÄ• ante manÄ• yatanaá¹ƒ, cakkhÄ• yatanÄ• dÄ«naá¹ƒ gocarattÄ• tesa
rÅ«pÄ• yatanÄ• dÄ«ni. apica viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡avavatthÄ• natopi ayametesaá¹
hetaá¹ƒ ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manaÄ
ca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN III 421; SN b IV 60, 113; Nidd I 107) ayaá

__tÄ• vattato_ti tÄ• vabhÄ• vato. idaá¹ƒ vuttaá¹ƒ hoti --- cakkhÄ• dayopi hi dhammÄ• eva,
dhammÄ• yatanamicceva avatvÄ• kasmÄ• dvÄ• dasÄ• yatanÄ• ni vuttÄ• nÄ«ti ce? chaviÃ
dvÄ• rÄ• rammaá¹‡avavatthÄ• nato ayametesaá¹ƒ bhedo hotÄ«ti dvÄ• dasa vuttÄ• ni.
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thipariyÄ• pannassa hi viÃ±Ã±Ä• á¹‡akÄ• yassa cakkhÄ• yatanan
rÅ«pÄ• yatanamevÄ• rammaá¹‡aá¹ƒ. tathÄ• itarÄ• ni itaresaá¹ƒ. chaá¹-á¹-hassa pana bhav
manÄ• yatanekadesova uppattidvÄ• raá¹ƒ, asÄ• dhÄ• raá¹‡aÃ±ca dhammÄ• yatanaá¹ƒ Ä•
viÃ±Ã±Ä• á¹‡akÄ• yÄ• naá¹ƒ uppattidvÄ• rÄ• rammaá¹‡avavatthÄ• nato dvÄ• dasa vuttÄ• n

__daá¹-á¹-habbabhedato_ti ettha pana sabbÄ• ni cetÄ• ni Ä• yatanÄ• ni anÄ• gamanato, a
daá¹-á¹-habbÄ• ni. na hi tÄ• ni pubbe udayÄ• kutoci Ä• gacchanti, napi uddhaá¹ƒ vayÄ• ku
178/, atha kho pubbe udayÄ• appaá¹-iladdhasabhÄ• vÄ• ni uddhaá¹ƒ vayÄ• paribhinnasab
pubbantÄ• parantavemajjhe paccayÄ• yattavuttitÄ• ya avasÄ• ni pavattanti, tasmÄ• anÄ• g
daá¹-á¹-habbÄ• ni. tathÄ• nirÄ«hato, abyÄ• pÄ• rato ca. na hi cakkhurÅ«pÄ• dÄ«naá¹ƒ eva
vata amhÄ• kaá¹ƒ sÄ• maggiyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma uppajjeyyÄ• â€™â€™ ti, na c
viÃ±Ã±Ä• á¹‡uppÄ• danatthaá¹ƒ dvÄ• rabhÄ• vena, vatthubhÄ• vena, Ä• rammaá¹‡abhÄ• v
kho dhammatÄ• vesÄ• yaá¹ƒ cakkhurÅ«pÄ• disÄ• maggiyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«
abyÄ• pÄ• rato ca daá¹-á¹-habbÄ• ni. apica ajjhattikÄ• ni suÃ±Ã±o gÄ• mo viya daá¹-á¹-hab
dhuvasubhasukhattabhÄ• vavirahitattÄ• , bÄ• hirÄ• ni gÄ• maghÄ• takacorÄ• viya. tathÄ•
viya daá¹-á¹-habbÄ• ni, bÄ• hirÄ• ni tesaá¹ƒ gocarÄ• viyÄ• ti ayamettha daá¹-á¹-habbabhed
pÄ• á¸·imuttanayenettha viÃ±Ã±Ä• tabbo vinicchayo.

Ä• yatanavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tuvibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

dhÄ• tuvibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __aá¹-á¹-hÄ• rasa dhÄ• tuyo_ti
vidhÄ• naá¹ƒ, vidhÄ«yate etÄ• ya, ettha vÄ• dhÄ«yatÄ«ti __dhÄ• tu_. lokiyÄ• hi dhÄ• tuyo
vavatthitÄ• . anekappakÄ• raá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ vidahanti nipphÄ• denti, sattehi ca c
dukkhavidhÄ• namattameva cetÄ• , etÄ• hi ca kÄ• raá¹‡abhÅ«tÄ• hi saá¹ƒsÄ• radukkhaá¹ƒ
yathÄ• vihitaÃ±ca dukkhaá¹ƒ etÄ• sveva dhÄ«yati á¹-hapÄ«yatÄ«ti etehi atthehi yathÄ• sam
ti vuccanti.

yathÄ• \Be 179/ vÄ• sarÄ«rasaá¹…khÄ• tassa samudÄ• yassa avayavabhÅ«tesu rasasoá
visabhÄ• galakkhaá¹‡aparicchinnesu dhÄ• tusamaÃ±Ã±Ä• , evametesupi paÃ±cakkhandha
cakkhÄ• dÄ«su dhÄ• tusamaÃ±Ã±Ä• veditabbÄ• . lokiyalokuttarasÄ• dhÄ• raá¹‡atthavaser
dhÄ• rentÄ«ti dhÄ• tuyo. nijjÄ«vamattÄ• nametaá¹ƒ adhivacanaá¹ƒ, tasmÄ• yathÄ• vuttena
dhÄ• tu cÄ• ti __cakkhudhÄ• tu_. evaá¹ƒ sesesupÄ«ti ayaá¹ƒ tÄ• vettha padattho.

__dhammabhedato_ panettha Ä• yatanesu vuttanayena veditabbo. apica
paÃ±cadvÄ• rÄ• vajjanasampaá¹-icchanadvayaviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 137/ manodhÄ• tu nÄ
paÃ±caviÃ±Ã±Ä• á¹‡amanodhÄ• tuvajjitaá¹ƒ pana sabbampi viÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã
suviÃ±Ã±eyyameva.

__vibhaá¹…ganayato_ panettha __suttantabhÄ• janÄ«ye_ tÄ• va --- ``pathavÄ«dhÄ• tu Ä•
Ä• kÄ• saviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti cha dhÄ• tuyo uddisitvÄ• Ä• dito paÃ±ca ajjh
ca cha viÃ±Ã±Ä• á¹‡avasena vibhattÄ• , aparÄ• pi ``sukhadhÄ• tu
dukkhasomanassadomanassupekkhÄ• avijjÄ• dhÄ• tÅ«â€™â€™ ti cha dhÄ• tuyo uddisitvÄ
aparÄ• pi ``kÄ• madhÄ• tu byÄ• pÄ• davihiá¹ƒsÄ• nekkhammaabyÄ• pÄ• daavihiá¹ƒsÄ• dh
uddisitvÄ• , evaá¹ƒ tÄ«hi chakkehi paccekaá¹ƒ tebhÅ«makÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo sa
lakkhaá¹‡Ä• hÄ• rato, nissayavisayapayogavinÄ• bhÄ• vÄ• dito ca vuttÄ• ti veditabbÄ• ti ay
suttantabhÄ• janÄ«yanayo.

__abhidhammabhÄ• janÄ«ye_ pana sarÅ«peneva aá¹-á¹-hÄ• rasa dhÄ• tuyo uddisitvÄ• pa
vuttanayena vibhattÄ• , satta viÃ±Ã±Ä• á¹‡adhÄ• tuyo pana ---

``tattha katamÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati c
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. ayaá¹ƒ vuccati cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... kÄ• yav

``tattha \Be 180/ katamÄ• manodhÄ• tu? cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... kÄ• yav
... niruddhasamanantarÄ• uppajjati cittaá¹ƒ ... pe ... sabbadhammesu vÄ• pana paá¹-hama
cittaá¹ƒ ... pe ... ayaá¹ƒ vuccati manodhÄ• tu.

``tattha katamÄ• dhammadhÄ• tu? vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• ra
anidassanaá¹ƒ appaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ, asaá¹…khatÄ• ca dhÄ•
dhammadhÄ• tu.

``tattha katamÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... manodhÄ• tuyÄ• pi uppajjitvÄ• nirud
uppajjati cittaá¹ƒ ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati cittaá¹ƒ ... pe ... ayaá¹ƒ
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti (Vibh 184) ---

evaá¹ƒ vibhattÄ• . tattha __sabbadhammesu vÄ• pana paá¹-hamasamannÄ• hÄ• ro_ti etth
sabbadhammesÅ«ti evaá¹ƒ attho gahetabbo. __manodhÄ• tuyÄ• pi uppajjitvÄ• niruddhasa
__pi_-kÄ• ro sampiá¹‡á¸• anattho, tasmÄ• manodhÄ• tuyÄ• pi
santÄ«raá¹‡avoá¹-á¹-habbanÄ• dimanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pÄ«ti evamattho gahetab
paá¹-iccÄ• _tiÄ• dÄ«su manodvÄ• re bhavaá¹…gamanaÃ±ceva catubhÅ«makadhammÄ• ra
sahÄ• vajjanakajavanaá¹ƒ nibbattatÄ«ti attho. ayaá¹ƒ abhidhammabhÄ• janÄ«yanayo.

__paÃ±hÄ• pucchakanaye_ pana aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ kati kusalÄ• ... pe
soá¸·asa dhÄ• tuyo abyÄ• katÄ• , dve dhÄ• tuyo tidhÄ• pi honti ... pe ... dasa dhÄ• tuyo
nevavipÄ• kanavipÄ• kadhammadhammÄ• , paÃ±ca dhÄ• tuyo vipÄ• kÄ• , manodhÄ• tu si
nevavipÄ• kanavipÄ• kadhammadhammÄ• , dve dhÄ• tuyo tidhÄ• pi \Be 181/ honti. dasa d
saddadhÄ• tuyo anupÄ• dinnupÄ• dÄ• niyÄ• , paÃ±ca dhÄ• tuyo siyÄ• upÄ• dinnupÄ• dÄ•
anupÄ• dinnupÄ• dÄ• niyÄ• , dve dhÄ• tuyo tidhÄ• pi ... pe ... dasa dhÄ• tuyo siyÄ• uppan
saddadhÄ• tu siyÄ• uppannÄ• , siyÄ• anuppannÄ• , siyÄ• na vattabbÄ• uppÄ• dinoti, cha
dhammadhÄ• tu tidhÄ• va ... pe ... rÅ«padhÄ• tu sanidassanasappaá¹-ighÄ• , nava dhÄ• tu
aá¹-á¹-ha dhÄ• tuyo anidassanaappaá¹-ighÄ• . sattarasa dhÄ• tuyo na hetÅ«, dhammadhÄ•
soá¸·asa dhÄ• tuyo araá¹‡Ä• , dve dhÄ• tuyo dvidhÄ• pÄ«ti ayaá¹ƒ paÃ±hÄ• pucchakanayo

idÄ• ni panetÄ• saá¹ƒ ---

kamatÄ• vattato daá¹-á¹-habbÄ• , paccayÄ• naá¹ƒ vibhÄ• gato.

dhÄ• tÅ«namidha viÃ±Ã±eyyo, pÄ• á¸·imuttavinicchayo ||

tattha __kamato_ tÄ• va idhÄ• pi desanÄ• kkamova yujjati. so ca panÄ• yaá¹ƒ hetuphalÄ•
\Ne 139/ vutto. cakkhudhÄ• tu rÅ«padhÄ• tÅ«ti idaá¹ƒ hi dvayaá¹ƒ hetu, cakkhuviÃ±Ã±Ä• á¹
phalaá¹ƒ. evaá¹ƒ sabbattha. ayaá¹ƒ tÄ• vettha kamo.

__tÄ• vattato_ pana yÄ• idha __suttantabhÄ• janÄ«ye_ tÄ«hi chakkehi vuttÄ• dhÄ• tuyo c
suttÄ• bhidhammapadesesu ``Ä• bhÄ• dhÄ• tu ... pe ... anekadhÄ• tunÄ• nÄ• dhÄ• tulokoâ
aÃ±Ã±Ä• pi bahudhÄ• tuyo dissanti, tÄ• sampi vasena paricchedaá¹ƒ avatvÄ• kasmÄ• aá¹
tÄ• sampi tadantogadhattÄ• .

apica vijÄ• nanasabhÄ• ve viÃ±Ã±Ä• á¹‡e jÄ«vasaÃ±Ã±Ä«naá¹ƒ tassÄ• cakkhuviÃ±Ã±Ä• a
cakkhurÅ«pÄ• dipaccayÄ• yattavuttitÄ• ya aniccataÃ±ca pakÄ• setvÄ• tasmiá¹ƒ
dÄ«gharattÄ• nusayitajÄ«vasaÃ±Ã±Ä• samÅ«hananatthaÃ±ca aá¹-á¹-hÄ• raseva vuttÄ• . k
veneyyajjhÄ• sayavasena ca. veneyyÄ• hi arÅ«pamÅ«á¸·ho rÅ«pamÅ«á¸·ho ubhayamÅ«á¸

tiá¹‡á¹‡ampi yathÄ• kkamaá¹ƒ nÄ• tisaá¹…khepavitthÄ• rato arÅ«pabhedavibhÄ• vinÄ« kha
rÅ«pabhedavibhÄ• vinÄ« Ä• yatanadesanÄ• , tadubhayabhedavibhÄ• vinÄ« dhÄ• tudesanÄ
veneyyajjhÄ• sayavasena aá¹-á¹-hÄ• raseva vuttÄ• ti. vuttaÃ±ca ---

``saá¹…khepavitthÄ• ranayena tathÄ• tathÄ• hi,

dhammaá¹ƒ pakÄ• sayati esa yathÄ• yathÄ• ssa.

saddhammatejavihataá¹ƒ vilayaá¹ƒ khaá¹‡ena,

veneyyasattahadayesu tamo payÄ• tÄ«â€™â€™ ti || (Vibh-a 183).

ayamettha tÄ• vattatÄ• .

__daá¹-á¹-habbato_ panetÄ• sabbÄ• pi saá¹…khatÄ• dhÄ• tuyo pubbantÄ• parantavivitta
dhuvasubhasukhattabhÄ• vasuÃ±Ã±ato, paccayÄ• yattavuttito ca daá¹-á¹-habbÄ• . visesato
cakkhudhÄ• tu daá¹-á¹-habbÄ• , daá¹‡á¸• o viya rÅ«padhÄ• tu, saddo viya cakkhuviÃ±Ã±Ä•
cetÄ• yathÄ• kkamaá¹ƒ Ä• dÄ• satalamukhamukhanimittÄ• ni viya. tathÄ• tilayantacakkate
adharÄ• raá¹‡Ä«uttarÄ• raá¹‡Ä«aggÄ« viya ca daá¹-á¹-habbÄ• . esa nayo sotadhÄ• tuÄ• dÄ
yathÄ• sambhavato cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ purecarÄ• nucarÄ• viya daa
pana vedanÄ• sallasÅ«lamiva \Ne 140/, saÃ±Ã±Ä• rittamuá¹-á¹-hi viya, saá¹…khÄ• rÄ• vi
sukhumarÅ«paá¹ƒ khuracakkaá¹ƒ viya, asaá¹…khatÄ• dhÄ• tu khemantabhÅ«mi viya ca da
manoviÃ±Ã±Ä• á¹‡adhÄ• tu pana makkaá¹-o viya, assakhaá¸·uá¹…ko viya, yatthakÄ• manip
vehÄ• sakkhittadaá¹‡á¸• o viya, raá¹…ganaá¹-o viya ca daá¹-á¹-habbÄ• . ayamettha daá¹-á¹

__paccayÄ• naá¹ƒ_ \Be 183/ __vibhÄ• gato_ panettha cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• c
Ä• rammaá¹‡apaccayo, kiriyÄ• manodhÄ• tu anantarapaccayo, tayo arÅ«pino khandhÄ• sa
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi. manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pana manodhÄ• tu anantara
Ä• rammaá¹‡apaccayo, sampayuttanissayasahajÄ• tÄ• dipaccayoti ayaá¹ƒ paccayavibhÄ•
pÄ• á¸·imuttavinicchayo.

dhÄ• tuvibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

saccavibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __cattÄ• ri ariyasaccÄ• nÄ«_ti et
anekesu atthesu dissati. seyyathidaá¹ƒ --- ``saccaá¹ƒ bhaá¹‡e na kujjheyyÄ• â€™â€™ tiÄ•
vÄ• cÄ• sacce. ``sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dÄ«su (J II 21.433

saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ• â€™â€™ tiÄ• dÄ«su (Sn 89
saccaá¹ƒ, na dutiyamatthÄ«â€™â€™ tiÄ• dÄ«su (Sn 890) paramatthasacce, nibbÄ• ne cev
ariyasaccÄ• naá¹ƒ kati kusalÄ• â€™â€™ tiÄ• dÄ«su (Vibh 216) ariyasacce. svÄ• yamidhÄ•
kenaá¹-á¹-hena saccÄ• ni? tathaá¹-á¹-hena. koyaá¹ƒ tathaá¹-á¹-ho nÄ• ma? yo paÃ±Ã±Ä• c
upaparikkhamÄ• nÄ• naá¹ƒ mÄ• yÄ• va viparÄ«to, marÄ«cÄ«va visaá¹ƒvÄ• dako, titthiyÄ• n
anupalabbhamÄ• nasabhÄ• vo ca na hoti, atha kho bÄ• dhanappabhavasantiniyyÄ• nabhÅ
tacchÄ• viparÄ«tabhÅ«tabhÄ• vena ariyaÃ±Ä• á¹‡assa gocaro hoti. ayaá¹ƒ tathaá¹-á¹-ho sa
vuttaÃ±ca ---

``iti \Be 184/ \Ne 141/ tacchÄ• vipallÄ• sabhÅ«tabhÄ• vaá¹ƒ catÅ«supi.

dukkhÄ• dÄ«svavisesena, saccaá¹-á¹-haá¹ƒ Ä• hu paá¹‡á¸• itÄ• â€™â€™ ti (Vibh-a 189; Sp

ariyÄ• ni ca tÄ• ni saccÄ• ni cÄ• ti __ariyasaccÄ• ni_. ariyÄ• nÄ«ti uttamÄ• ni, avisaá¹ƒvÄ•
ariyehi buddhÄ• dÄ«hi paá¹-ivijjhitabbÄ• ni saccÄ• ni, ariyassa vÄ• sammÄ• sambuddhass
uppÄ• ditattÄ• , pakÄ• sitattÄ• ca, ariyabhÄ• vakarÄ• ni vÄ• saccÄ• ni tesaá¹ƒ abhisambu
ariyabhÄ• vasiddhitoti __ariyasaccÄ• ni_. ``dukkhaá¹ƒ ariyasaccaâ€™â€™ ntiÄ• dÄ«su par
kucchite dissati. kucchitaá¹ƒ hi puttaá¹ƒ ``duputtoâ€™â€™ ti vadanti. __khaá¹ƒ_-saddo pan
hi Ä• kÄ• saá¹ƒ ``khaâ€™â€™ nti vuccati. idaÃ±ca paá¹-hamasaccaá¹ƒ kucchitaá¹ƒ anekop
tucchaá¹ƒ bÄ• lajanaparikappitadhuvasubhasukhattabhÄ• vavirahitato, tasmÄ• kucchitattÄ•
``dukkhaâ€™â€™ nti vuccati. __saá¹ƒ_-iti ca ayaá¹ƒ saddo ``samÄ• gamo, sametaâ€™â€™
dÄ«peti. __u_-iti ayaá¹ƒ saddo ``uppannaá¹ƒ uditaâ€™â€™ ntiÄ• dÄ«su uppattiá¹ƒ. __aya_
dÄ«peti. idaÃ±ca dutiyasaccaá¹ƒ avasesapaccayasamÄ• yoge sati dukkhassuppattikÄ• raá
``dukkhasamudayoâ€™â€™ ti vuccati.

tatiyasaccaá¹ƒ pana yasmÄ• __ni_-saddo abhÄ• vaá¹ƒ, __rodha_-saddo cÄ• rakaá¹ƒ dÄ«
etasmiá¹ƒ vÄ• adhigate saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkhanirodhassa sabbagat
tappaá¹-ipakkhattÄ• cÄ• ti ``dukkhanirodhaâ€™â€™ nti vuccati, dukkhassa vÄ• anuppÄ• c
catutthaá¹ƒ pana yasmÄ• etaá¹ƒ dukkhanirodhaá¹ƒ gacchati, sattaá¹ƒ vÄ• taá¹ƒ gamayati
tadabhimukhattÄ• , paá¹-ipadÄ• ca hoti dukkhanirodhappattiyÄ• , tasmÄ• ``dukkhanirodha
ti vuccati.

apica \Be 185/ dukkhÄ• dÄ«naá¹ƒ cattÄ• ro cattÄ• ro atthÄ• vibhattÄ• tathÄ• avitathÄ• a
dukkhÄ• dÄ«ni abhisamentehi abhisametabbÄ• . yathÄ• ha ---

``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹
dukkhassa dukkhaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• . samudayassa Ä• yÅ«hanaá
saá¹ƒyogaá¹-á¹-ho palibodhaá¹-á¹-ho \Ne 142/ ... pe ... nirodhassa nissaraá¹‡aá¹-á¹-ho vivel

asaá¹…khataá¹-á¹-ho amataá¹-á¹-ho ... pe ... maggassa niyyÄ• naá¹-á¹-ho hetvaá¹-á¹-ho da
Ä• dhipateyyaá¹-á¹-ho ... pe ... anaÃ±Ã±athÄ• â€™â€™ ti (Paá¹-is II 8).

evaá¹ƒ vibhattÄ• naá¹ƒ catunnaá¹ƒ catunnaá¹ƒ atthÄ• naá¹ƒ vasena dukkhÄ• dÄ«ni vedital
padattho.

__dhammabhedato_ pana taá¹‡hÄ• vajjitÄ• sabbalokiyadhammÄ• , saá¹ƒkilesikavajjitÄ• v
taá¹‡hÄ• pana sabbÄ• akusalÄ• vÄ• lokiyakusalÄ• vÄ• dhammÄ• __samudayasaccaá¹
__nirodhasaccaá¹ƒ_ nÄ• ma, lokuttarakusalacittasampayuttÄ• ni aá¹-á¹-hamaggaá¹…gÄ• n
paá¹-ipadÄ• ariyasaccaá¹ƒ_ nÄ• ma. imehi pana maggaá¹…gehi sampayuttÄ• cittacetasik
sÄ• maÃ±Ã±aphalÄ• ni cettha asaá¹…gahitÄ• nÄ«ti veditabbÄ• ni. tÄ• ni hi ``yadaniccaá¹ƒ
b III 15) vacanato saá¹…khÄ• radukkhasaá¹…gahitÄ• nipi. yÄ• ya pariÃ±Ã±Ä• ya bhagavati
tathattena na honti, dukkhaá¹ƒ ariyasaccanti na vuccanti, tÄ• ni á¹-hapetvÄ• sabbe lokiyalo
saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . ayaá¹ƒ dhammabhedo.

__vibhaá¹…ganayato_ panettha __suttantabhÄ• janÄ«ye_ dukkhasaccaá¹ƒ tÄ• va ---

``tattha \Be 186/ katamaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ• ,
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , appiyehi sampayogo dukkho, piye
yampicchaá¹ƒ na labhati, tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• du
---

uddisitvÄ• vibhattaá¹ƒ. tattha dukkhaá¹ƒ tividhaá¹ƒ hoti dukkhadukkhaá¹ƒ vipariá¹‡Ä• madu
saá¹…khÄ• radukkhanti. tattha dukkhadukkhaá¹ƒ duvidhaá¹ƒ pariyÄ• yadukkhaá¹ƒ nippariy
kÄ• yikacetasikadukkhadomanassavedanÄ• __nippariyÄ• yadukkhaá¹ƒ_ nÄ• ma, tadavase
vatthubhÅ«tÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• __pariyÄ• yadukkhaá¹ƒ_ nÄ• ma. sukhasom
__vipariá¹‡Ä• madukkhaá¹ƒ_ nÄ• ma. sabbe pana paÃ±cupÄ• dÄ• nakkhandhÄ• , sabbasa
__saá¹…khÄ• radukkhaá¹ƒ_ nÄ• ma. imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dukkhÄ• naá¹ƒ vasena yathÄ•
jÄ• tiÄ• dÄ«naá¹ƒ dukkhadukkhatÄ• veditabbÄ• . kÄ• mabhavasmiá¹ƒ hi jÄ• ti tÄ• va sayaá
apÄ• yagatimanussagatiÄ• dÄ«su pana nirayaggisantÄ• pÄ• dimÅ«lakaá¹ƒ, gabbhokkantik
jighacchÄ• pipÄ• sÄ• dimÅ«lakaÃ±ca dukkhaá¹ƒ tassa sabbassa kÄ• yikacetasikadukkhass
dukkhanti. tathÄ• jarÄ• maraá¹‡Ä• dayopi. kevalaá¹ƒ jarÄ• kÄ• yadubbalatÄ• mÅ«lassa,
puttadÄ• rÄ• diparibhavamÅ«lassa ca, maraá¹‡aá¹ƒ pana mÄ• raá¹‡antikavedanÄ• bhÅ«ta
nirayÄ• digatinimittadassanamÅ«lassa ca dukkhassa vatthubhÄ• vato, sokÄ• dayo sokÄ• di
kÄ• yikacetasikadukkhassa vatthubhÄ• vattÄ• ceva sayaá¹ƒ dukkhattÄ• ca dukkhÄ• ti ved
vipariá¹‡Ä• madukkhasaá¹…khÄ• radukkhatÄ• cesaá¹ƒ pasiddhÄ• yeva. evaá¹ƒ kÄ• mabh
dukkhehi dukkhatÄ• veditabbÄ• . rÅ«pÄ• rÅ«pabhavesu pana yasmÄ• sokaparidevadukkh
tasmÄ• tattha jÄ• tiÄ• dÄ«naá¹ƒ \Be 187/ vipariá¹‡Ä• madukkhasaá¹…khÄ• radukkhavaser

dukkhadukkhavasenÄ• ti ayaá¹ƒ dukkhasacce nayo.

samudayasaccaá¹ƒ pana ``kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• â€™â€™ ti uddisitvÄ• ``sÄ• kho panesÄ• taá¹‡hÄ• kattha uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti (V channaá¹ƒ indriyavisayaviÃ±Ã±Ä• á¹‡aphassavedanÄ• saÃ±Ã±Ä• cetanÄ• taá¹‡hÄ• vitakka vasena taá¹‡hÄ• ya ``etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti evaá¹ƒ up vitthÄ• rato vibhattaá¹ƒ.

nirodhasaccaá¹ƒ pana ``tassÄ• eva taá¹‡hÄ• ya asesavirÄ• ganirodho cÄ• go paá¹-inissag (Vibh 204) vatvÄ• puna ``sÄ• kho panesÄ• taá¹‡hÄ• kattha nirujjhamÄ• nÄ• nirujjhatÄ«â pucchitvÄ• samudayasacce vuttaindriyÄ• dÄ«naá¹ƒ vasena paá¹-ilomato taá¹‡hÄ• ya nirod vitthÄ• rato vibhattaá¹ƒ. tattha __asesavirÄ• ganirodho_tiÄ• dÄ«ni padÄ• ni nibbÄ• navevac Ä• gamma taá¹‡hÄ• asesÄ• virajjati, nirujjhati, cajÄ«yati, paá¹-inissajjÄ«yati, muccati, na a ``asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ• layoâ€™â€™ ti vuccati. ekameva panassa sabbasaá¹…khatÄ• naá¹ƒ nÄ• mapaá¹-ipakkhavasena anekÄ• ni honti.

nanu pÄ• á¹-ekkaá¹ƒ nibbÄ• naá¹ƒ nÄ• ma natthi, kilesakkhayamattameva nibbÄ• naá¹ƒ, te 144/ suttÄ• bhidhammadesanÄ• su ``rÄ• gakkhayo dosakkhayoâ€™â€™ tiÄ• dinÄ• (SN b arahattanibbÄ• nÄ• naá¹ƒ ekatÄ• pajjanato. arahattampi hi ``yo kho, Ä• vuso, rÄ• gakkhayo idaá¹ƒ vuccati arahattaâ€™â€™ nti (SN b IV 314) rÄ• gÄ• dÄ«naá¹ƒ parikkhayante uppann arahattaá¹ƒ rÄ• gakkhayÄ• dibhÄ• vena vuccati, tathÄ• rÄ• gÄ• dÄ«naá¹ƒ khayahetuttÄ• r rÄ• gakkhayÄ• dibhÄ• vena vuttanti gahetabbaá¹ƒ. itarathÄ• nibbÄ• nassa bahuttaá¹ƒ Ä• p bahunnaá¹ƒ khayassÄ• pi bahuttÄ• . sabbakilesÄ• nampi khayassa ekattena paá¹-hamama khaye sabbakilesakkhayo Ä• pajjati, oá¸·Ä• rikattaÃ±cassa siyÄ• tiracchÄ• nÄ• nampi uppa pÄ• kaá¹-attena nibbÄ• nappattito, gotrabhÅ«kkhaá¹‡epi ca rÄ• gÄ• dikkhayo hoti gotrabhu maggassa pana nibbÄ• nÄ• rammaá¹‡atÄ• appasaá¹…go. na hi attanÄ• khepiyamÄ• nakil uppajjati, abhÄ• vo cassa Ä• pajjati rÄ• gÄ• dikkhayabhÅ«tassa pana abhÄ• vassa pakkhav tassÄ• pi bhÄ• vattÄ• bhÄ• vÄ• va vivekalakkhaá¹‡aá¹ƒ na siyÄ• , saá¹…khatatÄ• cassa si upalabbhamÄ• naá¹ƒ asaá¹…khataá¹ƒ bhavitumarahati sabbesampi ahetukattÄ• pattito, saa nibbÄ• nattaá¹ƒ uppattijarÄ• bhaá¹…gasamaá¹…gitÄ• ya dukkhattÄ• , tathÄ• ca abhÄ• vas anavaá¹-á¹-hÄ• naÃ±ca khÄ«á¹‡Ä• nampi rÄ• gÄ• dÄ«naá¹ƒ puna uppajjanaá¹ƒ yesaá¹ƒ te vinaá¹-á¹-hattÄ• .

apica kÄ• raá¹‡antarena vÄ• bhÄ• ve uppanne rÄ• gÄ• dÄ«naá¹ƒ na kÄ• ci hÄ• ni hoti. na aÃ±Ã±aá¹ƒ vigacchati. abhÄ• vo bhÄ• vassa virodhi, virodhisannidhÄ• ne ca itaraá¹ƒ vigacc vigamanaá¹ƒ nÄ• ma. yadi tampi bhÄ• varÅ«paá¹ƒ, samÄ• nadosatÄ• cassa siyÄ• anavaá atthasiddhi. yadi tuccharÅ«paá¹ƒ, kiá¹ƒ paá¹-hamamevassa tuccharÅ«patÄ• ya upagatÄ• ya upagantabbÄ• ti siddhÄ• , rÄ• gÄ• dikkhayabhÅ«tassa nibbÄ• nassa tuccharÅ«patÄ• ya ab

nibbÄ• naá¹ƒ. atÄ«tÄ• nÄ• gatadosÄ• namabhÄ• ve nibbÄ• nappattiyÄ• abhÄ• vato vattam
nÄ• ma. abhÄ• vo nÄ• ma na kilesavigamamatto, api tu anuppattibhÄ• vena. accantavigam
sampÄ• dÄ«yatÄ«ti ce? na, tassa kÄ• raá¹‡abhÄ• vÄ• . vipassanÄ• kÄ• raá¹‡amiti ce? na,
attÄ• divikappajanakasaá¹…khatadhammadassanena vinÄ• anattÄ• divikappabhÅ«tÄ• ya
hi uppajjeyya, tÄ• ya sabbepi sattÄ• vimuttÄ• eva siyuá¹ƒ, no ca kadÄ• ci na puccheyya
viruddhadhammadassanÄ• bhÄ• vÄ• . na hi dassanaá¹ƒ vinÄ• vikappo sambhavati, na ca
vikappajanakarÅ«pÄ• didassanameva tabbiruddhavikappajanakaá¹ƒ \Ne 145/ hoti. buddhÄ•
rÅ«pÄ• dÄ«su vipassanÄ• vikappo uppajjatÄ«ti ce? na, tesampi viruddhadassanÄ• bhÄ• ve
vipassanÄ• vikappÄ• nuppattito. na hi yÄ• disÄ• ya kÄ• raá¹‡asÄ• maggiyÄ• yÄ• disaá¹ƒ k
tÄ• disÄ• ya eva tabbiruddhaá¹ƒ uppajjati ahetukattappasaá¹…gato. na ca viruddhadassanÄ
vipassanÄ• vikappajanakasÄ• matthiyÄ• bhÄ• vato tÄ• disÄ• naá¹ƒ paramparÄ• yapi tabbh
tilakkhaá¹‡Å«padesanÄ• nantarikatÄ• ya pana buddhÄ• naá¹ƒ nibbÄ• nasacchikiriyÄ• sidd
kilesÄ• namaccantappahÄ• nassa, vipassanopadesasÄ• matthiyassa ca siddhÄ«ti nibbÄ• n
nÄ• Ã±Ã±anti gahetabbaá¹ƒ.

kasmÄ• pana nibbÄ• nadassanena rÄ• gÄ• dÄ«naá¹ƒ accantappahÄ• naá¹ƒ, tilakkhaá¹‡a
dassanena itararÄ• gappahÄ• naá¹ƒ, tilakkhaá¹‡aÃ±Ä• á¹‡aÃ±ca yuttanti? na, asaá¹…khat
dosassa vÄ• pÄ• kaá¹-attÄ• . diá¹-á¹-haaccantasukhÄ• naá¹ƒ hi vaá¹-á¹-asukhe, tannissay
sukhÄ• bhimÄ• no, vaá¹-á¹-Ä• bhirati ca pahÄ«yati diá¹-á¹-haparatÄ«rassa nÄ• vikassa nÄ•
sukhÄ• bhimÄ• nÄ• bhiratiyo viya. apica saá¹…khatadhammesu allinÄ• rÄ• gÄ• dayo asaá
na \Be 190/ sakkonti aggikkhandhe viya makkhikÄ• , thale viya ca jalacarÄ• , nibbÄ• nadass
cittassa yÄ• thÄ• vato tesu saá¹…khatesu tilakkhaá¹‡adassanaá¹ƒ sambhavati bhesajjÄ• le
vihatakÄ• catimirÄ• didosassa cakkhuno ghaá¹-Ä• dirÅ«padassanaá¹ƒ viya, diá¹-á¹-hadoses
puna rÄ• gÄ• dÄ«namuppatti Ã±Ä• tÄ• sucibhÄ• ve viya vaccakÅ«peti veditabbaá¹ƒ.

kasmÄ• pana kesaÃ±ci sattÄ• naá¹ƒ eva nibbÄ• nasacchikiriyÄ• sambhavo, na sabbesant
anÄ• dibuddhaparamparopadesasÄ• pekkhattÄ• , tesaÃ±ca upadesakÄ• naá¹ƒ sabbattha s
khaá¹‡asampattiyÄ• accantadullabhattÄ• , cakkavÄ• á¸·Ä• naÃ±ca anantattÄ• , tasmÄ• ke
tilakkhaá¹‡opadesalÄ• bhena nibbÄ• naá¹ƒ sacchikaronti, na sabbeti gahetabbaá¹ƒ.

kathaá¹ƒ panettha rÄ• gÄ• dÄ«naá¹ƒ accantavigamo nibbÄ• nena sÄ• dhÄ«yatÄ«ti? na tÄ•
tesamidÄ• ni abhÄ• vÄ• , pubbe ca tassa vijjamÄ• nattÄ• , vattamÄ• nÄ• naá¹ƒ sarasanirod
tuccharÅ«passa nibbÄ• nassa hetutte yathÄ• vuttadosÄ• namavasaroti ce? na, tassa bhÄ•
pubbabhÄ• gapaá¹-ipattiyÄ• hi nibbÄ• namÄ• rabbha anusayÄ• jananabhÄ• vena uppanna
kilesÄ• namanuppÄ• danirodho taduppattiyÄ• Ä• yatiá¹ƒ uppajjanÄ• rahÄ• naá¹ƒ anuppatti
aá¹…kurÄ• janakabhÄ• vena uppannasÄ• likkhandhassa bÄ«jatÄ• bhÄ• varÅ«patÄ• viya.
paramatthato atthi, yo kÄ• raá¹‡ena janÄ«yati tabbiruddhakkhaá¹‡uppÄ• danabhÄ• vovupp
anekakkhaá¹‡uppÄ• danena khandhakÄ• rÄ• bhÄ• vuppÄ• danaá¹ƒ viya, tasmÄ• kilesÄ• n

anuppattinirodhasaá¹…khÄ• tassa ariyamaggassa upanissayattÄ• upanissayopacÄ• rena n
``asesavirÄ• ganirodhoâ€™â€™ tiÄ• dinÄ• vuttaá¹ƒ. sarÅ«peneva kasmÄ• na vuttanti ce?
anupaladdhapubbattÄ• ca, sukhumatÄ• cassa bhagavato \Be 191/ appossukkatÄ• vacana
passitabbato ca veditabbÄ• .

ettha pana paravÄ• dÄ« Ä• ha --- ``nattheva nibbÄ• naá¹ƒ anupalabbhanÄ«yatoâ€™â€™ ti
tassa siddhattÄ• . upalabbhati hi taá¹ƒ tadanurÅ«papaá¹-ipattiyÄ• ariyehi. apica nibbÄ• naá
vattabbaá¹ƒ sabbasattÄ• naá¹ƒ viruddhadhammÄ• naá¹ƒ bhÄ• vena apavaggÄ• bhÄ• vapp
uá¹‡hÄ• dipaá¹-ipakkhassa sÄ«tÄ• dino viya bhavapaá¹-ipakkhassa nibbÄ• nassapi avassa

``yathÄ• pi uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• naá¹ƒ icchitabbakaâ€™â€™ nti || (Bv II 11) ---

Ä• di. accantanirodhahetuno vipassanopadesassa dassanato ca attheva nibbÄ• naá¹ƒ taá¹ƒ
vuttovÄ• yamattho. tadetaá¹ƒ purimÄ• ya koá¹-iyÄ• abhÄ• vato appabhavaá¹ƒ, tatova ajarÄ
hotÄ«ti aá¹‡uÄ• dÄ«nampi niccabhÄ• vapatti nibbÄ• nasseva niccattÄ• ti ce? na, bhinnÄ• d
hetulakkhaá¹‡assÄ• nupapattito. aá¹‡uÄ• dÄ«nampi asaá¹…khatatÄ• iti ce? na, asaá¹…kh
asaá¹…khatÄ• naÃ±cÄ• nekattÄ• nupapattito. yadi hi asaá¹…khataá¹ƒ nÄ• ma bhaveyya, e
desakÄ• lasabhÄ• vabhedassa kÄ• raá¹‡abhedakattÄ• , bhinnasabhÄ• vÄ• nampi ahetukat

saá¹…khatehi sabhÄ• vabhinnassa nibbÄ• nassa kathaá¹ƒ ahetukatÄ• ti ce? asaá¹…khata
saá¹…khatasabhÄ• vehi bhinnassa kÄ• raá¹‡Ä• napekkhattÄ• . asaá¹…khatatte hi samÄ• n
kÄ• raá¹‡abhedaá¹ƒ sÅ«cayati \Ne 147/, tasmÄ• ekameva niccaá¹ƒ bhavitumarahati, taÃ±c
sabbaÃ±Ã±uvacanato ca paramatthato vijjamÄ• naá¹ƒ nibbÄ• nameva. vuttaá¹ƒ hetaá¹ƒ bh
ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™ nti (It 43). ayaá¹ƒ dukkhanirodhasac

itaraá¹ƒ pana ``sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti uddisitvÄ• vitt
vinicchayo panettha maggaá¹…gavibhaá¹…ge Ä• vi bhavissatÄ«ti ayaá¹ƒ suttantabhÄ• janÄ

__abhidhammabhÄ• janÄ«ye_ pana ---

``cattÄ• ri saccÄ• ni dukkhaá¹ƒ dukkhasamudayo dukkhanirodho dukkhanirodhagÄ• minÄ«
dukkhasamudayo. avasesÄ• sÄ• savadhammÄ• ... pe ... dukkhaá¹ƒ. taá¹‡hÄ• ya pahÄ• na
aá¹-á¹-haá¹…giko maggo dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti (Vibh 206) ---

vatvÄ• aá¹-á¹-ha maggaá¹…gÄ• ni vitthÄ• rato niddisitvÄ• ``avasesÄ• dhammÄ• dukkhan
paá¹-ipadÄ• ya sampayuttÄ• â€™â€™ ti (Vibh 206 Ä• dayo) evaá¹ƒ paá¹-hamavÄ• re cattÄ

tÄ• ni puna aparehipi ``taá¹‡hÄ• , avasesÄ• ca kilesÄ• samudayo, tathÄ• taá¹‡hÄ• , avas
ca akusalÄ• samudayo, tathÄ• taá¹‡hÄ• , avasesÄ• ca kilesÄ• , avasesÄ• ca akusalÄ• ,
sÄ• savÄ• ni samudayo, tathÄ• taá¹‡hÄ• , avasesÄ• ca kilesÄ• , avasesÄ• ca akusalÄ• ,
sÄ• savÄ• ni, avasesÄ• ca sÄ• savakusaladhammÄ• samudayo. avasesÄ• sÄ• savadhan
samudayassa pahÄ• naá¹ƒ nirodho, aá¹-á¹-haá¹…giko maggo paá¹-ipadÄ• â€™â€™ ti \Be
vibhattÄ• ni. tattha ``ariyasaccÄ• nÄ«â€™â€™ ti avatvÄ• nippadesato paccayasaá¹…khÄ•
``saccÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. ariyasaccesu hi taá¹‡hÄ• va samudayo, na itare. na ca k
dukkhaá¹ƒ samudÄ• neti, avasesÄ• kusalÄ• kusalÄ• pi paccayaá¹ƒ samudÄ• nentiyevÄ• ti
``saccÄ• niâ€™â€™ tveva vuttaá¹ƒ. tato paraá¹ƒ yasmÄ• aá¹-á¹-haá¹…giko maggova paá¹
phassÄ• dayo sabbepi dhammÄ• paá¹-ipadÄ• eva, tasmÄ• taá¹ƒ nayaá¹ƒ dassetuá¹ƒ sab
vibhattÄ• ni \Ne 148/. ettha hi ariyadhanÄ• neva saá¹…gahitÄ• ni. sesaá¹ƒ sadisamevÄ• ti a
abhidhammabhÄ• janÄ«yanayo.

__paÃ±hÄ• pucchakanaye_ pana catunnaá¹ƒ ariyasaccÄ• naá¹ƒ kati kusalÄ• ... pe ... kati
samudayasaccaá¹ƒ akusalaá¹ƒ, nirodhasaccaá¹ƒ abyÄ• kataá¹ƒ, dukkhasaccaá¹ƒ tidhÄ• pi.
savitakkasavicÄ• ro, nirodho avitakkaavicÄ• ro, maggo tidhÄ• pi, dukkhaá¹ƒ tidhÄ• pi, na va
saccÄ• ni anidassanaappaá¹-ighÄ• ni, dukkhaá¹ƒ tidhÄ• pi. samudayo hetu, nirodho na hetu
saccÄ• ni lokiyÄ• ni, magganirodhÄ• lokuttarÄ• . samudayasaccaá¹ƒ saraá¹‡aá¹ƒ, dve sac
duvidhÄ• pi. ayaá¹ƒ paÃ±hÄ• pucchakanayo. idÄ• ni panettha ---

kamatonÅ«nÄ• dhikato, lakkhaá¹‡Ä• dÄ«hi suÃ±Ã±ato.

Ã±Ä• á¹‡akiccopamÄ• Ã±eyyo, pÄ• á¸·imuttavinicchayo ||

tattha __kamato_ tÄ• va idhÄ• pi desanÄ• kkamova yujjati. ettha oá¸·Ä• rikattÄ• , sabbasat
suviÃ±Ã±eyyanti dukkhasaccaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ, tato tasseva hetudassanatthaá¹ƒ
``hetunirodhÄ• bhavanirodhoâ€™â€™ ti Ã±Ä• panatthaá¹ƒ nirodhasaccaá¹ƒ, tadadhigamu
maggasaccaá¹ƒ. bhavasukhassÄ• dagadhitÄ• naá¹ƒ saá¹ƒvegajananatthaá¹ƒ paá¹-hamaá¹
\Be 194/ neva ahetukaá¹ƒ Ä• gacchati, na issaranimmÄ• nÄ• dinÄ• hoti, ito pana hotÄ«â€™
samudayasaccaá¹ƒ, tato sahetukena dukkhena abhibhÅ«tattÄ• saá¹ƒviggamÄ• nasÄ• naá¹
assÄ• sajananatthaá¹ƒ nirodhaá¹ƒ, tato nirodhasampÄ• pakaá¹ƒ magganti ayamettha kamo

__anÅ«nÄ• dhikato_ pana kasmÄ• cattÄ• ri eva saccÄ• nÄ«ti ce? tato aÃ±Ã±assa asambh
anapaneyyato. apica pavattimÄ• cikkhanto bhagavÄ• sahetukaá¹ƒ Ä• cikkhati, nivattiÃ±ca
pavattinivattitadubhayahetÅ«naá¹ƒ etaparamato cattÄ• ri eva vuttÄ• nÄ«ti ayametthÄ• nÅ«n

__lakkhaá¹‡Ä• dÄ«hi_ panettha lakkhaá¹‡ato bÄ• dhanalakkhaá¹‡aá¹ƒ dukkhasaccaá¹ƒ, sa
pavattipaccupaá¹-á¹-hÄ• naá¹ƒ. pabhavalakkhaá¹‡aá¹ƒ samudayasaccaá¹ƒ, anupacchedak

palibodhapaccupaá¹-á¹-hÄ• naá¹ƒ. santilakkhaá¹‡aá¹ƒ \Ne 149/ nirodhasaccaá¹ƒ, accutirasa
animittapaccupaá¹-á¹-hÄ• naá¹ƒ. niyyÄ• nalakkhaá¹‡aá¹ƒ maggasaccaá¹ƒ, kilesapahÄ• nak
vuá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ. apica pavattipavattakanivattinivattakalakkhaá¹‡Ä• n
tathÄ• saá¹…khatataá¹‡hÄ• asaá¹…khatadassanalakkhaá¹‡Ä• ni cÄ• ti imÄ• nettha lakkha

__suÃ±Ã±ato_ panetÄ• ni yathÄ• kkamaá¹ƒ vedakakÄ• rakanibbutagamakÄ• bhÄ• vato su

``dukkhameva hi, na koci dukkhito,

kÄ• rako na, kiriyÄ• va vijjati.

atthi nibbuti, na nibbuto pumÄ• ,

maggamatthi, gamako na vijjatÄ«â€™â€™ ti || (Vibh-a 189).

atha \Be 195/ vÄ• ---

dhuvasubhasukhattasuÃ±Ã±aá¹ƒ,

purimadvayamattasuÃ±Ã±amamatapadaá¹ƒ.

dhuvasubhasukhaattavirahito,

maggo iti suÃ±Ã±ato tesu || (Vibh-a 189).

nirodhasuÃ±Ã±Ä• ni vÄ• tÄ«á¹‡i. nirodho ca sesattayasuÃ±Ã±o. phalasuÃ±Ã±o vÄ• hetth
dukkhanirodhÄ• naá¹ƒ abhÄ• vÄ• pakativÄ• dÄ«naá¹ƒ pakati viya. hetusuÃ±Ã±aÃ±ca phal
nirodhamaggÄ• naÃ±ca asamavÄ• yÄ• , na hetusamavetaá¹ƒ hetuphalaá¹ƒ. hetuphalasama
dviaá¹‡ukÄ• dÄ«ni viyÄ• ti ayamettha suÃ±Ã±atÄ• .

__Ã±Ä• á¹‡akiccato_ti ettha duvidhaá¹ƒ saccaÃ±Ä• á¹‡aá¹ƒ anubodhaÃ±Ä• á¹‡aá¹ƒ, paá¹-
__anubodhaÃ±Ä• á¹‡aá¹ƒ_ lokiyaá¹ƒ, taá¹ƒ anussavÄ• divasena nirodhe, magge ca pavatta
__paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ_ lokuttaraá¹ƒ, taá¹ƒ saccÄ• vabodhapaá¹-ipakkhakilese khepen
nirodhamÄ• rammaá¹‡aá¹ƒ katvÄ• kiccato cattÄ• ripi saccÄ• ni paá¹-ivijjhati. yaá¹ƒ panetaá
dukkhaÃ±Ä• á¹‡aá¹ƒ pariyuá¹-á¹-hÄ• nÄ• bhibhavanavasena pavattamÄ• naá¹ƒ sakkÄ• yad
samudayaÃ±Ä• á¹‡aá¹ƒ ucchedadiá¹-á¹-hiá¹ƒ, nirodhaÃ±Ä• á¹‡aá¹ƒ sassatadiá¹-á¹-hiá¹ƒ, m
akiriyadiá¹-á¹-hiá¹ƒ. dukkhaÃ±Ä• á¹‡aá¹ƒ vÄ• tesu dhuvasubhasukhattabhÄ• varahitesu kh
dhuvasubhasukhattabhÄ• vasaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ phale vippaá¹-ipattiá¹ƒ, samudaya

``issarapadhÄ• nakÄ• lasabhÄ• vÄ• dÄ«hi loko pavattatÄ«â€™â€™ ti akÄ• raá¹‡e kÄ• raá¹
vippaá¹-ipattiá¹ƒ, nirodhaÃ±Ä• á¹‡aá¹ƒ arÅ«palokÄ• dÄ«su apavaggaggÄ• habhÅ«taá¹ƒ nir
maggaÃ±Ä• á¹‡aá¹ƒ kÄ• masukhallikaattakilamathÄ• nuyogappabhede avisuddhimagge vis
pavattaá¹ƒ upÄ• ye vippaá¹-ipattiá¹ƒ nivatteti. idamettha Ã±Ä• á¹‡akiccaá¹ƒ.

__upamÄ• to_ \Be 196/ panettha bhÄ• ro viya hi dukkhasaccaá¹ƒ daá¹-á¹-habbaá¹ƒ, bhÄ• r
samudayasaccaá¹ƒ, bhÄ• ranikkhepanamiva nirodhasaccaá¹ƒ, bhÄ• ranikkhepanupÄ• yo vi
rogatannidÄ• natadupasamabhesajjehi, orimatÄ«ramahoghapÄ• rimatÄ«rataá¹ƒsampÄ• pa
yathÄ• kkamaá¹ƒ yojetvÄ• pi etÄ• ni upamÄ• to veditabbÄ• ni. ayamettha upamÄ• . evaá¹ƒ
pÄ• á¸·imuttavinicchayo.

saccavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

indriyavibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __dvÄ• vÄ«sati indriyÄ• nÄ«_ti
indriyaá¹-á¹-hasambhavato __indriyÄ• ni_. ko panesa indriyaá¹-á¹-ho nÄ• mÄ• ti? indaliá¹…
indadesitaá¹-á¹-ho, indadiá¹-á¹-haá¹-á¹-ho, indasiá¹-á¹-haá¹-á¹-ho, indajuá¹-á¹-haá¹-á¹-ho ca
yathÄ• yogaá¹ƒ yujjati. kusalÄ• kusalaá¹ƒ kammaá¹ƒ indo nÄ• ma kammesu kassaci issariy
kammasaÃ±janitÄ• ni tÄ• va indriyÄ• ni attano janakakammaá¹ƒ ulliá¹…genti, tena ca siá¹-á
indaliá¹…gaá¹-á¹-hena, indasiá¹-á¹-haá¹-á¹-hena ca __indriyÄ• ni_. sammÄ• sambuddho pa
indo, tato sabbÄ• nipetÄ• ni indriyÄ• ni bhagavatÄ• yathÄ• bhÅ«tato pakÄ• sitÄ• ni, abhisa
indadesitaá¹-á¹-hena, indadiá¹-á¹-haá¹-á¹-hena ca __indriyÄ• ni_. teneva bhagavatÄ• kÄ• n
kÄ• nici bhÄ• vanÄ• sevanÄ• ya sevitÄ• nÄ«ti indajuá¹-á¹-haá¹-á¹-henapi __indriyÄ• ni_. ap
Ä• dhipaccasaá¹…khÄ• tena issariyaá¹-á¹-henÄ• pi etÄ• ni __indriyÄ• ni_.

__cakkhundriya_ntiÄ• dÄ«su \Ne 151/ cakkhÄ• dÄ«naá¹ƒ padattho heá¹-á¹-hÄ• pakÄ• sito
pubbabhÄ• ge anaÃ±Ã±Ä• taá¹ƒ amataá¹ƒ padaá¹ƒ, catusaccadhammaá¹ƒ vÄ• jÄ• nissÄ•
uppajjanato \Be 197/, indriyaá¹-á¹-hasambhavato ca __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri
eva indriyanti __aÃ±Ã±indriyaá¹ƒ_. aÃ±Ã±Ä• tÄ• vino catÅ«su saccesu niá¹-á¹-hitaÃ±Ä• á¹‡
khÄ«á¹‡Ä• savassa indriyanti __aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ_. tattha ca pasÄ• dindriyÄ• nanta
cakkhuviÃ±Ã±Ä• á¹‡Ä• divÄ«thicittappavattiyaá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ niyatabhÄ• vassa, atta
tikkhamandatÄ• nuvidhÄ• nassa ca Ä• pÄ• danato Ä• dhipaccaá¹ƒ veditabbaá¹ƒ. manindriy
vijÄ• nanÄ• dilakkhaá¹‡e Ä• dhipaccaá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva. ayaá¹

__dhammabhedato_ panettha jÄ«vitindriyaá¹ƒ rÅ«pÄ• rÅ«pavasena dvidhÄ• . sukhindriyÄ•
vedanÄ• bhÄ• vato ekadhammo, tathÄ• paÃ±Ã±indriyÄ• dÄ«ni cattÄ• ri amohabhÄ• vato. s
ekekadhammÄ• evÄ• ti evaá¹ƒ paramatthato soá¸·asa dhammÄ• va dvÄ• vÄ«satindriyabh

panettha cetasikarÅ«panibbÄ• nÄ• ni asaá¹…gahitÄ• nÄ«ti ayaá¹ƒ dhammabhedo.

__vibhaá¹…ganayato_ panettha suttantabhÄ• janÄ«yaá¹ƒ nÄ• ma na gahitaá¹ƒ. kasmÄ• ? paá¹-ipÄ• á¹-iyÄ• dvÄ• vÄ«satiyÄ• indriyÄ• naá¹ƒ anÄ• gatattÄ• . suttantasmiá¹ƒ hi katthac kathitÄ• ni, katthaci tÄ«á¹‡i, katthaci paÃ±ca, evaá¹ƒ pana nirantaraá¹ƒ dvÄ• vÄ«sati Ä• gat __abhidhammabhÄ• janÄ«yepi_ viseso natthi.

__paÃ±hÄ• pucchakanaye_ pana dvÄ• vÄ«satiyÄ• indriyÄ• naá¹ƒ kati kusalÄ• ... pe ... kat anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ kusalaá¹ƒ, domanassindriyaá¹ƒ akusalaá¹ƒ, saddhÄ• satipaÃ±Ã±Ä• aÃ±Ã±indriyÄ• ni cattÄ• ri kusalÄ• byÄ• katÄ• ni, manajÄ«vitasomanassaupekkhÄ• vÄ«riyasamÄ• dhindriyÄ• ni cha tidhÄ• pi, sesÄ• ni dasa siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya samp jÄ«vitaá¹ƒ tidhÄ• ca na vattabbaÃ±ca, dvÄ• dasindriyÄ• ni na vattabbÄ• ni \Be 198/ eva. tÄ vipÄ• kadhammadhammÄ• ni, rÅ«pindriyÄ• ni satta nevavipÄ• kanavipÄ• kadhammadhamm vipÄ• kaá¹ƒ, siyÄ• vipÄ• kadhammadhammaá¹ƒ, navindriyÄ• ni tidhÄ• pi. navindriyÄ• ni up domanassindriyaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ, tÄ«á¹‡i anupÄ• dinnaanupÄ• dÄ• niyÄ• domanassindriyaá¹ƒ savitakkasavicÄ• raá¹ƒ, upekkhindriyaá¹ƒ \Ne 152/ tathÄ• ca avitakkaa avitakkaavicÄ• rÄ• ni, ekÄ• dasa tidhÄ• pi. satta rÅ«pindriyÄ• ni ceva sukhadukkhadomana parittÄ• ni, pacchimÄ• ni tÄ«á¹‡i appamÄ• á¹‡Ä• ni, sesÄ• ni nava tidhÄ• va. tattha ca soma rÅ«pÄ• vacaravaseneva mahaggataá¹ƒ, tadavasesÄ• ni arÅ«pÄ• vacaravasenÄ• pÄ«ti ved anidassanasappaá¹-ighÄ• ni, sattarasa anidassanaappaá¹-ighÄ• neva.

paÃ±Ã±indriyÄ• dÄ«ni cattÄ• ri hetÅ«, sesÄ• na hetÅ« ... pe ... domanassindriyaá¹ƒ saraá manajÄ«vitasomanassaupekkhÄ• vÄ«riyasamÄ• dhindriyÄ• ni dvidhÄ• pi, sesÄ• ni pannara paÃ±hÄ• pucchakanayo.

indriyesu panetesu, pÄ• á¸·imuttavinicchayo.

kamato dÄ• ni viÃ±Ã±eyyo, tattha kosallamicchatÄ• ||

__kamato_ti ayampi desanÄ• kkamova. tattha ajjhattadhamme pariÃ±Ã±Ä• ya ariyabhÅ«m attabhÄ• vapariyÄ• pannÄ• ni cakkhundriyÄ• dÄ«ni paá¹-hamaá¹ƒ desitÄ• ni. so manussatt upÄ• dÄ• ya ``itthÄ«â€™â€™ ti vÄ• ``purisoâ€™â€™ ti vÄ• saá¹…khaá¹ƒ gacchati, ``ayaá nidassanatthaá¹ƒ tato itthindriyaá¹ƒ, purisindriyaÃ±ca. so duvidhopi jÄ«vitindriyapaá¹-ibaddh Ã±Ä• panatthaá¹ƒ tato jÄ«vitindriyaá¹ƒ. yÄ• va tassa pavatti, tÄ• va etesaá¹ƒ vedayitÄ• naá kiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ sukhaá¹ƒ dukkhanti Ã±Ä• panatthaá¹ƒ tato sukhindriyÄ• tannirodhatthaá¹ƒ pana ete dhammÄ• bhÄ• vetabbÄ• ti paá¹-ipattidassanatthaá¹ƒ tato sado paá¹-ipattiyÄ• esa dhammo paá¹-hamaá¹ƒ attani pÄ• tubhavatÄ«â€™â€™ ti paá¹-ipattiyÄ•

amoghabhÄ• vadassanatthaá¹ƒ tato anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ. tasseva pha
bhÄ• vetabbattÄ• ca tato aÃ±Ã±indriyaá¹ƒ. ito paraá¹ƒ bhÄ• vanÄ• ya imassa adhigamo, a
natthi kiÃ±ci uttari karaá¹‡Ä«yanti Ã±Ä• panatthaá¹ƒ ante paramassÄ• sabhÅ«taá¹ƒ aÃ±Ã±
evaá¹ƒ kamato pÄ• á¸·imuttavinicchayanayo viÃ±Ã±eyyo.

indriyavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paccayÄ• kÄ• ravibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

paccayÄ• kÄ• ravibhaá¹…gamÄ• tikÄ• ya \Ne 153/ pana __atthato_ tÄ• va --- __avijjÄ• pa
kÄ• yaduccaritÄ• diá¹ƒ vindati paá¹-ilabhati, vindiyaá¹ƒ vÄ• kÄ• yasucaritÄ• diá¹ƒ na vindat
yathÄ• sabhÄ• vaá¹ƒ aviditaá¹ƒ karoti, antavirahite vÄ• saá¹ƒsÄ• re satte javÄ• peti, avijjan
vijjamÄ• nesu vÄ• na javatÄ«ti avijjÄ• . paá¹-icca phalameti etasmÄ• ti paccayo, dhammÄ•
á¹-hitiyÄ• ca upakÄ• rako dhammo. avijjÄ• ca sÄ• paccayo cÄ• ti avijjÄ• paccayo, tasmÄ•
saá¹…khatamabhisaá¹…kharontÄ«ti saá¹…khÄ• rÄ• .

ito paraá¹ƒ __saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a_ntiÄ• dÄ«su vuttaá¹ƒ vuttanayeneva
vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. namatÄ«ti nÄ• maá¹ƒ, ruppatÄ«ti rÅ«paá¹ƒ, nÄ• maÃ
__nÄ• marÅ«pa_nti ekadesasarÅ«pekasesanayena veditabbaá¹ƒ. Ä• ye tanoti, Ä• yataÃ±ca
chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca __saá¸·Ä• yatana_nti ekasesanayena vedita
vedayatÄ«ti __vedanÄ• _. paritassatÄ«ti __taá¹‡hÄ• _. upÄ• diyatÄ«ti __upÄ• dÄ• naá¹ƒ_.
__bhavo_. jananaá¹ƒ __jÄ• ti_. jÄ«raá¹‡aá¹ƒ __jarÄ• _. maranti etenÄ• ti \Be 200/ __maraá
__soko_. paridevanaá¹ƒ __paridevo_. dukkhayati, uppÄ• daá¹-á¹-hitivasena dvidhÄ• khaá¹
dummanassa bhÄ• vo __domanassaá¹ƒ_. bhuso Ä• yÄ• so __upÄ• yÄ• so. sambhavantÄ«
sokÄ• dÄ«heva, atha kho avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«tiÄ• dinÄ• sabb
yojanÄ• kÄ• tabbÄ• . evaá¹ƒ hi paccayapaccayuppannavavatthÄ• naá¹ƒ kataá¹ƒ hoti.

__eva_nti niddiá¹-á¹-hanayanidassanaá¹ƒ, tena avijjÄ• dÄ«heva kÄ• raá¹‡ehi, na issaranim
__etassÄ• _ti yathÄ• vuttassa. __kevalassÄ• _ti asammissassa, sakalassa vÄ• , __dukkhak
dukkhasamÅ«hassa, na sattassa, na sukhasubhÄ• dÄ«naá¹ƒ. __samudayo_ti nibbatti, __h
tÄ• vettha padattho.

__dhammabhedato_ panettha __avijjÄ• _ti suttantapariyÄ• yena dukkhÄ• dÄ«su catÅ«su,
pubbantÄ• dÄ«hi saddhiá¹ƒ aá¹-á¹-hasu vÄ• á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ. __saá¹…khÄ•
puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• tayo, kÄ• yavacÄ«cittasaá¹…khÄ• rÄ• t
aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• , paÃ±ca rÅ«pÄ• vacarakusalacetanÄ• \Ne 154/ c
__puÃ±Ã±Ä• bhisaá¹…khÄ• ro_ nÄ• ma. dvÄ• dasa akusalacetanÄ• __apuÃ±Ã±Ä• bhisaá
arÅ«pÄ• vacarakusalacetanÄ• __Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_ nÄ• ma. imesaá¹ƒ pana ti

dvÄ• rato pavattidassanatthaá¹ƒ ayaá¹ƒ saá¹…khÄ• rÄ• dittiko vutto.

aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• ceva dvÄ• dasÄ• kusalacetanÄ• ca kÄ• yadvÄ• __kÄ• yasaá¹…khÄ• ro, _ vacÄ«dvÄ• re pavattiyaá¹ƒ __vacÄ«saá¹…khÄ• ro, _ etÄ• ceva manodvÄ• re eva pavattanakÄ• rÅ«pÄ• rÅ«pakusalacetanÄ• ca __cittasaá¹…khÄ• ro_ti vu panettha uddhaccacetanÄ• ca parato paá¹-isandhiviÃ±Ã±Ä• á¹‡apaccayabhÄ• ve apanetal avijjÄ• paccayÄ• sambhavato idha gahetabbÄ• vÄ• ti ayaá¹ƒ tiko purimattikameva pavisatÄ lokiyakusalÄ• kusalacetanÄ• va avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti veditabbaá¹ƒ. idaÃ±ca abhidhammabhÄ• janÄ«yanayena pana lokiyalokuttare ekekacittakkhaá¹‡e dvÄ• dasaá¹…g gahaá¹‡ato sabbÄ• pi cetanÄ• __saá¹…khÄ• rÄ• _ti veditabbaá¹ƒ. evaá¹ƒ viÃ±Ã±Ä• á¹‡an sabbacittasampayuttavasena ca dhammabhedo veditabbo. suttantabhÄ• janÄ«yanayeneva

saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dichabbidhaá¹ƒ bÄ• ttiá¹ƒsalokiyavipÄ• kaviÃ±Ã±Ä• á¹‡ameva hoti, lokuttarÄ• ni pana vaá¹-á¹-akathÄ• ya n gahitÄ• ni. viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ pana sabbalokiyaviÃ±Ã±Ä• á¹‡asamp rÅ«paá¹ƒ sabbÄ• ni bhÅ«tupÄ• dÄ• yarÅ«pÄ• ni. saá¸·Ä• yatanaá¹ƒ manacchaá¹-á¹-hÄ• ni cakkhusamphassÄ• diko chavipÄ• kaphasso, tathÄ• vedanÄ• pi. taá¹‡hÄ• rÅ«pataá¹‡hÄ• upÄ• dÄ• naá¹ƒ kÄ• mupÄ• dÄ• nÄ• dito catubbidhÄ• lobhadiá¹-á¹-hiyova. bhavo pana duv upapattibhavoti. tattha __kammabhavo_ tebhÅ«makakusalÄ• kusalacetanÄ• ca taá¹ƒsamp __upapattibhavo_ pana kammÄ• bhinibbattÄ• paÃ±capi khandhÄ• . so pabhedato kÄ• mar asaÃ±Ã±Ä• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavÄ• tayo, ekacatupaÃ±cavokÄ• rabhavÄ• jÄ• tiÄ• dÄ«ni pubbe vuttÄ• ni. tesu jÄ• tiggahaá¹‡ena viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• tadavinÄ• bhÄ• vato. tathÄ• jarÄ• maraá¹‡aggahaá¹‡enÄ• pi tesaÃ±Ã±eva pÄ• kabhedattÄ jarÄ• maraá¹‡ena dvÄ• dasamena aá¹…gena ekasaá¹…khepaá¹ƒ katvÄ• vuttÄ• , na visuá ce? bhavacakkassa avicchedadassanatthaá¹ƒ. sokÄ• dito \Be 202/ hi avijjÄ• siddhÄ• hoti a 155/, avijjÄ• samuppattito ca. jarÄ• maraá¹‡abbhÄ• hatassa hi bÄ• lasseva te sambhavanti siddhÄ• ya puna avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti evaá¹ƒ hetuphalaparamparÄ• ya bhav anÄ• dikaá¹ƒ, apariyantaá¹ƒ, apariyosÄ• naÃ±ca hoti.

yadi evaá¹ƒ, kasmÄ• avijjÄ• Ä• dito vuttÄ• ti? padhÄ• nadassanatthaá¹ƒ pana Ä• dito vutt vaá¹-á¹-Ä• naá¹ƒ avijjÄ• padhÄ• no hetu tassÄ• bhÄ• ve bhÄ• vato, nirodhena ca nirujjhan dvÄ• dasahi aá¹…gehi suttantabhÄ• janÄ«yanayena sabbe lokiyadhammÄ• va paccayapac veditabbÄ• . abhidhammapariyÄ• yena pana lokuttarÄ• pÄ«ti ayamettha dhammabhedo.

__vibhaá¹…ganayato_ panettha paÃ±hÄ• pucchakanayo natthi, suttantabhÄ• janÄ«yanayÄ vitthÄ• rato vibhattÄ• ti veditabbo. __abhidhammabhÄ• janÄ«ye_ pana ---

``avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á

nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassap
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ, evametassa kevalassa dukkhakkhandhassa samudayo

``avijjÄ• paccayÄ• saá¹…khÄ• ro ... pe ... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapac
samudayo hoti.

``avijjÄ• paccayÄ• ... pe ... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papacca
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso ... pe ... samudayo hoti.

``avijjÄ• paccayÄ• \Be 203/ ... pe ... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso ... pe ... samudayo hotÄ«â€™â€™ ti (Vibh 243) ---

evaá¹ƒ paccayacatukkaá¹ƒ, puna ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetukoâ€™â€™
vuttanayeneva \Ne 156/ hetucatukkaá¹ƒ, puna ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sam
(Vibh 245) sampayuttacatukkaá¹ƒ, puna ``avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapa
tiÄ• dinÄ• (Vibh 246) aÃ±Ã±amaÃ±Ã±apaccayacatukkanti evaá¹ƒ avijjÄ• mÅ«lakÄ• ni cattÄ
evaá¹ƒ ``saá¹…khÄ• rapaccayÄ• avijjÄ• â€™â€™ tiÄ• dinÄ• saá¹…khÄ• rÄ• dimÅ«lakÄ•
aá¹-á¹-hasu padesu cattÄ• ri cattÄ• ri catukkÄ• nÄ«ti bÄ• ttiá¹ƒsa catukkÄ• ni mÄ• tikaá¹ƒ k
akusalakusalavipÄ• kakiriyacittesu lokiyalokuttaresu ekekasmiá¹ƒ citte yathÄ• nikkhittehi
chattiá¹ƒsabÄ• ttiá¹ƒsamÄ• tikÄ• catukkehi vitthÄ• rato yathÄ• nurÅ«paá¹ƒ paccayÄ• kÄ• ro
kevalaá¹ƒ ayaá¹ƒ paccayÄ• kÄ• ro nÄ• nÄ• cittesu eva hoti, ekacittepi hotiyeva. nÄ• pi vaá¹
taá¹‡hÄ• bhÄ• vato vivaá¹-á¹-acittepi, tasmÄ• taá¹ƒ nippadesato ekacittakkhaá¹‡ikaá¹ƒ pac
dassetuá¹ƒ vuttaá¹ƒ. teneva hettha ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti avatvÄ•
saá¹…khÄ• roâ€™â€™ ti ekavacanena vuttaá¹ƒ ekacittakkhaá¹‡e bahucetanÄ• bhÄ• vÄ• .
paá¹-hamacatukkaá¹ƒ, tattha paá¹-hamavÄ• ro nÄ• marÅ«paá¹-á¹-hÄ• ne nÄ• maá¹ƒ, saá¸·
chaá¹-á¹-hÄ• yatanaÃ±ca gahetvÄ• rÅ«pÄ• rÅ«pÄ• disabbabhavasÄ• dhÄ• raá¹‡avasena,
ekacittakkhaá¹‡apariyÄ• pannadhammaggahaá¹‡avasena ca rÅ«paá¹ƒ chaá¸• á¸• etvÄ• vu
sabbabhavÄ• sÄ• dhÄ• raá¹‡attÄ• , bahucittakkhaá¹‡ikattÄ• ca. dutiyo nÄ• marÅ«paá¹-á¹-
``nÄ• mapaccayÄ• phassoâ€™â€™ ti saá¸·Ä• yatanaá¹-á¹-hÄ• ne phassameva \Be 204/ ga
saá¸·Ä• yatanaá¹ƒ vinÄ• pi paccayavisesasambhavadassanavasena ceva __mahÄ• nidÄ• n
95 Ä• dayo) ca vutto. tatiyo saá¸·Ä• yatanaá¹-á¹-hÄ• ne chaá¹-á¹-hÄ• yatanameva gahetvÄ•
aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ, rÅ«pabhavikÄ• dÄ«naÃ±ca vasena vutto. catuttho ``nÄ• m
saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti evaá¹ƒ itarÄ• yatanehipi saá¸·Ä• yatanassa vis
dassetvÄ• opapÄ• tikÄ• naá¹ƒ, paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ kÄ• mabhavikÄ• naÃ±ca vas
dutiyacatukkÄ• dÄ«supi.

sabbatthÄ• pi cettha yasmÄ• sokÄ• dayo sabbe ekacittakkhaá¹‡e na sambhavanti, sabbas

nappavattanti, tasmÄ• na gahitÄ• . jÄ• tijarÄ• maraá¹‡Ä• ni panettha arÅ«padhammÄ• naá
ca acittakkhaá¹‡amattÄ• nipi samÄ• nÄ• ni cittakkhaá¹‡e antogadhattÄ• pariyÄ• yato pacc
aá¹…gaparipÅ«raá¹‡atthaá¹ƒ gahitÄ• ni. bhavoti cettha upÄ• dÄ• nÄ• dipaccayavirahitÄ• c
taá¹‡hÄ• paccayÄ• upÄ• dÄ• nanti ettha kÄ• mupÄ• dÄ• naá¹ƒ vajjetvÄ• tÄ«á¹‡i upÄ• dÄ
dvinnampi ekalakkhaá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ ekakkhaá¹‡e asambhavÄ• lobhamÅ«lav
kusalÄ• byÄ• katesu ca cittesu vedanÄ• paccayÄ• paá¹-ighaá¹ƒ vicikicchÄ• uddhaccanti e
yathÄ• yogaá¹ƒ paá¹-ighÄ• dayo tayo. tesu vicikicchÄ• vajjitesu ceva diá¹-á¹-hivippayuttesu
upÄ• dÄ• naá¹-á¹-hÄ• ne adhimokkho gahito. vicikicchÄ• ya pana saddhiá¹ƒ adhimokkhass
vicikicchÄ• paccayÄ• bhavoti ca gahito. upÄ• dÄ• naá¹-á¹-hÄ• ne ca adhimokkho ca gahito
kusalÄ• byÄ• katÄ• naá¹ƒ upanissayavasena avijjÄ• paccayatÄ• vuttÄ• . lokuttarÄ• naá¹ƒ
avijjÄ• ya pahÄ• natthaá¹ƒ, paá¹-ippassambhanatthaÃ±ca lokuttaraá¹ƒ \Be 205/ bhÄ• veti, t
samatikkamanavasena avijjÄ• paccayatÄ• vuttÄ• , na sahajÄ• tavasena. teneva tesaá¹ƒ __
katamÄ• avijjÄ• â€™â€™ ti avibhajitvÄ• ``tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• roâ
vibhattaá¹ƒ. kiriyadhammÄ• naá¹ƒ pana kenaci pariyÄ• yena avijjÄ• mÅ«lakattaá¹ƒ natthÄ«
viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• saá¹…khÄ• ramÅ«lakÄ• diko nayo vutto, na avijjÄ• m
tesaá¹ƒ dhammÄ• naá¹ƒ dukkhasaccapariyÄ• pannattÄ• ``evametassa kevalassa dukkhak
ti (Vibh 225) evaá¹ƒ appanÄ• katÄ• , lokuttarakusalÄ• dÄ«su ``evametesaá¹ƒ dhammÄ• na
lokuttarÄ• naá¹ƒ desanÄ• ya visesoti ayaá¹ƒ abhidhammabhÄ• janÄ«ye nayo.

idÄ• ni paccayanayÄ• , kÄ• rakÄ• dÄ«hi suÃ±Ã±ato.

mÅ«laddhasandhisaá¹…khepÄ• kÄ• ravaá¹-á¹-avibhÄ• gato ||

vÄ• raá¹‡opamatopettha, gambhÄ«ranayabhedato.

yathÄ• rahaá¹ƒ vijÄ• nÄ«yo, pÄ• á¸·imuttavinicchayo ||

tattha __paccayanayo_ sÄ• maÃ±Ã±ato, visesato cÄ• ti duvidho hoti. tattha tabbhÄ• vabhÄ
__sÄ• maÃ±Ã±ato_ paccayanayo. __visesato_ pana paá¹-á¹-hÄ• ne Ä• gatesu hetupaccay
yathÄ• nurÅ«paá¹ƒ paccayavisesuppannamattatÄ• pakÄ• sako. sÄ• ca nesaá¹ƒ catuvÄ«sa
paá¹-á¹-hÄ• namÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• ya Ä• vi bhavissati. tattha sÄ• maÃ±Ã±ato s
avijjÄ• dipaccayabhÄ• ve eva bhÄ• vinoti veditabbÄ• . yassa hi catÅ«su saccesu, pubbantÄ
appahÄ«nÄ• hoti, so dukkhe tÄ• va pubbantÄ• dÄ«su ca aÃ±Ã±Ä• á¹‡ena \Ne 158/ tÄ«su
jÄ• tijarÄ• rogamaraá¹‡Ä• dianekÄ• dÄ«navavokiá¹‡á¹‡aá¹ƒ puÃ±Ã±aphalasaá¹…khÄ• taá
saá¹…khÄ• raviparia¹‡Ä• madukkhaá¹ƒ dukkhato ajÄ• nanto sukhasaÃ±Ã±Ä• ya patthetvÄ
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• re Ä• rabhati. samudaye aÃ±Ã±Ä• á¹‡ena dukkhahetubh
dukkhahetukaá¹ƒ Ä• pÄ• yikÄ• didukkhaá¹ƒ, dukkhahetubhÅ«tesu kÄ• mÅ«pasevanÄ• dÄ«
sukhahetusaÃ±Ã±Ä• ya ceva kilesÄ• bhibhÅ«tatÄ• ya ca tividhepi saá¹…khÄ• re Ä• rabhati

aÃ±Ã±Ä• á¹‡ena anirodhabhÅ«te gativisese nirodhasaÃ±Ã±Ä«, nirodhassa ca vÄ• amagga
yaÃ±Ã±Ä• maratapÄ• dÄ«supi nirodhamaggasaÃ±Ã±Ä« hutvÄ• tividhepi saá¹…khÄ• re Ä•
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á¹‡ena ``ahetÅ« appaccayÄ
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• ``attÄ• va jÄ• nÄ• ti vÄ• na jÄ• nÄ• ti vÄ• , sova saá¹.
paá¹-isandhiyaá¹ƒ uppajjati, tassa aá¹‡uissarÄ• dayo kalalÄ• dibhÄ• vena sarÄ«raá¹ƒ saá¹‡
sampÄ• denti, sova indriyasampanno phusati, vedayati, taá¹‡hiyati, upÄ• dÄ• nÄ• dÄ«ni ca
``sabbe sattÄ• niyatisaá¹…gatibhavapariá¹‡atÄ• â€™â€™ ti vÄ• vikappeti. so evaá¹ƒ avijj

``yathÄ• pi nÄ• ma jaccandho, naro apariá¹‡Ä• yako.

ekadÄ• yÄ• ti maggena, ummaggenÄ• pi ekadÄ• ||

``saá¹ƒsÄ• re saá¹ƒsaraá¹ƒ bÄ• lo, tathÄ• apariá¹‡Ä• yako.

karoti ekadÄ• puÃ±Ã±aá¹ƒ, apuÃ±Ã±amapi ekadÄ• â€™â€™ ti || (Vibh-a 226 saá¹…gÄ• ra

vuttanayena tividhe saá¹…khÄ• re abhisaá¹…kharotÄ«ti. kiá¹ƒ panettha ekÄ• va avijjÄ• saá
hoti, nanu ekasmÄ• \Be 207/ kÄ• raá¹‡Ä• ekaá¹ƒva kÄ• riyaá¹ƒ uppajjati, anekaá¹ƒ kÄ• riy
anekasmÄ• vÄ• ekanti, anekasmÄ• kÄ• raá¹‡Ä• anekaá¹ƒ kÄ• riyaá¹ƒ uppajjatÄ«ti? sacc
padhÄ• nattapÄ• kaá¹-attaasÄ• dhÄ• raá¹‡attadÄ«panatthaá¹ƒ panettha anekesu kÄ• raá¹‡
paccayabhÄ• vena niddiá¹-á¹-hÄ• ``phassapaccayÄ• vedanÄ• (Ud 3), semhasamuá¹-á¹-h
tiÄ• dÄ«su (AN c 10.60; Nidd I 5; Nidd II khaggavisÄ• á¹‡asuttaniddesa 128) viya. avijjÄ• h
saá¹…khÄ• rÄ• naá¹ƒ pÄ• kaá¹-o, asÄ• dhÄ• raá¹‡o ca taá¹‡hÄ• dihetÅ«nampi hetuttÄ• , n
159/ khÄ«á¹‡Ä• savassa tesaá¹ƒ sambhavepi saá¹…khÄ• rÄ• naá¹ƒ abhÄ• vÄ• ti. evaá¹ƒ tÄ
vaá¹-á¹-asaá¹…khÄ• rÄ• naá¹ƒ avijjÄ• ya eva bhÄ• ve bhÄ• vo veditabbo. tathÄ• viÃ±Ã±Ä•
upacitakammÄ• bhÄ• ve abhÄ• vato, sabbattha sabbesaÃ±ca sabbavipÄ• kaviÃ±Ã±Ä• á¹‡u
saá¹…khÄ• rÄ• naá¹ƒ eva bhÄ• ve bhÄ• vo veditabbo. yathÄ• cettha, evaá¹ƒ uparipi nÄ• m
viÃ±Ã±Ä• á¹‡Ä• dibhÄ• ve bhÄ• vo yathÄ• nurÅ«paá¹ƒ anubhavayuttÄ«hi Ã±Ä• tabboti aya

visesato pana avijjÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ tÄ• va Ä• rammaá¹‡apaccayena
dvidhÄ• paccayo hoti. sÄ• hi avijjaá¹ƒ Ä• rabbha sammasanÄ• divasena uppattiyaá¹ƒ kÄ•
abhiÃ±Ã±Ä• cittena samohacittassa jÄ• nanakÄ• le rÅ«pÄ• vacarÄ• naÃ±ca puÃ±Ã±Ä• bhis
Ä• rammaá¹‡apaccayena paccayo hoti, avijjÄ• samatikkamanatthÄ• ya pana avijjÄ• sammÅ
kÄ• marÅ«pabhavasampattiyo patthetvÄ• va kÄ• marÅ«pÄ• vacarapuÃ±Ã±Ä• ni karontassa
hoti. apuÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ panesÄ• avijjaá¹ƒ Ä• rabbha rÄ• gÄ• dÄ«naá¹ƒ
Ä• rammaá¹‡Ä• dipaccayena avijjÄ• sammÅ«á¸·hatÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karonta
dutiyajavanÄ• dÄ«naá¹ƒ \Be 208/ anantarÅ«panissayÄ• sevananatthivigatapaccayehi yaá¹ƒ
karontassa hetusahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatapaccayehÄ«ti ev

Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ pana ekena upanissayapaccayeneva paccayo hoti.

saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡apade pana tayopi saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡as
paá¹-isandhipavattÄ«su kammapaccayena ceva upanissayapaccayena cÄ• ti dvidhÄ• pacc
abhidhammabhÄ• janÄ«yanayena sahajÄ• tassa viÃ±Ã±Ä• á¹‡assa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttakammatthiavigatÄ• dipaccayehi paccayÄ• h

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«papade pana viÃ±Ã±Ä• á¹‡aá¹ƒ vipÄ• kabhÅ«taá¹ƒ, a
kevalassa vÄ• rÅ«pamissakassa vÄ• paá¹-isandhipavattÄ«su
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ• kaÄ• hÄ• raindriyaatthiavigatapaccaye
aá¹-á¹-hadhÄ• vÄ• paccayo hoti. paá¹-isandhiyaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ vatthurÅ«pa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• raindriyavippayuttaatthi avigatapaccaye
á¹-hapetvÄ• pana vatthurÅ«paá¹ƒ sesarÅ«passa teheva aÃ±Ã±amaÃ±Ã±apaccayarahitehi
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ pana ekavokÄ• rapaÃ±cavokÄ• rabhavesu \Ne 160/ ka
suttantikapariyÄ• yena upanissayavasena paccayo hoti. pavattiyaá¹ƒ pana sabbampi viÃ±Ã
nÄ• marÅ«passa yathÄ• rahaá¹ƒ paccayo hoti. tattha arÅ«pabhave viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• m
rÅ«passeva, paÃ±cavokÄ• rabhave nÄ• marÅ«passa paccayo hotÄ«ti veditabbaá¹ƒ. teneva
nÄ• marÅ«paÃ±ca nÄ• marÅ«panti nibbacanaá¹ƒ katanti.

nÄ• marÅ«papaccayÄ• \Be 209/ saá¸·Ä• yatanapade pana nÄ• maá¹ƒ vipÄ• kabhÅ«taá¹ƒ,
chaá¹-á¹-hÄ• yatanassa avakaá¹ƒsato sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ•
yathÄ• rahaá¹ƒ sattadhÄ• paccayo hoti. itaresaá¹ƒ panetaá¹ƒ paÃ±cannaá¹ƒ cakkhÄ• yatan
paÃ±cavokÄ• rabhave paá¹-isandhiyaá¹ƒ catumahÄ• bhÅ«tasahÄ• yaá¹ƒ hutvÄ•
sahajÄ• tanissayavipÄ• kavippayuttaatthiavigatavasena chadhÄ• paccayo hoti. kiÃ±ci pane
kiÃ±ci Ä• hÄ• rapaccayena cÄ• ti tesaá¹ƒ vasena sabbavÄ• resu ukkaá¹ƒsÄ• vakaá¹ƒso ve
cakkhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ vipÄ• kamavipÄ• kampi nÄ• maá¹ƒ pacchÄ• jÄ• tavippay
paccayo hotÄ«ti. evaá¹ƒ tÄ• va nÄ• mameva saá¸·Ä• yatanassa paccayo hotÄ«ti veditabbaá

rÅ«paá¹ƒ pana vatthubhÅ«taá¹ƒ paá¹-isandhiyaá¹ƒ chaá¹-á¹-hÄ• yatanassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavippayuttaatthiavigatavasena chadhÄ• paccayo hoti. ca
cakkhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ paá¹-isandhiyaá¹ƒ, pavatte ca sahajÄ• tanissayaatthiavig
paccayo hoti. rÅ«pajÄ«vitindriyaá¹ƒ pana indriyaatthiavigatavasena tividhÄ• . tathÄ• Ä• hÄ•
Ä• hÄ• ratthiavigatavasena. so ca Ä• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ pavatteyeva, no paá¹-isandhiy
cakkhÄ• yatanÄ• dÄ«ni paÃ±caviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tassa chaá¹-á¹-hassa manÄ• yat
nissayapurejÄ• taindriyavippayuttaatthiavigatavasena chadhÄ• paccayÄ• honti pavatteyev
tathÄ• paÃ±caviÃ±Ã±Ä• á¹‡avirahitamanÄ• yatanassa vatthurÅ«paá¹ƒ nissayapurejÄ• tavi
paÃ±cadhÄ• paccayo hotÄ«ti. evaá¹ƒ rÅ«pameva chaá¹-á¹-hÄ• yatanassa, saá¸·Ä• yatana
veditabbaá¹ƒ. khandhattayavatthurÅ«pasaá¹…khÄ• taá¹ƒ pana nÄ• marÅ«paá¹ƒ chaá¹-á¹-h

sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavippayuttavipÄ• kaatthiavigatÄ• divasena ya
evaá¹ƒ \Be 210/ nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paÃ±ca yathÄ• rahaá¹ƒ chaá¹-á¹-hÄ• y
paccayo hotÄ«ti veditabbaá¹ƒ.

saá¸·Ä• yatanapaccayÄ• phassapade pana chaá¹-á¹-hÄ• yatanaá¹ƒ vipÄ• kaá¹ƒ, avipÄ• ka
sampayuttaphassassa \Ne 161/ sahajÄ• tÄ• divasena navadhÄ• , aá¹-á¹-hadhÄ• vÄ• pacc
paÃ±ca yathÄ• kkamaá¹ƒ pavatte cakkhusamphassÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ
nissayapurejÄ• taindriyavippayuttaatthiavigatavasena chadhÄ• , rÅ«pÄ• yatanÄ• dÄ«ni paÃ
Ä• rammaá¹‡apurejÄ• taatthiavigatavasena tidhÄ• . manosamphassassa pana tÄ• ni, dham
Ä• rammaá¹‡Ä• dhipatimattena cÄ• ti bahudhÄ• paccayÄ• honti. evaá¹ƒ chaá¹-á¹-hÄ• yata
chabbidhassÄ• pi phassassa paccayo hotÄ«ti veditabbaá¹ƒ.

phassapaccayÄ• vedanÄ• pade sabbopi phasso sahajÄ• tÄ• naá¹ƒ vedanÄ• naá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rasampayuttaatthiavigatavasena aá¹-á¹
hoti, asahajÄ• tÄ• naá¹ƒ upanissayavasenevÄ• ti.

vedanÄ• paccayÄ• taá¹‡hÄ• pade vipÄ• kavedanÄ• anusayapatitÄ• ya taá¹‡hÄ• ya upani
ca paccayo hoti. yasmÄ• pana ---

dukkhÄ« sukhaá¹ƒ patthayati, sukhÄ« bhiyyopi icchati.

upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ• .

taá¹‡hÄ• ya paccayÄ• tasmÄ• , honti tissopi vedanÄ• ti || (Vism II 644).

taá¹‡hÄ• paccayÄ• upÄ• dÄ• napade taá¹‡hÄ• asahajÄ• tÄ• catunnampi upÄ• dÄ• nÄ• n
anantarÄ• divasena ca, sahajÄ• tÄ• pana kÄ• mupÄ• dÄ• navajjitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ het
aÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatavasena sattadhÄ• paccayo hoti.

upÄ• dÄ• napaccayÄ• \Be 211/ bhavapade catubbidhampi upÄ• dÄ• naá¹ƒ asahajÄ• tassa
upapattibhavassa ca upanissayavaseneva paccayo hoti, sahajÄ• tassa pana kammabhavas
paccayo hoti.

bhavapaccayÄ• \Ne 162/ jÄ• tipade bhavoti kammabhavova adhippeto, so ca jÄ• tiyÄ•
kammapaccayaupanissayapaccayavasena dvidhÄ• paccayo hoti.

jÄ• tipaccayÄ• jarÄ• maraá¹‡Ä• dipade jÄ• ti pana jarÄ• maraá¹‡Ä• naá¹ƒ, sokÄ• dÄ«naÃ
tabbhÄ• vabhÄ• vÄ«bhÄ• vamattato suttantikanayena upanissayakoá¹-iyÄ• va paccayo hot

paccayanayo.

__kÄ• rakÄ• dÄ«hi suÃ±Ã±ato_ panete avijjÄ• dayo dvÄ• dasa dhammÄ• yasmÄ• evaá¹ƒ
aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ibaddhÄ• aÃ±Ã±anirapekkhÄ• hutvÄ• avicchinnÄ• anÄ• dikÄ•
brahmÄ• dinÄ• kÄ• rakena, pakatiaá¹‡ukÄ• lÄ• dihetunÄ• vÄ• kÄ• rakavedakarÅ«pena p
rahitÄ• . na cete attÄ• , na attani, na attavanto, suÃ±Ã±Ä• ete attena vÄ• attaniyena vÄ• c
subhabhÄ• vena vÄ• sukhabhÄ• vena vÄ• ti ayaá¹ƒ kÄ• rakÄ• dÄ«hi suÃ±Ã±atÄ• .

__mÅ«laddhasandhisaá¹…khepÄ• kÄ• ravaá¹-á¹-avibhÄ• gato_ti ettha mÅ«lato tÄ• va avijj
dhammÄ• __mÅ«la_nti veditabbÄ• . addhato panettha avijjÄ• , saá¹…khÄ• rÄ• ti dve aá¹…
viÃ±Ã±Ä• á¹‡Ä• dÄ«ni bhavÄ• vasÄ• nÄ• ni aá¹-á¹-ha paccuppanno addhÄ• , jÄ• ti ceva jan
addhÄ• ti tayo addhÄ• veditabbÄ• . sandhito pana saá¹…khÄ• rÄ• naá¹ƒ, paá¹-isandhiviÃ±
hetuphalasandhi, vedanÄ• ya ca taá¹‡hÄ• ya ca antarÄ• eko phalahetusandhi, bhavassa \B
antarÄ• eko hetuphalasandhi cÄ• ti tayo __sandhÄ«_ veditabbÄ• . saá¹…khepato pana sa
Ä• dipariyosÄ• navavatthitÄ• cattÄ• ro saá¹…khepÄ• honti. seyyathidaá¹ƒ --- avijjÄ• saá¹…
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• dutiyo, taá¹‡hupÄ• dÄ• nabhav
catutthoti evaá¹ƒ cattÄ• ro __saá¹…khepÄ• _ veditabbÄ• .

Ä• kÄ• rato panettha ---

atÄ«te hetuyo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetuyo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakanti || ---

evaá¹ƒ \Ne 163/ vÄ«sati Ä• kÄ• rÄ• honti.

ettha hi sarÅ«pato vuttÄ• avijjÄ• saá¹…khÄ• rÄ• , tesaá¹ƒ gahaá¹‡ena tadavinÄ• bhÄ• vat
taá¹‡hupÄ• dÄ• nabhavÄ• ti ime paÃ±ca dhammÄ• __atÄ«te hetuyo_ nÄ• ma, sarÅ«pato v
dhammÄ• __idÄ• ni phalapaÃ±cakaá¹ƒ_ nÄ• ma, sarÅ«pato pana vuttÄ• taá¹‡hupÄ• dÄ•
tadavinÄ• bhÄ• vato gahitÄ• avijjÄ• saá¹…khÄ• rÄ• ti ime paÃ±ca __idÄ• ni hetuyo_ nÄ• m
viÃ±Ã±Ä• á¹‡Ä• dayo paÃ±ca dhammÄ• __Ä• yatiá¹ƒ phalapaÃ±cakaá¹ƒ_ nÄ• mÄ• ti evaá
vaá¹-á¹-ato panettha saá¹…khÄ• rabhavÄ• kammavaá¹-á¹-aá¹ƒ, avijjÄ• taá¹‡hupÄ• dÄ• nÄ
vipÄ• kavaá¹-á¹-anti tÄ«á¹‡i __vaá¹-á¹-Ä• ni_ honti. yÄ• va ca tesu kilesavaá¹-á¹-aá¹ƒ ariyan
upacchijjati, tÄ• va idaá¹ƒ bhavacakkaá¹ƒ anupacchinnaá¹ƒ pavattatÄ«ti ayamettha
mÅ«laddhasandhisaá¹…khepÄ• kÄ• ravaá¹-á¹-avibhÄ• go.

__vÄ• raá¹‡opamato_ti \Be 213/ ettha vÄ• raá¹‡ato tÄ• va --- ``avijjÄ• paccayÄ• saá¹…khÄ
idamahetukavisamahetukadassananivÄ• raá¹‡aá¹ƒ, ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

ucchedaattasaá¹…kantidassananivÄ• raá¹‡aá¹ƒ, ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ
parikappitavatthubhedadassanato ghanasaÃ±Ã±Ä• nivÄ• raá¹‡aá¹ƒ, ``nÄ• marÅ«papaccay
attÄ• passati ... pe ... vijÄ• nÄ• ti phusati, vedayati, taá¹‡hiyati, upÄ• diyati, bhavati, jÄ• yati
mÄ«yatÄ«ti evamÄ• didassananivÄ• raá¹‡anti idamettha micchÄ• dassananivÄ• raá¹‡aá¹ƒ.

__upamÄ• to_ panettha andho viya avijjÄ• , tassa upakkhalanaá¹ƒ viya saá¹…khÄ• rÄ• , pa
viÃ±Ã±Ä• á¹‡aá¹ƒ, tena gaá¹‡á¸• apÄ• tubhÄ• vo viya nÄ• marÅ«paá¹ƒ, tassa gaá¹‡á¸• abh
saá¸·Ä• yatanaá¹ƒ, tassa saá¹…ghaá¹-á¹-anaá¹ƒ viya phasso, tajjanitadukkhaá¹ƒ viya vedan
paá¹-ikÄ• rÄ• bhilÄ• so viya taá¹‡hÄ• , asappÄ• yaggahaá¹‡aá¹ƒ viya upÄ• dÄ• naá¹ƒ, asap
tena gaá¹‡á¸• avikÄ• rapÄ• tubhÄ• vo viya jÄ• ti, tabbikÄ• rabhedo viya jarÄ• maraá¹‡aá¹ƒ.
yathÄ• sabhÄ• vadassananivÄ• raá¹‡Ä• dito vÄ• ete avijjÄ• dayo akkhipaá¹-alÄ• di upamÄ
upamÄ• .

__gambhÄ«ranayabhedato_ti ettha gambhÄ«rabhedo tÄ• va imesaá¹ƒ avijjÄ• dÄ«naá¹ƒ pa
dhammatthadesanÄ• paá¹-ivedhagambhÄ«ratÄ• veditabbÄ• . ime hi avijjÄ• dayo dhammÄ
saá¹…khÄ• rÄ• dÄ«naá¹ƒ \Ne 164/ phalÄ• naá¹ƒ paccayÄ• honti, so nesaá¹ƒ paccayaá¹-á¹
ayamettha __dhammagambhÄ«ratÄ• _. dhammoti hetu ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapa
vacanato. jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ phalÄ• naá¹ƒ jÄ• tiÄ• dÄ«hi paccayehi sambhÅ«tasan
gambhÄ«roti ayaá¹ƒ __atthagambhÄ«ratÄ• _. atthoti phalaá¹ƒ ``hetuphale Ã±Ä• á¹‡aá¹ƒ \B
atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 720) vacanato. tesaá¹ƒ pana hetÅ«naá¹ƒ, phalÄ• n
aviparÄ«tato desanÄ• pi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asseva gocarato gambhÄ«rÄ• ti ayaá¹ƒ
panesaá¹ƒ avijjÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ adassanÄ• yÅ«hanÄ• disabhÄ• vo, so mandap
gambhÄ«roti ayaá¹ƒ __paá¹-ivedhagambhÄ«ratÄ• _ti ayamettha gambhÄ«rabhedo.

__nayabhedo_ panettha ekattanayo nÄ• nattanayo abyÄ• pÄ• ranayo evaá¹ƒdhammatÄ• n
atthanayÄ• naá¹ƒ vasena veditabbo. tattha hi ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…kh
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ bÄ«jassa aá¹…kurÄ• dibhÄ• vena rukkhabhÄ• vappatti
__ekattanayo_ nÄ• ma. yaá¹ƒ sammÄ• passanto hetuphalasambandhena santÄ• nÄ• nupa
ucchedadiá¹-á¹-hiá¹ƒ pajahati, micchÄ• passanto hetuphalasambandhena pavattamÄ• nass
ekattaggahaá¹‡ato sassatadiá¹-á¹-hiá¹ƒ upÄ• diyati.

avijjÄ• dÄ«naá¹ƒ pana yathÄ• sakaá¹ƒ lakkhaá¹‡avavatthÄ• naá¹ƒ __nÄ• nattanayo_ nÄ• n
navanavÄ• naá¹ƒ uppÄ• dadassanato sassatadiá¹-á¹-hiá¹ƒ pajahati, micchÄ• passanto eka
bhinnasantÄ• nasseva nÄ• nattaggahaá¹‡ato ucchedadiá¹-á¹-hiá¹ƒ upÄ• diyati.

avijjÄ• ya pana ``saá¹…khÄ• rÄ• mayÄ• uppÄ• detabbÄ• , saá¹…khÄ• rÄ• naá¹ƒ vÄ• viÃ
evamÄ• dibyÄ• pÄ• rÄ• bhÄ• vo __abyÄ• pÄ• ranayo_ nÄ• ma. yaá¹ƒ sammÄ• passantok
attadiá¹-á¹-hiá¹ƒ pajahati, micchÄ• passanto yo asatipi byÄ• pÄ• re avijjÄ• dÄ«naá¹ƒ sabhÄ

hetubhÄ• vo, tassa aggahaá¹‡ato akiriyadiá¹-á¹-hiá¹ƒ upÄ• diyati.

avijjÄ• dÄ«hi \Be 215/ pana kÄ• raá¹‡ehi saá¹…khÄ• rÄ• dÄ«naá¹ƒyeva sambhavo khÄ«rÄ
na aÃ±Ã±esanti ayaá¹ƒ __evaá¹ƒdhammatÄ• nayo_ nÄ• ma. yaá¹ƒ sammÄ• passanto pac
ahetukadiá¹-á¹-hiá¹ƒ, akiriyadiá¹-á¹-hiÃ±ca pajahati, micchÄ• passanto paccayÄ• nurÅ«paá
aggahetvÄ• \Ne 165/ yato kutoci yassa kassaci asambhavaggahaá¹‡ato ahetukadiá¹-á¹-hiá
upÄ• diyatÄ«ti ayamettha nayabhedoti evaá¹ƒ vijÄ• nÄ«yo pÄ• á¸·imuttavinicchayo.

paccayÄ• kÄ• ravibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

satipaá¹-á¹-hÄ• navibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

satipaá¹-á¹-hÄ• navibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __cattÄ• ro_ti gaá¹‡á
heá¹-á¹-hÄ• , na uddhanti dÄ«peti. __satipaá¹-á¹-hÄ• nÄ• _ti ettha dve satipaá¹-á¹-hÄ• nÄ•
``catunnaá¹ƒ, bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca de
c V 408) hi satigocaro ``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuccati, tassattho patiá¹-á¹-hÄ• ti tas
paá¹-á¹-hÄ• naá¹ƒ, kÄ• patiá¹-á¹-hÄ• ti? sati. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ•
á¹-hÄ• nanti vÄ• paá¹-á¹-hÄ• naá¹ƒ, satiyÄ• paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ_.
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«rentÄ«â€™â€™
sati. tassattho patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-hÄ• ti okkantitvÄ• pakkhandi
attho. satiyeva paá¹-á¹-hÄ• natthena __satipaá¹-á¹-hÄ• naá¹ƒ_. atha vÄ• saraá¹‡aá¹-á¹-her
upaá¹-á¹-hÄ• naá¹-á¹-hena paá¹-á¹-hÄ• nanti __satipaá¹-á¹-hÄ• naá¹ƒ, _ idamidha adhippeta
satipaá¹-á¹-hÄ• nÄ• ti bahuvacanaá¹ƒ kataá¹ƒ? satiyÄ• bahuttÄ• . Ä• rammaá¹‡abhedena

__idhÄ• _ti \Be 216/ imasmiá¹ƒ sÄ• sane, tena ajjhattÄ• divasena
sabbappakÄ• racatucattÄ• lÄ«savidhasatipaá¹-á¹-hÄ• nanibbattakassa puggalassa nissaya
nÄ• Ã±Ã±aá¹ƒ sÄ• sananti dÄ«peti. vuttaá¹ƒ hetaá¹ƒ ``idheva, bhikkhave, samaá¹‡o ... pe ..
parappavÄ• dÄ• samaá¹‡ehi aÃ±Ã±ehÄ«â€™â€™ ti (DN II 214; MN I 139; AN a IV 241).

__bhikkhÅ«_ti saá¹ƒsÄ• re bhayaá¹ƒ ikkhanako. tena kiÃ±cÄ• pi bhagavato devaloke nisÄ«
satipaá¹-á¹-hÄ• naá¹ƒ desentassa santike devagaá¹‡aá¹ƒ muÃ±citvÄ• ekabhikkhupi nisinno
devo vÄ• hotu manusso vÄ• gahaá¹-á¹-ho vÄ• pabbajito vÄ• , saá¹ƒsÄ• re bhayanti samm
yathÄ• nusiá¹-á¹-haá¹ƒ \Ne 166/ paá¹-ipajjamÄ• nova bhikkhu nÄ• ma hoti, nÄ• Ã±Ã±oti das
``alaá¹…kato cepÄ«â€™â€™ ti (Dhp 142).

__ajjhatta_nti niyakajjhattaá¹ƒ. __kÄ• ye_ti ettha Ä• yanti tatoti Ä• yo. ke Ä• yanti? kucchitÄ
kucchitÄ• naá¹ƒ Ä• yoti kÄ• yo. atha vÄ• aá¹…gapaccaá¹…gÄ• naá¹ƒ, kesÄ• dÄ«naÃ±ca s
rÅ«pakÄ• yo, tasmiá¹ƒ attano kÄ• yeti attho. __kÄ• yÄ• nupassÄ«_ti kÄ• yaá¹ƒ anupassana

vatvÄ• puna ``kÄ• yÄ• nupassÄ«â€™â€™ ti dutiyakÄ• ya-ggahaá¹‡aá¹ƒ ``evaá¹ƒ na kÄ• y
aá¹…gapaccaá¹…gavinimuttaekadhammÄ• nupassÄ«, nÄ• pi kesalomÄ• divinimuttaitthipur
bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ«, atha kho
rathasambhÄ• ranagarÄ• vayavakadalikkhandhavibhÄ• gÄ• nupassako viya yathÄ• kkamaa
aá¹…gapaccaá¹…gakesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ« evÄ• â€™â€™ ti dass
yathÄ• vuttadhammasamÅ«havinimutto itthipurisÄ• diko, aÃ±Ã±o vÄ• koci dhammo na diss
yathÄ• vuttadhammasamÅ«hamatteyeva pana bÄ• lÄ• tathÄ• tathÄ• subhÄ• dito ca micc
\Be 217/ pana yogÄ« tattha kÄ• yÄ• nupassÄ« eva aniccadukkhaanattÄ• subhÄ• nupassÄ«
yvÄ• yaá¹ƒ mahÄ• satipaá¹-á¹-hÄ• ne assÄ• sapassÄ• sÄ• diko cuddasavidho kÄ• yo vutto
kÄ• ye anupassanato ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti evamÄ• dinÄ• pi attho daá¹-á

__viharatÄ«_ti iriyati, catÅ«su iriyÄ• pathesu ekenÄ• gataá¹ƒ sarÄ«rabÄ• dhanaá¹ƒ aÃ±Ã±
vicchinditvÄ• apatamÄ• naá¹ƒ attabhÄ• vaá¹ƒ harati, pavattetÄ«ti attho. __bahiddhÄ• kÄ•
__ajjhattabahiddhÄ• kÄ• ye_ti kÄ• lena attano, kÄ• lena parassa kÄ• ye. kÄ• lena hi ajjhatt
ekasmiá¹ƒ khaá¹‡e kÄ• yÄ• nupassanÄ• uppajjati, paguá¹‡akammaá¹-á¹-hÄ• nassa pana a
ettha kathito. __Ä• tÄ• pÄ«_ti kÄ• yapariggÄ• hakavÄ«riyena vÄ«riyavÄ• . so hi yasmÄ• ki
Ä• tÄ• po vuccati vÄ«riyaá¹ƒ, so cassa atthi, tasmÄ• Ä• tÄ• pÄ«ti vuccati. __sampajÄ• no_
sampajaÃ±Ã±ena samannÄ• gato. __satimÄ• _ti kÄ• yapariggÄ• hikÄ• ya satiyÄ• samann
satiyÄ• Ä• rammaá¹‡aá¹ƒ pariggahetvÄ• paÃ±Ã±Ä• ya anupassati, vÄ«riyena ca antarÄ•
yesaá¹ƒ dhammÄ• naá¹ƒ Ä• nubhÄ• vena taá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ sampajjati, tesaá¹ƒ d
sampajÄ• no satimÄ• â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

iti \Ne 167/ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, sampayogaá¹…gaÃ±ca dassetvÄ•
dassetuá¹ƒ __ ``vineyya loke abhijjhÄ• domanassaâ€™â€™ _nti vuttaá¹ƒ. tattha __vineyyÄ
vÄ• vikkhambhanavinayena vÄ• vinayitvÄ• . __loke_ti yvÄ• yaá¹ƒ ajjhattÄ• dibhedo kÄ• yo
lujjanapalujjanaá¹-á¹-hena loko nÄ• ma. __vibhaá¹…ge_ pana yasmÄ• rÅ«pakÄ• ye \Be 21
vedanÄ• dÄ«supi pahÄ«yanti eva, tasmÄ• paÃ±capi upÄ• dÄ• nakkhandhÄ• ``lokoâ€™â€
abhijjhÄ• domanassasaá¹…khÄ• taá¹ƒ kÄ• macchandabyÄ• pÄ• daá¹ƒ vineyyÄ• ti samban
balavadhammadvayassa pahÄ• nadassanena sesanÄ«varaá¹‡Ä• nampi pahÄ• naá¹ƒ vutta
cettha abhijjhÄ• domanassavinayena yathÄ• kkamaá¹ƒ kÄ• yasampattivipattimÅ«lÄ• naá¹ƒ
attaabhiratitadasubhÄ• kÄ• rÄ• dibhÄ• vanÄ• nabhiratÄ«naá¹ƒ, abhÅ«taguá¹‡apakkhepabh
pahÄ• naá¹ƒ vuttaá¹ƒ, tena yogÄ• vacarassa yogÄ• nubhÄ• vanibbattaphalaá¹ƒ, yogasama

__ajjhattaá¹ƒ vedanÄ• sÅ«_tiÄ• dÄ«supi ajjhattÄ• dÄ«ni vuttanayena veditabbÄ• ni. ettha p
vedanÄ• lokiyÄ• , tathÄ• __cittaá¹ƒ, dhammÄ• _ ca, tesaá¹ƒ vibhÄ• go vibhaá¹…ganaye Ä
panettha yathÄ• vedanÄ• dayo anupassanto vedanÄ• dianupassÄ« nÄ• ma hoti, so nayo d
vedanÄ• su tÄ• va sukhÄ• vedanÄ• dukkhato, dukkhÄ• sallato, itarÄ• ca aniccato anupas

``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccatoâ€™â€™ ti (SN b IV 253; It 53) ||

sabbÄ• eva etÄ• dukkhato anupassitabbÄ• ``yaá¹ƒ kiÃ±ci vedayitaá¹ƒ, taá¹ƒ dukkhasmint
IV 259) vacanato. evaá¹ƒ anupassanto pana aniccÄ• disattÄ• nupassanÄ• vasena vÄ• anu
ko vedayati, kassÄ• yaá¹ƒ vedanÄ• , kiá¹ƒ kÄ• raá¹‡Ä• yaá¹ƒ vedanÄ• â€™â€™ ti upaparik
vedayati, na kesaÃ±ci sattÄ• dÄ«naá¹ƒ vedanÄ• , vatthÄ• rammaá¹‡Ä• dikÄ• raá¹‡Ä• \Be
uppajjatÄ«â€™â€™ ti anupassantopi __vedanÄ• nupassÄ«_ nÄ• ma hoti. atha vÄ• sukhÄ
dukkhÄ• dÄ«naá¹ƒ asambhavÄ• aniccÄ• addhuvÄ• vipariá¹‡Ä• madhammÄ• ti evaá¹ƒ vÄ
nÄ• ma hoti. iminÄ• va nayena pÄ• á¸·inayÄ• nusÄ• rena \Ne 168/ sesacittadhammÄ• nam
visesato panettha cittesu aniccatÄ• vasena, dhammesu anattatÄ• vasena ca anupassanto _
dhammÄ• nupassÄ«_ ca nÄ• ma hotÄ«ti veditabbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva. ayaá¹

__dhammabhedo_ panettha natthi, saraá¹‡avasena ca ekÄ• va sati Ä• rammaá¹‡avasena
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti vuttÄ• ti.

__vibhaá¹…ganayato_ panettha __suttantabhÄ• janÄ«ye_ tÄ• va ajjhattabahiddhÄ• tadubh
kesÄ• dikoá¹-á¹-hÄ• sabhÄ• vanÄ• vasena paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ vitthÄ• rita
paccekaá¹ƒ sÄ• misanirÄ• misavasena duvidhÄ• naá¹ƒ sukhadukkhaadukkhamasukhaveda
sarÄ• gavÄ«tarÄ• gasadosavÄ«tadosasamohavÄ«tamohasaá¹ƒkhittavikkhittamahaggataam
Ä• samÄ• hitavimuttÄ• vimuttabhedato soá¸·asavidhehi cittapajÄ• nanavasena tatiyaá¹ƒ, pa
sattabojjhaá¹…gÄ• naÃ±ca sambhavÄ• sambhavauppÄ• dapahÄ• napahÄ«nÄ• nuppattibh
catutthaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ vitthÄ• ritaá¹ƒ. ayaá¹ƒ suttantabhÄ• janÄ«yanayo.

__abhidhammabhÄ• janÄ«ye_ pana tÄ• va ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . idha bhikkhu k
vedanÄ• su ... pe ... dhammesu dhammÄ• nupassÄ« viharatÄ«â€™â€™ ti (Vibh 380) evaá¹
dhammasaá¹…gaá¹‡iyaá¹ƒ vuttanayassa vitthÄ• resu aá¹-á¹-hasu lokuttaracittesu sampayu
vitthÄ• rato vibhattÄ• .

__paÃ±hÄ• pucchakanayepi_ \Be 220/ catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ kati kusalÄ•
siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• ... pe ... anupÄ• dinnaanupÄ• dÄ• niyÄ• va, asaá¹ƒkiliá
... pe ... anidassanaappaá¹-ighÄ• va. na hetÅ« ahetukÄ• va ... pe ... anuttarÄ• araá¹‡Ä• vÄ
vibhattÄ• . sammÄ• sambuddhena hi suttantabhÄ• janÄ«yasmiÃ±Ã±eva lokiyalokuttaramiss
kathitÄ• , abhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakesu pana lokuttarÄ• yeva. tesu ca lo
labbhanti. aÃ±Ã±eneva hi cittena kÄ• yaá¹ƒ paggaá¹‡hanti, aÃ±Ã±ena vedanÄ• dayoti. loku
maggakkhaá¹‡e ekacitteyeva labbhanti. ekasmiÃ±hi maggacittakkhaá¹‡e Ä• rammaá¹‡ato r
sati kÄ• yÄ• dÄ«su subhasukhaniccaattavipallÄ• sasamucchedakatÄ• ya \Ne 169/ catukicca

cattÄ• ripi nÄ• mÄ• ni labhatÄ«ti ayamettha vibhaá¹…ganayo.

kamato satipaá¹-á¹-hÄ• ne, anÅ«nÄ• dhikatopi ca.

pÄ• á¸·imuttanayo Ã±eyyo, tattha kosallamicchatÄ• ||

tattha __kamato_ tÄ• va ayampi desanÄ• kkamova, sopi pÄ• kaá¹-Ä• pÄ• kaá¹-avasena vu
rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-anti paá¹-hamaá¹ƒ kÄ• yÄ• nupassanÄ• vuttÄ• . tat
tatthÄ• pi Ä• rammaá¹‡aá¹ƒ anubhavantÄ« uppajjamÄ• nÄ• vedanÄ• pÄ• kaá¹-Ä• ti anant
Ä• rammaá¹‡aá¹ƒ vijÄ• nantaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-anti cittÄ• nupassanÄ• , citte
sukhumÄ• pi dhammÄ• pÄ• kaá¹-Ä• hontÄ«ti ante dhammÄ• nupassanÄ• vuttÄ• . ayaá¹ƒ

__anÅ«nÄ• dhikato_ti ettha pana kasmÄ• bhagavatÄ• cattÄ• rova satipaá¹-á¹-hÄ• nÄ• vu
taá¹‡hÄ• caritadiá¹-á¹-hicaritasamathayÄ• nikavipassanÄ• yÄ• nikÄ• naá¹ƒ mandatikkhavas
visuddhimaggavasena. mandassa hi taá¹‡hÄ• caritassa oá¸·Ä• rikaá¹ƒ \Be 221/ kÄ• yÄ• nu
visuddhimaggo, tikkhassa sukhumaá¹ƒ vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, diá¹-á¹
nÄ• tippabhedagataá¹ƒ cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, tikkhassa atippabhedagat
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo. samathayÄ• nikassa ca man
adhigantabbanimittaá¹ƒ paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa duti
vipassanÄ• yÄ• nikassÄ• pi mandassa tatiyaá¹ƒ, tikkhassa catutthaá¹ƒ visuddhimaggoti ven
vuttÄ• . subhasukhaniccaattabhÄ• vavipallÄ• sappahÄ• natthaá¹ƒ vÄ•
caturoghayogÄ• savaganthaupÄ• dÄ• naagatippahÄ• natthampi catubbidhÄ• hÄ• rapariÃ±Â
anÅ«nÄ• anadhikÄ• ti ayamettha anÅ«nÄ• dhikatÄ• . evaá¹ƒ pÄ• á¸·imuttanayo Ã±eyyo.

satipaá¹-á¹-hÄ• navibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sammappadhÄ• navibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

sammappadhÄ• navibhaá¹…gamÄ• tikÄ• ya \Ne 170/ pana __atthato_ tÄ• va --- __samma
kÄ• raá¹‡appadhÄ• nÄ• upÄ• yappadhÄ• nÄ• . yoniso padahanato paramaá¹ƒ dhÄ• naá¹ƒ
attho. __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane paá¹-ipannako bhikkhu. __anuppannÄ• na_n
__pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __akusalÄ• naá¹ƒ dhammÄ• na_nti akosallasambhÅ
__anuppÄ• dÄ• yÄ• _ti na uppÄ• danatthÄ• ya. __chandaá¹ƒ janetÄ«_ti kattukamyatÄ• saá
janeti uppÄ• deti. __vÄ• yamatÄ«_ti payogaá¹ƒ parakkamaá¹ƒ karoti. __vÄ«riyaá¹ƒ Ä• rabh
kÄ• yikacetasikavÄ«riyaá¹ƒ karoti. __cittaá¹ƒ paggaá¹‡hÄ• tÄ«_ti teneva sahajÄ• tavÄ«riyen
__padahatÄ«_ti padhÄ• navÄ«riyaá¹ƒ karoti. paá¹-ipÄ• á¹-iyÄ• panetÄ• ni cattÄ• ripi padÄ•
Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammasÄ• taccakiriyÄ• hi yojetabbÄ• ni.

__uppannÄ• na_nti \Be 222/ anuppannÄ• ti avattabbataá¹ƒ Ä• pannÄ• naá¹ƒ. __pahÄ• nÄ•
__anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na_nti anibbattÄ• naá¹ƒ kosallasambhÅ«tÄ•
__uppÄ• dÄ• yÄ• _ti uppÄ• danatthÄ• ya. __uppannÄ• na_nti nibbattÄ• naá¹ƒ. __á¹-hitiyÄ•
__asammosÄ• yÄ• _ti anassanatthaá¹ƒ. __bhiyyobhÄ• vÄ• yÄ• _ti punappunaá¹ƒ bhavanÄ
vipulabhÄ• vÄ• ya. __bhÄ• vanÄ• yÄ• _ti vaá¸• á¸• hiyÄ• . __pÄ• ripÅ«riyÄ• _ti paripÅ«raá¹
uttÄ• nameva.

__atthato_ panettha ``anuppannÄ• naá¹ƒ pÄ• pakÄ• naâ€™â€™ ntiÄ• dÄ«su asamudÄ• c
ananubhÅ«tÄ• rammaá¹‡avasena vÄ• kilesÄ• naá¹ƒ anuppatti veditabbÄ• . aÃ±Ã±athÄ• h
anuppannÄ• akusaladhammÄ• nÄ• ma natthi. kusaladhammesu pana
ratanattayappasÄ• davipassanÄ• divivaá¹-á¹-Å«panissayakusalÄ• divasena anuppannÄ• pi
uppannapubbatte sati sabbasattÄ• naá¹ƒ ito pubbe ca Ä• savakkhayappasaá¹…gato. ekant
tattha ekaccassa vattaganthadhutaá¹…gasamÄ• dhivipassanÄ• navakammesu aÃ±Ã±atara
ghaá¹-ato, vÄ• yamato ca brahmalokÄ• Ä• gatattÄ• bhavavasena kilesesu aladdhÄ• sevan
samudÄ• caranti, aparabhÄ• ge panassa vattÄ• dÄ«ni vissajjetvÄ• kusÄ«tassa carato ceva
kilesesu laddhÄ• sevanassa ca ayonisomanasikÄ• raá¹ƒ, sativossaggaÃ±ca Ä• gamma upp
asamudÄ• cÄ• ravasena kilesÄ• naá¹ƒ anuppatti veditabbÄ• .

ekaccassa \Ne 171/ pana tasmiá¹ƒ attabhÄ• ve ananubhÅ«tapubbaá¹ƒ dibbÄ• dibhedaá¹ƒ
labhitvÄ• tattha ayonisomanasikÄ• rasativossagge Ä• gamma kilesÄ• uppajjanti, alabhitvÄ
ananubhÅ«tÄ• rammaá¹‡avasena kilesÄ• naá¹ƒ anuppatti veditabbÄ• .

``uppannÄ• naá¹ƒ \Be 223/ pÄ• pakÄ• naâ€™â€™ nti ettha pana catubbidhaá¹ƒ uppannaá
vattamÄ• nabhÅ«tÄ• pagataokÄ• sakatabhÅ«miladdhavasena, tesaá¹ƒ vibhÄ• go uppannat
catubbidhaá¹ƒ uppannaá¹ƒ samudÄ• cÄ• raÄ• rammaá¹‡Ä• dhiggahitaavikkhambhitaasamu
vattamÄ• naá¹ƒyeva __samudÄ• cÄ• ruppannaá¹ƒ_ nÄ• ma. sesaá¹ƒ pÄ• kaá¹-ameva. yas
vattamÄ• nabhÅ«tÄ• pagataokÄ• sakatasamudÄ• cÄ• rasaá¹…khÄ• taá¹ƒ catubbidhaá¹ƒ up
tasmÄ• bhÅ«miladdhaÄ• rammaá¹‡Ä• dhiggahitaasamugghÄ• titasaá¹…khÄ• taá¹ƒ catubb
``uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti vuttaá¹ƒ.

kathaá¹ƒ pana maggakkhaá¹‡e anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ uppÄ• dÄ• ya vÄ• yÄ• m
á¹-hitiyÄ• ti? maggappavattiyÄ• eva. maggo hi pavattamÄ• no pubbe anuppannapubbattÄ•
yÄ• cassa pavatti, ayameva __á¹-hiti_ nÄ• mÄ• ti ayaá¹ƒ tÄ• vettha padattho.

__dhammabhedo_ panetthÄ• pi ekasseva vÄ«riyassa kiccabhedato catudhÄ• vuttÄ• ti aya
pÄ• á¸·imuttavinicchayo.

__vibhaá¹…ganayato_ pana suttantabhÄ• janÄ«ye tÄ• va cattÄ• ro sammappadhÄ• nÄ•

lokiyalokuttarakusalacittasampayuttavÄ«riyavasena akusalÄ• dipadehi saddhiá¹ƒ vitthÄ• rat
abhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakesu panete lokuttarakusalacittasampayuttavas
phalacittasampayuttÄ• pana na gahitÄ• . teneva paÃ±hÄ• pucchake ``kusalÄ• eva, vipÄ• k
apacayagÄ• minova, sekhÄ• vÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• . seso panettha vinicchayo sa
vuttanayÄ• nusÄ• rena veditabbo.

sammappadhÄ• navibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iddhipÄ• davibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

iddhipÄ• davibhaá¹…gamÄ• tikÄ• ya \Be 224/ \Ne 172/ pana __cattÄ• ro iddhipÄ• dÄ• _ti e
samijjhati nipphajjatÄ«ti attho, iddhi eva pÄ• do __iddhipÄ• do, _ iddhikoá¹-á¹-hÄ• soti attho
etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«tipi iddhi, pajjanti etenÄ• ti pÄ• do
adhigamÅ«pÄ• yoti attho, iddhiyÄ• pÄ• do __iddhipÄ• do. chandasamÄ• dhipadhÄ• nasaá
chandahetuko, chandÄ• dhiko vÄ• samÄ• dhi __chandasamÄ• dhi, _ kattukamyatÄ• chand
paá¹-iladdhasamÄ• dhissetaá¹ƒ adhivacanaá¹ƒ. padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• __pad
catukiccasÄ• dhakassa sammappadhÄ• navÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. __samannÄ• ga
padhÄ• nasaá¹…khÄ• rena ca upetaá¹ƒ. __iddhipÄ• da_nti yathÄ• vuttatthena ``iddhÄ«â€™
gatÄ• naá¹ƒ upacÄ• rajjhÄ• nÄ• dikusalacittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ• n
adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«tasesacittacetasikarÄ• siá¹ƒ. __bhÄ• vetÄ«_ti vaá¸•
punappunaá¹ƒ janetÄ«ti attho. iminÄ• nayena sesesupi attho veditabbo. tattha __vÄ«maá¹ƒ
sesaá¹ƒ padato suviÃ±Ã±eyyameva.

__atthato_ panettha tena kiá¹ƒ kathitaá¹ƒ? catunnaá¹ƒ bhikkhÅ«naá¹ƒ matthakappattaá¹ƒ k
kathitaá¹ƒ. yathÄ• hi catÅ«su amaccaputtesu á¹-hÄ• nantaraá¹ƒ patthetvÄ• vicarantesu ek
sÅ«rabhÄ• vena, eko jÄ• tisampattiyÄ• , eko mantabalenÄ• ti evaá¹ƒ te paccekakÄ• raá¹‡e
á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡anti, evaá¹ƒ bhikkhÅ«pi chandavÄ«riyacittavÄ«maá¹ƒsÄ• su ek
dhuraá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammanibbattakÄ• honti. ettha ca chando s
padhÄ• nasaá¹…khÄ• roti tayo dhammÄ• iddhÄ«pi honti iddhipÄ• dÄ• pi, sesÄ• pana sam
iddhipÄ• dÄ• eva. evaá¹ƒ sesÄ• dhipatiyuttacittesupi iddhipÄ• dÄ• ti veditabbÄ• .

apica \Be 225/ jhÄ• navipassanÄ• su pubbabhÄ• go iddhipÄ• do. yo paá¹-ilÄ• bho, sÄ• ido
paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ hi pubbabhÄ• gaparikammÄ• ni iddhipÄ• do nÄ• ma, paá¹-h
paá¹-hamamaggÄ• dÄ«naá¹ƒ pubbabhÄ• gavipassanÄ• iddhipÄ• do nÄ• ma, paá¹-hamam
paá¹-ilÄ• bhavasenÄ• pi dÄ«petuá¹ƒ vaá¹-á¹-ati. paá¹-hamajjhÄ• nÄ• dayo hi paá¹-hamama
nÄ• ma, dutiyajjhÄ• nÄ• dayo, dutiyamaggÄ• dayo ca iddhi nÄ• mÄ• ti ayaá¹ƒ tÄ• vettha pa

__dhammabhedo_ \Ne 173/ panettha vibhaá¹…ganayeneva pÄ• kaá¹-o bhavissati. tattha hi

tÄ• va chandÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vibhaá¹…gaá¹ƒ vatvÄ• ante ``iddhipÄ• doti tathÄ• b
pe ... viÃ±Ã±Ä• á¹‡akkhandho. iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti te dhamme Ä• sevati bhÄ• veti
iddhipÄ• daá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Vibh 434) evaá¹ƒ sabbe lokiyalokuttaradhammÄ• id

__abhidhammabhÄ• janÄ«ye_ pana chandÄ• dÄ«ni padÄ• ni vibhajitvÄ• ante ``iddhipÄ• d
pe ... paggÄ• ho avikkhepoâ€™â€™ ti (Vibh 447) evaá¹ƒ sabbe lokuttarakusaladhammÄ• i
``chandiddhipÄ• do vÄ«riyiddhipÄ• do cittiddhipÄ• do vÄ«maá¹ƒsiddhipÄ• doâ€™â€™ ti (Vi
á¹-hapetvÄ• ``tattha katamo chandiddhipÄ• do? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹
pe ... yo tasmiá¹ƒ samaye chando chandikatÄ• ... pe ... ayaá¹ƒ vuccati chandiddhipÄ• doâ€
lokuttarakusalacittasampayuttachandavÄ«riyacittavÄ«maá¹ƒsÄ• eva iddhipÄ• dÄ• ti vuttÄ•
__paÃ±hÄ• pucchakepi_ kusalÄ• eva, anidassanaappaá¹-ighÄ• eva, vÄ«maá¹ƒsiddhipÄ• d
... cittiddhipÄ• do na vattabbo, sesÄ• cittasampayuttÄ• ... pe ... anuttarÄ• va, araá¹‡Ä• vÄ•
satipaá¹-á¹-hÄ• ne vuttasadisameva. pÄ• á¸·imuttakanayo panetthÄ• pi na uddhaá¹-oti.

iddhipÄ• davibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

bojjhaá¹…gavibhaá¹…gamÄ• tikÄ• ya \Be 226/ pana __atthato_ tÄ• va --- __satta bojjhaá¹…
bodhissa vÄ• aá¹…gÄ• ti __bojjhaá¹…gÄ• _. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• ya eva dhammasÄ
uppajjamÄ• nÄ• ya lÄ«nuddhaccÄ• dianekesaá¹ƒ upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• y
satidhammavicayÄ• disattavidhÄ• ya dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhati, kilesan
saccÄ• ni vÄ• paá¹-ivijjhati, tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…g
jhÄ• naá¹…gamaggaá¹…gÄ• ni viya. yo panesa yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhamm
ariyasÄ• vako ``bodhÄ«â€™â€™ ti vuccati, tassa bodhissa aá¹…gÄ• ti __bojjhaá¹…gÄ• _ s
viya. apica ``bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• â€™â€™ tiÄ• dinÄ• \Ne 174/ paá¹-
bojjhaá¹…gattho veditabbo. pasattho, sundaro vÄ• bojjhaá¹…go sambojjhaá¹…go, satiyeva
__satisambojjhaá¹…go_. evaá¹ƒ sesesupi. tattha dhamme vicinÄ• ti aniccÄ• dito parivÄ«ma
vÄ• etena sattÄ• vicinantÄ«ti __dhammavicayo, _ paÃ±Ã±Ä• . upekkhati samarasÄ• naá¹ƒ
hÄ• panavaá¸• á¸• hane avÄ• vaá¹-atÄ• ya paá¹-isaá¹…khÄ• nÄ• kÄ• rena majjhattÄ• hotÄ
tatramajjhattatÄ• . paá¹-isaá¹…khÄ• nalakkhaá¹‡o hi upekkhÄ• sambojjhaá¹…goti. sesaá¹ƒ
tÄ• vettha padattho. __dhammabhedo_pettha suviÃ±Ã±eyyova.

__vibhaá¹…ganayato_ panettha __suttantabhÄ• janÄ«ye_ tÄ• va lokiyalokuttaravasena ses
lokuttarakusalavipÄ• kavasena vibhattÄ• . __paÃ±hÄ• pucchake_ pana siyÄ• kusalÄ• , siyÄ
pÄ«tisambojjhaá¹…go sukhÄ• ya vedanÄ• ya sampayuttova, sesÄ• dvÄ«hi ... pe ... pÄ«tisa
sukhasahagatova, sesÄ• tidhÄ• pi, anidassanaappaá¹-ighÄ• , dhammavicayasambojjhaá¹…
hetÅ« ... pe ... rÅ«pÄ• vacarÄ• va, araá¹‡Ä• vÄ• ti. sesaá¹ƒ satipaá¹-á¹-hÄ• ne vuttanayame

vibhaá¹…ganayo.

idÄ• ni pana ---

kamato tÄ• vattato ca, hetubhÅ«mivibhÄ• gato.

vivekato ca viÃ±Ã±eyyo, pÄ• á¸·imuttavinicchayo ||

tattha __kamato_ tÄ• va ayampi desanÄ• kkamova. sabbesaá¹ƒ hi bojjhaá¹…gÄ• naá¹ƒ up
paá¹-hamaá¹ƒ vutto, tato yasmÄ• upaá¹-á¹-hitasatiko dhamme paÃ±Ã±Ä• ya pavicinÄ• ti, p
Ä• rabhati, Ä• raddhavÄ«riyassa pÄ«ti uppajjati, pÄ«timanassa kÄ• yopi cittampi passambh
sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• hitacitto taá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ•
dhammavicayasambojjhaá¹…gÄ• dayo yathÄ• kkamaá¹ƒ vuttÄ• ti ayaá¹ƒ tÄ• vettha kamo.

__tÄ• vattato_ pana kasmÄ• te satteva vuttÄ• , anÅ«nÄ• anadhikÄ• ti? lÄ«nuddhaccapaá¹
ettha hi tayo bojjhaá¹…gÄ• lÄ«nassa paá¹-ipakkhÄ• . yathÄ• ha --- ``yasmiá¹ƒ ca kho, bhik
cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, k
... pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• yÄ• â€™â€™ ti (SN c V 234). tayo uddhaccassa p
``yasmiá¹ƒ ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo samÄ• dhi ... pe ... upekkhÄ• samboj
ti (SN c V 234). eko panettha loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±janesu sabbabojjhaá¹…g
--- ``satiÃ±ca \Be 228/ khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti (SN
lÄ«nuddhaccapaá¹-ipakkhato ca sabbatthikato ca satteva vuttÄ• ti ayaá¹ƒ tÄ• vattato.

__hetubhÅ«mivibhÄ• gato_ti ettha hetuvibhÄ• gato tÄ• va --- cattÄ• ro satisambojjhaá¹…ga
saá¹ƒvattanti satisampajaÃ±Ã±aá¹ƒ muá¹-á¹-hassatipuggalaparivajjanatÄ• upaá¹-á¹-hitassa
tadadhimuttatÄ• ti. tathÄ• satta dhammÄ• dutiyassa paripucchakatÄ• vatthuvisadakiriyÄ•
indriyasamattapaá¹-ipÄ• danÄ• duppaÃ±Ã±apuggalaparivajjanÄ• paÃ±Ã±avantapuggalase
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• ti. tattha ajjhattikabÄ• hi
sarÄ«raparikkhÄ• rabhÅ«tÄ• naá¹ƒ vatthÅ«naá¹ƒ visadabhÄ• vakaraá¹‡aá¹ƒ __vatthuvisad
ekÄ• dasa dhammÄ• tatiyassa
apÄ• yabhayagamanavÄ«thidÄ• yajjamahattasatthumahattajÄ• timahattasabrahmacÄ• rima
Ä• nisaá¹ƒsadassÄ• vitÄ• piá¹‡á¸• apÄ• tÄ• pacÄ• yanatÄ• kusÄ«tapuggalaparivajjanatÄ•
Ä• raddhavÄ«riyapuggalasevanatÄ• tadadhimuttatÄ• ti. tattha ``buddhÄ• dÄ«hi gatamaggo
paccavekkhaá¹‡Ä• __vÄ«thipaccavekkhaá¹‡Ä• _ nÄ• ma. ``dÄ• yakehi dinnapiá¹‡á¸• apÄ•
sampÄ• dessÄ• mÄ«â€™â€™ ti attÄ• naá¹ƒ damanaá¹ƒ __piá¹‡á¸• apÄ• tÄ• pacÄ• yanaá¹
catutthassa buddhadhammasaá¹…ghasÄ«lacÄ• gadevatopasamÄ• nussatiyo satta, lÅ«kha
siniddhapuggalasevanatÄ• pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• t

paÃ±camassa paá¹‡Ä«tabhojanasevanatÄ• , utusukhairiyÄ• pathasukhasevanatÄ• dve ma
sÄ• raddhakÄ• yapuggalaparivajjanatÄ• santakÄ• yapuggalasevanatÄ• tadadhimuttatÄ• ti
chaá¹-á¹-hassa vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danÄ• nimittakusalatÄ• sama
paggahaniggahasampahaá¹ƒsanajjhupekkhanÄ• catasso \Be 229/, asamÄ• hitasamÄ• hita
parivajjanasevanatÄ• dve, jhÄ• navimokkhapaccavekkhaá¹‡atÄ• tadadhimuttatÄ• ti. tattha
uggahaá¹‡akusalatÄ• __nimittakusalatÄ• _ nÄ• ma. paÃ±ca dhammÄ• sattamassa
sattasaá¹…khÄ• rakelÄ• yanamajjhattapuggalÄ• naá¹ƒ parivajjanasevanatÄ• \Ne 176/ dve
ayamettha saá¹…khepo, vitthÄ• ro pana __sammohavinodaniyÄ• _ vibhaá¹…gaá¹-á¹-hakat
hetuvibhÄ• go.

__bhÅ«mivibhÄ• gato_ panete kÄ• mÄ• vacarÄ• , lokuttarÄ• vÄ• honti, kÄ• mÄ• vacaresu
bojjhaá¹…gÄ• labbhanti, na itaresu. lokuttaresu pana sabbattha labbhanti, rÅ«pÄ• vacarÄ•
sabbathÄ• na labbhanti abodhipakkhikattÄ• . keci pana therÄ• vipassanÄ• pÄ• dakesu
kasiá¹‡Ä• subhabrahmavihÄ• rajjhÄ• nesupi bojjhaá¹…ge uddharanti, na ca te paá¹-isiddhÄ
tasmÄ• tesaá¹ƒ matena rÅ«pÄ• vacarÄ• pi honti, na kenaci pariyÄ• yena arÅ«pÄ• vacarÄ•

__vivekato_ti ettha vivekoti vivittatÄ• , svÄ• yaá¹ƒ paÃ±cavidho
tadaá¹…gavikkhambhanasamucchedapaá¹-ipassaddhinissaraá¹‡avivekavasena. __tadaá¹…
__vikkhambhanaviveko_ti aá¹-á¹-ha samÄ• pattiyo, __samucchedaviveko_ti maggo, __paá¹
phalaá¹ƒ, __nissaraá¹‡aviveko_ti sabbanimittanissaá¹-aá¹ƒ nibbÄ• naá¹ƒ. tatrime
tadaá¹…gasamucchedapaá¹-ipassaddhinissaraá¹‡avivekanissitÄ• honti. tathÄ• hete vipass
tadaá¹…gavivekanissitÄ• , ajjhÄ• sayato nissaraá¹‡avivekanissitÄ• . maggakÄ• le pana kicc
samucchedavivekanissitÄ• , Ä• rammaá¹‡ato nissaraá¹‡avivekanissitÄ• , phalakkhaá¹‡e kic
paá¹-ipassaddhivivekanissitÄ• . Ä• rammaá¹‡ato nissaraá¹‡avivekanissitÄ• \Be 230/ ca hon
mate vipassanÄ• pÄ• dakarÅ«pÄ• vacarajjhÄ• nakkhaá¹‡e vikkhambhanavivekanissitÄ• vÄ
hontÄ«ti ayamettha viveko. evaá¹ƒ viÃ±Ã±eyyo pÄ• á¸·imuttavinicchayo.

bojjhaá¹…gavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maggaá¹…gavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

maggaá¹…gavibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __ariyo_ti taá¹ƒtaá¹ƒmag
\Ne 177/, ariyabhÄ• vakarattÄ• ca __ariyo, _ aá¹-á¹-ha aá¹…gÄ• ni assÄ• ti __aá¹-á¹-haá¹…
maggÄ«yati, nibbÄ• naá¹ƒ vÄ• maggati, kilese vÄ• mÄ• rento gacchatÄ«ti __maggo. seyya
idÄ• ni svÄ• yaá¹ƒ maggo caturaá¹…ginÄ« viya senÄ• aá¹…gamattameva hoti, aá¹…gavin
``sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ _ti Ä• ha. tattha sammÄ• pass
paÃ±Ã±Ä• . sammÄ• saá¹…kappeti takketÄ«ti __sammÄ• saá¹…kappo, _ vitakko. sesaá¹ƒ
__dhammabhedo_pi __vibhaá¹…ganayo_pi bojjhaá¹…gesu vuttasadiso.

__abhidhammabhÄ• janÄ«ye_ pana viratittayavajjito paÃ±caá¹…gikopi maggo vibhatto, taÃ
aá¹…gÄ• naá¹ƒ kiccÄ• dhikataá¹ƒ, viratÄ«naÃ±ca avuttasiddhataá¹ƒ sandhÄ• ya, virativajjit
lokuttaramaggassa abhÄ• vÄ• sopi aá¹-á¹-haá¹…gikovÄ• ti veditabbo.

__paÃ±hÄ• pucchakepi_ sammÄ• saá¹…kappo sukhÄ• ya vedanÄ• ya sampayuttova, sesÄ
avitakkavicÄ• ramatto, pÄ«tisahagato sukhasahagatova, na upekkhÄ• sahagato, sesÄ• tidh
hetu, sesÄ• nahetÅ«ti ayaá¹ƒ viseso. sesaá¹ƒ samameva. idÄ• ni pana ---

kamato \Be 231/ kiccabhedato, bhÅ«mibhedavivekato.

maggaá¹…gesu vijÄ• nÄ«yo, pÄ• á¸·imuttavinicchayo ||

tattha __kamato_ tÄ• va ayampi desanÄ• kkamova. bhagavatÄ• hi nibbÄ• nÄ• dhigamÄ• y
paÃ±Ã±Ä• pajjotapaÃ±Ã±Ä• satthatÄ• ya avijjandhakÄ• ravidhamanato bahÅ«pakÄ• rattÄ•
desitÄ• . tato heraÃ±Ã±ikassa kahÄ• paá¹‡aparivattakahattho viya yathÄ• sabhÄ• vadassan
bahÅ«pakÄ• rattÄ• sammÄ• saá¹…kappo. svÄ• yaá¹ƒ yathÄ• sammÄ• diá¹-á¹-hiyÄ• , eva
yathÄ• ha ``pubbe kho, gahapati, takketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindatÄ«â€
tadanantaraá¹ƒ sammÄ• vÄ• cÄ• . yasmÄ• pana vÄ• cÄ• ya saá¹ƒvidahitvÄ• loke kamman
tadanantaraá¹ƒ sammÄ• kammanto. kÄ• yavacÄ«duccaritaá¹ƒ pahÄ• ya ubhayasucaritaá¹ƒ
Ä• jÄ«vaá¹-á¹-hamakaá¹ƒ sÄ«laá¹ƒ pÅ«rati, na itarassa, tasmÄ• tadubhayÄ• nantaraá¹ƒ sa
``visuddhadiá¹-á¹-hisÄ«lenÄ• pi ettÄ• vatÄ• paritosaá¹ƒ akatvÄ• idaá¹ƒ vÄ«riyaá¹ƒ Ä• rabh
dassetuá¹ƒ tadanantaraá¹ƒ sammÄ• vÄ• yÄ• mo. Ä• raddhavÄ«riyenÄ• pi kÄ• yÄ• dÄ«su s
dassanatthaá¹ƒ tadanantaraá¹ƒ \Ne 178/ sammÄ• sati. sÅ«paá¹-á¹-hitÄ• ya satiyÄ• ekattÄ•
samÄ• dhÄ• tuá¹ƒ sakkÄ• ti tadanantaraá¹ƒ sammÄ• samÄ• dhi vuttoti ayaá¹ƒ tÄ• vettha ka

__kiccato_ panesaá¹ƒ ekekassa tÄ«á¹‡i tÄ«á¹‡i kiccÄ• ni, seyyathidaá¹ƒ --- sammÄ• diá¹-á
attano paccanÄ«kakilesehi saddhiá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ pajahati, Ä• rammaá¹‡ato nirod
asammohato sesasaccÄ• ni paá¹-ivijjhati. evaá¹ƒ sammÄ• saá¹…kappÄ• dÄ«naá¹ƒ micchÄ
yathÄ• nurÅ«panti kiccatÄ• veditabbÄ• . visesato panettha sammÄ• saá¹…kappo sahajÄ• t
sammÄ• vÄ• cÄ• pariggaá¹‡hÄ• ti \Be 232/, sammÄ• kammanto samuá¹-á¹-hÄ• peti, samm
sammÄ• vÄ• yÄ• mo paggaá¹‡hÄ• ti, sammÄ• sati upaá¹-á¹-hÄ• peti, sammÄ• samÄ• dhi s

__bhedato_ pana pubbabhÄ• ge sammÄ• diá¹-á¹-hi ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• din
Ã±Ä• á¹‡avasena nÄ• nakkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• nÄ• nÄ• nÄ• mÄ• hoti, dutiyo p
nekkhammaabyÄ• pÄ• daavihiá¹ƒsÄ• saá¹…kappavasena, viratiyo
catubbidhavacÄ«duccaritatividhakÄ• yaduccaritamicchÄ• jÄ«vaviramaá¹‡asaá¹…khÄ• tace
chaá¹-á¹-hasattamÄ• catubbidhasammappadhÄ• nasatipaá¹-á¹-hÄ• navasena nÄ• nakkhaá

nÄ• nÄ• nÄ• mÄ• honti. maggakÄ• le panete sammÄ• diá¹-á¹-hiÄ• dayo ekakkhaá¹‡Ä• ek
pubbabhÄ• ge nÄ• nÄ• nÄ• mÄ• ni labhanti, sammÄ• samÄ• dhi pana pubbabhÄ• gepi ma
catukkapaÃ±cakajjhÄ• navasena nÄ• nakkhaá¹‡o nÄ• nÄ• nÄ• mo, maggakkhaá¹‡e pana e
paá¹-hamamaggo pÄ• dakajjhÄ• nÄ• diniyamato paá¹-hamajjhÄ• nÄ• diko vÄ• dutiyajjhÄ•
vÄ• , dutiyamaggÄ• dayopissa paá¹-hamamaggasadisajjhÄ• nikÄ• vÄ• visadisajjhÄ• nikÄ•
nÄ• nakkhaá¹‡o nÄ• nÄ• nÄ• mo vÄ• ti ayamettha bhedo.

__bhÅ«mito_ ca __vivekato_ ca vinicchayo bojjhaá¹…gesu vuttÄ• nusÄ• rena veditabboti e
pÄ• á¸·imuttavinicchayo.

maggaá¹…gavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• navibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

jhÄ• navibhaá¹…gamÄ• tikÄ• ya \Ne 179/ pana __atthato_ tÄ• va --- __pÄ• timokkhasaá¹ƒ
pÄ• timokkhanti sikkhÄ• padasÄ«laá¹ƒ. taá¹ƒ hi yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti mo
\Be 233/ dukkhehi, tasmÄ• ``pÄ• timokkhaâ€™â€™ nti vuccati. saá¹ƒvaraá¹‡aá¹ƒ, saá¹ƒva
saá¹ƒvaro, pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro, kammavÄ• cÄ• pariyosÄ
cetanÄ• dirÅ«passa pÄ• timokkhasaá¹ƒvarasÄ«lassevetaá¹ƒ adhivacanaá¹ƒ. tena saá¹ƒvut
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto. viharatÄ«_ti iriyati pavatteti. __Ä• cÄ• ragocarasampan
Ä• caritabbato Ä• cÄ• ro, gÄ• vo caranti etthÄ• ti gocaro, gunnaá¹ƒ caraá¹‡aá¹-á¹-hÄ• naá¹
sabbopi pavattivisayo gocaroti veditabbo. tesaá¹ƒ vibhÄ• go niddese vuttanayeneva veditab

niddese hi ---

``Ä• cÄ• ragocarasampannoti atthi Ä• cÄ• ro, atthi anÄ• cÄ• ro. tattha katamo anÄ• cÄ• ro?
vÄ• casiko vÄ«tikkamo, kÄ• yikavÄ• casiko vÄ«tikkamo, ayaá¹ƒ vuccati anÄ• cÄ• ro, sabba
idhekacco veá¸·udÄ• nena vÄ• patta ... pe ... pupphaphalasinÄ• nadantakaá¹-á¹-hadÄ• ner
vÄ• muggasupyatÄ• ya vÄ• pÄ• ribhaá¹-utÄ• ya vÄ• jaá¹…ghapesanikena vÄ• aÃ±Ã±ata
buddhapatikuá¹-á¹-hena micchÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ kappeti, ayaá¹ƒ vuccati anÄ• cÄ• r

``tattha katamo Ä• cÄ• ro? kÄ• yiko avÄ«tikkamoâ€™â€™ tiÄ• dinÄ• (Vibh 513) ---

vuttavipariyÄ• yena Ä• cÄ• ro niddiá¹-á¹-ho.

``gocaroti \Be 234/ atthi gocaro, atthi agocaro. tattha katamo agocaro? idhekacco vesiyÄ• g
vidhavÄ• ... pe ... thullakumÄ• rÄ«paá¹‡á¸• akabhikkhunÄ«pÄ• nÄ• gÄ• ragocaro \Ne 180/
viharati rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulomikena saá¹ƒsagg

tÄ• ni kulÄ• ni assaddhÄ• ni appasannÄ• ni ... pe ... tathÄ• rÅ«pÄ• ni kulÄ• ni sevati bhajati
vuccati agocaro.

``tattha katamo gocaro? idhekacco na vesiyÄ• gocaro hotÄ«â€™â€™ tiÄ• dinÄ• (Vibh 514)

vuttavipariyÄ• yena gocaro niddiá¹-á¹-ho.

apicettha therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato
gamananisÄ«danacaá¹…kamanaghaá¹-á¹-anÄ• bhibhavanÄ• dikÄ• yikÄ• cittÄ«kÄ• rakiriyÄ
anÄ• pucchÄ• dhammakathanakhuá¹ƒsanÄ• divÄ• casikÄ• cittÄ«kÄ• rakiriyÄ• naÃ±ca anÄ
kÄ• yikavÄ• casiko Ä• cÄ• ro veditabbo. apica bhikkhu sagÄ• ravo sappatisso hirottappasan
pÄ• sÄ• dikena abhikkantÄ• dinÄ• okkhittacakkhu iriyÄ• pathasampanno Ä• bhisamÄ• cÄ•
garucittÄ«kÄ• rabahulo viharati, ayaá¹ƒ vuccati Ä• cÄ• ro. gocaro pana tividho upanissayag
upanibandhagocaroti. tattha dasakathÄ• vatthuguá¹‡asamannÄ• gato kalyÄ• á¹‡amitto __u
antaragharÄ• dÄ«su okkhittacakkhutÄ• dÄ«hi disÄ• vidisÄ• anoloketvÄ• gamanaá¹ƒ __Ä•
pana satipaá¹-á¹-hÄ• nÄ• __upanibandhagocaro_ nÄ• ma. yattha cittaá¹ƒ upanibandhati, a
235/ gocaroti veditabbo. __iminÄ• _ti iminÄ• Ä• cÄ• rena, gocarena ca samannÄ• gato __Ä
nÄ• ma.

__aá¹‡umattesu vajjesÅ«_ti aá¹‡uppamÄ• á¹‡esu dosesu. __bhayadassÄ• vÄ«_ti bhayada
reá¹‡uá¹ƒ sinerusadisaá¹ƒ passanto viya sabbalahukampi dukkaá¹-adubbhÄ• sitamattaá¹ƒ p
vajjato bhayato dassanasÄ«loti attho. __samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti yaá¹ƒ k
sikkhitabbaá¹ƒ, taá¹ƒ suá¹-á¹-hu Ä• dÄ• ya gahetvÄ• sikkhati.

__indriyesu guttadvÄ• ro_ti manacchaá¹-á¹-hesu indriyesu rÅ«pÄ• diÄ• rammaá¹‡animittÄ•
aggahaá¹‡asaá¹…khÄ• tasatisaá¹ƒvarena \Ne 181/ pihitadvÄ• ro. __bhojane mattaÃ±Ã±Å«
paá¹-iggahaá¹‡aparibhogesu paccavekkhaá¹‡aÃ±Ä• á¹‡avasena ceva appicchatÄ• dÄ«hi c
piá¹‡á¸• apÄ• tavasena cettha catunnaá¹ƒ paccayÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ. atha
bhojananti catunnaá¹ƒ paccayÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __pubbarattÄ• pararatta
aá¸• á¸• harattisaá¹…khÄ• tÄ• ya rattiyÄ• pubbe pubbarattaá¹ƒ, iminÄ• paá¹-hamayÄ• ma
gaá¹‡hÄ• ti. rattiyÄ• pacchÄ• apararattaá¹ƒ, iminÄ• pacchimayÄ• maÃ±ceva purebhattaÃ
pacchimayÄ• mo panassa bhikkhuno niddÄ• kilamathavinodanokÄ• soti na gahito.

__jÄ• gariyÄ• nuyogamanuyutto_ti asubhabhÄ• vanÄ• saá¹…khÄ• tassa bhÄ• vanÄ• rÄ• n
Ä• sevanabhÄ• vanaá¹ƒ anuyutto caá¹…kamananisajjÄ• hi yonisomanasikÄ• rena Ä• varaá
cittaparisodhane yuttappayuttoti attho. __sÄ• taccaá¹ƒ nepakka_nti satataá¹ƒ pavattayitabba
sÄ• taccasaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ, paripÄ• kagatattÄ• nepakkasaá¹…khÄ• taÃ±ca paÃ
iminÄ• vÄ«riyapaÃ±Ã±Ä• hi yuttasseva jÄ• gariyÄ• nuyogasiddhÄ«ti dasseti.

idÄ• ni \Be 236/ taá¹ƒ jÄ• gariyÄ• nuyogaá¹ƒ sarÅ«pato dassento __ ``bodhipakkhikÄ• naá
_ntiÄ• dimÄ• ha. __bodhipakkhikÄ• naá¹ƒ dhammÄ• na_nti catusaccÄ• vabodhasaá¹…khÄ
bhavÄ• naá¹ƒ catusaccasatipaá¹-á¹-hÄ• nÄ• disattatiá¹ƒsadhammÄ• naá¹ƒ. niddese panass
visesabodhipakkhiyadhamme ekÄ• rammaá¹‡e pavattanasamatthatÄ• ya satta bojjhaá¹…gA
gahaá¹‡ena pana sesÄ• nampi tattha gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __so abhikkante paá¹-ikka
__abhikkantaá¹ƒ_ vuccati purato gamanaá¹ƒ, __paá¹-ikkantaá¹ƒ_ nivattanaá¹ƒ, tadubhayaÃ
á¹-hÄ• nanisajjÄ• sayanesupi purato, pacchato ca kÄ• yassa abhigamanaapagamanavasen
hotÄ«_ti sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«, sampajaÃ±Ã±asseva vÄ• kÄ• rÄ«, sampaja
avippayogato satipi gahitÄ• va hoti. tenevassa niddese ``sato sampajÄ• no abhikkamatÄ«â€

__Ä• lokite_tiÄ• dÄ«su __Ä• lokitaá¹ƒ_ nÄ• ma purato pekkhanaá¹ƒ. __vilokitaá¹ƒ_ nÄ• ma
imesaá¹ƒ pana dvinnaá¹ƒ gahaá¹‡ena heá¹-á¹-hÄ• upari pacchato pekkhanasaá¹…khÄ• tÄ
olokitullokitÄ• palokitÄ• nipi gahitÄ• nÄ«ti veditabbÄ• ni.

__samiÃ±jite_ \Ne 182/ __pasÄ• rite_ti pabbÄ• naá¹ƒ samiÃ±jane, pasÄ• raá¹‡e ca.
__saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e_ti ettha saá¹…ghÄ• á¹-icÄ«varÄ• naá¹ƒ nivÄ• s
bhikkhÄ• paá¹-iggahaá¹‡Ä• divasena ca paribhogo dhÄ• raá¹‡aá¹ƒ nÄ• ma. __asite_ti piá¹‡
__pÄ«te_ti yÄ• guÄ• dipÄ• ne. __khÄ• yite_ti piá¹-á¹-hakhajjÄ• dikhÄ• dane. __sÄ• yite_ti n
__uccÄ• rapassÄ• vakamme_ti uccÄ• rassa ca passÄ• vassa ca karaá¹‡e. __gate_ti gaman
__nisinne_ti nisajjÄ• ya. __sutte_ti sayane. __jÄ• garite_ti jÄ• garaá¹‡e. ettha ca bhikkhÄ• c
\Be 237/ ``abhikkanteâ€™â€™ ti vuttaá¹ƒ. vihÄ• re pana caá¹…kamanÄ• diiriyÄ• pathavase
vuttanti veditabbaá¹ƒ. __bhÄ• site_ti kathane. __tuá¹‡hÄ«bhÄ• ve_ti akathane.

sabbesu pana tesu abhikkantÄ• dÄ«su paccekaá¹ƒ sÄ• tthakasampajaÃ±Ã±aá¹ƒ sappÄ• y
gocarasampajaÃ±Ã±aá¹ƒ asammohasampajaÃ±Ã±anti catubbidhaá¹ƒ sampajaÃ±Ã±aá¹ƒ ve
abhikkamitukÄ• matÄ• dicitte uppanne cittavaseneva gamanÄ• diá¹ƒ akatvÄ• ``kiá¹ƒ nu me
ti pariggaá¹‡hitvÄ• cetiyadassanÄ• dino tassa tassa atthassa pariggaá¹‡hanaá¹ƒ __sÄ• tth
nÄ• ma. sÄ• tthakesu panetesu gamanÄ• dÄ«su jÄ«vitabrahmacariyantarÄ• yÄ• naÃ±ceva
sallekhapaá¹-ipattivighÄ• takarÄ• naá¹ƒ kÄ• yikacetasikaparikkilesÄ• naÃ±ca sabbesÄ• naá
pariggahetvÄ• sappÄ• yapariggaá¹‡hanaá¹ƒ __sappÄ• yasampajaÃ±Ã±aá¹ƒ_ nÄ• ma. eva
pariggahitasÄ• tthakasappÄ• yassa pana aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nesu, vipas
abhirucitaá¹ƒ kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gocaraá¹ƒ avissajjetvÄ• va abhikkamÄ•
__gocarasampajaÃ±Ã±aá¹ƒ_ nÄ• ma. abhikkamÄ• dÄ«su pana andhabÄ• laputhujjanÄ• ``a
ahaá¹ƒ karomÄ«â€™â€™ ti vÄ• sammuyhanti, tathÄ• asammuyhitvÄ• ``abhikkamitukÄ• n
vipphÄ• rÄ• dikÄ• raá¹‡asÄ• maggiyÄ• ayaá¹ƒ kÄ• yasaá¹…khÄ• to aá¹-á¹-hisaá¹…ghÄ• á
aÃ±Ã±o abbhantare attÄ• vÄ• satto vÄ• abhikkamanto vÄ• paá¹-ikkamanto vÄ• ... pe ...
natthÄ«â€™â€™ ti evamÄ• dinÄ• yÄ• thÄ• vato jÄ• nanavasena paÃ±Ã±Ä• ya pavattanaá

nÄ• ma. ayamettha saá¹…khepo, vitthÄ• ro pana __sammohavinodaniyaá¹ƒ_ (Vibh-a 508) g

idÄ• ni yasmÄ• yassa abbhantare yathÄ• vuttÄ• ettakÄ• guá¹‡Ä• natthi, tassa araÃ±Ã±a
makkaá¹-Ä• dÄ«naá¹ƒ viya anucchaviko \Be 238/ na hoti, upacÄ• ramattampissa jhÄ• naá¹ƒ
santi, tassa araÃ±Ã±avÄ• so anucchaviko hoti. so hi tattha sabbappakÄ• rajjhÄ• naá¹ƒ nibb
sakkoti, araÃ±Ã±avÄ• saÃ±ceva Ä• raÃ±Ã±ake ca upasobheti, sakalaÃ±ca sÄ• sanaá¹ƒ pa
bhikkhuno upÄ• sanaá¹-á¹-hÄ• nayogapathaá¹ƒ sappÄ• yasenÄ• sanaá¹ƒ dassento __ ``so
bhajatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __vivitta_nti suÃ±Ã±aá¹ƒ. seti ceva Ä• sati ca etth
maÃ±cÄ• di, vihÄ• rÄ• di ca. tenevassa niddese ``maÃ±co pÄ«á¹-haâ€™â€™ ntiÄ• di vutta

idÄ• ni aÃ±Ã±ampissa pabhedaá¹ƒ dassetuá¹ƒ __ ``araÃ±Ã±aâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
vinayapariyÄ• yena tÄ• va á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ, s
Ä• raÃ±Ã±akaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya paÃ±cadhanusatikaá¹ƒ pacchimaá¹ƒ araÃ±Ã±ant
abhidhammapariyÄ• yena pana gÄ• madvÄ• rassa indakhÄ«lato bahi sabbaá¹ƒ ``araÃ±Ã±a
``nikkhamitvÄ• bahi indakhÄ«lÄ• â€™â€™ ti (Vibh 529) hi vuttaá¹ƒ. __kandara_nti kaá¹ƒ vu
daritaá¹ƒ udakena bhinnaá¹ƒ pabbatapadesaá¹ƒ, yaá¹ƒ ``nitumbaâ€™â€™ ntipi ``nadÄ«kuÃ
tattha hi rajatapaá¹-á¹-asadisavÄ• likÄ• puline maá¹‡ivitÄ• nasadise sandacchÄ• ye vanaga
maá¹‡ikkhandhasadise udake sandamÄ• ne sÄ«tena vÄ• tena bÄ«jiyamÄ• nassa samaá¹‡a
ekaggaá¹ƒ hoti. __giriguha_nti dvinnaá¹ƒ pabbatÄ• namantaraá¹ƒ, ekasmiÃ±Ã±eva vÄ• um
mahÄ• vivaraá¹ƒ. __vanapattha_nti gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ•
kasanti na vapanti. tenevassa niddese ``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá
vuttaá¹ƒ.

__abbhokÄ• sa_nti acchannaá¹ƒ. Ä• kaá¹…khamÄ• no panettha cÄ«varakuá¹-iá¹ƒ katvÄ•
palÄ• larÄ• siá¹ƒ. mahÄ• palÄ• lapuÃ±jato \Be 239/ hi palÄ• laá¹ƒ nikkaá¸• á¸• hitvÄ• pabb
karonti, gacchagumbÄ• dÄ«nampi upari palÄ• laá¹ƒ pakkhipitvÄ• heá¹-á¹-hÄ• nisÄ«danti, t
vuttaá¹ƒ. __appasadda_ntiÄ• dÄ«su vacanasaddena virahitattÄ• appasaddaá¹ƒ. nagaranig
migapakkhinigghosena ca rahitattÄ• __appanigghosaá¹ƒ. vijanavÄ• ta_nti anusaÃ±carakaja
virahitattÄ• vijanavÄ• taá¹ƒ, ``vijanavÄ• daâ€™â€™ ntipi pÄ• á¹-ho. senÄ• sanassa anto ja
attho. manussÄ• naá¹ƒ rahassa kiriyÄ• rahattÄ• __manussarÄ• hasseyyakaá¹ƒ, _ tato tato
sammadeva kammaá¹-á¹-hÄ• ne cittassa lÄ«yanato paá¹-isallÄ• nasaá¹…khÄ• tassa viveka
anurÅ«pattÄ• __paá¹-isallÄ• nasÄ• ruppaá¹ƒ_. bhajatÄ«ti sambandho. __araÃ±Ã±agato_tiÄ
rukkhamÅ«laÃ±ca á¹-hapetvÄ• avasesaá¹ƒ sabbampi senÄ• sanaá¹ƒ suÃ±Ã±Ä• gÄ• rena

__pallaá¹…kaá¹ƒ_ \Ne 184/ __Ä• bhujitvÄ• _ti samantato Å«rubaddhÄ• sanaá¹ƒ bandhitvÄ
paá¹‡idhÄ• yÄ• _ti uparimakÄ• yaá¹ƒ ujuá¹ƒ á¹-hapetvÄ• , aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹‡á¹
paá¹-ipÄ• detvÄ• . evaá¹ƒ nisinnassa hi cammamaá¹ƒsanahÄ• rÅ«ni na paá¹‡amanti, athas
apaá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• na uppajjanti, tato cittaá¹ƒ ekaggaá¹ƒ h

vuddhiá¹ƒ upagacchati. __parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ•
paá¹-á¹-hapetvÄ• , mukhasamÄ«pe vÄ• katvÄ• . tenevassa __niddese_ ``ayaá¹ƒ sati upaá
sÅ«paá¹-á¹-hitÄ• , nÄ• sikagge vÄ• mukhanimitte vÄ• â€™â€™ ti (Vibh 537) vuttaá¹ƒ. __m
uttaroá¹-á¹-hassa vemajjhapadeso, yattha nÄ• sikÄ• vÄ• to paá¹-ihaÃ±Ã±ati. atha vÄ• ``par
mukhanti niyyÄ• naá¹-á¹-ho, satÄ«ti upaá¹-á¹-hÄ• naá¹-á¹-ho, tena vuccati parimukhaá¹ƒ sa
164) vaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ vuttanayenapettha attho daá¹-á¹-habbo. tatrÄ• yaá¹ƒ
``pariggahitaniyyÄ• naá¹ƒ satiá¹ƒ katvÄ• â€™â€™ ti.

__abhijjhaá¹ƒ_ \Be 240/ __loke_tiÄ• dÄ«su abhimukhaá¹ƒ jhÄ• yati cintetÄ«ti __abhijjhÄ• ,
lujjanapalujjanaá¹-á¹-hena __loko, _ paÃ±cupÄ• dÄ• nakkhandhÄ• . tesu kÄ• macchandaá
vikkhambhanavaseneva vigatÄ• bhijjhena, na cakkhuviÃ±Ã±Ä• á¹‡Ä• disadisenÄ• ti attho. _
itthambhÅ«to viharatÄ«ti attho. __abhijjhÄ• yÄ• _ti abhijjhÄ• to. __cittaá¹ƒ parisodhetÄ«_ti y
muÃ±citvÄ• na puna gaá¹‡hÄ• ti, evaá¹ƒ parimocetÄ«ti attho. byÄ• pajjati iminÄ• cittaá¹ƒ p
pakatiá¹ƒ jahÄ• tÄ«ti __byÄ• pÄ• do_. vikÄ• rappattiyÄ• padussati, paraá¹ƒ vÄ• padÅ«seti
ubhayampetaá¹ƒ kodhassevÄ• dhivacanaá¹ƒ. yasmÄ• cetaá¹ƒ sabbakammaá¹-á¹-hÄ• nasÄ
tasmÄ• ``sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«â€™â€™ ti evaá¹ƒ mettÄ• vasena avatvÄ•
ettakameva vuttaá¹ƒ.

__thinaá¹ƒ_ cittassa gelaÃ±Ã±aá¹ƒ, __middhaá¹ƒ_ cetasikÄ• naá¹ƒ. __Ä• lokasaÃ±Ã±Ä«_t
diá¹-á¹-haÄ• lokasaÃ±jÄ• nanasaÃ±Ã±Ä• ya samannÄ• gato, tÄ• ya pana Ä• lokasaÃ±Ã±Ä
visesato satisampajaÃ±Ã±aá¹ƒ icchitabbanti Ä• ha __ ``sato sampajÄ• noâ€™â€™ _ti.

__anuddhato_ti avikkhitto tathÄ• eva ajjhattaá¹ƒ vÅ«pasantacitto. __tiá¹‡á¹‡avicikiccho_ti
atikkamitvÄ• á¹-hito. __akathaá¹ƒkathÄ« kusalesu dhammesÅ«_ti anavajjadhammesu ``kat
imeâ€™â€™ ti evaá¹ƒ pavattanato kathaá¹ƒkathÄ«saá¹…khÄ• tÄ• ya vicikicchÄ• ya virahito
paÃ±canÄ«varaá¹‡appahÄ• naá¹ƒ \Ne 185/ dassetvÄ• idÄ• ni yasmÄ• appahÄ«nanÄ«vara
na hi kÄ• macchandÄ• dÄ«hi nÄ• nÄ• visayavikkhittacittaá¹ƒ ekattÄ• rammaá¹‡e samÄ• dh
kÄ• madhÄ• tusamatikkamanÄ• ya vÄ• paá¹-ipajjati, tasmÄ• __ ``so ime paÃ±ca nÄ«varaa
vuttaá¹ƒ. tattha \Be 241/ __so_ti yo yathÄ• vuttasÄ«lÄ• diguá¹‡e patiá¹-á¹-hÄ• ya
araÃ±Ã±Ä• dianurÅ«pasenÄ• sanagato attano cariyÄ• nukulakammaá¹-á¹-hÄ• ne lÄ«nuddh
uppÄ• ditupacÄ• rajjhÄ• nena pahÄ«napaÃ±canÄ«varaá¹‡o paá¹-hamajjhÄ• nÄ• dhigamÄ•

__cetaso upakkilese_ti cittassa appabhassarabhÄ• vakaraá¹‡e. __paÃ±Ã±Ä• ya dubbalÄ«k
nÄ«varaá¹‡Ä• uppajjamÄ• nÄ• anuppannÄ• ya lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya uppajjitua
lokiyaaá¹-á¹-hasamÄ• pattiyÄ• , abhiÃ±Ã±Ä• bhÅ«tÄ• ya vÄ• mÅ«laá¹ƒ upacchinditvÄ• pÄ
dubbalÄ«karaá¹‡Ä• â€™â€™ ti vuccanti. __vivicceva kÄ• mehÄ«_tiÄ• dÄ«su __kÄ• mehÄ«
__viviccevÄ• _ti viviccitvÄ• vinÄ• hutvÄ• , apakkamitvÄ• ti attho. niyamatthena panettha _
jhÄ• napaá¹-ipakkhabhÅ«tÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ pariccÄ• geneva paá¹-hamajjhÄ• nÄ• dh

dÄ«pappavatti viyÄ• ti dasseti. uttarapadepi cesa eva-kÄ• ro Ä• netvÄ• ``vivicceva akusale
sambandhitabbo. na hi sakkÄ• kÄ• mato aÃ±Ã±ehi nÄ«varaá¹‡asaá¹…khÄ• tehi akusaladh
upasampajja vihariuá¹ƒ. padadvayepi pana ``viviccÄ• â€™â€™ ti iminÄ• kÄ• yavivekÄ• dÄ
ca tadaá¹…ganissaraá¹‡avivekavajjitÄ• sabbepi vivekÄ• idha adhippetÄ• . vatthukÄ• mavi
kÄ• yaviveko vutto, kilesakÄ• mehi pana sesÄ• kusalehi ca vivekavacanato cittaupadhivivek
vikkhambhanÄ• divivekÄ• ca vuttÄ• . lokuttarajjhÄ• nampi saá¹…gahitattÄ• daá¹-á¹-habba
yathÄ• kkamaá¹ƒ kÄ• macchandanÄ«varaá¹‡asesanÄ«varaá¹‡avikkhambhanÄ• diko vutto.
yathÄ• rahaá¹ƒ yojetabbaá¹ƒ.

ettÄ• vatÄ• ca paá¹-hamassa jhÄ• nassa pahÄ• naá¹…gaá¹ƒ dassetvÄ• idÄ• ni sampayog
``savitakkaá¹ƒ savicÄ• raâ€™â€™ _ntiÄ• di vuttaá¹ƒ \Be 242/. tattha vitakkena ca vicÄ• ren
rukkho viya pupphena, phalena cÄ• ti idaá¹ƒ jhÄ• naá¹ƒ __ ``savitakkaá¹ƒ savicÄ• raâ€™â€
__vivekaja_nti ettha vivitti viveko, nÄ«varaá¹‡avigamoti attho. vivittoti vÄ• viveko, nÄ«varaá
jhÄ• nasampayuttadhammarÄ• sÄ«ti attho, tasmÄ• vivekato, tasmiá¹ƒ vÄ• viveke jÄ• tanti
__pÄ«tisukha_nti ettha pÄ«tÄ«ti appanÄ• ppattÄ• pharaá¹‡Ä• pÄ«ti, sukhaÃ±ca taá¹ƒsamp
pÄ«ti \Ne 186/ idaÃ±ca sukhaá¹ƒ assa jhÄ• nassa, asmiá¹ƒ vÄ• atthÄ«ti idaá¹ƒ jhÄ• naá¹ƒ
_nti vuccati. atha vÄ• pÄ«ti ca sukhaÃ±ca pÄ«tisukhaá¹ƒ, vivekajaá¹ƒ pÄ«tisukhaá¹ƒ assa,
__vivekajaá¹ƒ pÄ«tisukhaá¹ƒ, _ evaá¹ƒ ekapadavasena ``vivekajapÄ«tisukhaâ€™â€™ nti v
katvÄ• ``vivekajaá¹ƒ pÄ«tisukhaâ€™â€™ ntipi vattuá¹ƒ yujjati. yatheva hi jhÄ• naá¹ƒ, evaá
vivekajameva hotÄ«ti. __paá¹-hamaá¹ƒ jhÄ• na_nti gaá¹‡anÄ• nupubbato paá¹-hamaá¹ƒ, pa
paá¹-hamaá¹ƒ. Ä• rammaá¹‡Å«panijjhÄ• nato, paccanÄ«kajhÄ• panato vÄ• jhÄ• naá¹ƒ, imi
jhÄ• naâ€™â€™ ntiÄ• dÄ«su attho veditabbo. __upasampajja viharatÄ«_ti evaá¹ƒ paÃ±caá
paÃ±caá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ paá¹-
tadanurÅ«pena iriyÄ• pathavihÄ• rena pavattatÄ«ti attho. ettha ca cittekaggatÄ• kiÃ±cÄ• pi
``savitakkasavicÄ• raâ€™â€™ nti imasmiá¹ƒ pÄ• á¹-he na niddiá¹-á¹-hÄ• , tathÄ• pi __vibha
vitakko vicÄ• ro pÄ«ti sukhaá¹ƒ cittassekaggatÄ• â€™â€™ ti (Vibh 569) vuttattÄ• aá¹…gan

evaá¹ƒ paá¹-hamajjhÄ• nÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni tadanantaraá¹ƒ adhigatapaá¹-h
Ä• vajjanasamÄ• pajjanavuá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• napaccavekkhaá¹‡asaá¹…khÄ• tÄ• l
katvÄ• tato vuá¹-á¹-hÄ• ya tattha Ä• sannanÄ«varaá¹‡apaccatthikatÄ• ya ceva
oá¸·Ä• rikavitakkavicÄ• rakkhobhasamaá¹…gitÄ• ya ca dosaá¹ƒ disvÄ• nikantiá¹ƒ pariyÄ• c
vitakkÄ• dibhedoá¸·Ä• rikaá¹…gappahÄ• nÄ• ya, pÄ«tiÄ• disantaá¹…gapaá¹-ilÄ• bhÄ• ya \B
kammaá¹-á¹-hÄ• naá¹ƒ punappunaá¹ƒ manasikaroto dutiyaá¹ƒ jhÄ• naá¹ƒ uppajjati, tappÄ•
lokuttarajjhÄ• naá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nena dassetuá¹ƒ __ ``vitakkavicÄ• rÄ• naá¹ƒ vÅ
_tiÄ• dimÄ• ha. tattha __vÅ«pasamÄ• _ti samatikkamÄ• , dutiyajjhÄ• nakkhaá¹‡e apÄ• tubl
__ajjhatta_nti attani jÄ• taá¹ƒ, attasantÄ• ne nibbattanti attho. __sampasÄ• dana_nti
saddhÄ• saá¹…khÄ• tasampasÄ• danayogato jhÄ• nampi sampasÄ• danaá¹ƒ nÄ«lavaá¹‡á
__ekodibhÄ• va_nti ettha vitakkavicÄ• rehi anajjhÄ• ruá¸·hattÄ• eko aggo seá¹-á¹-ho udetÄ

taá¹ƒ bhÄ• veti vaá¸• á¸• hetÄ«ti dutiyajjhÄ• naá¹ƒ __ekodibhÄ• vaá¹ƒ_. so panÄ• yaá¹ƒ ek
sattassa, na jÄ«vassa, tasmÄ• etaá¹ƒ ``cetaso ekodibhÄ• vaâ€™â€™ nti vuttaá¹ƒ.

nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi atthi, ayaÃ±ca ekodinÄ• mako samÄ• dhi, a
vuttanti? vuccate --- imasmiÃ±hi jhÄ• ne vitakkavicÄ• rakkhobhÄ• bhÄ• vena balavatÄ« sac
idameva evaá¹ƒ vuttanti. __avitakkaá¹ƒ avicÄ• ra_nti bhÄ• vanÄ• ya pahÄ«nattÄ• natthi \N
vÄ• vitakko vicÄ• ro, na tatiyajjhÄ• nÄ• di viya, cakkhuviÃ±Ã±Ä• á¹‡Ä• di viya ca abhÄ• va
``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti idaá¹ƒ kÄ• raá¹‡avacananti daá¹-á¹-habb
paá¹-hamajjhÄ• nasamÄ• dhito, sampayuttasamÄ• dhito vÄ• jÄ• taá¹ƒ, vitakkÄ• dikkhobhÄ
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ idameva ``samÄ• dhijaâ€™â€™ nti vuttaá¹ƒ. __upasampajja vi
duvaá¹…gavippahÄ«naá¹ƒ tivaá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡Ä• diyuttaá¹ƒ duti
vuttanayena vattatÄ«ti attho.

evaá¹ƒ dutiyajjhÄ• nÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni tadanantaraá¹ƒ adhigatadutiyajjhÄ•
vasÄ«bhÅ«taá¹ƒ katvÄ• tattha \Be 244/ Ä• sannavitakkavicÄ• rapaccatthikatÄ• ya ceva
oá¸·Ä• rikapÄ«taá¹…gasamaá¹…gitÄ• ya ca dosaá¹ƒ disvÄ• nikantiá¹ƒ pariyÄ• dÄ• ya tado
sesasantaá¹…gapaá¹-ilÄ• bhÄ• ya tadevÄ• rammaá¹‡aá¹ƒ punappunaá¹ƒ manasikaroto tati
tappÄ• dakaÃ±ca lokuttaraá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``pÄ«tiyÄ• ca virÄ• gÄ• â€™â€™ _tiÄ•
virajjanaá¹ƒ virÄ• go, samatikkamo, tasmÄ• __virÄ• gÄ• . ca_-kÄ• rena vitakkavicÄ• rÄ• na
sampiá¹‡á¸• eti ``pÄ«tiyÄ• ca virÄ• gÄ• , vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• â€™â€™ t
Ä• gamanamaggaparidÄ«panatthaá¹ƒ, vaá¹‡á¹‡abhaá¹‡anatthaÃ±ca vuttaá¹ƒ. __upekkhak
upapattito ikkhati apakkhapatitÄ• hutvÄ• passatÄ«ti upekkhÄ• , tatramajjhattatÄ• . tÄ• ya v
pÄ«tivirÄ• gapadaá¹-á¹-hÄ• nÄ• ya thÄ• magatÄ• ya samannÄ• gatattÄ• tatiyajjhÄ• nasam
vuccati, vitakkÄ• dikkhobhÄ• bhÄ• vena panesÄ• ettheva paribyattakiccÄ• jÄ• tÄ• , na paá
__sato ca sampajÄ• no_ti puggalÄ• dhiá¹-á¹-hÄ• nena sati ca sampajaÃ±Ã±aÃ±ca vuttaá¹ƒ
satisampajaÃ±Ã±abaleneva á¹-hitaá¹ƒ taá¹ƒpÄ«tisahacaritaá¹ƒ sukhaá¹ƒ, tato apanÄ«taá¹ƒ
bandhanabalena dhenuá¹ƒ pÄ«tiá¹ƒ na upagacchati, imasmiÃ±ca sati atimadhure sukhe yo
aÃ±Ã±athÄ• ti imampi atthavisesaá¹ƒ dassetuá¹ƒ idheva vuttanti veditabbaá¹ƒ. __sukhaÃ±c
paá¹-isaá¹ƒvedetÄ«_ti ettha kiÃ±cÄ• pi tatiyajjhÄ• nasamaá¹…gino sukhapaá¹-isaá¹ƒvedan
santepi yasmÄ• tassa nÄ• makÄ• yena sampayuttaá¹ƒ atipaá¹‡Ä«taá¹ƒ sukhaá¹ƒ, taá¹ƒsan
atipaá¹‡Ä«tena rÅ«pena rÅ«pakÄ• yo phuá¹-á¹-ho, yassa phuá¹-á¹-hattÄ• jhÄ• nÄ• vuá¹-á
paá¹-isaá¹ƒvedeyya, tasmÄ• etamatthaá¹ƒ dassento ``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒved
ta_ntiÄ• dÄ«su __ya_nti yasmÄ• , yaá¹ƒ \Be 245/ jhÄ• nahetÅ«ti attho. __ta_nti taá¹ƒ
tatiyajjhÄ• nasamaá¹…gipuggalaá¹ƒ buddhÄ• dayo __ariyÄ• Ä• cikkhanti_ pasaá¹ƒsanti. ki
sukhavihÄ• rÄ«â€™â€™ _ti. evaá¹ƒ ekaá¹…gavippahÄ«naá¹ƒ duvaá¹…gasamannÄ• gataá
\Ne 188/ tatiyaá¹ƒ jhÄ• naá¹ƒ adhigantvÄ• pavattatÄ«ti attho. yaá¹ƒ pana jhÄ• naá¹ƒ __vibh
upekkhÄ• sati sampajaÃ±Ã±aá¹ƒ sukhaá¹ƒ cittassekaggatÄ• â€™â€™ ti (Vibh 591) vuttaá
jhÄ• naá¹ƒ dassetuá¹ƒ pariyÄ• yena vuttaá¹ƒ. upanijjhÄ• nalakkhaá¹‡Ä• naá¹ƒ pana sukhac

duvaá¹…gikamevetaá¹ƒ veditabbaá¹ƒ. yathÄ• ha --- ``duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hotÄ«â€™

evaá¹ƒ tatiyajjhÄ• nÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni tadanantaraá¹ƒ adhigatatatiyajjhÄ• na
katvÄ• tato vuá¹-á¹-hÄ• ya tattha vuttanayena dosaá¹ƒ disvÄ• nikantiá¹ƒ pariyÄ• dÄ• ya
oá¸·Ä• rikasukhaá¹…gappahÄ• nÄ• ya, upekkhekaggatÄ• saá¹…khÄ• tasesasantaá¹…gapa
manasikaroto catutthaá¹ƒ jhÄ• naá¹ƒ uppajjati, tappÄ• dakaÃ±ca lokuttaraá¹ƒ, taá¹ƒ puggal
dassetuá¹ƒ __ ``sukhassa ca pahÄ• nÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sukhassa ca pa
pahÄ• nÄ• _ti kÄ• yikassa sukhassa, dukkhassa ca pahÄ• nÄ• . __pubbevÄ• _ti taÃ±ca kho
catutthajjhÄ• nakkhaá¹‡eti attho. __somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• _ti ceta
ca pubbeva pahÄ• nÄ• . kadÄ• pana tesaá¹ƒ pahÄ• naá¹ƒ hotÄ«ti? catunnaá¹ƒ jhÄ• nÄ• na
dukkhadomanassasukhasomanassÄ• ni hi yathÄ• kkamaá¹ƒ paá¹-hamÄ• dicatunnaá¹ƒ jhÄ•
pahÄ«yanti. yadi evaá¹ƒ, kasmÄ• panesa ``vivicceva ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upa
etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upas
etthuppannaá¹ƒ somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti (SN c V 510) evaá
vuttoti? atisayanirodhassa \Be 246/ vuttattÄ• . upacÄ• rakkhaá¹‡esu hi yo nirodho, so nirodh
nÄ• tisayanirodho, so pana jhÄ• nakkhaá¹‡esu eva. tato eva hi tattha tattha aparisesaggaha
tattha tattha pana pahÄ«nÄ• pi etÄ• vedanÄ• ettha duviÃ±Ã±eyyalakkhaá¹‡Ä• ya adukkha
dukkhÄ• dibyatirekena sukhaggahaá¹‡atthaá¹ƒ, vaá¹‡á¹‡abhaá¹‡anatthaÃ±cassa jhÄ• nass
paccayadassanatthaÃ±cassa. yathÄ• ha --- ``cattÄ• ro kho, Ä• vuso, paccayÄ• adukkhama
samÄ• pattiyÄ• , idhÄ• vuso, bhikkhu sukhassa ca pahÄ• nÄ• â€™â€™ tiÄ• di (MN I 458).

__upekkhÄ• satipÄ• risuddhi_nti tatramajjhattatÄ• saá¹…khÄ• tÄ• ya upekkhÄ• ya janitasa
nirupaklesatÄ• ya hi taá¹ƒ parisuddhattaá¹ƒ. na kevalaÃ±cettha upekkhÄ• ya sati eva parisu
sabbepi sampayuttadhammÄ• , satisÄ«sena panÄ• yaá¹ƒ desanÄ• katÄ• ti. __upasampajja
ekaá¹…gavippahÄ«naá¹ƒ \Ne 189/ duvaá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡Ä• diyut
adhigantvÄ• tadanurÅ«pena iriyÄ• pathavihÄ• rena pavattatÄ«ti attho.

evaá¹ƒ rÅ«pÄ• vacaralokuttaracatukkajjhÄ• naá¹ƒ dassetvÄ• idÄ• ni arÅ«pÄ• vacarajjhÄ•
paá¹-hamaá¹ƒ, evaá¹ƒ adhigatarÅ«pÄ• vacaracatutthajjhÄ• nassa karajarÅ«pe daá¹‡á¸• Ä•
cakkhurogÄ• diÄ• bÄ• dhÄ• naÃ±ca vasena diá¹-á¹-hÄ• dÄ«navassa karajarÅ«passa sama
Ä• kÄ• sakasiá¹‡avirahitesu navasu kasiá¹‡esu aÃ±Ã±atarasmiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ u
tassÄ• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡apaá¹-ibhÄ• garÅ«pampi karajarÅ«papaá¹-ibhÄ• gatÄ•
bhayena palÄ• yato rajjutÄ• lapaá¹‡á¹‡Ä• diá¹ƒ sappapaá¹-ibhÄ• gatÄ• ya viya samatikkam
taá¹ƒ jhÄ• naá¹ƒ vasÄ«bhÅ«taá¹ƒ katvÄ• tato vuá¹-á¹-hÄ• ya tattha \Be 247/
nibbejanÄ«yarÅ«papaá¹-ibhÄ• gÄ• rammaá¹‡atÄ• ya, Ä• sannasomanassapaccatthikatÄ• y
pariyÄ• dÄ• ya aá¹…gesu samatikkamitabbÄ• bhÄ• vena Ä• rammaá¹‡asamatikkamabhÅ«
santato manasikaritvÄ• cakkavÄ• á¸·apariyantaá¹ƒ vÄ• yattakaá¹ƒ vÄ• icchati, tattakaá¹ƒ
pattharitvÄ• vÄ• kasiá¹‡aá¹ƒ amanasikaritvÄ• tena phuá¹-á¹-hokÄ• saá¹ƒ ``Ä• kÄ• so Ä• k

Ä• kÄ• soâ€™â€™ ti vÄ• manasikÄ• rena kasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• vÄ• taá¹ƒ kasiá¹‡
``Ä• kÄ• soâ€™â€™ ti punappunaá¹ƒ manasikaroto Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ uppajja
``sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha __sabbaso_ti sabbÄ• kÄ• rena, sabbÄ• saá¹ƒ vÄ• anavasesÄ• nanti attho. __rÅ«pa
saÃ±Ã±Ä• sÄ«sena vuttÄ• naá¹ƒ kusalavipÄ• kakiriyavasena paÃ±cadasarÅ«pÄ• vacarajjh
tadÄ• rammaá¹‡Ä• naÃ±ca. rÅ«pajjhÄ• nampi hi ``rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• â€™â
vuccati, tadÄ• rammaá¹‡akasiá¹‡ampi rÅ«panti saÃ±Ã±Ä• nÄ• mamassÄ• ti ``rÅ«pasaÃ±Ã
__samatikkamÄ• _ti virÄ• gÄ• , nirodhÄ• ca. __vibhaá¹…ge_ pana saÃ±Ã±Ä• su samatikka
samatikkantameva hotÄ«ti ``samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammasu
tiÄ• dinÄ• (Vibh 602) saÃ±Ã±Ä• nameva samatikkamo vutto, Ä• rammaá¹‡e avirattassa sa
taá¹ƒ samatikkamavasenÄ• pi atthavaá¹‡á¹‡anÄ• kÄ• tabbÄ• va.

__paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ, rÅ«pÄ•
paá¹-ighÄ• tena samuppannÄ• \Ne 190/ dvipaÃ±caviÃ±Ã±Ä• á¹‡asaÃ±Ã±Ä• __paá¹-ighas
atthaá¹…gamÄ• . kiÃ±cÄ• pi tÄ• rÅ«pÄ• vacarajjhÄ• nasamÄ• pannassÄ• pi na santi, atha
na hi rÅ«pavirÄ• gÄ• ya rÅ«pÄ• vacarabhÄ• vanÄ• saá¹ƒvattati, rÅ«pÄ• yattÄ• va etÄ• saá
pana bhÄ• vanÄ• rÅ«pavirÄ• gÄ• ya saá¹ƒvattati, tasmÄ• tÄ• ettha pahÄ«nÄ• ti vattuá¹ƒ
__nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• _ti nÄ• natte gocare pavattÄ• naá¹ƒ, nÄ• natt
manoviÃ±Ã±Ä• á¹‡adhÄ• tuvasena pavattÄ• naÃ±ca catucattÄ• lÄ«sakÄ• mÄ• vacarasaÃ±
anÄ• vajjanÄ• . ettha ca rÅ«papaá¹-ighasaÃ±Ã±Ä• naá¹ƒ iminÄ• jhÄ• nena nibbattabhavep
atthaá¹…gamÄ• â€™â€™ ti evaá¹ƒ abhÄ• vo eva vutto. ``nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amana
aá¹-á¹-hakÄ• mÄ• vacarakusalÄ• naá¹ƒ navakiriyÄ• naá¹ƒ dasÄ• kusalÄ• naá¹ƒ vasena sat
arÅ«pabhavepi manasikÄ• rena uppattisambhavato tÄ• saá¹ƒ amanasikÄ• rÄ• icceva vutta

__ananto Ä• kÄ• so_ti ettha nÄ• ssa uppÄ• danto vÄ• vayanto vÄ• paÃ±Ã±Ä• yatÄ«ti __a
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so vuccati, manasikÄ• ravasenapettha anantatÄ• veditabbÄ• .
``tasmiá¹ƒ Ä• kÄ• se cittaá¹ƒ á¹-hapeti ... pe ... anantaá¹ƒ pharati, tena vuccati ananto Ä• kÄ
605). idaá¹ƒ panassa bhÄ• vanÄ• kÄ• radassanaá¹ƒ. __Ä• kÄ• sÄ• naÃ±cÄ• yatana_nti ett
Ä• kÄ• sameva anantaá¹ƒ Ä• kÄ• sÄ• nantaá¹ƒ, Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±ca
adhiá¹-á¹-hÄ• naá¹-á¹-hena, saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hena ca Ä• yatanaá¹ƒ, taá¹ƒ Ä• r
sasampayuttadhammassa jhÄ• nassÄ• ti __Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ_. taá¹ƒ upasam
attho.

evaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni yaá¹ƒ tadanantaraá¹ƒ
taá¹ƒ vasÄ«bhÅ«taá¹ƒ katvÄ• tattha Ä• sannarÅ«pajjhÄ• napaccatthikatÄ• ya, rÅ«papaá¹-i
ca dosaá¹ƒ disvÄ• nikantiá¹ƒ pariyÄ• dÄ• ya taá¹ƒ samatikkamÄ• ya Ä• kÄ• saá¹ƒ pharitvÄ
``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti punappunaá¹ƒ \Be 249/ manasikaroto viÃ±Ã±Ä• á¹

taá¹ƒ dassetuá¹ƒ __ ``sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ _
vuttanayena jhÄ• nampi Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• rammaá¹‡ampi. Ä• rammaá¹‡a
Ä• kÄ• sÄ• naÃ±caÃ±ca taá¹ƒ paá¹-hamÄ• ruppassa Ä• rammaá¹‡attÄ• vuttanayena Ä• ya
``Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™â€™ nti vuccati. iti ubhayassÄ• pi appavattikaraá¹‡ena, a
ekajjhaá¹ƒ katvÄ• ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti idaá¹ƒ vut

__anantaá¹ƒ_ \Ne 191/ __viÃ±Ã±Ä• á¹‡a_nti taÃ±Ã±eva paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá
pharitvÄ• pavattaá¹ƒ ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ manasikarototi vuttaá
vÄ• anantaá¹ƒ. __vibhaá¹…ge_pi hi ``anantaá¹ƒ pharatÄ«â€™â€™ ti (Vibh 610) vuttaá¹ƒ.
__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana_nti ettha vuttanayena anantameva Ä• naÃ±caá¹ƒ, viÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡Ä• nantanti vattabbe ruá¸·hito ``viÃ±Ã±Ä• á¹‡aÃ±caâ€™â€™ nti vuttaá¹ƒ, tade
Ä• yatanamÄ• rammaá¹‡amassÄ• ti __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_. sesaá¹ƒ vuttanaya

evaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ dassetvÄ• idÄ• ni yaá¹ƒ tadanantaraá¹ƒ adhigatac
vasÄ«bhÅ«taá¹ƒ katvÄ• tattha Ä• sannÄ• kÄ• sÄ• naÃ±cÄ• yatanapaccatthikatÄ• ya, tadÄ
disvÄ• nikantiá¹ƒ pariyÄ• dÄ• ya taá¹ƒ samatikkamÄ• ya paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä
natthÄ«â€™â€™ ti vÄ• ``suÃ±Ã±aá¹ƒ suÃ±Ã±aâ€™â€™ nti vÄ• ``vivittaá¹ƒ vivittaâ€™â€™
manasikaroto Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ uppajjati, taá¹ƒ dassetuá¹ƒ __ ``sabbasoâ€™â€™
vuttanayena jhÄ• nassa, tadÄ• rammaá¹‡assa ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa samatikk
kiÃ±cÄ«_ti ``natthi natthi, suÃ±Ã±aá¹ƒ suÃ±Ã±aá¹ƒ, vivittaá¹ƒ vivittaâ€™â€™ nti evaá¹ƒ ma

__Ä• kiÃ±caÃ±Ã±Ä• yatana_nti \Be 250/ ettha nÄ• ssa kiÃ±cananti akiÃ±canaá¹ƒ, antamas
avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti, akiÃ±canassa bhÄ• vo Ä• kiÃ±caÃ±Ã±aá¹ƒ,
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• pagamassetaá¹ƒ adhivacanaá¹ƒ, Ä• kiÃ±caÃ±
__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ_. sesaá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni yaá¹ƒ tadanantaraá¹ƒ ad
vasÄ«bhÅ«taá¹ƒ katvÄ• tattha Ä• sannaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanapaccatthikatÄ• ya dos
pariyÄ• dÄ• ya taá¹ƒ samatikkamÄ• ya tadeva Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ``santaá¹ƒ sant
manasikaroto nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ uppajjati, taá¹ƒ dassetuá¹ƒ __ ``sab
tattha __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana_nti oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vat
sasampayuttadhammassa jhÄ• nassa saÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ti nevasaÃ±Ã±Ä• nÄ• saÃ
dhammÄ• yatanamanÄ• yatanapariyÄ• pannattÄ• Ä• yatananti __nevasaÃ±Ã±Ä• nÄ• saÃ±

atha vÄ• yÄ• yamettha saÃ±Ã±Ä• , sÄ• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ
saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena \Ne 192/ vijjamÄ• nattÄ• nÄ• saÃ±Ã±Ä• ti neva
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ca sÄ• sampayuttadhammÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ_. na kevalaÃ±cettha saÃ±Ã±Ä• va edisÄ«, api

nÄ• phasso, cittampi nevacittaá¹ƒ nÄ• cittaá¹ƒ, evaá¹ƒ sesasampayuttadhammÄ• pi, saÃ±Ã
desanÄ• katÄ• ti veditabbÄ• . tattha __saá¹…khÄ• rÄ• vasesasukhumabhÄ• venÄ• _ti
accantasukhumabhÄ• vappattasaá¹…khÄ• rabhÄ• vena. sesaá¹ƒ vuttanayameva.

ayaá¹ƒ panettha Ä• dito paá¹-á¹-hÄ• ya piá¹‡á¸• atthappakÄ• sanÄ• --- ``idha bhikkhu
pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ tiÄ• dinÄ• sÄ• sane lokiyalokuttarajjhÄ• nanibb
patiá¹-á¹-hÄ• bhÅ«tasÄ«lesu pÄ• timokkhasaá¹ƒvarasÄ«lavisuddhiá¹ƒ upadisati. ``viharatÄ«
tadanurÅ«pavihÄ• rasamaá¹…gibhÄ• vaá¹ƒ. ``Ä• cÄ• ragocarasampannoâ€™â€™ ti iminÄ•
tadupakÄ• rake ca dhamme. ``aá¹‡umattesÅ«â€™â€™ tiÄ• dinÄ• yathÄ• vuttasÄ«lehi aca
samÄ• dÄ• naá¹ƒ. ``indriyesu guttadvÄ• roâ€™â€™ ti iminÄ• indriyasaá¹ƒvarasÄ«laá¹ƒ. ``b
ti iminÄ• paccayasannissitasÄ«laá¹ƒ, santosÄ• diguá¹‡aÃ±ca. ``pubbarattÄ• pararattaâ€™
sÄ«ladhutaá¹…gesu patiá¹-á¹-hitassa bhÄ• vanÄ• rÄ• massa tadupakÄ• rake dhamme. ``bo
ntiÄ• dinÄ• paá¹-ipattiyÄ• nibbedhabhÄ• giyataá¹ƒ. ``so abhikkanteâ€™â€™ tiÄ• dinÄ• ya
aparihÄ• nÄ• ya, vakkhamÄ• nÄ• naÃ±ca paá¹-ilÄ• bhÄ• ya satisampayogaá¹ƒ. ``so vivittaâ
bhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaá¹ƒ. ``so araÃ±Ã±agatoâ€™â€™ tiÄ• dinÄ• jhÄ•
``so abhijjhaâ€™â€™ ntiÄ• dinÄ• jhÄ• nabhÄ• vanÄ• bhiyogena pahÄ«napaÃ±canÄ«varaa
``so ime paÃ±ca nÄ«varaá¹‡eâ€™â€™ tiÄ• dinÄ• tassa uparÅ«pari vÄ• yamato rÅ«pÄ• rÅ
upadisati. ayaá¹ƒ tÄ• vettha padattho.

__dhammabhedo_ panettha vibhaá¹…ganaye pÄ• kaá¹-o bhavissati. tÄ«su hi nayesu maha
kusalavipÄ• kakiriyacittasampayuttÄ• vitakkavicÄ• rapÄ«tisukhaupekkhÄ• ekaggatÄ• saá¹.
nÄ• nÄ• nayehi vibhattÄ• , jhÄ• nasampayuttÄ• pana sesakÄ• mÄ• vacaradhammÄ• va idh
pÄ• timokkhasaá¹ƒvarasÄ«lÄ• dayopi vuttÄ• , tathÄ• pi te jhÄ• nÄ• naá¹ƒ pubbabhÄ• gappa
jhÄ• nasampayuttadhammavasena ca vuttÄ• , idha pana na saá¹…gahitÄ• ti veditabbÄ• .

__paÃ±hÄ• pucchake_ pana siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• , tÄ«á¹‡i jhÄ• nÄ• ni sukh
catutthaá¹ƒ adukkhamasukhÄ• ya \Be 252/ vedanÄ• ya sampayuttaá¹ƒ, upekkhÄ• panettha
\Ne 193/ vipÄ• kÄ• , siyÄ• vipÄ• kadhammadhammÄ• , paá¹-hamajjhÄ• naá¹ƒ vitakkavicÄ•
savitakkasavicÄ• raá¹ƒ, vitakko panettha avitakkavicÄ• ramatto, vicÄ• ro na vattabbo, tÄ«á¹
avitakkaavicÄ• rÄ• , dve jhÄ• nÄ• ni pÄ«tivajjitÄ• ni pÄ«tisahagatÄ• ni, tÄ«á¹‡i sukhavajjitÄ•
catutthaá¹ƒ upekkhÄ• vajjitaá¹ƒ upekkhÄ• sahagataá¹ƒ, tatiyajjhÄ• ne sukhaá¹ƒ, upekkhÄ•
... pe ... siyÄ• mahaggatÄ• , siyÄ• appamÄ• á¹‡Ä• , tÄ«á¹‡i siyÄ• appamÄ• á¹‡Ä• ramma
catutthaá¹ƒ tidhÄ• pi na vattabbaÃ±ca, tÄ«á¹‡i siyÄ• maggahetukÄ• , siyÄ• maggÄ• dhipa
catutthaá¹ƒ tidhÄ• pi na vattabbaÃ±ca ... pe ... pÄ«ti bahiddhÄ• rammaá¹‡Ä• ni, catutthaá¹ƒ
vattabbaÃ±ca ... pe ... anidassanaappaá¹-ighÄ• na hetÅ« ... pe ... nocittacetasikÄ• araá¹‡Ä
suviÃ±Ã±eyyameva. pÄ• á¸·imuttanayo panettha natthi, ito paraá¹ƒ pana ettakampi avatvÄ•
eva vakkhÄ• ma.

jhÄ• navibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appamaÃ±Ã±Ä• vibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

appamaÃ±Ã±Ä• vibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __catasso appamaÃ±
pharaá¹‡aappamÄ• á¹‡avasena appamaÃ±Ã±Ä• yo. etÄ• hi Ä• rammaá¹‡avasena appam
ekasattamhi vÄ• anavasesapharaá¹‡avasena appamÄ• á¹‡ato pharantÄ«ti evaá¹ƒ pharaá¹
``appamaÃ±Ã±Ä• yoâ€™â€™ _ti vuccanti, satta appamÄ• á¹‡avasenÄ• pi vattuá¹ƒ vaá¹-á¹
mettÄ• ya samannÄ• gatena. __ekaá¹ƒ disa_nti puratthimÄ• dÄ«su catÅ«su disÄ• su yaá¹ƒ
taá¹ƒdisÄ• pariyÄ• pannasattapharaá¹‡avasena cetaá¹ƒ vuttaá¹ƒ. __pharitvÄ• _ti phusitvÄ•
katvÄ• . __viharatÄ«_ti pavatteti. __tathÄ• dutiya_ntiÄ• dÄ«su. yathÄ• ekaá¹ƒ disaá¹ƒ pha
tadanantaraá¹ƒ dutiyaá¹ƒ, tatiyaá¹ƒ, catutthaÃ±cÄ• ti attho. __iti uddhamadho tiriya_nti eten
uparimaá¹ƒ disaá¹ƒ, heá¹-á¹-himaá¹ƒ disaá¹ƒ, anudisaÃ±ca anukkamena mettÄ• sahagaten
viharatÄ«ti attho. ettÄ• vatÄ• ekamekaá¹ƒ disaá¹ƒ pariggahetvÄ• odhiso mettÄ• pharaá¹‡a

__sabbadhÄ«_tiÄ• di \Ne 194/ pana anodhiso dassanatthaá¹ƒ vuttaá¹ƒ. tattha __sabbadhÄ
__sabbattatÄ• yÄ• _ti sabbesu hÄ«namajjhimukkaá¹-á¹-hamittasapattamajjhattÄ• dippabhe
vibhÄ• gaá¹ƒ akatvÄ• attasamatÄ• yÄ• ti vuttaá¹ƒ hoti. atha vÄ• __sabbattatÄ• yÄ• _ti sab
Ä«sakampi bahi avikkhepamÄ• noti attho. __sabbÄ• vanta_nti sabbasattavantaá¹ƒ, sabbas
__loka_nti sattalokaá¹ƒ. puna ``mettÄ• sahagatenÄ• â€™â€™ ti idaá¹ƒ ``vipulenÄ• â€™â€™
sambandhadassanavasena vÄ• vuttaá¹ƒ, nigamanavasena vÄ• . tattha pharaá¹‡avasena v
bhÅ«mivasena pana mahaggatatÄ• . paguá¹‡avasena, appamÄ• á¹‡asattÄ• rammaá¹‡avas
byÄ• pÄ• dapaccatthikappahÄ• nena averatÄ• . domanassappahÄ• nena niddukkhatÄ• , sa
daá¹-á¹-habbÄ• . evaá¹ƒ __karuá¹‡Ä• sahagatenÄ• _tiÄ• dÄ«supi attho veditabboti ayaá¹ƒ

__dhammabhedo_ panettha suviÃ±Ã±eyyova. __vibhaá¹…ganayena_ pana tÄ«su
rÅ«pÄ• vacarakusalavipÄ• kakiriyÄ• cittesu sampayuttÄ• sattesu mettÄ• dibrahmavihÄ• ra
muditÄ• tatramajjhattatÄ• ti cattÄ• ro dhammÄ• nÄ• nÄ• nayehi vibhattÄ• , taá¹ƒsampayut
ca etÄ• idha na gahitÄ• . arÅ«pÄ• vacaralokuttaresu panetÄ• appamaÃ±Ã±Ä• natthevÄ•
tÄ• va siyÄ• kusalÄ• , siyÄ• \Be 254/ abyÄ• katÄ• . tisso sukhÄ• ya, catutthÄ• adukkhama
sampayuttÄ• . vipÄ• kattike tidhÄ• pi, upekkhÄ• avitakkaavicÄ• rÄ• , sesÄ• tidhÄ• pi, mah
parittÄ• rammaá¹‡aatÄ«tÄ• rammaá¹‡attikesu na vattabbÄ• va, bahiddhÄ• rammaá¹‡Ä• va
mettÄ• hetu, sesÄ• na hetÅ«, no cittÄ• , cetasikÄ• , rÅ«pÄ• vacarÄ• , sauttarÄ• va. sesaá¹

appamaÃ±Ã±Ä• vibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

sikkhÄ• padavibhaá¹…gamÄ• tikÄ• ya pana __atthato_ tÄ• va --- __sikkhÄ• padÄ• nÄ«_ti
sikkhÄ• koá¹-á¹-hÄ• sÄ• ti attho. apica sabbepi kusalÄ• dhammÄ• sikkhitabbato sikkhÄ• ,
patiá¹-á¹-hÄ• naá¹-á¹-hena \Ne 195/ padaá¹ƒ, paÃ±casu pana sÄ«laá¹…gesu yaá¹ƒ kiÃ±ci a
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su pÄ• á¹‡assa atÄ«va pÄ• to pÄ• á¹‡Ä• tipÄ• to, pÄ• á¹‡avadhoti
vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ, tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±in
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to, tasmÄ• __pÄ• á¹‡Ä• tipÄ• tÄ• . veramaá¹‡Ä«_ti virati
sikkhÄ• padanti __veramaá¹‡isikkhÄ• padaá¹ƒ. adinna_nti na dinnaá¹ƒ, parapariggahitaá¹ƒ
adinnassa Ä• dÄ• naá¹ƒ adinnÄ• dÄ• naá¹ƒ. parassa haraá¹‡aá¹ƒ theyyaá¹ƒ corikÄ• ti vutta
parapariggahite tathÄ• saÃ±Ã±ino tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• theyyace
kÄ• mesÅ«_ti vatthukÄ• mesu. __micchÄ• cÄ• rÄ• _ti kilesakÄ• mavasena lÄ• makÄ• cÄ• r
mÄ• turakkhitÄ• disaá¹…khÄ• tÄ• su, itthiyÄ• attano \Be 255/ niyamitapurisato parapurisas
agamanÄ«yaá¹-á¹-hÄ• nesu vÄ«tikkamÄ• cÄ• rÄ• ti vuttaá¹ƒ hoti. atthato pana agamanÄ«y
maggenamaggappaá¹-ipÄ• danopakkamasamuá¹-á¹-hÄ• pikÄ• , adhivÄ• sanÄ• kÄ• rappav
__kÄ• mesumicchÄ• cÄ• ro. musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu, __vÄ• do_ti tassa ab
tacchato viÃ±Ã±Ä• panaá¹ƒ. lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ Ã±atvÄ• tathato paraá
atthabhaÃ±jakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __musÄ• vÄ• do. surÄ•
odanasurÄ• kiá¹‡á¹‡apakkhittÄ• sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±ca surÄ• . __meraya_nti p
guá¸·Ä• savo madhvÄ• savo sambhÄ• rasaá¹ƒyuttoti paÃ±ca Ä• savÄ• . tadubhayampi mad
yÄ• ya cetanÄ• ya taá¹ƒ majjaá¹ƒ pivati, sÄ• pamÄ• dakÄ• raá¹‡attÄ• __pamÄ• daá¹-á¹-hÄ
__surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• _. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti ayaá¹ƒ tÄ•

__dhammabhedo_ pana vibhaá¹…ganaye pÄ• kaá¹-o bhavissati. evaá¹ƒ uparipi. vibhaá¹…
suttantabhÄ• janÄ«yaá¹ƒ natthi, __abhidhammabhÄ• janÄ«ye_ panetÄ• ni paÃ±ca sikkhÄ•
kÄ• mÄ• vacarakusalacittasampayuttÄ• naá¹ƒ viratÄ«naá¹ƒ vasena nÄ• nappakÄ• rato paá
dutiyavÄ• re cetanÄ• vasena, viraticetanÄ• sampayuttÄ• panettha dhammÄ• na sikkhÄ• p
pana honti, tathÄ• tatiyanaye phassÄ• dÄ«naá¹ƒ sabbesaá¹ƒ dhammÄ• naá¹ƒ vasena nÄ•

__paÃ±hÄ• pucchake_ pana cetanÄ• ya, phassÄ• dÄ«naÃ±ca pariyÄ• yasikkhÄ• padattÄ•
nippariyÄ• yasikkhÄ• padabhÅ«tÄ• naá¹ƒ viratÄ«naá¹ƒ vaseneva vibhattÄ• ni. tattha hi paÃ
eva, siyÄ• \Ne 196/ sukhÄ• ya, siyÄ• adukkhamasukhÄ• ya sampayuttÄ• ... pe ... parittÄ•
paccuppannÄ• rammaá¹‡Ä• va, bahiddhÄ• rammaá¹‡Ä• va, anidassanaappaá¹-ighÄ• va, n
cetasikÄ• , kÄ• mÄ• vacarÄ• \Be 256/, sauttarÄ• va, araá¹‡Ä• vÄ• ti. ettha ca yÄ• ni sikkhÄ
sattÄ• rammaá¹‡Ä• ni vuttÄ• ni, tÄ• ni ca viratisabhÄ• vattÄ• yasmÄ• ``sattoâ€™â€™ ti sa
parittadhamme eva paccuppanne eva dhamme Ä• rammaá¹‡aá¹ƒ karonti, tasmÄ• parittÄ•
veditabbÄ• . idÄ• ni viramitabbapÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ ---

dhammakammapathÄ• lamba-vedanÄ• mÅ«lakammato.

sÄ• vajjaá¹…gÄ• dito Ã±eyyo, pÄ• á¸·imuttavinicchayo ||

tattha __dhammato_ tÄ• va --- paÃ±capete pÄ• á¹‡Ä• tipÄ• tÄ• dayo cetanÄ• sabhÄ• vÄ• v
kammapathÄ• va. __Ä• rammaá¹‡ato_ pana pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡o, a
sattÄ• rammaá¹‡aá¹ƒ, saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• , tathÄ• musÄ• vÄ• do, micchÄ•
surÄ• pÄ• naá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ. __vedanÄ• to_ pana pÄ• á¹‡Ä• tipÄ• to du
tivedanaá¹ƒ, tathÄ• musÄ• vÄ• do, micchÄ• cÄ• ro pana sukhamajjhattavasena dvivedano
__mÅ«lato_ pana paá¹-hamo dosamohamÅ«lo, dutiyaá¹ƒ siyÄ• lobhamohamÅ«laá¹ƒ, siyÄ•
musÄ• vÄ• do, micchÄ• cÄ• ro pana lobhamohamÅ«lova, tathÄ• surÄ• pÄ• naá¹ƒ. __kamm
vacÄ«kammaá¹ƒ, sesÄ• kÄ• yakammameva.

__sÄ• vajjato_ pana pÄ• á¹‡Ä• tipÄ• to tÄ• va amanussake pÄ• á¹‡e appasÄ• vajjo, manus
khuddakasarÄ«re appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo. kasmÄ• ? payogamahan
appaguá¹‡e appasÄ• vajjo, mahÄ• guá¹‡e mahÄ• sÄ• vajjo. sarÄ«raguá¹‡Ä• naá¹ƒ samabh
upakkamÄ• naÃ±ca mudutibbatÄ• ya appamahÄ• sÄ• vajjo hoti, khÄ«á¹‡Ä• save pana mah
vatthuno hÄ«nappaá¹‡Ä«tatÄ• ya ceva guá¹‡avirahitatabbantasantakatÄ• ya \Be 257/ ca. ta
upÄ• dÄ• yupÄ• dÄ• ya ca appamahÄ• sÄ• vajjaá¹ƒ, khÄ«á¹‡Ä• savasantake mahÄ• sÄ• v
micchÄ• cÄ• ro dussÄ«lasÄ«lavantavatthuvÄ«tikkamanena. tatthÄ• pi taá¹ƒ taá¹ƒ upÄ• dÄ•
appamahÄ• sÄ• vajjo, khÄ«á¹‡Ä• savavatthuvÄ«tikkamane mahÄ• sÄ• vajjataroti ca vedita
bhaÃ±jati, tassa appamahantataá¹ƒ, vatthusÄ• mino guá¹‡avirahitataá¹ƒ, tabbantataÃ±ca up
appamahÄ• sÄ• vajjo hoti. apica attano \Ne 197/ santakaá¹ƒ adÄ• tukÄ• matÄ• ya, hasÄ• d
``natthetaâ€™â€™ ntiÄ• dinayappavatto appasÄ• vajjo, adiá¹-á¹-haá¹ƒ ``diá¹-á¹-haâ€™â€™
kÅ«á¹-asakkhiÄ• dibhÄ• vena vÄ• pavatto mahÄ• sÄ• vajjo, musÄ• vatvÄ• pana saá¹…gh
surÄ• pÄ• naá¹ƒ bindumattato paá¹-á¹-hÄ• ya taá¹ƒ taá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya appasÄ•
mahÄ• sÄ• vajjaá¹ƒ, kÄ• yavikÄ• rajananapahonakapÄ• ne pana mahÄ• sÄ• vajjatarameva

__aá¹…gÄ• dito_ pana pÄ• á¹‡Ä• tipÄ• tassa pÄ• á¹‡o pÄ• á¹‡asaÃ±Ã±itÄ• vadhakacittaá
paÃ±ca aá¹…gÄ• ni. sÄ• hatthiko Ä• á¹‡attiko nissaggiko thÄ• varo vijjÄ• mayo iddhimayoti
adinnÄ• dÄ• nassa parapariggahitatÄ• tathÄ• saÃ±Ã±itÄ• theyyacittaá¹ƒ upakkamo tena h
sÄ• hatthikÄ• dayo cha eva payogÄ• . te ca kho yathÄ• nurÅ«paá¹ƒ theyyÄ• vahÄ• rÄ• dÄ«
micchÄ• cÄ• rassa agamanÄ«yavatthutÄ• sevanacittaá¹ƒ maggena maggappaá¹-ipattÄ«ti t
ekova payogo. evaá¹ƒ sesÄ• nampi payogo veditabbo. musÄ• vÄ• dassa atathaá¹ƒ vatthu,
tajjo vÄ• yÄ• mo, parassa tadatthavijÄ• nananti cattÄ• ri aá¹…gÄ• ni. surÄ• pÄ• nassa surÄ
ajjhoharaá¹‡anti dve aá¹…gÄ• nÄ«ti.

evaá¹ƒ \Be 258/ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ dhammÄ• dito vinicchayaá¹ƒ Ã±atvÄ• idÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«naá¹ƒ paÃ±cannampi ---

dhammakammapathÄ• lamba-samÄ• dÄ• napayogato.

khaá¹‡á¸• ato ca vijÄ• nÄ«yo, pÄ• á¸·imuttavinicchayo ||

tattha __dhammakammapathato_ vinicchayo vuttanayova. __Ä• rammaá¹‡ato_ panetÄ• ni
jÄ«vitindriyÄ• ditaá¹ƒtaá¹ƒvÄ«tikkamitabbavatthÄ• rammaá¹‡Ä• ni. __samÄ• dÄ• nato_ eka
``paÃ±ca sÄ«lÄ• ni adhiá¹-á¹-hahÄ• mÄ«â€™â€™ ti ekato vÄ• pÄ• á¹-iekkaá¹ƒ vÄ• samÄ
samÄ• dinnÄ• neva honti. __payogato_ pana sabbÄ• nipi sÄ• hatthikapayogÄ• neva. __kha
yaá¹ƒ vÄ«tikkamanti, taá¹ƒ tadeva khaá¹‡á¸• aá¹ƒ hoti, netare. gahaá¹-á¹-hÄ• anibaddhasÄ
sakkonti, taá¹ƒ tadeva gopenti. sÄ• maá¹‡erÄ• naá¹ƒ pana ekasmiá¹ƒ vÄ«tikkamite sabbÄ•
vijÄ• nÄ«yo pÄ• á¸·imuttavinicchayo.

sikkhÄ• padavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-isambhidÄ• vibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

paá¹-isambhidÄ• vibhaá¹…gamÄ• tikÄ• ya \Ne 198/ __atthato_ tÄ• va --- __catasso paá¹-is
pabhedÄ• . __niddese_ pana ``atthe Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• â€™â€™ tiÄ• di
niddiá¹-á¹-hattÄ• Ã±Ä• á¹‡asseva, na aÃ±Ã±assa kassacÄ«ti veditabbaá¹ƒ. __atthapaá¹-isa
atthavisayaÃ±Ä• á¹‡appabhedÄ• , atthappabhedasallakkhaá¹‡avibhÄ• vanavavatthÄ• naka
pabhedagataá¹ƒ Ã±Ä• á¹‡anti attho. sesapadesupi eseva nayo. ettha ca __attho_ti hetupha
araá¹‡Ä«yato gantabbato, uppÄ• detabbato ca ``atthoâ€™â€™ ti vuccati. pabhedato \Be 25
hoti yaá¹ƒ kiÃ±ci paccayuppannaá¹ƒ, nibbÄ• naá¹ƒ, bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti.

__dhammo_ti paccayo, so hi phalaá¹ƒ vidahati pavatteti uppÄ• deti ceva pÄ• peti cÄ• ti ``dh
vuccati. pabhedato panesopi paÃ±cavidho hoti yo koci phalanibbattako hetu, ariyamaggo, b
akusalanti.

__niruttÄ«_ti yathÄ• vuttÄ• naá¹ƒ dhammÄ• naá¹ƒ, atthÄ• naÃ±ca vÄ• cako sabhÄ• vaniru
dhammatthaniruttiyo Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa tattha tattha pabhedaga
__niruttipaá¹-isambhidÄ• _ nÄ• ma.

ettha ca niruttipaá¹-isambhidÄ• saddÄ• rammaá¹‡Ä• , na paÃ±Ã±attÄ• rammaá¹‡Ä• , paá
vedanÄ• â€™â€™ tiÄ• dikaá¹ƒ saddaá¹ƒ sutvÄ• ``ayaá¹ƒ sabhÄ• vaniruttÄ«â€™â€™ ti jÄ
tiÄ• dikaá¹ƒ pana ``na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti. sabhÄ• vaniruttÄ«ti (Vibh-a
bhÄ• sÄ• , yÄ• ya sammÄ• sambuddhÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ tantiá¹ƒ Ä• roper
araÃ±Ã±e kiÃ±ci vacanaá¹ƒ asutvÄ• vaá¸• á¸• hitadÄ• rakÄ• ca attano dhammatÄ• ya bhÄ

manusse devaloke ceva mÄ• gadhabhÄ• sÄ• ussannÄ• , pacchÄ• ca tato andhakayonaka
sakkatÄ• diaá¹-á¹-hÄ• rasamahÄ• bhÄ• sÄ• ca nibbattÄ• , sÄ• hi yasmÄ• itarÄ• su bhÄ• s
parivattati, sabbakÄ• laá¹ƒ attano sabhÄ• ve eva tiá¹-á¹-hati, tasmÄ• ``sabhÄ• vaniruttÄ«â€
brahmavohÄ• ro, ariyavohÄ• roti ca vuccati, tÄ• ya pana mÄ• gadhabhÄ• sÄ• ya tantiá¹ƒ Ä•
paá¹-isambhidÄ• pattÄ• naá¹ƒ sotapathÄ• gamanameva papaÃ±co \Be 260/ \Ne 199/. sote
eva nayasatena nayasahassena attho upaá¹-á¹-hÄ• ti. aÃ±Ã±Ä• ya pana bhÄ• sÄ• ya tantiá
tesaá¹ƒ cittaá¹ƒ sahasÄ• nÄ• rohati, kicchena uggahetabbaá¹ƒ hoti, puthujjanÄ• naÃ±ca sa
uggahetvÄ• pi paá¹-isambhidÄ• patti nÄ• ma natthi, ariyasÄ• vako no paá¹-isambhidÄ• patt
paá¹-isambhidÄ• patto aÃ±Ã±aá¹ƒ saddaá¹ƒ nÄ• mÄ• khyÄ• topasagganipÄ• tabhedato jÄ•
saddaá¹ƒ sutvÄ• ``ayaá¹ƒ sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ
jÄ• nissati, na cetaá¹ƒ paá¹-isambhidÄ• kiccanti veditabbaá¹ƒ.

__paá¹-ibhÄ• na_nti dhammatthÄ• divisayaá¹ƒ sabbatthakaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ Ã±Ä• á¹‡a
paccavekkhantassa pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __paá¹-ibhÄ• napaá¹-isambhidÄ• _ nÄ•
paá¹-isambhidÄ• adhigamena pariyattiuggahaá¹‡ena sakkaccadhammassavanena atthapa
paÃ±cahi kÄ• raá¹‡ehi visadÄ• honti, sekhabhÅ«miyaá¹ƒ, asekhabhÅ«miyaÃ±cÄ• ti dvÄ«s
gacchantÄ«ti veditabbÄ• . ayaá¹ƒ tÄ• vettha padattho.

__dhammabhedo_ panetthÄ• pi vibhaá¹…ganaye pÄ• kaá¹-o bhavissati. vibhaá¹…ganayes
dhammaniruttipaá¹-ibhÄ• napaá¹-isambhidÄ• tissopi kÄ• mÄ• vacarajavanasampayuttaÃ±Ä
tabbisayappabhedena saddhiá¹ƒ nÄ• nappakÄ• rato vibhattÄ• . atthapaá¹-isambhidÄ• pana
aá¹-á¹-halokuttaracittasampayuttÄ• naÃ±ca vasena tabbisayappabhedena saddhiá¹ƒ. lokutt
maggappattabbatÄ• ya atthabhÅ«tanibbÄ• nÄ• rammaá¹‡attÄ• ``atthapaá¹-isambhidÄ• â€

__paÃ±hÄ• pucchake_ pana siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• , tisso paá¹-isambhidÄ• s
siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• , atthapaá¹-isambhidÄ• tidhÄ• pi, tisso pa
atthapaá¹-isambhidÄ• siyÄ• parittÄ• , siyÄ• appamÄ• á¹‡Ä• \Be 261/, niruttipaá¹-isambhi
bahiddhÄ• rammaá¹‡Ä• ca, sesÄ• tidhÄ• pi, niruttipaá¹-isambhidÄ• paccuppannÄ• ramma
tidhÄ• pi na vattabbÄ• ca, anidassanaappaá¹-ighÄ• , hetÅ«, sahetukÄ• , tisso paá¹-isambh
atthapaá¹-isambhidÄ• dvidhÄ• pi, araá¹‡Ä• cÄ• ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

paá¹-isambhidÄ• vibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ã±Ä• á¹‡avibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

Ã±Ä• á¹‡avibhaá¹…gamÄ• tikÄ• ya \Ne 200/ pana __atthato_ tÄ• va --- __ekavidhenÄ• _ti
ekakoá¹-á¹-hÄ• sena vÄ• . __Ã±Ä• á¹‡avatthÅ«_ti ettha pana Ã±Ä• á¹‡aÃ±ca taá¹ƒ vatthu c
sampattÄ«nanti Ã±Ä• á¹‡avatthu. __paÃ±ca viÃ±Ã±Ä• á¹‡Ä• _ti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ

ahetukÄ• _tiÄ• dÄ«su heá¹-á¹-hÄ• hetudukÄ• dÄ«su vuttanayÄ• nusÄ• rena sabbattha att
hetudukÄ• dÄ«su paÃ±ca viÃ±Ã±Ä• á¹‡Ä• hetÅ« dhammÄ• ti vÄ• sahetukÄ• dhammÄ• ti
hetÅ« eva, ahetukÄ• evÄ• ti. evaá¹ƒ ``yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• â€™â
ekavidhaparicchedÄ• vasÄ• ne vakkhamÄ• nena sambandhoti. iminÄ• nayena sabbattha y
veditabbo. tattha ca __acetasikÄ• _ti cittÄ• ni eva paÃ±caviÃ±Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ
aparÄ• maá¹-á¹-hattÄ• .

__uppannavatthukÄ• uppannÄ• rammaá¹‡Ä• _ti khaá¹‡apaccuppannavasena anÄ• gatap
anÄ• gatesu paÃ±casu vatthÄ• rammaá¹‡esu uppajjanti. __purejÄ• tavatthukÄ• purejÄ• tÄ
sahuppattipaá¹-ikkhepo. na hi tÄ• ni sahuppannaá¹ƒ vatthÄ• rammaá¹‡aá¹ƒ paá¹-icca uppaj
__ajjhattikavatthukÄ• _ti ajjhattajjhattabhÅ«te paÃ±ca pasÄ• de vatthuá¹ƒ katvÄ• uppajjana
viÃ±Ã±Ä• á¹‡Ä• sayampi ajjhattikÄ• , ajjhattikavatthukÄ• ca, manoviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 2
ajjhattikaá¹ƒ, bÄ• hiravatthukaá¹ƒ, paÃ±caviÃ±Ã±Ä• á¹‡asampayuttÄ• tayo khandhÄ• bÄ•
manoviÃ±Ã±Ä• á¹‡asampayuttÄ• tayo khandhÄ• bÄ• hirÄ• , bÄ• hiravatthukÄ• ti evaá¹ƒ c

__asambhinnavatthukÄ• asambhinnÄ• rammaá¹‡Ä• _ti aniruddhavatthÄ• rammaá¹‡Ä• . n
niruddhavatthÄ• rammaá¹‡aá¹ƒ paá¹-icca uppajjanti. __nÄ• nÄ• vatthukÄ• nÄ• nÄ• ramma
cakkhurÅ«pÄ• diniyatekekavatthÄ• rammaá¹‡atÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ bhinnavatthukÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuá¹ƒ muÃ±citvÄ• sotÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vatthuá¹ƒ ka
saddÄ• dÄ«su aÃ±Ã±atarÄ• rammaá¹‡aá¹ƒ paá¹-icca uppajjati, na itarÄ• ni cetarÄ• ni. __na
gocaravisayaá¹ƒ paccanubhontÄ«_ti iminÄ• ca nesaá¹ƒ nÄ• nÄ• rammaá¹‡ataá¹ƒyeva vibh
uppajjantÄ«_ti anÄ• vajjane na uppajjanti, paÃ±cadvÄ• rÄ• vajjanena anÄ• vajjite visaye na
__na amanasikÄ• rÄ• _ti tamevettha pariyÄ• yantarena vibhÄ• veti. __na abbokiá¹‡á¹‡Ä• _
nirantarÄ• hutvÄ• na uppajjanti. __na apubbaá¹ƒ acarima_nti ekakkhaá¹‡epi saha na uppa
kevalaÃ±ca etÄ• ni, aÃ±Ã±Ä• nipi viÃ±Ã±Ä• á¹‡Ä• ni dve vÄ• taduttariá¹ƒ vÄ• ekato na up
viÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti veditabbaá¹ƒ. yathÄ• ha --- ``aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, a
nirujjhatÄ«â€™â€™ tiÄ• di (Sv I 214; Ps I 109; Spk III 5.368; Vibh-a 523). __na aÃ±Ã±amaÃ
samanantarÄ• _ti iminÄ• anabbokiá¹‡á¹‡atÄ• ya eva vibhÄ• vanÄ• .

__anÄ• bhogÄ• _ti anÄ• vajjanabhÅ«tÄ• Ä• vajjanaá¹-á¹-hÄ• ne á¹-hatvÄ• Ä• vajjanakicca
attho. __na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti ``manopubbaá¹…gamÄ• dhammÄ• â
vuttaá¹ƒ ekampi kusalÄ• kusalaá¹ƒ dhammaá¹ƒ kocipi puggalo na paá¹-ivijÄ• nÄ• ti, tehi viÃ
sÄ• dhetÄ«ti attho. __aÃ±Ã±atra_ \Be 263/ __abhinipÄ• tamattÄ• _ti á¹-hapetvÄ• rÅ«pÄ• d
abhinipÄ• tamattaá¹ƒ Ä• pÄ• thagamanamattaá¹ƒ, byattataropi puggalo paÃ±caviÃ±Ã±Ä• á
Ä• pÄ• thagatÄ• rammaá¹‡apaá¹-ivijÄ• nanamattato aÃ±Ã±aá¹ƒ kusalÄ• kusalapaá¹-ivijÄ• n
attho.

__paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pÄ«_ti manodhÄ• tuyÄ• pi. __api_

tena na kevalaá¹ƒ manodhÄ• tuyÄ• va, tato parehipi paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡ehi tadÄ
kiÃ±ci kusalÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti ayamattho dassitoti gahetabbo. k
kusalÄ• kusalÄ• dÄ«ni javanÄ• ni uppajjanti, tathÄ• pi tÄ• ni moghapupphÄ• ni viya abbohÄ
daá¹-á¹-habbÄ• ni. __na kaÃ±ci iriyÄ• pathaá¹ƒ kappetÄ«_tiÄ• dÄ«supi eseva nayo. na hi
paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡ehi gamanÄ• dÄ«su kaÃ±ci iriyÄ• pathaá¹ƒ kappeti, na kÄ• y
na viÃ±Ã±attiá¹ƒ vÄ• samuá¹-á¹-hÄ• peti, na kusalÄ• kusalaá¹ƒ dhammaá¹ƒ samÄ• diyati, n
samÄ• dhiá¹ƒ samÄ• pajjati, na tato vuá¹-á¹-hÄ• ti, na bhavato cavati, na bhavantare uppajj
kiccaá¹ƒ manodvÄ• rikacitteneva hoti. yathÄ• cetesaá¹ƒ etÄ• ni kiccÄ• ni natthi, evaá¹ƒ niyÄ
na hi koci paÃ±cadvÄ• rikajavanehi micchattaniyÄ• maá¹ƒ, sammattaniyÄ• maá¹ƒ vÄ• okka
nÄ• magottaá¹ƒ vÄ• kasiá¹‡Ä• dipaÃ±Ã±attiá¹ƒ vÄ• tilakkhaá¹‡Ä• diá¹ƒ vÄ• Ä• rabbha bh
supatÄ«_tiÄ• dÄ«su sabbehi paÃ±cadvÄ• rikacittehi na niddaá¹ƒ okkamati, na kiÃ±ci supina
niddÄ• yantassa hi indriyesu mahÄ• padÄ«paturiyasaddÄ• dioá¸·Ä• rikehipi rÅ«pÄ• dipaÃ±c
paá¹-hamaá¹ƒ paÃ±cadvÄ• rikÄ• ni Ä• vajjanÄ• ni bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-etuá¹ƒ na sal
Ä• vajjanaá¹ƒ sakkoti, tasmiÃ±ca uppanne manodvÄ• rikajavanaá¹ƒ javitvÄ• bhavaá¹…gaá
dutiyavÄ• re pana paÃ±cadvÄ• rikaÄ• vajjanesu yaá¹ƒ kiÃ±ci yathÄ• rahaá¹ƒ \Be 264/ bhav
tato tadÄ• rammaá¹‡apariyosÄ• nÄ• ni taá¹ƒtaá¹ƒdvÄ• rikavÄ«thicittÄ• ni yathÄ• kkamaá¹ƒ
otaranti. tatiyavÄ• re pana manodvÄ• rikÄ• vajjanajavanÄ• ni pavattanti, tasmiá¹ƒ khaá¹‡e
rÅ«pÄ• dipaÃ±cÄ• rammaá¹‡avavatthÄ• naá¹ƒ hoti, satto ca niddÄ• ya paá¹-ibuddhoti, evaá
paá¹-ibujjhati.

supinampi hi teneva passati, na paÃ±cadvÄ• rikena, taÃ±ca panetaá¹ƒ supinaá¹ƒ passanto
passati dhÄ• tukkhobhato vÄ• anubhÅ«tapubbato vÄ• devatopasaá¹ƒhÄ• rato vÄ• pubbar
saá¹ƒsaggasannipÄ• tatopi bahudhÄ• papaÃ±centi. tattha yaá¹ƒ vÄ• tapittÄ• didhÄ• tukkho
supinaá¹ƒ passati, na taá¹ƒ saccaá¹ƒ. yaá¹ƒ devatopasaá¹ƒhÄ• rato passati, taá¹ƒ saccaá¹ƒ
vÄ• . kuddhÄ• hi devatÄ• viparÄ«tampi katvÄ• dassenti. yaá¹ƒ pubbanimittato passati, taá
bodhisattakosalarÄ• jÄ• dÄ«naá¹ƒ paÃ±casoá¸·asamahÄ• supinÄ• ni viya. taÃ±ca panetaá¹
sekhaputhujjanÄ• va passanti, na asekhÄ• pahÄ«navipallÄ• sattÄ• . kiá¹ƒ panetaá¹ƒ passa
paá¹-ibuddho vÄ• ? kiÃ±cettha, yadi sutto passati, supinassa kusalÄ• disabhÄ• vato, bhava
abhidhammavirodho Ä• pajjati. atha paá¹-ibuddho, supinaá¹ƒ passantena katassa abbohÄ•
sabbohÄ• rikasseva ekantasÄ• vajjattÄ• anÄ• patti na siyÄ• ti vinayavirodho Ä• pajjati. pak
yena supinaá¹ƒ passeyyÄ• ti supinassa abhÄ• vova Ä• pajjatÄ«ti? nÄ• pajjati. kasmÄ• ? ya
passati ``kapimiddhapareto kho, mahÄ• rÄ• ja, supinaá¹ƒ passatÄ«â€™â€™ ti (Mil V 3.5) va
makkaá¹-aniddÄ• viya punappunaá¹ƒ kusalÄ• dicittavokiá¹‡á¹‡attÄ• lahuparivattÄ• , taá¹ƒ
265/ sutto supinaá¹ƒ passati, tasmÄ• supino kusalopi hoti akusalopi, Ä• vajjanatadÄ• ramm
abyÄ• katopi, supine ca kataá¹ƒ kusalÄ• kusaladubbalatÄ• ya paá¹-isandhiá¹ƒ Ä• kaá¸• á¸•
vedanÄ«yaá¹ƒ pana hoti. ``yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• â€™â€™ ti ettha y
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ yathÄ• vutto na hetukaá¹-á¹-ho, ahetukaá¹-á¹-ho ... pe ... na supinaá
yÄ• thÄ• vaá¹-á¹-ho, taá¹ƒtaá¹ƒyÄ• thÄ• vatthuá¹ƒ vibhÄ• vetÄ«ti yÄ• thÄ• vakavatthuvibhÄ

ekavidhena Ã±Ä• á¹‡avatthÅ«_ti evaá¹ƒ vuttena ekena pakÄ• rena ekena Ä• kÄ• rena, eka
Ã±Ä• á¹‡avatthu hotÄ«ti.

ekakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dukesu \Ne 203/ __atthajÄ• pikÄ• _ti ettha atthapaá¹-isambhidÄ• vibhaá¹…ge vuttesu paÃ±
yathÄ• nurÅ«paá¹ƒ atthaá¹ƒ jÄ• peti janeti pavattetÄ«ti __atthajÄ• pikÄ• , _ catubhÅ«makak
asekhÄ• naá¹ƒ abhiÃ±Ã±Ä• samÄ• pattÄ«naá¹ƒ parikammÄ• dibhÅ«takÄ• mÄ• vacarakiriy
tÄ• su hi yasmÄ• kusalasampayuttÄ• va paÃ±Ã±Ä• attano attano bhÅ«mipariyÄ• pannaá¹
atthaá¹ƒ jÄ• peti janeti. kÄ• mÄ• vacarakiriyÄ• sampayuttÄ• pana parikammÄ• dibhÅ«tÄ•
arahattaphalasaá¹…khÄ• taá¹ƒ atthaá¹ƒ jÄ• peti janeti, tasmÄ• etÄ• atthajÄ• pikÄ• ti vuttÄ
pana pÄ• á¸·iyaá¹ƒ avuttÄ• pi tÄ«su bhÅ«mÄ«su kiriyajavanapaÃ±Ã±Ä• anantarÄ• dipacca
kiriyatthaá¹ƒ jÄ• petÄ«ti ``atthajÄ• pikÄ• â€™â€™ tveva vuttÄ• . __jÄ• pitatthÄ• paÃ±Ã±Ä•
vipÄ• katthaá¹ƒ jÄ• petvÄ• á¹-hitÄ• , attano vÄ• kÄ• raá¹‡ehi jÄ• pitÄ• janitÄ• pavattitÄ•
__jÄ• pitatthÄ• _. catubhÅ«makavipÄ• kesu ca kiriyÄ• bhiÃ±Ã±Ä• samÄ• pattÄ«su ca samp
aá¹-á¹-hakathÄ• su pana pÄ• á¸·iyaá¹ƒ avuttÄ• sesakiriyÄ• sampayuttÄ• pi paÃ±Ã±Ä• yath
jÄ• pitÄ• , sayaÃ±ca atthabhÅ«tÄ• ti \Be 266/ ``jÄ• pitatthÄ• â€™â€™ tveva vuttÄ• . sesaá¹

dukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tikesu pana cintÄ• mayattike parato adisvÄ• asutvÄ• va attano dhammatÄ• ya ``evaá¹ƒ sa
bhavissatÄ«â€™â€™ ti evaá¹ƒ cintÄ• mayaanubuddhiyÄ• uppÄ• ditÄ•
anavajjakammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• nesu paÃ±Ã±Ä• ceva kammassakata
saccÄ• nulomikaÃ±Ä• á¹‡aÃ±ca __cintÄ• mayÄ• _ nÄ• ma paÃ±Ã±Ä• . tattha vaá¸• á¸• hak
hÄ«naÃ±ceva kasivÄ• á¹‡ijjÄ• di ukkaá¹-á¹-haÃ±ca kammameva __kammÄ• yatanaá¹ƒ_. na
hÄ«naÃ±ceva muddÄ• gaá¹‡anÄ• lekhÄ• di ukkaá¹-á¹-haÃ±ca sippameva __sippÄ• yatana
dhammikavijjÄ• va __vijjÄ• á¹-á¹-hÄ• naá¹ƒ_. tesu cintÄ• baleneva uppannÄ• paÃ±Ã±Ä• . k
sattahitÄ• ya adiá¹-á¹-haá¹ƒ asutaá¹ƒ taá¹ƒtaá¹ƒanavajjakammasippatadupakaraá¹‡akaraá¹
Ã±Ä• á¹‡abalena cintetvÄ• nipphÄ• denti. nÄ• gamaá¹‡á¸• alaparittÄ• divijjampi uppÄ• den
pubbe uggaá¹‡hitvÄ• karontehi katasippasadisÄ• neva honti. __kammassakataÃ±Ä• á¹‡aá
sattÄ• naá¹ƒ sakaá¹ƒ, akusalaá¹ƒ no sakanti evaá¹ƒ jÄ• nanapaÃ±Ã±Ä• . atha vÄ• kusalak
sakaá¹ƒ tadÄ• yatthavuttitÄ• ya, nÄ• Ã±Ã±anti evaá¹ƒ jÄ• nanapaÃ±Ã±Ä• pi. __saccÄ• nulo
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ hi maggasaccassa paramatthasaccassa anulomanato ``sa
vuccati. idampi hi Ã±Ä• á¹‡advayaá¹ƒ parato asutvÄ• cintÄ• balena uppÄ• ditaá¹ƒ cintÄ• m
idaÃ±ca na yesaá¹ƒ kesaÃ±ci sattÄ• naá¹ƒ uppajjati, abhiÃ±Ã±Ä• tÄ• naá¹ƒ pana puÃ±Ã±a
mahÄ• sattÄ• nameva uppajjati. tatthÄ• pi saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ pacchimabhavikÄ
bodhisattÄ• naá¹ƒ uppajjatÄ«ti veditabbaá¹ƒ. __sutamayÄ• paÃ±Ã±Ä• _ti parato sutvÄ• su
yathÄ• vuttakammÄ• yatanÄ• dipaÃ±Ã±Ä• va. parato asutvÄ• \Ne 204/ pana kammÄ• yata

kataá¹ƒ vÄ• disvÄ• \Be 267/ uggahetvÄ• vÄ• paá¹-iladdhÄ• pi paÃ±Ã±Ä• ``sutamayÄ• â
tadubhayÄ• pi cintÄ• mayÄ• , sutamayÄ• ca kÄ• mÄ• vacarÄ• va. __bhÄ• vanÄ• mayÄ• _
sutamayavasena vÄ• pavattitakÄ• mÄ• vacarapubbabhÄ• gabhÄ• vanÄ• nipphattiyÄ• sam
mahaggatalokuttarajavanapaÃ±Ã±Ä• .

dÄ• namayattike deyyadhammapariccÄ• gavasena pavattÄ• __dÄ• namayÄ• , _ sÄ«lapÅ«
__sÄ«lamayÄ• , _ tadubhayÄ• pi kÄ• mÄ• vacarÄ• va. __bhÄ• vanÄ• mayÄ• _ panettha sa
catubhÅ«makapaÃ±Ã±Ä• . niddese panassa kiÃ±cÄ• pi ``samÄ• pannassa paÃ±Ã±Ä• â€™
mahaggatalokuttarapaÃ±Ã±Ä• va vuttÄ• , tathÄ• pi taá¹ƒ ukkaá¹-á¹-havasena vuttaá¹ƒ. kÄ•
pubbabhÄ• gabhÄ• vanÄ• naá¹ƒ, anussatiupacÄ• rabhÄ• vanÄ• naÃ±ca bhÄ• vanÄ• maye
purimattike panetÄ• saá¹ƒ cintÄ• maye saá¹…gahitattÄ• bhÄ• vanÄ• maye asaá¹…gaho, ta
bhÄ• vanÄ• balanipphannÄ• nameva saá¹…gaho daá¹-á¹-habbo.

adhisÄ«lattike pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ vipassanÄ• hetuttÄ• sesasÄ«lato adhikaá¹
tasmiá¹ƒ sampayuttÄ• paÃ±Ã±Ä• __adhisÄ«le paÃ±Ã±Ä• _. vipassanÄ• pÄ• dikÄ• pana a
sesacittehi adhikattÄ• adhicittaá¹ƒ, tasmiá¹ƒ paÃ±Ã±Ä• __adhicitte paÃ±Ã±Ä• , _ cittasÄ«s
niddiá¹-á¹-ho. savipassanÄ• pana maggaphalapaÃ±Ã±Ä• sesÄ• hi adhikattÄ• adhipaÃ±Ã±
adhipaÃ±Ã±Ä• ya paÃ±Ã±Ä• ti desanÄ• ya samarasatÄ• ya vuttÄ• . sÄ«lÄ• dayo ``sÄ«laá¹ƒ
adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±Ä• â€™â€™ ti paccekaá¹ƒ duvidhÄ• honti. tesu purim
paÃ±casÄ«ladasasÄ«lÄ• ni, vaá¹-á¹-apÄ• dikaaá¹-á¹-hasamÄ• pattiyo, nibbedhabhÄ• giyak
yathÄ• kkamaá¹ƒ honti. te ca dhammÄ• anuppannepi tathÄ• gate bodhisattÄ• naá¹ƒ, tÄ• pa
cakkavattirÄ• jÄ• dÄ«naÃ±ca \Be 268/ kÄ• le pavattanti, pacchimÄ• pana vuttÄ• vasesÄ•
vitthÄ• rikÄ• honti, no anuppanneti veditabbo. ettha ca ratanattaye dÄ• nÄ• pacÄ• yanÄ• d
saraá¹‡agamanasaddhammasavanÄ• divasena ca pavattÄ• vivaá¹-á¹-Å«panissayabhÅ«tÄ
adhisÄ«laadhipaÃ±Ã±Ä• su gahitÄ• evÄ• ti gahetabbÄ• .

Ä• yakosallattike \Ne 205/ __Ä• yo_ti vaá¸• á¸• hi, sÄ• akusalÄ• dianatthahÄ• nito, kusalÄ•
duvidhÄ• . __apÄ• yo_ti avaá¸• á¸• hi, sÄ• pi kusalÄ• diatthahÄ• nito, akusalÄ• dianatthupp
kosallaá¹ƒ, kusalasabhÄ• vÄ• paÃ±Ã±Ä• . apÄ• yakosallaá¹ƒ paÃ±Ã±avato eva ``evaá¹ƒ m
avaá¸• á¸• hi uppajjati, vaá¸• á¸• hi parihÄ• yatÄ«â€™â€™ ti Ã±atvÄ• tadubhayapaá¹-ipatti
__upÄ• yakosalla_nti atra upÄ• yo accÄ• yikakiccÄ• dÄ«su á¹-hÄ• nuppattikaupÄ• yajÄ• na
kÄ• mÄ• vacarapaÃ±Ã±Ä• ti veditabbÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

tikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

catukkesu pana paá¹-hame __kammassakataÃ±Ä• á¹‡aá¹ƒ saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡a
á¹-hapetvÄ• saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ sabbÄ• pi sÄ• savÄ• kusalÄ• paÃ±Ã±Ä• kam
catÅ«su maggesu, phalesu ca paÃ±Ã±Ä• va maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ, phalasam

saccacatukke ariyamaggaphalapaÃ±Ã±Ä• va catÅ«su saccesu ekapaá¹-ivedhavasena ``du
ntiÄ• dinÄ• catÅ«su á¹-hÄ• nesu gahitÄ• . kiÃ±cÄ• pi hi kÄ• mÄ• vacaraÃ±Ä• á¹‡ampi catÅ
pavattati, paá¹-ivedhakiccavasena pana idhÄ• dhippetattÄ• pÄ• á¸·iyaá¹ƒ taá¹ƒ na gahitant

dhammacatukke maggaphalesu paÃ±Ã±Ä• __dhamme Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. tesu hi ma
catusaccadhammÄ• naá¹ƒ ekapaá¹-ivedhavasena jÄ• nanato ``dhamme \Be 269/ Ã±Ä• á¹‡a
phalaÃ±Ä• á¹‡aá¹ƒ pana nirodhasaccavasena __dhamme Ã±Ä• á¹‡a_nti veditabbaá¹ƒ. mag
atÄ«tÄ• nÄ• gatesu saccapaá¹-ivedhanayasaá¹…gahaá¹‡avasena pavattaá¹ƒ paccavekkha
Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. tassa ca yehi nayehi ariyÄ• atÄ«tamaddhÄ• naá¹ƒ catusaccadham
imaÃ±Ã±eva catusaccaá¹ƒ evameva jÄ• niá¹ƒsu, anÄ• gatamaddhÄ• nampi jÄ• nissantÄ«ti
Ä• kÄ• ro veditabbo. sarÄ• gÄ• divasena paracittapariccheda Ã±Ä• á¹‡aá¹ƒ __pariye Ã±Ä• a
dhammanvayapariyaÃ±Ä• á¹‡Ä• ni pana á¹-hapetvÄ• sabbalokiyapaÃ±Ã±Ä• Ã±Ä• á¹‡anti
Ã±Ä• á¹‡anti __sammutiÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma.

Ä• cayacatukke kÄ• mÄ• vacarakusale paÃ±Ã±Ä• __Ä• cayÄ• ya no apacayÄ• ya_. sÄ• l
Ä• cinoti eva, no apacinoti. maggapaÃ±Ã±Ä• pana __apacayÄ• ya no Ä• cayÄ• ya_. rÅ«pÄ
__Ä• cayÄ• ya ceva apacayÄ• ya ca_. sÄ• hi vikkhambhanavasena kilese ca tammÅ«lake
sesÄ• abyÄ• katÄ• paÃ±Ã±Ä• __nevÄ• cayÄ• ya no apacayÄ• ya_.

nibbidÄ• catukke rÅ«pÄ• vacarapaá¹-hamajjhÄ• napaÃ±Ã±Ä• __nibbidÄ• ya no paá¹-ivedh
pattabbattÄ• kilesanibbidÄ• ya pavattati, abhiÃ±Ã±Ä• pÄ• dakabhÄ• vaá¹ƒ pana appattatÄ
nevÄ• bhiÃ±Ã±Ä• paá¹-ivedhÄ• ya saá¹ƒvattati. catutthajjhÄ• napaÃ±Ã±Ä• __paá¹-ivedhÄ•
abhiÃ±Ã±Ä• pÄ• dakabhÄ• venÄ• pi abhiÃ±Ã±Ä• bhÄ• vappattiyÄ• pi paá¹-ivedhÄ• ya saá¹
eva nÄ«varaá¹‡anibbindanattÄ• no nibbidÄ• ya. dutiyatatiyajjhÄ• napaÃ±Ã±Ä• pana soma
paá¹-hamajjhÄ• nasannissitÄ• vÄ• avitakkatÄ• ya catutthajjhÄ• nasannissitÄ• vÄ• kÄ• ta
__nibbidÄ• ya ceva paá¹-ivedhÄ• ya ca_. ettha hi catusaccapaá¹-ivedhavasena nibbidÄ• ya
chaá¸·abhiÃ±Ã±Ä• ppattiyÄ• paá¹-ivedhÄ• ya ca saá¹ƒvattanaá¹ƒ veditabbaá¹ƒ. sesÄ• loki
paÃ±Ã±Ä• __neva nibbidÄ• ya no paá¹-ivedhÄ• ya_.

hÄ• nabhÄ• giyacatukke hÄ• naá¹ƒ bhajatÄ«ti __hÄ• nabhÄ• ginÄ«, _ evaá¹ƒ sesesupi. __
tannibbattakavipassanÄ• pÄ• dakattÄ• . __nibbedhabhÄ• ginÄ«_ti catÅ«supi á¹-hÄ• nesu rA
vuttÄ• . tÄ• ni hi attano sabhÄ• vÄ• parihÄ• yitvÄ• heá¹-á¹-hÄ• orohaá¹‡apaccayabhÅ«tÄ
upanijjhÄ• napaccayabhÅ«tÄ• __visesabhÄ• ginÄ«, _ taá¹ƒ pana jhÄ• nanikantiyÄ• balava
vÄ• anussukkitvÄ• á¹-hitikoá¹-á¹-hÄ• sikÄ• __á¹-hitibhÄ• ginÄ«, _
ariyamaggapadaá¹-á¹-hÄ• navipassanÄ• pÄ• dakabhÅ«tÄ• va __nibbedhabhÄ• ginÄ«_ ca h

__catasso paá¹-isambhidÄ• _ti atthadhammaniruttipaá¹-ibhÄ• napaá¹-isambhidÄ• va. __ca

dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dayo heá¹-á¹-hÄ• vuttÄ• va. __cattÄ• ri Ä• ramm
parittÄ• rammaá¹‡Ä• tiÄ• dikÄ• heá¹-á¹-hÄ• vuttanayÄ• va. jarÄ• maraá¹‡Ä• dicatukkesup
catasso yojanÄ• vuttÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

catukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paÃ±cakesu \Ne 207/ pana __paÃ±caá¹…giko sammÄ• samÄ• dhÄ«_ti pÄ«tipharaá¹‡atÄ•
cetopharaá¹‡atÄ• Ä• lokapharaá¹‡atÄ• paccavekkhaá¹‡animittanti evaá¹ƒ pÄ• á¸·iyaá¹ƒ vu
Ã±Ä• á¹‡aá¹…gehi samannÄ• gato samÄ• dhi. tattha pÄ«tiá¹ƒ pharamÄ• nÄ• uppajjatÄ«ti
__pÄ«tipharaá¹‡atÄ• _ nÄ• ma, sukhaá¹ƒ pharamÄ• nÄ• uppajjatÄ«ti tÄ«su jhÄ• nesu paÃ
nÄ• ma. paresaá¹ƒ cetopharamÄ• nÄ• uppajjatÄ«ti cetopariyaÃ±Ä• á¹‡aá¹ƒ __cetopharaá¹
uppajjatÄ«ti dibbacakkhuÃ±Ä• á¹‡aá¹ƒ __Ä• lokapharaá¹‡atÄ• _ nÄ• ma. paccavekkhaá¹‡a
__paccavekkhaá¹‡animittaá¹ƒ_ nÄ• ma. ettha ca pÄ«tipharaá¹‡atÄ• , sukhapharaá¹‡atÄ• c
cetopharaá¹‡atÄ• , Ä• lokapharaá¹‡atÄ• ca dve \Be 271/ hatthÄ• viya, paccavekkhaá¹‡ani
abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ majjhimakÄ• yo viya. iti bhagavÄ• paÃ±caá¹…gikaá¹ƒ sa
aá¹…gapaccaá¹…gasampannaá¹ƒ purisaá¹ƒ viya katvÄ• dasseti. iminÄ• ca samÄ• dhinÄ•
Ã±Ä• á¹‡aá¹…gÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni.

__paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhÄ«_ti ---

`` `ayaá¹ƒ samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukhavipÄ• koâ€™ ti paccattaÃ
`ayaá¹ƒ samÄ• dhi ariyo nirÄ• misoâ€™ ti ... pe ... `mahÄ• purisasevitoâ€™ ti ... pe ... `sant
paá¹-ipassaddhiladdho ekodibhÄ• vÄ• dhigato na sasaá¹…khÄ• raniggayhavÄ• ritagatoâ€™
panÄ• haá¹ƒ imaá¹ƒ samÄ• dhiá¹ƒ satova samÄ• pajjÄ• mi, sato vuá¹-á¹-hahÄ• mÄ«â€™ ti
uppajjatÄ«â€™â€™ ti (Vibh 804) ---

evaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ vuttehi paÃ±cahi paccavekkhaá¹‡aÃ±Ä• á¹‡ehi yutto arahattapha
samÄ• pattiphalasamÄ• dhi. so evaá¹ƒ hi appitappitakkhaá¹‡e sukhattÄ• __paccuppannasu
pacchimassa pacchimassa samÄ• dhisukhassa ceva attanÄ• samuá¹-á¹-hÄ• pitampi paá¹‡
phuá¹-á¹-hasakalakÄ• yatÄ• ya phalasamÄ• pattito vuá¹-á¹-hitakÄ• le atipaá¹‡Ä«taá¹ƒ kÄ• y
paccayattÄ• __Ä• yatiá¹ƒ sukhavipÄ• ko_ uppajjati, iminÄ• pi pariyÄ• yena Ä• yatiá¹ƒ sukh
aá¹…gaá¹ƒ, kilesehi Ä• rakattÄ• __ariyo_ kÄ• mÄ• misavaá¹-á¹-Ä• misalokÄ• misÄ• naá¹ƒ
ekaá¹ƒ, buddhÄ• dÄ«hi mahÄ• purisehi sevitattÄ• akÄ• purisasevisoti ekaá¹ƒ, aá¹…gÄ• ra
sabbakilesadarathasantatÄ• ya ca __santo_ atappanÄ«yaá¹-á¹-hena __paá¹‡Ä«to_ \Be 272
kilesapaá¹-ipassaddhibhÄ• vassa laddhattÄ• __paá¹-ipassaddhaladdho_ \Ne 208/ ekodibhÄ
appaguá¹‡asÄ• savasamÄ• dhi viya sasaá¹…khÄ• rena sappayogena paccanÄ«kadhamme
anadhigatattÄ• __na sasaá¹…khÄ• raniggayhavÄ• ritagato_. puggalassÄ• yaá¹ƒ samÄ• dh
sativepullappattiyÄ• yathÄ• paricchinnakÄ• lavasena imaá¹ƒ samÄ• dhiá¹ƒ satova samÄ• p

ekamaá¹…ganti imehi paÃ±cahi aá¹…gehi sabbÄ• kÄ• rato yuttattÄ• ``paÃ±caÃ±Ä• á¹‡iko vuccati.

paÃ±cakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

chakke __chasu abhiÃ±Ã±Ä• su paÃ±Ã±Ä• _ti iddhividhe Ã±Ä• á¹‡aá¹ƒ, dibbasotadhÄ• tuy Ã±Ä• á¹‡aá¹ƒ, pubbenivÄ• sÄ• nussatiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, cutÅ«papÄ• te Ã±Ä• á¹‡aá¹ƒ, Ä evaá¹ƒ vuttÄ• ni chaá¸·abhiÃ±Ã±Ä• cittasampayuttÄ• ni Ã±Ä• á¹‡Ä• ni. tesu pacchimaá¹ƒ lo rÅ«pÄ• vacarapaÃ±camajjhÄ• nikÄ• nÄ«ti.

chakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sattake __sattasattati Ã±Ä• á¹‡avatthÅ«nÄ«_ti ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ ekaá¹ƒ, ``asati avijjÄ• ya natthi saá¹…khÄ• rÄ• â€™â€™ ti evaá¹ƒ atÄ«tepi dve, anÄ• gatepi dveti cha, taá¹ƒ chabbidhampi Ã±Ä• á¹‡aá¹ƒ ``khayadham paccavekkhaá¹‡aÃ±Ä• á¹‡ena saddhiá¹ƒ satta Ã±Ä• á¹‡Ä• ni. evaá¹ƒ sesesupi jÄ• tipariyos ekÄ• dasasu paá¹-iccasamuppÄ• daá¹…gesu paccekaá¹ƒ kÄ• lattayepi anvayabyatirekaÃ±Ä vayadassanaÃ±Ä• á¹‡assa ca vasena satta satta katvÄ• sattasattati Ã±Ä• á¹‡Ä• ni.

sattakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hakaá¹ƒ suviÃ±Ã±eyyameva.

navake __navasu anupubbavihÄ• rasamÄ• pattÄ«su paÃ±Ã±Ä• _ti nirodhasamÄ• pattiá¹ƒ anupaá¹-ipÄ• á¹-iyÄ• vihÄ• tabbato uppÄ• detabbato anupubbavihÄ• rasaá¹…khÄ• tÄ• su 273/ sampayuttÄ• \Ne 209/ aá¹-á¹-ha paÃ±Ã±Ä• ceva tadanantaraá¹ƒ nirodhaá¹ƒ phusitvÄ nirodhaá¹ƒ santato paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±cÄ• ti nava.

navakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dasake __tathÄ• gatassÄ• _ti yathÄ• vipassÄ«Ä• dayo pubbakÄ• isayo Ä• gatÄ• , tathÄ• __tathÄ• gatabalÄ• nÄ«_ti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ni tathÄ• gatasseva balÄ• ni, yath balÄ• ni puÃ±Ã±ussayasampattiyÄ• Ä• gatÄ• ni, tathÄ• Ä• gatÄ• ni balÄ• nÄ«tipi attho. tat tathÄ• gatassa balaá¹ƒ kÄ• yabalaá¹ƒ, Ã±Ä• á¹‡abalaÃ±ca. tesu __kÄ• yabalaá¹ƒ_ hatthiku vuttaá¹ƒ hetaá¹ƒ porÄ• á¹‡ehi ---

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Vibh-a 760; Ps I
Ud-a 75; Bv-a I 39; Paá¹-is-a II 2.44; Nidd II-a 81).

imÄ• ni hi dasa hatthikulÄ• ni. tattha __kÄ• á¸·Ä• vaka_nti pakatihatthikulaá¹ƒ, yaá¹ƒ dasan
kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakahatthino balaá¹ƒ, yaá¹ƒ tesaá¹ƒ dasannaá¹ƒ bal
gaá¹…geyyassa, tesaá¹ƒ dasannaá¹ƒ paá¹‡á¸• arassa, tesaá¹ƒ dasannaá¹ƒ tambassa, tesa
piá¹…galassa, tesaá¹ƒ dasannaá¹ƒ gandhahatthino, tesaá¹ƒ dasannaá¹ƒ maá¹…galassa, te
tesaá¹ƒ dasannaá¹ƒ uposathassa, tesaá¹ƒ dasannaá¹ƒ balaá¹ƒ chaddantassa, yaá¹ƒ dasan
balaá¹ƒ, taá¹ƒ tathÄ• gatassa nÄ• rÄ• yaá¹‡abalanti vuccati. tadetaá¹ƒ pakatihatthigaá¹‡anÄ
koá¹-isahassaá¹ƒ, purisagaá¹‡anÄ• ya dasannaá¹ƒ purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hot
tathÄ• gatassa kÄ• yabalaá¹ƒ. yÄ• ni pana dasabalacatuvesÄ• rajjÄ• dÄ«ni anekÄ• ni Ã±Ä•
__Ã±Ä• á¹‡abalaá¹ƒ_ nÄ• ma. idhÄ• pi Ã±Ä• á¹‡abalameva adhippetaá¹ƒ. Ã±Ä• á¹‡aÃ±hi a
upatthambhanaá¹-á¹-hena ca balanti vuttaá¹ƒ.

__yehi_ \Be 274/ __balehi samannÄ• gato_ti yehi dasahi Ã±Ä• á¹‡abalehi upeto. __Ä• sab
seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. apica \Ne 210/ gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á
vajasatajeá¹-á¹-hako vÄ• usabho, vajasahassajeá¹-á¹-hako vasabho, sabbagavaseá¹-á¹-ho
mahÄ• bhÄ• ravaho sabbaparissayasaho asanisatasaddehipi akampanÄ«yo nisabho, so idh
idampi hi tassa pariyÄ• yavacanaá¹ƒ. usabhassa idanti Ä• sabhaá¹ƒ. __á¹-hÄ• na_nti tassa
nisabhabalasamannÄ• gatassa catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ•
Ä• sabhaá¹ƒ viyÄ• ti __Ä• sabhaá¹ƒ_. yatheva hi nisabhasaá¹…khÄ• to usabho usabhabale
pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati, evaá¹ƒ tathÄ• gatopi h
catuvesÄ• rajjapÄ• dehi aá¹-á¹-haparisapathaviá¹ƒ uppÄ«á¸·etvÄ• sadevake loke kenaci ap
á¹-hÄ• nena tiá¹-á¹-hati, taÃ±cesa paá¹-ijÄ• nÄ• ti upagacchati na paccakkhÄ• ti attani Ä• ro
``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ _ti (Vibh 760).

__parisÄ• sÅ«_ti aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti seá¹-á¹-hanÄ• daá
sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadati. ayamattho sÄ«hanÄ• dasuttena dÄ«petabbo
hananato ca ``sÄ«hoâ€™â€™ ti vuccati, evaá¹ƒ tathÄ• gatopi lokadhammÄ• naá¹ƒ sahanat
hananato __ ``sÄ«hoâ€™â€™ _ti vuccati, tassa nÄ• daá¹ƒ nadati.

__brahmacakka_ntiÄ• dÄ«su __brahma_nti uttamaá¹ƒ visuddhaá¹ƒ. __cakka_-saddo panÄ
bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™â€™ ntiÄ• dÄ«su
dissati. ``pÄ• datalesu cakkÄ• ni \Be 275/ jÄ• tÄ• nÄ«â€™â€™ tiÄ• dÄ«su (DN II 35; III 204
``cakkaá¹ƒva vahato padaâ€™â€™ nti (Dhp 1) ettha rathaá¹…ge. ``catucakkaá¹ƒ navadvÄ•
ettha iriyÄ• pathe. ``cakkaá¹ƒ pavattaya sabbapÄ• á¹‡inaâ€™â€™ nti (J I 7.149) ettha dÄ•
cakkaratanaá¹ƒ pÄ• turahosÄ«â€™â€™ ti (DN III 85) ettha ratanacakke. ``icchÄ• hatassa p
matthakeâ€™â€™ ti (J I 1.104; I 5.103) ettha uracakke. ``khurapariyantena cepi cakkenÄ• â

ettha paharaá¹‡acakke. ``asanicakkaâ€™â€™ nti (DN III 61; SN a II 162) ettha asanimaá¹‡
pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562) ettha dhammacakke. idha pana dhammacakke pav

dhammacakkaÃ±ca \Ne 211/ duvidhaá¹ƒ hoti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca desanÄ• Ã±Ä• á¹
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyaphalÄ• vahaá¹ƒ lokuttaraá¹ƒ __paá¹-ivedhaÃ±Ä• á¹‡a
karuá¹‡Ä• pabhÄ• vitaá¹ƒ sÄ• vakÄ• naá¹ƒ ariyaphalÄ• vahaá¹ƒ kÄ• mÄ• vacaraá¹ƒ __desa
panetaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• naÃ±Ã±eva orasaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ p
vitthÄ• rikaá¹ƒ karotÄ«ti attho.

idÄ• ni yÄ• ni dasa Ã±Ä• á¹‡Ä• ni Ä• dito ``tathÄ• gatabalÄ• nÄ«â€™â€™ ti nikkhittÄ• ni, tÄ
``katamÄ• ni dasa? idha tathÄ• gatoâ€™â€™ _tiÄ• dimÄ• ha. tattha __á¹-hÄ• naÃ±ca á¹-hÄ
kÄ• raá¹‡ato. kÄ• raá¹‡aá¹ƒ hi yasmÄ• tattha phalaá¹ƒ tiá¹-á¹-hati tadÄ• yattavuttitÄ• ya up
ca, tasmÄ• á¹-hÄ• nanti vuccati. __aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato_ti akÄ• raá¹‡aÃ±ca
yena Ã±Ä• á¹‡ena yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi á¹-hÄ• nÄ• á¹-hÄ• naÃ±Ä• á¹‡aá¹
tathÄ• gatabalaá¹ƒ nÄ• ma hotÄ«ti attho. evaá¹ƒ uparipi sabbattha yojanÄ• veditabbÄ• . ka
á¹-hÄ• naÃ±ca á¹-hÄ• nato, aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato \Be 276/ yathÄ• bhÅ«taá¹ƒ
aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±ci saá¹…khÄ•
... pe ... kaÃ±ci dhammaá¹ƒ attato upagaccheyya, mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya, pitaraá¹
arahantaá¹ƒ jÄ«vitÄ• voropeyya, paduá¹-á¹-hacittena tathÄ• gatassa lohitaá¹ƒ uppÄ• deyya
aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyya, aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nibbatteyya, netaá¹ƒ á¹-hÄ•
panetaá¹ƒ sabbaá¹ƒ kareyyÄ• ti á¹-hÄ• nametaá¹ƒ vijjatÄ«ti pajÄ• nÄ• ti, tathÄ• yaá¹ƒ ekiss
arahanto sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ, tathÄ• dve rÄ• jÄ•
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, eko pana uppajjati, á¹-hÄ• nametaá¹ƒ vijjatÄ«ti pajÄ• nÄ• ti, tath
kÄ• yaduccaritÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ duccaritÄ• naá¹ƒ iá¹-á¹-ho vipÄ• ko, sucaritÄ• naÃ±
nibbatteyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, tabbiparÄ«to pana nesaá¹ƒ vipÄ• ko nibbatteyyÄ
vijjatÄ«ti, ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• y
itare aá¹-á¹-hÄ• nanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ettha panÄ• yaá¹ƒ saá¹…khepato aá¹-
``sukhato upagaccheyyÄ• â€™â€™ ti idaá¹ƒ ``ekantasukhÄ« attÄ• â€™â€™ tiÄ• dinÄ• (M
diá¹-á¹-hivipallÄ• savasena sukhato gÄ• haá¹ƒ sandhÄ• ya vuttaá¹ƒ, saÃ±Ã±Ä• cittavipallÄ•
ariyasÄ• vakopi kilesapariá¸·Ä• hÄ• bhibhÅ«to mattahatthiparitÄ• sito viya, sucikÄ• mo gÅ«
saá¹…khÄ• raá¹ƒ sukhato upagacchati, attato upagamanavÄ• re kasiá¹‡Ä• dipaá¹‡á¹‡attiyÄ
saá¹…gaá¹‡hanatthaá¹ƒ ``saá¹…khÄ• raâ€™â€™ nti avatvÄ• __ ``kaÃ±ci dhammaâ€™â€™

__mÄ• tara_ntiÄ• dÄ«su \Ne 212/ kiÃ±cÄ• pi ariyasÄ• vako sÄ«sacchedaá¹ƒ pÄ• puá¹‡ant
upÄ• dÄ• ya pÄ• á¹‡Ä• tipÄ• taá¹ƒ, adinnÄ• dÄ• nÄ• dÄ«su vÄ• yaá¹ƒkiÃ±ci duccaritaá¹ƒ a
bhavantarepi \Be 277/ na sakkoti, puthujjanabhÄ• vassa pana mahÄ• sÄ• vajjatÄ• dassana
paÃ±cÄ• nantariyÄ• neva uddhaá¹-Ä• ni. sÄ• vajjo hi puthujjanabhÄ• vo, yatra hi nÄ• ma Ä•
karissatÄ«ti. ettha ca manussabhÅ«tasseva manussabhÅ«taá¹ƒ janikaá¹ƒ mÄ• taraá¹ƒ, pita

parivattaliá¹…gaá¹ƒ jÄ«vitÄ• voropentassa kammaá¹ƒ Ä• nantariyaá¹ƒ hoti. tiracchÄ• nabh
pitaraá¹ƒ vÄ• sayaá¹ƒ vÄ• tiracchÄ• nabhÅ«to manussabhÅ«taá¹ƒ, tiracchÄ• nabhÅ«taá¹ƒ
Ä• nantariyaá¹ƒ na phusati, kammaá¹ƒ pana bhÄ• riyaá¹ƒ, Ä• nantariyaá¹ƒ Ä• hacceva tiá¹-
manussabhÅ«tameva ghÄ• tento Ä• nantariyaá¹ƒ phusati. tassa ca puthujjanakÄ• le pahÄ•
patvÄ• tasmiá¹ƒ teneva rogena matepi arahantaghÄ• tako hoti, na yakkhabhÅ«taá¹ƒ araha
vÄ• manussabhÅ«tepi ghÄ• tento, kammaá¹ƒ pana Ä• nantariyasadisaá¹ƒ hoti. yaá¹ƒ pana
dÄ• naá¹ƒ arahattaá¹ƒ patvÄ• paribhuÃ±jati, puthujjanasseva taá¹ƒ dinnaá¹ƒ hoti, sesaariya
Ä• nantariyaá¹ƒ natthi, kammaá¹ƒ pana garukaá¹ƒ hoti. ettha ca eá¸·akÄ• dicatukkaá¹ƒ vedi
``eá¸·akaá¹ƒ mÄ• remÄ«â€™â€™ ti hi abhisandhinÄ• eá¸·akaá¹-á¹-hÄ• ne nipannaá¹ƒ mÄ•
arahantaá¹ƒ vÄ• mÄ• rento Ä• nantariyaá¹ƒ phusati, eá¸·akÄ• bhisandhinÄ• vÄ• mÄ• tÄ•
mÄ• rento Ä• nantariyaá¹ƒ na phusati, mÄ• tÄ• diabhisandhinÄ• te eva mÄ• rento phusatev
coracatukkÄ• dÄ«supi.

lohituppÄ• de tathÄ• gatassa abhejjakÄ• yatÄ• ya kuddhacittassa parassa upakkamena ca
lohitapaggharaá¹‡aá¹ƒ vÄ• natthi, devadattena pana paviddhasilÄ• to bhijjitvÄ• gatasakkha
sarÄ«rassa antoyeva ekasmiá¹ƒ á¹-hÄ• ne yathÄ• khuddikamakkhikÄ• pivanamattampi loh
tathÄ• karontassa Ä• nantariyaá¹ƒ hoti, na pana jÄ«vakasseva muducittena duá¹-á¹-halohit
phÄ• sukaá¹ƒ karontassa \Be 278/, puÃ±Ã±ameva panassa hoti, parinibbute bhagavati cetiy
bodhiá¹ƒ chindantassa, dhÄ• tÅ«su upakkamantassa ca Ä• nantariyaá¹ƒ na hoti, kammaá¹ƒ
hoti. bodhirukkhassa pana thÅ«paá¹ƒ vÄ• sadhÄ• tukaá¹ƒ paá¹-imaá¹ƒ vÄ• bÄ• dhayamÄ•
cetiyavatthuá¹ƒ bhinditvÄ• gacchantaá¹ƒ bodhimÅ«laÃ±ca chinditvÄ• harituá¹ƒ vaá¹-á¹-ati.
nilÄ«nÄ• sakuá¹‡Ä• cetiye vaccaá¹ƒ pÄ• tenti, chindituá¹ƒ vaá¹-á¹-ati. paribhogacetiyato hi
mahantataraá¹ƒ. dhÄ• tunidhÄ• narahitaá¹ƒ paá¹-imÄ• gharaá¹ƒ vÄ• bodhigharaá¹ƒ vÄ• bA
sÄ• khaá¹ƒ chindituá¹ƒ na vaá¹-á¹-ati, ojoharaá¹‡asÄ• khaá¹ƒ, panassa pÅ«tiá¹-á¹-hÄ• naá¹
vaá¹-á¹-ati, sarÄ«rapaá¹-ijaggane viya puÃ±Ã±ameva hoti.

saá¹…ghabhede samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• ya samÄ• nasaá¹ƒvÄ• sake saá¹…ghe eka
gahetvÄ• paÃ±cahi kÄ• raá¹‡ehi saá¹…ghaá¹ƒ bhindantassa saá¹…ghabhedo hoti Ä• nant
hetaá¹ƒ ``paÃ±cahi, upÄ• li, Ä• kÄ• rehi saá¹…gho bhijjati. katamehi paÃ±cahi? kammena u
anussÄ• vanena salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458). tattha __kammenÄ• _ti apalo
kammena. __uddesenÄ• _ti pÄ• timokkhuddesena. __voharanto_ kathayanto tÄ• hi tÄ• hi u
dhammoâ€™â€™ tiÄ• dÄ«ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni dÄ«pento. __anussÄ• va
mayhaá¹ƒ bahussutÄ• dibhÄ• vaá¹ƒ, kathaá¹ƒ hi nÄ• ma mÄ• diso uddhammaá¹ƒ ubbinaya
kimahaá¹ƒ apÄ• yato na bhÄ• yÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena kaá¹‡á¹‡amÅ«le vacÄ•
__salÄ• kaggÄ• henÄ• _ti evaá¹ƒ vohÄ• rÄ• nussÄ• vanehi tesaá¹ƒ cittaá¹ƒ upatthambhetv
``gaá¹‡hatha imaá¹ƒ salÄ• kaâ€™â€™ nti salÄ• kaggÄ• hena.

ettha \Be 279/ ca kammameva uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ•

nipphannesupi abhinnova hoti saá¹…gho. yadÄ• pana vohÄ• rÄ• nussÄ• vanehi cattÄ• ro v
salÄ• kaá¹ƒ gÄ• hetvÄ• vaggaá¹ƒ saá¹…ghaá¹ƒ gahetvÄ• visuá¹ƒ kammaá¹ƒ vÄ• uddesa
bhinno nÄ• ma hoti. abhedapurekkhÄ• rassa pana samaggasaÃ±Ã±Ä• ya vaá¹-á¹-ati. sama
neva bhedo hoti, na Ä• nantariyaá¹ƒ, tathÄ• tato Å«naparisÄ• ya karontassa. vuttaá¹ƒ heta
cattÄ• ro honti ekato cattÄ• ro, navamo anussÄ• vetÄ«â€™â€™ tiÄ• di (Vin II 351).

imesu pana paÃ±casu Ä• nantariyesu saá¹…ghabhedo vacÄ«kammaá¹ƒ, sesÄ• ni kÄ• yak
kÄ• yadvÄ• ratopi vacÄ«dvÄ• ratopi samuá¹-á¹-hahanti. saá¹…ghabhedopi hi hatthamuddÄ
kÄ• yadvÄ• ratopi samuá¹-á¹-hÄ• ti, saá¹…ghabhedo cettha kappaá¹-á¹-hitiyo. kappavinÄ• s
muccati, sesÄ• naá¹ƒ pana tathÄ• niyamo natthi. yena ca paÃ±capetÄ• ni kammÄ• ni katÄ
saá¹…ghabhedova niraye vipaccati, sesÄ• ni ``ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• koâ€
saá¹…khyaá¹ƒ gacchanti. saá¹…ghabhedÄ• bhÄ• ve lohituppÄ• do, tadabhÄ• ve arahantag
mÄ• tughÄ• to, pitughÄ• to vÄ• , tasmimpi sÄ«lasampannatare. purimÄ• ni cettha cattÄ• ri s
gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• ni, saá¹…ghabhedo pana pakatattassa bhi
aÃ±Ã±esaá¹ƒ, bhikkhunÄ«pi hi saá¹…ghaá¹ƒ na bhindati, pageva itare. paÃ±capi cetÄ• ni
dukkhavedanÄ• sampayuttÄ• ni, dosamÅ«lÄ• ni cÄ• ti veditabbÄ• ni.

__aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nibbatteyyÄ• _ti ettha ariyasÄ• vakassa aá¹-á¹-hamabhavÄ• g
niyÄ• mitanti? vipassanÄ• ya. yassa hi sÄ• \Be 280/ tikkhÄ• , so ekaá¹ƒ eva bhavaá¹ƒ nibb
patvÄ• __ekabÄ«jÄ«_ nÄ• ma hoti. yassa mandÄ• , so dutiye ... pe ... chaá¹-á¹-he vÄ• bha
__kolaá¹ƒkolo_ nÄ• ma hoti. yassa pana atimandÄ• , so sattamaá¹ƒ bhavaá¹ƒ nÄ• tikkamat
arahattaá¹ƒ pÄ• puá¹‡itvÄ• __sattakkhattuparamo_ nÄ• ma hoti. sacepi hissa sattame bha
matthake asani vÄ• pabbatakÅ«á¹-o vÄ• pateyya, tasmimpi kÄ• le arahattaá¹ƒ patvÄ• va p
uttamakoá¹-iyÄ• hi sattamabhavÄ• natikkamanaÃ±Ã±eva sandhÄ• yeva ``niyato sambodhi
II 169; SN c V 998) vuttoti.

__ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ• sambuddhÄ• _tiÄ• dÄ«su dasasahassa
jÄ• tikhettaá¹ƒ ekÄ• lokadhÄ• tu nÄ• ma Ä• á¹‡Ä• visayakhettesu buddhuppattisaá¹…kÄ• y
dvinnaá¹ƒ buddhÄ• naá¹ƒ uppattipaá¹-isedhaá¹ƒ akatvÄ• jÄ• tikhette eva kato. á¹-hapetvÄ•
aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• na uppajjanti buddhattahetÅ«naá¹ƒ anÄ• dibuddha
tathÄ• bhÄ• vÄ• . tato eva hi sattÄ• niravasesato nibbutiá¹ƒ na pÄ• puá¹‡anti. yadi hi sabba
uppajjeyyuá¹ƒ, sabbe sattÄ• ito pubbe niravasesato nibbutiá¹ƒ pÄ• puá¹‡eyyuá¹ƒ, na ca taa
anÄ• dibuddhaparamparÄ• ya vivaá¹-á¹-Å«panissayasampannÄ• naá¹ƒ nivÄ• sabhÅ«te ima
uppajjantÄ«ti veditabbÄ• . te cetthÄ• pi dullabhÄ• , tesaá¹ƒ dullabhattÄ• evettha kappÄ• na
buddhuppÄ• darahitaá¹ƒ hoti. yadi ca te sulabhÄ• bhaveyyuá¹ƒ, ekasmiá¹ƒ vivaá¹-á¹-aá¹-á¹
catusaá¹-á¹-hibuddhÄ• nampi uppajjituá¹ƒ sakkÄ• bhaveyya antarakappassa buddhantarat
paÃ±ca buddhÄ• eva uppajjanti. kathaá¹ƒ panetthÄ• pi dullabhatarÄ• cakkavÄ• á¸·antares
buddhÄ• naÃ±ca dullabhatÄ• kÄ• raá¹‡adullabhatÄ• ya, tasmÄ• imasmiÃ±Ã±eva \Be 281/

uppajjanti? etthÄ• pi na devabrahmalokesu, manussaloke eva pana uppajjanti ettheva sabb
tividhasaddhammÄ• dhÄ• rassa saá¹…gharatanassa pÄ• tubhÄ• vato, itaralokesu niravase

yadi \Ne 215/ hi buddhÄ• devalokÄ• dÄ«su uppajjeyyuá¹ƒ, manussÄ• bhayena upasaá¹…
pageva dhammasavanapabbajjÄ• diá¹ƒ kÄ• tuá¹ƒ, teneva amhÄ• kaá¹ƒ bodhisatto attano
rÅ«pakÄ• yÄ• nubhÄ• vÄ• disampattiyÄ• uppannaamanussasaá¹…kÄ• kutÅ«halaá¹ƒ janaá
uttÄ• naseyyakÄ• diniyÄ• mena vaá¸• á¸• hitvÄ• dÄ• rapariggahÄ• diá¹ƒ akÄ• si, evaá¹ƒ ka
rÄ• jagahe piá¹‡á¸• Ä• ya pavisitvÄ• paá¹‡á¸• avapabbatapasse nisÄ«ditvÄ• piá¹‡á¸• apÄ
bimbisÄ• ro nÄ• nappakÄ• rato manussabhÄ• vaá¹ƒ vicinitvÄ• va upasaá¹…kamituá¹ƒ visah
lokanitthÄ• raá¹‡atthÄ• ya hi buddhÄ• uppajjanti, na attano sakkÄ• rÄ• diatthÄ• ya, tasmÄ•
uppajjantÄ«ti veditabbo. tatthÄ• pi imasmiá¹ƒ jambudÄ«pe eva, tatthÄ• pi imasmiá¹ƒ majjhim
kevalaÃ±ca buddhÄ• va, paccekabuddhÄ• , aggasÄ• vakamahÄ• sÄ• vakÄ• ca cakkavattiÄ
puÃ±Ã±avantasattÄ• ettheva uppajjanti.

__apubbaá¹ƒ acarima_nti ettha mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡ato pure pubbaá
dhÄ• tuantaradhÄ• nato pacchÄ• carimaá¹ƒ nÄ• ma, ubhinnamantarÄ• apubbaá¹ƒ acarima
buddhassa uppatti nivÄ• ritÄ• , dhÄ• tuantaradhÄ• ne pana jÄ• te aÃ±Ã±assa uppatti na niv
nivÄ• ritÄ• , antarakappaá¹ƒ pana khepetvÄ• va uppajjantÄ«ti veditabbaá¹ƒ.

paÃ±ca hi antaradhÄ• nÄ• ni nÄ• ma adhigamaantaradhÄ• naá¹ƒ paá¹-ipattiantaradhÄ• na
liá¹…gaantaradhÄ• naá¹ƒ dhÄ• tuantaradhÄ• nanti. tattha adhigamoti maggaphalÄ• bhiÃ±Ã
282/ parihÄ• yamÄ• no paá¹-isambhidÄ• to paá¹-á¹-hÄ• ya parihÄ• yati. parinibbÄ• nato hi v
paá¹-isambhidÄ• nibbattetuá¹ƒ sakkonti, tato paraá¹ƒ abhiÃ±Ã±Ä• , tÄ• pi nibbattetuá¹ƒ asa
sukkhavipassakakhÄ«á¹‡Ä• savÄ• honti, tato anÄ• gÄ• mino, tato sakadÄ• gÄ• mino, sotÄ
dharantesupi adhigamo anantarahitova hoti, pacchimakassa pana sotÄ• pannassa jÄ«vitakh
antarahito nÄ• ma hoti. idaá¹ƒ __adhigamaantaradhÄ• naá¹ƒ_.

tato maggaphalÄ• ni nibbattetuá¹ƒ asakkontÄ• ``natthi dÄ• ni no ariyadhammapaá¹-ivedho
jhÄ• navipassanÄ• su vosÄ• naá¹ƒ Ä• pajjitvÄ• kosajjabahulÄ• catupÄ• risuddhisÄ«lamatt
aÃ±Ã±amaÃ±Ã±aá¹ƒ na codenti, na sÄ• renti, akukkuccakÄ• honti, tato paá¹-á¹-hÄ• ya khu
maddanti, tato garukÄ• pattiá¹ƒ Ä• pajjanti, pÄ• rÄ• jikamattameva rakkhanti, tesu dharante
216/ anantarahitÄ• va hoti, pacchimakassa pana bhikkhuno sÄ«labhedena vÄ• jÄ«vitakkha
antarahitÄ• nÄ• ma hoti. idaá¹ƒ __paá¹-ipattiantaradhÄ• naá¹ƒ_ nÄ• ma.

pariyattÄ«ti sÄ• á¹-á¹-hakathaá¹ƒ tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ, gacchante gacchante kÄ
kaliyugarÄ• jÄ• dÄ«hi vipannasassÄ• disampattitÄ• ya paccayadÄ• yakÄ• duggatÄ• honti,
kilamantÄ• antevÄ• sike gahetuá¹ƒ na sakkonti. tato aá¹-á¹-hakathÄ• parihÄ• yati, pÄ• á¸·i
dhÄ• renti, tato pÄ• á¸·iá¹ƒ sakalaá¹ƒ dhÄ• retuá¹ƒ na sakkonti, paá¹-hamaá¹ƒ abhidhamma

taÃ±cassa parihÄ• yanaá¹ƒ matthakato paá¹-hÄ• ya. paá¹-hamameva hi mahÄ• pakaraá¹‡a
yamakaá¹ƒ kathÄ• vatthu puggalapaÃ±Ã±atti dhÄ• tukathÄ• vibhaá¹…go dhammasaá¹…ga
tato matthakato paá¹-á¹-hÄ• ya suttantapiá¹-akaá¹ƒ parihÄ• yati, paá¹-hamaá¹ƒ hi aá¹…gutta
ekÄ• dasakanipÄ• tato paá¹-á¹-hÄ• ya yÄ• vaekakanipÄ• tÄ• parihÄ• yati, tato matthakato
saá¹ƒyuttanikÄ• yo, paá¹-hamaá¹ƒ hi mahÄ• vaggo parihÄ• yati, tato saá¸·Ä• yatanavaggo
sagÄ• thÄ• vaggoti, evaá¹ƒ majjhimanikÄ• yadÄ«ghanikÄ• yÄ• dayo ca matthakato paá¹-á¹
vinayapiá¹-akameva tiá¹-á¹-hati, tampi parivÄ• rato paá¹-á¹-hÄ• ya yÄ• va mahÄ• vibhaá¹…
uposathakkhandhakato mÄ• tikÄ• mattameva dhÄ• renti, tadÄ• pi yÄ• va catuppadikÄ• pi g
tÄ• va pariyatti anantarahitÄ• va hoti, tÄ• ya antarahitÄ• ya pariyatti antarahitÄ• nÄ• ma ho
__pariyattiantaradhÄ• naá¹ƒ_ nÄ• ma.

gacchante gacchante kÄ• le pattacÄ«varaggahaá¹‡Ä• diÄ• kappaá¹ƒ na pÄ• sÄ• dikaá¹ƒ h
alÄ• bupattÄ• diá¹ƒ aggabÄ• hÄ• ya pakkhipitvÄ• pi olambitvÄ• pi sikkÄ• ya olaggetvÄ• pi
na sÄ• ruppaá¹ƒ, oá¹-á¹-haá¹-á¹-hikavaá¹‡á¹‡aá¹ƒ katvÄ• dhÄ• renti, tato rajanampi ovaá¹-
hoti, dasÄ• chetvÄ• paribbÄ• jakÄ• viya kÄ• sÄ• vamattameva dhÄ• renti, tato parikkhÄ«
khuddakakÄ• sÄ• vakhaá¹‡á¸• aá¹ƒ hatthe vÄ• gÄ«vÄ• ya vÄ• bandhitvÄ• kasikammÄ• d
karonti, tadÄ• dakkhiá¹‡aá¹ƒ dento jano saá¹…ghaá¹ƒ uddissa etesaá¹ƒ deti, idaá¹ƒ sandh
vuttaá¹ƒ ``bhavissanti kho panÄ• nanda, anÄ• gatamaddhÄ• naá¹ƒ gotrabhuno kÄ• sÄ• vak
pÄ• padhammÄ• , tesu dussÄ«lesu saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassanti, tadÄ• pahaá
dakkhiá¹‡aá¹ƒ asaá¹…khyeyyaá¹ƒ appameyyaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN III 380). tato
amhÄ• kaâ€™â€™ nti \Ne 217/ taá¹ƒ kÄ• sÄ• vakhaá¹‡á¸• aá¹ƒ chinditvÄ• araÃ±Ã±e khipa
liá¹…gaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti. idaá¹ƒ __liá¹…gaantaradhÄ• naá¹ƒ_ nÄ• ma.

tato tattha tattha sakkÄ• rasammÄ• naá¹ƒ alabhamÄ• nÄ• dhÄ• tuyo buddhÄ• naá¹ƒ adhiá
sakkÄ• rasammÄ• nalabbhamÄ• nakaá¹-á¹-hÄ• naá¹ƒ gamissanti, tato sabbattha alabhamÄ
mahÄ• bodhimaá¹‡á¸• ameva gamissanti. sÄ• sapamattÄ• pi hi dhÄ• tu na antarÄ• nassiss
pallaá¹…kena nisinnabuddhasarÄ«rasiriá¹ƒ, yamakapÄ• á¹-ihÄ• riyaÃ±ca dassessanti, tato
samuá¹-á¹-hÄ• ya taá¹ƒ sarÄ«raá¹ƒ apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gameti, tadÄ• dasasahassa
parinibbÄ• nadivase viya paridevitvÄ• pÅ«jÄ• sakkÄ• raá¹ƒ katvÄ• pakkamanti. idaá¹ƒ __d
nÄ• ma.

imassa paÃ±cavidhassa antaradhÄ• nassa pariyattiantaradhÄ• nameva mÅ«laá¹ƒ. pariyatt
paá¹-ivedhÄ• dayopi naá¹-á¹-hÄ• nÄ• ma na honti, asati naá¹-á¹-hÄ• ti. yathÄ• ca nidhikum
pÄ• sÄ• á¹‡apiá¹-á¹-he upanibaddhaakkharesu dharantesu nidhikumbhi naá¹-á¹-hÄ• nÄ• m
naá¹-á¹-hesu naá¹-á¹-hÄ• , evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. yathÄ• ha ---

``yÄ• va tiá¹-á¹-hanti suttantÄ• ,

vinayo yÄ• va dippati.

tÄ• va dakkhanti Ä• lokaá¹ƒ,

sÅ«riye abbhuá¹-á¹-hite yathÄ• ||

``suttantesu asantesu,

pamuá¹-á¹-he vinayamhi ca.

tamo bhavissati loke,

sÅ«riye atthaá¹…gate yathÄ• ||

``suttante \Be 285/ rakkhite sante,

paá¹-ipatti hoti rakkhitÄ• .

paá¹-ipattiyaá¹ƒ \Ne 218/ á¹-hito dhÄ«ro,

yogakkhemÄ• na dhaá¹ƒsatÄ«â€™â€™ ti. (Mp I 1.130; Sp-á¹- pÄ• cittiya III 438).

evamimesu paÃ±casu antaradhÄ• nesu dhÄ• tuantaradhÄ• nato pacchÄ• carimaá¹ƒ nÄ• n

kasmÄ• pana dve sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ na uppajjantÄ«ti? niratth
sammÄ• sambuddho anantesu cakkavÄ• á¸·esu sabbasattÄ• nampi yadi upanissayo bhave
sapÄ• á¹-ihÄ• riyaá¹ƒ sabbÄ• nukÅ«laá¹ƒ dhammaá¹ƒ desetvÄ• te vinetuá¹ƒ sakkoti, kimaá
nÄ• nakkhaá¹‡esu, tasmÄ• ekasmiá¹ƒ kÄ• le anekesaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ upp
pana anacchariyaagÄ• ravavivÄ• dÄ• didosato ceva mahÄ• pathaviyÄ• dvinnaá¹ƒ buddhÄ•
vikiraá¹‡Ä• didosato ca veditabbÄ• . cakkavattino pana ekasmiá¹ƒ cakkavÄ• á¸·e dve ekato
uppajjati. nÄ• nÄ• cakkavÄ• á¸·esu pana bahÅ«pi ekato uppajjantÄ«ti veditabbÄ• . ettha hi
lokadhÄ• tuyÄ• â€™â€™ ti etassa ekasmiá¹ƒ cakkavÄ• á¸·eti attho gahetabbo. apubbaá¹ƒ
cakkaratanapÄ• tubhÄ• vaantaradhÄ• nÄ• naá¹ƒ vemajjhaá¹ƒ veditabbaá¹ƒ. antaradhÄ• na
kÄ• lakiriyato, pabbajjÄ• to vÄ• sattame divase hoti, tassa ca Ä• nubhÄ• vena dvinnaá¹ƒ ek
veditabbÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva. á¹-hÄ• nÄ• á¹-hÄ• naÃ±Ä• á¹‡abalaá¹ƒ paá¹-han

dutiye __kammasamÄ• dÄ• nÄ• na_nti samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ
kammasamÄ• dÄ• naá¹ƒ. __á¹-hÄ• naso hetuso_ti paccayato ceva hetusaá¹…khÄ• takÄ• r

gatiupadhikÄ• lapayogÄ• vipÄ• kassa paccayÄ• , kammaá¹ƒ hetu. tadubhayato kammavipÄ
pajÄ• nÄ• ti. kathaá¹ƒ? bhagavÄ• hi ``ekaccassa bahÅ«ni pÄ• pakammÄ• ni gatiupadhikÄ•
paá¹-ibÄ• hitÄ• ni na vipaccanti, tesaá¹ƒ vipattiá¹ƒ Ä• gamma vipaccanti, ekaccassa bahÅ«
tesaá¹ƒ vipattiyÄ• paá¹-ibÄ• hitÄ• ni na vipaccanti, tesaá¹ƒ sampattiá¹ƒ Ä• gamma vipaccan
pajÄ• nÄ• ti.

tattha __gativipattÄ«_ti cattÄ• ro apÄ• yÄ• . __gatisampattÄ«_ti manussadevagatiyo. __up
219/. tassa samiddhi __sampatti_ nÄ• ma, asamiddhi __vipatti_ nÄ• ma. __kÄ• lasampattÄ
surÄ• jasumanussakÄ• lasaá¹…khÄ• to sampannakÄ• lo, tappaá¹-ipakkho __kÄ• lavipatti_
kammassa sammÄ• payogo __payogasampatti, _ micchÄ• payogo __payogavipatti_ nÄ• m
kusalakammena devagatiÄ• dÄ«su gatiyaá¹ƒ nibbattassa taá¹ƒ gatisampattiá¹ƒ Ä• gamma
tÄ• ya pana gatisampattiyÄ• paá¹-ibÄ• hitÄ• ni akusalÄ• ni tattha vipaccituá¹ƒ na sakkonti.
nirayÄ• dÄ«su apÄ• yesu nibbattassa taá¹ƒ gativipattiá¹ƒ Ä• gamma yathÄ• sukhaá¹ƒ vipac
gativipattiyÄ• paá¹-ibÄ• hitÄ• ni kusalÄ• ni tattha vipaccituá¹ƒ na sakkonti. ekaccassa dass
kÄ• yena samannÄ• gatassa yadipi so dÄ• so vÄ• hoti hÄ«najacco vÄ• , taá¹ƒ upadhisamp
evassa vipaccanti. tÄ• disaá¹ƒ hi surÅ«paá¹ƒ ``ayaá¹ƒ kiliá¹-á¹-hakammassa nÄ• nucchavik
amaccÄ• diá¹-á¹-hÄ• nesu á¹-hapenti, caá¹‡á¸• Ä• limpi surÅ«paá¹ƒ aggamahesiÄ• diá¹-á¹-
pana upadhisampattiyÄ• paá¹-ibÄ• hitÄ• ni akusalÄ• nassa vipaccituá¹ƒ na sakkonti. tÄ• ni
ca á¹-hitassa yathÄ• sukhaá¹ƒ vipaccanti. rÄ• jakulÄ• dÄ«su hi uppannampi durÅ«paá¹ƒ hÄ
ekaccassa pana paá¹-hamakappikÄ• naá¹ƒ vÄ• cakkavattiraÃ±Ã±o vÄ• buddhÄ• naá¹ƒ vÄ
287/ sampanne kÄ• le nibbattassa taá¹ƒ kÄ• lasampattiá¹ƒ Ä• gamma kusalÄ• ni eva vipac
puna durÄ• jadumanussÄ• naá¹ƒ vipanne kÄ• le taá¹ƒ kÄ• lavipattiá¹ƒ Ä• gamma vipaccant
kÄ• lavipattiyÄ• paá¹-ibÄ• hitattÄ• . ekaccassa pana sÄ«lasaá¹ƒyamÄ• dianavajjapayogena
anavajjena vÄ• desakÄ• lÄ• nusÄ• rena Ä• yudhasippÄ• dipayogasÄ• matthiyena ca sama
payogasampattiá¹ƒ Ä• gamma kusalÄ• ni eva vipaccanti, na akusalÄ• ni. tÄ• ni puna
yathÄ• vuttaviparÄ«tapayogavipattiá¹ƒ Ä• gamma vipaccanti, na pana kusalÄ• ni tÄ• ya paá
yuddhÄ• dÄ«su hi pÄ• á¹‡Ä• tipÄ• tÄ• diakusalaá¹ƒ karontÄ• pi taá¹ƒtaá¹ƒÄ• yudhasippÄ•
senÄ• patiá¹-á¹-hÄ• nÄ• dimahÄ• sampattiá¹ƒ labhanti, na pana taá¹ƒ akusalaá¹ƒ nissÄ• ya
dÄ• naveyyÄ• vaccÄ• dÄ«su kusalaá¹ƒ karontÄ• pi adhimattavÄ• yÄ• mÄ• dipayogavipattiá
pÄ• puá¹‡anti, na pana taá¹ƒ kusalaá¹ƒ nissÄ• ya. evametÄ• hi catÅ«hi sampattÄ«hi, vipatt
kusalÄ• kusalÄ• naá¹ƒ vipaccanÄ• vipaccanavibhÄ• gaá¹ƒ bhagavÄ• yathÄ• bhÅ«taá¹ƒ pa
vibhaá¹…ganayena dutiyabalassa vibhÄ• vanÄ• .

aparena cassa ---

``ahosi \Ne 220/ kammaá¹ƒ ahosi kammavipÄ• ko, ahosi kammaá¹ƒ nÄ• hosi kammavipÄ•
kammavipÄ• ko, ahosi kammaá¹ƒ natthi kammavipÄ• ko, ahosi kammaá¹ƒ bhavissati kamm
bhavissati kammavipÄ• ko, atthi kammaá¹ƒ natthi kammavipÄ• ko, atthi kammaá¹ƒ natthi ka

kammaá¹ƒ bhavissati kammavipÄ• ko, atthi kammaá¹ƒ na bhavissati kammavipÄ• ko, bhavi
kammavipÄ• ko \Be 288/, bhavissati kammaá¹ƒ na bhavissati kammavipÄ• koâ€™â€™ ti (P

iminÄ• paá¹-isambhidÄ• yaá¹ƒ vuttenÄ• pi nayena vibhÄ• vanÄ• veditabbÄ• . tattha yaá¹ƒ
Ä• yÅ«hitaá¹ƒ kammaá¹ƒ vuttaá¹ƒ, hetupaccayaá¹ƒ Ä• gamma tattheva vipÄ• kaá¹ƒ adÄ• si
kammaá¹ƒ ahosi kammavipÄ• koâ€™â€™ ti paá¹-hamaá¹ƒ padaá¹ƒ vuttaá¹ƒ. yaá¹ƒ atÄ«tes
diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«su bahÅ«su ekaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ la
sesÄ• ni avipÄ• kÄ• ni. ekaá¹ƒ upapajjavedanÄ«yaá¹ƒ pana paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• ha
nirayapaá¹-isandhiá¹ƒ deti, sesÄ• ni avipÄ• kÄ• ni. aá¹-á¹-hasu samÄ• pattÄ«su ekÄ• ya bra
avipÄ• kÄ• . idaá¹ƒ sandhÄ• ya ``ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• koâ€™â€™ ti duti
atÄ«taá¹ƒ kammaá¹ƒ etarahi vipÄ• kaá¹ƒ deti, idaá¹ƒ sandhÄ• ya tatiyaá¹ƒ. yaá¹ƒ purimana
idaá¹ƒ sandhÄ• ya catutthaá¹ƒ. yaá¹ƒ anÄ• gate vipÄ• kaá¹ƒ dassati, idaá¹ƒ sandhÄ• ya pa
vipaccati, idaá¹ƒ sandhÄ• ya chaá¹-á¹-haá¹ƒ. yaá¹ƒ etarahi Ä• yÅ«hitaá¹ƒ kammaá¹ƒ etarah
idaá¹ƒ sandhÄ• ya sattamaá¹ƒ. yaá¹ƒ na vipaccati, idaá¹ƒ sandhÄ• ya aá¹-á¹-hamaá¹ƒ. imin
attho daá¹-á¹-habbo. __idaá¹ƒ tathÄ• gatassÄ• _ti idaá¹ƒ sabbehi etehi pakÄ• rehi atÄ«tÄ• n
kammantaravipÄ• kantarÄ• naá¹ƒ yathÄ• bhÅ«tato jÄ• nanaÃ±Ä• á¹‡anti attho. dutiyabalaá

tatiye __sabbatthagÄ• mini_nti sabbagatigÄ• miniÃ±ca agatigÄ• miniÃ±ca. __paá¹-ipada_n
__yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti bahÅ«supi manussesu pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su ek
imassa cetanÄ• nirayagÄ• minÄ« bhavissati, imassa tiracchÄ• nayonigÄ• minÄ«, imassa p
nirayÄ• dÄ«supi panesÄ• evarÅ«pe evarÅ«pe á¹-hÄ• ne evaÃ±cevaÃ±ca vipÄ• kaá¹ƒ dass
Ä• kaá¸• á¸• hituá¹ƒ na sakkoti, aÃ±Ã±ena kammena \Be 289/ dinnapaá¹-isandhikassa dubb
bhavissati. bahÅ«su vÄ• ekato dÄ• nÄ• dikusalaá¹ƒ, vipassanaá¹ƒ vÄ• paá¹-á¹-hapentesu
manussagatigÄ• minÄ« bhavissati, imassa devagatigÄ• minÄ«, tatthÄ• pi evaÃ±cevaÃ±ca v
vÄ• vipassanÄ• ekaá¹ƒ maggaá¹ƒ dve vÄ• tayo vÄ• cattÄ• ro vÄ• paá¹-isambhidÄ• disal
nipphÄ• dessati, imassa na kaÃ±ci paá¹-ivedhaá¹ƒ sÄ• dhessatÄ«tiÄ• dinÄ• anantehi Ä• kA
uppannaá¹ƒ kusalÄ• kusalasaá¹…khÄ• taá¹ƒ sabbatthagÄ• minipaá¹-ipadaá¹ƒ aviparÄ«tato
tatiyabalaá¹ƒ.

catutthe __anekadhÄ• tu_nti cakkhudhÄ• tuÄ• dÄ«hi, kÄ• madhÄ• tuÄ• dÄ«hi vÄ• bahudh
tÄ• saÃ±Ã±eva dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡attÄ• nÄ• nappakÄ• raá¹ƒ dhÄ• tuá¹ƒ. __loka_n
__yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti tÄ• saá¹ƒ tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ khandhÄ• yatana
vuttanayena anantappabhedaá¹ƒ nÄ• nattaá¹ƒ aviparÄ«tato pajÄ• nÄ• ti. na kevalaÃ±ca tat
upÄ• dinnakasaá¹…khÄ• ralokasseva nÄ• nattaá¹ƒ pajÄ• nÄ• ti, atha kho anupÄ• dinnakas
paccekabuddhÄ• dÄ«hi paá¹-ivijjhituá¹ƒ asakkuá¹‡eyyaá¹ƒ nÄ• nattaá¹ƒ pajÄ• nÄ• tiyeva. to
nÄ• nattaá¹ƒ ekadesatova jÄ• nanti, anupÄ• dinnassa pana neva jÄ• nanti, sabbaÃ±Ã±ubud
hi imÄ• ya nÄ• ma dhÄ• tuyÄ• ussannÄ• ya imesaá¹ƒ rukkhagacchalatÄ• dÄ«naá¹ƒ,
khandhadaá¹‡á¸• avallitacapattapupphaphalÄ• dino saá¹‡á¹-hÄ• navaá¹‡á¹‡agandharasaoj

anantappabhedaá¹ƒ nÄ• nattaá¹ƒ, pathavÄ«pabbatÄ• dÄ«naÃ±ca nÄ• nattaá¹ƒ hotÄ«ti ana
sakkoti, nÄ• Ã±Ã±eti. catutthabalaá¹ƒ.

paÃ±came __nÄ• nÄ• dhimuttika_nti hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ•
pajÄ• nÄ• tÄ«_ti tÄ«supi kÄ• lesu hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttike eva sevanti, paá
paá¹‡Ä«tÄ• dhimuttike. tatthÄ• pi assaddhÄ• assaddhe, dussÄ«lÄ• \Be 290/ dussÄ«le, mi
micchÄ• diá¹-á¹-hike, saddhÄ• saddhe, sÄ«lasutacÄ• gapaÃ±Ã±Ä• disampannÄ• ca te te
jÄ• nÄ• ti. saddhÄ• sÄ«lÄ• disampannÄ• hi tabbirahite attano Ä• cariyupajjhÄ• yepi na sev
attanÄ• pana sadise eva sevantÄ«ti. paÃ±camabalaá¹ƒ.

chaá¹-á¹-he __parasattÄ• na_nti padhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ• na_nti tato pares
ekatthameva vÄ• etaá¹ƒ padadvayaá¹ƒ veneyyavasena dvidhÄ• vuttaá¹ƒ. __indriyaparopa
indriyÄ• naá¹ƒ parabhÄ• vaÃ±ca aparabhÄ• vaÃ±ca, vuddhiÃ±ca hÄ• niÃ±cÄ• ti attho. __ya
sattÄ• naá¹ƒ Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• dÄ«hi saddhÄ• di tikkhindriyamudindriyata
tattha __Ä• sayo_ti \Ne 222/ nivÄ• saá¹-á¹-hÄ• naá¹ƒ, yattha sattÄ• naá¹ƒ cittasantÄ• naá¹ƒ
duvidho vaá¹-á¹-Ä• sayo vivaá¹-á¹-Ä• sayo ca. tattha sassatucchedavasena pavattaá¹ƒ sabb
__vaá¹-á¹-Ä• sayo_ nÄ• ma. sappaccayanÄ• marÅ«papariggahato paá¹-á¹-hÄ• ya sabbaá¹ƒ
maggaÃ±Ä• á¹‡aÃ±ca __vivaá¹-á¹-Ä• sayo_ nÄ• ma. maggaÃ±Ä• á¹‡ampi hi ``dasayime, b
yadariyÄ• Ä• vasiá¹ƒsÅ«â€™â€™ tiÄ• divacanato (AN c 10.19) Ä• sayova. imaá¹ƒ pana bh
jÄ• nanto ubhinnaá¹ƒ diá¹-á¹-hiÃ±Ä• á¹‡Ä• naá¹ƒ appavattikkhaá¹‡epi jÄ• nÄ• ti eva.
kÄ• marÄ• gÄ• dikilesÄ• dhimuttaÃ±Ã±eva hi puggalaá¹ƒ bhagavÄ• tatheva jÄ• nÄ• ti. ``ay
vivaá¹-á¹-Ä• sayoâ€™â€™ ti nekkhammÄ• diá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti, ``ayaá¹ƒ kÄ• n
vaá¹-á¹-Ä• sayoâ€™â€™ ti anusayacaritÄ• dijÄ• nanepi eseva nayo. tattha __anusayo_ kÄ
sattavidho. __carita_nti tÄ«hi dvÄ• rehi abhisaá¹…khatalokiyakusalÄ• kusalaá¹ƒ. __adhimu
evamettha Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ, indriyaparopariyattaÃ±Ä• á¹‡aÃ±cÄ• ti dve Ã±Ä
balaÃ±Ä• á¹‡aá¹ƒ nÄ• ma jÄ• tanti. chaá¹-á¹-habalaá¹ƒ.

sattame \Be 291/ __jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti paá¹-hamÄ• dÄ«naá¹ƒ
``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ, sa
tiá¹‡á¹‡aá¹ƒ samÄ• dhÄ«naá¹ƒ, paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naá¹ƒ navannaá¹ƒ an
__saá¹ƒkilesa_nti hÄ• nabhÄ• giyadhammaá¹ƒ. __vodÄ• na_nti visesabhÄ• giyaá¹ƒ dhamm
kÄ• raá¹‡ena jhÄ• nÄ• dÄ«hi vuá¹-á¹-hahanti, taá¹ƒ kÄ• raá¹‡aá¹ƒ. taá¹ƒ pana duvidhaá¹ƒ v
heá¹-á¹-himaá¹ƒ hi paguá¹‡aá¹ƒ jhÄ• naá¹ƒ attano vodÄ• navasena uparimassa jhÄ• nassa
``vuá¹-á¹-hÄ• naâ€™â€™ nti vuccati, tamhÄ• tamhÄ• pana samÄ• dhimhÄ• bhavaá¹…ga
bhavaá¹…gampi. nirodhato pana phalasamÄ• pattiyÄ• va vuá¹-á¹-hahanti. idaá¹ƒ pÄ• á¸·im
nÄ• ma, taá¹ƒ sabbaá¹ƒ bhagavÄ• yathÄ• bhÅ«taá¹ƒ sabbÄ• kÄ• rena pajÄ• nÄ• ti. sattam

aá¹-á¹-hame __pubbenivÄ• sÄ• nussatÄ«_ti pubbenivutthakkhandhÄ• nussaraá¹‡aá¹ƒ, taá

nÄ• magottavaá¹‡á¹‡Ä• hÄ• rasukhadukkhÄ• dÄ«hi tattha tattha bhave vijjamÄ• nehi anant
pajÄ• nÄ• tÄ«ti. aá¹-á¹-hamabalaá¹ƒ.

navame __cutÅ«papÄ• ta_nti cutiÃ±ca upapÄ• taÃ±ca, taá¹ƒ
cavamÄ• naupapajjamÄ• nahÄ«napaá¹‡Ä«tasuvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• dito anantapabhe
dibbacakkhuÃ±Ä• á¹‡ena vaá¹‡á¹‡Ä• yatanaggahaá¹‡amukhena disvÄ• sabbÄ• kÄ• rato p

dasame \Ne 223/ __Ä• savÄ• naá¹ƒ khaya_nti Ä• savanirodhaá¹ƒ nibbÄ• naá¹ƒ, taá¹ƒ arah
catusaccapaá¹-ivedhato pajÄ• nÄ• tÄ«ti. dasamabalaá¹ƒ.

__imÄ• nÄ«_ti yÄ• ni heá¹-á¹-hÄ• ``tathÄ• gatassa dasa tathÄ• gatabalÄ• nÄ«â€™â€™ ti
appanaá¹ƒ karoti. yasmÄ• cetopariyaÃ±Ä• á¹‡Ä• dÄ«ni sÄ• vakÄ• dÄ«nampi yathÄ• rahaá
kiÃ±cideva jÄ• nanti, na ca sabbÄ• kÄ• rato. buddhÄ• naá¹ƒ \Be 292/ pana sabbaÃ±Ã±utaÃ
sabbadhammesu yathÄ• sakaá¹ƒ visaye sabbattha sabbÄ• kÄ• rato ekakkhaá¹‡e appaá¹-ih
``tathÄ• gatabalÄ• nÄ«â€™â€™ ti vuccanti. yadi evaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assevÄ•
pana ``dasabalaÃ±Ä• á¹‡Ä• nÄ«â€™â€™ ti visuá¹ƒ vibhattÄ• nÄ«ti? visayakiccabhÅ«mibh
dasabalaÃ±Ä• á¹‡esu hi paá¹-hamaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti, dutiyaá¹ƒ k
jÄ• nÄ• ti, tatiyaá¹ƒ kammaparicchedameva, catutthaá¹ƒ nÄ• nattakÄ• raá¹‡ameva, paÃ±ca
ajjhÄ• sayÄ• dhimuttimeva, chaá¹-á¹-haá¹ƒ indriyÄ• naá¹ƒ tikkhamudubhÄ• vameva, sattam
tesaá¹ƒ saá¹ƒkilesÄ• dimeva, aá¹-á¹-hamaá¹ƒ pubbenivutthakkhandhasantatimeva, navama
cutipaá¹-isandhimeva, dasamaá¹ƒ saccaparicchedameva, nÄ• Ã±Ã±aá¹ƒ.

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana etehi jÄ• nitabbaÃ±ca tato uttariÃ±ca sabbaá¹ƒ atÄ«t
sabbÄ• kÄ• rato jÄ• nÄ• ti, etesaá¹ƒ pana kiccaá¹ƒ na sabbaá¹ƒ karoti. taá¹ƒ hi jhÄ• naá¹ƒ
hutvÄ• vikubbituá¹ƒ, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti. dasabalaÃ±Ä• á¹‡Ä• ni p
yathÄ• rahaá¹ƒ kÄ• tuá¹ƒ sakkonti. tesu ca paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡Ä• ni kÄ• mÄ•
rÅ«pÄ• vacarÄ• ni, avasÄ• ne ekaá¹ƒ lokuttaraá¹ƒ. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana kÄ
visayakiccabhÅ«mibhedato aÃ±Ã±ameva dasabalaÃ±Ä• á¹‡aá¹ƒ. aÃ±Ã±aá¹ƒ sabbaÃ±Ã±ut
padatthÄ• nusÄ• rato vinicchayo. __dhammabhedÄ• _dito pana sabbopi vinicchayo ekavidh
paá¹-á¹-hÄ• ya ettha vuttÄ• nusÄ• ratova Ã±Ä• tabbo, suttantabhÄ• janÄ«yÄ• dayo hi vibha
paresu ca vibhaá¹…gesu natthÄ«ti. á¹• 06 Ã±Ä• á¹‡avibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

khuddakavatthuvibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

khuddakavatthuvibhaá¹…gamÄ• tikÄ• ya \Be 293/ \Ne 224/ panÄ• yaá¹ƒ nikkhepaparicche
vinicchayo. mÄ• tikÄ• ya hi Ä• dito tÄ• va --- __jÄ• timado_tiÄ• dayo tesattati ekakÄ• nikkh
upanÄ• ho cÄ• _tiÄ• dayo aá¹-á¹-hÄ• rasa dukÄ• , akusalamÅ«lÄ• dayo paÃ±catiá¹ƒsa tikÄ
catukkÄ• , orambhÄ• giyasaá¹ƒyojanÄ• dayo pannarasa paÃ±cakÄ• , vivÄ• damÅ«lÄ• dayo

satta sattakÄ• , kilesavatthuÄ• dayo aá¹-á¹-ha aá¹-á¹-hakÄ• , Ä• ghÄ• tavatthuÄ• dayo nava
kilesavatthuÄ• dayo satta dasakÄ• , channaá¹ƒ aá¹-á¹-hÄ• rasakÄ• naá¹ƒ vasena aá¹-á¹-ha
yathÄ• kkamaá¹ƒ nikkhipitvÄ• ante dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni brahmajÄ• lasutte atid
tesaá¹-á¹-hiadhikÄ• ni aá¹-á¹-hakilesasatÄ• ni nikkhittÄ• nÄ«ti veditabbÄ• ni. ayaá¹ƒ tÄ• va

atthato pana __ ``jÄ• timadoâ€™â€™ _tiÄ• dÄ«su jÄ• tiuccÄ• kulÄ«nataá¹ƒ nissÄ• ya ``kha
vaá¹‡á¹‡Ä• naá¹ƒ ahaá¹ƒ uttamajÄ• tiko, ime na uttamajÄ• tikÄ• â€™â€™ ti evaá¹ƒ attukka
uppanno majjanÄ• kÄ• rappavatto mÄ• no __jÄ• timado_ nÄ• ma. sesapadesupi eseva nay
Ä• diccagottakassapagottÄ• diuttamagottaá¹ƒ nissÄ• ya __gottamado_. nirÄ• bÄ• dhataá¹ƒ
sukhaá¹ƒ jÄ«viá¹ƒ jÄ«vÄ• mi jÄ«vissÄ• mÄ«â€™â€™ ti evaá¹ƒ jÄ«vitaá¹ƒ, bahulÄ• bhaÃ±c
__Ä• rogyamadÄ• _dayo vuttÄ• . sukatapaá¹‡Ä«tapaccayalÄ• bhaá¹ƒ, mÄ• nanavandanÄ•
pamukhaá¹ƒ katvÄ• paÃ±haá¹ƒ pucchanti, parivÄ• retvÄ• gacchantÄ«ti evaá¹ƒ purekkhÄ•
suciparivÄ• raÃ±ca nissÄ• ya yathÄ• kkamaá¹ƒ __sakkÄ• ramadÄ• _dayo ca veditabbÄ• . b
lÄ• bhaggahaá¹‡eneva gahito, nihitadhanavasena panettha \Be 294/ lÄ• bho veditabbo,
``annapÄ• navatthÄ• bharaá¹‡amÄ• lÄ• gandhÄ• diupabhogasamiddhivasenÄ• pi vattuá¹ƒ
sarÄ«ravaá¹‡á¹‡aá¹ƒ, guá¹‡avaá¹‡á¹‡aÃ±ca nissÄ• ya __vaá¹‡á¹‡amado_. bÄ• husaccaá¹
``vaá¹‡á¹‡aá¹ƒ buddhavaá¹ƒsaá¹ƒ rÄ• javaá¹ƒsaá¹ƒ janapadavaá¹ƒsaá¹ƒ gÄ• mavaá¹ƒsaá¹
nakkhattamuhuttayogaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti evaá¹ƒ rattaÃ±Ã±utaá¹ƒ vÄ• nissÄ• ya
ca veditabbÄ• . jÄ• tipiá¹‡á¸• apÄ• tikataá¹ƒ, anavaÃ±Ã±Ä• tataá¹ƒ, iriyÄ• pathapÄ• sÄ• dik
nissÄ• ya yathÄ• kkamaá¹ƒ __piá¹‡á¸• apÄ• tikamadÄ• _dayo. kiÃ±cÄ• pi parivÄ• ra-ggaha
parivÄ• rassa pana savasavattakabhÄ• vena patthaá¹-ataá¹ƒ kittiyasaÃ±Ã±eva vÄ• nissÄ•
parisuddhasÄ«laá¹ƒ \Ne 225/, upacÄ• rappanÄ• jhÄ• naá¹ƒ, sippakosallaá¹ƒ, sarÄ«rassa Ä
pariá¹‡Ä• hasampadaá¹ƒ, anÅ«naniddosaaá¹…gapaccaá¹…gatÄ• ya sarÄ«rapÄ• ripÅ«riÃ±
veditabbÄ• .

iminÄ• ettakena á¹-hÄ• nena savatthukaá¹ƒ mÄ• naá¹ƒ dassetvÄ• idÄ• ni avatthukameva
dassento __ ``madoâ€™â€™ _ti Ä• ha. __pamÄ• do_tiÄ• dÄ«su paÃ±cakÄ• maguá¹‡esu c
sucaritÄ• sevanÄ• ya, duccaritasevanÄ• ya ca hetubhÅ«to pamajjanÄ• kÄ• rappavatto akus
nÄ• ma, svÄ• yaá¹ƒ sativossaggalakkhaá¹‡o. vÄ• tabharitabhattÄ• viya mÄ• tÄ• pitÅ«supi
kakkhaá¸·amÄ• no __thambho_ nÄ• ma, svÄ• yaá¹ƒ cittassa uddhumÄ• tabhÄ• valakkhaá¹
gehÄ• diupakaraá¹‡asampadaá¹ƒ, vijjÄ• sampadaá¹ƒ vÄ• disvÄ• taddiguá¹‡asamÄ• ramb
akusalacittuppÄ• do __sÄ• rambho_ nÄ• ma. ganthopi hi sÄ• rambhavasena uggahetuá¹ƒ n
hoti. svÄ• yaá¹ƒ karaá¹‡uttariyalakkhaá¹‡o.

atra \Be 295/ atra visaye icchÄ• assÄ• ti atriccho, puggalo, tassa bhÄ• vo __atricchatÄ• _.
__mahicchatÄ• _dÄ«supi attho veditabbo. tattha yaá¹ƒ yaá¹ƒ laddhaá¹ƒ, tena tena asantuss
patthanÄ• vasena pavatto lobho __atricchatÄ• _. yÄ• ya attanÄ• laddhaá¹ƒ paá¹‡Ä«tampi l
parena laddhaá¹ƒ lÄ• makampi paá¹‡Ä«taá¹ƒ viya khÄ• yati. sÄ• yaá¹ƒ aparÄ• paralÄ• bha

santaguá¹‡avibhÄ• vanÄ• vasappavatto ceva taduppannehi atimahantehipi vatthÅ«hi asant
lobho __mahicchatÄ• _. yÄ• ya samannÄ• gato puggalo paccayehi duppÅ«ro aggi viya upÄ
udakena. yÄ• cÄ• yaá¹ƒ santaguá¹‡asambhÄ• vanatÄ• , paá¹-iggahaá¹‡e ca paribhoge ca
mahicchatÄ• lakkhaá¹‡aá¹ƒ.

asantÄ• naá¹ƒ pana saddhÄ• sÄ«lÄ• naá¹ƒ, maggaphalÄ• dÄ«naÃ±ca lokiyalokuttarÄ• naá
vibhÄ• vanÄ• vasappavatto ceva taduppannehi atimahantehipi paccayehi asantussanÄ• kÄ
__pÄ• picchatÄ• _. yÄ• cÄ• yaá¹ƒ asantaguá¹‡asambhÄ• vanatÄ• , paá¹-iggahaá¹‡e ca pa
etaá¹ƒ pÄ• picchatÄ• lakkhaá¹‡aá¹ƒ.

__siá¹…ga_nti vijjhanaá¹-á¹-hena siá¹…gaá¹ƒ, nÄ• garikabhÄ• vasaá¹…khÄ• tassa kilesas
adhivacanaá¹ƒ, taá¹ƒ atthato siá¹…gÄ• rakaraá¹‡avasappavatto lobhova. __tintiá¹‡a_nti khA
atthato nivÄ• saá¹-á¹-hÄ• ne sunakhÄ• naá¹ƒ \Ne 226/ viya aÃ±Ã±amaÃ±Ã±aá¹ƒ sattÄ• naá
santakaâ€™â€™ nti khiyyanÄ• kÄ• rappavatto dosova. __cÄ• palya_nti capalatÄ• , taá¹ƒ
pattacÄ«varÄ• diparikkhÄ• rÄ• naá¹ƒ, attabhÄ• vassa ca maá¹‡á¸• anavibhÅ«sanakeá¸·Ä•
samannÄ• gato jiá¹‡á¹‡opi daharo viya hoti. __asabhÄ• gavuttÄ«_ti visabhÄ• gavutti visabh
garuá¹-á¹-hÄ• niyesupi anÄ• daravasena vipaccanÄ«kaggÄ• hitÄ• vasappavatto dosova \Be
gilÄ• nepi mÄ• tÄ• pituÄ• cariyupajjhÄ• yÄ• dike na oloketi, tehi saddhiá¹ƒ lÄ• bhasakkÄ• ra
karoti, tesu hirottappaá¹ƒ, cetiyÄ• dÄ«su cittÄ«kÄ• raÃ±ca na paccupaá¹-á¹-hapeti. __aratÄ
senÄ• sanesu, samathavipassanÄ• su ca anabhiramaá¹‡Ä• ukkaá¹‡á¹-hitatÄ• , sÄ• tathÄ•
__tandÄ«_ti Ä• lasyaá¹ƒ. __vijambhitÄ• _ti kÄ• yassa Ä• namanÄ• diÄ• kÄ• rena phandanÄ
__bhattasammado_ti bhattamucchÄ• ya kÄ• yassa akammaÃ±Ã±atÄ• . __cetaso ca lÄ«nat
panetÄ• ni sabbÄ• nipi thinamiddhavasena cittassa gilÄ• nÄ• kÄ• rova.

__kuhanÄ• _tiÄ• dÄ«su lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchassa tena tena upÄ
nÄ• ma. sÄ• tividhÄ• paccayapaá¹-isevanasÄ• mantajappanairiyÄ• pathasaá¹‡á¹-hÄ• pan
nimantitassa tadatthikasseva sato pÄ• picchataá¹ƒ nissÄ• ya paá¹-ikkhipanena, te ca gahap
suppatiá¹-á¹-hitasaddhe Ã±atvÄ• puna tesaá¹ƒ ``aho ayyo appiccho na kiÃ±ci paá¹-iggaá¹‡
suladdhaá¹ƒ vata no assa, sace appamattakaá¹ƒ kiÃ±ci paá¹-iggaá¹‡heyyÄ• â€™â€™ ti nÄ
paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«ni upanÄ• mentÄ• naá¹ƒ tadanuggahakÄ• mataÃ±Ã±eva Ä• vi
pabhuti api sakaá¹-abhÄ• rehi upanÄ• manahetubhÅ«taá¹ƒ vimhÄ• panaá¹ƒ __paccayapaá
nÄ• ma. pÄ• picchasseva pana sato ``yo evarÅ«paá¹ƒ cÄ«varaá¹ƒ dhÄ• reti, so samaá¹‡o n
uttarimanussadhammÄ• dhigamaparidÄ«panavÄ• cÄ• ya tathÄ• tathÄ• vimhÄ• panaá¹ƒ _
kuhanÄ• _ nÄ• ma. pÄ• picchasseva pana sato samÄ• hitasseva sambhÄ• vanÄ• dhippÄ• y
saá¹‡á¹-hapitena gamanÄ• diiriyÄ• pathena vimhÄ• panaá¹ƒ __iriyÄ• pathasaá¹‡á¹-hapana

__Ä• lapanÄ• _tiÄ• dinÄ• \Be 297/ pana vuttapaccayapaá¹-isaá¹ƒyuttÄ• vÄ• cÄ• yeva das
cÄ• á¹-ukamyatÄ• , muggasÅ«pyatÄ• , pÄ• ribhaá¹-ayatÄ• ca __Ä• lapanÄ• _ nÄ• ma. tatt

lapanÄ• . __anuppiyabhÄ• á¹‡itÄ• _ti saccÄ• nurÅ«paá¹ƒ, dhammÄ• nurÅ«paá¹ƒ vÄ• anap
piyabhaá¹‡anaá¹ƒ. __cÄ• á¹-ukamyatÄ• _ti \Ne 227/ nÄ«cavuttitÄ• , attÄ• naá¹ƒ heá¹-á¹-hat
pavattanaá¹ƒ. __muggasÅ«pyatÄ• _ti muggasÅ«pasadisatÄ• , apakkamuggasadisena appa
__pÄ• ribhaá¹-ayatÄ• _ti kuladÄ• rakÄ• naá¹ƒ aá¹…kena pariharaá¹‡Ä• dikaá¹ƒ paribhaá¹-a
sabbopi kiriyÄ• bhedo ``lapanÄ• â€™â€™ tveva vuccati. paresaá¹ƒ pana paccayadÄ• nasa
kÄ• yavacÄ«kammaá¹ƒ __nemittikatÄ• _ nÄ• ma, yÄ• ``parikathobhÄ• sanimittakammaâ€™
akkosanavambhanagarahaá¹‡Ä• dÄ«hi yathÄ• dÄ• yako avaá¹‡á¹‡aá¹ƒ bhÄ• yati, evaá¹ƒ
__nippesikatÄ• _ nÄ• ma. ayaá¹ƒ hi yasmÄ• veá¸·upesikÄ• ya viya abbhaá¹…gaá¹ƒ imÄ• y
nipuÃ±chati, yasmÄ• vÄ• gandhajÄ• taá¹ƒ pisitvÄ• gandhamagganÄ• viya paraguá¹‡e ni
esÄ• lÄ• bhamagganÄ• hoti, tasmÄ• ``nippesikatÄ• â€™â€™ ti vuccati. ekasmiá¹ƒ pana k
aÃ±Ã±attha dÄ• navasena lÄ• bhena lÄ• bhassa patthanÄ• __lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«
kuhanÄ• dayo paÃ±capi tathÄ• tathÄ• pavattÄ• lobhÄ• diakusalacittuppÄ• dÄ• ti veditabb
tiÄ• dayo dvÄ• dasa mÄ• nÄ• heá¹-á¹-hÄ• saá¹ƒyojanagocchake vuttÄ• nusÄ• rena suviÃ±
tayo mÄ• nÄ• puggalaá¹ƒ anissÄ• ya jÄ• tigottarÅ«pabhogasippasutÄ• dimÄ• navatthuvas
pana nava mÄ• nÄ• seyyasadisahÄ«napuggale nissÄ• ya kathitÄ• .

evametehi dvÄ• dasahi padehi savatthuke mÄ• ne kathetvÄ• idÄ• ni avatthukaá¹ƒ dassetu
_tiÄ• di vuttaá¹ƒ. tato \Be 298/ paraá¹ƒ __atimÄ• no_tiÄ• dÄ«su ``jÄ• tiÄ• dÄ«hi mayÄ• sac
atikkamitvÄ• maÃ±Ã±anÄ• vasena pavatto mÄ• no __atimÄ• no_ nÄ• ma. ``ime mayÄ• pu
seá¹-á¹-ho, ime hÄ«natarÄ• â€™â€™ ti uppanno mÄ• no bhÄ• rÄ• tibhÄ• ro viya __mÄ• nÄ
avamaÃ±Ã±anÄ• vasena pavatto mÄ• no __omÄ• no_ nÄ• ma, so ``hÄ«nohamasmÄ«â€™
anadhigatesu ariyadhammesu ``adhigatÄ• mayÄ• â€™â€™ ti uppanno mÄ• no adhikamÄ•
pana sotÄ• pannÄ• diariyasÄ• vakÄ• naá¹ƒ ``ahaá¹ƒ sakadÄ• gÄ• mÄ«â€™â€™ tiÄ• dinÄ•
maggaphalanibbÄ• napahÄ«nakilesÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡ena ariyaguá¹‡apa
dussÄ«lassa pana na uppajjateva, sÄ«lavatopi pariccattakammaá¹-á¹-hÄ• nassa na uppajja
pana suddhasamathalÄ• bhino, suddhavipassanÄ• lÄ• bhino, tadubhayalÄ• bhino vÄ• upp
arahatte eva adhimaÃ±Ã±itvÄ• patiá¹-á¹-hÄ• ti suvikkhambhitakilesattÄ• , parimadditasaá¹.
sotÄ• pannÄ• dÄ«supÄ«ti veditabbÄ• . paÃ±casu pana khandhesu ``ahamasmÄ«â€™â€™
__asmimÄ• no_ \Ne 228/ nÄ• ma. pÄ• pakena pana parÅ«paghÄ• takena kammÄ• yatanas
attÄ• naá¹ƒ seyyÄ• dito jappanavasena pavatto mÄ• no __micchÄ• mÄ• no_ nÄ• ma.

__Ã±Ä• tivitakko_tiÄ• dÄ«su ``mayhaá¹ƒ Ã±Ä• takÄ• sukhajÄ«vino sampattiyuttÄ• â€™â€
Ã±Ä• take uddissa uppanno vitakko __Ã±Ä• tivitakko_ nÄ• ma, ``Ã±Ä• takÄ• khayaá¹ƒ gat
pasannÄ• â€™â€™ tiÄ• dinÄ• pana nekkhammasito Ã±Ä• tivitakko nÄ• ma na hoti. evaá¹ƒ
pana ``amhÄ• kaá¹ƒ janapado subhikkho sundaroâ€™â€™ tiÄ• dinÄ• pavattiÄ• kÄ• ro ved
amaro \Be 299/ vÄ• vitakkoti __amaravitakko_. tattha yo ukkuá¹-ikappadhÄ• nÄ• dÄ«hi duk
samparÄ• ye attÄ• sukhÄ« amaro hotÄ«ti evaá¹ƒ pavatto, so amaratthÄ• ya vitakko nÄ• ma
diá¹-á¹-higatikassa ekasmiá¹ƒ pakkhe asaá¹‡á¹-hahitvÄ• ``evampi me no, tathÄ• pi me no,

noâ€™â€™ tiÄ• dinÄ• amaramaccho viya gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya pavatto, so ama
duvidhampi ekato katvÄ• idha ``amaravitakkoâ€™â€™ ti vutto.

anuddayatÄ• patirÅ«pakena pana gihÄ«hi sahasokisahananditÄ• divasena gehasitapemen
__parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko_ nÄ• ma. lÄ• bhena ceva sakkÄ• rena ca kitti
Ä• rammaá¹‡akaraá¹‡avasena yutto gehasito vitakko __lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒy
pana ``aho vata me lÄ• bhÄ• dayo uppajjeyyuâ€™â€™ ntiÄ• dinÄ• pavattiÄ• kÄ• ro vedita
avajÄ• neyyuâ€™â€™ nti uppanno gehasito vitakko __anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitak

dukÄ• dÄ«su kodhÄ• dayo heá¹-á¹-hÄ• vuttatthe vajjetvÄ• avasesÄ• naÃ±Ã±eva vaá¹‡á¹
tÄ• va __upanÄ• ho_tiÄ• dÄ«su pubbabhÄ• ge kodho ``akkocchimaâ€™â€™ ntiÄ• dinÄ• Ä
daá¸·hataraá¹ƒ Ä• baddho __upanÄ• ho_ nÄ• ma, yena samannÄ• gato veraá¹ƒ nissajjituá¹
vasÄ• telamakkhitapilotikÄ• viya, sodhiyamÄ• nampissa cittaá¹ƒ na parisujjhati, svÄ• yaá¹ƒ
verupanibandhanalakkhaá¹‡o.

paraguá¹‡aá¹ƒ pana vinÄ• setvÄ• tattha dosamakkhanavasena pavatto kodho __makkho_
paá¹-hamataraá¹ƒ \Ne 229/ attano cittaá¹ƒ gÅ«tho viya gÅ«thaggÄ• hakaá¹ƒ hatthaá¹ƒ mak
paranti ``makkhoâ€™â€™ ti vutto, svÄ• yaá¹ƒ paraguá¹‡amakkhanalakkhaá¹‡o. paá¸·Ä• se
guá¹‡e dassetvÄ• attano guá¹‡ehi same karotÄ«ti attho. tathÄ• pavatto lobho, svÄ• yaá¹ƒ y

dvÄ• rattayepi vijjamÄ• nasseva dosassa paá¹-icchÄ• danato cakkhumohanamÄ• yÄ• viyÄ
katadosapaá¹-icchÄ• danalakkhaá¹‡Ä• . saá¹-hassa bhÄ• vo, kammaá¹ƒ vÄ• __sÄ• á¹-hey
avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡aá¹ƒ.

__anajjavÄ• _dayo heá¹-á¹-hÄ• vuttaajjavÄ• dipaá¹-ipakkhaakusalavasena veditabbÄ• .
__ajjhattasaá¹ƒyojana_ntiÄ• dÄ«su ajjhattanti kÄ• mabhavo, tattha satte bandhanavasena p
paÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni __ajjhattasaá¹ƒyojanaá¹ƒ_ nÄ• ma. bahiddhÄ• ti rÅ«p
bandhanavasena pavattÄ• ni paÃ±ca uddhambhÄ• giyasaá¹ƒyojanÄ• ni __bahiddhÄ• saá¹ƒ
sattÄ• naá¹ƒ Ä• layo bahuko, na itaresu, tasmÄ• so ajjhattaá¹ƒ itare ca bahiddhÄ• ti veditab

tikesu pana lobhÄ• dÄ«ni __tÄ«á¹‡i akusalamÅ«lÄ• ni_ nÄ• ma. kÄ• mabyÄ• pÄ• davihiá¹ƒ
akusalavitakkÄ• _ nÄ• ma. te eva saÃ±Ã±Ä• sÄ«sena __tisso akusalasaÃ±Ã±Ä• _. sabhÄ•
akusaladhÄ• tuyo_ti ca vuccanti. kÄ• yavacÄ«manoduccaritÄ• ni __tÄ«á¹‡i duccaritÄ• ni_ n
dvÄ• rattayappavattÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ, sabbÄ• kusalÄ• naá¹ƒ vÄ• vas
suttantapariyÄ• yena pana diá¹-á¹-hÄ• savavajjitÄ• kÄ• mÄ• savÄ• dayo __tayo Ä• savÄ• _
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• __tÄ«á¹‡i saá¹ƒyojanÄ• ni_ nÄ• n

kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• ca __tisso taá¹‡hÄ• _ nÄ• ma. tattha sa

rÄ• go __bhavataá¹‡hÄ• , _ ucchedadiá¹-á¹-hisahagato \Be 301/ rÄ• go __vibhavataá¹‡hÄ•
taá¹‡hÄ• __kÄ• mataá¹‡hÄ• _. kÄ• madhÄ• tupaá¹-isaá¹ƒyutto vÄ• rÄ• go kÄ• mataá¹‡hÄ
rÅ«pÄ• rÅ«padhÄ• tupaá¹-isaá¹ƒyutto bhavataá¹‡hÄ• , ucchedadiá¹-á¹-hisahagato vibhavat
kÄ• mataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• ca __aparÄ• pi tisso taá¹‡hÄ• _ nÄ• ma
nirodhataá¹‡hÄ• ca puna __aparÄ• pi tisso taá¹‡hÄ• _ nÄ• ma. tattha __nirodhataá¹‡hÄ• _
ucchedadiá¹-á¹-hisahagato. kÄ• mesanÄ• bhavesanÄ• brahmacariyesanÄ• ca __tisso esa
__brahmacariyesanÄ• _ti sassatucchedadiá¹-á¹-hisaá¹…khÄ• tabrahmacariyassa gavesanÄ
vidhÄ• , sadisohamasmÄ«ti vidhÄ• , hÄ«nohamasmÄ«ti vidhÄ• â€™â€™ ti evaá¹ƒ vuttamÄ
nÄ• ma. mÄ• no hi seyyÄ• divasena vidahanato maÃ±Ã±anato ``vidhÄ• â€™â€™ ti vuccati
paá¹-icca uppannÄ• ni bhayÄ• ni __tÄ«á¹‡i bhayÄ• ni_ nÄ• ma. ``atÄ«taá¹ƒ vÄ• addhÄ• na
vuttÄ• ni tÄ«á¹‡i, buddhÄ• dÄ«su kaá¹…khanavicikicchanavasena pavattÄ• tisso avijjÄ• _
vicikicchÄ• sÄ«sena tassa vibhaá¹…ge taá¹ƒsampayuttÄ• avijjÄ• va vuttÄ• , tassÄ• eva pa
tamabhÄ• vatoti daá¹-á¹-habbaá¹ƒ.

yaá¹ƒ kiÃ±ci pana sattassa sukhÄ• dikaá¹ƒ uppajjati, taá¹ƒ sabbaá¹ƒ pubbekatahetÅ«ti eka
issaranimmÄ• nahetÅ«ti dutiyaá¹ƒ, ahetuappaccayÄ• ti tatiyanti imÄ• ni __tÄ«á¹‡i titthÄ• ya
paá¹-hamavÄ• dÄ« kusalÄ• kusalakiriyautucittÄ• hÄ• rÄ• dikaá¹ƒ, gatiupadhiÄ• dikaá¹ƒ,
sappurisÅ«panissayasaddhammassavanÄ• dikaÃ±ca sabbaá¹ƒ paccayapaccayuppannaá¹ƒ
kammavipÄ• kameva sampaá¹-icchati, itare pana dvepi sabbaá¹ƒ hetuá¹ƒ paá¹-ikkhipitvÄ•
ahetukaÃ±ca sampaá¹-icchanti, tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• dÄ• naá¹ƒ vaseneva payojanÄ• bh
doso Ã±Ä• tabbo. ganthavitthÄ• rabhayena panettha na vitthÄ• rayimha.

rÄ• gadosamohÄ• \Be 302/ pana tayo palibodhaá¹-á¹-hena __kiÃ±canÄ• _ nÄ• ma. te eva
__aá¹…gaá¹‡Ä• ni, _ malÄ«nabhÄ• vakaraá¹‡aá¹-á¹-hena __malÄ• ni, _ pakkhalanapÄ• tal
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni kÄ• yavacÄ«manovisamÄ• ni __aparÄ• nipi tÄ«á¹‡i visamÄ• ni_
anudahanaá¹-á¹-hena __tayo aggÄ«, _ kasaá¹-anirojaá¹-á¹-hena __kasÄ• vÄ• _ ca honti. pÄ
kÄ• yakasÄ• vÄ• dayo pana __aparepi tayo kasÄ• vÄ• _ nÄ• ma. assÄ• dadiá¹-á¹-hittike kÄ
dosoâ€™â€™ ti evaá¹ƒ pavattÄ• sassatadiá¹-á¹-hi __assÄ• dadiá¹-á¹-hi_ nÄ• ma. vÄ«sativ
attadiá¹-á¹-hi attÄ• naá¹ƒ anugatattÄ• __attÄ• nudiá¹-á¹-hi_ nÄ• ma. tassÄ• pana ``rÅ«paá
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ saman
rÅ«pakkhandhe catasso diá¹-á¹-hiyo. evaá¹ƒ sesakkhandhesupÄ«ti vÄ«sativatthukatÄ• ved

tattha ca __rÅ«paá¹ƒ attato_diÄ• dinÄ• paÃ±cakkhandhe attato gahaá¹‡avasena pavattÄ•
ucchedadiá¹-á¹-hiyo, sesÄ• pana sassatadiá¹-á¹-hiyoti veditabbÄ• . __ ``natthi dinnaâ€™â€
_ntiÄ• dinayappavattÄ• pana natthikadiá¹-á¹-hi __micchÄ• diá¹-á¹-hi_ nÄ• ma, lÄ• makadiá
aratittike pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi sattÄ• naá¹ƒ \Ne 231/ vihiá¹ƒsanÄ• __vihesA
dvÄ• rattayappavattaakusaladhammassa cariyÄ• __adhammacariyÄ• _ nÄ• ma. dovacassa
kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• saÃ±Ã±Ä• nÄ• nÄ• rammaá¹‡esu pavattito, nÄ• nÄ• bhÅ«ta

uddhaccattike kusÄ«tassa bhÄ• vo __kosajjaá¹ƒ, _ pamÄ• dova. anÄ• dariyattike ovÄ• dass
kodho __anÄ• dariyaá¹ƒ_ nÄ• ma. assaddhiyattike ratanattayakammaphalÄ• naá¹ƒ asadda
akusaladhammÄ• __assaddhiyaá¹ƒ_ nÄ• ma. paÃ±cavidhamacchariyavasena ``dehÄ«â€™
__avadaÃ±Ã±utÄ• _ nÄ• ma.

uddhaccattike \Be 303/ manacchaá¹-á¹-hesu indriyesu aguttadvÄ• ratÄ• __asaá¹ƒvaro_ nÄ
kÄ• yikavÄ• casikavÄ«tikkamo __dussÄ«lyaá¹ƒ_ nÄ• ma. ariyattike buddhapaccekabuddha
dassanopÄ• sanÄ• dÄ«su anicchÄ• __ariyÄ• naá¹ƒ adassanakamyatÄ• _ nÄ• ma. bodhipa
savanadhÄ• raá¹‡Ä• dÄ«su anicchÄ• __saddhammaá¹ƒ asotukamyatÄ• _ nÄ• ma. parassa
randhagavesitÄ• saá¹…khÄ• to upÄ• rambhova __upÄ• rambhacittatÄ• _ nÄ• ma. muá¹-á¹-
__cetaso vikkhepo_ nÄ• ma. ayonisomanasikÄ• rattike ``anicce niccaâ€™â€™ ntiÄ• dinÄ•
anupÄ• yamanasikÄ• rasaá¹…khÄ• taá¹ƒ Ä• vajjanacittaá¹ƒ __ayonisomanasikÄ• ro_ nÄ• n
micchÄ• diá¹-á¹-himicchÄ• saá¹…kappÄ• dayo aá¹-á¹-ha micchÄ• maggÄ• kummaggo nÄ•
__kummaggasevanÄ• _ nÄ• ma. thinamiddhaá¹ƒ __cetaso ca lÄ«nattaá¹ƒ_ nÄ• ma. tikaá¹ƒ

catukkesu cÄ«varÄ• dÄ«su catÅ«su paccayesu ``kattha manÄ• paá¹ƒ labhissÄ• mÄ«â€™â
__cattÄ• ro taá¹‡huppÄ• dÄ• _ nÄ• ma. na gacchanti etÄ• hi ariyÄ• ti agatiyo, chandadosan
agantabbamaggagamanÄ• ni akattabbakaraá¹‡Ä• ni __cattÄ• ri agatigamanÄ• ni_ nÄ• ma.
pakkhapÄ• tarÄ• go. __bhaya_nti tathÄ• pavatto doso. aniccÄ• dÄ«su ``niccaá¹ƒ sukhaá¹ƒ
evaá¹ƒ pavattÄ• __cattÄ• ro vipariyÄ• sÄ• _ viparÄ«tato dhamme esanato. tesu vÄ• Ä• sa
vipariyÄ• sÄ• _ nÄ• ma. te saÃ±Ã±Ä• cittadiá¹-á¹-hivipariyÄ• savasena paccekaá¹ƒ tayo tay
tesu anicce niccaá¹ƒ, anattani attÄ• ti saÃ±Ã±Ä• cittadiá¹-á¹-hivipariyÄ• sÄ• cha, dukkhe su
subhanti diá¹-á¹-hivipariyÄ• sÄ• dve cÄ• ti aá¹-á¹-ha sotÄ• pattimaggena pahÄ«yanti, asubh
saÃ±Ã±Ä• cittavipariyÄ• sÄ• dve anÄ• gÄ• mimaggena, dukkhe sukhanti saÃ±Ã±Ä• cittavip
arahattamaggenÄ• ti veditabbÄ• .

adiá¹-á¹-he \Be 304/ \Ne 232/ diá¹-á¹-haá¹ƒ, asute sutaá¹ƒ, amute mutaá¹ƒ, aviÃ±Ã±Ä• te v
pavattÄ• __cattÄ• ro anariyavohÄ• rÄ• _ nÄ• ma. diá¹-á¹-hÄ• dÄ«su pana adiá¹-á¹-haá¹ƒ a
aviÃ±Ã±Ä• tanti evaá¹ƒ pavattÄ• __aparepi cattÄ• ro anariyavohÄ• rÄ• _ nÄ• ma. ime ca p
anariyavohÄ• rÄ• tipi vuccanti. pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• nakÄ• mesumicchÄ• cÄ• ran
duccaritÄ• ni_ nÄ• ma. musÄ• vÄ• dÄ• divacÄ«duccaritÄ• ni __aparÄ• nipi cattÄ• ri vacÄ«d
jÄ• tijarÄ• byÄ• dhimaraá¹‡abhayÄ• ni __cattÄ• ri bhayÄ• ni_ nÄ• ma. rÄ• jacoraaggiudaka
orohantassa pana uppajjanakÄ• ni Å«mikumbhÄ«laÄ• vaá¹-á¹-asusukÄ• bhayÄ• ni ca cattÄ
attÄ• nuvÄ• daparÄ• nuvÄ• dadaá¹‡á¸• aduggatibhayÄ• ni cattÄ• ri cÄ• ti imÄ• ni vÄ• __ap
__cattÄ• ri bhayÄ• ni_ nÄ• ma. tattha __susukÄ• _ti caá¹‡á¸• amacchÄ• . sabbÄ• nipi cetÄ•
paá¹-ighacittÄ• nÄ«ti veditabbÄ• ni. sabbaá¹ƒ sukhadukkhÄ• dikaá¹ƒ sayaá¹ƒkataá¹ƒ paraá
adhiccasamuppannanti evaá¹ƒ uppajjamÄ• nÄ• imÄ• __catasso diá¹-á¹-hiyo_ nÄ• ma. catu

paÃ±cakesu __paÃ±corambhÄ• giyÄ• _tiÄ• dÄ«su oraá¹ƒ vuccati kÄ• madhÄ• tu heá¹-á¹-h
upapattinipphÄ• danato taá¹ƒ oraá¹ƒ bhajantÄ«ti
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sakÄ• marÄ• gapaá¹-ighÄ• __paÃ±ca
nÄ• ma. uddhanti rÅ«pÄ• rÅ«padhÄ• tu uparibhÄ• vato, taá¹ƒ vuttanayena bhajantÄ«ti
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• __paÃ±ca uddhambhÄ• giyasaá¹ƒyojan
rÄ• gadosamohamÄ• nadiá¹-á¹-hiyo paÃ±ca lagganaá¹-á¹-hena __saá¹…gÄ• _ nÄ• ma. te e
anupavisanaá¹-á¹-hena, tudanaá¹-á¹-hena ca paÃ±ca __sallÄ• _ nÄ• ma. satthudhammasa
cattÄ• ri, sabrahmacÄ• rÄ«su kupitacittatÄ• cÄ• ti ime paÃ±ca cittassa
thaddhakacavarakhÄ• á¹‡ukabhÄ• vakaraá¹‡attÄ• __cetokhilÄ• _ nÄ• ma. kÄ• mesu avÄ«
... pe ... yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ \Be 305/ passasukhaá¹ƒ middhasukha
aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ caratÄ«ti evaá¹ƒ pavattÄ•
bandhitvÄ• muá¹-á¹-hiyaá¹ƒ katvÄ• viya gahaá¹‡ato __cetasovinibandhÄ• _ nÄ• ma. tattha
kÄ• ye, __rÅ«pe_ti bahiddhÄ• rÅ«pe. saÃ±Ã±Ä« attÄ• , asaÃ±Ã±Ä« attÄ• , nevasaÃ±Ã±Ä«
saá¹ƒvijjamÄ• no pana attÄ• ucchijjati, diá¹-á¹-hadhammanibbÄ• naá¹ƒ vÄ• pÄ• puá¹‡Ä• t
__paÃ±ca diá¹-á¹-hiyo_ nÄ• ma.

pÄ• á¹‡Ä• tipÄ• tÄ• dimajjapÄ• napariyosÄ• nÄ• paÃ±ca verakaraá¹‡aá¹-á¹-hena __verÄ•
Ã±Ä• tibhogarogasÄ«ladiá¹-á¹-hibyasanÄ• ni __paÃ±ca byasanÄ• _ nÄ• ma. tattha __byasa
tato uppannÄ• akusalÄ• \Ne 233/. bahujanassa appiyatÄ• , verabahulatÄ• , vajjabahulatÄ•
apÄ• yagamananti ime paÃ±ca __akkhantiyÄ• Ä• dÄ«navÄ• , _ anadhivÄ• sanÄ• ya dosÄ•
asilokabhayaá¹ƒ parisasÄ• rajjabhayaá¹ƒ maraá¹‡abhayaá¹ƒ duggatibhayanti imÄ• ni __pa
yÄ• vadatthaá¹ƒ paÃ±cakÄ• maguá¹‡aparibhogena ceva paá¹-hamajjhÄ• nÄ• dÄ«hi catÅ«h
kÄ• raá¹‡ehi attÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto hotÄ«ti pavattÄ• vÄ• dÄ• __
diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _ nÄ• ma. paÃ±cakaá¹ƒ.

chakkesu pana kodho makkho issÄ• sÄ• á¹-heyyaá¹ƒ pÄ• picchatÄ• sandiá¹-á¹-hiparÄ• m
vivÄ• damÅ«lÄ• ni_. manÄ• piyesu rÅ«pÄ• dÄ«su chasu Ä• rammaá¹‡esu chandarÄ• goti i
dhammÄ• nÄ• ma. amanÄ• piyesu chasu Ä• rammaá¹‡esu paá¹-igho __cha virodhavatthÅ
virodhavatthu. chasu Ä• rammaá¹‡esu taá¹‡hÄ• va __cha taá¹‡hÄ• kÄ• yÄ• _ nÄ• ma. satt
appamÄ• de, paá¹-isanthÄ• re ca agÄ• ravÄ• __cha agÄ• ravÄ• _ nÄ• ma. kammÄ• rÄ• m
bhassaniddÄ• saá¹…gaá¹‡ikasaá¹ƒsaggapapaÃ±cÄ• rÄ• matÄ• ca __cha parihÄ• niyÄ• d
attho. tattha savanadassanasamullapanaparibhogakÄ• yasaá¹ƒsaggesu \Be 306/ paÃ±casu
__saá¹ƒsaggÄ• rÄ• matÄ• _. taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cesu yuttapayuttatÄ• __pap
kammabhassaniddÄ• saá¹…gaá¹‡ikÄ• rÄ• matÄ• cattÄ• ro, dovacassatÄ• , pÄ• pamittatÄ•
parihÄ• niyÄ• dhammÄ• _ nÄ• ma.

somanassaá¹-á¹-hÄ• niyesu rÅ«pÄ• dÄ«su chasu Ä• rammaá¹‡esu uppannÄ• gehasitaso
__somanassupavicÄ• rÄ• _ nÄ• ma, vitakkÄ• dayo dhammÄ• , taá¹ƒsampayuttÄ• cÄ• ti ga

aÃ±Ã±Ä• á¹‡asahitÄ• panettha vedanupekkhÄ• upekkhÄ• ti veditabbÄ• , yÄ• ``aÃ±Ã±Ä•
iá¹-á¹-hÄ• niá¹-á¹-hamajjhattesu chasu Ä• rammaá¹‡esu yathÄ• kkamaá¹ƒ uppannÄ• vedan
somanassÄ• nÄ«â€™â€™ _tiÄ• dinÄ• chakkattayena vuttÄ• . ``atthi me attÄ• â€™â€™ ti v
vÄ• , ``attanÄ• vÄ• attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™â€™ ti vÄ• , ``attanÄ• vÄ• anattÄ•
vÄ• , ``attanÄ• vÄ• attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™â€™ ti vÄ• , ``so me ayaá¹ƒ attÄ• k
dhuvoâ€™â€™ ti evaá¹ƒ uppajjamÄ• nÄ• imÄ• __cha diá¹-á¹-hiyo_ nÄ• ma. tattha __atthÄ
__natthÄ«_ti ucchedadiá¹-á¹-hi. paÃ±capi khandhe ``attÄ• â€™â€™ ti gahetvÄ• saÃ±Ã±Ä•
jÄ• nanavasena __attanÄ• vÄ• attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«ti diá¹-á¹-hi, _ saÃ±Ã±Ä• kkh
ti, itare ca ``anattÄ• â€™â€™ ti gahetvÄ• __attanÄ• vÄ• anattÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«
saÃ±Ã±Ä• kkhandhaá¹ƒ \Ne 234/ pana ``anattÄ• â€™â€™ ti, itare ca ``attÄ• â€™â€™ ti ga
attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«ti diá¹-á¹-hi_ ca veditabbÄ• . chakkaá¹ƒ.

sattakesu pana kÄ• marÄ• gapaá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• bhavarÄ• gaavijjÄ• sat
appahÄ«naá¹-á¹-hena ca cittasantÄ• ne anu anu sayanato __anusayÄ• _ nÄ• ma. te eva sa
saá¹ƒyojanato __saá¹ƒyojanÄ• ni_. samudÄ• cÄ• ravasena pariyuá¹-á¹-hÄ• nato __pariyuá
assaddhiyaá¹ƒ \Be 307/ ahirikaá¹ƒ anottappaá¹ƒ appassutatÄ• kosajjaá¹ƒ muá¹-á¹-hassacc
satta asataá¹ƒ asappurisÄ• naá¹ƒ, asantÄ• vÄ• lÄ• makÄ• dhammÄ• ti __asaddhammÄ•
kÄ• yavacÄ«duccaritÄ• ni __satta duccaritÄ• ni_ nÄ• ma. mÄ• no atimÄ• no mÄ• nÄ• timÄ•
micchÄ• mÄ• noti ime __satta mÄ• nÄ• _ nÄ• ma. ``manussaloke mÄ• tÄ• pettikasambhav
devalokesu dibbo kabaá¸·Ä«kÄ• rabhakkho attÄ• , rÅ«paloke rÅ«pÄ« manomayo attÄ• , cat
catubbidho arÅ«pÄ« attÄ• tattha tattha ucchijjati vinassati na hoti paraá¹ƒ maraá¹‡Ä• â€™â
satta ucchedadiá¹-á¹-hiyo __satta diá¹-á¹-hiyo_ nÄ• ma. ettha ca Ä• dito tisso diá¹-á¹-hiyo rÅ
attato gahetvÄ• pavattÄ• ucchedadiá¹-á¹-hiyo, sesÄ• catasso arÅ«pakkhandheti Ã±Ä• tab

aá¹-á¹-hakesu pana lobho doso moho mÄ• no diá¹-á¹-hi vicikicchÄ• thinaá¹ƒ uddhaccaÃ±c
kilesavatthÅ«ni_ nÄ• ma. ``yaá¹ƒ kiÃ±ci kammaá¹ƒ kattabbaá¹ƒ meâ€™â€™ ti ekaá¹ƒ, tath
``maggo me gantabboâ€™â€™ ti, ``gatoâ€™â€™ ti, ``appakaá¹ƒ me bhuttaâ€™â€™ nti, ``
``Ä• bÄ• dho me uppannoâ€™â€™ ti, ``aciravuá¹-á¹-hito gelaÃ±Ã±Ä• â€™â€™ ti ekanti im
kusÄ«tavatthÅ«ni_ nÄ• ma, kusÄ«tassa kosajjakÄ• raá¹‡Ä• nÄ«ti attho. lÄ• bhe alÄ• bhe ca
nindÄ• ya ca sukhe dukkhe ca yathÄ• kkamaá¹ƒ rÄ• gadosehi cittassa paá¹-ihananaá¹ƒ __a
cittassa paá¹-ighÄ• to_ nÄ• ma. heá¹-á¹-hÄ• dvÄ«hi catukkehi vuttÄ• __aá¹-á¹-ha anariyav
micchÄ• diá¹-á¹-himicchÄ• saá¹…kappÄ• dayo __aá¹-á¹-ha micchattÄ• _ nÄ• ma. bhikkhÅ«
codiyamÄ• nassa ``na sarÄ• mÄ«â€™â€™ ti nibbeá¹-hanaá¹ƒ ekaá¹ƒ, ``tvaá¹ƒ bÄ• loâ€™â
codakapaá¹-ippharaá¹‡aá¹ƒ ekaá¹ƒ, tathÄ• ``tuvaá¹ƒ cetamÄ• pannoâ€™â€™ ti codakassa
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡aá¹ƒ, saá¹…ghe bÄ• hÄ• vikkhepabhaá¹‡anaá¹ƒ, tuá¹‡hÄ
saá¹…ghaá¹ƒ, codakaÃ±ca anÄ• diyitvÄ• pakkamanaá¹ƒ, codanÄ• bhayÄ• sikkhÄ• paccak
purisadosÄ• _ nÄ• ma. asaÃ±Ã±Ä« attÄ• rÅ«pÄ«, arÅ«pÄ« \Ne 235/, rÅ«pÄ« ca arÅ«pÄ« c
antavÄ• , anantavÄ• , antavÄ• ca anantavÄ• ca, nevantavÄ• nÄ• nantavÄ• ti evaá¹ƒ pavat

asaÃ±Ã±Ä«vÄ• dÄ• _ nÄ• ma. nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« attÄ• rÅ«pÄ« arÅ«pÄ«tiÄ• d
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• _ nÄ• ma. aá¹-á¹-hakaá¹ƒ.

navakesu pana ``anatthaá¹ƒ me acari, carati, carissati, piyassa me anatthaá¹ƒ acari, carati,
appiyassa me atthaá¹ƒ acari, carati, carissatÄ«â€™â€™ ti evaá¹ƒ pavattÄ• nava Ä• ghÄ• t
__Ä• ghÄ• tavatthÅ«ni_ nÄ• ma. kodho makkho issÄ• macchariyaá¹ƒ mÄ• yÄ• sÄ• á¹-hey
micchÄ• diá¹-á¹-hÄ«ti imÄ• ni __nava purisamalÄ• ni_ nÄ• ma. ``seyyassa seyyohamasmÄ«
mÄ• nÄ• _ nÄ• ma. ``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ paá¹-icca lÄ• bho, t
taá¹ƒ paá¹-icca chandarÄ• go, taá¹ƒ paá¹-icca ajjhosÄ• naá¹ƒ, tathÄ• pariggaho, macchariy
Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• dÄ• dian
evaá¹ƒ vuttÄ• ime __nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• _ nÄ• ma. tattha __vinicchayo_ti
Ã±Ä• á¹‡ataá¹‡hÄ• diá¹-á¹-hivitakkavasena catÅ«su vinicchayesu vitakkavinicchayo idha ac
labhitvÄ• ``idaá¹ƒ rÅ«pÄ• rammaá¹‡atthÄ• ya, idaá¹ƒ saddÄ• rammaá¹‡Ä• diatthÄ• yÄ• â€
vinicchayo. __chandarÄ• go_ dubbalarÄ• go, __ajjhosÄ• na_nti balavasanniá¹-á¹-hÄ• naá¹ƒ
taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡anti veditabbaá¹ƒ. ``asmÄ«â€™â€™ ti, ``ahama
``ayamahamasmÄ«â€™â€™ ti, ``bhavissaâ€™â€™ nti, ``rÅ«pÄ« bhavissaâ€™â€™ nti, ``a
``saÃ±Ã±Ä« bhavissaâ€™â€™ nti, ``asaÃ±Ã±Ä« \Be 309/ bhavissaâ€™â€™ nti, ``nevasaÃ
bhavissaâ€™â€™ nti evaá¹ƒ vuttÄ• ni imÄ• ni nava calanaá¹-á¹-hena __iÃ±jitÄ• ni_ nÄ• ma
maÃ±Ã±anaá¹-á¹-hena __maÃ±Ã±itÄ• ni, _ vipphandanato __vipphanditÄ• ni, _ papaÃ±can
tÄ• neva tehi tehi kÄ• raá¹‡ehi saá¹…khatattÄ• __saá¹…khatÄ• ni_ ca nÄ• ma honti. sabbe
mÄ• no eva kathito. sopi hi ``asmÄ«â€™â€™ tiÄ• dÄ«hi saÃ±Ã±Ä«hi ca Ä• kÄ• rehi diá¹-á¹
navakaá¹ƒ.

dasakesu pana lobho doso moho mÄ• no diá¹-á¹-hi vicikicchÄ• thinaá¹ƒ uddhaccaá¹ƒ ahiri
dasa kilesÄ• eva __kilesavatthÅ«ni_ nÄ• ma. ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dayo n
khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«su aá¹-á¹-hÄ• naÄ• ghÄ• tena saddhiá¹ƒ __dasa Ä• ghÄ• tavatt
pÄ• á¹‡Ä• tipÄ• tÄ• dayo __dasa akusalakammapathÄ• _ nÄ• ma. kÄ• marÄ• gasaá¹ƒyojan
paá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sabhavarÄ• gaissÄ• macchariy
__dasa saá¹ƒyojanÄ• ni_ nÄ• ma. micchÄ• diá¹-á¹-himicchÄ• saá¹…kappÄ• dayo \Ne 236/
micchÄ• Ã±Ä• á¹‡amicchÄ• vimuttÄ«hi saddhiá¹ƒ __dasa micchattÄ• _ nÄ• ma. tattha __m
pÄ• pakiriyÄ• su upÄ• yacintÄ• vasena ceva pÄ• pakaá¹ƒ katvÄ• ``sukataá¹ƒ mayÄ• â€™â
pavatto moho. __micchÄ• vimuttÄ«_ti avimuttasseva sato vimuttasaÃ±Ã±itÄ• . ``natthi dinna
yiá¹-á¹-haâ€™â€™ ntiÄ• dÄ«hi dasahi Ä• kÄ• rehi pavattaá¹ƒ natthikadassanaá¹ƒ __dasava
nÄ• ma. ``sassato loko, tathÄ• asassato, antavÄ• , anantavÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«
``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti vÄ• , ``hoti tathÄ• gato paraá¹ƒ mar
hoti ... pe ... hoti ca na hoti ca, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™
pavattÄ• __dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi_ nÄ• ma. tattha __loko_ti khandhÄ•
idaá¹ƒ parittaá¹ƒ kasiá¹‡ajjhÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``anantavÄ• â€™â€™ ti idaá¹ƒ v

__tathÄ• gato_ti satto. dasakaá¹ƒ.

aá¹-á¹-hÄ• rasakesu \Be 310/ __taá¹‡hÄ• vicaritÄ• nÄ«_ti taá¹‡hÄ• samudÄ• cÄ• rÄ• taá¹
__ajjhattikassupÄ• dÄ• yÄ• _ti ajjhattikaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. idaá¹ƒ hi up
tattha ``asmÄ«ti hoti, itthasmÄ«ti hoti, evasmÄ«ti hoti, aÃ±Ã±athÄ• smÄ«ti hoti, tathÄ• bhav
bhavissanti, evaá¹ƒ bhavissanti, aÃ±Ã±athÄ• bhavissanti hoti, tathÄ• asmÄ«ti, sÄ• tasmÄ«
siyanti, itthaá¹ƒ siyanti, evaá¹ƒ siyanti, aÃ±Ã±athÄ• siyanti hoti, tathÄ• apÄ• haá¹ƒ siyanti,
itthaá¹ƒ siyanti, apÄ• haá¹ƒ evaá¹ƒ siyanti, apÄ• haá¹ƒ aÃ±Ã±atÄ• siyanti hotÄ«â€™â€™ t
ajjhattikassupÄ• dÄ• ya __aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni_ nÄ• ma.

tattha __asmÄ«ti hotÄ«_ti ajjhattikesu khandhapaÃ±cakesu samÅ«hato ``ahamasmÄ«â€™
attho. evaá¹ƒ pana gahaá¹‡e sati tato paraá¹ƒ anupanidhÄ• ya, upanidhÄ• ya vÄ• ti dvidhÄ«
tattha __anupanidhÄ• yÄ• _ti aÃ±Ã±aá¹ƒ Ä• kÄ• raá¹ƒ anupanidhÄ• ya anupagamma sakal
itthasmÄ«ti hoti. tassa ``khattiyÄ• dÄ«su idaá¹ƒpakÄ• ro ahaâ€™â€™ nti taá¹‡hÄ• mÄ• nad
hotÄ«ti attho. upanidhÄ• ya gahaá¹‡aá¹ƒ pana duvidhaá¹ƒ hoti samato ca asamato ca. tatth
evasmÄ«ti idaá¹ƒ, tassa yathÄ• ayaá¹ƒ khattiyo, brÄ• hmaá¹‡Ä• dayo vÄ• devamanussarÅ«
evamahamasmÄ«ti attho. __aÃ±Ã±athÄ• smÄ«_ti idaá¹ƒ pana asamato gahaá¹‡aá¹ƒ, tassa
tato aÃ±Ã±athÄ• ahaá¹ƒ hÄ«no vÄ• adhiko vÄ• ti attho. imÄ• ni tÄ• va paccuppannavasen
taá¹‡hÄ• vicaritÄ• ni, __bhavissa_ntiÄ• dÄ«ni pana cattÄ• ri anÄ• gatavasena \Ne 237/ vutt
purimacatukke vuttanayavasena attho veditabbo. tattha __asmÄ«_tiÄ• didvayaá¹ƒ sassatuc
vuttaá¹ƒ. tattha hi asmÄ«ti sassataá¹ƒ, sÄ«datÄ«ti __sÄ• taá¹ƒ, _ asassataá¹ƒ, ito parÄ• ni
__siya_ntiÄ• dÄ«ni cattÄ• ri saá¹ƒsayaparivitakkavasena vuttÄ• ni. __apÄ• haá¹ƒ siya_ntiÄ«
nÄ• mÄ• haá¹ƒ bhaveyyaâ€™â€™ nti evaá¹ƒ pavattapatthanÄ• kappanavasena vuttÄ• nÄ«
aá¹-á¹-hÄ• rasakaá¹ƒ paá¹-hamaá¹ƒ.

dutiye __bÄ• hirassupÄ• dÄ• yÄ• _ti bÄ• hiraá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. tattha
itthasmÄ«ti hoti, iminÄ• evasmÄ«ti hoti, iminÄ• aÃ±Ã±athÄ• smÄ«ti hotÄ«â€™â€™ tiÄ• di
bÄ• hirassupÄ• dÄ• ya __aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• nÄ«_ti veditabbÄ• ni. ``iminÄ•
hettha purimehi viseso. tattha __iminÄ• _ti iminÄ• bÄ• hirena rÅ«pena vÄ• ... pe ... viÃ±Ã±
tattha ca chattakhaggabÄ«janiannapÄ• nadhanadhaÃ±Ã±Ä• diupakaraá¹‡avasena bÄ• hira
dÄ• sadÄ• siÃ±Ä• tiparijanahatthiassÄ• diupakaraá¹‡avasena vedanÄ• dayo veditabbÄ• . in
``itthasmÄ«ti evasmÄ«â€™â€™ tiÄ• dinÄ• sabbattha yojanÄ• veditabbÄ• . aá¹-á¹-hÄ• rasa

itaresu pana __tadekajjhaá¹ƒ abhisaá¹ƒyÅ«hitvÄ• _tiÄ• dÄ«su tadubhayaá¹ƒ aá¹-á¹-hÄ• ras
chattiá¹ƒsataá¹‡hÄ• vicaritÄ• ni honti, evaá¹ƒ ekekassa puggalassa atÄ«takÄ• le dvinnaá¹ƒ
vasena chattiá¹ƒsa, tathÄ• anÄ• gate chattiá¹ƒsa honti. paccuppanne pana ekassa yathÄ•
labbhanti, sabbasattÄ• naá¹ƒ vasena paccuppannepi chattiá¹ƒsa labbhanti. iti evaá¹ƒ vutten
sabbaá¹ƒ ekato katvÄ• sabbasattÄ• naá¹ƒ kÄ• lattayepi channaá¹ƒ aá¹-á¹-hÄ• rasakÄ• naâ

taá¹‡hÄ• vicaritÄ• ni hontÄ«ti attho. __aá¹-á¹-hataá¹‡hÄ• vicaritasataá¹ƒ hotÄ«_ti etthÄ• pi
daá¹-á¹-habbo.

taá¹‡hÄ• vicaritÄ• ni niá¹-á¹-hitÄ• ni.

__yÄ• ni cÄ• _tiÄ• dÄ«su yÄ• ni cettha dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni vattabbÄ• ni, tÄ•
__dÄ«ghanikÄ• yassa_ paá¹-hamasuttante \Be 312/ (DN I 29 Ä• dayo) satthÄ• rÄ• sayaá¹ƒ
attho. brahmajÄ• le hi cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro ekaccasassatikÄ• , cattÄ• ro ant
amarÄ• vikkhepikÄ• , dve adhiccasamuppannikÄ• , soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha
aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucchedavÄ• dÄ• , paÃ±ca diá¹-á¹-h
__dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni_ sanidÄ• nÄ• ni nÄ• nÄ• nayato vuttÄ• ni, tattha vuttan
veditabbo. ayaá¹ƒ tÄ• vettha padatthÄ• nusÄ• rato vinicchayo, sesopettha vinicchayo padat
suviÃ±Ã±eyyoti.

khuddakavatthuvibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammahadayavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ•

dhammahadayavibhaá¹…gamÄ• tikÄ• ya pana padatthÄ• dito vinicchayo pubbe vuttova. ya
heá¹-á¹-hÄ• nÄ• nÄ• nayato vibhattÄ• naÃ±Ã±eva khandhÄ• yatanÄ• dÄ«naá¹ƒ dvÄ• dasa
puna sabbasaá¹…gÄ• hikacatubhÅ«muppattitappariyÄ• pannatÄ• dÄ«hi dasahi vÄ• rehi ap
sabbadhammÄ• dhippÄ• yasaá¹…khÄ• tehi dhammahadayehi vibhÄ• gadassanatthamevÄ•
vibhaá¹…ganayato cettha vinicchayo hoti. vibhaá¹…ge hi paá¹-hamaá¹ƒ ``kati khandhÄ• â€
sapucchakaá¹ƒ dvÄ• dasapadikaá¹ƒ mÄ• tikaá¹ƒ nikkhipitvÄ• heá¹-á¹-hÄ• vuttÄ• nusÄ• re
sabbasaá¹…gÄ• hikavÄ• ro nÄ• ma vibhatto, tattha satta phassÄ• dayo sattannaá¹ƒ viÃ±Ã±
veditabbÄ• .

dutiyo \Be 313/ pana vÄ• ro tesaá¹ƒ catÅ«su bhÅ«mÄ«su catÅ«hi koá¹-á¹-hÄ• sehi uppattÄ
pavatto. tattha paá¹-hamakoá¹-á¹-hÄ• se tÄ• va ---

``kÄ• madhÄ• tuyÄ• kati khandhÄ• ... pe ... kati cittÄ• ni? kÄ• madhÄ• tuyÄ• paÃ±cakkha
aá¹-á¹-hÄ• rasa dhÄ• tuyo, tÄ«á¹‡i saccÄ• ni, bÄ• vÄ«satindriyÄ• ni, nava hetÅ«, cattÄ• ro
vedanÄ• , saÃ±Ã±Ä• , cetanÄ• , cittÄ• nÄ«â€™â€™ ti ---

mÄ• tikaá¹ƒ nikkhipitvÄ• vibhattÄ• . tattha yasmÄ• catubhÅ«makÄ• pi dhammÄ• yebhuyy
uppajjanti \Ne 239/, na kÄ• mÄ• vacarÄ• va. tenettha ``paÃ±cakkhandhÄ• â€™â€™ tiÄ• di
tatthuppajjanakadhammÄ• hettha adhippetÄ• , na taá¹ƒbhÅ«mipariyÄ• pannÄ• va. rÅ«padh

ettha ca __tÄ«á¹‡i saccÄ• nÄ«_ti idaá¹ƒ nirodhasaccassa desavinimuttatÄ• ya katthaci des
vajjetvÄ• vuttaá¹ƒ. kÄ• raá¹‡asÄ• pekkhÄ• hi dhammÄ• attano nissayakÄ• raá¹‡abhÅ«taa
akÄ• raá¹‡assa anissayattÄ• , yathÄ• vÄ• kadÄ• ci upalabbhamÄ• nÄ• dhammÄ• kÄ• lan
saá¹…khatattaá¹ƒva sÅ«centi. aÃ±Ã±athÄ• itarakÄ• lesupi bhÄ• vassa ca pasaá¹…gato, et
evaá¹ƒ kvaci dese upalabbhamÄ• nÄ• pÄ«ti gahetabbaá¹ƒ. sabbadesaabyÄ• pitÄ• pana as
vÄ• asambhavato eva nopapajjati, tasmÄ• desakÄ• lavinimuttameva asaá¹…khatanti gahe

dutiyakoá¹-á¹-hÄ• se pana ---

``rÅ«padhÄ• tuyÄ• paÃ±cakkhandhÄ• , cha Ä• yatanÄ• ni, nava dhÄ• tuyo, tÄ«á¹‡i saccÄ•
aá¹-á¹-ha hetÅ«, tayo \Be 314/ Ä• hÄ• rÄ• , cattÄ• ro phassÄ• ... pe ... cattÄ• ri cittÄ• nÄ«â

mÄ• tikaá¹ƒ nikkhipitvÄ• vibhattÄ• . yasmÄ• pana rÅ«pÄ«naá¹ƒ ghÄ• nÄ• dÄ«naá¹ƒ abhÄ
gandhÄ• yatanÄ• dÄ«ni Ä• yatanÄ• dikiccaá¹ƒ na karonti, tasmÄ• te vajjetvÄ• ``cha Ä• yat
tiÄ• di vuttaá¹ƒ na tesaá¹ƒ abhÄ• vÄ• . keci pana ``rÅ«paloke gandharasÄ• kabaá¸·Ä«kÄ• n
mahÄ• bhÅ«tÄ• naÃ±ca phoá¹-á¹-habbakiccatÄ• natthi, teneva pÄ• á¸·iyaá¹ƒ na uddhaá¹-Ä
sÄ• dhetuá¹ƒ bahuá¹ƒ hetupaá¹-irÅ«pakaá¹ƒ vatvÄ• papaÃ±centi, taá¹ƒ tesaá¹ƒ matimattan
gandhÄ• dÄ«naá¹ƒ avinibbhogattÄ• , phoá¹-á¹-habbattÄ• , dhÄ• tusabhÄ• vattÄ• ca
ghÄ• nÄ• dittayabhÄ• vadvayasukhadukkhadomanassindriyÄ• ni, pana
domanassahetukabaá¸·Ä«kÄ• rÄ• hÄ• raghÄ• nÄ• dittayasamphassÄ• dÄ«ni ca vajjetvÄ• c

tatiyakoá¹-á¹-hÄ• se pana ---

``arÅ«padhÄ• tuyÄ• \Ne 240/ cattÄ• ro khandhÄ• , dve Ä• yatanÄ• ni, dve dhÄ• tuyo, tÄ«á¹
ekÄ• dasindriyÄ• ni, aá¹-á¹-ha hetÅ«, tayo Ä• hÄ• rÄ• , eko phasso ... pe ... ekaá¹ƒ cittaâ€™

mÄ• tikaá¹ƒ nikkhipitvÄ• vibhattÄ• . ettha ca cakkhusotaanaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
ekÄ• dasindriyÄ• ni veditabbÄ• ni.

catutthakoá¹-á¹-hÄ• se pana ---

``apariyÄ• panne cattÄ• ro khandhÄ• , dve Ä• yatanÄ• ni, dve dhÄ• tuyo, dve saccÄ• ni, dv
tayo Ä• hÄ• rÄ• , eko phasso ... pe ... ekaá¹ƒ cittaâ€™â€™ nti ---

mÄ• tikaá¹ƒ \Be 315/ nikkhipitvÄ• vibhattÄ• . yasmÄ• ca okÄ• savasena vÄ• sattuppattiva
apariyÄ• pannadhÄ• tu nÄ• ma natthi, tasmÄ• ``apariyÄ• pannadhÄ• tuyÄ• â€™â€™ ti ava
dassetuá¹ƒ ``apariyÄ• panne cattÄ• ro khandhÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. evaá¹ƒ catÅ«hi
vÄ• ro veditabbo.

tatiyo pana vÄ• ro ---

``rÅ«pakkhandho kÄ• madhÄ• tupariyÄ• panno, cattÄ• ro khandhÄ• siyÄ• kÄ• madhÄ• tup
kÄ• madhÄ• tupariyÄ• pannÄ• â€™â€™ tiÄ• dinÄ• ---

catÅ«su bhÅ«mÄ«su catÅ«hi koá¹-á¹-hÄ• sehi taá¹ƒtaá¹ƒbhÅ«mipariyÄ• pannadhammadas
heá¹-á¹-hÄ• vuttÄ• nusÄ• rena sakkÄ• Ã±Ä• tunti na vitthÄ• rito. tattha __ca kÄ• madhÄ• t
kÄ• mÄ• vacarabhÄ• vena tattha antogadho kÄ• mÄ• vacaroti attho. sesesupi eseva nayo.

catuttho pana vÄ• ro tÄ«su bhÅ«mÄ«su catÅ«hi koá¹-á¹-hÄ• sehi paá¹-isandhikkhaá¹‡e
uppajjanakÄ• nuppajjanakadhammadassanavasena pavatto. tattha paá¹-hamakoá¹-á¹-hÄ• s

``kÄ• madhÄ• tuyÄ• \Ne 241/ upapattikkhaá¹‡e sabbesaá¹ƒ paÃ±cakkhandhÄ• pÄ• tubhav
ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti, kassaci dasÄ• yatanÄ• ni pÄ• tubhavanti, kassaci a
kassaci satta, kassaci ekÄ• dasa dhÄ• tuyo ... pe ... satta dhÄ• tuyo. sabbesaá¹ƒ ekaá¹ƒ sa
kassaci cuddasindriyÄ• ni, kassaci terasa, kassaci aparÄ• ni terasa, kassaci dvÄ• dasa, kas
nava, kassaci aparÄ• ni nava, kassaci aá¹-á¹-ha, kassaci aparÄ• ni aá¹-á¹-ha, kassaci satta
paÃ±ca, kassaci cattÄ• rindriyÄ• ni pÄ• tubhavanti, kassaci tayo hetÅ« pÄ• tubhavanti, kass
ahetukÄ• pÄ• tubhavanti. sabbesaá¹ƒ cattÄ• ro Ä• hÄ• rÄ• , eko phasso ... pe ... ekaá¹ƒ cit
pÄ• tubhavatÄ«â€™â€™ ti ---

mÄ• tikaá¹ƒ nikkhipitvÄ• vibhattÄ• . tattha paá¹-isandhikkhaá¹‡e kÄ• mÄ• vacarÄ• naá¹ƒ o
Ä• pÄ• yikÄ• naá¹ƒ, devamanussÄ• naá¹ƒ paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ saddÄ• yatanava
pÄ• tubhavanti, tÄ• neva ekÄ• dasa dhÄ• tuyo honti. saddo hi ekantena paá¹-isandhiyaá¹ƒ
pana jaccandhÄ• naá¹ƒ dasa, jaccabadhirÄ• naá¹ƒ aparÄ• ni dasa, jaccandhabadhirÄ• naá
rÅ«pagandharasakÄ• yaphoá¹-á¹-habbamanodhammavasena satta Ä• yatanadhÄ• tuyo pÄ
tihetukÄ• naá¹ƒ manacchaá¹-á¹-hÄ• ni indriyÄ• ni, bhÄ• vadvaye ekaá¹ƒ, jÄ«vitindriyaá¹ƒ, s
ekaá¹ƒ, saddhÄ• dÄ«ni paÃ±cÄ• ti cuddasindriyÄ• ni, tesaá¹ƒ dvihetukÄ• naá¹ƒ paÃ±Ã±ind
paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ tihetukÄ• naá¹ƒ bhÄ• vindriyaá¹ƒ vajjetvÄ• apa
duhetukÄ• naá¹ƒ dvÄ• dasa, gabbhaseyyakÄ• naá¹ƒ pana tihetukÄ• naá¹ƒ purimesu cudda
vajjetvÄ• dasa, tesaá¹ƒ duhetukÄ• naá¹ƒ nava, opapÄ• tikÄ• naá¹ƒ ahetukÄ• naá¹ƒ paripua
purimesu cuddasasu saddÄ• dÄ«ni vajjetvÄ• aparÄ• ni nava, tesaÃ±Ã±eva jaccandhÄ• naá
badhirÄ• naá¹ƒ, andhabadhirÄ• naá¹ƒ pana satta, gabbhaseyyakÄ• naá¹ƒ pana ahetukÄ• n
kÄ• yamanobhÄ• vajÄ«vitaupekkhindriyÄ• ni paÃ±ca, tesaÃ±Ã±eva napuá¹ƒsakÄ• naá¹ƒ ca
ahetukacittesu hi vijjamÄ• nÄ• pi ekaggatÄ• samÄ• dhindriyataá¹ƒ na gacchati, manoviÃ±Ã
``eko phassoâ€™â€™ tiÄ• dayo veditabbÄ• .

dutiyakoá¹-á¹-hÄ• se \Be 317/ pana ---

``rÅ«padhÄ• tuyÄ• \Ne 242/ upapattikkhaá¹‡e á¹-hapetvÄ• asaÃ±Ã±asattÄ• naá¹ƒ devÄ• n
pÄ• tubhavanti. paÃ±cÄ• yatanÄ• ni, paÃ±ca dhÄ• tuyo, ekaá¹ƒ saccaá¹ƒ, dasindriyÄ• ni, ta
eko phasso ... pe ... ekaá¹ƒ cittaâ€™â€™ nti ---

mÄ• tikaá¹ƒ nikkhipitvÄ• vibhattÄ• . tattha cakkhurÅ«pasotamanodhammÄ• naá¹ƒ vasena p
veditabbÄ• . etthÄ• pi gandharasaphoá¹-á¹-habbÄ• naá¹ƒ aggahaá¹‡e kÄ• raá¹‡aá¹ƒ pubbe
cakkhusotamanojÄ«vitindriyÄ• ni, somanassupekkhÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ, saddhÄ• dÄ«n
veditabbÄ• ni.

tatiyakoá¹-á¹-hÄ• se pana ---

``asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ upapattikkhaá¹‡e eko khandho pÄ• tubhavati rÅ«pak
rÅ«pÄ• yatanaá¹ƒ dhammÄ• yatanaá¹ƒ, dve dhÄ• tuyo rÅ«padhÄ• tu dhammadhÄ• tu, ekaa
rÅ«pajÄ«vitindriyaá¹ƒ, asaÃ±Ã±asattÄ• devÄ• ahetukÄ• , anÄ• hÄ• rÄ• , aphassakÄ• ... p

saniddesamÄ• tikÄ• nikkhittÄ• . ettha ca rÅ«pampi kiÃ±cÄ• pi tesaá¹ƒ Ä• yatanÄ• dikiccaá¹
saviÃ±Ã±Ä• á¹‡akarÅ«pÄ«su pana gahitattÄ• idhÄ• pi gahitaá¹ƒ. gandhÄ• dayo pana tatth
gahitÄ• , no avijjamÄ• natÄ• ya. ekatalavÄ• sikÄ• naá¹ƒ vÄ• sesabrahmÄ• naá¹ƒ cakkhuvis
rÅ«pÄ• yatanaá¹ƒ uddhaá¹-aá¹ƒ, asaÃ±Ã±Ä«naá¹ƒ pana paÃ±cÄ• yatanÄ• ni, eko Ä• hÄ• r

catutthakoá¹-á¹-hÄ• se ---

``arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e cattÄ• ro khandhÄ• , dve Ä• yatanÄ• ni, dve dhÄ• tu
aá¹-á¹-hindriyÄ• ni \Be 318/, tayo hetÅ«, tayo Ä• hÄ• rÄ• , eko phasso ... pe ... ekaá¹ƒ cittaâ

mÄ• tikÄ• padÄ• ni nikkhipitvÄ• vibhattÄ• . ettha ca manojÄ«vitaupekkhindriyÄ• ni, saddhÄ
aá¹-á¹-hindriyÄ• ni veditabbÄ• ni. sesaá¹ƒ suviÃ±Ã±eyyameva. evaá¹ƒ catÅ«hi koá¹-á¹-hÄ•
veditabbo.

paÃ±camo pana vÄ• ro tesaá¹ƒ dhammÄ• naá¹ƒ bhÅ«mantaravasena ``kÄ• mÄ• vacaradh
pariyÄ• pannÄ• â€™â€™ ti cattÄ• ro duke mÄ• tikÄ• vasena nikkhipitvÄ• vibhajanavasena
vuttatthova.

chaá¹-á¹-ho pana vÄ• ro sammutidevaupapattidevavisuddhideve niddisitvÄ• manussadeva
uppÄ• dakakammaÄ• yuppamÄ• á¹‡adassanavasena vutto. tatthÄ• yaá¹ƒ saá¹…khepattho

dÄ• nasÄ«lÄ• dikÄ• mÄ• vacarakusalaá¹ƒ katvÄ• manussaloke khattiyamahÄ• sÄ• lÄ• diku
cÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsayÄ• matusitanimmÄ• naratiparanimmitavasavattisaá¹…kh
uppajjanti, tattha sinerupabbatavemajjhaparibhaá¹‡á¸• apabbatato paá¹-á¹-hÄ• ya heá¹-á¹-h
tiriyaá¹ƒ cakkavÄ• á¸·apabbataá¹ƒ Ä• hacca etthantare pabbataÄ• kÄ• sarukkhapathaviniss
cÄ• tumahÄ• rÄ• jacandasÅ«riyÄ• sabbe cÄ• tumahÄ• rÄ• jikÄ• . tato uddhaá¹ƒ cakkavÄ•
tÄ• vatiá¹ƒsÄ• dayo yathÄ• kkamaá¹ƒ uparÅ«pari á¹-hitÄ• ti veditabbÄ• . devalokopi paramp
appatto nÄ• ma natthi.

paá¹-hamajjhÄ• naá¹ƒ pana parittaá¹ƒ bhÄ• vetvÄ• brahmapÄ• risajjesu uppajjanti, majjhim
brahmapurohitesu, paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• mahÄ• brahmesu, ime tayopi janÄ• paá¹-ha
\Be 319/ vasanti. Ä• yuÄ• bhÄ• dibhedena panesaá¹ƒ bhedo, evaá¹ƒ uparipi.

catukkanaye pana dutiyajjhÄ• naá¹ƒ, paÃ±cakanaye dutiyatatiyajjhÄ• naÃ±ca parittaá¹ƒ, ma
bhÄ• vetvÄ• parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bhassaresu uppajjanti. tatiyajjhÄ• naá¹
parittasubhaappamÄ• á¹‡asubhasubhakiá¹‡hesu. catutthajjhÄ• naá¹ƒ pana bhÄ• vetvÄ•
Ä• rammaá¹‡amanasikÄ• rachandÄ• dhimuttiÄ• dinÄ• nattato keci asaÃ±Ã±Ä«su, keci veha
atappesu, sudassesu, sudassÄ«su, keci akaniá¹-á¹-hesu, Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«
uppajjanti. tattha hi ekacce titthiyÄ• ``cittaá¹ƒ nissÄ• ya rajjanadussanÄ• dayo, tannidÄ• nÄ
samuppajjantÄ«â€™â€™ ti citte dosaá¹ƒ disvÄ• ``diá¹-á¹-hadhammanibbÄ• nametaâ€™â€
244/ janetvÄ• tatrÅ«papattiyÄ• jhÄ• naá¹ƒ bhÄ• vetvÄ• rÅ«pakÄ• yamattÄ• á¹-hitÄ• vÄ•
hutvÄ• nibbattitvÄ• tattheva paÃ±cakappasatÄ• ni tiá¹-á¹-hantÄ«ti veditabbÄ• .

aá¹-á¹-hasamÄ• pattilÄ• bhÄ«naá¹ƒ kataraá¹ƒ jhÄ• naá¹ƒ vipaccatÄ«ti? paguá¹‡aá¹ƒ, sabbe
vipÄ• kabhÅ«miá¹ƒ pattheti, taá¹ƒpatthanÄ• ya ca asati yaá¹ƒ maraá¹‡asamaye samÄ• pajj
uttamavasena nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ vipaccati. suddhÄ• vÄ• sesu ca av
sattÄ• na uppajjanti, anÄ• gÄ• mino pana asaÃ±Ã±Ä«vajjitabrahmalokesu sabbattha uppaj
sabbesampi ca ariyÄ• naá¹ƒ tatrÅ«papattito uparÅ«papattipi, na heá¹-á¹-hÅ«papatti. te hi
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbattÄ• anÄ• gÄ• mino nava brahmaloke sodhetvÄ• ma
parinibbanti, na nivattanti ariyÄ• naá¹ƒ heá¹-á¹-hÅ«papattiabhÄ• vÄ• .
vehapphalaakaniá¹-á¹-hanevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhavÄ• tayopi seá¹-á¹-habh
á¹-hÄ• nesu nibbattÄ• anÄ• gÄ• mino neva uddhaá¹ƒ gacchanti, na adho. tattheva parinibb
manussaloke ca sekhÄ• gihibhÄ• ve yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti, na asekhÄ• . te hi arahat
pabbajanti vÄ• , parinibbanti vÄ• . bhummadevesu pana khÄ«á¹‡Ä• savÄ• pi yÄ• vajÄ«vaá¹
kÄ• mÄ• vacaradevesu sotÄ• pannasakadÄ• gÄ• minova tiá¹-á¹-hanti, anÄ• gÄ• mino pana
vaá¹-á¹-ati khÄ«á¹‡Ä• savena parinibbÄ• tunti gahetabbaá¹ƒ. evaá¹ƒ imÄ• su sattavÄ«satiy
pariyÄ• pannamanussadevabrahmalokesu nibbattasattesu manussÄ• naá¹ƒ tÄ• va imasmiá
Ä• yuppamÄ• á¹‡aá¹ƒ, appaá¹ƒ vÄ• bhiyyo. Ä• pÄ• yikÄ• naá¹ƒ, bhummadevÄ• naÃ±ca ka
kammameva pamÄ• á¹‡aá¹ƒ. te hi sattÄ• henapi maranti, kappampi tiá¹-á¹-hantÄ«ti.

cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ pana mÄ• nusakÄ• ni paÃ±Ã±Ä• sa vassÄ• ni ekaá¹ƒ rattindi
rattiyo mÄ• so, tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo, tena saá¹ƒvaccharena d
Ä• yuppamÄ• á¹‡aá¹ƒ. tÄ• ni manussagaá¹‡anÄ• ya navutivassasatasahassÄ• ni honti. tÄ•
vassasataá¹ƒ ekaá¹ƒ rattindivaá¹ƒ katvÄ• evamÄ• gataá¹ƒ dibbaá¹ƒ vassasahassaá¹ƒ. eva
vassagaá¹‡anaÃ±ca diguá¹‡aá¹ƒ katvÄ• heá¹-á¹-himato diguá¹‡acatugguá¹‡aá¹ƒ Ä• yuppa

brahmesu pana brahmapÄ• risajjÄ• naá¹ƒ kappassa tatiyo bhÄ• go Ä• yuppamÄ• á¹‡aá¹ƒ,
upaá¸• á¸• hakappo \Ne 245/, mahÄ• brahmÄ• naá¹ƒ eko kappo, parittÄ• bhÄ• naá¹ƒ dve k
diguá¹‡aá¹ƒ katvÄ• yÄ• va subhakiá¹‡hÄ• yojetabbaá¹ƒ. subhakiá¹‡hÄ• naá¹ƒ hi catusaá¹
Ä• yuppamÄ• á¹‡aá¹ƒ, asaÃ±Ã±Ä«naá¹ƒ, vehapphalÄ• naÃ±ca paÃ±cakappasatÄ• ni, avih
uparÅ«pari diguá¹‡avasena yÄ• va akaniá¹-á¹-hÄ• yojetabbaá¹ƒ. akaniá¹-á¹-hÄ• naá¹ƒ hi s
arÅ«pÄ• naá¹ƒ catunnaá¹ƒ yathÄ• kkamaá¹ƒ vÄ«sati, cattÄ• ri, saá¹-á¹-hi, caturÄ• sÄ«ti kap
Ä• yuppamÄ• á¹‡anti.

ukkhittÄ• \Be 321/ puÃ±Ã±atejena, kÄ• marÅ«pagatiá¹ƒ gatÄ• .

bhavaggatampi sampattÄ• , punÄ• gacchanti duggatiá¹ƒ ||

tÄ• va dÄ«ghÄ• yukÄ• sattÄ• , cavanti Ä• yusaá¹…khayÄ• .

natthi koci bhavo nicco, iti vuttaá¹ƒ mahesinÄ• ||

tasmÄ• hi dhÄ«rÄ• nipakÄ• , nipuá¹‡Ä• atthacintakÄ• .

jarÄ• maraá¹‡amokkhÄ• ya, bhÄ• venti maggamuttamaá¹ƒ ||

bhÄ• vayitvÄ• suciá¹ƒ maggaá¹ƒ, nibbÄ• nogadhagÄ• minaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, parinibbanti anÄ• savÄ• ti || (Vibh 1029).

ayaá¹ƒ chaá¹-á¹-havÄ• re nayo.

sattamo pana vÄ• ro tesaá¹ƒ khandhÄ• dÄ«naá¹ƒ abhiÃ±Ã±eyyÄ• dibhÄ• vavibhÄ• vanava

``rÅ«pakkhandho abhiÃ±Ã±eyyo, pariÃ±Ã±eyyo, na pahÄ• tabbo, na bhÄ• vetabbo, na sacc
khandhÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• , siyÄ• pahÄ• tabbÄ• , siyÄ• bhÄ• vetabbÄ• ,
pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• â€™â€™ tiÄ• dinÄ• ---

dvÄ• dasapi koá¹-á¹-hÄ• sÄ• vitthÄ• rato vibhattÄ• . tattha lakkhaá¹‡apariggÄ• hikÄ• ya pa
sabbe dhammÄ• \Ne 246/ abhiÃ±Ã±eyyÄ• . Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• su yath
pariÃ±Ã±Ä• ya vasena sabbepi dhammÄ• pariÃ±Ã±eyyÄ• . lokuttaradhammÄ• pi Ã±Ä• tap
pahÄ• tabbÄ• . maggo bhÄ• vetabbo, phalaá¹ƒ, nibbÄ• naÃ±ca sacchikÄ• tabbaá¹ƒ. tattha
Ã±Ä• tatÄ«raá¹‡avasena pariÃ±Ã±eyyo. vipassanÄ• visaye hi sabbaá¹ƒ tÄ«raá¹‡apariÃ±Ã±
nayena sabbattha abhiÃ±Ã±eyyÄ• dibhÄ• vo veditabbo.

aá¹-á¹-hamo \Be 322/ pana vÄ• ro tesaá¹ƒ sÄ• rammaá¹‡atÄ• vibhÄ• vanavasena pavatto,
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu saá¹…gahadassanavasena. dasamo kusalattikÄ• dÄ«hi s
tikadukehi vibhÄ• gadassanavasena pavatto, tepi heá¹-á¹-hÄ• vuttanayÄ• vÄ• ti ayamettha
panettha heá¹-á¹-hÄ• vuttoyeva. Ä• dito paá¹-á¹-hÄ• ya sabbattha __vibhaá¹…gapÄ• á¸·iaá
Ä• dayo; Vibh-a 978 Ä• dayo) gahetabboti.

dhammahadayavibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

vibhaá¹…gamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhÄ• tukathÄ• mÄ• tikÄ•

idÄ• ni \Be 323/ \Ne 247/ vibhaá¹…gamÄ• tikÄ• nantaraá¹ƒ ---

ayaá¹ƒ dhÄ• tukathÄ• dÄ«naá¹ƒ, sampattÄ• atthavaá¹‡á¹‡anÄ• .

mÄ• tikÄ• naá¹ƒ yato tasmÄ• , paÃ±cannampi yathÄ• rahaá¹ƒ ||

anuttÄ• natthato ceva, saá¹…khepenatthanicchayÄ• .

vibhaá¹…ganayato ceva, hoti saá¹ƒvaá¹‡á¹‡anÄ• nayo ||

tattha dhÄ• tukathÄ• mÄ• tikÄ• ya tÄ• va saá¹ƒvaá¹‡á¹‡anÄ• hoti. sÄ• panesÄ• nikkhepa
nayamÄ• tikÄ• abbhantaramÄ• tikÄ• nayamukhamÄ• tikÄ• lakkhaá¹‡amÄ• tikÄ• bÄ• hira
asaá¹…gaho ... pe ... vippayuttena saá¹…gahitaá¹ƒ asaá¹…gahitaâ€™â€™ nti ayaá¹ƒ cudd
saá¹…gahÄ• dikena nayena dhÄ• tukathÄ• ya dhammÄ• vibhattÄ• ti dassetuá¹ƒ á¹-hapitat
``mÅ«lamÄ• tikÄ• â€™â€™ tipi vuccati.

``paÃ±cakkhandhÄ• ... pe ... manasikÄ• roâ€™â€™ ti ayaá¹ƒ paÃ±cavÄ«sÄ• dhikena pad
saá¹…gahÄ• dinayena vibhajitabbabhÄ• vena dhÄ• tukathÄ• ya abbhantare eva á¹-hapitatt
nÄ• ma, yÄ• ``dhÄ• tukathÄ• mÄ• tikÄ• â€™â€™ tipi vuccati.

``tÄ«hi saá¹…gaho, tÄ«hi asaá¹…gaho, catÅ«hi sampayogo, catÅ«hi vippayogoâ€™â€™ ti
nikkhittÄ• khandhÄ• dÄ«su ca kusalattikÄ• dÄ«su ca mÄ• tikÄ• dhammesu tÄ«hi khandhÄ
saá¹…gaho asaá¹…gaho ca, tathÄ• catÅ«hi arÅ«pakkhandhehi sampayogo, vippayogo cÄ
saá¹…gahÄ• saá¹…gahÄ• dÄ«naá¹ƒ nayÄ• naá¹ƒ mukhÄ• nÄ«ti dassetuá¹ƒ á¹-hapitattÄ• _

``sabhÄ• go \Be 324/ visabhÄ• goâ€™â€™ ti ayaá¹ƒ dvÄ«hi padehi nikkhittÄ• sabhÄ• gav
saá¹…gahÄ• saá¹…gahanayÄ• ceva sampayogavippayoganayÄ• ca hontÄ«ti dassetuá¹ƒ
__lakkhaá¹‡amÄ• tikÄ• _ nÄ• ma. sabbÄ• pi dhammasaá¹…gaá¹‡Ä« dhÄ• tukathÄ• ya mÄ
tikapadÄ• ni, dve ca dukapadasatÄ• ni saá¹…khipitvÄ• nikkhittÄ• dhÄ• tukathÄ• mÄ• tikÄ
__bÄ• hiramÄ• tikÄ• _ nÄ• ma. evametissÄ• paÃ±cavidhÄ• ya mÄ• tikÄ• ya ayamanuttÄ•

__saá¹…gaho_tiÄ• dÄ«su hi saá¹…gaho tÄ• va jÄ• tisaÃ±jÄ• tikiriyÄ• gaá¹‡anavasena cat
khattiyÄ• Ä• gacchantu, yÄ• cÄ• vuso visÄ• kha, sammÄ• vÄ• cÄ• , yo ca sammÄ• kamm
dhammÄ• sÄ«lakkhandhe saá¹…gahitÄ• â€™â€™ ti (MN I 462) ayaá¹ƒ __jÄ• tisaá¹…gaho
Ä• gacchantu, yo cÄ• vuso visÄ• kha, sammÄ• vÄ• yÄ• mo, yÄ• ca sammÄ• sati, yo ca sa
samÄ• dhikkhandhe saá¹…gahitÄ• â€™â€™ ti (MN I 462) ayaá¹ƒ __saÃ±jÄ• tisaá¹…gaho_
jÄ• tisambandhabhÄ• vena saá¹…gahoti attho. ``sabbe hatthÄ• rohÄ• Ä• gacchantu, yÄ•
sammÄ• diá¹-á¹-hi, yo ca sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhandhe saá¹…
__kiriyÄ• saá¹…gaho_ nÄ• ma. ``haÃ±ci cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡anaá¹ƒ g
`cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitaâ€™â€™ â€™ nti (Kv 471) ayaá¹ƒ __g
ayamidha adhippeto. tappaá¹-ipakkhena __asaá¹…gaho_ veditabbo. tesaá¹ƒ vikappato __s
asaá¹…gahitÄ• dÄ«ni, _ ekuppÄ• dekanirodhaekavatthukaekÄ• rammaá¹‡atÄ• vasena __s
__vippayogo, _ tesaá¹ƒ vikappato sampayuttena __vippayuttÄ• dÄ«ni, _ tadubhayasaá¹ƒsa
__saá¹…gahitena sampayuttaá¹ƒ vippayutta_ntiÄ• dÄ«ni ca \Be 325/ veditabbÄ• ni. sesaá¹
tÄ• vettha anuttÄ• napadattho.

saá¹…gahÄ• saá¹…gahapadatthavaá¹‡á¹‡anÄ•

__atthavinicchayato_ pana yasmÄ• abbhantaramÄ• tikÄ• ya rÅ«pakkhandhÄ• dÄ«ni, bÄ•
``saá¹…gaho asaá¹…gahoâ€™â€™ tiÄ• dikehi nayamÄ• tikÄ• padehi ``tÄ«hi saá¹…gaho, t
tiÄ• dinayamukhamÄ• tikÄ• vasena \Ne 249/ yathÄ• rahaá¹ƒ niddesatthÄ• ya bhagavatÄ•
khandhÄ• dÄ«naá¹ƒ saá¹…gahÄ• dÄ«naá¹ƒ pÄ• á¸·iyaá¹ƒ vuttÄ• nusÄ• reneva saá¹…khep
nayena __vibhaá¹…ganayo_ sakkÄ• Ã±Ä• tunti taá¹ƒ visuá¹ƒ na vakkhÄ• ma.

tattha saá¹…gahÄ• saá¹…gahavÄ• re khandhÄ• naá¹ƒ tÄ• va ayaá¹ƒ niddese nayo --- rÅ«p
ekÄ• dasahi Ä• yatanehi ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahito. catÅ«hi khandhehi ekenÄ• y
asaá¹…gahito. tattha __ekÄ• dasahÄ«_ti manÄ• yatanavajjehi. dhammÄ• yatanenÄ• pi hi k
saá¹…gahitÄ• . __ekÄ• dasahÄ«_ti sattaviÃ±Ã±Ä• á¹‡adhÄ• tuvajjÄ• hi. sesaá¹ƒ suviÃ±Ã±e

vedanÄ• dayo tayo khandhÄ• yathÄ• sakaá¹ƒ ekena khandhena ekenÄ• yatanena ekÄ• ya
khandhehi ekÄ• dasahi Ä• yatanehi sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• , tathÄ• viÃ±Ã±
panettha sattahi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi saá¹…gahito, ekÄ• dasahi dhÄ• tÅ«hi asaá¹…ga
tattha hi vedanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ ekena dhammÄ• yatanena ca ekA
saá¹…gahitatÄ• veditabbÄ• . pÄ• á¸·iyaá¹ƒ panettha khandhapadaniddese, upari Ä• yatanA
``rÅ«pakkhandho ca vedanÄ• kkhandho ca dvÄ«hi khandhehi ekÄ• dasahÄ• yatanehi ekÄ•
saá¹…gahitÄ• â€™â€™ tiÄ• dinÄ• (DhÄ• tuk 15) dvimÅ«lakÄ• dinayenÄ• pi vitthÄ• ranayo
ekamÅ«lanayÄ• nusÄ• rena sabbattha suviÃ±Ã±eyyoti na vitthÄ• rayimhÄ• . ayaá¹ƒ khandh

Ä• yatanadhÄ• tupadÄ• nampi khandhapade vuttÄ• nusÄ• reneva tÄ«hi saá¹…gaho, tÄ«hi
yojetvÄ• Ã±Ä• tabbo. kevalaá¹ƒ panettha dhammÄ• yatanadhammadhÄ• tÅ«su asaá¹…kha
taá¹ƒ á¹-hapetvÄ• sesÄ• naá¹ƒ khandhesu saá¹…gaho veditabbo.

saccesu dukkhasaccaá¹ƒ sabbehi khandhÄ• yatanadhÄ• tÅ«hi. samudayamaggasaccÄ• ni
dhammÄ• yatanadhammadhÄ• tÅ«hi ca saá¹…gahitÄ• ni. nirodhasaccaá¹ƒ khandhena asa
dhammÄ• yatanadhammadhÄ• tÅ«hi eva saá¹…gahitaá¹ƒ.

indriyesu jÄ«vitindriyaá¹ƒ dvÄ«hi rÅ«pakkhandhasaá¹…khÄ• rakkhandhehi. sukhindriyÄ• d
vedanÄ• kkhandhena \Ne 250/, saddhÄ• dÄ«ni saá¹…khÄ• rakkhandhena, sabbÄ• ni cetÄ•
itthindriyapurisindriyÄ• dÄ«nipi dhammÄ• yatanadhammadhÄ• tÅ«hi saá¹…gahitÄ• ni. sesin

paá¹-iccasamuppÄ• desu nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡avajjitehi catÅ«hi khandhehi, ekÄ•
saá¹…gahitaá¹ƒ. ettha hi pavattiyaá¹ƒ nÄ• marÅ«passÄ• pi gahitattÄ• saddÄ• yatanampi g
saá¸·Ä• yatanaá¹ƒ dvÄ«hi khandhehi, pasÄ• daviÃ±Ã±Ä• á¹‡abhÅ«tehi chahi Ä• yatanehi, d
saá¹…gahitaá¹ƒ. upapattibhavo pana kÄ• mabhavabhÅ«to paÃ±cahi khandhehi, saddÄ• ya
Ä• yatanehi, sattarasahi dhÄ• tÅ«hi. rÅ«pabhavo paÃ±cahi khandhehi,
saddÄ• dicatukkaghÄ• nÄ• dittayatabbiÃ±Ã±Ä• á¹‡avajjehi paÃ±cahÄ• yatanehi, aá¹-á¹-hah
saá¹…gahito. asaÃ±Ã±Ä«bhavo ekena rÅ«pakkhandhena, rÅ«padhammavasena dvÄ«hi Ä•
ghÄ• nÄ• dittayaá¹ƒ panettha Ä• yatanÄ• dikiccÄ• karaá¹‡ato Ä• yatanadhÄ• tÅ«hi asaá¹…
saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. bhavassa ca ekantamupÄ• dinnattÄ• pavattivipÄ• kÄ• n
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ gahaá¹‡epi anupÄ• dinnasaddÄ• yatanassa idha aggaha
arÅ«pabhavo catÅ«hi khandhehi dvÄ«hi Ä• yatanadhÄ• tÅ«hi. jÄ• tijarÄ• maraá¹‡Ä• ni nÄ•
lakkhaá¹‡attÄ• dvÄ«hi rÅ«pakkhandhasaá¹…khÄ• rakkhandhehi. sokadukkhadomanassÄ•

saá¹…khÄ• rakkhandhena, dhammÄ• yatanadhammadhÄ• tÅ«hi ca saá¹…gahito. paridevo
rÅ«pakkhandhasaddÄ• yatanasaddadhÄ• tÅ«hi. sesÄ• ni panettha paá¹-iccasamuppÄ• daá
satipaá¹-á¹-hÄ• nasammappadhÄ• nÄ• ca suviÃ±Ã±eyyÄ• va.

iddhipÄ• dÄ• dvÄ«hi khandhehi, Ä• yatanehi, dhÄ• tÅ«hi saá¹…gahitÄ• . ettha ca cittiddhip
dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuniyamato soá¸·asahi dhÄ• tÅ«hi asaá¹…gaho v
vedanÄ• saá¹…khÄ• rakkhandhehi, ekenÄ• yatanena, ekÄ• ya dhÄ• tuyÄ• ca saá¹…gahitÄ
khandhena, ekena Ä• yatanena, ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• . evaá¹ƒ paÃ±cindriyÄ•
cittaá¹ƒ sattahi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi saá¹…gahitanti ettakameva viseso. sabbesampi c
khandhÄ• yatanadhÄ• tÅ«hi asaá¹…gahitabhÄ• vo veditabbo.

iminÄ• nayena bÄ• hiramÄ• tikÄ• yapi ``kusalÄ• dhammÄ• , akusalÄ• dhammÄ• catÅ«h
dhÄ• tÅ«hi saá¹…gahitÄ• . abyÄ• katÄ• pana asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• pa
Ä• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hi saá¹…gahitÄ• â€™â€™ tiÄ• dinÄ• yojetvÄ• saá
\Be 328/ \Ne 251/ ayamettha saá¹…khepo, vitthÄ• ro pana __dhÄ• tukathÄ• pÄ• á¸·iaá¹-á¹-
Ä• dayo; DhÄ• tuk-a 77) gahetabboti.

niá¹-á¹-hito ``saá¹…gaho asaá¹…gahoâ€™â€™ ti padassa

atthavinicchayo.

saá¹…gahitenaasaá¹…gahitapadatthavaá¹‡á¹‡anÄ•

saá¹…gahitenaasaá¹…gahitapade sabbesaá¹ƒ rÅ«pakkhandhÄ• dipadÄ• naá¹ƒ niddeso na
padÄ• ni rÅ«pekadesaá¹ƒ, arÅ«pena asammissaá¹ƒ viÃ±Ã±Ä• á¹‡ekadesaÃ±ca aÃ±Ã±ena
niddeso. tÄ• ni pana manÄ• yatanadhammÄ• yatanavajjitÄ• naá¹ƒ dasÄ• yatanÄ• naá¹ƒ, dh
sattarasannaá¹ƒ dhÄ• tÅ«naá¹ƒ, sattarÅ«pindriyÄ• naÃ±ca vasena veditabbÄ• ni, na rÅ«pa
__pÄ• á¸·iyaá¹ƒ_ ---

``dasÄ• yatanÄ• sattarasa dhÄ• tuyo,

sattindriyÄ• asaÃ±Ã±Ä• bhavo ekavokÄ• rabhavo.

paridevo sanidassanasappaá¹-ighaá¹ƒ,

anidassanaá¹ƒ punadeva sappaá¹-ighaá¹ƒ upÄ• dÄ• â€™â€™ ti || (DhÄ• tuk 178) ---

evaá¹ƒ uddÄ• nagÄ• thÄ• vuttÄ• . rÅ«pakkhandhena hi rÅ«pakkhandhova saá¹…gahito, ev

vedanÄ• kkhandhÄ• dayova. tepi ca yehi kehici Ä• yatanadhÄ• tÅ«hi asaá¹…gahitÄ• nÄ• n
saá¹…gahitena asaá¹…gahitattÄ• bhÄ• vÄ• yathÄ• vuttÄ• yatanÄ• naá¹ƒ vasenevettha attl
hettha lakkhaá¹‡aá¹ƒ --- yaá¹ƒ khandhapadena saá¹…gahitaá¹ƒ hutvÄ• Ä• yatanadhÄ• tup
khandhÄ• yatanapadehi vÄ• saá¹…gahitaá¹ƒ hutvÄ• dhÄ• tupadena asaá¹…gahitaá¹ƒ, tas
asaá¹…gaho \Be 329/ vuccati. kathaá¹ƒ? cakkhÄ• yatanena ye dhammÄ• khandhasaá¹…g
Ä• yatanasaá¹…gahena, dhÄ• tusaá¹…gahena ca asaá¹…gahitÄ• , te dhammÄ• katihi kha
asaá¹…gahitÄ• ? te dhammÄ• catÅ«hi khandhehi dvÄ«hi Ä• yatanehi \Ne 252/ aá¹-á¹-hahi
evaá¹ƒ rÅ«pÄ• yatanÄ• dÄ«supi pasÄ• davisayabhÅ«tesu dhÄ• tÅ«su, rÅ«pindriyÄ• dÄ«su

tatrÄ• yaá¹ƒ nayo --- cakkhÄ• yatanena ye rÅ«padhammÄ• khandhasaá¹…gahena rÅ«pakl
Ä• yatanadhÄ• tusaá¹…gahena cakkhÄ• yatanena asaá¹…gahitÄ• , cakkhudhÄ• tuyÄ• asa
cakkhÄ• yatanacakkhudhÄ• tÅ«hi ekassevetassa cakkhussa visuá¹ƒ Ä• yatanadhÄ• tÅ«su
cakkhÄ• yatanavirahitÄ• sabbe rÅ«padhammÄ• catÅ«hi arÅ«pakkhandhehi cakkhÄ• yatan
Ä• yatanehi cakkhudhÄ• tu sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti aá¹-á¹-hahi dhÄ• tÅ«hi asaá¹…ga
rÅ«pÄ• yatanÄ• dÄ«supi eseva nayo. imasmiá¹ƒ hi vÄ• re cakkhÄ• yatanassa attano tÄ«hip
khandhÄ• yatanadhÄ• tusaá¹…gahehi saá¹…gahitatÄ• ya asaá¹…gahitattÄ• bhÄ• vÄ• kha
Ä• yatanasaá¹…gahena asaá¹…gahitaá¹ƒ, dhÄ• tusaá¹…gahena asaá¹…gahitanti evaá¹ƒ tÅ
saá¹…gahitÄ• saá¹…gahitavisesanehi visiá¹-á¹-hasseva ``katihi khandhehÄ«â€™â€™ tiÄ• c
asaá¹…gahassa vuccamÄ• nattÄ• ca arÅ«pakkhandhehi saha bahibhÅ«tatÄ• veditabbÄ• a
upalakkhitÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒyeva saá¹…gahitena asaá¹…gahitatÄ• , na cakkh
rÅ«pÄ• yatanÄ• dÄ«hi upalakkhitavÄ• repi yathÄ• rahaá¹ƒ Ã±Ä• tabbÄ• .

sesesu pana cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• khandhasaá¹…gahena saá¹.
saá¹…gahitÄ• , dhÄ• tusaá¹…gahena asaá¹…gahitÄ• , te dhammÄ• catÅ«hi khandhehi ek
dvÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• . evaá¹ƒ sesaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«supi. paá¹-icc
asaÃ±Ã±Ä«bhavena ye dhammÄ• ... pe ... te dhammÄ• catÅ«hi khandhehi dasahÄ• yatan
asaá¹…gahitÄ• . upÄ• dÄ• dhammehi ye dhammÄ• ... pe ... te dhammÄ• catÅ«hi khandhe
sattarasahi dhÄ• tÅ«hi asaá¹…gahitÄ• ti ime cattÄ• ro vÄ• rÄ• apubbavisesÄ• samÄ• yeva
cakkhuviÃ±Ã±Ä• á¹‡avÄ• re __dvÄ• dasahÄ«_ti cha viÃ±Ã±Ä• á¹‡adhÄ• tuyo vajjetvÄ• av
viÃ±Ã±Ä• á¹‡adhÄ• tuyova khandhÄ• yatanasaá¹…gahehi saá¹…gahitÄ• , dhÄ• tusaá¹…ga
dvÄ• dasahi dhÄ• tÅ«hi asaá¹…gahitÄ• ti. esa nayo sesaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«supi.

dutiye __tÄ«hÄ• yatanehÄ«_ti rÅ«pÄ• yatanadhammÄ• yatanamanÄ• yatanehi. asaÃ±Ã±ib
rÅ«pÄ• yatanadhammÄ• yatanavasena dve Ä• yatanÄ• ni upapattibhavabhÄ• vena pÄ• á¸·
khandhehi saá¹…gahitÄ• ni, Ä• yatanadhÄ• tÅ«su asaá¹…gahitÄ• ni. tadavasesÄ• ni nava
\Ne 253/ ca dvÄ«hi manÄ• yatanadhammÄ• yatanehi ca asaá¹…gahitÄ• ni nÄ• ma honti. __
rÅ«padhÄ• tudhammadhÄ• tÅ«hi saddhiá¹ƒ sattahi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi.

tatiye __dasahÄ«_ti rÅ«pÄ• yatanadhammÄ• yatanavajjehi. __soá¸·asahÄ«_ti rÅ«padhÄ• t
anidassanasappaá¹-ighÄ• ni nÄ• ma nava oá¸·Ä• rikÄ• yatanÄ• ni, tÄ• ni tehi khandhasaá¹.
Ä• yatanadhÄ• tusaá¹…gahehi ca asaá¹…gahitÄ• ni, rÅ«pÄ• yatanadhammÄ• yatanÄ• ni d
asaá¹…gahitÄ• ni nÄ• ma honti.

catutthe __ekÄ• dasahÄ«_ti phoá¹-á¹-habbÄ• yatanavajjehi phoá¹-á¹-habbÄ• yatanassa up
Ä• yatanÄ• dÄ«su asaá¹…gahitattÄ• . sesaá¹ƒ \Be 331/ suviÃ±Ã±eyyameva. ayaá¹ƒ saá¹…

asaá¹…gahitenasaá¹…gahitapadatthavaá¹‡á¹‡anÄ•

asaá¹…gahitenasaá¹…gahitapade pana yÄ• ni padÄ• ni viÃ±Ã±Ä• á¹‡ena vÄ• oá¸·Ä• rikan
dhammÄ• yatanekadesaá¹ƒ dÄ«penti, tÄ• neva niddisÄ«yanti, tÄ• ni pana vedanÄ• dÄ«naá
dukkhasaccavajjitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ saccÄ• naá¹ƒ, pasÄ• damanovajjitÄ• naá¹ƒ soá¸·as
avijjÄ• saá¹…khÄ• raphassavedanÄ• taá¹‡hupÄ• dÄ• nakammabhavajÄ• tijarÄ• maraá¹‡as
cuddasapaccayÄ• kÄ• rapadÄ• naÃ±ca vasena veditabbÄ• ni, na rÅ«pakkhandhÄ• dÄ«naá

``tayo khandhÄ• tathÄ• saccÄ• , indriyÄ• ni ca soá¸·asa.

padÄ• ni paccayÄ• kÄ• re, cuddasÅ«pari cuddasa ||

``samatiá¹ƒsa padÄ• honti, gocchakesu dasasvatha.

duve cÅ«á¸·antaradukÄ• , aá¹-á¹-ha honti mahantarÄ• â€™â€™ ti || (DhÄ• tuk-a 179) ---

evaá¹ƒ uddÄ• nagÄ• thÄ• vuttÄ• . idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- yaá¹ƒ khandhapadena as
Ä• yatanadhÄ• tupadehi saá¹…gahitaá¹ƒ, tasseva tÄ«hi visesanehi visiá¹-á¹-hassa khandhÄ
kathaá¹ƒ? vedanÄ• kkhandhena ye dhammÄ• khandhasaá¹…gahena asaá¹…gahitÄ• , Ä• y
saá¹…gahitÄ• , te dhammÄ• katihi \Ne 254/ khandhehi, Ä• yatanehi, dhÄ• tÅ«hi saá¹…gah
asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• t

tatrÄ• yaá¹ƒ nayo --- vedanÄ• kkhandhena hi nibbÄ• naá¹ƒ, sukhumarÅ«paá¹ƒ, saÃ±Ã±Ä•
khandhasaá¹…gahena asaá¹…gahitÄ• hutvÄ• dhammÄ• yatanadhammadhÄ• tusaá¹…gal
khandhasaá¹…gahaá¹ƒ na \Be 332/ gacchati, sesÄ• tÄ«hi rÅ«pasaÃ±Ã±Ä• saá¹…khÄ• rak
gacchanti, Ä• yatanadhÄ• tuyo panettha dhammÄ• yatanadhammadhÄ• tÅ«naá¹ƒ vaseneva
asambhavÄ• , imesu ca nibbÄ• nampi saá¹…gahaá¹ƒ gacchati. teneva hi ``asaá¹…khataá¹ƒ
ti vuttaá¹ƒ. tassÄ• yamattho --- khandhasaá¹…gahe eva asaá¹…khataá¹ƒ á¹-hapetvÄ• , na i

saÃ±Ã±Ä• kkhandhÄ• dÄ«supi yojanÄ• veditabbÄ• . ayaá¹ƒ pana viseso --- jÄ«vitindriyena
dhammÄ• dvÄ«hi vedanÄ• saÃ±Ã±Ä• kkhandhehi saá¹…gahitÄ• , rÅ«pÄ• rÅ«pajÄ«vitindri
nibbÄ• navedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhÄ• khandhasaá¹…gahena asaá¹…ga
nibbÄ• navedanÄ• saÃ±Ã±Ä• va Ä• yatanadhÄ• tusaá¹…gahena saá¹…gahitÄ• ti. sesaá¹ƒ
asaá¹…gahitenasaá¹…gahitapade nayo.

saá¹…gahitenasaá¹…gahitapadatthavaá¹‡á¹‡anÄ•

saá¹…gahitenasaá¹…gahitapade pana yÄ• ni padÄ• ni saá¹…khÄ• rekadesaá¹ƒ aÃ±Ã±ena
vedanekadesaá¹ƒ vÄ• sukhumarÅ«paá¹ƒ vÄ• saddekadesaá¹ƒ vÄ• , tÄ• neva niddisÄ«yan
ekampi koá¹-á¹-hÄ• saá¹ƒ sakalena gahetvÄ• á¹-hitapadÄ• ni na yujjanti. tÄ• ni pana dvinn
samudayamaggasaccÄ• naá¹ƒ, pannarasindriyÄ• naá¹ƒ, ekÄ• dasapaá¹-iccapadÄ• dÄ«naÃ
hettha lakkhaá¹‡aá¹ƒ --- yaá¹ƒ attanÄ• khandhÄ• divasena saá¹…gahitehi khandhÄ• dito s
paá¹-hamaá¹ƒ uddhaá¹-apadassa puna khandhÄ• dÄ«hi saá¹…gaho vuccati.

tatrÄ• yaá¹ƒ Ä• dipade nayo --- samudayasaccena ye dhammÄ• khandhÄ• dÄ«hi tÄ«hi sa
dhammehi ye dhammÄ• khandhÄ• dÄ«hi tÄ«hipi saá¹…gahitÄ• , te dhammÄ• \Be 333/ ek
ekÄ• ya dhÄ• tuyÄ• saá¹…gahitÄ• ti. samudayasaccena hi taá¹‡hÄ• vajjÄ• sesÄ• saá¹…k
saá¹…gahehi saá¹…gahitÄ• , puna tehi ca taá¹‡hÄ• va saá¹…gahitÄ• , sÄ• ca puna
saá¹…khÄ• rakkhandhadhammÄ• yatanadhammadhÄ• tÅ«hi \Ne 255/ saá¹…gahitÄ• . sese
saá¹…gahitenasaá¹…gahitapade nayo.

asaá¹…gahitenaasaá¹…gahitapadatthavaá¹‡á¹‡anÄ•

asaá¹…gahitenaasaá¹…gahitapade pana yÄ• ni padÄ• ni paÃ±cakkhandhagÄ• hakehi dukk
saddhiá¹ƒ sukhumarÅ«pagÄ• hakehi acetasikÄ• dÄ«hi ca padehi vivajjitÄ• ni rÅ«pakkhandh
niddisÄ«yanti. idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- yaá¹ƒ paá¹-hamaá¹ƒ uddhaá¹-ena rÅ«pakkha
khandhÄ• dito asaá¹…gahitaá¹ƒ, yaá¹ƒ tehi asaá¹…gahitaá¹ƒ, tasseva puna khandhÄ• dÄ«

tatrÄ• yaá¹ƒ ekapadayojanÄ• --- rÅ«pakkhandhena ye dhammÄ• khandhÄ• dÄ«hi tÄ«hipi
tehi dhammehi ye dhammÄ• khandhÄ• dÄ«hi tÄ«hi asaá¹…gahitÄ• , te dhammÄ• ekena k
dhÄ• tÅ«hi asaá¹…gahitÄ• . rÅ«pakkhandhena hi cattÄ• ro khandhÄ• , nibbÄ• naÃ±ca khan
Ä• yatanÄ• dÄ«hi pana viÃ±Ã±Ä• á¹‡ameva á¹-hapetvÄ• vedanÄ• dayo dhammÄ• yatanen
saá¹…gahitÄ• ti viÃ±Ã±Ä• á¹‡ameva tÄ«hipi khandhasaá¹…gahÄ• dÄ«hi rÅ«pakkhandhena
puna viÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ sanibbÄ• nÄ• cattÄ• ro khandhÄ• khandhÄ• dÄ«hi asaá
viÃ±Ã±Ä• á¹‡abhÅ«tena ekena khandhena ekenÄ• yatanena sattahi dhÄ• tÅ«hi asaá¹…gah
asaá¹…gahitenaasaá¹…gahitapade nayo.

sampayogavippayogapadatthavaá¹‡á¹‡anÄ•

sampayogavippayogapade \Be 334/ pana yÄ• ni padÄ• ni nibbÄ• nena, rÅ«pena vÄ• miss
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«su ekÄ• yapi avippayutte arÅ«padhamme pakÄ• senti, tesaá¹ƒ dhar
niddeso na sambhavati. kÄ• hici pana viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi vippayuttÄ• naá¹ƒ rÅ«pam
kevalÄ• nÄ• rammaá¹‡Ä• naá¹ƒ vÄ• sakalarÅ«pakkhandhÄ• naá¹ƒ vÄ• pakÄ• sakÄ• naá¹
rÅ«pabhavarÅ«pakkhandhakusalÄ• dipadÄ• naá¹ƒ sampayogapade eva niddeso na sambh
sambhavati. arÅ«pakkhandhÄ• naá¹ƒ pana paccekaá¹ƒ, dvinnaá¹ƒ, tiá¹‡á¹‡aá¹ƒ, tadekades
sambhavati. ``catÅ«hi sampayogo, catÅ«hi vippayogo, sabhÄ• go visabhÄ• goâ€™â€™ ti h
arÅ«pakkhandheheva sabhÄ• gÄ• naá¹ƒ ekasantÄ• ne ekakkhaá¹‡eva uppannÄ• naá¹ƒ arÅ
aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayogo labbhati. rÅ«padhammÄ• naá¹ƒ \Ne 256/ pana rÅ«pena, r
rÅ«pena saddhiá¹ƒ sampayogo nÄ• ma natthi, tathÄ• rÅ«panibbÄ• nÄ• naá¹ƒ arÅ«pakkhar
tesaá¹ƒ yathÄ• arÅ«pakkhandhÄ• naá¹ƒ rÅ«panibbÄ• nehi, evaá¹ƒ bhinnasantÄ• nikehi nÄ
arÅ«padhammehipi saddhiá¹ƒ natthiyeva. tepi hi tesaá¹ƒ santÄ• nakkhaá¹‡avisabhÄ• gatÄ•
pana visabhÄ• gatÄ• idha sÄ• maÃ±Ã±ato na gahitÄ• tesaá¹ƒ avisesena sampayogassÄ•
visesetvÄ• cakkhuviÃ±Ã±Ä• á¹‡ataá¹ƒsampayuttÄ• dayo nikkhittÄ• , tatthÄ• yampi visabhÄ
ye aniddhÄ• ritavisesanÄ• , tatthÄ• pi sabbathÄ• sampayogalakkhaá¹‡aá¹ƒ na sambhavati
visabhÄ• goti idha gayhati.

tatrÄ• yaá¹ƒ nayo --- rÅ«pakkhandho kenaci sampayuttoti? natthi. katihi vippayutto? catÅ«h
ekenÄ• yatanena sattahi \Be 335/ dhÄ• tÅ«hi vippayutto, ekenÄ• yatanena ekÄ• ya dhÄ• tu
nayo cakkhÄ• yatanÄ• dianÄ• rammaá¹‡esupi. sÄ• rammaá¹‡esu pana vedanÄ• kkhandho
sattahi dhÄ• tÅ«hi sampayutto, ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayutto. e
Ä• yatanehi dasahi dhÄ• tÅ«hi vippayutto, ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vipp
saÃ±Ã±Ä• kkhandhÄ• dÄ«supi.

tattha __ekenÄ• _ti manÄ• yatanena. __sattahÄ«_ti viÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi. __kehicÄ«_
dhammÄ• yatanadhammadhÄ• tupariyÄ• pannehi vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rehi. dut
á¹-hapetvÄ• sesehi arÅ«pakkhandhehi. __kehici vippayutto_ti dhammÄ• yatanadhammadh
saÃ±Ã±Ä• saá¹…khÄ• rehi. __kehici vippayutto_ti rÅ«panibbÄ• nehi. evaá¹ƒ uparipi sabbat
Ã±Ä• tabbaá¹ƒ. sesaá¹ƒ vuttanayameva. ayaá¹ƒ pana viseso ``samudayamaggasaccÄ• day
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• sampayuttÄ• , adhimokkho pana manodhÄ• tumanoviÃ±Ã
ayaá¹ƒ sampayogavippayogapade nayo.

sampayuttenavippayuttapadatthavaá¹‡á¹‡anÄ•

sampayuttenavippayuttapade pana sampayogÄ• rahapadesu yÄ• ni padÄ• ni dhammadhÄ
viÃ±Ã±Ä• á¹‡aÃ±ca aÃ±Ã±ena asammissaá¹ƒ dÄ«penti, tesameva niddeso. tÄ• ni pana cat

arÅ«pakkhandhapadÄ• naá¹ƒ, manÄ• yatanassa, sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹
indriyÄ• naá¹ƒ, viÃ±Ã±Ä• á¹‡aphassavedanÄ• naá¹ƒ \Ne 257/ tiá¹‡á¹‡aá¹ƒ paá¹-iccasamup
phassasattakassa, adukkhamasukhasavitakkasavicÄ• raupekkhÄ• sahagatÄ• naá¹ƒ vasena
sattamahantaradukapadÄ• dÄ«naÃ±ca vasena veditabbÄ• ni, na itaresaá¹ƒ asambhavÄ• . t
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``cattÄ• ro \Be 336/ khandhÄ• yatanaÃ±ca ekaá¹ƒ,

dve indriyÄ• dhÄ• tupadÄ• ni satta.

tayo paá¹-iccÄ• atha phassasattakaá¹ƒ,

tike tayo satta mahantare ca.

ekaá¹ƒ savitakkaá¹ƒ savicÄ• ramekaá¹ƒ,

yuttaá¹ƒ upekkhÄ• ya ca ekamevÄ• â€™â€™ ti || (DhÄ• tuk-a 306) ---

uddÄ• nagÄ• thÄ• vuttÄ• . idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- ye dhammÄ• paá¹-hamaá¹ƒ udd
tehi ye dhammÄ• vippayuttÄ• , tesaá¹ƒ khandhÄ• dÄ«hi vippayogo vuccati.

tatrÄ• yaá¹ƒ nayo --- vedanÄ• kkhandhena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye
dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• , ekenÄ• ya
vippayuttÄ• . cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ye dhammÄ• sampayuttÄ• , tehi dhammeh
dhammÄ• na kehici khandhÄ• yatanehi vippayuttÄ• , ekÄ• ya pana dhÄ• tuyÄ• vippayuttÄ
veditabbÄ• .

tattha __te dhammÄ• _ti rÅ«panibbÄ• nadhammÄ• , te vedanÄ• ya sampayuttehi vippayutt
manÄ• yatanena. dutiyanaye __te dhammÄ• _ti sappÄ«tikÄ• te dhammÄ• . __na kehicÄ«_
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ á¹-hapetvÄ• sesÄ• chaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«, taá¹ƒsan
nibbÄ• naÃ±ca. tehi sabbesaá¹ƒ khandhÄ• yatanÄ• naá¹ƒ saá¹…gahitattÄ• na kehici khand
vippayuttÄ• . na hi sayaá¹ƒ attanÄ• vippayujjati, sampayujjati vÄ• ti. __ekÄ• yÄ• _ti cakkhu
sesaá¹ƒ suviÃ±Ã±eyyameva. ayaá¹ƒ sampayuttenavippayuttapade nayo.

vippayuttenasampayuttapadatthavaá¹‡á¹‡anÄ•

vippayuttenasampayuttapade \Be 337/ \Ne 258/ pana vippayuttena sampayutto nÄ• ma dha
desanÄ• sampadamattÄ• ya pana moghampetaá¹ƒ padaá¹ƒ uddhaá¹-aá¹ƒ, teneva pÄ• á¸·iy

natthiâ€™â€™ icceva vuttaá¹ƒ. rÅ«pakkhandhÄ• dianÄ• rammaá¹‡adhammehi vippayuttÄ•
aÃ±Ã±ehi sampayogo natthi. vedanÄ• dÄ«hipi rÅ«panibbÄ• nÄ• dÄ«ni vippayuttÄ• ni, tesaÃ
natthÄ«ti. ayaá¹ƒ vippayuttenasampayuttapade nayo.

sampayuttenasampayuttapadatthavaá¹‡á¹‡anÄ•

sampayuttenasampayuttapade pana yÄ• ni padÄ• ni rÅ«pena asammissaá¹ƒ arÅ«pakkhan
tesameva niddeso, na rÅ«pÄ• rÅ«pasammissÄ• naá¹ƒ, sabbarÅ«pakkhandhadÄ«pakÄ• naá
sampayuttatÄ• yogÄ• bhÄ• vÄ• . sabbÄ• rÅ«pakkhandhenÄ• pi hi kusalÄ• dinÄ• aÃ±Ã±o s
hettha lakkhaá¹‡aá¹ƒ --- ye dhammÄ• paá¹-hamaá¹ƒ uddhaá¹-Ä• , attanÄ• sampayuttena p
tesaÃ±Ã±eva khandhÄ• dÄ«hi sampayogo vuccati.

tatrÄ• yaá¹ƒ nayo --- vedanÄ• kkhandhena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye
dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampayuttÄ• , ekenÄ• yata
sampayuttÄ• . samudayasaccena ye dhammÄ• sampayuttÄ• , tehi dhammehi ye dhammÄ•
khandhehi ekenÄ• yatanena ekÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• sampayuttÄ• , ekena
dhÄ• tuyÄ• kehici sampayuttÄ• ti. sesaá¹ƒ suviÃ±Ã±eyyameva. ayaá¹ƒ sampayuttenasamp

vippayuttenavippayuttapadatthavaá¹‡á¹‡anÄ•

vippayuttenavippayuttapade \Be 338/ pana sampayogapade vuttapadÄ• neva niddisÄ«yant
lakkhaá¹‡aá¹ƒ --- ye dhammÄ• paá¹-hamaá¹ƒ uddhaá¹-apadena vippayuttehi puna vippayu
vippayogo vuccati.

tatrÄ• yaá¹ƒ \Ne 259/ nayo --- rÅ«pakkhandhena ye dhammÄ• vippayuttÄ• , tehi dhammeh
te dhammÄ• catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• , ekenÄ•
vippayuttÄ• . vedanÄ• kkhandhena ye dhammÄ• vippayuttÄ• , tehi dhammehi ye dhammÄ•
khandhena dasahÄ• yatanehi dasahi dhÄ• tÅ«hi vippayuttÄ• , ekena ... pe ... kehici vippayu
suviÃ±Ã±eyyameva. ayaá¹ƒ vippayuttenavippayuttapade nayo.

saá¹…gahitenasampayuttavippayuttapadatthavaá¹‡á¹‡anÄ•

saá¹…gahitenasampayuttavippayuttapade pana saá¹…gahitenasaá¹…gahitapade niddiá¹-á
samudayasaccÄ• dipadÄ• neva niddisÄ«yanti. idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- ye dhammÄ•
uddhaá¹-apadena khandhÄ• dÄ«hi tÄ«hipi saá¹…gahitÄ• , tesaá¹ƒ khandhÄ• dÄ«hi sampay

tatrÄ• yaá¹ƒ nayo --- samudayasaccena ye dhammÄ• khandhÄ• dÄ«hi tÄ«hipi saá¹…gahe
tÄ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi sampayuttÄ• , ekena khandhena eken

kehici sampayuttÄ• . ekena khandhena dasahÄ• yatanadhÄ• tÅ«hi vippayuttÄ• , ekenÄ• ya
vippayuttÄ• . itthindriyena ye dhammÄ• khandhÄ• dÄ«hi tÄ«hipi saá¹…gahitÄ• , te dhamm
sampayuttÄ• , catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• , ekena
vippayuttÄ• ti.

tattha __ekenÄ• _ti manÄ• yatanena. __ekena khandhenÄ• _ti saá¹…khÄ• rakkhandhena.
saá¹…khÄ• rakkhandhe taá¹‡hÄ• ya dhammÄ• yatanadhammadhÄ• tÅ«su taá¹‡hÄ• vedan
suviÃ±Ã±eyyameva. ayaá¹ƒ saá¹…gahitenasampayuttavippayuttapade nayo.

sampayuttenasaá¹…gahitÄ• saá¹…gahitapadatthavaá¹‡á¹‡anÄ•

sampayuttenasaá¹…gahitÄ• saá¹…gahitapade pana sampayuttenasampayuttapade niddiá
vedanÄ• kkhandhÄ• dipadÄ• neva niddisÄ«yanti. idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- ye dhamm
uddhaá¹-apadena sampayuttÄ• , tesaá¹ƒ khandhÄ• dÄ«hi saá¹…gaho, asaá¹…gaho ca vuc

tatrÄ• yaá¹ƒ \Ne 260/ nayo --- vedanÄ• kkhandhena ye dhammÄ• sampayuttÄ• , te dhamm
Ä• yatanehi aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• , sesehi asaá¹…gahitÄ• . viÃ±Ã±Ä• á¹‡ak
sampayuttÄ• , te dhammÄ• tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• saá¹…

tattha __tÄ«hÄ«_ti saÃ±Ã±Ä• kkhandhÄ• dÄ«hi tÄ«hi. tehi vedanÄ• ya sampayuttÄ• . __dv
dhammÄ• yatanamanÄ• yatanehi. sesaá¹ƒ suviÃ±Ã±eyyameva. ayaá¹ƒ sampayuttenasaá¹.

asaá¹…gahitenasampayuttavippayuttapadatthavaá¹‡á¹‡anÄ•

asaá¹…gahitenasampayuttavippayuttapade pana yÄ• ni padÄ• ni sukhumarÅ«paá¹ƒ aviÃ±
saviÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• , kevalaá¹ƒ arÅ«paá¹ƒ vÄ• thÅ«larÅ«passapi kevalaá¹ƒ vÄ• , sukh
tesameva niddeso \Be 340/. idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- ye dhammÄ• paá¹-hamaá¹ƒ uc
khandhÄ• dÄ«hi tÄ«hipi asaá¹…gahitÄ• , tesaá¹ƒ khandhÄ• dÄ«hi sampayogo, vippayogo c

tatrÄ• yaá¹ƒ nayo --- rÅ«pakkhandhena ye dhammÄ• khandhÄ• dÄ«hi asaá¹…gahitÄ• , te
sampayuttÄ• , ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttÄ• , ekena khandhen
vippayuttÄ• , ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici vippayuttÄ• . evaá¹ƒ dhammÄ• y
yojanÄ• .

arÅ«pabhavena ye dhammÄ• khandhÄ• dÄ«hi asaá¹…gahitÄ• , te sampayuttÄ• ti natthi. te
ekenÄ• yatanena sattahi dhÄ• tÅ«hi vippayuttÄ• , ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• ke
iddhipÄ• dakusalÄ• dipadesupi yojanÄ• .

tattha rÅ«pakkhandhena viÃ±Ã±Ä• á¹‡asseva tÄ«hipi asaá¹…gahitattÄ• tassa tÄ«hi vedan
ca vippayogo Ã±Ä• tabbo. sesaá¹ƒ suviÃ±Ã±eyyameva. ayaá¹ƒ asaá¹…gahitenasampayutta

vippayuttenasaá¹…gahitÄ• saá¹…gahitapadatthavaá¹‡á¹‡anÄ•

vippayuttenasaá¹…gahitÄ• saá¹…gahitapade \Ne 261/ pana yÄ• ni padÄ• ni kevalÄ• naá¹ƒ
anÄ• rammaá¹‡Ä• naá¹ƒ vÄ• dhammÄ• naá¹ƒ pakÄ• sakÄ• ni ca sabhÄ• vajÄ• tibhÅ«mikÄ
arÅ«pakkhandhehi vippayuttÄ• naá¹ƒ anÄ• rammaá¹‡adhammamissÄ• rÅ«pakkhandhÄ• na
dukkhasaccaabyÄ• kataparittaatÄ«taajjhattÄ• dipadÄ• ni, tesameva niddeso itaresaá¹ƒ
dhammÄ• yatanajÄ«vitindriyanÄ• marÅ«pasaá¸·Ä• yatanajÄ• tijarÄ• maraá¹‡aajjhattabahid
uÄ• dÄ«naá¹ƒ tesaá¹ƒ kenaci vippayogÄ• sambhavÄ• . idaá¹ƒ hettha lakkhaá¹‡aá¹ƒ --- ye c
uddhaá¹-apadena \Be 341/ vippayuttÄ• , tesaá¹ƒ khandhÄ• dÄ«hi saá¹…gaho, asaá¹…gaho

tatrÄ• yaá¹ƒ nayo --- rÅ«pakkhandhena ye dhammÄ• vippayuttÄ• , te dhammÄ• catÅ«hi k
aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitÄ• , ekena khandhena dasahi Ä• yatanadhÄ• tÅ«hi asaá
dhammÄ• vippayuttÄ• , te dhammÄ• catÅ«hi khandhehi dvÄ«hÄ• yatanehi dvÄ«hi dhÄ• tÅ
dukkhasaccena vippayuttÄ• nÄ• ma lokuttaracittacetasikÄ• ni, te ca dhammÄ• vedanÄ• kk
manoviÃ±Ã±Ä• á¹‡adhammadhÄ• tuvasena dvÄ«hi dhÄ• tÅ«hi saá¹…gahitÄ• ti. sesaá¹ƒ su
vippayuttenasaá¹…gahitÄ• saá¹…gahitapade nayo. ayamettha saá¹…khepato vibhaá¹…gan
vitthÄ• ro pana __dhÄ• tukathÄ• pÄ• á¸·iaá¹-á¹-hakathÄ• su_ (DhÄ• tuk 12; DhÄ• tuk-a 1-2)

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

dhÄ• tukathÄ• mÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 11 4. puggalapaÃ±Ã±attimÄ• ti

ekakamÄ• tikatthavaá¹‡á¹‡anÄ•

idÄ• ni \Be 342/ \Ne 262/ puggalapaÃ±Ã±attimÄ• tikÄ• saá¹ƒvaá¹‡á¹‡anÄ• nayo hoti. tattha
__cha paÃ±Ã±attiyo_ti ettha ``Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapetÄ«â€™â€™ ti (S
Ä• gataá¹-á¹-hÄ• ne sandassanÄ• pakÄ• sanÄ• paÃ±Ã±atti nÄ• ma. ``supaÃ±Ã±attaá¹ƒ m
269) Ä• gataá¹-á¹-hÄ• ne á¹-hapanÄ• nikkhipanÄ• paÃ±Ã±atti nÄ• ma, idha ubhayampi va
hi cha paÃ±Ã±Ä• panÄ• cha sandassanÄ• pakÄ• sanÄ• tipi, cha á¹-hapanÄ• nikkhipanÄ•
nÄ• mapaÃ±Ã±attiyeva hi te te vijjamÄ• nÄ• vijjamÄ• ne dhamme sandassetÄ«tipi. tena ten
á¹-hapetÄ«tipi. __khandhapaÃ±Ã±attÄ«_tiÄ• di pana saá¹…khepato tÄ• saá¹ƒ paÃ±Ã±attÄ«
tattha khandhÄ• naá¹ƒ ``khandhÄ• â€™â€™ ti paÃ±Ã±Ä• panÄ• sandassanÄ• pakÄ• san
__khandhapaÃ±Ã±atti_ nÄ• ma ... pe ... puggalÄ• naá¹ƒ ``puggalÄ• â€™â€™ ti paÃ±Ã±Ä•
ca á¹-hapanÄ• nikkhipanÄ• ca __puggalapaÃ±Ã±atti_ nÄ• ma. imÄ• eva cha paÃ±Ã±attiy
sammutiparamatthakathÄ• naá¹ƒ paÃ±Ã±attÄ«naá¹ƒ anantattÄ• , upalakkhaá¹‡avasena pa

vuttÄ• . pÄ• á¸·imuttakanayena pana sabbasaá¹…gÄ• hikÄ• vijjamÄ• napaÃ±Ã±attiÄ• dayo
__aá¹-á¹-hakathÄ• su_ (Pp-a mÄ• tikÄ• vaá¹‡á¹‡anÄ• 1) Ä• gatÄ• , tÄ• ca heá¹-á¹-hÄ• vu
idha puggalapaÃ±Ã±attipadena avijjamÄ• napaÃ±Ã±atti, sesehi vijjamÄ• napaÃ±Ã±atti cÄ•

aá¹-á¹-hakathÄ• muttakena pana Ä• cariyanayena __aparÄ• pi cha paÃ±Ã±attiyo_ --- upÄ•
upanidhÄ• paÃ±Ã±atti samodhÄ• napaÃ±Ã±atti upanikkhittapaÃ±Ã±atti tajjÄ• paÃ±Ã±atti sa
``atthapaÃ±Ã±attÄ«â€™â€™ ti \Ne 263/ vuccati. tattha yÄ• khandhapaÃ±cakaá¹ƒ upÄ• dÄ
343/ sattÄ• dikÄ• , aá¹…gÄ• ni upÄ• dÄ• ya rathÄ• dikÄ• , candÄ• diparivattÄ• dayo upÄ• d
taá¹ƒtaá¹ƒbhÅ«tanimittaá¹ƒ, bhÄ• vanÄ• visesaÃ±ca upÄ• dÄ• ya kasiá¹‡Ä• diuggahapaá¹-
evarÅ«pÄ• sabhÄ• vadhammehi ekattena vÄ• sacchikaá¹-á¹-haparamatthena anupalabbh
nÄ• ma. paÃ±Ã±Ä• petabbaá¹-á¹-hena cesÄ• paÃ±Ã±atti vuttÄ• , na pana paÃ±Ã±Ä• pana
tassatthassa paÃ±Ã±Ä• panÄ• , sÄ• avijjamÄ• napaÃ±Ã±attiyeva.

yÄ• pana aÃ±Ã±aá¹ƒ paá¹-hamÄ• diá¹ƒ upanidhÄ• ya apekkhitvÄ• dutiyaá¹ƒ rassaá¹ƒ dÄ«
santikantiÄ• dikÄ• tadaÃ±Ã±Ä• pekkhÅ«panidhÄ• , chattapÄ• á¹‡Ä«tiÄ• dikÄ• hatthagatÅ«
kuá¹‡á¸• alÄ«tiÄ• dikÄ• sampayuttÅ«panidhÄ• , dhaÃ±Ã±asakaá¹-anti Ä• dikÄ• samÄ• rop
indasÄ• laguhÄ• tiÄ• dikÄ• avidÅ«ragatÅ«panidhÄ• , suvaá¹‡á¹‡avaá¹‡á¹‡otiÄ• dikÄ• paá
brÄ• hmaá¹‡agÄ• motiÄ• dikÄ• tabbahulÅ«panidhÄ• , maá¹‡ikaá¹-akantiÄ• dikÄ• tabbisiá¹
anekappakÄ• rÄ• paÃ±Ã±Ä• panÄ• , ayaá¹ƒ __upanidhÄ• paÃ±Ã±atti_ nÄ• ma.

dhaÃ±Ã±arÄ• sÄ«tiÄ• dikÄ• pana __samodhÄ• napaÃ±Ã±atti_ nÄ• ma. purimassa purima
tÄ«á¹‡Ä«tiÄ• dikÄ• __upanikkhittapaÃ±Ã±atti_ nÄ• ma. taá¹ƒtaá¹ƒsabhÄ• vanissitÄ• patha
__tajjÄ• paÃ±Ã±atti_ nÄ• ma. Ä• sÄ«tikotiÄ• dikÄ• pana __santatipaÃ±Ã±atti_ nÄ• ma.

aá¹-á¹-hakathÄ• muttakeneva Ä• cariyanayena aparÄ• pi dhammakathikÄ• dikÄ• __kiccap
__saá¹‡á¹-hÄ• napaÃ±Ã±atti, _ itthipurisÄ• dikÄ• __liá¹…gapaÃ±Ã±atti, _ kÄ• mÄ• vacarÄ
__bhÅ«mipaÃ±Ã±atti, _ tisso nÄ• gotiÄ• dikÄ• __paccattapaÃ±Ã±atti, _ nirodhÄ• dikÄ• __
cÄ• ti cha paÃ±Ã±attiyo.

etÄ• su \Be 344/ pana dvÄ• dasasu tajjÄ• paÃ±Ã±atti, ekaccÄ• bhÅ«mipaÃ±Ã±atti, asaá¹.
vijjamÄ• napaÃ±Ã±attisaá¹…khÄ• tÄ• nÄ• mapaÃ±Ã±atti, tadaÃ±Ã±Ä• paramatthÄ• vases
dÄ«pitÄ• avijjamÄ• nÄ• dipaÃ±Ã±attiyo cÄ• ti. ayaá¹ƒ tÄ• vettha anuttÄ• natthato saá¹ƒvaá

atthanicchayo panetthÄ• pi pÄ• á¸·inayeneva saddhiá¹ƒ hoti, na vinÄ• pÄ• á¸·iá¹ƒ tassa va
\Ne 264/. pÄ• á¸·iyaÃ±ca yasmÄ• Ä• dito paÃ±ca paÃ±Ã±attiyo, tadatthabhÅ«tÄ• khandhÄ
vibhaá¹…gappakaraá¹‡e nippadesato kathitÄ• ti tÄ• idha ``kittÄ• vatÄ• khandhÄ• naá¹ƒ kh
paÃ±cakkhandhÄ• rÅ«pakkhandhoâ€™â€™ tiÄ• dinÄ• saá¹…khepeneva niddiá¹-á¹-hÄ• ,
puggalapaÃ±Ã±atti pana heá¹-á¹-hÄ• na vuttÄ• ti ``kittÄ• vatÄ• puggalÄ• naá¹ƒ puggalapa

asamayavimuttoâ€™â€™ tiÄ• dinÄ• ekakÄ• dibhedena yÄ• va dasakÄ• dasadhÄ• mÄ• ti
vibhattÄ• , sÄ• ca Ã±Ä• tabbapabhedato avuccamÄ• nÄ• dubbiÃ±Ã±eyyÄ• , tasmÄ• pugg
pÄ• á¸·inayÄ• nusÄ• rena saá¹…khepato atthanicchayo hoti, so cettha mÄ• tikÄ• yaá¹ƒ vutt
anuddharitvÄ• Ã±Ä• tabbÄ• naá¹ƒ dubbiÃ±Ã±eyyÄ• naá¹ƒ puggalÄ• naá¹ƒ ekakÄ• dibheda
vibhajanavasena saá¹…khepatova hoti. kathaá¹ƒ? ``samayavimutto asamayavimutto, kuppa
cetanÄ• bhabbo anurakkhaá¹‡Ä• bhabbo, bhayÅ«parato abhayÅ«parato, bhabbÄ• gamano
paá¹-ipannako phale á¹-hito, samasÄ«sÄ« á¹-hitakappÄ«, sotÄ• panno sattakkhattuparamo
sakadÄ• gÄ• mÄ«, anÄ• gÄ• mÄ« antarÄ• parinibbÄ• yÄ« upahaccaparinibbÄ• yÄ« asaá¹…
sasaá¹…khÄ• raparinibbÄ• yÄ« uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«, arahÄ• â€™â€™ ti e

tattha \Be 345/ yo appanaá¹ƒ nibbattetuá¹ƒ yuttapattakÄ• le rÅ«pÄ• rÅ«pasamÄ• pattisaá¹…
vimokkhehi paccanÄ«kadhammato vimuccitvÄ• tÄ«su maggesu yena kenaci yathÄ• sakaá¹
vuá¹-á¹-hito, ayaá¹ƒ __samayavimutto_ nÄ• ma. ``ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• â€™â€™
aá¹-á¹-hasamÄ• pattilÄ• bhÄ« puthujjano vÄ• khÄ«á¹‡Ä• savo vÄ• idha na gahito, samÄ•
phalaá¹-á¹-hasekhÄ• va gahitÄ• ti veditabbÄ• . sukkhavipassakakhÄ«á¹‡Ä• savo, sabbepi c
sandhÄ• ya __asamayavimuttÄ• _ nÄ• ma. bÄ• hirÄ• naÃ±hi aá¹-á¹-hannaá¹ƒ samÄ• pattÄ
pavivekaá¹-á¹-hÄ• nalÄ• bhÄ• disamayopi atthi, vattakaraá¹‡akÄ• lÄ• diasamayopi atthi. ma
pana tÄ• diso samayo vÄ• asamayo vÄ• natthi, yassa saddhÄ• balavatÄ«, vipassanÄ• ca
gacchantassa vÄ• bhuÃ±jantassa vÄ• maggaphalapaá¹-ivedho nÄ• ma na hotÄ«ti natthi, t
ariyavimokkhe __asamayavimuttÄ• _ti veditabbÄ• . purimapadepi lokiyasamÄ• pattiÃ±Ã±ev
samayavimuttÄ• nÄ• ma jÄ• tÄ• .

avasibhÄ• vÄ• aá¹-á¹-hasamÄ• pattilÄ• bhÄ« pana puthujjano, sotÄ• pannasakadÄ• gÄ• n
aá¹-á¹-hasamÄ• pattiá¹ƒ \Ne 265/ sandhÄ• ya __kuppadhammo_ nÄ• ma. parihÄ• nadhamm
anÄ• gÄ• miÄ• dayo suppahÄ«nasamÄ• dhipÄ• ripanthikattÄ• vasibhÄ• vÄ• samÄ• pattilÄ
lokuttaradhammepi sandhÄ• ya __akuppadhammo_ nÄ• ma. aparihÄ• nadhammoti te eva.
cetanÄ• saá¹…khÄ• tena jhÄ• nasamÄ• pattivaá¸·aÃ±janena aparihÄ• niá¹ƒ Ä• pajjituá¹ƒ bh
rÅ«pÄ• rÅ«pajjhÄ• nesu Ä• ciá¹‡á¹‡avasitÄ• ya cetanÄ• saá¹…khÄ• tÄ• ya jhÄ• nasamÄ• p
vaá¸·aÃ±jamÄ• no tehi na parihÄ• yati, avaá¸·aÃ±jamÄ• no ca parihÄ• yati, ayaá¹ƒ vaá¸·aÃ
\Be 346/ nÄ• ma. __anurakkhaá¹‡Ä• bhabbo_ti jhÄ• nassa upakÄ• rÄ• nupakÄ• radhamme
avaá¸·aÃ±jamÄ• nopi aparihÄ• niá¹ƒ Ä• pajjituá¹ƒ bhabbo, eso ca purimato balavataro, Ä• c
paÃ±Ã±Ä• sampadÄ• ya upakÄ• rÄ• nupakÄ• radhamme jÄ• nitvÄ• tadanurÅ«paá¹ƒ paá¹-

__bhayÅ«parato_ti bhayena pÄ• pato uparato virato sekho, kalyÄ• á¹‡aputhujjano ca. tesu
duggativaá¹-á¹-akilesaupavÄ• dasaá¹…khÄ• tehi catÅ«hi bhayehi pÄ• pato oramati, sekho c
muttattÄ• . khÄ«á¹‡Ä• savo pana __abhayÅ«parato_ nÄ• ma samucchinnabhayattÄ• , upav

__abhabbÄ• gamano_ti sammattaniyÄ• mÄ• gamanassa abhabbo, ye Ä• nantariyasaá¹…kh

niyatamicchÄ• diá¹-á¹-hisaá¹…khÄ• tena kilesÄ• varaá¹‡ena, ahetukaduhetukapaá¹-isandhi
vipÄ• kÄ• varaá¹‡ena ca samannÄ• gatÄ• , buddhÄ• dÄ«su ca saddhÄ• rahitÄ• , maggabh
viya acchandikÄ• , pubbÅ«panissayarahitÄ• ca, sabbete __abhabbÄ• gamanÄ• _ nÄ• ma.
nÄ• ma. paÃ±cÄ• nantariyaniyatamicchÄ• diá¹-á¹-hikÄ• nirayagamane, aá¹-á¹-ha ariyapugg
anupÄ• dÄ• parinibbÄ• nÄ• dÄ«su __niyatÄ• _ nÄ• ma. avasesapuggalÄ• anibaddhagatika
uttarakurukÄ• pana sugatiniyatÄ• pi micchattasammattaniyÄ• masseva idhÄ• dhippetattÄ•
vuttÄ• . maggasamaá¹…gÄ« puggalo maggakkhaá¹‡e phalatthÄ• ya __paá¹-ipannako_ nÄ•
phalÄ• nuppattiyampi __phale á¹-hito_ nÄ• ma.

yassa pana apubbÄ• carimaá¹ƒ Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±c
so ca tividho hoti iriyÄ• pathasamasÄ«sÄ« rogasamasÄ«sÄ« jÄ«vitasamasÄ«sÄ«ti. tattha y
ekasmiá¹ƒ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• \Be 347/ arahattaá¹ƒ patvÄ• tasmiÃ±Ã±eva iriy
ayaá¹ƒ __iriyÄ• pathasamasÄ«sÄ«_ nÄ• ma. yo pana ekaá¹ƒ rogaá¹ƒ patvÄ• antoroge eva
paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• teneva rogena parinibbÄ• ti, ayaá¹ƒ __rogasamasÄ«
kilesasÄ«sasaá¹…khÄ• tÄ• avijjÄ• , arahattamaggena pavattasÄ«sasaá¹…khÄ• taá¹ƒ jÄ«v
samaá¹ƒ pariyÄ• dÄ• naá¹ƒ gacchati, ayaá¹ƒ __jÄ«vitasamasÄ«sÄ«_ nÄ• ma. kathamidaá¹
vÄ• rasamatÄ• ya. yasmiá¹ƒ hi vÄ• re maggena kilese khepite paccavekkhaá¹‡aÃ±Ä• á¹‡Ä
tassÄ• nantarameva parinibbÄ• yato imÄ• ya vÄ• rasamatÄ• ya idaá¹ƒ ubhayasÄ«sapariyÄ
ayameva jÄ«vitasamasÄ«sÄ« idhÄ• dhippeto.

__á¹-hitakappÄ«_ti á¹-hito kappo á¹-hitakappo, svÄ• ssa atthÄ«ti __á¹-hitakappÄ«, _ kappa
kappaá¹ƒ á¹-hapetuá¹ƒ samatthoti attho.

sace hi yesaá¹ƒ maggasamaá¹…gikkhaá¹‡e kappavinÄ• so bhaveyya, neva tÄ• va kappo vi
yathÄ• sakaá¹ƒ phalaá¹ƒ na sacchikarotÄ«ti te vinassamÄ• nampi kappaá¹ƒ á¹-hapentÄ«ti _
jÄ• tÄ• ti. kiÃ±cÄ• pi kappavinÄ• sanakÄ• le sÄ• sanaá¹ƒ natthi, gatakoá¹-ike hi kÄ• le kapp
santepi maggÄ• nantaraphalassa anantarÄ• yaá¹ƒ dÄ«petuá¹ƒ idaá¹ƒ abhÅ«tampi kÄ• raá¹

__sotÄ• panno_ti nibbÄ• nasamuddaninnatÄ• ya sotasaá¹…khÄ• tassa maggassa paá¹-ha
phalaá¹-á¹-ho adhippeto. tasseva ca pabhedadassanatthaá¹ƒ ``sattakkhattuparamoâ€™â€™
sattavÄ• rÄ• paramÄ• assa bhavÅ«papattÄ«ti sattakkhattuparamo, tato paraá¹ƒ aá¹-á¹-ha
nÄ• diyatÄ«ti attho. sotÄ• panno hi yo sattakkhattuá¹ƒ devesu, manussesu ca paá¹-isandhiá
sattame bhave dukkhassantaá¹ƒ karoti, ayaá¹ƒ __sattakkhattuparamo_ nÄ• ma. kulato kula
gacchatÄ«ti kolaá¹ƒkolo. so hi devamanussavasena dve gatiyo bhave saá¹ƒsaritvÄ• dukkha
__kolaá¹ƒkolo_ nÄ• ma. kammapaá¹-isandhiyÄ• ekaá¹ƒ kammaá¹ƒ kilesabÄ«jaá¹ƒ assÄ• ti
ekasmiÃ±Ã±eva bhave khÄ«á¹‡Ä• savo hoti. kiá¹ƒ panassa bhedassa niyÄ• makanti? vipas
sotÄ• pannesu hi yo vipassanÄ• ya pamatto, so sattakkhattuparamo hoti. yo kiÃ±ci appama
pana vipassanÄ• ya ativiya appamatto, so ekabÄ«jÄ« hoti. ye pana abhiviya pamattÄ• vaá¹

anÄ• thapiá¹‡á¸• ikavisÄ• khÄ• sakkÄ• dayo, te punappunaá¹ƒ vaá¹-á¹-asmiá¹ƒyeva vicaran
devaloke osÄ• petvÄ• brahmalokesupi yathÄ• kkamaá¹ƒ nibbattitvÄ• akaniá¹-á¹-he á¹-hatv
idha gahitÄ• . te hi manussagatiá¹ƒ punappunaá¹ƒ \Ne 267/ Ä• diyanti. ye pana manussaga
Ä• diyanti, tesaá¹ƒ vasena sattakkhattuparamo kolaá¹ƒkolo mÄ• nusikabhavanibbattako eva
pana saddhÄ• dhurena Ä• gatÄ• tayo, paÃ±Ã±Ä• dhurena Ä• gatÄ• tayoti sotÄ• panno ch

paá¹-isandhivasena pana sakiá¹ƒ imaá¹ƒ manussagatiá¹ƒ Ä• gacchatÄ«ti __sakadÄ• gÄ• m
dutiyamaggaphalasamaá¹…gÄ«. iminÄ• paÃ±casu sakadÄ• gÄ• mÄ«su cattÄ• ro vajjetvÄ•
sakadÄ• gÄ• miphale á¹-hatvÄ• puna dutiyabhave idheva parinibbÄ• ti, ekacco idha patvÄ•
ekacco devaloke patvÄ• dutiyabhave tattheva parinibbÄ• ti, ekacco devaloke patvÄ• idhÅ«
parinibbÄ• ti, ime cattÄ• ropi idha na gahitÄ• . yo pana idha patvÄ• devaloke \Be 349/ nibba
idhÅ«papajjitvÄ• parinibbÄ• ti, ayamekova idha gahito. imassa ca dve paá¹-isandhiyo, ekab
idaá¹ƒ tesaá¹ƒ nÄ• nÄ• karaá¹‡anti veditabbaá¹ƒ.

paá¹-isandhivasena kÄ• mabhavaá¹ƒ nÄ• gacchatÄ«ti __anÄ• gÄ• mÄ«, _ tatiyamaggapha
pabhedadassanatthaá¹ƒ __ ``antarÄ• parinibbÄ• yÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __an
Ä• yuvemajjhassa antarÄ• eva arahattamaggaá¹ƒ uppÄ• detvÄ• kilesaparinibbÄ• nena pa
anÄ• gÄ• mÄ«. so ca uppannasamanantaraá¹ƒ parinibbÄ• yÄ«, Ä• yuvemajjhaá¹ƒ appatvÄ•
patvÄ• parinibbÄ• yÄ«ti tividho hoti. __upahaccaparinibbÄ• yÄ«_ti Ä• yuvemajjhaá¹ƒ upaha
maraá¹‡asamayaá¹ƒ vÄ• upahacca upagantvÄ• parinibbÄ• yÄ«, Ä• yuvemajjhaá¹ƒ atikkan
parinibbÄ• yÄ«ti attho. __asaá¹…khÄ• raparinibbÄ• yÄ«_ti asaá¹…khÄ• rena appadukkhen
parinibbÄ• yanasÄ«lo. __sasaá¹…khÄ• raparinibbÄ• yÄ«_ti sasaá¹…khÄ• rena dukkhena k
parinibbÄ• yanasÄ«lo. __uddhaá¹ƒsoto_ti uddhaá¹ƒvÄ• hibhÄ• vena uddhamassa taá¹‡hÄ•
uddhaá¹ƒ vÄ• gantvÄ• paá¹-ilabhitabbato uddhaá¹ƒ maggasotamassÄ• tipi __uddhaá¹ƒsot
gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«_. imesaá¹ƒ pana anÄ• gÄ• mÄ«naá¹ƒ pabhedadassa
akaniá¹-á¹-hagÄ• mÄ«tiÄ• di catukkaá¹ƒ veditabbaá¹ƒ.

tattha yo avihato paá¹-á¹-hÄ• ya catÅ«su yathÄ• kkamaá¹ƒ uppajjitvÄ• yÄ• vatÄ• yukaá¹ƒ
akaniá¹-á¹-he uppajjitvÄ• parinibbÄ• ti, ayaá¹ƒ __uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«_ nÄ
akaniá¹-á¹-haá¹ƒ appatvÄ• antarÄ• parinibbÄ• ti, ayaá¹ƒ __uddhaá¹ƒsoto na akaniá¹-á¹-ha
manussaloko akaniá¹-á¹-hameva \Ne 268/ gantvÄ• parinibbÄ• ti, ayaá¹ƒ __na uddhaá¹ƒsot
nÄ• ma. yo pana heá¹-á¹-hÄ• catÅ«su suddhÄ• vÄ• sesu aÃ±Ã±atarasmiá¹ƒ uppajjitvÄ• ta
__na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma \Be 350/. evamete anÄ• gÄ• mino a
honti. kathaá¹ƒ? avihesu tÄ• va tayo antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• yÄ«,
paÃ±ca, te asaá¹…khÄ• raparinibbÄ• yisasaá¹…khÄ• raparinibbÄ• yivasena dasa honti, eva
atappasudassasudassÄ«sÅ«ti cattÄ• lÄ«saá¹ƒ, akaniá¹-á¹-he pana uddhaá¹ƒsoto natthi, tas
sasaá¹…khÄ• rÄ• saá¹…khÄ• ravasena duvidhaá¹ƒ uddhaá¹ƒsotaá¹ƒ vajjetvÄ• aá¹-á¹-ha c
honti.

__arahÄ• _ti kilesÄ• rÄ«naá¹ƒ hatattÄ• dinÄ• khÄ«á¹‡Ä• savo arahÄ• nÄ• ma. so suÃ±Ã±
tividho hutvÄ• puna paccekaá¹ƒ paá¹-ipadÄ• catukkavasena dvÄ• dasavidhÄ• honti. yathÄ
evaá¹ƒ dvÄ• daseva sakadÄ• gÄ• mino, catuvÄ«sati sotÄ• pannÄ• aá¹-á¹-hacattÄ• lÄ«sa a
veditabbaá¹ƒ. ime ca sabbe ariyÄ• imasmiá¹ƒ sÄ• sane eva uppajjanti, no bahiddhÄ• ti. eka

dukÄ• dimÄ• tikatthavaá¹‡á¹‡anÄ•

dukÄ• dÄ«su ``dve puggalÄ• --- kodhano ca upanÄ• hÄ« ca makkhÄ« ca paá¸·Ä• sÄ« cÄ•
``tayo puggalÄ• --- nirÄ• so Ä• saá¹ƒso vigatÄ• soâ€™â€™ tiÄ• dinÄ• tikaÃ±ca, ``cattÄ• r
asappurisenaasappurisataro, sappuriso, sappurisenasappurisataroâ€™â€™ tiÄ• dinÄ• catu
--- atthekacco puggalo Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hoti, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ•
atthekacco puggalo Ä• rabhati na vippaá¹-isÄ• rÄ« ca hoti ... pe ... aparisesÄ• nirujjhanti, at
nÄ• rabhati vippaá¹-isÄ• rÄ« ca hoti ... pe ... aparisesÄ• nirujjhanti. atthekacco \Be 351/ pug
na vippaá¹-isÄ• rÄ« hoti ... pe ... aparisesÄ• nirujjhantÄ«â€™â€™ tiÄ• dinÄ• paÃ±cakaÃ±c
nikkhipitvÄ• sabbepi te puggalÄ• niddiá¹-á¹-hÄ• , idha pana te ganthavitthÄ• rabhayena sa
pÄ• á¸·iyÄ• eva Ã±Ä• tabbÄ• ti.

tattha \Ne 269/ tike __nirÄ• so_ti arahattÄ• sÄ• ya virahito dussÄ«lo. tassa hi attano abhabb
bhabbasahÄ• yakassa sÄ«lavato arahattappattiá¹ƒ sutvÄ• , caá¹‡á¸• Ä• laputtassa viya kas
rajjÄ• bhisekaá¹ƒ sutvÄ• abhisekappattiyaá¹ƒ, ``kudÄ• ssu nÄ• mÄ• hampi arahattaá¹ƒ pÄ•
arahattappattiyaá¹ƒ patthanÄ• pi na uppajjati. __Ä• saá¹ƒso_ti arahattaá¹ƒ Ä• sÄ«samÄ• no
tassa hi arahattapatthanÄ• ya sÄ«lasampattiyÄ• á¹-hitattÄ• kassaci arahattappattiá¹ƒ sutvÄ
rÄ• jakumÄ• rassa viya tÄ• disassa kassaci rajjÄ• bhisekaá¹ƒ sutvÄ• abhisekappattiyaá¹ƒ,
patthanÄ• uppajjati. __vigatÄ• so_ti arahÄ• . so hi pattaarahattatÄ• ya tattha vigatÄ• so hot
khattiyo abhisekappattiyanti veditabbaá¹ƒ.

catukke pana pÄ• á¹‡Ä• tipÄ• tÄ• diakusalakammapathasamannÄ• gato __asappuriso_ nÄ
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni katvÄ• paraÃ±ca tattha samÄ• dapeti, ayaá¹ƒ __asappurisenaas
asappurisatopi asappurisataroti attho. vuttapaá¹-ipakkhakusalavasena __sappuriso, sappuri
veditabbo.

paÃ±cake __Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hotÄ«_ti ettha __Ä• rambha_-saddo Ä• patt
Ä• pattivÄ«tikkamavasena Ä• rabhati ceva tappaccayÄ• ca vippaá¹-isÄ• rÄ« hotÄ«ti attho.
phalasampayuttasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nti phalasampayuttaÃ±Ä• á¹‡aá¹ƒ. __
nappajÄ• nÄ• tÄ«_ti anadhigatattÄ• \Be 352/ yathÄ• sabhÄ• vato nappajÄ• nÄ• ti. __yattha
arahattaphalasaá¹…khÄ• te jhÄ• ne adhigate assa puggalassa sabbe pÄ• pakÄ• akusalÄ•

nirujjhanti, te nappajÄ• nÄ• tÄ«ti sambandho. kiÃ±cÄ• pi te maggakkhaá¹‡e eva nirujjhanti n
pana niruddhÄ• nÄ• ma honti, idha pana maggakiccavasena ``phalakkhaá¹‡e nirujjhantÄ«â
veditabbÄ• .

__Ä• rabhati na vippaá¹-isÄ• rÄ« ca hotÄ«_ti Ä• pattiá¹ƒ Ä• pajjati, taá¹ƒ pana desetuá¹ƒ sa
pariyesati, vuá¹-á¹-hÄ• peti vÄ• , tasmÄ• na vippaá¹-isÄ• rÄ« hoti. __nÄ• rabhati vippaá¹-is
Ä• pattiá¹ƒ nÄ• pajjati, vinayapaÃ±Ã±attiyaá¹ƒ pana akovidattÄ• anÄ• pattiyÄ• Ä• pattisaÃ
vuá¹-á¹-hitÄ• yapi taá¹ƒ Ä• pattiyÄ• vippaá¹-isÄ• raá¹ƒ vinodetuá¹ƒ asakkuá¹‡eyyatÄ• ya vi
__nÄ• rabhati na vippaá¹-isÄ• rÄ« hotÄ«_ti nÄ• rabhati neva Ä• pattiá¹ƒ Ä• pajjati, na vippa
arahattaÃ±ca \Ne 270/ na pÄ• puá¹‡Ä• ti. kataro panesa puggaloti? sÄ«lavÄ• ossaá¹-á¹-ha
``kiá¹ƒ me imasmiá¹ƒ buddhakÄ• le parinibbÄ• nena, anÄ• gate metteyyasammÄ• sambudd
parinibbÄ• yissÄ• mÄ«â€™â€™ ti visuddhasÄ«lopi paá¹-ipattiá¹ƒ na pÅ«reti. ime cattÄ• rop
ovaditvÄ• Ä• savakkhaye patiá¹-á¹-hÄ• petabbÄ• . evaá¹ƒ hi tepi yvÄ• yaá¹ƒ paÃ±camo pu
vippaá¹-isÄ• rÄ« Ä• raddhavÄ«riyo arahattaá¹ƒ pÄ• puá¹‡Ä• ti, tena samasamÄ• va bhavis

chakkÄ• dÄ«su ---

__ ``cha puggalÄ• _ --- atthekacco puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ sa
tattha ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti balesu ca vasÄ«bhÄ• vaá¹ƒ. atthekacco puggalo
abhisambujjhati, na ca tattha sabbaÃ±Ã±utaá¹ƒ \Be 353/ pÄ• puá¹‡Ä• ti, na ca balesu vasib
puggalo ... pe ... anabhisambujjhati, diá¹-á¹-heva dhamme dukkhassantakaro hoti, sÄ• vaka
pÄ• puá¹‡Ä• ti. atthekacco puggalo ... pe ... dukkhassantakaro hoti, na ca sÄ• vakapÄ• ram
atthekacco puggalo ... pe ... anabhisambujjhati, na ca diá¹-á¹-heva dhamme dukkhassantak
hoti anÄ• gantÄ• itthattaá¹ƒ. atthekacco puggalo ... pe ... anabhisambujjhati, na ca diá¹-á¹-h
dukkhassantakaro hoti, Ä• gÄ• mÄ« hoti Ä• gantÄ• itthattaâ€™â€™ nti ---

chakkaá¹ƒ, __ ``satta puggalÄ• _ --- satta udakÅ«pamÄ• puggalÄ• sakiá¹ƒ nimuggo nimug
nimujjati, ummujjitvÄ• á¹-hito hoti, ummujjitvÄ• vipassati viloketi, ummujjitvÄ• patarati, um
paá¹-igÄ• dhappatto hoti, ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…gato, thale tiá¹-á¹-hati brÄ• h
tiÄ• dinÄ• sattakaá¹ƒ, __ ``aá¹-á¹-ha puggalÄ• _ --- cattÄ• ro maggasamaá¹…gino, cattÄ• r
puggalÄ• â€™â€™ ti aá¹-á¹-hakaá¹ƒ, __ ``nava puggalÄ• _ --- sammÄ• sambuddho paccek
paÃ±Ã±Ä• vimutto kÄ• yasakkhÄ« diá¹-á¹-hippatto saddhÄ• vimutto dhammÄ• nusÄ• rÄ« sa
navakaá¹ƒ, __ ``dasa puggalÄ• _ --- paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vi
ti dasakaÃ±ca mÄ• tikaá¹ƒ nikkhipitvÄ• pÄ• á¸·iyaá¹ƒ niddeso kato. tattha chakke paá¹-ham
sammÄ• sambuddho daá¹-á¹-habbo. so hi anÄ• cariyako attanÄ• uppÄ• ditena sabbaÃ±Ã±
arahattamaggaÃ±Ä• á¹‡ena sabbÄ• kÄ• rato saccÄ• ni abhisambujjhitvÄ• sabbaÃ±Ã±utaá
\Ne 271/ ca vasibhÄ• vanti. dutiyena pana paccekasambuddho daá¹-á¹-habbo. tatiyena agg
avasesÄ• arahanto \Be 354/, paÃ±camena anÄ• gÄ• mÄ«, chaá¹-á¹-hena sotÄ• pannasaka

hi ``Ä• gantÄ• itthattaâ€™â€™ nti vuttÄ• ti.

 sattake paá¹-hamena padena sÄ• sane aniviá¹-á¹-hasaddho niyatamicchÄ• diá¹-á¹-hidham
samannÄ• gato gahito. so hi samudde udakabhÄ«rukapuriso viya saá¹ƒsÄ• re apÄ• ye nim
bhavato vuá¹-á¹-hÄ• ti, anantampi kÄ• laá¹ƒ bhave eva vicarati sÄ• sanasamÄ• yogÄ• bhÄ
paá¹-iladdhasaddhopi devadattÄ• dayo viya saddhÄ• diparihÄ• niyaá¹ƒ á¹-hito dussÄ«lo ga
kÄ• raá¹‡ena ummujjitvÄ• puna nimuggo viya sÄ• sanasaddhÄ• ya ummujjitvÄ• pi apÄ• ye
cirakÄ• lÄ• tikkamena buddhÄ• dÄ«hi, attanÄ• eva vÄ• paccekabodhiÃ±Ä• á¹‡ena bhavat
sakiá¹ƒ uppannÄ• yapi saddhÄ• ya mokkhabhÄ• vena niyamena nibbÄ• nÄ• vahattÄ• . aya
viseso, itarathÄ• tassa visuá¹ƒ gahaá¹‡e payojanameva na siyÄ• ti gahetabbaá¹ƒ. tatiyena
á¹-hitibhÄ• giyehi sÄ«lÄ• diguá¹‡ehi samannÄ• gato gahito. so hi ummujjitvÄ• tÄ«raá¹ƒ adi
nÄ• vÄ• diÄ• gamanaá¹ƒ olokento puna animujjitvÄ• uá¹‡á¹‡atappadese á¹-hito viya sÄ• s
nibbÄ• naá¹ƒ adisvÄ• va buddhÄ• diá¹ƒ olokayamÄ• no sagge, sÄ«lÄ• dimhi á¹-hito hoti. ca
gahito. so hi ummujjitvÄ• á¹-hito tÄ«raá¹ƒ disvÄ• uttaraá¹‡Å«pÄ• yaá¹ƒ vilokayamÄ• no vi
ummujjitvÄ• nibbÄ• natÄ«raá¹ƒ disvÄ• uttaraá¹‡opÄ• yaá¹ƒ viloketi. paÃ±camena sakadÄ
samudde tÄ«raá¹ƒ disvÄ• tadabhimukhaá¹ƒ \Be 355/ pataramÄ• no viya paá¹-hamamagge
tadabhimukhaá¹ƒ dutiyamaggena patarati nÄ• ma. chaá¹-á¹-hena anÄ• gÄ• mÄ« gahito. so
upaggamma kaá¹-ippamÄ• á¹‡e udake á¹-hito viya arahattasamÄ«pe satikavÄ• á¹-apatitthe
tatiyamaggena tiá¹-á¹-hati. sattamena pana arahÄ• gahito, so hi taritvÄ• pÄ• raá¹ƒ patvÄ•
cattÄ• ro oghe taritvÄ• nibbÄ• natthale á¹-hito khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o nÄ• ma hotÄ

 navake __ubhatobhÄ• gavimutto_ti rÅ«pÄ• rÅ«pasamÄ• pattiyÄ• vikkhambhanavimokkhe
samucchedavimokkhena kilesato vimutto, arÅ«pasamÄ• pattiyÄ• vÄ• rÅ«pakÄ• yato, mag
ubhatobhÄ• gehi vimuttotipi ubhatobhÄ• gavimutto, so catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá
vuá¹-á¹-hÄ• ya saá¹…khÄ• re sammasitvÄ• arahattappattÄ• naá¹ƒ catunnaá¹ƒ, nirodhÄ• v
arahattappattaanÄ• gÄ• mino ca vasena paÃ±cavidho, tesu pacchimova nippariyÄ• yato ub
sesÄ• pariyÄ• yena. ettha ca rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ kilesakÄ• yato vimuttampi
arÅ«pÄ• vacaraá¹ƒ pana tadabhayatopi vimuttaá¹ƒ, tasmÄ• tadeva pÄ• dakaá¹ƒ katvÄ• ar
ubhatobhÄ• gavimutto hoti, na rÅ«pÄ• vacaranti veditabbaá¹ƒ. __paÃ±Ã±Ä• vimutto_ti arah
Ä• savehi vimutto. so hi sukkhavipassako, catÅ«hi rÅ«pÄ• vacarajjhÄ• nehi vuá¹-á¹-hÄ• ya
cÄ• ti paÃ±cavidho. arÅ«pÄ• vacarajjhÄ• nesu hi ekasmimpi sati ubhatobhÄ• gavimuttova n

 __kÄ• yasakkhÄ«_ti rÅ«pÄ• rÅ«pajjhÄ• nalÄ• bhÄ« ariyo. so hi sotÄ• pattimaggaá¹-á¹-hava
sekhÄ• naá¹ƒ vasena chabbidho. teneva \Be 356/ hissa ``ekacce Ä• savÄ• parikkhÄ«á¹‡Ä
sotÄ• pattimaggaá¹-á¹-hassa ca na kecipi Ä• savÄ• parikkhÄ«á¹‡Ä• ti vattabbÄ• , parikkhÄ
vattabbÄ• , arahato pana sabbepi Ä• savÄ• parikkhÄ«á¹‡Ä• , na ekacceti. so hi phuá¹-á¹-h
__kÄ• yasakkhÄ«, _ phuá¹-á¹-hÄ• naá¹ƒ paá¹-iladdhÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ anantaraá¹ƒ n
sacchikarotÄ«tipi kÄ• yasakkhÄ«, kÄ• yenÄ• ti cettha ``nÄ• makÄ• yena ceva paramatthasa

paÃ±Ã±Ä• ya ca ativijjha passatÄ«â€™â€™ ti vacanato arahattaphalaá¹ƒ á¹-hapetvÄ• sesa
adhivacanaá¹ƒ, tena kÄ• yena paá¹-hamajjhÄ• nÄ• nantaraá¹ƒ nibbÄ• nassa sacchikaraá¹‡
__diá¹-á¹-hippatto_ti sukkhavipassako, rÅ«pajjhÄ• nalÄ• bhÄ« ca yathÄ• vutto chabbidho se
diá¹-á¹-hantappattoti diá¹-á¹-hippatto. dassanaá¹ƒ diá¹-á¹-hi, paá¹-hamamaggo, tassa ananta
nirodhappattoti attho. diá¹-á¹-happattotipi pÄ• á¹-ho, tassa paá¹-hamamaggena diá¹-á¹-haá¹
pattoti attho.

__saddhÄ• vimutto_ti sukkhavipassako, rÅ«pajjhÄ• nalÄ• bhÄ« ca yathÄ• vutto chabbidho
saddahanto vimuttoti saddhÄ• vimutto. kathaá¹ƒ panetassa diá¹-á¹-hippattato nÄ• nattanti?
Ä• gamanÄ«yapaá¹-ipadÄ• ya. diá¹-á¹-hippatto hi paÃ±Ã±Ä• sampadÄ• ya pubbabhÄ• ge v
vikkhambhento Ä• gato, saddhÄ• vimutto pana saddhÄ• bahulatÄ• ya kilese dukkhena vikk
bhedaá¹ƒ sandhÄ• ya niddese ``ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti, no ca kho yathÄ•
ti vuttaá¹ƒ.

__dhammÄ• nusÄ• rÄ«_ti \Ne 273/ yassa sotÄ• pattimaggakkhaá¹‡e paÃ±Ã±indriyaá¹ƒ ad
paÃ±Ã±Ä• saá¹…khÄ• tena dhammena sarati anussaratÄ«ti dhammÄ• nusÄ• rÄ«, sotÄ• pa
phale pana patte diá¹-á¹-hippatto nÄ• ma hoti. __saddhÄ• nusÄ• rÄ«_ti yassa \Be 357/ sotÄ
saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, ayaá¹ƒ saddhÄ• ya sarati anussaratÄ«ti saddhÄ• nusÄ•
sotÄ• pattimaggaá¹-á¹-hassetaá¹ƒ nÄ• maá¹ƒ. phale pana patte saddhÄ• vimutto nÄ• ma ho

lokuttaradhammaá¹ƒ hi nibbattentÄ• naá¹ƒ dve dhurÄ• ni nÄ• ma, dve abhinivesÄ• nÄ• ma
saddhÄ• dhuraá¹ƒ paÃ±Ã±Ä• dhuranti dve dhurÄ• ni nÄ• ma. eko pana samathÄ• bhinivesc
abhinivesÄ• . eko ca arahattaá¹ƒ matthakaá¹ƒ pÄ• puá¹‡anto ubhatobhÄ• gavimutto hoti, ek
imÄ• ni dve sÄ«sÄ• ni nÄ• ma. ye hi keci lokuttaraá¹ƒ dhammaá¹ƒ nibbattenti, sabbe te dve
katvÄ• imesu dvÄ«su á¹-hÄ• nesu abhinivisitvÄ• imehi dvÄ«hi á¹-hÄ• nehi vimuccanti. tesu
aá¹-á¹-hasamÄ• pattilÄ• bhÄ« paÃ±Ã±aá¹ƒ dhuraá¹ƒ katvÄ• samathavasena abhiniviá¹-á¹-h
arÅ«pasamÄ• pattiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahat
sotÄ• pattimaggakkhaá¹‡e dhammÄ• nusÄ• rÄ« nÄ• ma. parato pana chasu á¹-hÄ• nesu kA
arahattaphalaá¹ƒ patte ubhatobhÄ• gavimutto nÄ• ma.

aparo paÃ±Ã±ameva dhuraá¹ƒ katvÄ• vipassanÄ• vasena abhiniviá¹-á¹-ho suddhasaá¹…kh
rÅ«pÄ• vacarajjhÄ• nesu vÄ• aÃ±Ã±ataraá¹ƒ sammasitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ay
dhammÄ• nusÄ• rÄ« nÄ• ma. parato pana chasu á¹-hÄ• nesu diá¹-á¹-hippatto nÄ• ma, arah
nÄ• ma.

aparo pana aá¹-á¹-hasamÄ• pattilÄ• bhÄ« saddhaá¹ƒ dhuraá¹ƒ katvÄ• samÄ• dhivasena a
arÅ«pasamÄ• pattiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahat
sotÄ• pattimaggakkhaá¹‡e saddhÄ• nusÄ• rÄ« nÄ• ma, parato chasu á¹-hÄ• nesu kÄ• yasa

arahattaá¹ƒ patte ubhatobhÄ• gavimuttoyeva nÄ• ma. aparo saddhameva dhuraá¹ƒ katvÄ• abhiniviá¹-á¹-ho suddhasaá¹…khÄ• re vÄ• rÅ«pÄ• vacarajjhÄ• nesu vÄ• aÃ±Ã±ataraá¹ƒ sa pÄ• puá¹‡Ä• ti, ayampi sotÄ• pattimaggakkhaá¹‡e saddhÄ• nusÄ• rÄ« nÄ• ma, parato chas nÄ• ma. arahattappatte paÃ±Ã±Ä• vimutto nÄ• ma. ime satta puggalÄ• sammÄ• sambuddh nava loke aggadakkhiá¹‡eyyÄ• nÄ• mÄ• ti.

dasake \Ne 274/ __paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• _ti sattakkhattuparamo, kolaá¹ƒkolo, ek kÄ• mÄ• vacarapaá¹-isandhiko, arahÄ• cÄ• ti imesaá¹ƒ paÃ±cannaá¹ƒ idha kÄ• mÄ• vacar anupÄ• disesanibbÄ• nasaá¹…khÄ• tÄ• niá¹-á¹-hÄ• ti attho. kÄ• mÄ• vacarattabhÄ• ve eva nÄ• Ã±Ã±asmiá¹ƒ. __paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• _ti antarÄ• parinibbÄ• yÄ« up asaá¹…khÄ• raparinibbÄ• yÄ« sasaá¹…khÄ• raparinibbÄ• yÄ« uddhaá¹ƒsoto akaniá¹-á¹-ha paÃ±cannaá¹ƒ idha kÄ• mÄ• vacare attabhÄ• vaá¹ƒ vihÄ• ya vijahitvÄ• brahmattabhÄ• ve niá¹-á¹-hÄ• ti attho. sesamettha uttÄ• natthamevÄ• ti. ayamettha saá¹…khepato pÄ• á¸·inay atthanicchayo, vitthÄ• ro pana __puggalapaÃ±Ã±attipÄ• á¸·iaá¹-á¹-hakathÄ• su_ (Pp mÄ• ti mÄ• tikÄ• vaá¹‡á¹‡anÄ• 1) gahetabboti.

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

puggalapaÃ±Ã±attimÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kathÄ• vatthumÄ• tikÄ•

puggalakathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Be 359/ \Ne 275/ kathÄ• vatthumÄ• tikÄ• ya atthasaá¹ƒvaá¹‡á¹‡anÄ• nayo hoti. tat ``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti ayaá¹ƒ pucchÄ• , ``Ä• ma paá¹-ijÄ• nanÄ• . kassa panÄ• yaá¹ƒ pucchÄ• , kassa paá¹-ijÄ• nanÄ• ti? ``asukassÄ• â€™ bhagavÄ• paravÄ• dÄ«hi saddhiá¹ƒ viggÄ• hikakathaá¹ƒ kathento imaá¹ƒ mÄ• tikaá¹ƒ á¹-ha puggalapaÃ±Ã±attidesanÄ• diá¹ƒ pana nissÄ• ya ``paramatthato attÄ• nÄ• ma atthÄ«â€™ vipallÄ• sagÄ• hibhikkhÅ«naá¹ƒ, paravÄ• dÄ«naÃ±ca nÄ• nappakÄ• radiá¹-á¹-hiá¹-á¹-hÄ• m moggaliputtatissattherassa vÄ• danayadassanavasena puggalavÄ• dametaá¹ƒ Ä• rabbha ta á¹-hapento sakavÄ• diparavÄ• dÄ«naá¹ƒ pucchÄ• visajjanadosÄ• ropananiggahapÄ• panÄ á¹-hapesi, tasmÄ• tadatthassa sukhÄ• vadhÄ• raá¹‡atthaá¹ƒ sakavÄ• dÄ«pucchÄ• paravÄ sakavÄ• dÄ«paá¹-iÃ±Ã±Ä• paravÄ• dÄ«paá¹-iÃ±Ã±Ä• ti evaá¹ƒ vibhÄ• gaá¹ƒ dassetvÄ• a

``puggalo upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ ti ayaá¹ƒ sakavÄ• dÄ«pucc puggaloâ€™ ti evaá¹ƒladdhikÄ• puggalavÄ• dino, te evaá¹ƒ pucchitabbÄ• â€™â€™ ti dÄ«p puggalavÄ• dinoti? sÄ• sane vajjiputtakÄ• ceva sammitiyÄ• ca bahiddhÄ• bahÅ« aÃ±Ã±a

sÄ• sane uppannÄ• ti? parinibbÄ• nato dutiye vassasate. bhagavati kira parinibbute mahÄ•
samussÄ• hitehi tappamukhehi vasigaá¹‡ehi subhaddavuá¸• á¸• hapabbajitÄ• dÄ«naá¹ƒ pÄ
pavesokÄ• sanisedhanatthaá¹ƒ ajÄ• tasatturÄ• jÄ• naá¹ƒ sahÄ• yaá¹ƒ labhitvÄ• dhammavi
Ä• ropetvÄ• sÄ• sane acale pavattÄ• pite tato vassasatassa accayena vesÄ• liyaá¹ƒ vajjipu
276/ dasa vatthÅ«ni madditvÄ• te ca bhikkhÅ« \Be 360/ niggahetvÄ• yasattherasamussÄ•
dhammavinayasaá¹…gahe kate tehi niggahitÄ• dasasahassÄ• vajjiputtakÄ• kaÃ±ci dubba
labhitvÄ• mÅ«lasaá¹…gahaá¹ƒ bhinditvÄ• attano anÄ• cÄ• rÄ• nukÅ«lavacanaá¹ƒ pakkhip
chaá¸• á¸• etvÄ• mahÄ• saá¹…gÄ«tÄ«hi visuá¹ƒ dhammavinayasaá¹…gahaá¹ƒ katvÄ• ma
akaá¹ƒsu. parisuddhasÄ• sanaá¹ƒ pana therehi paripÄ• litattÄ• ``theravÄ• doâ€™â€™ ti pa
dvÄ«su vÄ• desu mahÄ• saá¹…ghikato bhijjitvÄ• ekabyohÄ• rikÄ• , gokulikÄ• ca, tato paá
cetiyavÄ• dÄ• cÄ• ti paÃ±ca vÄ• dÄ• , mahÄ• saá¹…ghikehi pana saddhiá¹ƒ cha Ä• cariya
theravÄ• dato bhijjitvÄ• mahisÄ• sakÄ• , vajjiputtakÄ• ca, tato dhammuttariyÄ• , bhadrayÄ
sammitiyÄ• ca, mahisÄ• sakato dhammaguttikÄ• , sabbatthikÄ• ca, tato kassapikÄ• , tato
suttavÄ• dÄ• cÄ• ti ime ekÄ• dasa vÄ• dÄ• jÄ• tÄ• . te purimehi chahi saddhiá¹ƒ sattarasa
vassasate uppannÄ• , theravÄ• do pana ekova asambhinnako, tena saddhiá¹ƒ sÄ• sane aá
jÄ• tÄ• ti veditabbÄ• , ye ``aá¹-á¹-hÄ• rasÄ• cariyakulÄ• nÄ«â€™â€™ ti pavuccanti. imesaá
aá¹-á¹-hÄ• rasannaá¹ƒ Ä• cariyavÄ• dÄ• naá¹ƒ vasena Ä• yatiá¹ƒ sÄ• sanassa Ä• luá¸·anaá
dvinnaá¹ƒ vassasatÄ• naá¹ƒ accayena sÄ• sane paá¹-iladdhasaddhena asokena dhammara
sÄ• sane eva lÄ• bhasakkÄ• re pavattante lÄ• bhasakkÄ• ratthÄ• ya sÄ• sanavesaá¹ƒ gahe
diá¹-á¹-higatÄ• ni tathato dÄ«pentesu dvÄ• saá¹-á¹-hidiá¹-á¹-higatikesu yathÄ• vuttasattaras
samayakusalatÄ• ya vicinitvÄ• setakÄ• ni datvÄ• uppabbÄ• jitesu parisuddhe mahÄ• bhikl
moggaliputtatissattherassa yÄ• ni tadÄ• uppannÄ• ni vatthÅ«ni, yÄ• ni ca Ä• yatiá¹ƒ uppajj
361/ tÄ• ni attano satthÄ• rÄ• dinnamÄ• tikÄ• mukhamattena paá¹-ibÄ• hitvÄ• suttasahass
parappavÄ• damathanaá¹ƒ Ä• yatilakkhaá¹‡aá¹ƒ kathÄ• vatthuppakaraá¹‡aá¹ƒ mÄ• tikÄ• v
tatiyasaá¹…gÄ«tiyaá¹ƒ saá¹…gahaá¹ƒ Ä• ropetvÄ• Ä• luá¸·itaá¹ƒ sÄ• sanaá¹ƒ paggahetuá
bhikkhusaá¹…ghe pakÄ• sanatthaá¹ƒ Ä• yativÄ• dappaá¹-ibÄ• hananayadassanavasena im
vatvÄ• therassa okÄ• saá¹ƒ á¹-hapento tassÄ• vibhaá¹…gaá¹ƒ na avocÄ• ti veditabbaá¹ƒ.

tattha __puggalo_ti attÄ• jÄ«vo satto. __upalabbhatÄ«_ti paÃ±Ã±Ä• ya upagantvÄ• labbha
__saccikaá¹-á¹-haparamatthenÄ• _ti ettha __saccikaá¹-á¹-ho_ti mÄ• yÄ• marÄ«ciÄ• dayo vi
aggahetabbo bhÅ«taá¹-á¹-ho. __paramattho_ti anussavÄ• divasena aggahetabbo uttamatth
rÅ«pavedanÄ• dayo \Ne 277/ dhammÄ• bhÅ«tena sabhÄ• vena upalabbhanti, evaá¹ƒ tÄ• v
ti pucchati. paravÄ• dÄ« ``Ä• mantÄ• â€™â€™ ti paá¹-ijÄ• nÄ• ti. paá¹-ijÄ• nanaÃ±hi kattha
Ä• gacchati, katthaci ``Ä• moâ€™â€™ ti Ä• gacchati, idha pana ``Ä• mantÄ• â€™â€™ ti Ä•
adhippÄ• yo --- paravÄ• dÄ« hi yasmÄ• bhagavatÄ• ``atthi puggalo attahitÄ• ya paá¹-ipann
IV 95-96) puggalo pakÄ• sito, bhagavÄ• ca avitathavÄ• dÄ«, tasmÄ• so ``saccikaá¹-á¹-hap
atthÄ«â€™â€™ ti laddhiá¹ƒ gahetvÄ• ``Ä• mantÄ• â€™â€™ ti paá¹-ijÄ• nÄ• ti.

athassa tÄ• disassa lesavacanassa chalavÄ• dassa okÄ• saá¹ƒ adadamÄ• no sakavÄ• dÄ
_tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ adhippÄ• yo --- yvÄ• yaá¹ƒ heá¹-á¹-hÄ• rÅ«pavedanÄ• diko dh
sammutisaccavasena, nÄ• pi anussavÄ• divasena gahetabbo, attano pana bhÅ«tatÄ• ya ev
attapaccakkhatÄ• ya ca paramattho, so \Be 362/ tathÄ• paá¹-iÃ±Ã±Ä• to puggalo tato tena
saccikaá¹-á¹-haparamatthena Ä• kÄ• rena upalabbhati, yathÄ• ruppanÄ• nubhavanÄ• dinÄ
saccikaá¹-á¹-haparamattho upalabbhati, kiá¹ƒ tava puggalopi evaá¹ƒ upalabbhatÄ«ti vuttaá¹
vattabbe_ti avajÄ• nanÄ• paravÄ• dissa. so hi tathÄ• rÅ«paá¹ƒ puggalaá¹ƒ anicchanto ava
nÄ• ma khandhÄ• divimutto koci dissati aÃ±Ã±atra byÄ• mohamattÄ• . tatrÄ• yaá¹ƒ padacc
vattabbeti. ``na ha evaâ€™â€™ ntipi paá¹-hanti, dvinnampi evaá¹ƒ na vattabboti attho.

__Ä• jÄ• nÄ• hi niggaha_nti sakavÄ• divacanaá¹ƒ. yasmÄ• te purimÄ• ya vattabbapaá¹-iÃ
navattabbapaá¹-iÃ±Ã±Ä• , pacchimÄ• ya ca purimÄ• na sandhÄ«yati, tasmÄ• niggahaá¹ƒ
dosaá¹ƒ aparÄ• dhaá¹ƒ Ä• jÄ• nÄ• hi, sampaá¹-icchÄ• hÄ«ti attho. evaá¹ƒ niggahaá¹ƒ Ä• jÄ
á¹-hapanÄ• ya ceva anulomapaá¹-ilomato pÄ• panÄ• ropanÄ• naÃ±ca vasena pÄ• kaá¹-aá¹
puggaloâ€™â€™ _tiÄ• dimÄ• ha. tattha __haÃ±cÄ«_ti yadi, sace puggalo upalabbhatÄ«ti a
paravÄ• dÄ«pakkhassa anuvadanena á¹-hapanato niggahapatiá¹-á¹-hÄ• panato niggahapÄ
lakkhaá¹‡abhÅ«tÄ• __anulomaá¹-á¹-hapanÄ• _ nÄ• ma. __tena vata re_tiÄ• di anulomapal
__anulomapÄ• panÄ• _ nÄ• ma. tattha __tenÄ• _ti kÄ• raá¹‡avacanaá¹ƒ. __vatÄ• _ti okapp
__re_ti Ä• mantanavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- tena vata re vattabbe vata re hambho
kÄ• raá¹‡ena vattabbo evÄ• ti attho. __yaá¹ƒ tattha vadesÄ«_tiÄ• di anulomapakkhe niggah
__anulomaropanÄ• _ nÄ• ma. yaÃ±cassa pariyosÄ• ne ``micchÄ• â€™â€™ ti padaá¹ƒ, tass
teâ€™â€™ ti Ä• haritabbaá¹ƒ. idaá¹ƒ te micchÄ• ti ayaÃ±hettha attho. evaá¹ƒ uparipi \Be 36
pÄ• á¸·iyampi etaá¹ƒ Ä• gatameva. __no ce pana vattabbe_tiÄ• di ``na hevaá¹ƒ vattabbeâ€
paá¹-ikkhittapakkhassa anuvadanena á¹-hapitattÄ• paá¹-ilomato niggahapÄ• panÄ• ropanÄ
__paá¹-ilomaá¹-á¹-hapanÄ• _ nÄ• ma. __no ca vata re_tiÄ• di paá¹-ilomapakkhe niggahass
__paá¹-ilomapÄ• panÄ• _ nÄ• ma. puna __yaá¹ƒ tattha vadesÄ«_tiÄ• di paá¹-ilomapakkhe
__paá¹-ilomaropanÄ• _ nÄ• ma.

tatrÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya saá¹…khepattho --- yadi puggalo upalabbhati saccikaá¹
tena vata bho so upalabbhatÄ«ti vattabbo. yaá¹ƒ pana tattha vadesi ``vattabbo kho purimap
`saccikaá¹-á¹-haparamatthena upalabbhatÄ«â€™ ti no ca vattabbo dutiyapaÃ±he `tato so pu
upalabbhatÄ«â€™â€™ â€™ ti, __idaá¹ƒ te micchÄ• _ti evaá¹ƒ tÄ• va anulomato á¹-hapanÄ

atha na vattabbo dutiyapaÃ±he ``tato so puggalo upalabbhatÄ«â€™â€™ ti, purimapaÃ±he
pana tattha vadesi ``vattabbo kho purimapaÃ±he `saccikaá¹-á¹-haparamatthena upalabbhat
dutiyapaÃ±he `tato so puggalo upalabbhatÄ«â€™â€™ â€™ ti, idaá¹ƒ te micchÄ• ti evaá¹ƒ p
á¹-hapanÄ• pÄ• panÄ• ropanÄ• honti. evametaá¹ƒ niggahassa ca anulomato dvinnaá¹ƒ, pa
catunnaá¹ƒ pÄ• panÄ• ropanÄ• naÃ±ca vuttattÄ• upalabbhatÄ«tiÄ• dikaá¹ƒ __anulomapaÃ

kiÃ±cÄ• pi anulomato pÄ• panÄ• ropanÄ• hi eko, paá¹-ilomato pÄ• panÄ• ropanÄ• hi ekoti
niggahanti etasseva pana paá¹-hamassa niggahassa dvÄ«hÄ• kÄ• rehi Ä• ropitattÄ• ekovÄ
paá¹-hamo niggaho.

idÄ• ni \Be 364/ paccanÄ«kanayo hoti. tattha __puggalo nupalabbhatÄ«_ti pucchÄ• paravÄ
yathÄ• rÅ«pavedanÄ• dayo dhammÄ• upalabbhanti, evaá¹ƒ anupalabbhanÄ«yato __ ``Ä•
paá¹-ijÄ• nÄ• ti. puna itaro attanÄ• adhippetaá¹ƒ saccikaá¹-á¹-haá¹ƒyeva sandhÄ• ya __ ``y
_tiÄ• dimÄ• ha. sammutisaccaparamatthasaccÄ• ni vÄ• ekato katvÄ• pi paravÄ• dÄ« evam
upÄ• dÄ• yapaÃ±Ã±attisabbhÄ• vatopi dvinnaá¹ƒ saccÄ• naá¹ƒ ekato katvÄ• pucchitattÄ•
paá¹-ikkhipati. idÄ• ni kiÃ±cÄ• pi tena paá¹-hamaá¹ƒ paramatthasaccavasena nupalabbhanÄ
pacchÄ• pana sammutisaccavasena vÄ• vomissakavasena vÄ• paá¹-ikkhittÄ• . paravÄ• c
``nupalabbhatÄ«â€™â€™ ti vacanasÄ• maÃ±Ã±amattaá¹ƒ chalavÄ• daá¹ƒ nissÄ• ya ``yaá¹
paá¹-iÃ±Ã±Ä• taá¹ƒ, taá¹ƒ pacchÄ• paá¹-ikkhittaâ€™â€™ nti bhaá¹‡á¸• anassa paá¹-ibhaá
katassa niggahakammassa paá¹-ikammaá¹ƒ karonto __ ``Ä• jÄ• nÄ• hi paá¹-ikammaâ€™â€
anulomapaÃ±cake sakavÄ• dinÄ• vÄ• daá¹-á¹-hapanaá¹ƒ katvÄ• anulomapaá¹-ilomato pÄ
paravÄ• diniggaho pÄ• kaá¹-o kato, evaá¹ƒ paá¹-ikammaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto __ ``haÃ
_tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttanayeneva atthato veditabbaá¹ƒ. yasmÄ• panettha â
paravÄ• dipakkhassa á¹-hapanato ``ayaá¹ƒ tava dosoâ€™â€™ ti dassetuá¹ƒ á¹-hapanamat
vÄ• paá¹-ikammassa vÄ• pÄ• kaá¹-Ä«bhÄ• vakaraá¹‡aá¹ƒ, pÄ• panÄ• ropanÄ• hi panassa
tasmÄ• idaá¹ƒ anulomapaá¹-ilomato pÄ• panÄ• ropanÄ• naá¹ƒ vasena catÅ«hÄ• kÄ• rehi p
__paá¹-ikammacatukkaá¹ƒ_ nÄ• mÄ• ti ekaá¹ƒ catukkaá¹ƒ veditabbaá¹ƒ.

evaá¹ƒ paá¹-ikammaá¹ƒ katvÄ• idÄ• ni yvÄ• ssa anulomapaÃ±cake sakavÄ• dinÄ• niggah
chalavÄ• daá¹ƒ nissÄ• ya dukkaá¹-abhÄ• vaá¹ƒ dassento __ ``tvaá¹ƒ ce pana maÃ±Ã±asÄ«
__tvaá¹ƒ ce pana maÃ±Ã±asÄ«_ti yadi tvaá¹ƒ maÃ±Ã±asi. __ ``vattabbe_ \Be 365/ __khoâ€
paccanÄ«ke ``Ä• mantÄ• â€™â€™ ti paá¹-ijÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, __ ``no ca vat
``na hevÄ• â€™â€™ ti avajÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tena tava tatthÄ• _ti tena kÄ
tasmiá¹ƒ ``yo nupalabbhatÄ«â€™â€™ ti pakkhe __hevaá¹ƒ paá¹-ijÄ• na_nti ``Ä• mantÄ• â€
paá¹-ijÄ• nanto. __hevaá¹ƒ niggahetabbe_ti puna ``na hevÄ• â€™â€™ ti avajÄ• nanto evaâ
taá¹ƒ niggaá¹‡hÄ• mÄ• _ti athevaá¹ƒ niggaá¹‡hanÄ• rahaá¹ƒ taá¹ƒ niggaá¹‡hÄ• ma, __sun
matena niggahitattÄ• suniggahito ca bhavasi. evamassa niggahetabbabhÄ• vaá¹ƒ dassetvÄ
niggaá¹‡hanto __ ``haÃ±cÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha á¹-hapanÄ• pÄ• panÄ• ropanÄ
veditabbÄ• . pariyosÄ• ne pana __idaá¹ƒ te micchÄ• _ti idaá¹ƒ tava vacanaá¹ƒ micchÄ• ho
chalavÄ• dena catÅ«hi Ä• kÄ• rehi niggahassa katattÄ• __niggahacatukkaá¹ƒ_ nÄ• ma.

evaá¹ƒ niggahaá¹ƒ katvÄ• pi idÄ• ni ``yadi ayaá¹ƒ mayÄ• tava matena kato niggaho dunni
heá¹-á¹-hÄ• anulomapaÃ±cake kato niggaho, sopi dunniggahoâ€™â€™ ti dassento __ ``es
_tiÄ• dimÄ• ha. tattha __ese ce dunniggahite_ti eso ce tava vÄ• do mayÄ• dunniggahito, a

kato niggaho dunniggaho. __hevamevaá¹ƒ tattha dakkhÄ• _ti tatthÄ• pi tayÄ• mama heá¹-á
evamevaá¹ƒ passa. idÄ• ni yvÄ• ssa heá¹-á¹-hÄ• sakavÄ• dinÄ• niggaho \Ne 280/ kato, ta
_tiÄ• divacanena dassetvÄ• puna taá¹ƒ niggahaá¹ƒ aniggahabhÄ• vaá¹ƒ upanento __ ``no
_tiÄ• dimÄ• ha. tattha __no ca mayaá¹ƒ tayÄ• tattha hetÄ• ya paá¹-iÃ±Ã±Ä• yÄ• _tiÄ• dÄ«
tayÄ• mama kato niggaho dunniggaho, tasmÄ• mayaá¹ƒ tayÄ• tattha anulomapaÃ±cake `
paá¹-iÃ±Ã±Ä• ya evaá¹ƒ paá¹-ijÄ• nantÄ• puna ``na hevÄ• â€™â€™ ti paá¹-ikkhepe katepi
niggahaâ€™â€™ nti evaá¹ƒ niggahetabbÄ• yeva, evaá¹ƒ aniggahetabbampi maá¹ƒ niggaá
niggahena dunniggahitÄ• mayaá¹ƒ homa. idÄ• ni yaá¹ƒ niggahaá¹ƒ sandhÄ• ya dunniggah
dassetuá¹ƒ __ ``haÃ±ci puggalo ... pe ... idaá¹ƒ te micchÄ• â€™â€™ _ti Ä• ha. evamidaá¹ƒ
catÅ«hi pÄ• panÄ• ropanÄ• hi niggahassa upanÄ«tattÄ• __upanayanacatukkaá¹ƒ_ nÄ• ma

idÄ• ni na hevaá¹ƒ niggahetabbetiÄ• dikaá¹ƒ __niggamanacatukkaá¹ƒ_ nÄ• ma hoti. tattha
niggahetabbe_ti yathÄ• haá¹ƒ tayÄ• niggahito, na hi evaá¹ƒ niggahetabbo, etassa hi niggah
mayÄ• sÄ• dhito. __tena hÄ«_ti tena kÄ• raá¹‡ena. yasmÄ• esa niggaho dunniggaho, tasm
niggaá¹‡hÄ• si. __haÃ±ci puggalo ... pe ... idaá¹ƒ te micchÄ• _ti idaá¹ƒ niggaá¹‡hanaá¹ƒ tav
__tena hi ye kate niggahe_ti yena kÄ• raá¹‡ena idaá¹ƒ micchÄ• , tena kÄ• raá¹‡ena yo tayÄ
dukkaá¹-o. yaá¹ƒ mayÄ• paá¹-ikammaá¹ƒ kataá¹ƒ, tadeva sukataá¹ƒ. yÄ• pi cesÄ• paá¹-ika
kathÄ• maggasampaá¹-ipÄ• danÄ• katÄ• , sÄ• pi sukatÄ• ti. tadeva puggalo upalabbhatÄ«
nupalabbhatÄ«tiÄ• dikÄ• naá¹ƒ paá¹-ikammaniggahopanayananiggamanacatukkÄ• naÃ±ca
nÄ• ma niddiá¹-á¹-hanti veditabbaá¹ƒ. ettÄ• vatÄ• sakavÄ• dino pubbapakkhe sati paravÄ•
vacanasÄ• maÃ±Ã±amattena chalavÄ• dena jayo hoti.

idÄ• ni yathÄ• paravÄ• dino pubbapakkhe sati sakavÄ• dino dhammeneva tathena jayo ho
dassetuá¹ƒ __ ``puggalo nupalabbhatÄ«â€™â€™ _ti paccanÄ«kÄ• nulomapaÃ±cakaá¹ƒ Ä•
pucchÄ• paravÄ• dissa, rÅ«pÄ• dibhedaá¹ƒ saccikaá¹-á¹-haparamatthaá¹ƒ \Be 367/ sandh
sakavÄ• dissa, suddhasammutisaccaá¹ƒ vÄ• paramatthamissakaá¹ƒ vÄ• sammutisaccaá¹
saccikaá¹-á¹-hoâ€™â€™ ti puna anuyogo paravÄ• dissa, sammutivasena __ ``puggalo nup
navattabbattÄ• missakavasena vÄ• anuyogassa saá¹ƒkiá¹‡á¹‡attÄ• __ ``na hevaâ€™â€™
sakavÄ• dissa, paá¹-iÃ±Ã±Ä• taá¹ƒ paá¹-ikkhipatÄ«ti vacanasÄ• maÃ±Ã±amattena __ ``Ä•
_ntiÄ• divacanaá¹ƒ paravÄ• dissa. evamayaá¹ƒ puggalo nupalabbhatÄ«ti \Ne 281/ dutiyavÄ
niggaho hotÄ«ti veditabbo. evaá¹ƒ tena chalena niggaho Ä• ropito.

idÄ• ni dhammena samena paravÄ• dipaá¹-iÃ±Ã±Ä• ya attano vÄ• de jayaá¹ƒ dassetuá¹ƒ a
sakavÄ• dissa, attano laddhiá¹ƒ nissÄ• ya paá¹-iÃ±Ã±Ä• paravÄ• dissa, laddhiyÄ• okÄ• sa
paramatthavasena puna anuyogo sakavÄ• dissa, paramatthavasena puggalassa anupalabb
paravÄ• dissa, tato paraá¹ƒ dhammena samena attano jayadassanatthaá¹ƒ __ ``Ä• jÄ• nÄ•
_ntiÄ• di sabbaá¹ƒ sakavÄ• divacanameva hoti. tattha sabbesaá¹ƒ paá¹-ikammaniggahopan
heá¹-á¹-hÄ• vuttanayeneva attho veditabbo. evamidaá¹ƒ ``puggalo nupalabbhatÄ«â€™â€™

paccanÄ«kapaÃ±cakassa ``upalabbhatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ paá¹-ikammaniggahopan
vasena __paccanÄ«kÄ• nulomapaÃ±cakaá¹ƒ_ nÄ• ma niddiá¹-á¹-haá¹ƒ hoti. evametÄ• ni p
paÃ±cakÄ• ni niddiá¹-á¹-hÄ• ni, tatthetaá¹ƒ vuccati ---

``niggaho paravÄ• dissa, suddho paá¹-hamapaÃ±cake.

asuddho pana tasseva, paá¹-ikammajayo tahiá¹ƒ ||

``niggaho sakavÄ• dissa, asuddho dutiyapaÃ±cake.

visuddho pana tasseva, paá¹-ikammajayo tahiá¹ƒ ||

``tasmÄ• dvÄ«supi á¹-hÄ• nesu, jayova sakavÄ• dino.

dhammena hi jayo nÄ• ma, adhammena kuto jayo ||

``saccikaá¹-á¹-he \Be 368/ yathÄ• cettha, paÃ±cakadvayamaá¹‡á¸• ite.

dhammÄ• dhammavaseneva, vutto jayaparÄ• jayo ||

``ito paresu sabbesu, saccikaá¹-á¹-hesu paá¹‡á¸• ito.

evameva vibhÄ• veyya, ubho jayaparÄ• jayeâ€™â€™ ti || (Kv-a 7-10).

paá¹-hamo suddhikasaccikaá¹-á¹-ho niá¹-á¹-hito.

evaá¹ƒ \Ne 282/ suddhikasaccikaá¹-á¹-haá¹ƒ vitthÄ• retvÄ• idÄ• ni tameva aparehipi okÄ•
vitthÄ• retuá¹ƒ puna __ ``puggalo upalabbhatÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha pucc
paá¹-iÃ±Ã±Ä• paravÄ• dissa. puna __sabbatthÄ• _ti sarÄ«raá¹ƒ sandhÄ• ya anuyogo saka
attÄ• naá¹ƒ samanupassanÄ• dosaÃ±ca ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€
paá¹-ikkhepo paravÄ• dissa. sesamettha anulomapaccanÄ«kapaÃ±cake heá¹-á¹-hÄ• vuttan
pÄ• á¹-ho pana saá¹ƒkhitto. tattha yasmÄ• sarÄ«raá¹ƒ sandhÄ• ya ``sabbattha nupalabbha
sarÄ«rato bahi upalabbhatÄ«ti Ä• pajjati, tasmÄ• paccanÄ«ke paá¹-ikkhepo sakavÄ• dissa,
anujÄ• nitvÄ• pacchÄ• avajÄ• nÄ• tÄ«ti chalavÄ• dassa vasena paá¹-ikammaá¹ƒ paravÄ•

dutiyanaye __sabbadÄ• _ti purimapacchimajÄ• tikÄ• laÃ±ca dharamÄ• naparinibbutakÄ• la
sakavÄ• dissa, sveva khattiyo so brÄ• hmaá¹‡otiÄ• dÄ«naá¹ƒ Ä• pattidosaÃ±ca dharamÄ•
visesÄ• bhÄ• vadosaÃ±ca disvÄ• paá¹-ikkhepo paravÄ• dissa. sesaá¹ƒ paá¹-hamanaye vu

tatiyanaye __sabbesÅ«_ti khandhÄ• yatanÄ• dÄ«ni sandhÄ• ya pucchÄ• sakavÄ• dissa, r
attÄ• tiÄ• didosabhayena paá¹-ikkhepo paravÄ• dissa. sesaá¹ƒ tÄ• disamevÄ• ti.

evamimÄ• ni \Be 369/ tÄ«á¹‡i mukhÄ• ni anulomapaccanÄ«kapaÃ±cake anulomamattavas
bhÄ• jetvÄ• puna paccanÄ«kÄ• nulomapaÃ±cake paccanÄ«kamattavaseneva bhÄ• jetuá¹ƒ
_tiÄ• di Ä• raddhaá¹ƒ. tattha heá¹-á¹-hÄ• vuttanayena attho veditabbo. ettÄ• vatÄ• suddhik
tiá¹‡á¹‡anti catunnaá¹ƒ saccikaá¹-á¹-hÄ• naá¹ƒ ekekasmiá¹ƒ saccikaá¹-á¹-he anulomapacca
paccanÄ«kÄ• nulomassa cÄ• ti dvinnaá¹ƒ dvinnaá¹ƒ paccanÄ«kÄ• naá¹ƒ vasena ayaá¹ƒ aá
niddiá¹-á¹-hÄ• hotÄ«ti veditabbÄ• . yÄ• ekekasmiá¹ƒ mukhe ekekassa niggahassa vasena
vuccati ---

``evaá¹ƒ catubbidhe paÃ±he, paÃ±cakadvayabhedato.

esÄ• aá¹-á¹-hamukhÄ• nÄ• ma, vÄ• dayutti pakÄ• sitÄ• ||

``aá¹-á¹-heva \Ne 283/ niggahÄ• tattha, cattÄ• ro tesu dhammikÄ• .

adhammikÄ• ca cattÄ• ro, sabbattha sakavÄ• dino.

jayo parÄ• jayo ceva, sabbattha paravÄ• dinoâ€™â€™ ti || (Kv-a 14).

ayaá¹ƒ tÄ• vettha anuttÄ• natthato saá¹ƒvaá¹‡á¹‡anÄ• .

atthavinicchayo panetthÄ• pi moggaliputtatissattherena kataniddesassa nayamukhamattad
therena hi bhagavatÄ• á¹-hapitÄ• ya etissÄ• mÄ• tikÄ• ya paduddhÄ• ravasena niddesaá¹
dinnaaá¹-á¹-hamukhavÄ• dayuttinaye á¹-hatvÄ• aparehi pariyÄ• yehi puggalavÄ• daá¹ƒ, ta
micchÄ• gÄ• haÃ±ca nirÄ• karonteneva puggalakathaá¹ƒ Ä• diá¹ƒ katvÄ• sÄ• dhikadvisata

tattha puggalavÄ• danirÄ• karaá¹‡atthaá¹ƒ tÄ• va khandhÄ• yatanadhÄ• tuindriyavasena s
ekekena saddhiá¹ƒ ``puggalo upalabbhati saccikaá¹-á¹-haparamatthena, rÅ«paÃ±ca upalab
saccikaá¹-á¹-haparamatthena ... pe ... puggalo upalabbhati saccikaá¹-á¹-haparamatthena, ve
upalabbhati saccikaá¹-á¹-haparamatthenÄ• â€™â€™ tiÄ• dinÄ• nayena puggalasaá¹ƒsand
__suddhikasaá¹ƒsandanaá¹ƒ, _ yathÄ• rÅ«pavedanÄ• dayo sattapaÃ±Ã±Ä• sa dhammÄ•
upalabbhanti, evaá¹ƒ rÅ«pÄ• dÄ«hi visadiso puggalo upalabbhatÄ«ti pucchanavasappavatta
__opammasaá¹ƒsandanaá¹ƒ, _ ``rÅ«paá¹ƒ puggalo, rÅ«pasmiá¹ƒ puggalo, aÃ±Ã±atra rÅ«p
rÅ«paâ€™â€™ nti evaá¹ƒ catukkanayena sattapaÃ±Ã±Ä• sÄ• ya dhammehi pucchanavasa
catukkanayasaá¹ƒsandananti tividhÄ• saá¹ƒsandananayÄ• vuttÄ• . tattha puggalassa rÅ«p

niccasassatucchedÄ• dippasaá¹…gato yathÄ• nurÅ«paá¹ƒ nirÄ• karaá¹‡aá¹ƒ veditabbaá¹ƒ,
upari cetaá¹ƒ na vitthÄ• rÄ«yati.

tato ``yathÄ• rÅ«pÄ• dayo sappaccayÄ• , appaccayÄ• dayo vÄ• honti, evaá¹ƒ tava pugga
sappaccayatÄ• dilakkhaá¹‡ayuttoâ€™â€™ ti pucchanavasappavattÄ• __lakkhaá¹‡ayuttika
``upalabbhatÄ«â€™â€™ ti ca padadvayÄ• disodhanatthaá¹ƒ ``yo puggalo, so upalabbhati.
puggaloâ€™â€™ tiÄ• dipucchanavasappavattaá¹ƒ __vacanasodhanaá¹ƒ, _ ``rÅ«padhÄ• tu
nÄ• mapaÃ±Ã±attisodhanavasappavatto __paÃ±Ã±attÄ• nuyogo_ ca, ``sova puggalo sandh
lokaá¹ƒ, aÃ±Ã±o vÄ• , na aÃ±Ã±o vÄ• , neva aÃ±Ã±o nÄ• naÃ±Ã±o vÄ• â€™â€™ tiÄ• dinÄ
__cutipaá¹-isandhÄ• nuyogo_ \Ne 284/, ``rukkhaá¹ƒ upÄ• dÄ• ya chÄ• yÄ• dÄ«naá¹ƒ viya k
paramatthato puggalapaÃ±Ã±attÄ«â€™â€™ ti vÄ• de tassa aniccasaá¹…khatatÄ• dippasaá
__upÄ• dÄ• paÃ±Ã±attÄ• nuyogo, _ ``kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ kÄ• rako
vaá¹-á¹-adukkhÄ• nupacchedÄ• dippasaá¹…gadÄ«pako __purisakÄ• rÄ• nuyogo_ ca, ``yo
tiÄ• divÄ• dabhedako __abhiÃ±Ã±Ä• nuyogo, _ ``mÄ• tÄ• pitÄ• dayo nÄ• ma atthi, tena pug
vÄ• dabhedako __Ã±Ä• takÄ• nuyogo_ \Be 371/, ``evaá¹ƒ khattiyoâ€™â€™ tiÄ• di __jÄ• ty
pabbajitoâ€™â€™ tiÄ• di __paá¹-ipattÄ• nuyogo, _ ``devo manussoâ€™â€™ tiÄ• di __upap
``sotÄ• pannoâ€™â€™ tiÄ• di __paá¹-ivedhÄ• nuyogo, _ ``aá¹-á¹-ha purisapuggalÄ• â€™â
``puggalo saá¹…khatoâ€™â€™ tiÄ• divasappavatto __saccikaá¹-á¹-hasabhÄ• gÄ• nuyogo,
vediyamÄ• noâ€™â€™ tiÄ• di __vedakÄ• nuyogo, _ ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ t
puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dinÄ• puggalasabhÄ• vasÄ• dhakasuttesu

sabbe dhammÄ• anattÄ• (MN I 353, 356; Dhp 279), dukkhameva uppajjamÄ• naá¹ƒ uppa

kinnu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattÅ«palabbhati ||

dukkhameva hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhati || (SN a I 171).

yasmÄ• ca kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• ... pe ... tasmÄ• suÃ±Ã
85).

``attani vÄ• , bhikkhave, sati attaniyaá¹ƒ meti assÄ• ti ... pe ... attani ca bhikkhave attaniye c
thetato anupalabbhaniyamÄ• ne yampi taá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, so loko, so attÄ• , so
nicco dhuvo sassato aviparia¹‡Ä• madhammo, sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«ti \N
bhikkhave, kevalo paripÅ«ro bÄ• ladhammoâ€™â€™ ti (MN I 244), ``tatra, seniya, yvÄ• yaá

ceva dhamme attÄ• naá¹ƒ saccato thetato na paÃ±Ã±Ä• peti, abhisamparÄ• ye ca ... pe ... a
satthÄ• \Be 372/ sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• puggalÄ• bhÄ• vadÄ«pakasutta
__suttasandassanÄ• nuyogo_ cÄ• ti ettakena kathÄ• maggena vitthÄ• rato paá¹-hamÄ• pu
``atthi puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dÄ«su yathÄ• rÅ«pÄ• dayo dhammÄ
paccattalakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasena labbhanti, na evaá¹ƒ puggalo, rÅ«pÄ• d
lokavohÄ• ramattena ``atthi puggaloâ€™â€™ ti vuccatÄ«ti. vuttampi cetaá¹ƒ bhagavatÄ• --
pe ... lokavohÄ• rÄ• lokapaÃ±Ã±attiyoâ€™â€™ ti (DN I 440). dvidhÄ• pi buddhÄ• naá¹ƒ ka
paramatthakathÄ• ca. tattha ``satto puggalo gÄ• mo pabbatoâ€™â€™ tiÄ• dikÄ• __samm
dukkhaá¹ƒ anattÄ• khandhÄ• Ä• yatanÄ• nÄ«â€™â€™ tiÄ• dikÄ• __paramatthakathÄ• _
yathÄ• yathÄ• bujjhitvÄ• catusaccapaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ sakkonti, tesaá¹ƒ tesaá¹ƒ tat
sammutivasena vÄ• paramatthavasena vÄ• vomissakavasena vÄ• desetvÄ• nÄ• marÅ«p
amataá¹ƒ maggaá¹ƒ pakÄ• senti. ayaÃ±hi ---

duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nupalabbhati ||

tattha ---

saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡aá¹ƒ.

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ tathalakkhaá¹‡aá¹ƒ ||

tasmÄ• viÃ±Ã±Å« akatvÄ• na, byaÃ±janebhinivesanaá¹ƒ.

paramatthe patiá¹-á¹-hÄ• ya, puggalÄ• diá¹ƒ vivajjaye ||

paÃ±Ã±attiá¹ƒ anatikkamma, paramattho pakÄ• sito.

vinÄ• yakena so yasmÄ• , tasmÄ• aÃ±Ã±opi paá¹‡á¸• ito.

paramatthaá¹ƒ pakÄ• sento, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• vayeti || (Kv-a 237).

ayaá¹ƒ puggalakathÄ• nayo.

parihÄ• nikathÄ• divaá¹‡á¹‡anÄ•

puggalakathÄ• to \Be 373/ \Ne 286/ paraá¹ƒ ``parihÄ• yati arahÄ• arahattÄ• â€™â€™ tiÄ•

sotÄ• pannavajjitasekhÄ• ca aggamaggaphalato parihÄ• yantÄ«ti pavattÄ• __parihÄ• nika
paá¹-ivedhasaá¹…khÄ• to brahmacariyavÄ• sopi manussesu eva bhavati, natthi devesu bra
__brahmacariyakathÄ• _. dukkhadassanena ekadesato kilesÄ• pahÄ«yanti, tathÄ• samud
nÄ• nÄ• bhisamayavasena odhiso kilesÄ• pahÄ«yantÄ«ti pavattÄ• __odhisokathÄ• _. jhÄ•
kÄ• marÄ• gabyÄ• pÄ• de samucchedavasena jahati, so catusaccÄ• bhisamayÄ• paá¹-har
__jahatikathÄ• _. atÄ«tÄ• dibhedaá¹ƒ sabbaá¹ƒ khandhÄ• dikaá¹ƒ kÄ• lattayepi khandhÄ• d
pavattÄ• __sabbamatthÄ«tikathÄ• _. atÄ«taá¹ƒ, anÄ• gataÃ±ca khandhÄ• dikaá¹ƒ atthÄ«ti
__atÄ«takkhandhÄ• dikathÄ• _. atÄ«tesu vipÄ• kadhammadhammesu ekaccaá¹ƒ avipakkav
pavattÄ• __ekaccamatthÄ«tikathÄ• _. sabbe dhammÄ• satipaá¹-á¹-hÄ• nÄ• ti pavattÄ• __
atÄ«tÄ• nÄ• gatÄ• divasena natthi, sakabhÄ• vena vÄ• atthi, parabhÄ• vena natthÄ«ti pava
tattha __hevatthÄ«_ti evaá¹ƒ iminÄ• pakÄ• rena atthÄ«ti attho.

adhimÄ• nikÄ• naá¹ƒ, kuhakÄ• naá¹ƒ vÄ• arahattapaá¹-iÃ±Ã±Ä• naá¹ƒ sukkavissaá¹-á¹-hia
devatÄ• upasaá¹ƒharantÄ«ti pavattÄ• __parÅ«pahÄ• rakathÄ• _. arahato paresaá¹ƒ nÄ• n
aÃ±Ã±Ä• á¹‡aá¹ƒ, atthi kaá¹…khÄ• , parehi Ã±Ä• panÄ«yato atthi paravitaraá¹‡Ä• ti __tisso
sotÄ• pattimaggakkhaá¹‡e dukkhanti vÄ• cÄ• bhijjatÄ«ti pavattÄ• __vacÄ«bhedakathÄ• _.
bhÄ• santo dukkhe Ã±Ä• á¹‡aá¹ƒ Ä• harati, taÃ±ca lokuttaranti pavattÄ• __dukkhÄ• hÄ• ra
bhavaá¹…ge ca cittaá¹ƒ ciraá¹ƒ tiá¹-á¹-hatÄ«ti \Be 374/ pavattÄ• __cittaá¹-á¹-hitikathÄ• _. s
nippariyÄ• yena Ä• dittÄ• kukkuá¸·anirayasadisÄ• ti pavattÄ• __kukkuá¸·akathÄ• _. pacce
catusaccadassanavasena ekekassa maggassa catukkhattuá¹ƒ uppattivasena soá¸·asahi ko
arahattappattÄ«ti pavattÄ• __anupubbÄ• bhisamayakathÄ• _. buddhÄ• naá¹ƒ vohÄ• ravac
__vohÄ• rakathÄ• _. suddhasattÄ• naá¹ƒ appaá¹-isaá¹…khÄ• ya maggena vinÄ• kilesanirc
appaá¹-isaá¹…khÄ• nirodho, paá¹-isaá¹…khÄ• ya tena maggena kilesanirodhoti dve nirodhÄ
__nirodhakathÄ• _.

tathÄ• gatabalaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡anti pavattÄ• __balakathÄ• _. Ä• savakkhayaÃ
lokuttaranti \Ne 287/ pavattÄ• __ariyantikathÄ• _. sarÄ• gaá¹ƒ cittaá¹ƒ nibbÄ• naá¹ƒ Ä• rab
vimuccatÄ«ti pavattÄ• __vimuttikathÄ• _. jhÄ• nena vikkhambhanavimuttiyÄ• paá¹-hamaá
maggakkhaá¹‡e samucchedavimuttiyÄ• vimuccamÄ• naá¹ƒ nÄ• ma hotÄ«ti pavattÄ• __vi
aá¹-á¹-hamakasaá¹…khÄ• tassa sotÄ• pattimaggaá¹-á¹-hassa anulomagotrabhukkhaá¹‡e d
pahÄ«yanti nÄ• ma, maggakkhaá¹‡e pahÄ«nÄ• nÄ• mÄ• ti pavattÄ• __aá¹-á¹-hamakakath
maggakkhaá¹‡e saddhindriyÄ• dÄ«ni paá¹-ilabhanti, na paá¹-iladdhÄ• nÄ«ti pavattÄ• __aá
indriyakathÄ• _. catutthajjhÄ• nadhammupatthaddhaá¹ƒ maá¹ƒsacakkhumeva dibbacakkhu
__dibbacakkhukathÄ• _. tathÄ• maá¹ƒsasote __dibbasotakathÄ• _. yathÄ• kammÅ«pagata
pavattÄ• __yathÄ• kammÅ«pagataÃ±Ä• á¹‡akathÄ• _. devabrahmÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ
sampattaviratiyÄ• abhÄ• vepi saá¹ƒvaro atthÄ«ti pavattÄ• __saá¹ƒvarakathÄ• _. asaÃ±Ã±
cutipaá¹-isandhikkhaá¹‡e saÃ±Ã±Ä• atthÄ«ti pavattÄ• __asaÃ±Ã±akathÄ• _.
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«miyaá¹ƒ saÃ±Ã±Ä• nappavattatÄ«ti pavattÄ•

__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ• _.

arahÄ• \Be 375/ gihÄ« assÄ• ti pavattÄ• __gihissa arahÄ• tikathÄ• _. anÄ• gÄ• mino sud
paá¹-isandhicittena upapattikkhaá¹‡e arahanto hontÄ«ti pavattÄ• __upapattikathÄ• _. araha
anÄ• savÄ• ti pavattÄ• __anÄ• savakathÄ• _. paccuppannakkhaá¹‡e samaá¹…gibhÄ• vas
rÅ«pÄ• vacarÄ• dibhÅ«mantarapaá¹-ilÄ• bhasamannÄ• gamo cÄ• ti dve samannÄ• gamÄ•
á¹-hapetvÄ• aÃ±Ã±opi hettha upapattidhammavasena eko samannÄ• gamo nÄ• ma atthi, t
samannÄ• gatoti pavattÄ• __samannÄ• gatakathÄ• _. iminÄ• va nayena arahÄ• chahi upe
__upekkhÄ• samannÄ• gatakathÄ• _. maggaÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…k
buddhoti pavattÄ• __bodhiyÄ• buddhotikathÄ• _. mahÄ• purisalakkhaá¹‡ayuttÄ• va bodhis
__lakkhaá¹‡akathÄ• _. bodhisattÄ• nampi magganiyÄ• mo atthÄ«ti pavattÄ• __niyÄ• mokk
catutthamaggaá¹-á¹-ho tÄ«hi phalehi samannÄ• gatotiÄ• dinÄ• pavattÄ• __aparÄ• pi sama
paá¹-hamamaggÄ• dÄ«hi pahÄ«nehi saddhiá¹ƒ nippariyÄ• yato arahattaá¹ƒ sabbasaá¹ƒyoja
__sabbasaá¹ƒyojanapahÄ• nakathÄ• _.

nippariyÄ• yato phalaá¹ƒ vimutti nÄ• ma, vipassanÄ• maggapaccavekkhaá¹‡aÃ±Ä• á¹‡Ä• n
pana aggahetvÄ• yaá¹ƒ kiÃ±ci kilesavippayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ vimuttÄ«ti pavattÄ• __vim
buddhÄ• diasekhÄ• rammaá¹‡aá¹ƒ asekhaÃ±Ä• á¹‡anti pavattÄ• __asekhaÃ±Ä• á¹‡akath
pathavÄ«kasiá¹‡Ä• disamÄ• pattiyo \Ne 288/ paramatthato avijjamÄ• ne paÃ±Ã±attÄ• ramm
viparÄ«taÃ±Ä• á¹‡anti pavattÄ• __viparÄ«takathÄ• _. tattha anicce niccantiÄ• dinÄ• catub
veditabbo. sabbesaá¹ƒ puthujjanÄ• naá¹ƒ niyÄ• magamanÄ• ya Ã±Ä• á¹‡aá¹ƒ atthÄ«ti pava
sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• ti \Be 376/ pavattÄ• __paá¹-isambhidÄ• kathÄ• _
Ã±Ä• á¹‡aá¹ƒ bhÅ«tÄ• rammaá¹‡amevÄ• ti pavattÄ• __sammutiÃ±Ä• á¹‡akathÄ• _. cetopa
cittÄ• rammaá¹‡ameva, na taá¹ƒsampayuttarÄ• gÄ• dicetasikÄ• rammaá¹‡anti pavattÄ• __
sabbasmiá¹ƒ anÄ• gatadhamme sabbesaá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthÄ«ti pavattÄ• __anÄ• gataÃ
attano Ã±Ä• á¹‡epi Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti pavattÄ• __paá¹-uppannaÃ±Ä• á¹‡akathÄ• _
tena tena veneyyajanena pattabbaphalaá¹ƒ Ã±atvÄ• va tadatthÄ• ya dhammaá¹ƒ desentÄ«
__phalaÃ±Ä• á¹‡akathÄ• _.

sammattaniyÄ• mo niyamato niccaá¹-á¹-hena asaá¹…khatoti pavattÄ• __niyÄ• makathÄ• _
dhammaniyÄ• matÄ• â€™â€™ tiÄ• divacanato paá¹-iccasamuppÄ• do asaá¹…khatoti pava
``saccÄ• ni tathÄ• ni avitathÄ• nÄ«â€™â€™ tiÄ• divacanato catusaccÄ• ni asaá¹…khatÄ• n
``cattÄ• ro Ä• ruppÄ• Ä• neÃ±jÄ• â€™â€™ ti vacanato asaá¹…khatÄ• ti pavattÄ• __Ä• rup
asaá¹…khatÄ• ti pavattÄ• __nirodhasamÄ• pattikathÄ• _. asaá¹…khato Ä• kÄ• soti __Ä• k
sanidassanotikathÄ• . pathavÄ«dhÄ• tu sanidassanÄ• _tiÄ• diá¹ƒ katvÄ• __kÄ• yakammaá
pariyosÄ• nakathÄ• .

natthi keci dhammÄ• kehici dhammehi saá¹…gahitÄ• , tena ekavidhena rÅ«pasaá¹…gahot

__saá¹…gahitakathÄ• _. vedanÄ• dayo arÅ«padhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ na sampay
__sampayuttakathÄ• _. cetasikaá¹ƒ natthÄ«ti pavattÄ• __cetasikakathÄ• _. cetanÄ• dhamm
deyyadhammoti pavattÄ• __dÄ• nakathÄ• _. paá¹-iggÄ• hakÄ• naá¹ƒ paribhogamayaá¹ƒ p
__paribhogakathÄ• _. petÄ• ito dinnacÄ«varÄ• dÄ«heva yÄ• pentÄ«ti pavattÄ• __itodinna
__pathavÄ«kammavipÄ• kotikathÄ• _ \Be 377/. __jarÄ• maraá¹‡aá¹ƒ vipÄ• kotikathÄ• _. kil
sÄ• maÃ±Ã±aphalaá¹ƒ, na cittacetasikÄ• dhammÄ• ti pavattÄ• __ariyadhammavipÄ• kaka
aÃ±Ã±amaÃ±Ã±Ä• dipaccayatÄ• ya __vipÄ• ko vipÄ• kadhammadhammotikathÄ• _.

asurakÄ• yena saddhiá¹ƒ cha gatiyoti pavattÄ• __gatikathÄ• _. matasatto mÄ• tuutusamay
mÄ• tÄ• pitusaá¹ƒyogaÃ±ca olokayamÄ• no sattÄ• haá¹ƒ, atirekasattÄ• haá¹ƒ vÄ• yasmiá¹
antarÄ• bhavo \Ne 289/ nÄ• ma atthÄ«ti pavattÄ• __antarÄ• bhavakathÄ• _. rÅ«pÄ• dipaÃ
nÄ• ma, na tu vatthukÄ• makilesakÄ• mÄ• ti pavattÄ• __kÄ• maguá¹‡akathÄ• _. paÃ±cevÄ
rÅ«padhammÄ• va rÅ«padhÄ• tÅ«tikathÄ• . arÅ«padhammÄ• va arÅ«padhÄ• tÅ«tikathÄ• .
saddhiá¹ƒ saá¸·Ä• yatanikÄ• ti pavattÄ• __rÅ«padhÄ• tuyÄ• Ä• yatanakathÄ• _. Ä• ruppep
kÄ• yavacÄ«viÃ±Ã±attivasena rÅ«paá¹ƒ kammantikathÄ• . cittavippayutto arÅ«padhammov
rÅ«pajÄ«vitindriyaá¹ƒ natthÄ«ti pavattÄ• __jÄ«vitindriyakathÄ• _. ariyupavÄ• dakammena a
pavattÄ• __kammahetukathÄ• _.

aniccÄ• divasena saá¹…khÄ• re Ä• dÄ«navato apassitvÄ• nibbÄ• naá¹ƒ Ä• nisaá¹ƒsato pa
saá¹ƒyojanappahÄ• naá¹ƒ hotÄ«ti pavattÄ• __Ä• nisaá¹ƒsadassÄ• vikathÄ• _. nibbÄ• nÄ•
atthÄ«ti pavattÄ• __amatÄ• rammaá¹‡akathÄ• _. rÅ«paá¹ƒ sÄ• rammaá¹‡antikathÄ• . anus
Ã±Ä• á¹‡aá¹ƒ anÄ• rammaá¹‡antikathÄ• . atÄ«tÄ• rammaá¹‡aÃ±ca anÄ• gatÄ• rammaá¹‡a
anÄ• rammaá¹‡antikathÄ• dvayaá¹ƒ. sabbaá¹ƒ cittaá¹ƒ vitakkÄ• nupatitantikathÄ• . vitakkav
na sotaviÃ±Ã±eyyoti pavattÄ• __vitakkavipphÄ• rasaddakathÄ• _. vinÄ• pi cittena vÄ• cÄ•
__nayathÄ• cittassavÄ• cÄ• tikathÄ• _. vinÄ• pi \Be 378/ cittena kÄ• yakammaá¹ƒ pavattatÄ
__nayathÄ• cittassakÄ• yakammantikathÄ• _. atÄ«tehipi jhÄ• nehi, anÄ• gatehipi yogino sa
__atÄ«tÄ• nÄ• gatasamannÄ• gatakathÄ• _.

bhavaá¹…gacitte aniruddhe eva kusalÄ• kusalacittÄ• ni uppajjanti, tadabhÄ• ve ca santatin
__nirodhakathÄ• _. saha vÄ• cÄ• hi viÃ±Ã±attirÅ«paá¹ƒ maggotikathÄ• . paÃ±caviÃ±Ã±Ä•
maggabhÄ• vanÄ• atthÄ«ti pavattÄ• __paÃ±caviÃ±Ã±Ä• á¹‡asamaá¹…gissamaggakathÄ•
akusalÄ• pÄ«tikathÄ• . paÃ±caviÃ±Ã±Ä• á¹‡Ä• sÄ• bhogÄ• tikathÄ• . maggakkhaá¹‡e lokiy
sÄ«lehi yuttÄ• tikathÄ• . sÄ«laá¹ƒ acetasikantikathÄ• . sÄ«laá¹ƒ na cittÄ• nuparivattÄ«tikath
samÄ• dÄ• nahetucittavippayutto puÃ±Ã±opacayo hotÄ«ti pavattÄ• __samÄ• dÄ• nahetuka
sÄ«lantikathÄ• . pÄ• á¹‡Ä• tipÄ• tÄ• dayo vinÄ• pi viÃ±Ã±attiá¹ƒ hontÄ«ti pavattÄ• __aviÃ±

anusayÄ• abyÄ• katÄ• , ahetukÄ• , cittavippayuttÄ• ti __tissopi anusayakathÄ• _. asekhas
Ã±Ä• á¹‡avippayuttappavattiyÄ• so Ã±Ä• á¹‡Ä«ti navattabboti pavattÄ• __Ã±Ä• á¹‡akathÄ

cittavippayuttantikathÄ• \Ne 290/. maggakkhaá¹‡e idaá¹ƒ dukkhanti Ã±Ä• á¹‡aá¹ƒ pavattan
dukkhantikathÄ• _. buddhÄ• iddhibalena Ä• yukappaá¹ƒ vinÄ• pi mahÄ• kappaá¹ƒ tiá¹-á¹-h
__iddhibalakathÄ• _. cittasantati samÄ• dhi, na ekacittakkhaá¹‡ikoti pavattÄ• __samÄ• dhi
avijjÄ• dipaá¹-iccasamuppÄ• daá¹…gehi aÃ±Ã±Ä• dhammaá¹-á¹-hitatÄ• ti pavattÄ• __dha
rÅ«pÄ• dÄ«hi aÃ±Ã±Ä• aniccatÄ• ti pavattÄ• __aniccatÄ• kathÄ• _.

viÃ±Ã±attiyo vinÄ• pi indriyasaá¹ƒvaro kÄ• yavacÄ«kammanti pavattÄ• kathÄ• . sabbaá¹ƒ
pavattÄ• kammakathÄ• . saddo vipÄ• koti pavattÄ• kathÄ• . saá¸·Ä• yatanaá¹ƒ vipÄ• koti
maggaá¹ƒ vinÄ• pi sattakkhattuparamotikathÄ• . tathÄ• kolaá¹ƒkolaekabÄ«jikathÄ• supi. di
voropetÄ«tikathÄ• . diá¹-á¹-hisampannassa apÄ• yaduggatiyÄ• saddhiá¹ƒ
rÅ«pÄ• ditaá¹‡hÄ• saá¹…khÄ• taduggatipahÄ«nÄ• ti pavattÄ• __duggatikathÄ• _. sattama
duggati appahÄ«nÄ• ti pavattÄ• __sattamabhavikakathÄ• _.

saá¹…ghabhedÄ• dikappaá¹-á¹-haá¹ƒ kammaá¹ƒ katvÄ• tena mahÄ• kappaá¹ƒ asÄ«tibhÄ
ekabhÄ• gamattaá¹ƒ kÄ• laá¹ƒ Ä• yukappaá¹ƒ niraye paccantÄ«ti aggahetvÄ• sakalaá¹ƒ m
vinassamÄ• nepi kappe cakkavÄ• á¸·antaresu paccantÄ«ti pavattÄ• __kappaá¹-á¹-hakathÄ
appanÄ• kusalÄ• ni viya kÄ• mÄ• vacarakusalampi na paá¹-ilabhatÄ«ti pavattÄ• __kusalap
aá¹…gasampannÄ• ya Ä• á¹‡attiyÄ• abhÄ• vepi mÄ• tughÄ• tÄ• diÄ• nantariyakammapay
pavattÄ• __anantarÄ• payuttakathÄ• _. aniyatadhammesupi keci kusalasampayuttÄ• niyat
__niyatassa niyÄ• makathÄ• _. nÄ«varaá¹‡ehi nivutena paá¹-icchanneneva cittena nÄ«vara
pavattÄ• __nivutakathÄ• _. sammukhÄ«bhÅ«taá¹ƒ saá¹ƒyojanameva jahatÄ«ti pavattÄ• __
samÄ• panno ca jhÄ• nÄ• rammaá¹‡anikantiyÄ• jhÄ• naá¹ƒ assÄ• detÄ«ti pavattÄ• __san
dukkhavedanÄ• yapi rÄ• gassÄ• davedanÄ• hotÄ«ti pavattÄ• __assÄ• tarÄ• gakathÄ• _. c
abyÄ• katÄ• tikathÄ• . dhammataá¹‡hÄ• na dukkhasamudayotikathÄ• .

kusalaá¹ƒ vÄ• akusalassa, akusalaá¹ƒ vÄ• kusalassa anantarÄ• uppajjantÄ«ti pavattÄ•
__kusalÄ• kusalapaá¹-isandahanakathÄ• _. gabbhaseyyakÄ• nampi bÄ«jamattaá¹ƒ saá¸·Ä•
uppajjatÄ«ti pavattÄ• __saá¸·Ä• yatanuppattikathÄ• _. paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni aÃ±Ã±an
uppajjantÄ«ti \Ne 291/ pavattÄ• __anantarapaccayakathÄ• _. sammÄ• vÄ• cÄ• kammantav
ariyarÅ«pantikathÄ• . kÄ• marÄ• gÄ• dito \Be 380/ aÃ±Ã±o anusayotikathÄ• . kilesapariyuá
cittavippayuttantikathÄ• . yathÄ• kÄ• marÄ• go kÄ• madhÄ• tuyaá¹ƒ pariyÄ• panno, evaá¹ƒ
rÅ«pÄ• rÅ«pabhÅ«miyaá¹ƒ pariyÄ• pannÄ• ti pavattÄ• __pariyÄ• pannakathÄ• _. dvayaá¹ƒ
abyÄ• katantikathÄ• . diá¹-á¹-higataá¹ƒ apariyÄ• pannantikathÄ• . yo yesaá¹ƒ hetupaccayo,
sahajÄ• tÄ• dipaccayo na hoti, ekadhÄ• va ekassa paccayo hotÄ«ti pavattÄ• __paccayatÄ•
saá¹…khÄ• rÄ• naá¹ƒ paccayo, na pana saá¹…khÄ• rÄ• avijjÄ• yÄ• ti pavattÄ• __aÃ±Ã±a
kÄ• laddhÄ• nÄ• ime parinipphannena paÃ±Ã±attimattÄ• ti pavattÄ• __addhÄ• kathÄ• _. e
__khaá¹‡alayamuhuttakathÄ• _. aÃ±Ã±assa Ä• savassa abhÄ• vÄ• Ä• savÄ• anÄ• savÄ•
lokuttarÄ• naá¹ƒ dhammÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ lokuttaranti pavattÄ• __jarÄ• maraá¹‡

lokuttarÄ• ti pavattÄ• __saÃ±Ã±Ä• vedayitakathÄ• _. sÄ• lokiyÄ• ti pavattÄ• __dutiyasaÃ±
nirodhasamÄ• pannopi kÄ• laá¹ƒ kareyyÄ• ti pavattÄ• __tatiyasaÃ±Ã±Ä• vedayitakathÄ• _
asaÃ±Ã±asattupikÄ• tikathÄ• . kammato aÃ±Ã±o cittavippayutto kammÅ«pacayotikathÄ• .

balappattÄ• buddhÄ• dayo iddhibalena sattÄ• naá¹ƒ cittaá¹ƒ rÄ• gÄ• dianuppattiyÄ• nigga
__niggahakathÄ• _. evaá¹ƒ kusaluppattiyÄ• paracittapaggahanakathÄ• . buddhÄ• iddhiyÄ
dentÄ«ti pavattÄ• __sukhÄ• nuppadÄ• nakathÄ• _. ``saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti
sabbe saá¹…khÄ• re Ä• rammaá¹‡avasena ekato adhigaá¹‡hÄ• tÄ«ti pavattÄ• __adhigayh
hetukantikathÄ• . evaá¹ƒ rÅ«paá¹ƒ sahetukantikathÄ• . rÅ«paá¹ƒ kusalÄ• kusalantikathÄ• .
yathÄ• kÄ• mÄ• vacarakammena jÄ• taá¹ƒ rÅ«paá¹ƒ kÄ• mÄ• vacaraá¹ƒ, evaá¹ƒ rÅ«pÄ• v
rÅ«paá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarantikathÄ• \Be 381/. rÅ«parÄ• go rÅ«padhÄ• tuyÄ•
arÅ«padhÄ• tuyÄ• pariyÄ• pannotikathÄ• .

atthi arahato puÃ±Ã±Å«pacayotikathÄ• . natthi arahato akÄ• lamaccÅ«tikathÄ• . yaá¹ƒ kiÃ±
sabbamidaá¹ƒ kammatotikathÄ• . indriyabaddhameva dukkhaá¹ƒ, na sabbe saá¹…khÄ• rÄ•
__indriyabaddhakathÄ• _. sabbe saá¹…khÄ• rÄ• dukkhÄ• á¹-hapetvÄ• ariyamaggantikath
nÄ• ma, na ca tÄ• ni dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hanti, tasmÄ• na vattabbaá¹ƒ saá¹…gho d
paá¹-iggaá¹‡hÄ• tÄ«tikathÄ• . tathÄ• na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«t
saá¹…gho bhuÃ±jatÄ«tikathÄ• . na vattabbaá¹ƒ saá¹…ghassa \Ne 292/ dinnaá¹ƒ mahappha
kiÃ±ci bhuÃ±janti, tasmÄ• na vattabbaá¹ƒ buddhassa dinnaá¹ƒ mahapphalantikathÄ• . dÄ•
visujjhati, na paá¹-iggÄ• hakatoti pavattÄ• __dakkhiá¹‡Ä• visuddhikathÄ• _.

buddhÄ• tusitaloke eva nibbattanti, na manussaloke. ettha hi nimmitarÅ«pamattaá¹ƒ dasse
__manussalokakathÄ• _. nimmitarÅ«paá¹ƒ dhammaá¹ƒ deseti, na buddhoti pavattÄ• __dha
karuá¹‡Ä• nÄ• ma, tato natthi buddhÄ• naá¹ƒ karuá¹‡Ä• tikathÄ• . buddhÄ• naá¹ƒ uccÄ• ra
ativiya adhigaá¹‡hÄ• tÄ«ti pavattÄ• __gandhajÄ• takathÄ• _. buddhÄ• ekena maggena ca
sacchikarontÄ«ti pavattÄ• __ekamaggakathÄ• _. parikammÄ• diá¹ƒ vinÄ• va paá¹-hamÄ• d
saá¹…kamatÄ«ti pavattÄ• __jhÄ• nasaá¹…kantikathÄ• _. paÃ±cakanaye avitakkavicÄ• ran
jhÄ• naá¹ƒ nÄ• ma na hoti, jhÄ• nantarikaá¹ƒ nÄ• ma hotÄ«ti pavattÄ• __jhÄ• nantarikakat
suá¹‡Ä• tÄ«tikathÄ• . viÃ±Ã±Ä• á¹‡aá¹ƒ vinÄ• pasÄ• dacakkhunÄ• rÅ«paá¹ƒ passatÄ«tika

tekÄ• like kilese pajahatÄ«ti pavattÄ• __kilesappajahanakathÄ• _. nibbÄ• nasaá¹…khÄ• tÄ
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• ti pavattÄ• __suÃ±Ã±atakathÄ• _. asaá¹…khatame
382/. yesaá¹ƒ kesaÃ±ci dhammÄ• naá¹ƒ paá¹-ilÄ• bhÄ• asaá¹…khatÄ• ti pavattÄ• __pattik
sabhÄ• vasaá¹…khÄ• tÄ• tathatÄ• asaá¹…khatÄ• ti pavattÄ• __tathatÄ• kathÄ• _. anavaj
kusalantikathÄ• . Ä• nantariyÄ• diá¹ƒ vinÄ• pi atthi puthujjanassa accantaniyÄ• matÄ• tikath
indriyÄ• nÄ«ti pavattÄ• __indriyakathÄ• _.

asaÃ±ciccÄ• pi Ä• nantariko hotÄ«ti pavattÄ• __asaÃ±ciccakathÄ• _. natthi puthujjanassa
__Ã±Ä• á¹‡akathÄ• _. nerayikÄ• naá¹ƒ kammÄ• neva nirayapÄ• larÅ«pena vadhenti, na nir
__nirayapÄ• lakathÄ• _. atthi devesu tiracchÄ• nÄ• tikathÄ• . viratittayaá¹ƒ cittavippayuttaá¹
maggoti pavattÄ• __maggakathÄ• _. paá¹-iccasamuppÄ• desu Ã±Ä• á¹‡aá¹ƒ lokuttaranti p

tisso saá¹…gÄ«tiyo Ä• rabbha sÄ• sanaá¹ƒ navaá¹ƒ katanti pavattÄ• __sÄ• sanakathÄ• _
tedhÄ• tukehi dhammehi avivittoti pavattÄ• __avivittakathÄ• _. Ã±eyyÄ• varaá¹‡ahetukaá¹ƒ
\Ne 293/ appahÄ• yapi arahÄ• hotÄ«ti pavattÄ• __saá¹ƒyojanakathÄ• _. ``saá¹…khÄ• rÄ•
niccapupphaphalÄ• diyuttÄ• khemino hontÅ«â€™â€™ tiÄ• dinÄ• yathÄ• dhippÄ• yaá¹ƒ id
__iddhikathÄ• _. buddhÄ• naá¹ƒ sarÄ«raÄ• yupabhÄ• vemattato aÃ±Ã±Ä• pi vemattatÄ• a
__buddhakathÄ• _. ekasmiá¹ƒ khaá¹‡e sabbalokadhÄ• tÅ«su aneke buddhÄ• santÄ«ti pav
sabbe dhammÄ• niyatÄ• ti pavattÄ• __dhammakathÄ• _. sabbakammÄ• ni phaladÄ• ne n
__kammakathÄ• _.

arahÄ• asabbaÃ±Ã±ubhÄ• vena sabbaÃ±Ã±uvisaye kiÃ±ci saá¹ƒyojanaá¹ƒ appahÄ• ya pa
__parinibbÄ• nakathÄ• _. arahÄ• kusalacitto parinibbÄ• yatÄ«ti pavattÄ• __kusalacittakath
saá¹‡á¹-hito parinibbÄ• yatÄ«ti pavattÄ• __Ä• neÃ±jakathÄ• _ \Be 383/. atthi gabbhaseyyÄ
atthi gabbhaseyyÄ• ya arahattappatti, supinante dhammÄ• bhisamayo, arahattappatti cÄ• ti
kathÄ• _. sabbaá¹ƒ supinacittaá¹ƒ abyÄ• katantikathÄ• . khaá¹‡ikatÄ• ya cittÄ• naá¹ƒ natthi
Ä• sevanapaccayatÄ• tikathÄ• . sabbe saá¹…khatÄ• ekacittakkhaá¹‡ikÄ• ti pavattÄ• __kh

itthiyÄ• saddhiá¹ƒ ekato sampattiá¹ƒ anubhavissÄ• mÄ• ti pÅ«jÄ• diá¹ƒ katvÄ• ekÄ• dhipp
methuno dhammo paá¹-isevitabboti pavattÄ• __ekÄ• dhippÄ• yakathÄ• _. pÄ• pabhikkhÅ«
arahantÄ• naá¹ƒ vaá¹‡á¹‡ena amanussÄ• methunaá¹ƒ paá¹-isevantÄ«ti pavattÄ• __araha
sattÄ• attano issariyena kÄ• makÄ• rikÄ• vasena vinipÄ• taá¹ƒ gacchanti, na kammavasen
__issariyakÄ• makÄ• rikÄ• kathÄ• _. na rÄ• go rÄ• gapatirÅ«pakotiÄ• di __patirÅ«pakathÄ•
aparinipphannÄ• ti pavattÄ• __aparinipphannakathÄ• _ti sÄ• dhikadvisatakathÄ• . pÄ• á¸·iy
aá¹-á¹-hamukhavÄ• dayuttivaseneva sammitiyÄ• dÄ«naá¹ƒ bhinnaladdhikÄ• naá¹ƒ laddhibh
vibhattÄ• , tÄ• pana sabbakathÄ• puggalakathÄ• va. tÄ• taá¹ƒtaá¹ƒladdhibhedavasena sa
atibhÄ• riyaá¹ƒ ganthaá¹ƒ karonti, tasmÄ• na vitthÄ• ritÄ• . taá¹ƒ pana nayaá¹ƒ icchantehi
__pÄ• á¸·iaá¹-á¹-hakathÄ• su_ (Kv 1 Ä• dayo; Kv-a nidÄ• nakathÄ•) eva vitthÄ• rato gaheta
pÄ• á¸·inayena saddhiá¹ƒ atthavinicchayo.

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

kathÄ• vatthumÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. yamakamÄ• tikÄ•

mÅ«layamakamÄ• tikatthavaá¹‡á¹‡anÄ•

idÄ• ni \Be 384/ \Ne 294/ yamakamÄ• tikÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• nayo hoti. sÄ• panesÄ•
khandhaÄ• yatanadhÄ• tusaccasaá¹…khÄ• raanusayacittadhammaindriyayamakamÄ• tikÄ
cettha yamakanti? yugaá¸·aá¹-á¹-hena. yugaá¸·aá¹ƒ hi ``yamakapÄ• á¹-ihÄ• riyaá¹ƒâ€™â€™
tiÄ• dÄ«su ``yamakaâ€™â€™ nti vuccati, iti yugaá¸·asaá¹…khÄ• tÄ• naá¹ƒ yamakÄ• naá¹ƒ
dasasu ekekampi, etesaá¹ƒ vibhajanattÄ• niddesopi, sabbesaá¹ƒ samÅ«hattÄ• pakaraá¹‡
idha panetÄ• niddesayamakaá¹ƒ upÄ• dÄ• ya ``yamakamÄ• tikÄ• â€™â€™ tveva vuttÄ• ,
yamakamÄ• tikÄ• naá¹ƒ mÅ«layamakamÄ• tikÄ• Ä• di. tatthÄ• pi ``ye keci kusalÄ• dhamm
vÄ• pana kusalamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• â€™â€™ ti idaá¹ƒ yamakaá¹ƒ Ä• di
kusalamÅ«lasaá¹…khÄ• tÄ• naá¹ƒ dvinnaá¹ƒ atthÄ• naá¹ƒ vasena atthayamakanti vÄ• , tes
anulomato paá¹-ilomato pavattapÄ• á¸·idhammavasena dhammayamakanti vÄ• , anulomap
pavattapucchÄ• vasena pucchÄ• yamakanti vÄ• tidhÄ• yamakabhÄ• vo veditabbo. sesesu

idÄ• ni imesaá¹ƒ yamakÄ• naá¹ƒ vasena desitÄ• ya imissÄ• mÅ«layamakamÄ• tikÄ• ya tÄ
nayayamakapucchÄ• atthavÄ• rappabhedavasena pÄ• á¸·ivavatthÄ• naá¹ƒ evaá¹ƒ veditabb
hi ``kusalÄ• dhammÄ• â€™â€™ ti idaá¹ƒ Ä• dipadaá¹ƒ nissÄ• ya mÅ«lanayo mÅ«lamÅ«la
mÅ«lamÅ«lakanayoti ime cattÄ• ro nayÄ• honti. tesu ekekasmiá¹ƒ naye mÅ«layamakaá¹ƒ
aÃ±Ã±amaÃ±Ã±amÅ«layamakanti tÄ«á¹‡i tÄ«á¹‡i yamakÄ• nÄ«ti \Be 385/ dvÄ• dasa yama
anulomapaá¹-ilomavasena \Ne 295/ dve dve pucchÄ• ti catuvÄ«sati pucchÄ• , ekekapucchÄ
sanniá¹-á¹-hÄ• nasaá¹ƒsayavasena dve dve atthÄ• ti aá¹-á¹-hacattÄ• lÄ«sa atthÄ• .

tattha __ye keci kusalÄ• _ti kusalesu ``kusalÄ• nu kho, na kusalÄ• nu khoâ€™â€™ ti sanc
pade sanniá¹-á¹-hÄ• nattho veditabbo. __sabbe te kusalamÅ«lÄ• _ti ``sabbe te kusalÄ• dha
kho, na nu khoâ€™â€™ ti evaá¹ƒ vimativasena pucchitattÄ• imasmiá¹ƒ pade saá¹ƒsayatth
veneyyÄ• naá¹ƒ saá¹ƒsayaá¹-á¹-hÄ• ne saá¹ƒsayaá¹ƒ dÄ«petvÄ• taá¹ƒvinodanatthaá¹ƒ bha
pana saá¹ƒsayaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi. ito paresupi pucchÄ• padesu eseva nayo. ya
nissÄ• ya ime catunayÄ• dayo honti, akusalapadaá¹ƒ nissÄ• yapi tatheva, abyÄ• katapadaá
kusalÄ• dÄ«ni tÄ«á¹‡ipi padÄ• ni ekato katvÄ• niddiá¹-á¹-haá¹ƒ nÄ• mapadaá¹ƒ nissÄ• ya
kusalattikamÄ• tikÄ• ya catÅ«su padesu sabbepi soá¸·asa nayÄ• , aá¹-á¹-hacattÄ• lÄ«sa ya
pucchÄ• , dvÄ• navutisataá¹ƒ atthÄ• ca uddesavasena vuttÄ• ti veditabbÄ• . ettÄ• vatÄ• m
nidÄ• navÄ• ro sambhavavÄ• ro pabhavavÄ• ro samuá¹-á¹-hÄ• navÄ• ro Ä• hÄ• ravÄ• ro Ä
samudayavÄ• roti sabbepi dasa vÄ• rÄ• honti. tattha mÅ«lavÄ• re Ä• gataparicchedeneva
veditabbÄ• . pÄ• á¸·i panettha atisaá¹ƒkhittÄ• . iti sabbesupi dasasu vÄ• resu saá¹-á¹-hisata
asÄ«tiadhikÄ• ni cattÄ• ri yamakasatÄ• ni, saá¹-á¹-hiadhikÄ• ni nava pucchÄ• satÄ• ni, vÄ«
atthasatÄ• ni ca uddiá¹-á¹-hÄ• nÄ«ti veditabbÄ• ni.

evamettha \Be 386/ nayayamakapucchÄ• atthavÄ• rappabhedavasena pÄ• á¸·ivavatthÄ• n
anuttÄ• napadatthÄ• nusÄ• reneva vibhaá¹…ganayasahito saá¹…khepatthavaá¹‡á¹‡anÄ• n
__ye kecÄ«_ti anavasesavacanaá¹ƒ. __kusalÄ• dhammÄ• _ti anavajjasukhavipÄ• kÄ• nis
kusalamÅ«lÄ• _ti kiá¹ƒ te sabbeyeva kusalamÅ«lÄ• hontÄ«ti pucchÄ• . imÄ• ni pana vissaj
yamakamÄ• tikÄ• ya hi sabbattha pucchÄ• padÄ• neva uddhaá¹-Ä• ni, na vissajjanÄ• nÄ«ti
niddeseyeva vuttÄ• ni, tasmÄ• sabbattha niddesanayeneva vissajjanamukhaá¹ƒ dassayiss
kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• â€™â€™ ti pucchÄ• ya vibhaá¹…ganayena id
``tÄ«á¹‡eva kusalamÅ«lÄ• ni, avasesÄ• kusalÄ• dhammÄ• na kusalamÅ«lÄ• â€™â€™ ti
sabbe kusalÄ• dhammÄ• kusalamÅ«lÄ• ni honti, alobhÄ• dÄ«ni pana tÄ«á¹‡eva kusalamÅ
kusalamÅ«lÄ• tayo alobhÄ• dayo kusalÄ• naá¹ƒ \Ne 296/ mÅ«lÄ• ti vuttÄ• , __sabbe te kus
sabbe tayopi dhammÄ• kusalÄ• ti pucchÄ• . tassÄ• niddese ``Ä• mantÄ• â€™â€™ ti vissa
tiá¹‡á¹‡aá¹ƒ mÅ«lÄ• naá¹ƒ kusalabhÄ• vampi sampaá¹-icchÄ• mÄ«ti attho. ayaá¹ƒ tÄ• va m

ekamÅ«layamake pana __sabbe te kusalamÅ«lena ekamÅ«lÄ• _ti gaá¹‡anaá¹-á¹-hena eka
samÄ• natthena gahetabbÄ• , ayaá¹ƒ hettha attho --- ``sabbe te kusalamÅ«lena ekaá¹ƒ sam
ekamÅ«lÄ• â€™â€™ ti. yaá¹ƒ phassassa mÅ«laá¹ƒ, kiá¹ƒ tadeva vedanÄ• dÄ«nanti ayaá¹ƒ
tathÄ• bhÄ• vaá¹ƒ sampaá¹-icchanavasena ``Ä• mantÄ• â€™â€™ ti vibhaá¹…ge vissajjana
kusalamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• _ti pucchÄ• . tassÄ• \Be 387/ pa
kusalacittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kusalamÅ«lena ekamÅ«lameva, na kusalaá¹ƒ, ph
kusalamÅ«lena ekamÅ«laÃ±ceva kusalaÃ±cÄ• ti idaá¹ƒ vissajjanaá¹ƒ. yatheva hi phassÄ• c
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena hetupaccayattÄ• mÅ«laá¹ƒ, tathÄ• taá¹ƒsamuá¹-á¹-h
taá¹ƒrÅ«pampi arÅ«padhammehi saddhiá¹ƒ samÄ• namÅ«lanti vuccati, na pana kusalaá¹ƒ
anavajjasukhavipÄ• kattÄ• bhÄ• vÄ• . ekamÅ«layamakanayo.

aÃ±Ã±amaÃ±Ã±amÅ«layamake pana ``ye keci kusalÄ• â€™â€™ ti apucchitvÄ• __ ``ye ke
ekamÅ«lÄ• â€™â€™ _ti pucchÄ• katÄ• . kasmÄ• ? iminÄ• pi byaÃ±janena tassevatthassa
kusalasamuá¹-á¹-hÄ• narÅ«passÄ• pi sampiá¹‡á¸• anatthaÃ±ca. __aÃ±Ã±amaÃ±Ã±amÅ«lÄ
aÃ±Ã±amaÃ±Ã±assa hetupaccayaá¹-á¹-hena mÅ«lÄ• ni hontÄ«ti pucchÄ• . tassÄ• yÄ• ni c
uppajjanti, tÄ• neva ekamÅ«lÄ• ni ceva aÃ±Ã±amaÃ±Ã±amÅ«lÄ• ni ca, avasesÄ• kusalam
rÅ«pÄ• rÅ«padhammÄ• kusalamÅ«lena ekamÅ«lÄ• va, na ca aÃ±Ã±amaÃ±Ã±amÅ«lÄ• ti v
paá¹-ilomanaye sabbe te aÃ±Ã±amaÃ±Ã±amÅ«lÄ• alobhÄ• dayo kusalÄ• ti pucchÄ• . Ä• n
mÅ«lanayo.

yathÄ• ca mÅ«lanaye mÅ«layamakaekamÅ«layamakaaÃ±Ã±amaÃ±Ã±amÅ«layamakavas
vuttÄ• , evaá¹ƒ mÅ«lamÅ«lanayÄ• dÄ«supi veditabbÄ• . ayaá¹ƒ panettha viseso --- __sabb
sabbe te kusalamÅ«lasaá¹…khÄ• tÄ• mÅ«lÄ• , kusalamÅ«lamÅ«lÄ• tveva attho. __ekamÅ
ekameva mÅ«lamÅ«laá¹ƒ etesanti ekamÅ«lamÅ«lÄ• , samÄ• namÅ«lamÅ«lÄ• tveva attho.
aÃ±Ã±amaÃ±Ã±assa mÅ«laá¹ƒ aÃ±Ã±amaÃ±Ã±amÅ«laá¹ƒ, taá¹ƒ hetupaccayaá¹-á¹-hena n

aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• tveva attho. sesaá¹ƒ tÄ•

mÅ«lakanaye \Be 388/ \Ne 297/ pana __sabbe te kusalamÅ«lakÄ• _ti sabbe te kusalÄ• he
kusalabhÅ«taá¹ƒ mÅ«laá¹ƒ etesanti kusalamÅ«lakÄ• ti pucchÄ• . Ä• mantÄ• ti vissajjanaá¹ƒ
kusalamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• â€™â€™ ti pucchÄ• . yaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ
vissajjanaá¹ƒ, sesaá¹ƒ tÄ• disamevÄ• ti. mÅ«lakanayo.

mÅ«lamÅ«lakanaye pana __kusalamÅ«lamÅ«lakÄ• _ti kusalamÅ«lasaá¹…khÄ• taá¹ƒ mÅ«
kusalamÅ«lamÅ«lakÄ• . sesaá¹ƒ tÄ• disamevÄ• ti.

ayaá¹ƒ tÄ• va kusalapadesu pucchÄ• vissajjananayo. akusalapadÄ• dÄ«supi eseva nayo.
akusalapadamÅ«lesu ekamÅ«layamake ``ye keci akusalÄ• dhammÄ• , sabbe te akusalam
paá¹-hamapucchÄ• ya ``ahetukaá¹ƒ akusalaá¹ƒ akusalamÅ«lena ekamÅ«laâ€™â€™ nti nid
tattha __ahetukaá¹ƒ akusala_nti dvÄ«su mohamÅ«lacittesu mohaá¹ƒ sandhÄ• ya vuttaá¹ƒ,
ekamÅ«layamake ``ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«
``ahetukaá¹ƒ abyÄ• kataá¹ƒ á¹-hapetvÄ• sesÄ• abyÄ• katamÅ«lena ekamÅ«lakÄ• â€™â€
__ahetukaá¹ƒ abyÄ• kata_nti aá¹-á¹-hÄ• rasÄ• hetukacittuppÄ• dÄ• , rÅ«paá¹ƒ, nibbÄ• naÃ
sahetukaabyÄ• katacittasamuá¹-á¹-hÄ• narÅ«pampi abyÄ• katamÅ«lena ekamÅ«lameva, ta
niddese ekato labbhamÄ• nakavasenapetaá¹ƒ vissajjanaá¹ƒ katanti veditabbaá¹ƒ.

nÄ• mapadamÅ«lesu ca ``ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lÄ• â€™â€™
avasesÄ• nÄ• mÄ• dhammÄ• , na nÄ• mamÅ«lÄ• â€™â€™ ti vissajjanaá¹ƒ. ekamÅ«lana
dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lÄ• â€™â€™ ti pucchÄ• . ``ahetukaá¹ƒ nÄ• n
nÄ• mamÅ«lena ekamÅ«laâ€™â€™ nti \Be 389/ vissajjanaá¹ƒ. tattha
ahetukacittuppÄ• davicikicchuddhaccasampayuttamohanibbÄ• navasena ahetukaá¹ƒ nÄ• m
sabbattha kusalapade vuttÄ• nusÄ• rena suviÃ±Ã±eyyamevÄ• ti. ayaá¹ƒ mÅ«lavÄ• re nayo

ito paresu hetuvÄ• rÄ• dÄ«su navasu vÄ• resu mÅ«lavÄ• rasadisova sabbattha saá¹ƒvaá¹
hetuÄ• dipadamattameva hettha viseso, tÄ• ni ca mÅ«la-saddapariyÄ• yato alobhÄ• dihetu
sahajÄ• tadhammasaá¹…khÄ• tassa attano phalassa patiá¹-á¹-hÄ• naá¹-á¹-hena __mÅ«laá
hinoti \Ne 298/ pavattatÄ«ti __hetu, _ ``handa naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dassentaá¹ƒ
nidetÄ«ti __nidÄ• naá¹ƒ_. etasmÄ• phalaá¹ƒ sambhavatÄ«ti __sambhavo_. pabhavatÄ«ti _
taá¹ƒ ettha, etenÄ• ti vÄ• __samuá¹-á¹-hÄ• naá¹ƒ_. taá¹ƒ Ä• haratÄ«ti __Ä• hÄ• ro_. apaá¹
tena Ä• lambÄ«yatÄ«ti __Ä• lambaá¹‡aá¹ƒ_. etaá¹ƒ paá¹-icca taá¹ƒ etÄ«ti __paccayo_. etas
__samudayo_. sabbaá¹ƒ kÄ• raá¹‡apariyÄ• yena vuttÄ• ``mÅ«laá¹ƒ hetu nidÄ• naÃ±cÄ• â
vÄ• rÄ• naá¹ƒ uddÄ• nagÄ• thÄ• nÄ• ma. ayaá¹ƒ mÅ«layamakamÄ• tikatthavaá¹‡á¹‡anÄ•

khandhayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

khandhayamakapÄ• á¸·iyÄ• pana pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va evaá¹ƒ veditabbaá¹ƒ --- `
padaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va ``na khandhÄ• na saá¹…khÄ• rÄ• â€™â€™ ti padaá¹ƒ, tÄ
khandhayamakamÄ• tikÄ• nÄ• ma. sÄ• paá¹‡á¹‡attivÄ• rassa ``uddesavÄ• roâ€™â€™ tip
vuccati. so ca padasodhanavÄ• ro padasodhanamÅ«lacakkavÄ• ro suddhakhandhavÄ• ro s
catÅ«hi nayavÄ• rehi paá¹-imaá¹‡á¸• ito. tattha ``rÅ«paá¹ƒ rÅ«pakkhandho, rÅ«pakkhandho
nayena padameva sodhetvÄ• gato __padasodhanavÄ• ro_ nÄ• ma. so anulomapaá¹-iloma
tassa anulomavÄ• re ``rÅ«paá¹ƒ rÅ«pakkhandho, rÅ«pakkhandho rÅ«paâ€™â€™ ntiÄ• dÄ«
paá¹-ilomavÄ• repi ``na rÅ«paá¹ƒ na rÅ«pakkhandho, na rÅ«pakkhandho na rÅ«paâ€™â€™

tato paraá¹ƒ tesaÃ±Ã±eva padasodhanavÄ• re sodhitÄ• naá¹ƒ khandhÄ• naá¹ƒ ``rÅ«paá¹ƒ
vedanÄ• kkhandhoâ€™â€™ tiÄ• dinÄ• nayena ekekakhandhamÅ«lakÄ• ni cattÄ• ri cattÄ•
padasodhanamÅ«lakÄ• naá¹ƒ cakkÄ• naá¹ƒ atthitÄ• ya __padasodhanamÅ«lacakkavÄ• ro_
anulomapaá¹-ilomavasena duvidho hoti. tassa anulomavÄ• re ``rÅ«paá¹ƒ rÅ«pakkhandho, k
vedanÄ• kkhandhoâ€™â€™ tiÄ• dÄ«ni ekekakhandhamÅ«lakÄ• ni cattÄ• ri cattÄ• ri katvÄ•
paá¹-ilomavÄ• repi ``na rÅ«paá¹ƒ na rÅ«pakkhandho, na khandhÄ• na vedanÄ• kkhandhoâ

tato paraá¹ƒ ``rÅ«paá¹ƒ khandho, khandhÄ• rÅ«paâ€™â€™ ntiÄ• dinÄ• nayena suddhakh
__suddhakhandhavÄ• ro_ nÄ• ma. sopi anulomapaá¹-ilomavasena duvidho hoti. tassa anul
\Ne 299/, khandhÄ• rÅ«paâ€™â€™ ntiÄ• dÄ«ni paÃ±ca yamakÄ• ni. paá¹-ilomavÄ• repi ``r
khandhÄ• na rÅ«paâ€™â€™ ntiÄ• dÄ«ni paÃ±ceva.

tato paraá¹ƒ tesaÃ±Ã±eva suddhakhandhÄ• naá¹ƒ ``rÅ«paá¹ƒ khandho, khandhÄ• vedanÄ
ekekakhandhamÅ«lakÄ• ni cattÄ• ri cattÄ• ri cakkÄ• ni bandhitvÄ• gato suddhakhandhamÅ
atthitÄ• ya __suddhakhandhamÅ«lacakkavÄ• ro_ nÄ• ma. sopi anulomapaá¹-ilomavasena d
anulomavÄ• re ``rÅ«paá¹ƒ khandho, khandhÄ• vedanÄ• â€™â€™ tiÄ• dÄ«ni ekekakhandh
katvÄ• vÄ«sati yamakÄ• ni. paá¹-ilomavÄ• repi ``na rÅ«paá¹ƒ na khandho, na khandhÄ• n
vÄ«satimeva. evamettha catÅ«su nayavÄ• resu ekaá¹ƒ yamakasataá¹ƒ, dve pucchÄ• satÄ•
sanniá¹-á¹-hÄ• nasaá¹ƒsayavasena dve \Be 391/ dve atthe katvÄ• cattÄ• ri ca atthasatÄ• n
veditabbÄ• ni.

evametissÄ• pÄ• á¸·ivavatthÄ• naá¹ƒ viditvÄ• idÄ• ni anuttÄ• napadatthÄ• nusÄ• rena
vibhaá¹…ganayasahitasaá¹…khepatthavaá¹‡á¹‡anÄ• nayo evaá¹ƒ veditabbo. __paÃ±cakkh
pucchitabbÄ• naá¹ƒ khandhÄ• naá¹ƒ uddeso. __rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkh
pabhedato nÄ• mavavatthÄ• naá¹ƒ. tato paraá¹ƒ padasodhanavÄ• rÄ• dayo cattÄ• ro nayav
rÅ«pakkhandho_ti yaá¹ƒ kiÃ±ci ``rÅ«paâ€™â€™ nti vuccati, sabbaá¹ƒ taá¹ƒ ``rÅ«pakkhand
vacanasodhanatthaá¹ƒ pucchÄ• . tassÄ• ca ``piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ na rÅ
rÅ«paÃ±ceva rÅ«pakkhandho cÄ• â€™â€™ ti idaá¹ƒ niddesanayena vissajjanaá¹ƒ. tattha _

sÄ• tarÅ«pa_ntiÄ• dÄ«su yaá¹ƒ ``rÅ«paâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ rÅ«pameva na rÅ«pakk
``rÅ«pakkhandhoâ€™â€™ ti vutto, so ``rÅ«paâ€™â€™ ntipi ``rÅ«pakkhandhoâ€™â€™ tipi
attho. __rÅ«pakkhandho rÅ«pa_nti ettha pana ``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ rÅ«pa
rÅ«panti vattabbattÄ• . __vedanÄ• vedanÄ• kkhandho_ti pucchÄ• ya, __vedanÄ• kkhandh
``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ. __saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho_ti pucchÄ• ya ``p
Ä• gatÄ• diá¹-á¹-hisaÃ±Ã±Ä• saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, saÃ±Ã±Ä• kkhandho sa
vissajjanaá¹ƒ. __saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä• _ti pucchÄ• ya ca ``Ä• mantÄ• â€™â€™ t
saá¹…khÄ• rakkhandho_ti pucchÄ• ya ``aniccÄ• vata saá¹…khÄ• rÄ• â€™â€™ tiÄ• dÄ«su
avasesÄ• saá¹…khatadhammÄ• saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandhoti vissajjanaá
saá¹…khÄ• rÄ• _ti pucchÄ• ya ``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ. __viÃ±Ã±Ä• á¹‡aá¹ƒ
__viÃ±Ã±Ä• á¹‡akkhandho_ti pucchÄ• ya, __viÃ±Ã±Ä• á¹‡akkhandho viÃ±Ã±Ä• á¹‡a_nti pu
vissajjanaá¹ƒ.

paá¹-ilomavÄ• re __na rÅ«paá¹ƒ na rÅ«pakkhandho_ti pucchÄ• ya ``Ä• mantÄ• â€™â€™ t
rÅ«pa-saddavacanÄ«yÄ• dhammÄ• rÅ«pakkhandho \Be 392/ na hontÄ«ti attho. __na rÅ«p
pucchÄ• ya rÅ«pakkhandhavirahitÄ• ``piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™â€™ nti vuttÄ• dham
rÅ«paá¹ƒ, piyarÅ«pasÄ• tarÅ«parÅ«pakkhandhavirahitÄ• pana dhammÄ• na rÅ«pakkhand
vissajjanaá¹ƒ. __na vedanÄ• na vedanÄ• kkhandho_ti pucchÄ• ya, __na vedanÄ• kkhandh
__na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho_ti pucchÄ• ya ca ``Ä• mantÄ• â€™â€™ ti vissajja
saá¹…khÄ• rakkhandho_ti pucchÄ• ya ``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ. __na saÃ±Ã±
pucchÄ• ya pana diá¹-á¹-hisaÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, saÃ±Ã±Ä• , taá¹ƒ diá¹-á¹-his
saÃ±Ã±Ä• kkhandhaÃ±ca á¹-hapetvÄ• avasesÄ• na ceva saÃ±Ã±Ä• na ca saÃ±Ã±Ä• kkh
saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho_ti pucchÄ• ya ``Ä• mantÄ• â€™â€™ ti vissajja
na saá¹…khÄ• rÄ• _ti pucchÄ• ya saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesasaá¹…k
saá¹…khÄ• rakkhandho, saá¹…khÄ• rÄ• , asaá¹…khatÄ• pana dhÄ• tu na ceva saá¹…khÄ
vissajjanaá¹ƒ. __na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho_ti pucchÄ• ya, __na viÃ
viÃ±Ã±Ä• á¹‡a_nti pucchÄ• ya ca ``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ. iminÄ• va nayena
vissajjananayo veditabbo, visesamattameva pana vakkhÄ• ma.

padasodhanamÅ«lacakkavÄ• re pana ayaá¹ƒ viseso --- __khandhÄ• vedanÄ• kkhandho_t
vedanÄ• kkhandhoti pucchÄ• . tassÄ• ``vedanÄ• kkhandho khandho ceva vedanÄ• kkhand
na vedanÄ• kkhandhoâ€™â€™ ti vissajjanaá¹ƒ. sesesupi eseva nayo. paá¹-ilome pana __n
vedanÄ• kkhandho_ti pucchÄ• ya ``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ. ettha ca ye paÃ±Ã
dhammÄ• khandhÄ• pi na honti, te yasmÄ• vedanÄ• kkhandhopi na hoti, tasmÄ• ``Ä• ma
sesaá¹ƒ suviÃ±Ã±eyyameva. padasodhanamÅ«lacakkavÄ• ro.

suddhakhandhavÄ• re pana ``rÅ«paá¹ƒ khandhoâ€™â€™ ti pucchÄ• ya ``Ä• mantÄ• â€™â€™
piyarÅ«pÄ• dÄ«naÃ±ca paÃ±casu khandhesu saá¹…gahitattÄ• . ``khandhÄ• rÅ«paâ€™â€™

khandhÄ• , sabbe te rÅ«pakkhandhotiÄ• dinÄ• attho gahetabbo. teneva hissa niddese ``kh
ntiÄ• dinÄ• padaá¹ƒ anuddharitvÄ• \Ne 301/ ``khandhÄ• rÅ«pakkhandhoâ€™â€™ tiÄ• di
uddharitvÄ• ``rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca, avasesÄ• khandhÄ• , na
vissajjanaá¹ƒ kataá¹ƒ. teneva ca kÄ• raá¹‡ena suddhakhandhavÄ• roti vutto. vacanasodhan
vacanaá¹ƒ pamÄ• á¹‡aá¹ƒ, yathÄ• pana suddhakhandhÄ• labbhanti, tathÄ• tathÄ• atthov
Ä• yatanayamakamÄ• tikÄ• dÄ«supi eseva nayo. paá¹-ilome ``na rÅ«paá¹ƒ na khandhoâ€™
rÅ«paá¹ƒ na hoti, taá¹ƒ khandhopi na hotÄ«ti pucchÄ• , tassÄ• ``rÅ«pakkhandhavirahitÄ• l
tathÄ• nibbÄ• naá¹ƒ na pana rÅ«paÃ±ceva na khandho cÄ• â€™â€™ ti vissajjanaá¹ƒ. sesa
suddhakhandhavÄ• ro.

suddhakhandhamÅ«lacakkavÄ• repi ``khandhÄ• vedanÄ• kkhandhoâ€™â€™ tiÄ• dinÄ• h
veditabboti ayaá¹ƒ paá¹‡á¹‡attivÄ• re nayo.

yasmÄ• pana niddese imissÄ• pana mÄ• tikÄ• ya paá¹‡á¹‡attivÄ• rasaá¹…khÄ• taá¹ƒ nid
mÄ• tikÄ• kkamaá¹ƒ muÃ±citvÄ• aparena pariyÄ• yena aÃ±Ã±epi uddesavÄ• ravirahitÄ• `
pariÃ±Ã±Ä• vÄ• roâ€™â€™ ti dve mahÄ• vÄ• rÄ• pucchÄ• vissajjanavasena vuttÄ• , tasm
nayo dassetabbo. tato pavattivÄ• re tÄ• va pÄ• á¸·ivavatthÄ• napubbikÄ• mukhamattappak
uppÄ• davÄ• ro nirodhavÄ• ro uppÄ• danirodhavÄ• roti tayo antaravÄ• rÄ• honti. tattha upp
tiá¹‡á¹‡aá¹ƒ addhÄ• naá¹ƒ vasena cha kÄ• labhedÄ• honti paccuppanno, atÄ«to, anÄ• gat
paccuppannenÄ• nÄ• gato, atÄ«tenÄ• nÄ• gatoti. evametesu chasu kÄ• labhedesu yvÄ• ya
paccuppanno, tattha puggalato okÄ• sato puggalokÄ• satoti tayo vÄ• rÄ• honti.

tattha ``yassa rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho uppajjatÄ«ti? asaÃ±Ã±as
upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho uppajjati, no ca tesaá¹ƒ vedanÄ• kkhandho upp
upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca uppajjati, vedanÄ• kkhandho ca uppajjati. ya
vedanÄ• kkhandho uppajjati, tassa rÅ«pakkhandho uppajjatÄ«ti? arÅ«paá¹ƒ upapajjantÄ• n
vedanÄ• kkhandho uppajjati, no ca tesaá¹ƒ rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ u
vedanÄ• kkhandho ca uppajjati, rÅ«pakkhandho ca uppajjati. yassa rÅ«pakkhandho uppajja
viÃ±Ã±Ä• á¹‡akkhandho uppajjati ... pe ... yassa vÄ• pana viÃ±Ã±Ä• á¹‡akkhandho uppajja
uppajjatÄ«ti ... pe ... paÃ±cavokÄ• raá¹ƒ \Ne 302/ ... pe ... uppajjatÄ«â€™â€™ ti evaá¹ƒ
rÅ«pakkhandhamÅ«lakÄ• ni cattÄ• ri, ``yassa vedanÄ• kkhandho uppajjati, tassa saÃ±Ã±Ä•
tiÄ• dinÄ• ca vedanÄ• kkhandhamÅ«lakÄ• ni tÄ«á¹‡i, saÃ±Ã±Ä• kkhandhamÅ«lakÄ• ni dve
ekanti evametÄ• ni paccuppannakÄ• le puggalavÄ• re anulomanaye dasa yamakÄ• ni honti
rÅ«pakkhandhamÅ«lakesu catÅ«su Ä• dito ekameva pÄ• á¸·iyaá¹ƒ vissajjitaá¹ƒ, sesÄ• ni te
tantiyÄ• lahubhÄ• vatthaá¹ƒ saá¹ƒkhittÄ• ni.

vedanÄ• kkhandhamÅ«lake pana sabbattha ``Ä• mantÄ• â€™â€™ ti ekasadisameva vissaj
niyamena saÃ±Ã±Ä• dÄ«naá¹ƒ uppajjanato tattha sabbÄ• ni saá¹ƒkhittÄ• ni. yathÄ• ca pug

evaá¹ƒ okÄ• savÄ• repi ``yattha rÅ«pakkhandho uppajjati, tattha vedanÄ• kkhandho uppajja
tattha ... pe ... paÃ±cavokÄ• re tattha ... pe ... uppajjatÄ«â€™â€™ tiÄ• dinÄ• , puggalokÄ• s
yattha rÅ«pakkhandho uppajjati, tassa tattha vedanÄ• kkhandho uppajjatÄ«ti? asaÃ±Ã±asa
paÃ±cavokÄ• raá¹ƒ ... pe ... uppajjatÄ«â€™â€™ tiÄ• dinÄ• . paccuppannakÄ• le tÄ«su vÄ•
tiá¹ƒsa yamakÄ• honti. yathÄ• anulomanaye tiá¹ƒsa, evaá¹ƒ paá¹-ilomanayepi ``yassa rÅ«
tassa vedanÄ• kkhandho nuppajjatÄ«ti? arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhan
tesaá¹ƒ vedanÄ• kkhandho nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho
vedanÄ• kkhandho ca nuppajjati. yassa vÄ• pana vedanÄ• kkhandho nuppajjati, tassa rÅ«p
asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nuppajjati, no ca tesaá¹ƒ
sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nuppajjati rÅ«pakkhandho ca nu
``yattha rÅ«pakkhandho nuppajjati, tattha vedanÄ• kkhandho nuppajjatÄ«ti? uppajjati. yattha
nuppajjatÄ«ti? uppajjatÄ«â€™â€™ tiÄ• dinÄ• ca, ``yassa yattha rÅ«pakkhandho nuppajjati
vedanÄ• kkhandho nuppajjatÄ«ti ... pe ... sabbesaá¹ƒ cavantÄ• naá¹ƒ tadubhayaá¹ƒ nuppaj
cÄ• ti tiá¹ƒsa yamakÄ• . evaá¹ƒ paccuppannakÄ• le saá¹-á¹-hi yamakÄ• ni, taddiguá¹‡Ä• p
atthÄ• veditabbÄ• .

tattha __yassa rÅ«pakkhandho uppajjatÄ«_ti yassa puggalassa paá¹-isandhikkhaá¹‡e rÅ«p
__tassa vedanÄ• kkhandho_ti vedanÄ• kkhandhopi tassa tasmiá¹ƒyeva khaá¹‡e uppajjatÄ«
tattha __asaÃ±Ã±asatta_nti asaÃ±Ã±attabhavaá¹ƒ paá¹-isandhivasena upapajjantÄ• naá¹ƒ
rÅ«pakkhandho uppajjati, no ca tesaá¹ƒ acittakattÄ• vedanÄ• kkhandho uppajjatÄ«ti attho V
nayena ``yassa vÄ• pana vedanÄ• kkhandhoâ€™â€™ tiÄ• dikesu pucchÄ• vissajjanesu, ta
veditabbo.

idaá¹ƒ panettha uppÄ• danirodhesu niyamalakkhaá¹‡aá¹ƒ --- sakalepi hi imasmiá¹ƒ khandh
uppannÄ• naá¹ƒ sattÄ• naá¹ƒ pavatte yÄ• va maraá¹‡Ä• vÄ• khandhÄ• naá¹ƒ apariyantes
vijjamÄ• nesupi lahuparivattÄ• naá¹ƒ dhammÄ• naá¹ƒ vinibbhogaá¹ƒ katvÄ• uppÄ• daniro
sukaranti pavattiyaá¹ƒ uppÄ• danirodhe anÄ• masitvÄ• paá¹-isandhiuppÄ• davaseneva upp
nirodhamaraá¹‡akÄ• le nirodhavaseneva ca nirodhavÄ• ro kathito. evamettha uppÄ• daniro
viditvÄ• paá¹-isandhiuppÄ• dameva ca cutinirodhameva ca gahetvÄ• tesu tesu á¹-hÄ• nes
pucchÄ• vissajjanÄ• naá¹ƒ atthavinicchayo veditabbo.

paá¹-ilomanaye pana __sabbesaá¹ƒ cavantÄ• na_nti maraá¹‡acittassa bhaá¹…gakkhaá¹‡as
hi tattha rÅ«pakkhandho nuppajjati, vedanÄ• kkhandho ca cuticittassa uppattikkhaá¹‡e eva
rÅ«pakkhandho nuppajjati, tattha vedanÄ• kkhandho nuppajjatÄ«â€™â€™ ti pucchÄ• ya ar
``uppajjatÄ«â€™â€™ ti idaá¹ƒ vissajjanaá¹ƒ kataá¹ƒ, anantarapucchÄ• ya asaÃ±Ã±ibhavaá
``uppajjatÄ«â€™â€™ ti idaá¹ƒ vissajjananti veditabbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti a
nayo.

yathÄ• ca paccuppannakÄ• le saá¹-á¹-hi yamakÄ• dÄ«ni, evaá¹ƒ sesesupi paÃ±casu kÄ• l
gahetabbaá¹ƒ. pucchÄ• vissajjanesu panettha kiÃ±cÄ• pi ``yassa rÅ«pakkhandho uppajjitth
uppajjitthÄ• ti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkhandho uppajjittha, tattha v
uppajjitthÄ• ti? paÃ±cavokÄ• re uppajjittha, nÄ• Ã±Ã±atthÄ• â€™â€™ tiÄ• dinÄ• ca, ``yass
uppajjittha, tassa tattha vedanÄ• kkhandho uppajjitthÄ• ti? paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ
nÄ• Ã±Ã±atthÄ• â€™â€™ tiÄ• dinÄ• ca atÄ«takÄ• le anulomanaye, ``yassa rÅ«pakkhandh
vedanÄ• kkhandho nuppajjitthÄ• ti? natthÄ«â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkhandho n
vedanÄ• kkhandho nuppajjitthÄ• ti? uppajjitthÄ• â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«pa
tassa tattha vedanÄ• kkhandho nuppajjitthÄ• ti? arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhand
tesaá¹ƒ ... pe ... suddhÄ• vÄ• sÄ• naá¹ƒ \Be 397/ tesaá¹ƒ tattha tadubhayaá¹ƒ nuppajjitthÄ•
vÄ• resu paá¹-ilomanaye ca,

``yassa \Ne 304/ rÅ«pakkhandho uppajjissati, tassa vedanÄ• kkhandho uppajjissatÄ«ti? Ä•
``yattha rÅ«pakkhandho uppajjissati, tattha vedanÄ• kkhandho uppajjissatÄ«ti ... pe ... paÃ±
uppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«pakkhandho uppajjissati, tassa tattha
uppajjissati ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha uppajjissatÄ«â€™â€™ tiÄ• dinÄ
anulomanaye, ``yassa rÅ«pakkhandho nuppajjissati, tassa vedanÄ• kkhandho nuppajjissatÄ
upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ rÅ«pakkhandho nuppajjissati, netaro, pacchimabh
tadubhayaá¹ƒ nuppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkhandho nuppajjissati, ta
nuppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«pakkhandho nuppajjissati, tassa tatth
nuppajjissatÄ«ti? arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjissati, netaro, pacch
tadubhayaá¹ƒ nuppajjissatÄ«â€™â€™ tiÄ• dinÄ• paá¹-ilomanaye ca,

``yassa rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho uppajjitthÄ• â€™â€™ tiÄ• dinÄ
uppajjati, tattha vedanÄ• kkhandho uppajjitthÄ• ti ... pe ... paÃ±cavokÄ• re uppajjatÄ«â€™â
yattha rÅ«pakkhandho uppajjati, tassa tattha vedanÄ• kkhandho uppajjitthÄ• ti? suddhÄ• vÄ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjati, no ca tesaá¹ƒ tattha vedanÄ• k
paÃ±cavokÄ• re pana uppajjitthÄ• â€™â€™ tiÄ• dinÄ• paccuppannena atÄ«takÄ• le anulo
nuppajjati, tassa vedanÄ• kkhandho nuppajjitthÄ• â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkha
vedanÄ• kkhandho nuppajjitthÄ• ti? uppajjitthÄ• â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«pa
398/, tassa tattha vedanÄ• kkhandho nuppajjitthÄ• ti? paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ ar
rÅ«pakkhandho nuppajjati, no ca tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjittha, suddhÄ• vÄ
asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjati vedanÄ• kkh
tiÄ• dinÄ• paá¹-ilomanaye ca,

``yassa rÅ«pakkhandho uppajjati, tassa vedanÄ• kkhandho uppajjissatÄ«ti? pacchimabhavi
upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho uppajjatÄ«â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pa
vedanÄ• kkhandho uppajjissatÄ«ti? paÃ±cavokÄ• re ... pe ... uppajjissatÄ«â€™â€™ tiÄ• di

rÅ«pakkhandho uppajjati, tassa tattha vedanÄ• kkhandho uppajjissatÄ«ti \Ne 305/? pacchim
paÃ±cavokÄ• re ... pe ... uppajjissatÄ«â€™â€™ tiÄ• dinÄ• ca paccuppannena anÄ• gatakÄ
rÅ«pakkhandho nuppajjati, tassa vedanÄ• kkhandho nuppajjissatÄ«ti paÃ±cavokÄ• re parin
pacchimabhavikÄ• naá¹ƒ ... pe ... nuppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkhand
vedanÄ• kkhandho nuppajjissatÄ«ti? uppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«p
tassa tattha vedanÄ• kkhandho nuppajjissatÄ«ti ... pe ... paÃ±cavokÄ• re parinibbantÄ• naá
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha ... pe ... nuppajjis
paá¹-ilomanaye ca,

``yassa rÅ«pakkhandho uppajjittha, tassa vedanÄ• kkhandho uppajjissatÄ«ti? pacchimabha
uppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkhandho uppajjittha, tattha vedanÄ• kkha
pe ... paÃ±cavokÄ• re uppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«pakkhandho up
vedanÄ• kkhandho uppajjissatÄ«ti? paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asa
uppajjissatÄ«â€™â€™ tiÄ• dinÄ• atÄ«tena anÄ• gatakÄ• le anulomanaye, ``yassa rÅ«pak
vedanÄ• kkhandho uppajjissatÄ«ti? natthÄ«â€™â€™ tiÄ• dinÄ• , ``yattha rÅ«pakkhandho \
vedanÄ• kkhandho nuppajjissatÄ«ti? uppajjissatÄ«â€™â€™ tiÄ• dinÄ• , ``yassa yattha rÅ«p
tassa tattha vedanÄ• kkhandho nuppajjissatÄ«ti ... pe ... suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pa
tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjittha vedanÄ• kkhandho ca nuppajjissatÄ«â€™â€™
ca suddhÄ• atthavisesÄ• upalabbhanti. tathÄ• pi ganthavitthÄ• rabhayena anavasesato na
dassitanayeneva sabbattha pucchÄ• vissajjanaá¹ƒ sakkÄ• paá¹‡á¸• itena Ã±Ä• tunti ayaá¹

yathÄ• ca uppÄ• davÄ• re chasu kÄ• labhedesu paccekaá¹ƒ puggalÄ• dibhedato anuloma
vÄ• rÄ• , ekekasmiá¹ƒ vÄ• re dasa dasa katvÄ• saá¹-á¹-hi saá¹-á¹-hi yamakÄ• ni, sabbÄ• n
tÄ«á¹‡i yamakasatÄ• ni, tato dviguá¹‡Ä• pucchÄ• , dviguá¹‡Ä• atthÄ• ca honti, evaá¹ƒ nir
uppÄ• danirodhavÄ• repi veditabbÄ• . tattha ca ``yassa rÅ«pakkhandho nirujjhati, tassa ved
nirujjhatÄ«ti ... pe ... paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ ... pe ... nirujjhatÄ«â€™â€™ tiÄ• dir
rÅ«pakkhandho na nirujjhati, tassa vedanÄ• kkhandho na nirujjhatÄ«ti ... pe ... sabbesaá¹ƒ
... pe ... na nirujjhatÄ«â€™â€™ tiÄ• dinÄ• nirodhavÄ• re, ``yassa \Ne 306/ rÅ«pakkhandho
vedanÄ• kkhandho nirujjhatÄ«ti? no. yassa rÅ«pakkhandho nuppajjati, tassa vedanÄ• kkha
pe ... arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhand
vedanÄ• kkhandho ca na nirujjhatÄ«â€™â€™ tiÄ• dinÄ• uppÄ• danirodhavÄ• re ca heá¹-á
pucchÄ• vissajjananayo Ã±Ä• tabboti ayaá¹ƒ pavattivÄ• re nayo.

pariÃ±Ã±Ä• vÄ• re pana puggalavÄ• rÄ• dÄ«su tÄ«su puggalavÄ• ro ekova labbhati, na ok
sadisavissajjanattÄ• . yo hi koci puggalo rÅ«pÄ• diá¹ƒ parijÄ• nantova \Be 400/, yattha katth
tÄ• disova hoti, tasmÄ• chasu kÄ• labhedesu anulomato puggalavasena dve dve vÄ• rÄ• ,
katvÄ• vÄ«sati vÄ«sati yamakÄ• nÄ«ti vÄ«saá¹ƒ yamakasataá¹ƒ, taddiguá¹‡Ä• pucchÄ• ,
veditabbÄ• . tattha ca ``yo rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti, so vedanÄ• kkhandhaá¹ƒ parij

Ä• mantÄ• â€™â€™ tiÄ• dinÄ• ca, ``yo rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti, so vedanÄ• k
Ä• mantÄ• â€™â€™ ti Ä• dinÄ• ca anulomapaá¹-ilomato Ä• dito tÄ«su kÄ• lesu sabbapucc
Ä• mantÄ• â€™â€™ tveva vissajjanaá¹ƒ. itaresu pana tÄ«su missakakÄ• lesu ``yo rÅ«pakk
vedanÄ• kkhandhaá¹ƒ parijÄ• nitthÄ• ti? no. yo vÄ• pana ... pe ... noâ€™â€™ ti evaá¹ƒ itar
anulomanaye ``no noâ€™â€™ tveva vissajjanaá¹ƒ.

paá¹-ilomanaye pana ``yo rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti, so vedanÄ• kkhandhaá¹ƒ n
rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti, no ca so vedanÄ• kkhandhaá¹ƒ na parijÄ• nittha. agga
arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• rÅ«pakkhandhaÃ±ca na parijÄ• nanti, ved
parijÄ• niá¹ƒsÅ«â€™â€™ tiÄ• dinÄ• , ``yo rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti, so vedanÄ•
parijÄ• nissatÄ«ti? ye maggaá¹ƒ paá¹-ilabhissanti, te rÅ«pakkhandhaá¹ƒ na parijÄ• nanti, no
vedanÄ• kkhandhaá¹ƒ na parijÄ• nissanti. arahÄ• ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ila
rÅ«pakkhandhaÃ±ca na parijÄ• nanti, vedanÄ• kkhandhaÃ±ca na parijÄ• nissantÄ«â€™â€™
rÅ«pakkhandhaá¹ƒ na parijÄ• nittha, so vedanÄ• kkhandhaá¹ƒ na parijÄ• nissantÄ«ti? ye m
te rÅ«pakkhandhaá¹ƒ na parijÄ• niá¹ƒsu, no ca vedanÄ• kkhandhaá¹ƒ na parijÄ• nissanti. a
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti, te \Ne 307/ rÅ«pakkhandhaÃ±ca na parijÄ• niá
vedanÄ• kkhandhaÃ±ca na parijÄ• nissantÄ«â€™â€™ tiÄ• dinÄ• ca pucchÄ• vissajjanana

ettha \Be 401/ ca atÄ«tÄ• nÄ• gatapaccuppannasaá¹…khÄ• tÄ• tayo addhÄ• pavattivÄ• r
labbhanti, pavatte cittakkhaá¹‡avaseneva labbhanti. lokuttaramaggakkhaá¹‡asmiá¹ƒ hi nibb
cittena paÃ±casu khandhesu pariÃ±Ã±Ä• kiccanipphattiyÄ• yaá¹ƒ kaÃ±ci ekaá¹ƒ khandhaá
``parijÄ• nÄ• tÄ«â€™â€™ ti anulomapaÃ±hesu pariÃ±Ã±Ä• kiccassa matthakappattaá¹ƒ ag
``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ vuttaá¹ƒ. ``na parijÄ• nÄ• tÄ«â€™â€™ ti paá¹-ilomap
sandhÄ• ya ``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ vuttanti veditabbaá¹ƒ. ``parijÄ• nitthÄ• â€
atÄ«takÄ• lavÄ• re maggÄ• nantare aggaphale á¹-hitopi pariÃ±Ã±Ä• kiccassa niá¹-á¹-hitattÄ
nÄ• ma. ``parijÄ• nÄ• tÄ«â€™â€™ ti ca aggamaggasamaá¹…gÄ« vuccati, ``parijÄ• nissant
tasmÄ• yo na parijÄ• nÄ• ti, so parijÄ• nitthÄ• ti vÄ• , parijÄ• nissatÄ«tiÄ• dinÄ• vÄ• vattu
``Ä• mantÄ• â€™â€™ ti vissajjanaá¹ƒ kataá¹ƒ.

paá¹-ilomanaye pana ``aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• â€™â€™ t
``na parijÄ• nÄ• tÄ«â€™â€™ ti vacanaá¹ƒ, arahato ca ``na parijÄ• nitthÄ• â€™â€™ ti vattu
vuttaá¹ƒ, ``ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissantÄ«â€™â€™ ti iminÄ• atÄ«te vi
anantakÄ• laá¹ƒ amuccanakÄ• sattÄ• nÄ• ma atthÄ«ti dasseti, te ca arahatÄ• niá¹-á¹-hita
parijÄ• nissantÄ«â€™â€™ ti vattabbataá¹ƒ vÄ• Ä• pannena samakÄ• jÄ• tÄ• , sabbattha
parijÄ• nanto sabbaá¹ƒ parijÄ• nÄ• ti, aparijÄ• nantopi ca sabbaá¹ƒ na parijÄ• nÄ• tÄ«ti ved
khandhayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

Ä• yatanayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

Ä• yatanayamakamÄ• tikÄ• ya pana pÄ• á¸·ivavatthÄ• nÄ• dikaá¹ƒ sabbaá¹ƒ khandhayam
veditabbaá¹ƒ aÃ±Ã±atra visesÄ• \Be 402/, tatrÄ• yaá¹ƒ viseso --- ``dvÄ• dasÄ• yatanÄ• nÄ
katvÄ• yÄ• va ``nÄ• yatanÄ• na manoâ€™â€™ ti, tÄ• va pavattÄ• ayaá¹ƒ Ä• yatanamÄ•
dvÄ• dasÄ• yatanÄ• ni uddisitvÄ• yamakavasena pucchÄ• su khandhapadaá¹ƒ á¹-hapetvÄ
ajjhattikÄ• yatanÄ• ni \Ne 308/ paá¹-hamaá¹ƒ vuttÄ• ni, pacchÄ• rÅ«pÄ• dipaÃ±cabÄ• hirÄ
manÄ• yatanadhammÄ• yatanÄ• nÄ«ti evaá¹ƒ pÄ• á¸·ivavatthÄ• ne paÃ±he. vissajjane pan
dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhumeva, na cakkhÄ• yatanaá¹ƒ, cakkhÄ• yatanaá¹ƒ ca
sotaá¹ƒ sotÄ• yatananti? dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ sotameva, na sotÄ• yatanaá¹ƒ. ghA
Ä• mantÄ• ... pe ... kÄ• yo kÄ• yÄ• yatananti? nÄ• makÄ• yo cittakÄ• yotiÄ• di kÄ• yo, na k
rÅ«pÄ• yatananti? bhÅ«tÄ• di, piyarÅ«pÄ• di ca rÅ«paá¹ƒva, na rÅ«pÄ• yatanaá¹ƒ. saddo s
gandho gandhÄ• yatananti? sÄ«lagandhÄ• dayo gandhova, na gandhÄ• yatanaá¹ƒ. raso ra
rasova, na rasÄ• yatanaá¹ƒ. dhammo dhammÄ• yatananti? pariyattidhammÄ• dayo dhamm
dhammÄ• yatanaá¹ƒ dhammoti? Ä• mantÄ• â€™â€™ ti ayaá¹ƒ paá¹‡á¹‡attivÄ• re viseso.

pavattivÄ• re pana ``yassa cakkhÄ• yatanaá¹ƒ uppajjati, tassa sotÄ• yatanaá¹ƒ uppajjatÄ«t
asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ sotA
sacakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppa
uppajjati ... pe ... yassa rÅ«pÄ• yatanaá¹ƒ uppajjati, tassa manÄ• yatanaá¹ƒ uppajjatÄ«ti? a
rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjati. paÃ±cavokÄ• re uppA
uppajjati. yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjati, tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti
saÃ±Ã±Ä• bhave upapajjantÄ• naá¹ƒ ... pe ... uppajjati \Be 403/. yassa rÅ«pÄ• yatanaá¹ƒ up
dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . yassa vÄ• pana ... pe ... uppajjatÄ«ti? arÅ«
uppajjati. yassa manÄ• yatanaá¹ƒ uppajjati, tassa dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• ma
pe ... uppajjatÄ«ti? asaÃ±Ã±abhavavajjite sabbattha uppajjatÄ«â€™â€™ ti evaá¹ƒ saddÄ• y
sesÄ• yatanamÄ• tikÄ• yamakayojanÄ• yathÄ• nurÅ«paá¹ƒ veditabbÄ• . saddÄ• yatanaá¹ƒ
labbhati, ayaá¹ƒ uppÄ• davÄ• re viseso, iminÄ• nayena nirodhavÄ• rÄ• dÄ«su, pariÃ±Ã±Ä•
veditabbo, sabbattha ca khandhato Ä• yatanÄ• naá¹ƒ bahutÄ• ca yamakavÄ• rabahutÄ• c
tÄ• disamevÄ• ti ayaá¹ƒ Ä• yatanayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

dhÄ• tuyamakamÄ• tikatthavaá¹‡á¹‡anÄ•

dhÄ• tuyamakamÄ• tikÄ• ya \Ne 309/ pana pÄ• á¸·ivavatthÄ• naá¹ƒ sabbaá¹ƒ Ä• yatanaya
veditabbanti ayaá¹ƒ dhÄ• tuyamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

saccayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

saccayamakamÄ• tikÄ• ya pana khandhayamake vuttanayena vÄ• rabhedÄ• , kÄ• lÄ• dibh

pÄ• á¸·ivavatthÄ• ne panettha catunnaá¹ƒ saccÄ• naá¹ƒ vasena padasodhanavÄ• ro padas
suddhasaccavÄ• ro suddhasaccamÅ«lacakkavÄ• roti imesu catÅ«su vÄ• resu yamakagaá¹
pucchÄ• vissajjanesu pana ``dukkhaá¹ƒ dukkhasaccanti? Ä• mantÄ• . dukkhasaccaá¹ƒ duk
dukkhaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ dukkhasaccaá¹ƒ, na dukkhaá¹ƒ. kÄ• yikacetasikaá¹ƒ d
dukkhasaccaÃ±ca. samudayo samudayasaccanti? taá¹‡haá¹ƒ á¹-hapetvÄ• avasesÄ• sacc
kusalÄ• didhammÄ• samudayo, na samudayasaccaá¹ƒ. taá¹‡hÄ• \Be 404/ pana samuday
samudayasaccaá¹ƒ samudayoti? Ä• mantÄ• . nirodho nirodhasaccanti? tadaá¹…ganirodhÄ
nirodhova, na nirodhasaccaá¹ƒ. nibbÄ• naá¹ƒ pana nirodho ceva nirodhasaccaÃ±ca. nirodh
Ä• mantÄ• . maggo maggasaccanti? micchÄ• maggaá¹…gÄ• dayo maggo, na maggasacca
maggasaccaÃ±ca. maggasaccaá¹ƒ maggoti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• paá¹‡á¹‡attiv

pavattivÄ• re pana ``yassa dukkhasaccaá¹ƒ uppajjati, tassa samudayasaccaá¹ƒ uppajjatÄ«
upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhas
tesaá¹ƒ samudayasaccaá¹ƒ uppajjati. taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tadubhayaá¹ƒ uppajja
uppajjati, tassa maggasaccaá¹ƒ uppajjatÄ«ti ... pe ... paÃ±cavokÄ• re maggassa uppÄ• dak
uppajjati. yassa vÄ• pana ... pe ... uppajjatÄ«ti? arÅ«pe maggassa uppÄ• dakkhaá¹‡e tesa
uppajjati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati. paÃ±cavokÄ• re tadubhayaá¹ƒ uppajjati.
samudayasaccaá¹ƒ uppajjati, tassa maggasaccaá¹ƒ uppajjatÄ«ti? no, yassa vÄ• pana ... pe
puggalavÄ• re, ``yattha dukkhasaccaá¹ƒ uppajjati, tattha samudayasaccaá¹ƒ uppajjatÄ«ti? a
dukkhasaccaá¹ƒ uppajjati, no ca tattha tadaÃ±Ã±aá¹ƒ, aÃ±Ã±attha \Ne 310/ tadubhayampi.
uppajjati, tattha maggasaccaá¹ƒ uppajjatÄ«ti? apÄ• ye, asaÃ±Ã±asatte ca dukkhameva, no
aÃ±Ã±attha tadubhayampÄ«â€™â€™ tiÄ• dinÄ• okÄ• savÄ• re, puggalokÄ• savÄ• repÄ«t

``yassa dukkhasaccaá¹ƒ nuppajjati, tassa samudayasaccaá¹ƒ nuppajjatÄ«ti? Ä• mantÄ• . y
nuppajjatÄ«ti? sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• d
samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ \Be 4
pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca phalassa ca uppÄ• dakkhaá¹‡e t
nuppajjati, dukkhasaccaÃ±ca nuppajjatÄ«â€™â€™ tiÄ• dinÄ• , ``yattha dukkhasaccaá¹ƒ nu
samudayasaccaá¹ƒ nuppajjatÄ«ti? natthi. yattha vÄ• pana samudayasaccaá¹ƒ nuppajjati, ta
nuppajjatÄ«ti? uppajjatÄ«â€™â€™ tiÄ• dinÄ• ca, ``yassa yattha dukkhasaccaá¹ƒ nuppajjat
samudayasaccaá¹ƒ nuppajjatÄ«ti? Ä• mantÄ• . yassa vÄ• pana yattha samudayasaccaá¹ƒ
dukkhasaccaá¹ƒ nuppajjatÄ«ti? sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayutta
tesaá¹ƒ tattha samudayasaccaá¹ƒ eva nuppajjati, netaraá¹ƒ, sabbesaá¹ƒ pana cavantÄ• naá
bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha tad
tiÄ• dinÄ• ca sabbattha paá¹-ilomanaye ca,

``yassa dukkhasaccaá¹ƒ uppajjittha, tassa samudayasaccaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .
uppajjittha, tassa maggasaccaá¹ƒ uppajjitthÄ• ti? abhisametÄ• vÄ«naá¹ƒ uppajjittha, na itar

``yassa yattha dukkhasaccaá¹ƒ uppajjittha, tassa tattha samudayasaccaá¹ƒ uppajjitthÄ• ti? s
dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tattha dukkhasaccaá¹ƒ uppajjittha, netaraá¹
tadubhayaá¹ƒ uppajjitthÄ• â€™â€™ tiÄ• dinÄ• , ``yassa dukkhasaccaá¹ƒ uppajjissati, tassa
uppajjissatÄ«ti? aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ•
paá¹-ilabhissanti, tesaá¹ƒ dukkhasaccaá¹ƒ uppajjissati, netaraá¹ƒ, itaresaá¹ƒ tadubhayaá¹ƒ
tiÄ• dinÄ• ca, ``yassa dukkhasaccaá¹ƒ uppajjati, tassa samudayasaccaá¹ƒ uppajjitthÄ• ti? A
pana ... pe ... uppajjatÄ«ti? sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e
maggaphaluppattikkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ dukkhasa
sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e samudayasaccaÃ±ca u
dukkhasaccaÃ±ca uppajjatÄ«â€™â€™ tiÄ• dinÄ• ca sesakÄ• labhedesu \Be 406/ ca anulo
vuttÄ• nusÄ• rena uppÄ• davÄ• re sabbattha vissajjananayo yathÄ• nurÅ«paá¹ƒ Ã±Ä• tabb
nirujjhati, tassa samudayasaccaá¹ƒ nirujjhatÄ«ti ... pe ... taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e te
nirujjhatÄ«â€™â€™ tiÄ• dinÄ• nirodhavÄ• re, uppÄ• danirodhavÄ• repÄ«ti evaá¹ƒ pavattiv
yathÄ• nurÅ«pato yojanÄ• veditabbÄ• .

tathÄ• ``yo dukkhasaccaá¹ƒ parijÄ• nÄ• ti, so samudayasaccaá¹ƒ pajahatÄ«ti? Ä• mantÄ•
pariÃ±Ã±Ä• vÄ• repÄ«ti evamettha pÄ• á¸·inayo Ã±Ä• tabbo.

atthavinicchaye panettha idaá¹ƒ lakkhaá¹‡aá¹ƒ --- pavatti vÄ• re tÄ• vettha nirodhasaccaá¹
sesesu pana tÄ«su saccesu samudayamaggasaccÄ• ni ekantena pavattiyaá¹ƒ eva labbhan
cutipaá¹-isandhÄ«supi pavattepÄ«ti evamettha yaá¹ƒ yaá¹ƒ sabbattha labbhati, tassa tassa
atthavinicchayo veditabbo. tatridaá¹ƒ nayamukhaá¹ƒ --- __sabbesaá¹ƒ upapajjantÄ• na_nti a
suddhÄ• vÄ• sÄ• nampi. tepi hi dukkhasacceneva uppajjanti. __taá¹‡hÄ• vippayuttacittassÄ
dukkhasaccasamudayasaccesu ekakoá¹-á¹-hÄ• sassa uppattidassanatthaá¹ƒ vuttaá¹ƒ, tasm
gahetabbaá¹ƒ. catuvokÄ• re pana taá¹‡hÄ• vippayuttaphalasamÄ• pattiyÄ• uppÄ• dakkhaá
nuppajjati. __tadubhaya_nti dukkhasamudayasaccadvayaá¹ƒ. tasmiá¹ƒ hi khaá¹‡e taá¹‡haá
dukkhasaccaá¹ƒ nÄ• ma hotÄ«ti taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. maggassa uppÄ• dakkhaá
dukkhasaccaá¹ƒ nÄ• ma, sesÄ• maggasahajÄ• tÄ• dhammÄ• saccavinimuttÄ• va. teneva
uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ uppajj
sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e. __t
tasmiá¹ƒ upapattikkhaá¹‡e taá¹‡hÄ• vippayuttacittuppattikkhaá¹‡e cÄ• ti evamettha khaá¹‡a
veditabbo. aÃ±Ã±esupi evarÅ«pesu eseva nayo. __anabhisametÄ• vÄ«na_nti \Be 407/ ana
nayamukhena sabbattha atthavinicchayo veditabbo.

pariÃ±Ã±Ä• vÄ• re pana Ã±Ä• tatÄ«raá¹‡apahÄ• navasena tissopi pariÃ±Ã±Ä• yo labbhan
lokuttaradhammesu pariÃ±Ã±Ä• nÄ• ma natthi, tasmÄ• idha dve eva saccÄ• ni gahitÄ• ni.
parijÄ• nÄ• tÄ«â€™â€™ ti Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• vasena vuttaá¹ƒ, ``samudayasacc
Ã±Ä• tapahÄ• napariÃ±Ã±Ä• vasena \Ne 312/, iti imÄ• saá¹ƒ pariÃ±Ã±Ä• naá¹ƒ vasena sab

saccayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

saá¹…khÄ• rayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

saá¹…khÄ• rayamakamÄ• tikÄ• ya pana heá¹-á¹-hÄ• vuttanayeneva mahÄ• vÄ• rantarÄ• panettha viseso --- mÄ• tikÄ• ya tÄ• va yathÄ• heá¹-á¹-hÄ• khandhÄ• dayo dhamme uddis rÅ«pakkhandhoâ€™â€™ tiÄ• dinÄ• padasodhanavÄ• ro Ä• raddho, tathÄ• anÄ• rabhitvÄ• kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• paá¹-hamaá¹ƒ tayopi saá¹…khÄ• rÄ• vibhajitvÄ• saá¹…khÄ• ro __kÄ• yasaá¹…khÄ• ro, _ assÄ• sapassÄ• sÄ• . ``kÄ• yikÄ• ete dhammÄ• 463; SN b IV 348) vacanato kÄ• raá¹‡abhÅ«tassa karajakÄ• yassa phalabhÅ«to esa saá¹… aparo nayo --- saá¹…kharÄ«yatÄ«ti saá¹…khÄ• ro. kena saá¹…kharÄ«yati? kÄ• yena. ayaá karajakÄ• yena saá¹…kharÄ«yati, evampi kÄ• yassa saá¹…khÄ• roti kÄ• yasaá¹…khÄ• ro, assÄ• sapassÄ• savÄ• toti attho. cetasÄ• vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bh ``vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• roâ€™â€™ ti (MN I 463) vacanato pana saá¹…kharot saá¹…kharoti? vaciá¹ƒ. vaciyÄ• saá¹…khÄ• roti __vacÄ«saá¹…khÄ• ro, _ vacÄ«bhedasam vitakkavicÄ• radvayassetaá¹ƒ nÄ• maá¹ƒ. ``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dham ti (MN I 463; SN b IV 348) vacanatoyeva pana tatiyapade saá¹…kharÄ«yatÄ«ti saá¹…khÄ• cittena, iti cittassa saá¹…khÄ• roti __cittasaá¹…khÄ• ro, _ sabbesampi cittasamuá¹-á¹-hÄ• dhammÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. vitakkavicÄ• rÄ• naá¹ƒ pana vacÄ«saá¹…khÄ• rabh ``á¹-hapetvÄ• vitakkavicÄ• reâ€™â€™ ti vuttaá¹ƒ.

idÄ• ni __ ``kÄ• yo kÄ• yasaá¹…khÄ• roâ€™â€™ _ti padasodhanavÄ• ro Ä• raddho, tassa paá¹-ilomanaye tÄ«á¹‡Ä«ti cha yamakÄ• ni. padasodhanamÅ«lacakkavÄ• re ekekasaá¹…k anulomanaye cha, paá¹-ilomanaye chÄ• ti dvÄ• dasa yamakÄ• ni. suddhasaá¹…khÄ• ravÄ• suddhakhandhavÄ• rÄ• dÄ«su ``rÅ«paá¹ƒ khandho, khandhÄ• rÅ«paâ€™â€™ ntiÄ• dinÄ• ``kÄ• yo saá¹…khÄ• ro, saá¹…khÄ• rÄ• kÄ• yoâ€™â€™ ti avatvÄ• ``kÄ• yasaá¹…khÄ• ro nayena kÄ• yasaá¹…khÄ• ramÅ«lakÄ• ni dve, vacÄ«saá¹…khÄ• ramÅ«lakaá¹ƒ ekanti anulo tÄ«á¹‡Ä«ti cha yamakÄ• ni \Ne 313/ vuttÄ• ni. kiá¹ƒ kÄ• raá¹‡Ä• ? suddhikaekekapadavase kÄ• yasaá¹…khÄ• roti pana dvÄ«hipi padehi ekova attho labbhatÄ«ti ayaá¹ƒ visesova, tasm vuttaá¹ƒ, ``kÄ• yo kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• di pana vattabbaá¹ƒ siyÄ• , sopi nayo atthena vacanaá¹ƒ yujjatÄ«ti tattheva vutto, idha pana kÄ• yasaá¹…khÄ• rÄ• dÄ«naá¹ƒ vac aÃ±Ã±attÄ• ``kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• pi yamakÄ• ni suddhasaá¹…khÄ• ramÅ«lacakkavÄ• ro panettha na gahitoti ayaá¹ƒ tÄ• vettha pÄ• á¸·ivava

paÃ±havissajjanesu \Be 409/ pana ``kÄ• yo kÄ• yasaá¹…khÄ• roti? no, kÄ• yasaá¹…khÄ• evaá¹ƒ sabbattha paá¹-isedho. vissajjanÄ• naá¹ƒ kÄ• yÄ• dÄ«naá¹ƒ eva kÄ• yasaá¹…khÄ• kÄ• yÄ• dayo viya kÄ• yasaá¹…khÄ• rÄ• dÄ«naá¹ƒ nÄ• maá¹ƒ hoti, paá¹-ilome pana na kÄ• kÄ• yo na hoti, so kÄ• yasaá¹…khÄ• ropi na hotÄ«ti pucchÄ• ya attho, tassÄ• kÄ• yasaá¹…

kÄ• yasaá¹…khÄ• roti kÄ• yasaá¹…khÄ• ro kÄ• yo na hoti, kÄ• yasaá¹…khÄ• royeva panes
kÄ• yasaá¹…khÄ• raÃ±ca á¹-hapetvÄ• avasesaá¹ƒ saá¹…khatÄ• saá¹…khatÄ• dibhedaá¹ƒ
kÄ• yasaá¹…khÄ• roti vissajjanaá¹ƒ. sesesupi eseva nayo, itaresu ca anulomapaá¹-ilomesu
kÄ• yasaá¹…khÄ• roti? no, saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• roti? vacÄ«saá¹…khÄ• ro sa
ca, avasesÄ• saá¹…khÄ• rÄ• , na vacÄ«saá¹…khÄ• ro, na saá¹…khÄ• rÄ• na vacÄ«saá¹.
tiÄ• dinÄ• sabbattha pucchÄ• vissajjananayo veditabbo.

pavattivÄ• re pana ``yassa kÄ• yasaá¹…khÄ• ro uppajjati, tassa vacÄ«saá¹…khÄ• ro uppaj
vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ•
savitakkasavicÄ• racittasamaá¹…gÄ«naá¹ƒ pana kÄ• mÄ• vacarasattÄ• naá¹ƒ tadubhayam
pe ... uppajjatÄ«ti? rÅ«pÄ• rÅ«pabhavikÄ• naá¹ƒ vitakkavicÄ• ruppÄ• dakkhaá¹‡e vacÄ«sa
netaro ... pe ... yathÄ• vuttakÄ• mÄ• vacarÄ• naá¹ƒ pana tadubhayaá¹ƒ uppajjati. yassa kÄ•
tassa cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• mantÄ• ... pe ... yassa vÄ• pana ... pe ... uppajja
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tadubhayaá¹ƒ uppajjati. yassa vacÄ«saá¹…k
cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• mantÄ• ... pe ... yattha kÄ• yasaá¹…khÄ• ro uppajjati, t
uppajjatÄ«ti \Be 410/? kÄ• mÄ• vacarasattÄ• naá¹ƒ dutiyajjhÄ• ne tatiyajjhÄ• ne tattha kÄ•
uppajjati, netaro, paá¹-hamajjhÄ• nÄ• dÄ«su pana tadubhayaá¹ƒ uppajjati. yattha vÄ• pana
uppajjatÄ«ti? kÄ• mÄ• vacare uppajjati, na rÅ«pÄ• rÅ«pabhavesu. yattha kÄ• yasaá¹…khÄ•
cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• mantÄ• . yattha vÄ• pana ... pe ... uppajjatÄ«ti? kÄ• mÄ
catutthajjhÄ• ne rÅ«pÄ• rÅ«pabhave ca tattha cittasaá¹…khÄ• rova uppajjati, netaro, itarajjh
tadubhayaá¹ƒ uppajjatÄ«â€™â€™ tiÄ• dinÄ• ,

``yassa kÄ• yasaá¹…khÄ• ro nuppajjati, tassa vacÄ«saá¹…khÄ• ro nuppajjatÄ«ti? vinÄ• as
vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• rova nuppajjati, netaro
bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi avitakkaavicÄ• racittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naÃ±ca tadubhayampi nuppajjati ... pe ... yassa kÄ• yasaá¹…khÄ• ro nupp
cittasaá¹…khÄ• ro nuppajjatÄ«ti ... pe ... sabbacittÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e nirodhasam
asaÃ±Ã±asattÄ• naÃ±ca nuppajjatÄ«â€™â€™ tiÄ• dinÄ• ca, ``yattha kÄ• yasaá¹…khÄ• ro
vacÄ«saá¹…khÄ• ro nuppajjatÄ«ti ... pe ... catutthajjhÄ• nakkhaá¹‡e rÅ«pabhavÄ• dÄ«su n
ca, ``yassa kÄ• yasaá¹…khÄ• ro uppajjittha, tassa vacÄ«saá¹…khÄ• ro uppajjitthÄ• ti? Ä• m
``yassa kÄ• yasaá¹…khÄ• ro nuppajjittha, tassa cittasaá¹…khÄ• ro nuppajjitthÄ• ti? natthÄ«
``yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjittha, tassa tattha vacÄ«saá¹…khÄ• ro nuppajjitt
catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne a
tattha kÄ• yasaá¹…khÄ• ro ca nuppajjittha vacÄ«saá¹…khÄ• ro cÄ• â€™â€™ tiÄ• dinÄ• ca

``yassa kÄ• yasaá¹…khÄ• ro uppajjissati, tassa vacÄ«saá¹…khÄ• ro uppajjissatÄ«ti? Ä• m
pe ... uppajjissatÄ«ti? yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ u
rÅ«pÄ• rÅ«pabhave pacchimabhavikÄ• naá¹ƒ vacÄ«saá¹…khÄ• rova uppajjissati, na kÄ• ya

aÃ±Ã±esaá¹ƒ pana tadubhayaá¹ƒ uppajjissatÄ«â€™â€™ tiÄ• dinÄ• ca, ``yassa kÄ• yasaá
vacÄ«saá¹…khÄ• ro nuppajjissatÄ«ti ... pe ... pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittas
avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati, tesaá¹ƒ tadubhayaá¹ƒ nuppajjissatÄ«â€
sabbakÄ• labhedesu yathÄ• nurÅ«pato uppÄ• davÄ• re yojanÄ• nayo veditabbo. ``yassa kÄ
tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«ti ... pe ... paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ
assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tadubhayaá¹ƒ nirujjhati. yassa kÄ• yasaá¹…
cittasaá¹…khÄ• ro nirujjhatÄ«ti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• nirodhavÄ• re, ``yassa \Ne
uppajjati, tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«ti? noâ€™â€™ tiÄ• dinÄ• uppÄ• danirodha

``yo kÄ• yasaá¹…khÄ• raá¹ƒ parijÄ• nÄ• ti, so vacÄ«saá¹…khÄ• raá¹ƒ parijÄ• nÄ• tÄ«ti? Ä
pariÃ±Ã±Ä• vÄ• re ca heá¹-á¹-hÄ• vuttÄ• nusÄ• rena sabbattha pÄ• á¸·inayo veditabbo.

pavattivÄ• re panettha paccuppannakÄ• le puggalavÄ• rassa anulomanaye kÄ• yasaá¹…kh
vacÄ«saá¹…khÄ• ramÅ«lakaá¹ƒ ekanti tÄ«á¹‡eva yamakÄ• ni labbhanti. tassa paá¹-iloman
eseva nayo. evamettha sabbavÄ• resu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ yamakÄ• naá¹ƒ vasena ya
atthavinicchaye panettha idaá¹ƒ lakkhaá¹‡aá¹ƒ --- imasmiá¹ƒ hi saá¹…khÄ• rayamake ``ass
uppÄ• dakkhaá¹‡e, vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡eâ€™â€™ tiÄ• divacanato (Ya
paccuppannÄ• dikÄ• labhedo pavattivasenÄ• pi gahetabbo, na cutipaá¹-isandhivaseneva. ``
tatiyajjhÄ• ne tattha kÄ• yasaá¹…khÄ• ro uppajjatÄ«â€™â€™ tiÄ• divacanato (Yam II saá¹.
jhÄ• nampi okÄ• savasena gahitanti veditabbaá¹ƒ. evamettha yaá¹ƒ yaá¹ƒ labbhati, tassa ta
atthavinicchayo \Be 412/ veditabbo. tatridaá¹ƒ nayamukhaá¹ƒ --- ``vinÄ• vitakkavicÄ• rehÄ«
dutiyatatiyajjhÄ• navasena vuttaá¹ƒ, na catutthajjhÄ• navasena tattha assÄ• sapassÄ• sÄ•
``cittassa bhaá¹…gakkhaá¹‡eâ€™â€™ ti idaá¹ƒ kÄ• yasaá¹…khÄ• rassa ekantacittasamuá
uppajjamÄ• nameva hi cittaá¹ƒ rÅ«paá¹ƒ, arÅ«paá¹ƒ vÄ• samuá¹-á¹-hÄ• peti, na bhijjamÄ•
``pacchimacittasamaá¹…gÄ«naâ€™â€™ nti sabbapacchimena appaá¹-isandhikacittena sam
khÄ«á¹‡Ä• savÄ• naá¹ƒ. ``avitakkaavicÄ• raá¹ƒ pacchimacittaâ€™â€™ nti ettha rÅ«pÄ• va
dutiyajjhÄ• nikÄ• dicuticittavasena, arÅ«pÄ• vacarÄ• naÃ±ca catutthajjhÄ• nikacuticittavase

``yassa kÄ• yasaá¹…khÄ• ro nirujjhati, tassa cittasaá¹…khÄ• ro nirujjhatÄ«â€™â€™ ti etth
kÄ• yasaá¹…khÄ• rassa cittasaá¹…khÄ• rena saddhiá¹ƒ ekakkhaá¹‡e nirujjhanato ``Ä• mar
dinnaá¹ƒ na ekacittakkhaá¹‡ikattÄ• . cittasaá¹…khÄ• ro hi kÄ• yasaá¹…khÄ• rena vinÄ• pi u
kÄ• yasaá¹…khÄ• ro pana cittasamuá¹-á¹-hÄ• nattÄ• yena cittena saddhiá¹ƒ uppajjati, tato
sattarasamena saddhiá¹ƒ nirujjhati, esÄ• cittasamuá¹-á¹-hÄ• narÅ«passa dhammatÄ• . yaá
vibhaá¹…gappakaraá¹‡assa sÄ«haá¸·aá¹-á¹-hakathÄ• ya ``cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ
uppÄ• dakkhaá¹‡e nirujjhatÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ imÄ• ya \Ne 316/ pÄ• á¸·iyÄ• viruj
kÄ• yasaá¹…khÄ• ro uppajjati, tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«â€™â€™ ti ettha yasm
uppÄ• dakkhaá¹‡e uppajjati, na ca tasmiá¹ƒ khaá¹‡e vitakkavicÄ• rÄ• nirujjhanti, tasmÄ• ``
paá¹-isedho kato. iminÄ• nayamukhena sabbattha vinicchayo veditabbo. ayaá¹ƒ

saá¹…khÄ• rayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

anusayayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

anusayayamakamÄ• tikÄ• ya pana pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va evaá¹ƒ veditabbaá¹ƒ. an
khandhayamakamÄ• tikÄ• dÄ«su viya desanaá¹ƒ \Be 413/ akatvÄ• aÃ±Ã±ena nayena pÄ•
paá¹-hamaá¹ƒ tÄ• va paricchedavÄ• ro paricchinnuddesavÄ• roti dve vÄ• rÄ• uddesavasen
uppattiá¹-á¹-hÄ• navÄ• roti eko khuddakavÄ• ro. tato anusayavÄ• ro sÄ• nusayavÄ• ro paja
pahÄ«navÄ• ro uppajjanavÄ• ro dhÄ• tuvÄ• roti anusaye yojetvÄ• yamakavasena papaÃ±c
mahÄ• vÄ• rÄ• ti aá¹-á¹-hakaniddesavasena desitÄ• , evaá¹ƒ dasahi vÄ• rehi anusayayama
hi paricchedavÄ• rotiÄ• dinÄ• dve vÄ• rÄ• uddesavasena vuttÄ• , te idha anusayayamaka

tattha hi __satta anusayÄ• _ti ayaá¹ƒ gaá¹‡anÄ• ya paricchinditvÄ• anusayÄ• naá¹ƒ desita
nÄ• ma. __kÄ• marÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo_ti ayaá¹ƒ paricchedavasena paric
uddisitvÄ• ``ime nÄ• ma teâ€™â€™ ti desitattÄ• paricchinnuddesavÄ• ro nÄ• ma. tattha a
__anusayÄ• _ti kenaá¹-á¹-hena anusayÄ• ? anusayanaá¹-á¹-hena. ko esa anusayanaá¹-á¹-h
appahÄ«naá¹-á¹-ho. kÄ• marÄ• gÄ• nusayÄ• dayo hi appahÄ«naá¹-á¹-hena tassa tassa sam
``anusayÄ• â€™â€™ ti vuccanti, __anusentÄ«_ti ca taá¹ƒ taá¹ƒ anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ
attho. athÄ• pi siyÄ• --- anusayanaá¹-á¹-ho nÄ• ma appahÄ«nÄ• kÄ• ro, appahÄ«nÄ• kÄ• r
anusayÄ• na uppajjantÄ«ti. tatridaá¹ƒ paá¹-ivacanaá¹ƒ --- appahÄ«nÄ• kÄ• ro anusayo, an
appahÄ«naá¹-á¹-hena thÄ• magatakileso vuccati, so cittasampayutto sÄ• rammaá¹‡o sappa
ekantÄ• kusalova hoti __kathÄ• vatthusmiá¹ƒ_ (Kv 554 Ä• dayo) anusayÄ• naá¹ƒ cittavippa
paá¹-isedhitattÄ• \Be 414/, so ca atÄ«topi hoti, anÄ• gatopi paccuppannopi, tasmÄ• uppajj
yuttaá¹ƒ. tathÄ• hi __dhammasaá¹…gahe_ mohassa padabhÄ• jane 317 ``avijjÄ• nusayo a
... pe ... ayaá¹ƒ tasmiá¹ƒ samaye moho hotÄ«â€™â€™ ti (Dhs 390). imasmiÃ±ca yamake u
kÄ• marÄ• gÄ• nusayo uppajjati, tassa paá¹-ighÄ• nusayo uppajjatÄ«â€™â€™ tiÄ• di vutta
taá¹ƒ taá¹ƒ anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, ta
veditabbaá¹ƒ. __kÄ• marÄ• gÄ• nusayo_ti kÄ• marÄ• go ca so appahÄ«naá¹-á¹-hena anusa
sesapadesupi eseva nayo. ayaá¹ƒ tÄ• vettha anuttÄ• nattho. atthavinicchayo panetthÄ• pi
niddesanayamukhadassanavaseneva hoti, niddeso cettha heá¹-á¹-hÄ• vutto.

uppattiá¹-á¹-hÄ• navÄ• rÄ• dayo aá¹-á¹-ha vÄ• rÄ• ca, tatrÄ• yaá¹ƒ
pÄ• á¸·ivavatthÄ• nÄ• nupubbikÄ• mukhamattappakÄ• sanÄ• . tesaá¹ƒ hi paá¹-hamo anusa
nÄ• ma. tattha vÄ• rabhedo yamakayojanavÄ• re natthi, itaresu pana sattasu mahÄ• vÄ• re
anusayavÄ• ro anulomapaá¹-ilomanayavasena duvidho hoti. tattha anulomanaye ``yassa ya
anusetÄ«â€™â€™ ti puggalokÄ• satadubhayanÄ• mavasena tayo antaravÄ• rÄ• honti, tes
ekamÅ«lakadvimÅ«lakatimÅ«lakacatumÅ«lakapaÃ±camÅ«lakachamÅ«lakÄ• naá¹ƒ vasena
anulomanaye, evaá¹ƒ paá¹-ilomanayepi veditabbÄ• . yathÄ• cettha anusayavÄ• re, evaá¹ƒ

sÄ• nusayavÄ• rapajahanavÄ• rapariÃ±Ã±Ä• vÄ• rapahÄ«navÄ• rauppajjanavÄ• resu paÃ±
tÄ«su vÄ• resu viseso. okÄ• savÄ• re ``yattha tatthÄ• â€™â€™ ti avatvÄ• ``yato tatoâ€™â
desanÄ• katÄ• . sesaá¹ƒ tÄ• disameva \Be 415/. yo panÄ• yaá¹ƒ sabbapacchimo dhÄ• tuv
vissajjanavÄ• roti dvidhÄ• á¹-hito. tattha pucchÄ• vÄ• ro anulomapaá¹-ilomavasena duvidh
pucchÄ• nukkamena vissajjanaá¹ƒ katanti. evaá¹ƒ tÄ• vettha pÄ• á¸·ivavatthÄ• naá¹ƒ vedita

tatridaá¹ƒ aá¹-á¹-hannaá¹ƒ vÄ• rÄ• naá¹ƒ Ä• dito paá¹-á¹-hÄ• ya mukhamattadassanaá¹ƒ. `
anuseti? kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha kÄ• marÄ• gÄ• nusayo anuseti. katt
dukkhÄ• ya vedanÄ• ya ... pe ... mÄ• nÄ• nusayo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su r
anuseti. diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo ca sabbasakkÄ• yapariyÄ• pannesu dhamm
rÅ«pÄ• rÅ«padhÄ• tÅ«su, avijjÄ• nusayo sabbasakkÄ• yapariyÄ• pannesu dhammesu anus
paá¹-hamavÄ• re pÄ• á¸·inayo.

tattha \Ne 318/ __kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• sÅ«_ti kÄ• mÄ• vacarabhÅ«miyaá¹ƒ
dvÄ«su vedanÄ• su, kÄ• marÄ• gÄ• nusayo pana sahajÄ• tavasena, Ä• rammaá¹‡avasena
uppajjati, tattha akusalÄ• hi sukhaupekkhÄ• hi sahajÄ• topi hutvÄ• tÄ• Ä• rammaá¹‡aá¹ƒ k
avasesÄ• pana kÄ• mÄ• vacarakusalavipÄ• kakiriyavedanÄ• Ä• rammaá¹‡ameva katvÄ•
anusayamÄ• no cesa tÄ• hi vedanÄ• hi sampayuttesu saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á
vedanÄ• naá¹ƒ assÄ• daá¹-á¹-hena kÄ• marÄ• gÄ• nusayuppattiyÄ• sesasampayuttehi pa
veneyyÄ• naá¹ƒ subodhattÄ• ca dvÄ«su vedanÄ• suyeva anusetÄ«ti vuttaá¹ƒ, evaá¹ƒ upar
anusayamÄ• no imÄ• su dvÄ«su vedanÄ• suyeva, vedanÄ• sampayuttesu dhammesu ca a
rÅ«pÄ• dÄ«supi anuseti eva. vuttampi cetaá¹ƒ __vibhaá¹…gappakaraá¹‡e_ ``yaá¹ƒ loke piy
ettha sattÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo anusetÄ«â€™â€™ ti (Vibh 816), etthÄ• nusayay
vedanÄ• ya rÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ«â€™â€™ tiÄ• di. e
chasupi Ä• rammaá¹‡esu anusetÄ«ti vuttaá¹ƒ hoti. idha pana taá¹ƒ sabbaá¹ƒ avatvÄ• kiÃ±c
kÄ• raá¹‡ena vuttanti gahetabbaá¹ƒ.

__dukkhÄ• yÄ• _ti ettha paá¹-ighacittasampayuttÄ• dve domanassavedanÄ• , kÄ• yaviÃ±Ã
dukkhavedanÄ• cÄ• ti tisso vedanÄ• , taá¹ƒ sampayuttÄ• ca dhammÄ• , aniá¹-á¹-hÄ• cha
paá¹-ighÄ• nusayasahajÄ• tavasena, Ä• rammaá¹‡avasena ca yathÄ• rahaá¹ƒ anusayanaá
dve vedanÄ• iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ vÄ• paá¹-ighassa Ä• rammaá¹‡aá¹ƒ na hontÄ«ti? n
parihÄ«najjhÄ• nassa hi naá¹-á¹-haá¹ƒ iá¹-á¹-haá¹ƒ sasampayuttadhammaá¹ƒ jhÄ• namÄ• n
uppajjati, taá¹ƒ pana Ä• rammaá¹‡amattameva, nÄ• nusayanaá¹-á¹-hÄ• naá¹ƒ iá¹-á¹-hattÄ•
iá¹-á¹-hato paá¹-ihanananimittaá¹ƒ, yaá¹ƒ pana tatthuppannaá¹ƒ, tassa paá¹-ighamattameva
paá¹-ighÄ• nusayoti. paá¹-ighÄ• nusayo hi aniá¹-á¹-hÄ• rammaá¹‡e paá¹-ihananavasena up
itaro domanassena saddhiá¹ƒ uppannopi attano paá¹-ihananakiccassa akaraá¹‡ato paá¹-igh
abbohÄ• rikattaá¹ƒ gacchati. yathÄ• hi pÄ• á¹‡Ä• tipÄ• tacetanÄ• ya saddhiá¹ƒ uppannopi
nÄ• ma na hoti, abbohÄ• rikattaá¹ƒ gacchati, evanti gahetabbaá¹ƒ. teneva nekkhammassita

sevitabbaá¹ƒ vuttaá¹ƒ. mÄ• nÄ• nusayassa pana dukkhadomanassavajjitÄ• sabbe lokiyÄ•
anusayanaá¹-á¹-hÄ• naá¹ƒ. ``dukkhÄ• ya vedanÄ• ya apariyÄ• panne ettha ... pe ... mÄ• nÄ
ti hi \Be 417/ vuttaá¹ƒ. diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• naá¹ƒ pana lokuttaravajjitÄ•
anusayanaá¹-á¹-hÄ• naá¹ƒ. tena vuttaá¹ƒ ``sabbasakkÄ• yapariyÄ• pannesu \Ne 319/ dham
saá¹ƒsÄ• ravaá¹-á¹-anissitaá¹-á¹-hena sakkÄ• yapariyÄ• pannesu sabbadhammesÅ«ti attho
veditabbo. sabbattha ca sahajÄ• tÄ• rammaá¹‡abhedo heá¹-á¹-hÄ• vuttanayeneva veditabb

bhavarÄ• gÄ• nusayo pana kiÃ±cÄ• pi diá¹-á¹-hivippayuttesu catÅ«su cittesu uppajjanato s
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su anusetÄ«ti vattabbo bhaveyya, so pana yasmÄ•
rÅ«pÄ• rÅ«pÄ• vacaramevÄ• rammaá¹‡aá¹ƒ labhati, na kÄ• mÄ• vacarÄ• rammaá¹‡ameva
anusayanaá¹-á¹-hÄ• naá¹ƒ, tasmÄ• Ä• rammaá¹‡avasena niyamaá¹ƒ akatvÄ• ``rÅ«padhÄ
bhavarÄ• gÄ• nusayo anusetÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ rÄ• gavasena so ca sabbopi rÄ•
gahetabboti ayaá¹ƒ uppattiá¹-á¹-hÄ• navÄ• re nayo.

itaresu pana sattasu mahÄ• vÄ• resu tÄ• va ``yassa kÄ• marÄ• gÄ• nusayo anuseti, tassa
Ä• mantÄ• . yassa vÄ• pana paá¹-ighÄ• nusayo anuseti, tassa kÄ• marÄ• gÄ• nusayo anu
kÄ• marÄ• gÄ• nusayo anuseti, tassa mÄ• nÄ• nusayo anusetÄ«ti? Ä• mantÄ• . yassa vÄ•
kÄ• marÄ• gÄ• nusayo anusetÄ«ti? anÄ• gÄ• missa mÄ• nÄ• nusayo anuseti, no ca tassa
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ mÄ• nÄ• nusayo ca anuseti, kÄ• marÄ• gÄ• nusayo ca anuset
anuseti, tassa diá¹-á¹-hÄ• nusayo anusetÄ«ti? dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nu
... diá¹-á¹-hÄ• nusayo ca anuseti, yassa vÄ• pana ... pe ... Ä• mantÄ• . yassa kÄ• marÄ• gÄ
vicikicchÄ• nusayo \Be 418/ anusetÄ«â€™â€™ ti pucchÄ• yapi diá¹-á¹-hÄ• nusayasadisam
kÄ• marÄ• gÄ• nusayo anuseti, tassa bhavarÄ• gÄ• nusayo anusetÄ«ti? Ä• mantÄ• . yassa
... pe ... tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ bhavarÄ• gÄ• nusayo ca anuseti, kÄ• marÄ• gÄ• nusa
avijjÄ• nusayepi eseva nayo. iminÄ• nayena paá¹-ighÄ• nusayÄ• dimÅ«likÄ• su pucchÄ• s
ayaá¹ƒ ekamÅ«lake nayo.

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anuseti, tassa mÄ• nÄ• nusayo anu
dvimÅ«likÄ• ... pe ... paÃ±camÅ«likÄ• naá¹ƒ pana ekamÅ«le vuttÄ• nusÄ• rena vissajjanan
tatrÄ• yaá¹ƒ pacchimÄ• nusaye yojanÄ• --- ``yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• n
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anuseti, tassa avijjÄ•
Ä• mantÄ• . yassa vÄ• pana avijjÄ• nusayo anuseti, tassa kÄ• marÄ• gÄ• nusayo ca ... pe
anusetÄ«ti? anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nusayo c
puggalÄ• naá¹ƒ avijjÄ• nusayo ca kÄ• marÄ• gapaá¹-ighamÄ• nabhavarÄ• gÄ• nusayÄ• ca
diá¹-á¹-hivicikicchÄ• nusayÄ• , puthujjanassa pana sabbepi anusentÄ«â€™â€™ ti ayaá¹ƒ p

okÄ• savÄ• re pana ``yattha kÄ• marÄ• gÄ• nusayo anuseti, tattha paá¹-ighÄ• nusayo anus
... pe ... anusetÄ«ti? no. yattha kÄ• marÄ• gÄ• nusayo anuseti, tattha mÄ• nÄ• nusayo anus

vÄ• pana mÄ• nÄ• nusayo anuseti, tattha kÄ• marÄ• gÄ• nusayo anusetÄ«ti? rÅ«padhÄ• t
mÄ• nÄ• nusayo anuseti \Be 419/, na kÄ• marÄ• gÄ• nusayo, kÄ• madhÄ• tuyÄ• dvÄ«su v
yattha kÄ• marÄ• gÄ• nusayo ... pe ... anusetÄ«ti? Ä• mantÄ• . yattha vÄ• pana ... pe ... an
vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo anuseti, na kÄ•
dvÄ«su vedanÄ• su tadubhayaá¹ƒ anuseti. yattha kÄ• marÄ• gÄ• nusayo ... pe ... anuseti, t
anusetÄ«ti? no. yattha vÄ• pana ... pe ... no. yattha kÄ• marÄ• gÄ• nusayo anuseti, tattha a
anusetÄ«ti? Ä• mantÄ• . yattha vÄ• pana ... pe ... anusetÄ«ti? dukkhÄ• ya vedanÄ• ya rÅ«
avijjÄ• nusayo anuseti, na kÄ• marÄ• gÄ• nusayo, kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su

yattha paá¹-ighÄ• nusayo anuseti, tattha mÄ• nÄ• nusayo anusetÄ«ti? no. yattha vÄ• pana
paá¹-ighÄ• nusayo anuseti, tattha diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo anusetÄ«ti? Ä• ma
pe ... anusetÄ«ti? kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«pÄ• rÅ«padhÄ• tuyÄ• ettha v
paá¹-ighÄ• nusayo, dukkhÄ• ya pana vedanÄ• ya tadubhayaá¹ƒ anuseti. yattha paá¹-ighÄ•
bhavarÄ• gÄ• nusayo anusetÄ«ti? no. yattha vÄ• pana ... pe ... no. yattha paá¹-ighÄ• nusay
avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• . yattha vÄ• pana ... pe ... anusetÄ«ti ... pe ... dukkh
tadubhayaá¹ƒ anuseti, aÃ±Ã±attha avijjÄ• nusayo ca.

yattha \Ne 321/ mÄ• nÄ• nusayo anuseti, tattha diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo anu
vÄ• pana ... pe ... anusetÄ«ti? dukkhÄ• ya vedanÄ• ya diá¹-á¹-hÄ• nusayova, netaro \Be 42
sabbattha anuseti. yattha mÄ• nÄ• nusayo anuseti, tattha bhavarÄ• gÄ• nusayo anusetÄ«ti
vedanÄ• su mÄ• nÄ• nusayo, netaro, rÅ«pÄ• rÅ«padhÄ• tuyÄ• pana tadubhayaá¹ƒ anuset
Ä• mantÄ• . yattha mÄ• nÄ• nusayo anuseti, tattha avijjÄ• nusayo ... pe ... Ä• mantÄ• . yatth
anusetÄ«ti? dukkhavedanaá¹ƒ á¹-hapetvÄ• tadaÃ±Ã±Ä• su sabbattha tadubhayaá¹ƒ anuse
tattha vicikicchÄ• nusayo ... pe ... Ä• mantÄ• . yattha diá¹-á¹-hÄ• nusayo, tattha bhavarÄ• gÄ
kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su diá¹-á¹-hÄ• nusayova, rÅ«pÄ• rÅ«pabhavesu tadubh
... pe ... Ä• mantÄ• . yattha diá¹-á¹-hÄ• nusayo anuseti, tattha avijjÄ• nusayo ... pe ... Ä• ma
pana ... pe ... Ä• mantÄ• . esa nayo vicikicchÄ• mÅ«lakesupi. yattha bhavarÄ• gÄ• nusayo,
anusetÄ«ti? Ä• mantÄ• . yattha vÄ• pana ... pe ... anuseti, tattha kÄ• madhÄ• tuyÄ• tÄ«su
avijjÄ• nusayova, rÅ«pÄ• rÅ«pabhavesu pana tadubhayaá¹ƒ anusetÄ«â€™â€™ ti ayametth

``yassa ... pe ... nÄ• nuseti. yassa ... pe ... nÄ• nuseti mÄ• nÄ• nusayo, arahato pana tadub
yassa vÄ• pana ... pe ... Ä• mantÄ• . yassa kÄ• marÄ• gÄ• nusayo nÄ• nuseti, tassa diá¹-á
vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• . yassa vÄ• pana ... pe ... nÄ• nusetÄ«ti? dv
vicikicchÄ• nusayova nÄ• nuseti, netaro, anÄ• gÄ• miarahantÄ• naá¹ƒ tadubhayampi nÄ• n
puggalavÄ• re,

``yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, tattha paá¹-ighÄ• nusayo nÄ• nusetÄ«ti? dukkh
kÄ• marÄ• gÄ• nusayova nÄ• nuseti, netaro, rÅ«pÄ• rÅ«padhÄ• tupariyÄ• pannesu tadubh

... pe ... nÄ• nusetÄ«ti \Be 421/? kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su paá¹-ighÄ• nusayo
rÅ«pÄ• rÅ«papariyÄ• pannesu pana tadubhayaá¹ƒ nÄ• nuseti. yattha kÄ• marÄ• gÄ• nusay
nÄ• nusetÄ«ti? rÅ«pÄ• rÅ«padhÄ• tÅ«su kÄ• marÄ• gÄ• nusayova, dukkhÄ• ya pana veda
tadubhayaá¹ƒ nÄ• nuseti. yattha vÄ• pana ... pe ... Ä• mantÄ• . yattha kÄ• marÄ• gÄ• nusa
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo nÄ• nusetÄ«ti? dukkhÄ• ya vedanÄ• ya rÅ«pÄ• rÅ«
kÄ• marÄ• gÄ• nusayova, apariyÄ• panne pana tadubhayaá¹ƒ nÄ• nusetÄ«â€™â€™ tiÄ• d

``yassa \Ne 322/ yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, tassa tattha paá¹-ighÄ• nusayo
puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya kÄ• marÄ• gÄ• nusayova, rÅ«pÄ• rÅ«papariyÄ• pa
dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha tadubhayaá¹ƒ nÄ• nuseti. yassa vÄ• pana yattha ... p
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su paá¹-ighÄ• nusayova,
tadubhayaá¹ƒ nÄ• nuseti, dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha tadubhayaá¹ƒ nÄ• nuseti. ya
kÄ• marÄ• gÄ• nusayo nÄ• nuseti, tassa tattha mÄ• nÄ• nusayo nÄ• nusetÄ«ti? tiá¹‡á¹‡aá
rÅ«pÄ• rÅ«padhÄ• tuyÄ• kÄ• marÄ• gÄ• nusayova, netaro, dukkhÄ• ya vedanÄ• ya, apari
nÄ• nuseti, anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«pÄ• rÅ«padhÄ• tuy
sabbattha tadubhayaá¹ƒ nÄ• nusetÄ«â€™â€™ tiÄ• dinÄ• puggalokÄ• savÄ• re ca vuttÄ• n
pÄ• á¸·inayo.

tattha ``yassa kÄ• marÄ• gÄ• nusayo anuseti, tassa paá¹-ighÄ• nusayo anusetÄ«â€™â€™
``Ä• mantÄ• â€™â€™ ti paá¹-ivacanaá¹ƒ dinnaá¹ƒ, taá¹ƒ duddinnaá¹ƒ viya khÄ• yati. kasmÄ
kÄ• marÄ• gapaá¹-ighÄ• naá¹ƒ ekakkhaá¹‡e anuppattito. yathÄ• hi ``yassa manÄ• yatanaá
dhammÄ• yatanaá¹ƒ uppajjatÄ«â€™â€™ tiÄ• dÄ«su manÄ• yatanadhammÄ• yatanÄ• dÄ«
kÄ• marÄ• gapaá¹-ighÄ• , visuÃ±Ã±eva uppajjanato, tasmÄ• ettha ``noâ€™â€™ ti paá¹-ise
pana akatvÄ• ``Ä• mantÄ• â€™â€™ ti paá¹-ivacanassa dinnattÄ• heá¹-á¹-hÄ• yamakesu
khaá¹‡apaccuppannavasena vattamÄ• navohÄ• raá¹ƒ aggahetvÄ• aÃ±Ã±athÄ• gahetabb
appahÄ«navasena. appahÄ«nataá¹ƒ hi sandhÄ• ya ayaá¹ƒ anusetÄ«ti vattamÄ• navohÄ• r
khaá¹‡apaccuppannataá¹ƒ, tasmÄ• imissÄ• pucchÄ• ya yassa kÄ• marÄ• gÄ• nusayo app
Ä• pÄ• dito, tassa paá¹-ighÄ• nusayo appahÄ«no, na anuppattidhammataá¹ƒ Ä• pÄ• dito, ta
appahÄ«noti evamattho gahetabbo. yasmÄ• ca tesu kÄ• marÄ• gapaá¹-ighesu yasseko ap
appahÄ«nova hoti, tasmÄ• ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. ito paresupi evarÅ«pesu uppa
eseva nayo. __tiá¹‡á¹‡aá¹ƒ puggalÄ• na_nti puthujjanasotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ
sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ. evaá¹ƒ uppajjanaá¹ƒ dÄ«pitaá¹ƒ. okÄ• savÄ• rassa pa
kÄ• marÄ• gapaá¹-ighÄ• ekacitte na uppajjanti, tasmÄ• ``noâ€™â€™ ti paá¹-isedho kato.
kÄ• marÄ• gapaá¹-ighÄ• dayo ekasmiá¹ƒ á¹-hÄ• nasaá¹…khÄ• te citte, Ä• rammaá¹‡e vÄ•
``natthÄ«â€™â€™ ti tattha paá¹-ikkhepo kato, ayaá¹ƒ pucchÄ• apubbÄ• \Ne 323/ evÄ• ti a
puggalokÄ• savÄ• re __catunna_nti puthujjanasotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«n
anÄ• gÄ• miarahante sandhÄ• ya vuttanti ayaá¹ƒ anusayavÄ• re nayo.

sÄ• nusayavÄ• re pana ``yo kÄ• marÄ• gÄ• nusayena sÄ• nusayo, so paá¹-ighÄ• nusayen
... mÄ• nÄ• nusayena \Be 423/ sÄ• nusayoti? Ä• mantÄ• . yo vÄ• pana mÄ• nÄ• nusayena
kÄ• marÄ• gÄ• nusayena sÄ• nusayoti? anÄ• gÄ• mÄ« mÄ• nÄ• nusayeneva, na kÄ• marÄ
tadubhayenÄ• pi anusayenÄ• â€™â€™ ti iminÄ• nayena sesesu dukamÅ«lÄ• dÄ«su pucch
ayaá¹ƒ puggalavÄ• re nayo.

``yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo, tato paá¹-ighÄ• nusayena sÄ• nusayoti? no ...
sÄ• nusayoti? Ä• mantÄ• . yato vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo, tato kÄ• marÄ•
rÅ«pÄ• rÅ«padhÄ• tuyÄ• mÄ• nÄ• nusayeneva, netarena, kÄ• madhÄ• tuyÄ• dvÄ«su ved
tiÄ• dinÄ• okÄ• savÄ• re ca,

``yo yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo, so tato paá¹-ighÄ• nusayena sÄ• nusayoti
puggalokÄ• savÄ• re cÄ• ti evaá¹ƒ anulomanaye ca, ``yo kÄ• marÄ• gÄ• nusayena niranus
niranusayoti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• paá¹-ilomanayepi sabbattha anusayavÄ• re v
pucchÄ• vissajjananayo Ã±Ä• tabbo.

tattha __yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo_ti yato kÄ• raá¹‡ato uppannena kÄ• m
kiá¹ƒ so tato kÄ• raá¹‡ato uppannapaá¹-ighÄ• nusayenapi sÄ• nusayoti vuccati. yasmÄ• pa
na uppajjanti, tasmÄ• ``noâ€™â€™ ti paá¹-isedho kato sesaá¹ƒ tÄ• disamevÄ• ti ayaá¹ƒ sÄ

pajahanavÄ• re \Be 424/ pana ``yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati, so paá¹-ighÄ• nusa
... pe ... mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti? tadekaá¹-á¹-haá¹ƒ pajahati. yo vÄ• pana mÄ• nÄ
kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? no ... pe ... so diá¹-á¹-hÄ• nusayaá¹ƒ vicikicchÄ• nu
yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati, so kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti \Ne
pajahati. yo ... pe ... bhavarÄ• gÄ• nusayaá¹ƒ avijjÄ• nusayaá¹ƒ pajahatÄ«ti? tadekaá¹-á¹-ha
... yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca ... pe ... pa
tiÄ• dinÄ• puggalavÄ• re,

``yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati, tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti? no ... pe
kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati, tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ• . yato
pajahati, tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? rÅ«pÄ• rÅ«padhÄ• tuyÄ• tato mÄ• nÄ
pana dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«â€™â€™ tiÄ• dinÄ• okÄ• sav

``yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati, so tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti? no
mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti? tadekaá¹-á¹-haá¹ƒ pajahati ... pe ... vicikicchÄ• nusayaá¹ƒ
vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati, so tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«
vedanÄ• ya rÅ«pÄ• rÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaá¹ƒ pajahati, no ca so tato
pajahati, sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusaya

kÄ• marÄ• gÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahatÄ«â€™â€™ tiÄ• dinÄ• puggalokÄ• sa
ca, ``yo kÄ• marÄ• gÄ• nusayaá¹ƒ na pajahati, so paá¹-ighÄ• nusayaá¹ƒ na pajahatÄ«ti? Ä•
vicikicchÄ• nusayaá¹ƒ na pajahatÄ«ti \Be 425/? aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaá¹ƒ n
anÄ• gÄ• mimaggasamaá¹…giá¹ƒ, aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• t
tiÄ• dinÄ• paá¹-ilomanaye ca sabbattha pucchÄ• vissajjananayo Ã±Ä• tabbo.

tattha __pajahatÄ«_ti tena tena maggena pahÄ• napariÃ±Ã±Ä• vasena pajahati. __tadekaá
pahÄ• nekaá¹-á¹-hataá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-hamamaggÄ• dinÄ• hi na kevalaá¹ƒ di
pahÄ«yanti, atha kho apÄ• yagamaniyÄ• tena kÄ• marÄ• gapaá¹-ighamÄ• nÄ• dayopi pah
paá¹-hamamaggavajjhÄ• hi kÄ• marÄ• gÄ• , apÄ• yagamaniyÄ• ca mÄ• nÄ• vijjÄ• dayopi
pahÄ• nekaá¹-á¹-hÄ• hutvÄ• pahÄ«yanti evÄ• ti ``noâ€™â€™ ti arahattamaggaá¹-á¹-haá¹ƒ
kÄ• marÄ• gÄ• nusayaá¹ƒyeva pahÄ«nattÄ• na pajahatÄ«ti. __yato kÄ• marÄ• gÄ• nusaya
uppajjanakaá¹ƒ kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti attho, __aá¹-á¹-hamako_ti sotÄ• patt
dakkhiá¹‡eyyakkamena arahattaphalaá¹-á¹-hato paá¹-á¹-hÄ• ya gaá¹‡iyamÄ• no aá¹-á¹-ham
__anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• _ti \Ne 3
tesu hi puthujjanÄ• pahÄ• napariÃ±Ã±Ä• ya abhÄ• vena na pajahanti, sesÄ• tesaá¹ƒ pahÄ
sabbattha vinicchayo veditabboti ayaá¹ƒ pajahanavÄ• re nayo.

pariÃ±Ã±Ä• vÄ• ro pana ``yo kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti, so paá¹-ighÄ• nusay
tiÄ• dinÄ• pajahanavÄ• rasadisova. ayampi hi pajahanavÄ• ro viya maggaá¹-á¹-hÄ• naÃ±Ã
tattha __parijÄ• nÄ• tÄ«_ti tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nÄ• tÄ«ti attho. ayaá¹ƒ pariÃ±Ã±Ä• v

pahÄ«navÄ• re pana ``yassa kÄ• marÄ• gÄ• nusayo pahÄ«no, tassa paá¹-ighÄ• nusayo pa
mÄ• nÄ• nusayo pahÄ«noti? anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayova, arahato \Be 426/ p
tiÄ• dinÄ• puggalavÄ• re, ``yattha kÄ• marÄ• gÄ• nusayo pahÄ«no, tattha paá¹-ighÄ• nusa
pahÄ«noti vÄ• appahÄ«noti vÄ• . yattha vÄ• pana ... pe ... na vattabbo ... pe ... tattha mÄ•
pahÄ«noti? Ä• mantÄ• . yattha vÄ• pana ... pe ... pahÄ«noti? rÅ«pÄ• rÅ«padhÄ• tuyÄ• ett
kÄ• marÄ• gÄ• nusayo na vattabbo, kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha tadubhay
okÄ• savÄ• re, puggalokÄ• savÄ• reti evaá¹ƒ anulomanaye, ``yassa kÄ• marÄ• gÄ• nusayo
paá¹-ighÄ• nusayo appahÄ«noti? Ä• mantÄ• . yassa vÄ• pana ... pe ... Ä• mantÄ• ... pe ...
mÄ• nÄ• nusayo appahÄ«no, tassa kÄ• marÄ• gÄ• nusayo appahÄ«noti? anÄ• gÄ• missa
puggalÄ• naá¹ƒ tadubhayaá¹ƒ appahÄ«naâ€™â€™ ntiÄ• dinÄ• paá¹-ilomanaye ca vuttana
Ã±Ä• tabbo.

ettha ca phalaá¹-á¹-havaseneva attho gahetabbo maggaá¹-á¹-hÄ• naá¹ƒ pahÄ«nakilesattÄ•
anusayÄ• pahÄ«yanti eva, na pana pahÄ«nÄ• ti anÄ• gÄ• miÄ• dayo phalaá¹-á¹-hÄ• va ga
vattabboâ€™â€™ ti idaá¹ƒ ubhinnaá¹ƒ uppattiá¹-á¹-hÄ• nassa asÄ• dhÄ• raá¹‡attÄ• vuttaá
kÄ• marÄ• gÄ• nusayassa uppattiá¹-á¹-hÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ paá¹-ighÄ• nusayassa. abhÄ

uppajjati, magge bhÄ• vite tattheva so pahÄ«no nÄ• ma hoti, tasmÄ• so tattha pahÄ«noti v
vattabbo, sabbatthÄ• pi pana sayaá¹ƒ abhÄ• vena tattha appahÄ«noti na vattabbo. ubhinna
sÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya \Ne 326/ ``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ. mÄ
vedanÄ• dvayasaá¹…khÄ• te sÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• ne kÄ• marÄ• gena saddhiá¹ƒ pah
kÄ• marÄ• gÄ• nusayo appahÄ«no_ti puthujjanassa, sotÄ• pattisakadÄ• gÄ• miphalaá¹-á¹-
gahetabbo. ``tiá¹‡á¹‡aá¹ƒ puggalÄ• naâ€™â€™ nti hi vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyamevÄ
nayo.

uppajjanavÄ• re pana ``yassa kÄ• marÄ• gÄ• nusayo uppajjati, tassa paá¹-ighÄ• nusayo up
sabbattha anusayavÄ• rasadisovÄ• ti ayaá¹ƒ uppajjanavÄ• re nayo.

dhÄ• tuvÄ• re pana ``kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa kati an
nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ upa
bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa ... pe ... rÅ«pa
arÅ«padhÄ• tuá¹ƒ upapajjantassa ... pe ... kati bhaá¹…gaá¹ƒ? kÄ• madhÄ• tuyÄ• cutassa r
arÅ«padhÄ• tuá¹ƒ upapajjantassa ... pe ... na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapa
kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati bhaá¹…gÄ• â€™â€™ ti evaá¹ƒ
pucchÄ• , tathÄ• ``rÅ«padhÄ• tuyÄ• cutassÄ• â€™â€™ tiÄ• dinÄ• rÅ«padhÄ• tumÅ«lakÄ
sattavÄ«sati anulomapucchÄ• , tathÄ• ``na kÄ• madhÄ• tuyÄ• cutassÄ• â€™â€™ tiÄ• din
paá¹-ilomapucchÄ• ca, tathÄ• ``na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa kÄ•
upapajjantassÄ• â€™â€™ tiÄ• dinÄ• sattavÄ«sati dukamÅ«lakÄ• pucchÄ• cÄ• ti evaá¹ƒ
veditabbÄ• .

tattha __anusentÄ«_ti cittasantÄ• ne anugatÄ• hutvÄ• kati anusenti, __bhaá¹…gÄ• _ti an
cÄ• ti evaá¹ƒ kati vibhajitabbÄ• ti attho. __na kÄ• madhÄ• tuá¹ƒ upapajjantassÄ• _ti kÄ• ma
rÅ«pÄ• rÅ«padhÄ• tuyo upapajjantassa. __na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tu_nti arÅ«
__na kÄ• madhÄ• tuyÄ• _ti rÅ«pÄ• rÅ«padhÄ• tÅ«hi cutassa, evaá¹ƒ sesesupi sabbattha \E
dhÄ• tuvasena ca attho veditabboti ayaá¹ƒ uddesavÄ• re nayo.

niddesavÄ• re panassa ``kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa ka
kassaci paÃ±ca anusayÄ• anusenti, anusayÄ• bhaá¹…gÄ• natthi, kÄ• madhÄ• tuyÄ• cut
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca, kassaci tayo \Ne 327/ ...
natthÄ«â€™â€™ ti iminÄ• nayena sabbattha vissajjanaá¹ƒ veditabbaá¹ƒ, ayaá¹ƒ panettha
cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anusenti, tathÄ• ``arÅ«padhÄ
kÄ• madhÄ• tuá¹ƒ upapajjantassÄ• â€™â€™ tiÄ• dÄ«supi, arÅ«padhÄ• tuyÄ• pana cutass
heá¹-á¹-hÄ• upapajjamÄ• no kÄ• madhÄ• tuá¹ƒ eva upapajjati, satteva anusayÄ• anusent
evarÅ«pesu vissajjananayo veditabboti ayaá¹ƒ viseso, sesaá¹ƒ vuttanayamevÄ• ti ayametth

tattha __kassaci sattÄ• _ti puthujjanavasena vuttaá¹ƒ, __paÃ±cÄ• _ti sotÄ• pannasakadÄ•
tesaá¹ƒ hi diá¹-á¹-hivicikicchÄ• nusayÄ• pahÄ«nÄ• ti, kÄ• madhÄ• tuyÄ• pana anÄ• gÄ• m
paá¹-hamavÄ• re ``kassaci tayoâ€™â€™ ti na vuttaá¹ƒ, rÅ«pÄ• rÅ«padhÄ• tÅ«su uppajjana
... anÄ• gÄ• mÄ«naá¹ƒ hi kÄ• marÄ• gapaá¹-ighÄ• nampi pahÄ«nattÄ• tayova anusayÄ• a
uppattivasena nayo, anusayÄ• naá¹ƒ anusayanaá¹ƒ aggahetvÄ• appahÄ«nabhÄ• vena paa
anusayanaá¹ƒ gahetabbaá¹ƒ. __sattevÄ• _ti ariyasÄ• vakassa rÅ«pÄ• rÅ«padhÄ• tuyÄ• cu
kÄ• mabhavÄ• dÄ«su upapatti nÄ• ma natthi, puthujjanasseva hoti, tasmÄ• ``sattevÄ• â€™
arÅ«padhÄ• tuyÄ• cutassa rÅ«padhÄ• tuyÄ• upapatti natthÄ«ti. kasmÄ• natthi? arÅ«pÄ«n
abhÄ• vÄ• . te \Be 429/ hi sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamanarÅ«padhÄ• tuá¹ƒ
suviÃ±Ã±eyyamevÄ• ti ayaá¹ƒ dhÄ• tuvÄ• re nayo. ayaá¹ƒ anusayayamakamÄ• tikatthasaá

cittayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

cittayamakamÄ• tikÄ• yaá¹ƒ pana pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va evaá¹ƒ veditabbaá¹ƒ. imi
puggalavÄ• ro dhammavÄ• ro puggaladhammavÄ• roti Ä• ditova tayo suddhikamahÄ• vÄ•
uppajjati na nirujjhatÄ«â€™â€™ ti evaá¹ƒ puggalavasena cittassa uppajjananirujjhanÄ• dibh
__puggalavÄ• ro_ nÄ• ma. ``yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhatÄ«â€™â€™ ti evaá¹ƒ dham
uppajjananirujjhanÄ• dibhedaá¹ƒ dÄ«pento gato __dhammavÄ• ro_ nÄ• ma. ``yassa yaá¹ƒ
nirujjhatÄ«â€™â€™ ti evaá¹ƒ ubhayavaseneva cittassa uppajjananirujjhanÄ• dibhedaá¹ƒ dÄ
__puggaladhammavÄ• ro_ nÄ• ma.

tato \Ne 328/ ``yassa sarÄ• gaá¹ƒ cittaâ€™â€™ ntiÄ• dÄ«naá¹ƒ soá¸·asannaá¹ƒ padÄ• naa
sarÄ• gÄ• dipadavisesitÄ• soá¸·asa puggalavÄ• rÄ• , soá¸·asa dhammavÄ• rÄ• , soá¸·asa
aá¹-á¹-hacattÄ• lÄ«sa missakavÄ• rÄ• honti, te sarÄ• gÄ• dipadamattaá¹ƒ dassetvÄ• saá¹
kusalaá¹ƒ cittaâ€™â€™ ntiÄ• dinÄ• nayena chasaá¹-á¹-hidvisatasaá¹…khÄ• tÄ• naá¹ƒ abh
vasena apare kusalÄ• dipadavisesitÄ• chasaá¹-á¹-hidvisatapuggalavÄ• rÄ• , chasaá¹-á¹-hid
chasaá¹-á¹-hidvisatapuggaladhammavÄ• rÄ• ti aá¹-á¹-hanavutisattasatÄ• missakavÄ• rÄ•
kusalÄ• dipadamattaá¹ƒ dassetvÄ• saá¹ƒkhittÄ• yeva, yÄ• nipettha sanidassanÄ• dÄ«ni pa
yujjanti, tÄ• ni moghapucchÄ• vasena gahitÄ• nÄ«ti.

tesu pana tÄ«su vÄ• resu sabbapaá¹-hame suddhikapuggalamahÄ• vÄ• re tÄ• va uppÄ• d
uppÄ• duppannavÄ• ro nirodhuppannavÄ• ro \Be 430/ uppÄ• davÄ• ro nirodhavÄ• ro uppÄ
uppajjamÄ• nananirodhavÄ• ro uppajjamÄ• nuppannavÄ• ro nirujjhamÄ• nuppannavÄ• ro u
atÄ«tÄ• nÄ• gatavÄ• ro uppannuppajjamÄ• navÄ• ro niruddhanirujjhamÄ• navÄ• ro atikkan
antaravÄ• rÄ• , tesu uppÄ• davÄ• ro nirodhavÄ• ro uppÄ• danirodhavÄ• roti imesu tÄ«su v
vattamÄ• nÄ• tÄ«tassa, vattamÄ• nÄ• nÄ• gatassa, atÄ«tÄ• nÄ• gatassa cÄ• ti tiá¹‡á¹‡aá¹
anulomapaá¹-ilomato cha cha katvÄ• aá¹-á¹-hÄ• rasa yamakÄ• ni, uppannuppÄ• davÄ• re
anulomato dve, paá¹-ilomato dveti cattÄ• ri yamakÄ• ni, sesesu Ä• dito niddiá¹-á¹-hesu tÄ«s

niddiá¹-á¹-hesu tÄ«su, avasÄ• ne niddiá¹-á¹-hesu catÅ«sÅ«ti dasasu vÄ• resu anulomato ek
ekanti dve dve katvÄ• vÄ«sati yamakÄ• ni, evaá¹ƒ sabbesupi cuddasasu antaravÄ• resu dv
caturÄ• sÄ«ti pucchÄ• , aá¹-á¹-hasaá¹-á¹-hiatthasataá¹ƒ hoti. yathÄ• ca ekasmiá¹ƒ suddhik
tathÄ• suddhikadhammamahÄ• vÄ• re, suddhikapuggaladhammamahÄ• vÄ• repÄ«ti tÄ«su
chabbÄ«satiyamakasataá¹ƒ, tato diguá¹‡Ä• pucchÄ• , diguá¹‡Ä• atthÄ• ca veditabbÄ• , id
sarÄ• gÄ• divasena soá¸·asaguá¹‡aá¹ƒ, kusalÄ• divasena chasaá¹-á¹-hidvisataguá¹‡aá¹ƒ k
cittayamakamÄ• tikÄ• ya anekÄ• ni yamakasahassÄ• ni, taddiguá¹‡Ä• pucchÄ• , taddiguá
pana saá¹ƒkhitto. evamettha pÄ• á¸·ivavatthÄ• naá¹ƒ viditvÄ• idÄ• ni anuttÄ• napadatthÄ•
vibhaá¹…ganayasahito saá¹…khepatthavaá¹‡á¹‡anÄ• nayo evaá¹ƒ veditabbo.

__yassa cittaá¹ƒ uppajjatÄ«_ti yassa puggalassa cittaá¹ƒ uppÄ• dakkhaá¹‡asamaá¹…gitÄ•
nirujjhatÄ«_ti \Ne 329/ nirodhakkhaá¹‡aá¹ƒ appattatÄ• ya na nirujjhati. __tassa citta_nti kiá¹
puggalassa tato paá¹-á¹-hÄ• ya \Be 431/ cittaá¹ƒ nirujjhissatÄ«ti pucchÄ• , tassÄ• ca, ``pac
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, nirujjhissati nuppajjissati, itaresaá¹
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, nirujjhissati ceva uppajjissati cÄ• â
vissajjanaá¹ƒ. tattha __tesaá¹ƒ citta_nti yesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ pacchimacittasaá¹
uppÄ• dakkhaá¹‡e vattati, tesaá¹ƒ tadeva cuticittaá¹ƒ uppÄ• dappattatÄ• ya uppajjati nÄ• m
appattatÄ• ya na nirujjhati nÄ• ma, idÄ• ni pana bhaá¹…gaá¹ƒ patvÄ• taá¹ƒ tesaá¹ƒ cittaá¹
appaá¹-isandhikattÄ• aÃ±Ã±aá¹ƒ nuppajjissati. __itaresa_nti pacchimacittasamaá¹…giá¹ƒ k
á¹-hapetvÄ• avasesÄ• naá¹ƒ sekhÄ• sekhaputhujjanÄ• naá¹ƒ nirujjhissati ceva aÃ±Ã±aá¹ƒ
attabhÄ• ve uppajjissati cÄ• ti attho.

``yassa vÄ• pana cittaá¹ƒ nirujjhissati nuppajjissati, tassa cittaá¹ƒ uppajjati na nirujjhatÄ«â€
imissÄ• dutiyapucchÄ• ya pacchimacittasamaá¹…gino khÄ«á¹‡Ä• savassa cittaá¹ƒ sandhÄ
vissajjanaá¹ƒ. ``yassa cittaá¹ƒ nuppajjati nirujjhati, tassa cittaá¹ƒ na nirujjhissati uppajjissatÄ
pucchÄ• ya ``noâ€™â€™ ti paá¹-isedhova vissajjanaá¹ƒ. na uppajjati nirujjhatÄ«ti hi bhaá¹…
pacchimacittampi sesÄ• naá¹ƒ bhijjamÄ• nacittampi pucchati, tato paá¹-á¹-hÄ• ya pana arah
nirujjhissatÄ«ti sakkÄ• vattuá¹ƒ, uppajjissatÄ«ti pana na sakkÄ• , tasmÄ• ``noâ€™â€™ ti e
``yassa vÄ• pana cittaá¹ƒ na nirujjhissati uppajjissati, tassa cittaá¹ƒ nuppajjati nirujjhatÄ«â€
pucchÄ• ya ``natthÄ«â€™â€™ ti paá¹-ikkhepova vissajjanaá¹ƒ. yassa hi cittaá¹ƒ na nirujjhis
ca puggalo natthÄ«ti.

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppannanti? Ä• mantÄ• , yassa vÄ• pana ... pe ... up
sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, no ca uppajjati, sabbes
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaÃ±ceva uppajjati ca, yassa cittaá¹ƒ nuppajjati \B
cittaá¹ƒ nuppannanti? cittassa bhaá¹…gakkhaá¹‡e cittaá¹ƒ nuppajjati, no ca nuppannaá¹ƒ,
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ cittaá¹ƒ nuppajjati ceva nuppannaÃ±ca
nuppajjatÄ«ti? Ä• mantÄ• . ettha ca __uppanna_nti uppÄ• dasamaá¹…ginopetaá¹ƒ nÄ• ma

uppÄ• dasamaá¹…ginova.

yassa \Ne 330/ cittaá¹ƒ nirujjhati, tassa cittaá¹ƒ uppannanti? Ä• mantÄ• . yassa vÄ• pana .
nirujjhatÄ«ti? bhaá¹…gakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ na nirujjhati, tassa cittaá¹ƒ nuppan
nirodhasamÄ• pannÄ• dÄ«naá¹ƒ cittaá¹ƒ. yassa vÄ• pana ... pe ... Ä• mantÄ• .

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• . yassa vÄ• pana ... pe ...
sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e tathÄ• . ettha ca uppÄ• dappattattÄ• uppajjittha, ta
uppajjati nÄ• mÄ• ti atthoti __aá¹-á¹-hakathÄ• yaá¹ƒ_ khaá¹‡apaccuppannavasena attho vu
imassa atÄ«tacittakkhaá¹‡avasena atthe gayhamÄ• ne eva uparipÄ• á¸·iyÄ• na virujjhati, n
paÃ±Ã±Ä• yati, tasmÄ• pubbÄ• paraá¹ƒ oloketvÄ• pÄ• á¸·iavirodhena attho gahetabbo.

yassa cittaá¹ƒ nuppajjati, tassa cittaá¹ƒ nuppajjitthÄ• ti? uppajjittha. yassa vÄ• pana ... pe .
nuppajjatÄ«ti? natthi. yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ uppajjissatÄ«ti?
pacchimacittasamaá¹…gikhÄ«á¹‡Ä• savavirahitÄ• naá¹ƒ cittaá¹ƒ tathÄ• . yassa vÄ• pana .
uppÄ• dakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ ... pe ... nuppajjissatÄ«ti? asekhÄ• naá¹ƒ pacchim
bhaá¹…gakkhaá¹‡e tathÄ• . yassa vÄ• pana ... pe ... nuppajjatÄ«ti? pacchimacittassa bhaá
yassa cittaá¹ƒ uppajjittha, tassa cittaá¹ƒ uppajjissatÄ«ti? pacchimacittasamaá¹…giá¹ƒ á¹-hap
tathÄ• . yassa vÄ• pana ... pe ... Ä• mantÄ• . yassa cittaá¹ƒ nuppajjittha, tassa cittaá¹ƒ nup
natthi. yassa vÄ• pana ... pe ... nuppajjitthÄ• ti? uppajjittha.

yassa \Be 433/ cittaá¹ƒ nirujjhati, tassa cittaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• . yassa vÄ• pana
nirujjhatÄ«ti? bhaá¹…gakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ ... pe ... na nirujjhitthÄ• ti? nirujjhitt
pana ... pe ... natthi. yassa cittaá¹ƒ nirujjhati, tassa cittaá¹ƒ nirujjhissatÄ«ti? pacchimacittasa
á¹-hapetvÄ• sesÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e tathÄ• . yassa vÄ• pana ... pe ... ses
tathÄ• . yassa cittaá¹ƒ ... pe ... nirujjhissati. yassa vÄ• pana ... pe ... nirujjhati.

yassa cittaá¹ƒ nirujjhittha, tassa cittaá¹ƒ nirujjhissatÄ«ti? pacchimacittassa bhaá¹…gakkhaá
\Ne 331/ sesÄ• naá¹ƒ cittaá¹ƒ tathÄ• . yassa vÄ• pana ... pe ... Ä• mantÄ• . yassa cittaá¹ƒ n
cittaá¹ƒ na nirujjhissatÄ«ti? natthi. yassa vÄ• pana ... pe ... na nirujjhitthÄ• ti? nirujjhittha.

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• . yassa vÄ• pana ... pe ...
sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ nuppajjati, tassa cittaá¹ƒ na n
nirujjhittha. yassa vÄ• pana ... pe ... natthi, yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ nirujjhissa
Ä• mantÄ• . yassa vÄ• pana ... pe ... uppajjatÄ«ti? sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e
nuppajjati, tassa cittaá¹ƒ na nirujjhissatÄ«ti? pacchimacittassa bhaá¹…gakkhaá¹‡e tathÄ• . y
pe ... Ä• mantÄ• . yassa cittaá¹ƒ uppajjittha, tassa cittaá¹ƒ nirujjhissatÄ«ti? nirujjhamÄ• naá¹
pacchimacittaá¹ƒ á¹-hapetvÄ• tathÄ• . yassa vÄ• pana ... pe ... Ä• mantÄ• . yassa cittaá¹ƒ

cittaá¹ƒ na nirujjhissatÄ«ti? natthi. yassa vÄ• pana ... pe ... nuppajjitthÄ• ti? uppajjittha.

yassa cittaá¹ƒ uppajjati, tassa cittaá¹ƒ na nirujjhatÄ«ti? Ä• mantÄ• . yassa vÄ• pana ... pe .
sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ nuppajjati, tassa cittaá¹ƒ niru
sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e tathÄ• . yassa vÄ• pana ... pe ... nuppajjatÄ«ti? Ä•

yassa \Be 434/ cittaá¹ƒ uppajjamÄ• naá¹ƒ, tassa cittaá¹ƒ uppannanti? Ä• mantÄ• . yassa vÄ
uppajjamÄ• nanti? sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ nuppajjan
nuppannanti? nirodhasamÄ• pannÄ• dÄ«naá¹ƒ cittaá¹ƒ tathÄ• . yassa vÄ• pana ... pe ... Ä•

yassa cittaá¹ƒ nirujjhamÄ• naá¹ƒ, tassa cittaá¹ƒ uppannanti? Ä• mantÄ• . yassa vÄ• pana
bhaá¹…gakkhaá¹‡e tathÄ• . yassa cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, tassa cittaá¹ƒ nuppannant
nirodhasamÄ• pannÄ• dÄ«naá¹ƒ cittaá¹ƒ tathÄ• . yassa vÄ• pana ... pe ... Ä• mantÄ• .

yassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• . yassa vÄ• pana ... p
332/? cittasamaá¹…gÄ«naá¹ƒ tathÄ• . yassa cittaá¹ƒ nuppannaá¹ƒ, tassa cittaá¹ƒ nuppajjitth
yassa vÄ• pana ... pe ... nuppannanti? natthi ... pe ... yassa cittaá¹ƒ nuppannaá¹ƒ, tassa cit
nuppajjissatÄ«ti? uppajjissati. yassa vÄ• pana ... pe ... nuppannanti? uppannaá¹ƒ.

yassa cittaá¹ƒ uppajjittha no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjissatÄ«ti? Ä
vÄ• pana cittaá¹ƒ uppajjissati no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjitthÄ• ti
``no ca tassa cittaá¹ƒ nuppannaâ€™â€™ nti idaá¹ƒ asaÃ±Ã±Ä• diacittake sandhÄ• ya vutta
cittuppattiyÄ• abhÄ• vato ``Ä• mantÄ• â€™â€™ ti ubhayattha vissajjanaá¹ƒ vuttaá¹ƒ. ayaÃ
gahetvÄ• samatthitoti gahetabbo.

``yassa cittaá¹ƒ nuppajjittha no ca tassa cittaá¹ƒ nuppannaá¹ƒ, tassa cittaá¹ƒ nuppajjissatÄ•
yassa vÄ• pana cittaá¹ƒ nuppajjissati no ca tassa cittaá¹ƒ nuppannaá¹ƒ, tassa cittaá¹ƒ nupp
uppajjittha.

uppannaá¹ƒ uppajjamÄ• nanti? uppÄ• dakkhaá¹‡e cittaá¹ƒ tathÄ• . uppajjamÄ• naá¹ƒ uppa
nuppajjamÄ• nanti? Ä• mantÄ• . nuppajjamÄ• naá¹ƒ nuppannanti? atÄ«tÄ• nÄ• gatacittaá¹

niruddhaá¹ƒ \Be 435/ nirujjhamÄ• nanti? no, nirujjhamÄ• naá¹ƒ niruddhanti? no, naniruddha
nanirujjhamÄ• nanti? uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ tathÄ• . nanirujjhamÄ• naá

yassa cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ
khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, tassa cittanti? no ca bhaá¹…gak
vÄ«tikkantaá¹ƒ, atÄ«taá¹ƒ cittaá¹ƒ tadubhayaá¹ƒ vÄ«tikkantaá¹ƒ, yassa vÄ• pana cittaá¹ƒ n

khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ kl
atikkantakÄ• laá¹ƒ, tassa cittanti? atÄ«taá¹ƒ cittaâ€™â€™ nti iminÄ• nayena puggalavÄ• re
vissajjananayo veditabbo.

tattha __uppajjamÄ• naá¹ƒ khaá¹‡a_nti uppajjamÄ• nassa khaá¹‡aá¹ƒ, uppÄ• dakkhaá¹‡an
vÄ«tikkantaá¹ƒ_ \Ne 333/ __atikkantakÄ• la_nti na ciraá¹ƒ vÄ«tikkantaá¹ƒ, tameva pana upp
vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• lanti saá¹…khaá¹ƒ gacchati, __nirujjhamÄ• naá¹ƒ khaá
khaá¹‡aá¹ƒ, bhaá¹…gakkhaá¹‡anti attho. __khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• la_nti
evaá¹ƒ nirodhakkhaá¹‡ampi vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• laá¹ƒ nÄ• ma hotÄ«ti pucc
bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ hutvÄ• atikk
nirodhakkhaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• laá¹ƒ nÄ• ma hoti, atÄ«taá¹ƒ pana
khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ hutvÄ• atikkantakÄ• laá¹ƒ nÄ• ma hotÄ«ti atÄ«tacittavasena vis
iminÄ• va upÄ• yena uparimesu atthadhammavÄ• rÄ• dÄ«su ca sabbavissajjanesu attho ve
atikkantakÄ• lavÄ• re nayo.

yaá¹ƒ cittaá¹ƒ uppajjati nanirujjhati, taá¹ƒ cittaá¹ƒ nirujjhissati nuppajjissatÄ«ti? Ä• mantÄ• .
pana ... pe ... Ä• mantÄ• . yaá¹ƒ cittaá¹ƒ nuppajjati nirujjhati, taá¹ƒ cittaá¹ƒ nanirujjhissati
uppajjissatÄ«ti? no. yaá¹ƒ vÄ• pana cittaá¹ƒ nanirujjhissati uppajjissati, taá¹ƒ cittaá¹ƒ nuppa
nirujjhatÄ«ti? natthi.

yaá¹ƒ \Be 436/ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ• . yaá¹ƒ vÄ• pana ..
uppajjatÄ«ti? uppÄ• dakkhaá¹‡e cittaá¹ƒ tathÄ• , evaá¹ƒ paá¹-ilomapucchÄ• supi tato sesÄ•
nuppajjati, taá¹ƒ cittaá¹ƒ nuppannanti? atÄ«tÄ• nÄ• gataá¹ƒ cittaá¹ƒ tathÄ• . yaá¹ƒ vÄ• pan
... pe ... bhaá¹…gakkhaá¹‡e cittaâ€™â€™ ntiÄ• dinÄ• , ``yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ citta
no. yaá¹ƒ cittaá¹ƒ nuppajjati, taá¹ƒ cittaá¹ƒ nuppajjitthÄ• ti? bhaá¹…gakkhaá¹‡e cittaá¹ƒ anÄ
tiÄ• dinÄ• , ``yaá¹ƒ cittaá¹ƒ uppajjati, taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no. yaá¹ƒ vÄ• pana ... p
cittaá¹ƒ nuppajjati, taá¹ƒ cittaá¹ƒ nuppajjissatÄ«ti? anÄ• gataá¹ƒ cittaá¹ƒ nuppajjati, no ca ta
nuppajjissati, bhaá¹…gakkhaá¹‡e cittaá¹ƒ atÄ«taá¹ƒ cittaâ€™â€™ ntiÄ• dinÄ• ca, ``yaá¹ƒ c
taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no. yaá¹ƒ vÄ• pana ... pe ... no, yaá¹ƒ cittaá¹ƒ nuppajjittha, ta
nuppajjissatÄ«ti? anÄ• gataá¹ƒ cittaâ€™â€™ ntiÄ• dinÄ• ca,

``yaá¹ƒ cittaá¹ƒ nirujjhati, taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? noâ€™â€™ tiÄ• dinÄ• ca, ``yaá¹ƒ c
uppajjati, taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? noâ€™â€™ tiÄ• dinÄ• ca, ``yaá¹ƒ cittaá¹ƒ uppajjati,
nirujjhissatÄ«ti \Ne 334/? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• ca, ``yaá¹ƒ cittaá¹ƒ uppajjittha, ta
nirujjhissatÄ«ti? noâ€™â€™ tiÄ• dinÄ• ca,

``yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ, taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ• . yaá¹ƒ vÄ• pana
uppajjamÄ• nanti ... pe ... uppÄ• dakkhaá¹‡e cittaâ€™â€™ ntiÄ• dinÄ• ca, ``yaá¹ƒ cittaá¹ƒ

cittaá¹ƒ uppannanti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• ca, ``yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ
no. yaá¹ƒ vÄ• pana ... pe ... noâ€™â€™ tiÄ• dinÄ• ca,

``yaá¹ƒ cittaá¹ƒ uppajjittha no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? n
pana ... pe ... no. yaá¹ƒ cittaá¹ƒ nuppajjittha no ca taá¹ƒ cittaá¹ƒ nuppannaá¹ƒ, taá¹ƒ cittaá¹ƒ
nuppajjissatÄ«ti? Ä• mantÄ• â€™â€™ tiÄ• dinÄ• ca, ``uppannaá¹ƒ uppajjamÄ• nanti ... pe
uppannaÃ±ceva uppajjamÄ• naÃ±ca. uppajjamÄ• naá¹ƒ uppannanti? Ä• mantÄ• â€™â€™
nirujjhamÄ• nanti? noâ€™â€™ tiÄ• dinÄ• ca,

``yaá¹ƒ \Be 437/ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkant
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ, taá¹ƒ cittanti .
cittaâ€™â€™ ntiÄ• dinÄ• ca dhammavÄ• re,

``yassa yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, tassa taá¹ƒ cittaá¹ƒ nirujjhissati nuppajjissatÄ«t
Ä• mantÄ• â€™â€™ tiÄ• dinÄ• ca puggaladhammavÄ• re ca, sarÄ• gÄ• dipadehi, kusalÄ•
ca pucchÄ• su heá¹-á¹-hÄ• vuttÄ• nusÄ• rena vissajjananayo veditabbo. ayaá¹ƒ
cittayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

dhammayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

dhammayamakamÄ• tikÄ• ya pana khandhayamake vuttanayeneva pÄ• á¸·ivavatthÄ• naá¹ƒ
dhammaá¹ƒ bhÄ• veti, so akusalaá¹ƒ dhammaá¹ƒ pajahatÄ«â€™â€™ ti Ä• gatattÄ• panett
bhÄ• vanÄ• vÄ• ro nÄ• ma. tattha yasmÄ• abyÄ• kato dhammo neva bhÄ• vetabbo na pah
uddhaá¹-anti veditabbaá¹ƒ \Ne 335/. pucchÄ• vissajjane panettha ``kusalÄ• kusalÄ• dhamm
tiÄ• dinÄ• , ``dhammÄ• akusalÄ• dhammÄ• ti? akusalÄ• dhammÄ• dhammÄ• ceva akus
na akusalÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• ca paá¹‡á¹‡attivÄ• re vissajjananayo Ã±Ä• tab

``yassa kusalÄ• dhammÄ• uppajjanti, tassa akusalÄ• dhammÄ• uppajjantÄ«ti? no. yassa
kusalÄ• dhammÄ• uppajjanti, tassa abyÄ• katÄ• dhammÄ• uppajjantÄ«ti? paÃ±cavokÄ•
... pe ... uppajjantÄ«â€™â€™ tiÄ• dinÄ• ca, ``yattha kusalÄ• dhammÄ• uppajjanti, tattha a
uppajjantÄ«ti? Ä• mantÄ• ... pe ... tattha abyÄ• katÄ• dhammÄ• uppajjantÄ«ti? Ä• mantÄ•
abyÄ• katÄ• dhammÄ• uppajjanti, tattha kusalÄ• dhammÄ• uppajjantÄ«ti \Be 438/ ... pe .
uppajjantÄ«â€™â€™ tiÄ• dinÄ• ca, ``yassa yattha kusalÄ• dhammÄ• ... pe ... uppajjantÄ«
ca,

``yassa kusalÄ• dhammÄ• nuppajjanti, tassa akusalÄ• dhammÄ• nuppajjantÄ«ti ... pe ...
bhaá¹…gakkhaá¹‡e abyÄ• katacittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asa
ca dhammÄ• nuppajjanti, akusalÄ• ca dhammÄ• nuppajjantÄ«â€™â€™ tiÄ• dinÄ• ca, ``y

nuppajjanti, tassa abyÄ• katÄ• dhammÄ• nuppajjantÄ«ti ... pe ... sabbesaá¹ƒ cavantÄ• naá
bhaá¹…gakkhaá¹‡e Ä• ruppe akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e ca nuppajjantÄ«â€™â€™
dhammÄ• nuppajjanti, tattha akusalÄ• dhammÄ• nuppajjantÄ«ti? Ä• mantÄ• ... pe ... tatth
nuppajjantÄ«ti? uppajjanti. yattha vÄ• pana abyÄ• katÄ• dhammÄ• nuppajjanti, tattha aku
nuppajjantÄ«ti? natthÄ«â€™â€™ tiÄ• dinÄ• ca uppÄ• davÄ• re,

``yassa kusalÄ• dhammÄ• nirujjhanti, tassa akusalÄ• dhammÄ• nirujjhantÄ«ti? noâ€™â
ca,

``yassa kusalÄ• dhammÄ• uppajjanti, tassa akusalÄ• dhammÄ• nirujjhantÄ«ti? noâ€™â
uppÄ• danirodhavÄ• re ca,

``yo kusalaá¹ƒ dhammaá¹ƒ bhÄ• veti, so akusalaá¹ƒ dhammaá¹ƒ pajahitthÄ• ti? no ... pe ...
\Ne 336/ na bhÄ• veti, so akusalaá¹ƒ dhammaá¹ƒ nappajahitthÄ• ti? aggamaggasamaá¹…g
á¹-hapetvÄ• avasesÄ• puggalÄ• â€™â€™ tiÄ• dinÄ• bhÄ• vanÄ• vÄ• re ca pucchÄ• viss
vuttÄ• nusÄ• rena Ã±Ä• tabbo.

atthavinicchaye panettha idaá¹ƒ lakkhaá¹‡aá¹ƒ. imassa hi dhammayamakassa pavattimahÄ
nirujjhantÄ«_ti imesu uppÄ• danirodhesu kusalÄ• kusaladhammÄ• tÄ• va ekantena pavatti
cutipaá¹-isandhÄ«su, abyÄ• katadhammÄ• pana pavatte \Be 439/ ca cutipaá¹-isandhÄ«su
labbhanti, evamettha yaá¹ƒ yattha yattha labbhati, tassa vasena tattha tattha vinicchayo ve

tatridaá¹ƒ nayamukhaá¹ƒ --- kusalÄ• kusalÄ• naá¹ƒ tÄ• va ekakkhaá¹‡e anuppajjanato __ ``
kato. __abyÄ• katÄ• cÄ• _ti idaá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ. __
nuppajjantÄ«_ti asaÃ±Ã±abhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ, abyÄ• katÄ• naá¹ƒ dhammÄ• naá
anuppattiá¹-á¹-hÄ• nassÄ• bhÄ• vÄ• __ ``natthÄ«â€™â€™ _ti paá¹-ikkhepo kato, nirodhav
ekato anirujjhanato __ ``noâ€™â€™ _ti vuttanti iminÄ• va nayamukhena sabbattha vinicch
dhammayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

indriyayamakamÄ• tikatthavaá¹‡á¹‡anÄ•

indriyayamakamÄ• tikÄ• yaá¹ƒ pana khandhayamakamÄ• tikÄ• dÄ«su vuttanayeneva pÄ•
atthasaá¹ƒvaá¹‡á¹‡anÄ• nayo veditabbo. manindriyaá¹ƒ panettha yathÄ• cakkhundriyÄ• di
itthindriyÄ• dimÅ«lakehi saddhiá¹ƒ sampayogaá¹ƒ gacchati, tasmÄ• nikkhittapaá¹-ipÄ• á¹-iy
cakkhundriyamÅ«lÄ• dÄ«hi saddhiá¹ƒ pariyosÄ• ne yojitaá¹ƒ, cakkhundriyena ca saddhiá¹ƒ
sukhindriyadukkhindriyadomanassindriyÄ• ni, lokuttarindriyÄ• ni ca paá¹-isandhiyaá¹ƒ natth
yathÄ• cettha, evaá¹ƒ sesindriyamÅ«lakesupi yathÄ• nurÅ«paá¹ƒ Ã±Ä• tabbaá¹ƒ. indriyÄ•
dhÄ• tuyamakatopi bahutarÄ• ni yamakÄ• ni honti ayaá¹ƒ viseso, sesaá¹ƒ heá¹-á¹-hÄ• vutt

ayaá¹ƒ indriyayamakamÄ• tikatthasaá¹ƒvaá¹‡á¹‡anÄ• nayo.

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

yamakamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 11 7. paá¹-á¹-hÄ• namÄ• tikatthavaá¹‡

idÄ• ni \Be 440/ \Ne 337/ paá¹-á¹-hÄ• namÄ• tikÄ• ya atthasaá¹ƒvaá¹‡á¹‡anÄ• nayo hoti. k
paá¹-á¹-hÄ• nanti? nÄ• nappakÄ• rapaccayaá¹-á¹-hena. __pa_-saddo hi nÄ• nappakÄ• ratth
paccayatthaá¹ƒ. atha vÄ• vibhajanaá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ. yathÄ• hi paÃ±Ã±Ä• pa
vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammanti Ä• gataá¹-á¹-hÄ• ne vibhajanaá¹-á¹-ho paá¹-á
paá¹-á¹-hapanÄ• -saddo dissati, evamidhÄ• pi kusalÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ hetupacc
vibhajanaá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ nÄ• ma. atha vÄ• paá¹-á¹-hitaá¹-á¹-hena paá¹-á¹-hÄ
gamanaá¹-á¹-henÄ• ti attho. sabbadhammesu hi asaá¹…gagamanassa sabbaÃ±Ã±utaÃ±Ã±
hetupaccayÄ• dibhedabhinnesu kusalÄ• dÄ«su vitthÄ• ritanayalÄ• bhato nissaá¹…gavasen
gamanaá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ nÄ• ma, iti nÄ• nappakÄ• rapaccayaá¹-á¹-hena, vibha
gamanaá¹-á¹-hena ca tikapaá¹-á¹-hÄ• nÄ• dÄ«su catuvÄ«satiyÄ• paá¹-á¹-hÄ• nesu ekekan
tesaá¹ƒ pana samÅ«hato pakaraá¹‡aá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• ma, tesaá¹ƒ paá¹-á¹-hÄ• nÄ
paá¹-á¹-hÄ• nabhÅ«tÄ• mÄ• tikÄ• , sabbampetaá¹ƒ paá¹-á¹-hÄ• namÄ• tikÄ• . yÄ• sÄ• ``h
... pe ... avigatapaccayoâ€™â€™ ti evaá¹ƒ tikapaá¹-á¹-hÄ• nÄ• dicatuvÄ«satippabhedasam
mÅ«labhÅ«tapaccayabhedassa vasena bhagavatÄ• pakaraá¹‡assa Ä• dimhi á¹-hapitÄ• , a
paá¹-á¹-hÄ• namÄ• tikÄ• nÄ• ma.

tattha anuttÄ• natthÄ• disahito saá¹…khepatthavinicchayo tÄ• va evaá¹ƒ veditabbo --- __he
hetu ca so paccayo cÄ• ti __hetupaccayo, _ hetu hutvÄ• paccayo hetupaccayo, hetubhÄ• v
hoti. tattha hetÅ«ti vacanÄ• vayavakÄ• raá¹‡amÅ«lÄ• nametaá¹ƒ adhivacanaá¹ƒ. ``paá¹-iÃ±
hi loke vacanÄ• vayavo ``hetÅ«â€™â€™ ti vuccati, sÄ• sane pana ``ye dhammÄ• hetuppa
441/ (Vin I 60; Ap thera I 1.286) kÄ• raá¹‡aá¹ƒ, ``tayo kusalÄ• hetÅ«, tayo akusalÄ• hetÅ«
1059) mÅ«laá¹ƒ, idaá¹ƒ idha adhippetaá¹ƒ \Ne 338/, taá¹ƒ paá¹-icca etasmÄ• etÄ«ti paccay
vattatÄ«ti attho. yo hi dhammo yaá¹ƒ dhammaá¹ƒ paá¹-icca apaccakkhÄ• ya tiá¹-á¹-hati vÄ•
tassa upakÄ• rakalakkhaá¹‡ena paccayo nÄ• ma. iti mÅ«laá¹-á¹-hena hetu, upakÄ• rakaá¹-
saá¹…khepato mÅ«laá¹-á¹-hena upakÄ• rako dhammo hetupaccayo, kusalÄ• dÄ«naá¹ƒ kus
evaá¹ƒ sante pana taá¹ƒsamuá¹-á¹-hÄ• narÅ«pesu hetupaccayatÄ• na sampajjati, ahetuka
abyÄ• katabhÄ• vo siddho, sahetukÄ• nampi ca yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusal
sampayuttahetupaá¹-ibaddho. yadi ca siyÄ• , hetÅ«supi kusalÄ• dibhÄ• vasÄ• dhakena aÃ±
kusalÄ• dibhÄ• vasÄ• dhanavasena pana hetÅ«naá¹ƒ mÅ«laá¹-á¹-haá¹ƒ aggahetvÄ•
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanavasena gayhamÄ• ne na kiÃ±ci virujjhati. laddhahetupac
viruá¸·hamÅ«lÄ• viya pÄ• dapÄ• thirÄ• honti suppatiá¹-á¹-hitÄ• , itare pana tilabÄ«jakÄ• d
suppatiá¹-á¹-hitÄ• , iti mÅ«laá¹-á¹-hena upakÄ• rakoti suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena

__hetupaccayo_ti veditabbo.

niddese ``hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±
paccayoâ€™â€™ ti vuttaá¹ƒ, tattha ``cittasamuá¹-á¹-hÄ• nÄ• naâ€™â€™ nti avatvÄ• ``taá
nti idaá¹ƒ acittasamuá¹-á¹-hÄ• nÄ• nampi saá¹…gaá¹‡hanatthaá¹ƒ. paÃ±hÄ• vÄ• rasmiá¹ƒ
vipÄ• kÄ• byÄ• katÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ•
ti Ä• gataá¹ƒ, kasmÄ• panÄ• yaá¹ƒ hetu paá¹-isandhiyameva kaá¹-attÄ• rÅ«pÄ• naá¹ƒ hetu
442/, na pavatteti? paá¹-isandhiyaá¹ƒ kammajarÅ«pÄ• naá¹ƒ cittapaá¹-ibaddhavuttitÄ• ya, b
cittajÄ• ti. itararÅ«pasantatiuppatthambhÄ• bhÄ• vena eva dubbalavatthuá¹ƒ cittameva niss
tiá¹-á¹-hati ca. taá¹ƒ cittampi hi paá¹-isandhikkhaá¹‡e kammavegakkhittatÄ• ya ceva apurejÄ
appatiá¹-á¹-hitaá¹ƒ, papÄ• te patitamattako puriso na kiÃ±ci sippaá¹ƒ kÄ• tuá¹ƒ viya cittajarÅ
na sakkoti, tameva kaá¹-attÄ• rÅ«paá¹ƒ nissÄ• ya patiá¹-á¹-hÄ• ti. paá¹-isandhicittÄ• ni hi rÅ
kammajarÅ«pameva pana tesaá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«paá¹-á¹-hÄ• ne tiá¹-á¹-hati, pav
paá¹-iladdhupatthambhatÄ• ya taá¹ƒ rÅ«paá¹ƒ vinÄ• pi kammapaá¹-ibaddhÄ• va pavatti, he
kusalÄ• dibhedato, bhÅ«mibhedato ca vibhÄ• go heá¹-á¹-hÄ• vuttanayeneva veditabboti ay

tato paresu Ä• rammaá¹‡abhÄ• vena upakÄ• rako dhammo __Ä• rammaá¹‡apaccayo, _ so
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡
taá¹ƒsampayuttakÄ• naÃ±ca \Ne 339/ dhammÄ• naá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ
saddagandharasaphoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• ... pe ... sabbe dhammÄ• r
pe ... yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbha ye ye dhammÄ• uppajjanti cittacetasikÄ• dhamm
tesaá¹ƒ dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti evaá¹ƒ niddiá¹-á¹-ha
yathÄ• hi dubbalapuriso daá¹‡á¸• aá¹ƒ vÄ• rajjuá¹ƒ vÄ• Ä• lambitvÄ• uá¹-á¹-hahati ceva t
cittacetasikÄ• dhammÄ• rÅ«pÄ• dÄ«su chasu yaá¹ƒ kiÃ±ci Ä• lambitvÄ• uppajjanti ceva t
lokiyalokuttarÄ• dibhedÄ• sabbepi dhammÄ• yathÄ• yogaá¹ƒ cittacetasikÄ• naá¹ƒ Ä• ram
ayaá¹ƒ Ä• rammaá¹‡apaccaye nayo.

jeá¹-á¹-hakaá¹-á¹-hena upakÄ• rako dhammo __adhipatipaccayo, _ so niddese ``chandÄ• c
chandasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca \Be 443/ rÅ
vÄ«riyacittavÄ«maá¹ƒsÄ• dhipati ... pe ... adhipatipaccayena paccayo, yaá¹ƒ yaá¹ƒ dhamma
ye dhammÄ• uppajjanti cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhamm
paccayoâ€™â€™ ti evaá¹ƒ dvidhÄ• niddiá¹-á¹-ho. tattha chandÄ• dayo sahajÄ• tÄ• dhipati
garukÄ• tabbaá¹ƒ Ä• rammaá¹‡Ä• dhipatibhÄ• vena. tattha ca lokiyakusalabhÅ«to Ä• ramm
lokiyakusalÄ• naÃ±ceva lobhasahagatacittÄ• naÃ±ca Ä• rammaá¹‡Ä• dhipati hoti, nÄ• Ã±Ã
lobhasahagatacittuppÄ• doti vuccati itaresu garukÄ• tabbatÄ• ya abhÄ• vato, so
dvihetukÄ• hetukÄ• dilokiyavipÄ• karÅ«pakkhandhabhÅ«to ca lobhasahagatasseva, nÄ• Ã±
kiriyabhÅ«topÄ«ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ Ä• gataá¹ƒ, taá¹ƒ Ã±Ä• á¹‡asampayuttakiriyÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• bhiÃ±Ã±Ä• dipubbavasappavattÄ• naá¹ƒ kÄ• mÄ• vacarakusa

garukÄ• tabbabhÄ• vassÄ• virodhabhÄ• vassa dassanato vÄ«maá¹ƒsitabbaá¹ƒ. lokuttaraku
kÄ• mÄ• vacaraÃ±Ä• á¹‡asampayuttajavanÄ• nameva Ä• rammaá¹‡Ä• dhipatipaccayÄ• h
lokuttarakusalavipÄ• kÄ• naÃ±cÄ• ti veditabbanti ayaá¹ƒ adhipatipaccaye nayo.

anantarabhÄ• vena upakÄ• rako dhammo __anantarapaccayo, _ sova __samanantarapacc
nÄ• naá¹ƒ ``upacayasantatÄ«â€™â€™ tiÄ• dÄ«su viya. yampi ``atthÄ• nantaratÄ• ya anan
kÄ• lÄ• nantaratÄ• ya samanantarapaccayoâ€™â€™ ti Ä• cariyÄ• naá¹ƒ mataá¹ƒ, taá¹ƒ ``n
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ• pattiyÄ• samanantarapaccay
virujjhati, taá¹ƒniddese ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• n
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... manodhÄ• tu ... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ•
kusalÄ• \Ne 340/ dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Be 444/ kusalÄ• naá¹ƒ dh
abyÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ ... pe ... purimÄ• purimÄ• akusalÄ• dhammÄ• pacch
akusalÄ• naá¹ƒ ... pe ... abyÄ• katÄ• naá¹ƒ ... pe ... yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ anan
uppajjanti cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ anan
ti iminÄ• anantarapaccayaniddesasamako eva samanantarapaccayo niddiá¹-á¹-ho aÃ±Ã±a
anantarasamanantarapaccayadvaye nayo.

uppajjamÄ• nova saha uppajjamÄ• nabhÄ• vena upakÄ• rako dhammo __sahajÄ• tapacca
khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayena paccayo, cattÄ• ro mahÄ•
... okkantikkhaá¹‡e nÄ• marÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ ... pe ... cittacetasikÄ• dhammÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ kiÃ±cikÄ• le sahajÄ• tapaccayena paccayo, kiÃ±cikÄ• le na
paccayoâ€™â€™ ti evaá¹ƒ chabbidho niddiá¹-á¹-ho. tattha __aÃ±Ã±amaÃ±Ã±a_nti iminÄ•
ekakkhaá¹‡e paccayabhÄ• vaÃ±ceva paccayuppannabhÄ• vaÃ±ca dÄ«peti, paá¹-isandhikk
__rÅ«paá¹ƒ_ nÄ• ma. __cittacetasikÄ• _ti pavattiyaá¹ƒ cattÄ• ro khandhÄ• , paá¹-isandhiya
kaá¹-attÄ• rÅ«pÄ• nampi cittasamuá¹-á¹-hÄ• ne paviá¹-á¹-hattÄ• . tesaá¹ƒ hi paá¹-isandhicit
sahajÄ• tapaccayÄ• hontiyeva, tÄ• ni pana vatthuvirahitÄ• ni rÅ«pÄ• ni pavattiyaá¹ƒ cittasa
viya cittacetasikÄ• naá¹ƒ paccayatthaá¹ƒ na pharanti, tasmÄ• ``aÃ±Ã±amaÃ±Ã±aâ€™â€™
bhÅ«tÄ• naá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. evaá¹ƒ hi agayhamÄ• ne paá¹-isandhiyaá¹ƒ kaá¹-attÄ•
nissayatÄ• na vuttÄ• ti sahajÄ• tapaccayaniddeso aparipuá¹‡á¹‡o eva siyÄ• . __kiÃ±cikÄ•
okkantikkhaá¹‡e hadayavatthumeva sandhÄ• ya vuttattÄ• tatiyakoá¹-á¹-hÄ• sameva bhajat
paÃ±cavidhoti ayaá¹ƒ sahajÄ• tapaccaye nayo.

aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be 445/ uppÄ• danupatthambhanabhÄ• vena upakÄ• rako dhammo
tidaá¹‡á¸• akaá¹ƒ viya. so niddese ``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±apaccay
mahÄ• bhÅ«tÄ• ... pe ... okkantikkhaá¹‡e nÄ• marÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena pa
niddiá¹-á¹-hoti ayaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccaye nayo.

adhiá¹-á¹-hÄ• nÄ• kÄ• rena, nissayÄ• kÄ• rena ca upakÄ• rako dhammo __nissayapaccay
pathavÄ«paá¹-Ä• dayo viya, so niddese sahajÄ• tapaccaye viya chadhÄ• va niddiá¹-á¹-ho. c
koá¹-á¹-hÄ• so ``cakkhÄ• yatanaá¹ƒ \Ne 341/ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , sotaghÄ• n
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manov
vattanti, taá¹ƒ rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsamp
nissayapaccayena paccayoâ€™â€™ ti evaá¹ƒ purejÄ• tanissayadassanavasena vibhatto, s
__rÅ«pa_nti hadayavatthu.

upanissayapaccayoti ettha panÄ• yaá¹ƒ vacanattho --- tadadhÄ«navuttitÄ• ya attano phale
nappaá¹-ikkhittoti nissayo, yathÄ• pana bhuso Ä• yÄ• so upÄ• yÄ• so, evaá¹ƒ bhuso nissay
balavakÄ• raá¹‡assetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• balavakÄ• raá¹‡abhÄ• vena upakÄ• rak
veditabbo. so Ä• rammaá¹‡Å«panissayo anantarÅ«panissayo pakatÅ«panissayoti tividho ho
__Ä• rammaá¹‡Å«panissayo_ tÄ• va Ä• rammaá¹‡Ä• dhipatinÄ• saddhiá¹ƒ nÄ• nattaá¹ƒ al
Ä• rammaá¹‡aá¹ƒ garuá¹ƒ katvÄ• cittacetasikÄ• uppajjanti, taá¹ƒ niyamato tesaá¹ƒ Ä• ram
balavÄ• rammaá¹‡aá¹ƒ hoti, iti garukÄ• tabbamattaá¹-á¹-hena Ä• rammaá¹‡Ä• dhipati, bala
Ä• rammaá¹‡Å«panissayoti evametesaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

__anantarÅ«panissayopi_ \Be 446/ anantarapaccayena nÄ• nattaá¹ƒ akatvÄ• va vibhatto, e
attano anantaraá¹ƒ anurÅ«passa cittuppÄ• dassa pavattanasamatthatÄ• ya anantaratÄ• , p
pacchimacittuppÄ• dane balavatÄ• ya anantarÅ«panissayatÄ• ca veditabbÄ• . yathÄ• hi h
dhammaá¹ƒ vinÄ• pi cittaá¹ƒ uppajjati, na evaá¹ƒ anantaracittaá¹ƒ vinÄ• cittassa uppatti nÄ
balavapaccayo hoti, iti balavakÄ• raá¹‡aá¹-á¹-hena anantarova anantarÅ«panissayoti evam
veditabbaá¹ƒ.

pakato upanissayo __pakatÅ«panissayo, _ pakato nÄ• ma attano santÄ• ne uppÄ• dito vÄ
vÄ• utubhojanÄ• dipakatiyÄ• yeva vÄ• upanissayo pakatÅ«panissayo, iti parÅ«panissayen
pakatÅ«panissayo ``saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposat
jhÄ• naá¹ƒ uppÄ• deti; vipassanaá¹ƒ, maggaá¹ƒ, abhiÃ±Ã±aá¹ƒ, samÄ• pattiá¹ƒ uppÄ• deti;
cÄ• gaá¹ƒ, paÃ±Ã±aá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• detÄ«â
saddhÄ• dÄ«naá¹ƒ vasena bahudhÄ• vibhatto, evaá¹ƒ upanissayapaccayo tividho. niddese
purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ•
akusalÄ• naá¹ƒ kesaÃ±ci ... pe ... abyÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ ... pe ... purimÄ• pur
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ ... pe ... kusalÄ• naá¹ƒ kesaÃ±ci ... pe ..
dhammÄ• naá¹ƒ ... pe ... purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• ... pe ... abyÄ• katÄ• n
akusalÄ• naá¹ƒ upanissayapaccayena paccayo, puggalopi upanissayapaccayena paccayo,
evaá¹ƒ niddiá¹-á¹-ho. tattha __purimÄ• _ti anantarÅ«panissaye samanantarÄ• tÄ«tÄ• va lab

Ä• rammaá¹‡Å«panissayapakatÅ«panissayesu \Be 447/ pana nÄ• nÄ• vidhivasena purima

kusalena kusalapade labbhanti. kusalena panÄ• kusale samanantarÄ• tÄ«tÄ• na labbhanti
ti. idaá¹ƒ hi ``kusalo dhammo akusalassa dhammassa Ä• rammaá¹‡Å«panissayo pakatÅ«pa
Ä• rammaá¹‡Å«panissayo pana dÄ• naá¹ƒ datvÄ• ... pe ... taá¹ƒ garuá¹ƒ katvÄ• rÄ• go up
pakatÅ«panissayo saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappetÄ«â€™â€™ tiÄ• dinÄ• __paÃ
nayaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

akusalena kusalapade hi samanantarÄ• tÄ«tÄ• na labbhanti, tenÄ• ha ``kesaÃ±cÄ«â€™â€
dhammo kusalassa dhammassa pakatÅ«panissayo. rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti
tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ detÄ«â€™â€™ tiÄ• dinÄ• nayena __paÃ±hÄ• vÄ• r
sandhÄ• ya vuttaá¹ƒ. yathÄ• hi akusalaá¹ƒ kusalassa anantarÅ«panissayo na hoti, tathÄ•
na hoti. na hi taá¹ƒ garuá¹ƒ katvÄ• kusalaá¹ƒ pavattati.

akusalena abyÄ• katapade pana Ä• rammaá¹‡Å«panissayova na labbhati. na hi taá¹ƒ abyÄ
anantarÄ• panassa honti. tenevettha ``kesaÃ±cÄ«â€™â€™ ti na vuttaá¹ƒ. sesapadesu tay
labbhanteva. ``puggalopi, senÄ• sanampÄ«â€™â€™ ti idampi dvayaá¹ƒ pakatÅ«panissaya
utubhojanÄ• dayo cettha saá¹…gahetabbÄ• . imasmiÃ±ca paccaye ekaccÄ• ya paÃ±Ã±atti
catubhÅ«makÄ• dhammÄ• saá¹…gahitÄ• ti veditabbÄ• ti ayaá¹ƒ upanissayapaccaye nayo

paá¹-hamataraá¹ƒ uppajjitvÄ• vattamÄ• nabhÄ• vena upakÄ• rakÄ• rÅ«padhammÄ• __pu
pasÄ• databbisayahadayavatthuvasena ekÄ• dasavidho. niddese ca ``cakkhÄ• yatanaá¹ƒ c
\Be 448/ taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Ne 343/ ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡a
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... rÅ«pÄ• yatanaá¹ƒ
saddagandharasaphoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• ... pe ... yaá¹ƒ rÅ«paá¹ƒ nis
rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca kiÃ±cikÄ• le purejÄ• tap
purejÄ• tapaccayena paccayoâ€™â€™ ti evaá¹ƒ sabbathÄ• pi paÃ±cadvÄ• re vatthÄ• ram
vatthuvaseneva cÄ• yaá¹ƒ niddiá¹-á¹-ho. __paÃ±hÄ• vÄ• re_ pana Ä• rammaá¹‡apurejÄ• ta
aniccato dukkhato anattato vipassatÄ«â€™â€™ ti Ä• gatattÄ• manodvÄ• repi aá¹-á¹-hÄ• ra
Ä• rammaá¹‡apurejÄ• tampi labbhatevÄ• ti ayaá¹ƒ purejÄ• tapaccaye nayo.

purejÄ• tÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ upatthambhakaá¹-á¹-hena upakÄ• rako arÅ«padh
gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cetanÄ• viya. niddesepi cassa ``pacchÄ• jÄ• t
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti evaá¹ƒ vutta
kÄ• yassÄ• _ti catusamuá¹-á¹-hÄ• nikatisamuá¹-á¹-hÄ• nikabhÅ«tupÄ• dÄ• yarÅ«pakÄ• yas
á¹-hapetvÄ• paá¹-isandhivipÄ• ke Ä• ruppavipÄ• ke avasesÄ• sabbe catubhÅ«makÄ• arÅ
ayaá¹ƒ pacchÄ• jÄ• tapaccaye nayo.

Ä• sevanaá¹-á¹-hena anantarÄ• naá¹ƒ paguá¹‡abalavabhÄ• vena upakÄ• rako dhammo __

ganthÄ• dipurimÄ• bhiyogo viya. so kusalÄ• kusalakiriyajavanavasena tividho. niddese pana
kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ ... p
... pe ... kiriyÄ• byÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayoâ€™â€™ t
__purimÄ• purimÄ• _ti sabbattha samanantarÄ• tÄ«tÄ• va daá¹-á¹-habbÄ• , tatthÄ• pi \Be 4
abyÄ• katÄ• dÄ«naá¹ƒ bhinnajÄ• tikÄ• naá¹ƒ samanantarÄ• nampi vÄ• sanÄ• saá¹…khÄ• t
paguá¹‡atarabalavabhÄ• vavisiá¹-á¹-haá¹ƒ attano kusalÄ• dibhÄ• vasaá¹…khÄ• tagatiá¹ƒ g
Ä• sevanapaccayÄ• na honti, bhÅ«mito, pana Ä• rammaá¹‡ato ca bhinnÄ• pi kÄ• mÄ• vac
sadisavedanÄ• nameva mahaggatalokuttarakusalakiriyÄ• nampi, saá¹…khÄ• rÄ• rammaá¹‡
nibbÄ• nÄ• rammaá¹‡assa gotrabhukusalassa Ä• sevanapaccayÄ• hontiyeva. lokuttaro pa
tathÄ• vipÄ• ko kammapariá¹‡Ä• mitattÄ• ti ayaá¹ƒ Ä• sevanapaccaye nayo.

cittappayogasaá¹…khÄ• tena kiriyabhÄ• vena upakÄ• rako dhammo __kammapaccayo_. s
kusalÄ• kusalacetanÄ• ya ceva sahajÄ• tÄ• ya ca sabbÄ• yapi cetanÄ• ya vasena duvidho
``kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá
sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kam
dvidhÄ• va vutto. tattha __kamma_nti cetanÄ• kammameva. __kaá¹-attÄ• ca rÅ«pÄ• na_nt
upacitattÄ• nipphÄ• ditattÄ• uppannÄ• naá¹ƒ kammajÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• e
avasesapaccayasamÄ• yoge sati attano phalaá¹ƒ uppÄ• deti, na tu vinaá¹-á¹-hattÄ• á¹-hita
á¹-hitaá¹ƒ pana kammaá¹ƒ na janeti. __evaá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• na_nti iminÄ• paá¹-isan
kaá¹-attÄ• rÅ«paggahaá¹‡aá¹ƒ daá¹-á¹-habbanti ayaá¹ƒ kammapaccaye nayo.

nirussÄ• hasantabhÄ• vena nirussÄ• hasantabhÄ• vÄ• ya upakÄ• rako vipÄ• kadhammo _
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ, paá¹-isandhikkhaá¹‡e kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, sabbattha ca
paccayo hoti. yathÄ• ha __sabbapaÃ±hÄ• vÄ• re_ --- ``vipÄ• kÄ• byÄ• kato \Be 450/ eko kh
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ paá¹-isandhikkhaá¹‡e ... pe
rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayoâ€™â€™ tiÄ• di. niddese panassa ``vipÄ• kÄ• c
aÃ±Ã±amaÃ±Ã±aá¹ƒ vipÄ• kapaccayena paccayoâ€™â€™ ti ettakameva vuttaá¹ƒ. taá¹ƒ __
sandhÄ• ya sÄ• vasesaá¹ƒ vuttanti ayaá¹ƒ vipÄ• kapaccaye nayo.

rÅ«pÄ• rÅ«pÄ• naá¹ƒ upatthambhakaá¹-á¹-hena upakÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ• __Ä•
``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa ... pe ... arÅ«pino Ä• hÄ• rÄ• sampayuttakÄ
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayoâ€™â€™ ti ev
catusamuá¹-á¹-hÄ• namupagatÄ• ojÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro nÄ• ma. so yasmÄ• Ä•
ajjhohaá¹-Ä• hÄ• rautujÄ• hÄ• rÅ«patthaddho eva ca kammajÄ• diÄ• hÄ• ro imassa kÄ• ya
aÃ±Ã±athÄ• , tasmÄ• kabaá¸·Ä«kÄ• tabbautujavatthusannissitatÄ• dassanatthaá¹ƒ kabaá¸
kiÃ±cÄ• pi cÄ• yaá¹ƒ ``imassa kÄ• yassÄ• â€™â€™ ti avisesena vutto, visesato pana Ä• hÄ
anupÄ• lako ca hutvÄ• sesatisantatisamuá¹-á¹-hÄ• narÅ«passa anupÄ• lako eva hutvÄ• Ä
__taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti iminÄ• paá¹-isandhiyaá¹ƒ kammasamuá¹-á¹-hÄ• nÄ• ni g

``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ•
Ä• hÄ• rapaccayena paccayoâ€™â€™ ti vuttanti ayaá¹ƒ Ä• hÄ• rapaccaye nayo.

adhipatiyaá¹-á¹-hena \Ne 345/ upakÄ• rakÄ• itthindriyapurisindriyavajjÄ• vÄ«sati indriyÄ•
itthindriyapurisindriyÄ• ni hi kiÃ±cÄ• pi itthipurisaliá¹…gÄ• kappÄ• dÄ«naá¹ƒ bÄ«jabhÅ«tÄ•
na aÃ±Ã±esaá¹ƒ indriyÄ• dipaccayataá¹ƒ pharanti. suttantikapariyÄ• yena pana \Be 451/ tes
pakatÅ«panissayabhÄ• vaá¹ƒ pharantÄ«ti bÄ• vÄ«sateva indriyÄ• ni. tattha cakkhundriyÄ•
arÅ«padhammÄ• nameva indriyapaccayo, rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• nameva
niddese ``cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, a
sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indri
evaá¹ƒ niddiá¹-á¹-ho. __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na_nti etthÄ• pi kaá¹-attÄ• rÅ«pampi saá¹.
__paÃ±hÄ• vÄ• re_ hi ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• indriyÄ• sampayuttak
kaá¹-attÄ• ca rÅ«pÄ• naâ€™â€™ nti vuttanti ayaá¹ƒ indriyapaccaye nayo.

upanijjhÄ• yanaá¹-á¹-hena upakÄ• rakÄ• ni á¹-hapetvÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡esu vedan
sesÄ• ni kusalÄ• dibhedÄ• ni satta jhÄ• naá¹…gÄ• ni __jhÄ• napaccayo_. dvipaÃ±caviÃ±Ã
abhinipÄ• tamattattÄ• tesu vedanekaggatÄ• upanijjhÄ• yanÄ• kÄ• rassa abhÄ• vena jhÄ•
niddese panassa ``jhÄ• naá¹…gÄ• ni jhÄ• nasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsa
jhÄ• napaccayena paccayoâ€™â€™ ti niddiá¹-á¹-ho. idhÄ• pi __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na
kaá¹-attÄ• rÅ«pampi gahitaá¹ƒ. __paÃ±hÄ• vÄ• re_hi ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naâ€™â€™ nti vuttanti ayaá¹

yato tato vÄ• niyyÄ• naá¹-á¹-hena upakÄ• rakÄ• ni kusalÄ• dibhedÄ• ni dvÄ• dasa magga
niddese pana ``maggaá¹…gÄ• ni maggasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá
maggapaccayena paccayoâ€™â€™ ti niddiá¹-á¹-ho. etthÄ• pi __taá¹ƒsamuá¹-á¹-hÄ• nÄ• na
kaá¹-attÄ• rÅ«paggahaá¹‡aá¹ƒ. __paÃ±hÄ• vÄ• re_ hi ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• by
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naâ€™â€™ nti vuttaá¹ƒ, ahet
vijjamÄ• nÄ• ni maggaá¹…gÄ• ni maggapaccayÄ• na honti. ayaá¹ƒ maggapaccaye nayo.

ekavatthukaekÄ• rammaá¹‡aekuppÄ• daekanirodhasaá¹…khÄ• tena \Be 452/ sampayuttab
dhammÄ• \Ne 346/ __sampayuttapaccayo_. niddese pana ``cattÄ• ro khandhÄ• arÅ«pino
sampayuttapaccayena paccayoâ€™â€™ ti niddiá¹-á¹-hoti ayaá¹ƒ sampayuttapaccaye nayo.

ekavatthukÄ• dibhÄ• vÄ• nupagamena upakÄ• rakÄ• rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ, a
__vippayuttapaccayo, _ so sahajÄ• tapurejÄ• tapacchÄ• jÄ• tavasena tividho hoti. vuttaá¹ƒ
kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... pacchÄ• jÄ• tÄ• k
imassa kÄ• yassa vippayuttapaccayena paccayoâ€™â€™ tiÄ• di. purejÄ• taá¹ƒ pana chava

niddese panassa ``rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ ... pe ... arÅ«pino dhammÄ• rÅ«pÄ«n
vippayuttapaccayena paccayoâ€™â€™ ti evaá¹ƒ sÄ• maÃ±Ã±ato niddiá¹-á¹-ho. tattha __rÅ
chavatthÅ«naá¹ƒ vasena vuttaá¹ƒ, rÅ«pÄ• dayo pana Ä• rammaá¹‡adhammÄ• sampayogÄ
vippayuttapaccayÄ• na vuttÄ• . cakkhÄ• dÄ«naá¹ƒ hi vatthÅ«naá¹ƒ abbhantarato arÅ«padh
uppajjanti, tattha sampayogÄ• saá¹…kÄ• hoti. __paÃ±hÄ• vÄ• repi_ hi ``vatthu kusalÄ• naá
... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ tiÄ• dinÄ• cha vatthÅ«ne
dhammÄ• rÅ«pÄ«na_nti etthÄ• pi nibbÄ• naá¹ƒ arÅ«pampi samÄ• naá¹ƒ rÅ«passa vippayu
sampayogÄ• saá¹…kÄ• bhÄ• vato, ``catÅ«hi sampayogo catÅ«hi vippayogoâ€™â€™ ti (Dh
vippayuttapaccaye nayo.

paccuppannalakkhaá¹‡ena atthibhÄ• vena tÄ• disasseva dhammassa upatthambhakaá¹-á¹
__atthipaccayo, _ so niddese ``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ ... pe ...
aÃ±Ã±amaÃ±Ã±aá¹ƒ, okkantikkhaá¹‡e nÄ• marÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ, cittacetasikÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ, cak
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuy
dhammÄ• naá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ•
manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhan
paccayoâ€™â€™ ti evaá¹ƒ sahajÄ• tapurejÄ• tavasena ca bahudhÄ• niddiá¹-á¹-ho, __paÃ
``sahajÄ• taá¹ƒ purejÄ• taá¹ƒ pacchÄ• jÄ• taá¹ƒ Ä• hÄ• raá¹ƒ indriyaâ€™â€™ nti imesaá¹ƒ
Ä• gatattÄ• pacchÄ• jÄ• takabaá¸·Ä«kÄ• raÄ• hÄ• rarÅ«pajÄ«vitindriyÄ• naá¹ƒ vasenÄ• pi
ayaá¹ƒ atthipaccaye nayo.

attano anantaraá¹ƒ uppajjamÄ• nÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ pavattiokÄ• sadÄ• nava
samanantaraniruddhÄ• \Ne 347/ arÅ«padhammÄ• __natthipaccayo, _ niddese pana ``sam
cittacetasikÄ• dhammÄ• paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ natth
evaá¹ƒ sÄ• maÃ±Ã±atova niddiá¹-á¹-ho. sabbathÄ• anantarapaccayasadisatÄ• ya tattha ni
viseso Ã±Ä• tabboti ayaá¹ƒ natthipaccaye nayo.

natthipaccayadhammÄ• va vigatabhÄ• vena upakÄ• rakattÄ• __vigatapaccayo_ti saha nid
natthipaccayasadisovÄ• ti.

__avigatapaccayo_pi sabbathÄ• atthipaccayasadisova, desanÄ• vilÄ• sena, veneyyavasen
ayaá¹ƒ avigatapaccaye nayo.

pakiá¹‡á¹‡akavinicchayo

imesu pana catuvÄ«satiyÄ• paccayesu Ã±Ä• á¹‡acÄ• rassa visadabhÄ• vatthaá¹ƒ ---

dhammato kÄ• lato ceva, ekassÄ• nekapaccayÄ• .

anekesaÃ±ca dhammÄ• naá¹ƒ, ekapaccayabhÄ• vato ||

sabhÄ• gÄ• \Be 454/ visabhÄ• gÄ• ca, yugaá¸·Ä• janakÄ• dito.

sabbaá¹-á¹-hÄ• nÄ• dibhedÄ• ca, rÅ«pÄ• rÅ«pavikappato.

bhavato saá¹…gahÄ• Ã±eyyo, pakiá¹‡á¹‡akavinicchayo ||

tattha __dhammato_ti imesu hi paccayesu hetupaccayo tÄ• va nÄ• marÅ«padhammesu nÄ
sahajÄ• tÄ• dhipatikammajhÄ• namaggapaccayÄ• , tathÄ• Ä• sevanavipÄ• kapaccayÄ• , c
vipÄ• kadhammÄ• anantarasamanantarapacchÄ• jÄ• tasampayuttanatthivigatapaccayÄ• .
nÄ• mekadesotipi vattuá¹ƒ vaá¹-á¹-ati. purejÄ• tapaccayo rÅ«padhammova, sesÄ• yathÄ• l
nÄ• marÅ«padhammÄ• . tattha ca Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayapakatÅ
saá¹…gahitÄ• ti ayaá¹ƒ dhammato vinicchayo.

__kÄ• lato_ \Ne 348/ pana
hetusahajÄ• taaÃ±Ã±amaÃ±Ã±anissayapurejÄ• tapacchÄ• jÄ• tavipÄ• kaÄ• hÄ• raindriyajh
iavigatapaccayÄ• pannarasa paccuppannÄ• va hutvÄ• attano phalassa paccayÄ• honti,
anantarasamanantaraÄ• sevananatthivigatapaccayÄ• paÃ±ca atÄ«tÄ• eva hutvÄ• , kamm
atÄ«topi hutvÄ• , sesÄ• Ä• rammaá¹‡aadhipatiupanissayapaccayÄ• tayopi tekÄ• likÄ• pi, n
kÄ• lavimuttÄ• pi hutvÄ• attano phalassa paccayÄ• hontÄ«ti ayaá¹ƒ kÄ• lato vinicchayo.

__ekassÄ• nekapaccayÄ• _ti ekadhammassa, ekapaccayassa ca anekapaccayabhÄ• vato
amoho eko dhammo, so purejÄ• takammaÄ• hÄ• rajhÄ• navajjÄ• naá¹ƒ vÄ«satiyÄ• paccay
hetupaccayattaá¹ƒ avijahantova
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kindriyamaggasampayuttavippayuttaatthia
ekÄ• dasannaá¹ƒ vasena vÄ• anekapaccayo hoti \Be 455/, tathÄ• alobhÄ• dayo, tesu pana
indriyamaggapaccayÄ• na honti, te tayo avipÄ• kabhÅ«tÄ• lobhadosamohÄ• vipÄ• kapac
amohavajjitÄ• paÃ±ca adhipatipaccayÄ• na honti, tathÄ• sesÄ• pi avipÄ• kabhÅ«tÄ• .

Ä• rammaá¹‡apaccaye rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡a
catunnaá¹ƒ vasena anekapaccayo hoti, tathÄ• manodhÄ• tuyÄ• , ahetukamanoviÃ±Ã±Ä• á
pana Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• nampi vasena, saddÄ• dÄ«supi es
nissayavippayuttÄ• naá¹ƒ vasenÄ• pi anekapaccayo hoti, tathÄ• Ä• rammaá¹‡apaccayattaa
Ä• rammaá¹‡Ä• dhipatinissayaupanissayapurejÄ• tavippayuttaatthiavigatÄ• naá¹ƒ vasena a
anekapaccayo hotÄ«ti ayamettha ukkaá¹-á¹-haparicchedo. tattha arÅ«pÄ• naá¹ƒ pana rÅ«p

atÄ«tÄ• nÄ• gatÄ• naá¹ƒ Ä• rammaá¹‡apaccayabhÄ• ve sati Ä• rammaá¹‡Ä• dhipatiupanis

__adhipatipaccaye_ Ä• rammaá¹‡Ä• dhipati vuttanayova. sahajÄ• tÄ• dhipatÄ«su cittaá¹ƒ
hetupurejÄ• takammajhÄ• namaggavajjÄ• naá¹ƒ ekÅ«navÄ«satiyÄ• paccayÄ• naá¹ƒ vasen
adhipatipaccayattaá¹ƒ avijahanto aparesaá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kÄ• hÄ• rindriyasampayuttavippayuttaatthiavigatÄ
tathÄ• vÄ«riyaá¹ƒ Ä• hÄ• rapaccayavajjÄ• naá¹ƒ maggapaccayasahitÄ• naá¹ƒ \Ne 349/ va
Ä• hÄ• rindriyavajjÄ• naá¹ƒ vasena anekapaccayo hoti, vÄ«maá¹ƒsÄ• hetupaccaye vuttana

__anantarapaccaye_ catÅ«su khandhesu vedanÄ• kkhandho tÄ• va hetupurejÄ• takammÄ
ekÅ«navÄ«satiyÄ• vasena \Be 456/, saÃ±Ã±Ä• kkhandho tesu indriyajhÄ• navajjÄ• naá¹ƒ s
saá¹…khÄ• rakkhandho hetupurejÄ• takammindriyajhÄ• namaggavajjÄ• naá¹ƒ aá¹-á¹-hÄ• r
kammasahitÄ• naá¹ƒ, vitakko hetupurejÄ• takammaÄ• hÄ• rindriyavajjÄ• naá¹ƒ jhÄ• namag
ca Ä• nantariyÄ• naá¹ƒ maggavajjÄ• naá¹ƒ, ekaggatÄ• hetupurejÄ• takammÄ• hÄ• ravajjÄ
vasena, saddhÄ• , jÄ«vitindriyaÃ±ca anantarÄ• naá¹ƒ hetupurejÄ• takammÄ• hÄ• rajhÄ• na
aá¹-á¹-hÄ• rasannaá¹ƒ, sati maggasahitÄ• naá¹ƒ ekÅ«navÄ«satiyÄ• , hiriottappakÄ• yapass
yevÄ• panakesu adhimokkhamanasikÄ• ratatramajjhattatÄ• , karuá¹‡Ä• muditÄ• ca
hetupurejÄ• takammÄ• hÄ• rajhÄ• namaggindriyavajjÄ• naá¹ƒ sattarasannaá¹ƒ, viratiyo par
aá¹-á¹-hÄ• rasannaá¹ƒ, micchÄ• diá¹-á¹-hi tato vipÄ• kavajjÄ• naá¹ƒ sattarasannaá¹ƒ vasen
micchÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• tehi ceva kammÄ• hÄ• rapaccayehi cÄ• ti ekÅ«navÄ
ahirikaá¹ƒ anottappaá¹ƒ mÄ• no thinaá¹ƒ middhaá¹ƒ uddhaccanti ime
hetupurejÄ• takammavipÄ• kÄ• hÄ• rindriyajhÄ• namaggavajjÄ• naá¹ƒ soá¸·asannaá¹ƒ, vic
issÄ• macchariyakukkuccÄ• ni tato adhipativajjÄ• naá¹ƒ pannarasannaá¹ƒ vasena anekapa
anantarapaccayattaá¹ƒ avijahantÄ• naá¹ƒ panetesaá¹ƒ samanantaraupanissayakammanatt
channaá¹ƒ vasena ca. viÃ±Ã±Ä• á¹‡akkhandhassa adhipatipaccayeneva anekapaccayabhÄ

__sahajÄ• tapaccaye_ mahÄ• bhÅ«tÄ• ni
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaupanissayapurejÄ
hadayavatthu tesaÃ±Ã±eva vippayuttasahitÄ• naá¹ƒ vasena. __nissayapaccaye_ cakkhÄ• y
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatinissayaupanissayapurejÄ• taindriyavippayuttaatthiavi
__purejÄ• tapaccaye_ rÅ«pasaddagandharasÄ• yatanÄ• dÄ«ni
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiupanissayapurejÄ• taatthiavigatÄ• naá¹ƒ channaá¹ƒ v
\Be 457/ Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiupanissayÄ• hÄ• raatthiavigatÄ• naá¹ƒ chan
anekadhÄ• paccayo hoti. taá¹ƒtaá¹ƒpaccayattaá¹ƒ avijahantÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ sabb
Ä• rammaá¹‡Ä• dhipatianantarasamanantarÅ«panissayÄ• dipaccayatÄ• vuttanayena vedit
suviÃ±Ã±eyyamevÄ• ti ayaá¹ƒ ekassÄ• nekapaccayato vinicchayo.

__anekesaÃ±ca_ \Ne 350/ __dhammÄ• naá¹ƒ, ekapaccayabhÄ• vato_ti etesu hi á¹-hapetv

tevÄ«satiyÄ• paccayesu aneke anekesaá¹ƒ dhammÄ• naá¹ƒ ekato ekekaá¹ƒ paccayÄ• ho
ekadhammovÄ• ti ayaá¹ƒ anekadhammÄ• naá¹ƒ ekapaccayabhÄ• vato vinicchayo.

__sabhÄ• gÄ• visabhÄ• gÄ• cÄ• _ti etesu hi anantarasamanantaraanantarÅ«panissayÄ•
sabhÄ• gÄ• , tathÄ• Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• . pu
pacchÄ• jÄ• tena visabhÄ• go, tathÄ• sampayutto vippayuttena, atthi natthinÄ• , vigato avig
sabhÄ• gavisabhÄ• gato vinicchayo.

__yugaá¸·Ä• _ti ettha atthasarikkhatÄ• ya saddasarikkhatÄ• ya kÄ• lapaá¹-ipakkhatÄ• ya h
aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhatÄ• yÄ• ti imehi kÄ• raá¹‡ehi yugaá¸·aá¹ƒ veditabbaá¹ƒ. anan
atthasarikkhatÄ• ya ekaá¹ƒ yugaá¸·aá¹ƒ nÄ• ma. nissayÅ«panissayÄ• saddasarikkhatÄ• ya
kÄ• lapaá¹-ipakkhatÄ• ya, kammavipÄ• kÄ• hetuphalatÄ• ya, sampayuttavippayuttÄ• aÃ±Ã
ekaá¹ƒ yugaá¸·aá¹ƒ, tathÄ• atthinatthipaccayÄ• , vigataavigatapaccayÄ• ti ayaá¹ƒ yugaá¸·a

__janakÄ• dito_ti janakopatthambhakato. etesu hi anantarasamanantarÅ«panissayapakatÅ
nÄ• nakkhaá¹‡iko \Be 458/ kammapaccayo, natthivigatapaccayÄ• cÄ• ti ime janakÄ• eva,
pacchÄ• jÄ• tapaccayo upatthambhako eva, na janako. sesÄ• janakÄ• ceva upatthambhak
vinicchayo.

__sabbaá¹-á¹-hÄ• nÄ• dibhedÄ• _ti sabbaá¹-á¹-hÄ• nikaasabbaá¹-á¹-hÄ• nikabhedato. etes
sahajÄ• tanissayaatthiavigatapaccayÄ• sabbaá¹-á¹-hÄ• nikÄ• . sabbesu paccayuppannesu
uppajjamÄ• no ekadhammopi natthi. sesÄ• asabbaá¹-á¹-hÄ• nikÄ• . tattha ca
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatianantarasamanantarÄ• nantarÅ«panissayapakatÅ«pa
atthinatthivigatapaccayÄ• arÅ«padhammÄ• naÃ±Ã±eva kÄ• raá¹‡ato asabbaá¹-á¹-hÄ• nikÄ
rÅ«pÄ• naÃ±Ã±eva kÄ• raá¹‡ato, sesÄ• ekaccÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ kÄ•
ayaá¹ƒ sabbaá¹-á¹-hÄ• nÄ• dibhedato vinicchayo.

__rÅ«pÄ• rÅ«pavikappato_ti \Ne 351/ rÅ«paá¹ƒ rÅ«passa, rÅ«paá¹ƒ arÅ«passÄ• tiÄ• di vik
paccayo rÅ«pameva hutvÄ• rÅ«passeva paccayo bhavanto nÄ• ma natthi, rÅ«pameva pan
purejÄ• tapaccayo eko eva. rÅ«pameva hutvÄ• rÅ«pÄ• rÅ«passeva paccayo nÄ• mÄ• tipi n
arÅ«passeva paccayopi atthi, so anantarasamanantaraÄ• sevanasampayuttanatthivigatavas
pana rÅ«passeva paccayopi atthi, so pacchÄ• jÄ• tapaccayo eko eva. arÅ«pameva hutvÄ•
hetukammavipÄ• kajhÄ• namaggavasena paÃ±cavidho. rÅ«pÄ• rÅ«papaÃ±Ã±atti hutvÄ• a
Ä• rammaá¹‡aupanissayavasena duvidho. rÅ«pÄ• rÅ«paá¹ƒ pana rÅ«pÄ• rÅ«passÄ• pi atth
adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayÄ• hÄ• rindriyavippayuttaatthiavigatavasena nava
rÅ«pÄ• rÅ«pavikappato vinicchayo.

__bhavato_ti \Be 459/ imesu hi paccayesu paÃ±cavokÄ• rabhave tÄ• va na koci paccayo n

labbhanti. catuvokÄ• rabhave pana purejÄ• tapacchÄ• jÄ• tavippayuttapaccaye apanetvÄ•
ekavokÄ• rabhave sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayakammindriyaatthiavigatavasena satte
anindriyabaddharÅ«pe tesu kammindriyavajjÄ• paÃ±ceva labbhantÄ«ti ayaá¹ƒ bhavato vini

__saá¹…gahÄ• _ti sabbepi hi ime catuvÄ«sati paccayÄ•
Ä• rammaá¹‡asahajÄ• taupanissayapurejÄ• tapacchÄ• jÄ• takammÄ• hÄ• rindriyesu aá¹-á¹
gacchanti. kathaá¹ƒ? tesu hi hetuaÃ±Ã±amaÃ±Ã±avipÄ• kajhÄ• namaggasampayuttapacca
saá¹…gahaá¹ƒ gacchanti. anantarasamanantarÄ• sevananatthivigatapaccayÄ• paÃ±ca ana
upanissayapaccaye. nissayapaccayo sahajÄ• tapurejÄ• tabhedato duvidho. tattha sahajÄ• t
purejÄ• to purejÄ• tapaccaye. adhipatipaccayopi Ä• rammaá¹‡abhÅ«to Ä• rammaá¹‡Å«pan
sahajÄ• tapaccaye. vippayuttapaccayopi sahajÄ• tapurejÄ• tapacchÄ• jÄ• tabhÅ«tatÄ• ya ta
gacchati. atthiavigatapaccayÄ• pi sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyabhÅ«tatÄ
saá¹…gahaá¹ƒ gacchanti. evaá¹ƒ imesu paccayesu sabbapaccayÄ• naá¹ƒ saá¹…gaho vedi
tikapaá¹-á¹-hÄ• napÄ• á¸·iyaá¹ƒ paccanÄ«yanaye imesaá¹ƒ aá¹-á¹-hannaá¹ƒ paccayÄ• naá
vissajjitÄ• . imesaá¹ƒ pana aá¹-á¹-hannampi aÃ±Ã±amaÃ±Ã±asaá¹…gahopi atthiyeva. tesu
adhipatibhÅ«to upanissaye \Ne 352/, anadhipatibhÅ«to na katthacÄ«ti Ä• rammaá¹‡apacca
tiá¹-á¹-hati. kammapaccayopi sahajÄ• to sahajÄ• te. nÄ• nakkhaá¹‡iko pana \Be 460/ balavÄ
upanissayo hotÄ«ti upanissayapaccaye saá¹…gahaá¹ƒ gacchati. balavÄ• pi pana kammajan
arÅ«pÄ• naá¹ƒ nÄ• nakkhaá¹‡ikakammapaccayo hutvÄ• visuÃ±Ã±eva tiá¹-á¹-hati. Ä• hÄ• n
sahajÄ• te, rÅ«pabhÅ«to na katthacÄ«ti visuÃ±Ã±eva tiá¹-á¹-hati, indriyapaccayopi arÅ«pab
pasÄ• dindriyÄ• purejÄ• te, rÅ«pajÄ«vitindriyaá¹ƒ na katthaci saá¹…gahaá¹ƒ gacchatÄ«ti in
visuÃ±Ã±eva tiá¹-á¹-hatÄ«ti evamevaá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…gahopi attheva. sabbepi p
Ä• rammaá¹‡aupanissayakammaatthipaccayesu catÅ«supi saá¹…gahaá¹ƒ gacchantÄ«ti ay
ayaá¹ƒ anuttÄ• napadatthasahito saá¹…khepatthavinicchayo.

pakiá¹‡á¹‡akavinicchayo niá¹-á¹-hito.

vibhaá¹…ganaye panettha pÄ• á¸·ivavatthÄ• naá¹ƒ tÄ• va saá¹…khepato evaá¹ƒ veditabba
__paá¹-á¹-hÄ• napÄ• á¸·iyaá¹ƒ_ hi ``hetupaccayo ... pe ... avigatapaccayoâ€™â€™ ti pacca
nikkhipitvÄ• tesaá¹ƒ paccayÄ• naá¹ƒ --- ``hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€™â€™ tiÄ• dinÄ• nayena paccayabhÄ• janÄ«yas
paá¹-hamaá¹ƒ vutto. sopi ca anantarasaá¹…khepatthavinicchayo tattha tattha dassito eva. ta
catuvÄ«satiyÄ• paccayÄ• naá¹ƒ kusalattikÄ• dayo dvÄ• vÄ«satitike, hetudukÄ• dayo sataá
nÄ• nÄ• nayato vibhajanavasena catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• naá¹ƒ anan
vibhattaá¹ƒ. kathaá¹ƒ? catubbidhaá¹ƒ hi paá¹-á¹-hÄ• naá¹ƒ --- anulomapaá¹-á¹-hÄ• naá¹ƒ,
paccanÄ«kapaá¹-á¹-hÄ• naá¹ƒ, anulomapaccanÄ«kapaá¹-á¹-hÄ• naá¹ƒ, paccanÄ«kÄ• nulo
``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• di
paá¹-icca hetudhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• dinÄ• kusalÄ• dÄ«naá¹ƒ, het

anulomavasena pavattaá¹ƒ __anulomapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. ``nakusalaá¹ƒ dhammaá
uppajjati hetupaccayÄ• ... pe ... nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetudhammo uppajjati
tiÄ• dinÄ• kusalÄ• dÄ«naá¹ƒ, hetuÄ• dÄ«naÃ±ca \Be 461/ dhammÄ• naá¹ƒ paccanÄ«kava
__paccanÄ«kapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dha
... pe ... hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetudhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ
__anulomapaccanÄ«kapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma \Ne 353/. ``nakusalaá¹ƒ dhammaá¹ƒ pa
... nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetudhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• dinÄ
__paccanÄ«kÄ• nulomapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma.

evametesu catÅ«su paá¹-á¹-hÄ• nesu yaá¹ƒ dhammaá¹ƒ anulomapaá¹-á¹-hÄ• naá¹ƒ nÄ• m
--- tikapaá¹-á¹-hÄ• naá¹ƒ dukapaá¹-á¹-hÄ• naá¹ƒ dukatikapaá¹-á¹-hÄ• naá¹ƒ tikadukapaá¹-á
tikatikapaá¹-á¹-hÄ• naá¹ƒ dukadukapaá¹-á¹-hÄ• nanti. yathÄ• cetaá¹ƒ, evaá¹ƒ paccanÄ«kap
tÄ«á¹‡i tÄ«á¹‡i paccekanti catuvÄ«satisamantapaá¹-á¹-hÄ• nasamodhÄ• naá¹ƒ paá¹-á¹-hÄ•
veditabbaá¹ƒ. sammÄ• sambuddhena hi anulomapaá¹-á¹-hÄ• ne dvÄ• vÄ«satitike nissÄ• ya
niddiá¹-á¹-haá¹ƒ. sataá¹ƒ duke nissÄ• ya __dukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. tato tike dukes
__dukatikapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. tato duke tikesu pakkhipitvÄ• __tikadukapaá¹-á¹-hÄ
tikesuyeva pakkhipitvÄ• __tikatikapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. duke ca dukesu eva pakkhip
__dukadukapaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma niddiá¹-á¹-haá¹ƒ. paá¹-hamaá¹ƒ tÄ• vettha anuloma
tikapaá¹-á¹-hÄ• nanayo niddiá¹-á¹-ho. evaá¹ƒ paccanÄ«kapaá¹-á¹-hÄ• ne, anulomapaccanÄ
paccanÄ«kÄ• nulomapaá¹-á¹-hÄ• neti catuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ desitaá¹ƒ.

ettha ca duvidhaá¹ƒ anulomaá¹ƒ, paccanÄ«kaÃ±ca dhammÄ• nulomaá¹ƒ dhammapaccanÄ
paccayapaccanÄ«kanti. tattha ``kusalaá¹ƒ dhammaá¹ƒ \Be 462/ paá¹-icca kusalo dhammoâ
kusalÄ• dÄ«naá¹ƒ tikadhammÄ• naá¹ƒ, hetuÄ• dÄ«naá¹ƒ dukadhammÄ• naÃ±ca anulomac
veditabbaá¹ƒ. ``nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammoâ€™â€™ tiÄ• dinÄ• t
paccanÄ«kavasena __dhammapaccanÄ«kaá¹ƒ_ veditabbaá¹ƒ. ``hetupaccayÄ• Ä• rammaá
catuvÄ«satiyÄ• paccayÄ• naá¹ƒ anulomadesanÄ• vasena __paccayÄ• nulomaá¹ƒ_ veditab
nÄ• rammaá¹‡apaccayÄ• â€™â€™ ti evaá¹ƒ paccayÄ• naá¹ƒ paccanÄ«kavasena __pacca
tatra yadidaá¹ƒ dhammÄ• nulomaá¹ƒ dhammapaccanÄ«kaÃ±ca, tassa vasena catuvÄ«satis
veditabbaá¹ƒ. paccayÄ• nulomaá¹ƒ paccayapaccanÄ«kaÃ±ca anulomatikapaá¹-á¹-hÄ• nÄ•
paá¹-á¹-hÄ• nesu ekekatikadukesu evaá¹ƒ labbhati. taÃ±ca upari pÄ• á¸·inayadassane eva
tatrimÄ• ni catuvÄ«sati paá¹-á¹-hÄ• nÄ• ni imesaá¹ƒ tikadukÄ• naá¹ƒ vasena niddiá¹-á¹-hatt
... pe ... dukadukapaá¹-á¹-hÄ• nanti vuccati.

tesu tikadukesu ekekaá¹ƒ tikadukaá¹ƒ imesaá¹ƒ hetupaccayÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• p
anulomÄ• dinayacatukkavasena sattahi sattahi mahÄ• vÄ• rehi vitthÄ• rato vibhattaá¹ƒ. kata
paá¹-iccavÄ• ro sahajÄ• tavÄ• ro paccayavÄ• ro nissayavÄ• ro saá¹ƒsaá¹-á¹-havÄ• ro samp
imehi \Ne 354/. tattha ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammoâ€™â€™ tiÄ• dinÄ

vutto __paá¹-iccavÄ• ro_ nÄ• ma. ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to, kusalaá¹ƒ dhammaá
dhammaá¹ƒ nissÄ• ya, kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho, kusalaá¹ƒ dhammaá¹ƒ sam
sahajÄ• tÄ• diabhidhÄ• nehi vuttÄ• paÃ±ca vÄ• rÄ• __sahajÄ• tÄ• divÄ• rÄ• ni_. parato ca
saá¹ƒsaá¹-á¹-hasampayuttavÄ• resu dvÄ«su arÅ«padhammavaseneva paccayapaccayuppa
sattameva paÃ±hÄ• vÄ• re ca rÅ«pÄ• rÅ«pavasena, paccayavÄ• re, nissayavÄ• re ca
sahajÄ• tapacchÄ• jÄ• tapurejÄ• tavasena, sesesu \Be 463/ sahajÄ• tavasena paccayapac
ayaá¹ƒ viseso. sattamavÄ• re pana yasmÄ• ``kusalo dhammo kusalassa dhammassa hetu
tiÄ• dinÄ• nayena te te paÃ±he uddharitvÄ• puna ``kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ k
nayena sabbepi te paÃ±hÄ• nijjaá¹-Ä• , niggumbÄ• ca katvÄ• vibhattÄ• , tasmÄ• so vÄ•
vibhattattÄ• __paÃ±hÄ• vÄ• ro_tveva saá¹…khaá¹ƒ gato. iti imehi sattahi mahÄ• vÄ• rehi c
samantapaá¹-á¹-hÄ• nesu sabbepi tikadukÄ• catuvÄ«satiyÄ• paccayÄ• naá¹ƒ anulomÄ• d
kathaá¹ƒ? anulomapaá¹-á¹-hÄ• ne hi yadidaá¹ƒ dvÄ• vÄ«satitike nissÄ• ya tikapaá¹-á¹-hÄ•
sabbapaá¹-hamaá¹ƒ niddiá¹-á¹-haá¹ƒ. tattha kusalattikaá¹ƒ tÄ• va imehi paá¹-iccavÄ• rÄ• dÄ
paccayÄ• nulomÄ• dinayacatukkato vibhattaá¹ƒ. tattha yo tÄ• vesa sabbapaá¹-hamo paá¹-ic
uddesaniddesato duvidho hoti.

tattha uddesavÄ• ro kusalÄ• dayo paá¹-icca hetupaccayÄ• divasena kusalÄ• dÄ«naá¹ƒ yut
ayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ uppattipucchanavaseneva pavattattÄ• ``pucchÄ• vÄ• ro
paÃ±Ã±Ä• panato ``paá¹‡á¹‡attivÄ• roâ€™â€™ tipi vuccati. na hi tattha vissajjanaá¹ƒ atthi.
pucchÄ• vÄ• re paripucchitesu paÃ±hesu ``siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo
tiÄ• dikaá¹ƒ ayuttaá¹ƒ paÃ±haá¹ƒ anuddharitvÄ• labbhamÄ• nÄ• naÃ±Ã±eva paÃ±hÄ• naá
sahajÄ• tÄ• dÄ«su, sesesu ca tikesu, sesapaá¹-á¹-hÄ• nesu ca sabbattha pucchÄ• vÄ• ro n
sabbavissajjanameva dassitanti idamettha saá¹…khepato pÄ• á¸·ivavatthÄ• naá¹ƒ.

idÄ• ni panettha Ä• dito paá¹-á¹-hÄ• ya evaá¹ƒ vibhaá¹…ganayo veditabbo. anulomapaá¹-á
tikapaá¹-á¹-hÄ• ne kusalattikassa sattasu mahÄ• vÄ• resu paá¹-hamassa paá¹-iccavÄ• rass
464/ --- ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ•
... pe ... abyÄ• kato ... pe ... kusalo ca abyÄ• kato ca ... pe ... akusalo ca abyÄ• kato \Ne 355
kusalo ca akusalo ca ... pe ... kusalo ca akusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ
kusalapadamÅ«lÄ• satta pucchÄ• uddhaá¹-Ä• .

evaá¹ƒ akusalapadamÅ«lÄ• , abyÄ• katapadamÅ«lÄ• ca. ``siyÄ• kusalaÃ±ca abyÄ• kataÃ
akusalo ... pe ... siyÄ• akusalaÃ±ca abyÄ• kataÃ±ca ... pe ... siyÄ• kusalaÃ±ca akusalaÃ±c
kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-iccÄ• â€™â€™ ti dvimÅ«lakÄ•
pucchÄ• ti ekÅ«napaÃ±Ã±Ä• sa pucchÄ• hetupaccayamÅ«lakÄ• uddhaá¹-Ä• .

iminÄ• va nayena ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya Ä•
avigatapaccayÄ• â€™â€™ ti evaá¹ƒ sesapaccayamÅ«lakÄ• pi pucchÄ• veditabbÄ• . ekam

yathÄ• ca ekamÅ«lake, evaá¹ƒ ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo u
Ä• rammaá¹‡apaccayÄ• ... pe ... hetupaccayÄ• avigatapaccayÄ• â€™â€™ tiÄ• dinÄ• dvi
Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• ... pe ... hetupaccayÄ• Ä• rammaá¹‡apaccayÄ
hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• avigatapaccayÄ• â€™â€™ tiÄ• dinÄ• timÅ«lakÄ•
vÄ• resu nayÄ• veditabbÄ• . hetupaccayamÅ«lakanayo.

yathÄ• ca hetumÅ«lake, evaá¹ƒ ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo
Ä• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• dinÄ• sesapaccayamÅ«lakesupi nayo Ã±Ä• tabbo.
upÄ• yena ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya nahetupacc
sabbappakÄ• rayutto \Be 465/ paccayapaccanÄ«kavÄ• ropi. ``siyÄ• kusalaá¹ƒ dhammaá¹ƒ
hetupaccayÄ• nÄ• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• dinÄ• anulomapaccanÄ«kapaccay
... pe ... uppajjeyya nahetupaccayÄ• Ä• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• dinÄ• paccan
netabboti ayaá¹ƒ tÄ• vettha pucchÄ• vÄ• re nayo.

niddesavÄ• ro pana uddesavÄ• re dassitÄ• su pucchÄ• su kusalÄ• kusalÄ• dÄ«naá¹ƒ sahu
``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjatÄ«â€™â€™ tiÄ• dikÄ• pucchÄ•
vissajjanaá¹ƒ labhanti, tÄ• pahÄ• ya yÄ• vissajjanaá¹ƒ labhanti, tÄ• sameva vissajjanavase
tatrÄ• yaá¹ƒ nayo --- ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati hetupacca
khandhaá¹ƒ paá¹-icca tayo khandhÄ• . tayo khandhe paá¹-icca eko khandho. dve khandhe p
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• . kusale khan
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato
hetupaccayÄ• . kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ•
khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. dve khandhe paá¹-ic
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paâ€™â€™ nti evaá¹ƒ kusalapadamÅ«lÄ• su sattasu pucch
vissajjitÄ• . tathÄ• akusalapadamÅ«lÄ• supi tissova. abyÄ• katapadamÅ«lÄ• su pana ``aby
paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• . vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-i
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. khandh
vatthuá¹ƒ paá¹-icca khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ..
paá¹-icca \Be 466/ dve mahÄ• bhÅ«tÄ• . mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ
upÄ• dÄ• rÅ«paâ€™â€™ nti ekÄ• va. dvimÅ«likÄ• dÄ«su ca ``kusalaÃ±ca abyÄ• kataÃ±ca
dhammo uppajjati hetupaccayÄ• . kusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamu
nti ekÄ• . tathÄ• ``akusalaÃ±ca abyÄ• kataÃ±ca paá¹-iccÄ• â€™â€™ ti, evaá¹ƒ hetupacca
ekÅ«napaÃ±Ã±Ä• sÄ• ya pucchÄ• su naveva labbhamÄ• nÄ• vissajjitÄ• . sesÄ• cattÄ• lÄ
vissajjitÄ• . evaá¹ƒ upari Ä• rammaá¹‡apaccayÄ• dÄ«su vissajjitÄ• vasesÄ• moghapucchÄ
vijÄ• nanasukhatthaá¹ƒ pana bhagavatÄ• pucchÄ• vÄ• re labbhamÄ• nÄ• , alabbhamÄ• nÄ

veditabbÄ• ti.

tattha __kusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _ti sahajÄ• tesu vedanÄ• kkhandhÄ• dibhedaá¹
paá¹-icca paá¹-igantvÄ• , sahuppattisaá¹…khÄ• tena sadisabhÄ• vena patvÄ• ti attho. sadis
paá¹-isaddo ``paá¹-ipuggaloâ€™â€™ tiÄ• dÄ«su viya. __kusalo dhammo_ti saÃ±Ã±Ä• kkha
kusalo dhammo. __uppajjatÄ«_ti pÄ• kaá¹-abhÄ• vato uddhaá¹ƒ uppÄ• dÄ• diá¹ƒ pÄ• puá¹
paá¹-ilabhati. __hetupaccayÄ• _ti na kevalaá¹ƒ kusaladhammamattameva paá¹-icca uppajja
kusalahetunÄ• hetupaccayataá¹ƒ sÄ• dhentena ca uppajjatÄ«ti evamattho gahetabbo.

evamidaá¹ƒ \Ne 357/ ``uppajjeyyÄ• â€™â€™ ti pucchÄ• ya ``uppajjatÄ«â€™â€™ ti avisese
idÄ• ni yaá¹ƒ dhammaá¹ƒ paá¹-icca ye dhammÄ• uppajjanti, te paccayapaccayuppanne kh
dassetuá¹ƒ __ ``kusalaá¹ƒ ekaá¹ƒ khandhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. yasmÄ• panettha e
dvinnaá¹ƒyeva vÄ• , dve vÄ• pana ekasseva paccayÄ• nÄ• ma na honti, tasmÄ• te pakÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• â€™â€™ tiÄ• dinÄ• paccayabhÄ• vena gahitÄ• vase
katvÄ• dassitanti veditabbaá¹ƒ. evaá¹ƒ uparipi sabbattha. __cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
paá¹-iccatthassa sahajÄ• tatthattÄ• \Be 467/ yaá¹ƒ kusalena sahajÄ• taÃ±ceva hetupaccay
dassetuá¹ƒ vuttaá¹ƒ __ ``vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataâ€™â€™ _nti. ettha hetu
na gahetabbÄ• . __khandhe paá¹-icca vatthÅ«_tiÄ• di kaá¹-attÄ• rÅ«paggahaá¹‡ena vatthu
paá¹-icca arÅ«pakkhandhÄ• naá¹ƒ uppattidassanatthaá¹ƒ vuttaá¹ƒ. __ekaá¹ƒ mahÄ• bhÅ«t
rÅ«pÄ• byÄ• kataá¹ƒ paá¹-icca rÅ«pÄ• byÄ• katassa uppattidassanatthaá¹ƒ. hetupaccaye u
cittajÄ• naá¹ƒ, paá¹-isandhiyaá¹ƒ kammajÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ paccayapaccayu
ahetukacittajautujÄ• dÄ«naá¹ƒ tesaá¹ƒ hetupaccayÄ• uppattiyÄ• abhÄ• vato. __mahÄ• bh
cittasamuá¹-á¹-hÄ• na_ntiÄ• di mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• dÄ«naá¹ƒ uppattidassan
upÄ• yena Ä• rammaá¹‡apaccayÄ• dÄ«supi vissajjanÄ• naá¹ƒ attho veditabbo.

Ä• rammaá¹‡apaccaye ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati Ä• ram
khandhaá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• . akusalaá¹ƒ dhammaá¹ƒ paá¹-ic
... abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati Ä• rammaá¹‡apaccay
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khandhÄ• . paá¹-isandhikkhaá¹‡e vipÄ
khandhaá¹ƒ ... pe ... dve khandhÄ• . vatthuá¹ƒ paá¹-icca khandhÄ• â€™â€™ ti evaá¹ƒ tisso
rÅ«pamissakattÄ• , rÅ«passa ca Ä• rammaá¹‡apaccayena anuppattito na gahitÄ• . teneva
khandhÄ• â€™â€™ ti vatvÄ• ``khandhe paá¹-icca vatthÅ«â€™â€™ ti na vuttaá¹ƒ. ettha ca
sahajÄ• taá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca uppajjamÄ• no kusalo dhammo tato aÃ±Ã±e
Ä• rammaá¹‡abhÅ«tena paccayenÄ• ti evaá¹ƒ attho gahetabbo. na hi attanÄ• sahajÄ• taá¹
cittacetasikÄ• uppajjanti.

adhipatipaccaye hetupaccayasadisaá¹ƒ vissajjanaá¹ƒ. anantarasamanantaresu pana rÅ«pÄ
Ä• rammaá¹‡apaccayasadisaá¹ƒ. sahajÄ• tapaccayepi \Be 468/ hetupaccayasadisaá¹ƒ. aby

abyÄ• katuppattiyÄ• \Ne 358/ pana ``bÄ• hiraá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe
mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ ... pe ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ
dve mahÄ• bhÅ«tÄ• ... pe ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ ... pe ... dve mahÄ• bhÅ«tÄ•
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... dve mahÄ• bhÅ«tÄ• ...
upÄ• dÄ• rÅ«paâ€™â€™ nti idaá¹ƒ adhikaá¹ƒ. evaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayepi. kevalaá
upÄ• dÄ• rÅ«paÃ±ca na gahitaá¹ƒ tesaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayattÄ• bhÄ• vÄ• . nissay
sahajÄ• tapaccayasadisaá¹ƒ vissajjanaá¹ƒ. paá¹-iccatthassa pana sahajÄ• tatthattÄ• cakkh
purejÄ• tanissayÄ• idha na gahitÄ• ti. upanissayapaccayepi rÅ«passa upanissayapaccayup
Ä• rammaá¹‡apaccayasadisameva vissajjanaá¹ƒ.

purejÄ• tapaccaye pana ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati purejÄ
ekaá¹ƒ ... pe ... dve khandhÄ• . vatthuá¹ƒ purejÄ• tapaccayÄ• . akusalaá¹ƒ dhammaá¹ƒ paá
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... purejÄ• tapaccayÄ• . vipÄ• kÄ• by
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khandhÄ• . vatthuá¹ƒ purejÄ• tapacca
tisso pucchÄ• vissajjitÄ• . tattha __vatthuá¹ƒ purejÄ• tapaccayÄ• _ti idaá¹ƒ Ä• rammaá¹‡ap
vuttaá¹ƒ. taá¹ƒ hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒyeva purejÄ• tapaccayataá¹ƒ sÄ• dhaya
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ti idha na gahitaá¹ƒ.

pacchÄ• jÄ• tapaccayo idha arÅ«padhammesu na labbhati. rÅ«padhammesu ca upatthamb
``abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjatÄ«â€™â€™ tiÄ• di na v
Ä• sevanapaccayepi Ä• rammaá¹‡apaccaye viya tissova pucchÄ• vissajjitÄ• .

kammapaccaye \Be 469/ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati kamm
khandhaá¹ƒ ... pe ... abyÄ• kato dhammo uppajjati ... pe ... cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
kusalo ca abyÄ• kato ca dhammÄ• ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ nti ku
akusalapade. abyÄ• katapade pana ``abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasam
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... kaá¹-attÄ
upÄ• dÄ• rÅ«paâ€™â€™ nti evaá¹ƒ tisso. ``kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-
kusale khandhe ca mahÄ• bhÅ«te \Ne 359/ ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€
sahajÄ• tasadisaá¹ƒ vissajjanaá¹ƒ. natthivigatapaccayesu Ä• rammaá¹‡asadisaá¹ƒ.

evaá¹ƒ sabbapaccayesu labbhamÄ• napaÃ±he vissajjanaá¹ƒ dassetvÄ• tato hetuadhipatij
ekasadisÄ• . Ä• rammaá¹‡Ä• nantarasamanantarÅ«panissayÄ• sevananatthivigatapaccayÄ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaatthiavigatÄ• ekasadisÄ• . Ä• sevanapaccaye vipÄ• ko
aÃ±Ã±amaÃ±Ã±apaccaye cittajarÅ«paá¹ƒ, upÄ• dÄ• rÅ«paÃ±ca na labbhatÄ«tiÄ• dinÄ• pa
aÃ±Ã±amaÃ±Ã±asadisattaá¹ƒ vatvÄ• puna tesaá¹ƒ ``hetuyÄ• nava. Ä• rammaá¹‡e tÄ«á¹‡
anantarasamanantaresu tÄ«á¹‡i. sahajÄ• te nava. aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i. nissaye nava.

purejÄ• te tÄ«á¹‡i. Ä• sevane tÄ«á¹‡i. kamme nava. vipÄ• ke ekaá¹ƒ. Ä• hÄ• re nava. indriy
magge nava. sampayutte tÄ«á¹‡i. vippayutte nava. atthiyÄ• nava. natthiyÄ• tÄ«á¹‡i. vigate
navÄ• â€™â€™ ti evaá¹ƒ hetupaccayÄ• dÄ«naá¹ƒ ekekasmiá¹ƒ pucchÄ• vissajjanavÄ• rag
ekamÅ«lakanayo.

yathÄ• ca ekamÅ«lake, evaá¹ƒ ``hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• di
sabbamÅ«lakapariyosÄ• nesu yathÄ• nurÅ«paá¹ƒ \Be 470/ nayo netabbo. pÄ• á¸·iyampi vit
``hetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡Ä«â€™â€™ tiÄ• dinÄ• vissajjanavÄ• ragaá¹‡anabh
paccayÄ• nulome nayo.

paccayapaccanÄ«ye pana ``akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati n
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca
dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati nahetupaccayÄ• . ahetukaá¹ƒ vipÄ• kÄ
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khan
rÅ«paá¹ƒ ... pe ... vatthuá¹ƒ paá¹-icca khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ ... pe
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... upÄ• dÄ• rÅ«paâ€™â€™ nti imÄ• dve vissajjitÄ• .

nÄ• rammaá¹‡apaccaye \Ne 360/ ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... ku
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... akusale ... pe ... abyÄ• kataá¹ƒ dham
abyÄ• kato ... pe ... kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ...
rÅ«paá¹ƒ, akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ nti imÄ• paÃ±ca vissajjitÄ• .

nÄ• dhipatipaccaye ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ... pe ... kusalaá¹ƒ ekaá¹ƒ kha
dve khandhÄ• . kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... kusale khandhe paá¹-i
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato
pe ... akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ... pe ... dve khandhe paá¹-icca dve khandh
dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... akusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• na
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• ... pe ... abyÄ• kataá
abyÄ• kato \Be 471/ ... pe ... mahÄ• bhÅ«te paá¹-icca ... pe ... kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... kusale khandhe ca mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca ab
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ nti nava
nÄ• nantaranasamanantarapaccayÄ• nÄ• rammaá¹‡apaccayasadisÄ• .

nÄ• Ã±Ã±amaÃ±Ã±apaccaye ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... kusale

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe ... a
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ... pe
kiriyÄ• byÄ• kate khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá
pe ... kaá¹-attÄ• rÅ«paá¹ƒ. mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ka
upÄ• dÄ• rÅ«paá¹ƒ. bÄ• hire mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ. Ä• hÄ• rasamuá
upÄ• dÄ• rÅ«paá¹ƒ. utusamuá¹-á¹-hÄ• ne ... pe ... upÄ• dÄ• rÅ«paá¹ƒ. asaÃ±Ã±asattÄ• naá
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icc
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaÃ±ca a
paá¹-icca abyÄ• kato ... pe ... akusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-
nti paÃ±ca vissajjitÄ• . tattha __vipÄ• kÄ• byÄ• kate_ \Ne 361/ __khandhe paá¹-icca kaá¹-a
hadayavatthuvajjaá¹ƒ veditabbaá¹ƒ. naupanissayapaccayo nÄ• rammaá¹‡apaccayasadiso.

napurejÄ• tapaccaye ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ... pe ... arÅ«pe kusalaá¹ƒ ..
khandhÄ• . kusalaá¹ƒ paá¹-icca abyÄ• kato ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€
tathÄ• akusalapadepi. ``abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato ... pe ... arÅ«pe vipÄ• kÄ• byÄ
kiriyÄ• byÄ• kataá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... pe ... upÄ• dÄ• rÅ«paá¹ƒ. kusalaÃ±ca \Be 472/
dhammaá¹ƒ paá¹-icca abyÄ• kato. kusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamu
akusalaÃ±ca abyÄ• kataÃ±ca ... pe ... akusale khandhe ca ... pe ... rÅ«paâ€™â€™ nti imÄ•
vissajjitÄ• . napacchÄ• jÄ• tanÄ• sevanapaccayÄ• nÄ• dhipatipaccayasadisÄ• . tattha kusa
paá¹-hamajavanavasena nÄ• sevanapaccayappavatti veditabbÄ• .

nakammapaccaye ``kusalaá¹ƒ paá¹-icca kusalo, kusalÄ• cetanÄ• . akusalaá¹ƒ paá¹-icca al
abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato, vipÄ• kakiriyÄ• cetanÄ• . bÄ• hiraá¹ƒ, Ä• hÄ• rasamu
utusamuá¹-á¹-hÄ• naâ€™â€™ nti tisso vissajjitÄ• .

navipÄ• kapaccaye ``kusalaá¹ƒ paá¹-icca kusalo, abyÄ• kato. kusalo ca abyÄ• kato cÄ• â€
tathÄ• akusalapadepi. ``abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato ... pe ... bÄ• hiraá¹ƒ Ä• hÄ• ra
utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±a ... pe ... upÄ• dÄ• rÅ«paá¹ƒ ... pe ... akusalaÃ±ca abyÄ•
ti imÄ• tissoti nava vissajjitÄ• .

nÄ• hÄ• rapaccaye ``abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato. bÄ• hiraá¹ƒ utusamuá¹-á¹-hÄ• n
upÄ• dÄ• rÅ«paâ€™â€™ nti ekÄ• va.

naindriyapaccaye ``abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato. bÄ• hiraá¹ƒ Ä• hÄ• rasamuá¹-á¹-h
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«
ekÄ• va.

najhÄ• napaccaye \Ne 362/ ``abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato. paÃ±caviÃ±Ã±Ä• á¹‡as

bÄ• hiraá¹ƒ Ä• hÄ• rautuasaÃ±Ã±aupÄ• dÄ• rÅ«paâ€™â€™ nti ekÄ• va.

namaggapaccaye ``abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato. ahetukaá¹ƒ vipÄ• kÄ• byÄ• kataá
... cittasamuá¹-á¹-hÄ• naá¹ƒ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e \Be 473/ vipÄ• kÄ• ... pe
rÅ«paá¹ƒ ... pe ... bÄ• hiraá¹ƒ Ä• hÄ• rautuasaÃ±Ã±aupÄ• dÄ• rÅ«paâ€™â€™ nti ekÄ• va.

nasampayuttapaccayo nÄ• rammaá¹‡apaccayasadiso.

navippayuttapaccaye ``kusalaá¹ƒ paá¹-icca kusalo. arÅ«pe kusalova. akusalaá¹ƒ ... pe ... a
abyÄ• kataá¹ƒ paá¹-icca abyÄ• kato, arÅ«pe vipÄ• kakiriyÄ• byÄ• kataá¹ƒ. bÄ• hiraá¹ƒ asa
upÄ• dÄ• rÅ«paâ€™â€™ nti imÄ• tissova pucchÄ• vissajjitÄ• . nonatthinovigatapaccayÄ•
nasahajÄ• tananissayanoatthinoavigatapaccayÄ• panettha cattÄ• ropi na labbhantÄ«ti.

evaá¹ƒ paccanÄ«ke labbhamÄ• napaÃ±havissajjanaá¹ƒ dassetvÄ• tato ``nahetuyÄ• dve.
nÄ• dhipatiyÄ• nava. nÄ• nantare nasamanantare nÄ• Ã±Ã±amaÃ±Ã±e naupanissaye paÃ
napacchÄ• jÄ• te nÄ• sevane nava. nakamme tÄ«á¹‡i. navipÄ• ke nava. nÄ• hÄ• re naindri
nasampayutte paÃ±ca. navippayutte tÄ«á¹‡i. nonatthinovigatesu paÃ±cÄ• â€™â€™ ti vissa
vuttÄ• ti ayaá¹ƒ ekamÅ«lakanayo.

iminÄ• va nayena dvimÅ«lakÄ• dÄ«supi yathÄ• nurÅ«paá¹ƒ nayo netabbo, pÄ• á¸·iyaá¹ƒ p
nÄ• rammaá¹‡e ekaâ€™â€™ ntiÄ• dinÄ• vissajjanavÄ• ragaá¹‡anÄ• va dassitÄ• ti ayaá¹ƒ

iminÄ• vuttÄ• nusÄ• reneva ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajj
nÄ• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• dinÄ• anulomapaccanÄ«yanaye, ``akusalaá¹ƒ dha
uppajjati nahetupaccayÄ• Ä• rammaá¹‡apaccayÄ• â€™â€™ tiÄ• dinÄ• paccanÄ«yÄ• nulo
veditabbo \Ne 363/. pÄ• á¸·iyaá¹ƒ panettha vissajjanavÄ• ragaá¹‡anÄ• va dassitÄ• ti \Be 47
anulomapaccanÄ«yakusalattike paá¹-iccavÄ• ranayo.

sahajÄ• tavÄ• rÄ• dÄ«supi chavÄ• resu paá¹-iccavÄ• re vuttÄ• nusÄ• rena sabbattha nayo
tattha pÄ• á¸·ivisesÄ• , atthavisesÄ• ca upalabbhanti, te paá¹-á¹-hÄ• napÄ• á¸·iaá¹-á¹-haka
sabbÄ• kÄ• rato gahetabbÄ• . idha pana te sabbe saá¹…khepanayato dassiyamÄ• nÄ• pi g
dassitÄ• .

tesu pana vÄ• resu ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to kusalo dhammo uppajjati hetupacca
paccayÄ• ... kusalaá¹ƒ dhammaá¹ƒ nissÄ• ya ... kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ...
sampayutto kusalo dhammo uppajjati hetupaccayÄ• â€™â€™ ti evaá¹ƒ Ä• dito paÃ±casu v
Ã±Ä• tabbÄ• . tesu ca paá¹-iccasahajÄ• tÄ• ekatthÄ• , paccayanissayÄ• ekatthÄ• , saá¹ƒs
ekatthÄ• . tattha ``kusalaá¹ƒ dhammaá¹ƒ sahajÄ• toâ€™â€™ tiÄ• dÄ«su kusalaá¹ƒ dhamm

hutvÄ• tiÄ• dinÄ• yathÄ• nurÅ«paá¹ƒ attho veditabbo. pacchime pana paÃ±hÄ• vÄ• re ``ku
dhammassa hetupaccayena paccayo. kusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹
abyÄ• katassa ... pe ... kusalassa ca abyÄ• katassa ca ... pe ... kusalÄ• hetÅ« sampayuttak
cittasamuá¹-á¹-hÄ• nÄ• naÃ±cÄ• â€™â€™ tiÄ• dinÄ• hetupaccaye,

``kusalo dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. dÄ• naá¹ƒ dat
uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati. pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• v
jhÄ• naá¹ƒ ... sekhÄ• gotrabhuá¹ƒ vodÄ• naá¹ƒ maggaá¹ƒ paccavekkhanti. sekhÄ• vÄ• pu
aniccato dukkhato anattato vipassanti. cetopariyaÃ±Ä• á¹‡ena kusalacittasamaá¹…gissa cit
475/. Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalassa Ä• ramm
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalassa ... kusa
iddhividhaÃ±Ä• á¹‡assa cetopariyapubbenivÄ• sayathÄ• kammÅ«pagaanÄ• gataá¹ƒsaÃ±Ä
paccayo.

kusalo akusalassa ... pe ... dÄ• naá¹ƒ datvÄ• ... pe ... katvÄ• taá¹ƒ assÄ• deti abhinandati.
rÄ• go uppajjati. diá¹-á¹-hi vicikicchÄ• uddhaccaá¹ƒ domanassaá¹ƒ uppajjati. pubbe suciá¹‡
364/ ... pe ... domanassaá¹ƒ uppajjati. jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ assÄ• deti ... p
uppajjati. jhÄ• ne parihÄ«ne vippaá¹-isÄ• rissa domanassaá¹ƒ uppajjati.

kusalo abyÄ• katassa ... pe ... paccayo. arahÄ• maggaá¹ƒ paccavekkhati. pubbe suciá¹‡á¹
... vipassati ... pe ... vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati. Ä• kÄ• sÄ• naÃ±cÄ• yatanaku
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassa ... pe ... kiriyassa. Ä• kiÃ±caÃ±Ã±Ä• yatana ... pe
kiriyassa ca. kusalÄ• khandhÄ• cetopariya ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjan

akusalo akusalassa ... pe ... paccayo. rÄ• gaá¹ƒ assÄ• deti ... pe ... uddhaccaá¹ƒ uppajjati.
... pe ... paccayo. sekhÄ• pahÄ«ne kilese ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa. akusalo a
pahÄ«ne kilese ... pe ... Ä• vajjanÄ• ya.

abyÄ• kato abyÄ• katassa ... arahÄ• phalaá¹ƒ paccavekkhati. nibbÄ• naá¹ƒ, cakkhuá¹ƒ ...
vipassati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanakiriyaá¹ƒ
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... Ä• vajjanÄ• ya. abyÄ• kato kusalassa
... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa. abyÄ• kato akusalassa ... cakkhuá¹ƒ assÄ• detÄ«â€™â€™
ca,

``kusalo \Be 476/ kusalassa adhipatipaccayena paccayo. Ä• rammaá¹‡Ä• dhipati, sahajÄ• t
Ä• rammaá¹‡Ä• dhipati --- dÄ• naá¹ƒ datvÄ• â€™â€™ tiÄ• dinÄ• adhipatipaccaye ca,

``kusalo kusalassa anantarapaccayena paccayoâ€™â€™ tiÄ• dinÄ• vitthÄ• rato

anantarasamanantarasahajÄ• taaÃ±Ã±amaÃ±Ã±anissayapaccayesu ca,

``kusalo kusalassa upanissayapaccayena paccayo. Ä• rammaá¹‡Å«panissayo anantarÅ«pa
Ä• rammaá¹‡Å«panissayo --- dÄ• naá¹ƒ datvÄ• â€™â€™ tiÄ• dinÄ• Ä• rammaá¹‡apaccay
--- purimÄ• purimÄ• kusalÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naâ€™â€™ ntiÄ• di
vuttanayeneva, ``pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya ... pe ... uposathakammaá¹
vipassanaá¹ƒ, maggaá¹ƒ, abhiÃ±Ã±aá¹ƒ, samÄ• pattiá¹ƒ uppÄ• deti. sÄ«laá¹ƒ, sutaá¹ƒ, cÄ•
upanissÄ• ya ... pe ... paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa jhÄ• nassa u
... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... yatl
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa ... pe ... paá¹-hamassa maggassa parikammaá¹ƒ paá¹-hamas
catutthassa. maggo sekhÄ• naá¹ƒ atthapaá¹-isambhidÄ• ya ... pe ... á¹-hÄ• nÄ• á¹-hÄ• nako
kusalo akusalassa ... pe ... Ä• rammaá¹‡Å«panissayo. pakatÅ«pa ... pe ... pakatÅ«panissay
upanissÄ• ya mÄ• naá¹ƒ jappeti. diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti ... pe ... saddhÄ• sÄ«laá¹ƒ sutaá
rÄ• gassa, dosassa, mohassa, mÄ• nassa, diá¹-á¹-hiyÄ• . patthanÄ• ya ... pe ... kusalo abyÄ
Ä• rammaá¹‡Å«panissayo. anantarÅ«panissayo. pakatÅ«pa ... pe ... pakatÅ«panissayo --- s
attÄ• naá¹ƒ Ä• tÄ• peti ... pe ... kÄ• yikassa sukhassa, dukkhassa, phalasamÄ• pattiyÄ• . ku
vipÄ• kassa ... pe ... maggo arahato atthapaá¹-isambhidÄ• ya paccayo.

akusalo \Be 477/ akusalassa ... pe ... pakatÅ«panissayo --- rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡
samphaá¹ƒ palapati ... pe ... saá¹…ghaá¹ƒ bhindati. dosaá¹ƒ, mohaá¹ƒ, mÄ• naá¹ƒ, diá¹-á¹-h
upanissÄ• ya ... pe ... saá¹…ghaá¹ƒ bhindati ... pe ... pÄ• á¹‡Ä• tipÄ• to pÄ• á¹‡Ä• tipÄ• tas
saá¹…ghabhedakammassa ... pe ... paccayo.

akusalo kusalassa ... pe ... pakatÅ«panissayo --- rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ...
uppÄ• deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. rÄ• go ... pe ... patthanÄ• . saddhÄ• ya, sÄ«l
paÃ±Ã±Ä• ya upanissaya. pÄ• á¹‡aá¹ƒ hantvÄ• tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ det
upanissayapaccaye ca,

``abyÄ• kato abyÄ• katassa purejÄ• tapaccayena paccayo ... pe ... Ä• rammaá¹‡apurejÄ• t
... pe ... phoá¹-á¹-habbe, vatthuá¹ƒ vipassati ... pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ passati
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... vatthupurejÄ• taá¹ƒ --- cakkhÄ• yatana
... pe ... vatthu vipÄ• kÄ• byÄ• katÄ• naâ€™â€™ ntiÄ• dinÄ• purejÄ• tapaccaye ca,

``kusalo \Ne 366/ abyÄ• katassa ... pe ... pacchÄ• jÄ• tÄ• kusalÄ• khandhÄ• purejÄ• tass
tiÄ• dinÄ• pacchÄ• jÄ• tapaccaye ca,

``kusalo kusalassa ... pe ... purimÄ• purimÄ• kusalÄ• khandhÄ• â€™â€™ tiÄ• dinÄ• Ä• s

``sahajÄ• tÄ• nÄ• nÄ• kkhaá¹‡ikÄ• , sahajÄ• tÄ• kusalÄ• cetanÄ• ... pe ... sampayuttakÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ. nÄ• nÄ• kkhaá¹‡ikÄ• vipÄ• kÄ• naá¹ƒ khan
rÅ«pÄ• naâ€™â€™ ntiÄ• dinÄ• kammapaccaye ca,

``abyÄ• kato abyÄ• katassa ... pe ... eko khandho tiá¹‡á¹‡annaâ€™â€™ ntiÄ• dinÄ• vipÄ•

``kusalo \Be 478/ kusalassÄ• â€™â€™ tiÄ• dinÄ• Ä• hÄ• rapaccayÄ• dÄ«su ca, ``kusalo a
pacchÄ• jÄ• taá¹ƒ, sahajÄ• tÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ. pacchÄ• jÄ• t
abyÄ• kato kusalassa ... pe ... purejÄ• taá¹ƒ vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayut
paccayoâ€™â€™ tiÄ• dinÄ• vippayuttapaccayÄ• dÄ«su ca pÄ• á¸·igati veditabbÄ• .

tattha kusaladhammo nÄ• mesa yasmÄ• uppajjanto á¹-hapetvÄ• pacchÄ• jÄ• tapaccayaá
dvÄ• vÄ«satiyÄ• paccayehi uppajjati. kusalassa ca paccayo honto á¹-hapetvÄ•
purejÄ• tapacchÄ• jÄ• tavipÄ• kavippayuttapaccaye sesehi vÄ«satiyÄ• paccayehi paccayo
kusalÄ• dÄ«naá¹ƒ, akusalo ca akusalÄ• dÄ«naá¹ƒ yathÄ• nurÅ«paá¹ƒ paccayÄ• honti, tasm
taá¹ƒtaá¹ƒpaccayuppannavibhÄ• gaá¹ƒ dassetuá¹ƒ paÃ±hÄ• vÄ• ro vutto. tattha __sekhÄ•
sandhÄ• ya vuttaá¹ƒ, __vodÄ• na_nti sakadÄ• gÄ• mianÄ• gÄ• mino. tesaá¹ƒ hi gotrabhuci
__maggÄ• vuá¹-á¹-hahitvÄ• _ti maggavÄ«thito vuá¹-á¹-hÄ• ya. na hi maggÄ• nantarÄ• pac
ayaá¹ƒ anulomapaá¹-á¹-hÄ• ne kusalattikanayo.

vedanÄ• ttikÄ• dÄ«su ``sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ
dhammo uppajjati hetupaccayÄ• . sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹
khandhe \Ne 367/ paá¹-icca eko khandhoâ€™â€™ tiÄ• dinÄ• kusalattike vuttÄ• nusÄ• rena
paÃ±hÄ• vÄ• rapariyosÄ• nesu sattasu vÄ• resu ekekasmiá¹ƒ paccayÄ• nulomÄ• dÄ«hi ca
sabbattikesu labbhamÄ• napadavasena gaá¹‡anÄ• nayo yojetvÄ• Ã±Ä• tabbo. tattha veda
alabbhanato __ ``ekaá¹ƒ khandhaá¹ƒ nissÄ• ya dve khandhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. s
pÄ• á¸·iaá¹-á¹-hakathÄ• nusÄ• reneva Ã±Ä• tabboti ayaá¹ƒ anulomapaá¹-ilome __tikapaá¹-a

dukapaá¹-á¹-hÄ• ne pana ``hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupacc
adoso. amoho. adosaá¹ƒ amohaá¹ƒ paá¹-icca alobho. adoso. lobhaá¹ƒ paá¹-icca moho. mol
dosaá¹ƒ paá¹-icca moho. mohaá¹ƒ paá¹-icca doso. paá¹-isandhikkhaá¹‡e hetuá¹ƒ dhammaá
uppajjati ... pe ... hetÅ« ca nahetÅ« ca. nahetuá¹ƒ paá¹-icca nahetu dhammo na ... pe ... het
cÄ• â€™â€™ tiÄ• dinÄ• hetuduke,

``sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati hetupaccayÄ• . sahetukaá
pe ... sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca. ahetuko ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
paá¹-isandhikkhaá¹‡e ... pe ... sahetuko ca, ahetuko ca ... pe ... ahetukaá¹ƒ khandhaá¹ƒ paá
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ

cittasamuá¹-á¹-hÄ• naá¹ƒ. Ä• hÄ• rasamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• sahetukadukÄ
kenaciviÃ±Ã±eyyadukavajjitesu sabbadukesu paccekaá¹ƒ paá¹-iccavÄ• rÄ• dÄ«su sattasu r
paccayÄ• nulomÄ• dÄ«su catÅ«su nayesu ekamÅ«lakÄ• dÄ«hi sabbavÄ• rehi kusalattike v
vibhaá¹…ganayo yojetvÄ• Ã±Ä• tabbo. sabbasmimpi hi paá¹-á¹-hÄ• ne kenaciviÃ±Ã±eyyad
__dukapaá¹-á¹-hÄ• nanayo_.

dukatikapaá¹-á¹-hÄ• ne pana ``hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhamm
hetupaccayÄ• â€™â€™ tiÄ• dinÄ• hetudukena saddhiá¹ƒ kusalattike kusalaá¹ƒ padaá¹ƒ yo
sattasu vÄ• resu paccayÄ• nulomÄ• dÄ«naá¹ƒ catunnaá¹ƒ nayÄ• naá¹ƒ vasena labbhamÄ•
dassitÄ• \Be 480/. yathÄ• ca kusalaá¹ƒ padaá¹ƒ, evaá¹ƒ akusalaá¹ƒ padaá¹ƒ, abyÄ• kataÃ
vuttanayena dassetvÄ• hetukusaladukatikanti á¹-hapitaá¹ƒ. pÄ• á¸·i pana atisaá¹ƒkhittÄ• . y
evaá¹ƒ ``hetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhÄ•
dhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• dinÄ• labbhamÄ• nakapadavasena vedanÄ
yojetvÄ• hetuvedanadukatikÄ• dÄ«ni ekavÄ«satidukatikÄ• ni dassitÄ• nÄ«ti. yathÄ• ca het
labbhamÄ• nakapadavasena dvÄ• vÄ«satitikÄ• yojitÄ• , evaá¹ƒ sahetukadukÄ• dÄ«hi sabb
dvÄ• vÄ«satitikÄ• yojetabbÄ• . pÄ• á¸·i panettha ito paresupi sabbattha atisaá¹ƒkhittÄ• . ev
gahetvÄ• dukasate pakkhipitvÄ• dukatikapaá¹-á¹-hÄ• naá¹ƒ desitanti ayaá¹ƒ __dukatikapa

tikadukapaá¹-á¹-hÄ• nepi ``kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetu dhammo u
hetupaccayÄ• â€™â€™ tiÄ• dinÄ• kusalattikena saddhiá¹ƒ hetupadaá¹ƒ yojetvÄ• paá¹-icc
mahÄ• vÄ• resu paccayÄ• nulomÄ• dinayacatukkavasena labbhamÄ• nakapaccayÄ• ekam
yathÄ• hetupadaá¹ƒ, evaá¹ƒ nahetupadampi kusalattikena saddhiá¹ƒ yojetvÄ• kusalahetu
yathÄ• ca kusalattikena saddhiá¹ƒ hetudukaá¹ƒ, evaá¹ƒ ``sukhÄ• ya vedanÄ• ya sampayut
dhammaá¹ƒ paá¹-iccÄ• â€™â€™ tiÄ• dinÄ• vedanÄ• ttikÄ• dÄ«hipi taá¹ƒ yojetvÄ• vedanÄ
ekavÄ«satitikadukÄ• dÄ«ni dassitÄ• ni. yathÄ• ca hetudukaá¹ƒ, evaá¹ƒ sahetukÄ• dayopi s
dvÄ• vÄ«satiyÄ• tikehi labbhamÄ• napadavaseneva yojitÄ• . evaá¹ƒ dukasataá¹ƒ dvÄ• vÄ«
tikadukapaá¹-á¹-hÄ• naá¹ƒ desitanti ayaá¹ƒ __tikadukapaá¹-á¹-hÄ• nanayo_.

tikatikapaá¹-á¹-hÄ• nepi \Be 481/ ``kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamm
sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• dinÄ• k
sabbattikehi, vedanÄ• ttikÄ• dayo ca kusalattikÄ• dÄ«hi vuttanayena yojetvÄ• paccayÄ• da
tike pakkhipitvÄ• tikatikapaá¹-á¹-hÄ• naá¹ƒ desitanti ayaá¹ƒ __tikatikapaá¹-á¹-hÄ• nanayo_

dukadukapaá¹-á¹-hÄ• nepi ``hetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetuko dha
hetupaccayÄ• â€™â€™ tiÄ• dinÄ• hetudukaá¹ƒ sahetukÄ• dÄ«hi, sahetukaÃ±ca hetudukÄ
vuttanayehi paccayÄ• dassitÄ• . evaá¹ƒ dukesu eva duke pakkhipitvÄ• dukadukapaá¹-á¹-h
__dukadukapaá¹-á¹-hÄ• nanayo_. evaá¹ƒ tÄ• va anulomapaá¹-á¹-hÄ• ne ---

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva \Ne 369/ tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __anulomamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti || ---

vuttÄ• cha nayÄ• veditabbÄ• . paccayavasena panetesu chasu ekekasmiá¹ƒ paá¹-á¹-hÄ• n
catunnaá¹ƒ nayÄ• naá¹ƒ vasena etena pariyÄ• yena catuvÄ«satinayapaá¹-imaá¹‡á¸• itamid
dhammÄ• nulomapaá¹-á¹-hÄ• nanti veditabbaá¹ƒ. ayaá¹ƒ __anulomapaá¹-á¹-hÄ• nanayo_.

paccanÄ«yapaá¹-á¹-hÄ• ne pana ``nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo u
akusalaá¹ƒ abyÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... dve khandhÄ• , cittasamuá
rÅ«paâ€™â€™ ntiÄ• dinÄ• __tikapaá¹-á¹-hÄ• ne, _ ``nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nah
hetupaccayÄ• . nahetuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... cittasamuá¹-á¹-hÄ• naÃ±ca
__dukapaá¹-á¹-hÄ• ne_ ca, ``nahetuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nakusalo
hetupaccayÄ• . nahetuá¹ƒ nakusalaá¹ƒ abyÄ• kataá¹ƒ \Be 482/ ekaá¹ƒ khandhaá¹ƒ paá¹-icc
tiÄ• dinÄ• __dukatikapaá¹-á¹-hÄ• ne_ ca, ``nakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca n
uppajjatÄ«â€™â€™ tiÄ• dinÄ• __tikadukapaá¹-á¹-hÄ• ne_ ca, ``nakusalaá¹ƒ nasukhÄ• ya
dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjatÄ«â
__tikatikapaá¹-á¹-hÄ• ne_ ca, ``nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nas
hetupaccayÄ• â€™â€™ tiÄ• dinÄ• __dukadukapaá¹-á¹-hÄ• ne_ cÄ• ti chasu paccanÄ«yap
anulomatikapaá¹-á¹-hÄ• nÄ• dÄ«su chasu paá¹-á¹-hÄ• nesu vuttena sabbena pakÄ• rena p
kusalÄ• dÄ«naá¹ƒ, hetuÄ• dÄ«naÃ±ca dhammÄ• naá¹ƒ paccayuppannabhÄ• vapaá¹-ikkhep
dhammapaccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma jÄ• taá¹ƒ. tattha hi __nakusalaá¹ƒ dhamma
paccayapaá¹-ikkhepo. __nakusalo dhammo uppajjatÄ«_ti kusalassa paccayuppannabhÄ• v
``akusalaá¹ƒ abyÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... akusalÄ• , abyÄ• katÄ• k
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ uppajjatÄ«â€™â€™ ti evamÄ• dinÄ• nayenettha atth
paccanÄ«yapaá¹-á¹-hÄ• ne ---

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __paccanÄ«yamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti || ---

vuttÄ• \Ne 370/ cha nayÄ• veditabbÄ• . paccayavasena panetthÄ• pi ekekasmiá¹ƒ paccay
catunnaá¹ƒ nayÄ• naá¹ƒ vasena catuvÄ«satinayapaá¹-imaá¹‡á¸• itamidaá¹ƒ dhammapacca
veditabbanti ayaá¹ƒ __paccanÄ«yapaá¹-á¹-hÄ• nanayo_.

anulomapaccanÄ«yapaá¹-á¹-hÄ• ne pana ``kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhar
kusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• __tikapaá¹
dhammaá¹ƒ paá¹-icca nahetu \Be 483/ dhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• dinÄ
``hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nakusalo dhammo uppajjatÄ«â€™â€™ ti
__dukatikapaá¹-á¹-hÄ• ne_ ca, ``kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu
tiÄ• dinÄ• __tikadukapaá¹-á¹-hÄ• ne_ ca, ``kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹
nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjatÄ«â€™â€™ tiÄ• dinÄ• __
``hetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo uppajjatÄ«â€™â
__dukadukapaá¹-á¹-hÄ• ne_ ca heá¹-á¹-hÄ• vuttanayena sabbena pakÄ• rena pÄ• á¸·inayo
kusalÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ paccayattaá¹ƒ appaá¹-ikkhipitvÄ• paccayuppannÄ• naá
kusalÄ• dibhÄ• vapaá¹-ikkhepavasena pavattattÄ• dhammÄ• nulomapaccanÄ«yapaá¹-á¹-h
hi __kusalaá¹ƒ dhammaá¹ƒ paá¹-iccÄ• _ti kusalassa paccayabhÄ• vavidhÄ• naá¹ƒ. __naku
kusalassa paccayuppannabhÄ• vanivÄ• raá¹‡aá¹ƒ, tasmÄ• ``kusale khandhe paá¹-icca citt
rÅ«paâ€™â€™ ntiÄ• dinÄ• vissajjanaá¹ƒ vuttanti veditabbanti evamettha anulomapaccanÄ

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __anulomapaccanÄ«yamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti || ---

vuttÄ• cha nayÄ• veditabbÄ• . paccayavasena panetthÄ• pi ekekasmiá¹ƒ paccayÄ• nulom
catunnaá¹ƒ nayÄ• naá¹ƒ vasena catuvÄ«satinayapaá¹-imaá¹‡á¸• itamidaá¹ƒ dhammÄ• nulo
veditabbanti ayaá¹ƒ __anulomapaccanÄ«yapaá¹-á¹-hÄ• nanayo_.

paccanÄ«yÄ• nulomapaá¹-á¹-hÄ• ne ``nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhamm
dhammaá¹ƒ paá¹-icca \Ne 371/ abyÄ• kato dhammo uppajjati hetupaccayÄ• â€™â€™ tiÄ• d
``nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjatÄ«â€™â€™ tiÄ• dinÄ• __dukapa
\Be 484/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu akusalo dhammo ... pe ... hetu abyÄ• kato
uppajjatÄ«tiâ€™â€™ Ä• dinÄ• __dukatikapaá¹-á¹-hÄ• ne_ ca, ``nakusalaá¹ƒ nahetuá¹ƒ dh
hetu dhammo ... pe ... abyÄ• kato hetu dhammo uppajjatÄ«â€™â€™ tiÄ• dinÄ• __tikaduka

``nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sukh
dhammo ... pe ... abyÄ• kato sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjatÄ«â€™â€
__tikatikapaá¹-á¹-hÄ• ne_ ca, ``nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetu
uppajjatÄ«â€™â€™ tiÄ• dinÄ• __dukadukapaá¹-á¹-hÄ• ne_ ca, heá¹-á¹-hÄ• vuttena pakÄ•
idaÃ±ca kusalÄ• didhammÄ• naá¹ƒ paccayattaá¹ƒ paá¹-ikkhipitvÄ• tesaá¹ƒ paccayuppanna
pavattattÄ• dhammapaccanÄ«yÄ• nulomapaá¹-á¹-hÄ• naá¹ƒ nÄ• ma jÄ• taá¹ƒ. tattha __na
paccayabhÄ• vanivÄ• raá¹‡aá¹ƒ. __akusalo dhammo uppajjatÄ«_ti akusalassa uppattividhÄ
paá¹-icca kusalassa uppattiabhÄ• vato ``kusalo dhammo uppajjatÄ«â€™â€™ ti avatvÄ• ``a
uppajjatÄ«â€™â€™ ti labbhamÄ• napadavasena vuttaá¹ƒ. kusalaá¹ƒ, hi akusalaá¹ƒ, abyÄ•
sahajÄ• tapaccayaá¹ƒ katvÄ• uppajjamÄ• no kusalo nÄ• ma natthi, tasmÄ• akusalassa ca
desanÄ• katÄ• . evamaÃ±Ã±attha. evamettha dhammapaccanÄ«yÄ• nulomapaá¹-á¹-hÄ• n

``tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukatikaÃ±ceva tikadukaÃ±ca.

tikatikaÃ±ceva dukadukaÃ±ca,

cha __paccanÄ«yÄ• nulomamhi_ nayÄ• sugambhÄ«rÄ• â€™â€™ ti || ---

vuttÄ• cha nayÄ• veditabbÄ• . paccayavasena panetthÄ• pi tikapaá¹-á¹-hÄ• nÄ• dÄ«su ek
paccayÄ• nulomÄ• dÄ«naá¹ƒ catunnaá¹ƒ catunnaá¹ƒ \Be 485/ nayÄ• naá¹ƒ vasena ekena p
catuvÄ«satinayapaá¹-imaá¹‡á¸• itamidaá¹ƒ dhammapaccanÄ«yÄ• nulomapaá¹-á¹-hÄ• nanti
__paccanÄ«yÄ• nulomapaá¹-á¹-hÄ• nanayo_.

evamidaá¹ƒ bhagavatÄ• anulomapaá¹-á¹-hÄ• nÄ• dÄ«su catÅ«su ekekasmiá¹ƒ paá¹-á¹-hÄ
channaá¹ƒ channaá¹ƒ nayÄ• naá¹ƒ vasena catuvÄ«satinayapaá¹-imaá¹‡á¸• itaá¹ƒ
samantapaá¹-á¹-hÄ• namahÄ• pakaraá¹‡aá¹ƒ desitaá¹ƒ. paccayavasena panetesu catuvÄ«
ekekasmiá¹ƒ paccayÄ• nulomÄ• dÄ«naá¹ƒ catunnaá¹ƒ catunnaá¹ƒ nayÄ• naá¹ƒ \Ne 372/ va
channavutinayapaá¹-imaá¹‡á¸• itaá¹ƒ hoti, dhammavaseneva cetaá¹ƒ pakaraá¹‡aá¹ƒ
catuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ vuttanti ayamettha vibhaá¹…ganayo.

mohavicchedaniyÄ• abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• ya

paá¹-á¹-hÄ• namÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 486/ ca ---

1__._ á¹• 21 mÄ• tikÄ• yÄ• bhidhammassa, Ä• raddhÄ• atthavaá¹‡á¹‡anÄ• .

__mohavicchedanÄ«_ nÄ• ma, yÄ• sÄ• niá¹-á¹-hamupÄ• gatÄ• ||

2__._ á¹• 21 niá¹-á¹-haá¹ƒ yathÄ• yaá¹ƒ sampattÄ• , lajjÄ«hi abhipatthitÄ• .

sabbe niá¹-á¹-haá¹ƒ tathÄ• santÄ• , samentu sumanorathÄ• ||

3__._ á¹• 21 yo gambhÄ«ro sasÄ• dÄ«naá¹ƒ, samuddova bhayÄ• vaho.

kÄ• lesmiá¹ƒ dhÄ«mataÃ±cÄ• pi, api ganthÄ• valokane ||

4__._ á¹• 21 paá¹-hamantaradhÄ• nassa, abhidhammassa tassa yaá¹ƒ.

silÄ• lekhÄ• nidhÄ«naá¹ƒva, dhammatthÄ• naá¹ƒ pakÄ• sikÄ• ||

5__._ á¹• 21 nÄ• vÄ• viya samuddassa, sukhotaraá¹‡apaddhati.

pÄ• á¸·iaá¹-á¹-hakathÄ• cesÄ• , parisuddhÄ• anÄ• kulÄ• ||

6__._ á¹• 21 nayatopi \Ne 373/ avikkiá¹‡á¹‡Ä• , asaá¹ƒkiá¹‡á¹‡Ä• nikÄ• yato.

yato sakkacca sotabbÄ• , saddhammaá¹-á¹-hitiyÄ• satÄ• ||

7__._ á¹• 21 saddhammaá¹-á¹-hitikÄ• mena, anattukkaá¹ƒsanÄ• dito.

mayÄ• pi vaá¹‡á¹‡ayantena, racitÄ• suddhacetasÄ• .

tettiá¹ƒsabhÄ• á¹‡avÄ• rÄ• ya, parimÄ• á¹‡ena tantiyÄ• ||

8__._ á¹• 21 mÄ• tikÄ• vaá¹‡á¹‡anÄ• yÄ• sÄ• , yÄ• va niá¹-á¹-haá¹ƒ yathÄ• balaá¹ƒ.

sabbatthasaá¹…gahÄ• esÄ• , anÄ• kulapadakkamÄ• ||

9__._ á¹• 21 yaá¹ƒ pattaá¹ƒ kusalaá¹ƒ tena, patvÄ• sambodhimuttamaá¹ƒ.

niá¹-á¹-haá¹ƒ pÄ• peyyamakhile, pÄ• á¹‡ino hitacetasÄ• ||

10__._ á¹• 21 nÄ• nÄ• janÄ• dhiramaá¹‡Ä«yatarassa,

__coá¸·araá¹-á¹-hassa_ bhÄ• ramadhivÄ• hakulandharassa.

kÄ• veripÅ«tasalilena hitÄ• layassa,

rÄ• jÄ• dhirÄ• javaravaá¹ƒsasupÄ«á¹‡itassa ||

11__._ á¹• 21 majjhamhi \Be 487/ coá¸·akakalaá¹…kanibhena maggaá¹ƒ,

pÅ«raá¹ƒ visÄ• lavibhavehi mahÄ• kulehi.

pÄ• kÄ• racakkaparikhÄ• hi ca gopurehi,

yuttaá¹ƒ janÄ• kulasusajjitarÄ• jamaggaá¹ƒ ||

12__._ á¹• 21 sabbÅ«pabhogaparibhogadhanehi nÄ• nÄ• -

vaá¹‡á¹‡ehi puá¹‡á¹‡avividhÄ• paá¹‡ikehi sobhaá¹ƒ.

coá¸·Ä• dhinÄ• gapuranandananÄ• thabhÅ«taá¹ƒ,

ye tattha sogatavihÄ• ravarÄ• bhirÄ• mÄ• ||

13__._ á¹• 21 tesaá¹ƒ \Ne 374/ mukhe janamanoharasatthubimba-

sambhÄ• vite mahati sajjanamÄ• nanÄ«ye.

vijjÄ• layehi udayÄ• calasannibhehi,

kelÄ• sakÅ«á¹-asikharopamacetiyehi ||

14__._ á¹• 21 pÄ• sÄ• dahammiyavarehi ca maá¹‡á¸• apehi,

jambambatÄ• lapanasÄ• ditarÄ• valÄ«hi.

nandopanandabhujagassa varassa bhoga-

cakkÄ• valÄ«samasudhÄ• katagopurehi ||

15__._ á¹• 21 yutte visÄ• lasikatÄ• sitamÄ• á¸·akehi,

yutte susÄ«layatisaá¹…ghanisevitamhi.

kalyÄ• á¹‡akammaniratehi haá¹-Å«pahÄ• re,

__nÄ• gajjuna_vhayavihÄ• ravare vasanto ||

16__._ á¹• 21 nÄ• mena yo dhutadharaggasamÄ• nanÄ• mo,

candova pÄ• kaá¹-anabhoditavÄ«tapaÃ±Ã±o.

satthantaresu nipuá¹‡o piá¹-akattaye ca,

vÄ• dÄ«bhayÅ«thavipine migarÄ• jalÄ«lo ||

17__._ á¹• 21 yo \Be 488/ sÄ• garova na vilaá¹…ghati sÄ«lavela-

mappicchatÄ• diguá¹‡asÄ• ravibhÅ«sitatto.

joteti sÄ• sanamalaá¹ƒ nikhilaá¹ƒ jahanto,

sakkacca dhammavinayaá¹ƒ paridÄ«payanto ||

18__._ á¹• 21 tenÄ• bhidhammapiá¹-akaá¹‡á¹‡avavippakiá¹‡á¹‡a-

sÄ• rattharatnanikareva samuddharitvÄ• .

sammÄ• pajÄ• nagaá¸·alaá¹…karaá¹‡Ä• ya \Ne 375/ __moha_-

__vicchedanÄ«_ viracitÄ• ratanÄ• valÄ« yÄ• ||

19__._ á¹• 21 sÄ• yaá¹ƒ pabhÄ• satu sukittivirÄ• jamÄ• nÄ• ,

dhammesu mohatimiraá¹ƒ vinihacca sammÄ• .

Ä• bhÄ• tu tÄ• va jinasÄ• sanajoti yÄ• va,

vattissatissa janatÄ• hitamÄ• vahantÄ« ||

iti coá¸·araá¹-á¹-he __mahÄ• kassapattherena_ viracitÄ•

__mohavicchedanÄ«_ nÄ• ma

abhidhammamÄ• tikatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Mom Takes A Ride (Mother rides on son's lap in pick-up)
byNakdSalr©

Jean, his mother's younger sister, arrived at the house bright and early on Saturday morning

"Hi squirt," she said. Rick didn't resent the slam it was a nickname she had given him when the time, she was six and thought the name was cute. They had always been closer than mo with a typical little girl thought process she felt it was her duty to help take care of him. "Hi Je mother and he said in unison. "What's up?" his mother added.

"Don't you two remember, you promised to help me take some furniture out to the storage sh farm. Didn't you have some too Terri?"

"Oh, I completely forgot, but it doesn't matter for it's all separated in the back bedroom." She son. "Can you help Rick?"

"Yeah," He said. "I've got nothing planned for the day. Tod's out of town and Jeff is sick in be no one to hang out with."

As husky as Rick was, it was still a lot of work to load the bed, chest and boxes from his aun from his own into the pickup. Finally after two hours they were ready to go. Rick covered the looked like rain and even had to move a couple of the boxes inside the truck setting it on the Jean.

"You're going to have to sit on Rick's lap," Jean said to Terri, "There won't be enough room

"That will be alright, won't it Rick?" his mother said.

"Well as long as you don't weigh a ton, and take up the whole side of the truck," he said laug

"I'll have you know I weigh one hundred and five pounds, young man, and I'm only five foot t three." She was grinning when she said it, but there was a little bit of pride in her voice. At th his mother had the body and looks of a high school senior. Although few high school girls ha were full, firm and had such prominent nipples, plus a number ten ass. Calling his attention t not the best thing she could have done.

He settled himself in the seat and she climbed in and, placing her feet between his, she lowe his lap. She was wearing a thin summer dress and he had seen only a bikini panty line and

immediately felt the heat from her body flow into his crotch area. He turned his mind to the r
pulled away, and moments later they were on the country road to the farm, twenty miles awa

The road was under construction for more than five miles and the truck bounced with a stea
rolled along the ridges left by the road grader.

Jean and his mother kept up a constant chatter about girl things, leaving Rick with his own t
he became aware of the rhythmic bouncing and the heat emanating from his mother's ass a
his crotch. Suddenly, to his horror, his cock began responding to the movement. He felt the
a hard on. He tried to think of other things, but the more he tried thinking of other things, the
thought of his cock. Gradually, his dick became firmer and began to rise, until it was contain
pressing down on it. This pressure only succeeded in causing it to become more rigid, until i
of steel. He could feel the crack between his mother's legs, and finally, her pussy, as the rigi
itself against the spread cheeks of her ass.

There was no doubt she could feel the hard bar against her pussy, but she made no motion
indicated she was aware of his predicament.

Terri at first ignored the hard rod pushing against her ass. Then without thinking, she adjuste
slightly and the pressure switched directly to her pussy. In the beginning, she was irritated th
would get an erection from her sitting on his lap. But the more she thought about it, the funn
What a waste of a good hard-on she thought; getting rigid for your mother. Terri almost laug
bouncing of the seat, caused the hard member to slip back and forth along her lips. Then a s
his cock head against her forcing her panties and thin dress between her lips for just a split s

A minute later, thinking about the incident, Terri knew that technically, for that split second, h
cock had been in her pussy. True, it had just been the very tip and it had been covered by p
but was that any different then being covered by a condom? The thought was so erotic, that
with moisture. She had certainly never considered her son a sexual being, or partner. She w
and although her husband had had a stroke three months earlier and the doctor had sugges
period of six months, she was not sexually frustrated. Her husband's fingers and her vibrato
the sex she required.

The bouncing cock rubbing against her pussy slowly demanded her full attention. She could
her ass cheeks together, to try to close her exposure, but it had the opposite affect, it remind
eighteen year old cock was thrusting itself against the lips of her wet pussy. Terri felt what sh
an answering thrust from Rick's prick to her movement. Why that little brat, she thought, he i
me by flexing his cock against me. But instead of getting angry, she actually responded by a

against his rising rod. Minutes later, they whipped into the drive at the farm, and Terri breath
relief. She had been dangerously close to starting something that could have ruined both the

The road got a little rougher and the motion of the truck added a side to side sway to the jog
Rick would have sworn the heat coming from her thighs and ass increased more and more.
more like fucking if they had been in a bed. Just when he was about to blow his load all over
into the farm drive and the truck rolled to a stop.

"There," said Jean, "that wasn't so bad, was it?"

"I thought it worked out perfect," his mother said. She turned on his lap, grinding her ass aga
cock, and slowly slid out of the truck to the ground, her dress sliding up until her panties wer
from underneath. "I don't think Rick minded a bit. Did you honey?" She turned to him and wi

He couldn't believe what she had said.

"Ah, no, I agree with you, it was just perfect. The time just flew by," he said.

"Great," Jean said. "Why don't we go in and see where Dad wants this stuff put.

"Rick," his mom said, "why don't you stay out here and, ah, maybe untie the covering, you k
settled down." Her eyes flicked to his crotch and returned to his face. He blushed, when he r
hard-on was standing out tent like from the front of his shorts.

"Okay, I'll . . . I'll get things ready to carry in," he stammered

She grinned and walked around the truck to join Jean on her way to the house.

Within twenty minutes, the load was in the house, and they were ready to start home. But as
visited grandma, she insisted they take some home-canned fruit home with them, so they en
large cardboard boxes. Just as they were loading them, it began to rain. Grandpa suggested
the truck to keep the cardboard from getting wet and falling apart, so again there were boxes
middle of the truck seat and Terri had to ride on Rick's lap again.

Within a short distance, Rick's cock achieved its original proportions and began rubbing her
little doubt he knew it was exciting her. If her panties hadn't slipped into her crack, and bega
clit each time the truck bounced his cock against her, she would have been able to keep her
Actually, Terri accidentally made the first thrust. Although later she was to wonder if it had be

accident. Her leg was falling asleep because of the odd angle she was holding it and she rai
slightly to move it. The resulting loss of support of her ass had allowed it to rest heavier on h
cock. When he pushed back in response, she was unable to keep her wet pussy from answe
tapping at its portal.

The trip home was slower due to the rain, but just as rough, and within the first mile his hard
full force. His mom adjusted her ass so his rigid cock fit exactly between her legs and his co
tightly against her pussy. After a few rough jolts, he felt what appeared to be a soft push dov
his prick from his mom's ass. It was hard to tell. He waited for a moment then was sure he fe
He was afraid to return the push, for fear he was imagining things, doing a lot of wishful thinl
happened again and there was little doubt his mom was pushing her pussy against his hard-
flexed his cock.

He knew the movement would be so minor she would barely feel it, but if she had pushed, it
she hadn't it wasn't so strong that it would feel like he was trying to fuck her if he had guesse
Immediately he felt an answering push. He answered with a strong thrust toward her pussy.
immediate, and within seconds they were dry fucking. The boxes stacked between his aunt
prevented her from seeing anything but their heads and shoulders. They were keeping the t
waists. Rick first placed his hands on his mom's hips, then finally he reached around her and
thighs. Terri inhaled sharply, but she continued to thrust her ass against his cock and flex he
which was squeezing Rick's cock like a hand.

Rick began to slowly pull her skirt up her legs. He hoped to get his fingers under her panties
feel. Just when Rick was about to blow his white cum into his shorts, they arrived back in the
again twisted on his cock and slipped to the ground exposing her crotch-wet panties to him.
out, and she reached for one of the boxes on the seat and handed it to Rick.

"Here, honey, you can take this in the kitchen for me. Her smile told him she was again givin
keep his hard-on out of sight.

"Thanks for all your help, you guys, I'll see you both get a reward for the effort," she said lau

"Hey, we enjoyed it. It was fun," Terri said. "I think, Rick especially enjoyed the drive."

"Yeah, aunt Jean, I really enjoyed going out to the farm. It's fun to ride in a truck for a chang
a car, it bounces around like a ride at Disney Land."

"If they had rides like that at Disney Land," his mom said, "I'd have been going there a long t

"Ah, you know what I mean, like a once in a life time thrill," he said.

"That I agree with," she said. Terri was sure, that it was in fact a once in a lifetime thrill. It ce
couldn't go any further.

Rick carried the box inside and set it on the counter, then went into the family room and grab
He flicked the switch twice and MTV was blasting from the screen. He chose a straight chair
his mother would say something if he sat on the sofa in dirty shorts. Terri followed him into t
stopped next to him.

"You didn't mind my sitting on your lap, did you?"

"No, mom. Like I told aunt Jean, the trip was a once in a life time thrill."

"And my weight didn't bother you?"

"Mom, you don't weigh anything, I could hold you all afternoon, and it wouldn't bother me."

"Oh really? Maybe I'll take you up on that and sit on your lap now."

Rick quickly looked up at her. "I . . . I wouldn't mind that at all."

Terri stared at him for a minute. My god, she thought, what am I doing. This is my son. If I si
things are going to get out of hand. But her inner self, convinced her that she was old enoug
situation from going past the point of mother son joking around. Her eyes locked on his for a
stepped in front of him, and sat down on his lap. But this time her legs were outside Rick's a
open and exposed.

Rick couldn't believe that his mother had just spread herself and sat on his lap. It was instan
cock rose quickly to lodge itself against her pussy, covered only by her thin dress and pantie
later, she pushed down against his rigid boner as she had been doing in the truck. Rick thru
little pretense of doing anything but pushing his cock against her pussy. She returned his thr
her own. The thrusting continued and there was no sham between them; they were dry fuck

Rick reached his arms around Terri and laid his hands on her thighs. She looked down at th
nothing. She was panting hard as she worked her ass against his hard member. Rick began
her skirt in his fingers and slowly her skirt crept up her legs. Terri watched her tanned legs b

exposed, but it felt like it was happening to someone else. Her mind was concentrating on th
pressing against her inflamed pussy lips.

Finally her panties came into view, and the dress continued up her body until Rick had bunc
waist. He lowered his hands back to her thighs and laid them with fingers pointing in on her
her pussy. Terri stared, but said nothing. Slowly his hands moved up, and she gasped as the
clad mound. Rick rubbed his mother's pussy and smeared the wet juice he found there arou
crotch was soaked in her flowing liquid. He allowed his fingers to trail between her now spre
trace a line from the bottom of her puffy lips to her clit, which was prominently outlined again
panties.

He flicked his finger against the nubbin, and Terri groaned. Rick lifted his hands and pulling
of her panties out with one hand, he slipped his other hand against her trembling belly and s
her pussy. Stopping there he turned his palm upward and with his other hand thumbed her p
hips. Terri raised slightly as the panties slipped under her ass and crept to her knees. Rick c
remover them entirely. He liked to see the panties there to remind him that she was naked b
pulled his hands back up her legs and Terri watched in awe as her son buried his fingers in
lips of her pussy, spreading them and slowly inserting two of his fingers into her channel.

Terri's orgasm roared through her like a train through a tunnel, the shear force scattering de
sides. Roaring like an animal, huffing and puffing she hunched her ass forward onto his thru

"Oh my god, I'm coming on your fingers, mommy's coming. Oh god, what have we done?"

Rick didn't wait for an answer, he lifted her up, forcing her to her feet while she was still out o
and tore the buttons from his shorts, releasing his massive cock. With much effort, he mana
throbbing monster from his underwear, and suddenly there under Terri, was his eight-inch p
headed and throbbing. Terri was totally unaware of Rick's actions for she was still foaming fr
of the orgasm, and was barely able to stand in the position he was holding her. Rick lowered
As she sat down he positioned his cock directly below her dropping pussy. Terri thought it w
spreading the still burning lips of her hot cunt. But they kept spreading, and spreading and s
ate through her fogged brain.

She screamed. "Rick, no. No you can't fuck me."

Rick released his support of her ass. With nothing holding her up and with her legs too weak
she slipped down the massive shaft taking the eight inch cock into her saturated depths.

"Ohhhh, Ohh my god. Ricky, ohh god you're so big. Ohh you shouldn't be putting your cock
mother." Terri's fall was stopped by Rick's legs. She was firmly impaled by the hard cock. "U
grunted.

Rick immediately lifted her a little and dropped her again on his shaft. Burying it to her womb
and again. Moments later, Terri was assisting him by raising and lowering herself on the red
couple of strokes later, Terri's fingers strayed to her clit and she began rubbing the stiffened

"God, Ricky you're a stud, a fucking horse."

"Mom, I'm going to cum. I'm going to shoot. I'm going to shoot."

Terri threw her head back against Rick's shoulder. "Me too ,baby. Mommy too. Your cock is
Cum in my pussy, honey. Cum in mommy's cunt."

"Ohhh, Mommmmmm." Rick's cock spewed hot white threads of cum into her.

"Shoot in me, honey, shoot your juice in mommy. Bury it in me. uhhhhh."

"Oh my god, you're fucking," Jean screamed out. "Rick, you're really fucking your mother."

Terri slumped back against Rick as her orgasm drifted off its peak.

She turned her head toward the voice coming from the kitchen door. "Not really, Sis," she sa
fucking each other, and if you think I'm going to let him take that massive cock out of me jus
caught us, you're wrong. You can either watch and finger fuck yourself, or turn your head."

Terri turned as far around as Rick's cock would let her and planted a kiss full on her son's lip
slipping inside. "Honey your cock still feels hard. Why don't you fuck mommy again, we'll son
later, after we fuck. Unless you don't want to do it again?"

For an answer Rick lifted his mother's ass up about five inches, then dropped her. Again she
the massive rigid meat."

"Oh, honey. Mommy loves the way you answer," she cooed.

Mom Takes A Ride Ch. 2 (Ricky's aunt is coerced into joining mom & son)
byNakdSalr©

Rick tried to concentrate on fucking his mother, but he was concerned about his Aunt Jean w
from the kitchen door. On the one hand it made him hotter to know that his mother's sister w
cock driving into his mother, but the look on her face was one of shock. He wasn't sure what
do next.

"What if she tells someone" he whispered to his mother.

Terri was too busy bouncing up and down on her son's stiff rod to want to talk, but she could
heart wasn't in the fucking because of his concern.

"She doesn't dare tell anyone," she grunted loud enough for Jean to hear. "If she does, I hav
husband will get that will get her the quickest divorce you've ever seen.

"You told me you destroyed that tape," Jean said.

"I lied. Jeffery, my dear husband, is a little bit of a voyeur, he likes to match the doggie style
actions on the tape. Truthfully, I think he'd like to hump you if there would be no consequenc

"Your sick," Jean said, "first you fuck your son, and now you claim my brother-in-law wants t

"What's on the tape," Rick asked.

"Your saintly Aunt is fucking her brother-in-law."

"He wasn't my brother-in-law then," Jean retorted, "besides I was drunk."

"I don't think your husband would accept that as a reason for you to fuck his brother the nigh
wedding."

"Who would have thought my sister and her voyeur husband would be photographing the pa
big party."

But Terri wasn't listening, her pussy was clutching her son's rod as she rode up and down th
finger was tweaking her clit and deep in her belly she felt the fluid rising. Rick's cock was thr
against her womb and the feeling was such a new experience, that she could think of nothin

never been so full of a man's meat. She loved her husband, but this rigid tower of cock was
dream. She could fuck him or not, if and when she chose. He was her son, her own flesh, at
and grateful for the pussy he was thrusting into. The fact that her sister was watching such a
only added fuel to the already white hot blaze within her.

"Oh, god, Rick honey, do it. Push it in me. Give mommy all your cock. Ohhh, baby, Mommy'
mommy's going to cum."

"Ohhhhhhhm Rickkkkkk" With a mournful cry, she raised her feet and let all her weight fall o
driving his cock as far into her squirming pussy as was humanly possible to go. Her fluid floo
washing over Rick's massive head and cascading over his balls. For a few moments her bre
her head snapped back against his shoulder and her mouth opened wide to gasp in the grea
to sustain the fantastic orgasm rushing through her. She continued to wiggle her beautiful as
dancer for minute after minute. Suddenly she became deathly still. Her head fell forward and
beaten dog's. Finally she spoke from her dry raspy throat.

"Ricky, honey, that was the best fuck I have ever had. And I mean ever!"

Terri twisted on his lap and kissed him on the mouth. Her tongue darted between his lips an
his. His cock twitched in her pussy. "I felt that," she whispered against his mouth. You haven
this time, have you?"

Rick shook his head.

Terri put her mouth against his ear.

"Why don't you fuck, Jean. I wouldn't mind, and once you fuck her, she will never be able to

"How?"

"Order her to do anything you want her to do, She has always been afraid of disobeying auth
she has. Just act like you're the boss. Try it you'll see."

Reluctantly, Terri put her feet back on the floor and slowly lifted herself off the massive shaft
moment she considered changing her mind and fucking her son again, but she wanted to ge
their control first.

Rick's red headed meat stood throbbing in the air as Terri moved toward the nearby settee,

splayed wide before her son, she slumped against the back cushions. For the first time, Rick
frontal view of his mother's pussy. His shaft grew even harder, and he wanted to go to her a
in that tight pussy again. He looked at Jean, who still stood in the doorway staring at the sup
her nephew was showing.

"Come over here, Jean," Rick said sternly.

Surprise registered on her face. "What?"

"I said, come here," Rick repeated.

Slowly Jean crossed the room and stopped next to his right side. Her eyes flicked from his fa
wand standing from his crotch.

Jean's well formed breasts heaved as the speed of her breathing increased. She had a narr
hips, with nice shaped legs. She wore a white tee shirt and a short denim skirt.

"Come closer," Rick said. He had to say it the second time before she moved.

Jean stopped within a foot of him.

"Lift up your skirt."

"Rick." Jean shook her head.

"Aunt Jean, I don't want to have to ask you everything twice. I said lift up your skirt."

Never taking her eyes from his, she grasped the hem of her skirt and slowly lifted it until he
white panties at her crotch.

"Higher," he said.

Jean wrinkled her brow, but inched the skirt up a little farther. The whole mound of her pussy
exposed. A telltale damp spot was visible where the material disappeared between her legs.

Rick reached down and stroked his rigid cock. "Push your panties down," he said.

"Ricky, noooo," Jean said, but her eyes were fixed on his cock head. Her tongue moistened

"Are you having trouble hearing me, Aunt jean?"

"Oh, Ricky." Jean hooked her thumbs in the waist band and slid her panties down her legs. I
as she lowered her hands. Finally the panties were below her knees and they fell to her ank
out of them and pushed them aside with her toe.

"Okay now pull your skirt back up."

Jean made no effort to resist this time and slowly her long legs came into view and finally Ri
glimpses of the swollen lips of her lightly hair-covered mound. Rick pointed toward the ceilin
raised her skirt higher, until she was exposed almost to her waist.

Reaching out, Rick ran his finger, from bottom to top, along the damp slit.

"Oh, god," Jean sighed.

"Come closer."

Jean moved until she was almost touching his hip.

Rick unbuttoned the two buttons on her T shirt and grabbing the bottom hem, raised it over h
breath quickened, but she didn't speak. Her tits were like two cones. The hard nipples stand
the thin bra she was wearing.

"Take off your bra," Rick said. He would have preferred to take it off himself, but he needed
obeying his commands. She closed her eyes and reached around behind her back and unho
brought her arms forward, the bra slid down her arms to her wrists. She let it fall to the floor
her eyes to stare directly into his.

Rick still couldn't believe all that was happening. He had just fucked his mother, and now his
Aunt Jean was standing in front of him naked as the day she was born. Her tits were perfect
never seen tits shaped like that except in magazines. He almost shot his pent-up load. If pos
grew harder. Ridges were visible up and down its length and the head was red-purple and s
had never before seen. Jean shifted her gaze to his massive hard-on and gasped at its size.

"Sit down on my lap, Jean, just the way mom was sitting."

"But, I can't, she was sitting on . . .your. . .you were doing it to her."

"I was fucking her, Aunt Jean, just the way I'm going to fuck you."

"N N No. You're not going to ahh fuck me. I'm your Aunt, it's not right to fuck a close relative
law against it."

"But that's only because it isn't good to have children, to inbreed, which may bring out bad tr
remember you telling mom that you were on a new birth control pill, so you can't get pregnar
reason we can't fuck, right?"

"Ahhh," Jean stammered. She stared into his eyes, then her gaze swept across his twitching
from his crotch. She licked her dry lips again. She felt her pussy spasm. She suddenly knew
was going to stick that monster cock in her. Her juices were flowing down her channel. In a r
be dripping.

Rick reached out with his right hand and cupped the left cheek of her well curved ass. He pu
against him and with the other hand he lifted her right leg drawing it across his legs. Jean su
herself positioned above his standing pole. Rick moved his right hand to the back of her hea
down to his. He kissed her full on the mouth as he lowered her right leg. She felt the head of
meat touch the saturated lips of her opening pussy. She groaned against his mouth. Rick m
her ass and cupping the cheek lifted her up and centered her across his lap. Slowly he lowe
thighs clamped against the outsides of his legs.

"Oh god, Rick. Oh god, what are you doing to me?" Jean felt the super size head spread he
flooded passage. "Rick, Rick. Ohhh." She shuddered. Her scream echoed through the hous
through her. An orgasm that would be the first in a long string and one she would remember

Rick allowed her weight to settle on his cock and felt the massive head force its way up his A
channel. She was so tight he though the skin would be stripped from his cock, but her hot, o
passage slippery and he continued to slide until he felt his throbbing head bottom against he

"Ohh Ricky I'm coming I'm coming!"

Rick was surprised by the voice and it took him a moment to realize it was coming from his r
around Jean's head and was thrilled to see his mother standing only a couple of feet away th
fingers in and out of her pussy as she stared at his cock buried in Jean's hot cunt.

"Watch me, Mom while I fuck your sister Jean with the same wet cock I fucked you with."

"Yes, honey, fuck her, fuck her as hard as you can, but save me a little juice for later."

"Oh, Rick, quit talking and fuck me, fuck me," Jean whispered in his ear as she wrapped her
neck. "You're going to have to do all the work, because my feet aren't touching the floor."

"We can handle that," Rick said. Slowly he stood and with Jean impaled on his stiff member
around his hips, he shuffled to the game table in the middle of the room and eased her back
covered surface.

"Now your cunt's at the right position," he said. Thrusting forward he again bottomed out in h
Drawing back, he thrust again and again into his Aunt's fluid coated pussy.

Jean arched her back in an attempt to get all the cock she could.

"Fuck me, Ricky, fuck me hard and deep. Fuck me nephew, fuck your Aunt. Ohh, Ricky, I'm
Rickkkkkyyyy."

Her cry set off Rick's cock and he felt the fluid finally begin to rise up his tube. "Me too, Aunt
shooting my cum in your pussy. Ohhh. Ohhh now now." The juice spewed from the massive
walls. Rick felt like it would never stop as wad after wad shot into her. Jean could feel the lar
juice as he filled her to overflowing, some of it sloshing out of her tight hole and running dow
thought of all that cum in her pussy from a man other than her husband and from her nephe
Jean cried out as another orgasm jellied her insides.

A moment later Rick pulled his dripping shaft from her passage and backed across the room
chair. His mother immediately dropped to her knees and engulfed his half hard prick in her m
spent on the table, her legs hanging lewdly.

"I guess I can't call you squirt anymore," she said. "Gusher would be a better name. Your cu
of me like a waterfall. I'm sure glad I'm on that pill.

His mother raised her head from his prick which was coming back to life. "We may be calling
because I went off the pill three months ago. I didn't know I'd be fucking anyone...let alone m
hell, it's too late to worry now."

I don't care what you call me, as long as you both call me any time you want to fuck," Rick s

"Count on it!" they said in unison.

"What would you do if we both got pregnant," Jean asked.

Rick grinned. "Well, you've got two more sisters."

"Jesus, listen to him," Jean laughed, "what a stud." She finally got the strength to sit up on th
look toward Rick. His head was thrown back and he was thrusting his hips forward as his mo
up and down his rigid purple shaft. "Damn, I think your serious, Rick," she said. "You really w
Alicia and Lisa."

Rick could only nod.

"God, wouldn't that be a trip, all of us fucking and sucking in the same bed." She was quiet f
"I'm all for trying to make it work, maybe we could even try a girl-girl thing, because I'm prett
swings both ways," she said.

That thought was the trigger. Rick's cock swelled to an even larger size. "Ohh mommmmmm
cumming," Rick cried. Terri drove down on his rigid prick, burying her face in his pubic hair a
her mouth and throat filled.

My Best Friend's Wife (His wife was ready, and willing; I was able)
byTx Tall Tales©

=========
A short little vignette, inspired by an actual event. Enjoy.
=========

Shot down again.

Things were definitely not going my way. Since the last Christmas Party, I'd dated four differ
from work, two setup by friends, and with the latest brush-off I was 0-4. I was beginning to fo
sex was like.

I'd never had that much trouble, but my new job with its clearances and classified projects h
under situations anything BUT conducive to romantic efforts. Endless overtime hours, long,
to places you can't talk about, and the effort to keep up with an extremely dynamic and dang
left me little time for lovin'.

Don't get me wrong. I absolutely LOVE my job. How many jobs are there where you can rea
a difference? But I needed more than work. Hell, I was only 24; I should be out sowing my o
away in a huge vault.

My friends were doing their best. My buddy Mark, who'd I'd known for years had twice now t
The first was an absolute disaster, but his wife Janet's latest friend had seemed like she mig
out. She was very young; it's true. Just 18 and barely out of high-school, she was pretty, frie
actually managed to go out for over 8 weeks.

But the damned girl's legs seemed to be super-glued together. It had taken four weeks just t
shirt, and after six weeks, I'd gotten my rocks off for the first time in a long time through som
effort. But my pressure to get to the next phase in our relationship seemed to have backfired
was on the verge of getting my walking papers.

On the other hand, a guy with a good stable job, little time for hobbies, and no love life to sp
other things he can do. In my case, I'd finally gotten fed up with renting a room in somebody
and had made the move to buy my own place. Tiny and decrepit it may have been, but it wa

I headed over to Mark & Janet's place, looking to cry in my beer with at least a little sympath
the news about my new digs. I had to tell someone. They were my best friends, lived a little

away, and always had a well-stocked beer frig.

Janet met me at the door and greeted me with a hug and an unexpected kiss on the lips. I c
alcohol on her breath, and I could tell she and Mark had probably had a couple of beers bes
had just opened it for the spring. I had shared more than a few of those beers with them on
weekends.

"Mark's downstairs, you know the way." She turned me in the general direction, with a pat o
me going.

I looked up from the entrance pad of their split level, as she headed back to the kitchen. It a
she and the girls were doing a little baking, from the ruckus I heard above, and from the sme
the stairs. Her bikini was hanging out to dry on the stair rail, confirming my guess about the

She looked good, as she usually did, sauntering up the stairs. She was wearing an over-size
halfway down her thighs, and unless my guess was wrong, not much else. She knew I was
and gave her ass a little wiggle at the top of the steps.

I often teased her about how hot she was. We had joked more than once about how if anyth
Mark, I'd be responsible for taking care of her and the kids. With a dozen beers in me I'd tol
looking forward to taking care of her - she'd walk bow-legged for a month. The sight of her i
tee was even more exciting than usual, with my current batting streak. It was almost sheer a
pouring in from above, and I felt a very inappropriate response down below.

Mark was in the rec room watching TV. "What's up, bud?" he asked as I appeared on the st
boxers and a bathrobe, had me guessing they'd just gotten back inside.

I didn't want to jump into my latest sob story, so I started with the only good news. He'd kno
at the place, and was concerned with my purchasing a fixer-upper, but the price was certain
have a lot of free time.

"That's cool. You know you can count on me for help, as long as I don't have to actually do a
grinned. "And of course, any tools you need, you can help yourself too. It's a big step. Shall
you want a beer?" I knew from past experience that meant a Bud long-neck.

"Sure, that'd be great."

"JANET - COME HERE WHEN YOU GET A CHANCE, AND BRING BEER!" he shouted up

I could only laugh.

A short while later she was coming down the stairs and the girls were traipsing behind her, e
open bottle.

The little one, Julie, brought me mine, and I listened to their busy little day, which included h
with the neighbor's kids to catch the latest Disney release. Janet ran them next store, and jo
downstairs a few minutes later, working on her own beer. My earlier observations were conf
definitely tipsy.

She dropped in the chair opposite us, and crossed her legs under herself, indian-style. Her T
her thighs, and I got a pretty solid confirmation that I was right. She was wearing nothing un
Catching me in my appreciative stare, she gave me a strange little look, almost questioning,
her shirt out and over her knees, making a big tent out of the front.

"So?" she asked.

"He did it." Mark told her.

"WHAT? Don't tell me you finally scored with Lori!" she almost shouted, hopping up on her k
pulled off her knees and snapped back almost up to her waist, before settling down over her
underwear, and she had shaved her bikini line recently. The image was burned in my mind,
looking at the sun.

I was so hard it almost hurt. I placed a pillow in my lap, trying to conceal the evidence. Subtl
turning out to be mission impossible, although I did get inside her shirt finally. How does a gi
get out of high-school with her cherry intact, looking like that?"

Janet answered that one. "Too many activities, no time for dating. Morning ice skating, scho
afternoon gymnastics, skating at night. I don't know how she did it all those years. She still s
an hour a day."

"He bought that old dump he's been looking at." Mark interjected, getting the discussion bac

"That's great, Alex! Welcome to the brotherhood of home owners. Finally, a place of your ow
with your other little problem as well!" she enthused, getting off the chair and settling down i
tossing the pillow aside. One knee to the outside of each of my thighs, straddling me, my im

wild over the thought of her bare pussy pressed against my crotch. "You deserve a real con
big step!" She put her arms around my neck, and gave me a big sloppy kiss. I mean a really
biggest she had ever given me. And right there in front of Mark.

We would often kiss hello and goodbye, and every now and then the kisses would be a little
expect, a little lingering, a darting tongue, but not like this. Her eyes were closed, she was p
chest against mine, and her tongue was halfway down my throat. A few seconds into the ac
in my lap, her t-shirt gathered around her, rubbing her bare pussy up and down the length o

"Hey! None of that unless I'm getting some," Mark said, in a surprisingly tolerant tone.

Janet let the kiss linger for a few more seconds, then pulled her lips off mine with a last swip
tongue. She placed her hand under herself, directly on my swollen cock, and used it to help
me. She moved across the couch, crawling away from me, her rear end teasingly exposed t
Mark, she turned, and lifted her shirt bottom above her waist so she could plant her bare ass
who was obviously sporting a hard-on now as well. She settled with a smile, letting the shirt
hiding that delicious view.

I watched her wiggle a little, before turning at the waist and giving Mark a kiss even longer a
the one I'd received.

Coming up for air several seconds later, she looked back and forth between us and said, "Y
really tell who was more excited. Makes a girl feel good, to know a couple of studs can still g
her." Her naughty grin made me want to fuck her there, right in front of her husband.

"You can be such a nasty thing. Leave the poor guy alone! You get him all worked up like th
he's supposed to do? Huh?" Mark was laughing, but his hand was between her legs, under
smell her excitement from five feet away.

"If you'd go out and get us some more beer, I'm sure that I could solve that problem for him
even back." She teased, rocking back and forth in his lap.

We'd joked and teased a lot in the past, but never this blatantly. I'd seen glimpses of her bo
but never this openly. I was sweating and wondering just how far this might go.

"No way! I'm staying. Now tell us more about the place, Alex." Mark settled back, his hands
the back of the couch.

I told him what the current condition was, and how I planned to fix it up. During my discussio
inspection, Janet leaned forward toward me, lifting her butt off of Mark. He settled further do
couch, his butt sliding forward almost to the edge of the couch. I couldn't see what was goin
have guessed he was drawing his cock out the fly of his boxers, and I was pretty sure he wa
put it to her right there.

Janet caught me looking down the open neck of her shirt as she leaned over, and with a sm
farther, and pulled the neck down to make sure I got a good view of her breasts. Then she w
Mark's lap, under his guidance, and once she was settled back down, with a little squirm, I h
was fucking her with me only a few feet away.

"Whatever you do, you know you can count on my help," Mark told me breathlessly.

"OUR help," Janet insisted. "Anything, we can do, anything, anything at all. Just ask."

"I may take you up on that. I haven't taken possession yet, but as soon as I do, I have a ton
me." I told them both. "Drywall repair, new lights, guest bath plumbing. And that's just so I ca
real work."

"Just let me know when, and I'll rally the forces." Mark said, his hips now perceptibly moving
hot wife.

"Whatever you need Alex. Just let me know what you need from me, and I'll be happy to do
help with anything...hard." Janet told me, her eyes staring directly into mine, as she rocked b
on her husband's prick.

I'm not sure if I imagined the pause, but I could swear she just offered me an awful lot.

Suddenly the time hit me. I had only meant to stop by for a couple of minutes, and it turned
there nearly an hour. "Oh shit, I do have to get out of here. I have to meet some friends shor
have to hit the store. I gotta run."

"You know your way out, hope you don't mind if we don't escort you to the door," Mark answ

Janet added, "That's too bad you've got to go. Let us know what you need from us. Now cor
kiss goodbye, fellow homeowner." She reached her arms out to me.

I turned back from the bottom of the stairs and walked back to her. She'd been sitting sidewa

but now she turned so she was facing away from him, and in what had to be a deliberate mo
bottom of her shirt up to her waist and spread her legs, so I could see Mark's thick cock pen
approached. She looked down below my belt, where a wet spot at the end of a big lump left
aroused condition. She looked back up to my face, and gave her lips a little lick, followed by

I leaned over to give her a peck, but she pulled me forward by the neck and gave me anothe
time her big brown eyes never closed, and she stared deeply into mine the whole time. Thro
could feel each thrust of Mark's echoed through her body. Unconsciously, my tongue was re
and thrusting into her mouth in tune to her husband's thrusts. Finally, she slowly pulled my fa
hers, her eyes still looking intensely into mine.

"Too bad you gotta go, Alex. I really wish you could stay." She said with a small laugh, and p
toward the stairs.

I looked back from the first step. She was leaning back along Mark's body, and he was whis
Her laughter haunted me all the way to the door.

With one hand on the door knob, I stopped. That was beyond teasing. I had to believe it was

I turned back down the stairs, and reentered the rec room, closing the door to the stairs beh

"You know, after thinking about it, I'm not really in that big a hurry." I told my friends who wer
going at it. Janet was still straddling Mark, bouncing up and down in his lap.

My words seemed to catch them by surprise, and Janet stopped her motion, settling back do
really? Care to come over here and tell me what changed your mind?"

"Maybe I can show you."

"I think we'd both like to see that. Wouldn't you agree, Mark?"

Mark laughed, "It's about time."

With the implicit invitation, I walked over to stand directly in front of Janet, and started unbuc
belt. When she reached forward to help, I knew I'd made the right decision. I also knew I'd m
decision when I'd left the house commando. As my pants dropped to my ankles, my cock sp

Janet stood, pulling off of Mark's angry red cock, and came into my arms. I leaned down to k

had other ideas. She turned with me, and leaned into me, knocking me off balance so that I couch. She quickly climbed into my lap, sitting with her wet pussy pressed against my cock, around my neck and kissed me like her life depended on it.

When our lips separated, I looked over to see Mark reclining, his hand idly stroking his cock on his beer.

"I'm glad you decided to come back," Janet whispered in my ear. "I'm dying to taste you."

She eased back off of my lap onto her knees in front of me. She leaned forward and without preliminaries, set about sucking me with a fierceness that shocked me.

Mark passed me a beer. "Let me tell you about this fantasy of hers," he started, while I took Thing, here, has been talking about being with two men at the same time for at least three y time we tried to set you up, I would tease her that it would just be easier for everyone if she of your needs. I've had her screaming out your name on more than one occasion, so you've up to."

I smiled, brushing back her hair so I could see her pretty face with my hard cock disappearin "Let me tell you. I've fantasized about your hot little wife so many times, I've named blisters after her."

That caused me a bit of trouble, when Janet spit out my cock, snorting. "Don't make me laug After making me wait this long, the least you could do is have a little respect!"

With a chuckle, I got off the couch and pushed her onto her back, diving between her legs. " just a little taste," I explained, before I buried my tongue in her moist opening.

She wiggled against me, "Just a taste, Ok? Then I'm going to suck your brains out through y reached down and tangled her fingers in my hair, pulling me tighter against her. While I licke friend's wife, I looked up to see him kneel beside her head, and feed her his cock. She took teased her clit and wiggled two fingers into her steaming slit.

"That's one fantasy down," Mark advised me. "I think this is going to be at least a three star

I was getting the response I was hoping for, feeling her twitching below me, her stomach mu front of my eyes. I sucked on her little fold of skin, my tongue teasing her swollen bud free. I tongue into overdrive, working over her clit, while my fingers, three now, pounded into her h

Janet's legs suddenly slammed shut on my head, squeezing tight, while she came on my to

"Dude! That was amazing! I swear it takes me a good 10 minutes to get her off like that." Ma
legs finally relaxed enough for me to give her a couple of soft parting licks before backing of

Janet pushed Mark away, and sat up. "Jesus, that was nice!" Then she crawled over and pu
positioning herself sideways to me, her mouth quickly enveloping my cock again. I reached
shirt up so I could reach her tits, while I watched my cock fill her pretty face once more.

Mark sidled up behind her, and once more entered her. He screwed her slowly and easily, w
hands and mouth to do wonderful, naughty things to me.

"That's two," Mark told me with a wink.

I closed my eyes, leaned back and enjoyed the incredible job she was doing. "Fuck, Mark, s
finally gasped.

"Don't hold back, bud, just give it to her," he told me, holding her hips while he continued to
depths.

"I'm close, Janet, so close," I moaned, which seemed to only encourage her to pump me fas

"So is she, buddy, so is she," Mark offered.

She backed off a little, sucking the top of my cock, while her hand stroked me feverishly. Wi
thrust up into her face, unloading, filling her wonderful mouth. She swallowed repeatedly, su
felt her whole body tremble as she came from being used at both ends.

She pulled away gasping, "Shit, you cum a lot!"

"No girlfriend, remember? At least none that puts out," I reminded her.

"Fuck them. I'm your girlfriend now, and I promise, I'm a sure thing," she said, resting her he
stomach, while Mark plugged her.

"Mark, can you go get some lube?" She asked her husband, while I stroked her hair and loo
who'd just blown my mind.

"Your wish is my command," he told her, giving her substantial ass a smack before standing
his shorts.

Before he'd even made it to the door, she was back to working on my cock; a woman on a m

"You have the most amazing mouth," I told her, feeling the steel slowly return to my rod.

She stroked me with her hand while she answered. "So I've been told. I'm going to try to ma
get plenty of opportunities to confirm that."

The constant reminders that this wasn't just a one time thing helped to get me even harder.

"Let's move you to the couch before I ride you, cowboy." She told me, standing up and pattin
her.

I did as she asked, stretching out on the couch. She tossed the back pillows to the side, and
guiding my new erection into her.

"Fuck, I've died and gone to heaven," I told her.

"Now that would be a shame," she giggled. "If you died you'd miss out on so many more gar
she lay down on me and kissed me while I filled my hands with her full ass cheeks, pulling h
my cock.

"God, you are thick. You feel so good in me," she gasped, rocking back and forth on my coc

I heard the door to the rec room close, and looked over to see Mark walking our way.

"Hold her still a moment," he told me.

I stopped my motion, and held her. She leaned down and whispered in my ear, "Next time, I
let you take the back door."

She groaned then, and I felt her body shiver as Mark lubed her ass up. There was a bit of m
for a moment, and I felt his legs press against the outside of mine.

"Oh FUCK that's tight," Janet moaned, and then I felt her starting to move back and forth, m
and out of her, feeling Mark's rod pressing back and forth against mine, separated by the thi

her.

I was thrusting up with my hips, feeling the cold air against the exposed part of my cock, as
with the few inches I could fit inside of her. Mark on the other hand was fucking her hard. Sh
almost continuously as we double-teamed her.

I popped out of her, and she cried out, reaching back to pull me back in. Before she could, M
and I felt him lift her off of me. Once I sat up, he was leaning back in the couch, and she was
lap, facing me, his cock completely buried in her ass. She opened her legs wide in invitation

This was a new game for me, but I did manage to find a place to put my legs before I entere
of wiggle room now, and I fucked her hard and deep while her husband held her tight agains

"That's definitely fantasy number three," he told me. "Fuck her brains out."

I did what I could, hammering away at her for all I was worth, until I had her coming on my c
staff buried in her ass. Watching her lose it was too damned exciting and pushed me over th
load inside of her, thrusting in as far and as deep as I was able.

"Don't stop," Mark gasped, and I continued pumping her as my cock slowly deflated, but not
Mark over the edge, groaning as he filled her ass.

I eased my cock out of her and leaned back over the far end of the couch, looking at the hus
as he whispered to her.

She climbed off of his cock, leaned forward and stretched out alongside me, her legs claspin
head in the crook of my neck.

"That was so amazing. Really. I've never felt so thoroughly used," she sighed, kissing my ne
turned to capture her mouth with mine.

Our tongues played together for a few moments, and I contemplated whether I'd be able to s
hard-on for her.

"We put the kids down at 9:30," she told me, reaching her hand down to gently stroke my co
you be back here?"

"Back? It'll take wild horses to get me out of here," I told her.

"What about the meeting with your friends?" She reminded me.

"I'd say fuck'em, but the only friend I'm fucking today, is my best friend's gorgeous, hot wife."

"Anyone I know?" Mark asked, teasing.

"Asshole." Janet, griped.

"Been there, done that," he laughed, smacking her well used rear.

"Keep it up, buddy, see where it gets you," she growled in mock anger.

"Oh, I think if I could keep it up, I know exactly where it would get me." He stood. "Who else

I raised my free hand, while my other one fondled my new girlfriend's breast.

She cuddled tighter, reaching down for my cock. "The old man's one-and-done, he won't be
for a while. How are you feeling?"

"I think I could go another round," I told her lifting her lips to mine.

"What will it take? I'd kind of like to see what you'd be like in my ass. Go for the whole trifect
softly, with a teasing glint in her eye.

"Trifecta?"

"You've finished in my mouth; you've finished in my twat. There's one more hole waiting to b
wanna play?"

I was already starting to respond to her offer, and when I showed her how she was affecting
speed up the response, and brought her mouth back into action. This time I just sat back an
way, showing off her skills, spending several minutes sucking, getting me hard and ready.

When she backed away and reclined on the couch, I took the hint and climbed aboard, liftin
wide, so I could plow her seriously. God, it felt good to saw in and out of her. I felt God-like,
so in control, so elemental. I looked down to where my thick rod entered her, watching the m
until the head just barely parted her lips, pushing back in until our pubic bones ground togeth

Mark had returned with the beers, and he settled in next to us, in his armchair.

"Dude, you're spoiling her, you don't want her thinking it's going to be like this all the time, d

"All the time?" I gasped as I long-stroked her.

"You don't think this is a one-time thing, do ya? What kind of person would that make her? W brought you in, it'd be kind of a regular thing, right baby?" Mark said, moving over to the side moaning wife, stroking her hair.

"All...the fucking...time," she groaned in time to pounding.

I slowed down, eased out and reached for her, "Ready for phase 3?"

She only took a few seconds to get on her hands and knees, leaning over the couch arm. "M lube?" she asked.

Mark reached out the end-table and tossed me the bottle. I gave a quick squirt into my palm cock, and put the swollen purple head knockin' at her back door. She reached back and spr me. I pushed against the resistance, nudging my hips forward while guiding with my hand. W started to make headway, I gave a stronger thrust and was rewarded with my cock sliding a into her tight ass.

"Damn, that's big," she moaned.

It took a bit of work, but within a couple of minutes I was driving my cock in and out of her tig giving her the entire length. It was an incredible feeling. "Janet, you have the most amazing her, picking up the pace now that it was getting easier.

Mark had his pecker back out, and was pushing it into his wife's face, from the end of the co damned hot."

Janet's loud moans changed in tone as her husband filled her mouth while I filled her from th My rhythm was off, as she bucked against me in response to her husband's aggressive use after a few moments, the three of us were back in sync, and I was able to keep my thrusting increasing the force behind them. I held her full ass cheeks in my hands, squeezing them tig bulging out between my fingers. Yes, quite the ass.

"Jesus, I can't hold back," I gasped as the sliding pressure got to me. I started fucking her ha
the push-back, driving into her wildly. My hectic motions pulled her off-of Mark's cock, her en
responding to my animalistic pounding.

"Oh," she gasped, "FUCK ME!"

That was it, I was done. I grabbed her hip bones, lifted her up and against me as I shot off in
Her knees were off the couch, her forehead pressed against the couch end, as she took my

My leg slipped off the couch and I fell back; she squealed as I pulled her along, my cock tigh
her rear.

"Damn, Janet, that was intense," I breathed in her ear, as I continued to thrust in and out of
I could. Once the spasms finished I relaxed, breathing hard, enjoying the feel of her weight r
ass-to-crotch.

"Oh, Alex," she sighed pushing back against me.

I reached around and started fondling her body, squeezing her breasts, running my hand do
the fuzzy hair just above where I was still wedged inside of her. I couldn't believe this hot bo
use. I nuzzled her neck, tasting her skin, nipping at her.

"Jesus, Alex, I though we might have some fun, but I never expected this." She turned in my
wrapped around me and I was kissing her again, first passionately, then warmly and tenderl

"Trust me, Janet, we'll have lots of fun. Lots and lots of fun. As much as you'll let me have."

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My First Time With My Fathers Wife (My stepmother has her way with me)
byTheSkySaidNo©

Authors Note: This is my first story, hopefully of many. I have had a lot of amazing sexual ex
have been searching for a way to express them. This is my first attempt, and I would greatly
feedback/advice that the community here can provide for me! Thanks!

It had been a hot day, and I was very tired from working out in the backyard all day. I was 18
busted me smoking weed in my car so he took the keys away. "In order for you to get it back
have to get that backyard looking like they do on the goddamn TV." Just like most things my
done. I had gotten up at 6 a.m. and got right to work, I started the day with black shorts and
the end I was shirtless and sweaty.

I had finished up the work I went into the kitchen and grabbed a big glass of ice water, took
was home, and went downstairs to the basement where my room was. I closed the door and
I was worn out and smelled like a man who had just built a pyramid. After a few refreshing g
pulled out my laptop and decided to jerk off to some pics of my ex girlfriend before taking a s
off my shorts and boxers, tossing them careless aside, and started to rub my cock slowly. M
laptop I went faster and faster, and then startled when I noticed the door to my room was cra

"Fuck off!" I yelled at the door, but whoever had cracked it did not respond. I stood up, hard
straight ahead, and reached out my hand to close the door, when it opened, and there was
had a bikini top on, and a towel around her waste, and she smiled at me.

"Having fun down here Evan?" she said, biting her lip as my name slid across her lips.

I couldn't stop staring at her thin beautiful body, and her gorgous tits that were covered by o
bikini top. "Um, what did you..." It was then I realized I was naked and hard as a rock, and sl
I blushed and turned to pick up some boxers, when she came inside and closed the door. I
hand slid onto my cock and slowly rubbed it.

Her tits pushed up against my chest as she stroked, and she whispered in my ear, "I think it'
shower Evan, you have been working hard." She pushed me my bathroom, and turned on th
be aching from all that hard work, let me help you wash all that dirt and sweat off." She turne
and smiled again, dropping her towel showing me that she did not have the matching bottom
"What are you waiting for? Get in."

My cock was aching, and dripping a little precum. Her body was amazing, I wanted to wrap

and work her body, but I did as she said and I got into the shower. I couldn't believe this was felt so incredibly wrong but I wanted to bury my cock in her so bad, so I didn't say a word. I p the water, trying to get myself out of that daze, and she slid in behind me, pulling the shower closed. Slowly her soapy hands ran across my abs, rubbing around my balls and moving aro one hand, she rubbed my cock painfully gently and slowly, and with the other she started to "You are a very dirty boy Evan." she whispered, "Let your dear ol' mom get you nice and cle between my ass cheeks, and started to circle around my ass hole. I tried to shake free of he to go there, but she squeezed my cock and held me into place. She rubbed on the outside fi inserted her finger inside, and then slowly pulled it out. It felt amazing.

"Do you want me to stop?" her sexy voice whispered into my ear.

"No." was the only word I could squeeze out. So she continued, rubbing my hard cock and h into my ass.

"You like this don't you?" She said, pushing her finger hard inside.

I could only nod. I was in heaven. I wanted to cum so badly.

"Good little boy, now turn around Evan."

I did as she commanded, and my eyes swam across her body. She had long dark hair and e reached her hands behind her and took off her top, and rubbed her breasts with her hands. waist, and opened her mouth slowly inserting my hard cock inside. She slurped away at my her pussy, and I was getting so close to exploding into my step mothers mouth. Then she st against the tile of the wall, sticking her ass out at me.

"Now lick my pussy Evan. Do it well, or I will tell your father about this."

I didn't need to be asked twice. I got on my knees and started to lick the shaved lips of her p sliding up and down her thighs. She moaned and pinched her nipples, and reached her hand squeezed her ass and ran her fingers through my hair. I liked deeper and harder and she m pussy against my wet tongue. I thrust my tongue deep inside and pushed two fingers into he she screamed in pleasure and started to pant. I fucked her well fucked ass with two fingers, licked on her dripping pussy. Her body began to shake, and she came hard with my tongue inside her. She turned around and kissed me deeply, sucking the pussy juice from my mouth and turned the shower off, and we stumbled back into my room and onto my bed dripping w

I played with her tits, sucking her nipples as she massaged my rock hard cock. I couldn't tak had to fuck her. I grabbed her and flipped her over, spreading her legs wide I slammed my c pussy. In and out my hard cock slid into my step mothers pussy, and she moaned and I was her hips and fucked her like a toy, and I announced that I was going to cum.

"In my mouth!" she screamed.

I pulled out and straddled her face, and she swallowed my cock whole. With her hands she started to finger my ass again, as my cock thrust in and out of her throat. I came hard, and s cock and cum completely, with her finger still sliding in and out of my ass. Slowly she stoppe the bed beside her.

She licked her lips and sighed deeply. "You taste better than your father."

She laughed, but I did not find it funny. "What the fuck is wrong with you?" I stammered, "wh

She put her finger my lips. "You loved it baby, and I loved it to. Our secret okay?"

She kissed me deeply, and I could taste my cum in her mouth. She was right, it wasn't that b

"I won't say a word." I said, staring into her beautiful face. What had I just done? I thought to

"I have been wanting to do that for a long time. Watching you in the backyard all day, I just h So I sent your dad and sister off on a little errand so we could have some fun." She winked a "you are a much better fuck than your dad, he doesn't let me play with him like you do."

She giggled and got up from the bed, and I watched her beautiful ass and tits bounce up the I had just fucked my step mother, and I didn't feel an ounce of guilt or regret. I lay there in m stunned and tired and looked over at my still open laptop to a photo of my ex girlfriend sprea very bed I just fucked my fathers wife. I closed it and smiled, it had been a good day I thoug very good day.

My Next Adventure - Working Late (A little exhibitionism leads to more)
byBarbKann©

I'm an accounting manager and work in an office building. The building is three stories tall a
next to the freeway. My office is on the third floor on the freeway side. A couple times a mon
sometimes well into the night. I find I can concentrate and get more done when I'm there alo
distractions of my fellow workers and the phones ringing, especially toward the end of each
the reports are due. I've been working late like this for several years and have always been
in the building, or so I thought.

One night, a few months after my gangbang, I was working late and getting bored crunching
bit of a thrill I decided to take off my cloths and work in the buff. I don't know if anyone drivin
the freeway could see anything or not, but it was a turn on just thinking they might see me. S
out, and the building is brightly lit inside with floor to ceiling windows, it is possible.

That first night I worked at my desk as usual. The next night as soon as everyone left for the
downstairs to the break room, disrobed, left my cloths on the lunch table, and went back up
back to work. Sometimes I hear things in the building, so I left my cloths behind so I couldn't
and cover up at every little noise. When I'm finished working I go downstairs, get dressed ar

That's my late night work routine. Sometimes I'll stand up next to the glass and run my hand
for my car bound audience. I've even gone so far as to go downstairs and walk out to my ca
getting dressed, but only when it's not to chilly out. Occasionally I roll my chair up to the glas
back, close my eyes, and start caressing my breasts and nipples. I work my way down to my
and start rubbing my clit, before I slide a couple fingers into my hot little box and bring myse
for some imagined voyeur outside.

A few weeks later I decided to take a couple of my toys in with me, a vibrator and an eightee
ended dildo. I rolled my chair to my spot by the glass. I started with the vibe, teasing my nipp
my clit until I was really worked up. Then I slowly slid the vibe into my pussy and started pun
slow rhythm. After a few minutes I pull the vibe out, slide further down in the chair and start
against my tight little asshole. I let out a moan as it enters, but keep pressing until it's all the
start pumping the vibe in and out as I rub my clit with my other hand. As I near orgasm I stop
vibe out of my asshole. I want something in both of my holes. I got the double dong out of m
back to my seat by the window. I work one end into my ass first. Just for the hell of it I keep
to see how much I can take. To my surprise I got it all the way up my ass, with just the head
about two inches. It feels kind of weird, but I pump it a few times anyway.

Now I want to cum, so I slide half of the dildo out of my ass and bend it toward my pussy. O
comfortably I start pumping it hard, in and out of both my pussy and asshole. It feels so goo
in both holes. I can feel my orgasm quickly building toward release, so I pump as fast as I ca
faster, harder, faster, until it hits me. I tense up and arch my back so far that I'm almost stan
relax as it passes and I collapse back into my chair. I sat there for a few minutes recovering
open my eyes.

There in the glass in front of me is the reflection of a man standing in the hall behind me. I q
chair around to see the cleaning guy standing there watching me with his cock in his hand, s
He was a short man, maybe 5'6" with what looked like about a six inch cock. I was a bit sho
never run into him before, but I didn't attempt to cover up since my clothes were downstairs.
got a little turned on knowing that he was jerking off to my little performance. I asked him ho
been watching me. He said something in Spanish, so I figured he probably didn't speak any
could have a little more fun, since he was still stroking his cock, and I still had my dildo sunk
both of my holes.

I started by pinching my nipples and squeezing my big 38D breasts while staring him straigh
took a few steps closer. I reached down and grabbed my dildo, pumped it slowly a few times
out of my asshole. I continued pumping my pussy and he moved a little closer. I pulled it out
brought it up to my lips. I swirled my tongue around the head and licked up and down the sh
into my cubicle with his cock still in hand. I motioned for him to move over by the window. I g
right up to him and grabbed hold of his cock. I smiled and dropped to my knees.

I licked around the tip of his cock just like I had the dildo, before sliding my mouth down to th
my nose touched his coarse pubic hair. He put his hands on either side of my face as I slid b
down and up on his cock a few times. His hands moved back and he ran his fingers through
lips back down the shaft. He grabbed into my hair, pulling a little, but not painfully. I started b
faster until he started pumping into me, fucking my face. He didn't last more then a few seco
cumming on the back of my tongue. I had a small orgasm of my own when this stranger's lo
continued sucking until his spasms stopped and he let go of my hair. I swallowed, stood up a
quick peck on the lips. I turned around, put my toys back in my desk, and sat back down fac

He must of got the idea and walked out of my cubicle without saying a word. I waited until he
sight, turned off the computer and headed downstairs to the break room. I figured I better ge
just in case he called someone, though I'm not sure anyone would believe him. I grabbed my
for the stairs. I didn't even stop to get dressed. I got in my car and drove home, still naked.

My Pet Teacher (He turns the table on his teacher)
byMr Creator©

WARNING
This novel covers a wide range of explicit sexual practices, so if you are offended in any way
strong sexual content that you may consider abhorrent were it practiced in real life, please c
and delete the file. If you are under 18, you have no right to read any further and MUST dele

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All comments and constructive suggestions may be directed to Mr Creator via the link below

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My Pet Teacher (M/FF, sm, bd, non-cons, anal, humil, spank)
by: Mr Creator

PRELUDE

Hi, my name is Timothy Drake and I WAS a nobody. I'd done just 'ok' in school. I had failed
made me a year older than everyone else in that grade. I sucked at sports. I'm scrawny by c
and only 155 lbs. I have dirty brown hair with bland brown eyes. I looked like your typical no
teenager. Put me in a crowd, and I'd practically be invisible.

But not anymore.

This was the year where I finally put myself on the map and made high school history. To te
though, we need to go back to the beginning of this school year where it all began.

CHAPTER 1

Man, I fucking hated science. And I especially hated that bitch of a teacher Ms. O'Hare. She
year in science and math which meant I had to come back again this year to do 12th grade c
had given me the news at the end of the school year, I was fucking devastated. I think that b
smirked when she saw how upset I was.

You see Ms. O'Hare is the hottest teacher in school, if not the whole state. She is only 26 ye
a body to die for. She stands 5'6" tall and weighs roughly 120lbs. She has gorgeous long bro
vivid green eyes. Her tits are a good size, probably a 36C, and she has a slender waist whic
most perfect ass you've ever seen. It's the kind of ass most men only fantasize about.

A week had passed since my 12th grade year had started (for the second time), and I was fi
my plan into action. I thought it best if everyone, including Ms. O'Hare, got settled in and sta
comfortable about the year to come.

Once the end of class bell sounded, I approached Ms. O'Hare, who was sitting at her desk c
I'd been planning this moment for a long time and had worked out how it was going to progre
tiniest of details. Without waiting for her to acknowledge my presence and give me permissio
matter-of-factly stated, "Ms O'Hare, I will need to speak with you privately after school today
at 3:30pm." And with that, I promptly turned about and marched out of the classroom before
chance to formulate a response.

I felt it was important to start taking control right away. At first, the control was going to be su
I planned on ramping it up very quickly. I had two more periods to go before the end of the s
a little bit of time left to rehearse in my head how I wanted the meeting to go.

Though I'd been planning this day for a long time, a lot of it was still left to chance as I could
accurately predict how Ms. O'Hare would react to every situation. If she didn't react in the ma
expected, then everything I had planned would come crashing down around me in a real hu
ventured, nothing gained, right? I was 18 years old, in my last year of high school and if all e
could just take off and start fresh somewhere else. This was too golden of an opportunity to
it potentially could put me in some very hot water.

The last hour of school was absolute torture. I had no idea what the teacher was talking abo
think of was what was about to take place with Ms. O'Hare. The scenario just kept playing o
head, as I tried to look at all the possibilities that might occur. I was hoping she was going to
when I showed up, and that she would be alone as I had directed.

Finally the bell rang, signalling the end of that school day. With 15 minutes to burn before m
Ms. O'Hare, I headed over to the gym to watch cheerleading practice. Well actually, it was to
cheerleader in particular - Lisa Beaumont.

We've lived on the same street and attended the same schools for 8 years. Though she is a
me, I have had a crush on her since the first day we met. The feeling was definitely not mutu
is, and had always been, a knockout. She's 5'3" tall; weighs about 100lbs; has long, straight
narrow, almost perfect facial features; and an athletic build. Her waist could best be describe
and is accentuated by her small, yet pert breasts and a very tight round ass. Due to her look
athletic prowess, she had always been a part of the 'in group', and would never have been c
to a loser like me.

Well, if all went according to plan, things would soon be changing for the better - at least for
I checked my watch, and upon seeing that it was almost 3:30pm, I knew it was now time for
of Lisa and to go hopefully to meet my destiny with Ms. O'Hare.

The closer I got to Ms. O'Hare's classroom, the more nervous I got. So much time and effort
in planning this moment, and so much was riding on its success. If I failed here, then everyth
naught. Before opening the door, I took a moment to shake off the nervousness, grab a few
breaths, and steel myself for what was about to come. A quick check (for the hundredth time
revealed that everything was still in place. Timing would be everything.

With a silent prayer that Ms. O'Hare was alone as directed, I opened the door and marched
as if I was a man on a mission (remembering to close the door behind me). With a quick gla
saw that we were indeed alone.

Again, without waiting for her to give me permission to speak, I began to tell my much rehea

"Ms. O'Hare, I realize that we have not had a good start to our relationship, what with you fa
year and all, but I believe that we are going to start to see a change for the better now."

"Now look Tim..." Ms. O'Hare began to interject.

"Ms. O'Hare," I quickly cut her off, not wanting her to gain control of the conversation, "I thinl
you hear me out before you interrupt me again." I could see she was taken aback by my ton
unsettled perhaps by the strange turn of events. "You see, shortly after receiving my failing r
mother sent me to LA to live with, and work for, my Dad for the summer. She felt I needed to
together and to take control of my life.'"

"Well, at first I was a bit upset about being sent away, but then one fateful day, everything ch
I could see that my calm, almost serene story telling was further unsettling Ms. O'Hare, as sh
nervously in her seat. "You see my Dad owns a nightclub, and had me working there during
and handling the inventory. It was on one of these days that I got to talking with one of his ba
fellow by the name of Jim Henderson. You might know him?"

The look of shock on Ms. O'Hare's face was priceless. Her face blanched white with fear, he
and the lower lip began to quiver.

Not wanting to lose the effect, I pressed on. "The conversation naturally came around to whe
what school I was attending and how I had done in the previous school year. Of course, whe
about how Ms. O'Hare had failed me in two subjects last year, he immediately recognized th

If it was possible, Ms. O'Hare began to visibly shrink within her chair. The look of shock was
replaced with a sickly green pallor. I was worried she might actually throw up right there and

""He asked me if my Ms. O'Hare was actually the same Rebecca O'Hare who went to UCLA
several years back. After Jim described you to me, I knew we were talking about the same P
Imagine that. Such a small world isn't it, Ms. O'Hare?" I asked rhetorically.

Again, nothing but stunned silence.

"Well, imagine my surprise when he tells me that you guys used to date in college. It seems
you weren't very nice to him when you broke up with him, and I think he still harbours some
that. He had quite the interesting story to tell about you."

Now it was time to drop the bombshell.

"He said you were always pressuring him to be more sexually dominant with you. Even after
no interest in that, you kept nagging him. Well I guess one night he finally gave in and you g
a little. And if you'll remember, he took pictures of the event at your insistence. Well, imagine
when he tells me that he still has a copy of those photos."

Ms O'Hare's shoulders completely slumped down as she sank into the back of her chair, sile
words, "Oh my God..." over and over again.

"It seems that when you deleted them off of the computer, you forgot to empty the Recycle B

able to recover the files and print copies of them for posterity's sake. I guess he was just wa
right time to bring them out of hiding. Now imagine my shock when he not only offers to sho
but to give me a copy of them as well."

Wanting to be sure I had her attention, with a slow, almost exaggerated motion, I reached u
chest pocket, pulled out one of the photos. It was of Ms. O'Hare, and in it she was down on
knees like a dog with nothing but a collar around her neck and a leash hanging from it. She
the camera with a very pouty, sexual look on her face.

"The woman in this picture is HOT, so looking at you now, I find it kind of hard to believe tha
actually be you." Despite the fact that I was talking about her, I could tell my harsh words st
likely believed that she was still an attractive woman. There was no doubt in my mind the pi
and though I did really believe that she was hot as hell, I didn't want her to know that.

"Look Tim., please give me those photos. I think...." Ms. O'Hare began to quietly plead.

"Actually Becky," cutting her off, "You don't mind if I call you Becky do you?" I asked mockin

"No Tim., I don't think it would be appropriate for..." she began.

Again cutting her off before she could complete her sentence, I asked "Becky, what do you
if certain people were to receive copies of these photos? Say like the principal of the school,
select members of the school board. Maybe even the local church you attend. How about y

"Please no Tim, if its money you want, I can pay you for those photos," she pleaded with me

"Well first off Becky, I think it would be appropriate for you to call me Mr. Drake from now on

"I...guess so," she stammered after a seconds thought.

I could tell her mind was reeling as she thought of all the possibilities. "Now Becky, I want y
carefully to what I am about to say. I think you are beginning to realize what will happen to y
photos come to light. You would certainly be fired, and most likely blacklisted from ever teac
would be an outcast in the community, and I can't even begin to imagine the level of disapp
your parents would likely feel about you."

"Please Tim..." she began.

"Excuse me Becky?" I quickly interjected.

"I'm sorry, I mean Mr. Drake," she stammered.

"Look Becky, I don't want money or anything like that. These photos can stay just between y
appeared to visibly relax upon hearing this. "I just want to confirm that the person in this pict
you." Her expression changed to one of puzzlement at this statement.

"But Ti....Mr. Drake, its obvious that those pictures are of me, aren't they?" She asked meek

"That's what I want to confirm Becky." Stepping back from the desk and in a tone of voice m
authority, I began to issue orders. "Stand up Becky and walk around to the front of your desl

When she hesitated to comply, I threatened "Look, if you don't want to work with me on this,
walk out now and these pictures will be delivered to everyone by tomorrow morning, and we
go from there."

"No, please Mr. Drake, I'll do as you ask. Just promise me you'll not show anyone those pict
me.

"As long as you do as I say Becky, then no one will know and it'll all be over real soon," I pro

Becky rose unsteadily to her feet and slowly walked around her desk to stand in front of it. I
steps backwards, and struck a pose, pretending to study her to see if she matched the pictu
seconds, I shook my head and told her, "You know, I still can't be sure about the resemblan
what would help is, if you took off your shirt for me." I made it a statement rather than a ques

"What? No, you can't. Please Ti...I mean Mr. Drake. Not that. Can't you see its me?" She ple

Shaking my head again, I told her "I need to be sure Becky. If you don't want to cooperate, t
leave now and we'll see how things turn out tomorrow. You know, I'm not asking a lot here, a
comply, the quicker this whole thing will be over, and the sooner you can get back to living y
I reasoned.

Her world had been turned upside down and I could see her head was spinning from the eff
having a hard time thinking straight, and I definitely wanted to capitalize on that. After a few
hesitation, she appeared to accept my reasoning, and with obviously shaking hands, began
on her blouse.

I realized as I stood there watching her, that I was holding my breath. A small part of me, I th
doubted that she would actually do as I directed. Reminding myself to breath, and to keep th
face as passive as possible, I stood there gazing upon my beautiful teacher as she slowly re
in front of me.

Becky shrugged the blouse from her shoulders and placed it on the desk beside her, quickly
back in front of her to cover her breasts. She was wearing a rather plain white bra, which ad
her ample bosoms. As I struck my pose again and pretended to study her appearance, she
foot to foot and was very red in the face.

Shaking my head again, I said, "Becky, I'm sorry, but you'll also need to remove the skirt for
Take it off and place it on the desk with your blouse," I ordered.

She began to shake her head no, but I quickly interjected. "Becky, the longer you dawdle he
risk being discovered. I don't have all fucking day, so either get on with it, or I'm out of here,"
threatened. I wanted to turn up the pressure on her to keep her on her toes.

My abrupt tone of voice startled her into action, and without further protest, she lowered her
breasts, and reaching behind herself, unzipped the skirt. With only the slightest hesitation, s
the skirt down her legs until she was able to step out of it and place it on the desk with her b
left arm quickly shot back up and covered her bra covering her breasts while her right hand
newly exposed panties. Her panties, like her bra, were a rather plain white which again adec
hidden charms.

Again shaking my head, more quickly this time, as I did not want to lose the momentum, I to
not enough Becky. In this picture you are naked; and the rather ugly, plain underwear you're
makes it difficult to tell if it's really you."

Again, what looked like a hurt expression briefly flashed across her face. For reasons I coul
my harsh words were upsetting her.

"Becky, take off the bra and add it to pile of clothing on the desk." I made it a statement, rath
request so as to leave no room for debate.

"Please....." Becky pleaded. It came out almost as a whine.

When I didn't say anything but continued to look at her with a hard look on my face, her resi

seemed to crumble away. Her shoulders slumped and with almost wooden motions she rea
hands and unclasped her bra. With just the slightest of hesitations, she slowly let the bra str
her arms before pulling the cups off of her breasts and placing the bra on the table. Her han
up to cover her now exposed breasts. If it was possible, her face was an even darker red tha

"Now Becky, how am I supposed to be able to compare your breasts to the ones in the phot
them up?" I asked. "I want you to put your arms straight down at your sides and keep them t
you otherwise. Do it now Becky, or this is just going to get worse for you," I threatened.

With her head hung low, refusing to meet my eyes, she lowered her hands slowly to her side
there.

It felt like someone had punched me right in the stomach. I could hardly breathe as I gazed
breasts for the first time. They were definitely a 'C' cup, and despite their size, were extreme
seemed to jut proudly out from her body. Her nipples were rock hard and were at least a hal
and were encircled by perfectly round areolas. Thank God I didn't have my dress shirt tucke
today as I'm sure my hard on would have been clearly visible to anyone who cared to look. I
self-control to not reach out and touch those breasts. Before today I had only dreamed abou
breasts in person, and would often masturbate late at night fantasizing about them. And now
several feet away from them. It was almost too much to handle.

Putting on my best acting skills yet, I shook my head and said, "Geez, those tits are kinda sa
don't know if they're the same ones. Let's take the panties off too so we can be sure." I was
a disgusted look so it would seem as if I was being turned off seeing her naked.

With what looked like another pained look, Becky reached for the sides of her panties and sl
them down her hips. Soon she was bent over in front of me as she stepped out of her pantie
she placed the panties in the pile with the rest of her clothes, and amazingly, put her hands
had instructed earlier. Her head was hung down and she gazed intently at the floor. Tears w
well up in her eyes.

I couldn't believe it. After all the planning and dreaming of this moment, it was finally here. M
science teacher, Rebecca O'Hare, stood naked in front of me. You could see Becky took ca
Everything was nicely toned and the hair on her pussy was tastefully trimmed. She was abs
fucking gorgeous!!

Maintaining a disgusted tone, I stated, "My God, do you have enough pussy hair, or what? Y
about shaving that jungle down there sometime." Her cheeks flamed red at this comment an

clench and unclench at her sides. She was definitely upset about the comments I'd been ma

"OK, Becky, we're almost done here. Keeping your hands at your side, I want you to turn arc
when your back is to me."

"My God, haven't you seen enough?" she exclaimed.

"Hey, you want to call off the deal now, just say so, and I'm out of here. But everything you'v
point will have been for nothing then."

"All right...just promise me that this will be it. That nobody will learn of this," she pleaded.

"Hey don't worry Becky. It's almost over and as long as you do as I say, nobody will ever kn
happened," I placated.

With a sigh, Becky began to slowly turn about until her back was to me. And that's when I fir
anticipated part of her body - her ass. Her perfectly shaped, beautifully rounded, firm ass. I a
looking at it. My cock was still rock hard and it was beginning to throb painfully against my je
plan to work, I had to maintain control. I couldn't risk whipping my cock out now, as I wasn't
would react.

"All right Becky. One last thing and then we're all done, OK?" I asked.

An almost whispered, "Yes".

"Yes what Becky?" I asked critically.

"Yes, Mr. Drake," she meekly replied.

"I want you to spread your feet apart," I ordered.

Slowly she began to shuffle her feet apart.

"Further than that...more...more...That's good." I had her stop when her feet were at least tw
shoulder's width apart. "Now keeping your legs straight, I want you to bend over at the waist
is parallel to the floor."

"Please, Mr. Drake, no more," she begged.

"Look Becky it isn't as if I haven't seen everything already. I did see all of the pictures Jim to right? And it's not as if you have anything worth looking at anyway," I scoffed.

Her shoulders tensed at that last comment, and I was sure she was going to say something suddenly she began to comply. Keeping her legs straight, she began to bend over at the wa until her body was parallel to the floor. In this position her pussy was spread open and her a into view.

"Now reach back and hold your ass cheeks apart for me. Don't worry Becky, I'm staying wel want to confirm it's the same ass."

With a sob, Becky reached back, and taking a hold of each ass cheek, held them apart for m

I nearly came right there in my pants. But the most important part of my plan was now, so I h kept my composure. Reaching into my back pocket, I took out my digital camera and holdin gave my final direction to Becky.

"I want you to do one last thing for me Becky and then it'll be all over for you. Staying in the are in, I want you to put a big smile on your face and then look back at me with that smile. C for me Becky?" I asked.

"Yes Mr. Drake," she replied, and began to swivel her head around.

-CLICK-

Her momentary confusion over what I was holding was all I needed to get the perfect shot. I enough back so that the picture encompassed enough of the room to make it possible to ide and obviously the person within it. By having her smile in that position, it made her seem as willing participant in the matter. This photo would be all I needed to progress my plan to the

Quickly replacing the camera in my pocket, I simply uttered, "You did very well Becky, I'll se And promptly turned about and marched out of the room, intentionally leaving the door open caused her further embarrassment, as she now had to run across the room naked to quickly anyone see her so exposed.

CHAPTER 2

I must have cum at least 6 times last night. The photo of Ms. O'Hare so lewdly displaying he asshole to me was all I needed to fuel my masturbation sessions. After finally sating my pen I was able to drift off to sleep dreaming about the next phase of my plan.

Math class was second period that morning, and I was curious to see how Ms. O'Hare woul all that had happened yesterday. To her credit, she was putting on a strong face and was pr everything was normal. By the afternoon science class, I think she had managed to convinc indeed over, and that I had actually meant it when I said it was a 'one-time thing.'

So I think she was actually taken by surprise when I approached her desk after class and to talk Becky. I'll be back at 3:30pm." Again, my tone brooked no argument, and by using her fi implied that the 'rules' were still in place.

With a bit of time to kill until 3:30pm, I once again went down to the gym to ogle Lisa as she for her cheerleading practice. Seeing that perfect, tight body bouncing around was all I need the mood.

All too soon 3:30pm came, and it was time to head down to Ms. O'Hare's classroom to imple of my plan. Just before entering, I took a moment to gather myself up and put myself into the mind.

I then decisively grabbed the door handle, opened it and marched directly to Ms. O'Hare's d again sitting correcting papers.

"Hello Becky, how was your evening yesterday?" I inquired politely. I wanted to see what kin in so I'd know what tact to use.

"How the hell do you think it was, Tim? It was awful. What you did to me was wrong. I want y of those pictures to me this instant and then we will never have to speak of this terrible incid she blustered. She had stood up through this tirade and her hands were planted squarely on gesture of defiance.

"Are you done yet?" I asked sarcastically. "You see BECKY," emphasizing her name, "I don in a position to be making any sort of demands of me. The way I see it, I'm holding all of the

"What do..." she began.

"Ah, ah, ah...no interrupting Becky. Have a look at this picture," I ordered. Removing a copy taken yesterday from my shirt pocket, I dropped it onto the desk in front of her. She hesitant and with shaking hands, picked up the photo. Almost immediately all colour drained from he appeared to collapse back into her seat with a thud. It was as if all the wind had been taken as she now realized that I was indeed still in control of the situation.

"Why are you doing this to me? What do you want?" she pleaded.

"I think you know WHY I'm doing this Becky. You need to be punished for what you did to m quite simple - YOU." I stated matter-of-factly. "How do you think the police will look at this ph see a teacher - a person in authority - attempting to corrupt the morals of one of her student sentence for that type of crime is 5-10 years jail time. Are you willing to go to prison Becky?" sarcastically.

A hoarse, "No."

"Excuse me?"

A louder, "No, Mr. Drake."

"That's better, I was starting to think you'd lost your manners," I explained.

Now that I had her attention and had removed any resistance she might have built up, I mov phase of my plan. "You know, Jim and I often talked about you. As I said, I think he still has unresolved issues concerning you. In one of those discussions we talked about how terrible a blowjob."

A shocked look flashed across Becky's face at hearing this.

"I bet you believed you were actually good at it, didn't you?" I scoffed. She almost nodded he before catching herself. "Well, I told Jim that I found it hard to believe that someone as OLD know how to properly suck a cock." (Jim had told me that Becky had always wanted him to u with her.)

I could see the words stung her by the pained look on her face.

"I want to see for myself just how bad a cocksucker you really are Becky."

"Please no Tim. Not that. Surely we can come to some other kind of agreement," she begge

"You know BECKY, some people just never fucking learn. I was going to allow you to remai
sucked me off, but because you seem to keep forgetting your manners, I think it will be appr
now to be naked when you do it."

"God, no. Please Mr. Drake, I'm sorry. I won't forget again," she whined.

"I'm sorry too Becky, but I think a lesson needs to be learned here. Now enough chatter. Ge
around to in front of your desk."

With a resigned look, she rose unsteadily to her feet and shuffled around to the front of her d
her head bowed throughout.

Once in position, I ordered, "Take off your clothes Becky." When she hesitated to comply, I a
everything there was to see yesterday, so there's no reason to be shy today. If you don't wa
then I'll leave now and we'll see tomorrow how the police react to the photos. The decision is

Reluctantly, she began to remove her clothing. Amazingly, she did it in the same order that I
yesterday. When she was all done, she stood in front of me naked again, and even rememb
at her side, rather than trying to cover herself up.

God, she was fucking amazing. Each time I saw her naked, she seemed to get hotter and ho
wasn't about to let her know that.

"Christ, I don't know how Jim could have ever slept with you. You must have had to pay him
said spitefully. Tears began to well up in her eyes at hearing that.

"Now get on your knees Becky," I ordered.

She slowly lowered herself to the ground. I was standing roughly 5 feet away from her at this
rather than walk to where she was kneeling, I directed "You can't suck my cock way over the
here," I pointed to the ground in front of my feet. This forced Becky to shuffle on her knees fo
until she was kneeling directly in front of me.

What a feeling of power it was to have a beautiful naked woman kneeling before you, who h
whatever it was you wanted. To have that kind of control, I found, was intoxicating.

"What are you waiting for Becky? A fucking invitation? I never realized a teacher could be so
stated sarcastically.

"Please Mr. Drake...," she began to add.

"No, I don't want to hear it. Just get on with it, will you."

She slowly reached up to my waist and began to undo my belt buckle. When that was undon
the button and zipper of my jeans. When those had been opened, she grabbed the sides of
and pulled both of them down to my ankles. As she sat back up, she came face to face with
Try as I might, I couldn't keep from getting hard. The moment I saw her naked again, the ba

"Now show me how you suck cock Becky."

She reached up with one shaking hand and began stroking the shaft. She then tentatively le
placed a kiss on the tip of my cock. A few more strokes, and then she began to lick around t
of the shaft getting the top half of my cock covered in her saliva. Once it was suitably wetted
the tip of the cock in her mouth and began working a bit of it in, all the while stroking the sha
other hand.

I gave her a couple of minutes to show her stuff, before I finally spoke. She had been doing
but it certainly wasn't anything special. And it certainly wasn't the type of blowjob I wanted fr
"Jesus, Jim was right. You give a fucking awful blowjob. Where in the hell did you ever learn
like that? You'll never please a man with crappy techniques like that." I know I was laying it o
thick, but I wanted the words to hurt. Lord knows, she had caused me enough grief already.

Tears began to well up in her eyes again, but she didn't say anything.

'I'll tell you what Becky. I'm going to do you a favour. I'm going to teach you how to suck a co
How would that be?" I asked. When there was no response, I asked, "Have you forgotten yo
Becky?"

"No, I'm sorry. Thank you Mr. Drake," she whispered hoarsely.

"Alright, first thing is, you use your hands way too much. It's called a blowjob for a reason - b
supposed to use your mouth. If a man wanted a handjob, he would just do it himself for Chri
clasp your hands behind your back...Very good...Now listen very carefully Becky. You are to

clasped behind your back NO MATTER WHAT. If I see those hands come apart for ANY rea
and those pictures get dropped off at the police station tonight. Are we clear on that?" I aske

Again a whispered "Yes, Mr. Drake."

"A blowjob is supposed to be the same sensation as fucking a pussy. A man wants to put his
your pussy, not just the tip of it. So we are going to learn how to use more of that mouth of y
explained. "Okay Becky, open you mouth."

Looking up at me on her knees, she slowly opened her mouth wide.

"That's it. Now I'm going to place my cock in your mouth and, once there, I want you to close
around it." With my cock in one hand, I guided it to her ready mouth. Once it was resting on
slowly closed her lips around it and held it there. "Now unless the man pulls out for some rea
keep that cock inside your mouth at all times. Are you with me so far?" I ask.

A slight nod of her head is all the response she is able to give.

"Alright, here we go now. I'm going to start working the cock back and forth in your mouth, ju
real pussy." And with that I began a gentle see sawing motion back and forth. I didn't want to
going too deep, so I kept the thrusts shallow at first.

"Now do you see how only a bit of my cock is getting any attention?" I asked.

Again, a small nod of the head.

"I want you to start taking more cock into your mouth," I directed. "To help you do this, I'm go
my hands on the sides of your head." With that I reached down, and grabbing a handful of h
began to pull her head more forcefully onto my cock. To her credit, she kept her hands clasp
her back.

I could soon feel my cock periodically bumping against the back of her mouth. After a few m
stopped pulling on her head and said, "Alright Becky, I want you to try and take as much coc
as you can, and then hold it there. Can you do that?"

Without a reply Becky bobbed her head forward and struggled to cram as much cock as she
Once she had as much as she could fit in, she held it there as directed.

"Now with your mouth full of cock, I want you to look up at me Becky", I asked.

-CLICK-

-CLICK-

While she was busy stuffing her mouth as full as she could with cock, I had taken the opport
camera out and snap a few photos. Having a picture of her looking up at me with her mouth
further guarantee my control over her.

With my free hand I quickly grabbed a handful of hair at the back of her head to prevent her
from my cock. "Ah, ah, ah. I didn't say you could take my cock out of your mouth," I warned.
about the camera. Everything will be kept just between you and me."

Putting the camera away, I then said, "Now Becky, you've done very well so far, but as you
still neglecting part of my cock here," as I pointed to the part of my shaft that was still not in
"I want you to relax your throat Becky, because I'm going to start throat fucking you now. It's
to make you want to gag, and that's OK because, to be honest, it adds to the experience for
want to make me proud of you, don't you Becky?" I asked, not really expecting an answer.

But when she nodded her head ever so slightly, I was stunned. Egged on further by her affir
began to saw back and forth into her mouth again. With hands on both sides of her head I b
face forcefully onto my cock. Soon I could feel my cock bumping against the back of her mo

I began to almost purr to her, "Oh, that feels so good Becky. You're a good little cocksucker
said, stroking the top of head like an obedient dog "That's it my little cocksucker, relax the th
get my cock in there." And with a particularly hard thrust, I felt my cock slip past the back of
enter her throat for the first time. She immediately began to gag as my cock forced its way in
The sensation of my cock in her throat while she was trying to gag was absolutely amazing.
rippling effect with each gag.

Wanting to savour the moment, and to ensure she realized who was in control here, I held h
her face buried in my pubic hair and my cock lodged deep in her throat for several seconds.
panic about not being able to breath, I released my pressure somewhat and allowed my coc
throat.

With deep sucking breaths around my cock, Becky tried to regain her composure.

"That felt amazing Becky, and I'm very proud of you for keeping your hands behind your bac
into a good little cocksucker." Again, I began to stroke the top of her head like a dog.

"Alright here we go again. Relax your throat now." And grabbing a hold of the sides of her he
thrust forcefully into her mouth. With each thrust I was now burying my cock in her throat ca
momentarily each time. The sensation of her throat gagging around my cock on each thrust
close to the edge very quickly.

As I'm rhythmically fucking her throat, I begin to purr again. "That's a good little cocksucker.
having your throat fucked, don't you? Yeah, that's it, you cocksucker, swallow it up."

As I felt my orgasm nearing, I began to increase my tempo, and start exclaiming loudly, "Co
fuck it harder. Get it down there. Come on you can suck it better than that." Amazingly I star
respond under my hands. Where before I had been doing all of the work pulling her head on
thrust into her, I could feel her now throwing her head forward into each thrust.

I couldn't believe it. She was actually gagging herself on my cock all on her own. Now that s
of the work, I was able to go back to stroking the top of her head like an obedient dog and e
on. "Oh, that's it cocksucker. Gag yourself on my cock. That's right, gag for me. You're going
you cocksucker. Ok, hold my cock in your throat now," I ordered.

And amazingly, she did. There she was with her nose buried in my pubic hair, throat full of c
it, not able to breath, and I didn't have to hold her head or anything. She was doing it all by h

After a few more seconds, I told her, "Alright start, fucking my cock again, you dirty little coc
immediately withdrew my cock from her throat, grabbed a quick lung full of air and began at
really getting into it. Knowing my orgasm was very near, I quickly grabbed a few more photo
deep in her throat.

-CLICK-

-CLICK-

This time it didn't even phase her. She just kept gagging herself on my cock. Just as I was a
grabbed a handful of hair at the back of her head with one hand and yanked her head back
hand grabbed my cock and pointed it at her upturned face. It all happened so quickly, she di
time to react. The first shot of cum caught her across the right eye, while the second ended

open mouth. The remainder I shot as evenly as I could all over her face. I wanted to make s
much as I could in cum. It would hopefully add to her humiliation.

I fully expected that when the first shot of cum struck her in the face she would have tried to
at the very least raised her hands to block the barrage. But she didn't. Her hands remained
back as I had ordered. I admit, I was confused. She wasn't responding the way I had imagin

"Now don't move cocksucker," I said as I released the hold on the back of her head. She ob
head back and face tilted up while I took several steps back and clicked a few more shots w

-CLICK-

-CLICK-

Under all of that cum, I could see her face redden with the humiliation of it all. She was still
trying to catch her breath, and that's when I noticed the condition of her body. Her breasts a
were flushed red with exertion, and her nipples were rock hard. I could swear they were bigg
And looking at her pussy which was splayed open before me, it glistened with evident moist

Now I may not be that experienced with girls, but it sure did look like she was turned on at th
gave me an idea.

"Becky, you did such a good job sucking my cock, I'm prepared to reward you for that. I wan
cum on your face for the moment, but I'm going to let you have some release too. You'd like
wouldn't you my little cocksucker?" I asked.

After only the slightest hesitation, she nodded her head yes.

"Ok, open your knees as wide as they can go. With one hand I want you to play with your tit
want you to start rubbing your cunt for me." She immediately moved to comply. Once her kn
apart, providing me and my camera a birdseye view, she quickly moved her hands into posit
release. In seconds her right hand was busily rubbing her clit, while the left hand was pinchi
pulling on her nipples with her fingers. What an erotic sight it was.

-CLICK-

-CLICK-

I was certainly building up quite the collection of photos. My control over my teacher was no
definitely had enough material to guarantee her cooperation for as long as I desired.

In less than a minute, Becky's eyes were closed and she became lost in her own thoughts a
masturbated in front of her student turned Master.

Using even more vulgar language, I began to encourage her further. "Come on you whore, r
me. Prove to me what a good little slut you are. You know you want to cum for me."

Her hand on her pussy was moving so fast now, it was practically a blur. "Come on you fuck
do it. Rub that dirty little cunt. Cum for your student you slut. I bet you'd like me to open the
now and bring in some more students to watch you humiliate yourself?"

At that she began to pant and grunt out loud, and I could tell she was very close to cumming

"Maybe tomorrow, I'll bring one of your other students with me, and we'll both throat fuck you
you are." Hearing that, she let out a horrific scream as her head shot back, and her entire bo

-CLICK-

-CLICK-

For several seconds she could only grunt and moan, as her body twitched uncontrollably. Af
eventually began to relax and come back to Earth. It was then that the full import of what sh
struck her. The humiliation of allowing herself to be throat fucked by her student, and her fac
and then willingly masturbating in front of that same student, was almost too much for her. T
the eyes again and I could see her trying to choke back the sobs.

"I'm very proud of you Becky. You did very well tonight. But before you get dressed I want yo
the cum off of your face and swallow it. From now on Becky, you are to look at it as a gift. It
wasted. Wherever cum gets deposited on your body, you will scoop it up and swallow it all.
asked in a tone of voice meant to brook no disagreement.

She meekly nodded her head yes and began scooping my cum off of her face with her finge
clean.

-CLICK-

-CLICK-

When she was almost finished cleaning herself, I gave her the final instructions for the night carefully whore, because I'm not going to repeat myself. When you get home tonight, you ar shave that ugly bush off your cunt, and when you show up for class tomorrow I do not want underwear beneath your skirt."

Not wanting to give her a chance to argue with me, I just opened the door and left, leaving h on the floor cleaning the cum off of her face.

CHAPTER 3

The pictures came out great and were perfect source material for more masturbation fantasi expending myself half a dozen times, I drifted off to sleep with a contented look on my face. turning out to be the best year ever.

Wednesday morning came all too soon as I roused myself out of bed and prepared for anoth Checking my schedule, I saw that I didn't have Ms. O'Hare until second period in the afterno with me as it would give her time to stew over our next meeting and to work herself up into a

Checking my bag one last time to ensure I had all of the supplies I would need for the day, I school.

The morning went fairly quickly, but as we got closer to lunch, time began to drag. Fortunate was practising over the lunch hour so I had something to pass the time with.

When Ms. O'Hare's science class finally rolled around I was like a 6 year old having a birthd barely contain my excitement. Halfway through class, Ms. O'Hare stopped lecturing and gav of the period to work on their projects. While everyone got immersed in their work, I quietly s seat and approached Ms. O'Hare's desk.

With a nervous glance at me, she whispered, "Yes, Mr. Drake?"

Not saying anything I simply handed her a piece of paper which read:

Pull your skirt up and show me your cunt.

I want to make sure you are not wearing panties.

DO IT NOW.

With a shocked look on her face, she whispered, "Please not here Mr. Drake."

Again, I didn't say a thing. I just stared at her with a hard expression on my face. It was exac
expected her to react.

After several moments of uncomfortable silence, her shoulders sagged in defeat and droppi
began trying to innocuously pull her skirt up her legs to expose herself to me. She continuec
furtively about the room, praying no one was watching what was going on. At last she had it
to see that she was still wearing her panties. I had to fight from yelling out a triumphant 'Yes
been hoping she would have disobeyed one of my orders.

With a disgusted look on my face, I shook my head back and forth very slowly to show her h
with her.

A panicked look shot across her face as she realized the mistake she'd made, and knew tha
consequences. Unsure of what they would be, she began to silently plead, "Please Mr. Drak
forgot. I didn't mean to wear to them, I'm sorry, please forgive me Mr. Drake."

Saying only, "3:30 pm today", I turned around and went back to my seat, secretly excited at
was going according to plan. Looking to my right, I spent the rest of the class watching Lisa
on her project. If everything went according to plan, I would not only be owning my teacher,
of my dreams.

3:30pm couldn't come soon enough in my eyes, but I'm sure it came too soon for Ms. O'Har
nervously in her chair, fidgeting with her hands as I walked into the classroom, closing the d
(and locking it this time).

"Just when I thought you were learning whore, you disappoint me again," I said angrily.

"I'm sorry Mr. Drake..." she began, trying to plead her way out of it.

"I don't want to hear it whore," I interjected. "You are going to learn very quickly that there w
consequences for disobeying me. And today is going to be one of those days."

"Get up and stand in front of me."

She hastened to comply.

"Now take off your clothes and put them on the desk."

When she wasn't moving fast enough, I barked, "Get a move on whore, I don't have all fucki

Spurred on by this, she increased her pace until she was once again naked in front of me. E
the third time I'd seen her without clothes, it still brought my cock to instant attention. One th
different about today though, was that Becky had actually obeyed my first command yesterd
shaved all of her pubic hair off. Her pussy was as bare as a baby's bottom. What an erotic s
your teacher standing before you naked with a newly shaved pussy. A part of me still though
be a dream.

"OK, Becky. Up until this point, your infractions have been dealt with via a warning. From no
infraction, you will be punished - quite severely. You will learn to obey me - without question
Failure to do so will result in punishment again. You have a lot to make up for, and I will not
master."

She began to shake her head and was going to speak when I said, "If at anytime you don't w
rules, then our deal is off, and these pictures get sent to everyone in this town, including the
You'll have your own website. Maybe we'll call it 'rebecca ohare is a whore dot com'. How do
you?"

"Please..." she pleaded, looking as if she was about to start crying.

"Decide now Becky. You either submit to me, or we let the world know the real Becky O'Har

After several moments of thought, she appeared to reach a decision. Mumbling meekly, she
you ask."

"Smart decision. I guess you're not as dumb as you look, whore," I replied sarcastically.

There it was again, that hurt expression. I couldn't understand why my comments were affec
manner. I expected them to make her angry or to make her resist. But I certainly wasn't expe
reaction and such a compliant attitude.

"Let's look at those big old saggy tits, shall we? Hold them up for me," I ordered. With shakin

reached for her breasts, and cupping them underneath, lifted them up for display.

As my teacher held her tits out for me, I reached out and began to play with each one. The s
and soft, yet they remained firm to the touch. I was positively in heaven as I played with ther
just ran my hands over each one, but then I began to focus on those perky little nipples of he
already hard as rock and jutting proudly from each mound. They just begged to be pinched a
each nipple between finger and thumb, I began to slowly apply increasing pressure. As I inc
pressure, I also began to pull them out from the body and to twist them slightly.

Soon her face was a mask of pain and she was pleading with me to stop. "Unnhhhh.....Pleas
stop."

Sensing I had reached a limit, I slowly released the pressure and watched the blood flow ba
tortured nipple. I would have plenty of time later to continue torturing those beautiful breasts

"Face your desk," I ordered next.

She turned about and stood facing her desk. I could see a slight tremor in her body as she r
hear my next order.

"Bend forward until your upper body is lying across the desk. Now spread your legs...Wider
Don't make me say it again," I threatened. She quickly shuffled her feet even wider apart un
shaven pussy were spread completely open.

Reaching into my bag and retrieving the roll of duct tape, I walked up to the desk and stood
body. I lightly ran one hand up and down her arched back, circling my fingers in the small of
bumps quickly appeared. After caressing her back for several moments, I grabbed her panti
and walked around to the other side of her desk to stand at her head.

"Because you disobeyed me, you are now going to be punished. I am going to warn you tho
punishment is going to be very painful. As I have no wish to hear you whining and crying, as
be, I will have to gag you." A panicked look flashed across her face at hearing this. "I think it
that your gag be the offending pair of underwear you chose to wear against my wishes." And
up the underwear she had been wearing all day, and stuffed it into her mouth. To hold it ther
piece of duct tape and placed it across the opening of her mouth. Gagged in this fashion, I w
near silence. She could only make muffled whimpering and whining sounds.

Her eyes were round as saucers as I proceeded with the next order, "Grab onto the edge of

side of your body." The desk was wide enough that only her head hung over the edge. Grab
I yanked her head back, forcing her to look up at me with her frightened eyes. (Is that also e
see?) "Listen carefully, because I'm only going to say this once. Those hands are to remain
are. If they move, or you let go, for ANY reason, then your punishment will only get worse, a
forced to tie you down. Do you understand this, my little cocksucker?"

With my hand still holding her head back, she could only nod her head slightly and mumble

A stern, "Don't disappoint me whore," before I released her hair. Stepping back I reached int
took out my camera again.

-CLICK-

-CLICK-

Putting the camera back into my shirt pocket, I walked quickly around behind her and stood
magnificent ass and pussy. Her legs were wide enough apart that her ass cheeks were well
puckered little asshole. Her pussy lips were opened as well, and now clearly visible without
to get in the way. The urge to begin playing with it was strong, but I didn't want her to have a
just yet. So reaching into my bag again, I pulled out a 12 inch plastic ruler I had brought from
solid enough to hurt when hit with it, but it was also flexible enough to bend with each strike,
have any sharp edges or corners to accidentally cut the flesh with.

A final warning to my now terrified teacher. "The punishment is about to begin. Remember y
not move from that position until I tell you to." And without any further warning, I brought the
hard squarely upon her right ass cheek.

-SMACK-

"Mmmmmmm....." she screamed through her gag, as her ass cheeks clenched from the pain

Not wanting to give her time to recuperate, I began to methodically beat both ass cheeks wit

-SMACK, SMACK, SMACK-

All that could be heard from Becky, at first, were muffled, "uuuunnnhhhhh, mmmmmmmm, c
a while, the sounds coming from Becky began to change and became more of a grunting so
time wore on, and the darker her ass became, that after each smack her ass cheeks would

from the pain, but then she would immediately thrust her ass back out for the next hit.

If I didn't know any better, I'd almost think she was enjoying this.

After a time, I finally stopped the spanking and stood back to admire my handiwork (and to c
Her once flawless ass cheeks and upper thighs were now a dark splotchy red, and numerou
of the ruler could be seen in her flesh almost as if she had been pinstriped. But amazingly, h
still in position. Her ass seemed to have a mind of its own as it continued to gently rock back
if she was begin fucked by an invisible intruder. Pulling out the camera, I snapped a couple
handiwork.

-CLICK-

-CLICK-

Stepping back up to her ass, I then prepared to deliver the final blows of her punishment. W
reached down and attempted to spread her ass cheeks as far as they would go. "You've bee
slut and deserved to be punished." And then I brought the ruler down hard right on her assh

-SMACK-

"Eeeeeeeeee....." her entire body tensed as her head shot back, and a high pitched noise is

Giving her a chance to catch her breath, I ask, "You deserve to be spanked, don't you?" Full
shake her head no at this, she instead catches me completely off guard by nodding her hea
fucking stunned by this. She actually appears to be getting into this.

Without warning, I bring the ruler down hard again on her quickly reddening asshole.

-SMACK-

Another high pitched "eeeeeee....." as her ass cheeks begin clenching and unclenching from

-SMACK-

Another smack quickly after the second one. She is now panting hard through her nose and
almost white from the death-like grip she has on the table edge. Figuring her asshole's had
I decide to move onto her pussy. As I reach down to spread her lips apart to expose her mos

I suddenly realize how wet she has become. Her lips are glistening with moisture and there
of pussy juice running down the insides of her thighs.

Not only was this whore getting into it, she was also getting turning on by it!!!

"Well, well, well Becky. I think your little secret is out now. What a little fucking whore you ar
is soaking wet. You enjoyed that spanking didn't you slut?" I asked.

Almost a sob is heard as she meekly nods her head yes. Her back and shoulders flush red
of having her dark little secret revealed to me.

"Stick your ass out and beg me to smack your pussy, whore." I ordered.

She promptly arched her back and thrust her ass out to me, and began mumbling through h
mmmmm."

-SMACK-

A sharp blow right on her exposed cunt lips.

A loud wail, "Aaaaaaaaaaaa....." and then she began to thrust her hips against the edge of
as if she was trying to rub her pussy on it.

"Are you my little slut?"

"Unhuh...." and then another smack on her exposed lips, which by now are practically swim

-SMACK-

Another loud wail, "Aaaaaaaaaaaa....." and more vigorous thrusting against the desk.

"You want to cum, don't you whore?"

"Unhuh..." followed by rapid nodding of the head.

At this point I can no longer hold back. In one fluid motion, I drop my pants and grabbing my
home into her well oiled pussy. I begin relentlessly pounding my cock into her, burying it full
thrust. Each time I bottom out in her, I can feel my balls slapping against her abused clit. In

thrusts, I begin slapping the ruler down upon her already abused ass cheeks.

She is now wailing and moaning into her gag and as she nears climax, I begin to yell, "That'
your master's cock. Let me know how much you enjoyed the humiliation and abuse. Come c

And with that, a pitiful howl came from her as her entire body went rigid. As every muscle in
including her pussy, it felt like my cock was being ripped off. Soon spasms began to ripple d
she began to moan again, and her breathing came in short gasping breaths. Fearing she mi
withdrew from her pussy, and walking around to her head, pulled off the tape and remove he
panties.

She began to take in gulping breaths of air, as her body slowly began to relax and settle bac
Her hair was matted to her forehead with sweat and her face was blotchy from the exertion.
hands were still tightly clenching that desk and hadn't moved an inch from the beginning.

Though she had just had an earth shaking orgasm, I was still rock hard and dying to cum. S
to catch a few more breaths I grab a handful of hair at the back of her head, and placing my
entrance to her mouth, begin forcefully thrusting into it. Within a few thrusts I was bumping a
of her mouth.

"You'd better relax that throat whore, because here it comes." On the next thrust I forced my
throat and held it there for several seconds. She immediately began to gag, which only serv
sensations on my cock. With each gag, her throat would tighten around my cock and try to f
near frenzy now from all of the stimulation, I began to rapidly pound my cock in and out of he

I was like a fucking wild man. It was literally sensory overload to have all of your fantasies ar
true all in one moment. The euphoric feeling of having this kind of power and control over a
was completely overwhelming. To know that she was also getting turned on by the humiliatio
served to heighten the emotions.

To this day, I still don't know if I gave her the opportunity to breath between thrusts. At that p
completely zoned out. All I could think about was the orgasm that was rapidly building in my

Without warning, I yanked my cock out and exploded all over her face. Strands went in her e
in her hair and in her open mouth which was gasping for breath. It seemed to go on forever.
standing there for a bit that I finally snapped out of it, and realized that I was still milking my
though nothing was coming out of it anymore. I also still had a death grip on her hair at the b
and was painfully bending her head back.

With a final shake of my head, I released both my cock and her hair, and stepped back to ad
What a sight it was to behold. A gorgeous woman bent over a desk, who'd just had her ass a
received a good fucking and then had her throat ravaged before being sprayed with cum. An
mine. To do with as I pleased, whenever and however I wanted.

I quickly grabbed my camera and got a few shots of her beautiful facial.

-CLICK-

-CLICK-

"Well whore, it seems your dirty little secret is out. You get off on being controlled, and being
and abused." I chuckled softly. Her face flushed crimson red at this as she bowed her head
we're going to have a wonderful relationship from here on in, don't you?" I asked mockingly.

"I guess now would be a good time to go over some new ground rules for you. First off, you
more respectful to your students. You will address each one formally by their last name. For
address Lisa as Ms. Beaumont. If I hear you use a students first name, you will be punished

"Secondly, unless you are teaching a class, you will refer to me as Sir or Master. To do othe
in punishment."

"Thirdly, your new name will be 'whore'. When asked a question by me, you will refer to your
name. Are you getting all this whore?" I asked.

"Yes Sir," she meekly replied.

"Lastly, you will be made to do many things which you may find humiliating, but I will expect
without question or hesitation. Again, to do otherwise will result in punishment."

"You have a lot to make up for whore, so do not expect any kindness from me. You had bes
please me from here on in, or your life is going to become a living hell," I threatened.

She hesitantly nodded her head and whispered a quiet, "Yes Sir."

"Alright, clean your face off whore," I instructed.

She reached up and began scooping my now drying cum off of her face and licking it from h

-CLICK-

-CLICK-

I wanted to be sure to have plenty of material for my scrapbook. "Now whore, I have a little t you tomorrow morning to see how dedicated you are to making this relationship work." Reac bag, I pulled out the remainder of the materials I had brought with me and placed them on th left shoulder.

"At precisely 6:00 am tomorrow morning, you will enter the boys changing room downstairs. all of your clothing. Once you are completely naked you will move into the center of the roon find a long wooden bench fixed to the floor. Taking this gag you will place it in your mouth ar tightly in place." I held up one of the items I had taken from my bag. It was a large red rubbe black leather strap running through it. It was designed to fit tightly into a slave's mouth therel to stay wide open, and was then held in place by means of the strap around the back of the

"You will then take this plug and insert it into your ass." A look of shock flashed across her fa gag down and picked up the flesh coloured butt plug from the desk. It was probably 2 inches point. It certainly wasn't the largest butt plug I had seen at the sex shop, but I thought it best small and work my way up.

She was still absent mindedly wiping the cum from her face and licking her fingers clean as the remainder of her instructions. "Once the plug is fully seated, you will then place this blind your eyes; again, ensuring it is fixed securely in place. You will then lie face down on the be on either side. Then taking these handcuffs you will lock your hands together underneath the my arrival," I finished.

By placing her in this position, she would be blind and mute, and with her arms locked togeth bench, unable to move. In effect, she would be completely helpless in the boy's changing ro discovery could potentially be very high. Fortunately for her, I had checked the schedule and early morning practices scheduled tomorrow. I wasn't about to tell her that though. I wanted the risk of discovery would be very high so as to add to her humiliation.

I could see her mind was reeling at what I was asking her to do. She feebly attempted to ple "Please Sir, not there. I promise to do whatever you ask of me, but please don't make me do changing room. I just couldn't."

"Remember what I told you whore. You have a lot to make up for, so do not disappoint me. T
open for debate. I'll see you tomorrow morning." And with that I turned about and walked ou
leaving her laying across her desk naked.

Immediately after leaving the classroom, I headed down to the boy's locker room to get it rea
day. While in LA over the summer, I had the chance to visit one of those hole in the wall elec
specializing in 'surveillance gear'. I had acquired a very small wireless video camera which w
quarter of an inch wide and three quarters of an inch long. Using a magnet, I was able to aff
of a vertically running vent on the wall which runs horizontal to the bench in the middle of the
placing it high enough and just above a joint, the tiny camera would be next to impossible to
was looking directly at it. The camera, unfortunately, only had an operating range of roughly
had to ensure I found a secure place nearby where I could set up the recording equipment. I
closet was located next door to the locker room. In there I set up the small digital recorder, a
motion activation. The recorder had enough memory to record roughly 3 hours of footage.

CHAPTER 4

I must have lain awake for hours replaying in my mind the day's events. Each time I got to th
began spanking her ass and pussy, I'd feel my cock beginning to harden under the covers. A
and turning, and after having to relieve the tension several times, I was finally able to drift of

The next morning came all too soon as my alarm clock began incessantly beeping at 5:30 a
from my eyes, I quickly showered, dressed and then took off for school.

From my vantage point in the nearby bushes, I observed Becky arrive at the school at 5 min
nervously looked about, hoping no one was there to witness her early arrival. Upon seeing th
empty, she hastened inside the building. I purposely stayed outside for roughly 15 minutes a
her time to get herself set up. As well, I thought it might add to her humiliation to make her s
longer she was forced to lie there naked and helpless, the more panicked she would becom
perception of time would become disjointed and she would begin to wonder whether I was c
had left her there to be discovered by whatever group of boys had the gym scheduled first th

At 6:15 am, I entered the school and quietly made my way down to the locker room. Before
popped into the janitor's closet and reviewed the recording. The motion of the locker room d
enough to start the recording.

I watched as she nervously popped her head around the half open door and peered about lo

When she didn't hear or see anyone, she cautiously entered the room, closing the door behi
seen walking all about the room looking in every corner for anyone who might be there. Whe
she was alone, she visibly sighed with relief. Checking her watch, she then quickly began ur
her clothes neatly folded in a nearby open locker.

The scene was definitely affecting her as her nipples were visibly erect, even before the bra

Once the last piece of clothing was placed in the locker, Becky reached into her little tote ba
carrying and brought out the red ball gag. She appeared to study it for a few seconds, perha
courage to proceed. She quickly came to some kind of decision, as her posture visibly straig
shoulders thrown back, and she then brought the ball up to her mouth. She had to open her
get the ball in, but once in place, she fixed the strap tightly about the back of her head.

Now gagged, she bent down to her tote bag and removed the flesh coloured butt plug and a
Vaseline. Applying a liberal amount of the Vaseline on the plug, Becky turned around, puttin
camera. She then knelt upon the bench, and bent forward, bracing herself against the locke
with one hand. In this position, her ass was pointed directly at the camera, giving me a birds
self-humiliation. With her free hand she brought the plug around behind her, and after taking
placed the tip against her asshole. With slow circular thrusts, she began working the tip insic
reached a new depth, she would stop and simply twist the plug for a few seconds, trying to g
to adjust to the invader. At first the going was somewhat easy, but as the plug neared the wi
began to have some difficulty. Small yelping and grunting sounds could be heard, each time
it deeper.

Watching this scene was almost too much for me. I had half expected her to refuse my dem
once she had time to consider her options, she might have chosen to resist or perhaps ever
was naked and gagged in the boy's locker room, kneeling upon a bench in the middle of the
to ram a butt plug up her virgin ass. My cock was rock hard and begging for release. I begar
it through my jeans as I watched my newly-acquired slave humiliate herself. I can only imagi
she'll be when she finds out that I've been taping her.

Finally after one particularly hard thrust, the plug's widest part slipped past her sphincter and
rest of the way home. It was obvious that this last bit had been painful, as Becky was holdin
plug with one hand while the cheeks of her ass clenched and unclenched, all the while maki
sound.

After the pain in her ass had subsided, Becky reached into the bag and brought out the final
Placing the handcuffs beside her, she took the blindfold, and with shaking hands, brought it

Once covered, she fastened it in place behind her head. She was now gagged, mute, and st
thing before she was completely helpless. Taking the handcuffs in one hand she rotated aro
lay upon her stomach. The bench was high enough that when she lowered a leg down on ei
her knees could not reach the ground. In this position, she would not be able to support her
legs, and would have to rest her full mass upon the bench. As well, having her knees splaye
bench also served to open up her ass cheeks and pussy allowing for easy access.

After a bit of shifting around to get as comfortable as possible, she brought her hands togeth
the bench and fastened the handcuffs in place. Come hell or highwater, she was stuck now
until I decided to release her. If someone were to walk in now, she could do or say nothing t
up or to prevent anyone from having their way with her.

Checking the time stamp on the recording and then looking at my watch I could see that she
position now for 10 minutes. I'm sure to her, that 10 minutes probably felt more like an hour.
fear was that there was likely that there was an early morning basketball practice scheduled
of boys would be entering at any moment and finds her like this.

Before leaving the closet, I set the machine to record again. I then entered the locker room i
slammed the door behind me. The sudden entrance and noise startled Becky as her body p
off the bench. Her head began to crane around trying to make out who it could be from the s
silent I approached her naked form and began running my hands over her body. I'm sure sh
was me, but probably had some fears as well that it might be some other boy.

Despite not knowing who it was, her body betrayed her by beginning to respond as my hand
bare pussy lips, occasionally slipping a finger into her already damp pussy. Sliding one hand
asshole, I began to gently twist and turn the plug, eliciting a further response from Becky. Sh
her ass back and forth in a fucking motion. As I placed several more fingers into her pussy,
slipped out around the ball gag. She was soaking wet and turned on.

-SMACK-

-SMACK-

"What a fucking whore you are," I exclaimed as I spanked each ass cheek hard with my han
in a boy's locker room. You then gagged and blindfolded yourself and then rammed a butt pl
then you actually handcuffed yourself to the bench leaving you completely helpless and at a
then with just the slightest touch, by anyone, your cunt is soaking wet and you're moaning lik

heat. I bet you never imagined that in 3 short days you would be turned into a sex crazed slu
desire was to please your master." Her face and upper body turned a crimson red at this.

"It's true, isn't it? You are a fucking whore aren't you?" I asked.

After only the slightest hesitation, her head bobbed up and down, and a muffled "unhuh" cou
surrender was complete now - there was no resistance left in her.

"Well whore, you're going to be punished again. It seems you just can't follow simple instruc

Through her gag I could hear her surprise as she tried to ask what she had done wrong. All
however, was some muffled noises and a lot of shaking her head.

"You see whore, I did not give you, nor did I tell you to use Vaseline to put that plug in your a
going to learn very quickly to follow my instructions to the letter. Any deviation will result in a
severe punishment." To be honest, she was going to be punished today no matter what, but
have her think that it was of her own doing. This way she'd work twice as hard next time to p
reasoned.

Taking my backpack off, I removed the ping pong paddle I had brought from home. Our tabl
up the ghost, but for some reason the paddles were still kicking around the house after all th
least now they were going to be put to good use.

Becky was still trying to plead her case and also likely begging for forgiveness. I imagine her
sore after yesterday afternoon and she probably had a hard time sitting down all night. Even
see some faint red lines across her ass from the ruler. Watching her mute and blind form sq
the bench for a few moments was intoxicating and filled the body with animalistic urges.

Stepping to her side I brought the paddle down hard on her left ass cheek first.

-SMACK-

Her entire body went rigid and a loud wail came from behind the gag. A large red circle quic
centre of her ass cheek. Giving her a few seconds to anticipate the next blow, I then brought
hard on her right ass cheek.

-SMACK-

Again her body tensed and the same pitiful wail could be heard. I then began paddling both
trying to ensure I didn't miss any part. I varied the rhythm and tempo of the blows as much a
keep her guessing as to where and when the next strike would be.

Soon her entire ass was a deep red colour. I even gave a few sharp blows to the back of he
thighs. On these occasions, her howls of pain were definitely the loudest and I'm sure would
all the more painful for the rest of the day.

This time around I was more in control of myself and made the effort to study her body and t
punishment was having on her. As opposed to yesterday afternoon, where I was just a wild
out of control. In the beginning, she was howling in pain from the blows, and her body would
strike. But as time wore on, and the redder her ass became, her wails of pain began turning
moans. Her ass also started thrusting back to meet each blow. I also noted that her pussy w
juices were literally running down her spread legs and pooling on the bench. The humiliation
and the pain from the spanking were turning her on big time.

The last few strikes I aimed directly at the end of the plug sticking out of her ass. Each blow
accompanied by a very loud "ahhhhhhhhhh....." as the flared plug end pushed against her

When I could sense she was close to cumming, I finally stopped the spanking and put the pa
stepped out of my pants, and then straddled the bench behind her. In one fluid motion I wren
her ass and drove my cock back up it. Her entire body spasmed and the loudest shriek I had
from behind that gag. It was probably a good thing she had used Vaseline to put the plug in,
think I would have been able to move. Her asshole was unbelievably tight. It honestly felt lik
being ripped off.

Giving her a few moments to adjust, I then began pumping my cock in her ass. At first I wen
as I felt her starting to respond beneath me, I began picking up the pace and driving it deepe
thrust. Within a few minutes, I was bottoming out on each thrust accompanied by loud moan
Becky. To help me drive deeply into her ass, I grabbed a handful of hair at the back of her h
using it like the reins of a horse. I would pull hard on her hair as I drove my cock in, pulling h
which forced her to arch her back painfully each time.

"That's it, cum on my cock whore. Let me know how much you like having your ass raped."
drive her closer to the edge, as she began to push her ass back to meet each thrust of my c
soaked from slapping against her sodden pussy.

In no time, she reached her climax, as her entire body went rigid again, this time with an inte

steady "uuuuuuunnnnnnnnnhhhhhhhhh....." could be heard from around the gag. If I th
had been tight before, I was sorely mistaken. She was clenching so hard from the orgasm, t
like it was in a vice. The pain was fucking intense. I think I howled in pain as well. Thankfully
moments, she began coming down from her high and, with shudders, her body began to rela
began pounding into her asshole with wild abandon. My orgasm was near as well.

With a final thrust, I released her hair, whipped my cock out and began spraying my cum all
back. I watched in fascination as her once gaping asshole began to quickly resume its starti

Working the last of cum from my cock and wiping it on her ass cheek, I stepped away from t
out my digital camera. Though I had captured the whole thing on video, I also still wanted so
angle shots for my 'scrapbook.'

-CLICK-

A nice shot of her dark red ass covered in my cum.

-CLICK-

A nice closeup of her face, mottled red from the exertion, hair plastered to her head with swe
running down her chin puddling on the bench underneath her from the gag. What a sight she
running short on time, I think I would have probably went another round. As it was, I still had
reminding myself that there was no rush. I owned her now, and could do whatever I wanted
wanted.

Putting my pants back on, I went and retrieved the camera, and then put the supplies into m
down and removed Becky's blindfold and gag. It took her a few seconds for her eyes to adju
worked on loosening the muscles in her jaw which were strained from being been held wide

"Well whore, do you have anything to say for yourself?" I asked.

After a few seconds thought, she replied, "Thank you Master for punishing me. I won't disap
promise."

It was certainly not what I'd expected. Her submission to me and this whole situation was co

"Well, I certainly hope not whore," I said as I put the blindfold and gag into my bag. I then sto
began walking out of the room. When I was several steps from the door, Becky hollered out,

don't leave me here!" in a very panicked voice. "I'll be good, I promise I'll be good. Please," s

It really was quite pitiful. I had no intention of leaving her there. I had only meant to tease he submission to me was so absolute that it was now within the realm of possibilities that I wou her.

Making it sound as if she had convinced me, I said "Alright, I'll let you up from there. But if th more disobedience, I will tie you to that bench and let the entire football team have their way that clear?"

"Yes Master, thank you." she quickly replied.

Kneeling down, I removed the key from my pants pocket and unlocked the handcuffs from h red and marked from where the metal had chaffed and rubbed against her skin as a result o After placing the handcuffs in my bag I stepped back and silently waited for her next move.

Somewhat to my surprise, while still lying on the bench, she began reaching back with her le scooping my cum off of her ass and back and depositing it in her mouth. I hadn't expected h without first being told.

-CLICK-

It seemed a good picture to add to the collection. The camera was now so common place w longer even reacted to its use.

As soon as she had the cum cleaned up, I had her get dressed. I told her though, that she w to wear panties for the rest of the day. I then ordered her to place her panties into the garba door of the locker room. I figured this would be a good puzzle for anyone who happened to l them there.

I then sent her on her way. After she had departed, I did a quick scan of the room to ensure behind before heading next door to the janitor's closet to retrieve the recording equipment.

CHAPTER 5

I didn't see Becky again until math class last period in the morning. As the class began, I no demeanour had changed, and she was now referring to her students by their last name. It w everyone. I also noticed that when she went to sit down, she did so very gingerly, and the sl

grimaces would momentarily flash across her face. She also refused to meet my eyes. All in
changes I was seeing in my new slave.

When the class finally ended, I stayed in my desk until the last student had left for lunch. Th
casually strolled to the front of the class. Becky stayed in her seat and kept her eyes downca

"Lift up your skirt whore," I ordered.

"Yes Master," she replied and hastened to comply. Despite the fact the door to her class wa
was obeying without question. I had conveniently stood in such a location that my body was
and her body, so that anyone passing by would only see a student standing beside the desk
teacher.

Once her nicely shaven cunt was exposed, I ordered, "I want you to play with your cunt who
cum. You will not be allowed to cover yourself up again until you have cum for me."

She quickly dropped her right hand down to her pussy and began rubbing in small circular m
In no time, her eyes fluttered closed, and the pace of her rubbing began to increase. Remov
got another few choice shots of her self-humiliation.

When I could sense her nearing an orgasm, I began to spur her on. "That's it whore. Rub tha
probably hoping someone will walk in right now and watch you humiliate yourself. Maybe I s
this for the class this afternoon. Hmmm?"

Her breathing began to get ragged as she began to grunt and her hand was literally flying ac
now.

"Tell me what you are," I ordered.

"I'm a whore," she grunted, eyes still closed.

"That's right, and what turns you on?"

"I like being humiliated and abused," she cried.

"Say it again."

"I'm a whore and I like being humiliated and abused."

"Again."

"I'm a whore and I like being humiliated and abused," and with a shriek, she came all over h

Worried we might be discovered, I quickly peered around at the door to see if anyone had h
come to investigate. Thankfully no one was there.

"That'll do whore. You can cover yourself up now."

"Thank you Master," she replied as she allowed her skirt to fall back down over her legs.

"You belong to me, don't you whore?" I asked.

"Yes Master," she quickly replied.

"And you'll do anything to make me happy right?"

"Yes Master, of course."

"Very well, after science class this afternoon, I want you to tell Ms. Beaumont that you need
her after school today at 3:30 pm. Alright?"

"Yes Master, but why?" she questioned.

"Do I need to explain myself to you whore?" I admonished.

A very meek, "No Master, I'm sorry." It almost sounded like she was going to cry. Perhaps s
going to punish her for it.

"Very well, I'll see you in science class then."

"Yes Master."

I turned about and left, elated over my total control of my science teacher.

Now I had one final phase of my plan to execute. Lisa Beaumont had spurned and ignored r

Soon she too will be learning her new place in life, and I don't think she's going to like it at al

Science class came and went, without event. Becky continued to be polite and respectful to
still would not meet my eyes. She also appeared to be having an easier time of sitting down.

At the end of science class, when the students were filing out of the room, Becky spoke up a
Beaumont, I need to see you for a few minutes after school today concerning your project. C
by the classroom at 3:30 pm?"

"Of course, Ms. O'Hare," she replied puzzled.

The last period of the day was a blur to me as I was completely focussed on what was going
school today. When the final bell rang, I actually had to keep myself from cheering out loud.

I quickly rushed down to Becky's classroom. I only had about 15 minutes to get things set up
arrived. Upon arrival Becky was sitting in her chair with a quizzical look on her face.

Ignoring her, I took out a flask of juice from my backpack with several disposable plastic cup
amounts in both cups, I quickly replaced the flask. I then removed a small white envelope fro
of the bag and poured the contents of the pouch into one of the cups.

Turning to Becky I said, "Now listen very carefully whore. When Lisa arrives, I want you to h
in a desk in front of you. I am going to crank the heat up in your class so that it becomes stic
very quickly. You are then going to convince her to have this glass of juice to drink to cool he
sure that you drink only from this other one." which I lifted and placed next to her.

"What am I supposed to talk with her about, Master?"

"Just make it up. Tell her you want to discuss the direction of her project. Anything to keep h
she drinks the juice, the powder will take hold very quickly," I explained.

"Can I ask what is in the powder Master?" she timidly asked.

"It will not harm her. It is just a variation on the date rape drug that's very popular these days
simply 'make her out of it' for a little while. When she comes around, there will be no damage
remember what happened either. Can you do this for me whore?"

"Yes Master."

"This will please me greatly if you can do this," I offered.

"I won't fail Master."

"That's my girl," I said, patting her head affectionately. I think she almost purred at that.

I then told her I was going to hide in the supply closet, until the drug had taken hold. After se
of sitting in the stuffy closet, I heard the classroom door open.

I then heard Becky say, "Ms. Beaumont, could you please close the door for me?"

"Uh, sure."

"Please have a seat in one of those desks there, would you?" Becky asked politely.

"Alright. What's the problem, Ms. O'Hare?" Lisa asked.

"Oh, no problem, Ms. Beaumont, I just wanted to discuss the direction you were planning on
science project."

"Oh, OK. No problem. Jeez Ms. O'Hare, its kind of hot in here." Lisa complained.

"I know, I think the thermostat is broken. I have a call in to maintenance for them to have a l
Becky explained. "Would you like a glass of juice? I made it myself. It might help take the ed
reasoned.

"Uh, sure. Thanks."

"There you go," Becky said as she placed the glass on Lisa's desk.

"Thanks, this is pretty good. What kind is it?" Lisa asked.

"Uhh....its just a medley of fruit juices thrown together." Becky hastily improvised.

"Well, what I was planning on doing with my project was to take...samples...from the
plants...and...uhhhh...I'm not feeling well..." Lisa began to mumble. The drug was obviously
quickly. After several more seconds Lisa was slumped over on her desk.

Stepping out of the closet, I ordered, "Whore, go lock the door."

"Yes Master." She jumped out of her chair and ran to the classroom door, throwing the deac

"Now help me lay her on the ground and get her undressed."

Becky hastened over and helped me lift her onto the floor. As I started with the buttons on L
Becky knelt down and began working on the fastenings for the skirt. I was surprised at how
was being. She did not appear to be hesitant, nervous or even reluctant to help me.

Once the blouse and skirt were removed, we both began working on removing the underwea
off long before I managed to figure out the clasp on the bra.

"May I do that for you Master?" Becky meekly asked.

Nodding my head, I stood up and took a step back to admire the view. Becky quickly scoote
off in a few seconds. As it was with Becky the first time I saw her naked, it was again with Li
of dreaming and fantasizing about her, it was all suddenly coming true. The raw feelings of
control were intoxicating.

Looking at that tight petite little body had me instantly rock hard. Her breasts were small, pro
handful each, but the nipples were fucking amazing. Despite her breasts being fully half the
her nipples had to be at least the same size as Becky's, if not bigger. Her skin was deeply ta
a very noticeable bikini line, and she had the smallest little mound of blond pubic hair. It was
that the hair almost looked white. She was as beautiful as I had imagined her to be. And boy
to enjoy knocking her down a few pegs and teaching Lisa her new place in life.

When I finally managed to take my eyes off of her naked body and look at Becky, I found tha
kneeling beside Lisa, and was looking intently at my crotch. Obviously she could see the eff
was having on me. Looking more closely at Becky, I could almost swear her expression was
rather than the expected disgust.

"Fuck, this is almost too good to be true," I mused. "Take off your clothes whore," I said turn
attention to Becky.

She immediately began to comply. While Becky was undressing, I also took the opportunity
clothes. I also removed my camera from my bag and began taking photos of Lisa's naked bo

little while to work, but it was critical that I get enough quality pictures to facilitate the next st
plan.

"All right whore, we're going to start 'posing' our little student here so we can get some good
get her sitting up." Reaching down, we each grabbed an arm and pulled Lisa into a sitting po
didn't knock her out completely, but rather left her in a type of catatonic state.

"Now kneel down in front of her. I want a picture of her sucking on your tit," I ordered. "No, th
whore" I snapped, when she began moving her left breast towards Lisa's mouth.

"Jesus Christ whore, I need these pictures to look realistic." Reaching down I grabbed her le
began squeezing and twisting it roughly.

"Owww" she moaned pitifully, but didn't resist. When her nipple was sufficiently red and harc
and began applying the same treatment to her right one. Once I was satisfied with the look,
place her left knee between Lisa's legs, so that she was straddling Lisa's left leg, and shuffle
enough forward that she was able to place her right breast into Lisa's slack mouth. With just
I was able get a perfect picture of Lisa sucking on an unidentified set of titties.

-CLICK-

Her partially open eyes almost made her appear as if she was in a state of arousal.

Motioning Becky away, I then approached Lisa's head and placed the tip of my still raging ha
mouth. I sure hoped she wouldn't reflexively bite down on me or anything like that. Grabbing
hair, I pulled her head back so it appeared she was looking up at me with those aroused eye
was full of cock.

-CLICK-

"All right, lets get her sitting up against the side of your desk." Grabbing an end each, Becky
Lisa over to the desk and propped her up against it. "Now spread her legs wide open. Wider
You're not going to hurt her for fuck's sake, she can do the splits." Becky, with bowed head l
comply as she knelt beside Lisa. When Lisa's legs were opened an obscene amount, I then
lean over and start sucking on her tit."

With only the slightest hesitation, she leaned forward and took Lisa's left breast into her mou
loudly sucking on it. Standing behind Becky I was able to get a perfect shot of Lisa's expose

an unidentified female sucking on her breasts.

-CLICK-

The sight of my slave willingly sucking on another woman's tits was having a strong effect o
to absently stroke my cock between pictures.

"Now move down and lick that pretty little cunt of hers," I ordered. Again, with only the slight
hesitation, Becky bent further down and began tentatively licking Lisa's pussy. In this positio
was arched and her ass was thrust up high into the air begging for attention.

-CLICK-

-CLICK-

Quickly snapping off a couple more photos, I put the camera down, and without warning, kn
upturned ass and slammed my cock home into her pussy, burying it on the first thrust. To m
pussy was already soaked. This fucking whore was enjoying being made to lick another wo

"Unnhhhh....." she moaned. Her head raising up as I pounded into her.

Grabbing a handful of hair and twisting her head around to face me I sneer, "Did I tell you to
that cunt? Now get down there and start licking, and don't stop until I tell you to whore." Wit
in her hair I then twist her head back around and shove it back into Lisa's pussy. Without co
licking again as I madly pound away in her cunt.

With a rapidly building tempo, I begin to berate Becky. "My little whore likes licking pussy do
cunt was soaking wet before I even touched you, you fucking whore. I wonder what people
knew you were in here fucking two of your students?" I asked rhetorically through gritted tee
couldn't hold out much longer.

My humiliating words seemed to have the desired effect on Becky as her entire body sudde
began grunting loudly into Lisa's cunt. Her pussy began to pulse around my cock as if it was
the semen right out of it. Her orgasm was all the stimulation I needed to bring on my own cli

Yelling at Becky, "Get out the way whore," I quickly shuffled forward with my cock in hand a
stroke began covering Lisa's face and tits in cum. When the final strand had fallen, I shakily
and quietly admired my handiwork. Lisa looked like a real slut with cum all over her face an

opened an obscene amount, and that same aroused look on her face.

Grabbing the camera, I take a few more shots for my collection.

-CLICK-

-CLICK-

Turning to Becky, I ordered, "Clean her up whore." I realize that time is likely running out an
coming out of her stupor at any time. Becky hastily bent down and began licking the sperm f
tits.

I still can't believe how quickly I was able to tame Becky. She wasn't behaving and reacting
had expected. I had honestly thought that she would fight and resist everything for weeks, b
be embracing her new role with gusto.

When Lisa's body had been licked clean, Becky looked up at me and quietly asked, "Did I g

I wasn't sure if she was asking me about her cleaning job, or about her performance overall
was the latter, I bent down, and stroking the top of her head affectionately, told her, "You dic
today slave. You've please your Master greatly." At that, a stunning smile broke out on Beck
seemed to positively glow from the praise.

Again, I was stunned by the reaction of Becky to the whole situation. This was working out b
ever imagined it would.

"OK slave, lets get dressed and then we need to get Lisa dressed as quickly as possible." S
my attitude toward her, she nearly leapt up and with a noticeable bounce in her step began
quickly as she could. Once we were both fully clothed, we retrieved Lisa's discarded clothing
re-applying it in reverse order.

Leaving the bra fastening to Becky again, we soon had her fully dressed and propped back
As I had expected, within 5 minutes Lisa began to awaken from her stupor. From the supply
through the crack in the door, as Lisa slowly shook off the effects of the drugs and began lo
classroom in confusion.

When Lisa seemed to be fully back, Becky explained to her, "You must be over-exerting you

cheerleading Ms. Beaumont. Right in the middle of our conversation, you just slumped over your desk. I think it best if you head home and get a good nights rest. You should feel right a tomorrow morning."

"Geez, did I? I guess I have been pushing myself too hard this last week. Maybe I need to p more. Thanks Ms. O'Hare. I'll see you tomorrow then." And with that, she rose and left the cl

Once I was sure Lisa was gone, I exited the closet and approached Becky's desk. "Don't ma tomorrow night slave. I think we have a new little whore to train."

"Yes Master," she replied with a small smile on her face.

CHAPTER 6

I awoke the next morning refreshed and ready for the final phase of my plan. I had spent las for it by editing the new photos sufficiently so that the only identifiable person in the photos w so that the location could not be determined either.

With photos and shopping list packed away in my bag, I headed off for school with a noticea step. I had enough dirt now to guarantee the submission of the 2 prettiest girls in school for a desired.

The only class I had scheduled today with Becky and Lisa was Science class which was con the last period of the day. So as a way to pass the time and also to further the education of B arranged another lunch play date.

Once the lunch bell sounded, I began making my way toward Becky's class. Thankfully, she arrival.

The difference in her was immediately noticeable. Where as only two days ago, my arrival w reaction of dismay and even dread, she now appeared to be eagerly anticipating my next m

Closing the door behind me, I quietly approached her desk and stood beside her. As soon a with her, her head immediately bowed and she kept her eyes downcast in a subservient ma

"Slave, I want you to get undressed and crawl under your desk." Her desk was the old wood completely enclosed on all sides except for the side in which you would sit. This side was ob so as to allow the person space to place their legs under the desk. The space was also bare

conceal a small adult should one decide to hide there.

Without hesitation Becky replied, "Yes Master," and began quickly removing her clothing. Or
lowered herself onto her hands and knees and crawled into the enclosure, turning herself ab
facing outwards.

Taking her clothes, I placed them in my school bag and then said, "I want you to stay slave.
few minutes. If you remain absolutely still and quiet, you likely won't be noticed under there."

A shocked look briefly flashed across Becky's face. "Please Master, don't leave me. I'll be go
she pleaded with these big puppy dog eyes.

Her plea was so pitiful, I actually felt momentarily bad about it, but I reminded myself that I h
planned on truly leaving her alone. I just wanted her to think that I had. Without another word
left the room, purposely leaving the door to the room wide open.

I stood in the hallway for roughly 5 minutes, just long enough to panic her a little bit. I'm sure
probably felt like an hour. Just as I was about to enter the classroom again, Jason Gillis, a fr
just happened to be walking by.

Standing in the doorway, I raised my voice high enough so as to ensure Becky would be abl
Jason, what's up?"

"Not much man. What are you doing here?" he replied.

"Ah, that bitch Ms. O'Hare asked to speak with me at lunch today. I'm just waiting here for he

Nodding his head, "You still pissed at her about failing ya, eh?" he asked.

"Yeh, but don't worry, she'll get what's coming to her." I replied.

"OK man, take it easy," and then Jason continued on down the hall.

Once Jason was out of sight, I closed the door to the classroom and quietly crept up to the d
ears, I could not make out a single sound. Slowly peering around the corner, I could see Bec
floor as motionless as a statue. She had a wild panicked look on her face.

Figuring she had been tortured enough I walked around to the front of her desk and sat in he

her. She didn't say a word, but looked up at me with these big round saucer eyes filled with
"It's all right slave, we're alone," I reassured her.

A wave of relief seemed to ripple through her body at hearing that, and then she broke into t
softly, "I'm sorry Master. Whatever I did to disappoint you, I promise I'll try harder to please y
mean to disappoint you Master. Please give me another chance," she begged through her q

The display of such raw emotion, and her belief that she had done something wrong and he
please me, pulled hard at my heart strings. I had to fight the urge to reach out and embrace
and to tell her that she had done nothing wrong. I really wanted to stay angry at her for failin
school, but her complete acceptance of her new role and her utter submission to me, was qu
resolve.

Scrambling to figure out something to say, I mumbled out, "It's all right slave," as I stroked h
know you didn't mean to disappoint me and I believe you when you say you'll try harder to p

She nodded her head visibly at this, and began wiping the tears from her eyes. "Oh yes Mas
Master. I will try harder, I promise."

"OK slave, before we can get dressed I need a little relief here," gesturing to my crotch.

"Yes Master." And without a further word from me, she shuffled forward on her knees and qu
unfastening my belt and jeans. Once she had them undone and pulled down my legs, I scoo
edge of the chair to give her fuller access to my cock.

With no hesitation at all she began to lick the entire length of my cock until it was completely
saliva and was rock hard. Rising up on her knees, she then brought the tip of my cock to her
bobbing up and down on its length. Before long, she had taken most of my cock in her mout
each downstroke my cock bumping against the back of her mouth.

Putting my hands on the back of her head and applying gentle pressure down, I gave the sig
for her to start deep-throating it. Again, without hesitation, she began to drive her head down
cock ramming its length into her throat. The room was soon filled with the beautiful sounds o
gagging on each downstroke.

Eyes watering from the constant gagging, and struggling for breath, she continued to brutally
on my cock without any coercion or pressure from me. She almost seemed possessed in he
her 'imagined wrong-doing' up to me.

I soon found it hard to control myself and began moaning in pleasure, "Oh God slave. That's great job throat-fucking my cock. You're going to make me cum slave. That's it. Here it come out when I cum. Leave it in your throat slave." And with a final thrust I jammed my cock its fu her throat and holding down on the back of her head, unloosed my semen directly into her b

Between grunts as spurt after spurt of my cum emptied into her throat, I can hear her gaggin for breath. When finally the last spurt is gone, I release my hold on the back of her head and finally withdraw my cock from her throat.

With great gasping breaths, she inhales her first few lungs of air, which then brings on a spa After a minute she finally manages to get her breathing and coughing under control and sits haunches to await my next command.

What a pitiful mess she looked. From the crying and gagging, her makeup around her eyes destroyed. Her nose was running and her hair was plastered to her forehead from sweat.

"You've pleased me greatly slave," I said, patting the top of her head.

A big smile flashed across her face. "Thank you Master."

"You'd best get yourself cleaned up. Classes will be resuming soon," as I hand her the cloth

"Yes Master," grabbing the proffered clothes thankfully.

"After science class today, I want you to ask Lisa to stay behind again. I think its time we let what I have in store for her. Can you do that for me slave?" I asked.

"Of course Master" she quickly replied.

With that, I took my leave of Becky to grab a quick lunch before heading back to classes for was with nervous anticipation that I awaited the confrontation with Lisa after school. It was e feeling I had when I first confronted Becky at the start of the week. Now 5 short days later, I to start the process with Lisa. Though in reality I knew it was only 5 days which had passed, seemed a lifetime ago.

CHAPTER 7

Science class seemed to take forever to end. It was literally like one of those Charlie Brown all you hear from the teacher is a "waa, waa, waa" sound as she speaks. It was like this with mind couldn't focus on what was being said as it was too preoccupied trying to figure out Be behaviour and about what was going to happen with Lisa.

It was with great relief when the buzzer did finally sound.

"Ms. Beaumont, I'd like you to stay for a few minutes after class please," Becky called out ov the class leaving school for the weekend.

Staying in my seat until the class had emptied out, I could see Lisa begin to look questioning direction. Once the class was empty, I motioned to Becky about the door. Taking my cue sh closed the door.

"Uh, Ms. O'Hare, why do you need to see me and why is 'he' here?" emphasizing the word ' disdain.

"Actually Lisa, I'm the one who called this meeting," I interjected.

"You? What the hell do you want loser?" she questioned with an obvious tone of contempt.

"Now look here Ms...." Becky began to admonish, before being silenced with a hand gesture

Lisa's attitude only bolstered my resolve to follow through with my plan to blackmail her. "I th if you have a seat Lisa," I replied reasonably.

"I don't think so...I'm out of here loser," she said haughtily. And turning about, she began to imperiously towards the door.

"Well alright then Lisa. But that image you tried so hard over the years to cultivate is going to awful beating when everybody in school sees this tomorrow," holding up a brown envelope

That stopped her dead in her tracks. Her reputation was everything to her. "See what?" she as she turned to face me.

"Aw look, don't worry about it. You can see Monday with everyone else." I replied nonchalar

"See what you loser?" she asked angrily.

"You know Lisa, you really should get that attitude in check, because you're not helping you
warned.

"Fuck you loser. See what?" She said as she came to stand several paces in front of me.

Shaking my head in disappointment, I replied "You will be held responsible for your disrespe

"Fuck you asshole. What the hell do you have in there?" She was obviously losing control.

Raising my voice, I yelled "SHUT THE FUCK UP AND SIT DOWN."

A shocked look flashes across her face as she recoils from my voice, and then hastily sits d
another word. In a calmer voice, I stated, "If what I have here were to become public knowle
reputation would be ruined forever."

Placing the envelope on the desk in front of her, I step back to observe her reaction. At first
move, but intently stares at the sealed brown envelope in front of her. Finally, with a slightly
she reaches out and takes the envelope and tears it open at one end. As she dumps the ph
look at each, her face blanches a dreadful white and the shakes become much more pronou
and then a fearful expression play across her visage as she begins to slowly shake her hea

"What...how...I don't understand?" she asks in confusion looking up at me with eyes quickly
tears.

"Well Lisa, I think its pretty obvious now isn't it? These pictures show us what a slut you real
sure all of your friends will love to see these." I reply mockingly.

"But these pictures...I didn't...where did they come from?"

"Where or how really doesn't matter now, does it? All that matters is what everyone will think
copies of these plastered all over the school. These pictures will be on every porn website a
within days. You'll be famous Lisa." I add brightly.

"How...you bastard. How dare you do this to me! You'll pay for this!" she threatened. Turning
asks, "Ms. O'HARE, do you see what he is trying to do? Aren't you going to do something ab

While all of this had been going on, Becky had quietly retreated to her seat and had been wa

scene intently. "Well Ms. Beaumont, I really don't think there is anything I can do here. I thin
listen to Mr. Drake."

"WHAT? I don't understand!" she practically screamed.

"I'll make it very simple for you Lisa. You have a decision to make and I am going to give yo
it. At precisely 7pm tonight, you will present yourself at this address and be prepared to acce
consequences for your behavior," I said passing her a piece of paper. "If you do this then wh
on these photos will never go beyond the people in this room and your reputation will be saf
not to be at that address at the appointed hour, then all bets are off and we will see how you
to the entire school what a slut you are. Do you understand Lisa?" I asked.

'But why are..." She begins.

"Ah, ah, ah," I cut her off raising my hand for silence. "I simply want to know if you understar
just said. The discussion on this matter is over. You be there at 7pm and everything will go a
don't, and you deal with the consequences on Monday. Now do you understand?" I ask enu
last sentence very slowly and clearly.

A small nod of her head is all the response I get.

"Very well, you may go now Lisa. Decide well." as I dismiss her with a wave of my hand.

Still in shock, Lisa shakily rises from her seat and stumbles out of the classroom clutching th
paper with the address written on it.

Turning to look at Becky, I see that she is intently watching Lisa depart the classroom with a
look on her face. At this point I'm not even sure who is more excited about this - me or Beck
closer look I can see her chest rising and falling more rapidly than normal and her nipples ar
erect beneath her blouse.

I reach out and grab her left nipple and squeeze it hard, eliciting a quick yelp of pain from Be
see my slave is turned on by other people's humiliation as well."

She blushes a deep red at this statement and quickly bows her head in shame.

"To prepare for tonight, I have made a list of things I will need you to acquire at a store," I sa
a folded note from my school bag and handing it to her. On it, I had written down numerous

only be purchased from a sex shop. Some of the items listed were things like nipple clamps, plugs, and wrist and ankle cuffs. The total bill for the items on the list would likely be in the $ range. I figure Becky makes enough money to afford that. To her credit, she didn't even bat looked over the list.

"Yes Master" she quickly replied.

"I'll be at your place around 6:30pm tonight. Ensure you're back by then slave," I instructed.

With a small bow of her head she replied, "Yes Master."

Grabbing my bag, I turn about and walk out of the classroom, pondering the issue of whethe tonight or not. Either way, her life was going to change drastically. She deserved everything to come her way.

CHAPTER 8

6:30pm finally rolls around and I find myself standing on the doorstep of Becky's home. Her quiet suburb and is on a piece of property surrounded by trees and high shrubs. Not even b bell, I simply grab the knob and enter the house.

Becky, who had been sitting on the couch watching TV, looks up with a startled look on her unannounced. She quickly jumps to her feet and rushes over to stand in front on me, eyes d quietly murmurs, "Welcome Master."

"Thank you slave. Now why don't you show me all the things you bought today?" Referring t toys I had given her earlier.

"Yes Master," she replies as she turns and trots off into the kitchen, only to return seconds la large gym bag.

Sitting down on the couch, I take the bag from Becky and begin sorting through it, silently in everything in it making a mental note for later use. After I am satisfied that everything I had a there, I turn my attention to the interior of the house. Getting up from the couch, I ask Becky short tour so that I will be able to familiarize myself with the furniture and the layout.

By 7pm I was finished the tour and had taken some time to arrange the furniture and lay out equipment I had brought with me, including the hidden camera I had used in the locker room

myself checking my watch practically every 30 seconds. Though I was trying not to show it, raw nerves as I waited to see if Lisa was going to show up. As I wandered throughout the ho followed a step behind me ready to answer any question I might ask or to perform any task I Not once did she question me or inquire about what was going to happen tonight. Her total s acceptance of everything still had me a little baffled.

By 7:02 pm I had myself convinced that Lisa was not going to show, when the door bell sudd to Becky I ordered, "Kneel." She quickly dropped to her knees in the middle of the livingroom

I then turned and strode over to the front door, peering through the window at the person sta Amazingly, it was Lisa. She was dressed in a pair of tight blue jeans and a small powder blu fidgeting nervously with her clothes as she stood there. Despite her rather ordinary clothes, gorgeous standing there on the doorstep.

Opening the door slowly, I immediately announced "You're late. You were told to be here at my watch now reads 7:03pm. That is unacceptable."

"I'm sorry I had a little difficulty finding the place," she quickly replied. "Look, can we talk abo whole situation? I'm sure there's something we can work out. I have some money saved up Please don't do this to me."

"Lisa, I told you the discussion on this matter was over. You had a decision to make and this chance to change your mind. If you step through this door, then you must be prepared to ac consequences for your behaviour without question. Everything will be kept between us if you If you choose not to step through this door, then leave immediately, but you had best be pre the fame come Monday. Everyone, and this includes your parents and priest, will be receivin photos." I threatened.

"Please...." she pleaded with a pathetic look on her face.

"Decide now."

"Alright, I'll come in. But you need to promise that no one will ever see those pictures." she a

"I promise," stepping aside to allow Lisa room to step into the front foyer. Once she was insi closed the door and locked it.

She continued to nervously fidget with her clothing as she quickly surveyed the interior of the

little gasp of surprise escaped her lips as she caught sight of Ms. O'Hare quietly kneeling on the living room. "What the hell...?" she asked questioningly.

"Ms. O'Hare has agreed to help me tonight. That's all you need to know." I quickly answered here," motioning to a spot on the floor in the middle of the room.

She hesitantly walked over and stood beside me.

"Now remember Lisa, you do exactly as I say tonight, and everything will be kept just betwe reputation will not be ruined. Fail to do that, and all bets are off. We clear on that?" I asked.

A small nod of her head.

"Very well. Take off your clothes."

"What?" she immediately asks.

"Wow, you must be the stupidest woman alive Lisa. I just finished saying that 'you must do e tonight' or else, and on the first order given, you question me," I replied sarcastically. "Alrigh All bets are off. I'm going to start sending those photos out now."

"No...Wait...Please. I'll do it." she replied dejectedly. And with shaking hands she grabbed h bottom of her t-shirt and slowly pulled it up over her head. Dropping the shirt on the floor at h quickly crossed her arms in front of her chest covering the bra that covered her breasts.

Backing up several steps, I sat down on the couch and tried to relax a bit as I watched Lisa makeshift strip tease for me. When she appeared to hesitate I motioned with my hand for he

Slowly uncrossing her arms, she reached down to the button on her skin-tight jeans and, wit fumbling, managed to pop it open. She then pulled down the zipper and paused again. I ima up the nerve to proceed to the next step. Moving her hands to the waist of her jeans she beg down, wriggling her hips sexily as she tried to get them past her hips without pulling her pan them. Finally, when they were gathered around her ankles, she daintily stepped out of them into the pile with her shirt. Her hands quickly went to cover her now exposed panties, forgett breasts momentarily.

Obviously colour coordination was important to Lisa as she had chosen to wear a light blue bra and panties to go with the blue jeans and blue t-shirt. When she appeared to hesitate ag

with my hand once more for her to continue.

Her body was now practically vibrating, she was shaking that badly. She took her hands awa
and, reaching behind her, unfastened the clasp on her bra. It always amazed me at how qui
to do that. I made a mental note to practice that skill so that I wouldn't look the fool next time
Grasping the shoulder straps of the bra, Lisa slowly rolled it down her arms until the cups fin
from her breasts. Though nowhere near the size of Becky's, they were still perfect to behold
with Lisa's body structure.

Dropping the bra onto the pile of clothes forming by her feet, she then reached down to the w
panties and slowly began rolling them down her legs. When they were finally around her ank
of them and pushed them over with the rest of her clothes. She now stood completely naked
modesty was getting the best of her as she was trying her hardest to cover up her breasts w
crotch with the other.

Though I had already seen her naked once before, the sight of her standing before me trying
cover herself up, was an incredibly erotic sight. I was instantly hard and was looking at her w
hungry look in my eyes.

Out of the corner of one eye, I looked over at Becky to see how she was reacting to the who
breathing had quickened again and her nipples were once again hard as rock underneath he
expression, I could see she was excited but there was also a touch of jealousy again in thos
competition between slaves certainly couldn't hurt, I thought to myself.

"Put your hands at your side Lisa," I order.

Again, with only the slightest hesitation this time, she reluctantly lowered her arms until her h
clenched tightly into fists, are held at her side. The urge to take her now is almost overpowe
fantasized about fucking Lisa ever since the day I met her and to be so close to her naked b
having its effect on my self-control.

With another hand gesture, I motion for Lisa to begin slowly turning around so that I can get
entire body.

Keeping her hands at her side, and with a face as red as a beet, she began to slowly turn ar
was facing me. Until today, I had not fully appreciated just how beautiful that ass really was.
firm and perfect that I nearly came in my pants just looking at it. Trying to find a comfortable
my raging hard on, I motion for Lisa to stop turning once she is facing me again. I then gestu

piece of furniture sitting several paces away in the middle of the floor with her. I had purpose
leather cushioned footstool in the centre of the room in anticipation of Lisa's arrival.

With Lisa standing before the footstool, I ordered "Kneel in front of it. Get your knees right u
they are touching it."

Lisa drops to her knees and shuffles forward until they are touching two of the legs of the fo
lay down across it and put your hands on the floor on the other side of the stool." The footst
wide enough that her entire mid-section to just below her breasts rested comfortably on the

Reaching into the gym bag of goodies, I pulled out two leather wrist cuffs and, walking over
the kneeling Lisa, fastened them about her wrists. She had a real worried expression on her
realized what they were. From the bag I also produced several lengths of nylon rope, and be
to protest, fastened her wrist cuffs to two of the footstool legs.

Lisa began to mewl softly, "Please don't do this to me. You don't have to do this. Please unti

Ignoring her, I took several more lengths of rope and fastening them about each knee, tied t
two stool legs. Lisa was now securely fastened to the stool and would be unable to resist an
point on. Her surrender would now be complete.

It was now time to lay down the new ground rules as I now had her undivided attention. Star
head forced her to crane her neck around as she tried in vain to look up at me as I spoke, "N
time to lay down the new ground rules for you. The first thing we're going to discuss is your
address. That whore over there," gesturing at Becky, "belongs to me. She will do whatever I
question. Isn't that right slave?" I ask.

Blushing deeply red, Becky whispers, "Yes Master."

A shocked look registers on Lisa's face. "In public she refers to me as Mr. Drake, but in priva
addresses me as Master. For you Lisa, you have not earned the right to call me Master. You
'Sir' at all times. Any deviance from that will result in punishment. In public you will refer to h
O'Hare, but in private, it will be Ma'am - no exceptions. Is that clear, slut?" I ask, biting off th
word for emphasis.

"What? I don't understand..." she mumbles confusedly.

Grabbing a handful of her hair and yanking her head painfully back, I lower my face closer to

very slowly, "Then let me make this crystal clear for you. The hierarchy in your world has ch
drastically. You are nothing but a worthless slut and you will do whatever I or Ms. O'Hare tel
will refer to me at all times as 'Sir' and in private you will refer to Ms. O'Hare as Ma'am. If you
any of that, then you will be punished. Is that a little more clear for you," I ask, as I shake he
painfully from side to side.

"Owww, yes, I understand," she growled.

'Obviously you don't," I quickly reply. Releasing her hair and standing up I order Becky, "Tell
did wrong slave."

"You should have said 'I understand, Sir'" she instructs Lisa.

"Well, I think its time for your first punishment slut. She'll learn the new rules very quickly, wo
slave?" I asked Becky.

"Yes Master, I know I did" she replied wistfully.

"Wait. No. I'm sorry. Stop. I understand Sir. I get it," she pleaded desperately.

Walking over to the bag I removed the paddle I had placed in it. It was the same one I had u
several days ago. While Lisa was still begging for forgiveness and pleading with me to stop,
her, and standing at her left hip, brought it sharply down on her left ass cheek.

-SMACK-

-SMACK-

A high pitch shriek erupted from Lisa as I quickly brought the paddle down hard upon her oth
"Aww, fuck that hurts. Please stop," she howled.

"You see slave, this slut really is a slow learner," I joke with Becky.

"What? No, please stop Sir. See I remembered. No more," she begged.

-SMACK-

-SMACK-

I began to rain blows down upon each ass cheek and across the backs of her upper thighs.
with the paddle, Lisa was a blubbering mess. Her ass and thighs were a bright red and she
crying, begging for mercy. Lisa's makeup was destroyed, as evidenced by her mascara runn
her cheeks. It was almost comical looking at her now. At school, Lisa had always taken grea
everything was picture perfect with her appearance. Her clothes, hair and makeup had to be
time.

Once she had calmed down some and stopped crying I asked, "What's her name?" referring
kneeling on the floor.

"Ms. O'Hare" she mumbled through sobs.

-SMACK-

"Wrong. Try again."

"Awww...it's Ma'am. Ma'am," she quickly added.

"That's right. And what's my name?" I asked.

Obviously catching on, she quickly replied, "Sir."

"Very good, and what's your name?" I ask, referring to herself.

"Lisa" she responds.

-SMACK-

-SMACK-

"Wrong. Try again."

"Aw fuck. Lisa Beaumont" she tries again.

-SMACK-

-SMACK-

These two were across the top of her thighs. "Wrong. Try again. I can do this all night."

"Oh God, please stop. I can't take anymore," she sobbed.

"What's your name?" I ask, raising my voice slightly.

"Slut?" she responds hesitantly, tensing up for the next blow.

"Very good slut. I knew you'd get it sooner or later. Now tell me, what are you?" I ask next.

"A girl?" she responds questioningly.

-SMACK-

-SMACK-

Two more across her thighs followed by more shrieks of pain. "And just when I though you w
learning something, you go ahead and show how stupid you really are."

"Owwwwwwww...I'm a slut. I'm a slut." She howls through gritted teeth.

"Very good. I think you're catching on now," I reply sarcastically.

Putting the paddle down now, I retrieve the digital camera from the bag and, without pause,
pictures of my handiwork. First some shots of the bright red ass and thighs and then moving
head, a few shots of her tear streaked face.

-CLICK-

-CLICK-

"Oh God. Please no. Please don't take any pictures. I'm doing what you want, isn't that enou

"Slave, take the paddle," I order.

Becky jumps to her feet and runs over to where I had placed the paddle and scoops it up.

"Two more times to her ass slave, and they had better be hard ones, or it'll be your ass I pad
threaten.

"Wait, no. What did I do wrong?" Lisa asks in a panic.

"Make that four more, slave," I add.

"No wait, Sir. I'm sorry Sir. I forgot Sir. Please, I can't take any more Sir," she sobbed in a ne

Nodding my head at Becky, she raises the paddle, and bringing it down as hard as she coul
four times across her already blistered ass.

Lisa wails in agony as her ass is set afire once again. "You'll learn sooner or later slut. It's en
to you how long this is going to go on for. Every infraction will be punished," I instruct.

"Yes Sir, I'm sorry Sir." Lisa sobs through her pain.

"Now are you going to question me any further slut?" I ask.

"No Sir."

"So I can do whatever I want, and you will not argue with me anymore?"

"Yes sir," she replies resignedly.

"Very well. Now look up at me slut and give me that award winning smile. Make me believe y
this."

With a pathetic look on her face, Lisa raises her head and tries to put on a big smile. I nearly
laughing at the sight. Her big smile provided such a contrast to her otherwise messed up fac

-CLICK-

-CLICK-

"Get undressed slave," I order Becky.

She hastily complies and is soon standing naked behind Lisa's red ass. The sight of these tw

both completely under my control, took my breath away. They were both drop-dead gorgeou
and having them submit completely to my will was almost too much to handle. It was like ov
circuits.

Taking a few deep breaths to steady myself , I order Becky, "Slave, come around here," ges
was standing by Lisa's head.

Taking a few steps back to give Becky room to stand, I then ordered, "Stand right in front of
up. That's it. Put that cunt right up to her face."

Turning my attention to Lisa, "Don't look away slut. Do I need to beat your ass some more?"

She quickly turns her head back until she is staring straight into her science teachers naked
sickly look on her face.

"Have you ever licked a pussy before slut?" I ask.

"No....Sir," she quickly adds.

"Well, you'd better get used to it slut, because I have a feeling that Ms. O'Hare here, is going
you nose deep in there plenty of times in the coming days. Now get licking."

"Please..." she begins to plead.

Scooping up the discarded paddle, I bring it down hard on her left ass cheek.

-SMACK-

"Ahhhhh, OK, OK. I'll do it. Please no more Sir," she begs.

Turning back to the shaven pussy in front of her, Lisa tentatively sticks her tongue out and b
licking up and down its length.

To my surprise, Becky grabs a handful of Lisa's hair and growls, "Come on slut, get that ton
lick my pussy like you mean it. Do I have to ask Master to beat that ass some more?"

"No Ma'am. I'm sorry Ma'am." Lisa mumbles into Becky's pussy. And with Becky holding a h
begins licking her pussy in earnest.

Soon Becky is moaning with pleasure at the sensation of having her pussy licked by one of
"Oh, that's it slut. Suck on the clit." She begins to thrust her pussy harder into Lisa's face hol
there with the hand on the back of her head. I'm sure Lisa was beginning to have a hard tim
the fear of the paddle kept her licking and sucking away.

-CLICK-

-CLICK-

A few more shots for the ever-growing photo album.

Within minutes I could tell Becky was near orgasm. Walking up to her and grabbing a nipple
began to encourage her on. "That's it slave. Cum all over your student's face. Humiliate that
that haughty little bitch deserves it." All the while I'm squeezing and twisting her nipples harc
of pleasure and pain quickly pushed Becky to the edge of orgasm.

"Oh yes Master. I'm going to cum all over this slut's face. Come on lick that cunt you whore,'
Lisa as her body tensed and then she exploded in a powerful orgasm. She began shrieking
body shook and convulsed. Becky was grinding her pussy so hard against Lisa's mouth that
be heard from Lisa as she struggled to breath through Becky's orgasm.

After several more seconds of grinding her pussy into Lisa's face, Becky released her hold c
allowing Lisa to pull back and finally get some air. Her face was now sticky wet from the juic
science teacher's cunt.

Quickly getting out of my clothes, I order, "Slave, get over here and suck this cock." Becky r
drops to her knees in from of my bobbing erection. Without hesitation she envelops my cock
immediately begins taking its full length into her mouth. After bumping against the back of he
times, I pull out and wave Becky away.

"I think its time slut we give that cunt of yours a little workout, don't you think?" as I walk arou
Lisa and position my cock at her opening.

"Oh God, please no. Haven't I done enough Sir?" she pleaded.

"Not even close slut. I haven't even scratched the surface on what I plan to do to you for the
me over the last 8 years," I reply through gritted teeth. "You have a lot to make up for."

"I'm sorry Sir. I didn't mean to treat you that way. Honest Sir," she practically mewled.

Leaning forward, I grab a handful of her hair and wrench her head back and around to face only inches away from hers, and feeling an anger bordering nearly on rage, I whisper quietly voice "That's right whore. You will be sorry when I am done with you." And with that I grab m other hand and ram its full length into her tight little pussy. Still holding her head twisted arou able to clearly see the expression on her face as I bury my cock inside her. Due to the shock fully a second to react to what had just happened, but man, did she react!!!

Her eyes screwed shut and she let out a horrific howl of pain. "Ahhhhhhhhhh fuck.....pl you're hurting me."

Holding still for a few seconds, I allow her a bit of time to adjust to my cock before releasing starting to thrust it in and out. I couldn't believe how tight she was. If I didn't know any better have thought she was a virgin. "Jesus Christ slut, I can't believe how tight your little cunt is. a little fucking tease, aren't you whore?" I muse. "And here I thought you were putting out fo boyfriends, but you were actually just teasing them."

"I'm sorry Sir. Please stop Sir," she practically screamed.

The going was tough for the first little while since her pussy was so tight. But after a minute began to relax and I found my thrusts weren't as labored as they were in the beginning. I be sensation as I pounded my cock into her pussy without mercy. It all seemed so surreal. I ha this moment for so long, that I now found it hard to believe that it was really happening.

Looking over at Becky I found her still kneeling on the floor but a hand had found its way be outspread knees and was absently playing with her bald pussy while she looked on with rap to add to Lisa's humiliation, I order Becky, "Crawl over to her slave. I want to see the two of like you're lovers."

"Yes Master" she immediately replied.

Crawling over to in front of Lisa, Becky moves in to kiss her, but at the last minute, Lisa turn away. Quickly scooping up the discarded paddle, I bring it down hard across her left ass che

-SMACK-

"Aaahhhhhhh fuck....." Lisa howls.

"I said kiss her slut. Do not make me ask you again," I threaten while maintaining a steady r
With a shudder she turns her head back around and tentatively brings her lips up to meet Be
kiss was quite chaste, but with a few more swats of the paddle on her ass for encouragemen
kiss more passionately.

"That's it whore. Show me what a little slut you are. You're getting your cunt drilled from beh
make out with another woman." The sight of two women kissing while I'm pounding into one
overwhelming. Several times I had to give my head a shake and take a few deep breaths to

-CLICK-

-CLICK-

A few more pictures to remember this by.

Looking down, I notice how wet my cock has become and realize that my thrusts are now ab
depths with ease. It appears as if my little slut was actually starting to enjoy the sensations a
fucking whore. My cock is soaking wet. You're getting off on this, aren't you?" I exclaimed.

Blushing a deep red, she mumbled into Becky's mouth, "No Sir." Yet even then she couldn't
pushing back against me with each thrust.

Soon that familiar tingling sensation in my balls was signalling my pending orgasm. Not wan
yet, I pulled out of Lisa's cunt and ordered Becky, "Get over here slave and lick that pussy."

"Yes Master," as she scrambled over on her hands and knees and positioned herself behind
was in position, she dove right in and began licking and sucking on the offered pussy in earn

Lisa was trying to act disgusted by the act, but soon found herself involuntarily uttering little
pleasure. "Oh. Mmmm. Yeh. That's it." Soon all pretence of resistance was gone and she wa
pleasure. "Oh my God. That's it. Lick my pussy Ma'am."

Near orgasm myself, I was now ready to finish the job. "Alright slut, open that mouth. I want
blowjob just like the ones you've given your boyfriends." And without waiting for a response
and place the tip of my cock on her lips. Between moans of pleasure she tentatively sticks o
begins licking the shaft and head. After coating my cock with her saliva, she then takes the h

and begins sucking on it. As she is bobbing her head back and forth on my cock, she contin
pleasure. At the deepest, my cock was never more than half buried in her mouth. Obviously
Unfortunately I was too close to cumming to properly train her in the desired technique right

Pulling out of her mouth, I start to stroke my cock with one hand as I begin to berate her. "Je
slut. Where the fuck did you ever learn to suck a cock. That was the worst fucking blowjob I
received."

"I'm sorry Sir, I did the best I could," she whispers worriedly.

"Don't worry, you'll be shown the proper technique soon enough," I reply stroking the top of
continue to stroke my cock, I can hear Lisa's breathing beginning to quicken, and her eyes s
closed. "That's it slut. Cum for me. You know you want to come all over your teachers face.
pushing your cunt into her face. You like having her lick your pussy, don't you?" I ask.

Turning a deep shade of red, she hangs her head and whispers quietly, "Yes Sir."

"Then do it. Cum for me now."

"Yes Sir," she quickly replies. Her eyes are completely closed now and she is practically par
"Oh, that's it Ma'am. Suck on my clit. You're going to make me cum. Please don't stop. Hard

With a few more grunts, Lisa's mouth opens into the shape of an 'O' and her entire body goe
orgasm explodes through her body. A low guttural moan escapes her lips. "Ungghhhhhhhhh

Timing my orgasm to match hers, I stroke my cock several more times and then, grabbing h
head steady, I explode all over her face. She is so lost in her own orgasm that she doesn't e
first what is happening. But as she comes down from hers, she begins to become aware an
her head away.

Holding her head still with her hair I instruct, "Look here slut. You'd better get used to this, b
going to be dumping a whole lot of loads of cum in your face from now on. I can always go b
paddle if you wish," I threatened. Upon hearing that, she immediately goes still and allow me
coating her face and hair with my semen.

Stepping back a few steps, I'm able to get a good look at my handiwork. Lisa's face is an aw
was pretty bad to begin with from all of her crying from the paddling, but now with giant glob
her face and in her hair, she truly looked the part of a dirty whore.

-CLICK-

-CLICK-

This would be the 'piece de resistance' in my photo album and the final nail in Lisa's coffin. V
like these she would never dream of crossing me.

Figuring I could use some time to let my cock recoup, I grab the bag of goodies and sit back
a plop. Riffling through it, I pull out the newly acquired strap on harness and an 8 inch long r
that is about 1.5 inches in diameter.

Motioning for Becky, "Come here slave and put this on. I think its time to teach our little who
properly suck a cock." Jumping to her feet she runs over and takes the harness from my out
begins stepping into it. "Now slave," I warn Becky. "You know how I like my cock sucked. W
teaching her, she had better be an expert cocksucker. If I am not satisfied with her, then it w
over that footstool, and I will whip that cunt of yours so hard that it will hurt to pee for a week
making myself crystal clear slave?"

With a noticeable quiver in her voice, "Yes Master. I won't disappoint you."

I could tell my threat of a pussy whipping was worrying her. Kneeling in front of Lisa, I calmly
"And for you slut. If I don't feel that you are giving it a 110% then I will be whipping your fresh
cunt instead. And if you thought the spanking hurt, just wait until you feel it applied directly to
lips and clit." I warn.

A very meek, "Yes Sir."

Settling back down on the couch I lean back and prepare to watch the show. With obvious n
walks over in front of Lisa and begins to instruct her on what's expected of her when sucking

"Slut, you need to realize that your mouth is just another hole for a guy to fuck. He wouldn't l
just rubbing his cock on the outside of your cunt, nor would he be happy with only being able
half way. When a man fucks you he wants to be able to bury it balls deep on each thrust. Th
your mouth." All the while she is lecturing Lisa, Becky is absently stroking the rubber phallus

I have to say, Becky's explanation of how to suck a cock and what a man expects was even
had given her several days ago. I would have to remember to reward her for that later on.

"Now listen whore. I'm going to start off slowly. At first we are going to work it into your mout
nicely coated with saliva."

Positioning her cock at Lisa's mouth she waits for her to open up. After only the briefest of h
appeared to make her mind up, and opened wide. Once the cock was in her mouth, Lisa clo
and began sucking on it. Using small thrusts, Becky began to saw the cock back and forth u
sufficiently lubricated with spit.

"Alright slut, it's nicely lubricated now, so we're going to start working it deeper into your mou
know we've gone far enough when we feel it bumping against the back of your mouth. Alrigh

With a mouth full of rubber cock Lisa could only nod her head and mumble, "mmhmm."

Grabbing a handful of hair at the back of Lisa's head, Becky began to thrust more firmly into
she bumped against the back of the mouth, she would hold it there for several seconds, forc
around the cock and to allow her mouth time to adjust to the size of the cock.

Figuring now would be as good a time as any to introduce Lisa to one of the other implemen
for her use, I dug through the bag again and pulled out the shiny new nipple clamps. I had a
clamps would get a lot of use between Becky and Lisa. Both had nipples which practically b
Dropping to my knees next to Lisa, I reached out and began to play with one of her dangling
nipples were already hard as rock so needed very little coaxing from me. As Lisa was suitab
the rubber cock pounding away in her mouth, I don't think she realized what it was that I hac
it was too late.

Applying the clamp first to the left nipple brought an almost immediate shriek of pain from Li
was somewhat muffled by the cock in her mouth. "Ahhhhhhhhhh....." Not wanting to give h
about it, I grabbed her other tit and quickly applied the second clamp. This was followed by a
similar shriek of pain. The chain hanging between the two clamps nicely accented her smoo
my camera, I took several more shots of her current abuse.

-CLICK-

-CLICK-

Becky, sensing Lisa was ready for the final step in sucking cock, pushed on with her instruct
can see slut, we are only getting about two thirds of the cock into your mouth. That isn't goo

wants to be able to bury his cock into your mouth just as he would your cunt. You are going
some more and allow the cock into your throat. Its likely going to cause you to gag each tim
that's alright. The gag reflex only adds to the sensation on the man's cock. You won't be abl
its in your throat, so you'll need to learn how to adjust your breaths around when the man is
cock from your throat."

Tightening her grip in Lisa's hair, Becky presses on. "Alright, here we go. Relax that throat w
began thrusting more firmly into Lisa's mouth. You could see Lisa begin to panic as she felt
to push past the muscles of her throat.

"Take it in there slut," Becky hollered, "or do I need to tell our Master that you aren't trying h
she threatened.

Two more thrusts and Becky was finally able to punch through Lisa's defences and penetrat
moment she was able to bury it, a triumphant grin spread across Becky's face. I think she w
dominating Lisa.

Lisa began to gag and try to force the cock out, but Becky just held it firmly lodged in her thr
began to fear that Lisa might pass out from the lack of oxygen, Becky finally released her gr
allow the cock to slip out of Lisa's throat. With great sucking breaths Lisa tried to steady her
After a few seconds Becky thrust back into Lisa throat and held it there again, though not as
first time. After several more times like this, Becky developed a steady rhythm of thrusts as
throat-fucked Lisa.. The room was soon filled with the beautiful music of a woman repeatedl
and trying to fight for every breath.

As I sat there watching this spectacle, I almost felt like I had entered another reality or was
watching a movie. It all seemed so surreal to have a gorgeous woman (who also happens to
teacher) wearing a large rubber cock, choking another beautiful woman with it (who also hap
student), while you sit naked on the couch watching it all. It was simply the greatest moment

I didn't think it was possible, but Lisa looked even worse than she did before. Her face was
the strained breathing and the continuous gagging she was subjected to. In addition to the
cum covering her face, she now had long strands of spit hanging down from her mouth and

-CLICK-

-CLICK-

These were just too good of pictures to pass up.

I wasn't sure if it was my threat of whipping Becky's pussy that did it or the fact that she was dominating someone else, but she was like a woman possessed. I think she was even more fucking of Lisa than I was with Becky. I almost felt sorry for Lisa - but not quite. Figuring Lisa could use a rest, I order Becky to stand down.

As a final show of dominance, Becky rams the cock back into Lisa's throat and holds it there responds with a "Yes Master."

When Becky looked at me questioningly about the strap on, I told her, "Leave that on slave. a use for it later on."

"Yes Master."

Lisa's breathing was still ragged and I don't think she was really fully there with us in the roo likely take her a few minutes to find her center before she was fully aware again. "Come aro want you to lick this slut's asshole," gesturing to Lisa's still red ass.

Practically running, Becky drops to her knees and immediately buries her nose in Lisa's ass licking in earnest. Reaching into the bag I pull out the jar of Vaseline and liberally coat my co Lisa was beginning to moan with pleasure from the sensation of having Becky lick her assho think she realized what was about to come next.

Waving Becky away, I positioned my cock at the entrance to Lisa's ass and pushing firmly, b past the sphincter. A God awful wail came from Lisa which seemed to increase in pitch and further into her ass.

"Aaahhhhhhhhhhhh....." The wail was soon followed by numerous, "Oh G no...fuck...ow, ow, ow, ow, ow...," and then she began to beg for mercy. "You're tearing me a stop, you're killing me. I can't take anymore, it hurts too much, please stop Sir," she was pra screaming this out.

By now I had about half its length buried in her ass, so I held it in place to allow her time to a Ignoring her pleas for mercy, I stayed motionless in her ass until I felt her sphincter begin to "That's it slut. Relax your ass. You're doing fine. I'm not going to stop, so you had best start right now." When she continued to plead for me to stop, I continued "if you think it'll help, I co O'Hare whip your pussy while I fuck you in the ass?" I ask menacingly.

"No please not that Sir. I'll...I'll try to relax for you," she hastily replied.

"That's my girl," as I grab a handful of her hair and begin to use it as a lever as I start to thru
into her ass. She immediately begins to wail in agony again as I inch my way further up her
Would you please stick that cock down her throat to shut her the fuck up," I order.

"Yes Master," she replies. From the look in her eyes, I think she was starting to feel a little s
right about now, but she wasn't about to say anything for fear of reprisals. Positioning her co
mouth she began to thrust into her throat again. This time it went much easier for her and sh
bottoming out in Lisa's throat again.

Once the cock was in her mouth, Lisa's screams of pain became muted enough to be tolera
bury the entire length of my cock into Lisa's asshole, the room became filled with the sounds
screams between gasping breaths and hard throat gagging. It was like music to my ears.

When I finally bottomed out in her ass, I held it there for a bit to allow her time to adjust agai
thought her pussy was tight, but nothing could have prepared me for how tight Lisa's asshol
It wasn't even close to what it had been for the first time I had fucked Becky in the ass. It lite
like a vice on my cock and when I moved it, it felt like someone was trying to rip my cock off

At last, between gaggings, Lisa's sphincter began to relax again. This was my cue to begin t
cock in and out of her ass. Not wanting to do any serious damage (not only to her, but to my
slowly, working an inch or two back and forth. After about a minute, I began to increase the
was moving by several inches. I could feel Lisa's ass adjusting and loosening up further as t
the time I was able to work the entire length of my cock in and out of her ass, the screaming
was now replaced with muffled grunts between gags.

"That's enough for now slave," I order Becky. "Leave the cock on, though, in case we need i

"Yes Master," she replied and then quickly withdrew from Lisa's mouth and stepped to the si

With the cock no longer choking her, Lisa is able to focus solely on the cock pounding away
Her eyes closed tightly shut, she began to grunt loudly each time I bottomed out in her ass.
became mixed with muffled moans. Sensing that Lisa might actually be able to cum from be
I motioned Becky over with my head.

"Finger her cunt for me. I think this whore may actually want to cum again."

Dropping to her knees behind me, she snakes a hand between my legs and begins to finger
instantly, the noises coming from Lisa change from grunts and muffled moans to an almost l

Becky whispers quietly to me, "Her cunt is soaking wet Master."

"Well, it seems my little whore is enjoying having her ass fucked while her pussy gets played
enjoying this slut?" I ask, pulling her head back by her hair.

No answer from Lisa. By now she is starting to push her ass back to meet my thrusts.

Giving her several sharp, hard thrusts, combined with a hard slap across the top of her right
demand, "Answer me slut when I ask you a question. Are you enjoying this?"

With a look of shame, Lisa hangs her head low and whispers, "Yes Sir." Her entire body see
red at that admission.

Shaking my head in amazement, I continue thrusting away in her ass for several more minu
moans had increased in volume as did the intensity with which she was pushing back agains
she was on the verge of cumming. Increasing the tempo of my thrusts, I begin to coax Lisa c

"That's my girl. Cum on my cock. You know you want to cum for me. Show me what a good
That's right."

Her breathing was very ragged by now and she was back to grunting loudly, and suddenly w
wail, her entire body tensed and then began to pulse as she orgasmed. When her entire bod
pressure on my cock became almost unbearable. I had to grit my teeth to stop myself from s
pain.

Finally she began to come down from her orgasm and her body started to relax. I quickly wit
cock from her ass and walked around to her head. "You did very well slut. I'm proud of you,"
of her head. "Now I want you to show me what you've learned tonight," placing my cock at h

She appeared ready to resist, but then quickly decided against it and opened her mouth. Th
I was soon bumping against the back of her mouth.

"Slave, put that cock of yours in her ass," I instruct Becky.

Standing up from where she had been kneeling, she scooted forward and placed the tip of h
entrance to Lisa's ass. It was already lubed up from my cock and was still somewhat stretch
very little effort, Becky was able to get her cock in.

Figuring Lisa was ready for some deep throat action, I began to push my cock deeper into h
the resistance at the entrance of her throat, I continued to push until I felt my cock slip past.
it buried balls deep, I held it there for a few seconds and savoured the moment. Here I stood
buried in my pubic hair as she choked on my cock which had just been in her own asshole m
the while her science teacher was fucking her in the ass with a large rubber cock.

I don't think I'll ever get used to the raw power you feel when you are dominating a beautiful
alone two. It's simply intoxicating.

Lisa's muffled gagging sounds brought me out of my reverie and I quickly pulled out enough
catch her breath. "You've learned very well slut, in a very short period of time."

With my cock still in her mouth, and between deep gasps of breath, she mumbled, "Thank y

Taking that as my cue, I began to thrust into her throat with a slow, but steady rhythm. Each
gag on my cock, it would send a pulse of pleasure shooting up my shaft and into my balls. I
to cumming, but I wanted to do something different this time. Pulling out, I order Becky, "Ove
want you on your hands and knees in front of this whore."

Becky quickly withdrew from Lisa's ass and dropped to her hands and knees in the spot I ha

"Now move your ass into Lisa's face." Once she was in position, "OK slut, I want you to lick t
asshole for me. Get it nice and wet. Can you do that for me slut?" I ask.

"Yes Sir," bending her head down until her nose was buried in Becky's ass cheeks. With ten
first up and down the crack, Lisa began to become more aggressive. Soon she had her tong
trying to fuck Becky in the ass with it.

Once Becky's ass was suitably lubricated, I had Lisa stop her licking. I then had Becky turn s
Lisa would get a good view of what was about to happen next.

Kneeling no more than a foot away from Lisa's face, I placed my cock at the newly lubricated
Becky's ass. With only a little effort, I was able to push past Becky's sphincter and begin to w

into her ass. Within minutes I was bottoming out in her ass and quickly building towards ano
orgasm. Grabbing a handful of hair and pulling painfully back, I began to fuck her as hard as

Becky begins to scream, "That's it Master, fuck this whore in the ass. Harder. Hurt me Maste
happy to comply.

Looking over at Lisa, I could see she was entranced by what was happening in front of her.
riveted on Becky's asshole as it stretched and moved around my cock with each thrust. Her
mess, but underneath it all you could see a look of lust in her eyes.

Letting out an almost primal roar, I bury my cock one last time and empty my load in her ass
drop of semen has been milked out of my cock, I slowly withdraw and back away. "Alright sl
lick the cum out of her ass now," motioning to Lisa.

Snapping out of her trance, she quickly glances up at me, and then bows her head and begi
which is now beginning to drip out of Becky's ass.

"Get right in there slut. Suck it all out." Grabbing my camera I take several more shots of Lis
buried in Becky's ass.

-CLICK-

-CLICK-

Once Becky's asshole is sufficiently clean, I order her to get up and remove the strap-on. Re
bag of goodies I pull out a butt plug and ball gag and walk over to stand in front of Lisa. Kne
bring the ball to Lisa's mouth and once she had opened her mouth, work the ball in between
place, I fasten the strap securely behind her head. Suitably gagged, I then walk around behi
dipping the plug into her pussy to get it moist, I then work it into her asshole. After the worko
received this evening, it went in with very little resistance. Only a few muffled grunts of pain
heard coming from her.

Walking around to her side, I then reach down and grabbing a hold of her left nipple, remove
clamp. A muffled scream erupts from Lisa as the blood rushes painfully back into her torture
Massaging the nipple for several seconds, I then reach for her right nipple.

With a panicked look in her eyes and shaking her head back and forth rapidly as she mumbl
of her right nipple and release its attached clamp. Another scream of pain from Lisa as the b

into that nipple. Massaging it for several seconds, I then step back and take several more pi
handiwork. The plug stuck in her ass and the ball gag firmly lodged in her mouth. What an e
makes.

-CLICK-

-CLICK-

Settling back onto the couch, I motion to Becky to join me. Crawling up onto the couch she s
left arm and settles her head on my chest. With my left arm wrapped around her absently st
back and shoulder, I relax and try to give my mind time to absorb all that has taken place thi
had gone better than I had ever dreamed they could. I had never expected Becky to become
Though I still enjoyed abusing and humiliating her, I also found myself developing feelings I
hard time comprehending. I want to stay angry at her for all the grief she has caused me, bu
I'm feeling right now. What it is I'm feeling, I'm not quite sure. It certainly isn't something I've
before.

And even Lisa. Though she resisted much of this evening, towards the end she seemed to b
more. Perhaps it was all an act to please me, or maybe there was more there. I still harbour
resentment towards Lisa, but even that was starting to mellow.

While I was silently mulling over my thoughts and feelings, Becky was very gently tracing cir
nipples and then moving her hand down and lightly stroking my flaccid cock. Becky's sexual
be insatiable. Taking her by the chin with my right hand, I gently lifted her head and kissed h
mouth. Becky responded passionately, nearly devouring my tongue in her mouth. If there wa
mind about Becky's feelings about all of this, they were certainly dispelled now.

When I finally broke away to catch my breath, Becky placed her head back upon my chest. S
she said, "Master, you have made me a very happy slave. Please don't ever get rid of me. I
hard every day to please you and will willingly accept any punishment you give me. Please M
almost in tears now looking up at me with these big puppy dog eyes.

Her little speech nearly choked up. Reaching down and stroking her cheek softly, I murmure
slave. Don't worry, I own you now. I have no intention of ever giving you up. You'll be stuck w
very long time."

Hugging me fiercely, she whispers, "Oh, thank you Master."

Momentarily stunned by the recent turn of events, I look up at Lisa and see that she is watch
puzzled expression on her face. She is perhaps having a hard time comprehending how sor
willingly give themselves to someone like me. Hell, even I'm wondering that.

The sudden gurgling in my stomach woke me from my daydreaming and reminded me of the
supper yet. Reaching for the phone on the end table beside me, I called the number for the
ordered up a large works for delivery.

Figuring I had about 30 to 40 minutes before the pizza arrived, I rose from the couch and wa
Lisa was bound. Reaching down, I removed the gag from her mouth first. She immediately b
closing her mouth to work the tension out of her jaw muscles.

Squatting down I explain to Lisa "I'm going to have Ms. O'Hare untie you and take you to the
cleaned up. If you need to take the butt plug out for whatever reason, then I will expect you t
in once you are finished. As well, when you are in there, Ms. O'Hare will assist you in remov
your cunt. You will be expected to keep it bare at all times just as Ms. O'Hare does. And I do
remind you that you are to follow any and all directions given by Ms. O'Hare at all times. I wi
though. If you think what she is telling you to do is wrong or unjust, then I still expect you to
but I want you to report it to me as soon as possible and I will determine whether Ms. O'Hare
inappropriately and needs to be punished. Do you understand everything I have said so far?

Nodding hesitantly, she replies, "Yes Sir."

"Now in case you get any silly ideas about getting me in trouble, just remember that I have e
has taken place this evening on film as well as on video. It is all ready to be uploaded to the
masse. You will be an instant porn star overnight. Everyone at school will have seen how yo
in the cunt and ass as well as what a good little cocksucker you are. The girls will also know
to lick pussy. You'll be a hit with both of them. Right now everything is kept just between the
this room. If you cross me, I will destroy you. Are we clear on that slut?"

A more definitive, "Yes Sir," from Lisa.

"Alright, go get her cleaned up slave," I said motioning to Becky. Jumping from the couch, B
dropped to her knees and began untying Lisa's arms and legs. Having been in that position
had to help Lisa stand up and walk to the bathroom. While they were busy in the bathroom
quickly got dressed and, grabbing the camera from the table, went to the computer in Becky
on to my server, I began uploading all of the pictures from the camera as well as the video f

digital video recorder. The video was just finishing uploading, when I heard the girls coming
bathroom. They were talking quietly with each other as they approached.

Getting up from the desk I walked back into the living room and sat down upon the couch. W
anything, both girls, still naked, came over to where I sat and knelt upon the floor at my feet.

While in the bathroom, Lisa's body had been cleaned and her makeup removed, and though
little worse for wear due to the spanking and the nipple clamps, her beauty still took my brea
the makeup you could see her beauty was natural and not something artificially applied.

"Lisa, I need to know how committed you are to making this situation work. Are you going to
or are you going to try and make this work so that we can save your reputation?" I asked.

Taking several moments to think about, Lisa responded very carefully, "Sir, I spoke about th
while we were in the bathroom, and we've decided that it would be in my best interest to volu
you on this matter." Hanging her head and refusing to meet my eyes, she continued, "I will c
tell me to do Sir."

"Excellent. I think I'll hold off on sending those e-mails then. However, I do have a little test f
see if what you are saying is the truth. I have a hood in this bag, which when worn will cover
except for the eyes and mouth. Your identity will remain hidden. The test is this. Once I have
delivery guy for the pizza you will give him a blowjob as his tip and will swallow his load upo
You will not be bound and will be given the freedom of choice here. You can choose not to c
are off, or you can follow through with this as I've directed and prove your loyalty to me. Dec
is running out." I order.

With only the slightest hesitation, Lisa replied, "I'll do it Sir."

"Excellent. This will please me greatly." Turning my attention to Becky I order, "Slave, get m

She scrambles over to the bag, and after several seconds of rifling through it, pulls out the b
hood.

"Put it on the slut."

"Yes Master," and then proceeded to affix it in place. Just as she was finishing with the last
doorbell rang.

"Slave, go into the study and stay there until the delivery man has left. And you slut, stay wh
until I call you," I ordered while walking over to the front door to open it.

Thankfully the man delivering the pizza was not someone from our school and so it would be
with my plan.

"Come on in. I have the money on the table in here." Motioning him to enter and closing the
Walking into the living room I retrieve the cash off the table. Lisa is kneeling on the floor, visi
trembling with nervousness.

"Here's the money. I don't have enough for a tip, but my friend here has agreed to make it w
Slut, come in here please," I holler to the other room.

The delivery guy was just beginning to mumble something about a tip not being necessary, w
of the very naked Lisa bouncing into the hallway and quickly dropping to her knees beside m
refusing a tip were quickly forgotten. His mouth hung open in amazement as he gazed upon
and perfectly smooth pussy and the strange black hood covering her face.

"This slut here just can't get enough cock. She loves sucking cock and swallowing cum, so s
to give you a blowjob as your tip. If you're up to it of course," I add.

With an obvious look of hunger and still partly stunned from the strange turn of events, he co
the energy to nod his head yes several times.

"You love sucking cock, don't you slut?" I ask Lisa.

With a quiver in her voice she responds, "Yes Sir."

"Well get to it then," motioning towards the delivery man's crotch which has an obvious erec

Scooting forward on her knees she tentatively reaches up and begins unfastening the delive
the zipper and button were undone on his jeans, she grabbed both sides of them at the hips
pants and underwear down with one motion. As soon as his hard-on was free of confinemen
inches away from her face. Sticking her tongue out she began licking the shaft all over gettin
with her saliva. Once it was completely wet, she opened her mouth and took its length into h

Remembering her lessons from earlier tonight, she did not use her hands, but instead bobbe
forth on his cock trying to take as much as she could into her mouth. After several minutes o

reached behind him and took a hold of his ass so that she could help pull herself more force
cock. Soon there was the familiar gagging sound as she began to force the length of his coc

This new sensation was all it took for the delivery guy to orgasm. With little to no warning, he
head and rammed it fully in and then began shooting his load directly into her throat. As Lisa
breath while being choked by his cock and sperm, I ducked behind the delivery guy and tool
of Lisa gagging on a cock.

When he finally released his hold on her head, she fell back on her heels, and swallowing th
her throat, began trying to catch her breath. The delivery man quickly bent and pulling up his
out the door without a further word.

Giving Lisa another minute to gather herself, I unfastened and removed the hood. Her hair w
forehead with sweat, but she also seemed to have a glow about her. She had a look of pride
to do it so well and made him cum so quickly.

Stroking her hair from her face, I told her, "I'm very proud of you slut. You did very well there
you deserve to be rewarded for that."

Replying shyly, she said, "Thank you Sir."

"Go lie on the couch for me." She quickly scampered into the living room and plopped down
thoughts of modesty were long gone for both Becky and Lisa. "Slave, get in here," I hollered

"Yes Master," she quickly replied and ran into the room.

"Get on your knees here on the couch and lick the slut's pussy. She did a great job and has
relief from you." Lisa was actually smiling to herself at the compliment.

As Becky knelt on the couch between Lisa's spread thighs, I quickly undressed and climbed
Slipping easily into Becky's cunt I began pounding into her with a steady, but deep rhythm. I
was able to watch Lisa and see how she was reacting to the whole situation. Her eyes were
she had both hands wrapped tightly in Becky's hair guiding her head to all the places she wa
time, her breathing had quickened and she was soon thrusting her pelvis into Becky's waitin
scream, she arched her back and came in a powerful orgasm which left her body shaking in

Not telling Becky to stop, and still thrusting away in her, she continued to lick Lisa's pussy to
explosive orgasm. Lisa was now in a daze as she tried to recover from the effects of several

back.

Telling Becky to stop, I pulled out of her and climbed off of the couch to stand beside Lisa. W
more strokes of my cock, I began shooting my sperm all over Lisa's body. I made to sure to
of cum on her breasts, belly, thighs and bare pussy before I was finally spent.

"Alright slave, clean her up now," motioning to Becky. She quickly bent and began licking Lis
my sperm. She seemed to take a little extra time cleaning, for some reason, when working a
and pussy. Lisa was beginning to breathe heavy again with the attention being paid to her b
the gurgling of my stomach told me enough was enough.

"Alright that'll be enough slave. Get the pizza and bring it into the kitchen. I'm starved." Walk
sitting down at one of the chairs. "Slut, why don't you give your parents a call and tell them t
staying over at friends house tonight." I suggest.

Without hesitation, she replies, "Yes Sir," and quickly grabs the phone and makes the call. A
her mother that she would give her a call tomorrow, she told her she loved her and hung up

As we sat there at the table, all naked, eating our pizza, I silently contemplated what life was
in store for us in the months to come. My relationship with Becky was taking a turn I had not
was certainly happy to embrace. And the relationship with Lisa was also turning out not as I
seemed to have very quickly accepted her fate, and even seemed to be developing a type o
I would often catch them smiling at each other when they thought I wasn't looking.

All in all, life is great. For once I actually can't wait to get up and see what it has in store for
knew I would continue to enjoy humiliating and abusing the two girls, but I also knew that the
be something else developing there which I would continue to try and understand and perha

THE END

My Wife was Gang Banged (Big titted wife gets gang banged for her birthday)
byInLikeFlynn©

Authors note: names and places have been changed to preserve anonymity.

*

My wife Shere is 36, has pouty lips that beg to be kissed, is 5 foot 5 inches tall, and has a 34
figure and I have yet to see her go anywhere without at least 3 or 4 men turn to watch her w
sway and her heavy tits bounce like water balloons, and she likes it.

We have a good sex life and have always been true to each other but she has always confe
wanted to be gang banged. I admitted to her that the thought of her being fucked by a group
exciting, but only if I could be there. Every so often we would try to set something up but cou
the right partners. On her 35th birthday she said that all she wanted for her next birthday wa
gangbanged by at least eight men and that she wanted it to go on for hours. OK, I said, let's
eight guys that would be willing to fuck Shere is easy, but finding eight guys who are safe ar
tell is something else altogether.

I finally found them though, a few co-workers, friends, even a delivery man. Four weeks befo
birthday they began calling me continuously, wanting the details, man they were primed for t
going to get the fucking of her life, and I was going to document every minute with a digital c
men and I met at a restaurant the week before and we went over the rules, I didn't let Shere
wanted her and the men to be teased and ready. I laid out the rules:

1. No cumming for this whole week, you need to save up your cum for Shere

2. Absolutely no telling, before or after

3. If Shere says the safe word everything shuts down, no questions asked

4. She wants to be treated like a slut, she wants it depraved and rough, but not too rough

5. Everyone starts taking these cum increasing pills and takes a viagra pill that morning

6. No calls to Shere afterwards

They all agreed.

I rented a large hotel suite with two separate rooms and Shere and I got there early, the men
2pm. She was nervous but very excited, before coming to the hotel she had to change into a
jeans kept wetting through because her cunt was so wet. She hadn't cum for over a week an
with desire. "Are you sure this is ok? I can't believe its happening, do you think they'll like me
asked.

"Don't worry, they'll like you." I answered.

She closed her eyes, "Ohh, God it's going to be so good."

She wore a sexy halter dress with a built in bra that emphasized her already huge tits, her n
hard and stiff that there was no way to conceal them. She was so wet that her cunt juice was
legs. Her breathing was labored and the men hadn't even got there yet. When there was a k
jumped. "Oh God!" she said. I ushered her into the inner room and answered the door. All th
and I brought them in. "Just stay in this room and keep your clothes on." I told them. I set a c
middle of the room and laid out some water and bottles of olive oil on a table. I put the Do N
on the door and locked it, then I went into the inner room to get Shere. She was sitting on th
bed wringing her hands together; face flushed a deep red, her lips full and parted. "It's time,"
got up, her inner legs were wet and glistening and her heavy tits and nipples were so pronou
obscene. I opened the door to the other room, "Go sit in that chair," I told her. As she saw al
could her say, "Ohh Jesus,". She walked across the room and I could see tents forming in th
their cocks hardened when they saw the condition she was in. It was obvious that she was t
and in desperate need of fucking and would do anything to cum.

She sat in the chair and looked from man to man, her breathing heavy, the men gathered in
undressed, her mouth opened as she watched their clothes come off. As the last cock came
the musky man scent of so many turned on males, it was heavy in the air.

They slowly came toward her and gently started caressing her hair, her face, and then dropp
As hands brushed her nipples she cried out and when they started stroking her bare legs sh
everywhere, on her face, on her tits, running up her thighs, she just kept saying, "Oh, Oh, ye
me!"

Her eyelids grew heavy as sensations of pleasure took over her body and she watched the c
huge and a purplish red with large mushroom heads that throbbed with every heartbeat, her

and touched them, as she touched one it would thrust forward, toward her, soon she was bu
bodies, each cock trying to make contact with her body.

"Please," she breathed through the thrusting cocks, "I need to cum, make me cum," she beg
ripped the dress from her and instantly mouths were fastened onto her nipples, and she gas
sucked hard, making her already huge nipples swell up even more, sending electric shocks
to her cunt. Shere cried out as her legs were shoved open and two mouths started licking th
her thighs and a mouth glued itself to her cunt. As the tongue reached her clit she opened h
started moaning "Please make me cum, I need to cum....oh please don't stop!".

Looking down at what was happening to her, she saw her body sitting on the chair with two
tits, making them bounce with the fury of their sucking, she saw a mans head buried betwee
her hips thrusting into the mans face, God it felt so good, she had no shame, she was a dep
for these men to make her cum. She knew what was going to happen, that she was going to
it was going to be rough, that they were going to take her like she was a piece of meat, she
used hard, and she wanted it, she wanted to be fucked by these men, God she was a cum s

More mouths and tongues were licking every part of her body, she saw cocks, big and hard
rubbing against her. It was so, so good. Then it happened, that feeling, oh God that feeling,
it was coming, she saw her body begin to shake and her mouth opened wide and spit flew o
heard herself start to scream. Everything started to spasm, her hips, her tits, "Cum .... Cum.
cuuuummming, uhh, God Jesus guhhh fuck, fuck, fuck, don't stop, oh please don't let it stop

I couldn't believe how hard Shere was cumming, her body was spasming and she was screa
some kind of animal, and the men didn't stop, they kept on her, kept her orgasm going until
would pass out, she threw her head back and drool was flying from her mouth. I don't know
cumming because as her mouth opened to scream it was filled with thick cocks. Her body ha
when she was pulled to the floor and piled on by men needing release from what they had ju
started thrusting violently between her legs as she was filled with cock, the men couldn't hol
thick gooey cum started flying as cock heads swelled and then started pumping as men groa
coating her body. Those cum pills must have worked because the cum was thick, pumping o
long streamers, and the viagra was keeping the cocks hard after they came so cum was cor
Shere's mouth, face, and tits.

I could hear Shere moaning and panting as she was fucked and fucked and fucked, the sme
cunt filled the room, she was soaked from head to toe in cunt juice, sweat, and cum. As soo
her cunt another took his place pounding her as hard as he could, desperate for that release
started cumming in her cunt Shere's eyes would widen and she would moan through the coc

clamp her legs around the man, keeping him in her cunt. Cum was running out of her cunt in
scooped it up and plastered it over her face and tits, Shere's hips were constantly spasming
couldn't stop cumming.

There was a knock at the door, nobody heard it but me and I tried to conceal my hard cock a
door. A hotel doorman was there and as he looked in and saw the group of men balling She
hell, My God!" His cock instantly sprang hard pushing against his pants. "Hurry, come in," I s
tell anyone!"

"Let me fuck her, and I won't tell." he answered. I nodded and he started taking off his clothe
noticed as the doorman took his place between her legs. He looked down at her cum covere
bouncing tits slick with sweat and cum, at her fat cunt with it's cunthair plastered thick with c
entered her violently and started pounding her hard and she opened her mouth and cried ou
Not again, not again, do it! Do it! Do me!" It didn't take long and Shere bit her lower lip and g
doorman's cock started spurting and Shere's hips started to spasm in orgasm yet again. As
off a viagra pumped cock took his place and Shere's tits started bouncing again to the rhythm
fucking. She was getting the fucking of her life and her swollen face and lips showed it.

One of the men turned her over and got underneath her, shoving his cock up into her cunt, a
into the air while another man got on her and slowly filled her from behind. Shere opened he
clamped her eye's shut and just groaned as she was double fucked, one mans hands on he
other mans hands grabbed her tits as they fucked her mercilessly, "Ahhh, ahhhh, two, two a
no, please, guuh, fuck, fuck, fuck!" she said over and over again. As the men started cummi
collapsed onto the bottom mans chest, her tits flattening out and she just lay there and moan
filled with two loads of thick cum.

When the two men were finished two more took their place and Sheres body took another h
mouth drooled as she panted and tried to catch her breath. One man grabbed her hair and a
and forth with the hard fucking he pulled her swollen lips onto his cock "Do you like this bitch
us to stop?"

"Uhh, uhh, no, please, uhh I love it, love it, don't uhh, stop, fuck me, fuck me, please, plea...
answer was interrupted as she was pounded by the two men and her mouth was roughly pu
and he started fucking her face. The three men really started going at her and you could hea
screaming over the grunts of the men. Soon all three men shoved into her deep and froze a
flowing from her mouth and her cunt at the same time and her body started to quiver as it wa

another orgasm. Afterwards the men lifted her up and laid her on the bed. Her hands were h
head board and she lay there almost unconscious, her body was coated with sweat and cum
hips in the air and her body would go into spasms, soft moans came from her mouth. "Look
the men said. "She doesn't even need us to cum."

"She's ready, get the gspot vibrator." A long curved vibrator was brought out and two men pu
apart. The vibrator hummed as it was turned on and when they shoved it in Sheres cunt she
and threw her head back, "Ohh God, oh God, oh God, what are you doing?"

The vibrator slowly tortured her gspot as she looked down at what was being done to her, he
pants and her eyes were half closed. After five minutes she started to moan and move her h
her hips were dancing and thrusting in every direction. Her hands struggled at the cuffs, "oh
stop, I can't take this, oh oh please God."

Soft cries came from her opened mouth and her body was half raised into the air, two more
themselves onto her swollen nipples as the vibrator kept on her gspot. She couldn't control h
thrashing around and begging the men to stop, her cum soaked hair was flying wildly. More
and held them apart, giving the vibrator access to her cunt, and it didn't stop, it kept on her g
kept on her nipples, she begged them to stop but they were lust mad, they wanted to see he
Sweat was pouring off her and she was raising herself completely off the bed, and then She
her hips up and froze as a look of pain, surprise and pleasure overtook her face, she gave a
started shaking and spasming so hard that the men couldn't keep on her tits. "ahhhh, God, g
fuck, oh God fuck, oh Jesus please fuck, ooohhhh." she was cumming harder than ever and
she just wouldn't stop, her body was shaking and sweat was dripping and cunt juice was squ
in gushers. Slowly her body collapsed onto the bed and she slipped into unconsciousness. T
had enough climbed onto her and fucked her while she was passed out.

When the men had all left I looked down at her ravaged cum covered body, her puffy lips, cu
swollen red nipples. Each man had cum about five times; Shere had taken around 45 loads
had lost track of how many times she had orgasmed. As she slowly awoke I asked "Was it a

"Uummm yes, oh yes, it was so good, I loved it, thank you for this day." she answered as a s
came to her lips. "Can you please take the cuffs off?"

"No," I said, "Because you're not done yet." and I took my cock out. I penetrated her cunt rou
looked at me through half conscious fuck swollen eyes I listened to her cries and moans as
fucked her and fucked her.

Upasika Kee Nanayon
and the
Social Dynamic of Theravadin Buddhist Practice

by Thanissaro Bhikkhu

From the Introduction to the book
"An Unentangled Knowing: The Teachings of a Thai Buddhist Lay Woman"
Published in 1995 by
Dhamma Dana Publications
c/o Barre Center for Buddhist Studies
149 Lockwood Road
Barre, MA 01005 USA

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DharmaNet Edition 1995

This electronic edition is offered for free distribution
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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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Upasika Kee Nanayon, also known by her penname, K. Khao-suan-luang, was arguably the foremost woman Dhamma teacher in twentieth-century Thailand. Born in 1901 to a Chinese merchant family in Rajburi, a town to the west of Bangkok, she was the eldest of five children -- or, counting her father's children by a second wife, the eldest of eight. Her mother was a very religious woman and taught her the rudiments of Buddhist practice, such as nightly chants and the observance of the precepts, from an early age. In later life she described how, at the age of six, she became so filled with fear and loathing at the miseries her mother went through in being pregnant and giving birth to a younger sibling that, on seeing the newborn child for the first time -- "sleeping quietly, a little red thing with black, black hair" -- she ran away from home for three days. This experience, plus the anguish she must have felt when her parents separated, probably lay behind her decision, made when she was still quite young, never to submit to what she saw as the slavery of marriage.

During her teens she devoted her spare time to Dhamma books and to meditation, and her working hours to a small business to support her father in his old age. Her meditation progressed well enough that she was able to teach him meditation, with fairly good results, in the last year of his life. After his death she continued her business with the thought of saving up enough money to enable herself to live the remainder of her life in a secluded place and give herself fully to the practice. Her aunt and uncle, who were also interested in Dhamma practice, had a small home near a forested hill, Khao Suan Luang (RoyalPark Mountain), outside of Rajburi, where she often went to practice. In 1945, as life disrupted by World War II had begun to return to normal, she gave up her business, joined her aunt and uncle in moving to the hill, and there the three of them began a life devoted entirely to meditation. The small retreat they made for themselves in an abandoned monastic dwelling eventually grew to become the nucleus of a women's practice center that has flourished to this day.

Life at the retreat was frugal, in line with the fact that outside support was minimal in the early years. However, even now that the center has become well-known and well-established, the same frugal style has been maintained for its benefits in subduing greed, pride, and other mental defilements, as well as for the pleasure it offers in unburdening the heart. The women practicing at the center are all vegetarian and abstain from such stimulants as tobacco, coffee, tea, and betel nut. They meet daily for chanting, group meditation, and discussion of the practice. In the years when Upasika Kee's health was still strong, she would hold special meetings at which the members would report on their practice, after which she would give a talk touching on any important issues that had been brought up. It was during such sessions that most of the talks recorded in this volume were given.

In the center's early years, small groups of friends and relatives would visit on occasion to give support and to listen to Upasika Kee's Dhamma talks. As word spread of the high standard of her teachings and practice, larger and larger groups came to visit, and more women began to join the community. When tape recording was introduced to Thailand in the mid-1950's, friends began recording her talks and, in 1956, a group of them printed a small volume of her transcribed talks for free distribution. By the mid-1960's, the stream of free Dhamma literature from Khao Suan Luang -- Upasika Kee's poetry as well as her talks -- had grown to a flood. This attracted even more people to her center and established her as one of the best-known Dhamma teachers, male or female, in Thailand.

Upasika Kee was something of an autodidact. Although she picked up the rudiments of meditation during her frequent visits to monasteries in her youth, she practiced mostly on her own without any formal study under a meditation teacher. Most of her instruction came from books -- the Pali Canon and the works of contemporary teachers -- and was tested in the crucible of her own relentless honesty. Her later teachings show the influence of the writings of Buddhadasa Bhikkhu, although she transformed his concepts in ways that made them entirely her own.

In the later years of her life she developed cataracts that eventually left her blind, but she still continued a rigorous schedule of meditating and receiving visitors interested in the Dhamma. She passed away quietly in 1978 after entrusting the center to a committee she appointed from among its members. Her younger sister, Upasika Wan, who up to that point had played a major role as supporter and facilitator for the center, joined the community within a few months of Upasika Kee's death and soon became its leader, a position she held until her death in 1993. Now the center is once again being run by committee and has grown to accommodate 60 members.

Much has been written recently on the role of women in Buddhism, but it is interesting to note that, for all of Upasika Kee's accomplishments in her own personal Dhamma practice and in providing opportunities for other women to practice as well, socio-historical books on Thai women in Buddhism make no mention of her name or of the community she founded. This underscores the distinction between Buddhism as practice and mainstream Buddhism as a socio-historical phenomenon, a distinction that is important to bear in mind when issues related to the place of women in Buddhism are discussed.

Study after study has shown that mainstream Buddhism, both lay and monastic, has adapted itself thoroughly to the various societies into which it has been introduced -- so thoroughly that the original teachings seem in some cases to have been completely distorted. From the earliest centuries of the tradition on up to the present, groups who feel inspired by the Buddha's teachings, but who prefer to adapt those teachings to their own ends rather than adapting themselves to the teachings, have engaged in creating what might be called designer Buddhism. This accounts for the wide differences we find when we compare, say, Japanese Buddhism, Tibetan, and Thai, and for the variety of social roles to which many women Buddhists in different countries have found themselves relegated.

The true practice of Buddhism, though, has always been counter-cultural, even in nominally Buddhist societies. Society's main aim, no matter where, is its own perpetuation. Its cultural values are designed to keep its members useful and productive --

either directly or indirectly -- in the on-going economy. Most religions allow themselves to become domesticated to these values by stressing altruism as the highest religious impulse, and mainstream Buddhism is no different. Wherever it has spread, it has become domesticated to the extent that the vast majority of monastics as well as lay followers devote themselves to social services of one form or another, measuring their personal spiritual worth in terms of how well they have loved and served others.

However, the actual practice enjoined by the Buddha does not place such a high value on altruism at all. In fact, he gave higher praise to those who work exclusively for their own spiritual welfare than to those who sacrifice their spiritual welfare for the the welfare of others (Anguttara Nikaya, Book of Fours, Sutta 95) -- a teaching that the mainstream, especially in Mahayana traditions, has tended to suppress. The true path of practice pursues happiness through social withdrawal, the goal being an undying happiness found exclusively within, totally transcending the world, and not necessarily expressed in any social function. People who have attained the goal may teach the path of practice to others, or they may not. Those who do are considered superior to those who don't, but those who don't are in turn said to be superior to those who teach without having attained the goal themselves. Thus individual attainment, rather than social function, is the true measure of a person's worth.

Mainstream Buddhism, because it can become so domesticated, often seems to act at cross-purposes to the actual practice of Buddhism. Women sense this primarily in the fact that they do not have the same opportunities for ordination that men do, and that they tend to be discouraged from pursuing the opportunities that are available to them. The Theravadin Bhikkhuni Sangha, the nuns' order founded by the Buddha, died out because of war and famine almost a millennium ago, and the Buddha provided no mechanism for its revival. (The same holds true for the Bhikkhu Sangha, or monks' order. If it ever dies out, there is no way it can be revived.) Thus the only ordination opportunities open to women in Theravadin countries are as lay nuns, observing eight or ten precepts.

Because there is no formal organization for the lay nuns, their status and opportunities for practice vary widely from location to location. In Thailand, the situation is most favorable in Rajburi and the neighboring province of Phetburi, both of which -- perhaps because of the influence of Mon culture in the area -- have a long tradition of highly-respected independent nunneries. Even there, though, the quality of instruction varies widely with the nunnery, and many women find that they prefer the opportunities for practice offered in nuns' communities affiliated with monasteries, which is the basic pattern in other parts of Thailand.

The opportunities that monasteries offer for lay nuns to practice -- in terms of available free time and the quality of the instruction given -- again vary widely from place to place. One major drawback to nuns' communities affiliated with monasteries is that the nuns are relegated to a status clearly secondary to that of the monks, but in the better monasteries this is alleviated to some extent by the Buddhist teachings on hierarchy: that it is a mere social convention, designed to streamline the decision-making process in the community, and based on morally neutral criteria so that one's place in the hierarchy is not an indication of one's worth as a person.

Of course there are sexist monks who mistake the privileged position of men as an indication of supposed male superiority, but fortunately nuns do not take vows of obedience and are free to change communities if they find the atmosphere oppressive. In the better monasteries, nuns who have advanced far in the practice are publicly recognized by the abbots and can develop large personal followings. At present, for instance, one of the most active Dhamma teachers in Bangkok is a woman, Amara Malila, who abandoned her career as a medical doctor for a life in a nun's community connected with one of the meditation monasteries in the Northeast. After several years of practice she began teaching, with the blessings of the abbot, and now has a healthy shelf of books to her name. Such individuals, though, are a rarity, and many lay nuns find themselves relegated to a celibate version of a housewife's life -- considerably freer in their eyes than the life of an actual housewife, but still far from conducive to the full-time practice of the Buddhist path.

Although the opportunities for women to practice in Thailand are far from ideal, it should also be noted that mainstream Buddhism often discourages men from practicing as well. Opportunities for ordination are widely available to men, but it is a rare monk who finds himself encouraged to devote himself entirely to the practice. In village monasteries, monks have long been pressured to study medicine so that they can act as the village doctors or to study astrology to become personal counselors. Both of these activities are forbidden by the disciplinary rules, but are very popular with the laity -- so popular that until recent times a village monk who did not take up either of these vocations was regarded as shirking his duties. Scholarly monks in the cities have long been told that the path to //nibbana// is no longer open, that full-time practice would be futile, and that a life devoted to administrative duties, with perhaps a little meditation on the side, is the most profitable use of one's monastic career.

On top of this, parents who encourage their sons from early childhood to take temporary ordination often pressure them to disrobe soon after ordination if they show any inclination to stay in the monkhood permanently and abandon the family business. Even families who are happy to have their sons stay in the monkhood often discourage them from enduring the hardships of a meditator's life in the forest.

In some cases the state of mainstream Buddhism has become so detrimental to the practice that institutional reforms have been attempted. In the Theravada tradition, such reforms have succeeded only if introduced from the top down, when senior monks have received the support of the political powers that be. The Canonical example for this pattern is the First Council, called with royal patronage in the first year after the Buddha's passing away, for the express purpose of standardizing the record of the Buddha's teachings for posterity. During the days of absolute monarchy, reforms that followed this pattern could be quite thorough-going and on occasion were nothing short of draconian. In more recent years, though, they have been much more limited in scope, gaining a measure of success only when presented not as impositions but as opportunities: access to more reliable texts, improved standards and facilities for

education, and greater support for stricter observance of the disciplinary rules. And, of course, however such reforms may be carried out, they are largely limited to externals, because the attainment of the Deathless is not something that can be decreed by legislative fiat.

A modern example of such a reform movement is the Lay Nun Association of Thailand, an attempt to provide an organizational structure for all lay nuns throughout the country, sponsored by Her Majesty the Queen and senior monks in the national hierarchy. This has succeeded chiefly in providing improved educational opportunities for a relatively small number of nuns, while its organizational aims have been something of a failure. Even though the association is run by highly educated nuns, most of the nuns I know personally have avoided joining it because they do not find the leaders personally inspiring and because they feel they would be sacrificing their independence for no perceivable benefit. This view may be based on a common attitude in the outlying areas of Thailand: the less contact with the bureaucratic powers at the center, the better.

As for confrontational reforms introduced from the bottom up, these have never been sanctioned by the tradition, and Theravadin history has no record of their ever succeeding. The only such reform mentioned in the Canon was Devadatta's attempted schism, introduced as a reform to tighten up the disciplinary rules. The Canon treats his attempt in such strongly negative terms that its memory is still very much alive in the Theravada mind set, making the vast majority of Buddhists reluctant to take up with confrontational reforms no matter how reasonable they might seem. And with good reason: Anyone who has to fight to have his/her ideas accepted inevitably loses touch with the qualities of dispassion, self-effacement, unentanglement with others, contentment with little, and seclusion -- qualities the Buddha set forth as the litmus test for gauging whether or not a proposed course of action, and the person proposing it, were in accordance with the Dhamma.

In addition, there have been striking instances where people have proposed religious reforms as a camouflage for their political

ambitions, leaving their followers in a lurch when their ambitions are thwarted. And even in cases where a confrontational reformer seems basically altruistic at heart, he or she tends to play up the social benefits to be gained from the proposed reform in the effort to win support, thus compromising the relationship of the reform to true practice. Experiences with cases such as this have tended to make Theravadin Buddhists in general leery of confrontational reforms.

Thus, given the limited opportunities for institutional reform, the only course left open to those few men and women prepared to break the bonds of mainstream Buddhism in their determination to practice is to follow the example of the Buddha himself by engaging in what might be called personal or independent reform: to reject the general values of society, go off on their own, put up with society's disapproval and the hardships of living on the frontier, and search for whatever reliable meditation teachers may be living and practicing outside of the mainstream. If no such teachers exist, individuals intent on practice must strike out on their own, adhering as closely as they can to the teachings in the texts -- to keep themselves from being led astray by their own defilements -- and taking refuge in the example of the Buddha, Dhamma, and Sangha in a radical way.

In a sense, there is a sort of folk wisdom to this arrangement. Anyone who would take on the practice only when assured of comfortable material support, status, and praise -- which the Buddha called the baits of the world -- would probably not be up to the sacrifices and self-discipline the practice inherently entails.

Thus from the perspective of the practice, mainstream Buddhism serves the function of inspiring individuals truly intent on the practice to leave the mainstream and to go into the forest, which was where the religion was originally discovered. As for those who prefer to stay in society, the mainstream meets their social/religious needs while at the same time making them inclined to view those who leave society in search of the Dhamma with some measure of awe and respect, rather than viewing them simply as drop-outs.

What this has meant historically is that the true practice of

Buddhism has hovered about the edges of society and history -- or, from another perspective, that the history of Buddhism has hovered about the edges of the practice. When we look at the historical record after the first generation of the Buddha's disciples, we find only a few anecdotal references to practicing monks or nuns. The only teachers recorded were scholarly monks, participants in controversies, and missionaries. Some people at present have taken the silence on the nuns as an indication that there were no prominent nun teachers after the first generation of disciples. However, inscriptions at the Theravada stupa at Sanci in India list nuns among the prominent donors to its construction, and this would have been possible only if the nuns had large personal followings. Thus it seems fair to assume that there were prominent nun teachers, but that they were devoted to meditation rather than scholarship, and that -- like the monks devoted to meditation -- their names and teachings slipped through the cracks in the historical record inasmuch as true success at meditation is something that historians are in no position to judge.

So, for the period from Canonical up to modern times, one can only make conjectures about the opportunities for practice open to men and women at any particular time. Still, based on observations of the situation in Thailand before Western influences made themselves strongly felt, the following dynamic seems likely: Meditation traditions tend to last only two or three generations at most. They are started by charismatic pioneers willing to put up with the hardships of clearing the Buddhist path. Because the integrity of their efforts takes years to be tested -- not all pioneers are free from delusion and dishonesty -- their role requires great sacrifices. In fact, if large-scale support comes too early, it may abort the movement. If, over time, the pioneers do embody the practice faithfully, then as word of their teachings and practices spread, they begin to attract a following of students and supporters. With the arrival of support, the hardships become less demanding; and as life softens, so does the practice, and within a generation or two it has deteriorated to the extent that it no longer inspires support and eventually dies out, together with any memory of the founder's teachings.

In some cases, before the tradition dies out, its example may have a reforming influence at large, shaming or inspiring the mainstream at least temporarily into becoming more favorable to true practice. In other cases, the practice tradition may influence only a limited circle and then disappear without a ripple. For those who benefit from it, of course, the question of its historical repercussions is of no real consequence. Even if only one person has benefited by realizing the Deathless, the tradition is a success.

At present in Thailand we are watching this process work itself out in several strands, with the major difference being that modern media have given us a record of the teachings and practices of many figures in the various meditation traditions. Among the monks, the most influential practice tradition is the Forest Tradition, which was started against great odds at the end of the last century by Phra Ajaan Sao Kantasilo and Phra Ajaan Mun Bhuridatto, sons of peasants, at a time when the central Thai bureaucracy was very active in stamping out independent movements of any sort, political or religious. We have no direct record of Ajaan Sao's teachings, only a booklet or two of Ajaan Mun's, but volume upon volume of their students' teachings. Among women, the major practice tradition is Upasika Kee Nanayon's. Although she herself has passed away, the women at her center still listen to her tapes nightly and keep her teachings alive throughout society by printing and reprinting books of her talks for free distribution.

Both traditions are fragile: The Forest Tradition is showing signs that its very popularity may soon lead to its demise, and the women at Khao Suan Luang are faced with the problem of seeing how long they can maintain their standard of practice without charismatic leadership. On top of this, the arrival of the mass media -- and especially television with its tendency to make image more consequential than substance, and personality more important than character -- is sure to change the dynamic of Buddhist mainstream and the practice, not necessarily for the better. Still, both traditions have at least left a record -- part of which is presented in this book -- to inspire future generations and to show how the Buddhist path of practice may be reopened by anyone, male or female, no matter what forms of

designer Buddhism may take over the mainstream and inevitably lead it astray.

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PUBLISHER'S ADDRESS: Dhamma Dana Publications
c/o Barre Center for Buddhist Studies
149 Lockwood Road
Barre, MA 01005
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DATE OF PUBLICATION: 1995
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DATE OF DHARMANET DISTRIBUTION: March 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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94707----------REALIZING OUR TRUE
NATUREQuestions and Answers with Taizan Maezumi RoshiQ: Roshi, what do we mean by
nature?"A: Let us think about what one's "true nature" means. In our case,practicing togethe
it is a synonym of "Buddha nature."And this "Buddha nature" or "true nature" of oneself is ex
such terms as: "original self," "original face" or "Mind;"sometimes as "Muji," "the cypress tree
garden," "thusness" or"reality;" each according to the context of the doctrine or theteachings
consider this true nature as the Buddha nature, it willclarify our understanding to observe the
from threedifferent standpoints: The first one is called 'Shoin Ryoin', theBuddha nature inher
beings, whether enlightened or not, Thenext one is 'Ryoin Bussho', the Buddha nature which
whenone begins to practice the Dharma. And the last one is 'Enin Bussho',the Buddha natur
attained enlightenment.Making a simple analogy, the 'Shoin Ryoin' is like gold which is inthe
Regardless of whether or not people realize it, there isgold underground. The second one,'R
the Buddha natureby virtue of which we are able to recognize where and how to extractthe g
one, 'Enin Bussho', is like whatever tools you useto take the gold out and get it into your har
everyone realize this "true nature?"A: In connection with this analogy, we may understand th
ushave the Buddha nature, or rather, we are nothing but the Buddhanature. Yet, if we don't
we already have the gold inour hands, we cannot be satisfied until we do have it. In order to
have to do something to get it. If anyone wants to havegold in his hands without making any
he simply can'thave it. In order to realize one's Buddha nature, if one doesn't doanything in o
realize it, it will be impossible to have it. Onthe contrary, if someone really wishes to do it, s/
get it donesooner or later.Q: How is it that some people won't realize it?A: Using the analogy
knows that gold is someplace in theground; in some places there is gold, and in other places
we dig in the wrong place, it's in vain, regardless of howhard we try. So in order to realize th
nature, we have tohave the right means and the right direction in which to pursue ourefforts
gold.Q: What would be the right direction?A: Let's reflect upon the words of Dogen Zenji: "It
matter ofbeing smart or dull, well-learned or foolish, but if one practiceswholeheartedly to fin
the Way is, that is nothing but theaccomplishment of the Way."The point is this: straight-forw
whole-heartedness in accord withone's practice. These famous words of Dogen Zenji, "Isshi

"To practice the Way with whole-heartedness," or "To become onewith whatever you do." In become one is the key. Whenyou really become one with whatever you do, that is the realiz Way'So that whether everyone realizes his true nature or not is dependenton the individual. and not doing anything still isnothing but the Buddha nature. That is to say, one has gold an not think so. So he simply does not realize his own nature.There is a famous analogy by the poor man had a friendwho was very rich. One time they met together, had a few drinks, and man fell asleep. Looking at this poor man, therich man felt sorry for him, and, without letting slipped aprecious jewel into his garment. After parting from his rich friend,the poor man retu life as a beggar without knowing he hadthat precious jewel. After some time, they met again manwas surprised and asked him, "I gave you that jewel. Why did you notuse it to make you And the poor man said, "No, younever gave me anything!" So the rich friend reached into th put the jewel, took it out, and showed it to him.Q: Roshi, how can we strengthen our faith in practice better?A: This is a very fundamental thing. Faith is a very fundamental, veryimporta life. To strengthen our faith is almost always asynonym for bettering our practice.When we h is necessary to examine in what we put ourfaith. We have a proverb, "To believe in the head deadsardine has power to chase away evil spirits." As a matter of fact, webelieve in all sorts things: such as money, fame, ideas,thoughts, ideologies, emotions and feelings. In order to we must have our faith in the right wayWhat is the right way? It is to put our faith in whateve Buddhaand the Patriarchs say, to put ourselves wholeheartedly into it andpractice diligently. the right direction, have strongfaith in yourself, in the fact that your life is itself nothing butBu nature. To have strong faith in this fact and to practice inaccordance with what the Buddha a Patriarchs say, leads us tobetter practice and strengthens our faith.It is also important to ren from time to time and toencourage ourselves to accomplish further. By doing so, we canstre and this faith, again, strengthens our practice.It is like a circle. First, 'Hosshin', raise the Bod or seekfor realization; second, 'Shugyo', practice; third, 'Bodhi',attainment of realization; four 'Nehan', Nirvana. In the state ofNirvana lies the Bodhi-mind, then again practice, then attain Nirvana, spiraling ever upward. Dogen Zenji said that ourpractice is like a spiral comprising t strands.So let us practice well together and strengthen our faith.----------end of file

An exploration of the "Ngondro Practices" prepared by Lobsang Tashi, sysop of MOUNT KAILAS BBS.

The "Ngondro Practices" are usually done by a Tibetan Buddhist before he/she begins a specific deity practice. There are two divisions in the ngondro classification. The general (sometimes called outer or common) ngondro practices, and the extraordinary (sometimes called the inner or uncommon) practices.

The goal of the general practices is to turn the mind away from the distractions of the world toward spiritual practice. The goal of the extraordinary practices is to purify our basic emotions.

In order to make the exploration of Ngondro as clear as I can I will include here two exerpts:

1.) a summary statement from "A Handbook of Tibetan Culture" Compiled by the Orient Foundation and edited by Grahm Coleman, Shambala Publications, Boston, 1994 p. 349.

2.) parts of a Ngondro Commentary, originally given by Khenpo Palden Sherab (Nyingma Lineage, see our BIOGRAPH Library) and transcribed by myself in the spring of 1991.

- Lobsang Tashi -

Handbook of Tibetan Culture: (indentations by Lobsang)

The outer (ngondro) preliminaries concern meditation on:

a.) the advantages of human rebirth
b.) impermanence
c.) the workings of karma
d.) the suffering of living beings within cyclic existence

The inner (ngondro) preliminaries are:

a.) taking of refuge in conjunction with the performance of 100,000 prostrations (which purifies pride)
b.) cultivation of bodhicitta (which purifies jealousy or mundane

ambition)

c.) the recitation of Vajrasattva's hundred-syllable mantra (which purifies hatred/aversion)

d.) the mandala offering (which purifies attachment)

e.) guruyoga (which purifies delusion)

Ngondro Commentary by Khenpo Palden Sherab (edited by Lobsang Tashi):

Tashi Delek, good morning. Today I am going to talk about the Ngondro practice. The Ngondro practice is a very, very special practice. Without having this practice, there is no way to reach enlightenment. It is very, very special. Ngondro practice is the embodyment teaching of the Buddha. The Buddha gave many different teachings, but Ngondro practice is the most condensed embodyment teaching. All of the teachings from Hinayana to Dzogchen are yoga teachings. However Ngondro, is THE condensed teaching which we can apply without neglecting any of Buddha's teachings. We do Ngondro practice both for our own enlightenment and for the benefit of all sentient beings.

"Ngondro", of course, is a Tibetan word. "Ngondro" means "going ahead". Many people maintain that Ngondro is a less important practice, kind of a pre-school practice. But these people really misunderstand. Ngondro is really an essential practice. It must be done, fully accomplished, before enlightenment can be reached. If we want to reach enlightenment, this practice must be done because Ngondro practice is the root of enlightenment.

If we want to plant a tree and have oranges, or flowers, then definitely we have to plant a seed. We can't expect fruit and flowers without planting the seed. To bear fruit the tree has to be deep rooted. Similarly, before we can reach enlightenment, Ngondro practice must be done, and must be rooted deep within our heart center.

Without paying attention to this practice, you won't get results from any other practice. You won't achieve the results you want, because you won't have the foundation. Other practices may look full of excitement, but without Ngondro it's like building a nice, fancy

house without any foundation. The house won't last for a long time. The shelter would not be good for you and not good for others. The house will require a large insurance cost. Without Ngondro as a basis, other practices will bring some obstacles, not enlightenment.

This is why Ngondro is so very important. It is a foundation practice. It is a root practice. It is an essential practice. Every other practice must incorporate Ngondro practice. Only then can we can reach enlightenment. Then we can be true Bodhisattvas, truly beneficial beings for all other sentient beings.

Ngondro practice is part of the Vajrayana teachings. In Vajrayana, the teacher, the guru, is very important. Of course we have many different teachers. However, all teachers can be manifestations of the state of Buddha. Particularly in Vajrayana Buddhism, your teacher directly communicates the teachings to you, brings you to the teachings, and invokes your primordial natural state. This is why we represent the teacher as Buddha.

This Ngondro text we are using has a special prayer to the Lama. We say the Lama prayer as the beginning of the Ngondro practice. For example, if we begin practice early in the morning, first we connect with the primordial wisdom mind of the Lama, then we do the Ngondro practices. We should not do the Ngondro practices with regular mundane conceptions. We should do the Ngondro practice with the understanding that the excellent qualities of the primordial natural state are our own true nature. Thus we should do the Ngondro practice with an attitude of devotion, love, and compassion.

Now we shall delve into the text. First is the prayer calling Lamas from afar. There are three different versions of this prayer, the long version, the medium version, and the very condensed version. The version in the text we are using today is the very condensed one.

"NAMO LUMED TEN GYI GONPO LAMA KHYEN"
Homage! Lama, infallible constant protector, (you who) know!

If you are very busy, you can just say this line and then begin the Ngondro practice. Here you are calling the Lama from afar.

Actually you are really invoking your primordial natural state of mind. This state of mind can be seen in one sense as being far away from our normal, daily state of mind. Our ignorance is really deep and is a great hindrance to reaching our primordial state of mind. On the other hand this state can be seen as right here. It is never really beyond you. It is never separated from you. It is always here. What you need to do now, is to have sincere longing, devotion, and confidence that you CAN reach your primordial state of mind which will then be your guide. The Lama is not separate from your primordial state of mind. Your primordial state of mind is your absolute teacher and will guide you through every situation.

It is not necessary to feel that you are calling the Lama from a long distance away, but having this attitude shows the extent of your devotion, your sincerity, and your desire to invoke your inner wisdom, your primordial natural state of mind. You revere your Lama , just as you revere your absolute teacher, through love, compassion, devotion, and confidence. This is why you chant the prayer to the Lama. Your duality conceptions are constantly producing obstacles, so we revere our primordial natural state in order to dispel these obstacles. Our ignorant conceptions are like helpless children. They call to the primordial wisdom state to dispel ignorance and duality. The primordial natural wisdom is like a mother to our ignorant conceptions.

This Lama prayer is part of the devotion prayers, part of the refuge prayers. It shows your confidence and understanding of the true nature of the Lama. Now we begin the Ngondro practices. The first practices are called the general Ngondro practices. These are also called "developing the four reverse attitudes". These attitudes reverse your mind from its diluted phenomena state.

"DAL JOR DI NI SHIN TU NYED PAR KA"
The freedoms and the favorable conditions of this (human birth) are extremely difficult to obtain.

The first of the attitudes concerns the precious human body. The most precious human bodies are the ones benefitting all sentient beings. In general, human beings are all very special. In particular though, the most precious humans beings are those who are really

working for all other sentient beings, who have positive attitudes and positive thoughts. These human beings are very rare and very precious.

There are many different qualities which make this human body very special for us. This human body, in this life situation, is free from many obstacles presented to other forms of life. With our potential for positive mind, virtue, understanding, love, and compassion, we are different from other beings. We can see and understand things deeper than some other beings. Therefore our human conditions are very special. As students of the Dharma we don't focus only on the surface level. We are looking for something deeper, and want this to happen for other sentient beings also. We are trying to reveal our natural essence. This attitude, (which we express with our body, speech, and mind) combines with all the circumstances of our human body to make this human life very very precious.

It is important to recognize just how precious this moment is. We should be happy and have joy in this. It is very important. Right now we are really free. We can do anything that we like. We have opportunity, freedom, and capabilities. Feel joy in this opportunity and be a very happy person.

"KYE TSHED MI TAG CHI WAI CHO CHAN YIN"
Everything born is impermanent and bound to die.

The second attitude is concerned with changeable natural states. Thinking about how the world is changing and moving is really very important. Everything is changing. The seasons, time, everything is always changing, not going to last beyond one moment. In gross levels, in subtle levels, everything is changing. We are also changing all the time. Even though we have gained this precious human body and all our special circumstances, these are not going to last forever. The essential changing nature is part of everything. It doesn't happen just with us. Everything is changing, what you see, what you perceive, what you think. Everything is continually moving in a changing state. This is the natural system, a law of nature. Everything has to change.

We cannot prevent or stop things from changing. Rather than moving in the direction of the change, what we do is to practice

"clinging". Clinging, (attachment) means trying to hold onto things as they appear to be right now. But even though you cling, change will not stop. When we develop strong attachment to things as they appear to be right now, and then when we see them changing, we feel suffering and sadness. By our attachments we try to prevent things from changing, things which by their very nature must change. This attitude can only produce suffering. When we truly understand that everything by natural law must change, then we will understand that there isn't anything to be attached to. Without attachment we won't have too much suffering or sadness.

We must relax our mind, and let things move and change as is their nature. With this attitude we won't have worries; we won't have much suffering. You move your mind along the direction of change, because you know that change has to take place. If snow comes its OK; that is the nature of the winter. If flowers come, that's also OK; that is the nature of spring. We move along with the changes. Along our life path, many changes will come. If your mind is open and relaxed about the changes, you will get some results.

Right now we are here. It is January 1991. In January 3091, we will all be gone. That is the nature of things. No point in worrying about it now. What we have to do is not cling to everything. We must use the opportunity of this moment. This is really most important. We should use this opportunity and take advantage. We should not miss this golden opportunity. Every time is really the right time. Use this moment as a precious moment. Use this moment to move toward your purpose. This attitude will benefit you in this lifetime as well as in the next lifetime.

"GE DIG LE KYI GYU DRE LU WA MED"
The results of virtuous and unvirtuous actions (which are causes) are inexorable.

Now we shall explore the third attitude, the cause and effect system. This is also known as "the understanding of the system of the cause and effect". Everything really depends upon the cause and effect system. The law of cause and effect is always working. If a cause and condition are present, there will definitely be a result. Results must come from their causes and conditions. Right causes and

conditions produce right results or effects. This never alters. This always operates. If we don't have the right causes and conditions, there will not be right results no matter how much we hope or expect them. If we have the right causes and conditions, definitely the right results will come. It is inevitable. Even if we say we don't want them, the results will definitely show up.

Inwardly everything is like this also. Positive inward causes and conditions bring positive inward results. Negative inward causes and conditions bring negative inward results. Mixed positive and negative inward causes and conditions bring mixed inward results or effects.

Knowledge of the cause and effect system is very important in Buddhism. Karma is the name of this system. You are the one who gets the results of your own causes and conditions. You are the producer of your own causes and conditions; you are therefore the producer of your own effects. Whatever you do, the results will come to you. By understanding this system, we can learn the importance of having more positive attitudes. Reduce your negative activities, and learn more positive activities. This is the lesson of this line of the text.
Cause and effect are inevitable.

"KHAM SUM KHOR WA DUG NGAL GYA TSHOI NGANG"
The three realms of cyclic existence have the nature of an ocean of suffering.

This line of the text brings us to the fourth understanding. The reference here to suffering reminds us of the natural changing state and our mind of attachment. As long as we have attachment and clinging, we will always react, and our reactions present a lot of difficulties. By the very nature of samsara we are not comfortable all the time. Actually, because our clinging mind continually reacts to change, samsara is always uncomfortable. For as long as you don't give up your attachment and clinging, that is as long as your uncomfortable mood will stay. The whole point is that we should not be too attached to temporary sensory pleasures. They are going to change. Bring your mind more into the detached state. Then practice Dharma.

Think of all of these teachings; the precious human body, the

changing impermanent state of everything, the system of cause and effect, the very nature of samsara as suffering. Don't be too attached. Use this precious opportunity. Do something good for yourself and good for others from now on. Turn your mind toward the positive. Turn your mind in the Dharma which is of benefit to you and benefit to others. Develop less grasping and clinging. For what is the real meaning of Dharma? Dharma means love and compassion, or Bodhichitta, and non-violence based on the truth. That is really Dharma. Continue on this path with your mind, speech, and body and you are turning in the Dharma.

To this point in the text we have spoken of the general Ngondro practice (the four attitudes). We have been really looking at the samsaric levels, not using any deduction, or reasoning. We have been looking at things are as they are. This is the general Ngondro practice. You need a good understanding of the general practice before you can proceed.
Now we will explore the extraordinary Ngondro practice.

The first extraordinary practice is called the Refuge Practice. Refuge Practice is the root of all Buddhist practices. Refuge is the foundation of all the Buddhisms, not just for the Hinayana or the Mahayana practices.

"DI ZUNG CHANG CHUB NYING PO MA THOB BAR"
From now until attaining the heart of enlightenment

"LAMA KON CHOG SUM LA KYAB SU CHI"
I take refuge in the Lama, the Three Jewels.

Saying these two lines shows your determination and your devotion, as well as your confidence and your close feeling for the objects of Refuge, from this day until you reach enlightenment. The objects of refuge are the Guru, the Buddha, the Dharma, and the Sangha.

When we take Refuge with prayer and meditation. First we chant the Refuge lines in the text, then we do the meditation. In our meditation we visualize Guru Padmasambhava in the sky in front of us,

sitting in a rainbow, sitting on a one thousand petal lotus. On the lotus are a sun and moon disc. Guru Padmasambhava sits on the moon disc, in the royal relaxing posture, wearing the different robes. Visualize this scene is being in the wisdom display. These are not solid concrete objects but rather the embodyment of all wisdom, love, and compassion.

Guru Padmasambhava is surrounded by many Buddhas, Bodhisattvas, Arhats, surrounded by all the Masters. As they sit in front of you, you take this Refuge. If you have a shrine in front of you, you can mentally transform the shrine into the lotus, sun, and moon disc. Then visualize Guru Padmasambhava and all the refuge beings surrounding him, all radiating wisdom light. The shrine and all the area around it, including yourself, is thereby transformed into the palace of the pure land of Guru Padmasambhava and all the Buddhas. You also are within the palace, within the pure land. Say the refuge chant, with devotion, with joy. Then preform the prostrations.

When you do Ngondro practice you also do prostrations. Sometimes these prostrations can be done when you are doing the Guru Yoga practices. In the Ngondro practice, doing prostrations together with the refuge is correct and more practical. There are two types of prostrations, short prostrations and long prostrations. In Ngondro practice we do the long prostrations, the very extensive ones. While we are doing the physical prostrations, we chant the refuge prayer and do the visualization meditation at the same time.

To do the physical prostration we stand straight up and fold our hands at the heart center. Our feet may be close together. This mudra is called the Mudra of the Blossoming Lotus, or The Wish-fulfilling Mudra. This mudra is a symbol of the heart. You are opening your heart toward Guru Padmasambhava and the Three Jewels.

Now put your folded hands on the crown chakra, then on the speech chakra, then on the heart chakra. Bow down on the floor. In the short prostration your five points must touch on the floor. The five points are the forehead, the two palms, and the two knees. All five points must touch the floor. In the long prostration, you slide completely onto the floor. It's like swimming on the floor (laughter); with all of your body touching the floor. Next swing back and stand up.

To begin the second prostration, you hands don't have to start at the heart center. They can go right to the crown chakra. Repeat the

prostrations again, and again, and again. With the long prostration, you stretch out all the way. Your belly, your knees, your forehead, your body, all of you touching the floor. When you are getting up from the long prostration it is all right for your knees to be on the floor. Doing many long prostrations can be difficult at first. Although it wasn't designed for exercise, this is a good side effect of doing prostrations. It is a lot of exercise. Many people have said that when they do one hundred thousand prostrations over a short period of time, their bodies become very light. They find it very good for arthritic joint pains.

In Tibet the people do a lot of prostrations. Sometimes they preform the long prostrations all the way from their homes in eastern Tibet to Lhasa. By this practice they are making a strong connection between their own body and the very famous statue of the Buddha called the Jowo Rinpoche in Lhasa. It is said that this statue was consecrated by the Buddha himself. Guru Padmasambhava and many great masters have also concentrated this statue. In Lhasa the Jowo statue at the Jokang temple is a central focus for pilgrimages. So some people do long prostrations all the way from Eastern Tibet to Lhasa. This type of pilgrimage may take years to complete. After a trip like this their bodies becomes very light. They say that they have to carry something heavy on their backs to hold them down on the ground. (laughter)

Next we shall discuss the Generation of Bodhicitta.

"DA NE ZUNG TE KHOR WA MA TONG BAR"
From now until samsara becomes empty

"MA GYUR SEM CHAN KUN GYI PHAN DE DRUB"
I shall accomplish the benefits and happiness of all sentient parent beings.

While we say this Bodhicitta prayer, we should continue to hold in mind the refuge visualization which we generated earlier. The objects of Refuge now become the objects of Bodhicitta. In front of Guru Padmasambhava and all the Buddhas, you take these Bodhicitta

vows, Bodhicitta precepts. Having Bodhicitta extends your attitude of love, compassion and wisdom to all sentient beings without any exceptions. Having Bodhicitta means maintaining this attitude until all sentient beings are completely liberated from suffering and their deluded states. Your courage, commitment, love and compassion must be continued for that long, without any expectations. By taking Bodhicitta vows, you show the extent of your courage and commitment. You desire to bring all sentient beings into a joyful state. You show the extent of your love, compassion, and wisdom.

The practice of Bodichitta is called The Special Practice of the Mahayana. Mahayana is a sanskrit word. "Maha" means great and "yana" means vehicle. Mahayana is Great Vehicle Buddhism, and it is Bodhicitta that makes the vehicle so great. This is very important. The school which teaches the great Bodhicitta technique is the Mahayana school. Without Bodhichitta there is no way to gain enlightenment. No matter which school of Mahayana teaching you study, without Bodhicitta, love, compassion, and wisdom, there is no way to reach enlightenment.

Bodhicitta is the very root of enlightenment, the root of Buddhahood, the root of benefit for all sentient beings, the root of all happiness and joy. Practice understanding, love, compassion, and wisdom for the benefit of all sentient beings. We say these lines of the Bodhicitta prayer in front of the objects of refuge as witnesses. In front of the objects of refuge we generate love and compassion again and again and again.

The next Ngondro practice in the text is that of Mandala offerings.

"TSHE RAB KUN GYI LU DANG LONG CHOD PAL"
The bodies enjoyments, possessions, (and) glories of the succession of all my lifetimes

"TSHOG NYI DZOG CHIR KON CHOG SUM LA BUL"
I offer to the three jewels in order to complete the two accumulations.

Mandala is a sanskrit word which means entirely, completely, totally, without missing anything. Offering the Mandala you are

offering the entire universe. Whatever you can imagine, whatever you can think of, offer these to Guru Padmasambhava and the three Jewels. Make your offerings to all the great Masters, Buddhas and Bodisattvas.

In the long Mandala practice, the grains of rice and all the rings and circles symbolizes the complete cosmos, the sun, the moon, the stars, the planets, the earth, water, oceans, sentient beings, galaxies, everything. In the short mandala practice which we do daily, we perform the Mudra of the Mandalas. The mudra also symbolizes the complete cosmos. The center of the mudra is called the center mountain, the mountain called Sumeru. The four corners of the mudra symbolize the four continents, the four directions. Visualizing the cosmos represented by this mudra, you say the offering lines.

Mandala offerings are also known as part of the generosity practices. You make these offerings to the Realization Beings through your own generosity. By making mandala offerings, you accumulate the two types of merits, wisdom merit, and accumulation merit. Wisdom merit depends mainly on meditation and your deepening understanding of your true wisdom nature. Accumulation merit comes from your generosity, your devotion, your loving and compassionate attitude toward all sentient beings. By Mandala offerings you gather meritorious energy to yourself, which you can then share with all sentient beings through dedication. By dedicating the merit you have gained for the benefit of all sentient beings, you dispel your own ignorance and obscurations.

This is the teaching on the Mandala offerings.

The fourth practice is called meditation on Vajrasattva.

"CHI WOR LAMA DOR SEM YER MED PAI"
Above one's head is Vajrasattva, inseparable from the Lama.

"KU LE DUD TSH GYUN BAB DRIB JANG GYUR"
From (Vajrasattva's) body, a nectar stream descends, purifying (my) obscurations.

Vajrasattva is no other than Guru Padmasambhava; therefore Vajrasattva is also your teacher. Guru Vajrasattva is a totally enlightened being and has the special power to remove obscurations.

When we meditate as Guru Padmasambhava we are meditating on the Nirmanakaya Guru. Vajrasattva is a Sambogakaya Guru. Guru Padmasambava and Guru Vajrasattva are the same, there is no difference between them. In this visualization we see Guru Padmasambhava transform into Vajrasattva. Then we meditate on Vajrasattva.

Visualize Vajrasattva above your head so that you both are facing in the same direction. In the refuge visualization, the objects of refuge face you. This time you and Vajrasattva both face the same direction. Above your head is a one thousand petal white lotus. Above the lotus is a moon disk, and on the moon disc sits Vajrasattva in vajra posture. This visualization is not of solid objects. Vajrasattva and his consort appear in wisdom rainbow bodies. Vajrasattva and his consort are in union. Both are white in color. It is a rich white color, like when a snow covered mountain is touched by moon light, a very rich, bright white. Seeing Vajrasattva as the embodyment of all the Buddhas, of all the Buddha families, know that Vajrasattva is also of the same nature as Guru Padmasambhava.

Then remain just as you are, in meditation, nothing else has to change. Recite the 100 syllable mantra of Vajrasattva. When you begin the recitation of the mantra, invoke the blessings of the male and female bodies of Vajrasattva as they extend bliss in all directions. Blessing nectar starts to descend from Vajrasattva in the form of light and enters your central channel through the crown chakra. The light fills your crown chakra, pushing away all obscurations, obstacles, and diseases. The light nectar gradually descends to your speech chakra, filling that chakra and pushing out all negativities, diseases and obstacles. The light nectar then fills your entire body, and you become as completely pure and clean as Vajrasattva. Your entire body is filled with the wisdom light nectar of the Vajrasattvas.

Each time you say the 100 syllable mantra, see yourself receiving more and more nectar, becoming more and more purified, losing more and more obscurations, obstacles, and diseases. Continue reciting this mantra with a single pointed mind, great devotion, and sharp concentration.

"OM VAJRASATTVA SAMAYA MANU PALAYA

VAJRASATTVA TE NO PA TISHTHA DRI DHO ME BHA WA
SU TO KHAYO ME BHA WA
SU PO KHAYO ME BHA WA
ANU RAKTO ME BHA WA
SARWA SIDDHIM ME PRA YATTSA
SARWA KARMA SU TSA ME
TSITTAM SHRE YAM KURU HUNG
HA HA HA HA HO!
BHA GA WAN
SARWA TA THA GATA VAJRA MA ME MUNTSA VAJRI BHA WA
MAHA SAMAYA SATTVA AH"

Supreme praise to the Vajrasattva samayas. Grant your protection Vajrasattva. Remain firm in me. Make me totally satisfied. Increase the positive within me. Be loving towards me. Bestow all the Accomplishments as well as all the activities. Make my mind virtuous! From my heart I will have great joy in the Four Boundless, Four Empowerments, Four Joys, and the Four Kayas.

Bhagawan, All the Tathagatas, Vajrasattva, don't abandon me. I pray that I may become a Vajra Holder. Great Samaya Sattva! AH! (signifying the non-duality of all.)

After recitation of the long mantra, you should feel that Vajrasattva smiles and says "oh norbu daughter (or norbu son).. now you have been completely purified of all obscurations, obstacles, and diseases." After saying this both Vajrasattvas melting into light and the light flows down to your heart center. In that moment you become Vajrasattva, and the entire universe is transformed into the pure land of Vajrasattva. Understanding this fully, recite the short mantra of Vajrasattva for as long as you have time.

"OM VAJRASATTVA HUM"

Visualize yourself as Vajrasattva dissolving into the primordial natural state. You have no more perceptions, no more concentration, no more thinking. You merge with the primordial natural state and remain in that state for as much time as you can.

"OD ZHU DAG NANG DANG DRE RO CHIG GYUR"
(Vajrasattva) melts into light and becomes mingled in one taste with one's own perceptions.

Now comes the practice of Guru Yoga.

"RANG NYID DORJE NALJOR DUN KHA RU"
Oneself (is) Vajrayogini and in the sky in front

When we practice Guru Padmasambhava Yoga, our task is to completely change our frame of reference. This means that we ignore our mundane conceptions of who we think we are. These self-impressions exist only on the surface. In Guru Yoga we return to our primordial natural state. We stop seeing ourselves and all things around us on the surface level. We see ourselves as Vajrayogini. We see all external things as part of the pure land of Vajrayogini. Vajrayogini is the primordial natural wisdom state. We appear as the wisdom rainbow body Vajrayogini, wisdom mother of all the Buddhas, mother of all the realization beings. With an understanding of this primordial wisdom nature, we can invoke the true nature of the Buddha.

Logically therefore, our understanding the true nature of the Buddha is dependent upon our understanding of the true primordial wisdom nature. Guru Padmasambhava and Vajrayogini are of the same nature. Every time we practice Guru Yoga with this understanding, we gain more experience of the primordial wisdom nature.

As we end our Ngondro practices we must dedicate the benefits we have gained for the welfare of all sentient beings. Dedication motivation is very special. It is part of Bodhicitta practice as well. Dedication is very powerful. Even though you can't see its effect immediately, dedication definitely has an effect on subtle levels. Do not ignore good motivation and dedication. These definitely help on subtle levels and blossom into the gross levels. The Buddha always mentioned how important dedication was.

Even in the regular world in which we live, we should have good intentions for others. If somebody has best wishes for us, we might

feel happy. Our happiness is an effect of the intention of the good wish. If somebody curses you or has bad wishes for you, you feel upset. So the bad wishes also have their effect. It is your intention in your actions that is very special, for intention goes much deeper than physical activity. Our intention really changes the focus of our actions and speech. Therefore our intention must be very pure and positive. Pure and positive intention leads to beneficial activities that will change the world, will bring peace and harmony to the world.

This is the teaching on the Ngondro Practice.

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[This version: 30 March 1994]

This material is republished from the March 1994 issue of GASSHO, a Buddhist electronic newsletter, published by DharmaNet International, P.O. Box 4951, Berkeley, CA 94704-4951, a not-for-profit organization.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

THE SECOND PRECEPT: GENEROSITY

by Thich Nhat Hanh

//Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I vow to cultivate loving kindness and learn ways to work for the well-being of people, animals, plants, and minerals. I vow to practice generosity by sharing my time, energy, and material resources with those who are in real need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth.//

Exploitation, social injustice, and stealing come in many forms. Oppression is one form of stealing that causes much suffering both here and in the Third World. The moment we vow to cultivate loving kindness, loving kindness is born in us, and we make every effort to stop exploitation, social injustice, stealing, and oppression.

In the First Precept, we found the word "compassion." Here, we find the words "loving kindness." Compassion and loving kindness are the two aspects of love taught by the Buddha. Compassion, //karuna// in Sanskrit and Pali, is the intention and capacity to relieve the suffering of another person or living being. Loving kindness, //maitri// in Sanskrit, //metta// in Pali, is the intention and capacity to bring joy and happiness to another person or living being. It was predicted by Shakyamuni Buddha that the next Buddha will bear the name Maitreya, the Buddha of Love.

//"Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I vow to cultivate loving kindness and learn ways to work for the well-being of people, animals, plants and minerals."// Even with maitri as a source of energy in ourselves, we still need to learn to look deeply in order to find ways to express it. We do it as individuals, and we learn ways to do it as a nation. To promote the well-being of people, animals, plants, and minerals, we have to come together as a community and examine our situation, exercising our intelligence and our ability to look deeply so that we can discover appropriate ways to express our maitri in the midst of real problems.

Suppose you want to help those who are suffering under a dictatorship. In the past you may have tried sending in troops to overthrow their government, but you have learned that when doing that, you cause the deaths of many innocent people, and even then, you might not overthrow the dictator. If you practice looking more deeply, with loving kindness, to find a better way to help these people without causing suffering, you may realize that the best time to help is before the country falls into the hands of a dictator. If you offer the young people of that country the opportunity to learn your democratic ways of governing by giving them scholarships to come to your country, that would be a good investment for peace in the future. If you had done that thirty years ago, the other country might be democratic now, and you would not have to bomb them or send in troops to "liberate" them. This is just one example of how looking deeply and learning can help us find ways to do things that are more in line with loving kindness.

If we wait until the situation gets bad, it may be too late. If we practice the precepts together with politicians, soldiers, businessmen, lawyers, legislators, artists, writers, and teachers, we can find the best ways to practice compassion, loving kindness, and understanding.

It requires time to practice generosity. We may want to help those who are hungry, but we are caught in the problems of our own daily lives. Sometimes, one pill or a little rice could save the life of a child, but we do not take the time to help, because we think we do not have the time. In Ho Chi Minh City, for example, there are street children who call themselves "the dust of life." They are homeless, and they wander the streets by day and sleep under trees at night. They scavenge in garbage heaps to find things like plastic bags they can sell for one or two cents per pound. The nuns and monks in Ho Chi Minh City have opened their temples to these children, and if the children agree to stay four hours in the morning -- learning to read and write and playing with the monks and nuns -- they are offered a vegetarian lunch. Then they can go to the Buddha hall for a nap. (In Vietnam, we always take naps after lunch; it is so hot. When the Americans came, they brought their practice of working eight hours, from nine to five. Many of us tried, but we could not do it. We desperately need our naps after lunch.)

Then at two o'clock, there is more teaching and playing with the children, and the children who stay for the afternoon receive dinner. The temple does not have a place for them to sleep overnight. In our community in France, we have been supporting these nuns and monks. It costs only twenty cents for a child to have both lunch and dinner, and it will keep him from being out on the streets, where he might steal cigarettes, smoke, use delinquent language, and learn the worst behavior. By encouraging the children to go to the temple, we help prevent them from becoming delinquent and entering prison later on. It takes time to help these children, not much money. There are so many simple things like this we can do to help people, but because we cannot free ourselves from our situation and our lifestyle, we do nothing at all. We need to come together as a community, and, looking deeply, find ways to free ourselves so we can practice the Second

Precept.

//"I vow to practice generosity by sharing my time, energy, and material resources with those who are in real need."// This sentence is clear. The feeling of generosity and the capacity for being generous are not enough. We also need to express our generosity. We may feel that we don't have the time to make people happy - we say, "Time is money," but time is more than money. Life is for more than using time to make money. Time is for being alive, for sharing joy and happiness with others. The wealthy are often the least able to make others happy. Only those with time can do so.

I know a man named Bac Sieu in Thua Thien Province in Vietnam, who has been practicing generosity for fifty years; he is a living //bodhisattva//. With only a bicycle, he visits villages of thirteen provinces, bringing something for this family and something for that family. When I met him in 1965, I was a little too proud of our School of Youth for Social Service. We had begun to train three hundred workers, including monks and nuns, to go out to rural villages to help people rebuild homes and modernize local economies, health-care systems, and education. Eventually we had ten thousand workers throughout the country. As I was telling Bac Sieu about our projects, I was looking at his bicycle and thinking that with a bicycle he could help only a few people. But when the communists took over and closed our School, Bac Sieu continued, because his way of working was formless. Our orphanages, dispensaries, schools, and resettlement centers were all shut down or taken by the government. Thousands of our workers had to stop their work and hide. But Bac Sieu had nothing to take. He was a truly a bodhisattva, working for the well-being of others. I feel more humble now concerning the ways of practicing generosity.

The war created many thousands of orphans. Instead of raising money to build orphanages, we sought people in the West to sponsor a child. We found families in the villages to each take care of one orphan, then we sent $6 every month to that family to feed the child and send him or her to school. Whenever possible, we tried to place the child in the family of an aunt, an uncle, or a grandparent. With just $6, the

child was fed and sent to school, and the rest of the children in the family were also helped. Children benefit from growing up in a family. Being in an orphanage can be like being in the army -- children do not grow up naturally. If we look for and learn ways to practice generosity, we will improve all the time.

//"I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth."// When you practice one precept deeply, you will discover that you are practicing all five. The First Precept is about taking life, which is a form of stealing -- stealing the most precious thing someone has, his or her life. When we meditate on the Second Precept, we see that stealing, in the forms of exploitation, social injustice, and oppression, are acts of killing -- killing slowly by exploitation, by maintaining social injustice, and by political and economic oppression. Therefore, the Second Precept has much to do with the precept of not killing. We see the "interbeing" nature of the first two precepts. This is true of all Five Precepts. Some people formally receive just one or two precepts. I didn't mind, because if you practice one or two precepts deeply, all Five Precepts will be observed.

The Second Precept is not to steal. Instead of stealing, exploiting, or oppressing, we practice generosity. In Buddhism, we say there are three kinds of gifts. The first is the gift of material resources. The second is to help people rely on themselves, to offer them the technology and know-how to stand on their own feet. Helping people with the Dharma so they can transform their fear, anger, and depression belongs to the second kind of gift. The third is the gift of non-fear. We are afraid of many things. We feel insecure, afraid of being alone, afraid of sickness and dying. To help people not be destroyed by their fears, we practice the third kind of gift-giving.

The Bodhisattva Avalokitesvara is someone who practices this extremely well. In the //Heart Sutra,// he teaches us the way to transform and transcend fear and ride on the waves of birth and death, smiling. He says that there is no production, no destruction, no being, no

nonbeing, no increasing, and no decreasing. Hearing this helps us look deeply into the nature of reality to see that birth and death, being and nonbeing, coming and going, increasing and decreasing are all just ideas that we ascribe to reality, while reality transcends all concepts. When we realize the interbeing nature of all things -- that even birth and death are just concepts -- we transcend fear.

In 1991, I visited a friend in New York who was dying, Alfred Hassler. We had worked together in the peace movement for almost thirty years. Alfred looked as though he had been waiting for me to come before dying, and he died only a few hours after our visit. I went with my closest colleague, Sister Chan Khong (True Emptiness).

Alfred was not awake when we arrived. His daughter Laura tried to wake him up, but she couldn't. So I asked Sister Chan Khong to sing Alfred the //Song of No Coming and No Going:// "These eyes are not me, I am not caught by these eyes. This body is not me, I am not caught by this body. I am life without boundaries. I have never been born, I will never die." The idea is taken from the //Samyutta Nikaya//. She sang so beautifully, and I saw streams of tears running down the faces of Alfred's wife and children. They were tears of understanding, and they were very healing.

Suddenly, Alfred came back to himself. Sister Chan Khong began to practice what she had learned from studying the sutra //The Teaching Given to the Sick.// She said, "Alfred, do you remember the times we worked together?" She evoked many happy memories we had shared together, and Alfred was able to remember each of them. Although he was obviously in pain, he smiled. This practice brought results right away. When a person is suffering from so much physical pain, we sometimes can alleviate his suffering by watering the seeds of happiness that are in him. A kind of balance is restored, and he will feel less pain.

All the while, I was practicing massage on his feet, and I asked him whether he felt my hand on his body. When you are dying, areas of your body become numb, and you feel as if you have lost those parts of your body. Doing massage in mindfulness, gently, gives the dying person the

feeling that he is alive and being cared for. He knows that love is there. Alfred nodded, and his eyes seemed to say, "Yes, I feel your hands. I know my foot is there."

Sister Chan Khong asked, "Do you know we learned a lot from you when we lived and worked together? The work you began, many of us are continuing to do. Please don't worry about anything." She told him many things like that, and he seemed to suffer less. At one point, he opened his mouth and said, "Wonderful, wonderful." Then, he sank back to sleep.

Before we left, we encouraged the family to continue these practices. The next day I learned that Alfred passed away just five hours after our visit. This was a kind of gift that belongs to the third category. If you can help people feel safe, less afraid of life, people, and death, you are practicing the third kind of gift.

During my meditation, I had a wonderful image -- the shape of a wave, its beginning and its end. When conditions are sufficient, we perceive the wave, and when conditions are no longer sufficient, we do not perceive the wave. Waves are only made of water. We cannot label the wave as existing or nonexisting. After what we call the death of the wave, nothing is gone, nothing is lost. The wave has been absorbed into other waves, and somehow, time will bring the wave back again. There is no increasing, decreasing, birth, or death. When we are dying, if we think that everyone else is alive and we are the only person dying, our feeling of loneliness may be unbearable. But if we are able to visualize hundreds of thousands of people dying with us, our dying may become serene and even joyful. "I am dying in community. Millions of living beings are also dying in this very moment. I see myself together with millions of other living beings; we die in the Sangha. At the same time, millions of beings are coming to life. All of us are doing this together. I have been born, I am dying. We participate in the whole event as a Sangha." That is what I saw in my meditation. In the //Heart Sutra,// Avalokitesvara shares this kind of insight and helps us transcend fear, sorrow, and pain. The gift of non-fear brings about a transformation in us.

The Second Precept is a deep practice. We speak of time, energy, and material resources, but time is not only for energy and material resources. Time is for being with others -- being with a dying person or with someone who is suffering. Being really present for even five minutes can be a very important gift. Time is not just to make money. It is to produce the gift of Dharma and the gift of non-fear.

* * * * *

[THICH NHAT HANH is a Zen Buddhist monk, peace activist, scholar, and poet. He is the founder of the Van Hanh Buddhist University in Saigon, has taught at Columbia University and the Sorbonne, and now lives in southern France, where he gardens, works to help those in need, and travels internationally teaching "the art of mindful living." Martin Luther King, Jr., nominated him for the Nobel Peace Prize in 1967, saying, "I do not personally know of anyone more worthy of the Nobel Peace Prize than this gentle monk from Vietnam."]

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First Published in //Buddhism as a way of life and other essays//,
Sayagyi U Ba Khin Memorial Trust, U.K., 1993.
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CONCERNING NIBBANA-DHATU

//Sayagyi U Chit Tin//

Samvarattam pahanattam brahmacariyam anitiham
adesayi so bhagava nibbanoghadhagaminam.
Esa maggo mahantehi anuyato mahesibhi.
Ye ca tam patipajjanti yatha Buddhena desitam
dukkhassantam karissanti satthusasanakarino.

The Blessed One has pointed out the holy life, which is not hearsay, which is restraint and abandoning, leading to firm footing in Nibbana.

This is the path of the great ones, followed by great seers. And whoever follows it in the way taught by the Buddha, whoever follows the Teacher's Doctrine, they will calm all suffering.

Anguttara-nikaya II 26; Itivuttaka 28, 29

1. What is //Nibbana-dhatu//?[1]

According to the Pali-English Dictionary of the Pali Text Society, the word //dhatu// has four main meanings: (1) element (as for the four primary elements of earth, fire, water, and air); (2) natural condition, property, disposition; factor, item, principle, form; (3) a humour or affection of the body; and (4) the remains of the body after cremation [relics]. //Nibbana-dhatu// is given under the second meaning and is translated in the dictionary by: "the state of Nibbana."[2]

In his preface to the translation of the third book of the Abhidhamma-pitaka[3] by U Narada (Mula Patthana Sayadaw), U Thein Nyunt explains some aspects of the meaning of //dhatu// in the usage we will be discussing here:

An element is defined as that which bears its own intrinsic nature. It cannot be split up or transformed into another. The elements are abstract qualities and as such are empty and void of substance, self, soul, I, being, person and life. Except for Nibbana, which is permanent and unconditioned, the rest of the elements are the ultimate constituents of all things which are said to be animate and inanimate. ...

The elements are not permanently present.[4] They arise to exhibit their own characteristic natures and perform their own characteristic functions when the proper conditions are satisfied, and they cease after their span of duration. Thus no being has any control over the arising and ceasing of the elements ... They are entirely dependent on conditions.

For example, when the four conditions: a visible object, the sense of sight, light and attention, are present, the eye-consciousness element arises. ...

[Each of the eight material elements][5] carries out its own function but does not assist the other elements in carrying out their own functions. However, they are dependent upon one another for their arising in accordance with the co-nascence, mutuality, support, presence and non-disappearance conditions of the Patthana. ...

All things said to be animate consist of material and mental elements comprising (1) 28 material qualities..., (2) 52 mental factors..., (3) consciousness. Only the appropriate material and mental elements arise together on each occasion.... Only an Enlightened Buddha perceives each one of them at the same time. Others, who know how to observe them practically, perceive only the predominant element. ...

The elements, being abstract qualities, are empty and void of substance. Since only these elements really exist, no solid, substantial things are to be found outside them. So, in the ultimate sense, there are

no such things but only the abstract elements. ...

When the proper conditions are present, the elements arise and carry out their respective functions. There is no //atta//, i.e. no ego-entity, soul, self, or I, that is independent of these elements and controlling them. ...

The elements do not possess the characteristic functions of living beings. They arise and cease within an exceedingly short period of time. ... The elements arise and cease without any movement taking place. ...

In //What Buddhism Is//[6], Sayagyi U Ba Khin speaks of //loka-dhatu// and //dhamma-dhatu//. He defines //dhatu// by "nature elements or forces" and says that //loka-dhatu// is "matter (with its nature elements) within the range of the physical plane." So this is //dhatu// as material elements, and this, Sayagyi points out, is what modern science studies. //Dhamma-dhatu//, he says, "comprises mind, mental properties and some aspects of the nature elements which are not in the physical but in the mental plane."

In the Pali canon, //dhamma-dhatu// seems to be used in two ways: (1) to mean "the element of ultimate truth" and (2) to mean "the element of mental states."[7] The first meaning is found, for example, in the Buddha's reply to Prince Abhaya, who asked whether the Buddha prepared answers to questions in advance. The Buddha replied that he had fully penetrated the element of ultimate truth (//dhamma-dhatu//) and so he instantaneously knew the answers to questions others asked.[8]

The second sense is found, for example, in the list of eighteen elements associated with the six senses as enumerated in a discourse the Buddha gave to Ven. Ananda.[9] The eighteen elements are made up of three elements associated with each of the six senses (eye, ear, nose, tongue, physical body, mind): the sense door, the thing sensed, and consciousness of the thing sensed. For example, the eye (one sense door), a visual shape (the thing sensed by the eye), and consciousness of what is seen. For the mind, these three are: the element of mind, the element of mental states (//dhamma-dhatu//), and the element of mental consciousness. In this same discourse, the Buddha gives several different lists of elements. In the

Visuddhimagga, Ashin Buddhaghosa says that all the elements enumerated in the Suttas and in the Abhidhamma can be seen as various aspects of the eighteen elements associated with the six senses.[10] It is here that we can see the connection between //dhamma-dhatu// and //Nibbana-dhatu//. Some mental states come under the category of formed elements (//sankhata-dhatu//), but one element of the mental states is the unformed element (//asankhata-dhatu//), i.e., Nibbana.[11]

In other discourses by the Buddha, we can see how the element of Nibbana is linked with mental forces. When a bhikkhu asked the Buddha the meaning of the terms "the removal of lust," "the removal of greed," "the removal of delusion," the Buddha replied that these mean the element of Nibbana (//Nibbana-dhatu//) and that they indicate the waning of the taints (//asavanam khayo//).[12] The commentary says the Buddha is speaking here of Arahatship. Desire, hatred, and delusion (//raga, dosa, moha//), of course, are the three roots of wrong actions (//akusala//) that lead to suffering. When they are completely, permanently removed from the mind, then there is the perfect awakening of Arahatship.

The term //Nibbana-dhatu// is also used in describing two categories of Arahats: (1) the Arahat who attains the element of Nibbana with the results of past clinging remaining (//sa-upadi-sesa-nibbana-dhatu//) and (2) the Arahat who attains the element of Nibbana without the results of past clinging remaining (//an-upadi-sesa-nibbana-dhatu//).[13] As long as an Arahat lives, the results of past clinging will continue to give results, but when an Arahat reaches the end of his life, all cause and effect leading to new births will end.

The element of Nibbana may have an effect on the mental world, but we should not make the mistake of identifying it with anything in the conditioned world. When the Buddha gave a list of wonderful qualities of the Dhamma and Discipline, one quality was that the emptiness or fullness of the element of Nibbana is not affected even though many bhikkhus attain Nibbana in the element of Nibbana without the results of past clinging remaining.[14]

2. What are the benefits of soliciting //Nibbana-dhatu//?

As we have seen, Nibbana has no cause. It is not subject to change (//anicca//). But it can have an effect on the world of cause and effect we live in. The link between this conditioned world and the realm of Nibbana is through the mind. The Pali texts do not specifically mention soliciting //Nibbana-dhatu//, but we know that the activity of the mind is responsible for what happens to us. If the mind is not trained properly, it will cause us great suffering. If the mind is properly trained, it will lead us to experience the element of Nibbana and the end of all suffering.

Before we take an action, we think about it. So, if we direct our minds to the final goal, even though it may take us a long time to reach that goal, we will be stirred to make right effort.

The Pali texts are full of the wonderful qualities of Nibbana and the happiness to be derived from it. In the poem we quoted at the beginning we see a reference to the holy life (//brahmacariya//) "leading to firm footing in Nibbana" (//Nibbanogadha-gamina//).[15] The commentators often associate //firm footing (ogadha)// with //the act of plunging (ogaha)//.[16] Meditators have described their experience after attaining Nibbana as a cool stream flowing down through the body. We can see here, perhaps, what effect "plunging into Nibbana" can have.

We will come back to this question in our answer to the way to solicit //Nibbana-dhatu//.

3. Who can solicit //Nibbana-dhatu//?

Anyone can solicit //Nibbana-dhatu//. Only those who have confidence in the Buddha's Teachings, however, will be inclined to do so. The key to the answer to this question is once again the mental attitude of the person. An Arahat has fully experienced Nibbana and will know without any doubt that it exists and will be tuned to that understanding at all times. In a discourse enumerating the qualities of those who are worthy of gifts (i.e., Arahats), the Buddha says that, among other qualities, they see happiness in Nibbana; they are conscious of it, aware of it, at all times, continually, without a break, marking it mentally, and fathoming it by

wisdom.[17] Ariyas on the lower three paths will also have full confidence in the existence of //Nibbana-dhatu//, but the further they have come along in their practice of the Buddha-Dhamma, the better they will be able to "tune in" to the force of //Nibbana-dhatu//.

We should be careful, however, not to imagine we have experienced Nibbana if we have not. In one discourse the Buddha pointed out how dangerous it is to think, "Nibbana is mine."[18] And in a discourse to Magandiya, the Buddha warned of the danger of imagining Nibbana to be something other than what it actually is (in Magandiya's case, good health).[19]

The Buddha mentioned directing our thought towards Nibbana as being among the six advantages that should be seen to help us continuously be aware that all conditioned phenomena are impermanent (//anicca//): (1) we will see all conditioned phenomena as impermanent, (2) we will not delight in this world, (3) our thought will rise above the world, (4) our thought will be inclined towards Nibbana, (5) we will be eliminating the fetters, and (6) we will follow the path of higher recluseship.

Establishing the thought of Nibbana and being confident that we will come to know the peace of Nibbana are among six advantages that the Buddha says will help us to establish the thought that all conditioned phenomena are suffering (//dukkha//) without reserve.[20] These six advantages are: (1) we shall keep the thought of Nibbana present in us in the midst of all phenomena, like a slayer with drawn sword; (2) our minds shall rise above all worlds; (3) we shall become seers at peace in Nibbana; (4) our latent tendencies [to do evil] will be rooted out; (5) we shall do what should be done; and (6) we shall serve our Teacher with loving service. In another discourse, the reference to "a slayer with drawn sword" is included in relation to establishing mindfulness of the suffering inherent in impermanence.[21] That passage shows that we should see the dangers in the conditioned world as a constant threat. If we can do this, whenever lethargy, indolence, languor, idleness, carelessness, and disregard arise in us, "a lively sense of fear springs up." This, of course, refers to the sort of fear that gives us a sense of urgency to work for the goal of Nibbana; it does not refer to morbid fear.

From these discourses we can see that if the soliciting of //Nibbana-dhatu// is to be effective, the person who is doing so should be one who practises the Buddha's Teachings. For those of us who use knowing //anicca// as the means of developing insight, the better our awareness of impermanence is, the better we will be able to experience the impact of the element of Nibbana. The closer we come to experiencing Nibbana for ourselves, the greater will be the benefits of soliciting //Nibbana-dhatu//.

4. How does one solicit //Nibbana-dhatu//?

The answer to the preceding question should make the answer to this question clear. We should work on //sila//, //samadhi//, and //panna// so that our minds will be as pure as possible and so that we will be able to be aware of the constant change (//anicca//) taking place within our own bodies and mind. If we are able to do that to a fairly good extent, then we will automatically know the changing sensations to be suffering (//dukkha//), and we will have some glimpse of the uncontrollable aspect (//anatta//) of what takes place in our minds and bodies.

The forces associated with Nibbana are always present as they are outside the conditions of time and space. We do not need to worry about whether those forces are present. But it is only when the mind is receptive to //Nibbana-dhatu// that the impact will have an effect on us.

5. Under what circumstances can one solicit //Nibbana-dhatu//?

In //Knowing Anicca and the Way to Nibbana// (pp. 105f.) we mentioned the story of Elder Meghiya, who tried to meditate in a mango grove where he had resided as a king in a past life.[22] Because of the bad actions he had done in that past life, distracting thoughts made it impossible for him to make any headway in his meditation. So we can see that it is important to choose the right place if we are to control our minds and develop insight. If we are not able to do that, then we will obviously not be able to direct our minds towards //Nibbana-dhatu//.

In our day-to-day lives, when we are surrounded by the world with all its distractions, we should be able to solicit //Nibbana-dhatu// as an aid and protection, but generally speaking, if we wish to dwell on the thought of //Nibbana-dhatu// as an aid and protection, we should do so in an atmosphere of retreat from the world of sense pleasures. This would mean places where we are able to practise the technique of meditation taught by our teacher Sayagyi U Ba Khin -- a meditation centre, a site where a meditation course is being held, or a place set aside in our homes for meditation. Whenever we have doubts about whether to meditate or not, we can revert to mindfulness of breathing as a way of protecting our minds from outside distractions.

Sayagyi U Chit Tin

Concerning Nibbana-dhatu

FOOTNOTES:

[1] These questions were submitted to Saya U Chit Tin by Lim Song Teng. The answer to this first question includes the answer to his last question: Is //Nibbana-dhatu// mentioned in any of the Suttas or in the Abhidhamma?

[2] Translators have given: "the realm of Nibbana" (KS V 7), "element of nibbana" (MQ II 146), "conditions of nibbana" (MA II 143), "element of cool" (GS IV 139).

[3] //Discourse on Elements// (Dhatu-katha), pp. xxii-xxvii.

[4] Although U Narada does not mention it, the Nibbana element would be an exception to this statement.

[5] Earth, heat, wind, water, visibility, odour, taste, and nutriment.

[6] //Dhamma Texts//, revised ed., pp. 32f.

[7] See I.B. Horner's remarks, MLS II 64, n. 1.

[8] MLS II 63f.

[9] MLS III 105.

[10] //Path//, Chap. XV, paras.25-31.

[11] //Path//, Chap. XV, 31. Mental state is translated there by: "mental-data elements." See //Buddhist Psychological Ethics//, Appendix 2 (pp. 342-344) concerning //asankhata-dhatu// as meaning //Nibbana//.

[12] KS V 7.

[13] See //Path//, Chap. XVI, para.73; Nyanatiloka, //Buddhist Dictionary//, under "Nibbana"; MA II 143; and //The Guide//, p. 26, note 78/2.

[14] BD V 335, GS IV 139.

[15] In GS II 28 and MA II 136f., this is translated: "the plunge into Nibbana's stream." A similar passage is found at S V 218: //Nibbanogadham hi brahmana brahmacariyam vussati nibbanaparayanam nibbanapariyosanan ti// ("Indeed, brahman, the holy life is led to gain firm footing in Nibbana, with Nibbana as its goal, with Nibbana as its end"). The word //Nibbanogadham// is translated at KS V 193 by "to plunge in Nibbana." The commentary is quoted there: //ogadham = Nibb. abbhantaram anupavittham// ("firm footing = entered inside Nibbana"). The same passage in the same context is found at GS III 156, and is translated: "Rooted in Nibbana, ... the holy life is lived." The commentary for //ogadham// there is: //Nibbane patittham// ("its support is in Nibbana"). See also CPD s.v. //ogadha//.

[16] See CPD //ogadha//.

[17] GS IV 9.

[18] MLS I 5f.

[19] MLS II 188f.

[20] GS III 309.

[21] GS IV 29.

[22] GS IV 234-237.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT

TITLE OF WORK: Concerning Nibbana-Dhatu
FILENAME: NIBBANA.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House, Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1993
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Richmond CA 510/234-9431 DharmaNet (96:101/33)

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from early Buddhism (Thera-gatha) 9. 73 gathas attributed to virtuous female elder (Theri-gatha) 10. 547 tales of the former life of the Buddha, supposedly originally by the Buddha. The verses are considered canonical but the tales are extracanonical 11. Commentary on the Sutta-nipata (Nidessa) 12. Subjects analytically discussed in Ab (Patisambhidamagga) 13. The lives of former nuns and monks (Apadana) 14. D in verse about the 24 previous Buddhas before Shakyamuni attributed to the Buddha (15. Retelling of Jataka tales of how the Buddha realized the ten perfections in previou existences (Chariya-pitaka) My choice for evaluation in this section comes from the Udan called Friendship (Book III, Chapter 25), in which the Buddha gives advice on wisely choo avoiding fools. B. I. SELECTION FROM THE DIGHA-NIKAYA Chapter 15: Maha-Nidana-Suttanta - The Great Discourse on Causation. SUMMARY: Ana Shakyamuni Buddha and tells him how great the doctrine of causation (Pratitya-samutpad then tells Ananda how complex and deep the concept really is, and that through misun causation, people continue to suffer and transmigrate. The Buddha tells Ananda: "...this has become a tangled skein, a matted ball of thread, like to munja-grass and rushes, una the doom of the Waste, the Woeful Way, the Downfall, and Constant Round [of transmi (XV.1) The Buddha then goes on to explain to Ananda the entire teaching of Pratitya in great detail, including the twelve categories of links: Ignorance, formation of impulses, consciousness, name and form, the six object realms of the senses, contact with reality, s craving, clinging, new arising, birth, and old age and death. After explaining Pratitya-samutpada, the Buddha goes on to attack the popular idea (at that time) that the (atman) is beyond causation, being a formless and boundless entity. The Buddha denies the soul, explaining its transiency and impermanence. After establishing that the soul i impermanent, the Buddha is free to explain that all feelings must come from somewhere o soul, for if the feeling were to cease, the soul would have to cease to exist also: "`This is n -- when that same happy feeling ceases, one will also think: `My soul has departed.'" (X the Buddha concludes that if one were to understand causation, including the transience o and where feelings really comes from (the Eight Stages of Deliverance), then that person enlightenment. II. SELECTION FROM THE MAJJHIMA-NIKAYA Chapter 111: Anup on the Uninterrupted. SUMMARY: Shakyamuni Buddha addresses a grou and tells them of Sariputtas high level of proficiency. He tells the monks of Sariputtas v bright, swift, acute, and piercing wisdom and how this level of insight came about. T explains that Sariputtas realization of enlightenment occurred in nine stages, which includ The first meditation In this state, Sariputta feels joy and bliss, but the state includ "initial thought and discursive thought." After realizing a heightened state of awarenes feeling, Sariputta understands that these thoughts are all transitory and lets them pa says: "`Thus indeed things have not been in me come to be; having been they pa He then realizes there is a further "escape". (111.25) 2. The second meditation

This state of mindfulness, joy and equanimity is a letting go of initial and discursive tho well as the deepening realization that all feelings are impermanent. Again he rea there is another level of insight. 3. The third meditation At this stage, Sariputta lets go of joy, equanimity and mindfulness, realizing their impermanence. H comprehends a further stage. 4. The fourth meditation This stage is a level refin mindfulness and insight. Sariputta realizes that all the other stages and events t occurred while he was in them are illusory. This includes one pointedness of mind, mi all his practices of meditation as well as sensory input. As before he sense a furt level and goes beyond the fourth meditation. 5. The plane of infinite ether Th stage appears to be a reality beyond the material world, in which sensory perception o world is gone and mindfulness and insight of this new world come into being. Sa then realizes that his perception and insight into this world is also illusory, and th further plane is reachable. 6. The plane of infinite consciousness Like the plane of infinite ether, Sariputta realizes that his mindfulness and insight of this world is illusory goes on to the next stage. 7. The plane of no-thing Like the last two planes, Sariputta realizes that his mindfulness and insight of this world is illusory and goe to the next stage. 8. The plane of neither-perception-nor-non-perception Sariputta true realization in this stage that all things that have been, including things that have appeared inside himself, such as feelings, are truly illusory, and thus they fall away. T explains this as "...not feeling attracted by these things, not feeling repelled, independent, not infatuated, freed, released, dwells with a mind that is unconfined." (111.28) Sariputta then realizes there is a further strata. 9. The stopping of percep and feeling Through intuitive wisdom, all of Sariputtas karma is completely destro Again, he realizes that all things that have been, including things that have appeared within himself, are truly illusory. He then realizes there is no "further escape" and there more practices to perform. The Buddha then sums up the four methods that lead to enlightenment: concentration, wisdom, freedom and moral habits. He tells the monks tha example of the correct way to practice and they all rejoice. III. SELECTION FROM THE SANYUTTA-NIKAYA Chapter 4: On Not Yours. SUMMARY: This is a very simple sutta. Shakyamuni Buddha addresses a group of monks telling them "What is not of yo it away." (4.33.1) This means, everything that is not part of yourself, let it go. This is a challenge for the monks to try to find something unchanging and permanent in themsel goes on to tell them what is not them - including body, feeling, perception, consciousness activity. Shakyamuni Buddha tells them that it is to their benefit to do this. Then a m comes to the Buddha and asks for teaching. The Buddha tells him that what he is practic life is the direction he will be going. By this, according to the interpretation of Mrs. Rhys Davids, the translator, the Buddha means that if one practices materialism or hedonism, t spiritual practice is out of reach. Likewise, if one were to practice proper spirituality, then

enlightenment would follow. I think the key here is that if one wants to be a Buddha, act
Buddha. The Buddha asks the monk if he understands, and the monk repeats the B
about forming attachment to body, consciousness, feelings and activities. The monk ther
with his practice, with this minor adjustment, and realizes enlightenment in his current life.
Ananda then visits the Buddha and the Buddha asks him what he would say if someone w
discerns attachments. Ananda tells the Buddha that the body, feelings, perception, cor
and activity discerns attachments, meaning that they are all transitory so do not abide.
Buddha then concludes by telling the audience of monks that proper practice is to "abide
disgust" for all the senses and perception as well as the body and its activities. (4.39.7)
IV. SELECTION FROM THE ANGUTTARA-NIKAYA Chapter 19: Brahmana-vagga - Fi
This sutta is composed of many different stories in which the Buddha engages vario
conversation. The first story (i) is the title piece of this chapter. The Buddha compar
skills of a warrior with that of a monk. He tells the monks that a warrior can shoot far, sho
fast and can pierce large objects. Then the Buddha tells the monks that they possess the
Of course the question comes up, how can this be? The Buddha explains that a mo
shooter because through right wisdom he can clearly perceive the past, present and fu
shoots like lightning because he understands how things really are -- i.e., the process of
causation. A monk can pierce huge objects by piercing through "the huge mass of nescie
The second story, Surety (ii), has the Buddha telling the monks that all brahmins, Deva
Brahma are immune from decay, disease, death or defilements from bad karma. Th
called Hearsay (iii). In this story, the Buddha is met by a brahmin official who asks him ab
correct speech. The Buddha tells him that if you can't say something nice, don't say anyt
The fourth story is called Fearless (iv). This story has a brahmin named Janussoni
the Buddha. Janussoni tells the Buddha that everyone is afraid of death. The Buddha
Janussoni that those who are afraid of death are not free of passions. This really upsets
so he starts to wine and cry and "beat his breast". The Buddha tells the monks that th
example of someone who is not free of desire, has not done anything positive, and is c
the truth of the dhamma. At this point, the brahmin pulls himself together and realizes wh
is saying - thus not fearing death. The fifth story is called Brahmin truths (v). The Bu
overhears a group of monks talking about the brahmin truths and makes his way over t
The Buddha tells them that he set forth the truths after realizing them. They include:
1. All living things should not be harmed. 2. All sensory input is impermanent and pain
3. All things are impermanent and painful. 4. Because of these three, you should be
to everything. The sixth story is called Approach (vi). A monk approaches t
Buddha and asks him what leads the world, what draws the world along and under what p
progress. The Buddha tells the monk that the world is led by thought, drawn along by t
progresses through thought. The monk then asks another question about what kind of
someone who knows the Dhamma by heart. The Buddha replies that someone who know

matter how little, is someone who can be called widely learned. When the monk then a
someone is learned of, the Buddha tells him that that person is learned of penetrative wis
understanding causation and of great wisdom - knowing not to harm himself or others.
Vassakara (vii) is the seventh story in this collection. An important official approaches the
asks him if people can perceive the nature of someone just by looking at him. The Buc
that a bad man cannot perceive the nature of a bad or a good man and a good man can p
nature of a bad man or another good man. The man then uses this teaching to tell the Bu
denigrating a good man and concludes that the bad man was wrong. The eighth st
Upaka (viii). A man named Upaka visits the Buddha and they talk about the moral ram
abusive talk towards someone else. The Buddha concludes that if you can't prove what y
then you should be held liable for your words. The ninth story is called Realization (ix
Buddha teaches a group of monks that there are four things that should be realized. B
monk should realize the eight releases (8-fold path). By ones recollection, one should
one's former lives. By sight, one should realize death and rebirth. By wisdom, one shoul
"destruction of the asavas," meaning defilements. The tenth and last story is called T
(x). The Buddha joins a company of monks and tells them they are practicing correctly
because they are free from useless chatter and idle talk. The Buddha tells them that a
those who have reached the level of deva, Brahma, the Imperturbable and the Ariyan. Th
reached deva level have lost attachment to sense-desires. Those at Brahma level have t
of compassion. Those at the Imperturbable level have gone beyond consciousness. T
Ariyan level understands reality as it is -- i.e., the doctrine of causation and how to end it.
SELECTION FROM THE KHUDDAKA-NIKAYA From the UDANA - Book III, Chapter
SUMMARY: This selection gives advice for wisely choosing friends. First it advises
wise man should not be friends with those with no faith or who are "bad" people. Then it
describe those who should be befriended. This list includes those who listen well, have fa
wisdom, and are well spoken. The next portion tells of how a fool is a hopeless cas
Nothing will ever help the fool, so therefore, a wise man should avoid him. One important
fool: If a fool admits that he is a fool, He is wise in that knowledge;
But the fool who thinks he is wise Is indeed called a fool. (XXV.22) Therefo
if a fool at least admits that he is a fool, this would seem to be wisdom enough to remove
"hopeless" category. Finally, the sutta goes on to say that what a fool says has n
meaning and should be ignored and that a wise man should gravitate towards other wise
RELATIONSHIP BETWEEN THE PALI NIKAYAS AND THE CHINESE AGAMAS: T
Agamas are similar in many ways but have several important distinctions. The most im
difference is that the Chinese Agamas only have four sections, while the Pali Nikayas hav
section, the Khuddaka-nikaya. Since this section comprises so many different works, t
difference. Other differences include the obvious that the Chinese Agamas are in Ch
the Nikayas are in Pali. Often Buddhist suttas, translated to Chinese, borrowed words fro

and Confucianism. This could have a major effect in interpretation. For example, the wor
means path/or way in Chinese is taken from Taoism and used for Buddhist writings to c
Buddhist Tao - or way. This could cause a change from the original interpretation. A
Pali Nikayas were compiled by Theravadan Buddhists while the Chinese Agamas were tra
compiled by Mahayana Buddhists. This might have a major effect on interpretations of th
well. TRIPITAKA SOURCES OF THE THERAVADAN PALI
CANON Gary L. Ray

HR1575 Buddhist Terminology & Bibliography

Ken Tanaka Institute of Buddhist Studies Berkeley, CA

October 2, 1992

I. GENERAL TEXTS

There are five impediments and hindrances, overgrowths of the mind that stultify insight. What five?

Sensual desire is an impediment and hindrance, an overgrowth of the mind that stultifies insight. Ill-will ... Sloth and torpor ... Restlessness and remorse ... Sceptical doubt are impediments and hindrances, overgrowths of the mind that stultify insight.

Without having overcome these five, it is impossible for a monk whose insight thus lacks strength and power, to know his own true good, the good of others, and the good of both; nor will he be capable of realizing that superhuman state of distinctive achievement, the knowledge and vision enabling the attainment of sanctity.

But if a monk has overcome these five impediments and hindrances, these overgrowths of the mind that stultify insight, then it is possible that, with his strong insight, he can know his own true good, the good of others, and the good of both; and he will be capable of realizing that superhuman state of distinctive achievement, the knowledge and vision enabling the attainment of sanctity.
AN 5:51

One whose heart is overwhelmed by unrestrained covetousness will do what he should not do and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

One whose heart is overwhelmed by ill-will ... by sloth and torpor ... by restlessness and remorse ... by sceptical doubt will do what he should not do and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

But if a noble disciple has seen these five as defilements of the mind, he will give them up. And doing so, he is regarded as one of great wisdom, of abundant wisdom, clear-visioned, well endowed with wisdom. This is called "endowment with wisdom."

AN 4:61

There are five impurities of gold impaired by which it is not pliant and wieldy, lacks radiance, is brittle and cannot be wrought well. What are these five impurities? Iron, copper, tin, lead and silver.

But if the gold has been freed from these five impurities, then it will be plaint and wieldy, radiant and firm, and can be wrought well. Whatever ornaments one wishes to make from it, be it a diadem, earrings, a necklace or a golden chain, it will serve that purpose.

Similarly, there are five impurities of the mind impaired by which the mind is not pliant and wieldy, lacks radiant lucidity and firmness, and cannot concentrate well upon the eradication of the taints (asava). What are these five impurities? They are: sensual desire, ill-will, sloth and torpor, restlessness and remorse, and sceptical doubt.

But if the mind is freed of these five impurities, it will be pliant and wieldy, will have radiant lucidity and firmness, and will concentrate well upon the eradication of the taints. Whatever state realizable by the higher mental faculties one may direct the mind to, one will in each case acquire the capacity of realization, if the (other) conditions are fulfilled.

AN 5:23

How does a monk practise mind-object contemplation on the mental objects of the five hindrances?

Herein, monks, when sensual desire is present in him the monk knows, "There is sensual desire in me," or when sensual desire is absent he knows, "There is no sensual desire in me." He knows how the arising of non-arisen sensual desire comes to be; he knows how the rejection of the arisen sensual desire comes to be; and he knows how the non-arising in the future of the rejected sensual desire comes to be.

When ill-will is present in him, the monk knows, "There is ill-will in me," or when ill-will is absent he knows, "There is no ill-will in me." He knows how the arising of non-arisen ill-will comes to be; he knows how the rejection of the arisen ill-will comes to be; and he knows how the non-arising in the future of the rejected ill-will comes to be.

When sloth and torpor are present in him, the monk knows, "There is sloth and torpor in me," or when sloth and torpor are absent he knows, "There is no sloth and torpor in me." He knows how the arising of non-arisen sloth and torpor comes to be; he knows how the rejection of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the rejected sloth and torpor comes to be.

When restlessness and remorse are present in him, the monk knows, "There are restlessness and remorse in me," or when agitation and remorse are absent he knows, "There are no restlessness and remorse in me." He knows how the arising of non-arisen restlessness and remorse comes to be; he knows how the rejection of the arisen restlessness and remorse comes to be; and he knows how the non-arising in the future of the rejected restlessness and remorse comes to be.

When sceptical doubt is present in him, the monk knows, "There is sceptical doubt in me," or when sceptical doubt is absent he knows, "There is no sceptical doubt in me." He knows how the arising of non-arisen sceptical doubt comes to be; he knows how the rejection of the arisen sceptical doubt comes to be; and he knows how the non-arising in the future of the rejected sceptical doubt comes to be.

To note mindfully, and immediately, the arising of one of the hindrances, as recommended in the preceding text, is a simple but very effective method of countering these and any other defilements of the mind. By doing so, a brake is applied against the uninhibited continuance of unwholesome thoughts, and the watchfulness of mind against their recurrence is strengthened. This method is based on a simple psychological fact which is expressed by the commentators as follows: "A good and an evil thought cannot occur in combination. Therefore, at the time of knowing the sense desire (that arose in the preceding moment), that sense desire no longer exists (but only the act of knowing)."

II The Hindrances Individually

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Just as, monks, this body lives on nourishment, lives dependent on nourishment, does not live without nourishment -- in the same way, monks, the five hindrances live on nourishment, depend on nourishment, do not live without nourishment.

SN 46:2

1. Sensual Desire
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A. Nourishment of Sensual Desire

There are beautiful objects; frequently giving unwise attention to them -- this is the nourishment for the arising of sensual desire that has not arisen, and the nourishment for the increase and strengthening of sensual desire that has already arisen.

SN 46:51

B. Denourishing of Sensual Desire

There are impure objects (used for meditation); frequently giving wise attention to them -- this is the denourishing of the arising of sensual desire that has not yet arisen, and the denourishing of the increase and strengthening of sensual desire that has already arisen.

SN 46:51

Six things are conducive to the abandonment of sensual desire:

1. Learning how to meditate on impure objects;
2. Devoting oneself to the meditation on the impure;
3. Guarding the sense doors;
4. Moderation in eating;
5. Noble friendship;
6. Suitable conversation.

Commentary to the Satipatthana Sutta

1. Learning how to meditate about impure objects

2. Devoting oneself to the meditation on the impure

(a) Impure objects

In him who is devoted to the meditation about impure objects, repulsion towards beautiful objects is firmly established. This is the result.

AN 5:36

"Impure object" refers, in particular, to the cemetery meditations as given in the Satipatthana Sutta and explained in the Visuddhimagga; but it refers also to the repulsive aspects of sense objects in general.

(b) The loathsomeness of the body

Herein, monks, a monk reflects on just this body, confined within the skin and full of manifold impurities from the soles upward and from the top of the hair down: "There is in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, bowels, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, mucus, fluid of the joints, urine (and the brain in the skull)."

MN 10

By bones and sinews knit,
With flesh and tissue smeared,
And hidden by the skin, the body
Does not appear as it really is....
The fool thinks it beautiful,
His ignorance misguiding him ...

Sutta Nipata, v.194,199

(c) Various contemplations

Sense objects give little enjoyment, but much pain and much

despair; the danger in them prevails.

MN 14

The unpleasant overwhelms a thoughtless man in the guise of the pleasant, the disagreeable overwhelms him in the guise of the agreeable, the painful in the guise of pleasure.

Udana, 2:8

3. Guarding the sense doors

How does one guard the sense doors? Herein, a monk, having seen a form, does not seize upon its (delusive) appearance as a whole, nor on its details. If his sense of sight were uncontrolled, covetousness, grief and other evil, unwholesome states would flow into him. Therefore he practises for the sake of its control, he watches over the sense of sight, he enters upon its control. Having heard a sound ... smelt an odour ... tasted a taste ... felt a touch ... cognized a mental object, he does not seize upon its (delusive) appearance as a whole ... he enters upon its control.

SN 35:120

There are forms perceptible by the eye, which are desirable, lovely, pleasing, agreeable, associated with desire, arousing lust. If the monk does not delight in them, is not attached to them, does not welcome them, then in him thus not delighting in them, not being attached to them and not welcoming them, delight (in these forms) ceases; if delight is absent, there is no bondage. There are sounds perceptible by the ear ... odours perceptible by the mind ... if delight is absent, there is no bondage.

SN 35:63

4. Moderation in eating

How is he moderate in eating? Herein a monk takes his food after wise consideration: not for the purpose of enjoyment, of pride, of beautifying the body or adorning it (with muscles); but only for the sake of maintaining and sustaining this body, to avoid harm and to support the holy life, thinking: "Thus I shall destroy the old painful feeling and shall not let a new one rise. Long life will be mine, blamelessness and well-being."

MN 2; MN 39

5. Noble friendship

Reference is here, in particular, to such friends who have experience and can be a model and help in overcoming sensual desire, especially in meditating on impurity. But it applies also to noble friendship in general. The same twofold explanation holds true also for the other hindrances, with due alterations.

The entire holy life, Ananda, is noble friendship, noble companionship, noble association. Of a monk, Ananda, who has a noble friend, a noble companion, a noble associate, it is to be expected that he will cultivate and practise the Noble Eightfold Path.

SN 45:2

6. Suitable conversation

Reference is here in particular to conversation about the overcoming of sensual desire, especially about meditating on impurity. But it applies also to every conversation which is suitable to advance one's progress on the path. With due alterations this explanation holds true also for the other hindrances.

If the mind of a monk is bent on speaking, he (should remember this): "Talk which is low, coarse, worldly, not noble, not salutary,

not leading to detachment, not to freedom from passion, not to cessation, not to tranquillity, not to higher knowledge, not to enlightenment, not to Nibbana, namely, talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities, and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of the world and the ocean, talk about what happened and what did not happen -- such and similar talk I shall not entertain." Thus he is clearly conscious about it.

But talk about austere life, talk suitable for the unfolding of the mind, talk which is conducive to complete detachment, to freedom from passion, to cessation, tranquillity, higher knowledge, enlightenment and to Nibbana, namely, talk about a life of frugality, about contentedness, solitude, aloofness from society, about rousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance -- such talk I shall entertain." Thus he is clearly conscious about it.

MN 122

These things too are helpful in conquering sensual desire:

One-pointedness of mind, of the factors of absorption (jhananga);
Mindfulness, of the spiritual faculties (indriya);
Mindfulness, of the factors of enlightenment (bojjhanga).

C. Simile

If there is water in a pot mixed with red, yellow, blue or orange colour, a man with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by sensual desire, overpowered by sensual desire, one cannot properly see the escape from sensual desire

which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, not to speak of those not memorized.

SN 46:55

2. Ill-Will

A. Nourishment of Ill-Will

There are objects causing aversion; frequently giving unwise attention to them -- this is the nourishment for the arising of ill-will that has not yet arisen, and for the increase and strengthening of ill-will that has already arisen.

SN 46:51

B. Denourishing of Ill-Will

There is the liberation of the heart by lovingkindness; frequently giving wise attention to it -- this is the denourishing of the arising of ill-will that has not yet arisen, and of the increase and strengthening of ill-will that has already arisen.

SN 46:51

Cultivate the meditation on lovingkindness! For by cultivating the meditation on lovingkindness, ill-will disappears.

Cultivate the meditation on compassion! For by cultivating the meditation on compassion, cruelty disappears.

Cultivate the meditation on sympathetic joy! For by cultivating

the meditation on sympathetic joy, listlessness disappears.

Cultivate the meditation on equanimity! For by cultivating the meditation on equanimity, anger disappears.

MN 62

Six things are helpful in conquering ill-will

1. Learning how to meditate on lovingkindness;

2. Devoting oneself to the meditation of lovingkindness;

3. Considering that one is the owner and heir of one's actions (kamma);

4. Frequent reflection on it (in the following way):

   Thus one should consider: "Being angry with another person, what can you do to him? Can you destroy his virtue and his other good qualities? Have you not come to your present state by your own actions, and will also go hence according to your own actions? Anger towards another is just as if someone wishing to hit another person takes hold of glowing coals, or a heated iron-rod, or of excrement. And, in the same way, if the other person is angry with you, what can he do to you? Can he destroy your virtue and your other good qualities? He too has come to his present state by his own actions and will go hence according to his own actions. Like an unaccepted gift or like a handful of dirt thrown against the wind, his anger will fall back on his own head."

5. Noble friendship;

6. Suitable conversation.

Commentary to Satipatthana Sutta

These things, too are helpful in conquering ill-will:

Rapture, of the factors of absorption (jhananga);
Faith, of the spiritual faculties (indriya);
Rapture and equanimity, of the factors of enlightenment (bojjhanga).

C. Simile

If there is a pot of water heated on the fire, the water seething and boiling, a man with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by ill-will, overpowered by ill-will, one cannot properly see the escape from the ill-will which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, not to speak of those not memorized.

SN 46:55

3. Sloth and Torpor

A. Nourishment of Sloth and Torpor

There arises listlessness, lassitude, lazy stretching of the body, drowsiness after meals, mental sluggishness; frequently giving unwise attention to it -- this is the nourishment for the arising of sloth and torpor that have not yet arisen and for the increase and strengthening of sloth and torpor that have already arisen.

SN 46:51

B. Denourishing of Sloth and Torpor

There is the element of rousing one's energy, the element of exertion, the element of continuous exertion; frequently giving wise attention to it -- this is the denourishing of the arising of sloth and torpor that have not yet arisen and of the increase and strengthening of sloth and torpor that have already arisen.

SN 46:51

"May nothing remain but skin and sinews and bones; may flesh and blood dry up in the body! Not before having achieved what can be achieved by manly strength, manly energy, manly exertion shall my energy subside!"

MN 70

Six things are conducive to the abandonment of sloth and torpor:

1. Knowing that overeating is a cause of it;
2. Changing the bodily posture;
3. Thinking of the perception of light;
4. Staying in the open air;
5. Noble friendship;
6. Suitable conversation.

These things too are helpful in conquering sloth and torpor:

1. The recollection of Death

To-day the effort should be made,

Who knows if tomorrow Death will come?

MN 131

2. Perceiving the suffering in impermanence

In a monk who is accustomed to see the suffering in impermanence and who is frequently engaged in this contemplation, there will be established in him such a keen sense of the danger of laziness, idleness, lassitude, indolence and thoughtlessness, as if he were threatened by a murderer with drawn sword.

AN 7:46

3. Sympathetic joy

Cultivate the meditation on sympathetic joy! For by cultivating it, listlessness will disappear.

MN 62

Applied thought, of the factors of absorptions (jhananga);

Energy, of the spiritual faculties (indriya);

Investigation of reality, energy and rapture, of the factors of enlightenment (bojjhanga).

When the mind is sluggish, it is not the proper time for cultivating the following factors of enlightenment: tranquillity, concentration and equanimity, because a sluggish mind can hardly be aroused by them.

When the mind is sluggish, it is the proper time for cultivating the following factors of enlightenment: investigation of reality, energy and rapture, because a sluggish mind can easily be aroused by them.

SN 46:53

4. Contemplation of the spiritual journey

"I have to tread that path which the Buddhas, the Paccekabuddhas and the Great Disciples have gone; but by an indolent person that path cannot be trodden."

Vism. IV,55

5. Contemplation of the Master's greatness

"Full application of energy was praised by my Master, and he is unsurpassed in his injunctions and a great help to us. He is honoured by practising his Dhamma, not otherwise."
Ibid.

6. Contemplation on the greatness of the Heritage

"I have to take possession of the Great Heritage, called the Good Dhamma. But one who is indolent cannot take possession of it."
Ibid.

7. How to stimulate the mind

How does one stimulate the mind at a time when it needs stimulation? If due to slowness in the application of wisdom or due to non-attainment of the happiness of tranquillity, one's mind is dull, then one should rouse it through reflecting on the eight stirring objects. These eight are: birth, decay, disease and death; the suffering in the worlds of misery; the suffering of the past rooted in the round of existence; the suffering of the future rooted in the round of existence; the suffering of the present rooted in the search for food.

Vism. IV,63

8. How to overcome sleepiness

Once the Exalted One spoke to the Venerable Maha-Moggallana thus: "Are you drowsy, Moggallana? Are you drowsy, Moggallana?" -- "Yes, venerable sir."

(1) "Well then, Moggallana, at whatever thought torpor has befallen you, to that thought you should not give attention, you should not dwell on it frequently. Then it is possible that, by so doing, torpor will disappear.

(2) "But if, by so doing, that torpor does not disappear, you should think and reflect within your mind about the Dhamma as you have heard and learnt it, and you should mentally review it. Then it is possible that, by so doing, torpor will disappear.

(3) "But if, by so doing, that torpor does not disappear, you should learn by heart the Dhamma in its fullness, as you have heard and learnt it. Then it is possible ...

(4) "But if, by so doing, that torpor does not disappear, you should shake your ears, and rub your limbs with the palm of your hand. Then it is possible ...

(5) "But if, by so doing, that torpor does not disappear, you should get up from your seat, and after washing your eyes with water, you should look around in all directions and look upwards to the stars in the sky. Then it is possible ...

(6) "But if, by so doing, that torpor does not disappear, you should firmly establish the (inner) perception of light: as it is by day, so also by night; as it is by night, so also by day. Thus with a mind clear and unobstructed, you should develop a consciousness which is full of brightness. Then it is possible ...

(7) "But if, by so doing, that torpor does not disappear, you

should, conscious of that which is before and behind, walk up and down, with your senses turned inwards, with your mind not going outwards. Then it is possible ...

(8) "But if, by so doing, that torpor does not disappear, you may lie down on your right side, taking up the lion's posture, covering foot with foot -- mindful, clearly conscious, keeping in mind the thought of rising. Having awakened again, you should quickly rise, thinking: 'I won't indulge in the enjoyment of lying down and reclining, in the enjoyment of sleep!'

"Thus, Moggallana, you should train yourself!"

AN 7:58

9. The five threatening dangers

If, monks, a monk perceives these five threatening dangers, it is enough for him to live heedful, zealous, with a heart resolute to achieve the unachieved, to attain the unattained, to realize the unrealized. Which are these five dangers?

(1) Here, monks, a monk reflects thus: "I am now young, a youth, young in age, black-haired, in the prime of youth, in the first phase of life. But a time will come when this body will be in the grip of old age. But one who is overpowered by old age cannot easily contemplate on the Teachings of the Buddha; it is not easy for him to live in the wilderness or a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, prior to that, let me muster my energy for achieving the unachieved, for attaining the unattained, for realizing the unrealized, so that, in the possession of that state, I shall live happily even in old age."

(2) And further, monks, a monk reflects thus: "I am now free from sickness, free from disease, my digestive power functions smoothly, my constitution is not too cool and not too hot, it is balanced and fit

for making effort. But a time will come when this body will be in the grip of sickness. And one who is sick cannot easily contemplate upon the Teachings of the Buddha; it is not easy for him, to live in the wilderness or a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, prior to that, let me muster my energy for achieving the unachieved, for attaining the unattained, for realizing the unrealized, so that, in the possession of that state, I shall live happily even in sickness."

(3) And further, monks, a monk reflects thus: "Now there is an abundance of food, good harvests, easily obtainable is a meal of alms, it is easy to live on collected food and offerings. But a time will come when there will be a famine, a bad harvest, difficult to obtain will be a meal of alms, it will be difficult to live on collected food and offerings. And in a famine people migrate to places where food is ample, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddha. Before this undesirable condition, so unpleasant and disagreeable, approaches me, prior to that, let me muster my energy for achieving the unachieved, for attaining the unattained, for realizing the unrealized, so that, in the possession of that state, I shall live happily even in a famine."

(4) And further, monks, a monk reflects thus: "Now people live in concord and amity, in friendly fellowship as mingled milk and water and look at each other with friendly eyes. But there will come a time of danger, of unrest among the jungle tribes when the country people mount their carts and drive away and fear-stricken people move to a place of safety, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddha. Before this undesirable condition, so unpleasant and disagreeable, approaches me, prior to that, let me muster my energy for achieving the unachieved, for attaining the unattained, for realizing the unrealized, so that, in the possession of that state, I shall live happily even in time of danger."

(5) And further, monks, a monk reflects thus: "Now the

Congregation of Monks lives in concord and amity, without quarrel, lives happily under one teaching. But a time will come when there will be a split in the Congregation. And when the Congregation is split, one cannot easily contemplate upon the Teachings of the Buddha; it is not easy to live in the wilderness or a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, prior to that, let me muster my energy for achieving the unachieved, for attaining the unattained, for realizing the unrealized, so that, in the possession of that state, I shall live happily even when the Congregation is split." [*]

AN 5:78

* [This Discourse is one of the seven canonical texts recommended by the emperor Asoka in the Second Bhairat Rock Edict; "Reverend Sirs, these passages of the Law, to wit:--...'Fears of what may happen (anagata-bhayani)...., spoken by the Venerable Buddha, -- these, Reverend Sirs, I desire that many monks and nuns should frequently hear and meditate: and that likewise the laity, male and female, should do the same. (Vincent A. Smith, Asoka. 3rd ed., p. 54).]

C. Simile

If there is a pot of water, covered with moss and water plants, then a man with a normal faculty of sight looking into it could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by sloth and torpor, overpowered by sloth and torpor, one cannot properly see the escape from sloth and torpor that have arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, not to speak of those not memorized.

SN 46:55

4. Restlessness and Remorse

A. Nourishment of Restlessness and Remorse

There is unrest of mind; frequently giving unwise attention to it -- that is the nourishment for the arising of restlessness and remorse that have not yet arisen, and for the increase and strengthening of restlessness and remorse that have already arisen.

SN 46:51

B. Denourishing of Restlessness and Remorse

There is quietude of mind; frequently giving wise attention to it -- that is the denourishing of the arising of restlessness and remorse that have not yet arisen, and of the increase and strengthening of restlessness and remorse that have already arisen.

SN 46:51

Six things are conducive to the abandonment of restlessness and remorse:

1. Knowledge of the Buddhist scriptures (Doctrine and Discipline);
2. Asking questions about them;
3. Familiarity with the Vinaya (the Code of Monastic Discipline, and for lay followers, with the principles of moral conduct);
4. Association with those mature in age and experience, who possess dignity, restraint and calm;
5. Noble friendship;
6. Suitable conversation.

These things, too are helpful in conquering restlessness and

remorse:

Rapture, of the factors of absorption (jhananga);

Concentration, of the spiritual faculties (indriya);

Tranquillity, concentration and equanimity, of the factors of enlightenment (bojjhanga).

When the mind is restless it is not the proper time for cultivating the following factors of enlightenment: investigation of the doctrine, energy and rapture, because an agitated mind can hardly be quietened by them.

When the mind is restless, it is the proper time for cultivating the following factors of enlightenment: tranquillity, concentration and equanimity, because an agitated mind can easily be quietened by them.

C. Simile

If there is water in a pot, stirred by the wind, agitated, swaying and producing waves, a man with a normal faculty of sight could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by restlessness and remorse, overpowered by restlessness and remorse, one cannot properly see the escape from restlessness and remorse that have arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, not to speak of those not memorized.

SN 46:55

5. Doubt

A. Nourishment of Doubt

There are things causing doubt; frequently giving unwise attention to them -- that is the nourishment for the arising of doubt that has not yet arisen, and for the increase and strengthening of doubt that has already arisen.

SN 46:51

B. Denourishing of Doubt

There are things which are wholesome or unwholesome, blameless or blameworthy, noble or low, and (other) contrasts of dark and bright; frequently giving wise attention to them -- that is the denourishing of the arising of doubt that has not yet arisen, and of the increase and strengthening of doubt that has already arisen.

Of the six things conducive to the abandonment of doubt, the first three and the last two are identical with those given for restlessness and remorse. The fourth is as follows:

Firm conviction concerning the Buddha, Dhamma and Sangha.

In addition, the following are helpful in conquering Doubt:

Reflection, of the factors of absorption (jhananga);

Wisdom, of the spiritual faculties (indriya);

Investigation of reality, of the factors of enlightenment

(bojjhanga).

C. Simile

If there is a pot of water which is turbid, stirred up and muddy, and this pot is put into a dark place, then a man with a normal faculty of sight could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by doubt, overpowered by doubt, then one cannot properly see the escape from doubt which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, not to speak of those not memorized.

SN 46:55

NOTES ~~~~~ 1. The word //indriya// is derived from the Vedic god Indra, the ruler of the gods in the ancient pan Hence the word suggests the idea of dominance or control. 2. See Selected Te Section 5. 3. Don Quixote fights "commending himself to God and his mistre he feels himself as an instrument of Dulcinea who infuses valour into his arms. "She t she is victorious in me and I live and breathe in her, receive life and being itse from her." He thus belongs to the large band of those who sustain their faith by the lo feminine being and his Dulcinea corresponds to the Virgin Mary of the Catholic the Tara and Prajnaparamita of Mahayana Buddhism. 4. //Zen in English Literature//, 1948, p.199. 5. //Ibid.//, p.201. 6. See //Visuddhimagga//, IV,45-49. 7. Faith lends itself to emotional excitement; vigour to the exciteme of doing things and wanting to do more; wisdom to the excitement of discovery. //Visuddhimagga//, IV,49 9. //Majjhima Nikaya//, i,57. 10. The commentary t this passage should be consulted. It has been translated in Bhikkhu Soma, //The Way Mindfulness//, 1949, pp.18-31. 11. //Samyutta Nikaya//, iii,13; //Visuddhimagg XIV,7. 12. E.g. //Abhidharmakosha//, vi, pp.142-144. 13. //Trimshika// by Vasubandhu, ed. S. Levi, 1925-26. 14. Sec. 16; commentary in //Atthasalini//, PTS, (=Asl.), pp.147-49. 15. //Indriya//. //Asl.// 122: "Through overwhelming ignora it is a 'dominant' in the sense of 'dominant influence'; or it is a 'dominant' becau by exercising discernment (//dassana//) it dominates (associated //dharmas//)." //Asl.// 123: "As a clever surgeon knows which foods are suitable and which are not, s when it arises, understands dharmas as wholesome or unwholesome, serviceable unserviceable, low or exalted, dark or bright, similar or dissimilar." Similarly //Abhidharmakosha//, I,3; II,154. 17. Dharma: the four holy Truths (//Asl.//). 18 //Vebhabya; aniccadinam vibhavana-bhava-vasena//. Or "a critical attitude"? 1 "examination." 20. Or "breadth." Wisdom is rich and abundant, or massive. 2 //Medha//; also "mental power." "As lightning destroys even stone-pillars, so wisdom s defilements; alternatively, it is able to grasp and bear in mind." 22. //Milindapanha//, I,61: "It is like a lamp which a man would take into a dark house. It w dispel the darkness, would illuminate, shed light, and make the forms in the house sta out clearly." 23. Because it gives delight, is worthy of respect (or "variegated"), hard to get and hard to manifest, incomparable and a source of enjoym illustrious beings. 24. //Milindapanha//, as translated in my Buddhist Scriptures, 151-52 (see Appendix, Ia). 25. //Asl.// 123: "This penetration is unfaltering (//akkhalita//), like the penetration of an arrow shot by a skilled archer." 26. //Visuddhimagga//, XIV, 7. //Dhammasabhava-pativedhalakkhana panna; dhammana sabhavapaticchadaka-mohandhakara-viddhamsanarasa//. 27. A full translation of th been published, as Wheel No. 21, under the title //The Removal of Distracting Thoug

(Vitakka-santhana Sutta)//. With the Commentary and Marginal Notes, translated by S
Buddhist Publication Society, Kandy. 28. //Sotapattiyangani//: The four are:
unshakable faith in the Buddha, Dhamma and Sangha; and perfect morality. 2
//Sammappadhana//: the effort of avoiding or overcoming evil and unsalutary states, a
developing and maintaining good and salutary states. 30. //Satipatthana//:
mindfulness as to body, feelings, state of mind and mind-objects. 31. //Jhana
32. The truths of suffering, its origin, its cessation and the way to its cessation.
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dominant at the height of its particular function, while the other four are concom
and are supporting the dominant function. But the faculty of wisdom is the highest in
among the five. 33. That is, of his having attained Arahantship.

NOTES

1. The word //indriya// is derived from the Vedic god Indra, the ruler of the gods in the ancient pantheon. Hence the word suggests the idea of dominance or control.

2. See Selected Texts below, Section 5.

3. Don Quixote fights "commending himself to God and his mistress" and he feels himself as an instrument of Dulcinea who infuses valour into his arms. "She fights in me, she is victorious in me and I live and breathe in her, receive life and being itself from her." He thus belongs to the large band of those who sustain their faith by the love of a feminine being and his Dulcinea corresponds to the Virgin Mary of the Catholics and to the Tara and Prajnaparamita of Mahayana Buddhism.

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7. Faith lends itself to emotional excitement; vigour to the excitement of doing things and wanting to do more; wisdom to the excitement of discovery.

8. //Visuddhimagga//, IV,49

9. //Majjhima Nikaya//, i,57.

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13. //Trimshika// by Vasubandhu, ed. S. Levi, 1925-26.

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19. Or "examination."

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30. //Satipatthana//: mindfulness as to body, feelings, state of mind and mind-objects.

31. //Jhana//.

32. The truths of suffering, its origin, its cessation and the way to its cessation. The Commentary says that, in the field ascribed here to each faculty, the respective faculty is dominant at the height of its particular function, while the

other four are concomitant and are supporting the dominant function. But the faculty of wisdom is the highest in rank among the five.

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NOTES
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[1] The repetition of the phrases 'contemplating the body in the body', 'feelings in feelings', etc. is meant to impress upon the meditator the importance of remaining aware whether, in the sustained attention directed upon a single chosen object, one is still keeping to it, and has not strayed into the field of another contemplation. For instance, when contemplating any bodily process, a meditator may unwittingly be side-tracked into a consideration of his //feelings// connected with that bodily process. He should then be clearly aware that he has left his original subject, and is engaged in the contemplation of feeling.

[2] Mind (Pali //citta//, also consciousness or //vinnana//) in this connection means the states of mind or units in the stream of mind of momentary duration. Mental objects, //dhamma//, are the mental contents or factors of consciousness making up the single states of mind.

[3] Literally, "setting up mindfulness in front."

[4] 'Internally': contemplating his own breathing; 'externally': contemplating another's breathing; 'internally and externally': contemplating one's own and another's breathing, alternately, with uninterrupted attention. In the beginning one pays attention to one's own breathing only, and it is only in advanced stages that for the sake of practising insight, one by inference at times pays attention also to another person's process of breathing.

[5] The origination factors (//samudaya-dhamma//), that is, the conditions of the origination of the breath-body; these are: the body in its entirety, nasal aperture and mind.

[6] The conditions of the dissolution of the breath-body are: the
~~~~~

destruction of the body and of the nasal aperture, and the ceasing of mental activity.

[7] The contemplation of both, alternately.

[8] That is, only impersonal bodily processes exist, without a self, soul, spirit or abiding essence or substance. The corresponding phrase in the following contemplations should be understood accordingly.

[9] Detached from craving and wrong view.

[10] All contemplations of the body, excepting the preceding one, have as factors of origination: ignorance, craving, kamma, food, and the general characteristic of originating; the factors of dissolution are: disappearance of ignorance, craving, kamma, food, and the general characteristic of dissolving.

[11] The so-called 'elements' are the primary qualities of matter, explained by Buddhist tradition as solidity (earth), adhesion (water), caloricity (fire) and motion (wind or air).

[12] The factors of origination are here: ignorance, craving, kamma, and sense-impression, and the general characteristic of originating; the factors of dissolution are: the disappearance of the four, and the general characteristic of dissolving.

[13] This refers to a rigid and indolent state of mind.

[14] This refers to a restless mind.

[15] The consciousness of the meditative absorptions of the fine-corporeal and uncorporeal sphere (//rupa-arupa-jhana//).

[16] The ordinary consciousness of the sensuous state of existence (//kamavacara//).

[17] The consciousness of the sensuous state of existence, having

other mental states superior to it.

[18] The consciousness of the fine-corporeal and the uncorporeal spheres, having no mundane mental state superior to it.

[19] Temporarily freed from the defilements either through the methodical practice of insight (//vipassana//) freeing from single evil states by force of their opposites, or through the meditative absorptions (//jhana//).

[20] The factors of origination consist here of ignorance, craving, kamma, body-and-mind (//nama-rupa//), and the general characteristic of originating; the factors of dissolution are: the disappearance of ignorance, etc., and the general characteristic of dissolving.

[21] The factors of origination are here the conditions which produce the hindrances, such as wrong reflection, etc., the factors of dissolution are the conditions which remove the hindrances, e.g. right reflection.

[22] These five groups or aggregates constitute the so-called personality. By making them objects of clinging, existence, in the form of repeated births and deaths, is perpetuated.

[23] The origination-and-dissolution factors of the five aggregates: for material form, the same as for the postures (Note 10); for feeling, the same as for the contemplation of feeling (Note 12); for perception and formations, the same as for feeling (Note 12); for consciousness, the same as for the contemplation of consciousness (Note 20).

[24] The usual enumeration of the ten principal fetters (//samyojana//), as given in the Discourse Collection (Sutta Pitaka), is as follows: (1) self-illusion, (2) skepticism, (3) attachment to rules and rituals, (4) sensual lust, (5) ill-will, (6) craving for fine-corporeal existence, (7) craving for incorporeal existence, (8) conceit, (9) restlessness, (10)

ignorance.

[25] Origination factors of the ten physical sense-bases are ignorance, craving, kamma, food, and the general characteristic of originating; dissolution factors: the general characteristic of dissolving and the disappearance of ignorance, etc. The origination-and-dissolution factors of the mind-base are the same as those of feeling (Note 12).

[26] Just the conditions conducive to the origination and dissolution of the factors of enlightenment comprise the origination-and-dissolution factors here.

[27] The origination-and-dissolution factors of the truths should be understood as the arising and passing of suffering, craving, and the path; the truth of cessation is not to be included in this contemplation since it has neither origination nor dissolution.

[28] That is, the non-returning to the world of sensuality. This is the last stage before the attainment of the final goal of Arahantship.

Further Sources of Information

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2. //The Heart of Buddhist Meditation//. Nyanaponika Thera. Buddhist Publication Society, Kandy.

3. //Visuddhimagga//. //The Path of Purification//. Trans. by Bhikkhu Nanamoli. Buddhist Publication Society, Kandy.

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5. //Setting-up of Mindfulness// (//Mahasatipatthana-Sutta//), Dialogues of the Buddha, trans. by Prof. T.W. Rhys Davids; third edition; P.T.S., 1951, Vol. II, pp.322-346.

6. //Discourse on the Applications of Mindfulness (Satipatthana-Sutta), The Middle Length Sayings//. No.10; trans. by I.B. Horner, P.T.S., Vol, I. pp.70-82.

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SELFLESSNESS

The Not-self Strategy

Phra Geoff Thanissaro

Books on Buddhism often state that the Buddha's most basic metaphysical tenet is that there is no soul or self. However, a survey of the discourses in the Pali Canon the earliest extant record of the Buddha's teachings suggests that the Buddha taught the anatta or not-self doctrine, not as a metaphysical assertion, but as a strategy for gaining release from suffering: If one uses the concept of not-self to dis-identify oneself from all phenomena, one goes beyond the reach of all suffering & stress. As for what lies beyond suffering & stress, the Canon states that although it may be experienced, it lies beyond the range of description, and thus such descriptions as "self" or "not-self" would not apply.

The evidence for this reading of the Canon centres around four points:

1. The one passage where the Buddha is asked point-blank to take a position on the ontological question of whether or not there is a self, he refuses to answer.
2. The passages which state most categorically that there is no self are qualified in such a way that they cover all of describable reality, but not all of reality which may be experienced.
3. Views that there is no self are ranked with views that that there is a self as a "fetter of views" which a person aiming at release from suffering would do well to avoid.
4. The person who has attained the goal of release views reality in such a way that all views even such basic notions as self & no-self, true & false can have no hold power over the mind.

What follows is a selection of relevant passages from the Canon. They are offered with the caveat that in ultimate terms nothing conclusive can be proved by quoting the texts. Scholars have

offered arguments for throwing doubt on almost everything in the Canon either by offering new translations for crucial terms, or by questioning the authenticity of almost every passage it contains and so the only true test for any interpretation is to put it into practice and see where it leads in terms of gaining release for the mind.

1. Compare the following two dialogues.

> Having taken a seat to one side, Vacchagotta the wanderer said to the Master,
> 'Now then, Venerable Gotama, is there a self?'
> When this was said, the Master was silent.
> 'Then is there no self?' For a second time the Master was silent.
> Then Vacchagotta the wanderer got up from his seat and left.
> Then, not long after Vacchagotta the wanderer had left, the Venerable Ananda said to the Master, 'Why, sir, did the Master not answer when asked a question asked by Vacchagotta the wanderer?'
> 'Ananda, if I, being asked by Vacchagotta the wanderer if there is a self, were to answer that there is a self, that would be conforming with those priests & contemplatives who are exponents of eternalism (i.e. the view that there is an eternal soul). And if I... were to answer that there is no self, that would be conforming with those priests & contemplatives who are exponents of annihilationism (i.e. that death is the annihilation of experience). If I... were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?

'No, Lord.'

'And if I... were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: "Does the self which I used to have, now not exist?"'

S xliv.10

Mogharaja:

In what way does one view the world
so that the King of Death does not see one?

The Buddha:

Having removed any view
in terms of self,
always mindful, Mogharaja,
view the world as void.
This way one is above & beyond death.
This is the way one views the world
so that the King of Death does not see one.

Sn v.16

The first passage is one of the most controversial in the Canon. Those who hold that the Buddha took a position one way or the other on the question of whether or not there is a self have to explain the Buddha's silence away, and usually do so by focusing on the his final statement to Ananda. If someone else more spiritually mature than Vacchagotta had asked the question, they say, the Buddha would have revealed his true position.

This interpretation, though, ignores the Buddha's first two sentences to Ananda: No matter who asks the question, to say that there is or is not a self would be to fall into one of the two philosophical positions which the Buddha avoided throughout his

career. As for his third sentence, he was concerned not to contradict "the arising of knowledge that all phenomena are not-self" not because he felt that this knowledge alone was metaphysically correct, but because he saw that its arising could be liberating. (We will deal further with the content of this knowledge below in Point 2.)

This point is borne out if we make a comparison with the second passage. The fundamental difference between the two dialogues lies in the questions asked: In the first, Vacchagotta asks the Buddha to take a position on the question of whether or not there is a self, and the Buddha remains silent. In the second, Mogharaja asks for a way to view the world so that one can go beyond death, and the Buddha speaks, teaching him to view the world without reference to the notion of self. This suggests that, instead of being an assertion that there is no self, the teaching on not-self is more a technique of perception aimed at leading beyond death to Nibbana a way of perceiving things with no self-identification, no sense that 'I am', no attachment to 'I' or 'mine' involved.

Thus it would seem most honest to take the first dialogue at face value, and to say that the question of whether or not there is a self is one on which the Buddha did not take a position, regardless of whether he was talking to a spiritually confused person like Vacchagotta, or a more advanced person like Ananda. For him, the doctrine of not-self is a technique or strategy for liberation, and not a metaphysical or ontological position.

2. The following two passages, taken together, are often offered as

the strongest proof that the Buddha denied the existence of a self in the most uncertain terms. Notice, however, how the terms "world" & "All" are defined.

Ananda: It is said that the world is void, the world is void, venerable sir. In what respect is it said that the world is void?

The Buddha: Insofar as it is void of a self or of anything pertaining to a self: Thus it is said that the world is void.

And what is void of a self or of anything pertaining to a self?

The eye is void of a self or of anything pertaining to a self.

Forms... Visual consciousness... Visual contact is void of a self or of anything pertaining to a self.

The ear....

The nose....

The tongue....

The body....

The intellect is void of a self or of anything pertaining to a self. Ideas...Mental consciousness... Mental contact is void of a self or of anything pertaining to a self.

Thus it is said that the world is void.

S.xxxv.85

What is the All? Simply the eye & forms, ear & sounds, nose & odours, tongue & flavours, body & tactile sensations, intellect & ideas. This, monks, is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range.

S xxxv.23

Now, if the six senses & their objects sometimes called the six spheres of contact constitute the world or the All, is there anything beyond them?

MahaKotthita: With the remainderless stopping & fading of the six spheres of contact (vision, hearing, smell, taste, touch, & intellection) is it the case that there is anything else?
Sariputta: Do not say that, my friend.
MahaKotthita: With the remainderless stopping & fading of the six spheres of contact, is it the case that there is not anything else?
Sariputta: Do not say that, my friend.
MahaKotthita: ...is it the case that there both is & is not anything else?
Sariputta: Do not say that, my friend.
MahaKotthita: ...is it the case that there neither is nor is not anything else?
Sariputta: Do not say that, my friend.
MahaKotthita: Being asked... if there is anything else, you say 'Do not say that, my friend'. Being asked... if there is not anything else... if there both is & is not anything else... if there neither is nor is not anything else, you say, 'Do not say that, my friend'. Now, how is the meaning of this statement to be understood?

Sariputta: Saying... is it the case that there is anything else... is it the case that there is not anything else... is

> it the case that there both is & is not anything else... is it the case the there neither is nor is not anything else, one is differentiating non-differentiation. However far the six spheres of contact go, that is how far differentiation goes. However far differentiation goes, that is how far the six spheres of contact go. With the remainderless fading & stopping of the six spheres of contact, there comes to be the stopping, the allaying of differentiation.
>
> A iv.173

The sphere of non-differentiation, although it may not be described, may be realised through direct experience.

> Monks, that sphere is to be realised where the eye (vision) stops and the perception (mental noting) of form fades. That sphere is to be realised where the ear stops and the perception of sound fades...where the nose stops and the perception of odour fades...where the tongue stops and the perception of flavour fades...where the body stops and the perception of tactile sensation fades...where the intellect stops and the perception of idea/phenomenon fades: That sphere is to be realised.
>
> S xxxv.116

Although this last passage indicates that there is a sphere to be experienced beyond the six sensory spheres, it should not be taken as

with all being or with the universe; (c) theories of discrete, individual souls; (d) theories of a unitary soul or identity immanent in all things. He then goes on to reject all four categories.

Another passage often quoted to the effect that the Buddha taught that there is no self is the following verse from the Dhammapada, especially the third stanza, in which the word dhamma refers both to conditioned & to unconditioned things. Notice, though, what the verse says as a whole: These insights are part of the path, and not the goal at the end of the path.

'All conditioned things are inconstant
When one sees this with discernment
And grows disenchanted with stress,
This is the path to purity.

'All conditioned things are stressful'
When one sees with discernment
And grows disenchanted with stress,
This is the path to purity.

'All dhammas are not-self'
When one sees with discernment
And grows disenchanted with stress,
This is the path to purity.
Dhp 277-79

As we will see in a passage below, the Buddha states that the meditator attains awakening by seeing the limits of all things conditioned, by seeing what lies beyond them, and clinging to neither. In the following verse, the Buddha's questioner refers to the goal as a dhamma, while the Buddha describes it as a removing or doing away of

all dhammas and thus it goes beyond "all dhammas" and any possible statement that could be made about them. Once the meditator has done this, no words being, not-being, self, not-self can apply.

Upasiva:
One who has reached the end:
Does he not exist,
Or is he for eternity free from affliction?
Please, sage, declare this to me
as this dhamma has been known by you.
The Buddha:
One who has reached the end has no criterion
By which anyone would say that
it does not exist for him.
When all dhammas are done away with
All means of speaking are done away with as well.
Sn v.6

3. Although the concept "not-self" is a useful way of disentangling oneself from the attachments & clingings which lead to suffering, the view that there is no self is simply one of many metaphysical or ontological views which bind one to suffering.

There is the case where an uninstructed, run-of-the-mill person... does not discern what ideas are fit for attention, or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention, and attends (instead) to ideas unfit for attention... This is how he attends inaptly: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I?

Where has this being come from? Where is it bound?'

As he attends inaptly in this way, one of six kinds of view arises in him: The view I have a self arises in him as true & established,

or the view I have no self...

or the view It is precisely because of self that I perceive self...

or the view It is precisely because of self that I perceive not-self...

or the view It is precisely because of not-self that I perceive self arises in him as true & established,

or else he has a view like this: This very self of mine the knower which is sensitive here & there to the ripening of good & bad actions is the self of mine which is constant, everlasting, eternal, not subject to change, and will endure as long as eternity.

This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the un-instructed run-of-the-mill person is not freed from birth, ageing & death, from sorrow, lamentation, pain, grief & despair. He is not freed from stress, I say.

The well-taught noble disciple...discerns what ideas are fit for attention, and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention, and attends (instead) to ideas fit for attention... He attends aptly, This is stress... This is the origin of stress... This is the stopping of stress... This is the way leading to the stopping of stress. As he attends aptly in this way, three fetters are abandoned in him: identity-view, uncertainty and adherence to precepts & practices.

4. Thus although the person on the Path must make use of Right View, he or she goes beyond all views on reaching the goal of release. For a person who has attained the goal, experience occurs with no 'subject' or 'object' superimposed on it, no constru-ing of experience or thing experienced. There is simply the experience in & of itself.

> Monks, whatever in this world with its gods, Maras & Brahmas, its generations complete with contemplatives & priests, princes & men is seen, heard, sensed, cognised, attained, sought after, pondered by the intellect: That do I know. Whatever in this world... is seen, heard, sensed, cognised, attained, sought after, pondered by the intellect: That I directly know. That is known by the Tathagata, but the Tathagata has not been obsessed with it....
>
> Thus, monks, the Tathagata, when seeing what is to be seen, does not construe an (object as) seen. He does not construe an unseen. He does not construe an (object) to-be-seen. He does not construe a seer.
>
> When hearing.... When sensing.... When cognising what is to be cognised, he does not construe an(object as) cognised. He does not construe an uncognised. He does not construe an

(object) to-be-cognised. He does not construe a cogniser.
Thus, monks, the Tathagata being such-like with regard to all phenomena that can be seen, heard, sensed & cognised is 'Such.' And I tell you: There is no other 'Such' higher or more sublime.

Whatever is seen or heard or sensed
and fastened onto as true by others,
One who is Such among those who are self-bound
would not further assume to be true or even false.
Having seen well in advance that arrow
where generations are fastened & hung
'I know, I see, that's just how it is!'
There is nothing of the Tathagata fastened.

A iv.24

A view is true or false only when one is judging how accurately it refers to something else. If one is regarding it simply as a statement, an event, in & of itself, true & false no longer apply. Thus for the Tathagata, who no longer imposes notions of subject or object on experience, and regards sights, sounds, feelings & thoughts purely in & of themselves, views are neither true nor false, but simply phenomena to be experienced. With no notion of subject, there is no grounds for "I know, I see;" with no notion of object, no grounds for, "That's just how it is." Views of true, false, self, no self, etc., thus lose all their holding power, and the mind is left

free to its Suchness: untouched, uninfluenced by anything of any sort.

That, say the wise, is a fetter,
In dependence on which
One sees others as inferior.
Sn iv.5

Whoever construes
  'equal'
  'superior' or
  'inferior',
by that he would dispute;

Whereas to one unaffected by these three,
  'equal'
  'superior'
do not occur.
Of what would the Brahman (arahant) say 'true'
  or 'false',
  disputing with whom,
he in whom 'equal' & 'unequal' are not....
As the prickly lotus
is unsmeared by water & mud,
So the sage,
  an exponent of peace,
  without greed,
  is unsmeared by sensuality & the world.

An attainer-of-wisdom
is not measured
made proud
by views or by what is thought,
for he is not altered by them.
Not by rituals is he led, nor by traditional lore,
nor with reference to dogmas.
For one dispassionate towards perception
there are no ties;
for one released by discernment,
no delusions.
Those who seize at perceptions & views
go about disputing in the world.

Sn iv.9

'Does Master Gotama have any position at all?'

'A "position", Vaccha, is something which a Tathagata has done away with. What a Tathagata sees is this: "Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception... such are mental processes... such is consciousness, such its origin, such its disappearance." Because of that, I say, a Tathagata, with the ending, fading out, stopping, renunciation & relinquishment of all construings, all excogitations, all I-making & mine-making & tendencies to conceits is, through lack of sustenance/clinging, released.'

M 72

This, monks, the Tathagata discerns. And he discerns that these standpoints, thus seized, thus held to, lead to such & such a destination, to such & such a state in the world beyond. And he discerns what surpasses this. And yet discerning that, he does not hold to it. And as he is not holding to it, unbinding (nibbuti) is experienced right within. Knowing, for what they are, the origin, ending, from feelings, the Tathagata, monks through lack of sorrow, lamentation, pain, grief & despair?'

'No, Lord.'

'...Neither do I... How do you construe this, monks: If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove, would the thought occur to you, "It's us that this person is gathering, burning or doing with as he likes"?'

'No, sir. Why is that? Because those things are not our self, and do not pertain to our self.'

'Even so, monks, whatever is not yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit. And what is not yours? Form (body) is not yours... Feeling is not yours... Perception... Mental processes... Consciousness is not yours. Let go of it. Your letting go of it will be for your long-term happiness & benefit.'

M 22

Sariputta: Friends, there is the monk who, on going to foreign lands, is questioned by learned nobles & priests, lay people & contemplatives. Learned & discriminating people say (to him), "What is your teacher's doctrine? What does he teach?" Thus asked, you should answer, "My teacher teaches the subduing of passion & desire."

"...passion & desire for what?"

"...passion & desire for physical form, feeling, perception, mental processes & consciousness."

"...seeing what danger (or drawback) does your teacher teach the subduing of passion & desire for physical form, feeling, perception, mental processes & consciousness?"

"...when a person is not free from passion, desire, love, thirst, fever & craving for physical form, etc., then from any change & alteration in that physical form, etc., there arise sorrow, lamentation, pain, grief & despair."

"...and seeing what benefit does your teacher teach the subduing of passion & desire for physical form, etc.?"

"...when a person is free from passion, desire, love, thirst, fever & craving for physical form, etc., then from any change & alteration in that physical form, etc., sorrow, lamentation, pain, grief & despair do not arise."

S xxii.2

Both formerly & now, Anuradha, it is only stress (suffering) that I describe, and the stopping of stress.

S xxii.86

I am not an authority on Zen. In fact, I'm not an authority on anything. But I am somewhat familiar with Taoism and the spirit of Zen, and I have found the document ZEN.TXT to be somewhat inaccurate and/or misleading. What follows are some excerpts and rebuttals. The original quotes are in all caps, my replies are in upper/lower case.

ZEN DOES NOT REPRESENT NIRVANA, NOR THE TAO, BUT REPRESENTS THE MEANS TO BE AT ONE WITH THOSE ENDS. ZEN IS THE METHOD OF TRAVEL, NIRVANA THE DESTINATION.

Zen may be the method of travel, but nirvana is not the destination. Nirvana is a side-effect produced by Zen, and only exists while Zen is being practiced. If nirvana is being at one with the Tao, it must also be a nameless condition... beyond definition. Therefore, believing you have achieved nirvana is deceiving yourself. Ultimately, nirvana cannot be consciously experienced at all.

VALUES, MORALS AND ETHICS DO NOT EXIST OUTSIDE OF OUR CULTURAL-EXISTENTIAL MINDS. THEY DO NOT EXIST IN REALITY AND ARE THEREFORE A FIGMENT OF OUR CULTURALLY AND EXISTENTIALLY INDOCTRINATED IMAGINATIO WE BELIEVE OR THINK VALUES EXIST WHEN IN FACT THEY DO NOT. THIS DESCRIBES THE SCHIZOPHRENIC MIND.

Sentence one: true. Sentence two: false. Values are very much a part of reality. They exist in the reality of our minds. People die for them every day.

If values were not real, we would all experience nirvana and satori without effort. (And it is as "schizophrenic" to believe real things don't exist as it is to believe imaginary things are real.)

The danger of values lies ONLY in believing that they exist anywhere OUTSIDE of your mind. You must own your values before you are free to change them.

SINCE CONFUSION, CONFLICT AND INSANITY ARE THE CONSEQUENCE OF OUR COMMITMENT TO VALUES, MORALS AND ETHICS, AND PEACE EXISTS WHEN THER IS NO CONFUSION, CONFLICT OR INSANITY PRESENT, IT CAN BE CONCLUDED THAT PEACE IS THE CONSEQUENCE OF HAVING NO VALUES, NO MORALS AND N

ETHICS.

Impossible. The author has already decided that he/she values the removal of conflict and suffering from his/her life (and/or the lives of others), and is using Zen to remove them. If one has no values, there is no reason to remove suffering and conflict from their life. Also, satori and nirvana would have no value, so there would be no reason to pursue them.

Peace comes from living your life in harmony with your values, morals and ethics... by studying them in an enlightened way and eliminating those that do not stand the test of reason. To throw away your values is to throw away the baby with the bathwater.

ZEN, AS REPRESENTED BY ENLIGHTENMENT AND SATORI, IS IN DIRECT OPPOSITION OF THE FASCISTIC/DICTATORIAL CONTROL THE SUPER-EGO HAS OVER THE MIND OF THE INDIVIDUAL AND OVER THE CULTURAL PATTERN.

How can someone who has no values define their opposite as fascistic and dictatorial? Do I hear the faint stirrings of hypocrisy here?

ZEN, BY ELIMINATING VALUE, CONSEQUENTLY ELIMINATES DESIRE.

If one pursues Zen, it is because he/she desires it. There is no other reason to pursue Zen. If one lives their life in the illusion that they have no values and desires, it is because this illusion is important to them. There is no such thing as a "desireless" existence.

"Zen"... as described in this text... only serves as a brainwashing function whose ultimate end is to convince someone that they aren't desiring and valuing the things they desire and value.

To achieve peace, one must live in harmony with ones' desires as well as their values and ethics, etc. To pretend that you can or have eliminated them from your life is schizophrenic.

THE MESSAGE IN THE BIBLICAL "BOOK OF GENESIS" AS THE KEY TO INDIVIDUAL AND SOCIAL SALVATION.

IT STATES, "DO AS YOU WILL IN THE GARDEN OF EDEN, BUT DO NOT EAT

FROM THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL." IF WE DO EAT AND THEREBY POSSESS THE KNOWLEDGE OF GOOD AND EVIL, WE WILL CONSEQUEN PSYCHOLOGICALLY SEPARATE OURSELVES FROM EDEN, TO SUFFER AND TO CA SUFFERING TO OTHERS UNTIL WE REALIZE THE ERROR WE HAVE MADE. ONCE REALIZED, WE MUST REFUSE TO PARTAKE OF THE KNOWLEDGE OF GOOD AND EV THE KNOWLEDGE OF WHICH IS THE DIRECT AND ONLY CAUSE OF HUMAN SUFFER AND CONFLICT, THEREBY REALIZING EDEN ONCE AGAIN.

So... we are being told that discriminating between good and evil is an evil thing to do.

Discrimination between "good" and "evil" is not inherently wrong... it is the belief that good and evil can be defined by objective standards (i.e. from somewhere other than our own minds) that leads to a fall from nirvana.

THERE IS BUT ONE PATH. ALL OTHERS LEAD TO FURTHER CONFUSION, CONFLICT AND INSANITY.

The above message, brought to us by an anonymous author, has also been brought to us (in one form or another) by Jim and Tammy Bakker, the Ayatollah Khomeni, Ronald Reagan, Mahatma Ghandi, and hundreds of other prophets and wise men. Will the REAL "One Way" please stand up?

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HP1 3BZ
England

(c) Amaravati Publications 1989

ISBN I 870205 05 7

Print management by
Personalised Print, Basingstoke, England
Tel. (0256) 52434

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Buddha Dhamma Sangha
Anapanasati
Happiness, Unhappiness and Nibbana

FOREWORD

The Buddha said that the greatest gift is the gift of Dhamma. This small book represents the wish of some of those fortunate enough to have received Dhamma teachings from Venerable Ajahn Sumedho to share them with others.

A certain amount of editing of the talks was felt necessary so as to translate the free form of direct speech into a more ordered printed record. This was always done judiciously and with great respect. The second section, 'Anapanasati', is in fact composed of passages from three or four different talks on the subject of mindfulness of breathing. It seemed very useful to have so much pertinent advice gathered in a single place.

It is by sincerely using the Ajahn's teachings as 'tools to reflect on the way things are' that we can begin to repay our great debt of

gratitude to him. May we all constantly do so.

The Sangha, Wat Pah Nanachat

Yesterday is a memory.
Tomorrow is the unknown.
Now is the knowing.

BUDDHA DHAMMA SANGHA

When people ask, 'What do you have to do to become a Buddhist?', we say that we take refuge in Buddha Dhamma Sangha. And to take refuge we recite a formula in the Pali language:

Buddham saranam gacchami
I go to the Buddha for refuge
Dhammam saranam gacchami
I go to the Dhamma for refuge
Sangham saranam gacchami
I go to the Sangha for refuge.

As we practise more and more and begin to realize the profundity of the Buddhist Teachings, it becomes a real joy to take these refuges, and even just their recitation inspires the mind. After twenty-two years as a monk, I still like to chant 'Buddham saranam gacchami' - in fact I like it more than I did twenty-one years ago - because then it didn't really mean anything to me, I just chanted it because I had to, because

it was part of the tradition. Merely taking refuge verbally in the Buddha doesn't mean you take refuge in anything: a parrot could be trained to say 'Buddham saranam gacchami', and it would probably be as meaningful to a parrot as it is to many Buddhists. These words are for reflection, looking at them and actually investigating what they mean: what 'refuge' means, what 'Buddha' means. When we say, 'I take refuge in the Buddha,' what do we mean by that? How can we use that so it is not just a repetition of nonsense syllables, but something that really helps to remind us, gives us direction and increases our devotion, our dedication to the path of the Buddha?

The word 'Buddha' is a lovely word - it means 'The one who knows'- and the first refuge is in Buddha as the personification of wisdom. Un-personified wisdom remains too abstract for us: we can't conceive a bodiless, soul-less wisdom, and so as wisdom always seems to have a personal quality to it, using Buddha as its symbol is very useful.

We can use the word Buddha to refer to Gotama, the founder of what is now known as Buddhism, the historical sage who attained Parinibbana1 in India 2,500 years ago, the teacher of the Four Noble Truths and the Eightfold Path, teachings from which we still benefit today. But when we take refuge in the Buddha, it doesn't mean that we take refuge in some historical prophet, but in that which is wise in the universe, in our minds, that which is not separate from us but is more real than anything we can conceive with the mind or experience through the senses. Without any Buddha-wisdom in the universe, life for any length of time would be totally impossible; it is the Buddha-wisdom that protects. We call it Buddha-wisdom, other people can call it other things if they want, these are just words. We happen to use the words of our tradition. We're not going to argue about Pali words, Sanskrit words, Hebrew, Greek, Latin, English or any other, we're just using the term Buddha-wisdom as a conventional symbol to help remind us to be wise, to be alert, to be awake.

Many forest bhikkhus in the North-East of Thailand use the word 'Buddho' as their meditation object. They use it as a kind of koan. Firstly, they calm the mind by following the inhalations and exhalations using the syllables BUD-DHO, and then begin to contemplate,

'What is Buddho, the 'one who knows'?' 'What is the knowing?'
When I used to travel around the North-East of Thailand on tudong I liked to go and stay at the monastery of Ajahn Fun. Ajahn Fun was a much-loved and deeply respected monk, the teacher of the Royal Family, and he was so popular that he was constantly receiving guests. I would sit at his kuti [hut] and hear him give the most amazing kind of Dhamma talks, all on the subject of 'Buddho'- as far as I could see, it was all that he taught. He could make it into a really profound meditation, whether for an illiterate farmer or an elegant, western-educated Thai aristocrat. The main part of his teaching was to not just mechanically repeat 'Buddho', but to reflect and investigate, to awaken the mind to really look into the 'Buddho', 'the one who knows' really investigate its beginning, its end, above and below, so that one's whole attention was stuck onto it. When one did that, 'Buddho' became something that echoed through the mind. One would investigate it, look at it, examine it before it was said and after it was said, and eventually one would start listening to it and hear beyond the sound, until one heard the silence.

A refuge is a place of safety, and so when superstitious people would come to my teacher Ajahn Chah, wanting charmed medallions or little talismans to protect them from bullets and knives, ghosts and so on, he would say, 'Why do you want things like that? The only real protection is taking refuge in the Buddha. Taking refuge in the Buddha is enough.' But their faith in Buddha usually wasn't quite as much as their faith in those silly little medallions. They wanted something made out of bronze and clay, stamped and blessed. This is what is called taking refuge in bronze and clay, taking refuge in superstition, taking refuge in that which is truly unsafe and cannot really help us.

Today in modern Britain we find that generally people are more sophisticated. They don't take refuge in magic charms, they take refuge in things like the Westminster Bank - but that is still taking refuge in something that offers no safety. Taking refuge in the Buddha, in wisdom, means that we have a place of safety. When there is wisdom, when we act wisely and live wisely, we are truly safe. The conditions around us might change. We can't guarantee what will happen to the material standard of living, or that the Westminster Bank will survive

the decade. The future remains unknown and mysterious, but in the present, by taking refuge in the Buddha we have that presence of mind now to reflect on and learn from life as we live it.

Wisdom doesn't mean having a lot of knowledge about the world; we don't have to go to university and collect information about the world to be wise. Wisdom means knowing the nature of conditions as we're experiencing them. It is not just being caught up in reacting to and absorbing into the conditions of our bodies and minds out of habit, out of fear, worry, doubt, greed and so on, but it is using that 'Buddho', that 'one who knows,' to observe that these conditions are changing. It is the knowing of that change that we call Buddha and in which we take refuge. We make no claims to Buddha as being 'me' or 'mine'. We don't say, 'I am Buddha,' but rather, 'I take refuge in Buddha.' It is a way of humbly submitting to that wisdom, being aware, being awake.

Although in one sense taking refuge is something we are doing all the time, the Pali formula we use is a reminder - because we forget, because we habitually take refuge in worry, doubt, fear, anger, greed and so on. The Buddha-image is similar; when we bow to it we don't imagine that it is anything other than a bronze image, a symbol. It is a reflection and makes us a little more aware of Buddha, of our refuge in Buddha Dhamma Sangha. The Buddha image sits in great dignity and calm, not in a trance but fully alert, with a look of wakefulness and kindness, not being caught in the changing conditions around it. Though the image is made of brass and we have these flesh-and-blood bodies and it is much more difficult for us, still it is a reminder. Some people get very puritanical about Buddha-images, but here in the West I haven't found them to be a danger. The real idols that we believe in and worship and that constantly delude us are our thoughts, views and opinions, our loves and hates, our self-conceit and pride.

The second refuge is in the Dhamma, in ultimate truth or ultimate reality. Dhamma is impersonal; we don't in any way try to personify it to make it any kind of personal deity. When we chant in Pali the verse on Dhamma, we say it is 'sanditthiko akaliko ehipassiko opanayiko paccattam veditabbo vi¤¤uhi'. As Dhamma has no personal attributes, we can't even say it is good or bad or anything that has any superlative

or comparative quality; it is beyond the dualistic conceptions of mind.

So when we describe Dhamma or give an impression of it, we do it through words such as 'sanditthiko', which means immanent, here-and-now. That brings us back into the present; we feel a sense of immediacy, of now. You may think that Dhamma is some kind of thing that is 'out there', something you have to find elsewhere, but sanditthikodhamma means that it is immanent, here-and-now.

Akalikadhamma means that Dhamma is not bound by any time condition. The word akala means timeless. Our conceptual mind can't conceive of anything that is timeless, because our conceptions and perceptions are time-based conditions, but what we can say is that Dhamma is akala, not bound by time.

Ehipassikadhamma means to come and see, to turn towards or go to the Dhamma. It means to look, to be aware. It is not that we pray to the Dhamma to come, or wait for it to tap us on the shoulder; we have to put forth effort. It is like Christ's saying, 'Knock on the door and it shall be opened.' Ehipassiko means that we have to put forward that effort, to turn towards that truth.

Opanayiko means leading inwards, towards the peace within the mind. Dhamma doesn't take us into fascination, into excitement, romance and adventure, but leads to Nibbana, to calm, to silence.

Paccattam veditabbo vi¤¤uhi means that we can only know Dhamma through direct experience. It is like the taste of honey - if someone else tastes it, we still don't know its flavour. We may know the chemical formula or be able to recite all the great poetry ever written about honey, but only when we taste it for ourselves do we really know what it is like. It is the same with Dhamma: we have to taste it, we have to know it directly.

Taking refuge in Dhamma is taking another safe refuge. It is not taking refuge in philosophy or intellectual concepts, in theories, in ideas, in doctrines or beliefs of any sort. It is not taking refuge in a belief in Dhamma, or a belief in God or in some kind of force in outer

space or something beyond or something separate, something that we have to find sometime later. The descriptions of the Dhamma keep us in the present, in the here-and-now, unbound by time. Taking refuge is an immediate immanent reflection in the mind, it is not just repeating 'Dhammam Saranam gacchami' like a parrot, thinking, 'Buddhists say this so I have to say it.' We turn towards the Dhamma, we are aware now, take refuge in Dhamma, now as an immediate action, an immediate reflection of being the Dhamma, being that very truth.

Because our conceiving mind tends always to delude us, it takes us into becoming. We think, 'I'll practise meditation so that I'll become enlightened in the future. I will take the Three Refuges in order to become a Buddhist. I want to become wise. I want to get away from suffering and ignorance and become something else.' This is the conceiving mind, the desire mind, the mind that always deludes us. Rather than constantly thinking in terms of becoming something, we take refuge in being Dhamma in the present.

The impersonality of Dhamma bothers many people, because devotional religion tends to personify everything and people coming from such traditions don't feel right if they can't have some sort of personal relationship with it. I remember one time, a French Catholic missionary came to stay in our monastery and practise meditation. He felt at something of a loss with Buddhism because he said it was like 'cold surgery', there was no personal relationship with God. One cannot have a personal relationship with Dhamma, one cannot say 'Love the Dhamma!' or 'The Dhamma loves me!'; there is no need for that. We only need a personal relationship with something we are not, like our mother, father, husband or wife, something separate from us.

We don't need to take refuge in mother or father again, someone to protect us and love us and say, 'I love you no matter what you do. Everything is going to be all right,' and pat us on the head. The Buddha-Dhamma is a very maturing refuge, it is a religious practice that is a complete sanity or maturity, in which we are no longer seeking a mother or father, because we don't need to become any' thing any more. We don't need to be loved or protected by anyone any more, because we can love and protect others, and that is all that is

important. We no longer have to ask or demand things from others, whether it is from other people or even some deity or force that we feel is separate from us and has to be prayed to and asked for guidance.

We give up all our attempts to conceive Dhamma as being this or that or anything at all, and let go of our desire to have a personal relationship with the truth. We have to be that truth, here and now. Being that truth, taking that refuge, calls for an immediate awakening, for being wise now, being Buddha, being Dhamma in the present.

The Third refuge is Sangha, which means a group. 'Sangha' may be the Bhikkhu-Sangha [the order of monks] - or the Ariya-Sangha, the group of the Noble Beings, all those who live virtuously, doing good and refraining from evil with bodily action and speech. Here, taking refuge in the Sangha with 'Sangham saranam gacchami' means we take refuge in virtue, in that which is good, virtuous, kind, compassionate and generous. We don't take refuge in those things in our minds that are mean, nasty, cruel, selfish, jealous, hateful, angry - even though admittedly that is what we often tend to do out of heedlessness, out of not reflecting, not being awake, but just reacting to conditions. Taking refuge in the Sangha means, on the conventional level, doing good and refraining from evil with bodily action and speech.

All of us have both good thoughts and intentions and bad ones. Sankharas [conditioned phenomena] are that way, some are good and some aren't, some are indifferent, some are wonderful and some are nasty. Conditions in the world are changing conditions. We can't just think the best, the most refined thoughts and feel only the best and the kindest feelings; both good and bad thoughts and feelings come and go, but we take refuge in virtue rather than in hatred. We take refuge in that in all of us that intends to do good, which is compassionate and kind and loving towards ourselves and others.

So the refuge of Sangha is a very practical refuge for day-to-day living within the human form, within this body, in relation to the bodies of other beings and the physical world that we live in. When we take this refuge we do not act in any way that causes division,

disharmony, cruelty, meanness or unkindness to any living being, including ourself, our own body and mind. This is being 'supatipanno', one who practises well.

When we are aware and mindful, when we reflect and observe, we begin to see that acting on impulses that are cruel and selfish only brings harm and misery to ourself as well as to others. It doesn't take any great powers of observation to see that. If you've met any criminals in your life, people who have acted selfishly and evilly, you'll find them constantly frightened, obsessed, paranoid, suspicious, having to drink a lot, take drugs, keep busy, do all kinds of things, because living with themselves is so horrible. Five minutes alone with themselves without any dope or drink or anything would seem to them like eternal hell, because the kammic(2) result of evil is so appalling, mentally. Even if they're never caught by the police or sent to prison, don't think they're going to get away with anything. In fact sometimes that is the kindest thing, to put them in prison and punish them; it makes them feel better. I was never a criminal, but I have managed to tell a few lies and do a few mean and nasty things in my lifetime, and the results were always unpleasant. Even today when I think of those things, it is not a pleasant memory, it is not something that I want to go to announce to everybody, not something that I feel joy when I think about.

When we are meditating we realize that we have to be completely responsible for how we live. In no way can we blame anyone else for anything at all. Before I started to meditate I used to blame people and society: 'If only my parents had been completely wise, enlightened arahants, I would be all right. If only the United Sates of America had a truly wise, compassionate government that never made any mistakes, supported me completely and appreciated me fully. If only my friends were wise and encouraging and the teachers truly wise, generous and kind. If everyone around me was perfect, if the society was perfect, if the world was wise and perfect, then I wouldn't have any of these problems. But all have failed me.'

My parents had a few flaws and they did make a few mistakes, but now when I look back on it they didn't make very many. At the time when I

was look-ing to blame others and I was desperately trying to think of the faults of my parents, I really had to work at it. My generation was very good at blaming everything on the United States, and that is a really easy one because the United States makes a lot of mistakes.

But when we meditate it means we can no longer get away with that kind of lying to ourselves. We suddenly realize that no matter what anyone else has done, or how unjust the society might be or what our parents might have been like, we can in no way spend the rest of our lives blaming anyone else - that is a complete waste of time. We have to accept complete responsibility for our life, and live it. Even if we did have miserable parents, were raised in a terrible society with no opportunities, it still doesn't matter. There is no one else to blame for our suffering now but ourselves, our own ignorance, selfishness and conceit.

In the crucifixion of Jesus we can see a brilliant example of a man in pain, stripped naked, made fun of, completely humiliated and then publicly executed in the most horrible, excruciating way, yet without blaming anyone: 'Forgive them, Lord, they know not what they do.' This is a sign of wisdom - it means that even if people are crucifying us, nailing us to the cross, scourging us, humiliating us in every way, it is our aversion, self-pity, pettiness and selfishness that is the problem, the suffering. It is not even the physical pain that is the suffering, it is the aversion. Now if Jesus Christ had said, 'Curse you for treating me like this!', he would have been just another criminal and would have been forgotten a few days later.

Reflect on this, because we tend to easily blame others for our suffering, and we can justify it because maybe other people are mistreating us or exploiting us or don't understand us or are doing dreadful things to us. We're not denying that, but we make nothing of it any more. We forgive, we let go of those memories, because taking refuge in Sangha means, here and now, doing good and refraining from doing evil with bodily action and speech.

So may you reflect on this and really see Buddha Dhamma Sangha as a refuge. Look on them as opportunities for reflection and consideration.

It is not a matter of believing in Buddha Dhamma Sangha - not a faith in concepts - but a using of symbols for mindfulness, for awakening the mind here-and-now, being here-and-now.

ANAPANASATI

We tend to overlook the ordinary. We are usually only aware of our breath when it's abnormal, like if we have asthma or when we've been running hard. But with anapanasati 3 we take our ordinary breath as the meditation object. We don't try to make the breath long or short, or control it in any way, but to simply stay with the normal inhalation and exhalation. The breath is not something that we create or imagine; it is a natural process of our bodies that continues as long as life lasts, whether we concentrate on it or not. So it is an object that is always present; we can turn to it at any time. We don't have to have any qualifications to watch our breath. We do not even need to be particularly intelligent - all we have to do is to be content with, and aware of, one inhalation and exhalation. Wisdom does not come from studying great theories and philosophies, but from observing the ordinary.

The breath lacks any exciting quality or any-thing fascinating about it, and so we can become very restless and averse to it. Our desire is always to 'get' something, to find something that will interest and absorb us without any effort on our part. If we hear some music, we don't think, 'I must concentrate on this fascinating and exciting rhythmic music' we can't stop ourselves, because the rhythm is so compelling that it pulls us in. The rhythm of our normal breathing is not interesting or compelling, it is tranquillizing, and most beings aren't used to tranquillity. Most people like the idea of peace, but find the actual experience of it disappointing or frustrating. They desire stimulation, something that will draw them into itself. With anapanasati we stay with an object that is quite neutral - we don't have any strong feelings of like or dislike for our breath - and just note the beginning of an inhalation, its middle and its end, then the beginning of an exhalation, its middle and end. The gentle rhythm of the breath, being slower than the rhythm of thought, takes us to

tranquillity; we begin to stop thinking. But we don't try to get anything from the meditation, to get samadhi or get jhana4, because when the mind is trying to achieve or attain things, rather than just being humbly content with one breath, then it doesn't slow down and become calm, and we become frustrated.

At first the mind wanders off. Once we are aware that we have wandered off the breath, then we very gently return to it. We use the attitude of being very, very patient and always willing to begin again. Our minds are not used to being held down, they have been taught to associate one thing with another and form opinions about everything. Being accustomed to using our intelligence and ability to think in clever ways, we tend to become very tense and restless when we can't do that, and when we practise anapanasati we feel resistance, a resentment to it. It is like a wild horse when it is first harnessed, getting angry with the things that bind it.

When the mind wanders we get upset and discouraged, negative and averse to the whole thing. If out of frustration, we try to force the mind to be tranquil with sheer will, we can only keep it up for a short while and then the mind is off somewhere else. So the right attitude to anapanasati is being very patient, having all the time in the world, letting go or discarding all worldly, personal or financial problems. During this time there is nothing we have to do except watch our breath.

If the mind wanders on the in-breath, then put more effort into the inhalation. If the mind wanders on the exhalation, then put more effort into that. Keep bringing it back. Always be willing to start anew. At the start of each new day, at the beginning of each inhalation, cultivate the beginner's mind, carrying nothing from the old to the new, leaving no traces, like a big bonfire.

One inhalation and the mind wanders, so we bring it back again - and that itself is a moment of mindfulness. We are training the mind like a good mother trains her child. A little child doesn't know what it is doing, it just wanders off; and if the mother gets angry with it and spanks and beats it, the child becomes terrified and neurotic. A good

mother will just leave the child, keeping an eye on it, and if it wanders she will bring it back. Having that kind of patience, we're not trying to bash away at ourselves, hating ourselves, hating our breath, hating everybody, getting upset because we can't get tranquil with anapanasati.

Sometimes we get too serious about everything, totally lacking in joy and happiness, with no sense of humour, just repressing everything. Gladden the mind, put a smile on your dial! Be relaxed and at ease, without the pressure of having to achieve anything special - nothing to attain, no big deal, nothing special. And what can you say you have done today to earn your board and keep? Just one mindful inhalation? Crazy! But that is more than most people can say of their day. We're not battling the forces of evil. If you feel averse towards anapanasati, then note that too. Don't feel it's something you have to do, but let it be a pleasure, something you really enjoy doing. When you think, 'I can't do it,, then recognize that as resistance, fear or frustration and then relax. Don't make this practice into a difficult thing, a burdensome task.

When I was first ordained I was dead serious, very grim and solemn about myself, like a dried-up old stick, and I used to get in terrible states thinking, 'I've got to... I've got to....' At those times I learned to contemplate peace. Doubts and restlessness, discontent and aversion - soon I was able to reflect on peace, saying the word over and over, hypnotizing myself to relax. The self-doubts would start coming - 'I'm getting nowhere with this, it's useless, I want to get something' - and I was able to be peaceful with that. This is one method that you can use. So when we're tense, we relax and then we resume anapanasati.

At first we feel hopelessly clumsy - like when we're learning to play the guitar. When we first start playing, our fingers are so clumsy it seems hopeless, but when we've done it for some time we gain skill and it is quite easy. We're learning to witness what's going on in our mind, so we can know when we're getting restless and tense, or when we're getting dull. We recognize that: we're not trying to convince ourselves that it's otherwise, we're fully aware of the way things are.

We sustain effort for one inhalation. If we can't do that, then we sustain it for half an inhalation at least. In this way we're not trying to become perfect all at once. We don't have to do everything just right according to some idea of how it should be, but we work with the problems that are there. If we have a scattered mind, then it's wisdom to recognize the mind that goes all over the place - that is insight. To think that we shouldn't be that way, to hate ourselves or feel discouraged because that is the way we happen to be - that is ignorance.

We don't start from where a perfect yogi is, we're not doing Iyengar(5) postures before we can bend over and touch our toes. That is the way to ruin ourselves. We may look at all the postures in the Light on Yoga book and see Iyengar wrapping his legs around his neck, in all kinds of amazing postures, but if we try to do them ourselves they'll cart us off to hospital. So we start from just trying to bend a little more from the waist, examine the pain and resistance to it, learn to stretch gradually. The same with anapanasati: we recognize the way it is now and start from there, we sustain our attention a little longer, and we begin to understand what concentration is. Don't make Superman resolutions when you're not Superman. You say, 'I'm going to sit and watch my breath all night,' and then when you fail you become angry. Set periods that you know you can do. Experiment, work with the mind until you know how to put forth effort and how to relax.

We have to learn to walk by falling down. Look at babies: I've never seen one that could walk straight away. Babies learn to walk by crawling, by holding onto things, by falling down and then pulling themselves up again. It is the same with meditation. We learn wisdom by observing ignorance, by making a mistake, reflecting and keeping going. If we think about it too much it seems hopeless. If babies thought a lot they'd never learn to walk, because when you watch a child trying to walk it seems hopeless, doesn't it? When we think about it, meditation can seem completely hopeless, but we just keep doing it. It is easy when we're full of enthusiasm, really inspired with the teacher and the teaching - but enthusiasm and inspiration are impermanent conditions, they take us to disillusionment and boredom.

When we're bored, we really have to put effort into the practice. When we're bored, we want to turn away and be reborn into something fascinating and exciting. But for insight and wisdom, we have to patiently endure through the troughs of disillusion-ment and depression. It is only in this way that we can stop reinforcing the cycles of habit, and come to understand cessation, come to know the silence and emptiness of the mind.

If we read books about not putting any effort into things, just letting everything happen in a natural, spontaneous way, then we tend to start thinking that all we have to do is lounge about - and then we lapse into a dull passive state. In my own practice, when I lapsed into dull states I came to see the importance of putting effort into physical posture. I saw that there was no point in making effort in a merely passive way. I would pull the body up straight, push out the chest and put energy into the sitting posture; or else I would do head stands or shoulder stands. Even though in the early days I didn't have a tremendous amount of energy, I still managed to do something requiring effort. I would learn to sustain it for a few seconds and then I would lose it again, but that was better than doing nothing at all.

The more we take the easy way, the path of least resistance - the more we just follow our desires, the more the mind becomes sloppy, heedless and confused. It is easy to think, easier to sit and think all the time than not to think - it is a habit we've acquired. Even the thought, 'I shouldn't think,' is just another thought. To avoid thought we have to be mindful of it, to put forth effort by watching and listening, by being attentive to the flow in our minds. Rather than thinking about our mind, we watch it. Rather than just getting caught in thoughts, we keep recognizing them. Thought is movement, it is energy, it comes and goes, it is not a permanent condition of the mind. Without evaluating or analysing, when we simply recognize thought as thought, it begins to slow down and stop. This isn't annihilation, this is allowing things to cease. It is compassion. As the habitual obsessive thinking begins to fade, great spaces we never knew were there begin to appear.

We are slowing everything down by absorbing into the natural breath, calming the kammic formations, and this is what we mean by samatha or

tranquillity: coming to a point of calm. The mind becomes malleable, supple and flexible, and the breathing can become very fine. But we only carry the samatha practice to the point of upacara samadhi [approaching concentration], we don't try to completely absorb into the object and enter jhana. At this point we are still aware of both the object and its periphery. The extreme kinds of mental agitation have diminished considerably, but we can still operate using wisdom.
With our wisdom faculty still functioning, we investigate, and this is vipassana - looking into and seeing the nature of whatever we experience: its impermanence, unsatisfactoriness and imperson-ality. Anicca, dukkha and anatta6 are not concepts we believe in, but things we can observe. We investigate the beginning of an inhalation and its ending. We observe what a beginning is, not thinking about what it is, but observing, aware with bare attention at the beginning of an inhalation and its end. The body breathes all on its own: the in-breath conditions the out-breath and the out-breath conditions the in-breath, we can't control anything. Breathing belongs to nature, it doesn't belong to us - it is not-self. When we see this we are doing vipassana.

The sort of knowledge we gain from Buddhist meditation is humbling - Ajahn Chah calls it the earth-worm knowledge - it doesn't make you arrogant, it doesn't puff you up, it doesn't make you feel that you are anything, or that you have attained anything. In worldly terms, this practice doesn't seem very important or necessary. Nobody is ever going to write a newspaper headline: 'At eight o'clock this evening Venerable Sumedho had an inhalation!, To some people, thinking about how to solve all the world's problems might seem very important, how to help all the people in the Third World, how to set the world right. Compared with these things, watching our breath seems insignificant, and most people think, 'Why waste time doing that?' People have confronted me about this, saying: 'What are you monks doing sitting there? What are you doing to help humanity? You're just selfish, you expect people to give you food while you just sit there and watch your breath. You're running away from the real world.'

But what is the real world? Who is really running away, and from what? What is there to face? We find that what people call the 'real world' is the world they believe in, the world that they are committed to or

the world that they know and are familiar with. But that world is a condition of mind. Meditation is actually confronting the real world, recognizing and acknowledging it as it really is, rather than believing in it or justifying it or trying to mentally annihilate it.

Now the real world operates on the same pattern of arising and passing as the breath. We're not theorizing about the nature of things, taking philosophical ideas from others and trying to rationalize with them, but by watching our breath we're actually observing the way nature is. When we're watching our breath we're actually watching nature; through understanding the nature of the breath, we can understand the nature of all conditioned phenomena. If we tried to understand all conditioned phenomena in their infinite variety, quality, different time span and so on, it would be too complex, our minds wouldn't be able to handle it. We have to learn from simplicity.

So with a tranquil mind we become aware of the cyclical pattern, we see that all that arises passes away. That cycle is what is called samsara, the wheel of birth and death. We observe the samsaric cycle of the breath. We inhale and then we exhale: we can't have only inhalations or only exhalations, the one conditions the other. It would be absurd to think: 'I only want to inhale. I don't want to exhale. I'm giving up exhalation. My life will be just one constant inhalation' - that would be absolutely ridiculous. If I said that to you, you'd think I was crazy; but that is what most people do.

How foolish people are when they want only to attach to excitement, pleasure, youth, beauty and vigour. 'I only want beautiful things and I'm not going to have anything to do with the ugly. I want pleasure and delight and creativity but I don't want any boredom or depression.' It is the same kind of madness as if you were to hear me saying, 'I can't stand inhalations. I'm not going to have them any more.' When we observe that attachment to beauty, sensual pleasures and love will always lead to despair, then our attitude is one of detachment. That doesn't mean annihilation or any desire to destroy, but simply letting go, non-attachment. We don't seek perfection in any part of the cycle, but see that perfection lies in the whole cycle: it includes old age, sickness and death. What arises in the uncreated reaches its peak and

then returns to the uncreated, and that is perfection.

As we start to see that all sankharas have this pattern of arising and passing away, we begin to go inwards to the unconditioned, the peace of the mind, its silence. We begin to experience su¤¤ata or emptiness, which is not oblivion or nothingness, but is a clear and vibrant stillness. We can actually turn to the emptiness rather than to the conditions of the breath and mind. Then we have a perspective on the conditions and don't just blindly react to them any more.

There is the conditioned, the unconditioned and the knowing. What is the knowing? Is it memory? Is it consciousness? Is it 'me'? I've never been able to find out, but I can be aware. In Buddhist meditation we stay with the knowing: being aware, being awake, being Buddha in the present, knowing that whatever arises passes away and is not-self.

We apply this knowing to everything, both the conditioned and the unconditioned. It is transcending - being awake rather than trying to escape - and it is all in the ordinary. We have the four normal postures of sitting, standing, walking and lying down - we don't have to stand on our heads or do back-flips or anything. We use four normal postures and the ordinary breathing, because we are moving towards that which is most ordinary, the unconditioned. Conditions are extraordinary, but the peace of the mind, the unconditioned, is so ordinary that nobody ever notices it. It is there all the time, but we don't ever notice it because we're attached to the mysterious and the fascinating. We get caught up in the things that arise and pass away, the things that stimulate and depress. We get caught up in the way things seem to be - and forget. But now we're going back to that source in meditation, to the peace, in that position of knowing. Then the world is understood for what it is, and we are no longer deluded by it.

The realization of samsara is the condition of Nibbana. As we recognize the cycles of habit and are no longer deluded by them or their qualities, we realize Nibbana. The Buddha-knowing is of just two things: the conditioned and the unconditioned. It is an immediate recognition of how things are right now, without grasping or attachment. At this moment we can be aware of the conditions of the

mind, feelings in the body, what we're seeing, hearing, tasting, touching, smelling and thinking, and also of the emptiness of the mind. The conditioned and the unconditioned are what we can realize.

So the Buddha's teaching is a very direct teaching. Our practice is not 'to become enlightened', but to be in the knowing, now.

HAPPINESS, UNHAPPINESS AND NIBBANA

The goal of buddhist meditation is Nibbana. We incline towards the peace of Nibbana and away from the complexities of the sensual realm, the endless cycles of habit. Nibbana is a goal that can be realized in this lifetime. We don't have to wait until we die to know if it's real.

The senses and the sensual world are the realm of birth and death. Take sight for instance: it's dependent on so many factors - whether it's day or night, whether or not the eyes are healthy, and so on. Yet we become very attached to the colours, shapes and forms that we perceive with the eyes, and we identify with them. Then there are the ears and sound: when we hear pleasant sounds we seek to hold onto them, and when we hear unpleasant sounds we try to turn away. With smells: we seek the pleasure of fragrances and pleasant odours, and try to get away from unpleasant ones. Also with flavours: we seek delicious tastes and try to avoid bad ones. And with touch: just how much of our lives is spent trying to escape from physical discomfort and pain, and seeking the delight of physical sensation? Finally there is thought, the discriminative consciousness. It can give us a lot of pleasure or a lot of misery.

These are the senses, the sensual world. It is the compounded world of birth and death. Its very nature is dukkha, it is imperfect and unsatisfying. You'll never find perfect happiness, contentment or peace in the sensual world; it will always bring despair and death. The sensual world is unsatisfactory, and so we only suffer from it when we expect it to satisfy us.

We suffer from the sensual world when we expect more from it than it

can possibly give: things like permanent security and happiness, permanent love and safety, hoping that our life will only be one of pleasure and have no pain in it. 'If we could only get rid of sickness and disease and conquer old age.' I remember 20 years ago in the States people had this great hope that modem science would be able to get rid of all illnesses. They'd say, 'All mental illnesses are due to chemical imbalances. If we can just find the right chemical combinations and inject them into the body, schizophrenia will disappear.' There would be no more headaches or backaches. We would gradually replace all our internal organs with nice plastic ones. I even read an article in an Australian medical journal about how they hoped to conquer old age! As the world's population keeps increasing we'd keep having more children and nobody would ever get old and die. Just think what a mess that would be!

The sensual world is unsatisfactory and that's the way it's supposed to be. When we attach to it, it takes us to despair - because attachment means that we want it to be satisfactory, we want it to satisfy us, to make us content, happy and secure. But just notice the nature of happiness how long can you stay happy? What is happiness? You may think it's how you feel when you get what you want. Someone says something you like to hear, and you feel happy. Someone does something you approve of, and you feel happy. The sun shines and you feel happy. Someone makes nice food and serves it to you, and you're happy. But how long can you stay happy? Do we always have to depend on the sun shining? In England, the weather is very changeable: the happiness about the sun shining in England is obviously very impermanent and unsatisfactory.

Unhappiness is not getting what we want: wanting it to be sunny when it's cold, wet and rainy; people doing things that we don't approve of; having food that isn't delicious and so on. Life gets boring and tedious when we're unhappy with it. So happiness and unhappiness are very dependent on getting what we want, and having to get what we don't want.

But happiness is the goal of most people's lives; in the American constitution, I think, they speak of 'the right to the pursuit of

happiness'. Get-ting what we want, what we think we deserve, be-comes our goal in life. But happiness always leads to unhappiness, because it's impermanent. How long can you really be happy? Trying to arrange, control and manipulate conditions so as to always get what we want, always hear what we want to hear, always see what we want to see, so that we never have to experience unhappiness or despair, is a hopeless task. It's impossible, isn't it? Happiness is unsatisfactory, it's dukkha. It's not something to depend on or make the goal of life. Happiness will always be disappointing because it lasts so briefly and then is succeeded by unhappiness. It is always dependent on so many other things. We feel happy when we're healthy but our human bodies are subject to rapid changes and we can lose that health very quickly. Then we feel terribly unhappy at being sick, at losing the pleasure of feeling energetic and vigorous.

Thus the goal for the Buddhist is not happiness, because we realize that happiness is unsatisfactory. The goal lies away from the sensual world. It is not rejection of the sensual world, but understanding it so well that we no longer seek it as an end in itself. We no longer expect the sensory world to satisfy us. We no longer demand that sensory consciousness be anything other than an existing condition that we can skilfully use according to time and place. We no longer attach to it, or demand that the sense impingement be always pleasant, or feel despair and sorrow when it's unpleasant. Nibbana isn't a state of blankness, a trance where you're totally wiped out. It's not nothingness or an annihilation: it's like a space. It's going into the space of your mind where you no longer attach, where you're no longer deluded by the appearance of things. You are no longer demanding anything from the sensory world. You are just recognizing it as it arises and passes away.

Being born in the human condition means that we must inevitably experience old age, sickness and death. One time a young woman came to our mona-stery in England with her baby. The baby had been badly ill for about a week with a horrible racking cough. The mother looked totally depressed and miserable. As she sat there in the reception room holding the baby, it fumed red in the face and start-ed screaming and coughing horribly. The woman said, 'Oh, Venerable Sumedho, why does he

have to suffer like this? He's never hurt anybody, he's never done anything wrong. Why? In some previous life, what did he do to have to suffer like this?'

He was suffering because he was born! If he hadn't been born, he wouldn't have to suffer. When we're born we have to expect these things. Having a human body means that we have to experience sickness, pain, old age and death. This is an important reflection. We can speculate that maybe in a previous life he liked to choke cats and dogs or something like that, and he has to pay for it in this life, but that's mere speculation and it doesn't really help. What we can know is that it's the kammic result of being born. Each one of us must inevitably experience sickness and pain, hunger, thirst, the ageing process of our bodies and death it's the law of kamma. What begins must end, what is born must die, what comes together must separate.

We're not being pessimistic about the way things are, but we're observing, so we don't expect life to be other than it is. Then we can cope with life and endure it when it's difficult, and delight when it's delightful. If we understand it, we can enjoy life without being its helpless victims. How much mis-ery there is in human existence because we expect life to be other than what it is! We have these romantic ideas that we'll meet the right person, fall in love and live happily ever after, that we'll never fight, have a wonderful relationship. But what about death! ? So you think, 'Well, maybe we'll die at the same time.' That's hope, isn't it? There's hope, and then despair when your loved one dies before you do, or runs away with the dustman or the travelling salesman.

You can learn a lot from small children, because they don't disguise their feelings, they just express what they feel in the moment; when they're miserable they start crying, and when they're happy they laugh. Some time ago I went to a layman's home. When we arrived, his young daughter was very happy to see him. Then he said to her, 'I have to take Venerable Sumedho to Sussex University to give a talk.' As we walked out of the door, the little girl fumed red in the face and began screaming in anguish, so that her father said, 'It's all right, I'll be back in an hour., But she wasn't developed to that level where she

could understand 'I'll be back in an hour.' The immediacy of separation from the loved was immediate anguish.

Notice how often in our life there is that sorrow at having to separate from something we like or someone we love, from having to leave a place we really like to be in. When you are really mindful you can see the not-wanting to separate, the sorrow. As adults, we can let go of it immediately if we know we can come back again, but it's still there. From last November to March, I travelled around the world, always arriving at airports with somebody meeting me with a 'Hello!' - and then a few days later it was 'Goodbye!' And there was always this sense of 'Come back', and I'd say 'Yes, I'll come back'... and so I've committed myself to do the same thing next year. We can't say, 'Goodbye forever' to someone we like, can we? We say, 'I'll see you again,' 'I'll phone you up,' 'I'll write you a letters or 'until next time we meet'. We have all these phrases to cover over the sense of sorrow and separation.

In meditation we're noting, just observing what sorrow really is. We're not saying that we shouldn't feel sorrow when we separate from someone we love; it's natural to feel that way, isn't it? But now, as meditators, we're beginning to witness sorrow so that we understand it, rather than trying to suppress it, pretend it's something more than it is, or just neglect it.

In England people tend to suppress sorrow when somebody dies. They try not to cry or be emotional, they don't want to make a scene, they 'keep a stiff upper lip'. Then when they start meditating they can find themselves suddenly crying over the death of someone who died fifteen years before. They didn't cry at the time, so they end up doing it fifteen years later. When someone dies, we don't want to admit the sorrow or make a scene because we think that if we cry we're weak, or it's embarrassing to others. So we tend to suppress and hold things back, not recognizing the nature of things as they really are, not recognizing our human predicament and learning from it. In meditation we're allowing the mind to open up and let the things that have been suppressed and repressed become conscious, because when things become conscious they have a way of ceasing rather than just being repressed

again. We allow things to take their course to cessation, we allow things to go away rather than just push them away.

Usually we just push certain things away from us, refusing to accept or recognize them. Whenever we feel upset or annoyed with anyone, when we're bored, or when unpleasant feelings arise, we look at the beautiful flowers or the sky, read a book, watch TV, do something. We're never fully consciously bored, fully angry. We don't recognize our despair or disappointment, because we can always run off into something else. We can always go to the refrigerator, eat cakes and sweets, listen to the stereo. It's so easy to absorb into music, away from boredom and despair into something that's exciting or interesting or calming or beautiful.

Look at how dependent we are on watching TV and reading. There are so many books now that they'll all have to be burnt - useless books everywhere, everybody's writing things without having anything worth saying. Today's not-so-pleasant film stars write their biographies and make a lot of money. Then there are the gossip columns: people get away from the boredom of their own existence, their discontent with it, the tediousness, by reading gossip about movie stars and public figures.

We've never really accepted boredom as a conscious state. As soon as it comes into the mind we start looking for something interesting, some-thing pleasant. But in meditation we're allowing boredom to be. We're allowing ourselves to be fully consciously bored, fully depressed, fed up, jealous, angry, disgusted. All the nasty unpleasant experiences of life that we have repressed out of consciousness and never really looked at, never really accepted, we begin to accept into conscious-ness - not as personality problems any more, but just out of compassion. Out of kindness and wisdom we allow things to take their natural course to cessation, rather that just keep them going round in the same old cycles of habit. If we have no way of letting things take their natural course, then we're always controlling, always caught in some dreary habit of mind. When we're jaded and depressed we're unable to appreciate the beauty of things, because we never really see them as they truly are.

I remember one experience I had in my first year of meditation in Thailand. I spent most of that year by myself in a little hut, and the first few months were really terrible all kinds of things kept coming up in my mind - obsessions and fears and terror and hatred. I'd never felt so much hatred. I'd never thought of myself as one who hated people, but during those first few months of meditation it seemed like I hated everybody. I couldn't think of anything nice about anyone, there was so much aversion coming up into consciousness. Then one afternoon I started having this strange vision - I thought I was going crazy, actually - I saw people walking off my brain. I saw my mother just walk out of my brain and into emptiness, disappear into space. Then my father and my sister followed. I actually saw these visions walking out of my head. I thought, 'I'm crazy! I've gone off!' - but it wasn't an unpleasant experience.

The next morning when I woke from sleep and looked around, I felt that everything I saw was beautiful. Everything, even the most unbeautiful detail, was beautiful. I was in a state of awe. The hut itself was a crude structure, not beautiful by anyone's standards, but it looked to me like a palace. The scrubby looking trees outside looked like a most beautiful forest. Sunbeams were streaming through the window onto a plastic dish, and the plastic dish looked beautiful! That sense of beauty stayed with me for about a week, and then reflecting on it I suddenly realized that that's the way things really are when the mind is clear. Up to that time I'd been looking through a dirty window, and over the years I'd become so used to the scum and dirt on the window that I didn't realize it was dirty, I'd thought that that's the way it was.

When we get used to looking through a dirty window everything seems grey, grimy and ugly. Meditation is a way of cleaning the window, purifying the mind, allowing things to come up into consciousness and letting them go. Then with the wisdom faculty, the Buddha-wisdom, we observe how things really are. It's not just attaching to beauty, to purity of mind, but actually understand-ing. It is wisely reflecting on the way nature operates, so that we are no longer deluded by it into creating habits for our life through ignorance.

Birth means old age, sickness and death, but that's to do with your body, it's not you. Your human body is not really yours. No matter what your particular appearance might be, whether you are healthy or sickly, whether you are beautiful or not beautiful, whether you are black or white or whatever, it's all non-self. This is what we mean by anatta, that human bodies belong to nature, that they follow the laws of nature: they are born, they grow up, they get old and they die.

Now we may understand that rationally, but emotionally there is a very strong attachment to the body. In meditation we begin to see this attach-ment. We don't take the position that we shouldn't be attached, saying: 'The problem with me is that I'm attached to my body. I shouldn't be. It's bad, isn't it? If I was a wise person I wouldn't be attached to it.' That's starting from an ideal again. It's like trying to start climbing a tree from the top saying, 'I should be at the top of the tree. I shouldn't be down here.' But as much as we'd like to think that we're at the top, we have to humbly accept that we aren't. To begin with, we have to be at the trunk of the tree, where the roots are, looking at the most coarse and ordinary things before we can start identifying with anything at the top of the tree.

This is the way of wise reflection. It's not just purifying the mind and then attaching to purity. It's not just trying to refine consciousness so that we can induce high states of concentration whenever we feel like it, because even the most refined states of sensory consciousness are unsatisfactory, they're dependent on so many other things. Nibbana is not dependent on any other condition. Conditions of any quality, be they ugly, nasty, beautiful, refined or whatever, arise and pass away - but they don't interfere with Nibbana, with the peace of the mind.

We are not inclining away from the sensory world through aversion, because if we try to anni-hilate the senses then that too becomes a habit that we blindly acquire, trying to get rid of that which we don't like. That's why we have to be very patient.

This lifetime as a human being is a lifetime of meditation. See the rest of your life as the span of meditation rather than this ten-day

retreat. You may think: 'I meditated for ten days. I thought I was enlightened but somehow when I got home I didn't feel enlightened any more. I'd like to go back and do a longer retreat where I can feel more enlightened than I did last time. It would be nice to have a higher state of consciousness.' In fact, the more refined you go the more coarse your daily life must seem. You get high, and then when you get back to the mundane daily routines of life in the city, it's even worse than before, isn't it? Having gone so high, the ordinariness of life seems much more ordinary, gross and unpleasant. The way to insight wisdom is not making preferences for refinement over coarseness, but recognizing that both refined and coarse consciousness are impermanent conditions, that they're unsatisfactory, their nature will never satisfy us, and they're anatta, they're not what we are, they're not ours.

Thus the Buddha's teaching is a very simple one. What could be more simple than 'what is born must die'? It's not some great new philosophical discovery, even illiterate tribal people know that. You don't have to study in university to know it.
When we're young we think: 'I've got so many years left of youth and happiness.' If we're beautiful we think, 'I'm going to be young and beautiful forever,' because it seems that way. If we're twenty years old, having a good time, life is wonderful and somebody says, 'You are going to die some day', we may think, 'What a depressing person. Let's not invite him again to our house.' We don't want to think about death, we want to think about how wonderful life is, how much pleasure we can get out of it.

So as meditators we reflect on getting old and dying. This is not being morbid or sick or depressing, but it's considering the whole cycle of existence; and when we know that cycle, then we are more careful about how we live. People do horrible things because they don't reflect on their deaths. They don't wisely reflect and consider, they just follow their passions and feelings of the moment, trying to get pleasure and then feeling angry and depressed when life doesn't give them what they want.

Reflect on your own life and death and the cycles of nature. Just

observe what delights and what depresses. See how we can feel very positive or very negative. Notice how we want to attach to beauty or to pleasant feelings or to inspiration. It's really nice to feel inspired, isn't it? 'Buddhism is the greatest religion of them all' or 'When I discovered the Buddha I was so happy, it's a wonderful discovery!' When we get a little bit doubtful, a little bit depressed, we go and read an inspiring book and get high. But remember, getting high is an impermanent condition, it's like getting happy, you have to keep doing it, sustaining it and after you keep doing something over and over again you no longer feel happy with it. How many sweets can you eat? At first they make you happy - and then they make you sick.

So depending on religious inspiration is not enough. If you attach to inspiration, then when you get fed up with Buddhism you'll go off and find some new thing to inspire you. It's like attaching to romance, when it disappears from the relationship you start looking for someone else to feel romantic towards. Years ago in America I met a woman who'd been married six times, and she was only about thirty-three. I said, 'You'd think you would have learned after the third or fourth time. Why do you keep getting married?' She said, 'It's the romance. I don't like the other side but I love the romance.' At least she was honest, but not terribly wise. Romance is a condition that leads to disillusionment.

Romance, inspiration, excitement, adventure, all these things rise to a peak and then condition their opposites, just as an inhalation conditions an exhalation. Just think of inhaling all the time. It's like having one romance after another, isn't it? How long can you inhale? The inhalation conditions the exhalation, both are necessary. Birth conditions death, hope conditions despair and inspiration conditions disillusionment. So when we attach to hope we're going to feel despair. When we attach to excitement it's going to take us to boredom. When we attach to romance it will take us to disillusion-ment and divorce. When we attach to life it takes us to death. So recognize that it's the attachment that causes the suffering, attaching to conditions and expecting them to be more than what they are.
So much of life for so many people seems to be waiting and hoping for something to happen, expecting and anticipating some success or

pleasure - or maybe worrying and fearing that some painful, unpleasant thing is just lying in wait. You may hope that you will meet somebody who you'll really love or have some great experience, but attaching to hope takes you to despair.

By wise reflection we begin to understand the things that create misery in our lives. We see that actually we are the creators of that misery. Through our ignorance, through our not having wisely understood the sensory world and its limitations, we have identified with all that is unsatisfactory and impermanent, the things that can only take us to despair and death. No wonder life is so depressing! It's dreary because of the attachment, because we identify and seek ourselves in all that is by nature dukkha: unsatisfactory and imperfect.

Now when we stop doing that, when we let go, that is enlightenment. We are enlightened beings, no longer attached, no longer identified with anything, no longer deluded by the sensory world. We understand the sensory world, we know how to co-exist with it. We know how to use the sensory world for compassionate action, for joyous giving. We don't demand that it be here to satisfy us any more, to make us feel secure and safe or to give us anything, because as soon as we demand it to satisfy us it takes us to despair.

When we no longer identify with the sensory world as 'me' or 'mine', and see it as anatta, then we can enjoy the senses without seeking sense-impingement or depending on it. We no longer expect conditions to be anything other than what they are, so that when they change we can patiently and peacefully endure the unpleasant side of exist-ence. We can humbly endure sickness, pain, cold, hunger, failures and criticisms. If we're not attached to the world we can adapt to change, whatever that change may be, whether it's for the better or for the worse. If we're still attached then we can't adapt very well, we're always struggling, resisting, trying to control and manipulate everything, and then feeling frustrated, frightened or depressed at what a delusive, frightening place the world is.

If you've never really contemplated the world, never taken the time to understand and know it, then it becomes a frightening place for you. It

becomes like a jungle: you don't know what's around the next tree, bush or cliff - a wild animal, a ferocious man-eating tiger, a terrible dragon or a poisonous snake.

Nibbana means getting away from the jungle. When we're inclining towards Nibbana we're moving towards the peace of the mind. Although the conditions of the mind may not be peaceful at all, the mind itself is a peaceful place. Here we are making a distinction between the mind and the conditions of mind. The conditions of mind can be happy, miserable, elated, depressed, loving or hating, worrying or fear-ridden, doubting or bored. They come and go in the mind, but the mind itself, like the space in this room, stays just at it is. The space in this room has no quality to elate or depress, does it? It is just at it is. To concentrate on the space in the room we have to withdraw our attention from the things in the room. If we concentrate on the things in the room we become happy or unhappy. We say, 'Look at that beautiful Buddha image,' or if we see something we find ugly we say, 'Oh, what a terrible disgusting thing.' We can spend our time looking at the people in the room, thinking whether we like this person or dislike that person.

We can form opinions about people being this way or that way, remember what they did in the past, speculate about what they will do in the future, seeing others as possible sources of pain or gratification to ourselves.

However, if we withdraw our attention it doesn't mean that we have to push everyone else out of the room. If we don't concentrate on or absorb into any of the conditions, then we have a perspective, because the space in the room has no quality to depress or elate. The space can contain us all, all conditions can come and go within it.

Moving inwards, we can apply this to the mind. The mind is like space, there's room in it for everything or nothing. It doesn't really matter whether it is filled or has nothing in it, because we always have a perspective once we know the space of the mind, its emptiness. Armies can come into the mind and leave, butterflies, rainclouds or nothing. All things can come and go through, without us being caught in blind

reaction, struggling resistance, control and manipulation.

So when we abide in the emptiness of our minds we're moving away - we're not getting rid of things, but no longer absorbing into conditions that exist in the present or creating any new ones. This is our practice of letting go. We let go of our identification with conditions by seeing that they are all impermanent and not-self. It is what we mean by vipassana meditation. It's really looking at, witnessing, listening, observing that whatever comes must go. Whether it's coarse or refined, good or bad, whatever comes and goes is not what we are. We're not good, we're not bad, we're not male or female, beautiful or ugly. These are changing conditions in nature, which are not-self. This is the Buddhist way to enlightenment: going towards Nibbana, inclining towards the spaciousness or emptiness of mind rather than being born and caught up in the conditions.

Now you may ask, 'Well if I'm not the conditions of mind, if I'm not a man or a woman, this or that, then what am I?, Do you want me to tell you who you are? Would you believe me if I did? What would you think if I ran out and started asking you who I am? It's like trying to see your own eyes: you can't know yourself, because you are yourself. You can only know what is not yourself - and so that solves the problem, doesn't it? If you know what is not yourself, then there is no question about what you are. If I said, 'Who am I? I'm trying to find myself,' and I started looking under the shrine, under the carpet, under the curtain, you'd think, 'Venerable Sumedho has really flipped out, he's gone crazy, he's looking for himself.' 'I'm looking for me, where am I?' is the most stupid question in the world. The problem is not who we are but our belief and identification with what we are not. That's where the suffering is, that's where we feel misery and depression and despair. It's our identity with everything that is not ourselves that is dukkha. When you identify with that which is unsatisfactory, you're going to be dissatisfied and discontented - it's obvious, isn't it?

So the path of the Buddhist is a letting go, rath-er than trying to find anything. The problem is the blind attachment, the blind identification with the appearance of the sensory world. You needn't get rid of the sensory world but learn from it, watch it, no longer

allow yourselves to be deluded by it. Keep penetrating it with Buddha-wisdom, keep using this Buddha-wisdom so that you become more at ease with being wise, rather that making yourself become wise. Just by listening, observing, being awake, being aware, the wisdom will become clear. You'll be using wisdom in regard to your body, in regard to your thoughts, feelings, memories, emotion, all of these things. You'll see and witness, allowing them to pass by and let them go.

So at this time you have nothing else to do except be wise from one moment to the next.

The End

Notes

1 The dissolution of the Five Aggregates, in common parlance the 'death', of an enlightened one.

2 From Kamma, which refers to volitional actions of body, speech and mind. All such actions give rise to appropriate results. The 'Law of Kamma' is the law of cause-and-effect, seen on the ethical plane.

3 Literally, 'mindfulness of the in-breath and the out-breath'.

4 samadhi, jhana: meditative states characterized by profound stillness of mind.

5 B. K. S. Iyengar is a well known contemporary Hatha Yogi.

6 The Pali Terms for impermanence, unsatisfactoriness and impersonality, respectively.

THE ELIMINATION OF ANGER

With two stories retold from the Buddhist texts

by
Ven. K. Piyatissa Thera

Bodhi Leaves No. 68

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KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Myra I Fox
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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The ultimate goal of Buddhism is the deathless condition of Nibbana, the sole reality. Hence, one who aspires to that state should renounce mundane pursuits and attachments, which are ephemeral, for the sake of that reality. But there are very few who are sufficiently mature to develop themselves to achieve that state in this very life. Thus the Buddha does not force the life of renunciation upon those who lack the spiritual capacity to embark upon the higher life.

Therefore, one should follow the path of mundane advantage which is twofold, namely, the advantage obtainable here in this very life and the advantage obtainable in future lives, as steps on the path to the spiritual life. Although one may enjoy the pleasures of life, one must regard one's body as an instrument with which to practice virtue for one's own and other's benefit; in short, one should live a useful life of moral integrity, a life of simplicity and paucity of wants.

As regards acquisition of wealth, the Buddha said: "One must be diligent and energetic," and as regards the safeguarding of one's wealth, "one must be mindful and economical."

It is not impossible that even the life of such a man may be somehow or other disturbed and harassed as a result of the actions of "unskillful" men. Although this might induce him to abandon his chosen path, it is at such times that one must not forget the steps to be taken for the purpose of establishing peace. According to the teaching of the Buddha this includes the reflection: "Others may be harmful, but I shall be harmless, thus should I train myself." We must not forget that the whole spirit of Buddhism is one of pacification. In the calm and placid atmosphere of the Buddha's teaching there is every chance, every possibility, of removing hatred, jealousy and violence from our mind.

It is no wonder if we, at times, in our everyday life, feel angry with somebody about something. But we should not allow this feeling to reside in our mind. We should try to curb it at the very moment it has arisen. Generally there are eight ways to curb or control our anger.

The first method is to recollect the teachings of the Buddha. On very many occasions the Buddha explained the disadvantages of an angry temper. Here is one of his admonitions:

> Suppose some bandits catch one of you and sever his body limb from limb with a two-handed saw, and if he should feel angry thereby even at that moment, he is no follower of my teaching.
>
> -- Kakacupama Sutta, Majjhima Nikaya 21

Again:

> As a log from a pyre, burnt at both ends and fouled in the middle, serves neither for firewood in the village nor for timber in the forest, so is such a wrathful man.
>
> -- Anguttara Nikaya II, 95

Further, we may consider the Buddha's advice to be found in the //Dhammapada//:

> He abused me, he beat me, he defeated me, he robbed me of my property. Whosoever harbor such thoughts will never be able to still their enmity.
>
> Never indeed is hatred stilled by hatred; it will only be stilled by non-hatred -- this is an eternal law.
>
> -- Dhp., vv. 4-5

> Do not speak harshly to anyone. Those who are harshly spoken to might retaliate against you. Angry words hurt other's feelings, even blows may overtake you in return.
>
> -- Dhp., v. 133

> Forbearance is the highest observance. Patience is the highest virtue. So the Buddhas say.
>
> -- Dhp., v. 184

Let a man remove his anger. Let him root out his pride. Let him overcome all fetters of passions. No sufferings overtake him who neither clings to mind-and-body nor claims anything of the world.

-- Dhp., v. 221

Conquer anger by non-anger. Conquer evil by good. Conquer miserliness by liberality. Conquer a liar by truthfulness.

-- Dhp., v. 223

Guard your mind against an outburst of wrong feelings. Keep your mind controlled. Renouncing evil thoughts, develop purity of mind.

-- Dhp., v. 233

If by contemplating the advice of the Buddha in this way one cannot curb his anger, then let him try the second method.

Naturally, any bad person may possess some good quality. Some men are evil in mind but speak in deceptive language or slyly perform their deeds in an unsuspecting manner. Some men are coarse only in their language but not in their mind or deeds. Some men are coarse and cruel in their deeds but neither in their speech nor in their mind. Some are soft and kind in mind, speech and deed as well.

When we feel angry with any person, we should try to find out some good in him, either in his way of thinking, or in his way of speaking or in his way of acting. If we find some redeeming quality in him, we should ponder its value and ignore his bad qualities as natural weaknesses that are to be found in everyone. Whilst we think thus, our mind will soften and we may even feel kindly towards that person. If we develop this way of thinking we will be able to curb or eliminate our anger towards him.

At times, this method may not be successful and we shall then have to try the third method. Basically, this entails reflecting thus: "He has done some wrong to me and in so doing has spoiled his mind. Then why should I spoil or impair my own mind because of his foolishness?

Sometimes I ignore support or help offered by my relatives; sometimes their tears even shed because of my activities. Being a person of such type myself, why should I not therefore ignore that foolish man's deed?

"He has done that wrong, being subject to anger, should I too follow him, making my mind subject to anger? Is it not foolish to imitate him? He harboring his hatred destroys himself internally. Why should I, on his account, destroy my reputation?

"All things are momentary. Both his mind and body are momentary too. The thoughts and the body with which the wrong was done to me are not now existing. What I call the same man now are the thoughts and physical parts which are different from the earlier ones that harmed me although belonging to the same psycho-physical process. Thus, one thought together with one mass of physical parts did me some wrong, and vanished there and then, giving place to succeeding thoughts and material parts to appear. So with which am I getting angry? WIth the vanished and disappeared thoughts and physical parts or with the thoughts and material parts which do not do any wrong now? Should I get angry with one thing which is innocent whereas another thing has done me wrong and vanished?

"The so-called 'I' is not the same for two consecutive moments. At the moment the wrong was done there was another thought and another mass of molecules which were regarded as 'I', whereas what are regarded as 'I' at the present moment are a different thought and collection of molecules, though belonging to the same process. Thus some other being did wrong to someone else and another gets angry with another. Is this not a ridiculous situation?"

If we scrutinize the exact nature of our life and its happenings in this manner, our anger might subside or vanish there and then.

There is another way, too, to eliminate upsurging anger. Suppose we think of someone who has done wrong to us. On such occasions we should remember that we suffer harm or loss as a result of our previous //kamma//. Even if others were angry with us, they could not

harm us if there were no latent force of past unwholesome //kamma// committed by us which took advantage of this opportunity to arouse our adversary. So it is I who am responsible for this harm or loss and not anybody else. And at the same time, now while I am suffering the result of past //kamma//, if I, on account of this, should get angry and do any harm to him, by that do I accumulate much more unwholesome //kamma// which would bring me correspondingly unwholesome results.

If we recall to mind this law of //kamma//, our anger may subside immediately. We can consider such a situation in another way too. We as the followers of Buddha believe that our Bodhisatta passed through incalculable numbers of lives practicing virtues before he attained Buddhahood. The Buddha related the history of some of his past lives as illustrations to teach us how he practiced these virtues. The lives of the prince Dhammapala and the ascetic Khantivadi are most illustrative and draw our attention.

At one time the Bodhisatta had been born as the son of a certain king named Mahapatapa. The child was named Culla Dhammapala. One day the Queen sat on a chair fondling her child and did not notice the King passing by. The King thought the Queen was so proud of her child as not to get up from her chair even when she saw that her lord the King passed that way. So he grew angry and immediately sent for the executioner. When he came the King ordered him to snatch the child from the Queen's arms and cut his hands, feet and head off, which he did instantly. The child, our Bodhisatta, suffered all that with extreme patience and did not grow ill-tempered or relinquish his impartial love for his cruel father, lamenting mother and the executioner. So far had he matured in the practice of forbearance and loving-kindness at that time.

At another time, our Bodhisatta was an ascetic well-known for his developed virtue of forbearance and consequently people named him Khantivadi, the preacher of forbearance. One day he visited Benares and took his lodgings at the royal pleasure grove. Meanwhile, the King passed that way with his harem and, seeing the ascetic seated under a tree, asked what virtue he was practicing, to which the ascetic replied that of forbearance. The King was a materialist who regarded

the practice of virtue to be humbug. So, hearing the words of the ascetic, he sent for the executioner and ordered him to cut off his hands and feet and questioned the ascetic as to whether he could hold to forbearance at the severing of his limbs. The ascetic did not feel ill-tempered but even at that time he lay down extending his loving-kindness and holding his forbearance undiminished. He spoke to the King in reply to the effect that his forbearance and other virtues were not in his limbs but in his mind. The King, being unsuccessful in his attempts to disturb the ascetic's feelings, grew angrier and kicked the stomach of the ascetic with his heel and went away. Meanwhile, the King's minister came over and, seeing what had happened, bowed before the dying ascetic and begged him saying: "Venerable one, none of us agreed to this cruel act of the King and we are all sorrowing over what has been done to you by that devilish man. We ask you to curse the King but not us." At this the ascetic said: "May that king who has caused my hands and feet to be cut off, as well as you, live long in happiness. Persons who practice virtues like me never get angry." Saying this, he breathed his last.

Since the Buddha in his past lives, while still imperfect like us, practiced forbearance and loving-kindness to such a high extent, why cannot we follow his example?

When we remember and think of similar noble characters of great souls, we should be able to bear any harm, unmoved by anger. Or if we consider the nature of the round of rebirths in this beginningless and infinite universe, we will be able to curb our upspringing anger. For, it is said by the Buddha: "It is not easy to find a being who has not been your mother, your father, your brother, sister, son or daughter." Hence with regard to the person whom we have now taken for our enemy, we should think: "This one now, in the past has been my mother who bore me in her womb for nine months, gave birth to me, unweariedly cleansed me of impurities, hid me in her bosom, carried me on her hip and nourished me. This one was my father in another life and spent time and energy, engaged in toilsome business, with a view to maintaining me, even sacrificing life for my sake", and so on. When we ponder over these facts, it should be expected that our arisen anger against our enemy will subside.

And further, we should reflect on the advantages of the development of mind through the practice of extending loving-kindness. For, the Buddha has expounded to us eleven advantages to be looked for from its development. What are the eleven? The person who fully develops loving-kindness sleeps happily. He wakes happily. He experiences no evil dreams. He is beloved of men. He is beloved even of non-human beings. He is protected by the gods. He can be harmed neither by fire, poison or a weapon. His mind is quickly composed. His complexion is serene. At the moment of his death he passes away unbewildered. If he can go no further along the path of realization, he will at least be reborn in the heavenly abode of the Brahma Devas.

So, by every similar and possible way should we endeavor to quench our anger and at last be able to extend our loving-kindness towards any and every being in the world.

When we are able to curb our anger and control our mind, we should extend from ourselves boundless love as far as we can imagine throughout every direction pervading and touching all living beings with loving-kindness. We should practice this meditation every day at regular times without any break. As a result of this practice, we will be able, one day, to attain to the //jhanas// or meditative absorptions, comprising four grades which entail the control of sensuality, ill-will and many other passions, bringing at the same time purity, serenity and peace of mind.

* * * * * * * *

APPENDIX:
Two Stories Retold from the Buddhist Texts

The Reviler

Once while the Blessed One stayed near Rajagaha in the Veluvana Monastery at the Squirrels' Feeding Place, there lived at Rajagha a Brahmin of the Bharadvaja clan who was later called "the Reviler." When he learned that one of his clan had gone forth from home life and had become a monk under the recluse Gotama, he was angry and displeased. And in that mood he went to see the Blessed One, and having arrived he reviled and abused him in rude and harsh speech.

Thus being spoken to, the Blessed One said: "How is it, Brahmin: do you sometimes receive visits from friends, relatives or other guests?"

"Yes, Master Gotama, I sometimes have visitors."

"When they come, do you offer to them various kinds of foods and a place for resting?"

"Yes, I sometimes do so."

"But if, Brahmin, your visitors do not accept what you offer, to whom does it then belong?"

"Well, Master Gotama, if they do not accept it, these things remain with us."

"It is just so in this case, Brahmin: you revile us who do not revile in return, you scold us who do not scold in return, you abuse us who do not abuse in return. So we do not accept it from you and hence it remains with you, it belongs to you, Brahmin."...

[The Buddha finally said:]

"Whence should wrath rise for him who void of wrath,
Holds on the even tenor of his way,
Self-tamed, serene, by highest insight free?

"Worse of the two is he who, when reviled,

Reviles again. Who doth not when reviled,
Revile again, a two-fold victory wins.
Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.
He who of both is a physician, since
Himself he healeth and the other too, --
Folk deem him a fool, they knowing not the Norm." [*]

Abridged and freely rendered from Samyutta Nikaya, Brahmana Samyutta, No. 2. Verses translated by C. A. F. Rhys Davids, in "Kindred Sayings", vol. I.

* [The "Norm" or law (dhamma), here referred to, may be expressed in the words of the Dhammapada (v. 5):

"Not by hating hatred ceases
In this world of tooth and claw;
Love alone from hate releases --
This is the Eternal Law."

Translated by Francis Story]

* * *

THE ANGER-EATING DEMON

Retold from an ancient Buddhist Story

by Nyanaponika Thera

Once there lived a demon who had a peculiar diet: he fed on the anger

of others. And as his feeding ground was the human world, there was no lack of food for him. He found it quite easy to provoke a family quarrel, or national and racial hatred. Even to stir up a war was not very difficult for him. And whenever he succeeded in causing a war, he could properly gorge himself without much further effort; because once a war starts, hate multiplies by its own momentum and affects even normally friendly people. So the demon's food supply became so rich that he sometimes had to restrain himself from over-eating, being content with nibbling just a small piece of resentment found close-by.

But as it often happens with successful people, he became rather overbearing and one day when feeling bored he thought: "Shouldn't I try it with the gods?" On reflection he chose the Heaven of the Thirty-three Deities, ruled by Sakka, Lord of Gods. He knew that only a few of these gods had entirely eliminated the fetters of ill-will and aversion, though they were far above petty and selfish quarrels. So by magic power he transferred himself to that heavenly realm and was lucky enough to come at a time when Sakka the Divine King was absent. There was none in the large audience hall and without much ado the demon seated himself on Sakka's empty throne, waiting quietly for things to happen, which he hoped would bring him a good feed. Soon some of the gods came to the hall and first they could hardly believe their own divine eyes when they saw that ugly demon sitting on the throne, squat and grinning. Having recovered from their shock, they started to shout and lament: "Oh you ugly demon, how can you dare to sit on the throne of our Lord? What utter cheekiness! What a crime! you should be thrown headlong into the hell and straight into a boiling cauldron! You should be quartered alive! Begone! Begone!"

But while the gods were growing more and more angry, the demon was quite pleased because from moment to moment he grew in size, in strength and in power. The anger he absorbed into his system started to ooze from his body as a smoky red-glowing mist. This evil aura kept the gods at a distance and their radiance was dimmed.

Suddenly a bright glow appeared at the other end of the hall and it grew into a dazzling light from which Sakka emerged, the King of Gods. He who had firmly entered the undeflectible Stream that leads

Nibbana-wards, was unshaken by what he saw. The smoke-screen created by the gods' anger parted when he slowly and politely approached the usurper of his throne. "Welcome, friend! Please remain seated. I can take another chair. May I offer you the drink of hospitality? Our Amrita is not bad this year. Or do you prefer a stronger brew, the vedic Soma?"

While Sakka spoke these friendly words, the demon rapidly shrank to a diminutive size and finally disappeared, trailing behind a whiff of malodorous smoke which likewise soon dissolved.

*

The gist of this story dates back to the discourses of the Buddha. But even now, over 2500 years later, our world looks as if large hordes of Anger-eating Demons were haunting it and were kept well nourished by millions slaving for them all over the earth. Fires of hate and wide-traveling waves of violence threaten to engulf mankind. Also the grass roots of society are poisoned by conflict and discord, manifesting in angry thoughts and words and in violent deeds. Is it not time to end this self-destructive slavery of man to his impulses of hate and aggression which only serve the demoniac forces? Our story tells how these demons of hate can be exorcised by the power of gentleness and love. If this power of love can be tested and proven, at grass-root level, in the widely spread net of personal relationships, society at large, the world at large, will not remain unaffected by it.

Based on Samyutta Nikaya, Sakka Samyutta, No. 22

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AUTHOR: Ven. K. Piyatissa Thera
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1975
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DATE OF DHARMANET DISTRIBUTION: January 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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---------- CanTibNet Newsletter ----------
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Issue ID: 93/12/05 07:25 GMT
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1. New York Times Interview with the Dalai Lama 367

(from CND)
Source: The New York Times, 11/28/1993
Written by: Claudia Dreifus

The last place one expects to find His Holiness Tenzin Gyatso, the 14th Dalai Lama of Tibet, the exiled secular and religious leader of the Tibetan people, the winner of the 1989 Nobel Peace Prize, the world's leading exponent of nonviolent political change, is at a glitzy Tucson, Ariz., golfing resort called the Sheraton El Conquistador. Yet there he was on a recent autumn morning, dressed in his traditional maroon robes, surrounded by Buddhist monks and non-Buddhist bodyguards, astonishing tourists as he rushed past the snack bar.

The Dalai Lama had come to this unlikely corner of the world to give a series of interpretive readings from "A Guide to the Bodhisattva's Way of Life" by Shantideva, an eighth-century Buddhist saint. For five full days, 1,500 attendees risked bad backs and cramped hands to sit for hours taking notes on the nature of patience. For them, participants in the expanding Buddhist movement in the Western world, this was a rare opportunity to study with the head of the faith -- the equivalent of taking Bible classes from

the Pope. Moreover, many of the aspirants were more secular types, veterans of the 1960's who'd come to regard the Dalai Lama as the Rev. Dr. Martin Luther King Jr., the Mahatma Gandhi of this political moment. It is a forum the Dalai Lama clearly enjoys, a needed break from routine as head of the Tibetan government-in-exile in India. "I am a simple Buddhist monk -- no more, no less," he often says of himself. At the teachings, he gets to be that.

Yet his life has been anything but simple. Born in 1935 to a peasant family in northeast Tibet, he was, at the age of 2, identified after the death of the 13th Dalai Lama as the 14th reincarnation of the Buddha of Compassion. That recognition brought a new name; Lhamo Thondup now became Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso (Holy Lord, Gentle Glory, Eloquent, Compassionate, Learned Defender of the Faith, Ocean of Wisdom). Taken to Lhasa to be educated, he grew up in a 1,000-room palace, surrounded by doting monks who tutored him in subjects like philosophy, medicine and metaphysics and gave him a childhood of pure magic.

The magic ended in 1950 when the 15-year-old Dalai Lama was called upon to assume full powers as head of state. This, at the very moment the People's Liberation Army of China was invading Tibet. For the next nine years, the young ruler attempted to negotiate with Mao Zedong and Chou En-lai, who were intent on absorbing Tibet into China. Then, in 1959, after China brutally "quelled" a Tibetan civilian uprising against Chinese rule, the Dalai Lama fled to India; some 100,000 Tibetans have since followed him across the Himalayas.

In India, he was permitted to set up a government-in-exile in a small village, Dharamsala, a long day's drive from New Delhi. "His Holiness reconstructed a viable Tibetan community in India, preserving the culture of Tibet," says his close friend Robert Thurman, professor of Indo-Tibetan studies at Columbia University. "He held the Tibetan people together in exile and gave them hope during the very severe, even genocidal oppression in their homeland. He's also the first leader of Tibet to become a world leader, even without a political base -- just on his moral force."

In Tucson, a day after his teachings were completed, the Dalai Lama met in his suite with the interviewer. As would be expected from someone who has

been worshiped as a demigod since age 2, he greets strangers with a mask of pleasant formality, which soon melts as he becomes engaged in ideas and conversation. An hour and a half becomes three; formality turns to laughter. One senses he's a little bored by the adulation that is his daily fare. The most striking thing about the Dalai Lama is his capacity for joy -- how widely he smiles, how amused he is by his own contradictions, his own human foibles. The journalist William Shirer once said of his interviews with Gandhi in the 1930's, "You felt you were the only person in the room, that he had all the time in the world for you." This is true of Tenzin Gyatso also.

Q: Your Holiness, you seem such a happy person. Have there been moments in your life when your faith in human goodness was tested?

The Dalai Lama: No.

Q:You've never felt in danger of becoming cynical?

A: No. Of course, when I say that human nature is gentleness, it is not 100 percent so. Every human being has that nature, but there are many people acting against their nature, being false. Certainly there have been sad moments for me. The Chinese suppressions in Lhasa in 1987, 1988, now that was sad. A great many people were killed. I am sometimes sad when I hear the personal stories of Tibetan refugees who have been tortured or beaten. Some irritation, some anger comes. But it never lasts long. I always try to think at a deeper level, to find ways to console.

Q: I understand that you were very angry during the 1990 gulf war, as angry as you've ever been.

A: Angry? No. But one thing, when people started blaming Saddam Hussein, then my heart went out to him.

Q: To Saddam Hussein?

A: Yes. Because this blaming everything on him -- it's unfair. He may be a bad man, but without his army, he cannot act as aggressively as he does. And his army, without weapons, cannot do anything. And these weapons were not produced in Iraq itself. Who supplied them? Western nations! So one day

something happened and they blamed everything on him -- without acknowledging their own contributions. That's wrong. The gulf crisis also clearly demonstrated the serious implications of the arms trade. War -- without an army, killing as few people as possible -- is acceptable. But the suffering of large numbers of people due to a military mission, that is sad.

Q: Did you say that killing sometimes is acceptable?

A: Comparatively. In human society, some people do get killed, for a variety of reasons. However, when you have an established army, and countries with those armies go to war, the casualties are immense. It's not one or two casualties, it's thousands. And with nuclear weapons, it's millions, really millions. For that reason, the arms trade is really irresponsible. Irresponsible! Global demilitarization is essential.

Q: In Tibet, from the late 1950's until the early 1970's, one of your brothers was involved in leading a guerrilla movement against the Chinese. In fact, the guerrillas were supported by the C.I.A. How did you feel about that?

A: I'm always against violence. But the Tibetan guerrillas were very dedicated people. They were willing to sacrifice their own lives for the Tibetan nation. And they found a way to receive help from the C.I.A. Now, the C.I.A.'s motivation for helping was entirely political. They did not help out of genuine sympathy, not out of support for a just cause. That was not very healthy.

Today, the help and support we receive from the United States is truly out of sympathy and human compassion. In spite of their desire for good relations with China, the Congress of the United States at least supports Tibetan human rights. So this is something really precious, genuine.

Q: To change the subject, you have spoken, as few religious leaders have, of the dangers of global overpopulation.

A: Well, the population problem is a serious reality. In India, some people were reluctant to accept birth control because of religious traditions. So I thought, from the Buddhist viewpoint, there is a

possibility of flexibility on this problem. I thought it might be good to speak out and eventually create more open space for leaders in other religious traditions to discuss the issue.

Q: How do you feel, then, about Pope John Paul II's continued opposition to birth control?

A: That's his religious principle. He is acting from a certain principle -- especially when he speaks about the need to respect the rights of fetuses. Actually, I feel very touched that the Pope has taken a stand on that.

Q: Can you also understand the needs of a woman who might not be able to raise a child?

A: When I was in Lithuania a few years ago, I visited a nursery and I was told, "All these children are unwanted." So I think it is better that that situation be stopped right from the beginning -- birth control. Of course, abortion, from a Buddhist viewpoint, is an act of killing and is negative, generally speaking. But it depends on the circumstances. If the unborn child will be retarded or if the birth will create serious problems for the parent, these are cases where there can be an exception. I think abortion should be approved or disapproved according to each circumstance.

Q: I understand you've experienced a major change in thinking about the role of women in the world.

A: It's not so much a change. I've gained an awareness of the sensitivity of women's issues; even in the 1960's and 1970's, I didn't have much knowledge of this problem. The basic Buddhist stand on the question of equality between the genders is age-old. At the highest tantric levels, at the highest esoteric level, you must respect women: every woman. In Tibetan society, there has been some careless discrimination. Yet there have been exceptional women, high lamas, who are respected throughout Tibet.

Q: In a recent issue of the Buddhist magazine Tricycle, the actor Spalding Gray asked you about your dreams, and you said you sometimes dreamt of women fighting.

A: Women fighting? No, no. . . . What I meant was that, in my dreams, sometimes women approach me and I immediately realize, "I'm bhikshu, I'm monk." So you see, this is sort of sexual. . . .

Q: In your dreams, you realize this and you "fight" the feeling?

A: Yes. Similarly, I have dreams where someone is beating me and I want to respond. Then, immediately I remember, "I am monk and I should not kill."

Q: Do you ever experience rages? Even Jesus had rages.

A: Don't compare me with Jesus. He is a great master, a great master. . . . But as to your question, when I was younger, I did get angry. In the past 30 years, no. One thing, the hatred, the ill-feeling, that's almost gone.

Q: So what are your weaknesses and faults?

A: Laziness.

Q: It is said that you get up at 4 in the morning. How can you be lazy?

A: It's not that kind of laziness. For instance, sometimes, when I visit some Western countries, I develop an enthusiasm to improve my English. But when I actually make the effort to study, after a few days, my enthusiasm is finished. [Laughs.] That is laziness. Other weaknesses are, I think, anger and attachments. I'm attached to my watch and my prayer beads. Then, of course, sometimes beautiful women. . . . But then, many monks have the same experience. Some of it is curiosity: If you use this, what is the feeling? [Points to his groin.]

Then, of course, there is the feeling that something sexual must be something very happy, a marvelous experience. When this develops, I always see the negative side. There's an expression from Nagurajuna, one of the Indian masters: "If you itch, it's nice to scratch it. But it's better to have no itch at all." Similarly with the sexual desire. If it is possible to be without that feeling, there is much peace. [Smiles.] And without sex, there's no worry about abortion, condoms, things like that.

Q: Sir, your laugh is world famous -- what makes you laugh?

A: There is something in my family . . . a tendency to laugh a lot. One brother, Gyalo Thondup, doesn't laugh too much. Another, Lobsang Samten, was very fond of cracking dirty jokes. A third, Taktser Rinpoche, he also laughed a lot. And Tibetans generally are very good-natured. In my childhood, I had a religious assistant who always told me, "If you can really laugh with full abandonment, it's very good for your health."

Q: What do you do for leisure, to relax?

A: I like to let my thoughts come to me each morning before I get up. I meditate for a few hours and that is like recharging. After that, my daily conduct is usually driven by the motivation to help, to create a positive atmosphere for others. I garden . . . gardening is one of my hobbies. Also, reading encyclopedias with pictures. [Laughs.] I am a man of peace, but I am fond of looking at picture books of the Second World War. I own some, which I believe are produced by Time-Life. I've just ordered a new set. Thirty books.

Q: Really? Why does the Reincarnation of Compassion have such a fascination with one of the most terrible events in human history?

A: Perhaps because the stories are so negative and gruesome, they strengthen my belief in nonviolence. [Smiles.] However, I find many of the machines of violence very attractive. Tanks, airplanes, warships, especially aircraft carriers. And the German U-boats, submarines. . . .

Q: I once read that as a little boy in Lhasa, you liked war toys.

A: Yes, very much. I also had an air rifle in Lhasa. And I have one in India. I often feed small birds, but when they come together, hawks spot them and catch them -- a very bad thing. So in order to protect these small birds, I keep the air rifle.

Q: So it is a Buddhist rifle?

A: [Laughs] A compassionate rifle!

Q: Let me ask you a difficult question in that regard. You are indispensable to your movement. Are you ever afraid you might suffer the same fate as Mahatma Gandhi and Martin Luther King Jr.?

A: The thought sometimes crosses my mind. As far as being "indispensable," people can carry on without me.

Q: Asian scholars say that the Tibetan nation wouldn't have survived after 1959 if you had not been such a skilled political leader. That being the case, aren't you concerned that the Chinese might try to finish off the Tibetan independence movement by killing you?

A: Some Chinese have frankly said to Tibetans: "You only have one person. If we take care of that, the problem is solved."

Q: Have you prepared yourself for the possibility?

A: Not really, although in general, as a Buddhist, my daily meditation involves preparation for death. Death by natural causes, I'm fully prepared for. If sudden death comes, that is tragic -- from the viewpoint of practitioners.

Q: In September, the Palestinians accepted a compromise for regional autonomy. If the Chinese offered such a deal, would you accept?

A: Actually, for the past 14 years, my basic position has been very similar. There is one difference: in the Palestinian case, virtually every government viewed the Territories as occupied and showed concern. In the Tibetan case only the U.S. Congress and some legal experts consider Tibet an occupied land with the right of self-determination.

Q: What was your feeling when you watched the recent signing of the Middle East peace agreement?

A: It's a great achievement. This issue is just one year older than the Tibetan issue. Our problem started in 1949, theirs in 1948. In those years,

a lot of hatred developed. Imagine: Palestinians were taught to hate from childhood. That was seen as good for the national interest. In fact, it was rather negative; a lot of violence took place. Now, both sides came to an agreement in the spirit of reconciliation, in the spirit of nonviolence. This is wonderful.

Q: Are there any signs that the Chinese might accept a compromise?

A: [Quickly] No.

Q: You once wrote that the Chinese want to rule the world. Do you still think so?

A: I didn't mean it that way. The remark was related more to the Marxist world intention, rather than Chinese national historical expansionism.

Q: Do you think that still is the case?

A: It's changed, I think. That kind of spirit . . . perhaps in the 1960's, with the Cultural Revolution, it was there. On the Soviet side, Khrushchev realized around 1956 that that kind of goal was not realistic. By the end of the Cultural Revolution, in the 1970's, the Chinese realized that it was out of the question. Now I think the issue is Chinese nationalist historic chauvinism. To them, all other people are barbarians.

Q: Including you?

A: Oh, certainly! Of course! They are a proud nation. With Marxism gone, the strategy is to reach the economic levels of Western countries. They consider themselves a champion of the third world, particularly after the Soviet Union collapsed. They see Russia as having become a part of the West. So what you have is the most populous nation, the worst kind of totalitarian system, the rule of terror -- with nuclear weapons and with an ideology that force is the ultimate source of power. Their economy was poor, but now it is improving -- without changing those other things. Time magazine has called them "the super-power of the next century."

Q: Does that scare you?

A: We already lost our country. But I'm concerned about the world! The world community has the moral responsibility to see democracy in China. Now, how to bring it about? The Chinese intellectuals and the students, they are already a strong political force, and very essential. The world community must give every encouragement to that force. We should not indulge any act which discourages them.

Q: Did you think at the time of the Tiananmen Square uprising that the democracy movement would succeed?

A: Yes. Actually, the events of the 4th of June shocked me. I did not expect them to fire on their own people.

Q: But if the Chinese Communists have been as ruthless against Tibetans as you charge, why not against pro-democracy demonstrators?

A: Because it was their own people! How could they shoot them? During the Cultural Revolution, this was understandable. Tiananmen Square proved that a regime that would have no hesitation to shoot their own people, such a regime. . . . There should be no doubt about their attitude towards other nationalities.

Q: Given that not-so-optimistic assessment, what possible scenarios for China and Tibet do you see?

A: Basically, the Chinese Communist regime, it's only a matter of time: it will change. Worldwide today, there is a growth of freedom and democracy. And the democratic movement, inside and outside China, is still very active. Once the Chinese are willing to listen to others' problems, the Tibetans will not be against the Chinese nation. My approach is in the spirit of reconciliation. Certainly we can have an agreement.

In the meantime, the international community must support Tibet and put pressure on China. Without that, our own approach, according to the last 14 years of experience, has no hope of response.

Q: In closing, I read somewhere that you are predicting that the 21st

century, unlike the 20th, is to be a century of peace and justice. Why?

A: Because I believe that in the 20th century, humanity has learned from many, many experiences. Some positive, and many negative. What misery, what destruction! The greatest number of human beings were killed in the two world wars of this century. But human nature is such that when we face a tremendous critical situation, the human mind can wake up and find some other alternative. That is a human capacity.

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THE BENEFIT OF DOING NYUNG NAY

By keeping the eight vows which are:

l. No killing
2. No stealing
3. No sex
4. No telling lies
5. No drinking alcohol
6. No singing or dancing, makeup or ornaments
7. No evening meals
8. No sitting in high seats

for a period of twenty-four hours, along with The Chenrezig Practise and reciting The Mani Mantra, by doing these things brings a real benefit to the practioner and to the place where he or she practices. By keeping the eight vows thoroughly for twenty-four hours purifies the bad karma that will cause an individual to fall into The Hell Realm and by fasting one purifies the bad karma to be reborn in The Hungry Ghost Realm. By keeping silent one purifies the bad karma to be reborn in The Animal Realm.

All suffering and misfortune comes front negative powers, so The Nyung Nay practice is to increase the positive powers so that it can bring happiness and harmony. It is one of the most effective practices to purify our defilements, and to purify environmental pollution.

By doing group practice one creates a very efficient method for extending our lives, and stopping disease, drought, and also war. The Nyung Nay practice was founded by Bhikshuni Phalmo who was a serious leprosy patient. By doing this practice for a period of twelve years along with The Chenrezig practice, she became a great Siddhi. By reciting The Mani Mantra it purifies the six seeds of the six realms and it pacifies the suffering of all beings and brings peace to the world, so in this degenerate time it is the best practice for the cause of World Peace. Finally, it brings enlightenment, Bhikshuni Phalmo attained The Celestial Body, she sees Chenrezig anytime.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

namakkÄ• rapÄ• á¸·i

<1> á¹• 21 sugataá¹ƒ \Be 1/ sugataá¹ƒ seá¹-á¹-haá¹ƒ, kusalaá¹ƒkusalaá¹ƒ jahaá¹ƒ.

amataá¹ƒ amataá¹ƒ santaá¹ƒ, asamaá¹ƒ asamaá¹ƒ dadaá¹ƒ ||

saraá¹‡aá¹ƒ saraá¹‡aá¹ƒ lokaá¹ƒ, araá¹‡aá¹ƒ araá¹‡aá¹ƒ karaá¹ƒ.

abhayaá¹ƒ abhayaá¹ƒ á¹-hÄ• naá¹ƒ, nÄ• yakaá¹ƒ nÄ• yakaá¹ƒ name ||

<2> á¹• 21 nayanasubhagakÄ• yaá¹…gaá¹ƒ,

madhuravarasaropetaá¹ƒ.

amitaguá¹‡agaá¹‡Ä• dhÄ• raá¹ƒ,

dasabalamatulaá¹ƒ vande ||

<3> á¹• 21 yo buddho dhitimÄ• Ã±Ã±adhÄ• rako,

saá¹ƒsÄ• re anubhosi kÄ• yikaá¹ƒ.

dukkhaá¹ƒ cetasikaÃ±ca lokato,

taá¹ƒ vande naradevamaá¹…galaá¹ƒ ||

<4> á¹• 21 bÄ• ttiá¹ƒsatilakkhaá¹‡acitradehaá¹ƒ,

dehajjutiniggatapajjalantaá¹ƒ.

paÃ±Ã±Ä• dhitisÄ«laguá¹‡oghavindaá¹ƒ,

vande munimantimajÄ• tiyuttaá¹ƒ ||

<5> á¹• 21 pÄ• todayaá¹ƒ bÄ• ladivÄ• karaá¹ƒva,

majjhe yatÄ«naá¹ƒ lalitaá¹ƒ sirÄ«hi.

puá¹‡á¹‡indusaá¹…kÄ• samukhaá¹ƒ anejaá¹ƒ,

vandÄ• mi sabbaÃ±Ã±umahaá¹ƒ munindaá¹ƒ ||

<6> á¹• 21 upetapuÃ±Ã±o \Be 2/ varabodhimÅ«le,

sasenamÄ• raá¹ƒ sugato jinitvÄ• .

abojjhi bodhiá¹ƒ aruá¹‡odayamhi,

namÄ• mi taá¹ƒ mÄ• rajinaá¹ƒ abhaá¹…gaá¹ƒ ||

<7> á¹• 21 rÄ• gÄ• dichedÄ• malaÃ±Ä• á¹‡akhaggaá¹ƒ,

satÄ«samaÃ±Ã±Ä• phalakÄ• bhigÄ• haá¹ƒ.

sÄ«loghalaá¹…kÄ• ravibhÅ«sitaá¹ƒ taá¹ƒ,

namÄ• mibhiÃ±Ã±Ä• varamiddhupetaá¹ƒ ||

<8> á¹• 21 dayÄ• layaá¹ƒ sabbadhi dukkaraá¹ƒ karaá¹ƒ,

bhavaá¹‡á¹‡avÄ• tikkamamaggataá¹ƒ gataá¹ƒ.

tilokanÄ• thaá¹ƒ susamÄ• hitaá¹ƒ hitaá¹ƒ,

samantacakkhuá¹ƒ paá¹‡amÄ• mi taá¹ƒmitaá¹ƒ ||

<9> á¹• 21 tahiá¹ƒ tahiá¹ƒ pÄ• ramisaÃ±cayaá¹ƒ cayaá¹ƒ,

gataá¹ƒ gataá¹ƒ sabbhi sukhappadaá¹ƒ padaá¹ƒ.

narÄ• narÄ• naá¹ƒ sukhasambhavaá¹ƒ bhavaá¹ƒ,

namÄ• namÄ• naá¹ƒ jinapuá¹…gavaá¹ƒ gavaá¹ƒ ||

<10> á¹• 21 maggaá¹…ganÄ• vaá¹ƒ munidakkhanÄ• viko,

Ä«hÄ• phiyaá¹ƒ Ã±Ä• á¹‡akarena gÄ• hako.

Ä• ruyha yo tÄ• ya bahÅ« bhavaá¹‡á¹‡avÄ• ,

tÄ• resi taá¹ƒ buddhamaghappahaá¹ƒ name ||

<11> á¹• 21 samatiá¹ƒsatipÄ• ramisambharaá¹‡aá¹ƒ,

varabodhidume catusaccadasaá¹ƒ.

varamiddhigataá¹ƒ naradevahitaá¹ƒ,

tibhavÅ«pasamaá¹ƒ paá¹‡amÄ• mi jinaá¹ƒ ||

<12> á¹• 21 satapuÃ±Ã±ajalakkhaá¹‡ikaá¹ƒ virajaá¹ƒ,

gaganÅ«pamadhiá¹ƒ dhitimerusamaá¹ƒ.

jalajÅ«pamasÄ«talasÄ«layutaá¹ƒ,

pathavÄ«sahanaá¹ƒ paá¹‡amÄ• mi jinaá¹ƒ ||

<13> á¹• 21 yo \Be 3/ buddho sumati dive divÄ• karova,

sobhanto ratijanane silÄ• sanamhi.

Ä• sÄ«no sivasukhadaá¹ƒ adesi dhammaá¹ƒ,

devÄ• naá¹ƒ tamasadisaá¹ƒ namÄ• mi niccaá¹ƒ ||

<14> á¹• 21 yo pÄ• dapaá¹…kajamuduttalarÄ• jikehi,

lokehi tÄ«hivikalehi nirÄ• kulehi.

sampÄ• puá¹‡e nirupameyyatameva nÄ• tho,

taá¹ƒ sabbalokamahitaá¹ƒ asamaá¹ƒ namÄ• mi ||

<15> á¹• 21 buddhaá¹ƒ narÄ• narasamosaraá¹‡aá¹ƒ dhitattaá¹ƒ,

paÃ±Ã±Ä• padÄ«pajutiyÄ• vihatandhakÄ• raá¹ƒ.

atthÄ• bhikÄ• manaradevahitÄ• vahaá¹ƒ taá¹ƒ,

vandÄ• mi kÄ• ruá¹‡ikamaggamanantaÃ±Ä• á¹‡aá¹ƒ ||

<16> á¹• 21 akhilaguá¹‡anidhÄ• no yo munindopagantvÄ• ,

vanamisipatanavhaá¹ƒ saÃ±Ã±atÄ• naá¹ƒ niketaá¹ƒ.

tahimakusalachedaá¹ƒ dhammacakkaá¹ƒ pavatto,

tamatulamabhikantaá¹ƒ vandaneyyaá¹ƒ namÄ• mi ||

<17> á¹• 21 suciparivÄ• ritaá¹ƒ surucirappabhÄ• hi rattaá¹ƒ,

sirivisarÄ• layaá¹ƒ gupitamindriyehupetaá¹ƒ.

ravisasimaá¹‡á¸• alappabhutilakkhaá¹‡opacittaá¹ƒ,

suranarapÅ«jitaá¹ƒ sugatamÄ• daraá¹ƒ namÄ• mi ||

<18> á¹• 21 maggoá¸·umpena muhapaá¹-ighÄ• sÄ• diullolavÄ«ciá¹ƒ,

saá¹ƒsÄ• roghaá¹ƒ tari tamabhayaá¹ƒ pÄ• rapattaá¹ƒ pajÄ• naá¹ƒ.

tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ asamasaraá¹‡aá¹ƒ ekatitthaá¹ƒ patiá¹-á¹-haá¹ƒ,

puÃ±Ã±akkhettaá¹ƒ paramasukhadaá¹ƒ dhammarÄ• jaá¹ƒ namÄ• mi ||

<19> á¹• 21 kaá¹‡á¸• ambaá¹ƒmÅ«le parahitakaro yo munindo nisinno,

accheraá¹ƒ sÄ«ghaá¹ƒ nayanasubhagaá¹ƒ Ä• kulaá¹‡á¹‡aggijÄ• laá¹ƒ.

dujjÄ• laddhaá¹ƒsaá¹ƒ munibhijahitaá¹ƒ pÄ• á¹-iheraá¹ƒ akÄ• si,

vande taá¹ƒ seá¹-á¹-haá¹ƒ paramaratijaá¹ƒ iddhidhammehupetaá¹ƒ ||

<20> á¹• 21 munindakko \Be 4/ yveko dayudayaruá¹‡o Ã±Ä• á¹‡avitthiá¹‡á¹‡abimbo,

vineyyappÄ• á¹‡oghaá¹ƒ kamalakathitaá¹ƒ dhammaraá¹ƒsÄ«varehi.

subodhesÄ« suddhe tibhavakuhare byÄ• pitakkittinaÃ±ca,

tilokekaccakkhuá¹ƒ dukhamasahanaá¹ƒ taá¹ƒ mahesiá¹ƒ namÄ• mi ||

<21> á¹• 21 yo jino anekajÄ• tiyaá¹ƒ saputtadÄ• ramaá¹…gajÄ«vitampi,

bodhipemato alaggamÄ• naso adÄ• siyeva atthikassa.

dÄ• napÄ• ramiá¹ƒ tato paraá¹ƒ apÅ«ri sÄ«lapÄ• ramÄ• dikampi,

tÄ• samiddhiyopayÄ• tamaggataá¹ƒ tamekadÄ«pakaá¹ƒ namÄ• mi ||

<22> á¹• 21 devÄ• devÄ• tidevaá¹ƒ nidhanavapudharaá¹ƒ mÄ• rabhaá¹…gaá¹ƒ abhaá¹…g

dÄ«paá¹ƒ dÄ«paá¹ƒ pajÄ• naá¹ƒ jayavarasayane bodhipattaá¹ƒdhipattaá¹ƒ.

brahmÄ• brahmÄ• gatÄ• naá¹ƒ varagirakathikaá¹ƒ pÄ• pahÄ«naá¹ƒ pahÄ«naá¹ƒ,

lokÄ• lokÄ• bhirÄ• maá¹ƒ satatamabhiname taá¹ƒ munindaá¹ƒ munindaá¹ƒ ||

<23> á¹• 21 buddho nigrodhabimbo mudukaracaraá¹‡o brahmaghoseá¹‡ijaá¹…gho,

kosacchÄ• daá¹…gajÄ• to punarapi sugato suppatiá¹-á¹-hitapÄ• do.

mÅ«dodÄ• tuá¹‡á¹‡alomo athamapi sugato brahmujuggattabhÄ• vo,

nÄ«lakkhÄ« dÄ«ghapaá¹‡hÄ« sukhumamalachavÄ« thomyarasaggasaggÄ« ||

<24> á¹• 21 cattÄ• lÄ«saggadanto samakalapanajo antaraá¹ƒsappapÄ«no,

cakkenaá¹…kitapÄ• do aviraá¸·adasano mÄ• rajussaá¹…khapÄ• do ||

tiá¹-á¹-hanto \Be 5/ nonamantobhayakaramudunÄ• jaá¹‡á¹‡ukÄ• nÄ• masanto,

vaá¹-á¹-akkhandho jino gotaruá¹‡apakhumako sÄ«hapubbaá¸• á¸• hakÄ• yo ||

<25> á¹• 21 sattappÄ«no ca dÄ«ghaá¹…guli matha sugato lomakÅ«pekalomo,

sampannodÄ• tadÄ• á¹-ho kanakasamataco nÄ«lamuddhaggalomo ||

sambuddho thÅ«lajivho atha sÄ«hahanuko jÄ• likappÄ• dahattho,

nÄ• tho uá¹‡hÄ«sasÄ«so itiguá¹‡asahitaá¹ƒ taá¹ƒ mahesiá¹ƒ namÄ• mi ||

<26> á¹• 21 buddhobuddhotighoso atidulabhataro kÄ• kathÄ• buddhabhÄ• vo,

loke tasmÄ• vibhÄ• vÄ« vividhahitasukhaá¹ƒ sÄ• dhavo patthayantÄ• ||

iá¹-á¹-haá¹ƒ atthaá¹ƒ vahantaá¹ƒ suranaramahitaá¹ƒ nibbhayaá¹ƒ dakkhiá¹‡eyyaá¹ƒ,

lokÄ• naá¹ƒ nandivaá¸• á¸• haá¹ƒ dasabalamasamaá¹ƒ taá¹ƒ namassantu niccaá¹ƒ ||

<27> á¹• 21 puÃ±Ã±enetena sohaá¹ƒ nipuá¹‡amati sato samparÄ• ye ca titto,

dakkho diá¹-á¹-hujjupaÃ±Ã±o avikalavÄ«riyo bhogavÄ• saá¹ƒvibhÄ• gÄ« ||

tikkho sÅ«ro dhitatto saparahitacaro dÄ«ghajÄ«vÄ« arogo,

dhaÃ±Ã±o vaá¹‡á¹‡o yasassÄ« atibalavadharo kittimÄ• khantupeto ||

<28> á¹• 21 saddho \Be 6/ dÄ• taá¹…gupeto paramasiridharo diá¹-á¹-hadhamme viratto,

lajjÄ« kalyÄ• á¹‡amitto abhiratakusalo paÃ±casÄ«lÄ• dirakkho ||

appiccho appakodho ativujuhadayo iddhimÄ• appameyyo,

pÄ• saá¹ƒso pemavÄ• co sujanaguá¹‡avidÅ« mÄ• mako so bhaveyyaá¹ƒ ||

<29> á¹• 21 itthaá¹ƒ asaá¹…khaye nÄ• tha, guá¹‡e lakkhaá¹‡adÄ«pite.

gÄ• thÄ• su sÅ«cakÄ• sveka, gÄ• thampi sarate budho ||

<30> á¹• 21 caturÄ• pÄ• yamutto so, sÄ• dhakatthadvayassa ca.

hatÅ«paddavajÄ• lo ca, lÄ• bhÄ« hitasukhassa ca ||

<31> á¹• 21 adhipo naradevÄ• naá¹ƒ, catudÄ«pissaropi vÄ• .

bhaveyya antime dehe, tamaÃ±Ã±aá¹ƒ setachattakaá¹ƒ ||

<32> á¹• 21 bhÄ• vanÄ• yÄ• namÄ• ruyha, samamessati subbato.

imasmiá¹ƒ attabhÄ• vepi, arogo dÄ«ghajÄ«viko ||

<33> á¹• 21 pÅ«jito sabbalokehi, bhÄ• vanÄ• bhiratÄ«mano.

janappiyo manÄ• po ca, kÄ• kathÄ• khiladhÄ• raá¹‡e ||

namakkÄ• rapÄ• á¸·i niá¹-á¹-hitÄ• .

namakkÄ• raá¹-Ä«kÄ•

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

1__._ á¹• 21 sugatantyÄ• divaá¹‡á¹‡ehi \Be 7/, pasatthaÃ±ca sukhaddadaá¹ƒ.

vandantÄ• naá¹ƒ jinaá¹ƒ natvÄ• , dhammaá¹ƒ suddhaá¹ƒ gaá¹‡uttamaá¹ƒ ||

2__._ á¹• 21 namakkÄ• raá¹ƒ hitatthÄ«hi, porÄ• á¹‡Ä• cariyehi ca.

likhitvÄ• á¹-hapitaá¹ƒ puÃ±Ã±a, buddhiyÄ• tena vandinaá¹ƒ ||

3__._ á¹• 21 tassatthavaá¹‡á¹‡anaá¹ƒ kassaá¹ƒ, gambhÄ«ratthasubodhanaá¹ƒ.

movipunÄ• mena santena, sÄ«lupetena yÄ• cito ||

4__._ á¹• 21 vaá¹‡á¹‡antopi ca tassatthaá¹ƒ, taá¹ƒ taá¹ƒ aá¹-á¹-hakathÄ• disu.

vuttaÃ±Ä• yena kassÄ• mi, saddhÄ• suá¹‡Ä• tha sÄ• dhavo ||

5__._ á¹• 21 namanaá¹ƒ namatÄ«tÄ« vÄ• , namatÄ« tena vÄ• namo.

tassa kÄ• ronti tÄ• hÄ«ti, namakkÄ• roti vuccati ||

6__._ á¹• 21 taÃ±ca buddhaghosÄ• cari, yena pubbasutaá¹ƒ kataá¹ƒ.

buddhaghosuppattiyaÃ±ca, taá¹ƒ taá¹ƒ pana kathÄ• disu ||

7__._ á¹• 21 na diá¹-á¹-haá¹ƒ katakÄ• raá¹‡aá¹ƒ, tasmÄ• hitatthikehi ca.

porÄ• á¹‡Ä• cariyehÄ« ca, á¹-hapitanti mayÄ• vuttaá¹ƒ.

taá¹ƒ kÄ• raá¹‡aá¹ƒ viÃ±Ã±Å«hÄ« ca, vicÄ• retvÄ• vijÄ• nitanti ||

1__._ á¹• 21 sugataá¹ƒ sugataá¹ƒ seá¹-á¹-haá¹ƒ, kusalaá¹ƒkusalaá¹ƒ jahaá¹ƒ.

amataá¹ƒ amataá¹ƒ santaá¹ƒ, asamaá¹ƒ asamaá¹ƒ dadaá¹ƒ ||

saraá¹‡aá¹ƒ saraá¹‡aá¹ƒ lokaá¹ƒ, araá¹‡aá¹ƒ araá¹‡aá¹ƒ karaá¹ƒ.

abhayaá¹ƒ abhayaá¹ƒ á¹-hÄ• naá¹ƒ, nÄ• yakaá¹ƒ nÄ• yakaá¹ƒ name ||

<1> [ka] idÄ• ni \Be 8/ paá¹-hamaá¹ƒ tÄ• va sugatantyÄ• dÄ«hi aá¹-á¹-hÄ• rasahi guá¹‡ehi vanditukÄ• mena sugatantiÄ• di gÄ• thÄ• dvayaá¹ƒ Ä• raddhaá¹ƒ. ayaá¹ƒ pana sabbapÄ• c vattagÄ• thÄ• ti daá¹-á¹-habbaá¹ƒ. taá¹ƒ pana yamakaá¹ƒ __subodhÄ• laá¹…kÄ• re_ kiliá¹-á

vuttaÃ±hi tattha ---

``yaá¹ƒ kiliá¹-á¹-hapadaá¹ƒ mandÄ• , bhidheyyaá¹ƒ yamakÄ• dikaá¹ƒ.

kiliá¹-á¹-hapadadoseva, tampi anto karÄ«yatÄ«â€™â€™ ti ||

ayaá¹ƒ panettha patÄ«tasaddaracitattÄ• yeva pasÄ• daguá¹‡a saá¹…khÄ• tena saddÄ• laa tasmÄ• taá¹ƒ yamakaá¹ƒ suvuttanti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ parÄ• su yamakagÄ• thÄ• su

__laá¹…kÄ• re_ ---

``patÄ«tasaddaracitaá¹ƒ, siliá¹-á¹-hapadasandhikaá¹ƒ.

pasÄ• daguá¹‡asaá¹ƒyuttaá¹ƒ, yamakaá¹ƒ matamedisaâ€™â€™ nti ||

tattha __sugata_nti sobhanagamanattÄ• sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• sammÄ• gata
sobhanaá¹ƒ ariyamaggena gacchatÄ«ti sugatoti vuccati, supubbo gamudhÄ• tu ta. susaddo
ariyamaggagamanena parisuddhaá¹ƒ anavajjaá¹ƒ khemaá¹ƒ disaá¹ƒ asajjamÄ• no gatoti at
duvidhaá¹ƒ hoti kÄ• yagamanaá¹ƒ, Ã±Ä• á¹‡agamanaÃ±cÄ• ti. tattha bhagavato veneyyajan
tesaá¹ƒ hitasukhassa nipphÄ• da nato sobhanaá¹ƒ kÄ• yena gamanaá¹ƒ kÄ• yagamanaá¹ƒ
pana sakalampi lokaá¹ƒ pariÃ±Ã±Ä• bhisamayavasena parijÄ• nanato Ã±Ä• á¹‡ena gaman
idha pana Ã±Ä• á¹‡agamanaá¹ƒ adhippetaá¹ƒ. __aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒ_ pana ``sobh
etassÄ• ti sugatoâ€™â€™ ti vuttaá¹ƒ. sundaraá¹ƒ á¹-hÄ• naá¹ƒ gacchatÄ«ti sugatoti ca vuc
Ä• rammaá¹‡akaraá¹‡avasena amataá¹ƒ nibbÄ• naá¹ƒ gatoti \Be 9/ attho. sammÄ• avipar
sugatoti vuccati. susaddo sammÄ• saddattho. tena tena maggena ye kilesÄ• pahÄ«nÄ• , te
pacceti na paccÄ• gacchatÄ«ti attho. atha vÄ• sammÄ• Ä• gacchatÄ«ti sugatoti ca vuccati
dÄ«paá¹…karapÄ• damÅ«lato pabhuti yÄ• va bodhimaá¹‡á¸• Ä• tÄ• va samatiá¹ƒsapÄ• ra
sabbalokassa hitasukhameva karonto sassataá¹ƒ ucchedaá¹ƒ kÄ• masukhaá¹ƒ attakilamath
anupagacchanto Ä• gatoti attho. taá¹ƒ sugataá¹ƒ buddhaá¹ƒ name namÄ• mÄ«ti sambandh

puna __sugata_nti sammÄ• gadattÄ• sugato. so hi sammÄ• gadati bhÄ• satÄ«ti sugatoti
bhÄ• sÄ• yaá¹ƒ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ vÄ• , ta, dassa to. chasu vÄ• cÄ• su yuttaá¹-á¹-h
bhÄ• satÄ«ti attho. vuttaÃ±hi majjhimapaá¹‡á¹‡Ä• sapÄ• á¸·iyaá¹ƒ __abhayarÄ• jakumÄ• ra

1

__._ ``rÄ• jakumÄ• ra yaá¹ƒ tathÄ• gato taá¹ƒ vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ
ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , na taá¹ƒ tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. 2. yampi tat
bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• . tampi
bhÄ• sati. 3. yaÃ±ca kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒh
appiyÄ• amanÄ• pÄ• , tatrakÄ• laÃ±Ã±Å« tathÄ• gato hoti tassÄ• vÄ• cÄ• ya veyyÄ• kara
vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ piyÄ•
tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. 5. yampi tathÄ• gato jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ anatth
paresaá¹ƒ piyÄ• manÄ• pÄ• , tampi tathÄ• gato vÄ• caá¹ƒ na bhÄ• sati. 6. yaÃ±ca kho tath
bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ piyÄ• manÄ• pÄ• \Be 10/. tatra
hoti tassÄ• vÄ• cÄ• ya veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti.

ettha pÄ• á¸·iyaá¹ƒ panesÄ• sukhaggahaá¹‡atthaá¹ƒ saá¹…khepena veditabbÄ• . kathaá¹
anatthasaá¹ƒhitÄ• appiyÄ• vÄ• cÄ• ca, bhÅ«tÄ• anatthasaá¹ƒhitÄ• appiyÄ• vÄ• cÄ• ca
appiyÄ• vÄ• cÄ• ca, abhÅ«tÄ• anatthasaá¹ƒhitÄ• piyÄ• vÄ• cÄ• ca, bhÅ«tÄ• anatthasa
bhÅ«tÄ• atthasaá¹ƒhitÄ• piyÄ• vÄ• cÄ• cÄ• ti chabbidhÄ• hotÄ«ti. tattha acoraá¹ƒyeva c
vattabbavÄ• cÄ• paá¹-hamavÄ• cÄ• nÄ• ma. coraá¹ƒyeva coro ayantiÄ• divasena vattabb
akatapuÃ±Ã±atÄ• ya duggato dubbaá¹‡á¹‡o appesakkho, idha pana á¹-hatvÄ• pi puna puÃ
dutiyacittavÄ• re kathaá¹ƒ catÅ«hi apÄ• yehi muccissatÄ«ti evaá¹ƒ mahÄ• janassa atthapur
dhammapurekkhÄ• rena anusÄ• sanÄ«purekkhÄ• rena vattabbavÄ• cÄ• tatiyavÄ• cÄ• nÄ
mÄ• tu mayi kucchigate kapiá¹-á¹-haphaladohaá¸·o ahosi. sÄ• aÃ±Ã±aá¹ƒ kapiá¹-á¹-hahÄ•
maá¹ƒyeva pesesi. ahaá¹ƒ gantvÄ• rukkhaá¹ƒ abhiruhituá¹ƒ asakkonto attanÄ• va attÄ• na
muggaraá¹ƒ viya rukkhassa upari khipiá¹ƒ. atha sÄ• khato sÄ• khaá¹ƒ vicaranto phalÄ• ni g
asakkonto gharaá¹ƒ gantvÄ• nisseá¹‡iá¹ƒ Ä• haritvÄ• oruyha mÄ• tu santike gantvÄ• pha
tÄ• ni pana mahantÄ• ni honti cÄ• á¹-ippa mÄ• á¹‡Ä• ni. tato me mÄ• tarÄ• ekÄ• sane nisi
khÄ• ditÄ• nÄ«ti. evamÄ• divasena vattabbavÄ• cÄ• catutthavÄ• cÄ• nÄ• ma. Ä• misahet
nÄ• nappakÄ• rakaá¹ƒ paresaá¹ƒ thomanÄ• vÄ• cÄ• ceva rÄ• jakathaá¹ƒ corakathantiÄ• c
tiracchÄ• nakathÄ• ca paÃ±camavÄ• cÄ• nÄ• ma. ariyasaccasannissitÄ• dhammakathÄ•
pana vassasatampi suá¹‡antÄ• paá¹‡á¸• itÄ• neva tittiá¹ƒ gacchanti \Be 11/. tÄ• su pana b
tatiyachaá¹-á¹-hamÄ• dvivÄ• cÄ• eva bhÄ• sati. tasmÄ• sappurisehi sÄ• yeva dvivÄ• cÄ•
tadaá¹-á¹-hakathÄ• yaá¹ƒ Ä• gato saá¹…khepanayo. visuddhimagga mahÄ• á¹-Ä«kÄ• yaá¹
sÄ• ratthadÄ«panÄ«á¹-Ä«kÄ• yaÃ±ca tadaÃ±Ã±Ä• kÄ• rena vaá¹‡á¹‡ito. tÄ• su pana taá¹ƒ
panettha saá¹…gahagÄ• thÄ• ---

``yo bhÅ«tamatthasaá¹ƒhÄ«taá¹ƒ, paresamappiyÄ• vÄ• caá¹ƒ.

bhÅ«tamatthasahÄ«taÃ±ca, paresaá¹ƒ piyavÄ• canti.

dvivÄ• caá¹ƒ yuttaá¹-á¹-hÄ• neva, vadatÄ«ti sugatoti.

vuccatÄ« ca dakÄ• rassa, katvÄ• takÄ• raviÃ±Ã±unÄ• â€™â€™ ti ||

__seá¹-á¹-ha_nti guá¹‡amahantattÄ• pasatthataraá¹ƒ. so hi pasatthÄ• naá¹ƒ visesena pas
vuccati. pasatthapadaá¹ƒ, visesataddhite iá¹-á¹-hapaccayo. pasatthasaddassa so, pasatthÄ
paccekabuddhÄ• riyasÄ• vakÄ• dÄ«naá¹ƒ sÄ«lasamÄ• dhipaÃ±Ã±Ä• di guá¹‡ehi visesena
sundare satipaá¹-á¹-hÄ• nÄ• dibhede dhamme esati gavesati esiá¹ƒ gavesinti vÄ• seá¹-á¹-h
gavesane ta. tassa raá¹-á¹-ho. susaddo sundarattho. santehi sappurisehi esitabbo gavesitab
santasaddÅ«papado isa gavesane ta, santasaddassa so, ikÄ• rasse, tassa á¹-á¹-ho. santeh
kantiya tÄ«ti vÄ• seá¹-á¹-ho. santasaddÅ«papado isu icchÄ• kantÄ«su ta. atha vÄ• santÄ•
hitasukhaá¹ƒ icchatÄ«ti seá¹-á¹-ho, buddho. kattusÄ• dhanoyaá¹ƒ. sundare satipaá¹-á¹-hÄ•

eseti buddhetÄ«ti vÄ• seá¹-á¹-ho. hetu kattusÄ• dhanoyaá¹ƒ. supubbaesadhÄ• tu buddhiya
seá¹-á¹-haá¹ƒ.

__kusalaá¹ƒkusalaá¹ƒ jaha_nti ettha kusalaá¹ƒ akusalaá¹ƒ jahanti padavibhÄ• go kÄ• tabb
pÄ• padhammaá¹ƒ salayati calayati \Be 12/ kampeti viddhaá¹ƒsetÄ«ti kusalaá¹ƒ, catubhÅ«n
kupubbo saladhÄ• tu a. tattha kÄ• mÄ• vacarakusalaá¹ƒ tadaá¹…gappahÄ• nena pÄ• padh
mahaggata ksalaá¹ƒ vikkhambhanappahÄ• nena salayati kampeti, lokuttara kusalaá¹ƒ samu
viddhaá¹ƒsetÄ«ti attho.

atha vÄ• kucchitaá¹ƒ apÄ• yadvÄ• raá¹ƒ salanti saá¹ƒvaranti pidahanti sÄ• dhavo etenÄ• t
karaá¹‡asÄ• dhanoyaá¹ƒ. idha pana jahanti vuttattÄ• tebhÅ«makakusalamevÄ• dhippetaá¹
anavajjasukhavipÄ• kalakkhaá¹‡aá¹ƒ, akusalaviddhaá¹ƒsanarasaá¹ƒ, vodÄ• na paccupaá¹-
iá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• naá¹ƒ vÄ• , yonisomanasikÄ• ra padaá¹-á¹-hÄ• naá¹ƒ. n
mittapaá¹-ipakkho amitto viya pahÄ• yakapahÄ• tabbabhÄ• vena kusalapaá¹-ipakkhanti atth
sÄ• vajjadukkhavipÄ• kalakkhaá¹‡aá¹ƒ, sÄ• vajjÄ• niá¹-á¹-havipÄ• ka lakkhaá¹‡aá¹ƒ vÄ• , a
aniá¹-á¹-havipÄ• kapaccupaá¹-á¹-hÄ• naá¹ƒ, ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ. puÅ
bhisaá¹…khÄ• rasaá¹…khÄ• taá¹ƒ kusalaá¹ƒ apuÃ±Ã±Ä• bhisaá¹…khÄ• rasaá¹…khÄ• taá¹
taá¹ƒ pana padaá¹ƒ jahantipade kammaá¹ƒ.

jahanti maggakkhaá¹‡e samucchedappahÄ• nena phalakkhaá¹‡e paá¹-ippassambhanappa
viddhaá¹ƒsentanti attho. taÃ±hi arahattamaggaÃ±Ä• á¹‡ena jahati pajahati, phalaÃ±Ä• á¹‡e
paá¹-ippassambhinti vÄ• jaho, buddho. hÄ• dhÄ• tu cÄ• ge a. kiÃ±cÄ• pi panettha kusalaá¹
na vuttaá¹ƒ, vaá¹-á¹-amÅ«labhÅ«te avijjÄ• taá¹‡hÄ• dikilese pana arahattamagga Ã±Ä• á¹‡
lokiyakusaluppattiyÄ• mÅ«labhÅ«tÄ• ya avijjÄ• taá¹‡hÄ• ya abhÄ• vÄ• puÃ±Ã±Ä• bhisaá¹
paá¹-isandhiyÄ• nibbattetuá¹ƒ na sakkoti, tasmÄ• vaá¹-á¹-amÅ«labhÅ«te kilese jahite phal
jahitaá¹ƒ nÄ• ma hoti. rÅ«paá¹ƒ bhikkhave na tumhÄ• kaá¹ƒ taá¹ƒ pajahathÄ• tiÄ• dÄ«su vi
abhisamÄ• cÄ• rikavattaá¹ƒ katampi kusalanti na vuttaá¹ƒ, kriyÄ• ti pana vuttanti veditabbaá

vuttaÃ±hi __nidÄ• navaggasaá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``khÄ«á¹‡Ä• savena hi kataá¹
hoti nÄ• kusalaá¹ƒ, avipÄ• kaá¹ƒ hutvÄ• kriyamatte tiá¹-á¹-hatÄ«â€™â€™ ti.

__aá¹…guttaraá¹-á¹-hakathÄ• yaÃ±ca_ ``arahattamaggo ca kusalÄ• kusala kammakkhayÄ
tena taá¹ƒ bhijjatÄ«â€™â€™ ti vuttaá¹ƒ.

tena vuttaá¹ƒ __cÅ«á¸·aniddesapÄ• á¸·iyaá¹ƒ_ ``arahattamaggaÃ±Ä• á¹‡ena abhisaá¹…kh
nirodhena ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti vÅ«pasamanti attha
paá¹-ippassambhantÄ«â€™â€™ ti.

__amata_nti maraá¹‡avirahitaá¹ƒ. so jino hi na mato amato, maraá¹‡adhammassa nibbatta
arahatta maggena samucchinditattÄ• puna maraá¹‡ato virahitoti vÄ• amato. atha vÄ• nibb
Ä• rammaá¹‡akaraá¹‡avasena adhigate natthi mataá¹ƒ maraá¹‡aá¹ƒ yassa jinassÄ• ti amat
khandhamaccumÄ• raá¹ƒ ajitopi kilesamÄ• raá¹ƒ jayitvÄ• tesaá¹ƒ avassaá¹ƒ jiyamÄ• nattÄ
vuccatÄ«ti veditabbaá¹ƒ.

puna __amata_nti amatanibbÄ• nasamannÄ• gataá¹ƒ. natthi mataá¹ƒ maraá¹‡aá¹ƒ etthÄ• t
taá¹ƒ pana santilakkhaá¹‡aá¹ƒ, accutarasaá¹ƒ, animittapaccupaá¹-á¹-hÄ• naá¹ƒ, nissaraá¹‡
vÄ• , nibbÄ• nassa pana padaá¹-á¹-hÄ• naá¹ƒ na labbhati.

vuttaÃ±hi __milindapaÃ±he_ nÄ• gasenattherena ``na kenaci kÄ• raá¹‡ena nibbÄ• naá¹ƒ u

taá¹ƒ assa atthÄ«ti amato, jino. saddhÄ• dito á¹‡Ä• ti suttena assathyatthe á¹‡apaccayo. sa
paÃ±Ã±otiÄ• dÄ«su viya \Be 14/. assa jinassa catumaggaÃ±Ä• á¹‡ena sacchikataá¹ƒ amata
attho, taá¹ƒ amataá¹ƒ.

__santa_nti sabbakilesadarathehi ca vaá¹-á¹-adukkhehi ca suvÅ«pasantaá¹ƒ. so hi buddho
sabbakilesadarathavaá¹-á¹-adukkhehi samittha vÅ«pasamitthÄ• ti santoti vuccati. samudhÄ
dhÄ• tvantassa lopaá¹ƒ tapaccayassantoÄ• desaá¹ƒ katvÄ• padasiddhi veditabbÄ• . saá¹ƒ
darathakÄ• rakÄ• naá¹ƒ kilesÄ• naá¹ƒ bodhimaá¹‡á¸• e arahattamaggaÃ±Ä• á¹‡ena samuc
santakÄ• yacittoti vuttaá¹ƒ hoti, taá¹ƒ santaá¹ƒ.

__asama_nti sÄ«lÄ• diguá¹‡ehi kenaci puggalena asadisaá¹ƒ, so hi buddho natthi sÄ«lÄ• d
etassÄ• ti asamoti vuccati. imasmiá¹ƒ sattaloke sÄ«la samÄ• dhipaÃ±Ã±Ä• diguá¹‡ehi budd
vÄ• devo vÄ• brahmÄ• vÄ• natthÄ«ti attho. bhagavato hi asÄ«ti anubyaÃ±janapaá¹-imaá
mahÄ• purisalakkhaá¹‡ehi vicitrarÅ«pakÄ• yo ca sabbÄ• kÄ• rehi parisuddhasÄ«lakkhandh
dhammakÄ• yo ca puÃ±Ã±amahattathÄ• mamahatta iddhimahattayasamahattapaÃ±Ã±Ä• n
paramukkaá¹ƒsagato ca atthi, tasmÄ• bhagavÄ• sÄ«lÄ• diguá¹‡ehi kenaci asamo asadiso

__asamaá¹ƒ dada_nti lokiyadhammena asadisaá¹ƒ maggaphalanibbÄ• na dhammaá¹ƒ ven
desanÄ• Ã±Ä• á¹‡ena dÄ• yakaá¹ƒ. ettha ca asamanti natthi ettha etesaá¹ƒ vÄ• samo sadi
maggaphalanibbÄ• naá¹ƒ labbhati. atha vÄ• asamanti aÃ±Ã±esaá¹ƒ dhammÄ• naá¹ƒ agga
maggena sacchikÄ• tabbaá¹ƒ nibbÄ• naá¹ƒ vuccati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``yÄ• vatÄ
saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti. t
\Be 15/ kammabhÄ• vena sambandho. dadÄ• tÄ«ti dado, buddho. dÄ• dhÄ• tu a, so kenaci
asadisaá¹ƒ maggaphalanibbÄ• nasaá¹…khÄ• taá¹ƒ lokuttaradhammaá¹ƒ mahÄ• karuá¹‡Ä•
amatÄ• dhigamapaá¹-ipattidassanena desanÄ• Ã±Ä• á¹‡ena veneyyÄ• naá¹ƒ sattÄ• naá¹ƒ
dadaá¹ƒ.

(kha) dutiyagÄ• thÄ• yaá¹ƒ pana __saraá¹‡a_nti sabbasattalokassa paá¹-isaraá¹‡abhÅ«to
tÄ• á¹‡oti vuttaá¹ƒ hoti. so hi buddho saranti paá¹-isaranti ettha sattalokÄ• ti saraá¹‡oti vucc
yu. atha vÄ• saranti osaranti samosaranti ettha sattalokÄ• ti saraá¹‡oti vuccati. saranti cinte
saddhÄ• pasannÄ• devamanussÄ• saraá¹‡amidanti saraá¹‡oti ca. saranti paá¹-ivijjhanti e
saddhammanti saraá¹‡oti ca vuccati. sara cintÄ• yaá¹ƒ yu. saraá¹‡agamanaá¹-á¹-hÄ• ne pa
bhayaá¹ƒ santÄ• paá¹ƒ dukkhaá¹ƒ kilesaÃ±cÄ• ti saraá¹‡aá¹ƒ. ratanatta yanti aá¹-á¹-hakath
saraá¹‡aá¹ƒ.

puna __saraá¹‡aá¹ƒ loka_nti sattasaá¹…khÄ• rokÄ• sasaá¹…khataá¹ƒ lokaá¹ƒ sarantaá¹ƒ
lokayati patiá¹-á¹-hayati ettha puÃ±Ã±Ä• puÃ±Ã±aÃ±ca tabbipÄ• ko cÄ• ti loko, satta loko la
patiá¹-á¹-hÄ• yaá¹ƒ á¹‡a. lujjati palujjatÄ«ti loko, saá¹…khÄ• raloko. lujadhÄ• tuá¹‡a. lokiyat
dissatÄ«ti loko, lokiyanti patiá¹-á¹-hiyanti ettha vÄ• jaá¹…gamÄ• ca thÄ• varÄ• cÄ• ti loko,
cakkavÄ• á¸·asaá¹…khato okÄ• saloko labbhati. lokadhÄ• tuá¹‡a. ettha ca sassato lokoti vÄ
Ä• gataá¹-á¹-hÄ• ne indriyabaddhÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ khandhÄ• naá¹ƒ samÅ«ho sa
sattalokoti vacanatthena sattalokoti veditabbo. eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ
Ä• gataá¹-á¹-hÄ• ne indriyabaddhÄ• naá¹ƒ vÄ• anindriyabaddhÄ• naá¹ƒ vÄ• khandhÄ• na
paccayehi saá¹…khariyantÄ«ti saá¹…khÄ• rÄ• , saá¹…khÄ• rÄ• eva loko saá¹…khÄ• raloko
saá¹…khÄ• ralokoti.

``yÄ• vatÄ• candimasÅ«riyÄ• pariharanti,

disÄ• bhanti virocamÄ• nÄ• .

tÄ• va sahassadhÄ• loko,

ettha te vattati vasoâ€™â€™ ti ||

Ä• gataá¹-á¹-hÄ• ne anindriyabaddhÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ samÅ«ho santÄ• no ca ava
etthÄ• ti okÄ• so, soyeva loko okÄ• salokoti vacanatthena okÄ• sa lokoti veditabbo, taá¹ƒ lo
ajÄ• nÄ«ti vÄ• saraá¹‡o, buddho. sara cintÄ• yaá¹ƒ yu. lokaá¹ƒ saraá¹‡anti sambandho. bu
saá¹…khÄ• ralokaá¹ƒ, okÄ• salokaá¹ƒ, kilesalokaá¹ƒ, bhavalokaá¹ƒ, indriya lokaá¹ƒ, khandh
Ä• yatanalokaá¹ƒ dhÄ• tulokaÃ±cÄ• tiÄ• dimanekalokaá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡ena paá¹

__araá¹‡a_nti nikkilesaá¹ƒ, kilesasaá¹…khÄ• taraá¹‡avirahitaá¹ƒ vÄ• . raá¹‡asaddo ca kiles
cuá¹‡á¹‡avicuá¹‡á¹‡akaraá¹‡e ca dissati. tathÄ• hi saraá¹‡Ä• dhammÄ• araá¹‡Ä• dhamm
dissati. te hi raá¹‡anti kandanti sattÄ• etehÄ«ti raá¹‡Ä• ti vuccanti.

``dhanuggaho asadiso, rÄ• japutto mahabbalo.

sabbÄ• mitte raá¹‡aá¹ƒ katvÄ• , saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti ||

asadisajÄ• take yuddhe dissati. raá¹‡aá¹ƒ katvÄ• ti hi yuddhaá¹ƒ katvÄ• , saá¹ƒyamanti saá
isipabbajjaá¹ƒ ajjhupÄ• gamÄ«ti attho. tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca raá¹‡aá¹ƒ karonto, dhÄ•
aá¹-á¹-hadisÄ• \Be 17/ samantatoti chaddantajÄ• take cuá¹‡á¹‡avicuá¹‡á¹‡akaraá¹‡e dissa
hi cuá¹‡á¹‡aá¹ƒ vicuá¹‡á¹‡aá¹ƒ karonto. teti sabbe aá¹-á¹-hasahassanÄ• gÄ• ti attho. idha p
daá¹-á¹-habbo. ayaá¹ƒ panettha vacanattho. raá¹‡anti satte rÄ• gÄ• dayo cuá¹‡á¹‡enti pÄ«a
raá¹‡anti sattÄ• etehi kandanti paridevantÄ«ti vÄ• raá¹‡Ä• , kilesÄ• . raá¹‡adhÄ• tu sadde
kilesÄ• etassÄ• ti araá¹‡oti vuccati. jinassa kilesamÄ• rassa bodhimÅ«le jiyamÄ• nattÄ• ra
santÄ«ti attho. taá¹ƒ araá¹‡aá¹ƒ.

__araá¹‡aá¹ƒ kara_nti veneyyasantÄ• ne raá¹‡asaá¹…khatakilesassa abhÄ• vakaraá¹‡aá¹
yehi abhibhÅ«tÄ• sattÄ• kandanti paridavanti etesaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ adhivacanaá¹ƒ.
veneyyasantÄ• ne desanÄ• Ã±Ä• á¹‡ena karoti attho. atha vÄ• karotÄ«ti karo, buddho. taá

__abhaya_nti jÄ• tibhayÄ• dÄ«naá¹ƒ abhÄ• vato nibbhayaá¹ƒ. ettha hi bhayaá¹ƒ cittutrÄ• s
Ã±Ä• á¹‡abhayaá¹ƒ, Ä• rammaá¹‡abhayaá¹ƒ, ottappa bhayaÃ±cÄ• ti catubbidhaá¹ƒ hoti. ta
bhayaá¹ƒ, cittutrÄ• sabhayaá¹ƒ. Ã±Ä• á¹‡ena tÄ«retvÄ• bhÄ• yatÄ«ti bhayaá¹ƒ, Ã±Ä• á¹‡a
bhayaá¹ƒ, Ä• rammaá¹‡abhayaá¹ƒ. bhÄ• yati etena pÄ• patoti bhayaá¹ƒ, ottappabhayaá¹ƒ.

__mahÄ• niddesapÄ• á¸·iyaá¹ƒ_ pana Ä• gatÄ• ni jÄ• tibhayaá¹ƒ, jarÄ• bhayaá¹ƒ, byÄ• dh
rÄ• jabhayaá¹ƒ, corabhayaá¹ƒ, aggibhayaá¹ƒ, udakabhayaá¹ƒ, attÄ• nuvÄ• dabhayaá¹ƒ, pa
daá¹‡á¸• abhayaá¹ƒ, duggatibhayaá¹ƒ, Å«mibhayaá¹ƒ, kumbhÄ«á¸·abhayaá¹ƒ, Ä• vaá¹-á¹-a
Ä• jÄ«vikabhayaá¹ƒ, asilokabhayaá¹ƒ, parisayasÄ• rajjabhayaá¹ƒ, madana bhayaá¹ƒ, dugga
gahitÄ• ni. natthi bhayÄ• ni etassÄ• ti abhayo, buddho. tassa bhayÄ• naá¹ƒ kÄ• raá¹‡a bhÅ
sabbakilesÄ• naá¹ƒ arahattamaggena samucchinditattÄ• sabbabhayaá¹ƒ natthÄ«ti attho.

puna __abhayaá¹ƒ á¹-hÄ• naá¹ƒ nÄ• yaka_nti ettha abhayantipadaá¹ƒ á¹-hÄ• nantipade vis
á¹-hÄ• nantipadaá¹ƒ nÄ• yakantipade kammaá¹ƒ. bhayasaddassa attho heá¹-á¹-hÄ• vuttoy
ettha nibbÄ• neti abhayaá¹ƒ, nibbÄ• naá¹ƒ. buddhapaccekabuddha arahantÄ• á¹-hanti upp
á¹-hÄ• naá¹ƒ, nibbÄ• naá¹ƒ. veneyyasatte netÄ«ti nÄ• yako, buddho. nÄ«dhÄ• tu nayane á
kulaputte maggÄ• dhi gamappattiyÄ• dhammadesanÄ• ya maggaphalaÃ±Ä• á¹‡aá¹ƒ adhig
netÄ«ti attho, taá¹ƒ nÄ• yakaá¹ƒ.

puna __nÄ• yakaá¹ƒ name_ti nÄ• yakaá¹ƒ buddhaá¹ƒ ahaá¹ƒ name namÄ• mÄ«ti samband
veneyyasatte saá¹ƒsÄ• raá¹‡á¹‡avato nibbÄ• napÄ• raá¹ƒ netÄ«ti nÄ• yako, buddho. so hi

nÄ• vÄ• ya orimatÄ«rato pÄ• rimatÄ«raá¹ƒ neti, evaá¹ƒ satte maggaá¹…ganÄ• vÄ• ya saá¹
pÄ• raá¹ƒ neti pÄ• puá¹‡etÄ«ti attho. atha vÄ• nÄ• yakanti tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ jeá¹-á¹
nÄ• yako jeá¹-á¹-ha seá¹-á¹-havuá¹• á¹• hataro. so hi jeá¹-á¹-habhÄ• vaá¹ƒ neti gacchati pÄ
vuccati. nÄ«dhÄ• tu gatimhi á¹‡vu. so pana idha loke avijjaá¹‡á¹• agatÄ• naá¹ƒ sabbapajÄ•
avijjaá¹‡á¹• akosaá¹ƒ arahattamaggena padÄ• letvÄ• ariyÄ• ya jÄ• tiyÄ• jÄ• tattÄ• sabbas
seá¹-á¹-hajeá¹-á¹-havuá¹• á¹• hatarabhÄ• vaá¹ƒ gatoti attho. taá¹ƒ nÄ• yakaá¹ƒ. nameti aha
sakkaccaá¹ƒ namÄ• mÄ«ti attho. ettha hi vattamÄ• namivibhattiyÄ• kvacidhÄ• tutyÄ• disutt
panettha vÄ• ccatthÄ• dinayo. nametipadassa Ä• khyÄ• tapadattÄ• vacanattho na kÄ• tabb
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``ruá¹·hÄ«khyÄ• taá¹ƒ nipÄ• taÃ±cu, pasaggÄ• lapanaá¹ƒ tathÄ• .

sabbanÄ• mantimetesu, na kato viggaho chasÅ«â€™â€™ ti ||

taá¹ƒ \Be 19/ pana padaá¹ƒ namudhÄ• tuvattamÄ• naamhayogaparassapadamivibhatyanta
namudhÄ• tuyÄ• vÄ• ccattho namanakriyÄ• saá¹…khÄ• to kusalacittuppÄ• do padhÄ• nav
vÄ• ccattho tena cittuppÄ• dena upalakkhito uppÄ• da vanto tadÄ• kÄ• ro puggalo appadhÄ
padasamudÄ• yassa pana vÄ• ccattho kattukammabhÄ• vesu kattubhÅ«to atÄ«tÄ• dikÄ• le
dhÄ• tvattha kiriyÄ• visesova labbhati. ayamettha saá¹…khepo.

vitthÄ• ro panevaá¹ƒ veditabbo. namudhÄ• tuyÄ• vaccaá¹ƒ sugatÄ• di buddhaguá¹‡aá¹ƒ Ä
vandanÄ• kÄ• rappavatto kÄ• yavacÄ« viÃ±Ã±attisamuá¹-á¹-hÄ• pako saddhÄ• cetanÄ• pa
ca dve viÃ±Ã±attiyo asamuá¹-á¹-hÄ• petvÄ• manodvÄ• re vandanÄ• kÄ• rappavatto kusala
labbhati. buddhaguá¹‡Ä• nussaraá¹‡avasena pavatto yonisomanasikÄ• rÄ• dipurecarÄ• nu
phalÅ«pacÄ• rena. diá¹-á¹-hadhammi kasamparÄ• yikasaá¹…khÄ• taá¹ƒ pacchimapacchima
abhÄ• vaÃ±ca vÄ• saggamokkhasampattisukhaÃ±ca kÄ• raá¹‡Å«pacÄ• rena, pure pure va
vandanassa nÄ• mapaÃ±Ã±atti á¹-hÄ• nÅ«pacÄ• rena, vatthudvÄ• rÄ• rammaá¹‡aá¹ƒ á¹-hÄ
lakkhitaá¹ƒ puggaladabbaá¹ƒ guá¹‡Å«pacÄ• rena. ukkaá¹-á¹-hamajjha muduttamattabhÄ• v
avayavabhÅ«tÄ• vandanÄ• ekadesÅ«pacÄ• rena. samÅ«habhÅ«tÄ• vandanÄ• ekadesyÄ
pubbapubbakusalacittuppÄ• do samÄ«pÅ«pacÄ• rena, pacchimapacchima kusalacittuppÄ•
paá¹‡Ä• makusalacittuppÄ• dabhÅ«tÄ• naá¹ƒ paramatthadhammÄ• naá¹ƒ nibyÄ• pÄ• rabh
evaá¹ƒ dhammatÄ• bhÄ• vo ataddhammÅ«pacÄ• rena, vandanÄ• kÄ• ro abhedabhedÅ«pa
bhedaabhedÅ«pacÄ• rena labbhati. mivibhattiyÄ• vÄ• ccaá¹ƒ taá¹ƒmukhyÄ• dÄ«hi lakkhito
vattamÄ• navibhattisaá¹…khÄ• tena vibhattivise sena \Be 20/ ca parassapadasaá¹…khÄ• te
uttamapurisa visesena ca amhayogavisesena ca sabbadhÄ• tuvisesena ca ekavacanavises
paccuppannakÄ• lavisesena ca dhÄ• tvatthakriyÄ• visesena ca aliá¹…ga visesena ca bhÅ«
novikaraá¹‡avisesena ca bhÄ• vakammakattÅ«sukattuvisesena ca lakkhito ahaá¹ƒsaá¹…kh
santÄ• no appadhÄ• nena labbhati. kriyÄ• padassa kriyÄ• ya padhÄ• nena vÄ• cakattÄ• dh

labbhati. apaccayassa vÄ• ccaá¹ƒ bhÅ«vÄ• digaá¹‡ajotakÄ• rÅ«pasiddhimattÄ• pada siliá

atha vÄ• yo ahaá¹ƒ namÄ• mÄ«ti so name. sÄ• maÃ±Ã±attha viggahoyaá¹ƒ. vÄ• ccattho p
namanaÃ±cettha buddhassa sÄ«lÄ• dianantaguá¹‡esu ninnapabbhÄ• ratÄ• vasena paá¹‡Ä
kusalacetanÄ• . sÄ• ca vandaneyya vandanakÄ• naá¹ƒ khettajjhÄ• sayasampadÄ• hi diá¹-
yathÄ• laddhasampattinimittakassa purimakammassa anubalappadÄ• na vasena tannibbatt
antarÄ• yakarÄ• ni upapÄ«á¸·akaupacchedakakammÄ• ni paá¹-ibÄ• hitvÄ• pavattikÄ• le ro
sÄ• dheti. samparÄ• ye ca upapajjavedanÄ«yabhÅ«tÄ• saggamokkhasampattisukhaá¹ƒ nib

ayaá¹ƒ panettha __dassanatthanayo_. nametiiminÄ• buddhassa sugatÄ• diguá¹‡aá¹ƒ Ä• r
paá¹‡Ä• makusala cetanÄ• mukhyena dasseti. taá¹ƒ dassanena tassÄ• kÄ• raá¹‡abhÅ«tÄ
catucakkasampattiÃ±ca buddhuppÄ• danavamakhettaÃ±ca pubbabhÄ• ge pavattaá¹ƒ sadd
kusalacittuppÄ• daÃ±ca phalÅ«pacÄ• rena dÄ«peti. taddÄ«panena tassÄ• phalabhÅ«taá¹ƒ
diá¹-á¹-hadhammarogÄ• diantarÄ• yavisosanaÃ±ca saggamokkha sukhaÃ±ca paá¹-hamakÄ
tappakÄ• sanena buddhassa paá¹‡Ä• mÄ• rahabhÄ• vaá¹ƒ dutiyakÄ• raá¹‡Å«pacÄ• rena v
taá¹ƒvibhÄ• vanena vandakassa me khettaá¹…gatabhÄ• vaÃ±ca paá¹‡Ä• me tabbabhÄ• va
anubhÄ• veti.

ayaá¹ƒ panettha __alaá¹…kÄ• ranayo_. nametivÄ• cakapadassa vÄ• ccabhÅ«tÄ• tividhÄ•
samaá¹-á¹-hÄ• yÄ« bhÄ• vo nÄ• ma. kasmÄ• , sarÄ«rattÄ• . atha vÄ• tividhÄ• ya buddhap
sampayutto samÄ• dhippadhÄ• no mahÄ• kusalacittuppÄ• do samaá¹-á¹-hÄ• yÄ«bhÄ• vo n
sugatÄ• diguá¹‡Ä• rammaá¹‡e ekaggattÄ• samÄ• hitacittattÄ• vÄ• . soyeva pana santaras
buddhapaá¹‡Ä• macetanÄ• kusalaá¹…gena akusalaá¹…gassa pahÄ«nattÄ• . buddhantipÄ
buddhadabbo Ä• rammaá¹‡avibhÄ• vo nÄ• ma. kasmÄ• , tassa paá¹‡Ä• makusalacittuppÄ•
upakÄ• rattÄ• . buddhassa sugatantyÄ• diguá¹‡o uddÄ«panavibhÄ• vo nÄ• ma. kasmÄ• , p
kÄ• raá¹‡abhÅ«taá¹ƒ taá¹ƒ samaá¹-á¹-hÄ• yÄ«bhÄ• vaá¹ƒ upÄ• dÄ• ya jÄ• nitabbo diá¹-á¹-
diantarÄ• yÄ• bhÄ• vo ca samparÄ• ye saggamokkhasukhasampatti ca Ä• nubhÄ• vo nÄ• n

tattha hi kiÃ±cÄ• pi Ä• nubhÄ• vadÄ«pakaá¹ƒ padaá¹ƒ natthi. kÄ• raá¹‡assa pana phalena
phalaá¹ƒ viÃ±Ã±eyyanti. atha vÄ• nametipadassa sÄ• matthiyato Ä• nubhÄ• vo dassitoyev
Ä• vibhÅ«to ussuko ca buddhapaá¹‡Ä• massa Ä• nisaá¹ƒsapajÄ• nanÄ• mati ca alasÄ• bh
samÄ• dhityÄ• di ca byabhicÄ• rÄ«bhÄ• vo nÄ• ma. lomahaá¹ƒsÄ• dibhÄ• vo satvaá¹ƒkÄ•
veditabbo. evaá¹ƒ pacchimapacchimagÄ• thÄ• sÅ«ti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. sugataá¹ƒ sobhanagataá¹ƒ sundaranibbÄ• naá¹
sammÄ• gataá¹ƒ vÄ• , sugataá¹ƒ sammÄ• vacanaá¹ƒ gadaá¹ƒ bhÄ• sanaá¹ƒ, seá¹-á¹-haá
satipaá¹-á¹-hÄ• nÄ• dibhede dhamme \Be 22/ gavesantaá¹ƒ vÄ• santehi gavesitabbaá¹ƒ vÄ
icchitaá¹ƒ vÄ• , kusalaá¹ƒkusalaá¹ƒ kusalaá¹ƒakusalaá¹ƒ, jahaá¹ƒ jahitaá¹ƒ, amataá¹ƒ mara

amataá¹ƒ amatanibbÄ• nasamannÄ• gataá¹ƒ, santaá¹ƒ kilesadarathavÅ«pasamaá¹ƒ, asam
maggaphalanibbÄ• nadhammaá¹ƒ. dadaá¹ƒ dÄ• taá¹ƒ dÄ• yakaá¹ƒ vÄ• , saraá¹‡aá¹ƒ sabba
paá¹-isaraá¹‡abhÅ«taá¹ƒ. lokaá¹ƒ sattasaá¹…kha rokÄ• sasaá¹…khataá¹ƒ tilokaá¹ƒ, saraá¹‡
araá¹‡aá¹ƒ nikkilesaá¹ƒ, kilesasaá¹…khÄ• taraá¹‡avirahitaá¹ƒ vÄ• . araá¹‡aá¹ƒ sattesu kiles
karaá¹ƒ desanÄ• Ã±Ä• á¹‡ena kataá¹ƒ, abhayaá¹ƒ nibbhayaá¹ƒ, abhayaá¹ƒ nibbhayaá¹-á¹-h
nÄ• yakaá¹ƒ satte nibbÄ• napÄ• raá¹ƒ nentaá¹ƒ, nÄ• yakaá¹ƒ tilokÄ• naá¹ƒ jeá¹-á¹-haá¹ƒ pÄ
sakkaccaá¹ƒ tÄ«hi dvÄ• rehi ahaá¹ƒ name namÄ• mÄ«ti.

paá¹-hamavandanagÄ• thÄ• dvayavaá¹‡á¹‡anÄ• samattÄ• .

2__._ á¹• 21 nayanasubhagakÄ• yaá¹…gaá¹ƒ,

madhuravarasaropetaá¹ƒ.

amitaguá¹‡agaá¹‡Ä• dhÄ• raá¹ƒ,

dasabalamatulaá¹ƒ vande ||

<2> evaá¹ƒ paá¹-hamaá¹ƒ gÄ• thÄ• dvayena buddhassa namassitvÄ• idÄ• ni nayanasubh
paÃ±cahi guá¹‡ehi thomitvÄ• buddhaá¹ƒ vandituá¹ƒ __nayanasubhagakÄ• yaá¹…ga_ntiÄ•
na magaá¹‡ayuttattÄ• navakkharehi lakkhitÄ• bhujagasu sugÄ• thÄ• ti daá¹-á¹-habbÄ• . vu
``bhujagasusumatÄ• nÄ• moâ€™â€™ ti.

ayaá¹ƒ panettha yojanÄ• . yassaá¹ƒ paá¹-ipÄ• daá¹ƒ nÄ• ca dve nagaá¹‡Ä• mo ca magaá
bhujagasusu gÄ• thÄ• ti matÄ• Ã±Ä• tabbÄ• ti. tattha pana __nayanasubhagakÄ• yaá¹…ga
sobhanaá¹ƒ gatena kÄ• yaá¹…genasamannÄ• gataá¹ƒ. ettha \Be 23/ hi nayananti samavisa
attabhÄ• vaá¹ƒ netÄ«ti nayanaá¹ƒ, cakkhu labbhati. nÄ«dhÄ• tu yu. subhaá¹ƒ sobhanaá¹ƒ g
kÄ• yaá¹…gaá¹ƒ labbhati. subhasaddÅ«papado gamudhÄ• tu kvi. kÄ• yassa aá¹…gaá¹ƒ av
bhagavato kÄ• yaá¹…gaá¹ƒ labbhati. chaá¹-á¹-hÄ«tappurisasamÄ• soyaá¹ƒ. nayanassa sub
taá¹ƒ kÄ• yaá¹…gaá¹ƒ yassa buddhassÄ• ti nayanasubhaga kÄ• yaá¹…go, buddho. so hi rÅ
nuttariyaguá¹‡ayogato sabbasattÄ• naá¹ƒ pasÄ• dacakkhussa sobhanaá¹ƒ gatena dvattiá¹ƒ
ca asÄ«tyÄ• nubyaÃ±janalakkhaá¹‡ehi ca lakkhitena kÄ• yaá¹…gena samannÄ• gatoti atth

__madhuravarasaropeta_nti piyapemanÄ«yauttamasaddena samannÄ• gataá¹ƒ, so hi bhag
pemiyati vÄ• ti madhuro. madhadhÄ• tu uro. vuttaÃ±hi __majjhimapaá¹‡á¹‡Ä• saá¹-Ä«kÄ• y
pemanÄ«yo apalibuddhoâ€™â€™ ti. atha vÄ• madhiyati assÄ• diyatÄ«ti madhuro, madhat
undeti vaá¸• á¸• hetÄ«ti madhuro, madhadhÄ• tu unde uro. tena vuttaá¹ƒ __saddanÄ«tiyaá¹
varitabbo icchitabbo patthitabbo vÄ• ti varo, saro. varadhÄ• tu icchÄ• yaá¹ƒ a. sarati gaccha

sotaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡abhÄ• vanti saro, saddo. saradhÄ• tu gatiyaá¹ƒ a. sarati gac
saro, sariyati suá¹‡iyatÄ«ti vÄ• saro, bhagavato aá¹-á¹-haá¹…gasamannÄ• gato saddo labb
upeto, upapubbaidhÄ• tu ta. madhuro ca varo ca so saro cÄ• ti madhuravarasaro, tena upet
samannÄ• gatoti madhuravarasaropetoti vuccati. bhagavato pana hadaya vatthuno suvisud
apalibuddhattÄ• deva manussehi madhurena piyena manÄ• piyena varena icchitapatthi ten
aá¹-á¹-haá¹…gasamannÄ• gatena sarena saddena upeto sampanno samannÄ• gatoti vutta

ettha \Be 24/ ca kiÃ±cÄ• pi saropetanti sÄ• maÃ±Ã±avasena vuttaá¹ƒ, bhagavato saro pan
viÃ±Ã±eyyo, maÃ±ju, savanÄ«yo, bindu, avisÄ• rÄ«, gambhÄ«ro, ninnÄ• di cÄ• ti visesena
aá¹-á¹-haá¹…gasamannÄ• gatoti attho daá¹-á¹-habbo. vuttaÃ±hi majjhima paá¹‡á¹‡Ä• se __
``aá¹-á¹-haá¹…gasamannÄ• gato kho panassa gotamassa mukhato ghoso niccharati visaá¹
maÃ±ju ca, savanÄ«yo ca, bindu ca, avisÄ• rÄ« ca, gambhÄ«ro ca, ninnÄ• di ca. yathÄ• pa
bhavaá¹ƒ gotamo sarena viÃ±Ã±Ä• peti, na cassa bahiddhÄ• parisÄ• ya ghoso na nicchara

tassÄ• á¹-á¹-hakathÄ• yaá¹ƒ pana visaá¹-á¹-hoti siniddho apalibuddho. viÃ±Ã±eyyoti viÃ±Ã
visaá¹-á¹-hattÄ• yeva cesa viÃ±Ã±eyyo hoti. maÃ±jÅ«ti madhuro. savanÄ«yoti sotasukho, m
savanÄ«yo hoti. bindÅ«ti sampiá¹‡á¸• ito. avisÄ• rÄ«ti avisaá¹-o. binduttÄ• yeva cesa avisÄ
gambhÄ«rasamuá¹-á¹-hito. ninnÄ• dÄ«ti ninnadavÄ• . gambhÄ«rattÄ• yeva cesa ninnÄ• di
cakkavÄ• á¸·apariyantÄ• pi ekabaddhaá¹ƒ parisaá¹ƒ viÃ±Ã±Ä• peti. bahiddhÄ• ti aá¹…gulim
na gacchati. kasmÄ• . so evarÅ«po madhurasaro akÄ• raá¹‡Ä• mÄ• nassÄ«ti. iti bhagavat
mattakeneva caratÄ«ti vaá¹‡á¹‡itoti. __abhidhÄ• nappadÄ«pikÄ• yaÃ±ca_ vuttÄ• saá¹…ga

``visaá¹-á¹-hamaÃ±juviÃ±Ã±eyyÄ• , savanÄ«yÄ• visÄ• rino.

bindugambhÄ«raninnÄ• di, tyevamaá¹-á¹-haá¹…giko saroâ€™â€™ ti ||

yathÄ• hi brahmuno saro pittasemhehi apalibuddhattÄ• visuddho madhuro hoti. yathÄ• ca
vÄ• á¸·amigehi anubandhÄ• dhÄ• vantÄ• khuddakamigÄ• karavÄ«kasakuá¹‡assa vikÅ«ja
madhurattÄ• maraá¹‡abhayaá¹ƒ hitvÄ• adhÄ• vitvÄ• ukkhittapÄ• daá¹ƒ \Be 25/ anikkhipitv
suá¹‡anti, evaá¹ƒ karavÄ«kassa saddo dhammatÄ• bhÄ• vena madhuro piyo manÄ• po hot
kammaá¹ƒ vatthuá¹ƒ sodheti, vatthussa suddhattÄ• pittasemhehi ca apalibuddhattÄ• bhag
samuá¹-á¹-hahanto saropi aá¹-á¹-haá¹…gasamannÄ• gato suvisuddho atimadhuro atipiyo a
hÄ«nÅ«pamÄ• hoti, bhagavato hi saro tehi saddehi satabhÄ• gena sahassabhÄ• gena atim
hoti, tathÄ• hi dhammÄ• so karaÃ±Ã±o asandhimittÄ• devÄ« karavÄ«kasakuá¹‡assa madh
``imassa tiracchÄ• nassa madhuro saddo, ko nÄ• ma sabbaÃ±Ã±utaÃ±Ä• á¹‡asiriá¹ƒ pattas
saddoâ€™â€™ ti, pÄ«tiá¹ƒ uppÄ• detvÄ• taá¹ƒ pÄ«tiá¹ƒ avijahitvÄ• sattahi jaá¹…ghasateh
sotÄ• pattiphale patiá¹-á¹-hÄ• ti, tasmÄ• bhagavato madhuravarasaropetanti thometÄ«ti.

__amitaguá¹‡agaá¹‡Ä• dhÄ• ra_nti aparimiá¹‡itabbasÄ«lÄ• diguá¹‡asamÅ«hÄ• naá¹ƒ pati
samitoti parimiá¹‡itabboti mito, mÄ• dhÄ• tu parimÄ• á¹‡e ta, na mito amito. guá¹‡oti sÄ«lÄ•
guá¹‡enti taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ pakÄ• sentÄ«ti guá¹‡Ä• ti vuccanti. guá¹‡adhÄ• tu
__maá¹‡isÄ• ramaÃ±jÅ«sÄ• á¹-Ä«kÄ• yaá¹ƒ_ pana ``guá¹‡anti attano Ä• dhÄ• raá¹ƒ pÄ• ka
guá¹‡Ä• â€™â€™ ti vuttaá¹ƒ.

__saddanÄ«tidhÄ• tumÄ• lÄ• yaÃ±ca_ ``guá¹‡a Ä• mantane, guá¹‡oti sÄ«lÄ• dayo dhamm
goá¹‡Ä• piyati Ä• mantÄ• piyati attani patiá¹-á¹-hito puggalo daá¹-á¹-huá¹ƒ sotuá¹ƒ pÅ«jituÃ
janehÄ«ti guá¹‡o. ettha kiÃ±cÄ• pi sÄ«lÄ• di dhammÄ• naá¹ƒ Ä• mantÄ• panaá¹ƒ natthi, tat
Ä• mantanaá¹ƒ nimantanaÃ±ca teyeva karonti nÄ• mÄ• ti evaá¹ƒ vuttaá¹ƒ. aÃ±Ã±e pana gu
guá¹‡Ä• ti atthaá¹ƒ vadanti. tadanurÅ«paá¹ƒ pana dhÄ• tusaddaá¹ƒna passÄ• ma \Be 26/. g
passÄ• ma. vicÄ• retvÄ• gahetabbaâ€™â€™ nti vuttaá¹ƒ. amito guá¹‡o amitaguá¹‡o, tesaá
amitaguá¹‡agaá¹‡o, tesaá¹ƒ. Ä• dhÄ• rati tiá¹-á¹-hati etthÄ• ti amitaguá¹‡agaá¹‡Ä• dhÄ• ro,
samuddodakaá¹ƒ nÄ• á¸·ipattena aparimitaá¹ƒ viya kenaci aparimitÄ• naá¹ƒ sÄ«lÄ• diguá¹‡
patiá¹-á¹-hÄ• nabhÅ«toti attho.

__dasabala_nti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ tathÄ• gatadasabalasampannaá¹ƒ. ettha hi
kÄ• raá¹‡e hi balanti na kampenti thirantÄ«ti balaá¹ƒ, dasa balÄ• ni yassa soti dasabalo, bu
duvidhaá¹ƒ hoti tathÄ• gatassa dasabalaá¹ƒ kÄ• yadasabalaÃ±ca, Ã±Ä• á¹‡adasabalaÃ±cA
hatthikulÄ• nusÄ• rena veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ __porÄ• á¹‡ehi_ ---

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandha maá¹…galahemaÃ±ca, uposathaá¹ƒ chaddantime dasÄ• â€™â€™ ti ||

imÄ• ni hi dasa hatthikulÄ• ni. tattha kÄ• á¸·Ä• vakanti pakatihatthikulaá¹ƒ daá¹-á¹-habbaá¹
purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakahatthino. yaá¹ƒ dasannaá¹ƒ kÄ• a
taá¹ƒ ekassa gaá¹…geyyassa. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ, taá¹ƒ ekassa paá¹‡a
paá¹‡á¸• arÄ• naá¹ƒ, taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá¹ƒ tambÄ• naá¹ƒ, taá¹ƒ ekass
dasannaá¹ƒ piá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa gandhahatthino. yaá¹ƒ dasannaá¹ƒ gandhahat
maá¹…galassa. yaá¹ƒ dasannaá¹ƒ maá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa hemavatassa. yaá¹ƒ d
taá¹ƒ uposathassa. yaá¹ƒ dasannaá¹ƒ uposathÄ• naá¹ƒ, taá¹ƒ ekassa chaddantassa. yaá¹ƒ
chaddantÄ• naá¹ƒ, taá¹ƒ ekassa tathÄ• gatassa, nÄ• rÄ• yanasaá¹…ghÄ• tabalantipi idame
pakatihatthÄ«naá¹ƒ gaá¹‡anÄ• ya hatthikoá¹-isahassÄ• naá¹ƒ \Be 27/. purisagaá¹‡anÄ• ya
purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti. idaá¹ƒ tathÄ• gatassa kÄ• yabalaá¹ƒ hoti. idaá¹ƒ p
pÄ• á¸·Ä«su na Ä• gataá¹ƒ. aá¹-á¹-hakathÄ• suyeva Ä• gataá¹ƒ. tena vuttaá¹ƒ dasaka nipÄ•
__aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒ_ ``dasa balaÃ±Ä• á¹‡aá¹ƒ pana pÄ• á¸·iyaá¹ƒ Ä• gatameva.
aá¹-á¹-ha kathÄ• rÅ«á¸·hamevÄ• ti adhippÄ• yoâ€™â€™ ti. ettha ca nÄ• rÄ• yana saá¹…gh

vuccanti rasmiyo, tÄ• bahÅ« nÄ• nÄ• vidhÄ• ito uppajjantÄ«ti nÄ• rÄ• yanaá¹ƒ, vajiraá¹ƒ. t
nÄ• rÄ• yanasaá¹…ghÄ• ta balanti vajirasaá¹…ghÄ• tabalanti atthoti.

Ã±Ä• á¹‡adasabalaá¹ƒ pana vibhaá¹…gapÄ• á¸·iyaÃ±ca mÅ«lapaá¹‡á¹‡Ä• se mahÄ• sÄ«
dasakanipÄ• taaá¹…guttarapÄ• á¸·iyaÃ±ca vitthÄ• rena Ä• gatameva. sukhaggahaá¹‡atthaa
dassayissÄ• mi. seyyathidaá¹ƒ. á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aÃ±ca, kammasamÄ• dÄ•
sabbatthagÄ• minipaá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ, anekadhÄ• tu nÄ• nÄ• dhÄ• tu loka Ã±Ä• á¹‡
nÄ• nÄ• dhimuttikataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopa
jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-á¹-hÄ• na
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ, sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ä• sa
ayaá¹ƒ pana kamo abhidhammavibhaá¹…gapÄ• á¸·iyaá¹ƒ Ä• gatakkamo.

cutÅ«papÄ• taÃ±Ä• á¹‡aá¹-á¹-hÄ• ne pana mÅ«lapaá¹‡á¹‡Ä• sapÄ• á¸·iyaá¹ƒ mahÄ• sÄ«h
dasakanipÄ• taaá¹…guttarapÄ• á¸·iyaá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ Ä• gataá¹ƒ. atthato pa
cutÅ«papÄ• tassa passitattÄ• sadisamevÄ• ti. tattha hi á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡an
yathÄ• bhÅ«taá¹ƒ jÄ• nanaÃ±Ä• á¹‡aá¹ƒ. kÄ• raá¹‡aÃ±hi yasmÄ• tattha phalaá¹ƒ tiá¹-á¹-ha
uppajjati ceva pavattati ca, tasmÄ• á¹-hÄ• nanti vuccati. kammasamÄ• dÄ• nÄ• naá¹ƒ vipÄ
samÄ• diyitvÄ• katÄ• naá¹ƒ atÄ«tÄ• nÄ• gata paccuppannÄ• naá¹ƒ kusalÄ• kusalakammÄ
sugatiduggatipaá¹-isandhisaá¹…khÄ• taá¹ƒ vipÄ• kaá¹ƒ nibbÄ• naphalaÃ±ca yathÄ• bhÅ«ta
sabbattha gÄ• minipaá¹-ipadaá¹ƒ \Be 28/ Ã±Ä• á¹‡anti sabbagatigÄ• miniÃ±ca paá¹-ipadaá¹
pajÄ• nanaÃ±Ä• á¹‡aá¹ƒ. tattha ca paá¹-ipadanti paá¹-ipajjati pÄ• puá¹‡Ä• ti etenÄ• ti paá¹-
gatigÄ• mininti nirayÄ• dipaÃ±cagatigÄ• miniá¹ƒ. agatigÄ• mininti nibbÄ• nagÄ• miniá¹ƒ. vu
``nibbÄ• naÃ±cÄ• haá¹ƒ sÄ• riputta pajÄ• nÄ• mi nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaâ€™â€

anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ Ã±Ä• á¹‡anti ettha aneka dhÄ• tÅ«ti cakkhudhÄ• tuÄ
bahudhÄ• tuá¹ƒ. nÄ• nÄ• dhÄ• tÅ«ti tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡attÄ• visadis
nÄ• nÄ• ppakÄ• radhÄ• tuá¹ƒ. lokanti khandhÄ• yatana dhÄ• tulokaá¹ƒ. Ã±Ä• á¹‡anti yathÄ
pajÄ• nanaÃ±Ä• á¹‡aá¹ƒ. sattÄ• naá¹ƒ adhimuttikataá¹ƒ Ã±Ä• á¹‡anti sattÄ• naá¹ƒ hÄ«nÄ•
nÄ• nÄ• dhimuttikabhÄ• vaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nanaÃ±Ä• á¹‡aá¹ƒ. parasattÄ• naá¹
indriyaparopariyattiÃ±Ä• á¹‡anti ettha parasattÄ• nanti padhÄ• nasattÄ• naá¹ƒ. parapuggalÄ
hÄ«nasattÄ• naá¹ƒ. ekatthameva vÄ• etaá¹ƒ padadvayaá¹ƒ veneyyavasena dvedhÄ• vutta
indriyaparopariyattiÃ±Ä• á¹‡anti saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ parabhÄ• vaá¹ƒ vaá¸• á¸
hÄ• niÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nanaÃ±Ä• á¹‡aá¹ƒ.

jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-á¹-hÄ• na
jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«nanti paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• nÄ•
passatÄ«tiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ, savitakkasavicÄ• rÄ• dÄ«naá¹ƒ
paá¹-hamajjhÄ• na samÄ• pattiÄ• dÄ«naÃ±ca navannaá¹ƒ anupubbasamÄ• pattÄ«naá¹ƒ. s

hÄ• nabhÄ• giyadhammaá¹ƒ. vodÄ• nanti visesabhÄ• giyadhammaá¹ƒ. vuá¹-á¹-hÄ• nanti ye
vuá¹-á¹-hahanti, taá¹ƒ kÄ• raá¹‡aá¹ƒ. Ã±Ä• á¹‡anti yathÄ• bhÅ«taá¹ƒ pajÄ• nanaÃ±Ä• á¹‡a
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡anti pubbe nivutthakkhandhÄ• nussaraá¹‡asaá¹…khÄ• taá
sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ Ã±Ä• á¹‡anti sattÄ• naá¹ƒ cutiÃ±ca upapÄ• taÃ±ca pajÄ• na
Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡anti kÄ• mÄ• savÄ• dÄ«naá¹ƒ khayasaá¹…khÄ• taá¹ƒ Ä• sa
yathÄ• bhÅ«taá¹ƒ pajÄ• nana Ã±Ä• á¹‡anti \Be 29/. imÄ• ni pana Ã±Ä• á¹‡Ä• ni aÃ±Ã±ehi a
tathÄ• gatassa dasabalaÃ±Ä• á¹‡Ä• nÄ«ti daá¹-á¹-habbÄ• ni.

honti cettha ---

``á¹-hÄ• nÄ• á¹-á¹-hÄ• naá¹ƒ vipÄ• kaÃ±ca, Ã±Ä• á¹‡aá¹ƒ paá¹-ipadaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

anekadhÄ• tulokaÃ±ca, sattÄ• naá¹ƒ adhimuttikaá¹ƒ || [sÄ• panesÄ• setavavipulÄ• gÄ• th

indriyaparÄ• paraÃ±ca, jhÄ• nÄ• dinaá¹ƒ saá¹ƒkilesaá¹ƒ.

vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ, pubbenivÄ• sÄ• nussatiá¹ƒ.

sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ, Ä• savakkhayaá¹ƒ Ã±Ä• á¹‡anti.

dasimÄ• ni buddhassa cÄ• , sÄ• dhÄ• raá¹‡Ä• ni Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti || [sÄ• panes
daá¹-á¹-habbÄ• .]

nanu dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pÄ• á¹-iyekkaá¹ƒ natthi, sabbaÃ±Ã±utaÃ±Ä• á¹‡amev
Ã±Ä• á¹‡aá¹ƒ dasabhedena vuttanti. vuccate. aÃ±Ã±ameva hi dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, dasabalaÃ±hi sakasakakiccameva jÄ• nÄ• ti. sabbaÃ±Ã±utaÃ
avasesampi pajÄ• nÄ• ti. dasabalaÃ±Ä• á¹‡esu hi paá¹-hamaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡ame
kammantara vipÄ• kantarameva. tatiyaá¹ƒ kammaparicchedameva. catutthaá¹ƒ dhÄ• tu nÄ•
paÃ±camaá¹ƒ sattÄ• naá¹ƒ ajjhÄ• sayÄ• dhimuttimeva. chaá¹-á¹-haá¹ƒ indriyÄ• naá¹ƒ tikkha
jhÄ• nÄ• dÄ«hi saddhiá¹ƒ tesaá¹ƒ saá¹ƒkilesÄ• dimeva. aá¹-á¹-hamaá¹ƒ pubbe nivutthakhan
sattÄ• naá¹ƒ cutipaá¹-isandhimeva. dasamaá¹ƒ saccaparicchedameva. sabbaÃ±Ã±utaÃ±Ä•
jÄ• nitabbaÃ±ca tato uttariÃ±ca pajÄ• nÄ• ti. etesaá¹ƒ pana kiccaá¹ƒ na sabbaá¹ƒ karoti. taÃ
appetuá¹ƒ na sakkoti. iddhi hutvÄ• vikubbituá¹ƒ na sakkoti. maggo hutvÄ• kilese khepetuá
tesaá¹ƒ Ã±Ä• á¹‡advayÄ• naá¹ƒ visesoti. taá¹ƒ pana idha Ã±Ä• á¹‡advayaá¹ƒ adhippetanti.

__atulanti_ \Be 30/ sÄ«lÄ• dÄ«hi guá¹‡ehi kenaci puggalena asadisaá¹ƒ. ayaá¹ƒ panettha v
ummÄ• naá¹ƒ tulÄ• , tula sadisyaá¹ƒ. __saddanÄ«tiya_Ã±hi ``tula ummÄ• neâ€™â€™ ti vut
pamiyati etÄ• yÄ• ti tulÄ• , pakatitulÄ• . tulÄ• viyÄ• ti tulÄ• , Ã±Ä• á¹‡aá¹ƒ. tÄ• ya sammito

apaccayo. tulasadisaÃ±Ä• á¹‡ena sammito puggalo. na tulo atulo. kammadhÄ• rayamissaka
sÄ«lÄ• diguá¹‡ehi kenaci puggalena asadiso bhagavÄ• labbhati. atha vÄ• natthi tulo sadis
atulo, bhagavÄ• . atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡oyaá¹ƒ bahubbÄ«hi. sÄ«lÄ• diguá¹‡ehi ken
attho. sadevake loke aggapuggalabhÄ• vato. yathÄ• ha ``yÄ• vatÄ• bhikkhave sattÄ• apac
catuppadÄ• vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati, virÄ• go seá¹-á¹-ho dhammÄ• na
cakkhumÄ• â€™â€™ ti. taá¹ƒ atulaá¹ƒ buddhanti sambandho. __vande_ti buddhassa
nayanasubhagakÄ• yaá¹…gÄ• diguá¹‡aá¹ƒ anussaritvÄ• tÄ«hi dvÄ• rehi sakkaccaá¹ƒ ahaa
mivibhattiyÄ• mahÄ• visayasuttena ekÄ• rÄ• desoti daá¹-á¹-habbo. vandanÄ• pana tividhA
kÄ• yavacÄ«manovandanÄ• vasenÄ• ti. yathÄ• ha ``tisso imÄ• bhikkhave vandanÄ• . kata
vÄ• cÄ• ya vandati, manasÄ• vandatÄ«â€™â€™ ti.

tattha yoniso manasikÄ• racittaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• jÄ• á¹‡udvayakapparadvayan
paÃ±ca aá¹…gÄ• ni bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• vandaneyyÄ• naá¹ƒ abhimukhaá¹ƒ
nÄ• ma. yaá¹ƒ sandhÄ• ya ``paÃ±capatiá¹-á¹-hitena vanditvÄ• â€™â€™ ti aá¹-á¹-ha kathÄ•
buddhaguá¹‡apadÄ• ni vÄ• cÄ• ya pavattento vÄ• cÄ• ya vandati nÄ• ma. vipassissa nama
vessa bhussa namatthu, kakusandhassa namatthu, koá¹‡Ä• gamanassa namatthu \Be 31/,
aá¹…gÄ«rassassa namatthu tyÄ• dÄ«supi vÄ• cÄ• vandanÄ• yeva. buddhÄ• di guá¹‡Ä• ni
nÄ• mÄ• ti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. nayanasubhagakÄ• yaá¹…gaá¹ƒ sabbasattÄ• n
kÄ• yaá¹…gena samannÄ• gataá¹ƒ, madhuravarasaropetaá¹ƒ piyapemanÄ«yena assÄ• di y
samannÄ• gataá¹ƒ, amitaguá¹‡agaá¹‡Ä• dhÄ• raá¹ƒ aparimiá¹‡itabbasÄ«lÄ• diguá¹‡asamÅ
patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ, dasabalaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡ena tathÄ• gatassa kÄ• y
samannÄ• gataá¹ƒ, atulaá¹ƒ sÄ«lÄ• diguá¹‡ehi kenaci asadisaá¹ƒ buddhaá¹ƒ tÄ«hi dvÄ• re
vandÄ• mÄ«ti.

dutiyavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

3__._ á¹• 21 yo buddho dhitimÄ• Ã±Ã±adhÄ• rako,

saá¹ƒsÄ• re anubhosi kÄ• yikaá¹ƒ.

dukkhaá¹ƒ cetasikaÃ±ca lokato,

taá¹ƒ vande naradeva maá¹…galaá¹ƒ ||

<3> evaá¹ƒ tatiyagÄ• thÄ• ya buddhassa vanditvÄ• idÄ• ni samÄ• dhi Ä• dÄ«hi catÅ«hi gu
vanditukÄ• mo __yo buddho dhitimÄ• Ã±Ã±adhÄ• rako_ tiÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana

dasakkharehi lakkhitÄ• suddhavirÄ• jitagÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye
jitaá¹ƒ matanti. tassattho. yassaá¹ƒ paá¹-ipÄ• daá¹ƒ msÄ• masagaá¹‡Ä• ca jgÄ• jagaá¹‡a
taá¹ƒ vuttaá¹ƒ suddhavirÄ• jitanti mataá¹ƒ Ã±Ä• tabbanti. dhitimÄ• aÃ±Ã±adhÄ• rako yo bu
kÄ• yikaá¹ƒ dukkhaÃ±ca cetasikaá¹ƒ dukkhaÃ±ca anubhosi naradevamaá¹…galaá¹ƒ, taá¹ƒ
sambandho.

tattha \Be 32/ hi __yo_ti aniyamaniddeso. yo yÄ• disoti attho. tassa ca aniyamavÄ• caka sa
vacanattho na kÄ• tabbo. tassa pana ya oti padavibhÄ• go kÄ• tabbo. tesu ca yasaddassa
buddhadabbo appadhÄ• nena labbhati, tassa yÄ• disayuttajaccanÄ• magottasÄ«lavihÄ• rÄ
aniyamasÄ• maÃ±Ã±Ä• kÄ• rattaguá¹‡ameva padhÄ• nena labbhati. paá¹-hamÄ• sivibhatti
vÄ• ccaá¹ƒ pakatÅ«panissayasaá¹…khÄ• taá¹ƒ kattukÄ• rakekavacanasaá¹…khyaá¹ƒ labb
sabbanÄ• mabhÄ• vaá¹ƒ yÄ• ti gacchatÄ«ti yo, aniyamavÄ• cakabhÄ• vaá¹ƒ yÄ• ti gacchat
bhÄ• vena yÄ• ti pavattatÄ«ti vÄ• yo, sabbanÄ• mabhÄ• vena yÄ• tabbo Ã±Ä• tabboti vÄ•
vÄ• aniyamatthoti yo.

tenÄ• hu __porÄ• á¹‡Ä• _ ---

``nÄ• nÄ• kÄ• raá¹‡aá¹ƒ paá¹-icca, dhÄ• tupaccayaviggahaá¹ƒ.

cintakÄ• naá¹ƒ pabhÄ• vova, padhÄ• naá¹ƒ hoti cintaneâ€™â€™ ti ||

__buddho_ti paá¹-ividdhacatusaccadhammo. ayaá¹ƒ panettha vacanattho. bujjhati cattÄ• ri
bhagavÄ• . suddhakattusÄ• dhanoyaá¹ƒ. budhadhÄ• tu ta. bodhetÄ• pajÄ• yÄ• ti vÄ• bud
aÃ±Ã±esaá¹ƒ cattÄ• ri saccÄ• ni bodhetÄ«ti attho. atha vÄ• anaÃ±Ã±abodhito hutvÄ• sav
bujjhati jÄ• garotÄ«ti buddho, dinakarakiraá¹‡a samÄ• gamena paramarucirasirÄ«sobhagga
padumaá¹ƒ aggamaggaÃ±Ä• á¹‡asamÄ• gamena aparimitaguá¹‡agaá¹‡Ä• laá¹…kata sabb
vikasatÄ«ti vÄ• buddho, nibbÄ• na saá¹…khÄ• taá¹ƒ ekÄ• yanamaggaá¹ƒ bujjhati gacchat
hi Ã±Ä• á¹‡Ä• dÄ«su catÅ«svatthesu vattati.

tena \Be 33/ vuttaá¹ƒ ---

``Ã±Ä• á¹‡e vikasane ceva, gamane cÄ• pi jÄ• gare.

catÅ«svetesu atthesu, budhasaddo pavattatÄ«â€™â€™ ti ||

atha vÄ• sabbaÃ±eyyadhamme bujjhati jÄ• nÄ• tÄ«ti buddho, pÄ• rami bhÄ• vitÄ• ya paÃ
saá¹…khatÄ• saá¹…khatadhamme bujjhati abujjhi bujjhissatÄ«ti vÄ• buddho, sammÄ• sam
adhigataÃ±Ä• á¹‡aguá¹‡avisesehi bujjhitabboti vÄ• buddho, bhagavatÄ• bujjhitabbaá¹ƒ Ã±

kiá¹ƒ taá¹ƒ, sabbaÃ±Ã±uta Ã±Ä• á¹‡aá¹ƒ, tadassatthÄ«ti buddho, bhagavÄ• . atthato pana p
sayambhÅ«Ã±Ä• á¹‡ena saha vÄ• sanÄ• ya vihataviddhasta niravasesakleso mahÄ• karuá
meyyaguá¹‡agaá¹‡Ä• dhÄ• ro khandhasantÄ• no buddho. yathÄ• ha ``buddhoti yo so bhag
pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni abhisambujjhi, tattha ca sabbaÃ±Ã±u
vasÄ«bhÄ• vaâ€™â€™ nti.

ettha ca buddho nÄ• ma sabbaÃ±Ã±ubuddha, paccekabuddha, catusaccabuddha, suta bud
tattha kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni samatiá¹ƒsapÄ• ramiyo p
sabbaÃ±Ã±ubuddho nÄ• ma. kappasatasahassÄ• dhikÄ• ni dve asaá¹…khyeyyÄ• ni pÄ• ra
paccekabuddho nÄ• ma. avasesÄ• khÄ«á¹‡Ä• savÄ• catusaccabuddho nÄ• ma. bahussut
sabbaÃ±Ã±ubuddho adhippeto.

__dhitimÄ• Ã±Ã±adhÄ• rako_ti ettha dhitimÄ• aÃ±Ã±adhÄ• rakoti padacchedo kÄ• tabbo.
sampayutta dhamme ekÄ• rammaá¹‡e dhÄ• retÄ«ti dhiti, samÄ• dhi. dhÄ• dhÄ• tuti. Ä• kÄ•
á¹-hapeti ekÄ• rammaá¹‡e sampayuttadhammeti dhiti, cittena yogeneveso ekÄ• rammaá¹‡
patiá¹-á¹-hÄ• panavasena cittassa Ä• rammaá¹‡e niccalabhÄ• vena patiá¹-á¹-hÄ• petÄ«ti at
dhitimÄ• , buddho. so hi yathÄ• mahÄ• meru catÅ«hi disÄ• hi bhusaá¹ƒ Ä• gatehi vÄ• tehi
paá¹-ipakkhehi micchÄ• vÄ• da vÄ• tehi ca iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡ehi ca lÄ• bhÄ•
pasaá¹ƒsa sukhadukkhasaá¹…khÄ• tehi lokadhammehi ca na samiÃ±jati, samÄ• dhivantoy

__aÃ±Ã±adhÄ• rako_ti arahattaphalahÄ• rako. vimuttisaá¹…khÄ• taá¹ƒ arahattaphalasetac
jÄ• nÄ• ti paá¹-hama maggena diá¹-á¹-hasaccassa Ä• mariyÄ• daá¹ƒ anatikkamitvÄ• vÄ• ti
Ä• pubbaÃ±Ä• dhÄ• tu kvi. Ä• saddo mariyÄ• dattho. saá¹ƒyogaparattÄ• Ä• kÄ• rassa rass
aÃ±Ã±adhÄ• rako. aÃ±Ã±asaddÅ«papadadharadhÄ• tu á¹‡vu. __saá¹ƒsÄ• re_ti khandhadh
abbocchinnaá¹ƒ pavattamÄ• ne saá¹ƒsÄ• ravaá¹-á¹-e.

vuttaÃ±hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti ||

khandhadhÄ• tuÄ• yatanÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asambandhena saá¹ƒpunappunaá¹ƒ sa
saá¹ƒsÄ• ro. saá¹ƒpubbasaradhÄ• tu gatimhi á¹‡a. atha vÄ• khandhÄ• yatanadhÄ• tuyo sa
gacchanti pavattanti etthÄ• ti saá¹ƒsÄ• roti vacanattho kÄ• tabbo, tasmiá¹ƒ. __anubhosÄ«_t
abhuÃ±ji, avedayÄ«ti attho. __kÄ• yika_nti kÄ• ye sarÄ«re pavattaá¹ƒ kÄ• yikaá¹ƒ. __cetasi
pavattaá¹ƒ cetasikaá¹ƒ. taá¹ƒ pana padadvayaá¹ƒ dukkhantipade visesanaá¹ƒ. __dukkha_n
dukkhanaá¹ƒ dukkhaá¹ƒ, atha vÄ• dukkhayatÄ«ti dukkhaá¹ƒ, dukkhadhÄ• tu a. idaá¹ƒ pana

kÄ• ritavasena vuttaá¹ƒ. yassa uppajjati, taá¹ƒ dukkhitaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti. __lokato_
lokiyanti \Be 35/ pavattanti ettha puÃ±Ã±Ä• puÃ±Ã±Ä• ni tabbipÄ• ko cÄ• ti loko. lokadhÄ• t
kusalÄ• dÄ«ni lÄ• ti gaá¹‡hÄ• tÄ«ti loko. lÄ• dhÄ• tu okapaccayo. satta lokova labbhati. dhit
buddho saá¹ƒsÄ• ravaá¹-á¹-e nimuggÄ• naá¹ƒ sattÄ• namanudayÄ• ya saá¹ƒsÄ• ravaá¹-á¹-
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni atidukkarÄ• ni samatiá¹ƒsapÄ• n
ca karonto sattalokahetu kÄ• yikaá¹ƒ cetasikaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-adukkhaá¹ƒ anubhava
__ta_nti tÄ• disaá¹ƒ buddhaá¹ƒ. __vande_ti vandÄ• mi.

__naradevamaá¹…gala_nti naradevÄ• naá¹ƒ maá¹…galabhÅ«taá¹ƒ. ayaá¹ƒ panettha vaca
pÄ• puá¹‡Ä• tÄ«ti naro, manusso. nidhÄ• tu pÄ• punane aro. ariyamanusso pana bhÅ«tapu
nÄ• mÄ• ti. atha vÄ• seá¹-á¹-habhÄ• vaá¹ƒ netÄ«ti naro, uttamaá¹ƒ pabbajjaá¹ƒ netÄ«ti attl
__vimÄ• navatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ pana jeá¹-á¹-habhÄ• vaá¹ƒ netÄ«ti naro. puttabhÄ
mÄ• tujeá¹-á¹-habhaginÄ«naá¹ƒ pituá¹-á¹-hÄ• ne tiá¹-á¹-hati, pageva bhattubhÅ«to itarÄ• sa
__visuddhimaggamahÄ• á¹-Ä«kÄ• yaá¹ƒ_ pana naratÄ«ti naro, puriso. yathÄ• hi paá¹-hama
pakatiyÄ• seá¹-á¹-haá¹-á¹-hena puriucce á¹-hÄ• ne seti pavattatÄ«ti purisoti vuccati, evaá¹ƒ
naroti vuccati. puttabhÄ• tu bhÅ«topi hi puggalo mÄ• tujeá¹-á¹-habhaginÄ«naá¹ƒ pituá¹-hÄ•
itarÄ• itarÄ• santi vuttaá¹ƒ. tasmÄ• idha pana naranti sÄ• maÃ±Ã±ena vuttampi visesena p
viÃ±Ã±Ä• yati padhÄ• nanayena gahaá¹‡assa yuttattÄ• . dibbanti kÄ• maguá¹‡a jhÄ• nÄ• b
kÄ«á¸·antÄ«ti devÄ• . divudhÄ• tu á¹‡a. atha vÄ• sarÄ«rÄ• laá¹…kÄ• rajutiyÄ• dibbantÄ«t
tividhÄ• honti sammutidevÄ• , upapattidevÄ• , visuddhidevÄ• cÄ• ti. tattha mahÄ• sammat
lokena \Be 36/ devÄ• ti sammatattÄ• rÄ• jÄ• no deviyo rÄ• jakumÄ• rÄ• ca sammutidevÄ•
upapattidevÄ• nÄ• ma. buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• visuddhidevÄ• nÄ• ma.
adhippetÄ• .

__maá¹…gala_nti maá¹…galabhÅ«taá¹ƒ. tantipade visesanaá¹ƒ. maá¹…ganti vaá¸• á¸• hen
sattÄ• naá¹ƒ etenÄ• ti maá¹…galo, buddho. maá¹…gala dhÄ• tu vaá¸• á¸• hane alo. atha vÄ
pÄ• paá¹ƒ, taá¹ƒ veneyyÄ• naá¹ƒ desanÄ• ya lunÄ• ti chindatÄ«ti maá¹…galo, buddho. maá
kvi. narÄ• ca devÄ• ca naradevÄ• , tesaá¹ƒ maá¹…galo naradevamaá¹…galo, buddho. so
pÅ«janÄ«yattÄ• ca saá¹…khe, cakkaá¹ƒ, puá¹‡á¹‡akumbho, garÄ• , sirÄ«, setacchattaá¹ƒ,
sovattikaÃ±cÄ• ti aá¹-á¹-hahi lokiyamaá¹…galehi seá¹-á¹-hattÄ• uttamattÄ• ca maá¹…galo
buddhassa naradevamaá¹…galanti thometÄ«ti adhippÄ• yoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. dhitimÄ• samÄ• dhivanto aÃ±Ã±adhÄ• rako ara
arahattaphalase tacchattaá¹ƒ dhÄ• rento vÄ• , yo yÄ• diso buddho, saá¹ƒsÄ• re saá¹ƒsÄ• ra
kÄ• ye pavattaá¹ƒ dukkhaÃ±ca vaá¹-á¹-adukkhaÃ±ca cetasi pavattaá¹ƒ dukkhaÃ±ca vaá¹-á¹
lokahetu, anubhosi punappunaá¹ƒ abhavasi avedayi, naradevamaá¹…galaá¹ƒ naradevÄ• na
taá¹ƒ tÄ• disaá¹ƒ buddhaá¹ƒ ahaá¹ƒ vande vandÄ• mÄ«ti.

tatiyavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

4__._ á¹• 21 bÄ• ttiá¹ƒsatilakkhaá¹‡acitradehaá¹ƒ,

dehajjutiniggatapajjalantaá¹ƒ.

paÃ±Ã±Ä• dhitisÄ«laguá¹‡oghavindaá¹ƒ,

vande munimantimajÄ• tiyuttaá¹ƒ ||á¹• 22

<4> evaá¹ƒ \Be 37/ tatiyagÄ• thÄ• ya buddhassa natvÄ• idÄ• ni bÄ• ttiá¹ƒsatilakkhaá¹‡acit
guá¹‡ehi thomitvÄ• munino vanditukÄ• mo __bÄ• ttiá¹ƒsati lakkhaá¹‡a citra deha_ ntyÄ• di
ta ja ja gaá¹‡a garudvaya yuttattÄ• ekÄ• dasakkharehi lakkhitÄ• upaá¹-á¹-hitÄ• gÄ• thÄ• t
vuttaÃ±hi __vuttodaye_ tjÄ• jgÄ• garunÄ• yamupaá¹-á¹-hitÄ• sÄ• â€™â€™ ti. tassattho. y
tjÄ• tajagaá¹‡Ä• ca jgÄ• jagaá¹‡agarÅ« ca garunÄ• pÄ• dantagarunÄ• ce yuttÄ• , sÄ• a
nÄ• mÄ• ti. ettha ca eka garuke satipi dvigarukepi lakkhaá¹‡asamÄ• nattÄ• upaá¹-á¹-hitÄ•
daá¹-á¹-habbÄ• . tattha __bÄ• ttiá¹ƒsati lakkhaá¹‡a citra deha_nti dvattiá¹ƒsamahÄ• purisala
sarÄ«ravantaá¹ƒ. ettha ca dvÄ«hi adhikaá¹ƒ tiá¹ƒsaá¹ƒ bÄ• ttiá¹ƒsati. dvisaddassa bÄ• desc
lakkhitabbaá¹ƒ buddhasarÄ«raá¹ƒ etenÄ• ti lakkhaá¹‡aá¹ƒ. dihati upacayati vaá¸• á¸• hati vÄ
kusalanti dehaá¹ƒ, sarÄ«raá¹ƒ. dihadhÄ• tu upacaye vaá¸• á¸• hane vÄ• á¹‡a. bÄ• ttiá¹ƒsat
citraá¹ƒ vicitraá¹ƒ dehaá¹ƒ sarÄ«raá¹ƒ yassa soti bÄ• ttiá¹ƒsatilakkhaá¹‡acitradeho, muni lal

idaá¹ƒ panettha dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asarÅ«passa __saá¹…khepa dassanaá¹
ca, Ä• yatapaá¹‡hi, dÄ«ghaá¹…guli, muduta luá¹‡ahatthapÄ• do, jÄ• lahatthapÄ• do, ussaá
á¹-hitakova anonamanto ubhohi pÄ• á¹‡italehi jÄ• á¹‡u kÄ• ni parimasati parimajjati, kosohit
suvaá¹‡á¹‡a vaá¹‡á¹‡o kaÃ±canasannibhattaco, sukhumacchavÄ«, ekekalomo, uddhaggalo
sattussado, sÄ«hapubbaddha kÄ• yo, citantaraá¹ƒso, nigrodhaparimaá¹‡á¸• alo, samavaá¹-
rasaggarasÄ«, sÄ«hahanu, cattÄ• lÄ«sadanto, samadanto, aviraá¸·adanto, susukkadÄ• á¹-l
brahmassaro karavÄ«kabhÄ• á¹‡i, atinÄ«lanetto, gopakhumo, uá¹‡á¹‡Ä• bhamu kantare \B
cÄ• ti dvattiá¹ƒsavidhÄ• ni honti mahÄ• purisalakkhaá¹‡Ä• ni.

tena vuttaá¹ƒ pÄ• theyyavagge __lakkhaá¹‡asutte_ ``katamÄ• ni tÄ• ni bhikkhave dvattiá¹ƒ
mahÄ• purisalakkhaá¹‡Ä• ni, yehi samannÄ• gatassa mahÄ• purisassa dve gatiyo bhavanti
ajjhÄ• vasati rÄ• jÄ• hoti cakkavatti ... pe ... sace khopana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
sammÄ• sambuddho loke vivaá¹-acchado 1. idha bhikkhave mahÄ• puriso suppatiá¹-á¹-hit
bhikkhave mahÄ• puriso suppatiá¹-á¹-hitapÄ• do hoti. idampi bhikkhave mahÄ• purisassa
bhavati 2. puna caparaá¹ƒ bhikkhave mahÄ• purisassa heá¹-á¹-hÄ• pÄ• datalesu cakkÄ• ni
sahassÄ• rÄ• ni sanemikÄ• ni sanÄ• bhikÄ• ni sabbÄ• kÄ• raparipÅ«rÄ• ni. idampi bhikkha

lakkhaá¹‡aá¹ƒ bhavati 3. puna caparaá¹ƒ bhikkhave mahÄ• puriso Ä• yatapaá¹‡hÄ« hoti 4.
mudutaluá¹‡a hatthapÄ• do hoti 6. jÄ• lahatthapÄ• do hoti 7. ussaá¹…khapÄ• do hoti 8. eá¹
á¹-hitakova anonamanto ubhohi pÄ• á¹‡italehi jÄ• á¹‡ukÄ• ni parimasati parimajjati 10. kosc
11. suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattaco 12. sukhumacchavÄ« hoti sukhumattÄ•
na upalimpati 13. ekekalomo hoti, ekekÄ• ni lomÄ• ni lomakÅ«pesu jÄ• tÄ• ni 14. uddhagga
lomÄ• ni jÄ• tÄ• ni nÄ«lÄ• ni aÃ±janavaá¹‡á¹‡Ä• ni kuá¹‡á¸• alÄ• vattÄ• ni padakkhiá¹‡Ä•
brahmujugatto hoti 16. sattussado hoti 17. sÄ«hapubbaddha kÄ• yo hoti 18. citantaraá¹ƒso
nigrodhaparimaá¹‡á¸• alo hoti, yÄ• vatakvassa byÄ• mo, tÄ• va takvassa \Be 39/ kÄ• yo 20
hoti 21. rasagga saggÄ« hoti 22. sÄ«hahanu hoti 23. cattÄ• lÄ«sadanto hoti 24. samadanto
aviraá¸·adanto hoti 26. susukkadÄ• á¹-ho hoti 27. pahÅ«tajivho hoti 28. brahmassaro hoti ka
atinÄ«lanetto hoti 30. gopakhumo hoti 31. uá¹‡á¹‡Ä• bhamukantare jÄ• tÄ• hoti odÄ• tÄ•
yampi bhikkhave mahÄ• purisassa uá¹‡á¹‡Ä• bhamukantare jÄ• tÄ• hoti odÄ• tÄ• mudutÅ
mahÄ• purisassa mahÄ• purisalakkhaá¹‡aá¹ƒ bhavati 32. puna caparaá¹ƒ bhikkhave mahÄ•
yampi bhikkhave mahÄ• puriso uá¹‡hÄ«sasÄ«so hoti. idampi bhikkhave mahÄ• purisassa m
bhavati. imÄ• ni kho tÄ• ni bhikkhave dvattiá¹ƒsamahÄ• purisassa mahÄ• purisa lakkhaá¹‡Ä
pana dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• naá¹ƒ attho pacchÄ• Ä• vibhavissatÄ«ti.

__dehajjutiniggatapajjalanta_nti bhagavato rÅ«pakÄ• yato nikkhantehi chabbaá¹‡á¹‡araá¹ƒ
obhÄ• sehi parisamantato vijjotavantaá¹ƒ. javati dibbatÄ«ti juti. judhÄ• tuti. nigacchati niccha
niggatÄ• , rasmi. nipubbagamudhÄ• tu ta. pakÄ• rena jalate dibbate pajjalantaá¹ƒ. ettha ca
vattabbe chandÄ• nurakkhaá¹‡atthaá¹ƒ padavipariyÄ• yena dehajjutiniggatanti vuttaá¹ƒ. tas
jutÄ«ti samÄ• so daá¹-á¹-habbo. dehato rÅ«pakÄ• yato niggatehi niccharehi jutÄ«hi raá¹ƒsÄ
soti dehajjuti niggatapajjalanto, muni labbhati. munino hi puratthimakÄ• yato chabbaá¹‡á¹‡a
uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ agga hesi. pacchimakÄ• yato dakkhiá¹‡ahatth
chabbaá¹‡á¹‡Ä• rasmiyo uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesi. upari kes
sabbakesavattehi moragÄ«vavaá¹‡á¹‡Ä• rasmi \Be 40/ uá¹-á¹-hahitvÄ• gaganatale asÄ«ti
aggahesi. heá¹-á¹-hÄ• pÄ• datalehi pavÄ• á¸·avaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• ghanapat
asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesi, evaá¹ƒ samantÄ• asÄ«tihatthamattaá¹ƒ á¹-hÄ• naá¹
buddharasmiyo vijjotamÄ• nÄ• vipphandamÄ• nÄ• kaÃ±canadaá¹‡á¸• adÄ«pikÄ• hi niccha
pakkhandajÄ• lÄ• viya catuddÄ«pika mahÄ• meghato nikkhantavijjulatÄ• viya vidhÄ• viá¹ƒ
dehajjutiniggatapajjalantanti thometÄ«ti.

__paÃ±Ã±Ä• dhiti sÄ«la guá¹‡oghavinda_nti ettha paÃ±Ã±Ä• ti sabbaÃ±Ã±uta Ã±Ä• á¹‡aá
jhÄ• namaggaphalasampayuttasamÄ• dhi. sÄ«lanti pacceka buddhÄ• riyasÄ• vakehi asÄ•
catupÄ• risuddhisÄ«laá¹ƒ. oghanti samÅ«haá¹ƒ. vindanti laddhaá¹ƒ. pakÄ• rena yathÄ• sab
sabbaÃ±eyyadhammaá¹ƒ vÄ• jÄ• nÄ• ti paá¹-ivijjhatÄ«ti paÃ±Ã±Ä• . sabbaÃ±Ã±uta Ã±Ä•
sÄ• panesÄ• pajÄ• nanalakkhaá¹‡Ä• paá¹-ivedhalakkhaá¹‡Ä• obhÄ• sanalakkhaá¹‡Ä•
asammohapaccupaá¹-á¹-hÄ• nÄ• , samÄ• dhipadaá¹-á¹-hÄ• nÄ• . dhitisaddassa vacanattho

sÄ«latÄ«ti sÄ«laá¹ƒ. kÄ• yavacÄ«kammÄ• ni sammÄ• dahati sammÄ• á¹-hapetÄ«ti attho.
kÄ• yakammÄ• dÄ«naá¹ƒ susilya bhÄ• vena na vippakiratÄ«ti sÄ«laá¹ƒ, sÄ«lanti samÄ• da
sÄ«laá¹ƒ, catupÄ• risuddhisÄ«laá¹ƒ. sÄ«ladhÄ• tu a. idaá¹ƒ pana patiá¹-á¹-hÄ• panalakkhaa
dussilyaviddhaá¹ƒsanarasaá¹ƒ anavajjarasaá¹ƒ vÄ• , soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, hirio
guá¹‡asaddassa vacanattho heá¹-á¹-hÄ• vuttoyeva. uhanati samÅ«haá¹ƒ karoti ettha avaya
upubbahanadhÄ• tu á¹‡a. ussa o. hanassa gho. __abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• yaá¹
gacchatÄ«ti oghoâ€™â€™ ti vuttaá¹ƒ. vindanaá¹ƒlabhanaá¹ƒ vindaá¹ƒ, vindiyittha labbhitth
paÃ±Ã±Ä• ca dhiti ca sÄ«laÃ±ca taá¹ƒ guá¹‡aÃ±cÄ• ti paÃ±Ã±Ä• dhitisÄ«laguá¹‡Ä• , tesa
taá¹ƒ vindaá¹ƒ labhanaá¹ƒ yassÄ• ti paÃ±Ã±Ä• dhitisÄ«laguá¹‡oghavindo, muni \Be 41/. ath
labhitabbaá¹ƒ paÃ±Ã±Ä• dhitisÄ«laguá¹‡oghaá¹ƒ yenÄ• ti paÃ±Ã±Ä• dhitisÄ«laguá¹‡oghav
samÄ• soyaá¹ƒ. vindÄ• naá¹ƒ labhitabbÄ• naá¹ƒ paÃ±Ã±Ä• dhitisÄ«la saá¹…khÄ• tÄ• naá¹
attho. taá¹ƒ.

__vande_ti ahaá¹ƒ vandÄ• mi. __muni_nti buddhaá¹ƒ. munÄ• ti jÄ• nÄ• ti paricchindati vÄ•
buddho. munadhÄ• tu Ã±Ä• á¹‡e i. atha vÄ• munÄ• ti jÄ• nÄ• ti ubho attheti muni, khandh
minanto viya ime ajjhattikÄ• khandhÄ• ime bÄ• hirÄ• tiÄ• dinÄ• nayena idhalokatthaÃ±ca
jÄ• nÄ• tÄ«ti attho. so panesa agÄ• riyamuni, anÄ• gÄ• riyamuni, sekhamuni, asekhamuni,
anekavidho. tattha agÄ• riyamunÄ«ti gihipi Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano. anÄ• gÄ• ri
pabbajito. sekhamunÄ«ti satta sekkhÄ• . asekhamunÄ«ti khÄ«á¹‡Ä• savo. paccekamunÄ«t
sammÄ• sambuddho. tesu pana idha munimuni adhippeto, taá¹ƒ muniá¹ƒ. __antimajÄ• tiyut
carimabhavena yuttaá¹ƒ. avasÄ• naá¹ƒ amati gacchatÄ«ti antaá¹ƒ. amadhÄ• tu ta. massa n
carimabhavo. jÄ• nanaá¹ƒ nibbattanaá¹ƒ jÄ• ti, khandhÄ• naá¹ƒ pavatti. kammena janiyati n
jÄ• ti. upapattibhavo labbhati. jÄ• nidhÄ• tuti. dhÄ• tvanta lopo. antimajÄ• tiyÄ• yuttoti antim
Ä• yatiÃ±hi tÄ«su bhavesu paá¹-isandhijanakÄ• naá¹ƒ sabba kilesÄ• naá¹ƒ bodhipallaá¹…k
samucchinditattÄ• bhagavato anÄ• gate punabbhavo natthi, tasmÄ• ayaá¹ƒ ariyajÄ• ti pac
vuttaá¹ƒ hoti.

tena vuttaá¹ƒ __dhammacakkapavattanasutte_ ---

``Ã±Ä• á¹‡aÃ±ca medassanaá¹ƒ udapÄ• di, akuppÄ• me vimutti, ayamantimÄ• jÄ• ti, natth

ayaá¹ƒ \Be 42/ panettha __saá¹…khepayojanÄ• _. bÄ• ttiá¹ƒsatilakkhaá¹‡acitraá¹ƒ dehaá¹
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi vicitraá¹ƒ rÅ«pakÄ• yavantaá¹ƒ, dehajjutiniggata pajja
niggatehi chabbaá¹‡á¹‡araá¹ƒ sÄ«hi parisamantato vijjotavantaá¹ƒ, paÃ±Ã±Ä• dhitisÄ«lagu
paÃ±Ã±Ä• dhitisÄ«lasaá¹…khatÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ samÅ«haá¹ƒ labhanavantaá¹ƒ, vin
paÃ±Ã±Ä• dhitisÄ«lasaá¹…khÄ• tÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ samÅ«havantaá¹ƒ vÄ• , antimaj
carimattabhÄ• vena vÄ• yuttaá¹ƒ muniá¹ƒ buddhaá¹ƒ ahaá¹ƒ tÄ«hi dvÄ• rehi sakkaccaá¹ƒ

catutthavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

5__._ á¹• 21 pÄ• todayaá¹ƒ bÄ• ladivÄ• karaá¹ƒva,

majjhe yatÄ«naá¹ƒ lalitaá¹ƒ sirÄ«hi.

puá¹‡á¹‡indusaá¹…kÄ• samukhaá¹ƒ anejaá¹ƒ,

vandÄ• mi sabbaÃ±Ã±umahaá¹ƒ munindaá¹ƒ ||

<5> evaá¹ƒ catutthagÄ• thÄ• ya buddhaá¹ƒ vanditvÄ• idÄ• ni sirÄ«hi lalitantyÄ• dÄ«hi catÅ
vanditukÄ• mo __pÄ• todaya_ntyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana ta ta ja gaá¹‡advigarÅ«
lakkhitÄ• indavajirÄ• gÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``indÄ• dikÄ• tÄ
ti. tassattho, yassaá¹ƒ paá¹-ipÄ• daá¹ƒ tÄ• dveta gaá¹‡Ä• ca jagÄ• jagaá¹‡a garu ca go ga
indÄ• dikÄ• indasaddaÄ• dikÄ• vajirÄ• vajirÄ• gÄ• thÄ• nÄ• mÄ• ti.

tattha __pÄ• todaya_nti ettha pÄ• to udayanti padacchedo kÄ• tabbo. page pubbaá¹‡hasan
uggatanti attho. pÄ• to page pÄ• cÄ«nalokadhÄ• tuto udeti uggacchatÄ«ti pÄ• todayo, sÅ«r
uggamane ayo, taá¹ƒ pÄ• todayaá¹ƒ. __bÄ• ladivÄ• karaá¹ƒ_ \Be 43/ __vÄ• _ti bÄ• ladivÄ•
bÄ• ladivÄ• karaá¹ƒ vÄ• ti niggatÄ• bhinavasÅ«riyaá¹ƒ viya. ettha ca bÄ• loti sampati jÄ• to
vÄ• . so hi balati assasitapassasitamattena jÄ«vati na seá¹-á¹-hena paÃ±Ã±Ä• jÄ«vitenÄ• ti
taruá¹‡adÄ• rako. baladhÄ• tu pÄ• á¹‡ane jÄ«vÄ• yaá¹ƒ vÄ• . sÅ«riyaraá¹ƒsinÄ• divati dibb
a. atha vÄ• dÄ«yati khÄ«yati andhakÄ• ro etenÄ• ti divÄ• . dÄ«dhÄ• tu khaye a, vÄ• gamo
divÄ• divase vÄ• karo Ä• bhÄ• yassÄ• ti divÄ• karo, sÅ«riyo. bÄ• lasadiso divÄ• karo bÄ•
iva divÄ• karoti bÄ• ladivÄ• karo, navuggatasÅ«riyo. so pana Ä• kÄ• se nakkhattatÄ• rÄ• na
sahassaraá¹ƒsÄ«hi lalati vilÄ• sati viyÄ• ti attho.

__yatÄ«na_nti bhikkhÅ«naá¹ƒ. te hi yatanti uá¹-á¹-hahanti ghaá¹-anti vÄ• yamanti kusale dh
vuccanti. yata dhÄ• tu patiyatane vÄ• yÄ• me vÄ• i. atha vÄ• yamanti uparamanti akusale
vuccanti. yamudhÄ• tu uparame i. dhÄ• tvantalopo. tesaá¹ƒ yatÄ«naá¹ƒ. __lalita_nti vilÄ• si
vilÄ• setÄ«ti lalito, muni. laladhÄ• tu vilÄ• se ta. taá¹ƒ. __sirÄ«hÄ«_ti bhagavato kÄ• yaá¹…
sirÄ«hi, bÄ• ttiá¹ƒsalakkhaá¹‡Ä• sÄ«tyÄ• nubyaÃ±janachabbaá¹‡á¹‡araá¹ƒsÄ«saá¹…khate
katapuÃ±Ã±e nissayatÄ«ti sirÄ«. sidhÄ• tu sevÄ• yaá¹ƒ rapaccayo itthi liá¹…gajotakaÄ«pac
seviyatÄ«ti vÄ• sirÄ«, sampatti. __mÅ«laá¹-Ä«kÄ• yaá¹ƒ_ pana ``sirÄ«ti paÃ±Ã±Ä• puÃ±Ã±
adhivacanaâ€™â€™ nti vuttaá¹ƒ. yatÄ«naá¹ƒ bhikkhÅ«naá¹ƒ majjhe sirÄ«hi lalitaá¹ƒ vilÄ• s
ca idaá¹ƒ vuttaá¹ƒ hoti, yathÄ• pÄ• to udito uggato sÅ«riyo Ä• kÄ• se nakkhattatÄ• rÄ• naá
sahassaraá¹ƒsÄ«hi lalati vilÄ• sati, evaá¹ƒ muni loke yatÄ«naá¹ƒ bhikkhÅ«naá¹ƒ majjhe bÄ•
sÄ«tyÄ• nubyaÃ±janachabbaá¹‡á¹‡araá¹ƒsÄ«hi alaá¹…katehi sarÄ«rasobhagga pattÄ«hi sa

vilÄ• satÄ«ti.

__puá¹‡á¹‡indusaá¹…kÄ• samukha_nti puá¹‡á¹‡acandena sadisaá¹ƒ Ä• nanasampannaá¹
pÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya dine dine Å«no hoti, evaá¹ƒ na munino mukhaá¹ƒ Ä• n
pana mukhaá¹ƒ niccaá¹ƒ paripuá¹‡á¹‡acandamaá¹‡á¸• alaá¹ƒ viya anÅ«naá¹ƒ hutvÄ• sobh
visesetvÄ• puá¹‡á¹‡indusaá¹…kÄ• samukhanti thometi. soá¸·asakalehi pÅ«retÄ«ti puá¹‡á¹
tassa á¹‡á¹‡o. idati nakkhattatÄ• rÄ• naá¹ƒ issariyaá¹ƒ karotÄ«ti indu, ididhÄ• tu issariyaá¹ƒ
paripuá¹‡á¹‡aá¹ƒ indu puá¹‡á¹‡indu, cando. saá¹…kÄ• santi sadisaá¹ƒ. saá¹…kÄ• sasaddo
vuttaÃ±hi

__subodhÄ• laá¹…kÄ• re_ ---

``ivÄ• di iva vÄ• tulya, samÄ• nanibhasannibhÄ• .

yathÄ• saá¹…kÄ• sa tulita, ppakÄ• sa patirÅ«pakÄ• â€™â€™ tyÄ• di ||

puá¹‡á¹‡acandaá¹ƒ viya mukhati sobhatÄ«ti mukhaá¹ƒ, Ä• nanaá¹ƒ. mukhadhÄ• tu a. puá¹
sadisaá¹ƒ mukhaá¹ƒ Ä• nanaá¹ƒ yassa soti puá¹‡á¹‡indusaá¹…kÄ• samukho, munindo. taá
candassa sahassaraá¹ƒsÄ«hi sassiriko viya bhikkhÅ«naá¹ƒ majjhe bÄ• ttiá¹ƒsa mahÄ• puris
lakkhaá¹‡Ä• sÄ«tyÄ• nubyaÃ±jana paá¹-imaá¹‡á¸• itehi sirÄ«hi ca byÄ• mappabhÄ• parikkh
yamakÄ• yamakÄ• gumbÄ• gumbÄ• hutvÄ• viniccharantÄ«hi ghanabuddharasmisaá¹…kh
hotÄ«ti vuttaá¹ƒ hoti. tasmÄ• puá¹‡á¹‡indusaá¹…kÄ• samukhanti thometi.

__aneja_nti nittaá¹‡haá¹ƒ. lÄ• bhÄ• lÄ• bhÄ• diá¹ƒ paá¹-icca ejati kampatÄ«ti ejÄ• , taá¹‡hA
a, natthi ejÄ• yassÄ• ti \Be 45/ anejo, munindo. vuttaÃ±hi __mahÄ• niddesapÄ• á¸·iyaá¹ƒ_
yasÄ• yasa nindÄ• ninda sukhadukkhehi na iÃ±jatÄ«ti anejo, bhagavÄ• labbhatÄ«â€™â€™

__sabbaÃ±Ã±u_nti paá¹-ividdha sabbaÃ±eyyadhammaá¹ƒ. saá¹…kharavikÄ• ralakkhaá¹‡a
paÃ±cavidhaá¹ƒ sabbaá¹ƒ Ã±eyyadhammaá¹ƒ jÄ• nÄ• ti paá¹-ivijjhati sÄ«lenÄ• ti sabbaÃ±Ã
sabbasaddÅ«papada Ã±Ä• dhÄ• tu rÅ«. ettha ca sabbe saá¹…khatadhammÄ• saá¹…kharÅ
saá¹…khariyantÄ«ti katvÄ• . viÃ±Ã±attidvayaá¹ƒ lahutÄ• dittayaÃ±ca vikÄ• ro nÄ• ma catÅ«
virÅ«paá¹ƒ kariyatÄ«ti katvÄ• . viÃ±Ã±attidvayassa yathÄ• kkamaá¹ƒ cittajavÄ• yodhÄ• tu c
dhÄ• tÅ«naá¹ƒ visesaguá¹‡attÄ• , lahutÄ• dittayassa ca citto tvÄ• hÄ• rajanipphannarÅ«pÄ
phassÄ• didhammÄ• naá¹ƒ phusanÄ• dilakkhaá¹‡aÃ±ca pathavÄ«dhÄ• tvÄ• dÄ«naá¹ƒ kak
Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡aÃ±ca, nibbÄ• nassa santilakkhaá¹‡aÃ±ca, rÅ«passa rup
namanalakkhaá¹‡aÃ±ca, aniccatÄ• dittayÄ• ni ca upacayÄ• dicattÄ• ri lakkhaá¹‡arÅ«pÄ• ni
lakkhiyanti etena lakkhitabbÄ• dhammÄ• ti katvÄ• . asaá¹…khatadhÄ• tunibbÄ• naá¹ƒ nÄ•
tato nikkhantanti katvÄ• . paricchedarÅ«paá¹ƒ itthipurisÄ• dighaá¹-apaá¹-Ä• dayo sabba voh

nÄ• ma paÃ±Ã±Ä• piyati pakÄ• rena Ã±Ä• piyatÄ«ti katvÄ• . ettha ca saá¹…khÄ• ranibbÄ•
vikÄ• rÄ• dÄ«su pana vikÄ• ralakkhaá¹‡Ä• ni paÃ±Ã±attivisesattÄ• visuá¹ƒ vuttÄ• ni. imehi
paricchedarÅ«pÄ• sabbavohÄ• ratthÄ• paÃ±Ã±attÄ«ti vuttÄ• ti veditabbÄ• . __apadÄ• na
``sabbaá¹ƒ atÄ«tÄ• dibhedaá¹ƒ hatthÄ• malakaá¹ƒ viya jÄ• nÄ• tÄ«ti sabbaÃ±Ã±Å«â€™â€

sabbaÃ±Ã±Å«ti ca kamasabbaÃ±Ã±Å«, sakiá¹ƒ sabbaÃ±Ã±Å«, satatasabbaÃ±Ã±Å«, satti s
Ã±Ä• tasabbaÃ±Ã±Å« cÄ• ti paÃ±cavidhÄ• hoti sabbaÃ±Ã±Å«. tattha yathÄ• kkamaá¹ƒ sal
kamasabbaÃ±Ã±Å« nÄ• ma. ekÄ• vajjanena javanavÄ• rena \Be 46/ jÄ• nitabbaá¹ƒ catusac
sakiá¹ƒsabbaÃ±Ã±Å« nÄ• ma. cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ niyatÄ• rammaá¹‡attaá¹ƒ
nÄ• ma. ekappahÄ• rena sabbadhammaá¹ƒ jÄ• nanasamattho dhammo sattisabbaÃ±Ã±Å«
jÄ• nitabbaá¹ƒ sabbadhammaá¹ƒ jÄ• nanadhammo Ã±Ä• tasabbaÃ±Ã±Å« nÄ• ma. tesu ca
sattisabbaÃ±Ã±Å«vasena dve dhammÄ• maggaÃ±Ä• á¹‡Ä• niyeva. tadavasesÄ• sabbaÃ±
sabbaÃ±Ã±uá¹ƒ.

__muninda_nti ettha munisaddassa attho heá¹-á¹-hÄ• vuttoyeva. munÄ«naá¹ƒ indo issaro
munindaá¹ƒ ahaá¹ƒ vandÄ• mÄ«ti sambandhoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. pÄ• todayaá¹ƒ pageva udayaá¹ƒ uggataá¹ƒ, bÄ
navuggatasÅ«riyamÄ• á¹‡avoiva, yatÄ«naá¹ƒ bhikkhÅ«naá¹ƒ majjhe sirÄ«hi bÄ• ttiá¹ƒsama
sÄ«tyÄ• nubyaÃ±janasampattisaá¹…khÄ• tehi sirÄ«hi lalitaá¹ƒ vilÄ• sitaá¹ƒ, puá¹‡á¹‡indusa
puá¹‡á¹‡acandena sadisaá¹ƒ Ä• nanavantaá¹ƒ, anejaá¹ƒ nittaá¹‡haá¹ƒ, lokadhammehi aniÃ
sabbaÃ±Ã±uá¹ƒ sabbadhamma vijÄ• nantaá¹ƒ, munindaá¹ƒ buddhaá¹ƒ sakkaccaá¹ƒ tÄ«hi c

paÃ±camavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

6__._ á¹• 21 upetapuÃ±Ã±o varabodhimÅ«le,

sasenamÄ• raá¹ƒ sugato jinitvÄ• .

abojjhi bodhiá¹ƒ aruá¹‡odayamhi,

namÄ• mi taá¹ƒ mÄ• rajinaá¹ƒ abhaá¹…gaá¹ƒ ||

<6> evaá¹ƒ paÃ±camagÄ• thÄ• ya munindaá¹ƒ vanditvÄ• idÄ• ni mÄ• rajinaguá¹‡ena thor
__upetapuÃ±Ã±o_ tyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana ja ta ja gaá¹‡a dvigaruyuttattÄ• ekÄ
upendavajirÄ• gÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``upÄ• dikÄ• \Be 47/ sÄ
ti. tassattho, yassaá¹ƒ paá¹-ipÄ• daá¹ƒ jatÄ• jagaá¹‡a tagaá¹‡Ä• ca jagÄ• jagaá¹‡agarÅ«
sÄ• va sÄ• gÄ• thÄ• eva upÄ• dikÄ• upasaddÄ• dikÄ• indavajirÄ• gÄ• thÄ• nÄ• mÄ• ti.

upetapuÃ±Ã±o yo sugato varabodhimÅ«le sasena mÄ• raá¹ƒ jinitvÄ• aruá¹‡odayamhi bod
abhaá¹…gaá¹ƒ, taá¹ƒ sugataá¹ƒ ahaá¹ƒ namÄ• mÄ«ti sambandho. tattha __upetapuÃ±Ã±o
sampannadÄ• nasÄ«lÄ• dipÄ• ramÄ«puÃ±Ã±avÄ• . dÄ• nasÄ«lÄ• di pÄ• ramÄ«puÃ±Ã±en
dÄ• nasÄ«lÄ• dipÄ• ramÄ«puÃ±Ã±ena upeto samupeto upagato samupagato sampanno sa
panettha vacanattho, upanno sampanno hutvÄ• eti gacchati pavattatÄ«ti upetaá¹ƒ, puÃ±Ã±
gatiyaá¹ƒ ta. punÄ• ti attano kÄ• rakanti puÃ±Ã±aá¹ƒ, pÄ• ramÄ«puÃ±Ã±aá¹ƒ labbhati. pud
vÄ• á¹‡yo. tassa Ã±o. tattha attano kÄ• rakanti punappunaá¹ƒ pavattiyÄ• sacittasantatiÃ±c
saá¹ƒjanitapaá¹‡Ä«tarÅ«pavisaá¹-ena sanissaya rÅ«pasantatiÃ±ca punÄ• ti pÄ«á¹‡eti sodh
__paá¹-isambhidÄ• maggagaá¹‡á¹-hipade_ vutto. pÅ«reti ajjhÄ• sayanti vÄ• puÃ±Ã±aá¹ƒ.
puggalo puÃ±Ã±aá¹ƒ karoti tassa ajjhÄ• sayaá¹ƒ pÅ«retÄ«ti attho.

atha vÄ• pujjaÃ±ca bhavaá¹ƒ nibbattetÄ«ti puÃ±Ã±aá¹ƒ. nibbattitaddhitÄ• yaá¹ƒ. pÅ«ja pa
puÃ±Ã±aá¹ƒ karoti, tassa pÅ«jitabbaá¹ƒ bhavaá¹ƒ pavattetÄ«ti attho. tena vuttaá¹ƒ __samm
aá¹-á¹-hakathÄ• yaá¹ƒ_ ``punÄ• ti attano kÄ• rakaá¹ƒ pÅ«reti cassa ajjhÄ• sayaá¹ƒ pujjaÃ±
puÃ±Ã±oâ€™â€™ ti. __mÅ«laá¹-Ä«kÄ• yaÃ±ca_ ``punÄ• tÄ«ti sodheti apuÃ±Ã±aphalato d
hitajjhÄ• sayena puÃ±Ã±aá¹ƒ karotÄ«ti taá¹ƒ nipphÄ• danena kÄ• rakassajjhÄ• sayaá¹ƒ pÅ
pujjanibbattako ca niruttilakkhaá¹‡ena puÃ±Ã±oti veditabboâ€™â€™ ti vuttaá¹ƒ \Be 48/.
__visuddhimaggamahÄ• á¹-Ä«kÄ• yaÃ±ca_- ``punÄ• ti attano santÄ• naá¹ƒ apuÃ±Ã±aphala
visodhetÄ«ti puÃ±Ã±aá¹ƒ. hitasukhajjhÄ• sayena puÃ±Ã±aá¹ƒ karotÄ«ti taá¹ƒnipphÄ• dane
pÅ«reti, pujjabhavaá¹ƒ nibbattetÄ«ti vÄ• puÃ±Ã±aá¹ƒ. iti pÅ«rako pujjanibbattako ca nirutti
veditabboâ€™â€™ ti vuttaá¹ƒ. upetaá¹ƒ sampannaá¹ƒ puÃ±Ã±aá¹ƒ pÄ• ramÄ«puÃ±Ã±aá¹ƒ
sugato labbhati.

__varabodhimÅ«le_ti uttamassa bodhirukkhassa samÄ«pe. tattha __varo_ti varitabbo patth
varo. __bodhimÅ«le_ti ettha bodhÄ«ti vuccati rukkhopi, maggopi, sabbaÃ±Ã±utaÃ±Ä• á¹‡an
hi bodhirukkhamÅ«le paá¹-hamÄ• bhi sambuddhoti ca, antarÄ• ca bodhiá¹ƒ antarÄ• ca ga
rukkho. bodhÄ«ti vuccati catÅ«su maggesu Ã±Ä• á¹‡anti Ä• gataá¹-á¹-hÄ• ne maggo. papp
medhasoti Ä• gataá¹-á¹-hÄ• ne sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. patvÄ• na bodhiá¹ƒ amataá¹ƒ
Ä• gataá¹-á¹-hÄ• ne nibbÄ• naá¹ƒ bodhÄ«ti vuccati. idha pana bodhirukkhoti adhippeto. aya
vacanattho. bujjhati abujjhi bujjhissati cattÄ• ri ariyasaccÄ• ni sabbaá¹ƒ Ã±eyyadhammampi
bodhirukkho. budhadhÄ• tu á¹‡i. bujjhati cattÄ• ri saccÄ• nÄ«ti bodhi, maggo. bujjhati sabba
bodhi, sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. ariyena bujjhitabbanti bodhi, nibbÄ• naá¹ƒ labbhati. var
varabodhi, tassa mÅ«laá¹ƒ samÄ«paá¹ƒ varabodhimÅ«laá¹ƒ, tasmiá¹ƒ.

__sasenamÄ• ra_nti saha senÄ• ya pavattaá¹ƒ mÄ• rarÄ• jaá¹ƒ. tattha siyati bandhiyatÄ«ti
bandhaneyu. tÄ• ya saha pavattatÄ«ti saseno, mÄ• rarÄ• jÄ• . anatthe niyojento guá¹‡amÄ
mÄ• ro. maradhÄ• tu á¹‡a. sattÄ• naá¹ƒ kusalaá¹ƒ mÄ• reti vinÄ• setÄ«ti vÄ• mÄ• ro. sase

sasenamÄ• ro, mÄ• rarÄ• jÄ• . taá¹ƒ \Be 49/. jinitvÄ• ti pade kammaá¹ƒ. upetapuÃ±Ã±o yo
sugatasaddassa attho heá¹-á¹-hÄ• vuttoyeva.

__jinitvÄ• _ti visÄ• khapuá¹‡á¹‡amiyaá¹ƒ buddhadine anatthaá¹…gateyeva sÅ«riye pÄ• ra
vijayitvÄ• ti attho. __abojjhÄ«_ti paá¹-ivijjhi adhigami vÄ• . __bodhi_nti anuttaraá¹ƒ sammÄ•
arahattamaggasabbaÃ±Ã±utaÃ±Ä• á¹‡anti attho. sabbaÃ±Ã±uta Ã±Ä• á¹‡apadaá¹-á¹-hÄ• n
maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ bodhÄ«ti vuccati. taá¹

__aruá¹‡odayamhÄ«_ti aruá¹‡audayamhÄ«ti padacchedo. aruá¹‡uggamanavelÄ• yanti att
Ä• lokaá¹ƒ karonto unati gacchatÄ«ti aruá¹‡o. Ä• pubbaunadhÄ• tu gatimhi á¹‡a. Ä• kÄ• ras
nassa á¹‡o. sÅ«riyassa udayato pubbe uggataraá¹ƒsi aruá¹‡o nÄ• mÄ• ti attho. vuttaÃ±hi d
__aá¹…guttarapÄ• á¸·iyaá¹ƒ_ ``sÅ«riyassa bhikkhave udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ e
yadidaá¹ƒ aruá¹‡uggaá¹ƒ, evameva kho bhikkhave kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ etaá¹ƒ p
pubbanimittaá¹ƒ yadidaá¹ƒ sammÄ• diá¹-á¹-hÄ«â€™â€™ ti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ __a
``sÅ«rassodayato pubbu, á¹-á¹-hitaraá¹ƒsi siyÄ• ruá¹‡oâ€™â€™ ti. __abhidhÄ• nappadÄ«p
``aruá¹‡avaá¹‡á¹‡atÄ• ya arati gacchatÄ«ti aruá¹‡oâ€™â€™ ti vuttaá¹ƒ. udeti uggacchatÄ«
udidhÄ• tu a. udayassa sÅ«riyassa aruá¹‡o uggataraá¹ƒsÄ«ti aruá¹‡odayo. tassaá¹ƒ aruá¹‡
bodhiá¹ƒ abojjhÄ«ti sambandho.

bhagavÄ• hi visÄ• khapuá¹‡á¹‡amiyaá¹ƒ anatthaá¹…gateyeva sÅ«riye mÄ• rabalaá¹ƒ vidh
patamÄ• nehi bodhirukkhaá¹…karehi rattapavÄ• á¸·apallavehi viya pÅ«jayamÄ• no rattiyÄ•
pubbenivÄ• saá¹ƒ anussaritvÄ• majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ
anulomapaá¹-ilomaá¹ƒ manasikaritvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• tade
mahÄ• vajiraÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ \Be 50/ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggapaá
catutthamaggaÃ±Ä• á¹‡ena sabbakilese khepetvÄ• yadÄ• aruá¹‡o uggamissati, tadÄ• sa
buddhaguá¹‡e paá¹-ivijjhi adhigamÄ«ti vuttaá¹ƒ hoti.

__mÄ• rajina_nti paÃ±camÄ• rÄ• naá¹ƒ vijitÄ• viá¹ƒ. devaputta kilesÄ• bhi saá¹…khÄ• rakh
paÃ±camÄ• re jinÄ• ti ajini jinissatÄ«ti mÄ• rajino, sugato. devaputtakilesÄ• bhisaá¹…khara
mÄ• rattayaá¹ƒ jinÄ• ti ajini, khandhamaccusaá¹…khataá¹ƒ mÄ• radvayaá¹ƒ avassaá¹ƒ jinis
kasmÄ• vijitÄ• vinti vuttanti. aviraddhaá¹ƒ ekantena jiyamÄ• nattÄ• ti. __abhaá¹…ga_nti sa
bhaÃ±jituá¹ƒ viddhaá¹ƒsituá¹ƒ asamatthaá¹ƒ. yassa kassaci bhaÃ±jituá¹ƒ viddhaá¹ƒsituá¹ƒ a
tatrÄ• yaá¹ƒ vacanattho. mÄ• rena yena kenaci bhaÃ±jituá¹ƒ na sakkotÄ«ti abhaá¹…go, ten
viddhaá¹ƒsiyatÄ«ti abhaá¹…go, sugato. napubba bhanjadhÄ• tu ta. tassa dhÄ• tvantena ga
bhanjati viddhaá¹ƒsatÄ«ti bhaá¹…go, mÄ• ro. yo koci vÄ• . natthi bhaá¹…go mÄ• ro yo koci
sugato. taá¹ƒ abhaá¹…gaá¹ƒ. __ta_nti sugataá¹ƒ. mÄ• rajinaá¹ƒ abhaá¹…gaá¹ƒ taá¹ƒ sugat
sambandho.

imissaá¹ƒ pana gÄ• thÄ• yaá¹ƒ __ekanipÄ• tajÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ, apadÄ• naá¹-á
Ä• gatanayena buddhassa mÄ• ravijayÄ• diá¹ƒ sotujanÄ• naá¹ƒ bahussutatthaá¹ƒ saá¹…kh
satto hi mahÄ• sampattiá¹ƒ anubhavitvÄ• hatthagataá¹ƒ cakkavattirajjaá¹ƒ kheá¸·apiá¹‡á¸•
chaá¹-á¹-etvÄ• ekÅ«natiá¹ƒsavasse Ä• saá¸·hipuá¹‡á¹‡amÄ• ya uttarasaá¸·hanakkhattena
nikkhamitvÄ• anomanadÄ«tÄ«re ghaá¹-Ä«kÄ• rabrahmunÄ• dinnaá¹ƒ arahatta dhajabhÅ«
paá¹-iggahetvÄ• nivÄ• setvÄ• samaá¹‡apabbajjaá¹ƒ katvÄ• chabbassÄ• ni dukkarakÄ• rik
nigrodharukkhamÅ«le senanigame senakuá¹-umbikassa dhÄ«tarÄ• ya sujÄ• tÄ• ya saha sa
suvaá¹‡á¹‡apÄ• tiyÄ• dinnaá¹ƒ sabbaá¹ƒ appodakaá¹ƒ madhupÄ• yÄ• saá¹ƒ ekaá¹-á¹-hitÄ
ekÅ«napaÃ±Ã±Ä• sÄ• lopaá¹ƒ paribhuÃ±jitvÄ• sÄ• yanhasamaye devatÄ• hi alaá¹…katen
gacchante antaramagge sotthiyena nÄ• ma tiá¹‡ahÄ• rakena dinnaá¹ƒ aá¹-á¹-hamuá¹-á¹-hik
bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha idaá¹ƒ á¹-hÄ• naá¹ƒ sabbabuddhÄ• naá¹ƒ avijahitaá¹ƒ acalaá
kilesabhaÃ±janaá¹-á¹-hÄ• nanti Ã±atvÄ• tÄ• ni tiá¹‡Ä• ni agge gahetvÄ• cÄ• lesi. tÄ• vade
pallaá¹…ko ahosi. tÄ• nipi tiá¹‡Ä• ni tathÄ• rÅ«pena saá¹‡á¹-hÄ• nena santhariá¹ƒsu saá¹‡á
yathÄ• rÅ«paá¹ƒ sukusalopi vicittakÄ• ro vÄ• potthatÄ• ro vÄ• Ä• likhitumpi samattho natth
bodhikhandhaá¹ƒ piá¹-á¹-hito katvÄ• puratthÄ• bhimukho daá¸·hamÄ• naso hutvÄ• ---

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasussatu.

upasussatu nisesaá¹ƒ, sarÄ«re maá¹ƒsalohitaâ€™â€™ nti ||

na tveva sammÄ• sambodhiá¹ƒ apatvÄ• imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mÄ«ti asanisat
abhejjarÅ«paá¹ƒ taá¹ƒ pallaá¹…kaá¹ƒ abhaÃ±jitvÄ• nisÄ«di. tasmiá¹ƒ samaye mÄ• ro deva
``mayhaá¹ƒ vasaá¹ƒ atikkamitukÄ• mo, na dÄ• ni assa atikkamituá¹ƒ dassÄ• mÄ«â€™â€™
gantvÄ• etamatthaá¹ƒ Ä• rocetvÄ• mÄ• raghosanaá¹ƒ nÄ• ma ghosÄ• petvÄ• mÄ• rabala
mÄ• rasenÄ• mÄ• rassa purato dvÄ• dasa yojanÄ• honti. dakkhiá¹‡ato ca vÄ• mato ca dv
cakkavÄ• á¸·apariyantaá¹ƒ katvÄ• á¹-hitÄ• , uddhaá¹ƒ navayojanubbedhÄ• . yassÄ• unnÄ
yojanasahassato paá¹-á¹-hÄ• ya pathavÄ«undriyasaddo viya suyyati. atha mÄ• ro devaputt
diyaá¸• á¸• hayojanasatikaá¹ƒ girimekhalaá¹ƒ nÄ• ma hatthiá¹ƒ abhirÅ«hitvÄ• bÄ• husahas
nÄ• nÄ• vudhÄ• ni aggahesi. avasesÄ• yapi mÄ• raparisÄ• ya dve janÄ• ekasadisaá¹ƒ \Be
gaá¹‡hiá¹ƒsu. nÄ• nappakÄ• ravaá¹‡á¹‡Ä• nÄ• nappakÄ• ra mukhÄ• hutvÄ• mahÄ• satta

dasasahassacakkavÄ• á¸·adevatÄ• pana mahÄ• sattassa thuti yo vadamÄ• nÄ• aá¹-á¹-ha
vijayuttarasaá¹…khaá¹ƒ dhamamÄ• no aá¹-á¹-hÄ• si. so kira saá¹…kho vÄ«sahatthasatiko h
gÄ• hÄ• petvÄ• dhamanto cattÄ• ro mÄ• se saddaá¹ƒ karitvÄ• nissaddo hoti. mahÄ• kÄ• a
atirekapadasatena vaá¹‡á¹‡aá¹ƒ vadanto aá¹-á¹-hÄ• si. mahÄ• brahmÄ• setacchattaá¹ƒ dh
mÄ• ra bale pana bodhimaá¹‡á¸• alaá¹ƒ upasaá¹…kamante tesaá¹ƒ ekopi á¹-hÄ• tuá¹ƒ nÄ•
sammukhaá¹-á¹-hÄ• neneva palÄ• yiá¹ƒsu. kÄ• á¸·o nÄ• ma nÄ• garÄ• jÄ• pathaviá¹ƒ nimu

mantirakanÄ• gabhavanaá¹ƒ gantvÄ• ubhohi hatthehi mukhaá¹ƒ pidahitvÄ• nipanno. sakk
piá¹-á¹-hiyaá¹ƒ katvÄ• cakkavÄ• á¸·amukha vaá¹-á¹-iyaá¹ƒ aá¹-á¹-hÄ• si. mahÄ• brahmÄ•
gahetvÄ• brahmalokameva agamÄ• si. ekadevatÄ• pi á¹-hÄ• tuá¹ƒ samattho nÄ• ma nÄ• h
nisÄ«di. mÄ• ropi attano parisaá¹ƒ Ä• ha ``tÄ• ta suddhodanaputtena siddhatthena sadiso a
natthi, mayaá¹ƒ sammukhÄ• yuddhaá¹ƒ dÄ• tuá¹ƒ na sakkhissÄ• ma, pacchÄ• bhÄ• gena
mahÄ• purisopi tÄ«á¹‡i passÄ• ni oloketvÄ• sabbadevatÄ• naá¹ƒ palÄ• yitattÄ• suÃ±Ã±Ä•
mÄ• rabalaá¹ƒ ajjhottharamÄ• naá¹ƒ disvÄ• ``ayaá¹ƒ ettako jano maá¹ƒ ekakaá¹ƒ sandhÄ•
karoti, imasmiá¹ƒ á¹-hÄ• ne mayhaá¹ƒ mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• aÃ±Ã±o koc
pana dasa pÄ• ramiyova mayhaá¹ƒ dÄ«gharattaá¹ƒ puttaparijanasadisÄ• , tasmÄ• mayÄ•
pÄ• ramisattheneva paharitvÄ• ayaá¹ƒ balakÄ• yo mayÄ• viddhaá¹ƒsetuá¹ƒ vaá¹-á¹-atÄ«â
Ä• vajjamÄ• no nisÄ«di.

atha \Be 53/ mÄ• ro devaputto eteneva siddhatthaá¹ƒ palÄ• pessÄ• mÄ«ti vÄ• tamaá¹‡á¸•
taá¹…khaá¹‡aÃ±Ã±eyeva puratthimÄ• dibhedÄ• vÄ• tÄ• samuá¹-á¹-hahitvÄ• aá¸• á¸• hay
dviyojanatiyojanappamÄ• á¹‡Ä• ni pabbatakÅ«á¹-Ä• ni padÄ• letvÄ• vanagaccharukkhÄ• c
sÄ• mantÄ• gÄ• manigame cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kÄ• tuá¹ƒ samatthÄ• pi mahÄ• purisa
mahÄ• nubhÄ• vena bodhisattaá¹ƒ patvÄ• cÄ«varakaá¹‡á¹‡amattampi cÄ• letuá¹ƒ nÄ• sak
ajjhottharitvÄ• mÄ• ressÄ• mÄ• ti mahÄ• vassaá¹ƒ samuá¹-á¹-hÄ• pesi. tassÄ• nubhÄ• ver
satapaá¹-alasahassapaá¹-alÄ• dibhedÄ• vaá¸·Ä• hakÄ• uá¹-á¹-hahitvÄ• vassiá¹ƒsu. vuá¹-
bhinnÄ• ahosi. vanarukkhÄ• dÄ«naá¹ƒ uparibhÄ• gena mahÄ• megho Ä• gantvÄ• mahÄ•
ussÄ• vabinduggahaá¹‡amattampi temetuá¹ƒ nÄ• sakkhi. tato pÄ• sÄ• á¹‡avassaá¹ƒ samua
pabbatakÅ«á¹-Ä• ni dhÅ«mÄ• yantÄ• ni pajjalantÄ• ni Ä• kÄ• senÄ• gantvÄ• bodhisattassa
dibbamÄ• lÄ• guá¸·abhÄ• vaá¹ƒ Ä• pajjiá¹ƒsu. tato paharavassaá¹ƒ samuá¹-á¹-hÄ• pesi. ek
asisattikhurappÄ• dayo dhÅ«mÄ• yantÄ• pajjalantÄ• Ä• kÄ• senÄ• gantvÄ• bodhisattaá¹ƒ
ahesuá¹ƒ. tato aá¹…gÄ• ravassaá¹ƒ samuá¹-á¹-hÄ• pesi. kiá¹ƒsukavaá¹‡á¹‡Ä• aá¹…gÄ• rÄ
bodhisattassa pÄ• damÅ«le dibba pupphÄ• ni hutvÄ• vikiriá¹ƒsu. tato kukkuá¸·avassaá¹ƒ s
accuá¹‡ho aggivaá¹‡á¹‡o kukkuá¸·o Ä• kÄ• senÄ• gantvÄ• bodhisattassa pÄ• damÅ«le dib
nipatati. tato vÄ• á¸·ukavassaá¹ƒ samuá¹-á¹-hÄ• pesi. atisukhumavÄ• á¸·ikÄ• dhÅ«mÄ• yan
Ä• kÄ• senÄ• gantvÄ• bodhisattassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ• nipatiá¹ƒsu. ta
samuá¹-á¹-hÄ• pesi. taá¹ƒ kalalavassaá¹ƒ dhÅ«mÄ• yantaá¹ƒ pajjalantaá¹ƒ Ä• kÄ• se nÄ• g
pÄ• damÅ«le dibbavilepanaá¹ƒ hutvÄ• patati. tato iminÄ• bhiá¹ƒsetvÄ• siddhatthaá¹ƒ palÄ
andhakÄ• raá¹ƒ \Be 54/ samuá¹-á¹-hÄ• pesi. taá¹ƒ caturaá¹…gasamannÄ• gataá¹ƒ andhakÄ
hutvÄ• bodhisattaá¹ƒ patvÄ• sÅ«riyappabhÄ• vihataá¹ƒ viya antaradhÄ• yati.

evaá¹ƒ mÄ• ro imÄ• hi navahi vÄ• tavassapÄ• sÄ• á¹‡apaharaaá¹…gÄ• ra kukkuá¸·avÄ• á
kalalaandhakÄ• ravuá¹-á¹-hÄ«hi bodhisattaá¹ƒ palÄ• petuá¹ƒ asakkonto ``kiá¹ƒ bhaá¹‡e tiá¹
siddhatthakumÄ• raá¹ƒ gaá¹‡hatha hanatha palÄ• pethÄ• â€™â€™ ti parisaá¹ƒ Ä• á¹‡Ä• p
hatthino khandhe nisinno cakkÄ• vudhaá¹ƒ Ä• dÄ• ya bodhisattaá¹ƒ upasaá¹…kamitvÄ• ``s

etasmÄ• pallaá¹…kÄ• , nÄ• yaá¹ƒ tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• ti, mayhaá¹ƒeva pÄ• puá¹‡Ä
tassa vacanaá¹ƒ sutvÄ• avoca ``mÄ• ra neva tayÄ• dasapÄ• ramiyo pÅ«ritÄ• , na upapÄ•
pÄ• ramiyo nÄ• pi paÃ±camahÄ• pariccÄ• gÄ• pariccattÄ• na Ã±Ä• tatthacariyÄ• na lokat
buddhatthacariyÄ• pÅ«ritÄ• , sabbÄ• tÄ• mayÄ• yeva pÅ«ritÄ• , tasmÄ• nÄ• yaá¹ƒ pallaá
mayhameva pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. mÄ• ro kuddho kodhavegaá¹ƒ asahanto mahÄ• p
taá¹ƒ tassa dasapÄ• ramiyo Ä• vajjantassa uparibhÄ• ge mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• aá¹-á
khuracakkÄ• vudhaá¹ƒ aÃ±Ã±adÄ• tena kuddhena vissaá¹-á¹-haá¹ƒ ekaghanapÄ• sÄ• á¹‡
chindantaá¹ƒ gacchati. idÄ• ni pana tasmiá¹ƒ mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• á¹-hite avasesÄ•
pallaá¹…kato vuá¹-á¹-hÄ• ya palÄ• yissatÄ«ti mahantamahantÄ• ni selakÅ«á¹-Ä• ni vissajje
mahÄ• purisassa pÄ• ramiyo Ä• vajjantassa mÄ• lÄ• guá¸·abhÄ• vaá¹ƒ Ä• pajjitvÄ• bhÅ«m

devatÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-hitÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• sÄ«saá¹ƒ uk
bho siddhatthakumÄ• rassa rÅ«paggappatto attabhÄ• vo, kiá¹ƒ nu kho karissatÄ«â€™â€™
mahÄ• puriso pÅ«ritapÄ• ramÄ«naá¹ƒ bodhisattÄ• naá¹ƒ abhi sambujjhanadivase pattapalla
pÄ• puá¹‡Ä• tÄ«ti vatvÄ• á¹-hitaá¹ƒ mÄ• raá¹ƒ Ä• ha ``mÄ• ra tuyhaá¹ƒ dÄ• nassa dinnabh
mÄ• ro ``ettakÄ• janÄ• sakkhinoâ€™â€™ ti mÄ• ra balÄ• bhimukhaá¹ƒ hatthaá¹ƒ pasÄ• re
mÄ• raparisÄ• ya ``ahaá¹ƒ sakkhÄ« ahaá¹ƒ sakkhÄ«â€™â€™ ti pavattasaddo pathavÄ«und
kho mÄ• ro mahÄ• purisaá¹ƒ Ä• ha ``siddhattha tuyhaá¹ƒ dÄ• nassa dinnabhÄ• ve ko sakkh
``tuyhaá¹ƒ tÄ• va dÄ• nassa dinnabhÄ• ve sacetanÄ• sakkhino. mayhaá¹ƒ pana imasmiá¹ƒ
sakkhÄ« nÄ• ma natthi. tiá¹-á¹-hatu tÄ• va me avasesattabhÄ• vesu dinnadÄ• naá¹ƒ, vessa
á¹-hatvÄ• mayhaá¹ƒ sattasattaka mahÄ• dÄ• nassa dinnabhÄ• ve acetanÄ• pi ghanamahÄ
cÄ«varagabbhantarato dakkhiá¹‡ahatthaá¹ƒ nÄ«haritvÄ• vessantarattabhÄ• ve mayhaá¹ƒ s
dinnabhÄ• ve tvaá¹ƒ sakkhi na sakkhÄ«ti mahÄ• pathaviyÄ• bhimukhaá¹ƒ hatthaá¹ƒ pasÄ•
te dÄ• nassa sakkhÄ«â€™â€™ ti viravasahassena viravasatasahassena mÄ• rabalaá¹ƒ ava

tato mahÄ• purise dinnaá¹ƒ te siddhattha mahÄ• dÄ• naá¹ƒ uttama dÄ• nanti vessantaradÄ
diyaá¸• á¸• hayojanasatiko girimekhalo hatthÄ« jÄ• á¹‡ukehi patiá¹-á¹-hÄ• si. mÄ• raparisÄ•
palÄ• yiá¹ƒsu. dve ekamaggena gatÄ• nÄ• ma natthi. sÄ«sÄ• bharaá¹‡Ä• ni ceva vatthÄ• b
sammukha sammukhaá¹-á¹-hÄ• ne disÄ• vidisÄ• hiyeva palÄ• yiá¹ƒsu. tato devasaá¹…gho
disvÄ• mÄ• rassa parÄ• jayo jÄ• to. siddhatthakumÄ• rassa jayo. jayapÅ«jaá¹ƒ karissÄ• m
supaá¹‡á¹‡Ä• supaá¹‡á¹‡Ä• naá¹ƒ, devatÄ• devatÄ• naá¹ƒ, brahmÄ• no brahmÄ• naá¹ƒ p
mahÄ• purisassa santikaá¹ƒ bodhipallaá¹…kaá¹ƒ Ä• gamaá¹ƒsu. evaá¹ƒ gatesu ca panetes

``jayo \Be 56/ hi buddhassa sirÄ«mato ayaá¹ƒ,

mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosisuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• ,

jayaá¹ƒ tadÄ• nÄ• gagaá¹‡Ä• mahesino ||

jayo hi buddhassa sirÄ«mato ayaá¹ƒ,

mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosisuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• ,

jayaá¹ƒ tadÄ• supaá¹‡á¹‡asaá¹…ghÄ• mahesino ||

jayo hi buddhassa sirÄ«mato ayaá¹ƒ,

mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosisuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• ,

jayaá¹ƒ tadÄ• devagaá¹‡Ä• mahesino ||

jayo hi buddhassa sirÄ«mato ayaá¹ƒ,

mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosisuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• ,

jayaá¹ƒ tadÄ• brahmagaá¹‡Ä• pi tÄ• dinoâ€™â€™ ti ||

avasesesu dasasu cakkavÄ• á¸·asahassesu devatÄ• mÄ• lÄ• gandhavilepanehi ca pÅ«jay
ca vadamÄ• nÄ• aá¹-á¹-haá¹ƒsu. evaá¹ƒ anatthaá¹…gateyeva sÅ«riye mahÄ• puriso mÄ• r
cÄ«varÅ«pari pata mÄ• nehi bodhirukkhaá¹…kurehi rattapavÄ• á¸·apallavehi viya pÅ«jayam
pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ anussaritvÄ• majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• p
samuppÄ• de Ã±Ä• á¹‡aá¹ƒ otÄ• resi. athassa dvÄ• dasapadikaá¹ƒ paccayÄ• kÄ• raá¹ƒ va
anulomato paá¹-ilomato sammasantassa dasasahassilokadhÄ• tu udakapariyantaá¹ƒ katvÄ
sampakampi. mahÄ• purisena pana dasasahassi lokadhÄ• tuá¹ƒ unnÄ• detvÄ• aruá¹‡ugga
Ã±Ä• á¹‡aá¹ƒ \Be 57/ paá¹-ivijjhÄ«ti vuttaá¹ƒ hoti. idha pana vuttÄ• vasesaá¹ƒ tÄ• su ca olo

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. upetapuÃ±Ã±o sampanna dÄ• nÄ• dipÄ• ramÄ«
dÄ• nÄ• dipÄ• ramÄ«puÃ±Ã±ena sampanno vÄ• , yo sugato varabodhimÅ«le uttamassa bo

sasenamÄ• raá¹ƒ senÄ• ya saha pavattaá¹ƒ mÄ• rarÄ• jaá¹ƒ, jinitvÄ• pÄ• ramÄ«puÃ±Ã±at
aruá¹‡odayamhi visÄ• khapuá¹‡á¹‡amiyaá¹ƒ aruá¹‡uggamanavelÄ• yaá¹ƒ, bodhiá¹ƒ arahat
sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ bodhiá¹ƒ, abojjhi paá¹-ivijjhi adhigami vÄ• , mÄ•
vijitÄ• viá¹ƒ, abhaá¹…gaá¹ƒ sasenamÄ• ro yo koci vÄ• bhindituá¹ƒ asamatthaá¹ƒ taá¹ƒ sug

chaá¹-á¹-hamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

7__._ á¹• 21 rÄ• gÄ• di chedÄ• malaÃ±Ä• á¹‡akhaggaá¹ƒ,

satÄ«samaÃ±Ã±Ä• phalakÄ• bhigÄ• haá¹ƒ.

sÄ«loghalaá¹…kÄ• ravibhÅ«sitaá¹ƒ taá¹ƒ,

namÄ• mibhiÃ±Ã±Ä• varamiddhupetaá¹ƒ ||

<7> evaá¹ƒ chaá¹-á¹-hamagÄ• thÄ• ya sugataá¹ƒ vanditvÄ• idÄ• ni arahatta maggaÃ±Ä• á
thomitvÄ• vanditukÄ• mo __rÄ• gÄ• di_tyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana indavajira uper
lakkhaá¹‡assa missakattÄ• ekÄ• dasakkharehi lakkhitÄ• upajÄ• tigÄ• thÄ• ti daá¹-á¹-habb
``anantarodÄ«ritalakkhaá¹‡Ä• ce, pÄ• dÄ• vimissÄ• upajÄ• tiyo tÄ• â€™â€™ ti. tassattho.
dÄ«ritalakkhaá¹‡Ä• anantare udÄ«ritaá¹ƒ vuttaá¹ƒ indavajiropenda vajiragÄ• thÄ• naá¹ƒ lak
vimissÄ• saá¹ƒsaá¹-á¹-hÄ• ce bhavanti, tÄ• vuttiyo upajÄ• tiyo nÄ• mÄ• ti.

tattha \Be 58/ __rÄ• gÄ• dichedÄ• mala Ã±Ä• á¹‡akhagga_nti ettha rÄ• gaÄ• dicheda ama
rÄ• gÄ• dikilesaá¹ƒ chindantaá¹ƒ malavira hitaá¹ƒ arahattamaggaÃ±Ä• á¹‡asaá¹…khÄ• taá
tatrÄ• yaá¹ƒ vacanattho. rÅ«pÄ• dÄ«su raÃ±jatÄ«ti rÄ• go. ranjadhÄ• tu rÄ• ge á¹‡a. rÄ• go
rÄ• gÄ• dayo, kilesÄ• . te chindatÄ«ti rÄ• gÄ• dichedaá¹ƒ, arahattamaggaÃ±Ä• á¹‡aá¹ƒ. ap
malaá¹ƒ, rÄ• gÄ• di. atha vÄ• malati saá¹ƒkilissati etenÄ• ti malaá¹ƒ. maladhÄ• tu saá¹ƒkile
virahitaá¹ƒ amalaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ. cattÄ• ri saccÄ• ni jÄ• nÄ• ti paá¹-ivijjhatÄ«ti Ã±Ä• á¹‡a
arahattamaggaÃ±Ä• á¹‡aá¹ƒ. rÄ• gÄ• dichedaÃ±ca amalaÃ±ca taá¹ƒ Ã±Ä• á¹‡aÃ±cÄ• ti rÄ
rukkhÄ• diá¹ƒ khaggati chindati etenÄ• ti vÄ• khaggaá¹ƒ, pakatiasi. khaggaá¹ƒ viyÄ• ti khag
rÄ• gÄ• dichedÄ• malaÃ±Ä• á¹‡asaá¹…khataá¹ƒ khaggaá¹ƒ yassa soti rÄ• gÄ• dichedÄ• m
rÄ• gÄ• dikilesaá¹ƒ chindantena malavira hitena aggamaggaÃ±Ä• á¹‡asaá¹…khatena asinÄ
taá¹ƒ.

__satÄ«samaÃ±Ã±Ä• phalakÄ• bhigÄ• ha_nti ettha satisamaÃ±Ã±Ä• phalaka abhigÄ• har
sammÄ• satinÄ• mikaá¹ƒ phalakaá¹ƒ daá¸·hagÄ• ha kanti attho. tatrÄ• yaá¹ƒ vacanattho. sa
sampayuttadhammÄ• etÄ• yÄ• ti, saratÄ«ti vÄ• sati. saradhÄ• tuti. atha vÄ• pamÄ• daá¹ƒ

sammÄ• sati. saradhÄ• tu hiá¹ƒsÄ• yaá¹ƒti. sammÄ• Ä• jÄ• nÄ• ti etÄ• yÄ• ti samaÃ±Ã±Ä•
satisamaÃ±Ã±Ä• , asiÄ• disatthaá¹ƒ phalati nivÄ• retÄ«ti phalakaá¹ƒ, kheá¹-akaá¹ƒ. phaladl
satisamaÃ±Ã±aá¹ƒ phalakaá¹ƒ abhidaá¸·haá¹ƒ gaá¹‡hatÄ«ti satisamaÃ±Ã±Ä• phala kÄ• bh
yathÄ• hi senÄ• ya phalakaá¹ƒ asiÄ• disatthaá¹ƒ rakkhati, evaá¹ƒ satisaá¹ƒvaro cakkhÄ• di
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ pavisituá¹ƒ adatvÄ• rakkhati. tasmÄ• bhagavÄ• satidhammo
rakkhakattÄ• sabbakusala dhammÄ• naá¹ƒ upakÄ• rattÄ• sabbatthÄ• naá¹ƒ sÄ• dhakattÄ
\Be 59/ gaá¹‡hatÄ«ti vuttaá¹ƒ hoti. vuttaÃ±hi ``ye keci kusalÄ• dhammÄ• , sabbe te appam
appamÄ• dasamosaraá¹‡Ä• , appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yatÄ«â€
bhikkhave sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti ca.

__sÄ«loghalaá¹…kÄ• ravibhÅ«sita_nti sÄ«laoghaalaá¹…kÄ• ra vibhÅ« sitanti padacchedo.
samÅ«hasaá¹…khÄ• tena alaá¹…kÄ• rena vibhÅ«sitanti attho. tattha sÄ«lanti lokuttara sÄ«
heá¹-á¹-hÄ• vuttoyeva. taá¹ƒ pana cetanÄ• sÄ«laá¹ƒ, cetasikaá¹ƒ sÄ«laá¹ƒ, saá¹ƒvaro sÄ«
sÄ«laÃ±cÄ• ti catubbidhaá¹ƒ hoti. tattha cetanÄ• sÄ«laá¹ƒ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ
vattapaá¹-ipattiá¹ƒ vÄ• pÅ«rentassa cetanÄ• . cetasikasÄ«laá¹ƒ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ
saá¹ƒvaro sÄ«lanti ettha saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro, sati saá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒ
vÄ«riyasaá¹ƒvaro cÄ• ti paÃ±cavidho hoti, sabbametaá¹ƒ saá¹ƒvaro sÄ«laá¹ƒ nÄ• ma. avÄ«
samÄ• dinnasÄ«lassa kÄ• yikavÄ• casiko anatikkamoti. vuttaÃ±hetaá¹ƒ __paá¹-isambhidÄ•
``kiá¹ƒsÄ«lanticetanÄ• sÄ«laá¹ƒ, cetasikaá¹ƒ sÄ«laá¹ƒ, saá¹ƒvaro sÄ«laá¹ƒ, avÄ«tikkamo s
pana avÄ«tikkamo sÄ«laá¹ƒ nÄ• dhippetaá¹ƒ. kasmÄ• . bhagavato samÄ• dinnasikkhÄ• pa
sikkhÄ• padaá¹ƒ nÄ• ma natthÄ«ti. __ogho_ti samÅ«ho. oghasaddo hi samÅ«havÄ• cako. t
__abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ_ ---

``samÅ«ho gaá¹‡asaá¹…ghÄ• tÄ• , samudÄ• yo ca saÃ±cayo.

sandoho nivaho ogho, visaro nikaro cayoâ€™â€™ tyÄ• di ||

avahanati gacchati pavattati avayavaá¹ƒ etthÄ• ti ogho, samÅ«ho. avapubbahanadhÄ• tu g
hanassa gho. __abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• yaá¹ƒ_ pana ``avayavaá¹ƒ katvÄ• \Be
oghoâ€™â€™ ti vuttaá¹ƒ. sÄ«lÄ• naá¹ƒ ogho samÅ«ho sÄ«logho. __alaá¹…kÄ• ro_ti piá¸·a
taá¹ƒ samaá¹…gÄ«puggalaá¹ƒ karoti anenÄ• ti alaá¹…kÄ• ro, sÄ«laá¹ƒ. alaá¹ƒsaddÅ«papa
eva alaá¹…kÄ• ro sÄ«loghÄ• laá¹…kÄ• ro, tena vibhÅ« siyatÄ«ti sÄ«loghalaá¹…kÄ• ravibh
aÃ±Ã±ehi asÄ• dhÄ• raá¹‡ena lokuttarasÄ«lÄ• laá¹…kÄ• rena vibhÅ«sito. na cÄ«varÄ• din
sÄ«lÄ• laá¹…kÄ• rena hi sadiso alaá¹…kÄ• ro nÄ• ma natthi. taá¹ƒ sÄ«loghalaá¹…kÄ• ravi

__namÄ• mibhiÃ±Ã±Ä• varamiddhupeta_nti ettha namÄ• mi abhiÃ±Ã±Ä• varaá¹ƒ iddhi upe
namÄ• mÄ«ti vandÄ• mi. abhiÃ±Ã±Ä• varamiddhupetanti abhiÃ±Ã±Ä• saá¹…khÄ• tÄ• ya u
attho. abhivisesena jÄ• nÄ• tÄ«ti abhiÃ±Ã±Ä• , chabbidhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. taÃ±hi iddhivid

vijÄ• nana pubbenivÄ• sÄ• nussati cutÅ«papÄ• ta Ä• savakkhaya Ã±Ä• á¹‡avasena chabbi
iddhividhaÃ±Ä• á¹‡anti ekopi hutvÄ• bahudhÄ• hotÄ«tiÄ• dinayappavatte iddhividhe jÄ• na
dibbasotaÃ±Ä• á¹‡anti dÅ«rasantikÄ• dibhedasaddÄ• rammaá¹‡Ä• ya dibbasotadhÄ• tuyÄ•
paracittavijÄ• nanaÃ±Ä• á¹‡anti parasattÄ• naá¹ƒ cittapariccheddassa vijÄ• nanaÃ±Ä• á¹‡aá
nussatiÃ±Ä• á¹‡anti attasantÄ• ne vutthavasena ceva gocara nivÄ• savasena ca pubbe atÄ
anussaraá¹‡a satiyÄ• sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. cutÅ«papÄ• taÃ±Ä• á¹‡anti sattÄ• naá
jÄ• nanaÃ±Ä• á¹‡aá¹ƒ. ettha ca aá¹-á¹-hakathÄ• su cutÅ«papÄ• taÃ±Ä• á¹‡aá¹-á¹-hÄ• ne ta
dibbacakkhuÃ±Ä• á¹‡anti vuttaá¹ƒ. Ä• savakkhayaÃ±Ä• á¹‡anti saccapariccheddassa jÄ• na
maggaÃ±Ä• á¹‡anti. varanti uttamaá¹ƒ. iddhÄ«ti ijjhanaá¹ƒ samijjhanaá¹ƒ. ijjhati samijjhatÄ«
idhadhÄ• tuti. abhiÃ±Ã±Ä• saá¹…khÄ• tÄ• ya varÄ• ya \Be 61/ iddhiyÄ• upeto samupeto sa
abhiÃ±Ã±Ä• varamiddhupeto, buddho. taá¹ƒ abhiÃ±Ã±Ä• varamiddhupetaá¹ƒ. taá¹ƒ buddha
sambandho.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. rÄ• gÄ• dichedÄ• malaÃ±Ä• á¹‡a khaggaá¹ƒ rÄ
malavirahitaá¹ƒ arahattamaggaÃ±Ä• á¹‡a saá¹…khÄ• taá¹ƒ asivantaá¹ƒ, satÄ«samaÃ±Ã±Ä
satinÄ• mikaá¹ƒ phalakaá¹ƒ daá¸·hagahaá¹‡aá¹ƒ, sÄ«loghalaá¹…kÄ• ravibhÅ«sitaá¹ƒ sÄ«lÄ
alaá¹…kÄ• rena vibhÅ«sitaá¹ƒ, abhiÃ±Ã±Ä• varamiddhupetaá¹ƒ abhiÃ±Ã±Ä• saá¹…khÄ• tÄ
upetaá¹ƒ samupetaá¹ƒ samannÄ• gataá¹ƒ taá¹ƒ buddhaá¹ƒ ahaá¹ƒ namÄ• mÄ«ti.

sattamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

8__._ á¹• 21 dayÄ• layaá¹ƒ sabbadhi dukkaraá¹ƒ karaá¹ƒ,

bhavaá¹‡á¹‡avÄ• tikkamamaggataá¹ƒ gataá¹ƒ.

tilokanÄ• thaá¹ƒ susamÄ• hitaá¹ƒ hitaá¹ƒ,

samantacakkhuá¹ƒ paá¹‡amÄ• mi taá¹ƒmitaá¹ƒ ||

<8> evaá¹ƒ sattamagÄ• thÄ• ya buddhaá¹ƒ vanditvÄ• idÄ• ni mahÄ• karuá¹‡Ä• dÄ«hi nav
vanditukÄ• mo __dayÄ• laya_ntyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana ja ta ja ragaá¹‡ehi yutta
lakkhitÄ• catupÄ• dantayamakÄ• vaá¹ƒsaá¹-á¹-hagÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi _
vaá¹ƒsaá¹-á¹-hamidaá¹ƒ jatÄ• jarÄ• â€™â€™ ti. tassattho, yassaá¹ƒ paá¹-ipÄ• daá¹ƒ jatÄ•
jaragaá¹‡Ä• ca ce bhavanti, idaá¹ƒ vuttaá¹ƒ vaá¹ƒsaá¹-á¹-haá¹ƒ vaá¹ƒsaá¹-á¹-hagÄ• thÄ• n
vadantÄ«ti.

tattha __dayÄ• laya_nti mahÄ• karuá¹‡Ä• ya ca, mettÄ• ya ca Ä• dhÄ• raá¹ƒ. dayÄ• saddo
ca vattati. adayÄ• pannoti ettha hi karuá¹‡Ä• ya vattati. nikkaruá¹‡ikataá¹ƒ \Be 62/ Ä• panno

dayÄ• pannoti ettha mettÄ• ya mettacittataá¹ƒ Ä• pannoti attho. idha pana tadubhayampi va
ca dayÄ• ca dayÄ• ti saddasarÅ«pekaseso kÄ• tabbo. vacanattho panettha evaá¹ƒ veditab
kÄ• ruá¹‡ikanti dayÄ• , mahÄ• karuá¹‡Ä• . dayadhÄ• tu hiá¹ƒsÄ• yaá¹ƒ a. yÄ• karuá¹‡Ä• y
parassa hitanipphattiá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• va kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsatÄ«ti attho. dayati
paradukkhanti vÄ• dayÄ• . atha vÄ• dayati attano sukhampi pahÄ• ya khedaá¹ƒ gaá¹‡hÄ•
dayati anuggaá¹‡hÄ• ti pÄ• pajanampi etÄ• yÄ• ti vÄ• dayÄ• , dayanti gaá¹‡hanti bodhisatt
etÄ• yÄ• ti vÄ• dayÄ• , bodhisattÄ• buddhabhÄ• vÄ• ya abhinÄ«hÄ• rakaraá¹‡a kÄ• le ha
chaá¹-á¹-etvÄ• mahÄ• karuá¹‡Ä• ya saá¹ƒsÄ• rasÄ• garato satte samuddharitukÄ• mÄ• a
saá¹ƒsÄ• radukkhaÃ±ca pacchimabhave saha amata dhÄ• tupaá¹-ilÄ• bhena anekaguá¹‡as
sabbaÃ±Ã±utaÃ±Ä• á¹‡aÃ±ca gaá¹‡hantÄ«ti attho. dayati dadÄ• ti sattÄ• naá¹ƒ abhayaá¹ƒ
dayadhÄ• tu dÄ• ne a. dayati gacchati vibhÄ• gaá¹ƒ akatvÄ• sattesu samaá¹ƒ pavattatÄ«ti
sabbasattesu sÄ«tena samaá¹ƒ pharati rajomalaÃ±ca pavÄ• heti, evaá¹ƒ mettÄ• pÄ• pakal
akatvÄ• samaá¹ƒ pavattatÄ«ti attho.

aparo nayo. dayanti anurakkhanti satte etÄ• ya, sayaá¹ƒ vÄ• anuddayati anuddayamattam
karuá¹‡Ä• mettÄ• labbhanti. tÄ• ya Ä• layati patiá¹-á¹-hati etthÄ• ti dayÄ• layo, buddho. bha
devadattÄ• dÄ«su virodhi sattesu ca avirodhisattesu orase rÄ• hule ca samaá¹ƒ niccaá¹ƒ hi
mahÄ• karuá¹‡Ä• ya mettÄ• ya ca á¹-hito \Be 63/, tasmÄ• dayÄ• layanti thometÄ«ti vuttaá¹
__apadÄ• napÄ• á¸·iyaá¹ƒ_ ---

``vadhake devadatte ca, core aá¹…gulimÄ• lake.

dhanapÄ• le rÄ• hule ca, samacitto mahÄ• munÄ«â€™â€™ ti ||

__sabbadhÄ«_ti sabbasmiá¹ƒ attabhÄ• ve. buddhabhÄ• vÄ• ya abhinÄ«hÄ• rato paá¹-á¹-h
attho. __dukkara_nti dukkhena karitabbaá¹ƒ paÃ±camahÄ• pariccÄ• gÄ• dikammaá¹ƒ dukk
paÃ±camahÄ• pariccÄ• gÄ• dikammaá¹ƒ labbhati. ettha ca paÃ±camahÄ• pariccÄ• goti dh
aá¹…gapariccÄ• go, puttapariccÄ• go, bhariyapariccÄ• go, jÄ«vitapariccÄ• go cÄ• ti paÃ±ca
hatthiassa dÄ• sidÄ• sÄ• di saviÃ±Ã±Ä• á¹‡akassa dhanassa vÄ• muttÄ• maá¹‡irajatÄ• di
vÄ• pariccÄ• go dhanapariccÄ• go nÄ• ma. hatthapÄ• dacakkhukaá¹‡á¹‡anÄ• sÄ• disarÄ«
aá¹…gapariccÄ• go nÄ• ma. puttassa ca dhÄ«tuyÄ• ca pariccÄ• go puttapariccÄ• go nÄ• m
bhariyapariccÄ• go nÄ• ma. jÄ«vitindriyapaá¹-ibaddhassa sarÄ«rassa pariccÄ• go jÄ«vitapa
pana dhanapariccÄ• gÄ• dayo dÄ• napÄ• ramiyaá¹ƒyeva antogadhÄ• , tathÄ• pi pariccÄ• g
sudukkarabhÄ• vadassanatthaÃ±ca mahÄ• pariccÄ• gavasena visuá¹ƒ katanti adhippÄ• yo
__mahÄ• padÄ• nasuttaá¹-Ä«kÄ• yaá¹ƒ_ pana ``aá¹…gapariccÄ• go, nayanapariccÄ• go, a
puttadÄ• rapariccÄ• goti ime paÃ±ca mahÄ• pariccÄ• gÄ• . tatthapi kÄ• maá¹ƒ aá¹…gapari
dÄ• napÄ• ramÄ«yeva. tathÄ• pi pariccÄ• gavisesabhÄ• vadassanatthaÃ±ceva sudukkarab
mahÄ• pariccÄ• gÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tatoyeva ca aá¹…gapariccÄ• gatopi visuá¹

nayanapariccÄ• gaggahaá¹‡aá¹ƒ. pariccÄ• gabhÄ• vasÄ• maÃ±Ã±epi rajjapariccÄ• ga putt
kataâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ dukkaraá¹ƒ. idaá¹ƒ pana karanti etassa kammapadaá¹ƒ. __
karotÄ«ti karo, buddho. taá¹ƒ.

__bhavaá¹‡á¹‡avÄ• tikkamamaggata_nti \Be 64/ ettha bhavaaá¹‡á¹‡avaatikkamaá¹ƒ aggat
bhavaá¹‡á¹‡avÄ• tikkamanti kÄ• marÅ«paarÅ«pabhavasaá¹…khatÄ• aá¹‡á¹‡avÄ• samud
etthÄ• ti bhavo. aá¹‡á¹‡o vuccati udakaá¹ƒ. taá¹ƒ etasmiá¹ƒ atthÄ«ti aá¹‡á¹‡avÄ• , samudd
aá¹‡á¹‡avoti bhavaá¹‡á¹‡avÄ• , mahÄ• samuddo. bahÅ«hi Å«mivegÄ• dÄ«hi bhayehi okiá¹
bahÅ«hi jÄ• tijarÄ• maraá¹‡Ä• dÄ«hi dukkhabhayehi okiá¹‡á¹‡o hoti, tasmÄ• bhavaá¹‡á¹‡a
atikkamittha uttaritthÄ• ti bhavaá¹‡á¹‡avÄ• tikkamo, buddho. tassa hi gambhÄ«re mahÄ• ud
udakaá¹ƒ abbocchinnaá¹ƒ pavattati sandatiiva tibhavasaá¹…khate saá¹ƒsÄ• re paá¹-isandh
nibbattakÄ• naá¹ƒ diyaá¸• á¸• hasahassakilesÄ• naá¹ƒ bodhimaá¹‡á¸• e arahattamaggaÃ±Ä
viddhaá¹ƒsitattÄ• tÄ«su bhavesu punabbhavo natthi. tasmÄ• buddhaá¹ƒ bhavaá¹‡á¹‡avÄ•
arahatÄ«ti vuttaá¹ƒ hoti. taá¹ƒ bhavaá¹‡á¹‡avÄ• tikkamaá¹ƒ.

__aggata_nti sabbasattÄ• naá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ. ayaá¹ƒ panettha aggasaddo
Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. tathÄ• hesa ajjatagge pÄ• á¹‡upetaá¹ƒ saraa
Ä• dimhi dissati. teneva aá¹…gulaggena taá¹ƒ aá¹…gulaggaá¹ƒ parÄ• maseyyÄ• tiÄ• dÄ«su
bhikkhave vihÄ• raggena vÄ• pariveá¹‡aggena vÄ• bhÄ• jetuntiÄ• dÄ«su koá¹-á¹-hÄ• se.
lokassÄ• tiÄ• dÄ«su seá¹-á¹-he. svÄ• yamidhapi soyeva daá¹-á¹-habbo. devamanussÄ• naá
gacchatÄ«ti aggo, buddho. asadisaá¹-á¹-hena guá¹‡avisiá¹-á¹-haá¹-á¹-hena asamasamaá¹-
seá¹-á¹-ho nÄ• mÄ• ti attho. atha vÄ• dullabhapÄ• tu bhÄ• vato acchariyamanussabhÄ• va
adutiyaasahÄ• yÄ• dibhÄ• vato ca bhagavÄ• loke aggo seá¹-á¹-ho nÄ• mÄ• ti attho. vuttaÃ
__aá¹…guttarapÄ• á¸·iyaá¹ƒ_ ``yÄ• vatÄ• bhikkhave sattÄ• apadÄ• vÄ• dvipadÄ• \Be 65
bahuppadÄ• vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti. aggassa bhÄ• vo a
gatantietassa kammapadaá¹ƒ. __gata_nti pattaá¹ƒ, pÄ• puá¹‡antanti attho.

__tilokanÄ• tha_nti kÄ• marÅ«paarÅ«pasaá¹…khatÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ paá¹
lokasaddassa attho heá¹-á¹-hÄ• vuttoyeva. tayo lokÄ• tilokÄ• . nÄ• thasaddo pana nipphan
duvidho hoti. tattha anipphannanÄ• thasaddo paá¹-isaraá¹‡attho hoti saá¹…ketavasena. tat
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡aâ€™â€
paá¹-isaraá¹‡oti tilokanÄ• tho, buddho. sabbÄ• natthaparihÄ• ra pubbaá¹…gamÄ• ya
niravasesahitasukhavidhÄ• natapparÄ• yaniratisayÄ• ya payogasampattiyÄ• ca sadevama
accantupakÄ• ritÄ• ya aparimitanirupamappabhÄ• vaguá¹‡avisesasamaá¹…gitÄ• ya ca sab
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ ekapaá¹-isaraá¹‡o

nipphannanÄ• thasaddo pana yÄ• cane, upatÄ• pe, issariye, Ä• sÄ«se cÄ• ti catÅ«svathes
nÄ• thati yÄ• catÄ«ti nÄ• tho, buddho. nÄ• thadhÄ• tu a. so pana veneyyasatte attano hitak

niyojetÄ«ti attho. atha vÄ• bhagavÄ• sÄ• dhu bhikkhave bhikkhu kÄ• lena kÄ• laá¹ƒ attasa
paccavekkheyyÄ• tiÄ• dinÄ• sattÄ• naá¹ƒ taá¹ƒ taá¹ƒ hitapaá¹-ipattiá¹ƒ yÄ• citvÄ• pi karuá¹
tattha niyojeti. tasmÄ• nÄ• tho nÄ• mÄ• ti attho. upatÄ• pe nÄ• thati veneyyagate kilese up
buddho. dhammadesanÄ• ya veneyyasantÄ• ne kilese viddhaá¹ƒsÄ• petÄ«ti attho. issariye
nÄ• tho. paramena pana \Be 66/ cittissariyena samannÄ• gato bhagavÄ• sabbasatte dham
attho. Ä• sÄ«se pana nÄ• thati Ä• sÄ«satÄ«ti nÄ• tho. veneyyÄ• naá¹ƒ hitasukhaá¹ƒ mettÄ•
attho. tilokÄ• naá¹ƒ nÄ• tho tilokanÄ• tho, buddho. taá¹ƒ tilokanÄ• thaá¹ƒ.

__susamÄ• hita_nti lÄ• bhÄ• lÄ• bhÄ• dilokadhammehi acala mÄ• nattÄ• sundarasamÄ• d
Ä• dhiyati ekÄ• rammaá¹‡e sampayuttadhamme á¹-hapeti etenÄ• ti samÄ• dhi. saá¹ƒpubba
pasattho vÄ• samÄ• dhi susamÄ• dhi. taá¹ƒ assa atthÄ«ti susamÄ• hito, buddho. assathya
viya. dhassa ho. catÅ«hi disÄ• hi Ä• gatehi vÄ• tehi acalamÄ• no mahÄ• merupabbato viya
lÄ• bhÄ• lÄ• bhÄ• dilokadhammehi ca micchÄ• vÄ• da vÄ• tehi ca acalamÄ• nena samÄ• d
susamÄ• hitaá¹ƒ.

__hita_nti manussadevabrahmasaá¹…khÄ• tÄ• naá¹ƒ sabbasattÄ• naá¹ƒ payojana dhÄ• re
hinoti pavattatÄ«ti hitaá¹ƒ, payojanaá¹ƒ. hidhÄ• tu gatiyaá¹ƒ ta. taá¹ƒ dhÄ• retÄ«ti hito, budd
samÄ• soyaá¹ƒ. hitadharanti vattabbe chandÄ• nurakkhaá¹‡atthÄ• ya uttara padalopena hit
samajjanÄ« padÄ«poti. atha vÄ• dukkhaá¹ƒ hiá¹ƒsatÄ«ti hitaá¹ƒ. hiá¹ƒsadhÄ• tu hiá¹ƒsÄ• y
ca byÄ• dhiyÄ• osamaá¹ƒ rogÄ«naá¹ƒ hitanti vuccati, evaá¹ƒ dukkhahananato hitaá¹ƒ nÄ•
vidadhÄ• tÄ«ti vÄ• hitaá¹ƒ. dhÄ• dhÄ• tu dhÄ• raá¹‡e ta. yathÄ• ca rudhiramaá¹ƒsÄ• di dh
rasÄ• yatanaá¹ƒ kissÄ• naá¹ƒ hitanti vuccati, evaá¹ƒ sukhavahanato hitanti vuccati. payojan
dhÄ• retÄ«ti hito, buddho. so pana dhammadesanÄ• ya veneyyajanÄ• naá¹ƒ dukkhÄ• pana
katvÄ• lokiyalokuttarahitasukhaá¹ƒ dhÄ• retÄ«ti vuttaá¹ƒ hoti. taá¹ƒ hitaá¹ƒ.

__samantacakkhu_nti \Be 67/ ettha cakkhu nÄ• ma buddhacakkhu, dhammacakkhu, Ã±Ä•
dibbacakkhÅ«ti paÃ±cavidhaá¹ƒ hoti. tattha addasaá¹ƒ kho ahaá¹ƒ bhikkhave buddhacakkh
idaá¹ƒ buddhacakkhu nÄ• ma. virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhunti idaá¹ƒ heá¹-á¹-hin
dhammacakkhu nÄ• ma. cakkhuá¹ƒ udapÄ• dÄ«ti idaá¹ƒ Ã±Ä• á¹‡acakkhu nÄ• ma. samant
sabbaÃ±Ã±utaÃ±Ä• á¹‡anti idaá¹ƒ samantacakkhu nÄ• ma. addasaá¹ƒ kho ahaá¹ƒ bhikkha
visuddhenÄ• ti idaá¹ƒ dibbacakkhu nÄ• ma. idha pana samantacakkhu adhippetaá¹ƒ. parisa
sabbaÃ±eyyadhammaá¹ƒ passantaá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡avantanti attho. ayaá¹ƒ pane
sabbaÃ±eyyadhammaá¹ƒ cakkhati passatÄ«ti samantacakkhu, sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ
__mahÄ• niddesapÄ• á¸·iyaá¹ƒ_ ``samantacakkhu vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aâ€™â€
atthÄ«ti samantacakkhu, buddho. vuttaÃ±hetaá¹ƒ __paá¹-isambhidÄ• magge_ ---

``na tassa addiá¹-á¹-hamidhatthi kiÃ±ci,

atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ,

tathÄ• gato tena samantacakkhÅ«â€™â€™ ti ||

tassattho. tassa tathÄ• gatassa addiá¹-á¹-haá¹ƒ apassantaá¹ƒ kiÃ±ci dhammajÄ• taá¹ƒ idha
aviÃ±Ã±Ä• taá¹ƒ aviditaá¹ƒ apÄ• kaá¹-aá¹ƒ vÄ• ajÄ• nitabbaá¹ƒ dhammajÄ• taá¹ƒ na atthi.
yaá¹ƒ dhammajÄ• taá¹ƒ atthi. sabbaá¹ƒ taá¹ƒ dhammajÄ• taá¹ƒ tathÄ• gato abhiÃ±Ã±Ä• si
tathÄ• gato samantacakkhu nÄ• mÄ• ti. taá¹ƒ samantacakkhuá¹ƒ.

__paá¹‡amÄ• mi taá¹ƒmita_nti ettha paá¹‡amÄ• mi taá¹ƒ amitanti padacchedo. amitaá¹ƒ ta
paá¹‡amÄ• mÄ«ti sambandho. tattha amitanti aparimeyyaá¹ƒ Ã±Ä• á¹‡ena aparicchinnaá¹ƒ
paÃ±Ã±Ä• diguá¹‡avantaá¹ƒ. amitabbaá¹ƒ Ã±Ä• á¹‡ena aparicchinditabbanti vÄ• amitaá¹ƒ
mÄ• dhÄ• tu parimÄ• á¹‡e ta. taá¹ƒ assa atthÄ«ti \Be 68/ amito, buddho. yathÄ• hi mahÄ•
udakassa pamÄ• á¹‡aá¹ƒ gaá¹‡etuá¹ƒ ettakÄ• ni udakÄ• á¸·hakÄ• nÄ«ti vÄ• , ettakÄ• ni ud
ettakÄ• ni udakÄ• á¸·hakasahassÄ• nÄ«ti vÄ• , ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• nÄ
asaá¹…khyeyyo appameyyo mahÄ• udakakkhandhotveva saá¹…khyaá¹ƒ gacchati, evamev
sÄ«lÄ• diguá¹‡assa pamÄ• á¹‡aá¹ƒ gaá¹‡etuá¹ƒ ettakaá¹ƒ sÄ«laguá¹‡aá¹ƒ, ettako samÄ• c
paÃ±Ã±Ä• guá¹‡Ä• tiÄ• dinÄ• ti. atha kho asaá¹…khyeyyo appameyyo mahÄ• guá¹‡akkhan
tenavuttaá¹ƒ __apadÄ• napÄ• á¸·iyaá¹ƒ_ ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatÄ• naâ€™â€™ nti ca ||

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti ca ||

tena buddhaá¹ƒ amitanti thometÄ«ti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. dayÄ• layaá¹ƒ mahÄ• karuá¹‡Ä• ya mettÄ• ya
sabbasmiá¹ƒ attabhÄ• ve, dukkaraá¹ƒ dukkhena karitabbaá¹ƒ paÃ±camahÄ• pariccÄ• gÄ• c

bhavaá¹‡á¹‡avÄ• tikkamaá¹ƒ tibhavasaá¹…khÄ• tasamuddato atikkantaá¹ƒ, aggataá¹ƒ sabl
seá¹-á¹-habhÄ• vaá¹ƒ, gataá¹ƒ pattaá¹ƒ, tilokanÄ• thaá¹ƒ kÄ• marÅ«pa arÅ«pasaá¹…khÄ• t
paá¹-isaraá¹‡aá¹ƒ, susamÄ• hitaá¹ƒ sundara samÄ• dhivantaá¹ƒ, hitaá¹ƒ sabbasattÄ• naá¹ƒ
lokiyalokuttarasaá¹…khÄ• taá¹ƒ atthadhÄ• raá¹‡aá¹ƒ, samantacakkhuá¹ƒ parisamantato sal
passantaá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡avantaá¹ƒ, amitaá¹ƒ aparimeyyaá¹ƒ sÄ«lÄ• diguá¹‡ava
ahaá¹ƒ paá¹‡amÄ• mi vandÄ• mÄ«ti.

aá¹-á¹-hamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

9__._ á¹• 21 tahiá¹ƒ \Be 69/ tahiá¹ƒ pÄ• ramisaÃ±cayaá¹ƒ cayaá¹ƒ,

gataá¹ƒ gataá¹ƒ sabbhi sukhappadaá¹ƒ padaá¹ƒ.

narÄ• narÄ• naá¹ƒ sukhasambhavaá¹ƒ bhavaá¹ƒ,

namÄ• namÄ• naá¹ƒ jinapuá¹…gavaá¹ƒ gavaá¹ƒ ||

<9> evaá¹ƒ aá¹-á¹-hamagÄ• thÄ• ya buddhaá¹ƒ vanditvÄ• idÄ• ni pÄ• ramisaÃ±cayaá¹ƒ ca
guá¹‡ehi thomitvÄ• vanditukÄ• mo __tahiá¹ƒ tahiá¹ƒ pÄ• ramisaÃ±cayaá¹ƒcaya_ntyÄ• digÄ
jatajara gaá¹‡ehi yuttattÄ• dvÄ• dasakkharehi lakkhitÄ• sabbapÄ• dÄ• dyantayamakÄ• va
daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``vadanti vaá¹ƒsaá¹-á¹-hamidaá¹ƒ jatÄ• jarÄ• â€™
heá¹-á¹-hÄ• vuttoyeva.

tattha __tahiá¹ƒ tahi_nti tasmiá¹ƒ tasmiá¹ƒ bhave attabhÄ• ve vÄ• , buddhavaraá¹ƒ paá¹‡id
tesu tesu bhavesu attabhÄ• vesu vÄ• ti attho. __pÄ• ramisaÃ±caya_nti dÄ• nÄ• dipÄ• ram
pÄ• ramÄ« nÄ• ma dÄ• nasÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riya khantisaccaadhiá¹-á¹-hÄ• n
hoti. vuttaÃ±ca __buddhavaá¹ƒse_ ---

``dÄ• naá¹ƒ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyena paÃ±camaá¹ƒ.

khantisaccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• ti te dasÄ• â€™â€™ ti ||

ayaá¹ƒ pana pÄ• ramÄ«saddassa vacanattho. dÄ• nasÄ«lÄ• diguá¹‡a visesayogena sattut
paramo. tassa ayaá¹ƒ bhÄ• vo kammanti vÄ• pÄ• ramÄ«, dÄ• nÄ• di kriyÄ• va labbhati. sa
á¹‡apaccayo. itthiliá¹…gajotaka Ä«paccayo ca. atha vÄ• dÄ• nÄ• dÄ«ni pÅ«retÄ«ti paramo
pÅ«rako pÄ• lako ca bodhisatto. pÅ«radhÄ• tu amapaccayo. pare satte mavati attani bandh
vÄ• paramo, bodhisatto. parasaddÅ«papada mudhÄ• tu bandhane kvi. paraá¹ƒ atirekaá¹ƒ n
paramo. parasaddÅ«pa pada \Be 70/ majjadhÄ• tu saá¹ƒsuddhiyaá¹ƒ kvi. parasaddo atireka

seá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ visesena mayati gacchatÄ«ti vÄ• paramo. parasaddÅ«papada
dhÄ• tvantalopo. para saddo seá¹-á¹-hattho. paraá¹ƒ lokaá¹ƒ pamÄ• á¹‡abhÅ«tena Ã±Ä• á¹
munÄ• ti paricchindatÄ«ti vÄ• paramo. parasaddÅ«pa pada munadhÄ• tu paricchindane kv
sÄ«lÄ• diguá¹‡agaá¹‡aá¹ƒ attano santÄ• ne minoti pakkhipatÄ«ti vÄ• paramo. parasaddÅ«
kvi. parasaddo atirekavÄ• cako. paraá¹ƒ attabhÅ«tadhammakÄ• yato aÃ±Ã±aá¹ƒ paá¹-ipakl
kilesacoragaá¹‡aá¹ƒ minÄ• ti hiá¹ƒsatÄ«ti vÄ• paramo, mahÄ• bodhisatto. parasaddÅ«pap
kvi. parasaddo aÃ±Ã±avÄ• cako, paá¹-ipakkhavÄ• cako vÄ• . paramassa ayantiÄ• dinÄ• vu
pÄ• re nibbÄ• ne majjati sujjhatÄ«ti pÄ• ramÄ«, mahÄ• bodhi satto. suddhakattusÄ• dhanoy
majadhÄ• tu saá¹ƒsuddhiyaá¹ƒ kvi. Ä« ca. pÄ• re nibbÄ• ne satte majjati sodhetÄ«ti vÄ• pÄ
hetukattusÄ• dhanoyaá¹ƒ.

pÄ• renibbÄ• ne satte mavati bandhati yojetÄ«ti vÄ• pÄ• ramÄ«. pÄ• raá¹ƒ nibbÄ• naá¹ƒ n
mÄ• yeti gameti vÄ• pÄ• ramÄ«. pÄ• raá¹ƒ nibbÄ• naá¹ƒ yÄ• thÄ• vato munÄ• ti paricchind
nibbÄ• ne satte minoti pakkhipatÄ«ti vÄ• pÄ• ramÄ«. midhÄ• tu pakkhipane Ä«. pÄ• re nibl
hiá¹ƒsatÄ«ti vÄ• pÄ• ramÄ«, mahÄ• bodhisatto. tassa ayaá¹ƒ bhÄ• vo kammanti dÄ• nÄ• d
vuttanayena pÄ• ramÄ«saddassa vacanattho veditabbo. kiÃ±cÄ• pi pana pÄ• ramÄ«sadda
vuttaá¹ƒ. sotÅ«naá¹ƒ pana niruttinayakosallatthaá¹ƒ vitthÄ• rena vuttanti daá¹-á¹-habbaá¹ƒ.

sÄ• pana dasapÄ• ramÄ«, dasaupapÄ• ramÄ«, dasaparamatthapÄ• ramÄ« cÄ• ti tividhÄ•
saviÃ±Ã±Ä• á¹‡Ä• viÃ±Ã±Ä• á¹‡akaá¹ƒ dhanaá¹ƒ pariccÄ• gaá¹ƒ katvÄ• \Be 71/ pÅ«ritÄ•
nÄ• ma. hattha pÄ• da kaá¹‡á¹‡a nÄ• sÄ• diaá¹…gapaccaá¹…gapariccÄ• gaá¹ƒ katvÄ• pÅ
dasaupapÄ• ramiyo nÄ• ma. jÄ«vitindriyapariccÄ• gaá¹ƒ katvÄ• pÅ«ritÄ• bodhisambhÄ• rÄ
nÄ• mÄ• ti. dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ pana attho cariyapiá¹-akaaá¹-á¹-hakathÄ• dÄ«su ga
saá¹…gahavasena cayati gacchati pavattatÄ«ti saÃ±cayo, saá¹ƒpubba cidhÄ• tu gatiyaá¹ƒ
avayavanti vÄ• saÃ±cayo, samÅ«ho. pÄ• ramÄ«naá¹ƒ saÃ±cayo samÅ«hoti pÄ• ramisaÃ±
taá¹ƒ pana cayanti etassa kammaá¹ƒ. __caya_nti upacitaá¹ƒ, parisambhÅ«tanti attho. cayat
ciyittha upaciyitthÄ• ti vÄ• cayo, buddho. cidhÄ• tu upacaye á¹‡a. taá¹ƒ cayaá¹ƒ. sabbhigat

tattha __sabbhÄ«_ti santehi sappurisehi. rÄ• gÄ• dikilese samenti upasamentÄ«ti santÄ• ,
upasameta, antapaccayo vÄ• . santehÄ«ti vattabbe smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhivÄ• t
bhikÄ• raá¹ƒ santasaddassa so bhe bo canteti suttena bhakÄ• re pare santasaddassa sakÄ
bakÄ• rÄ• gamaá¹ƒ katvÄ• sabbhÄ«ti vuttaá¹ƒ. tehi sabbhi. taá¹ƒ pana gatanti etassa avutt
upagamitabbaá¹ƒ. taÃ±hi devamanussehi gamiyati upagamiyati upasaá¹…kamiyatÄ«ti gato
atthakÄ• mehi sappurisehi devamanussehi sÄ«lÄ• dianantaguá¹‡ikattÄ• saraá¹‡anti abhim
vuttaá¹ƒ hoti. taá¹ƒ gataá¹ƒ. sukhappadaá¹ƒ padaá¹ƒ gatanti sambandho. tattha __sukhapp
patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. sukhanaá¹ƒ sukhaá¹ƒ, tassa pajjati tiá¹-á¹-hati etthÄ• ti sukhapp
__pada_nti nibbÄ• naá¹ƒ. taÃ±hi buddhÄ• dÄ«hi ariyehi pajjiyati gamiyatÄ«ti padanti vuccat
gato, buddho. dukkhÄ• diasammissassa ekantasukhassa patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ nibbÄ•

Ä• rammaá¹‡akaraá¹‡avasena apÄ• puá¹‡inti vuttaá¹ƒ hoti. taá¹ƒ gataá¹ƒ.

__narÄ• narÄ• na_nti \Be 72/ naraanarÄ• nanti padacchedo. manussadevÄ• nanti attho. pabbajjÄ• diseá¹-á¹-habhÄ• vaá¹ƒ narati netÄ«ti naro, narÄ«yati sakena kammena niyatÄ«ti satto vÄ• . naradhÄ• tu nayane a. na naro anaro, devo. naro ca anaro ca narÄ• naro, tesaá¹ taá¹ƒ pana sukhasambhavanti pade sambandho.

__sukhasambhava_nti lokiyalokuttarasukhassa kÄ• raá¹‡aá¹ƒ. tividhasukhassa labhanakÄ• puÃ±Ã±aá¹ƒ vÄ• . sukhayatÄ«ti sukhaá¹ƒ. tividhasukhaá¹ƒ. yassa uppajjati, taá¹ƒ sukhitaá¹ƒ atha vÄ• suá¹-á¹-hu dukkhaá¹ƒ khanatÄ«ti sukhaá¹ƒ. supubbakhanudhÄ• tu avadhÄ• raá¹‡ sukhasaá¹…khÄ• taá¹ƒ phalaá¹ƒ anena puÃ±Ã±enÄ• ti sambhavaá¹ƒ, puÃ±Ã±akaraá¹‡aá¹ƒ sattÄ• yaá¹ƒá¹‡a. sukhassa sambhavaá¹ƒ sukhasambhavaá¹ƒ, taá¹ƒ pana bhavantipade ka nibbattentaá¹ƒ. taá¹ƒ sukhasambhavaá¹ƒ bhÄ• veti nibbattetÄ«ti bhavo, buddho. taá¹ƒ bhav mahÄ• karuá¹‡Ä• pubbaá¹…gamÄ• ya dhammadesanÄ• ya devamanussÄ• naá¹ƒ lokiyalok labhanakÄ• raá¹‡abhÅ«taá¹ƒ dÄ• nasÄ«labhÄ• vanÄ• saá¹…khÄ• taá¹ƒ puÃ±Ã±aá¹ƒ kÄ• r narÄ• narÄ• naá¹ƒ sukhasambhavaá¹ƒ bhavanti thometÄ«ti daá¹-á¹-habbaá¹ƒ.

__namÄ• namÄ• na_nti padassa name anamÄ• nanti padacchedo. nameti ahaá¹ƒ namÄ• r mivibhattiyÄ• ekÄ• rÄ• desoti veditabbo. anamÄ• nanti anamentÄ• naá¹ƒ avandantÄ• naá¹ pana gavantietassa visesanaá¹ƒ. __gava_nti goá¹‡asadisÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ. gavanti h chaá¹-á¹-hÄ«bahuvacanantanÄ• mapadaá¹ƒ. tato namaá¹ƒ patimhÄ• lutte ca samÄ• seti su caggahaá¹‡ena naá¹ƒvacanassa aá¹ƒ Ä• desaÃ±ca goiccetassa okÄ• rassa avÄ• desaá¹ƒ l gacchantÄ«ti gÄ• vo, goá¹‡Ä• . gÄ• vo viyÄ• ti gÄ• vo, tesaá¹ƒ gavaá¹ƒ bÄ• lÄ• naá¹ƒ. taá¹ chaá¹-á¹-hÄ«kammaá¹ƒ. __jinapuá¹…gava_nti jayantapurisuttamaá¹ƒ buddhaá¹ƒ name nam puá¹…gava saddo \Be 73/ kammadhÄ• rayasamÄ• se seá¹-á¹-hatthavÄ• cako. munipuá¹…g __amarakose_ ---

``uttarasmiá¹ƒ pade byaggha, puá¹…gavosabhakuÃ±jarÄ• .

sÄ«hasaddÅ«lanÄ• gÄ• dyÄ• , pume seá¹-á¹-hatthagocarÄ• â€™â€™ ti ||

tassattho. kammadhÄ• rayasamÄ• se uttarapade vattamÄ• nÄ• byagghapuá¹…gavosabha byagghapuá¹…gavausabhakuÃ±jarasaddÄ• ca sÄ«ha saddÅ«lanÄ• gÄ• dyÄ• sÄ«ha sado seá¹-á¹-hattha vÄ• cakÄ• ti. ayaá¹ƒ panettha vacanattho. go viya buddhaguá¹‡e ajÄ• nante aÃ±Ã±adiá¹-á¹-hike bÄ• le jinÄ• ti ajinÄ«ti vÄ• jino. pakaá¹-á¹-habhÄ• vaá¹ƒ padhÄ• nabhÄ gacchatÄ«ti puá¹…gavo. paupubba gamudhÄ• tu gatiyaá¹ƒ avapaccayo. niggahitÄ• gamo. dhÄ• tvantalopaÃ±ca yadÄ• dinÄ• katvÄ• rÅ«pasiddhi veditabbÄ• . jino ca so puá¹…gavo so pana gunnaá¹ƒ viya buddhÄ• naá¹ƒ sÄ«lÄ• dike appameyyaguá¹‡e ajÄ• nantÄ• naá¹ƒ a

avandantÄ• naá¹ƒ aÃ±Ã±a diá¹-á¹-higatikÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ asatthena pÄ• ramÄ«puÃ±
hoti. taá¹ƒ jinapuá¹…gavanti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. tahiá¹ƒ tahiá¹ƒ tasmiá¹ƒ tasmiá¹ƒ bhave, attabh
pÄ• ramisaÃ±cayaá¹ƒ dÄ• nÄ• dipÄ• ramÄ«naá¹ƒ samÅ«haá¹ƒ, cayaá¹ƒ upacitaá¹ƒ parisan
sappurisehi, gataá¹ƒ upagamitabbaá¹ƒ payirupÄ• sitabbaá¹ƒ, sukhappadaá¹ƒ accantasukha
bhÅ«taá¹ƒ, padaá¹ƒ nibbÄ• naá¹ƒ gataá¹ƒ pattaá¹ƒ agamiá¹ƒ, narÄ• narÄ• naá¹ƒ manussad
lokiyalokuttarasukhassa kÄ• raá¹‡aá¹ƒ tividha sukhassa labhanakÄ• raá¹‡abhÅ«taá¹ƒ puÃ±
nibbattentaá¹ƒ, anamÄ• naá¹ƒ anamantÄ• naá¹ƒ anÄ• darÄ• naá¹ƒ avandantÄ• naá¹ƒ vÄ• ,
bÄ• lÄ• naá¹ƒ jinapuá¹…gavaá¹ƒ jayantapurisuttamaá¹ƒ buddhaá¹ƒ ahaá¹ƒ name namÄ• m

navamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

10__._ á¹• 21 maggaá¹…ganÄ• vaá¹ƒ \Be 74/ munidakkhanÄ• viko,

Ä«hÄ• phiyaá¹ƒ Ã±Ä• á¹‡akarena gÄ• hako.

Ä• ruyha yo tÄ• ya bahÅ« bhavaá¹‡á¹‡avÄ• ,

tÄ• resi taá¹ƒ buddhamaghappahaá¹ƒ name ||

<10> evaá¹ƒ navamagÄ• thÄ• ya buddhaá¹ƒ natvÄ• idÄ• ni bahÅ« satte tibhavasaá¹…khÄ
tÄ• rentena guá¹‡ena ca sattÄ• naá¹ƒ dukkhappahÄ• nena guá¹‡ena ca thomitvÄ• buddha
__maggaá¹…ganÄ• va_ntyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana tata jara gaá¹‡ehi racitattÄ• c
indavaá¹ƒsa gÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``sÄ• yindavaá¹ƒsÄ• kha
ti.

tassattho. yattha yassaá¹ƒ gÄ• thÄ• yaá¹ƒ tÄ• tagaá¹‡advayaÃ±ca jarÄ• jagaá¹‡a ragaá¹‡
gÄ• thÄ• khalu ekantaá¹ƒ indavaá¹ƒsagÄ• thÄ• nÄ• mÄ• ti.

tattha yo munidakkhanÄ• vikoti sambandho. yo buddha saá¹…khÄ• to cheko nÄ• vÄ• jeá¹-
__munÄ«_ti ubho loke munÄ• ti jÄ• nÄ• tÄ«ti muni, bhagavÄ• . munadhÄ• tu Ã±Ä• á¹‡e i. a
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ assa atthÄ«ti muni, bhagavÄ• . assathyatthe ipaccayo. v
__vaá¹‡á¹‡apathajÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ ``munÄ«ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ.
aÃ±Ã±atarena samannÄ• gatattÄ• puggalo munÄ«ti vuccati. so panesa agÄ• riyamuni, ana
asekkhamuni, paccekamuni, munimunÄ«ti anekavidho. tattha agÄ• riyamunÄ«ti gihi Ä• gata
anagÄ• riyamunÄ«ti tathÄ• rÅ«pova pabbajito. sekkhamunÄ«ti sattasekkhÄ• . asekkhamun
paccekamunÄ«ti paccekasambuddho. munimunÄ«ti sammÄ• sambuddhoâ€™â€™ ti. idha

__dakkho_ti \Be 75/ cheko. samuddataraá¹‡e dakkhati kusalattaá¹ƒ gacchatÄ«ti dakkho, nA
gatiyaá¹ƒ a. atha vÄ• dakkhati kusalakamme aÃ±Ã±asmiÃ±ca kiccÄ• kicce adandhatÄ• ya
dakkho, yokoci kusalo puggalo. dakkhadhÄ• tu sÄ«ghatthe a. dakkho viyÄ• ti dakkho, buddh
buddho sattÄ• naá¹ƒ saá¹ƒsÄ• rasamuddato uddhÄ• raá¹‡assa kÄ• raá¹‡aá¹ƒ dakkhati pari
dakkhoti vuccati. __nÄ• viko_ti samuddatÄ«raá¹ƒ nÄ• vÄ• ya taratÄ«ti nÄ• viko, nÄ• vÄ• jea
á¹‡iko. nÄ• viko viyÄ• ti nÄ• viko, buddho. nÄ«tatthena pana buddho nibbÄ• naá¹ƒ pÄ• raá¹
aá¹-á¹-hamaggaá¹…ganÄ• vÄ• ya taratÄ«ti nÄ• vikoti vuccati. dakkho nÄ• viko dakkhanÄ• v
dakkhanÄ• vikocÄ• ti munidakkhanÄ• viko, kammadhÄ• rayasamÄ• soyaá¹ƒ. atha vÄ• dak
munidakkhanÄ• viko, buddho. upamÄ• kammadhÄ• rayasamÄ• soyaá¹ƒ. yathÄ• hi samudd
samuddapÄ• raá¹ƒ neti, evaá¹ƒ buddho veneyyasatte nibbÄ• napÄ• raá¹ƒ netÄ«ti vuttaá¹ƒ h

maggaá¹…ganÄ• vaá¹ƒ Ä• ruyhÄ• ti sambandho. __maggaá¹…ganÄ• va_nti aá¹-á¹-hamag
__Ä• ruyhÄ• _ti Ä• rohitvÄ• ti attho. kilese mÄ• rento Ä• rammaá¹‡akaraá¹‡avasena nibbÄ•
mÄ• rasaddÅ«papada gamudhÄ• tu kvi. mÄ• renta goti vattabbe niruttinayena maggoti vutta
maggati gavesatÄ«ti maggo. maggadhÄ• tu gavesane a. nibbÄ• natthikehi maggiyati gaves
ekantato jÄ• ti jarÄ• byÄ• dhimaraá¹‡adukkhÄ• dÄ«hi pÄ«á¸·itehi sattehi dukkhakkhayaá¹ƒ
pÄ• puá¹‡atthÄ• ya maggitabbo gavesitabboti maggo, catumaggo. vuttaÃ±hi ``maggoti kena
magganaá¹-á¹-hena nibbÄ• natthikehi magganÄ«yaá¹-á¹-hena cÄ• â€™â€™ ti. aá¹…gati ga
etenÄ• ti aá¹…gaá¹ƒ. agidhÄ• tu gamane a. maggassa aá¹…gaá¹ƒ kÄ• raá¹‡anti maggaá¹…
sammÄ• saá¹…kappa sammÄ• vÄ• cÄ• sammÄ• kammanta sammÄ• Ä• jÄ«va sammÄ• vA
sammÄ• samÄ• dhivasena aá¹-á¹-hamaggaá¹…gaá¹ƒ labbhati. nuyati thavÄ«yatÄ«ti nÄ• vÄ
atha vÄ• orato pÄ• raá¹ƒ netÄ«ti nÄ• vÄ• , bhÄ• raá¹ƒ nayanti etÄ• yÄ• ti vÄ• nÄ• vÄ• . ni
maggaá¹…gasaá¹…khÄ• tÄ• nÄ• vÄ• maggaá¹…ganÄ• vÄ• . atha vÄ• nÄ• vÄ• viya mag
hi nÄ• vÄ• attani Ä• ruá¸·he manusse samudda nadÄ«pÄ• raá¹ƒ neti, evaá¹ƒ aá¹-á¹-hamag
paá¹-ipajjante nibbÄ• na pÄ• raá¹ƒ nentÄ«ti vuttaá¹ƒ hoti. taá¹ƒ maggaá¹…ganÄ• vaá¹ƒ.

__Ä«hÄ• phiya_nti vÄ«riyasaá¹…khÄ• taá¹ƒ dabbisÄ• rakaá¹ƒ. vuttaÃ±hi __suttani pÄ• taa
``phiyenÄ• ti dabbisÄ• rakenÄ• â€™â€™ ti. Ä«hati Ä• rabbhatÄ«ti Ä«hÄ• . Ä«hati vÄ• yama
Ä«hÄ• , vÄ«riyaá¹ƒ. __saddanÄ«tiyaá¹ƒ_ pana ``Ä«ha cetÄ• yaâ€™â€™ nti vuttaá¹ƒ. phÄ•
etenÄ• ti phiyaá¹ƒ. phÄ• dhÄ• tu vaá¸• á¸• hiyaá¹ƒ iyo. phÄ• ti ghaá¹-á¹-eti udakanti vÄ• ph
phÄ• yati gacchati nÄ• vaá¹ƒ etenÄ• ti phiyaá¹ƒ. dabbisÄ• rakaá¹ƒ. phÄ• yi dhÄ• tu gatiyaá¹
Ä«hÄ• saá¹…khÄ• taá¹ƒ phiyanti Ä«hÄ• phiyaá¹ƒ. phiyaá¹ƒ viya Ä«hÄ• ti Ä«hÄ• phiyaá¹ƒ. y
icchitaá¹-á¹-hÄ• naá¹ƒ gacchati, evaá¹ƒ Ä«hÄ• saá¹…khÄ• tena vÄ«riyena taá¹ƒ taá¹ƒ kicca
nibbÄ• naá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti adhippÄ• yo. taá¹ƒ pana gÄ• hakoti pade kammaá¹ƒ
sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…khÄ• tena hatthena. sabbaá¹ƒ Ã±eyyadhammaá¹ƒ jÄ• nÄ• t
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ taá¹ƒ kammaá¹ƒ karotÄ«ti karo, hattho. Ã±Ä• á¹‡asaá¹…
karaá¹ƒ viya Ã±Ä• á¹‡anti vÄ• Ã±Ä• á¹‡akaro, tena Ã±Ä• á¹‡akarena. __gÄ• hako_ti daá¸·

__tÄ• yÄ• _ti aá¹-á¹-hamaggaá¹…ga saá¹…khÄ• tÄ• ya tÄ• ya nÄ• vÄ• ya, __bahÅ«_ti ane
__bhavaá¹‡á¹‡avÄ• _ti tibhavasaá¹…khÄ• tÄ• saá¹ƒsÄ• ravaá¹-á¹-asaá¹…khÄ• tÄ• vÄ• n
vacanattho heá¹-á¹-hÄ• vuttoyeva.

__tÄ• resÄ«_ti otiá¹‡á¹‡esi, atikkamesÄ«ti attho. __buddha_nti paá¹-ividdhacatusaccadhan
sattÄ• naá¹ƒ dukkhappaja hantaá¹ƒ \Be 77/. dukkhaviddhaá¹ƒsentanti attho. atha vÄ• agha
kilesappajahantaá¹ƒ. kilesaviddhaá¹ƒsentanti attho. ettha hi aghasaddo dukkhe kilese ca va
dukkhaá¹ƒ aghayati dukkhayatÄ«ti aghanti ca, aghayati dukkhÄ• kÄ• rena pavattatÄ«ti vÄ•
kileso pana aghayanti pÄ• paá¹ƒ karonti sattÄ• etenÄ• ti aghoti vuccati. aghadhÄ• tu pÄ• p
pajahati viddhaá¹ƒsetÄ«ti aghappaho, buddho. aghasaddÅ«papadapapubbahÄ• dhÄ• tu cÄ
dukkhaÃ±ca kilesaÃ±ca dhammadesanÄ• ya apanetÄ«ti attho. ettha ca paá¹-hamavikappe
appahÄ• tabbadhammattÄ• maggena appahÄ• tabbampi phalÅ«pacÄ• rena dukkhappajah
munidakkhanÄ• vikaá¹ƒ ahaá¹ƒ name namÄ• mÄ«ti sambandhoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. yo munidakkhanÄ• viko yo buddhasaá¹…khÄ• t
maggaá¹…ganÄ• vaá¹ƒ aá¹-á¹-hamaggaá¹…gasaá¹…khÄ• taá¹ƒ nÄ• vaá¹ƒ Ä• ruyha Ä• roh
vÄ«riyasaá¹…khÄ• taá¹ƒ dabbisÄ• rakaá¹ƒ, Ã±Ä• á¹‡akarena sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá
daá¸·haá¹ƒ gaá¹‡hamÄ• no hutvÄ• tÄ• ya aá¹-á¹-hamaggaá¹…ganÄ• vÄ• ya, bahÅ« aneke
tibhavasaá¹…khÄ• tamahÄ• samuddato, tÄ• resi otÄ• resi, buddhaá¹ƒ paá¹-ividdhacatusacc
sattÄ• naá¹ƒ dukkhaviddhaá¹ƒsentaá¹ƒ kilesa viddhaá¹ƒsentaá¹ƒ vÄ• taá¹ƒ munidakkhanÄ
namÄ• mÄ«ti.

dasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

11__._ á¹• 21 samatiá¹ƒsatipÄ• ramisambharaá¹‡aá¹ƒ,

varabodhidume catusaccadasaá¹ƒ.

varamiddhigataá¹ƒ naradevahitaá¹ƒ,

tibhavÅ«pasamaá¹ƒ paá¹‡amÄ• mi jinaá¹ƒ ||

<11> evaá¹ƒ \Be 78/ dasamagÄ• thÄ• ya buddhaá¹ƒ vanditvÄ• idÄ• ni samatiá¹ƒ satipÄ• r
paÃ±cahi guá¹‡ehi thomitvÄ• jinaá¹ƒ vanditukÄ• mo __samatiá¹ƒsatipÄ• ramisambharaá¹‡
pana catÅ«hi sagaá¹‡ehi racitattÄ• dvÄ• dasakkharehi yuttÄ• toá¹-akagÄ• thÄ• ti daá¹-á¹-h
__vuttodaye_ ``iha toá¹-aka mambudhisehi mitaâ€™â€™ nti. tassattho. yassaá¹ƒ paá¹-ipÄ•
catÅ«hi sagaá¹‡ehi mitaá¹ƒ pamitaá¹ƒ racitaá¹ƒ lakkhitaá¹ƒ vÄ• vuttaá¹ƒ idha jagatichande
nÄ• mÄ• ti.

tattha pana __samatiá¹ƒsatipÄ• ramisambharaá¹‡a_nti dasapÄ• ramiyo, dasa upapÄ• rami
cÄ• ti samatiá¹ƒsapÄ• ramiyo sambhÅ«taá¹ƒ, paripÅ«ritanti attho. tÄ• saá¹ƒ pana viseso pÄ
vacanattho heá¹-á¹-hÄ• vuttoyeva. sambharittha paripÅ«rayitthÄ• ti sambharaá¹‡o, jino. sa
pÅ«raá¹‡e yu. samatiá¹ƒsapÄ• ramiyo sambharaá¹‡oti samatiá¹ƒsatipÄ• ramisambharaá¹‡o
dÄ«paá¹…karabuddhassa pÄ• damÅ«le laddhabyÄ• karaá¹‡ato paá¹-á¹-hÄ• ya kappasatas
asaá¹…khyeyyÄ• ni samatiá¹ƒsapÄ• ramiyo pÅ«rayitthÄ• ti attho. taá¹ƒ samatiá¹ƒsatipÄ• ra
__varabodhidume_ti uttamabodhirukkhamÅ«le. ettha ca varabodhisaddassa vacanattho hea
gacchati mÅ«lakhandhatacasÄ• kha viá¹-apa pallava phalehi vuá¸• á¸• hiá¹ƒ virÅ«á¸·iá¹ƒ ve
suvaá¹‡á¹‡amaá¹‡i santÄ• rucÄ«hi atisobhanaá¹ƒ vÄ• pÄ• puá¹‡Ä• tÄ«ti dumo, bodhisatta
bodhisattena saddhiá¹ƒ saha jÄ• to satahatthubbedho asatthadumarÄ• jÄ• labbhati. dudhÄ
__apadÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``dunÄ• ti kampatÄ«ti dumo. dumati pÅ«reti Ä• kÄ
vuttaá¹ƒ. varo bodhi varabodhi, varabodhi ca so dumo cÄ• ti varabodhidumo, tasmiá¹ƒ.

__catusaccadasa_nti cattÄ• ri ariyasaccÄ• ni maggaÃ±Ä• á¹‡ena paá¹-ivijjhitaá¹ƒ. ettha ca
anekesvatthesu dissati. seyyathidaá¹ƒ. saccaá¹ƒ \Be 79/ bhaá¹‡e na kujjheyyÄ• tiÄ• dÄ«su
á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• tiÄ• dÄ«su viratisacce. kasmÄ• nu saccÄ• ni vadanti nÄ
kusalÄ• vadÄ• nÄ• tiÄ• dÄ«su diá¹-á¹-hisacce. ekaÃ±hi saccaá¹ƒ na dutiyamatthÄ«tiÄ• dÄ«
ceva magge ca, catunnaá¹ƒ saccÄ• naá¹ƒ kati kusalÄ• tiÄ• dÄ«su ariyasacce. svÄ• yamidh
veditabbo. sathanaá¹ƒ saccaá¹ƒ, avitathaá¹ƒ. sathadhÄ• tu avitathe á¹‡yo. yathÄ• hi aggÄ«
ekantaá¹ƒ uá¹‡hoyeva hoti, na sÄ«talo, evaá¹ƒ dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• di sabhÄ• va
tathaá¹ƒ avitathaá¹ƒ anaÃ±Ã±athaá¹ƒ hoti. taá¹ƒ pana catubbidhaá¹ƒ hoti dukkhasaccaá¹ƒ,
nirodhasaccaá¹ƒ, maggasaccaÃ±cÄ• ti. tattha dukkhasaccanti dukkhacchitaá¹ƒ khaá¹ƒ tucc
kammadhÄ• rayasamÄ• soyaá¹ƒ. vuttaÃ±hetaá¹ƒ __saccavibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ
dissati. kucchitaÃ±hi puttaá¹ƒ duputtoti vadanti. khaá¹ƒsaddo pana tucche. tucchaÃ±hi Ä• kÄ
vuccati. idaÃ±ca paá¹-hamasaccaá¹ƒ kucchitaá¹ƒ. anekaupaddavÄ• dhiá¹-á¹-hÄ• nato,
tucchaá¹ƒbÄ• lajanaparikappitadhuvasubhasukhattabhÄ• vavirahitato. tasmÄ• kucchitattÄ•
vuccatÄ«â€™â€™ ti. dukkhaÃ±ca taá¹ƒ saccaÃ±cÄ• ti dukkhasaccaá¹ƒ. tebhÅ«mikavaá¹-á

samudayasaccanti ayati pavattati dukkhaphalaá¹ƒ etenÄ• ti ayo, lobho. ayadhÄ• tu gatimhi
paccayasaá¹ƒyoge sati u dukkhuppattiyÄ• ayo kÄ• raá¹‡oti samudayo. chaá¹-á¹-hÄ«tappur
vutteÃ±hetaá¹ƒ __sacca vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ ``saá¹ƒiti ca ayaá¹ƒsaddo samÄ
saá¹ƒyogaá¹ƒ dÄ«peti. uiti ayaá¹ƒsaddo uppannaá¹ƒ uditantiÄ• dÄ«su uppattiá¹ƒ. ayasaddo
dÄ«peti. idaÃ±cÄ• pi dutiyasaccaá¹ƒ avasesapaccayasamÄ• yoge sati dukkhassuppattikÄ•
saá¹ƒyoge uppattikÄ• raá¹‡attÄ• dukkhasamudayanti vuccatÄ«â€™â€™ ti. samudayo ca s
samudayasaccaá¹ƒ, lobhasaá¹…khÄ• tÄ• taá¹‡hÄ• labbhati \Be 80/. nirodhasaccanti rodha
rodho, tebhÅ«mikavaá¹-á¹-adhammo. rodhadhÄ• tu caraá¹‡e á¹‡a. natthi tebhÅ«mikavaá¹-á
caraá¹‡aá¹ƒ etthÄ• ti nirodho, nibbÄ• naá¹ƒ. atha vÄ• nirujjhati saá¹ƒsÄ• radukkhaá¹ƒ etthÄ

nibbÄ• naá¹ƒ. rudhidhÄ• tu Ä• varaá¹‡e á¹‡a. vuttaÃ±hetaá¹ƒ __saccavibhaá¹…gaá¹-á¹-ha
``tatiyasaccaá¹ƒ pana yasmÄ• nisaddo abhÄ• vaá¹ƒ. rodha saddo cÄ• rakaá¹ƒ dÄ«peti. tas
saá¹ƒsÄ• ra cÄ• rakasaá¹…khÄ• tassa dukkharodhassa sabbagatisuÃ±Ã±attÄ• . samadhi g
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa abhÄ• vo hoti tappaá¹-ipakkhattÄ• t
vuccatÄ«â€™â€™ ti. dukkhassa vÄ• anuppÄ• danirodhapaccayattÄ• dukkhanirodhanti. ni
nirodhasaccaá¹ƒ. nibbÄ• naá¹ƒ. maggasaccanti dukkhanirodhaá¹ƒ nibbÄ• naá¹ƒ maggati ga
aá¹-á¹-haá¹…giko maggo. maggadhÄ• tu gatiyaá¹ƒ a. vuttaÃ±hetaá¹ƒ __sacca vibhaá¹…gaá
``catutthasaccaá¹ƒ pana yasmÄ• etaá¹ƒ dukkhanirodhaá¹ƒ gacchati Ä• rammaá¹‡avasena
paá¹-ipadÄ• ca hoti dukkhanirodhappattiyÄ• . tasmÄ• dukkhanirodhagÄ• minipaá¹-ipadÄ•
ca so saccaÃ±cÄ• ti maggasaccaá¹ƒ. aá¹-á¹-haá¹…giko maggo labbhati. yasmÄ• panetÄ• n
paá¹-ivijjhanti, tasmÄ• ariyasaccÄ• nÄ«tipi vuccanti. atha vÄ• buddhÄ• dÄ«hi ariyehi paá¹-
ariyasaccÄ• nÄ«tipi vuccanti.

tesaá¹ƒ pana lakkhaá¹‡Ä• dÄ«ni evaá¹ƒ veditabbÄ• ni. ettha hi bÄ• dhanalakkhaá¹‡aá¹ƒ du
santÄ• panarasaá¹ƒ, pavattipaccupaá¹-á¹-hÄ• naá¹ƒ, pabhavalakkhaá¹‡aá¹ƒ samudayasacc
anupacchedakaraá¹‡arasaá¹ƒ, palibodhapaccupaá¹-á¹-hÄ• naá¹ƒ. santilakkhaá¹‡aá¹ƒ nirod
animittapaccupaá¹-á¹-hÄ• naá¹ƒ. niyyÄ• nalakkhaá¹‡aá¹ƒ maggasaccaá¹ƒ, kilesappahÄ• na
vuá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• nanti. etesu pana catÅ«su saccesu paá¹-hamatatiyasaccÄ
catutthasaccÄ• ni hetÅ«ni honti. purimÄ• ni dvesaccÄ• ni dudda sattÄ• gambhÄ«rÄ• ni. pa
gambhÄ«rattÄ• duddasÄ• ni.

api \Be 81/ ca kho pana dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ gambhÄ«raÃ±ceva duddasaÃ±cÄ
pana saccassa catunnaá¹ƒ catunnaá¹ƒ atthÄ• naá¹ƒ vasena soá¸·asa saccaá¹-á¹-hÄ• honti
__paá¹-isambhidÄ• maggapÄ• á¸·iyaá¹ƒ_ ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹
vipariá¹‡Ä• maá¹-á¹-ho, ime cattÄ• ro dukkhassa dukkhaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±
tathaá¹-á¹-hena saccaá¹ƒ. samudayassa Ä• yÅ«hanaá¹-á¹-ho nidÄ• naá¹-á¹-ho saá¹ƒyogaá¹
ime cattÄ• ro samudayassa samudayaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• . evaá¹ƒ
saccaá¹ƒ. nirodhassa nissaraá¹‡aá¹-á¹-ho vivekaá¹-á¹-ho asaá¹…khataá¹-á¹-ho amataá¹-á¹-
nirodhassa nirodhaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• , evaá¹ƒ nirodho tathaá¹-á¹-h
niyyÄ• naá¹-á¹-ho hetvaá¹-á¹-ho dassanaá¹-á¹-ho adhipateyyaá¹-á¹-ho, ime cattÄ• ro magga
tathÄ• avitathÄ• anaÃ±Ã±athÄ• , evaá¹ƒ maggo tathaá¹-á¹-hena saccaâ€™â€™ nti.

dassanaá¹ƒ dasaá¹ƒ, disati passatÄ«ti vÄ• dasaá¹ƒ, catumaggaÃ±Ä• á¹‡aá¹ƒ. disadhÄ• tu
saccÄ• naá¹ƒ dassanaá¹ƒ assÄ• ti catusaccadaso, jino. atha vÄ• cattÄ• ri saccÄ• ni adassi
jino. so cattÄ• ri saccÄ• ni catumaggaÃ±Ä• á¹‡ena appaá¹-ivijjhÄ«ti attho. taá¹ƒ catusaccad
catusaccaÃ±Ä• á¹‡aá¹ƒ pana duvidhaá¹ƒ hoti anubodhaÃ±Ä• á¹‡aÃ±ca, paá¹-ivedha Ã±Ä•
anubodhaÃ±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ anussavÄ• divasena nirodhe magge ca pavattati, paá¹-ive
lokuttaraá¹ƒ nirodhamÄ• rammaá¹‡aá¹ƒ katvÄ• kiccato cattÄ• ripi saccÄ• ni paá¹-ivijjhati. y

dukkhaá¹ƒ passati, dukkhasamudayampi so passati. dukkhanirodhampi passati, dukkhaniro
passatÄ«ti sabbaá¹ƒ vattabbaá¹ƒ. catusaccapaá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ pana anubodhaÃ±Ä•
tasmÄ• anubodha Ã±Ä• á¹‡atthÄ• ya pubbe catusaccakammaá¹-á¹-hÄ• naá¹ƒ paá¹‡á¸• ite
nanu ca ariyasÄ• vakÄ• cattÄ• ri saccÄ• ni paá¹-ivijjhanti. atha kasmÄ• jinoyeva catusacca
bhagavÄ• pana ariyasÄ• vakehi visiá¹-á¹-hena anaÃ±Ã±opadesena arahattamaggaÃ±Ä• á
paá¹-ivijjhanti. tasmÄ• bhagavÄ• yeva catusaccadasanti abhitthavitoti. tattha pana á¹-hapet
nibbÄ• naÃ±ca avasesadhammÄ• dukkhasaccaá¹ƒ nÄ• ma. aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ
nibbÄ• naá¹ƒ nirodha saccaá¹ƒ nÄ• ma. aá¹-á¹-haá¹…giko maggo maggasaccaá¹ƒ nÄ• ma.
__abhidhammatthasaá¹…gahe_ ---

``dukkhaá¹ƒ tebhÅ«makaá¹ƒ vaá¹-á¹-aá¹ƒ, taá¹‡hÄ• samudayo bhave.

nirodho nÄ• ma nibbÄ• naá¹ƒ, maggo lokuttaro matoâ€™â€™ ti ||

__varamiddhigata_nti varaá¹ƒ iddhigataá¹ƒ. uttamaá¹ƒ atÄ«tabuddhÄ• naá¹ƒ iddhiá¹ƒ patta
uttamÄ• naá¹ƒ iddhÄ«naá¹ƒ patiá¹-á¹-hÄ• nabhÅ«tanti attho. ijjhanaá¹ƒ samijjhanaá¹ƒ iddhi,
nippajjatÄ«ti vÄ• iddhi. iddhividhaÃ±Ä• á¹‡aÃ±ca arahattamaggo ca labbhati. vuttaÃ±hi __v
nekkhammaá¹ƒ ijjhatÄ«ti iddhÄ«ti ca arahattamaggo ijjhatÄ«ti iddhÄ«â€™â€™ ti ca. atha vÄ
etÄ• ya iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti iddhi, aá¹-á¹-hasamÄ• pattiyo ca cattÄ•
idhadhÄ• tu vuá¸• á¸• hiyanti paccayo. atha vÄ• tapaccayo itthiliá¹…gajotako Ä«paccayo ca
iddhigato, jino. atha vÄ• gacchati patiá¹-á¹-hahati etthÄ• ti gato, varÄ• naá¹ƒ uttamÄ• naá¹ƒ
patiá¹-á¹-hÄ• nabhÅ«toti varamiddhigato, jino. taá¹ƒ varamiddhigataá¹ƒ. kiÃ±cÄ• pi pana ari
iddhippattÄ• honti, buddhÄ• pana visesato etÄ• ya abhiÃ±Ã±Ä• ya iddhÄ• samiddhÄ• vu
honti, tasmÄ• buddhoyeva varamiddhigatanti abhitthavituá¹ƒ arahatÄ«ti veditabbo.

__naradevahita_nti manussadevÄ• naá¹ƒ lokiyalokuttara saá¹…khÄ• taá¹ƒ hitaá¹ƒ payojan
tesaá¹ƒ pana attho heá¹-á¹-hÄ• \Be 83/ vuttoyeva. __tibhavÅ«pasama_nti tibhavaupasama
punabbhavÄ• bhinibbattiyÄ• abhÄ• vato kÄ• marÅ«paarÅ«pasaá¹…khÄ• tehi tÄ«hi bhaveh
punabbhavÄ• bhinibbattito vÄ• upasamitaá¹ƒ nibbutaá¹ƒ niruddhanti attho. bhavanti sattÄ•
bhavÄ• tibhavÄ• , tehi upasamitthÄ• ti tibhavÅ«pasamo, jino. taá¹ƒ tibhavÅ«pasamaá¹ƒ. bh
bodhipallaá¹…keva kÄ• marÅ«pÄ• rÅ«pasaá¹…khÄ• tesu tÄ«su bhavesu paá¹-isandhijanak
avijjÄ• taá¹‡hÄ• mÅ«lakÄ• naá¹ƒ puÃ±Ã±Ä• disaá¹…khÄ• rÄ• naá¹ƒ arahattamaggaÃ±Ä• á
punabbhavÄ• bhinibbatti natthi. tasmÄ• bhagavantaá¹ƒyeva visesena tibhavÅ«pasamanti t
__jina_nti paÃ±camÄ• rajayantaá¹ƒ buddhaá¹ƒ. __paá¹‡amÄ• mÄ«_ti ahaá¹ƒ Ã±Ä• á¹‡asan
vandÄ• mÄ«ti yojanÄ• .

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. samatiá¹ƒsati sambharaá¹‡aá¹ƒ samatiá¹ƒsapÄ
paripÅ«ritaá¹ƒ, varabodhidume uttamabodhirukkhamÅ«le, catusaccadasaá¹ƒ cattÄ• ri ariyas

passantaá¹ƒ paá¹-ivijjhantaá¹ƒ, varamiddhigataá¹ƒ uttamaá¹ƒ atÄ«ta buddhÄ• naá¹ƒ iddhipa
iddhÄ«naá¹ƒ patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ vÄ• , naradevahitaá¹ƒ manussadevÄ• naá¹ƒ lokiya
payojanaá¹ƒ dhÄ• raá¹‡aá¹ƒ, tibhavÅ«pasamaá¹ƒ kÄ• marÅ«paarÅ«pasaá¹…khÄ• tehi tÄ«
kÄ• marÅ«pÄ• rÅ«pasaá¹…khÄ• tesu tÄ«su bhavesu punabbhavÄ• bhinibbattito upasamita
paÃ±camÄ• rajayantaá¹ƒ buddhaá¹ƒ paá¹‡amÄ• mi ahaá¹ƒ Ã±Ä• á¹‡asampayuttacittena Ä•

ekÄ• dasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

12__._ á¹• 21 satapuÃ±Ã±ajalakkhaá¹‡ikaá¹ƒ virajaá¹ƒ,

gaganÅ«pamadhiá¹ƒ dhitimerusamaá¹ƒ.

jalajÅ«pamasÄ«talasÄ«layutaá¹ƒ,

pathavÄ«sahanaá¹ƒ paá¹‡amÄ• mi jinaá¹ƒ ||

<12> evaá¹ƒ \Be 84/ ekÄ• dasamagÄ• thÄ• ya jinaá¹ƒ vanditvÄ• idÄ• ni satapuÃ±Ã±ajalak
guá¹‡ehi thomitvÄ• jinaá¹ƒ vanditu kÄ• mo __satapuÃ±Ã±ajalakkhaá¹‡ika_ntyÄ• digÄ• tha
sa gaá¹‡ehi racitattÄ• dvÄ• dasakkharehi yuttÄ• toá¹-akagÄ• thÄ• ti daá¹-á¹-habbÄ• . sÄ•
anantaragÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

tattha __satapuÃ±Ã±ajalakkhaá¹‡ika_nti anekapÄ• ramÄ«puÃ±Ã±atejena jÄ• tena dvattiá¹
sampannaá¹ƒ. ettha ca satasaddo anekasaá¹…khyÄ• vÄ• cako. satatejo sahassaraá¹ƒ sÄ«
anekena pÄ• ramÄ«puÃ±Ã±atejena jÄ• tanti satapuÃ±Ã±ajaá¹ƒ, lakkhiyati lakkhitabbaá¹ƒ b
lakkhaá¹‡aá¹ƒ, dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• di. lakkhadhÄ• tu dassanaá¹…kesuyu.
lakkhaá¹‡aÃ±cÄ• ti satapuÃ±Ã±aja lakkhaá¹‡aá¹ƒ. taá¹ƒ assa atthÄ«ti satapuÃ±Ã±ajalakkh
bhagavÄ• hi anantesu cakkavÄ• á¸·esu sabbe sattÄ• ekekaá¹ƒ puÃ±Ã±akammaá¹ƒ satak
janehi kataá¹ƒ puÃ±Ã±akammaá¹ƒ bodhisatto ekova ekekaá¹ƒ sataguá¹‡aá¹ƒ katvÄ• nibba
jÄ• tehi dvattiá¹ƒsa mahÄ• purisalakkhaá¹‡ehi ca asÄ«tianubyaÃ±jana lakkhaá¹‡e hi ca san
satapuÃ±Ã±ajalakkhaá¹‡ikanti thometÄ«ti adhippÄ• yo. vuttaÃ±hi __buddhavaá¹ƒsaá¹-á¹-ha

``satapuÃ±Ã±a lakkhaá¹‡oti anantesu cakkavÄ• á¸·esu sabbe sattÄ• ekekaá¹ƒ puÃ±Ã±aka
kareyyuá¹ƒ, ettakehi janehi katakammaá¹ƒ bodhisatto sayameva eko sataguá¹‡aá¹ƒ katvÄ•
satapuÃ±Ã±alakkhaá¹‡oti vuccati. keci pana satena satena puÃ±Ã±akammena nibbattaá¹ƒ
evaá¹ƒ sante yo koci buddho bhaveyyÄ• ti. taá¹ƒ aá¹-á¹-hakathÄ• su paá¹-ikkhittaâ€™â€™
__pÄ• theyyaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sata puÃ±Ã±alakkhaá¹‡anti satena satena puÃ±
ekekaá¹ƒ lakkhaá¹‡aá¹ƒ \Be 85/. evaá¹ƒ sante yo koci buddho bhaveyyÄ• ti na rocayiá¹ƒsu.
cakkavÄ• á¸·esu sabbe sattÄ• ekekaá¹ƒ kammaá¹ƒ satakkhattuá¹ƒ kareyyuá¹ƒ. ettakehi jan

bodhisatto ekova ekekaá¹ƒ sataguá¹‡aá¹ƒ katvÄ• nibbatto. tasmÄ• satapuÃ±Ã±alakkhaá¹‡
rocayiá¹ƒsÅ«â€™â€™ ti vuttaá¹ƒ. dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aá¹ƒ pana upari Ä• vib

__viraja_nti rÄ• garajÄ• dÄ«naá¹ƒ abhÄ• vÄ• vigatarajaá¹ƒ. raÃ±jati saÃ±jati rÅ«pÄ• diÄ•
rÄ• gÄ• dirajo. ranjadhÄ• tu rÄ• ge a. vigato rajo assÄ• ti virajo, jino. taá¹ƒ virajaá¹ƒ. jino hi
bodhipallaá¹…keyeva sabbakilesamÄ• ra rajassa jayitattÄ• vigatarajoti attho. __gaganÅ«pa
vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. tasmÄ• Ä• kÄ• sÅ«pamasabbaÃ±Ã±uta Ã±Ä• á¹‡ava
vihaá¹…gamÄ• dayoti gaganaá¹ƒ, Ä• kÄ• so. gamudhÄ• tu gatiyaá¹ƒ yu. makÄ• rassa go. u
bhÄ• vasÄ• dhanoyaá¹ƒ. upapubbamÄ• dhÄ• tu parimÄ• ne a. sabbaÃ±eyyadhammaá¹ƒ dh
sabbaÃ±Ã±uta Ã±Ä• á¹‡aá¹ƒ. dharadhÄ• tu Ã±Ä• á¹‡e kvi, itthiliá¹…gajotakaÄ«paccayo ca.
upamÄ• gaganÅ«pamÄ• , taá¹ƒ sadisaá¹ƒ dhÄ« sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ yassÄ• ti gag
gaganÅ«pamadhiá¹ƒ. ayaá¹ƒ pana anantÄ• diguá¹‡ahÄ«nattÄ• dhammahÄ«nopamÄ• nÄ•
__subodhÄ• laá¹…kÄ• re_ ``dhammahÄ«nÄ• mukhambhoja, sadisaá¹ƒ munino itÄ«â€™â€™
vuttattÄ• Ä• kÄ• so ananto hutvÄ• vittharati, evaá¹ƒ bhagavato anantaá¹ƒ buddhaÃ±Ä• á¹‡
sabbaÃ±Ã±utaÃ±Ä• á¹‡assa anantÄ• rammaá¹‡attÄ• ca Ã±Ä• á¹‡aá¹ƒ anantaá¹ƒ hutvÄ• v
gaganÅ«pamadhinti thometÄ«ti.

__dhitimerusama_nti ettha dhiti vuccati samÄ• dhi. sinerupabbata sadisaá¹ƒ acalasamÄ• d
dhiyati á¹-hapiyati sampayuttadhamme \Be 86/ ekÄ• rammaá¹‡e etenÄ• ti dhiti, bhagavato
lokiyalokuttarajhÄ• nasamÄ• dhi. dhidhÄ• tu dhÄ• raá¹‡eti. raá¹ƒsiyÄ• andhakÄ• raá¹ƒ min
pabbatarÄ• jÄ• . mÄ«dhÄ• tu hiá¹ƒsÄ• yaá¹ƒ rupaccayo. imaá¹ƒ vacanatthaÃ±hi sinerussa
rajatamayaá¹ƒ, dakkhiá¹‡apassaá¹ƒ maá¹‡imayaá¹ƒ, pacchimapassaá¹ƒ phallikamayaá¹ƒ, u
suvaá¹‡á¹‡amayaá¹ƒ hotÄ«ti vuttavacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. atha vÄ• minÄ• ti hiá¹ƒs
uccataraá¹-á¹-henÄ• ti meru, merunÄ• samo dhiti samÄ• dhi yassÄ• ti dhitimerusamo, jino.
yathÄ• hi merurÄ• jÄ• aá¹-á¹-hahi disÄ• hi Ä• gatehi vÄ• tehi na kampati na calati, evaá¹ƒ
kÄ• macchandÄ• dinÄ«varaá¹‡e pajahitvÄ• lokuttarajjhÄ• nasamÄ• dhinÄ• samannÄ• gat
micchÄ• diá¹-á¹-hivÄ• tehi ca na kampati na calatÄ«ti dhitimerusamanti thometi.

__jalajÅ«pamasÄ«talasÄ«layuta_nti udakajÄ• tappadumasadisena atisÄ«talena asaá¹…kh
vuttaÃ±hi __apadÄ• na pÄ• á¸·iyaá¹ƒ_ ``sÄ«laá¹ƒ tassa asaá¹…khyeyyaâ€™â€™ nti. __tad
``bhagavato pana sÄ«laá¹ƒ asaá¹…khyeyyamevÄ• â€™â€™ ti. jalati dibbatÄ«ti jalaá¹ƒ, uda
dittiyaá¹ƒ a. jale udake jÄ• taá¹ƒ jalajaá¹ƒ, padumaá¹ƒ. jalajena padumena upamaá¹ƒ sadisa
sÄ«laá¹ƒ. sukhatthikehi seviyatÄ«ti sÄ«talaá¹ƒ, sÄ«laá¹ƒ. sidhÄ• tu sevÄ• yaá¹ƒ talapaccay
sÄ«taguá¹‡aá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ«ti sÄ«talaá¹ƒ, sÄ«laá¹ƒ. sÄ«tasaddÅ«papada lÄ• dhÄ• t
jÄ• taá¹ƒ padumaá¹ƒ udakena uá¹‡hassa samitattÄ• sÄ«talaá¹ƒ viya. sÄ«laá¹ƒ pana buddh
sametattÄ• accantasÄ«talaá¹ƒ hoti. surakkhitaÃ±hi visuddhaá¹ƒ sÄ«laá¹ƒ kilesappahÄ• ner
kilesapariá¸·Ä• haá¹ƒ upasameti na haritacandanaá¹ƒ muttÄ• hÄ• ro maá¹‡i udakaá¹ƒ vÄ• t
sÄ«lameva sÄ«talanti accantasÄ«talanti vuccati. tena vuttaá¹ƒ __visuddhimagge_ ---

``na \Be 87/ taá¹ƒ sajaladÄ• vÄ• tÄ• , na cÄ• pi haricandanaá¹ƒ.

neva hÄ• rÄ• na maá¹‡ayo, na candakiraá¹‡aá¹…kurÄ• .

samayantÄ«dha sattÄ• naá¹ƒ, pariá¸·Ä• haá¹ƒ surakkhitaá¹ƒ.

yaá¹ƒ sametidaá¹ƒ ariyaá¹ƒ, sÄ«laá¹ƒ accantasÄ«talaâ€™â€™ nti ||

ayaá¹ƒ pana tassa gÄ• thÄ• dvayassattho. surakkhitaá¹ƒ suá¹-á¹-hurakkhitaá¹ƒ ariyaá¹ƒ vis
accantasÄ«talaá¹ƒ idaá¹ƒ sÄ«laá¹ƒ idhaloke sattÄ• naá¹ƒ yaá¹ƒ pariá¸·Ä• haá¹ƒ sameti, taá
sajaladÄ• udakadadena meghena saha pavattÄ• vÄ• tÄ• sÄ«tavÄ• tÄ• na samayanti har
hÄ• rÄ• muttÄ• hÄ• rÄ• neva samayanti. maá¹‡ayo veá¸·uriyÄ• dimaá¹‡iyo na samayanti.
candassa raá¹ƒsiaá¹…kurÄ• na samayantÄ«ti. sÄ«lati samÄ• dhiyati kÄ• yakammÄ• dÄ«na
vippakiratÄ«ti sÄ«laá¹ƒ. sÄ«ladhÄ• tu samÄ• dhimhi a. atha vÄ• sÄ«lanti samÄ• dahanti cit
sÄ«lenti vÄ• etena kusale dhamme upadhÄ• renti Ä• bhuso dhÄ• renti sÄ• dhavoti sÄ«laá¹
kusalacittuppÄ• do vÄ• labbhati. sÄ«ladhÄ• tu upadhÄ• raá¹‡e a. vuttaÃ±hetaá¹ƒ
__visuddhimaggaá¹-á¹-hakathÄ• yaá¹ƒ_ ``kenaá¹-á¹-hena sÄ«lanti sÄ«lanaá¹-á¹-hena sÄ«la
nÄ• ma, samÄ• dhÄ• naá¹ƒ vÄ• , kÄ• yakammÄ• dÄ«naá¹ƒ susÄ«lyavasena avippakiá¹‡á¹
vÄ• , kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ patiá¹-á¹-hÄ• navasena Ä• dhÄ• rabhÄ• voti atthoâ€™
padumasadisena sÄ«talena accantasÄ«talena sÄ«lena asaá¹…khyeyyasÄ«lena yuttoti jalaj
jino. taá¹ƒ jalajÅ«pamasÄ«talasÄ«layutaá¹ƒ. yathÄ• hi udake jÄ• taá¹ƒ padumaá¹ƒ jalena s
bhagavato maggasÄ«lena kilesupatÄ• panassa pahÄ«nattÄ• taá¹ƒ sÄ«talaá¹ƒ accantasÄ«
jalajÅ«pamasÄ«talasÄ«la yutanti thometÄ«ti vuttaá¹ƒ hoti.

__pathavÄ«sahana_nti pathavÄ« viya khantisampannaá¹ƒ khantivantaá¹ƒ vÄ• . pathanti pa
tarupabbatÄ• dayoti pathavÄ«, bhÅ«mi. pathadhÄ• tu patiá¹-á¹-hÄ• yaá¹ƒ \Be 88/ vÄ«pacca
jÄ• tanti pathavÄ«. jÄ• tataddhitatthe vÄ«paccayo. sahayate khamiyate sahanaá¹ƒ, sahati k
sahanaá¹ƒ, adhivÄ• sanakhanti. sahadhÄ• tu khantiyaá¹ƒ yu. pathavÄ« viya sahanaá¹ƒ kha
pathavÄ«sahano, jino. taá¹ƒ pathavÄ«sahanaá¹ƒ. yathÄ• hi pathavÄ« attano upari pakkhitta
sabbaá¹ƒ sahati, na paá¹-ighÄ• nunayaá¹ƒ karoti, evaá¹ƒ jino iá¹-á¹-hÄ• rammaá¹‡ampi ania
sabbaá¹ƒ sahati, na tattha paá¹-ighÄ• nunayaá¹ƒ karotÄ«ti pathavÄ«sahananti thometÄ«ti a
vuttaá¹ƒ __apadÄ• napÄ• á¸·iyaá¹ƒ_ ---

``lÄ• bhÄ• lÄ• bhe na sajjanti, sammÄ• nanavimÄ• nane.

pathavÄ«sadisÄ• buddhÄ• , tasmÄ• te na virÄ• dhiyÄ• â€™â€™ ti ||

ahaá¹ƒ jinaá¹ƒ paá¹‡amÄ• mi vandÄ• mÄ«ti sambandho.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. satapuÃ±Ã±ajalakkhaá¹‡ikaá¹ƒ anekapÄ• ramÄ
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ena sampannaá¹ƒ, virajaá¹ƒ rÄ• garajÄ• dÄ«naá¹ƒ abhÄ•
gaganÅ«pamadhiá¹ƒ Ä• kÄ• sÅ«pamasabbaÃ±Ã±utaÃ±Ä• á¹‡avantaá¹ƒ, dhitimerusamaá¹ƒ
acalasamÄ• dhivantaá¹ƒ, jalajÅ«pamasÄ«tala sÄ«layutaá¹ƒ. udakajÄ• tappadumasadisena
asaá¹…khyeyyasÄ«lena sampayuttaá¹ƒ, pathavÄ«sahanaá¹ƒ pathavÄ« viya khantisampann
jinaá¹ƒ paÃ±camÄ• ravijayaá¹ƒ buddhaá¹ƒ ahaá¹ƒ sakkaccaá¹ƒ paá¹‡amÄ• mi vandÄ• mÄ«

dvÄ• dasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

13__._ á¹• 21 yo buddho sumati dive divÄ• karova,

sobhanto ratijanane silÄ• sanamhi.

Ä• sÄ«no sivasukhadaá¹ƒ adesi dhammaá¹ƒ,

devÄ• naá¹ƒ tamasadisaá¹ƒ namÄ• mi niccaá¹ƒ ||

<13> evaá¹ƒ \Be 89/ dvÄ• dasamagÄ• thÄ• ya jinaá¹ƒ vanditvÄ• idÄ• ni tÄ• vatiá¹ƒsapure
mÄ• tudevaputtappamukhÄ• naá¹ƒ upapattidevÄ• naá¹ƒ abhidhammaá¹ƒ desaka guá¹‡ena
buddho sumati_tyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana ma na ja ra gaá¹‡ehi ca ekagarunÄ• ca
yatÄ«hi ca racitattÄ• terasakkhara saá¹ƒyuttÄ• pahassiá¹‡Ä«gÄ• thÄ• ti daá¹-á¹-habbÄ• . v
__vuttodaye_ ``mnÄ• jarÄ• go tidasayatippahassiá¹‡Ä« sÄ• â€™â€™ ti.

tassattho. yassaá¹ƒ paá¹-ipÄ• daá¹ƒ mnÄ• magaá¹‡a nagaá¹‡Ä• ca jarÄ• ja gaá¹‡a ragaa
tidasayati tiyati ca dasayati ca ce siyÄ• , sÄ• gÄ• thÄ• pahassiá¹‡Ä«gÄ• thÄ• nÄ• mÄ• ti.
dhammaá¹ƒ devÄ• naá¹ƒ adesÄ«ti sambandho. __yo_ti aniyamavÄ• cakasabbanÄ• mapad
kÄ• tabbo. vuttaÃ±hi __saddavidÅ«hi_ ---

``ruá¸·hÄ«khyÄ• taá¹ƒ nipÄ• taÃ±cu, pasaggÄ• lapanaá¹ƒ tathÄ• .

sabbanÄ• manti etesu, na kato viggaho chasÅ«â€™â€™ ti ||

atha vÄ• sabbanÄ• mabhÄ• vaá¹ƒ yÄ• tÄ«ti yo, aniyamavÄ• caka bhÄ• vaá¹ƒ yÄ• tÄ«ti vÄ
pavattatÄ«ti vÄ• yo. aniyamavÄ• cakabhÄ• vena yÄ• ti pavattatÄ«ti vÄ• yo. sabbanÄ• mab
vÄ• yo, yÄ• tabbo Ã±Ä• tabbo etena aniyamatthoti vÄ• yo. sabbanÄ• masaá¹…khÄ• taá¹ƒ
yÄ• di soti attho. __buddho_ti paá¹-ividdhacatusaccadhammo, paá¹-ividdhasabbaÃ±eyyadh

vacanattho heá¹-á¹-hÄ• vuttoyeva. __sumatÄ«_ti sundarasabbaÃ±Ã±utaÃ±Ä• á¹‡avÄ• to, d
adesi dhammaáƒ devÄ• nanti vuccamÄ• nattÄ• hi idha sabbaÃ±Ã±uta Ã±Ä• á¹‡aáƒ suma
sabbaÃ±eyyadhammaáƒ desetabbadhammaáƒ vÄ• ti mati. manadhÄ• tu Ã±Ä• á¹‡eti. sun
sabbaÃ±eyyadhammÄ• naáƒ yathÄ• sabhÄ• vajÄ• nanasamatthaáƒ tesaáƒ dese tabbap
bodhetabbapuggalÄ• naáƒ Ä• sayÄ• dhi muttiyÄ• divibhÄ• vanasamatthaÃ±cÄ• ti tisamatth
sabbaÃ±Ã±utaÃ±Ä• á¹‡aáƒ labbhati. sumatÄ«ti iminÄ• hi sabbaÃ±Ã±utaÃ±Ä• á¹‡ameva a
samuá¹-á¹-hÄ• nabhÄ• ve samatthaáƒ. nÄ• Ã±Ã±anti imamatthaáƒ dÄ«pento abhidhamma
anaÃ±Ã±asÄ• dhÄ• raá¹‡abhÄ• vaáƒ dasseti. sundarÄ• mati assa asmiáƒ vÄ• atthÄ«ti s
taddhitÄ• yaáƒ. tadassatthÄ«tivÄ« cÄ• ti sutte casaddena apaccayo. yathÄ• pÄ«tisukhanti
__pÄ• rÄ• jikaá¹‡á¸• aá¹-á¹-hakathÄ• yaáƒ_ ``ayaÃ±ca pÄ«ti idaÃ±ca sukhaáƒ assa jhÄ• n
atthÄ«ti idaáƒ jhÄ• naáƒ pÄ«tisukhanti vuccatÄ«â€™â€™ ti.

__dive_ti divase. sÅ«riyobhÄ• sena dibbati etthÄ• ti divo. divudhÄ• tu jutiyaáƒ a. tasmiáƒ
karovÄ• _ti sÅ«riyo iva. divÄ• dinaáƒ karotÄ«ti divÄ• karo, sÅ«riyo. divÄ• saddÅ«pa pada k
atha vÄ• divÄ• divase karo raáƒsi assÄ• ti divÄ• karo. karasaddo hi raáƒsivÄ• cako. __s
hutvÄ• . subhati virocati chabbaá¹‡á¹‡araáƒsiÄ• dÄ«hÄ«ti sobhanto, buddho. subhadhÄ• t
antapaccayo. bhagavÄ• hi chabbaá¹‡á¹‡araáƒsÄ«hi dvattiáƒsamahÄ• purisalakkhaá¹‡eh
asÄ«tyÄ• nubyaÃ±janalakkhaá¹‡ehi ca devÄ• naáƒ majjhe sobhati virocatÄ«ti attho. __ratij
atappakapÄ«tisomanassuppÄ• dane, pemuppÄ• dane vÄ• . ramanaáƒ rati. ramudhÄ• tu kA
uppÄ• detÄ«ti ratijananaáƒ. silÄ• sanaáƒ. ratisaddÅ«papada janadhÄ• tu janane yu. tasmi

__silÄ• sanamhÄ«_ti tidasÄ• laye, pÄ• ricchattakamÅ«le jÄ• te nikkhitte vÄ• dÄ«ghato saá
paá¹‡á¹‡Ä• sa yojane puthulato pannarasayojane vaá¹‡á¹‡ato jayasumanapupphasadise ra
saá¹‡hasukhume paá¹‡á¸• ukampa lanÄ• make silÄ• sane. sakkena seviyatÄ«ti silaáƒ. pÄ•
sevÄ• yaáƒ alapaccayo. Ä• siyati etthÄ• ti Ä• sanaáƒ. atha vÄ• Ä• gantvÄ• seviyati etthÄ
Ä• pubbasidhÄ• tu sevÄ• yaáƒ yu. silaáƒeva Ä• sanaáƒ silÄ• sanaáƒ. paá¹‡á¸• ukampal
tasmiáƒ silÄ• sanamhi. __Ä• sÄ«no_ti dasahi cakkavÄ• á¸·asahassehi Ä• gamma sannisin
parivÄ• rito hutvÄ• nisÄ«danto. Ä• sÄ«danaáƒ nisajjanaáƒ Ä• sÄ«no. Ä• samantato sÄ«d
abhidhammakathÄ• bhimukhaáƒ sÄ«dati nisajjatÄ«ti vÄ• Ä• sÄ«no, buddho. Ä• pubbasÄ«
visaraá¹‡a gatyÄ• vasÄ• nesu vÄ• tapaccayo. tassa Ä«á¹‡Ä• deso, á¹‡assanattaáƒ, dhÄ•
__sivasukhada_nti nibbÄ• nasukhadÄ• yakaáƒ. ariyehi seviyatÄ«ti sivaáƒ, nibbÄ• naáƒ. s
atha vÄ• rÄ• gaggiÄ• dÄ«hi samati upasamati etthÄ• ti sivaáƒ, nibbÄ• naáƒ. samudhÄ• tu
__abhidhÄ• nappadÄ«pikaá¹-Ä«kÄ• yaáƒ_ pana ``sivaáƒ khemabhÄ• vaáƒ karotÄ«ti siva
sevitabbattÄ• vÄ• sivaáƒ. yadÄ• dinÄ• vapaccayoâ€™â€™ ti vuttaáƒ. sukhayatÄ«ti sukh
sukhitaáƒ karotÄ«ti attho. atha vÄ• suá¹-á¹-hu dukkhaáƒ khanatÄ«ti sukhaáƒ. supubba k
avadÄ• raá¹‡e kvi. sivassa nibbÄ• nassa sukhaáƒ sivasukhaáƒ, taáƒ dadÄ• tÄ«ti sivasuk
abhidhammadhammo. sivasukhasaddÅ«papadadÄ• dhÄ• tu a. yo hi abhidhammadhammaá
nibbÄ• nasukhaáƒ dadÄ• tÄ«ti attho.

__adesi dhammaá¹ƒ devÄ• na_nti devÄ• naá¹ƒ dhammaá¹ƒ adesÄ«ti sambandho. ettha ca
nÄ• nÄ• nayavicittaá¹ƒ gambhÄ«raá¹ƒ saá¹‡hasukhumaá¹ƒ duddasaá¹ƒ abhidhamma dham
dhÄ• retÄ«ti dhammo, paá¹‡á¸• itehi dhÄ• riyati na bÄ• lehÄ«ti vÄ• dhammo, abhidhamma
dhÄ• raá¹‡e rammapaccayo. taá¹ƒ dhammaá¹ƒ. __devÄ• na_nti pubbe manussaloke mÄ• t
upapattidevÄ• naá¹ƒ. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hasÄ• linÄ«aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``mÄ• taraá¹ƒ \Be 92/ pamukhaá¹ƒ katvÄ• , tassÄ• paÃ±Ã±Ä• ya tejasÄ• .

abhidhammakathÄ• maggaá¹ƒ, devÄ• naá¹ƒ sampavattayÄ«â€™â€™ ti ||

ettha ca mÄ• tarantipadassa pubbe manussaloke mÄ• tubhÅ«taá¹ƒ devaputtanti attho daá¹
__jinÄ• laá¹…kÄ• rapÄ• á¸·iyaá¹ƒ_ ---

``tato puttaá¹ƒ gahetvÄ• na, gatÄ• mÄ• tÄ• sakaá¹ƒ gharaá¹ƒ.

sattamiyaá¹ƒ cutÄ• gantvÄ• , devaputtattamÄ• gamÄ«â€™â€™ ti ||

__taá¹-á¹-Ä«kÄ• yaÃ±ca_ ``bodhisattamÄ• tÄ• gabbhavuá¹-á¹-hÄ• nato sattame divase kÄ
devaputto hutvÄ• nibbattÄ«â€™â€™ ti vuttaá¹ƒ. ettha ca devaputtasaddena vuttameva. __
theragÄ• thÄ• aá¹-á¹-hakathÄ• yaÃ±ca_ ``parivÄ• ritÄ• ti ca itthiliá¹…ganiddeso purimattabh
itthibhÄ• vaá¹ƒ devatÄ• bhÄ• vaá¹ƒ vÄ• sandhÄ• ya kato. devÅ«papatti pana purisabhÄ• v
__jÄ• takaá¹-Ä«kÄ• yaÃ±ca_ ``devorohaneti mÄ• tudevaputtassa temÄ• saá¹ƒ abhidhamma
devorohanakÄ• leâ€™â€™ ti mÄ• tudevaputtasaddena vuttaá¹ƒ. __abhidhammÄ• vatÄ• ra
tadÄ• dhammapaá¹-iggÄ• hakÄ• naá¹ƒ dasasahassacakkavÄ• á¸·Ä• dhivÄ• sÄ«naá¹ƒ mÄ•
upapattidevÄ• naâ€™â€™ nti mÄ• tudevaputta saddena vuttaá¹ƒ. __sirÄ«mahÄ• mÄ• yÄ•
devÄ«pi sattadivaseyeva vasitvÄ• kÄ• laá¹…katvÄ• attano puÃ±Ã±Ä• nubhÄ• vena tusitab
nibbattÄ«â€™â€™ ti devaputtasaddena vuttaá¹ƒ. __maá¹‡idÄ«paá¹-Ä«kÄ• yaÃ±ca_ ``mÄ•
mÄ• tubhÅ«taá¹ƒ devaputtanti attho. sirÄ«mahÄ• mÄ• yÄ• hi bodhisattaá¹ƒ vijÄ• yitvÄ• sa
ito cavitvÄ• tusitabhavane purisabhÄ• veneva nibbatto, na itthibhÄ• venÄ• â€™â€™ ti vutta
mÄ• tarantipadassa mÄ• tubhÅ«taá¹ƒ devaputtanti attho mukhyena daá¹-á¹-habbo.

__madhusÄ• rattha dÄ«panÄ«á¹-Ä«kÄ• yaá¹ƒ_ pana ---

``suddhodano nÄ• ma pitÄ• mahesino,

buddhassa mÄ• tÄ• pana mÄ• yÄ• nÄ• ma ||

bodhisattaá¹ƒ \Be 93/ parihariya kucchinÄ• ,

kÄ• yassa bhedÄ• tidivasmiá¹ƒ modati.

sÄ• gotamÄ« kÄ• laá¹ƒkatÄ• ito cutÄ• ,

dibbehi kÄ• mehi samaá¹…gibhÅ«tÄ• .

Ä• modati kÄ• maguá¹‡ehi paÃ±cahi,

parivÄ• ritÄ• devagaá¹‡ehi tehÄ«â€™â€™ ti. __therÄ• pÄ• á¸·i_.

__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ ``parivÄ• ritÄ• ti ca itthiliá¹…ganiddeso purimatta bhÄ• vasido
devatÄ• bhÄ• vaá¹ƒ vÄ• sandhÄ• ya kato. devÅ«papatti pana purisabhÄ• vena jÄ• tÄ• ti vu
manussattabhÄ• vavasena vuttaâ€™â€™ nti vadanti. theraá¹-á¹-hakathÄ• pana nasaá¹…g
aÃ±Ã±aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca tÄ• disaá¹ƒ vacanaá¹ƒ natthi. patthanÄ• kÄ• le ca bu
puriso homÄ«ti patthanÄ• natthi. tiá¹ƒsadhammatÄ• yaÃ±ca buddhamÄ• tuyÄ• purisabhÄ•
vÄ«maá¹ƒsitabbantipi vidÅ« vadantÄ«ti vuttaá¹ƒ. taá¹ƒ pana na gahetabbaá¹ƒ. kasmÄ• , sa
vÄ«maá¹ƒsitabbanti vidÅ«vadantÄ«ti ca vuttattÄ• ca yathÄ• vuttaá¹-á¹-hakathÄ• á¹-Ä«kÄ• v
viruddhattÄ• ca. devatÄ• saddo hi devaputte brahme devadhÄ«tÄ• ya ca vattati. tathÄ• hes
devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su devaputte. vu
__khuddakapÄ• á¹-haaá¹-á¹-hakathÄ• yaá¹ƒ_ ``aÃ±Ã±atarÄ• ti aniyamita niddeso. sÄ• hi n
tasmÄ• aÃ±Ã±atarÄ• ti vuttÄ• . devoyeva devatÄ• . itthipurisasÄ• dhÄ• raá¹‡amevetaá¹ƒ. i
devaputto. kintusÄ• dhÄ• raá¹‡anÄ• mavasena devatÄ• ti vuttoâ€™â€™ ti. __sunÄ«tathera
Ä• gatÄ• su ``tathÄ• tÄ• devatÄ• sattasatÄ• uá¸·Ä• rÄ• brahmÄ• vimÄ• nÄ• abhinikkha
__padÄ«pavimÄ• navatthupÄ• á¸·iyaá¹ƒ_ vuttÄ• su ---

``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hati devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• â€™â€™ ti ||

Ä• dÄ«su \Be 94/ devadhÄ«tÄ• ya. evaá¹ƒ pana parivÄ• ritÄ• saddopi veditabbo. tasmÄ• Ä
katÄ• ya theraá¹-á¹-hakathÄ• ya vuttavacanaá¹ƒ jÄ• takaá¹-Ä«kÄ• ya vuttavacanaÃ±ca Ä• c
katÄ• ya abhidhammÄ• vatÄ• raá¹-Ä«kÄ• ya vuttavacanaá¹ƒ pamÄ• á¹‡aá¹ƒ katvÄ• mÄ• tu
daá¹-á¹-habbo. etarahi pana keci Ä• cariyÄ• therÄ• pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ parivÄ• ritÄ• s
madhusÄ• ratthadÄ«panÄ«á¹-Ä«kÄ• vacanaÃ±ca paá¹-icca mÄ• tudevadhÄ«tÄ• ti vadanti.
daá¹-á¹-habbaá¹ƒ. __adesÄ«_ti mahÄ• karuá¹‡Ä• pubbaá¹…gamena sabbaÃ±Ã±utaÃ±Ä• á
sambandho. ettha ca __ta_nti buddhaá¹ƒ. __asadisa_nti appaá¹-ipuggalaá¹ƒ. natthi etassa s

asadiso, buddho. sadevake loke sÄ«lÄ• diguá¹‡ena buddhena sadiso koci puggalo natthÄ«
__vinayamahÄ• vaggapÄ• á¸·iyaá¹ƒ_ ---

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™â€™ ti ||

__nicca_ntisatataá¹ƒ samitaá¹ƒ, sabbakÄ• laá¹ƒ nirantaranti attho. asadisaá¹ƒ taá¹ƒ buddh
namÄ• mÄ«ti sambandhoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. sumati sundarasabbaÃ±Ã±uta Ã±Ä• á¹‡avÄ• to
yÄ• diso buddho. dive divase divÄ• karova sÅ«riyoiva, sobhanto virocamÄ• no hutvÄ• , ratij
atappakapÄ«ti somanassuppÄ• dane, pemuppÄ• dane vÄ• , silÄ• sanamhi paá¹‡á¸• u kam
nisÄ«danto hutvÄ• sivasukhadaá¹ƒ nibbÄ• nasukhadÄ• yakaá¹ƒ, dhammaá¹ƒ abhidhamma
pubbadevaputtappamukhÄ• naá¹ƒ upapattidevÄ• naá¹ƒ adesi kathesi. asadisaá¹ƒ appaá¹-ip
ahaá¹ƒ niccaá¹ƒ satataá¹ƒ namÄ• mi vandÄ• mÄ«ti.

terasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

14__._ á¹• 21 yo \Be 95/ pÄ• dapaá¹…kajamuduttalarÄ• jikehi,

lokehi tÄ«hivikalehi nirÄ• kulehi.

sampÄ• puá¹‡e nirupameyyatameva nÄ• tho,

taá¹ƒ sabbalokamahitaá¹ƒ asamaá¹ƒ namÄ• mi ||

<14> evaá¹ƒ terasamagÄ• thÄ• ya buddhaá¹ƒ vanditvÄ• idÄ• ni buddhassa pÄ• datale vic
aá¹-á¹-hasatacakkalakkhaá¹‡ehi thomitvÄ• vanditukÄ• mo __yo pÄ• dapaá¹…kaja_tyÄ• dig
bha ja ja gaá¹‡ehi ca garudvayena racitattÄ• cuddasakkharehi yuttÄ• vasantatilakÄ• gÄ• t
vuttaÃ±hetaá¹ƒ __vuttodaye_ ``vuttÄ• vasantatilakÄ• ta bha jÄ• jagÄ• goâ€™â€™ ti. tass
paá¹-ipÄ• daá¹ƒ ta bha jÄ• ta bha ja gaá¹‡Ä• ca jagÄ• jagaá¹‡agarukÄ• ca go garu ca ce
vasantatilakÄ• gÄ• thÄ• ti chandÄ• cariyehi vuttÄ• ti.

tattha pana yo nÄ• tho avikalehi nirÄ• kulehi pÄ• dapaá¹…kajamuduttalehitÄ«hi lokehi niru
sampÄ• puá¹‡eeva sabbalokamahitaá¹ƒ asamaá¹ƒ taá¹ƒ nÄ• thaá¹ƒ ahaá¹ƒ namÄ• mÄ«ti s
saddakkamena adassetvÄ• atthakkamena vaá¹‡á¹‡anaá¹ƒ dassayissÄ• ma. __yo nÄ• tho_
paá¹-isaraá¹‡o buddho. taá¹ƒ pana padaá¹ƒ sampÄ• puá¹‡eevÄ• tipade kattubhÄ• vena sa

pana vacanattho heá¹-á¹-hÄ• vuttoyeva. __avikalehÄ«_ti kenaci avekallehi sabbapÄ• dacal
sampuá¹‡á¹‡ehÄ«ti attho. virÅ«paá¹ƒ kalati gacchatÄ«ti vikalo. vipubbakaladhÄ• tu gatiyaá¹
vikalaá¹ƒ etissÄ• rÄ• jiyÄ• ti avikalÄ• , pÄ• darÄ• ji. pÄ• dadvaye paribyattaá¹ƒ saá¹‡á¹-hÄ•
vikalaá¹ƒ natthÄ«ti attho. tehi avikalehi.

__nirÄ• kulehÄ«_ti \Be 96/ Ä• kulavirahitehi. pÄ• dacakkalakkhaá¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±
asaá¹ƒsaá¹-á¹-hehÄ«ti attho. Ä• bhuso kulati bandhatÄ«ti Ä• kulaá¹ƒ, Ä• pubba kuladhÄ• tu
Ä• bhuso kulati Ä• varati sobhananti Ä• kulaá¹ƒ, natthi Ä• kulaá¹ƒ aÃ±Ã±amaÃ±Ã±amissaá¹
nirÄ• kulÄ• , pÄ• darÄ• ji. tehi nirÄ• kulehi. taá¹ƒ pana padadvayaá¹ƒ pÄ• dapaá¹…kajamud
visesanaá¹ƒ. __pÄ• dapaá¹…kajamuduttalarÄ• jikehÄ«_ti pÄ• dasaá¹…khÄ• tapadumassa
aá¹-á¹-hasatacakkalakkhaá¹‡arÄ• jikehi padati gacchati etenÄ• ti pÄ• do. padadhÄ• tu gatin
jÄ• tanti paá¹…kajaá¹ƒ, padumaá¹ƒ. pÄ• dasaá¹…khÄ• taá¹ƒ paá¹…kajaá¹ƒ pÄ• dapaá¹…k
vÄ• pÄ• dapaá¹…kajaá¹ƒ, pÄ• do. saá¹‡habhÄ• vena mudati pavattatÄ«ti mudu, mudadhÄ
patiá¹-á¹-hati etthÄ• ti talaá¹ƒ. taladhÄ• tu patiá¹-á¹-hÄ• yaá¹ƒ a. mudu ca taá¹ƒ talaÃ±cÄ• ti
pÄ• dapaá¹…kajassa muduttalaá¹ƒ pÄ• dapaá¹…kajamuduttalaá¹ƒ, rÄ• jati dissatÄ«ti rÄ• jik
etenÄ• ti rÄ• jikÄ• . rÄ• jadhÄ• tu sobhane á¹‡iko. pÄ• dapaá¹…kaja muduttale jÄ• taá¹ƒ
aá¹-á¹-hasatacakkalakkhaá¹‡asaá¹…khÄ• taá¹ƒ rÄ• jikanti pÄ• dapaá¹…kajamuduttalarÄ• ji

taá¹ƒ pana aá¹-á¹-hasatapÄ• dacakkalakkhaá¹‡aá¹ƒ nÄ• mevaá¹ƒ veditabbaá¹ƒ. bhagavato
majjhe nÄ• bhi dissati. nÄ• bhipaá¹-icchinnÄ• vaá¹-á¹-alekhÄ• dissati. nÄ• bhimukhaparikk
panÄ• á¸·imukhaá¹ƒ dissati. arÄ• dissanti. aresu vaá¹-á¹-alekhÄ• dissanti. nemi dissati. ne
dissanti. idaá¹ƒ tÄ• va pÄ• á¸·iÄ• gatameva. sampahulavÄ• ro pana anÄ• gato, so evaá¹ƒ d
sirÄ«vaccho, nandiyÄ• vaá¹-á¹-aá¹ƒ, sovattiko, vaá¹-aá¹ƒsako, vaá¸• á¸• hamÄ• nakaá¹ƒ, m
bhaddapÄ«á¹-haá¹ƒ, aá¹…kusaá¹ƒ, tomaro, pÄ• sÄ• do, toraá¹‡aá¹ƒ, setacchattaá¹ƒ, khagg
morahatthako, vÄ• á¸·abÄ«jani, uá¹‡hÄ«saá¹ƒ, patto Ã±.0097, maá¹‡ikusumadÄ• maá¹ƒ, n
setuppalaá¹ƒ, padumaá¹ƒ, puá¹‡á¸• arikaá¹ƒ, puá¹‡á¹‡aghaá¹-o, puá¹‡á¹‡apÄ• ti, samuddo
himavÄ• , sineru, candimasÅ«riyÄ• , nakkhattÄ• ni, cattÄ• ro mahÄ• dÄ«pÄ• , dveparittadÄ
cakkavatti raÃ±Ã±o parisaá¹ƒ upÄ• dÄ• ya sabbo cakkalakkhaá¹‡asseva parivÄ• roti ettaka
__majjhimapaá¹‡á¹‡Ä• saá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanti veditabbaá¹ƒ.

__jinÄ• laá¹…kÄ• raá¹-Ä«kÄ• yaá¹ƒ_ pana ``heá¹-á¹-hÄ• pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ
dvÄ«su pÄ• datalesu dve cakkÄ• ni ekekasmiá¹ƒ sahassamattÄ• arÄ• yuttÄ• honti. nemiv
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. nÄ• bhi indanÄ«lamaá¹‡ivaá¹‡á¹‡Ä• . tasmiá¹ƒ majjhe ca nÄ• bh
ca vaá¹-á¹-alekhÄ• majjhe chiddaá¹ƒ cakkapariyante nemito bahiddhÄ• vaá¹-á¹-e. satti, sir
nandiyÄ• vaá¹-á¹-aá¹ƒ, sovattiko, vaá¹-aá¹ƒsakaá¹ƒ, vaá¸• á¸• hamÄ• nakaá¹ƒ, bhaddapÄ«á
pÄ• sÄ• daá¹ƒ, toraá¹‡aá¹ƒ, setacchattaá¹ƒ, khaggaá¹ƒ, tÄ• lavaá¹‡á¸• aá¹ƒ, mayÅ«rahatth
uá¹‡hÄ«saá¹ƒ, pattaá¹ƒ, maá¹‡i, sumanadÄ• maá¹ƒ, nÄ«luppalaá¹ƒ, rattuppalaá¹ƒ, rattapad
puá¹‡á¸• arikaá¹ƒ, puá¹‡á¹‡akalasaá¹ƒ, puá¹‡á¹‡apattaá¹ƒ, samuddo, cakkavÄ• á¸·apabbat

merupabbato, sÅ«riyamaá¹‡á¸• alaá¹ƒ, candamaá¹‡á¸• alaá¹ƒ, nakkhattaá¹ƒ, saparivÄ• rÄ•
saparivÄ• ro sattaratanasamaá¹…gÄ« cakkavatti, dakkhiá¹‡Ä• vaá¹-á¹-a setasaá¹…khaá¹ƒ,
suvaá¹‡á¹‡amacchayugaá¸·aá¹ƒ, cakkÄ• vudhaá¹ƒ, sattamahÄ• gaá¹…gÄ• , sattakulapabb
suvaá¹‡á¹‡a haá¹ƒsarÄ• jÄ• , saá¹ƒsumÄ• ro, dhajapaá¹-Ä• ko, suvaá¹‡á¹‡asivikÄ• , suvaá
kelÄ• sapabbato, sÄ«harÄ• jÄ• , byaggharÄ• jÄ• , valÄ• hakaassarÄ• jÄ• , uposathachadda
vÄ• sukÄ«nÄ• garÄ• jÄ• , haá¹ƒsarÄ• jÄ• , usabharÄ• jÄ• , erÄ• vaá¹‡a hatthirÄ• jÄ• , suva
catumukhasuvaá¹‡á¹‡anÄ• vÄ• , savacchakÄ• dhenu, kiá¹ƒpuriso, kinnarÄ«, karavÄ«ko, m
cakkavÄ• karÄ• jÄ• , jÄ«vaÃ±jÄ«vakarÄ• jÄ• cha devalokÄ• , soá¸·asa \Be 98/ brahmalokÄ
aggamaá¹…galalakkhaá¹‡Ä• pÄ• datale paÃ±Ã±Ä• yantÄ«â€™â€™ ti vuttaá¹ƒ. iminÄ• ca
pÄ• dacakkalakkhaá¹‡aá¹ƒ paripuá¹‡á¹‡aá¹ƒ veditabbanti.

tÄ«hi lokehÄ«ti sambandho. tÄ«hi kÄ• marÅ«pÄ• rÅ«pa lokehÄ«ti attho. tassa pana vacana
vuttoyeva. taá¹ƒ panetaá¹ƒ katvatthe karaá¹‡avacanaá¹ƒ. tassa pana padassa nirupameyyÄ
sambandho. __nirupameyyata_nti appameyyabhÄ• vaá¹ƒ. upamitabbanti upameyyaá¹ƒ. upa
á¹‡yo. upameyyassa bhÄ• vo upameyyataá¹ƒ. natthi upameyyataá¹ƒ assa rÄ• jikassÄ• ti nir
natthi upameyyaá¹ƒ etassa rÄ• jikassÄ• ti nirupameyyo, pÄ• dacakkalakkhaá¹‡arÄ• jiko lab
nirupameyyataá¹ƒ. taá¹ƒ pana padaá¹ƒ sampÄ• puá¹‡e evÄ• tipade kammaá¹ƒ. sampÄ• pu
gacchatievÄ• ti attho. kasmÄ• pana tÄ«hi lokehi pÄ• dapaá¹…kajamudutalehi nirupameyya
buddhato aÃ±Ã±assa kassaci devamanussassa pÄ• datalamajjhe pÄ• dacakkalakkhaá¹‡as
pÄ• dapaá¹…kajamudutale pÄ• ramipuÃ±Ã±Ä• nubhÄ• vena nibbattÄ• ni aá¹-á¹-hasatapÄ•
sampÄ• puá¹‡anti, na aÃ±Ã±esaá¹ƒ. tasmÄ• nirupameyyataá¹ƒ pÄ• puá¹‡Ä• tÄ«ti.

__sabbalokamahita_nti sabbalokena pÅ«jitaá¹ƒ. sabbena devamanussalokena mahitabbo p
mahito, nÄ• tho labbhati. taá¹ƒ. uppanne hi tathÄ• gate ye keci mahesakkhÄ• devamanuss
pageva aÃ±Ã±Ä• . tathÄ• hi brahmÄ• sahampati sinerumattena ratana dÄ• mena tathÄ• g
aÃ±Ã±epi devÄ• manussÄ• ca bimbisÄ• rakosalarÄ• jÄ• dayo nibbutampi bhagavantaá¹ƒ
channavutikoá¹-idhanaá¹ƒ vissajjetvÄ• asoka mahÄ• rÄ• jÄ• \Be 99/ sakalajambudÄ«pe ca
patiá¹-á¹-hÄ• peti. kÄ• kathÄ• pana aÃ±Ã±esaá¹ƒ pÅ«jÄ• ti vuttaá¹ƒ hoti.

__asama_nti sabbamanussadevabrahmehi asadisaá¹ƒ. appaá¹-ipuggalanti attho. natthi sam
asamo, nÄ• tho. so pana asÄ«tianubyaÃ±janapaá¹-imaá¹‡á¸• ita dvattiá¹ƒsa mahÄ• purisala
vicitrarÅ«pakÄ• yo. sabbÄ• kÄ• ra parisuddha sÄ«lakkhandhÄ• diguá¹‡aratanasamiddhadh
thÄ• mamahattaiddhimahatta yasamahatta paÃ±Ã±Ä• mahattÄ• naá¹ƒ paramukkaá¹ƒsa gat
samo sadiso nÄ• ma natthÄ«ti attho. taá¹ƒ asamaá¹ƒ. __ta_nti nÄ• thaá¹ƒ ahaá¹ƒ namÄ• m

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. yo nÄ• tho yo yÄ• diso sabbasattÄ• naá¹ƒ paá¹-
kehici avekallehi, nirÄ• kulehi Ä• kulavirahitehi, pÄ• dapaá¹…kaja muduttalarÄ• jikehi pÄ• d
saá¹‡hatale jÄ• tehi aá¹-á¹-hasatacakkalakkhaá¹‡arÄ• jikehi, tÄ«hi lokehi kattubhÅ«tehi, niru

appameyyabhÄ• vaá¹ƒ appamitabba bhÄ• vaá¹ƒ vÄ• , sampÄ• puá¹‡eeva sammÄ• gaccha
sabbalokena pÅ«jitaá¹ƒ, asamaá¹ƒ sabbamanussadevabrahmehi asadisaá¹ƒ taá¹ƒ nÄ• thaá

cuddasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

15__._ á¹• 21 buddhaá¹ƒ narÄ• narasamosaraá¹‡aá¹ƒ dhitattaá¹ƒ,

paÃ±Ã±Ä• padÄ«pajutiyÄ• vihatandhakÄ• raá¹ƒ.

atthÄ• bhikÄ• manaradevahitÄ• vahaá¹ƒ taá¹ƒ,

vandÄ• mi kÄ• ruá¹‡ikamaggamanantaÃ±Ä• á¹‡aá¹ƒ ||

<15> evaá¹ƒ \Be 100/ cuddasamagÄ• thÄ• ya nÄ• thaá¹ƒ natvÄ• idÄ• ni narÄ• narasa mos
guá¹‡ehi thomitvÄ• buddhaá¹ƒ vanditu kÄ• mo __buddhaá¹ƒ narÄ• narasamosaraá¹‡a_nty
tabhajajagaá¹‡ehi garudvayena ca racitattÄ• cuddasakkharehi yuttÄ• vasantatilakÄ• gÄ• t
sÄ• dhakaá¹ƒ panettha heá¹-á¹-hÄ• vuttameva.

tattha pana __narÄ• narasamosaraá¹‡a_nti ettha naraanarasamaá¹ƒ osaraá¹‡anti padavibl
samaá¹ƒ osaraá¹‡aá¹ƒ sannipatitaá¹-á¹-hÄ• nanti attho. narÄ• narasaddassa vacanattho he
samaá¹ƒ avasaranti sannipatanti etthÄ• ti samosaraá¹‡o, buddho. samaavapubba saradhÄ•
narÄ• narÄ• naá¹ƒ manussadevÄ• naá¹ƒ samosaraá¹‡o narÄ• narasamosaraá¹‡o, buddho.
phalakÄ• mÄ• naá¹ƒ sakuá¹‡a samÅ«hÄ• naá¹ƒ samosaraá¹‡aá¹ƒ hoti, evaá¹ƒ buddho loki
lokuttarasampattikÄ• mÄ• naá¹ƒ manussadevÄ• naá¹ƒ samosaraá¹‡o sannipatito paá¹-isara
narÄ• narasamosaraá¹‡anti thometi.

__dhitatta_nti samÄ• hitacittaá¹ƒ. ettha attasaddo attasammÄ• paá¹‡idhi cÄ• tiÄ• dÄ«su a
cittavÄ• cako daá¹-á¹-habbo. dhiyati á¹-hapiyati ettha etena vÄ• ekÄ• rammaá¹‡e sampayu
samÄ• dhi. dhÄ• dhÄ• tu patiá¹-á¹-hÄ• yaá¹ƒ ta. Ä• rammaá¹‡aá¹ƒ adati Ä• dadÄ• tÄ«ti atta
Ä• dÄ• ne ta. dhitaá¹ƒ samÄ• hitaá¹ƒ attaá¹ƒ cittaá¹ƒ yassÄ• ti dhitatto, buddho. taá¹ƒ dhitat

__paÃ±Ã±Ä• padÄ«pajutiyÄ• _ti arahattamaggaÃ±Ä• á¹‡asaá¹…khÄ• tapadÄ«pobhÄ• sen
paÃ±Ã±Ä• , arahattamagga Ã±Ä• á¹‡aá¹ƒ. yathÄ• sabhÄ• vaá¹ƒ sabbappakÄ• rehi catusac
attho. paÃ±Ã±Ä• va Ã±eyyÄ• varaá¹‡appahÄ• nato sabbapakÄ• rehi \Be 101/ dhammasabh
paÃ±Ã±Ä• padÄ«po. jotetÄ«ti juti, paÃ±Ã±Ä• padÄ«pobhÄ• so. judhÄ• tu dittiyanti. paÃ±Ã±
paÃ±Ã±Ä• padÄ«pajuti. atha vÄ• paÃ±Ã±Ä• padÄ«passa juti paÃ±Ã±Ä• padÄ«pajuti, ayaá
pacÄ• rena daá¹-á¹-habbo. tÄ• ya paÃ±Ã±Ä• padÄ«pajutiyÄ• .

__vihatandhakÄ• ra_nti hanitabbaavijjÄ• saá¹…khÄ• tamohatamaá¹ƒ. savÄ• sanakilesappa
vihato. vipubbahanadhÄ• tu hiá¹ƒsÄ• yaá¹ƒ ta. andhaá¹ƒ tamaá¹ƒ karotÄ«ti andhakÄ• ro, av
visayasabhÄ• vapaá¹-icchÄ• danato andhakÄ• rasarikkhakatÄ• ya moho andhakÄ• roti vuc
paÃ±Ã±Ä• cakkhuandhaá¹ƒ karotÄ«ti andhakÄ• ro, moho. andhasaddÅ«papada karadhÄ• t
soti vihatandhakÄ• ro, buddho. taá¹ƒ vihatandhakÄ• raá¹ƒ. yathÄ• hi loke padÄ«po attano j
hanati, evaá¹ƒ buddhassa arahattamaggapaÃ±Ã±Ä• pi avijjandhakÄ• raá¹ƒ hanatÄ«ti vuttÄ•
hÄ«nÅ«pamÄ• ti vuccati. paÃ±Ã±Ä• vato hi ekapallaá¹…kenapi nisinnassa dasasahassi lok
vuttaÃ±hetaá¹ƒ bhagavatÄ• ``cattÄ• rome bhikkhave pajjotÄ• . katame cattÄ• ro. candapajj
aggipajjoto, paÃ±Ã±Ä• pajjoto. ime kho bhikkhave cattÄ• ro pajjotÄ• . etadaggaá¹ƒ bhikkha
pajjotÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• pajjotoâ€™â€™ ti.

paÃ±Ã±Ä• padÄ«pajutiyÄ• vihatandhakÄ• ranti ettha pana paÃ±Ã±Ä• padÄ«pa jutiyÄ• tiim
arahattamaggaÃ±Ä• á¹‡aá¹ƒ mukhyena dasseti. taá¹ƒ dassanena pÄ• ramÄ«Ã±Ä• á¹‡aÃ±c
heá¹-á¹-himamaggaphala Ã±Ä• á¹‡aÃ±ca phalÅ«pacÄ• rena dÄ«peti. taddÄ«pakena avijjan
paá¹-hamakÄ• raá¹‡Å«pacÄ• rena pakÄ• seti. tappakÄ• sanena arahatta phalaÃ±Ä• á¹‡ala
dutiyakÄ• raá¹‡Å«pacÄ• rena vibhÄ• veti. taá¹ƒ vibhÄ• vanena \Be 102/
sabbaÃ±Ã±utaÃ±Ä• á¹‡Ä• disabbabuddhaguá¹‡alabhanaá¹ƒ tatiya kÄ• raá¹‡Å«pacÄ• rena

nanu ca sabbesampi khÄ«á¹‡Ä• savÄ• naá¹ƒ paÃ±Ã±Ä• padÄ«pajutiyÄ• vihatandhakÄ• ra
aÃ±Ã±asÄ• dhÄ• raá¹‡Ä• visesa guá¹‡ena buddhassa thomanÄ• katÄ• ti. savÄ• sanappah
anaÃ±Ã±asÄ• dhÄ• raá¹‡avisesatÄ• ya sambhavato. sabbesampi hi khÄ«á¹‡Ä• savÄ• naá¹
vihatandhakÄ• ratte ariyasÄ• vakapaccekabuddhÄ• naá¹ƒ savÄ• sanÄ• ya kilesappahÄ• na
sammÄ• sambuddhÄ• naá¹ƒyeva savÄ• sanappahÄ• nena kilesappahÄ• nassa viseso vijja
avijjandhakÄ• rappahÄ• nena bhagavantaá¹ƒyeva paÃ±Ã±Ä• padÄ«pajutiyÄ• vihatandhak

__atthÄ• bhikÄ• ma_nti sattalokassa lokiyalokuttara saá¹…khÄ• taá¹ƒ payojanaá¹ƒ ativiya i
kÄ• raá¹‡Ä• nurÅ«paá¹ƒ asati bhavatÄ«ti atthaá¹ƒ, phalaá¹ƒ. asadhÄ• tu bhuvimhi tha. taá¹
icchatÄ«ti atthÄ• bhikÄ• mo, buddho. atthasaddÅ«papada abhipubbakamudhÄ• tu icchÄ• y
atthÄ• bhikÄ• maá¹ƒ. __naradevahitÄ• vaha_nti manussadevÄ• naá¹ƒ hitaá¹ƒ dhÄ• rakaá¹ƒ
manusso. atha vÄ• nariyati sakena kammena niyyatÄ«ti naro, manusso. naradhÄ• tu nayan
niyyati lokoâ€™â€™ ti. kÄ• maguá¹‡a jhÄ• nÄ• bhiÃ±Ã±acittissariyÄ• dÄ«hi dibbanti kÄ«á¸
viharantÄ«ti devÄ• , divudhÄ• tu kÄ«á¸·Ä• dÄ«su á¹‡a. narÄ• ca devÄ• ca naradevÄ• . hin
hitaá¹ƒ, phalaá¹ƒ. hidhÄ• tu vaá¸• á¸• hane ta. naradevÄ• naá¹ƒ hitaá¹ƒ naradevahitaá¹ƒ, ta
naradevahitÄ• vaho, buddho. naradevahitasaddÅ«papadaÄ• pubba vahadhÄ• tu haraá¹‡e a
sabbadevamanussÄ• naá¹ƒ lokiyalokuttarasampattiatthaá¹ƒ dhammadesanÄ• ya dhÄ• retÄ
naradevahitÄ• vahaá¹ƒ. __kÄ• ruá¹‡ikamaggamananta Ã±Ä• á¹‡a_nti \Be 103/ ettha kÄ• ru
anantaÃ±Ä• á¹‡antipadacchedo. tattha kÄ• ruá¹‡ikanti sabbasattesu mahÄ• karuá¹‡Ä• ya y
mahÄ• karuá¹‡avantaá¹ƒ vÄ• . kiratÄ«ti karuá¹‡Ä• . kiradhÄ• tu apanayane uá¹‡apaccayo.

apanetÄ«ti attho.

atha vÄ• kinÄ• tÄ«ti karuá¹‡Ä• . kidhÄ• tu hiá¹ƒsÄ• yaá¹ƒ ruá¹‡apaccayo. paradukkhe sati
vibÄ• dhatÄ«ti attho. paradukkhe sati sÄ• dhÅ«naá¹ƒ hadayakampanaá¹ƒ karotÄ«ti vÄ• ka
uá¹‡apaccayo. atha vÄ• kaá¹ƒ vuccati sukhaá¹ƒ, taá¹ƒ rundhatÄ«ti karuá¹‡Ä• . kaá¹ƒsaddÅ
Ä• varaá¹‡e yupaccayo. esÄ• hi paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• . attasukh
kÄ• ruá¹‡ikÄ• naá¹ƒ sukhaá¹ƒ rundhati vibÄ• dhatÄ«ti attho. karuá¹‡Ä• ya mahÄ• karuá¹‡Ä
karuá¹‡Ä• assa atthÄ«ti vÄ• kÄ• ruá¹‡iko, buddho. taá¹ƒ kÄ• ruá¹‡itaá¹ƒ. __agga_nti jÄ• ti
guá¹‡amahattabhÄ• vena sabbasattuttamaá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ ajati gacchatÄ«ti aggo
gatiyaá¹ƒ a. jassa go. buddho hi asambhinnakhattiyavaá¹ƒse jÄ• tattÄ• jÄ• tivasena ca pÅ«
puÃ±Ã±avasena ca aparimitanirupamasÄ«lÄ• di guá¹‡avisesena samannÄ• gatattÄ• guá¹‡
sabbasattuttamabhÄ• vaá¹ƒ gacchatÄ«ti aggo. nibbÄ• naá¹ƒ ajati gacchatÄ«ti vÄ• aggo. at
kileseti aggo, buddho. ajadhÄ• tu khepane a. taá¹ƒ aggaá¹ƒ. __anantaÃ±Ä• á¹‡a_nti gaá¹‡a
sabhÄ• vavasena ca visayavasena ca antavirahitaÃ±Ä• á¹‡aá¹ƒ. kenaci puggalena Ã±Ä• á¹
aparicchinnaá¹ƒ, sabbaÃ±Ã±utaÃ±Ä• á¹‡avantaá¹ƒ vÄ• . natthi antaá¹ƒ yassÄ• ti anantaá¹ƒ
sabbaÃ±eyyadhammaá¹ƒ jÄ• nÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. ananta
anantaÃ±Ä• á¹‡o, buddho. buddhassa hi Ã±Ä• á¹‡aá¹ƒ koci manusso vÄ• devo vÄ• brahm
paricchindituá¹ƒ na sakkoti, tasmÄ• anantaá¹ƒ aparimÄ• á¹‡aá¹ƒ hotÄ«ti vuttaá¹ƒ hoti.

vuttaÃ±hetaá¹ƒ \Be 104/ __sÄ• riputtattheraapadÄ• ne_ ---

``sakkÄ• samudde udakaá¹ƒ, pametuá¹ƒ aá¸·hakena vÄ• .

natveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametaveâ€™â€™ ti ||

kÄ• ruá¹‡ikamaggamanantaÃ±Ä• á¹‡anti ettha ca karuá¹‡aggahaá¹‡ena sammÄ• sambodh
mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ s
dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• ro kappasatasahassÄ• dhikÄ• ni cattÄ• ri asa
pÄ• ramiyo pÅ«retvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ adhigatoti karuá¹‡Ä• sammÄ• sa
etena bhagavato aparimitanirupamasÄ«lÄ• diguá¹‡asamaá¹…gÄ«tÄ• ya aparimÄ• á¹‡Ä• su
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ uttamabhÄ• vaá¹ƒ dasseti. anantaÃ±Ä• á¹‡antietena sa
sabbaÃ±Ã±utaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi aggamaggaÃ±Ä• á¹‡aá¹ƒ, aggamaggaÃ±Ä•
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ sammÄ• sambodhÄ«ti vuccati. tassa ca sÄ• matthiyena catupa
catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni ca chaabhiÃ±Ã±Ä• aá¹-á
Ã±Ä• á¹‡Ä• ni dasabalaÃ±Ä• á¹‡Ä• ni soá¸·asaÃ±Ä• á¹‡acariyÄ• ca catucattÄ• rÄ«saÃ±Ä•
sattasattatiÃ±Ä• á¹‡avatthÅ«ni cÄ• ti evamÄ• dÄ«naá¹ƒ anekesaá¹ƒ paÃ±Ã±Ä• pabhedÄ• n
dassetÄ«ti. taá¹ƒ buddhaá¹ƒ ahaá¹ƒ vippasannena cetasÄ• vandÄ• mÄ«ti sambandhoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. narÄ• narasamosaraá¹‡aá¹ƒ manussadevÄ• na
sannipatitaá¹-á¹-hÄ• naá¹ƒ, dhitattaá¹ƒ samÄ• hitacittaá¹ƒ, paÃ±Ã±Ä• padÄ«pajutiyÄ•
arahattamaggaÃ±Ä• á¹‡asaá¹…khÄ• ta padÄ«pobhÄ• sena karaá¹‡abhÅ«tena vihatandhak
avijjÄ• saá¹…khÄ• tamohatamaá¹ƒ, atthÄ• bhikÄ• maá¹ƒ sattalokassa lokiyalokuttarasaá¹…
icchantaá¹ƒ, naradevahitÄ• vahaá¹ƒ manussadevÄ• naá¹ƒ hitaá¹ƒ dhÄ• rakaá¹ƒ, kÄ• ruá¹‡i
mahÄ• karuá¹‡Ä• ya yuttaá¹ƒ mahÄ• karuá¹‡avantaá¹ƒ vÄ• , aggaá¹ƒ jÄ• tipuÃ±Ã±aguá¹‡a
sabbasattuttamaá¹ƒ, ananta Ã±Ä• á¹‡aá¹ƒ gaá¹‡avasena ca sabhÄ• vavasena ca visayavas
antavirahitaÃ±Ä• á¹‡aá¹ƒ, anantaá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡avantaá¹ƒ vÄ• taá¹ƒ buddhaá
cetasÄ• vandÄ• mÄ«ti.

pannarasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

16__._ á¹• 21 akhilaguá¹‡anidhÄ• no yo munindopagantvÄ• ,

vanamisipatanavhaá¹ƒ saÃ±Ã±atÄ• naá¹ƒ niketaá¹ƒ.

tahimakusalachedaá¹ƒ dhammacakkaá¹ƒ pavatto,

tamatulamabhikantaá¹ƒ vandaneyyaá¹ƒ namÄ• mi ||

<16> evaá¹ƒ pannarasamagÄ• thÄ• ya buddhaá¹ƒ vanditvÄ• idÄ• ni isipatana migadÄ• ye
dhammacakkapavattanÄ• diguá¹‡ehi thomitvÄ• munindaá¹ƒ vanditu kÄ• mo __akhilaguá¹‡
ayaá¹ƒ pana nanamayayagaá¹‡ehi racitattÄ• pannarasakkharehi yuttÄ• mÄ• linÄ« gÄ• thÄ
vuttaÃ±hi __vuttodaye_ ``nanamayayayutÄ• yaá¹ƒ mÄ• linÄ«bhogisÄ«hÄ«â€™â€™ ti. tass
bhogisÄ«hi aá¹-á¹-hasattayatÄ«hi yuttÄ• ca nanamayayayutÄ• nanagaá¹‡amagaá¹‡a yaya
siyuá¹ƒ, ayaá¹ƒ gÄ• thÄ• mÄ• linÄ«gÄ• thÄ• nÄ• mÄ• ti. ettha ca bhogisÄ«hÄ«ti bhogaisÄ
aá¹-á¹-hasaá¹…khyÄ• vÄ• cako. isisaddo sattasaá¹…khyÄ• vÄ• cakoti daá¹-á¹-habbo.

tattha __akhilaguá¹‡anidhÄ• no_ti sabbalokiyalokuttara saá¹…khÄ• tÄ• naá¹ƒ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• diguá¹‡asamÅ«hÄ• naá¹ƒ patiá¹-á¹-hÄ• no. ettha ca akhilasaddo
attho. vuttaÃ±hi __madhuá¹-Ä«kÄ• yaá¹ƒ_ ``khilasaddo hettha avasesavÄ• cakoâ€™â€™ ti
atha vÄ• na khÄ«yatÄ«ti akhilaá¹ƒ \Be 106/, sabbaá¹ƒ. napubbakhidhÄ• tu khaye lo. guá¹‡a
heá¹-á¹-hÄ• vuttoyeva. akhilÄ• ni sabbÄ• ni guá¹‡Ä• ni akhilaguá¹‡Ä• ni, tesaá¹ƒ nidhÄ• ti
akhilaguá¹‡anidhÄ• no, munindo labbhati. __yo_ti yo yÄ• diso. __munindopagantvÄ• _ti ettl
padacchedo. __munindo_ti agÄ• riyamuni, anagÄ• riyamuni, sekkhamuni, asekkhamuni, pa
paÃ±cannaá¹ƒ munÄ«naá¹ƒ indo issaroti attho. tassa pana vacanattho heá¹-á¹-hÄ• vuttoye
yo munindo saÃ±Ã±atÄ• naá¹ƒ niketaá¹ƒ isipatanaavhaá¹ƒ vanaá¹ƒ upagantvÄ• tahiá¹ƒ aku
dhammacakkaá¹ƒ pavattoti sambandho.

__vanamisipatanavha_nti vanaá¹ƒ isipatanaavhanti padacchedo. ettha vananti migadÄ• ya
vivekakÄ• mehi vanitabbaá¹ƒ sambhajitabbaá¹ƒ etthÄ• ti vananti vuccati. vanadhÄ• tu samb
isipatanavhanti isipatananÄ• mikaá¹ƒ isÄ«naá¹ƒ patanaá¹-á¹-hÄ• nattÄ• isipatananti vohari
sÄ«lakkhandhÄ• dike esanti gavesantÄ«ti isi, paccekabuddhÄ• dayo. isadhÄ• tu gavesane
sannipatanti etthÄ• ti isipatanaá¹ƒ, vanaá¹ƒ. isisaddÅ«papadapatadhÄ• tu gatiyaá¹ƒ yu. atha
patanaá¹ƒ isipatanaá¹ƒ, vanaá¹ƒ. avhetabbaá¹ƒ voharitabbanti avhaá¹ƒ. Ä• pubbavhedhÄ•
saá¹ƒyogaparattÄ• Ä• kÄ• rassa rassÄ• deso. isipatananti avhetabbanti isipatanavhaá¹ƒ, v
__saÃ±Ã±atÄ• na_nti kÄ• yavacÄ«manosaá¹ƒyamantÄ• naá¹ƒ sÄ• dhÅ«naá¹ƒ. saá¹ƒyama
paccekabuddhÄ• dayo sÄ• dhÅ«. saá¹ƒpubbayamudhÄ• tu uparame ta. tesaá¹ƒ saÃ±Ã±atÄ
vasanaá¹-á¹-hÄ• naá¹ƒ, rammaá¹‡aá¹-á¹-hÄ• naá¹ƒ vÄ• . nikitati nivasati rammati vÄ• etthÄ
nipubba kitadhÄ• tu nivÄ• se á¹‡a. __upagantvÄ• _ti gamitvÄ• . __tahi_nti tasmiá¹ƒ isipatan
__akusalacheda_nti akusalassa samucchedaá¹ƒ. akusalaá¹ƒ chindati samucchindati \Be 10
akusalachedaá¹ƒ, dhammacakka pavattanasuttaá¹ƒ. akusalasaddÅ«papadachididhÄ• tu dv

__dhammacakka_nti dhammacakkapavattanasuttaá¹ƒ. ettha hi cakkasaddo sampattiyaá¹ƒ,
iriyÄ• pathe, dÄ• ne, ratana dhammakhuracakkÄ• dÄ«su ca dissati. cattÄ• rimÄ• ni bhikkha
samannÄ• gatÄ• naá¹ƒ devamanussÄ• nantiÄ• dÄ«su hi sampattiyaá¹ƒ dissati. pÄ• datales
lakkhaá¹‡e. cakkaá¹ƒva vahato padanti ettha rathaá¹…ge. catucakkaá¹ƒ navadvÄ• ranti etth
bhuÃ±ja mÄ• ca pamÄ• do cakkaá¹ƒ vattaya sabbapÄ• á¹‡Ä«nanti ettha dÄ• ne. dibbacakk
ettha ratanacakke. mayÄ• pavattitaá¹ƒ cakkanti ettha dhammacakke. icchÄ• hatassa posas
matthaketi ettha khuracakke. khurapariyantena cakkenÄ• ti ettha paharaá¹‡acakke. asanivic
asanimaá¹‡á¸• ale. idha panÄ• yaá¹ƒ dhammacakke daá¹-á¹-habbo. taÃ±hi satipaá¹-á¹-hÄ•
pavattetÄ«ti dhammacakkanti vuccati. ariyasaccÄ• didhammaá¹ƒ vÄ• cakketi pavattetÄ«ti d
dhammato anapetattÄ• dhammaÃ±ca taá¹ƒ Ä• á¹‡Ä• cakkaÃ±cÄ• ti dhammacakkaá¹ƒ. dha
dhammacakkaá¹ƒ, tena vuttaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ ``dhammacakkanti kenaá¹-á¹-h
dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaá¹ƒ, cakkaÃ±ca pavatteti dhammaÃ±cÄ
pavattetÄ«ti dhammacakkaá¹ƒ, dhammacariyÄ• ya pavattetÄ«ti dhammacakkaá¹ƒ, dhamme
dhammacakkaâ€™â€™ ntiÄ• di. api ca dhammacakkanti paá¹-ivedhaÃ±Ä• á¹‡ampi desanÄ
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ nÄ• ma yena Ã±Ä• á¹‡ena bodhipallaá¹…ke nisinno cattÄ• ri sacc
saá¹-á¹-hinayasahassehi paá¹-ivijjhi. desanÄ• Ã±Ä• á¹‡aá¹ƒ nÄ• ma yena Ã±Ä• á¹‡ena tipa
dvÄ• dasÄ• kÄ• raá¹ƒ dhammacakkaá¹ƒ pavattesi. ubhayampetaá¹ƒ dasabalassa ure jÄ• ta
dhammadesanÄ• Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. suttaá¹ƒ pana á¹-hÄ• nÅ«pacÄ• rena dhamm
paÃ±cavaggiyÄ• naá¹ƒ \Be 108/ bhikkhÅ«naá¹ƒ dveme bhikkhave antÄ• pabbajitena na se

__tamatulamabhikanta_nti taá¹ƒ atulaá¹ƒ abhikantanti padacchedo. ettha tanti munindaá¹ƒ.
guá¹‡ehi kenaci asadisaá¹ƒ. natthi tulo sadiso puggalo etassÄ• ti atulo, munindo. tassa hi ap
dhÄ• tÅ«su sÄ«lÄ• dÄ«hi guá¹‡ehi sadiso puggalo natthi. asadisehi buddhehi samoti attho.

sabbadevamanussehi ativiya kantaá¹ƒ kamanÄ«yaá¹ƒ sarÄ«ravaá¹‡á¹‡avantaá¹ƒ. atirekaá¹
tusitabbasarÄ«ravaá¹‡á¹‡asampannaá¹ƒ vÄ• . abhikkantavaá¹‡á¹‡anti hi vattabbe chandÄ•
kakÄ• ralopaÃ±ca vaá¹‡á¹‡apadalopaá¹ƒ katvÄ• vuttasandhivasena abhikantanti vuttaá¹ƒ.
vÄ• . munindassa pana sarÄ«ravaá¹‡á¹‡aá¹ƒ sabbadevamanussehi ativiya atirekaá¹ƒ vÄ•
abhikantanti vuccati. abhipubbakamudhÄ• tu icchÄ• kantÄ«su ta. abhikantaá¹ƒ vaá¹‡á¹‡aá¹
yassa soti abhikanto, munindo. tassa hi dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi ca asÄ«tyÄ•
ca chabbaá¹‡á¹‡araá¹ƒsÄ«hi ca suvaá¹‡á¹‡avaá¹‡á¹‡ena ca samannÄ• gatattÄ• sarÄ«ras
sabbadevamanussehi ativiya kamanÄ«yo tuá¹-á¹-ho sarÄ«ravaá¹‡á¹‡o atthÄ«ti abhikantant
abhikantaá¹ƒ. __vandaneyya_nti devamanussÄ• naá¹ƒ vandanÄ• rahaá¹ƒ. tehi vanditabbaá
vÄ• vandanaá¹ƒ. bhÄ• vasÄ• dhanoyaá¹ƒ. vandadhÄ• tu vadidhÄ• tu vÄ• abhivÄ• danathu
vandaneyyo, munindo. vandapadaá¹ƒ arahatitaddhite á¹‡eyyo.

atha vÄ• devamanussehi vanditabbaá¹ƒ thomitabbanti vÄ• vandaneyyo, munindo. so hi Ä
guá¹‡ehi samannÄ• gatattÄ• sabbadevamanussÄ• naá¹ƒ vandanÄ• raho tehi vÄ• vanditab
Ä• diguá¹‡aá¹ƒ nÄ• ma karuá¹‡Ä• nidÄ• naá¹ƒ \Be 109/ sÄ«laá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• divira
nÄ• ma samÄ• dhi jhÄ• nattayayogato. pariyosÄ• naguá¹‡aá¹ƒ nÄ• ma paÃ±Ã±Ä• tato utta
visesena bhagavato vandaneyyanti thometi. ahaá¹ƒ tÄ«hi dvÄ• rehi namÄ• mi vandÄ• mÄ«

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. akhilanidhÄ• no sabba lokiyalokuttarasaá¹…khÄ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• diguá¹‡a samÅ«hÄ• naá¹ƒ patiá¹-á¹-hÄ• no yo yÄ• diso munindo
issaro bhagavÄ• , saÃ±Ã±atÄ• naá¹ƒ kÄ• yavacÄ«manosaá¹ƒya mantÄ• naá¹ƒ sÄ• dhÅ«na
vasanaá¹-á¹-hÄ• naá¹ƒ rammaá¹‡aá¹-á¹-hÄ• naá¹ƒ vÄ• , isipatanavhaá¹ƒ isipatananÄ• mika
voharitabbaá¹ƒ vÄ• , vanaá¹ƒ migadÄ• yavanaá¹ƒ, upagantvÄ• gamitvÄ• tahiá¹ƒ tasmiá¹ƒ
vane, akusalassa samucchedaá¹ƒ, dhammacakkaá¹ƒ dhammacakkappavattanasuttaá¹ƒ, pa
bhikkhÅ«naá¹ƒ adesayi, atulaá¹ƒ sÄ«lÄ• dÄ«hi guá¹‡ehi kenaci asadisaá¹ƒ, abhikantaá¹ƒ sa
ativiya kantaá¹ƒ kamanÄ«yaá¹ƒ tuá¹-á¹-hi sarÄ«ravaá¹‡á¹‡avantaá¹ƒ, vandaneyyaá¹ƒ deva
vandanÄ• rahaá¹ƒ tehi vÄ• vanditabbaá¹ƒ, taá¹ƒ munindaá¹ƒ ahaá¹ƒ tÄ«hi dvÄ• rehi namÄ

soá¸·asamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

17__._ á¹• 21 suciparivÄ• ritaá¹ƒ surucirappabhÄ• hi rattaá¹ƒ,

sirivisarÄ• layaá¹ƒ gupitamindriyehupetaá¹ƒ.

ravisasimaá¹‡á¸• alappabhutilakkhaá¹‡opacittaá¹ƒ,

suranarapÅ«jitaá¹ƒ sugatamÄ• daraá¹ƒ namÄ• mi ||

<17> evaá¹ƒ soá¸·asamagÄ• thÄ• ya munindaá¹ƒ vanditvÄ• idÄ• ni suciparivÄ• ritantyÄ• c
thomitvÄ• vanditukÄ• mo __suciparivÄ• rita_ntyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana na jabha
racitattÄ• soá¸·asakkharehi yuttÄ• vÄ• á¹‡inÄ«gÄ• thÄ• ti \Be 110/ daá¹-á¹-habbÄ• . vuttaÃ
``najabhajarÄ• yadÄ• bhavati vÄ• á¹‡inÄ« gayuttÄ• â€™â€™ ti. tassattho. yassaá¹ƒ paá¹-
nagaá¹‡a jagaá¹‡a bhagaá¹‡a jagaá¹‡a ragaá¹‡Ä• yadÄ• gayuttÄ• pÄ• dantagarunÄ• sa
vuttÄ• vÄ• á¹‡inÄ« vÄ• á¹‡inÄ«gÄ• thÄ• nÄ• ma bhavatÄ«ti.

tattha __suciparivÄ• rita_nti rÄ• gÄ• dimalavisuddhÄ• hi ariyasÄ• vakÄ• diparisÄ• hi parikk
kilesamalavisuddhaá¹ƒ parikkhÄ• ravantaá¹ƒ vÄ• . rÄ• gÄ• dimalehi sucati sujjhatÄ«ti suci,
soceyye i. parisamantato ariyabhikkhuÄ• dÄ«hi deva manussehi vÄ• riyati parikkhariyatÄ«ti
paripubbavaradhÄ• tu Ä• varaá¹‡e parikkhÄ• re vÄ• á¹‡a. sucÄ«hi parisÄ• hi parivÄ• rito s
tatiya tappurisasamÄ• soyaá¹ƒ. bhagavato hi sadÄ• rÄ• gÄ• dimala visuddhehi ariyabhikkh
aá¹-á¹-hahi parisÄ• hi vÄ• parivÄ• rito hotÄ«ti adhippÄ• yo. atha vÄ• suciparisuddhaá¹ƒ pa
suciparivÄ• rito, sugato. __surucirappabhÄ• hÄ«_ti suá¹-á¹-hu kantitasarÄ«ranikkhanta byÄ
karaá¹‡abhÅ«tehi suá¹-á¹-hu ruciyati kamiyati tusiyatÄ«ti surucirÄ• , raá¹ƒsi. supubba rucad
pakÄ• rena bhÄ• ti dibbatÄ«ti pabhÄ• , raá¹ƒsi. papubba bhÄ• dhÄ• tu dibbane kvi. surucirÄ
surucirappabhÄ• , tÄ• hi surucirappabhÄ• hi. __ratta_nti niccaá¹ƒ raÃ±jitabbakÄ• yaá¹ƒ. raÃ
kÄ• yo. ranjadhÄ• tu rÄ• ge ta. ratto kÄ• yo yassa soti ratto, sugato. uttarapadalopasamÄ•
rÅ«paá¹ƒ viya, taá¹ƒ rattaá¹ƒ. bhagavato hi sarÄ«rato niccaá¹ƒ nikkhantehi byÄ• mamattara
rÅ«pakÄ• yo atthÄ«ti vuttaá¹ƒ hoti.

__sirivisarÄ• laya_nti paÃ±Ã±Ä• puÃ±Ã±asaá¹…khÄ• talakkhisamÅ«hÄ• naá¹ƒ patiá¹-á¹-hÅ
paÃ±Ã±Ä• puÃ±Ã±Ä• nametaá¹ƒ adhivacanaá¹ƒ. atha vÄ• puÃ±Ã±anibbattÄ• \Be 111/ sa
katapuÃ±Ã±e siyati nissayati, katapuÃ±Ã±ehi vÄ• siyati nissiyatÄ«ti sirÄ«ti vuccati, paÃ±Ã±
issariyaá¹ƒ vÄ• . sarÄ«rasobhaggÄ• di sampatti vÄ• labbhati. vuttaÃ±hi __vimÄ• navatthua
``sirÄ«ti buddhipuÃ±Ã±Ä• naá¹ƒ adhivacananti ca. sirÄ«ti issariyanti ca sirÄ«ti rÅ«pakÄ• ya
ca. sidhÄ• tu sevÄ• yaá¹ƒ, rapaccayo ca, itthiliá¹…gajotakaÄ«paccayo ca. sirÄ«ti hi dÄ«gha
gÄ• thÄ• bandhattÄ• chandÄ• nurakkhaá¹‡atthaá¹ƒ rassavasena vuttaá¹ƒ. visarÄ• layanti v
visaroti samÅ«ho. visanti pavisanti avayavÄ• yasmiá¹ƒ samÅ«heti visaro, samÅ«ho. visadh
arapaccayo. atha vÄ• visaranti samosaranti avayavÄ• yasminti visaro. vipubba saradhÄ• t
potthakesu pana visayÄ• la yanti yakÄ• rena pÄ• á¹-ho dissati. na so yujjati. kasmÄ• , visara
samÅ«havÄ• cakattÄ• . vuttaÃ±hi __abhidhÄ• nappa dÄ«pikÄ• yaá¹ƒ_ ---

``samÅ«ho gaá¹‡asaá¹…ghÄ• tÄ• ,

samudÄ• yo ca saÃ±cayo.

sandoho nivaho ogho,

visaro nikaro cayoâ€™â€™ tyÄ• di ||

Ä• layanti patiá¹-á¹-hÄ• naá¹ƒ. Ä• layanti patiá¹-á¹-hanti etthÄ• ti Ä• layo, sugato. Ä• pubba
á¹‡a. sirÄ«naá¹ƒ paÃ±Ã±Ä• saá¹…khÄ• talakkhÄ«naá¹ƒ visaro samÅ«ho sirÄ«visaro, tesaá
sugato. taá¹ƒ sirivisarÄ• layaá¹ƒ. __gupitamindriyehupeta_nti gopitabbehi saá¹ƒvaritabbehi
indriyehi upetaá¹ƒ samupetaá¹ƒ samannÄ• gataá¹ƒ. gupiyanti rakkhiyantÄ«ti gupitÄ• ni. gup
idanti sahajÄ• tadhamme issariyaá¹ƒ karontÄ«ti indriyÄ• ni. ididhÄ• tu paramissariye iyo. gu
gupitamindriyÄ• ni \Be 112/, cakkhÄ• diindriyÄ• ni labbhanti. tehi. upeti sampajjatÄ«ti upeto,
idhÄ• tu gatiyaá¹ƒ ta, taá¹ƒ upetaá¹ƒ. kiÃ±cÄ• pi buddhato aÃ±Ã±ehi ariyasÄ• vakÄ• dÄ«hi
cakkhÄ• diindriyÄ• ni rakkhitÄ• ni. buddhoyeva pana bodhipallaá¹…ke saha vÄ• sanÄ• ya s
arahattamaggena viddhaá¹ƒsitattÄ• visiá¹-á¹-hena cakkhÄ• di indriyaá¹ƒ rakkhito hotÄ«ti ta
gupitamindriyehupetanti thometi.

__ravisasimaá¹‡á¸• alappabhutilakkhaá¹‡opacitta_nti sÅ«riyamaá¹‡á¸• ala candamaá¹‡á¸•
pÄ• dacakkalakkhaá¹‡ehi abhivicitrapÄ• daá¹ƒ. upasaddo cettha bhusaá¹-á¹-havÄ• cako. ab
sÅ«riyamaá¹‡á¸• ala candamaá¹‡á¸• alÄ• diá¹ƒ pÄ• dacakkalakkhaá¹‡avantaá¹ƒ vÄ• . ettha
ravati sÄ«ghaá¹ƒ gacchatÄ«ti ravÄ«ti vuccati. rudhÄ• tu gatiyaá¹ƒ á¹‡i. vuttaÃ±hi
__pÄ• theyyaá¹-á¹-hakathÄ• yaá¹ƒ_ ``cando ujukaá¹ƒ saá¹‡ikaá¹ƒ gacchati, sÅ«riyassa pan
sÄ«ghaâ€™â€™ nti. á¹‡vÄ• di __moggallÄ• ne_ pana ``rusadde i. o avÄ• deso. ravati gajja
ti vuttaá¹ƒ. __abhidhÄ• na á¹-Ä«kÄ• yaÃ±ca_ ``ravanti etena sattÄ• pabhÄ• vitattÄ• ti ravÄ
sasÄ«ti cando. so hi sasati tiá¹‡ena pÄ• á¹‡ati jÄ«vatÄ«ti saso, sasapaá¹‡á¸• ito. sasadhÄ•
sasarÅ«palakkhaá¹‡amettha atthÄ«ti sasÄ«ti vuccati. atÄ«te hi sasarÄ• jÄ• brÄ• hmaá¹‡av
yÄ• cakassa sakkaraÃ±Ã±o aá¹…gÄ• rarÄ• simhi laá¹…ghitvÄ• jÄ«vitaá¹ƒ pariccajitvÄ• kÄ
sakko rÄ• jÄ• tassa sasapaá¹‡á¸• itassa jÄ«vitapariccajitassa jÄ«vitadÄ• naguá¹‡o sakalak
hotÅ«ti pabbataá¹ƒ pÄ«á¸·etvÄ• pabbatarasaá¹ƒ Ä• dÄ• ya candamaá¹‡á¸• ale sasarÅ«pal
á¹-hapesi. tasmÄ• cando sasÄ«ti lokehi vohariyati. tassa pana vitthÄ• ro sasapaá¹‡á¸• itajÄ
gahetabbo.

atha \Be 113/ vÄ• sasati hiá¹ƒsati uá¹‡haguá¹‡anti sasÄ«ti vuccati. sasudhÄ• tu hiá¹ƒsÄ• y
maá¹‡á¸• iyati vibhÅ«siyati paricchedakaraá¹‡avasenÄ• ti maá¹‡á¸• alaá¹ƒ. maá¹‡á¸• adhÄ
vibhÅ«sane alo. atha vÄ• maá¹‡á¸• aá¹ƒ vibhÅ«sanaá¹ƒ parisamantato lÄ• ti gaá¹‡hÄ• tÄ«
maá¹‡á¸• asaddÅ«papada lÄ• dhÄ• tu gahaá¹‡e kvi. ravino maá¹‡á¸• alaá¹ƒ ravimaá¹‡á¸• a
sasimaá¹‡á¸• alaá¹ƒ, ravimaá¹‡á¸• alaÃ±ca sasimaá¹‡á¸• alaÃ±ca ravisasimaá¹‡á¸• alaá¹ƒ,
ravisaddepi yojetabbo. maá¹‡á¸• alasaddassa dvandapadato suyyamÄ• nattÄ• . __pabhutÄ
Ä• dyatthavÄ• cako abyayanipÄ• to. ravisasimaá¹‡á¸• alaá¹ƒ pabhutiÄ• di yassÄ• ti ravisas
pÄ• dacakkalakkhaá¹‡aá¹ƒ labbhati. lakkhiyati lakkhitabbaá¹ƒ etenÄ• ti lakkhaá¹‡aá¹ƒ, pÄ•
vattacakkalakkhaá¹‡aá¹ƒ, ravisasimaá¹‡á¸• alappabhuti ca taá¹ƒ lakkhaá¹‡aÃ±cÄ• ti

ravisasimaá¹‡á¸• alappabhutilakkhaá¹‡aá¹ƒ, tena upacittaá¹ƒ ativicitraá¹ƒ pÄ• daá¹ƒ yassa
ravisasimaá¹‡á¸• alappabhutilakkhaá¹‡opa citto, sugato. atha vÄ• upacittaá¹ƒ ativicitraá¹ƒ
maá¹‡á¸• alappabhutilakkhaá¹‡aá¹ƒ pÄ• dacakkalakkhaá¹‡aá¹ƒ assÄ• ti tathÄ• , sugato. taá

__suranarapÅ«jita_nti devamanussehi pÅ«jitabbaá¹ƒ. suranti issariya kÄ«á¸·Ä• dÄ«hi dibba
suradhÄ• tu dibbane a. atha vÄ• surati isati devissariyaá¹ƒ pÄ• puá¹‡Ä• ti virocati cÄ• ti su
suradhÄ• tu issariyadittÄ«su a. sundarÄ• rÄ• vÄ• cÄ• etesanti vÄ• surÄ• , devÄ• . khandh
vÄ• naranti niyantÄ«ti narÄ• , manussÄ• . naradhÄ• tu nayane a. surÄ• ca narÄ• ca suran
suranara pÅ«jito, sugato. taá¹ƒ. __sugata_nti buddhaá¹ƒ. so hi sobhanaá¹ƒ gataá¹ƒ gamana
vuccati. bhagavato hi veneyyajanÅ«pasaá¹…kamanaá¹ƒ ekantena tesaá¹ƒ hitasukhanipphÄ
lakkhaá¹‡Ä• nubyaÃ±janappaá¹-i maá¹‡á¸• itarÅ«pakÄ• yatÄ• ya \Be 114/
dutavilambitakhalitÄ• nukaá¸• á¸• hananippiá¸·inukkuá¹-ika kuá¹-ilÄ• kuá¹-ilatÄ• di dosarahit
rÄ• jahaá¹ƒsausabha vÄ• raá¹‡a migarÄ• jagamanaá¹ƒ kÄ• yagamanaá¹ƒ. Ã±Ä• á¹‡agama
sati vÄ«riyÄ• di guá¹‡avisesa sahita abhinÄ«hÄ• rato yÄ• va mahÄ• bodhi anavajjatÄ• ya s

atha vÄ• sayambhÅ«Ã±Ä• á¹‡ena sakalampi lokaá¹ƒ pariÃ±Ã±Ä• bhi samayavasena parij
avagatoti sugato, tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• tisamayavasena pajahanto anuppatt
sammÄ• gato avagatoti sugato, lokanirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikiriyÄ• bhisamayavase
sugato, lokanirodhagÄ• minippaá¹-ipadaá¹ƒ bhÄ• vanÄ• bhi samayavasena sammÄ• gato
sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gaccha
nayena ayamattho vibhÄ• vetabbo. atha vÄ• sundaraá¹ƒ á¹-hÄ• naá¹ƒ sammÄ• sambodhiá
adhigatoti sugato. yasmÄ• vÄ• bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ veneyyÄ• naá¹ƒ ya
dhammaá¹ƒ bhÄ• sati, tasmÄ• sammÄ• gadatÄ«ti sugato dakÄ• rassa takÄ• raá¹ƒ katvÄ•
sugato, taá¹ƒ sugataá¹ƒ. __Ä• dara_nti sakkaccaá¹ƒ, Ä• daranaá¹ƒ Ä• daro. Ä• pubba dara
Ä• daraá¹ƒ. __namÄ• mÄ«_ti ahaá¹ƒ vandÄ• mÄ«ti atthoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. sucipariv Ä• ritaá¹ƒ rÄ• gÄ• dimala visuddhÄ• hi
parikkhÄ• ritaá¹ƒ kilesamalavisuddhaá¹ƒ parikkhÄ• ravantaá¹ƒ vÄ• , surucirappabhÄ• hi suá
sarÄ«ranikkhantabyÄ• mamattaraá¹ƒsÄ«hi karaá¹‡abhÅ«tehi, rattaá¹ƒ niccaá¹ƒ raÃ±jitabba
sirivisarÄ• layaá¹ƒ paÃ±Ã±Ä• puÃ±Ã±asaá¹…khÄ• talakkhisa mÅ«hÄ• naá¹ƒ \Be 115/ patiá
gupitamindriyehi gupitabbehi saá¹ƒvaritabbehi chahi cakkhÄ• diindriyehi, upetaá¹ƒ samupet
ravisasimaá¹‡á¸• alappabhutilakkhaá¹‡opacittaá¹ƒ sÅ«riyamaá¹‡á¸• alacandamaá¹‡á¸• alÄ
pÄ• dacakkalakkhaá¹‡ehi abhivicitrapÄ• daá¹ƒ, abhivicitraá¹ƒ sÅ«riya maá¹‡á¸• alacandam
pÄ• dacakkalakkhaá¹‡avantaá¹ƒ vÄ• , suranarapÅ«jitaá¹ƒ devamanussehi pÅ«jitabbaá¹ƒ, s
Ä• daraá¹ƒ sakkaccaá¹ƒ ahaá¹ƒ namÄ• mi vandÄ• mÄ«ti.

sattarasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

18__._ á¹• 21 maggoá¸·umpena muhapaá¹-ighÄ• sÄ• diullolavÄ«ciá¹ƒ,

saá¹ƒsÄ• roghaá¹ƒ tari tamabhayaá¹ƒ pÄ• rapattaá¹ƒ pajÄ• naá¹ƒ.

tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ asamasaraá¹‡aá¹ƒ ekatitthaá¹ƒ patiá¹-á¹-haá¹ƒ,

puÃ±Ã±akkhettaá¹ƒ paramasukhadaá¹ƒ dhammarÄ• jaá¹ƒ namÄ• mi ||

<18> evaá¹ƒ sattarasamagÄ• thÄ• ya sugataá¹ƒ vanditvÄ• idÄ• ni saá¹ƒsÄ• roghaá¹ƒ tarit
thomitvÄ• vanditukÄ• mo __maggoá¸·umpena_tyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana ma bha
ca racitattÄ• sattarasakkharehi yuttÄ• mandakkantÄ• gÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±
``mandakkantÄ• ma bha na tata gÄ• go yugutvassa kehÄ«â€™â€™ ti. tassÄ• panÄ• yam
yugutvassakehi catu cha sattayatÄ«hi ma bha na ta ta gÄ• magaá¹‡a bhagaá¹‡a nagaá¹‡a
ca go garu ca ce yuttÄ• , mandakkantÄ• gÄ• thÄ• nÄ• mÄ• ti. yugutvassakehÄ«ti ettha ca y
maggaphalacatubbidhapurisayugaá¸·avÄ• cakattÄ• yugasaddo catusaá¹…khyÄ• vÄ• cako,
vassanta gimha vassÄ• na sarada utuvasena chabbidhattÄ• utusaddo chasaá¹…khyÄ• vÄ•
sattasaá¹…khyÄ• vÄ• cakoti veditabbo \Be 116/. __chappaccayaá¹-Ä«kÄ• dÄ«su_ hi ``assa
sattasaá¹…khyÄ• vÄ• cakabhÄ• vo vuttoâ€™â€™ ti.

tattha pana yo dhammarÄ• jÄ• muhapaá¹-ighÄ• sÄ• diullolavÄ«ciá¹ƒ saá¹ƒsÄ• roghaá¹ƒ m
pÄ• rapattaá¹ƒ pajÄ• naá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ asamasaraá¹‡aá¹ƒ ekatitthaá¹ƒ patiá¹-á¹-
paramasukhadaá¹ƒ taá¹ƒ dhammarÄ• jaá¹ƒ ahaá¹ƒ namÄ• mÄ«ti sambandho. etissaá¹ƒ pa
vaá¹‡á¹‡ayissÄ• mi. __muhapaá¹-ighÄ• sÄ• di ullolavÄ«ci_nti mohadosataá¹‡hÄ• disaá¹…k
khuddaÅ«mikaá¹ƒ. muyhanti etena sampayuttadhammÄ• , sayaá¹ƒ vÄ• muyhati, muyhana
muhadhÄ• tu vekhitte á¹‡a. paá¹-ihaÃ±Ã±anti sampayuttadhammÄ• , sayaá¹ƒ vÄ• paá¹-iha
paá¹-ihaÃ±Ã±anamattamevetanti paá¹-igho, doso. paá¹-ipubba hanadhÄ• tu hiá¹ƒsÄ• gatÄ«
icchanaá¹ƒ Ä• sÄ• , isati icchatÄ«ti vÄ• Ä• sÄ• , taá¹‡hÄ• . isudhÄ• tu icchÄ• yaá¹ƒ a. issa
Ä• sÄ• ca muhapaá¹-ighÄ• sÄ• , te Ä• di yesanteti muhapaá¹-ighÄ• sÄ• di, lobhÄ• dikilesÄ
Ä• disaddena mÄ• na diá¹-á¹-hi vicikicchÄ• thina uddhacca ahirika anottappakilese ca akus
saá¹…gaá¹‡hÄ• ti. uddhaá¹ƒ udakaá¹ƒ lolati Ä• kuletÄ«ti ullolo, mahÄ• taraá¹…go. upubbal
á¹‡a. tÄ«raá¹ƒ ulati gacchatÄ«ti vÄ• ullolo. uladhÄ• tu gatiyaá¹ƒ olapaccayo. vimhayaá¹ƒ vi
vÄ«ci, khuddakaÅ«mi. vipubba cidhÄ• tu caye kvi. ullolo ca vÄ«ci ca ullolavÄ«ci. kesuci pott
kullolavÄ«cintipÄ• á¹-ho dissati. na so yujjati, kasmÄ• , kullasaddassa uá¸·umpatthavÄ• cak
hi mahÄ• taraá¹…gattha vÄ• cako hotÄ«ti. vuttaÃ±hi __abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ_ ``u
mahÄ• vÄ«cisu kathyateâ€™â€™ ti.

__mÅ«lapaá¹‡á¹‡Ä• saá¹-á¹-hakathÄ• yaÃ±ca_ ``kullo nÄ• ma taraá¹‡atthÄ• ya kalÄ• paá¹
baddhÄ• pana padaracÄ• á¹-i Ä• dayo \Be 117/ uá¸·umpoâ€™â€™ ti vutto. muhapaá¹-ighÄ

asmiá¹ƒ saá¹ƒsÄ• roghe atthÄ«ti muhapaá¹-ighÄ• sÄ• diullolavÄ«ci. samÄ• santataddhitÄ•
mahÄ• sannaá¹ƒ, rattidivantyÄ• dÄ«su viya. evaá¹ƒ panettha vacanattho kÄ• tabbo. pÄ«ti c
pÄ«tisukhaá¹ƒ, taá¹ƒ assa jhÄ• nassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti pÄ«tisukhaá¹ƒ, jhÄ• naá
Ä• sanaá¹ƒ mahÄ• sanaá¹ƒ, tassa bhÄ• vo mahÄ• sannaá¹ƒ. ratti ca divÄ• ca rattidivaá¹ƒ.
rattidivanti. atha vÄ• ullolavÄ«ci viya muhapaá¹-ighÄ• sÄ• di ullolavÄ«ci, saá¹ƒsÄ• roghaá¹
bahubbÄ«hisamÄ• soyaá¹ƒ. yathÄ• pana mahÄ• samudde bhÄ• yitabbÄ• mahÄ• taraá¹…
tipiá¹…galÄ• di macchamakÄ• rÄ• dayo ca okiá¹‡á¹‡Ä• honti, evaá¹ƒ mohÄ• dikilesÄ• ca
nibbattÄ• bhayÄ• nakÄ• bahÅ« jÄ• tijarÄ• byÄ• dhimaraá¹‡adukkhÄ• dayo ca khandhÄ• d
vuttaá¹ƒ hoti. __saá¹ƒsÄ• rogha_nti saá¹ƒsÄ• rasaá¹…khÄ• taá¹ƒ oghaá¹ƒ samuddajalappa
abbocchinnaá¹ƒ vÄ• sarati gacchati pavattatÄ«ti saá¹ƒsÄ• ro. saá¹ƒpubbasaradhÄ• tu gatiy
khandhadhÄ• tuÄ• yata nÄ• naá¹ƒ abbocchinnaá¹ƒ pavattatÄ«ti attho. tena vuttaá¹ƒ __aá¹-

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti ||

satte ottharitvÄ• ajjhottharitvÄ• heá¹-á¹-hÄ• hanati haratÄ«ti ogho, jalappavÄ• ho. avapub
haraá¹‡e á¹‡a. hanassa gho. avasaddo ottharaá¹‡attho. attani patite satte heá¹-á¹-hÄ• katv
osÄ«dÄ• petÄ«ti vÄ• ogho, jalappavÄ• ho. avapubba hanadhÄ• tu osÄ«dÄ• pane á¹‡a. ava
ogho viyÄ• ti ogho, saá¹ƒsÄ• ro. atha \Be 118/ vÄ• sattasaá¹…khÄ• re ottharitvÄ• ajjhottha
vaá¹-á¹-asmiá¹ƒ hanati haratÄ«ti ogho, ohaneti osÄ«dÄ• peti vaá¹-á¹-asmiá¹ƒ sattasaá¹…kh
rÄ• gÄ• di kilesÄ• labbhanti. saá¹ƒsÄ• roeva ogho saá¹ƒsÄ• rogho, taá¹ƒ saá¹ƒsÄ• roghaá

__maggoá¸·umpenÄ• _ti ettha maggaoá¸·umpenÄ• ti padacchedo. aá¹-á¹-hamaggaá¹…gas
ettha ca maggo vuccati aá¹-á¹-haá¹…gikamaggo. magganti gacchanti buddhÄ• ca ariyasÄ•
nibbÄ• nanti maggo. aá¹-á¹-haá¹…giko maggo. maggadhÄ• tu gatiyaá¹ƒ a. vuttaÃ±hi __paá
maggena buddhÄ• ca sÄ• vakÄ• ca agataá¹ƒ disaá¹ƒ nibbÄ• naá¹ƒ gacchantÄ«ti aá¹-á¹-ha
vÄ• nibbÄ• naá¹ƒ maggati gavesatÄ«ti maggo, nibbÄ• natthikehi maggiyati gavesiyatÄ«ti v
aá¹-á¹-haá¹…giko maggo. Ã±Ä• á¹‡ena dassiyatÄ«ti attho. maggadhÄ• tu gavesane a. vutta
__mahÄ• vaggasaá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``maggoti kenaá¹-á¹-hena maggo, nibbÄ•
nibbÄ• natthikehi magganiyaá¹-á¹-hena cÄ• â€™â€™ ti. atha vÄ• maggiyati paá¹-ipajjiyatÄ
nibbÄ• natthikehi aá¹-á¹-haá¹…giko maggo paá¹-ipajjiyatÄ«ti attho. uá¸·u vuccati udakaá¹ƒ,
rakkhatÄ«ti uá¸·upo, soyeva niggahitÄ• gamavasena uá¸·umpo, kullo. uá¸·usaddÅ«papadap
maggoeva uá¸·umpo maggoá¸·umpo, maggasaá¹…khÄ• to vÄ• uá¸·umpo tathÄ• , maggasa
viya vÄ• uá¸·umpo tathÄ• , maggo ca uá¸·umpo ca maggoá¸·umpo. atha vÄ• uá¸·umpoeva
uá¸·umpasaá¹…khÄ• to vÄ• maggo tathÄ• , uá¸·umpa sadiso vÄ• maggo tathÄ• , uá¸·ump
uá¸·umpo ca maggo ca maggoá¸·umpoti evaá¹ƒ rÅ«pakasadisaupamÄ• samupekkhatthava
sakapakkhatthavasena ca vacanattho veditabbo. tena maggoá¸·umpena. __tarÄ«_ti atari. d

aá¹-á¹-hamaggaá¹…ganÄ• vÄ• ya saá¹ƒsÄ• roghaá¹ƒ taritvÄ• nibbÄ• natÄ«raá¹ƒ pÄ• puá¹
pÄ• puá¹‡iá¹ƒsu. anÄ• gatÄ• buddhÄ• pÄ• puá¹‡issantÄ«ti vuttaá¹ƒ hoti. vuttaÃ±hi __mah

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe,

tarissantiyeva taranti oghaâ€™â€™ nti. __buddhavaá¹ƒse_ ca

``saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, tÄ• remi janataá¹ƒ bahuâ€™â€™ nti ||

__abhaya_nti jÄ• tijarÄ• byÄ• dhimaraá¹‡abhayÄ• dÄ«naá¹ƒ abhÄ• vato nibbhayaá¹ƒ. so h
etassÄ• ti abhayoti vuccati. atha vÄ• abhayanti khemaá¹ƒ. taÃ±hi nibbÄ• naá¹ƒ natthi jÄ• ti
abhayanti vuccati. etasmiá¹ƒ pana dutiyavikappe taá¹ƒ padaá¹ƒ pÄ• rantipade visesanaá¹ƒ.
pÄ• ranti saá¹ƒsÄ• ravaá¹-á¹-assa paratÄ«raá¹-á¹-hena vuccati nibbÄ• naá¹ƒ. taÃ±hi udaka
pÄ• raá¹ƒ, samuddapÄ• raá¹ƒ. pÄ• dhÄ• tu rakkhane aro. atha vÄ• pÄ• reti samattheti tara
pÄ• raá¹ƒ. pÄ• radhÄ• tu samatthiyaá¹ƒ a. pÄ• raá¹ƒ viyÄ• ti pÄ• ranti vuccati. nÄ«tatthena
kÄ• tabbo. jÄ• ti bhayÄ• diá¹ƒ pÄ• ti rakkhati etthÄ• ti pÄ• raá¹ƒ, pÄ• reti samattheti ettha v
vÄ• retunti pÄ• raá¹ƒ, nibbÄ• naá¹ƒ. taá¹ƒ pajjittha adhigamitthÄ• ti pÄ• rapatto, dhammarÄ
padadhÄ• tu gatiyaá¹ƒ ta. atha vÄ• mutto moceyyantiÄ• dinÄ• nayena pavattassa mahÄ•
saá¹ƒsÄ• radukkhassa vÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡Ä• diguá¹‡Ä• naá¹ƒ vÄ• pÄ• raá¹ƒ pari
dhammarÄ• jÄ• . pÄ• rasaddo hi pariyanta vÄ• cako. taá¹ƒ pÄ• rapattaá¹ƒ. __pajÄ• na_nti s
kammakilesehi pakÄ• rena janiyati nibbattiyatÄ«ti pajÄ• ti vuccanti. tesaá¹ƒ pajÄ• naá¹ƒ.

__tÄ• á¹‡a_nti \Be 120/ tÄ• yanaá¹-á¹-hena tÄ• á¹‡aá¹ƒ. sattÄ• naá¹ƒ saá¹ƒsÄ• ra bhayato
tÄ• á¹‡o, dhammarÄ• jÄ• . tÄ• dhÄ• tu rakkhane yu. atha vÄ• tÄ• á¹‡anti sattÄ• naá¹ƒ saá
paripÄ• lanaá¹-á¹-hena tÄ• á¹‡aá¹ƒ. so hi dhammarÄ• jÄ• sattÄ• naá¹ƒ saá¹ƒsÄ• ravaá¹-á
magga phalanibbÄ• nasukhaá¹ƒ dadanto tÄ• yati pÄ• letÄ«ti tÄ• á¹‡oti vuccati. taá¹ƒ tÄ• á¹
nilÄ«yanaá¹-á¹-hena leá¹‡aá¹ƒ, jÄ• tibhayÄ• dÄ«hi pÄ«á¸·itehi sattehi lÄ«yanti nilÄ«yanti ett
dhammarÄ• jÄ• . lÄ«dhÄ• tu nilÄ«yane yu. atha vÄ• leá¹‡anti saá¹ƒsÄ• rabhayaá¹ƒ passan
leá¹‡aá¹ƒ. so hi dhammarÄ• jÄ• saá¹ƒsÄ• ranissaraá¹‡atthikehi lÄ«yanti nilÄ«yanti etthÄ• t
taá¹ƒ leá¹‡aá¹ƒ. dhammarÄ• jÄ• hi saá¹ƒsÄ• rabhayehi pÄ«á¸·itÄ• naá¹ƒ sabbasattÄ• naá
saraá¹‡aá¹ƒ parÄ• yanaá¹ƒ á¹-hÄ• naá¹ƒ hotÄ«ti vuttaá¹ƒ hoti.

__asamasaraá¹‡a_nti sabbasattÄ• naá¹ƒ asadisaavassayanaá¹ƒ, natthi etassa samo sadis
asamo, dhammarÄ• jÄ• . sarati gacchati avassayati etthÄ• ti saraá¹‡o, dhammarÄ• jÄ• . sa
asadiso hutvÄ• saraá¹‡oti asamasaraá¹‡o, dhammarÄ• jÄ• . sambhÄ• va nÄ• kammadhÄ•
sabbasampattisukhÄ• naá¹ƒ dÄ• yakattÄ• sabbasattÄ• naá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá
avassayanaá¹ƒ parÄ• yanaá¹ƒ hotÄ«ti attho. taá¹ƒ asamasaraá¹‡aá¹ƒ. __ekatittha_nti nibbÄ
ekatitthabhÅ«taá¹ƒ. taranti uttaranti ettha etena vÄ• najjasamuddÄ• dinti titthaá¹ƒ. najjasam
pÄ• rimatÄ«ragamanatthaá¹ƒ otaraá¹‡aá¹-á¹-hÄ• naá¹ƒ labbhati. taradhÄ• tu otaraá¹‡e tha.
manussÄ• naá¹ƒ ekaá¹ƒ titthaá¹ƒ ekatitthaá¹ƒ, taá¹ƒ viyÄ• ti ekatittho, dhammarÄ• jÄ• . yath
najjÄ• diá¹ƒ tarantÄ• manussÄ• pÄ• rimatÄ«raá¹ƒ sukhaá¹ƒ pÄ• puá¹‡anti, na atitthena, ev
buddhatitthena saá¹ƒsÄ• roghaá¹ƒ \Be 121/ tarantÄ• veneyyasattÄ• nibbÄ• napÄ• raá¹ƒ su
atitthena aÃ±Ã±atitthiyena, tasmÄ• dhammarÄ• jaá¹ƒ ekatitthoti thometi. nÄ«tatthena pana
nibbÄ• napÄ• raá¹ƒ taranti uttaranti etthÄ• ti eka tittho, dhammarÄ• jÄ• . khemaá¹ƒ nibbÄ• n
veneyyasattÄ• ettha buddhatitthe desitadhammaá¹ƒ sutvÄ• desitadhammÄ• nurÅ«paá¹ƒ p
saá¹ƒsÄ• roghaá¹ƒ aá¹-á¹-hamaggaá¹…ganÄ• vÄ• ya chinditvÄ• khemaá¹ƒ nibbÄ• napÄ• n
etthÄ• tipadena niddiá¹-á¹-ho so buddho sabbasattÄ• naá¹ƒ eko seá¹-á¹-ho tittho nÄ• ma. na
ekatitthÄ• nÄ• ma hontÄ«ti attho. taá¹ƒ ekatitthaá¹ƒ.

__patiá¹-á¹-ha_nti sabbasattÄ• naá¹ƒ mahÄ• dÄ«paá¹ƒ viya patiá¹-á¹-haá¹ƒ Ä• dhÄ• rabhÅ
leá¹‡aá¹ƒ parÄ• yananti attho. patiá¹-á¹-hahanti etthÄ• ti patiá¹-á¹-ho, dhammarÄ• jÄ• . patip
gatinivattimhi a. dhammarÄ• jÄ• hi sabbasukhatthikÄ• naá¹ƒ sattÄ• naá¹ƒ mahÄ• dÄ«po vi
paá¹-isaraá¹‡o leá¹‡o parÄ• yano hotÄ«ti attho, taá¹ƒ patiá¹-á¹-haá¹ƒ. __puÃ±Ã±akkhetta_n
nibbÄ• nasukhatthikÄ• naá¹ƒ puÃ±Ã±abÄ«jassa khettabhÅ«taá¹ƒ. puÃ±Ã±atthikÄ• naá¹ƒ pu
vapanaá¹-hÄ• naá¹ƒ khettabhÅ«taá¹ƒ vÄ• , attano kÄ• rakaá¹ƒ pavati sodhetÄ«ti puÃ±Ã±aá
sodhane á¹‡yo. atha vÄ• paraá¹ƒ pujjabhÄ• vaá¹ƒ janetÄ«ti puÃ±Ã±aá¹ƒ, sadÄ• pÅ«jitaá¹ƒ
puÃ±Ã±aá¹ƒ, kusalaá¹ƒ. pÅ«jasaddÅ«papada janadhÄ• tu á¹‡yo. niruttinayena saddasiddhi
apuÃ±Ã±aá¹ƒ punÄ• ti sodhetÄ«ti vÄ• puÃ±Ã±aá¹ƒ, kusalaá¹ƒ. pudhÄ• tu sodhane á¹‡yo. I
tÄ• yati rakkhatÄ«ti khettaá¹ƒ, kedÄ• rÄ• di. khipasaddÅ«papada tÄ• dhÄ• tu rakkhane kvi.
manussÄ• naá¹ƒ mahapphalabhÄ• vakaraá¹‡ena bÄ«jaá¹ƒ rakkhatÄ«ti attho. atha vÄ• khip
bÄ«jÄ• nÄ«ti khettaá¹ƒ. khipadhÄ• tu peraá¹‡e khepe vÄ• ta. khettaá¹ƒ viyÄ• ti khetto. dha
pana puÃ±Ã±abÄ«jÄ• ni vapantÄ• naá¹ƒ sattÄ• naá¹ƒ mahapphala bhÄ• vakaraá¹‡ena \Be
puÃ±Ã±abÄ«jaá¹ƒ tÄ• yati rakkhatÄ«ti khetto. atha vÄ• nibbÄ• natthikehi puÃ±Ã±abÄ«jÄ• n
etthÄ• ti khetto. dhammarÄ• jÄ• ti kÄ• tabbo. puÃ±Ã±Ä• naá¹ƒ khettaá¹ƒ puÃ±Ã±akkhetto, d
raÃ±Ã±o vÄ• amaccÄ• dÄ«naá¹ƒ vÄ• sÄ• lÄ«naá¹ƒ vÄ• yavÄ• naá¹ƒ vÄ• virÅ«hanaá¹-á¹
amaccÄ• dÄ«naá¹ƒ vÄ• sÄ• likhettaá¹ƒ yavakhettanti vuccati. evaá¹ƒ dhammarÄ• jÄ• sabb
puÃ±Ã±amahabbalabhÄ• vakaraá¹‡ena puÃ±Ã±Ä• naá¹ƒ virÅ«ha naá¹-á¹-hÄ• naá¹ƒ dhamm
nÄ• nÄ• ppakÄ• rahita sukhasaá¹ƒvattanikÄ• ni puÃ±Ã±Ä• ni virÅ«hanti, tasmÄ• dhammar
abhitthavitoti vuttaá¹ƒ hoti. taá¹ƒ puÃ±Ã±akkhettaá¹ƒ.

__paramasukhada_nti uttamaá¹ƒ nibbÄ• nasukhaá¹ƒ dadamÄ• naá¹ƒ. vuttaÃ±hi ``nibbÄ• n
nti. ettha ca paramasaddo uttamatthavÄ• cako anipphannapÄ• á¹-i padiko. atha vÄ• paraá¹
mÄ• nitabbanti paramaá¹ƒ, nibbÄ• naá¹ƒ. parapubbamÄ• dhÄ• tu mÄ• ne a. pakÄ• rena ari
paramaá¹ƒ, nibbÄ• naá¹ƒ. papubbaramudhÄ• tu ramane á¹‡a. __abhidhÄ• naá¹-Ä«kÄ• yaá
mÄ• retÄ«ti paramaá¹ƒ. pakaá¹-á¹-habhÄ• ve ramatÄ«ti paramaá¹ƒ. á¹‡oâ€™â€™ ti vuttaá¹
paramasukhaá¹ƒ. paramaá¹ƒ uttamaá¹ƒ vÄ• sukhaá¹ƒ paramasukhaá¹ƒ. taá¹ƒ dadÄ• tÄ«ti
paramasukhasaddÅ«papada dÄ• dhÄ• tu dÄ• ne kvi. dhammarÄ• jÄ• pana veneyyasattÄ•
catupaccayappaá¹-iggahaá¹‡ena ca nibbÄ• nasukhaá¹ƒ detÄ«ti vuttaá¹ƒ hoti. taá¹ƒ parama
__dhammarÄ• ja_nti buddhaá¹ƒ. so hi lokiya lokuttaradhammehi devamanussÄ• naá¹ƒ raÃ±
dhammarÄ• jÄ• ti. atha vÄ• pÄ• ramÄ«dhammeneva buddhattaá¹ƒ patvÄ• rÄ• jÄ• jÄ• toti
pÄ• ramÄ«dhammeneva jÄ• to vÄ• rÄ• jÄ• ti dhammarÄ• jÄ• ti ca vuccati. taá¹ƒ dhammarÄ
sambandho.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. yo dhammarÄ• jÄ• muha paá¹-ighÄ• sÄ• diullo
mohadosataá¹‡hÄ• disaá¹…khÄ• taá¹ƒ mahÄ• taraá¹…ga khuddakaÅ«mikaá¹ƒ, saá¹ƒsÄ• r
oghaá¹ƒ samuddajalappavÄ• haá¹ƒ \Be 123/. maggoá¸·umpena aá¹-á¹-hamaggaá¹…gasaá¹
atariá¹ƒ, abhayaá¹ƒ khemaá¹ƒ, jÄ• tiÄ• dÄ«naá¹ƒ abhÄ• vato nibbhayaá¹ƒ vÄ• , pÄ• rapatta
pattaá¹ƒ adhigataá¹ƒ, pajÄ• naá¹ƒ sabba sattÄ• naá¹ƒ, tÄ• á¹‡aá¹ƒ tÄ• yanaá¹-á¹-hena tÄ•
leá¹‡aá¹ƒ nilÄ«yanaá¹-á¹-hena leá¹‡aá¹ƒ nilÄ«yanaá¹ƒ, asamasaraá¹‡aá¹ƒ sabbasattÄ• naá
ekatitthaá¹ƒ nibbÄ• napÄ• ragamanÄ• naá¹ƒ ekatittha bhÅ«taá¹ƒ, patiá¹-á¹-haá¹ƒ sabbasatt
viya patiá¹-á¹-haá¹ƒ Ä• dhÄ• rabhÅ«taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ nibbÄ• nasukhatthikÄ• naá¹
khettabhÅ«taá¹ƒ, puÃ±Ã±atthikÄ• naá¹ƒ puÃ±Ã±abÄ«jassa vapanaá¹-á¹-hÄ• naá¹ƒ khettabl
uttamaá¹ƒ nibbÄ• nasukhaá¹ƒ dadamÄ• naá¹ƒ, dhammarÄ• jaá¹ƒ buddhaá¹ƒ lokiyalokuttara
raÃ±jÄ• panaá¹ƒ vÄ• , pÄ• ramÄ«dhammeneva buddhabhÄ• vaá¹ƒ jÄ• taá¹ƒ buddhaá¹ƒ vÄ
namÄ• mÄ«ti.

aá¹-á¹-hÄ• rasamavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

19__._ á¹• 21 kaá¹‡á¸• ambaá¹ƒmÅ«le parahitakaro yo munindo nisinno.

accheraá¹ƒ sÄ«ghaá¹ƒ nayanasubhagaá¹ƒ Ä• kulaá¹‡á¹‡aggijÄ• laá¹ƒ.

dujjÄ• laddhaá¹ƒsaá¹ƒ munibhijahitaá¹ƒ pÄ• á¹-iheraá¹ƒ akÄ• si.

vande taá¹ƒ seá¹-á¹-haá¹ƒ paramaratijaá¹ƒ iddhidhammehupetaá¹ƒ ||

<19> evaá¹ƒ aá¹-á¹-hÄ• rasamagÄ• thÄ• ya dhammarÄ• jaá¹ƒ vanditvÄ• idÄ• ni sÄ• vatthi
iddhipÄ• á¹-iherÄ• dÄ«hi guá¹‡ehi munindassa thometvÄ• vanditukÄ• mo __kaá¹‡á¸• amba

ayaá¹ƒ pana matanayayayagaá¹‡ehi ca paÃ±ca yati chayati sattaya tÄ«hi ca racitattÄ• aá¹-
yuttÄ• kusumitalatÄ• vellitÄ• gÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``mo to
vellitÄ• kkhutvisÄ«hÄ«â€™â€™ ti. ayaá¹ƒ panettha yojanÄ• . yassaá¹ƒ paá¹-ipÄ• daá¹ƒ akk
chayati sattayatÄ«hi mogaá¹‡o ca togaá¹‡o ca nogaá¹‡o ca yogaá¹‡o ca yÄ• yagaá¹‡adva
sÄ• gÄ• thÄ• kusumitalatÄ• vellitÄ• kusumitalatÄ• vellitÄ• gÄ• thÄ• nÄ• mÄ• ti. ettha ca
paÃ±cindriyavÄ• cakattÄ• akkhasaddo paÃ±casaá¹…khyÄ• vÄ• cakoti veditabbo. utÅ«naá
hemantasisÄ«ravassantagimhavassÄ• nasaradavasena chabbidhattÄ• utusaddo chasaá¹…
vipassÄ«Ä• dÄ«naá¹ƒ buddhÄ• naá¹ƒ sattavidhattÄ• sattasaá¹…khyÄ• vÄ• cakoti veditabb

tattha pana parahitakaro yo munindo kaá¹‡á¸• ambamÅ«le nisinno pÄ• á¹-iheraá¹ƒ sÄ«gha
munindaá¹ƒ ahaá¹ƒ vande vandÄ• mÄ«ti sambandho. atthakkamena panettha vaá¹‡á¹‡ayis
attanÄ• paresaá¹ƒ sabbasattÄ• naá¹ƒ hitaá¹ƒ atthaá¹ƒ karonto. hinoti vaá¸• á¸• hati sukhaá
atthaá¹ƒ payojanaá¹ƒ vÄ• . hidhÄ• tu vaá¸• á¸• hane ta. taá¹ƒsamaá¹…gino lokiyalokuttaras
attho. paresaá¹ƒ hitaá¹ƒ parahitaá¹ƒ, taá¹ƒ karotÄ«ti parahitakaro, munindo. so hi dÄ«paá¹…
pÄ• damÅ«le laddhabyÄ• karaá¹‡ato paá¹-á¹-hÄ• ya attano sukhaá¹ƒ pajahanto sattalokass
kappasata sahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni samatiá¹ƒsapÄ• ramiyo paÃ±ca
sabbaÃ±Ã±ubuddhabhÄ• vaá¹ƒ pattakÄ• le ca paÃ±cacattÄ• lÄ«savassÄ• ni dhamma desa
lokiyalokuttarahita sukhaá¹ƒ karotÄ«ti parahitakaroti thometi. __yo_ti yo yÄ• diso. __munind
agÄ• riya muni, anagÄ• riyamuni, sekkhamuni, asekkhamuni, paccekamunivasena paÃ±car
munindoti vuccati. __kaá¹‡á¸• ambamÅ«le_ti ettha kaá¹‡á¸• aambamÅ«leti padacchedo. ch
bindÄ• gamo. kaá¹‡á¸• anÄ• mikena pasenadÄ«kosalaraÃ±Ã±o uyyÄ• napÄ• lena ropitassa
attho. ettha ca kaá¹‡á¸• anti tasseva nÄ• maá¹ƒ. atha vÄ• kaá¹ƒ vuccati sukhaá¹ƒ, taá¹ƒ á¸
pÄ• puá¹‡Ä• tÄ«ti kaá¹‡á¸• o, uyyÄ• napÄ• lo. kaá¹ƒsaddÅ«papadaá¸• i dhÄ• tu gatiyaá¹ƒ a
udakaá¹ƒ, taá¹ƒ rukkhesu siÃ±canaá¹ƒ á¹-inÄ• ti jÄ• nÄ• tÄ«ti kaá¹‡á¸• o, uyyÄ• napÄ• lo u
phalakÄ• mehi janehi amiyati gamiyatÄ«ti ambo, setambarukkho. amadhÄ• tu gatiyaá¹ƒ bo.
uyyÄ• napÄ• lena ropito ambo kaá¹‡á¸• ambo, tassa mÅ«laá¹ƒ samÄ«panti kaá¹‡á¸• amba
kaá¹‡á¸• ambamÅ«le.

__nisinno_ti vasamÄ• no. vimhÄ• paniyaá¹-á¹-hena __accheraá¹ƒ_. ayaÃ±hi accherasaddo
anipphannapÄ• á¹-i padiko. atha vÄ• Ä• bhuso vimhayo carati pavattatÄ«ti accheraá¹ƒ, pÄ•
caradhÄ• tu gatiyaá¹ƒ a. caradhÄ• tussaccherÄ• deso. Ä• kÄ• rassa rasso. andhassa pabb
na carati na pavattatÄ«ti accheraá¹ƒ, pÄ• á¹-iheraá¹ƒ. napubba caradhÄ• tu gatiyaá¹ƒ a. yat
pabbÄ• tÄ• rohanaá¹ƒ niccaá¹ƒ na hoti, kadÄ• ciyeva hoti, evameva bhagavato pÄ• á¹-ihÄ•
kadÄ• ciyeva hoti. tasmÄ• taá¹ƒ accheranti vuccati. tena vuttaá¹ƒ __nettiaá¹-á¹-hakathÄ• ya
abhiá¹‡haá¹ƒ na pavattati, taá¹ƒ acchariyaâ€™â€™ nti. atha vÄ• accharaá¹ƒ pahariuá¹ƒ y
yoggataddhite á¹‡iyapaccayo. acchariyanti hi vattabbe chandÄ• nurakkhaá¹‡atthaá¹ƒ iyasa
vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ __sÄ«lakkhandhavaggaá¹-á¹-hakathÄ• yaá¹ƒ_ ``andhassa pabbat
na hotÄ«ti acchariyaá¹ƒ. ayaá¹ƒ tÄ• va saddanayo. ayaá¹ƒ pana aá¹-á¹-hakathÄ• nayo, acc

acchariyaá¹ƒ, accharaá¹ƒ pahariuá¹ƒ yuttanti atthoâ€™â€™ ti. __nayanasubhaga_nti deva
pasÄ• dacakkhussa sobhanapattaá¹ƒ. samavisamaá¹ƒ dassentaá¹ƒ attabhÄ• vaá¹ƒ netÄ«ti
nÄ«dhÄ• tu naye yu. tassa subhaá¹ƒ sobhanaá¹ƒ gacchatÄ«ti nayanasubhagaá¹ƒ, pÄ• á¹-ih
saddÅ«papadagamudhÄ• tu gatiyaá¹ƒ kvi. taá¹ƒ nayanasubhagaá¹ƒ.

__Ä• kulaá¹‡á¹‡aggijÄ• la_nti \Be 126/ ettha Ä• kulaaá¹‡á¹‡aaggijÄ• lanti padacchedo. par
aggisikhÄ• vantaá¹ƒ. atha vÄ• parisamantato kulaá¹ƒ pakiá¹‡á¹‡aá¹ƒ aÃ±Ã±amaÃ±Ã±amis
udakajÄ• laaggijÄ• lavantanti attho. Ä• bhuso kulati udakaggijÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±amis
Ä• kulaá¹ƒ, udakaggijÄ• laá¹ƒ. Ä• pubbakuladhÄ• tu karaá¹‡e a. Ä• bhusaá¹ƒ kulati bandha
Ä• kulaá¹ƒ. atha vÄ• Ä• samantato kulati yamakaá¹ƒ yamakaá¹ƒ udakaggijÄ• laá¹ƒ pavatta
udakaggijÄ• laá¹ƒ. udakajÄ• laá¹ƒ aggijÄ• lena aggijÄ• laÃ±ca udakajÄ• lena sammisso hot
etena sattÄ• ti aá¹‡á¹‡aá¹ƒ, udakaá¹ƒ. anadhÄ• tu jÄ«vÄ• yaá¹ƒ a. nassa á¹‡o. tassa dvitta
atha vÄ• arati gacchati taá¹ƒ taá¹ƒ á¹-hÄ• nanti aá¹‡á¹‡aá¹ƒ. aradhÄ• tu gatimhito. tassa ar
dhÄ• tvantalopo, nnassa á¹‡á¹‡attaá¹ƒ. aá¹‡á¹‡assa dhÄ• raá¹ƒ aá¹‡á¹‡aá¹ƒ. uttarapadalop
ajati gacchatÄ«ti aggi, ajadhÄ• tu gatiyaá¹ƒ i. jassa ggo. jalati dibbatÄ«ti jÄ• laá¹ƒ, sikhaá¹ƒ.
dittiyaá¹ƒ á¹‡a. aggino jÄ• laá¹ƒ aggijÄ• laá¹ƒ. aá¹‡á¹‡aÃ±ca aggijÄ• laÃ±ca aá¹‡á¹‡aggijÄ•
parikiá¹‡á¹‡aá¹ƒ aá¹‡á¹‡aggijÄ• laá¹ƒ assÄ• ti Ä• kulaá¹‡á¹‡aggijÄ• laá¹ƒ, yamaka pÄ• á¹-i
Ä• kulaá¹‡á¹‡aggijÄ• laá¹ƒ.

__dujjÄ• laddhaá¹ƒsa_nti duá¹-á¹-hu diá¹-á¹-hivÄ• dasaá¹…khÄ• tajÄ• laá¹ƒ viddhaá¹ƒsitaá
bandhati saá¹ƒsÄ• ravaá¹-á¹-eti dujjÄ• laá¹ƒ, diá¹-á¹-hivÄ• dajÄ• laá¹ƒ. titthiya vÄ• do hi natt
dinnantiÄ• dinayapavatto saá¹ƒsÄ• rato nissaritumappadÄ• navasena jÄ• lasadisattÄ• dujj
jaladhÄ• tu bandhane á¹‡o. taá¹ƒ dhaá¹ƒsati viddhaá¹ƒsatÄ«ti dujjÄ• laddhaá¹ƒsaá¹ƒ, yama
__munibhijahita_nti munibhi ajahitanti padacchedo. tattha munibhÄ«ti sabbasammÄ• sambu
vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ etesaá¹ƒ atthÄ«ti munÄ«ti vuccanti. kÄ• yamone
manomoneyyaá¹ƒ etesaá¹ƒ atthÄ«ti vÄ• \Be 127/ muni. assatthitaddhite á¹‡Ä«paccayo. ath
paralokaá¹ƒ attahita parahitaá¹ƒ hitÄ• hitaÃ±ca munanti jÄ• nantÄ«ti munÄ«ti vuccanti. tehi

__ajahita_nti avijahitaá¹ƒ apariccattaá¹ƒ vÄ• , hÄ• tabbaá¹ƒ cajitabbanti jahitaá¹ƒ. hÄ• dhÄ
jahitaá¹ƒ ajahitaá¹ƒ, pÄ• á¹-iheraá¹ƒ. taá¹ƒ ajahitaá¹ƒ. bhagavato hi sÄ• vatthinagarassa dal
kaá¹‡á¸• ambarukkhamÅ«le kataá¹ƒ pÄ• á¹-ihÄ• riyaÃ±ca bhagavÄ• pana tasmiá¹ƒ pÄ• á¹-
tÄ• vatiá¹ƒsapuraá¹ƒ gato, tasmiá¹ƒ pÄ• richattakamÅ«lamhi paá¹‡á¸• ukambalanÄ• make s
devÄ• naá¹ƒ abhidhammakathÄ• ya desanÄ• ca sabbasammÄ• sambuddhehi avijahitÄ• d
hoti. __buddhavaá¹ƒsaá¹-á¹-hakathÄ• ya_Ã±hi samatiá¹ƒsadhammatÄ• pakÄ• sane sÄ• vat
yamakapÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ. tÄ• vatiá¹ƒse bhavane abhidhammadesanÄ• ti dhamm
pÄ• á¹-iheraá¹ƒ munÄ«bhijahitanti thometi.

__pÄ• á¹-ihera_nti paccanÄ«kapaá¹-iharaá¹‡avasena pÄ• á¹-ihÄ• riyaá¹ƒ, paá¹-ipakkhe titt

pavattatÄ«ti pÄ• á¹-iheraá¹ƒ. paá¹-ipubbahidhÄ• tu gatiyaá¹ƒ á¹‡o. hissa heraá¹‡ideso. atha
sÄ• sanassa ca paá¹-ipakkhe titthiye harati apanetÄ«ti pÄ• á¹-iheraá¹ƒ, iddhividhaÃ±Ä• á¹‡a
paá¹-ipubbaharadhÄ• tu apanayane á¹‡o. paá¹-iharati apaneti sattÄ• naá¹ƒ diá¹-á¹-himÄ• no
vÄ• pÄ• á¹-iheraá¹ƒ. appasannÄ• naá¹ƒ pasÄ• daá¹ƒ Ä• haratÄ«ti vÄ• pÄ• á¹-iheraá¹ƒ. sa
vigatÅ«pakkilese katakiccena paá¹-ipacchÄ• haritabbaá¹ƒ pavattetabbanti vÄ• pÄ• á¹-ihera
ayaá¹ƒsaddo pacchÄ• ti etassa atthaá¹ƒ bodheti. tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi aÃ±Ã±o Ä•
brÄ• hmaá¹‡otiÄ• dÄ«su viya. atha vÄ• paá¹-ipunappunaá¹ƒ udakaggijÄ• laá¹ƒ abbocchinn
hutvÄ• harati pavattatÄ«ti pÄ• á¹-iheraá¹ƒ, yamakapÄ• á¹-ihÄ• riyaá¹ƒ. taÃ±ca pana iddhip
Ä• desanÄ• pÄ• á¹-ihÄ• riya, anusÄ• sanÄ« \Be 128/ pÄ• á¹-ihÄ• riyavasena tividhaá¹ƒ hot
iddhipÄ• á¹-ihÄ• riyaá¹ƒ adhippetanti. __sÄ«gha_nti khippaá¹ƒ Ä• suá¹ƒ lahuá¹ƒ vÄ• . taá¹ƒ
kriyÄ• visesanaá¹ƒ. seti lahu hutvÄ• pavattatÄ«ti sÄ«ghaá¹ƒ. sidhÄ• tu gatimhi ghapaccayo
akari.

ettha ca pÄ• á¹-ihÄ• riyamevaá¹ƒ veditabbaá¹ƒ. bhagavÄ• hi abhisambodhito sattame saá
sÄ• vatthinagarassa dakkhiá¹‡advÄ• re kaá¹‡á¸• ambarukkhamÅ«le devÄ• namindena sakl
visukammadevaputtena nimmite dvÄ• dasayojane ratana maá¹‡á¸• ape bhagavatÄ• nimmi
ratanapallaá¹…ke ratanacaá¹…kame ca nisÄ«ditvÄ• tiyojanike dibbasetacchatte dhÄ• raya
dvÄ• dasayojanÄ• ya parisÄ• ya atthÄ• dÄ• naparidÄ«panaá¹ƒ titthiyamaddanaá¹ƒ uparima
pavattati, heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• pavattati, heá¹-á¹-himakÄ• yato aggikkhand
udakadhÄ• rÄ• . puratthimakÄ• yato aggikkhandho, pacchimakÄ• yato udakadhÄ• rÄ• . pac
puratthimakÄ• yato udakadhÄ• rÄ• , dakkhiá¹‡aakkhito aggikkhandho, vÄ• maakkhito udak
aggikkhandho, dakkhiá¹‡aakkhito udakadhÄ• rÄ• . dakkhiá¹‡akaá¹‡á¹‡asotato aggikkhandh
udakadhÄ• rÄ• . vÄ• makaá¹‡á¹‡asotato aggikkhandho, dakkhiá¹‡akaá¹‡á¹‡asotato udakad
nÄ• sikÄ• sotato aggikkhandho, vÄ• manÄ• sikÄ• so tato udakadhÄ• rÄ• . vÄ• manÄ• sikÄ•
dakkhiá¹‡anÄ• sikÄ• sotato udakadhÄ• rÄ• . dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato aggikkhandho, vÄ
udakadhÄ• rÄ• . vÄ• maaá¹ƒsakÅ«á¹-ato aggikkhandho, dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato udaka
aggikkhandho, vÄ• mahatthato udakadhÄ• rÄ• . vÄ• mahatthato aggikkhandho, dakkhiá¹‡a
dakkhiá¹‡apassato \Be 129/ aggikkhandho, vÄ• mapassato udakadhÄ• rÄ• . vÄ• mapassato
dakkhiá¹‡apassato udakadhÄ• rÄ• . dakkhiá¹‡apÄ• dato aggikkhandho, vÄ• mapÄ• dato ud
aggikkhandho, dakkhiá¹‡apÄ• dato udakadhÄ• rÄ• . aá¹…gulaá¹…gulehi aggikkhandho, aá
aá¹…gulantarikÄ• hi aggikkhandho, aá¹…gulaá¹…gulehi udakadhÄ• rÄ• . ekekalomato aggi
udakadhÄ• rÄ• . lomakÅ«pato lomakÅ«pato aggikkhandho, lomakÅ«pato lomakÅ«pato uda
vaá¹‡á¹‡Ä• naá¹ƒ nÄ«lÄ• naá¹ƒ pÄ«tÄ• naá¹ƒ lohitakÄ• naá¹ƒ odÄ• tÄ• naá¹ƒ maÃ±jaá¹-á¹
ubbahanabhÅ«tÄ• naá¹ƒ yamakÄ• yamakÄ• vaá¹‡á¹‡Ä• pavattanti. bhagavÄ• caá¹…kam
nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. bhagavÄ• tiá¹-á¹-hati, nimmito caá¹…kamati vÄ• nisÄ
kappeti. bhagavÄ• nisÄ«dati, nimmito caá¹…kamati vÄ• tiá¹-á¹-hati vÄ• seyyaá¹ƒ vÄ• kap
kappeti, nimmito caá¹…kamati vÄ• tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• . nimmito caá¹…kamati, b
vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. nimmito tiá¹-á¹-hati, bhagavÄ• caá¹…kamati vÄ•

vÄ• kappeti. nimmito nisÄ«dati, bhagavÄ• caá¹…kamati vÄ• tiá¹-á¹-hati vÄ• seyyaá¹ƒ vÄ•
seyyaá¹ƒ kappeti, bhagavÄ• caá¹…kamati vÄ• tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• ti vividhaá¹ƒ
titthiyÄ• naá¹ƒ maddanatthÄ• ya akÄ• sÄ«ti. ettha ca pana yo koci evarÅ«paá¹ƒ pÄ• á¹-ihÄ•
ce. so Ä• gacchatÅ«ti codanÄ• sadisattÄ• vuttaá¹ƒ atthÄ• dÄ• naparidÄ«pananti. atthÄ• dÄ
paá¹-ipakkhassa atthassa Ä• dÄ• naá¹ƒ gahaá¹‡anti katvÄ• , tassa paridÄ«panaá¹ƒ atthÄ•
titthiyamaddananti pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mÄ• ti kuhÄ• yanavasena pubbe uá¹-á¹-hitÄ
maddanaá¹ƒ. taÃ±ca tathÄ• kÄ• tuá¹ƒ asamatthatÄ• sampÄ• danameva. tadetaá¹ƒ padad
etena sambandhitabbanti.

__seá¹-á¹-ha_nti \Be 130/ pasatthataraá¹ƒ. tassa vacanattho heá¹-á¹-hÄ• vuttoyeva. __par
devamanussÄ• naá¹ƒ uttamaratiá¹ƒ janakaá¹ƒ. paramÄ• naá¹ƒ uttamasÄ• dhÅ«naá¹ƒ cittar
ettha ca paá¹-hamavikappe paramasaddo uttamavÄ• cako anipphannapÄ• á¹-ipadiko nipÄ•
sÄ• dhuvÄ• cako nipphannapÄ• á¹-ipadiko. devamanussÄ• naá¹ƒ paramaá¹ƒ uttamaá¹ƒ rat
munindo. paramaratisaddÅ«papada janadhÄ• tu janane kvi. atha vÄ• pakÄ• rena saddham
sÄ• dhÅ« labbhanti. papubba ramudhÄ• tu kÄ«á¸·Ä• yaá¹ƒ a. tesaá¹ƒ cittassa ratiá¹ƒ raman
paramaratijo, munindo. taá¹ƒ paramaratijaá¹ƒ. so hi dhamma desanÄ• ya ca pÄ• á¹-ihÄ• riy
sarÄ«rasobhagga sampattiÄ• dÄ«hi ca devamanussÄ• naá¹ƒ cittassa abhiratiá¹ƒ abhikkant
paramaratijanti thometi.

__iddhidhammehupeta_nti iddhidhammehi upetanti padacchedo. __iddhi dhammehÄ«_ti a
buddhaiddhisaá¹…khÄ• taguá¹‡ehi. dhammasaddo hi guá¹‡e vattati buddhadhammÄ• tiÄ•
samijjhanaá¹ƒ iddhi. ijjhati samijjhatÄ«ti vÄ• iddhi. ijjhati samijjhati yathicchitattho etÄ• yÄ• t
idhadhÄ• tu vuddhiyaá¹ƒ i, tipaccayo vÄ• . bhagavÄ• etÄ• ya iddhiyÄ• yathicchitattho iddh
hotÄ«ti attho. dhÄ• reti pakÄ• seti taá¹ƒsamaá¹…gino dabbanti dhammo, guá¹‡o. iddhieva d
dhammehi. __upeta_nti samannÄ• gataá¹ƒ. upagacchati sampajjatÄ«ti upeto, munindo. upa
taá¹ƒ upetaá¹ƒ.

iddhi pana adhiá¹-á¹-hÄ• nÄ• iddhi, vikuppanÄ• iddhi, manomayÄ• iddhi, Ã±Ä• á¹‡avipph
samÄ• dhivipphÄ• rÄ• iddhi, ariyÄ• iddhi, kammavipÄ• kajÄ• iddhi, puÃ±Ã±avato iddhi, vij
tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhi cÄ• ti dasavidhÄ• hoti. tattha paka
Ä• pajjati. sataá¹ƒ \Be 131/ vÄ• sahassaá¹ƒ vÄ• Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti
vibhajitvÄ• dassitÄ• iddhi adhiá¹-á¹-hÄ• na vasena nipphannattÄ• adhiá¹-á¹-hÄ• nÄ• iddh
pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• ravaá¹‡á¹‡aá¹ƒ vÄ• dasseti nÄ• gavaá¹‡á¹‡aá¹ƒ vÄ•
vÄ• yakkhavaá¹‡á¹‡aá¹ƒ vÄ• ... pe ... vividhampi senÄ• byÅ«haá¹ƒ dassetÄ«ti evaá¹ƒ Ä• g
pakativaá¹‡á¹‡avijahanavikÄ• ravasena pavattattÄ• vikuppanÄ• iddhi nÄ• ma. idha bhikkh
kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«paá¹ƒ manomayanti iminÄ• nayena Ä• gatÄ• iddhi sarÄ«rab
manomayassa sarÄ«rassa nipphattivasena pavattattÄ• manomayÄ• iddhi nÄ• ma. Ã±Ä• á
vÄ• taá¹…khaá¹‡e vÄ• Ã±Ä• á¹‡Ä• nubhÄ• vanibbattÄ• visesÄ• Ã±Ä• á¹‡avipphÄ• rÄ• i

bÄ• kulattherassa ca Ä• yasmato saá¹ƒkiccattherassa ca Ä• yasmato bhÅ«tapÄ• lattherass
iddhi veditabbÄ• . samÄ• dhito pubbe vÄ• pacchÄ• vÄ• taá¹…khaá¹‡e vÄ• samathÄ• nub
samÄ• dhivipphÄ• rÄ• iddhi nÄ• ma. ettha ca Ä• yasmato sÄ• riputtattherassa ca Ä• yasma
Ä• yasmato khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±attherassa ca uttarÄ• ya upÄ• sikÄ• ya ca sÄ• mÄ• v
samÄ• dhivipphÄ• rÄ• iddhi veditabbÄ• .

paá¹-ikÅ«lÄ• dÄ«su appaá¹-ikÅ«lasaÃ±Ã±Ä« vihÄ• rÄ• dikÄ• pana ariyÄ• iddhi nÄ• ma. p
vehÄ• sagamanÄ• dikÄ• kamma vipÄ• kajÄ• iddhi nÄ• ma. yathÄ• ha ``katamÄ• vipÄ• ka
sabbesaá¹ƒ devÄ• naá¹ƒ ekaccÄ• naá¹ƒ manussÄ• naá¹ƒ ekaccÄ• naÃ±ca vinipÄ• tikÄ• na
iddhÄ«â€™â€™ tiÄ• di. cakkavattiÄ• dÄ«naá¹ƒ vehÄ• sagamanÄ• dikÄ• pana puÃ±Ã±ava
puÃ±Ã±avato iddhi. rÄ• jÄ• cakkavatti vehÄ• saá¹ƒ gacchati saddhiá¹ƒ caturaá¹…giniyÄ• s
assabandhagobandhapurise \Be 132/ upÄ• dÄ• ya. jotikassa gahapatissa puÃ±Ã±avato idd
puÃ±Ã±avato iddhi. ghosakassa gahapatissa puÃ±Ã±avato iddhi. meá¹‡á¸• akassa gahapat
paÃ±cannaá¹ƒ mahÄ• puÃ±Ã±Ä• naá¹ƒ puÃ±Ã±avato iddhÄ«â€™â€™ ti. vijjÄ• dharÄ• dÄ«
vijjÄ• mayÄ• iddhi nÄ• ma. ettha ca Ä• disaddena Ä• kÄ• se antalikkhe hatthimpi dasseti. a
vividhampi senÄ• byÅ«haá¹ƒ dasseti tyÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. tena tena sammÄ• payo
ijjhanaá¹ƒ tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhi nÄ• ma.

ayaá¹ƒ panettha saá¹…khepo. vitthÄ• ro pana __paá¹-isambhidÄ• magge_ iddhikathÄ• ya
__visuddhimaggaá¹-á¹-hakathÄ• ya_ ca gahetabbo. tÄ• su pana iddhÄ«su bhagavato á¹-ha
avasesÄ• atthÄ«ti veditabbÄ• . atha vÄ• bhagavato tÄ«hi vijjÄ• hi ca aá¹-á¹-hahi vijjÄ• hi c
sabbÄ• buddhaiddhiyo santÄ«ti vijjÄ• mayiddhipi labbhatÄ«ti daá¹-á¹-habbÄ• . taá¹ƒ munin
vandÄ• mÄ«ti sambandho.

ayaá¹ƒ panettha __saá¹…khepatthayojanÄ• _. parahitakaro attanÄ• paresaá¹ƒ sabbasattÄ
payojanaá¹ƒ karonto, yo munindo yo yÄ• diso buddho, kaá¹‡á¸• ambaá¹ƒmÅ«le kaá¹‡á¸• ar
pasenadikosalaraÃ±Ã±o uyyÄ• napÄ• lena ropitassa setambarukkhassa samÄ«pe sannisin
vimhÄ• panÄ«yaá¹ƒ nayanasubhagaá¹ƒ devamanussÄ• naá¹ƒ pasÄ• da cakkhussa sobhan
parikiá¹‡á¹‡audaka dhÄ• raaggisikhavantaá¹ƒ parisamantato kulaá¹ƒ parikiá¹‡á¹‡aá¹ƒ aÃ±Ã
yamakaá¹ƒ yamakaá¹ƒ udakajÄ• laaggijÄ• lavantaá¹ƒ vÄ• , dujjÄ• laddhaá¹ƒsaá¹ƒ duá¹-á¹-h
micchÄ• diá¹-á¹-hivÄ• dasaá¹…khÄ• taá¹ƒ jÄ• laá¹ƒ viddhaá¹ƒsitaá¹ƒ, munibhijahitaá¹ƒ sabl
avijahitaá¹ƒ, pÄ• á¹-iheraá¹ƒ paccanÄ«ka paá¹-ihÄ• rakaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ udakaggiya
pÄ• á¹-ihÄ• riyaá¹ƒ vÄ• \Be 133/, sÄ«ghaá¹ƒ khippaá¹ƒ akÄ• si akari, seá¹-á¹-haá¹ƒ pasatth
paramaratijaá¹ƒ devamanussÄ• naá¹ƒ uttamaratiá¹ƒ janakaá¹ƒ uttamÄ• naá¹ƒ sÄ• dhÅ«naá
janÄ• petaá¹ƒ vÄ• , iddhidhammehi acinteyyaappameyyehi buddhaiddhi guá¹‡ehi upetaá¹ƒ
munindaá¹ƒ ahaá¹ƒ sirasÄ• vande vandÄ• mÄ«ti.

ekÅ«navÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

20__._ munindakko yveko dayudayaruá¹‡o Ã±Ä• á¹‡avitthiá¹‡á¹‡abimbo, vineyyappÄ• á¹‡o
dhammaraá¹ƒsÄ«varehi. subodhesÄ« suddhe tibhavakuhare byÄ• pitakkittinaÃ±ca, tilokeka
dukhamasahanaá¹ƒ taá¹ƒ mahesiá¹ƒ namÄ• mi.

<20> evaá¹ƒ ekÅ«navÄ«satimÄ• ya gÄ• thÄ• ya munindaá¹ƒ vanditvÄ• idÄ• ni vineyyappÄ
catusaccadhammaá¹ƒ bodhaneyyÄ• dÄ«hi navahi guá¹‡ehi thomitvÄ• munindakkaá¹ƒ vand
__munindakko_tyÄ• digÄ• thamÄ• ha. ayaá¹ƒ pana ya ma na sa ra ragaá¹‡ehi ca ekagarun
sattayatÄ«hi ca racitattÄ• ekÅ«navÄ«satakkharÄ• meghavipphujjitÄ• gÄ• thÄ• ti daá¹-á¹-h
__vuttodaye_ ``rasutvassehi ymÄ• na sa ra ra garÅ« meghavipphujjitÄ• sÄ• â€™â€™ ti. a
yassaá¹ƒ paá¹-ipÄ• daá¹ƒ rasutvassehi cha cha satta yatÄ«hi ymÄ• yagaá¹‡amagaá¹‡Ä• c
sagaá¹‡a ragaá¹‡a ragaá¹‡a ekagaru ca ce yuttÄ• , sÄ• gÄ• thÄ• meghavipphujjitÄ• meg
nÄ• mÄ• ti. ettha ca rasÄ• naá¹ƒ kasÄ• va titta madhuralavaá¹‡a ambila kaá¹-ukavasena ch
chasaá¹…khyÄ• vÄ• cakoti daá¹-á¹-habbo. utÅ«naá¹ƒ hemanta sisÄ«ra vasanta gimhavass
chabbidhattÄ• utusaddo chasaá¹…khyÄ• vÄ• cakoti. assasaddo sattasaá¹…khyÄ• vÄ• cak
hi sattasaá¹…khyÄ• vÄ• cakabhÄ• vo __chandaá¹-Ä«kÄ• su_ vuttoti.

tattha \Be 134/ pana dayudayaruá¹‡o Ã±Ä• á¹‡avitthiá¹‡á¹‡abimbo eko yo munindakko suc
kamalakathitaá¹ƒ vineyyappÄ• á¹‡oghaá¹ƒ dhammaraá¹ƒsÄ«varehi subodhesi byÄ• pitakkit
dukhamasahanaá¹ƒ mahesiá¹ƒ taá¹ƒ munindakkaá¹ƒ namÄ• mÄ«ti yojanÄ• .

imissÄ• gÄ• thÄ• ya ca atthakkameneva sukhajÄ• nanatthaá¹ƒ vaá¹‡á¹‡ayissÄ• ma, na sa
__dayudayaruá¹‡o_tipadassa dayÄ• udayaaruá¹‡oti padavibhÄ• go kÄ• tabbo.
mahÄ• karuá¹‡Ä• saá¹…khÄ• taudayapabbatuggatasÅ«riyÄ• ruá¹‡o. atha vÄ• udayapabba
mahÄ• karuá¹‡Ä• vÄ• ti attho. ettha ca dayÄ• saddo karuá¹‡Ä• mettÄ• su vattati. adayÄ• ti
ettha hi karuá¹‡Ä• yaá¹ƒ. dayÄ• pannoti ettha mettÄ• yaá¹ƒ vattati. mettÄ• cittataá¹ƒ Ä• par
karuá¹‡Ä• adhippetÄ• .

ayaá¹ƒ pana vacanattho. dayati hiá¹ƒsati kÄ• ruá¹‡ikaá¹ƒ yÄ• va yathÄ• dhippetaá¹ƒ paras
pÄ• puá¹‡Ä• ti tÄ• vÄ• ti dayÄ• , mahÄ• karuá¹‡Ä• . dayadhÄ• tu hiá¹ƒsÄ• yaá¹ƒ a. dayati a
etÄ• yÄ• ti vÄ• dayÄ• . dayadhÄ• tu anuggahaá¹‡e. dayati attano sukhampi pahÄ• ya khec
dayadhÄ• tu gahaá¹‡e. atha vÄ• dayanti gaá¹‡hanti etÄ• ya bodhisattÄ• saá¹ƒsÄ• radukkh
sabbaÃ±Ã±utaÃ±Ä• á¹‡aÃ±cÄ• ti dayÄ• , mahÄ• karuá¹‡Ä• . mahÄ• bodhisattÄ• hi buddha
abhinÄ«hÄ• rakaraá¹‡akÄ• le hatthagatampi arahatta phalaá¹ƒ chaá¹-á¹-etvÄ• saá¹ƒsÄ• ra
samuddharitukÄ• mÄ• anassÄ• sakaraá¹ƒ atibhayÄ• nakaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ pacch
amatadhÄ• tupaá¹-ilÄ• bhena anekaguá¹‡asamalaá¹…kataá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡aÃ±c
karuá¹‡Ä• mÅ«lakÄ• hi sabbe buddhaguá¹‡Ä• . tena vuttaá¹ƒ __aá¹…guttaraá¹-Ä«kÄ• yaá
buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di, tannidÄ• nabhÄ• vatoâ€™â€™ ti.

api \Be 135/ ca dayanti anurakkhanti satte etÄ• ya, sayaá¹ƒ vÄ• anuddayati anudayamatta
dayadhÄ• tu anurakkhaá¹‡e apaccayo. udeti vaá¸• á¸• hetÄ«ti udayo, pabbato. udidhÄ• tu p
Ä• lokaá¹ƒ karonto uá¹‡ati gacchatÄ«ti aruá¹‡o, sÅ«riyaraá¹ƒsÄ« viseso. Ä• pubbauá¹‡adh
dayÄ• saá¹…khÄ• tato udayapabbatato uggatasÅ«riyassa aruá¹‡o yassÄ• ti dayudayaruá¹‡
uggatasÅ«riyÄ• ruá¹‡o viya dayÄ• mahÄ• karuá¹‡Ä• yassÄ• ti dayudayaruá¹‡o, munindak
aruá¹‡o Ä• lokassa Ä• di hoti, evaá¹ƒ bodhisatto dÄ«paá¹…karabuddhassa pÄ• damÅ«le ka
nibbÄ• nasukhamosajja mahÄ• karuá¹‡Ä• ya saá¹ƒsÄ• rasamuddato satte samuddharitukÄ
dÄ• nÄ• dayo dasa pÄ• ramiyo ca paÃ±ca mahÄ• pariccÄ• ge ca kappasatasahassÄ• dhik
akÄ• sÄ«ti karuá¹‡Ä• buddhabhÄ• vÄ• ya Ä• di. tasmÄ• buddhasseva dayudayaruá¹‡oti a
vuttaá¹ƒ hoti.

__Ã±Ä• á¹‡avitthiá¹‡á¹‡abimbo_ti sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…khÄ• to vitthÄ• ra parima
vitthÄ• racakkavÄ• á¸·amaá¹‡á¸• alaá¹ƒ viya vipulÄ• rammaá¹‡a sabbaÃ±Ã±utaÃ±Ä• á¹‡av
saá¹…khatÄ• saá¹…khatabhedaá¹ƒ sabbeÃ±eyyadhammaá¹ƒ jÄ• nÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ, s
Ã±Ä• dhÄ• tu avabodhaneyu. visesena tanoti vitthÄ• retÄ«ti vitthiá¹‡á¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ.
vitthÄ• re tapaccayo. tassa iá¹‡á¹‡Ä• deso. dhÄ• tvantassa lopo, asarÅ«padvittaá¹ƒ. atha v
pattharatÄ«ti vitthiá¹‡á¹‡aá¹ƒ. tharadhÄ• tumevettha viseso. vamati parimaá¹‡á¸• alÄ• kÄ• r
pavattatÄ«ti bimbaá¹ƒ, Ã±Ä• á¹‡amaá¹‡á¸• alaá¹ƒ. vamadhÄ• tu gatiyaá¹ƒ bo. assi. vassa b

__á¹‡vÄ• dimoggallÄ• ne_ pana ``vama uggiraá¹‡e ba. vamissa vassa bittaá¹ƒ. vamati ugg
sarÄ«raâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ pana bimbasaddassa sarÄ«ravÄ• cake \Be 136/ yuttam
parimaá¹‡á¸• alavÄ• cake. idha pana bimbasaddassa parimaá¹‡á¸• alavÄ• cakattÄ• . Ä• ca
atthaá¹ƒ cakkamaá¹‡á¸• alanti vadanti. taá¹ƒ pana vicÄ• retabbaá¹ƒ. kasmÄ• , __abhidhÄ•
``bimbaá¹ƒ tu paá¹-ibimbe ca, maá¹‡á¸• ale bimbikÄ• phaleâ€™â€™ ti ca. __taá¹-á¹-Ä«kÄ•
paá¹-imaá¹‡á¸• aleâ€™â€™ ti ca vuttattÄ• . Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…k
vitthÄ• raá¹ƒ bimbaá¹ƒ parimaá¹‡á¸• alaá¹ƒ assÄ• ti Ã±Ä• á¹‡avitthiá¹‡á¹‡abimbo. atha vÄ•
vitthÄ• raá¹ƒ bimbaá¹ƒ cakkavÄ• á¸·aparimaá¹‡á¸• alaá¹ƒ viya vipulÄ• rammaá¹‡aá¹ƒ Ã±Ä•
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ assÄ• ti Ã±Ä• á¹‡avitthiá¹‡á¹‡abimbo, munindakko. yathÄ• hi
cakkavÄ• á¸·amaá¹‡á¸• alaá¹ƒ vipulaá¹ƒ mahantaá¹ƒ hoti, eva meva buddhassa sabbaÃ±Ã±
anantÄ• rammaá¹‡attÄ• vipulaá¹ƒ mahantaá¹ƒ. tasmÄ• tassa Ã±Ä• á¹‡avitthiá¹‡á¹‡abimb
ekoti padacchedo. yekotipi katthaci pÄ• á¹-ho. tassa pana yo ekoti padacchedo kÄ• tabbo. t
pÄ• á¹-hadvayaá¹ƒ yuttameva. yvekoti hi pÄ• á¹-he Ä• desasandhi hoti. yekoti pÄ• á¹-he pa
ayametesaá¹ƒ viseso. yo munindakkoti sambandho.

__eko_ti asahÄ• yo, adutiyako eka buddhabhÅ«toti attho. ettha ca ekasaddo aÃ±Ã±aseá¹-á
saá¹…khyÄ• dÄ«su dissati. tathÄ• hesa sassato attÄ• ca loko ca, idameva saccaá¹ƒ mogh
abhivadantÄ«tiÄ• dÄ«su aÃ±Ã±atthe dissati. cetaso ekodibhÄ• vantiÄ• dÄ«su seá¹-á¹-he. e

vÅ«pakaá¹-á¹-hotiÄ• dÄ«su asahÄ• ye. ekova kho bhikkhave khaá¹‡o ca samayo ca brahm
saá¹…khyÄ• yaá¹ƒ. idha pana asahÄ• ye adhippeto. ayaá¹ƒ panassa vacanattho. asahÄ• y
pavattatÄ«ti eko, adutiyako hutvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ eti jÄ• nÄ• ti paá¹-ivi
munindakko. edhÄ• tu idhÄ• tu vÄ• Ã±Ä• á¹‡agatÄ«su á¹‡vu. atha vÄ• eko bhagavÄ• pab
adutiyaá¹-á¹-hena eko, taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko \Be 137/, ekantavÄ«tarÄ• goti
eko, ekantavÄ«tamohoti eko, ekantanikkilesoti eko, ekÄ• ya maggaá¹ƒ gatoti eko, anuttaraá
abhisambuddhoti ekotiÄ• dinÄ• Ä• gatena mahÄ• niddesanayenapettha attho veditabbo.

api ca anantacakkavÄ• á¸·esuyeva ekova buddho eti uppajjati vikasati vÄ• ti eko. vuttaÃ±hi
__aá¹…guttara pÄ• á¸·iyaá¹ƒ_ ``aá¹-á¹-hÄ• nametaá¹ƒ bhikkhave anavakÄ• so, yaá¹ƒ ekiss
arahanto sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá
etaá¹ƒ bhikkhave vijjati, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• ekova arahaá¹ƒ sammÄ• sambuddh
á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. __tadaá¹-á¹-hakathÄ• yaÃ±ca_ ``ekissÄ• lokadhÄ• t
dasasahassilokadhÄ• tuyÄ• . tÄ«á¹‡i hi khettÄ• ni jÄ• tikkhettaá¹ƒ Ä• á¹‡akkhettaá¹ƒ visaya
jÄ• tikkhettaá¹ƒ nÄ• ma dasasahassilokadhÄ• tu. sÄ• hi tathÄ• gatassa mÄ• tukucchiá¹ƒ o
sambodhikÄ• le dhammacakkappavattane Ä• yu saá¹…khÄ• ravossajjane parinibbÄ• ne ca
cakkavÄ• á¸·aá¹ƒ pana Ä• á¹‡akkhettaá¹ƒ nÄ• ma. Ä• á¹-Ä• nÄ• á¹-iyaparitta moraparittadh
ratanaparittÄ• dÄ«naÃ±hi ettha Ä• á¹‡Ä• pavattati. visayakkhettassa pana parimÄ• á¹‡aá¹
yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ. yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ, tÄ• vata
Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyaá¹ƒ, Ã±eyyapariyantikaá¹ƒ Ã±Ä• á¹‡anti vacanato avisayo
tÄ«su khettesu á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·aá¹ƒ aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddh
natthi. na uppajjantÄ«ti pana atthi. tÄ«á¹‡i hi piá¹-akÄ• ni vinayapiá¹-akaá¹ƒ, suttantapiá¹-ak
abhidhammapiá¹-akaá¹ƒ. tisso saá¹ƒgÄ«tiyo mahÄ• kassapattherassa saá¹ƒgÄ«ti, yasathe
moggaliputtattherassa saá¹ƒgÄ«ti, imÄ• tisso saá¹ƒgÄ«tiyo \Be 138/ Ä• ruá¸·he tepiá¹-ake
cakkavÄ• á¸·aá¹ƒ muÃ±citvÄ• aÃ±Ã±attha buddhÄ• uppajjantÄ«ti suttaá¹ƒ natthi. na uppaj
atthÄ«â€™â€™ ti.

ettha ca ekissÄ• lokadhÄ• tuyÄ• ti dasasahassi lokadhÄ• tuyÄ• ti idaá¹ƒ jÄ• tikkhettaá¹ƒ s
dasasahassilokadhÄ• tu hi imaá¹ƒ lokadhÄ• tuá¹ƒ parivÄ• retvÄ• á¹-hitÄ• hoti. tattakÄ• na
jÄ• tikkhettabhÄ• vo dhammatÄ• vasena veditabbo. imesu pana tÄ«su khettesÅ«ti iminÄ•
dasasahassilokadhÄ• tusaá¹…khÄ• te jÄ• tikkhette koá¹-isatasahassacakkavÄ• á¸·asaá¹…k
anantacakkavÄ• á¸·a saá¹…khÄ• te visayakkhette cÄ• ti imesu tÄ«su buddhakkhettesu ito
anantacakkavÄ• á¸·esu buddhÄ• nuppajjantÄ«ti dasseti. tividhaÃ±hi buddhakkhettaá¹ƒ das
khettesÅ«ti Ä• dhÄ• rabhÄ• vena vuttaá¹ƒ, na niddhÄ• raá¹‡abhÄ• vena. kasmÄ• , aá¹-á¹-h
niddhÄ• raá¹‡Ä«yapadassa abhÄ• vato. sati hi aá¹-á¹-hakathÄ• cariyo tassa padassa niddh
imesu tÄ«su khettesu Ä• á¹‡akkhette á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·antiÄ• di vucceyya.
Ä• dhÄ• ratthoyeva gahetabbo. pubbanissayÄ• cariyehi ca tassa padassa Ä• dhÄ• rabhÄ•
tatheva pana __abhidhammaÃ±Ä• á¹‡avibhaá¹…gapÄ• á¸·iyaÃ±ca, _ tadaá¹-á¹-hakathÄ• y

__bahudhÄ• tusuttapÄ• á¸·iyaÃ±ca, _ tadaá¹-á¹-hakathÄ• yaÃ±ca __nettipÄ• á¸·iyaÃ±ca_ ta
taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• gatamevÄ• ti. taá¹ƒ __aá¹…guttaraá¹-Ä«kÄ• yaá¹ƒ_ pana ``na uppa
me Ä• cariyo atthi, sadiso me navijjatÄ«tiÄ• di. imissÄ• lokadhÄ• tuyÄ• á¹-hatvÄ• vadante
kiá¹ƒpanÄ• vuso sÄ• riputta atthetarahi aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagava
evaá¹ƒ puá¹-á¹-hohaá¹ƒ bhante noti vadeyyanti vatvÄ• tassa \Be 139/ kÄ• raá¹‡aá¹ƒ dasse
aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ•
uppajjeyyunti imaá¹ƒ suttaá¹ƒ Ä• harantena dhamma senÄ• patinÄ• ca buddhakkhettabhÅ«
á¹-hapetvÄ• aÃ±Ã±attha anuppatti vuttÄ• hotÄ«ti adhippÄ• yoâ€™â€™ ti vuttaá¹ƒ. tatheva
__Ã±Ä• á¹‡avibhaá¹…gamÅ«laá¹-Ä«kÄ• yaá¹ƒ, uparipaá¹‡á¹‡Ä• sabahudhÄ• tu suttaá¹-Ä«
imaá¹ƒ lokadhÄ• tuá¹ƒ á¹-hapetvÄ• aÃ±Ã±attha anuppatti vuttÄ• hotÄ«ti iminÄ• buddhakk
cakkavÄ• á¸·ato aÃ±Ã±esu anantacakkavÄ• á¸·esu buddhÄ• naá¹ƒ anuppatti dassitÄ• hoti.
sÄ• maÃ±Ã±ena vuttepi aá¹-á¹-hakathÄ• yaá¹ƒ vuttena imesu tÄ«su khettesÅ«ti saddantara
anantacakkavÄ• á¸·abhÅ«to visesattho gahetabbo. sÄ• maÃ±Ã±avacanopi hi saddo saddan
visesavisayoti.

ayaá¹ƒ panettha aparo nayo. aá¹-á¹-hakathÄ• yaá¹ƒ vutte buddhÄ• hi uppajjamÄ• nÄ• ima
uppajjanti. uppajjanaá¹-á¹-hÄ• ne pana vÄ• rite ito aÃ±Ã±esu cakkavÄ• á¸·esu nuppajjantÄ«
hotÄ«tiettha vÄ• kye imasmiá¹ƒ yevÄ• tipade samabhiniviá¹-á¹-ho evasaddo nivattÄ• panÄ•
aÃ±Ã±esu anantacakkavÄ• á¸·esu aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ uppattiá¹ƒ nivatteti. yadipi
anantacakkavÄ• á¸·esu aÃ±Ã±e buddhÄ• uppajjeyyuá¹ƒ. evaá¹ƒ santesu saá¹…khatÄ• saá
jÄ• nanto passanto amhÄ• kaá¹ƒ bhagavÄ• aÃ±Ã±acakkavÄ• á¸·esu aÃ±Ã±e buddhÄ• up
taá¹‡haá¹…karÄ• dayo hi aá¹-á¹-havÄ«sati sambuddhÄ• ito cakkavÄ• á¸·ato aÃ±Ã±esu cak
uppajjantÄ«tivacanaá¹ƒ tepiá¹-ake buddhavacane natthi, tathÄ• aá¹-á¹-hakathÄ• á¹-Ä«kÄ•
cakkavÄ• á¸·ato aÃ±Ã±esu ananta cakkavÄ• á¸·esu aÃ±Ã±e buddhÄ• nuppajjantÄ«ti daá¹-
suttantamahÄ• vaggaá¹-á¹-hakathÄ• yaá¹ƒ __mahÄ• samayasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ ---

``athassa \Be 140/ etadahosi mÄ• diso buddhoyeva sakkuá¹‡eyya. atthi pana katthaci aÃ±Ã
lokadhÄ• tÅ«su anantaÃ±Ä• á¹‡aá¹ƒ pattharitvÄ• olokento aÃ±Ã±aá¹ƒ buddhaá¹ƒ na addas
yaá¹ƒ idÄ• ni attanÄ• samaá¹ƒ na passeyya. yo jÄ• tadivasepi brahmajÄ• lasuttavaá¹‡á¹‡a
attanÄ• samaá¹ƒ apassanto aggohamasmi lokassÄ• ti appaá¹-ivattiyaá¹ƒ sÄ«hanÄ• daá¹ƒ
attanÄ• samaá¹ƒ apassitvÄ• cintesÄ«â€™â€™ ti. tathevetaá¹ƒ. purÄ• bhedasutta
__mahÄ• niddesaá¹-á¹-hakathÄ• yaÃ±ca, _ taá¹ƒ __mahÄ• samayasuttaá¹-Ä«kÄ• yaÃ±ca_
Ä• gatanayena sabbattheva pana apubbaá¹ƒ acarimaá¹ƒ dve buddhÄ• nÄ• ma na honteva
dhÄ• tÅ«su ... pe ... na addasÄ• â€™â€™ ti saá¹ƒvaá¹‡á¹‡eti.

__apaá¹‡á¹‡akajÄ• takaá¹-á¹-hakathÄ• yaÃ±ca_ ``satthÄ• upÄ• sakÄ• heá¹-á¹-hÄ• avÄ«
paricchedaá¹ƒ katvÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sÄ«lÄ• dÄ«hi guá¹‡ehi buddhena
adhikataro ... pe ... Ä• hÄ• â€™â€™ ti vuttaá¹ƒ. imÄ• su dvÄ«su aá¹-á¹-hakathÄ• su ca ana

ca aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«sÅ«ti ca anantaaparimÄ• á¹‡a saddena vuttaá¹ƒ. tehi dv
á¹-Ä«kÄ• vacanena ca anantÄ• su lokadhÄ• tÅ«su aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ anuppattiá

sammohavinodanÄ«aá¹-á¹-hakathÄ• ya yojanÄ• yaá¹ƒ pana imesu panÄ• tiÄ• dinÄ• koá¹-
aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• na uppajjantÄ«ti Ã±Ä• peti. mayaá¹ƒ pana evaá¹ƒ v
cakkavÄ• á¸·eti ito cakkavÄ• á¸·ato aÃ±Ã±esu sabbesupi tÄ«su buddhakkhettesÅ«ti atthe g
koá¹-isatasahassacakkavÄ• á¸·ato aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• na uppajjantÄ«ti
aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·eti ito aÃ±Ã±asmiá¹ƒ jÄ• tiÄ• á¹‡Ä• khettabhÅ«te cakkavÄ• á¸·e
koá¹-isatasahassacakkavÄ• á¸·ato aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• naá¹ƒ uppatti bha
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ
tiÄ• dipÄ• á¸·iyÄ• ca. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ•
cakkavattÄ«â€™â€™ tiÄ• dipÄ• á¸·iyÄ• saddhiá¹ƒ kathanato koá¹-isatasahassacakkavÄ• á
viya aÃ±Ã±issÄ• lokadhÄ• tuyÄ• cakkavattiraÃ±Ã±o anuppatti bhaveyya. __kathÄ• vatthup
koá¹-isatasahassacakkavÄ• á¸·ato aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• naá¹ƒ uppatti na
Ä• á¹‡akkhettabhÅ«tato koá¹-isatasahassacakkavÄ• á¸·ato aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e b
amhÄ• kaá¹ƒ khanti. vÄ«maá¹ƒsetvÄ• gahetabbanti vuttaá¹ƒ.

ettha ca yaá¹ƒ kathÄ• vatthuppakaraá¹‡e ca ... pe ... na paá¹-isedhitÄ• ti vuttaá¹ƒ. taá¹ƒ pa
kathÄ• vatthupÄ• á¸·iyaá¹ƒ nattheva. imissÄ• pana sabbadisÄ• kathÄ• yaá¹ƒ paravÄ• dÄ«
atthi. tena vuttaá¹ƒ tassaá¹ƒ pÄ• á¸·iyaá¹ƒ ``sabbadisÄ• buddhÄ• tiá¹-á¹-hantÄ«ti. Ä• mant
disÄ• ya buddho tiá¹-á¹-hatÄ«ti. nahevaá¹ƒ vattabbe ... pe ... puratthimÄ• ya disÄ• ya buddh
Ä• mantÄ• . kinnÄ• mo so bhagavÄ• kiá¹ƒjacco kiá¹ƒgotto, kinnÄ• mÄ• tassa bhagavato m
tassa bhagavato sÄ• vakayugaá¹ƒ, ko nÄ• mo tassa bhagavato upaá¹-á¹-hako, kiá¹ƒdisaá¹ƒ
kiá¹ƒdisaá¹ƒ pattaá¹ƒ dhÄ• reti. katarasmiá¹ƒ gÄ• me vÄ• nigame vÄ• nagare vÄ• raá¹-á¹
nahevaá¹ƒ vattabbeâ€™â€™ tyÄ• di.

__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``idÄ• ni sabbadisÄ• kathÄ• nÄ• ma hoti. tattha catÅ«s
uparÄ«ti samantato lokadhÄ• tusannivesaá¹ƒ sabbalokadhÄ• tÅ«su ca buddho atthÄ«ti atta
uppÄ• detvÄ• sabbadisÄ• su buddhÄ• tiá¹-á¹-hantÄ«ti yesaá¹ƒ ... pe ... \Be 142/ seyyathÄ
mahÄ• saá¹…ghikÄ• naá¹ƒ, te sandhÄ• ya pucchÄ• sakavÄ• dissa. paá¹-iÃ±Ã±Ä• itarassa
sakyamuniá¹ƒ sandhÄ• ya paá¹-ikkhipati. puna puá¹-á¹-ho laddhivasena aÃ±Ã±alokadhÄ• tu
paá¹-ijÄ• nÄ• ti. kinnÄ• mo so bhagavÄ• tiÄ• di sace tvaá¹ƒ jÄ• nÄ• si. nÄ• mÄ• divasena n
vuttaá¹ƒ. iminÄ• upÄ• yena sabbattha attho veditabboâ€™â€™ ti vuttaá¹ƒ. ettha ca catÅ«s
seyyathÄ• pi mahÄ• saá¹…ghikÄ• nanti iminÄ• paravÄ• dÄ«naá¹ƒ laddhiá¹ƒ dasseti. tattha
heá¹-á¹-hÄ• ca upari ca iti evaá¹ƒ samantato lokadhÄ• tusannivesaá¹ƒ atthÄ«ti yojanÄ• . ye
mahÄ• saá¹…ghikÄ• nanti yesaá¹ƒ paravÄ• dÄ«naá¹ƒ laddhi hoti. kesaá¹ƒ laddhi viya. mah
seyyathÄ• pÄ«ti attho. te sandhÄ• yÄ• ti te paravÄ• dÄ«puggale sandhÄ• ya Ã±Ä• á¹‡ena d
attho. pucchÄ• sakavÄ• dissÄ• ti sakavÄ• dissa sabbadisÄ• su buddhÄ• tiá¹-á¹-hantÄ«ti p

itarassÄ• ti paravÄ• dissa paá¹-ijÄ• nanÄ• hoti. puratthimÄ• yÄ• ti puá¹-á¹-hoti sakavÄ• din
mÄ• yÄ• tiÄ• dinÄ• pucchite sati. sakyamuninti sakyavaá¹ƒsa khattiyajÄ• tibhÅ«taá¹ƒ amhÄ
sandhÄ• ya. paá¹-ikkhipatÄ«ti paravÄ• dÄ«puggalo apaneti. puna puá¹-á¹-hoti sakavÄ• dinÄ
buddho tiá¹-á¹-hatÄ«ti pucchite sati. laddhivasenÄ• ti attano aÃ±Ã±alokadhÄ• tuyaá¹ƒ buddh
cÄ• ti micchÄ• laddhivasena paá¹-ijÄ• nÄ• tÄ«ti paravÄ• dÄ« puggalo paá¹-ijÄ• nÄ• ti. yadi
buddho tiá¹-á¹-hati. evaá¹ƒ sati tassa nÄ• magottÄ• diá¹ƒ tvaá¹ƒ kathehÄ«ti sakavÄ• dissa c
dassetuá¹ƒ kinnÄ• mo so bhagavÄ• tiÄ• dimÄ• ha. iminÄ• ca ito cakkavÄ• á¸·ato aÃ±Ã±es
aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ abhÄ• vaá¹ƒ dasseti. tena vuttaá¹ƒ __kathÄ• vatthupÄ• á¸·iya
kiá¹ƒjacco ... pe ... janapadevÄ• ti. nahevaá¹ƒ vattabbeâ€™â€™ ti.

ettha \Be 143/ ca pana sakavÄ• dinÄ• kinnÄ• motyÄ• dinÄ• pucchite paravÄ• dÄ«puggalo
sabbalokadhÄ• tÅ«su uppajjamÄ• nÄ• naá¹ƒ buddhÄ• naá¹ƒ nÄ• mÄ• diá¹ƒ ajÄ• nanto apa
paá¹-ikkhipati. tasmÄ• panettha sakavÄ• dÄ« puggalassa laddhiyÄ• aÃ±Ã±esu anantacakk
buddhÄ• naá¹ƒ uppajjanÄ• bhÄ• vo viÃ±Ã±Ä• yati. yadipi hi aÃ±Ã±Ä• nantacakkavÄ• á¸·es
evaá¹ƒ santesu buddhassa matiá¹ƒ yathÄ• bhÅ«tato jÄ• nanto passanto mahÄ• paÃ±Ã±o id
chaá¸·abhiÃ±Ã±ehi sampanno paá¹-isambhidÄ• patto satthÄ• rÄ• dinnamÄ• tikÄ• nayena
Ä• yasmÄ• mahÄ• moggaliputtatthero aÃ±Ã±Ä• nantacakkavÄ• á¸·esu aÃ±Ã±abuddhÄ• na
tasmÄ• ayaá¹ƒ kathÄ• vatthupÄ• á¸·i ca tadaá¹-á¹-hakathÄ• vacanaÃ±ca aÃ±Ã±Ä• nantaca
aÃ±Ã±abuddhÄ• naá¹ƒ abhÄ• vadÄ«pane sabbaá¹-á¹-hakathÄ• á¹-Ä«kÄ• su vuttavacanehi
padhÄ• navacanameva hotÄ«ti daá¹-á¹-habbaá¹ƒ.

na pana buddhÄ• eva aÃ±Ã±Ä• nantacakkavÄ• á¸·esu na uppajjeyyuá¹ƒ, atha kho laddhab
ca paccekabodhi sattÄ• aggasÄ• vakamahÄ• sÄ• vakabodhisattÄ• paripÄ• kindriyÄ• sÄ•
buddhakkhettabhÅ«te imasmiá¹ƒyeva cakkavÄ• á¸·e uppajjanti, na aÃ±Ã±attha. kasmÄ• , te
anuppannattÄ• , tesaá¹ƒ pana abhinÄ«hÄ• ro pÄ• ramÄ«sambharaá¹‡aá¹ƒ Ã±Ä• á¹‡aparip
samijjhati, na aÃ±Ã±attha. tena vuttaá¹ƒ __mahÄ• padÄ• na suttaá¹-Ä«kÄ• yaá¹ƒ_ ---

``purimabuddhÄ• naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ paccekabuddhÄ• naÃ±ca nibbattiyÄ• sÄ
sÄ• vakabodhiyÄ• abhinÄ«hÄ• ro sÄ• vakapÄ• ramiyÄ• sambharaá¹‡aá¹ƒ paripÄ• canaÃ±
cakkavÄ• á¸·e jambudÄ«peeva ijjhati, na aÃ±Ã±atthÄ• â€™â€™ ti. tathevetaá¹ƒ
__ekanipÄ• taaá¹…guttaraá¹-Ä«kÄ• yaÃ±cÄ• ti_.

etarahi \Be 144/ pana apare Ä• cariyÄ• ``Ä• á¹‡akkhettabhÅ«tato koá¹-isatasahassacakka
cakkavÄ• á¸·esu buddhÄ• uppajjantÄ«â€™â€™ ti vadanti. tesaá¹ƒ pana vacanaá¹ƒ ayuttan
aá¹-á¹-hakathÄ• yaá¹ƒ vutte aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·eti ettha aÃ±Ã±asaddassa á¹-hape
cakkavÄ• á¸·antipadato aÃ±Ã±assa apÄ• dÄ• nassa asambhavato ca anantacakkavÄ• á¸·e
buddhassa anacchariyattÄ• ca. acchariyamanusso hi sammÄ• sambuddho. vuttaÃ±hi ekan
__aá¹…guttarapÄ• á¸·iyaá¹ƒ_

``ekapuggalo bhikkhave loke uppajjamÄ• no uppajjati acchariyamanusso. katamo ekapugg
sammÄ• sambuddho. ayaá¹ƒ kho bhikkhave ekapuggalo loke uppajjati acchariyamanussoâ€
kÄ• raá¹‡aá¹ƒ mayÄ• heá¹-á¹-hÄ• vuttanayenapi viÃ±Ã±Å«hi viÃ±Ã±Ä• tabbanti. aÃ±Ã±e
__buddhaapadÄ• napÄ• á¸·iyaá¹ƒ_ ---

``disÄ• dasavidhÄ• loke, yÄ• yato natthi antakaá¹ƒ.

tasmiÃ±ca disÄ• bhÄ• gamhi, buddhakkhette asaá¹…khayÄ• .

pabhÄ• pakittitÄ• mayhaá¹ƒ, yamakÄ• raá¹ƒsivÄ• hanÄ• .

etthantare raá¹ƒsijÄ• laá¹ƒ, Ä• loko vipulo bhaveâ€™â€™ ti ||

vuttÄ• su dvÄ«su gÄ• thÄ• su paá¹-hamagÄ• thÄ• ya atthaá¹ƒ buddhassa anÄ• dhippÄ• ye
aÃ±Ã±Ä• nantacakkavÄ• á¸·esu uppajjamÄ• nÄ• buddhÄ• asaá¹…khayÄ• ti vadanti. tesaá
asundarameva. kasmÄ• , pÄ• á¸·iyÄ• ca aá¹-á¹-hakathÄ• á¹-Ä«kÄ• vacanehi ca viruddhattÄ
atthaggahaá¹‡assa micchattÄ• ca. imÄ• ya hi pÄ• á¸·iyÄ• gÄ• thÄ• ya vÄ• aÃ±Ã±Ä• nant
uppajjantÄ«ti atthe gayhamÄ• ne aá¹-á¹-hakathÄ• su imesu pana tÄ«su khettesu á¹-hapetvÄ
aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddhÄ• uppajjantÄ«ti suttaá¹ƒ natthi, na uppajjantÄ«ti pana
ca, tÄ«á¹‡i hi Ã±.0145 piá¹-akÄ• ni ... pe ... imÄ• tisso saá¹ƒgÄ«tiyo Ä• ruá¸·he tepiá¹-ake b
... suttaá¹ƒ natthi. na uppajjantÄ«ti pana atthÄ«ti vuttavacanena ca ujukaá¹ƒ virujjhati ca. bh
buddhaghosÄ• dayo aá¹-á¹-hakathÄ• cariyÄ• taá¹ƒ pÄ• á¸·iá¹ƒ na passantÄ«ti attano dugg
aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ abbhakkhÄ• naá¹ƒ Ä• pajjati ca. kiá¹ƒ panete tipiá¹-akadharÄ
gambhÄ«rÄ• diÃ±Ä• á¹‡ikÄ• aá¹-á¹-hakathÄ• cariyÄ• na passeyyuá¹ƒ. passeyyuá¹ƒ eva. t
aá¹-á¹-hakathÄ• su pana Ä• gataá¹ƒ suttaá¹ƒ natthÄ«tiÄ• divacanameva yuttataraá¹ƒ hotÄ«

ettha ca buddhakkhettetipadaá¹ƒ tasmiÃ±ca disÄ• bhÄ• gamhÄ«tipade visesanaá¹ƒ, asaá¹
dutiyagÄ• thÄ• ya pabhÄ• tipadassa visesananti daá¹-á¹-habbaá¹ƒ. ayaá¹ƒ panettha yojanÄ
dasavidhÄ• dasa koá¹-á¹-hÄ• sÄ• disÄ• honti. tattha koá¹-á¹-hÄ• se yÄ• yato yÄ• yantass
pariyosÄ• naá¹ƒ natthi. buddhakkhette buddhassa dasasahassisaá¹…khÄ• tajÄ• tikkhettabh
disÄ• bhÄ• gamhi mayhaá¹ƒ asaá¹…khayÄ• saá¹…khÄ• rahitÄ• yamakÄ• yugaá¸·Ä• yug
raá¹ƒsivahantÄ• raá¹ƒsimuÃ±camÄ• nÄ• vÄ• pabhÄ• cakkaratanamaá¹‡iratanÄ• dÄ«naá
pattharitÄ• vÄ• . etthantare dasasahassacakkavÄ• á¸·antare raá¹ƒsijÄ• laá¹ƒ raá¹ƒsisamÅ«
Ä• loko bhave ahosinti. ayamattho cakkindÄ• bhisirÄ«saddhamma
dhajamahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«tiladdhalaÃ±chitena Ä• cariyabudhena likhitoti c

bhagavÄ• hi imÄ• hi gÄ• thÄ• hi cakkavattirÄ• jakÄ• le mayhaá¹ƒcakkaratanamaá¹‡Ä«rata

pabhÄ• buddhakkhettabhÅ«te dasasahassicakkavÄ• á¸·e pÄ• kaá¹-Ä• pattharitÄ• ti dasse
uppajjanabuddhÄ• naá¹ƒ asaá¹…khayabhÄ• vanti.

vuttaÃ±hetaá¹ƒ \Be 146/ __buddhaapadÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ ``disÄ• dasavidhÄ• lo
dasavidhÄ• dasakoá¹-á¹-hÄ• sÄ• disÄ• honti. tattha koá¹-á¹-hÄ• se yÄ• yato yÄ• yantassa
natthÄ«ti attho. cakkavattikÄ• le tasmiá¹ƒ mayÄ• gataá¹-á¹-hÄ• ne disÄ• bhÄ• ge vÄ• budd
asaá¹…khayÄ• saá¹…khÄ• rahitÄ• . pabhÄ• pakittitÄ• ti tadÄ• cakkavatti rÄ• jakÄ• le may
cakkaratanamaá¹‡iratanÄ• dÄ«naá¹ƒ pabhÄ• Ä• lokÄ• yamakÄ• yugaá¸·Ä• yugaá¸·Ä• h
raá¹ƒsimuÃ±camÄ• nÄ• pakittitÄ• pÄ• kaá¹-Ä• . etthantare dasasahassacakkavÄ• á¸·antar
raá¹ƒsisamÅ«haá¹ƒ Ä• loko vipulo bahutaro bhave ahosinti atthoâ€™â€™ ti. ettha ca paá¹-h
pubbaá¸• á¸• hassa ekavÄ• kyabhÄ• vato disÄ• dasavidhÄ• loketi cakkavÄ• á¸·aloke ... pe
atthoti vuttaá¹ƒ. aparaá¸• á¸• hassa dutiyagÄ• thÄ• yaá¹ƒ antogadhattÄ• cakkavattikÄ• le ...
saá¹…khÄ• rahitÄ• pabhÄ• pakittitÄ• ti tadÄ• cakkavattikÄ• le ... pe ... bhave ahosinti atth
asaá¹…khayÄ• tipadaá¹ƒ dutiyagÄ• thÄ• ya pabhÄ• tipadassa visesananti daá¹-á¹-habbaá¹

__jinÄ• laá¹…kÄ• raá¹-Ä«kÄ• yaá¹ƒ_ pana evamassa sabbadhammesu appaá¹-ihata Ã±Ä•
loke tÄ• disassa aÃ±Ã±assa abhÄ• vaá¹ƒ dassento Ä• ha.

``anantasattesu ca lokadhÄ• tusu,

ekova sabbepi samÄ• na tenÄ• â€™â€™ ti ||

tattha anantalokadhÄ• tÅ«su ekekissaá¹ƒ lokadhÄ• tuyÄ• anantasattesu tena tathÄ• gaten
eko pana samo na bhaveyya. sabbe sattÄ• ekajjhaá¹ƒ hutvÄ• samÄ• bhaveyyunti ce. tath
ekajjhaá¹ƒ hutvÄ• pi iminÄ• ekakena samÄ• na hontÄ«ti adhippÄ• yoti \Be 147/ vuttaá¹ƒ. e
anantalokadhÄ• tusÅ«tiÄ• dinÄ• ito cakkavÄ• á¸·ato aÃ±Ã±esu anantacakkavÄ• á¸·esu aÃ
abhÄ• vaá¹ƒ dasseti. evaá¹ƒ pana mayÄ• pathavojaá¹ƒ uddharitvÄ• dassito viya dassitehi
sÄ• dhakavacanehi ito cakkavÄ• á¸·ato aÃ±Ã±acakkavÄ• á¸·esu buddhÄ• uppajjantÄ«ti mi
andhakÄ• raá¹ƒ paá¹-ihanati viya paá¹-ihaniyati apaniyatÄ«ti saddhahakaá¹ƒ daá¹-á¹-habbo

__munindakko_ti muninda akkoti padacchedo. buddhÄ• diccoti attho. sabbadhamme mana
manadhÄ• tu Ã±Ä• á¹‡e i. makÄ• re assuttaá¹ƒ. atha vÄ• munÄ• ti sabbadhamme saka sÄ
paá¹-ivijjhatÄ«ti muni. munati hitÄ• hitaá¹ƒ paricchindatÄ«ti vÄ• muni, bhagavÄ• . munadhÄ
catusaccadhamme munÄ• ti jÄ• nÄ• tÄ«ti vÄ• monaá¹ƒ. catumaggaÃ±Ä• á¹‡aá¹ƒ. vuttaÃ±h
__saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``monanti catumaggaÃ±Ä• á¹‡aá¹ƒ. taÃ±hi munÄ• tÄ«ti
jÄ• nÄ• tÄ«ti atthoâ€™â€™ ti. monaá¹ƒ assa atthÄ«ti muni, bhagavÄ• . muni ca so indati ve
abhibhavati indo cÄ• ti munindo, bhagavÄ• . atha vÄ• munÄ«naá¹ƒ paÃ±camunÄ«naá¹ƒ in
kamati na gacchati pÄ• dena attano puÃ±Ã±ajavimÄ• nena gacchatÄ«ti akko, Ä• dicco. nap

kvi. dhÄ• tvantalopo. kassa dvittaá¹ƒ. atha vÄ• yugandharubbedhappamÄ• á¹‡e Ä• kÄ• se
aradhÄ• tu gamane kapaccayo. kassa dvittaá¹ƒ. taá¹ƒ taá¹ƒ rÄ• sito taá¹ƒ taá¹ƒ rÄ• siá¹ƒ ar
atha vÄ• mahantajutatÄ• ya akkiyati abhitthaviyati tappasannehi janehÄ«ti akko, Ä• dicco.
munindo ca so akko cÄ• ti munindakko, akko Ä• dicco viya vÄ• munindoti munindakko, buc
attano \Be 148/ sahassaraá¹ƒsiyÄ• ekacakkavÄ• á¸·e timirandhakÄ• raá¹ƒ vidhametvÄ• di
navayojanasatasahassappadesaá¹ƒ koá¹-isahassappadesaá¹ƒ vÄ• dasadisaá¹ƒ vÄ• obhÄ
evameva bhagavÄ• pi attano saddhammaraá¹ƒ siyÄ• buddhakkhettabhÅ«tesu dasasahass
avijjandhakÄ• raá¹ƒ vidhametvÄ• dine dine tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge veneyyasattas
catusaccadhammobhÄ• sena jotayamÄ• no virocanaá¹ƒ caratÄ«ti á¹-hÄ• nÄ• nurÅ«paá¹ƒ m
samÄ• sopamÄ• hÄ«nÅ«pamÄ• ti daá¹-á¹-habbÄ• .

__suddhe_ti rÄ• gÄ• dimalehi visuddhe. sujjhati visujjhatÄ«ti suddho, tibhavo. sudhadhÄ• t
kuhare_ti tibhavasaá¹…khÄ• takamalasare. kamalasaraá¹ƒ viya tibhavasmiá¹ƒ vÄ• bhavan
bhÅ«dhÄ• tu sattÄ• yaá¹ƒ á¹‡a. tayo bhavÄ• tibhavÄ• , kÄ• marÅ«pÄ• rÅ«pabhÅ«mi labbh
taá¹ƒ haratÄ«ti kuharo. kupubbaharadhÄ• tu haraá¹‡e a. tayo bhavÄ• ca te kuharo cÄ• ti tib
viya tayo bhavÄ• ti vÄ• tathÄ• . tasmiá¹ƒ tibhavakuhare. __kamala kathita_nti uppalanti kat
jalaá¹ƒ alayati vibhÅ«sayatÄ«ti kamalaá¹ƒ, uppalaá¹ƒ. kaá¹ƒsaddÅ«papada aladhÄ• tu vibh
kamiyati icchiyatÄ«ti kamalaá¹ƒ. kamudhÄ• tu icchÄ• yaá¹ƒ alapaccayo. kamalanti uppalant
kamalakathitaá¹ƒ. __vineyyappÄ• á¹‡ogha_nti vineyyapÄ• á¹‡aoghanti padavibhÄ• go. vine
vinetabbo dametabbo satthÄ• rÄ• ti vineyyo, satto. vipubbanidhÄ• tu damane á¹‡yo. paá¹‡a
anenÄ• ti pÄ• á¹‡aá¹ƒ, jÄ«vitindriyaá¹ƒ. paá¹‡adhÄ• tu jÄ«vÄ• yaá¹ƒ á¹‡a. taá¹ƒ assa atthi t
pÄ• á¹‡o, satto. assatthitaddhite á¹‡apaccayo. vineyyo ca so pÄ• á¹‡o cÄ• ti vineyyappÄ• á
saha hanati gacchati pavattatÄ«ti ogho, samÅ«ho. avapubba hanadhÄ• tu gatiyaá¹ƒ á¹‡o. a
vineyyappÄ• á¹‡Ä• naá¹ƒ ogho samÅ«hoti vineyyappÄ• á¹‡ogho, taá¹ƒ.

__dhammaraá¹ƒsivarehÄ«_ti uttamadhammasaá¹…khÄ• taraá¹ƒsÄ«hi. ettha ca dhammoti
paá¹-ipajjamÄ• ne satte catÅ«su apÄ• yesu vaá¹-á¹-adukkhesu ca apatamÄ• ne katvÄ• dhÄ
dhÄ• raá¹‡e rammapaccayo. dhÄ• reti ca apÄ• yÄ• dinibbattakakilesaá¹ƒ viddhaá¹ƒsetÄ«ti
nibbÄ• naÃ±ca nippariyÄ• yato labbhati. kasmÄ• , ariyamaggassa kilesÄ• naá¹ƒ samucched
samucchedakattÄ• , nibbÄ• nassa ca nissaraá¹‡appahÄ• navasena tassa Ä• rammaá¹‡abh
tadatthasiddhihetuttÄ• . caturiyaphalaÃ±ca pariyattidhammo ca pariyÄ• yato labbhati. kasmÄ
viddhaá¹ƒsi tabbÄ• naá¹ƒ kilesÄ• naá¹ƒ paá¹-ippassambhanappahÄ• navasena maggÄ• nu
pariyattidhammassa ca tadaá¹…gappahÄ• navasena tadadhigama hetuttÄ• . atha vÄ• kiles
viddhaá¹ƒsetÄ«ti dhammo, caturiyamaggo. dhunadhÄ• tu kampane rammo. ariyehi dhÄ• riy
sacchikariyati Ä• rammaá¹‡a karaá¹‡avasenÄ• ti dhammo, nibbÄ• naá¹ƒ. dharadhÄ• tu Ã±Ä
paá¹-ippassambheti maggappahÄ«nakilesavÄ• sananti dhammo, ariyaphalaá¹ƒ. dhaá¹ƒsad
sabhÄ• vaá¹ƒ dhÄ• reti ca dhÄ• riyati ca paá¹‡á¸• itehi na bÄ• lehÄ«ti dhammo, pariyattidha
dhammo ca dhammo cÄ• ti dhammo eka sesanayena, dasavidho dhammo labbhati. vuttaÃ±

``rÄ• gavirÄ• gamanejamasokaá¹ƒ,

dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ,

dhammamimaá¹ƒ saraá¹‡attamupehÄ«â€™â€™ ti ||

ayaá¹ƒ \Be 150/ panettha yojanÄ• . mÄ• á¹‡ava rÄ• gavirÄ• gaá¹ƒ rÄ• gavigataá¹ƒ imaá¹ƒ
anejaá¹ƒ ejÄ• saá¹…khÄ• tataá¹‡hÄ• virahitaá¹ƒ asokaá¹ƒ sokavirahitaá¹ƒ imaá¹ƒ dhamma
asaá¹…khataá¹ƒ saá¹…khatavirahitaá¹ƒ imaá¹ƒ dhammaá¹ƒ nibbÄ• nadhammaÃ±ca. appa
madhuraá¹ƒ atthabyaÃ±jana sampannattÄ• madhuraá¹ƒ, paguá¹‡aá¹ƒ pakaá¹-á¹-haguá¹‡a
vibhajitabbaá¹ƒ, imaá¹ƒ dhammaá¹ƒ pariyattidhammaÃ±ca saraá¹‡attaá¹ƒ saraá¹‡abhÄ• va

ettha hi kÄ• marÄ• gÄ• dibhedo sabbopi rÄ• go virajjati pahiyati etenÄ• ti rÄ• gavirÄ• goti m
ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya antonijjhÄ• nalakkhaá¹‡assa ca sokassa taduppattiyÄ•
anejama sokanti phalaá¹ƒ kathitaá¹ƒ. kenaci paccayena asaá¹…khatattÄ• dhammamasaá¹
kathitaá¹ƒ. avirodhadÄ«panato pana atthabyaÃ±janassa sampannatÄ• ya pakaá¹-á¹-haguá¹
vibhajitattÄ• ca appaá¹-ikÅ«lantiÄ• dinÄ• sabbopi pariyatti dhammo kathito. vuttaÃ±hi
__tadaá¹-á¹-hakathÄ• yaá¹ƒ_ ``ettha hi rÄ• gavirÄ• ganti maggo kathito. anejamasokanti ph
dhammamasaá¹…khatanti nibbÄ• naá¹ƒ. appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ paguá¹‡aá¹ƒ s
vibhattÄ• sabbadhammakkhandhÄ• â€™â€™ ti. idha pana sÄ• maÃ±Ã±ato dasavidho dha
dhammo adhippeto. kasmÄ• , subodhesÄ«ti vuccamÄ• nattÄ• . raá¹ƒsÄ«ti rasiyanti assÄ• c
assÄ• denti sattÄ• etÄ• yÄ• ti vÄ• raá¹ƒsÄ«, rasadhÄ• tu assÄ• dane a ca Ä« ca. atha vÄ•
janehÄ«ti raá¹ƒsÄ«. rasadhÄ• tu sinehe. niggahÄ«tÄ• gamo.

__varo_ti uttamo, varitabbo patthitabboti varo, varati nivÄ• reti hÄ«nanti vÄ• varo. varadhÄ
nivÄ• raá¹‡e vÄ• a. dhammo ca so raá¹ƒsi cÄ• ti dhammaraá¹ƒsi, dhammassa vÄ• raá¹ƒsi
samÄ• so abhedÅ«pacÄ• rena vutto \Be 151/. varo ca so dhammaraá¹ƒsi cÄ• ti dhammaraá
dhammaraá¹ƒsivarehi. __subodhesÄ«_ti catusaccadhammaá¹ƒ paá¹-ivijjhayamÄ• nena suá
vikÄ• setÄ«ti attho. yathÄ• hi sÅ«riyo attano raá¹ƒsiyÄ• phusayitvÄ• kuhara saá¹…khÄ• te
vikÄ• seti, evameva bhagavÄ• pi attano dhammadesanÄ• saá¹…khÄ• taraá¹ƒsiyÄ• kamala
vasantaá¹ƒ puÃ±Ã±Å«panissayaá¹ƒ paá¹-ivijjhÄ• rahaá¹ƒ kamala saá¹…khÄ• taá¹ƒ vineyya
catusaccadhammaá¹ƒ paá¹-ivijjhayamÄ• no phaladhammena pabodhesi vikÄ• setÄ«ti vutta

__byÄ• pitakkittinaÃ±cÄ• _ti tiloke patthaá¹-aparikittanaá¹ƒ. sÄ«lÄ• diguá¹‡ehi patthaá¹-ath
casaddo cettha padapÅ«raá¹‡amattoyeva. visesena vividhaá¹ƒ vÄ• Ä• pati vaá¸• á¸• hatÄ«

vipubbaÄ• padhÄ• tu byÄ• pane vaá¸• á¸• hane vÄ• ta. byÄ• panaá¹ƒ vÄ• byÄ• pitaá¹ƒ. ki
kittinaá¹ƒ. bhÄ• vasÄ• dhanoyaá¹ƒ. thutikriyÄ• labbhati. kittiyati abhitthaviyati devamanusse
thutighoso. kittadhÄ• tu abhitthavane yu. byÄ• pito patthaá¹-o kittano thutighoso yassa soti b
munindakko. taá¹ƒ. bhagavato hi tiloke devamanussehi sÄ«lÄ• diguá¹‡ehi ca arahaá¹ƒ sam
guá¹‡ehi ca thomito kittisaddo yÄ• va bhavaggaá¹ƒ abbhuggacchatÄ«ti byÄ• pitakkittinanti t
hoti.

__tilokekaccakkhu_nti tiloke ekacakkhÅ«ti padacchedo. kÄ• marÅ«pa arÅ«pasaá¹…khÄ• t
paÃ±Ã±Ä• cakkhubhÅ«tanti attho. tayo lokÄ• tilokaá¹ƒ. tassa cakkhu viya eka bhÅ«taá¹ƒpa
tilokekaccakkhu, munindakko. ettha ca ekacakkhusaddassa lopo hoti brahmassarotiÄ• dÄ«s
tilokassa ekaá¹ƒ paÃ±Ã±Ä• cakkhuá¹ƒ bhÅ«to pattoti tilokekaccakkhu, munindakko. tilokeka
vattabbe chandÄ• nurakkhaá¹‡atthaá¹ƒ bhÅ«tasaddalopaá¹ƒ katvÄ• \Be 152/ tilokekaccakk
tilokassa ekabhÅ«to paÃ±Ã±Ä• cakkhu hutvÄ• sabbadhamme cakkhati passatÄ«ti tilokeka
bhagavÄ• hi paÃ±Ã±Ä• cakkhu mayattÄ• sattesu ca taduppÄ• danato tilokassa cakkhubhÅ
dhammabhÅ«to brahmabhÅ«to hoti. vuttaÃ±hi __madhupiá¹‡á¸• ikasutte_ ``so hÄ• vuso bh
passaá¹ƒ passati cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«to vattÄ• p
amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gatoâ€™â€™ ti. tasmÄ• tilokekaccakkhunti th

__dukhamasahana_nti puthujjanehi atidukkhamitaá¹-á¹-hÄ• naá¹ƒ khamanaá¹ƒ. puthujjane
khamitabbanti dukhamaá¹ƒ, iá¹-á¹-hÄ• niá¹-á¹-hÄ• di Ä• rammaá¹‡aá¹ƒ. dukkhamanti vattab
chandÄ• nurakkhaá¹‡atthaá¹ƒ kakÄ• ralopaá¹ƒ katvÄ• dukhamanti vuttaá¹ƒ. taá¹ƒ sahati kh
munindakko. sahadhÄ• tu parisahane yu. taá¹ƒ dukhamasahanaá¹ƒ. bhagavÄ• hi puthujjan
iá¹-á¹-hÄ• niá¹-á¹-hÄ• diÄ• rammaá¹‡aá¹ƒ sÄ«tuá¹‡hÄ• diá¹ƒ lÄ• bhÄ• lÄ• bhayasÄ• yasa
nindapasaá¹ƒsasukhadukkhasaá¹…khÄ• taá¹ƒ lokadhammaÃ±ca ativiya khamati adhivÄ• s
thometi.

__mahesi_nti mahantaá¹ƒ sÄ«lakkhandhÄ• diá¹ƒ pariyesamÄ• naá¹ƒ mahantaá¹ƒ nibbÄ• n
mahante sÄ«lakkhandhÄ• dike esati gavesati pariyesatÄ«ti mahesÄ«, munindakko. mahant
gavesane Ä«. vuttaÃ±hi __mahÄ• niddese_ ``mahesÄ«ti mahesÄ«. bhagavÄ• mahantaá¹ƒ
pariyesÄ«ti mahesÄ«. mahantaá¹ƒ samÄ• dhikkhandhaá¹ƒ mahantaá¹ƒ paÃ±Ã±Ä• kkhandh
vimuttikkhandhaá¹ƒ mahantaá¹ƒ vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ esÄ« gavesÄ« pariy
mahante sattatiá¹ƒsabodhipakkhiya dhamme esati gavesatÄ«ti vÄ• mahesÄ«, mahantaá¹ƒ
gavesatÄ«ti vÄ• mahesÄ«. vuttaÃ±hi __mahÄ• niddese_ ``mahante satipaá¹-á¹-hÄ• ne ma
iddhipÄ• de mahantÄ• ni indriyÄ• ni \Be 153/ mahantÄ• ni balÄ• ni mahante bojjhaá¹…ge m
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ mahantaá¹ƒ paramatthaá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ esÄ« g
mahesÄ«â€™â€™ ti. atha vÄ• mahesakkhehi sattehi esiyati gavesiyati pariyesiyati amhÄ•
mahesÄ«. vuttaÃ±hi __mahÄ• niddese_ ``mahesakkhehi vÄ• sattehi esito gavesito kahaá¹ƒ
taá¹ƒ mahesiá¹ƒ. __ta_nti munindakkaá¹ƒ. ahaá¹ƒ sirasÄ• namÄ• mÄ«ti sambandho.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. dayudayaruá¹‡o
mahÄ• karuá¹‡Ä• saá¹…khÄ• taudayapabbatuggatasÅ«riyÄ• ruá¹‡o, udayapabba tato ugga
mahÄ• karuá¹‡Ä• vÄ• , Ã±Ä• á¹‡a vitthiá¹‡á¹‡abimbo sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…khÄ•
vitthÄ• racakkavÄ• á¸·amaá¹‡á¸• alaá¹ƒ viya vipulÄ• rammaá¹‡asabbaÃ±Ã±utaÃ±Ä• á¹‡av
ekabuddhabhÅ«to, yo yÄ• diso munindakko buddhÄ• dicco suddhe rÄ• gÄ• dimalehi visudd
tibhavasaá¹…khÄ• takamalasare, kamalakathitaá¹ƒ uppalanti kathetabbaá¹ƒ, vineyyappÄ• a
vinetabbasattasamÅ«haá¹ƒ, dhammaraá¹ƒ sÄ«varehi uttamadhammasaá¹…khÄ• taraá¹ƒsÄ
catusaccadhammaá¹ƒ paá¹-ivedhayamÄ• nena suá¹-á¹-hu pabodhesi vikÄ• sesi, byÄ• pitak
patthaá¹-aparikittanaá¹ƒ, sÄ«lÄ• diguá¹‡ehi patthaá¹-athutighosikaá¹ƒ vÄ• , tilokekaccakkhu
saá¹…khÄ• tÄ• naá¹ƒ tilokÄ• naá¹ƒ ekaá¹ƒ paÃ±Ã±Ä• cakkhubhÅ«taá¹ƒ, dukhamasahanaá
atidukkhamitaá¹-á¹-hÄ• naá¹ƒ khamanaá¹ƒ, mahesiá¹ƒ mahantaá¹ƒ sÄ«lakkhandhÄ• diá¹ƒ p
nibbÄ• naá¹ƒ gavesamÄ• naá¹ƒ vÄ• , taá¹ƒ munindakkaá¹ƒ ahaá¹ƒ sirasÄ• namÄ• mi vand

vÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

21__._ á¹• 21 yo \Be 154/ jino anekajÄ• tiyaá¹ƒ saputtadÄ• ramaá¹…gajÄ«vitampi.

bodhipemato alaggamÄ• naso adÄ• siyeva atthi kassa.

dÄ• napÄ• ramiá¹ƒ tato paraá¹ƒ apÅ«ri sÄ«lapÄ• ramÄ• dikampi.

tÄ• samiddhiyopayÄ• tamaggataá¹ƒ tamekadÄ«pakaá¹ƒ namÄ• mi ||

<21> evaá¹ƒ vÄ«satimÄ• ya gÄ• thÄ• ya munindakkaá¹ƒ vanditvÄ• idÄ• ni pubbe anekajÄ
jÄ«vitapariccÄ• gÄ• dÄ«hi ca dÄ• nÄ• didasapÄ• ramiyo pÅ«rentehi guá¹‡ehi ca thometvÄ•
jino_ tyÄ• dimÄ• ha. ayaá¹ƒ pana raja raja raja gaá¹‡ehi ca garulahÅ«hi ca racitattÄ• vÄ«sa
vuttagÄ• thÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``vutta mÄ«disantu nÄ• mato rajÄ
cÄ• â€™â€™ ti.

ayaá¹ƒ panettha yojanÄ• . yassaá¹ƒ paá¹-ipÄ• daá¹ƒ rajÄ• rajagaá¹‡Ä• ca rajÄ• rajagaá¹‡
ca garullahÅ« ca ce siyyuá¹ƒ, Ä«disantu Ä«disaá¹ƒ pana gÄ• thÄ• nÄ• mato nÄ• mena vutt
nÄ• mÄ• ti.

tattha pana __yo jino_ti yo buddho. so hi devaputtakilesÄ• bhisaá¹…khÄ• rakhandhamaccu
jinÄ• ti jinissatÄ«ti jinoti vuccati. nanu ca buddhasÄ• vakÄ• pi paÃ±camÄ• re jinattÄ• jinÄ•
bhagavato parÅ«pa nissayavirahaniratisayavasena paÃ±camÄ• rajinattÄ• bhagavÄ• yeva j
__dhÄ• tukathÄ• mÅ«laá¹-Ä«kÄ• yaá¹ƒ_ ---

``tattha balavidhamana visayÄ• tikkamavasena devaputtamÄ• rassa, apavattikaraá¹‡avase
kilesÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ, samudayappahÄ• napariÃ±Ã±Ä• vasena khandha
bodhimÅ«le eva bhaÃ±jitattÄ• parÅ«panissayarahitaá¹ƒ niratisayaá¹ƒ taá¹ƒ bhaÃ±janaá¹ƒ
mÄ• rabhaÃ±janoti thomitoâ€™â€™ ti.

__anekajÄ• tiya_nti \Be 155/ anekasaá¹ƒsÄ• rabhave. ettha hi ayaá¹ƒ jÄ• tisaddo anekatth
jÄ• tiá¹ƒ dvepi jÄ• tiyoti ettha bhave Ä• gato. atthi visÄ• khe nigaá¹‡á¹-hÄ• nÄ• ma samaá¹
nikÄ• ye. tiri nÄ• ma tiá¹‡ajÄ• ti nÄ• bhiyÄ• uggantvÄ• nabhaá¹ƒ Ä• hacca á¹-hitÄ• ahosÄ
jÄ• ti dvÄ«hi khandhehi saá¹…gahitÄ• ti ettha saá¹…khatalakkhaá¹‡e. yaá¹ƒ mÄ• tukucchiy
uppannaá¹ƒ paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tubhÅ«taá¹ƒ. tadupÄ• dÄ• ya sÄ• vassa
paá¹-isandhiyaá¹ƒ. sampatijÄ• to Ä• nanda bodhisattoti ettha pasÅ«tiyaá¹ƒ. anupakuá¹-á¹-h
kule. yatohaá¹ƒ bhagini ariyÄ• ya jÄ• tiyÄ• jÄ• toti ettha ariyasÄ«le. idha panÄ• yaá¹ƒ bhav
anekasaá¹ƒsÄ• rabhaveti attho viÃ±Ã±Ä• tabbo. so hi jÄ• yati yoni gatiÄ• di vibhÄ• goti jÄ•
jÄ• yanti nibbattanti ettha khandhÄ• dayoti jÄ• ti, bhavo. janidhÄ• tu nibbattaneti. na ekÄ• a
jÄ• ti cÄ• ti aneka jÄ• ti. tassaá¹ƒ anekajÄ• tiyaá¹ƒ.

__saputtadÄ• ra_nti puttena ca bhariyÄ• ya ca sahitaá¹ƒ. attano kulaá¹ƒ punÄ• ti pavati so
pudhÄ• tu pavane ta. mÄ• tÄ• pitÅ«naá¹ƒ manaá¹ƒ pÅ«retÄ«ti vÄ• putto. pÅ«radhÄ• tu pÅ
ca putto. virÅ«peka sesoyaá¹ƒ. sÄ• mikena dhariyateti dÄ• ro. dharadhÄ• tu dhÄ• raá¹‡e á¹
purisena bhogaá¹ƒ dÄ«yatÄ«ti dÄ• ro. dÄ• dhÄ• tu dÄ• ne rapaccayo. dÄ• kucchitÄ• kÄ• re
vÄ• dÄ• ro, bhariyÄ• . dÄ• pubbaramudhÄ• tu ramane kvi. dÄ• saddo kucchitattho. __abhi
``dÄ• rayante yenÄ• ti dÄ• ro, dara vidÄ• raá¹‡e. akattari ca kÄ• rake saÃ±Ã±Ä• yaá¹ƒ á¹‡o
ca dÄ• ro ca puttadÄ• ro. samÄ• hÄ• radvandepi hi \Be 156/ pulliá¹…gaá¹ƒ icchanti Ä• cariy
yassÄ• ti saputtadÄ• ro, puttadÄ• rapariccÄ• go. taá¹ƒ saputtadÄ• raá¹ƒ. __aá¹…gajÄ«vitar
hatthapÄ• dakaá¹‡á¹‡anÄ• sacakkhÄ• disarÄ«rÄ• vayavaÃ±ca jÄ«vitindriya paá¹-ibaddhas
gacchati kÄ• yeti aá¹…go, cakkhÄ• disarÄ«rÄ• vayavo. agidhÄ• tu gatiyaá¹ƒ a. jÄ«vanti sat
jÄ«vitindriyaá¹ƒ. jÄ«vadhÄ• tu pÄ• á¹‡adhÄ• raá¹‡e ta. aá¹…go ca jÄ«vitaÃ±ca aá¹…gajÄ«
sampiá¹‡á¸• anattho. tena dhanaraá¹-á¹-hapariccÄ• gaá¹ƒ sampiá¹‡á¸• eti. vuttaÃ±hi __sÄ«
kathÄ• yaá¹ƒ_ ---

``aá¹…gapariccÄ• gaá¹ƒ jÄ«vitadhanarajjaputtadÄ• rapariccÄ• ganti ime paÃ±ca mahÄ• pa
ti. atha vÄ• sambhÄ• vanattho. tena bhagavÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡ahetupi puttadÄ• ra
alaggamÄ• naso pariccajeti, pageva dhanÄ• dibÄ• hiravatthu pariccÄ• gepÄ«ti sambhÄ• ve

__bodhipemato_ti arahattamaggasabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya bodhiyÄ• piy
topaccayo. cattÄ• ri saccÄ• ni bujjhatÄ«ti bodhi, arahattamaggaÃ±Ä• á¹‡aá¹ƒ. sabba Ã±eyy
bodhi, sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. budhadhÄ• tu Ã±Ä• á¹‡e á¹‡a. itthiliá¹…gajotako Ä«pa

__abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ_ --- ``bodhi sabbaÃ±Ã±utaÃ±Ä• á¹‡e, ariyamagge ca nÄ
bodhi ca bodhi sarÅ«pekase savasena. piyanaá¹ƒ pemo, piyÄ• yitabboti vÄ• pemo. pÄ«dhÄ
manipaccayo. bodhiyÄ• pemo bodhipemo, tato bodhipemato. bhagavatÄ• hi puttadÄ• raaá
sahassaguá¹‡ena sata sahassaguá¹‡enapi bodhiÃ±Ä• á¹‡ameva piyanti vuttaá¹ƒ hoti. vutta
---

``na me dessÄ• ubho puttÄ• , maddÄ« devÄ« na dessiyÄ• .

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• piye adÄ• sahaâ€™â€™ nti ||

á¹• 22

__alaggamÄ• naso_ti \Be 157/ puttadÄ• raaá¹…gajÄ«vitÄ• dÄ«su anallÄ«yana citto hutvÄ•
laggo, lagati saá¹…gati allayati vÄ• ti laggo. lagadhÄ• tu saá¹…ge allÄ«yane vÄ• gapaccay
natthi laggo ettha puttadÄ• ra aá¹…gajÄ«vitÄ• dÄ«sÅ«ti vÄ• alaggo. manati jÄ• nÄ• ti Ä• ra
mÄ• naso. alaggo mÄ• naso yassa soti alaggamÄ• naso, jino. __atthikassÄ• _ti putta dÄ• rÄ
yÄ• cakassa paá¹-iggÄ• hakassa vÄ• ti attho. attho kÄ• mo assa atthÄ«ti atthiko, á¹‡iko. tas
__adÄ• siyevÄ• _ti pÅ«jÄ• nuggahakÄ• matÄ• ya Ã±Ä• á¹‡asampayuttapariccÄ• gacetanÄ
hi pÄ• ramÄ«pÅ«raá¹‡a kÄ• le sarÄ• gasadosasamohasseva sato Ä• gatÄ• gatÄ• naá¹ƒ yÄ
alaá¹…katapaá¹-iyattaá¹ƒ sÄ«saá¹ƒ kantitvÄ• galalohitaá¹ƒ nÄ«haritvÄ• suaÃ±jitÄ• ni akkh
kulavaá¹ƒsappadÄ«paá¹ƒ puttaá¹ƒ manÄ• pacÄ• riniá¹ƒ bhariyaÃ±ca kheá¹·apiá¹‡á¹• amiva
dÄ«yamÄ• nova sammÄ• sambodhiÃ±Ä• á¹‡aá¹ƒ laddhuá¹ƒ sakkÄ• , na puttadÄ• raaá¹…g
hi mahÄ• pariccÄ• ge apariccajitvÄ• buddhabhÅ«tapubbÄ• nÄ• ma natthi. paccekabuddhÄ
puttadÄ• raaá¹…gajÄ«vitaá¹ƒ apariccajantÄ• pi paccekabuddhÄ• riyasÄ• vakabodhiÃ±Ä• á¹‡
tasmÄ• yeva bhagavantaá¹ƒyeva saputtadÄ• ramaá¹…gajÄ«vitampi bodhipemato alaggam
thometi. vuttaÃ±hetaá¹ƒ __vessantarajÄ• takaá¹-á¹-ha kathÄ• yaá¹ƒ_ ``sabbabodhisattÄ• d
puttapariccÄ• gaá¹ƒ, bhariyapariccÄ• gaá¹ƒ, aá¹…gapariccÄ• gaá¹ƒ, jÄ«vitapariccÄ• ganti i
apariccajitvÄ• buddhabhÅ«tapubbÄ• nÄ• ma natthÄ«â€™â€™ ti.

evaá¹ƒ paÃ±cahi mahÄ• pariccÄ• gaguá¹‡ehi bhagavato thomanaá¹ƒ katvÄ• idÄ• ni dÄ• n
thomanaá¹ƒ kattu kÄ• mo dÄ• napÄ• ramintiÄ• dimÄ• ha. tattha __dÄ• na_nti tividhaá¹ƒ hot
virati ca, deyyadhammo cÄ• ti. saddhÄ• hiriyaá¹ƒ kusalaÃ±ca dÄ• nanti Ä• gataá¹-á¹-hÄ• n
nÄ• ma. abhayaá¹ƒ detÄ«ti Ä• gataá¹-á¹-hÄ• ne viratÄ« dÄ• naá¹ƒ nÄ• ma. dÄ• naá¹ƒ deti a
Ä• gataá¹-á¹-hÄ• ne deyyadhammo dÄ• naá¹ƒ nÄ• ma. tattha cÄ• gacetanÄ• deti vÄ• deyy
deyyadhammanti dÄ• naá¹ƒ. virati avakhaá¹‡á¹• anaá¹-á¹-hena lavanaá¹-á¹-hena vÄ• dÄ• n
bhayabheravasaá¹…khÄ• taá¹ƒ dussilyaá¹ƒ cetanaá¹ƒ dÄ• ti lunÄ• ti cÄ• ti dÄ• naá¹ƒ, deyy
dÄ• naá¹ƒ. idha pana tividhaá¹ƒ dÄ• naá¹ƒ adhippetaá¹ƒ. pÄ• ramÄ«saddassa vacanattho h
vÄ• pÄ• raá¹ƒ nibbÄ• naá¹ƒ eti gacchati etÄ• yÄ• ti pÄ• rami. pÄ• rasaddÅ«papada idhÄ• t

itÄ«ti padacchedo kÄ• tabbo. dÄ• nameva pÄ• ramÄ« dÄ• napÄ• ramÄ«, taá¹ƒ dÄ• napÄ• r
__para_nti aÃ±Ã±aá¹ƒ. __sÄ«lapÄ• ramÄ• dikampÄ«_ti sÄ«latÄ«ti sÄ«laá¹ƒ. sÄ«la dhÄ• tu
kÄ• yavacÄ«kammÄ• ni samÄ• dahati samÄ• dhapetÄ«ti attho. sÄ«lati samÄ• dhiyati kÄ• y
na vippakiratÄ«ti vÄ• sÄ«laá¹ƒ, sÄ«lanti samÄ• dahanti cittaá¹ƒ etenÄ• ti vÄ• sÄ«laá¹ƒ. ath
upadhÄ• retÄ«ti sÄ«laá¹ƒ, sÄ«ladhÄ• tu upadhÄ• raá¹‡e a. kusala dhammÄ• naá¹ƒ patiá¹-á
dhÄ• retÄ«ti attho. sÄ«lenti vÄ• etena kusale dhamme upadhÄ• renti sÄ• dhavoti sÄ«laá¹ƒ
sappurisehi hadayamaá¹ƒsantaraá¹ƒ upanetvÄ• ti vÄ• sÄ«laá¹ƒ, sÄ«leti upadhÄ• reti taá¹ƒ
apÄ• yesu uppattinÄ«vÄ• raá¹‡avasena suggati nibbÄ• nanti vÄ• sÄ«laá¹ƒ, sÄ«lameva pÄ
Ä• di yÄ• santeti sÄ«lapÄ• ramÄ• dikÄ• . ettha ca Ä• disaddena nekkhammapaÃ±Ã±Ä•
vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ramiá¹ƒ saá¹…gaá¹‡hÄ• ti. vuttaÃ
__buddhavaá¹ƒsapÄ• á¸·iyaá¹ƒ_ ---

``dÄ• naá¹ƒ sÄ«laÃ±ca nekkhammaá¹ƒ, paÃ±Ã±Ä• vÄ«riyena paÃ±camaá¹ƒ.

khantisaccamadhiá¹-á¹-hÄ• naá¹ƒ, mettupekkhÄ• imÄ• dasÄ• â€™â€™ ti ||

pisaddo \Be 159/ cettha sampiá¹‡á¸• anattho. tena paÃ±ca mahÄ• pariccÄ• ge sampiá¹‡á¸

__apÅ«rÄ«_ti sammÄ• sambodhatthÄ• ya pÅ«raá¹‡aá¹ƒ akÄ• sÄ«ti attho. bhagavato hi dÄ
aá¹-á¹-ha dhamme samodhÄ• netvÄ• buddhatthÄ• ya abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya ane
paá¹-ivijjhituá¹ƒ vÄ• yamanto adinnadÄ• naá¹ƒ nÄ• ma natthi, arakkhitasÄ«laá¹ƒ nÄ• ma na
nÄ• ma natthi. atibahumpi pÅ«raá¹‡aá¹ƒ akÄ• siyeva. bhagavÄ• hi bodhisatta bhÅ«to catÅ
udakaá¹ƒ parÄ• jetvÄ• adhikaá¹ƒ lohitadÄ• namakÄ• si. sakalapathaviyÄ• paá¹ƒsuá¹ƒ parÄ
maá¹ƒsamadÄ• si. sinerupabbatarÄ• jaá¹ƒ parÄ• jetvÄ• adhikaá¹ƒ sÄ«sadÄ• namadÄ• si. A
parÄ• jetvÄ• adhikaá¹ƒ nayanamadÄ• si.

tena vuttaá¹ƒ __jinÄ• laá¹…kÄ• re_ ---

``so sÄ• gare jaladhikaá¹ƒ rudhiraá¹ƒ adÄ• si,

bhÅ«miá¹ƒ parÄ• jiya samaá¹ƒsamadÄ• si dÄ• naá¹ƒ.

meruppamÄ• á¹‡amadhikaÃ±ca samoá¸·isÄ«saá¹ƒ,

khe tÄ• rakÄ• dhikataraá¹ƒ nayanaá¹ƒ adÄ• sÄ«â€™â€™ ti ||

vasantatilakagÄ• thÄ• .

tattha ca soti so evaá¹ƒvidho bodhisatto. sÄ• gareti catÅ«su mahÄ• samuddesu. jaladhikan
katvÄ• . rudhiraá¹ƒ adÄ• sÄ«ti lohitadÄ• namadÄ• si. bhÅ«miá¹ƒ parÄ• jiyÄ• ti paá¹ƒsupath
parÄ• jetvÄ• attano sarÄ«ramaá¹ƒsaá¹ƒ adhikaá¹ƒ adÄ• si. meruppamÄ• á¹‡amadhikanti y
aá¹-á¹-hasaá¹-á¹-hisatasahassubbedhassa girirÄ• jassa pamÄ• á¹‡atopi adhikaá¹ƒ katvÄ• .
moá¸·iyÄ• saha abhisittasÄ«saá¹ƒ adÄ• si. kheti cakkavÄ• á¸·apabbatapariyante Ä• kÄ• se
nakkhattÄ• ditÄ• rakarÅ«patopi adhikaá¹ƒ katvÄ• \Be 160/. nayanaá¹ƒ adÄ• sÄ«ti nettadÄ•
attho daá¹-á¹-habbo.

__tÄ• samiddhiyopayÄ• tamaggata_nti tÄ• saá¹ƒ iddhiyÄ• upayÄ• taá¹ƒ aggatanti padacch
pÄ• ramÄ«naá¹ƒ. iddhiyÄ• ti samiddhiyÄ• , hetvatthe cetaá¹ƒ karaá¹‡avacanaá¹ƒ. upayÄ• ta
sabbasattÄ• naá¹ƒ uttamabhÄ• vaá¹ƒ, seá¹-á¹-habhÅ«taá¹ƒ buddhattanti attho. taá¹ƒ pana
kammaá¹ƒ. aggasaddo cettha uttamavÄ• cako anipphannapÄ• á¹-ipadiko. atha vÄ• aggati
seá¹-á¹-habhÅ«taá¹ƒ vÄ• buddhabhÄ• vaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti aggo, jino. aggadhÄ• tu ga
aggataá¹ƒ. bhagavÄ• hi anantalokadhÄ• tÅ«su sabba sattÄ• naá¹ƒ aggo uttamataro seá¹-á
vuttaÃ±hetaá¹ƒ dasanipÄ• ta __aá¹…guttarapÄ• á¸·iyaá¹ƒ_ ---

``yÄ• vatÄ• bhikkhave sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ•
saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ
sammÄ• sambuddhoâ€™â€™ ti.

__tamekadÄ«paka_nti taá¹ƒ ekadÄ«pakanti padacchedo. tanti jinaá¹ƒ. ekadÄ«pakanti sabb
ekapaá¹-isaraá¹‡abhÅ«taá¹ƒ patiá¹-á¹-habhÅ«taá¹ƒ vÄ• . dÄ«pakasaddo hi paá¹-isaraá¹‡ap
nipphannapÄ• á¹-ipadiko. vuttaÃ±hi __saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``patiá¹-á¹-hÄ• pana
nti. dÄ«panti patiá¹-á¹-hahanti paá¹-isaraá¹‡abhÄ• vena sattÄ• etthÄ• ti vÄ• dÄ«pako, jino.
patiá¹-á¹-hÄ• yaá¹ƒ ako. ekasaddo saá¹…khyÄ• vÄ• cako. eko ekabhÅ«to dÄ«pakoti ekadÄ
ekadÄ«pakanti manussÄ• naá¹ƒ paá¹-isaraá¹‡abhÅ«taá¹ƒ patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ samu
sabbasattÄ• naá¹ƒ paá¹-isaraá¹‡abhÅ«taá¹ƒ patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ ekabuddhabhÅ«taá

ayaá¹ƒ panettha vacanattho. jalamajjhe dippatÄ«ti dÄ«po. dvidhÄ• Ä• posandati etthÄ• ti v
dÄ«pako. soviya \Be 161/ eko buddho hutvÄ• eti gacchati pavattatÄ«ti ekadÄ«pako, jino. ya
bhinnanÄ• vÄ• naá¹ƒ manussÄ• naá¹ƒ samuddadÄ«po paá¹-isaraá¹‡o patiá¹-á¹-ho hoti, eva
alabbhaneyyapatiá¹-á¹-he osÄ«dantÄ• naá¹ƒ sabbasattÄ• naá¹ƒ ekabuddhabhÅ«to paá¹-isa
ekadÄ«pakanti thometi. taá¹ƒ jinaá¹ƒ ahaá¹ƒ namÄ• mÄ«ti sambandhoti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. yo jino aneka jÄ• tiyaá¹ƒ anekasaá¹ƒsÄ• rabhav
ca bhariyÄ• ya ca sahitaá¹ƒ, aá¹…gajÄ«vitampi aá¹…gapaccaá¹…gajÄ«vitindriyampi. atha v
hatthapÄ• dakaá¹‡á¹‡anÄ• sacakkhÄ• disarÄ«rÄ• vayavaÃ±ca jÄ«vitindriya paá¹-ibaddhasa
arahattamagga sabbaÃ±Ã±utaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya bodhiyÄ• piyamÄ• nattÄ• , alag

puttadÄ• raaá¹…gajÄ«vitÄ• dÄ«su anallÄ«yanacitto hutvÄ• , atthikassa puttadÄ• rÄ• diá¹ƒ k
adÄ• siyeva pariccÄ• gacetanÄ• ya adÄ• sieva. dÄ• napÄ• ramimpi tato dÄ• napÄ• ramito
sÄ«lapÄ• ramÄ• dikampi sÄ«lapÄ• ramÄ«Ä• dikampi, apÅ«ri sammÄ• sambodhatthÄ• ya p
pÄ• ramÄ«naá¹ƒ iddhiyÄ• samiddhiyÄ• aggataá¹ƒ uttama bhÄ• vaá¹ƒ seá¹-á¹-habuddhatta
upagataá¹ƒ, ekadÄ«pakaá¹ƒ sabbasattÄ• naá¹ƒ ekapaá¹-isaraá¹‡abhÅ«taá¹ƒ ekapatiá¹-á¹-h
dÄ«pakamiva ekapaá¹-isaraá¹‡abhÅ«taá¹ƒ patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ vÄ• taá¹ƒ jinaá¹ƒ tÄ«

ekavÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

22__._ á¹• 21 devÄ• devÄ• tidevaá¹ƒ nidhanavapudharaá¹ƒ mÄ• rabhaá¹…gaá¹ƒ abhaá¹…

dÄ«paá¹ƒ dÄ«paá¹ƒ pajÄ• naá¹ƒ jayavarasayane bodhipattaá¹ƒdhipattaá¹ƒ.

brahmÄ• brahmÄ• gatÄ• naá¹ƒ varagirakathikaá¹ƒ pÄ• pahÄ«naá¹ƒ pahÄ«naá¹ƒ,

lokÄ• lokÄ• bhirÄ• maá¹ƒ satatamabhiname taá¹ƒ munindaá¹ƒ munindaá¹ƒ ||

<22> evaá¹ƒ \Be 162/ ekavÄ«satimÄ• ya gÄ• thÄ• ya jinaá¹ƒ vanditvÄ• idÄ• ni devÄ• devÄ
guá¹‡ehi thometvÄ• munindaá¹ƒ vanditukÄ• mo __devÄ• devÄ• tideva_ntiÄ• dimÄ• ha. aya
gaá¹‡ehi ca timuniyatÄ«hi ca racitattÄ• ekavÄ«satakkharehi yuttÄ• Ä• dyantayamakÄ• sa
daá¹-á¹-habbÄ• . vuttaÃ±hi __vuttodaye_ ``mrÄ• bhnÄ• yo yotra yena timuniyatiyutÄ• sad
nti.

ayaá¹ƒ panettha yojanÄ• . yassaá¹ƒ paá¹-ipÄ• daá¹ƒ mrÄ• maragaá¹‡Ä• ca bhnÄ• bhana
yagaá¹‡ena saha yogaá¹‡o ca timuniyatiyutÄ• sattamakkharantetÄ«hi yatÄ«hi yuttÄ• ca ce
pakati chande ayaá¹ƒ gÄ• thÄ• saddharÄ• gÄ• thÄ• ti kittitÄ• ti. ettha ca munisaddo sattasa
daá¹-á¹-habbo. ekasmiá¹ƒ pÄ• de sattamakkharante sattamakkharante yatÄ«naá¹ƒ tiparivat
vuttaá¹ƒ. ekavÄ«satakkharavantoti vuttaá¹ƒ hoti.

tattha ca __devÄ• devÄ• tideva_nti rÄ• jasaá¹…khÄ• tasammutideva catumahÄ• rÄ• jÄ• di
atiuttamaá¹ƒ atiseá¹-á¹-haá¹ƒ visuddhidevabhÅ«taá¹ƒ. ettha hi devÄ• ti sammutidevÄ• . te h
mÄ• nussaissariyasampattÄ«hi dibbantÄ«ti manussarÄ• jadevÄ« kumÄ• rÄ• devÄ• ti vucca
upapattidevÄ• . te hi dibbaissariyasampattÄ«hi dibbantÄ«ti catumahÄ• rÄ• jikÄ• devÄ• vuc
kÄ• maguá¹‡Ä• dÄ«hi kÄ«á¸·anti laá¸·anti, tesu vÄ• viharanti, vijayasamatthatÄ• yogena pa
icchanti, issariyadhanÄ• disakkÄ• radÄ• naggahaá¹‡aá¹ƒ taá¹ƒ taá¹ƒ atthÄ• nusÄ• sanaÃ±c
puÃ±Ã±Ä• tisayayogÄ• nubhÄ• vappattÄ• ya jutiyÄ• jotanti. yathÄ• dhippetaÃ±ca visayaá¹
yathicchitanipphÄ• dane ca sakkontÄ«ti devÄ• ti __visuddhimaggamahÄ• á¹-Ä«kÄ• yaá¹ƒ_
atidevanti \Be 163/ tesaá¹ƒ devÄ• naá¹ƒ atiuttamaá¹ƒ atiseá¹-á¹-haá¹ƒ vÄ• visuddhi devabh

attho. so hi tesaá¹ƒ sammuti upapattidevÄ• naá¹ƒ sÄ«lÄ• diguá¹‡ehi atirekattÄ• atireko dev
vuccati. devo devÄ• naá¹ƒ atireko atiuttamo atiseá¹-á¹-ho ativisiá¹-á¹-ho devo devÄ• devÄ• t
visuddhidevabhÅ«to munindo labbhati. taá¹ƒ devÄ• devÄ• tidevaá¹ƒ.

vuttaÃ±hi __dhammahadayavibhaá¹…ge_ ``devÄ• ti tayo devÄ• sammuti devÄ• , upapatti
sammutidevÄ• nÄ• ma rÄ• jÄ• no deviyo rÄ• jakumÄ• rÄ• . upapattidevÄ• nÄ• ma catuma
devÄ• . visuddhidevÄ• nÄ• ma arahanto vuccantÄ«â€™â€™ ti.

bhagavÄ• pana nirÄ• tisayÄ• ya abhiÃ±Ã±Ä• kÄ«á¸·Ä• ya uttamehi dibbabrahmaariyavihÄ
saparasantÄ• nagatapaÃ±cavidhamÄ• ravija yicchÄ• nipphattiyÄ• cittissariya sattadhanÄ• c
aveccappasÄ• dasakkÄ• radÄ• naggahaá¹‡asaá¹…khÄ• tena
dhammasabhÄ• vapuggalajjhÄ• sayÄ• nurÅ«pÄ• nusÄ• sanÄ«saá¹…khÄ• tena ca vohÄ• rÄ
paÃ±Ã±Ä• sarÄ«rappabhÄ• saá¹…khÄ• tÄ• ya jutiyÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ya Ã±Ä
sabbaÃ±Ã±uguá¹‡aparahita nipphÄ• danesu appaá¹-ihatÄ• ya sattiyÄ• ca samannÄ• gatat
saraá¹‡anti gamanÄ«yato abhitthavanÄ«yato bhattivasena kamanÄ«yato ca sabbe te deve
á¹-hitattÄ• tesaá¹ƒ devÄ• naá¹ƒ atiseá¹-á¹-ho atiuttamo devoti devÄ• devÄ• tidevoti __visud
mahÄ• á¹-Ä«kÄ• yaá¹ƒ_ Ä• gatanayenapi veditabbo.

__nidhanavapudhara_nti antimakÄ• yadhÄ• raá¹‡aá¹ƒ. ettha ca nidhanasaddo pariyosÄ• n
anipphannapÄ• á¹-ipadiko. atha vÄ• nidheti pariyosÄ• naá¹ƒ karoti etenÄ• ti nidhanaá¹ƒ. ni
bhavanti vÄ• nidhanaá¹ƒ, antimakÄ• yo labbhati. nipubba dhÄ• dhÄ• tu \Be 164/ nÄ• se yu
kusalÄ• kusalabÄ«jamettthÄ• ti vapu, kÄ• yo. vapadhÄ• tu bÄ«jasantÄ• ne u. nidhanaÃ±ca t
taá¹ƒ dhÄ• retÄ«ti nidhanavapudharo, munindo. taá¹ƒ nidhanavapudharaá¹ƒ. so hi anamata
nibbattentÄ• naá¹ƒ sabbakilesÄ• naá¹ƒ bodhimaá¹‡á¸• e aggamaggaÃ±Ä• á¹‡asatthena sa
punabbhavÄ• bhinibbatti natthi. ayaÃ±hi buddhabhÄ• vajÄ• ti antima bhavo hoti, tasmÄ• vi
nidhanavapudharanti thometi. vuttaÃ±hetaá¹ƒ __aá¹…guttarapÄ• á¸·iyaá¹ƒ_ ``buddho antim

__mÄ• rabhaá¹…ga_nti devaputtÄ• dipaÃ±camÄ• re viddhaá¹ƒsanaá¹ƒ. mÄ• rasaddattho h
paÃ±camÄ• re bhaÃ±jati abhaÃ±ji bhaÃ±jissatÄ«ti mÄ• rabhaá¹…go, munindo. mÄ• rasadd
avamaddane tapaccayo. tassa saha dhÄ• tvantena goÄ• deso. nakÄ• rassa niggahitÄ• des
taá¹ƒ mÄ• rabhaá¹…gaá¹ƒ. __abhaá¹…ga_nti mÄ• rasenÄ• ya bhaÃ±jituá¹ƒ viddhaá¹ƒsituá
bhaá¹…go. nabhaá¹…go abhaá¹…go. atha vÄ• mÄ• rasenÄ• ya na bhaÃ±jiyatÄ«ti abhaá¹.
na arahatÄ«ti attho. mÄ• rasenÄ• bhaÃ±jituá¹ƒ na samatthoti vÄ• abhaá¹…go, munindo. ta

__dÄ«paá¹ƒdÄ«paá¹ƒ pajÄ• na_nti ettha pajÄ• naá¹ƒ dÄ«paá¹ƒ dÄ«panti sambandho. tatth
tehi kammakilesehi pajÄ• yanti nibbattiyanti, pakÄ• rena vÄ• jÄ• yanti nibbattanti paá¹-isan
pajÄ• ti vuccanti. dÄ«panti paÃ±Ã±Ä• padÄ«paá¹ƒ. taÃ±hi kusalÄ• kusale dhamme vibhajitv
jotetÄ«ti dÄ«panti vuccati. atha vÄ• dippati jotetÄ«ti dÄ«po. andhakÄ• raá¹ƒ vidhametvÄ• A

attho. dÄ«padhÄ• tu dittiyaá¹ƒ a. dÄ«pamivÄ• ti dÄ«pÄ• , paÃ±Ã±Ä• . yathÄ• hi padÄ«po a
Ä• lokaá¹ƒ pakÄ• seti, evaá¹ƒ paÃ±Ã±Ä• avijjandhakÄ• raá¹ƒ hantvÄ• dhammÄ• lokaá¹ƒ p
hoti. taá¹ƒ dÄ«paá¹ƒ. puna dÄ«panti dÄ«pakaá¹ƒ pakÄ• sentanti attho. so hi dÄ«peti pakÄ•
vuccati. munindo hi payirupÄ• sanavasena gatÄ• gatÄ• naá¹ƒ vineyyasattÄ• naá¹ƒ dhamma
catumaggaÃ±Ä• á¹‡Ä• dipaÃ±Ã±Ä• padÄ«paá¹ƒ pakÄ• setÄ«ti vuttaá¹ƒ hoti. taá¹ƒ dÄ«paá

__jayavarasayane_ti paÃ±camÄ• ravijayantaá¹-á¹-hÄ• nabhÅ«te uttama bodhipallaá¹…kÄ•
etthÄ• ti jayo, bodhirukkhapallaá¹…ko. jidhÄ• tu jaye á¹‡a. varitabbo patthi tabboti varo, vara
a. varati nivÄ• reti hÄ«nanti vÄ• varo. varadhÄ• tu nivÄ• raá¹‡e a. buddhena seviyati bhajiy
sidhÄ• tu sevÄ• yaá¹ƒyu. varo uttamo sayano varasayano, jayoeva varasayano jayavarasay
bodhirukkhapallaá¹…ko. tasmiá¹ƒ.

__bodhipattaá¹ƒdhipatta_nti bodhipattaá¹ƒ adhipattanti padacchedo. bodhipattanti
arahattamaggasabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ gataá¹ƒ. ettha ca bodhisaddo
rukkhamaggaÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ä• á¹‡anibbÄ• nesupi vattati. tathÄ• hesa bodhiru
paá¹-hamÄ• bhisambuddhotiÄ• dÄ«su rukkhe vattati. bodhi vuccati catÅ«su maggesu Ã±Ä•
pappoti bodhiá¹ƒ varabhÅ«rÄ« medhasotiÄ• dÄ«su sabbaÃ±Ã±utaÃ±Ä• á¹‡e. patvÄ• na bo
asaá¹…khatantiÄ• dÄ«su nibbÄ• ne. idha pana bhagavato arahattamaggasabbaÃ±Ã±utaÃ±
cattÄ• ri saccÄ• ni bujjhatÄ«ti bodhi, arahatta maggaÃ±Ä• á¹‡aá¹ƒ. sabbaÃ±eyyadhamme b
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. budhadhÄ• tu Ã±Ä• á¹‡e á¹‡a Ä« ca. bodhi ca bodhi ca bodhi
apajjiá¹ƒ agaminti bodhi patto, munindo. taá¹ƒ bodhipattaá¹ƒ. adhipattanti sadevake loke
sabbadevamanussÄ• naá¹ƒ jeá¹-á¹-habhÄ• vaá¹ƒ gatanti attho. sabbadevamanussÄ• naá¹ƒ
vuá¸• á¸• hatarabhÄ• vaá¹ƒ patto gatoti adhipatto, munindo. taá¹ƒ adhipattaá¹ƒ. yathÄ• hi k
\Be 166/ yo kukkuá¹-apotako aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• abhinibbhido, so tesaá¹ƒ jeá¹-
vuá¸• á¸• hatarabhÄ• vaá¹ƒ gato, evameva bhagavÄ• sadevake loke avijjÄ• gatÄ• ya pajÄ
avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• paá¹-hamataraá¹ƒ ariyÄ• ya jÄ• tiyÄ• jÄ• tattÄ• ca sÄ«
sabbaguá¹‡ehi adhikattÄ• ca appaá¹-isamattÄ• ca sabbadevamanussÄ• naá¹ƒ jeá¹-á¹-hab
vuá¸• á¸• hatarabhÄ• vaá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ appaá¹-isamabhÄ• vaÃ±ca patto gatoti vu
adhipattanti thometi.

__brahmÄ• brahmÄ• gatÄ• na_nti brahma abrahma Ä• gatÄ• nanti padacchedo. Ä• gatÄ•
Ä• gatÄ• naá¹ƒ brahma devamanussaparisÄ• nanti attho. tattha brahmÄ• ti brahmapÄ• risa
jhÄ• nÄ• diguá¹‡ehi brÅ«hanti vaá¸• á¸• hantÄ«ti brahmÄ• ti vuccanti, abrahmÄ• ti devaman
abrahmÄ• ti vuccanti, Ä• gacchanti payirupÄ• sanavasenÄ• ti Ä• gatÄ• , brahmÄ• brahmÄ•
Ä• pubbagamudhÄ• tu gatiyaá¹ƒ ta. Ä• gatÄ• brahmÄ• ca abrahmÄ• cÄ• ti brahmÄ• brah
paranipÄ• tapadametaá¹ƒ agyÄ• hitotiÄ• dÄ«su viya. taá¹ƒ pana padaá¹ƒ varagirakathikanti
payirupÄ• sanÄ• naá¹ƒ brahma devamanussaparisÄ• nanti attho.

__varagirakathika_nti uttamaá¹ƒ dhammavÄ• caá¹ƒ desentaá¹ƒ. seá¹-á¹-havÄ• cÄ• ya dha
gÄ• yati kathiyatÄ«ti girÄ• , vÄ• cÄ• . gÄ• dhÄ• tu sadde Ä«ro. varÄ• seá¹-á¹-hÄ• girÄ• vÄ
dhammaá¹ƒ kathetÄ«ti varagirakathiko, munindo. uttamÄ• ya manÄ• pabhÅ«tavÄ• cÄ• ya c
taá¹ƒ.

__pÄ• pahÄ«na_nti lÄ• makaakusalakilesaá¹ƒ. taÃ±hi apÄ• yÄ• di dukkhaá¹ƒ pÄ• petÄ«ti p
akusalakileso. papubbaapadhÄ• tu pÄ• puá¹‡ane. kusaladhammena hÄ• tabbaá¹ƒ caji tabb
lÄ• makadhammo. hÄ• dhÄ• tu cÄ• ge tapaccayo, tassino. pÄ• poeva hÄ«naá¹ƒ pÄ• pahÄ«
arahattamaggaÃ±Ä• á¹‡ena susamucchinnaá¹ƒ. pajahatÄ«ti pahÄ«no, munindo. papubbahÄ
akusaladhamme aggamaggaÃ±Ä• á¹‡ena samucchindatÄ«ti attho.

__lokÄ• lokÄ• bhirÄ• ma_nti lokaalokaabhirÄ• manti padacchedo. manussalokadevabrahm
abhirÄ• maá¹-á¹-hÄ• nabhÅ«tanti attho. lokoti manussa loko, so hi lokayati patiá¹-á¹-hahati p
puÃ±Ã±Ä• puÃ±Ã±aá¹ƒ tabbipÄ• ko cÄ• ti loko, manussa loko. lokadhÄ• tu patiá¹-á¹-hÄ• ya
devabrahmaloko. loko ca aloko ca lokÄ• lokÄ• , tesaá¹ƒ sattalokÄ• naá¹ƒ abhiadhikaá¹ƒ ran
lokÄ• lokÄ• bhirÄ• mo. munindo, taá¹ƒ. so hi tilokÄ• naá¹ƒ pÅ«jÄ• nuggahÄ• dikaraá¹‡avas
hotÄ«ti lokÄ• lokÄ• bhirÄ• manti thometi. __satata_nti niccaá¹ƒ. rattidivaá¹ƒ abhiá¹‡hanti att
paÃ±camunissaraá¹ƒ, taá¹ƒ munindaá¹ƒ. __abhiname_ti ahaá¹ƒ abhisakkaccaá¹ƒ namÄ• m

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. devÄ• devÄ• tidevaá¹ƒ sammutidevaupapattide
visuddhidevabhÅ«taá¹ƒ nidhanavapudharaá¹ƒ antimakÄ• yadhÄ• raá¹‡aá¹ƒ, mÄ• rabhaá¹…
viddhaá¹ƒsanaá¹ƒ abhaá¹…gaá¹ƒ mÄ• rasenÄ• ya bhaÃ±jituá¹ƒ asamatthaá¹ƒ, mÄ• rasenÄ
pajÄ• naá¹ƒ sattÄ• naá¹ƒ dÄ«paá¹ƒ paÃ±Ã±Ä• padÄ«paá¹ƒ, kammabhÅ«taá¹ƒ dÄ«paá¹ƒ dÄ
jayavarasayane paÃ±camÄ• ravijayantaá¹-á¹-hÄ• nabhÅ«te uttamabodhipallaá¹…kÄ• sane
arahattamaggasabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ gataá¹ƒ adhipattaá¹ƒ sadevake loke sabbadeva
jeá¹-á¹-habhÄ• vaá¹ƒ gataá¹ƒ, brahmÄ• brahmÄ• gatÄ• naá¹ƒ payirupÄ• sanavasena Ä• ga
manussaparisÄ• naá¹ƒ varagirakathikaá¹ƒ seá¹-á¹-havÄ• cÄ• ya dhammaá¹ƒ desamÄ• naá
lÄ• makaakusalakilesaá¹ƒ pahÄ«naá¹ƒ arahattamagga Ã±Ä• á¹‡ena \Be 168/ susamucchinn
manussa lokadevabrahmalokÄ• naá¹ƒ abhirÄ• mabhÅ«taá¹ƒ, munindaá¹ƒ paÃ±camunissara
niccaá¹ƒ abhiá¹‡haá¹ƒ ahaá¹ƒ abhiname abhisakkaccaá¹ƒ namÄ• mÄ«ti.

dvÄ• vÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

23__._ á¹• 21 buddho nigrodhabimbo mudukaracaraá¹‡o brahmaghoseá¹‡ijaá¹…gho,

kosacchÄ• daá¹…gajÄ• to punarapi sugato suppatiá¹-á¹-hitapÄ• do.

mÅ«dodÄ• tuá¹‡á¹‡alomo athamapi sugato brahmujuggattabhÄ• vo,

nÄ«lakkhÄ« dÄ«ghapaá¹‡hÄ« sukhumamalachavÄ« thomyarasaggasaggÄ« ||

24__._ á¹• 21 cattÄ• lÄ«saggadanto samakalapanajo antaraá¹ƒsappapÄ«no,

cakkenaá¹…kitapÄ• do aviraá¸·adasano mÄ• rajussaá¹…khapÄ• do.

tiá¹-á¹-hanto nonamantobhayakaramudunÄ• jaá¹‡á¹‡ukÄ• nÄ• masanto,

vaá¹-á¹-akkhandho jino gotaruá¹‡apakhumako sÄ«hapubbaá¸• á¸• hakÄ• yo ||

25__._ á¹• 21 sattappÄ«no ca dÄ«ghaá¹…guli matha sugato lomakÅ«pekalomo,

sampannodÄ• tadÄ• á¹-ho kanakasamataco nÄ«lamuddhaggalomo.

sambuddho thÅ«lajivho atha sÄ«hahanuko jÄ• likappÄ• dahattho,

nÄ• tho uá¹‡hÄ«sasÄ«so itiguá¹‡asahitaá¹ƒ taá¹ƒ mahesiá¹ƒ namÄ• mi ||

<23> evaá¹ƒ \Be 169/ dvÄ• vÄ«satimÄ• ya gÄ• thÄ• ya munindassa paá¹‡Ä• maá¹ƒ katvÄ•
nigrodhabimbotyÄ• dÄ«hi tÄ«hi gÄ• thÄ• hi buddhassa dvattiá¹ƒsamahÄ• purisalakkhaá¹‡a
mahesiá¹ƒ vanditukÄ• mo __buddho nigrodhabimbo_tyÄ• digÄ• thÄ• ttayamÄ• ha. taá¹ƒ pa
saddharÄ• gÄ• thÄ• ti daá¹-á¹-habbaá¹ƒ. sÄ• dhakaá¹ƒ pana heá¹-á¹-hÄ• vuttameva.

tattha paá¹-hamagÄ• thÄ• yaá¹ƒ __buddho_ti paá¹-ividdhacatusaccadhammo paá¹-ividdha
taá¹ƒ pana padaá¹ƒ nigrodhabimbo tyÄ• dÄ«su padesu tulyaliá¹…gattabhÄ• vena samband
saccÄ• ni bujjhati abujjhi bujjhissatÄ«ti ca, niravasesasabbadhamme bujjhati abujjhi bujjhiss
vuccati. tesu pana dvÄ«su vikappesu paá¹-hamavikappe budhadhÄ• tussa vÄ• ccaá¹ƒ catu
arahattamaggaÃ±Ä• á¹‡aá¹ƒ mukhyena labbhati. heá¹-á¹-hÄ• maggaphalaÃ±Ä• á¹‡aÃ±ca
pÄ• ramÄ«Ã±Ä• á¹‡aÃ±ca phalÅ«pacÄ• rena. arahattaphalaÃ±Ä• á¹‡aÃ±ca
sabbaÃ±Ã±utaÃ±Ä• á¹‡Ä• dipacchimapacchimaÃ±Ä• á¹‡Ä• ni ca kÄ• raá¹‡Å«pacÄ• rena. t
mukhyopacÄ• rena upalakkhito aparimitaguá¹‡agaá¹‡Ä• laá¹…kÄ• raá¹ƒ khandhapaÃ±caka
paÃ±Ã±atto sattaviseso labbhati. dutiya vikappe budhadhÄ• tussa vÄ• ccaá¹ƒ
sabbaÃ±eyyadhammapaá¹-ivijjhanasamatthaá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ mukhyena lab
catumaggaphalaÃ±Ä• á¹‡aÃ±ca vipassanÄ• pÄ• ramÄ«Ã±Ä• á¹‡aÃ±ca phalÅ«pacÄ• rena
pacchimaÃ±Ä• á¹‡Ä• ni kÄ• raá¹‡Å«pacÄ• rena. tapaccayassa vÄ• ccaá¹ƒ tena mukhyopac
aparimÄ• á¹‡aguá¹‡oghÄ• laá¹…kataá¹ƒ khandhapaÃ±cakaá¹ƒ paá¹-icca buddhobuddhoti p
labbhati. kiá¹ƒpanettha budhadhÄ• tussa vÄ• ccabhÅ«taá¹ƒ Ã±Ä• á¹‡ameva buddho nÄ• m

vÄ• ccabhÅ«to khandhasantÄ• no buddho nÄ• mÄ• ti. Ã±Ä• á¹‡ena pana malakara kilesÄ•
niravasesaá¹ƒ pahÄ«nattÄ• citta santÄ• no suddho hoti. tassa pana suddhattÄ• tassa niss
rÅ«pakÄ• yopi suddho hoti. tasmÄ• tapaccayassa vÄ• ccabhÅ«to arahattamaggaÃ±Ä• á¹‡
khandhasantÄ• no nÄ• mapaÃ±Ã±attivohÄ• rena buddho nÄ• mÄ• ti. tena vuttaá¹ƒ
__paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``sabbesu dhammesu appaá¹-ihataÃ±Ä• á¹‡a nimittÄ• nuttaravimokkhÄ• dhigamaparibhÄ•
upÄ• dÄ• ya paá¹‡á¹‡attiko sabbaÃ±Ã±utapadaá¹-á¹-hÄ• naá¹ƒ vÄ• saccÄ• bhisambodhim
sattaviseso buddhoâ€™â€™ ti.

paramatthabhÅ«te hi khandhasantÄ• ne vohÄ• rasukhatthaá¹ƒ satta puggalÄ• divohÄ• ro Ä
vohÄ• rappatto satto yÄ• va bodhiÃ±Ä• á¹‡atthÄ• ya na vÄ• yamati, paá¹‡idhÄ• naá¹ƒ na k
saá¹…khaá¹ƒ gacchati. yato pana paá¹-á¹-hÄ• ya bodhiÃ±Ä• á¹‡atthÄ• ya vÄ• yamati, paá¹
bodhisatto nÄ• ma vohÄ• ro hoti. so pana yadÄ• bodhiÃ±Ä• á¹‡aá¹ƒ labhati, tadÄ• buddho
paÃ±Ã±attisaá¹…khÄ• to khandhasantÄ• no buddho nÄ• mÄ• ti daá¹-á¹-habbo. vuttaÃ±hi _
netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá¹ƒ, na bha
mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ, na samaá¹‡abrÄ• hmaá¹‡ehi kataá
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ buddhoti taá¹ƒ buddhaâ€™â€™ nti. atha vÄ• paá¹-á¹-hÄ•
nÄ• nantarikanayena vÄ• Ã±Ä• á¹‡appadhÄ• no suvisuddhakhandhasantÄ• no buddho nÄ

__nigrodhabimbo_ti nigrodharukkhassa parimaá¹‡á¸• alo viya parimaá¹‡á¸• alasarÄ«ro. ad
nigrodho, vaá¹-arukkho. nipubbarudhadhÄ• tu Ä• varaá¹‡e á¹‡a, usso gÄ• gamo. vamati \B
sarÄ«ro. vamudhÄ• tu uggiraá¹‡e bo. vamissa vassa bittaá¹ƒ. nigrodhassa parimaá¹‡á¸• al
bimbo sarÄ«ro yassÄ• ti nigrodhabimbo, buddho. nigrodhaparimaá¹‡á¸• alabimboti vattabb
nevaá¹ƒ vuttaá¹ƒ. yathÄ• hi paá¹‡á¹‡Ä• sahatthatÄ• ya vÄ• satahatthatÄ• ya vÄ• samakk
dÄ«ghatopi vitthÄ• ratopi ekappamÄ• á¹‡ova hoti, evaá¹ƒ kÄ• yatopi byÄ• matopi ekappam
kÄ• yo vÄ• dÄ«gho hoti, byÄ• mo vÄ• na evaá¹ƒ visamappamÄ• á¹‡oti attho. vuttaÃ±hi __
``nigrodhaparimaá¹‡á¸• alo kho pana bhavaá¹ƒ gotamo. yÄ• vatakvÄ• ssa kÄ• yo, tÄ• va ta
yÄ• vatakvÄ• ssa byÄ• mo, tÄ• va takvÄ• ssa kÄ• yoâ€™â€™ ti.

__mudukaracaraá¹‡o_ti saá¹‡hahatthapÄ• do. ettha ca mudusaddo saá¹‡hasukhumavÄ• c
atha vÄ• mudeti modayati satteti mudu, saá¹‡hahatthapÄ• do. mudadhÄ• tu modane hÄ• s
karoti etenÄ• ti karo, hattho carati gacchati etena taá¹ƒ taá¹ƒ á¹-hÄ• nanti caraá¹‡o, pÄ• do.
gatiyaá¹ƒ yu. mudukaro ca caraá¹‡o ca yassÄ• ti mudukaracaraá¹‡o, buddho. sappi maá¹‡á
á¹-hapitaá¹ƒ satavÄ• raá¹ƒ vihatakappÄ• sapaá¹-alaá¹ƒ viya mudujÄ• tamattakumÄ• rassa
muduhattha pÄ• doti attho.

__brahmaghoseá¹‡ijaá¹…gho_ti brahmaghoso eá¹‡ijaá¹…ghoti padacchedo. brahmaghoso
aá¹-á¹-haá¹…ga sampannasaravantoti attho. jhÄ• nÄ• diguá¹‡ehi brÅ«hati vaá¸• á¸• hatÄ«ti
manipaccayo. ghusiyati saddiyati kathiyatÄ«ti ghoso, saro. ghusadhÄ• tu sadde á¹‡a. brahm
brahmaghoso, so viya ghoso \Be 172/ saro yassÄ• ti brahmaghoso, buddho. yathÄ• hi mah
apalibuddhattÄ• saro visuddho hoti, evameva tathÄ• gatenapi kataá¹ƒ kammaá¹ƒ vatthuá¹ƒ
suddhattÄ• nÄ• bhito paá¹-á¹-hÄ• ya samuá¹-á¹-hahanto saro visuddho aá¹-á¹-haá¹…gasam
brahmaghoso viya aá¹-á¹-haá¹…gasamannÄ• gatasaravantoti thometi.

__eá¹‡ijaá¹…gho_ti eá¹‡imigassa jaá¹…ghÄ• viya suvaá¹-á¹-ajÄ• á¹‡uko. eti gacchatÄ«ti e
gatiyaá¹ƒ á¹‡i. jÄ• yati kamanametÄ• yÄ• ti jaá¹…gho, jÄ• á¹‡u. janadhÄ• tu janane gho. na
eá¹‡imigassa jaá¹…gho viya jaá¹…gho yassa soti eá¹‡ijaá¹…gho, buddho. yathÄ• hi eá¹‡im
suvaá¹-á¹-o hoti, evameva buddhassa maá¹ƒsussadena paripuá¹‡á¹‡ajaá¹…gho. na ekato b
samantato samasaá¹‡á¹-hitena maá¹ƒsena parikkhittÄ• hi suvaá¹-á¹-itÄ• hi sÄ• li gabbhaya
jaá¹…ghÄ• hi samannÄ• gatoti attho. tasmÄ• eá¹‡imigajaá¹…ghasadiso suvaá¹-á¹-ajÄ• á¹‡

__kosacchÄ• daá¹…gajÄ• to_ti kosacchÄ• daaá¹…gajÄ• toti padacchedo. usabhavÄ• raá¹
suvaá¹‡á¹‡apaduma kaá¹‡á¹‡ikasadisena vatthakosena paá¹-icchannena guyhaá¹…gajÄ• t
kusati tiá¹-á¹-hati etthÄ• ti koso. kusadhÄ• tu gatiyaá¹ƒ á¹‡a. chÄ• diyatÄ«ti chÄ• do. chada
á¹‡a. kosena chÄ• do kosacchÄ• do. aá¹…ge sarÄ«rÄ• vayave jÄ• tanti aá¹…gajÄ• taá¹ƒ. k
byaÃ±janaá¹ƒ yassÄ• ti kosacchÄ• daá¹…gajÄ• to, buddho. bhagavato hi usabhavÄ• raá¹‡
suvaá¹‡á¹‡apadumakaá¹‡á¹‡i kasadisena kosohitavatthaguyhena byaÃ±janena samannÄ•
kosacchÄ• daá¹…gajÄ• tasampannoti thometi. __punarapÄ«_ti puna apÄ«ti padacchedo. ra
punÄ• ti eso atthantaratthe nipÄ• to. apisaddo sampiá¹‡á¸• anattho. __sugato_ti buddho. so
nibbÄ• naá¹ƒ gacchatÄ«ti sugatoti vuccati.

__suppatiá¹-á¹-hitapÄ• do_ti suvaá¹‡á¹‡apÄ• dukatalamiva bhÅ«miyaá¹ƒ samaá¹ƒ suá¹-á¹-
samaá¹ƒ suá¹-á¹-hu bhÅ«miyaá¹ƒ patiá¹-á¹-hatÄ«ti suppatiá¹-á¹-hito, pÄ• do. su pati pubbo
gatinivattiyaá¹ƒ ta. pajjati gacchati etenÄ• ti pÄ• do. padadhÄ• tu gatimhi á¹‡a. suppatiá¹-á¹-
yassÄ• ti suppatiá¹-á¹-hitapÄ• do, sugato. yathÄ• hi aÃ±Ã±esaá¹ƒ bhÅ«miyaá¹ƒ pÄ• daá¹ƒ
aggatalaá¹ƒ vÄ• paá¹‡hiá¹ƒ vÄ• passaá¹ƒ vÄ• paá¹-hamaá¹ƒ phusati vemajjhaá¹ƒ vÄ• pa
ukkhipantÄ• nampi aggatalÄ• dÄ«su ekakoá¹-á¹-hÄ• sova paá¹-hamaá¹ƒ uá¹-á¹-hahati, na e
suvaá¹‡á¹‡apÄ• dukatalaá¹ƒ viya ekappahÄ• reneva sakalapÄ• datalaá¹ƒ bhÅ«miá¹ƒ phusa
sacepi hi bhagavÄ• anekasataporisaá¹ƒ narakaá¹ƒ akkamissÄ• mÄ«ti pÄ• daá¹ƒ nÄ«harati
ninnaá¹-á¹-hÄ• naá¹ƒ vÄ• tapÅ«ritaá¹ƒ viya kammÄ• rabhastaá¹ƒ unnamitvÄ• pathavÄ«sam
unnataá¹-á¹-hÄ• nampi anto pavisati, dÅ«re akkamissÄ• mÄ«ti abhinÄ«harantassa sinerupp
seditavetthaá¹…kuro viya namitvÄ• pÄ• dasamÄ«paá¹ƒ Ä• gacchati. tathÄ• hissa yamaka
yugandharapabbataá¹ƒ akkamissÄ• mÄ«ti pÄ• de abhinÄ«harato pabbato namitvÄ• pÄ• da
akkamitvÄ• dutiyapÄ• dena tÄ• vatiá¹ƒsabhavanaá¹ƒ akkami. na hi cakkalakkhaá¹‡ena

patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• naá¹ƒ visamaá¹ƒ bhavituá¹ƒ sakkoti. khÄ• á¹‡u vÄ• kaá¹‡á¸• á
vÄ• uccÄ• rapassÄ• vo vÄ• kheá¸·asiá¹…ghaá¹‡ikÄ• dÄ«ni vÄ• purimatarÄ• va apagacch
pavisanti. tathÄ• gatassa hi sÄ«latejena paÃ±Ã±Ä• tejena dhammatejena dasannaá¹ƒ pÄ• n
ayaá¹ƒ mahÄ• pathavÄ« samÄ• mudu pupphÄ• kiá¹‡á¹‡Ä• honti. tatra tathÄ• gato samaá
uddharati, sabbÄ• vantehi pÄ• datalehi \Be 174/ bhÅ«miá¹ƒ phusati, tasmÄ• suppatiá¹-á¹-h

__mÅ«do dÄ• tuá¹‡á¹‡alomo_ti muda odÄ• ta uá¹‡á¹‡alomoti padacchedo. bhamukantare
suddho uá¹‡á¹‡alomavantoti attho. ettha ca mudasaddo saá¹‡hasukhumavÄ• cako anippha
mudeti mudayati satteti mudo, sukhumo. mudadhÄ• tu modane a. avadÄ• yati khaá¹‡á¸• iya
dÄ• dhÄ• tu avakhaá¹‡á¸• ane ta. atha vÄ• avadÄ• yati sujjhatÄ«ti odÄ• to, yathÄ• vodÄ•
mudodÄ• to, uá¹‡ati uddhaá¹ƒ gacchatÄ«ti uá¹‡á¹‡Ä• , lomo. uá¹‡á¹‡asaddo hi loke lomasa
Ä• cariyÄ• . maá¹ƒsassa upari pavattatÄ«ti attho. uá¹‡adhÄ• tu gatiyaá¹ƒ á¹‡a. maá¹ƒsacan
chindatÄ«ti lomo. ludhÄ• tu chindane manipaccayo. lunitabboti vÄ• lomo, uá¹‡á¹‡Ä• ca sÄ
uá¹‡á¹‡alomo, lomaviseso. mudo dÄ• to uá¹‡á¹‡alomo yassa soti mudodÄ• tuá¹‡á¹‡a lomo
pana bhagavato dvinnaá¹ƒ bhamukÄ• naá¹ƒ vemajjhe nÄ• simatthakeyeva jÄ• taá¹ƒ. uggan
jÄ• taá¹ƒ. sappimaá¹‡á¸• e osÄ• retvÄ• á¹-hapitasata vitatakappÄ• sapaá¹-alaá¹ƒ viya mud
parisuddhaosadhitÄ• rakavaá¹‡á¹‡aá¹ƒ viya ca sippalitÅ«lalatÄ• tÅ«laá¹ƒ viya ca vigatamal
uá¹‡á¹‡Ä• lomaá¹ƒ atthi, na aÃ±Ã±esanti attho. vuttaÃ±hetaá¹ƒ __brahmÄ• yusutte_ ---

``uá¹‡á¹‡Ä• kho panassa bhoto gotamassa bhamukantare jÄ• tÄ• odÄ• tÄ• mudu tÅ«lasa

taá¹ƒ panetaá¹ƒ koá¹-iyaá¹ƒ gahetvÄ• Ä• kaá¸• á¸• hiyamÄ• naá¹ƒ upaá¸• á¸• ha bÄ• hupp
vissaá¹-á¹-haá¹ƒ dakkhiá¹‡Ä• vaá¹-á¹-avasena Ä• vaá¹-á¹-itvÄ• uddhaggÄ• hutvÄ• santiá
suvaá¹‡á¹‡aphalakamajjhe á¹-hapitarajata pupphuá¸·akaá¹ƒ \Be 175/ viya, suvaá¹‡á¹‡agha
khÄ«radhÄ• raá¹ƒ viya aruá¹‡appabhÄ• raÃ±jite gaganatale osadhitÄ• rakaá¹ƒ viya ca atim
virocati, tasmÄ• mÅ«dodÄ• tuá¹‡á¹‡alomoti thometi.

__athamapÄ«_ti tadaÃ±Ã±aá¹ƒ api. __sugato_ti buddho. so hi sundaravÄ• caá¹ƒ gadati va
__brahmujuggattabhÄ• vo_ti brahmaujuuggataattabhÄ• voti padavibhÄ• go. brahmuno uju u
uggataattabhÄ• vo dÄ«ghasarÄ«roti attho. __brahmÄ• yusutte_ pana ``brahmujugattoâ€™â
tadaá¹-á¹-hakathÄ• yaÃ±ca brahmujugattoti brahmÄ• viya ujugatto ujumeva uggatadÄ«gha
pana sandhÄ• ya brahmujuggattabhÄ• voti vuttaá¹ƒ.

ayaá¹ƒ panettha vacanattho. jhÄ• nÄ• diguá¹‡ehi uparÅ«paribrÅ«hati vaá¸• á¸• hatÄ«ti bra
vaá¸• á¸• hane ma, arati avaá¹…kabhÄ• vena pavattatÄ«ti uju, avaá¹…ko. aradhÄ• tu gatiya
uÄ• deso. uddhaá¹ƒ gacchati pÄ• puá¹‡Ä• tÄ«ti uggato. upubba gamudhÄ• tu gatiyaá¹ƒ to.
mÄ• no etthÄ• ti attÄ• , sarÄ«ro. Ä• pubba dhÄ• dhÄ• tu ropane manipaccayo tupaccayo v
vÄ• sukhadukkhaá¹ƒ adati anubhavatÄ«ti attÄ• . adadhÄ• tu anubhavane manipaccayo. __

``sukhadukkhaá¹ƒ adati bhakkhatÄ«ti attÄ• , jÄ• tijarÄ• maraá¹‡Ä• dÄ«hi adiyate bhakkhiya
Ä• tumÄ• â€™â€™ ti vuttaá¹ƒ. khyÄ• dÄ«hi manimaca tovÄ• ti suttena padasiddhi veditabb
buddhi ca bhavanti etasmÄ• ti attabhÄ• vo, rÅ«pakÄ• yo. __anuá¹-Ä«kÄ• yaá¹ƒ_ pana ``Ä•
attÄ• , soeva bhavati uppajjati na paraparikappito viya niccoti attabhÄ• vo. attÄ• ti vÄ• diá¹-
gahetabbÄ• kÄ• rena bhavati pavattatÄ«ti attabhÄ• voâ€™â€™ ti vuttaá¹ƒ \Be 176/. brahmu
attabhÄ• vo viya ujumeva uggato attabhÄ• vo yassa soti brahmujuggattabhÄ• vo, sugato. yo
khandhe kaá¹-iyaá¹ƒ jÄ• á¹‡usÅ«ti tÄ«su á¹-hÄ• nesu namanti. thokaá¹ƒ kaá¹-iyaá¹ƒ naman
itaresu dvÄ«su á¹-hÄ• nesu purato. dÄ«ghasarÄ«rÄ• paneke passÄ• vaá¹…kÄ• honti, eke
nakkhattÄ• ni gaá¹‡ayantÄ• viya caranti, eke appamaá¹ƒsalohitÄ• sÅ«lasadisÄ• honti, pa
tathÄ• gato pana ujumeva uggantvÄ• dÄ«ghappamÄ• á¹‡o devanagare ussitasuvaá¹‡á¹‡a
brahmujuggattabhÄ• voti thometi.

__nÄ«lakkhÄ«_ti nÄ«laakkhÄ«ti padacchedo. atinÄ«lanettena samannÄ• gatoti attho. ikkha
rÅ«pÄ• rammaá¹‡aá¹ƒ samavisamaá¹ƒ vÄ• ti akkhi, nettaá¹ƒ. ikkhadhÄ• tu dassane i. issa a
akkhi nettÄ• yassÄ• ti nÄ«lakkhi, sugato. bhagavato hi na sakalanÄ«lakkhiva hoti. nÄ«layu
ummÄ• rapupphasadisena ativisuddhena nÄ«lavaá¹‡á¹‡ena samannÄ• gatÄ• ni akkhÄ«ni h
kaá¹‡ikÄ• rapupphasadisena lohitavaá¹‡á¹‡ena. lohitayuttaá¹-á¹-hÄ• ne bandhujÄ«vakapup
lohitavaá¹‡á¹‡ena. seta yuttaá¹-á¹-hÄ• ne osadhitÄ• rakasadisena setavaá¹‡á¹‡ena. kÄ• á¸
addÄ• riá¹-á¹-hakasadisena kÄ• á¸·avaá¹‡á¹‡ena samannÄ• gatÄ• ni suvaá¹‡á¹‡avimÄ• ne
ugghÄ• á¹-itamaá¹‡isÄ«hapaÃ±jarasadisÄ• ni khÄ• yanti. vuttaÃ±hi __mahÄ• niddese_ ``m
paÃ±cavaá¹‡á¹‡Ä• saá¹ƒvijjanti. nÄ«lo ca vaá¹‡á¹‡o, pÄ«tako ca vaá¹‡á¹‡o, lohitako ca va
vaá¹‡á¹‡o, odÄ• to ca vaá¹‡á¹‡o akkhilomÄ• ni ca bhagavato, yattha ca akkhi lomÄ• ni pati
nÄ«laá¹ƒ hoti sunÄ«laá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ ummÄ• rapupphasamÄ• naá¹ƒ. t
177/ supÄ«takaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ kaá¹‡ikÄ• ra
akkhikuá¹-Ä• ni bhagavato lohitakÄ• ni honti sulohikÄ• ni pÄ• sÄ• dikÄ• ni dassaneyyÄ• ni i
majjhe kaá¹‡haá¹ƒ hoti sukaá¹‡haá¹ƒ alÅ«khaá¹ƒ suddhaá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá
samÄ• naá¹ƒ. tassa parato odÄ• taá¹ƒ hoti suodÄ• taá¹ƒ setaá¹ƒ paá¹‡á¸• araá¹ƒ pÄ• sÄ• d
osadhitÄ• rakasamÄ• naâ€™â€™ nti. bhagavÄ• pana tena maá¹ƒsacakkhunÄ• caturaá¹…
samantÄ• yojanaá¹ƒ passati divÄ• ceva rattiÃ±ca.

vuttaÃ±hi __mahÄ• niddese_ ---

``tena bhagavÄ• pÄ• katikena maá¹ƒsacakkhunÄ• attabhÄ• va pariyÄ• pannena purimasu
samantÄ• yojanaá¹ƒ passati divÄ• ceva rattiÃ±ca. yadÄ• pi caturaá¹…gasamannÄ• gato a
atthaá¹…gamito hoti, kÄ• á¸·apakkho ca uposatho hoti, tibbo ca vanasaá¹‡á¸• o hoti, mahÄ•
abbhuá¹-á¹-hito hoti, evarÅ«pepi caturaá¹…gasamannÄ• gate andhakÄ• re samantÄ• yojan
kuá¹-á¹-o vÄ• kavÄ• á¹-aá¹ƒ vÄ• pÄ• kÄ• ro vÄ• pabbato vÄ• gaccho vÄ• latÄ• vÄ• Ä•
dassanÄ• yÄ• â€™â€™ ti. tasmÄ• upalakkhaá¹‡anayena nÄ«lakkhÄ«ti thometi.

__dÄ«ghapaá¹‡hÄ«_ti Ä• yatapaá¹‡hi. paripuá¹‡á¹‡apaá¹‡hÄ«ti attho. pasati bÄ• dhati ane
pÄ• dassa pacchÄ• bhÄ• go. pasadhÄ• tu bÄ• dhane á¹‡i. sassa ho. __á¹‡vÄ• dimoggallÄ•
byavahÄ• rathutÄ«su hi paá¹‡iyati vohÄ• riyatÄ«ti paá¹‡hi, pÄ• dassa pacchÄ• bhÄ• goâ€™
paá¹‡hi yassa soti dÄ«ghapaá¹‡hi, sugato. yathÄ• hi aÃ±Ã±esaá¹ƒ agga pÄ• do dÄ«gho ho
jaá¹…ghÄ• patiá¹-á¹-hÄ• ti paá¹‡hiá¹ƒ \Be 178/ tacchetvÄ• á¹-hapitÄ• viya hoti. na evaá¹ƒ
tathÄ• gatassa pana catÅ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• sÄ• aggapÄ• dÄ• honti. ta
patiá¹-á¹-hÄ• ti. catutthe koá¹-á¹-hÄ• se Ä• raggena vaá¹-á¹-etvÄ• á¹-hapitÄ• viya rattakam
geá¹‡á¸• ukasadisÄ• paá¹‡hi hoti. tasmÄ• dÄ«ghapaá¹‡hÄ«ti thometi.

__sukhumamalachavÄ«_ti sukhuma amala chavÄ«ti padacchedo. saá¹‡hamalavisuddhatad
vÄ• ti attho. ettha ca sukhumasaddo saá¹‡havÄ• cako anipphannapÄ• á¹-ipadiko. atha vÄ•
saá¹‡habhÄ• venÄ• ti sukhumaá¹ƒ, saá¹‡haá¹ƒ. sukhadhÄ• tu takkariyaá¹ƒ umapaccayo. ta
kiliá¹-á¹-haá¹ƒ malati dhÄ• retÄ«ti malaá¹ƒ, rajÄ• dimalaá¹ƒ. maladhÄ• tu dhÄ• raá¹‡e a, na
amalÄ• , chavÄ«. maá¹ƒsaá¹ƒ chÄ• detÄ«ti chavÄ«. chada dhÄ• tu saá¹ƒvaraá¹‡e ravapaco
saá¹‡hÄ• amalÄ• malavirahitÄ• chavÄ« yassÄ• ti sukhumamalachavÄ«, sugato. bhagava
suvaá¹‡á¹‡asiniddhasaá¹‡hasarÄ«rattÄ• kaÃ±canasannibha tacattÄ• ca rÅ«pakÄ• ye pad
rajojallaá¹ƒ vÄ• malaá¹ƒ vÄ• na limpati. vuttaÃ±hi majjhimapaá¹‡á¹‡Ä• se __brahmÄ• yus

``sukhumacchavÄ« kho pana bhavaá¹ƒ gotamo sukhumattÄ• chaviyÄ• rajojallaá¹ƒ kÄ• ye
tasmÄ• sukhuma malachavÄ«ti thometi.

__thomyarasaggasaggÄ«_ti thomyarasa gasa aggÄ«ti padacchedo. thomitabba rasaharaá¹
uddhaggikÄ• ti attho. thomiyatÄ«ti thomyo, nhÄ• ru. thomadhÄ• tu sÄ«lÄ• ghÄ• yaá¹ƒ á¹‡yo
rasaá¹ƒ gasenti anto pavesentÄ«ti rasaggasÄ• , nhÄ• ru. rasasaddÅ«papadagasadhÄ• tu a
gasati harati etehÄ«ti rasaggasÄ• \Be 179/, nhÄ• ru. gasadhÄ• tu haraá¹‡e a. dhÄ• tusadd
rasaggasÄ• naá¹ƒ aggÄ• ti rasaggasaggÄ• , te ettha santÄ«ti rasaggasaggÄ«, nhÄ• ru. ass
rasaggasaggÄ« yassa soti thomyarasaggasaggÄ«, sugato. tathÄ• gatassa hi sattarasahara
hutvÄ• gÄ«vÄ• yameva paá¹-imukkÄ• ni. tilaphalamattopi Ä• hÄ• ro jivhagge á¹-hapito sab
teneva mahÄ• padhÄ• naá¹ƒ padahantassa ekataá¹‡á¸• ulÄ• dÄ«hipi kaá¸·Ä• yayÅ«sapasa
aÃ±Ã±esaá¹ƒ pana tathÄ• abhÄ• vÄ• na sakalakÄ• yaá¹ƒ ojÄ• pharati. tena te bahvÄ• bÄ
lakkhaá¹‡aá¹ƒ appÄ• bÄ• dhatÄ• saá¹…khÄ• tassa nissandaphalassavasena pÄ• kaá¹-aá¹
thomyarasaggasaggÄ«ti thometi.

tevÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<24> dutiyagÄ• thÄ• yaá¹ƒ __jino_ti paÃ±camÄ• rajitavÄ• buddho. tassa pana padassa
samacattÄ• lÄ«saggadantotyÄ• dÄ«hi padehi tulyaliá¹…gattabhÄ• vena sambandho. __catt

cattÄ• lÄ«saaggadantoti padacchedo. samacattÄ• lÄ«sa uttamadantoti attho. ettha ca agga
anipphannapÄ• á¹-ipadiko. atha vÄ• uttamabhÄ• vaá¹ƒ ajati gacchatÄ«ti aggo, danto. daá¹
bhojjamanenÄ• ti danto. daá¹ƒsadhÄ• tu daá¹ƒsane ta. tassa nto dhÄ• tvantalopo. samacat
danto yassÄ• ti cattÄ• lÄ«saggadanto, jino. uparimahanuke patiá¹-á¹-hitÄ• dantÄ• vÄ«sati
samacattÄ• lÄ«sadantÄ• hontÄ«ti attho. aÃ±Ã±esaÃ±hi paripuá¹‡á¹‡adantÄ• nampi dvattiá
gatassa pana cattÄ• lÄ«saá¹ƒ. tasmÄ• cattÄ• lÄ«saggadantoti thometi.

__samakalapanajo_ti \Be 180/ kakacena chinditvÄ• á¹-hapito viya samadantoti attho. lapat
lapanaá¹ƒ, mukhaá¹ƒ. lapadhÄ• tu vadane yu. tasmiá¹ƒ lapane mukhe jÄ• toti lapanajo, dan
tappurisasamÄ• soyaá¹ƒ, samako lapanajo danto yassÄ• ti samakalapanajo, jino. __pÄ• á¸·
``samadantoâ€™â€™ ti pÄ• á¹-ho atthi. ayamevattho. aÃ±Ã±esaÃ±hi keci dantÄ• uccÄ• , k
tathÄ• gatassa pana ayapaá¹-á¹-achinnasaá¹…khapaá¹-alaá¹ƒ viya samÄ• honti. tasmÄ• s

__antaraá¹ƒsappapÄ«no_ti antaraaá¹ƒsapÄ«noti padavibhÄ• go. gÄ• thÄ• bandhavasena
pakÄ• rÄ• gamaá¹ƒ katvÄ• evaá¹ƒ vuttaá¹ƒ. dvinnaá¹ƒ aá¹ƒsÄ• naá¹ƒ khandhÄ• naá¹ƒ ant
paripuá¹‡á¹‡apiá¹-á¹-hitaloti attho. ettha ca aá¹ƒsasaddo khandhatthe vattati. vuttaÃ±hetaá¹
__abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ_ ``aá¹ƒso nitthi bhujasiro, khandho tassandhi jattu taâ€™

anati jÄ«vati etenÄ• ti aá¹ƒso, khandho. anadhÄ• tu pÄ• á¹‡e sopaccayo. nassa niggahitÄ•
avayavabhÄ• vena anati gacchati pavattatÄ«ti vÄ• aá¹ƒso, dvinnaá¹ƒ aá¹ƒsÄ• naá¹ƒ khand
vemajjhanti antaraá¹ƒso, piá¹‡ati pÅ«ratÄ«ti pÄ«no, piá¹-á¹-hitalaá¹ƒ. piá¹‡adhÄ• tu pinane
á¹‡assa no. dvinnaá¹ƒ aá¹ƒsÄ• naá¹ƒ khandhÄ• naá¹ƒ antaraá¹ƒ vemajjhe pÄ«naá¹ƒ paripu
piá¹-á¹-hitalaá¹ƒ yassÄ• ti antaraá¹ƒsappapÄ«no, jino. uttarapadalopabahubbÄ«hisamÄ• so
á¹-hÄ• naá¹ƒ ninnaá¹ƒ hoti, dve piá¹-á¹-hikoá¹-á¹-Ä• pÄ• á¹-iekkaá¹ƒ paÃ±Ã±Ä• yanti. tathÄ
paá¹-á¹-hÄ• ya maá¹ƒsapaá¹-alaá¹ƒ yÄ• va khandhÄ• uggamma samussitasuvaá¹‡á¹‡apha
chÄ• detvÄ• patiá¹-á¹-hitaá¹ƒ. tasmÄ• antaraá¹ƒsappapÄ«noti thometi. __pÄ• á¸·iyaá¹ƒ_ p
``citantaraá¹ƒsoâ€™â€™ ti pÄ• á¹-ho. __tadaá¹-á¹-hakathÄ• yaÃ±ca_ ``citantaraá¹ƒ soti \Be
vuccati dvinnaá¹ƒ koá¹-á¹-Ä• namantaraá¹ƒ. taá¹ƒ paripuá¹‡á¹‡a massÄ• ti antaraá¹ƒsoâ€™

__cakkenaá¹…kitapÄ• do_ti cakkena aá¹…kitapÄ• doti padacchedo. aá¹-á¹-hasatapÄ• dac
lakkhitapÄ• dataloti attho. cakkena aá¹-á¹-hasatapÄ• dacakkena aá¹…kito lakkhito pÄ• do y
cakkenaá¹…kitapÄ• do, jino. tatiyÄ• bahubbÄ«hi samÄ• soyaá¹ƒ. aÃ±Ã±esaÃ±hi pÄ• datale
lakkhaá¹‡aá¹ƒ natthi. tathÄ• gatassa pÄ• dataleeva vicitraá¹ƒ aá¹-á¹-hasata pÄ• dacakkalak
tasmÄ• cakkenaá¹…kitapÄ• doti thometi.

vuttaÃ±hi __brahmÄ• yusutte_ ``heá¹-á¹-hÄ• kho pana tassa bhoto gotamassa pÄ• datales
sahassÄ• rÄ• ni sanemikÄ• ni sanÄ• bhikÄ• ni sabbÄ• kÄ• raparipÅ«rÄ• nÄ«â€™â€™ ti.
aá¹-á¹-hasatapÄ• dacakkalakkhaá¹‡asarÅ«paá¹ƒ pana yo pÄ• dapaá¹…kajamuduttalarÄ• j

gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttamevÄ• ti.

__aviraá¸·adasano_ti avivaradanto. avivaradantena sampannoti attho. vivarati phullatÄ«ti v
phullaneá¸·o. assi. na viraá¸·o aviraá¸·o, natthi viraá¸·o etassÄ• ti aviraá¸·o, danto. daá¹ƒsat
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• etenÄ• ti dasano, danto. daá¹ƒsadhÄ• tu daá¹ƒ
aviraá¸·o dasano danto yassÄ• ti aviraá¸·adasano, jino. aÃ±Ã±esaÃ±hi kumbhilÄ• naá¹ƒ viy
honti. macchamaá¹ƒsÄ• dÄ«ni khÄ• dantÄ• naá¹ƒ dantantaraá¹ƒ pÅ«rati. tathÄ• gatassa pa
samussÄ• pitavajira panti viya aviraá¸·Ä• tulikÄ• ya dassitaparicchedÄ• viya dantÄ• honti,
aviraá¸·adasanoti thometi.

__mÄ• rajussaá¹…khapÄ• do_ti mÄ• raji ussaá¹…khapÄ• doti padacchedo. ettha ca mÄ• r
buddho kattubhÅ«to. so \Be 182/ hi paÃ±camÄ• re jitavÄ• ti mÄ• rajÄ«ti vuccati. ussaá¹…kh
á¹-hitena saá¹…khasadisattÄ• saá¹…khanÄ• mikena gopphakena samannÄ• gatoti attho. s
khanatÄ«ti saá¹…khe. saá¹ƒpubbakhanudhÄ• tu avadÄ• raá¹‡e kvi. __apadÄ• naá¹-á¹-haka
``saá¹ƒsuá¹-á¹-huá¹ƒ khÄ• danto khaá¹‡anto gacchatÄ«ti saá¹…khe. samuddajalapariyante
caratÄ«ti atthoâ€™â€™ ti vuttaá¹ƒ. saá¹…khe viyÄ• ti saá¹…khe, gopphako. pÄ• dassa udd
saá¹…khasadisaá¹ƒ gopphaka massÄ• ti ussaá¹…khapÄ• do, jino. vuttaÃ±hi __brahmÄ• yu
``uddhaá¹ƒ patiá¹-á¹-hitagopphakattÄ• ussaá¹…khÄ• pÄ• dÄ• assÄ• ti ussaá¹…khapÄ• d
piá¹-á¹-hipÄ• de gopphakÄ• honti. tena tesaá¹ƒ pÄ• dÄ• Ä• á¹‡ibaddhÄ• viya baddhÄ• h
parivattanti. gacchantÄ• naá¹ƒ pÄ• datalÄ• ni na dissanti. tathÄ• gatassa pana abhirÅ«hitvÄ
patiá¹-á¹-hahanti. tenassa nÄ• bhito paá¹-á¹-hÄ• ya uparimakÄ• yo nÄ• vÄ• ya á¹-hapita suv
niccalo hoti. adhokÄ• yova iÃ±jati. sukhena pÄ• dÄ• parivattanti. puratopi pacchato ubhaya
passantÄ• naá¹ƒ pÄ• datalÄ• ni paÃ±Ã±Ä• yanti. na hatthÄ«naá¹ƒ viya pacchatoyevÄ• ti. ta
thometi.

__tiá¹-á¹-hanto nonamantobhayakaramudunÄ• jaá¹‡á¹‡ukÄ• nÄ• ma santo_ti ettha tiá¹-á¹-
karamudunÄ• jaá¹‡á¹‡ukÄ• ni Ä• masantoti padavibhÄ• go. __tiá¹-á¹-hanto_ti á¹-hitakova.
hutvÄ• . __ubhaya karamudunÄ• _ti sukhumena hatthadvayena. __jaá¹‡á¹‡ukÄ• nÄ«_ti jaá
gamanÄ• gamanaá¹ƒ anenÄ• ti jaá¹‡á¹‡u, janadhÄ• tu janane á¹‡u. soeva jaá¹‡á¹‡ukÄ• , ja
labbhati. tÄ• ni. __Ä• masanto_ti parimajjituá¹ƒ sakkonto. ettha ca tiá¹-á¹-hanto nonamantot
tathÄ• gatassa akhujjaavÄ• manabhÄ• vo dÄ«pito \Be 183/. avasesajanÄ• hi khujjÄ• vÄ•
khujjÄ• naá¹ƒ uparimakÄ• yo aparipuá¹‡á¹‡o hoti vÄ• manÄ• naá¹ƒ heá¹-á¹-himakÄ• yo. te
sakkonti nonamanto jaá¹‡á¹‡ukÄ• ni parimajjituá¹ƒ. tathÄ• gato pana paripuá¹‡á¹‡aubhayak
tiá¹-á¹-hanto ... pe ... jaá¹‡á¹‡ukÄ• nÄ• masantoti thometi.

__vaá¹-á¹-akkhandho_ti suvaá¹‡á¹‡Ä• liá¹…go viya samavaá¹-á¹-itagaliko. vuttaÃ±hi __bra
``samavaá¹-á¹-akkhandhoâ€™â€™ ti. parimaá¹‡á¸• alÄ• kÄ• rena vaá¹-á¹-ati pavattatÄ«ti v
parimaá¹‡á¸• alo. vaá¹-á¹-adhÄ• tu vaá¹-á¹-ane a. bhojanaá¹ƒ khÄ• dati etena galenÄ• ti kha

khÄ• dadhÄ• tu khÄ• dane bhakkhane vÄ• kvipaccayo. khÄ• dÄ• magamÄ• naá¹ƒ khandha
veditabbÄ• . __abhidhÄ• naá¹-Ä«kÄ• yaá¹ƒ_ pana ``kaá¹ƒ matthakaá¹ƒ dadhÄ• tÄ«ti kandh
khakÄ• rakaraá¹‡avasenÄ• â€™â€™ ti vuttaá¹ƒ. vaá¹-á¹-o samaparimaá¹‡á¸• alo khandho
vaá¹-á¹-akkhandho, jino. yathÄ• hi eke koÃ±cÄ• viya bakÄ• viya varÄ• hÄ• viya ca dÄ«gh
puthugalÄ• ca honti. kathanakÄ• le sirÄ• jalaá¹ƒ paÃ±Ã±Ä• yati. mando saro nikkhamati, na
tathÄ• gatassa pana suvaá¹-á¹-itasuvaá¹‡á¹‡Ä• liá¹…gasadiso khandho galo hoti. kathanak
paÃ±Ã±Ä• yati. meghassa viya gajjato saro mahÄ• hoti. tasmÄ• vaá¹-á¹-akkhandhoti thom

puna jinoti buddho kattubhÅ«to. tassa pana padassa gotaruá¹‡apakhumakotyÄ• dÄ«hi pad
tulyaliá¹…gattabhÄ• vena sambandho. __gotaruá¹‡apakhumako_ti taá¹ƒmuhuttajÄ• taratta
viya vippasannacakkhubhaá¹‡á¸• o, vippasannacakkhubhaá¹‡á¸• ena samannÄ• gato vÄ• .
cakkhubhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ. cakkhubhaá¹‡á¸• anti cakkhuparivÄ• raá¹ƒ. cakkhubha
keci. akkhidalapattanti vadanti aÃ±Ã±e. akkhidale hi \Be 184/ pana saddhiá¹ƒ akkhibimbanti
ayaá¹ƒ panettha vacanattho. patati cakkhuá¹ƒ parivÄ• reti etenÄ• ti pakhumaá¹ƒ, pamhÄ• d
parivÄ• re umo. takÄ• rassa kho. atha vÄ• akkhino pakkhadvaye jÄ• tanti pakhumaá¹ƒ, par
pakkhumanti vattabbe kakÄ• ralopavasena pakhumanti vuccati. pakhumaá¹ƒyeva pakhuma
taá¹ƒmuhuttajÄ• tarattavacchassa pakhumaá¹ƒ viya pakhumaá¹ƒ yassa soti gotaruá¹‡apakh
taá¹ƒmuhuttajÄ• tarattavacchassa pakhumasadisaá¹ƒ vippasannacakkhubhaá¹‡á¸• aá¹ƒ att
akkhibhaá¹‡á¸• o aparipuá¹‡á¹‡o hoti. hatthimÅ«sikakÄ• kÄ• dÄ«naá¹ƒ akkhisadisehi vinigg
akkhÄ«hi samannÄ• gatÄ• . tathÄ• gatassa pana dhovitvÄ• majjitvÄ• á¹-hapitamaá¹‡iguá¸
sukhumapakhumÄ• citÄ• ni akkhÄ«ni honti. tasmÄ• gotaruá¹‡apakhumakoti thometi.

__sÄ«hapubbaá¸• á¸• hakÄ• yo_ti sÄ«hassa pubbaá¸• á¸• hakÄ• yo viya paripuá¹‡á¹‡akÄ•
sahati khamatÄ«ti sÄ«ho, sahadhÄ• tu khamane a. Ä«kÄ• rÄ• gamo. atha vÄ• sÅ«karamal
sÄ«ho. hiá¹ƒsadhÄ• tu hanane á¹‡a. hiá¹ƒsoti vattabbe akkharavipariyÄ• yena sÄ«hoti vucc
sabbiriyÄ• pathesu daá¸·havÄ«riyattÄ• suá¹-á¹-hu Ä«hati vÄ• yamatÄ«ti sÄ«ho, kesarasÄ«
cetÄ• yaá¹ƒ a. tena vuttaá¹ƒ __saddanÄ«tiyaá¹ƒ_ ``sahahiá¹ƒsa Ä«hÄ• vasÄ• , sÄ«hasadda
sÄ«hassa pubbaá¸• á¸• he jÄ• to kÄ• yo viya paripuá¹‡á¹‡akÄ• yo yassÄ• ti sÄ«hapubbaá¸
sÄ«hassa pubbaá¸• á¸• hakÄ• yova paripuá¹‡á¹‡o hoti, na evaá¹ƒ tassa. tathÄ• gatassa pa
sabbaparipuá¹‡á¹‡oti attho. sÄ«hassa pana purimakÄ• yova paripuá¹‡á¹‡o hoti, pacchima k
aparipuá¹‡á¹‡o. tathÄ• gatassa pana sÄ«hassa pubbaá¸• á¸• hakÄ• yoiva sabbo kÄ• yo pa
na tattha tattha vinatunnatÄ• divasena dussaá¹‡á¹-hita visaá¹‡á¹-hito. dÄ«ghayuttaá¹-á¹-hÄ•
rassakisathÅ«la anuvaá¹-á¹-itayuttaá¹-á¹-hÄ• nesu tathÄ• vidhova hoti. vuttaÃ±hetaá¹ƒ ``ma
bhikkhave kammavipÄ• ke paccupaá¹-á¹-hite yehi aá¹…gehi dÄ«ghehi sobhati, tÄ• ni aá¹…
saá¹‡á¹-hahanti. yehi aá¹…gehi kisehi sobhati, tÄ• ni aá¹…gÄ• ni kisÄ• ni saá¹‡á¹-hahanti.
vaá¹-á¹-ehi sobhati, tÄ• ni aá¹…gÄ• ni vaá¹-á¹-Ä• ni saá¹‡á¹-hahantÄ«â€™â€™ ti. iti nÄ• nÄ
cittito dasahi pÄ• ramÄ«hi sajjito tathÄ• gatassa attabhÄ• vo tassa loke sabbasippino vÄ• i
patirÅ«pakampi kÄ• tuá¹ƒ na sakkonti. tasmÄ• sÄ«hapubbaá¸• á¸• hakÄ• yoti thometi.

catuvÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<25> tatiya gÄ• thÄ• yaá¹ƒ __sugato_ti buddho kattubhÅ«to. tassa pana padassa sattappÄ
tulyaliá¹…gattabhÄ• vena sambandho. __sattappÄ«noti_ dvihatthapÄ• da aá¹ƒsakÅ«á¹-a ek
á¹-hÄ• nesu paripuá¹‡á¹‡amaá¹ƒsikoti attho. Ä• cariyÄ• pana paripuá¹‡á¹‡advihatthapÄ• d
khandhasaá¹…khÄ• tasattaá¹-á¹-hÄ• noti atthaá¹ƒ vadanti. maá¹ƒsena pÄ«á¹‡ati paripÅ«ra
paripÅ«rate vÄ• pÄ«no. pÄ«á¹‡adhÄ• tu pÄ«á¹‡ane, pÅ«raá¹‡e vÄ• á¹‡a. á¹‡assa no. dve
pÄ• dapiá¹-á¹-hiyo dve aá¹ƒsakÅ«á¹-Ä• ni ekagalo cÄ• ti sattasu á¹-hÄ• nesu pÄ«no paripua
sattapÄ«no, sugato labbhati. aÃ±Ã±esaÃ±hi hatthapÄ• dapiá¹-á¹-hÄ«su nhÄ• rujÄ• lÄ• paÃ
aá¹ƒsakÅ«á¹-agalesu aá¹-á¹-hikoá¹-iyo. te manussÄ• petÄ• viya khÄ• yanti. na tathÄ• gato
sattasu á¹-hÄ• nesu \Be 186/ paripuá¹‡á¹‡amaá¹ƒsussadattÄ• niguá¸·anhÄ• rujÄ• lehi hatth
vaá¹-á¹-etvÄ• á¹-hapitasuvaá¹‡á¹‡avaá¹‡á¹‡Ä• liá¹…gasadisena galena sÄ«lÄ• rÅ«pakaá¹
viya ca khÄ• yati, tasmÄ• sattappÄ«noti thometi.

__brahmÄ• yusutte_ pana ``sattussadoâ€™â€™ ti pÄ• á¹-ho. tassa pana sattasu á¹-hÄ• ne
paripuá¹‡á¹‡amaá¹ƒsussadoti attho daá¹-á¹-habbo.

__dÄ«ghaá¹…gulÄ«_ti dÄ«ghaaá¹…gulÄ«ti padacchedo. samaÄ• yatahattha pÄ• daá¹…gu
gacchatÄ«ti aá¹…guli. aá¹…gati taá¹ƒ taá¹ƒ kÄ• yaá¹…gaá¹ƒ parÄ• masati etÄ• yÄ• ti vÄ• a
agidhÄ• tu gatiyaá¹ƒ ulipaccayo. atha vÄ• aá¹…gaá¹ƒ kÄ• yaá¹…gaá¹ƒ ulati gacchati parÄ•
aá¹…guli, karasÄ• khÄ• . aá¹…ga saddÅ«papadauladhÄ• tu gatiyaá¹ƒ i. samadÄ«ghÄ• aá¹
yassa soti dÄ«ghaá¹…guli, sugato. samadÄ«ghÄ• hatthapÄ• daá¹…guli atthÄ«ti attho. yath
aá¹…guli dÄ«ghÄ• hoti kÄ• ci rassÄ• , na evaá¹ƒ tathÄ• gatassa. tathÄ• gatassa pana mak
dÄ«ghahatthapÄ• daá¹…guliyo mÅ«le thÅ«lÄ• anupubbena gantvÄ• agge tanukÄ• niyyÄ•
vaá¹-á¹-itaharitÄ• lavaá¹-á¹-asadisÄ• honti. tasmÄ• dÄ«ghaá¹…gulÄ«ti thometi. __mathÄ•
makÄ• ro hi padasandhikaro. athÄ• ti atthantare nipÄ• to. tadaÃ±Ã±anti attho.

__lomakÅ«pekalomo_ti lomakÅ«paekalomoti padacchedo. ekekalomakÅ«pe ekekajÄ• talo
lunÄ• ti chindatÄ«ti lomo, vaá¸• á¸• hamÄ• naá¹ƒ lunitabbanti vÄ• lomo, lÅ«dhÄ• tu chedan
udakaá¹ƒ, taá¹ƒ pÄ• ti rakkhatÄ«ti kÅ«po. kupubbapÄ• dhÄ• tu rakkhane kvi. ussa dÄ«gho.
vÄ• \Be 187/ kuvuccati lomaá¹ƒ, taá¹ƒ pÄ• ti rakkhatÄ«ti kÅ«po. __abhidhÄ• naá¹-Ä«kÄ• ya
dÄ«ghÄ• di. kÅ«po. kena ubhatÄ«ti vÄ• kÅ«po. bhassa poâ€™â€™ ti vuttaá¹ƒ. lomassa kÅ
tasmiá¹ƒ jÄ• to ekeka lomo yassÄ• ti lomakÅ«pekalomo, sugato. yathÄ• hi aÃ±Ã±esaá¹ƒ ek
anekÄ• ni lomÄ• ni jÄ• yanti, na evaá¹ƒ tathÄ• gatassa. tathÄ• gatassa pana ekekasmiá¹ƒ l
jÄ• yati. vuttaÃ±hi __brahmÄ• yusutte_ ``ekekalomo kho pana bhavaá¹ƒ gotamo. ekekÄ• ni
nÄ«â€™â€™ ti. tasmÄ• lomakÅ«pekalomoti thometi.

__sampannodÄ• tadÄ• á¹-ho_ti sampannoodÄ• tadÄ• á¹-hoti padacchedo. sampannasukka
sampanno. saá¹ƒpubbapadadhÄ• tu gatiyaá¹ƒ ta. tassa anno. avadÄ• yati avakhaá¹‡á¸• iya
odÄ• to. avapubba dÄ• dhÄ• tu avakhaá¹‡á¸• ane ta. daá¹ƒsati odanÄ• diá¹ƒ etÄ• yÄ• ti dÄ
daá¹ƒsadhÄ• tu daá¹ƒsane á¹-ho. daá¹ƒsissa dÄ• . sampanno ca odÄ• to ca dÄ• á¹-ho yass
sugato. aÃ±Ã±esaÃ±hi pÅ«tidantÄ• uá¹-á¹-hahanti. tena kÄ• ci dÄ• á¹-hÄ• kÄ• á¸·Ä• pi viv
tathÄ• gato pana sukkadÄ• á¹-ho osadhitÄ• rakampi atikkamma virocamÄ• nÄ• ya pabhÄ•
__pÄ• á¸·iyaá¹ƒ_ pana ``susukkadÄ• á¹-hoâ€™â€™ ti pÄ• á¹-ho. ayamevattho. tasmÄ• sa

__kanakasamataco_ti suvaá¹‡á¹‡ena sadisacammo. kanati dibbati obhÄ• senÄ• ti kanakaá
manusse hÄ«ti vÄ• kanakaá¹ƒ, suvaá¹‡á¹‡aá¹ƒ. kanadhÄ• tu dittigatikantÄ«su akapaccayo
gacchati pavattatÄ«ti samaá¹ƒ. saá¹ƒpubbaamadhÄ• tu gatiyaá¹ƒ a. tacati maá¹ƒsaá¹ƒ chÄ
\Be 188/ taco, tacati dibbati suvaá¹‡á¹‡obhÄ• senÄ• ti vÄ• taco, cammaá¹ƒ. tacadhÄ• tu sa
kanakena suvaá¹‡á¹‡ena samo sadiso taco yassÄ• ti kanaka samataco, sugato. yathÄ• hi
nÄ«lataco setataco pÄ«tataco hoti, na evaá¹ƒ tathÄ• gatassa. tathÄ• gatassa pana jÄ• tihiá
nisadÄ• ya ghaá¹ƒsitvÄ• gerukaparikammaá¹ƒ katvÄ• á¹-hapita ghanasuvaá¹‡á¹‡arÅ«pak
hoti. __pÄ• á¸·iyaá¹ƒ_ pana ``suvaá¹‡á¹‡avaá¹‡á¹‡o kaÃ±canasannibhattacoâ€™â€™ ti vu
suvaá¹‡á¹‡avaá¹‡á¹‡o viya vaá¹‡á¹‡o yassÄ• ti suvaá¹‡á¹‡avaá¹‡á¹‡o, kaÃ±canena sannib
tacamassÄ• ti kaÃ±canasannibhattacoti vacanattho kÄ• tabbo. ettha ca suvaá¹‡á¹‡avaá¹‡á
tathÄ• gatassa ghanasiniddhasaá¹‡hasarÄ«rataá¹ƒ dasseti. kaÃ±canasannibhattacoti iminÄ
dasseti. atha vÄ• vevacanametaá¹ƒ padadvayaá¹ƒ. tasmÄ• kanakasamatacoti thometi.

__nÄ«lamuddhaggalomo_ti nÄ«laá¹ƒ uddhaá¹ƒ aggalomoti padacchedo. nÄ«laá¹ƒ uddhaá
mukhasobhaá¹ƒ ullokayamÄ• no viya á¹-hitalomo, nÄ«lÄ• ni uddhaá¹ƒ aggÄ• ni koá¹-Ä«ni h
yassÄ• ti nÄ«lamuddhaggalomo, sugato. yathÄ• hi aÃ±Ã±esaá¹ƒ lomÄ• ni heá¹-á¹-hÄ• agg
na evaá¹ƒ tathÄ• gatassa. tathÄ• gatassa pana lomÄ• ni Ä• vaá¹-á¹-apariyosÄ• ne uddhaá
mukhasobhaá¹ƒ ullokayamÄ• nÄ• ni viya tiá¹-á¹-hanti. vuttaÃ±hetaá¹ƒ __brahmÄ• yusutte_
gotamo. uddhaggÄ• ni lomÄ• ni jÄ• tÄ• ni nÄ«lÄ• ni aÃ±janavaá¹‡á¹‡Ä• ni kuá¹‡á¸• alÄ• va
padakkhiá¹‡Ä• vaá¹-á¹-akajÄ• tÄ• nÄ«â€™â€™ ti. tasmÄ• nÄ«lamuddhaggalomoti thometi

__sambuddho_ti tathÄ• gato. so hi anaÃ±Ã±abuddho hutvÄ• sÄ• maá¹ƒyeva cattÄ• ri sac
vuccati. tassa \Be 189/ pana padassa thÅ«lajivhotyÄ• dÄ«hi tÄ«hi padehi tulyaliá¹…gattabh

__thÅ«lajivho_ti mududÄ«ghaputhula jivhÄ• ya sampannoti attho. gÄ• thÄ• bandhavasena
katvÄ• evaá¹ƒ vuttaá¹ƒ. tena vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``mudujivhÄ• dÄ«ghÄ• th
sampannÄ• â€™â€™ ti. thÅ«lati brÅ«hatÄ«ti thÅ«lÄ• , jivhÄ• . thÅ«ladhÄ• tu buddhiyaá¹ƒ a
dhÄ• retÄ«ti jivhÄ• , rasanÄ• . jÄ«vadhÄ• tu pÄ• á¹‡adhÄ• raá¹‡e hapaccayo. jÄ«vanti sattÄ
jÄ«vitaá¹ƒ, chabbidharaso. taá¹ƒ avhÄ• yatÄ«ti jivhÄ• , jivhÄ• pasÄ• darÅ«paá¹ƒ. sambhÄ•

á¹-hÄ• nÅ«pacÄ• rena labbhati. jÄ«vitasaddÅ«papada avhadhÄ• tu avhÄ• yane a. jÄ«vitaav
vitasaddalopaá¹ƒ katvÄ• jivhÄ• ti vuttaá¹ƒ. thÅ«lÄ• mahantÄ• dÄ«ghÄ• mudukÄ• jivhÄ•
sambuddho. aÃ±Ã±esaÃ±hi jivhÄ• thÅ«lÄ• pi hoti kisÄ• pi rassÄ• pi thaddhÄ• pi visamÄ• p
mudujivhÄ• dÄ«ghÄ• puthulÄ• vaá¹‡á¹‡a sampannÄ• hoti. so taá¹ƒ lakkhaá¹‡aá¹ƒ pariye
brahmÄ• yubrÄ• hmaá¹‡Ä• dÄ«naá¹ƒ kaá¹…khÄ• vinodanatthaá¹ƒ jivhÄ• ya mudukattÄ• ta
vaá¹-á¹-etvÄ• ubhopi nÄ• sikÄ• sotÄ• ni parÄ• masati, dÄ«ghattÄ• ubho kaá¹‡á¹‡asotÄ• n
kesantapariyosÄ• naá¹ƒ kevalampi nalÄ• á¹-aá¹ƒ paá¹-icchÄ• deti, evaá¹ƒ tassÄ• mududÄ«
pakÄ• sento kaá¹…khÄ• vinodeti, evaá¹ƒ tilakkhaá¹‡asampannaá¹ƒ jivhaá¹ƒ sandhÄ• ya thÅ
__pÄ• á¸·iyaá¹ƒ_ pana ``pahÅ«tajivhoâ€™â€™ ti pÄ• á¹-ho. ayamevattho.

__athÄ• _ti atthantaratthe nipÄ• to. tadaÃ±Ã±anti attho. __sÄ«hahanuko_ti sÄ«hassa heá¹-
paripuá¹‡á¹‡a hanuko. sÄ«hasaddattho heá¹-á¹-hÄ• vuttoyeva. hanati odanÄ• dÄ«naá¹ƒ va
nÄ• setÄ«ti hanu. hanadhÄ• tu hiá¹ƒsÄ• yaá¹ƒ u. sÄ«hassa heá¹-á¹-hÄ• hanu viya hanu ya
190/, sambuddho. samÄ• sante ko. sÄ«hassa hi heá¹-á¹-himahanumeva paripuá¹‡á¹‡aá¹ƒ h
tathÄ• gatassa pana sÄ«hassa heá¹-á¹-himaá¹ƒ viya dvepi paripuá¹‡á¹‡Ä• ni dvÄ• dasiyaá¹
honti. tasmÄ• sÄ«hahanukoti thometi.

__jÄ• likappÄ• dahattho_ti kusalena vaá¸• á¸• hakinÄ• vÄ• tapÄ• ne sammÄ• yojitajÄ• laá
appaá¹-ibaddhahatthapÄ• daá¹…gulantaro. jalati dibbatÄ«ti jÄ• laá¹ƒ, jaladhÄ• tu dittiyaá¹ƒ
atthi tasmiá¹ƒ vÄ• vijjatÄ«ti jÄ• likaá¹ƒ, vÄ• tapÄ• naá¹ƒ. assathyatthe á¹‡iko. atha vÄ• jÄ•
jÄ• likaá¹ƒ. pajjati gacchati etenÄ• ti pÄ• do, caraá¹‡o. padadhÄ• tu gamane á¹‡a. taá¹ƒ taá
hattho, karo. haradhÄ• tu haraá¹‡e tho. jÄ• likaá¹ƒ viya hatthapÄ• daá¹…gulantaraá¹ƒ yassÄ
jÄ• likappÄ• dahattho, sambuddho. kusalena vaá¸• á¸• hakinÄ• vÄ• tapÄ• ne sammÄ• yojit
hatthapÄ• daá¹…gulantarÄ• ni honti. na ca cammena paá¹-ibaddhaaá¹…gulantarÄ• nÄ«ti a
jÄ• likappÄ• dahatthaá¹…gulantaranti vattabbe uttarapadalopena evaá¹ƒ vuttaá¹ƒ. cammen
paá¹-ibaddhahatthapÄ• daá¹…gulantaro hi phaá¹‡ahatthako purisadosena upahato pabbajja
tathÄ• gatassa pana catasso hatthaá¹…guliyo paÃ±capi pÄ• daá¹…guliyo ekappamÄ• á¹‡Ä
ekappamÄ• á¹‡a tÄ• ya yavalakkhaá¹‡aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ivijjhitvÄ• tiá¹-á¹-hat
kusalena vaá¸• á¸• hakinÄ• sammÄ• yojitajÄ• lavÄ• ta pÄ• nasadisÄ• honti, tasmÄ• jÄ• li
__pÄ• á¸·iyaá¹ƒ_ pana ``jÄ• lahatthapÄ• doâ€™â€™ ti pÄ• á¹-ho. ayamevattho.

__nÄ• tho_ti buddho kattuvasena. so hi nÄ• thati vineyyÄ• naá¹ƒ hitapaá¹-ipattiá¹ƒ yÄ• cati
vÄ• kilesabyasaá¹ƒ upatÄ• peti, paramena cittissariyena samannÄ• gato \Be 191/. sabbas
abhibhavati, veneyyÄ• naá¹ƒ hitasukhaá¹ƒ vÄ• Ä• sÄ«satÄ«ti nÄ• thoti vuccati. vuttaÃ±hi _
``nÄ• thadhÄ• tu yÄ• cane upatÄ• pe issariye Ä• sisane cÄ• ti catÅ«svatthesu pavattatÄ«â€

tassa pana padassa uá¹‡hÄ«sasÄ«sotipadena tulyaliá¹…gattabhÄ• vena sambandho. __ua
baddhauá¹‡hÄ«sa paá¹-á¹-o viya virocamÄ• no pakatimaá¹ƒsapiá¹‡á¸• asaá¹…khÄ• to uá¹‡

nalÄ• á¹-e nahiyati bandhiyatÄ«ti uá¹‡hÄ«so. upubbanahadhÄ• tu bandhane, Ä«so. vaá¹‡á
__jÄ• liniyaá¹ƒ_ ---

``vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyÄ• yo,

dve cÄ• pare vaá¹‡á¹‡avikÄ• ranÄ• sÄ• .

dhÄ• tÅ«namatthÄ• tisayena yogo,

taduccate paÃ±cavidhaá¹ƒ niruttiâ€™â€™ nti ||

tattha ca avijjamÄ• nassa Ä• gamÄ• vaá¹‡á¹‡Ä• gamo nÄ• ma. vijjamÄ• naakkharÄ• naá¹
vaá¹‡á¹‡avipariyÄ• yo nÄ• ma. aÃ±Ã±akkharassa aÃ±Ã±akkharÄ• pajjanatÄ• vaá¹‡á¹‡avik
vijjamÄ• nakkharavinÄ• so vaá¹‡á¹‡avinÄ• so nÄ• ma. tattha tattha yathÄ• yogaá¹ƒ visesat
atthÄ• tisaya yogo nÄ• mÄ• ti adhippÄ• yo. ettha pana nakÄ• rassa á¹‡akÄ• raá¹ƒ katattÄ•
daá¹-á¹-habbo. mÄ• lÄ• diá¹ƒ siyati bandhiyatÄ«ti sÄ«so, uttamaá¹…go. sidhÄ• tu bandhan
uá¹‡hÄ«sapaá¹-á¹-ena veá¹-hitasÄ«so viya sÄ«so yassÄ• ti uá¹‡hÄ«sasÄ«so. atha vÄ• rÄ•
sabbattha parimaá¹‡á¸• alasÄ«so yassÄ• ti uá¹‡hÄ«sasÄ«so, nÄ• tho.

vuttaÃ±hi __brahmÄ• yusuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``uá¹‡hÄ«sasÄ«soti idaá¹ƒ paripuá¹‡á
paripuá¹‡á¹‡asÄ«saÃ±cÄ• ti dve atthavase paá¹-icca vuttaá¹ƒ. tathÄ• gatassa hi dakkhiá¹‡a
paá¹-á¹-hÄ• ya maá¹ƒsapaá¹-aá¹ƒ \Be 192/ uá¹-á¹-hahitvÄ• sakalaá¹ƒ nalÄ• á¹-aá¹ƒ chÄ• d
pÅ«rayamÄ• naá¹ƒ gantvÄ• vÄ• makaá¹‡á¹‡acÅ«á¸·ikÄ• ya patiá¹-á¹-hitaá¹ƒ. raÃ±Ã±o bac
virocati. pacchimabhavikabodhisattÄ• naá¹ƒ kira imaá¹ƒ lakkhaá¹‡aá¹ƒ viditvÄ• rÄ• jÅ«naá
akaá¹ƒsu. ayaá¹ƒ tÄ• va eko attho. aÃ±Ã±e pana janÄ• aparipuá¹‡á¹‡asÄ«sÄ• honti. keci
phalasÄ«sÄ• , keci aá¹-á¹-hisÄ«sÄ• , keci tumba sÄ«sÄ• , keci pabbhÄ• rasÄ«sÄ• . tathÄ• g
vaá¹-á¹-etvÄ• á¹-hapitaá¹ƒ viya suparipuá¹‡á¹‡aá¹ƒ udakapupphulasadisaá¹ƒ sÄ«saá¹ƒ hot
uá¹‡hÄ«saveá¹-hitasÄ«so viyÄ• ti uá¹‡hÄ«sasÄ«so. dutiyanayena uá¹‡hÄ«saá¹ƒ viya sabba
sÄ«soti uá¹‡hÄ«sasÄ«soâ€™â€™ ti. __taá¹-á¹-Ä«kÄ• yaÃ±ca_ ``dve attha vase paá¹-icca v
cakkavattino ca paripuá¹‡á¹‡a nalÄ• á¹-atÄ• ya paripuá¹‡á¹‡asÄ«sabimbatÄ• ya uá¹‡hÄ«sa
te dve atthavase paá¹-icca uá¹‡hÄ«sasÄ«soti vuttaâ€™â€™ nti vaá¹‡á¹‡eti. tasmÄ• uá¹‡hÄ

__itiguá¹‡asahita_nti iminÄ• vuttappakÄ• rena nigrodhabimbotyÄ• dinÄ• dvattiá¹ƒsamahÄ
sampannaá¹ƒ. itievaá¹ƒ vuttappakÄ• raá¹ƒ guá¹‡aá¹ƒ itiguá¹‡aá¹ƒ. tena saha ito pattoti itigu
mahesÄ«. aÃ±Ã±e hi dvattiá¹ƒsa mahÄ• purisalakkhaá¹‡ehi sampannÄ• na honti, cakkava
mahÄ• purisalakkhaá¹‡ehi sampannÄ• pi á¹-hapetvÄ• kosohitavattha guyhalakkhaá¹‡aá¹ƒ
tathÄ• gatoyeva sabbamahÄ• purisalakkhaá¹‡ehi samannÄ• gato. tasmÄ• bhagavantaá¹ƒy
thomanaá¹ƒ arahatÄ«ti vuttaá¹ƒ hoti. __taá¹ƒ mahesi_nti sÄ«lakkhandhÄ• dike ca nibbÄ• na

mahesÄ«. taá¹ƒ mahesiá¹ƒ ahaá¹ƒ tÄ«hi dvÄ• rehi namÄ• mi vandÄ• mÄ«ti sambandho.

paÃ±cavÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

23__._ ayaá¹ƒ \Be 193/ pana imÄ• su tÄ«su gÄ• thÄ• su __saá¹…khepatthayojanÄ• _. bud
nigrodhassa parimaá¹‡á¸• alo viya parimaá¹‡á¸• alasarÄ«ro mudukaracaraá¹‡o saá¹‡hahat
brahmuno saro viya aá¹-á¹-haá¹…gasampannasaravanto, eá¹‡ijaá¹…ghÄ• eá¹‡imigassa ja
suvaá¹-á¹-ajÄ• á¹‡uko, kosacchÄ• daá¹…gajÄ• to usabhavÄ• raá¹‡Ä• dÄ«naá¹ƒ aá¹…gajÄ
suvaá¹‡á¹‡apadumakaá¹‡á¹‡ikasadisena vatthakosena paá¹-icchannena guyhaá¹…gajÄ• te
punaapi, sugato buddho suppatiá¹-á¹-hitapÄ• do suvaá¹‡á¹‡a pÄ• dukatalamiva bhÅ«miyaá
patiá¹-á¹-hitapÄ• do, mÅ«do dÄ• tuá¹‡á¹‡alomo bhamukantare jÄ• to saá¹‡hasukhumo seto
athamapi tadaÃ±Ã±aá¹ƒapi, sugato buddho, brahmujuggattabhÄ• vo brahmuno ujuuggata a
attabhÄ• vo, nÄ«lakkhÄ« atinÄ«lanettena samannÄ• gato, dÄ«ghapaá¹‡hi Ä• yatapaá¹‡hi p
sukhumamalachavÄ« saá¹‡hamalavisuddhataco saá¹‡hamala virahitataco vÄ• , thomyarasa
saharaá¹‡asahassanhÄ• ruuddhaggikÄ• .

24__._ jino paÃ±camÄ• rajitavÄ• buddho, cattÄ• lÄ«saggadanto samacattÄ• lÄ«sauttamad
chinditvÄ• á¹-hapito viya samadanto, antaraá¹ƒsappapÄ«no dvinnaá¹ƒ aá¹ƒsÄ• naá¹ƒ khan
vemajjhe paripuá¹‡á¹‡apiá¹-á¹-hitalo, cakkenaá¹…kitapÄ• do aá¹-á¹-hasatapÄ• dacakkalakk
pÄ• datalo, aviraá¸·adasano avivaradantena sampanno, mÄ• raji paÃ±camÄ• rajitavÄ• bud
pÄ• dassa upari á¹-hitena saá¹…khasadisattÄ• saá¹…khanÄ• mikena gopphakena samann
á¹-hitakova nonamanto anamamÄ• no hutvÄ• ubhayakaramudunÄ• sukhumena hatthadva
Ä• masanto parimajjituá¹ƒ sakkonto, vaá¹-á¹-akkhandho suvaá¹‡á¹‡Ä• liá¹…go \Be 194/ viya
gotaruá¹‡a pakhumako taá¹ƒmuhuttajÄ• tarattavacchassa cakkhubhaá¹‡á¸• o viya vippasan
vippasannacakkhubhaá¹‡á¸• ena samannÄ• gato vÄ• , sÄ«hapubbaá¸• á¸• hakÄ• yo sÄ«ha
paripuá¹‡á¹‡akÄ• yo.

25__._ sugato buddho, sattapÄ«no dvihatthapÄ• daaá¹ƒsakÅ«á¹-aekagalavasena sattasu á
paripuá¹‡á¹‡amaá¹ƒsiko, dÄ«ghaá¹…guli samaÄ• yatahatthapÄ• daá¹…guli, atha tadaÃ±Ã±
ekekalomakÅ«pe ekekajÄ• talomo, sampannodÄ• tadÄ• á¹-ho sampannasukkadÄ• á¹-ho, k
sadisacammo nÄ«lamuddhaggalomo nÄ«laá¹ƒ uddhaá¹ƒ aggÄ• koá¹-i hutvÄ• mukhasobha
á¹-hitalomo, sambuddho tathÄ• gato, thÅ«lajivho mududÄ«ghaputhulajivhÄ• ya sampanno,
sÄ«hahanuko sÄ«hassa heá¹-á¹-hÄ• hanu viya paripuá¹‡á¹‡ahanuko, jÄ• likappÄ• da hatth
vÄ• tapÄ• ne sammÄ• yojita jÄ• laá¹ƒ viya cammena appaá¹-ibaddhahatthapÄ• daá¹…gular
uá¹‡hÄ«sasÄ«so raÃ±Ã±o uá¹‡hÄ«sapaá¹-á¹-o viya virocamÄ• no pakatimaá¹ƒsapiá¹‡á¸• a
uá¹‡hÄ«sapaá¹-á¹-asÄ«so, iti guá¹‡asahitaá¹ƒ evaá¹ƒ iminÄ• vuttappakÄ• rena
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aguá¹‡ena samannÄ• gataá¹ƒ taá¹ƒ mahesiá¹ƒ buddhaá
namÄ• mi vandÄ• mÄ«ti.

tÄ«su gÄ• thÄ• su saá¹…khepatthayojanÄ• samattÄ• .

imissaá¹ƒ pana namakkÄ• rapÄ• á¸·iyaá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aá¹ƒ buddhav
Ä• gatanayÄ• nukkamena na vuttaá¹ƒ. gÄ• thÄ• bandhavasena chandÄ• nurakkhaá¹‡atthar
akkamena vuttaá¹ƒ. tasmÄ• pÄ• theyyavagge __lakkhaá¹‡asutte_ vuttaá¹ƒ dvattiá¹ƒsamah
\Be 195/ saá¹…khepena dassayissÄ• ma bahussutapaÃ±Ã±Ä• vaá¸• á¸• hanatthaá¹ƒ.

1

__._ buddho suppatiá¹-á¹-hitapÄ• do 2. heá¹-á¹-hÄ• pÄ• datalesu cakkajÄ• to 3. Ä• yatapaa
mudutaluna hatthapÄ• do 6. jÄ• lahatthapÄ• do 7. ussaá¹…khapÄ• do 8. eá¹‡ijaá¹…gho 9.
ubhohi pÄ• á¹‡italehi jÄ• á¹‡ukÄ• ni parimasati 10. kosohita vatthaguyho 11. suvaá¹‡á¹‡ava
kaÃ±canasannibhattaco 12. sukhumacchavÄ« 13. ekekalomakÅ«pesu ekekalomo 14. nÄ«la
brahmujugatto 16. sattussado 17. sÄ«hapubbaá¸• á¸• hakÄ• yo 18. citantaraá¹ƒso 19. nigro
samavaá¹-á¹-akkhandho 21. rasaggasaggÄ« 22. sÄ«hahanuko 23. cattÄ• lÄ«sadanto 24. sa
26. susukkadÄ• á¹-ho 27. pahuta jivho 28. brahmasaro 29. abhinÄ«lanetto 30. gopa khumo
bhamukantare jÄ• tÄ• odÄ• tÄ• mudutÅ«la sannibhÄ• 32. uá¹‡hÄ«sasÄ«soti dvattiá¹ƒsam
veditabbo. imÄ• ni pana bhagavato dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni pÄ• ramÄ«puÃ±
kammasarikkhakaá¹ƒ labbhantÄ«ti veditabbÄ• ni. tÄ• ni pana kammÄ• ni pÄ• theyyavagge
tÄ• ni panettha oloketvÄ• gahetabbÄ• nÄ«ti.

tisso vandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

26__._ á¹• 21 buddhobuddhotighoso atidulabhataro kÄ• kathÄ• buddhabhÄ• vo,

loke tasmÄ• vibhÄ• vÄ« vividhahitasukhaá¹ƒ sÄ• dhavo patthayantÄ• .

iá¹-á¹-haá¹ƒ atthaá¹ƒ vahantaá¹ƒ suranaramahitaá¹ƒ nibbhayaá¹ƒ dakkhiá¹‡eyyaá¹ƒ,

lokÄ• naá¹ƒ nandivaá¸• á¸• haá¹ƒ dasabalamasamaá¹ƒ taá¹ƒ namassantu niccaá¹ƒ ||

<26> evaá¹ƒ \Be 196/ sugatantiÄ• dÄ«hi paÃ±cavÄ«sativandanagÄ• thÄ• hi buddhassa pa
tassa vandane uyyojanaá¹ƒ karonto Ä• ha __buddho buddhotighoso_ tyÄ• digÄ• thaá¹ƒ. ay
daá¹-á¹-habbo.

tattha pana loke buddho buddhoti ghoso atidulabhataro buddhabhÄ• vo kÄ• kathÄ• ti sam
manussaloke tiloke vÄ• anantacakkavÄ• á¸·a loke vÄ• . __buddho buddhotighoso_ti buddh

thutisaddo vÄ• . ghusanaá¹ƒ ghoso. ghusiyati kathiyatÄ«ti vÄ• ghoso, kittisaddo. ghusadhÄ
vÄ• ghusiyati thaviyatÄ«ti ghoso, thutisaddo. tena vuttaá¹ƒ __pÄ• rÄ• jikaá¹‡á¸• aá¹-á¹-hak
``kittisaddoti kittieva. thutighoso vÄ• â€™â€™ ti. buddho buddho iti pavatto ghoso thutighos
buddhobuddhotighoso. __atidulabhataro_ti ativiya dullabhatamo. dullabhataroti hi vattabbe
chandÄ• nurakkhaá¹‡atthaá¹ƒ lakÄ• ralopena dulabhataroti vuttaá¹ƒ. dukkhena labhiyatÄ«ti
dupubbalabhadhÄ• tu labhane a. atha vÄ• labhassa asamiddhanti dullabho, dubbhijÄ• ney
abyayÄ«bhÄ• vasamÄ• soyaá¹ƒ. dusaddo asamiddhattho, yathÄ• dubbhikkhoti. ati viya dul
visesena atidullabhoti atidulabhataro. buddhÄ• hi loke kadÄ• ci karahaci uppajjanti. tasmÄ•
ghoso atidulabhataroti vuttaá¹ƒ. vuttÃ±hetaá¹ƒ __cÅ«á¸·avaggakhandhake_ ``ghosopi kho
lokasmiá¹ƒ, yadidaá¹ƒ buddho buddhoâ€™â€™ ti. yathÄ• ca hi loke udumbarikapupphaá¹ƒ
sasakaá¹ƒ hatthena gaá¹‡hituá¹ƒ. vÄ• yasÄ• naá¹ƒ khÄ«raá¹ƒ, evaá¹ƒ buddhabhÄ• vo atidu
ayaá¹ƒ pana hÄ«nÅ«pamÄ• ti daá¹-á¹-habbÄ• . vuttÃ±hetaá¹ƒ __apadÄ• napÄ• á¸·iyaá¹ƒ_

``udumbarikapupphaá¹ƒva \Be 197/, candamhi sasakaá¹ƒ yathÄ• .

vÄ• yasÄ• naá¹ƒ yathÄ• khÄ«raá¹ƒ, dullabhaá¹ƒ lokanÄ• yakaâ€™â€™ nti ca.

dullabho buddhuppÄ• do lokasmiâ€™â€™ nti ca.

kiÃ±cÄ• pi hi loke cakkavattirÄ• jÅ«naá¹ƒ uppajjamÄ• no dullabho. ekasmimpi pana kappe
uppajjanti. tathÄ• gatÄ• pana loke uppajjamÄ• nÄ• pi ekasmiá¹ƒ kappe eka dviti catu paÃ±
uppajjanti, na taduttari. yasmÄ• hi asaá¹…khyeyyepi kappe tathÄ• gatasuÃ±Ã±o hoti. tasm
kadÄ• ci karahaci uppajjanato buddhobuddhotighoso atidulabhataro kÄ• kathÄ• buddhabh
cetaá¹ƒ bhagavatÄ• mahÄ• parinibbÄ• nasamaye ``devatÄ• Ä• nanda ujjhÄ• yanti. durÄ•
dassanÄ• ya kadÄ• ci karahaci tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ
paccÅ«sasamaye tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. ayaÃ±ca mahesakkho bhikkh
ovÄ• rento otarento vÄ• na mayaá¹ƒ labhÄ• ma pacchime kÄ• le tathÄ• gataá¹ƒ dassanÄ•

__buddhabhÄ• vo_ti buddhassa bhÄ• vo. __kÄ• kathÄ• _ti kiá¹ƒ vattabboevÄ• ti attho. kas
atidullabhataroti ca, buddho kadÄ• ci karahaci uppajjantÄ«ti ca vuttaá¹ƒ. nanu buddhÄ• lok
uppajjantÄ«ti. saccametaá¹ƒ. buddho nÄ• ma pana anekÄ• saá¹…khyeyyavÄ• rena vÄ•
anekÄ• saá¹…khyeyyadivasamÄ• sasaá¹ƒvaccharaá¹ƒ vÄ• anekÄ• saá¹…khyeyyakappaá¹
paÃ±camahÄ• pariccÄ• ge ca pÅ«retvÄ• va bhavituá¹ƒ sakkoti, na ekekavÄ• rÄ• dinÄ• . ath
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni dasapÄ• ramiyo ca paÃ±ca mah
buddho \Be 198/ bhavituá¹ƒ sakkoti. tasmÄ• buddho atidullabhataroti ca, buddhÄ• kadÄ• c
ca vuttanti.

evaá¹ƒ buddhassa atidullabhatarattÄ• ca kadÄ• ci karahaci uppannattÄ• caeva buddhobu

mahapphalaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ __apadÄ• ne_ ---

``buddhoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passÄ• â€™â€™ ti ||

__tasmÄ• _ti yasmÄ• buddho buddhoti ghoso atidullabhataro, buddhabhÄ• vo kÄ• kathÄ•
medhÄ• vÄ«. te hi hitÄ• hitaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ vÄ• visesena bhÄ• veti pakÄ• s
vipubba bhÅ«dhÄ• tu sattÄ• yaá¹ƒ á¹‡a. sÄ• etesaá¹ƒ atthÄ«ti vibhÄ• vÄ«ti vuccanti, sÄ• d
sÄ• dhavoti pade visesanaá¹ƒ.

__vividhahitasukha_nti nÄ• nappakÄ• raá¹ƒ lokiyalokuttara saá¹…khÄ• taá¹ƒ hitasukhaá¹ƒ.
heá¹-á¹-hÄ• vuttoyeva. taá¹ƒ pana patthayantÄ• tipade kammaá¹ƒ. __sÄ• dhavo_ti sappuri
sÄ• dheti nibbattetÄ«ti sÄ• dhavoti vuccati. sÄ• dhadhÄ• tu saá¹ƒsiddhiyaá¹ƒ avo. tassa par
padena kattubhÄ• vena sambandho. __patthayantÄ• _ti yÄ• cantÄ• . vividhahitasukhaá¹ƒ p
patthayantÄ• , sÄ• dhavo. patthadhÄ• tu yÄ• cane anto. yakÄ• rÄ• gamo. taá¹ƒ pana sÄ• d
__iá¹-á¹-ha_nti kÄ• mayamÄ• naá¹ƒ. icchitabbaá¹ƒ kamitabbanti iá¹-á¹-haá¹ƒ. isudhÄ• tu icc
tassa raá¹-á¹-ho, dhÄ• tvantalopo. __attha_nti diá¹-á¹-hadhammikasamparÄ• yikÄ• diatthaá
patthiyatÄ«ti attho, vipÄ• kÄ• nisaá¹ƒsaphalaá¹ƒ. atthadhÄ• tu yÄ• canÄ• yaá¹ƒ a \Be 199/.
phalabhÄ• venÄ• ti attho. asadhÄ• tu bhuvimhi tha. taá¹ƒ pana padadvayaá¹ƒ vahantantipa
dhÄ• rakaá¹ƒ. vahati haratÄ«ti vahanto, buddho. vahadhÄ• tu vahane pÄ• puá¹‡ane vÄ• ar
lokiyalokuttarahitasukhaá¹ƒ dhammadesanÄ• ya dhÄ• retÄ«ti attho.

__suranaramahita_nti devehi ca manussehi ca catupaccayÄ• dÄ«hi pÅ«jitaá¹ƒ. idaá¹ƒ pane
issariyakÄ«á¸·Ä• dÄ«hi suranti dibbantÄ«ti surÄ• , devÄ• . suradhÄ• tu dittiyaá¹ƒ. atha vÄ•
devissariyaá¹ƒ pÄ• puá¹‡anti virocanti cÄ• ti surÄ• , devÄ• . sundarÄ• rÄ• vÄ• cÄ• etesan
khandhasantÄ• naá¹ƒ naranti nentÄ«ti narÄ• , manussÄ• . naradhÄ• tu nayane a. surÄ• ca
mahitabbÄ• pÅ«jitabbÄ• ti suranaramahito, buddho. mahadhÄ• tu pÅ«jÄ• yaá¹ƒ ta. taá¹ƒ su
__nibbhaya_nti abhayaá¹ƒ. bhiyate bhayaá¹ƒ. natthi bhayaá¹ƒ etassÄ• ti nibbhayo, buddho.
tathÄ• gatassa aá¹-á¹-hasu parisÄ• su kenaci kÄ• raá¹‡ena bhayaá¹ƒ hadayacalanaá¹ƒ kan

__dakkhiá¹‡eyya_nti paralokaá¹ƒ saddahitvÄ• dÄ• tabbauttamadÄ• nÄ• rahaá¹ƒ. dÄ• tabb
deyyadhammavatthu. dÄ• dhÄ• tu dÄ• nekkhiá¹‡apaccayo. atha vÄ• dakkhanti vaá¸• á¸• h
yathÄ• dhippetÄ• hi sampattÄ«hÄ«ti dakkhiá¹‡Ä• , paralokaá¹ƒ saddahitvÄ• dÄ• tabbadÄ•
vaá¸• á¸• haneyu, taá¹ƒ arahatÄ«ti dakkhiá¹‡eyyo, buddho. arahatitaddhite á¹‡eyyo. atha vÄ
hitaá¹ƒ anurÅ«paá¹ƒ mahapphalakaraá¹‡atÄ• ya visodhetÄ«ti dakkhiá¹‡eyyo, buddho. visod
buddhoyeva hi dakkhiá¹‡Ä• ya mahapphalakaraá¹‡avasena ca, visodhanavasena ca, devas
kosalarÄ• jÄ• dÄ«hi ca, anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hÄ• dÄ«hi ca paralokaá¹ƒ saddahitvÄ•

visesena arahati, tasmÄ• dakkhiá¹‡eyyanti thometi.

__lokÄ• na_nti \Be 200/ sattalokÄ• naá¹ƒ. tassa pana attho heá¹-á¹-hÄ• vuttoyeva. __nand
pÄ«tiyÄ• vaá¸• á¸• hÄ• pentaá¹ƒ. nandiyate nandi. bhÄ• vasÄ• dhanoyaá¹ƒ. nandadhÄ• tu
pÄ«tiyÄ• adhivacanametaá¹ƒ. sÄ• vaá¸• á¸• heti buddhetÄ«ti nandivaá¸• á¸• ho, buddho.
nandisaddÅ«papadavaá¸• á¸• hadhÄ• tu vaá¸• á¸• hane a. buddho hi
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• sÄ«tÄ• nubyaÃ±janalakkhaá¹‡asampannena ca
sabbaÃ±Ã±utaÃ±Ä• á¹‡Ä• diguá¹‡asampannena dhammadesanÄ• ya ca loke sabbasattÄ•
attho. sabbasattÄ• naÃ±hi buddhadassane dhammasavane ca titto natthi, tasmÄ• lokÄ• na
thometi. vuttaÃ±hetaá¹ƒ __apadÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ ``pakatiyÄ• eva hi buddhadass
puá¹‡á¹‡acandasamuddarÄ• jadassane atitto lokoti. kathaá¹ƒ pana sabbasattÄ• naá¹ƒ budd
hotÄ«â€™â€™ ti. buddhassa pana bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• dÄ«hi sÄ«lÄ• dia
sampanno hutvÄ• sabbadevamanussehi ativirocamÄ• nattÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ•

``na koci devo vaá¹‡á¹‡ena, sambuddhaá¹ƒ atirocati.

sabbe deve adhiggayha, sambuddhova virocatÄ«â€™â€™ ti ||

__dasabala_nti aÃ±Ã±ehi paccekabuddhÄ• riyasÄ• vakehi asÄ• dhÄ• raá¹‡ena dasakÄ• y
sampannaá¹ƒ. taÃ±hi kehici viruddhehi kÄ• raá¹‡ehi balanti na kampentÄ«ti balanti vuccati.
jÄ«vitaá¹ƒ kappenti etenÄ• ti balaá¹ƒ, kÄ• yabalaá¹ƒ. baladhÄ• tu pÄ• á¹‡e a. balanti bhÄ• n
sakkuá¹‡antÄ«ti vÄ• balaá¹ƒ, balanti jÄ• nanti sabbadhammanti balaá¹ƒ, Ã±Ä• á¹‡a balaá¹
dasabalaÃ±ca dasabalÄ• ni ekasesanayena. tÄ• ni yassa soti dasabalo, buddho. idha pana
visesaá¹-á¹-hÄ• niyattÄ• bhagavato dasakÄ• yabalÄ• ni ca, dasaÃ±Ä• á¹‡abalÄ• ni ca adh
patthaá¹ƒ nayanasubhagakÄ• yaá¹…gantyÄ• di gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

__asama_nti \Be 201/ sÄ«lÄ• diguá¹‡ehi kenaci asadisaá¹ƒ. natthi samo sadiso puggalo et
taá¹ƒ asamaá¹ƒ. __ta_nti tÄ• disaá¹ƒ guá¹‡asampannaá¹ƒ buddhaá¹ƒ. __nicca_nti satataá¹
nirantaranti attho. __namassantÅ«_ti abhivandantÅ«ti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. loke tiloke manussaloke vÄ• , buddhobuddhotig
kittisaddo thutisaddo vÄ• , atidulabhataro ativiya dullabhatamo, buddhabhÄ• vo buddhassa
kiá¹ƒvattabbo eva, tasmÄ• buddhobuddhoti ghosassa atidullabhatarattÄ• , vibhÄ• vÄ« med
nÄ• nappakÄ• raá¹ƒ lokiyalokuttarasaá¹…khÄ• taá¹ƒ hitasukhaá¹ƒ patthayantÄ• yÄ• cantÄ
iá¹-á¹-haá¹ƒ kÄ• mayamÄ• naá¹ƒ, atthaá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikÄ• diatthaá¹ƒ,
suranaramahitaá¹ƒ devamanussehi pÅ«jitaá¹ƒ, nibbhayaá¹ƒ abhayaá¹ƒ asantÄ• saá¹ƒ vÄ• ,
paralokaá¹ƒ saddahitvÄ• dÄ• tabbauttamadÄ• nÄ• rahaá¹ƒ, lokÄ• naá¹ƒ sattalokÄ• naá¹ƒ n
vaá¸• á¸• hÄ• panentaá¹ƒ. dasabalaá¹ƒ asÄ• dhÄ• raá¹‡ena dasakÄ• yaÃ±Ä• á¹‡abalena s

sÄ«lÄ• diguá¹‡ehi kenaci asadisaá¹ƒ taá¹ƒ tÄ• disaá¹ƒ guá¹‡asampannaá¹ƒ buddhaá¹ƒ nico
sabbakÄ• laá¹ƒ nirantaraá¹ƒ, namassantu abhivandantÅ«ti.

chabbÄ«satimavandanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

27__._ á¹• 21 puÃ±Ã±enetena sohaá¹ƒ nipuá¹‡amati sato samparÄ• ye ca titto,

dakkho diá¹-á¹-hujjupaÃ±Ã±o avikalavÄ«riyo bhogavÄ• saá¹ƒvibhÄ• gÄ«.

tikkho \Be 202/ sÅ«ro dhitatto saparahitadharo dÄ«ghajÄ«vÄ« arogo,

dhaÃ±Ã±o vaá¹‡á¹‡o yasassÄ« atibalavadharo kittimÄ• khantupeto ||

28__._ á¹• 21 saddho dÄ• taá¹…gupeto paramasiridharo diá¹-á¹-hadhamme viratto,

lajjÄ« kalyÄ• á¹‡amitto abhiratakusalo paÃ±casÄ«lÄ• dirakkho.

appiccho appakodho ativujuhadayo iddhimÄ• appameyyo,

pÄ• saá¹ƒso pemavÄ• co sujanaguá¹‡avidÅ« mÄ• mako so bhaveyyaá¹ƒ ||

<27> evaá¹ƒ buddho buddhoti ghosotyÄ• digÄ• thÄ• ya buddhavandane uyyojanaá¹ƒ katvÄ
gÄ• thÄ• hi buddhaá¹ƒ vanditvÄ• paá¹‡idhiá¹ƒ karonto Ä• ha __puÃ±Ã±enetena soha_ntyÄ
pana gÄ• thÄ• dvayampi saddharÄ• gÄ• thÄ• ti daá¹-á¹-habbÄ• . tattha paá¹-hamagÄ• thÄ•
samparÄ• ye nipuá¹‡amati ca sato ca ... pe ... khantupeto ca bhaveyyanti sambandho. __so
buddhassa namakkÄ• ro soahanti attho. __etena puÃ±Ã±enÄ• _ti iminÄ• buddhavandanap
kÄ• rakaá¹ƒ pavati sodhetÄ«ti puÃ±Ã±aá¹ƒ. pudhÄ• tu sodhane á¹‡ya. puÃ±Ã±anti ca idha
buddhapaá¹‡Ä• makriyÄ• bhinipphÄ• dikÄ• kusalacetanÄ• adhippetÄ• . sÄ• ca vandaney
khettajjhÄ• sayasampadÄ• hi diá¹-á¹-hadhamma vedanÄ«yabhÅ«tÄ• yathÄ• laddhasampat
anubalappadÄ• navasena tannibbattitavipÄ• kasantatiyÄ• antarÄ• yakarÄ• ni upapÄ«á¸·ak
paá¹-ibÄ• hitvÄ• tannidÄ• nÄ• naá¹ƒ yathÄ• dhippetasiddhivibandhakÄ• naá¹ƒ rogÄ• dianta
cÄ• ti attho ca veditabbo. __samparÄ• ye cÄ• _ti ettha \Be 203/ casaddo aá¹-á¹-hÄ• nayogo
nipuá¹‡amatityÄ• dÄ«su padesu yojetabbo. __samparÄ• ye_ti paraloke. so hi samparÄ• yita
sattehÄ«ti ca, kammakilesavasena sattehi samparÄ• yitabbÄ• pÄ• puá¹‡itabbÄ• ti vÄ• ettha
vuccati. saá¹ƒparipubba ayadhÄ• tu hi gatiyaá¹ƒ á¹‡a. atha vÄ• kammavasena abhimukho
pavattatÄ«ti samparÄ• yoti vuccati. saá¹ƒpubbaparadhÄ• tu gatiyaá¹ƒ á¹‡ya. iti kho Ä• nano
anupubbena aggÄ• ya parentÄ«tiÄ• dÄ«su viya hi curÄ• di gaá¹‡avasena parasaddaá¹ƒ ga
tasmiá¹ƒ samparÄ• ye.

__nipuá¹‡amatÄ«_ti saá¹‡hasukhumapaÃ±Ã±avÄ• ca. saá¹‡hasukhumaá¹ƒ atthantaraá¹ƒ
paÃ±Ã±Ä• ya sampanno ca vÄ• . ettha ca nipuá¹‡asaddo saá¹‡hasukhumavÄ• cako anipph
manati jÄ• nÄ• tÄ«ti mati, paÃ±Ã±Ä• . manadhÄ• tu Ã±Ä• á¹‡eti. nipuá¹‡Ä• saá¹‡hÄ• mati
nipuá¹‡amati. __sato_ti satimÄ• ca. saratÄ«ti sati, saradhÄ• tu cintÄ• yanti. sÄ• assa me a
__titto_ti tappano ca. yathÄ• laddhavatthunÄ• santuá¹-á¹-ho cÄ• ti attho. tisanaá¹ƒ tappana
tappane tapaccayo. sakÄ• rassa toÄ• deso. yathÄ• lÄ• bha santoso, yathÄ• balasantoso, ya
tividhena santosena santuá¹-á¹-hoti vuttaá¹ƒ hoti.

__dakkho_ti taá¹ƒ taá¹ƒ kicce cheko ca kusalo ca vÄ• . so hi kusalakamme aÃ±Ã±asmiÃ±c
adandhatÄ• ya sÄ«ghaá¹ƒ gacchatÄ«ti dakkho. dakkhadhÄ• tu sÄ«ghatthe a. __diá¹-á¹-hujj
diá¹-á¹-hiujupaÃ±Ã±oti padacchedo. uju diá¹-á¹-hipaÃ±Ã±Ä• ya samannÄ• gatoti attho. kesu
diá¹-á¹-hijju paÃ±Ã±oti pÄ• á¹-ho. diá¹-á¹-hiujupaÃ±Ã±oti padacchedo, soye vattho \Be 204/.
akuá¹-ilabhÄ• vena bhavatÄ«ti uju, ajjavo. ujudhÄ• tu ajjave kvi. atha vÄ• arati akuá¹-ilabhÄ
uju, avaá¹…ko. aradhÄ• tu gatiyaá¹ƒ jupaccayo. arissa uÄ• deso. sammÄ• passatÄ«ti diá¹-
passane tapaccayo. tassa raá¹-á¹-hÄ• deso. dhÄ• tvantalopo ca Ä« ca. uju ajjavÄ• diá¹-á¹-h
visesanaparanipÄ• tavasena. pakÄ• rena jÄ• nÄ• ti aniccÄ• divasena avabujjhatÄ«ti paÃ±Ã
avabodhane a. ujudiá¹-á¹-hi ca ujupaÃ±Ã±Ä• ca yassa meti diá¹-á¹-hujjupaÃ±Ã±o, puggalo.
anÅ«navÄ«riyo ca paripuá¹‡á¹‡avÄ«riyo cÄ• ti attho. vihÄ«naá¹ƒ karotÄ«ti vikalo. vipubbak
rassalo. vÄ«rÄ• naá¹ƒ kammaá¹ƒ vÄ«riyaá¹ƒ. avikalaá¹ƒ anÅ«naá¹ƒ vÄ«riyaá¹ƒ assameti av
kusÄ«teneva navalokuttaradhammÄ• laddhuá¹ƒ, Ä• raddhavÄ«riyeneva sakkÄ• . tasmÄ• a
vuttaá¹ƒ hoti.

__bhogavÄ• _ti bhuÃ±jitabbasampattisukhena sampanno ca. bhuÃ±jitabboti bhogo, sampa
pÄ• lanabyavaharaá¹‡esu á¹‡a. bhogo assa me atthÄ«ti bhogavÄ• . __saá¹ƒvibhÄ• gÄ«_ti
saá¹ƒvibhajanasampanno ca vÄ• , saá¹ƒvibhajati sÄ«lenÄ• ti saá¹ƒvibhÄ• gÄ«. saá¹ƒvibhaj
saá¹ƒvibhÄ• gÄ«, saá¹ƒvibhajituá¹ƒ sÄ«lamassÄ• ti vÄ• saá¹ƒvibhÄ• gÄ«. saá¹ƒvibhÄ• ge
saá¹ƒvibhÄ• gÄ«. ayaá¹ƒ tassÄ«lattho. saá¹ƒvibhajati dhammenÄ• ti saá¹ƒvibhajanadhamm
dhammo assÄ• ti vÄ• , saá¹ƒvibhajane dhammo assÄ• ti vÄ• saá¹ƒvibhÄ• gÄ«. ayaá¹ƒ tad
sÄ• dhukÄ• ro assa atthi. sÄ• dhukÄ• rinÄ• saá¹ƒvibhajatÄ«ti vÄ• , saá¹ƒvibhajituá¹ƒ sÄ• d
saá¹ƒvibhajane sÄ• dhukÄ• rÄ«ti vÄ• saá¹ƒvibhÄ• gÄ«. ayaá¹ƒ tassÄ• dhukÄ• rattho. saá¹
vibhÄ• ge á¹‡a. jassa go. atha vÄ• saá¹ƒvibhajanaá¹ƒ saá¹ƒvibhÄ• go. so me assa atthÄ«t
205/. assathyatthe Ä«. paresaá¹ƒ yÄ• cakÄ• naá¹ƒ annÄ• didÄ• navatthuá¹ƒ niccaá¹ƒ paric
hoti.

__tikkho_ti tikkhappaÃ±Ã±avÄ• ca nisÄ• napaÃ±Ã±avÄ• vÄ• . tijanaá¹ƒ nisanaá¹ƒ tikkhÄ•
nisÄ• ne kha. jassa ko. tikkhÄ• paÃ±Ã±Ä• me assa atthÄ«ti tikkho. assathyatthe á¹‡o. tikk
cÄ• ti attho. paÃ±Ã±Ä• ya ca sabba kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ seá¹-á¹-hattÄ• mÅ«lak

patthanaá¹ƒ karoti. vuttaÃ±hi __milindapaÃ±he_ ---

``paÃ±Ã±Ä• pasaá¹-á¹-hÄ• lokasmiá¹ƒ, katÄ• saddhammaá¹-á¹-hitiyÄ• .

paÃ±Ã±Ä• ya vimatiá¹ƒ hantvÄ• , santiá¹ƒ pappoti paá¹‡á¸• itoâ€™â€™ ti ||

__sÅ«ro_ti catÅ«su parisÄ• su aá¹-á¹-hasu parisÄ• su ca vÄ«ro ca. sattivanto nibbhayoti at
virayate sÅ«ro. bhÄ• vasÄ• dhanoyaá¹ƒ. sÅ«radhÄ• tu vikkantiyaá¹ƒ vÄ«re vÄ• a. atha vÄ•
abhiruachambhianutrÄ• sabhÄ• vena sÅ«rati gacchati pavattatÄ«ti sÅ«ro. sÅ«radhÄ• tu gat
parisamajjhe sÅ«ravÄ«rasampanno cÄ• ti attho. sÄ• sani kehi pana saddhammavidÅ«hi sÅ
dassitaá¹ƒ. kevalaá¹ƒ pana sÅ«roti visiá¹-á¹-hasÅ«roti atthavivaraá¹‡amattameva dassitaá¹ƒ
ettha dhita attoti padacchedo. dhitoti samÄ• dhi. attanti cittaá¹ƒ. ekaggacittasampanno cÄ• t
tiá¹-á¹-hati ekÄ• rammaá¹‡ehi dhito, ekÄ• rammaá¹‡e sampayuttadhamme dhÄ• retÄ«ti vÄ•
dhÄ• raá¹‡e ta. Ä• rammaá¹‡aá¹ƒ arati jÄ• nÄ• tÄ«ti attaá¹ƒ, cittaá¹ƒ. aradhÄ• tu gatiyaá¹ƒ
samÄ• dhi attaá¹ƒ cittaá¹ƒ assa meti dhitatto.

__saparahitacaro_ti attahitaparahitacaro, attano ca parassa ca atthaá¹ƒ paá¹-ipannako cÄ•
parassa ca hitaá¹ƒ atthaá¹ƒ payojanaá¹ƒ carati paá¹-ipajjatÄ«ti saparahitacaro \Be 206/.
saparahitasaddÅ«papada caradhÄ• tu caraá¹‡e a. __dÄ«ghajÄ«vÄ«_ti dÄ«ghÄ• yuko ca. d
sampanno vÄ• . dÄ«gho jÄ«vo jÄ«vitaá¹ƒ assa meti dÄ«ghajÄ«vi. Ä• yukappampi dÄ«ghajÄ
__arogo_ti rogaviraho ca Ä• rogyaá¹ƒ vÄ• . rujjati bhaÃ±jati aá¹…gapaccaá¹…gÄ• nÄ«ti rog
bhaá¹…ge á¹‡a. atha vÄ• rujjati hiá¹ƒsatÄ«ti rogo. rujadhÄ• tu hiá¹ƒsÄ• yaá¹ƒ á¹‡a. natthi r
arogo, channavutirogÄ• naá¹ƒ abhÄ• vo bhaveyyanti attho. __dhaÃ±Ã±o_ti sirÄ«puÃ±Ã±ap
ca. dhaÃ±Ã±asaddo hi sirÄ«puÃ±Ã±apaÃ±Ã±Ä• lakkhaá¹‡avÄ• cakoti daá¹-á¹-habbo. vutta
``dhaÃ±Ã±aá¹ƒ maá¹…gala sammataâ€™â€™ nti ca. __temiyajÄ• take_ ``dhaÃ±Ã±apuÃ±Ã
vijÄ• yÄ«â€™â€™ ti ca. idaá¹ƒ pana nibbacanaá¹ƒ. dhananaá¹ƒ sampajjanaá¹ƒ dhaÃ±Ã±aá
sirÄ«paÃ±Ã±Ä• puÃ±Ã±alakkhaá¹‡Ä• naá¹ƒ sampannanti attho. dhanadhÄ• tu sampanne.
á¹‡yapaccayo. á¹‡akÄ• rÄ• nubandhe lope kate yapaccayena saddhiá¹ƒ nakÄ• rassa Ã±ak
rÅ«pasiddhi veditabbÄ• . atha vÄ• dhanaá¹ƒ sirÄ«paÃ±Ã±Ä• puÃ±Ã±alakkhaá¹‡asampada
assathyatthe á¹‡yo.

__vaá¹‡á¹‡o_ti vaá¹‡á¹‡asampanno ca. ettha ca vaá¹‡á¹‡o duvidho hoti sarÄ«ravaá¹‡á¹‡a
tattha sarÄ«ra vaá¹‡á¹‡o nÄ• ma rÅ«pakÄ• yassa pÄ• sÄ• dikarÅ«pasampannatÄ• . guá¹‡
sÄ«lasamÄ• dhipaÃ±Ã±Ä• diguá¹‡ena ca dhutaá¹…gÄ• dipaá¹-ipadÄ• guá¹‡ena ca sampan
vaá¹‡á¹‡eti vikÄ• ramÄ• pannÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• setÄ«ti vaá¹‡á¹‡o
attano dabbaá¹ƒ pakÄ• setÄ«ti vaá¹‡á¹‡o, guá¹‡o. vaá¹‡á¹‡adhÄ• tu pakÄ• sane a. idha pa
vaá¹‡á¹‡aá¹ƒ assa me atthÄ«ti vaá¹‡á¹‡o. assathyatthe a. __yasassÄ«_ti parivÄ• rasampan
ca \Be 207/ duvidho hoti yaso parivÄ• rakittiyasavasena. tattha yajiyati pÅ«jiyati etena pariv

parivÄ• ro. yajadhÄ• tu pÅ«jÄ• yaá¹ƒ a. jassa so. atha vÄ• yÄ• ti gacchati pÄ• puá¹‡Ä• ti s
yaso, parivÄ• ro. yÄ• dhÄ• tu gatiyaá¹ƒ sopaccayo. yajiyati pÅ«jiyati etenÄ• ti yaso, kittisad
devapÅ«jÄ• saá¹…gahakaraá¹‡adÄ• nadhammesu a. jassa so. atha vÄ• yÄ• ti gacchati pÄ
byÄ• pananti yaso, kittighoso thutisaddo vÄ• . yÄ• dhÄ• tu gatiyaá¹ƒ sopaccayo. yaso ca ya
ekasesanayena. so assa me atthÄ«ti yasassÄ«, assathyatthe sÄ«paccayo.

__atibalavadharo_ti atibalavantadhÄ• rako ca ativiya kÄ• yabalaÃ±Ä• á¹‡abalavantaá¹ƒ dh
ajÄ• tasatturÄ• jÄ• dayo viya paÃ±cahatthi dasahatthibalassa dhÄ• raá¹‡asamattho ca, sÄ•
Ã±Ä• á¹‡abalassa dhÄ• raá¹‡asamattho ca bhaveyyanti attho. __kittimÄ• _ti kittighosavant
guá¹‡anti kitti, thutighoso. kittadhÄ• tu sadde i. kittighoso assa me atthÄ«ti kittimÄ• . assath
mantupaccayo. __khantupeto_ti khantiyÄ• upeto samupeto samannÄ• gato ca. khamanaá¹
khamudhÄ• tu sahane tapaccayo. tassanti tÄ• ya upeto samupeto samannÄ• gatoti khantu
khantupeto ca bhaveyyanti attho. khantiyÄ• hi dukkarattÄ• sabbakusala dhammÄ• naá¹ƒ p
seá¹-á¹-hatapattÄ• ca khantupetoti patthanaá¹ƒ karoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``khant
titikkhÄ• â€™â€™ ti ca. ``khantyÄ• bhiyyo na vijjatÄ«â€™â€™ ti ca. ``khantÄ«balaá¹ƒ balÄ

``sÄ«lasamÄ• dhipaÃ±Ã±Ä• naá¹ƒ \Be 208/, khantippadhÄ• nakÄ• raá¹‡aá¹ƒ.

sabbepi kusalÄ• dhammÄ• , khantyÄ• yattÄ• va vaá¸• á¸• hareâ€™â€™ ti ca ||

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. sohaá¹ƒ so ahaá¹ƒ, etena puÃ±Ã±ena iminÄ• b
samparÄ• ye paraloke, nipuá¹‡amati ca saá¹‡hasukhumapaÃ±Ã±avÄ• ca, sato satimÄ• ca
yathÄ• laddhavatthunÄ• santuá¹-á¹-ho ca, dakkho taá¹ƒtaá¹ƒkicce cheko ca, diá¹-á¹-hujjupa
paÃ±Ã±Ä• ya sampanno ca avÄ«kalavÄ«riyo anÅ«navÄ«riyo ca paripuá¹‡á¹‡avÄ«riyo vÄ•
bhogavÄ• bhuÃ±jitabbasampattisukhena sampanno ca saá¹ƒvibhÄ• gÄ« saá¹ƒvibhajanasÄ
ca, sÅ«roti sattivanto nibbhayo ca, dhitatto samÄ• hita citto ca ekaggacitto vÄ• , saparahita
parahitapaá¹-ipannako ca dÄ«ghajÄ«vÄ« dÄ«ghÄ• yuko ca arogo rogaviraho ca dhaÃ±Ã±o
sirÄ«puÃ±Ã±apaÃ±Ã±Ä• lakkhaá¹‡asampanno ca vaá¹‡á¹‡o vaá¹‡á¹‡asampanno ca yasas
atibalavadharo atibalavantadhÄ• rako ca kittimÄ• kitti ghosavanto ca khantupeto khantiyÄ•
samannÄ• gato ca bhaveyyanti.

sattavÄ«satimagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<28> evaá¹ƒ puÃ±Ã±enetenatyÄ• digÄ• thÄ• ya samparÄ• ye paá¹‡idhiá¹ƒ katvÄ• idÄ• ni
kattukÄ• mo __saddho dÄ• taá¹…gupeto_ tyÄ• digÄ• thamÄ• ha. tattha __saddho_ti kamm
saddhÄ• ya sampanno ca. saddahanaá¹ƒ saddhÄ• , saddahatÄ«ti vÄ• saddhÄ• . saddahan
saddhÄ• . saá¹ƒpubbadhÄ• dhÄ• tu dhÄ• raá¹‡e ta. sÄ• pana kammÄ• dÄ«su saddahanal
vÄ• . pasÄ• darasÄ• . udakappasÄ• dakamaá¹‡i viya. pakkhandanarasÄ• vÄ• . oghuttaraá

akÄ• lussiyapaccupaá¹-á¹-hÄ• nÄ• adhimuttipaccupaá¹-á¹-hÄ• nÄ• vÄ• , saddheyyavatthu
sotÄ• pattiyaá¹…gapadaá¹-á¹-hÄ• nÄ• vÄ• . sÄ• hatthavittabÄ«jÄ• ni viya daá¹-á¹-habbÄ•
``saddhÄ• hattho mahÄ• nÄ• goâ€™â€™ ti ca. ``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-ha
``saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hÄ«â€™â€™ ti ca ``saddhÄ• ya tarati oghaâ€™â€™ nti c
pÄ• theyyaá¹ƒ, saddhÄ• dutiyÄ• purisassa hotÄ«â€™â€™ ti ca, ``saddhesiko bhikkhave a
``saddhÄ• dhanaâ€™â€™ nti ca.

``yesaá¹ƒ atthi saddhÄ• buddhe, dhamme ca saá¹…gharatane.

te maá¹ƒ ativirocanti, Ä• yunÄ• yasasÄ• siriyÄ• â€™â€™ ti ||

ca. ``saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ k
uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, sam
ti ca. ``dullabhÄ• saddhÄ• sampattÄ«â€™â€™ ti ca vuttÄ• . tasmÄ• saddho ca bhaveyyan

sÄ• ca pana catubbidhÄ• hoti Ä• gamasaddhÄ• , adhigamasaddhÄ• , okappanasaddhÄ•
sabbaÃ±Ã±ubodhisattÄ• naá¹ƒ abhinÄ«hÄ• rato Ä• gatattÄ• Ä• gamasaddhÄ• nÄ• ma. ari
saccapaá¹-ivedhena adhigatattÄ• adhigamasaddhÄ• nÄ• ma. buddho dhammo saá¹…gho
okappanaá¹ƒ okappanasaddhÄ• nÄ• ma. buddhÄ• dÄ«su pasÄ• duppattimattÄ• pasÄ• da
paá¹‡idhÄ• naá¹-á¹-hÄ• nattÄ• sabbasaddhÄ• adhippetÄ• . saddhÄ• assa me atthÄ«ti sa

__dÄ• taá¹…gupeto_ti dÄ• tassa aá¹…gÄ• ya kÄ• raá¹‡abhÅ«tÄ• ya dhanasampattiyÄ• up
dÄ• tabbavatthu ca, tappaá¹-iggÄ• hakapuggalo ca, saddhÄ• cÄ• ti tÄ«hi aá¹…gehi upeto s
vÄ• . diyate dÄ• taá¹ƒ. bhÄ• vasÄ• dhanoyaá¹ƒ. dÄ• dhÄ• tu dÄ• ne a. aá¹…gÄ«yati \Be 21
dhanasampatti. dÄ• tassa aá¹…go dÄ• taá¹…go, tena upeto samupeto samannÄ• gatoti dÄ
diyatÄ«ti dÄ• taá¹ƒ, dÄ• navatthu. dÄ• tassa aá¹…go dÄ• taá¹…go, tena upeto samupeto sa
dÄ• taá¹…gupeto, dÄ• tabbavatthu ca, tappaá¹-iggÄ• haka puggalo ca, saddhÄ• cÄ• ti tÄ«
patthanaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti. vuttaÃ±hi __itivuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``saddhÄ• de
paá¹-iggÄ• hako cÄ• ti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ samukhÄ«bhÅ«takÄ• leyeva hi dÄ• naá¹ƒ sar

__paramasiridharo_ti uttamasirÄ«dhÄ• rako ca. uttamasiriá¹ƒ dhÄ• raá¹‡asamattho ca vÄ•
paÃ±Ã±Ä• puÃ±Ã±asarÄ«rasobhaggasampattÄ«nametaá¹ƒ adhivacanaá¹ƒ. katapuÃ±Ã±eh
puggale sevati nissayatÄ«ti vÄ• sirÄ«, paÃ±Ã±Ä• puÃ±Ã±asarÄ«rasobhaggasampatti labb
iro Ä« ca. paramÄ• uttamÄ• sirÄ« paramasirÄ«, taá¹ƒ dhÄ• retÄ«ti paramasirÄ«dharo, par
dhÄ• raá¹‡asamatthoti attho.

__diá¹-á¹-hadhamme_ti paccakkhabhÅ«te attabhÄ• ve. ettha ca diá¹-á¹-hadhammo vuccati
attabhÄ• vo. so hi passitabboti diá¹-á¹-ho, attabhÄ• vo. diá¹-á¹-ho passitabbo dhammo sabh

diá¹-á¹-hadhammoti vuccati. tasmiá¹ƒ diá¹-á¹-hadhamme. __viratto_ti kÄ• maguá¹‡esu vigat
ratto. ranjadhÄ• tu rÄ• ge. vigato ratto assa meti viratto. __lajjÄ«_ti pÄ• pahirivanto ca,
pÄ• pajigucchanalakkhaá¹‡Ä• ya lajjÄ• ya sampanno ca vÄ• . atha vÄ• lajjÄ«ti hirottappasa
hi lakkhaá¹‡Ä• hÄ• ranayena ottappampi gahetabbaá¹ƒ. kasmÄ• , kusala lakkhaá¹‡asabhÄ
vuttaÃ±hetaá¹ƒ __nettipÄ• á¸·iyaá¹ƒ_ ---

``vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• keci.

vuttÄ• bhavanti sabbo, sohÄ• ro lakkhaá¹‡o nÄ• mÄ• â€™â€™ ti ||

lajjatÄ«ti \Be 211/ lajjÄ• , hiri. lajjadhÄ• tu hiriyaá¹ƒ. lajjÄ• assa me atthÄ«ti lajjÄ• , kÄ• yad
hirottappasamannÄ• gato cÄ• ti attho. __kalyÄ• á¹‡amitto_ti sundaramitta sampanno ca. ka
sundaravÄ• cako anipphanna pÄ• á¹-ipadiko. atha vÄ• kalyaá¹ƒ hitaá¹ƒ aá¹‡ayati pÄ• paya
kalyasaddÅ«papadaaá¹‡adhÄ• tu gatiyaá¹ƒ á¹‡a. mijjati sinehatÄ«ti mitto, mijjiyati sinehiyat
midadhÄ• tu sinehe ta. kalyÄ• á¹‡o mitto assa meti kalyÄ• á¹‡amitto. hitadharasumittasamp
attho. idha pana saddhÄ• sÄ«lasutacÄ• gavÄ«riyasati samÄ• dhipaÃ±Ã±Ä• guá¹‡ehi sama
adhippeto. taá¹ƒ pana sandhÄ• ya bhagavatÄ• __siá¹…gÄ• lasutte_ ---

``upakÄ• ro ca yo mitto, sukhadukkhe ca yo sakhÄ• .

atthakkhÄ• yÄ« ca yo mitto, yo ca mittÄ• nukampako.

etepi mitte cattÄ• ro, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito. sakkaccaá¹ƒ

payirupÄ• seyya, mÄ• tÄ• puttaá¹ƒva orasaâ€™â€™ nti vutto ||

__visuddhimagge ca_ ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo. gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no
niyojayeâ€™â€™ ti vutto. iti evarÅ«passa ca kalyÄ• á¹‡amittassa dullabhattÄ• kalyÄ• á¹‡a
patthanaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti.

__abhiratakusalo_ti dÄ• nÄ• dipuÃ±Ã±akusaladhammesu abhiramaá¹‡o ca. kucchitaá¹ƒ ap
saá¹ƒvaranti pidahanti sÄ• dhavo etenÄ• ti kusalaá¹ƒ, dÄ• nÄ• dipuÃ±Ã±adhammÄ• . kupul
a. tesu abhiatirekaá¹ƒ ramatÄ«ti abhiratakusalo \Be 212/, kitantasamÄ• soyaá¹ƒ. kusalÄ• bh
chandÄ• nurakkhaá¹‡atthaá¹ƒ padavipariyÄ• yena evaá¹ƒ vuttanti. atha vÄ• abhiatirekaá¹ƒ
kusalesu abhirato yassa meti abhiratakusalo, niccaá¹ƒ kusalapuÃ±Ã±assa karaá¹‡e abhirat
attho.

__paÃ±casÄ«lÄ• dirakkho_ti paÃ±casÄ«lÄ• dÄ«naá¹ƒ rakkhituá¹ƒ samattho ca. ettha ca Ä•
aá¹-á¹-haá¹…guposathasÄ«laá¹ƒ, sÄ• maá¹‡erÄ• naá¹ƒ dasaá¹…gasÄ«laÃ±ca, bhikkhÅ«na
saá¹…gaá¹‡hÄ• ti. paÃ±casÄ«laá¹ƒ Ä• di yesaá¹ƒ teti paÃ±casÄ«lÄ• di, taá¹ƒ rakkhati rakk
paÃ±casÄ«lÄ• dirakkho. gahaá¹-á¹-hÄ• naá¹ƒ niccasÄ«lavasena paÃ±casÄ«laá¹ƒ sati ussÄ
uposathaá¹…gavasena aá¹-á¹-haá¹…gasÄ«laá¹ƒ dasaá¹…gasÄ«laÃ±ca akhaá¹‡á¸• aá¹ƒ ac
akammÄ• saá¹ƒ katvÄ• rakkhituá¹ƒ sÄ• maá¹‡erasÄ«lavasena dasasÄ«laÃ±ca, bhikkhusÄ
catupÄ• risuddhisÄ«laÃ±ca rakkhituá¹ƒ samattho cÄ• ti attho. bhagavatÄ• hi ``sÄ«lavipattih
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá
``sÄ«lasampadÄ• hetu vÄ• bhikkhave sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• suga
upapajjantÄ«â€™â€™ ti ca. ``sÄ«lasampanno mahantaá¹ƒ bhogakkhandhaá¹ƒ adhigacchat
abbhuggacchati. catuparisaá¹ƒ visÄ• rado upasaá¹…kamati amaá¹…kubhÅ«to. asammÅ«á¸
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™â€™ ti ca vuttattÄ
__aá¹-á¹-hakathÄ• yaÃ±ca_ ``sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ• ro natthi, sÄ«lasadisaá
sÄ«lagandhasadiso gandho natthÄ«â€™â€™ ti ca. ``sÄ«la sampattiÃ±hi nissÄ• ya tisso vijj
ti ca. ``Ä• dimhi sÄ«laá¹ƒ visodheyyÄ• â€™â€™ ti ca. ``sattÄ• sÄ«lena visujjhantÄ«â€™â€
sÄ• sanassa Ä• dÄ«â€™â€™ ti ca. ``sattasu visuddhÄ«su \Be 213/ sÄ«lavisuddhi sarÄ«raá
``sÄ«laá¹ƒ nÄ• metaá¹ƒ avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ ga
vuttattÄ• paÃ±casÄ«lÄ• dirakkhoti patthanaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti.

__appiccho_ti aniccho ca, rÅ«pÄ• dikÄ• maguá¹‡esu anicchantoti attho. abhÄ• vatthohetth
appaá¸• aá¹ƒsamakasavÄ• tÄ• tapÄ• tiÄ• dÄ«su viya icchanaá¹ƒ icchÄ• , rÅ«pÄ• dikÄ• ma
kÄ• mataá¹‡hÄ• . isudhÄ• tu icchÄ• kantÄ«su a. dhÄ• tvantassaccho. natthi icchÄ• yassa n
kÄ• mesu anicchanto cÄ• ti attho. appiccho pana catubbidho hoti paccayaappiccho, pariyatt
dhutaá¹…gaappiccho, paá¹-ivedhaappiccho cÄ• ti. tattha catÅ«su paccayesu appiccho pacc
paccaye bahuá¹ƒ dente appaá¹ƒ gaá¹‡hati, appaá¹ƒ dente appataraá¹ƒ vÄ• gaá¹‡hati na vA
anavasesagÄ• hÄ« hoti. ayaá¹ƒ paccayaappiccho nÄ• ma. yo pana tepiá¹-akopi samÄ• no n
jÄ• nÄ• petukÄ• mo hoti, ayaá¹ƒ pariyattiappiccho nÄ• ma. dhutaá¹…gasamÄ• dÄ• nassa p
dhutaá¹…gapariharaá¹‡abhÄ• vaá¹ƒ aÃ±Ã±esaá¹ƒ jÄ• nituá¹ƒ na deti, ayaá¹ƒ dhutaá¹…gaa
sotÄ• pannÄ• dÄ«su aÃ±Ã±ataro hutvÄ• sotÄ• pannÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ na ic
nÄ• ma. imehi appicchaguá¹‡ehi sampanno ca ahaá¹ƒ bhaveyyanti vuttaá¹ƒ hoti.

__appakodho_ti dussanalakkhaá¹‡adosato virahito ca. so hi kujjhatÄ«ti kodhoti vuccati. dos
adhivacanaá¹ƒ. natthi kodho assa meti appakodho.

kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ kodho sahate naranti ||

vuttadesanaá¹ƒ manasikaritvÄ• appakodhoti patthanaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti.

__ativujuhadayo_ti \Be 214/ atieva ujucittasamannÄ• gato ca. arati gacchati pavattati akuá¹
uju, ajjavaá¹ƒ. aradhÄ• tu gatiyaá¹ƒ ju. arissa u. Ä• rammaá¹‡aá¹ƒ haratÄ«ti hadayaá¹ƒ, citt
haraá¹‡e aya. rassa do. atha vÄ• Ä• rammaá¹‡aá¹ƒ harantaá¹ƒ ayati gacchati pavattatÄ«ti
harasaddÅ«papada ayadhÄ• tu gatiyaá¹ƒ a. uju ca taá¹ƒ hadayaÃ±cÄ• ti ujuhadayaá¹ƒ. atie
meti ativujuhadayo. gomuttavaá¹…ko ca candalekhÄ• vaá¹…ko ca naá¹…galakoá¹-i vaá¹…k
vigato hutvÄ• ativiya ujucittasamannÄ• gato ca bhaveyyanti attho. tattha ca yo pÄ• paá¹ƒ k
bhÄ• sati. so gantvÄ• paccosakkanatÄ• ya gomuttavaá¹…ko nÄ• ma. yo pÄ• paá¹ƒ karont
bhÄ• sati. so yebhuyyena kuá¹-ilatÄ• ya candalekhÄ• vaá¹…ko nÄ• ma. yo pÄ• paá¹ƒ karo
bhÄ• yeyyÄ• ti bhÄ• sati, so nÄ• tikuá¹-ilatÄ• ya naá¹…galakoá¹-ivaá¹…ko nÄ• ma hoti. yas
kammadvÄ• rÄ• ni asuddhÄ• ni. so gomuttavaá¹…ko nÄ• ma hoti. yassa yÄ• ni kÄ• nici dve
nÄ• ma. yassa yaá¹ƒkiÃ±ci ekaá¹ƒ. so naá¹…galakoá¹-ivaá¹…ko nÄ• mÄ• ti veditabbo.

__iddhimÄ• _ti iddhiyÄ• samannÄ• gato ca, iddhisaddassa vacanattho heá¹-á¹-hÄ• vuttoy
atthÄ«ti iddhimÄ• . assathyatthe mantupaccayo. mÄ• nussikÄ• le manussiddhiyÄ• devuppa
samaá¹‡uppattikÄ• le samaá¹‡iddhiyÄ• ca sampuá¹‡á¹‡eyyanti attho.

__appameyyo_ti appametabbehi sÄ«lÄ• diguá¹‡ehi sampanno ca. pametabboti pameyyo. p
á¹‡ya. na pameyyo appameyyo, appameyyo sÄ«lÄ• diguá¹‡o me assa atthÄ«ti appameyyo.
appameyyehi \Be 215/ sÄ«lÄ• diguá¹‡ehi ca bhogasampattÄ«hi ca sampajjÄ• mÄ«ti patthan
hoti.

__pÄ• saá¹ƒso_ti sÄ«lÄ• diguá¹‡ehi buddhÄ• disappurisÄ• naá¹ƒ pasaá¹ƒsÄ• raho ca, pas
pasaá¹ƒso. bhÄ• va sÄ• dhanoyaá¹ƒ. papubbasaá¹ƒsadhÄ• tu thutiyaá¹ƒ, taá¹ƒ arahatÄ«ti p
á¹‡a. buddhÄ• disappurisehi pasaá¹ƒsi tabbehi dÄ• nasÄ«lÄ• diguá¹‡ehi sampanno ca bha

__pemavÄ• co_ti atthabyaÃ±janamadhuratÄ• ya buddhÄ• disappurisehi pemitabbavÄ• cÄ•
vÄ• cÄ• . pÄ«dhÄ• tu tappanakantÄ«su imo. vacitabbÄ• ti vÄ• cÄ• . vacadhÄ• tu viyattiyaá¹
vÄ• cÄ• assa meti pema vÄ• co. buddhÄ• disappurisehi pemiyÄ• caturaá¹…gasamannÄ•
attho. sappurisÄ• naá¹ƒ pana vÄ• cÄ• caturaá¹…gasamannÄ• gatÄ• hoti. subhÄ• sitavÄ•
saccavÄ• cÄ• ti. tathÄ• hetaá¹ƒ vuttaá¹ƒ __sagÄ• thÄ• vagga saá¹ƒyutte_ ---

subhÄ• sitaá¹ƒ uttamamÄ• hu santo,

dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ taá¹ƒ dutiyaá¹ƒ.

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ,

saccaá¹ƒ bhaá¹‡e nÄ• likaá¹ƒ taá¹ƒ catutthanti ||

ayaá¹ƒ panettha yojanÄ• . santo sappurisÄ• uttamaá¹ƒ subhÄ• sitaá¹ƒ suá¹-á¹-hu bhÄ• sit
dhammaá¹ƒ bhaá¹‡e bhaá¹‡eyya adhammaá¹ƒ na bhaá¹‡e na bhaá¹‡eyya, dutiyaá¹ƒ taá¹ƒ
bhaá¹‡e bhaá¹‡eyya, appiyaá¹ƒ na bhaá¹‡e na bhaá¹‡eyya, tatiyaá¹ƒ taá¹ƒ vÄ• caá¹ƒ Ä• hu
bhaá¹‡eyya alikaá¹ƒ na bhaá¹‡e na bhaá¹‡eyya, catutthaá¹ƒ taá¹ƒ vÄ• caá¹ƒ Ä• hÅ«ti.

__sujanaguá¹‡avidÅ«_ti \Be 216/ buddhÄ• disappurisÄ• naá¹ƒ sÄ«lÄ• diguá¹‡aá¹ƒ vijÄ• na
guá¹‡ati pakÄ• seti sÄ«lÄ• diguá¹‡asamaá¹…gitaá¹ƒ puggalanti guá¹‡aá¹ƒ, sÄ«lÄ• diguá¹‡
pakÄ• sane a. sujanÄ• naá¹ƒ buddhÄ• disappurisÄ• naá¹ƒ guá¹‡o sujanaguá¹‡o, taá¹ƒ vida
sujanaguá¹‡avidÅ«. sujana guá¹‡asaddÅ«papadavidadhÄ• tu Ã±Ä• á¹‡e Å«. buddhÄ• disap
sÄ«lasamÄ• dhipaÃ±Ã±Ä• diguá¹‡aá¹ƒ jÄ• nituá¹ƒ samattho ca bhaveyyanti attho.

__mÄ• mako_ti buddhÄ• disajjanÄ• naá¹ƒ mÄ• mako ca. mamÄ• yatÄ«ti mÄ• mako. mama
tassa ako. buddhÄ• diratanattayaÃ±ca saddhammaÃ±ca mÄ• nanto ca bhaveyyanti attho. _
__bhaveyya_nti bhavÄ• mÄ«ti.

ayaá¹ƒ panettha __saá¹…khepayojanÄ• _. so ahaá¹ƒ diá¹-á¹-hadhamme paccakkhabhÅ«te
samannÄ• gato ca, dÄ• taá¹…gupeto dÄ• tassa aá¹…gÄ• ya kÄ• raá¹‡abhÅ«tÄ• ya dhana
samannÄ• gato ca, dÄ• tabba vatthu ca, tappaá¹-iggÄ• hakapuggalo ca, saddhÄ• cÄ• ti tÄ«
samannÄ• gato ca vÄ• , paramasiridharo uttamasirÄ«dhÄ• rako ca, uttamasiriá¹ƒ dhÄ• raá¹
kÄ• maguá¹‡esu vigataratto ca, lajjÄ« pÄ• pahirivanto ca, pÄ• pajigucchanalakkhaá¹‡Ä• ya
hirottappasamannÄ• gato ca vÄ• , kalyÄ• á¹‡amitto sundaramitta sampanno ca, abhirataku
dÄ• nÄ• dipuÃ±Ã±akusaladhammesu abhiramaá¹‡o ca, paÃ±casÄ«lÄ• dirakkho paÃ±casÄ«
appiccho aniccho ca, rÅ«pÄ• dikÄ• maguá¹‡esu anicchanto ca vÄ• , appakodho dussanala
ativujuhadayo atieva ujucittasamannÄ• gato ca, iddhiyÄ• samannÄ• gato ca, appameyyo a
sampanno ca, pÄ• saá¹ƒso sÄ«lÄ• diguá¹‡ehi buddhÄ• disappurisÄ• naá¹ƒ pasaá¹ƒsÄ• rah
atthabyaÃ±janamadhuratÄ• ya \Be 217/ buddhÄ• disappurisehi pemitabbavÄ• cÄ• ya samp
buddhÄ• disappurisÄ• naá¹ƒ sÄ«lÄ• diguá¹‡aá¹ƒ vijÄ• nako ca, mÄ• mako buddhÄ• disajja
buddhÄ• diratanattayaÃ±ca saddhammaÃ±ca mÄ• nanto ca vÄ• , bhaveyyaá¹ƒ bhavÄ• mÄ

aá¹-á¹-havÄ«satimagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

29__._ á¹• 21 itthaá¹ƒ asaá¹…khaye nÄ• tha, guá¹‡e lakkhaá¹‡adÄ«pite.

gÄ• thÄ• su sÅ«cakÄ• sveka, gÄ• thampi sarate budho ||

30__._ á¹• 21 caturÄ• pÄ• yamutto so, sÄ• dhakatthadvayassa ca.

hatÅ«paddavajÄ• lo ca, lÄ• bhÄ« hitasukhassa ca ||

31__._ á¹• 21 adhipo naradevÄ• naá¹ƒ, catudÄ«pissaropi vÄ• .

bhaveyya antime dehe, tamaÃ±Ã±aá¹ƒ setachattakaá¹ƒ ||

32__._ á¹• 21 bhÄ• vanÄ• yÄ• namÄ• ruyha, samamessati subbato.

imasmiá¹ƒ attabhÄ• vepi, arogo dÄ«ghajÄ«viko ||

33__._ á¹• 21 pÅ«jito sabbalokehi, bhÄ• vanÄ• bhiratÄ«mano.

janappiyo manÄ• po ca, kÄ• kathÄ• khiladhÄ• raá¹‡e ||

<29> evaá¹ƒ puÃ±Ã±enetenatyÄ• di gÄ• thÄ• dvayena paá¹‡idhiá¹ƒ katvÄ• idÄ• ni buddha
dassento __ittha_ntyÄ• di gÄ• thÄ• paÃ±cakaá¹ƒ Ä• ha. taá¹ƒ pana mÅ«lÄ• cariyehi na vutt
hitakÄ• mehi paá¹‡á¸• itehi pakkhittaá¹ƒ gÄ• thÄ• paÃ±cakanti daá¹-á¹-habbaá¹ƒ. tÄ• pana
pathyÄ• vattagÄ• thÄ• ti daá¹-á¹-habbÄ• .

tÄ• su pana paá¹-hamagÄ• thÄ• yaá¹ƒ itthaá¹ƒ asaá¹…khaye lakkhaá¹‡adÄ«pite nÄ• thagu
ekagÄ• thampi yo budho sarateti sambandho. __ittha_nti iminÄ• sugatantiÄ• dinÄ• vuttapp
__asaá¹…khaye_ti ettakÄ• buddhaguá¹‡Ä• ti gaá¹‡etuá¹ƒ asamatthe. saá¹…khiyate saá¹…
gaá¹‡iyatÄ«ti vÄ• saá¹…khayÄ• \Be 218/. sakhidhÄ• tu saá¹…khyÄ• yaá¹ƒ yapaccayo. ath
sakkontÄ«ti asaá¹…khayÄ• . ettakÄ• buddhaguá¹‡Ä• ettakÄ• buddhaguá¹‡Ä• ti niravases
satasahassakoá¹-iyÄ• pi gaá¹‡etuá¹ƒ asamatthova. pageva pana aÃ±Ã±eti attho. vuttampi c

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ca ||

``sakkÄ• samudde udakaá¹ƒ, pametuá¹ƒ Ä• á¸·hakena vÄ• .

natveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametaveâ€™â€™ ti ca ||

__mahÄ• vaggasaá¹ƒyuttaá¹-á¹-hakathÄ• yaÃ±ca_ ``appamÄ• á¹‡Ä• hi buddhÄ• tesaá¹ƒ
vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ asamatthÄ• , pageva itarÄ• pajÄ• â€™â€™ ti ca. __lakkhaá¹‡adÄ«p
pakÄ• sitabbe. ettha ca padhÄ• nanayo nidassana nayo ca labbhati. __nÄ• thaguá¹‡e_ti bu
paÃ±Ã±Ä• diguá¹‡e. tassa pana padassa vacanattho heá¹-á¹-hÄ• vuttoyeva. __sÅ«cakÄ• s
ekagÄ• thampÄ«ti padacchedo. __sÅ«cakÄ• sÅ«_ti pakÄ• sakÄ• su. __gÄ• thÄ• sÅ«_ti sug
chabbÄ«sativandanagÄ• thÄ• su. niddhÄ• raá¹‡e cetaá¹ƒ bhummavacanaá¹ƒ. kavÄ«hi gÄ•
pajjaviseso. gedhÄ• tu sadde tha. gedhÄ• tussa gÄ• deso. atha vÄ• gaá¹ƒ vuccati Ã±Ä• á¹
etthÄ• ti gÄ• thÄ• . gaá¹ƒsaddÅ«papadathÄ• dhÄ• tu gatinivattiyaá¹ƒ. gaá¹ƒ vuccati Ã±Ä• á
bandhitvÄ• thiyati thapiyatÄ«ti vÄ• gÄ• thÄ• , tÄ• su gÄ• thÄ• su. __ekagÄ• thampÄ«_ti ek
garahattho. tena anekagÄ• thÄ• ya buddhaguá¹‡asaraá¹‡e kÄ• kathÄ• vÄ• ti sambhÄ• vet
so \Be 219/ hi atthÄ• natthaá¹ƒ budhati jÄ• nÄ• tÄ«tibudhoti vuccati. __sarate_ti sarati.
chandÄ• nurakkhaá¹‡atthaÃ±hi parassapadativibhattiyÄ• attanopadatevibhattÄ• deso.

<30> __so_ti so budho bhaveyyÄ• ti sambandho. __caturÄ• pÄ• yamutto_ti
nirayatiracchÄ• napetaasurakÄ• yasaá¹…khÄ• tehi catÅ«hi apÄ• yehi vimutto ca. puÃ±Ã±as
apagatoti apÄ• yo. ayato sukhato apagatoti vÄ• apÄ• yo. abyayÄ«bhÄ• vasamÄ• soyaá¹ƒ.
ayanti gacchanti pavattanti etenÄ• ti ayo, puÃ±Ã±aá¹ƒ. ayadhÄ• tu gatiyaá¹ƒ a. puÃ±Ã±ato
pavattatÄ«ti vÄ• , puÃ±Ã±akÄ• rÄ«hi ayitabbo pavattetabboti vÄ• ayo, sukhaá¹ƒ. tato apag
apÄ• yo caturÄ• pÄ• yo, tehi mutto vimuttoti caturÄ• pÄ• yamutto. __sÄ• dhakatthadvayass
atthadvayassa cÄ• ti padacchedo. __atthadvayassÄ• _ti diá¹-á¹-hadhammikasamparÄ• yika
atthadvayassa. ettha casaddo aá¹-á¹-hÄ• nayogo. so pana sÄ• dhako tyÄ• dÄ«su padesu y
nipphÄ• dako ca. so hi sÄ• dheti nipphÄ• detÄ«ti sÄ• dhakoti vuccati.

__hatÅ«paddavajÄ• lo cÄ• _ti hato upaddavasaá¹…khÄ• tajÄ• lo ca. hanayittha apanayitth
hiá¹ƒsÄ• yaá¹ƒ ta. upagantvÄ• davati hiá¹ƒsatÄ«ti upaddavo, jÄ• tibhayÄ• di soá¸·asaupad
hiá¹ƒsÄ• yaá¹ƒ, upaddavÄ• nÄ• ma pana soá¸·asavidhÄ• honti jÄ• tibhayaá¹ƒ, jarÄ• bhaya
maraá¹‡abhayaá¹ƒ, rÄ• jabhayaá¹ƒ, corabhayaá¹ƒ, aggibhayaá¹ƒ, udakabhayaá¹ƒ, Å«mibha
Ä• vaá¹-á¹-abhayaá¹ƒ, susukÄ• bhayaá¹ƒ, attÄ• nuvÄ• dabhayaá¹ƒ, parÄ• nuvÄ• dabhayaá
duggatibhayaÃ±cÄ• ti. jalati hiá¹ƒsati macche etenÄ• ti jÄ• laá¹ƒ, macchajÄ• laá¹ƒ. jÄ• laá¹ƒ
jÄ• lo, upaddavo. nitatthena pana jalati hiá¹ƒsati satte etenÄ• ti jÄ• lo. upaddavo. jaladhÄ• tu
á¹‡a. hato upaddavasaá¹…khÄ• tajÄ• lo yena soti hatÅ«paddavajÄ• lo. buddhapaá¹‡Ä• ma
upaddavasaá¹…khÄ• tajÄ• lo bhaveyyÄ• ti attho. __lÄ• bhÄ« hitasukhassa cÄ• _ti hitassa c
labhanaá¹ƒ lÄ• bho, taá¹ƒ assa atthÄ«ti lÄ• bhÄ«, hinoti vaá¸• á¸• hatÄ«ti hitaá¹ƒ, atthaá¹ƒ.
sukhaá¹ƒ. yassuppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho. atha vÄ• suá¹-á¹-hu dukkhaá¹ƒ kh
supubba khanudhÄ• tu avadhÄ• raá¹‡e kvi. hitaÃ±ca sukhaÃ±ca hitasukhaá¹ƒ, tassa lÄ• bh

31-32__._ naradevÄ• naá¹ƒ adhipo ca catudÄ«pissaropi vÄ• bhaveyyÄ• ti sambandho. __n
devÄ• ca naradevÄ• , tesaá¹ƒ. kammatthe cetaá¹ƒ chaá¹-á¹-hÄ«vacanaá¹ƒ. __adhipo_ti iss
attÄ• dhÄ«naá¹ƒ pÄ• ti rakkhati dhammena vÄ• adhiabhibhavitvÄ• pÄ• ti rakkhatÄ«ti adhip
adhipubbapÄ• dhÄ• tu rakkhane a, narÄ• naá¹ƒ adhipo issaro manussarÄ• jÄ• ca devÄ• na
ca bhaveyyÄ• ti attho. __catudÄ«pissaropi vÄ• _ti ettha pisaddo sambhÄ• vanatthe nipÄ• to
ekadÄ«pissararÄ• jabhÄ• vo ca, pade sissararÄ• jabhÄ• vo cÄ• ti sambhÄ• veti. vÄ• saddo
catudÄ«pissaroti pubbavideho, aparago yÄ• no, jambudÄ«po, uttarakuru cÄ• ti catunnaá¹ƒ
cakkavattirÄ• jÄ• pi bhaveyyÄ• ti attho. tattha pubbavidehoti sineruno pure bhavaá¹ƒ pubba
Ä«hanti vÄ• yamanti etthÄ• ti vedeho, vidasaddÅ«papada Ä«hadhÄ• tu vÄ• yÄ• me á¹‡a. s
dÄ«pamupÄ• dÄ• ya sineruno pubbadisabhÄ• gattÄ• pubbo ca so videho cÄ• ti pubbavide

aparagoyÄ• noti \Be 221/ sineruno apare pacchime bhavo aparo. gavena yanti gacchanti et
gosaddÅ«papada yÄ• dhÄ• tu gamane yu. sineruno pacchima disabhÄ• gattÄ• aparo ca so
pacchimadÄ«po. jambudÄ«poti jÄ• yatÄ«ti jambÅ«. yojanasatubbedho rukkho. janadhÄ• tu
bakÄ• rÄ• gamo. jalamajjhe dippatÄ«ti dÄ«po, dippanti jotanti ettha saddhammÄ• ti vÄ• dÄ
dittiyaá¹ƒ a. tassa pana dviÄ• poti padacchedaá¹ƒ katvÄ• dvidhÄ• Ä• po sandati etthÄ• ti d
bahubbÄ«hisamÄ• sopi yujjati. jambuyÄ• lakkhito paÃ±Ã±Ä• to vÄ• dÄ«po jambudÄ«po, d
sineruno uttare bhavÄ• uttarÄ• . dhammatÄ• siddhassa paÃ±casÄ«lassa Ä• nubhÄ• vena
etthÄ• ti kuru. bahubbÄ«hisamÄ• soyaá¹ƒ. kuá¹ƒ vuccati pÄ• paá¹ƒ. taá¹ƒ rundhanti etthÄ•
kupubbarudhidhÄ• tu Ä• varaá¹‡e kvi. dhÄ• tvantassa lopo. sineruno uttaradisabhÄ• gattÄ•
uttarakuru. uttaradÄ«poti catunnaá¹ƒ dÄ«pÄ• naá¹ƒ issaro catudÄ«pissaro, cakkavattirÄ• jÄ

evaá¹ƒ lokiyahitaá¹ƒ dassetvÄ• idÄ• ni lokuttarahitaá¹ƒ dassento Ä• ha __antime dehe ... p
antime dehe subbato bhÄ• vanÄ• yÄ• naá¹ƒ Ä• ruyha aÃ±Ã±aá¹ƒ taá¹ƒ setachattakaá¹ƒ dh
sambandho. tattha pana atthakkamena vaá¹‡á¹‡ayissÄ• ma. __antime_ti carime pacchime
antimo, pacchimasarÄ«ro. tasmiá¹ƒ. __dehe_ti sarÄ«re. dihati upaciyati vaá¸• á¸• hatÄ«ti de
dihadhÄ• tu upacaye á¹‡a. atha vÄ• dihati upacayati etena puÃ±Ã±Ä• puÃ±Ã±anti deho, pa
bhabbakulaputtabhÅ«te vÄ• sarÄ«reti attho. __subbato_ti suá¹-á¹-hu paá¹-ipannako hutvÄ•
vataá¹ƒ paá¹-ipannaá¹ƒ assÄ• ti subbato. vakÄ• rassabbo. __bhÄ• vanÄ• yÄ• namÄ• ruyhÄ
Ä• ruyhÄ• ti padacchedo. vipassanÄ• bhÄ• vanÄ• saá¹…khÄ• tayÄ• naá¹ƒ Ä• ruhitvÄ• ti att
vaá¸• á¸• hetabbÄ• ti bhÄ• vanÄ• . tebhÅ«maka saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ. atha vÄ• t
vaá¸• á¸• hetÄ«ti bhÄ• vanÄ• , vipassanÄ• paÃ±Ã±Ä• . bhÅ«dhÄ• tu sattÄ• yaá¹ƒ vaá¸• á¸•
samathavipassanÄ• bhÄ• vanÄ• vasena duvidhÄ• hoti. tattha idha pana aÃ±Ã±aá¹ƒ setac
saddantarasanniá¹-á¹-hÄ• nena vipassanÄ• bhÄ• vanÄ• adhippetÄ• . yanti pÄ• puá¹‡anti e
aniccÄ• divipassanÄ• Ã±Ä• á¹‡aá¹ƒ. yÄ• dhÄ• tu gatiyaá¹ƒ yu. bhÄ• vanÄ• saá¹…khÄ• taá
bhÄ• vanÄ• ca sÄ• yÄ• naÃ±cÄ• ti vÄ• bhÄ• vanÄ• yÄ• naá¹ƒ.

__Ä• ruyhÄ• _ti Ä• rohitvÄ• . pakatiyÄ• nasadisaá¹ƒ anicca dukkhaanattayÄ• naá¹ƒ Ä• ruh
aniccÄ• dilakkhaá¹‡ena hi vinÄ• maggaphalanibbÄ• naá¹ƒ patto nÄ• ma natthi. tasmÄ• bh
vuttaá¹ƒ. __aÃ±Ã±a_nti arahattaphalaá¹ƒ. taÃ±hi paá¹-hamamaggena Ä• diá¹-á¹-hamariyÄ•
catusaccadhammaá¹ƒ avabujjhatÄ«ti aÃ±Ã±anti vuccati. Ä• pubbaÃ±Ä• dhÄ• tu avabodhan
__setachattaka_nti odÄ• tÄ• tapattaá¹ƒ. seviyatÄ«ti setaá¹ƒ, dhavalaá¹ƒ. sidhÄ• tu sevÄ• ya
chÄ• detÄ«ti chattaá¹ƒ. chadadhÄ• tu saá¹ƒvaraá¹‡e ta. taá¹ƒyeva chattakaá¹ƒ. setaÃ±ca ta
setachattakaá¹ƒ. arahattaphalaÄ• tapattaá¹ƒ labbhati. aÃ±Ã±aá¹ƒ arahattaphalasaá¹…khÄ•
dhÄ• rento hutvÄ• ti sambandho. __sama_nti nibbÄ• naá¹ƒ. taÃ±hi sabbaá¹ƒ vaá¹-á¹-adukk
nirujjhati etthÄ• ti samanti vuccati. __essatÄ«_ti pÄ• puá¹‡issatÄ«ti.

idÄ• ni diá¹-á¹-hadhammikatthaá¹ƒ dassento __imasmiá¹ƒ attabhÄ• vepÄ«_tiÄ• dimÄ• ha. t
attabhÄ• vepi arogo ca dÄ«ghÄ• yuko ca sabbalokehi pÅ«jito ca bhÄ• vanÄ• bhi ratimano \
manÄ• po ca bhaveyyÄ• ti yojanÄ• . __attabhÄ• vepÄ«_ti ettha pisaddo sampiá¹‡á¸• anatth
sampiá¹‡á¸• eti. attÄ• ti bhavati etena abhidhÄ• naá¹ƒ buddhi cÄ• ti attabhÄ• vo.
khandhapaÃ±cakassetamadhivacanaá¹ƒ. __arogo_ti sabbabyÄ• dhiviraho ca. so hi natthi ro
vuccati. __dÄ«ghajÄ«viko_ti dÄ«ghÄ• yuko ca. so hi dÄ«ghÄ• jÄ«vi Ä• yu assÄ• ti dÄ«gha

<33> __sabbalokehÄ«_ti sabbadevamanussehi. __pÅ«jito_ti pÅ«jitabbo ca. __bhÄ• vanÄ•
samathavipassanÄ• saá¹…khÄ• tÄ• ya bhÄ• vanÄ• ya abhiramaá¹‡acitto ca. __janappiyo_
__manÄ• po_ti sabbasattÄ• naá¹ƒ cittavaá¸• á¸• hanako ca bhaveyyÄ• ti sambandho.

evaá¹ƒ chabbÄ«satiyÄ• vandanagÄ• thÄ• su ekagÄ• thÄ• mattampi buddhaguá¹‡Ä• nussa
dassetvÄ• idÄ• ni sabbagÄ• thÄ• yo vacasÄ• dhÄ• retvÄ• buddhavandane anekÄ• ni pha
kathÄ• khiladhÄ• raá¹‡e_ti Ä• ha. tattha __kÄ• kathÄ• khiladhÄ• raá¹‡e_ti kÄ• kathÄ• akh
sabbabuddhavandanagÄ• thÄ• ya vacasÄ• dhÄ• raá¹‡e kiá¹ƒ vattabbÄ• yevÄ• ti attho.

ettha ca akhilasaddo sabbavÄ• cako anipphannapÄ• á¹-ipadiko. atha vÄ• khiyanaá¹ƒ khila
lapaccayo. khayaá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ«ti vÄ• khilaá¹ƒ, appakaá¹ƒ. khayasaddÅ«papadalÄ
khilaá¹ƒ akhilaá¹ƒ, sabbagÄ• thÄ• yo. dhÄ• riyate dhÄ• raá¹‡aá¹ƒ, akhilÄ• ya sabbÄ• ya gÄ
akhiladhÄ• raá¹‡aá¹ƒ, tasmiá¹ƒ. chabbÄ«satiyÄ• buddhavandanagÄ• thÄ• su ekaá¹ƒ gÄ• t
buddhavandane yathÄ• vuttaphalÄ• nisaá¹ƒsÄ• ni labbhanti, pageva pana sabbabuddhavan
dhÄ• rayitvÄ• dine dine buddhavandaneti \Be 224/ atthoti. iminÄ• pana gÄ• thÄ• paÃ±cake
phalÄ• nisaá¹ƒsaá¹ƒ Ã±atvÄ• saddahako sammÄ• diá¹-á¹-hiko kulaputto sabbabuddhavand
dhÄ• rayitvÄ• rattindivaá¹ƒ pubbaá¹‡hakÄ• le ca sÄ• yanhakÄ• le ca rattiyÄ• paá¹-hamayÄ
satataá¹ƒ samitaá¹ƒ nirantaraá¹ƒ buddhaá¹ƒ vandeyyÄ• ti uyyojanaá¹ƒ dassetÄ«ti.

paÃ±cakagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

iti porÄ• á¹‡Ä• cariyehi vanditassa namakkÄ• rassa saddatthanayehi chandÄ• laá¹…kÄ• ra
saá¹‡hasukhumasududdasa gambhÄ«rassa buddhassa duppaá¹-ividhaguá¹‡aparidÄ«pakas
cittapasannajanakassa sÄ• á¹-á¹-hakathe piá¹-akattaye asaá¹ƒhira visÄ• radaÃ±Ä• á¹‡acÄ•
bhaddantareva tattheravarena racitÄ• buddhaguá¹‡appadÄ«pikanÄ• mikÄ• vaá¹‡á¹‡anÄ•

nigamana

idaá¹ƒ pana puraá¹ƒ nimmitena sirÄ«pavaravijayÄ• nantayasapaá¹‡á¸• ita
tribhavanÄ• dityÄ• dhipatimahÄ• dhammarÄ• jÄ• dhirÄ• jÄ• ti laÃ±chitanÄ• mikena piá¹-aka
silÄ• rÅ«á¸·haá¹ƒ kÄ• rayitvÄ• paÃ±cama saá¹…gÄ«tikaraá¹‡ena Å«Ì†Å«Ì†timahÄ• dhamm
sammate rÄ• jadhÄ• nÄ«bhÅ«te nÄ• nÄ• kulasaá¹ƒkiá¹‡á¹‡e puÃ±Ã±adhaÃ±Ã±avantÄ• na
sÄ«lasamÄ• dhipaÃ±Ã±avantÄ• naá¹ƒ bhikkhÅ«naÃ±ca nivÄ• sabhÅ«te buddhadhammasa
viya buddhasÄ• sanujjotane __mantale_ nagare Å«Ì†Å«Ì† iti parikittite mahÄ• rÄ• me Å«Ì†Å
upÄ• saka guá¹‡asampannena Å«Ì†Å«Ì†Å«Ì† nÄ• mikena upÄ• sakena ca tassupaá¹-á¹-hÄ
upÄ• sikÄ• ya ca samakusalacchandaá¹ƒ katvÄ• nibbÄ• nassa sacchikaraá¹‡atthÄ• ya kÄ•
limpitattÄ• suvaá¹‡á¹‡avatÄ« nÄ• mike \Be 225/ dvibhummike mahiá¹-á¹-hakavihÄ• re aá¹-
Ä• gatÄ• naá¹ƒ sutesanabhikkhÅ«naá¹ƒ sÄ• á¹-á¹-hakathaá¹ƒ piá¹-akattayaá¹ƒ dine dine sa
vÄ• centena adhivasantena sÄ• á¹-á¹-hakathe piá¹-akattaye asaá¹ƒhiravisÄ• radaÃ±Ä• á¹‡a
pariyattisÄ• sanahitadhammÄ• cariyagaá¹‡assa jeá¹-á¹-hukkaá¹-á¹-habhÅ«tena
revatÄ• bhipaá¹‡á¸• itadhajasÄ• sanavaá¹ƒsamahÄ• dhammarÄ• jagurÅ«ti ca __agga mah
laddhalaÃ±chitena mÅ«ladvÄ• dasasÄ• sana karamahÄ• gaá¹‡assa jeá¹-á¹-hamahÄ• nÄ• y
__sÄ• sanÄ• pruÃ±Ã±oÅ«Ì†_ Ä• cariyoti vissutena sÄ• sanasodhaka mahÄ• nÄ• yakatthera
pÄ• á¸·iyaá¹ƒ bhagavatÄ• vuttehi buddhaguá¹‡appakÄ• sakehi buddhaguá¹‡apadehi thomi
atthabyaÃ±janena chandÄ• laá¹…kÄ• ranayena ca pathavÄ«sandhÄ• rakassa udakakkhan
pabbatena paá¹-icchÄ• detvÄ• á¹-hapitassa vatthussa viya atiduddasassa satadhÄ• bhinn
aggakoá¹-iyÄ• viya atisaá¹‡ha sukhumassa puthujjanaÃ±Ä• á¹‡ena buddhassa duppaá¹-ivi
namakkÄ• rassa lÄ«natthappakÄ• sanÄ• buddhaguá¹‡appadÄ«pikanÄ• mikÄ• saá¹ƒvaá¹‡
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su Ä• gataá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nayaá¹ƒ nissÄ• ya paÃ±Ã±Ä•
sÄ• sanavuddhiyÄ• ca katÄ• .

ettÄ• vatÄ• ca ---

sampatte cakkavasse sÄ• , dvisahasse catÅ«sate.

navÄ• dhikÄ• sitÄ«yÄ• ca, sakkarÄ• je ca sampatte ||

sattatisatasahassa, vasse phussamÄ• sasseva.

kÄ• lapakkhasattame ca, buddhadine suniá¹-á¹-hitÄ• . sÄ• maÃ±Ã±a ||

esÄ• ca saá¹…kharontena, yaá¹ƒ puÃ±Ã±aá¹ƒ pasutaá¹ƒ mayÄ• .

aÃ±Ã±ampi tena puÃ±Ã±ena, patvÄ• sambodhimuttamaá¹ƒ ||

saá¹ƒsÄ• rato \Be 226/ bahÅ« satte, tÄ• rayitvÄ• taá¹‡hakkhayaá¹ƒ.

nibbÄ• naá¹ƒ sacchikÄ• reyyaá¹ƒ, maggaÃ±Ä• á¹‡uttarena ca ||

sadÄ• rakkhantu rÄ• jÄ• no, dhammeneva pajaá¹ƒ imaá¹ƒ.

sabbe sattÄ• sukhÄ« hontu, jotentu jinasÄ• sanaá¹ƒ ||

mrammaraá¹-á¹-he manussÄ• ca, sabbadÄ• nirupaddavÄ• .

niccaá¹ƒ kalyÄ• á¹‡asaá¹…kappÄ• , pappontu amataá¹ƒ padanti ||

buddhaguá¹‡appadÄ«pikanÄ• mikÄ•

namakkÄ• raá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

nÄ• marÅ«paparicchedo

ganthÄ• rambhakathÄ•

<1> á¹• 21 sammÄ• \Be 1/ \Ne 1/ sammÄ• bhisambuddhaá¹ƒ, dhammaá¹ƒ dhammappakÄ

saá¹ƒghaá¹ƒ saá¹ƒghuttamaá¹ƒ loke, vanditvÄ• vandanÄ• rahaá¹ƒ ||

<2> á¹• 21 __nÄ• marÅ«paparicchedaá¹ƒ, _ pavakkhÄ• mi samÄ• sato.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vaá¹‡á¹‡anÄ• nayanissitaá¹ƒ ||

1. paá¹-hamo paricchedo

nÄ• mattayavibhÄ• go

<3> á¹• 21 tattha \Ne 2/ cittaá¹ƒ cetasikaá¹ƒ, nibbÄ• nanti mataá¹ƒ tidhÄ• .

nÄ• maá¹ƒ rÅ«paá¹ƒ tu duvidhaá¹ƒ, bhÅ«topÄ• dÄ• yabhedato ||

<4> á¹• 21 kÄ• mabhÅ«mÄ• dibhedena, tattha cittaá¹ƒ catubbidhaá¹ƒ.

cetoyuttÄ• dvipaÃ±Ã±Ä• sa, dhammÄ• cetasikÄ• matÄ• ||

<5> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyo.

sampaá¹-icchanacittaÃ±ca, tathÄ• santÄ«raá¹‡advayaá¹ƒ ||

<6> á¹• 21 somanassasahagataá¹ƒ, upekkhÄ• sahitanti ca.

iccÄ• hetukacittÄ• ni, puÃ±Ã±apÄ• kÄ• ni aá¹-á¹-hadhÄ• ||

<7> á¹• 21 somanassayutaá¹ƒ tattha, hitvÄ• santÄ«raá¹‡aá¹ƒ tathÄ• .

sattÄ• kusalapÄ• kÄ• ni, tÄ• nevÄ• ti viniddise ||

<8> á¹• 21 paÃ±cadvÄ• ramanodvÄ• rÄ• vajjanaá¹ƒ \Be 2/ hasananti ca.

kriyacittamudÄ«ritaá¹ƒ, tividhampi ahetukaá¹ƒ ||

<9> á¹• 21 evaá¹ƒ aá¹-á¹-hÄ• rasavidhaá¹ƒ, mÄ• nasaá¹ƒ hotihetukaá¹ƒ.

mÅ«labhedenÄ• kusalaá¹ƒ, cittaá¹ƒ tu tividhaá¹ƒ mataá¹ƒ ||

<10> á¹• 21 somanassasahagataá¹ƒ, upekkhÄ• sahitaá¹ƒ tathÄ• .

diá¹-á¹-higatasampayuttaá¹ƒ, vippayuttanti bheditaá¹ƒ ||

<11> á¹• 21 asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ramiti bhinnaá¹ƒ panaá¹-á¹-hadhÄ• .

lobhamÅ«laá¹ƒ pakÄ• senti, tatthÄ• kusalamÄ• nasaá¹ƒ ||

<12> á¹• 21 domanassasahagataá¹ƒ, paá¹-ighena samÄ• yutaá¹ƒ.

dosamÅ«lamasaá¹…khÄ• raá¹ƒ, sasaá¹…khÄ• rantipi dvidhÄ• ||

<13> á¹• 21 vicikicchÄ• sahagataá¹ƒ \Ne 3/, uddhaccasahitanti ca.

mohamÅ«laÃ±ca duvidhaá¹ƒ, upekkhÄ• ya samÄ• yutaá¹ƒ ||

<14> á¹• 21 dvÄ• dasÄ• kusalÄ• nevaá¹ƒ, cittÄ• nÄ«ti vibhÄ• vaye.

hitvÄ• hetukapÄ• pÄ• ni, sobhanÄ• ni tato paraá¹ƒ ||

<15> á¹• 21 somanassasahagataá¹ƒ, upekkhÄ• sahitaá¹ƒ tathÄ• .

dvidhÄ• Ã±Ä• á¹‡ena saá¹ƒyuttaá¹ƒ, vippayuttanti bheditaá¹ƒ ||

<16> á¹• 21 asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ramiti bhinnaá¹ƒ panaá¹-á¹-hadhÄ• .

sahetukÄ• mÄ• vacara-puÃ±Ã±apÄ• kakriyÄ• bhave ||

<17> á¹• 21 kÄ• me tevÄ«sa pÄ• kÄ• ni, puÃ±Ã±Ä• puÃ±Ã±Ä• ni vÄ«sati.

ekÄ• dasa kriyÄ• ceti, catupaÃ±Ã±Ä• sa sabbathÄ• ||

<18> á¹• 21 takkacÄ• rapÄ«tisukhekaggatÄ• sahitaá¹ƒ pana.

paá¹-hamajjhÄ• nakusalaá¹ƒ, vipÄ• kaÃ±ca kriyÄ• tathÄ• ||

<19> á¹• 21 dutiyaá¹ƒ takkato hÄ«naá¹ƒ, tatiyaá¹ƒ tu vicÄ• rato.

catutthaá¹ƒ pÄ«tito hÄ«naá¹ƒ, upekkhekaggatÄ• yutaá¹ƒ ||

<20> á¹• 21 paÃ±camaá¹ƒ \Be 3/ paÃ±cadasadhÄ• , rÅ«pÄ• vacaramÄ«ritaá¹ƒ.

paÃ±camajjhÄ• namevekamarÅ«pÄ• vacaraá¹ƒ pana ||

<21> á¹• 21 Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, puÃ±Ã±apÄ• kakriyÄ• tathÄ• .

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaÃ±ca, Ä• kiÃ±caÃ±Ã±Ä• yatanakaá¹ƒ.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ dvÄ• dasadhÄ• bhave ||

<22> á¹• 21 sotÄ• pattimaggacittaá¹ƒ, phalacittaá¹ƒ tathÄ• paraá¹ƒ.

sakadÄ• gÄ• mÄ• nÄ• gÄ• mi, arahattanti aá¹-á¹-hadhÄ• ||

<23> á¹• 21 jhÄ• naá¹…gayogabhedena, katvekekaá¹ƒ tu paÃ±cadhÄ• .

vitthÄ• rÄ• nuttaraá¹ƒ cittaá¹ƒ, cattÄ• lÄ«savidhaá¹ƒ bhave ||

<24> á¹• 21 rÅ«pÄ• vacaracittÄ• ni \Ne 4/, gayhantÄ• nuttarÄ• ni ca.

paá¹-hamÄ• dijjhÄ• nabhede, Ä• ruppaÃ±cÄ• pi paÃ±came ||

<25> á¹• 21 dvÄ• dasÄ• kusalÄ• nevaá¹ƒ, kusalÄ• nekavÄ«sati.

chattiá¹ƒseva vipÄ• kÄ• ni, kriyacittÄ• ni vÄ«sati ||

<26> á¹• 21 ekavÄ«sasataá¹ƒ vÄ• tha, ekÅ«nanavutÄ«vidhaá¹ƒ.

cittaá¹ƒ taá¹ƒsampayogena, bhinnÄ• cetasikÄ• tathÄ• ||

<27> á¹• 21 phasso ca vedanÄ• saÃ±Ã±Ä• , cetanekaggatÄ• tathÄ• .

jÄ«vitaá¹ƒ manasÄ«kÄ• ro, sabbasÄ• dhÄ• raá¹‡Ä• matÄ• ||

<28> á¹• 21 takkacÄ• rÄ• dhimokkhÄ• ca, vÄ«riyaá¹ƒ chandapÄ«tiyo.

pakiá¹‡á¹‡akÄ• cha akkhÄ• tÄ• , terasaÃ±Ã±asamÄ• natÄ• ||

<29> á¹• 21 pakiá¹‡á¹‡akÄ• na viÃ±Ã±Ä• á¹‡e, vitakko dutiyÄ• disu.

vicÄ• ro tatiyÄ• dimhi, adhimokkho tu kaá¹…khite ||

<30> á¹• 21 santÄ«raá¹‡amanodhÄ• tuttikesu vÄ«riyaá¹ƒ tathÄ• .

catutthasukhite pÄ«ti, chandohetumhi momuhe ||

<31> á¹• 21 chasaá¹-á¹-hi paÃ±capaÃ±Ã±Ä• sa, ekÄ• dasa ca soá¸·asa.

sattati vÄ«sati ceva, tÄ• ni cittÄ• ni dÄ«paye ||

<32> á¹• 21 mohÄ• hirikÄ• nottappa-muddhaccaá¹ƒ \Be 4/ sabbapÄ• pajaá¹ƒ.

issÄ• maccherakukkuccadosÄ• tu paá¹-ighe tathÄ• ||

<33> á¹• 21 lobho lobhe tu diá¹-á¹-hi ca, diá¹-á¹-hiyutte viyuttake.

mÄ• no ca thinamiddhaá¹ƒ tu, sasaá¹…khÄ• resu paÃ±casu ||

<34> á¹• 21 kaá¹…khite vicikicchÄ• ti, cuddasÄ• kusalÄ• nime.

dvÄ• dasÄ• kusalesveva, niyamena vavatthitÄ• ||

<35> á¹• 21 saddhÄ• sati hirottappaá¹ƒ, alobhÄ• dosamajjhatÄ• .

kÄ• yacittÄ• naá¹ƒ passaddhi, lahutÄ• mudutÄ• tathÄ• ||

<36> á¹• 21 kammaÃ±Ã±atÄ• \Ne 5/ ca pÄ• guÃ±Ã±aujutÄ• ti yugÄ• cha ca.

ekÅ«navÄ«sati dhammÄ• , aÃ±Ã±amaÃ±Ã±Ä• viyogino.

ekÅ«nasaá¹-á¹-hicittesu, sobhanesu pavattitÄ• ||

<37> á¹• 21 sammÄ• vÄ• cÄ• ca kammantÄ• jÄ«vÄ• ti viratÄ« imÄ• .

lokuttare sadÄ• sabbÄ• , saha kÄ• masubhe visuá¹ƒ ||

<38> á¹• 21 karuá¹‡Ä• muditÄ• nÄ• nÄ• , rÅ«pe paÃ±camavajjite.

kadÄ• ci kÄ• me kusale, kriyacitte sahetuke ||

<39> á¹• 21 tihetukesu cittesu, paÃ±Ã±Ä• sabbattha labbhati.

ete saddhÄ• dayo dhammÄ• , paÃ±cavÄ«sati sobhanÄ• ||

<40> á¹• 21 issÄ• maccherakukkuccaviratÄ«karuá¹‡Ä• dayo.

nÄ• nÄ• kadÄ• ci mÄ• no ca, thinamiddhaá¹ƒ tathÄ• saha ||

<41> á¹• 21 satta sabbattha jÄ• yanti, cha tu dhammÄ• yathÄ• rahaá¹ƒ.

cuddasÄ• kusalesveva, sobhanesveva sobhanÄ• ||

<42> á¹• 21 dvepaÃ±Ã±Ä• sa paniccevaá¹ƒ, dhamme saá¹…gayha mÄ• nase.

labbhamÄ• ne vibhÄ• veyya, paccekampi vicakkhaá¹‡o ||

<43> á¹• 21 sobhanaÃ±Ã±asamÄ• nÄ• ca, paá¹-hame viratÄ« vinÄ• .

dutiyÄ• dÄ«su takkaÃ±ca, vicÄ• raá¹ƒ tatiyÄ• disu ||

<44> á¹• 21 catutthÄ• dÄ«su \Be 5/ pÄ«tiÃ±ca, karuá¹‡Ä• diÃ±ca paÃ±came.

hitvÄ• neva viyojeyya, saá¹…khipitvÄ• na paÃ±cadhÄ• ||

<45> á¹• 21 paÃ±catiá¹ƒsa catuttiá¹ƒsa, tettiá¹ƒsa ca yathÄ• kkamaá¹ƒ.

dvattiá¹ƒsa tiá¹ƒsa evÄ• tha, jÄ• yantÄ«ti mahaggate ||

<46> á¹• 21 gahetvÄ• viratÄ« sabbÄ• , hitvÄ• na karuá¹‡Ä• dayo.

paá¹-hame dutiyÄ• dimhi, vitakkÄ• diá¹ƒ vinÄ• tathÄ• ||

<47> á¹• 21 paÃ±cadhÄ• va \Ne 6/ gaá¹‡eyyevaá¹ƒ, chattiá¹ƒsÄ• ca yathÄ• kkamaá¹ƒ.

paÃ±catiá¹ƒsa catuttiá¹ƒsa, tettiá¹ƒsadvayamuttare ||

<48> á¹• 21 sobhanaÃ±Ã±asamÄ• nÄ• ca, kÄ• mesu kusale kriye.

hitvÄ• viratiyo pÄ• ke, viratÄ«karuá¹‡Ä• dayo ||

<49> á¹• 21 Ã±Ä• á¹‡ayutte somanasse, viyutte Ã±Ä• á¹‡avajjitÄ• .

upekkhake pÄ«tihÄ«nÄ• , vippayutte dvayaá¹ƒ vinÄ• ||

<50> á¹• 21 catudhÄ• tividhesvevaá¹ƒ, vigaá¹‡eyya dvayaá¹ƒ dvayaá¹ƒ.

na santupekkhÄ• sahite, karuá¹‡Ä• dÄ«ti kecana ||

<51> á¹• 21 aá¹-á¹-hatiá¹ƒsa sattatiá¹ƒsadvayaá¹ƒ chattiá¹ƒsakaá¹ƒ subhe.

paÃ±catiá¹ƒsa catuttiá¹ƒsadvayaá¹ƒ tettiá¹ƒsakaá¹ƒ kriye ||

<52> á¹• 21 tettiá¹ƒsa pÄ• ke dvattiá¹ƒsadvayekatiá¹ƒsakaá¹ƒ bhave.

sahetukÄ• mÄ• vacarapuÃ±Ã±apÄ• kakriyÄ• mane ||

<53> á¹• 21 mohÄ• dayo samÄ• nÄ• ca, paá¹-hame lobhadiá¹-á¹-hiyÄ• .

tatiye lobhamÄ• nena, jÄ• yantekÅ«navÄ«sati ||

<54> á¹• 21 aá¹-á¹-hÄ• rasa pÄ«tihÄ«nÄ• , paÃ±came sattame tathÄ• .

navame dosakukkuccamaccharissÄ• hi vÄ«sati ||

<55> á¹• 21 paá¹-hamÄ• dÄ«su vuttÄ• va, dutiyÄ• dÄ«su jÄ• yare.

thinamiddhenekavÄ«sa, vÄ«sa dvevÄ«satikkamÄ• ||

<56> á¹• 21 chandapÄ«tiá¹ƒ \Be 6/ vinuddhacce, kaá¹…khite nicchayaá¹ƒ vinÄ• .

paÃ±cadaseva kaá¹…khÄ• ya, asubhesu vibhÄ• vaye ||

<57> á¹• 21 site samÄ• nÄ• nicchandÄ• , dvÄ• dasekÄ• daseva tu.

pÄ«tiá¹ƒ hitvÄ• na voá¹-á¹-habbe, vÄ«riyaá¹ƒ sukhatÄ«raá¹‡e ||

<58> á¹• 21 dvayaá¹ƒ hitvÄ• manodhÄ• tu, upekkhÄ• tÄ«raá¹‡e dasa.

satta sÄ• dhÄ• raá¹‡Ä• eva, paÃ±caviÃ±Ã±Ä• á¹‡asambhavÄ• ||

<59> á¹• 21 iti \Ne 7/ cetasi sambhÅ«tÄ• ,

dvepaÃ±Ã±Ä• sa yathÄ• rahaá¹ƒ.

Ã±eyyÄ• cetasikÄ• dhammÄ• ,

cetobhedappabhedino ||

<60> á¹• 21 suÃ±Ã±ataÃ±cÄ• nimittaÃ±ca, tathÄ• paá¹‡ihitanti ca.

tividhÄ• kÄ• ramÄ«renti, nibbÄ• namamataá¹ƒ budhÄ• ||

<61> á¹• 21 yaá¹ƒ Ä• rabbha pavattantaá¹ƒ, tatthÄ• nuttaramÄ• nasaá¹ƒ.

suÃ±Ã±atÄ• divimokkhoti, nÄ• mamÄ• lambato labhe ||

<62> á¹• 21 sopÄ• disesanibbÄ• nadhÄ• tu ceva tathÄ• parÄ• .

anupÄ• disesÄ• cÄ• ti, duvidhÄ• pariyÄ• yato ||

<63> á¹• 21 tadetaá¹ƒ vÄ• nanikkhantamaccantaá¹ƒ santilakkhaá¹‡aá¹ƒ.

assÄ• sakaraá¹‡arasaá¹ƒ, khemabhÄ• vena gayhati ||

<64> á¹• 21 taá¹ƒ nÄ• metÄ«ti nibbÄ• naá¹ƒ, namantÄ«ti tatopare.

tepaÃ±Ã±Ä• sÄ• ti nÄ• mÄ• ni, catupaÃ±Ã±Ä• sa sabbathÄ• ||

<65> á¹• 21 cittacetasikayojanÄ• nayaá¹ƒ,

cittamuttamamidaá¹ƒ pakÄ• sitaá¹ƒ.

sÄ• dhu cetasi nidhÄ• ya paá¹‡á¸• itÄ• ,

sÄ• dhu sÄ• sanadharÄ• bhavanti te ||

<66> á¹• 21 buddhappavattamavagÄ• hitabodhiÃ±Ä• á¹‡a-

miccÄ• bhidhammamavagÄ• hitasabbadhammaá¹ƒ \Be 7/.

ogayha nÄ• magatarÄ• simasesayitvÄ• ,

saá¹…gayha sabbamidha yojitamÄ• darena ||

iti nÄ• marÅ«paparicchede nÄ• mattayavibhÄ• go nÄ• ma

paá¹-hamo paricchedo.

2. dutiyo paricchedo

lakkhaá¹‡arasupaá¹-á¹-hÄ• navibhÄ• go

<67> á¹• 21 sabhÄ• vo \Ne 8/ lakkhaá¹‡aá¹ƒ nÄ• ma, kiccasampajjanÄ• raso.

gayhÄ• kÄ• ro upaá¹-á¹-hÄ• naá¹ƒ, padaá¹-á¹-hÄ• naá¹ƒ tu paccayo ||

<68> á¹• 21 attupaladdhisaá¹…khÄ• tÄ• , sampattÄ• ca panatthato.

lakkhaá¹‡arasupaá¹-á¹-hÄ• nÄ• , vohÄ• rÄ• bhogabheditÄ• ||

<69> á¹• 21 tepaÃ±Ã±Ä• sasabhÄ• vesu, tasmÄ• bhedaá¹ƒ yathÄ• rahaá¹ƒ.

lakkhaá¹‡Ä• dippakÄ• rehi, pavakkhÄ• mi ito paraá¹ƒ ||

<70> á¹• 21 cintetÄ«ti bhave cittaá¹ƒ, cintanamattameva vÄ• .

sampayuttÄ• tha vÄ• tena, cintentÄ«ti ca gocaraá¹ƒ ||

<71> á¹• 21 phusatÄ«ti bhave phasso, phusanaá¹ƒ vÄ• tha kevalaá¹ƒ.

sampayuttÄ• tha vÄ• tena, phusantÄ«ti ca gocaraá¹ƒ ||

<72> á¹• 21 evaá¹ƒ kattari bhÄ• ve ca, karaá¹‡e ca yathÄ• rahaá¹ƒ.

tepaÃ±Ã±Ä• sasabhÄ• vesu, saddanibbacanaá¹ƒ naye ||

<73> á¹• 21 Ä• lambaá¹‡amanaá¹ƒ cittaá¹ƒ, taá¹ƒvijÄ• nanalakkhaá¹‡aá¹ƒ.

sahajÄ• dhiá¹-á¹-hÄ• narasaá¹ƒ, cintÄ• kappoti gayhati ||

<74> á¹• 21 Ä• lambaá¹‡asamodhÄ• no \Be 8/,

phasso phusanalakkhaá¹‡o.

saá¹…ghaá¹-á¹-anaraso tattha,

sannipÄ• toti gayhati ||

<75> á¹• 21 vedanÄ• lambaá¹‡arasÄ• , sÄ• vedayitalakkhaá¹‡Ä• .

gocarÄ• nubhavarasÄ• , anubhuttÄ«ti gayhati ||

<76> á¹• 21 Ä• kÄ• ragahaá¹‡aá¹ƒ \Ne 9/ saÃ±Ã±Ä• , sÄ• saÃ±jÄ• nanalakkhaá¹‡Ä• .

nimittuppÄ• danarasÄ• , upalakkhÄ• ti gayhati ||

<77> á¹• 21 cetanÄ• cittavipphÄ• rÄ• , sÄ• yaá¹ƒ byÄ• pÄ• ralakkhaá¹‡Ä• .

kammantÄ• yÅ«hanarasÄ• , saá¹ƒvidhÄ• nanti gayhati ||

<78> á¹• 21 ekaggatÄ• avikkhepo, sÄ• visÄ• hÄ• ralakkhaá¹‡Ä• .

sampiá¹‡á¸• anarasÄ• cittaá¹ƒ, samodhÄ• nanti gayhati ||

<79> á¹• 21 yÄ• panaá¹ƒ sahajÄ• tÄ• na-manupÄ• lanalakkhaá¹‡aá¹ƒ.

jÄ«vitaá¹ƒ jÄ«vanarasaá¹ƒ, Ä• yubandhoti gayhati ||

<80> á¹• 21 sÄ• raá¹‡Ä• manasÄ«kÄ• ro, samannÄ• hÄ• ralakkhaá¹‡o.

saá¹ƒyojanaraso citta-paá¹-ipattÄ«ti gayhati ||

<81> á¹• 21 saá¹…kappanalakkhaá¹‡o takko, sahajÄ• bhiniropano.

Ä• lambÄ• hananaraso, sannirujjhoti gayhati ||

<82> á¹• 21 vicÄ• ro anusandhÄ• no, anumajjanalakkhaá¹‡o.

cittÄ• nuyojanaraso, anupekkhÄ• ti gayhati ||

<83> á¹• 21 adhimokkho asaá¹ƒsappo, susanniá¹-á¹-hÄ• nalakkhaá¹‡o.

niccalÄ• pÄ• danaraso, daá¸·havuttÄ«ti gayhati ||

<84> á¹• 21 vÄ«riyaá¹ƒ pana vÄ• yÄ• mo, mahussÄ• hanalakkhaá¹‡o.

kiccÄ• saá¹ƒsÄ«danaraso, upatthambhoti gayhati ||

<85> á¹• 21 Ä• lambatthikatÄ• \Be 9/ chando, kattukÄ• matalakkhaá¹‡o.

Ä• lambaá¹‡esanaraso, hatthÄ• dÄ• nanti gayhati ||

<86> á¹• 21 sahajÄ• tÄ• nupharaá¹‡Ä• , sampiyÄ• yanalakkhaá¹‡Ä• .

sampÄ«nanarasÄ• pÄ«ti, pÄ• mojjamiti gayhati ||

<87> á¹• 21 cetosaddahanaá¹ƒ saddhÄ• , bhÅ«tokappanalakkhaá¹‡Ä• .

hitapakkhandanarasÄ• , adhimuttÄ«ti gayhati ||

<88> á¹• 21 asammosÄ• \Ne 10/ sabhÄ• vesu, sati dhÄ• raá¹‡alakkhaá¹‡Ä• .

dhammÄ• pilÄ• panarasÄ• , appamÄ• doti gayhati ||

<89> á¹• 21 hirÄ« jegucchÄ• pÄ• pesu, sÄ• harÄ• yanalakkhaá¹‡Ä• .

hÄ«á¸·asaá¹ƒkocanarasÄ• , pÄ• palajjÄ• ti gayhati ||

<90> á¹• 21 pÄ• pasÄ• rajjamottappaá¹ƒ, ubbeguttÄ• salakkhaá¹‡aá¹ƒ.

bhayasaá¹…kocanarasaá¹ƒ, avissÄ• soti gayhati ||

<91> á¹• 21 alobho anabhisaá¹…go, apariggahalakkhaá¹‡o.

muttappavattanaraso, asaá¹ƒsaggoti gayhati ||

<92> á¹• 21 adoso cittasÄ• khalyaá¹ƒ, abyÄ• pajjanalakkhaá¹‡o.

saá¹‡happavattanaraso, sommabhÄ• voti gayhati ||

<93> á¹• 21 amoho khalitÄ• bhÄ• vo, paá¹-ivijjhanalakkhaá¹‡o.

visayobhÄ• sanaraso, paá¹-ibodhoti gayhati ||

<94> á¹• 21 tatramajjhattatopekkhÄ• , samÄ«karaá¹‡alakkhaá¹‡Ä• .

apakkhapÄ• tanarasÄ• , samavÄ• hoti gayhati ||

<95> á¹• 21 passaddhi kÄ• yacittÄ• naá¹ƒ, darathÄ• bhÄ• valakkhaá¹‡Ä• .

aparipphandanarasÄ• , sÄ«tibhÄ• voti gayhati ||

<96> á¹• 21 lahutÄ• kÄ• yacittÄ• naá¹ƒ, adandhÄ• kÄ• ralakkhaá¹‡Ä• .

avitthÄ• rarasÄ• sallahukavuttÄ«ti gayhati ||

<97> á¹• 21 mudutÄ• kÄ• yacittÄ• naá¹ƒ, kakkhaá¸·Ä• bhÄ• valakkhaá¹‡Ä• .

kiccÄ• virodhanarasÄ• , anukulyanti gayhati ||

<98> á¹• 21 kammaÃ±Ã±atÄ• \Be 10/ ubhinnampi, alaá¹ƒkiccassa lakkhaá¹‡Ä• .

pavattisampattirasÄ• , yogabhÄ• voti gayhati ||

<99> á¹• 21 tathÄ• pÄ• guÃ±Ã±atÄ• dvinnaá¹ƒ, visadÄ• kÄ• ralakkhaá¹‡Ä• .

sukhappavattanarasÄ• , seribhÄ• voti gayhati ||

<100> á¹• 21 ujutÄ• \Ne 11/ kÄ• yacittÄ• naá¹ƒ, kuá¹-ilÄ• bhÄ• valakkhaá¹‡Ä• .

jimhanimmadanarasÄ• , ujuvuttÄ«ti gayhati ||

<101> á¹• 21 sammÄ• vÄ• cÄ• vacÄ«suddhi, vÄ• cÄ• saá¹ƒyamalakkhaá¹‡Ä• .

micchÄ• vÄ• coramarasÄ• , vacÄ«velÄ• ti gayhati ||

<102> á¹• 21 sammÄ• kammaá¹ƒ kriyÄ• suddhaá¹ƒ, sammÄ• karaá¹‡alakkhaá¹‡aá¹ƒ.

micchÄ• kammoramarasaá¹ƒ, kriyÄ• velÄ• ti gayhati ||

<103> á¹• 21 sammÄ• jÄ«vo visuddheá¹-á¹-hi, alliá¹-á¹-hÄ• jÄ«valakkhaá¹‡o.

micchÄ• jÄ«voramaraso, sammÄ• vuttÄ«ti gayhati ||

<104> á¹• 21 karuá¹‡Ä• dÄ«nasattesu, dukkhÄ• panayalakkhaá¹‡Ä• .

sotthitÄ• patthanarasÄ• , anukampÄ• ti gayhati ||

<105> á¹• 21 sukhaá¹-á¹-hitesu muditÄ• , anumodanalakkhaá¹‡Ä• .

cetovikÄ• sanarasÄ• , avirodhoti gayhati ||

<106> á¹• 21 cetosÄ• rajjanÄ• lobho, apariccÄ• galakkhaá¹‡o.

Ä• lambagijjhanaraso, abhilaggoti gayhati ||

<107> á¹• 21 cetobyÄ• pajjanaá¹ƒ doso, sampadussanalakkhaá¹‡o.

Ä• lambaá¹‡aghÄ• taraso, caá¹‡á¸• ikkamiti gayhati ||

<108> á¹• 21 cetosammuyhanaá¹ƒ moho,

so sammuyhanalakkhaá¹‡o.

sabhÄ• vacchÄ• danaraso,

andhabhÄ• voti gayhati ||

<109> á¹• 21 pÄ• pÄ• jigucchÄ• hirikaá¹ƒ, nillajjÄ• kÄ• ralakkhaá¹‡aá¹ƒ.

pÄ• popalÄ• panarasaá¹ƒ, malaggÄ• hoti gayhati ||

<110> á¹• 21 asÄ• rajjanamanottappamanuttÄ• sanalakkhaá¹‡aá¹ƒ \Be 11/.

pÄ• papakkhandanarasaá¹ƒ, pÄ• gabbhamiti gayhati ||

<111> á¹• 21 diá¹-á¹-hi \Ne 12/ daá¸·havipallÄ• so, sÄ• parÄ• mÄ• salakkhaá¹‡Ä• .

tucchÄ• bhinivesanarasÄ• , micchÄ• gÄ• hoti gayhati ||

<112> á¹• 21 "ahasmÄ«" ti maÃ±Ã±amÄ• no, so samunnatilakkhaá¹‡o.

ketusampaggaharaso, ahaá¹ƒkÄ• roti gayhati ||

<113> á¹• 21 parasampattÄ«su issÄ• , akkhamÄ• kÄ• ralakkhaá¹‡Ä• .

cetovikucanarasÄ• , vimukhattanti gayhati ||

<114> á¹• 21 pariggahesu maccheraá¹ƒ, sannigÅ«hanalakkhaá¹‡aá¹ƒ.

sÄ• maÃ±Ã±Ä• sahanarasaá¹ƒ, vevicchamiti gayhati ||

<115> á¹• 21 cetopahananaá¹ƒ thÄ«naá¹ƒ, taá¹ƒ saá¹ƒsÄ«danalakkhaá¹‡aá¹ƒ.

ussÄ• habhaÃ±janarasaá¹ƒ, saá¹ƒkhittattanti gayhati ||

<116> á¹• 21 vighÄ• to sahajÄ• tÄ• naá¹ƒ, middhaá¹ƒ mohanalakkhaá¹‡aá¹ƒ.

sattisaá¹ƒbhaÃ±janarasaá¹ƒ, Ä• turattanti gayhati ||

<117> á¹• 21 uddhaccaá¹ƒ cittavikkhepo, avÅ«pasamalakkhaá¹‡aá¹ƒ.

cetonavaá¹-á¹-hÄ• narasaá¹ƒ, bhantattamiti gayhati ||

<118> á¹• 21 vippaá¹-isÄ• ro kukkuccamanusocanalakkhaá¹‡aá¹ƒ.

attÄ• nusocanarasaá¹ƒ, pacchÄ• tÄ• poti gayhati ||

<119> á¹• 21 kaá¹…khÄ• yanÄ• vicikicchÄ• , asanniá¹-á¹-hÄ• nalakkhaá¹‡Ä• .

anekagÄ• hanarasÄ• , appatiá¹-á¹-hÄ• ti gayhati ||

<120> á¹• 21 iccevaá¹ƒ lakkhaá¹‡Ä• dÄ«hi, vibhÄ• veyya vicakkhaá¹‡o.

tepaÃ±Ã±Ä• sasabhÄ• vesu, sabhÄ• vÄ• kÄ• ralakkhaá¹‡aá¹ƒ ||

<121> á¹• 21 lakkhaá¹‡atthakusalÄ• \Be 12/ salakkhaá¹‡e,

lakkhaá¹‡atthaparamepi kevalaá¹ƒ.

lakkhaá¹‡uggahasukhÄ• ya vaá¹‡á¹‡ayuá¹ƒ,

lakkhaá¹‡Ä• dimukhato salakkhaá¹‡aá¹ƒ ||

<122> á¹• 21 atthaá¹ƒ \Ne 13/ tamevamanugamma mayettha vutta-

matthÄ• namatthanayanatthamanekadhÄ• pi.

pattheyya mettha vacanatthanayehi Ã±Ä• á¹‡a-

matthesu buddhavacanatthanayatthikehi ||

iti nÄ• marÅ«paparicchede lakkhaá¹‡arasupaá¹-á¹-hÄ• navibhÄ• go nÄ• ma

dutiyo paricchedo.

3. tatiyo paricchedo

bhedasaá¹…gahavibhÄ• go

<123> á¹• 21 evaá¹ƒ bhedasabhÄ• vesu, tesveva puna saá¹…gahaá¹ƒ.

sabhÄ• vatthavisesehi, pavakkhÄ• mi ito paraá¹ƒ ||

<124> á¹• 21 asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡ehi, satthÄ• vatthuvivecako.

saá¹…gahetvÄ• sabhÄ• gehi, dhamme dassesi cakkhumÄ• ||

<125> á¹• 21 diá¹-á¹-hibhinivesaá¹-á¹-hena, yathÄ• bhÅ«tasabhÄ• vato.

paramÄ• masaticcekÄ• , __parÄ• mÄ• so_ti bhÄ• sitÄ• ||

<126> á¹• 21 kilesÄ• sucibhÄ• vena, vaá¹‡assÄ• varaso viya.

Ä• limpantÄ• va santÄ• naá¹ƒ, savantÄ«ti pakÄ• sitÄ• ||

<127> á¹• 21 kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• , diá¹-á¹-hÄ• vijjÄ• ti __Ä• savÄ• _.

cattÄ• ro Ä• savaá¹-á¹-hena, tayo dhammÄ• sabhÄ• vato ||

<128> á¹• 21 etevo \Be 13/ __ghÄ• _ti vuttÄ• va, dvÄ• rÄ• lambÄ• bhivÄ• hino.

ottharitvÄ• parÄ• bhÅ«te, harantÄ• pÄ• á¹‡ino bhave ||

<129> á¹• 21 __yogÄ• _ti \Ne 14/ cÄ• hu te eva, pÄ• á¹‡ino bhavayantake.

dvÄ• rÄ• lambÄ• bhisambandhÄ• , yantabandhÄ• va yojitÄ• ||

<130> á¹• 21 santÄ• namadhigaá¹‡hantÄ• , mÄ• luvÄ• va mahÄ• taruá¹ƒ.

gaá¹‡hantÄ• daá¸·hamÄ• lambaá¹ƒ, maá¹‡á¸• Å«kamiva pannago ||

<131> á¹• 21 kÄ• mataá¹‡hÄ• ca diá¹-á¹-hi ca, __upÄ• dÄ• nÄ• _ catubbidhÄ• .

diá¹-á¹-hi diá¹-á¹-hisÄ«labbata-mattavÄ• doti bheditÄ• ||

<132> á¹• 21 kÄ• yena kÄ• yaá¹ƒ ganthentÄ• , duppamuÃ±cÄ• nuveá¹-hino.

kathitÄ• __kÄ• yaganthÄ• _ti, taá¹‡hÄ• byÄ• pÄ• dadiá¹-á¹-hiyo ||

<133> á¹• 21 sÄ«labbataparÄ• mÄ• so, iti diá¹-á¹-hi vibheditÄ• .

idaá¹ƒsaccÄ• bhiniveso, iti cevaá¹ƒ catubbidhÄ• ||

<134> á¹• 21 nekkhammaá¹ƒ palibodhentÄ• , bhÄ• vanÄ• paripanthakÄ• .

santÄ• namaá¹‡á¸• akosÄ• va, pariyonandhakÄ• ti ca ||

<135> á¹• 21 kÄ• macchando ca byÄ• pÄ• do, thinamiddhaÃ±ca saá¹ƒsayo.

avijjuddhaccakukkuccamiti __nÄ«varaá¹‡Ä• _ matÄ• ||

<136> á¹• 21 Ä• gÄ• á¸·haá¹ƒ pariyÄ• dÄ• ya, ogayhanuppavattino.

yopparogÄ• va santÄ• na-manusentÄ«ti bhÄ• sitÄ• ||

<137> á¹• 21 kÄ• marÄ• go bhavarÄ• go, paá¹-igho mÄ• nadiá¹-á¹-hiyo.

kaá¹…khÄ• vijjÄ• ti satteva, cha dhammÄ• __nusayÄ• _ matÄ• ||

<138> á¹• 21 dvÄ• rÄ• lambaá¹‡abandhena, pÄ• á¹‡Ä«naá¹ƒ bhavamaá¹‡á¸• ale.

__saá¹ƒyojanÄ• ni_ vuttÄ• ni, pÄ• sabandhÄ• va pakkhinaá¹ƒ ||

<139> á¹• 21 kÄ• marÅ«pÄ• rÅ«parÄ• gÄ• , paá¹-igho mohasaá¹ƒsayo.

diá¹-á¹-hi sÄ«labbataá¹ƒ mÄ• no, uddhaccena dasÄ• bhave ||

<140> á¹• 21 rÅ«pÄ• rÅ«parÄ• guddhaccaá¹ƒ, abhidhamme vinÄ• puna.

bhavarÄ• gissa maccheraá¹ƒ, gahetvÄ• dasadhÄ• siyuá¹ƒ ||

<141> á¹• 21 saá¹ƒklepayanti \Be 14/ \Ne 15/ santÄ• naá¹ƒ, upaghÄ• tenti pÄ• á¹‡ino.

sahajÄ• teklesentÄ«ti, __kilesÄ• _ti pakÄ• sitÄ• ||

<142> á¹• 21 lobho doso ca moho ca,

diá¹-á¹-hi mÄ• no ca saá¹ƒsayo.

thinÄ• hirikanottappa-

muddhaccena siyuá¹ƒ dasa ||

<143> á¹• 21 navasaá¹…gahitÄ• ettha, diá¹-á¹-hilobhÄ• pakÄ• sitÄ• .

sattasaá¹…gahitÄ• vijjÄ• , paá¹-igho paÃ±casaá¹…gaho ||

<144> á¹• 21 catusaá¹…gahitÄ• kaá¹…khÄ• , mÄ• nuddhaccÄ• tisaá¹…gahÄ• .

dukasaá¹…gahitaá¹ƒ thÄ«naá¹ƒ, kukkuccamekasaá¹…gahaá¹ƒ ||

<145> á¹• 21 dvidhÄ• hirikanottappa-missÄ• macchariyaá¹ƒ tathÄ• .

iccevaá¹ƒ dasadhÄ• vuttÄ• , __pÄ• pakesveva saá¹…gahÄ• _ ||

<146> á¹• 21 parÄ• mÄ• sÄ• savoghÄ• ca, yogupÄ• dÄ• naganthato.

nÄ«vÄ• raá¹‡Ä• nusayato, saá¹ƒyojanakilesato ||

<147> á¹• 21 cuddaseva tu saá¹…khepÄ• , sattapaÃ±Ã±Ä• sa bhedato.

yathÄ• dhammÄ• nusÄ• rena, cittuppÄ• desu yojaye ||

<148> á¹• 21 tatopare noparÄ• mÄ• -sÄ• dibheditasaá¹…gahÄ• .

cittaá¹ƒ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• namiti dÄ«paye ||

<149> á¹• 21 iccÄ• kusaladhammÄ• naá¹ƒ, Ã±atvÄ• saá¹…gahamuttaraá¹ƒ.

missakÄ• nÄ• ma viÃ±Ã±eyyÄ• , yathÄ• sambhavato kathaá¹ƒ.

<150> á¹• 21 lobho doso ca moho ca,

ekantÄ• kusalÄ• tayo.

alobhÄ• dosÄ• moho ca,

kusalÄ• byÄ• katÄ• tathÄ• ||

<151> á¹• 21 pÄ• dapasseva \Ne 16/ mÅ«lÄ• ni, thirabhÄ• vÄ• ya paccayÄ• .

mÅ«labhÄ• vena dhammÄ• naá¹ƒ, __hetÅ«_ dhammÄ• cha dÄ«pitÄ• ||

<152> á¹• 21 vitakko \Be 15/ ca vicÄ• ro ca, pÄ«ti cekaggatÄ• tathÄ• .

somanassaá¹ƒ domanassaá¹ƒ, upekkhÄ• ti ca vedanÄ• ||

<153> á¹• 21 Ä• haccupanijjhÄ• yantÄ• , nijjhÄ• naá¹-á¹-hena paccayÄ• .

__jhÄ• nadhammÄ• _ti satthÄ• ha, paÃ±ca vatthusabhÄ• vato ||

<154> á¹• 21 sammÄ• diá¹-á¹-hi ca saá¹…kappo, vÄ• yÄ• mo viratittayaá¹ƒ.

sammÄ• sati samÄ• dhÄ« ca, micchÄ• diá¹-á¹-hi ca sambhavÄ• ||

<155> á¹• 21 sammÄ• micchÄ• ca nÄ«yantÄ• , niyyÄ• naá¹-á¹-hena paccayÄ• .

__maggaá¹…gÄ• _ dvÄ• dasakkhÄ• tÄ• , nava dhammÄ• sabhÄ• vato ||

<156> á¹• 21 attabhÄ• vaá¹ƒ pavattentÄ• , ojaá¹-á¹-hamakavedanaá¹ƒ.

paá¹-isandhinÄ• marÅ«pa-mÄ• harantÄ• yathÄ• kkamaá¹ƒ ||

<157> á¹• 21 kabaá¸·Ä«kÄ• ro Ä• hÄ• ro,

phasso saÃ±cetanÄ• tathÄ• .

viÃ±Ã±Ä• á¹‡amiti cattÄ• ro,

__Ä• hÄ• rÄ• _ti pakÄ• sitÄ• ||

<158> á¹• 21 dhammÄ• naá¹ƒ sahajÄ• tÄ• naá¹ƒ, indriyaá¹-á¹-hena paccayÄ• .

attÄ• namissaraá¹-á¹-hena, anuvattÄ• pakÄ• tathÄ• ||

<159> á¹• 21 saddhÄ• ca sati paÃ±Ã±Ä• ca, vÄ«riyekaggatÄ• pi ca.

vedanÄ• jÄ«vitaá¹ƒ cittaá¹ƒ, aá¹-á¹-ha rÅ«pindriyÄ• ni ca ||

<160> á¹• 21 kathaá¹ƒ jÄ«vitamekaá¹ƒ tu, sukhaá¹ƒ dukkhanti vedanÄ• .

somanassaá¹ƒ domanassaá¹ƒ, upekkhÄ• ti ca bheditÄ• ||

<161> á¹• 21 paÃ±Ã±Ä• dimaggenaÃ±Ã±Ä• ta-Ã±Ã±assÄ• mÄ«tindriyaá¹ƒ bhave.

majjhe aÃ±Ã±indriya__mante, _ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ tathÄ• ||

<162> á¹• 21 soá¸·aseva \Ne 17/ sabhÄ• vena, indriyaá¹-á¹-havibhÄ• gato.

__indriyÄ• nÄ«_ti vuttÄ• ni, bÄ• vÄ«sati vibhÄ• vaye ||

<163> á¹• 21 daá¸·hÄ• dhiá¹-á¹-hitasantÄ• nÄ• \Be 16/, vipakkhehi akampiyÄ• .

balavantasabhÄ• vena, __baladhammÄ• _ pakÄ• sitÄ• ||

<164> á¹• 21 saddhÄ• sati hirottappaá¹ƒ, vÄ«riyekaggatÄ• tathÄ• .

paÃ±Ã±Ä• hirikÄ• nottappa-miccevaá¹ƒ navadhÄ• matÄ• ||

<165> á¹• 21 jeá¹-á¹-hÄ• pubbaá¹…gamaá¹-á¹-hena, puÃ±Ã±Ä• puÃ±Ã±apavattiyaá¹ƒ.

paccayÄ• dhippateyyena, sahajÄ• naá¹ƒ yathÄ• rahaá¹ƒ ||

<166> á¹• 21 cattÄ• ro__dhipatÄ«_ vuttÄ• , Ä• dhippaccasabhÄ• vato.

chando cittaÃ±ca vÄ«riyaá¹ƒ, vÄ«maá¹ƒsÄ• ti ca tÄ• dinÄ• ||

<167> á¹• 21 paÃ±casaá¹…gahitÄ• paÃ±Ã±Ä• , vÄ• yÄ• mekaggatÄ• pana.

catusaá¹…gahitÄ• cittaá¹ƒ, sati ceva tisaá¹…gahÄ• ||

<168> á¹• 21 saá¹…kappo vedanÄ• saddhÄ• , dukasaá¹…gahitÄ• matÄ• .

ekekasaá¹…gahÄ• sesÄ• , aá¹-á¹-havÄ«sati bhÄ• sitÄ• .

iccevaá¹ƒ sattadhÄ• bhedo, vutto __missakasaá¹…gaho_ ||

<169> á¹• 21 hetujhÄ• naá¹…gamaggaá¹…gÄ• , Ä• hÄ• rindriyato tathÄ• .

balÄ• dhippatito ceva, puÃ±Ã±Ä• puÃ±Ã±Ä• dimissatÄ• .

chattiá¹ƒseva sabhÄ• vena, catusaá¹-á¹-hi pabhedato ||

<170> á¹• 21 iccevaá¹ƒ saá¹…gahetvÄ• na, vibhÄ• veyya tato paraá¹ƒ.

cittuppÄ• dapabhedesu, yathÄ• sambhavato kathaá¹ƒ ||

<171> á¹• 21 sitÄ• vajjanaviÃ±Ã±Ä• á¹‡aá¹ƒ, sampaá¹-icchanatÄ«raá¹‡Ä• .

aá¹-á¹-hÄ• rasÄ• hetukÄ• va, momÅ«hÄ• ekahetukÄ• ||

<172> á¹• 21 sesÄ• tu kusalÄ• Ã±Ä• á¹‡aviyuttÄ• ca dvihetukÄ• .

cittuppÄ• dÄ• pare satta-cattÄ• lÄ«sa tihetukÄ• ||

<173> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡amajjhÄ• naá¹ƒ \Ne 18/, dvijhÄ• naá¹…gikamÄ«ritaá¹ƒ.

catutthapaÃ±camajjhÄ• naá¹ƒ, tijhÄ• naá¹ƒ tatiyaá¹ƒ matÄ• ||

<174> á¹• 21 catujhÄ• naá¹ƒ tu dutiyaá¹ƒ, kÄ• me ca sukhavajjitÄ• .

paÃ±cajhÄ• naá¹ƒ tu paá¹-hamaá¹ƒ, kÄ• me ca sukhitÄ• matÄ• ||

<175> á¹• 21 paá¹-hamÄ• nuttaraá¹ƒ \Be 17/ jhÄ• naá¹ƒ, aá¹-á¹-hamaggaá¹…gikaá¹ƒ mata

sattamaggaá¹…gikaá¹ƒ nÄ• ma, sesajhÄ• namanuttaraá¹ƒ ||

<176> á¹• 21 lokiyaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, tathÄ• kÄ• me tihetukÄ• .

paÃ±camaggaá¹…gikÄ• nÄ• ma, cittuppÄ• dÄ• pakÄ• sitÄ• ||

<177> á¹• 21 sesaá¹ƒ mahaggataá¹ƒ jhÄ• naá¹ƒ, sampayuttÄ• ca diá¹-á¹-hiyÄ• .

Ã±Ä• á¹‡ena vippayuttÄ• ca, catumaggaá¹…gikÄ• matÄ• ||

<178> á¹• 21 paá¹-ighuddhaccayuttÄ• ca, vippayuttÄ• ca diá¹-á¹-hiyÄ• .

timaggaá¹…gaá¹ƒ dumaggaá¹…gaá¹ƒ, kaá¹…khitaá¹ƒ samudÄ«ritaá¹ƒ ||

<179> á¹• 21 na hontÄ• hetuke maggÄ• , cittaá¹-á¹-hiti ca kaá¹…khite.

viditÄ• niyatatÄ• ca, lokiyesu na uddhaá¹-Ä• ||

<180> á¹• 21 kÄ• mesu kabaá¸·Ä«kÄ• ro, anÄ• hÄ• ro asaÃ±Ã±ino.

cittuppÄ• desu sabbattha, Ä• hÄ• rattayamÄ«ritaá¹ƒ ||

<181> á¹• 21 indriyÄ• ni vibhÄ• veyya, navadhÄ• nuttare budho.

aá¹-á¹-hadhÄ• samudÄ«reyya, lokiyesu tihetuke ||

<182> á¹• 21 sattadhÄ• pana Ã±Ä• á¹‡ena, vippayutte pakÄ• saye.

sitavoá¹-á¹-habbanÄ• puÃ±Ã±e, paÃ±cadhÄ• kaá¹…khite pana ||

<183> á¹• 21 catudhÄ• tividhÄ• sese, cittuppÄ• de samÄ«raye.

tihetukÄ• sattabalÄ• , chabalÄ• tu duhetukÄ• ||

<184> á¹• 21 catubalÄ• akusalÄ• , kaá¹…khitaá¹ƒ tibalaá¹ƒ mataá¹ƒ.

dvibalaá¹ƒ sitavoá¹-á¹-habba-mabalaá¹ƒ sesamÄ«ritaá¹ƒ ||

<185> á¹• 21 javanedhipatÄ«naá¹ƒ \Ne 19/ tu, yo koceko tihetuke.

dvihetuke vÄ• kusale, vÄ«maá¹ƒsÄ• nopalabbhati ||

<186> á¹• 21 lokiyesu vipÄ• kesu,

mohamÅ«le ahetuke.

yathÄ• sambhavavuttittÄ• ,

natthÄ• dhipati kocipi ||

<187> á¹• 21 sambhoti \Be 18/ kÄ• yaviÃ±Ã±Ä• á¹‡e, puÃ±Ã±apÄ• ke sukhindriyaá¹ƒ.

dukkhindriyampi tattheva, pÄ• papÄ• kamhi bhÄ• sitaá¹ƒ ||

<188> á¹• 21 santÄ«raá¹‡aÃ±ca hasanaá¹ƒ, somanassÄ• ni soá¸·asa.

paá¹-hamÄ• dicatujjhÄ• naá¹ƒ, somanassayutaá¹ƒ bhave ||

<189> á¹• 21 domanassayuttÄ• dveva, cittuppÄ• dÄ• pakÄ• sitÄ• .

tadaÃ±Ã±e pana sabbepi, paÃ±capaÃ±Ã±Ä• supekkhakÄ• ||

<190> á¹• 21 vedanÄ• sampayogaÃ±ca, vinibbhujjevamaá¹-á¹-hadhÄ• .

hetuyogÄ• dibhedehi, cittuppÄ• dÄ• pakÄ• sitÄ• ||

<191> á¹• 21 taá¹ƒtaá¹ƒviyogabhedaÃ±ca, paccekamatha missitaá¹ƒ.

yathÄ• vuttÄ• nusÄ• rena, yathÄ• sambhavato naye ||

<192> á¹• 21 iccevaá¹ƒ pana yojetvÄ• , cittuppÄ• desu missakaá¹ƒ.

tato Ã±eyyÄ• visuddhÄ• ca, bodhipakkhiyasaá¹…gahÄ• ||

<193> á¹• 21 kÄ• ye ca vedanÄ• citte, dhammesu ca yathÄ• rahaá¹ƒ.

asubhaá¹ƒ dukkhamanicca-manattÄ• ti supaá¹-á¹-hitÄ• ||

<194> á¹• 21 sammÄ• sati paniccekÄ• , kiccagocarabhedato.

__satipaá¹-á¹-hÄ• na_nÄ• mena, cattÄ• roti pakÄ• sitÄ• ||

<195> á¹• 21 uppannÄ• nuppannapÄ• pa-pahÄ• nÄ• nuppÄ• danÄ• ya ca.

anuppannuppannehi vÄ• , nibbattiabhivuddhiyÄ• ||

<196> á¹• 21 padahantassa \Ne 20/ vÄ• yÄ• mo, kiccÄ• bhogavibhÄ• gato.

__sammappadhÄ• na_nÄ• mena, cattÄ• roti pakÄ• sitÄ• ||

<197> á¹• 21 iddhiyÄ• pÄ• dabhÅ«tattÄ• , __iddhipÄ• dÄ• _ti bhÄ• sitÄ• .

chando cittaÃ±ca vÄ«riyaá¹ƒ, vÄ«maá¹ƒsÄ• ti catubbidhÄ• ||

<198> á¹• 21 paÃ±ca saddhÄ• sati paÃ±Ã±Ä• , vÄ«riyekaggatÄ• tathÄ• .

__indriyÄ• ni_ndriyaá¹-á¹-hena, balaá¹-á¹-hena __balÄ• ni_ ca ||

<199> á¹• 21 sati dhammavicayo ca, tathÄ• vÄ«riyapÄ«tiyo.

passaddhekaggatÄ• pekkhÄ• , bujjhantassaá¹…gabhÄ• vato ||

<200> á¹• 21 __bojjhaá¹…gÄ• _ti \Be 19/ visesena, satta dhammÄ• pakÄ• sitÄ• .

niyyÄ• naá¹-á¹-hena __maggaá¹…gÄ• , _ sammÄ• diá¹-á¹-hÄ• diaá¹-á¹-hadhÄ• ||

<201> á¹• 21 chasaá¹…gahettha vÄ• yÄ• mo, satipaÃ±Ã±Ä• samÄ«ritÄ• .

paÃ±casaá¹…gahitÄ• nÄ• ma, samÄ• dhi catusaá¹…gaho ||

<202> á¹• 21 saddhÄ• dusaá¹…gahÄ• vuttÄ• , sesÄ• ekekasaá¹…gahÄ• .

iccevaá¹ƒ sattadhÄ• bhedo, __bodhipakkhiyasaá¹…gaho_ ||

<203> á¹• 21 satipaá¹-á¹-hÄ• nasammappadhÄ• nato iddhipÄ• dato.

indriyabalabojjhaá¹…gÄ• , maggabhedÄ• ca bhÄ• sitÄ• ||

<204> á¹• 21 chando cittamupekkhÄ• ca, saddhÄ• passaddhipÄ«tiyo.

sammÄ• diá¹-á¹-hi ca saá¹…kappo, vÄ• yÄ• mo viratittayaá¹ƒ ||

<205> á¹• 21 sammÄ• sati samÄ• dhÄ«ti, dÄ«pitÄ• bodhipakkhiyÄ• .

cuddasÄ• dhammato honti, sattatiá¹ƒsa pabhedato ||

<206> á¹• 21 yehi dhammehi bujjhanto, saccÄ• ni paá¹-ivijjhati.

samattÄ• nuttare honti, na vÄ• saá¹…kappapÄ«tiyo ||

<207> á¹• 21 pubbabhÄ• gepi labbhanti, lokiyamhi yathÄ• rahaá¹ƒ.

nibbedhabhÄ• vanÄ• kÄ• le, chabbisuddhipavattiyaá¹ƒ ||

<208> á¹• 21 iccevaá¹ƒ \Ne 21/ tividhÄ• bhedaá¹ƒ, vibhÄ• veyya yathÄ• rahaá¹ƒ.

sabhÄ• vabhedabhinnÄ• naá¹ƒ, sabhÄ• gatthehi saá¹…gahaá¹ƒ ||

<209> á¹• 21 bhedasaá¹…gahavidÅ«hi vaá¹‡á¹‡itaá¹ƒ, bhedasaá¹…gahavimuttisÄ• sane.

bhedasaá¹…gahanayatthamuttamaá¹ƒ, bhedasaá¹…gahamukhaá¹ƒ pakÄ• sitaá¹ƒ ||

<210> á¹• 21 dhammasabhÄ• vavibhÄ• gabudhevaá¹ƒ, dhammadisampatisÄ• sanadhamm

dhammavibhÅ«tivibhÅ«sitacittÄ• , dhammarasÄ• matabhÄ• gi bhavanti ||

iti nÄ• marÅ«papariccheda bhedasaá¹…gahavibhÄ• go nÄ• ma

tatiyo paricchedo.

4. catuttho paricchedo

pakiá¹‡á¹‡akavibhÄ• go

<211> á¹• 21 ito \Be 20/ paraá¹ƒ kiccato ca, dvÄ• rÄ• lambaá¹‡avatthuto.

bhÅ«mipuggalato á¹-hÄ• nÄ• , janakÄ• ca yathÄ• rahaá¹ƒ ||

<212> á¹• 21 saá¹…gaho ca pavatti ca, paá¹-isandhipavattisu.

cittuppÄ• davaseneva, saá¹ƒkhipitvÄ• na niyyate ||

<213> á¹• 21 rÅ«pÄ• rÅ«pamahÄ• pÄ• kÄ• , mupekkhÄ• tÄ«raá¹‡advayaá¹ƒ.

cutisandhibhavaá¹…gÄ• ni, cittÄ• nekÅ«navÄ«sati ||

<214> á¹• 21 Ä• vajjanaá¹ƒ tu yugaá¸·aá¹ƒ, dassanaá¹ƒ savanaá¹ƒ tathÄ• .

ghÄ• yanaá¹ƒ sÄ• yanaÃ±ceva, phusanaá¹ƒ sampaá¹-icchanaá¹ƒ ||

<215> á¹• 21 tÄ«á¹‡i tÄ«raá¹‡acittÄ• ni, ekaá¹ƒ voá¹-á¹-habbanaá¹ƒ mataá¹ƒ.

paÃ±cadvÄ• re manodvÄ• re, tadÄ• vajjananÄ• makaá¹ƒ ||

<216> á¹• 21 paÃ±capaÃ±Ã±Ä• sa \Ne 22/ javanakiccÄ• nÄ«ti viniddise.

kriyÄ• cÄ• vajjanaá¹ƒ hitvÄ• , kusalÄ• kusalapphalaá¹ƒ ||

<217> á¹• 21 tadÄ• lambaá¹‡acittÄ• ni, bhavantekÄ• daseva hi.

mahÄ• vipÄ• kacittÄ• ni, aá¹-á¹-ha santÄ«raá¹‡attayaá¹ƒ ||

<218> á¹• 21 paÃ±cakiccanti bhÄ• santi, upekkhÄ• tÄ«raá¹‡advayaá¹ƒ.

catukiccÄ• mahÄ• pÄ• kÄ• , tikakiccÄ• mahaggatÄ• ||

<219> á¹• 21 dukiccamiti voá¹-á¹-habbaá¹ƒ, sukhatÄ«raá¹‡amÄ«ritaá¹ƒ.

paÃ±caviÃ±Ã±Ä• á¹‡ajavanamanodhÄ• tuttikaá¹ƒ pana ||

<220> á¹• 21 ekakiccÄ• ti bhÄ• santi, aá¹-á¹-hasaá¹-á¹-hi vibhÄ• vino.

iccevaá¹ƒ __kiccabhedena, _ cittuppÄ• dÄ• vavatthitÄ• ||

<221> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yadhÄ• tu yathÄ• kkamaá¹ƒ.

paÃ±cadvÄ• rÄ• bhavaá¹…gaá¹ƒ tu, manodvÄ• raá¹ƒ pavuccati ||

<222> á¹• 21 ghÄ• nÄ• dayo \Be 21/ tayo rÅ«pe, paÃ±ca cakkhÄ• dayo tathÄ• .

arÅ«pe natthubhayattha, tadÄ• lambaá¹‡amÄ• nasaá¹ƒ ||

<223> á¹• 21 cha dvÄ• rÄ• vÄ«thicittÄ• ni, satta kÄ• mÄ«su rÅ«pisu.

dvÄ• rattayaá¹ƒ cha cittÄ• ni, manodvÄ• ramarÅ«pisu ||

<224> á¹• 21 paá¹-isandhÄ• dibhÅ«tÄ• hi, avasÄ• ne cutiá¹-á¹-hitÄ• .

majjhe bhavaá¹…gaá¹ƒ chetvÄ• na, paccekaá¹ƒ vÄ«thi jÄ• yati ||

<225> á¹• 21 rÅ«pÄ• dÄ• rammaá¹‡e cakkhu-pasÄ• dÄ• dimhi ghaá¹-á¹-ite.

Ä• vajjanÄ• dayo honti, bhavaá¹…gadvicalÄ• paraá¹ƒ ||

<226> á¹• 21 pariá¹‡Ä• me bhavaá¹…gassa, Ä• lambe gahaá¹‡Ä• rahe.

tathÄ• vÄ«thi manodvÄ• re, yathÄ• sambhavato bhave ||

<227> á¹• 21 Ä• vajjÄ• paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ, sampaá¹-icchanatÄ«raá¹‡aá¹ƒ.

voá¹-á¹-habbakÄ• majavanaá¹ƒ, tadÄ• lambaá¹‡amÄ• nasaá¹ƒ ||

<228> á¹• 21 sattevaá¹ƒ \Ne 23/ vÄ«thicittÄ• ni, cittuppÄ• dÄ• catuddasa.

catupaÃ±Ã±Ä• sa vitthÄ• rÄ• , paÃ±cadvÄ• re yathÄ• rahaá¹ƒ ||

<229> á¹• 21 uppÄ• daá¹-á¹-hitibhaá¹…gÄ• naá¹ƒ, vasÄ• cittakkhaá¹‡aá¹ƒ tayaá¹ƒ.

rÅ«pÄ• naá¹ƒ á¹-hiti ekÅ«na-paÃ±Ã±Ä• saÃ±ca duke dukaá¹ƒ ||

<230> á¹• 21 parittetiparitte ca, mahantetimahantake.

voá¹-á¹-habbamoghajavanaá¹ƒ, tadÄ• lambanti taá¹ƒ kamÄ• ||

<231> á¹• 21 Ä• vajjanaÃ±ca javanaá¹ƒ, manodvÄ• re tu gocare.

vibhÅ«te tu tadÄ• lambaá¹ƒ, vitthÄ• rÄ• sattasaá¹-á¹-hi te ||

<232> á¹• 21 kÄ• me javanasattÄ• la-mbaá¹‡Ä• naá¹ƒ niyame sati.

vibhÅ«tetimahante ca, tadÄ• lambaá¹‡amÄ«ritaá¹ƒ ||

<233> á¹• 21 paÃ±cadvÄ• re manodhÄ• tu, paccekamhi yathÄ• kkamaá¹ƒ.

paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ, paccekaá¹ƒ tu pakÄ• sitaá¹ƒ ||

<234> á¹• 21 manodvÄ• re tu javanaá¹ƒ, mahaggatamanuttaraá¹ƒ.

sukhatÄ«raá¹‡avoá¹-á¹-habbaá¹ƒ, parittajavanaá¹ƒ chasu ||

<235> á¹• 21 mahÄ• vipÄ• kacittÄ• ni \Be 22/, upekkhÄ• tÄ«raá¹‡advayaá¹ƒ.

chasu dvÄ• resu jÄ• yanti, vÄ«thimuttÄ• ni cekadÄ• ||

<236> á¹• 21 sattati vÄ«thicittÄ• ni, vipÄ• kÄ• tu mahaggatÄ• .

nava vÄ«thivimuttÄ• ca, duvidhÄ• pi dasÄ«ritÄ• ||

<237> á¹• 21 iccevaá¹ƒ __dvÄ• rabhedena, _ vibhÄ• vetvÄ• tato paraá¹ƒ.

Ã±eyyÄ• gocarabhedena, cittuppÄ• dÄ• yathÄ• rahaá¹ƒ ||

<238> á¹• 21 rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• paÃ±ca gocarÄ• .

sesaÃ±ca rÅ«papaÃ±Ã±attinÄ• maÃ±ca dhammagocaraá¹ƒ ||

<239> á¹• 21 paÃ±cadvÄ• re vattamÄ• naá¹ƒ, paÃ±cÄ• lambaá¹ƒ yathÄ• kkamaá¹ƒ.

chÄ• lambaá¹‡aá¹ƒ manodvÄ• re, atÄ«tÄ• nÄ• gatampi ca ||

<240> á¹• 21 paÃ±Ã±attÄ• tÄ«tavattantaá¹ƒ \Ne 24/, chadvÄ• raggahitaá¹ƒ pana.

chaá¸·Ä• rammaá¹‡asaá¹…khÄ• taá¹ƒ, yebhuyyena bhavantare ||

<241> á¹• 21 nimittagatikammÄ• naá¹ƒ, kammamevÄ• tha gocaraá¹ƒ.

paá¹-isandhibhavaá¹…gÄ• naá¹ƒ, cutiyÄ• va yathÄ• rahaá¹ƒ ||

<242> á¹• 21 paÃ±cÄ• lambe manodhÄ• tu, paccekamhi yathÄ• kkamaá¹ƒ.

paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ, paccekaá¹ƒ tu pakÄ• sitaá¹ƒ ||

<243> á¹• 21 kÄ• mapÄ• kÄ• ni sesÄ• ni, hasanaÃ±ca parittake.

Ã±Ä• á¹‡ahÄ«nÄ• nipuÃ±Ã±Ä• ni, javanÄ• ni animmale ||

<244> á¹• 21 tihetukÄ• mapuÃ±Ã±Ä• ni, puÃ±Ã±Ä• bhiÃ±Ã±Ä• ca lokiyÄ• .

sabbÄ• lambe pavattanti, aggamaggaphalaá¹ƒ vinÄ• ||

<245> á¹• 21 kriyÄ• bhiÃ±Ã±Ä• ca voá¹-á¹-habbaá¹ƒ, kriyÄ• kÄ• me tihetukÄ• .

sabbÄ• lambe pavattanti, nibbÄ• ne nimmalÄ• siyuá¹ƒ ||

<246> á¹• 21 dutiyaÃ±ca catutthaÃ±ca, Ä• ruppesu mahaggate.

mahaggataÃ±Ã±e vohÄ• re, aya__mÄ• lambaá¹‡e_ nayo ||

<247> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yahadayavatthunÄ• .

kÄ• maloke chavatthÅ«ni, nissitÄ• satta dhÄ• tuyo ||

<248> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tÅ« \Be 23/ ca, tÄ• saá¹ƒ pubbÄ• parattayaá¹ƒ.

manodhÄ• tu tato sesÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca ||

<249> á¹• 21 catasso dhÄ• tuyo rÅ«pe, tÄ«á¹‡i vatthÅ«ni nissitÄ• .

arÅ«pe tu anissÄ• ya, dhÄ• tvekÄ• va pavattati ||

<250> á¹• 21 paÃ±cappasÄ• de nissÄ• ya, paccekaá¹ƒ tu yathÄ• kkamaá¹ƒ.

paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ, bhavatÄ«ti pakÄ• sitaá¹ƒ ||

<251> á¹• 21 kÄ• mapÄ• kÄ• ni sesÄ• ni, maggÄ• vajjanamÄ• dito.

hasanaá¹ƒ paá¹-ighÄ• rÅ«pÄ• -vacaraá¹ƒ vatthunissitaá¹ƒ ||

<252> á¹• 21 dvecattÄ• lÄ«sa \Ne 25/ nissÄ• ya, anissÄ• ya ca jÄ• yare.

anissÄ• ya vipÄ• kÄ• ni, Ä• ruppeti samÄ«ritaá¹ƒ ||

<253> á¹• 21 iccevaá¹ƒ __vatthubhedena, _ cittuppÄ• dÄ• pakÄ• sitÄ• .

tato paraá¹ƒ vibhÄ• veyya, bhÅ«mibhedena paá¹‡á¸• ito ||

<254> á¹• 21 niraye petaloke ca, tiracchÄ• nÄ• sure tathÄ• .

pÄ• pakammopapajjanti, pÄ• papÄ• kÄ• ya sandhiyÄ• ||

<255> á¹• 21 bhÅ«missitesu devesu, manussesupi hÄ«nakÄ• .

ahetukÄ• ya jÄ• yanti, puÃ±Ã±apÄ• kÄ• ya sandhiyÄ• ||

<256> á¹• 21 cÄ• tumahÄ• rÄ• jikÄ• ca, tÄ• vatiá¹ƒsÄ• ca yÄ• makÄ• .

tusitÄ• ceva nimmÄ• naratino vasavattino ||

<257> á¹• 21 iccevaá¹ƒ chasu devesu, manussesu ca jÄ• yare.

mahÄ• vipÄ• kasandhÄ«hi, kÄ• mapuÃ±Ã±akatÄ• janÄ• ||

<258> á¹• 21 brahmÄ• naá¹ƒ pÄ• risajjÄ• ca, tathÄ• brahmapurohitÄ• .

mahÄ• brahmÄ• ca jÄ• yanti, paá¹-hamajjhÄ• nasandhiyÄ• ||

<259> á¹• 21 parittÄ• appamÄ• á¹‡Ä• bhÄ• , jÄ• yantÄ• bhassarÄ• tathÄ• .

dutiyajjhÄ• napÄ• kÄ• ya, tatiyÄ• ya ca sandhiyÄ• ||

<260> á¹• 21 parittasubhappamÄ• á¹‡asubhÄ• ca subhakiá¹‡hakÄ• .

catutthÄ• ya tu jÄ• yanti, tatiyajjhÄ• nabhÅ«mikÄ• ||

<261> á¹• 21 vehapphalÄ• \Be 24/ asaÃ±Ã±Ä« ca, suddhÄ• vÄ• sÄ• ti sattasu.

paÃ±camÄ• ya ca jÄ• yanti, asaÃ±Ã±Ä«cittavajjitÄ• ||

<262> á¹• 21 avihÄ• ca atappÄ• ca, sudassÄ• ca sudassino.

akaniá¹-á¹-hÄ• ti paÃ±cete, suddhÄ• vÄ• sÄ• pakÄ• sitÄ• ||

<263> á¹• 21 Ä• kÄ• sÄ• naÃ±cÄ• yatanapÄ• kÄ• dÄ«hi yathÄ• kkamaá¹ƒ.

Ä• kÄ• sÄ• naÃ±cÄ• yatanabhÅ«mikÄ• dÄ«su jÄ• yare ||

<264> á¹• 21 cutisandhibhavaá¹…gÄ• naá¹ƒ \Ne 26/, vasÄ• pÄ• kÄ• mahaggatÄ• .

kÄ• me sahetukÄ• pÄ• kÄ• , tadÄ• lambaá¹‡atopi ca ||

<265> á¹• 21 yathÄ• vuttaniyÄ• mena, bhÅ«mÄ«svekÄ• va jÄ• yare.

cittuppÄ• desu sabbattha, na tvevÄ• saÃ±Ã±ino matÄ• ||

<266> á¹• 21 ghÄ• najivhÄ• kÄ• yadhÄ• tu-nissitaá¹ƒ mÄ• nasaá¹ƒ tathÄ• .

paá¹-ighadvayamiccevamaá¹-á¹-ha honteva kÄ• misu ||

<267> á¹• 21 cakkhusotaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu ca tÄ«raá¹‡aá¹ƒ.

kÄ• marÅ«pesu jÄ• yanti, yathÄ• sambhavato dasa ||

<268> á¹• 21 voá¹-á¹-habbakÄ• mapuÃ±Ã±Ä• ni, vippayuttÄ• ni diá¹-á¹-hiyÄ• .

uddhaccasahitaÃ±ceti, sabbatthetÄ• ni cuddasa ||

<269> á¹• 21 kaá¹…khitaá¹ƒ diá¹-á¹-hiyuttÄ• ni, suddhÄ• vÄ• savivajjite.

sitaÃ±ca rÅ«pajavana-mÄ• ruppÄ• pÄ• yavajjite ||

<270> á¹• 21 kÄ• makriyÄ• sahetÅ« ca, uddhaá¹ƒ lokuttarattayaá¹ƒ.

catutthÄ• ruppajavanaá¹ƒ, sabbatthÄ• pÄ• yavajjite ||

<271> á¹• 21 sesamÄ• ruppajavanaá¹ƒ, hitvÄ• pÄ• yaá¹ƒ yathÄ• kkamaá¹ƒ.

uddhamÄ• ruppabhÅ«miÃ±ca, jÄ• yatÄ«ti vibhÄ• vaye ||

<272> á¹• 21 sotÄ• pattiphalÄ• dÄ«ni, cattÄ• rÄ• nuttarÄ• ni tu.

suddhÄ• vÄ• samapÄ• yaÃ±ca, hitvÄ• sabbattha jÄ• yare ||

<273> á¹• 21 suddhÄ• vÄ• samapÄ• yaÃ±ca, hitvÄ• rÅ«paÃ±ca sabbathÄ• .

paá¹-hamÄ• nuttaro maggo, sesaá¹-á¹-hÄ• nesu jÄ• yati ||

<274> á¹• 21 sattatiá¹ƒsa \Be 25/ apÄ• yesu, kÄ• mesÄ«ti pakÄ• sitÄ• .

paÃ±capaÃ±Ã±Ä• sa suddhesu, rÅ«pesvekÅ«nasattati ||

<275> á¹• 21 chacattÄ• lÄ«sa Ä• ruppe, uppajjanti yathÄ• rahaá¹ƒ.

iccevaá¹ƒ __bhÅ«mibhedena, _ cittuppÄ• dÄ• pakÄ• sitÄ• ||

<276> á¹• 21 tihetusatte \Ne 27/ sabbÄ• ni, dvihetukÄ• hetuke pana.

parittÄ• ni vivajjetvÄ• , Ã±Ä• á¹‡apÄ• kakriyÄ• jave ||

<277> á¹• 21 puthujjanÄ• naá¹ƒ sambhonti, diá¹-á¹-hiyuttaÃ±ca kaá¹…khitaá¹ƒ.

sotÄ• pannÄ• ditiá¹‡á¹‡ampi, phalaá¹ƒ hoti yathÄ• sakaá¹ƒ ||

<278> á¹• 21 vÄ«tarÄ• gassa javanaá¹ƒ, kriyÄ• cantimanuttaraá¹ƒ.

puthujjanÄ• ditiá¹‡á¹‡ampi, paá¹-ighaá¹ƒ samudÄ«ritaá¹ƒ ||

<279> á¹• 21 javÄ• puthujjanÄ• dÄ«naá¹ƒ, catunnaá¹ƒ sesa sÄ• savÄ• .

sÄ• savÄ• vajjapÄ• kÄ• ni, paÃ±cannamapi dÄ«paye ||

<280> á¹• 21 puthujjanesu tesaá¹-á¹-hi, sotÄ• pannÄ• dikadvaye.

ekÅ«nasaá¹-á¹-hi cittÄ• ni, anÄ• gÄ• mikapuggale ||

<281> á¹• 21 sattapaÃ±Ã±Ä• sa jÄ• yanti, tepaÃ±Ã±Ä• sa anÄ• save.

maggaá¹-á¹-hesu sako maggo, __puggalesu ayaá¹ƒ nayo_ ||

<282> á¹• 21 tihetukÄ• macutiyÄ• , sabbÄ• pi paá¹-isandhiyo.

dvihetÄ• hetucutiyÄ• , kÄ• mÄ• vacarasandhiyo ||

<283> á¹• 21 rÅ«pÄ• vacaracutiyÄ• , sahetupaá¹-isandhiyo.

Ä• ruppÄ• ruppacutiyÄ• , heá¹-á¹-himÄ• ruppavajjitÄ• ||

<284> á¹• 21 paá¹-isandhi tathÄ• kÄ• me, tihetupaá¹-isandhiyo.

bhavantÄ«ti ca medhÄ• vÄ«, __cutisandhinayaá¹ƒ naye_ ||

<285> á¹• 21 cutiyÄ• nantaraá¹ƒ hoti, paá¹-isandhi tato paraá¹ƒ.

bhavaá¹…gaá¹ƒ taá¹ƒ pana chetvÄ• , hoti Ä• vajjanaá¹ƒ tato ||

<286> á¹• 21 aniá¹-á¹-he pÄ• papÄ• kÄ• va, cakkhuviÃ±Ã±Ä• á¹‡akÄ• dayo.

iá¹-á¹-he tu puÃ±Ã±apÄ• kÄ• va, yathÄ• sambhavato siyuá¹ƒ ||

<287> á¹• 21 pubbe \Be 26/ vuttanayeneva, vÄ«thicittÄ• ni yojaye.

paÃ±cadvÄ• re yathÄ• yogaá¹ƒ, manodvÄ• re ca paá¹‡á¸• ito ||

<288> á¹• 21 santÄ«raá¹‡atadÄ• lamba-miá¹-á¹-hÄ• lambe \Ne 28/ pavattati.

sukhitaá¹ƒ iá¹-á¹-hamajjhatte, aniá¹-á¹-he ca upekkhitaá¹ƒ ||

<289> á¹• 21 sukhopetaá¹ƒ tadÄ• lambaá¹ƒ, upekkhÄ• kriyato paraá¹ƒ.

na hoti domanassamhÄ• , somanassaá¹ƒ tu sabbadÄ• ||

<290> á¹• 21 tathopekkhÄ• tadÄ• lambaá¹ƒ, sukhitakriyato paraá¹ƒ.

aÃ±Ã±attha niyamo natthi, tadÄ• lambapavattiyÄ• ||

<291> á¹• 21 somanassabhavaá¹…gassa, javane domanassite.

tadÄ• lambe asambhonte, upekkhÄ• tÄ«raá¹‡aá¹ƒ bhave ||

<292> á¹• 21 parikammopacÄ• rÄ• nu-lomagotrabhuto paraá¹ƒ.

paÃ±camaá¹ƒ vÄ• catutthaá¹ƒ vÄ• , javanaá¹ƒ hoti appanÄ• ||

<293> á¹• 21 catujhÄ• naá¹ƒ sukhopetaá¹ƒ, Ã±Ä• á¹‡ayuttÄ• nanantaraá¹ƒ.

upekkhÄ• Ã±Ä• á¹‡ayuttÄ• naá¹ƒ, paÃ±camaá¹ƒ jÄ• yate paraá¹ƒ ||

<294> á¹• 21 puthujjanÄ• na sekkhÄ• naá¹ƒ, kÄ• mapuÃ±Ã±atihetuto.

tihetukÄ• makriyato, vÄ«tarÄ• gÄ• namappanÄ• ||

<295> á¹• 21 Ä• vajjapaÃ±caviÃ±Ã±Ä• á¹‡a-sampaá¹-icchanatÄ«raá¹‡aá¹ƒ.

paá¹-isandhicuti sabbÄ• , rÅ«pÄ• rÅ«pÄ• dikappanÄ• ||

<296> á¹• 21 nirodhÄ• vuá¹-á¹-hahantassa, upariá¹-á¹-haphalaá¹ƒ dvayaá¹ƒ.

paÃ±cÄ• bhiÃ±Ã±Ä• tathÄ• maggÄ• , ekacittakkhaá¹‡Ä• matÄ• ||

<297> á¹• 21 dvikkhattuá¹ƒ hi nirodhassa, samÄ• pattikkhaá¹‡e pana.

catutthÄ• ruppajavanaá¹ƒ, tadÄ• lambaÃ±ca sabbathÄ• ||

<298> á¹• 21 dvikkhattuá¹ƒ vÄ• tha tikkhattuá¹ƒ, maggassÄ• nantaraá¹ƒ phalaá¹ƒ.

bhavaá¹…gÄ• di ca voá¹-á¹-habbaá¹ƒ, javanÄ• di sakiá¹ƒ pana ||

<299> á¹• 21 tihetukÄ• majavanaá¹ƒ, appanÄ• ghaá¹-itaá¹ƒ pana.

tikkhattuá¹ƒ vÄ• catukkhattuá¹ƒ, manodvÄ• re pavattati ||

<300> á¹• 21 chadvÄ• resu \Be 27/ \Ne 29/ panaÃ±Ã±attha, javanaá¹ƒ kÄ• madhÄ• tujaá¹ƒ

paÃ±ca vÄ• re cha vÄ• satta, samuppajjati sambhavÄ• ||

<301> á¹• 21 samÄ• pattibhavaá¹…gesu, niyamo na samÄ«rito.

vÄ«thicittÄ• vasÄ• ne tu, bhavaá¹…gaá¹ƒ cuti vÄ• bhave ||

<302> á¹• 21 iccÄ• nantarabhedena, cittuppÄ• daá¹-á¹-hitiá¹ƒ cutiá¹ƒ.

Ã±atvÄ• gaá¹‡eyya saá¹…gayha, labbhamÄ• navasÄ• kathaá¹ƒ? á¹• 22

<303> á¹• 21 paÃ±cadvÄ• rÄ• vajjanato, dasa cittÄ• ni dÄ«paye.

sesÄ• vajjanato paÃ±ca-cattÄ• lÄ«santi bhÄ• sitaá¹ƒ ||

<304> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡ato pÄ• pavipÄ• kÄ• sampaá¹-icchanÄ• .

paramekaá¹ƒ duve puÃ±Ã±a-vipÄ• kÄ• sampaá¹-icchanÄ• ||

<305> á¹• 21 santÄ«raá¹‡advihetumhÄ• , pÄ• kÄ• dvÄ• dasa jÄ• yare.

tihetukÄ• mapÄ• kamhÄ• , ekavÄ«sati bhÄ• sitaá¹ƒ ||

<306> á¹• 21 rÅ«pÄ• vacarapÄ• kamhÄ• , paramekÅ«navÄ«sati.

navaá¹-á¹-hÄ• ruppapÄ• kamhÄ• , satta cha vÄ• yathÄ• kkamaá¹ƒ ||

<307> á¹• 21 paá¹-ighamhÄ• tu satteva, sitamhÄ• terasabravuá¹ƒ.

dvihetupuÃ±Ã±Ä• puÃ±Ã±amhÄ• , ekavÄ«sati bhÄ• vaye ||

<308> á¹• 21 dvihetukÄ• makriyato, aá¹-á¹-hÄ• rasa upekkhakÄ• .

sukhitamhÄ• sattarasa, vibhÄ• venti vicakkhaá¹‡Ä• ||

<309> á¹• 21 kÄ• mapuÃ±Ã±Ä• tihetumhÄ• , tettiá¹ƒseva upekkhakÄ• .

sukhitamhÄ• tipaÃ±Ã±Ä• sa, bhavantÄ«ti pakÄ• sitaá¹ƒ ||

<310> á¹• 21 tihetukÄ• makriyato, catuvÄ«satipekkhakÄ• .

sukhitamhÄ• tu dÄ«peyya, paÃ±cavÄ«sati paá¹‡á¸• ito ||

<311> á¹• 21 dasa rÅ«pajavamhekÄ• dasa dvÄ• dasa terasa.

yathÄ• kkamaá¹ƒ paÃ±cadasa, Ä• ruppÄ• paridÄ«paye ||

<312> á¹• 21 phalamhÄ• \Ne 30/ cuddasevÄ• hu, maggamhÄ• tu sakaá¹ƒ phalaá¹ƒ.

__paraá¹ƒ saá¹…gaha_miccevaá¹ƒ, vigaá¹‡eyya visÄ• rado ||

<313> á¹• 21 paÃ±cadasamhÄ• dyÄ• vajja-mekavÄ«satitoparaá¹ƒ \Be 28/.

ekamhÄ• paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ, paÃ±camhÄ• sampaá¹-icchanaá¹ƒ ||

<314> á¹• 21 sukhasantÄ«raá¹‡aá¹ƒ hoti, paÃ±cavÄ«satito paraá¹ƒ.

sambhonti sattatiá¹ƒsamhÄ• , upekkhÄ• tÄ«raá¹‡advayaá¹ƒ ||

<315> á¹• 21 bhavanti cattÄ• lÄ«samhÄ• , sukhapÄ• kÄ• dvihetukÄ• .

tathekacattÄ• lÄ«samhÄ• , sukhapÄ• kÄ• dvihetukÄ• .

tathekacattÄ• lÄ«samhÄ• , upekkhÄ• ya samÄ• yutÄ• ||

<316> á¹• 21 honti sattatito kÄ• me,

sukhapÄ• kÄ• tihetukÄ• .

dvisattatimhÄ• jÄ• yanti,

upekkhÄ• sahitÄ• puna ||

<317> á¹• 21 ekÅ«nasaá¹-á¹-hito rÅ«pÄ• , pÄ• kÄ• pÄ• kÄ• arÅ«pino.

kamÄ• á¹-á¹-hacattÄ• lÄ«samhÄ• , tathekadvitihÄ«nato ||

<318> á¹• 21 phaladvayaá¹ƒ catukkamhÄ• , paÃ±camhÄ• ntaphaladvayaá¹ƒ.

tikÄ• mahaggatÄ• javÄ• , maggÄ• kÄ• majavÄ• dvayÄ• ||

<319> á¹• 21 cittuppÄ• dÄ• namiccevaá¹ƒ, gaá¹‡ito __pubbasaá¹…gaho_.

Ã±eyyoyaá¹ƒ __á¹-hÄ• nabhedo_ti, pubbÄ• paraniyÄ• mito ||

<320> á¹• 21 rÅ«papÄ• kamahÄ• pÄ• kÄ• , manodhÄ• tu ca tÄ«raá¹‡aá¹ƒ.

rÅ«pameva janentÄ«ti, vuttÄ• ekÅ«navÄ«sati ||

<321> á¹• 21 appanÄ• javanaá¹ƒ sabbaá¹ƒ, mahaggatamanuttaraá¹ƒ.

iriyÄ• patharÅ«pÄ• ni, janetÄ«ti samÄ«ritaá¹ƒ ||

<322> á¹• 21 voá¹-á¹-habbaá¹ƒ \Ne 31/ kÄ• majavanamabhiÃ±Ã±Ä• ca yathÄ• rahaá¹ƒ.

iriyÄ• pathaviÃ±Ã±attirÅ«pÄ• naá¹ƒ janakÄ• siyuá¹ƒ ||

<323> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡amÄ• ruppÄ• , vipÄ• kÄ• ca na kiÃ±cipi.

sabbesaá¹ƒ paá¹-isandhÄ« ca, cuti cÄ• rahato tathÄ• ||

<324> á¹• 21 rÅ«pÄ• dittayamiccevaá¹ƒ \Be 29/, samuá¹-á¹-hÄ• peti mÄ• nasaá¹ƒ.

uppajjamÄ• nameveti, Ã±eyyo __janakasaá¹…gaho_ ||

<325> á¹• 21 iti kiccÄ• dibhedesu, paccekasmiá¹ƒ pakÄ• sitaá¹ƒ.

nayaá¹ƒ vuttÄ• nusÄ• rena, samÄ• setvÄ• viyojaye ||

<326> á¹• 21 panuá¹‡á¹‡asammohamalassa sÄ• sane,

vikiá¹‡á¹‡avatthÅ«hi suganthitaá¹ƒ nayaá¹ƒ.

pakiá¹‡á¹‡amogayha paratthaninnaye,

vitiá¹‡á¹‡akaá¹…khÄ• va bhavanti paá¹‡á¸• itÄ• ||

<327> á¹• 21 bahunayavinibandhaá¹ƒ kullametaá¹ƒ gahetvÄ• ,

jinavacanasamuddaá¹ƒ kÄ• mamogayha dhÄ«rÄ• .

hitasakalasamatthaá¹ƒ vatthusÄ• raá¹ƒ haritvÄ• ,

hadaya ratanagabbhaá¹ƒ sÄ• dhu sampÅ«rayanti ||

iti nÄ• marÅ«paparicchede pakiá¹‡á¹‡akavibhÄ• go nÄ• ma

catuttho paricchedo.

5. paÃ±camo paricchedo

kammavibhÄ• go

<328> á¹• 21 vibhÄ• gaá¹ƒ \Ne 32/ pana kammÄ• naá¹ƒ,

pavakkhÄ• mi ito paraá¹ƒ.

kammapÄ• kakriyÄ• bhede,

amohÄ• ya samÄ• sato ||

<329> á¹• 21 kammapaccayakammanti, cetanÄ• va samÄ«ritÄ• .

tatthÄ• pi nÄ• nakkhaá¹‡ikÄ• , puÃ±Ã±Ä• puÃ±Ã±Ä• va cetanÄ• ||

<330> á¹• 21 deti pÄ• kamadhiá¹-á¹-hÄ• ya, sampayutte yathÄ• rahaá¹ƒ.

kammassÄ• yÅ«hanaá¹-á¹-hena, pavattattÄ• hi cetanÄ• ||

<331> á¹• 21 klesÄ• nusayasantÄ• ne \Be 30/, pÄ• kadhammÄ• hi jÄ• yare.

pahÄ«nÄ• nusayÄ• naá¹ƒ tu, kriyÄ• mattaá¹ƒ pavattati ||

<332> á¹• 21 mÅ«labhÄ• vÄ• ca sabbesaá¹ƒ, tathevÄ• vajjanadvayaá¹ƒ.

janitÄ• ni ca kammehi, vipÄ• kÄ• ni pavattare ||

<333> á¹• 21 cittuppÄ• davaseneva, kammaá¹ƒ tettiá¹ƒsadhÄ• á¹-hitaá¹ƒ.

kammacatukkabhedehi, vibhÄ• veyya vicakkhaá¹‡o ||

<334> á¹• 21 paccuppannÄ• dikaá¹‡hÄ• di-janakÄ• digarÄ• dito.

diá¹-á¹-hadhammÄ• dikÄ• mÄ• di-bhedÄ• chadhÄ• yathÄ• kkamaá¹ƒ ||

<335> á¹• 21 yaá¹ƒ pÄ• paá¹ƒ sukhavokiá¹‡á¹‡aá¹ƒ, akicchena karÄ«yati.

paccuppannasukhaá¹ƒ kammaá¹ƒ, Ä• yatiá¹ƒ dukkhapÄ• kajaá¹ƒ ||

<336> á¹• 21 kicchena dukkhavokiá¹‡á¹‡aá¹ƒ, yadi pÄ• paá¹ƒ karÄ«yati.

paccuppanne ca taá¹ƒ dukkhaá¹ƒ, Ä• yatiá¹ƒ dukkhapÄ• kajaá¹ƒ ||

<337> á¹• 21 kicchena \Ne 33/ dukkhavokiá¹‡á¹‡aá¹ƒ, yadi puÃ±Ã±aá¹ƒ karÄ«yati.

paccuppannamhi taá¹ƒ dukkhaá¹ƒ, Ä• yatiá¹ƒ sukhapÄ• kajaá¹ƒ ||

<338> á¹• 21 yaá¹ƒ puÃ±Ã±aá¹ƒ sukhavokiá¹‡á¹‡aá¹ƒ, akicchena karÄ«yati.

paccuppannasukhaÃ±ceva, Ä• yatiá¹ƒ sukhapÄ• kajaá¹ƒ ||

<339> á¹• 21 visasaá¹ƒsaá¹-á¹-hamadhuraá¹ƒ, savisaá¹ƒ tittakaá¹ƒ tathÄ• .

gomuttamadhubhesajja-miccopammaá¹ƒ yathÄ• kkamaá¹ƒ ||

<340> á¹• 21 samÄ• dÄ• ne vipÄ• ke ca, sukhadukkhappabheditaá¹ƒ.

kammamevaá¹ƒ catuddhÄ• ti, pakÄ• senti tathÄ• gatÄ• ||

<341> á¹• 21 Ä• nantariyakammÄ• di, ekantakaá¹-ukÄ• vahaá¹ƒ.

kaá¹‡haá¹ƒ kaá¹‡havipÄ• kanti, kammaá¹ƒ duggatigÄ• mikaá¹ƒ ||

<342> á¹• 21 paá¹-hamajjhÄ• nakammÄ• di, ekantena sukhÄ• vahaá¹ƒ.

sukkaá¹ƒ sukkavipÄ• kanti, kammaá¹ƒ saggÅ«papattikaá¹ƒ ||

<343> á¹• 21 vokiá¹‡á¹‡akamma \Be 31/ vokiá¹‡á¹‡a-sukhadukkhÅ«papattikaá¹ƒ.

kaá¹‡hasukkaá¹ƒ kaá¹‡hasukka-vipÄ• kanti samÄ«ritaá¹ƒ ||

<344> á¹• 21 akaá¹‡hasukkamÄ«renti, akaá¹‡hasukkapÄ• kadaá¹ƒ.

kammaá¹ƒ lokuttaraá¹ƒ loke, gatikammakkhayÄ• vahaá¹ƒ ||

<345> á¹• 21 iti vaá¹-á¹-appavattamhi, klesavodÄ• nabheditaá¹ƒ.

kammakkhayena saá¹…gayha, catudhÄ• kammamÄ«ritaá¹ƒ ||

<346> á¹• 21 janakaÃ±cevupatthambha-mupapÄ«á¸·opaghÄ• takaá¹ƒ.

catudhÄ• kiccabhedena, kammamevaá¹ƒ pavuccati ||

<347> á¹• 21 janeti janakaá¹ƒ pÄ• kaá¹ƒ, taá¹ƒ chindatupapÄ«á¸·akaá¹ƒ.

taá¹ƒ pavattetupatthambhaá¹ƒ, taá¹ƒ ghÄ• tetopaghÄ• takaá¹ƒ ||

<348> á¹• 21 karoti attano pÄ• ka-ssÄ• vakÄ• santi bhÄ• sitaá¹ƒ.

pÄ• kadÄ• yakakammaá¹ƒ tu, yaá¹ƒ kiÃ±ci janakaá¹ƒ bhave ||

<349> á¹• 21 bÄ• dhamÄ• nakakammaá¹ƒ \Ne 34/ tu, taá¹ƒ pÄ• kamupapÄ«á¸·akaá¹ƒ.

upaghÄ• takamÄ«renti, tadupacchedakaá¹ƒpare ||

<350> á¹• 21 garukÄ• sannamÄ• ciá¹‡á¹‡aá¹ƒ, kaá¹-attÄ• kammunÄ• saha.

kammaá¹ƒ catubbidhaá¹ƒ pÄ• ka-pariyÄ• yappabhedato ||

<351> á¹• 21 mahaggatÄ• nantariyaá¹ƒ, garukammanti vuccati.

kataá¹ƒ cintitamÄ• sanna-mÄ• sannamaraá¹‡ena tu ||

<352> á¹• 21 bÄ• hullena samÄ• ciá¹‡á¹‡amÄ• ciá¹‡á¹‡anti pavuccati.

sesaá¹ƒ puÃ±Ã±amapuÃ±Ã±aÃ±ca, kaá¹-attÄ• kammamÄ«ritaá¹ƒ ||

<353> á¹• 21 diá¹-á¹-hadhamme vedanÄ«yamupapajjÄ• pare tathÄ• .

pariyÄ• yavedanÄ«yamiti cÄ• hosikammunÄ• ||

<354> á¹• 21 pÄ• kakÄ• lavasenÄ• tha, kÄ• lÄ• tÄ«tavasena ca.

catudhevampi akkhÄ• taá¹ƒ, kammamÄ• diccabandhunÄ• ||

<355> á¹• 21 diá¹-á¹-hadhamme vedanÄ«yaá¹ƒ, paá¹-hamaá¹ƒ javanaá¹ƒ bhave.

aladdhÄ• sevanattÄ• va, asamatthaá¹ƒ bhavantare ||

<356> á¹• 21 vedanÄ«yaá¹ƒ \Be 32/ tupapajjapariyosÄ• namÄ«ritaá¹ƒ.

pariniá¹-á¹-hitakammattÄ• , vipaccati anantare ||

<357> á¹• 21 sesÄ• ni vedanÄ«yÄ• ni, pariyÄ• yÄ• pare pana.

laddhÄ• sevanato pÄ• kaá¹ƒ, janenti sati paccaye ||

<358> á¹• 21 vuccantÄ• hosikammÄ• ni, kÄ• lÄ• tÄ«tÄ• ni sabbathÄ• .

ucchinnataá¹‡hÄ• mÅ«lÄ• ni, paccayÄ• lÄ• bhato tathÄ• ||

<359> á¹• 21 catudhÄ• puna kÄ• mÄ• dibhÅ«mibhedena bhÄ• sitaá¹ƒ.

puÃ±Ã±Ä• puÃ±Ã±avasÄ• dvedhÄ• , __kÄ• mÄ• vacarikaá¹ƒ_ bhave ||

<360> á¹• 21 apuÃ±Ã±aá¹ƒ tattha sÄ• vajja-maniá¹-á¹-haphaladÄ• yakaá¹ƒ.

taá¹ƒ kammaphassadvÄ• rehi, duvidhaá¹ƒ sampavattati ||+á¹• 22

<361> á¹• 21 kÄ• yadvÄ• raá¹ƒ \Ne 35/ vacÄ«dvÄ• raá¹ƒ, manodvÄ• ranti tÄ• dinÄ• .

kammadvÄ• rattayaá¹ƒ vuttaá¹ƒ, phassadvÄ• rÄ• cha dÄ«pitÄ• ||

<362> á¹• 21 kammadvÄ• re manodvÄ• re, paÃ±cadvÄ• rÄ• samohitÄ• .

phassadvÄ• ramanodvÄ• raá¹ƒ, kammadvÄ• rattayaá¹ƒ kataá¹ƒ ||

<363> á¹• 21 tathÄ• hi kÄ• yaviÃ±Ã±attiá¹ƒ, janetvÄ• jÄ• tacetanÄ• .

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, vacÄ«bhedapavattikÄ• ||

<364> á¹• 21 viÃ±Ã±attidvayasampattÄ• , manokammanti vuccati.

bhedoyaá¹ƒ pariyÄ• yena, kammÄ• namiti dÄ«pito ||

<365> á¹• 21 pÄ• á¹‡aghÄ• tÄ• dikaá¹ƒ kammaá¹ƒ, kÄ• ye bÄ• hullavuttito.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, musÄ• vÄ• dÄ• dikaá¹ƒ tathÄ• ||

<366> á¹• 21 abhijjhÄ• di manokammaá¹ƒ, tÄ«su dvÄ• resu jÄ• yati.

dvÄ«su dvÄ• resu sesÄ• ni, bhedoyaá¹ƒ paramatthato ||

<367> á¹• 21 phassadvÄ• ramanodvÄ• re, viÃ±Ã±attidvayamÄ«ritaá¹ƒ.

paÃ±cadvÄ• re dvayaá¹ƒ natthi, ayamettha vinicchayo ||

<368> á¹• 21 akkhantiÃ±Ä• á¹‡a kosajjaá¹ƒ, dussilyaá¹ƒ muá¹-á¹-hasaccatÄ• .

iccÄ• saá¹ƒvarabhedena, aá¹-á¹-hadvÄ• resu jÄ• yati ||

<369> á¹• 21 kammadvÄ• rattayaÃ±ceva \Be 33/, paÃ±cadvÄ• rÄ• tathÄ• pare.

asaá¹ƒvarÄ• naá¹ƒ paÃ±cannaá¹ƒ, aá¹-á¹-ha dvÄ• rÄ• pakÄ• sitÄ• ||

<370> á¹• 21 tattha kammapathappattaá¹ƒ, paá¹-isandhiphalÄ• vahaá¹ƒ.

pÄ• á¹‡aghÄ• tÄ• dibhedena, dasadhÄ• sampavattati ||

<371> á¹• 21 pÄ• á¹‡Ä• tipÄ• to pharusaá¹ƒ, byÄ• pÄ• do ca tathÄ• paro.

iccevaá¹ƒ tividhaá¹ƒ kammaá¹ƒ, dosamÅ«lehi jÄ• yati ||

<372> á¹• 21 micchÄ• cÄ• ro abhijjhÄ• ca, micchÄ• diá¹-á¹-hi tathÄ• parÄ• .

iccevaá¹ƒ tividhaá¹ƒ kammaá¹ƒ, lobhamÅ«lehi jÄ• yati ||

<373> á¹• 21 theyyÄ• dÄ• naá¹ƒ \Ne 36/ musÄ• vÄ• do, pisuá¹‡aá¹ƒ samphalÄ• panaá¹ƒ.

kammaá¹ƒ catubbidhammetaá¹ƒ, dvimÅ«lehi pavattati ||

<374> á¹• 21 chandÄ• dosÄ• bhayÄ• mohÄ• , pÄ• paá¹ƒ kubbanti pÄ• á¹‡ino.

tasmÄ• chandÄ• dibhedena, cattÄ• lÄ«savidhaá¹ƒ bhave ||

<375> á¹• 21 iccÄ• puÃ±Ã±aá¹ƒ pakÄ• senti, caturÄ• pÄ• yasÄ• dhakaá¹ƒ.

aÃ±Ã±atthÄ• pi pavattamhi, vipattiphalasÄ• dhanaá¹ƒ ||

<376> á¹• 21 tividhaá¹ƒ pana puÃ±Ã±aá¹ƒ tu, anavajjiá¹-á¹-hapÄ• kadaá¹ƒ.

dÄ• naá¹ƒ sÄ«laá¹ƒ bhÄ• vanÄ• ca, tÄ«su dvÄ• resu jÄ• yati ||

<377> á¹• 21 mahattagÄ• ravÄ• snehÄ• , dayÄ• saddhupakÄ• rato.

bhogajÄ«vÄ• bhayadhammaá¹ƒ, dadato dÄ• namÄ«ritaá¹ƒ ||

<378> á¹• 21 puÃ±Ã±amÄ• cÄ• ravÄ• ritta-vattamÄ• rabbha kubbato.

pÄ• pÄ• ca viramantassa, hoti sÄ«lamayaá¹ƒ tadÄ• ||

<379> á¹• 21 dÄ• nasÄ«lavinimuttaá¹ƒ, bhÄ• vanÄ• ti pavuccati.

puÃ±Ã±aá¹ƒ bhÄ• venti santÄ• ne, yasmÄ• tena hitÄ• vahaá¹ƒ ||

<380> á¹• 21 janetvÄ• kÄ• yaviÃ±Ã±attiá¹ƒ, yadÄ• puÃ±Ã±aá¹ƒ karÄ«yati.

kÄ• yakammaá¹ƒ tadÄ• hoti, dÄ• naá¹ƒ sÄ«laÃ±ca bhÄ• vanÄ• ||

<381> á¹• 21 vacÄ«viÃ±Ã±attiyÄ• \Be 34/ saddhiá¹ƒ, yadÄ• puÃ±Ã±aá¹ƒ karÄ«yati.

vacÄ«kammaá¹ƒ manokammaá¹ƒ, vinÄ• viÃ±Ã±attiyÄ• kataá¹ƒ ||

<382> á¹• 21 taá¹ƒtaá¹ƒdvÄ• rikamevÄ• hu, taá¹ƒtaá¹ƒdvÄ• rikapÄ• pato.

viramantassa viÃ±Ã±attiá¹ƒ, vinÄ• vÄ• saha vÄ• puna ||

<383> á¹• 21 dÄ• naá¹ƒ sÄ«laá¹ƒ bhÄ• vanÄ• ca, veyyÄ• vaccÄ• pacÄ• yanÄ• .

pattÄ• numodanÄ• patti-dÄ• naá¹ƒ dhammassa desanÄ• .

savanaá¹ƒ diá¹-á¹-hijukamma-miccevaá¹ƒ dasadhÄ• á¹-hitaá¹ƒ ||

<384> á¹• 21 kÄ• mapuÃ±Ã±aá¹ƒ \Ne 37/ pakÄ• senti, kÄ• me sugatisÄ• dhakaá¹ƒ.

aÃ±Ã±atthÄ• pi pavattamhi, sampattiphalasÄ• dhakaá¹ƒ ||

<385> á¹• 21 cittuppÄ• dappabhedena, kammaá¹ƒ vÄ«satidhÄ• á¹-hitaá¹ƒ.

kÄ• mÄ• vacaramiccevaá¹ƒ, vibhÄ• venti vibhÄ• vino ||

<386> á¹• 21 __rÅ«pÄ• vacarikaá¹ƒ_ kamma-mappanÄ• bhÄ• vanÄ• mayaá¹ƒ.

kasiá¹‡Ä• dikamÄ• rabbha, manodvÄ• re pavattati ||

<387> á¹• 21 pathavÄ• po ca tejo ca,

vÄ• yo nÄ«laÃ±ca pÄ«takaá¹ƒ.

lohitodÄ• tamÄ• kÄ• saá¹ƒ,

Ä• lokoti visÄ• radÄ• ||

<388> á¹• 21 __kasiá¹‡Ä• ni dasÄ«_renti, Ä• dikammikayogino.

uddhumÄ• taá¹ƒ vinÄ«laÃ±ca, vipubbakaá¹ƒ vikhÄ• ditaá¹ƒ ||

<389> á¹• 21 vicchiddakaÃ±ca vikkhittaá¹ƒ, hatavikkhittalohitaá¹ƒ.

puá¸·avaá¹ƒ aá¹-á¹-hikaÃ±ceti, __asubhaá¹ƒ dasadhÄ• _ á¹-hitaá¹ƒ ||

<390> á¹• 21 buddhe dhamme ca saá¹…ghe ca, sÄ«le cÄ• ge ca attano.

devatopasamÄ• yaÃ±ca, vuttÄ• nussatibhÄ• vanÄ• ||

<391> á¹• 21 maraá¹‡e sati nÄ• mekÄ• , tathÄ• kÄ• yagatÄ• sati.

Ä• nÄ• pÄ• nasaticcevaá¹ƒ, __dasadhÄ• nussatÄ«_ritÄ• ||

<392> á¹• 21 mettÄ• \Be 35/ karuá¹‡Ä• muditÄ• , upekkhÄ• bhÄ• vanÄ• ti ca.

catubrahmavihÄ• rÄ• ca, __appamaÃ±Ã±Ä• _ti bhÄ• sitÄ• ||

<393> á¹• 21 __Ä• hÄ• re_ tu __paá¹-ikkÅ«la-saÃ±Ã±e_kÄ• ti pakÄ• sitÄ• .

__catudhÄ• tuvavatthÄ• naá¹ƒ, _ catudhÄ• tupariggaho ||

<394> á¹• 21 __cattÄ• roruppakÄ• _ ceti, cattÄ• lÄ«sa samÄ• sato.

kammaá¹-á¹-hÄ• nÄ• ni vuttÄ• ni, samathe bhÄ• vanÄ• naye ||

<395> á¹• 21 Ä• nÄ• pÄ• naÃ±ca \Ne 38/ kasiá¹‡aá¹ƒ, paÃ±cakajjhÄ• nikaá¹ƒ tahiá¹ƒ.

paá¹-hamajjhÄ• nikÄ• vuttÄ• , koá¹-á¹-hÄ• sÄ• subhabhÄ• vanÄ• ||

<396> á¹• 21 mettÄ• dayo catujjhÄ• nÄ• , upekkhÄ• paÃ±camÄ« matÄ• .

Ä• ruppÄ• ruppakÄ• sesÄ• , upacÄ• rasamÄ• dhikÄ• ||

<397> á¹• 21 kasiá¹‡Ä• subhakoá¹-á¹-hÄ• se,

Ä• nÄ• pÄ• ne ca jÄ• yati.

paá¹-ibhÄ• go tamÄ• rabbha,

tattha vattati appanÄ• ||

<398> á¹• 21 kammaá¹-á¹-hÄ• nesu sesesu, paá¹-ibhÄ• go na vijjati.

tathÄ• hi sattavohÄ• re, appamaÃ±Ã±Ä• pavattare ||

<399> á¹• 21 kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, paá¹-hamÄ• ruppamÄ• nasaá¹ƒ.

paá¹-hamÄ• ruppakÄ• bhÄ• va-mÄ• kiÃ±caÃ±Ã±aÃ±ca gocaraá¹ƒ ||

<400> á¹• 21 Ä• ruppÄ• sampavattanti, Ä• lambitvÄ• yathÄ• kkamaá¹ƒ.

aÃ±Ã±attha pana sabbattha, nappavattati appanÄ• ||

<401> á¹• 21 parikammaá¹ƒ parikamma-samÄ• dhi ca tato paraá¹ƒ.

upacÄ• rappanÄ• ceti, bhÄ• vanÄ• yaá¹ƒ catubbidhaá¹ƒ ||

<402> á¹• 21 parikammanimittaÃ±ca, uggaho ca tato paraá¹ƒ.

paá¹-ibhÄ• goti tÄ«á¹‡eva, nimittÄ• ni pakÄ• sayuá¹ƒ ||

<403> á¹• 21 nimittaá¹ƒ gaá¹‡hato pubba-mÄ• dikammikayogino.

parikammanimittanti, kasiá¹‡Ä• dikamÄ«ritaá¹ƒ ||

<404> á¹• 21 tasmiá¹ƒ \Be 36/ pana nimittamhi, Ä• rabhantassa bhÄ• vanaá¹ƒ.

paá¹-hamaá¹ƒ parikammanti, bhÄ• vanÄ• pi pavuccati ||

<405> á¹• 21 cittenuggahite tasmiá¹ƒ, manodvÄ• re vibhÄ• vite.

taduggahanimittaá¹ƒ tu, samuppannanti vuccati ||

<406> á¹• 21 paÃ±cadvÄ• ravinimuttÄ• \Ne 39/, tamÄ• rabbha samÄ• hitÄ• .

parikammasamÄ• dhÄ«ti, bhÄ• vanÄ• sÄ• pakÄ• sitÄ• ||

<407> á¹• 21 uggahÄ• kÄ• rasambhÅ«taá¹ƒ, vatthudhammavimuccitaá¹ƒ.

paá¹-ibhÄ• ganimittanti, bhÄ• vanÄ• mayamÄ«ritaá¹ƒ ||

<408> á¹• 21 rÅ«pÄ• divisayaá¹ƒ hitvÄ• , tamÄ• rabbha tato paraá¹ƒ.

bhavaá¹…gantaritaá¹ƒ hutvÄ• , manodvÄ• raá¹ƒ pavattati ||

<409> á¹• 21 sikhÄ• pattasamÄ• dhÄ• na-mupaklesavimuccitaá¹ƒ.

upacÄ• rasamÄ• dhÄ«ti, kÄ• mÄ• vacaramÄ«ritaá¹ƒ ||

<410> á¹• 21 paá¹-ibhÄ• ganimittamhi, upacÄ• rasamÄ• dhito.

bhÄ• vanÄ• balanipphannÄ• , samuppajjati appanÄ• ||

<411> á¹• 21 purimaá¹ƒ purimaá¹ƒ katvÄ• , vasÄ«bhÅ«taá¹ƒ tato paraá¹ƒ.

oá¸·Ä• rikaá¹…gamohÄ• ya, sukhumaá¹…gappavattiyÄ• ||

<412> á¹• 21 appanÄ• padahantassa, pavattati yathÄ• kkamaá¹ƒ.

vitakkÄ• divinimuttÄ• , vicÄ• rÄ• disamÄ• yutÄ• ||

<413> á¹• 21 Ä• vajjanÄ• ca vasitÄ• , taá¹ƒsamÄ• pajjanÄ• tathÄ• .

vuá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• nÄ• pacca-vekkhaá¹‡Ä• ti ca paÃ±cadhÄ• ||

<414> á¹• 21 vitakkaÃ±ca vicÄ• raÃ±ca, sahÄ• tikkamato pana.

catukkajjhÄ• namappeti, paÃ±cakaÃ±ca visuá¹ƒ visuá¹ƒ ||

<415> á¹• 21 appanÄ• ya ca paccekajhÄ• nassÄ• pi visuá¹ƒ visuá¹ƒ.

icchitabbÄ• hi sabbattha, parikammÄ• dibhÄ• vanÄ• ||

<416> á¹• 21 taá¹ƒ parittaá¹ƒ majjhimaÃ±ca, paá¹‡Ä«tanti vibhajjati.

vimokkho ca vasÄ«bhÅ«tamabhibhÄ• yatananti ca ||

<417> á¹• 21 parittÄ• di \Be 37/ parittÄ• digocaranti catubbidhaá¹ƒ.

dukkhÄ• paá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±amiccÄ• dito tathÄ• ||

<418> á¹• 21 taá¹ƒ \Ne 40/ chandacittavÄ«riyavÄ«maá¹ƒsÄ• dhippateyyato.

visesaá¹-á¹-hitinibbedhahÄ• nabhÄ• giyatopi ca ||

<419> á¹• 21 paÃ±cadhÄ• jhÄ• nabhedena, catudhÄ• lambabhedato.

samÄ• dhibhÄ• vanÄ• puÃ±Ã±amappanÄ• pattamÄ«ritaá¹ƒ ||

<420> á¹• 21 iti vikkhambhitaklesaá¹ƒ, rÅ«palokÅ«papattikaá¹ƒ.

rÅ«pÄ• vacarakammanti, vibhÄ• venti visÄ• radÄ• ||

<421> á¹• 21 __arÅ«pÄ• vacarakammaá¹ƒ, _ catudhÄ• ruppasÄ• dhanaá¹ƒ.

rÅ«padhammavibhÄ• gena, bhÄ• vitanti pavuccati ||

<422> á¹• 21 catupÄ• risuddhisÄ«laá¹ƒ, dhutaá¹…gaparivÄ• ritaá¹ƒ.

sÄ«lavisuddhisaá¹…khÄ• taá¹ƒ, pÅ«rayitvÄ• tato paraá¹ƒ ||

<423> á¹• 21 patvÄ• cittavisuddhiÃ±ca, sopacÄ• rasamÄ• dhikaá¹ƒ.

tathÄ• diá¹-á¹-hivisuddhiÃ±ca, nÄ• marÅ«papariggahaá¹ƒ ||

<424> á¹• 21 kaá¹…khÄ• vitaraá¹‡aá¹ƒ nÄ• ma, paccayaá¹-á¹-hitidassanaá¹ƒ.

visodhetvÄ• maggÄ• magga-Ã±Ä• á¹‡adassanameva ca ||

<425> á¹• 21 tato paraá¹ƒ vipassanto, visuddhÄ«su samÄ• hito.

sampÄ• detvÄ• paá¹-ipadÄ• -Ã±Ä• á¹‡adassanamuttamaá¹ƒ ||

<426> á¹• 21 tato pappoti medhÄ• vÄ«, visuddhiá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ.

catumaggasamaÃ±Ã±Ä• taá¹ƒ, sÄ• maÃ±Ã±aphaladÄ• yakaá¹ƒ ||

<427> á¹• 21 chabbisuddhikamenevaá¹ƒ, bhÄ• vetabbaá¹ƒ yathÄ• kkamaá¹ƒ.

__kammaá¹ƒ lokuttaraá¹ƒ_ nÄ• ma, sabbadukkhakkhayÄ• vahaá¹ƒ ||

<428> á¹• 21 iti channaá¹ƒ catukkÄ• naá¹ƒ, vasÄ• kammaá¹ƒ vibhÄ• vaye.

yena kammavisesena, santÄ• namabhisaá¹…khataá¹ƒ ||

<429> á¹• 21 bhÅ«mÄ«bhavayonigatiá¹-hitivÄ• sesu sambhavÄ• .

paá¹-isandhÄ• dibhÄ• vena, pÄ• kÄ• ya parivattati ||

<430> á¹• 21 sÄ• yaá¹ƒ \Be 38/ \Ne 41/ kammasamaÃ±Ã±Ä• tÄ• , kammajÄ• ni yathÄ• rah

janeti rÅ«pÄ• rÅ«pÄ• ni, manosaÃ±cetanÄ• kathaá¹ƒ ||

<431> á¹• 21 __bhÅ«mi_ lokuttarÄ• ceva, lokiyÄ• ti dvidhÄ• á¹-hitÄ• .

parittÄ• ca mahaggatÄ• , appamÄ• á¹‡Ä• ti bheditÄ• ||

<432> á¹• 21 ekÄ• dasa kÄ• mabhavÄ• , bhavÄ• soá¸·asa rÅ«pino.

cattÄ• roruppakÄ• ceti, tividho __bhava_ saá¹…gaho ||

<433> á¹• 21 asaÃ±Ã±eko bhavo neva-

saÃ±Ã±inÄ• saÃ±Ã±iko bhavo.

sabbo saÃ±Ã±ibhavo seso,

evampi tividho bhavo ||

<434> á¹• 21 Ä• ruppÄ• catuvokÄ• rÄ• , ekavokÄ• rasaÃ±Ã±ino.

paÃ±cavokÄ• rako nÄ• ma, bhavo seso pavuccati ||

<435> á¹• 21 niraye hoti deve ca, yonekÄ• opapÄ• tikÄ• .

aá¹‡á¸• ajÄ• jalÄ• bujÄ• ca, saá¹ƒsedajopapÄ• tikÄ• ||

<436> á¹• 21 petaloke tiracchÄ• ne, bhummadeve ca mÄ• nuse.

asure ca bhavantevaá¹ƒ, catudhÄ• __yoni_ saá¹…gahÄ• ||

<437> á¹• 21 __gatiyo_ nirayaá¹ƒ petÄ• , tiracchÄ• nÄ• ca mÄ• navÄ• .

sabbe devÄ• ti paÃ±cÄ• ha, paÃ±canimmalalocano ||

<438> á¹• 21 tÄ• vatiá¹ƒsesu devesu, vepacittÄ• surÄ• gatÄ• .

kÄ• lakaÃ±cÄ• surÄ• nÄ• ma, gatÄ• petesu sabbathÄ• ||

<439> á¹• 21 sandhisaÃ±Ã±Ä• ya nÄ• nattÄ• , kÄ• yassÄ• pi ca nÄ• nato.

nÄ• nattakÄ• yasaÃ±Ã±Ä«ti, kÄ• masuggatiyo matÄ• ||

<440> á¹• 21 paá¹-hamajjhÄ• nabhÅ«mÄ« ca, caturÄ• pÄ• yabhÅ«miyo.

nÄ• nattakÄ• yaekatta-saÃ±Ã±Ä«ti samudÄ«ritÄ• ||

<441> á¹• 21 ekattakÄ• yanÄ• natta-saÃ±Ã±Ä« \Ne 42/ dutiyabhÅ«mikÄ• .

ekattakÄ• yaekatta-saÃ±Ã±Ä« uparirÅ«pino ||

<442> á¹• 21 __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ \Be 39/ satta, tÄ«hÄ• ruppehi heá¹-á¹-hato.

asaÃ±Ã±ettha na gaá¹‡hanti, viÃ±Ã±Ä• á¹‡Ä• bhÄ• vato sadÄ• ||

<443> á¹• 21 catutthÄ• ruppabhÅ«miÃ±ca, paá¹-uviÃ±Ã±Ä• á¹‡ahÄ• nito.

taá¹ƒ dvayampi gahetvÄ• na, __sattÄ• vÄ• sÄ• _ naveritÄ• ||

<444> á¹• 21 devÄ• manussÄ• pÄ• yÄ• ti, tividhÄ• kÄ• madhÄ• tuyo.

paá¹-hamajjhÄ• nabhÅ«mÄ• di-bhedÄ• bhÅ«mi catubbidhÄ• ||

<445> á¹• 21 paá¹-hamÄ• ruppÄ• dibhedÄ• , catudhÄ• ruppadhÄ• tuyo.

sotÄ• pannÄ• dibhedena, catudhÄ• nuttarÄ• matÄ• ||

<446> á¹• 21 nirayÄ• dippabhedena, bhinnÄ• paccekato puna.

ekatiá¹ƒsavidhÄ• honti, sattÄ• naá¹ƒ jÄ• tibhÅ«miyo ||

<447> á¹• 21 evaá¹ƒ bhÅ«mÄ• dibhedesu, sattÄ• jÄ• yanti sÄ• savÄ• .

kammÄ• ni ca vipaccanti, yathÄ• sambhavato kathaá¹ƒ.

<448> á¹• 21 apÄ• yamhÄ• cutÄ• sattÄ• , kÄ• madhÄ• tumhi jÄ• yare.

sabbaá¹-á¹-hÄ• nesu jÄ• yanti, sesakÄ• mabhavÄ• cutÄ• ||

<449> á¹• 21 suddhÄ• vÄ• sÄ• cutÄ• suddhÄ• -vÄ• sesupari jÄ• yare.

asaÃ±Ã±imhÄ• cutÄ• kÄ• ma-sugatimhopapajjare ||

<450> á¹• 21 sesarÅ«pÄ• cutÄ• sattÄ• , jÄ• yantÄ• pÄ• yavajjite.

Ä• ruppatopari kÄ• ma-sugatimhi tahimpi ca ||

<451> á¹• 21 puthujjanÄ• va jÄ• yanti, asaÃ±Ã±Ä• pÄ• yabhÅ«misu.

suddhÄ• vÄ• sesu jÄ• yanti, anÄ• gÄ• mikapuggalÄ• ||

<452> á¹• 21 vehapphale akaniá¹-á¹-he, bhavagge ca patiá¹-á¹-hitÄ• .

na punaÃ±Ã±attha jÄ• yanti, sabbe ariyapuggalÄ• ||

<453> á¹• 21 brahmalokagatÄ• \Ne 43/ heá¹-á¹-hÄ• , ariyÄ• nopapajjare.

dukkhamÅ«lasamucchedÄ• , parinibbantinÄ• savÄ• ||

<454> á¹• 21 jÄ• yantÄ• naÃ±ca jÄ• tÄ• na-miti vuttaniyÄ• mato.

pavattÄ• tÄ«takaá¹ƒ kammaá¹ƒ, paá¹-isandhipavattiyaá¹ƒ ||

<455> á¹• 21 arÅ«paá¹ƒ \Be 40/ catuvokÄ• re, rÅ«pameva asaÃ±Ã±isu.

janeti rÅ«pÄ• rÅ«pÄ• ni, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ ||

<456> á¹• 21 Ä• ruppÄ• nuttaraá¹ƒ kammaá¹ƒ, pÄ• kameva vipaccati.

kaá¹-attÄ• rÅ«papÄ• kÄ• ni, kÄ• marÅ«paniyÄ• mitaá¹ƒ ||

<457> á¹• 21 kÄ• lopadhippayogÄ• naá¹ƒ, gatiyÄ• ca yathÄ• rahaá¹ƒ.

sampattiÃ±ca vipattiÃ±ca, kammamÄ• gamma paccati ||

<458> á¹• 21 apÄ• ye sandhimuddhacca-hÄ«nÄ• datvÄ• pavattiyaá¹ƒ.

sabbÄ• pi paÃ±cavokÄ• re, dvÄ• dasÄ• puÃ±Ã±acetanÄ• ||

<459> á¹• 21 sattÄ• kusalapÄ• kÄ• ni, vipaccanti yathÄ• rahaá¹ƒ.

kÄ• mÄ• vacarapuÃ±Ã±Ä• ni, kÄ• mesugatiyaá¹ƒ pana ||

<460> á¹• 21 sahetukÄ• ni pÄ• kÄ• ni, paá¹-isandhipavattiyaá¹ƒ.

janenti paÃ±cavokÄ• re, ahetupi yathÄ• rahaá¹ƒ ||

<461> á¹• 21 tihetupuÃ±Ã±amukkaá¹-á¹-haá¹ƒ, paá¹-isandhiá¹ƒ tihetukaá¹ƒ.

datvÄ• soá¸·asa pÄ• kÄ• ni, pavatte tu vipaccati ||

<462> á¹• 21 tihetukomakukkaá¹-á¹-haá¹ƒ, dvihetu ca dvihetukaá¹ƒ.

sandhiá¹ƒ deti pavatte tu, tihetukavivajjitaá¹ƒ ||

<463> á¹• 21 dvihetukomakaá¹ƒ puÃ±Ã±aá¹ƒ, paá¹-isandhimahetukaá¹ƒ.

datvÄ• hetukapÄ• kÄ• ni, pavatte tu vipaccati ||

<464> á¹• 21 asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ra-vipÄ• kÄ• ni na paccati.

sasaá¹…khÄ• ramasaá¹…khÄ• ra-vipÄ• kÄ• nÄ«ti kecana ||

<465> á¹• 21 parittaá¹ƒ \Ne 44/ paá¹-hamajjhÄ• naá¹ƒ, majjhimaÃ±ca paá¹‡Ä«takaá¹ƒ.

bhÄ• vetvÄ• jÄ• yare brahma-pÄ• risajjÄ• di tÄ«supi ||

<466> á¹• 21 tatheva dutiyajjhÄ• naá¹ƒ, tatiyaÃ±ca yathÄ• kkamaá¹ƒ.

bhÄ• vetvÄ• jÄ• yare jhÄ• naá¹ƒ, parittÄ• bhÄ• di tÄ«supi ||

<467> á¹• 21 tathÄ• catutthaá¹ƒ tividhaá¹ƒ, bhÄ• vetvÄ• na samÄ• hitÄ• .

parittasubhÄ• dikesu, tÄ«su jÄ• yanti yogino ||

<468> á¹• 21 paÃ±camaá¹ƒ \Be 41/ pana bhÄ• vetvÄ• , honti vehapphalÅ«pagÄ• .

saÃ±Ã±Ä• virÄ• gaá¹ƒ bhÄ• vetvÄ• , asaÃ±Ã±Ä«sÅ«papajjare ||

<469> á¹• 21 suddhÄ• vÄ• sesu jÄ• yanti, anÄ• gÄ• mikapuggalÄ• .

Ä• ruppÄ• ni tu bhÄ• vetvÄ• , Ä• ruppesu yathÄ• kkamaá¹ƒ ||

<470> á¹• 21 evaá¹ƒ mahaggataá¹ƒ puÃ±Ã±aá¹ƒ, yathÄ• bhÅ«mivavatthitaá¹ƒ.

janeti sadisaá¹ƒ pÄ• kaá¹ƒ, paá¹-isandhipavattiyaá¹ƒ ||

<471> á¹• 21 lokuttarÄ• ni puÃ±Ã±Ä• ni, uppannÄ• nantaraá¹ƒ pana.

samÄ• pattikkhaá¹‡e ceva, janenti sadisaá¹ƒ phalaá¹ƒ ||

<472> á¹• 21 mahaggatÄ• nantariyaá¹ƒ, paripakkasabhÄ• vato.

anantarabhavÄ• tÄ«taá¹ƒ, kÄ• lÄ• tÄ«taá¹ƒ na paccati ||

<473> á¹• 21 sukhumÄ• lasabhÄ• vÄ• ca, sukhumattÄ• mahaggatÄ• .

santÄ• ne na vipaccanti, paá¹-ipakkhehi dÅ«site ||

<474> á¹• 21 samÄ• nÄ• sevane laddhe, vijjamÄ• ne mahabbale.

aladdhÄ• tÄ• disaá¹ƒ hetuá¹ƒ, abhiÃ±Ã±Ä• na vipaccati ||

<475> á¹• 21 sakaá¹ƒ bhÅ«mimatÄ«tÄ• naá¹ƒ, na vipaccatÄ• nuttaraá¹ƒ.

kammantarassadhiá¹-á¹-hÄ• nÄ• , santÄ• nasseti dÄ«pitaá¹ƒ ||

<476> á¹• 21 iti tettiá¹ƒsa kammÄ• ni, pÄ• kÄ• chattiá¹ƒsa bhÄ• sitÄ• .

cittuppÄ• dÄ• kriyÄ• sesÄ• , kriyÄ• mattappavattito ||

<477> á¹• 21 cittuppÄ• davasenevamekÅ«nanavutÄ«vidhÄ• \Ne 45/.

tepaÃ±Ã±Ä• sa sabhÄ• vena, cittacetasikÄ• matÄ• ||

<478> á¹• 21 iti cittaá¹ƒ cetasikaá¹ƒ, nibbÄ• nanti naruttaro.

nÄ• maá¹ƒ tidhÄ• pakÄ• sesi, cakkhumÄ• vadataá¹ƒ varo ||

<479> á¹• 21 iti kammavipÄ• kapaá¹‡á¸• itÄ• , mitakammavipÄ• kasÄ• sane.

hitakammavipÄ• kapÄ• ragÅ«, catukammavipÄ• kamabravuá¹ƒ ||

<480> á¹• 21 yatthÄ• yaá¹ƒ \Be 42/ paramatthavatthuniyame tulyena bÄ• hulyato,

atthÄ• natthavicÄ• raá¹‡aá¹ƒ pati jano sammohamÄ• pÄ• dito.

buddho bodhitale yamÄ• ha sugato gantvÄ• na devÄ• layaá¹ƒ,

svÄ• yaá¹ƒ kammavipÄ• kanicchayanayo saá¹…khepato dÄ«pito ||

iti nÄ• marÅ«papariccheda kammavibhÄ• go nÄ• ma

paÃ±camo paricchedo.

6. chaá¹-á¹-ho paricchedo

rÅ«pavibhÄ• go

<481> á¹• 21 iti paÃ±capariccheda-paricchinnatthasaá¹…gahaá¹ƒ.

nÄ• madhammamasesena, vibhÄ• vetvÄ• sabhÄ• vato ||

<482> á¹• 21 sappabhedaá¹ƒ pavakkhÄ• mi, rÅ«padhammamito paraá¹ƒ.

bhÅ«topÄ• dÄ• yabhedena, duvidhampi pakÄ• sitaá¹ƒ ||

<483> á¹• 21 uddesalakkhaá¹‡Ä• dÄ«hi, vibhÄ• gajanakÄ• tathÄ• .

kalÄ• puppattito cÄ• pi, yathÄ• nukkamato kathaá¹ƒ?

<484> á¹• 21 ruppatÄ«ti \Ne 46/ bhave rÅ«pavikÄ• rappaccayesati.

rÅ«parÅ«paá¹ƒ tathÄ• rÅ«papariyÄ• pannatoparaá¹ƒ ||

<485> á¹• 21 bhÅ«tarÅ«paá¹ƒ tu pathavÄ«, Ä• po tejo tathÄ• paro.

vÄ• yo ca bhavatÅ«pÄ• dÄ• rÅ«pametthÄ• ti bhÄ• sitaá¹ƒ ||

<486> á¹• 21 bhÅ«tarÅ«pamupÄ• dÄ• ya \Be 43/, pavattati na caÃ±Ã±athÄ• .

iccupÄ• dÄ• yarÅ«panti, rÅ«paá¹ƒ sesamudÄ«ritaá¹ƒ ||

<487> á¹• 21 cakkhu sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yoti paÃ±cadhÄ• .

pasÄ• darÅ«pamakkhÄ• taá¹ƒ, nopasÄ• daá¹ƒ panetaraá¹ƒ ||

<488> á¹• 21 rÅ«pasaddagandharasÄ• , phoá¹-á¹-habbamiti paÃ±cadhÄ• .

rÅ«paá¹ƒ pasÄ• davisayaá¹ƒ, pasÄ• do gocaraá¹ƒparaá¹ƒ ||

<489> á¹• 21 itthattaá¹ƒ purisattaÃ±ca, bhÄ• varÅ«pamudÄ«ritaá¹ƒ.

jÄ«vitindriyarÅ«panti, upÄ• dinnapavattikaá¹ƒ ||

<490> á¹• 21 vatthurÅ«paá¹ƒ tu hadayaá¹ƒ, yaá¹ƒ dhÄ• tudvayanissayaá¹ƒ.

kabaá¸·Ä«kÄ• ramÄ• hÄ• rarÅ«pamiccÄ• hu paá¹‡á¸• itÄ• ||

<491> á¹• 21 rÅ«padhammasabhÄ• vattÄ• , rÅ«panti paridÄ«pitaá¹ƒ.

iccevamaá¹-á¹-hÄ• rasadhÄ• , rÅ«parÅ«pamudÄ«ritaá¹ƒ ||

<492> á¹• 21 anipphannasabhÄ• vattÄ• , rÅ«pÄ• kÄ• ropalakkhitaá¹ƒ.

anipphannaá¹ƒ nÄ• ma rÅ«paá¹ƒ, dasadhÄ• paridÄ«pitaá¹ƒ ||

<493> á¹• 21 rÅ«pappariccheda á¹ƒ rÅ«pamiccÄ• kÄ• so pakÄ• sito.

kÄ• yabbacÄ«viÃ±Ã±attikaá¹ƒ, dvayaá¹ƒ viÃ±Ã±attirÅ«pakaá¹ƒ ||

<494> á¹• 21 lahutÄ• mudutÄ• kamma-Ã±Ã±atÄ• viÃ±Ã±attiyÄ• saha.

vikÄ• rarÅ«pamiccÄ• hu, paÃ±cadhÄ• ca vibhÄ• vino ||

<495> á¹• 21 upacayo santati ca, jaratÄ• niccatÄ• ti ca.

catudhÄ• lakkhaá¹‡arÅ«paá¹ƒ, rÅ«pakaá¹‡á¸• e vibhÄ• vitaá¹ƒ ||

<496> á¹• 21 iccevamaá¹-á¹-havÄ«satividhÄ• nipi \Ne 47/ vicakkhaá¹‡o.

rÅ«pÄ• ni __lakkhaá¹‡Ä• dÄ«hi, _ vibhÄ• veyya yathÄ• kkamaá¹ƒ ||

<497> á¹• 21 kharatÄ• pathavÄ«dhÄ• tu, sÄ• yaá¹ƒ kakkhaá¸·alakkhaá¹‡Ä• .

kalÄ• pÄ• dhiá¹-á¹-hÄ• narasÄ• , paá¹-iggÄ• hoti gayhati ||

<498> á¹• 21 Ä• bandhanamÄ• podhÄ• tu, sÄ• paggharaá¹‡alakkhaá¹‡Ä• .

kalÄ• pÄ• bandhanarasÄ• , saá¹…gahattena gayhati ||

<499> á¹• 21 tejanattaá¹ƒ \Be 44/ tejodhÄ• tu, sÄ• yamuá¹‡hattalakkhaá¹‡Ä• .

pÄ• canarasÄ• maddavÄ• -nuppÄ• dananti gayhati ||

<500> á¹• 21 vÄ• yodhÄ• tu vÄ• yanattaá¹ƒ, sÄ• vitthambhanalakkhaá¹‡Ä• .

samÄ«raá¹‡arasÄ• bhini-hÄ• rabhÄ• vena gayhati ||

<501> á¹• 21 sabbatthÄ• vinibhuttÄ• pi, asammissitalakkhaá¹‡Ä• .

taá¹ƒtaá¹ƒbhÄ• vasamussannasambhÄ• resupalakkhitÄ• ||

<502> á¹• 21 aÃ±Ã±amaÃ±Ã±enupatthaddhÄ• , sesarÅ«passa nissayÄ• .

catuddhevaá¹ƒ kalÄ• pesu, mahÄ• bhÅ«tÄ• pavattare ||

<503> á¹• 21 cakkhu sambhÄ• racakkhumhi, sattakkhipaá¹-alocite.

kaá¹‡hamaá¹‡á¸• alamajjhamhi, pasÄ• doti pavuccati ||

<504> á¹• 21 yena cakkhupasÄ• dena, rÅ«pÄ• ni anupassati.

parittaá¹ƒ sukhumaá¹ƒ cetaá¹ƒ, Å«kÄ• sirasamÅ«pamaá¹ƒ ||

<505> á¹• 21 sotaá¹ƒ sotabilassanto,

tambalomÄ• cite tathÄ• .

aá¹…gulivedhanÄ• kÄ• re,

pasÄ• doti pavuccati ||

<506> á¹• 21 anto ajapadaá¹-á¹-hÄ• ne, ghÄ• naá¹ƒ ghÄ• nabile á¹-hitaá¹ƒ.

jivhÄ• jivhÄ• ya majjhamhi, uppalÄ• kÄ• rasannibhe ||

<507> á¹• 21 iccevaá¹ƒ \Ne 48/ pana cattÄ• ro, taá¹ƒtaá¹ƒdesavavatthitÄ• .

kÄ• yappasÄ• do kÄ• yamhi, upÄ• dinneti paÃ±cadhÄ• ||

<508> á¹• 21 kappÄ• sapaá¹-alasneha-sannibhÄ• bhÅ«tanissitÄ• .

pasÄ• dÄ• jÄ«vitÄ• rakkhÄ• , rÅ«pÄ• diparivÄ• ritÄ• ||

<509> á¹• 21 dhÄ«tÄ• rÄ• jakumÄ• rÄ• va, kalÄ• pantaravuttino.

dvÄ• rabhÅ«tÄ• va paccekaá¹ƒ, paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• ||

<510> á¹• 21 rÅ«pÄ• dÄ• bhighÄ• tÄ• rahabhÅ«tÄ• naá¹ƒ vÄ• yathÄ• kkamaá¹ƒ.

daá¹-á¹-hukÄ• manidÄ• nÄ• dikammabhÅ«tÄ• nameva vÄ• ||

<511> á¹• 21 pasÄ• dalakkhaá¹‡Ä• \Be 45/ rÅ«pÄ• -dÄ• viÃ±janarasÄ• tathÄ• .

paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ, dvÄ• rabhÄ• vena gayhare ||

<512> á¹• 21 rÅ«paá¹ƒ nibhÄ• so bhÅ«tÄ• naá¹ƒ, saddo nigghosanaá¹ƒ tathÄ• .

gandhova gandhanaá¹ƒ tattha, raso ca rasanÄ«yatÄ• ||

<513> á¹• 21 iccevaá¹ƒ pana cattÄ• ro, gocarÄ• bhÅ«tanissitÄ• .

bhÅ«tattayaÃ±ca phoá¹-á¹-habbamÄ• podhÄ• tuvivajjitaá¹ƒ ||

<514> á¹• 21 saddo aniyato tattha, tadaÃ±Ã±o sahavuttino.

taá¹ƒtaá¹ƒsabhÄ• vabhedena, taá¹ƒtaá¹ƒdvÄ• ropalakkhito ||

<515> á¹• 21 paÃ±ceva paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• visayÄ• matÄ• .

cakkhÄ• dipaá¹-ihananalakkhaá¹‡Ä• va yathÄ• kkamaá¹ƒ ||

<516> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·Ä• lambabhÄ• varasÄ• tathÄ• .

paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ, gocarattena gayhare ||

<517> á¹• 21 itthindriyaá¹ƒ panitthattamitthibhÄ• voti bhÄ• sito.

purisattaá¹ƒ tathÄ• bhÄ• vo, purisindriyanÄ• mako ||

<518> á¹• 21 taá¹ƒ dvayaá¹ƒ panupÄ• dinnakÄ• ye sabbattha labbhati.

kalÄ• pantarabhinnaÃ±ca, bhinnasantÄ• navutti ca ||

<519> á¹• 21 vase \Ne 49/ vatteti liá¹…gÄ• na-mitthipumbhÄ• valakkhaá¹‡aá¹ƒ.

itthÄ«ti ca purisoti, pakÄ• sanarasaá¹ƒ tathÄ• ||

<520> á¹• 21 itthÄ«naá¹ƒ purisÄ• naÃ±ca, liá¹…gassa ca yathÄ• kkamaá¹ƒ.

nimittakuttÄ• kappÄ• naá¹ƒ, kÄ• raá¹‡attena gayhati ||

<521> á¹• 21 sattÄ• maranti nÄ• sena, yassa pÄ• á¹‡anti vuttiyÄ• .

sajÄ«vamatakÄ• yÄ• naá¹ƒ, bhedo yenopalakkhito ||

<522> á¹• 21 tadetaá¹ƒ kammajÄ• tÄ• na-manupÄ• lanalakkhaá¹‡aá¹ƒ.

jÄ«vitaá¹ƒ jÄ«vanarasaá¹ƒ, Ä• yubaddhoti gayhati ||

<523> á¹• 21 manodhÄ• tuyÄ• ca tathÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• .

nissayalakkhaá¹‡aá¹ƒ vatthu-rÅ«paá¹ƒ hadayasammataá¹ƒ ||

<524> á¹• 21 samÄ• dhÄ• narasaá¹ƒ \Be 46/ tÄ• sa-mubbÄ• hattena gayhati.

yasmiá¹ƒ kuppitakÄ• lamhi, vikkhittÄ• honti pÄ• á¹‡ino ||

<525> á¹• 21 kÄ• yo yassÄ• nusÄ• rena, cittakkhepena khijjati.

yasmiá¹ƒ niruddhe viÃ±Ã±Ä• á¹‡a-sotopi ca nirujjhati ||

<526> á¹• 21 yaá¹ƒ nissÄ• ya patiá¹-á¹-hÄ• ti, paá¹-isandhi bhavantare.

tadetaá¹ƒ kammasambhÅ«taá¹ƒ, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ ||

<527> á¹• 21 majjhe hadayakosamhi, aá¸• á¸• hapasatalohite.

bhÅ«tarÅ«pamupÄ• dÄ• ya, cakkhÄ• di viya vattati ||

<528> á¹• 21 kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, rÅ«pÄ• haraá¹‡alakkhaá¹‡o.

kÄ• yÄ• nuyÄ• panaraso, upatthambhoti gayhati ||

<529> á¹• 21 ojÄ• ya yÄ• ya yÄ• penti, Ä• hÄ• rasnehasattiyÄ• .

pÄ• á¹‡ino kÄ• malokamhi, sÄ• yamevaá¹ƒ pavuccati ||

<530> á¹• 21 Ä• kÄ• sadhÄ• tu rÅ«pÄ• naá¹ƒ, pariyosÄ• nalakkhaá¹‡Ä• .

paricchedarasÄ• rÅ«pamariyÄ• doti gayhati ||

<531> á¹• 21 salakkhaá¹‡aparicchinnarÅ«padhammapariggahe \Ne 50/.

yogÄ«namupakÄ• rÄ• ya, yaá¹ƒ desesi dayÄ• paro ||

<532> á¹• 21 paricchinnasabhÄ• vÄ• naá¹ƒ, kalÄ• pÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

pariyantÄ• namevesa, tadÄ• kÄ• ro pavuccati ||

<533> á¹• 21 gamanÄ• divacÄ«ghosapavattamhi yathÄ• kkamaá¹ƒ.

vÄ• yopathavidhÄ• tÅ«naá¹ƒ, yo vikÄ• ro samatthatÄ• ||

<534> á¹• 21 sahajopÄ• dinnakÄ• naá¹ƒ, kriyÄ• vÄ• cÄ• pavattiyÄ• .

vipphandaghaá¹-á¹-anÄ• hetu, cittÄ• nuparivattako ||

<535> á¹• 21 sa vikÄ• ravisesoyaá¹ƒ, viÃ±Ã±attÄ«ti pakÄ• sito.

viÃ±Ã±Ä• petÄ«ti kÄ• yena, vÄ• cÄ• ya ca vicintitaá¹ƒ ||

<536> á¹• 21 vÄ• yopathavÄ• dhikÄ• naá¹ƒ, bhÅ«tÄ• namiti kecana.

pavuttÄ• tÄ• dinÄ• kÄ• ya-pariggahasukhÄ• ya yÄ• ||

<537> á¹• 21 kÄ• yo \Be 47/ yassÄ• nubhÄ• vena,

sahÄ• bhogova khÄ• yati.

yaá¹ƒ nirodhÄ• parÄ• bhÅ«to,

seti niccetano yathÄ• ||

<538> á¹• 21 loke papaÃ±cÄ• vattanti, bahudhÄ• yÄ• ya nimmitÄ• .

kappenti kÄ• yamattÄ• naá¹ƒ, bÄ• lÄ• yÄ• ya ca vaÃ±citÄ• ||

<539> á¹• 21 sÄ• yaá¹ƒ kÄ• yavacÄ«kamma-dvÄ• rabhÄ• vena lakkhitÄ• .

byÄ• pÄ• raghaá¹-á¹-anÄ• hetu-vikÄ• rÄ• kÄ• ralakkhaá¹‡Ä• ||

<540> á¹• 21 kÄ• yavÄ• cÄ• adhippÄ• ya-pakÄ• sanarasÄ• tathÄ• .

kÄ• yavipphandaghaá¹-á¹-ana-hetubhÄ• vena gayhati ||

<541> á¹• 21 lahutÄ• pana rÅ«pÄ• naá¹ƒ, adandhÄ• kÄ• ralakkhaá¹‡Ä• .

avitthÄ• narasÄ• salla-hukavuttÄ«ti gayhati ||

<542> á¹• 21 mudutÄ• pi \Ne 51/ ca rÅ«pÄ• naá¹ƒ, kakkhaá¸·Ä• bhÄ• valakkhaá¹‡Ä• .

kiccÄ• virujjhanarasÄ• , anukulyanti gayhati ||

<543> á¹• 21 kammaÃ±Ã±atÄ• ca rÅ«pÄ• naá¹ƒ, alaá¹ƒkiccassa lakkhaá¹‡Ä• .

pavattisampattirasÄ• , yoggabhÄ• voti gayhati ||

<544> á¹• 21 sappÄ• yamutumÄ• hÄ• raá¹ƒ, laddhÄ• cittamanÄ• mayaá¹ƒ.

lahÅ« mudu ca kammaÃ±Ã±aá¹ƒ, yadÄ• rÅ«paá¹ƒ pavattati ||

<545> á¹• 21 tathÄ• pavattarÅ«passa, pavattÄ• kÄ• rabheditaá¹ƒ.

lahutÄ• dittayampetaá¹ƒ, sahavutti tadÄ• bhave ||

<546> á¹• 21 sappÄ• yapaá¹-ivedhÄ• ya, paá¹-ipattupakÄ• rikÄ• .

sÄ• kÄ• rÄ• rÅ«pasampatti, paÃ±Ã±attevaá¹ƒ mahesinÄ• ||

<547> á¹• 21 rÅ«passopacayo nÄ• ma, rÅ«passÄ• cayalakkhaá¹‡o.

rÅ«pummujjÄ• panaraso, pÄ• ripÅ«rÄ«ti gayhati ||

<548> á¹• 21 pavattilakkhaá¹‡Ä• rÅ«pa-santatÄ«ti pakÄ• sitÄ• .

anuppabandhanarasÄ• , avicchedoti gayhati ||

<549> á¹• 21 rÅ«pamÄ• cayarÅ«pena \Be 48/, jÄ• yaticcuparÅ«pari.

pekkhatopacÄ• yÄ• kÄ• rÄ• , jÄ• ti gayhati yoginÄ• ||

<550> á¹• 21 anuppabandhÄ• kÄ• rena, jÄ• yatÄ«ti samekkhato.

tadÄ• yaá¹ƒ santatÄ• kÄ• rÄ• , samupaá¹-á¹-hÄ• si cetasi ||

<551> á¹• 21 evamÄ• bhogabhedena, jÄ• tirÅ«paá¹ƒ dvidhÄ• kataá¹ƒ.

atthÅ«paladdhibhÄ• vena, jÄ• yantaá¹ƒ vÄ• tha kevalaá¹ƒ ||

<552> á¹• 21 rÅ«pavivittamokÄ• saá¹ƒ, purakkhattena cÄ«yati.

abhÄ• vÄ• pana bhÄ• vÄ• ya, pavattamiti santati ||

<553> á¹• 21 evamÄ• kÄ• rabhedÄ• pi, sabbÄ• kÄ• ravarÄ• karo.

jÄ• tirÅ«paá¹ƒ dvidhÄ• kÄ• si, jÄ• tirÅ«pavirocano ||

<554> á¹• 21 jaratÄ• \Ne 52/ kÄ• laharaá¹‡aá¹ƒ, rÅ«pÄ• naá¹ƒ pÄ• kalakkhaá¹‡Ä• .

navatÄ• pÄ• yanarasÄ• , purÄ• á¹‡attanti gayhati ||

<555> á¹• 21 antimakkhaá¹‡asampatti, paribhijjanalakkhaá¹‡Ä• .

aniccatÄ• haraá¹‡arasÄ• , khayabhÄ• vena gayhati ||

<556> á¹• 21 iti lakkhaá¹‡arÅ«paá¹ƒ tu, tividhaá¹ƒ bhinnakÄ• likaá¹ƒ.

sabhÄ• varÅ«padhammesu, taá¹ƒtaá¹ƒkÄ• lopalakkhitaá¹ƒ ||

<557> á¹• 21 yena lakkhÄ«yati rÅ«paá¹ƒ, bhinnÄ• kÄ• raá¹ƒ khaá¹‡e khaá¹‡e.

vipassanÄ• nayatthÄ• ya, tamiccÄ• ha tathÄ• gato ||

<558> á¹• 21 iccevaá¹ƒ saparicchedÄ• , savikÄ• rÄ• salakkhaá¹‡Ä• .

akicchÄ• paá¹-ivedhÄ• ya, dayÄ• pannena tÄ• dinÄ• ||

<559> á¹• 21 rÅ«padhammÄ• sabhÄ• vena, vijjamÄ• nÄ• ti bhÄ• sitÄ• .

ajjhattikÄ• dibhedena, bahudhÄ• bhijjare kathaá¹ƒ.

<560> á¹• 21 dvÄ• rabhÅ«tÄ• pavattenti, cittamattÄ• ti kappitaá¹ƒ.

rÅ«pamajjhattikaá¹ƒ tasmÄ• , pasÄ• dÄ• bÄ• hiraá¹ƒparaá¹ƒ ||

<561> á¹• 21 vaá¹‡á¹‡o \Be 49/ gandho rasojÄ• ca, bhÅ«tarÅ«paÃ±ca bhÄ• sitaá¹ƒ.

avinibbhogarÅ«paá¹ƒ tu, vinibbhogaá¹ƒ panetaraá¹ƒ ||

<562> á¹• 21 sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ, nissayattÄ• yathÄ• rahaá¹ƒ.

pasÄ• dÄ• hadayaÃ±ceva, vatthunÄ• vatthu desitaá¹ƒ ||

<563> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡upÄ• dinna-liá¹…gÄ• di ca pavattito.

pasÄ• dÄ• jÄ«vitaá¹ƒ bhÄ• vÄ• , cendriyaá¹ƒ nendriyaá¹ƒparaá¹ƒ ||

<564> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡akammÄ• naá¹ƒ, pavattimukhabhÄ• vato.

dvÄ• raá¹ƒ pasÄ• daviÃ±Ã±atti-paramadvÄ• ramÄ«ritaá¹ƒ ||

<565> á¹• 21 paá¹-ihaÃ±Ã±antaÃ±Ã±amaÃ±Ã±aá¹ƒ, pasÄ• davisayÄ• pana.

tasmÄ• sappaá¹-ighaá¹ƒ nÄ• ma, rÅ«pamappaá¹-ighaá¹ƒparaá¹ƒ ||

<566> á¹• 21 dvÄ• rÄ• lambaá¹‡abhÄ• vena \Ne 53/, sabhÄ• veneva pÄ• kaá¹-Ä• .

te evoá¸·Ä• rikaá¹ƒ tasmÄ• , sesaá¹ƒ sukhumamÄ«ritaá¹ƒ ||

<567> á¹• 21 oá¸·Ä• rikasabhÄ• vena, pariggahasukhÄ• tahiá¹ƒ.

te eva santikerÅ«paá¹ƒ, dÅ«rerÅ«paá¹ƒ panetaraá¹ƒ ||

<568> á¹• 21 taá¹‡hÄ• diá¹-á¹-hÄ«hupetena, kammunÄ• dinnabhÄ• vato.

kammajÄ• tamupÄ• dinnaá¹ƒ, anupÄ• dinnakaá¹ƒparaá¹ƒ ||

<569> á¹• 21 cakkhunÄ• dissamÄ• nattÄ• , sanidassananÄ• makaá¹ƒ.

rÅ«pameva tato sesa-manidassanamabravuá¹ƒ ||

<570> á¹• 21 sanidassanarÅ«paÃ±ca, rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ tathÄ• .

anidassanamaÃ±Ã±aá¹ƒ tu, thÅ«laá¹ƒ sappaá¹-ighaá¹ƒ mataá¹ƒ ||

<571> á¹• 21 anidassanarÅ«paÃ±ca, sesaá¹ƒ appaá¹-ighaá¹ƒ tathÄ• .

rÅ«paá¹ƒ tividhamiccevaá¹ƒ, vibhajanti vicakkhaá¹‡Ä• ||

<572> á¹• 21 appattagocaraggÄ• hirÅ«paá¹ƒ cakkhÄ• dikaá¹ƒ dvayaá¹ƒ.

sampattaggÄ• hi ghÄ• nÄ• di-ttayamaggÄ• hikaá¹ƒ rÅ«paá¹ƒ ||

<573> á¹• 21 diá¹-á¹-haá¹ƒ rÅ«paá¹ƒ sutaá¹ƒ saddo, mutaá¹ƒ gandhÄ• dikattayaá¹ƒ.

viÃ±Ã±Ä• á¹‡eneva Ã±eyyattÄ• , viÃ±Ã±Ä• tamaparaá¹ƒ bhave ||

<574> á¹• 21 hadayaá¹ƒ \Be 50/ vatthumevettha, dvÄ• raá¹ƒ viÃ±Ã±attikadvayaá¹ƒ.

pasÄ• dÄ• vatthu ca dvÄ• raá¹ƒ, aÃ±Ã±aá¹ƒ tubhayavajjitaá¹ƒ ||

<575> á¹• 21 bheditvÄ• rÅ«pamiccevaá¹ƒ, tasseva puna paá¹‡á¸• ito.

__samuá¹-á¹-hÄ• najanakehi, _ vibhÄ• veyya yathÄ• rahaá¹ƒ ||

<576> á¹• 21 kusalÄ• kusalaá¹ƒ kamma-matÄ«taá¹ƒ kÄ• mikaá¹ƒ tathÄ• .

rÅ«pÄ• vacaramiccevaá¹ƒ, paÃ±cavÄ«satidhÄ• á¹-hitaá¹ƒ ||

<577> á¹• 21 paá¹-isandhimupÄ• dÄ• ya, saÃ±janeti khaá¹‡e khaá¹‡e.

kÄ• marÅ«pesu rÅ«pÄ• ni, kammajÄ• ni yathÄ• rahaá¹ƒ ||

<578> á¹• 21 jÄ• yantaá¹ƒ \Ne 54/ paÃ±caviÃ±Ã±Ä• á¹‡a-pÄ• kÄ• ruppavivajjitaá¹ƒ.

bhavaá¹…gÄ• dimupÄ• dÄ• ya, samuppÄ• deti mÄ• nasaá¹ƒ ||

<579> á¹• 21 sÄ«tuá¹‡hotusamaÃ±Ã±Ä• tÄ• ,

tejodhÄ• tu á¹-hitikkhaá¹‡e.

tathevajjhohaá¹-Ä• hÄ• ro,

kÄ• me kÄ• yappatiá¹-á¹-hito ||

<580> á¹• 21 ajjhattaá¹ƒ pana cattÄ• ro, bÄ• hiro tupalabbhati.

sabbe kÄ• mabhave rÅ«pe, Ä• hÄ• ro na samÄ«rito ||

<581> á¹• 21 pavatte honti cattÄ• ro, kammamevopapattiyaá¹ƒ.

jÄ«vamÄ• nassa sabbepi, matassotu siyÄ• na vÄ• ||

<582> á¹• 21 kammaá¹ƒ cittotumÄ• hÄ• ra-miccevaá¹ƒ pana paá¹‡á¸• itÄ• .

rÅ«pÄ• naá¹ƒ janakattena, paccayÄ• ti pakÄ• sayuá¹ƒ ||

<583> á¹• 21 hadayindriyarÅ«pÄ• ni, kammajÄ• neva cittajaá¹ƒ.

viÃ±Ã±attidvayamÄ«renti, saddo cittotujo mato ||

<584> á¹• 21 cittotukabaá¸·Ä«kÄ• ra-sambhÅ«tÄ• lahutÄ• dayo.

kammacittotukÄ• hÄ• ra-jÄ• ni sesÄ• ni dÄ«paye ||

<585> á¹• 21 jÄ• yamÄ• nÄ• dirÅ«pÄ• naá¹ƒ, sabhÄ• vattÄ• hi kevalaá¹ƒ.

lakkhaá¹‡Ä• ni na jÄ• yanti, kehicÄ«ti pakÄ• sitaá¹ƒ ||

<586> á¹• 21 yadijÄ• tÄ• dayo \Be 51/ tesa-mavassaá¹ƒ taá¹ƒsabhÄ• vatÄ• .

tesaÃ±ca lakkhaá¹‡Ä• nanti, anavatthÄ• bhavissati ||

<587> á¹• 21 aá¹-á¹-hÄ• rasa pannarasa, terasa dvÄ• dasÄ• ti ca.

kammacittotukÄ• hÄ• ra-jÄ• ni honti yathÄ• kkamaá¹ƒ ||

<588> á¹• 21 __kalÄ• pÄ• ni_ yathÄ• yogaá¹ƒ, tÄ• ni saá¹…gayha paá¹‡á¸• itÄ• .

nava cha caturo dveti, ekavÄ«sati bhÄ• vayuá¹ƒ ||

<589> á¹• 21 jÄ«vitaÃ±cÄ• vinibbhoga-rÅ«paÃ±ca \Ne 55/, sahavuttito.

saá¹…gayha cakkhudasakaá¹ƒ, cakkhumÄ• dÄ• ya bhÄ• sitaá¹ƒ ||

<590> á¹• 21 tathÄ• sotaÃ±ca ghÄ• naÃ±ca, jivhaá¹ƒ kÄ• yaá¹ƒ yathÄ• kkamaá¹ƒ.

itthibhÄ• vaÃ±ca pumbhÄ• vaá¹ƒ, vatthumÄ• dÄ• ya dÄ«paye ||

<591> á¹• 21 avinibbhogarÅ«pena, jÄ«vitanavakaá¹ƒ bhave.

iccevaá¹ƒ __kammajÄ• _ nÄ• ma, kalÄ• pÄ• navadhÄ• á¹-hitÄ• ||

<592> á¹• 21 avinibbhogarÅ«paÃ±ca, suddhaá¹-á¹-hakamudÄ«ritaá¹ƒ.

kÄ• yaviÃ±Ã±attiyÄ• saddhiá¹ƒ, navakanti pavuccati ||

<593> á¹• 21 vacÄ«viÃ±Ã±attisaddehi, dasakaá¹ƒ bhÄ• sitaá¹ƒ tathÄ• .

lahutÄ• dekÄ• dasakaá¹ƒ, lahutÄ• dÄ«hi tÄ«hipi ||

<594> á¹• 21 kÄ• yaviÃ±Ã±attilahutÄ• -dÄ«hi dvÄ• dasakaá¹ƒ mataá¹ƒ.

vacÄ«viÃ±Ã±attilahutÄ• -dÄ«hi terasakaá¹ƒ tathÄ• ||

<595> á¹• 21 gahetvÄ• kÄ• rabhedaÃ±ca, taá¹ƒtaá¹ƒkÄ• lopalakkhitaá¹ƒ.

iti __cittasamuá¹-á¹-hÄ• nÄ• , _ cha kalÄ• pÄ• ti bhÄ• sitÄ• ||

<596> á¹• 21 suddhaá¹-á¹-hakaá¹ƒ tu paá¹-hamaá¹ƒ, saddena navakaá¹ƒ mataá¹ƒ.

lahutÄ• dekÄ• dasakaá¹ƒ, lahutÄ• disamÄ• yutaá¹ƒ ||

<597> á¹• 21 saddena lahutÄ• dÄ«hi, tathÄ• dvÄ• dasakaá¹ƒ bhave.

kalÄ• pÄ• __utusambhÅ«tÄ• , _ catuddhevaá¹ƒ pakÄ• sitÄ• ||

<598> á¹• 21 suddhaá¹-á¹-hakaÃ±ca lahutÄ• -dekÄ• dasakamiccapi.

kalÄ• pÄ• __hÄ• rasambhÅ«tÄ• , _ duvidhÄ• va vibhÄ• vitÄ• ||

<599> á¹• 21 kalÄ• pÄ• naá¹ƒ \Be 52/ pariccheda-lakkhaá¹‡attÄ• vicakkhaá¹‡Ä• .

na kalÄ• paá¹…gamiccÄ• hu, Ä• kÄ• saá¹ƒ lakkhaá¹‡Ä• ni ca ||

<600> á¹• 21 iccevaá¹ƒ catusambhÅ«tÄ• , kalÄ• pÄ• ekavÄ«sati.

sabbe labbhanti ajjhattaá¹ƒ, bÄ• hirotusamuá¹-á¹-hitÄ• ||

<601> á¹• 21 aá¹-á¹-hakaá¹ƒ \Ne 56/ saddanavaka-miti dvedhÄ• va bhÄ• sitÄ• .

matakÄ• yepi te eva, siyumiccÄ• hu paá¹‡á¸• itÄ• ||

<602> á¹• 21 kÄ• me sabbepi labbhanti, sabhÄ• vÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

sampuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ tu, pavatte catusambhavÄ• ||

<603> á¹• 21 dasakÄ• neva sabbÄ• ni, kammajÄ• neva jÄ• tiyaá¹ƒ.

cakkhusotaghÄ• nabhÄ• va-dasakÄ• ni na vÄ• siyuá¹ƒ ||

<604> á¹• 21 vatthukÄ• yadasakÄ• ni, sabhÄ• vadasakÄ• ni vÄ• .

gabbhaseyyakasattÄ• naá¹ƒ, tato sesÄ• ni sambhavÄ• ||

<605> á¹• 21 kammaá¹ƒ rÅ«paá¹ƒ janetevaá¹ƒ,

mÄ• nasaá¹ƒ sandhito paraá¹ƒ.

tejodhÄ• tu á¹-hitippattÄ• ,

Ä• hÄ• rajjhohaá¹-o tathÄ• ||

<606> á¹• 21 iccevaá¹ƒ catusambhÅ«tÄ• , rÅ«pasantati kÄ• minaá¹ƒ.

dÄ«pajÄ• lÄ• va sambandhÄ• , yÄ• vajÄ«vaá¹ƒ pavattati ||

<607> á¹• 21 Ä• yuno vÄ• tha kammassa, khayenobhinnameva vÄ• .

aÃ±Ã±ena vÄ• marantÄ• na-mupacchedakakammunÄ• ||

<608> á¹• 21 sattarasacittakkhaá¹‡amÄ• yu rÅ«pÄ• namÄ«ritaá¹ƒ.

sattarasamacittassa, cuticittoparÄ« tato ||

<609> á¹• 21 á¹-hitikÄ• lamupÄ• dÄ• ya, kammajaá¹ƒ na paraá¹ƒ bhave.

tato bhijjatupÄ• dinnaá¹ƒ, cittajÄ• hÄ• rajaá¹ƒ tato ||

<610> á¹• 21 iccevaá¹ƒ matasattÄ• naá¹ƒ, punadeva bhavantare.

paá¹-isandhimupÄ• dÄ• ya, tathÄ• rÅ«paá¹ƒ pavattati ||

<611> á¹• 21 ghÄ• najivhÄ• kÄ• yabhÄ• vadasakÄ• hÄ• rajaá¹ƒ \Be 53/ pana.

rÅ«paá¹ƒ rÅ«pabhave natthi, paá¹-isandhipavattiyaá¹ƒ ||

<612> á¹• 21 tattha \Ne 57/ gandharasojÄ• ca, na labbhantÄ«ti kecana.

kalÄ• pÄ• ca gaá¹‡etabbÄ• , tatthetaá¹ƒ rÅ«pavajjitÄ• ||

<613> á¹• 21 á¹-hitikkhaá¹‡aÃ±ca cittassa, te eva paá¹-isedhayuá¹ƒ.

cittabhaá¹…gakkhaá¹‡e rÅ«pa-samuppattiÃ±ca vÄ• rayuá¹ƒ ||

<614> á¹• 21 cakkhusotavatthusaddacittajampi asaÃ±Ã±isu.

arÅ«pe pana rÅ«pÄ• ni, sabbathÄ• pi na labbhare ||

<615> á¹• 21 itthaá¹ƒ panettha vimalena vibhÄ• vanatthaá¹ƒ,

dhammaá¹ƒ sudhammamupagamma surÄ• dhivÄ• saá¹ƒ.

rÅ«paá¹ƒ arÅ«pasavibhÄ• gasalakkhaá¹‡aá¹ƒ taá¹ƒ,

vuttaá¹ƒ pavuttamabhidhammanaye mayÄ• pi ||

<616> á¹• 21 rÅ«pavibhÄ• gamimaá¹ƒ suvibhattaá¹ƒ, rÅ«payato pana cetasi niccaá¹ƒ.

rÅ«pasamiddhajineritadhamme, rÅ«pavatÄ« abhivaá¸• á¸• hati paÃ±Ã±Ä• ||

iti nÄ• marÅ«papariccheda rÅ«pavibhÄ• go nÄ• ma

chaá¹-á¹-ho paricchedo.

7. sattamo paricchedo

sabbasaá¹…gahavibhÄ• go

<617> á¹• 21 catupaÃ±Ã±Ä• sa dhammÄ• hi, nÄ• manÄ• mena bhÄ• sitÄ• .

aá¹-á¹-hÄ• rasavidhÄ• vuttÄ• , rÅ«padhammÄ• ti sabbathÄ• ||

<618> á¹• 21 abhiÃ±Ã±eyyÄ• sabhÄ• vena, dvÄ• sattati samÄ«ritÄ• .

saccikaá¹-á¹-haparamatthÄ• , vatthudhammÄ• salakkhaá¹‡Ä• ||

<619> á¹• 21 tesaá¹ƒ \Be 54/ \Ne 58/ dÄ• ni pavakkhÄ• mi, __sabbasaá¹…gÄ• hikaá¹ƒ nay

Ä• bhidhammikabhikkhÅ«naá¹ƒ, hatthasÄ• ramanuttaraá¹ƒ ||

<620> á¹• 21 dukÄ• tikÄ• ca khandhÄ• yatanato dhÄ• tusaccato.

paá¹-iccasamuppÄ• dÄ• ca, paccayÄ• ca samaÃ±Ã±ato ||

<621> á¹• 21 paccayo eva nibbÄ• namapaccayamasaá¹…khataá¹ƒ.

asaá¹…khÄ• ramanuppÄ• daá¹ƒ, sassataá¹ƒ niccalakkhaá¹‡aá¹ƒ ||

<622> á¹• 21 paccayÄ• ceva saá¹…khÄ• rÄ• , saá¹…khatÄ• ca tatopare.

uppÄ• davayadhammÄ• ca, paccayaá¹-á¹-hitikÄ• tathÄ• ||

<623> á¹• 21 nibbÄ• naá¹ƒ rÅ«padhammÄ• ca, vippayuttÄ• va kevalaá¹ƒ.

Ä• rammaá¹‡Ä• eva nÄ• ma, nÄ• lambanti hi kiÃ±cipi ||

<624> á¹• 21 ekuppÄ• danirodhÄ• ca, ekÄ• lambaá¹‡avatthukÄ• .

saá¹ƒsaá¹-á¹-hÄ• sampayuttÄ• ca, sahajÄ• tÄ• yathÄ• rahaá¹ƒ ||

<625> á¹• 21 aÃ±Ã±amaÃ±Ã±enupatthaddhÄ• , sabbattha sahavuttino.

sÄ• rammaá¹‡Ä• rammaá¹‡Ä• ca, cittacetasikÄ• matÄ• ||

<626> á¹• 21 vipassanÄ• ya bhÅ«mÄ«ti, tattha tebhÅ«makÄ• matÄ• .

lokiyÄ• pariyÄ• pannÄ• , vaá¹-á¹-adhammÄ• sauttarÄ• ||

<627> á¹• 21 sakkÄ• yadhammÄ• sabhayÄ• , tÄ«ramorimanÄ• makaá¹ƒ.

saá¹ƒyojaniyÄ• samalÄ• , tathÄ• nÄ«varaá¹‡Ä«yakÄ• ||

<628> á¹• 21 saá¹ƒklesikÄ• parÄ• maá¹-á¹-hÄ• , upÄ• dÄ• nÄ«yasÄ• savÄ• .

oghanÄ«yÄ• yoganÄ«yÄ• , ganthanÄ«yÄ• ti bhÄ• sitÄ• ||

<629> á¹• 21 aÃ±Ã±e apariyÄ• pannÄ• , vivaá¹-á¹-Ä• cÄ• vipassiyÄ• .

lokuttarÄ• nuttarÄ• ca, nosaá¹ƒyojaniyÄ• dayo ||

<630> á¹• 21 kammajÄ• tÄ• \Ne 59/ upÄ• dinnÄ• , nÄ• ma vuccanti sÄ• savÄ• .

anupÄ• dinnakÄ• nÄ• ma, tato sesÄ• pavuccare ||

<631> á¹• 21 dhammÄ• sappaá¹-ibhÄ• gÄ• ti, kusalÄ• kusalÄ• matÄ• .

appaá¹-ibhÄ• gadhammÄ• ti, tadaÃ±Ã±e paridÄ«paye ||

<632> á¹• 21 saraá¹‡Ä• \Be 55/ ca pahÄ• tabbÄ• , dvÄ• dasÄ• kusalÄ• pana.

tadaÃ±Ã±e araá¹‡Ä• nÄ• ma, pahÄ• tabbÄ• na kehici ||

<633> á¹• 21 rÅ«pino rÅ«padhammÄ• ca, nÄ• madhammÄ• arÅ«pino.

evamÄ• dippabhedena, __dvidhÄ• bhedaá¹ƒ_ vibhÄ• vaye ||

<634> á¹• 21 bÄ• lÄ• dhammÄ• tapanÄ«yÄ• , kaá¹‡hÄ• ca kaá¹-ukapphalÄ• .

asevitabbÄ• sÄ• vajjÄ• , dvÄ• dasÄ• kusalÄ• matÄ• ||

<635> á¹• 21 paá¹‡á¸• itÄ• cÄ• tapanÄ«yÄ• , sukkÄ• ca sukhadÄ• yakÄ• .

sevitabbÄ• navajjÄ• ca, kusalÄ• ekavÄ«sati ||

<636> á¹• 21 kriyÄ• vipÄ• kÄ• rÅ«paÃ±ca, nibbÄ• nanti catubbidhÄ• .

vuttÄ• abyÄ• katÄ• nÄ• ma, dhammÄ• tabbiparÄ«tato ||

<637> á¹• 21 hÄ«nÄ• dhammÄ• parittÄ• ca, kÄ• mÄ• vacarabhÅ«mikÄ• .

rÅ«pÄ• rÅ«pÄ• pavuccanti, majjhimÄ• ca mahaggatÄ• ||

<638> á¹• 21 appamÄ• á¹‡Ä• paá¹‡Ä«tÄ• ca, dhammÄ• lokuttarÄ• matÄ• .

saá¹ƒkiliá¹-á¹-hasaá¹ƒklesikÄ• , dvÄ• dasÄ• kusalÄ• tathÄ• ||

<639> á¹• 21 asaá¹ƒkiliá¹-á¹-hasaá¹ƒklesikÄ• , dhammÄ• tebhÅ«makÄ• pare.

asaá¹ƒkliá¹-á¹-hÄ• saá¹ƒklesikÄ• , nava lokuttarÄ• siyuá¹ƒ ||

<640> á¹• 21 vipÄ• kÄ• te pavuccanti, vipÄ• kÄ• catubhÅ«makÄ• .

vipÄ• kadhammÄ• nÄ• mÄ• ti, kusalÄ• kusalÄ• matÄ• ||

<641> á¹• 21 kriyÄ• rÅ«paÃ±ca nibbÄ• naá¹ƒ, na pÄ• kaá¹ƒ na tu paccati.

Ä• cayagÄ• mino dhammÄ• , puÃ±Ã±Ä• puÃ±Ã±Ä• va sÄ• savÄ• ||

<642> á¹• 21 vuttÄ• pacayagÄ• mino \Ne 60/, kusalÄ• nuttarÄ• pana.

kriyÄ• rÅ«paÃ±ca nibbÄ• naá¹ƒ, pÄ• kÄ• cobhayavajjitÄ• ||

<643> á¹• 21 paá¹-hamÄ• nuttaro maggo, dassanaá¹ƒ bhÄ• vanÄ• pare.

tadaÃ±Ã±e dvayanimmuttÄ• , sabbepi paramatthato ||

<644> á¹• 21 satta lokuttarÄ• heá¹-á¹-hÄ• , vuttÄ• sekkhÄ• ti tÄ• dinÄ• .

arahattaphalameva, asekkhanti pakÄ• sitaá¹ƒ ||

<645> á¹• 21 lokiyÄ• pi \Be 56/ ca nibbÄ• naá¹ƒ, bhÄ• sitobhayavajjitÄ• .

evamÄ• dippakÄ• rehi, __tividhÄ• _ti vibhÄ• vaye ||

<646> á¹• 21 atÄ«tÄ• nÄ• gataá¹ƒ rÅ«paá¹ƒ, paccuppannamathÄ• paraá¹ƒ.

ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , sukhumoá¸·Ä• rikaá¹ƒ tathÄ• ||

<647> á¹• 21 hÄ«naá¹ƒ paá¹‡Ä«taá¹ƒ yaá¹ƒ dÅ«re, santike vÄ• tadekato.

sabbaá¹ƒ rÅ«paá¹ƒ samodhÄ• ya, __rÅ«pakkhandho_ti vuccati ||

<648> á¹• 21 tatheva __vedanÄ• kkhandho, _ nÄ• ma yÄ• kÄ• ci vedanÄ• .

__saÃ±Ã±Ä• kkhandho_ti saÃ±Ã±Ä• ca, rÄ• sibhÄ• vena bhÄ• sitÄ• ||

<649> á¹• 21 vaá¹-á¹-adhammesu assÄ• daá¹ƒ, tadassÄ• dopasevanaá¹ƒ.

vinibhujja nidassetuá¹ƒ, khandhadvayamudÄ• haá¹-aá¹ƒ ||

<650> á¹• 21 vivÄ• damÅ«lasaá¹ƒsÄ• ra-kamahetunidassanaá¹ƒ.

sandhÄ• ya vedanÄ• saÃ±Ã±Ä• , katÄ• nÄ• nÄ• ti kecana ||

<651> á¹• 21 cittasaá¹ƒsaá¹-á¹-hadhammÄ• naá¹ƒ, cetanÄ• mukhato pana.

__saá¹…khÄ• rakkhandha_nÄ• mena, dhammÄ• cetasikÄ• matÄ• ||

<652> á¹• 21 sabbabhedaá¹ƒ tathÄ• cittaá¹ƒ, __viÃ±Ã±Ä• á¹‡akkhandha_ sammataá¹ƒ.

bhedÄ• bhÄ• vena nibbÄ• naá¹ƒ, khandhasaá¹…gahanissaá¹-aá¹ƒ ||

<653> á¹• 21 Ä• lambanÄ«yabhÄ• vena, upÄ• dÄ• nopakÄ• rato.

__paÃ±cupÄ• dÄ• nakkhandhÄ• _ti, lokuttaravivajjitÄ• ||

<654> á¹• 21 yathÄ• \Ne 61/ thÅ«laá¹ƒ hitatthÄ• ya, pariggÄ• hakayoginaá¹ƒ.

dhammÄ• tebhÅ«makÄ• eka-bhÅ«mibhÄ• vÄ• ya desitÄ• ||

<655> á¹• 21 bhÄ• janaá¹ƒ bhojanaá¹ƒ tassa, byaÃ±janaá¹ƒ bhojako tathÄ• .

bhuÃ±jitÄ• cÄ• ti paÃ±cete, upamenti yathÄ• kkamaá¹ƒ ||

<656> á¹• 21 gilÄ• nasÄ• lÄ• gelaÃ±Ã±aá¹ƒ, asappÄ• yopasevanÄ• .

samuá¹-á¹-hÄ• naá¹ƒ gilÄ• noti, upamenti ca paá¹‡á¸• itÄ• ||

<657> á¹• 21 cÄ• rako kÄ• raá¹‡aá¹ƒ tattha, aparÄ• dho ca kÄ• rako.

aparÄ• dhakato coro, iti copamitÄ• puna ||

<658> á¹• 21 niccÄ• dhipÄ«á¸·anaá¹-á¹-hena \Be 57/, bhÄ• rÄ• ti paridÄ«pitÄ• .

klesadukkhamukhenete, khÄ• dakÄ• ca nirantaraá¹ƒ ||

<659> á¹• 21 anatthÄ• vahitÄ• niccamukkhittÄ• sikaverino.

maccumÄ• rÄ• bhidheyyattÄ• , vadhakÄ• ti ca bhÄ• sitÄ• ||

<660> á¹• 21 vimaddÄ• sahanaá¹ƒ rÅ«paá¹ƒ, pheá¹‡apiá¹‡á¸• aá¹ƒva dubbalaá¹ƒ.

muhuttaramaá¹‡Ä«yattÄ• , vedanÄ• bubbuá¸·Å«pamÄ• ||

<661> á¹• 21 marÄ«cikÅ«pamÄ• saÃ±Ã±Ä• , vipallÄ• sakabhÄ• vato.

saá¹…khÄ• rÄ• pi ca nissÄ• rÄ• , kadalikkhandhasÄ• disÄ• ||

<662> á¹• 21 nÄ• nappakÄ• raá¹ƒ cintentaá¹ƒ, nÄ• nÄ• klesavimohitaá¹ƒ.

palambhatÄ«ti viÃ±Ã±Ä• á¹‡aá¹ƒ, mÄ• yÄ• samamudÄ«ritaá¹ƒ ||

<663> á¹• 21 iccevaá¹ƒ paÃ±cupÄ• dÄ• nakkhandhÄ• khandhÄ• ca kevalaá¹ƒ.

__paÃ±cakkhandhÄ• _ti nÄ• mena, desitÄ• ti vibhÄ• vaye ||

<664> á¹• 21 ajjhattaÃ±ca bahiddhÄ• ca, viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡aá¹ƒ.

dvÄ• rÄ• lambaá¹‡abhedena, dvedhÄ• yatanamÄ«ritaá¹ƒ ||

<665> á¹• 21 cakkhÄ• dajjhattikaá¹ƒ tattha, chadvÄ• rÄ• yatanaá¹ƒ bhave.

bÄ• hirÄ• yatanaá¹ƒ nÄ• ma, tathÄ• rÅ«pÄ• digocaraá¹ƒ ||

<666> á¹• 21 iti \Ne 62/ vÄ«thippavattÄ• naá¹ƒ, dvÄ• rÄ• lambaá¹‡asaá¹…gaho.

Ä• game abhidhamme tu, sabbathÄ• pi yathÄ• rahaá¹ƒ ||

<667> á¹• 21 tathÄ• hanantarÄ• tÄ«to, jÄ• yamÄ• nassa pacchato.

mano sabbopi sabbassa, manassÄ• yatanaá¹ƒ __bhave_ ||

<668> á¹• 21 tathÄ• pubbaá¹…gamaá¹-á¹-hena, sahajÄ• namarÅ«pinaá¹ƒ.

dvÄ• rabhÄ• vena viÃ±Ã±Ä• á¹‡aá¹ƒ, sabbamÄ• yatanaá¹ƒ mataá¹ƒ ||

<669> á¹• 21 manÄ• yatanamiccevaá¹ƒ, pasÄ• dÄ• yatanaá¹ƒ tathÄ• .

paÃ±caviÃ±Ã±Ä• á¹‡adhammÄ• naá¹ƒ, iti chaddhÄ• vibhÄ• vaye ||

<670> á¹• 21 paÃ±cappasÄ• davisayÄ• , paÃ±cÄ• yatanasammatÄ• .

sesaá¹ƒ rÅ«paÃ±ca nibbÄ• naá¹ƒ, sabbe cetasikÄ• ti ca ||

<671> á¹• 21 ekÅ«nasaá¹-á¹-hidhammÄ• naá¹ƒ \Be 58/, dhammÄ• yatanasaá¹…gaho.

iti chaddhÄ• pakÄ• senti, bÄ• hirÄ• yatanaá¹ƒ budhÄ• ||

<672> á¹• 21 suÃ±Ã±agÄ• mova daá¹-á¹-habba-majjhattikamasÄ• rato.

gÄ• maghÄ• takacorÄ• va, taá¹ƒ hanantaá¹ƒva bÄ• hiraá¹ƒ ||

<673> á¹• 21 nÄ• mappavattimuá¸·hÄ• naá¹ƒ, taduppattikakÄ• raá¹‡aá¹ƒ.

__dvÄ• dasÄ• yatanÄ• nÄ«_ti, vuttamitthaá¹ƒ mahesinÄ• ||

<674> á¹• 21 samattÄ• bhÄ• vamattena, dhÄ• rentÄ«ti salakkhaá¹‡aá¹ƒ.

dvÄ• rÄ• lambataduppanna-pariyÄ• yena bheditÄ• ||

<675> á¹• 21 manÄ• yatanametthÄ• ha, satta viÃ±Ã±Ä• á¹‡adhÄ• tuyo.

ekÄ• dasa yathÄ• vuttÄ• , icca__á¹-á¹-hÄ• rasa dhÄ• tuyo_ ||

<676> á¹• 21 antÄ• dikÄ• manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• .

pavesÄ• pagame dvÄ• ra-pariyÄ• yena tiá¹-á¹-hati ||

<677> á¹• 21 bherÄ«taladaá¹‡á¸• aghosa-samaá¹ƒ chakkaá¹ƒ yathÄ• kkamaá¹ƒ.

kaá¹-á¹-hÄ• raá¹‡ipÄ• vakÄ• di-samaÃ±ca tividhaá¹ƒ bhave ||

<678> á¹• 21 dukkhaá¹ƒ \Ne 63/ samudayo ceva, nirodho ca tathÄ• paro.

maggo cÄ• ti catuddhÄ• ha, saccaá¹ƒ saccaparakkamo ||

<679> á¹• 21 bhÄ• ro ca bhÄ• radÄ• naÃ±ca, bhÄ• ranikkhepanaá¹ƒ tathÄ• .

bhÄ• ranikkhepanÅ«pÄ• yo, iccopammaá¹ƒ yathÄ• kkamaá¹ƒ ||

<680> á¹• 21 rogo roganidÄ• naÃ±ca, rogavÅ«pasamo tathÄ• .

rogabhesajjamicceva-mupamÄ• hi ca dÄ«pitaá¹ƒ ||

<681> á¹• 21 visarukkho rukkhamÅ«laá¹ƒ, rukkhacchedo tathÄ• paro.

rukkhacchedakasatthanti, catudhopamitaá¹ƒ tathÄ• ||

<682> á¹• 21 tÄ«ramorimasaá¹…khÄ• taá¹ƒ, mahogho pÄ• rimaá¹ƒ tathÄ• .

tadatikkamupÄ• yoti, upamenti ca taá¹ƒ budhÄ• ||

<683> á¹• 21 sacchikatvÄ• na paccakkha-miccopammaá¹ƒ yathÄ• kkamaá¹ƒ.

samÄ• cikkhi vimokkhÄ• ya, saccaá¹ƒ tacchaniyÄ• mato ||

<684> á¹• 21 tathÄ• \Be 59/ hi dukkhaá¹ƒ nÄ• bÄ• dhaá¹ƒ, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• ca bÄ

bÄ• dhakattaniyÄ• mena, dukkhasaccamitÄ«ritaá¹ƒ ||

<685> á¹• 21 taá¹ƒ vinÄ• nÄ• Ã±Ã±ato dukkhaá¹ƒ, na hoti na ca taá¹ƒ tato.

dukkhahetuniyÄ• mena, saccamÄ• ha visattikaá¹ƒ ||

<686> á¹• 21 nÄ• Ã±Ã±Ä• nibbÄ• nato santi, na ca santaá¹ƒ na taá¹ƒ yato.

santabhÄ• vaniyÄ• mena, nibbÄ• naá¹ƒ saccamuttamaá¹ƒ ||

<687> á¹• 21 nÄ• Ã±Ã±aá¹ƒ maggÄ• ca niyyÄ• naá¹ƒ, aniyyÄ• no na cÄ• pi so.

tasmÄ• niyyÄ• nabhÄ• vena, maggo saccanti sammato ||

<688> á¹• 21 iti tacchÄ• vipallÄ• sa-bhÅ«tabhÄ• vo catÅ«supi.

saccaá¹-á¹-hoti viniddiá¹-á¹-ho, dukkhÄ• dÄ«svavisesato ||

<689> á¹• 21 pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho, santÄ• paá¹-á¹-ho ca bhÄ• sito.

viparÄ«á¹‡Ä• maá¹-á¹-ho cÄ• ti, dukkhassevaá¹ƒ catubbidhÄ• ||

<690> á¹• 21 Ä• yÅ«hanÄ• \Ne 64/ nidÄ• nÄ• ca, saá¹ƒyogÄ• palibodhato.

dukkhassamudayassÄ• pi, catudhatthÄ• pakÄ• sitÄ• ||

<691> á¹• 21 nissÄ• raá¹‡Ä• vivekÄ• cÄ• -saá¹…khatÄ• matato tathÄ• .

atthÄ• dukkhanirodhassa, catudhÄ• va samÄ«ritÄ• ||

<692> á¹• 21 niyyÄ• nato hetuto ca,

dassanÄ• dhipateyyato.

maggassÄ• pi catuddheva-

miti soá¸·asadhÄ• á¹-hitÄ• ||

<693> á¹• 21 saccikaá¹-á¹-haparamatthaá¹ƒ, tacchÄ• bhisamayaá¹-á¹-hato.

tathatthamapi saccaá¹-á¹-haá¹ƒ, paá¹-á¹-hapentettha paá¹‡á¸• itÄ• ||

<694> á¹• 21 tadetaá¹ƒ paá¹-ivijjhanti, ariyÄ• va catubbidhaá¹ƒ.

vuttamariyasaccanti, tasmÄ• nÄ• thena taá¹ƒ kathaá¹ƒ.

<695> á¹• 21 jÄ• ti \Be 60/ jarÄ• ca maraá¹‡aá¹ƒ, soko ca paridevanÄ• .

dukkhaÃ±ca domanassaÃ±ca, upÄ• yÄ• so tathÄ• paro ||

<696> á¹• 21 appiyehi ca saá¹ƒyogo, vippayogo piyehi ca.

yampi na labhaticchanto, tampi dukkhamidaá¹ƒ mataá¹ƒ ||

<697> á¹• 21 apÄ• yesupapajjantÄ• , cavantÄ• devalokato.

manussesu ca jÄ«rantÄ• , nÄ• nÄ• byasanapÄ«á¸·itÄ• ||

<698> á¹• 21 socantÄ• paridevantÄ• , vedentÄ• dukkhavedanaá¹ƒ.

domanassehi santattÄ• , upÄ• yÄ• savighÄ• tino ||

<699> á¹• 21 aniá¹-á¹-hehi akantehi, appiyehi samÄ• yutÄ• .

saá¹…khÄ• rehi ca sattehi, nÄ• nÄ• natthavidhÄ• yibhi ||

<700> á¹• 21 iá¹-á¹-hehi piyakantehi, manÄ• pehi viyojitÄ• .

saá¹…khÄ• rehi ca sattehi, nÄ• nÄ• sampattidÄ• yibhi ||

<701> á¹• 21 dukkhÄ• pagamamicchantÄ• \Ne 65/, patthayantÄ• sukhÄ• gamaá¹ƒ.

alabbhaneyyadhammesu, pipÄ• sÄ• turamÄ• nasÄ• ||

<702> á¹• 21 kicchÄ• dhipannÄ• kapaá¹‡Ä• , vipphandantÄ• rudammukhÄ• .

taá¹‡hÄ• dÄ• sÄ• parÄ• bhÅ«tÄ• , bhavasaá¹ƒsÄ• rasaá¹ƒkaá¹-e ||

<703> á¹• 21 yaá¹ƒ tebhÅ«makanissandaá¹ƒ, kaá¹-ukaá¹ƒ gÄ• á¸·havedanaá¹ƒ.

vedenti saá¹ƒsÄ• raphalaá¹ƒ, taá¹ƒjÄ• tÄ• diá¹ƒ vinÄ• kuto ||

<704> á¹• 21 tasmÄ• jÄ• tÄ• dibhedehi, bÄ• dhamÄ• nÄ• bhayÄ• vahÄ• .

dukkhÄ• ca dukkhavatthu ca, bahudhÄ• pi papaÃ±citÄ• ||

<705> á¹• 21 te sabbe paÃ±cupÄ• dÄ• na-kkhandhÄ• eva samÄ• sato.

dukkhÄ• dhiá¹-á¹-hÄ• nabhÄ• vena, dukkhatÄ• ya niyÄ• mitÄ• ||

<706> á¹• 21 tasmÄ• tebhÅ«makÄ• dhammÄ• , sabbe taá¹‡hÄ• vivajjitÄ• .

__dukkhasacca_nti desesi, desanÄ• kusalo muni ||

<707> á¹• 21 virÄ• gatejÄ• lÄ• bhena \Be 61/, taá¹‡hÄ• snehasinehitaá¹ƒ.

visarukkhova jÄ• tÄ• dinÄ• nÄ• natthaphalodayaá¹ƒ ||

<708> á¹• 21 nandirÄ• gÄ• nubandhena, santÄ• namavakaá¸• á¸• hitaá¹ƒ.

punabbhavÄ• bhinibbattibhÄ• vena parivattati ||

<709> á¹• 21 patiá¹-á¹-hitaÃ±ca tatthetamattasnehÄ• nusevanaá¹ƒ.

gocarÄ• nunayÄ• baddhaá¹ƒ, rÄ• gamucchÄ• samohitaá¹ƒ ||

<710> á¹• 21 klesarÄ• siparikliá¹-á¹-haá¹ƒ, byasanopaddavÄ• hataá¹ƒ.

dukkhasallasamÄ• viddhaá¹ƒ, vihaÃ±Ã±ati nirantaraá¹ƒ ||

<711> á¹• 21 have virÄ• gatejena, vicchinne sati sabbathÄ• .

kena bandhena santÄ• na-mÄ• nessati bhavantaraá¹ƒ ||

<712> á¹• 21 bhavantaramasampatte, santÄ• namhi vivaá¹-á¹-ite.

kimadhiá¹-á¹-hÄ• ya jÄ• tÄ• didukkhadhammÄ• pavattare ||

<713> á¹• 21 tasmÄ• \Ne 66/ mokkhavipakkhena, taá¹‡hÄ• dukkhavidhÄ• yinÄ«.

__dukkhasamudayo_ nÄ• ma, saccamiccÄ• ha nÄ• yako ||

<714> á¹• 21 sabbadukkhavinimuttaá¹ƒ, sabbaklesavinissaá¹-aá¹ƒ.

__dukkhanirodha_nÄ• mena, saccaá¹ƒ vuccati accutaá¹ƒ ||

<715> á¹• 21 dukkhaÃ±ca parijÄ• nanto, pajahaá¹ƒ dukkhasambhavaá¹ƒ.

nibbÄ• naá¹ƒ padamÄ• rabbha, bhÄ• vanÄ• vÄ«thimosaá¹-o ||

<716> á¹• 21 niyyÄ• naá¹-á¹-haá¹…giko __maggo, _ sabbadukkhavimuttiyÄ• .

dukkhanirodhagÄ• mÄ«ti, saccaá¹ƒ tasmÄ• tamÄ«ritaá¹ƒ ||

<717> á¹• 21 catusaccavinimuttÄ• , sesÄ• lokuttarÄ• matÄ• .

maggaá¹…gasampayuttÄ• ca, phaladhammÄ• ca sabbathÄ• ||

<718> á¹• 21 itthaá¹ƒ sahetukaá¹ƒ dukkhaá¹ƒ, sopÄ• yÄ• matanibbutiá¹ƒ.

paá¹-ipattihitatthÄ• ya, vibhÄ• veti vinÄ• yako ||

<719> á¹• 21 sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ, desetvÄ• na anuttaro.

catudhÄ• __riyasaccÄ• ni, _ vibhajÄ«ti vibhÄ• vaye ||

<720> á¹• 21 tabbhÄ• vabhÄ• vibhÄ• vena \Be 62/, paccayÄ• kÄ• ralakkhitaá¹ƒ.

tiyaddhaá¹ƒ dvÄ• dasaá¹…gaÃ±ca, vÄ«satÄ• kÄ• rasaá¹…gahaá¹ƒ ||

<721> á¹• 21 tisandhi catusaá¹…khepaá¹ƒ, tivaá¹-á¹-aÃ±ca tilakkhaá¹‡aá¹ƒ.

tebhÅ«makaá¹ƒ dvimÅ«laÃ±ca, catukkanayamaá¹‡á¸• itaá¹ƒ ||

<722> á¹• 21 paccekaá¹ƒ catugambhÄ«ra-manupubbavavatthitaá¹ƒ.

avijjÄ• kÅ«á¹-asaá¹…khÄ• taá¹ƒ, bandhÄ• vicchedamaá¹‡á¸• alaá¹ƒ ||

<723> á¹• 21 sokÄ• dÄ«natthanissandaá¹ƒ, kevalaá¹ƒ dukkhapiá¹‡á¸• itaá¹ƒ.

__paá¹-iccasamuppÄ• do_ti, bhavacakkaá¹ƒ pavuccati ||

<724> á¹• 21 paá¹-ividdhÄ• ya vijjÄ• ya, bhaá¹…gÄ• vijjÄ• ya sabbathÄ• .

vivaá¹-á¹-atÄ• nupubbena, hetubhaá¹…gÄ• yathÄ• kathaá¹ƒ ||

<725> á¹• 21 asmiá¹ƒ \Ne 67/ sati idaá¹ƒ hoti, assuppÄ• dÄ• idaá¹ƒ bhave.

asatÄ• smiá¹ƒ na taá¹ƒ hoti, tassa bhaá¹…gÄ• va bhijjati ||

<726> á¹• 21 etamatthaá¹ƒ purakkhatvÄ• , paccayaá¹-á¹-hiti dassitÄ• .

paá¹-iccasamuppÄ• dassa, idappaccayatÄ• naye ||

<727> á¹• 21 tathÄ• hi jÄ• tiyÄ• pÄ• ha, paccayattaá¹ƒ mahÄ• muni.

jarÄ• maraá¹‡adhammÄ• naá¹ƒ, mattÄ• bhedepi vatthuto ||

<728> á¹• 21 Ä• haccapaccayaá¹-á¹-hamhi, nedisÄ« paccayaá¹-á¹-hiti.

tattha dhammantarasseva, paccayaá¹-á¹-ho vibhÄ• vito ||

<729> á¹• 21 vuttamÄ• cariyenetaá¹ƒ, paá¹-á¹-hÄ• nanayasaá¹…gahe.

labbhamÄ• nanayaá¹ƒ tÄ• va, dassanatthaá¹ƒ papaÃ±cito ||

<730> á¹• 21 ettha tasmÄ• nupekkhitvÄ• , Ä• hacca niyamaá¹ƒ budho.

tabbhÄ• vabhÄ• vimattena, paccayatthaá¹ƒ vibhÄ• vaye ||

<731> á¹• 21 tatthÄ• vijjÄ• ca saá¹…khÄ• rÄ• , __addhÄ• tÄ«to_ti bhÄ• sitÄ• .

viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«paÃ±ca, saá¸·Ä• yatanasaÃ±Ã±itaá¹ƒ ||

<732> á¹• 21 phasso ca vedanÄ• taá¹‡hÄ• , upÄ• dÄ• naá¹ƒ bhavoti ca.

__paccuppanno_ bhave __addhÄ• , _ bhave __addhÄ• anÄ• gato_ ||

<733> á¹• 21 jÄ• ti \Be 63/ jarÄ• maraá¹‡anti, dvedhÄ• hoti ca sabbathÄ• .

kÄ• lattayavavatthÄ• naá¹ƒ, __tiyaddha_miti dÄ«paye ||

<734> á¹• 21 tatthÄ• __vijjÄ• _ti aÃ±Ã±Ä• á¹‡aá¹ƒ, catusaccesu bhÄ• sitaá¹ƒ.

pubbante cÄ• parante ca, paccayaá¹-á¹-hitiyaá¹ƒ tathÄ• ||

<735> á¹• 21 apuÃ±Ã±Ä• tisaá¹…khÄ• roti, vuttÄ• dvÄ• dasa cetanÄ• .

tathÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ro, kÄ• marÅ«pesu bhÄ• sito ||

<736> á¹• 21 Ä• neÃ±jÄ• tisaá¹…khÄ• roti, vuttÄ• ruppÄ• catubbidhÄ• .

kÄ• yabbacÄ«manodvÄ• raá¹ƒ, patvÄ• tÄ• yeva cetanÄ• ||

<737> á¹• 21 vuttÄ• \Ne 68/ kÄ• yavacÄ«cittasaá¹…khÄ• rÄ• ti mahesinÄ• .

__saá¹…khÄ• rÄ• _ti vibhattevamekÅ«natiá¹ƒsa cetanÄ• ||

<738> á¹• 21 ekÅ«navÄ«satividhaá¹ƒ, paá¹-isandhikkhaá¹‡e tathÄ• .

pavatte dvattiá¹ƒsavidhaá¹ƒ, __viÃ±Ã±Ä• á¹‡aá¹ƒ_ pÄ• kamÄ• nasaá¹ƒ ||

<739> á¹• 21 tividhaá¹ƒ vedanÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• ti vibheditaá¹ƒ.

__nÄ• marÅ«paá¹ƒ_ tu duvidhaá¹ƒ, bhÅ«topÄ• dÄ• yabhedato ||

<740> á¹• 21 __saá¸·Ä• yatana_saá¹…khÄ• taá¹ƒ, cakkhÄ• dajjhattikaá¹ƒ mataá¹ƒ.

cakkhusamphassÄ• dibhedÄ• , __phasso_ chadhÄ• pakÄ• sito ||

<741> á¹• 21 sukhÄ• dukkhÄ• upekkhÄ• ti, __vedanÄ• _ tividhÄ• bhave.

kÄ• me bhave ca vibhave, __taá¹‡hÄ• _ti tividhÄ• matÄ• ||

<742> á¹• 21 kÄ• mupÄ• dÄ• nÄ• dibhedÄ• , __upÄ• dÄ• nÄ• _ catubbidhÄ• .

kammopapattibhedena, __bhavo_ nÄ• ma dvidhÄ• mato ||

<743> á¹• 21 attabhÄ• vÄ• bhinibbatti, __jÄ• ti_ nÄ• ma __jarÄ• _ pana.

purÄ• á¹‡abhÄ• vo __maraá¹‡aá¹ƒ, _ pariyosÄ• namÄ«ritaá¹ƒ ||

<744> á¹• 21 __dvÄ• dasaá¹…gappabhedena, _ vibhattevaá¹ƒ mahesinÄ• .

paá¹-iccasamuppÄ• doti, paccayÄ• eva kevalÄ• ||

<745> á¹• 21 paá¹-icca phalabhÄ• vena, sÄ• pekkhaá¹ƒ á¹-hitamattani.

apaccakkhÄ• ya saá¹…gantvÄ• , uppÄ• dentÄ«ti paccayÄ• ||

<746> á¹• 21 avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ \Be 64/ tu, gahaá¹‡e gahitÄ• va te.

taá¹‡hupÄ• dÄ• nabhavÄ• pi, iti paÃ±cettha hetuyo ||

<747> á¹• 21 taá¹‡hupÄ• dÄ• nabhavÄ• naá¹ƒ, gahaá¹‡e gahitÄ• puna.

avijjÄ• saá¹…khÄ• rÄ• cÄ• ti, paÃ±cevetthÄ• pi hetuyo ||

<748> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• disarÅ«pena, dassitaá¹ƒ phalapaÃ±cakaá¹ƒ.

jÄ• tijjarÄ• maraá¹‡ena, tadeva gahitaá¹ƒ puna ||

<749> á¹• 21 atÄ«te \Ne 69/ hetavo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetavo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakaá¹ƒ ||

<750> á¹• 21 itthaá¹ƒ bhedena saá¹…gayha, dvÄ• dasaá¹…gaá¹ƒ vicakkhaá¹‡Ä• .

atthÄ• pattivisesena, __vÄ«satÄ• kÄ• ra_mÄ«rayuá¹ƒ ||

<751> á¹• 21 hetuphalaá¹ƒ phalahetu, puna hetuphalanti ca.

__tisandhi catusaá¹…khepaá¹ƒ, _ tamevÄ• hu vibhÄ• vino ||

<752> á¹• 21 avijjÄ• taá¹‡hupÄ• dÄ• nÄ• , klesavaá¹-á¹-anti bhÄ• sitÄ• .

bhavekadeso saá¹…khÄ• rÄ• , kammavaá¹-á¹-aá¹ƒ tatoparaá¹ƒ ||

<753> á¹• 21 vipÄ• kavaá¹-á¹-amiccevaá¹ƒ, vivaá¹-á¹-enÄ• vivaá¹-á¹-itaá¹ƒ.

__tivaá¹-á¹-a_vaá¹-á¹-itaá¹ƒ hutvÄ• , vaá¹-á¹-ametaá¹ƒ pavattati ||

<754> á¹• 21 aniccaÃ±ca khayaá¹-á¹-hena, dukkhametaá¹ƒ bhayaá¹-á¹-hato.

anattÄ• sÄ• rakaá¹-á¹-hena, vaá¹-á¹-amevaá¹ƒ __tilakkhaá¹‡aá¹ƒ_ ||

<755> á¹• 21 saá¹ƒsÄ• rasseva vuttÄ• yaá¹ƒ, paccayÄ• naá¹ƒ paramparÄ• .

paá¹-iccasamuppÄ• doti, tato __tebhÅ«mako_ mato ||

<756> á¹• 21 bandhÄ• vijjÄ• á¹‡á¸• akosena, vijjÄ• dibhedavajjitÄ• .

vimuttirasamappattÄ• , bhavataá¹‡hÄ• pipÄ• sitÄ• ||

<757> á¹• 21 abhisaá¹…khÄ• rabhÄ• vena, paá¹-ibandhati santati.

tathÄ• bhisaá¹…khatÄ• pÄ• ka-bhÄ• vÄ• ya parivattati ||

<758> á¹• 21 vipÄ• kÄ• \Be 65/ puna kammÄ• ni, pÄ• kÄ• ni puna kammato.

iccevaá¹ƒ pariyÄ• yena, saá¹ƒsÄ• royaá¹ƒ pavattati ||

<759> á¹• 21 iccÄ• vijjÄ• bhavataá¹‡hÄ• , vaá¹-á¹-opatthambhakÄ• matÄ• .

sampayuttÄ• nusayitÄ• , tasmÄ• vaá¹-á¹-aá¹ƒ __dvimÅ«lakaá¹ƒ_ ||

<760> á¹• 21 paccayapaccayuppanna-santÄ• nabhedato pana.

nÄ• nÄ• bhÅ«tÄ• namekantaá¹ƒ, bÄ«jarukkhÄ• dayo viya ||

<761> á¹• 21 tathÄ• pi \Ne 70/ tesaá¹ƒ dhammÄ• naá¹ƒ, vatthulakkhaá¹‡abhedato.

dÄ«pavaá¹-á¹-isikhÄ• naá¹ƒva, natthi ekantamekatÄ• ||

<762> á¹• 21 hetuhetusamuppannÄ• , Ä«hÄ• bhogavivajjitÄ• .

paccayÄ• ya ca paccetu-mabyÄ• pÄ• rÄ• tato matÄ• ||

<763> á¹• 21 avijjÄ• dÄ«namevÄ• tha, sambhave sambhavanti ca.

saá¹…khÄ• rÄ• disabhÄ• vÄ• ti, á¹-hitevaá¹ƒdhammatÄ• ya te ||

<764> á¹• 21 itthamekattanÄ• nattÄ• , abyÄ• pÄ• ro tathÄ• paro.

etthevaá¹ƒdhammatÄ• ceti, __nayÄ• _ vuttÄ• catubbidhÄ• ||

<765> á¹• 21 phalÄ• naá¹ƒ paccayuppatti, paccayattho ca hetusu.

sabhÄ• vapaá¹-ivedho ca, desanÄ• cittatÄ• ti ca ||

<766> á¹• 21 atthadhammapaá¹-ivedha-desanÄ• naá¹ƒ yathÄ• kkamaá¹ƒ.

atigambhÄ«rabhÄ• vena, __catugambhÄ«ra_mÄ«ritaá¹ƒ ||

<767> á¹• 21 padhÄ• nakÄ• raá¹‡attÄ• hi, avijjÄ• diparamparÄ• .

kamena saá¹…khÄ• rÄ• dÄ«naá¹ƒ, paccayÄ• ti __vavatthitÄ• _ ||

<768> á¹• 21 tathÄ• hi jÄ• tiyÄ• eva, jarÄ• maraá¹‡asambhavo.

ajÄ• tÄ• naá¹ƒ jarÄ• vÄ• tha, maraá¹‡aá¹ƒ vÄ• kuto bhave ||

<769> á¹• 21 sÄ• vopapattisaá¹…khÄ• tÄ• , jÄ• ti kammabhavoditÄ• .

aá¹…kuro viya bÄ«jamhÄ• , tattha tatthopalabbhati ||

<770> á¹• 21 sampayogÄ• nusayato, upÄ• dÄ• nappatiá¹-á¹-hitÄ• .

Ä• yÅ«hanti ca kammÄ• ni, Ä• kaá¸• á¸• hantopapattikaá¹ƒ ||

<771> á¹• 21 upÄ• dÄ• niyadhammesu \Be 66/, taá¹‡hÄ• snehapipÄ• sitÄ• .

daá¸·hÄ« kubbantupÄ• dÄ• naá¹ƒ, piyarÅ«pÄ• bhinandino ||

<772> á¹• 21 vedanÄ«yesu dhammesu, assÄ• damanupassato.

vedanÄ• paccayÄ• taá¹‡hÄ• , samuá¹-á¹-hÄ• ya pavaá¸• á¸• hati ||

<773> á¹• 21 iá¹-á¹-hÄ• niá¹-á¹-haÃ±ca \Ne 71/ majjhattaá¹ƒ, phusantÄ• pana gocaraá¹ƒ.

vedenti vedanaá¹ƒ nÄ• ma, nÄ• phusantÄ• kudÄ• canaá¹ƒ ||

<774> á¹• 21 phusatÄ• lambaá¹‡aÃ±ceso, saá¸·Ä• yatanasambhave.

dvÄ• rÄ• bhÄ• ve kuto tassa, samuppatti bhavissati ||

<775> á¹• 21 saá¸·Ä• yatanametaÃ±ca, nÄ• marÅ«pÅ«panissitaá¹ƒ.

chaphassadvÄ• rabhÄ• vena, pavattati yathÄ• rahaá¹ƒ ||

<776> á¹• 21 pubbaá¹…gamÄ• dhiá¹-á¹-hÄ• nena, viÃ±Ã±Ä• á¹‡ena patiá¹-á¹-hahe.

nÄ• marÅ«paá¹ƒ upatthaddhaá¹ƒ, paá¹-isandhipavattiyaá¹ƒ ||

<777> á¹• 21 saá¹…khÄ• rajanitaá¹ƒ hutvÄ• , patiá¹-á¹-hÄ• ti bhavantare.

viÃ±Ã±Ä• á¹‡aá¹ƒ janakÄ• bhÄ• ve, tassuppatti kathaá¹ƒ bhave ||

<778> á¹• 21 avijjÄ• yÄ• nusayite, paá¹-ivedhavirodhite.

vaá¹-á¹-Ä• nugatasantÄ• ne, paá¹-isandhiphalÄ• vahe ||

<779> á¹• 21 pÄ• kadhammÄ• sabhÄ• vena, pavattanti hi cetanÄ• .

avijjÄ• paccayÄ• honti, saá¹…khÄ• rÄ• ti tato matÄ• ||

<780> á¹• 21 paá¹-ividdhesu saccesu, paccayÄ• naá¹ƒ paramparÄ• .

vighÄ• tÄ«yati sabbÄ• pi, tato vaá¹-á¹-aá¹ƒ vivaá¹-á¹-ati ||

<781> á¹• 21 iccÄ• vijjÄ• virodhena, tassÄ• vaá¹-á¹-appavattiyÄ• .

saá¹…ghÄ• tanikabhÄ• vena, avijjÄ• kÅ«á¹-asammatÄ• ||

<782> á¹• 21 jarÄ• maraá¹‡asaá¹…ghÄ• á¹-a-paá¹-ipÄ«á¸·itacetasaá¹ƒ.

klesamucchÄ• paretÄ• naá¹ƒ, sÄ• cÄ• vijjÄ• pavaá¸• á¸• hati ||

<783> á¹• 21 iccÄ• baddhamavicchedaá¹ƒ, idappaccayamaá¹‡á¸• alaá¹ƒ.

cakkanemisamÄ• vaá¹-á¹-aá¹ƒ, kamena parivattati ||

<784> á¹• 21 vaá¹-á¹-assa \Be 67/ dvÄ• dasaá¹…gassa, tassa tebhÅ«makassa tu.

dukkhakkhandhassa dassesi, nissandena nidassanaá¹ƒ ||

<785> á¹• 21 sokaÃ±ca \Ne 72/ parideva Ã±ca, tathÄ• dukkhaÃ±ca kÄ• yikaá¹ƒ.

domanassamupÄ• yÄ• saá¹ƒ, nÄ• nÄ• byasanasambhavaá¹ƒ ||

<786> á¹• 21 iccÄ• turamaniccantaá¹ƒ, mahopaddavasaá¹…kulaá¹ƒ.

bahupaklesupassaá¹-á¹-haá¹ƒ, dukkhametanti piá¹‡á¸• itaá¹ƒ ||

<787> á¹• 21 iccevaá¹ƒ paÃ±cupÄ• dÄ• na-kkhandhabheditasaá¹…gaho.

attabhÄ• vabhavaratho, hatthamuttaá¹ƒva yantakaá¹ƒ ||

<788> á¹• 21 gatiá¹-á¹-hitinivÄ• sesu, saá¹ƒsaranto nirantaraá¹ƒ.

cakkenetena yÄ• tÄ«ti, bhavacakkamidaá¹ƒ mataá¹ƒ ||

<789> á¹• 21 avijjÄ• á¹‡á¸• aá¹ƒ padÄ• letvÄ• , paá¹-ivedhappavattiyÄ• .

paccayappaccayuppannÄ• , supaá¹-á¹-hanti sabhÄ• vato ||

<790> á¹• 21 aniccÄ• dukkhanattÄ• ca, bhaá¹…gavanto bhayÄ• vahÄ• .

sÄ• dÄ«navÄ• ti saá¹…khÄ• ya, vivaá¹-á¹-amabhitiá¹-á¹-hati ||

<791> á¹• 21 tato sÄ• nusayÄ• taá¹‡hÄ• , nirujjhati punabbhave.

santÄ• naratiyÄ• bhÄ• vÄ• , na pakkhandati sandhiyaá¹ƒ ||

<792> á¹• 21 aviruá¸·hikabhÄ• vena, tattha vaá¹-á¹-avirodhite.

abhisaá¹…khÄ• rabhÄ• vena, na pavattanti cetanÄ• ||

<793> á¹• 21 paá¹-isandhipavattÄ«pi, na janenti bhavantare.

iccÄ• vijjÄ• nirodhena, niruddhÄ• kammacetanÄ• ||

<794> á¹• 21 paccayatthanirodhena, saá¹…khÄ• rÄ• naá¹ƒ nirodhato.

viÃ±Ã±Ä• á¹‡aá¹ƒ janakÄ• bhÄ• vÄ• , niruddhamiti vuccati ||

<795> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• dinirodhÄ• ca, nÄ• marÅ«pÄ• dikaá¹ƒ tathÄ• .

dukkhakkhandhassimassevaá¹ƒ, nirodhoti pavuccati ||

<796> á¹• 21 iti \Be 68/ vaá¹-á¹-avivaá¹-á¹-Ä• naá¹ƒ, vasÄ• dvedhÄ• vibhÄ• vito.

__paá¹-iccasamuppÄ• do_ti, desitoyaá¹ƒ mahesinÄ• ||

<797> á¹• 21 sabbasaá¹…khatadhammÄ• naá¹ƒ \Ne 73/, sabbe dhammÄ• pi paccayÄ• .

janakÄ• cevupatthambhÄ• , saá¹ƒvibhattÄ• yathÄ• rahaá¹ƒ ||

<798> á¹• 21 Ä• hacca paccayaá¹-á¹-hena, catuvÄ«satidhÄ• á¹-hitÄ• .

hetÄ• lambaá¹‡Ä• dhipatÄ• nantarasamanantarÄ• ||

<799> á¹• 21 sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissayÄ• copanissayo.

purejÄ• tÄ• pacchÄ• jÄ• tÄ• -sevanÄ• kammameva ca ||

<800> á¹• 21 pÄ• kÄ• hÄ• rindriyajjhÄ• na-maggaá¹…gasampayuttakÄ• .

vippayuttatthi natthi ca, vigatÄ• vigatanti ca ||

<801> á¹• 21 paÃ±cÄ• tÄ«tÄ• va kammaá¹ƒ tu, vattamÄ• naÃ±ca Ä«ritaá¹ƒ.

sabbathÄ• pi tayo vuttÄ• , vattamÄ• nÄ• tatopare ||

<802> á¹• 21 chadhÄ• nÄ• maá¹ƒ tu nÄ• massa, paÃ±cadhÄ• nÄ• marÅ«pinaá¹ƒ.

ekadhÄ• puna rÅ«passa, rÅ«paá¹ƒ nÄ• massa cekadhÄ• ||

<803> á¹• 21 paÃ±Ã±attinÄ• marÅ«pÄ• ni, nÄ• massa duvidhÄ• dvayaá¹ƒ.

dvayassa navadhÄ• ceti, chabbidhÄ• paccayÄ• kathaá¹ƒ ||

<804> á¹• 21 niruddhÄ• nantarÄ• eva, jÄ• yantÄ• namanantaraá¹ƒ.

nÄ• madhammÄ• va nÄ• mÄ• naá¹ƒ, janakattopakÄ• rakÄ• ||

<805> á¹• 21 nirantarappavattiyÄ• , anurÅ«pamanantarÄ• .

__anantara_paccayena, paccayoti pakÄ• sitÄ• ||

<806> á¹• 21 samanantarabhÄ• vena, tesaá¹ƒ te eva paccayÄ• .

__samanantara_nÄ• mena, paccayoti pakÄ• sitÄ• ||

<807> á¹• 21 atthibhÄ• vÄ• ya dhammÄ• naá¹ƒ, natthitÄ• yopakÄ• rakÄ• .

__natthi_paccayanÄ• mena, vuttÄ• te eva tÄ• dinÄ• ||

<808> á¹• 21 okÄ• sadÄ• nabhÄ• vena, vigatÄ• vopakÄ• rakÄ• .

dhammÄ• te eva vuccanti, __vigata_ppaccayoti ca ||

<809> á¹• 21 javÄ• \Be 69/ \Ne 74/ paguá¹‡abhÄ• vÄ• ya, javÄ• namupakÄ• rakÄ• .

__Ä• sevana_paccayoti, niruddhÄ• nantarÄ• matÄ• ||

<810> á¹• 21 saá¹ƒsaá¹-á¹-hasahajÄ• tÄ• naá¹ƒ, sampayogena paccayÄ• .

__sampayutta_paccayoti, nÄ• mÄ• nÄ• mÄ• namÄ«ritÄ• ||

<811> á¹• 21 icceko vattamÄ• no ca, paÃ±cÄ• tÄ«tÄ• yathÄ• rahaá¹ƒ.

__arÅ«pÄ• namarÅ«pÄ• _ ca, __paccayÄ• chabbidhÄ• _ matÄ• ||

<812> á¹• 21 pavatte cittajÄ• tÄ• naá¹ƒ, kammajÄ• naÃ±ca sandhiyaá¹ƒ.

rÅ«pÄ• naá¹ƒ sahajÄ• tÄ• na-marÅ«pÄ• naÃ±ca tÄ• dinÄ• ||

<813> á¹• 21 hetubhÅ«tÄ• cha dhammÄ• pi, mÅ«laá¹-á¹-henopakÄ• rakÄ• .

__hetu_paccayabhÄ• vena, paccayoti pakÄ• sitÄ• ||

<814> á¹• 21 tathÄ• nijjhÄ• yanaá¹-á¹-hena, tesamevopakÄ• rakÄ• .

__jhÄ• na_paccayanÄ• mena, jhÄ• nadhammÄ• vibhÄ• vitÄ• ||

<815> á¹• 21 tatheva niyyÄ• naá¹-á¹-hena, paccayÄ• ti pakÄ• sitÄ• .

__magga_paccayanÄ• mena, maggaá¹…gÄ• ca mahesinÄ• ||

<816> á¹• 21 tesameva ca dhammÄ• naá¹ƒ, sahajÄ• tÄ• ti cetanÄ• .

kammabyÄ• pÄ• rÄ• bhÄ• vena, vattamÄ• nÄ• ca paccayÄ• ||

<817> á¹• 21 kaá¹-attÄ• rÅ«papÄ• kÄ• naá¹ƒ, nÄ• nakkhaá¹‡ikacetanÄ• .

abhisaá¹…khÄ• rabhÄ• vena, janakappaccayÄ• matÄ• ||

<818> á¹• 21 iccevaá¹ƒ duvidhÄ• bhedÄ• , vipphÄ• raá¹-á¹-hena cetanÄ• .

__kamma_paccayanÄ• mena, paccayoti pakÄ• sitÄ• ||

<819> á¹• 21 rÅ«pÄ• naá¹ƒ sahajÄ• tÄ• naá¹ƒ, aÃ±Ã±amaÃ±Ã±amarÅ«pinaá¹ƒ.

paccayÄ• santabhÄ• vena, __vipÄ• kÄ• _ samudÄ«ritÄ• ||

<820> á¹• 21 ekotÄ«topi cattÄ• ro, vattamÄ• nÄ• ti __paÃ±cadhÄ• _.

__paccayÄ• nÄ• madhammÄ• _va, __nÄ• marÅ«pÄ• na_mÄ«ritÄ• ||

<821> á¹• 21 imassa \Ne 75/ rÅ«pakÄ• yassa, pacchÄ• jÄ• topakÄ• rako.

__pacchÄ• jÄ• ta_paccayoti, __nÄ• maá¹ƒ rÅ«pÄ• namekadhÄ• _ ||

<822> á¹• 21 sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ \Be 70/, cha vatthÅ«ni pavattiyaá¹ƒ.

paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• , paÃ±cÄ• lambÄ• yathÄ• kkamaá¹ƒ ||

<823> á¹• 21 purejÄ• tavisesena, nÄ• mÄ• namupakÄ• rakÄ• .

__purejÄ• ta_paccayoti, __rÅ«paá¹ƒ nÄ• massa cekadhÄ• _ ||

<824> á¹• 21 cittacetasikÄ• dhammÄ• , yaá¹ƒ yamÄ• rabbha jÄ• yare.

__Ä• lambaá¹‡a_paccayoti, sabbametaá¹ƒ pavuccati ||

<825> á¹• 21 yamÄ• lambaá¹ƒ garuá¹ƒ katvÄ• , nÄ• madhammÄ• pavattare.

svÄ• yamevÄ• lambaá¹‡Å«pa-nissayoti pakÄ• sito ||

<826> á¹• 21 anantarapaccayena, ye dhammÄ• paccayÄ• matÄ• .

te eva vÄ• nantarÅ«pa-nissayoti pakÄ• sito ||

<827> á¹• 21 rÄ• gasaddhÄ• dayo dhammÄ• , ajjhattamanuvÄ• sitÄ• .

sattasaá¹…khÄ• radhammÄ• ca, bahiddhopanisevitÄ• ||

<828> á¹• 21 rÄ• gasaddhÄ• didhammÄ• naá¹ƒ, kammaá¹ƒ pÄ• kÄ• namiccayaá¹ƒ.

pakatÅ«panissayoti, paá¹-á¹-hapesi tathÄ• gato ||

<829> á¹• 21 iccevaá¹ƒ balavaá¹-á¹-hena, nissayenopakÄ• rakÄ• .

__upanissaya_nÄ• mena, paccayoyaá¹ƒ tidhÄ• mato ||

<830> á¹• 21 rÅ«pÄ• rÅ«paá¹ƒ paniccevaá¹ƒ, tekÄ• likamakÄ• likÄ• .

__paÃ±Ã±atti ceva nÄ• mÄ• naá¹ƒ, paccayo duvidho_ mato ||

<831> á¹• 21 Ä• lambÄ• dhippatibhÅ«taá¹ƒ, nÄ• mÄ• naá¹ƒ garugocaraá¹ƒ.

sahajÄ• dhippatÄ«dhammÄ• , sahajÄ• naá¹ƒ yathÄ• rahaá¹ƒ ||

<832> á¹• 21 nÄ• marÅ«pÄ• namicceva-mÄ• dhippaccena paccayo.

__adhippati_paccayoti, duvidhÄ• paridÄ«pito ||

<833> á¹• 21 sahajÄ• \Ne 76/ nÄ• marÅ«pÄ• naá¹ƒ, mahÄ• bhÅ«tÄ• ca rÅ«pinaá¹ƒ.

paá¹-isandhikkhaá¹‡e vatthu, nÄ• mÄ• namiti sabbathÄ• ||

<834> á¹• 21 sahajÄ• tavisesena, dhammÄ• namupakÄ• rakÄ• .

__sahajÄ• ta_paccayoti, tividhevaá¹ƒ vibhÄ• vitÄ• ||

<835> á¹• 21 arÅ«pino \Be 71/ catukkhandhÄ• , mahÄ• bhÅ«tÄ• catubbidhÄ• .

sandhiyaá¹ƒ vatthunÄ• mÄ• ni, sahajÄ• nÄ«ti sabbathÄ• ||

<836> á¹• 21 upakÄ• rapavattÄ• ca, aÃ±Ã±amaÃ±Ã±assa tÄ• dinÄ• .

__aÃ±Ã±amaÃ±Ã±a_paccayoti, vibhattÄ• tividhÄ• matÄ• ||

<837> á¹• 21 sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ, bhÅ«topÄ• dÄ• yarÅ«pinaá¹ƒ.

sahajÄ• tanÄ• marÅ«pa-dhammÄ• naÃ±ca yathÄ• kkamaá¹ƒ ||

<838> á¹• 21 vatthu bhÅ«tÄ• catukkhandhÄ• , nissayenopakÄ• rakÄ• .

__nissaya_ppaccayo nÄ• ma, paccayoti mato tidhÄ• ||

<839> á¹• 21 kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, rÅ«pakÄ• yassa paccayo.

arÅ«pino panÄ• hÄ• rÄ• , sahajÄ• naá¹ƒ yathÄ• rahaá¹ƒ ||

<840> á¹• 21 nÄ• marÅ«pÄ• namiccevaá¹ƒ, yÄ• panaá¹-á¹-hena paccayÄ• .

__Ä• hÄ• ra_paccayoteva, duvidhevaá¹ƒ pakÄ• sito ||

<841> á¹• 21 pasÄ• dajÄ«vitÄ• rÅ«pi-ndriyadhammÄ• yathÄ• kkamaá¹ƒ.

paÃ±caviÃ±Ã±Ä• á¹‡upÄ• dinna-rÅ«pÄ• naá¹ƒ nÄ• marÅ«pinaá¹ƒ ||

<842> á¹• 21 sahajÄ• tÄ• namicceva-missaraá¹-á¹-hena paccayÄ• .

__indriya_ppaccayoteva, tividhÄ• samudÄ• haá¹-o ||

<843> á¹• 21 sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ, cha vatthÅ«ni yathÄ• rahaá¹ƒ.

pacchÄ• jÄ• tÄ• ca kÄ• yassa, cittacetasikÄ• tathÄ• ||

<844> á¹• 21 arÅ«pÄ• sahajÄ• tÄ• naá¹ƒ, rÅ«pÄ• nanti matÄ• tidhÄ• .

__vippayutta_paccayoti, vippayogopakÄ• rakÄ• ||

<845> á¹• 21 sahajÄ• taá¹ƒ \Ne 77/ purejÄ• taá¹ƒ, pacchÄ• jÄ• taÃ±ca sabbathÄ• .

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, rÅ«pajÄ«vitamiccayaá¹ƒ ||

<846> á¹• 21 __atthi_paccayasaá¹…khÄ• to, paccayo paÃ±cadhÄ• mato.

vijjamÄ• nasabhÄ• vena, paccayaá¹-á¹-hÄ• yathÄ• rahaá¹ƒ ||

<847> á¹• 21 te evÄ• vigatÄ• hutvÄ• , vattamÄ• nopakÄ• rakÄ• .

__avigata_paccayoti, sugatena vavatthitÄ• ||

<848> á¹• 21 aá¹-á¹-hevaá¹ƒ \Be 72/ vattamÄ• nÄ• ni, nÄ• marÅ«pÄ• ni paccayÄ• .

sabbatthÄ• dhippatÄ« cÄ• ti, __navadhÄ• nÄ• marÅ«pinaá¹ƒ_ ||

<849> á¹• 21 itthamuddiá¹-á¹-haniddiá¹-á¹-hÄ• , __paá¹-á¹-hÄ• nanaya_saá¹…gahÄ• .

kusalÄ• kusalÄ• dÄ«hi, suvibhattÄ• mahesinÄ• ||

<850> á¹• 21 paÃ±Ã±attinÄ• marÅ«pÄ• naá¹ƒ, vasena tividhÄ• á¹-hitÄ• .

paccayÄ• ti pakÄ• senti, catuvÄ«sati paá¹‡á¸• itÄ• ||

<851> á¹• 21 paÃ±Ã±atti paÃ±Ã±apÄ«yattÄ• , paÃ±Ã±Ä• petÄ«ti ca dvidhÄ• .

nÄ• marÅ«pavinimuttÄ• , paÃ±Ã±attÄ• tÄ• dinÄ• kathaá¹ƒ ||

<852> á¹• 21 bhÅ«tapariá¹‡Ä• mÄ• kÄ• ramupÄ• dÄ• ya tathÄ• tathÄ• .

bhÅ«mipabbatapÄ• sÄ• á¹‡atiá¹‡arukkhalatÄ• dayo ||

<853> á¹• 21 sambhÄ• rÄ• kÄ• ramÄ• rabbha, sannivesavisesitÄ• .

yÄ• nagÄ• mavanuyyÄ• nakaá¹-asÄ• rapaá¹-Ä• dayo ||

<854> á¹• 21 kÄ• rakavedakÄ• kÄ• raá¹ƒ, viÃ±Ã±attindriyalakkhitaá¹ƒ.

khandhapaÃ±cakamÄ• hacca, maccÄ• surasurÄ• dayo ||

<855> á¹• 21 candÄ• dÄ• vaá¹-á¹-anÄ• dÄ«hi, disÄ• kÄ• lÄ• disammuti.

pÄ• rampariyakÄ• dÄ«hi, jÄ• tigottakulÄ• dayo ||

<856> á¹• 21 taá¹ƒtaá¹ƒkriyÄ• dibhedehi, paÃ±Ã±attÄ• kathinÄ• dayo.

taá¹ƒtaá¹ƒkalÄ• pÄ• samphuá¹-á¹-hÄ• , kÅ«pÄ• kÄ• saguhÄ• dayo ||

<857> á¹• 21 taá¹ƒ \Ne 78/ taá¹ƒ nimittamÄ• rabbha, cintayantassupaá¹-á¹-hitÄ• .

kasiá¹‡Ä• dikavohÄ• rÄ• , bhÄ• vanÄ• mayagocarÄ• ||

<858> á¹• 21 pubbopalabbhÄ• bhÄ• vena, kasiá¹‡ugghÄ• á¹-imÄ• dayo.

nirodhÄ• ca samÄ• patti, visesÄ• bhÄ• valakkhitÄ• ||

<859> á¹• 21 iti taá¹ƒ tamupÄ• dÄ• ya, samaÃ±Ã±Ä• tÄ• tathÄ• tathÄ• .

saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti, vohÄ• roti pakÄ• sitÄ• ||

<860> á¹• 21 Ä• lambaá¹‡aá¹-á¹-hÄ• kÄ• rena, santÄ• bhÄ• vepi vatthuto.

cintÄ• vohÄ• ranipphannÄ• , atthacchÄ• yÄ• va bhÄ• sinÄ« ||

<861> á¹• 21 __paÃ±Ã±Ä• pÄ«yattÄ• _ \Be 73/ __paÃ±Ã±atti, nÄ• mÄ• _yamiti bhÄ• sitÄ•

upÄ• dÄ• ya ca paÃ±Ã±atti, sÄ• evopanidhÄ• ya ca ||

<862> á¹• 21 paÃ±Ã±atti paÃ±Ã±Ä• panato, paá¹‡á¸• itehi pakÄ• sitÄ• .

avijjamÄ• nÄ• paÃ±Ã±atti, vijjamÄ• nÄ• tipi dvidhÄ• ||

<863> á¹• 21 lokavohÄ• rikaá¹-á¹-hena, paÃ±Ã±attaá¹ƒ paramatthato.

avijjamÄ• nametÄ• ya, paÃ±Ã±Ä• penti yadÄ• tadÄ• ||

<864> á¹• 21 avijjamÄ• napaÃ±Ã±atti, vijjamÄ• naá¹ƒ yadÄ• puna.

paÃ±Ã±Ä• penti tadÄ• esÄ• , vijjamÄ• nanti vuccati ||

<865> á¹• 21 itthaá¹ƒ paÃ±Ã±attidhammaÃ±ca, sammatatthavisesato.

bhÄ• vadhammaÃ±ca rÅ«pÄ• di-salakkhaá¹‡avisesato ||

<866> á¹• 21 __paÃ±Ã±Ä• petÄ«ti paÃ±Ã±atti, nÄ• mÄ• _yamiti bhÄ• sitÄ• .

yÄ• nÄ• maá¹ƒ nÄ• makammÄ• dinÄ• mena samudÄ«ritÄ• ||

<867> á¹• 21 sÄ• evÄ• vijjamÄ• nena-vijjamÄ• nÄ• dibheditÄ• .

itthisaddo chaá¸·Ä• bhiÃ±Ã±o, rÄ• japutto tu bhÄ• sitÄ• ||

<868> á¹• 21 kriyÄ• nimittatthayoga-ruá¸·hijÄ• topacÄ• rikÄ• .

sambandhopacayÄ• vatthÄ• , saá¹‡á¹-hÄ• nÄ• pekkhitÄ• tathÄ• ||

<869> á¹• 21 devadattotha \Ne 79/ medhÄ• vÄ«, vedanÄ• candimÄ• tathÄ• .

khattiyo narasÄ«ho ca, bhÄ• tÄ• lohitakaá¹ƒ yuvÄ• ||

<870> á¹• 21 kuá¹‡á¸• alaá¹ƒ dussamiccevamÄ• dibheditasaá¹…gahÄ• .

sammatatthasabhÄ• vesu, vohÄ• rÄ• kÄ• ralakkhitÄ• ||

<871> á¹• 21 sÄ• yaá¹ƒ yÄ• dicchakÄ• nvatthasaá¹…ketakkhaá¹‡asambhavÄ• .

vohÄ• ratthavisesena, Ã±eyyÄ• kÄ• rÄ• nusÄ• rinÄ« ||

<872> á¹• 21 vacÄ«ghosÄ• nusÄ• rena, sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• .

pavattÄ• nantaruppanna-manodvÄ• rassa gocarÄ• ||

<873> á¹• 21 atthÄ• \Be 74/ yassÄ• nusÄ• rena, viÃ±Ã±Ä• yanti tato paraá¹ƒ.

sammatÄ• ca sabhÄ• vÄ• ca, pubbasaá¹…ketabhÄ• gino ||

<874> á¹• 21 yÄ• yaá¹ƒ vÄ• lambaá¹‡Ä• kÄ• ravisese paá¹-idissati.

vedanÄ• divacÄ«ghosaá¹ƒ, sabhÄ• vÄ• nugacetaso ||

<875> á¹• 21 sÄ• yaá¹ƒ paÃ±Ã±atti viÃ±Ã±eyyÄ• , lokasaá¹…ketanimmitÄ• .

vacÄ«viÃ±Ã±attisahito, saddo evÄ• ti kecana ||

<876> á¹• 21 itthaá¹ƒ paÃ±Ã±attidhammÄ• ti, vuttaá¹ƒ paÃ±Ã±attikadvayaá¹ƒ.

tathÄ• dhivacanÄ• dhammÄ• , niruttÄ«ti ca tÄ• dinÄ• ||

<877> á¹• 21 avisaá¹ƒvÄ• dakaá¹-á¹-hena, lokavohÄ• rasÄ• dhakaá¹ƒ.

samaÃ±Ã±Ä• saccamiccevaá¹ƒ, Ä• cikkhanti vicakkhaá¹‡Ä• ||

<878> á¹• 21 satthÄ• yaá¹ƒ paramatthamuttamaguá¹‡o nÄ• maÃ±ca rÅ«panti ca,

dvedhÄ• kÄ• si sabhÄ• vadhammakusalo nibbijjha dhammantaraá¹ƒ.

vohÄ• ratthavisesaÃ±eyyamaparaá¹ƒ byÄ• kÄ• si paÃ±Ã±attito,

Ä• raddhaá¹ƒ kamato mayevamakhilaá¹ƒ taá¹ƒ suá¹-á¹-hu niá¹-á¹-hÄ• pitaá¹ƒ ||

<879> á¹• 21 yaá¹ƒ dhammaá¹ƒ dhammarÄ• jÄ• niratikamabhisambodhi maggena buddhÄ

katvÄ• kaá¹‡á¸• ambamÅ«le paramamanupamaá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ khaá¹‡ena.

pÄ• tvÄ• kÄ• \Ne 80/ tattha patvÄ• puravaragaá¹‡amullÄ• palÄ• vaá¹‡á¹‡araá¹ƒsi,

tatthÄ• dÄ• yatthasÄ• raá¹ƒ kathitamaticiraá¹ƒ á¹-hÄ• tu pÄ• á¹-hÄ• nukÅ«laá¹ƒ ||

iti nÄ• marÅ«paparicchede sabbasaá¹…gahavibhÄ• go nÄ• ma

sattamo paricchedo.

niá¹-á¹-hito ca nÄ• marÅ«paparicchede sabbathÄ• pi

abhidhammaparamatthavibhÄ• go.

8. aá¹-á¹-hamo paricchedo

kasiá¹‡Ä• subhavibhÄ• go

<880> á¹• 21 ito \Be 75/ paraá¹ƒ pavakkhÄ• mi, bhÄ• vanÄ• nayamuttamaá¹ƒ.

nÄ• marÅ«paá¹ƒ pariggayha, paá¹-ipajjitumÄ«hato ||

<881> á¹• 21 bhÄ• vanÄ• duvidhÄ• tattha, samatho ca vipassanÄ• .

samatho duvidho tattha, paritto ca mahaggato ||

<882> á¹• 21 upacÄ• ramanuppatto, parittoti pavuccati.

mahaggatappanÄ• patto, samatho lokiyo mato ||

<883> á¹• 21 kasiá¹‡Ä• ni dasÄ• subhÄ• , dasadhÄ• nussatÄ« tathÄ• .

appamaÃ±Ã±Ä• ca saÃ±Ã±Ä• ca, vavatthÄ• ruppakÄ• ni ca ||

<884> á¹• 21 kammaá¹-á¹-hÄ• nÄ• ni tatthÄ• hu, cattÄ• lÄ«sa vicakkhaá¹‡Ä• .

yatthÄ• nuyogaá¹ƒ kubbantÄ• , bhÄ• venti samathadvayaá¹ƒ ||

<885> á¹• 21 taá¹ƒ \Ne 81/ payogavisuddhena, patvÄ• nopÄ• yasampadaá¹ƒ.

ajjhÄ• sayaá¹ƒ visodhetvÄ• , bhÄ• vetabbanti bhÄ• sitaá¹ƒ ||

<886> á¹• 21 kathaá¹ƒ karonto cÄ• rittaá¹ƒ, vÄ• rittaÃ±ca vivajjiya.

pÄ• timokkhaá¹ƒ samÄ• dÄ• ya, saddhÄ• ya paripÅ«raye ||

<887> á¹• 21 paá¹-isaá¹…khÄ• ya sodhetvÄ• , chadvÄ• resu malÄ• savaá¹ƒ.

chaá¸·indriyÄ• ni medhÄ• vÄ«, satÄ• rakkhena gopaye ||

<888> á¹• 21 pÄ• pakÄ• jÄ«vanissaá¹…go, kuhakÄ• cÄ• ranissaá¹-o.

Ä• jÄ«vaá¹ƒ parisodheyya, pahitatteá¹-á¹-hisuddhiyÄ• ||

<889> á¹• 21 idamatthitamÄ• rabbha, paá¹-isaá¹…khÄ• ya yoniso.

paÃ±Ã±avÄ• sampajaÃ±Ã±ena, paribhuÃ±jeyya paccaye ||

<890> á¹• 21 saá¹ƒvaraá¹ƒ pÄ• timokkhe ca, sÄ«lamindriyasaá¹ƒvaraá¹ƒ.

Ä• jÄ«vapÄ• risuddhiÃ±ca, tathÄ• paccayanissitaá¹ƒ ||

<891> á¹• 21 samÄ• dÄ• ya \Be 76/ catuddheva-madhiá¹-á¹-heyya tato paraá¹ƒ.

tasseva parivÄ• rÄ• ya, dhutaá¹…gÄ• ni yathÄ• rahaá¹ƒ ||

<892> á¹• 21 paá¹ƒsukÅ«likamaá¹…gaá¹ƒ ti-cÄ«varaá¹ƒ cÄ«varÄ• yugaá¹ƒ.

piá¹‡á¸• apÄ• tikamaá¹…gaÃ±ca, sapadÄ• nikamuttamaá¹ƒ ||

<893> á¹• 21 khalupacchÄ• bhattikaá¹…gaá¹ƒ, dhutaá¹…gaá¹ƒ pattapiá¹‡á¸• ikaá¹ƒ.

ekÄ• sanikamiccevaá¹ƒ, paÃ±cadhÄ• bhojane á¹-hitaá¹ƒ ||

<894> á¹• 21 Ä• raÃ±Ã±ikaá¹ƒ yathÄ• santha-

tikaá¹…gaá¹ƒ rukkhamÅ«likaá¹ƒ.

abbhokÄ• sikasosÄ• ni-

kaá¹…gÄ• nesajjikaá¹ƒ tathÄ• ||

<895> á¹• 21 cha senÄ• sanamÄ• rabbha, __dhutaá¹…gÄ• nÄ«ti terasa_.

kappiyepi ca loluppa-samÄ• cÄ• ravimuttiyÄ• ||

<896> á¹• 21 sÄ• mÄ«cipaá¹-ipattÄ«ti \Ne 82/, katvÄ• sallekhavuttiyÄ• .

paccayattayamÄ• hacca, paÃ±Ã±attÄ• ni mahesinÄ• ||

<897> á¹• 21 catupÄ• risuddhisÄ«laá¹ƒ, dhutaá¹…gaparivÄ• ritaá¹ƒ.

pÅ«retvÄ• na visuddhevaá¹ƒ, payogaparisuddhiyÄ• ||

<898> á¹• 21 tato paá¹‡idhisampanno, bhÄ• vanÄ• ya visÄ• rado.

upÄ• yaá¹ƒ paá¹-ipÄ• deyya, pavivekarato kathaá¹ƒ?

<899> á¹• 21 Ä• vÄ• so ca kulaá¹ƒ lÄ• bho,

gaá¹‡o kammaÃ±ca paÃ±camaá¹ƒ.

addhÄ• naá¹ƒ Ã±Ä• ti Ä• bÄ• dho,

gantho iddhÄ«ti te dasa ||

<900> á¹• 21 chetvÄ• na nipako yogÄ«,

palibodhe yathÄ• rahaá¹ƒ.

nirÄ• layo nirÄ• rambho,

papaÃ±copasame rato ||

<901> á¹• 21 piyaá¹ƒ \Be 77/ garuá¹ƒ bhÄ• vaniyaá¹ƒ, vattÄ• raá¹ƒ vacanakkhamaá¹ƒ.

kattÄ• ramatigambhÄ«rakathaá¹ƒ á¹-hÄ• naniyojakaá¹ƒ ||

<902> á¹• 21 bahussutaá¹ƒ guá¹‡avanta-mÄ• gammÄ• cariyaá¹ƒ budho.

khamo padakkhiá¹‡aggÄ• hÄ«, niyyÄ• tattuju bhadrako ||

<903> á¹• 21 Ä• rÄ• dhetvÄ• na gaá¹‡heyya, taá¹ƒ kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ.

kammaá¹-á¹-hÄ• naá¹ƒ parikkhitvÄ• , cariyÄ• rahamattano ||

<904> á¹• 21 rÄ• go doso ca moho ca,

cariyÄ• tÄ«hi paá¹‡á¸• itÄ• .

saddhÄ• buddhivitakkehi,

chabbidhÄ• ca vibhÄ• vayuá¹ƒ ||

<905> á¹• 21 rÄ• gussannassa \Ne 83/ sappÄ• yÄ• , koá¹-á¹-hÄ• sÄ• subhabhÄ• vanÄ• .

dosussannassappamaÃ±Ã±Ä• , nÄ«lÄ• di ca catubbidhÄ• ||

<906> á¹• 21 vitakkaá¹ƒ mohussannÄ• naá¹ƒ, Ä• nÄ• pÄ• naá¹ƒ pakÄ• sitaá¹ƒ.

cha saddhÄ• caritassÄ• hu, buddhÄ• nussatiÄ• dayo ||

<907> á¹• 21 maraá¹‡opasamÄ• saÃ±Ã±Ä• vavatthÄ• nÄ• ni buddhino.

sesÄ• ni pana sabbesaá¹ƒ, tatthÄ• pi kasiá¹‡aá¹ƒ budhÄ• ||

<908> á¹• 21 vitakkapakatikassa, parittaá¹ƒ mohacÄ• rino.

mahantamiti sappÄ• yaá¹ƒ, gahetvÄ• na tato paraá¹ƒ ||

<909> á¹• 21 mahÄ• vÄ• saá¹ƒ navaá¹ƒ jiá¹‡á¹‡aá¹ƒ, panthasoá¹‡á¸• ikasantikaá¹ƒ.

paá¹‡á¹‡apupphaphalÄ• kiá¹‡á¹‡aá¹ƒ, bahusammÄ• napatthitaá¹ƒ ||

<910> á¹• 21 sÄ«mantadÄ• runagara-kkhettapaccantanissitaá¹ƒ.

visabhÄ• gamasappÄ• yaá¹ƒ, paá¹-á¹-anaá¹ƒ mittadullabhaá¹ƒ ||

<911> á¹• 21 __á¹-hÄ• nÄ• niá¹-á¹-hÄ• rasetÄ• ni, _ parivajjeyya paá¹‡á¸• ito.

seveyya bhÄ• vanÄ• yoggaá¹ƒ, senÄ• sanamatandito ||

<912> á¹• 21 nÄ• tidÅ«raá¹ƒ nÄ• ccÄ• sannaá¹ƒ, appasaddamanÄ• kulaá¹ƒ.

gamanÄ• gamanasampannaá¹ƒ, appaá¸• aá¹ƒsÄ• nupaddavaá¹ƒ ||

<913> á¹• 21 akicchapaccayuppÄ• daá¹ƒ \Be 78/, lajjÄ«bhikkhugaá¹‡ocitaá¹ƒ.

vivekaá¹-á¹-hÄ• nabahulaá¹ƒ, bahussutanisevitaá¹ƒ ||

<914> á¹• 21 appabhayaá¹ƒ nirÄ• saá¹…kaá¹ƒ, appadosaá¹ƒ mahÄ• guá¹‡aá¹ƒ.

vihÄ• ramanusevanto, tattha nissaá¹…gacetasÄ• ||

<915> á¹• 21 tato kesanakhaccheda-rajanÄ• dimasesato.

khuddakaá¹ƒ palibodhaÃ±ca, chinditvÄ• na yathÄ• rahaá¹ƒ ||

<916> á¹• 21 Ä• vÄ• saá¹ƒ gocaraá¹ƒ bhassaá¹ƒ, puggalaá¹ƒ bhojanaá¹ƒ tathÄ• .

vajjentotumasappÄ• yaá¹ƒ, iriyÄ• pathamattano ||

<917> á¹• 21 sevanto \Ne 84/ satta sappÄ• ye, te evÄ• ti padhÄ• navÄ• .

bhÄ• vanÅ«pÄ• yasampanno, vÅ«pakaá¹-á¹-ho rahogato ||

<918> á¹• 21 kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khemato.

pariyuá¹-á¹-hÄ• nanibbindo, sodheyyajjhÄ• sayaá¹ƒ kathaá¹ƒ ||

<919> á¹• 21 appassÄ• dÄ• mahÄ• dukkhÄ• , __kÄ• mÄ• _ hi kaá¹-ukapphalÄ• .

dussaá¹ƒhÄ• rÄ• durÄ• rakkhÄ• , bahvÄ• dÄ«navasaá¹‡á¹-hitÄ• ||

<920> á¹• 21 aá¹-á¹-hikÄ• khajjamÄ• nÄ• va, vighÄ• tÄ• ya pabhijjitÄ• .

gayhantattavadhÄ• yete, maá¹ƒsapesÄ«va pakkhibhi ||

<921> á¹• 21 paá¹-ivÄ• te tiá¹‡ukkÄ• va, pariggÄ• hakadÄ• hino.

aá¹…gÄ• rakÄ• susaá¹…kÄ• sÄ• , sabbaá¹…gaparitÄ• sakÄ• ||

<922> á¹• 21 supine paribhuttÄ• va, nÄ• laá¹ƒ kassaci tittiyÄ• .

na tu kassaci accantÄ• , alaá¹…kÄ• rÄ• va yÄ• citÄ• ||

<923> á¹• 21 chajjantÄ• phalarukkhÄ• va, paá¹-ipannapabhaÃ±jino.

asisÅ«nÅ«pamÄ• nicca-madhikoá¹-á¹-enti pÄ• á¹‡ino ||

<924> á¹• 21 sattisÅ«lÅ«pamÄ• daá¸·haá¹ƒ, taá¹‡hÄ• sallÄ• nuvedhino.

ghorÄ• natthavisÄ• kiá¹‡á¹‡Ä• , kaá¹‡hasappasirÅ«pamÄ• ||

<925> á¹• 21 sabbÄ• savaparikliá¹-á¹-hÄ• \Be 79/, sabbÄ• saá¹ƒklesavatthukÄ• .

gammÄ• ca capalÄ• nÄ«cÄ• , puthujjanamamÄ• yitÄ• ||

<926> á¹• 21 bahusÄ• dhÄ• raá¹‡Ä• cete, sapattajanapatthitÄ• .

mahopaddavupayaá¹-á¹-hÄ• , bahvÄ• yÄ• sÄ• bhayÄ• vahÄ• ||

<927> á¹• 21 mahÄ• rambhasamÄ• raddhÄ• , khippÄ• kÄ• ravidhaá¹ƒsino.

sokasallaá¹ƒ pavesentÄ• , vigacchanti suve suve ||

<928> á¹• 21 nÄ• laá¹ƒ kassaci tÄ• á¹‡Ä• ya, nÄ• lamassÄ• sanÄ• ya ca.

avisÄ• saniyÄ• vassaá¹ƒ, kitavÄ• mÄ• rakiá¹ƒkarÄ• ||

<929> á¹• 21 sattÄ• namupaghÄ• tÄ• ya \Ne 85/, madhurÄ• kÄ• ranimmitÄ• .

rakkhasÄ« viya santÄ• na-mÄ• visanti manoharÄ• ||

<930> á¹• 21 Ä• viá¹-á¹-hÄ• yehi dummedhÄ• , byasanÄ• hitasambhavÄ• .

vipallÄ• saparÄ• bhÅ«tÄ• , byÄ• pajjantÄ• vihaÃ±Ã±are ||

<931> á¹• 21 cetosaá¹…kapparacitÄ• , nandirÄ• gopasevanÄ• .

madhulittÄ• sidhÄ• rÄ• va, byÄ• pÄ• renopasevitÄ• ||

<932> á¹• 21 manoramasubhÄ• kÄ• rÄ• , piyarÅ«popalambhino.

mittamukhaá¹ƒ sapattÄ• va, vaÃ±cayanti mahÄ• janaá¹ƒ ||

<933> á¹• 21 vaÃ±citÄ• yehi dummedhÄ• , sabbasampattidhaá¹ƒsitÄ• .

khemamaggÄ• paribbhaá¹-á¹-hÄ• , dhÄ• renti vadhamattano ||

<934> á¹• 21 virÅ«parÅ«pÄ• kÄ• rena, nimmathentÄ• palobhino.

abhÄ• vitÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ, mÄ• nasaá¹ƒ nihanantime ||

<935> á¹• 21 yattha rÄ• gasallaviddhÄ• , salleneva vane migÄ• .

tattha tatthÄ• nudhÄ• vantÄ• , vipphandanti nirantaraá¹ƒ ||

<936> á¹• 21 mamaá¹ƒkÄ• rena vuá¸• á¸• hantÄ• , ghoramÄ• sÄ«visaá¹ƒ yathÄ• .

vissaá¹-á¹-hÄ• bhogadhammesu, assÄ• denti aviddasu ||

<937> á¹• 21 anayabyasanÄ• yete \Be 80/, vasÄ« kubbanti pÄ• á¹‡ino.

vicittÄ• kÄ• rasaá¹‡á¹-hÄ• nÄ• , pisÄ• canagaraá¹ƒ yathÄ• ||

<938> á¹• 21 anatthÄ• vahitÄ• bÄ• lÄ• , vÄ• guraá¹ƒ nÄ• vabujjhare.

tattheva paá¹-ivamanti, yathÄ• haÃ±Ã±anti mucchitÄ• ||

<939> á¹• 21 sÄ«ghavÄ• hÄ« mahoghoyaá¹ƒ, klesavaá¹-á¹-aá¹ƒ mahabbhayo.

sakaá¹‡á¹-akaÃ±ca gahanaá¹ƒ, paá¹…kova duratikkamo ||

<940> á¹• 21 cetosaá¹ƒmohanaá¹-á¹-hÄ• naá¹ƒ, pamÄ• dapaá¹-isandhitaá¹ƒ.

ohÄ• ri sithilaá¹ƒ cetaá¹ƒ, duppamuÃ±caÃ±ca bandhanaá¹ƒ ||

<941> á¹• 21 jÄ• laá¹ƒva \Ne 86/ vitthataá¹ƒ loke,

mÄ• rapÄ• so samoá¸• á¸• ito.

paÃ±jaraá¹ƒ cÄ• rako ceso,

sattÄ• namanayÄ• vaho ||

<942> á¹• 21 yatthÄ• nurÄ• gasambaddhÄ• , paliguá¹‡á¹-hitasÄ• yino.

makkaá¹-Ä• lepabaddhÄ• va, nitthunanti vighÄ• tino ||

<943> á¹• 21 baá¸·isaá¹ƒvÄ• misacchannaá¹ƒ, savisaá¹ƒ viya bhojanaá¹ƒ.

migaluddanivÄ• pova, vinÄ• sÄ• ya samoá¸• á¸• itÄ• ||

<944> á¹• 21 mÄ«nakÄ• vaá¹…kagiddhÄ• va, ye gilitvÄ• puthujjanÄ• .

ghoraá¹ƒ maccumukhaá¹ƒ patvÄ• , socantÄ• pÄ• yabhÄ• gino ||

<945> á¹• 21 pÄ• pakkhettamidaá¹ƒ á¹-hÄ• naá¹ƒ, micchÄ• lobhanisevanaá¹ƒ.

duccarÄ«taá¹…kurÄ• rohaá¹ƒ, apÄ• yaphalapÅ«raá¹‡aá¹ƒ ||

<946> á¹• 21 ajjhositÄ• panettha ca, lobhamucchÄ• vidÄ• hino.

kodhÅ«panÄ• hajalitÄ• , issÄ• maccheradhÅ«pitÄ• ||

<947> á¹• 21 sÄ• rambhÄ• yudhasannaddhÄ• , vipphurantÄ• manorathÄ• .

Ä• bandhicchÄ• mahÄ• kacchÄ• , á¹-hanti lokavipattiyÄ• ||

<948> á¹• 21 avajjaá¹ƒ \Be 81/ natthi etesa-makattabbaá¹ƒ na vijjati.

sammuá¹-á¹-hasaccatÄ• tesu, na patiá¹-á¹-hÄ• ti sÄ• dhutÄ• ||

<949> á¹• 21 paropaghÄ• tÄ• bhiratÄ• , dayÄ• dhammaparammukhÄ• .

sabbasattesvavissÄ• sÄ«, sabbattha parisaá¹…kitÄ• ||

<950> á¹• 21 bhayasantÄ• sabahulÄ• , sabbÄ• natthÄ• nusÄ• rino.

sÄ• dhentÄ• caturÄ• pÄ• yaá¹ƒ, pÄ• pakammapurakkhakÄ• ||

<951> á¹• 21 mahÄ• saá¹…kaá¹-upabyuá¸·hÄ• , palibodhaparipphuá¹-Ä• .

haÃ±Ã±anti dukkhadhammehi, kÄ• me bÄ• lÄ• bhavepare ||

<952> á¹• 21 tato \Ne 87/ maccunirÄ• saá¹…kÄ• , khiá¸• á¸• Ä• rativimohitÄ• .

kimpakkamiva bhakkhantÄ• , rammakÄ• ravirodhino ||

<953> á¹• 21 gÄ• masÅ«karapotÄ• va, kÄ• mÄ• sucipariplutÄ• .

camarÄ«katakammantÄ• , asmiá¹ƒ loke palobhitÄ• ||

<954> á¹• 21 khajjamÄ• nÄ• kilesehi, kimÄ«hiva nirantaraá¹ƒ.

parihÄ• niá¹ƒ panaÃ±Ã±Ä• ya, parivÄ• renti mucchitÄ• ||

<955> á¹• 21 tato jarÄ• hi santattaá¹ƒ, yobbanaÃ±copamuyhati.

kÄ• mÄ• ca parihÄ• yanti, jÄ«vitaÃ±coparujjhati ||

<956> á¹• 21 paraá¹ƒ pamÄ• dÄ• bhivaá¹-á¹-hÄ• , pÄ• paklesamahodakÄ• .

tato taá¹‡hÄ• nadÄ« pÅ«rÄ• , pÄ• petÄ• pÄ• yasÄ• garaá¹ƒ ||

<957> á¹• 21 idhalokapariccattÄ• , paralokatthadhaá¹ƒsitÄ• .

gaá¹…gÄ• kuá¹‡apakÄ• kÄ• va, senti sokaparÄ• yaá¹‡Ä• ||

<958> á¹• 21 iccattatthaá¹ƒ paratthaÃ±ca, sattÄ• kÄ• manibandhanÄ• .

viddhaá¹ƒsetvÄ• vinassanti, idha ceva parattha ca ||

<959> á¹• 21 __iti sÄ• dÄ«navÄ• _ kÄ• mÄ• , ghorÄ• sÄ• lasilÅ«pamÄ• .

yattha bÄ• lÄ• visÄ«danti, natthi saá¹…go vijÄ• nataá¹ƒ ||

<960> á¹• 21 itthaá¹ƒ \Be 82/ kÄ• mabhayaá¹-á¹-Ä• naá¹ƒ, sikkhattayamanuttaraá¹ƒ.

samÄ• cikkhi vimokkhÄ• ya, nekkhammamiti cakkhumÄ• ||

<961> á¹• 21 sabbÄ• savavighÄ• tÄ• ya, paá¹-ipatti anuttarÄ• .

antadvayamanÄ• gamma, majjhimÄ• yaá¹ƒ pakÄ• sitÄ• ||

<962> á¹• 21 sabbadukkhasamugghÄ• tÄ«, visuddhi paramuttamÄ• .

vijjÄ• caraá¹‡asampatti, sabbasampattisÄ• dhikÄ• ||

<963> á¹• 21 puÃ±Ã±akkhettamidaá¹ƒ á¹-hÄ• naá¹ƒ, tapokammanisevanaá¹ƒ.

saddhÄ• sÄ«laá¹…kurÄ• rohaá¹ƒ, sampattiphalapÅ«raá¹‡aá¹ƒ ||

<964> á¹• 21 klesacÄ• rakamokkhÄ• ya \Ne 88/, dvÄ• rametamanuttaraá¹ƒ.

mahoghuttaraá¹‡aá¹ƒ kullaá¹ƒ, sotthi pÄ• rimapÄ• pakaá¹ƒ ||

<965> á¹• 21 pÄ• pacoravighÄ• tÄ• ya, khemamaggo anuttaro.

akaá¹‡á¹-ako agahano, uju sabbhi pavedito ||

<966> á¹• 21 mahÄ• bandhanamokkhÄ• ya,

abbhuto jinaghosito.

palibodhapariccÄ• go,

abbhokÄ• so alepano ||

<967> á¹• 21 saá¹…gapaá¹…kasamuttÄ• ro, ganthÄ• naá¹ƒ viniveá¹-hanaá¹ƒ.

taá¹‡hÄ• dÄ• sabyanitthÄ• ro, seribhÄ• vo sukhÄ• vaho ||

<968> á¹• 21 sabbayogavisaá¹ƒyogo, sabbasokanirundhano.

sabbÄ• layavisaá¹…khÄ• ro, sabbadukkhaviniggamo ||

<969> á¹• 21 mÄ• rapÄ• sasamucchedÄ«, pattametamanuttaraá¹ƒ.

mohandhakÄ• raviddhaá¹ƒsÄ«, vijjÄ• lokavirocano ||

<970> á¹• 21 abyÄ• pajjamidaá¹ƒ á¹-hÄ• na-mabhayaá¹ƒ nirupaddavaá¹ƒ.

tapokammÄ• namokÄ• so, mÄ• racakkhuvimohano ||

<971> á¹• 21 sabbasantÄ• paharaá¹‡amidaá¹ƒ sÄ«taá¹ƒva candanaá¹ƒ.

nimmalaá¹ƒ dhammasalilaá¹ƒ, saá¹ƒklesamalasodhanaá¹ƒ ||

<972> á¹• 21 saá¹ƒsÄ• rasetu \Be 83/ suhatÄ• , bodhipakkhiyapatthatÄ• .

sokasallasamuddhÄ• rÄ«, yantaá¹ƒ sukatayojitaá¹ƒ ||

<973> á¹• 21 cittÄ• taá¹…kasamuddhaá¹ƒsÄ«, paribhogasukhosadhaá¹ƒ.

lokÄ• misÄ• naá¹ƒ vamanaá¹ƒ, cetodosavirecanaá¹ƒ ||

<974> á¹• 21 accantatittikÄ• raá¹‡amÄ«renti dhammabhojanaá¹ƒ.

pipÄ• saharaá¹‡aá¹ƒ pÄ• naá¹ƒ, vimuttirasapesalaá¹ƒ ||

<975> á¹• 21 vaá¹‡á¹‡akittisugandhÄ• ya \Ne 89/, guá¹‡amÄ• lÄ• suganthitÄ• .

pÄ• pakopÄ«navasanaá¹ƒ, hirottappavicittitaá¹ƒ ||

<976> á¹• 21 accantaparisuddho ca, saddhammaratanÄ• vali.

ariyÄ• namalaá¹…kÄ• ro, anupÄ• yi siriá¹…karo ||

<977> á¹• 21 cintÄ• naá¹ƒ dunnimittÄ• namidaá¹ƒ santikaraá¹ƒ paraá¹ƒ.

vipattipaá¹-ighÄ• tÄ• ya, parittamidamuttamaá¹ƒ ||

<978> á¹• 21 antarÄ• yavinÄ• sÄ• ya, maá¹…galaá¹ƒ jinadesitaá¹ƒ.

micchÄ• gÄ• havimokkhÄ• ya, sotthi sambuddhabhÄ• sitÄ• ||

<979> á¹• 21 anivatti ca paccakkhamÄ• venikamabhÄ• riyaá¹ƒ.

amatosadhamaccantamajarÄ• marasÄ• dhanaá¹ƒ ||

<980> á¹• 21 yametaá¹ƒ samadhiá¹-á¹-hÄ• ya, sambodhittayamuttamaá¹ƒ.

papponti sabbasampattiguá¹‡apÄ• ramipÅ«ritaá¹ƒ ||

<981> á¹• 21 sabbÄ• kÄ• ravaropeta-metaá¹ƒ nekkhammasammataá¹ƒ.

sÄ«lagambhÄ«raparikkhaá¹ƒ, dhutaá¹…goditatoraá¹‡aá¹ƒ ||

<982> á¹• 21 samÄ• dhivÄ«thivitthinnaá¹ƒ, satipÄ• kÄ• ragopuraá¹ƒ.

saddhÄ• samiddhisamphullaá¹ƒ, paÃ±Ã±Ä• pÄ• sÄ• dasobhitaá¹ƒ ||

<983> á¹• 21 sammÄ• jÄ«vadhajaá¹ƒ rammaá¹ƒ, hirottappapaá¹-icchadaá¹ƒ.

vimuttÄ• matasambhogaá¹ƒ, veneyyajanasevitaá¹ƒ ||

<984> á¹• 21 abhejjaá¹ƒ pÄ• paverÄ«hi, puraá¹ƒ sugatamÄ• pitaá¹ƒ.

anÄ«timanupasaggaá¹ƒ, paá¹-ipannÄ• mahesayo ||

<985> á¹• 21 paramassÄ• sasampattÄ• \Be 84/, paripuá¹‡á¹‡amanorathÄ• .

sabbasaá¹…gamatikkamma, nikkhantÄ• akuto bhayÄ• ||

<986> á¹• 21 sammadatthamabhiÃ±Ã±Ä• ya, maccudheyyapahÄ• yino.

sabbadukkhoghanittiá¹‡á¹‡Ä• , pÄ• raá¹ƒ gacchanti paá¹‡á¸• itÄ• ||

<987> á¹• 21 iti \Ne 90/ sabbaá¹…gasampannaá¹ƒ, mahesigaá¹‡asevitaá¹ƒ.

nekkhammaá¹ƒ kÄ• manikkhantaá¹ƒ, saddhammapathamuttamaá¹ƒ ||

<988> á¹• 21 virÄ• dhenti parÄ• bhÅ«tÄ• , mucchitÄ• yena dujjanÄ• .

taá¹ƒ pÄ• pasamudÄ• cÄ• raá¹ƒ, pariyuá¹-á¹-hÄ• namabravuá¹ƒ ||

<989> á¹• 21 cetonÄ«varaá¹‡aá¹ƒ cetaá¹ƒ, paÃ±Ã±Ä• cakkhunirodhanaá¹ƒ.

sÄ«lopaghÄ• takaraá¹‡aá¹ƒ, cittavikkhepasaá¹…gamo ||

<990> á¹• 21 ayasÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, guá¹‡atejavinÄ• sanaá¹ƒ.

sabbasampattidahanaá¹ƒ, caturÄ• pÄ• yasÄ• dhakaá¹ƒ ||

<991> á¹• 21 sabbÄ• savamalopeto, sabbopaklesasaÃ±cayo.

pÄ• payakkhasamo ceso, dosÄ• sÄ«visasaá¹…gamo ||

<992> á¹• 21 pamÄ• dapathamakkantaá¹ƒ, amittagaá¹‡asaá¹…gamaá¹ƒ.

mahabbhayasamuá¹-á¹-hÄ• naá¹ƒ, mahÄ• byasanasaá¹…karaá¹ƒ ||

<993> á¹• 21 apÄ• yadukkhamÄ• ruá¸·haá¹ƒ, ahitÄ• vahitaá¹ƒ padaá¹ƒ.

sabbÄ• natthakaraá¹ƒ ghoraá¹ƒ, sabbadukkhavidhÄ• yakaá¹ƒ ||

<994> á¹• 21 dhiratthu pÄ• padhammÄ• naá¹ƒ, sabbakalyÄ• á¹‡ahÄ• yinaá¹ƒ.

laddhÄ• pi khaá¹‡asampatti, dullabhÄ• yehi nÄ• sitÄ• ||

<995> á¹• 21 tesaá¹ƒ hi samudÄ• cÄ• ro, dullabhaá¹ƒ buddhasÄ• sanaá¹ƒ.

samuddhaá¹ƒseti asani, yathÄ• ratanapabbataá¹ƒ ||

<996> á¹• 21 saddhammadhanacorÄ• te, nekkhammapatibandhakÄ• .

paá¹-ipattiá¹ƒ vilumpantÄ• , palibundhanti pÄ• á¹‡ino ||

<997> á¹• 21 vissÄ• sivadhakÄ• pete, vissaá¹-á¹-hÄ• vassaghÄ• tino.

yehi bÄ• lÄ• hatÄ• senti, nissayejinasÄ• sane ||

<998> á¹• 21 tepi \Be 85/ vÄ• senti dummedhÄ• , nissaá¹…kÄ• mohapÄ• rutÄ• .

antomanasi ucchaá¹…ke, ghoramÄ• sÄ«visaá¹ƒ yathÄ• ||

<999> á¹• 21 attano \Ne 91/ ca vinÄ• sÄ• ya, nissaá¹-aá¹ƒ klesapaÃ±jare.

cinantÄ• nÄ• vabujjhanti, vipattipathayÄ• yino ||

<1000> á¹• 21 halÄ• halaá¹ƒva khÄ• dantÄ• , Ä• liá¹…gantÄ• va pÄ• pakaá¹ƒ.

avassamupahaÃ±Ã±anti, pÄ• padhammopalÄ• á¸·ino ||

<1001> á¹• 21 pÄ• pacintÄ• paribyuá¸·hÄ• , vitakkamathitÄ• janÄ• .

lokadvayÄ• pi dhaá¹ƒsenti, atthadvayavinÄ• sino ||

<1002> á¹• 21 kodhÅ«panÄ• hi vigacchÄ• , issÄ• maccheradÅ«sitÄ• .

makkhÄ« palÄ• sÄ« sÄ• rambhÄ«, appatissÄ• agÄ• ravÄ• ||

<1003> á¹• 21 mÄ• nÄ• timÄ• nabahulÄ• , mudhÄ• mukharacaá¹‡á¸• ikÄ• .

uddhatÄ• ca pamattÄ• ca, dabbitÄ• ketugÄ• hino ||

<1004> á¹• 21 cetokhilakhilabhÅ«tÄ• , vinibandhÄ• nuveá¹-hitÄ• .

mahogho viya sassÄ• ni, vinÄ• senti tapoguá¹‡aá¹ƒ ||

<1005> á¹• 21 visayassÄ• davikkhittÄ• , vikiá¹‡á¹‡Ä• pÄ• katindriyÄ• .

muá¹-á¹-hassatÄ« kusÄ«tÄ• ca, jÄ«vanti moghajÄ«vitaá¹ƒ ||

<1006> á¹• 21 mahagghasÄ• bÄ• hulikÄ• , duppaÃ±Ã±Ä• kÄ• yadaá¸·hikÄ• .

ganthanÄ«varaá¹‡Ä• baddhÄ• , icchÄ• lobhavasÄ«katÄ• ||

<1007> á¹• 21 malaggahitasantÄ• nÄ• , tiracchÄ• nakathÄ• ratÄ• .

vinayopasamÄ• petÄ• , visamÄ• cÄ• ragocarÄ• ||

<1008> á¹• 21 dubbharatÄ• ca dupposÄ• , sukumÄ• rasukhÄ• layÄ• .

asantuá¹-á¹-hÄ• mahicchÄ• ca, loluppÄ• cÄ• ralakkhitÄ• ||

<1009> á¹• 21 duggandheneva sunakhÄ• , Ä• magandhena mucchitÄ• .

tattha tatthÄ• bhidhÄ• vantÄ• , na patiá¹-á¹-hanti sÄ• sane ||

<1010> á¹• 21 nillajjÄ• \Be 86/ vÄ«tasÄ• rajjÄ• , lokadhammesu mucchitÄ• .

pÄ• picchÄ• kuhanacchannÄ• , micchÄ• jÄ«vapalobhitÄ• ||

<1011> á¹• 21 saá¹-hÄ• \Ne 92/ pagabbhÄ• mÄ• yÄ• vÄ«, antopÅ«ti avassutÄ• .

saá¹…kassarasamÄ• cÄ• rÄ• , kasambu sithilÄ• jaá¸·Ä• ||

<1012> á¹• 21 siá¹…gÄ• racapalÄ• cittÄ• , pÅ«tikÄ• yÄ• nurÄ• gino.

sÄ«dantÄ• palimÄ• pannÄ• , na viruá¸·hanti sÄ• sane ||

<1013> á¹• 21 pÄ• papuggalasaá¹ƒsaá¹-á¹-hÄ• , pÄ• padiá¹-á¹-hiparÄ• gatÄ• .

asaddhÄ• dhammanicchinnÄ• , duá¹-á¹-hÄ• dubbacaniá¹-á¹-hurÄ• ||

<1014> á¹• 21 sÄ• maÃ±Ã±aá¹ƒ paridhaá¹ƒsentÄ• , dÅ«sentÄ• jinasÄ• sanaá¹ƒ.

atikkamma jinovÄ• daá¹ƒ, bÄ• lÄ• duggatibhÄ• gino ||

<1015> á¹• 21 kÄ• magiddhÄ• durÄ• cÄ• rÄ• , dussÄ«lÄ• mohapÄ• rutÄ• .

khajjantÄ• kaddamÄ«bhÅ«tÄ• , jinasÄ• sanakaá¹‡á¹-akÄ• ||

<1016> á¹• 21 hitÄ• hitamajÄ• nantÄ• , anurodhavirodhino.

cetopahatasantÄ• nÄ• , vipallÄ• sapalambhitÄ• ||

<1017> á¹• 21 vipannÄ• kulakammantÄ• , pÄ• pakÄ• rÄ« parÄ• jitÄ• .

socanti dÄ«ghamaddhÄ• naá¹ƒ, apÄ• yamhi samappitÄ• ||

<1018> á¹• 21 itthaá¹ƒ hitasamucchedÄ«, kumaggoyaá¹ƒ rajÄ• patho.

pÄ• padhammappavattÄ«ti, viditvÄ• puna paá¹‡á¸• ito ||

<1019> á¹• 21 pariyuá¹-á¹-hÄ• nasaá¹ƒklesaá¹ƒ, vippharantaá¹ƒ visÄ• rado.

paá¹-isaá¹…khÄ• ya rundheyya, manteneva mahÄ• visaá¹ƒ ||

<1020> á¹• 21 khippamÄ• dittacelova, pÄ• papÄ• vakamuá¹-á¹-hitaá¹ƒ.

bhÄ• vanÄ• jalasekena, nibbÄ• peyya nirantaraá¹ƒ ||

<1021> á¹• 21 appamÄ• dena medhÄ• vÄ«, nageneva mahÄ• nadiá¹ƒ.

pÄ• poghaá¹ƒ paá¹-ibandhanto, pidaheyya khaá¹‡e khaá¹‡e ||

<1022> á¹• 21 sabhayaá¹ƒ \Be 87/ viya kantÄ• raá¹ƒ, ghoramÄ• sÄ«visaá¹ƒ yathÄ• .

papÄ• tamiva gambhÄ«raá¹ƒ, miá¸·haá¹ƒ viya ca paá¹‡á¸• ito ||

<1023> á¹• 21 pahÄ• ya \Ne 93/ pariyuá¹-á¹-hÄ• naá¹ƒ, nekkhammamadhimuccati.

kalyÄ• á¹‡amitto vajjesu, bhayadassÄ• vi subbato ||

<1024> á¹• 21 kÄ• marÄ• gavisaá¹ƒyutto, bhogadhananirÄ• layo.

icchÄ• lobhavinimutto, amamo apariggaho ||

<1025> á¹• 21 sorato sakhilo saá¹‡ho, mettÄ• yanto dayÄ• paro.

anÄ• haá¹-amano dhÄ«ro, santacitto khamÄ• paro ||

<1026> á¹• 21 hitesÄ« sabbapÄ• á¹‡Ä«naá¹ƒ,

issÄ• maccheramuccito.

kodhopanÄ• habyÄ• pÄ• da

virodhopasame rato ||

<1027> á¹• 21 anolÄ«namano yogÄ«, niccÄ• raddhaparakkamo.

susamÄ• hitasaá¹…kappo, vippasanno anÄ• vilo ||

<1028> á¹• 21 okappento vimuccanto, paÃ±Ã±avÄ• paá¹-ipattiyaá¹ƒ.

pihayanto mamÄ• yanto, sammÄ• sambuddhasÄ• sanaá¹ƒ ||

<1029> á¹• 21 iti nÄ«varaá¹‡Ä• peto, Ã±Ä• á¹‡Ä• lokajutindharo.

pÅ«jeti sammÄ• sambuddhaá¹ƒ, saddhammapaá¹-ipattiyÄ• ||

<1030> á¹• 21 hirottappaguá¹‡opeto,

kalyÄ• á¹‡Ä• cÄ• ragocaro.

makkhappalÄ• sarahito,

sappatisso sagÄ• ravo ||

<1031> á¹• 21 ajjavÄ• cÄ• racÄ• ritto, mÄ• yÄ• sÄ• á¹-heyyanissaá¹-o.

thambhasÄ• rambhanissaá¹…go, maddavÄ• cÄ• rapesalo ||

<1032> á¹• 21 mÄ• nÄ• timÄ• navimukho \Be 88/, saddhammagarusÄ• daro.

parappamÄ• danimmaddÄ«, saá¹ƒvegabahulo sadÄ• ||

<1033> á¹• 21 vodÄ• tacittasaá¹…kappo \Ne 94/, pÄ• picchÄ• malavajjito.

micchÄ• diá¹-á¹-himatikkanto, saddhammesu patiá¹-á¹-hito ||

<1034> á¹• 21 cetokhilasamucchedÄ«, vinibandhaviveá¹-hako.

mÄ• nasaá¹ƒ sampahaá¹ƒseti, saá¹ƒkilesavimuttiyÄ• ||

<1035> á¹• 21 pavivitto asaá¹ƒsaá¹-á¹-ho, santo appicchatÄ• rato.

ariyÄ• vaá¹ƒsÄ• laá¹…kÄ• ro, supposo subharo sukhÄ« ||

<1036> á¹• 21 sallekhavutti dhutavÄ• , pÄ• pÄ• pacayatapparo.

pÄ• sÄ• dikasamÄ• cÄ• ro, pasÄ• dabahulo muni ||

<1037> á¹• 21 anuddhato acapalo,

danto gutto yatindriyo.

cetosamÄ• dhigaruko,

sampajÄ• no satÄ«yuto ||

<1038> á¹• 21 ussÄ• hajÄ• to saddhamme, chandajÄ• to nirantaraá¹ƒ.

sÄ• taccakÄ• rÄ« svÄ• kÄ• ro, paá¹-ipattiparÄ• yaá¹‡o ||

<1039> á¹• 21 cetokÄ• á¸·akÄ• pagato, bhÄ• vanÄ• rasamuttamaá¹ƒ.

raá¹…gaá¹ƒ niddhotavatthaá¹ƒva, sÄ• dhukaá¹ƒ paá¹-igaá¹‡hati ||

<1040> á¹• 21 iti sampÄ• ditÄ• kÄ• ro, parisuddhamanoratho.

nirÄ• dÄ«navasaÃ±cÄ• ro, sotthipatto niraá¹…gaá¹‡o ||

<1041> á¹• 21 pÄ• pagÄ• havinimutto, rÄ• humuttova candimÄ• .

guá¹‡araá¹ƒsiparikkhitto, sobheti jinasÄ• sanaá¹ƒ ||

<1042> á¹• 21 iccÄ• lobhamadosaÃ±ca, mohÄ• bhÄ• vamathÄ• paraá¹ƒ.

nekkhammaá¹ƒ pavivekaÃ±ca, tathÄ• nissaraá¹‡aá¹ƒ budho ||

<1043> á¹• 21 samÄ• rabbha \Be 89/ visodhento, ajjhÄ• sayamasesato.

dhÄ«ro sampaá¹-ipÄ• deti, bhÄ• vanÄ• sukhamuttamaá¹ƒ ||

<1044> á¹• 21 tato \Ne 95/ paá¹‡Ä«tÄ• dhimutti, palibodhavinissaá¹-o.

paripanthavinimutto, vigatÄ• varaá¹‡Ä• layo ||

<1045> á¹• 21 bhÄ• vanÄ• ninnasantÄ• no, kallacitto visÄ• rado.

kasiá¹‡Ä• dikamÄ• rabbha, bhÄ• veyya samathaá¹ƒ kathaá¹ƒ ||

<1046> á¹• 21 pathavÄ«kasiá¹‡aá¹ƒ tÄ• va, vidatthicaturaá¹…gulaá¹ƒ.

katvÄ• nÄ• ruá¹‡avaá¹‡á¹‡Ä• ya, mattikÄ• ya sumaá¹‡á¸• alaá¹ƒ ||

<1047> á¹• 21 yugamatte á¹-hapetvÄ• na, á¹-hÄ• ne sukhanisinnako.

pathavÄ«ti samaÃ±Ã±Ä• ya, katvÄ• bhogaá¹ƒ tu bhÄ• vaye ||

<1048> á¹• 21 akatepi khalÄ• dimhi, akiccheneva maá¹‡á¸• ale.

nimittaá¹ƒ jÄ• yaticcÄ• hu, pubbayogavato pana ||

<1049> á¹• 21 Ä• pomaá¹‡á¸• alamuggaá¹‡he, bhÄ• janÄ• digate jale.

tejamhi tejokasiá¹‡aá¹ƒ, paá¹-acchiddÄ• disaá¹ƒgate ||

<1050> á¹• 21 sassaggÄ• dimhi kammante, vÄ• yokasiá¹‡amaá¹‡á¸• alaá¹ƒ.

paá¹-ibhÄ• gasamÄ• cÄ• ro, phuá¹-á¹-haá¹-á¹-hÄ• neva jÄ• yati ||

<1051> á¹• 21 nÄ«lÄ• dikasiá¹‡aá¹ƒ vatthe, pupphe vÄ• vaá¹‡á¹‡adhÄ• tuyaá¹ƒ.

Ä• kÄ• samaá¹‡á¸• alaá¹ƒ bhitti-chiddÄ• dimhi upaá¹-á¹-hitaá¹ƒ ||

<1052> á¹• 21 chiddappaviá¹-á¹-hamÄ• lokaá¹ƒ, uggaá¹‡heyya patiá¹-á¹-hitaá¹ƒ.

sÅ«riyÄ• lokÄ• dibhedaá¹ƒ, bhÅ«miyaá¹ƒ vÄ• tha bhittiyaá¹ƒ ||

<1053> á¹• 21 dasadhÄ• kasiá¹‡esvevaá¹ƒ, yattha katthaci yogino.

parikammaá¹ƒ karontassa, uggaho nÄ• ma jÄ• yati ||

<1054> á¹• 21 cittassupaá¹-á¹-hite tasmiá¹ƒ, passantasseva cakkhunÄ• .

uggahamhi nimittamhi, paá¹-ipÄ• deyya bhÄ• vanaá¹ƒ ||

<1055> á¹• 21 vikkhepaá¹ƒ vinivÄ• rento, paripanthe virÄ• jayaá¹ƒ.

nimittÄ• bhimukheneva, mÄ• nasaá¹ƒ paá¹-ipÄ• daye ||

<1056> á¹• 21 Ä• sevantassa \Be 90/ \Ne 96/ tassevaá¹ƒ, cittaá¹ƒ hoti samÄ• hitaá¹ƒ.

saá¹ƒklesÄ• sannisÄ«danti, paá¹-ibhÄ• go ca jÄ• yati ||

<1057> á¹• 21 tattha paá¹‡á¹‡attisaá¹…khÄ• te, nimitte bhÄ• vanÄ• maye.

tatheva paá¹-ibhÄ• gamhi, tato yuÃ±jeyya bhÄ• vanaá¹ƒ ||

<1058> á¹• 21 tatthÄ• dhimutto satimÄ• , nimittavidhikovido.

indriyÄ• ni samÄ• nento, sappÄ• yamupalakkhayaá¹ƒ ||

<1059> á¹• 21 niggayha uddhataá¹ƒ cittaá¹ƒ, paggayha lÄ«namÄ• nasaá¹ƒ.

Å«hataá¹ƒ sampahaá¹ƒsento, upekkhanto samÄ• hitaá¹ƒ ||

<1060> á¹• 21 reá¹‡umhi uppaladale, sutte nÄ• vÄ• ya nÄ• á¸·iyÄ• .

yathÄ• madhukarÄ• dÄ«naá¹ƒ, pavatti samma vaá¹‡á¹‡itÄ• ||

<1061> á¹• 21 cittapavattiÄ• kÄ• raá¹ƒ, sÄ• dhukaá¹ƒ lakkhayaá¹ƒ budho.

tathÄ• samenÄ• kÄ• rena, pahitatto parakkame ||

<1062> á¹• 21 samappavattamÄ• kÄ• raá¹ƒ, sallakkhetvÄ• nirantaraá¹ƒ.

padahantassa tassevaá¹ƒ, appanÄ• nÄ• ma jÄ• yati ||

<1063> á¹• 21 paá¹-ibhÄ• ganimittaá¹ƒ tu, vaá¸• á¸• heyya kasiá¹‡aá¹ƒ puna.

upacÄ• rabhÅ«miyaá¹ƒ vÄ• , appanÄ• yaá¹ƒ va katthaci ||

<1064> á¹• 21 ekaá¹…guladvaá¹…gulÄ• di-vaseneva yathÄ• kkamaá¹ƒ.

pharanto manasÄ• yeva, nipuá¹‡o yÄ• vadicchakaá¹ƒ ||

<1065> á¹• 21 tatthevaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ, patvÄ• na paguá¹‡aá¹ƒ tato.

katvÄ• ciá¹‡á¹‡avasÄ«bhÅ«tÄ• , tamhÄ• vuá¹-á¹-hÄ• ya paá¹‡á¸• ito ||

<1066> á¹• 21 vitakkÄ• dikathÅ«laá¹…gaá¹ƒ, pahÄ• nÄ• ya yathÄ• kkamaá¹ƒ.

tatheva paá¹-ipajjanto, pappoti dutiyÄ• dayo ||

<1067> á¹• 21 dasadhÄ• kasiá¹‡Ä• nevaá¹ƒ, bhÄ• vetvÄ• pana yogino.

catukkapaÃ±cakajjhÄ• naá¹ƒ, katvÄ• vikkhepanissaá¹-Ä• ||

<1068> á¹• 21 supakkhÄ• litupaklesÄ• \Ne 97/, santacittÄ• samÄ• hitÄ• .

pavivekarasassÄ• daá¹ƒ, anubhonti yathÄ• sukhaá¹ƒ ||

<1069> á¹• 21 asubhaá¹ƒ \Be 91/ pana bhÄ• vento, nimittaá¹ƒ yattha katthaci.

uddhumÄ• tÄ• dibhedamhi, uggaá¹‡heyyÄ• subhe kathaá¹ƒ?

<1070> á¹• 21 ekÄ• hÄ• dimatikkantaá¹ƒ, uddhumÄ• takamÄ«ritaá¹ƒ.

vigatacchavi bÄ«bhacchaá¹ƒ, nÄ«lÄ• kÄ• raá¹ƒ vinÄ«lakaá¹ƒ ||

<1071> á¹• 21 vikiá¹‡á¹‡apubbakudhitaá¹ƒ, paribhinnaá¹ƒ vipubbakaá¹ƒ.

viccheditaá¹…gapaccaá¹…gaá¹ƒ, vicchiddakaá¹ƒ kaá¸·evaraá¹ƒ ||

<1072> á¹• 21 vividhÄ• kÄ• rapÄ• á¹‡ehi, khajjamÄ• naá¹ƒ vikhÄ• ditaá¹ƒ.

vinÄ• sitaá¹…gapaccaá¹…gaá¹ƒ, vikkhittanti pavuccati ||

<1073> á¹• 21 pÄ• dÄ• dibhaá¹…gavikkhittaá¹ƒ, hatavikkhittakaá¹ƒ mataá¹ƒ.

lohitaá¹ƒ lohitÄ• kiá¹‡á¹‡aá¹ƒ, puá¸·avaá¹ƒ kimisaá¹…kulaá¹ƒ ||

<1074> á¹• 21 aá¹-á¹-hisaá¹…khalikÄ• mattaá¹ƒ, aá¹-á¹-hikanti ca sabbathÄ• .

saá¹‡á¹-hÄ• nÄ• kÄ• rabhedena, dasadhÄ• subhadesanÄ• ||

<1075> á¹• 21 tatthevaá¹ƒ dasadhÄ• bhede, nijjÄ«vakuá¹‡apÄ• subhe.

ujjhite bhÅ«mibhÄ• gasmiá¹ƒ, matakÄ• ye kaá¸·evare ||

<1076> á¹• 21 labbhamÄ• nakamÄ• kÄ• raá¹ƒ, oloketvÄ• salakkhaá¹‡aá¹ƒ.

uggahetvÄ• na cittena, taá¹ƒtaá¹ƒnÄ• mena bhÄ• vaye ||

<1077> á¹• 21 paá¹-ikÅ«laÃ±ca jegucchaá¹ƒ, duggandhaÃ±ca virÅ«pakaá¹ƒ.

harÄ• yitamajaÃ±Ã±aÃ±ca, hÄ«á¸·itaá¹ƒ vikkhitÄ• sivaá¹ƒ ||

<1078> á¹• 21 iccevamasubhÄ• kÄ• re,

katvÄ• bhogaá¹ƒ tu yogino.

bhÄ• ventassupacÄ• ro ca,

paá¹-ibhÄ• go ca jÄ• yati ||

<1079> á¹• 21 paá¹-ibhÄ• ganimittaá¹ƒ \Ne 98/ tu, upacÄ• rena sevato.

appeti paá¹-hamajjhÄ• na-metthevaá¹ƒ samathe nayo ||

<1080> á¹• 21 vinÄ• \Be 92/ saddhammaá¹ƒ panidaá¹ƒ, sarÄ«raá¹ƒ bÄ• lananditaá¹ƒ.

vipattipariyosÄ• naá¹ƒ, avassaá¹ƒ bhedagÄ• mikaá¹ƒ ||

<1081> á¹• 21 yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

jÄ«vamÄ• naÃ±ca nijjÄ«vameva dhammaparÄ• yaá¹‡aá¹ƒ ||

<1082> á¹• 21 sabhÄ• vo sopi dehassa,

sabbassÄ• pi ca sabbathÄ• .

vicitabbÄ• dhirenÄ• pi,

esÄ• yaá¹ƒ niyatÄ• gati ||

<1083> á¹• 21 aniccaá¹ƒ khayadhammaÃ±ca, dukkhameva bhayÄ• vahaá¹ƒ.

anattÄ• ca parÄ• bhÅ«tÄ• , vibbhijjati khaá¹‡e khaá¹‡e ||

<1084> á¹• 21 vinÄ• samÄ• nassÄ• kÄ• raá¹ƒ, tatthevaá¹ƒ pana passato.

vipassanÄ• bhÄ• vanÄ• ti, tamÄ«renti tathÄ• gatÄ• ||

<1085> á¹• 21 bhÄ• vanaá¹ƒ duvidhampetaá¹ƒ, bhÄ• venti puna paá¹‡á¸• itÄ• .

jÄ«vamÄ• nepi kÄ• yamhi, taá¹ƒtadÄ• kÄ• rasambhave ||

<1086> á¹• 21 jÄ«vamÄ• nopi kÄ• yoyaá¹ƒ,

kuá¹‡apova sabhÄ• vato.

tamalaá¹…kÄ• rapaá¹-icchanno,

bÄ• lÄ• naá¹ƒ na pakÄ• sati ||

<1087> á¹• 21 bahi maá¹-á¹-hamupaá¹-á¹-hÄ• ti, anto kuá¹‡apapÅ«ritaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, navadvÄ• ramalassavaá¹ƒ ||

<1088> á¹• 21 sarÄ«raá¹ƒ niccaduggandhaá¹ƒ, nÄ• nÄ• kimisamÄ• kulaá¹ƒ.

tacamaá¹ƒsapaá¹-icchannaá¹ƒ, aá¹-á¹-hipaÃ±jarasaá¹‡á¹-hitaá¹ƒ ||

<1089> á¹• 21 vaccakÅ«pamidaá¹ƒ \Ne 99/ nÄ• ma, dvattiá¹ƒsÄ• sucipÅ«ritaá¹ƒ.

narÄ• nukkÄ• rabhÅ«mÄ«va, nekavassagaá¹‡ocitÄ• ||

<1090> á¹• 21 susÄ• nagamanosÄ• naá¹ƒ, bahusÄ• dhÄ• raá¹‡Ä• subhaá¹ƒ.

gaá¹‡á¸• abhÅ«taá¹ƒ sallabhÅ«taá¹ƒ, bahudukkhanibandhanaá¹ƒ ||

<1091> á¹• 21 nÄ• nÄ• byÄ• dhisamÄ• kiá¹‡á¹‡aá¹ƒ \Be 93/, nÄ• nopaddavasaá¹ƒkulaá¹ƒ.

nÄ• nÄ• natthasamodhÄ• naá¹ƒ, nÄ• nÄ• saá¹ƒklesavatthukaá¹ƒ ||

<1092> á¹• 21 positampi ciraá¹ƒ kÄ• laá¹ƒ, mamaá¹ƒkÄ• ramamÄ• yitaá¹ƒ.

lahudujjanamittova, pÄ«á¸·itaá¹ƒ sampadussati ||

<1093> á¹• 21 parihÄ• yati nissÄ• raá¹ƒ, jaratÄ• pi taá¹ƒ yobbanaá¹ƒ.

maccubhajjitamaccanta-masesaá¹ƒ paribhijjati ||

<1094> á¹• 21 tathÄ• pi jÄ• lasantÄ• no, bahusambhÄ• rasaá¹…khato.

vatthÄ• laá¹…kÄ• rasaÃ±channo, mÄ• lÄ• gandhÄ• disobhito ||

<1095> á¹• 21 saviÃ±Ã±attivikÄ• rehi, vicittÄ• kÄ• ramaá¹‡á¸• ito.

kÄ• yo lÄ«á¸·avilÄ• sehi, palambheti mahÄ• janaá¹ƒ ||

<1096> á¹• 21 vaÃ±citÄ• yena dummedhÄ• , kÄ• maklesamalÄ«mayÄ• .

pÅ«renti caturÄ• pÄ• yaá¹ƒ, mÄ• radheyyÄ• nusÄ• rino ||

<1097> á¹• 21 evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , pÅ«tikÄ• ye vicakkhaá¹‡Ä• .

asubhÄ• dikamÄ• kÄ• ra-mÄ• rabbha chandupaá¹-á¹-hahuá¹ƒ ||

<1098> á¹• 21 yasmiá¹ƒ patanti kuá¹‡ape viparÄ«tasaÃ±Ã±Ä• ,

saá¹ƒklesapÄ• pavasagÄ• visamaá¹ƒ carantÄ• .

taá¹ƒ passathetamasubhampi vinÄ• sadhammaá¹ƒ,

iccevamÄ• ha sugato dasadhÄ• vibhÄ• gaá¹ƒ ||

<1099> á¹• 21 satthÄ• rÄ• kasiá¹‡aÃ±ca yaá¹ƒ dasavidhaá¹ƒ vikkhepavikkhambhanaá¹ƒ,

kÄ• maklesavinÄ• sanaá¹ƒ dasavidhaá¹ƒ yaÃ±cÄ• subhaá¹ƒ bhÄ• sitaá¹ƒ.

dibbabrahmasukhÄ• vahaá¹ƒ \Ne 100/ samapadaá¹ƒ vijjodayaá¹ƒ yoginÄ• ,

kammaá¹-á¹-hÄ• namalaá¹ƒ tamuttamaguá¹‡enÄ• sevitaá¹ƒ sevituá¹ƒ ||

iti nÄ• marÅ«paparicchede kasiá¹‡Ä• subhavibhÄ• go nÄ• ma

aá¹-á¹-hamo paricchedo.

9. navamo paricchedo

dasÄ• nussativibhÄ• go

<1100> á¹• 21 saddhÄ• pabbajito \Be 94/ yogÄ«, bhÄ• ventonussatiá¹ƒ pana.

dasÄ• nussatibhedesu, bhÄ• veyyaÃ±Ã±ataraá¹ƒ kathaá¹ƒ ||

<1101> á¹• 21 arahaá¹ƒ sugato loke, bhagavÄ• lokapÄ• ragÅ«.

vijjÄ• caraá¹‡asampanno, vimuttiparinÄ• yako ||

<1102> á¹• 21 jeá¹-á¹-ho sammÄ• bhisambuddho, seá¹-á¹-ho purisasÄ• rathÄ«.

satthÄ• devamanussÄ• naá¹ƒ, buddho appaá¹-ipuggalo ||

<1103> á¹• 21 sabbalokahito bandhu, samattaratanÄ• layo.

sattÄ• namanukampÄ• ya, jÄ• to nÄ• tho sivaá¹ƒkaro ||

<1104> á¹• 21 cakkhumÄ• titthakusalo, dhammassÄ• mÄ« tathÄ• gato.

maccudheyyavimokkhÄ• ya, paá¹-ipÄ• dayi pÄ• á¹‡ino ||

<1105> á¹• 21 satthavÄ• ho mahÄ• yoggo, maggÄ• maggayudhandharo.

sirisatthamadhiggayha, vicarittha mahÄ• pathaá¹ƒ,

<1106> á¹• 21 anomo asamo dhÄ«ro,

lokahÄ«taparakkamo.

sabbÄ• kÄ• ravaropeto \Ne 101/,

accherabbhutapuggalo ||

<1107> á¹• 21 atthabhÅ«to dhammabhÅ«to,

brahmabhÅ«to mahÄ• yaso.

Ã±Ä• á¹‡Ä• lokaparicchinna-

Ã±eyyÄ• sesapariggaho ||

<1108> á¹• 21 Ä• nubhÄ• vavasippatto, Ä• sabhaá¹‡á¸• Ä• naniccalo.

mahantamariyÄ• doyamanantagatigocaro ||

<1109> á¹• 21 sabbÄ• bhiÃ±Ã±Ä• balappatto, vesÄ• rajjavisÄ• rado.

sabbasampattiniá¹-á¹-hÄ• no, guá¹‡apÄ• ramipÅ«rako ||

<1110> á¹• 21 appameyyo \Be 95/ mahÄ• nÄ• go, mahÄ• vÄ«ro mahÄ• muni.

mahesÄ« mahitÄ• cÄ• ro, mahÄ• maho mahiddhiko ||

<1111> á¹• 21 sabbatthasiddhisaÃ±cÄ• ro, mahesÄ«gaá¹‡apÅ«jito.

rÄ• jÄ• dhirÄ• jamahito, devabrahmÄ• bhivandito ||

<1112> á¹• 21 abhibhÅ«ya tayo loke, Ä• diccova nabhantare.

virocati mahÄ• tejo, andhakÄ• re pabhaá¹…karo ||

<1113> á¹• 21 byÄ• mappabhÄ• parikkhitto, ketumÄ• lÄ• halaá¹…kato.

dvattiá¹ƒsalakkhaá¹‡Ä• sÄ«tianubyaÃ±janasobhito ||

<1114> á¹• 21 chabbaá¹‡á¹‡araá¹ƒsilalito, ratanagghiyasannibho.

samiddhirÅ«pasobhaggo, dassaneyyaá¹ƒva piá¹‡á¸• itaá¹ƒ ||

<1115> á¹• 21 phullaá¹ƒ padumasaá¹‡á¸• aá¹ƒva, kapparukkhovalaá¹…kato.

nabhaá¹ƒva tÄ• rakÄ• kiá¹‡á¹‡aá¹ƒ, uttamo paá¹-idissati ||

<1116> á¹• 21 satthukappamahÄ• vÄ«raputtehi parivÄ• rito.

sabbalokamahiddhÄ• ya, dhammarÄ• jÄ• sayaá¹ƒvasÄ« ||

<1117> á¹• 21 niddhotamalacandova \Ne 102/, nakkhattaparivÄ• rito.

khattasaá¹…ghaparibyuá¸·ho, cakkavattÄ«va sobhati ||

<1118> á¹• 21 iccÄ• nantaguá¹‡Ä• kiá¹‡á¹‡amasesamalanissaá¹-aá¹ƒ.

sabbasampattidÄ• tÄ• raá¹ƒ, vipattivinibandhakaá¹ƒ ||

<1119> á¹• 21 dayÄ• paramahorattaá¹ƒ, bhagavantamanussaraá¹ƒ.

bhÄ• veti paÃ±Ã±avÄ• yogÄ«, __buddhÄ• nussatibhÄ• vanaá¹ƒ_ ||

<1120> á¹• 21 svÄ• khÄ• to tena saddhammo, sambuddhena satÄ«matÄ• .

paccattapaá¹-ivedhena, passitabbo yathÄ• rahaá¹ƒ ||

<1121> á¹• 21 taá¹‡hÄ• daliddanÄ• sÄ• ya, manorathasamiddhiyÄ• .

kÄ• lantaramanÄ• gamma, paccakkhaphaladÄ• yako ||

<1122> á¹• 21 upanissayavantÄ• naá¹ƒ, "ehi passÄ• " ti dassiyo.

paccattameva viÃ±Ã±Å«hi, veditabbo sabhÄ• vato ||

<1123> á¹• 21 sabbÄ• savasamugghÄ• tÄ« \Be 96/, suddho sovatthiko sivo.

pihitÄ• pÄ• yakummaggo, maggo nibbÄ• napattiyÄ• ||

<1124> á¹• 21 klesasaá¹ƒkaá¹-aduggamhÄ• , dukkhakkhandhamahabbhayÄ• .

khemantabhÅ«miá¹ƒ niyyÄ• ti, accantamanupaddavaá¹ƒ ||

<1125> á¹• 21 puÃ±Ã±atitthamidaá¹ƒ nÄ• ma, maá¹…galaÃ±ca sivaá¹…karaá¹ƒ.

hitodayasukhÄ• dhÄ• na-mamatÄ• hÄ• ramuttamaá¹ƒ ||

<1126> á¹• 21 avijjÄ• paá¹-aluddhÄ• ravijjÄ• nettosadhaá¹ƒ varaá¹ƒ.

paÃ±Ã±Ä• dhÄ• ramidaá¹ƒ satthaá¹ƒ, klesagaá¹‡á¸• appabhedakaá¹ƒ ||

<1127> á¹• 21 caturoghanimuggÄ• naá¹ƒ, setubandho samuggato.

bhavacÄ• rakaruddhÄ• naá¹ƒ, mahÄ• dvÄ• ro apÄ• ruto ||

<1128> á¹• 21 sokopÄ• yÄ• saviddhÄ• naá¹ƒ, paridevasamaá¹…ginaá¹ƒ.

sallanÄ«haraá¹‡opÄ• yo, accantasukhamÄ«rito ||

<1129> á¹• 21 byasanopaddavÄ• peto \Ne 103/, saá¹ƒklesamalanissaá¹-o.

ujusammattaniyato, paá¹-ipattivisuddhiyÄ• ||

<1130> á¹• 21 suddhasÄ«laparikkhÄ• ro, samÄ• dhimayapaÃ±jaro.

sammÄ• saá¹…kappacakkaá¹…go, sammÄ• vÄ• yÄ• mavÄ• hano ||

<1131> á¹• 21 satisÄ• rathisaá¹ƒyutto, sammÄ• diá¹-á¹-hipurejavo.

esa dhammaratho yÄ• ti, yogakkhemassa pattiyÄ• ||

<1132> á¹• 21 vipattipaá¹-ibÄ• hÄ• ya, sabbasampattisiddhiyÄ• .

sabbakhandhavimokkhÄ• ya, dhammaá¹ƒ desesi cakkhumÄ• ||

<1133> á¹• 21 hitesÄ« sabbapÄ• á¹‡Ä«naá¹ƒ, dayÄ• panno mahÄ• muni.

dhammÄ• lokaá¹ƒ pakÄ• sesi, cakkhumantÄ• namuttamo ||

<1134> á¹• 21 yaá¹ƒ dhammaá¹ƒ sammadaÃ±Ã±Ä• ya, khemamaggappatiá¹-á¹-hitÄ• .

pÄ• pakÄ• pagatÄ• dhÄ«rÄ• , passaddhidarathÄ• sayÄ• ||

<1135> á¹• 21 bhavayogÄ• vinimuttÄ• , pahÄ«nabhayabheravÄ• .

accantasukhamedhenti, sotthipattÄ• mahesayo ||

<1136> á¹• 21 tamevamuttamaá¹ƒ \Be 97/ dhammaá¹ƒ, cintento pana paá¹‡á¸• ito.

bhÄ• vetÄ«ti pakÄ• senti, __dhammÄ• nussatibhÄ• vanaá¹ƒ_ ||

<1137> á¹• 21 cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

<1138> á¹• 21 palÄ• pÄ• pagato suddho, paá¹-ipattipatiá¹-á¹-hito.

pariggahitasaddhammo, samiddhiguá¹‡asobhito ||

<1139> á¹• 21 pahÄ«nÄ• pÄ• yagamano, pÄ• paklesavinissaá¹-o.

paripanthasamucchedÄ«, bhavacÄ• rakabhedako ||

<1140> á¹• 21 uttamadamathappatto, suvinÄ«to mahesinÄ• .

vijjÄ• vimuttivodÄ• to, Ä• jÄ• nÄ«yapathe á¹-hito ||

<1141> á¹• 21 sugatorasi \Ne 104/ sambhÅ«to, sucidhammasirindharo.

paá¹-ipÄ• ditasampatto, dhammasÄ• sanasevito ||

<1142> á¹• 21 bhayabheravanissaá¹…go, jinatejÄ• nupÄ• lito.

moneyyapathasaÃ±cÄ• ro, sugatovÄ• dabhÄ• jano ||

<1143> á¹• 21 appamÄ• daparittÄ• á¹‡o, sÄ«lÄ• laá¹…kÄ• rabhÅ«sito.

cetosamÄ• dhisannaddho, paÃ±Ã±Ä• yudhasamujjalo ||

<1144> á¹• 21 ujumaggamadhiá¹-á¹-hÄ• ya, mÄ• rakÄ• yappadÄ• lano.

aparÄ• jitasaá¹…gÄ• mo, lalitodÄ• tavikkamo ||

<1145> á¹• 21 maccudheyyamatikkanto, bodhidhammappatiá¹-á¹-hito.

chaá¸·Ä• bhiÃ±Ã±Ä• balappatto, samÄ• rÄ• dhitasÄ• sano ||

<1146> á¹• 21 anubodhimanuppatto, pabhinnapaá¹-isambhido.

sÄ• maÃ±Ã±apÄ• ramippatto, toseti jinamÄ• nasaá¹ƒ ||

<1147> á¹• 21 nekÄ• kÄ• ravarÅ«peto, nÄ• nÄ• sampattiphullito.

vipattipathanittiá¹‡á¹‡o, abhibuddhiparÄ• yaá¹‡o ||

<1148> á¹• 21 Ä• huneyyo \Be 98/ pÄ• huneyyo,

dakkhiá¹‡eyyo sudullabho.

sadevakassa lokassa,

puÃ±Ã±akkhettamanuttaraá¹ƒ ||

<1149> á¹• 21 yattha suddhimhi niddose, saddhÄ• bÄ«jaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

accantaá¹ƒ paripÄ• ceti, sampattiphalamuttamaá¹ƒ ||

<1150> á¹• 21 yaá¹ƒ phalaá¹ƒ paribhuÃ±jantÄ• , vimuttirasasevanaá¹ƒ.

accantasukhitÄ• dhÄ«rÄ• , bhavanti ajarÄ• marÄ• ||

<1151> á¹• 21 taá¹ƒ phalaá¹ƒ patthayantena, __saá¹…ghÄ• nussatibhÄ• vanÄ• _.

bhÄ• vetabbÄ• paniccevamiti bhÄ• santi paá¹‡á¸• itÄ• ||

<1152> á¹• 21 paÃ±casÄ«laá¹ƒ \Ne 105/ dasasÄ«laá¹ƒ, pÄ• timokkhamuposathaá¹ƒ.

cÄ• tupÄ• risuddhisÄ«laá¹ƒ, dhutaá¹…gaparivÄ• ritaá¹ƒ ||

<1153> á¹• 21 evametesu yaá¹ƒ kiÃ±ci, samÄ• dÄ• ya rahogato.

tamÄ• nisaá¹ƒsaá¹ƒ guá¹‡ato, phalato ca vicintaye ||

<1154> á¹• 21 Ä• di cetaá¹ƒ patiá¹-á¹-hÄ• ca, mukhaá¹ƒ pamukhamuttamaá¹ƒ.

mÅ«laá¹ƒ kusaladhammÄ• naá¹ƒ, pabhavaá¹ƒ paá¹-ipattiyÄ• ||

<1155> á¹• 21 sÄ• sanotaraá¹‡advÄ• raá¹ƒ, titthaá¹ƒ saddhammavÄ• piyÄ• .

pÄ• risuddhipadaá¹-á¹-hÄ• naá¹ƒ, maggo khemantapÄ• pako ||

<1156> á¹• 21 sÄ• dhu sikkhÄ• samÄ• dÄ• naá¹ƒ, bÄ• husaccavibhÅ«sanaá¹ƒ.

ariyÄ• cÄ• racÄ• ritta-mavaá¹‡á¹‡amalavajjanaá¹ƒ ||

<1157> á¹• 21 kulaputtaalaá¹…kÄ• ro, pÄ• pajallapavÄ• hanaá¹ƒ.

anapÄ• yi sugandhaÃ±ca, mahÄ• purisasevitaá¹ƒ ||

<1158> á¹• 21 pacchÄ• nutÄ• paharaá¹‡aá¹ƒ, pÄ«tipÄ• mojjavaá¸• á¸• hanaá¹ƒ.

nekkhammabhÄ• vanopetaá¹ƒ, pabbajjÄ• vesasobhanaá¹ƒ ||

<1159> á¹• 21 sopÄ• naá¹ƒ saggalokassa, daá¸·hÄ• pÄ• yavidhÄ• nakaá¹ƒ.

anupaddavasampatti, samatthaguá¹‡asÅ«danÄ« ||

<1160> á¹• 21 klesapaÃ±jaravicchedi \Be 99/, vipattipathavÄ• raá¹‡aá¹ƒ.

sotthikammasamuá¹-á¹-hÄ• naá¹ƒ, asÄ• dhÄ• raá¹‡amaá¹…galaá¹ƒ ||

<1161> á¹• 21 "suladdhÄ• vata me laddhÄ• , saddhÄ• sugatasÄ• sane.

sÄ«laá¹ƒ me yassa kalyÄ• á¹‡aá¹ƒ, parisuddhamakhaá¹‡á¸• itaá¹ƒ ||

<1162> á¹• 21 "dullabho vata me laddho,

mahÄ• lÄ• bho anappako.

yohamakkhalitÄ• cÄ• ro,

upaghÄ• tavivajjito ||

<1163> á¹• 21 "dhammaá¹…kuritasantÄ• no \Ne 106/, mÅ«lajÄ• tosmi sÄ• sane.

ujumaggaá¹ƒ samÄ• ruá¸·ho, pihitÄ• sabhayÄ• disÄ• ||

<1164> á¹• 21 "avaÃ±cÄ• vata me jÄ• ti, Ä• raddhÄ• khaá¹‡asampadÄ• .

patiá¹-á¹-hitomhi saddhamme, saphalaá¹ƒ mama jÄ«vitaá¹ƒ" ||

<1165> á¹• 21 itthaá¹ƒ nÄ• nappakÄ• rena, cintento guá¹‡amattano.

sÄ«lakkhandhassa bhÄ• veti, __sÄ«lÄ• nussatibhÄ• vanaá¹ƒ_ ||

<1166> á¹• 21 saddhÄ• ya sÄ«lavantesu, datvÄ• dÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

niddhotamalamacchero, vivitto tamanussare ||

<1167> á¹• 21 dÄ• naá¹ƒ nidhÄ• namanugaá¹ƒ, asÄ• dhÄ• raá¹‡amuttamaá¹ƒ.

avinÄ• sasukhÄ• dhÄ• naá¹ƒ, accantaá¹ƒ sabbakÄ• madaá¹ƒ ||

<1168> á¹• 21 kopadÄ• hopasamanaá¹ƒ, maccheramalasodhanaá¹ƒ.

pamÄ• daniddÄ• vuá¹-á¹-hÄ• naá¹ƒ, lobhapÄ• savimocanaá¹ƒ ||

<1169> á¹• 21 cetovikÄ• radamanaá¹ƒ, micchÄ• magganivÄ• raá¹‡aá¹ƒ.

vittilÄ• bhasukhassÄ• do, vibhavodayamaá¹…galaá¹ƒ ||

<1170> á¹• 21 saddhÄ• diguá¹‡avodÄ• naá¹ƒ, ajjhÄ• sayavikÄ• sanaá¹ƒ.

satÄ• cÄ• raparikkhÄ• ro, tanucetovibhÅ«sanaá¹ƒ ||

<1171> á¹• 21 appamaÃ±Ã±Ä• padaá¹-á¹-hÄ• naá¹ƒ, appameyyena vaá¹‡á¹‡itaá¹ƒ.

mahÄ• purisacÄ• rittaá¹ƒ, sapadÄ• naá¹ƒ mahesinÄ• ||

<1172> á¹• 21 dhammÄ• dhigatabhogÄ• naá¹ƒ \Be 100/, sÄ• rÄ• dÄ• namanuttaraá¹ƒ.

mahattÄ• dhigamÅ«pÄ• yaá¹ƒ, lokasantatikÄ• raá¹‡aá¹ƒ ||

<1173> á¹• 21 atthakÄ• rÄ« ca sammÄ• haá¹ƒ, pariccÄ• gasamÄ• yuto.

attano ca paresaÃ±ca, hitÄ• ya paá¹-ipannakÄ• ||

<1174> á¹• 21 ujumaddavacittosmi, kÄ• lussiyavinissaá¹-o.

pÄ• pasaá¹ƒklesavimukho, pÄ• á¹‡abhÅ«tÄ• nukampako ||

<1175> á¹• 21 sÄ«lavantapatiá¹-á¹-hosmi \Ne 107/, kapaá¹‡Ä• naá¹ƒ parÄ• yaá¹‡o.

buddhasÄ• sanupaá¹-á¹-hÄ• ko, Ã±Ä• timittopajÄ«viko ||

<1176> á¹• 21 dÄ• navossaggasammukho,

saá¹ƒvibhÄ• garato sukhÄ«.

kapparukkhova phalito,

jÄ• to lokÄ• bhivaá¸• á¸• hiyÄ• ||

<1177> á¹• 21 pihitÄ• pÄ• yamaggosmi, maggadvÄ• ramapÄ• rutaá¹ƒ.

sampattÄ• sabbasampatti, daliddassa manÄ• pikaá¹ƒ ||

<1178> á¹• 21 "saá¹ƒsÄ• raddhÄ• napÄ• theyyaá¹ƒ, sabbadukkhavinodanaá¹ƒ.

subandhaá¹ƒ mama sabbattha, gahito ca kaá¹-aggaho" ||

<1179> á¹• 21 evaá¹ƒ dÄ• naguá¹‡aá¹ƒ nÄ• nappakÄ• rena vicintayaá¹ƒ.

bhÄ• veti dÄ• yakoyogÄ«, __cÄ• gÄ• nussatibhÄ• vanaá¹ƒ_ ||

<1180> á¹• 21 saddhaá¹ƒ sÄ«laá¹ƒ sutaá¹ƒ cÄ• gaá¹ƒ, paÃ±Ã±aá¹ƒ paá¹‡á¸• itajÄ• tiko.

sampÄ• dayitvÄ• saddhamme, devatÄ• yo anussare ||

<1181> á¹• 21 cÄ• tumahÄ• rÄ• jikÄ• ca, tÄ• vatiá¹ƒsÄ• ca yÄ• makÄ• .

tusitÄ• ceva nimmÄ• naratino vasavattino ||

<1182> á¹• 21 taduttariÃ±ca ye devÄ• , dibbakÄ• yamadhiá¹-á¹-hitÄ• .

tepi saddhÄ• didhammesu, cirakÄ• laá¹ƒ patiá¹-á¹-hitÄ• ||

<1183> á¹• 21 susamÄ• hitasaá¹…kappÄ• , dÄ• nasÄ«ladhurandharÄ• .

dhammamaggamadhiá¹-á¹-hÄ• ya, hirottappapurakkhatÄ• ||

<1184> á¹• 21 taá¹ƒ \Be 101/ lokamupapannÄ• se, sassirÄ«kaá¹ƒ parÄ• yaá¹‡aá¹ƒ.

iddhimanto jutimanto, vaá¹‡á¹‡avanto yasassino ||

<1185> á¹• 21 dibbasampattisampattÄ• , nÄ• nÄ• bhogasamappitÄ• .

pÄ• lento dÄ«ghamaddhÄ• naá¹ƒ, anubhonti mahÄ• sukhaá¹ƒ ||

<1186> á¹• 21 te \Ne 108/ sabbepi ca mayhampi, vijjanti anupÄ• yino.

saddhÄ• dikusalÄ• dhammÄ• , devadhammÄ• ti vissutÄ• ||

<1187> á¹• 21 saddhammaguá¹‡asampatti-dÄ• tÄ• maá¹…galanÄ• yikÄ• .

dullabhÄ• pi ca me laddhÄ• , saddhÄ• sugatasÄ• sane ||

<1188> á¹• 21 vajjopavÄ• darahito, pÄ• pakammaparammukho.

parisuddhasamÄ• cÄ• ro, pasannÄ• malacetano ||

<1189> á¹• 21 niccamohitasotosmi,

tathÄ• gatasubhÄ• site.

sutabhÄ• janabhÅ«to ca,

satimÄ• susamÄ• hito ||

<1190> á¹• 21 maccheramalanittiá¹‡á¹‡o, lobhakkhandhavimuccito.

opÄ• nabhÅ«to lokasmiá¹ƒ, vissaá¹-á¹-hasukhayÄ• cano ||

<1191> á¹• 21 vatthuttayamahatte ca, hitÄ• hitavinicchaye.

paÃ±Ã±Ä• vatthusabhÄ• ve ca, tikhiá¹‡Ä• mama vattati ||

<1192> á¹• 21 samÄ• rÄ• dhitasaddhammo, katapuÃ±Ã±amahussavo.

devadhammasamiddhosmi, kalyÄ• á¹‡acaritÄ• karo ||

<1193> á¹• 21 devatÄ• hi samÄ• nohaá¹ƒ, guá¹‡Ä• laá¹…kÄ• rabhÅ«sito.

hatthapattÄ• ca deviddhi, nipphannÄ• dibbasampadÄ• ||

<1194> á¹• 21 devasÄ• maÃ±Ã±amiccevaá¹ƒ, cintento guá¹‡amattano.

bhÄ• veti guá¹‡asampanno, __devatÄ• nussatiá¹ƒ_ paraá¹ƒ ||

<1195> á¹• 21 jÄ• tidhammÄ• jarÄ• byÄ• dhisokopÄ• yÄ• sabhaÃ±jite.

anicce dukkhenatte ca, nibbinnopadhisambhave ||

<1196> á¹• 21 virÄ• go \Be 102/ ca nirodho ca, cÄ• go mutti anÄ• layo.

yoyamÄ• dÄ• nanissaggo, nibbÄ• namiti vuccati ||

<1197> á¹• 21 upasantamidaá¹ƒ \Ne 109/ á¹-hÄ• namiti cinteti paá¹‡á¸• ito.

anupÄ• dÄ• nasaá¹ƒkliá¹-á¹-hamasaá¹…khÄ• ramanÄ• savaá¹ƒ ||

<1198> á¹• 21 appamÄ• á¹‡aá¹ƒ paá¹‡Ä«taÃ±ca, sivaá¹ƒ paramamaccutaá¹ƒ.

anantaguá¹‡amaccanta-mavikÄ• ramanÄ• mayaá¹ƒ ||

<1199> á¹• 21 khemaá¹ƒ taá¹ƒ pÄ• rimatÄ«ra-mahÄ• yanakaraá¹ƒ paraá¹ƒ.

tÄ• á¹‡aá¹ƒ leá¹‡aÃ±ca dÄ«paÃ±ca, patiá¹-á¹-hÄ• naá¹ƒ parÄ• yaá¹‡aá¹ƒ ||

<1200> á¹• 21 vaá¹-á¹-Ä• nubandhavicchedo, bhavataá¹‡hÄ• visosanaá¹ƒ.

sabbÅ«padhisamugghÄ• to, dukkhanibbÄ• panaá¹ƒ sukhaá¹ƒ ||

<1201> á¹• 21 sabbapÄ• pavinÄ• soyaá¹ƒ, sabbaklesavisodhanaá¹ƒ.

sokopÄ• yÄ• sasantÄ• pabhayabheravamocanaá¹ƒ ||

<1202> á¹• 21 palibodhasamucchedo, papaÃ±caviniveá¹-hanaá¹ƒ.

sabbasaá¹…khÄ• rasamatho, sabbalokavinissaá¹-o ||

<1203> á¹• 21 pÄ• risuddhikarÄ• dhÄ• tu, bhavanissaraá¹‡aá¹ƒ padaá¹ƒ.

uttamÄ• riyasampatti, anomamamataá¹ƒ padaá¹ƒ ||

<1204> á¹• 21 sabbathÄ• bhaddamatulaá¹ƒ, nibbÄ• namiti passato.

__upasamÄ• nussatÄ«_ti, bhÄ• vanÄ• yaá¹ƒ pavuccati ||

<1205> á¹• 21 sattÄ• nussatimiccevaá¹ƒ, bhÄ• vento pana paá¹‡á¸• ito.

pÄ• mojjabahulo hoti, pasanno buddhasÄ• sane ||

<1206> á¹• 21 paá¹-ipassaddhadaratha-mupacÄ• rasamÄ• dhinÄ• .

samÄ• dhiyati cittaÃ±ca, parisuddhamanÄ• mayaá¹ƒ ||

<1207> á¹• 21 bhÄ• vanÄ• mayametaÃ±ca, katvÄ• puÃ±Ã±amanappakaá¹ƒ.

vÄ• sanÄ• gatisampatti-bhogabhÄ• gÄ«ti vuccati ||

<1208> á¹• 21 upanissayasampanno, patvÄ• nibbedhamuttamaá¹ƒ.

diá¹-á¹-heva dhamme dukkhaggiá¹ƒ, nibbÄ• peti anÄ• savo ||

<1209> á¹• 21 lokappavatti \Be 103/ \Ne 110/ cintetvÄ• , maraá¹‡Ä• nussatiá¹ƒ pana.

bhÄ• veyya sakamaccantaá¹ƒ, cintento maraá¹‡aá¹ƒ kathaá¹ƒ ||

<1210> á¹• 21 animittamanaÃ±Ã±Ä• taá¹ƒ, maccÄ• namidha jÄ«vitaá¹ƒ.

kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ ||

<1211> á¹• 21 appodakamhi maccheva, bandhamÄ• ne rudammukhe.

maccu gacchati Ä• dÄ• ya, pekkhamÄ• ne mahÄ• jane ||

<1212> á¹• 21 purakkhatvÄ• va maraá¹‡aá¹ƒ, jÄ• yanti paá¹-isandhiyaá¹ƒ.

jÄ• tÄ• puna marissanti, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino ||

<1213> á¹• 21 yamekarattiá¹ƒ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• navo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattati ||

<1214> á¹• 21 sattÄ• maranti gabbhepi, jÄ• yamÄ• nÄ• ca dÄ• rakÄ• .

kumÄ• rÄ• yobbanappattÄ• , balappattÄ• mahattarÄ• ||

<1215> á¹• 21 athÄ• vassaá¹ƒ maranteva, jiá¹‡á¹‡Ä• daá¹‡á¸• aparÄ• yaá¹‡Ä• .

sÅ«rÄ• puÃ±Ã±abalatthÄ• mÄ• , nÄ• nÄ• byÄ• dhinipÄ«á¸·itÄ• ||

<1216> á¹• 21 ajja suveti maraá¹‡aá¹ƒ, pariyesati pÄ• á¹‡ino.

senÄ• yuddhapayÄ• tÄ• va, sabbe maccubhayÄ• kulÄ• ||

<1217> á¹• 21 sattÄ• ratanalaá¹…kÄ• rÄ• , caturiddhisamuggatÄ• .

cakkavattÄ« mahÄ• tejÄ• , rÄ• jamaá¹‡á¸• alasobhino ||

<1218> á¹• 21 kappuá¹-á¹-hÄ• namahÄ• vÄ• tÄ• , pÄ• titÄ• va mahÄ• silÄ• .

patanti maccuvikkhittÄ• , paro cetÄ• na mÄ• navÄ• ||

<1219> á¹• 21 yepi dÄ«ghÄ• yukÄ• devÄ• , vaá¹‡á¹‡avantÄ• mahiddhikÄ• .

Ä• nubhÄ• vabalappattÄ• , mahÄ• bhogasukhedhino ||

<1220> á¹• 21 tepi maccusamuddhattÄ• , bhavanti bhayasaá¹ƒkulÄ• .

verambhakkhittapakkhÄ«va, mÄ• disesu kathÄ• va kÄ• ||

<1221> á¹• 21 accantarÄ• yabahulo \Ne 111/, maraá¹‡Ä• hitasambhavo.

niccaá¹ƒ cakkasamÄ• ruá¸·ho, lokoyaá¹ƒ parivattati ||

<1222> á¹• 21 etthantare \Be 104/ maraá¹‡assa, vemajjhe mama vattato.

assÄ• sepi avissaá¹-á¹-he, jÄ«vikÄ• ce kathÄ• va kÄ• ||

<1223> á¹• 21 accheraá¹ƒ vata lokasmiá¹ƒ, khaá¹‡amattampi jÄ«vitaá¹ƒ.

nissitopaddavaá¹-á¹-hÄ• ne, mahÄ• byasanapÄ«á¸·ite ||

<1224> á¹• 21 addhuvaá¹ƒ jÄ«vitaá¹ƒ nicca-maccantaá¹ƒ maraá¹‡aá¹ƒ mama.

sabhÄ• vo maraá¹‡anteva, viseso pana jÄ«vitaá¹ƒ ||

<1225> á¹• 21 atthamÄ• rabbha gacchanto, Ä• diccova nabhantare.

maraá¹‡Ä• yÄ• bhidhÄ• vanto, vihÄ• yÄ• mi suve suve ||

<1226> á¹• 21 vajjhappatto mahÄ• coro,

niyyÄ• tÄ• ghÄ• tanaá¹ƒ yathÄ• .

maraá¹‡Ä• ya payÄ• tohaá¹ƒ,

tathevamanivattiyo ||

<1227> á¹• 21 ambujova vaá¹…kaghasto, tÄ• á¹‡aleá¹‡avivajjito.

niccaá¹ƒ maccuvasaá¹ƒ yanto, vissaá¹-á¹-ho kimahaá¹ƒ care ||

<1228> á¹• 21 ko me hÄ• so kimÄ• nando,

kimahaá¹ƒ mohapÄ• ruto.

madappamÄ• davikkhitto,

vicarÄ• mi niraá¹…kuso?

<1229> á¹• 21 handÄ• hamÄ• rabhissÄ• mi, sammÄ• sambuddhasÄ• sane.

Ä• tÄ• pÄ« pahitatto ca, hirottappasamÄ• hito ||

<1230> á¹• 21 paá¹-ipattiparo hutvÄ• , pÄ• padhammaniraá¹…kato.

nibbÄ• payÄ• mi accantaá¹ƒ, sabbadukkhahutÄ• vahaá¹ƒ ||

<1231> á¹• 21 itthaá¹ƒ \Ne 112/ panattano yogÄ«, maraá¹‡aá¹ƒ paá¹-icintayaá¹ƒ.

__maraá¹‡Ä• nussatiá¹ƒ_ nÄ• ma, bhÄ• vetÄ«ti pavuccati ||

<1232> á¹• 21 tadetaá¹ƒ \Be 105/ pana bhÄ• vetvÄ• , upacÄ• rasamÄ• hito.

nibbedabahulo hoti, appamÄ• dadhurandharo ||

<1233> á¹• 21 micchÄ• dhammaá¹ƒ virÄ• jetvÄ• , nandirÄ• ganirÄ• layo.

sabbÄ• savaparikkhÄ«á¹‡o, pappoti amataá¹ƒ padaá¹ƒ ||

<1234> á¹• 21 gahetvÄ• pana medhÄ• vÄ«, dvattiá¹ƒsÄ• kÄ• rabhÄ• vanaá¹ƒ.

kareyya tÄ• va pacchÄ• ve, anupubbamabhiá¹‡haso ||

<1235> á¹• 21 kesÄ• lomÄ• nakhÄ• dantÄ• , taco maá¹ƒsaá¹ƒ nahÄ• ru ca.

aá¹-á¹-hi ca miÃ±ja vakkaá¹ƒ ca, hadayaá¹ƒ yakanaá¹ƒ tathÄ• ||

<1236> á¹• 21 kilomaá¹ƒ pihaka papphÄ• saá¹ƒ, antaá¹ƒ guá¹‡amudariyaá¹ƒ.

matthaluá¹…gaá¹ƒ karÄ«saÃ±ca, pittaá¹ƒ semhamathÄ• paraá¹ƒ ||

<1237> á¹• 21 pubbo ca lohitaá¹ƒ sedo,

medo assu vasÄ• tha vÄ• .

kheá¸·o siá¹…ghÄ• á¹‡ikÄ• ceva,

lasikÄ• muttamiccapi ||

<1238> á¹• 21 ghanabandhasubhÄ• kÄ• ra-vipallÄ• sÄ• nusÄ• rinaá¹ƒ.

yathÄ• bhÅ«tÄ• vabodhÄ• ya, vibhattÄ• va mahesinÄ• ||

<1239> á¹• 21 kÄ• ye bÄ• ttiá¹ƒsa koá¹-á¹-hÄ• sÄ• ,

kuá¹‡apÄ• va samussitÄ• .

sÄ• ragayhÅ«pagÄ• petÄ• ,

dhikkatÄ• dhÄ«rahÄ«á¸·itÄ• ||

<1240> á¹• 21 asubhÄ• va paá¹-ikkÅ«lÄ• , jegucchÄ• sucivajjitÄ• .

ninditÄ• cakkhumantehi, andhabÄ• lopalÄ• á¸·itÄ• ||

<1241> á¹• 21 vicittachavisaÃ±channÄ• \Ne 113/, tacabhattasamohitÄ• .

parissavaparikliá¹-á¹-hÄ• , kuthitÄ• pÅ«tigandhitÄ• ||

<1242> á¹• 21 dhoviyantÄ• pi \Be 106/ satataá¹ƒ, ajahantÄ• malassavaá¹ƒ.

sugandhÄ• nuvilittÄ• pi, duggandhapariá¹‡Ä• mino ||

<1243> á¹• 21 ahaá¹ƒkÄ• ramamattena, vissaá¹-á¹-hasukhasaá¹…gahÄ• .

saá¹…ghÄ• á¹-aghanasambaddhÄ• , sammohenti mahÄ• janaá¹ƒ ||

<1244> á¹• 21 chandarÄ• gasamÅ«petÄ• , yattha muá¸·hÄ• puthujjanÄ• .

sevanti visamaá¹ƒ ghoraá¹ƒ, caturÄ• pÄ• yabhÄ• gino ||

<1245> á¹• 21 tattha cittaá¹ƒ virÄ• jetuá¹ƒ, paá¹-ipanno yathÄ• kkamaá¹ƒ.

cetovibhÄ• vanatthÄ• ya, koá¹-á¹-hÄ• sesu vicakkhaá¹‡o ||

<1246> á¹• 21 vacasÄ• manasÄ• ceva, yathÄ• vuttÄ• nusÄ• rato.

anulomapaá¹-ilomaá¹ƒ, sajjhÄ• yitvÄ• tato paraá¹ƒ ||

<1247> á¹• 21 vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisato, vavatthapeyya paá¹‡á¸• ito.

tatokÄ• saparicchedÄ• , paccekaá¹ƒ tu yathÄ• kkamaá¹ƒ ||

<1248> á¹• 21 vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• ca,

Ä• sayokÄ• sato tato.

vibhÄ• veyyÄ• subhÄ• kÄ• ra-

mekekasmiá¹ƒ tu paÃ±cadhÄ• ||

<1249> á¹• 21 dasadhÄ• bhogamiccevaá¹ƒ, katvÄ• bhÄ• vayato pana.

santibhÅ«tÄ• pakÄ• senti, rathacakkÄ• rasÄ• disÄ• ||

<1250> á¹• 21 hitvÄ• appaguá¹‡e tattha, gaá¹‡haá¹ƒ suppaguá¹‡aá¹ƒ budho.

appanaá¹ƒ paá¹-ibhÄ• gaÃ±ca, pappotekekavatthusu ||

<1251> á¹• 21 asubhÄ• kÄ• ramÄ• rabbha, bhÄ• vanÄ• ce pavattati.

kammaá¹-á¹-hÄ• naá¹ƒ paá¹-ikkÅ«laá¹ƒ, paá¹-hamajjhÄ• nikaá¹ƒ siyÄ• ||

<1252> á¹• 21 nÄ«lÄ• divaá¹‡á¹‡amÄ• rabbha, paá¹-ibhÄ• go yadÄ• tadÄ• .

nÄ«lÄ• dikasiá¹‡aá¹ƒ hutvÄ• , paÃ±cakajjhÄ• nikaá¹ƒ bhave ||

<1253> á¹• 21 lakkhaá¹‡Ä• kÄ• ramÄ• rabbha \Ne 114/, cintanÄ• ce pavattati.

vipassanÄ• kammaá¹-á¹-hÄ• na-miti bhÄ• santi paá¹‡á¸• itÄ• ||

<1254> á¹• 21 tidhÄ• \Be 107/ pabhedamiccevaá¹ƒ, bhÄ• vento puna buddhimÄ• .

__kÄ• yagatÄ• satiá¹ƒ_ nÄ• ma, bhÄ• vetÄ«ti pavuccati ||

<1255> á¹• 21 soyamajjhattaá¹ƒ nibbinno, bahiddhÄ• ca nirÄ• layo.

ubbegabahulo yogÄ«, pamÄ• damativattati ||

<1256> á¹• 21 kÄ• mabandhavinimutto, pÄ• pÄ• medhÄ• vi nissaá¹-o.

sacchikatvÄ• na sÄ• maÃ±Ã±aá¹ƒ, amataá¹ƒ paribhuÃ±jati ||

<1257> á¹• 21 __Ä• nÄ• pÄ• nassatiá¹ƒ_ nÄ• ma, sammÄ• sambuddhavaá¹‡á¹‡itaá¹ƒ.

kammaá¹-á¹-hÄ• nÄ• dhirÄ• jÄ• naá¹ƒ, bhÄ• vento pana paá¹‡á¸• ito ||

<1258> á¹• 21 appanaÃ±copacÄ• raÃ±ca, samathaÃ±ca vipassanaá¹ƒ.

lokuttaraá¹ƒ lokiyaÃ±ca, sukhenevÄ• dhigacchati ||

<1259> á¹• 21 sukhumÄ• nipuá¹‡Ä• tikkhÄ• , paripakkÄ• bale á¹-hitÄ• .

bodhipakkhiyadhammÄ• ca, vodÄ• yanti visesato ||

<1260> á¹• 21 kammaá¹-á¹-hÄ• ne tathÄ• hettha, gaá¹‡anÄ• anubandhanÄ• .

phusanÄ• á¹-hapanÄ• ceva, sallakkhaá¹‡avivaá¹-á¹-anÄ• ||

<1261> á¹• 21 pÄ• risuddhi tato pacchÄ• , tesaÃ±ca paá¹-ipassanÄ• .

iccevamaá¹-á¹-hadhÄ• bhedÄ• , mÄ• tikÄ• yaá¹ƒ pakÄ• sitÄ• ||

<1262> á¹• 21 vibhattÄ• satipaá¹-á¹-hÄ• na-vasÄ• soá¸·asadhÄ• tato.

Ä• nÄ• pÄ• nappabhedena, bhinnÄ• dvattiá¹ƒsadhÄ• puna ||

<1263> á¹• 21 tameva pariyÄ• dÄ• ya, samathaÃ±ca vipassanaá¹ƒ.

mahattavepullagataá¹ƒ, bhÄ• veyya satimÄ• kathaá¹ƒ ||

<1264> á¹• 21 Ä• nÄ• pÄ• naá¹ƒ pariggayha, pavivitto rahogato.

gaá¹‡eyya paá¹-hamaá¹ƒ tÄ• va, nisinno sukhamÄ• sane ||

<1265> á¹• 21 paÃ±cannaá¹ƒ \Ne 115/ na á¹-hapetabbaá¹ƒ, heá¹-á¹-hÄ• na dasatopari.

netabbamanupubbena, gaá¹‡etabbamakhaá¹‡á¸• itaá¹ƒ ||

<1266> á¹• 21 anto \Be 108/ bahi ca vikkhepa-makatvÄ• na punappunaá¹ƒ.

phuá¹-á¹-haá¹-á¹-hÄ• namhi satimÄ• , anubandheyya mÄ• nasaá¹ƒ ||

<1267> á¹• 21 nÄ• sikaggottaroá¹-á¹-he ca, katvÄ• bhogaá¹ƒ tatoparaá¹ƒ.

satatassÄ• sasamphassaá¹ƒ, Ä• vajjantassa yogino ||

<1268> á¹• 21 puthulaá¹ƒ vÄ• tha dÄ«ghaá¹ƒ vÄ• , maá¹‡á¸• alaá¹ƒ vÄ• tha vitthataá¹ƒ.

tÄ• rakÄ• disamÄ• kÄ• raá¹ƒ, nimittaá¹ƒ tattha jÄ• yati ||

<1269> á¹• 21 cittaá¹ƒ samÄ• hitaá¹ƒ hoti, upacÄ• rasamÄ• dhinÄ• .

upaklesÄ• pahiyyanti, paá¹-ibhÄ• ge samuá¹-á¹-hite ||

<1270> á¹• 21 nimitte á¹-hapayaá¹ƒ cittaá¹ƒ, tato pÄ• peti appanaá¹ƒ.

paÃ±cajjhÄ• navasenÄ• yaá¹ƒ, samathe bhÄ• vanÄ• nayo ||

<1271> á¹• 21 Ä• rabhitvÄ• bhinivesa-mÄ• nÄ• pÄ• ne punÄ• paro.

ajjhattaÃ±ca bahiddhÄ• ca, tato tadanusÄ• rato ||

<1272> á¹• 21 bhÅ«midhamme yathÄ• bhÅ«taá¹ƒ, vipassitvÄ• visÄ• rado.

appetÄ• nuttarajjhÄ• na-mayaá¹ƒ suddhivipassanÄ• ||

<1273> á¹• 21 Ä• nÄ• pÄ• nasamÄ• pattiá¹ƒ, katvÄ• pÄ• dakamuttaraá¹ƒ.

bhÄ• ventassa vasenÄ• hu, nayaá¹ƒ soá¸·asadhÄ• kathaá¹ƒ ||

<1274> á¹• 21 dÄ«ghamassÄ• sapassÄ• sÄ• , rassaá¹ƒ vÄ• tha tathÄ• dvayaá¹ƒ.

satimÄ• matisampanno, paá¹-hamaá¹ƒ parigaá¹‡hati ||

<1275> á¹• 21 Ä• dimajjhÄ• vasÄ• naá¹ƒ tu, karonto viditaá¹ƒ tathÄ• .

samÄ• hito sabbakÄ• ya-paá¹-isaá¹ƒvedi sikkhati ||

<1276> á¹• 21 tato te eva saá¹…khÄ• re, passambhentoparÅ«pari.

vutto passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ sikkhatÄ«ti ca ||

<1277> á¹• 21 Ä• nÄ• pÄ• nasaticcevaá¹ƒ \Ne 116/, kÄ• yasaá¹…khÄ• ranissitÄ• .

kÄ• yÄ• nupassanÄ• nÄ• ma, catudhÄ• pi ca bhÄ• sitÄ• ||

<1278> á¹• 21 sampayuttena \Be 109/ Ã±Ä• á¹‡ena, pÄ«timÄ• lambaá¹‡ena ca.

vipassanÄ• ya samathe, kubbanto pÄ• kaá¹-aá¹ƒ sukhaá¹ƒ ||

<1279> á¹• 21 vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• te, cittasaá¹…khÄ• rake tathÄ• .

pÄ«tÄ• dipaá¹-isaá¹ƒvedÄ«, sikkhatÄ«ti pavuccati ||

<1280> á¹• 21 thÅ«le te eva saá¹…khÄ• re, sametuá¹ƒ paribhÄ• vayaá¹ƒ.

vutto "passambhayaá¹ƒ cittaá¹ƒ, saá¹…khÄ• raá¹ƒ sikkhatÄ«" ti ca ||

<1281> á¹• 21 tassÄ• taá¹ƒtaá¹ƒmukhenettha, sampajjanavisesato.

vedanÄ• nupassanÄ• ya, catudhÄ• samudÄ«ritÄ• ||

<1282> á¹• 21 appento paccavekkhanto, bujjhanto ca pakÄ• sitaá¹ƒ.

karonto mÄ• nasaá¹ƒ citta-paá¹-isaá¹ƒvedi sikkhati ||

<1283> á¹• 21 tamevÄ• bhippamodento, sappÄ«tikasamÄ• dhinÄ• .

"abhippamodayaá¹ƒ cittaá¹ƒ, sikkhatÄ«" ti pavuccati ||

<1284> á¹• 21 appanÄ• yopacÄ• rena, tamevÄ• tha samÄ• dahaá¹ƒ.

yogÄ« "samÄ• dahaá¹ƒ cittaá¹ƒ, sikkhatÄ«" ti pakÄ• sito ||

<1285> á¹• 21 paccanÄ«kehi vikkhambha-samucchedehi mocayaá¹ƒ.

tathÄ• "vimocayaá¹ƒ cittaá¹ƒ, sikkhatÄ«" tipi bhÄ• sito ||

<1286> á¹• 21 Ä• nÄ• pÄ• naá¹ƒ pabhedÄ• ya, kammaá¹-á¹-hÄ• naá¹ƒ yathÄ• rahaá¹ƒ.

cittÄ• nupassanÄ• nÄ• ma, pavattÄ• yaá¹ƒ catubbidhÄ• ||

<1287> á¹• 21 vipassanÄ• yaniccÄ• nu-gatattÄ• hi visesato.

vipassanto aniccÄ• nu-passÄ« sikkhati paá¹‡á¸• ito ||

<1288> á¹• 21 tato virÄ• gÄ• nupassÄ«, nibbinditvÄ• virÄ• jayaá¹ƒ.

tathÄ• nirodhÄ• nupassÄ«, bhÅ«midhamme nirodhayaá¹ƒ ||

<1289> á¹• 21 pakkhandanapariccÄ• gapaá¹-inissaggato \Ne 117/ pana.

paá¹-inissaggÄ• nupassÄ«, sikkhatÄ«ti pavuccati ||

<1290> á¹• 21 Ä• nÄ• pÄ• namukheneva \Be 110/, bhÅ«midhammavipassanÄ• .

dhammÄ• nupassanÄ• nÄ• ma, bhÄ• sitevaá¹ƒ catubbidhÄ• ||

<1291> á¹• 21 iti soá¸·asadhÄ• kÄ• raá¹ƒ, sikkhattayapatiá¹-á¹-hitaá¹ƒ.

catubbidhampi pÅ«reti, satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ ||

<1292> á¹• 21 pariggayha satiÃ±ceva-mussÄ• hanto vipassanaá¹ƒ.

dvattiá¹ƒsÄ• kÄ• rabhedehi, satokÄ• rÄ«ti vuccati ||

<1293> á¹• 21 itthaÃ±ca gaá¹‡anÄ• dÄ«hi, bhÄ• vetvÄ• samathaá¹ƒ tato.

vipassanÄ• dhivacanaá¹ƒ, katvÄ• sallakkhaá¹‡aá¹ƒ puna ||

<1294> á¹• 21 patvÄ• vivaá¹-á¹-anÄ• maggaá¹ƒ, pÄ• risuddhiphale á¹-hito.

paccavekkhaá¹‡asaá¹…khÄ• taá¹ƒ, pappoti satipassanaá¹ƒ ||

<1295> á¹• 21 Ä• nÄ• pÄ• nasaticcevamasesaá¹ƒ paripÅ«ritÄ• .

sÄ• kÄ• raá¹ƒ sappabhedaÃ±ca, bhÄ• vitÄ• ti pavuccati ||

<1296> á¹• 21 Ä• nÄ• pÄ• nasamÄ• dhimetamatulaá¹ƒ buddhÄ• padÄ• nuttamaá¹ƒ,

pÄ• paklesarajoharaá¹ƒ sukhamukhaá¹ƒ dukkhagginibbÄ• panaá¹ƒ.

bhÄ• vetvÄ• satisampajaÃ±Ã±avipulÄ• vikkhepaviddhaá¹ƒsakÄ• ,

pappontuttaramuttamÄ• matapadaá¹ƒ bodhittayabyÄ• pakaá¹ƒ ||

<1297> á¹• 21 buddhaá¹ƒ dhammaÃ±ca saá¹…ghaá¹ƒ puthunanamahitaá¹ƒ suddhasÄ«laá

dhammaá¹-á¹-hÄ• devatÄ• yopasamatha maraá¹‡aá¹ƒ kÄ• yamÄ• naÃ±capÄ• naá¹ƒ.

paÃ±Ã±attÄ• rabbhayÄ• yaá¹ƒ satisamavahitÄ• bodhimaggodayÄ• ya,

sÄ• yaá¹ƒ saddhammanettÄ« sahitasivaguá¹‡Ä• sevitabbÄ• darena ||

iti nÄ• marÅ«paparicchede dasÄ• nussativibhÄ• go nÄ• ma

navamo paricchedo.

10. dasamo paricchedo

sesakammaá¹-á¹-hÄ• navibhÄ• go

<1298> á¹• 21 byÄ• pÄ• dÄ• dÄ«navaá¹ƒ \Be 111/ \Ne 118/ disvÄ• , khemabhÄ• vaÃ±ca k

appamaÃ±Ã±Ä• tu bhÄ• vento, vineyya paá¹-ighaá¹ƒ kathaá¹ƒ ||

<1299> á¹• 21 cetosantÄ• pano kodho,

sampasÄ• davikopano.

virÅ«pabÄ«bhacchakaro,

mukhavaá¹‡á¹‡appadhaá¹ƒsano ||

<1300> á¹• 21 sÄ«lakÄ• lussiyuppÄ• do, cittavikkhepasambhavo.

paÃ±Ã±Ä• pajjotaviddhaá¹ƒsÄ«, paá¹-ipattivibandhako ||

<1301> á¹• 21 apÄ• yekÄ• yano maggo, pÄ• pakaá¹‡á¹-akabandhako.

dhammamaggasamucchedÄ«, maggadvÄ• rapidhÄ• nako ||

<1302> á¹• 21 yasovaá¹‡á¹‡avisaá¹…khÄ• ro, guá¹‡amÅ«lappabhaÃ±jako.

dukkhadhammasamodhÄ• no, byasanopaddavÄ• karo ||

<1303> á¹• 21 dunnimittamidaá¹ƒ jÄ• taá¹ƒ, sabbasampattidhaá¹ƒsanaá¹ƒ.

dhÅ«maketusamuppÄ• do, sabbalokavinÄ• sako ||

<1304> á¹• 21 sabbakalyÄ• á¹‡adhammÄ• naá¹ƒ, avamaá¹…galamuá¹-á¹-hitaá¹ƒ.

hitÄ• rambhasamugghÄ• tÄ«, antarÄ• yasamÄ• gamo ||

<1305> á¹• 21 sabbÄ• kÄ• rapaá¹-ikkÅ«laá¹ƒ, sabbaviddesakÄ• raá¹‡aá¹ƒ.

vipattimukhamuppannaá¹ƒ, amittajanapatthitaá¹ƒ ||

<1306> á¹• 21 sapattakaraá¹‡aá¹ƒ \Ne 119/ ghoraá¹ƒ, sabbÄ• natthavidhÄ• yakaá¹ƒ.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

<1307> á¹• 21 khuradhÄ• raá¹ƒ lihantÄ• va, gilantÄ• va hutÄ• sanaá¹ƒ.

tittalÄ• buá¹ƒva khÄ• dantÄ• , gaá¹‡hantÄ• dittamÄ• yudhaá¹ƒ ||

<1308> á¹• 21 byÄ• pÄ• damattasambhava-mattaghaÃ±Ã±Ä• ya \Be 112/ kevalaá¹ƒ.

upalÄ• á¸·enti dummedhÄ• , ghoramÄ• sÄ«visaá¹ƒ yathÄ• ||

<1309> á¹• 21 dosatejena rukkhova, susirÄ• ruá¸·hapÄ• vako.

antonudayhamÄ• nÄ• pi, vipphandanti vighÄ• tino ||

<1310> á¹• 21 nÄ• vabujjhanti dummedhÄ• , cetosaá¹…kappavÄ• yunÄ• .

ukkÄ• mukhÄ• mivÄ• ditta-mujjalantÄ• punappunaá¹ƒ ||

<1311> á¹• 21 bhayamaggasamÄ• ruá¸·hÄ• , khemamaggavirodhino.

byÄ• pannÄ• kibbisÄ• kiá¹‡á¹‡Ä• , atthadvayavirodhino ||

<1312> á¹• 21 anÄ• thÄ• sallakÄ• viddhÄ• , visaá¹-á¹-Ä• anusocino.

andhÄ• viya migÄ• raÃ±Ã±e, bhamanti hatacakkhukÄ• ||

<1313> á¹• 21 asaá¹ƒvihitakammantÄ• , bÄ• lÄ• kodhavasÄ• nugÄ• .

khippaá¹ƒ lakkhiá¹ƒ pariccattÄ• , yasobhogehi dhaá¹ƒsare ||

<1314> á¹• 21 duppaá¹-ippÄ• ditÄ• rambhÄ• , kodhasaá¹…khobhamohitÄ• .

dhammÄ• matarasassÄ• daá¹ƒ, na vindanti aviddasu ||

<1315> á¹• 21 bahvÄ• dÄ«navamicceva-manto byÄ• dhimivuá¹-á¹-hitaá¹ƒ.

jÄ• tÄ• nalamivucchaá¹…ge, ajjhupekkhanti dujjanÄ• ||

<1316> á¹• 21 codayamÄ• nÄ• dukkhehi, klesÄ• ciá¹‡á¹‡amalÄ«mahÄ• .

pÄ• pakammehi pÅ«rentÄ• , senti maccupathe ciraá¹ƒ ||

<1317> á¹• 21 tamevaá¹ƒ paá¹-isaá¹…khÄ• ya, paá¹-ighaá¹ƒ pana yoniso.

vÄ• á¸·amigaá¹ƒva dhÄ• vantaá¹ƒ, Ä• visantaá¹ƒva rakkhasaá¹ƒ ||

<1318> á¹• 21 pÄ• vakaá¹ƒva \Ne 120/ paribyuá¸·haá¹ƒ, bhÄ• yamÄ• nassa yogino.

sotthibhÄ• vÄ• ya khemanta-mupaÃ±Ã±attaá¹ƒ mahesinÄ• ||

<1319> á¹• 21 mÄ• tÄ• kalyÄ• á¹‡adhammÄ• naá¹ƒ, khamÄ• nÄ• ma mahiddhikÄ• .

samappavatti sattesu, sabbasampattisÄ• dhikÄ• ||

<1320> á¹• 21 kodhÄ• nalajalÄ• seko \Be 113/,

sokopÄ• yÄ• sanÄ• sanaá¹ƒ.

Ä• ghÄ• tasallaniddhÄ• rÄ«,

upanÄ• havimocanaá¹ƒ ||

<1321> á¹• 21 vaá¹‡á¹‡akittisamuá¹-á¹-hÄ• naá¹ƒ, guá¹‡amÅ«lÄ• bhisevanaá¹ƒ.

apÄ• rutamukhaá¹ƒveta-matthadvayasamiddhiyÄ• ||

<1322> á¹• 21 vighÄ• tapariyÄ• dÄ• na-mÄ• savÄ• namasesato.

paá¹-ipassambhanaá¹ƒ ceto-pÄ«tikaraá¹‡acandanaá¹ƒ ||

<1323> á¹• 21 sabbadukkhasamugghÄ• ti, sukhupaá¹-á¹-hÄ• namuttamaá¹ƒ.

byasanodayavicchedo, bhayabheravaniggamo ||

<1324> á¹• 21 cetopasÄ• dasandhÄ• no, pÄ• sÄ• dikaphalÄ• vaho.

pavaro bodhisambhÄ• ro, narÄ• naranisevito ||

<1325> á¹• 21 pÄ• pakantÄ• ranitthÄ• ro, caturÄ• pÄ• yarodhako.

dvÄ• rÄ• vÄ• puraá¹‡aÃ±cetaá¹ƒ, devalokÅ«papattiyÄ• ||

<1326> á¹• 21 paÃ±Ã±Ä• sÄ«lasamÄ• dhÄ• naá¹ƒ, paá¹-ipattivisodhano.

piyaá¹…karo sommabhÄ• vo, dullabho bahupatthito ||

<1327> á¹• 21 klesasaá¹…khobhavikkhepa-vipphandapaá¹-ibandhanaá¹ƒ.

titikkhÄ• guá¹‡amakkhÄ• ta-mÄ• rakkhavidhimattano ||

<1328> á¹• 21 vihiá¹ƒsÄ• ratisÄ• rambha-paá¹-irodhavimocanaá¹ƒ.

verikibbisaviddhaá¹ƒsÄ«, lokÄ• nuggahakÄ• raá¹‡aá¹ƒ ||

<1329> á¹• 21 dhammapajjotakaraá¹‡aá¹ƒ \Ne 121/, saá¹ƒyogamalasodhanaá¹ƒ.

sammohatimiruddhÄ• ri, sampattipaá¹-ipÄ• danaá¹ƒ ||

<1330> á¹• 21 iccattatthaá¹ƒ paratthaÃ±ca, sampÄ• detvÄ• khamÄ• paro.

sÄ• dheti sabbasampatti-midha ceva parattha ca ||

<1331> á¹• 21 titikkhÄ• guá¹‡asampanno \Be 114/, pÄ• á¹‡abhÅ«tÄ• nukampako.

anÄ• kulitakammanto, sorato sakhilo suci ||

<1332> á¹• 21 nivÄ• to samitÄ• cÄ• ro, subhago piyadassano.

paá¹-isaá¹…khÄ• balappatto, dhitimÄ• matipÄ• á¹-avo ||

<1333> á¹• 21 akkhobho adhivÄ• sento,

sabbÄ• natthe parissaye.

bhÄ«masaá¹…gÄ• mÄ• vacaro,

hatthinÄ• gova sobhati ||

<1334> á¹• 21 itthaá¹ƒ samantato bhaddaá¹ƒ, titikkhaá¹ƒ paccavekkhato.

passambheti samuá¹-á¹-hÄ• ya, khamÄ• byÄ• pÄ• dasambhamaá¹ƒ ||

<1335> á¹• 21 dibbosadhamivÄ• taá¹…kaá¹ƒ, meghajjavaá¹ƒ hutÄ• sanaá¹ƒ.

khippamantaradhÄ• peti, titikkhÄ• kodhamattano ||

<1336> á¹• 21 tatonekaguá¹‡opetaá¹ƒ, nekadosappabhaÃ±janaá¹ƒ.

khantidhammamadhiá¹-á¹-hÄ• ya, pasannadhÄ«ramÄ• naso ||

<1337> á¹• 21 bhÄ• veyya paá¹-hamaá¹ƒ tÄ• va, __mettÄ• bhÄ• vana_muttamaá¹ƒ.

attÄ• namupamaá¹ƒ katvÄ• , sattesu hitavuá¸• á¸• hiyÄ• ||

<1338> á¹• 21 sabbe sattÄ• ca pÄ• á¹‡Ä• ca, bhÅ«tÄ• jÄ«vÄ• ca puggalÄ• .

abyÄ• pajjÄ• tathÄ• verÄ• , anÄ«ghÄ• ca sukhedhino ||

<1339> á¹• 21 vijjÄ• sampattibhogehi, pavaá¸• á¸• hantu yasassino.

parivÄ• rabalappattÄ• , bhayopaddavavajjitÄ• ||

<1340> á¹• 21 sakhilÄ• \Ne 122/ sukhasambhÄ• sÄ• , aÃ±Ã±amaÃ±Ã±Ä• virodhino.

modantu suhitÄ• sabbe, mÄ• kiÃ±ci pÄ• pamÄ• gamÄ• ||

<1341> á¹• 21 saddhÄ• pÄ• mojjabahulÄ• , dÄ• nasÄ«lamahussavÄ• .

guá¹‡abhÅ«sitasantÄ• nÄ• , Ä• yuá¹ƒ pÄ• lentanÄ• mayaá¹ƒ ||

<1342> á¹• 21 sammÄ• diá¹-á¹-hiá¹ƒ \Be 115/ purodhÄ• ya, saddhammapaá¹-ipattiyÄ• .

Ä• rÄ• dhentu hitopÄ• ya-maccantaá¹ƒ sukhasÄ• dhanaá¹ƒ ||

<1343> á¹• 21 iti nÄ• nappakÄ• rena, sattesu hitamÄ• nasaá¹ƒ.

mÄ• tÄ• va piyaputtamhi, pavatteyya nirantaraá¹ƒ ||

<1344> á¹• 21 sinehaá¹ƒ parivajjento, byÄ• pÄ• daÃ±ca vinÄ• sayaá¹ƒ.

parisuddhena cittena, hitakÄ• mova kevalaá¹ƒ ||

<1345> á¹• 21 mettÄ• ya mitte majjhatte, verike ca yathÄ• kkamaá¹ƒ.

karonto sÄ«masambhedaá¹ƒ, attani ca samaá¹ƒ phare ||

<1346> á¹• 21 Ä• sevantassa tassevaá¹ƒ, hitÄ• bhogasamÄ• hitaá¹ƒ.

sattapaÃ±Ã±attimÄ• rabbha, samÄ• dhiyati mÄ• nasaá¹ƒ ||

<1347> á¹• 21 tato anÄ«gho ekaggo, upasantamanoratho.

jhÄ• nattikaá¹ƒ catukkaá¹ƒ vÄ• , mettÄ• cetovimuttiyÄ• ||

<1348> á¹• 21 bhÅ«midesadisÄ• satta-bhedabhinnesu odhiso.

yathÄ• sambhavamappeti, sabbasattesvanodhiso ||

<1349> á¹• 21 tadevamekasattamhi, paricchedaniyÄ• mato.

bahukesu ca sattesu, sabbesu ca pavattati ||

<1350> á¹• 21 tathÄ• sevitasantÄ• no,

mettÄ• cetovimuttiyÄ• .

__karuá¹‡Ä• bhÄ• vanÄ• _yoga-

mÄ• rabheyya tato paraá¹ƒ ||

<1351> á¹• 21 sattÄ• naá¹ƒ \Ne 123/ dukkhitÄ• kÄ• ra-mÄ• vajjitvÄ• na yoniso.

"aho dukkhÄ• vimuccantu, sabbe sattÄ• " ti cintayaá¹ƒ ||

<1352> á¹• 21 kathaá¹ƒ mÄ• á¹‡avakoyaÃ±ca, bhayabheravakampito.

byasanopaddavÄ• viddho, vipphandati vighÄ• tavÄ• ||

<1353> á¹• 21 tathÄ• hete vimosÄ• ya, paá¹-ipannÄ• virodhino.

sabyÄ• pajjÄ• vihaÃ±Ã±anti, cetodukkhasamappitÄ• ||

<1354> á¹• 21 athaÃ±Ã±e \Be 116/ paridevanti, vipattivinipÄ• tikÄ• .

padhupÄ• yikasaá¹…kappÄ• , sokopÄ• yÄ• sabhÄ• gino ||

<1355> á¹• 21 athÄ• pare parÄ• bhÅ«tÄ• , kÄ• maklesavasÄ«katÄ• .

mohandhakÄ• rapakkhantÄ• , sattÄ• gacchanti duggatiá¹ƒ ||

<1356> á¹• 21 te tattha kaá¹-ukaá¹ƒ ghoramanubhontÄ• sakaá¹ƒ phalaá¹ƒ.

dukkhasÅ«lasamÄ• viddhÄ• , bÄ• hÄ• paggayha kandare ||

<1357> á¹• 21 dÄ«gharattÄ• dhimuttÄ• ya, devalokasamiddhiyÄ• .

devakÄ• yÄ• vihÄ• yanti, akÄ• mÄ• parivattino ||

<1358> á¹• 21 cirakÄ• laá¹ƒ jalitvÄ• na, sÅ«riyova nabhantare.

brahmÄ• nopi patanteva, brahmalokÄ• parÄ• yaá¹‡Ä• ||

<1359> á¹• 21 khandhapaÃ±cakamiccevaá¹ƒ, dukkhÄ• gÄ• raá¹ƒ samubbahaá¹ƒ.

nÄ• nÄ• gatÄ«su vikkhittaá¹ƒ, pÄ• á¹‡ajÄ• taá¹ƒ vihaÃ±Ã±ati ||

<1360> á¹• 21 anÄ• thamanayÄ• pannaá¹ƒ, parihÄ• nibhayÄ• kulaá¹ƒ.

vÄ• tamaá¹‡á¸• alikakkhittapakkhÄ«va parivattati ||

<1361> á¹• 21 iti disvÄ• na sutvÄ• vÄ• , sambhÄ• vetvÄ• na vÄ• puna.

dukkhÄ• pagamamicchanto, dukkhÄ• pagama patthayaá¹ƒ ||

<1362> á¹• 21 sukhitesu ca medhÄ• vÄ«, dukkhÄ• kÄ• ramanussaraá¹ƒ.

pavatteyya dayÄ• panno, karuá¹‡Ä• bhÄ• vanappanaá¹ƒ ||

<1363> á¹• 21 "aho \Ne 124/ sattÄ• vimuccantu, dukkhadhammehi sabbathÄ• .

sÄ• dhu samentupÄ• yÄ• sÄ• , sokÄ• ca paridevanÄ• ||

<1364> á¹• 21 "khÄ«yantu pÄ• padhammÄ• ca, passambhentÄ• mayÄ• tathÄ• .

saá¹ƒklesÄ• palibodhÄ• ca, samucchijjantu pÄ• á¹‡inaá¹ƒ ||

<1365> á¹• 21 "byÄ• pÄ• dÄ• ca vihÄ• yantu, vinivattantupaddavÄ• .

byasanÄ• ni vinassantu, vigacchantu vipattiyo ||

<1366> á¹• 21 "vihesÄ• \Be 117/ ca vighÄ• tÄ• ca, khÄ«yantu bhayabheravÄ• .

paá¹-ikkamantu vissaá¹-á¹-hÄ• , sotthiá¹ƒ passantu pÄ• á¹‡ino" ||

<1367> á¹• 21 iccevamanukampanto, sabbasattepi sabbathÄ• .

sabbadukkhasamugghÄ• taá¹ƒ, patthento karuá¹‡Ä• yati ||

<1368> á¹• 21 sokuppattaá¹ƒ nivÄ• rento, vihiá¹ƒsaá¹ƒ dÅ«rato haraá¹ƒ.

mettÄ• yamiva pÄ• peti, karuá¹‡Ä• jhÄ• namappanaá¹ƒ ||

<1369> á¹• 21 karuá¹‡Ä• nantaraá¹ƒ yogÄ«, bhÄ• veyya __muditaá¹ƒ_ tato.

sattÄ• naá¹ƒ sukhitÄ• kÄ• ramÄ• vajjetvÄ• na yoniso ||

<1370> á¹• 21 kathaá¹ƒ cirÄ• ya brahmÄ• no, mahÄ• tejÄ• mahiddhikÄ• .

pÄ«tibhakkhÄ• subhaá¹-á¹-hÄ• yÄ«, pamodanti nirÄ• mayÄ• ||

<1371> á¹• 21 devakÄ• yÄ• mahÄ• bhogÄ• ,

mahesakkhÄ• yasassino.

accharÄ• parivÄ• rehi,

paricÄ• renti nandane ||

<1372> á¹• 21 rÄ• jÄ• bhisekasampattÄ• , chattacÄ• marabhÅ«sitÄ• .

Ä• dhippaccamadhiá¹-á¹-hÄ• ya, sukhitÄ• rÄ• jabhogino ||

<1373> á¹• 21 yathopaá¹-á¹-hitabhogehi, tadaÃ±Ã±epi ca pÄ• á¹‡ino.

yathÄ• kÄ• mitanipphannÄ• , modanti sukhapÄ«tikÄ• ||

<1374> á¹• 21 caturÄ• pÄ• yikÄ• \Ne 125/ sattÄ• , pÄ• pakammaparikkhayÄ• .

tato cutÄ• bhinandanti, sukhaá¹-á¹-hÄ• ne patiá¹-á¹-hitÄ• ||

<1375> á¹• 21 sabbÄ• layasamugghÄ• taá¹ƒ, patvÄ• lokuttaraá¹ƒ padaá¹ƒ.

paá¹-ipassaddhadarathÄ• , sukhaá¹ƒ modantanappakaá¹ƒ ||

<1376> á¹• 21 iti disvÄ• na sutvÄ• vÄ• , sambhÄ• vetvÄ• punappunaá¹ƒ.

sattÄ• namadhivÄ• sento, sukhÄ• kÄ• raá¹ƒ pamodati ||

<1377> á¹• 21 "aho \Be 118/ sÄ• dhu aho suá¹-á¹-hu,

modanti vata pÄ• á¹‡ino.

aho suladdhaá¹ƒ sattÄ• naá¹ƒ,

samiddhimabhipatthitaá¹ƒ ||

<1378> á¹• 21 "pasannamukhavaá¹‡á¹‡Ä• ca, paripuá¹‡á¹‡amanorathÄ• .

pÄ«tipÄ• mojjabahulÄ• , ciraá¹ƒ jÄ«vantunÄ• mayÄ• ||

<1379> á¹• 21 "bhayamaggamatikkantÄ• , dukkhasaá¹…ghÄ• á¹-anissaá¹-Ä• .

khemamaggamanuppattÄ• , pÄ«tisampattiphullitÄ• ||

<1380> á¹• 21 "samaggÄ• suhitÄ• cete, paá¹-isandhÄ• napesalÄ• .

sampattimabhivedenti, kalyÄ• á¹‡aguá¹‡abhÅ«sitÄ• " ||

<1381> á¹• 21 iti sammÄ• pihÄ• yanto, sukhÄ• dhigamasampadaá¹ƒ.

sattÄ• namabhirocento, muditÄ• ya samaá¹ƒ pharaá¹ƒ ||

<1382> á¹• 21 hitvÄ• palÄ• sÄ• bhisaá¹…gaá¹ƒ, issÄ• ratiniraá¹…kato.

mettÄ• yamiva pÄ• peti, muditÄ• jhÄ• namappanaá¹ƒ ||

<1383> á¹• 21 muditaá¹ƒ pana bhÄ• vetvÄ• , bhÄ• veyyu__pekkha_muttamaá¹ƒ.

virodhÄ• nunayaá¹ƒ hitvÄ• , hutvÄ• majjhattamÄ• naso ||

<1384> á¹• 21 sabhÄ• vabhÅ«ta lokassa,

lÄ• bhÄ• lÄ• bhaá¹ƒ yasÄ• yasaá¹ƒ.

nindÄ• pasaá¹ƒsaá¹ƒ \Ne 126/ passanto,

sukhaá¹ƒ dukkhaÃ±ca kevalaá¹ƒ ||

<1385> á¹• 21 kathaá¹ƒ kammassakatattÄ• yaá¹ƒ lokÄ• nuparivattati.

lokadhamme parÄ• bhÅ«to, attÄ• dheyyavivajjito ||

<1386> á¹• 21 kiá¹ƒ nÄ• matthi samatthettha, pavattetuá¹ƒ yathÄ• ruci.

kassa vÄ• ruciyÄ• honti, sukhitÄ• vÄ• tha dukkhitÄ• ||

<1387> á¹• 21 yathÄ• paccayasambhÅ«tÄ• , sukhadukkhÄ• hi pÄ• á¹‡ino.

na sakkÄ• parivattetuá¹ƒ, aÃ±Ã±ena puna kenaci ||

<1388> á¹• 21 micchÄ• maggamadhiá¹-á¹-hÄ• ya \Be 119/, vipajjanti ca mÄ• navÄ• .

sammÄ• maggaá¹ƒ purodhÄ• ya, sampajjanti punattanÄ• ||

<1389> á¹• 21 tattha kÄ• yavasenete, parivattanti aÃ±Ã±athÄ• .

yathÄ• rucitakammantÄ• , paccekavasavattino ||

<1390> á¹• 21 niratthakavihesÄ• yaá¹ƒ, maÃ±Ã±e lokavicÄ• raá¹‡Ä• .

santametaá¹ƒ paá¹‡Ä«taÃ±ca, yadidaá¹ƒ tatrupekkhanaá¹ƒ ||

<1391> á¹• 21 ahaá¹ƒ ko nÄ• ma ke cete, kimaá¹-á¹-hÄ• nabudhantaro.

paresupari pekkhanto, vihaÃ±Ã±Ä• mÄ«ti attano ||

<1392> á¹• 21 sukhitÄ• hontu vÄ• mÄ• vÄ• , dukkhÄ• muccantu vÄ• na vÄ• .

samiddhÄ• vÄ• daliddÄ• vÄ• , kÄ• mamettha vicÄ• raá¹‡Ä• ||

<1393> á¹• 21 attÄ• naá¹ƒ parihÄ• rantu, yathÄ• kÄ• maá¹ƒ tu pÄ• á¹‡ino.

palibodho papaÃ±co vÄ• , byÄ• pÄ• do vÄ• na me tahiá¹ƒ ||

<1394> á¹• 21 iti saá¹…khÄ• yupekkhanto, hitakÄ• mopi pÄ• á¹‡inaá¹ƒ.

apakkhapÄ• tupekkhÄ• ya, samaá¹ƒ pharati yoniso ||

<1395> á¹• 21 aÃ±Ã±Ä• á¹‡upekkhÄ• nikkhanto, anurodhaá¹ƒ virÄ• jiya.

mettÄ• yamiva pÄ• peti, paÃ±camajjhÄ• namappanaá¹ƒ ||

<1396> á¹• 21 appamaÃ±Ã±Ä• \Ne 127/ catasseva-mÄ• cikkhi vadataá¹ƒ varo.

mahÄ• purisadhorayho, hitakÄ• mo mahÄ• muni ||

<1397> á¹• 21 na liá¹…gavisabhÄ• gamhi, Ä• dikammikayoginÄ• .

bhÄ• vetabbÄ• matasatte, mettameva na sabbathÄ• ||

<1398> á¹• 21 pattabbasampadÄ• kÄ• raá¹ƒ, dukkhÄ• kÄ• raÃ±ca pÄ• á¹‡isu.

Ä• vajjaá¹ƒ muditÄ• kÄ• ramanattÄ• dhÄ«nataá¹ƒ tathÄ• ||

<1399> á¹• 21 attani duggate mitte, majjhatteti yathÄ• kkamaá¹ƒ.

paá¹-hamaá¹ƒ bhÄ• vanÄ• yogamÄ• rabhitvÄ• tato paraá¹ƒ ||

<1400> á¹• 21 attani mitte majjhatte, veriketi catÅ«supi.

karonto sÄ«masambhedaá¹ƒ, sabbattha samamÄ• naso ||

<1401> á¹• 21 bhÅ«mikÄ• dippabhedehi \Be 120/, paricchijjodhiso tathÄ• .

aparicchijja vÄ• cetÄ• , bhÄ• vetabbÄ• ti bhÄ• sitÄ• ||

<1402> á¹• 21 asaá¹…khotitasantÄ• nÄ• , tÄ• hi bhÅ«tÄ• nukampakÄ• .

viharantuttamÄ• brahmavihÄ• rÄ• ti tato matÄ• ||

<1403> á¹• 21 appamÄ• á¹‡Ä• lambaá¹‡attÄ• , tathÄ• suppaá¹-ipattiyÄ• .

sattesu appamÄ• á¹‡attÄ• , appamaÃ±Ã±Ä• ti sammatÄ• ||

<1404> á¹• 21 asampattahitÄ• sattÄ• , dukkhitÄ• laddhasampadÄ• .

kammassakÄ• ti cintetvÄ• , tato tesu yathÄ• kkamaá¹ƒ ||

<1405> á¹• 21 "sampattÄ«hi samijjhantu,

dukkhÄ• muccantu pÄ• á¹‡ino.

aho sattÄ• sukhappattÄ• ,

hontu sattÄ• yathÄ• tathÄ• " ||

<1406> á¹• 21 iccÄ• bhivuddhimicchanto, dukkhÄ• pagamanaá¹ƒ tathÄ• .

samiddhe anumodanto, upekkhanto ca pÄ«á¹‡ite ||

<1407> á¹• 21 mÄ• tÄ• va \Ne 128/ dahare putte, gilÄ• ne yobbane á¹-hite.

sakiccapasute ceva, catudhÄ• sampavattati ||

<1408> á¹• 21 itthaá¹ƒ catudhÄ• sattesu, sammÄ• cittapavattanÄ• .

sabbathÄ• pi catuddhÄ• va, tato vuttÄ• mahesinÄ• ||

<1409> á¹• 21 iccetÄ• pana bhÄ• vento, pasannamukhamÄ• naso.

sukhaá¹ƒ supati suttopi, pÄ• paá¹ƒ kiÃ±ci na passati ||

<1410> á¹• 21 paá¹-ibujjhatanutrÄ• so, jÄ• garova pamodati.

cetaso ca samÄ• dhÄ• naá¹ƒ, khippamevÄ• dhigacchati ||

<1411> á¹• 21 parissayÄ• pahÄ«yanti, vigacchanti cupaddavÄ• .

devatÄ• pi ca rakkhanti, amuyhantaá¹ƒ anÄ• kulaá¹ƒ ||

<1412> á¹• 21 phullaá¹ƒva \Be 121/ kamalaá¹ƒ kÄ• le, candaá¹ƒva vimalaá¹ƒ jano.

sommakomaladhammehi, piyacakkhÅ«hi passati ||

<1413> á¹• 21 asaá¹ƒhÄ«ro asaá¹ƒkuppo, sabbÄ• vatthÄ• su paá¹‡á¸• ito.

samaá¹ƒ pavattitÄ• rambho, lokamesonugaá¹‡hati ||

<1414> á¹• 21 khaá¹‡amattopacÄ• rekÄ• , pavattekamhi puggale.

appamÄ• á¹‡Ä• phalitveva, vaá¹‡á¹‡ayanti mahesino ||

<1415> á¹• 21 pageva sabbasattesu, appanÄ• pattabhÄ• vanÄ• .

catassopi samÄ«bhÅ«tÄ• , vasÄ«bhÅ«tÄ• nirantaraá¹ƒ ||

<1416> á¹• 21 puÃ±Ã±adhÄ• rÄ• bhisandantÄ• , paripÅ«renti paá¹‡á¸• itaá¹ƒ.

appameyyamahoghova, sÄ• garaá¹ƒ vÄ«cimÄ• linaá¹ƒ ||

<1417> á¹• 21 appamaÃ±Ã±Ä• mayÄ• naá¹ƒ hi, puÃ±Ã±Ä• naá¹ƒ soá¸·asiá¹ƒ kalaá¹ƒ.

sabbopadhikapuÃ±Ã±Ä• ni, nÄ• gghantÄ«ti pakÄ• sitaá¹ƒ ||

<1418> á¹• 21 avaÃ±jhÄ• tassa pabbajjÄ• , yassa hetÄ• su gÄ• ravo.

sukhumodagyabahulo, tisso sikkhÄ• susikkhati ||

<1419> á¹• 21 amoghaá¹ƒ \Ne 129/ raá¹-á¹-hapiá¹‡á¸• aÃ±ca, bhuÃ±jateso visesato.

tampi mahapphalaá¹ƒ hoti, saddhÄ• deyyaá¹ƒ patiá¹-á¹-hitaá¹ƒ ||

<1420> á¹• 21 saddhÄ• dikusalÄ• dhammÄ• , pavaá¸• á¸• hanti akhaá¹‡á¸• itÄ• .

sambuddhicariyÄ• naÃ±ca, mahattaá¹ƒ tassa pÄ• kaá¹-aá¹ƒ ||

<1421> á¹• 21 akicchapaá¹-ivedhÄ• ya, pÄ• dakajjhÄ• namuttamaá¹ƒ.

uju cekÄ• yano maggo, brahmalokÅ«papattiyÄ• ||

<1422> á¹• 21 vÄ• sanÄ• bhÄ• giyÄ• cetÄ• , bodhisambhÄ• rakÅ«likÄ• .

sovaggikÄ• sukhÄ• hÄ• rÄ• , lokÄ• rakkhÄ• niruttarÄ• ||

<1423> á¹• 21 appameyyÄ• nisaá¹ƒsevaá¹ƒ, appameyyaguá¹‡odayÄ• .

appamaÃ±Ã±Ä• tato tÄ• su, na pamajjeyya paá¹‡á¸• ito ||

<1424> á¹• 21 paá¹-ikkÅ«laá¹ƒ \Be 122/ panÄ• hÄ• re, bhÄ• vento saÃ±Ã±amuttamaá¹ƒ.

kabaá¸·Ä«kÄ• ramÄ• hÄ• ra-mannapÄ• nÄ• disaá¹…gahaá¹ƒ ||

<1425> á¹• 21 asitaá¹ƒ khÄ• yitaá¹ƒ pÄ«taá¹ƒ, sÄ• yitaÃ±ca rahogato.

paá¹-ikkÅ«lanti cinteyya, gamanÄ• divasÄ• kathaá¹ƒ ||

<1426> á¹• 21 tapovanamidaá¹ƒ hitvÄ• , ramaá¹‡Ä«yamanÄ• kulaá¹ƒ.

Ä• hÄ• rahetu gantabbo, gÄ• mo gÄ• majanÄ• kulo ||

<1427> á¹• 21 tatthÄ• suciparikliá¹-á¹-he, dujjanÄ• vÄ• rasaá¹…kare.

dÄ«namesayatuttiá¹-á¹-haá¹ƒ, gehe gehe tu bhojanaá¹ƒ ||

<1428> á¹• 21 taá¹ƒ kheá¸·amalasaá¹ƒkliá¹-á¹-haá¹ƒ, jivhaggaparivattitaá¹ƒ.

dantacuá¹‡á¹‡itasambhinnaá¹ƒ, vaá¹‡á¹‡agandhaá¹ƒ vilissati ||

<1429> á¹• 21 pittasemhaparibyuá¸·haá¹ƒ, pubbalohitamissitaá¹ƒ.

pavisantaá¹ƒ paá¹-ikkÅ«laá¹ƒ, jegucchaá¹ƒ dhikkatÄ• sivaá¹ƒ ||

<1430> á¹• 21 kucchiyaá¹ƒ kuá¹‡apÄ• kiá¹‡á¹‡e, duggandhaparibhÄ• vite.

suvÄ• navamathÄ• kÄ• raá¹ƒ, vantaá¹ƒva svÄ• nadoá¹‡iyaá¹ƒ ||

<1431> á¹• 21 tattacandanikÄ• yaá¹ƒva \Ne 130/, nÄ• nÄ• kimisamÄ• kule.

tattha bubbuá¸·akacchannaá¹ƒ, kuthitaá¹ƒ paripaccati ||

<1432> á¹• 21 saá¹ƒpaccantaá¹ƒ panetaÃ±ca, sabhÄ• vaÃ±ca visevitaá¹ƒ.

vaá¸• á¸• heti kesalomÄ• diá¹ƒ, nÄ• nÄ• kuá¹‡apasaÃ±cayaá¹ƒ ||

<1433> á¹• 21 vipaccantamathopetamanekopaddavÄ• vahaá¹ƒ.

kuá¹-á¹-hagaá¹‡á¸• akilÄ• sÄ• dimahÄ• byÄ• dhisatodayaá¹ƒ ||

<1434> á¹• 21 pÅ«tibhÅ«taÃ±ca taá¹ƒ pakka-manekadvÄ• rasaÃ±citaá¹ƒ.

medapiá¹‡á¸• aá¹ƒva kuthitaá¹ƒ, parissavati santataá¹ƒ ||

<1435> á¹• 21 yena pÅ«tigato kÄ• yo, niccaá¹ƒ duggandhavÄ• yiko.

dhoviyantopi satataá¹ƒ, sucibhÄ• vaá¹ƒ na gacchati ||

<1436> á¹• 21 kucchito \Be 123/ soyamÄ• hÄ• ro,

kÄ• yÄ• sucinisevano.

nissandamalaniá¹-á¹-hÄ• no,

upaklesaphalÄ• vaho ||

<1437> á¹• 21 kÄ• marÄ• gasamuá¹-á¹-hÄ• naá¹ƒ, rogajÄ• tinibandhanaá¹ƒ.

madappamÄ• dÄ• dhiá¹-á¹-hÄ• naá¹ƒ, pÄ• pakammamahÄ• patho ||

<1438> á¹• 21 ahitodayamaggoyaá¹ƒ, bhayabheravasambhavo.

byasanÄ• gamanadvÄ• raá¹ƒ, apÄ• yÄ• vahitaá¹ƒ mukhaá¹ƒ ||

<1439> á¹• 21 carantattasamattÄ• va, yatthodariyamucchitÄ• .

kliá¹-á¹-hakammÄ• ni dummedhÄ• , karontÄ• dukkhabhÄ• gino ||

<1440> á¹• 21 tattha cittavirÄ• gÄ• ya, kiá¹ƒ pakkaphalasannibhe.

rasassÄ• dapiyÄ• kÄ• re, ghorÄ• dÄ«navasaÃ±cite ||

<1441> á¹• 21 bhÄ• ventassa paá¹-ikkÅ«la-saÃ±Ã±amevaá¹ƒ vibhÄ• vino.

upacÄ• rapathaá¹ƒ patvÄ• , cittaá¹ƒ hoti samÄ• hitaá¹ƒ ||

<1442> á¹• 21 soyaá¹ƒ \Ne 131/ passambhitÄ• hÄ• ra-

visado so vicakkhaá¹‡o.

madappamÄ• danikkhanto,

rasassÄ• danirÄ• layo ||

<1443> á¹• 21 limpento viya bhesajja-makkharabbhaÃ±jako yathÄ• .

puttamaá¹ƒsaá¹ƒva khÄ• danto, Ä• hÄ• raá¹ƒ paribhuÃ±jati ||

<1444> á¹• 21 ariyavaá¹ƒsÄ• nupajÄ• to,

appicchÄ• diguá¹‡odito.

kÄ• majÄ• laá¹ƒ padÄ• letvÄ• ,

sotthiá¹ƒ pappoti paá¹‡á¸• ito ||

<1445> á¹• 21 __catudhÄ• tuvavatthÄ• naá¹ƒ, _ bhÄ• vento pana paÃ±cadhÄ• .

dhÄ• tuyo parigaá¹‡heyya, catassopi sabhÄ• vato ||

<1446> á¹• 21 saá¹…khepena \Be 124/ ca vitthÄ• rÄ• , sambhÄ• rÄ• ca salakkhaá¹‡Ä• .

ajjhattaÃ±ca bahiddhÄ• ca, catudhÄ• vibhaje kathaá¹ƒ ||

<1447> á¹• 21 yaá¹ƒ kiÃ±ci kesalomÄ• di, kakkhaá¸·attaá¹ƒ pavuccati.

ajjhattaá¹ƒ pathavÄ«dhÄ• tu, bahiddhÄ• tu tatoparÄ• ||

<1448> á¹• 21 yÅ«sabhÅ«tanti yaá¹ƒ kiÃ±ci,

Ä• pova paripÄ• cakaá¹ƒ.

tejo vÄ• yoti gaá¹‡heyya,

vitthambhakamasesato ||

<1449> á¹• 21 vitthÄ• ratopi sambhÄ• rÄ• , kesalomÄ• di vÄ«sati.

pathavÄ«dhÄ• tu pittÄ• di, dvÄ• dasÄ• poti bhÄ• vaye ||

<1450> á¹• 21 tejena yena kÄ• yoyaá¹ƒ, santappati jirÄ«yati.

paridayhati sammÄ• ca, paccanti asitÄ• dayo ||

<1451> á¹• 21 tadetaá¹ƒ \Ne 132/ catukoá¹-á¹-hÄ• saá¹ƒ, kÄ• yasambhavamattano.

tejodhÄ• tÅ«ti gaá¹‡heyya, vÄ• yodhÄ• tÅ«ticÄ• paraá¹ƒ ||

<1452> á¹• 21 uddhaÃ±cÄ• dhogamÄ• vÄ• tÄ• , kucchikoá¹-á¹-hÄ• sayÄ• tathÄ• .

aá¹…gamaá¹…gÄ• nusÄ• rÄ« ca, chadhÄ• nÄ• pÄ• namiccapi ||

<1453> á¹• 21 taá¹ƒ taá¹ƒ lakkhaá¹‡amÄ• rabbha, niddhÄ• retvÄ• salakkhaá¹‡aá¹ƒ.

parigaá¹‡heyya sabbattha, catudhÄ• dhÄ• tusaá¹…gahaá¹ƒ ||

<1454> á¹• 21 iccevaá¹ƒ catukoá¹-á¹-hÄ• so,

dhÄ• tumatto kaá¸·evaro.

niccetano ca nissatto,

nissÄ• ro parabhojano ||

<1455> á¹• 21 ritto tuccho ca suÃ±Ã±o ca,

vivitto ca pavajjito.

attÄ• vÄ• attanÄ«yaá¹ƒ vÄ• ,

natthevettha kathaÃ±cipi ||

<1456> á¹• 21 kevalaá¹ƒ \Be 125/ cetanÄ• viddho, kÄ• yoyaá¹ƒ parivattati.

kampito yÄ• ya yantaá¹ƒva, sÄ• dhippÄ• yova khÄ• yati ||

<1457> á¹• 21 Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho tadÄ• seti, niratthaá¹ƒva kaliá¹…garaá¹ƒ ||

<1458> á¹• 21 viparÄ«taá¹ƒ papaÃ±centÄ• , bahudhÄ• mohapÄ• rutÄ• .

yattha micchÄ• vipallÄ• saparÄ• bhÅ«tÄ• puthujjanÄ• ||

<1459> á¹• 21 saá¹ƒsÄ• raddhÄ• nakantÄ• raá¹ƒ, caturÄ• pÄ• yasaá¹…karaá¹ƒ.

byasanekÄ• yanopÄ• yaá¹ƒ, nÄ• tivattanti dujjanÄ• ||

<1460> á¹• 21 soyamevaá¹ƒ catuddhÄ• ti,

dhÄ• tubhedena passato.

tassopacÄ• riko \Ne 133/ nÄ• ma,

samatho hoti cetasi ||

<1461> á¹• 21 itthaá¹ƒ dhÄ• tuvavatthÄ• naá¹ƒ, katvÄ• tadanusÄ• rato.

upÄ• dÄ• rÅ«padhamme ca, nÄ• madhamme ca sabbathÄ• ||

<1462> á¹• 21 bhÅ«mibhÅ«te pariggayha, passanto paccayaá¹-á¹-hitiá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, vipassantodayabbayaá¹ƒ ||

<1463> á¹• 21 yathÄ• bhÅ«tamabhiÃ±Ã±Ä• ya, nibbindanto virajjati.

virÄ• gÄ• ca vimuccitvÄ• , pÄ• ragÅ«ti pavuccati ||

<1464> á¹• 21 __Ä• ruppaá¹ƒ_ pana bhÄ• vento, kammaá¹-á¹-hÄ• namanÄ• vilaá¹ƒ.

catukkapaÃ±cakajjhÄ• naá¹ƒ, patvÄ• kasiá¹‡amaá¹‡á¸• ale ||

<1465> á¹• 21 pariciá¹‡á¹‡avasÄ«bhÅ«tÄ• , jhÄ• nÄ• vuá¹-á¹-hÄ• ya paÃ±camÄ• .

cinteti daá¹‡á¸• Ä• dÄ• nÄ• dirÅ«padosamabhiá¹‡haso ||

<1466> á¹• 21 nibbindanto tato rÅ«pe, tadÄ• kÄ• re ca gocare.

tadÄ• lambaá¹‡adhamme ca, patthento samatikkamaá¹ƒ ||

<1467> á¹• 21 pattharitvÄ• na yaá¹ƒ kiÃ±ci, Ä• kÄ• sakasiá¹‡aá¹ƒ vinÄ• .

ugghÄ• á¹-eti tamevÄ• tha, kasiá¹‡aá¹ƒ dhitimÄ• sato ||

<1468> á¹• 21 na \Be 126/ taá¹ƒ manasi karoti, nÄ• vajjati na pekkhati.

cintÄ• bhogavinimutto, kasiá¹‡aá¹ƒ pati sabbathÄ• ||

<1469> á¹• 21 tadappÄ• yasamaÃ±Ã±Ä• tamÄ• kÄ• saá¹ƒ pati mÄ• nasaá¹ƒ.

sÄ• dhukaá¹ƒ paá¹-ipÄ• deti, yoniso paá¹-icintayaá¹ƒ ||

<1470> á¹• 21 tassÄ• vajjanasampannaá¹ƒ, upÄ• yapaá¹-ipÄ• ditaá¹ƒ.

kasiá¹‡Ä• pagamÄ• kÄ• saá¹ƒ, cintanÄ• rabbha vattati ||

<1471> á¹• 21 itthamantaradhÄ• petvÄ• , kasiá¹‡aá¹ƒ tu tato paraá¹ƒ.

sabbÄ• vantamanantaraá¹ƒ, pharatÄ• kÄ• sagocaraá¹ƒ ||

<1472> á¹• 21 tattha \Ne 134/ vuttanayeneva, bhÄ• ventassopacÄ• rato.

__paá¹-hamÄ• ruppa_mappeti, Ä• kÄ• sÄ• nantagocare ||

<1473> á¹• 21 tato tamhÄ• vasÄ«bhÅ«tÄ• , vuá¹-á¹-hahitvÄ• vicintayaá¹ƒ.

"Ä• sannarÅ«pÄ• vacarajjhÄ• napaccatthika" nti taá¹ƒ ||

<1474> á¹• 21 nikantiá¹ƒ pariyÄ• dÄ• ya, tamhÄ• Ä• kÄ• sagocarÄ• .

appetuá¹ƒ dutiyÄ• ruppa-matisantanti gacchati ||

<1475> á¹• 21 paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡a-manantaá¹ƒ pharato tato.

__dutiyÄ• ruppa_mappeti, viÃ±Ã±Ä• á¹‡Ä• nantagocare ||

<1476> á¹• 21 paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡a-mabhÄ• vento tato paraá¹ƒ.

appeti __tatiyÄ• ruppa_-mÄ• kiÃ±caÃ±Ã±amhi gocare ||

<1477> á¹• 21 tato ca tatiyÄ• ruppaá¹ƒ, "santameta" nti passato.

__catutthÄ• ruppa_mappeti, tatiyÄ• ruppagocare ||

<1478> á¹• 21 gÅ«thamhi maá¹‡á¸• ape laggo, eko tannissitoparo.

eko bahi anissÄ• ya, taá¹ƒ taá¹ƒ nissÄ• ya cÄ• paro ||

<1479> á¹• 21 á¹-hito catÅ«hi etehi, purisehi yathÄ• kkamaá¹ƒ.

samÄ• natÄ• ya Ã±Ä• tabbÄ• , catassopi vibhÄ• vinÄ• ||

<1480> á¹• 21 iccÄ• lambaá¹‡abhedehi \Be 127/, catudhÄ• ruppabhÄ• vanÄ• .

aá¹…gabhedaá¹ƒ panetÄ• saá¹ƒ, na kathenti tathÄ• pi ca ||

<1481> á¹• 21 suppaá¹‡Ä«tatarÄ• honti, uddhamuddhaá¹ƒ yathÄ• kkamaá¹ƒ.

cÄ• tumahÄ• rÄ• jikÄ• didibbasampattiyo yathÄ• ||

<1482> á¹• 21 Ä• neÃ±jamiti bhÄ• vetvÄ• , samÄ• pattiá¹ƒ catubbidhaá¹ƒ.

susamÄ• hitasaá¹…kappo, sampannÄ• calamÄ• naso ||

<1483> á¹• 21 vipassanto yathÄ• bhÅ«taá¹ƒ, sacchikatvÄ• phaluttamaá¹ƒ.

ubhatobhÄ• gavimutto, arahÄ• ti pavuccati ||

<1484> á¹• 21 kammaá¹-á¹-hÄ• navidhiá¹ƒ \Ne 135/ Ã±atvÄ• , cattÄ• lÄ«savidhaá¹ƒ tato.

__abhiÃ±Ã±Ä• yopi_ viÃ±Ã±eyyÄ• , samathe bhÄ• vanÄ• naye ||

<1485> á¹• 21 iddhividhÄ• dibbasotÄ• , cetopariyajÄ• nanÄ• .

pubbenivÄ• sÄ• nussati, dibbacakkhu tathÄ• parÄ• ||

<1486> á¹• 21 cetosamÄ• dhinissaá¹-á¹-hÄ• , paÃ±cÄ• bhiÃ±Ã±Ä• pakÄ• sitÄ• .

rÅ«pÄ• vacaradhammÄ• va, paÃ±camajjhÄ• nabhÅ«mikÄ• ||

<1487> á¹• 21 bahubhÄ• vÄ• didhiá¹-á¹-hÄ• naá¹ƒ, komÄ• rÄ• divikubbanÄ• .

manomayÄ• bhinimmÄ• namiccevaá¹ƒ tividhi__ddhiyo_ ||

<1488> á¹• 21 dibbe ca mÄ• nuse sadde,

tathÄ• dÅ«re ca santike.

suá¹‡anti yÄ• ya sÄ• __dibbÄ• , _

__sotadhÄ• tÅ«_ti bhÄ• sitÄ• ||

<1489> á¹• 21 __cetopariyaÃ±Ä• á¹‡a_nti, parapuggalacetaso.

sarÄ• gavÄ«tarÄ• gÄ• diparicchedakamÄ«ritaá¹ƒ ||

<1490> á¹• 21 pubbenivutthakhandhÄ• nussaraá¹‡e Ã±Ä• á¹‡amÄ«ritaá¹ƒ.

__pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡a_ nÄ• mena tÄ• dinÄ• ||

<1491> á¹• 21 cavamÄ• ne ca jÄ• yante, satte rÅ«pamarÅ«pakaá¹ƒ.

tathÄ• mÄ• nusakaá¹ƒ rÅ«paá¹ƒ, thÅ«laá¹ƒ sukhuma santikaá¹ƒ ||

<1492> á¹• 21 dÅ«re \Be 128/ pakÄ• saá¹ƒ channaÃ±ca, yena passanti yogino.

cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ taá¹ƒ, __dibbacakkhÅ«_ti vuccati ||

<1493> á¹• 21 anÄ• gataá¹ƒsaÃ±Ä• á¹‡aÃ±ca, yathÄ• kammupagaá¹ƒ tathÄ• .

tannissitattÄ• gacchanti, dibbacakkhumhi saá¹…gahaá¹ƒ ||

<1494> á¹• 21 iti paÃ±cavidhaá¹ƒ pattumabhiÃ±Ã±aá¹ƒ pana paá¹‡á¸• ito.

katvÄ• na paÃ±camajjhÄ• ne, paÃ±cadhÄ• vasitaá¹ƒ cidaá¹ƒ ||

<1495> á¹• 21 tathÄ• \Ne 136/ samÄ• hite citte, parisuddhe niraá¹…gaá¹‡e.

mudubhÅ«te kammaniye, Ä• neÃ±jamhi patiá¹-á¹-hite ||

<1496> á¹• 21 abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nÄ• , tato vuá¹-á¹-hÄ• ya paÃ±camÄ• .

abhiÃ±Ã±Ä• parikammÄ• ya, ninnÄ• meyyÄ• tha mÄ• nasaá¹ƒ ||

<1497> á¹• 21 adhiá¹-á¹-heyyÄ• dikaá¹ƒ taá¹ƒ tamÄ• vajjitvÄ• yathÄ• rahaá¹ƒ.

parikammaá¹ƒ karitvÄ• na, samÄ• pajjeyya pÄ• dakaá¹ƒ ||

<1498> á¹• 21 punadeva ca vuá¹-á¹-hÄ• ya, parikammaá¹ƒ yathÄ• pure.

karontassa panappeti, abhiÃ±Ã±Ä• á¹‡ena paÃ±camaá¹ƒ ||

<1499> á¹• 21 adhiá¹-á¹-hantaá¹ƒ vikubbantaá¹ƒ, nimminantaá¹ƒ yathÄ• rahaá¹ƒ.

sadde suá¹‡antaá¹ƒ sattÄ• naá¹ƒ, parijÄ• naÃ±ca mÄ• nasaá¹ƒ ||

<1500> á¹• 21 saraá¹ƒ pubbenivÄ• saÃ±ca, passaá¹ƒ sugatiduggatiá¹ƒ.

yathÄ• kammaá¹ƒ vipÄ• kaÃ±ca, pajÄ• nantamanÄ• gataá¹ƒ ||

<1501> á¹• 21 yathÄ• sambhavamiccevamupÄ• yakusalo muni.

upanissayasampanno, abhiÃ±Ã±amadhigacchati ||

<1502> á¹• 21 pattÄ• bhiÃ±Ã±o mahÄ• yogÄ«, pariyodÄ• tamÄ• naso.

paripakkena Ã±Ä• á¹‡ena, vipassitvÄ• tilakkhaá¹‡aá¹ƒ ||

<1503> á¹• 21 laddhÄ• savakkhayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, chadhÄ• bhiÃ±Ã±amanuttaraá¹ƒ.

mahÄ• khÄ«á¹‡Ä• savo nÄ• ma, chaá¸·abhiÃ±Ã±o pavuccati ||

<1504> á¹• 21 cattÄ• lÄ«savidhaá¹ƒ \Be 129/ panitthamamalocetomalakkhÄ• lanaá¹ƒ,

kammaá¹-á¹-hÄ• nanayaá¹ƒ yamÄ• ha sugato sammÄ• samÄ• dhÄ• nakaá¹ƒ.

saá¹ƒkhittaá¹ƒ kathitaá¹ƒ tamettha sakalaá¹ƒ sÄ• bhiÃ±Ã±amettÄ• vatÄ• ,

kattabbÄ• muninettha sÄ• dhumatinÄ• sambhÄ• vanÄ• sabbathÄ• ||

<1505> á¹• 21 varaguá¹‡agaá¹‡abhÅ«sitÄ• nusiá¹-á¹-haá¹ƒ,

iti samathamimaá¹ƒ tu bhÄ• vayitvÄ• .

paramamanupamaá¹ƒ \Ne 137/ bhajanti dhÄ«rÄ• ,

hitasukhamukhamuttamÄ• nubuddhaá¹ƒ ||

iti nÄ• marÅ«paparicchede sesakammaá¹-á¹-hÄ• navibhÄ• go nÄ• ma

dasamo paricchedo.

niá¹-á¹-hito ca nÄ• marÅ«paparicchede sabbathÄ• pi

samathabhÄ• vanÄ• vibhÄ• go.

11. ekÄ• dasamo paricchedo

vipassanÄ• vibhÄ• go

<1506> á¹• 21 dvidhÄ• samuá¹-á¹-hÄ• nadhurÄ• , tividhÄ• bhÅ«miyo matÄ• .

tividhÄ• bhinivesÄ• ca, sarÄ«raá¹ƒ tu catubbidhaá¹ƒ ||

<1507> á¹• 21 tividhÄ• bhÄ• vanÄ• tattha, saá¹…khÄ• resu yathÄ• rahaá¹ƒ.

duvidhÄ• kÄ• ramÄ• rabbha, nijjhÄ• yati tilakkhaá¹‡aá¹ƒ ||

<1508> á¹• 21 aá¹-á¹-hÄ• rasÄ• kÄ• rabhinnÄ• , dasÄ• vatthÄ• vibhÄ• vitÄ• .

tidhÄ• vibhÄ• gÄ• sÄ• dheti, vimokkhattayamuttamaá¹ƒ ||

<1509> á¹• 21 catusaccapaá¹-ivedhÄ• , sattaá¹-á¹-hÄ• riyapuggalÄ• .

klesahÄ• nÄ« yathÄ• yogaá¹ƒ, catasso paá¹-isambhidÄ• ||

<1510> á¹• 21 tividhÄ• \Be 130/ ca samÄ• patti, nirodhÄ• ca tathÄ• parÄ• .

nissandaphalamiccÄ• hu, tassÄ• sÄ• sanakovidÄ• ||

<1511> á¹• 21 vipassanÄ• bhÄ• vanÄ• ya-miti bhÄ• santi paá¹‡á¸• itÄ• .

tamidÄ• ni pavakkhÄ• mi, yathÄ• nukkamato kathaá¹ƒ ||

<1512> á¹• 21 bhÅ«midhamme \Ne 138/ pariggayha, vicinantassa yogino.

satiyÄ• samathÄ• vÄ• tha, __samuá¹-á¹-hÄ• ti_ vipassanÄ• ||

<1513> á¹• 21 sabhÄ• vapaá¹-ivedhe ca, saddhammapaá¹-ipattiyaá¹ƒ.

paÃ±Ã±Ä• saddhÄ• dvayaá¹ƒ tassÄ• , __dhura_mÄ• hu dhurandharÄ• ||

<1514> á¹• 21 tebhÅ«makasabhÄ• vÄ• naá¹ƒ, sappaccayapariggaho.

Ã±Ä• tapariÃ±Ã±Ä• nÄ• mÄ• yaá¹ƒ, bhÅ«mÄ«ti paá¹-hamÄ• matÄ• ||

<1515> á¹• 21 kalÄ• pato sammasanaá¹ƒ, udayabbayadassanaá¹ƒ.

pariÃ±Ã±Ä• tÄ«raá¹‡Ä• nÄ• ma, dutiyÄ• bhÅ«mi bhÄ• sitÄ• ||

<1516> á¹• 21 pahÄ• napariÃ±Ã±Ä• bhÅ«mi, tatiyÄ• hu tatoparaá¹ƒ.

bhaá¹…gÄ• diÃ±Ä• á¹‡amiccevaá¹ƒ, tividhÄ• __bhÅ«miyo_ matÄ• ||

<1517> á¹• 21 khaá¹‡asantatiaddhÄ• na-vasenettha samÄ«ritÄ• .

aniccÄ• dukkhÄ• nattÄ• ti, tividhÄ• __bhinivesanÄ• _ ||

<1518> á¹• 21 diá¹-á¹-hikaá¹…khÄ• vitaraá¹‡Ä• , maggÄ• maggapaá¹-ippadÄ• .

visuddhiyo catassopi, __sarÄ«ra_nti nidassitÄ• ||

<1519> á¹• 21 salakkhaá¹‡avavatthÄ• naá¹ƒ, paccayÄ• kÄ• ranicchayo.

kummaggaparihÄ• ro ca, tilakkhaá¹‡avipassanÄ• ||

<1520> á¹• 21 iti lakkhaá¹‡abhinnattÄ• , labbhantekakkhaá¹‡epi ca.

desitÄ• hetubhÅ«tena, kamenevaá¹ƒ visuddhiyo ||

<1521> á¹• 21 sÄ«labbisuddhiÄ• dÄ«naá¹ƒ, tathÄ• sÄ• va paramparÄ• .

cittabbisuddhiÄ• dÄ«namatthÄ• yÄ• ti pakÄ• sitÄ• ||

<1522> á¹• 21 dissamÄ• nasabhÄ• vÄ• naá¹ƒ, passanto paccayaá¹-á¹-hiti.

paripanthavimutto hi, paá¹-ipÄ• deti bhÄ• vanaá¹ƒ ||

<1523> á¹• 21 tathÄ• pi \Be 131/ ca visesena, paá¹-ipannassa yogino.

tattha tattha vibhÅ«tattÄ• , á¹-hÄ• nato bheditÄ• kathaá¹ƒ ||

<1524> á¹• 21 rÅ«papubbaá¹…gamaá¹ƒ \Ne 139/ vÄ• tha, nÄ• mapubbaá¹…gamaá¹ƒ tath

ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , yathÄ• pÄ• kaá¹-adhammato ||

<1525> á¹• 21 nÄ• marÅ«pÄ• dibhedena, bhÅ«midhammapariggaho.

vuttÄ• diá¹-á¹-hivisuddhÄ«ti, attadiá¹-á¹-hippahÄ• nato ||

<1526> á¹• 21 Ä• hacca paccayuppannÄ• , tathÄ• tabbhÄ• vabhÄ• vino.

pavattantÄ«ti saá¹…khÄ• re, passato pana yoniso ||

<1527> á¹• 21 paccayaggÄ• hinÄ« paÃ±Ã±Ä• , nÄ• marÅ«pappavattiyÄ• .

kaá¹…khÄ• taranti tÄ• yÄ• ti, kaá¹…khÄ• vitaraá¹‡Ä• matÄ• ||

<1528> á¹• 21 aniccÄ• dukkhÄ• nattÄ• ti, paccayÄ• yattavuttito.

saá¹…khipitvÄ• kalÄ• pena, sammasÄ«yanti saá¹…khatÄ• ||

<1529> á¹• 21 uppÄ• davayabhÄ• vopi, lakkhaá¹‡attayasÄ• dhako.

paccayÄ• kÄ• ramÄ• rabbha, lakkhÄ«yati visesato ||

<1530> á¹• 21 tasmÄ• sammasanaÃ±Ä• á¹‡aá¹ƒ, udayabbayadassanaá¹ƒ.

kaá¹…khÄ• vitaraá¹‡Ä• yaá¹ƒ tu, saá¹…gayhati visuddhiyaá¹ƒ ||

<1531> á¹• 21 tattha saá¹ƒklesavikkhepaá¹ƒ, kummaggaá¹ƒ parivajjato.

maggÄ• maggavisuddhÄ«ti, Ã±Ä• á¹‡adassanamÄ«ritaá¹ƒ ||

<1532> á¹• 21 tato kathenti akliá¹-á¹-hamudayabbayadassanaá¹ƒ.

Ä• diá¹ƒ katvÄ• paá¹-ipadÄ• Ã±Ä• á¹‡adassanasuddhiyaá¹ƒ ||

<1533> á¹• 21 paccayapaccayuppanne, yathÄ• vatthuvavatthite.

pahÄ• tumÄ«hamÄ• nÄ• naá¹ƒ, niyyÄ• napaá¹-ipattito ||

<1534> á¹• 21 upaklesavisuddho hi, punadevodayabbayaá¹ƒ.

adhiá¹-á¹-hahitvÄ• bhaá¹…gÄ• di-Ã±Ä• á¹‡ehi paá¹-ipajjati ||

<1535> á¹• 21 tathÄ• \Be 132/ cÄ• bhinavuppanne, bhijjamÄ• ne vipassato.

saá¹ƒvegakaá¸• á¸• hitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, bhaá¹…gÄ• dimanutiá¹-á¹-hati ||

<1536> á¹• 21 tato \Ne 140/ pubbe pavattÄ• hi, saá¹ƒklesÄ• pÄ• yasambhavÄ• .

paá¹-ipattivisuddhÄ«ti, na saá¹…gayhati bhÄ• vanÄ• ||

<1537> á¹• 21 sampÄ• dento paniccetÄ• , catassopi visuddhiyo.

aniccÄ• dukkhÄ• nattÄ• ti, bhÄ• veyya tividhÄ• kathaá¹ƒ ||

<1538> á¹• 21 paccayapaccayuppannÄ• , jÄ• tÄ• nantarabhedino.

aniccÄ• ca pabhaá¹…gÅ« ca, palujjanti cavanti ca ||

<1539> á¹• 21 addhuvÄ• ca asÄ• rÄ• ca, vibhavÄ• ca vinÄ• sino.

saá¹…khatÄ• vipariá¹‡Ä• ma-dhammÄ• ittarakÄ• likÄ• ||

<1540> á¹• 21 khayadhammÄ• vayadhammÄ• , lahukÄ• lappavattino.

tÄ• vakÄ• likadhammÄ• ca, parittaá¹-á¹-hitikÄ• tathÄ• ||

<1541> á¹• 21 khaá¹‡attayaparicchinnÄ• , pubbÄ• paravicittakÄ• .

purakkhatÄ• nirodhassa, sassatÄ• na kudÄ• canaá¹ƒ ||

<1542> á¹• 21 jÄ• yanti parihÄ• nÄ• ya, na tu jÄ• yanti vuddhiyÄ• .

jiyyamÄ• nÄ• va tiá¹-á¹-hanti, jiá¹‡á¹‡Ä• bhaá¹…gaparÄ• yaá¹‡Ä• ||

<1543> á¹• 21 ahutvÄ• yevuppajjanti, na kutocipi Ä• gatÄ• .

hutvÄ• antaradhÄ• yanti, na tu katthaci saÃ±citÄ• ||

<1544> á¹• 21 taá¹ƒ taá¹ƒ paccayasÄ• maggi-mattalÄ• bhÄ• ya nissitÄ• .

nirodhadhammÄ• jÄ• yanti, jÄ• tÄ• byanti bhavanti te ||

<1545> á¹• 21 yathÄ• nadÄ« pabbateyyÄ• , yathÄ• dÄ«pasikhÄ• tathÄ• .

sÄ«ghasÄ«ghaá¹ƒ pavattantÄ• , uppajjanti vayanti ca ||

<1546> á¹• 21 jÄ• tÄ• jÄ• tÄ• nirujjhanti, aÃ±Ã±e aÃ±Ã±e tu jÄ• yare.

avÄ«ci anusambandhÄ• , na jÄ• nanti visesato ||

<1547> á¹• 21 iti \Be 133/ nÄ• nappakÄ• rena, vipassanto vicakkhaá¹‡o.

__aniccabhÄ• vanaá¹ƒ_ dhÄ«ro, paripÄ• ceti sÄ• dhukaá¹ƒ ||

<1548> á¹• 21 dukkhÄ• \Ne 141/ ca dukkhavatthÅ« ca, abhiá¹‡haparipÄ«á¸·itÄ• .

rogÄ• gaá¹‡á¸• Ä• ca sallÄ• ca, aghato ca upaddavÄ• ||

<1549> á¹• 21 bhayopasaggÄ• ghamÅ«lÄ• ,

sÄ• savÄ• dÄ«navÄ«titÄ• .

aleá¹‡Ä• saraá¹‡Ä• tÄ• á¹‡Ä• ,

vadhakÄ• mÄ• rakÄ• misÄ• ||

<1550> á¹• 21 jÄ• tidhammÄ• jarÄ• byÄ• dhi-

sokopÄ• yÄ• sabhÄ• gino.

paridevasabhÄ• vÄ• ca,

saá¹ƒklesÄ• dukkhabhÄ• gino ||

<1551> á¹• 21 jegucchÄ• paá¹-ikÅ«lÄ• ca, bÄ«bhacchÄ• ca virÅ«pino.

ajaÃ±Ã±Ä• capalÄ• hÄ«nÄ• , duggandhÄ• bÄ• lasevitÄ• ||

<1552> á¹• 21 sokantarikatÄ• niccaá¹ƒ, taá¹‡hÄ• ya kaá¸• á¸• hitÄ• bhusaá¹ƒ.

kapaá¹‡Ä• duggatÄ• dÄ«nÄ• , vipannÄ• ca vighÄ• tino ||

<1553> á¹• 21 attalÄ• bhaá¹ƒ gavesanti, taá¹ƒ taá¹ƒ paccayanissitÄ• .

dukkhÄ• dhiá¹-á¹-hÄ• namaccantaá¹ƒ, jÄ• tÄ• puna vihaÃ±Ã±are ||

<1554> á¹• 21 aggikÅ«pe nimuggÄ• va, klesasantÄ• pabhÄ• gino.

oviddhÄ• viya sattÄ«hi, saá¹…khÄ• rÄ• niccadukkhitÄ• ||

<1555> á¹• 21 jÄ• yamÄ• nÄ• ca jiyyantÄ• , miyyantÄ• ca khaá¹‡e khaá¹‡e.

pasukÄ• viya niccammÄ• , haÃ±Ã±anti serikÄ• turÄ• ||

<1556> á¹• 21 tilÄ• ni tilayanteva, ucchuyanteva ucchuyo.

udayabbayÄ• vassaá¹ƒ te, pÄ«á¸·ayanti abhiá¹‡haso ||

<1557> á¹• 21 manoramanavÄ• kÄ• rÄ• \Be 134/, vipallÄ• saparikkhatÄ• .

iriyÄ• pathasaÃ±channÄ• , nopatiá¹-á¹-hanti dukkhato ||

<1558> á¹• 21 saá¹…khÄ• resu \Ne 142/ panetesu, vedanÄ• ssÄ• darodhino.

sÄ• va sandulasambaddhÄ• , sammohaparivÄ• ritÄ• ||

<1559> á¹• 21 "aduá¹ƒ dukkhamidaá¹ƒ dukkha" -miti saá¹ƒ sÄ• racÄ• rino.

dukkhahetumajÄ• nantÄ• , sambhamanti aviddasu ||

<1560> á¹• 21 sukhÄ• kÄ• ramapassantÄ• , dukkhabhÄ• ranipÄ«á¸·itÄ• .

patthenti dukkhamevaÃ±Ã±aá¹ƒ, bÄ• lÄ• byasanabhÄ• gino ||

<1561> á¹• 21 cavantÄ• upapajjantÄ• , rukkhasÄ• khaá¹ƒ va makkaá¹-o.

dukkhamekaá¹ƒ vimuccanti, tato gaá¹‡hanti cÄ• paraá¹ƒ ||

<1562> á¹• 21 te dÄ«gharattaá¹ƒ socanti, taá¹‡hÄ• sallasamappitÄ• .

diá¹-á¹-hipÄ• sasamupetÄ• , mÄ• natthambhÄ• nusÄ• yino ||

<1563> á¹• 21 tamÄ• kÄ• raá¹ƒ paniccevaá¹ƒ, vipassanto visÄ• rado.

__dukkhÄ• nupassanaá¹ƒ_ nÄ• ma, paripÄ• ceti bhÄ• vanaá¹ƒ ||

<1564> á¹• 21 dhammaá¹-á¹-hitiniyÄ• mÄ• hi, khandhÄ• yatanadhÄ• tuyo.

anattÄ• sassatantÄ• ca, Ä«hÄ• bhogavivajjitÄ• ||

<1565> á¹• 21 payojanamadhiá¹-á¹-hÄ• ya, na tu byÄ• pÄ• rayanti ca.

paccayapaccayuppannÄ• , janetuá¹ƒ vÄ• tha jÄ• yituá¹ƒ ||

<1566> á¹• 21 tathÄ• pi hetusÄ• maggi-sambhave sambhavanti te.

tabbhÄ• vabhÄ• vibhÄ• vena, aÃ±Ã±amaÃ±Ã±apavattitÄ• ||

<1567> á¹• 21 ajÄ• yituá¹ƒ na sakkonti, sati paccayasambhave.

paccayÄ• namalÄ• bhe tu, na jÄ• yanti kudÄ• canaá¹ƒ ||

<1568> á¹• 21 na kiÃ±cettha apekkhitvÄ• , samaggÄ• honti paccayÄ• .

na janetuá¹ƒ na sakkonti, samaggÄ• ca kudÄ• canaá¹ƒ ||

<1569> á¹• 21 yathÄ• paccayalÄ• bhena \Be 135/, pavattanti yathÄ• tathÄ• .

rakkhitÄ• vÄ• vidhÄ• tÄ• vÄ• , natthi assÄ• mikÄ• tathÄ• ||

<1570> á¹• 21 "ahaá¹ƒ \Ne 143/ mama" nti gaá¹‡hantÄ• , pariá¹‡Ä• menti aÃ±Ã±athÄ• .

vissasantÄ• harantete, parÄ• bhÅ«tÄ• palambhino ||

<1571> á¹• 21 rittÄ• tucchÄ• ca suÃ±Ã±Ä• ca, vivittÄ• sÄ• ravajjitÄ• .

salakkhaá¹‡aparicchinnÄ• , dhammÄ• natthettha puggalo ||

<1572> á¹• 21 jÄ• yamÄ• nÄ• ca jiyyantÄ• , miyyamÄ• nÄ• ca saá¹…khatÄ• .

vivasÄ• parivattanti, vaso tesaá¹ƒ na katthaci ||

<1573> á¹• 21 na tesu kassacisseraá¹ƒ, na tesaÃ±catthi katthaci.

na cattanÄ«ti saá¹…khÄ• rÄ• , Ä• dhipaccavivajjitÄ• ||

<1574> á¹• 21 kadalÄ«pattavaá¹-á¹-Ä«va, aÃ±Ã±amaÃ±Ã±apatiá¹-á¹-hitÄ• .

sahajÄ• tagghanÄ«bhÅ«tÄ• , nopaá¹-á¹-hanti anattato ||

<1575> á¹• 21 arÅ«panissitaá¹ƒ rÅ«paá¹ƒ, arÅ«paá¹ƒ rÅ«panissitaá¹ƒ.

jaccandhapÄ«á¹-hasappÄ«va, aÃ±Ã±amaÃ±Ã±avavatthitaá¹ƒ ||

<1576> á¹• 21 yantasuttena yantaá¹ƒva, kÄ• yayantaá¹ƒ pavattati.

nÄ• mÄ• vakaá¸• á¸• hitaá¹ƒ tattha, natthi attÄ• sayaá¹ƒvasÄ« ||

<1577> á¹• 21 cetovipphÄ• ranipphannÄ• , vÄ• yodhÄ• tusamuá¹-á¹-hitÄ• .

iriyÄ• pathaviÃ±Ã±attivikÄ• rÄ• pÄ• lakÄ• matÄ• ||

<1578> á¹• 21 oviddhavedanÄ• sallavikÄ• rapariá¹‡Ä• mato.

bÄ• lÄ• naá¹ƒ cittanipphannÄ• , attÄ• ti parikappanÄ• ||

<1579> á¹• 21 suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nettha sattopalabbhati.

taá¹ƒ taá¹ƒ paccayamÄ• gamma, dukkhakkhandhova jÄ• yati ||

<1580> á¹• 21 evamÄ• dippakÄ• rehi, vipassanto anattato.

__anattabhÄ• vanaá¹ƒ_ nÄ• ma, bhÄ• vetÄ«ti pavuccati ||

<1581> á¹• 21 bhÄ• vento tividhampetaá¹ƒ, __nijjhÄ• yati tilakkhaá¹‡aá¹ƒ_.

nimittaÃ±ca pavattaÃ±ca, samÄ• rabbha yathÄ• kkamaá¹ƒ ||

<1582> á¹• 21 attalÄ• bhanimittaÃ±ca \Be 136/ \Ne 144/, taá¹ƒtaá¹ƒpaccayanissitÄ• .

tabbhÄ• vabhÄ• vibhÄ• vena, lakkhÄ«yanti nimittato ||

<1583> á¹• 21 jÄ• yamÄ• nÄ• ca jiyyantÄ• , miyyamÄ• nÄ• ca saá¹…khatÄ• .

taá¹ƒ taá¹ƒ bhÄ• vamatikkamma, pavattanti khaá¹‡e khaá¹‡e ||

<1584> á¹• 21 hetunissayanÄ• kÄ• ro, __nimitta_nti tato mato.

__pavattaá¹ƒ_ vattanÄ• kÄ• ro, khaá¹‡asantatiaddhato ||

<1585> á¹• 21 apubbÄ• bhinavuppatti, uppÄ• doti pakÄ• sito.

pubbÄ• pariyasandhÄ• naá¹ƒ, paá¹-isandhÄ«ti bhÄ• sitÄ• ||

<1586> á¹• 21 Ä• yÅ«hantÄ«ti vuccanti, tadatthaá¹ƒ pana vÄ• vaá¹-Ä• .

iccÄ• dipariyÄ• yehi, bahvÄ• kÄ• rÄ• pi saá¹…khatÄ• ||

<1587> á¹• 21 nimitte ca pavatte ca, vatthuto yanti saá¹…gahaá¹ƒ.

taá¹ƒ __dvayÄ• kÄ• ra_mÄ• rabbha, patiá¹-á¹-hÄ• ti tilakkhaá¹‡aá¹ƒ ||

<1588> á¹• 21 paccayÄ• dhÄ«nadhammÄ• naá¹ƒ, uppÄ• davayalakkhitÄ• .

aniccatÄ• nimittaá¹-á¹-hÄ• , pavattesu na pÄ• kaá¹-Ä• ||

<1589> á¹• 21 pubbÄ• paravicittÄ• namasamatthÄ• namattani.

sannissayena nipphanno, bhÄ• vadubbalyasÄ• dhako ||

<1590> á¹• 21 hetusaá¹…khÄ• tabhÄ• vo hi, saá¹…khÄ• rÄ• namaniccatÄ• .

pavattamÄ• nÄ• dasseti, taá¹ƒ sabhÄ• vaá¹ƒ panattano ||

<1591> á¹• 21 niccÄ• dhuvÄ• ce saá¹…khÄ• rÄ• , kasmÄ• pekkhanti paccaye.

ahutvÄ• yadi nissÄ• ya, jÄ• tÄ• kÄ• tattha niccatÄ• .

<1592> á¹• 21 attalÄ• bhaá¹ƒ labhitvÄ• na, hetusÄ• maggilÄ• bhato.

yÄ• pessanti tamaÃ±Ã±atra, kathaá¹ƒ nÄ• mattadubbalÄ• ||

<1593> á¹• 21 paccaye anapekkhitvÄ• , yadi natthi samatthatÄ• .

attalÄ• bhÅ«palÄ• bhÄ• ya, kiá¹ƒ samatthÄ• nupÄ• lane.

<1594> á¹• 21 janakÄ• \Be 137/ \Ne 145/ paccayÄ• naÃ±hi, tadÄ• yÅ«hanato paraá¹ƒ.

parihÄ• ritumÄ• raddhÄ• , jiyÄ• khittasaro yathÄ• ||

<1595> á¹• 21 accÄ«va vaá¹-á¹-inikkhantÄ• , meghamuttÄ• va vijjutÄ• .

paccayuddhaá¹-avissaá¹-á¹-hÄ• , dhammÄ• bhaá¹…gaparÄ• yaá¹‡Ä• ||

<1596> á¹• 21 tasmÄ• __nimittamÄ• kÄ• raá¹ƒ, _ passanto sa vipassako.

"vinassanti avassa" nti, saddahanto vimuccati ||

<1597> á¹• 21 aniccato tathÄ• hevaá¹ƒ, vipassantassa yogino.

saddhÄ• vimokkha bÄ• hulyaá¹ƒ, bhavatÄ«ti pakÄ• sitaá¹ƒ ||

<1598> á¹• 21 iti saá¹…khÄ• radhammesu, nimittÄ• kÄ• ranicchitaá¹ƒ.

aniccalakkhaá¹‡aá¹ƒ dhÄ«ro, nijjhÄ• yati niyÄ• mato ||

<1599> á¹• 21 bÄ• dhakattabhayÄ• kÄ• rÄ• , pavatte dukkhitÄ• viya.

pavattamÄ• nÄ• pÄ«á¸·enti, saá¹…khÄ• rÄ• ca bhayÄ• vahÄ• ||

<1600> á¹• 21 uppÄ• dÄ• bhinavÄ• kÄ• raá¹ƒ, atikkamma tato paraá¹ƒ.

jarÄ• jaccaritÄ• hutvÄ• , bhaÃ±jamÄ• nÄ• kathaá¹ƒ sukhÄ• ||

<1601> á¹• 21 tasmÄ• __pavattamÄ• kÄ• raá¹ƒ, _ nijjhÄ• yanto nirantaraá¹ƒ.

saá¹…khÄ• re dukkhato disvÄ• , hitvÄ• na paá¹‡idhiá¹ƒ tahiá¹ƒ ||

<1602> á¹• 21 tadÄ• yÅ«hananissaá¹…go, passaddhadaratho sukhÄ«.

samÄ• dhibahulo yogÄ«, vÅ«pasantoti vuccati ||

<1603> á¹• 21 byÄ• pÄ• ravasitÄ• kÄ• raá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ vipassato.

nimitte ca pavatte ca, upaá¹-á¹-hÄ• ti anattato ||

<1604> á¹• 21 anattÄ• dhÄ«nanipphannÄ• , vasÄ• tÄ«tappavattino.

bhÄ• vadubbalyanissÄ• rÄ• , kathamattÄ• bhavissare ||

<1605> á¹• 21 tamevaá¹ƒ paá¹-ivijjhanto, maÃ±Ã±atÄ• nattalakkhaá¹‡aá¹ƒ.

vipassanÄ• rasassÄ• dÄ«, saá¹ƒvegabahulo bhave ||

<1606> á¹• 21 iccÄ• hacca \Ne 146/ pavattÄ• naá¹ƒ, lakkhaá¹‡Ä• naá¹ƒ sabhÄ• vato.

vavatthito tattha tattha, taá¹ƒtaá¹ƒlakkhaá¹‡anicchayo ||

<1607> á¹• 21 tathÄ• pipÄ• kaá¹-aá¹-á¹-hÄ• ne \Be 138/, hetubhÅ«te ca yoniso.

vavatthapeti saá¹…khÄ• ya, lakkhaá¹‡Ä• ni vicakkhaá¹‡o ||

<1608> á¹• 21 uppÄ• davayabhÄ• vena, dissamÄ• nÄ• hi saá¹…khatÄ• .

pubbÄ• paravivekena, dassenti tadaniccataá¹ƒ ||

<1609> á¹• 21 tathÄ• ca vipariá¹‡Ä• maá¹ƒ, vipassanto visÄ• rado.

nimittaphalanipphannaá¹ƒ, tamatthamadhimuccati ||

<1610> á¹• 21 dukkhappavattihetuttÄ• , nimittamapi paá¹‡á¸• ito.

bhayÄ• vahaniyÄ• mena, bÄ• dhakanteva passati ||

<1611> á¹• 21 tathÄ• hi paccayÄ• rabbha, saá¹…khÄ• rÄ• nissayanti ce.

tatovassaá¹ƒ bhavissanti, mahabbhayasamohitÄ• ||

<1612> á¹• 21 nirodhadhammÄ• jÄ• yanti, sallaviddhÄ• va dukkhitÄ• .

jarÄ• turÄ• vipajjantÄ• , bhijjantÄ• va vighÄ• tino ||

<1613> á¹• 21 tenevÄ• niccato diá¹-á¹-hÄ• , dukkhabhÄ• vena khÄ• yare.

saá¹…khatattÄ• sabhÄ• vo hi, dukkhÄ• ya parivattati ||

<1614> á¹• 21 aniccÄ• puna saá¹…khÄ• rÄ• , dukkhÄ• ti ca vavatthitÄ• .

anattattaniyÄ• mena, nidassenti salakkhaá¹‡aá¹ƒ ||

<1615> á¹• 21 kathaá¹ƒ attaparÄ• dhÄ«nÄ• , paccayuppannabhaá¹…gurÄ• .

vipattiniyatÄ• vÄ• tha, bÄ• dhamÄ• nÄ• bhayÄ• vahÄ• ||

<1616> á¹• 21 Ä• haccÄ• kÄ• rabhedena, __tividhÄ• hi vipassanÄ• _.

aniccÄ• dukkhÄ• nattÄ• ti, ayamettha vinicchayo ||

<1617> á¹• 21 tidhÄ• bhÅ«tÄ• paniccetÄ• , pahÄ• nÄ• kÄ• rabheditÄ• .

mahÄ• vipassanÄ• nÄ• ma, __aá¹-á¹-hÄ• rasavidhÄ• _ kathaá¹ƒ ||

<1618> á¹• 21 hetusÄ• magginipphannamaniccanti \Ne 147/ tilakkhaá¹‡aá¹ƒ.

aniccataá¹ƒ vipassanto, niccasaÃ±Ã±aá¹ƒ vimuÃ±cati ||

<1619> á¹• 21 aniccatÄ• yÄ• dhiá¹-á¹-hÄ• nanimittaá¹ƒ \Be 139/ pana passato.

animitte vimuccantÄ«, animittÄ• nupassanÄ• ||

<1620> á¹• 21 nirujjhamÄ• nadhammÄ• naá¹ƒ, byantibhÄ• vaá¹ƒ vipassato.

samudayaá¹ƒ pajahantÄ«, nirodhÄ• anupassanÄ• ||

<1621> á¹• 21 sithilÄ• jÄ• tu nissÄ• rÄ• , dubbalÄ• lahughÄ• tino.

khayadhammÄ• ti saá¹…khÄ• ya, ghanasaÃ±Ã±aá¹ƒ vimuÃ±cati ||

<1622> á¹• 21 attalÄ• bhamatikkamma, vayantÄ«ti vicintayaá¹ƒ.

jahatÄ• yÅ«hanaá¹ƒ tattha, putte sÅ«tipajÄ• viya ||

<1623> á¹• 21 anavattitabhÄ• vÄ• naá¹ƒ, aÃ±Ã±athattaá¹ƒ vipassato.

vikÄ• rapariá¹‡Ä• mesu, dhuvasaÃ±Ã±Ä• virajjati ||

<1624> á¹• 21 Ä• lambaÃ±ca tadÄ• lamba-Ã±Ä• á¹‡abhaá¹…gaÃ±ca bhÄ• vayaá¹ƒ.

sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ, adhipaÃ±Ã±Ä• ya muccati ||

<1625> á¹• 21 iccÄ• niccÄ• nimittÄ• ca, nirodhÄ• ca khayÄ• vayÄ• .

viparÄ«á¹‡Ä• mÄ• dhisaÃ±Ã±Ä• , dhammÄ• nupassanÄ• ti ca ||

<1626> á¹• 21 sattÄ• nupassanÄ• bhedamaniccÄ• kÄ• radassanaá¹ƒ.

niccasaÃ±Ã±Ä• dibhaá¹…gÄ• ya, paridÄ«penti paá¹‡á¸• itÄ• ||

<1627> á¹• 21 taá¹ƒ tamÄ• kÄ• ramÄ• rabbha, tathÄ• bÄ• hulyavuttito.

taá¹ƒlakkhaá¹‡Ä• nugatÄ• ca, bhedÄ• tasseva sattadhÄ• ||

<1628> á¹• 21 sukhasaÃ±Ã±aá¹ƒ nissajjantÄ«, vuttÄ• dukkhÄ• nupassanÄ• .

nibbinnÄ• nibbidÄ• Ã±Ä• á¹‡aá¹ƒ, virÄ• gÄ• rÄ• gavajjitÄ• ||

<1629> á¹• 21 jÄ• tÄ• ppaá¹‡ihitÄ• nÄ• ma, muÃ±cantÄ« paá¹‡idhiá¹ƒ tathÄ• .

nirÄ• layÄ• bhinivesÄ• , Ä• dÄ«navÄ• nupassanÄ• ||

<1630> á¹• 21 paÃ±cÄ• nupassanÄ• bhedaá¹ƒ \Ne 148/, tadidaá¹ƒ dukkhadassanaá¹ƒ.

sukhasaÃ±Ã±Ä• dibhaá¹…gÄ• ya, pavattanti pakÄ• sitaá¹ƒ ||

<1631> á¹• 21 anattato \Be 140/ vipassanto, attasaÃ±Ã±Ä• vimuccati.

jahatattÄ• bhinivesaá¹ƒ, jhÄ• yanto puna suÃ±Ã±ato ||

<1632> á¹• 21 dvayÄ• nupassanÄ• bhedamanattÄ• kÄ• radassanaá¹ƒ.

attasaÃ±Ã±Ä• bhinivesaá¹ƒ, vimokkhÄ• ya vibhÄ• vituá¹ƒ ||

<1633> á¹• 21 paá¹-inissaggato disvÄ• , saá¹…khÄ• resu tilakkhaá¹‡aá¹ƒ.

jahanto saá¹…khatÄ• dÄ• naá¹ƒ, pakkhandati asaá¹…khate ||

<1634> á¹• 21 yathÄ• bhÅ«tena Ã±Ä• á¹‡ena, vipassanto vimuccati.

sammohÄ• bhinivesamhÄ• , avipallatthadassano ||

<1635> á¹• 21 mohatÄ• bhogavimuttÄ• , paá¹-isaá¹…khÄ• nupassanÄ• .

jahantappaá¹-isaá¹…khaá¹ƒ tu, paá¹-isaá¹…khÄ• ya lakkhaá¹‡aá¹ƒ ||

<1636> á¹• 21 diá¹-á¹-hisaá¹…khÄ• tadosattÄ• , vibhÄ• vento vivaá¹-á¹-ato.

saá¹ƒyogÄ• bhinivesamhÄ• , paá¹-ilÄ«no vimuccati ||

<1637> á¹• 21 muccÄ«tukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, paá¹-inissaggasammataá¹ƒ.

yathÄ• bhÅ«taá¹ƒ tathÄ• Ã±Ä• á¹‡aá¹ƒ, paccayÄ• kÄ• ranissitaá¹ƒ ||

<1638> á¹• 21 saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ tu, paá¹-isaá¹…khÄ• nupassanÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ« nÄ• ma, vivaá¹-á¹-anti pavuccati ||

<1639> á¹• 21 catassopi paniccetÄ• , Ä• dÄ• nÄ• dippabhaÃ±jitÄ• .

lakkhaá¹‡attayamÄ• hacca, pavattanti yathÄ• tathÄ• ||

<1640> á¹• 21 nimittamÄ• rabbha tathÄ• pavattaá¹ƒ,

tilakkhaá¹‡aá¹ƒ jhÄ• yati yÄ• ya yogÄ«.

tamitthamaá¹-á¹-hÄ• rasabhedabhinnaá¹ƒ,

vipassanÄ• bhÄ• vanamÄ• hu dhÄ«rÄ• ||

<1641> á¹• 21 vipassanÄ• nayamimamuttamaá¹ƒ \Be 141/ \Ne 149/ subhaá¹ƒ,

nidassitaá¹ƒ jinavacanÄ• nusÄ• rato.

vibhÄ• vayaá¹ƒ manasi hitÄ• vahaá¹ƒ paraá¹ƒ,

nirÄ• mayaá¹ƒ padamanupÄ• puá¹‡issati ||

iti nÄ• marÅ«paparicchede vipassanÄ• vibhÄ• go nÄ• ma

ekÄ• dasamo paricchedo.

12. dvÄ• dasamo paricchedo

dasÄ• vatthÄ• vibhÄ• go

<1642> á¹• 21 iccaá¹-á¹-hÄ• rasadhÄ• bhinnÄ• , paá¹-ipakkhappahÄ• nato.

lakkhaá¹‡Ä• kÄ• rabhedena, tividhÄ• pi ca bhÄ• vanÄ• ||

<1643> á¹• 21 kalÄ• pato sammasanaá¹ƒ, udayabbayadassanaá¹ƒ.

bhaá¹…ge Ã±Ä• á¹‡aá¹ƒ bhaye Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡amÄ• dÄ«navepi ca ||

<1644> á¹• 21 tatheva nibbidÄ• Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ muccitukamyatÄ• .

paá¹-isaá¹…khÄ• ca saá¹…khÄ• ru-pekkhÄ• Ã±Ä• á¹‡Ä• nulomakaá¹ƒ ||

<1645> á¹• 21 iccÄ• __vatthÄ• pabhedena, dasadhÄ• pi_ vibhÄ• vitÄ• .

sabhÄ• gatthavisesena, __tidhÄ• saá¹…gahitÄ• _ puna ||

<1646> á¹• 21 yathÄ• bhÅ«taá¹ƒ nÄ• ma Ã±Ä• á¹‡attayaá¹ƒ sammasanÄ• dikaá¹ƒ.

bhayÄ• diÃ±Ä• á¹‡aá¹ƒ tividhaá¹ƒ, nibbidÄ• ti pavuccati ||

<1647> á¹• 21 tathÄ• muccitukÄ• mÄ• di, virÄ• gova catubbidhaá¹ƒ.

lakkhaá¹‡attayanijjhÄ• navasena puna vuá¹-á¹-hitÄ• ||

<1648> á¹• 21 suÃ±Ã±ataÃ±cÄ• nimittaÃ±ca \Ne 150/, tathÄ• ppaá¹‡ihitanti ca.

sÄ• dheti maggasaá¹…khÄ• taá¹ƒ, __vimokkhattaya_muttamaá¹ƒ ||

<1649> á¹• 21 iti bhÄ• vetukÄ• massa, vibhÄ• veti yathÄ• kkamaá¹ƒ.

dasÄ• vatthÄ• vibhÄ• gena, samÄ• dÄ• ya yathÄ• kathaá¹ƒ ||

<1650> á¹• 21 visuddho \Be 142/ paá¹-hamaá¹ƒ tÄ• va, sÄ• dhu __sÄ«lavisuddhiyÄ• _.

upacÄ• rappanÄ• yaÃ±ca, á¹-hatvÄ• __cittavisuddhiyaá¹ƒ_ ||

<1651> á¹• 21 sappaccayaá¹ƒ pariggayha, nÄ• marÅ«paá¹ƒ sabhÄ• vato.

__diá¹-á¹-hikaá¹…khÄ• vitaraá¹‡aá¹ƒ, _ patvÄ• suddhiá¹ƒ tato paraá¹ƒ ||

<1652> á¹• 21 atÄ«tÄ• nÄ• gate khandhe, paccuppanne ca sÄ• save.

kalÄ• pato sammasitvÄ• , sammaseyya tilakkhaá¹‡aá¹ƒ ||

<1653> á¹• 21 Ä• dÄ• nanikkhepanato,

vayovuddhatthagÄ• mito.

Ä• hÄ• ratopi ututo,

kammato cÄ• pi cittato ||

<1654> á¹• 21 dhammatÄ• rÅ«pato cÄ• pi, __rÅ«pasattakato_ naye.

kalÄ• pato yamakato, khaá¹‡ikÄ• paá¹-ipÄ• á¹-ito ||

<1655> á¹• 21 diá¹-á¹-himugghÄ• á¹-ayanto ca, mÄ• namugghÄ• á¹-ayaá¹ƒ tathÄ• .

nikantipariyÄ• dÄ• no, __nÄ• masattakato_ naye ||

<1656> á¹• 21 niccÄ• ce na nirujjheyyuá¹ƒ, na bÄ• dheyyuá¹ƒ sukhÄ• yadi.

vase vatteyyumattÄ• ce, tadabhÄ• vÄ• na tÄ• disÄ• ||

<1657> á¹• 21 sambhavanti hi saá¹…khÄ• rÄ• , sati paccayasambhave.

tato paccayanipphannÄ• , avassaá¹ƒ bhedagÄ• mino ||

<1658> á¹• 21 tadaniccÄ• khayaá¹-á¹-hena, dukkhÄ• nÄ• ma bhayaá¹-á¹-hato.

anattÄ• sÄ• rakaá¹-á¹-hena, saá¹…khÄ• rÄ• ti vibhÄ• vayaá¹ƒ ||

<1659> á¹• 21 kÄ• lena \Ne 151/ sammase rÅ«paá¹ƒ, nÄ• maá¹ƒ kÄ• lena sammase.

ajjhattaÃ±ca bahiddhÄ• ca, samÄ• sabyÄ• sato tato ||

<1660> á¹• 21 yathopaá¹-á¹-hitabhedena, sammasanto samÅ«hato.

kalÄ• pato __sammasana_miti bhÄ• veti paá¹‡á¸• ito ||

<1661> á¹• 21 tassevaá¹ƒ sammasantassa, kammaÃ±Ã±aá¹ƒ hoti mÄ• nasaá¹ƒ.

sÅ«paá¹-á¹-hanti ca saá¹…khÄ• rÄ• , vodÄ• yati ca bhÄ• vanÄ• ||

<1662> á¹• 21 tato \Be 143/ paraá¹ƒ vipassanto, pariggaá¹‡hÄ• ti paá¹‡á¸• ito.

paccuppannasabhÄ• vÄ• naá¹ƒ, khandhÄ• namudayabbayaá¹ƒ ||

<1663> á¹• 21 taá¹‡hÄ• sammohakammehi,

khandhapaÃ±cakasabhÄ• vo.

rÅ«pamÄ• hÄ• rato hoti,

phassato vedanÄ• dayo ||

<1664> á¹• 21 viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«pamhÄ• , sambhotÄ«ti ca passato.

tassa paccayato hoti, khandhesudayadassanaá¹ƒ ||

<1665> á¹• 21 taá¹‡hÄ• dÄ«naá¹ƒ nirodhÄ• ca,

nirodho hoti passato.

tathÄ• vÄ«satidhÄ• hoti,

tattheva vayadassanaá¹ƒ ||

<1666> á¹• 21 nibbattivipariá¹‡Ä• malakkhaá¹‡aá¹ƒ pana passato.

khaá¹‡ato dasadhÄ• nesamudayabbayadassanaá¹ƒ ||

<1667> á¹• 21 itthaá¹ƒ paÃ±Ã±Ä• sadhÄ• bhedo,

khandhÄ• namudayabbayo.

Ä• yatanÄ• dibhedopi,

yojetabbo yathÄ• rahaá¹ƒ ||

<1668> á¹• 21 tadevamanupassanto \Ne 152/, khandhÄ• yatanadhÄ• tuyo.

aniccÄ• dukkhÄ• nattÄ• ti, bhÄ• veti bahudhÄ• budho ||

<1669> á¹• 21 bhÄ• vanÄ• pasutassevaá¹ƒ, passato bodhipakkhiyÄ• .

pÄ• tubhÅ«tÄ• pavattanti, visesena visÄ• radÄ• ||

<1670> á¹• 21 salakkhaá¹‡aparicchinne, tilakkhaá¹‡avavatthite.

chando sÄ• savasaá¹…khÄ• re, sÄ• radaá¹ƒ pariyesati ||

<1671> á¹• 21 tattha \Be 144/ pubbaá¹…gamaá¹ƒ hutvÄ• , saá¹ƒpakkhandati mÄ• nasaá¹ƒ

saá¹…kappobhiniropeti, Ä• haranto punappunaá¹ƒ ||

<1672> á¹• 21 yathÄ• vatthusabhÄ• vena, tato saddhÄ• dhimuccati.

sati sÅ«paá¹-á¹-hitÄ• hoti, pariggayha sabhÄ• vato ||

<1673> á¹• 21 paÃ±Ã±Ä• sampaá¹-ivijjhantÄ«, samÄ• hacca vipassati.

paggahetvÄ• na vÄ• yÄ• mo, paá¹-ipÄ• deti bhÄ• vanaá¹ƒ ||

<1674> á¹• 21 tato pÄ«timano hoti, nipphÄ• ditamanoratho.

pÄ• mojjabahulo hutvÄ• , passaddhadaratho pana ||

<1675> á¹• 21 vikkhepuddhaccanittiá¹‡á¹‡o, samÄ• dhiyati niccalo.

upekkhÄ• bhÄ• vanÄ• vÄ«thiá¹ƒ, adhiá¹-á¹-hÄ• ti tato paraá¹ƒ ||

<1676> á¹• 21 Ä• ruá¸·hayoggÄ• cariyo, Ä• jÄ• nÄ«yaratho viya.

vÄ• tÄ• bhÄ• ve padÄ«pova, pasannekamukhaá¹-á¹-hitÄ• ||

<1677> á¹• 21 sukhumÄ• nipuá¹‡Ä• kÄ• rÄ• , khuradhÄ• rÄ• gatÄ• viya.

gaá¹‡hantÄ« bhÄ• vanÄ• gabbhaá¹ƒ, pavaá¸• á¸• hati vipassanÄ• ||

<1678> á¹• 21 sampattapaá¹-ivedhassa,

tassevaá¹ƒ taá¹ƒ vipassato.

jÄ• yateko upakleso,

dasopaklesavatthukÄ• ||

<1679> á¹• 21 obhÄ• so \Ne 153/ pÄ«ti passaddhi, adhimokkho ca paggaho.

sukhaá¹ƒ Ã±Ä• á¹‡amupaá¹-á¹-hÄ• namupekkhÄ• ca nikanti ca ||

<1680> á¹• 21 jÄ• tesvetesu yaá¹ƒ kiÃ±ci, uá¸·Ä• raá¹ƒ jÄ• tavimhayo.

disvÄ• vipassanÄ• maggÄ• , vokkamitvÄ• tato paraá¹ƒ ||

<1681> á¹• 21 tamahaá¹ƒkÄ• ravikkhitto, assÄ• dento mamÄ• yati.

hotÄ• dhimÄ• niko vÄ• tha, maÃ±Ã±anto tamanuttaraá¹ƒ ||

<1682> á¹• 21 siyÄ• \Be 145/ cevamupakliá¹-á¹-hÄ• , patitÄ• vÄ• tha bhÄ• vanÄ• .

tatthevaá¹ƒ paá¹-isaá¹…khÄ• ya, paá¹-ivijjhati paá¹‡á¸• ito ||

<1683> á¹• 21 na taá¹‡hÄ• diá¹-á¹-himÄ• nehi, pariyogÄ• hahetuto.

lakkhaá¹‡Ä• lambaá¹‡attÄ• ca, lokiyÄ• yaá¹ƒ vipassanÄ• ||

<1684> á¹• 21 diá¹-á¹-himÄ• nanikantÄ« ca, kummaggÄ• paripanthakÄ• .

maggo visuddhiyÄ• nÄ• ma, visuddhÄ• ca vipassanÄ• ||

<1685> á¹• 21 sÄ• rathÄ«va rathaá¹ƒ bhantamiti saá¹…khÄ• ya sÄ• dhukaá¹ƒ.

paviá¹-á¹-hamaggaá¹ƒ vikkhittaá¹ƒ, sampÄ• deti yathÄ• pure ||

<1686> á¹• 21 itthaá¹ƒ magge amagge ca, yÄ• thÄ• vapaá¹-ivedhakaá¹ƒ.

__maggÄ• maggavisuddhÄ«_ti, Ã±Ä• á¹‡adassanamÄ«ritaá¹ƒ ||

<1687> á¹• 21 cetopavattanÄ• kÄ• ramiti sallakkhayaá¹ƒ budho.

sÄ• dhukaá¹ƒ paá¹-ivijjhanto, sukhumaá¹ƒ nipuá¹‡aá¹ƒ tato ||

<1688> á¹• 21 paripanthe vimocetvÄ• , bodhetvÄ• bodhipakkhiye.

bhÄ• vanaá¹ƒ paá¹-ipÄ• dento, punadevodayabbayaá¹ƒ ||

<1689> á¹• 21 samadhiá¹-á¹-hÄ• ya medhÄ• vÄ«, vipassati tilakkhaá¹‡aá¹ƒ.

__udayabbayaÃ±Ä• á¹‡a_nti, tamÄ«renti tato paraá¹ƒ ||

<1690> á¹• 21 saá¹…khÄ• rÄ• naá¹ƒ vibhÅ«tattÄ• , sÄ• kÄ• rÄ• naá¹ƒ visesato.

tilakkhaá¹‡Ä• naá¹ƒ diá¹-á¹-hattÄ• , saá¹…khÄ• resu sabhÄ• vato ||

<1691> á¹• 21 paripanthÄ• \Ne 154/ vimuttassa, maggÄ• maggavisuddhiyÄ• .

yathÄ• vÄ«thippavattassa, paá¹-ipattivisuddhiyÄ• ||

<1692> á¹• 21 indriyÄ• naá¹ƒ sutikkhattÄ• , paripakkÄ• vipassanÄ• .

udayamhÄ• vimuccitvÄ• , bhaá¹…ge á¹-hÄ• ti yathÄ• kathaá¹ƒ ||

<1693> á¹• 21 uppÄ• do paccayÄ• yatto, dhammÄ• namiti nicchite.

nirodhÄ• nugatÄ• jÄ• ti, siddhÄ• vassaá¹ƒ niyÄ• mato ||

<1694> á¹• 21 tatodayÄ• va paá¹-á¹-hÄ• ya, atthÄ• ya sÅ«riyo viya.

vinÄ• sÄ• ya pavattantÄ• , vayantevÄ• ti pekkhati ||

<1695> á¹• 21 udayÄ• bhogamohÄ• ya \Be 146/, vayanticceva sabbathÄ• .

bhedassabhÄ• vamÄ• rabbha, dhammesu sati tiá¹-á¹-hati ||

<1696> á¹• 21 atÄ«tÄ• ca niruddhÄ• va, nirujjhissantinÄ• gatÄ• .

nirujjhanteva vattantÄ• , iccevamanupassato ||

<1697> á¹• 21 nijjharova giraggamhi, vÄ• rivoá¹‡atapokkhare.

padÄ«po viya jhÄ• yanto, Ä• raggeriva sÄ• sapo ||

<1698> á¹• 21 Ä• tape viya ussÄ• vo, parissÄ• ve jalaá¹ƒ viya.

madditaá¹ƒ pheá¹‡apiá¹‡á¸• aá¹ƒva, loá¹‡apiá¹‡á¸• amivodake ||

<1699> á¹• 21 udake daá¹‡á¸• arÄ• jÄ«va, vijjutÄ• va valÄ• hake.

jalaá¹ƒ tattakapÄ• leva, salile viya bubbuá¸·aá¹ƒ ||

<1700> á¹• 21 vÄ• tabbhÄ• hatatÅ«laá¹ƒva, tÄ«raá¹ƒ pattÄ• va vÄ«ciyo.

phalaá¹ƒ bandhanamuttaá¹ƒva, tiá¹‡Ä• nÄ«va hutÄ• vahe ||

<1701> á¹• 21 jÄ• yantÄ• pi ca jiyyantÄ• , miyyantÄ• ca nirantaraá¹ƒ.

nirodhÄ• yÄ• bhidhÄ• vantÄ• , bhaá¹…gÄ• bhimukhapÄ• tino ||

<1702> á¹• 21 vigacchantÄ• va dissanti, khÄ«yantantaradhÄ• yino.

viddhaá¹ƒsayantÄ• saá¹…khÄ• rÄ• , patantÄ• ca vinÄ• sino ||

<1703> á¹• 21 __bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ_ \Ne 155/ tamakkhÄ• taá¹ƒ, yena Ã±Ä• á¹‡ena p

aniccantÄ• nudhÄ• vanti, tividhÄ• pi vipassanÄ• ||

<1704> á¹• 21 udayabbayabhaá¹…gesu, pÄ• kaá¹-Ä• hi aniccatÄ• .

bhayÄ• dÄ«navanibbede, dukkhatÄ• nattatÄ• tato ||

<1705> á¹• 21 itthaá¹ƒ bhaá¹…gamadhiá¹-á¹-hÄ• ya, passantassa tilakkhaá¹‡aá¹ƒ.

saá¹…khÄ• rÄ• sabhayÄ• hutvÄ• , samupaá¹-á¹-hanti yogino ||

<1706> á¹• 21 vÄ• á¸·amigÄ• nubaddhÄ• va, nimmujjantÄ• viyaá¹‡á¹‡ave.

amanussagahitÄ• va, parikkhittÄ• va verihi ||

<1707> á¹• 21 kaá¹‡hasappasamÄ• lÄ«á¸·hÄ• \Be 147/, caá¹‡á¸• ahatthisamuá¹-á¹-hitÄ• .

papÄ• tÄ• vÄ• á¹-apakkhantÄ• , patantÄ• va hutÄ• vahe ||

<1708> á¹• 21 vajjhappattÄ• mahÄ• corÄ• , chijjantÄ• viya sÄ«sato.

sÅ«lamÄ• ropiyantÄ• va, pabbatenotthaá¹-Ä• viya ||

<1709> á¹• 21 jÄ• tisaá¹…kaá¹-apakkhantÄ• , jarÄ• byÄ• dhinipÄ«á¸·itÄ• .

maraá¹‡Ä• sanisammaddÄ• , mahÄ• byasanabhÄ• gino ||

<1710> á¹• 21 maccunabbhÄ• hatÄ• niccaá¹ƒ, dukkhabhÄ• rasamotthaá¹-Ä• .

sokopÄ• yÄ• sanissandÄ• , paridevaparÄ• yaá¹‡Ä• ||

<1711> á¹• 21 taá¹‡hÄ• diá¹-á¹-himamattena, sattÄ• etthÄ• dhimucchitÄ• .

baddhÄ• bhayena baddhÄ• va, muttÄ• va bhayamuttakÄ• ||

<1712> á¹• 21 iti saá¹…khÄ• radhammesu, bhayuppattimudikkhato.

__bhayaÃ±Ä• á¹‡a_nti bhÄ• santi, bhayamuttÄ• mahesayo ||

<1713> á¹• 21 sabhayÄ• puna saá¹…khÄ• rÄ• , sandissanti samantato.

ahitÄ• vahitÄ• niccamÄ• dÄ«navaá¹ƒ nirantaraá¹ƒ ||

<1714> á¹• 21 gÅ«thakÅ«paá¹ƒva kuthitaá¹ƒ, bhasmacchannova pÄ• vako.

sarakkhasaá¹ƒva salilaá¹ƒ, savisaá¹ƒ viya bhojanaá¹ƒ ||

<1715> á¹• 21 vanaá¹ƒ \Ne 156/ vÄ• á¸·amigÄ• kiá¹‡á¹‡aá¹ƒ, maggo coramahabbhayo.

bhijjamÄ• nÄ• mahÄ• nÄ• vÄ• , phalantÄ• asanÄ« yathÄ• ||

<1716> á¹• 21 Ä• vudhÄ• kulasannaddhÄ• , yuddhabhÅ«mipatiá¹-á¹-hitÄ• .

saá¹…gatÄ• va mahÄ• senÄ• , ghorÄ• natthaniyÄ• mitÄ• ||

<1717> á¹• 21 rathaá¹ƒ cakkasamÄ• ruá¸·haá¹ƒ, vuyhantaá¹ƒ vaá¸·avÄ• mukhaá¹ƒ.

kappuá¹-á¹-hÄ• namahÄ• rambhaá¹ƒ, kappo pattantaro yathÄ• ||

<1718> á¹• 21 tathÄ• \Be 148/ lokÄ• tayopete,

mahopaddavasaá¹…kulÄ• .

á¸• ayhantekÄ• dasaggÄ«hi,

paripphandaparÄ• yaá¹‡Ä• ||

<1719> á¹• 21 mahÄ• raÃ±Ã±amivÄ• dittaá¹ƒ, bhavayonigatiá¹-á¹-hiti-

sattÄ• vÄ• sÄ• samÄ«bhÅ«tÄ• , jalitaá¹…gÄ• rakÄ• sukÄ• ||

<1720> á¹• 21 Ä• sÄ«visÄ• mahÄ• bhÅ«tÄ• , vadhakÄ• khandhapaÃ±cakÄ• .

cakkhÄ• dayo suÃ±Ã±Ä• gÄ• mÄ• , gocarÄ• gÄ• maghÄ• takÄ• ||

<1721> á¹• 21 iccÄ• nayasamÄ• kiá¹‡á¹‡aá¹ƒ, bhavasÄ• garamaá¹‡á¸• alaá¹ƒ.

leá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ patiá¹-á¹-hÄ• vÄ• , saraá¹‡aá¹ƒ vÄ• na vijjati ||

<1722> á¹• 21 etthÄ• bhirodhino bÄ• lÄ• , vaá¹…kaghastÄ• va mÄ«nakÄ• .

mahÄ• sakaá¹-upabbuá¸·hÄ• , mahabbhayapatiá¹-á¹-hitÄ• ||

<1723> á¹• 21 jÄ• yamÄ• nÄ• va jiyyantÄ• , nÄ• nÄ• byasanapÄ«á¸·itÄ• .

vipattÄ• vaá¹-á¹-apatitÄ• , maraá¹‡Ä• baddhanicchayÄ• ||

<1724> á¹• 21 mohandhakÄ• rapihitÄ• , caturoghasamotthaá¹-Ä• .

vitunnÄ• dukkhasallena, vihaÃ±Ã±anti vighÄ• tino ||

<1725> á¹• 21 itthaÃ±ca visapupphaá¹ƒva, nÄ• nÄ• natthaphalÄ• vahaá¹ƒ.

dukkhÄ• nubandhasambÄ• dhaá¹ƒ, Ä• bÄ• dhaá¹ƒva samuá¹-á¹-hitaá¹ƒ ||

<1726> á¹• 21 Ä• sÄ«visaá¹ƒva \Ne 157/ kupitaá¹ƒ, ghoraá¹ƒ bhayanibandhanaá¹ƒ.

asisÅ«naá¹ƒva sÄ• rambhaá¹ƒ, dukkhÄ• yÅ«hanakaá¹ƒ padaá¹ƒ ||

<1727> á¹• 21 savidÄ• haparipphandapakkabandhamivodakaá¹ƒ.

uppÄ• daÃ±ca pavattaÃ±ca, nimittÄ• yÅ«hanaá¹ƒ tathÄ• ||

<1728> á¹• 21 paá¹-isandhiÃ±ca passantaá¹ƒ, __Ã±Ä• á¹‡amÄ• dÄ«navaá¹ƒ_ mataá¹ƒ.

tebhÅ«makesu tenÄ• yamavuddhiá¹ƒ paá¹-ivijjhati ||

<1729> á¹• 21 bhayabheravapakkhante, bahvÄ• dÄ«navapaccaye.

saá¹…khÄ• re samavekkhanto, nibbindati nirÄ• layo ||

<1730> á¹• 21 visaá¹ƒ \Be 149/ jÄ«vitukÄ• mova, verike viya bhÄ«ruko.

supaá¹‡á¹‡aá¹ƒ nÄ• garÄ• jÄ• va, coraá¹ƒ viya mahaddhano ||

<1731> á¹• 21 dukkhÄ• nusayasambÄ• dhe, bÄ• dhamÄ• ne vibhÄ• vayaá¹ƒ.

saá¹ƒvejeti nirÄ• nande, paripanthabhayÄ• kule ||

<1732> á¹• 21 suddho muttakarÄ«saá¹ƒva, suhito vamitaá¹ƒ viya.

suvilittova duggandhaá¹ƒ, sunhÄ• to aá¹…gaá¹‡aá¹ƒ viya ||

<1733> á¹• 21 rÄ• gadosaparikliá¹-á¹-he, caturÄ• savapÅ«tike.

hÄ«nalokÄ• misÄ• sÄ• re, saá¹ƒklesavisadÅ«site ||

<1734> á¹• 21 saá¹…khÄ• repi jigucchanto, nÄ• bhinandati paá¹‡á¸• ito.

tassetaá¹ƒ nandinissaá¹-á¹-haá¹ƒ, __nibbidÄ• Ã±Ä• á¹‡a_mabravuá¹ƒ ||

<1735> á¹• 21 sabhayÄ• dÄ«nave disvÄ• , saá¹…khÄ• re puna paá¹‡á¸• ito.

nibbindanto tato tehi, parimuccitumicchati ||

<1736> á¹• 21 mÄ«nÄ• va kumÄ«ne baddhÄ• , paÃ±jare viya pakkhino.

coro cÄ• rakabaddhova, peá¸·Ä• yantova pannago ||

<1737> á¹• 21 paá¹…ke sanno mahÄ• nÄ• go, cando rÄ• humukhaá¹ƒ gato.

migo yathÄ• pÄ• sagato, tathÄ• saá¹ƒsÄ• racÄ• rake ||

<1738> á¹• 21 avijjÄ• pariyonaddhe \Ne 158/, khandhapaÃ±cakasanthare.

diá¹-á¹-hijÄ• lapaá¹-icchanne, vipallÄ• saparikkhite ||

<1739> á¹• 21 paÃ±canÄ«varaá¹‡Ä• baddhe, mÄ• natthambhasamussaye.

icchÄ• papÄ• tagambhÄ«re, vipattivinipÄ• tane ||

<1740> á¹• 21 jarÄ• byÄ• dhisamuppÄ• de, dhÅ«maketupapattike.

kodhÅ«panÄ• hadahane, sokopÄ• yÄ• sadhÅ«pite ||

<1741> á¹• 21 madappamÄ• dÄ• varodhe, bhavataá¹‡hÄ• vakaá¸• á¸• hane.

vippayogasamuttÄ• se, niccÄ• pÄ• yabhayÄ• kule ||

<1742> á¹• 21 chÄ• lambÄ• bhihate \Be 150/ niccaá¹ƒ, phassadvÄ• rÄ• dhikuá¹-á¹-ane.

saÃ±cetanÄ• kÄ• raá¹‡ike, vedanÄ• kammakÄ• raá¹‡e ||

<1743> á¹• 21 anatthÄ• lÄ• panigghose, klesarakkhasalÄ• lite.

maraá¹‡Ä• rambhaniá¹-á¹-hÄ• ne, baddho muttiá¹ƒ gavesati ||

<1744> á¹• 21 aggiá¹ƒ viya ca samphuá¹-á¹-ha-masuciá¹ƒ gahitaá¹ƒ viya.

petaá¹ƒ khÄ• ditukÄ• maá¹ƒva, vikkantentamivÄ• vudhaá¹ƒ ||

<1745> á¹• 21 mahÄ• byasanupassaá¹-á¹-he, saá¹…khÄ• re mottumicchato.

__muccitukamyatÄ• Ã±Ä• á¹‡a_muppannanti pavuccati ||

<1746> á¹• 21 dujjahe palibajjhante, ganthÄ• nusayasaá¹…game.

taá¹‡hupÄ• dÄ• nagahaá¹‡e, nandirÄ• gÄ• nubandhane ||

<1747> á¹• 21 diá¹-á¹-himÄ• namadatthaddhe, lobhapÄ• sanirantare.

saá¹ƒyojanamahÄ• dugge, cirakÄ• lappapaÃ±cite ||

<1748> á¹• 21 saá¹…khÄ• re muÃ±cataccantaá¹ƒ, Ä• vijjhitvÄ• va pannagaá¹ƒ.

lakkhaá¹‡Ä• nupanijjhÄ• ya, sukhumaá¹ƒ pana yoniso ||

<1749> á¹• 21 majjhattagahaá¹‡o tasmÄ• , nirapekkhavimuttiyÄ• .

vaggulÄ«vÄ• phalaá¹ƒ rukkhaá¹ƒ, vÄ«maá¹ƒsati visesato ||

<1750> á¹• 21 vihataá¹ƒ \Ne 159/ viya kappÄ• saá¹ƒ, vihananto punappunaá¹ƒ.

gandhaá¹ƒ viya ca pisento, pisitaá¹ƒyeva sÄ• dhukaá¹ƒ ||

<1751> á¹• 21 aniccÄ• dukkhÄ• nattÄ• ti, satimÄ• susamÄ• hito.

Ä• hacca paá¹-ivijjhanto, lakkhaá¹‡Ä• ni vipassati ||

<1752> á¹• 21 vipassantassa tassevaá¹ƒ, __paá¹-isaá¹…khÄ• nupassanÄ• -

Ã±Ä• á¹‡a_miccÄ• hu nipuá¹‡aá¹ƒ, vicinantaá¹ƒ visÄ• radÄ• ||

<1753> á¹• 21 iti sammÄ• vipassanto, sacchikatvÄ• tilakkhaá¹‡aá¹ƒ.

yathÄ• bhÅ«tasabhÄ• vena, tatthevamanupassati ||

<1754> á¹• 21 aniccÄ• \Be 151/ vata saá¹…khÄ• rÄ• , niccÄ• ti gahitÄ• pure.

dukkhÄ• va sukhato diá¹-á¹-hÄ• , anattÄ• va panattato ||

<1755> á¹• 21 aniccÄ• dukkhÄ• nattÄ• ca, saá¹…khatÄ• puna sabbathÄ• .

alabbhaneyyadhammÄ• ca, tathevÄ• kÄ• makÄ• riyÄ• ||

<1756> á¹• 21 dhÄ• tumattÄ• parÄ• dhÄ«nÄ• , attÄ• dheyyavivajjitÄ• .

maccudheyyavasÄ• nÄ«tÄ• , upadhihatagocarÄ• ||

<1757> á¹• 21 ahaá¹ƒ mamanti vohÄ• ro, paro vÄ• tha parassa vÄ• .

attÄ• vÄ• attanÄ«yaá¹ƒ vÄ• , vatthuto natthi katthaci ||

<1758> á¹• 21 yathÄ• pi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti ||

<1759> á¹• 21 tattha kappenti attÄ• naá¹ƒ, bÄ• lÄ• dummedhino janÄ• .

ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , passato natthi kiÃ±canaá¹ƒ ||

<1760> á¹• 21 sukhito dukkhito vÄ• tha, puggalo nÄ• ma katthaci.

vatthuto natthi sabbattha, saá¹…khÄ• rÄ• taá¹ƒsabhÄ• vino ||

<1761> á¹• 21 jÄ• yamÄ• nÄ• ca jiyyantÄ• , miyyamÄ• nÄ• ca saá¹…khatÄ• .

attÄ• va dukkhitÄ• hete, na tu dukkhÄ• ya kassaci ||

<1762> á¹• 21 dukkhameva \Ne 160/ hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhati ||

<1763> á¹• 21 ettha gayhÅ«pagaá¹ƒ natthi, palÄ• setaá¹ƒ papaÃ±citaá¹ƒ.

niruddhassa samÄ• yÅ«hÄ• , niratthakasamubbhavÄ• ||

<1764> á¹• 21 aniccÄ• hontu saá¹…khÄ• rÄ• , dukkhitÄ• vÄ• mamettha kiá¹ƒ.

anattÄ• vÄ• ti? __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ_ pavattati ||

<1765> á¹• 21 iti disvÄ• yathÄ• bhÅ«taá¹ƒ, yÄ• va bhaá¹…gÄ• tato paraá¹ƒ.

gaá¹‡hantÄ« bhÄ• vanÄ• gabbhaá¹ƒ, paripakkÄ• vipassanÄ• ||

<1766> á¹• 21 avassaá¹ƒ bhaá¹…ganiá¹-á¹-hÄ• ne, bhayÄ• dÄ«navanicchite.

nibbinditvÄ• virajjanto, paá¹-isaá¹…khÄ• yupekkhati ||

<1767> á¹• 21 tattha \Be 152/ muttakarÄ«saá¹ƒva, kheá¸·apiá¹‡á¸• aá¹ƒva ujjhitaá¹ƒ.

vissaá¹-á¹-haparaputtaá¹ƒva, vissaá¹-á¹-habhariyaá¹ƒ viya ||

<1768> á¹• 21 pavattaÃ±ca nimittaÃ±ca, paá¹-isaá¹…khÄ• yupekkhato.

sabbasaá¹…khÄ• radhammesu, gatiyonibhavesu vÄ• ||

<1769> á¹• 21 vÄ• ri pokkharapatteva, sÅ«cikaggeva sÄ• sapo.

khittaá¹ƒ kukkuá¹-apattaá¹ƒva, daddulaá¹ƒva hutÄ• vahe ||

<1770> á¹• 21 na pasÄ• rÄ«yatÄ« cittaá¹ƒ, na tu sajjati bajjhati.

Ä• layÄ• patilÄ«yanti, parivattati vaá¹-á¹-ato ||

<1771> á¹• 21 sÄ«taá¹ƒ ghammÄ• bhitattova,

chÄ• tajjhattova bhojanaá¹ƒ.

pipÄ• sitova pÄ• nÄ«yaá¹ƒ,

byÄ• dhitova mahosadhaá¹ƒ ||

<1772> á¹• 21 bhÄ«to khemantabhÅ«miá¹ƒva, duggatova mahÄ• nidhiá¹ƒ.

aÃ±jasaá¹ƒ maggamuá¸·hova, dÄ«paá¹ƒ viya ca aá¹‡á¹‡ave ||

<1773> á¹• 21 ajarÄ• maramaccantaá¹ƒ \Ne 161/, asaá¹…khÄ• ramanÄ• savaá¹ƒ.

sabbadukkhakkhayaá¹ƒ á¹-hÄ• naá¹ƒ, nibbÄ• namabhikaá¹…khati ||

<1774> á¹• 21 vuá¹-á¹-hÄ• nagÄ• minÄ« cÄ• yaá¹ƒ, sikhappattÄ• vipassanÄ• .

sakuá¹‡Ä« tÄ«radassÄ«va, __sÄ• nulomÄ• _ pavattati ||

<1775> á¹• 21 appavattamanimittaá¹ƒ, passanto pana santato.

pakkhÄ«va nipphalaá¹ƒ rukkhaá¹ƒ, hitvÄ• vuá¹-á¹-hÄ• ti saá¹…khatÄ• ||

<1776> á¹• 21 upacÄ• rasamÄ• dhÄ«ti, kÄ• mÄ• vacarabhÄ• vanÄ• .

muttoyaá¹ƒ lokiyo maggo, pubbabhÄ• gavipassanÄ• ||

<1777> á¹• 21 paripakkÄ• kamenevaá¹ƒ, paribhÄ• vitabhÄ• vanÄ• .

pariccajantÄ« saá¹…khÄ• re, pakkhandantÄ« asaá¹…khate ||

<1778> á¹• 21 janetÄ• nuttaraá¹ƒ \Be 153/ magga-mÄ• sevanavisesato.

kaá¹-á¹-hasaá¹…ghaá¹-á¹-anÄ• jÄ• tÄ• , accidhÅ«mÄ• va bhÄ• suraá¹ƒ ||

<1779> á¹• 21 uggacchati yathÄ• dicco, purakkhatvÄ• ruá¹‡aá¹ƒ tathÄ• .

vipassanaá¹ƒ purakkhatvÄ• , maggadhammo pavattati ||

<1780> á¹• 21 tathÄ• pavattamÄ• no ca, nibbÄ• napadagocaro.

vimokkhattayanÄ• mena, yathÄ• rahamasesato ||

<1781> á¹• 21 klesadÅ«sitasantÄ• ne, abhihantvÄ• vigacchati.

ekacittakkhaá¹‡uppÄ• do, asanÄ« viya pabbataá¹ƒ ||

<1782> á¹• 21 pubbe vuttanayeneva, appanÄ• nayamÄ«raye.

pÄ• dakajjhÄ• nabhedena, jhÄ• naá¹…ganiyamo bhave ||

<1783> á¹• 21 parikammopacÄ• rÄ• nu-lomasaá¹…khÄ• tagocarÄ• .

yaá¹ƒ kiÃ±ci lakkhaá¹‡Ä• kÄ• raá¹ƒ, vipassantÄ• pavattare ||

<1784> á¹• 21 tato gotrabhu nibbÄ• na-mÄ• lambitvÄ• na jÄ• yati.

bahiddhÄ• khandhato tasmÄ• , vuá¹-á¹-hÄ• nanti pavuccati ||

<1785> á¹• 21 tato \Ne 162/ __maggo_ kilesamhÄ• , vimuccanto pavattati.

vuá¹-á¹-hÄ• naá¹ƒ ubhato tasmÄ• , khandhato ca kilesato ||

<1786> á¹• 21 dve tathÄ• tÄ«á¹‡i vÄ• honti, __phalÄ• ni_ ca tato paraá¹ƒ.

bhavaá¹…gapÄ• to taá¹ƒ chetvÄ• , jÄ• yate paccavekkhaá¹‡Ä• ||

<1787> á¹• 21 maggaá¹ƒ phalaÃ±ca nibbÄ• naá¹ƒ, paccavekkhati paá¹‡á¸• ito.

hÄ«ne kilese sese ca, paccavekkhati vÄ• na vÄ• ||

<1788> á¹• 21 bhÄ• vetvÄ• paá¹-hamaá¹ƒ magga-mitthamÄ• diphale á¹-hito.

tato paraá¹ƒ pariggayha, nÄ• marÅ«paá¹ƒ yathÄ• pure ||

<1789> á¹• 21 kamena ca vipassanto, punadeva yathÄ• rahaá¹ƒ.

yathÄ• nukkamamappeti, sakadÄ• gÄ• miÄ• dayo ||

<1790> á¹• 21 itthaá¹ƒ \Be 154/ vibhattaparipÄ• kavibhÄ• vanÄ• yaá¹ƒ,

buddhÄ• nubuddhaparibhÄ• vitabhÄ• vanÄ• yaá¹ƒ.

paccuddhareti bhavasÄ• garapÄ• ragÄ• mÄ«,

maggo mahesi guá¹‡asÄ• garapÄ• ragÄ• mÄ« ||

<1791> á¹• 21 iccetaá¹ƒ dasavidha bhÄ• vanÄ• vibhÄ• gaá¹ƒ,

bhÄ• vetvÄ• paramahitÄ• vahaá¹ƒ kamena.

papponti padamajarÄ• maraá¹ƒ cirÄ• ya,

saá¹ƒklesaá¹ƒ sakalamavassajanti dhÄ«rÄ• ||

iti nÄ• marÅ«paparicchede dasÄ• vatthÄ• vibhÄ• go nÄ• ma

dvÄ• dasamo paricchedo.

13. terasamo paricchedo

nissandaphalavibhÄ• go

<1792> á¹• 21 vipassanÄ• ya \Ne 163/ nissandamiti vuttamito paraá¹ƒ.

saccÄ• naá¹ƒ paá¹-ivedhÄ• diá¹ƒ, pavakkhÄ• mi yathÄ• kkamaá¹ƒ ||

<1793> á¹• 21 pariÃ±Ã±Ä• ca pahÄ• naÃ±ca, sacchikiriyÄ• ca bhÄ• vanÄ• .

iti dukkhÄ• disaccesu, __kicca_mÄ• hu catubbidhaá¹ƒ ||

<1794> á¹• 21 taá¹ƒ sabbaá¹ƒ maggakÄ• lamhi, karissati tato paraá¹ƒ.

paá¹-ipassaddhakiccattÄ• , kataá¹ƒ hoti phale kathaá¹ƒ ||

<1795> á¹• 21 chinnatÄ• lo phalasseva, chinnÄ• nusayamÅ«lakÄ• .

khandhÄ• nÄ• lamadhiá¹-á¹-hÄ• naá¹ƒ, vipallÄ• sapavattiyÄ• ||

<1796> á¹• 21 accantapaá¹-ipakkhattÄ• , catumaggapavattiyÄ• .

paraá¹ƒ klesÄ• na jÄ• yanti, daá¸• á¸• habÄ«jaá¹…kuraá¹ƒ yathÄ• ||

<1797> á¹• 21 niyyÄ• naá¹-á¹-havisesena, aÃ±Ã±amaÃ±Ã±assa paccayo.

maggova maggaá¹ƒ bhÄ• veti, jÄ• yamÄ• notha vÄ• puna ||

<1798> á¹• 21 maggappavattisantÄ• ne \Be 155/, bhÄ• vanÄ• ti pavuccati.

vattamÄ• nena taá¹ƒ kiccaá¹ƒ, nipphÄ• ditamasesato ||

<1799> á¹• 21 iti tÄ«á¹‡ipi saccÄ• ni, kiccato paá¹-ivijjhati.

nibbÄ• naá¹ƒ sacchikubbanto, maggo ekakkhaá¹‡e saha ||

<1800> á¹• 21 kiccappavattito cettha, __paá¹-ivedho_ti vuccati.

taÃ±ca sÄ• dheti maggoyaá¹ƒ, niyyanto santigocaro ||

<1801> á¹• 21 pariccajitvÄ• saá¹…khÄ• re, maggassÄ• rabbha nibbutiá¹ƒ,

niyyÄ• nameva saccesu, kiccasÄ• dhanamÄ«ritaá¹ƒ ||

<1802> á¹• 21 maggo \Ne 164/ eva hi niyyÄ• ti, sesÄ• tassopakÄ• rakÄ• .

appentÄ• jhÄ• nadhammÄ• ca, bujjhantÄ• bodhipakkhiyÄ• ||

<1803> á¹• 21 tasmÄ• tasseva vuá¹-á¹-hÄ• naá¹ƒ, pakÄ• senti visesato.

khandhehi ca kilesehi, vimokkhattayato kathaá¹ƒ ||

<1804> á¹• 21 katvÄ• nÄ• bhinivesaá¹ƒ tu, yattha tattha yathÄ• tathÄ• .

bhÅ«midhammaá¹ƒ pariggayha, vipassitvÄ• tato paraá¹ƒ ||

<1805> á¹• 21 yato kutoci vuá¹-á¹-hÄ• naá¹ƒ, yadi hoti aniccato.

hutvÄ• dhimokkhabahulo, saddhindriyavisesato ||

<1806> á¹• 21 animittavimokkhena, niyyanto sattapuggalo.

saddhÄ• nusÄ• rÄ« paá¹-hame, majjhe saddhÄ• vimuttako ||

<1807> á¹• 21 ante paÃ±Ã±Ä• vimuttoti, tamÄ«renti tathÄ• gatÄ• .

saá¹…khÄ• re dukkhato disvÄ• , vuá¹-á¹-hahanto sa puggalo ||

<1808> á¹• 21 passaddhibahulo hutvÄ• , samÄ• dhindriyalÄ• bhato.

tathevÄ• ppaá¹‡ihitena, niyyanto tividho bhave ||

<1809> á¹• 21 anattato vuá¹-á¹-hahitvÄ• , vedabÄ• hulyayogato.

suÃ±Ã±atenÄ• tha niyyanto, paÃ±Ã±indriyavisesato ||

<1810> á¹• 21 dhammÄ• nusÄ• rÄ« paá¹-hame, diá¹-á¹-hippatto tato paraá¹ƒ.

ante paÃ±Ã±Ä• vimuttoti, tampi dÄ«penti paá¹‡á¸• itÄ• ||

<1811> á¹• 21 Ä• neÃ±japÄ• dakajjhÄ• na-nÄ• makÄ• yavisesato \Be 156/.

sacchikatvÄ• na nibbÄ• naá¹ƒ, majjhe cha kÄ• yasakkhino ||

<1812> á¹• 21 arÅ«pato ca maggena, Ä• neÃ±jena ca rÅ«pato.

vimutto ubhatobhÄ• ga-vimutto arahÄ• bhave ||

<1813> á¹• 21 tivimokkhamukhÄ«bhÅ«tÄ• , iti vuá¹-á¹-hÄ• nasÄ• dhikÄ• .

__sattapuggalabhedaÃ±ca, _ sampÄ• deti vipassanÄ• ||

<1814> á¹• 21 adhimuccati \Ne 165/ saddhÄ• ca, yathÄ• vatthusabhÄ• vato.

Ã±eyyadhammesu sabbattha, paÃ±Ã±Ä• ca paá¹-ivijjhati ||

<1815> á¹• 21 tasmÄ• saddhÄ• ca paÃ±Ã±Ä• ca, vatthunicchayalakkhaá¹‡Ä• .

vatthuppatiá¹-á¹-hitÄ• cÄ• yaá¹ƒ, tilakkhaá¹‡avipassanÄ• ||

<1816> á¹• 21 tasmÄ• saddhÄ• dhuro yogÄ«, disvoá¸·Ä• rikalakkhaá¹‡aá¹ƒ.

tato paramanattÄ• ti, sukhume adhimuccati ||

<1817> á¹• 21 tassevamadhimuttassa, saddhÄ• vÄ• pana kevalÄ• .

samÄ• dhindriyÄ• dhikÄ• ca, vuá¹-á¹-hÄ• naghaá¹-ikÄ• bhave ||

<1818> á¹• 21 thÅ«lalakkhaá¹‡amohÄ• ya, paÃ±Ã±Ä• dhure vipassato.

dhammasabhÄ• vamÄ• hacca, sukhumaá¹ƒ paá¹-ivijjhati ||

<1819> á¹• 21 tasmÄ• saddhÄ• dhurasseva, vuá¹-á¹-hÄ• nadvayamÄ• dito.

ante saddhÄ• nugatassa, paÃ±Ã±Ä• suparipÅ«rati ||

<1820> á¹• 21 paÃ±Ã±Ä• dhurassa sesanti, keci Ä• cariyÄ• pana.

dhurasaá¹ƒsandanaá¹ƒ nÄ• ma, vuá¹-á¹-hÄ• nesu vibhÄ• vayuá¹ƒ ||

<1821> á¹• 21 sattakkhattuparamo ca,

kolaá¹ƒkolo tathÄ• paro.

ekabÄ«jÄ«ti tividho,

__sotÄ• panno_ pavuccati ||

<1822> á¹• 21 sakiá¹ƒdeva imaá¹ƒ lokaá¹ƒ, Ä• gantvÄ• puna puggalo.

__sakadÄ• gÄ• mi_nÄ• mena, dutiyopi pakÄ• sito ||

<1823> á¹• 21 antarÄ• parinibbÄ• yÄ« \Be 157/, upahaccÄ• paro tathÄ• .

asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• raá¹ƒ, uddhaá¹ƒsototi paÃ±cadhÄ• ||

<1824> á¹• 21 __anÄ• gÄ• mÄ«_ ca tatiyo, catuttho __arahÄ• _ti ca.

itthaá¹ƒ phalaá¹-á¹-hÄ• cattÄ• ro, __maggaá¹-á¹-hÄ• _ ca tatopare ||

<1825> á¹• 21 bhÄ• vanÄ• pariyÄ• yena \Ne 166/, paá¹-ivedhÄ• nurÅ«pato.

cattÄ• ro ca yugÄ• honti, __aá¹-á¹-ha cÄ• riyapuggalÄ• _ ||

<1826> á¹• 21 diá¹-á¹-hikaá¹…khÄ• pahÄ«yanti, Ä• dimaggena sabbathÄ• .

apÄ• yagamanÄ«yampi, pÄ• pamaÃ±Ã±aá¹ƒ pahÄ«yati ||

<1827> á¹• 21 sakadÄ• gÄ• mimaggena, khÄ«yantoá¸·Ä• rikÄ• tathÄ• .

anÄ• gÄ• mikamaggena, kÄ• madosÄ• va sabbathÄ• ||

<1828> á¹• 21 arahattena sabbepi, klesÄ• khÄ«yanti sabbathÄ• .

__klesahÄ• ni_ yathÄ• yoga-miti Ã±eyyÄ• vibhÄ• vinÄ• ||

<1829> á¹• 21 __paá¹-isambhidÄ• catasso, _ atthe dhamme niruttiyaá¹ƒ.

paá¹-ibhÄ• ne ca bhÄ• santi, Ã±Ä• á¹‡aá¹ƒ bhedagataá¹ƒ budhÄ• ||

<1830> á¹• 21 hetupphalaÃ±ca nibbÄ• naá¹ƒ, bhÄ• sitattho tathÄ• paro.

pÄ• kÄ• kriyÄ• ti paÃ±cete, __attha_nÄ• mena bhÄ• sitÄ• ||

<1831> á¹• 21 hetu cÄ• riyamaggo ca, bhÄ• sitaÃ±ca tathÄ• paraá¹ƒ.

kusalÄ• kusalaÃ±ceti, paÃ±ca __dhammo_ pakÄ• sito ||

<1832> á¹• 21 tatthevaá¹ƒ dasadhÄ• bhede, atthadhamme yathÄ• rahaá¹ƒ.

yo vohÄ• ro sabhÄ• vena, sÄ• __niruttÄ«_ti sammatÄ• ||

<1833> á¹• 21 taá¹ƒtaá¹ƒgocarakiccÄ• di-bhedabhinnaá¹ƒ tahiá¹ƒ tahiá¹ƒ.

pavattamÄ• naá¹ƒ yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, __paá¹-ibhÄ• naá¹ƒ_ tamÄ«ritaá¹ƒ ||

<1834> á¹• 21 pubbayogo bÄ• hussaccaá¹ƒ,

desabhÄ• sÄ• tathÄ• gamo.

paripucchÄ• cÄ• dhigamo,

nissayo mittasampadÄ• ||

<1835> á¹• 21 iccÅ«panissayaá¹ƒ \Be 158/ laddhÄ• , bhijjati paá¹-isambhidÄ• .

asekkhabhÅ«miyaá¹ƒ vÄ• tha, sekkhabhÅ«miyameva vÄ• ||

<1836> á¹• 21 sarassato \Ne 167/ Ä• gamato, tathÄ• lambaá¹‡atopi ca.

nÄ• muppattiá¹ƒ pakÄ• senti, phalassa tividhaá¹ƒ budhÄ• ||

<1837> á¹• 21 tidhÄ• tato __samÄ• patti, _ sotÄ• pattiphalÄ• dikÄ• .

suÃ±Ã±atÄ• cÄ• nimittÄ• ca, tathÄ• ppaá¹‡ihitÄ• ti ca ||

<1838> á¹• 21 taÃ±ca vuttanayeneva, samÄ• pajjitumicchato.

vipassantassa saá¹…khÄ• re, phalamappeti attano ||

<1839> á¹• 21 nirodhaá¹ƒ tu samÄ• pattiá¹ƒ, rÅ«pÄ• rÅ«passa lÄ• bhako.

samÄ• pajjatÄ• nÄ• gÄ• mÄ«, arahÄ• ca yathÄ• tathÄ• ||

<1840> á¹• 21 rÅ«pÄ• rÅ«pasamÄ• pattiá¹ƒ, samÄ• pajja yathÄ• kkamaá¹ƒ.

vuá¹-á¹-hahitvÄ• vipassanto, tattha tattheva saá¹…khate ||

<1841> á¹• 21 yuganandhaá¹ƒ pavattetvÄ• , samathaÃ±ca vipassanaá¹ƒ.

yÄ• vÄ• kiÃ±caÃ±Ã±Ä• yatana-mitthaá¹ƒ patvÄ• tato paraá¹ƒ ||

<1842> á¹• 21 adhiá¹-á¹-heyyamadhiá¹-á¹-hÄ• ya, katvÄ• bhogaá¹ƒ yathÄ• rahaá¹ƒ.

maggÄ• rÅ«pasamÄ• pattiá¹ƒ, samÄ• pajjati paá¹‡á¸• ito ||

<1843> á¹• 21 tato nirodhaá¹ƒ phusati, cittuppÄ• dadvayÄ• paraá¹ƒ.

tassevaá¹ƒ manasÄ• bhÄ• vo, __nirodho_ti pavuccati ||

<1844> á¹• 21 phalacittasamuppÄ• dÄ• , vuá¹-á¹-hÄ• naá¹ƒ tassa dÄ«pitaá¹ƒ.

tato bhavaá¹…gaá¹ƒ chetvÄ• na, paccavekkhati buddhimÄ• ||

<1845> á¹• 21 iccÄ• nekaguá¹‡Ä• dhÄ• raá¹ƒ, paÃ±Ã±Ä• bhÄ• vanamuttamaá¹ƒ.

bhÄ• veyya matimÄ• yogÄ«, patthento hitamattano ||

<1846> á¹• 21 itthaá¹ƒ susampÄ• ditasÄ«lacitta-

paÃ±Ã±Ä• visuddhÄ« paá¹-ipÄ• dayantÄ• .

patvÄ• na sambodhimapetasokÄ• ,

pÄ• lenti sotthiá¹ƒ paramaá¹ƒ cirÄ• ya ||

<1847> á¹• 21 te \Be 159/ \Ne 168/ pattipattÄ• paramappatÄ«tÄ• ,

pakkhÄ• litaklesamalÄ• mahesÄ«.

accantavodÄ• taguá¹‡oditattÄ• ,

lokassa hontuttamadakkhiá¹‡eyyÄ• ||

iti nÄ• marÅ«paparicchede nissandaphalavibhÄ• go nÄ• ma

terasamo paricchedo.

niá¹-á¹-hito ca sabbathÄ• pi vipassanÄ• vibhÄ• go.

nigamanakathÄ•

<1848> á¹• 21 ettÄ• vatÄ• paá¹-iÃ±Ã±Ä• to, pavakkhÄ• mÄ«ti Ä• dito.

__nÄ• marÅ«paparicchedo, _ pariniá¹-á¹-hÄ• pito mayÄ• ||

<1849> á¹• 21 teraseva paricchedÄ• , vibhattÄ• satta sÄ• dhikÄ• .

nÄ• marÅ«paparicchede, bhÄ• á¹‡avÄ• rÄ• pakÄ• sitÄ• ||

<1850> á¹• 21 abhidhammaparamatthÄ• , samatho ca vipassanÄ• .

visuá¹ƒ visuá¹ƒ vibhattÄ• ti, vibhÄ• gettha tidhÄ• matÄ• ||

<1851> á¹• 21 soyaá¹ƒ vijjÄ• vimokkhÄ• ca, hadayesu vibhÄ• vinaá¹ƒ.

vallabhattamadhiá¹-á¹-hÄ• ya, sÄ• sanettha gavesinaá¹ƒ ||

<1852> á¹• 21 manogatatamuddhaá¹ƒsÄ«, raviraá¹ƒsÄ«va paá¹‡á¸• ito.

dassetu ciramÄ• lokaá¹ƒ, saddhammaratanÄ• laye ||

<1853> á¹• 21 paá¹‡á¸• iccaá¹ƒ \Ne 169/ paramatthesu, pÄ• á¹-avaá¹ƒ paá¹-ipattiyaá¹ƒ.

patthayantena bhikkhÅ«na-mitthaá¹ƒ sugatasÄ• sane ||

<1854> á¹• 21 nÄ• marÅ«paparicheda-masaá¹ƒkiá¹‡á¹‡amanÄ• kulaá¹ƒ.

kubbatÄ• hitakÄ• mena, sukatena katena me ||

<1855> á¹• 21 mahÄ• merunibhaá¹ƒ \Be 160/ gehaá¹ƒ, mahÄ• cetiyabhÅ«sitaá¹ƒ.

mahÄ• vihÄ• ramÄ• ruá¸·ha-mahÄ• bodhimahussavaá¹ƒ ||

<1856> á¹• 21 alaá¹…kÄ• tuá¹ƒ pahontÄ• laá¹ƒ, cirakÄ• laá¹ƒ tapodhanÄ• .

laá¹…kÄ• dÄ«passalaá¹…kÄ• raá¹ƒ, kalaá¹…kÄ• pagatÄ• layaá¹ƒ ||

<1857> á¹• 21 nÄ• marÅ«papariccheda,

antarÄ• yaá¹ƒ vinÄ• yathÄ• .

niá¹-á¹-hitoyaá¹ƒ tathÄ• loke,

niá¹-á¹-hantajjhÄ• sayÄ• subhÄ• ||

iti anuruddhÄ• cariyena viracitaá¹ƒ

nÄ• marÅ«papariccheda pakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

naradakkhadÄ«panÄ«

pÄ• lito \Be 8/ yeva saddhammo,

pÄ• litena varena ca.

pÄ• lite suá¹-á¹-hu yaá¹ƒ sÄ«laá¹ƒ,

pÄ• litaá¹ƒ dhamma-sundaraá¹ƒ ||

sammÄ• \Be 10/ Ä• raddhaá¹ƒ sabba-sampattÄ«naá¹ƒ,

mÅ«laá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ ||

vÄ«riyÄ• rabbho \Be 11/ bhikkhave,

mahato atthÄ• ya saá¹ƒvattatÄ«ti ||

tasmÄ• \Be 12/ vÄ«riyameva kattabbaá¹ƒ,

vÄ«riyavato hi acintitaá¹ƒpi hoti ||

yathÄ• \Be 21/ hi tacchakÄ• naá¹ƒ suttaá¹ƒ,

pamÄ• á¹‡aá¹ƒ hoti.

eva metampi viÃ±Ã±Å«naá¹ƒ ||

suvijÄ• no \Be 24/ bhavaá¹ƒ hoti,

dubbijÄ• no parÄ• bhavo.

dhammakÄ• mo bhavaá¹ƒ hoti,

dhammadessÄ« parÄ• bhavo ||

ayaá¹ƒ \Be 26/ dhammatÄ• ti ayaá¹ƒ sabhÄ• vo,

ayaá¹ƒ niyÄ• moti vuttaá¹ƒ hoti ||

ye \Be 28/ dhammÄ• hetupabhavÄ• ,

tesaá¹ƒ hetuá¹ƒ tathÄ• gato ||

ratanattayaá¹ƒ \Be 35/, santataá¹ƒ, ahaá¹ƒ vandÄ• mi.

Ä• cariyaá¹ƒ, so ahaá¹ƒ, niccaá¹ƒ namÄ• mi.

``hotu sabbaá¹ƒ, maá¹…galaá¹ƒ, mamaá¹ƒ sabbadhiâ€™â€™ ||

naradakkhadÄ«panÄ«

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

paá¹‡Ä• ma

naradakkhadÄ«pakassa,

namo samantacakkhuno.

saá¹ƒsÄ• rÄ• vippamuttassa,

saá¹ƒsÄ• rÄ• vippamuttassa,

sa-saddhammassa saá¹…ghino ||

matthanÄ•

<2> á¹• 21 pÄ• litehi \Be 36/ varuttamaá¹ƒ,

pÄ• litaá¹ƒ sÄ«la-pÄ• ramiá¹ƒ.

pÄ• letu varasambuddho,

pÄ• litaá¹ƒ gantha-kÄ• raá¹‡aá¹ƒ ||

Ä• sÄ«sa

<3> á¹• 21 bahussuto \Be 37/ ca medhÄ• vÄ«,

sÄ«lesuca samÄ• hito.

cetosamathÄ• nuyutto,

api muddhani tiá¹-á¹-hatu ||

abhiyÄ• caka

<4> á¹• 21 dhamma-saá¹…ghaá¹ƒ \Be 38/ vanditvÄ• na,

sabba-lokassa nÄ• yakaá¹ƒ.

yÄ• cito tikakrapa-therena,

mÄ• á¹‡avena ca dhÄ«matÄ• ||

<5> á¹• 21 uttÄ• nameva saá¹…khepaá¹ƒ,

nÄ• nÄ• -sattha-sudhÄ• ritaá¹ƒ.

nara-dakkhaá¹ƒ likhissami,

passantu dhÄ«ra-mÄ• makÄ• ||

<6> á¹• 21 kosajjaá¹ƒ \Be 41/ bhayato disvÄ• ,

vÄ«riyaÃ±jÄ• pi khemato.

Ä• raddhavÄ«riyÄ• hotha.

esÄ• buddhÄ• nusÄ• sanÄ« ||

<7> á¹• 21 vÄ«riyavÄ• \Be 42/ kho bhikkhave ariyasÄ• vako,

akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti.

sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti,

suddhamattÄ• naá¹ƒ pariharatÄ«ti ||

vÄ«riyavato \Be 43/ kiá¹ƒ nÄ• ma kammaá¹ƒ na sijjhati.

purisakÄ• ro \Be 44/ nÄ• ma na nassati,

sukhe patiá¹-á¹-hÄ• petÄ«ti jÄ• nÄ• mi ||

<8> á¹• 21 yathÄ• \Be 46/ khittaá¹ƒ nabhe leá¸• á¸• u,

dhuvaá¹ƒ patati bhÅ«miyaá¹ƒ.

tatheva buddha-seá¹-á¹-hÄ• naá¹ƒ,

vacanaá¹ƒ dhuva-sassataá¹ƒ ||

<9> á¹• 21 a-dvejjhavacanÄ• \Be 48/ buddhÄ• ,

a-moghavacanÄ• jinÄ• ||

<10> á¹• 21 sussusÄ• \Be 49/ labhate paÃ±Ã±aá¹ƒ,

uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ.

tasmÄ• pÄ• á¸·iá¹ƒ guruá¹ƒ katvÄ• ,

imaá¹ƒ passÄ• hi sobhaá¹‡aá¹ƒ ||

<11> á¹• 21 sussusÄ• \Be 51/ suta-buddhinÄ«,

sutaá¹ƒ paÃ±Ã±Ä• ya vaá¸• á¸• hanaá¹ƒ.

paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• ti,

Ã±Ä• to attho sukhÄ• vaho ||

<12> á¹• 21 satataá¹ƒjjhÄ• yanaá¹ƒ \Be 52/ vÄ• da,

para-tantavalokanaá¹ƒ.

sabbijjÄ• cera-sevÄ• ca,

buddhi-mati-karo guá¹‡o ||

<13> á¹• 21 ati-dÄ«ghova \Be 53/ nÄ«gho hi,

kusÄ«to hÄ«na-vÄ«riyo.

tasmÄ• vÄ«riyaá¹ƒ katvÄ• na,

vijjaá¹ƒ esantu sÄ• dhavo ||

<14> á¹• 21 suporiso \Be 55/ tÄ• va sippaá¹ƒ,

uggaá¹‡heyya paraá¹ƒ dhanaá¹ƒ.

gaveseyya tato mantaá¹ƒ,

katheyya sacca-bhÄ• sitaá¹ƒ ||

<15> á¹• 21 pathamaá¹ƒ \Be 56/ na parÄ• jaye sippaá¹ƒ,

dutÄ«yaá¹ƒ na parÄ• jaye dhanaá¹ƒ.

tatÄ«yaá¹ƒ na parÄ• jaye dhanaá¹ƒ,

catutthamatthaá¹ƒ kiá¹ƒ karissati ||

<16> á¹• 21 sobhanti \Be 58/ a-milÄ• tÄ• ni,

pupphÄ• niva pilandhituá¹ƒ.

tathÄ• sobhanti dÄ• rakÄ• ,

yobbaneyeva sikkhituá¹ƒ ||

<17> á¹• 21 tasmÄ• \Be 59/ have guá¹‡Ä• dhÄ• raá¹ƒ,

paÃ±Ã±Ä• -vaá¸• á¸• hanamuttamaá¹ƒ.

sikkheyya matimÄ• poso,

patthento hitamattano ||

<18> á¹• 21 alaá¹ƒ \Be 60/ vÄ• yamituá¹ƒ sippe,

attha-kÄ• mena jantunÄ• .

kataá¹ƒ vijaÃ±Ã±Ä• vijjÄ• di,

vayo te mÄ• upajjhagÄ• ||

<19> á¹• 21 vijjaá¹ƒ \Be 62/ sikkhe, care sÄ«laá¹ƒ,

dhÄ«rena saha saá¹ƒvase.

dhanÄ• caye, kare kammaá¹ƒ,

piyaá¹ƒ vÄ• caÃ±ca saá¹ƒvade ||

<20> á¹• 21 na \Be 64/ tveva supituá¹ƒ hoti,

ratti nakkhatta-mÄ• linÄ«.

paá¹-ijaggitumevesÄ• ,

ratti hoti vijÄ• nataá¹ƒ ||

<21> á¹• 21 uá¹-á¹-hÄ• hatha \Be 65/ nisÄ«datha,

ko attho supitena vo.

sÄ• dhu kho sippa-vijjÄ• hvÄ• ,

vijjaá¹ƒ sikkhatha santataá¹ƒ ||

<22> á¹• 21 Ä• rabbhatha \Be 67/ sadÄ• puttÄ• ,

bahussutaá¹ƒ gavesituá¹ƒ.

yasmÄ• loke sippavantÄ• ,

sabbÄ• -disÄ• su pÄ• kaá¹-Ä• ||

<23> á¹• 21 sakyarÅ«paá¹ƒ \Be 68/ pure santaá¹ƒ,

mayÄ• sippaá¹ƒ na sikkhitaá¹ƒ.

kicchÄ• vutti a-sippassa,

iti pacchÄ• nutappati ||

<24> á¹• 21 lokatthaá¹ƒ \Be 75/ loka-kammantaá¹ƒ,

icchanto pariyesituá¹ƒ.

niccameva vÄ«riyaÃ±ca,

atthaá¹ƒ mantaÃ±ja cintaye ||

<25> á¹• 21 dhanavÄ• \Be 76/ guá¹‡avÄ• loke,

sabbÄ• -disÄ• ya pÄ• kaá¹-o.

sÄ«lavÄ• paÃ±Ã±avÄ• macco,

sabba-lokehi pÅ«jito ||

<26> á¹• 21 sajÄ«vati \Be 77/ yaso yassa,

kitti yassa sajÄ«vati.

yasa-kitti vihÄ«nassa,

jÄ«vantopi matopamÄ• ||

<27> á¹• 21 saddhÄ«dha \Be 79/ vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-hanti ||

<28> á¹• 21 satimato \Be 81/ sadÄ• bhaddaá¹ƒ,

satimÄ• sukhamedhati.

satimato suve seyyo,

verÄ• ca parimuccati ||

<29> á¹• 21 mÄ• \Be 83/ vo khaá¹‡aá¹ƒ virÄ• dhetha,

khaá¹‡Ä• tÄ«tÄ• hi socare.

sadatthe vÄ• yameyyÄ• tha,

khaá¹‡o vo paá¹-ipÄ• dito ||

<30> á¹• 21 yathicchitaá¹ƒ \Be 84/ na pappoti,

a-phiyo nÄ• vikoá¹‡á¹‡ave.

tathevÄ• vÄ«riyopettha,

tasmÄ• rabheyya sÄ• sanaá¹ƒ ||

<31> á¹• 21 vÄ• yametheva \Be 87/ puriso,

yÄ• va atthassa nipphadÄ• .

nipphannasobhaá¹‡o attho,

khantÄ• bhiyyo na vijjati ||

<32> á¹• 21 sameva \Be 88/ Ã±Ä• á¹‡a-vÄ• yÄ• me,

sukhÄ• vaho su-maá¹…galo.

Ã±unedhike tathÄ• no hi,

dvayena sÄ• dhu sampadÄ• ||

<33> á¹• 21 kÄ• ya-kammÄ• ni \Be 90/ sijjhanti,

vacÄ«-kammÄ• ni vÄ«riyaá¹ƒ.

na hi kiccÄ• ni cintÄ• hi,

kareyyÄ• thÄ«dha vÄ• yamaá¹ƒ ||

<34> á¹• 21 paá¹-ikacceva \Be 91/ kareyya,

taá¹ƒ jaÃ±Ã±Ä• hitamattano.

na sÄ• kaá¹-ikacintÄ• ya,

mandÄ• dhÄ«ro parakkame ||

<35> á¹• 21 thirena \Be 95/ saka-kammena,

vaá¸• á¸• hatiyeva saá¹ƒ phalaá¹ƒ.

a-thirena alasena,

kara-kammaá¹ƒ phalaÃ±ca no ||

<36> á¹• 21 Ä• sÄ«setheva \Be 96/ puriso,

na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohaá¹ƒ attÄ• naá¹ƒ,

yathÄ• icchiá¹ƒ tathÄ• ahu ||

<37> á¹• 21 aá¹‡aá¹‡o \Be 98/ Ã±Ä• tÄ«naá¹ƒ hoti,

devÄ• naá¹ƒ pitunaÃ±ca so.

karaá¹ƒ purisa-kiccÄ• ni,

na ca pacchÄ• nutappati ||

<38> á¹• 21 hiyyoti \Be 99/ hiyyati poso,

karissÄ• mi pareti yo.

ajja kattabba kammaá¹ƒ sve,

so tato parihÄ• yati ||

<39> á¹• 21 so \Be 101/ a-ppamatto a-kuddho,

tÄ• ta kiccÄ• ni kÄ• raya.

vÄ• yÄ• massu sa-kiccesu,

nÄ• laso vindate sukhaá¹ƒ ||

<40> á¹• 21 hÄ«na-jaccopi \Be 102/ ce hoti,

uá¹-á¹-hÄ• tÄ• dhitimÄ• naro.

Ä• cÄ• ra-sÄ«la-sampanno,

nise aggÄ«va bhÄ• sati ||

<41> á¹• 21 yo \Be 104/ pubbe karaá¹‡Ä«yÄ• ni,

pacchÄ• so kÄ• tumicchati.

varuá¹‡akaá¹-á¹-habhaÃ±jova,

sa pacchÄ• anutappati ||

<42> á¹• 21 uá¹-á¹-hÄ• nakÄ• lamhi \Be 105/ anuá¹-á¹-hahÄ• no,

yuvÄ• balÄ« Ä• lasiyaá¹ƒ upeto.

a-puá¹‡á¹‡asaá¹…kappamano kusÄ«to,

paÃ±Ã±Ä• ya maggaá¹ƒ alaso na vindati ||

<43> á¹• 21 dummedho \Be 107/ puriso loke,

kusÄ«to hÄ«na-vÄ«riyo.

appassuto anÄ• cÄ• ro,

parihÄ• yati vuá¸• á¸• hiyÄ• ||

<44> á¹• 21 appassutÄ• yaá¹ƒ \Be 108/ puriso,

balÄ«baddova jÄ«rati.

maá¹ƒsÄ• ni tassa vaá¸• á¸• hanti,

paÃ±Ã±Ä• tassa na vaá¸• á¸• hati ||

<45> á¹• 21 yassa \Be 109/ manussa-bhÅ«tassa,

natthi bhogÄ• ca sippakaá¹ƒ.

kiá¹ƒphalaá¹ƒ tassa mÄ• nussaá¹ƒ,

dvipÄ• daá¹-á¹-ho hi so migo ||

<46> á¹• 21 yo \Be 111/ ca vassasataá¹ƒ jÄ«ve,

kusÄ«to hÄ«na-vÄ«riyo.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo,

vÄ«riyÄ• rabbhato daá¸·aá¹ƒ ||

<47> á¹• 21 yo \Be 112/ ca dhamma-vibhaá¹…gaÃ±Ã±Å«,

kÄ• luá¹-á¹-hÄ• yÄ« a-tandito.

anuá¹-á¹-hahati kÄ• lena,

phalaá¹ƒ tassa samijjhati ||

<48> á¹• 21 a-caritvÄ• \Be 126/ brahmacariyaá¹ƒ,

a-laddhÄ• yobbane dhanaá¹ƒ.

jiá¹‡á¹‡akoÃ±cÄ• va jhÄ• yanti,

khÄ«á¹‡amaccheva pallale ||

<49> á¹• 21 a-caritvÄ• \Be 127/ brahmacariyaá¹ƒ,

a-laddhÄ• yobbane dhanaá¹ƒ.

sentti cÄ• pÄ• tikhÄ«á¹‡Ä• va,

purÄ• á¹‡Ä• ni anutthunaá¹ƒ ||

<50> á¹• 21 appakenÄ• pi \Be 132/ medhÄ• vÄ«,

pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ,

aá¹‡uá¹ƒ aggiá¹ƒva sandhamaá¹ƒ ||

<51> á¹• 21 vÄ• yÄ• metheva \Be 138/ puriso,

na nibbindeyya paá¹‡á¸• ito.

vÄ• yÄ• massa phalaá¹ƒ passa,

bhuttÄ• ambÄ• anÄ«tihaá¹ƒ ||

<52> á¹• 21 anuá¹-á¹-hahaá¹ƒ \Be 140/ a-vÄ• yÄ• maá¹ƒ,

sukhaá¹ƒ yatrÄ• dhi gacchati.

suvira tattha gacchÄ• hi,

maÃ±ca tattheva pÄ• paya ||

<53> á¹• 21 yatthÄ• laso \Be 142/ anuá¹-á¹-hÄ• tÄ• ,

accantaá¹ƒ sukhamedhati.

suvira tattha gacchÄ• hi,

maÃ±ca ttattheva pÄ• paya ||

<54> á¹• 21 adhippÄ• ya-phalaá¹ƒ \Be 143/ loke,

dhÄ«timanttassa sijjhati.

vÄ«riyameva kattabbaá¹ƒ,

etaá¹ƒ buddhehi vaá¹‡á¹‡itaá¹ƒ ||

paÃ±Ã±Ä• -niddesa

<55> á¹• 21 paÃ±Ã±aá¹ƒ \Be 144/ pathamamesehi,

paÃ±Ã±Ä• -balaá¹ƒ bahuttamaá¹ƒ.

kula-putta balaá¹ƒ paÃ±Ã±Ä• ,

kiá¹ƒhinÄ• ma na sÄ• dhyati ||

<56> á¹• 21 aneka-saá¹ƒsayucchedi \Be 146/,

parokkhatthassa dassakaá¹ƒ.

sabbassa locanaá¹ƒ satthaá¹ƒ,

yassa natthyandhameva so ||

<57> á¹• 21 paÃ±Ã±Ä• \Be 148/ sutaá¹ƒ vinicchindi,

kitti-siloka-vaá¸• á¸• hanÄ«.

paÃ±Ã±Ä• sahito naro idha,

api sukhÄ• nivindati ||

<58> á¹• 21 sabbaÃ±Ã±ubuddha-pacceka \Be 149/,

catusacca-sutÄ• iti.

catu-buddhesu ekova,

bahussuto naro bhave ||

<59> á¹• 21 lekhacheko \Be 150/ vÄ• cacheko,

ganthacheko suvÄ• cako.

vidhÄ• yakacheko sÅ«ro,

niddukkhova sakammani ||

<60> á¹• 21 paÃ±Ã±Ä• \Be 152/ hi seá¹-á¹-hÄ• kusalÄ• vadanti,

nakkhatta-rÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ.

sÄ«laá¹ƒ sirÄ«cÄ• pi sataÃ±ca dhammo,

anvÄ• yikÄ• paÃ±Ã±Ä• vato bhavanti ||

<61> á¹• 21 sevetha \Be 154/ buddhe nipuá¹‡e bahussutte,

uggÄ• hako ca paripucchako.

suá¹‡eyya sakkaccaá¹ƒ subhÄ• sitÄ• ni,

evaá¹ƒ karo paÃ±Ã±avÄ• hoti macco ||

<62> á¹• 21 vayena \Be 156/ yasa-pucchÄ• hi,

tiá¹-á¹-ha-vÄ• sena yoniso.

sÄ• kacchÄ• snehasaá¹ƒsevÄ• ,

patirÅ«pa-vÄ• senaca ||

<63> á¹• 21 etÄ• ni aá¹-á¹-haá¹-hÄ• nÄ• ni,

buddhi-visada-kÄ• raá¹‡Ä• .

yesaá¹ƒ etÄ• ni sambhonti,

tesaá¹ƒ buddhi pabhijjati ||

<64> cattÄ• rome \Be 158/ bhikkhave dhammÄ• paÃ±Ã±Ä• vuddhiyÄ• saá¹ƒvattanti. kata
sappurisasaá¹ƒsevo saddhammasavanaá¹ƒ yoniso manasikÄ• ro dhammÄ• nudhamma-paa
cattÄ• ro dhammÄ• paÃ±Ã±Ä• -vuddhiyÄ• saá¹ƒvattantÄ«tti.

<65> á¹• 21 cakkhupasÄ• da-sampanno \Be 160/,

acchimantaÃ±ca passati.

andhaá¹ƒ kÄ• á¹‡aá¹ƒ su-passantaá¹ƒ,

andho sabbaá¹ƒ na passati ||

<66> á¹• 21 passatti \Be 161/ passo passantaá¹ƒ,

a-passantaÃ±ca passati.

a-passanto a-passantaá¹ƒ,

passantaÃ±ca na passati ||

<67> á¹• 21 pÄ• kaá¹-aá¹ƒ \Be 162/ a-paá¹-icchannaá¹ƒ,

rÅ«paá¹ƒ pasÄ• da-cakkhunÄ• .

nÄ• Ã±Ã±aá¹ƒ passatti sabbaá¹ƒpi,

tathato Ã±Ä• á¹‡a-cakkhunÄ• ||

<68> á¹• 21 sujanÄ• sujanÄ• \Be 164/ sabbe,

guá¹‡enÄ• pi vivekino.

vivekaá¹ƒ na samÄ• yanti,

a-vivekÄ«janantike ||

<69> á¹• 21 yo \Be 165/ ca uppatitaá¹ƒ atthaá¹ƒ,

na khippamanubujjhati.

a-mittavasamanveti,

pacchÄ• ca anutappati ||

<70> á¹• 21 evaá¹ƒ \Be 166/ mahiddhikÄ• paÃ±Ã±Ä• ,

nipuá¹‡Ä• sÄ• dhucintinÄ«.

diá¹-á¹-hadhamma-hitatthÄ• ya,

samparÄ• ya-sukhÄ• ya vÄ• ||

<71> á¹• 21 taá¹ƒ \Be 168/ balÄ• naá¹ƒ balaá¹ƒ seá¹-á¹-ha,

agga paÃ±Ã±Ä• balaá¹ƒ balaá¹ƒ.

paÃ±Ã±Ä• balenupatthaddho,

etthaá¹ƒ vindati paá¹‡á¸• itto ||

<72> á¹• 21 yena \Be 170/ Ã±Ä• á¹‡ena bujjhanti,

ariyÄ• kata-kiccataá¹ƒ.

taá¹ƒ Ã±Ä• á¹‡a-ratanaá¹ƒ laddhaá¹ƒ,

vÄ• yÄ• metha jinorasÄ• ||

<73> á¹• 21 paÃ±Ã±Ä• ratanamÄ• lassa \Be 171/,

na ciraá¹ƒ vattate bhavo.

khippaá¹ƒ dasseti amataá¹ƒ,

na ca so rocate bhave ||

<74> á¹• 21 pamÄ• damanuyuÃ±janti \Be 173/,

bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«,

dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

<75> á¹• 21 dhana-puÃ±Ã±a-dhÄ«-lÄ• bhena \Be 174/,

kÄ• laá¹ƒ khiyyati paá¹‡á¸• ito.

kÄ«á¸·anena ca dummedho,

niddÄ• ya kalahena vÄ• ||

<76> á¹• 21 pamÄ• daá¹ƒ \Be 176/ appamÄ• dena,

yadÄ• nÅ«dati paá¹‡á¸• ito.

paÃ±Ã±Ä• pÄ• sÄ• da-mÄ• ruyha,

a-soko sokiniá¹ƒ pajaá¹ƒ,

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he,

dhÄ«ro bÄ• le avekkhati ||

<77> á¹• 21 natti \Be 178/ attasamaá¹ƒ pemaá¹ƒ,

natthi dhaÃ±Ã±asamaá¹ƒ dhanaá¹ƒ.

natthi paÃ±Ã±Ä• samÄ• Ä• bhÄ• ,

vuá¹-á¹-hi ve paramÄ• sarÄ• ||

<78> á¹• 21 diá¹-á¹-he \Be 180/ dhamme ca yo attho,

yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro,

paá¹‡á¸• itoti pavuccati ||

<79> á¹• 21 na \Be 181/ tena paá¹‡á¸• ito hoti,

yÄ• vatÄ• bahu bhÄ• sati.

khemÄ« a-verÄ« a-bhayo,

paá¹‡á¸• itotti pavuccati ||

<80> á¹• 21 yamhi \Be 183/ saccaÃ±ca dhammo ca,

a-hiá¹ƒsÄ• saá¹ƒyamo damo.

sa ve vantamalo dhÄ«ro,

thero iti pavuccatti ||

<81> á¹• 21 saka-guá¹‡aá¹ƒ \Be 185/ saka-dosaá¹ƒ,

yo jÄ• nÄ• ti sapaá¹‡á¸• ito.

para-guá¹‡aá¹ƒ para-dosaá¹ƒ,

yo jÄ• nÄ• ti sapaá¹‡á¸• ito ||

<82> á¹• 21 sati-vÄ«riya-paÃ±Ã±Ä• ya \Be 186/,

yo karoti iriyÄ• pathe.

so paá¹‡á¸• ito have bhave,

ubhayattha-pariggaho ||

<83> á¹• 21 kataÃ±Ã±Å« \Be 187/ vijjÄ• -sampanno,

jÄ• timÄ• dhanavÄ• have.

so vicÄ• raá¹‡a-sÄ«lo ca,

niddukkho paá¹‡á¸• ito bhave ||

sabbe \Be 189/ kammassakÄ• sattÄ• ,

kammaá¹ƒ satte vibhajjati ||

<84> á¹• 21 yo passati paccakkhatthaá¹ƒ,

yo ca saá¹ƒsÄ• ratthaá¹ƒ tesu.

pacchimova pÅ«janÄ«yo,

ubhayattha-sudiá¹-á¹-hattÄ• ||

<85> á¹• 21 appena \Be 191/ anavajjena,

santuá¹-á¹-ho sulabhena ca.

mattaÃ±Ã±Å« subharo hutvÄ• ,

careyya paá¹‡á¸• ito naro ||

<86> á¹• 21 attÄ• nameva \Be 192/ pathamaá¹ƒ,

patirÅ«pe nivesaye.

athaÃ±Ã±amanusÄ• seyya,

na kilisseyya paá¹‡á¸• ito ||

<87> á¹• 21 uttama-parisÄ• ya \Be 193/ ve,

utttamaá¹ƒ vÄ• camuttamo.

bhaá¹‡eyyÄ• khepa-vitthÄ• raá¹ƒ,

sÄ• anagghyÄ• lokattaye ||

<88> á¹• 21 paá¹‡á¸• itassa \Be 194/ subhÄ• sittaá¹ƒ,

paá¹‡á¸• itova sujÄ• niyÄ• .

dummedho taá¹ƒ na jÄ• nÄ• ti,

dhÄ«ro dhÄ«raá¹ƒ mamÄ• yati ||

<89> á¹• 21 yena \Be 196/ kenaci vaá¹‡á¹‡ena,

paro labhati rÅ«ppanaá¹ƒ.

attho vÄ• cÄ• ya ce hoti,

taá¹ƒ na bhÄ• seyya paá¹‡á¸• ito ||

<90> á¹• 21 bhuÃ±janatthaá¹ƒ \Be 197/ kathanatthaá¹ƒ,

mukhaá¹ƒ hotÄ«tti no vade.

yaá¹ƒvÄ• taá¹ƒvÄ• mukhÄ• ruá¸·haá¹ƒ,

vacanaá¹ƒ paá¹‡á¸• ito naro ||

<91> á¹• 21 para-sattitto \Be 198/ sa-sattiá¹ƒ,

dujjÄ• no hi naro mite.

ce jÄ• ne saka-sattiá¹ƒca,

kÄ• kathÄ• para-sattiyÄ• ||

<92> á¹• 21 katta-guá¹‡aá¹ƒ \Be 199/ paresaá¹ƒ yo,

paá¹-ikaroti paá¹‡á¸• ito.

jÄ• nÄ• ti so Ä• cikkhati,

na bÄ• lo guá¹‡a-mÄ• mako ||

<93> á¹• 21 pabhÅ«taá¹ƒ \Be 200/ neva kÄ• tabbaá¹ƒ,

bhavissaá¹ƒ neva cintaye.

vattamÄ• nena kÄ• lena,

vicaranti vicakkhaá¹‡Ä• ||

<94> á¹• 21 dhammesu \Be 201/ sati icchitÄ• ,

rasesu loá¹‡amicchitaá¹ƒ.

rÄ• ja-kiccesu amaccaá¹ƒ,

sabba-á¹-hÄ• nesu paá¹‡á¸• itaá¹ƒ ||

<95> á¹• 21 khattiyo \Be 203/ seá¹-á¹-ho jane tasmiá¹ƒ,

ye gottapaá¹-isÄ• rino.

vijjÄ• -caraá¹‡a-sampanno,

so seá¹-á¹-ho deva-mÄ• nuse ||

<96> á¹• 21 sambuddho \Be 204/ dvipadaá¹ƒ seá¹-á¹-ho,

Ä• jÄ• nÄ«yo catuppadaá¹ƒ.

sussusÄ• seá¹-á¹-hÄ• bhariyÄ• naá¹ƒ,

yo ca puttÄ• namassavo ||

<97> á¹• 21 sÄ• tthako \Be 207/ ca a-sammoho,

sappÄ• yo gocaro tathÄ• .

cattÄ• rimÄ• ni sikkheyyuá¹ƒ,

sampajaÃ±Ã±Ä• bhivaá¸• á¸• hakÄ• ||

<98> á¹• 21 paÃ±Ã±aÃ±ca \Be 208/ kho a-sussusaá¹ƒ,

na koci adhigacchati.

bahussutaá¹ƒ anÄ• gamma,

dhammaá¹-á¹-haá¹ƒ a-vinibbhajaá¹ƒ ||

<99> á¹• 21 adhippÄ• yo \Be 210/ sudubbodho,

yasmÄ• vijjati pÄ• á¸·iyaá¹ƒ.

tasmÄ• upaá¹-á¹-hahaá¹ƒ gaá¹‡he,

garuá¹ƒ garumataá¹ƒ vidÅ« ||

cÄ• ritta-niddesa

<100> á¹• 21 attÄ• \Be 213/ hi attano nÄ• tho,

ko hi nÄ• tho paro siyÄ• .

attanÄ• hi sudantena,

nÄ• thaá¹ƒ labhati dullabhaá¹ƒ ||

<101> á¹• 21 attÄ• naÃ±ce \Be 214/ piyaá¹ƒ jaÃ±Ã±Ä• ,

rakkheyya naá¹ƒ surakkhitaá¹ƒ.

tiá¹‡á¹‡amaÃ±Ã±ataraá¹ƒ yÄ• maá¹ƒ,

paá¹-ijaggeyya paá¹‡á¸• ito ||

<102> á¹• 21 attanÄ• \Be 216/ kurute lakkhiá¹ƒ,

a-lakkhiá¹ƒ kurutettanÄ• .

na hi lakkhiá¹ƒ a-lakkhiá¹ƒ vÄ• ,

aÃ±Ã±o aÃ±Ã±assa kÄ• rako ||

<103> á¹• 21 na \Be 218/ pÄ«á¸·itÄ• atta-dukkhena dhÄ«rÄ• ,

sukhapphalaá¹ƒ kammaá¹ƒ pariccajanti.

sammohitÄ• vÄ• pi sukhena mattÄ• ,

na pÄ• pa-kammaÃ±ca samÄ• caranti ||

<104> á¹• 21 yo \Be 219/ neva nindaá¹ƒ nappasaá¹ƒsaá¹ƒ,

Ä• diyati garahaá¹ƒ nopi pÅ«jaá¹ƒ.

sirÄ«ca lakkhÄ«ca apeti tamhÄ• ,

Ä• po suvuá¹-á¹-hÄ«va yathÄ• thalamhÄ• ||

<105> á¹• 21 sÄ• dhu \Be 221/ dhammaruci rÄ• jÄ• ,

sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• nama-ddubbho,

pÄ• passa a-karaá¹ƒ sukhaá¹ƒ ||

<106> á¹• 21 kalyÄ• á¹‡akÄ• rÄ« \Be 222/ kalyÄ• á¹‡aá¹ƒ,

pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

yÄ• disaá¹ƒ vapatte bÄ«jaá¹ƒ,

tÄ• disaá¹ƒ vahate phalaá¹ƒ ||

<107> á¹• 21 jÄ«vaá¹ƒ \Be 224/ paÃ±Ã±Ä• ya rakkheyya,

dhanaá¹ƒ kammena rakkhaye.

evaá¹ƒ hyarogo sukhito,

porÄ• á¹‡aka-vaco idaá¹ƒ ||

<108> á¹• 21 anupubbena \Be 226/ medhÄ• vÄ«,

thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e.

kammÄ• ro rajatasseva,

niddame malamattano ||

<109> á¹• 21 vÄ• cÄ• nurakkhÄ« \Be 228/ manasÄ• susaá¹ƒvuto,

kÄ• yena ca nÄ• kusalaá¹ƒ kayirÄ• .

etetayo kammapathevisodhaye,

Ä• rÄ• dhaye maggamisi-ppaveditaá¹ƒ ||

<110> á¹• 21 a-sante \Be 230/ nopaseveyya,

sante seveyya paá¹‡á¸• ito.

a-santo nirayaá¹ƒ yanti,

santo pÄ• penti suggatiá¹ƒ ||

<111> á¹• 21 a-karontopi \Be 232/ ce pÄ• paá¹ƒ,

karontaá¹ƒ mupasevati.

saá¹…kiyo hoti pÄ• pasmiá¹ƒ,

a-vaá¹‡á¹‡o cassa rÅ«hati ||

<112> á¹• 21 saá¹…ghÄ• gato \Be 233/ aniá¹-á¹-hehi,

ambopi madhurapphalo.

tittapubbova pÄ• eva,

manusso tu sa-jÄ«vako ||

<113> á¹• 21 nihÄ«na-sevito \Be 234/ poso,

nihÄ«yati ca sabbadÄ• .

kadÄ• ci na ca hÄ• yetha,

tulyasevÄ«pi attanÄ• ||

<114> á¹• 21 vaá¹‡á¹‡a-gandha-rasopeto \Be 237/,

amboyaá¹ƒ ahuvÄ• pure.

tameva pÅ«jaá¹ƒ labhamÄ• no.

kenambo kaá¹-ukapphalo ||

<115> á¹• 21 pucimanda-parivÄ• ro \Be 238/,

ambo te dadhivÄ• hana.

mÅ«laá¹ƒ mÅ«lena saá¹ƒsaá¹-á¹-haá¹ƒ,

sÄ• khÄ• sÄ• khaá¹ƒ nisevare.

asÄ• tta-sannivÄ• sena,

tenambo kaá¹-ukapphalo ||

<116> á¹• 21 pÄ• mokkha-bhajanaá¹ƒ \Be 240/ khippaá¹ƒ,

attha-kÄ• mo su-vuá¸• á¸• hiyaá¹ƒ.

bhaje uttari attanÄ• ,

tasmÄ• udeti paá¹‡á¸• ito ||

<117> á¹• 21 kÄ• co \Be 241/ kaÃ±cana-saá¹ƒsaggÄ• ,

dhatte mÄ• ra-katiá¹ƒ jutiá¹ƒ.

tathÄ• saá¹ƒsannidhÄ• nena,

mÅ«á¸·ho yÄ• ti pavÄ«á¹‡ataá¹ƒ ||

<118> á¹• 21 kÄ«á¹-opi \Be 243/ sumano-saá¹…gÄ• ,

Ä• rohati sataá¹ƒ siro.

asmÄ• pi yÄ• ti devatvaá¹ƒ,

mahabbhi suppatiá¹-á¹-hito ||

<119> á¹• 21 sabbhireva \Be 245/ samÄ• setha,

sabbhi kubbetha sandhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya,

paÃ±Ã±aá¹ƒ labhati nÄ• Ã±Ã±ato ||

<120> á¹• 21 sabbhireva \Be 246/ samÄ• setha,

sabbhi kubbetha sandhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya,

sabba-dukkhÄ• pamuccatti ||

<121> á¹• 21 sakiá¹ƒdeva \Be 247/ kulaputta,

sabbhi hoti samÄ• gamo.

sÄ• naá¹ƒ saá¹…gati pÄ• leti,

nÄ• sabbhi bahu saá¹…gamo ||

<122> á¹• 21 seyyo \Be 249/ a-mitto medhÄ• vÄ«,

yaÃ±ce bÄ• lÄ• nukampako ||

<123> á¹• 21 sÄ«lavantaá¹ƒ \Be 250/ paÃ±Ã±avantaá¹ƒ,

divÄ• nissaya-dÄ• yakaá¹ƒ.

bahussutaá¹ƒ gavesanto,

bhajeyya attha-mÄ• mako ||

<124> á¹• 21 pÄ• pa-mitte \Be 251/ vivajjetvÄ• ,

bhajeyyuttama-puggalaá¹ƒ.

ovÄ• de cassa tiá¹-á¹-heyya,

patthento a-calaá¹ƒ sukhaá¹ƒ ||

<125> á¹• 21 na \Be 253/ bhaje pÄ• pake mitte,

na bhaje purisÄ• dhame.

bhajetha mittte kalyÄ• á¹‡e,

bhajetha purisuttame ||

<126> á¹• 21 anavajjaá¹ƒ \Be 254/ mukhamboja,

manavajjÄ• ca bhÄ• ratÄ«.

alaá¹…katÄ• va sobhante,

kiá¹ƒsu te niralaá¹…katÄ• ||

<127> á¹• 21 na \Be 256/ hi vaá¹‡á¹‡ena sampannÄ• ,

maÃ±jukÄ• piya-dassinÄ• .

kharÄ• vÄ• cÄ• piyÄ• hoti,

asmiá¹ƒ loke paramhi ca ||

<128> á¹• 21 nanu \Be 257/ passasimaá¹ƒ kÄ• á¸·iá¹ƒ,

dubbaá¹‡á¹‡aá¹ƒ tilakÄ• hataá¹ƒ.

kolilaá¹ƒ saá¹‡ha-vÄ• cena,

bahÅ«naá¹ƒ pÄ• á¹‡inaá¹ƒ piyaá¹ƒ ||

<129> á¹• 21 tasmÄ• \Be 257/ sakhila-vÄ• cÄ• ya,

manta-bhÄ• á¹‡Ä« anuddhato.

atthaá¹ƒ dhammaÃ±ca dÄ«peti,

madhuraá¹ƒ tassa bhÄ• sitaá¹ƒ ||

<130> á¹• 21 tameva \Be 260/ vÄ• caá¹ƒ bhÄ• seyya,

yÄ• sattÄ• naá¹ƒ na tÄ• paye.

pare ca na vihiá¹ƒseyya,

sÄ• ve vÄ• cÄ• subhÄ• sitÄ• ||

<131> á¹• 21 piyaá¹ƒ \Be 261/ vÄ• caá¹ƒva bhÄ• seyya,

yÄ• vÄ• cÄ• paá¹-inanditÄ• .

yaá¹ƒ anÄ• dÄ• ya pÄ• pÄ• ni.

paresaá¹ƒ bhÄ• sate piyaá¹ƒ ||

<132> á¹• 21 saccaá¹ƒ \Be 262/ ve amatÄ• vÄ• cÄ• ,

esa dhammo sanantano.

sacce atthe ca dhamme ca,

Ä• hu santo patiá¹-á¹-hitÄ• ||

<133> á¹• 21 subhÄ• sitaÃ±ca \Be 264/ dhammaÃ±ca,

piyaÃ±ca saccameva ca.

catu-aá¹…gehi sampannaá¹ƒ,

vÄ• caá¹ƒ bhÄ• seyya paá¹‡á¸• ito ||

<134> á¹• 21 manÄ• pameva \Be 265/ bhÄ• seyya,

nÄ• manÄ• paá¹ƒ kudÄ• canaá¹ƒ.

manÄ• paá¹ƒ bhÄ• samÄ• nassa,

siddhaá¹ƒ piyosadhaá¹ƒ bhave ||

<135> á¹• 21 yaá¹ƒ \Be 266/ vadeyya taá¹ƒ kareyya,

yaá¹ƒ na vade na taá¹ƒ kare.

a-karontaá¹ƒ bhÄ• samÄ• naá¹ƒ,

parijÄ• nanti paá¹‡á¸• itÄ• ||

<136> á¹• 21 rahovÄ• daá¹ƒ \Be 268/ na bhÄ• seyya,

na sammukhÄ• khiá¹‡aá¹ƒ bhaá¹‡e.

a-taramÄ• nova bhaá¹‡eyya,

taramÄ• nova no bhaá¹‡e ||

<137> á¹• 21 mÄ• voca \Be 269/ pharusaá¹ƒ kiÃ±ci,

vuttÄ• paá¹-ivadeyyuá¹ƒ taá¹ƒ.

dukkhÄ• hi sÄ• rambhakathÄ• ,

paá¹-idaá¹‡á¸• Ä• phuseyyuá¹ƒ taá¹ƒ ||

<138> á¹• 21 saka-yuttaá¹ƒ \Be 270/ kare kammaá¹ƒ,

saka-yuttaá¹ƒ vaciá¹ƒ bhaá¹‡e.

a-yuttake dhanaá¹ƒ naá¹-á¹-haá¹ƒ,

a-yutte jÄ«vitaá¹ƒ khaye ||

<139> á¹• 21 ye \Be 272/ vuá¸• á¸• hamapacÄ• yanti,

narÄ• dhammassa dhakÄ• vidÄ• .

diá¹-á¹-he dhammeva pÄ• saá¹ƒsÄ• ,

samparÄ• ye ca suggatiá¹ƒ ||

<140> á¹• 21 porÄ«-kathaá¹ƒ-va \Be 274/ bhÄ• seyya,

yuttÄ• kathÄ• hi pÅ«rino.

bhÄ• ti-mattaÃ±ca bhÄ• tÄ• ti,

pitu-mattaá¹ƒ pitÄ• iti ||

<141> á¹• 21 dÄ• naÃ±ca \Be 275/ piya-vajjaÃ±ca,

attha-cariyÄ• ca yÄ• idha.

samÄ• nattatÄ• dhammesa,

tattha tattha yathÄ• rahaá¹ƒ ||

<142> á¹• 21 sakiá¹ƒ \Be 277/ vadanti rÄ• jÄ• no,

sakiá¹ƒá¹ƒ samaá¹‡a-brÄ• hmaá¹‡Ä• .

sakiá¹ƒva purisÄ• loke,

esadhammo sanantano ||

<143> á¹• 21 eka-vÄ• caá¹ƒva \Be 278/ dvevÄ• caá¹ƒ,

bhaá¹‡eyya anukampako.

taduttari na bhÄ• seyya,

dÄ• sovayyassa santike ||

<144> á¹• 21 tasseva \Be 279/ tena pÄ• piyo,

yo kuddhaá¹ƒ paá¹-ikujjhatti.

kuddhaá¹ƒ a-paá¹-ikujjhanto,

saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

<145> á¹• 21 ubhinnamatthaá¹ƒ \Be 281/ carati,

attano ca parassa ca.

paraá¹ƒ saá¹ƒkupitaá¹ƒ Ã±atvÄ• ,

yo sato upasammati ||

attÄ• naá¹ƒ \Be 282/ rakkhanto paraá¹ƒ rakkhati,

paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhati ||

<146> á¹• 21 sÄ«la-samÄ• dhi-paÃ±Ã±Ä• naá¹ƒ \Be 283/,

khantÄ« padhÄ• na-kÄ• raá¹‡aá¹ƒ.

sabbepi kusalÄ• dhammÄ• ,

khantyÄ• yattÄ• va vaá¸• á¸• hare ||

<147> á¹• 21 khamÄ• -khagga-karetassa \Be 284/,

dujjano kiá¹ƒ karissati.

a-tiá¹‡e patito vahni,

sayamevÅ«pasammati ||

<148> á¹• 21 sussusÄ• \Be 285/ savaá¹‡aÃ±ceva,

gahaá¹‡aá¹ƒ dhÄ• raá¹‡aá¹ƒ tathÄ• .

uhÄ• pohatthaviÃ±Ã±Ä• á¹‡aá¹ƒ,

tatva-Ã±Ã±Ä• á¹‡aÃ±cadhÄ«guá¹‡aá¹ƒ ||

<149> á¹• 21 yassete \Be 286/ caturo dhammÄ• ,

atthi posesu paá¹‡á¸• ita.

saccaá¹ƒ dhammo dhÄ«ti cÄ• go,

diá¹-á¹-haá¹ƒ so ativattati ||

<150> á¹• 21 vejjo \Be 288/ purohito mantÄ«,

vedaÃ±Ã±otra catutthako.

pabhÄ• ta-kÄ• le daá¹-á¹-habbÄ• ,

niccaá¹ƒ sva-sÄ«rimicchatÄ• ||

<151> á¹• 21 mittÄ• naá¹ƒ \Be 289/ santikaá¹ƒ gacche,

kÄ• le na rattiyaá¹ƒ kisaá¹ƒ.

ce bahuá¹ƒ bhijje cinitvÄ• ,

taá¹ƒ mittesu samÄ• kare ||

<152> á¹• 21 na \Be 291/ paresaá¹ƒ vilomÄ• ni,

na paresaá¹ƒ katÄ• kataá¹ƒ.

attanova avekkheyya,

katÄ• ni a-katÄ• ni ca ||

<153> á¹• 21 desa-jÄ• ti-pubbe-carÄ• \Be 293/,

anu-carÄ• jano kare.

paresaá¹ƒ vedhakaá¹ƒ mÄ• yaá¹ƒ,

taá¹ƒ jÄ• nitvÄ• sakhaá¹ƒ kare ||

<154> á¹• 21 parittaá¹ƒ \Be 294/ dÄ• rumÄ• ruyha,

yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusÄ«tamÄ• gamma,

sÄ• dhu-jÄ«vÄ«pi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya,

kusÄ«taá¹ƒ hÄ«na-vÄ«riyaá¹ƒ ||

<155> á¹• 21 alasaÃ±ca \Be 296/ pamÄ• do ca,

anuá¹-á¹-hÄ• naá¹ƒ a-saá¹ƒyamo.

niddÄ• tandi ca te chidde,

sabbaso taá¹ƒ vivajjaye ||

<156> á¹• 21 cajeyya \Be 297/ dummittaá¹ƒ bÄ• laá¹ƒ,

Ä• sÄ«visaá¹ƒva mÄ• á¹‡avo.

bhaÃ±jeyya pÄ• pakaá¹ƒ kammaá¹ƒ,

naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<157> á¹• 21 na \Be 299/ hi aÃ±Ã±aÃ±Ã±a-cittÄ• naá¹ƒ,

itthÄ«naá¹ƒ purisÄ• na vÄ• .

nÄ• nÄ• vÄ«katvÄ• saá¹ƒsaggaá¹ƒ,

tÄ• disaá¹ƒ pica nÄ• smase ||

<158> á¹• 21 nÄ• smase \Be 300/ kata-pÄ• pamhi,

nÄ• smase alika-vÄ• dine.

nÄ• smate attatthapaÃ±Ã±amhi,

atta-santepi nÄ• smate ||

<159> á¹• 21 ghatÄ• sanaá¹ƒ \Be 301/ kuÃ±jaraá¹ƒ kaá¹‡ha-sappaá¹ƒ,

muddhÄ• -bhisittaá¹ƒ pamadÄ• ca sabbÄ• .

ete naro niccasato bhajetha,

tesaá¹ƒ have dubbidÅ« sabba-bhÄ• vo ||

<160> á¹• 21 itthÄ«naá¹ƒ \Be 303/ dujjanÄ• na-Ã±ca,

vissÄ• so no-pa pajjate.

vise siá¹…gimhi nadiyaá¹ƒ,

roge rÄ• ja-kulamhi ca ||

<161> á¹• 21 itthi-dhutto \Be 304/ surÄ• -dhutto,

akkha-dhutto ca yo naro.

laddhaá¹ƒ laddhaá¹ƒ vinÄ• seti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<162> á¹• 21 pÄ• pa-mitto \Be 306/ pÄ• pa-sakho,

pÄ• pa-Ä• cÄ• ra gocaro.

asmÄ• lokÄ• paramhÄ• ca,

ubhayÄ• dhaá¹ƒsate naro ||

<163> á¹• 21 maccherena \Be 307/ yasaá¹ƒ hataá¹ƒ,

kuppanena guá¹‡o hato.

kÅ«á¹-ena nassate saccaá¹ƒ,

khuddena dhamma-rakkhanaá¹ƒ ||

<164> á¹• 21 akkha-devÄ« \Be 309/ dhanÄ• ni ca,

vinÄ• so hoti Ä• padÄ• .

á¹-hiti hatÄ• pamÄ• do ca,

dvijaá¹ƒ bhikkhuÃ±ca nassati ||

<165> á¹• 21 pesuÃ±Ã±ena \Be 310/ kulaá¹ƒ hataá¹ƒ,

mÄ• nena hitamattano.

duccaritena mÄ• nuso,

daliddÄ• yÄ• daro hato ||

<166> á¹• 21 a-mÄ• nanÄ• \Be 312/ yattha siyÄ• ,

santÄ• naá¹ƒpi vimÄ• nanÄ• .

hÄ«na-sammÄ• nanÄ• vÄ• pi,

na tattha vasatiá¹ƒ vase ||

<167> á¹• 21 yatthÄ• laso \Be 313/ ca dakkho ca,

sÅ«ro bhÄ«ru ca pÅ«jiyÄ• .

na tattha santo vasanti,

a-visesa-kare nare ||

<168> á¹• 21 no \Be 315/ ce assa sakÄ• -buddhi,

vinayo vÄ• su-sikkhito.

vane andha-mahiá¹ƒsova,

careyya bahuko jano ||

<169> á¹• 21 phalaá¹ƒ \Be 316/ ve kadaliá¹ƒ hanti,

phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• -purisaá¹ƒ hanti,

gabbho assatariá¹ƒ yathÄ• ||

<170> á¹• 21 vajjaÃ±ca vajjato Ã±atvÄ• ,

a-vajjaÃ±ca a-vajjato.

sammÄ• diá¹-á¹-hi-samÄ• dÄ• nÄ• ,

sattÄ• gacchantti suggatiá¹ƒ ||

gharÄ• vÄ• sa-niddesa

<171> á¹• 21 dukkhaá¹ƒ \Be 319/ gahabbataá¹ƒ sÄ• dhu,

saá¹ƒvibhajjaÃ±ca bhojanaá¹ƒ.

a-hÄ• so attha-lobhesu,

attha-byÄ• patti abyatho ||

<172> á¹• 21 yodha \Be 321/ sÄ«taÃ±ca uá¹‡haÃ±ca,

tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisa-kiccÄ• ni,

so sukhÄ• na vihÄ• yati ||

<173> á¹• 21 paá¹‡á¸• ito \Be 322/ sÄ«la-sampanno,

saá¹‡hÄ• ca paá¹-ibhÄ• navÄ• .

nivÄ• ta-vutti atthaddho,

tÄ• diso labhate yasaá¹ƒ ||

<174> á¹• 21 uá¹-á¹-hÄ• nako \Be 324/ analaso,

Ä• padÄ• su na vedhati.

acchinnavutti medhÄ• vÄ«,

tÄ• diso labhate yasaá¹ƒ ||

<175> á¹• 21 saá¹…gÄ• hako \Be 325/ mitta-karo,

vadaÃ±Ã±Å« vÄ«tta-maccharo.

netÄ• vi-netÄ• anu-netÄ• ,

tÄ• diso labhate yasaá¹ƒ ||

<176> á¹• 21 uá¹-á¹-hÄ• navako \Be 327/ satÄ«mato,

suci-kammassa nisammakÄ• rino.

saÃ±Ã±atassa dhamma-jÄ«vino,

a-ppamattassa yasobhi-vaá¸• á¸• hati ||

<177> á¹• 21 dveva \Be 329/ tÄ• ta padÄ• kÄ• ni,

yattha sabbaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

a-laddhassa ca yo lÄ• bho,

laddhassa anurakkhaá¹‡Ä• ||

<178> á¹• 21 catudhÄ• \Be 330/ vibhaje bhoge,

paá¹‡á¸• ito gharamÄ• vasaá¹ƒ.

ekena bhogaá¹ƒ bhuÃ±jeyya,

dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya,

Ä• padÄ• su bhavissati ||

<179> á¹• 21 aÃ±janÄ• naá¹ƒ \Be 332/ khayaá¹ƒ disvÄ• ,

upacikÄ• naÃ±ca Ä• cayaá¹ƒ.

madhÅ«naÃ±ca samÄ• hÄ• raá¹ƒ,

paá¹‡á¸• itto gharamÄ• vase ||

<180> á¹• 21 vibhavaá¹ƒ \Be 335/ rakkhato laddhaá¹ƒ,

parihÄ• ni na vijjati.

Ä• rakkhamhi a-santamhi,

laddhaá¹ƒ laddhaá¹ƒ vinassati ||

<181> á¹• 21 paÃ±Ã±Ä• \Be 337/ natthi dhanaá¹ƒ natthi,

yassa loke na vindati.

putta-dÄ• rÄ• na pÄ«yanti,

tassa mittaá¹ƒ sukhÄ• vahaá¹ƒ ||

<182> á¹• 21 cattÄ• ro \Be 339/ ca veditabbÄ• ,

mittÄ• ceva suhadÄ• ca.

upakÄ• ro suhadopi,

samÄ• na-sukha-dukkho ca.

atthakkhÄ• yÄ«nukampako,

tathÄ• mitto veditabbo ||

<183> á¹• 21 bhogÄ• \Be 342/ naá¹-á¹-hena jiá¹‡á¹‡ena,

a-mitena ca bhojane.

na tiá¹-á¹-hanti ciraá¹ƒ disvÄ• ,

taá¹ƒ paá¹‡á¸• ito ghare vase ||

<184> á¹• 21 ati-sÄ«taá¹ƒ \Be 343/ ati-uá¹‡haá¹ƒ,

ati-sÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-ha-kammantte,

atthÄ• accenti mÄ• á¹‡ave ||

<185> á¹• 21 na \Be 345/ divÄ• suppa-sÄ«lena,

rattinaá¹-á¹-hÄ• nadessinÄ• .

niccaá¹ƒ mattena soá¹‡á¸• ena,

sakkÄ• Ä• vasituá¹ƒ gharaá¹ƒ ||

<186> á¹• 21 hananti \Be 346/ bhogÄ• dummedhaá¹ƒ,

no ce pÄ• ra-gavesino.

bhoga-taá¹‡hÄ• ya dummedho,

hanti aÃ±Ã±eva attanaá¹ƒ ||

<187> á¹• 21 dujjÄ«vitamajÄ«vimhÄ• \Be 348/,

yesaá¹ƒ no na dadÄ• mase.

vijjamÄ• nesu bhogesu,

dÄ«paá¹ƒ nÄ• kamha mattano ||

<188> á¹• 21 saá¹-á¹-hi-vassa-sahassÄ• ni \Be 349/,

paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ,

kadÄ• anto bhavissati ||

<189> á¹• 21 natthi \Be 350/ anto kuto anto,

na anto patidissati.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ,

mama tuyhaÃ±ce mÄ• risÄ• .

<190> á¹• 21 sohaá¹ƒ \Be 351/ nÅ«na ito gantÄ• ,

yoni laddhÄ• na mÄ• nusaá¹ƒ.

vadaÃ±Ã±Å« sÄ«la-sampanno,

kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ ||

<191> á¹• 21 mÄ• \Be 352/ gijjhe paccaye macco,

bahu-dosÄ• hi paccayÄ• .

caranto paccaye Ã±Ä• yÄ• ,

ubhayatthÄ• pi vaá¸• á¸• hati ||

<192> á¹• 21 a-laddhÄ• \Be 354/ vittaá¹ƒ tappati,

pubbe a-samudÄ• nitaá¹ƒ.

na pubbe dhanamesissaá¹ƒ,

iti pacchÄ• nutappati ||

<193> á¹• 21 kÅ«á¹-avedÄ« \Be 356/ pure Ä• siá¹ƒ,

pisuá¹‡o piá¹-á¹-hi-maá¹ƒsiko.

caá¹‡á¸• o ca pharuso cÄ• pi,

iti pacchÄ• nutappati ||

<194> á¹• 21 pÄ• á¹‡Ä• tipÄ• tÄ« \Be 357/ pure Ä• siá¹ƒ,

luddo cÄ• pi anariyo.

bhÅ«tÄ• naá¹ƒ nÄ• nukampiyaá¹ƒ,

iti pacchÄ• nutappati ||

<195> á¹• 21 bahÅ«su \Be 359/ vata santÄ«su,

anÄ• pÄ• dÄ• su itthisu.

para-dÄ• raá¹ƒ asevissaá¹ƒ,

iti pacchÄ• nutappati ||

<196> á¹• 21 bahumhi \Be 360/ tava santamhi,

anna-pÄ• ne upaá¹-á¹-hite.

na pubbe adadaá¹ƒ dÄ• naá¹ƒ,

iti pacchÄ• nutappati ||

<197> á¹• 21 mÄ• taraá¹ƒ \Be 362/ pitaraÃ±cÄ• pi,

jiá¹‡á¹‡akaá¹ƒ gata-yobbanaá¹ƒ.

pahu santo na posissaá¹ƒ,

iti pacchÄ• nukappati ||

<198> á¹• 21 Ä• cariyamanusatthÄ• raá¹ƒ \Be 363/,

sabba-kÄ• ma-rasÄ• haraá¹ƒ.

pitaraá¹ƒ atimaÃ±Ã±issaá¹ƒ,

iti pacchÄ• nutappati ||

<199> á¹• 21 samaá¹‡e \Be 365/ brÄ• hmaá¹‡e cÄ• pi,

sÄ«lavante bahussute.

na pubbe payirupÄ• sissaá¹ƒ,

iti pacchÄ• nutappati ||

<200> á¹• 21 sÄ• dhu \Be 366/ hoti tapo ciá¹‡á¹‡o,

santo ca payirupÄ• sito.

na pubbeva tapociá¹‡á¹‡o,

iti pacchÄ• nutappati ||

<201> á¹• 21 yo \Be 368/ ca etÄ• ni á¹-hÄ• nÄ• ni,

yoniso paá¹-ipajjati.

karaá¹ƒ purisa-kiccÄ• ni,

sa pacchÄ• nÄ• nutappati ||

<202> á¹• 21 na \Be 370/ sÄ• dhÄ• raá¹‡a-dÄ• rassa,

na bhuÃ±je sÄ• dhumekako.

na seve lokÄ• yatikaá¹ƒ,

netaá¹ƒ paÃ±Ã±Ä• ya vaá¸• á¸• hanaá¹ƒ ||

<203> á¹• 21 sÄ«lavÄ• \Be 372/ vatta-sampanno,

a-ppamatto vicakkhaá¹‡o.

nivÄ• tta-vutti atthaddho,

surato sakhito mudu ||

<204> á¹• 21 saá¹…gahetÄ• \Be 374/ ca mittÄ• naá¹ƒ,

saá¹ƒvibhÄ• gÄ« vÄ«dhÄ• navÄ• .

tappeyya anna-pÄ• nena,

sadÄ• samaá¹‡a-brÄ• hmaá¹‡e ||

<205> á¹• 21 dhamma-kÄ• mo \Be 376/ sutÄ• -dhÄ• ro,

bhaveyya paripucchako.

sakkaccaá¹ƒ payirupÄ• seyya,

sÄ«lavante bahussutte ||

<206> á¹• 21 gharamÄ• vasamÄ• nassa \Be 377/,

gahaá¹-á¹-hassa sakaá¹ƒ gharaá¹ƒ.

khemÄ• vutti siyÄ• evaá¹ƒ,

evaá¹ƒ nu assa saá¹…gaho ||

<207> á¹• 21 a-byapajjo \Be 378/ siyÄ• evaá¹ƒ,

sacca-vÄ• dÄ« ca mÄ• á¹‡avo.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ,

evaá¹ƒ pecca na socati ||

<208> á¹• 21 sukhÄ• \Be 379/ matteyyatÄ• loke,

atho petteyyatÄ• sukhÄ• .

sukhÄ• sÄ• maÃ±Ã±atÄ• loke,

atho brahmaÃ±Ã±atÄ• sukhÄ• ||

<209> á¹• 21 pathavÄ« \Be 381/ veá¸·ukaá¹ƒ pattaá¹ƒ,

cakkavÄ• á¸·aá¹ƒ sucipphalaá¹ƒ.

sineru vammiko khuddo,

samuddo pÄ• tiko yathÄ• ||

<210> á¹• 21 brahmÄ• ti \Be 382/ mÄ• tÄ• -pitaro,

pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ,

pajÄ• namanukampakÄ• ||

<211> á¹• 21 tasmÄ• \Be 384/ hi ne namaseyya,

sakkareyya ca paá¹‡á¸• ito.

annena atho pÄ• nena,

vatthena sayanena ca ||

sÄ• dhujana-niddesa

<212> á¹• 21 kÄ• ya-kammaá¹ƒ \Be 386/ suci tesaá¹ƒ,

vÄ• cÄ• -kammaá¹ƒ anÄ• vilaá¹ƒ.

mano-kammaá¹ƒ suci-suddhaá¹ƒ,

tÄ• disÄ• sujanÄ• narÄ• ||

<213> á¹• 21 seá¹-á¹-ha-vittaá¹ƒ \Be 387/ sutaá¹ƒ paÃ±Ã±Ä• ,

saddhanaá¹ƒ sattadhÄ• hotti.

saddhÄ• sÄ«laá¹ƒ sutaá¹ƒ cÄ• go,

paÃ±Ã±Ä• ceva hirottappaá¹ƒ ||

<214> á¹• 21 saddhammÄ• pi \Be 389/ ca satteva,

saddhÄ• hirÄ« ca ottappaá¹ƒ.

bÄ• hussaccaá¹ƒ dhiro ceva,

sati paÃ±Ã±Ä• ca iccevaá¹ƒ ||

<215> á¹• 21 hirÄ«-ottappa-sampannÄ• \Be 390/,

suktka-dhamma-samÄ• hitÄ• .

santo sappurisÄ• loke,

deva-dhammÄ• ti vuccare ||

<216> á¹• 21 saddho \Be 392/ hirimÄ• ottappÄ«,

vÄ«ro paÃ±Ã±o sa-gÄ• ravo.

bhabbo Ä• pajjituá¹ƒ buddhiá¹ƒ,

virÅ«á¸·hiÃ±ca vipullataá¹ƒ ||

<217> á¹• 21 yo \Be 393/ ve kataÃ±Ã±Å« kata-vedi dhÄ«ro,

kalyÄ• á¹‡a-mitto daá¸·haa-bhatto ca hoti.

dukkhittassa sakkaccaá¹ƒ karoti kiccaá¹ƒ,

tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadanti ||

<218> á¹• 21 mÄ• tÄ• -petti-bharaá¹ƒ \Be 395/ jantuá¹ƒ,

kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhila-sambhÄ• saá¹ƒ,

pesuá¹‡eyappahÄ• yinaá¹ƒ ||

<219> á¹• 21 macchera-vinaye yuttaá¹ƒ,

saccaá¹ƒ kodhÄ• bhituá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• ,

Ä• hu sappuriso iti ||

<220> á¹• 21 a-ppamÄ• dena \Be 398/ maghavÄ• ,

devÄ• naá¹ƒ seá¹-á¹-hataá¹ƒ gato.

a-ppamÄ• daá¹ƒ pasaá¹ƒsanti,

pamÄ• do garahito sadÄ• ||

<221> á¹• 21 dÄ• naá¹ƒ \Be 399/ sÄ«laá¹ƒ pariccÄ• gaá¹ƒ,

Ä• jjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

a-kodhaá¹ƒ a-vihiá¹ƒsaÃ±ca,

khantÄ«ca a-virodhanaá¹ƒ ||

<222> á¹• 21 iccete kusale dhamme,

á¹-hite passÄ• mi attani.

tato me jÄ• yate pÄ«ti,

somanassaÃ±canappakaá¹ƒ ||

<223> á¹• 21 nanu \Be 402/ teyeva santÄ• no,

sÄ• garÄ• na kulÄ• calÄ• .

manaá¹ƒpi mariyÄ• daá¹ƒ ye,

saá¹ƒvaá¹-á¹-epi jahanti no ||

<224> á¹• 21 na \Be 403/ puppha-gandho paá¹-ivÄ• tameti,

na candanaá¹ƒ taggara mallikÄ• vÄ• .

sataÃ±ca gandho paá¹-ivÄ• tameti,

sabbÄ• disÄ• sappuriso pavÄ• yati ||

<225> á¹• 21 tepi \Be 405/ loka-hitÄ• sattÄ• ,

sÅ«riyo candimÄ• api.

atthaá¹ƒ passa gamissanti,

niyamo kena laá¹…ghate ||

<226> á¹• 21 satthÄ• \Be 406/ deva-manussÄ• naá¹ƒ,

vasÄ« sopi munissaro.

gatova nibbutiá¹ƒ sabbe,

saá¹…khÄ• rÄ• na hi sassatÄ• ||

<227> á¹• 21 kareyya \Be 407/ kusalaá¹ƒ sabbaá¹ƒ,

sivaá¹ƒ nibbÄ• namÄ• vahaá¹ƒ.

sareyyaa a-niccaá¹ƒ khandhaá¹ƒ,

nibbidÄ• -Ã±Ä• á¹‡a-gocaraá¹ƒ ||

<228> á¹• 21 yÄ• tÄ• nuyÄ• yÄ« \Be 408/ ca bhavÄ• hi mÄ• á¹‡ava,

allaÃ±ca pÄ• á¹‡iá¹ƒ parivajjayassu.

mÄ• cassu mittesu kadÄ• ci dubbhi,

mÄ• ca vasaá¹ƒ a-satÄ«naá¹ƒ gaccha ||

<229> á¹• 21 a-sandhavaá¹ƒ \Be 411/ nÄ• pi ca diá¹-á¹-ha-pubbaá¹ƒ,

yo Ä• sanenÄ• pi nimantayeyya.

tasseva atthaá¹ƒ puriso kareyya,

yÄ• tÄ• nuyÄ• yÄ«titamÄ• hupaá¹‡á¸• itÄ• ||

<230> á¹• 21 yassekarattipi \Be 412/ ghare vaseyya,

yatthanna-pÄ• naá¹ƒ puriso labheyya.

na tassa pÄ• paá¹ƒ manasÄ• pi cinteyya,

a-dubbha-pÄ• á¹‡i dahate mitta-dubbho ||

tatÄ«ya sÄ• dhunara

<231> á¹• 21 yassa \Be 414/ rukkhassa chÄ• yÄ• ya,

nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya,

mitta-dubbho hi pÄ• pako ||

catuttha sÄ• dhunara

<232> á¹• 21 puá¹‡á¹‡aá¹ƒpi \Be 415/ ce maá¹ƒ pathaviá¹ƒ dhanena,

dajjitthiyÄ• puriso sammatÄ• ya.

saddhÄ• khaá¹‡aá¹ƒ atimaÃ±Ã±eyya taá¹ƒpi,

tÄ• saá¹ƒ vasaá¹ƒ a-satÄ«naá¹ƒ na gacche ||

<233> á¹• 21 evaá¹ƒ \Be 417/ kho yÄ• taá¹ƒ anuyÄ• yÄ« hoti,

allaÃ±ca pÄ• á¹‡iá¹ƒ dahate punevaá¹ƒ.

a-satÄ« ca sÄ• so pana mittaá¹ƒ-dubbho,

so dhammiko hohi jahassu a-dhammaá¹ƒ ||

kÄ• yakhamanÄ«ya-niddesa

<234> á¹• 21 abhivÄ• dana-sÄ«lissa \Be 420/,

niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• yino.

cattÄ• ro dhammÄ• vaá¸• á¸• hanti,

Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balaá¹ƒ ||

<235> paÃ±cime \Be 421/ bhikkhave dhammÄ• Ä• yussÄ• , katame paÃ±ca. sappÄ• ya-kA
jÄ• nÄ• ti. pariá¹‡attabhojÄ« ca hoti. kÄ• la-cÄ• rÄ« ca, brahma-cÄ• rÄ«ca. ime kho bhikkha

Ä• yussÄ• ti ||

<236> paÃ±cime \Be 424/ bhikkhave dhammÄ• Ä• yussÄ• , katame paÃ±ca. sappÄ• ya-k
jÄ• nÄ• ti. pariá¹‡atabhojÄ«cahoti. sÄ«lavÄ• ca, kalyÄ• á¹‡a mittoca. ime kho bhikkhave pa
||

<237> á¹• 21 paÃ±ca-sÄ«laá¹ƒ \Be 427/ samÄ• dÄ• ya,

samaá¹ƒ katvÄ• dine dine.

satimÄ• paÃ±Ã±avÄ• hutvÄ• ,

care sabbiriyÄ• pathe ||

<238> paÃ±cime \Be 428/ bhikkhave caá¹…kame Ä• nisaá¹ƒsÄ• , katame paÃ±ca, addhÄ•
hoti. appÄ• bÄ• dho hoti. asitaá¹ƒpÄ«taá¹ƒkhÄ• yitaá¹ƒsÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá
caá¹…kamÄ• dhigato samÄ• dhi ciraá¹-á¹-hitiko hoti. imekho bhikkhave paÃ±ca caá¹…kam

<239> á¹• 21 parissÄ• vana-dÄ• naÃ±ca \Be 431/,

Ä• vÄ• sa-dÄ• nameva ca.

gilÄ• na-vatthu-dÄ• naÃ±ca,

dÄ• tabbaá¹ƒ manujÄ• dhipa ||

<240> á¹• 21 kÄ• tabbaá¹ƒ \Be 432/ jiá¹‡á¹‡akÄ• vÄ• saá¹ƒ,

paá¹-isaá¹…kharaá¹‡aá¹ƒ tathÄ• .

paÃ±ca-sÄ«la-samÄ• dÄ• naá¹ƒ,

katvÄ• taá¹ƒ sÄ• dhu-rakkhitaá¹ƒ.

uposathopavÄ• so ca,

kÄ• tabboposathe iti ||

<241> á¹• 21 ati-bhottÄ• \Be 434/ roga-mÅ«laá¹ƒ,

Ä• yukkhayaá¹ƒ karoti ve.

tasmÄ• taá¹ƒ ati-bhuttiá¹ƒva,

parihareyya paá¹‡á¸• ito ||

<242> á¹• 21 a-jiá¹‡á¹‡e \Be 435/ bhojanaá¹ƒ visaá¹ƒ,

dulladdhe a-vicÄ• rake.

jiá¹‡á¹‡e su-laddhe vicÄ• re,

na vajjaá¹ƒ sabba-bhojanaá¹ƒ ||

<243> á¹• 21 cattÄ• ro \Be 437/ paÃ±ca Ä• lope,

Ä• bhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• su-vihÄ• rÄ• ya.

pahitattassa bhikkhuno ||

<244> á¹• 21 manujassa \Be 438/ sadÄ• satimato,

mattaá¹ƒ jÄ• nato laddha-bhojanaá¹ƒ.

tanukassa bhavanti vedanÄ• ,

sanikaá¹ƒ jÄ«rati Ä• yu pÄ• layaá¹ƒ ||

<245> á¹• 21 garÅ«naá¹ƒ \Be 440/ aá¸• á¸• ha-sohiccaá¹ƒ,

lahÅ«naá¹ƒ nÄ• ti-kittiyÄ• .

mattÄ• -pamÄ• á¹‡aá¹ƒ niddiá¹-á¹-haá¹ƒ,

sukhaá¹ƒ jÄ«rati tÄ• vatÄ• ||

<246> á¹• 21 toyÄ• bhÄ• ve \Be 441/ pipÄ• sattÄ• ,

khaá¹‡Ä• pÄ• á¹‡ehi muccate.

tasmÄ• sabbÄ• suvatthÄ• su,

deyyaá¹ƒ vÄ• riá¹ƒ pipÄ• saye ||

<247> á¹• 21 sÄ«todakaá¹ƒ \Be 442/ payo khuddaá¹ƒ,

ghatamekekaso dviso.

tisso samaggamatha vÄ• ,

page pitaá¹ƒ yuvattadaá¹ƒ ||

<248> á¹• 21 annaá¹ƒ \Be 444/ brahmÄ• rase viá¹‡hu,

bhutte ceva mahesaro.

evaá¹ƒ Ã±atvÄ• tu yo bhuÃ±je,

anna-dosaá¹ƒ na limpate ||

<249> á¹• 21 kattikassantimo \Be 445/ bhÄ• go,

yaá¹ƒ cÄ• do miga-mÄ• sajo.

tÄ• vubho yama-dÄ• á¹-hÄ• khyo,

laghvÄ• hÄ• rova jÄ«vati ||

<250> á¹• 21 satthÄ• nukula-cariyÄ• \Be 447/,

cittaÃ±Ã±Ä• vasavattinÄ• .

buddhi-rakkhilitatthena,

paripuá¹‡á¹‡aá¹ƒ rasÄ• yanaá¹ƒ ||

<250> á¹• 21 a-jÄ• tiyÄ• \Be 448/ a-jÄ• tÄ• naá¹ƒ,

jÄ• tÄ• naá¹ƒ vinivattiyÄ• .

rogÄ• naá¹ƒ yo vidhi diá¹-á¹-ho,

taá¹ƒ sukhatthÄ« samÄ• care ||

<252> á¹• 21 Ä• rogyaá¹ƒ \Be 449/ paramÄ• lÄ• bhÄ• ,

santuá¹-á¹-hi paramaá¹ƒ dhanaá¹ƒ.

vissÄ• sÄ• paramÄ• Ã±Ä• ti,

nibbÄ• naá¹ƒ paramaá¹ƒ sukhaá¹ƒ ||

pakiá¹‡á¹‡aka-niddesa

<253> á¹• 21 kumudaá¹ƒ \Be 460/ ko pabodhayi,

nÄ• tho ravindu paá¹‡á¸• ito.

kamalaá¹ƒ ko kumudaá¹ƒ ko,

narapaá¹ƒ ko pabodhayi ||

<254> á¹• 21 cittena \Be 462/ niyyati loko,

cittena parikassati.

cittassa eka-dhammassa,

sabbeva vasamanvagÅ« ||

<255> á¹• 21 samaá¹‡o \Be 464/ rÄ• jÄ• nurÄ• jÄ• ,

senÄ• pati mahÄ• -matto.

dhammaá¹-á¹-ho paá¹‡á¸• ito disvÄ• ,

paccakkhatthaá¹ƒ na kÄ• riyÄ• ||

<256> á¹• 21 dÄ«po \Be 465/ nava-disaá¹ƒ tejo,

na heá¹-á¹-hÄ• ca tathÄ• sakaá¹ƒ.

para-vajjaá¹ƒ vidÅ« passe,

saka-vajjaá¹ƒpi passatu ||

<257> á¹• 21 sa-phalaá¹ƒ \Be 467/ paá¹‡á¸• ito loke,

sa-kÄ• raá¹‡aá¹ƒ vacaá¹ƒ bhaá¹‡e.

a-kÄ• raá¹‡aá¹ƒphalaá¹ƒ bÄ• lo,

idaá¹ƒ ubhaya-lakkhaá¹‡aá¹ƒ ||

<258> á¹• 21 tassa \Be 468/ vÄ• cÄ• ya jÄ• neyya,

kuá¹-ilaá¹ƒ bÄ• la-paá¹‡á¸• itaá¹ƒ.

vÄ• cÄ• -rÅ«paá¹ƒ mittaá¹ƒ kare,

vÄ• cÄ• -rÅ«paá¹ƒ dhuvaá¹ƒ jahe ||

<259> á¹• 21 duccintitassa \Be 470/ cintÄ• ca,

á¹• 27dubbhÄ• sitassa bhÄ• sanÄ• .

dukkammassa kataÃ±cÄ• ti,

etaá¹ƒ bÄ• lassa lakkhaá¹‡aá¹ƒ ||

<260> á¹• 21 su-cintitassa \Be 471/ cintÄ• ca,

su-bhÄ• sitassa bhÄ• sanÄ• .

su-kammassa kataÃ±cÄ• ti,

etaá¹ƒ dhÄ«rassa lakkhaá¹‡aá¹ƒ ||

<261> á¹• 21 a-nayaá¹ƒ \Be 473/ nayati dummedho,

a-dhurÄ• yaá¹ƒ ni-yuÃ±jati.

dunnayo seyyaso hoti,

sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti,

sÄ• dhu tassa a-dassanaá¹ƒ ||

<262> á¹• 21 nayaá¹ƒ \Be 476/ nayati medhÄ• vÄ«,

a-dhurÄ• yaá¹ƒ na yuÃ±jati.

su-nayo seyyaso hoti,

sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti,

sÄ• dhu tena samÄ• gamo ||

<263> á¹• 21 a-nÄ• yakÄ• \Be 479/ vinassanti,

nassanti bahu-nÄ• yakÄ• .

thÄ«-nÄ• yakÄ• vinassanti,

nassanti susu-nÄ• yakÄ• ||

<264> á¹• 21 jeá¹-á¹-ho \Be 481/ kammesu nÄ«cÄ• naá¹ƒ,

jÄ• naá¹ƒjÄ• naá¹ƒva Ä• care.

a-jÄ• nevaá¹ƒ kare jÄ• naá¹ƒ,

nÄ«co eti bhayaá¹ƒ piyaá¹ƒ ||

<265> á¹• 21 kammaá¹ƒ \Be 482/ dujjana-sÄ• ruppaá¹ƒ,

dudhÄ• sujana-sÄ• ruppaá¹ƒ.

dujjanaá¹ƒ tesu dukkamme,

su-kamme sujanaá¹ƒ icche ||

<266> á¹• 21 paá¹‡á¸• ito \Be 484/ verÄ« bÄ• lo ca,

dujjayo bÄ• la-verito.

paá¹‡á¸• itaá¹ƒ-verÄ« pamÄ• dena,

na taá¹ƒ jayo hi sabbadÄ• ||

<267> á¹• 21 guyhassa \Be 485/ hi guyhameva sÄ• dhu,

na hi guyhassa pasatthamÄ• vi-kammaá¹ƒ.

a-nipphannatÄ• ya saheyya dhÄ«ro,

nipphannatthova yathÄ• -sukhaá¹ƒ bhaá¹‡eyya ||

<268> á¹• 21 guyhamatthaá¹ƒ \Be 486/ na vivareyya,

rakkheyya naá¹ƒ yathÄ• nidhiá¹ƒ.

na hÄ« pÄ• tukato sÄ• dhu,

guyho attho pajÄ• natÄ• ||

<269> á¹• 21 thiyÄ• \Be 487/ guyhaá¹ƒ na saá¹ƒseyya,

a-mittassa ca paá¹‡á¸• ito.

yo cÄ• misena saá¹ƒhÄ«ro,

hadaya-ttheno ca yo naro ||

<270> á¹• 21 vivicca \Be 489/ bhÄ• seyya divÄ• rahassaá¹ƒ,

rattiá¹ƒ giraá¹ƒ nÄ• ti-velaá¹ƒ pamuÃ±ce.

upassutikÄ• hi suá¹‡anti mantaá¹ƒ,

tasmÄ• hi manto khippamupeti bhedaá¹ƒ ||

<271> á¹• 21 na \Be 491/ pakÄ• sati guyhaá¹ƒ yo,

so guyhaá¹ƒ paá¹-iguyhati.

bhayesu na jahe kicce,

su-mittonucaro bhave ||

<272> á¹• 21 karoti \Be 492/ dukkaraá¹ƒ sÄ• dhuá¹ƒ,

ujuá¹ƒ khamati dukkhamaá¹ƒ.

duddadaá¹ƒ sÄ• maá¹ƒ dadÄ• ti,

yo su-mitto have bhave ||

<273> á¹• 21 piya-vÄ• cÄ• \Be 494/ sadÄ• mitto,

piya-vatthuá¹ƒ na yÄ• canÄ• .

icchÄ• gatena dÄ• nena,

su-daá¸·ho su-ppiyo have.

tadaá¹…gato ca hÄ«nena,

a-ppiyo bhijjano bhave ||

<274> á¹• 21 dehÄ«ti \Be 496/ yÄ• cane hirÄ«,

sirÄ« ca kÄ• ya-devatÄ• .

palÄ• yanti siricchito,

na yÄ• ce para-santakaá¹ƒ ||

<275> á¹• 21 svÄ• no \Be 497/ laddhÄ• na nimmaá¹ƒsaá¹ƒ,

aá¹-á¹-hiá¹ƒ tuá¹-á¹-ho pamodati.

sakantikaá¹ƒ migaá¹ƒ sÄ«ho,

hitvÄ• hatthiá¹ƒnudhÄ• vati ||

<276> á¹• 21 evaá¹ƒ \Be 499/ chandÄ• nurÅ«pena,

jano Ä• sÄ«sate phalaá¹ƒ.

mahÄ• chandÄ• mahantaá¹ƒva,

hÄ«naá¹ƒva hÄ«na-chandakÄ• ||

<277> á¹• 21 nÄ• nÄ• -chandÄ• \Be 501/ mahÄ• rÄ• ja,

ekÄ• gÄ• re vasÄ• mase.

ahaá¹ƒ gÄ• ma-varaá¹ƒ icche,

brÄ• hmaá¹‡Ä« ca gavaá¹ƒ sataá¹ƒ ||

<278> á¹• 21 putto \Be 502/ ca Ä• jaÃ±Ã±a-rathaá¹ƒ,

kaÃ±Ã±Ä• ca maá¹‡i-kuá¹‡á¸• alaá¹ƒ.

yÄ• cesÄ• puá¹‡á¹‡akÄ• jammÄ«,

ujukkhalaá¹ƒbhi-kaá¹…khati ||

<279> á¹• 21 á¹-hÄ• naá¹ƒ \Be 504/ mitte dhane kamme,

satussÄ• he su-labbhitaá¹ƒ.

taá¹ƒ daá¸·haá¹ƒ dukkaraá¹ƒ kare,

paÃ±Ã±Ä• -sati-samÄ• dhinÄ• ||

<280> á¹• 21 bhesajje \Be 505/ vihite suddha,

buddhÄ• di-ratanattaye.

pasÄ• damÄ• care niccaá¹ƒ,

sajjane sa-guá¹‡epi ca ||

<281> á¹• 21 rÄ• jÄ• \Be 507/ raá¹-á¹-hena dhÄ• tuso,

bÄ• lo pÄ• pehi dummano,

alaá¹…kÄ• rena itthÄ«pi,

kÄ• mehi ca na tappati ||

<282> á¹• 21 appiccho \Be 508/ ca dhutaá¹…gena,

Ä• raddho vÄ«riyena hi.

visÄ• rado parisÄ• ya,

pariccÄ• gena dÄ• yako.

savanena su-dhammaá¹ƒpi,

na tappativa paá¹‡á¸• ito ||

<283> á¹• 21 jeá¹-á¹-hassa \Be 510/ sitaá¹ƒ hasitaá¹ƒ,

majjhassa madhurassaraá¹ƒ.

loke aá¹ƒsa-siro-kampaá¹ƒ,

jammassa apa-hassitaá¹ƒ.

etesaá¹ƒ ati-hassitaá¹ƒ,

hÄ• so hoti yathÄ• kkamaá¹ƒ ||

<284> á¹• 21 natthi \Be 513/ duá¹-á¹-he nayo atthi,

na dhammo na su-bhÄ• sitaá¹ƒ.

nikkamaá¹ƒ duá¹-á¹-he yuÃ±jeyya,

so hi sabbhiá¹ƒ na raÃ±jati ||

<285> á¹• 21 dullabhaá¹ƒ \Be 515/ pakatiá¹ƒ vÄ• caá¹ƒ,

dullabho khemako suto.

dullabhÄ• sadisÄ« jÄ• yÄ• ,

dullabho sa-jano piyo ||

<286> á¹• 21 dhajo \Be 516/ rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ,

dhÅ«mo paÃ±Ã±Ä• á¹‡amaggino.

rÄ• jÄ• raá¹-á¹-hassa paÃ±Ã±Ä• á¹‡aá¹ƒ,

bhattÄ• paÃ±Ã±Ä• á¹‡amitthiyÄ• ||

<287> á¹• 21 dunnÄ• riyÄ• \Be 518/ kulaá¹ƒ suddhaá¹ƒ,

putto nassati lÄ• lanÄ• .

samiddhi a-nayÄ• bandhu,

pavÄ• sÄ• madanÄ• hirÄ« ||

<288> á¹• 21 mÄ• tÄ• \Be 520/ pitÄ• ca puttÄ• naá¹ƒ,

novÄ• de bahu-sÄ• sannaá¹ƒ.

paá¹‡á¸• itÄ• mÄ• taro appaá¹ƒ,

vadeyyuá¹ƒ vajja-dÄ«panaá¹ƒ ||

<289> á¹• 21 lÄ• á¸·aye \Be 522/ paÃ±cha-vassÄ• ni,

dasa-vassÄ• ni tÄ• á¸·aye.

patte tu soá¸·ase vasse,

puttaá¹ƒ mittaá¹ƒvadÄ• care ||

<290> á¹• 21 lÄ• lane \Be 523/ dhÄ«taraá¹ƒ dosÄ• ,

pÄ• lane bahavo guá¹‡Ä• .

dhÄ«tuyÄ• kiriyaá¹ƒ niccaá¹ƒ,

passantu suá¹-á¹-hu mÄ• taro ||

iti \Be 525/ pakiá¹‡á¹‡aka-niddeso nÄ• ma

sattamÄ• paricchedo.

sÄ«la-niddesa

<291> á¹• 21 pamÄ• daá¹ƒ \Be 526/ bhayato disvÄ• ,

a-ppamÄ• daÃ±ca khemato.

bhÄ• vetha aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ,

esÄ• buddhÄ• nusÄ• sanÄ« ||

<292> á¹• 21 hÄ«nena \Be 528/ brahma-cariyena,

khattiye upapajjati.

majjhimena ca devattaá¹ƒ,

uttamena vi-sujjhati ||

ka__._ á¹• 21 nagare \Be 532/ bandhumatiyÄ• ,

bandhumÄ• nÄ• ma khattiyo.

divase puá¹‡á¹‡amÄ• ya so,

upagacchi uposathaá¹ƒ ||

kha__._ á¹• 21 ahaá¹ƒ tena samayena,

gumbha-dÄ• sÄ« ahaá¹ƒ tahiá¹ƒ.

disvÄ• sa-rÄ• jakaá¹ƒ senaá¹ƒ,

evÄ• haá¹ƒ cintayiá¹ƒ tadÄ• ||

ga__._ á¹• 21 rÄ• jÄ• pi \Be 533/ rajjaá¹ƒ chaá¹-á¹-etvÄ• ,

upagacchi uposathaá¹ƒ.

sa-phalaá¹ƒ nÅ«na taá¹ƒ kammaá¹ƒ,

jana-kÄ• yo pamodito ||

gha__._ á¹• 21 yoniso \Be 534/ paccavekkhitvÄ• ,

duggaccaÃ±ca daliddataá¹ƒ.

mÄ• nasaá¹ƒ sampahaá¹ƒsitvÄ• ,

upagacchimu posathaá¹ƒ ||

á¹…a__._ á¹• 21 ahaá¹ƒ \Be 535/ uposathaá¹ƒ katvÄ• ,

sammÄ• -sambuddhasÄ• sane.

tena kammena su-katena,

tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

ca__._ á¹• 21 tattha me su-kataá¹ƒ byamhaá¹ƒ,

ubbha-yojanamuggataá¹ƒ.

kÅ«á¹-Ä• gÄ• ra-varÅ«petaá¹ƒ,

mahÄ• sanasu-bhÅ«sitaá¹ƒ ||

cha__._ á¹• 21 accharÄ• \Be 536/ sata-sahassÄ• ,

upatiá¹-á¹-hanti maá¹ƒ sadÄ• .

aÃ±Ã±e deve atikkamma,

atirocÄ• mi sabbadÄ• ||

ja__._ á¹• 21 catusaá¹-á¹-hi-deva-rÄ• jÅ«naá¹ƒ \Be 537/,

mahesittamakÄ• rayiá¹ƒ.

tesaá¹-á¹-hi-cakkavattinaá¹ƒ,

mahesittamakÄ• rayiá¹ƒ ||

jha__._ á¹• 21 suvaá¹‡á¹‡a-vaá¹‡Ä• \Be 538/ hutvÄ• na,

bhavesu saá¹ƒsarÄ• mahaá¹ƒ.

sabbattha pavarÄ• homi,

uposathassidaá¹ƒ phalaá¹ƒ ||

Ã±a__._ á¹• 21 hatthi-yÄ• naá¹ƒ assa-yÄ• naá¹ƒ,

ratha-yÄ• naÃ±ca sivikaá¹ƒ.

labhÄ• mi sabbametampi,

uposathassidaá¹ƒ phalaá¹ƒ ||

á¹-a__._ á¹• 21 soá¹‡á¹‡a-mayaá¹ƒ \Be 539/ rÅ«pi-mayaá¹ƒ,

athopi phalikÄ• -mayaá¹ƒ.

lohitaá¹…ga-mayaÃ±ceva,

sabbaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

á¹-ha__._ á¹• 21 koseyya-kambaliyÄ• ni \Be 540/,

khoma-kappÄ• sikÄ• ni ca.

mahagghÄ• ni ca vatthÄ• ni,

sabbaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

á¸• a__._ á¹• 21 annaá¹ƒ \Be 541/ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ,

vatthaá¹ƒ senÄ• sanÄ• ni ca.

sabbametaá¹ƒ paá¹-ilabhe,

uposathassidaá¹ƒ phalaá¹ƒ ||

á¸• ha__._ á¹• 21 vara-gandhaÃ±ca mÄ• laÃ±ca,

cuá¹‡á¹‡akaÃ±cha vilepanaá¹ƒ.

sabbametaá¹ƒ paá¹-ilabhe,

uposathassidaá¹ƒ phalaá¹ƒ ||

á¹‡a__._ á¹• 21 kÅ«á¹-Ä• gÄ• raÃ±ca \Be 542/ pÄ• sÄ• daá¹ƒ,

maá¹‡á¸• apaá¹ƒ hammiyaá¹ƒ guhaá¹ƒ.

sabbametaá¹ƒ paá¹-ilabhe,

uposathassidaá¹ƒ phalaá¹ƒ ||

ta__._ á¹• 21 jÄ• tiyÄ• \Be 543/ satta-vassÄ• haá¹ƒ,

pabbajiá¹ƒ ana-gÄ• riyaá¹ƒ.

aá¸• á¸• ha-mÄ• se a-sappatte,

ara hattaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

tha__._ á¹• 21 kilesÄ• \Be 544/ jhÄ• pitÄ• mayhaá¹ƒ,

bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• sava-parikkhÄ«á¹‡Ä• ,

natthi dÄ• ni puna-bbhavo ||

da__._ á¹• 21 eka-navutito \Be 545/ kappe,

yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi,

uposathassidaá¹ƒ phalaá¹ƒ ||

dha__._ á¹• 21 svÄ• gataá¹ƒ \Be 546/ vata me Ä• si,

mama buddhassa santike.

tisso vijjÄ• anu-pattÄ• ,

kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

na__._ á¹• 21 paá¹-isambhidÄ• catasso,

vimokÄ• pi ca aá¹-á¹-hime.

chaá¸·Ä• bhiÃ±Ã±Ä• sacchikatÄ• ,

kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<293> á¹• 21 Ã±Ä• tÄ«naÃ±ca \Be 547/ piyo hoti,

mittesu ca virocati.

kÄ• yassa bhedÄ• su-gatiá¹ƒ,

upapajjati sÄ«lavÄ• ||

<294> á¹• 21 nibbÄ• naá¹ƒ \Be 549/ patthayantena samÄ• dinnaá¹ƒ,

paÃ±ca-sÄ«lampi adhi-sÄ«laá¹ƒ.

dasa-sÄ«lampi adhi-sÄ«lameva ||

ka__._ á¹• 21 nagare \Be 554/ candavatiyÄ• ,

bhaá¹-ako Ä• sahaá¹ƒ tadÄ• .

para-kammÄ• yane yutto,

pabbajjaá¹ƒ na labhÄ• mahaá¹ƒ ||

kha__._ á¹• 21 mahandhakÄ• ra-pihitÄ• \Be 555/,

tividhaggÄ«hi á¸• ayhare.

kena nukho upÄ• yena,

vi-saá¹ƒyutto bhave ahaá¹ƒ ||

ga__._ á¹• 21 deyyadhammo \Be 556/ ca me natthi,

bhaá¹-ako dukkhito ahaá¹ƒ.

yaá¹ƒ nÅ«nÄ• haá¹ƒ paÃ±ca-sÄ«laá¹ƒ,

rakkheyyaá¹ƒ paripÅ«rayaá¹ƒ ||

gha__._ á¹• 21 anomadassissa munino,

nisabho nÄ• ma sÄ• vako.

tamahaá¹ƒ upasaá¹…kamma,

paÃ±ca-sikkhÄ• padaggahiá¹ƒ ||

á¹…a__._ á¹• 21 vassa-sata-sahassÄ• ni \Be 557/,

Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• paÃ±ca-sÄ«lÄ• ni,

paripuá¹‡á¹‡Ä• ni gopayiá¹ƒ ||

ca__._ á¹• 21 maccu-kÄ• lamhi \Be 558/ sampatte,

devÄ• assÄ• sayanti maá¹ƒ.

ratho sahassa-yutto te,

mÄ• risassa upaá¹-á¹-hito ||

cha__._ á¹• 21 vattante \Be 559/ carime citte,

mama sÄ«laá¹ƒ anussariá¹ƒ.

tena kammena su-katena,

tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

ja__._ á¹• 21 tiá¹ƒsakhattuÃ±ca devindo,

deva-rajjamakÄ• rayiá¹ƒ.

dibba-sukhaá¹ƒ anubhaviá¹ƒ,

accharÄ• hi purakkhatto ||

jha__._ á¹• 21 paÃ±ca-sattatikhatttu-Ã±ca \Be 560/,

cakkavattÄ« ahosahaá¹ƒ.

padesa-rajjaá¹ƒ vipulaá¹ƒ,

gaá¹‡anÄ• to a-saá¹…khayaá¹ƒ ||

Ã±a__._ á¹• 21 deva-lokÄ• \Be 561/ cavitvÄ• na,

sukka-mÅ«lena codito.

pure vesÄ• liyaá¹ƒ jÄ• to,

mahÄ• -kule su-aá¸• á¸• hake ||

á¹-a__._ á¹• 21 vassÅ«panÄ• yike kÄ• le,

dibbante jina-sÄ• sane.

mÄ• tÄ• ca me pitÄ• ceva,

paÃ±ca-sikkhÄ• padaggahuá¹ƒ ||

á¹-ha__._ á¹• 21 saha \Be 562/ sutvÄ• nahaá¹ƒ sÄ«laá¹ƒ,

mama sÄ«laá¹ƒ anussariá¹ƒ.

ekÄ• sane nisÄ«ditvÄ• ,

arahattamapÄ• puá¹‡iá¹ƒ ||

á¸• a__._ á¹• 21 jÄ• tiyÄ• \Be 563/ paÃ±ca-vassena,

arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayi buddho,

guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• ||

á¸• ha__._ á¹• 21 paripuá¹‡á¹‡Ä• ni \Be 564/ gopetvÄ• ,

paÃ±ca-sikkhÄ• padÄ• nahaá¹ƒ.

a-parimeyyito kappe,

vinipÄ• taá¹ƒ na gacchahaá¹ƒ ||

á¹‡a__._ á¹• 21 svÄ• haá¹ƒ yasamanubhaviá¹ƒ,

tesaá¹ƒ sÄ«lÄ• na vÄ• hasÄ• .

kappa-koá¹-ipi kittento,

kittaye eka-desakaá¹ƒ ||

ta__._ á¹• 21 paÃ±ca-sÄ«lÄ• ni \Be 565/ gopetvÄ• ,

tayo hetÅ« labhÄ• mahaá¹ƒ.

dÄ«ghÄ• yuko mahÄ• -bhogo,

tikkha-paÃ±Ã±o bhavÄ• mahaá¹ƒ ||

tha__._ á¹• 21 saá¹ƒkittento \Be 566/ ca sabbesaá¹ƒ,

adhi-mattaÃ±ca porisaá¹ƒ.

bhavÄ• bhave saá¹ƒsaritvÄ• ,

ete á¹-hÄ• ne labhamahaá¹ƒ ||

da__._ á¹• 21 a-parimeyya-sÄ«lesu \Be 567/,

vattantÄ• jina-sÄ• vakÄ• .

bhavesu yadi rajjeyyuá¹ƒ,

vipÄ• ko kÄ«diso bhave ||

dha__._ á¹• 21 su-ciá¹‡á¹‡aá¹ƒ me paÃ±ca-sÄ«laá¹ƒ,

bhaá¹-akena tapassinÄ• .

tena sÄ«lenahaá¹ƒ ajja,

mocayiá¹ƒ sabba-bandhanÄ• ||

na__._ á¹• 21 a-parimeyyito \Be 568/ kappe,

paÃ±ca-sÄ«lÄ• ni gopayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi,

paÃ±ca-sÄ«lÄ• nidaá¹ƒ phalaá¹ƒ ||

pa__._ á¹• 21 paá¹-isambhidÄ• \Be 569/ catasso,

vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·Ä• bhiÃ±Ã±Ä• sacchikatÄ• ,

kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

ka__._ á¹• 21 taá¹ƒ \Be 572/ namassanti te vijjÄ• ,

sabbe bhÅ«mÄ• ca khattiyÄ• .

cattÄ• ro ca mahÄ• -rÄ• jÄ• ,

tidasÄ• ca yasassino.

atha ko nÄ• ma so yakkho,

yaá¹ƒ tvaá¹ƒ sakka namassasi ||

kha__._ á¹• 21 maá¹ƒ \Be 574/ namassanti te-vijjÄ• ,

sabbe bhÅ«mÄ• ca khattiyÄ• .

cattÄ• ro ca mahÄ• -rÄ• jÄ• ,

tidasÄ• ca yasassino ||

ga__._ á¹• 21 ahaÃ±ca \Be 575/ sÄ«la-sampanne,

ciraratta-samÄ• hite.

sammÄ• pabbajite vande,

brahma-cariya parÄ• yane ||

gha__._ á¹• 21 ye \Be 576/ gahaá¹-á¹-hÄ• puÃ±Ã±a-karÄ• ,

sÄ«lavanto upÄ• sakÄ• .

dhammena dÄ• raá¹ƒ posenti,

te namassÄ• mi mÄ• tali ||

á¹…a__._ á¹• 21 seá¹-á¹-hÄ• \Be 577/ hi kira lokasmiá¹ƒ,

ye tvaá¹ƒ sakka namassasi.

ahampi te namassÄ• mi,

ye namassasi vÄ• sava ||

<1> á¹• 21 pÄ• litattheranÄ• gena \Be 580/,

visuddhÄ• rÄ• mavÄ• sinÄ• .

suticchitÄ• namatthÄ• ya,

katÄ• naradakkhadÄ«panÄ« ||

<2> á¹• 21 pubbÄ• cariya-sÄ«hÄ• naá¹ƒ \Be 581/,

Ä• lambitvÄ• na nissayaá¹ƒ.

pÄ• lito nÄ• ma yo thero,

imaá¹ƒ gantha su-lekhanÄ«.

sundarameva passituá¹ƒ,

yuÃ±jeyyÄ• thÄ«dha sÄ• dhave ||

``chappadikÄ• â€™â€™.

<3> á¹• 21 imaá¹ƒ \Be 582/ ganthaá¹ƒ vÄ• cuggato,

sace bhavasi mÄ• á¹‡ava.

puá¹‡namÄ• yaá¹ƒ yathÄ• cando,

ati-suddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡a-mano,

viroca siriyÄ• dhuvaá¹ƒ ||

<4> á¹• 21 su-niá¹-á¹-hito \Be 583/ ayaá¹ƒ gantho,

sakkarÄ• je dajhamphiye.

poá¹-á¹-hapÄ• damhi sÅ«ramhi,

kÄ• lapakkhe catuddasiá¹ƒ ||

<5> á¹• 21 saÃ±citetaá¹ƒ \Be 584/ mayÄ• puÃ±Ã±aá¹ƒ,

taá¹ƒ-kammena varena ca.

ciraá¹ƒ tiá¹-á¹-hatu saddhammo,

a-verÄ• hontu pÄ• á¹‡ino ||

<6> á¹• 21 imaá¹ƒ \Be 585/ ganthaá¹ƒ passitvÄ• na,

hontu sabbepi jantuno.

sukhitÄ• dhammikÄ• Ã±Ä• á¹‡Ä«,

dhammaá¹ƒ pÄ• letu patthivo ||

<7> á¹• 21 nibbÄ• naá¹ƒ \Be 586/ patthayantena,

sÄ«laá¹ƒ rakkhantu sajjanÄ• .

Ã±atvÄ• dhammaá¹ƒ sukhÄ• vahaá¹ƒ,

pÄ• puá¹‡antu anÄ• savaá¹ƒ ||

<8> á¹• 21 aá¹-á¹-ha-kaá¹‡á¸• a-maá¹‡á¸• itÄ• ya \Be 587/,

dakkhaya attha-dÄ«pako.

nara-sÄ• ro ayaá¹ƒ gantho,

cira-kÄ• laá¹ƒ patiá¹-á¹-hatu ||

<9> á¹• 21 yÄ• vatÄ• canda-sÅ«riyÄ• ,

nÄ• gaccheyyuá¹ƒ mahÄ«-tale.

pamoditÄ• imaá¹ƒ ganthaá¹ƒ,

dissantu naya-kovidÄ• ||

<10> á¹• 21 sammÄ• \Be 588/ chandenimaá¹ƒ gantha,

vÄ• centÄ• pariyÄ• puá¹‡Ä• .

pasannenÄ• nÄ• yÄ• sena,

patvÄ• sukhena kovidaá¹ƒ ||

<11> á¹• 21 candÄ• diccÄ• va \Be 589/ Ä• kÄ• se,

bahussutehi sampadÄ• .

visesa-puggalÄ• hutvÄ• ,

pappontu amataá¹ƒ padaá¹ƒ ||

<12> á¹• 21 ukkaá¹-á¹-ha-dhamma-dÄ• nena \Be 590/,

pÄ• puá¹‡eyyamanuttaraá¹ƒ.

liá¹…ga-sampatti-medhÄ• vÄ«,

takkÄ«-paÃ±Ã±Ä• su-pesalÄ« ||

naradakkha thomanÄ• Ä• sÄ«sa

3. gÄ• thÄ•

<1> á¹• 21 pÄ• lito \Be 592/ pÄ• á¸·iyÄ• cheko,

tvaá¹ƒsi gambhÄ«ra-Ã±Ä• á¹‡avÄ• .

pÄ• liyÄ• va pÄ• litassa,

dadÄ• midÄ• ni bho ahaá¹ƒ ||

<2> á¹• 21 dakkhÄ• vÄ• desu \Be 593/ kusalo,

pÄ• lito sÄ• sanandharÄ«.

piá¹-akesu ajjhogÄ• yha,

naradakkhaá¹ƒbhisaá¹…kharÄ« ||

<3> á¹• 21 suta-dharena \Be 595/ racitaá¹ƒ,

etaá¹ƒ sÄ• ra-gavesino.

atandikÄ• su-dakkhantu,

aggagga-sÄ• sane ratÄ• ||

naradakkha thomanÄ• Ä• sÄ«sa

2. gÄ• thÄ•

<1> á¹• 21 Ã±uá¹ƒ \Be 596/ pÄ• litodha jÄ• to yo,

thero so abbhutova Ã±uá¹ƒ.

Ã±uá¹ƒ mahÄ• -pÄ• lito santo,

nikÄ• ya-pÄ• lito ca Ã±uá¹ƒ ||

<2> á¹• 21 Ã±uá¹ƒ \Be 598/ nara-dakkha-ganthaá¹ƒ yaá¹ƒ,

sovakÄ• nara-dakkha-daá¹ƒ.

narÄ• dakkhantu sammÄ• ca,

dakkhattaá¹ƒ pÄ• puá¹‡antu Ã±uá¹ƒ ||

Neighbors (Peeping on the neighbor girls leads to much more)
byNerfHerder©

Part 1 – The Trespass

It was a smoldering summer morning, normal for Phoenix, when I chose to climb the wooden separating our backyard from our neighbor's, to retrieve the basketball that had inadvertently their yard the previous day. I absolutely hated going over to a neighbor's house, knocking on requesting something I'd lost in their yard. Looking back, I have no idea why I felt that way. W eighteen it just seemed infinitely easier to climb the fence, toss the ball back over, and return way.

Even though we'd lived next to these particular neighbors for over five years, all I knew abou they were a family of four. Two absolutely stunning young daughters lived next door to us wi and father. I had never seen either of the girls at my school, but that was no surprise, since high school about 20 miles away, and most of the teenagers in the area went to the high sch of the neighborhood. I caught only infrequent glimpses of the girls in their comings and going enough to know that their father would be graying early, trying to keep the boys at bay. The appeared to be around twenty. She had thick dark brown hair that poured over her shoulder waterfall that stopped about six inches past her shoulder blades. She always wore clothes th slender long legs and shapely ass and breasts, and they usually exposed as much tanned s including her flat tummy and concave belly button. Her sister was probably about two years her sister's shape, but was a few inches shorter, and looked a little more athletic. Her shimm platinum blonde hair reached for her heart shaped ass, and was almost always tied into a po directed the watcher's eyes to her muscular sprinter's legs. Her wardrobe leaned more towa athletic wear, and less towards sexy exhibitionism like her sister. She rarely exposed her mi was sure it was not due to any flaws in her abs. The skin she did expose was slightly darker and looked smooth as silk.

In other words they were unapproachable. They were so beautiful, that barring an act of God I would have ever gotten up enough guts to talk to either of them, much less ask one of them many evenings lying in bed, fantasizing about both girls throughout my teenage years.

And now I was in their back yard. I spotted the basketball only about twenty strides away, bu pass four windows in order to get to it. It was 8:00AM, so I was reasonably sure that both pa work, and if these girls were like most young people in their late teens and early twenties, on week of summer vacation, they were still sleeping. Nevertheless I peeked into the first windo looking for any motion. It was a deserted kitchen. The next window was an arcadia door lead

area. Void of life as well. As I squatted under the next window, I noticed the tightly closed cu
appreciated the fact that no one would be able to see out. My feeling of safety was short live
could see through the last window clearly. No one was in this room either. With the many po
rock stars on the wall, it was obviously a bedroom for one of the girls. The bedroom door wa
had just gotten up and decided to get some breakfast, I could be in trouble. I grabbed the ba
headed back the way I'd come. Before I got passed the bedroom window though I saw move
of my eye, and hit the deck. I crawled until I was under the next window, and paused. I got u
maker that the curtains of this window were still secured. I figured I'd better make sure that w
was awake, was where I thought she was before I crossed in front of the other windows. I cr
window and glanced around the corner. The older sister was laying face down, on her bed w
which sat on the dresser beside her bed, opposite the window. I have no idea what she was
eyes were fixated on her legs. Her delicate toes floated up and down as she bent her knees
feet up into the air, and than back down again. It was like she was dancing while lying down
continued past her ankles, up her firm calves, and then to her lean thighs, where they disapp
cotton nightshirt, but not before exposing just a hint of her curvy ass cheeks. I was mesmeriz
moved. I peeled myself away from her window, and pushed my back against the wall betwe
next. I tossed the ball into my yard, figuring I'd better get rid of it, and stood against the wall
minute, waiting for my heart to slow down.

I decided to take one brief look, just to make sure she was still in her room, then I'd follow th
over the fence as quickly as I could. I edged towards her window again, and peered in. The
was no longer on her bed. I quietly moved past the curtained window and took a peek throug
There she was, sitting at the table reading the newspaper and eating some toast. Although s
engrossed by the article she was reading, there would be no way I could make it past the ar
her seeing me. My only option was to wait her out.

About fifteen minutes had passed before I heard something to my right. I moved stealthily to
and watched, not breathing, while the younger sister parted her curtains, and opened the wi
in deep shit at that point. If I moved, either the blonde would hear me, or the brunette would
another look through the arcadia door, and saw the gorgeous profile of the older sister still th
her Wheaties. I appeared to be stuck between the blonde's window and the arcadia door.

I let my breath go, and tried to calm myself. I have no idea how much time passed, but when
sufficiently calm, I eased towards the blonde's window and glimpsed inside. She was standin
mirror in a bathroom that apparently connected both girls' bedrooms. She was brushing her
pair of shiny black satin panties and a tight white cotton tank-top with her taut nipples trying
through the fabric. I wasn't sure if she'd be able to see me in the reflection of the bathroom m
reluctantly pressed my back against the wall again, realizing that I now had an extremely un

erection pressing against my blue jeans.

Then I heard the shower turn on. I looked through the blonde's window again and saw that t
bedroom was still closed, and the door to the adjoining bathroom was still wide open. From
couldn't see anything in the bathroom except an increasingly foggy vanity, but my imaginatio
wild. I couldn't get the image of tiny streams of water running down the blonde's curved brea
and well-toned thighs, out of my mind.

I glanced through the arcadia door. The brunette was still there. I still couldn't return to my y
looking back at the open window. It would only take 20 seconds to open the window enough
room. Maybe an additional 30 or 40 seconds to get a good look at the blonde in the shower.
rapid exit. I knew it was crazy, but my penis started doing the thinking for me, and I opened
enough to crawl in. Surprisingly, it moved noiselessly. I hesitated for another few beats, than
looked over the room as I crept silently toward the bathroom door. It too, had posters of rock
the walls, though it was a great deal messier than her sister's room. She had clothes scatter
floor, and there were some books piled on some shelves with trophies being used as booke
time to read the inscriptions, but based on the statuettes they were for softball and volleybal
the door for my first good look at the luscious blonde, when the water stopped. Either this gi
quick showers, or I had spent more time outside pondering my options than I'd thought. For
hours, but must have only been a split second, I just stood there trying to decide what to do.

I made my way quickly and quietly toward the window, but surprised myself with my own au
the window back to it's original location, and entered the walk-in closet. I kept wondering wh
me to be so bold (or stupid), while I pushed my way through her clothes and hid behind som
still do not know why I did what I did, but to this day I never second guess my instincts.

Part 2 - Discoveries

I could hear the blonde moving around in her bedroom, but couldn't see anything. Finally I s
closet wearing a gray sports bra, and a pair of shorts. She grabbed a T-shirt off a hanger wit
glance in my direction and pushed the closet door closed. I was in pitch black, and my heart
billion times a second.

For an indefinite, but excruciatingly long amount of time, my heart raced and my hard-on thr
when my heart returned to it's normal beat, and my dick to it's normal state, I moved away fr
place and surveyed my situation. The closet door wasn't actually all the way closed, as I'd o
thought. It was ajar just enough that I could see a slice of light coming into the closet. I caref
to the brightness and peered through. I could see that the bedroom door was now open, and

assumption that the blonde had left the room. With the bedroom door open though, and not
of the girls were, making a move for the window would have been a risky action. I turned arc
thought about what I should do next, when I noticed a pin prick of light piercing the darkness
dresses. I hadn't noticed it before, probably because I'd been standing in front of it. I walked
light, tripping over some shoes strewn across the floor, and made my way behind the dresse
through the tiny hole, and was astonished to have a clear view into the brunette's room. I dic
think about this turn of events. I was about ready to turn away from the spy hole when the br
arguing with the blonde about which one of them would get to drive to the mall. "Come on Ti
get to drive the Mustang," the blonde complained.

"OK, but you're buying lunch," the brunette replied.

The blonde left and Tiff' began to get undressed. She removed her nightshirt and unknowing
wonderful fleshy softball sized breasts to my hungry eyes. They were just as tan as the rest
were topped by tiny dark red areola about a half inch in diameter. As Tiff' entered the bathro
noise in the blonde's room. I turned, facing the closet door, and waited with baited breath, af
about to get caught, but apparently she'd found what she'd come for and left the room alread
shower start, but looked back through the hole anyway, unable to rationalize my action, sinc
expect to see anything. Not more than 30 seconds after Tiffany entered the shower, though,
into my view. She was carrying what appeared to be a small, bullet-shaped chrome vibrator.

I watched with keen interest as the blonde removed one of the bottom drawers from the wais
revealing the empty space between the drawer and the floor. She quickly and carefully place
the makeshift cubbyhole, and then replaced the drawer. She briefly checked to make sure s
of her presence, and left. My curiosity was now on overload with my hormones.

Another few minutes passed, and I spied the brunette walk into the bedroom wearing one to
another to dry her hair. I watched intently as she dried and combed her dark mane and supp
she finally removed her towel. I stared at her fantastic heart shaped ass, observing her lack
she slid on a pair of red thong panties. She followed the scarlet thongs with a matching lacy
miniskirt, and a loose fitting burgundy half-shirt.

It wasn't long after that, that I heard her call the blonde's name, "Kelly," and they headed out
waited for a good five minutes before I gathered the courage to leave the safety of the dark
quick reconnaissance of the house, and established that I was indeed alone, and then went
and pulled the drawer out. Underneath the drawer was the gleaming vibrator that I'd witness
addition to the vibrator were a few magazines, and several Polaroids. The magazines were
PlayGirl and some porn magazines with men fucking women in a variety of orifices, and pos

were another story. They were mostly of naked teenage boys lying on Tiffany's bed. Some w
other parts of the house, and a few were of Tiffany herself, obviously taken by the boys. The
didn't do her justice, but they had me instantly hard again. This was the first time I'd seen he
was totally smooth. Not a hair in sight. One picture even showed her well-manicured gold-pa
spreading her smooth lips for the willing camera. I didn't know how long I had knelt there sta
photos of Tiffany, stroking my manhood through my jeans. I also didn't know how long the gi
but I was convinced I didn't have enough time to find and enjoy the virtual treasure trove of e
was sure to find if I searched the house.

I put everything back where I'd found it, and did a cursory search of Tiffany's bedroom. I'd fig
hide anything worth hiding in the same place, so I wasn't as thorough in her room as I was in
Kelly's room, underneath a drawer of a similar dresser I'd found only two items – An unmark
and a pinhole camera with a long rolled up cable. I placed the video in Kelly's VCR, careful t
counter, so I'd know where to rewind it to, and pushed play.

It was astonishing. It was video of Tiffany facing the peephole, sheer pleasure all over her b
on top of some guy. She was bouncing up and down on his shaft pinching her own nipples.
glided up and down his condom-covered cock. There was no sound, but it was clear when T
She threw back her head and bucked even harder than before. After another few minutes th
into his latex sheath and Tiffany laid on top of the guy to rest. After a moment of blank tape a
Tiffany and a different guy appeared. This started with Tiffany going down on the guy, her ar
pouring over his thighs, and then followed up with another session of heart pounding, dick h
which would have steamed up the lens of the camera if it had been any closer.

I knew I didn't have time to watch the entire video, so I rewound it to the proper location and
back the way I'd found it. I looked over the rest of the house and found their Parents' collecti
vibrators, dildos, and porno movies in a locked cabinet, in their bedroom (finding the key wa
easy). I also booted up the family's computer. I didn't find anything remotely tantalizing on th
but I quite easily determined each family member's email address, wrote them down, and st
pocket. A plan was slowly forming in my overloaded brain.

I was just turning the computer off when I heard the powerful Mustang engine pull into the dr
speedily returned everything back to normal and ran to Kelly's bedroom. I left her room the s
entered it and jumped the fence between our yards without being noticed. When I sat down
computer, I was out of breath, but anxiously awaiting my modem to dial.

Part 3 – Acquisition

The internet seemed particularly slow that day. However, I finally got connected and compos
carefully as possible. After about six times of erasing and retyping my thoughts, I finally wrot

"Hello Kelly. You don't know who I am. You've never met me, and you've never spoken to m
out, would be pointless.

I would like to have a copy of the videotape that you have stashed under your dresser. Pleas
the video and reply to this email to let me know when your next trip to the mall will take place
you know how to get the tape to me then.

By the way, I hope you're being careful when you borrow Tiffany's vibrator. I'd hate for your s
out that you've been using her little chrome plaything while you watch her on amateur porn v
making of her and her young studs.

Your Captivated Spectator."

Amazingly Kelly, replied that afternoon. With no questions asked, she said she'd be at the m
the next morning. I knew the mall well, so I was able to email her back with instructions to st
specific payphone in the food court, and await my call at precisely 11:00AM.

It was more than a little difficult getting to sleep that night. I fantasized about one girl, then th
then both of them together. I'd never jacked-off so much before. I must have cum five times.
much adrenaline pumping through my veins that at 7:00AM I was wide awake when my alar
a shower, dressed in sweat pants and a T-shirt, and got ready for that day's adventures fast
prepared for a school day.

I was waiting against the wall, between the girls' bedroom windows by 7:45AM. I heard the c
and the window opening at Kelly's window at about 8:00. I watched her disappear into the ba
similar outfit as the day before, only the tank-top was red, and the panties were pink. When
I was tempted to enter her bedroom again, but didn't want to get cornered in the closet a sec
stayed where I was. When she emerged from the bathroom she was wearing a towel on her
herself with another towel. Her ass was shaped much like her sister's, but firmer. The same
about her breasts, which were topped with slightly larger delectable pale pink nipples. Unlike
though, Kelly's tan lines were quite apparent. It was abundantly clear that Kelly usually wore
when she was catching the sun's rays, and Tiffany didn't wear one at all. Kelly seemed to ha
time choosing her clothes on this particular morning. She must have changed clothes ten tim
shorts and a T-shirt, to a dress (good thing I wasn't hiding in the closet that time), to a minisk
shirt, and back again. She finally settled on satin white panties, a white tennis skirt, a white l

a pink blouse that buttoned up the front. I watched as the sisters ate breakfast together, and
couldn't hear them, it was apparent that Tiffany questioned the change in Kelly's usual attire

After eating breakfast Kelly entered her bedroom, removed the drawer from the dresser, and
in her purse. She replaced the drawer, and looked into the mirror attempting to "fix" her lustr
hair, which already looked perfect. She started to leave, then stopped. She reached under th
and swiftly removed her panties, tossing them on the bed. Then she spun around in front of
mirror in a corner of her room, watching the skirt rise and show off her luscious ass, and trim
bush. She ran from the room, apparently afraid she'd change her mind. Just a few minutes p
the car start.

I entered Kelly's room the same way as before. I removed the tape from its hiding place and
window, where I could grab it on my exit from the premises. I grabbed Kelly's shimmering wh
held them to my greedy nostrils. They were slightly damp, and the aroma was intoxicating. T
experience with the sweet perfume of an aroused woman. That was also when I realized tha
than get me a video of Kelly's older, more experienced sister. This whole experience was ap
for Kelly. My erection was aching. I released my manhood from its confines, and imagined m
Kelly's warm moist pussy as I began to caress my engorged penis with her panties. It wasn't
came, spraying my semen all over her already damp lingerie.

I put the panties under the drawer with the pinhole camera, and replaced the drawer. Then I
room and began looking at the Polaroids again. I took them all, grabbed the videotape and w
After scanning the photos of Tiffany into my computer and hiding the video where no one wo
it, I made my return trip to the neighbor's house.

Unfortunately it took longer to scan the photos than I thought it would. Just when I was abou
Kelly's bedroom, I heard the car drive up. I looked at my watch. It was 12:05 already. Nevert
entered the house and re-closed the window to the same location that Kelly had left it. I ran
room and drew the drawer out quickly. I placed the pictures back where I'd found them, and
in place. This all took only about 40 seconds. However, I could hear the door opening and ke
on the kitchen counter as the girls entered the house, chatting. I entered the connecting bath
Tiffany was entering her bedroom. My heart was pounding, my dick was throbbing, and I wa
my life. I braved the clutter in Kelly's room just long enough to rashly jump in her closet. She
room and plopped on her bed with a heavy sigh. I watched her in the sliver of light coming th
door, which was just barely ajar.

After a moment she got up and closed the bathroom door and the door to the hall, locking th
lay back on the bed, closed her eyes, spread those gorgeous tan legs, and dropped her righ

She was so wet I could hear the sticky sounds of her fingers rubbing her clit. She moaned s
more vigorously. Soon she was pumping two fingers in and out of her love canal, and raisin
bed. Then, trying to stifle her moans, she grabbed a pillow and bit down on the corner of it. V
came, she let out a short howl, and sighed heavily. I was stroking my cock through my swea
and blew my wad when she came, creating a large wet spot down my leg. It was more erotic
seen in Tiffany's photos, or the video, and yet I still hadn't received a clear view of her pussy
frustrating as hell.

After she rested on her bed for a bit, she got up, unlocked her doors, washed up, and left th
quick peek through the hole into Tiffany's room, but she wasn't there. I figured I'd better take
opportunity to get out, in an attempt to avoid any jail time. I quietly opened the closet the res
and listened intently. I could hear sounds of a laugh track emanating from the living room te
left the den of my dream girls, with more vivid images to fuel my fantasies that night. It was
that I needed to send Kelly another email, as well.

Part 4 – Pen Pals

Seeing Kelly masturbate was the most erotic thing I'd ever seen. Over and over in my head
of her slim fingers glistening with her cum, sliding in and out of her wet pussy. I desperately
her again, so I wrote another email.

"Dear Kelly,

I'm sorry about sending you to the mall and not calling you. I think you'll understand when y
tape to its hiding place. I also left you a little surprise. I hope you enjoy it. I was so turned-on
removed your panties and twirled around your room, that all I could think about was making
couldn't help myself.

I realize that what I'm doing isn't right. Possibly I'm sick in the head, but the first time I saw y
your sister, I knew I had to see more. I never intended on actually meeting you, so sending
house while I took the other tape seemed the safest way to avoid your ridicule, and hatred (
arrest). I couldn't bear to see the look of disgust that I imagined would be in your eyes.

However, now I know the whole experience excited you, as well. (I hope you won't need to p
that pillow.) Therefore, if you like the idea of me watching you, like I think you do, just leave
curtains open. I look forward to our next encounter.

Your Mesmerized Admirer."

Kelly's reply read:

"I can't believe I'm writing this. I can't believe I'm not angry, disgusted, and offended by your
also can't believe how turned-on I got. When I got back from the mall and masturbated (Whe
my window?) I was fantasizing about meeting you at the payphone. I imagined you coming u
blindfolding me. Then you dragged me through the doors next to the phone, into a hallway. W
I wasn't wearing any panties you let out a quiet gasp. Then I could hear the zipper on your p
feel your hard cock pushing into my wet pussy. I guess I'm sick in the head also.

After I got your email I found the "gift" you left for me. I can't wait for more. If you want to see
me, all you have to do is ask.

My curtains will be open tonight."

That night I stood outside Kelly's window, shrouded in the night. I was wearing black sweats
sleeve shirt. I gazed on in fascination as Kelly pranced around her room wearing nothing but
white dress shirt and a pair of red lace panties. I couldn't help but pull out my dick and start s
Kelly pulled her panties aside and began to use Tiffany's vibrator. She sat on the bed facing
propped up on pillows, guiding the vibrator into her slick pussy. She stopped just long enoug
panties, and to my delight I could see her pussy clearly for the first time. She had expertly tri
so that only a small tuft of dark blonde hair rested just above her slit. Her lips looked as smo
chrome vibrator, which glistened with her juices as she slid it in and out. Again, she used a p
down on, smothering her involuntary noises. When she came, she shook all over, and yanke
was an amazing sight, and I came, spurting my seed into a nearby shrub.

After a minute of just lying there, she grabbed the crimson panties, opened the window and
the outer windowsill. She stood there a minute looking for me in the dark. Then she turned o
crawled into bed. When I got home with the panties, I was too spent to replay the images in
myself to another climax, so I put the panties under my pillow and drifted off to sleep.

Part 5 – The Meeting

Soon Kelly and I were emailing each other multiple times a day. She left her curtains open a
She liked the idea of not knowing when I was watching. She also continued leaving me gifts
Sometimes she left panties she'd soaked with her juices. Sometimes she'd leave me clean p
into, and I'd leave them for her when I was done. She even set another video of her sister by
Her evening performances were always similar, but after watching her every night for three w

never got tired of watching her pleasure herself.

In the forth week I received a one line email from her:

"I want to meet you."

I didn't know how to respond. I was not a particularly good-looking guy, so even though Kelly sweetest, nicest, most beautiful girl I'd ever communicated with, I was sure that she wouldn't time of day if we had met on the street. However, jerking-off was one thing, actually getting t this golden haired goddess would surely be amazing. Than again, she didn't say anything ab chances of becoming intimate with Kelly were nonexistent if we never met. My thoughts wer finally hit the reply button and typed:

"I'm honestly uncertain. I don't think you'd find me particularly attractive. If we meet, it may d relationship that we share now. I know you must be nervous, as well, but at least you know w you.

I'll agree to meet you on one condition. Tonight, open your window and lay on your bed, wea feel comfortable in, and a blindfold. I'll come into your room by 11:00PM. If you stay blindfold talk, or do whatever you want. If tonight goes OK, then maybe I'll get up enough nerve to let sometime.

Your Spellbound Watcher."

Kelly agreed to my terms, so at 11:00 that night, I was crawling into her window for the first t sent her to the mall. She was lying on the bed, her back propped up on pillows at the headb navy blue blouse, short tan skirt, and a blindfold of black silk ribbon. When she heard me co she looked in my direction with an expression of intense curiosity mixed with a little trepidati

"Hello?" she called quietly.

"Hi, Kelly. You look great," I blurted out uncomfortably.

"Thank you." She said almost whispered as a blush spread across her cheeks.

After a moment of uncomfortable silence, she asked, "What's your name?"

"Brian," I answered truthfully.

She held out her hand and said, "Nice to meet you Brian. Have a seat, and tell me everythin

Instead of shaking her hand, I turned it palm down, and lightly kissed her knuckles, which af seemed rather silly. I was glad she was blindfolded, because I probably looked as incredibly felt, but when she lit up the room with a genuine smile, I felt better. I told her all I could witho away that I was her neighbor. We talked for hours. I couldn't get enough of her melodic voic take genuine interest in my life, which surprised me. We spoke about our mutual inexperienc sex, and about our families and friends. I told her things that I never would have told my bes time I left her house, I felt like I'd known her for years.

A little after 3:00AM, I went to bed satisfied that I'd found a new friend, but scared to death a reaction would be when I finally let her drop the blindfold.

The next evening we met in her room again. She was still blindfolded, but this time she was blue silk nightgown that accentuated her breasts, showing a nice amount of cleavage. The s trim of black lace just past her rear end. She faced the window, sitting on her bed, dangling legs off the edge. She smiled when she heard me enter the room.

"Brian?"

"Ya, it's me."

"So are you gonna let me stop wearing this blindfold yet?"

"Not yet. Maybe later. When I'm confident you won't run away screaming at the top of your lu been molested by Quasimodo." I paused looking her over, "By the way you look fantastic!"

A smile escaped her lips, and she said, "Thank you."

We started talking about nothing in particular, and we went on for at least an hour. Finally, K "Brian, I want to touch you."

"Touch me? What do you mean?"

"If you won't let me see you, at least let me touch you. Let me feel this hunchback of yours,"

"I don't know, " I said hesitating.

"I could just rip this blindfold off right now, " she said slyly.

"Okay. Okay," I relinquished.

I walked towards her and grabbed her hands. I placed her hands on my face, and tried to re
cheeks, and traced the outline of my eyes, nose, and mouth. Then she dropped her hands t
out my chest, arms and torso with her delicate fingertips.

"Oh my god you are so hideous, "she said teasingly while still outlining my body with her ha

I laughed with her and brought one of my hands up to her face, but startled her when I strok
stopped.

"Don't stop, " she said. "You just surprised me. It felt nice."

I followed a similar pattern on her face, to the one she'd traced on mine, and her hands cont

"You are so beautiful, " I whispered.

She smiled again, but said nothing. Her elegant fingers moved lower down my body, until he
seized my half-hard member through my sweat pants. I was taken aback at first, but kept qu
sign that I could progress my exploration of her body as well. My hands reached for Kelly's b
to fondle her nipples through the smooth fabric of her nightgown. I felt a mild tug on my swe
erection was fully exposed. She massaged my penis and petted my testicles and I let out a l

"Does this feel good?"

"Oh ya," I groaned, "don't stop."

I slipped the straps of Kelly's nightgown over her shoulders where they rested on her forear
continued my kneading of her naked pale flesh topped with hardened rose-colored nipples t
quarters. My cock was now lubricated with pre-come and Kelly's graceful hands were sliding
shaft, bringing me extremely close to climax with their magical touch.

"I'm gonna come," I whispered.

Again, Kelly's only reply was a bright smile, and the next thing I knew I was splashing my cu

Kelly's hands, breasts, nightgown, and legs. She giggled and delighted in the pools of cum a
so cool," while rubbing my cum into her skin like a lotion.

I guided Kelly to a prone position on the bed, and laid down next to her. Then I slowly starte
thighs with my warm hands. I gradually gathered her nightgown at her flat belly, revealing he
Finally, I leisurely began massaging her pussy lips with my fingers in a circular motion, and t
up and down motion.

"If something doesn't feel good, feel free to let me know. I won't be offended."

She dropped one hand down to her pelvis and began to guide my hand, while her other han
she was moaning, and had stopped directing my touch. I continued to finger her in the way t
and my dick started to get hard again as she got more and more into the sensations emanat
pussy. When she came, her pussy clamped down on my fingers, and she clawed at the she

That's when I also heard someone else let out a gasp of pleasure. I turned towards the close
door was slightly opened. I got off the bed pulling up my sweats, and walked over to the doo
cautiously while Kelly was still coming down from her orgasm, and revealed, to my surprise,

She was kneeling on the floor with the fingers of her right hand buried deep in her sopping p
left fingers were powerfully clenching the door jam. She was wearing a dark blue bra trimme
pair of matching thongs were pulled down to her knees. With her eyes closed tightly, and he
through spasms of orgasmic pleasure, she hadn't yet noticed me.

Part 6 – Sisters

Kelly, still blindfolded, called from the bed, "Wow! That was great. It never felt that good whe
myself. Brian…where'd you go?"

Tiffany's eyes opened, and it took her a moment to register that I was staring at her. When s
she had been discovered, her facial expressions briefly chronicled first surprise, then guilt, t
then sexual hunger (as she gazed longingly at my tented sweat pants), and finally merrimen

"The jig is up Kelly, " Tiffany sighed with a grim smirk.

"Oh Shit," came Kelly's reply.

I was too shocked, and stimulated, to be angry about anything. Although I felt like Kelly betra

to admit that it was a stupid sentiment. After all, I was the one who started peeping on the gi
blackmailing Kelly into giving me a tape of her sister's sexual exploits.

My thoughts were echoed in Kelly's voice. "Don't get mad Brian. Don't forget that you're the
this…it seemed only fair that the voyeur gets voyeured…Tiffany wanted to see you. I wanted
you…she caught me with her vibrator...one thing led…."

Afraid that I'd be angry, Kelly's excited explanation ran together, and I couldn't completely un
she was saying, so I interrupted her, "I'm not mad. Just explain things a little slower, so I can

"Oh, okay. Well, Tiffany knows everything."

"Everything?"

"She knows I videotaped her having sex. She knows I borrowed her vibrator from time to tim
blackmailed me into giving you the video."

"You told her all this?"

"Well, not exactly…"

Tiffany finally spoke, interrupting her blindfolded sister, "I caught Kelly returning my vibrator
When I grilled her, she spilled the beans about everything."

Kelly continued, "Instead of getting mad at me, she was actually quite understanding. But sh
all the details about you, and she wanted to spy on you and me from my closet. And I wante
looked like, so I asked her to videotape us."

I spotted the pinhole camera sitting on the floor of the closet.

Tiffany added, "It only seemed fair. You both spied on me. I wanted to spy on you. And, I've
wasn't the least bit disappointed either. You two really got me going. I'm curious though, Bria
the blindfold. You're pretty cute."

I stood there for several minutes. I had too many thoughts going through my head to sort the
Thankfully, both girls remained courteously quiet, letting me sort out the events of the evenin
down at Tiffany, her pussy dripping. I looked over at Kelly, still breathing heavy from my stick
bringing her to a thunderous climax. I shifted my gaze back to Tiffany's luminous eyes and s

Then, once again, to Kelly's rosy cheeks and uncomfortable smile. Finally I walked over to K
her to remove her blindfold. She brightened the room with her sparkling blue eyes, and ear-t
the blindfold came off. Tiffany picked herself up off the floor and stepped out of her panties.
her bra, and climbed onto the bed where she knelt next to Kelly, who was sitting up, staring

"You were right Tiff', he is cute."

Tiffany helped Kelly out of her nightgown, and the two of them sat on the bed, as nude as th
born. Two of the most beautiful girls I'd ever seen were naked looking at me with anticipation
still in shock. Finally, Tiffany said, "Well Kelly, I think Brian is a little overwhelmed, but definit
aroused, " nodding to my obvious erection, barely being contained in my sweats. "I think we
lead," she finished.

"Kelly stepped off the bed and started undressing me. First she pulled my shirt over my head
my neck, shoulders, and chest. Then she knelt in front of me and pulled my sweats down to
hard-on flop around for a second. She planted soft, wet, kisses all over my stomach, thighs,
stepped out of my shoes and socks, and Kelly removed my sweats. Now we were each on e
was pleasantly outnumbered. Kelly led me over to the bed and I laid down in the middle, with
kneeling on either side.

Tiffany bent down and kissed, then licked, the tip of my hard-on. She motioned for Kelly to d
she did. Both times my hard-on jumped at their contact. Then Tiffany repeated the same kiss
time followed up by licking the entire shaft of my dick, up and down, until she'd covered ever
millimeter of my dick. Kelly repeated. It was amazing. I felt like I would burst, but after each p
Tiffany gave me enough time to regain my composure before letting Kelly repeat. Then she'd
she thought I was ready, and do something else. Every time Tiffany went down on me she s
eyes. It was the first time I noticed how hypnotic her eyes were. They were blue, like Kelly's,
appeared to have silvery striations throughout, which gave her a deeply erotic and mesmeriz
shifted to get comfortable laying on either side of me, and their feet ended up resting next to
gave me the perfect angle to massage both their pussies with my fingers. The two angelic si
time on my phallus as I got into a rhythm fingering their pussies. The soft moaning this gene
girls only further enhanced their loving attentions to my cock, by sending minor vibrations do
up my spine. I didn't think I would last very long, but Tiffany was a master at extending my p
long as she wanted. I don't know how long I had laid there, but it wasn't long enough, becau
heaven. I eventually had to warn the girls, "I'm gonna come."

Tiffany said, "Go ahead Kell'. Take him all the way in, and see how much you can swallow."

Kelly deep throated me for another couple of seconds and then I almost gagged her when I my pelvis up, and she tried to swallow all my spunk. She finally lifted her head, beaming, wit out of both corners of her mouth. Tiffany then cleaned me up with her long velvety tongue, li up that Kelly had left behind.

My fingers were still lightly rubbing each of the girls' clits, so they both laid back and started concentrate on their own pleasure. I repositioned myself, trying not to break my contact with woman. When I was in position, I continued to finger Tiffany, while I dropped my head into K tongue licked all around her pussy lips, gathering up all her juices that it could, then it forgec her slit. She let out a little yelp of surprise, but followed up with a soft giggle, and growl of ple was trying not to ignore Tiffany, so one hand was continuing to work her clit, while I was hol Kelly's lips with the other. My probing tongue found Kelly's clit and I flicked it back and forth. up just long enough to see Kelly screaming into her pillow. She pushed her pelvis into my fa nose and cheeks with her juices. When she started to shake all over, I slowed down my atte kissed her outer lips and her thighs.

Tiffany, grabbed both sides of my face and dragged me over to her inflamed pussy, panting, some of that."

Kelly lay next to Tiffany reveling in her orgasm, so I dove into Tiffany's pussy. Although Tiffa slightly muskier then her sister, I would have had a hard time picking which pussy I liked bes really got into my actions, moving her pelvis around and pushing my head into her pussy wit also made a great deal of noise, panting, groaning, moaning, and letting out brief words of e my fear of getting caught was increasing by the second. When I began sucking on Tiffany's started to come, she too stifled her screams by biting a pillow, which Kelly had handed to he have heard the screams anyway, since her thighs were closed tightly over my ears.

After Tiffany released me, I told them that I'd better go home before their parents woke up. T me a little, but let me go with enthusiastic words of encouragement and gratefulness.

Part 7 – Wake up Call

I slept soundly until I heard the doorbell ring at about 11:00AM the next morning. I knew I'd h it myself, since my parents and brother would have left for work before 8:00AM, so I crawlec on a robe, and walked towards the disturbance of my slumber.

I opened the door to discover the bright smiles of Kelly and Tiffany, with mischievous glints i

"Good morning sleepy head, " came Tiffany's cheerful greeting.

"Looks like we kept him up too late, " Kelly laughed.

"Well, aren't you going to invite us in?" Tiffany chimed.

Still without saying a word, I opened the door the rest of the way and granted them access t
They both looked around curiously, and complimented my mother's choice in furnishings an
apparently noticing for the first time that I hadn't said a word, Kelly asked with genuine conc
what's wrong?"

"I think maybe he's still in shock about last night. Maybe he thinks it was a dream," announc

"I sure thought it was, " Kelly murmured with a far away look in her dazzling sapphire eyes.

"I'm sorry, " I said. "I'm not quite awake yet. As soon as I take a shower I'll be OK."

"So anyone else around?" Kelly asked while letting her gaze dart around the room.

"Nope, just me." Before I finished my response to Kelly's questions, both girls illuminated the
again with their brilliant smiles.

"Well, then let's get you showered. Kelly brought you a surprise, and you'll want to be awake

They each grabbed one of my arms and guided me to the bathroom. Kelly started to undres
the water started. Then they told me to brush my teeth, and as I did, they each removed the
shower was a cozy fit for three people, which in no way is a complaint. No matter which way
up with a pair of wonderful supple tits, or a magnificent heart shaped ass pushing against m
poked the girls with my fully telescoped cock every time they moved. They lathered me up a
caressing and massaging every square inch of my body. I had never been pampered like thi
pretty sure I never would be again, so I just closed my eyes and relaxed, experiencing every
if I had only hours to live.

Then I felt a fiery wetness encompass my hard-on. I opened my eyes to see Kelly kneeling i
water bouncing off her head and shoulders, which were pumping back and forth as she suck
Tiffany continued her light caresses all over my body and pushed her stiff nipples against my
continued to suck and lick my cock, with more and more urgency, and Tiffany began kissing
my ear. Goose bumps spread across my body, and within seconds I was letting Kelly know

My knees got weak and I almost collapsed, but Tiffany helped support my weight, and Kelly pushed my manhood down her throat. Next thing I knew I let out a loud grunt and started pu her body. She swallowed everything I could produce and sucked on my limp penis until the v cold.

After playfully drying each other off, I showed the girls around the house. When we got to my Kelly what the surprise was.

"Oh…I almost forgot, "she giggled. She sprinted out to the living room, and jogged back, her jiggling, carrying a small brown paper bag.

"Tiffany said I couldn't borrow her vibrator anymore, but she'd take me to get one. We drove shop on Washington and the Freeway and she helped me pick one out. I hope you're not dis to get one like hers." Out from the inconspicuous bag, Kelly pulled a chrome bullet, apparen duplicate of Tiffany's. It was still in it's original packaging, which Kelly began opening with th exhilaration of a five-year-old on Christmas morning.

Tiffany said, "Kelly thought you'd like to watch her new toy's maiden voyage, so we came ov we got back."

It was my turn for an ear to ear grin, "I can't wait."

Soon Kelly had the vibrator out of its packaging, and had the batteries installed. She crawled king-size waterbed and got right to it. She propped herself up on some pillows and sat again and started sliding the vibrator around her smooth pussy lips, already swollen from the activ Soon her eyes were closed and she was enjoying the silver vibrator sliding in and out of her hopped up on the bed also, causing Kelly to sway with the water-filled mattress, and sat Indi foot of the bed, my re-hardened cock sticking up in the air. Then Tiffany perched on a corne stroke myself, while I watched her sister.

Kelly seemed oblivious to the outside world, lost in pleasure as she was, so I wasn't sure ho when I grabbed hold of her toy. She just opened her eyes, and smiled, then closed them aga contented sigh as I took over. I gently slid the vibrator in and out of her succulent folds, and the hum change pitch the farther I pushed it in. I looked over at Tiffany and saw that she was as well. She had two fingers of one hand pumping in and out of her pussy, while her other h clit. I returned my attention to Kelly and the vibrator and discovered that there were multiple on the device. I turned it up a notch and Kelly's eyes shot open with surprise. Then she bega hips towards the vibrator. I increased the speed of my wrist to adjust to the urgency in Kelly's

before long Kelly was in the throws of orgasm. I looked over when I heard Tiffany yell, "Yes"
she began to cum also.

They both took several minutes to come down from their mutual peeks, and I decided to pro
as long as possible, so I moved closer to Kelly's pussy and commenced licking her tender o
hand grasped my head and she ran her fingers through my hair as I entered her pussy with
her engorged clit quickly and repeatedly flicked it with my tongue making her squirm. She ac
and then grabbed my head more forcefully. With a final nibble of her clit she was climaxing c
didn't realize it until I had finished with Kelly, but Tiffany had grabbed the vibrator and was cl
bringing herself to a second orgasm, as well. I moved over and pulled the toy away from her
at first, but when I replaced the phallic symbol with my tongue she gave a satisfied moan. It
long to get Tiffany to cum, since she'd already gotten herself most of the way there with the
when she came, she didn't bother trying to keep quiet.

The three of us laid on my bed for a little while, the girls resting from their consecutive climax
myself basking in my glory of pleasuring two of the most beautiful creatures I'd ever seen. I
reverie when Tiffany's attentions re-awoke my limp penis. It grew to full size while still in her
a few more well placed licks around the engorged head, and a plethora of soft kisses around
thighs, Tiffany crawled on top of me and straddled my pelvis. She carefully inserted my stiff
velvety folds and smoothly slid down the pole. I looked over at Kelly, wondering what her rea
but she just leaned over and started kissing me, letting her tongue dance in and out of my m

"Not that I don't want to…but is this a good idea without some kind of protection," I asked, n
was trying to stop the amazing feelings emanating from my loins. Tiffany just slowly gyrated
my cock around inside her love canal, while Kelly explained, "Tiffany and I already talked ab
an IUD, which is one of the best ways to avoid pregnancy. And you're safe from anything ba
been really careful with the other guys she's had sex with, making them wear condoms. She
virgin, so she feels safe with you. I don't have any kind of birth control, so I'll just watch, if th
with you."

I just mumbled something incoherent, and grasped Tiffany's waist as she began to move wit
Kelly planted soft kisses all over my neck, ears, chest, and belly, as Tiffany bounced up and
cock. Kelly licked my nipples while I grabbed Tiffany's tits with both hands and lightly pinche
the soft hum of the vibrator, and knew that Kelly was once again pleasuring herself while kis
watching her sister fuck me. Tiffany was completely lost, unaware of the world around her, b
Then she planted both her hands on my chest and changed the direction of her pelvis to a m
motion instead of up and down. I was ready to burst and there was no stopping it. Tiffany jus
satisfaction as she began to hit her third climax of the day, and I pumped my seed deep into

After we all got cleaned up and dressed, we spent the day together, hanging out at the mall, and getting some dinner. It was at that point that I knew I was going to have an unforgettabl didn't realize how memorable it would be, until the following day.

Part 8 – The Matriarch

The following day Tiffany and Kelly's Mother took the day off, and the three of them spent th so I didn't get to spend any time with my new friends. As disappointed as I was, I eagerly an sneaking over to Kelly's room that night and continuing our adventures, wondering if she ha surprises in store.

I wore my usual black sweats and black long-sleeve shirt and crept over to Kelly's window. I unnerved because the window was open, as it usually was now, but the curtains were drawn unusual turn of events, so I waited in the darkness for at least twenty minutes, listening for a coming from the room. I poked my hand through the window and parted the drapes slightly, unnoticed. I couldn't see anyone, so I parted the curtains the rest of the way and sneaked in the room. I pondered this for awhile, and decided to investigate the hole looking into Tiffany' opened the closet and found my way to the peephole behind Kelly's dresses. I peered throu pitch black. I waited for a bit, and was on my way towards the window, when the door to the turned to ask Kelly what was going on, but it wasn't Kelly. It was her mother.

"So you're Brian." It wasn't question.

I must have looked scared shitless, because she actually started to laugh. I could see where got their stunning smiles and their spellbinding eyes. Her dark hair had more curls than the g the same length as Tiffany's. Although she was undoubtedly in her forties, she looked ten ye when she smiled, she looked almost as pure and innocent as Kelly.

"You're potentially in a lot of trouble, Brian."

"Ya, I kinda figured."

"Today, Kelly asked me if she could get some kind of birth control."

"Really?"

"Yep." She walked further into the room, then closed and locked the door behind her. Then s

bathroom door was locked, and sat on the bed. "Have a seat Brian. I was hoping we could ta
minutes."

I noticed that she was wearing a flimsy nightgown that came down to just above her knees.
translucent peach colored material, and had a slit in the side that reached up to her thigh. W
the bed and turned towards me, she ended up exposing a lean tanned thigh, and a pair of p
the same material. The material to the panties was so thin I could see her dark pubic hair pu
material, and a hint of the outline of her shaven pussy lips. Tiffany and Kelly's mother was st
tented sweats and pursing her lips.

Even though I knew it was too late, I tried to conceal my arousal as I sat down on the oppos
bed from her and turned towards her. She glanced up into my eyes, then down into my lap,
Finally she said, "Brian, I know that Tiffany is more promiscuous than I'd like. When she was
agreed to let her get an IUD because I figured if I didn't she'd still fool around with some guy
getting pregnant. I told her I'd agree to it only if she promised to make any guy she had sex
condom. Unfortunately, she took that as permission to have sex with as many guys as she w
made them wear condoms. And now that she's twenty, there really isn't much I can do abou
worse, she is now totally infatuated with a guy that her sister is thoroughly in love with."

I gave her a surprised look, and she responded, "C'mon, Brian, you have to know that Kelly
They have both been very open and honest with me, so I know that up until yesterday you w
know that they have both given you blow jobs, and that you've gone down on them as well.
partly why Tiffany is so smitten with you, since so few guys have done it to her, and apparen
have, were rather inept. So now I have two major dilemmas with which I need your help."

Once again my surprise must have registered on my face, because she grinned and said, "Y
I don't like Tiffany having sex with a bunch of guys. If she is going to do it, I'd rather it be wit
And a guy who has never had sex with a whole slew of other girls would seem to be even m
means that I need to give my blessing to you and Tiffany to continue to have sex, otherwise
behind my back, or end up going back to having sex with a lot of other guys again. Then of
Kelly. I don't want to make the same mistake with her, that I made with her sister. And to top
in love with you, which means that eventually, she won't be happy sharing you with her siste
t know when that will happen, but someone's heart is bound to get broken eventually. So wh
from you, is how do you feel about my daughters? Are in love with either one of them?"

I let out a heavy sigh, and said, "To be honest, I'm still a little confused. I am definitely in lust
both of your daughters. But there is something about Kelly. There is more than a sexual con
us just totally understand each other. It's like we're…I know this sounds cheesy….but it's like

mates or something. Yes, I think…Yes…I know that I'm in love with Kelly. I guess that mean things with Tiffany."

Their mom let out another crescent of light as her lips parted and her eyes glinted. "Well, do decisions about Tiffany yet. Wait until you talk to both of them."

"Okay."

"Now, I want two things from you Brian."

"What's that?"

"I want your solemn word that you will sit down with Kelly and Tiffany and explain to them yo same way you explained them to me. And that no matter what their decision, at the first sign Kelly, you stop having sex with Tiffany. It's also possible that you won't get the hint, but I mig tell you that it's time to stop including Tiffany, you have to do it. I've already explained to Tiffa she is most likely the one to get hurt, and she claims she understands the consequences of She said she wouldn't do anything to jeopardize Kelly's long term relationship with you, if tha two want."

"Okay…you have my word. And the second thing?"

After a brief moment of nervous hesitation, she said, "I want you to…show me what you hav daughters that have them so worked up over you."

"Huh?"

She stood up tugged some strings on her nightgown, causing it to float to the floor. She pulle strings on her panties and they too, dropped. She stood before me totally naked, and I could wasn't just their eyes and smiles that the daughters got from their mother. She was a little sh daughters, but her figure was just as dazzling. Her full pale breasts were topped with light pi which were hardening before my eyes. Her stomach was flat, and her hips were fuller than b still quite attractive. Her pubic hair was a larger patch than Kelly's, but her lips were still com shaven. She knelt on the bed and reached for my shirt. With her help, I pulled off my shirt ar sweats. When my stiff manhood sprang into view, she let out a quiet sigh and flashed anoth she laid on her back and brought her knees up, spreading her legs. I assumed the position a heady aroma. Then I lightly blew on her lips and watched them flex. I started out licking her slowly inserting a finger into her slit. I spread her lips and began licking more vigorously. She

writhing all over the bed, and stifling her moans and growls as well as she could. At one poi
an "Oh Ya…" quite a bit louder than she should have and I stopped. She just grabbed my he
down to continue my actions. It wasn't long before I was pumping two fingers in and out of h
and playing with her clit with my tongue. When she started to come, she let out another loud
squirmed around so much, I had a hard time maintaining contact. Finally she hit her peak wi
and gently ran her fingers through my hair.

When I looked up at her, she was gazing at me in a sort of drugged stupor. Then she came
just whispered, " Now I understand." Then she pushed me onto my back, and lowered her h
was begging for release.

Her silky tongue roamed all over my shaft and her fingers tickled my balls. First she licked it
up to the ballooned head, then she licked all around the head, mixing her saliva with my pre
took the head in her mouth and tickled the apex of my penis with the tip of her tongue. Finall
the whole thing taking me into the warm embrace of her throat as deep as she could. I reste
back of her head and moaned. She continued to massage my balls with one hand, hold the
the other, and suck on my dick like a mighty pump. The sensations she was sending up and
indescribable, and it was far too soon, when I had to warn her that I was about to burst. She
enough to say, "That's it baby, cum in my throat. I wanna taste your cum." I couldn't take it a
erupted, sending my seed down her throat, and watched as she eagerly swallowed every las

I just laid there for a few minutes, gathering my thoughts. This family was wonderfully bizarre
daughter having sex with any guy who was willing. There was another daughter who enjoye
as well as being voyeured herself. And the mother, whose name I didn't even know, wasn't n
sex with her daughters. Not only that, but she had just given me better head than either of h
I couldn't help but wonder, if the girls had watched the whole thing through a peephole in Tif
also was curious what else the mother had in store for me.

I was disappointed when it became apparent that she was done with me. I was eager to sen
into her wet pussy, but she explained that she didn't really want to cheat on her husband at
that she could justify letting me go down on her, since her husband always refused. "And of
return the favor," she said with a wink and a sly smile. She also mentioned, that she might h
again in the future.

After she cleaned herself up, she told me to go home, and not to approach her daughters fo
weeks. She said she was going to take another sick day, and spend it with the girls, and ma
in agreement with this unique relationship. Then she wanted to give them a few weeks to thi
they agreed. I reluctantly consented, and spent the following two weeks fantasizing about Ti

their mother.

Part 9 - Reunion

Fourteen agonizingly long days after my encounter with their mother, Tiffany and Kelly rang threw open the door excitedly, and ushered the girls into the living room. Tiffany was wearin a tight black miniskirt, and a loose fitting beige crop top, which exposed her flat belly. Kelly w snug denim miniskirt, a billowy red blouse, and red sandals. They both looked spectacular a could say anything though, they pushed me onto the couch and told me to stay put. Tiffany p her purse and put it in the CD player next to the television. Soon the sounds of Billy Idol's "C was pumping out of the speakers. Both girls tantalizingly walked towards me with passion in eyes, Tiffany unzipping her skirt, and Kelly unbuttoning her blouse.

Both girls' hips gyrated in unison, as if they had choreographed their moves. Tiffany's skirt fl room, exposing her black thong panties, and Kelly's top glided to the floor, revealing her red music continued, and so did the dancing. Tiffany pulled off her top with a flare sending it into corner of the room, and giving me a look at her black lace bra with little white embroidered fl moved my eyes to Kelly, she was unzipping her skirt. She bent over and pulled the skirt up, flash of her red thongs. My attention was redrawn to Tiffany when she came over to me, spr a swift movement of her knees, and began dancing in my lap. Kelly appeared next to Tiffany to the carpet, and seductively removed her bra. The first song ended, and another started, w grinding her ass into my blue jean covered crotch. Meanwhile Kelly knelt beside me on the c breasts into my face. I had my hands on Tiffany's hips while she continued rubbing her ass a cock, but my tongue was free to flick out and caress Kelly's hardened nipples. Then Tiffany p my grasp and unhooked her bra from the front. She teased me with a few flashes of her tits, bra fly across the room, to come to rest hanging off a lampshade. Kelly moved into position and repeated the routine her sister had just performed.

Tiffany then turned around, bent over straight legged, and pulled her panties down to her an move. At this angle I could see her smooth pussy lips peeking out from between her legs. K to face me and pulled off my shirt. Then she moved up my body caressing my chest with he ended her presentation by blowing her hot breath into my ear and licking my earlobe, then d with the start of yet another song. Tiffany, now totally nude, danced over to my lap again, an She began tracing her wet tongue all around my belly and chest taking special care of my ni face-up on the floor, and brought her feet straight up into the air. She thrust her pelvis up an panties off, shooting them into the air with her feet. I was so distracted by her shaved pubes excitement, that I didn't even realize Tiffany had removed my shoes and socks, and had beg jeans.

She tugged hard, making the buttons sound like machinegun fire, and fished my enflamed e
boxers. Kelly moved over to my side once more, and began nibbling and licking my ears and
Tiffany slid my cock up and down, between her tits. Then Kelly pushed me over so I was lyin
Tiffany pulled my jeans and boxers off.

Kelly hovered over my throbbing dick for a few seconds, then eased herself onto it bit by bit.
the base of my cock, and helped Kelly guide it to its target, and Kelly let out a cry of pleasure
moment my aching member was deep inside Kelly's moist sizzling vagina. By the time Kelly
inside her, I knew I was going to blow, but Tiffany told Kelly not to move for a few seconds to
to regain my self-control. Kelly did as instructed, sitting there with her eyes closed, taking in
sensation and storing them into her long-term memory. Then Tiffany knelt on the couch facin
my head between her knees. She and Kelly held hands and Tiffany lowered her soaking pus
licking her bald mound and Kelly started to gradually move back and forth.

It wasn't long before Kelly was enthusiastically moving in every direction my rigid cock would
pumped up and down, then moved backward and forward. Then she tried circular motions, a
left to right. When she found a pattern and tempo she liked, I began to thrust up into her. At
I was sucking on Tiffany's clit, and she started to move in unison with Kelly. With a final upw
muffled yell of "Yes!", and no way to warn Kelly, I was propelling my semen into her body. K
well, and collapsed backward, while Tiffany collapsed forward.

Tiffany's face was right in front of my semi-erect dick, still partially inside Kelly's tight pussy.
Tiffany hadn't cum yet, so I came out of my daze and picked up where I left off, licking her di
Kelly pulled herself away, letting my limp penis plop out, and sat back relaxing on the other e
while I ate out her sister's pussy. The only sensations I was aware of at that moment were th
Tiffany's juices, the smoothness of her lips, and the feeling of her firm nipples pushing into m

Then I was greeted with a new awareness -- The warm mouth of Tiffany sucking me to anot
couldn't believe she was sucking my cock while it was still covered in her sister's cum. I had
about how weird that was, but pushed it out of my mind, when Tiffany began to shudder with
orgasm.

Tiffany climbed off of me and repositioned herself over my re-hardened cock. She looked ov
asked, "Kell', is it okay if I fuck your new boyfriend?" Kelly responded with an enthusiastic af
floated over to take up the post Tiffany had abandoned. Now the girls were a mirror image o

Tiffany was a madwoman bouncing up and down on my dick, letting her emotions come out

growls. Kelly placed her tender pink pussy lips above my mouth, and I stuck my tongue as d
could. After only a few minutes of sucking and nibbling on Kelly's clit, she had let out anothe
relaxed on the loveseat, watching Tiffany pull off of my slippery dick, and ask me to get on to
on her back, and spread her legs, pulling her knees up, even with her tits. I entered her with
drove into her with all the energy I had left. Then I felt her body go rigid, and her pussy clam
dick, and she was cumming. I kept up the thrusting and as she was coming down from her p
into her, which made her scream out again.

After cleaning up the living room, and taking another shower together, we spent the day wat
talking about anything that came up. I told Kelly that I loved her, and she returned the sentim
told her that if she wanted me to stay away from Tiffany, I'd understand. Tiffany echoed the
Kelly said she'd never felt closer to Tiffany in all her life, and that right now she was more tha
share me with her, but if that ever changed, she'd make sure to tell us.

Neighbors' Treat (Female exhibitionist is spied on by neighbors)
byjulesteve©

It was mid morning when I heard the sound of the letter box clatter.

On the door mat I found a manila envelope addressed to the lady of the house.

There was no stamp so it had obviously been hand delivered, curious

I opened it and reached inside pulling out a single plain sheet of artist paper.

Turning it over I was shocked to see a pencil sketch of myself relaxing in the lounge and nu

It was signed, for the lady exhibitionist.

There was an accompanying note which read,

"This is how we will remember you, thanks for the show xxx."

It was quite good but where the hell had it come from?

Unsure of whether I should be feeling flattered or disturbed I opened the door to see two of t
renting the house opposite hurriedly crossing the road, one of them glanced over his should
mate who looked back with a cheesy grin on his face...mystery solved.

While walking around the house in just panties and bra a few weeks ago I had spied someo
the house across the way, peering out from under the bedroom blinds. I had found it kind of
them further, always leaving the blinds partially open and sometimes giving them a treat by
naked.

This would be an ideal opportunity to let on that I knew they were looking.

Dressing conservatively I put on a pair of pastel blue cotton panties cut high on my hips and
a knee length cotton skirt and a simple blouse, leaving just a few buttons undone giving a hi

Picking up the picture and envelope I walked across the road, opting to knock on the door to
house rather than the front door which faced the road.

There were boxes piled up in the yard, labelled and stacked in order so it looked as if my ad
moving on soon.

There was a commotion of raised voices before the door opened a crack and a rather cautic
appeared.

"Can I help you?" He asked, looking sharply back over his shoulder as something was said i
eliciting a fit of giggles from one or more parties.

To his surprise I pushed the door open and stepped in brandishing the envelope.

"Don't you think there is something we need to talk about?" I said with feigned anger.

Met with silence I looked around, surprised at how clean and tidy the place was considering
and an all male house.

Two chaps were seated at a small table looking rather sheepish; the guy who had answerec
and joined them dropping down in a chair.

They looked to be late teens or early twenties and were casting nervous glances back and f
they had been caught out, no doubt wondering what trouble they were in.

Unable to keep up the 'annoyed' act I placed the picture on the table and said,

"Who did this?"

They looked back and forth then two of them pointed to the other.

"He did," then by way of explanation, "he's an art student."

Walking round behind him I lightly placed my hand on his shoulder and whispered in his ear
and I am flattered, but tell me..."

"How do you know what I looked like naked?"

He reached out and fiddled with the picture.

"I saw you once in your house," he looked over at the others, "after he told me you walk arou

and stuff."

The other guy started to protest, "Hey it was him not me," he said pointing to the blond one,
opposite your bedroom not mine."

"So you have all had a good look then?" I asked.

They started to protest but I held up my hand.

"Did I say that I minded?"

They looked at one another dumb struck.

"I saw you weeks ago and I think it's cute that you get off on watching me, come on do you r
'accidentally' leave my blinds half open."

They looked at one another the tension gone as they realised that they weren't in any troubl
at one another, burst out laughing and said in unison.

"Yes, we did."

They introduced themselves as Tony and Pete who were studying media and Dave who was
the picture I said,

"Are there any more like that or did you just do one sketch?"

Before he could answer Tony fetched a folder from a draw and passed it over.

"I hope you don't get mad." He said.

Inside there were not only sketches but several photos of me in various states of undress, o
through the bedroom and lounge windows, partially obscured by the blinds, but of me all the

I looked over at Dave and raised my eyebrow.

"Please explain yourself." I said.

"The first time I did a sketch you were sitting in a chair, I think you might have been asleep,

to finish it. Because it turned out Ok I wanted to do another but every time I was lucky enoug
was when you were moving around, I never had chance to get anything down, the only way
sketch was to work from a picture." he arranged the pictures so that they matched up.

"First I would take a picture for reference then I would sketch as much as I could before you
it later on."

I took my time looking over the pictures.

They were very good,

"So you what you are telling me is that you weren't perving, you were just being artistic? We
case how do you explain these two getting a good look?"

Again they looked at one another, unsure of what to say. "Just be honest," I said, moving ro
placing a picture in front of each of them, "Did you get hard when you were spying on me?"

Tony looked down at the picture, at his mates, then up at me.

I smiled to reassure him, "well?"

He looked at the other two before answering.

"Yes I did, fuck we all did, every morning and evening we waited in Dave 's room to see if yo
about naked... it was the highlight of our day."

"See these two pictures?" I tapped two of the photos.

"Did you get off on watching me when you took these?"

All three of them said yes.

"Well how do you feel when tell you that I knew you were watching and did a little strip as I t
off just to tease you?"

They looked back and forth.

"That's so hot said Pete, we had no idea. We thought you were just messing about for your

He looked panicky, "He doesn't know about us does he?"

Their sudden fear made me laugh, "Not yet."

"You won't tell him, will you?" Dave spluttered.

Taking the pictures I looked them over then said to Dave,

"Which one of these got you guys the hottest?"

They all agreed that it was the fully nude picture.

"Well what I am going to do is take this and have it framed for him to hang in his office."

Tony looked shocked.

"And he won't mind?"

"Not a bit, we have a very fun and exciting relationship, we tell each other everything."

Pete spoke up.

"So he won't beat the shit out of us...man that's cool."

Nodding toward the various boxes I said.

"Looks like you're moving on anyway."

"Yea," Pete replied "The people who own the place need it back and it's the end of our lease

"What will you do for your art projects then?" I asked Dave.

"Don't know, but I am sure we will never get anywhere as interesting as this place."

I smiled as an idea for some fun came to me.

"How would you like to get a few shots for future projects, up close this time?"

Tony licked his lips, "What are you getting at?"

"How about I give you a few poses to work from and at the same time give you a little somet
by to make up for all the teasing."

Tony looked at the others, "I'm in." Pete stood up, "Hell me too."

Dave nodded quietly and picked up his pad and camera.

"What are we waiting for?" I said, "Show me to your room."

They lead me upstairs, the bedrooms were fresh and tidy, the bed neatly made.

"There are rules," I said, "No one touches or does anything until I tell them to, Dave you can
for future reference but I don't want my face in any of the shots and I get to delete any I don'

They agreed so I sat on the bed and unbuttoned my blouse down to the top of my breasts, I
back my eyes half closed, my skirt ridding up my legs, well above my knees.

Drawing one foot up towards my buttocks and raising one knee caused my skirt to slip furthe
but not so far as they could see up it.

"How does this look Dave, sexy but kind of innocent?"

Tony whistled. "Look's pretty good so far." He said.

Reaching down I trailed my fingers over the top of my leg dragging the edge of my skirt furth
uncovering the smooth creamy skin of my thighs.
There was a tingle in my belly as they stared at my naked legs.
"Get that shot," Tony said, "I can just see a little bit of her panties."

"If you want to see them, move this out of the way for me." I said flicking my skirt.

Tony reached down with a shaky hand, pinched the edge of my skirt very carefully in his fing
a little higher, exposing the crotch of my panties.

I was a little wet and wondered if the material was showing a damp spot.

Dave took another two pictures.

Turning over onto my front I stretched out both legs, the material of my skirt bunching up aln
waist again partially exposing my panties.
"Take one now Dave, she's got a great ass," Pete said.
"Don't you want to fix my skirt first?" I asked.

Dave was right there this time,
"You're right, we should move it a little bit," slowly he raised the hem of my skirt right up to th
my back until the whole of my panty covered ass was exposed.

"What do you guys think? Is it nice?" I said.

"Sweet," Tony said, "Id love to see it bare."

The other two agreed,

"It looked awesome when you were over the road but even better up close." Pete Said.

My panties were high cut so easing my hips up off the bed slightly I managed to reach back
the elastic at the bottom of my butt cheek, pulling it up into the crack of my ass, exposing on
repeating the process the other side so that for all intents and purposes, my ass was comple
them.

Dave once again walked around the bed firing shots off from different angles.

Tony whistled softly, "Man those cheeks look so soft."

Turned on by their attention and aching to be touched I decided to give them a treat.

"Each of you can run your fingers over my ass and feel how soft it is, if you want to."

Tony was first, letting his fingers linger over the soft flesh, his touch warm.

Pete followed, touching so softly it tickled, Dave's touch was firm he circled his fingers over
made me shudder as he ran a finger along the crack.

Deciding that was enough for now I rolled over onto my back.

My skirt had flopped down again and Tony said,

"I'd give anything to see your panties pulled up like that from the front."

"Whoa that would be too much," Dave said. "Am I right?"

In answer I undid another button on my blouse so now most of my bra and the smooth skin
exposed. "Turn around for a second."

They did as they were told and I quickly re-arranged my panties pulling the material in towar
that my mound was bare but my lips covered up, slipping the waistband down over my hip b
the top of my landing strip.

Normally my pussy is waxed completely bald but now and again I leave a little strip as a sur

I told the guys to turn around, as they did I took hold of my skirt and started pulling it up to th
my thighs when I got to my panties they let out a gasp of appreciation, tugging it up over my
abdomen I was deliciously exposed from the waist down, my cotton panties neatly arranged
not show everything at once.

There was a moments silence broken only by the ticking of a clock.

"Incredible," Pete said. "That is fucking gorgeous," said Dave.

"Yeah, I know," I replied, making them laugh.

"Unbelievable," Tony said, "Your thighs are really nice I want to touch them so bad."

"Keep wishing mister," I said, making them laugh again.

Dave took several pictures, this time even kneeling down and pointing the camera between
myself getting wetter, all of the guys were doing their best to hide the bulges developing in t
was time to move it up a bit.

"Sorry if I'm out of line but I'm dying to know something, do you shave your pussy?" Pete sa
really tell from looking through the window."

"Bloody hell," said Dave, "Don't spoil things with your stupid questions."

"Relax guys" I said, "sometimes, sometimes not, I guess I can show you a little bit."

I paused, "if you want?" They all agreed that they would.

Once again instructing them to turn around I eased my panties down uncovering the narrow
and mound, then carefully arranging the material into a narrow band of cotton around my up
below my crotch so that my lips were still covered, legs squeezed tight together I lay back.

"Does this answer your question boys?"

They turned around and Tony almost choked. "Oh my god that is so nice."

Dave once again lifted the camera, Pete stood close to the edge of the bed.

"Wow that little strip looks so neat and soft."

Totally in control and feeling very horny I said,

"I will let you stroke it if you like, but only the little strip and just for a minute."

"If your fingers stray anywhere else I go home, agreed?"

Dave put down his camera, again his touch was firm, he ran the tip of his finger along the th
panties then dragged the nail all the way back. Tony was next and rubbed gently back and f
little "Wow." Pete's touch was once again almost too soft, tickling slightly, moisture trickled fr
and I almost forgot myself allowing my knees to part a little, luckily they couldn't spread far b
panties restricted my movement, quickly I placed my palm over my mound covering myself a
dropping back down into my lap, I fumbled about under it repositioned my panties so that I w
again.

The guys looked disappointed thinking things were over until I said.

"How about taking some shots of me in my underwear?"

Standing in front of them I said to Dave.

"How would you like to help me out of this skirt for a start?"

He reached out and unzipped my skirt, pulled it over my hips and let it drop to my feet.

"Who wants to help me out of this blouse?"

Pete stepped forward before Tony could make a move, slowly popping the buttons, the back
'accidentally' brushing my breasts.

He pushed the material off my shoulders, tugging the sleeves down my arms until he held it
his credit he folded both items of clothing and carefully placed them on a bedside cabinet.

I stood before them in only my panties and a bra.

Holding onto the end of the bed I slowly bent from the waist and gave them an eyeful of my
material of my panties stretched taught as I tugged on the thin cotton, once again causing th
disappearing between my cheeks as I gently swayed my hips.

With my legs wide apart I then bent further, reaching down and pulling my panties tight at th
the shape of my pussy lips would be outlined against the damp material at my crotch.

As I flopped down and settled back on the bed the guys were in awe, speechless and by the
jeans, very hard.

"Would you like to see a little bit more?" I asked...stupid question.

Of course they all agreed.

My heart was pounding; walking in front of open blinds to tease them was one thing but I wa
strip naked with the guy's just inches away from my pussy.

"Move down to the foot of the bed for me" they did as I asked.

Taking a deep breath to calm my racing pulse I said.

"You have been great so far so I guess I could show you just a little peak of pussy."

There was utter silence as I spread my legs apart, keeping them flat on the bed, running my my belly and rubbing the palm of my hand against my mound I hooked a finger into the leg c eased them over just a bit so that one side my pussy peeked out.

"Look at that, it's so smooth," said Pete,

"What are you waiting for Dave, take a picture."

I felt the mattress sink slightly as Dave steadied himself at the end of the bed.

"Are you wet?" asked Tony.

"What does it look like?" I said, pulling the flimsy material away from my damp lips and over that all of my pussy was now exposed to them.

"Yeah," Tony agreed. "It's wet alright."

I reached down between my legs and very briefly spread my outer lips before pulling my kni covering myself up.

"Holy shit look at those lips," Pete said "Did you see how pink it was?"

Getting off the bed I motioned to Tony to come to me, pointing at the other two in turn I said, my skirt and he took off my blouse so it seems like you missed out." Leaning in close I breat "I want you to strip me naked."

Hesitating at first Tony stood behind me and unclasped my bra, slipping it down my arms an breasts, there was an appreciative whistle from the guys.

Placing the bra with my other clothes he paused for a second then knelt in front of me hooki fingers in the waistband of my panties, pulled them away from my belly then over my hips ar them down.

The wet crotch stuck to my pussy lips, briefly tugging on them as Tony eased the material a face was just inches from my vagina, he breathed in deep taking in the musky aroma and hi my dampness as he exhaled.

Taking his time he slipped my panties down, past my knees and to my ankles where I stepp

He stood holding the damp material like a trophy.

Naked before them, I kneaded my breasts pinching the erect nipples.

Parting my legs I slid my hands down my body and between my legs placing one foot on the
up, again using two fingers to spread my outer lips apart.

Slipping my heels off, I crawled onto the mattress.

"Come here," I said and they gathered round.

Looking down at the bulges rising from their crotches I said,

"You all look like you're about to cum in your pants, it seems we all need a bit of relief but I'm
touching you and you're not touching me, what I would like to do though is a bit of mutual ma

Tony spoke up, "How do you mean exactly?"

I smiled at him,

"It's simple, I put on a bit of a show and you get to watch as I stroke my pussy, then you sho
it got you."
Dave gave his cock a quick little squeeze through his jeans as he tried to adjust it to a more
position, flushing a bit when he realised I had seen him.

"Go ahead, you can do whatever you've got to do, but I don't think it's fair for me to lie here w
everything on display while you stay fully clothed, I would really like to see those hard cocks

They looked at one another, perhaps a bit shy about undressing.

"I'm giving you permission to drop your pants and cover me with your cum butthere's no nee
if you don't want" I said.
Pete smiled and quickly unzipped his jeans, seeing this Dave pulled his straight down while
his belt and zip, his jeans pooling round his ankles as he pulled out a cock that was swollen
pre-cum.
In fact they all looked like they were about to explode.

The guys watched fascinated as I settled back on the bed with my legs open, one knee turn
fingers down onto my wet pussy rubbing them back and forth over the slick lips. It looked lik
holding their breath as I worked my fingers through the damp folds, watching transfixed as I
each of them absentmindedly stroking a hand up and down the length of their cock.

Rubbing a finger in little circles over the sensitive nub of my clitoris, I gasped and wiggled m
enjoying the sensations and the wickedness of showing these young guys my most intimate
thrust hard throbbing cocks into their palms, each of them wishing it was inside of me instea

Letting a finger rest on my swollen clit I slipped my right index finger between my lips, into th
depths letting out a little gasp as it was sucked into the wetness, pulling it part way out then
slowly back, all the time keeping pressure on my clit, rocking the tip of my finger back and fo

To my right Pete and Dave were stroking the length of their cocks with a renewed vigour stra
ejaculation with every tug To my left near my belly Tony was holding his erection tight, rubbi
his cock with his thumb, giving it a gentle squeeze as a big gob of clear fluid ran from the sli

All eyes were on me as I played with myself, getting as much pleasure from being watched a
from watching me.
The sight of them, working towards climax, made me shiver.

My pussy was hyper sensitive and I needed to cum, rubbing my fingers over my sopping lips
in rhythm to the movements I was soon approaching orgasm, gasping, eyes closed concent
pushed my finger hard to the sensitive nub rubbing back and forth with small strokes, my org
over as I lost control jerking forward, my thighs clamped tight holding my hand hard against
came. Wave after wave of pleasure washed over me, the entire length of my body tensed as
climax.

I couldn't move for a few seconds, catching my breath as I came down from the high.

I flopped back down, one hand resting on my pussy as I idly ran my fingers through the dam
watched the guys.

It was evident that they would not last much longer.

All of them were pumping their hands up and down rock hard cocks, each of them lost in the

Both Dave and Pete were close, gasping, half bent up with the effort of working to orgasm, a

to send them over the edge when I stretched my arms above my head and said, "Cum for m
They both gasped and stiffened up and I could not tell who had cum as the first shot arched
splashing down on my shoulder, a wad of cum landed on my neck before they seemed to ga
few shots landing on and between my breasts, running down the cleavage and making my n
sticky strings of mess, a few drops landed on my belly as their orgasm subsided, cocks slow
cum still dribbling from the tips.

Tony was still casually rubbing his hand over his cock seemingly in no rush to cum, dreamily
wetness between my legs from my own orgasm.

Almost in a whisper he said, "Look at that pussy juice I would love to lick that up."

Without thinking I answered, "Why don't you then."

He looked at me a little shocked and to be truthful I was as shocked by my response.

"Just your mouth though, no fingers or touching Ok?"

Nodding in agreement he knelt at the foot of the bed as I worked my way to the edge to mak
to get to me, my buttocks near to the edge, legs wide apart but covering my pussy with my h
would not get any ideas.

He took in the sight for a moment then very slowly ran his tongue up over the smooth skin o
lapping at the tangy juices of my orgasm, causing the muscle in my leg twitch slightly; I was
quickly it turned me on and could feel the excitement building again, I decided to use him to
orgasm.

He finished licking along my thighs and raised his head.

"That was awesome thank you."

Before he could move I lifted my hand from my pussy.

"But you're not finished yet."

I could see the excitement in his eyes, "You want me to do it there?" He asked.

In answer I placed my heels on the bed, opening myself up to him.

Lightly brushing his tongue over my inner thigh he worked his way up to my pussy, I jumped
his tongue touch my swollen lips, tasting me.

The damp folds parted a little as he licked along them teasing and gently probing with the tip
He worked along my slit, moving up to the nub of my clit, drawing lazy circles over it. I bite m
a moan from escaping my lips.

Fresh liquid trickled from my pussy as my orgasm began to take hold, he pressed his tongue
flicking it as I rocked my hips back and forth, caught up in the sensations flooding through m

As I calmed down he used his tongue to lick up the fresh dampness between my legs.

He stood and stroked his throbbing cock, squeezing the foreskin back and forth over the shi
fingers were a blur, breath coming in short gasps as he masturbated furiously needing relea

I watched as thick, hot spurts of cum shot from the tip, he strained with each jet arching his b
grip on his shaft as he aimed it between my legs, each sticky shot landing on my mound or o
landing strip in thick goo.

Some of it even splashed on my pussy lips, running down the crack of my ass to pool wetly

He stood, panting and spent, shaft twitching in his hand the foreskin pulled back exposing th
where a drop of spunk oozed from the tip.

I looked down at the mess between my legs.

"One of you had better get me a towel." I said.

They waited as I cleaned myself up and dressed in the bathroom, I joined them in the kitche
over the photos, with Dave promising to let me have a copy.

Picking up the picture I was going to have framed I handed Tony my damp panties, "Here a
afternoon fun."

I said my goodbyes and quickly walked home, showering when I got there, the faint musky s
briefly as the hot water ran down my body before the shower gel washed it away.

Two days later I came home to find a small envelope on the door mat, good to his word Dav
with the photos of our afternoon and I could hardly wait for Steve to get home so that I could
him.

J xx

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

nettippakaraá¹‡a-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Ne 133/ \Be 1/ __nÄ• thaá¹ƒ, _ Ã±eyyasÄ• garapÄ• raguá¹ƒ.

vande nipuá¹‡agambhÄ«ra-vicitranayadesanaá¹ƒ ||

vijjÄ• caraá¹‡asampannÄ• , yena niyyanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

á¹-hitiá¹ƒ \Ne 134/ Ä• kaá¹…khamÄ• nena, ciraá¹ƒ saddhammanettiyÄ• .

__dhammarakkhita_nÄ• mena, therena abhiyÄ• cito ||

padumuttaranÄ• thassa, pÄ• damÅ«le pavattitaá¹ƒ.

passatÄ• abhinÄ«hÄ• raá¹ƒ, sampattaá¹ƒ yassa matthakaá¹ƒ ||

saá¹ƒkhittaá¹ƒ vibhajantÄ• naá¹ƒ, eso aggoti tÄ• dinÄ• .

á¹-hapito etadaggasmiá¹ƒ, yo mahÄ• sÄ• vakuttamo ||

chaá¸·abhiÃ±Ã±o vasippatto, pabhinnapaá¹-isambhido.

__mahÄ• kaccÄ• yano_ thero, sambuddhena pasaá¹ƒsito ||

tena \Be 2/ yÄ• bhÄ• sitÄ• netti, satthÄ• rÄ• anumoditÄ• .

sÄ• sanassa sadÄ• yattÄ• , navaá¹…gassatthavaá¹‡á¹‡anÄ• ||

tassÄ• gambhÄ«raÃ±Ä• á¹‡ehi, ogÄ• hetabbabhÄ• vato.

kiÃ±cÄ• pi dukkarÄ• kÄ• tuá¹ƒ, atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

saha saá¹ƒvaá¹‡á¹‡anaá¹ƒ yasmÄ• , dharate satthusÄ• sanaá¹ƒ.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, tiá¹-á¹-hateva vinicchayo ||

tasmÄ• tamupanissÄ• ya, ogÄ• hetvÄ• na paÃ±capi.

nikÄ• ye peá¹-akenÄ• pi, saá¹ƒsanditvÄ• yathÄ• balaá¹ƒ ||

suvisuddhamasaá¹ƒkiá¹‡á¹‡aá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, samayaá¹ƒ avilomayaá¹ƒ ||

pamÄ• dalekhaá¹ƒ vajjetvÄ• , pÄ• á¸·iá¹ƒ sammÄ• niyojayaá¹ƒ.

upadesaá¹ƒ vibhÄ• vento, karissÄ• matthavaá¹‡á¹‡anaá¹ƒ ||

iti \Ne 135/ atthaá¹ƒ asaá¹…kiá¹‡á¹‡aá¹ƒ, __nettippakaraá¹‡assa_ me.

vibhajantassa sakkaccaá¹ƒ, nisÄ• mayatha sÄ• dhavoti ||

tattha kenaá¹-á¹-hena netti? saddhammanayanaá¹-á¹-hena __netti_. yathÄ• hi taá¹‡hÄ• sa
nayatÄ«ti ``bhavanettÄ«â€™â€™ ti vuccati, evamayampi veneyyasatte ariyadhammaá¹ƒ na
saddhammanayanaá¹-á¹-hena ``nettÄ«â€™â€™ ti vuccati. atha vÄ• nayanti tÄ• yÄ• ti __ne
karaá¹‡abhÅ«tena dhammakathikÄ• veneyyasatte dassanamaggaá¹ƒ nayanti sampÄ• pen
etasmiá¹ƒ pakaraá¹‡e adhiá¹-á¹-hÄ• nabhÅ«te patiá¹-á¹-hÄ• petvÄ• veneyyÄ• nibbÄ• naá¹
na hi nettiupadesasannissayena vinÄ• aviparÄ«tasuttatthÄ• vabodho sambhavati. tathÄ• h
nibbÄ• yitukÄ• menÄ• â€™â€™ tiÄ• di. sabbÄ• pi hi suttassa atthasaá¹ƒvaá¹‡á¹‡anÄ• net
suttappabhavÄ• , suttaá¹ƒ sammÄ• sambuddhappabhavanti.

sÄ• panÄ• yaá¹ƒ netti pakaraá¹‡apariccheda to tippabhedÄ• hÄ• ranayapaá¹-á¹-hÄ• nÄ• r
hÄ• ravicÄ• ro, tato nayavicÄ• ro, pacchÄ• paá¹-á¹-hÄ• navicÄ• roti. pÄ• á¸·ivavatthÄ• nato
saá¹…gahavÄ• ravibhÄ• gavÄ• ravasena duvidhÄ• . sabbÄ• pi hi netti saá¹…gahavÄ• ro vi
hoti.

tattha \Be 3/ __saá¹…gahavÄ• ro_ Ä• dito paÃ±cahi gÄ• thÄ• hi paricchinno. sabbo hi paka
pÅ«jayateâ€™â€™ tiÄ• dÄ«hi paÃ±cahi gÄ• thÄ• hi apariggahito nÄ• ma natthi. nanu cetth
asaá¹…gahitanti? nayidamevaá¹ƒ daá¹-á¹-habbaá¹ƒ, mÅ«lapadaggahaá¹‡ena paá¹-á¹-hÄ• r
hi vakkhati --- ``aá¹-á¹-hÄ• rasa mÅ«lapadÄ• kuhiá¹ƒ daá¹-á¹-habbÄ• sÄ• sanapaá¹-á¹-hÄ•
mÅ«lapadapaá¹-á¹-hÄ• nÄ• ni hi atthanayasaá¹…khÄ• rattikÄ• viya aÃ±Ã±amaÃ±Ã±aá¹ƒ s

__vibhÄ• gavÄ• ro_ pana uddesaniddesapaá¹-iniddesavasena tividho. tesu ``tattha katame
Ä• rabhitvÄ• yÄ• va ``bhavanti aá¹-á¹-hÄ• rasa padÄ• nÄ«â€™â€™ ti ayaá¹ƒ uddesavÄ• ro
ti Ä• rabhitvÄ• yÄ• va ``tettiá¹ƒsÄ• ettikÄ• nettÄ«â€™â€™ ti ayaá¹ƒ niddesavÄ• ro. paá¹-i
hÄ• ravibhaá¹…gavÄ• ro hÄ• rasampÄ• tavÄ• ro nayasamuá¹-á¹-hÄ• navÄ• ro sÄ• sanapa
``tattha katamo desanÄ• hÄ• roâ€™â€™ ti Ä• rabhitvÄ• yÄ• va ``ayaá¹ƒ pahÄ• nena samÄ
hÄ• ravibhaá¹…gavÄ• ro. tattha ``katamo desanÄ• hÄ• rasampÄ• toâ€™â€™ ti Ä• rabhitvÄ
nibbÄ• nadhÄ• tÅ«â€™â€™ ti ayaá¹ƒ hÄ• rasampÄ• tavÄ• ro. etthÄ• ha --- hÄ• ravibhaá¹…
nÄ• nÄ• karaá¹‡anti? vuccate --- yattha anekehipi udÄ• haraá¹‡asuttehi eko \Ne 136/ hÄ• r
hÄ• ravibhaá¹…gavÄ• ro. yattha pana ekasmiá¹ƒ sutte aneke hÄ• rÄ• sampatanti, ayaá¹ƒ h
vuttaÃ±hetaá¹ƒ __peá¹-ake_ ---

``yattha ca sabbe hÄ• rÄ• , sampatamÄ• nÄ• nayanti suttatthaá¹ƒ.

byaÃ±janavidhiputhuttÄ• , sÄ• bhÅ«mÄ« hÄ• rasampÄ• toâ€™â€™ ti ||

nayasamuá¹-á¹-hÄ• nasÄ• sanapaá¹-á¹-hÄ• navÄ• ravibhÄ• go pÄ• kaá¹-o eva. sÄ• sanapa
saá¹…gahavÄ• re viya uddesaniddesavÄ• resupi na sarÅ«pato uddhaá¹-oti. etthÄ• ha --- ``i
mahÄ• sÄ• vakabhÄ• sitaá¹ƒ, bhagavatÄ• anumoditaâ€™â€™ nti ca kathametaá¹ƒ viÃ±Ã±
pÄ• á¸·ito aÃ±Ã±aá¹ƒ pamÄ• á¹‡ataraá¹ƒ atthi. yÄ• hi catÅ«hi mahÄ• padesehi aviruddhÄ•
tathÄ• hi agarahitÄ• ya Ä• cariyaparamparÄ• ya peá¹-akopadeso viya idaá¹ƒ nettippakaraá
evaá¹ƒ kasmÄ• ssa nidÄ• naá¹ƒ na vuttaá¹ƒ. sÄ• vakabhÄ• sitÄ• nampi hi __subhasutta-_ (
__anaá¹…gaá¹‡asutta-_ (MN I 57 Ä• dayo) __kaccÄ• yanasaá¹ƒyuttÄ• _dÄ«naá¹ƒ \Be 4/ ni
nayidaá¹ƒ ekantikaá¹ƒ. sÄ• vakabhÄ• sitÄ• naá¹ƒ buddhabhÄ• sitÄ• nampi hi ekaccÄ• naá¹
paá¹-isambhidÄ• magganiddesÄ• dÄ«naá¹ƒ dhammapadabuddhavaá¹ƒsÄ• dÄ«naÃ±ca nid
tÄ• vatÄ• tÄ• ni appamÄ• á¹‡aá¹ƒ, evamidhÄ• pi daá¹-á¹-habbaá¹ƒ.

nidÄ• naÃ±ca nÄ• ma suttavinayÄ• naá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikaupÄ• littherÄ• dÄ«
idaÃ±ca mahÄ• sÄ• vakabhÄ• sitaá¹ƒ, theraá¹ƒ muÃ±citvÄ• anaÃ±Ã±avisayattÄ• imissÄ•
nidÄ• nagavesanena, atthoyevettha gavesitabbo, yo pÄ• á¸·iyÄ• aviruddhoti. atha vÄ• pÄ•
atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vato na imassa pakaraá¹‡assa visuá¹ƒ nidÄ• navacanakicca
paá¹-isambhidÄ• magganiddesÄ• dÄ«naá¹ƒ viyÄ• ti daá¹-á¹-habbaá¹ƒ.

idÄ• ni etasmiá¹ƒ pakaraá¹‡e nÄ• nappakÄ• rakosallatthaá¹ƒ ayaá¹ƒ vibhÄ• go veditabbo -
pakaraá¹‡aá¹ƒ sÄ• sanapariyeá¹-á¹-hibhÄ• vato ekavidhaá¹ƒ, tathÄ• ariyamaggasampÄ• d
byaÃ±janatthavicÄ• rabhÄ• vato duvidhaá¹ƒ, tathÄ• saá¹…gahavibhÄ• gabhÄ• vato dhamm
lokiyalokuttaratthasaá¹…gahaá¹‡ato rÅ«pÄ• rÅ«padhammapariggÄ• hakato lakkhaá¹‡alakk
pavattinivattivacanato sabhÄ• gavisabhÄ• ganiddesato sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ac

tividhaá¹ƒ puggalattayaniddesato tividhakalyÄ• á¹‡avibhÄ• gato pariÃ±Ã±attayakathanato p
\Ne 137/ sikkhattayasaá¹…gahaá¹‡ato tividhasaá¹ƒkilesavisodhanato mÅ«lagÄ«tianugÄ«tis
piá¹-akattayatthasaá¹ƒvaá¹‡á¹‡anato hÄ• ranayapaá¹-á¹-hÄ• nappabhedato ca.

catubbidhaá¹ƒ catuppaá¹-isambhidÄ• visayato catunayadesanato dhammatthadesanÄ• paa
paÃ±cavidhaá¹ƒ abhiÃ±Ã±eyyÄ• didhammavibhÄ• gato paÃ±cakkhandhaniddesato paÃ±ca
paÃ±canikÄ• yatthavivaraá¹‡ato ca. chabbidhaá¹ƒ chaá¸·Ä• rammaá¹‡avibhÄ• gato
chaajjhattikabÄ• hirÄ• yatanavibhÄ• gato ca. sattavidhaá¹ƒ sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitipari
suttÄ• dinavaá¹…ganiddesato. cuddasavidhaá¹ƒ suttÄ• dhiá¹-á¹-hÄ• navibhÄ• gato. soá¸·as
aá¹-á¹-havÄ«satividhaÃ±ca sÄ• sanapaá¹-á¹-hÄ• nappabhedato. caturÄ• sÄ«tisahassavidha
caturÄ• sÄ«tisahassadhammakkhandhavicÄ• rabhÄ• vatotiÄ• dinÄ• nayena pakaraá¹‡avib

tattha __sÄ• sanapariyeá¹-á¹-hibhÄ• vato_ti sakalaá¹ƒ nettippakaraá¹‡aá¹ƒ sikkhattayasaá¹
satthusÄ• sanassa atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vato. __ariyamaggasampÄ• danato_ti \Be
dassanabhÅ«mibhÄ• vanÄ• bhÅ«misampÄ• danato. __vimuttirasato_ti sÄ• sanassa amata
__byaÃ±janatthavicÄ• rabhÄ• vato_ti hÄ• rabyaÃ±janapadakammanayÄ• naá¹ƒ byaÃ±janav
atthapadaatthanayÄ• naá¹ƒ atthavicÄ• rattÄ• vuttaá¹ƒ. __saá¹…gahavibhÄ• gabhÄ• vo_ pa
__dhammavinayatthasaá¹ƒvaá¹‡á¹‡anato_ti sakalassÄ• pi pariyattisÄ• sanassa dhammavin
__lakkhaá¹‡alakkhiyabhÄ• vato_ti nettivacanassa lakkhaá¹‡attÄ• udÄ• haraá¹‡asuttÄ• naÃ
__sabhÄ• gavisabhÄ• ganiddesato_ti samÄ• najÄ• tiyÄ• dhammÄ• sabhÄ• gÄ• , paá¹-ipa
taá¹ƒvicÄ• rabhÄ• vatoti attho. __sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡adhammavibhÄ• gato_ti
pahÄ• nekaá¹-á¹-hasahajekaá¹-á¹-hatÄ• disÄ• maÃ±Ã±ena ye dhammÄ• yesaá¹ƒ dhammÄ
sÄ• dhÄ• raá¹‡Ä• tabbidhuratÄ• ya asÄ• dhÄ• raá¹‡Ä• ca, taá¹ƒvibhÄ• gato duvidhanti att

__puggalattayaniddesato_ti ugghaá¹-itaÃ±Ã±uÄ• di puggalattayaniddesato. __tividhakalyÄ•
Ä• dikalyÄ• á¹‡Ä• divibhÄ• gato. __mÅ«lagÄ«tianugÄ«tisaá¹…gÄ«tibhedato_ti paá¹-hamaá

vuttasseva atthassa saá¹…gahagÄ• thÄ• anugÄ«ti, taá¹ƒtaá¹ƒsuttatthayojanavasena vippa
saá¹…gÄ• yanaá¹ƒ saá¹…gÄ«ti, sÄ• therassa parato pavattitÄ• ti veditabbÄ• , etÄ• saá¹ƒ t
tividhanti attho. __paÃ±cakkhandhaniddesato_ti rÅ«pÄ• dipaÃ±cakkhandhasÄ«lÄ• dipaÃ±c
paÃ±cavidhanti attho. __suttÄ• dhiá¹-á¹-hÄ• navibhÄ• gato_ti lobhadosamohÄ• naá¹ƒ alobh
kÄ• yavacÄ«manokammÄ• naá¹ƒ saddhÄ• dipaÃ±cindriyÄ• naÃ±ca vasena cuddasavidhas
vibhÄ• gavacanato cuddasavidhanti attho. sesaá¹ƒ suviÃ±Ã±eyyanti na papaÃ±citaá¹ƒ.

1. saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne 138/ anekabhedavibhatte nettippakaraá¹‡e yadidaá¹ƒ vuttaá¹ƒ ``saá¹…gahavib
duvidhaâ€™â€™ nti, tattha saá¹…gahavÄ• ro Ä• di. tassÄ• pi __ ``yaá¹ƒ loko pÅ«jayateâ€™
Ä• di. tattha __ya_nti aniyamato upayoganiddeso, tassa ``tassÄ• â€™â€™ ti iminÄ• niyam
__loko_ti kattuniddeso. __pÅ«jayate_ti kiriyÄ• niddeso. __salokapÄ• lo_ti kattuvisesanaá¹ƒ.
kÄ• laniddeso. __namassati cÄ• _ti upacayena kiriyÄ• niddeso \Be 6/. __tassÄ• _ti sÄ• min
paccattaniddeso. __sÄ• sanavara_nti paccattaniddesena niddiá¹-á¹-hadhammanidassanaá¹
karaá¹‡avacanena kattuniddeso. __Ã±eyya_nti kammavÄ• cakakiriyÄ• niddeso. __naravara
niyametvÄ• dassitassa sarÅ«pato dassanaá¹ƒ.

tattha lokiyanti ettha puÃ±Ã±Ä• puÃ±Ã±Ä• ni tabbipÄ• ko cÄ• ti __loko, _ pajÄ• , sattanikÄ•
hi jÄ• tisaddatÄ• ya sÄ• maÃ±Ã±avasena niravasesato satte saá¹…gaá¹‡hÄ• ti. kiÃ±cÄ• pi
saá¹…khÄ• rabhÄ• janesupi diá¹-á¹-happayogo, pÅ«janakiriyÄ• yogyabhÅ«tatÄ• vasena pa
gahitoti daá¹-á¹-habbaá¹ƒ. __pÅ«jayate_ti mÄ• nayati, apacÄ• yatÄ«ti attho.

lokaá¹ƒ pÄ• lentÄ«ti lokapÄ• lÄ• , cattÄ• ro mahÄ• rÄ• jÄ• no. lokiyÄ• pana indayamavaru
vadanti. saha lokapÄ• lehÄ«ti __salokapÄ• lo, _ ``lokoâ€™â€™ ti iminÄ• tulyÄ• dhikaraá¹‡
issariyÄ• dhipaccena taá¹ƒtaá¹ƒsattalokassa pÄ• lanato rakkhaá¹‡ato
khattiyacatumahÄ• rÄ• jasakkasuyÄ• masantusitasunimmitaparanimmitavasavattimahÄ• br
taá¹ƒtaá¹ƒsattanikÄ• yo salokapÄ• lo lokoti vutto. atha vÄ• ``dveme, bhikkhave, sukkÄ• dh
pÄ• lentÄ«â€™â€™ ti (AN a II 9; It 42) vacanato hirottappadhammÄ• lokapÄ• lÄ• . tehi sar
__salokapÄ• lo_. hirottappasampannÄ• hi pÄ• pagarahino sappurisÄ• dhammacchandava
pÅ«jÄ• namakkÄ• raparÄ• hontÄ«ti.

__sadÄ• _ti \Ne 139/ sabbakÄ• laá¹ƒ rattiÃ±ceva divÄ• ca, __sadÄ• _ti vÄ• bhagavato dh
paraÃ±ca. atha vÄ• __sadÄ• _ti abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya yÄ• va sÄ• sanantaradhÄ
mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya hi mahÄ• bodhisattÄ• bodhiyÄ• niyatatÄ• ya buddh
lokassa pÅ«janÄ«yÄ• ceva vandanÄ«yÄ• ca honti. yathÄ• ha bhagavÄ• sumedhabhÅ«to

``dÄ«paá¹…karo lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittetvÄ• , dakkhiá¹‡aá¹ƒ pÄ• damuddhari ||

``ye \Be 7/ tatthÄ• suá¹ƒ jinaputtÄ• , padakkhiá¹‡amakaá¹ƒsu maá¹ƒ.

devÄ• manussÄ• asurÄ• ca, abhivÄ• detvÄ• na pakkamuâ€™â€™ nti || (Bv II 75-76).

__namassati cÄ• _ti keci kesaÃ±ci pÅ«jÄ• sakkÄ• rÄ• dÄ«ni karontÄ• pi tesaá¹ƒ apÄ• kaá
na karonti, na evaá¹ƒ bhagavato, yathÄ• bhÅ«taabbhuggatakittisaddatÄ• ya pana bhagavar
pÅ«jayati ceva namassati cÄ• ti attho. ``sadÄ• naramanussoâ€™â€™ ti keci paá¹-hanti, taa
__tassÄ• _ti yaá¹ƒ sadevako loko pÅ«jayati ceva namassati ca, tassa. __eta_nti idÄ• ni vatt
viparivattamÄ• naá¹ƒ sÄ• maÃ±Ã±ena dasseti. __sÄ• sanavara_nti taá¹ƒ sarÅ«pato dasseti
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ satte sÄ• sati vineti etenÄ•
ekantaniyyÄ• naá¹-á¹-hena anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡atÄ• ya ca uttamaá¹-á¹-hena
taá¹ƒtaá¹ƒabhipatthitasamiddhihetutÄ• ya paá¹‡á¸• itehi varitabbato vÄ• varaá¹ƒ, sÄ• sana
__sÄ• sanavaraá¹ƒ. vidÅ«hÄ«_ti yathÄ• sabhÄ• vato kammakammaphalÄ• ni kusalÄ• dibh
paá¹‡á¸• itamanussÄ• , tehi. Ã±Ä• tabbaá¹ƒ, Ã±Ä• á¹‡amarahatÄ«ti vÄ• __Ã±eyyaá¹ƒ. nar
aggapuggalassÄ• ti attho.

idaá¹ƒ vuttaá¹ƒ hoti --- yo anaÃ±Ã±asÄ• dhÄ• raá¹‡amahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã
sadevakena lokena pÅ«janÄ«yo namassanÄ«yo ca bhagavÄ• arahaá¹ƒ sammÄ• sambudd
etaá¹ƒ idÄ• ni amhehi vibhajitabbahÄ• ranayapaá¹-á¹-hÄ• navicÄ• raá¹‡avisayabhÅ«taá¹ƒ s
Ä• dikalyÄ• á¹‡atÄ• diguá¹‡asampattiyÄ• varaá¹ƒ aggaá¹ƒ uttamaá¹ƒ nipuá¹‡aÃ±Ä• á¹‡ag
paá¹‡á¸• itavedanÄ«yamevÄ• ti. bhagavato hi vacanaá¹ƒ ekagÄ• thÄ• mattampi
saccapaá¹-iccasamuppÄ• dakhandhÄ• yatanadhÄ• tindriyasatipaá¹-á¹-hÄ• nÄ• disabhÄ• va
\Ne 140/ soá¸·asahÄ• rapaÃ±canayasoá¸·asaaá¹-á¹-havÄ«satividhapaá¹-á¹-hÄ• navicÄ• ray
paramagambhÄ«raá¹ƒ atthato agÄ• dhapÄ• raá¹ƒ saá¹‡hasukhumaÃ±Ä• á¹‡avisayamevÄ•
``paÃ±Ã±avantassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo duppaÃ±Ã±assÄ• â€™â€™ ti (DN
bhagavato sÄ• sanaá¹ƒ pariÃ±Ã±Ä• kkamena lakkhaá¹‡Ä• vabodhappaá¹-ipattiyÄ• suÃ±Ã
aviÃ±Ã±Å«naá¹ƒ supinantenapi na visayo hotÄ«ti Ä• ha --- __ ``vidÅ«hi Ã±eyyaâ€™â€™ _n
``etu viÃ±Ã±Å« purisoâ€™â€™ tiÄ• di.

apare \Be 8/ pana ``taá¹ƒ tassa sÄ• sanavaraâ€™â€™ nti paá¹-hanti, tesaá¹ƒ matena yaá¹
samÄ• nÄ• dhikaraá¹‡oti daá¹-á¹-habbo. idaá¹ƒ vuttaá¹ƒ hoti yaá¹ƒ sÄ• sanavaraá¹ƒ saloka
namassati ca, taá¹ƒ sÄ• sanavaraá¹ƒ vidÅ«hi Ã±Ä• tabbanti. imasmiÃ±ca naye lokapÄ• la-s
bhagavÄ• hi lokaggatÄ• yakattÄ• nippariyÄ• yena lokapÄ• lo, tasmÄ• ``tassÄ• â€™â€™ t
attho. salokapÄ• loti cettha lokapÄ• la-saddo guá¹‡Ä«bhÅ«topi satthuvisayattÄ• sÄ• sana-s
sÄ• mibhÄ• vena sambandhÄ«visesabhÅ«to padhÄ• nabhÅ«to viya paá¹-iniddesaá¹ƒ araha

kathaá¹ƒ pana sayaá¹ƒ dhammassÄ• mÄ« bhagavÄ• dhammaá¹ƒ pÅ«jayatÄ«ti? nÄ• yaá¹
buddhÄ• bhagavanto, te sabbakÄ• laá¹ƒ dhammaá¹ƒ apacÄ• yamÄ• nÄ• va viharantÄ«ti. v
``yaá¹ƒnÅ«nÄ• haá¹ƒ yvÄ• yaá¹ƒ dhammo mayÄ• abhisambuddho, tameva dhammaá¹ƒ sa
vihareyyaâ€™â€™ nti (SN a I 173; AN a IV 21).

api ca bhagavato dhammapÅ«janÄ• sattasattÄ• happaá¹-ipattiÄ• dÄ«hi dÄ«petabbÄ• . dha
sadevakassa lokassa sÄ• mÄ«ti attho, na dhammassa sÄ• mÄ«ti. evampi namassatÄ«ti va
bhagavÄ• kaÃ±ci namassatÄ«ti, esopi niddoso. na hi namassatÄ«ti padassa namakkÄ• raá
atha kho garukaraá¹‡ena tanninno tappoá¹‡o tappabbhÄ• roti ayampi attho labbhati. bhaga
sabbakÄ• laá¹ƒ dhammaninnapoá¹‡apabbhÄ• rabhÄ• vena viharatÄ«ti. ayaÃ±ca attho ``ye
niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ ti (MN I 387) evamÄ• dÄ«hi suttapadehi dÄ«petabbo.
\Ne 141/ pÄ• á¹-ho, tassa paá¹‡á¸• itehi saparasantÄ• nesu netabbaá¹ƒ pÄ• petabbanti atth
pÄ• panaá¹ƒ bujjhanaá¹ƒ, parasantÄ• ne bodhananti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ bhagavato sadevakassa lokassa pÅ«janÄ«yavandanÄ«yabhÄ• vo aggapuggalabhÄ
guá¹‡avisiá¹-á¹-hataá¹ƒ dÄ«peti, sÄ• ca guá¹‡avisiá¹-á¹-hatÄ• mahÄ• bodhiyÄ• veditabbÄ
Ä• savakkhayaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±
Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ ``mahÄ• bodhÄ«â€™â€™ ti vuccati. sÄ• aviparÄ«tadhamma
suppatiá¹-á¹-hitÄ• ti viÃ±Ã±Ä• yati \Be 9/. na hi savÄ• sananiravasesakilesappahÄ• naá¹ƒ a
vinÄ• tÄ• disÄ« dhammadesanÄ• sambhavati. iccassa catuvesÄ• rajjayogo. tena
dasabalachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddhadhammÄ• disaka
pakÄ• sitÄ• hoti. etÄ• disÄ« ca guá¹‡avibhÅ«ti mahÄ• karuá¹‡Ä• pubbaá¹…gamaá¹ƒ abhin
purassaraá¹ƒ katvÄ• sampÄ• ditaá¹ƒ samattiá¹ƒsapÄ• ramisaá¹…khÄ• taá¹ƒ puÃ±Ã±aÃ±Ä
upalabbhatÄ«ti hetusampadÄ• pi atthato vibhÄ• vitÄ• hotÄ«ti evaá¹ƒ bhagavato tÄ«supi av
ekantahitappaá¹-ilÄ• bhahetubhÅ«tÄ• Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• niravasesÄ•
pakÄ• sitÄ• ti veditabbaá¹ƒ.

dutiyanaye pana yasmÄ• sikkhattayasaá¹…gahaá¹ƒ saphalaá¹ƒ ariyamaggasÄ• sanaá¹ƒ t
amatadhÄ• tuá¹ƒ tadadhigamÅ«pÄ• yaÃ±ca pubbabhÄ• gapaá¹-ipattisÄ• sanaá¹ƒ tadatthap
pariyattisÄ• sanaá¹ƒ yathÄ• rahaá¹ƒ saccÄ• bhisamayavasena abhisamento svÄ• kkhÄ• ta
manasikaronto sakkaccaá¹ƒ savanadhÄ• raá¹‡aparipucchÄ• dÄ«hi paricayaá¹ƒ karonto ca
nÄ• ma. lokanÄ• tho ca sammÄ• sambodhippattiyÄ• veneyyÄ• naá¹ƒ sakkaccaá¹ƒ dhamm
bhikkhave, sammÄ• samÄ• dhiá¹ƒ desessÄ• miâ€™â€™ (MN III 136; SN c V 28; Peá¹- 24)
seá¹-á¹-hoâ€™â€™ (Dhp 273; Kv 872; Nett 125; Peá¹- 30), ``yÄ• vatÄ• , bhikkhave, dhamm
asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ aggamakkhÄ• yatiâ€™â€™ (It 90; AN a IV 34), ``kha
paá¹‡Ä«taá¹ƒâ€™â€™ (Khp 6.4; Sn 227), ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• na
373; MN I 106; SN c V 367), ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mi Ä• dikalyÄ• á¹‡aâ€™

Nett 5) vacanehi thomanena ca pÅ«jayati nÄ• ma. tasmÄ• sÄ• sanavarassa pÅ«janÄ«yabh
anavasesato dhammaguá¹‡e dÄ«petÄ«ti ye ariyabhÄ• vÄ• dayo niyyÄ• nÄ• dayo khayavirÄ
asaá¹…khatÄ• dayo svÄ• kkhÄ• tatÄ• dayo \Ne 142/ Ä• dikalyÄ• á¹‡atÄ• dayo ca anekehi s
dhammaguá¹‡Ä• , te niravasesato imÄ• ya gÄ• thÄ• ya pakÄ• sitÄ• ti veditabbÄ• .

yasmÄ• \Be 10/ pana ariyasaccappaá¹-ivedhena samugghÄ• á¹-itasammohÄ• yeva param
bÄ• lyÄ• disamatikkamanato, tasmÄ• bhÄ• vitalokuttaramaggÄ• sacchikatasÄ• maÃ±Ã±ap
vidÅ«ti vuccanti. te hi yathÄ• vuttasÄ• sanavaraá¹ƒ aviparÄ«tato Ã±Ä• tuá¹ƒ netuÃ±ca sapa
sakkuá¹‡antÄ«ti aá¹-á¹-haariyapuggalasamÅ«hassa paramatthasaá¹…ghassÄ• pi idha gahi
suppaá¹-ipannatÄ• dayo anekehi suttapadehi saá¹ƒvaá¹‡á¹‡itÄ• ariyasaá¹…ghaguá¹‡Ä• , t
pakÄ• sitÄ• ti veditabbÄ• .

evaá¹ƒ paá¹-hamagÄ• thÄ• ya sÄ• tisayaá¹ƒ ratanattayaguá¹‡aparidÄ«panaá¹ƒ katvÄ• idÄ

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183; Ne

vacanato saá¹…khepato sikkhattayasaá¹…gahaá¹ƒ sÄ• sanaá¹ƒ, taá¹ƒ pana sikkhattayaá¹ƒ
Ã±Ä• á¹‡avisesavisayabhÄ• vabhedato avatthÄ• bhedato ca tividhaá¹ƒ hoti. kathaá¹ƒ? suta
``pariyattisaddhammoâ€™â€™ ti vuccati. cintÄ• mayaÃ±Ä• á¹‡agocaro ca yo
Ä• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantÄ«hi gahetabbÄ• kÄ• ro vimuttÄ• yatanavises
``paá¹-ipattisaddhammoâ€™â€™ ti vuccati. vipassanÄ• Ã±Ä• á¹‡Ä• disahagato bhÄ• vanÄ
``paá¹-ivedhasaddhammoâ€™â€™ ti vuccati. evaá¹ƒ tividhampi sÄ• sanaá¹ƒ sÄ• sanavaran
tattha yaá¹ƒ paá¹-hamaá¹ƒ, taá¹ƒ itaresaá¹ƒ adhigamÅ«pÄ• yoti sabbasÄ• sanamÅ«labhÅ«
ca visayabhÅ«taá¹ƒ pariyattisÄ• sanameva tÄ• va saá¹…khepato vibhajanto __ ``dvÄ• dasa
gÄ• thamÄ• ha.

tattha __dvÄ• dasÄ• _ti gaá¹‡anaparicchedo. __padÄ• nÄ«_ti paricchinnadhammanidassa
pajjati attho etehÄ«ti padÄ• ni. atthapadÄ• ni pana pajjanti Ã±Ä• yantÄ«ti padÄ• ni. ubhayan
yojetabbaá¹ƒ byaÃ±janapadÄ• nampi aviparÄ«taá¹ƒ paá¹-ipajjitabbattÄ• , atthapadÄ• naá¹ƒ
\Ne 143/ kÄ• raá¹‡abhÄ• vato, tÄ• ni padÄ• ni parato pÄ• á¸·iyaÃ±Ã±eva Ä• vi bhavissantÄ
vaá¹‡á¹‡ayissÄ• ma. atthasÅ«canÄ• diatthato __suttaá¹ƒ_. vuttaÃ±hetaá¹ƒ saá¹…gahesu --

``atthÄ• naá¹ƒ sÅ«canato, suvuttato savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca, `suttaâ€™ nti akkhÄ• taâ€™â€™ nti || (Sp (to Vin III) I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Sv I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Dhs-a nid

tadetaá¹ƒ \Be 11/ tattha suttapiá¹-akavasena Ä• gataá¹ƒ, idha pana piá¹-akattayavasena yo
``dvÄ• dasa padÄ• ni suttaâ€™â€™ nti vuttaá¹ƒ, yaá¹ƒ pariyattisÄ• sananti attho. __taá¹ƒ s
``suttaâ€™â€™ nti vuttaá¹ƒ sakalaá¹ƒ buddhavacanaá¹ƒ. __byaÃ±janaÃ±ca attho cÄ• _ti by
ca. yato ``dvÄ• dasa padÄ• ni suttaâ€™â€™ nti vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- atthasÅ«ca
pariyattidhammo, taÃ±ca sabbaá¹ƒ atthato dvÄ• dasa padÄ• ni cha byaÃ±janapadÄ• ni cev
atha vÄ• yadetaá¹ƒ ``sÄ• sanavaraâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ suttaá¹ƒ, pariyatti
adhippetattÄ• . atthato pana dvÄ• dasa padÄ• ni, byaÃ±janatthapadasamudÄ• yabhÄ• vato
attho cÄ• â€™â€™ ti. __taá¹ƒ viÃ±Ã±eyyaá¹ƒ ubhaya_nti yasmiá¹ƒ byaÃ±jane atthe ca vac
sambandhe suttavohÄ• ro, tadubhayaá¹ƒ sarÅ«pato viÃ±Ã±Ä• tabbaá¹ƒ tattha katamaá¹ƒ b
tenevÄ• ha --- __ ``ko attho byaÃ±janaá¹ƒ katamaâ€™â€™ _nti.

evaá¹ƒ ``sÄ• sanavaraâ€™â€™ nti vuttassa suttassa pariyattibhÄ• vaá¹ƒ tassa ca atthabya
veditabbataá¹ƒ dassetvÄ• idÄ• ni tassa pavicayupÄ• yaá¹ƒ nettippakaraá¹‡aá¹ƒ padatthavi
``soá¸·asahÄ• rÄ• â€™â€™ _ti gÄ• thamÄ• ha.

tattha soá¸·asa hÄ• rÄ• etissÄ• ti __soá¸·asahÄ• rÄ• . paÃ±canayÄ• aá¹-á¹-hÄ• rasamÅ«
nayo. atha vÄ• soá¸·asa hÄ• rÄ• soá¸·asahÄ• rÄ• . evaá¹ƒ itaratthÄ• pi. hÄ• ranayamÅ«la
vitthÄ• rato ca bhÄ• sitÄ• ni nettÄ«ti. __sÄ• sanassa pariyeá¹-á¹-hÄ«_ti sÄ• sanassa atthap
pariyattisÄ• sanassa atthasaá¹ƒvaá¹‡á¹‡anÄ• ti attho, sakalasseva vÄ• sÄ• sanassa atthav
paá¹-ipattipaá¹-ivedhepi hi nettinayÄ• nusÄ• rena adhigacchantÄ«ti. __mahakaccÄ• nenÄ•
tassa vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«toyaá¹ƒ mahÄ• thero ``kaccÄ• noâ€™â€™ ti vuccati. mah
pÅ«jÄ• vacanaá¹ƒ, yathÄ• mahÄ• moggallÄ• noti, ``kaccÄ• yanagottaniddiá¹-á¹-hÄ• â€™â€™
gÄ• thÄ• nettiá¹ƒ saá¹…gÄ• yantehi pakaraá¹‡atthasaá¹…gaá¹‡hanavasena á¹-hapitÄ• ti d
cÄ• yaá¹ƒ, evaá¹ƒ __hÄ• ravibhaá¹…gavÄ• re_ taá¹ƒtaá¹ƒhÄ• raniddesanigamane ``tenÄ•
tiÄ• divacanaá¹ƒ, hÄ• rÄ• disamudÄ• yabhÅ«tÄ• yaá¹ƒ nettiyaá¹ƒ byaÃ±janatthasamudÄ• y
viciyatÄ«ti vicÄ• raá¹‡Ä• yaá¹ƒ Ä• ha --- __ ``hÄ• rÄ• byaÃ±janavicayoâ€™â€™ _tiÄ• di.

tattha \Be 12/ soá¸·asapi hÄ• rÄ• mÅ«lapadaniddhÄ• raá¹‡amantarena byaÃ±janamukhen
saá¹ƒvaá¹‡á¹‡anÄ• honti, na nayÄ• viya mÅ«lapadasaá¹…khÄ• tasabhÄ• vadhammanidd
``byaÃ±janavicayo suttassÄ• â€™â€™ ti vuttÄ• . atthanayÄ• pana yathÄ• vuttaatthamukhe
atthasampaá¹-ipattiyÄ• hontÄ«ti Ä• ha --- __ ``nayÄ• tayo ca suttatthoâ€™â€™ _ti. ayaÃ±
Ä• gamissati. keci ``nayo cÄ• â€™â€™ ti paá¹-hanti, taá¹ƒ na sundaraá¹ƒ. __ubhayaá¹ƒ pa
nayÄ• cÄ• ti etaá¹ƒ ubhayaá¹ƒ suttassa atthaniddhÄ• raá¹‡avasena parisamantato gahitaá
yojitaá¹ƒ. __vuccati suttaá¹ƒ_ vadati saá¹ƒvaá¹‡á¹‡eti. kathaá¹ƒ? __yathÄ• suttaá¹ƒ_ suttÄ•
suttaá¹ƒ yathÄ• saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ, tathÄ• saá¹ƒvaá¹‡á¹‡etÄ«ti attho. yaá¹ƒ yaá¹ƒ s
__yathÄ• suttaá¹ƒ, _ sabbaá¹ƒ suttanti attho. nettinayena hi saá¹ƒvaá¹‡á¹‡etuá¹ƒ asakkuá¹
suttaá¹ƒ natthÄ«ti.

idÄ• ni yaá¹ƒ vuttaá¹ƒ --- ``sÄ• sanavaraá¹ƒ vidÅ«hi Ã±eyyaâ€™â€™ nti, tattha nettisaá¹ƒv
visayabhÅ«taá¹ƒ pariyattidhammameva pakÄ• rantarena niyametvÄ• dassetuá¹ƒ __ ``yÄ•
vuttaá¹ƒ.

tattha atthesu katapariccheda byaÃ±janappabandho desanÄ• , yo pÄ• á¹-hoti vuccati. tadat
desanÄ• ya pabodhitattÄ• . tadubhayaÃ±ca vimuttÄ• yatanasÄ«sena paricayaá¹ƒ karontÄ•
anupÄ• dÄ• parinibbÄ• napariyosÄ• nÄ• naá¹ƒ sampattÄ«naá¹ƒ hetubhÄ• vato ekantena vi
tadubhayavinimuttassa vÄ• Ã±eyyassa abhÄ• vato tadeva dvayaá¹ƒ viÃ±Ã±eyyanti imamat
... pe ... viÃ±Ã±eyya_nti. __tatrÄ• _ti tasmiá¹ƒ vijÄ• nane sÄ• dhetabbe, nipphÄ• detabbe ce
__ayamÄ• nupubbÄ«_ti ayaá¹ƒ vakkhamÄ• nÄ• anupubbi hÄ• ranayÄ• naá¹ƒ anukkamo, a
hÄ• ranayÄ• ti attho. __navavidhasuttantapariyeá¹-á¹-hÄ«_ti suttÄ• divasena navaá¹…gass
atthavicÄ• raá¹‡Ä• ti attho. sÄ• miatthe vÄ• etaá¹ƒ paccattaá¹ƒ navavidhasuttantapariyeá¹-
atha vÄ• __anupubbÄ«_ti karaá¹‡atthe paccattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• vuttavijÄ
vakkhamÄ• nÄ• ya hÄ• ranayÄ• nupubbiyÄ• ayaá¹ƒ navavidhasuttantassa atthapariyesanÄ

etthÄ• ha \Ne 145/ --- kathaá¹ƒ panettha geyyaá¹…gÄ• dÄ«naá¹ƒ suttabhÄ• vo, suttabhÄ•
sÄ• sanassa navaá¹…gabhÄ• vo. yaÃ±ca saá¹…gahesu vuccati ``sagÄ• thakaá¹ƒ suttaá¹ƒ
suttaá¹ƒ veyyÄ• karaá¹‡aâ€™â€™ nti, tathÄ• ca sati suttaá¹…gameva na \Be 13/ siyÄ• . a
suttaá¹…gaá¹ƒ siyÄ• , maá¹…galasuttÄ• dÄ«naá¹ƒ (Khp 5.1 Ä• dayo; Sn 261 Ä• dayo) sutta
gÄ• thÄ• bhÄ• vato dhammapadÄ• dÄ«naá¹ƒ viya, geyyaá¹…gasaá¹…gaho vÄ• siyÄ• , sa
viya, tathÄ• ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• nanti. vuccate ---

suttanti sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• niruá¸·hattÄ• , sahatÄ• Ã±Ã±ena nÄ• Ã±Ã±ato ||

sabbassÄ• pi hi buddhavacanassa suttanti ayaá¹ƒ __sÄ• maÃ±Ã±avidhi_. tathÄ• hi ``ettak
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ (Vin IV 1242), sÄ• vatthiyÄ• suttavibhaá¹…ge, sakav
suttasatÄ• nÄ«â€™â€™ tiÄ• divacanato vinayÄ• bhidhammapariyattivisesepi suttavohÄ• ro
geyyÄ• dayo __visesavidhayo_ tena tena nimittena patiá¹-á¹-hitÄ• . tathÄ• hi geyyassa sag
tabbhÄ• vanimittaá¹ƒ. lokepi hi sasilokaá¹ƒ sagÄ• thakaá¹ƒ cuá¹‡á¹‡iyaganthaá¹ƒ geyyaâ€™
gÄ• thÄ• virahe pana sati pucchitvÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡assa. pucchÄ• viss
``byÄ• karaá¹‡aâ€™â€™ nti vuccati. byÄ• karaá¹‡ameva veyyÄ• karaá¹‡anti. evaá¹ƒ sante
paÃ±hÄ• vissajjanavasena pavattÄ• naá¹ƒ veyyÄ• karaá¹‡abhÄ• vo Ä• pajjatÄ«ti? nÄ• pajja
anokÄ• sabhÄ• vato ``gÄ• thÄ• virahe satÄ«â€™â€™ ti visesitattÄ• ca. tathÄ• hi dhamma
gÄ• thÄ• bandhesu sagÄ• thakattepi somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• yuttesu ``vuttaÃ
ntiÄ• divacanasambandhesu abbhutadhammapaá¹-isaá¹ƒyuttesu ca suttavisesesu yathÄ• k

gÄ• thÄ• udÄ• naitivuttakaabbhutadhammasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• , tathÄ• satipi gÄ• th
atÄ«tÄ• su jÄ• tÄ«su cariyÄ• nubhÄ• vappakÄ• sakesu jÄ• takasaÃ±Ã±Ä• . satipi paÃ±hÄ•
ca kesuci suttantesu vedassa labhÄ• panato vedallasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• ti evaá¹ƒ tena
sagÄ• thakattÄ• dinÄ• nimittena tesu tesu suttavisesesu geyyaá¹…gÄ• disaÃ±Ã±Ä• patiá¹
suttaá¹…gato pare geyyÄ• dayo.

yaá¹ƒ panettha geyyaá¹…gÄ• dinimittarahitaá¹ƒ suttaá¹ƒ, taá¹ƒ suttaá¹…gaá¹ƒ visesasaÃ±
sÄ• maÃ±Ã±asaÃ±Ã±Ä• ya pavattanatoti. nanu ca sagÄ• thakaá¹ƒ \Be 14/ suttaá¹ƒ geyyaá
veyyÄ• karaá¹‡anti suttaá¹…gaá¹ƒ na sambhavatÄ«ti codanÄ• tadavatthÄ• evÄ• ti? na tad
sodhitaÃ±hi \Ne 146/ pubbe gÄ• thÄ• virahe sati pucchÄ• vissajjanabhÄ• vo veyyÄ• karaá¹‡
yaÃ±ca vuttaá¹ƒ --- ``gÄ• thÄ• bhÄ• vato maá¹…galasuttÄ• dÄ«naá¹ƒ suttaá¹…gasaá¹…gal
niruá¸·hattÄ• . niruá¸·ho hi maá¹…galasuttÄ• dÄ«su suttabhÄ• vo, na hi tÄ• ni dhammapada
gÄ• thÄ• bhÄ• vena paÃ±Ã±Ä• tÄ• ni, kintu suttabhÄ• veneva. teneva hi __aá¹-á¹-hakathÄ•
nti nÄ• maggahaá¹‡aá¹ƒ kataá¹ƒ.

yaá¹ƒ pana vuttaá¹ƒ ``sagÄ• thakattÄ• geyyaá¹…gasaá¹…gaho vÄ• siyÄ• â€™â€™ ti, tad
sahatÄ• Ã±Ã±ena. saha gÄ• thÄ• hÄ«ti hi sagÄ• thakaá¹ƒ. sahabhÄ• vo ca nÄ• ma atthato
maá¹…galasuttÄ• dÄ«su gÄ• thÄ• vinimutto koci suttappadeso atthi. yo saha gÄ• thÄ• hÄ«
nÄ• ma koci atthi. yadapi vuttaá¹ƒ --- ``ubhatovibhaá¹…gÄ• dÄ«su sagÄ• thakappadesÄ• na
siyÄ• â€™â€™ ti, tadapi na aÃ±Ã±ato. aÃ±Ã±Ä• eva hi tÄ• gÄ• thÄ• , jÄ• takÄ• dipariyÄ•
ubhatovibhaá¹…gÄ• dÄ«naá¹ƒ geyyaá¹…gabhÄ• voti evaá¹ƒ suttÄ• dÄ«naá¹ƒ aá¹…gÄ• na
veditabbo. yasmÄ• pana sabbampi buddhavacanaá¹ƒ yathÄ• vuttanayena atthÄ• naá¹ƒ sÅ
vuccati, tasmÄ• vuttaá¹ƒ --- ``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti.

saá¹…gahavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> evaá¹ƒ \Ne 147/ saá¹…gahavÄ• rena saá¹…khepato dassite hÄ• rÄ• dayo idÄ• ni vibh
katame soá¸·asa hÄ• rÄ• â€™â€™ _tiÄ• didesanÄ• Ä• raddhÄ• . tattha __tatthÄ• _ti yaá¹ƒ
nettÄ«â€™â€™ ti, tasmiá¹ƒ vacane, tissaá¹ƒ vÄ• gÄ• thÄ• yaá¹ƒ, yÄ• ni hÄ• ranayamÅ«la
attho. __katame_ti pucchÄ• vacanaá¹ƒ. pucchÄ• ca nÄ• mesÄ• paÃ±cavidhÄ• adiá¹-á¹-ha
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• vimaticchedanÄ• pucchÄ• anumatipucchÄ• kathetukam
kathetukamyatÄ• pucchÄ• . __soá¸·asÄ• _ti gaá¹‡anavasena paricchedo. tena nesaá¹ƒ na
etaparamataá¹ƒ \Be 15/ dasseti. sÄ• cetaparamatÄ• parato Ä• vi bhavissati. __hÄ• rÄ• _ti
paricchinnÄ• naá¹ƒ sÄ• maÃ±Ã±ato dassanaá¹ƒ. __desanÄ• vicayo_tiÄ• di sarÅ«padassan

tattha kenaá¹-á¹-hena hÄ• rÄ• ? harÄ«yanti etehi, ettha vÄ• suttageyyÄ• divisayÄ•

aÃ±Ã±Ä• á¹‡asaá¹ƒsayavipallÄ• sÄ• ti __hÄ• rÄ• , _ haranti vÄ• sayaá¹ƒ tÄ• ni, haraá¹‡an
phalÅ«pacÄ• rena. atha vÄ• harÄ«yanti voharÄ«yanti dhammasaá¹ƒvaá¹‡á¹‡akadhammap
dÄ• naggahaá¹‡avasenÄ• ti __hÄ• rÄ• _. atha vÄ• hÄ• rÄ• viyÄ• ti __hÄ• rÄ• _. yathÄ• h
hÄ• rasaá¹…khÄ• to attano avayavabhÅ«taratanasamphassehi samuppajjanÄ«yamÄ• nahi
tadupabhogÄ«janasarÄ«rasantÄ• paá¹ƒ nidÄ• ghapariá¸·Ä• hupajanitaá¹ƒ vÅ«pasameti, ev
nÄ• nÄ• vidhaparamattharatanappabandhÄ• saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• attano avayavab
samuppÄ• diyamÄ• nanibbutisukhÄ• dhammapaá¹-iggÄ• hakajanahadayaparitÄ• paá¹ƒ kÄ
vÅ«pasamentÄ«ti. atha vÄ• hÄ• rayanti aÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ hÄ• raá¹ƒ apagamaá¹ƒ
__hÄ• rÄ• _. atha vÄ• sotujanacittassa haraá¹‡ato ramaá¹‡ato ca __hÄ• rÄ• _ niruttinayen
vantagamano bhagavÄ• â€™â€™ ti (Vism I 144; Sp (to Vin III) I 1 veraÃ±jakaá¹‡á¸• avaá¹‡
hÄ• rÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato attho.

asÄ• dhÄ• raá¹‡ato pana desÄ«yati saá¹ƒvaá¹‡á¹‡Ä«yati etÄ• ya suttatthoti __desanÄ• , _
\Ne 148/ __desanÄ• _. nanu ca aÃ±Ã±epi hÄ• rÄ• desanÄ• saá¹…khÄ• tassa suttassa atth
desanÄ• sahacÄ• rinovÄ• ti? saccametaá¹ƒ, ayaá¹ƒ pana hÄ• ro yebhuyyena yathÄ• rutava
desanÄ• ya saha caratÄ«ti vattabbataá¹ƒ arahati, na tathÄ• pare. na hi
assÄ• dÄ• dÄ«navanissaraá¹‡Ä• disandassanarahitÄ• suttadesanÄ• atthi. assÄ• dÄ• disa
cÄ• yaá¹ƒ hÄ• roti.

viciyanti etena, ettha vÄ• padapaÃ±hÄ• dayo, viciti eva vÄ• tesanti __vicayo_. pÄ• á¸·iyaá
vicayoti ayamattho dassito.

__yuttÄ«_ti upapattisÄ• dhanayutti, idha pana yuttivicÄ• raá¹‡Ä• yutti uttarapadalopena ``r
rÅ«paâ€™â€™ nti yathÄ• , yuttisahacaraá¹‡ato vÄ• . idhÄ• pi desanÄ• hÄ• re vuttanayena

__padaá¹-á¹-hÄ• na_nti \Be 16/ Ä• sannakÄ• raá¹‡aá¹ƒ, idhÄ• pi padaá¹-á¹-hÄ• navicÄ• ra
veditabbaá¹ƒ.

lakkhÄ«yanti etena, ettha vÄ• ekalakkhaá¹‡Ä• dhammÄ• avuttÄ• pi ekavacanenÄ• ti __la

viyÅ«hÄ«yanti vibhÄ• gena piá¹‡á¸• Ä«yanti etena, ettha vÄ• ti byÅ«ho. nibbacanÄ• dÄ«na
dassiyamÄ• nÄ• naá¹ƒ catunnaá¹ƒ byÅ«hoti __catubyÅ«ho, _ catunnaá¹ƒ vÄ• byÅ«ho etth

Ä• vaá¹-á¹-Ä«yanti etena, ettha vÄ• sabhÄ• gÄ• visabhÄ• gÄ• ca dhammÄ• , tesaá¹ƒ vÄ•
__Ä• vaá¹-á¹-o_.

vibhajÄ«yanti etena, ettha vÄ• sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡Ä• naá¹ƒ saá¹ƒkilesavodÄ
__vibhatti, _ vibhajanaá¹ƒ vÄ• etesaá¹ƒ bhÅ«miyÄ• ti __vibhatti_.

paá¹-ipakkhavasena parivattÄ«yanti iminÄ• , ettha vÄ• sutte vuttadhammÄ• , parivattanaá¹
__parivattano_.

vividhaá¹ƒ \Ne 149/ vacanaá¹ƒ ekassevatthassa vÄ• cakametthÄ• ti vivacanaá¹ƒ, vivacana
vividhaá¹ƒ vuccati etena atthoti vÄ• vivacanaá¹ƒ. sesaá¹ƒ vuttanayameva.

pakÄ• rehi pabhedato vÄ• Ã±Ä• pÄ«yanti iminÄ• , ettha vÄ• atthÄ• ti __paÃ±Ã±atti_.

otÄ• rÄ«yanti anuppavesÄ«yanti etena, ettha vÄ• suttÄ• gatÄ• dhammÄ• paá¹-iccasamu

sodhÄ«yanti samÄ• dhÄ«yanti etena, ettha vÄ• sutte padapadatthapaÃ±hÄ• rambhÄ• ti __

adhiá¹-á¹-hÄ«yanti anupavattÄ«yanti etena, ettha vÄ• sÄ• maÃ±Ã±avisesabhÅ«tÄ• dham
__adhiá¹-á¹-hÄ• no_.

parikaroti abhisaá¹…kharoti phalanti parikkhÄ• ro, hetu paccayo ca, parikkhÄ• raá¹ƒ Ä• cik
__parikkhÄ• ro, _ hÄ• ro, parikkhÄ• ravisayattÄ• parikkhÄ• rasahacaraá¹‡ato vÄ• __parik

samÄ• ropÄ«yanti etena, ettha vÄ• padaá¹-á¹-hÄ• nÄ• dimukhena dhammÄ• ti __samÄ• r
bhÄ• vasÄ• dhanavasenÄ• pi attho sambhavatÄ«ti tassÄ• pi vasena yojetabbaá¹ƒ.

__tassÄ• _ti \Be 17/ yathÄ• vuttassa hÄ• ruddesassa. __anugÄ«tÄ«_ti vuttassevatthassa s
anupacchÄ• gÄ• yanagÄ• thÄ• , tÄ• su osÄ• nagÄ• thÄ• ya __atthato asaá¹ƒkiá¹‡á¹‡Ä• _t
tena yadipi keci hÄ• rÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ avisiá¹-á¹-hÄ• viya dissanti, tathÄ• pi tesaá¹
natthÄ«ti dasseti. so ca nesaá¹ƒ asaá¹…karo lakkhaá¹‡aniddese supÄ• kaá¹-o hoti. __etesa
soá¸·asannaá¹ƒ hÄ• rÄ• naá¹ƒ. yathÄ• asaá¹…karo, tathÄ• ceva bhavati. kiá¹ƒ bhavati? __
vitthÄ• rena. __nayavibhatti_ nayena upÄ• yena Ã±Ä• yena vibhÄ• go. etena taá¹ƒ eva asa
vibhÄ• veti. keci ``vitthÄ• ranayÄ• â€™â€™ ti paá¹-hanti, taá¹ƒ na sundaraá¹ƒ, ayaÃ±ca gÄ
natthi.

<2> evaá¹ƒ hÄ• re uddisitvÄ• idÄ• ni naye uddisituá¹ƒ __ ``tattha katameâ€™â€™ _tiÄ• di
saá¹ƒkilese vodÄ• nÄ• ni ca vibhÄ• gato Ã±Ä• pentÄ«ti __nayÄ• , _ nÄ«yanti vÄ• tÄ• ni ete
__nayÄ• , _ nayanamattameva vÄ• ti __nayÄ• , _ nÄ«yanti vÄ• sayaá¹ƒ dhammakathikehi
atthapavicayatthanti __nayÄ• _. atha vÄ• nayÄ• viyÄ• ti __nayÄ• _. yathÄ• hi ekattÄ• day
paá¹-ivijjhiyamÄ• nÄ• paccayapaccayuppannadhammÄ• naá¹ƒ yathÄ• kkamaá¹ƒ
sambandhavibhÄ• gabyÄ• pÄ• ravirahÄ• nurÅ«paphalabhÄ• vadassanena asaá¹…karato s

sabhÄ• vaá¹ƒ pavedayantÄ• paramatthasaccappaá¹-ivedhÄ• ya saá¹ƒvattanti, evametepi
kaá¹‡hasukkasappaá¹-ibhÄ• gadhammavibhÄ• gadassanena aviparÄ«tasuttatthÄ• vabodhÄ
veneyyÄ• naá¹ƒ catusaccappaá¹-ivedhÄ• ya saá¹ƒvattanti. atha vÄ• pariyattiatthassa nayan
yamanato ca __nayÄ• _ niruttinayena.

__nandiyÄ• vaá¹-á¹-o_tiÄ• dÄ«su nandiyÄ• vaá¹-á¹-assa viya Ä• vaá¹-á¹-o etassÄ• ti __nan
hi nandiyÄ• vaá¹-á¹-o antoá¹-hitena padhÄ• nÄ• vayavena bahiddhÄ• Ä• vaá¹-á¹-ati, evama
vÄ• nandiyÄ• taá¹‡hÄ• ya pamodassa vÄ• Ä• vaá¹-á¹-o etthÄ• ti __nandiyÄ• vaá¹-á¹-o_. t
saá¹ƒkilesapakkhe alobhÄ• dÄ«hi ca vodÄ• napakkhe pukkhalo sobhanoti __tipukkhalo_.
asantÄ• sanajavaparakkamÄ• divisesayogena sÄ«ho bhagavÄ• , tassa vikkÄ«á¸·itaá¹ƒ desa
vihÄ• roti katvÄ• vipallÄ• satappaá¹-ipakkhaparidÄ«panato sÄ«hassa vikkÄ«á¸·itaá¹ƒ etthÄ
_ \Be 18/ nayo. balavisesayogadÄ«panato vÄ• sÄ«havikkÄ«á¸·itasadisattÄ• nayo __sÄ«ha
cettha saddhÄ• dibalaá¹ƒ, dasabalÄ• ni eva vÄ• . atthanayattayadisÄ• bhÄ• vena kusalÄ• c
__disÄ• locanaá¹ƒ_. tathÄ• Ä• locitÄ• naá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ atthanayattayayojane
__aá¹…kuso_. gÄ• thÄ• su laÃ±jeti pakÄ• seti suttatthanti laÃ±jako, nayo ca so laÃ±jako cÄ
gatÄ• _ti Ã±Ä• tÄ• , matÄ• ti attho. so eva vÄ• pÄ• á¹-ho. sesaá¹ƒ vuttanayena veditabbaá

<3> evaá¹ƒ nayepi uddisitvÄ• idÄ• ni mÅ«lapadÄ• ni uddisituá¹ƒ __ ``tattha katamÄ• nÄ«â
Ä• raddhaá¹ƒ. tattha mÅ«lÄ• ni ca tÄ• ni nayÄ• naá¹ƒ paá¹-á¹-hÄ• nabhÄ• gÄ• naÃ±ca pati
adhigamÅ«pÄ• yabhÄ• vato koá¹-á¹-hÄ• sabhÄ• vato cÄ• ti __mÅ«lapadÄ• ni_. kosallasam
vÄ• pÄ• padhammÄ• naá¹ƒ salanato viddhaá¹ƒsanato, kusÄ• naá¹ƒ vÄ• rÄ• gÄ• dÄ«naá¹
lavanato, kusena vÄ• Ã±Ä• á¹‡ena lÄ• tabbato pavattetabbato __kusalÄ• ni, _ tappaá¹-ipak
padattho veditabbo.

evaá¹ƒ gaá¹‡anaparicchedato jÄ• tibhedato ca mÅ«lapadÄ• ni dassetvÄ• idÄ• ni sarÅ«pat
saá¹ƒkilesapakkhaá¹ƒyeva \Ne 151/ paá¹-hamaá¹ƒ uddisati __ ``taá¹‡hÄ• â€™â€™ _tiÄ• di
paritasatÄ«ti __taá¹‡hÄ• _. avindiyaá¹ƒ vindati, vindiyaá¹ƒ na vindatÄ«ti __avijjÄ• , _ vijjÄ• p
vÄ• __avijjÄ• _. lubbhanti tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• soti __lobh
nayo. asubhe ``subhaâ€™â€™ nti pavattÄ• saÃ±Ã±Ä• __subhasaÃ±Ã±Ä• . sukhasaÃ±Ã±
veditabbo. __saá¹…gaha_nti gaá¹‡anaá¹ƒ. __samosaraá¹‡a_nti samoropanaá¹ƒ.

paccanÄ«kadhamme sametÄ«ti __samatho_. aniccÄ• dÄ«hi vividhehi Ä• kÄ• rehi passatÄ«
lobhÄ• dipaá¹-ipakkhato veditabbÄ• . asubhe ``asubhaâ€™â€™ nti pavattÄ• saÃ±Ã±Ä• __
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. saÃ±Ã±Ä• sÄ«sena hi desanÄ• . __dukkhasaÃ

__idaá¹ƒ uddÄ• na_nti idaá¹ƒ vuttasseva atthassa vippakiá¹‡á¹‡abhÄ• vena nassituá¹ƒ ada
rakkhaá¹‡aá¹ƒ uddÄ• naá¹ƒ, saá¹…gahavacananti attho. ``cattÄ• ro vipallÄ• sÄ• â€™â€™ t
__kilesabhÅ«mÄ«_ti saá¹ƒkilesabhÅ«mi sabbesaá¹ƒ akusaladhammÄ• naá¹ƒ samosaraá¹‡

yÄ• ni tÄ«á¹‡i mÅ«lÄ• ni. ``kusalÄ• nÄ«â€™â€™ tipi paá¹-hanti. __satipaá¹-á¹-hÄ• nÄ• _ti a
sandhÄ• yÄ• ha. __indriyabhÅ«mÄ«_ti saddhÄ• dÄ«naá¹ƒ vimuttiparipÄ• canindriyÄ• naá¹ƒ
vuttaá¹ƒ. __yujjantÄ«_ti yojÄ«yanti. __kho_ti padapÅ«raá¹‡e, avadhÄ• raá¹‡atthe vÄ• nipÄ
dasseti. aá¹-á¹-hÄ• rasevÄ• ti vÄ• . __mÅ«lapadÄ• _ti mÅ«lapadÄ• ni, liá¹…gavipallÄ• so vÄ

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. niddesavÄ• ravaá¹‡á¹‡anÄ•

<4> evaá¹ƒ \Ne 152/ uddiá¹-á¹-he hÄ• rÄ• dayo niddisituá¹ƒ __ ``tattha saá¹…khepatoâ€™â€™
tattha __tatthÄ• _ti tasmiá¹ƒ uddesapÄ• á¹-he. __saá¹…khepato netti kittitÄ• _ti samÄ• sato
kathitaá¹ƒ. hÄ• ranayamÅ«lapadÄ• naÃ±hi sarÅ«padassanaá¹ƒ uddesapÄ• á¹-hena katanti

sÄ• maÃ±Ã±ato visesena, padattho lakkhaá¹‡aá¹ƒ kamo.

ettÄ• vatÄ• ca hetvÄ• dÄ«, veditabbÄ• hi viÃ±Ã±unÄ• ||

tesu avisesato visesato ca hÄ• ranayÄ• naá¹ƒ attho dassito. lakkhaá¹‡Ä• dÄ«su pana avise
nayÄ• ca yathÄ• kkamaá¹ƒ byaÃ±janatthamukhena navaá¹…gassa sÄ• sanassa atthasaá¹
visesato pana tassa tassa hÄ• rassa nayassa ca lakkhaá¹‡aá¹ƒ niddese eva kathayissÄ• m
nesaá¹ƒ lakkhaá¹‡esu Ã±Ä• tesu viÃ±Ã±eyyÄ• ni honti, tasmÄ• tÄ• nipi niddesato parato p

hÄ• rasaá¹…khepo

1. yÄ• pana __assÄ• dÄ• dÄ«navatÄ• _tiÄ• dikÄ• niddesagÄ• thÄ• , tÄ• su __assÄ• dÄ•
Ä• dÄ«navatÄ• ti padavibhÄ• go. Ä• dÄ«navatÄ• ti ca Ä• dÄ«navo eva. keci ``assÄ• dÄ• dÄ
taá¹ƒ na sundaraá¹ƒ. tattha assÄ• dÄ«yatÄ«ti assÄ• do, sukhaá¹ƒ somanassaÃ±ca. vuttaÃ±
bhikkhave, paÃ±cupÄ• dÄ• nakkhandhe paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹
upÄ• dÄ• nakkhandhesu \Be 20/ assÄ• doâ€™â€™ ti (MN I 166; SN b III 26). yathÄ• cetaá
evaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡ampi. vuttampi cetaá¹ƒ --- ``so tadassÄ• deti taá¹ƒ nikÄ• metÄ«
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h I 1.424), ``
bhikkhave, dhammesu assÄ• dÄ• nupassinoâ€™â€™ ti (SN a II 53) ca \Ne 153/. assÄ• det
taá¹‡hÄ• . taá¹‡hÄ• ya hi kÄ• raá¹‡abhÅ«tÄ• ya puggalo sukhampi sukhÄ• rammaá¹‡ampi
evaá¹ƒ vipallÄ• sÄ• pi. vipallÄ• savasena hi sattÄ• aniá¹-á¹-hampi Ä• rammaá¹‡aá¹ƒ iá¹-á¹-
evaá¹ƒ vedanÄ• ya sabbesaá¹ƒ tebhÅ«makasaá¹…khÄ• rÄ• naá¹ƒ taá¹‡hÄ• ya vipallÄ• sÄ•

kathaá¹ƒ pana dukkhÄ• dukkhamasukhavedanÄ• naá¹ƒ assÄ• danÄ«yatÄ• ti? vipallÄ• sato
tathÄ• hi vuttaá¹ƒ --- ``sukhÄ• kho, Ä• vuso visÄ• kha, vedanÄ• á¹-hitisukhÄ• vipariá¹‡Ä•
vedanÄ• á¹-hitidukkhÄ• vipariá¹‡Ä• masukhÄ• , adukkhamasukhÄ• vedanÄ• Ã±Ä• á¹‡as
(MN I 465). tattha vedanÄ• ya aá¹-á¹-hasatapariyÄ• yavasena, tebhÅ«makasaá¹…khÄ• rÄ•
nikkhepakaá¹‡á¸• arÅ«pakaá¹‡á¸• avasena, taá¹‡hÄ• ya saá¹ƒkilesavatthuvibhaá¹…ge __n
taá¹‡hÄ• niddesavasena, vipallÄ• sÄ• naá¹ƒ sukhasaÃ±Ã±Ä• divasena dvÄ• saá¹-á¹-hidiá¹-
veditabbo.

Ä• dÄ«navo dukkhÄ• vedanÄ• tissopi vÄ• dukkhatÄ• . atha vÄ• sabbepi tebhÅ«makÄ•
Ä• dÄ«naá¹ƒ ativiya kapaá¹‡aá¹ƒ vÄ• ti pavattatÄ«ti hi Ä• dÄ«navo, kapaá¹‡amanusso, eva
tebhÅ«makÄ• dhammÄ• aniccatÄ• diyogena. yato tattha Ä• dÄ«navÄ• nupassanÄ• Ä• ra
yathÄ• bhÅ«tanayoti vuccati. tathÄ• ca vuttaá¹ƒ --- ``yaá¹ƒ, bhikkhave, paÃ±cupÄ• dÄ• nak
vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ paÃ±casu upÄ• dÄ• nakkhandhesu Ä• dÄ«navoâ€™â€™
dukkhasaccaniddesabhÅ«tÄ• naá¹ƒ jÄ• tiyÄ• dÄ«naá¹ƒ aniccatÄ• dÄ«naá¹ƒ dvÄ• cattÄ• lÄ
vibhajitvÄ• niddisitabbo.

nissarati etenÄ• ti __nissaraá¹‡aá¹ƒ, _ ariyamaggo. nissaratÄ«ti vÄ• __nissaraá¹‡aá¹ƒ_ ni
sÄ• maÃ±Ã±aniddesena ekasesena vÄ• ``nissaraá¹‡aâ€™â€™ nti \Be 21/ vuttaá¹ƒ. __pi_-
pacchimÄ• naÃ±ca sampiá¹‡á¸• anattho. tattha ariyamaggapakkhe satipaá¹-á¹-hÄ• nÄ• dÄ«
sattattiá¹ƒsabodhipakkhiyadhammÄ• naá¹ƒ kÄ• yÄ• nupassanÄ• dÄ«naÃ±ca tadantogadha
vibhajitvÄ• niddisitabbaá¹ƒ.

nibbÄ• napakkhe pana kiÃ±cÄ• pi asaá¹…khatÄ• ya dhÄ• tuyÄ• nippariyÄ• yena vibhÄ• g
sopÄ• disesanirupÄ• disesabhedena. yato vÄ• taá¹ƒ nissaá¹-aá¹ƒ, tesaá¹ƒ __paá¹-isambhi
dassitappabhedÄ• naá¹ƒ cakkhÄ• dÄ«naá¹ƒ channaá¹ƒ dvÄ• rÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ c
taá¹ƒtaá¹ƒdvÄ• rappavattÄ• naá¹ƒ \Ne 154/ channaá¹ƒ channaá¹ƒ
viÃ±Ã±Ä• á¹‡aphassavedanÄ• saÃ±Ã±Ä• cetanÄ• taá¹‡hÄ• vitakkavicÄ• rÄ• naá¹ƒ pathavÄ
dhÄ• tÅ«naá¹ƒ dasannaá¹ƒ kasiá¹‡Ä• yatanÄ• naá¹ƒ asubhÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ dvatt
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ
indriyÄ• naá¹ƒ kÄ• madhÄ• tuÄ• dÄ«naá¹ƒ tissannaá¹ƒ dhÄ• tÅ«naá¹ƒ kÄ• mabhavÄ• dÄ«n
bhavÄ• naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ Ä• ruppÄ• naá¹ƒ dvÄ• das
paá¹-iccasamuppÄ• daá¹…gÄ• naÃ±cÄ• ti evamÄ• dÄ«naá¹ƒ saá¹…khatadhammÄ• naá¹ƒ
niddisitabbaá¹ƒ.

__phala_nti desanÄ• phalaá¹ƒ. kiá¹ƒ pana tanti? yaá¹ƒ desanÄ• ya nipphÄ• dÄ«yati. nanu
bhagavato desanÄ• ya nipphÄ• dÄ«yati. nibbÄ• naÃ±ca ``nissaraá¹‡aâ€™â€™ nti iminÄ•
taÃ±ca kho paramparÄ• ya. idha pana paccakkhato desanÄ• phalaá¹ƒ adhippetaá¹ƒ. taá¹ƒ
atthadhammavedÄ• diariyamaggassa pubbabhÄ• gappaá¹-ipattibhÅ«tÄ• chabbisuddhiyo. y

maggaá¹ƒ anabhisambhuá¹‡antassa kÄ• lantare tadadhigamakÄ• raá¹‡abhÅ«taá¹ƒ sampat
vakkhati --- ``attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• ti (Sn 1125; Kv 226; Ni
mogharÄ• jamÄ• á¹‡avapucchÄ• 144, mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 88; Nett 5
nti, ``dhammo have rakkhati dhammacÄ• rinti idaá¹ƒ phalaâ€™â€™ nti (J I 10.102-103; I 15
devesu ca mÄ• nusesu ca Ä• yuvaá¹‡á¹‡abalasukhayasaparivÄ• raÄ• dhipateyyasampattiy
cakkavattisirÄ« devarajjasirÄ« cattÄ• ri sampatticakkÄ• ni sÄ«lasampadÄ• samÄ• dhisamp
abhiÃ±Ã±Ä• catasso paá¹-isambhidÄ• sÄ• vakabodhi paccekabodhi sammÄ• sambodhÄ«
puÃ±Ã±asambhÄ• rahetukÄ• bhagavato desanÄ• ya sÄ• dhetabbatÄ• ya phalanti veditabb

__upÄ• yo_ti \Be 22/ ariyamaggapadaá¹-á¹-hÄ• nabhÅ«tÄ• pubbabhÄ• gappaá¹-ipadÄ• . s
pacchimÄ• ya pacchimÄ• ya adhigamÅ«pÄ• yabhÄ• vato paramparÄ• ya magganibbÄ• nÄ•
yÄ• ca pubbe vuttaphalÄ• dhigamassa upÄ• yapaá¹-ipatti. keci pana ``saha vipassanÄ• ya
vadanti, tesaá¹ƒ matena nissaraá¹‡anti nibbÄ• nameva vuttaá¹ƒ siyÄ• . phalaá¹ƒ viya upÄ•
vuttaá¹ƒ siyÄ• , yaá¹ƒ pana vakkhati ``sabbe dhammÄ• ... pe ... visuddhiyÄ• ti (Dhp 279; Th
upÄ• yoâ€™â€™ ti. etthÄ• pi pubbabhÄ• gappaá¹-ipadÄ• eva udÄ• haá¹-Ä• ti sakkÄ• viÃ±
pahÄ• ya tare oghanti idaá¹ƒ nissaraá¹‡aâ€™â€™ nti ariyamaggassa nissaraá¹‡abhÄ• vaá
oghataraá¹‡anti.

__Ä• á¹‡attÄ«_ti \Ne 155/ Ä• á¹‡Ä• rahassa bhagavato veneyyajanassa hitasiddhiyÄ• ``ev
ti vidhÄ• naá¹ƒ. tathÄ• hi vakkhati ``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• jÄ• ti (Sn 1
Peá¹- 22; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• 144, mogharÄ• jamÄ• á¹‡avapucchÄ• n

__yogÄ«na_nti catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya yuttappayuttÄ• naá¹ƒ veneyy
__desanÄ• hÄ• ro_ti etesaá¹ƒ yathÄ• vuttÄ• naá¹ƒ assÄ• dÄ• dÄ«naá¹ƒ vibhajanalakkhaá¹
desanÄ• hÄ• ro nÄ• mÄ• ti attho. etthÄ• ha --- kiá¹ƒ panetesaá¹ƒ assÄ• dÄ• dÄ«naá¹ƒ anav
desanÄ• hÄ• ro, udÄ• hu ekaccÄ• nanti? niravasesÄ• naá¹ƒyeva. yasmiÃ±hi sutte assÄ• dÄ
sarÅ«pato Ä• gatÄ• ni, tattha vattabbameva natthi. yattha pana ekadesena Ä• gatÄ• ni, na v
anÄ• gataá¹ƒ atthavasena niddhÄ• retvÄ• hÄ• ro yojetabbo. ayaÃ±ca attho desanÄ• hÄ• ra
idha na papaÃ±cito.

2. __yaá¹ƒ pucchita_nti yÄ• pucchÄ• , viciyamÄ• nÄ• ti vacanaseso. __vissajjitaá¹ƒ anugÄ
nayo. tattha __vissajjita_nti vissajjanÄ• , sÄ• ekaá¹ƒsabyÄ• karaá¹‡Ä• divasena catubbidha
__ca_-saddo sampiá¹‡á¸• anattho, tena gÄ• thÄ• yaá¹ƒ avuttaá¹ƒ padÄ• diá¹ƒ saá¹…gaá¹‡
pucchÄ• vissajjanÄ• kassÄ• ti Ä• ha __ ``suttassÄ• â€™â€™ _ti. etena sutte Ä• gataá¹ƒ pu
vicetabbanti dasseti. __yÄ• ca anugÄ«ti_ti vuttasseva atthassa yÄ• anu pacchÄ• gÄ«ti an
saá¹…gahagÄ• thÄ• , pucchÄ• ya vÄ• anurÅ«pÄ• gÄ«ti. etena pubbÄ• paraá¹ƒ \Be 23/ ga
pucchÄ• nurÅ«patÄ• idha pubbÄ• paraá¹ƒ adhippetaá¹ƒ. yÄ• ``pucchÄ• nusandhÄ«â€™â
``suttassÄ• â€™â€™ ti padaá¹ƒ pubbÄ• pekkhanti puna __ ``suttassÄ• â€™â€™ _ti vuttaá

nissayabhÅ«te assÄ• dÄ• dike pariggaá¹‡hÄ• ti. ettÄ• vatÄ• vicayahÄ• rassa visayo nirava
ca vakkhati vicayahÄ• ravibhaá¹…ge ``padaá¹ƒ vicinati ... pe ... anugÄ«tiá¹ƒ vicinatÄ«â€™â

tattha sutte sabbesaá¹ƒ padÄ• naá¹ƒ anupubbena atthaso byaÃ±janaso ca vicayo __padav
adiá¹-á¹-hajotanÄ• diá¹-á¹-hasaá¹ƒsandanÄ• vimaticchedanÄ• anumatipucchÄ• kathetuk
sattÄ• dhiá¹-á¹-hÄ• nÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• ekÄ• dhiá¹-á¹-hÄ• nÄ• anekÄ• dhiá¹-
paramatthavisayÄ• atÄ«tavisayÄ• anÄ• gatavisayÄ• paccuppannavisayÄ• â€™â€™ tiÄ•
``idaá¹ƒ vissajjanaá¹ƒ \Ne 156/ ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ vibhajjabyÄ• karaá¹‡aá¹ƒ paá¹-ip
á¹-hapanaá¹ƒ sÄ• vasesaá¹ƒ niravasesaá¹ƒ sauttaraá¹ƒ anuttaraá¹ƒ lokiyaá¹ƒ lokuttaraâ€™
__vissajjanavicayo_.

``ayaá¹ƒ pucchÄ• iminÄ• sameti, etena na sametÄ«â€™â€™ ti pucchitatthaá¹ƒ Ä• netvÄ•
saá¹ƒsanditvÄ• ca vicayo __pubbÄ• paravicayo_. ``ayaá¹ƒ anugÄ«ti vuttatthasaá¹…gahÄ•
tadubhayatthasaá¹…gahÄ• kusalatthasaá¹…gahÄ• akusalatthasaá¹…gahÄ• â€™â€™ tiÄ•
assÄ• dÄ• dÄ«su sukhavedanÄ• ya ``iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡Ä• â€™â
``Ä• rammaá¹‡aggahaá¹‡alakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• , vipallÄ• sÄ• naá¹ƒ ``viparÄ«ta
tiÄ• dinÄ• , avasiá¹-á¹-hÄ• naá¹ƒ tebhÅ«makadhammÄ• naá¹ƒ ``yathÄ• sakalakkhaá¹‡Ä• â
dvÄ• vÄ«satiyÄ• tikesu dvÄ• cattÄ• lÄ«sÄ• dhike ca dukasate labbhamÄ• napadavasena
taá¹ƒtaá¹ƒassÄ• datthavisesaniddhÄ• raá¹‡aá¹ƒ __assÄ• davicayo_.

dukkhavedanÄ• ya ``aniá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• , dukkhasac
``paá¹-isandhilakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• , aniccatÄ• dÄ«naá¹ƒ Ä• diantavantatÄ• ya
``aniccÄ• â€™â€™ tiÄ• dinÄ• sabbesaÃ±ca lokiyadhammÄ• naá¹ƒ saá¹ƒkilesabhÄ• giyah
Ä• dÄ«navavuttiyÄ• okÄ• raniddhÄ• raá¹‡ena __Ä• dÄ«navavicayo_. nissaraá¹‡apade ariy
kÄ• yÄ• nupassanÄ• dipubbabhÄ• gappaá¹-ipadÄ• vibhÄ• gavisesaniddhÄ• raá¹‡avasena
yathÄ• vuttapariyÄ• yavibhÄ• gavisesaniddhÄ• raá¹‡avasenÄ• ti evaá¹ƒ __nissaraá¹‡avicay
taá¹ƒtaá¹ƒsuttadesanÄ• ya sÄ• dhetabbaphalassa tadupÄ• yassa tattha tattha suttavidhivac
vibhÄ• ganiddhÄ• raá¹‡avasena __vicayo_ veditabbo. evaá¹ƒ padapucchÄ• vissajjanapubb
assÄ• dÄ• dÄ«naÃ±ca visesaniddhÄ• raá¹‡avaseneva vicayalakkhaá¹‡o ``vicayo hÄ• roâ€™

3. __sabbesa_nti soá¸·asannaá¹ƒ. __bhÅ«mÄ«_ti byaÃ±janaá¹ƒ sandhÄ• yÄ• ha. byaÃ±jan
nayÄ• naá¹ƒ hÄ• rÄ• naá¹ƒ bhÅ«mi pavattiá¹-á¹-hÄ• naá¹ƒ, tesaá¹ƒ byaÃ±janavicÄ• rabhÄ•
byaÃ±janavicayoâ€™â€™ ti, peá¹-akepi hi vuttaá¹ƒ --- ``yattha ca sabbe hÄ• rÄ• , sampata
suttatthaá¹ƒ. byaÃ±janavidhiputhuttÄ• â€™â€™ ti. __gocaro_ti suttattho. suttassa hi padatth
hÄ• rayojanÄ• . tesaá¹ƒ byaÃ±janatthÄ• naá¹ƒ. __yuttÄ• yuttaparikkhÄ• _ti yuttassa ca ayu
``yuttÄ• yuttiparikkhÄ• â€™â€™ tipi pÄ• á¹-ho, yuttiayuttÄ«naá¹ƒ vicÄ• raá¹‡Ä• ti attho. kat
yuttÄ• yuttajÄ• nanÄ• ? catÅ«hi mahÄ• padesehi avirujjhanena. tattha byaÃ±janassa tÄ• va
adhippetatthavÄ• cakabhÄ• vo ca yuttabhÄ• vo. atthassa pana suttavinayadhammatÄ• hi a

ayamettha saá¹…khepo. vitthÄ• ro pana parato Ä• vi bhavissati. __hÄ• ro yuttÄ«ti niddiá¹-á
byaÃ±janatthÄ• naá¹ƒ yuttÄ• yuttabhÄ• vavibhÄ• vanalakkhaá¹‡o yuttihÄ• roti veditabbo.

4. __dhamma_nti yaá¹ƒ kiÃ±ci suttÄ• gataá¹ƒ kusalÄ• didhammamÄ• ha. __tassa dhamma
kusalÄ• didhammassa. __yaá¹ƒ padaá¹-á¹-hÄ• na_nti yaá¹ƒ kÄ• raá¹‡aá¹ƒ, yonisomanasikÄ
anÄ• gataá¹ƒ vÄ• sambhavato niddhÄ• retvÄ• kathetabbanti adhippÄ• yo. __itÄ«_ti evaá¹
__yÄ• va sabbadhammÄ• _ti yattakÄ• tasmiá¹ƒ sutte Ä• gatÄ• dhammÄ• , tesaá¹ƒ sabbes
padaá¹-á¹-hÄ• naá¹ƒ niddhÄ• retvÄ• kathetabbanti adhippÄ• yo. atha vÄ• __yÄ• va sabba
dhammassa yaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, tassapi yaá¹ƒ padaá¹-á¹-hÄ• nanti sambhavato yÄ
padaá¹-á¹-hÄ• navicÄ• raá¹‡Ä• kÄ• tabbÄ• ti attho. __eso hÄ• ro padaá¹-á¹-hÄ• no_ti evaá
padaá¹-á¹-hÄ• nabhÅ«tÄ• dhammÄ• tesaÃ±ca padaá¹-á¹-hÄ• nabhÅ«tÄ• ti sambhavato
padaá¹-á¹-hÄ• nabhÅ«tadhammaniddhÄ• raá¹‡alakkhaá¹‡o padaá¹-á¹-hÄ• no nÄ• ma hÄ• r

5. __vuttamhi_ \Be 25/ __ekadhamme_ti kusalÄ• dÄ«su khandhÄ• dÄ«su vÄ• yasmiá¹ƒ ki
sarÅ«pato niddhÄ• raá¹‡avasena vÄ• kathite. __ye dhammÄ• ekalakkhaá¹‡Ä• kecÄ«_ti y
kusalÄ• dibhÄ• vena rÅ«pakkhandhÄ• dibhÄ• vena vÄ• tena dhammena samÄ• nalakkhaá
sabbepi kusalÄ• disabhÄ• vÄ• , khandhÄ• disabhÄ• vÄ• vÄ• dhammÄ• sutte avuttÄ• pi tÄ
vuttÄ• bhavanti Ä• netvÄ• saá¹ƒvaá¹‡á¹‡anÄ• vasenÄ• ti adhippÄ• yo. ettha ca __ekalakk
samÄ• nalakkhaá¹‡Ä• vuttÄ• . tena sahacÄ• ritÄ• samÄ• nakiccatÄ• samÄ• nahetutÄ• sa
samÄ• nÄ• rammaá¹‡atÄ• ti evamÄ• dÄ«hi avuttÄ• nampi vuttÄ• naá¹ƒ viya niddhÄ• raá¹‡a
lakkhaá¹‡o nÄ• mÄ• _ti evaá¹ƒ sutte anÄ• gatepi dhamme vuttappakÄ• rena Ä• gate viya n
saá¹ƒvaá¹‡á¹‡anÄ• , so lakkhaá¹‡o nÄ• ma hÄ• roti attho.

6. __nerutta_nti niruttaá¹ƒ, padanibbacananti attho. __adhippÄ• yo_ti buddhÄ• naá¹ƒ sÄ• v
suttassa desakÄ• naá¹ƒ adhippÄ• yo. __byaÃ±jana_nti byaÃ±janena, karaá¹‡e hi etaá¹ƒ pa
hÄ• rÄ• byaÃ±janavicayÄ• , ayaá¹ƒ pana visesato byaÃ±janadvÄ• reneva atthapariyesanÄ
nti vuttaá¹ƒ. tathÄ• hi vakkhati --- ``byaÃ±janena suttassa neruttaÃ±ca adhippÄ• yo ca nidÄ
pubbÄ• parÄ• nusandhi ca gavesitabbÄ• â€™â€™ ti. __athÄ• _ti padapÅ«raá¹‡amattaá¹ƒ.
phalanti nidÄ• naá¹ƒ, kÄ• raá¹‡aá¹ƒ, yena kÄ• raá¹‡ena desanÄ• pavattÄ• , taá¹ƒ desanÄ•
__pubbÄ• parÄ• nusandhÄ«_ti pubbena ca aparena ca anusandhi. ``pubbÄ• parena sandhÄ
pÄ• á¹-ho, suttassa pubbabhÄ• gena aparabhÄ• gaá¹ƒ saá¹ƒsanditvÄ• kathananti attho. sa
pubbÄ• parabhÅ«tehi suttantarehi saá¹ƒvaá¹‡á¹‡iyamÄ• nassa suttassa saá¹ƒsandanaá¹ƒ
pubbapadena parapadassa sambandhanaá¹ƒ, ayampi pubbÄ• parÄ• nusandhi. __eso hÄ• r
nibbacanÄ• dhippÄ• yÄ• dÄ«naá¹ƒ catunnaá¹ƒ vibhÄ• vanalakkhaá¹‡o catubyÅ«ho hÄ• ro

7. __ekamhi padaá¹-á¹-hÄ• ne_ti ekasmiá¹ƒ Ä• rambhadhÄ• tuÄ• dike parakkamadhÄ• tuÄ
dhamme desanÄ• ruá¸·he sati. __pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• na_nti tassa visabhÄ•
sesakaá¹ƒ pamÄ• dÄ• dÄ«naá¹ƒ Ä• sannakÄ• raá¹‡attÄ• padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ kosa

pariyesati paÃ±Ã±Ä• ya gavesati, pariyesitvÄ• ca saá¹ƒvaá¹‡á¹‡anÄ• ya yojento desanaá¹
paá¹-ipakkhe_ti vÄ«riyÄ• rambhÄ• dimukhena Ä• raddhasuttaá¹ƒ vuttanayena pamÄ• dÄ• c
paá¹-ipakkhato Ä• vaá¹-á¹-eti nÄ• ma. __Ä• vaá¹-á¹-o nÄ• ma so hÄ• ro_ti desanÄ• ya gahi
sabhÄ• gavisabhÄ• gadhammavasena Ä• vaá¹-á¹-analakkhaá¹‡o Ä• vaá¹-á¹-o hÄ• ro nÄ• n

8. __dhamma_nti sabhÄ• vadhammaá¹ƒ, taá¹ƒ kusalÄ• divasena anekavidhaá¹ƒ. __padaá
patiá¹-á¹-hite uttari guá¹‡avisese adhigacchati, taá¹ƒ visesÄ• dhigamanakÄ• raá¹‡aá¹ƒ. __b
puthujjanabhÅ«mi dassanabhÅ«mÄ«ti evamÄ• dikaá¹ƒ bhÅ«miá¹ƒ. __vibhajjate_ti vibhÄ• g
__sÄ• dhÄ• raá¹‡e_ti dassanapahÄ• tabbÄ• dinÄ• mavasena vÄ• puthujjanasotÄ• pannÄ•
avisiá¹-á¹-he samÄ• neti attho. vuttavipariyÄ• yena __asÄ• dhÄ• raá¹‡Ä• _ veditabbÄ• . __n
yathÄ• vuttadhammÄ• dÄ«naá¹ƒ vibhajano ayaá¹ƒ hÄ• ro vibhattÄ«ti Ã±Ä• tabboti attho. tas
vodÄ• nadhamme ca sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato padaá¹-á¹-hÄ• nato bhÅ«mito ca
``vibhattihÄ• roâ€™â€™ ti daá¹-á¹-habbaá¹ƒ.

9. __niddiá¹-á¹-he_ti kathite sutte Ä• gate, saá¹ƒvaá¹‡á¹‡ite vÄ• . __bhÄ• vite_ti yathÄ• up
uppannÄ• ti vuccanti, evaá¹ƒ bhÄ• vitasadise bhÄ• vetabbeti attho. __pahÄ«ne_ti etthÄ• pi
__parivattati paá¹-ipakkhe_ti vuttÄ• naá¹ƒ dhammÄ• naá¹ƒ ye paá¹-ipakkhÄ• , tesaá¹ƒ vase
evaá¹ƒ niddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ipakkhato parivattanalakkhaá¹‡o ``pariva
veditabbo.

10. vividhÄ• ni ekasmiá¹ƒyeva atthe vacanÄ• ni vivacanÄ• ni, vivacanÄ• ni eva __vevacan
attho. tÄ• ni vevacanÄ• ni. __bahÅ«nÄ«_ti anekÄ• ni. __tu_-saddo avadhÄ• raá¹‡e. tena ba
vevacanahÄ• rayojanÄ• yaá¹ƒ kathetabbÄ• , na katipayÄ• ti dasseti \Ne 159/. __sutte vuttÄ
navavidhasuttantasaá¹…khÄ• te tepiá¹-ake buddhavacane bhÄ• sitÄ• ni. etthÄ• pi tu-sadda
yojetabbo, tena pÄ• á¸·iyaá¹ƒ Ä• gatÄ• niyeva vevacanÄ• ni gahetabbÄ• nÄ«ti vuttaá¹ƒ hoti
ekassa padatthassa. __yo jÄ• nÄ• ti suttavidÅ«_ti yathÄ• ``sappissa jÄ• nÄ• hÄ«â€™â€™
vicÄ• rehi, sappiá¹ƒ dehi, dethÄ• â€™â€™ ti vÄ• Ä• á¹‡Ä• petÄ«ti attho, evaá¹ƒ yo suttako
\Be 27/ atthassa bahÅ«pi pariyÄ• yasadde vicÄ• reti vibhÄ• veti yojetÄ«ti attho. __vevacan
tassa atthassa vuttappakÄ• rapariyÄ• yasaddayojanÄ• lakkhaá¹‡o vevacanahÄ• ro nÄ• ma
anekapariyÄ• yasaddayojanÄ• lakkhaá¹‡o ``vevacanahÄ• roâ€™â€™ ti veditabbaá¹ƒ.

11. __dhamma_nti khandhÄ• didhammaá¹ƒ. __paÃ±Ã±attÄ«hÄ«_ti paÃ±Ã±Ä• panehi pakÄ
vÄ• á¹-hapanehi. __vividhÄ• hÄ«_ti nikkhepappabhavÄ• divasena anekavidhÄ• hi. __so Ä•
nikkhepappabhavapaÃ±Ã±attiÄ• divasena anekÄ• hi paÃ±Ã±attÄ«hi paÃ±Ã±Ä• panÄ• kÄ•
hÄ• ro_ti paÃ±Ã±attihÄ• ro nÄ• mÄ• ti Ã±Ä• tabbo. tasmÄ• ekekassa dhammassa anekÄ•
paÃ±Ã±Ä• petabbÄ• kÄ• ravibhÄ• vanalakkhaá¹‡o ``paÃ±Ã±attihÄ• roâ€™â€™ ti veditabba

1II __ paá¹-iccuppÄ• do_ti paá¹-iccasamuppÄ• do. __indriyakhandhÄ• _ti indriyÄ• ni ca kha

__dhÄ• tuÄ• yatanÄ• _ti dhÄ• tuyo ca Ä• yatanÄ• ni ca. __etehÄ«_ti yo dvÄ• dasapadiko p
dvÄ• vÄ«satindriyÄ• ni ye ca paÃ±cakkhandhÄ• yÄ• ca aá¹-á¹-hÄ• rasa dhÄ• tuyo yÄ• ni c
sutte Ä• gatapadatthamukhena niddhÄ• riyamÄ• nehi. __otarati yo_ti yo saá¹ƒvaá¹‡á¹‡anÄ•
paá¹-iccasamuppÄ• dÄ• dike anupavisatÄ«ti attho. __otaraá¹‡o nÄ• ma so hÄ• ro_ti yo yath
saá¹ƒvaá¹‡á¹‡anÄ• viseso, so otaraá¹‡ahÄ• ro nÄ• ma. __ca_-saddena cettha suÃ±Ã±atan
avuttÄ• nampi saá¹…gaho daá¹-á¹-habbo. evaá¹ƒ paá¹-iccasamuppÄ• dÄ• dimukhehi suttat
otaraá¹‡o hÄ• ro nÄ• mÄ• ti veditabbaá¹ƒ.

13. __vissajjitamhÄ«_ti buddhÄ• dÄ«hi byÄ• kate. __paÃ±he_ti Ã±Ä• tuá¹ƒ icchite atthe. __
gÄ• thÄ• ruá¸·he. __idaÃ±ca pucchantÄ• yebhuyyena gÄ• thÄ• bandhavasena pucchantÄ«
yamÄ• rabbhÄ• _ti sÄ• pana gÄ• thÄ• yaá¹ƒ atthaá¹ƒ Ä• rabbha adhikicca pucchitÄ• , tass
__suddhÄ• suddhaparikkhÄ• _ti padaá¹ƒ sodhitaá¹ƒ, Ä• rambho na sodhito, padaÃ±ca sodh
evaá¹ƒ padÄ• dÄ«naá¹ƒ sodhitÄ• sodhitabhÄ• vavicÄ• ro \Ne 160/. __hÄ• ro so sodhano_ _
sodhano hÄ• ro nÄ• ma. evaá¹ƒ sutte padapadatthapaÃ±hÄ• rambhÄ• naá¹ƒ sodhanalakkh
veditabbaá¹ƒ.

14. __ekattatÄ• yÄ• _ti \Be 28/ ekassa bhÄ• vo ekattaá¹ƒ, ekattameva ekattatÄ• , tÄ• ya ek
cettha samÄ• nasaddapariyÄ• yo, tasmÄ• sÄ• maÃ±Ã±enÄ• ti attho. visiá¹-á¹-hÄ• mattÄ•
vemattaá¹ƒ, tassa bhÄ• vo vemattatÄ• , tÄ• ya __vemattatÄ• ya, _ visesenÄ• ti attho. __te n
dhammÄ• ``dukkhaá¹ƒ samudayoâ€™â€™ tiÄ• dinÄ• sÄ• maÃ±Ã±ena, ``jÄ• ti jarÄ• kÄ•
tiÄ• dinÄ• visesena ca sutte desitÄ• , te ``kimettha sÄ• maÃ±Ã±aá¹ƒ, ko vÄ• visesoâ€™â€
sÄ• maÃ±Ã±avisesavikappanavasena na vikappayitabbÄ• . kasmÄ• ? sÄ• maÃ±Ã±avisesa
anavaá¹-á¹-hÄ• nato kÄ• ladisÄ• visesÄ• dÄ«naá¹ƒ viya apekkhÄ• siddhito ca. yathÄ• hi ``
vuccamÄ• nÄ• kÄ• lavisesÄ• anavaá¹-á¹-hitasabhÄ• vÄ• ``purimÄ• disÄ• pacchimÄ• dis
disÄ• visesÄ• ca, evaá¹ƒ sÄ• maÃ±Ã±avisesÄ• pi. tathÄ• hi ``idaá¹ƒ dukkhaâ€™â€™ nti v
jÄ• tiÄ• diapekkhÄ• ya sÄ• maÃ±Ã±ampi samÄ• naá¹ƒ saccÄ• pekkhÄ• ya viseso hoti. esa
hÄ• ro adhiá¹-á¹-hÄ• no_ti evaá¹ƒ suttÄ• gatÄ• naá¹ƒ dhammÄ• naá¹ƒ avikappanavasena
sÄ• maÃ±Ã±avisesaniddhÄ• raá¹‡alakkhaá¹‡o adhiá¹-á¹-hÄ• no hÄ• ro nÄ• mÄ• ti attho.

15. __ye dhammÄ• _ti ye avijjÄ• dikÄ• paccayadhammÄ• . __yaá¹ƒ dhamma_nti yaá¹ƒ sa
paccayuppannadhammaá¹ƒ. __janayantÄ«_ti nibbattenti. __paccayÄ• _ti sahajÄ• tapaccaya
paramparapaccayabhÄ• vena, anurÅ«pasantÄ• naghaá¹-anavasena paccayo hutvÄ• ti atth
idhÄ• dhippetÄ• . purimasmiá¹ƒ avasiá¹-á¹-ho paccayabhÄ• vo. __hetumavakaá¸• á¸• hayit
yathÄ• vuttapaccayasaá¹…khÄ• taá¹ƒ janakÄ• dibhedabhinnaá¹ƒ hetuá¹ƒ Ä• kaá¸• á¸• hitvÄ
saá¹ƒvaá¹‡á¹‡anÄ• saá¹…khÄ• to, __eso hÄ• ro parikkhÄ• ro_ti evaá¹ƒ sutte Ä• gatadham
parikkhÄ• rasaá¹…khÄ• te hetupaccaye niddhÄ• retvÄ• saá¹ƒvaá¹‡á¹‡analakkhaá¹‡o parik

16. __ye dhammÄ• _ti ye sÄ«lÄ• didhammÄ• . __yaá¹ƒmÅ«lÄ• _ti yesaá¹ƒ samÄ• dhiÄ• dÄ

samÄ• dhiÄ• dÄ«naá¹ƒ padaá¹-á¹-hÄ• nabhÄ• vena samÄ• ropayitabbÄ• ti sambandho. __
ye ca rÄ• gavirÄ• gÄ• cetovimuttisekkhaphalakÄ• madhÄ• tusamatikkamanÄ• disaddÄ• an
buddhamuninÄ• paridÄ«pitÄ• , te aÃ±Ã±amaÃ±Ã±avevacanabhÄ• vena samÄ• ropayitabb
samÄ• ropanaÃ±cettha sutte yathÄ• rutavasena \Be 29/ niddhÄ• raá¹‡avasena vÄ• gayhan
sikkhattayasaá¹…khÄ• tassa \Ne 161/ sÄ«lÄ• dikkhandhattayassa pariyÄ• yantaravibhÄ• va
bhÄ• vanÄ• pÄ• ripÅ«rikathanaá¹ƒ, bhÄ• vanÄ• pÄ• ripÅ«rÄ« ca pahÄ• tabbassa pahÄ• ne
atthato dassitÄ• eva hoti. __esa samÄ• ropano hÄ• ro_ti esa sutte Ä• gatadhammÄ• naá¹ƒ
padaá¹-á¹-hÄ• navevacanabhÄ• vanÄ• pahÄ• nasamÄ• ropanavicÄ• raá¹‡alakkhaá¹‡o sam

nayasaá¹…khepo

17. evaá¹ƒ gÄ• thÄ• bandhavasena soá¸·asapi hÄ• re niddisitvÄ• idÄ• ni naye niddituá¹ƒ
_tiÄ• di vuttaá¹ƒ. tattha __taá¹‡haÃ±ca avijjampi cÄ• _ti sutte Ä• gataá¹ƒ atthato niddhÄ• ra
gahitaá¹ƒ taá¹‡haá¹ƒ avijjaÃ±ca yo netÄ«ti sambandho. yo saá¹ƒvaá¹‡á¹‡anÄ• viseso taá¹ƒ
saá¹ƒkilesapakkhaá¹ƒ pÄ• peti saá¹ƒkilesavasena suttatthaá¹ƒ yojetÄ«ti adhippÄ• yo. __sam
__vipassanÄ• yÄ• _ti paÃ±Ã±Ä• ya, yo neti vodÄ• napakkhaá¹ƒ pÄ• peti, tathÄ• suttatthaá
__saccehi yojayitvÄ• _ti nayanto ca taá¹‡hÄ• ca avijjÄ• ca bhavamÅ«lakattÄ• samudayas
tebhÅ«makadhammÄ• dukkhasaccaá¹ƒ, samathavipassanÄ• maggasaccaá¹ƒ, tena pattab
nirodhasaccanti evaá¹ƒ imehi catÅ«hi saccehi yojetvÄ• . __ayaá¹ƒ nayo nandiyÄ• vaá¹-á¹-o
saá¹ƒkilesapakkhassa suttatthassa samathavipassanÄ• hi vodÄ• napakkhassa catusaccayo
saá¹ƒvaá¹‡á¹‡anÄ• viseso, ayaá¹ƒ nandiyÄ• vaá¹-á¹-o nayo nÄ• mÄ• ti attho. ettha ca naya
``nayoâ€™â€™ ti vuttÄ• , tasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• visesoti vuttaá¹ƒ. na hi atthanayo sa
catusaccapaá¹-ivedhassa anurÅ«po pubbabhÄ• ge anugÄ• haá¹‡anayo atthanayo. tassa pa
ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ vasena taá¹‡hÄ• dimukhena nayabhÅ«miracanÄ• , tattha na

18. __akusale_ti dvÄ• dasacittuppÄ• dasaá¹…gahite sabbepi akusale dhamme. __samÅ«le
lobhadosamohehÄ«ti attho. __kusale_ti sabbepi catubhÅ«make kusale dhamme. __kusalan
alobhÄ• dimÅ«lehi __yo neti_. nayanto ca kusalÄ• kusalaá¹ƒ mÄ• yÄ• marÄ«ciÄ• dayo viya
__bhÅ«taá¹ƒ_. paá¹-aghaá¹-Ä• dayo \Be 30/ viya na sammutisaccamattanti __tathaá¹ƒ_. ak
iá¹-á¹-havipÄ• katÄ• bhÄ• vato kusalassa ca aniá¹-á¹-havipÄ• katÄ• bhÄ• vato vipÄ• ke sati
__avitathaá¹ƒ_ neti. evametesaá¹ƒ tiá¹‡á¹‡ampi padÄ• naá¹ƒ kusalÄ• kusalavisesanatÄ• d
akusalamÅ«lehi akusalÄ• ni kusalamÅ«lehi ca kusalÄ• ni nayanto ayaá¹ƒ nayo __bhÅ«taá¹
neti, cattÄ• ri saccÄ• ni niddhÄ• retvÄ• yojetÄ«ti attho. dukkhÄ• dÄ«ni hi bÄ• dhakÄ• dibhÄ
aÃ±Ã±athÄ• bhÄ• vÄ• bhÄ• vena bhÅ«tÄ• ni, saccasabhÄ• vattÄ• tathÄ• ni, avisaá¹ƒvÄ• c
bhagavatÄ• ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• nÄ«â€™â€™
__tipukkhalaá¹ƒ taá¹ƒ nayaá¹ƒ Ä• hÅ«_ti yo akusalamÅ«lehi saá¹ƒkilesapakkhassa kusalam
suttatthassa catusaccayojanamukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso, taá¹ƒ
vadantÄ«ti attho.

19. __vipallÄ• sehÄ«_ti asubhe subhantiÄ• dinayappavattehi catÅ«hi vipallÄ• sehi. __kilese
vibÄ• dhiyantÄ«ti kilesÄ• , saá¹ƒkiliá¹-á¹-hadhammÄ• , saá¹ƒkilesapakkhanti attho. keci ``sa
paá¹-hanti, kilesasahiteti attho. __indriyehÄ«_ti saddhÄ• dÄ«hi indriyehi. __saddhamme_ti
paá¹-ipattipaá¹-ivedhasaddhamme, vodÄ• napakkhanti attho. __etaá¹ƒ naya_nti yo subhasa
sakalassa saá¹ƒkilesapakkhassa saddhindriyÄ• dÄ«hi vodÄ• napakkhassa catusaccayojana
saá¹ƒvaá¹‡á¹‡anÄ• viseso, etaá¹ƒ nayaá¹ƒ __nayavidÅ«_ saddhammanayakovidÄ• , atthan
sÄ«havikkÄ«á¸·itaá¹ƒ nayanti vadantÄ«ti attho.

20. __veyyÄ• karaá¹‡esÅ«_ti tassa tassa atthanayassa yojanatthaá¹ƒ katesu suttassa attha
tenevÄ• ha ``tahiá¹ƒ tahiâ€™â€™ nti. __kusalÄ• kusalÄ• _ti vodÄ• niyÄ• saá¹ƒkilesikÄ• ca
disÄ• bhÅ«tadhammÄ• . __vuttÄ• _ti suttato niddhÄ• retvÄ• kathitÄ• . __manasÄ• volokay
citteneva ``ayaá¹ƒ paá¹-hamÄ• disÄ• ayaá¹ƒ dutiyÄ• disÄ• â€™â€™ tiÄ• dinÄ• tassa tas
upaparikkhati, vicÄ• retÄ«ti attho. ``olokayate te abahÄ«â€™â€™ tipi \Be 31/ pÄ• á¹-ho. tatt
yathÄ• vuttadhamme. __abahÄ«_ti abbhantaraá¹ƒ, citte evÄ• ti attho. __taá¹ƒ khu disÄ• loc
olokayateti ettha yadetaá¹ƒ olokanaá¹ƒ, taá¹ƒ disÄ• locanaá¹ƒ nÄ• ma nayaá¹ƒ vadanti. __k
avadhÄ• raá¹‡e. tena olokanameva ayaá¹ƒ nayo, na koci atthavisesoti dasseti.

21. __oloketvÄ• _ti paá¹-hamÄ• didisÄ• bhÄ• vena upaparikkhitvÄ• . __disÄ• locanenÄ• _t
karaá¹‡abhÅ«tena. yena hi vidhinÄ• tassa tassa atthanayassa yojanÄ• ya disÄ• olokÄ«yan
disÄ• locananti evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo. __ukkhipiyÄ• _ti uddharitvÄ• , disÄ•
niddhÄ• retvÄ• ti attho. ``ukkhipiya yo samÄ• netÄ«â€™â€™ tipi paá¹-hanti, tassattho --- ``y
disÄ• bhÅ«tadhammÄ• naá¹ƒ samÄ• nayanaá¹ƒ karotÄ«â€™â€™ ti. __ya_nti vÄ• kiriyÄ• p
__samÄ• netÄ«_ti samaá¹ƒ, sammÄ• vÄ• Ä• neti tassa tassa nayassa yojanÄ• vasena. ke
kusalÄ• kusale taá¹ƒtaá¹ƒnayadisÄ• bhÅ«te. __ayaá¹ƒ nayo_ti samÄ• netÄ«ti ettha yadetaá
taá¹ƒtaá¹ƒnayadisÄ• bhÅ«tadhammÄ• naá¹ƒ samÄ• nayanaá¹ƒ, ayaá¹ƒ __aá¹…kuso_ nÄ•
``vohÄ• ranayo, kammanayoâ€™â€™ ti ca vuccati.

22. evaá¹ƒ hÄ• re naye ca niddisitvÄ• idÄ• ni nesaá¹ƒ yojanakkamaá¹ƒ dassento __ ``soá¸·
paá¹-hamaâ€™â€™ _ntiÄ• dimÄ• ha. tattha paá¹-hamaá¹ƒ soá¸·asa hÄ• rÄ• ``yojetabbÄ• a
hÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• paá¹-hamaá¹ƒ kÄ• tabbÄ• byaÃ±janapariyeá¹-á¹-hibhÄ• vatoti a
disÄ• locanena, ayameva vÄ• pÄ• á¹-ho. __aá¹…kusena hÄ«_ti __hi_-saddo nipÄ• tamatta

dvÄ• dasapadaá¹ƒ

23. idÄ• ni yesaá¹ƒ byaÃ±janapadÄ• naá¹ƒ atthapadÄ• naÃ±ca vasena dvÄ• dasa padÄ• n
padÄ• ni niddisituá¹ƒ __ ``akkharaá¹ƒ padaâ€™â€™ _ntiÄ• dimÄ• ha. tattha apariyosite pad
pariyÄ• yavasena akkharaá¹‡ato asaÃ±caraá¹‡ato. na hi vaá¹‡á¹‡assa pariyÄ• yo vijjati, ath

kenaá¹-á¹-hena vaá¹‡á¹‡o? atthasaá¹ƒvaá¹‡á¹‡anaá¹-á¹-hena. vaá¹‡á¹‡o eva hi ittarakhaá¹
aparÄ• parabhÄ• vena pavatto padÄ• dibhÄ• vena gayhamÄ• no yathÄ• sambandhaá¹ƒ taá
ekakkharaá¹ƒ vÄ• padaá¹ƒ __akkharaá¹ƒ, _ keci pana ``manasÄ• desanÄ• vÄ• cÄ• ya akk
vadanti.

__pada_nti pajjati attho etenÄ• ti padaá¹ƒ, taá¹ƒ nÄ• mapadaá¹ƒ Ä• khyÄ• tapadaá¹ƒ upas
catubbidhaá¹ƒ. tattha ``phasso vedanÄ• cittaâ€™â€™ nti evamÄ• dikaá¹ƒ satvappadhÄ• n
vedayati vijÄ• nÄ• tÄ«â€™â€™ ti evamÄ• dikaá¹ƒ kiriyÄ• padhÄ• naá¹ƒ Ä• khyÄ• tapadaá¹
kiriyÄ• visesaggahaá¹‡animittaá¹ƒ ``paâ€™â€™ iti evamÄ• dikaá¹ƒ upasaggapadaá¹ƒ. kiriy
sarÅ«pavisesappakÄ• sanahetubhÅ«taá¹ƒ ``evaâ€™â€™ nti evamÄ• dikaá¹ƒ nipÄ• tapada

__byaÃ±jana_nti saá¹…khepato vuttaá¹ƒ padÄ• bhihitaá¹ƒ atthaá¹ƒ byaÃ±jayatÄ«ti byaÃ±ja
pana atthato padasamudÄ• yoti daá¹-á¹-habbaá¹ƒ. padamattasavanepi hi adhikÄ• rÄ• divas
padantarehi anusandhÄ• naá¹ƒ katvÄ• va atthasampaá¹-ipatti hotÄ«ti vÄ• kyameva atthaá¹
__niruttÄ«_ti Ä• kÄ• rÄ• bhihitaá¹ƒ nibbacanaá¹ƒ nirutti.

__niddeso_ti \Ne 164/ nibbacanavitthÄ• ro niravasesadesanattÄ• niddeso. padehi vÄ• kya
yadi evaá¹ƒ padato Ä• kÄ• rassa ko visesoti? apariyosite vÄ• kye avibhajjamÄ• ne vÄ• tada
uccÄ• raá¹‡avasena pariyosite vÄ• kye vibhajjamÄ• ne vÄ• tadavayavo Ä• kÄ• roti ayamet
vacanaá¹ƒ chaá¹-á¹-havacanaá¹ƒ. Ä• kÄ• ro chaá¹-á¹-havacanaá¹ƒ etassÄ• ti __Ä• kÄ• rach
byaÃ±janapadaá¹ƒ. ettha ca byaÃ±jananti imassa padassa anantaraá¹ƒ vattabbaá¹ƒ Ä• kÄ•
niddesapadÄ• nantaraá¹ƒ vadantena ``Ä• kÄ• rachaá¹-á¹-havacanaâ€™â€™ nti vuttaá¹ƒ, p
icchantehi taá¹ƒ byaÃ±janapadÄ• nantarameva kÄ• tabbaá¹ƒ. tathÄ• hi vakkhati ``aparimÄ
aparimÄ• á¹‡Ä• Ä• kÄ• rÄ• ti, byaÃ±janehi vivarati Ä• kÄ• rehi vibhajatÄ«â€™â€™ ti ca. ke
``Ä• kÄ• rapadabyaÃ±jananiruttiyo ca niddesoâ€™â€™ ti paá¹-hanti. __ettÄ• va byaÃ±jana
akkharÄ• dÄ«ni niddiá¹-á¹-hÄ• ni, ettakameva sabbaá¹ƒ byaÃ±janaá¹ƒ, etehi asaá¹…gahita
natthÄ«ti attho.

24. __saá¹…kÄ• sanÄ• _ti saá¹ƒkhittena kÄ• sanÄ• . __pakÄ• sanÄ• _ti paá¹-hamaá¹ƒ kÄ•
dÄ«pÄ«yatÄ«ti attho. iminÄ• hi atthapadadvayena akkharapadehi vibhÄ• viyamÄ• no atthÄ
akkharehi suyyamÄ• nehi suá¹‡antÄ• naá¹ƒ visesavidhÄ• nassa katattÄ• padapariyosÄ• n
padatthasampaá¹-ipatti hoti. tathÄ• hi vakkhati ``tattha bhagavÄ• akkharehi saá¹…kÄ• seti
akkharehi padehi ca ugghÄ• á¹-etÄ«â€™â€™ ti ca.

__vivaraá¹‡Ä• _ti vitthÄ• raá¹‡Ä• . vibhajanÄ• ca uttÄ• nÄ«kammaÃ±ca paÃ±Ã±atti ca
__vibhajanuttÄ• nÄ«kammapaÃ±Ã±atti_. tattha __vibhajanÄ• _ti vibhÄ• gakaraá¹‡aá¹ƒ, ubh
idha purimanayeneva byaÃ±janÄ• kÄ• rehi niddisiyamÄ• no atthÄ• kÄ• ro dassitoti daá¹-á¹-
__uttÄ• nÄ«kammaá¹ƒ_ pÄ• kaá¹-akaraá¹‡aá¹ƒ. pakÄ• rehi Ã±Ä• panaá¹ƒ __paÃ±Ã±atti_.

katheti. etthÄ• pi niruttiniddesasaá¹…khÄ• tehi byaÃ±janapadehi niddisiyamÄ• no atthÄ• kÄ
paá¹-iniddisÄ«yatÄ«ti vuccati. __etehÄ«_ti etehi eva saá¹…kÄ• sanÄ• divinimuttassa desan
__attho_ti suttattho. __kamma_nti ugghaá¹-anÄ• dikammaá¹ƒ. suttatthena hi desanÄ• ya pa
ugghaá¹-itaÃ±Ã±uÄ• diveneyyÄ• naá¹ƒ cittasantÄ• nassa pabodhanakiriyÄ• nibbatti. so ca
saá¹…kÄ• sanÄ• diÄ• kÄ• roti. tena vuttaá¹ƒ --- ``attho kammaÃ±ca niddiá¹-á¹-haâ€™â€™

25. __tÄ«á¹‡Ä«_ti liá¹…gavipallÄ• sena vuttaá¹ƒ, tayoti vuttaá¹ƒ hoti. __navahi padehÄ«_ti
koá¹-á¹-hÄ• sehi \Ne 165/. __attho samÄ• yutto_ti attho sammÄ• yutto na vinÄ• vattati. sal
buddhavacanassa catusaccappakÄ• sanato atthanayÄ• naÃ±ca catusaccayojanavasena pa
atthanayattayasaá¹…gahito saá¹…kÄ• sanÄ• diÄ• kÄ• ravisesavutti cÄ• ti.

26. idÄ• ni yathÄ• niddiá¹-á¹-he desanÄ• hÄ• rÄ• dike nettippakaraá¹‡assa padatthe sukha
gaá¹‡anavasena paricchinditvÄ• dassento __ ``atthassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha
hÄ• rÄ• cha byaÃ±janapadÄ• ni dve kammanayÄ• ti evaá¹ƒ catubbÄ«sa. __ubhaya_nti cha
atthanayÄ• ti idaá¹ƒ navavidhaá¹ƒ yathÄ• vuttaá¹ƒ catubbÄ«savidhaÃ±cÄ• ti etaá¹ƒ ubhaya
sampiá¹‡á¸• etvÄ• . ``saá¹…khepayatoâ€™â€™ tipi pÄ• á¹-ho, ekato karontassÄ• ti attho.
etappamÄ• á¹‡Ä• , ito vinimutto koci nettipadatthÄ• natthÄ«ti attho.

evaá¹ƒ tettiá¹ƒsapadatthÄ• ya nettiyÄ• suttassa atthapariyesanÄ• ya yo ``soá¸·asa hÄ• rÄ
nayehi paá¹-hamaá¹ƒ hÄ• rÄ• saá¹ƒvaá¹‡á¹‡etabbÄ• ti hÄ• ranayÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡a
hÄ• ranayÄ• naá¹ƒ desanÄ• kkameneva \Be 34/ siddho. evaá¹ƒ siddhe sati ayaá¹ƒ Ä• ramb
sabbepime hÄ• rÄ• nayÄ• ca iminÄ• dassitakkameneva suttesu saá¹ƒvaá¹‡á¹‡anÄ• vase
uppaá¹-ipÄ• á¹-iyÄ• ti.

kiá¹ƒ panettha kÄ• raá¹‡aá¹ƒ, yadete hÄ• rÄ• nayÄ• ca iminÄ• va kamena desitÄ• ti? yad
anukkame nivisati, api ca dhammadesanÄ• ya nissayaphalatadupÄ• yasarÄ«rabhÅ«tÄ• naá
vibhÄ• vanasabhÄ• vattÄ• pakatiyÄ• sabbasuttÄ• nurÅ«pÄ• ti suviÃ±Ã±eyyabhÄ• vato pa
saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• naá¹ƒ vicayahÄ• rÄ• dÄ«naá¹ƒ patiá¹-á¹-hÄ• bhÄ• vato paá¹-ha

padapucchÄ• vissajjanapubbÄ• parÄ• nugÄ«tÄ«hi saddhiá¹ƒ desanÄ• hÄ• rapadatthÄ• na
anantaraá¹ƒ vicayo. tathÄ• hi vakkhati ``padaá¹ƒ vicinati ... pe ... Ä• á¹‡attiá¹ƒ vicinati anug
vicinatÄ«â€™â€™ ti.

vicayena hÄ• rena pavicitÄ• naá¹ƒ atthÄ• naá¹ƒ yuttÄ• yuttivicÄ• raá¹‡Ä• yuttÄ• ti yuttivicÄ
vicayÄ• nantaraá¹ƒ yuttihÄ• ro vutto. tathÄ• hi vakkhati --- ``vicayena hÄ• rena vicinitvÄ• y
yojetabbaâ€™â€™ nti.

yuttÄ• yuttÄ• naá¹ƒyeva \Ne 166/ atthÄ• naá¹ƒ upapattianurÅ«paá¹ƒ kÄ• raá¹‡aparamparÄ

niddhÄ• raá¹‡alakkhaá¹‡aá¹ƒ padaá¹-á¹-hÄ• nacintanaá¹ƒ kattabbanti yuttihÄ• rÄ• nantaraá
dassito. tathÄ• hi vakkhati --- ``yo koci upanissayo yo koci paccayo ca, sabbo so padaá¹-á¹

yuttÄ• yuttÄ• naá¹ƒ kÄ• raá¹‡aparamparÄ• ya pariggahitasabhÄ• vÄ• naá¹ƒyeva ca dhamm
ekalakkhaá¹‡atÄ• ya gahaá¹‡aá¹ƒ kÄ• tabbanti dassanatthaá¹ƒ padaá¹-á¹-hÄ• nÄ• nantara
tathÄ• hi lakkhaá¹‡ahÄ• ravibhaá¹…ge ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• d
dassetvÄ• ``evaá¹ƒ ye dhammÄ• ekalakkhaá¹‡Ä• â€™â€™ tiÄ• di vuttaá¹ƒ.

atthato niddhÄ• ritÄ• nampi dhammÄ• naá¹ƒ nibbacanÄ• dÄ«ni vattabbÄ• ni, na sutte sarÅ
dassanatthaá¹ƒ lakkhaá¹‡Ä• nantaraá¹ƒ catubyÅ«ho vutto. evaÃ±hi niravasesato atthÄ• vab
``yadÄ• hi bhikkhu atthassa ca nÄ• maá¹ƒ jÄ• nÄ• ti dhammassa ca nÄ• maá¹ƒ jÄ• nÄ• ti t
abhiniropetÄ«â€™â€™ ti anavasesapariyÄ• dÄ• naá¹ƒ vakkhati. tathÄ• ``punappunaá¹ƒ ga
``ye jarÄ• maraá¹‡ena aá¹-á¹-iyitukÄ• mÄ• bhavissanti \Be 35/, te bhavissanti bhojane matt
guttadvÄ• rÄ• â€™â€™ tiÄ• dinÄ• sammÄ• paá¹-ipattiá¹ƒ adhippÄ• yabhÄ• vena vakkhati.

nibbacanÄ• dhippÄ• yanidÄ• navacanehi saddhiá¹ƒ sutte padatthÄ• naá¹ƒ suttantarasaá¹ƒ
pubbÄ• paravicÄ• re dassite tesaá¹ƒ sabhÄ• gavisabhÄ• gadhammantarÄ• vaá¹-á¹-anaá¹ƒ
catubyÅ«hÄ• nantaraá¹ƒ Ä• vaá¹-á¹-o vutto. teneva hi ``Ä• rambhatha nikkamathÄ• â€™â€
Ä• rambhanikkamanabuddhasÄ• sanayogadhunanehi vÄ«riyasamÄ• dhipaÃ±Ã±indriyÄ• ni
mÅ«laá¹ƒ ``pamÄ• doâ€™â€™ ti suttantare dassito pamÄ• do Ä• vaá¹-á¹-ito.

sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-ane niyojite sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ava
saá¹ƒkilesavodÄ• nadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• nato bhÅ«mito ca vibhÄ• go sakkÄ• s
Ä• vaá¹-á¹-Ä• nantaraá¹ƒ vibhattihÄ• ro vutto. yato vibhattihÄ• ravibhaá¹…ge ``katame dhar
dhammÄ• sÄ• dhÄ• raá¹‡Ä• , nÄ• masÄ• dhÄ• raá¹‡Ä• vatthusÄ• dhÄ• raá¹‡Ä• cÄ• â€™
``micchattaniyatÄ• naá¹ƒ sattÄ• naá¹ƒ aniyatÄ• naÃ±ca sattÄ• naá¹ƒ dassanappahÄ• tabbÄ
puthujjanassa sotÄ• pannassa ca kÄ• marÄ• gabyÄ• pÄ• dÄ• sÄ• dhÄ• raá¹‡Ä• â€™â€™
sabhÄ• gavisabhÄ• gapariyÄ• yavanteyeva dhamme vibhajissati.

sÄ• vajjÄ• navajjadhammÄ• naá¹ƒ \Ne 167/ sappaá¹-ibhÄ• gÄ• bhÄ• vato tesaá¹ƒ vibhÄ• g
akasirena paá¹-ipakkhato parivattetuá¹ƒ sakkÄ• ti vibhattianantaraá¹ƒ parivattanahÄ• ro vut
``sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• bhavatÄ«â€™â€
paá¹-ivibhattasabhÄ• ve eva dhamme parivattanahÄ• ravibhaá¹…ge udÄ• harissati.

paá¹-ipakkhato parivattitÄ• pi dhammÄ• pariyÄ• yavacanehi bodhetabbÄ• , na sutte Ä• ga
parivattanÄ• nantaraá¹ƒ vevacanahÄ• ro vutto.

evaá¹ƒ te dhammÄ• pariyÄ• yasaddatopi vibhÄ• vitÄ• hontÄ«ti pariyÄ• yato pakÄ• sitÄ• n

paÃ±Ã±attivasena vibhajanaá¹ƒ sukhena sakkÄ• Ã±Ä• tunti vevacanahÄ• rÄ• nantaraá¹ƒ p
hi sutte Ä• gatadhammÄ• naá¹ƒ pariyÄ• yapaÃ±Ã±attivibhÄ• gaá¹ƒ subodhanaÃ±ca paÃ±Ã

pabhÄ• vapariÃ±Ã±Ä• dipaÃ±Ã±attivibhÄ• gamukhena \Be 36/ paá¹-iccasamuppÄ• dasacc
Ä• gatadhammÄ• naá¹ƒ paá¹-iccasamuppÄ• dÄ• dimukhena avadhÄ• raá¹‡aá¹ƒ sakkÄ• da
otaraá¹‡o hÄ• ro vutto. tathÄ• hi ``uddhaá¹ƒ adhoâ€™â€™ ti gÄ• thaá¹ƒ uddisitvÄ• ``vippa
asekkhaá¹ƒ vijjaá¹ƒ niddhÄ• retvÄ• ``vijjuppÄ• dÄ• avijjÄ• nirodhoâ€™â€™ tiÄ• dinÄ• paa
udÄ• harissati.

dhÄ• tÄ• yatanÄ• dÄ«su otÄ• ritÄ• naá¹ƒ sutte padatthÄ• naá¹ƒ pucchÄ• rambhavisodhana
sampÄ• detunti otaraá¹‡Ä• nantaraá¹ƒ sodhano hÄ• ro vutto. tathÄ• hi vakkhati --- ``yattha
Ä• rambho, so paÃ±ho vissajjito bhavatÄ«â€™â€™ tiÄ• di.

visodhitesu sutte padapadatthesu tattha labbhamÄ• nasÄ• maÃ±Ã±avisesabhÄ• vo sukaro
sodhanÄ• nantaraá¹ƒ adhiá¹-á¹-hÄ• no hÄ• ro dassito. sodhano hi adhiá¹-á¹-hÄ• nassa bah
``yathÄ• yathÄ• vÄ• pana pucchitaá¹ƒ, tathÄ• tathÄ• vissajjayitabbaâ€™â€™ nti vakkha

sÄ• maÃ±Ã±avisesabhÅ«tesu sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡esu dhammesu paveditesu
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡arÅ«passa paccayaheturÄ• sissa pabhedo suviÃ±Ã±eyyo
parikkhÄ• ro vutto \Ne 168/. tathÄ• hi vakkhati ``asÄ• dhÄ• raá¹‡alakkhaá¹‡o hetu, sÄ• dhÄ
paccayo. yathÄ• kiá¹ƒ bhave, yathÄ• aá¹…kurassa nibbattiyÄ• bÄ«jaá¹ƒ asÄ• dhÄ• raá¹‡
sÄ• dhÄ• raá¹‡Ä• â€™â€™ tiÄ• di.

asÄ• dhÄ• raá¹‡e sÄ• dhÄ• raá¹‡e ca kÄ• raá¹‡e dassite tassa attano phalesu kÄ• raá¹‡Ä
hetuphalÄ• naá¹ƒ pabhedato desanÄ• kÄ• ro bhÄ• vetabbapahÄ• tabbadhammÄ• naá¹ƒ bh
vuccamÄ• nÄ• ni sammÄ• suttassa atthaá¹ƒ tathattÄ• vabodhÄ• ya saá¹ƒvattantÄ«ti parikk
hÄ• ro dassitoti. idaá¹ƒ hÄ• rÄ• naá¹ƒ anukkamakÄ• raá¹‡aá¹ƒ.

nayÄ• naá¹ƒ pana veneyyattayappayojitattÄ• atthanayattayÅ«padesassa tadanukkamenev
tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ kamo veditabbo. ugghaá¹-itaÃ±Ã±uÄ• dayo hi tayo veneyyÄ
payojenti. tasmÄ• te uddesaniddesapaá¹-iniddesÄ• viya yathÄ• kkamaá¹ƒ tesaá¹ƒ upakÄ•
savaá¹ƒttantÄ«ti. tathÄ• hi nesaá¹ƒ cattÄ• ro cha aá¹-á¹-ha ca mÅ«lapadÄ• niddiá¹-á¹-hÄ•
nayadvayassa atthanayattayassa bhÅ«miyÄ• Ä• locanaá¹ƒ tassa tattha samÄ• nayanaÃ±c
uddesakkamo veditabbo. na hi sakkÄ• anoloketvÄ• samÄ• netunti.

etaparamatÄ• ca hÄ• rÄ• naá¹ƒ ettakehi pakÄ• ravisesehi atthanayattayasahitehi suttassa
veneyyÄ• naá¹ƒ alamanuttarÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• samadhigamÄ• yÄ• ti vedita
dassanabhÅ«misamanuppattiatthÄ• hi nettippakaraá¹‡adesanÄ• ti. atha vÄ• etadantogadh

saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• naá¹ƒ ettÄ• vatÄ• hÄ• rÄ• naá¹ƒ daá¹-á¹-habbÄ• . yattakÄ• hi
saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• , sabbe te nettiupadesÄ• yattÄ• ti vuttovÄ• yamattho.

tathÄ• hi ye keci suttassa saá¹ƒvaá¹‡á¹‡anÄ• pakÄ• rÄ• niddisÄ«yanti. seyyathidaá¹ƒ --- s
samuá¹-á¹-hÄ• naá¹ƒ vattabbaá¹ƒ, adhippÄ• yo vibhÄ• vetabbo, anekadhÄ• padattho saá¹ƒ
anuvÄ• do ca veditabbo, virodho samÄ• dhÄ• tabbo, anusandhiyÄ• anurÅ«paá¹ƒ nigameta
payojanaá¹ƒ piá¹‡á¸• attho padattho anusandhi codanÄ• parihÄ• ro ca atthaá¹ƒ vadantena
upogghÄ• á¹-apadaviggahapadatthacÄ• lanÄ• paccupaá¹-á¹-hÄ• nÄ• ni vattabbÄ• nÄ«ti.

tathÄ• tisso kathÄ• ekanÄ• á¸·ikÄ• caturassÄ• nisinnavattikÄ• . tattha pÄ• á¸·iá¹ƒ vatvÄ•
atthakathanaá¹ƒ __ekanÄ• á¸·ikÄ• _ nÄ• ma.

paá¹-ipakkhaá¹ƒ \Ne 169/ dassetvÄ• paá¹-ipakkhassa upamaá¹ƒ dassetvÄ• sapakkhaá¹ƒ
upamaá¹ƒ dassetvÄ• kathanaá¹ƒ __caturassÄ• _ nÄ• ma.

visabhÄ• gadhammavaseneva pariyosÄ• naá¹ƒ gantvÄ• puna sabhÄ• gadhammavasenev
__nisinnavattikÄ• _ nÄ• ma.

bhedakathÄ• ya tatvakathÄ• ya pariyÄ• yavacanehi ca suttaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbanti ca
ettheva avarodho, yasmÄ• te idha katipayahÄ• rasaá¹…gahitÄ• ti.

nayÄ• naá¹ƒ pana yasmÄ• ugghaá¹-itaÃ±Ã±uÄ• dayo tayo eva veneyyÄ• saccÄ• bhisama
atthanayadesanÄ• , tasmÄ• satipi saá¹ƒkilesavodÄ• nadhammÄ• naá¹ƒ \Be 38/ yathÄ• vutt
vaá¸• á¸• hetvÄ• vibhajitabbappakÄ• re tathÄ• mÅ«lapadÄ• ni avaá¸• á¸• hetvÄ• veneyya
vuttÄ• . navasu navasu eva hi mÅ«lapadesu sabbesaá¹ƒ saá¹ƒkilesavodÄ• nadhammÄ• na
vaá¸• á¸• hetabbÄ• ni veneyyattayÄ• dhikÄ• rato na hÄ• petabbÄ• nÄ«ti nayÄ• naá¹ƒ etapa

kammanayÄ• naá¹ƒ pana Ä• locanasamÄ• nayanato aÃ±Ã±assa pakÄ• rantarassa asambh
ettha Ä• disaddena phalabhÅ«miupanisÄ• sabhÄ• gavisabhÄ• galakkhaá¹‡anayÄ• dayo pa
kÄ• raá¹‡aá¹ƒ, yo dhammotipi vuccati, so pana paccayabhÄ• vena ekavidho. kÄ• rako sam
kÄ• rako Ã±Ä• pako sampÄ• pakoti tividho. hetuhetu paccayahetu uttamahetu sÄ• dhÄ• raá
paccayadhammo kusalo akusalo saddo ariyamaggoti paÃ±cavidho. tathÄ• sabhÄ• gahetu a
bÄ• hirahetu janakahetu pariggÄ• hakahetu sÄ• dhÄ• raá¹‡ahetu asÄ• dhÄ• raá¹‡ahetu sa
sahajÄ• tahetu asahajÄ• tahetu sÄ• savahetu anÄ• savahetÅ«tiÄ• dinÄ• anekavidho cÄ• ti

__phala_mpi paccayuppannabhÄ• vena ekavidhaá¹ƒ. adhigantabbatopi sampÄ• pakahetuv
labbhatÄ«ti nibbattetabbaadhigantabbabhÄ• vato duvidhaá¹ƒ. Ã±Ä• petabbanibbattetabbap
paccayuppannavipÄ• kakiriyÄ• vacanatthanibbÄ• navasena paÃ±cavidhaá¹ƒ. sabhÄ• gahet

asabhÄ• gahetunibbattanti evamÄ• divasena anekavidhaÃ±cÄ• ti veditabbaá¹ƒ. tathÄ• loki
lokuttaraá¹ƒ cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni. lokiyaphalaá¹ƒ duvidhaá¹ƒ kÄ• yikaá¹ƒ mÄ• n
kÄ• yikaá¹ƒ paÃ±cadvÄ• rikaá¹ƒ, avasiá¹-á¹-haá¹ƒ mÄ• nasaá¹ƒ. yaÃ±ca tÄ• ya tÄ• ya sutta
tadapi phalanti.

__bhÅ«mÄ«_ti sÄ• savabhÅ«mi anÄ• savabhÅ«mi saá¹…khatabhÅ«mi asaá¹…khatabhÅ«
puthujjanabhÅ«mi sekkhabhÅ«mi asekkhabhÅ«mi sÄ• vakabhÅ«mi paccekabuddhabhÅ«mi
jhÄ• nabhÅ«mi asamÄ• hitabhÅ«mi paá¹-ipajjamÄ• nabhÅ«mi paá¹-ipannabhÅ«mi paá¹-ha
kÄ• mÄ• vacarabhÅ«mi yÄ• va lokuttarabhÅ«mÄ«ti bahuvidhÄ• . tattha sÄ• savabhÅ«mi pa
anÄ• savabhÅ«mi appamÄ• á¹‡Ä• dhammÄ• . saá¹…khatabhÅ«mi nibbÄ• navajjÄ• sabbe
appaccayÄ• \Be 39/ dhammÄ• . dassanabhÅ«mi paá¹-hamamaggaphaladhammÄ• . bhÄ• v
avasiá¹-á¹-hamaggaphaladhammÄ• . puthujjanabhÅ«mi hÄ«namajjhimÄ• dhammÄ• . sekkh
ariyamaggadhammÄ• heá¹-á¹-himÄ• ca tayo phaladhammÄ• . asekkhabhÅ«mi aggaphala
sÄ• vakapaccekabuddhabuddhadhammÄ• sÄ• vakÄ• dibhÅ«miyo. jhÄ• nabhÅ«mi jhÄ• na
jhÄ• navajjitÄ• dhammÄ• . paá¹-ipajjamÄ• nabhÅ«mi maggadhammÄ• . paá¹-ipannabhÅ«m
paá¹-hamÄ• dibhÅ«miyo saha phalena cattÄ• ro maggÄ• apariyÄ• pannÄ• dhammÄ• ``pa
pattiyÄ• â€™â€™ tiÄ• divacanato. kÄ• mÄ• vacarÄ• dibhÅ«miyo kÄ• mÄ• vacarÄ• didham
hÄ• ranayÄ• naá¹ƒ patiá¹-á¹-hÄ• nabhÄ• vena suttesu niddhÄ• rÄ«yanti, tepi bhÅ«miyoti viÄ

__upanisÄ• _ti balavakÄ• raá¹‡aá¹ƒ, yo upanissayapaccayoti vuccati. yaÃ±ca sandhÄ• ya
saddhÄ• saddhÅ«panisaá¹ƒ `sÄ«laâ€™ nti yÄ• va vimuttÅ«panisaá¹ƒ vimuttiÃ±Ä• á¹‡adas
ca upanisÄ• ti tasmiá¹ƒ tasmiá¹ƒ samaye siddhante hadayabhÅ«taá¹ƒ abbhantaraá¹ƒ vucca
nettihadayaá¹ƒ, yaá¹ƒ sammÄ• pariggaá¹‡hantÄ• dhammakathikÄ• tasmiá¹ƒ tasmiá¹ƒ sut
sabbahÄ• ranayayojanÄ• ya samatthÄ• honti. kiá¹ƒ panetaá¹ƒ nettihadayaá¹ƒ? yadidaá¹ƒ e
pakaraá¹‡apadatthasoá¸·asassa aá¹-á¹-havÄ«satividhapaá¹-á¹-hÄ• navibhaá¹…gasahitassa
nimittavibhÄ• gena asaá¹…karato vavatthito.

seyyathidaá¹ƒ --- desanÄ• hÄ• rassa assÄ• dÄ• dayo visayo, tassa assÄ• dÄ• divibhÄ• va
assÄ• do sukhaá¹ƒ somanassanti evamÄ• divibhÄ• go, tassa nimittaá¹ƒ iá¹-á¹-hÄ• rammaá
desanÄ• hÄ• ravicayahÄ• raniddesavaá¹‡á¹‡anÄ• yaá¹ƒ vitthÄ• rato pakÄ• sito eva. sutte Ä
sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anavisayo Ä• vaá¹-á¹-ahÄ• ro, tadubhayaÄ• vaá¹-
Ä• gatadhammÄ• naá¹ƒ paccanÄ«kadhammavisayo \Ne 171/ parivattanahÄ• ro,
paá¹-ipakkhadhammaparivattanalakkhaá¹‡attÄ• . padaá¹-á¹-hÄ• naparikkhÄ• resu Ä• sanna
upanissayakÄ• raá¹‡aÃ±ca padaá¹-á¹-hÄ• naá¹ƒ, hetu parikkhÄ• roti ayametesaá¹ƒ viseso.

__sabhÄ• gavisabhÄ• gadhammÄ• _ ca tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ anukÅ«lapaá¹-ik
veditabbÄ• . yathÄ• --- sammÄ• diá¹-á¹-hiyÄ• sammÄ• saá¹…kappo sabhÄ• go, micchÄ• s
nayena sabbaá¹ƒ sabhÄ• gavisabhÄ• gato veditabbaá¹ƒ.

__lakkhaá¹‡a_nti \Be 40/ sabhÄ• vo. so hÄ• ranayÄ• naá¹ƒ niddese vibhÄ• vito eva.

yaá¹ƒ panetaá¹ƒ hetuÄ• divisesavinimuttaá¹ƒ hÄ• ranayÄ• naá¹ƒ yojanÄ• nibandhanaá¹ƒ, s
__lakkhaá¹‡ahÄ• re_ ``evaá¹ƒ ye dhammÄ• ekalakkhaá¹‡Ä• kiccato ca lakkhaá¹‡ato ca sÅ
tiÄ• di. tathÄ• vicayena hÄ• rena vicinitvÄ• yuttihÄ• rena yojetabbÄ• ti. tathÄ• sodhanahÄ
Ä• rambho hoti, so paÃ±ho vissajjito bhavatÄ«ti evamÄ• di. ekattÄ• dayopi nayÄ• idha nay

evaá¹ƒ hetuphalÄ• dÄ«ni upadhÄ• retvÄ• nesaá¹ƒ vasena tattha tattha sutte
labbhamÄ• napadatthaniddhÄ• raá¹‡amukhena yathÄ• lakkhaá¹‡aá¹ƒ ete hÄ• rÄ• nayÄ• c
padaá¹-á¹-hÄ• naparikkhÄ• rÄ• hetuvasena. desanÄ• vicayacatubyÅ«hasamÄ• ropanÄ• h
vevacanapaÃ±Ã±attiotaraá¹‡asodhanÄ• phalavasenevÄ• ti keci. vibhatti hetubhÅ«mivasen
visabhÄ• gavasena. Ä• vaá¹-á¹-o sabhÄ• gavisabhÄ• gavasena. lakkhaá¹‡ayuttiadhiá¹-á¹-h
yojetabbÄ• ti. ettÄ• vatÄ• ca yaá¹ƒ vuttaá¹ƒ ---

``sÄ• maÃ±Ã±ato visesena, padattho lakkhaá¹‡aá¹ƒ kamo.

ettÄ• vatÄ• ca hetvÄ• dÄ«, veditabbÄ• hi viÃ±Ã±unÄ• â€™â€™ ti ||

ayaá¹ƒ gÄ• thÄ• vuttatthÄ• hoti.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-iniddesavÄ• ravaá¹‡á¹‡anÄ•

1. desanÄ• hÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<5> evaá¹ƒ \Ne 172/ hÄ• rÄ• dayo sukhaggahaá¹‡atthaá¹ƒ gÄ• thÄ• bandhavasena sarÅ«p
hÄ• re tÄ• va paá¹-iniddesavasena vibhajituá¹ƒ __ ``tattha katamo desanÄ• hÄ• roâ€™â€™
__katamo_ti kathetukamyatÄ• pucchÄ• . __desanÄ• hÄ• ro_ti pucchitabbadhammanidassa
niddesavÄ• re sarÅ«pato dassito, paá¹-iniddesassa pana visayaá¹ƒ \Be 41/ dassento __ ``a
_ti gÄ• thaá¹ƒ ekadesena paccÄ• masati. ayaá¹ƒ desanÄ• hÄ• ro pubbÄ• parÄ• pekkho. tat
desanÄ• hÄ• roâ€™â€™ ti pucchitvÄ• ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ ti sarÅ«pato das
parÄ• pekkhatte pana ``ayaá¹ƒ desanÄ• hÄ• ro kiá¹ƒ desayatÄ«â€™â€™ ti desanÄ• kiriyÄ•
desanÄ• hÄ• rassa anvatthasaÃ±Ã±ataá¹ƒ dasseti. __desayatÄ«_ti saá¹ƒvaá¹‡á¹‡eti, vitthÄ

idÄ• ni anena desetabbadhamme sarÅ«pato dassento __ ``assÄ• daâ€™â€™ _ntiÄ• dimÄ
uttÄ• nameva. tasmÄ• ito parampi avuttameva vaá¹‡á¹‡ayissÄ• ma. ``kattha pana Ä• gate

saá¹ƒvaá¹‡á¹‡etÄ«â€™â€™ ti anuyogaá¹ƒ manasikatvÄ• desanÄ• hÄ• rena saá¹ƒvaá¹‡á¹
``dhammaá¹ƒ vo, bhikkhave, desessÄ• mÄ«â€™â€™ _tiÄ• dikaá¹ƒ sabbapariyattidhammas
chachakkadesanaá¹ƒ ekadesena dasseti.

tattha __dhamma_nti ayaá¹ƒ __dhamma_-saddo pariyattisaccasamÄ• dhipaÃ±Ã±Ä• pakati
bahÅ«su atthesu diá¹-á¹-happayogo. tathÄ• hi ``idha, bhikkhu, dhammaá¹ƒ pariyÄ• puá¹‡Ä
b V 73) pariyattidhamme dissati. ``diá¹-á¹-hadhammo pattadhammoâ€™â€™ tiÄ• dÄ«su (D
``evaá¹ƒdhammÄ• te bhagavanto ahesuâ€™â€™ ntiÄ• dÄ«su (DN II 13, 145) samÄ• dhim
cÄ• goâ€™â€™ ti evamÄ• dÄ«su (J I 1.57; I 2.147-148) paÃ±Ã±Ä• yaá¹ƒ. ``jÄ• tidhammÄ•
sattÄ• naâ€™â€™ nti evamÄ• dÄ«su (DN II 398; MN I 131) pakatiyaá¹ƒ \Ne 173/. ``dhamm
dhammacÄ• riâ€™â€™ ntiÄ• dÄ«su (J I 10.102; I 15.385) puÃ±Ã±e. ``cattÄ• ro pÄ• rÄ• jikÄ
evamÄ• dÄ«su (Vin III 233) Ä• pattiyaá¹ƒ. ``kusalÄ• dhammÄ• akusalÄ• dhammÄ• â€™â€
Ã±eyye. idha pana pariyattiyaá¹ƒ daá¹-á¹-habboti (Ps I mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ•
cittuppÄ• dakaá¹‡á¸• a 1; Bv-a I 1).

__vo_ti pana ayaá¹ƒ __vo_-saddo ``handa dÄ• ni, bhikkhave, pavÄ• remi voâ€™â€™ ti (S
upayogatthe Ä• gato. ``sannipatitÄ• naá¹ƒ vo, bhikkhave, dvayaá¹ƒ karaá¹‡Ä«yaâ€™â€™ r
karaá¹‡atthe. ``ye hi vo ariyÄ• parisuddhakÄ• yakammantÄ• â€™â€™ tiÄ• dÄ«su padapÅ«
bhikkhaveâ€™â€™ tiÄ• dÄ«su (AN b 7.72) sampadÄ• natthe. idhÄ• pi sampadÄ• natthe ev

bhikkhanasÄ«latÄ• diguá¹‡ayogena \Be 42/ bhikkhÅ«, bhinnakilesatÄ• diguá¹‡ayogena vÄ
bhayaá¹ƒ ikkhantÄ«ti bhikkhÅ«. __bhikkhave_ti tesaá¹ƒ Ä• lapanaá¹ƒ. tena te dhammassav
mukhÄ• bhimukhaá¹ƒ karoti. __desessÄ• mÄ«_ti kathessÄ• mi. tena nÄ• haá¹ƒ dhammissa
kÄ• reyyÄ• mi, anÄ• varaá¹‡aÃ±Ä• á¹‡ena sabbaá¹ƒ Ã±eyyadhammaá¹ƒ paccakkhakÄ• ritÄ
idÄ• ni pavattiyamÄ• naá¹ƒ dhammadesanaá¹ƒ paá¹-ijÄ• nÄ• ti. __Ä• dikalyÄ• á¹‡a_ntiÄ• d
__Ä• dikalyÄ• á¹‡aá¹ƒ, _ Ä• dikalyÄ• á¹‡ametassÄ• ti vÄ• __Ä• dikalyÄ• á¹‡aá¹ƒ_. sesapa
sÄ«lena Ä• dikalyÄ• á¹‡aá¹ƒ. samÄ• dhinÄ• majjhekalyÄ• á¹‡aá¹ƒ. paÃ±Ã±Ä• ya pariyosÄ
buddhasubuddhatÄ• ya vÄ• Ä• dikalyÄ• á¹‡aá¹ƒ. dhammasudhammatÄ• ya majjhekalyÄ• a
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ. atha vÄ• ugghaá¹-itaÃ±Ã±uvinayanena Ä• dikalyÄ• á¹‡aá¹ƒ. v
majjhekalyÄ• á¹‡aá¹ƒ neyyapuggalavinayanena pariyosÄ• nakalyÄ• á¹‡aá¹ƒ. ayamevattho i

atthasampattiyÄ• __sÄ• tthaá¹ƒ_. byaÃ±janasampattiyÄ• __sabyaÃ±janaá¹ƒ_.
saá¹…kÄ• sanÄ• dichaatthapadasamÄ• yogato vÄ• __sÄ• tthaá¹ƒ_. akkharÄ• dichabyaÃ±j
__sabyaÃ±janaá¹ƒ_. ayamevattho idhÄ• dhippeto. upanetabbÄ• bhÄ• vato ekantena paripu
__kevalaparipuá¹‡á¹‡aá¹ƒ_. apanetabbÄ• bhÄ• vato __parisuddhaá¹ƒ_. sÄ«lÄ• dipaÃ±cadh
__paripuá¹‡á¹‡aá¹ƒ_. caturoghanittharaá¹‡Ä• ya pavattiyÄ• lokÄ• misanirapekkhatÄ• ya ca
brahmaá¹ƒ seá¹-á¹-haá¹ƒ uttamaá¹ƒ brahmÅ«naá¹ƒ vÄ• seá¹-á¹-hÄ• naá¹ƒ ariyÄ• naá¹ƒ ca
sikkhattayasaá¹…gahaá¹ƒ sÄ• sanaá¹ƒ __brahmacariyaá¹ƒ pakÄ• sayissÄ• mi_ paridÄ«pay

evaá¹ƒ \Ne 174/ bhagavatÄ• desito pakÄ• sito ca sÄ• sanadhammo yesaá¹ƒ assÄ• dÄ• dÄ
te assÄ• dÄ• dayo desanÄ• hÄ• rassa visayabhÅ«tÄ• yattha yattha pÄ• á¹-he savisesaá¹ƒ
niddhÄ• retvÄ• udÄ• haraá¹‡avasena idhÄ• netvÄ• dassetuá¹ƒ __ ``tattha katamo assÄ• d
tattha __kÄ• ma_nti manÄ• piyarÅ«pÄ• diá¹ƒ tebhÅ«makadhammasaá¹…khÄ• taá¹ƒ vatthu
icchantassa. __tassa cetaá¹ƒ samijjhatÄ«_ti tassa kÄ• mayamÄ• nassa sattassa taá¹ƒ kÄ•
samijjhati ce, sace so taá¹ƒ labhatÄ«ti vuttaá¹ƒ hoti. __addhÄ• _ __pÄ«timano_ \Be 43/ __h
tuá¹-á¹-hacitto hoti. __laddhÄ• _ti labhitvÄ• . __macco_ti satto. __yadicchatÄ«_ti yaá¹ƒ iccha
saá¹…khepo, vitthÄ• ro pana __niddese_ (Nidd I 1) vuttanayena veditabbo. __ayaá¹ƒ assÄ•
adhippÄ• yasamijjhanÄ• icchitalÄ• bhe pÄ«timanatÄ• somanassaá¹ƒ, ayaá¹ƒ assÄ• detab

__tassa ce kÄ• mayÄ• nassÄ• _ti tassa puggalassa kÄ• me icchamÄ• nassa, kÄ• mena vÄ
__chandajÄ• tassÄ• _ti jÄ• tataá¹‡hassa. __jantuno_ti sattassa. __te kÄ• mÄ• parihÄ• yan
kenaci antarÄ• yena vinassanti ce. __sallaviddhova ruppatÄ«_ti atha ayomayÄ• dinÄ• salle
pÄ«á¸·iyatÄ«ti attho. __ayaá¹ƒ Ä• dÄ«navo_ti yÄ• yaá¹ƒ kÄ• mÄ• naá¹ƒ vipariá¹‡Ä• maÃ±Ã
sattassa ruppanÄ• domanassuppatti, ayaá¹ƒ Ä• dÄ«navo.

__yo kÄ• me parivajjetÄ«_ti yo bhikkhu yathÄ• vutte kÄ• me tattha chandarÄ• gassa vikkha
samucchindanena vÄ• sabbabhÄ• gena vajjeti. yathÄ• kiá¹ƒ? __sappasseva padÄ• siro_t
jÄ«vitukÄ• mo kaá¹‡hasappaá¹ƒ paá¹-ipathe passitvÄ• attano pÄ• dena tassa siraá¹ƒ pariv
... samativattatÄ«_ti so bhikkhu sabbaá¹ƒ lokaá¹ƒ visaritvÄ• á¹-hitattÄ• loke visattikÄ• saá¹
taá¹‡haá¹ƒ satimÄ• hutvÄ• samatikkamatÄ«ti. __idaá¹ƒ nissaraá¹‡a_nti yadidaá¹ƒ visattikÄ
taá¹‡hÄ• ya nibbÄ• nÄ• rammaá¹‡ena ariyamaggena samativattanaá¹ƒ, idaá¹ƒ nissaraá¹‡a

__khetta_nti kedÄ• rÄ• dikhettaá¹ƒ. __vatthu_nti gharavatthuÄ• divatthuá¹ƒ. __hiraÃ±Ã±aá
kahÄ• paá¹‡asaá¹…khÄ• taá¹ƒ suvaá¹‡á¹‡asaá¹…khÄ• taÃ±ca hiraÃ±Ã±aá¹ƒ. __vÄ• _-sac
yojetabbo. __gavÄ• ssa_nti gÄ• vo ca asse cÄ• ti gavÄ• ssaá¹ƒ. __dÄ• saporisa_nti dÄ• se
dÄ• saporisaá¹ƒ. __thiyo_ti itthiyo. __bandhÅ«_ti Ã±Ä• tibandhavo. __puthÅ« kÄ• me_ti aÃ±
manÄ• piyarÅ«pÄ• dike bahÅ« kÄ• maguá¹‡e. __yo naro anugijjhatÄ«_ti yo satto anu anu a
attho. __ayaá¹ƒ assÄ• do_ti yadidaá¹ƒ khettÄ• dÄ«naá¹ƒ anugijjhanaá¹ƒ, ayaá¹ƒ assÄ• deti
assÄ• do.

__abalÄ• _ \Ne 175/ \Be 44/ __naá¹ƒ balÄ«yantÄ«_ti khettÄ• dibhede kÄ• me anugijjhantaá
kusalehi pahÄ• tabbattÄ• abalasaá¹…khÄ• tÄ• kilesÄ• balÄ«yanti abhibhavanti, saddhÄ•
taá¹ƒ puggalaá¹ƒ abalÄ• kilesÄ• balÄ«yanti, abalattÄ• abhibhavantÄ«ti attho. __maddante
enaá¹ƒ kÄ• magiddhaá¹ƒ kÄ• me pariyesantaá¹ƒ rakkhantaÃ±ca sÄ«hÄ• dayo ca pÄ• kaá¹-
ca apÄ• kaá¹-aparissayÄ• maddanti. __tato naá¹ƒ ... pe ... daka_nti tato tehi pÄ• kaá¹-Ä• pÄ
abhibhÅ«taá¹ƒ taá¹ƒ puggalaá¹ƒ jÄ• tiÄ• didukkhaá¹ƒ samudde bhinnanÄ• vaá¹ƒ udakaá¹ƒ

attho. __ayaá¹ƒ Ä• dÄ«navo_ti yvÄ• yaá¹ƒ taá¹‡hÄ• duccaritasaá¹ƒkilesahetuko jÄ• tiÄ• dic
Ä• dÄ«navo.

__tasmÄ• _ti yasmÄ• kÄ• magiddhassa vuttanayena dukkhÄ• nubandho vijjati, tasmÄ• . _
sato_ti pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogena sato hutvÄ• . __kÄ• mÄ• ni parivajja
samucchedavasena ca rÅ«pÄ• dÄ«su vatthukÄ• mesu sabbappakÄ• raá¹ƒ kilesakÄ• maá¹ƒ
parivajjaye pajaheyya. __te pahÄ• ya tare ogha_nti evaá¹ƒ te kÄ• me pahÄ• ya tappahÄ• n
catubbidhampi oghaá¹ƒ tareyya, tarituá¹ƒ sakkuá¹‡eyyÄ• ti attho. __nÄ• vaá¹ƒ sitvÄ• va pÄ
udakaggahaá¹‡ena garubhÄ• raá¹ƒ nÄ• vaá¹ƒ udakaá¹ƒ bahi siÃ±citvÄ• lahukÄ• ya nÄ• vÄ
bhaveyya, pÄ• raá¹ƒ gaccheyya, evameva attabhÄ• vanÄ• vaá¹ƒ kilesÅ«dakagarukaá¹ƒ siÃ
pÄ• ragÅ« bhaveyya, pÄ• raá¹ƒ nibbÄ• naá¹ƒ arahattappattiyÄ• gaccheyya anupÄ• disesÄ
parinibbÄ• nenÄ• ti attho. __idaá¹ƒ nissaraá¹‡a_nti yaá¹ƒ kÄ• mappahÄ• namukhena catur
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• nibbÄ• naá¹ƒ, idaá¹ƒ sabbasaá¹…khatanissaraá¹

__dhammo_ti dÄ• nÄ• dipuÃ±Ã±adhammo. __have_ti nipÄ• tamattaá¹ƒ. __rakkhati dhamm
appamatto carati, taá¹ƒ dhammacÄ• riá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikabhedena duvid
pÄ• leti. __chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le_ti vassakÄ• le deve vassante yathÄ• r
kusalena purisena dhÄ• ritaá¹ƒ taá¹ƒ vassatemanato rakkhati. tattha yathÄ• taá¹ƒ chattaá¹ƒ
attÄ• naá¹ƒ rakkhantaá¹ƒ chÄ• dentaÃ±ca vassÄ• dito rakkhati, evaá¹ƒ dhammopi attasam
hutvÄ• dhammacariyÄ• ya attÄ• naá¹ƒ rakkhantaá¹ƒyeva \Be 45/ rakkhatÄ«ti adhippÄ• yo.
etena vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti, taá¹ƒ suviÃ±Ã±eyyameva. __idaá¹ƒ phala
diá¹-á¹-hadhammikehi samparÄ• yikehi ca \Ne 176/ anatthehi yadidaá¹ƒ dhammassa rakkha
rakkhÄ• vasÄ• nassa ca abbhudayassa nipphÄ• danaá¹ƒ, idaá¹ƒ nissaraá¹‡aá¹ƒ anÄ• masi
nibbattetabbatÄ• ya phalanti.

__sabbe dhammÄ• _ti sabbe saá¹…khatÄ• dhammÄ• . __anattÄ• _ti natthi etesaá¹ƒ attÄ•
sayaá¹ƒ vÄ• na attÄ• ti anattÄ• ti. __itÄ«_ti evaá¹ƒ. __yadÄ• paÃ±Ã±Ä• ya passatÄ«_ti ya
ussukkÄ• pento anattÄ• nupassanÄ• saá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya passati. __atha nibbi
anattÄ• nupassanÄ• ya pubbe eva aniccatÄ• dukkhatÄ• naá¹ƒ suparidiá¹-á¹-hattÄ• nibbidÄ
vipassanÄ• gocarabhÅ«te paÃ±cakkhandhadukkhe nibbindati nibbedaá¹ƒ Ä• pajjati. __esa
vuttalakkhaá¹‡Ä• nibbidÄ• nupassanÄ• sabbakilesavisujjhanato visuddhisaá¹…khÄ• tassa
accantavisuddhiyÄ• vÄ• amatadhÄ• tuyÄ• maggo upÄ• yo. __ayaá¹ƒ upÄ• yo_ti yadidaá¹
sabbasmiá¹ƒ vaá¹-á¹-asmiá¹ƒ nibbindanaá¹ƒ vuttaá¹ƒ, taá¹ƒ visuddhiyÄ• adhigamahetubhÄ

__ ``cakkhumÄ• ... pe ... parivajjayeâ€™â€™ _ti imissÄ• gÄ• thÄ• ya ayaá¹ƒ saá¹…khepa
puriso sarÄ«re vahante visamÄ• ni bhÅ«mippadesÄ• ni caá¹‡á¸• atÄ• ya vÄ• visame hatthi
loke sappaÃ±Ã±o puriso sappaÃ±Ã±atÄ• ya hitÄ• hitaá¹ƒ jÄ• nanto pÄ• pÄ• ni lÄ• makÄ• n
__ayaá¹ƒ Ä• á¹‡attÄ«_ti yÄ• ayaá¹ƒ ``pÄ• pÄ• ni parivajjetabbÄ• nÄ«â€™â€™ ti dhammar

ayaá¹ƒ Ä• á¹‡attÄ«ti.

evaá¹ƒ visuá¹ƒ visuá¹ƒ suttesu Ä• gatÄ• phalÅ«pÄ• yÄ• á¹‡attiyo udÄ• haraá¹‡abhÄ• vena
Ä• gatÄ• dassetuá¹ƒ __ ``suÃ±Ã±atoâ€™â€™ _ti gÄ• thamÄ• ha.

tattha __suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• jÄ• ti Ä• á¹‡attÄ«_ti ``mogharÄ• ja, sal
avasavattitÄ• sallakkhaá¹‡avasena vÄ• tucchabhÄ• vasamanupassanavasena vÄ• suÃ±Ã
dhammarÄ• jassa vacanaá¹ƒ vidhÄ• nabhÄ• vato Ä• á¹‡atti. sabbadÄ• satikiriyÄ• ya taá¹ƒ
sampajjatÄ«ti __ ``sadÄ• satoti upÄ• yoâ€™â€™ _ti vuttaá¹ƒ. __attÄ• nudiá¹-á¹-hiá¹ƒ Å«ha
vÄ«sativatthukaá¹ƒ \Be 46/ sakkÄ• yadassanaá¹ƒ uddharitvÄ• samucchinditvÄ• . __evaá¹ƒ
phala_nti yaá¹ƒ evaá¹ƒ vuttena vidhinÄ• maccutaraá¹‡aá¹ƒ maccuno visayÄ• tikkamanaá¹ƒ
pubbabhÄ• gapaá¹-ipadÄ• paá¹-ipajjanaá¹ƒ, idaá¹ƒ desanÄ• ya phalanti attho. yathÄ• pana
katthaci \Ne 177/ sarÅ«pato katthaci niddhÄ• retabbatÄ• ya katthaci visuá¹ƒ visuá¹ƒ katthac
evaá¹ƒ phalÄ• dayo. phalÄ• dayo pana sabbattha sutte gÄ• thÄ• su vÄ• ekato dassetabbÄ
dassanatthaá¹ƒ visuá¹ƒ visuá¹ƒ udÄ• haritvÄ• pi puna ``suÃ±Ã±ato lokaâ€™â€™ ntiÄ• dinÄ
katanti daá¹-á¹-habbaá¹ƒ.

<6> evaá¹ƒ assÄ• dÄ• dayo udÄ• haraá¹‡avasena sarÅ«pato dassetvÄ• idÄ• ni tattha pug
desanÄ• vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tattha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha ugghaá¹-itaá¹ƒ ghaá¹-itamattaá¹ƒ uddiá¹-á¹-hamattaá¹ƒ yassa niddesapaá¹-iniddesÄ•
jÄ• nÄ• tÄ«ti ugghaá¹-itaÃ±Ã±Å«. uddesamattena sappabhedaá¹ƒ savitthÄ• ramatthaá¹ƒ pa
ugghaá¹-itaá¹ƒ vÄ• uccalitaá¹ƒ uá¹-á¹-hapitanti attho, taá¹ƒ jÄ• nÄ• tÄ«ti ugghaá¹-itaÃ±Ã±Å
desiyamÄ• no desakato desanÄ• bhÄ• janaá¹ƒ saá¹…kamanto viya hoti, tamesa uccalitame
calitameva vÄ• ugghaá¹-itaá¹ƒ. sassatÄ• diÄ• kÄ• rassa hi veneyyÄ• naá¹ƒ Ä• sayassa bu
taá¹…khaá¹‡apatitÄ• eva calanÄ• ya hoti, tato paramparÄ• nuvattiyÄ• , tatthÄ• yaá¹ƒ uggh
Ä• saye dhammaá¹ƒ jÄ• nÄ• ti avabujjhatÄ«ti ugghaá¹-itaÃ±Ã±Å«, tassa __ugghaá¹-itaÃ±Ã
desayati, _ tattakeneva tassa atthasiddhito. vipaÃ±citaá¹ƒ vitthÄ• ritaá¹ƒ niddiá¹-á¹-haá¹ƒ jÄ
vipaÃ±citaÃ±Ã±Å«, vipaÃ±citaá¹ƒ vÄ• mandaá¹ƒ saá¹‡ikaá¹ƒ dhammaá¹ƒ jÄ• nÄ• tÄ«ti vip
__vipaÃ±citaÃ±Ã±ussa Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca desayati, _ nÄ• tisaá¹…khepavit
atthasiddhito. netabbo dhammassa paá¹-iniddisena atthaá¹ƒ pÄ• petabboti neyyo, mudindri
paá¹-ilomaggahaá¹‡ato netabbo anunetabboti neyyo, tassa __neyyassa assÄ• daá¹ƒ Ä• dÄ
desayati, _ anavasesetvÄ• va desanena tassa atthasiddhito. tatthÄ• yaá¹ƒ pÄ• á¸·i ---

``katamo ca puggalo ugghaá¹-itaÃ±Ã±Å«? yassa puggalassa saha udÄ• haá¹-avelÄ• ya dha
vuccati puggalo ugghaá¹-itaÃ±Ã±Å«.

``katamo \Be 47/ ca puggalo vipaÃ±citaÃ±Ã±Å«? yassa puggalassa saá¹ƒkhittena bhÄ• sita

vibhajiyamÄ• ne dhammÄ• bhisamayo hoti. ayaá¹ƒ vuccati puggalo vipaÃ±citaÃ±Ã±Å«.

``katamo \Ne 178/ ca puggalo neyyo? yassa puggalassa uddesato paripucchato yonisoman
sevato bhajato payirupÄ• sato evaá¹ƒ anupubbena dhammÄ• bhisamayo hoti. ayaá¹ƒ vucca
(Pp 148-150).

padaparamo panettha nettiyaá¹ƒ paá¹-ivedhassa abhÄ• jananti na gahitoti daá¹-á¹-habbaá¹
Ä• dÄ«navo, nissaraá¹‡aá¹ƒ, assÄ• do ca Ä• dÄ«navo ca, assÄ• do ca nissaraá¹‡aÃ±ca, Ä
assÄ• do ca Ä• dÄ«navo ca nissaraá¹‡aÃ±cÄ• ti ete satta paá¹-á¹-hÄ• nanayÄ• .

tesu tatiyachaá¹-á¹-hasattamÄ• veneyyattayavinayane samatthatÄ• ya gahitÄ• , itare cattÄ
kevalena assÄ• dena Ä• dÄ«navena tadubhayena vÄ• kathitena veneyyavinayanaá¹ƒ sam
pahÄ• nÄ• vacanato. paÃ±camopi Ä• dÄ«navÄ• vacanato nissaraá¹‡assa anupÄ• yo eva. r
desanÄ• vimuttiá¹ƒ tadupÄ• yaÃ±ca anÄ• masantÄ« pavattati. tasmÄ• ete cattÄ• ro nayÄ•
padaparamassa puggalassa vasena pavattaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ vÄ• sanÄ• bhÄ• g
á¹-hitaá¹ƒ desanaá¹ƒ suttekadesaá¹ƒ gÄ• thaá¹ƒ vÄ• tÄ• disaá¹ƒ etesaá¹ƒ nayÄ• naá¹ƒ udA
uddharati, evaá¹ƒ sati sattannampi nayÄ• naá¹ƒ gahaá¹‡aá¹ƒ bhaveyya. veneyyavinayanaá
ariyamaggassa uppÄ• danaá¹ƒ. taá¹ƒ yathÄ• vuttehi eva nayeti, nÄ• vasesehÄ«ti itare idha
__peá¹-ake_ (Peá¹- 23) ---

``tattha katamo assÄ• do ca Ä• dÄ«navo ca?

yÄ• ni karoti puriso, tÄ• ni attani passati.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaâ€™â€™ nti ||

tattha yaá¹ƒ kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ paccanubhoti, ayaá¹ƒ assÄ• do. yaá¹ƒ pÄ•
paccanubhoti, ayaá¹ƒ Ä• dÄ«navo.

aá¹-á¹-hime \Be 48/, bhikkhave, lokadhammÄ• . katame aá¹-á¹-ha? lÄ• bhotiÄ• di (AN c 8.6
lÄ• bho yaso sukhaá¹ƒ pasaá¹ƒsÄ• , ayaá¹ƒ assÄ• do. alÄ• bho ayaso dukkhaá¹ƒ nindÄ• , a

tattha katamo assÄ• do ca nissaraá¹‡aÃ±ca?

``sukho vipÄ• ko puÃ±Ã±Ä• naá¹ƒ, adhippÄ• yo ca ijjhati.

khippaÃ±ca paramaá¹ƒ santiá¹ƒ, nibbÄ• namadhigacchatÄ«â€™â€™ ti || (Peá¹- 23).

ayaá¹ƒ assÄ• do ca nissaraá¹‡aÃ±ca.

dvattiá¹ƒsimÄ• ni, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá¹‡Ä• ni, yehi samannÄ
dveva gatiyo bhavanti anaÃ±Ã±Ä• ... pe ... vivaá¹-acchadoti sabbaá¹ƒ __lakkhaá¹‡asuttaá¹
ayaá¹ƒ assÄ• do ca nissaraá¹‡aÃ±ca.

tattha katamo Ä• dÄ«navo ca nissaraá¹‡aÃ±ca?

``bhÄ• rÄ• have paÃ±cakkhandhÄ• , bhÄ• rahÄ• ro ca puggalo.

bhÄ• rÄ• dÄ• naá¹ƒ dukhaá¹ƒ loke, bhÄ• ranikkhepanaá¹ƒ sukhaá¹ƒ ||

``nikkhipitvÄ• garuá¹ƒ bhÄ• raá¹ƒ, aÃ±Ã±aá¹ƒ bhÄ• raá¹ƒ anÄ• diya.

samÅ«laá¹ƒ taá¹‡hamabbuyha, nicchÄ• to parinibbutoâ€™â€™ ti || (SN b III 22).

ayaá¹ƒ Ä• dÄ«navo ca nissaraá¹‡aÃ±ca.

tattha katamo assÄ• do ca Ä• dÄ«navo ca nissaraá¹‡aÃ±ca?

``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ.

tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyoti || (MN II 3

ayaá¹ƒ assÄ• do ca Ä• dÄ«navo ca nissaraá¹‡aÃ±cÄ• â€™â€™ ti vuttaá¹ƒ. tasmÄ• tepi na
veditabbÄ• . phalÄ• dÄ«supi ayaá¹ƒ nayo labbhati eva. yasmÄ• __peá¹-ake_ (Peá¹- 22) ``ta
phalaÃ±ca upÄ• yo ca? sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ ti gÄ• thÄ• (SN a
upÄ• yo ca.

tattha \Be 49/ katamaá¹ƒ phalaÃ±ca Ä• á¹‡atti ca?

``sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• rahoti || (Ud 44).

idaá¹ƒ phalaÃ±ca Ä• á¹‡atti ca.

tattha katamo upÄ• yo ca Ä• á¹‡atti ca?

``kumbhÅ«pamaá¹ƒ kÄ• yamimaá¹ƒ viditvÄ• , nagarÅ«pamaá¹ƒ cittamidaá¹ƒ á¹-hapetvÄ• .

yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhena, jitaÃ±ca rakkhe anivesano siyÄ• â€™â€™ ti || (Dh

ayaá¹ƒ upÄ• yo ca Ä• á¹‡atti ca. evaá¹ƒ phalÄ• dÄ«naá¹ƒ dukavasenapi udÄ• haraá¹‡aá¹ƒ
nissaraá¹‡adesanÄ• ya vinetabbo, so ugghaá¹-itaÃ±Ã±Å«tiÄ• dinÄ• yathÄ• desanÄ• vibhÄ
hoti, evaá¹ƒ ugghaá¹-itaÃ±Ã±ussa bhagavÄ• nissaraá¹‡aá¹ƒ desetÄ«tiÄ• dinÄ• puggalavib
sambhavatÄ«ti so tathÄ• dassito.

evaá¹ƒ yesaá¹ƒ puggalÄ• naá¹ƒ vasena desanÄ• vibhÄ• go dassito, te puggale paá¹-ipadÄ
dassetuá¹ƒ __ ``catasso paá¹-ipadÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha paá¹-ipadÄ• bhiÃ±Ã
paá¹-ipadÄ• kato hotÄ«ti Ä• ha --- ``catasso paá¹-ipadÄ• â€™â€™ ti. tÄ• panetÄ• ca
samathavipassanÄ• paá¹-ipattivasena duvidhÄ• honti. kathaá¹ƒ? samathapakkhe tÄ• va pa
paá¹-á¹-hÄ• ya yÄ• va tassa tassa jhÄ• nassa upacÄ• raá¹ƒ uppajjati, tÄ• va pavattÄ• sama
``paá¹-ipadÄ• â€™â€™ ti vuccati. upacÄ• rato pana paá¹-á¹-hÄ• ya yÄ• va appanÄ• tÄ• va
``abhiÃ±Ã±Ä• â€™â€™ ti vuccati.

sÄ• \Ne 181/ panÄ• yaá¹ƒ paá¹-ipadÄ• ekaccassa dukkhÄ• hoti
nÄ«varaá¹‡Ä• dipaccanÄ«kadhammasamudÄ• cÄ• ragahaá¹‡atÄ• ya kicchÄ• asukhaseva
sukhÄ• . abhiÃ±Ã±Ä• pi ekaccassa dandhÄ• hoti mandÄ• asÄ«ghappavatti, ekaccassa kh
tasmÄ• yo Ä• dito kilese vikkhambhento dukkhena sasaá¹…khÄ• rena sappayogena kilama
dukkhÄ• paá¹-ipadÄ• hoti. yo pana vikkhambhitakileso appanÄ• parivÄ• saá¹ƒ \Be 50/ vas
aá¹…gapÄ• tubhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti, tassa dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. yo khipp
pÄ• puá¹‡Ä• ti, tassa khippÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. yo kilese vikkhambhento sukhena a
tassa sukhÄ• paá¹-ipadÄ• nÄ• ma hoti.

vipassanÄ• pakkhe pana yo rÅ«pÄ• rÅ«pamukhena vipassanaá¹ƒ abhinivisanto cattÄ• ri m
upÄ• dÄ• rÅ«paá¹ƒ pariggaá¹‡hÄ• ti arÅ«paá¹ƒ pariggaá¹‡hÄ• ti, rÅ«pÄ• rÅ«paá¹ƒ pana pa
kasirena kilamanto pariggahetuá¹ƒ sakkoti, tassa dukkhÄ• paá¹-ipadÄ• nÄ• ma hoti. parigg
pana vipassanÄ• parivÄ• se maggapÄ• tubhÄ• vadandhatÄ• ya dandhÄ• bhiÃ±Ã±Ä• nÄ• m
pariggahetvÄ• nÄ• marÅ«paá¹ƒ vavatthapento dukkhena kasirena kilamanto vavatthapeti,
vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• detuá¹ƒ sakkoti. tassÄ• pi dukkh
dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti.

aparo nÄ• marÅ«pampi vavatthapetvÄ• paccaye pariggaá¹‡hanto dukkhena kasirena kilam
paccaye ca pariggahetvÄ• vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• deti.

__paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• _ nÄ• ma hoti.

aparo paccayepi pariggahetvÄ• lakkhaá¹‡Ä• ni paá¹-ivijjhanto dukkhena kasirena kilamant
paá¹-ividdhalakkhaá¹‡o ca vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• deti.
paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• _ nÄ• ma hoti.

aparo lakkhaá¹‡Ä• nipi paá¹-ivijjhitvÄ• vipassanÄ• Ã±Ä• á¹‡e tikkhe sÅ«re suppasanne va
vipassanÄ• nikantiá¹ƒ pariyÄ• diyamÄ• no dukkhena kasirena kilamanto pariyÄ• diyati, nika
vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• deti. evampi __dukkhÄ• paá¹-ip
hoti. iminÄ• vupÄ• yena itarÄ• pi tisso paá¹-ipadÄ• veditabbÄ• . vipassanÄ• pakkhikÄ• eva
paá¹-ipadÄ• daá¹-á¹-habbÄ• .

__cattÄ• ro puggalÄ• _ti yathÄ• vuttapaá¹-ipadÄ• vibhÄ• gena cattÄ• ro paá¹-ipannakapug
paá¹-ipadÄ• vibhÄ• gaá¹ƒ saddhiá¹ƒ hetupÄ• yaphalehi dassetuá¹ƒ __ ``taá¹‡hÄ• caritoâ€™

tattha __carita_nti cariyÄ• , vuttÄ«ti attho. taá¹‡hÄ• ya nibbattitaá¹ƒ caritaá¹ƒ etassÄ• ti __t
taá¹‡hÄ• ya vÄ• pavattito carito __taá¹‡hÄ• carito, _ \Be 51/ lobhajjhÄ• sayoti attho. __diá¹
etthÄ• pi eseva nayo. __mando_ti mandiyaá¹ƒ vuccati avijjÄ• , tÄ• ya samannÄ• gato mand

__satindriyenÄ• _ti satiyÄ• Ä• dhipaccaá¹ƒ kurumÄ• nÄ• ya. satindriyameva hissa visadaá
taá¹‡hÄ• caritatÄ• ya pubbabhÄ• ge kosajjÄ• bhibhavena na vÄ«riyaá¹ƒ balavaá¹ƒ hoti, mo
balavatÄ«. tadubhayenÄ• pi na samÄ• dhi balavÄ• hoti, tasmÄ• ``satindriyameva hissa vis
vuttaá¹ƒ. tenevÄ• ha --- ``satipaá¹-á¹-hÄ• nehi nissayehÄ«â€™â€™ ti. taá¹‡hÄ• caritatÄ• ya
kilesavikkhambhanaá¹ƒ na sukaranti dukkhÄ• paá¹-ipadÄ• , avisadaÃ±Ä• á¹‡atÄ• ya dandh
vuttanayaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. __niyyÄ• tÄ«_ti ariyamaggena vaá¹-á¹-adukkhato nig

__udattho_ti udaattho, uá¸·Ä• rapaÃ±Ã±oti attho. paÃ±Ã±Ä• sahÄ• yapaá¹-ilÄ• bhena cass
sampayuttesu Ä• dhipaccaá¹ƒ pavatteti. tenevÄ• ha --- ``samÄ• dhindriyenÄ• â€™â€™ ti. v
``khippÄ• bhiÃ±Ã±Ä• yÄ• â€™â€™ _ti vuttaá¹ƒ. samÄ• dhipadhÄ• nattÄ• jhÄ• nÄ• naá¹ƒ j
viseso. sesaá¹ƒ purimasadisameva. diá¹-á¹-hicarito aniyyÄ• nikamaggampi niyyÄ• nikanti m
ussÄ• habahulattÄ• vÄ«riyÄ• dhiko hoti. vÄ«riyÄ• dhikatÄ• yeva cassa kilesavikkhambhana
paá¹-ipadÄ• , avisadaÃ±Ä• á¹‡atÄ• ya pana dandhÄ• bhiÃ±Ã±Ä• ti imamatthaá¹ƒ dasseti __
mandoâ€™â€™ _tiÄ• dinÄ• . sesaá¹ƒ vuttanayameva.

__saccehÄ«_ti ariyasaccehi. ariyasaccÄ• ni hi lokiyÄ• ni pubbabhÄ• gaÃ±Ä• á¹‡assa samm
lokuttarÄ• ni adhimuccanatÄ• ya maggaÃ±Ä• á¹‡assa abhisamayaá¹-á¹-hÄ• natÄ• ya ca nis
vuttanayameva. ettha ca diá¹-á¹-hicarito udattho ugghaá¹-itaÃ±Ã±Å«. taá¹‡hÄ• carito mando
dvepi vipaÃ±citaÃ±Ã±Å«ti evaá¹ƒ yena veneyyattayena pubbe desanÄ• vibhÄ• go dassito, t

iminÄ• paá¹-ipadÄ• vibhÄ• gena dassitanti daá¹-á¹-habbaá¹ƒ.

idÄ• ni taá¹ƒ veneyyupuggalavibhÄ• gaá¹ƒ atthanayayojanÄ• ya visayaá¹ƒ katvÄ• dassetu
taá¹‡hÄ• caritÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹‡hÄ• ya samÄ• dhipaá¹-ipakkhattÄ• taá¹‡h
samÄ• dhimukhena visujjhatÄ«ti Ä• ha \Be 52/ --- __ ``samathapubbaá¹…gamÄ• yÄ• â€™â
yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (AN a IV 170; Paá¹-is II 1, 3) vacanato pana sammÄ
sammÄ• samÄ• dhinÄ• niyyÄ• naá¹ƒ, na sammÄ• samÄ• dhinÄ• evÄ• ti Ä• ha --- ``samat
vipassanÄ• yÄ• â€™â€™ ti. ``rÄ• gavirÄ• gÄ• cetovimuttÄ«ti arahattaphalasamÄ• dhÄ«â€
idha pana anÄ• gÄ• miphalasamÄ• dhÄ«ti vakkhati. so hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ
raÃ±janaá¹-á¹-hena rÄ• go. so virajjati etÄ• yÄ• ti rÄ• gavirÄ• gÄ• , tÄ• ya __rÄ• gavirÄ• gÄ
rÄ• gappahÄ• yikÄ• yÄ• ti attho.

__cetovimuttiyÄ• _ti __ceto_ti cittaá¹ƒ, tadapadesena cettha samÄ• dhi vuccati ``yathÄ• ci
bhÄ• vayaâ€™â€™ nti (SN a I 23). paá¹-ippassaddhivasena paá¹-ipakkhato vimuccatÄ«ti vi
tato vimuccananti vÄ• vimutti, samÄ• dhiyeva. yathÄ• hi lokiyakathÄ• yaá¹ƒ saÃ±Ã±Ä• cit
yathÄ• ha --- ``nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±inoâ€™â€™ ti (DN III 332, 341, 357; AN
citto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti (Vin III 135) ca, evaá¹ƒ lokuttarakathÄ• yaá¹ƒ paÃ±Ã±Ä• s
--- ``paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhÄ«â€™â€™ ti (Vibh 804) ca ``samathavipassan
bhÄ• vetÄ«â€™â€™ ti ca. tesu idha rÄ• gassa ujuvipaccanÄ«kato samathapubbaá¹…gama
samÄ• dhi vutto. tathÄ• vimuttivacanena. tena vuttaá¹ƒ ``samÄ• dhiyevÄ• â€™â€™ ti. ceto
cetovimutti. atha vÄ• vuttappakÄ• rasseva cetaso paá¹-ipakkhato vimutti vimokkhoti cetovim
phalaviÃ±Ã±Ä• á¹‡e vuttappakÄ• rÄ• va vimuttÄ«ti cetovimutti, cetaso vÄ• phalaviÃ±Ã±Ä•
vimutti vimokkho etasminti cetovimutti, samÄ• dhiyeva. __paÃ±Ã±Ä• vimuttiyÄ• _ti etthÄ• p
yathÄ• sambhavaá¹ƒ yojetabbo.

diá¹-á¹-hiyÄ• savisaye paÃ±Ã±Ä• sadisÄ« pavattÄ«ti diá¹-á¹-hicarito visujjhamÄ• no paÃ±Ã
visujjhatÄ«ti Ä• ha --- __ ``ubho diá¹-á¹-hicaritÄ• vipassanÄ• â€™â€™ _tiÄ• di. __avijjÄ• vi
paÃ±Ã±Ä• vimuttÄ«_ti arahattaphalapaÃ±Ã±Ä• \Ne 184/. samathaggahaá¹‡ena tappaá¹-ipa
vipassanÄ• ggahaá¹‡ena avijjaÃ±ca niddhÄ• retvÄ• paá¹-hamanayassa bhÅ«miá¹ƒ sakkÄ•
__ ``ye samatha ... pe ... hÄ• tabbÄ• â€™â€™ _ti.

tattha \Be 53/ __samathapubbaá¹…gamÄ• paá¹-ipadÄ• _ti purimÄ• dve paá¹-ipadÄ• , itar
__vipassanÄ• pubbaá¹…gamÄ• _ti daá¹-á¹-habbÄ• . __hÄ• tabbÄ• _ti gametabbÄ• , netabb
aniccadukkhaanattasaÃ±Ã±Ä• bhÄ• vato dukkhasaÃ±Ã±Ä• parivÄ• rattÄ• ca asubhasaÃ±Ã
dassitÄ• honti. tappaá¹-ipakkhena ca cattÄ• ro vipallÄ• sÄ• ti sakalassa sÄ«havikkÄ«á¸·itan
sukhena sakkÄ• dassetunti Ä• ha --- __ ``ye vipassanÄ• ... pe ... hÄ• tabbÄ• â€™â€™ _ti.

<7> evaá¹ƒ paá¹-ipadÄ• vibhÄ• gena veneyyapuggalavibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni taá¹

yasmÄ• bhagavato desanÄ• yÄ• vadeva veneyyavinayanatthÄ• , vinayanaÃ±ca nesaá¹ƒ s
paÃ±Ã±Ä• naá¹ƒ anukkamena nibbattanaá¹ƒ, yathÄ• bhagavato desanÄ• ya pavattibhÄ• v
hÄ• ranayabyÄ• pÄ• ro, tasmÄ• imassa hÄ• rassa samuá¹-á¹-hitappakÄ• raá¹ƒ tÄ• va pucc
puggalavibhÄ• gadassanena desanÄ• bhÄ• janaá¹ƒ vibhajitvÄ• tattha desanÄ• yaá¹ƒ desa
taá¹ƒ dassetuá¹ƒ __ ``svÄ• yaá¹ƒ hÄ• ro kattha sambhavatÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __yassÄ• _ti yo so aá¹-á¹-hahi akkhaá¹‡ehi vimutto sotÄ• vadhÄ• napariyosÄ• nÄ• h
samannÄ• gato yassa. __satthÄ• _ti diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ
satthÄ• . __dhamma_nti yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yesu apatamÄ• ne
dhammaá¹ƒ. __desayatÄ«_ti saá¹…khepavitthÄ• ranayehi bhÄ• sati katheti. __aÃ±Ã±ataro_
aÃ±Ã±ataro. __garuá¹-á¹-hÄ• nÄ«yo_ti sÄ«lasutÄ• diguá¹‡avisesayogena garukaraá¹‡Ä«yo
brahmaá¹ƒ vuccati seá¹-á¹-haá¹-á¹-hena sakalaá¹ƒ satthusÄ• sanaá¹ƒ. samaá¹ƒ saha vÄ• b
paá¹-ipajjatÄ«ti sabrahmacÄ• rÄ«. __saddhaá¹ƒ paá¹-ilabhatÄ«_ti ``sammÄ• sambuddho va
evarÅ«passa dhammassa desetÄ• â€™â€™ ti tathÄ• gate, ``svÄ• kkhÄ• to vatÄ• yaá¹ƒ dha
ekantaparipuá¹‡á¹‡o ekantaparisuddhoâ€™â€™ tiÄ• dinÄ• dhamme ca saddhaá¹ƒ labhati

__tatthÄ• _ti tasmiá¹ƒ yathÄ• sute yathÄ• pariyatte dhamme. __vÄ«maá¹ƒsÄ• _ti pÄ• á¸·iyÄ
vÄ«maá¹ƒsanapaÃ±Ã±Ä• \Ne 185/. sesaá¹ƒ tassÄ• eva vevacanaá¹ƒ. sÄ• hi yathÄ• vutta
anÄ• pajjitvÄ• ussahanavasena __ussÄ• hanÄ• , _ tulanavasena __tulanÄ• , _ upaparikkha
ca vuttÄ• . atha vÄ• \Be 54/ vÄ«maá¹ƒsatÄ«ti __vÄ«maá¹ƒsÄ• , _ sÄ• padapadatthavicÄ•
__ussÄ• hanÄ• _ti vÄ«riyena upatthambhitÄ• dhammassa dhÄ• raá¹‡aparicayasÄ• dhikÄ•
padantaraá¹ƒ, desanÄ• ya vÄ• desanantaraá¹ƒ tulayitvÄ• saá¹ƒsanditvÄ• gahaá¹‡apaÃ±Ã
mahÄ• padese otÄ• retvÄ• pÄ• á¸·iyÄ• pÄ• á¸·iatthassa ca upaparikkhaá¹‡apaÃ±Ã±Ä• . a
Ä• kaá¹…khantehi suyyatÄ«ti sutaá¹ƒ, kÄ• lavacanicchÄ• ya abhÄ• vato, yathÄ• duddhanti
adhikÄ• rato sÄ• matthiyato vÄ• pariyattidhammoti viÃ±Ã±Ä• yati. atha vÄ• savanaá¹ƒ suta
pariyattidhammassa upadhÄ• raá¹‡anti attho. sutena hetunÄ• nibbattÄ• __sutamayÄ«_. pa
__paÃ±Ã±Ä• _. yÄ• vÄ«maá¹ƒsÄ• , ayaá¹ƒ sutamayÄ« paÃ±Ã±Ä• ti paccekampi yojetabba
sutamayÄ« paÃ±Ã±Ä• vÄ«maá¹ƒsÄ• dipariyÄ• yavatÄ« vÄ«maá¹ƒsÄ• divibhÄ• gavatÄ« ca
attho. yathÄ• vÄ• sutamayÄ« oramattikÄ• anavaá¹-á¹-hitÄ• ca, evaá¹ƒ cintÄ• mayÄ« cÄ•

__sutena nissayenÄ• _ti sutena pariyattidhammena pariyattidhammassavanena vÄ• upani
itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ, yathÄ• vuttaá¹ƒ sutaá¹ƒ upanissÄ• yÄ• ti attho
``idaá¹ƒ sÄ«laá¹ƒ, ayaá¹ƒ samÄ• dhi, ime rÅ«pÄ• rÅ«padhammÄ• , ime paÃ±cakkhandhÄ•
dhammÄ• naá¹ƒ sabhÄ• vavÄ«maá¹ƒsanabhÅ«tÄ• paÃ±Ã±Ä• __vÄ«maá¹ƒsÄ• _. tesaá¹ƒ
muÃ±citvÄ• sabhÄ• vasarasalakkhaá¹‡assa tulayitvÄ• viya gahaá¹‡apaÃ±Ã±Ä• __tulanÄ
salakkhaá¹‡aá¹ƒ avijahitvÄ• aniccatÄ• diruppanasappaccayÄ• diÄ• kÄ• re ca takketvÄ• vi
upaparikkhaá¹‡apaÃ±Ã±Ä• __upaparikkhÄ• , _ tathÄ• upaparikkhite dhamme saviggahe v
evametehi nijjhÄ• nakkhame katvÄ• cittena anu anu pekkhaá¹‡Ä• __manasÄ• nupekkhaá

sutamayÄ« paÃ±Ã±Ä• yathÄ• sutassa dhammassa dhÄ• raá¹‡aparicayavasena pavattanat
``ussÄ• hanÄ• â€™â€™ ti vattabbataá¹ƒ arahati, na evaá¹ƒ cintÄ• mayÄ«ti idha ``ussÄ• ha
vuttaá¹ƒ. cintanaá¹ƒ cintÄ• , nijjhÄ• nanti attho. sesaá¹ƒ vuttanayameva.

__imÄ• hi dvÄ«hi paÃ±Ã±Ä• hÄ«_ti yathÄ• vuttÄ• hi dvÄ«hi paÃ±Ã±Ä• hi kÄ• raá¹‡abhÅ«t
hi patiá¹-á¹-hito vipassanaá¹ƒ Ä• rabhatÄ«ti. ``imÄ• su dvÄ«su paÃ±Ã±Ä• sÅ«â€™â€™ tipi
jÄ• tÄ• su uppannÄ• sÅ«â€™â€™ ti vÄ• vacanaseso \Be 55/ yojetabbo. __manasikÄ• rasa
rÅ«pÄ• rÅ«papariggahÄ• dimanasikÄ• re yuttappayuttassa. __yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjat
manasikÄ• rappayogena
diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhimaggÄ• maggaÃ±Ä• á¹‡adassanavisuddhip
dhÄ«naá¹ƒ \Ne 186/ sampa Ä• danena vipassanaá¹ƒ ussukkantassa yaá¹ƒ Ã±Ä• á¹‡adassa
ariyamaggaÃ±Ä• á¹‡aá¹ƒ uppajjati, ayaá¹ƒ __bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• _ti sambandho
bhÄ• vanÄ• ti duvidhanti Ä• ha --- __ ``dassanabhÅ«miyaá¹ƒ vÄ• bhÄ• vanÄ• bhÅ«miyaá¹
dassananti vuccati, kathaá¹ƒ tattha paÃ±Ã±Ä• bhÄ• vanÄ• mayÄ«ti? bhÄ• vanÄ• mayamev
paá¹-hamaá¹ƒ nibbÄ• nadassanato pana ``dassanaâ€™â€™ nti vuttanti saphalo paá¹-hama
sekkhÄ• sekkhadhammÄ• bhÄ• vanÄ• bhÅ«mi.

<8> idÄ• ni imÄ• tisso paÃ±Ã±Ä• pariyÄ• yantarena dassetuá¹ƒ __ ``paratoghosÄ• â€™â
__parato_ti na attato, aÃ±Ã±ato satthuto sÄ• vakato vÄ• ti attho. __ghosÄ• _ti tesaá¹ƒ desa
desanÄ• paccayÄ• ti attho. atha vÄ• parato ghoso etissÄ• ti __paratoghosÄ• , _ yÄ• paÃ±
yojetabbaá¹ƒ. __paccattasamuá¹-á¹-hitÄ• _ti paccattaá¹ƒ tassa tassa attani sambhÅ«tÄ• . _
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vapariggaá¹‡hanÄ• dinÄ• yathÄ• vuttena upÄ• ye
ca ghosenÄ• _ti paratoghosena hetubhÅ«tena. sesaá¹ƒ vuttanayameva.

idÄ• ni yadatthaá¹ƒ imÄ• paÃ±Ã±Ä• uddhaá¹-Ä• , tameva veneyyapuggalavibhÄ• gaá¹ƒ y
``yassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __imÄ• dve_ti gaá¹‡anavasena vatvÄ• puna tÄ
cÄ• _ti sarÅ«pato dasseti. __ayaá¹ƒ ugghaá¹-itaÃ±Ã±Å«_ti ayaá¹ƒ sutamayacintÄ• mayaÃ±
Ä• sayapayogapabodhassa nipphÄ• ditattÄ• uddesamatteneva jÄ• nanato ``ugghaá¹-itaÃ±
__ayaá¹ƒ vipaÃ±citaÃ±Ã±Å«_ti cintÄ• mayaÃ±Ä• á¹‡ena Ä• sayassa aparikkhatattÄ• udde
vipaÃ±citaÃ±Ã±Å«. __ayaá¹ƒ neyyo_ti sutamayaÃ±Ä• á¹‡assÄ• pi abhÄ• vato niravasesaá¹
netabbato neyyo.

<9> evaá¹ƒ desanÄ• paá¹-ipadÄ• Ã±Ä• á¹‡avibhÄ• gehi desanÄ• bhÄ• janaá¹ƒ veneyyatta
pavattitÄ• ya bhagavato dhammadesanÄ• ya desanÄ• hÄ• raá¹ƒ niddhÄ• retvÄ• yojetuá¹ƒ
dhammadesanÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

tattha \Be 56/ __sÄ• ya_nti sÄ• ayaá¹ƒ. yÄ• pubbe ``dhammaá¹ƒ vo, bhikkhave, desessÄ•
5) paá¹-iniddesavÄ• rassa Ä• dito desanÄ• hÄ• rassa visayabhÄ• vena nikkhittÄ• pÄ• á¸·i,

niyojetuá¹ƒ ``sÄ• yaá¹ƒ dhammadesanÄ• â€™â€™ ti paccÄ• masati. __kiá¹ƒ desayatÄ«_ti
187/ desanÄ• ya piá¹‡á¸• atthaá¹ƒ pucchitvÄ• taá¹ƒ gaá¹‡anÄ• ya paricchinditvÄ• sÄ• ma
``cattÄ• ri saccÄ• nÄ«â€™â€™ _ti. saccavinimuttÄ• hi bhagavato desanÄ• natthÄ«ti. tass
piá¹‡á¸• attho. pavattipavattakanivattitadupÄ• yavimuttassa neyyassa abhÄ• vato cattÄ• ri a
saccÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. tÄ• ni __ ``dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaâ€™

tattha anekupaddavÄ• dhiá¹-á¹-hÄ• nabhÄ• vena kucchitattÄ• bÄ• lajanaparikappitadhuva
tucchattÄ• ca __dukkhaá¹ƒ_. avasesapaccayasamavÄ• ye dukkhassa uppattikÄ• raá¹‡attÄ
sabbagatisuÃ±Ã±attÄ• natthi ettha saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• to dukkharodho, etasm
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa abhÄ• votipi __nirodho, _ anuppÄ•
mÄ• rento gacchati, nibbÄ• natthikehi maggiyatÄ«ti vÄ• __maggo_. tattha samudayena ass
magganirodhehi nissaraá¹‡aá¹ƒ. evaá¹ƒ yasmiá¹ƒ sutte cattÄ• ri saccÄ• ni sarÅ«pato Ä• ga
yathÄ• rutavasena. yattha pana sutte cattÄ• ri saccÄ• ni sarÅ«pato na Ä• gatÄ• ni, tattha at
uddharitvÄ• tesaá¹ƒ vasena assÄ• dÄ• dayo niddhÄ• retabbÄ• . yattha ca assÄ• dÄ• dayo
vattabbameva natthi. yattha pana na Ä• gatÄ• , tattha atthato uddharitvÄ• tesaá¹ƒ vasena
niddhÄ• retabbÄ• ni. idha pana assÄ• dÄ• dayo udÄ• haraá¹‡avasena sarÅ«pato dassitÄ•
__ ``Ä• dÄ«navo cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha ``saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti (DN II 387; MN I
vacanato taá¹‡hÄ• vajjÄ• tebhÅ«makadhammÄ• dukkhasaccaá¹ƒ, te ca aniccÄ• disabhÄ•
desanÄ• ya sÄ• dhetabbaá¹ƒ. tattha yaá¹ƒ lokiyaá¹ƒ, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``phalaÃ
assÄ• doti taá¹‡hÄ• vipallÄ• sÄ• nampi icchitattÄ• te sandhÄ• ya __ ``assÄ• do samudayo
vipassanÄ• ya ariyamaggo desanÄ• ca \Be 57/ desanÄ• phalÄ• dhigamassa upÄ• yoti katv
maggoâ€™â€™ _ti vuttaá¹ƒ. nissaraá¹‡apade cÄ• pi ariyamaggo niddhÄ• retabbo, na cÄ• y
daá¹-á¹-habbo. yathÄ• hi __saccavibhaá¹…ge_ (Vibh 208) ``taá¹‡hÄ• avasiá¹-á¹-hÄ• kiles
akusalÄ• dhammÄ• sÄ• savÄ• ni kusalamÅ«lÄ• ni sÄ• savÄ• ca kusalÄ• dhammÄ• sam
ti tasmiá¹ƒ tasmiá¹ƒ naye taá¹ƒtaá¹ƒavasiá¹-á¹-hÄ• tebhÅ«makadhammÄ• dukkhasaccabh
evamidhÄ• pi daá¹-á¹-habbanti. __imÄ• ni cattÄ• ri saccÄ• nÄ«_ti nigamanaá¹ƒ \Ne 188/. __
yÄ• yaá¹ƒ bhagavato catusaccavasena sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , idaá¹ƒ dhar

idÄ• ni tassÄ• dhammadesanÄ• ya dhammacakkabhÄ• vaá¹ƒ __saccavibhaá¹…gasuttava
dassetuá¹ƒ __ ``yathÄ• ha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __idaá¹ƒ dukkha_nt
jÄ• tiÄ• divibhÄ• gaá¹ƒ saá¹…khepato paÃ±cupÄ• dÄ• nakkhandhasaá¹…gahaá¹ƒ taá¹‡hÄ•
dukkhassa adhiá¹-á¹-hÄ• nabhÄ• vena dukkhadukkhÄ• dibhÄ• vena ca dukkhaá¹ƒ ariyasac
attÄ• naá¹ƒ niddisati. __bÄ• rÄ• á¹‡asiya_nti bÄ• rÄ• á¹‡asÄ«nÄ• makassa nagarassa avid
Ä• kÄ• sato otaraá¹‡aá¹-á¹-hÄ• natÄ• ya __isipatanaá¹ƒ_. migÄ• naá¹ƒ tattha abhayassa di
laddhanÄ• me assame. uttarati atikkamati, abhibhavatÄ«ti vÄ• uttaraá¹ƒ, natthi etassa uttar
anatisayaá¹ƒ appaá¹-ibhÄ• gaá¹ƒ vÄ• . kiÃ±cÄ• pi bhagavato dhammadesanÄ• anekÄ• su

anekasatakkhattuá¹ƒ tesaá¹ƒ ariyasaccappaá¹-ivedhasampÄ• danavasena pavattitÄ• , tathÄ
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±appamukhÄ• ya aá¹-á¹-hÄ• rasaparimÄ• á¹‡Ä• ya brahmakoá¹-i
catusaccappaá¹-ivedhavibhÄ• vanÄ«yÄ• dhammadesanÄ• , tassÄ• sÄ• tisayÄ• dhammac
``dhammacakkaá¹ƒ pavattitaâ€™â€™ _nti vuttaá¹ƒ.

tattha satipaá¹-á¹-hÄ• nÄ• didhammo eva pavattanaá¹-á¹-hena cakkanti __dhammacakkaá
dhammato anapetattÄ• dhammaÃ±ca taá¹ƒ cakkaÃ±cÄ• ti __dhammacakkaá¹ƒ_. dhamme
__dhammacakkaá¹ƒ_. yathÄ• ha --- ``dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaa
dhammaÃ±cÄ• ti dhammacakkaá¹ƒ, dhammena pavattetÄ«ti dhammacakkaâ€™â€™ ntiÄ•
__appaá¹-ivattiya_nti dhammissarassa bhagavato sammÄ• sambuddhabhÄ• vato dhammac
appaá¹-isedhanÄ«yaá¹ƒ. kena pana appaá¹-ivattiyanti Ä• ha __ ``samaá¹‡ena vÄ• â€™â€™
__samaá¹‡enÄ• _ti pabbajjaá¹ƒ upagatena. __brÄ• hmaá¹‡enÄ• _ti \Be 58/ jÄ• tibrÄ• hmaá
paramatthasamaá¹‡abrÄ• hmaá¹‡Ä• naÃ±hi paá¹-ilomanacittaá¹ƒyeva natthi. __devenÄ• _t
__kenacÄ«_ti yena kenaci avasiá¹-á¹-hapÄ• risajjena. ettÄ• vatÄ• aá¹-á¹-hannampi parisÄ•
anavasesapariyÄ• dÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ. __lokasmi_nti sattaloke.

__tatthÄ• _ti tissaá¹ƒ catusaccadhammadesanÄ• yaá¹ƒ. __aparimÄ• á¹‡Ä• padÄ• , aparim
uppaá¹-ipÄ• á¹-ivacanaá¹ƒ yebhuyyena padasaá¹…gahitÄ• ni akkharÄ• nÄ«ti dassanatthaá
byaÃ±janÄ• ti liá¹…gavipallÄ• so katoti daá¹-á¹-habbaá¹ƒ. __atthassÄ• _ti catusaccasaá¹…
__saá¹…kÄ• sanÄ• _ti saá¹…kÄ• sitabbÄ• kÄ• ro. esa nayo sesesupi. atthassÄ• ti ca samb
__itipida_nti \Ne 189/ __itÄ«_ti pakÄ• rattho, __pi_-saddo sampiá¹‡á¸• anattho, iminÄ• pi im
idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ veditabbanti attho. tena jÄ• tiÄ• dibhedena yathÄ• vuttassa
anekabhedataá¹ƒ taá¹ƒdÄ«pakÄ• naá¹ƒ akkharapadÄ• dÄ«naá¹ƒ vuttappakÄ• raá¹ƒ aparim

__ayaá¹ƒ dukkhasamudayo_ti ayaá¹ƒ kÄ• mataá¹‡hÄ• dibhedÄ• taá¹‡hÄ• vaá¹-á¹-assa m
dukkhassa nibbattihetubhÄ• vato dukkhasamudayo. __ayaá¹ƒ dukkhanirodho_ti ayaá¹ƒ sab
asaá¹…khatadhÄ• tu yathÄ• vuttassa dukkhassa anuppÄ• danirodhapaccayattÄ• dukkhani
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• _ti ayaá¹ƒ sammÄ• diá¹-á¹-hiÄ• diaá¹-á¹-haá¹…gasa
dukkhanirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ gacchati Ä• rammaá¹‡avasena tadabhimukh
dukkhanirodhappattiyÄ• ti dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• . __itipida_nti padassa par
aá¹-á¹-hasatataá¹‡hÄ• vicaritehi, nirodhasacce madanimmadanÄ• dipariyÄ• yehi, maggasa
sattattiá¹ƒsabodhipakkhiyadhammehi attho vibhajitvÄ• veditabbo. sesaá¹ƒ vuttanayameva.

evaá¹ƒ ``dvÄ• dasa padÄ• ni suttaâ€™â€™ nti gÄ• thÄ• ya sakalassa sÄ• sanassa channa
byaÃ±janapadÄ• naá¹ƒ vasena yÄ• dvÄ• dasapadatÄ• vuttÄ• , tameva ``dhammaá¹ƒ vo, b
tiÄ• dinÄ• desanÄ• hÄ• rassa visayadassanavasena __chachakkapariyÄ• yaá¹ƒ_ (MN III 4
uddisitvÄ• __dhammacakkappavattanasuttena_ (SN c V 1081; Vin I 13; Paá¹-is II 30) tadat
saá¹…gahitabhÄ• vadassanamukhena sabbassÄ• pi bhagavato vacanassa catusaccadesan

catusaccabhÄ• vaá¹ƒ vibhÄ• vento ``idaá¹ƒ dukkhanti \Be 59/ me, bhikkhave, bÄ• rÄ• á¹‡as
__saccavibhaá¹…gasuttaá¹ƒ_ (MN III 371 Ä• dayo) uddesato dassetvÄ• ``tattha aparimÄ• a
byaÃ±janatthapadÄ• ni vibhajanto dvÄ• dasapadabhÄ• vaá¹ƒ dÄ«petvÄ• idÄ• ni tesaá¹ƒ
aÃ±Ã±amaÃ±Ã±avisayivisayabhÄ• vena sambandhabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``tattha bha
saá¹…kÄ• setÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha padÄ• vayavaggahaá¹‡amukhena padaggahaá¹‡aá¹ƒ, gahite ca pade padatthÄ• vab
hoti. tattha ca padÄ• vayavaggahaá¹‡ena viya padaggahaá¹‡assa, padatthÄ• vayavaggaha
padatthaggahaá¹‡assa visesÄ• dhÄ• naá¹ƒ jÄ• yatÄ«ti Ä• ha --- __ ``akkharehi saá¹…kÄ• s
akkharehi saá¹ƒkhittena dÄ«piyamÄ• no attho padapariyosÄ• ne vÄ• kyassa apariyositattÄ•
dÄ«pito hoti, tasmÄ• __ ``padehi pakÄ• setÄ«â€™â€™ _ti vuttaá¹ƒ. vÄ• kyapariyosÄ• ne p
vivaá¹-o \Ne 190/ kato hotÄ«ti vuttaá¹ƒ __ ``byaÃ±janehi vivaratÄ«â€™â€™ _ti. yasmÄ• ca
kate tadattho vibhatto nÄ• ma hoti, tasmÄ• __ ``Ä• kÄ• rehi vibhajatÄ«â€™â€™ _ti vuttaá¹
vÄ• kyÄ• vayavÄ• naá¹ƒ paccekaá¹ƒ nibbacanavibhÄ• ge kate so attho pÄ• kaá¹-o hotÄ«ti
uttÄ• nÄ«karotÄ«â€™â€™ _ti. katanibbacanehi vÄ• kyÄ• vayavehi vitthÄ• ravasena niravas
cittaparitosanaá¹ƒ buddhinisÄ• naÃ±ca kataá¹ƒ hotÄ«ti Ä• ha --- __ ``niddesehi paÃ±Ã±ape
akkharehi eva saá¹…kÄ• setÄ«ti avadhÄ• raá¹‡aá¹ƒ akatvÄ• akkharehi saá¹…kÄ• setiyevÄ
daá¹-á¹-habbaá¹ƒ. evaÃ±hi sati atthapadÄ• naá¹ƒ nÄ• nÄ• vÄ• kyavisayatÄ• pi siddhÄ• hot
chaá¸·eva atthapadÄ• ni, nÄ• nÄ• nusandhike pana anusandhimhi anusandhimhi cha cha a
niddhÄ• retabbÄ• ni.

__ ``akkharehi ca padehi ca ugghaá¹-etÄ«â€™â€™ _tiÄ• dinÄ• byaÃ±janapadÄ• naá¹ƒ ki
veneyyattayavinayameva hi tesaá¹ƒ byÄ• pÄ• ro. aá¹-á¹-hÄ• nabhÄ• vato pana saccappaá¹
vutto. neyyaggahaá¹‡eneva vÄ• tassÄ• pi idha gahaá¹‡aá¹ƒ sekkhaggahaá¹‡ena viya kalyÄ
daá¹-á¹-habbaá¹ƒ. akkharehÄ«tiÄ• dÄ«su karaá¹‡asÄ• dhane karaá¹‡avacanaá¹ƒ, na hetun
ugghaá¹-anÄ• diatthÄ• ni, na ugghaá¹-anÄ• diakkharÄ• diatthaá¹ƒ. yadatthÄ• ca kiriyÄ• \B
``annenavasatÄ«â€™â€™ ti. ugghaá¹-etÄ«ti sotÄ• vadhÄ• naá¹ƒ katvÄ• samÄ• hitacittÄ• n
saá¹…kÄ• sanavasena akkharehi visesaá¹ƒ Ä• dahanto yathÄ• padapariyosÄ• ne Ä• sayap
yathÄ• dhippetaá¹ƒ atthaá¹ƒ saá¹…khepena katheti uddisatÄ«ti attho. __vipaÃ±cayatÄ«_ti y
atthaá¹ƒ niddisati. __vitthÄ• retÄ«_ti vitthÄ• raá¹ƒ karoti, vitthÄ• raá¹ƒ katvÄ• Ä• cikkhati vÄ
paá¹-iniddisatÄ«ti attho. yasmÄ• cettha ugghaá¹-etÄ«ti uddisanaá¹ƒ adhippetaá¹ƒ. uddeso
tasmÄ• vuttaá¹ƒ --- __ ``ugghaá¹-anÄ• Ä• dÄ«â€™â€™ _ti. tathÄ• vipaÃ±canaá¹ƒ niddisa
paá¹-iniddisanaá¹ƒ, niddesapaá¹-iniddesÄ• ca desanÄ• ya majjhapariyosÄ• nÄ• ti. tena vut
``vipaÃ±canÄ• majjhe, vitthÄ• raá¹‡Ä• pariyosÄ• naâ€™â€™ _nti.

evaá¹ƒ ``akkharehi saá¹…kÄ• setÄ«â€™â€™ tiÄ• dinÄ• channaá¹ƒ byaÃ±janapadÄ• naá¹
atthapadÄ• naá¹ƒ byÄ• pÄ• raá¹ƒ dassetuá¹ƒ __ ``soyaá¹ƒ dhammavinayoâ€™â€™ _tiÄ• d
sÄ«lÄ• didhammo eva pariyattiatthabhÅ«to veneyyavinayanato __dhammavinayo_. __uggh

__tenÄ• _ti ugghaá¹-itaÃ±Ã±Å«vinayanena. __vipaÃ±cÄ«yanto_ti niddisiyamÄ• no. __vitthÄ
paá¹-iniddisiyamÄ• no.

<10> ettÄ• vatÄ• \Ne 191/ ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mÄ«â€™â€™ ti uddiá¹-
tividhakalyÄ• á¹‡ataá¹ƒ dassetvÄ• idÄ• ni atthabyaÃ±janasampattiá¹ƒ dassetuá¹ƒ __ ``cha
_tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyaá¹ƒ. __ ``tenÄ• ha bhagavÄ• â€™â€™ _tiÄ• dinÄ• de
uddiá¹-á¹-haá¹ƒ pÄ• á¸·iá¹ƒ nigamanavasena dasseti. __lokuttara_ntiÄ• di ``kevalaparipuá¹‡
parisuddhaâ€™â€™ nti padÄ• naá¹ƒ atthavivaraá¹‡aá¹ƒ. tattha __upaá¹-á¹-hitaá¹ƒ sabbavi
uttarimanussadhammasaá¹…khÄ• tÄ• naá¹ƒ visesÄ• naá¹ƒ adhisÄ«lasikkhÄ• divisesÄ• naá
upatiá¹-á¹-hanaá¹-á¹-hÄ• naá¹ƒ. ``idaá¹ƒ nesaá¹ƒ padakkantaâ€™â€™ ntiÄ• dÄ«naá¹ƒ viya
veditabbÄ• . __ ``idaá¹ƒ vuccati tathÄ• gatapadaá¹ƒ itipÄ«â€™â€™ _tiÄ• dÄ«su idaá¹ƒ sikk
sÄ• sanabrahmacariyaá¹ƒ tathÄ• gatagandhahatthino paá¹-ipattidesanÄ• gamanehi kilesag
gatamaggotipi. tena gocarabhÄ• vanÄ• sevanÄ• hi __nisevitaá¹ƒ_ bhajitantipi. tassa
mahÄ• vajiraÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adantehi __Ä• raÃ±jitaá¹ƒ_ tebhÅ«makad
Ä• raÃ±janaá¹-á¹-hÄ• nantipi vuccatÄ«ti attho. __ato ceta_nti yato tathÄ• gatapadÄ• dibhÄ•
aneneva kÄ• raá¹‡ena brahmuno sabbasattuttamassa bhagavato, brahmaá¹ƒ vÄ• sabbase
__paÃ±Ã±Ä• yati_ yÄ• vadeva \Be 61/ manussehi suppakÄ• sitattÄ• yathÄ• vuttappakÄ• re
bhagavÄ• _ti yathÄ• vuttatthaá¹ƒ pÄ• á¸·iá¹ƒ nigamanavasena dasseti.

anupÄ• dÄ• parinibbÄ• natthatÄ• ya bhagavato desanÄ• ya yÄ• vadeva ariyamaggasampÄ
dassetuá¹ƒ __ ``kesaá¹ƒ ayaá¹ƒ dhammadesanÄ• â€™â€™ _ti pucchitvÄ• __ ``yogÄ«naâ€
catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya yuttappayuttÄ• ti yogino. te hi imaá¹ƒ desanÄ•
idaá¹ƒ vacanaá¹ƒ desanÄ• hÄ• ravibhaá¹…gassa yathÄ• nusandhinÄ• sammÄ• á¹-hapitab
pakaraá¹‡aá¹ƒ saá¹…gÄ• yantehi á¹-hapitanti daá¹-á¹-habbaá¹ƒ. tathÄ• hi vuttaá¹ƒ __ ``ten
mahÄ• kaccÄ• yanoâ€™â€™ _ti. __niyutto_ti pÄ• á¸·ito assÄ• dÄ• dipadatthe niddhÄ• retv

desanÄ• hÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vicayahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<11> __tattha katamo vicayo hÄ• ro_tiÄ• di vicayahÄ• ravibhaá¹…go. tatthÄ• yaá¹ƒ apubba
__kiá¹ƒ vicinatÄ«_ti ettha ``vicinatÄ«â€™â€™ ti etena vicayasaddassa kattuniddesataá¹ƒ da
panatthassa hÄ• rassa visayo pucchitoti taá¹ƒ tassa visayaá¹ƒ dassetuá¹ƒ __ ``padaá¹ƒ vici
vuttaá¹ƒ. tattha __padaá¹ƒ vicinatÄ«_ti Ä• dito paá¹-á¹-hÄ• ya yÄ• va nigamanÄ• suttassa s
padaá¹ƒ vicinati. ayaÃ±ca vicayo duvidho saddato atthato ca. tesu ``idaá¹ƒ nÄ• mapadaá¹ƒ,
Ä• khyÄ• tapadaá¹ƒ, idaá¹ƒ upasaggapadaá¹ƒ, idaá¹ƒ nipÄ• tapadaá¹ƒ, idaá¹ƒ itthiliá¹…gaá
purisaliá¹…gaá¹ƒ, idaá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ, idaá¹ƒ atÄ«takÄ• laá¹ƒ, idaá¹ƒ anÄ• gata
vattamÄ• nakÄ• laá¹ƒ, idaá¹ƒ kattusÄ• dhanaá¹ƒ, idaá¹ƒ karaá¹‡asÄ• dhanaá¹ƒ, idaá¹ƒ kam

adhikaraá¹‡asÄ• dhanaá¹ƒ, idaá¹ƒ paccattavacanaá¹ƒ, idaá¹ƒ upayogavacanaá¹ƒ, yÄ• va id
idaá¹ƒ ekavacanaá¹ƒ, idaá¹ƒ anekavacanaâ€™â€™ nti evamÄ• divibhÄ• gavacanaá¹ƒ, aya
panÄ• yaá¹ƒ padavicayo aviparÄ«tasabhÄ• vaniruttisallakkhaá¹‡eneva sampajjatÄ«ti daá¹-a
vicayo tena tena padena vattabbaatthasaá¹ƒvaá¹‡á¹‡anÄ• . sace pana padaá¹ƒ pucchÄ• di
tadatthassa ca pucchÄ• dibhÄ• vo vicetabboti imamatthaá¹ƒ dassento __ ``paÃ±haá¹ƒ vicin

yasmÄ• \Be 62/ ca sabbo desanÄ• hÄ• ro vicayahÄ• rassa visayo suttassa vicayoti katvÄ•
``assÄ• daá¹ƒ vicinatÄ«â€™â€™ _tiÄ• di. yasmÄ• pana __anugÄ«tÄ«_ti ettha anurÅ«pÄ•
attho icchito, tasmÄ• viciyamÄ• nassa suttapadassa anurÅ«pato suttantarapadÄ• nipi atthu
paduddhÄ• ravasena vÄ• Ä• netvÄ• vicetabbÄ• nÄ«ti dassento __ ``sabbe nava suttante v
__nava suttante_ti suttageyyÄ• dike nava sutte, yathÄ• sambhavatoti adhippÄ• yo. ayaá¹ƒ v
padatthaniddeso.

evaá¹ƒ niddesavÄ• re vicayahÄ• ro saá¹…khepato niddiá¹-á¹-hoti taá¹ƒ vibhÄ• gena niddisi
vibhajanto yasmÄ• padavicayo suttassa anupadaá¹ƒ pavattetabbatÄ• ya atibhÄ• riko na su
anÄ• masitvÄ• paÃ±havissajjanavicaye tÄ• va dassento __ ``yathÄ• kiá¹ƒ bhaveâ€™â€™
kiá¹ƒ bhave_ti yena pakÄ• rena so vicayo pavattetabbo, taá¹ƒ pakÄ• rajÄ• taá¹ƒ kiá¹ƒ bhave
bhaveyyÄ• ti attho. ``yathÄ• kiá¹ƒ bhaveyyÄ• â€™â€™ tipi pÄ• á¹-ho. puna __yathÄ• _ti ni
__Ä• yasmÄ• _ti piyavacanaá¹ƒ __ajito_ti bÄ• varÄ«brÄ• hmaá¹‡assa paricÄ• rakabhÅ«tÄ•
aÃ±Ã±ataro. __pÄ• rÄ• yane_ti pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ, tassa adhigamÅ«pÄ• yades
bhagavato vacanaá¹ƒ ``pÄ• rÄ• yanaâ€™â€™ nti vattabbataá¹ƒ arahati, saá¹…gÄ«tikÄ• reh
vatthugÄ• thÄ• nugÄ«tigÄ• thÄ• dÄ«hi saddhiá¹ƒ __ajitasuttÄ• dÄ«naá¹ƒ_ (Sn 1038 Ä• day
ajitamÄ• á¹‡avapucchÄ• 57 Ä• dayo, ajitamÄ• á¹‡avapucchÄ• niddesa 1 Ä• dayo) soá¸·asa
nÄ• maá¹ƒ katanti tesaÃ±Ã±eva pÄ• rÄ• yanasamaÃ±Ã±Ä• ti Ä• ha ``pÄ• rÄ• yaneâ€™â€™
paá¹-hanti. te kira tÄ• pasapabbajjÅ«pagamanato pubbe pÄ• rÄ• yanaá¹ƒ adhÄ«yantÄ• vic
193/ pÄ• rÄ• yanaá¹ƒ vattetÄ«ti pÄ• rÄ• yanikoti vutto. __pucchatÄ«_ti kasmÄ• vuttaá¹ƒ, na
atÄ«tÄ• ti? saccametaá¹ƒ, pucchanÄ• kÄ• raá¹ƒ pana buddhiyaá¹ƒ viparivattamÄ• naá¹ƒ ka

pucchÄ• ca nÄ• mesÄ• adiá¹-á¹-hajotanÄ• pucchÄ• diá¹-á¹-hasaá¹ƒsandanÄ• vimaticche
kathetukamyatÄ• pucchÄ• ekaá¹ƒsabyÄ• karaá¹‡Ä«yÄ• vibhajjabyÄ• karaá¹‡Ä«yÄ• paá¹-
á¹-hapanÄ«yÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• sattÄ• dhiá¹-á¹-hÄ• nÄ• ti anekavidhÄ• . tasmA
adiá¹-á¹-hajotanÄ• â€™â€™ tiÄ• dinÄ• yathÄ• sambhavaá¹ƒ pucchÄ• vicetabbÄ• . yathÄ•
vissajjanavibhÄ• gopi \Be 63/ vissajjanavicaye yathÄ• sambhavaá¹ƒ vattabbo. pucchÄ• sab
idha pana vimaticchedanaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ pucchaá¹ƒ udÄ• haritvÄ• tattha vic
__ ``kenassu nivuto lokoâ€™â€™ _tiÄ• dimÄ• ha.

tattha __kenÄ• _ti kattari karaá¹‡avacanaá¹ƒ. __sÅ«_ti nipÄ• tamattaá¹ƒ, __sÅ«_ti vÄ• sa
tenassa paÃ±hassa vimaticchedanapucchÄ• bhÄ• vaá¹ƒ dasseti. __nivuto_ti paá¹-icchÄ• di

__iccÄ• yasmÄ• ajito_ti saá¹…gÄ«tikÄ• rakavacanaá¹ƒ. __nappakÄ• satÄ«_ti na paÃ±Ã±Ä
brÅ«sÄ«_ti kiá¹ƒ assa lokassa abhilepanaá¹ƒ vadasi. ``kiá¹ƒ svÄ• bhilepanaâ€™â€™ ntipi p
abhilepananti padavibhÄ• go.

__padÄ• nÄ«_ti pajjati etehi atthoti padÄ• ni, vÄ• kyÄ• ni. __pucchitÄ• nÄ«_ti pucchÄ• bhÄ
__eko paÃ±ho_ti yadipi cattÄ• ri padÄ• ni pucchanavasena vuttÄ• ni, Ã±Ä• tuá¹ƒ icchito par
paÃ±hoâ€™â€™ ti vuttaá¹ƒ. tattha kÄ• raá¹‡amÄ• ha __ ``ekavatthupariggahÄ• â€™â€™ _
kiÃ±cÄ• pi nivÄ• raá¹‡aappakÄ• sanaabhilepanamahÄ• bhayasaá¹…khÄ• tÄ• pucchÄ• ya
panekaá¹ƒ lokaá¹ƒ patiguá¹‡abhÅ«tÄ• , loko padhÄ• nabhÄ• vena gahitoti tabbasena ekovÄ
__ ``lokÄ• dhiá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di. ko pana so lokoti? Ä• ha __ ``loko tividhoâ€™

tattha rÄ• gÄ• dikilesabahulatÄ• ya kÄ• mÄ• vacarasattÄ• __kilesaloko_. jhÄ• nÄ• bhiÃ±Ã
rÅ«pÄ• vacarasattÄ• __bhavaloko_. Ä• neÃ±jasamÄ• dhibahulatÄ• ya visadindriyattÄ• arÄ
__indriyaloko_. atha vÄ• kilissanaá¹ƒ kileso, vipÄ• kadukkhanti attho. tasmÄ• dukkhabahu
__kilesaloko_. tadaÃ±Ã±e sattÄ• sampattibhavabhÄ• vato __bhavaloko_. tattha ye vimuttip
indriyehi samannÄ• gatÄ• sattÄ• , so __indriyaloko_ti veditabbaá¹ƒ. pariyÄ• pannadhamma
ariyapuggalÄ• idha na saá¹…gayhanti.

__avijjÄ• ya nivuto loko_ti caturaá¹…gasamannÄ• gatena andhakÄ• rena viya
rathaghaá¹-Ä• didhammasabhÄ• vappaá¹-icchÄ• danalakkhaá¹‡Ä• ya avijjÄ• ya nivuto paá¹
__vivicchÄ• _ti vicikicchÄ• hetu. ``vivicchÄ• macchariyaâ€™â€™ nti saá¹…gahe vuttaá¹ƒ. _
pamÄ• dahetu. __jappÄ• bhilepana_nti jappÄ• taá¹‡hÄ• assa lokassa makkaá¹-Ä• lepo viy
silesoti brÅ«mi. __dukkha_nti jÄ• tiÄ• dikaá¹ƒ vaá¹-á¹-adukkhanti ayaá¹ƒ padattho. sesaá¹ƒ
viÃ±Ã±Ä• yati. __imÄ• ni cattÄ• ri padÄ• ni_ pucchÄ• gÄ• thÄ• yaá¹ƒ vuttÄ• ni __ ``imehÄ«
vissajjanagÄ• thÄ• yaá¹ƒ vuttehi imehi catÅ«hi padehi vissajjitÄ• ni. kathanti Ä• ha __ ``paá
_ntiÄ• diá¹ƒ. tena yathÄ• kkamaá¹ƒ pucchÄ• vissajjanÄ• ni veditabbÄ• nÄ«ti dasseti.

idÄ• ni taá¹ƒ yathÄ• kkamaá¹ƒ pucchaá¹ƒ vissajjanaÃ±ca sarÅ«pato dassetuá¹ƒ gÄ• thÄ• y
__ ``kenassÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ``nÄ«varaá¹‡ehÄ«â€™â€™ ti padena vutta
katvÄ• dassetuá¹ƒ __ ``avijjÄ• nÄ«varaá¹‡Ä• hi sabbe sattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. e
``yathÄ• hÄ• â€™â€™ _tiÄ• dinÄ• suttantaradassanena imasmiá¹ƒ paÃ±havissajjanavicay
daá¹-á¹-habbaá¹ƒ. tattha __pariyÄ• yato_ti kÄ• raá¹‡ato. nÄ«varaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ
kÄ• raá¹‡abhÄ• vato paá¹-icchÄ• danabhÄ• vato ca ekaá¹ƒyeva nÄ«varaá¹‡aá¹ƒ vadÄ• mi,
nÄ«varaá¹‡asabhÄ• vÄ• naá¹ƒ abhÄ• vÄ• ti attho. yathÄ• ca avijjÄ• ya sati nÄ«varaá¹‡Ä• n
avijjÄ• ya asati na santi nÄ«varaá¹‡Ä• nÄ«ti dassetuá¹ƒ __ ``sabbasoâ€™â€™ _tiÄ• di vutt

__tenÄ• _ti ``avijjÄ• ya nivuto lokoâ€™â€™ ti padena. __paá¹-hamassa padassÄ• _ti ``ken
padassa. __yuttÄ• _ti yojitÄ• , anurÅ«pÄ• ti vÄ• attho. etena pucchÄ• nurÅ«patÄ• vissajjan

pubbÄ• paravicayo vuttoti veditabbaá¹ƒ. ``yo puggalo nÄ«varaá¹‡ehi nivutoâ€™â€™ tiÄ• di
vivicchÄ• pamÄ• dÄ• naá¹ƒ avijjÄ• ya paccayabhÄ• vaá¹ƒ dasseti. nivuto eva hi nappakÄ• s
vicikicchÄ• . tenevÄ• ha --- __ ``vivicchÄ• nÄ• ma vuccati vicikicchÄ• â€™â€™ _ti. tatrÄ• y
yathÄ• micchÄ• diá¹-á¹-hisammÄ• diá¹-á¹-hiyo ``niccaá¹ƒ aniccaâ€™â€™ ntiÄ• dinÄ• ekaa
pavattanti, na evamayaá¹ƒ. ayaá¹ƒ pana anekaá¹ƒsaggÄ• habhÄ• vato ``niccaá¹ƒ nu kho an
tiÄ• dinÄ• vividhaá¹ƒ viruddhaá¹ƒ vÄ• icchati esatÄ«ti vivicchÄ• ti \Ne 195/. __ ``so vicikicc
_tiÄ• dinÄ• appakÄ• sanassa vivicchÄ• pamÄ• dÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vaá¹ƒ vivarati. _
uppÄ• diyatÄ«_ti na samÄ• dÄ• ya vattati. __nappakÄ• santÄ«_ti te attano santÄ• ne anupp
dhammÄ• taá¹ƒ puggalaá¹ƒ pakÄ• saá¹ƒ \Be 65/ loke abhiÃ±Ã±Ä• taá¹ƒ na karontÄ«ti atth
makkaá¹-Ä• lepo viya makkaá¹-aá¹ƒ dÄ• rusilÄ• dÄ«su purisaá¹ƒ rÅ«pÄ• divisaye allÄ«yÄ•
__Ä• sattibahulassÄ• _ti Ä• saá¹…gabahulassa. __evaá¹ƒ abhijappÄ• ti karitvÄ• _ti evaá¹ƒ
pariyuá¹-á¹-hÄ• naá¹-á¹-hÄ• yinÄ«ti iminÄ• kÄ• raá¹‡ena. __tatthÄ• _ti tÄ• ya taá¹‡hÄ• ya.
silesena makkhito viya hotÄ«ti attho.

bhÄ• yati etasmÄ• ti bhayaá¹ƒ. mahantaá¹ƒ bhayaá¹ƒ __mahabbhayaá¹ƒ_. tenevÄ• ha --- _
mahabbhayaâ€™â€™ _nti. dukkhaá¹ƒ domanassanti dukkhameva vibhattanti sabbaá¹ƒ duk
__ ``tisso dukkhatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __odhaso_ti kadÄ• ci attÅ«pakkamamÅ«lÄ
parÅ«pakkamamÅ«lÄ• yÄ• tiÄ• dinÄ• vibhÄ• gena dukkhadukkhatÄ• ya muccanakÄ• vise
odhaso kadÄ• ci karahacÄ«ti evaá¹ƒ Ä• kaá¸• á¸• hati. __vipariá¹‡Ä• madukkhatÄ• ya_ muc
upekkhÄ• samÄ• pattibahulÄ• visesena arÅ«pÄ• vacarasattÄ• . __appÄ• bÄ• dhÄ• _ti pad
kÄ• raá¹‡avacanaá¹ƒ. __dÄ«ghÄ• yukÄ• _ti vipariá¹‡Ä• madukkhatÄ• ya. arÅ«padevÄ• hi
idaÃ±ca muccanamaccantikaá¹ƒ. yasmÄ• ca dukkhÄ• vedanÄ• pi saá¹…khatattÄ• anicca
eva, tasmÄ• yato muccanamaccantikaá¹ƒ, taá¹ƒ anavasesapariyÄ• dÄ• navasena saá¹…ga
``saá¹…khÄ• radukkhatÄ• ya panÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha upÄ• diyatÄ«ti upÄ• di, vipÄ• kakkhandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. upÄ• dissa ses
natthi etissÄ• ti anupÄ• disesÄ• , nibbÄ• nadhÄ• tu, tÄ• ya __anupÄ• disesÄ• ya nibbÄ• na
itthambhÅ«talakkhaá¹‡e cÄ• yaá¹ƒ karaá¹‡aniddeso. nibbÄ• nadhÄ• tÅ«ti ca nibbÄ• yanam
sakalalokabyÄ• pinÄ« sabbasaá¹…gÄ• hinÄ« ca saá¹…khÄ• radukkhatÄ• , tasmÄ• . __loka
sÄ• mivacanaá¹ƒ. tena ``dukkhamassÄ• â€™â€™ ti padassa atthaá¹ƒ dasseti. evamettha lo
ajÄ• nantena, samayantaraparicayena vÄ• tattha saá¹ƒsayapakkhandena ekaá¹ƒseneva by
sattÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• katÄ• , sÄ• ca ajÄ• nanassa, saá¹ƒsayassa vÄ• nÄ«var
catubbidhÄ• . pÄ• á¸·iyaá¹ƒ pana nÄ«varaá¹‡Ä• dÄ«naá¹ƒ loko Ä• dhÄ• rabhÄ• vena gÄ• th
dassitanti. ayamettha pucchÄ• vicayo. vissajjanavicayopi adiá¹-á¹-hajotinÄ« vissajjanÄ• vim
cÄ• tiÄ• dinÄ• pucchÄ• vicaye vuttanayÄ• nusÄ• rena veditabbo.

evaá¹ƒ \Ne 196/ \Be 66/ ekÄ• dhÄ• raá¹ƒ pucchaá¹ƒ dassetvÄ• idÄ• ni anekÄ• dhÄ• raá¹ƒ
sabbadhÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __savantÄ«_ti sandanti. __sabbadhÄ«_ti sabb

Ä• yatanesu. __sotÄ• _ti taá¹‡hÄ• disotÄ• . __kiá¹ƒ nivÄ• raá¹‡a_nti tesaá¹ƒ kiá¹ƒ Ä• varaá
__saá¹ƒvaraá¹ƒ brÅ«hÄ«_ti taá¹ƒ nesaá¹ƒ nÄ«varaá¹‡asaá¹…khÄ• taá¹ƒ saá¹ƒvaraá¹ƒ kath
pidhÄ«yare_ti kena dhammena taá¹‡hÄ• disotÄ• pidhiyyanti pacchijjantÄ«ti ayamettha pad
pÄ• á¸·ivaseneva Ä• vi bhavissati.

__te dve paÃ±hÄ• _ti yadipi imissÄ• gÄ• thÄ• ya pucchÄ• vasena pavattÄ• ya cattÄ• ri pa
Ã±Ä• tuá¹ƒ icchitassa pana atthassa duvidhattÄ• te dve paÃ±hÄ• . kasmÄ• ti ce? __ ``imeh
pucchitÄ• â€™â€™ _ti Ä• ha. tatthÄ• yaá¹ƒ saá¹…khepattho --- ime etÄ• ya gÄ• thÄ• ya ga
adhikicca pavattavacanena pucchitÄ• , tasmÄ• te dve paÃ±hÄ• ti. ekato upari bahÅ«ti hi sÄ
pucchÄ• ya duvidhatthavisayataá¹ƒ vivarituá¹ƒ __ ``evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tassatth
Ã±Ä• tibyasanÄ• disaá¹…khÄ• tÄ• hi pÄ• á¹‡avadhÄ• dÄ«hi eva vÄ• duggatihetubhÅ«tÄ•
sabbathÄ• vÄ• ayaá¹ƒ loko Ä• panno ajjhotthaá¹-o. taá¹ƒnimittehi dasahi kilesavatthÅ«hi s
tassa taá¹ƒ Ä• pannÄ• kÄ• raá¹ƒ saá¹ƒkiliá¹-á¹-hÄ• kÄ• raÃ±ca buddhiyaá¹ƒ katvÄ• Ä• ha -
evaá¹ƒ saá¹ƒkiliá¹-á¹-hassÄ• â€™â€™ _ti. vodÄ• yati sujjhati etenÄ• ti __vodÄ• naá¹ƒ, _ sa
vuá¹-á¹-hÄ• ti etena nimittato pavattato cÄ• ti __vuá¹-á¹-hÄ• naá¹ƒ, _ ariyamaggo.

__asamÄ• hitassÄ• _ti nÄ• nÄ• rammaá¹‡esu vikkhittacittassa. __savantÄ«_ti pavattanti. _
asamÄ• dhÄ• nahetudassanaá¹ƒ. tenevÄ• ha --- __ ``evaá¹ƒ asamÄ• hitassÄ• â€™â€™ _ti
_tiÄ• dinÄ• idhÄ• pi anugÄ«tivicayaá¹ƒ dasseti. sotÄ• naá¹ƒ savanaá¹ƒ yebhuyyena anuro
``savati manÄ• pikesu rÅ«pesÅ«â€™â€™ _ti. ettha ca cakkhÄ• dayo sotÄ• naá¹ƒ dvÄ• rab
upacÄ• ravasena sayaá¹ƒ savantÄ• viya vuttÄ• . __itÄ«_ti evaá¹ƒ. __sabbÄ• _ti sabbasmÄ
sabbappakÄ• rena. __idaá¹ƒ vodÄ• na_nti idaá¹ƒ ``pariyuá¹-á¹-hÄ• navighÄ• taâ€™â€™ nt
pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ vodÄ• naá¹ƒ.

vissajjanagÄ• thÄ• ya \Be 67/ __sati tesaá¹ƒ nivÄ• raá¹‡a_nti vipassanÄ• sampayuttÄ• sa
dhammÄ• naá¹ƒ gatiyo samanvesamÄ• nÄ• tesaá¹ƒ sotÄ• naá¹ƒ nivÄ• raá¹‡anti. __sotÄ• n
tameva satiá¹ƒ sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi. __paÃ±Ã±Ä• yete pidhÄ«yare_ti rÅ«pÄ•
aniccatÄ• dipaá¹-ivedhasÄ• dhikÄ• ya maggapaÃ±Ã±Ä• ya \Ne 197/ ete sotÄ• sabbaso pid
appadÄ• navasena samucchijjantÄ«ti attho.

__nÄ• viÃ±chatÄ«_ti abhijjhÄ• dippavattidvÄ• rabhÄ• vena cittasantÄ• naá¹ƒ, puggalaá¹ƒ v
anusayappahÄ• naá¹ƒ idha pidhÄ• naá¹ƒ adhippetanti Ä• ha --- __ ``paÃ±Ã±Ä• ya anusayÄ
yasmÄ• anusayanimittaá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ anusayÄ• bhÄ• ve na hotÄ«ti Ä• ha __ ``
idÄ• ni tamevatthaá¹ƒ upamÄ• ya vibhÄ• vento __ ``taá¹ƒ yathÄ• khandhavantassÄ• â€™â
sotÄ• naá¹ƒ nivÄ• raá¹‡asaá¹…khÄ• taá¹ƒ saá¹ƒvaraá¹ƒ pidhÄ• naÃ±ca ajÄ• nantena tatth
ekaá¹ƒsikattÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• katÄ• ti idha pucchÄ• vicayo vuttana
veditabbo.

ettha ca yena adhippÄ• yena ``kenassu nivuto lokoâ€™â€™ ti gÄ• thÄ• ya (Sn 1038; Nidd
57, ajitamÄ• á¹‡avapucchÄ• niddesa 1; Nett 45) satipi nivÄ• raá¹‡Ä• dÄ«naá¹ƒ catunnaá¹ƒ
paÃ±hoti vuttaá¹ƒ. tena tÄ• va sotÄ• naá¹ƒyeva saá¹ƒvaro pidhÄ• naÃ±ca pucchitanti sote e
pucchÄ• ya ekÄ• dhiá¹-á¹-hÄ• nabhÄ• vato eko paÃ±hoti vattabbaá¹ƒ siyÄ• . sotÄ• naá¹ƒ vA
yattakÄ• sotÄ• , tattakÄ• paÃ±hÄ• ti. yena pana adhippÄ• yena ``savanti sabbadhi sotÄ• â
1040; Nidd II ajitamÄ• á¹‡avapucchÄ• 59, ajitamÄ• á¹‡avapucchÄ• niddesa 3; Nett 45) sote
saá¹ƒvarapidhÄ• nÄ• naá¹ƒ vasena ``dve paÃ±hÄ• â€™â€™ ti vuttaá¹ƒ. tena paá¹-hamagÄ
nivÄ• raá¹‡Ä• dÄ«naá¹ƒ lokÄ• dhÄ• rabhÄ• ve lokaá¹ƒ anÄ• masitvÄ• nivÄ• raá¹‡Ä• dÄ«n
paÃ±hÄ• tipi vattabbanti ayaá¹ƒ nayo dassitoti daá¹-á¹-habbaá¹ƒ.

idÄ• ni yasmÄ• pucchanto na kevalaá¹ƒ pubbe attanÄ• racitaniyÄ• meneva pucchati, atha
vuttadhammassa anusandhiá¹ƒ gahetvÄ• pi pucchati, tasmÄ• tassa anusandhiá¹ƒ pucchÄ•
dassento ``yÄ• ni sotÄ• nÄ«â€™â€™ ti gÄ• thÄ• ya anantaraá¹ƒ __ ``paÃ±Ã±Ä• ceva sati
tassÄ• yaá¹ƒ saá¹…khepattho --- yÄ• yaá¹ƒ bhagavatÄ• vuttÄ• paÃ±Ã±Ä• , yÄ• ca \Be 68
nÄ• marÅ«paá¹ƒ, etaá¹ƒ sabbampi kattha nirujjhati, etaá¹ƒ me puá¹-á¹-ho pabrÅ«hÄ«ti.

vissajjanagÄ• thÄ• yaá¹ƒ panassa yasmÄ• paÃ±Ã±Ä• satiyo nÄ• meneva saá¹…gahaá¹ƒ g
vuttÄ• . ayaÃ±cettha saá¹…khepattho --- yaá¹ƒ maá¹ƒ tvaá¹ƒ, ajita, etaá¹ƒ paÃ±haá¹ƒ apuc
uparujjhatÄ«â€™â€™ ti \Ne 198/ anantaragÄ• thÄ• yaá¹ƒ (Sn 1042; Nidd II ajitamÄ• á¹‡ava
ajitamÄ• á¹‡avapucchÄ• niddesa 5; Nett 11, 45), yattha taá¹ƒ asesaá¹ƒ uparujjhati, taá¹ƒ te
hi viÃ±Ã±Ä• á¹‡assa nirodhena saheva apubbaá¹ƒ acarimaá¹ƒ etthetaá¹ƒ uparujjhati, etthev
nirodhena nirujjhati, etaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ tassa nirodho nÄ• tivattatÄ«ti vuttaá¹ƒ
paÃ±he anusandhiá¹ƒ pucchatÄ«_ti anantaragÄ• thÄ• yaá¹ƒ sotÄ• naá¹ƒ pariyuá¹-á¹-hÄ• nA
saddhiá¹ƒ sati paÃ±Ã±Ä• ca vuttÄ• , taá¹ƒ sutvÄ• tappahÄ• ne paÃ±Ã±Ä• satÄ«su tiá¹-á¹-h
sannissayena nÄ• marÅ«pena bhavitabbaá¹ƒ, tathÄ• ca sati vaá¹-á¹-ati eva. kattha nu kho
sanissayÄ• naá¹ƒ paÃ±Ã±Ä• satÄ«naá¹ƒ asesanirodhoti iminÄ• adhippÄ• yena ayaá¹ƒ puc
``ayaá¹ƒ paÃ±he ... pe ... dhÄ• tuâ€™â€™ _nti. tattha anusandhÄ«yati desanÄ• etÄ• yÄ• t

yÄ• ya paá¹-ipadÄ• ya anupÄ• disesaá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ adhigacchanti, taá¹ƒ
catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• saá¹…khÄ• taá¹ƒ paá¹-ipadaá¹ƒ saha visayena d
saccÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __saá¹…khatÄ• nÄ«_ti samecca sambhÅ«ya
saá¹…khatÄ• ni. __nirodhadhammÄ• nÄ«_ti nirujjhanasabhÄ• vÄ• ni. __dukkhaá¹ƒ samuda
sarÅ«padassanaá¹ƒ. nirodho pana kathanti Ä• ha __ ``nirodho asaá¹…khatoâ€™â€™ _ti. s
saá¹…khatoti __asaá¹…khato_. saha visayena pahÄ• tabbapahÄ• yakasabhÄ• vesu ariyas
pahÄ• tabbavibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``tattha samudayoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __avijjÄ• vasesÄ• _ti dassanamaggena pahÄ«nÄ• vasesÄ• avijjÄ• ti attho. ayaÃ±ca
byÄ• pÄ• do mÄ• no uddhaccanti etthÄ• pi yojetabbo. yathÄ• hi avijjÄ• , evaá¹ƒ etepi dham

apÄ• yagamanÄ«yasabhÄ• vÄ• paá¹-hamamaggena pahÄ«yanti evÄ• ti. ``avijjÄ• niravases
etthÄ• pi yathÄ• vuttesu kÄ• macchandÄ• dipadesupi niravasesa-saddo yojetabbo \Be 69/.
purimamaggadvayena kÄ• macchandÄ• dayo pahÄ«yanti, itarehi pana niravasesanti. __ted
saá¹ƒyojanÄ• nÄ«_ti ettha __tedhÄ• tuke_ti saá¹ƒyojanÄ• naá¹ƒ visayadassanaá¹ƒ. tattha h
pavattanti.

<12> __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ adhiá¹-á¹-hÄ• yÄ• _ti taá¹ƒ pahÄ• yakaá
ettha __ya_nti hetuatthe nipÄ• to. __idaá¹ƒ khaye Ã±Ä• á¹‡a_nti yena Ã±Ä• á¹‡ena hetubh
jÄ• tÄ«â€™â€™ ti attano jÄ• tiyÄ• khÄ«á¹‡abhÄ• vaá¹ƒ jÄ• nÄ• ti, idaá¹ƒ evaá¹ƒ paccavek
arahattaphalaÃ±Ä• á¹‡aá¹ƒ khaye \Ne 199/ Ã±Ä• á¹‡aá¹ƒ nÄ• ma. __nÄ• paraá¹ƒ itthattÄ•
__ya_nti Ä• netabbaá¹ƒ ``yaá¹ƒ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. __ida
idhÄ• pi pubbe vuttanayeneva arahattaphalaÃ±Ä• á¹‡avasena attho yojetabbo. __aá¹-á¹-ha
cittuppÄ• dakkaá¹‡á¸• a 135-142) pana ``khaye Ã±Ä• á¹‡aá¹ƒ kilesakkhayakare ariyamagge
anuppÄ• de Ã±Ä• á¹‡aá¹ƒ paá¹-isandhivasena anuppÄ• dabhÅ«te taá¹ƒtaá¹ƒmaggavajjhak
anuppÄ• dapariyosÄ• ne uppanne ariyaphale Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. idha pana ub
arahattaphalaÃ±Ä• á¹‡avaseneva vibhattaá¹ƒ. tenevÄ• ha --- __ ``imÄ• ni dve Ã±Ä• á¹‡Ä• n
_nti, __ ``Ä• rammaá¹‡asaá¹…ketena dve nÄ• mÄ• ni labbhantÄ«â€™â€™ _ti ca.

aÃ±Ã±indriyaá¹ƒ heá¹-á¹-himesu tÄ«su phalesu, uparimesu ca tÄ«su maggesu uppattiyÄ•
uppajjamÄ• nampi anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ viya paá¹-hamaphaluppattiyÄ•
anuppÄ• danirodhena nirujjhatÄ«ti Ä• ha --- __ ``yaÃ±ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
pahÄ• tabbadhammÄ• viya dassanabhÄ• vanÄ• hi aggaphaluppattiyÄ• tadavasesaphalad
nirujjhanti. ko pana vÄ• do tebhÅ«makadhammÄ• nanti dasseti, ekÄ• paÃ±Ã±Ä• aÃ±Ã±Ä•
kathaá¹ƒ dvidhÄ• vuttÄ• ti Ä• ha __ ``api cÄ• â€™â€™ _tiÄ• di. __Ä• rammaá¹‡asaá¹…ket
imÄ• ya Ä• rammaá¹‡asamaÃ±Ã±Ä• ya. __sÄ• pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• _ti yÄ• p
vuttÄ• paÃ±Ã±Ä• , sÄ• pajÄ• nanasabhÄ• vena paÃ±Ã±Ä• . itarÄ• pana __yathÄ• diá¹-á¹
Ä• rammaá¹‡aá¹ƒ __apilÄ• panaá¹-á¹-hena_ ogÄ• hanaá¹-á¹-hena __satÄ«_ti.

<13> evaá¹ƒ \Be 70/ ``paÃ±Ã±Ä• ceva sati cÄ• â€™â€™ ti padassa atthaá¹ƒ vivaritvÄ• id
nti padassa atthaá¹ƒ vivaranto __ ``tattha ye paÃ±cupÄ• dÄ• nakkhandhÄ• , idaá¹ƒ nÄ• ma
nÄ• marÅ«paÃ±ca vibhÄ• gena dassento sukhaggahaá¹‡atthaá¹ƒ pÄ• kaá¹-anÄ• marÅ«pa
yeâ€™â€™ _tiÄ• dimÄ• ha. taggahaá¹‡eneva hi sahacaraá¹‡Ä• dinÄ• tadaÃ±Ã±e cittaceta
hontÄ«ti. nÄ• maggahaá¹‡ena cettha khandhattayameva gahitanti __ ``nÄ• marÅ«paá¹ƒ viÃ
_nti vuttaá¹ƒ. taá¹ƒ pana rÅ«paá¹ƒ sampayuttanti? nayidaá¹ƒ sampayuttapaccayavasena vu
pana avibhÄ• gena gahaá¹‡Ä«yasabhÄ• vaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ.

gÄ• thÄ• ya anupÄ• disesÄ• nibbÄ• nadhÄ• tu pucchitÄ• ti taá¹ƒ caturiddhipÄ• damukhen
pattabbanti dassento iddhipÄ• dabhÄ• vanÄ• mÅ«labhÅ«tÄ• ni indriyÄ• ni satipaÃ±Ã±Ä• hi

sati ca paÃ±Ã±Ä• ca cattÄ• ri indriyÄ• nÄ«â€™â€™ _ti Ä• ha. kusalÄ• kusalÄ• naá¹ƒ dhan
samanvesamÄ• nÄ• sati sijjhantÄ« ekantena samÄ• dhiá¹ƒ nipphÄ• deti. satiggahaá¹‡ena
pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ idhÄ• dhippetanti Ä• ha --- __ ``sati dve indriyÄ• ni, satindr
samÄ• dhindriyaÃ±cÄ• â€™â€™ _ti. tathÄ• anusayasamugghÄ• tavidhÄ• yinÄ« paÃ±Ã±Ä•
catubbidhasammappadhÄ• navÄ«riyaá¹ƒ sijjhatÄ«ti vuttaá¹ƒ --- __ ``paÃ±Ã±Ä• dve indriyÄ
vÄ«riyindriyaÃ±cÄ• â€™â€™ _ti.

__yÄ• imesu catÅ«su indriyesÅ«_ti imesu satiÄ• dÄ«su catÅ«su indriyesu nissayapaccaya
adhiá¹-á¹-hÄ• nabhÅ«tesu taá¹ƒsahajÄ• tÄ• eva yÄ• saddahanÄ• . ``imehi catÅ«hi indriyeh
tassÄ• imehi catÅ«hi indriyehi sampayuttÄ• ti vacanaseso, Ä• rammaá¹‡e abhippasÄ• dala
kattukÄ• matÄ• sabhÄ• vassa chandassa visesapaccayo hotÄ«ti Ä• ha --- __ ``yÄ• saddhÄ
ayaá¹ƒ chandasamÄ• dhÄ«â€™â€™ ti. samÄ• hite citte_ti vipassanÄ• samÄ• dhinÄ• samÄ
pahÄ• na_nti vikkhambhanappahÄ• nasÄ• dhako samÄ• dhi pahÄ• nanti vutto pajahati eten
ntipi pÄ• á¹-ho, aggoti attho. tathÄ• hi ``samÄ• dhi ekodÄ«â€™â€™ ti vuccati.

__ ``assÄ• sapassÄ• sÄ• â€™â€™ _tiÄ• dinÄ• kÄ• yavacÄ«cittasaá¹…khÄ• rasÄ«sena ta
vÄ«riyasaá¹…khÄ• rÄ• va gahitÄ• . te hi yÄ• va bhÄ• vanÄ• nipphatti tÄ• va ekarasena sara
__sarasaá¹…kappÄ• â€™â€™ _ti vuttÄ• ``evaá¹ƒ \Be 71/ me bhÄ• vanÄ• hotÅ«â€™â€™
pavattiyÄ• hetubhÄ• vato. __tadubhaya_nti chandasamÄ• dhisaá¹…khÄ• taÃ±ca padhÄ• n
vÄ«riyanti taá¹ƒ ubhayaá¹ƒ. ubhayameva hi upacÄ• ravasena aÃ±Ã±aá¹ƒ viya katvÄ• __
``chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daâ€™â€™ _nti
upacÄ• ravasena bhinnaá¹ƒ viya katvÄ• voharanti, yathÄ• ``silÄ• puttakassa sarÄ«raâ€™â

tattha ijjhatÄ«ti iddhi, samijjhati nipphajjatÄ«ti attho. ijjhanti vÄ• tÄ• ya sattÄ• iddhÄ• vudd
ukkaá¹ƒsagatÄ• hontÄ«ti iddhi, pajjati etenÄ• ti pÄ• do, paá¹-hamena atthena iddhi eva pÄ•
iddhikoá¹-á¹-hÄ• soti attho. dutiyena atthena iddhiyÄ• pÄ• do patiá¹-á¹-hÄ• adhigamÅ«pÄ•
hi uparÅ«parivisesasaá¹…khÄ• taá¹ƒ iddhiá¹ƒ pajjanti pÄ• puá¹‡anti. __vivekanissita_nti
tadaá¹…gavivekanissitaá¹ƒ samucchedavivekanissitaá¹ƒ nissaraá¹‡avivekanissitaÃ±ca iddh
attho. tathÄ• hi ayaá¹ƒ iddhipÄ• dabhÄ• vanÄ• nuyutto yogÄ« vipassanÄ• kkhaá¹‡e kiccato
ajjhÄ• sayato nissaraá¹‡avivekanissitaá¹ƒ. maggakkhaá¹‡e pana kiccato \Ne 201/ samucch
Ä• rammaá¹‡ato nissaraá¹‡avivekanissitaá¹ƒ iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. esa nayo __virÄ

vivekattÄ• eva hi virÄ• gÄ• dayo, kevalaÃ±cettha vossaggo duvidho pariccÄ• gavossaggo
cÄ• ti. tattha pariccÄ• gavossaggo vipassanÄ• kkhaá¹‡e tadaá¹…gavasena, maggakkhaá¹‡
kilesappahÄ• naá¹ƒ. pakkhandanavossaggo vipassanÄ• kkhaá¹‡e tanninnabhÄ• vena, mag
Ä• rammaá¹‡akaraá¹‡avasena nibbÄ• napakkhandanaá¹ƒ. tadubhayampi imasmiá¹ƒ lokiyal
atthasaá¹ƒvaá¹‡á¹‡anÄ• naye yujjati. tathÄ• hi ayaá¹ƒ paá¹-hamiddhipÄ• do yathÄ• vuttena
pariccajati nibbÄ• naÃ±ca pakkhandati. __vossaggapariá¹‡Ä• mi_nti iminÄ• pana vacanena

pariá¹‡amantaá¹ƒ pariá¹‡ataÃ±ca paripaccantaá¹ƒ paripakkaÃ±cÄ• ti attho. ayaÃ±hi iddhipÄ
yogÄ« yathÄ• paá¹-hamo iddhipÄ• do kilesapariccÄ• gavossaggatthaá¹ƒ nibbÄ• napakkhan
paripaccati, yathÄ• ca paripakko hoti, tathÄ• naá¹ƒ bhÄ• vetÄ«ti. sesiddhipÄ• desupi esev
viseso --- yathÄ• chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• pavattito samÄ• dhi __chandasamÄ• c
cittaá¹ƒ vÄ«maá¹ƒsaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• pavattito samÄ• dhi __vÄ«maá¹ƒsÄ• samÄ

<14> na \Be 72/ kevalaá¹ƒ catutthaiddhipÄ• do eva samÄ• dhiÃ±Ä• á¹‡amÅ«lako, atha kho
``sabbo samÄ• dhi Ã±Ä• á¹‡amÅ«lako Ã±Ä• á¹‡apubbaá¹…gamo Ã±Ä• á¹‡Ä• nuparivattÄ«
kasmÄ• so eva vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti vuttoti? vÄ«maá¹ƒsaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ
vuttovÄ• yamattho. tattha pubbabhÄ• gapaÃ±Ã±Ä• ya __Ã±Ä• á¹‡amÅ«lako_. adhigamapa
paccavekkhaá¹‡apaÃ±Ã±Ä• ya __Ã±Ä• á¹‡Ä• nuparivatti_. atha vÄ• pubbabhÄ• gapaÃ±Ã
upacÄ• rapaÃ±Ã±Ä• ya __Ã±Ä• á¹‡apubbaá¹…gamo_. appanÄ• paÃ±Ã±Ä• ya __Ã±Ä• á¹‡
__Ã±Ä• á¹‡amÅ«lako_. appanÄ• paÃ±Ã±Ä• ya __Ã±Ä• á¹‡apubbaá¹…gamo_. abhiÃ±Ã±Ä
veditabbaá¹ƒ.

__yathÄ• _ \Ne 202/ __pure_ti yathÄ• samÄ• dhissa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• n
atÄ«tÄ• su jÄ• tÄ«su asaá¹…khyeyyesupi saá¹ƒvaá¹-á¹-avivaá¹-á¹-esu attano paresaÃ±ca k
khandhÅ«panibaddhaÃ±ca duppaá¹-ivijjhaá¹ƒ nÄ• ma natthi, tathÄ• pacchÄ• samÄ• dhiss
anÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena anÄ• gatÄ• su jÄ• tÄ«su asaá¹…khyeyye
attano paresaÃ±ca khandhaá¹ƒ khandhÅ«panibaddhaÃ±ca duppaá¹-ivijjhaá¹ƒ nÄ• ma natth

__yathÄ• pacchÄ• _ti yathÄ• samÄ• dhissa cetopariyaÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena a
parasattÄ• naá¹ƒ cittaá¹ƒ duppaá¹-ivijjhaá¹ƒ nÄ• ma natthi, tathÄ• pure atÄ«tesu sattasu di
parasattÄ• naá¹ƒ cittaá¹ƒ duppaá¹-ivijjhaá¹ƒ nÄ• ma natthÄ«ti attho. __yathÄ• divÄ• _ti yat
sÅ«riyÄ• lokena andhakÄ• rassa vidhamitattÄ• cakkhumantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• pÄ• t
rÅ«paá¹ƒ suviÃ±Ã±eyyaá¹ƒ. __tathÄ• ratti_nti tathÄ• rattibhÄ• ge caturaá¹…gasamannÄ• c
vattamÄ• ne samÄ• dhissa dibbacakkhuÃ±Ä• á¹‡Ä• nuparivattitÄ• ya duppaá¹-ivijjhaá¹ƒ rÅ«

__yathÄ• rattiá¹ƒ tathÄ• divÄ• _ti yathÄ• ca rattiyaá¹ƒ tathÄ• divÄ• pi atisukhumaá¹ƒ ken
atidÅ«re, taá¹ƒ sabbarÅ«paá¹ƒ duppaá¹-ivijjhaá¹ƒ nÄ• ma natthi. yathÄ• ca rÅ«pÄ• yatane
samÄ• dhissa dibbasotaÃ±Ä• á¹‡Ä• nuparivattitÄ• ya saddÄ• yatane ca netabbaá¹ƒ. tenevÄ
cetasÄ• â€™â€™ _tiÄ• di. tattha __apariyonaddhenÄ• _ti abhiÃ±Ã±Ä• Ã±Ä• á¹‡assa pÄ• r
anajjhotthaá¹-ena, apariyonaddhattÄ• eva sappabhÄ• saá¹ƒ cittaá¹ƒ. eteneva samÄ• dhiss
iddhividhaÃ±Ä• á¹‡Ä• nuparivattitÄ• pi vuttÄ• evÄ• ti daá¹-á¹-habbaá¹ƒ. __paÃ±cindriyÄ• n
iddhipÄ• dasampayuttÄ• ni sekkhassa paÃ±cindriyÄ• ni adhippetÄ• nÄ«ti Ä• ha \Be 73/ __
__cittasahabhÅ«nÄ«_tiÄ• di tesaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhena nirodhadassanatthaá¹ƒ Ä• ra
``nÄ• marÅ«paÃ±cÄ• â€™â€™ _tiÄ• di. tenetaá¹ƒ dasseti ``na kevalaá¹ƒ paÃ±cindriyÄ• ni
viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ viÃ±Ã±Ä• á¹‡assa nirodhÄ• nirujjhatÄ«â€™â€™ ti.

__tassÄ• _ti viÃ±Ã±Ä• á¹‡assa. __hetÅ«_ti taá¹‡hÄ• avijjÄ• diko. __anÄ• hÄ• ra_nti padas
__anabhinandita_nti abhinandanabhÅ«tÄ• ya taá¹‡hÄ• ya pahÄ«nattÄ• eva apatthitaá¹ƒ. ta
__appaá¹-isandhikaá¹ƒ_ viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ nirujjhati. yathÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, ev
viÃ±Ã±Ä• á¹‡asaá¹…khÄ• tassa hetuno paccayassa ca abhÄ• vÄ• tappaccayÄ• naá¹ƒ saá
__ahetu appaccayaá¹ƒ_. sesaá¹ƒ pÄ• kaá¹-ameva. pucchÄ• vissajjanavicayopi vuttanayÄ•

evaá¹ƒ anusandhipucchampi dassetvÄ• heá¹-á¹-hÄ• sattÄ• dhiá¹-á¹-hÄ• nÄ• dhammÄ• d
visuá¹ƒ visuá¹ƒ dassitÄ• ti idÄ• ni tÄ• saha dassetuá¹ƒ __ ``ye ca saá¹…khÄ• tadhammÄ• s
Ä• raddhaá¹ƒ. tatthÄ• yaá¹ƒ padattho --- __saá¹…khÄ• tadhammÄ• _ti aniccÄ• divasena pa
arahataá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. __sekkhÄ• _ti sÄ«lÄ• dÄ«ni sikkhamÄ• nÄ• avasesÄ• a
bahÅ« sattajanÄ• . __tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hÄ«_ti tesaá¹ƒ sekhÄ•
paá¹‡á¸• ito tvaá¹ƒ bhagavÄ• paá¹-ipattiá¹ƒ puá¹-á¹-ho me brÅ«hÄ«ti. sesaá¹ƒ pÄ• á¸·ivase

<15> __kissÄ• _ti \Ne 203/ kissa hetu, kena kÄ• raá¹‡enÄ• ti attho. __sekhÄ• sekhavipass
pubbaá¹…gamappahÄ• nayogenÄ• _ti sekhe asekhe vipassanÄ• pubbaá¹…gamappahÄ• n
pucchÄ• vidhinÄ• ti attho.

vissajjanagÄ• thÄ• yaá¹ƒ __kÄ• mesu nÄ• bhigijjheyyÄ• _ti vatthukÄ• mesu kilesakÄ• men
__manasÄ• nÄ• vilo siyÄ• _ti byÄ• pÄ• davitakkÄ• dayo kÄ• yaduccaritÄ• dayo ca manaso
pajahanto cittena anÄ• vilo bhaveyya. yasmÄ• pana asekkho aniccatÄ• divasena sabbadha
kusalo sabbadhammesu kÄ• yÄ• nupassanÄ• satiÄ• dÄ«hi ca sato sabbakilesÄ• naá¹ƒ bhi
patto ca hutvÄ• sabbairiyÄ• pathesu pavattati, tasmÄ• __ ``kusalo ... pe ... paribbajeâ€™â
saá¹…khepattho.

tattha \Be 74/ yaá¹ƒ pucchÄ• gÄ• thÄ• yaá¹ƒ ``nipakoâ€™â€™ ti padaá¹ƒ vuttaá¹ƒ, taá¹ƒ b
vuttaá¹ƒ, bhagavato ca nepakkaá¹ƒ ukkaá¹ƒsapÄ• ramippattaá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡ad
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ tÄ• va kammadvÄ• rabhedehi vibhajitvÄ• sekhÄ• sekhapaá¹-i
``bhagavato sabbaá¹ƒ kÄ• yakammaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tena sabbattha appaá¹-iha
tathÄ• gatassa sekhÄ• sekhapaá¹-ipattidesanÄ• kosallameva vibhÄ• veti. tattha __ko cÄ• _
visayeti attho. taá¹ƒ visayaá¹ƒ dasseti __ ``yaá¹ƒ anicce dukkhe anattani cÄ• â€™â€™ _ti. i
--- Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma uppajjamÄ• naá¹ƒ ``sabbaá¹ƒ saá¹…khataá¹ƒ aniccaá¹ƒ c
anattÄ• â€™â€™ ti uppajjati, tassa pana tasmiá¹ƒ visaye yena appavatti, so paá¹-ighÄ• toti
lakkhaá¹‡attayappaá¹-ivedhassa durabhisambhavataá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡ataÃ±ca
lakkhaá¹‡attayavibhÄ• vanena hi bhagavato catusaccappaá¹-ivedhaá¹ƒ sammÄ• sambodhi
paá¹-ijÄ• nanti.

__aÃ±Ã±Ä• á¹‡aá¹ƒ adassana_nti taá¹ƒ paá¹-ighÄ• taá¹ƒ sarÅ«pato dasseti.

chaá¸·Ä• rammaá¹‡asabhÄ• vappaá¹-icchÄ• dako hi sammoho Ã±Ä• á¹‡adassanassa paá¹
Ã±Ä• á¹‡adassanaá¹ƒ uppattirahaá¹ƒ, tattheva tassa paá¹-ighÄ• tena bhavitabbanti Ä• ha --
anattani cÄ• â€™â€™ ti. __yathÄ• idha puriso_tiÄ• di upamÄ• dassanaá¹ƒ. tatridaá¹ƒ opam
puriso viya sabbo loko, tÄ• rakarÅ«pÄ• ni viya cha Ä• rammaá¹‡Ä• ni, tassa purisassa tÄ• r
viya lokassa cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi yathÄ• rahaá¹ƒ chaá¸·Ä• rammaá¹‡ajÄ• nanaá¹ƒ
tÄ• rakarÅ«pÄ• ni passantassÄ• pi ``ettakÄ• ni \Ne 204/ satÄ• ni, ettakÄ• ni sahassÄ• nÄ«â
gaá¹‡anasaá¹…ketena ajÄ• nanaá¹ƒ viya lokassa rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ kathaÃ±ci jÄ
aniccÄ• dilakkhaá¹‡attayÄ• navabodhoti. sesaá¹ƒ pÄ• kaá¹-ameva.

idÄ• ni yehi padehi bhagavatÄ• Ä• yasmato ajitassa sekhÄ• sekhapaá¹-ipadÄ• vuttÄ• , tes
vibhajituá¹ƒ __ ``tattha sekhenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti nipÄ• tamatt
vissajjane. __sekhenÄ• _ti sikkhÄ• etassa sÄ«lanti sekho, tena sekhena. __dvÄ«su dhamm
dhammesÅ«ti adhippÄ• yo. __pariyuá¹-á¹-hÄ• nÄ«yesÅ«_ti dosena pariyuá¹-á¹-hitena yatth
Ä• ghÄ• tavatthÅ«sÅ«ti attho. ``paá¹-ighaá¹-á¹-hÄ• nÄ«yesÅ«â€™â€™ tipi pÄ• á¹-ho, soyev

ettha \Be 75/ ca gedhapaá¹-isedhacodanÄ• yaá¹ƒ gedhanimitto doso gedhe sati hotÄ«ti tat
rakkhitabbatÄ• niddhÄ• retvÄ• vuttÄ• . yasmÄ• pana bhagavatÄ• ``kÄ• mesu nÄ• bhigijjh
II ajitamÄ• á¹‡avapucchÄ• 64, ajitamÄ• á¹‡avapucchÄ• niddesa 8; Nett 15-17) vuttaá¹ƒ, ta
icchÄ• â€™â€™ tiÄ• dinÄ• gedhavasena niddeso kato. atha vÄ• dosato cittassa rakkhitab
dutiyapÄ• dena vuttÄ• yevÄ• ti daá¹-á¹-habbÄ• . dutiyapÄ• dena hi sesakilesavodÄ• nadhar
uppannÄ• nuppannabhedato sammÄ• vÄ• yÄ• massa visayabhÄ• vena sabbe saá¹ƒkilesav
sammappadhÄ• namukhena sekhapaá¹-ipadaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassetuá¹ƒ __ `
_tiÄ• di vuttaá¹ƒ. tattha __anÄ• vilasaá¹…kappo_ti Ä• vilÄ• naá¹ƒ kÄ• masaá¹…kappÄ• dÄ«
anÄ• vilasaá¹…kappo. tato eva ca __anabhigijjhanto vÄ• yamati, _ vÄ«riyaá¹ƒ pavatteti. kat
Ä• ha --- __ ``so anuppannÄ• naâ€™â€™ _ntiÄ• di.

tattha __so_ti uttarivisesatthÄ• ya paá¹-ipajjamÄ• no sekkho. __anuppannÄ• na_nti anibba
__pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __akusalÄ• naá¹ƒ dhammÄ• na_nti akosallasambhÅ
__anuppÄ• dÄ• yÄ• _ti na uppÄ• danatthÄ• ya. __chandaá¹ƒ janetÄ«_ti kattukamyatÄ• saá
uppÄ• deti. __vÄ• yamatÄ«_ti payogaparakkamaá¹ƒ karoti. __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti kÄ
karoti. __cittaá¹ƒ paggaá¹‡hÄ• tÄ«_ti teneva sahajÄ• tavÄ«riyena cittaá¹ƒ ukkhipati. __pada
padhÄ• navÄ«riyaá¹ƒ karoti. vÄ• yamatÄ«tiÄ• dÄ«ni pana cattÄ• ri padÄ• ni
Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammasÄ• taccakiriyÄ• hi yojetabbÄ• ni. __uppannÄ• naá
avattabbataá¹ƒ Ä• pannÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ. __pahÄ• nÄ• yÄ• _ti pajahanatth
kusalÄ• na_nti anibbattÄ• naá¹ƒ kosallasambhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ. __uppÄ• dÄ•
__uppannÄ• na_nti nibbattÄ• naá¹ƒ. __á¹-hitiyÄ• _ti á¹-hitatthaá¹ƒ. __asammosÄ• yÄ• _ti a
__bhiyyobhÄ• vÄ• yÄ• _ti punappunaá¹ƒ bhÄ• vÄ• ya. __vepullÄ• yÄ• _ti vipulabhÄ• vÄ• y
vaá¸• á¸• hiyÄ• . __pÄ• ripÅ«riyÄ• _ti paripÅ«raá¹‡atthÄ• yÄ• ti ayaá¹ƒ tÄ• va padattho.

<16> __ ``katame anuppannÄ• â€™â€™ _tiÄ• di akusaladhammÄ• kusaladhammÄ• ca y
uppannÄ• , te dassetuá¹ƒ Ä• raddhaá¹ƒ. tattha __ime anuppannÄ• _ti ime kÄ• mavitakkÄ• c
ananubhÅ«tÄ• rammaá¹‡avasena \Be 76/ vÄ• anuppannÄ• nÄ• ma. aÃ±Ã±athÄ• hi anam
akusalÄ• dhammÄ• natthi. vitakkattayaggahaá¹‡aÃ±cettha nidassanamattaá¹ƒ daá¹-á¹-hal
__akusalamÅ«lÄ• nÄ«_ti anusayÄ• eva sabbesaá¹ƒ akusalÄ• naá¹ƒ mÅ«labhÄ• vato evaá
ime uppannÄ• anusayÄ• bhÅ«miladdhuppannÄ• asamugghÄ• á¹-ituppannÄ• tiÄ• diuppan
uppannÄ• nÄ• ma, na vattamÄ• nabhÄ• venÄ• ti attho. __ime anuppannÄ• kusalÄ• dham
saddhÄ• dayo sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa anuppannÄ• kusalÄ• dhan
puthujjanÄ• nanti dasseti. __kusala_saddo cettha __bÄ• hitikasutte_ (MN II 358 Ä• dayo) vi
daá¹-á¹-habbo. __ime uppannÄ• kusalÄ• dhammÄ• _ti ime paá¹-hamamagge saddhÄ• day
paá¹-ipannassa uppannÄ• kusalÄ• dhammÄ• nÄ• ma.

satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya suniggahito kÄ• mavitakkoti Ä• ha --- __ ``yena kÄ• mavi
satindriyaâ€™â€™ _nti. anavajjasukhapadaá¹-á¹-hÄ• nena avikkhepena cetodukkhasannis
byÄ• pÄ• davitakko suniggahitoti vuttaá¹ƒ --- __ ``yena byÄ• pÄ• davitakkaá¹ƒ vÄ• reti, idaá
_nti. kusalesu dhammesu Ä• raddhavÄ«riyo parÄ• parÄ• dhaá¹ƒ sukhena sahatÄ«ti vÄ«riye
suniggahitoti Ä• ha --- __ ``yena vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• reti, idaá¹ƒ vÄ«riyindriyaâ€™â€™
samÄ• dhiÄ• dÄ«nampi yathÄ• sakaá¹ƒpaá¹-ipakkhappahÄ• naá¹ƒ paÃ±Ã±avantasseva ijjh
Ä• ha --- __ ``yena uppannuppanneâ€™â€™ _tiÄ• di.

etesaá¹ƒ yathÄ• niddhÄ• ritÄ• naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ savisaye jeá¹-á¹-hakabh
``saddhindriyaá¹ƒ kattha daá¹-á¹-habbaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyamev
saddhÄ• dÄ«naá¹ƒ sekhÄ• naá¹ƒ indriyÄ• naá¹ƒ nibbattiyÄ• sabbepi sekhÄ• dhammÄ• m
__ ``evaá¹ƒ sekhoâ€™â€™ _tiÄ• dinÄ• sekhapaá¹-ipadaá¹ƒ nigameti.

<17> evaá¹ƒ sekhapaá¹-ipadaá¹ƒ vibhajitvÄ• idÄ• ni asekhapaá¹-ipadaá¹ƒ vibhajituá¹ƒ __
sabbadhammÄ• naâ€™â€™ _ntiÄ• dimÄ• ha \Ne 206/. tattha __sabbadhammÄ• na_nti imi
vibhajitvÄ• tattha asekkhassa kosallaá¹ƒ dassetuá¹ƒ __ ``loko nÄ• mÄ• â€™â€™ _tiÄ• di \
vuttatthameva. __kilesalokena bhavaloko samudÄ• gacchatÄ«_ti kÄ• mÄ• vacaradhammaá
rÅ«pÄ• rÅ«pÄ• vacaradhamme samudÄ• gametÄ«ti attho. __so_ti so mahaggatadhammesu
á¹-hito. __indriyÄ• ni nibbattetÄ«_ti sÄ«lasamÄ• dhayo nibbedhabhÄ• giye katvÄ• vimuttipa
saddhÄ• dÄ«ni indriyÄ• ni uppÄ• deti. __indriyesu bhÄ• viyamÄ• nesÅ«_ti yathÄ• vuttaindri
rÅ«pÄ• rÅ«papariggahÄ• divasena neyyassa pariÃ±Ã±Ä• bhavati.

__dassanapariÃ±Ã±Ä• _ti Ã±Ä• tapariÃ±Ã±Ä• . __bhÄ• vanÄ• pariÃ±Ã±Ä• _ti tÄ«raá¹‡apa
__ ``sÄ• duvidhenÄ• â€™â€™ _tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ __ ``yadÄ• hi s
vivarati. tattha __ ``nibbidÄ• sahagatehi saÃ±Ã±Ä• manasikÄ• rehÄ«â€™â€™ _ti iminÄ• b

yadÄ• hi sekhoti cettha sikkhanasÄ«latÄ• ya kalyÄ• á¹‡aputhujjanopi sekhapadena saá¹…
dhammÄ• kosallaá¹ƒ gacchanti dassanakosallaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayametth
kalyÄ• á¹‡aputhujjano pubbabhÄ• gasikkhaá¹ƒ sikkhanto nibbidÄ• sahagatehi saÃ±Ã±Ä• m
parijÄ• nÄ• ti, tadÄ• tassa te vipassanÄ• dhammÄ• dassanakosallaá¹ƒ paá¹-hamamaggaÃ
sampÄ• puá¹‡anti tena saddhiá¹ƒ ghaá¹-enti. yadÄ• pana sotÄ• pannÄ• disekho vuttanaye
tadÄ• tassa te vipassanÄ• dhammÄ• bhÄ• vanÄ• kosallaá¹ƒ gacchantÄ«ti.

__taá¹ƒ Ã±Ä• á¹‡a_nti yÄ• pubbe neyyassa pariÃ±Ã±Ä• vuttÄ• , taá¹ƒ neyyaparijÄ• nana
veditabba_nti visayabhedena tassa bhedaá¹ƒ dasseti. __dhammÄ• naá¹ƒ salakkhaá¹‡e Ã±
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ kakkhaá¸·aphusanÄ• disalakkhaá¹‡e Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ pa
hetuhetuphalabhedato duvidhameva hoti, tasmÄ• __ ``dhammapaá¹-isambhidÄ• ca atthap
niddiá¹-á¹-haá¹ƒ.

__pariÃ±Ã±Ä• _ti tÄ«raá¹‡apariÃ±Ã±Ä• adhippetÄ• . yasmÄ• panassa rÅ«pÄ• rÅ«padhan
abhijÄ• nitvÄ• kusalÄ• divibhÄ• gehi te pariggahetvÄ• aniccÄ• divasena jÄ• nanÄ• hoti, ta
abhijÄ• nitvÄ• yÄ• parijÄ• nanÄ• , idaá¹ƒ kusalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __evaá
aniccÄ• dito kalÄ• pasammasanÄ• divasena gahitÄ• sammasitÄ• . __idaá¹ƒ phalaá¹ƒ nibba
udayabbayaÃ±Ä• á¹‡Ä• dikaá¹ƒ phalaá¹ƒ paá¹-ipÄ• á¹-iyÄ• uppÄ• denti \Be 78/, nimittassa
upacaraá¹‡ato yathÄ• ariyabhÄ• vakarÄ• ni saccÄ• ni ariyasaccÄ• nÄ«ti. __tesa_nti udaya
207/. __evaá¹ƒgahitÄ• na_nti evaá¹ƒpavattitÄ• naá¹ƒ. __ayaá¹ƒ attho_ti ayaá¹ƒ saccÄ• naá
attho. yathÄ• hi pariÃ±Ã±Ä• paÃ±Ã±Ä• sammasitabbadhamme sammasanadhamme tatth
evaá¹ƒ sammasanaphalampi parijÄ• nÄ• tÄ«ti katvÄ• ayaá¹ƒ nayo dassito.

__ye akusalÄ• _ti samudayasaccamÄ• ha. sabbe hi akusalÄ• samudayapakkhiyÄ• ti. __ye
sammÄ• diá¹-á¹-hiÄ• dayo. yadipi phaladhammÄ• pi sacchikÄ• tabbÄ• , catusaccappaá¹-ive
``katame dhammÄ• sacchikÄ• tabbÄ• , yaá¹ƒ asaá¹…khataâ€™â€™ _nti vuttaá¹ƒ. __attha
atthesu kusalo. __dhammakusalo_ti paccayadhammesu kusalo. pÄ• á¸·iatthapÄ• á¸·idhamm
__kalyÄ• á¹‡atÄ• kusalo_ti yuttatÄ• kusalo, catunayakovidoti attho, desanÄ• yuttikusalo vÄ•
khÄ«á¹‡Ä• savaphalakusalo. __ ``Ä• yakusaloâ€™â€™ _tiÄ• dÄ«su __Ä• yo_ti vaá¸• á¸• h
aá¹-á¹-huppattito ca duvidhÄ• . __apÄ• yÄ• _ti avaá¸• á¸• hi. sÄ• pi atthahÄ• nito anaá¹-á¹-h
__upÄ• yo_ti sattÄ• naá¹ƒ accÄ• yike kicce vÄ• bhaye vÄ• uppanne tassa tikicchanasama
á¹-hÄ• nuppattikÄ• raá¹‡aá¹ƒ, tattha kusaloti attho. __khÄ«á¹‡Ä• savo hi sabbaso avijjÄ• ya
paÃ±Ã±Ä• vepullappatto etesu Ä• yÄ• dÄ«su kusaloti. evaá¹ƒ asekhassa kosallaá¹ƒ ekades
anavasesato dassento ``mahatÄ• kosallena samannÄ• gatoâ€™â€™ _ti Ä• ha.

pariniá¹-á¹-hitasikkhassa asekhassa satokÄ• ritÄ• ya aÃ±Ã±aá¹ƒ payojanaá¹ƒ natthÄ«ti vut
``diá¹-á¹-hadhammasukhavihÄ• ratthaâ€™â€™ _nti. idÄ• ni yathÄ• niddiá¹-á¹-haá¹ƒ sekhÄ•
nigamento __ ``imÄ• dve cariyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __bojjha_nti bujjhitabbaâ

taá¹ƒ bojjhaá¹ƒ catubbidhaá¹ƒ, catusaccabhÄ• vato. __evaá¹ƒ jÄ• nÄ• tÄ«_ti evaá¹ƒ pariÃ±
jÄ• nÄ• ti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ asekho sativepullappatto nippariyÄ• yena __ ``sato
_tiÄ• dinÄ• vuccatÄ«ti. sesaá¹ƒ uttÄ• natthameva. idhÄ• pi pucchÄ• vissajjanavicayÄ• pub
veditabbÄ• .

ettÄ• vatÄ• \Be 79/ ca mahÄ• thero vicayahÄ• raá¹ƒ vibhajanto __ajitasuttavasena_ (Sn 1
ajitamÄ• á¹‡avapucchÄ• 57 Ä• dayo, ajitamÄ• á¹‡avapucchÄ• niddesa 1 Ä• dayo) pucchÄ
dassetvÄ• idÄ• ni suttantaresupi pucchÄ• vissajjanavicayÄ• naá¹ƒ nayaá¹ƒ dassento __ ``e
evaá¹ƒ vissajjitabbaâ€™â€™ _nti Ä• ha. tattha __eva_nti iminÄ• nayena. __pucchitabba_n
Ä• cikkhitabbÄ• vÄ• , vivecetabbÄ• ti attho. __evaá¹ƒ vissajjita_nti etthÄ• pi eseva nayo. __
anugÄ«tivicayanidassanaá¹ƒ. __anugÄ«ti atthato \Ne 208/ ca byaÃ±janato ca samÄ• netabl
suttantaradesanÄ• saá¹…khÄ• tÄ• anugÄ«ti atthato byaÃ±janato ca saá¹ƒvaá¹‡á¹‡iyamÄ•
kÄ• tabbÄ• , tasmiá¹ƒ vÄ• sutte sammÄ• Ä• netabbÄ• . __atthÄ• pagata_nti atthato apeta
dasadÄ• á¸·imÄ• divacanaá¹ƒ viya. tenevÄ• ha __ ``samphappalÄ• paá¹ƒ bhavatÄ«â€™â€™
samÄ• netabbatÄ• ya kÄ• raá¹‡amÄ• ha. __dunnikkhittassÄ• _ti asammÄ• vuttassa. __dun
netuá¹ƒ vÄ• asakkuá¹‡eyyo. __byaÃ±janupeta_nti sabhÄ• vaniruttisamupetaá¹ƒ.

evaá¹ƒ anugÄ«tivicayaá¹ƒ dassetvÄ• niddesavÄ• re ``suttassa yo pavicayoâ€™â€™ ti saá
vibhajituá¹ƒ __ ``suttaÃ±ca pavicinitabbaâ€™â€™ _nti vatvÄ• tassa vicinanÄ• kÄ• raá¹ƒ da
suttaá¹ƒ Ä• haccavacanaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __Ä• haccavacana_nti bhagavat
abhihantvÄ• pavattavacanaá¹ƒ, sammÄ• sambuddhena sÄ• maá¹ƒ desitasuttanti attho. __
sÄ• vakabhÄ• sitaá¹ƒ. taÃ±hi bhagavato vacanaá¹ƒ anusandhetvÄ• pavattanato ``anusand
__nÄ«tattha_nti yathÄ• rutavasena Ã±Ä• tabbatthaá¹ƒ. __neyyattha_nti niddhÄ• retvÄ• gah
__saá¹ƒkilesabhÄ• giya_ntiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ attho paá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡a
yasmÄ• pana bhagavato desanÄ• soá¸·asavidhe sÄ• sanapaá¹-á¹-hÄ• ne ekaá¹ƒ bhÄ• ga
tasmÄ• sopi nayo vicetabbabhÄ• vena idha nikkhitto.

__kuhiá¹ƒ imassa suttassÄ• _ti imassa suttassa kasmiá¹ƒ padese Ä• dimajjhapariyosÄ• ne
passitabbÄ• nÄ«_ti dukkhasaccaá¹ƒ suttassa ``kuhiá¹ƒ kasmiá¹ƒ padese kasmiá¹ƒ vÄ• pac
niddhÄ• retvÄ• vicetuá¹ƒ, samudayasaccaá¹ƒ nirodhasaccaá¹ƒ maggasaccaá¹ƒ kuhiá¹ƒ pa
niddhÄ• retvÄ• vicetuâ€™â€™ nti evaá¹ƒ sabbÄ• ni saccÄ• ni uddharitvÄ• vicetabbÄ• nÄ
__Ä• dimajjhapariyosÄ• ne_ti evaá¹ƒ suttaá¹ƒ pavicetabbanti Ä• dito majjhato pariyosÄ• nat
iminÄ• pucchÄ• vicayÄ• dinayena suttaá¹ƒ pavicitabbanti attho. ettha ca
pucchÄ• vissajjanapubbÄ• parÄ• nugÄ«tivicayÄ• pÄ• á¸·iyaá¹ƒ sarÅ«peneva dassitÄ• . ass
saccaniddhÄ• raá¹‡amukhena nayato dassito, so niddesavÄ• re vuttanayeneva veditabbo. t
siddhoti.

vicayahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yuttihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<18> __tattha_ \Ne 209/ __katamo yuttihÄ• ro_tiÄ• di yuttihÄ• ravibhaá¹…go. tattha __kiá¹
yuttihÄ• rassa visayaá¹ƒ pucchati. ko panetassa visayo? atathÄ• kÄ• rena gayhamÄ• nÄ• s
tena sÄ• tisayaá¹ƒ yÄ• thÄ• vato yuttiniddhÄ• raá¹‡ena yojetabbÄ• . itaresupi ayaá¹ƒ hÄ• ro
bhÅ«takathanamattaá¹ƒ hoti. yasmÄ• panÄ• yaá¹ƒ yuttigavesanÄ• nÄ• ma na mahÄ• pad
yuttihÄ• raá¹ƒ vibhajanto tassa lakkhaá¹‡aá¹ƒ tÄ• va upadisituá¹ƒ __ ``cattÄ• ro mahÄ• pad

tattha __mahÄ• padesÄ• _ti mahÄ• apadesÄ• , buddhÄ• dayo mahante apadisitvÄ• vuttÄ
atha vÄ• __mahÄ• padesÄ• _ti mahÄ• okÄ• sÄ• , mahantÄ• ni dhammassa patiá¹-á¹-hÄ• n
vacanattho --- apadissatÄ«ti apadeso, buddho apadeso etassÄ• ti __buddhÄ• padeso_. esa
``sammukhÄ• metaá¹ƒ bhagavato sutaâ€™â€™ ntiÄ• dinÄ• kenaci Ä• bhatassa ganthass
vinicchayane kÄ• raá¹‡aá¹ƒ. kiá¹ƒ pana tanti? tassa tathÄ• Ä• bhatassa suttotaraá¹‡Ä• di e
kathaá¹ƒ cattÄ• roti? apadisitappabhedato. dhammassa hi dve sampadÄ• yo bhagavÄ• sÄ
saá¹…ghagaá¹‡apuggalavasena tividhÄ• . ``evamamumhÄ• mayÄ• yaá¹ƒ dhammo paá¹-ig
apadisitabbÄ• naá¹ƒ bhedena cattÄ• ro. tenÄ• ha --- ``buddhÄ• padeso ... pe ... ekattherÄ•
padabyaÃ±janÄ• nÄ«_ti kenaci Ä• bhatasuttassa padÄ• ni byaÃ±janÄ• ni ca, atthapadÄ• ni
attho. saá¹ƒvaá¹‡á¹‡akena vÄ• saá¹ƒvaá¹‡á¹‡anÄ• vasena Ä• hariyamÄ• nÄ• ni \Be 81/ pa
otÄ• rayitabbÄ• nÄ«_ti sutte anuppavesitabbÄ• ni. __sandassayitabbÄ• nÄ«_ti saá¹ƒsandet
__upanikkhipitabbÄ• nÄ«_ti pakkhipitabbÄ• ni.

suttÄ• dÄ«ni dassetuá¹ƒ __ ``katamasmiâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha yasmÄ• bhaga
ekagÄ• thÄ• mattampi saccavinimuttaá¹ƒ natthi, tasmÄ• sutteti padassa atthaá¹ƒ dassetuá
ariyasaccesÅ«â€™â€™ _ti vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana tÄ«á¹‡i piá¹-akÄ• ni suttan
iminÄ• nettivacanena aÃ±Ã±adatthu saá¹ƒsandati ceva sameti cÄ• ti daá¹-á¹-habbaá¹ƒ. yÄ
anupÄ• dÄ• parinibbÄ• natthÄ• bhagavato \Ne 210/ desanÄ• , sÄ• ekantena rÄ• gÄ• dikile
__vinaye_tipadassa atthaá¹ƒ dassento __ ``rÄ• gavinayeâ€™â€™ _tiÄ• dimÄ• ha. vinayoti
rÄ• gÄ• divÅ«pasamanimittaá¹ƒ idhÄ• dhippetaá¹ƒ. yathÄ• ha ---

``ye kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si, ime dhammÄ• sarÄ• gÄ• ya saá¹ƒvattanti
saá¹ƒvattanti no visaÃ±Ã±ogÄ• ya, Ä• cayÄ• ya saá¹ƒvattanti no apacayÄ• ya, mahicchatÄ
appicchatÄ• ya, asantuá¹-á¹-hiyÄ• saá¹ƒvattanti no santuá¹-á¹-hiyÄ• , saá¹…gaá¹‡ikÄ• ya s
pavivekÄ• ya, kosajjÄ• ya saá¹ƒvattanti no vÄ«riyÄ• rambhÄ• ya, dubbharatÄ• ya saá¹ƒvatt
ekaá¹ƒsena gotami dhÄ• reyyÄ• si `neso dhammo, neso vinayo, netaá¹ƒ satthusÄ• sanaâ€™
gotami, dhamme jÄ• neyyÄ• si ime dhammÄ• virÄ• gÄ• ya saá¹ƒvattanti no sarÄ• gÄ• ya, v
saÃ±Ã±ogÄ• ya, apacayÄ• ya saá¹ƒvattanti no Ä• cayÄ• ya, appicchatÄ• ya saá¹ƒvattanti n

santuá¹-á¹-hiyÄ• saá¹ƒvattanti no asantuá¹-á¹-hiyÄ• pavivekÄ• ya saá¹ƒvattanti no saá¹…g
vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti no kosajjÄ• ya, subharatÄ• ya saá¹ƒvattanti no dubbhar
dhÄ• reyyÄ• si `eso dhammo, eso vinayo, etaá¹ƒ satthusÄ• sanaâ€™â€™ â€™ nti (Vin II 4

__dhammatÄ• ya_ntipadassa atthaá¹ƒ dassetuá¹ƒ __ ``paá¹-iccasamuppÄ• deâ€™â€™ _t
hi á¹-hitÄ• va sÄ• dhÄ• tu dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• ti (AN a III 137) vutto
upanikkhipitabbÄ• nÄ«â€™â€™ ti idaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ natthi, atthadassanavasena pan
daá¹-á¹-habbaá¹ƒ. ettha ca pavattiá¹ƒ nivattiá¹ƒ tadupÄ• yaÃ±ca bÄ• dhakÄ• dibhÄ• ve niya
otarati nÄ• ma. ekantena rÄ• gÄ• dikilesavinayaá¹ƒ vadanto vinaye sandissati nÄ• ma. tath
vajjetvÄ• ekattanayÄ• diparidÄ«panena sabhÄ• vadhammÄ• naá¹ƒ paccayapaccayuppann
dhammataá¹ƒ na vilometi nÄ• ma.

evaá¹ƒvidho ca kÄ• mÄ• savÄ• dikaá¹ƒ Ä• savaá¹ƒ na uppÄ• detÄ«ti imamatthaá¹ƒ dasser
ariyasaccesÅ«â€™â€™ _tiÄ• dimÄ• ha. nanu ca anulomato paá¹-iccasamuppÄ• do pavatti
cattÄ• ri ariyasaccÄ• ni anupaviá¹-á¹-ho kasmÄ• idha visuá¹ƒ gahitoti? saccametaá¹ƒ. idha
gahaá¹‡aá¹ƒ dhammÄ• naá¹ƒ paccayÄ• yattavuttidassanena aniccapaccayalakkhaá¹‡aá¹ƒ
nirÄ«hapaccayalakkhaá¹‡aÃ±ca vibhÄ• vetvÄ• tesaá¹ƒ udayavantatÄ• tato eva vayavanta
aniccatÄ• udayabbayapaá¹-ipÄ«á¸·anena dukkhatÄ• anattatÄ• ti tilakkhaá¹‡asamÄ• yogap
sabbadiá¹-á¹-higatakumatividdhaá¹ƒsanÄ« anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• sÄ• sanasampatti
dassanatthaá¹ƒ.

ettha ca suttaá¹ƒ suttÄ• nulomaá¹ƒ Ä• cariyavÄ• do attanomatÄ«ti idaá¹ƒ catukkaá¹ƒ vedita
__suttaá¹ƒ_ nÄ• ma tisso saá¹…gÄ«tiyo Ä• ruá¸·hÄ• ni tÄ«á¹‡i piá¹-akÄ• ni. __suttÄ• nulom
yaá¹ƒ ``anulomakappiyaâ€™â€™ nti vuccati. __Ä• cariyavÄ• do_ nÄ• ma aá¹-á¹-hakathÄ• .
nayaggÄ• hena anubuddhiyÄ• attano paá¹-ibhÄ• naá¹ƒ. tattha suttaá¹ƒ appaá¹-ibÄ• hiyaá¹
satthÄ• va paá¹-ibÄ• hito hoti. anulomakappiyaá¹ƒ pana suttena samentameva gahetabbaá
Ä• cariyavÄ• dopi suttena samento eva gahetabbo, na itaro. tathÄ• attanomati, sÄ• pana s

idÄ• ni yadatthaá¹ƒ idha cattÄ• ro mahÄ• padesÄ• Ä• bhatÄ• , taá¹ƒ dassetuá¹ƒ __ ``catÅ
_tiÄ• di vuttaá¹ƒ. tattha __yaá¹ƒ ya_nti yaá¹ƒ yaá¹ƒ atthajÄ• taÃ±ca dhammajÄ• taÃ±ca. __
yathÄ• vuttehi catÅ«hi mahÄ• padesehi yujjati. __yena yenÄ• _ti yena yena kÄ• raá¹‡ena. _
yena pakÄ• rena. __taá¹ƒ taá¹ƒ gahetabba_nti saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte Ä• bhatena k
pakÄ• rena ca suttato uddharitvÄ• saá¹ƒvaá¹‡á¹‡anÄ• vasena gahetabbanti \Be 83/ attho.
catumahÄ• padesÄ• viruddhÄ• ya yuttiyÄ• suttato atthe niddhÄ• retvÄ• yuttihÄ• rayojanÄ•

<19> idÄ• ni taá¹ƒ yuttiniddhÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``paÃ±haá¹ƒ pucchitenÄ• â€™â€™
tattha __kati padÄ• nÄ«_ti kittakÄ• ni padÄ• ni. __pariyogÄ• hitabba_nti padassa atthaá¹ƒ c
``vicetabbaâ€™â€™ _nti vuttaá¹ƒ. yattakÄ• ni padÄ• ni yathÄ• dhippetaá¹ƒ atthaá¹ƒ abhiva

tadatthassekassa Ã±Ä• tuá¹ƒ icchitattÄ• ``eko paÃ±hoâ€™â€™ ti vuccati, tÄ• ni pana ekag
sabbÄ• ni padÄ• ni yÄ• va yadi vÄ• ekaá¹ƒ padaá¹ƒ ekaá¹ƒ atthaá¹ƒ abhivadati, ekoyeva s
dasseti __ ``yadi sabbÄ• nÄ«â€™â€™ _tiÄ• dinÄ• . __ta_nti taá¹ƒ paÃ±haá¹ƒ. __aÃ±Ã±Ä•
__kiá¹ƒ ime dhammÄ• _tiÄ• di Ä• jÄ• nanÄ• kÄ• radassanaá¹ƒ. tattha __dhammÄ• _ti pariy
nÄ• nÄ• atthÄ• .

pucchÄ• gÄ• thÄ• yaá¹ƒ ayaá¹ƒ padattho --- __kenassubbhÄ• hato loko_ti ayaá¹ƒ sattaloko
\Ne 212/ kena abhihato vadhÄ«yatÄ«ti attho. __kenassu parivÄ• rito_ti mÄ• luvalatÄ• ya viy
loko ajjhotthaá¹-o. __kena sallena otiá¹‡á¹‡o_ti kena visapÄ«takhurappena viya sarÄ«rabbh
sallena anupaviá¹-á¹-ho. __kissa dhÅ«pÄ• yito_ti kissa kena kÄ• raá¹‡ena dhÅ«pÄ• yito sar
padaá¹ƒ sabbattha yojetabbaá¹ƒ. __te_ti cattÄ• ri padÄ• ni. paÃ±hasaddÄ• pekkhÄ• ya pull
``vissajjetÄ«â€™â€™ ti etena vissajjanato tayo paÃ±hÄ• ti Ã±Ä• yatÄ«ti dasseti.

<20> __tatthÄ• _ti vissajjanagÄ• thÄ• yaá¹ƒ dutiyapÄ• de vuttÄ• __jarÄ• ca_ paá¹-hamap
__maraá¹‡aÃ±cÄ• _ti __imÄ• ni dve saá¹…khatassa_ paÃ±cakkhandhassa ``saá¹…khatoâ€
__saá¹…khatalakkhaá¹‡Ä• ni_. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``tÄ«á¹‡imÄ• ni, bhikkhave,
saá¹…khatalakkhaá¹‡Ä• ni. katamÄ• ni tÄ«á¹‡i? uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä•
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti (AN a III 47; Kv 214). tena vuttaá¹ƒ --- __ ``jar
aÃ±Ã±athattaá¹ƒ, maraá¹‡aá¹ƒ vayoâ€™â€™ _ti. ettha ca ``á¹-hitassa aÃ±Ã±athattaâ€™â€
khandhappabandhassa pubbÄ• paraviseso idha jarÄ• , na khaá¹‡aá¹-á¹-hitÄ«ti dasseti. ``ma
iminÄ• ca ``tisso mato, phusso \Be 84/ matoâ€™â€™ ti evaá¹ƒ loke vuttaá¹ƒ sammutimara
khaá¹‡ikamaraá¹‡aá¹ƒ, samucchedamaraá¹‡aá¹ƒ vÄ• .

idÄ• ni ``te tayo paÃ±hÄ• â€™â€™ ti vuttamatthaá¹ƒ yuttivasena dassetuá¹ƒ __ ``jarÄ• ya
vuttaá¹ƒ. tattha yebhuyyena jiá¹‡á¹‡assa maraá¹‡adassanato jarÄ• maraá¹‡Ä• naá¹ƒ nÄ• n
asampaá¹-icchamÄ• naá¹ƒ pati tesaá¹ƒ nÄ• nattadassanatthaá¹ƒ __ ``gabbhagatÄ• pi hi mÄ
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• dhippetajarÄ• virahitassa maraá¹‡assa dassanato aÃ±Ã±Ä•
maraá¹‡anti. tenevÄ• ha --- __ ``na ca te jiá¹‡á¹‡Ä• bhavantÄ«â€™â€™ _ti. kiÃ±ca bhiyyo
diá¹-á¹-hattÄ• aÃ±Ã±Ä• va jarÄ• aÃ±Ã±aá¹ƒ maraá¹‡aá¹ƒ, yathÄ• taá¹ƒ devÄ• nanti imam
devÄ• naâ€™â€™ ntiÄ• dinÄ• . anuttarimanussadhammena ca tikicchanena sakkÄ• jarÄ•
tathÄ• maraá¹‡assÄ• ti evampi jarÄ• maraá¹‡Ä• naá¹ƒ atthato nÄ• nattaá¹ƒ sampaá¹-icchit
``sakkatevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sakkate_ti sakyate, sakkÄ• ti attho. __paá
paá¹-ikaraá¹‡aá¹ƒ. nanu ca maraá¹‡assÄ• pi paá¹-ikÄ• raá¹ƒ kÄ• tuá¹ƒ sakkÄ• iddhipÄ• da
satÄ«ti codanaá¹ƒ manasi katvÄ• Ä• ha --- __ ``aÃ±Ã±atreva iddhimantÄ• naá¹ƒ iddhivisay
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ•
anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹-á¹-

vÄ• â€™â€™ ti (DN II 166, 182; SN c V 822; Kv 623; Ud 51).

ko panettha kappo, ko vÄ• kappÄ• vasesoti? kappoti Ä• yukappo, yasmiá¹ƒ tasmiÃ±hi kÄ•
Ä• yuppamÄ• á¹‡aá¹ƒ, taá¹ƒ paripuá¹‡á¹‡aá¹ƒ karonto kappaá¹ƒ tiá¹-á¹-hati nÄ• ma. ``appa
(DN II 7; AN b 7.74) vuttaá¹ƒ pana vassasatÄ• dito atirekaá¹ƒ tiá¹-á¹-hanto kappÄ• vasesaá
yadi evaá¹ƒ kasmÄ• iddhimanto cetovasippattÄ• khÄ«á¹‡Ä• savÄ• lokahitatthaá¹ƒ tathÄ•
khandhasaá¹…khÄ• tassa dukkhabhÄ• rassa pariÃ±Ã±Ä• tattÄ• anussukkatÄ• ya ca. paá¹
uttamapurisÄ• ti. vuttaÃ±hetaá¹ƒ dhammasenÄ• patinÄ• ---

``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhikaá¹…khÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, vetanaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 654; Mil II 2.4

yathÄ• \Be 85/ jarÄ• maraá¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ atthato nÄ• nattaá¹ƒ, evaá¹ƒ t
dassite ``tayo paÃ±hÄ• â€™â€™ ti idaá¹ƒ sijjhatÄ«ti taá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ panÄ• â€™

tattha yasmÄ• taá¹‡hÄ• ya abhÄ• vepi sati jarÄ• maraá¹‡aá¹ƒ labbhati khÄ«á¹‡Ä• savasa
jarÄ• maraá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹‡hÄ• ti imamatthamÄ• ha __ ``dissanti vÄ«tarÄ• gÄ• jÄ«
_ti. nanu ca taá¹‡hÄ• pi jÄ«raá¹‡abhijjanasabhÄ• vÄ• ti? saccaá¹ƒ, na idaá¹ƒ jarÄ• maraá¹‡
vuttovÄ• yamattho. ``yadi cÄ• â€™â€™ tiÄ• dinÄ• jarÄ• maraá¹‡ato taá¹‡hÄ• ya anaÃ±Ã±
yobbanaá¹-á¹-hÄ• pi vigatataá¹‡hÄ• siyuá¹ƒ, na idaá¹ƒ yuttanti adhippÄ• yo. jarÄ• maraá¹‡
samudayo taá¹‡hÄ• ya anaÃ±Ã±atte satÄ«ti adhippÄ• yo. na ca siyÄ• taá¹‡hÄ• dukkhassa
anaÃ±Ã±atte satÄ«ti bhÄ• vo. na hi jarÄ• maraá¹‡aá¹ƒ dukkhassa samudayo, taá¹‡hÄ• du
veditabbaá¹ƒ etesamatthato nÄ• nattanti adhippÄ• yo. yathÄ• ca taá¹‡hÄ• maggavajjhÄ• ,
siyÄ• maggavajjhaá¹ƒ taá¹‡hÄ• ya anaÃ±Ã±atte sati. yathÄ• ca jarÄ• maraá¹‡aá¹ƒ na mag
taá¹‡hÄ• pi siyÄ• ti ayampi nayo vutto evÄ• ti daá¹-á¹-habbaá¹ƒ. __imÄ• ya yuttiyÄ• _ti \Ne
yathÄ• vuttÄ• ya upapattiyÄ• . __aÃ±Ã±amaÃ±Ã±ehÄ«_ti aÃ±Ã±Ä• hi aÃ±Ã±Ä• hi kÄ• raá¹
aÃ±Ã±attaá¹ƒ, tadaÃ±Ã±ampi byaÃ±janato gavesitabbanti attho.

__imesaá¹ƒ dhammÄ• naá¹ƒ atthato ekatta_nti imamevatthaá¹ƒ __ ``na hi yujjatÄ«â€™â€™
__taá¹‡hÄ• ya adhippÄ• ye aparipÅ«ramÄ• ne_ti icchitÄ• lÄ• bhamÄ• ha. tena icchÄ• taá¹‡
vuttaá¹ƒ hotÄ«ti. etena na hi yujjati icchÄ• ya ca taá¹‡hÄ• ya ca atthato aÃ±Ã±attanti. yathÄ
samatthanaá¹ƒ hoti, evaá¹ƒ icchÄ• vipariyÄ• ye Ä• ghÄ• tavatthÅ«su kodho ca upanÄ• ho c
samatthanaá¹ƒ hoti, na tathÄ• jarÄ• maraá¹‡avipariyÄ• yeti jarÄ• maraá¹‡ataá¹‡hÄ• naá¹ƒ
samatthitaá¹ƒ hotÄ«ti etamatthaá¹ƒ dasseti ``imÄ• ya yuttiyÄ• â€™â€™ tiÄ• dinÄ• .

yadi icchÄ• taá¹‡hÄ• naá¹ƒ atthato anaÃ±Ã±attaá¹ƒ, atha kasmÄ• bhagavatÄ• imissÄ• g
tattha parihÄ• ramÄ• ha __ ``yaá¹ƒ panidaâ€™â€™ _ntiÄ• dinÄ• . tattha __ya_nti kiriyÄ• pa

__abhilapita_nti vuttaá¹ƒ yaá¹ƒ idaá¹ƒ abhilapanaá¹ƒ \Be 86/, idaá¹ƒ bÄ• hirÄ• naá¹ƒ rÅ«pÄ
Ä• rammaá¹‡avasena, Ä• rammaá¹‡akaraá¹‡avasena vÄ• yojetabbaá¹ƒ. __dvÄ«hi dhamm
pana tÄ• pakatiyoti? appattassa visayassa esanavasena icchÄ• , pattassa appattassa vÄ•
taá¹‡hÄ• , ayametÄ• saá¹ƒ viseso. yadipi evaá¹ƒ, tathÄ• pi sabbÄ• taá¹‡hÄ• rÅ«pÄ• divisa
pariniá¹-á¹-hapetvÄ• gahaá¹‡ena ekasabhÄ• vÄ• evÄ• ti dassento __ ``sabbÄ• hi taá¹‡hÄ
ekalakkhaá¹‡Ä• â€™â€™ _ti Ä• ha. idÄ• ni tamatthaá¹ƒ upamÄ• ya pakÄ• sento __ ``sabb
taá¹ƒ suviÃ±Ã±eyyameva.

ayaá¹ƒ pana na kevalaá¹ƒ taá¹‡hÄ• Ä• rammaá¹‡e pavattivisesena dvÄ«hi eva nÄ• mehi v
pariyÄ• yehÄ«ti dassanatthaá¹ƒ __ ``icchÄ• itipÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha icchanti tÄ• ya Ä• rammaá¹‡Ä• nÄ«ti __icchÄ• _. taá¹‡hÄ• yanaá¹-á¹-hena __taá¹‡h
duruddhÄ• raá¹‡ato ca visapÄ«taá¹ƒ sallaá¹ƒ viyÄ• ti __sallaá¹ƒ_. santÄ• panaá¹-á¹-hena _
Ä• kaá¸• á¸• hanaá¹-á¹-hena sÄ«ghasotÄ• saritÄ• viyÄ• ti __saritÄ• , _ allaá¹-á¹-hena vÄ•
sinehitÄ• ni ca, somanassÄ• ni bhavanti jantunoâ€™â€™ ti (Dhp 341) hi vuttaá¹ƒ. allÄ• ni c
ayamettha attho. __visattikÄ• _ti visatÄ• ti visattikÄ• . visaá¹-Ä• ti visattikÄ• . visamÄ• ti visa
visÄ• lÄ• ti visattikÄ• . visakkatÄ«ti visattikÄ• . visaá¹ƒvÄ• dikÄ• ti visattikÄ• \Ne 215/. visaá
visattikÄ• . visamÅ«lÄ• ti visattikÄ• . visaphalÄ• ti visattikÄ• . visaparibhogÄ• ti visattikÄ• . v
sÄ• taá¹‡hÄ• rÅ«pe sadde gandhe rase phoá¹-á¹-habbe dhamme kule gaá¹‡e visatÄ• vitt

sinehanavasena __sineho_. nÄ• nÄ• gatÄ«su kilamathuppÄ• danena __kilamatho_. palive
viyÄ• ti __latÄ• _. ``latÄ• uppajja tiá¹-á¹-hatÄ«â€™â€™ ti (Dhp 340) hi vuttaá¹ƒ. mamanti m
__maÃ±Ã±anÄ• _. dÅ«ragatampi Ä• kaá¸• á¸• hitvÄ• bandhanaá¹-á¹-hena __bandho_. Ä•
Ä• rammaá¹‡arasaá¹ƒ pÄ• tukÄ• matÄ• vasena __pipÄ• sÄ• _. abhinandanaá¹-á¹-hena __a
Ä• rammaá¹‡e pavattivisesena anekehi nÄ• mehi gayhamÄ• nÄ• pi sabbÄ• taá¹‡hÄ• ajjho
ekalakkhaá¹‡Ä• ti yathÄ• vuttamatthaá¹ƒ nigameti.

puna \Be 87/ taá¹‡hÄ• ya anekehi nÄ• mehi gahitabhÄ• vameva __ ``yathÄ• cÄ• â€™â€™
tattha __vevacane_ti vevacanahÄ• ravibhaá¹…ge. ``Ä• sÄ• ca pihÄ• â€™â€™ ti gÄ• thÄ•
tattheva vaá¹‡á¹‡ayissÄ• ma. __avigatarÄ• gassÄ• _tiÄ• dÄ«su raÃ±janaá¹-á¹-hena __rÄ•
__chando, _ piyÄ• yanaá¹-á¹-hena __pemaá¹ƒ, _ paridahanaá¹-á¹-hena __paridÄ• ho_ti taá
--- __ ``taá¹‡hÄ• yetaá¹ƒ vevacanaâ€™â€™ _nti. __evaá¹ƒ yujjatÄ«_ti evaá¹ƒ icchÄ• taá¹‡h
anaÃ±Ã±attÄ• ``tayo paÃ±hÄ• â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ yujjati yuttiyÄ• saá¹…gacc

<21> evaá¹ƒ ``kenassubbhÄ• hato lokoâ€™â€™ ti (SN a I 66) gÄ• thÄ• ya ``tayo paÃ±hÄ•
yuttiá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±ehi pakÄ• rehi yuttigavesanaá¹ƒ dassento __ ``sabbo duk
_tiÄ• dimÄ• ha. tattha __dukkhÅ«pacÄ• ro_ti dukkhappavatti. __kÄ• mataá¹‡hÄ• saá¹…khÄ
kÄ• mataá¹‡hÄ• paccayasaá¹…khÄ• rahetukoti yujjatÄ«ti adhippÄ• yo. __nibbidÅ«pacÄ• ro

kÄ• mÄ• naá¹ƒ vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjamÄ• nÄ• anabhirati Ã±Ä• á¹‡a
__kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«lako_ti kÄ• mataá¹‡hÄ• ya parikkhÄ• rabhÅ«tavatthukÄ
anabhiratisaá¹…khÄ• tÄ• nibbidÄ• kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«likÄ• , na Ã±Ä• á¹‡an
kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«lakoti na pana yujjatÄ«ti vuttaá¹ƒ. __imÄ• ya yuttiyÄ• _ti n
vuttaá¹ƒ hoti --- yathÄ• paÃ±hattayabhÄ• ve yutti vuttÄ• , yathÄ• ca dukkhÅ«pacÄ• ranibbi
imÄ• ya yuttiyÄ• iminÄ• yogena nayena aÃ±Ã±amaÃ±Ã±ehi kÄ• raá¹‡ehi taá¹ƒtaá¹ƒpÄ• á¹
aÃ±Ã±athÄ• aÃ±Ã±ehi hetÅ«hi yutti gavesitabbÄ• ti.

idÄ• ni \Ne 216/ taá¹ƒ nayadassanaá¹ƒ saá¹ƒkhittanti vitthÄ• rato vibhajitvÄ• dassetuá¹ƒ __
bhagavÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tatthÄ• yaá¹ƒ saá¹…khepattho --- rÄ• gadosamo
asubhamettÄ• paccayÄ• kÄ• rakathÄ• rÄ• gÄ• divinayanato sappÄ• yÄ• ti ayaá¹ƒ sÄ• sana
rÄ• gacaritassa mettÄ• cetovimuttiá¹ƒ deseyya, sÄ• desanÄ• na yujjati asappÄ• yabhÄ• va
sukhÄ• paá¹-ipadÄ• dayoti. nanu ca sukhÄ• paá¹-ipadÄ• dayo paá¹-ipattiyÄ• sambhavanti,
saccametaá¹ƒ, idha pana rÄ• gacaritoti tibbakileso rÄ• gacaritoti adhippeto. tassa dukkhÄ• y
bhÄ• vanÄ• \Be 88/ samijjhati. yassa ca dukkhÄ• ya paá¹-ipadÄ• ya bhÄ• vanÄ• samijjhati
asubhadesanÄ• sappÄ• yÄ• , yassa garutarÄ• asubhadesanÄ• sappÄ• yÄ• , na tassa ma
imamatthaá¹ƒ dassento Ä• ha --- __ ``sukhaá¹ƒ vÄ• paá¹-ipadaá¹ƒ ... pe ... deseyya na yujj
_ti. iminÄ• nayena sesapadesupi yathÄ• sambhavaá¹ƒ attho vattabbo. ettha ca ayuttaparih
yuttisamadhigamoti yuttivicÄ• raá¹‡Ä• ya ayuttipi gavesitabbÄ• ti vuttaá¹ƒ --- __ ``yadi hi ...
desanÄ• â€™â€™ _ti. sesesupi eseva nayo. __evaá¹ƒ yaá¹ƒ kiÃ±cÄ«_tiÄ• di yuttihÄ• rayoj

tattha __eva_nti iminÄ• nayena. __yaá¹ƒ kiÃ±cÄ«_ti aÃ±Ã±ampi yaá¹ƒ kiÃ±ci. __anulomap
anurÅ«paá¹ƒ, pahÄ• nasamatthanti attho. sutte anavasesÄ• naá¹ƒ padatthÄ• naá¹ƒ anupad
vicayahÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ya niddhÄ• ritesu atthesu yuttigavesanaá¹ƒ sukaranti Ä• ha
vicayena hÄ• rena vicinitvÄ• yuttihÄ• rena yojetabbaâ€™â€™ _nti. __yÄ• vatikÄ• Ã±Ä• á¹
saá¹ƒvaá¹‡á¹‡entassa Ä• cariyassa yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ yaá¹ƒ paá¹-ibhÄ• naá¹ƒ, tassa yatt
yuttihÄ• ravicÄ• roti attho. taá¹ƒ kissa hetu? anantanayo samantabhaddako vimaddakkham
saddhammoti.

evaá¹ƒ nayadassanavaseneva yuttihÄ• rayojanÄ• dassitÄ• ti taá¹ƒ
brahmavihÄ• raphalasamÄ• pattinavÄ• nupubbasamÄ• pattivasibhÄ• vehi vibhajitvÄ• dass
satoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __mettÄ• vihÄ• rissÄ• _ti mettÄ• vihÄ• ralÄ• bhi
tathÄ• bhÅ«tassÄ• ti attho. __byÄ• pÄ• do_ti padoso. __cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ
abhibhavissati. yasmÄ• pana kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ apubbaá¹ƒ acarimaá
samÄ• pattito vuá¹-á¹-hÄ• nassa aparabhÄ• geti dassanatthaá¹ƒ __ ``á¹-hassatÄ«â€™â€™
desanÄ• _ti byÄ• pÄ• dapaá¹-ipakkhattÄ• mettÄ• ya tÄ• disÄ« kathÄ• na yuttÄ• ti attho. __
abbhatthaá¹ƒ gacchatÄ«ti yujjati desanÄ• _ti yathÄ• vuttakÄ• raá¹‡ato \Ne 217/ eva ayaá¹ƒ
sesavÄ• resupi iminÄ• va nayena attho veditabbo. anuttÄ• naá¹ƒ eva vaá¹‡á¹‡ayissÄ• ma.

__animittavihÄ• rissÄ• _ti aniccÄ• nupassanÄ• mukhena paá¹-iladdhaphalasamÄ• pattivihÄ
__nimittÄ• nusÄ• rÄ«_ti saá¹…khÄ• ranimittÄ• nusÄ• rÄ«. __tena tenevÄ• _ti niccÄ• dÄ«su
pahÄ«naá¹ƒ, tena teneva nimittena. __asmÄ«ti vigata_nti paÃ±casu upÄ• dÄ• nakkhandhes
yaá¹ƒ asmÄ«ti maÃ±Ã±itaá¹ƒ, taá¹ƒ vigataá¹ƒ. tamevatthaá¹ƒ vivarati __ ``ayamahamasmÄ
samanupassÄ• mÄ«â€™â€™ _ti. __vicikicchÄ• kathaá¹ƒkathÄ• salla_nti vinayakukkuccass
pavattisabbhÄ• vato vicikicchÄ• padena visesitaá¹ƒ. __na yujjati desanÄ• _ti vicikicchÄ• ya
pahÄ• nekaá¹-á¹-habhÄ• vato na yuttÄ• yaá¹ƒ kathÄ• .

__paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassÄ• _ti paá¹-hamajjhÄ• nasamaá¹…gino. __kÄ•
saá¹ƒvattantÄ«ti na yujjatÄ«_ti yasmÄ• nÄ«varaá¹‡esu appahÄ«nesu paá¹-hamajjhÄ• nass
sampajjati, pageva jhÄ• naá¹ƒ, tasmÄ• kÄ• marÄ• gabyÄ• pÄ• dÄ• visesÄ• ya dutiyajjhÄ•
yuttÄ• yaá¹ƒ kathÄ• . yathÄ• laddhassa pana paá¹-hamajjhÄ• nassa kÄ• marÄ• gabyÄ• pÄ•
hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• yuttÄ• kathÄ• ti, evaá¹ƒ sabbattha yojetabbaá
saÃ±Ã±Ä• manasikÄ• rÄ• nÄ• ma saha upacÄ• rena dutiyajjhÄ• nadhammÄ• , Ä• rammaá
sahagata-saddo. __hÄ• nÄ• yÄ• _ti paá¹-hamajjhÄ• nato parihÄ• nÄ• ya. __visesÄ• yÄ• _ti
nayena tattha tattha hÄ• nanti, visesoti ca vuttadhammÄ• veditabbÄ• . __vitakkavicÄ• rasa
paá¹-hamajjhÄ• nadhammÄ• , kÄ• mÄ• vacaradhammÄ• eva vÄ• . __upekkhÄ• sukhasaha
dutiyajjhÄ• nadhammÄ• , tatramajjhattupekkhÄ• hi idha upekkhÄ• ti adhippetÄ• . __pÄ«tisu
upacÄ• rena tatiyajjhÄ• nadhammÄ• . __upekkhÄ• satipÄ• risuddhisahagatÄ• _ti catutthajjh

__saÃ±Ã±Å«pacÄ• rÄ• _ti paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ karontÄ• eva ye keci cittuppÄ• dÄ• ,
``Ä• kiÃ±caÃ±Ã±Ä• yatanadhammÄ• â€™â€™ tipi vadanti. __saÃ±Ã±Ä• vedayitanirodhasa
``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharissÄ• mÄ«â€™â€™ ti tassa parikammav
yasmÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyaá¹ƒ á¹-hiteneva sakkÄ• saÃ±Ã
viharituá¹ƒ, na tato parihÄ«nena, tasmÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patt
na yuttÄ• kathÄ• . visesÄ• ya saá¹ƒvattantÄ«ti pana yuttÄ• kathÄ• ti Ä• ha --- __ ``hÄ• nÄ•
desanÄ• â€™â€™ _ti. __kallatÄ• paricita_nti \Ne 218/ samatthabhÄ• vena paricitaá¹ƒ, yath
vasibhÄ• vena paricitanti attho. tenevÄ• ha --- __ ``abhinÄ«hÄ• raá¹ƒ khamatÄ«â€™â€™ _
uttÄ• nameva.

api \Be 90/ cettha appaá¹-ikkÅ«lasaÃ±Ã±Ä• mukhena kÄ• macchando vaÃ±cetÄ«ti yujjati.
paá¹-ikkÅ«lasaÃ±Ã±Ä• patirÅ«patÄ• ya byÄ• pÄ• do vaÃ±cetÄ«ti yujjati. samÄ• dhimukhen
yujjati. vÄ«riyÄ• rambhamukhena uddhaccaá¹ƒ vaÃ±cetÄ«ti yujjati. sikkhÄ• kÄ• matÄ• muk
yujjati. ubhayapakkhasantÄ«raá¹‡amukhena vicikicchÄ• vaÃ±cetÄ«ti yujjati.
iá¹-á¹-hÄ• niá¹-á¹-hasamupekkhanamukhena sammoho vaÃ±cetÄ«ti yujjati. attaÃ±Ã±utÄ• m
mÄ• no vaÃ±cetÄ«ti yujjati. vÄ«maá¹ƒsÄ• mukhena hetupatirÅ«pakapariggahena micchÄ• d
yujjati. virattatÄ• patirÅ«pakena sattesu adayÄ• pannatÄ• vaÃ±cetÄ«ti yujjati.

anuÃ±Ã±Ä• tapaá¹-isevanapatirÅ«patÄ• ya kÄ• masukhallikÄ• nuyogo vaÃ±cetÄ«ti yujjati.
Ä• jÄ«vapÄ• risuddhipatirÅ«patÄ• ya asaá¹ƒvibhÄ• gasÄ«latÄ• vaÃ±cetÄ«ti yujjati.
saá¹ƒvibhÄ• gasÄ«latÄ• patirÅ«patÄ• ya micchÄ• jÄ«vo vaÃ±cetÄ«ti yujjati. asaá¹ƒsaggavi
asaá¹…gahasÄ«latÄ• vaÃ±cetÄ«ti yujjati. saá¹…gahasÄ«latÄ• patirÅ«patÄ• ya ananulomik
yujjati. saccavÄ• ditÄ• patirÅ«patÄ• ya pisuá¹‡avÄ• cÄ• vaÃ±cetÄ«ti yujjati. apisuá¹‡avÄ•
anatthakÄ• matÄ• vaÃ±cetÄ«ti yujjati. piyavÄ• ditÄ• patirÅ«patÄ• ya cÄ• á¹-ukamyatÄ• va
mitabhÄ• á¹‡itÄ• patirÅ«patÄ• ya asammodanasÄ«latÄ• vaÃ±cetÄ«ti yujjati. sammodanas
sÄ• á¹-heyyaÃ±ca vaÃ±cetÄ«ti yujjati. niggayhavÄ• ditÄ• patirÅ«patÄ• ya pharusavÄ• catÄ
pÄ• pagarahitÄ• patirÅ«patÄ• ya paravajjÄ• nupassitÄ• vaÃ±cetÄ«ti yujjati. kulÄ• nuddhay
kulamacchariyaá¹ƒ vaÃ±cetÄ«ti yujjati. Ä• vÄ• saciraá¹-á¹-hitikÄ• matÄ• mukhena Ä• vÄ• sa
yujjati. dhammaparibandhapariharaá¹‡amukhena dhammamacchariyaá¹ƒ vaÃ±cetÄ«ti yujja
dhammadesanÄ• bhiratimukhena bhassÄ• rÄ• matÄ• vaÃ±cetÄ«ti yujjati. apharusavÄ• cat
saá¹…gaá¹‡ikÄ• rÄ• matÄ• vaÃ±cetÄ«ti yujjati. puÃ±Ã±akÄ• matÄ• patirÅ«patÄ• ya kamm
saá¹ƒvegapatirÅ«pena cittasantÄ• po vaÃ±cetÄ«ti yujjati. saddhÄ• lutÄ• patirÅ«patÄ• ya ap
yujjati. vÄ«maá¹ƒsanÄ• patirÅ«pena assaddhiyaá¹ƒ vaÃ±cetÄ«ti yujjati. attÄ• dhipateyyapat
anusÄ• saniyÄ• appadakkhiá¹‡aggÄ• hitÄ• vaÃ±cetÄ«ti yujjati. dhammÄ• dhipateyyapatir
agÄ• ravaá¹ƒ vaÃ±cetÄ«ti yujjati. lokÄ• dhipateyyapatirÅ«pena attani dhamme ca paribhavo
mettÄ• yanÄ• mukhena rÄ• go vaÃ±cetÄ«ti yujjati. karuá¹‡Ä• yanÄ• patirÅ«pena soko vaÃ±
muditÄ• vihÄ• rapatirÅ«pena \Ne 219/ pahÄ• so \Be 91/ vaÃ±cetÄ«ti yujjati. upekkhÄ• vihÄ
dhammesu nikkhittachandatÄ• vaÃ±cetÄ«ti yujjati. evaá¹ƒ Ä• gamapatirÅ«pakaadhigamapa
tathÄ• vaÃ±canasabhÄ• vo yuttito veditabbo. evaá¹ƒ Ä• gamÄ• nusÄ• rena yuttigavesanÄ•

yuttihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<22> __tattha katamo padaá¹-á¹-hÄ• no hÄ• ro_tiÄ• di padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…go
imassa padaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ imassa padaá¹-á¹-hÄ• naâ€™â€™ nti tesaá¹ƒ tesaá¹ƒ
padaá¹-á¹-hÄ• nabhÅ«tadhammavibhÄ• vanalakkhaá¹‡o padaá¹-á¹-hÄ• no hÄ• ro, tasmÄ•
avijjaá¹ƒ Ä• diá¹ƒ katvÄ• sabhÄ• vadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ Ä• sannakÄ• raá
sabhÄ• vaá¹ƒ niddisati __ ``sabbadhammayÄ• thÄ• vaasampaá¹-ivedhalakkhaá¹‡Ä• avijjÄ•
sabbesaá¹ƒ dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vo na sampaá¹-ivijjhÄ«yati etenÄ• ti
sabbadhammayÄ• thÄ• vaasampaá¹-ivedho. so lakkhaá¹‡aá¹ƒ etissÄ• ti sÄ• tathÄ• vuttÄ•
dhammasabhÄ• vappaá¹-icchÄ• danalakkhaá¹‡Ä• avijjÄ• ti vuttaá¹ƒ hoti. atha vÄ• sammÄ
tassa paá¹-ipakkho asampaá¹-ivedho. kattha pana so sampaá¹-ivedhassa paá¹-ipakkhoti Ä•
... lakkhaá¹‡Ä• â€™â€™ ti. yasmÄ• pana asubhe subhantiÄ• divipallÄ• se sati tattha samm
na hÄ• yati, tasmÄ• __ ``tassÄ• vipallÄ• sÄ• padaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ.

__piyarÅ«paá¹ƒ sÄ• tarÅ«pa_nti piyÄ• yitabbajÄ• tiyaá¹ƒ iá¹-á¹-hajÄ• tiyaÃ±ca padaá¹-á¹-h
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti (
hi vuttaá¹ƒ. __adinnÄ• dÄ• na_nti adinnÄ• dÄ• nacetanÄ• . sÄ• hi ekavÄ• raá¹ƒ uppannÄ•
lobhassa uppattikÄ• raá¹‡aá¹ƒ hotÄ«ti tassa padaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. dosassa pÄ• á¹
padaá¹-á¹-hÄ• naá¹ƒ, mohassa micchÄ• paá¹-ipadÄ• padaá¹-á¹-hÄ• nanti etthÄ• pi iminÄ•
__vaá¹‡á¹‡asaá¹‡á¹-hÄ• nabyaÃ±janaggahaá¹‡alakkhaá¹‡Ä• _ti nimittÄ• nubyaÃ±janaggah
sukhasaÃ±Ã±Ä• ya phassassa upagamanalakkhaá¹‡atÄ• phassapaccayatÄ• va vuttÄ• . ``
ti (SN b IV 93) hi vuttaá¹ƒ \Be 92/. __assÄ• do_ti taá¹‡hÄ• . saá¹…khatalakkhaá¹‡Ä• ni upp
yebhuyyena niccaggahaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡Ä• dhÄ«nanti niccasaÃ±Ã±Ä• ya viÃ±Ã±Ä• á
tathÄ• hi so bhikkhu taá¹ƒyeva viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsaratÄ«ti viÃ±Ã±Ä• á
niccaggÄ• haá¹ƒ pavedesi. paÃ±cannaá¹ƒ \Ne 220/ khandhÄ• naá¹ƒ yadi aniccatÄ• dukkha
attasaÃ±Ã±Ä• sukhasaÃ±Ã±Ä• anavakÄ• sÄ• ti Ä• ha --- __ ``aniccasaÃ±Ã±Ä• dukkhasa
attasaÃ±Ã±Ä• â€™â€™ _ti. ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â
vuttaá¹ƒ.

yebhuyyena attÄ• bhiniveso arÅ«padhammesÅ«ti Ä• ha --- __ ``tassÄ• nÄ• makÄ• yo pad
__sabbaá¹ƒ neyya_nti cattÄ• ri saccÄ• ni catusaccavinimuttassa Ã±eyyassa abhÄ• vato.
__cittavikkhepapaá¹-isaá¹ƒharaá¹‡aá¹ƒ_ uddhaccavikkhambhanaá¹ƒ. __asubhÄ• _ti asubh
paá¹-ibhÄ• ganimittabhÅ«tÄ• asubhÄ• eva vÄ• , taá¹‡hÄ• paá¹-ipakkhattÄ• samathassa a
vuttaá¹ƒ. abhijjhÄ• ya tanukaraá¹‡ato adinnÄ• dÄ• nÄ• veramaá¹‡Ä« alobhassa padaá¹-á¹-
byÄ• pÄ• dassa tanukaraá¹‡ato pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« adosassa padaá¹-á¹-hÄ•
__vatthuavippaá¹-ipatti_ visayasabhÄ• vapaá¹-ivedho, __sammÄ• paá¹-ipatti_ sÄ«lasamÄ•
nibbidÄ• Ã±Ä• á¹‡ena anabhiratiÃ±Ä• á¹‡ameva vÄ• tathÄ• pavattaá¹ƒ. sabbÄ• pi vedanÄ
dukkhanti katvÄ• vuttaá¹ƒ --- ``dukkhasaÃ±Ã±Ä• ya vedanÄ• padaá¹-á¹-hÄ• naâ€™â€™ n
dhammamattanti saÃ±Ã±Ä• .

sattÄ• naá¹ƒ kÄ• ye avÄ«tarÄ• gatÄ• paÃ±cannaá¹ƒ ajjhattikÄ• yatanÄ• naá¹ƒ vasena hot
``paÃ±cindriyÄ• ni rÅ«pÄ«ni rÅ«parÄ• gassa padaá¹-á¹-hÄ• naâ€™â€™ _nti. kÄ• yo hi idha
visesato jhÄ• nanissayabhÅ«te manÄ• yatane ca nikanti hotÄ«ti Ä• ha --- __ ``chaá¹-á¹-hÄ•
padaá¹-á¹-hÄ• naâ€™â€™ _nti. edisaá¹ƒ mÄ• rÅ«paá¹ƒ nibbattatu, mÄ• edisÄ« vedanÄ• t
rÅ«pÄ• diabhinandanÄ• __nibbattabhavÄ• nupassitÄ• . Ã±Ä• á¹‡adassanassÄ• _ti kamma
yonisomanasikÄ• ravato hi pubbenivÄ• sÄ• nussati kammassakataÃ±Ã±Ä• á¹‡assa kÄ• raá
ummujjantassa. imassa ca atthassa vibhÄ• vanatthaá¹ƒ __mahÄ• nÄ• radakassapajÄ• taka
__brahmajÄ• le_ (DN I 38 Ä• dayo) ekaccasassatavÄ• do ca udÄ• haritabbo. __ ``okappana
saddhÄ• pasÄ• dÄ• naá¹ƒ visesaá¹ƒ dasseti. so pana saddhÄ• yayeva avatthÄ• viseso daá
__okappanaá¹ƒ_ saddahanavasena Ä• rammaá¹‡assa ogÄ• haá¹‡aá¹ƒ nicchayo. __anÄ• v
assaddhiyÄ• pagamena cittassa akÄ• lussiyatÄ• . __abhipatthiyanÄ• _ saddahanameva. __
Ä• yatanagato abhippasÄ• do. __apilÄ• panaá¹ƒ_ asammoso nimujjitvÄ• viya Ä• rammaá¹

ca saddhÄ• dÄ«naá¹ƒ pasÄ• dasaddhÄ• sammappadhÄ• nasatipaá¹-á¹-hÄ• najhÄ• naá¹…g
padaá¹-á¹-hÄ• nanti vadantena avatthÄ• visesavasena padaá¹-á¹-hÄ• nabhÄ• vo vuttoti daá
satisamÄ• dhÄ«naá¹ƒ vÄ• kÄ• yÄ• dayo satipaá¹-á¹-hÄ• nÄ• ti. vitakkÄ• dayo ca jhÄ• nÄ•
vuttÄ• .

__assÄ• damanasikÄ• ro_ \Ne 221/ saá¹ƒyojanÄ«yesu dhammesu assÄ• dÄ• nupassitÄ• .
punabbhavÄ• ya virohaá¹‡Ä• , punabbhavanibbattanÄ• rahatÄ• vipÄ• kadhammatÄ• ti atth
__opapaccayikanibbattilakkhaá¹‡a_nti upapattibhavabhÄ• vena nibbattanasabhÄ• vaá¹ƒ.
__nÄ• makÄ• yarÅ«pakÄ• yasaá¹…ghÄ• talakkhaá¹‡a_nti arÅ«parÅ«pakÄ• yÄ• naá¹ƒ sam
__indriyavavatthÄ• na_nti cakkhÄ• dÄ«naá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ vavatthitabhÄ• vo. _
upapattikkhandhanibbattakaá¹ƒ. __upadhÄ«_ti attabhÄ• vo. attano piyassa maraá¹‡aá¹ƒ cir
yebhuyyena soko uppajjatÄ«ti maraá¹‡aá¹ƒ sokassa padaá¹-á¹-hÄ• nanti vuttaá¹ƒ. __ussuk
__odahana_nti avadahanaá¹ƒ. attano nissayassa santapanameva bhavassÄ• ti vuttaá¹ƒ bh
``imÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha bhavassa aá¹…gÄ• ni bhavasaá¹…khÄ• tÄ• ni
tesu kilesÄ• bhavassa aá¹…gÄ• ni. kammavipÄ• kavaá¹-á¹-aá¹ƒ bhavasaá¹…khÄ• tÄ• ni a
sabbÄ• ni. khandhÄ• yatanÄ• dÄ«naá¹ƒ aparÄ• paruppattisaá¹ƒsaraá¹‡aá¹ƒ saá¹ƒsÄ• ro. ta
purimapurimajÄ• tinipphannaá¹ƒ kilesÄ• divaá¹-á¹-aá¹ƒ kÄ• raá¹‡anti Ä• ha --- __ ``bhavo s
padaá¹-á¹-hÄ• naâ€™â€™ _nti. sampÄ• pakahetubhÄ• vaá¹ƒ sandhÄ• ya ``maggo nirodha
vuttaá¹ƒ.

kammaá¹-á¹-hÄ• nogÄ• hakassa otaraá¹‡aá¹-á¹-hÄ• natÄ• ya bahussuto titthaá¹ƒ nÄ• ma,
__titthaÃ±Ã±utÄ• _. dhammÅ«pasaÃ±hitaá¹ƒ pÄ• mojjaá¹ƒ pÄ«taá¹ƒ nÄ• ma, sappÄ• yadh
kammaá¹-á¹-hÄ• nassa brÅ«hanÄ• __pÄ«taÃ±Ã±utÄ• , _ bhÄ• vanÄ• ya thokampi layÄ• p
jÄ• nanÄ• __pattaÃ±Ã±utÄ• _. attano paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gatassa jÄ
purimÄ• naá¹ƒ purimÄ• naá¹ƒ pacchimassa pacchimassa padaá¹-á¹-hÄ• nabhÄ• vo suviÃ±
patirÅ«padesavÄ• so sambhavati \Be 94/, na itarassÄ• ti __ ``pubbekatapuÃ±Ã±atÄ• patirÅ
padaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. __yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ_ saha adh
taruá¹‡avipassanÄ• . __nibbidÄ• _ti balavavipassanÄ• . __virÄ• go_ti maggo. __vimuttÄ«_t
yadidaá¹ƒ ``tassÄ• vipallÄ• sÄ• padaá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• avijjÄ• dÄ«naá¹ƒ p
iminÄ• nayena athÄ• pi yo koci upanissayo balavapaccayoti yo koci avasesapaccayo, __sa
padaá¹-á¹-hÄ• naá¹ƒ_ kÄ• raá¹‡anti veditabbaá¹ƒ. ``evaá¹ƒ yÄ• kÄ• ci upanisÄ• yogato ca
paá¹-hanti. tattha __upanisÄ• _ti kÄ• raá¹‡aá¹ƒ, __yogato_ti yuttito, __paccayato_ti paccaya
attho veditabbo. yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<23> __tattha_ \Ne 222/ __katamo lakkhaá¹‡o hÄ• ro_tiÄ• di lakkhaá¹‡ahÄ• ravibhaá¹…go
lakkhayatÄ«_ti lakkhaá¹‡ahÄ• rassa visayaá¹ƒ pucchati. __ ``ye dhammÄ• â€™â€™ _tiÄ• d
saá¹…khepato dassetvÄ• taá¹ƒ udÄ• haraá¹‡ehi vibhajituá¹ƒ __ ``cakkhuâ€™â€™ _ntiÄ• d
``vadhakaá¹-á¹-hena ekalakkhaá¹‡Ä• nÄ«â€™â€™ _ti iminÄ• anavaá¹-á¹-hitabhÄ• vÄ• din
evÄ• ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ Ä• yatanavasena ekalakkhaá¹‡ataá¹ƒ dassetvÄ• idÄ• ni khandhÄ• divasena dasse
rÅ«pe anapekkho hotÄ«â€™â€™ _tiÄ• di suttaá¹ƒ Ä• bhataá¹ƒ. __yamakovÄ• dasutte_ (SN
ekalakkhaá¹‡Ä• vuttÄ• _ti tasmiá¹ƒ sutte ``vadhakaá¹ƒ rÅ«paá¹ƒ vadhakaá¹ƒ rÅ«panti yath
nappajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• Ä• gatattÄ• vuttaá¹ƒ. __itÄ«_ti evaá¹ƒ, imissaá¹ƒ gÄ
satiyÄ• vuttÄ• ya sati vedanÄ• gatÄ• sati cittagatÄ• sati dhammagatÄ• ca sati vuttÄ• bha
satipaá¹-á¹-hÄ• nabhÄ• vena ekalakkhaá¹‡attÄ• ti adhippÄ• yo. __diá¹-á¹-ha_ntiÄ• dÄ«naá
vaá¹‡á¹‡ayissÄ• ma.

__kÄ• ye_ \Be 95/ __kÄ• yÄ• nupassÄ« viharÄ• hÄ«_ti ettha __kÄ• ye_ti rÅ«pakÄ• ye. rÅ«
aá¹…gapaccaá¹…gÄ• naá¹ƒ kesÄ• dÄ«naÃ±ca samÅ«haá¹-á¹-hena kÄ• yoti adhippeto. yat
kucchitÄ• naá¹ƒ Ä• yaá¹-á¹-hena. kucchitÄ• naÃ±hi paramajegucchÄ• naá¹ƒ so Ä• yotipi __
tatrÄ• yaá¹ƒ vacanattho --- Ä• yanti tatoti Ä• yo. ke Ä• yanti? kucchitÄ• kesÄ• dayo, iti kucc
kÄ• yo.

__kÄ• yÄ• nupassÄ«_ti kÄ• yaá¹ƒ anupassanasÄ«lo, kÄ• yaá¹ƒ vÄ• anupassamÄ• no. ``k
``kÄ• yÄ• nupassÄ«â€™â€™ ti dutiyaá¹ƒ kÄ• yaggahaá¹‡aá¹ƒ asammissato vavatthÄ• nag
tena na kÄ• ye vedanÄ• nupassÄ« cittadhammÄ• nupassÄ« vÄ• , atha kho kÄ• yÄ• nupass
vatthusmiá¹ƒ kÄ• yÄ• nupassanÄ• kÄ• rasseva dassanena asammissato vavatthÄ• naá¹ƒ d
aá¹…gapaccaá¹…gavinimuttaekadhammÄ• nupassÄ«, nÄ• pi kesalomÄ• divinimuttaitthipur

yopi cettha kesalomÄ• diko bhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• to kÄ• yo, tatthapi na
bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ« \Ne 223/, atha kho rathasambhÄ• rÄ• n
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassÄ«, nagarÄ• vayavÄ• nupassako viya kesalomÄ• dis
kadalikkhandhapattavaá¹-á¹-ivinibbhujjako viya rittamuá¹-á¹-hiviniveá¹-hako viya ca
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ« evÄ• ti nÄ• nappakÄ• rato samÅ«havaseneva kÄ•
ghanavinibbhogo dassito hoti. na hettha yathÄ• vuttasamÅ«havinimutto kÄ• yo vÄ• aÃ±Ã±
yathÄ• vuttadhammasamÅ«hamatte eva pana tathÄ• tathÄ• sattÄ• micchÄ• bhinivesaá¹ƒ

``yaá¹ƒ passati na taá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passati.

apassaá¹ƒ bajjhate mÅ«á¸·ho, bajjhamÄ• no na muccatÄ«â€™â€™ ti || (Sv II 373; Ps I 106

I-a 3).

ghanavinibbhogÄ• didassanatthanti Ä• disaddena ayamattho veditabbo. ayaÃ±hi etasmiá¹ƒ
na aÃ±Ã±adhammÄ• nupassÄ«.

idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• anudakabhÅ«tÄ• yapi marÄ«ciyÄ• udakÄ• nupassino honti
aniccadukkhÄ• nattaasubhabhÅ«te eva imasmiá¹ƒ kÄ• ye niccasukhaattasubhabhÄ• vÄ• nu
kÄ• yÄ• nupassÄ« aniccadukkhaanattaasubhÄ• kÄ• rasamÅ«hÄ• nupassÄ«ti attho. atha vÄ
__mahÄ• satipaá¹-á¹-hÄ• ne_ (DN II 374 Ä• dayo) assÄ• sapassÄ• sÄ• dicuá¹‡á¹‡ikajÄ• ta
vutto, yo ca ``idhekacco pathavÄ«kÄ• yaá¹ƒ aniccato anupassati, Ä• pokÄ• yaá¹ƒ tejokÄ• y
kesakÄ• yaá¹ƒ ... pe ... aá¹-á¹-himiÃ±jakÄ• yaâ€™â€™ nti __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹
vutto, tassa sabbassa imasmiá¹ƒyeva kÄ• ye anupassanato kÄ• ye kÄ• yÄ• nupassÄ«ti eva

atha vÄ• kÄ• ye ahanti vÄ• mamanti vÄ• gahetabbassa kassaci ananupassanato, tassa p
nÄ• nÄ• dhammasamÅ«hassa anupassanato kÄ• ye kesÄ• didhammasamÅ«hasaá¹…khÄ•
daá¹-á¹-habbo. api ca ``imasmiá¹ƒ kÄ• ye aniccato anupassati no niccatoâ€™â€™ tiÄ• dinÄ
__paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is III 34 Ä• dayo) Ä• gatanayassa sabbasseva \Ne 224/ an
Ä• kÄ• rasamÅ«hasaá¹…khÄ• tassa kÄ• yassa anupassanato kÄ• ye kÄ• yÄ• nupassÄ«ti a

__viharÄ• hÄ«_ti vattÄ• hi. __Ä• tÄ• pÄ«_ti tÄ«su bhavesu kilese Ä• tÄ• petÄ«ti Ä• tÄ• po,
__sampajÄ• no_ti sampajaÃ±Ã±asaá¹…khÄ• tena Ã±Ä• á¹‡ena samannÄ• gato. __satimÄ•
samannÄ• gato. ayaá¹ƒ pana yasmÄ• satiyÄ• Ä• rammaá¹‡aá¹ƒ pariggahetvÄ• paÃ±Ã±Ä
sativirahitÄ• anupassanÄ• atthi, tenevÄ• ha --- ``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatt
ti (SN c V 234). anÄ• tÄ• pino ca anto saá¹…koco antarÄ• yakaro hoti, kammaá¹-á¹-hÄ• naá
yesaá¹ƒ dhammÄ• naá¹ƒ Ä• nubhÄ• vena taá¹ƒ sampajjati, taá¹ƒ dassanatthaá¹ƒ ``Ä• tÄ• p

tattha __vineyyÄ• _ti tadaá¹…gavinayena vÄ• vikkhambhanavinayena vÄ• vinayitvÄ• . __
kÄ• yo hi idha lujjanapalujjanaá¹-á¹-hena lokoti adhippeto. abhijjhÄ• ggahaá¹‡ena cettha kÄ
domanassaggahaá¹‡ena byÄ• pÄ• do gahitoti nÄ«varaá¹‡esu balavadhammadvayappahÄ•
nÄ«varaá¹‡appahÄ• naá¹ƒ vuttanti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nassa pahÄ• naá¹
``Ä• tÄ• pÄ«â€™â€™ tiÄ• dinÄ• pana sampayogaá¹…gaá¹ƒ dassitanti imamatthaá¹ƒ dass
vuttaá¹ƒ. tattha abhijjhÄ• domanassÄ• naá¹ƒ samatho ujupaá¹-ipakkhoti abhijjhÄ• domanas
samÄ• dhindriyaá¹ƒ dÄ«petÄ«ti Ä• ha --- __ ``vineyya loke abhijjhÄ• domanassanti samÄ• d
III 5.367). __ekalakkhaá¹‡attÄ• catunnaá¹ƒ indriyÄ• na_nti yathÄ• vÄ«riyapaÃ±Ã±Ä• samÄ
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ ijjhati, evaá¹ƒ vedanÄ• cittadhammÄ• nupassan
ijjhantÄ«ti catusatipaá¹-á¹-hÄ• nasÄ• dhane imesaá¹ƒ indriyÄ• naá¹ƒ sabhÄ• vabhedÄ• bhÄ
itarÄ• ni satipaá¹-á¹-hÄ• nÄ• nipi vuttÄ• ni eva hontÄ«ti attho.

<24> idÄ• ni satipaá¹-á¹-hÄ• nesu gahitesu sabbesaá¹ƒ bodhipakkhiyadhammÄ• naá¹ƒ gah
``catÅ«su satipaá¹-á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __bodhaá¹…gamÄ• _ti b
ariyamaggaÃ±Ä• á¹‡aá¹ƒ gacchantÄ«ti bodhaá¹…gamÄ• . yathÄ• vuttassa bodhassa pakkh
neyyÄ• nikalakkhaá¹‡enÄ• _ti ettha nimittato pavattato ca vuá¹-á¹-hÄ• naá¹ƒ niyyÄ• naá¹ƒ,
neyyÄ• nikÄ• , yathÄ• dovÄ• rikoti. niyyÄ• nasaá¹…khÄ• taá¹ƒ vÄ• phalaá¹ƒ arahantÄ«ti n
payojanaá¹ƒ etesanti vÄ• neyyÄ• nikÄ• . ``niyyÄ• nikÄ• â€™â€™ tipi pÄ• á¹-ho, tattha niyy
niyyÄ• nikÄ• ti \Ne 225/ attho. ``niyyÄ• niyÄ• â€™â€™ tipi pÄ• á¹-ho, tassa niyyantÄ«ti niyy
daá¹-á¹-habbo. niyyÄ• nikalakkhaá¹‡enÄ• ti niyyÄ• nikasabhÄ• vena.

__evaá¹ƒ akusalÄ• pi dhammÄ• _ti yathÄ• kusalÄ• dhammÄ• ekalakkhaá¹‡abhÄ• vena n
dhammÄ• ekalakkhaá¹‡aá¹-á¹-hena niddhÄ• retabbÄ• . kathaá¹ƒ? pahÄ• nekaá¹-á¹-hatÄ• v
``pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchantÄ«â€™â€™ _ti Ä• ha. idÄ• ni taá¹ƒ pahÄ• naá¹ƒ dass
satipaá¹-á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha kÄ• yÄ• nupassanÄ• dÄ«su catÅ«s
bhÄ• viyamÄ• nesu asubhe subhantiÄ• dayo cattÄ• ro vipallÄ• sÄ• pahÄ«yanti, kabaá¸·Ä«
Ä• hÄ• rÄ• cassa pariÃ±Ã±aá¹ƒ gacchanti, tesaá¹ƒ parijÄ• nanassa paribandhino kÄ• marÄ
hontÄ«ti attho, kasmÄ• ? tehi pahÄ• tabbabhÄ• vena ekalakkhaá¹‡attÄ• ti. evaá¹ƒ sabbatth
tenevÄ• ha --- ``evaá¹ƒ akusalÄ• pi dhammÄ• ekalakkhaá¹‡attÄ• pahÄ• naá¹ƒ abbhatthaá

idÄ• ni \Be 98/ aÃ±Ã±enapi pariyÄ• yena lakkhaá¹‡ahÄ• rassa udÄ• haraá¹‡Ä• ni dassetuá
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yatthÄ• _ti yassaá¹ƒ desanÄ• yaá¹ƒ. __vÄ• _-sa
padapÅ«raá¹‡o. __rÅ«pindriya_nti ruppanasabhÄ• vaá¹ƒ aá¹-á¹-havidhaá¹ƒ indriyaá¹ƒ. __ta
desanÄ• yaá¹ƒ. __rÅ«padhÄ• tÅ«_ti ruppanasabhÄ• vÄ• dasa dhÄ• tuyo. __rÅ«pÄ• yatana
dasÄ• yatanaá¹ƒ, rÅ«pÄ«ni dasÄ• yatanÄ• nÄ«ti attho. ruppanalakkhaá¹‡ena ekalakkhaá¹‡
adhippÄ• yo. desitaá¹ƒ tattha sukhindriyaá¹ƒ somanassindriyaá¹ƒ sukhavedanÄ• bhÄ• vena
adhippÄ• yo.

__dukkhasamudayo ca ariyasacca_nti idaá¹ƒ akusalassa somanassassa vasena vuttaá¹ƒ,
yujjati eva. sabbo ca paá¹-iccasamuppÄ• do desitoti sambandho. avijjÄ• nusayitattÄ• adukk
vuttÃ±hetaá¹ƒ --- ``adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo anusetÄ«â€™â€™ ti
vuttaá¹ƒ __ ``adukkhamasukhÄ• ya hi vedanÄ• ya avijjÄ• anusetÄ«â€™â€™ _ti. etena
adukkhamasukhÄ• vedanÄ• ggahaá¹‡ena avijjÄ• gahitÄ• ti dasseti. sati ca avijjÄ• ggahaá¹
paá¹-iccasamuppÄ• do desitoti dassetuá¹ƒ __ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™
ettha __ca_-saddo byatirekattho, tena so paá¹-iccasamuppÄ• do anulomapaá¹-ilomavasena
vakkhamÄ• navisesaá¹ƒ joteti. tesu anulomato paá¹-iccasamuppÄ• do yathÄ• dassito
sarÄ• gasadosasamohasaá¹ƒkilesapakkhena hÄ• tabboti vutto, paá¹-ilomato pana paá¹-icca
``avijjÄ• yatveva asesavirÄ• ganirodhÄ• â€™â€™ tiÄ• dinÄ• __pÄ• á¸·iyaá¹ƒ_ \Ne 226/ (M
taá¹ƒ sandhÄ• ya __ ``vÄ«tarÄ• gavÄ«tadosavÄ«tamohaariyadhammehi hÄ• tabboâ€™â€™

idÄ• ni ekalakkhaá¹‡atÄ• vibhÄ• vanena lakkhaá¹‡ahÄ• rayojanÄ• ya nayaá¹ƒ dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ. tattha __kiccato_ti pathavÄ«Ä• dÄ«naá¹ƒ phassÄ• dÄ«naÃ±ca rÅ«pÄ• rÅ«
sandhÄ• raá¹‡asaá¹…ghaá¹-á¹-anÄ• dikiccato, tesaá¹ƒ tesaá¹ƒ vÄ• paccayadhammÄ• naá
taá¹ƒtaá¹ƒpaccayuppannadhammassa paccayabhÄ• vasaá¹…khÄ• takiccato. __lakkhaá¹‡a
kakkhaá¸·aphusanÄ• disabhÄ• vato. __sÄ• maÃ±Ã±ato_ti ruppananamanÄ• dito aniccatÄ•
__cutÅ«papÄ• tato_ti saá¹…khatadhammÄ• naá¹ƒ bhaá¹…gato uppÄ• dato ca, samÄ• nani
99/ attho. ettha ca sahacaraá¹‡aá¹ƒ samÄ• nahetutÄ• samÄ• naphalatÄ• samÄ• nabhÅ«m
samÄ• nÄ• rammaá¹‡atÄ• ti evamÄ• dayopi __ca_-saddena saá¹…gahitÄ• ti daá¹-á¹-habba

lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. catubyÅ«hahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<25> __tattha katamo catubyÅ«ho hÄ• ro_ti catubyÅ«hahÄ• ravibhaá¹…go. tattha __byaÃ±
adhippÄ• yo ca nidÄ• naÃ±ca pubbÄ• parasandhi ca gavesitabbo_ti saá¹…khepena tÄ• va
``byaÃ±janenÄ• â€™â€™ _ti iminÄ• hÄ• rÄ• naá¹ƒ suttassa byaÃ±janavicayabhÄ• vato by
catubyÅ«hahÄ• rapadatthÄ• niddhÄ• retabbÄ• ti dasseti. __nerutta_nti niruttaá¹ƒ nibbacan
neruttaá¹ƒ. tenevÄ• ha --- __ ``yÄ• niruttipadasaá¹ƒhitÄ• â€™â€™ _ti. tassattho --- yÄ• nir
neruttaá¹ƒ. kÄ• pana sÄ• nirutti? padasaá¹ƒhitÄ• ti padesu saá¹ƒhitÄ• yuttÄ• ,
liá¹…gavacanakÄ• lasÄ• dhanapurisÄ• divisesayogena yo yo attho yathÄ• yathÄ• vattabb
pavattasabhÄ• vaniruttÄ«ti attho. tathÄ• hi vuttaá¹ƒ __ ``yaá¹ƒ dhammÄ• naá¹ƒ nÄ• maso

tattha __ya_nti hetuatthe nipÄ• to, yÄ• ya kÄ• raá¹‡abhÅ«tÄ• yÄ• ti attho. __dhammÄ• na_
__nÄ• maso_ti pathavÄ« phasso khandhÄ• dhÄ• tu tisso phussoti evamÄ• dinÄ• mavisese
ayaá¹ƒ sabhÄ• vanirutti nÄ• ma. pathavÄ«ti hi evamÄ• dikaá¹ƒ saddaá¹ƒ gahetvÄ• tato par
tadatthapaá¹-ipatti taá¹ƒtaá¹ƒaniyatanÄ• mapaÃ±Ã±attiggahaá¹‡avaseneva hotÄ«ti. atha vÄ
padena saá¹ƒhitÄ• \Ne 227/. padato hi padatthÄ• vabodho. so panassa atthe pavattinimitta
gahitÄ• ya eva hotÄ«ti sÄ• pana paÃ±Ã±atti niruttisaá¹…khÄ• tapadena saá¹ƒhitÄ• padatth
padasaá¹ƒhitÄ• ti vuttÄ• . __ ``yadÄ• hi bhikkhÅ«â€™â€™ _tiÄ• dinÄ• ``dhammÄ• naá¹ƒ
padassa atthaá¹ƒ vivarati.

tattha __atthassÄ• _ti saddÄ• bhidheyyassa atthassa. __nÄ• maá¹ƒ jÄ• nÄ• tÄ«_ti nÄ• ma
nÄ• mÄ• ti nÄ• maá¹ƒ jÄ• nÄ• ti. __dhammassÄ• _ti sabhÄ• vadhammassa. __tathÄ• _ \Be
abhiniropetÄ«_ti yo yo attho dhammo ca yathÄ• yathÄ• ca voharitabbo, tathÄ• tathÄ• naa
abhiniropeti desetÄ«ti attho. ettÄ• vatÄ• ca ayaá¹ƒ bhikkhu atthakusalo yÄ• va anekÄ• dhiv
vuccatÄ«ti sambandhitabbaá¹ƒ.

tattha __atthakusalo_ti pÄ• á¸·iatthe kusalo. __dhammakusalo_ti pÄ• á¸·iyaá¹ƒ kusalo. __b

akkharesu ca vÄ• kyesu ca kusalo. __niruttikusalo_ti nibbacane kusalo. __pubbÄ• parakusa
pubbÄ• parakusalo. __desanÄ• kusalo_ti dhammassa desanÄ• ya kusalo. __atÄ«tÄ• dhiva
atÄ«tapaÃ±Ã±attikusalo. esa nayo sesesupi. __evaá¹ƒ sabbÄ• ni kÄ• tabbÄ• ni, janapadani
sattavohÄ• rapadÄ• ni, tÄ• ni sabbÄ• ni yathÄ• sambhavaá¹ƒ sutte nibbacanavasena kÄ• ta
__sabbÄ• ca janapadaniruttiyo_ti sabbÄ• ca lokasamaÃ±Ã±Ä• yo yathÄ• rahaá¹ƒ kÄ• tabb
nÄ• tidhÄ• veyyÄ• â€™â€™ ti hi vuttaá¹ƒ. tathÄ• hi sammutisaccamukheneva paramatthas

<26> á¹• 04 adhippÄ• yakaá¹‡á¸• e anuttÄ• naá¹ƒ nÄ• ma natthi.

<27> nidÄ• nakaá¹‡á¸• e __iminÄ• vatthunÄ• _ti iminÄ• puttagavÄ• dikittanasaá¹…khÄ• t
kÄ• raá¹‡aÃ±hettha vatthu nidÄ• nanti ca vuttaá¹ƒ. iminÄ• nayena sabbattha nidÄ• naniddh

__kÄ• mandhÄ• _ti kilesakÄ• mena andhÄ• . __jÄ• lasaÃ±channÄ• _ti taá¹‡hÄ• jÄ• lapalig
__taá¹‡hÄ• chadanachÄ• ditÄ• _ti taá¹‡hÄ• saá¹…khÄ• tena andhakÄ• rena pihitÄ• . __ba
kÄ• maguá¹‡asaá¹…khÄ• tena bandhanena baddhÄ• . ``pamattabandhanÄ• â€™â€™ tipi p
__pubbÄ• parenÄ• _ti pubbena vÄ• aparena vÄ• desanantarenÄ• ti adhippÄ• yo. __yujjat
attho. __imehi padehi_ \Ne 228/ __pariyuá¹-á¹-hÄ• nehÄ«_ti imehi yathÄ• vuttehi gÄ• thÄ• p
taá¹‡hÄ• pariyuá¹-á¹-hÄ• nadÄ«pakehi. __sÄ• yeva taá¹‡hÄ• _ti yÄ• purimagÄ• thÄ• ya vu
``yaÃ±cÄ• hÄ• â€™â€™ _tiÄ• dinÄ• dvinnampi gÄ• thÄ• naá¹ƒ atthasaá¹ƒsandanena publ
__payogenÄ• _ti samudÄ• cÄ• rena. __tasmÄ• _ti yattha sayaá¹ƒ uppannÄ• , taá¹ƒ santÄ•
nÄ• nÄ• rammaá¹‡ehi \Be 101/ palobhayamÄ• nÄ• kilesehi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-h
pariyuá¹-á¹-hÄ• navasena ca taá¹‡hÄ• bandhanaá¹ƒ vuttÄ• .

papaÃ±centi saá¹ƒsÄ• re ciraá¹ƒ á¹-hapentÄ«ti __papaÃ±cÄ• _. tiá¹-á¹-hanti etÄ• hÄ«ti __â
bandhanaá¹-á¹-hena sandÄ• naá¹ƒ viyÄ• ti __sandÄ• naá¹ƒ_. nibbÄ• nanagarappavesassa
viyÄ• ti __palighaá¹ƒ_. anavasesataá¹‡hÄ• pahÄ• nena __nittaá¹‡ho_. attahitaparahitÄ• na
idhalokaparalokÄ• naÃ±ca munanato __munÄ«_ti evaá¹ƒ gÄ• thÄ• ya padattho veditabbo. p
__pÄ• á¸·iyaá¹ƒ_ vibhattÄ• evÄ• ti. tattha yassete papaÃ±cÄ• dayo abbhatthaá¹ƒ gatÄ• , ta
bhavati. tena vuttaá¹ƒ --- __ ``yo etaá¹ƒ sabbaá¹ƒ samatikkanto, ayaá¹ƒ vuccati nittaá¹‡hoâ€

<28> __pariyuá¹-á¹-hÄ• na_nti ``taá¹‡hÄ• ya pariyuá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• ni taá¹‡
__saá¹…khÄ• rÄ• _ti ``tadabhisaá¹…khatÄ• saá¹…khÄ• rÄ• â€™â€™ ti vuttÄ• taá¹‡hÄ• o
saá¹…khÄ• rÄ• . te pana yasmÄ• sattasu javanacetanÄ• su paá¹-hamacetanÄ• sati pacca
attabhÄ• ve phalaá¹ƒ deti. pacchimacetanÄ• anantare attabhÄ• ve. ubhinnaá¹ƒ vemajjhace
phalaá¹ƒ deti, tasmÄ• vipaccanokÄ• savasena vibhajitvÄ• dassetuá¹ƒ __ ``diá¹-á¹-hadham
_tiÄ• di vuttaá¹ƒ. yasmÄ• pana taá¹ƒtaá¹ƒcetanÄ• sampayuttÄ• taá¹‡hÄ• pi cetanÄ• viya
diá¹-á¹-hadhammavedanÄ«yÄ• divasena tidhÄ• hoti, tasmÄ• vuttaá¹ƒ --- __ ``evaá¹ƒ taá¹‡

detÄ«â€™â€™ _ti. __pubbÄ• parena yujjatÄ«_ti yaá¹ƒ pubbaá¹ƒ purimaá¹ƒ saá¹…khÄ• rÄ•
diá¹-á¹-hadhammavedanÄ«yatÄ• divacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ iminÄ• aparena kammassa
diá¹-á¹-hadhammavedanÄ«yatÄ• divacanena yujjati gaá¹…godakaá¹ƒ viya yamunodakena s

__saá¹…khÄ• rÄ• dassanabalenÄ• _ti catÅ«su diá¹-á¹-higatasampayuttesu vicikicchÄ• sa
cittuppÄ• desu saá¹…khÄ• rÄ• paá¹-hamamaggapaÃ±Ã±Ä• balena. __chattiá¹ƒsa taá¹‡hÄ
paá¹-hamamaggena pahÄ«nÄ• vasesavasena vuttaá¹ƒ, na sabbesaá¹ƒ vasena.

__anubandho_ti taá¹‡hÄ• dÄ«naá¹ƒ anuppabandhena pavatti. __yo cÄ• pi papaÃ±co_tiÄ•
tiÄ• dinÄ• vuttaá¹ƒ __rÄ• dhasuttaÃ±ca_saá¹ƒsandati. tenevÄ• ha --- __ ``idaá¹ƒ ekatthaâ€
atthato \Ne 229/ ekaá¹ƒ, desanÄ• ya pana viseso \Be 102/ vijjatÄ«ti dassetuá¹ƒ __ ``api cÄ•
vuttaá¹ƒ. __eva_nti iminÄ• vuttappakÄ• rena. __suttenÄ• _ti saá¹ƒvaá¹‡á¹‡iyamÄ• nena su
suttantaraá¹ƒ. __saá¹ƒsandayitvÄ• _ti vimissitvÄ• atthato abhinnaá¹ƒ katvÄ• . __pubbÄ• pa
yojayitvÄ• _ti pubbena vÄ• aparena vÄ• suttena saddhiá¹ƒ atthato sambandhaá¹ƒ yojetvÄ
pÄ• kaá¹-aá¹ƒ karoti tena suttassa attho niddiá¹-á¹-ho hoti vitthÄ• rito suttantaradassanena.

na kevalaá¹ƒ suttantarasaá¹ƒsandanameva pubbÄ• parasandhi, atha kho aÃ±Ã±opi atthÄ«
cÄ• yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __atthasandhÄ«_ti kiriyÄ• kÄ• rakÄ• divasena att
yasmÄ• saá¹…kÄ• sanÄ• dÄ«naá¹ƒ channaá¹ƒ atthapadÄ• naá¹ƒyeva hoti, sabbassÄ• pi p

sambandho ca nÄ• ma na koci attho. tasmÄ• __ ``atthasandhi chappadÄ• nÄ«â€™â€™ _
__byaÃ±janasandhÄ«_ti padassa padantarena sambandho. yasmÄ• pana sabbampi nÄ• m
byaÃ±janapadehi asaá¹…gahitaá¹ƒ nÄ• ma natthi, tasmÄ• __ ``byaÃ±janasandhi chappad

__desanÄ• sandhÄ«_ti yathÄ• vuttadesanantarena desanÄ• ya saá¹ƒsandanaá¹ƒ. __na ca
pathaviá¹ƒ visayasaá¹…khÄ• taá¹ƒ nissayaá¹ƒ katvÄ• , pathaviá¹ƒ Ä• lambitvÄ• ti attho. __j
phalasamÄ• pattijhÄ• nena jhÄ• yÄ«. so hi sabbasaá¹…khÄ• ranissaá¹-aá¹ƒ nibbÄ• naá¹ƒ
jhÄ• yati, na pathaviá¹ƒ nissÄ• ya jhÄ• yatÄ«ti vutto. sesapadesupi eseva nayo. ettha ca ca
rÅ«pappaá¹-ibaddhavuttitÄ• ya sabbo kÄ• mabhavo rÅ«pabhavo ca gahitÄ• . arÅ«pabhavo
sabbaá¹ƒ lokaá¹ƒ pariyÄ• diyitvÄ• puna aÃ±Ã±enapi pariyÄ• yena taá¹ƒ dassetuá¹ƒ __ ``na
_ntiÄ• dimÄ• ha. sabbo hi loko idhaloko paraloko cÄ• ti dveva koá¹-á¹-hÄ• sÄ• honti. yasm
``idhalokoâ€™â€™ _ti visesato diá¹-á¹-hadhammabhÅ«to sattasantÄ• no vuccati. ``paraloko
bhavantarasaá¹…khepagato sattasantÄ• no tadubhayavinimutto anindriyabaddho rÅ«pasan
sandhÄ• ya __ ``yamidaá¹ƒ ubhayamantarenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

ye pana ``ubhayamantarenÄ• â€™â€™ ti vacanaá¹ƒ gahetvÄ• antarÄ• bhavaá¹ƒ icchanti,
antarÄ• bhavo hi abhidhamme paá¹-ikkhittoti. __diá¹-á¹-ha_nti rÅ«pÄ• yatanaá¹ƒ \Be 103/. _

saddÄ• yatanaá¹ƒ. __muta_nti patvÄ• gahetabbato gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ ph
__viÃ±Ã±Ä• ta_nti avasiá¹-á¹-haá¹ƒ dhammÄ• rammaá¹‡apariyÄ• pannarÅ«paá¹ƒ. __patta_
apariyesitvÄ• vÄ• pattaá¹ƒ. __pariyesita_nti pattaá¹ƒ \Ne 230/ vÄ• appattaá¹ƒ vÄ• pariyes
__vitakkitaá¹ƒ vicÄ• rita_nti vitakkanavasena anumajjanavasena ca Ä• lambitaá¹ƒ. __manas
anu anu cintitaá¹ƒ. __ayaá¹ƒ sadevake ... pe ... anissitena cittena na Ã±Ä• yati jhÄ• yanto_t
khÄ«á¹‡Ä• savo phalasamÄ• pattijhÄ• nena jhÄ• yanto pubbeva taá¹‡hÄ• diá¹-á¹-hinissayÄ
sadevake loke ... pe ... manussÄ• ya yattha katthacipi anissitena cittena jhÄ• yati nÄ• ma. ta
kenacipi na Ã±Ä• yati ``ayaá¹ƒ idaá¹ƒ nÄ• ma nissÄ• ya jhÄ• yatÄ«â€™â€™ ti. vuttaÃ±heta

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, kiá¹ƒ tvaá¹ƒ nissÄ• ya jhÄ• yasÄ«â€™â€™ ti || (Nett 104).

idÄ• ni khÄ«á¹‡Ä• savacittassa katthacipi anissitabhÄ• vaá¹ƒ __godhikasuttena_ (SN a I 15
(SN b III 87) ca vibhÄ• vetuá¹ƒ __ ``yathÄ• mÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. __viÃ±Ã±Ä•
parinibbÄ• nato uddhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pariyesanto. __ ``papaÃ±cÄ• tÄ«toâ€™â€™ _
kÄ• raá¹‡amÄ• ha. __anissitacittÄ• na Ã±Ä• yanti jhÄ• yamÄ• nÄ• _ti na kevalaá¹ƒ anupÄ•
khÄ«á¹‡Ä• savassa cittagatiá¹ƒ mÄ• rÄ• dayo na jÄ• nanti, api ca kho saupÄ• disesÄ• yapi
taá¹ƒ na jÄ• nantÄ«ti attho. __ayaá¹ƒ desanÄ• sandhÄ«_ti __godhikasuttavakkalisuttÄ• naá
aÃ±Ã±amaÃ±Ã±aatthasaá¹ƒsandanÄ• desanÄ• sandhi nÄ• ma.

__niddesasandhÄ«_ti niddesassa sandhi niddesasandhi, niddesena vÄ• sandhi niddesasa
niddesena tasseva pacchimassa niddesassa, pacchimena vÄ• purimassa sambandhananti
yasmÄ• bhagavÄ• yebhuyyena paá¹-hamaá¹ƒ vaá¹-á¹-aá¹ƒ dassetvÄ• pacchÄ• vivaá¹-á¹
``nissitacittÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha nissitaá¹ƒ cittaá¹ƒ etesanti __nissitacittÄ• , _
niddisitabbÄ• puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• yÄ• ti adhippÄ• yo. dhammÄ• dhiá¹-á
cittaá¹ƒ etthÄ• ti __nissitacittÄ• , _ nissitacittavanto taá¹‡hÄ• diá¹-á¹-hinissayavasena pavat
sesamettha sabbaá¹ƒ pÄ• kaá¹-ameva.

catubyÅ«hahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• vaá¹-á¹-ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<29> __tattha_ \Ne 231/ \Be 104/ __katamo Ä• vaá¹-á¹-o hÄ• ro_ti Ä• vaá¹-á¹-ahÄ• ravibha
__Ä• rambhathÄ• _ti Ä• rambhadhÄ• tusaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ karotha. __nikkamathÄ
nikkhantattÄ• nikkamadhÄ• tusaá¹…khÄ• taá¹ƒ taduttarivÄ«riyaá¹ƒ karotha. __yuÃ±jatha b
sÄ«lasaá¹ƒvaro indriyesu guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ• satisampajaÃ±Ã±anti in
patiá¹-á¹-hitÄ• naá¹ƒ jÄ• gariyÄ• nuyogavasena Ä• rambhanikkamadhÄ• tuyo sampajjanti, t

tathÄ• bhÅ«tasamathavipassanÄ• saá¹…khÄ• te bhagavato sÄ• sane yuttappayuttÄ• hotha
naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro_ti evaá¹ƒ paá¹-ipajjantÄ• ca tedhÄ• tuissarassa maccurÄ• ja
tassa senÄ• saá¹…khÄ• taá¹ƒ abalaá¹ƒ dubbalaá¹ƒ yathÄ• nÄ• ma balÅ«papanno kuÃ±jar
khaá¹‡eneva viddhaá¹ƒseti, evameva kilesagaá¹‡aá¹ƒ dhunÄ• tha vidhamatha viddhaá¹ƒse

idÄ• ni yadatthaá¹ƒ ayaá¹ƒ gÄ• thÄ• nikkhittÄ• , taá¹ƒ yojetvÄ• dassetuá¹ƒ __ ``Ä• rambha
vÄ«riyassa padaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __Ä• rambhatha nikkamath
__vÄ«riyassa padaá¹-á¹-hÄ• naá¹ƒ_ vÄ«riyapayogassa kÄ• raá¹‡aá¹ƒ vÄ«riyÄ• rambhe niy
bhÅ«rÄ«â€™â€™ ti (Dhp 282) vacanato yogo bhÄ• vanÄ• . tattha vipassanÄ• bhÄ• vanÄ•
samÄ• dhibhÄ• vanÄ• idhÄ• dhippetÄ• ti vuttaá¹ƒ --- __ ``yuÃ±jatha buddhasÄ• saneti sam
padaá¹-á¹-hÄ• naâ€™â€™ _nti. ``maccuno senaâ€™â€™ nti vuttÄ• ya kilesasenÄ• ya sam
hotÄ«ti Ä• ha --- __ ``dhunÄ• tha ... pe ... padaá¹-á¹-hÄ• naâ€™â€™ _nti. puna
yathÄ• vuttavÄ«riyasamÄ• dhipaÃ±Ã±Ä• sampayuttesu Ä• dhipaccakiccatÄ• ya papaÃ±cap
vaá¹-á¹-amÅ«laá¹ƒ chinditvÄ• vivaá¹-á¹-aá¹ƒ pÄ• penti cÄ• ti dassanatthaá¹ƒ __ ``Ä• rambh
vÄ«riyindriyassa padaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __imÄ• ni padaá¹-á¹-hÄ• nÄ
vÄ«riyassa padaá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• vÄ«riyÄ• dÄ«naá¹ƒ padaá¹-á¹-hÄ• nÄ•
nikkamathÄ• ti Ä• didesanÄ• , na vÄ«riyÄ• rambhavatthuÄ• dÄ«nÄ«ti attho. tathÄ• ceva sa

evaá¹ƒ yathÄ• nikkhittÄ• ya desanÄ• ya padaá¹-á¹-hÄ• navasena atthaá¹ƒ niddhÄ• retvÄ•
sabhÄ• gavisabhÄ• gadhammavasena Ä• vaá¹-á¹-etukÄ• mo tassa bhÅ«miá¹ƒ dassetuá¹ƒ
vÄ• sattÄ• naá¹ƒ yoge yuÃ±jantÄ• naá¹ƒ vÄ• Ä• rambhoâ€™â€™ _tiÄ• dimÄ• ha. tassatth
ayuÃ±jantÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ \Ne 232/ aparipakkaÃ±Ä• á¹‡Ä• naá¹ƒ vÄ• sanÄ• bhÄ
ayaá¹ƒ desanÄ• rambho yuÃ±jantÄ• naá¹ƒ vÄ• paripakkaÃ±Ä• á¹‡Ä• nanti.

__so pamÄ• do duvidho_ti yena pamÄ• dena bhÄ• vanaá¹ƒ nÄ• nuyuÃ±janti, so pamÄ• do
duvidho. __aÃ±Ã±Ä• á¹‡enÄ• _ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ salakkhaá¹‡asÄ• maÃ±Ã±
sammohena. __nivuto_ti chÄ• dito. __Ã±eyyaá¹-á¹-hÄ• na_nti Ã±eyyaÃ±ca taá¹ƒ ``iti rÅ«pa
samudayoâ€™â€™ tiÄ• dinÄ• Ã±Ä• á¹‡assa pavattanaá¹-á¹-hÄ• naÃ±cÄ• ti Ã±eyyaá¹-á¹-h
pÄ• padhammÄ• naá¹ƒ tabbasena anekabhedopi pamÄ• do mÅ«labhÅ«tÄ• ya avijjÄ• ya va
``ekavidho avijjÄ• yÄ• â€™â€™ _ti. lÄ• bhavinicchayapariggahamacchariyÄ• ni pariyesanÄ
antogadhÄ• ni. chandarÄ• gajjhosÄ• nÄ• taá¹‡hÄ• evÄ• ti taá¹‡hÄ• mÅ«lakepi dhamme e
taá¹‡hÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ.

__rÅ«pÄ«su bhavesÅ«_ti rÅ«padhammesu. __ajjhosÄ• na_nti taá¹‡hÄ• bhiniveso. etena _
padaá¹-á¹-hÄ• naâ€™â€™ _nti padassa atthaá¹ƒ vivarati. anÄ• dimati hi saá¹ƒsÄ• re itthipu
aÃ±Ã±amaÃ±Ã±arÅ«pÄ• bhirÄ• mÄ• , ayaÃ±cattho __cittapariyÄ• dÄ• nasuttena_ (AN a I 1
sammoho_ti phassÄ• dÄ«naá¹ƒ atisukhumasabhÄ• vattÄ• santatisamÅ«hakiccÄ• rammaá¹

ca arÅ«padhammesu sammoho, sattÄ• naá¹ƒ patiá¹-á¹-hitoti vacanaseso. evaá¹ƒ niddhÄ• r
rÅ«pakÄ• yanÄ• makÄ• yasaá¹…khÄ• te upÄ• dÄ• nakkhandhapaÃ±cake Ä• rammaá¹‡aka
avijjaÃ±ca avisesena vuttaá¹ƒ catupÄ• dÄ• nÄ• naá¹ƒ vasena vibhajitvÄ• tesaá¹ƒ khandhÄ
dukkhasamudayabhÄ• vena sahapariÃ±Ã±eyyapahÄ• tabbabhÄ• vaá¹ƒ dasseti __ ``tattha

<30> evaá¹ƒ pamÄ• damukhena purimasaccadvayaá¹ƒ niddhÄ• retvÄ• pamÄ• damukhen
niddhÄ• retuá¹ƒ __ ``tattha yoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tassÄ• _ti tassa pamÄ• d
__sampaá¹-ivedhenÄ• _ti sammÄ• parijÄ• nanena assÄ• dÄ• dÄ«naá¹ƒ jÄ• nanena. __rak
attano cittassa rakkhaá¹‡asaá¹…khÄ• tÄ• pamÄ• dassa paá¹-isaá¹ƒharaá¹‡Ä• , tappaá¹-ip
appamÄ• dÄ• nuyogena yÄ• \Be 106/ khepanÄ• . __ayaá¹ƒ samatho_ti kiccena samÄ• dhi
vodÄ• napakkhavisabhÄ• gadhammavasena Ä• vaá¹-á¹-anÄ• . __ ``yadÄ• jÄ• nÄ• ti kÄ• m
Ä• nisaá¹ƒsaâ€™â€™ _nti iminÄ• samathÄ• dhigamassa upÄ• yaá¹ƒ dasseti.

tattha \Ne 233/ __kÄ• mÄ• na_nti vatthukÄ• mÄ• naÃ±ca kilesakÄ• mÄ• naÃ±ca. __assÄ•
paá¹-icca uppajjamÄ• naá¹ƒ sukhasomanassasaá¹…khÄ• taá¹ƒ assÄ• daá¹ƒ assÄ• datÄ• y
``appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• â€™â€™ tiÄ• dinÄ• (MN I 236) vuttaá¹ƒ Ä• dÄ«na
paá¹-hamajjhÄ• naá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ n
72). __okÄ• ra_nti lÄ• makabhÄ• vaá¹ƒ. __saá¹ƒkilesa_nti saá¹ƒkilissanaá¹ƒ. kÄ• mahetu h
__vodÄ• na_nti visujjhanaá¹ƒ. __nekkhamme ca Ä• nisaá¹ƒsa_nti nÄ«varaá¹‡appahÄ• nÄ•
__tatthÄ• _ti tasmiá¹ƒ yathÄ• vutte samathe sati. __yÄ• vÄ«maá¹ƒsÄ• _ti yÄ• paÃ±Ã±Ä• .
bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti (SN c V 1071) hi vuttaá¹ƒ. yathÄ• taá¹
saá¹…khÄ• rÄ• naá¹ƒ paccayo, evaá¹ƒ avijjÄ• sahitÄ• va taá¹‡hÄ• upÄ• dÄ• nÄ• naá¹ƒ pa
upÄ• dÄ• nÄ• dÄ«naá¹ƒ abhÄ• vo evÄ• ti taá¹‡hÄ• avijjÄ• pahÄ• nena sakalavaá¹-á¹-adukk
dvÄ«su dhammesu pahÄ«nesÅ«â€™â€™ _tiÄ• dimÄ• ha. imÄ• ni cattÄ• ri saccÄ• ni
visabhÄ• gasabhÄ• gadhammÄ• vaá¹-á¹-anavasena niddhÄ• ritÄ• nÄ«ti adhippÄ• yo.

evaá¹ƒ vodÄ• napakkhaá¹ƒ nikkhipitvÄ• tassa visabhÄ• gadhammavasena sabhÄ• gadhar
dassetvÄ• idÄ• ni saá¹ƒkilesapakkhaá¹ƒ nikkhipitvÄ• tassa visabhÄ• gadhammavasena sa
Ä• vaá¹-á¹-anaá¹ƒ dassetuá¹ƒ __ ``yathÄ• pi mÅ«leâ€™â€™ _ti gÄ• thamÄ• ha. tassattho -
patiá¹-á¹-hÄ• hetubhÄ• vena mÅ«lanti laddhavohÄ• re bhÅ«migate rukkhassa avayave
pharasuchedÄ• diantarÄ• yÄ• bhÄ• vena anupaddave tato eva daá¸·he thire sati khandhe c
ruhati, evameva taá¹‡hÄ• nusayasaá¹…khÄ• te attabhÄ• varukkhassa mÅ«le maggaÃ±Ä• a
tayidaá¹ƒ dukkhaá¹ƒ punappunaá¹ƒ aparÄ• parabhÄ• vena nibbattati na nirujjhatÄ«ti.
kÄ• mataá¹‡hÄ• dinivattanatthaá¹ƒ __ ``bhavataá¹‡hÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __etassa
bhavataá¹‡hÄ• saá¹…khÄ• tassa dhammassa bhavesu Ä• dÄ«navappaá¹-icchÄ• danÄ• div
vuttaÃ±hetaá¹ƒ --- ``saá¹ƒyojanÄ«yesu, bhikkhave, dhammesu assÄ• dÄ• nupassino \Be 10
pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 57). tenevÄ• ha --- __ ``avijjÄ• paccayÄ• hi bhavataá
samatho vipassanÄ• ca maggasamÄ• dhi maggapaÃ±Ã±Ä• ca adhippetÄ• ti Ä• ha --- __ `

samÅ«hanatÄ«â€™â€™ _tiÄ• di. __imÄ• ni cattÄ• ri saccÄ• nÄ«_ti visabhÄ• gasabhÄ• ga
niddhÄ• ritÄ• nÄ«ti. sesaá¹ƒ vuttanayameva.

idÄ• ni na kevalaá¹ƒ niddhÄ• riteheva visabhÄ• gasabhÄ• gadhammehi Ä• vaá¹-á¹-anaá¹ƒ,
tehi Ä• vaá¹-á¹-anaá¹ƒ Ä• vaá¹-á¹-ahÄ• roti dassanatthaá¹ƒ __ ``sabbapÄ• passa akaraá¹‡a
\Ne 234/. tattha __sabbapÄ• passÄ• _ti sabbÄ• kusalassa. __akaraá¹‡a_nti anuppÄ• danaa
catubhÅ«makakusalassa. __upasampadÄ• _ti paá¹-ilÄ• bho. __sacittapariyodÄ• pana_nti a
pana arahattena hoti. iti sÄ«lasaá¹ƒvarena sabbapÄ• paá¹ƒ pahÄ• ya samathavipassanÄ• h
arahattaphalena cittaá¹ƒ pariyodapetabbanti __etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ_ ovÄ• do a
saá¹…khepattho, vitthÄ• rato pana attho pÄ• á¸·ito eva viÃ±Ã±Ä• yati.

tattha __ ``sabbapÄ• paá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• dÄ«su __dosasamuá¹-á¹-hÄ• na_nti d
etassÄ• ti dosasamuá¹-á¹-hÄ• naá¹ƒ, na doso eva samuá¹-á¹-hÄ• nanti. lobhasamuá¹-á¹-hÄ
sambhavato. kÄ• yaduccaritanti padaá¹ƒ apekkhitvÄ• ``dosasamuá¹-á¹-hÄ• naâ€™â€™ nti
__lobhasamuá¹-á¹-hÄ• naá¹ƒ mohasamuá¹-á¹-hÄ• na_nti etthÄ• pi eseva nayo. samphappa
pavattayatÄ«ti adhippÄ• yena tassa mohasamuá¹-á¹-hÄ• natÄ• vuttÄ• .

evaá¹ƒ duccaritaakusalakammapathakammavibhÄ• gena ``sabbapÄ• paâ€™â€™ nti ettha
idÄ• nissa akusalamÅ«lavasena agatigamanavibhÄ• gampi dassetuá¹ƒ __ ``akusalamÅ«laâ
tattha __akusalamÅ«laá¹ƒ payogaá¹ƒ gacchanta_nti lobhÄ• diakusalÄ• ni kÄ• yavacÄ«payo
kÄ• yavacÄ«payogaá¹ƒ samuá¹-á¹-hÄ• pentÄ• nÄ«ti attho. __chandÄ• _ti chandahetu. __ya
gacchati, idaá¹ƒ lobhasamuá¹-á¹-hÄ• na_nti chandÄ• agatiá¹ƒ gacchatÄ«ti yadetaá¹ƒ agati
lobhasamuá¹-á¹-hÄ• nanti. evaá¹ƒ sesesupi attho daá¹-á¹-habbo. ettÄ• vatÄ• ``sabbapÄ• p
ettha pÄ• paá¹ƒ dassetvÄ• idÄ• ni tassa akaraá¹‡aá¹ƒ dassento __ ``lobho ... pe ... paÃ±Ã±
kusalamÅ«lehi \Be 108/ tiá¹‡á¹‡aá¹ƒ akusalamÅ«lÄ• naá¹ƒ pahÄ• navasena sabbapÄ• pas
anuppÄ• danamÄ• ha. tathÄ• __lobho upekkhÄ• yÄ• _tiÄ• dinÄ• brahmavihÄ• rehi. tattha
tassÄ• mÅ«labhÅ«taá¹ƒ mohaá¹ƒ pajahatÄ«ti katvÄ• vuttaá¹ƒ --- __ ``moho muditÄ• ya pa
gacchatÄ«â€™â€™ _ti.

<31> idÄ• ni aÃ±Ã±enapi pariyÄ• yena pÄ• paá¹ƒ tassa akaraá¹‡aÃ±ca dassetvÄ• sesapa
atthavibhÄ• vanamukhena sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anaá¹ƒ dassetuá¹ƒ __
micchattÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• cÄ• ro_ti tÄ«h
anuppÄ• danameva vadati. tathÄ• __kiriyÄ• karaá¹‡aá¹ƒ ajjhÄ• cÄ• ro_ti tÄ«hipi padehi up
__ajjhÄ• cÄ• ro_ti adhiá¹-á¹-hahitvÄ• Ä• caraá¹‡aá¹ƒ. __atÄ«tassÄ• _ti cirakÄ• lappavattiva
__maggassÄ• _ti ariyamaggassa. vuttaÃ±hetaá¹ƒ --- ``purÄ• á¹‡amaggaá¹ƒ purÄ• á¹‡aá¹ƒ
aá¹-á¹-haá¹…gikassa \Ne 235/ maggassa adhivacanaâ€™â€™ nti (SN a II 65 atthato samÄ
vipassinÄ• bhagavatÄ• yathÄ• dhigataá¹ƒ desitabhÄ• vaá¹ƒ sandhÄ• ya ``atÄ«tassa magg
vipassino hi ayaá¹ƒ bhagavato sammÄ• sambuddhassa pÄ• timokkhuddesagÄ• thÄ• ti.

__yaá¹ƒ paá¹-ivedhenÄ• _ti yassa pariÃ±Ã±Ä• bhisamayena. __yaá¹ƒ pariyodÄ• pitaá¹ƒ, a
asaá¹…khatÄ• dhÄ• tu kenaci saá¹ƒkilesena na saá¹ƒkilissati, adhigacchantassa pana pug
vuttaá¹ƒ. tassa hi yÄ• va saá¹ƒkilesÄ• na vigacchanti, tÄ• va asaá¹…khatÄ• dhÄ• tu apari
yathÄ• nibbÄ• nÄ• dhigamena ye khandhÄ• vÅ«pasametabbÄ• , tesaá¹ƒ sesabhÄ• vena a
``saupÄ• disesÄ• â€™â€™ ti ca, ``anupÄ• disesÄ• â€™â€™ ti ca vuccati, evaá¹ƒsampada

imÄ• ni pÄ• á¸·iÄ• gatadhammÄ• naá¹ƒ sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anavase
punapi pÄ• á¸·iÄ• gatadhammÄ• naá¹ƒ sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anena Ä•
``dhammo have rakkhatÄ«â€™â€™ _ti gÄ• thamÄ• ha. tassÄ• padattho pubbe vutto eva. _
idhÄ• dhippeto. taá¹ƒ vibhajitvÄ• dassento __ ``dhammo nÄ• ma duvidho indriyasaá¹ƒvaro
indriyasaá¹ƒvarasÄ«sena cettha sabbampi sÄ«laá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ \Be 109/. sa
__duggati_ dukkhadukkhatÄ• diyogena dukkhÄ• gatiyoti katvÄ• . yathÄ• vutte duvidhe dha
suciá¹‡á¹‡o hoti, yato ca so rakkhati, yattha ca patiá¹-á¹-hÄ• peti, taá¹ƒ sabbaá¹ƒ dassetuá¹
saá¹ƒvarasÄ«le akhaá¹‡á¸• akÄ• ritÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. idÄ• ni tassa dhammassa
ekantikabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ gÄ• maá¹‡isaá¹ƒyutte (SN b IV 358) __asibandhakaput

tattha __eva_nti pakÄ• rena. __ca_-saddo sampiá¹‡á¸• ane, iminÄ• pi pakÄ• rena ayamatt
__asibandhakaputto_ti asibandhakassa nÄ• ma putto. gÄ• me jeá¹-á¹-hakatÄ• ya __gÄ• ma
pacchÄ• bhÅ«mivÄ• sino. __kÄ• maá¹‡á¸• alukÄ• _ti sakamaá¹‡á¸• aluno. __sevÄ• lamÄ•
sevÄ• laÃ±ceva uppalÄ• dÄ«ni ca gahetvÄ• udakasuddhibhÄ• vajÄ• nanatthaá¹ƒ mÄ• laá¹
__udakorohakÄ• _ti sÄ• yaá¹ƒ pÄ• taá¹ƒ udakaá¹ƒ orohaá¹‡akÄ• . __uyyÄ• pentÄ«_ti upari
sammÄ• yÄ• penti. __saggaá¹ƒ nÄ• ma okkÄ• mentÄ«_ti parivÄ• retvÄ• á¹-hitÄ• va ``gacc
gaccha, bho, brahmalokaâ€™â€™ nti vadantÄ• saggaá¹ƒ pavesenti.

__anuparisakkeyyÄ• _ti \Ne 236/ anuparigaccheyya. __ummujjÄ• _ti uá¹-á¹-haha. __uplavÄ
__thalamuplavÄ• _ti thalaá¹ƒ abhiruha. __tatra yÄ• ssÄ• _ti tatra yaá¹ƒ assa, yaá¹ƒ bhavey
__sakkharakaá¹-hala_nti sakkharÄ• vÄ• kaá¹-halÄ• vÄ• . __sÄ• adhogÄ• mÄ« assÄ• _ti
heá¹-á¹-hÄ• gÄ• mÄ« bhaveyya. __adho gaccheyyÄ• _ti heá¹-á¹-hÄ• gaccheyya. __magga
__tikkhatÄ• _ti tikhiá¹‡atÄ• . sÄ• ca kho na satthakassa viya nisitakaraá¹‡atÄ• , atha kho in
paá¹-ubhÄ• voti dassetuá¹ƒ __ ``adhimattatÄ• â€™â€™ _ti Ä• ha. nanu ca ariyamaggo atta
anavasesaá¹ƒ samucchindatÄ«ti atikhiá¹‡o nÄ• ma natthÄ«ti? saccametaá¹ƒ, tathÄ• pi no c
diá¹-á¹-hippattassÄ• â€™â€™ ti vacanato saddhÄ• vimuttadiá¹-á¹-hippattÄ• naá¹ƒ kilesapp
visesamattÄ• ti sakkÄ• vattuá¹ƒ. ayaá¹ƒ pana viseso na idhÄ• dhippeto, sabbupapattisama
adhippetattÄ• . yasmÄ• pana ariyamaggena odhiso kilesÄ• pahÄ«yanti, taÃ±ca nesaá¹ƒ ta
maggadhammesu indriyÄ• naá¹ƒ \Be 110/ apÄ• á¹-avapÄ• á¹-avatarapÄ• á¹-avatamabhÄ•
vajirÅ«pamadhammesu matthakappattÄ• naá¹ƒ aggamaggadhammÄ• naá¹ƒ paá¹-utamabh
tikkhatÄ• ti adhippetÄ• . tenevÄ• ha --- __ ``ayaá¹ƒ dhammo suciá¹‡á¹‡o sabbÄ• hi upapatt

__ ``tasmÄ• rakkhitacittassÄ• â€™â€™ _tiÄ• dinÄ• __suttantarena_ (Ud 32) sugatisaÃ±Ã
duggatibhÄ• vaá¹ƒ sÄ• dheti.

<32> idÄ• ni yathÄ• vuttassa dhammassa visabhÄ• gadhammÄ• naá¹ƒ taá¹‡hÄ• vijjÄ• dÄ«
samathavipassanÄ• dÄ«naá¹ƒ niddhÄ• raá¹‡avasena Ä• vaá¹-á¹-ahÄ• raá¹ƒ yojetvÄ• dass
duggatÄ«naá¹ƒ hetu taá¹‡hÄ• ca avijjÄ• cÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ pubbe vuttan
__idaá¹ƒ vuccati brahmacariya_nti idaá¹ƒ ariyaá¹ƒ samathavipassanÄ• saá¹…khÄ• taá¹ƒ m
vuccati. __yaá¹ƒ rakkhatÄ«_ti sabbÄ• hi duggatÄ«hi rakkhantassa ariyamaggassa Ä• ramm
rakkhanto viya vutto, nimittassa kattubhÄ• vena upacaritattÄ• . imÄ• ni cattÄ• ri saccÄ• ni
visabhÄ• gasabhÄ• gadhammÄ• vaá¹-á¹-anavasena niddhÄ• ritÄ• nÄ«ti adhippÄ• yo.

Ä• vaá¹-á¹-ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vibhattihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<33> __tattha_ \Ne 237/ __katamo vibhattihÄ• ro_ti vibhattihÄ• ravibhaá¹…go. tattha
dhammavibhattibhÅ«mivibhattipadaá¹-á¹-hÄ• navibhattÄ«ti tividhÄ• vibhatti. tÄ• su yasmÄ•
niddiá¹-á¹-hesu tattha labbhamÄ• no bhÅ«mivibhÄ• go padaá¹-á¹-hÄ• navibhÄ• go ca niddis
tasmÄ• dhammavibhattiá¹ƒ tÄ• va niddisanto soá¸·asavidhe paá¹-á¹-hÄ• ne yesaá¹ƒ suttÄ•
vibhajitabbÄ• , tÄ• ni suttÄ• ni dassetuá¹ƒ __ ``dve suttÄ• ni vÄ• sanÄ• bhÄ• giyaÃ±ca nibb
_ti vuttaá¹ƒ. tattha vÄ• sanÄ• puÃ±Ã±abhÄ• vanÄ• , tassÄ• bhÄ• go koá¹-á¹-hÄ• so vÄ• sa
__vÄ• sanÄ• bhÄ• giyaá¹ƒ, _ suttaá¹ƒ. nibbijjhanaá¹ƒ lobhakkhandhÄ• dÄ«naá¹ƒ padÄ• lan
sesaá¹ƒ purimasadisameva. yasmiá¹ƒ sutte tÄ«á¹‡i puÃ±Ã±akiriyavatthÅ«ni desitÄ• ni, taá¹
vÄ• sanÄ• bhÄ• giyaá¹ƒ. yasmiá¹ƒ pana sekkhÄ• sekkhÄ• desitÄ• , taá¹ƒ nibbedhabhÄ• gi
__pÄ• á¸·iyaá¹ƒ_yeva Ä• gamissati.

__puÃ±Ã±abhÄ• giyÄ• _ti \Be 111/ puÃ±Ã±abhÄ• ge bhavÄ• . tathÄ• __phalabhÄ• giyÄ• _
sÄ• maÃ±Ã±aphalaá¹ƒ. __saá¹ƒvarasÄ«la_nti pÄ• timokkhasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä•
khantisaá¹ƒvaro, vÄ«riyasaá¹ƒvaroti paÃ±ca saá¹ƒvarÄ• saá¹ƒvarasÄ«laá¹ƒ. __pahÄ• nasÄ
tadaá¹…gappahÄ• naá¹ƒ, vikkhambhanappahÄ• naá¹ƒ, samucchedappahÄ• naá¹ƒ, paá¹-ip
nissaraá¹‡appahÄ• nanti paÃ±cappahÄ• nÄ• ni. tesu nissaraá¹‡appahÄ• navajjÄ• naá¹ƒ pa
pahÄ• nasÄ«laá¹ƒ veditabbaá¹ƒ. __so_ti yo vÄ• sanÄ• bhÄ• giyasuttasampaá¹-iggÄ• hako,
tena saá¹ƒvarasÄ«lasaá¹…khÄ• tena seá¹-á¹-hacariyena kÄ• raá¹‡abhÅ«tena brahmacÄ• r
aá¹-á¹-hasamÄ• pattibrahmacariyassa na paá¹-ikkhepo, keci pana ``teneva brahmacariyenÄ
tesaá¹ƒ matena siyÄ• tassa paá¹-ikkhepo.

__pahÄ• nasÄ«le á¹-hito_ti samucchedapaá¹-ippassaddhippahÄ• nÄ• naá¹ƒ vasena pahÄ•
brahmacariyenÄ• _ti tena pahÄ• nasÄ«lena visesabhÅ«tena maggabrahmacariyena. ye par

brahmacariyenÄ• â€™â€™ ti paá¹-hanti, tesaá¹ƒ ayaá¹ƒ pÄ• á¹-ho ``vÄ• sanÄ• bhÄ• giyaá
sÄ«lakathÄ• , saggakathÄ• , puÃ±Ã±avipÄ• kakathÄ• â€™â€™ ti. ye pana ``tena brahmaca
tesaá¹ƒ ayaá¹ƒ pÄ• á¹-ho --- ``vÄ• sanÄ• bhÄ• giyaá¹ƒ nÄ• ma suttaá¹ƒ dÄ• nakathÄ• , sÄ«
kÄ• mÄ• naá¹ƒ Ä• dÄ«navo nekkhamme \Ne 238/ Ä• nisaá¹ƒsoâ€™â€™ ti. tattha katamo p
pÄ• á¹-hoti niá¹-á¹-haá¹ƒ gantabbaá¹ƒ. yasmÄ• ``nibbedhabhÄ• giyaá¹ƒ nÄ• ma suttaá¹ƒ y
catusaccappakÄ• sanÄ• â€™â€™ ti vakkhati, na hi mahÄ• thero sÄ• vasesaá¹ƒ katvÄ• dh

__ ``natthi pajÄ• nanÄ• â€™â€™ _tiÄ• dinÄ• ubhinnaá¹ƒ suttÄ• naá¹ƒ sÄ• tisayaá¹ƒ asaá
tattha __pajÄ• nanÄ• _ti ariyamaggassa padaá¹-á¹-hÄ• nabhÅ«tÄ• vuá¹-á¹-hÄ• nagÄ• min
cattÄ• ri suttÄ• nÄ«_ti imesaá¹ƒ suttÄ• naá¹ƒ vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyÄ• naá
saá¹ƒkilesabhÄ• giyaasekkhabhÄ• giyÄ• naá¹ƒ vasena cattÄ• ri suttÄ• ni. __desanÄ• yÄ• _
vicayena hÄ• rena vicinitvÄ• _ti sabbatobhÄ• gena ekÄ• dasasu á¹-hÄ• nesu pakkhipitvÄ•
__ ``yuttihÄ• rena yojetabbÄ• nÄ«â€™â€™ _ti etena vicayahÄ• rayuttihÄ• rÄ• vibhattihÄ•
parikammaá¹-á¹-hÄ• nanti dasseti. __ ``yÄ• vatikÄ• Ã±Ä• á¹‡assa bhÅ«mÄ«â€™â€™ _ti in
mahÄ• visayataá¹ƒ dasseti.

<34> evaá¹ƒ \Be 112/ vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyabhÄ• vehi dhamme ekadese
kilesabhÄ• giyaasekkhabhÄ• giyabhÄ• vehi sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhÄ• vehi vi
dhammÄ• sÄ• dhÄ• raá¹‡Ä• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __katame dhammÄ• _
__sÄ• dhÄ• raá¹‡Ä• _ti avisiá¹-á¹-hÄ• , samÄ• nÄ• ti attho. __dve dhammÄ• _ti duve pakati
dhamma-saddo ``jÄ• tidhammÄ• naá¹ƒ sattÄ• naâ€™â€™ ntiÄ• dÄ«su (Paá¹-is I 33) viya. _
nÄ• mena sÄ• dhÄ• raá¹‡Ä• , kusalÄ• kusalÄ• ti samÄ• nanÄ• mÄ• ti attho. __vatthusÄ• dh
sÄ• dhÄ• raá¹‡Ä• , ekasantatipatitatÄ• ya samÄ• navatthukÄ• ti attho. visesato saá¹ƒkilesa
nÄ• masÄ• dhÄ• raá¹‡Ä• , sahajekaá¹-á¹-hÄ• vatthusÄ• dhÄ• raá¹‡Ä• . __aÃ±Ã±ampi eva
kiccapaccayapaá¹-ipakkhÄ• dÄ«hi samÄ• naá¹ƒ saá¹…gaá¹‡hÄ• ti. __micchattaniyatÄ• naá
puthujjanÄ• naá¹ƒ upalakkhaá¹‡aá¹ƒ. tasmÄ• sassatavÄ• dÄ• ucchedavÄ• dÄ• ti Ä• diko s
Ä• haritvÄ• vattabbo. dasanappahÄ• tabbÄ• kilesÄ• sÄ• dhÄ• raá¹‡Ä• micchattaniyatÄ•
sambhavato sammattaniyatÄ• naá¹ƒ asambhavato ca. iminÄ• nayena sesapadesupi attho

__ariyasÄ• vako_ti sekkhaá¹ƒ sandhÄ• ya vadati. __sabbÄ• sÄ• avÄ«tarÄ• gehi sÄ• dhÄ
rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• dibbavihÄ• ro brahmavihÄ• ro paá¹-hamajjhÄ• nasamÄ
sÄ• dhÄ• raá¹‡Ä• . kusalasamÄ• patti pana iminÄ• pariyÄ• yena siyÄ• asÄ• dhÄ• raá¹‡Ä•
passantÄ• keci ``yaá¹ƒ kiÃ±ci ... pe ... sabbÄ• sÄ• avÄ«tarÄ• gehi sÄ• dhÄ• raá¹‡Ä• â€™
te odhiso gahitÄ• , atha odhiso gahetabbÄ• , kathaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ti? anuyogaá¹ƒ ma
Ä• ha --- __ ``sÄ• dhÄ• raá¹‡Ä• hi dhammÄ• evaá¹ƒ aÃ±Ã±amaÃ±Ã±aâ€™â€™ _ntiÄ• di.
micchattaniyatÄ• naá¹ƒ aniyatÄ• naÃ±ca sÄ• dhÄ• raá¹‡Ä• ti vuttaá¹ƒ, evaá¹ƒ sÄ• dhÄ• raá
sabbasattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• ya sÄ• dhÄ• raá¹‡Ä• , kasmÄ• ? yasmÄ• __aÃ±Ã±
sakaá¹ƒ visayaá¹ƒ nÄ• tivattanti_. paá¹-iniyataÃ±hi tesaá¹ƒ pavattiá¹-á¹-hÄ• naá¹ƒ, itarathÄ•

na siyÄ• ti adhippÄ• yo. yasmÄ• ca ete eva dhammÄ• evaá¹ƒ \Be 113/ niyatÄ• visayÄ• , t
dhammehi samannÄ• gato na so taá¹ƒ dhammaá¹ƒ upÄ• tivattatÄ«â€™â€™ _ti Ä• ha. na h
aniyatÄ• naÃ±ca dassanena pahÄ• tabbÄ• kilesÄ• na santi, aÃ±Ã±esaá¹ƒ vÄ• santÄ«ti ev

asÄ• dhÄ• raá¹‡o nÄ• ma dhammo tassa tassa puggalassa paccattaniyato ariyesu sekkhÄ
sabbÄ• bhabbapahÄ• tabbavasena gavesitabbo, itarassa tathÄ• niddisitabbabhÄ• vÄ• bhÄ
sÄ• dhÄ• raá¹‡Ä• vidhuratÄ• ya taá¹ƒ taá¹ƒ upÄ• dÄ• ya tathÄ• vuttadesanÄ• nusÄ• renÄ•
``katame dhammÄ• asÄ• dhÄ• raá¹‡Ä• yÄ• va desanaá¹ƒ upÄ• dÄ• ya gavesitabbÄ• sek
_ti iminÄ• . __aá¹-á¹-hamakassÄ• _ti sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannassa. __dh
dhammasabhÄ• vo paá¹-hamassa maggaá¹-á¹-hatÄ• dutiyassa phalaá¹-á¹-hatÄ• . paá¹-han
pahÄ«yamÄ• nakilesatÄ• . dutiyassa pahÄ«nakilesatÄ• . puna __aá¹-á¹-hamakassÄ• _ti an
__nÄ• ma_nti sekkhÄ• ti nÄ• maá¹ƒ. __dhammatÄ• _ti taá¹ƒtaá¹ƒmaggaá¹-á¹-hatÄ• heá¹-á
__paá¹-ipannakÄ• na_nti maggasamaá¹…gÄ«naá¹ƒ. __nÄ• ma_nti paá¹-ipannakÄ• ti nÄ• m
``aá¹-á¹-hamakassÄ• â€™â€™ tiÄ• dinÄ• ariyapuggalesu asÄ• dhÄ• raá¹‡adhammaá¹ƒ da
nayadassanatthaá¹ƒ __ ``evaá¹ƒ visesÄ• nupassinÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. lokiyadhan
tattha __visesÄ• nupassinÄ• _ti asÄ• dhÄ• raá¹‡adhammÄ• nupassinÄ• . micchattaniyatÄ•
sÄ• dhÄ• raá¹‡Ä• micchattaniyatÄ• dhammÄ• asÄ• dhÄ• raá¹‡Ä• . micchattaniyatesupi n
aniyatÄ• dhammÄ• sÄ• dhÄ• raá¹‡Ä• . niyatamicchÄ• diá¹-á¹-hi asÄ• dhÄ• raá¹‡Ä• ti imin
veditabbÄ• .

evaá¹ƒ nÄ• nÄ• nayehi dhammavibhattiá¹ƒ dassetvÄ• idÄ• ni bhÅ«mivibhattiá¹ƒ padaá¹-á¹
vibhajitvÄ• dassetuá¹ƒ __ ``dassanabhÅ«mÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha__ dassanab
yasmÄ• pana paá¹-hamamaggakkhaá¹‡e ariyasÄ• vako sammattaniyÄ• maá¹ƒ okkamanto
\Ne 240/, tasmÄ• ``dassanabhÅ«mi niyÄ• mÄ• vakkantiyÄ• padaá¹-á¹-hÄ• naâ€™â€™ nti
heá¹-á¹-himo heá¹-á¹-himo maggo upariuparimaggÄ• dhigamassa kÄ• raá¹‡aá¹ƒ hoti, sakkÄ
appahÄ• ya kÄ• marÄ• gabyÄ• pÄ• dÄ• dippahÄ• nassa asakkuá¹‡eyyattÄ• . tathÄ• pi ariy
visesakÄ• raá¹‡aá¹ƒ Ä• sannakÄ• raá¹‡aÃ±cÄ• ti dassetuá¹ƒ __ ``bhÄ• vanÄ• bhÅ«mi_ \Be
phalÄ• naá¹ƒ pattiyÄ• padaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. sukhÄ• paá¹-ipadÄ• khipp
tathÄ• vidhapaccayasamÄ• yoge ca hotÄ«ti sÄ• vipassanÄ• ya padaá¹-á¹-hÄ• nanti vuttÄ•
paá¹-ipadÄ• samathaá¹ƒ Ä• vahanti eva. tÄ• su sabbamudutÄ• ya dassitÄ• ya sesÄ• pi das
``dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• samathassa padaá¹-á¹-hÄ• naâ€™â€™ _nti.

__dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthÅ«_ti dÄ• nameva dÄ• namayaá¹ƒ, pujjaphalanibbat
tadeva kattabbato kiriyÄ• , payogasampattiyÄ• dÄ«naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vato vatthu
dÄ• namayapuÃ±Ã±akiriyavatthu. __paratoghosassÄ• _ti dhammassavanassa. __sÄ• dhÄ•
aá¹…kurassa, dassanabhÅ«miÄ• dayo viya vÄ• niyÄ• mÄ• vakkantiÄ• dÄ«naá¹ƒ Ä• veá¹‡i
tadaÃ±Ã±akÄ• raá¹‡ehipi paratoghosassa pavattanatoti adhippÄ• yo. tattha keci dÄ• yakas
Ä• ciá¹‡á¹‡anti dÄ• naá¹ƒ paratoghosassa kÄ• raá¹‡anti vadanti. dÄ• yako pana dakkhiá¹‡Ä

dÄ• nasÄ«lÄ• diguá¹‡avisesÄ• naá¹ƒ savane yuttappayutto hotÄ«ti dÄ• naá¹ƒ dhammassav

sÄ«lasampanno vippaá¹-isÄ• rÄ• bhÄ• vena samÄ• hito dhammacintÄ• samattho hotÄ«ti s
kÄ• raá¹‡anti Ä• ha __ ``sÄ«lamayaâ€™â€™ _ntiÄ• di. __bhÄ• vanÄ• maya_nti samathasa
__bhÄ• vanÄ• mayiyÄ• _ti uparijhÄ• nasaá¹…khÄ• tÄ• ya vipassanÄ• saá¹…khÄ• tÄ• ya ca
purimaÃ±hi pacchimassa pacchimassa padaá¹-á¹-hÄ• naá¹ƒ. idÄ• ni yasmÄ• dÄ• naá¹ƒ sÄ
kevalaá¹ƒ yathÄ• vuttaparatoghosÄ• dÄ«naá¹ƒyeva, atha kho yathÄ• kkamaá¹ƒ
pariyattibÄ• husaccakammaá¹-á¹-hÄ• nÄ• nuyogamaggasammÄ• diá¹-á¹-hÄ«nampi paccay
dassetuá¹ƒ puna __ ``dÄ• namayaâ€™â€™ _ntiÄ• dinÄ• desanaá¹ƒ vaá¸• á¸• hesi. tathÄ•
kÄ• yavivekacittavivekÄ• dÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ hotÄ«ti imaá¹ƒ nayaá¹ƒ dassetuá¹ƒ __ ``
_tiÄ• dimÄ• ha. tattha __kusalavÄ«maá¹ƒsÄ• yÄ• _ti paá¹-isaá¹…khÄ• nupassanÄ• ya. __a
pahÄ• napariÃ±Ã±Ä• vuttÄ• ti. __samÄ• dhindriyassÄ• _ti maggasamÄ• dhindriyassa. sesa

vibhattihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. parivattanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<35> __tattha_ \Ne 241/ \Be 115/ __katamo parivattano hÄ• ro_ti parivattanahÄ• ravibhaá¹
saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte yathÄ• niddiá¹-á¹-hÄ• naá¹ƒ kusalÄ• kusaladhammÄ• naá¹ƒ
akusalakusaladhamme pahÄ• tabbabhÄ• vÄ• divasena niddhÄ• raá¹‡aá¹ƒ paá¹-ipakkhato p
``sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• bhavatÄ«â€™â€
tattha sammÄ• pasatthÄ• , sundarÄ• diá¹-á¹-hi etassÄ• ti sammÄ• diá¹-á¹-hi, tassa. sÄ• p
sammÄ• diá¹-á¹-hitÄ• pubbabhÄ• gasammÄ• diá¹-á¹-hiyÄ• vÄ• lokuttarasammÄ• diá¹-á¹-h
__micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• bhavatÄ«_ti purimanaye vipassanÄ• sammÄ• diá¹-á¹-hiy
vikkhambhitÄ• ti attho. pacchimanaye paá¹-hamamaggasammÄ• diá¹-á¹-hiyÄ• pahÄ«nÄ• s

__ye cassa micchÄ• diá¹-á¹-hipaccayÄ• _ti micchÄ• bhinivesahetu ye ariyÄ• naá¹ƒ adassan
pÄ• á¹‡Ä• tipÄ• tÄ• dayo ca __aneke_ lÄ• makaá¹-á¹-hena __pÄ• pakÄ• _ akosallasambhÄ
uppajjeyyuá¹ƒ. imassa Ä• raddhavipassakassa ariyassa ca. __dhammÄ• _ti samathavipass
sattattiá¹ƒsabodhipakkhiyadhammÄ• vÄ• anuppannÄ• vÄ• sambhavanti uppannÄ• , bhÄ
__sammÄ• saá¹…kappassÄ• _tiÄ• dÄ«nampi iminÄ• va nayena attho veditabbo. ayaá¹ƒ pa
sammÄ• vimuttiÄ• dÄ«naá¹ƒ micchÄ• vimutti avimuttÄ• va samÄ• nÄ• ``vimuttÄ• mayaâ€
avimuttiyaá¹ƒ vÄ• vimuttisaÃ±Ã±ino. tatrÄ• yaá¹ƒ vacanattho --- micchÄ• pÄ• pikÄ• vimutt
__micchÄ• vimutti_. aá¹-á¹-haá¹…gÄ• ca micchÄ• vimutti yathÄ• vuttenÄ• kÄ• rena micchÄ
antadvayalakkhaá¹‡Ä• . __sammÄ• vimutti_ pana phaladhammÄ• , micchÄ• diá¹-á¹-hike sa
micchÄ• vimutti. __micchÄ• vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ pana micchÄ• vimokkhe micchÄ
gahaá¹‡avasena pavatto akusalacittuppÄ• do antamaso pÄ• paá¹ƒ katvÄ• ``sukataá¹ƒ may
uppannamoho ca. __sammÄ• vimuttiÃ±Ä• á¹‡adassanassÄ• _ti ettha sekkhÄ• naá¹ƒ pacca

sammÄ• vimuttiÃ±Ä• á¹‡adassananti adhippetaá¹ƒ. taÃ±hi uttaribhÄ• vanÄ• pÄ• ripÅ«riyÄ•

<36> evaá¹ƒ \Ne 242/ sammÄ• diá¹-á¹-hiÄ• dimukhena micchÄ• diá¹-á¹-hiÄ• diá¹ƒ dassetvÄ
pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• nakÄ• mesumicchÄ• cÄ• rÄ• dito veramaá¹‡iyÄ• dÄ«hi pÄ•
dassetuá¹ƒ __ ``yassÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __kÄ• lavÄ• dissÄ• _ti \Be 1
kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaÃ±hitanti so samphappalÄ• passa pahÄ• n
vuttaá¹ƒ.

puna __ ``ye ca kho kecÄ«â€™â€™ _tiÄ• dinÄ• sammÄ• diá¹-á¹-hiÄ• dimukheneva micch
parivattanaá¹ƒ pakÄ• rantarena dasseti. tattha __sandiá¹-á¹-hikÄ• _ti paccakkhÄ• . __sahad
sakÄ• raá¹‡Ä• . __gÄ• rayhÄ• _ti garahitabbayuttÄ• . __vÄ• dÄ• nuvÄ• dÄ• _ti vÄ• dÄ• ce
``vÄ• dÄ• nupÄ• tÄ• â€™â€™ tipi pÄ• á¹-ho, vÄ• dÄ• nupavattiyoti attho. __pujjÄ• _ti pÅ«ja
pasaá¹ƒsitabbÄ• .

puna __ ``ye ca kho kecÄ«â€™â€™ _tiÄ• dinÄ• majjhimÄ• ya paá¹-ipattiyÄ• antadvayapa
__bhuÃ±jitabbÄ• _tiÄ• dÄ«ni cattÄ• ri padÄ• ni vatthukÄ• mavasena yojetabbÄ• ni. __bhÄ•
bahulÄ«kÄ• tabbÄ• _ti padadvayaá¹ƒ kilesakÄ• mavasena. __tesaá¹ƒ adhammo_ti bhÄ• ve
kÄ• mÄ• ca tesaá¹ƒ bhÄ• vetabbÄ• icchitÄ• , kÄ• mehi ca veramaá¹‡Ä« kÄ• mÄ• naá¹ƒ pa
adhammo Ä• pajjatÄ«ti adhippÄ• yo.

__niyyÄ• niko dhammo_ti saha vipassanÄ• ya ariyamaggo. __dukkho_ti pÄ• paá¹ƒ nijjarÄ•
sarÄ«ratÄ• panaá¹ƒ vadati. __sukho_ti anavajjapaccayaparibhogasukhaá¹ƒ. etesupi vÄ• res
adhammabhÄ• vÄ• patti vattabbÄ• . idÄ• ni asubhasaÃ±Ã±Ä• dimukhena subhasaÃ±Ã±Ä•
``yathÄ• vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. Ä• raddhavipassakassa kilesÄ• sucipaggh
tebhÅ«makasaá¹…khÄ• rÄ• asubhato upaá¹-á¹-hahantÄ«ti katvÄ• vuttaá¹ƒ __ ``sabbasaá
viharatoâ€™â€™ _ti. __ ``yaá¹ƒ yaá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• dinÄ• paá¹-ipakkhassa la
tattha __ajjhÄ• panno_ti adhiÄ• panno, abhiupagato pariÃ±Ã±Ä• toti attho.

parivattanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vevacanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<37> __tattha_ \Ne 243/ \Be 117/ __katamo vevacano hÄ• ro_ti vevacanahÄ• ravibhaá¹…g
vevacananiddeso hoti, taá¹ƒ dassetuá¹ƒ __ ``ekaá¹ƒ bhagavÄ• dhammaá¹ƒ aÃ±Ã±amaÃ±Ã
niddisatÄ«â€™â€™ _ti vuttaá¹ƒ. __vevacanehÄ«_ti pariyÄ• yasaddehÄ«ti attho. padattho p
pana bhagavÄ• ekaá¹ƒ dhammaá¹ƒ anekapariyÄ• yehi niddisatÄ«ti? vuccate --- desanÄ• k
kathaÃ±ci tadatthapaá¹-ibodho siyÄ• ti pariyÄ• yavacanaá¹ƒ, tasmiá¹ƒ khaá¹‡e vikkhittacittÄ
aÃ±Ã±avihitÄ• naá¹ƒ aÃ±Ã±ena pariyÄ• yena tadatthÄ• vabodhanatthaá¹ƒ pariyÄ• yavacan

vacane tadaÃ±Ã±esaá¹ƒ tattha adhigatatÄ• siyÄ• ti mandabuddhÄ«naá¹ƒ punappunaá¹ƒ ta
asammosanatthaá¹ƒ pariyÄ• yavacanaá¹ƒ. anekepi atthÄ• samÄ• nabyaÃ±janÄ• hontÄ«ti
siyÄ• , tassÄ• parivajjanatthampi pariyÄ• yavacanaá¹ƒ anaÃ±Ã±assa vacane anekÄ• hi tÄ•
tesaá¹ƒ atthÄ• naá¹ƒ Ã±Ä• panatthampi pariyÄ• yavacanaá¹ƒ seyyathÄ• pi nighaá¹‡á¹-usat
tantiatthupanibandhanaparÄ• vabodhanÄ• naá¹ƒ sukhasiddhiyÄ• pi pariyÄ• yavacanaá¹ƒ. a
dhammaniruttipaá¹-isambhidÄ• ppattiyÄ• vibhÄ• vanatthaá¹ƒ, veneyyÄ• naá¹ƒ tattha bÄ«jÄ
pariyÄ• yavacanaá¹ƒ bhagavÄ• niddisati.

kiá¹ƒ bahunÄ• yassÄ• dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• sammÄ• sambuddhÄ• y
appaá¹-ihataÃ±Ä• á¹‡Ä• cÄ• rÄ• , tathÄ• sabbasmiá¹ƒ saddavohÄ• reti ekampi atthaá¹ƒ an
tattha dandhÄ• yitattaá¹ƒ vitthÄ• yitattaá¹ƒ atthassa. nÄ• pi dhammadesanÄ• hÄ• ni, Ä• veá
buddhadhammoti pariyÄ• yadesanaá¹ƒ dassento __ ``Ä• sÄ• â€™â€™ _tiÄ• dimÄ• ha. tatt
nÄ• ma vuccati yÄ• bhavissassa atthassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __bhavissassa
icchitabbassa atthassa. __ ``avassaá¹ƒ Ä• gamissatÄ«â€™â€™ _tiÄ• dinÄ• tassÄ• pavatt
anÄ• gatatthavisayÄ• taá¹‡hÄ• __Ä• sÄ• _. anÄ• gatapaccuppannatthavisayÄ• taá¹‡hÄ•
viseso.

__atthanipphattipaá¹-ipÄ• lanÄ• _ti yÄ• ya icchitassa atthassa nipphattiá¹ƒ paá¹-ipÄ• leti Ä•
nipphannaá¹ƒ atthaá¹ƒ paá¹-ipÄ• leti rakkhati. ayaá¹ƒ __abhinandanÄ• _ \Be 118/ nÄ• ma, y
kelÄ• yanÄ• nÄ• mÄ• ti attho. taá¹ƒ atthanipphattiá¹ƒ sattasaá¹…khÄ• ravasena vibhajitvÄ•
vÄ• Ã±Ä• tiâ€™â€™ _ntiÄ• dimÄ• ha \Ne 244/. tattha __dhamma_nti rÅ«pÄ• diÄ• rammaá
atiiá¹-á¹-hÄ• rammaá¹‡aá¹ƒ abhinandati, aniá¹-á¹-hÄ• rammaá¹‡ehipi taá¹ƒ dassetuá¹ƒ __ `
abhinandatÄ«â€™â€™ _ti vuttaá¹ƒ. paá¹-ikkÅ«lepi hi vipallÄ• savasena sattaá¹ƒ, saá¹…khÅ
appaá¹-ikkÅ«lato abhinandati.

yÄ• su anekadhÄ• tÅ«su pavattiyÄ• taá¹‡hÄ• ``anekadhÄ• tÅ«su sarÄ• â€™â€™ ti vuttÄ•
dassetuá¹ƒ __ ``cakkhudhÄ• tÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. kiÃ±cÄ• pi __dhÄ• tuvibhaá¹…g
kÄ• madhÄ• tuÄ• dayo aÃ±Ã±Ä• pi anekadhÄ• tuyo Ä• gatÄ• , tÄ• sampi ettheva samavaro
aá¹-á¹-hÄ• rasevettha dassitÄ• . __keci rÅ«pÄ• dhimuttÄ• _tiÄ• di tÄ• su dhÄ• tÅ«su taá¹‡h
tattha yasmÄ• paÃ±ca ajjhattikÄ• dhÄ• tuyo satta ca viÃ±Ã±Ä• á¹‡adhÄ• tuyo dhammadhÄ
saá¹…gahitÄ• , tasmÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo uddisitvÄ• chaá¸·eva taá¹‡hÄ• ya pavat
vibhattÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. taá¹‡hÄ• pakkhÄ• nekkhammassitÄ• pi domanassupavic
vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payato uppajjati ``pihapaccayÄ• domanassaâ€™â€™ nt
gehassitesu domanassupavicÄ• resÅ«ti imÄ• ni catuvÄ«sati padÄ• ni __ ``taá¹‡hÄ• pakkho
gehassitÄ• pana upekkhÄ• aÃ±Ã±Ä• á¹‡upekkhatÄ• ya yathÄ• bhinivesassa paccayo hotÄ
gehassitÄ• , ayaá¹ƒ diá¹-á¹-hipakkhoâ€™â€™ _ti vuttaá¹ƒ.

<38> idÄ• ni tesaá¹ƒ upavicÄ• rÄ• naá¹ƒ taá¹‡hÄ• pariyÄ• yaá¹ƒ dassento __ ``sÄ• yeva p

dhammanandÄ«â€™â€™ _tiÄ• dimÄ• ha. puna cittaá¹ƒ paÃ±Ã±Ä• bhagavÄ• dhammo sa
pariyÄ• yavacananiddhÄ• raá¹‡ena vevacanahÄ• raá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``cittaá¹ƒ
_ntiÄ• di Ä• raddhaá¹ƒ. tattha __ ``aÃ±Ã±ampi evaá¹ƒ jÄ• tiyaâ€™â€™ _nti iminÄ• paÃ±Ã±
pavicayo dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• i
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amohoti (Nidd I 149) evamÄ• dÄ«nampi paÃ±Ã±Ä•
saá¹…gaho daá¹-á¹-habbo.

__paÃ±cindriyÄ• ni_ \Be 119/ __lokuttarÄ• nÄ«_ti khaye Ã±Ä• á¹‡antiÄ• dÄ«ni paÃ±cindriy
lokuttarapaÃ±Ã±Ä• ya vevacanÄ• nÄ«ti attho. __sabbÄ• paÃ±Ã±Ä• _ti itarehi vevacanehi v
lokiyalokuttaramissikÄ• ti attho. __ ``api cÄ• â€™â€™ _tiÄ• dinÄ• iminÄ• pi pariyÄ• yena v
dasseti. __Ä• dhipateyyaá¹-á¹-henÄ• _ti adhimokkhalakkhaá¹‡e Ä• dhipateyyaá¹-á¹-hena. _
buddhÄ• nussatiyaá¹ƒ_ \Ne 245/ __vutta_nti yathÄ• __buddhÄ• nussatiniddese_ (Vism I 12
bhagavÄ• â€™â€™ tiÄ• dinÄ• pÄ• á¸·iyÄ• so bhagavÄ• itipi arahaá¹ƒ ... pe ... itipi bhagav
bhagavÄ• anussaritabboti vuttaá¹ƒ. iminÄ• va nayena balanipphattigato vesÄ• rajjappatto y
dhammobhÄ• sapajjotakaroti, etehi pariyÄ• yehi buddhassa bhagavato vevacanaá¹ƒ buddh
padaá¹ƒ Ä• haritvÄ• sambandho veditabbo. etÄ• nipi katipayÄ• ni eva bhagavato vevacanÄ
buddhaguá¹‡Ä• guá¹‡anemittakÄ• ni ca bhagavato nÄ• mÄ• ni. vuttaÃ±hetaá¹ƒ dhammase

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• ma sahassatoâ€™â€™ ti || (Ud-a 53).

dhammÄ• nussatiyaá¹ƒ __ ``asaá¹…khataâ€™â€™ _ntiÄ• dÄ«su na kenaci paccayena saa
natthi etassa anto vinÄ• soti __anantaá¹ƒ_. Ä• savÄ• naá¹ƒ anÄ• rammaá¹‡ato __anÄ• sav
__saccaá¹ƒ_. saá¹ƒsÄ• rassa paratÄ«rabhÄ• vato __pÄ• raá¹ƒ_. nipuá¹‡aÃ±Ä• á¹‡avisayat
nipuá¹‡a. _ anupacitaÃ±Ä• á¹‡asambhÄ• rehi daá¹-á¹-huá¹ƒ na sakkÄ• ti __sududdasaá¹ƒ_
anabbhÄ• hatattÄ• __ajajjaraá¹ƒ_. thirabhÄ• vena __dhuvaá¹ƒ_. jarÄ• maraá¹‡ehi apalujja
maá¹ƒsacakkhunÄ• dibbacakkhunÄ• ca apassitabbattÄ• __anidassanaá¹ƒ_. rÄ• gÄ• dipa
__nippapaÃ±caá¹ƒ_. kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ vÅ«pasamahetutÄ• ya __santaá¹ƒ_.

amatahetutÄ• ya bhaá¹…gÄ• bhÄ• vato ca __amataá¹ƒ_. uttamaá¹-á¹-hena atappakaá¹-á¹-
asivÄ• naá¹ƒ kammakilesavipÄ• kavaá¹-á¹-Ä• naá¹ƒ abhÄ• vena __sivaá¹ƒ_. catÅ«hi yogeh
__khemaá¹ƒ_. taá¹‡hÄ• khÄ«yati etthÄ• ti __taá¹‡hakkhayo_. katapuÃ±Ã±ehipi kadÄ• cide
__acchariyaá¹ƒ_. abhÅ«tapubbattÄ• __abbhutaá¹ƒ_ \Be 120/. anantarÄ• yattÄ• __anÄ«tik
anantarÄ• yabhÄ• vahetuto __anÄ«tikadhammaá¹ƒ_ (Spk III 5.377-409).

anibbattisabhÄ• vattÄ• __ajÄ• taá¹ƒ_. tato eva __abhÅ«taá¹ƒ_. ubhayenÄ• pi uppÄ• darah
kenaci anupaddutattÄ• __anupaddavaá¹ƒ_. na kenaci paccayena katanti __akataá¹ƒ_. natt
__asokaá¹ƒ_. sokahetuvigamena __visokaá¹ƒ_. kenaci anupasajjitabbattÄ• __anupasagga
anupasaggabhÄ• vahetuto __anupasaggadhammaá¹ƒ_.

gambhÄ«raÃ±Ä• á¹‡agocarato \Ne 246/ __gambhÄ«raá¹ƒ_. sammÄ• paá¹-ipattiá¹ƒ vinÄ• |
asakkuá¹‡eyyattÄ• __duppassaá¹ƒ_. sabbalokaá¹ƒ uttaritvÄ• á¹-hitanti __uttaraá¹ƒ_. natth
__anuttaraá¹ƒ_. samassa sadisassa abhÄ• vena __asamaá¹ƒ_. paá¹-ibhÄ• gÄ• bhÄ• vena
uttamaá¹-á¹-hena __jeá¹-á¹-haá¹ƒ, _ pÄ• saá¹ƒsatamattÄ• vÄ• __jeá¹-á¹-haá¹ƒ_. saá¹ƒsÄ•
letabbato __leá¹‡aá¹ƒ_. tato rakkhaá¹‡ato __tÄ• á¹‡aá¹ƒ_. raá¹‡Ä• bhÄ• vena __araá¹‡aá¹
__anaá¹…gaá¹‡aá¹ƒ_. niddosatÄ• ya __akÄ• caá¹ƒ_. rÄ• gÄ• dimalÄ• pagamena __vimala
anajjhottharaá¹‡Ä«yato __dÄ«po_. saá¹ƒsÄ• ravÅ«pasamasukhatÄ• ya __sukhaá¹ƒ_. pamÅ
__appamÄ• á¹‡aá¹ƒ, _ gaá¹‡etuá¹ƒ etassa na sakkÄ• ti ca __appamÄ• á¹‡aá¹ƒ_. saá¹ƒsÄ•
anosÄ«danaá¹-á¹-hÄ• natÄ• ya __patiá¹-á¹-hÄ• _. rÄ• gÄ• dikiÃ±canÄ• bhÄ• vena pariggah
evamattho daá¹-á¹-habbo.

saá¹…ghÄ• nussatiyaá¹ƒ __sattÄ• naá¹ƒ sÄ• ro_ti sÄ«lasÄ• rÄ• disÄ• raguá¹‡ayogato satt
__sattÄ• naá¹ƒ maá¹‡á¸• o_ti gorasesu sappimaá¹‡á¸• o viya sattesu maá¹‡á¸• abhÅ«to. sÅ
uddharitabbato __sattÄ• naá¹ƒ uddhÄ• ro_. niccalaguá¹‡atÄ• ya __sattÄ• naá¹ƒ esikÄ• _. g
__sattÄ• naá¹ƒ pasÅ«naá¹ƒ surabhi_ kusumanti attho.

guá¹‡esu uttamaá¹…gaá¹ƒ paÃ±Ã±Ä• tassÄ• upasobhÄ• hetutÄ• ya sÄ«laá¹ƒ __uttamaá
sÄ«lesu paripÅ«rakÄ• rino anijjhantÄ• nÄ• ma guá¹‡Ä• natthÄ«ti __ ``nidhÄ• naÃ±ca sÄ«l
sabbadobhaggasamatikkamanaá¹-á¹-henÄ• â€™â€™ _ti vuttaá¹ƒ. ayaÃ±ca attho __Ä• kaá
Ä• dayo) dÄ«petabbo. aparampi vuttaá¹ƒ --- ``ijjhati, bhikkhave, sÄ«lavato cetopaá¹‡idhi vis
(DN III 337; SN b IV 352; AN c 8.35). __sippa_nti dhanusippaá¹ƒ. __dhaÃ±Ã±a_nti dhanÄ•
__dhammavolokanatÄ• yÄ• _ti samathavipassanÄ• didhammassa volokanabhÄ• vena \Be
sattabhÅ«makÄ• dipÄ• sÄ• de viya sÄ«le á¹-hatvÄ• abhiÃ±Ã±Ä• cakkhunÄ• lokassa volok
__sabbabhÅ«mÄ• nuparivatti_ ca sÄ«laá¹ƒ catubhÅ«makakusalassÄ• pi tadanuvattanato. s

vevacanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paÃ±Ã±attihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<39> __tattha_ \Ne 247/ __katamo paÃ±Ã±attihÄ• ro_ti paÃ±Ã±attihÄ• ravibhaá¹…go. tatth
paÃ±Ã±attÄ«ti? Ä• ha __ ``yÄ• pakatikathÄ• ya desanÄ• â€™â€™ _ti. idaá¹ƒ vuttaá¹ƒ hoti
viya assÄ• dÄ• dipadatthavisesaniddhÄ• raá¹‡aá¹ƒ akatvÄ• bhagavato sÄ• bhÄ• vikadham
paÃ±Ã±Ä• panÄ• , ayaá¹ƒ paÃ±Ã±attihÄ• ro. yasmÄ• pana sÄ• bhagavato tathÄ• tathÄ•

yathÄ• dhippetamatthaá¹ƒ nikkhipatÄ«ti nikkhepo. tassa cÄ• yaá¹ƒ hÄ• ro dukkhÄ• disaá¹…
Ã±Ä• peti, asaá¹…karato vÄ• á¹-hapeti, tasmÄ• __ ``nikkhepapaÃ±Ã±attÄ«â€™â€™ _ti vu
desanÄ• ti saá¹…khepena vuttamatthaá¹ƒ vitthÄ• rena vibhajituá¹ƒ __ ``kÄ• ca pakatikathÄ
pucchitvÄ• __ ``cattÄ• ri saccÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __idaá¹ƒ dukkhanti ayaá¹ƒ paÃ±Ã±attÄ«_ti kakkhaá¸·aphusanÄ• disabhÄ• ve rÅ«pÄ
atÄ«tÄ• divasena anekabhedabhinne abhinditvÄ• pÄ«á¸·anasaá¹…khatasantÄ• paviparia¹
yÄ• kucchitabhÄ• vÄ• dimukhena ekajjhaá¹ƒ gahaá¹‡assa kÄ• raá¹‡abhÅ«tÄ• paÃ±Ã±atti
nÄ• mapaÃ±Ã±attinibandhanÄ• tajjÄ• paÃ±Ã±atti. ``viÃ±Ã±attivikÄ• rasahito saddo evÄ• â
nayena tattha tattha paÃ±Ã±attiattho veditabbo. __ ``paÃ±cannaá¹ƒ khandhÄ• naâ€™â€™
paÃ±Ã±attiyÄ• upÄ• dÄ• naá¹ƒ dasseti. __dasannaá¹ƒ indriyÄ• na_nti aá¹-á¹-ha rÅ«pindriy
vedanindriyanti evaá¹ƒ dasannaá¹ƒ. anubhavanasÄ• maÃ±Ã±ena hi vedanÄ• ekamindriyaá
ca maggapakkhiyÄ• ti.

kabaá¸·aá¹ƒ karÄ«yatÄ«ti __kabaá¸·Ä«kÄ• ro_ti vatthuvasena ayaá¹ƒ niddeso. yÄ• ya ojÄ•
tassÄ• yetaá¹ƒ adhivacanaá¹ƒ. sÄ• hi ojaá¹-á¹-hamakassa \Be 122/ rÅ«passa Ä• haraá¹‡at
maggena asamucchinnatÄ• ya vijjati. __rÄ• go_ti raÃ±janaá¹-á¹-hena rÄ• go. nandanaá¹-á¹
taá¹‡hÄ• yanaá¹-á¹-hena __taá¹‡hÄ• _. sabbÄ• netÄ• ni lobhasseva nÄ• mÄ• ni. __patiá¹-á
viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·ha_nti kammaá¹ƒ javÄ• petvÄ• paá¹-isandhiÄ• kaá¸• á¸• hanasam
patiá¹-á¹-hitaÃ±ceva viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haÃ±ca. __yatthÄ• _ti tebhÅ«makavaá¹-á¹-e b
purimapurimapade etaá¹ƒ bhummaá¹ƒ. __atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhÄ«_ti ye i
á¹-hitassa Ä• yatiá¹ƒ vaá¸• á¸• hanahetukÄ• saá¹…khÄ• rÄ• , te sandhÄ• ya vuttaá¹ƒ --- __
punabbhavÄ• bhinibbattÄ«â€™â€™ _ti yasmiá¹ƒ á¹-hÄ• ne Ä• yatiá¹ƒ punabbhavÄ• bhinib
Ä• yatiá¹ƒ_ \Ne 248/ __jÄ• tijarÄ• maraá¹‡a_nti yattha paá¹-isandhiggahaá¹‡aá¹ƒ, tattha kha
abhinibbattilakkhaá¹‡Ä• jÄ• ti, paripÄ• kalakkhaá¹‡Ä• jarÄ• , bhedanalakkhaá¹‡aá¹ƒ mara
pabhÄ• vapaÃ±Ã±atti dukkhassa ca samudayassa cÄ• _ti ayaá¹ƒ yathÄ• vuttÄ• desanÄ• c
ca samuá¹-á¹-hÄ• napaÃ±Ã±atti, vipÄ• kavaá¹-á¹-assa saá¹…khÄ• rÄ• naÃ±ca taá¹‡hÄ• pa

__natthi rÄ• go_ti aggamaggabhÄ• vanÄ• ya samucchinnattÄ• natthi ce rÄ• go. __appatiá
viÃ±Ã±Ä• á¹‡aá¹ƒ aviruá¸·ha_nti kammaá¹ƒ javÄ• petvÄ• paá¹-isandhiÄ• kaá¸• á¸• hanasa
appatiá¹-á¹-hitaÃ±ceva aviruá¸·haÃ±cÄ• ti vuttapaá¹-ipakkhanayena attho veditabbo.

__ ``ayaá¹ƒ pariÃ±Ã±Ä• paÃ±Ã±attÄ«â€™â€™ _tiÄ• dinÄ• ekÄ• bhisamayavaseneva mag
ariyasaccesu pavattatÄ«ti dasseti. __ayaá¹ƒ bhÄ• vanÄ• paÃ±Ã±attÄ«_ti ayaá¹ƒ dvÄ• rÄ• r
chadvÄ• rappavattanadhammÄ• naá¹ƒ aniccÄ• nupassanÄ• maggassa bhÄ• vanÄ• paÃ±Ã
nirodhassÄ• _ti rodhasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya maggena anavasesanirodhapaÃ±Ã±at
uppannassa paÃ±Ã±Ä• panÄ• . __okÄ• sapaÃ±Ã±attÄ«_ti á¹-hÄ• nassa paÃ±Ã±Ä• panÄ• .
nÄ«haraá¹‡apaÃ±Ã±atti. __Ä• sÄ• á¹-ikÄ• na_nti gunnaá¹ƒ vaá¹‡esu nÄ«lamakkhikÄ• hi á¹

Ä• sÄ• á¹-ikÄ• nÄ• ma. ettha yassa uppannÄ• , tassa sattassa anayabyasanahetutÄ• ya Ä
Ä• sÄ• á¹-ikÄ• , kilesÄ• , tesaá¹ƒ Ä• sÄ• á¹-ikÄ• naá¹ƒ. __abhinighÄ• tapaÃ±Ã±attÄ«_ti san

<41> evaá¹ƒ vaá¹-á¹-avivaá¹-á¹-amukhena sammasanaupÄ• dÄ• nakkhandhamukheneva s
dassetvÄ• idÄ• ni teparivaá¹-á¹-avasena dassetuá¹ƒ __ ``idaá¹ƒ `dukkhaâ€™ nti me, bhikkh
123/ Ä• raddhaá¹ƒ. tattha dassanaá¹-á¹-hena __cakkhu_. yathÄ• sabhÄ• vato jÄ• nanaá¹-á
paá¹-ivijjhanaá¹-á¹-hena __paÃ±Ã±Ä• _. viditakaraá¹‡aá¹-á¹-hena __vijjÄ• _. obhÄ• sanaá¹-
sabbaá¹ƒ paÃ±Ã±Ä• vevacanameva. ayaá¹ƒ vevacanapaÃ±Ã±atti. __sacchikiriyÄ• paÃ±Ã±
paccakkhakaraá¹‡apaÃ±Ã±atti.

__tulamatulaÃ±cÄ• _ti gÄ• thÄ• ya pacurajanÄ• naá¹ƒ paccakkhabhÄ• vato tulitaá¹ƒ paric
kÄ• mÄ• vacaraá¹ƒ. na tulanti __atulaá¹ƒ, _ tulaá¹ƒ vÄ• sadisamassa aÃ±Ã±aá¹ƒ lokiyakar
__atulaá¹ƒ, _ mahaggatakammaá¹ƒ. kÄ• mÄ• vacararÅ«pÄ• vacarakammaá¹ƒ vÄ• __tulaá
__atulaá¹ƒ, _ appavipÄ• kaá¹ƒ vÄ• __tulaá¹ƒ_. bahuvipÄ• kaá¹ƒ __atulaá¹ƒ_. sambhavati e
sambhavahetubhÅ«taá¹ƒ. __bhavasaá¹…khÄ• raá¹ƒ_ punabbhavasaá¹…kharaá¹‡akaá¹ƒ. _
__munÄ«_ti buddhamuni. __ajjhattarato_ti niyakajjhattarato \Ne 249/. __samÄ• hito_ti
upacÄ• rappanÄ• samÄ• dhivasena samÄ• hito. __abhindi kavacamivÄ• _ti kavacaá¹ƒ viya
attani saÃ±jÄ• taá¹ƒ kilesaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- savipÄ• kaá¹-á¹-hena sambhavaá¹ƒ
bhavÄ• bhisaá¹…kharaá¹‡aá¹-á¹-hena bhavasaá¹…khÄ• ranti ca laddhanÄ• maá¹ƒ tulÄ• tu
lokiyakammaÃ±ca ossaji, saá¹…gÄ• masÄ«se mahÄ• yodho kavacaá¹ƒ viya attasambhava
samÄ• hito hutvÄ• abhindÄ«ti.

atha vÄ• __tula_nti tulayanto tÄ«rento. __atulaÃ±ca sambhava_nti nibbÄ• naÃ±ceva samb
__bhavasaá¹…khÄ• ra_nti bhavagÄ• mikammaá¹ƒ. __avassaji munÄ«_ti ``paÃ±cakkhandh
nibbÄ• naá¹ƒ niccaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is III 38 atthato samÄ• naá¹ƒ) nayena tulaya
Ä• dÄ«navaá¹ƒ nibbÄ• ne Ä• nisaá¹ƒsaÃ±ca disvÄ• taá¹ƒ khandhÄ• naá¹ƒ mÅ«labhÅ«taá¹
kammakkhayakarena ariyamaggena avassaji. kathaá¹ƒ? ajjhattarato. so hi vipassanÄ• vase
samathavasena __samÄ• hito kavacamiva_ attabhÄ• vaá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ att
``attasambhavaâ€™â€™ _nti laddhanÄ• maá¹ƒ sabbaá¹ƒ kilesajÄ• taá¹ƒ __abhindi, _ kiles
appaá¹-isandhikattÄ• avassaá¹-á¹-haá¹ƒ nÄ• ma hoti, kilesÄ• bhÄ• vena kammaá¹ƒ jahÄ«ti
51).

saá¹…khatÄ• saá¹…khatadhÄ• tuvinimuttassa abhiÃ±Ã±eyyassa abhÄ• vato vuttaá¹ƒ __ ``
dhammÄ• naâ€™â€™ _nti. tena dhammapaá¹-isambhidÄ• vuttÄ• hotÄ«ti Ä• ha --- __ ``nik
dhammapaá¹-isambhidÄ• yÄ• â€™â€™ _ti. bhavasaá¹…khÄ• re samudayapakkhiyaá¹ƒ sa
``pariccÄ• gapaÃ±Ã±attÄ«â€™â€™ _ti. dukkhasaccapakkhiyavasena __ ``pariÃ±Ã±Ä• paÃ
samÄ• dhÄ• navisiá¹-á¹-hassa \Be 124/ ajjhattaratabhÄ• vassa vasena __ ``bhÄ• vanÄ• pa
satiyÄ• â€™â€™ _ti vuttaá¹ƒ. ajjhattaratatÄ• visiá¹-á¹-hassa pana samÄ• dhÄ• nassa vase

cittekaggatÄ• yÄ• â€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ. __abhinibbidÄ• paÃ±Ã±atti cittas
Ä• yusaá¹…khÄ• rossajjanavasena cittassa abhinÄ«haraá¹‡apaÃ±Ã±atti. __upÄ• dÄ• napa
gahaá¹‡apaÃ±Ã±atti. __sabbaÃ±Ã±utÄ• yÄ• _ti sammÄ• sambuddhabhÄ• vassa. etena asa
Ä• yusaá¹…khÄ• rossajjanaá¹ƒ natthÄ«ti dasseti. kilesÄ• bhÄ• vena bhagavÄ• kammaá¹ƒ
``padÄ• lanÄ• paÃ±Ã±atti avijjaá¹‡á¸• akosÄ• naâ€™â€™ _nti Ä• ha.

__yo dukkhamaddakkhi yatonidÄ• na_nti yo Ä• raddhavipassako sabbaá¹ƒ tebhÅ«makaá¹
taÃ±ca __yatonidÄ• naá¹ƒ_ yaá¹ƒ hetukaá¹ƒ, tampissa kÄ• raá¹‡abhÄ• vena taá¹‡haá¹ƒ pa
kathaá¹ƒ_ \Ne 250/ __nameyyÄ• _ti so evaá¹ƒ paá¹-ipanno puriso savatthukÄ• mesu kilesa
nameyya abhinameyya, so pakÄ• ro natthi. kasmÄ• ? __kÄ• mÄ• hi loke saá¹…goti Ã±atvÄ
kÄ• masadisaá¹ƒ bandhanaá¹ƒ natthi. vuttaÃ±cetaá¹ƒ bhagavatÄ• ``na taá¹ƒ daá¸·haá¹ƒ ba
tiÄ• di (Dhp 345; SN a I 121; Nett 106; peá¹-ako 15), tasmÄ• saá¹…khÄ• re Ä• sajjanaá¹-á¹
viditvÄ• . __tesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe_ti kÄ• yagatÄ• satiyogena satimÄ• tesaá
tÄ«supi sikkhÄ• su appamatto sikkheyyÄ• ti attho.

__vevacanapaÃ±Ã±attÄ«_ti khandhÄ• dÄ«naá¹ƒ vevacanapaÃ±Ã±atti. adakkhÄ«ti pana pa
--- __ ``dukkhassa pariÃ±Ã±Ä• paÃ±Ã±atti cÄ• â€™â€™ _ti. __paccatthikato dassanapaÃ±
paccatthikato dassanapaÃ±Ã±atti. __pÄ• vakakappÄ• _ti jalitaaggikkhandhasadisÄ• . __pap
papÄ• tÅ«pamÄ• uragopamÄ• ca.

__mohasambandhano loko_ti ayaá¹ƒ loko avijjÄ• hetukehi saá¹ƒyojanehi bandho. __bhabb
vipannajjhÄ• sayopi mÄ• yÄ• ya sÄ• á¹-heyyena ca paá¹-icchÄ• ditasabhÄ• vo bhabbajÄ• t
__upadhibandhano bÄ• lo, tamasÄ• parivÄ• rito_ti tassa pana bÄ• lassa tathÄ• dassane s
parivÄ• ritattÄ• kÄ• maguá¹‡esu anÄ• dÄ«navadassitÄ• ya kilesÄ• bhisaá¹…khÄ• rehi ban
\Be 125/ bÄ• lo paá¹‡á¸• itÄ• naá¹ƒ __assirÄ« viya khÄ• yati_ alakkhiko eva hutvÄ• upaá¹-
sabbaá¹ƒ bÄ• lassa sato rÄ• gÄ• dikiÃ±canato. paá¹‡á¸• itassa pana paÃ±Ã±Ä• cakkhunÄ•
ayaá¹ƒ saá¹…khepattho. mohasÄ«sena vipallÄ• sÄ• gahitÄ• ti Ä• ha --- __ ``desanÄ• paÃ±
_nti. __viparÄ«tapaÃ±Ã±attÄ«_ti viparÄ«tÄ• kÄ• rena upaá¹-á¹-hahamÄ• nassa paÃ±Ã±Ä•

atthi nibbÄ• nanti samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vÄ• cÄ• vatthumattameva. natthi nibbÄ•
alabbhamÄ• nasabhÄ• vattÄ• ti vippaá¹-ipannÄ• naá¹ƒ micchÄ• vÄ• daá¹ƒ bhaÃ±jituá¹ƒ bha
``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™ _nti. tattha hetuá
cetaá¹ƒ, bhikkhaveâ€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- bhikkhave, yadi asaá¹…khatÄ•
idha sabbassa saá¹…khatassa nissaraá¹‡aá¹ƒ siyÄ• . nibbÄ• naÃ±hi Ä• rammaá¹‡aá¹ƒ kat
sammÄ• diá¹-á¹-hiÄ• dayo maggadhammÄ• anavasesakilese samucchindanti, tato tividhas
appavattÄ«ti.

tatthÄ• yamadhippÄ• yo \Ne 251/ --- yathÄ• pariÃ±Ã±eyyatÄ• ya sauttarÄ• naá¹ƒ kÄ• mÄ•

paá¹-ipakkhabhÅ«taá¹ƒ tabbidhurasabhÄ• vaá¹ƒ nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ taá
saá¹…khabhadhammÄ• naá¹ƒ paá¹-ipakkhabhÅ«tena tabbidhuratÄ• sabhÄ• vena nissaraá
nissaraá¹‡aá¹ƒ. sÄ• asaá¹…khatÄ• dhÄ• tu. kiÃ±ca bhiyyo? saá¹…khatadhammÄ• ramma
api ca anulomaÃ±Ä• á¹‡aá¹ƒ kilese na samucchedavasena pajahituá¹ƒ sakkoti. sammutisac
paá¹-hamajjhÄ• nÄ• dÄ«su Ã±Ä• á¹‡aá¹ƒ vikkhambhanamattameva karoti, kilesÄ• naá¹ƒ na
samucchedappahÄ• nakaraÃ±ca ariyamaggaÃ±Ä• á¹‡aá¹ƒ, tassa saá¹…khatadhammasam
bhavitabbaá¹ƒ, sÄ• asaá¹…khatÄ• dhÄ• tu. tathÄ• nibbÄ• na-saddo katthaci visaye avipa
upacÄ• ravuttisabbhÄ• vato, yathÄ• taá¹ƒ ``sÄ«hasaddoâ€™â€™ ti.

atha vÄ• ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™ nti (Ud
aviparÄ«tatthaá¹ƒ, bhagavatÄ• bhÄ• sitattÄ• . yaÃ±hi bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ avip
taá¹ƒ ``sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe saá¹…khÄ• rÄ• dukkhÄ• , sabbe dhammÄ•
Kv 753; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 4; Paá¹-is I 31; Nett 5; Dhp 277-279), evan
asaá¹…khatÄ• ya dhÄ• tuyÄ• paramatthato sabbhÄ• vo veditabbo. kiá¹ƒ vÄ• etÄ• ya yutti
\Be 126/ ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khatanti (Ud 73), appac
asaá¹…khatÄ• dhammÄ• ti (Dhs dukamÄ• tikÄ• 7-8) ca, asaá¹…khataÃ±ca vo, bhikkhave,
asaá¹…khatagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ ntiÄ• dinÄ• (SN b IV 366-367, 377) ca ane
nibbÄ• nadhÄ• tuyÄ• paramatthato sabbhÄ• vo desitoti. tattha __upanayanapaÃ±Ã±attÄ«_
hetuupanayanassa paÃ±Ã±Ä• panÄ• . __jotanÄ• paÃ±Ã±attÄ«_ti paá¹-iÃ±Ã±Ä• tassa attha
pakÄ• sanÄ• paÃ±Ã±atti. sesaá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyameva.

paÃ±Ã±attihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. otaraá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<42> __tattha katamo otaraá¹‡o hÄ• ro_ti otaraá¹‡ahÄ• ravibhaá¹…go. tattha __asekkhÄ•
tedhÄ• tuke vÄ«tarÄ• gatÄ• asekkhÄ• phalavimutti. __tÄ• niyevÄ• _ti tÄ• ni asekkhÄ• yaá
\Ne 252/. __ayaá¹ƒ indriyehi otaraá¹‡Ä• _ti asekkhÄ• ya vimuttiyÄ• niddhÄ• ritehi saddhÄ•
saá¹ƒvaá¹‡á¹‡anÄ• ya otaraá¹‡Ä• .

__paÃ±cindriyÄ• ni vijjÄ• _ti sammÄ• saá¹…kappo viya sammÄ• diá¹-á¹-hiyÄ• upakÄ• rak
saddhÄ• dÄ«ni cattÄ• ri indriyÄ• ni vijjÄ• ya upakÄ• rakattÄ• saá¹…gaá¹‡hanavasena vuttÄ
__saá¹…khÄ• rapariyÄ• pannÄ• nÄ«_ti paÃ±casu khandhesu saá¹…khÄ• rakkhandhe anto
anÄ• savÄ• _ti taá¹ƒ saá¹…khÄ• rakkhandhaá¹ƒ viseseti, aggaphalassa adhippetattÄ• . tato
dhammadhÄ• tusaá¹…gahitÄ• _ti aá¹-á¹-hÄ• rasadhÄ• tÅ«su dhammadhÄ• tusaá¹…gahitÄ
asekkhÄ• vimutti dassitÄ• , tassÄ• pana paá¹-ipattidassanatthaá¹ƒ ``ayaá¹ƒ ahamasmÄ«ti
dassanamaggo idha vuttoti imamatthaá¹ƒ dassetuá¹ƒ __ ``ayaá¹ƒ ahamasmÄ«ti anÄ• nupas
sabbaá¹ƒ vuttanayameva.

<43> __nissitassa calita_nti taá¹‡hÄ• diá¹-á¹-hivasena kammaá¹ƒ anavaá¹-á¹-hÄ• naá¹ƒ. __
aparÄ• paraá¹ƒ cavanaá¹ƒ upapatanaÃ±ca. nissitapade labbhamÄ• naá¹ƒ nissayanaá¹ƒ ud
``nissayo nÄ• mÄ• â€™â€™ _ti. __taá¹‡hÄ• nissayo_ti taá¹‡hÄ• bhiniveso. so hi taá¹‡hÄ•
patiá¹-á¹-hÄ• bhÄ• vena tathÄ• vutto. evaá¹ƒ \Be 127/ __diá¹-á¹-hinissayo_pi daá¹-á¹-habb
cetanÄ• _ti cetanÄ• padhÄ• nattÄ• saá¹…khÄ• rakkhandhadhammÄ• naá¹ƒ cetanÄ• sÄ«s
--- __ ``ayaá¹ƒ taá¹‡hÄ• nissayoâ€™â€™ _ti. yasmÄ• pana viparÄ«tÄ• bhiniveso mohassa
tasmÄ• __ ``yÄ• mÅ«á¸·hassa cetanÄ• , ayaá¹ƒ diá¹-á¹-hinissayoâ€™â€™ _ti vuttaá¹ƒ.

evaá¹ƒ cetanÄ• sÄ«sena taá¹‡hÄ• diá¹-á¹-hiyo vatvÄ• idÄ• ni tattha nippariyÄ• yena cetan
``cetanÄ• pana saá¹…khÄ• rÄ• â€™â€™ _ti Ä• ha. __yÄ• rattassa vedanÄ• , ayaá¹ƒ sukh
vedanÄ• ya rÄ• go anusetÄ«ti katvÄ• vuttaá¹ƒ. tathÄ• adukkhamasukhÄ• ya vedanÄ• ya a
``yÄ• sammÅ«á¸·hassa vedanÄ• , ayaá¹ƒ adukkhamasukhÄ• vedanÄ• â€™â€™ _ti. idha
__taá¹‡hÄ• yÄ• _ti taá¹‡haá¹ƒ. __diá¹-á¹-hiyÄ• _ti diá¹-á¹-hiá¹ƒ. yathÄ• vÄ• sesadhammÄ•
nissayabhÄ• ve puggalo taá¹‡hÄ• ya nissitoti vuccati. evaá¹ƒ taá¹‡hÄ• ya sesadhammÄ• na
taá¹‡hÄ• ya nissitoti vuccatÄ«ti Ä• ha --- __ ``taá¹‡hÄ• ya anissitoâ€™â€™ _ti.

__passaddhÄ«_ti darathapaá¹-ippassambhanÄ• . __kÄ• yikÄ• _ti karajakÄ• yasannissitÄ•
cittasannissitÄ• . yasmÄ• pana sÄ• darathapaá¹-ippassaddhi kÄ• yacittÄ• naá¹ƒ sukhe sat
\Ne 253/ __ ``yaá¹ƒ kÄ• yikaá¹ƒ sukhaâ€™â€™ _ntiÄ• dinÄ• phalÅ«pacÄ• rena vuttÄ• ya
kÄ• raá¹‡abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``passaddhakÄ• yoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __so_t
khÄ«á¹‡Ä• savo. __rÅ«pasaá¹…khaye vimutto_ti rÅ«pÄ• naá¹ƒ saá¹…khayasaá¹…khÄ• te
na upetÄ«_ti sassato attÄ• ca loko cÄ• tipi taá¹‡hÄ• diá¹-á¹-hiupayena na upeti na gaá¹‡hÄ
asassatoti. __atthi natthÄ«_ti ekaccaá¹ƒ sassataá¹ƒ ekaccaá¹ƒ asassatanti. __nevatthi no n
amarÄ• vikkhepavasena. __gambhÄ«ro_ti uttÄ• nabhÄ• vahetÅ«naá¹ƒ kilesÄ• naá¹ƒ abhÄ•
atthÄ«tiÄ• dinÄ• upagamanakilesÄ• naá¹ƒ vÅ«pasamena parinibbuto sÄ«tibhÅ«to.

__idhÄ• gatÄ«_ti paralokato idha Ä• gati. __gatÄ«_ti idhalokato paralokagamanaá¹ƒ. taá¹ƒ
__ ``peccabhavoâ€™â€™ _ti. idha __hura_nti dvÄ• rÄ• rammaá¹‡adhammÄ• dassitÄ• ti _
padena dvÄ• rappavattadhamme dassento __ ``phassasamuditesu dhammesÅ«â€™â€™ _
\Be 128/ saddhiá¹ƒ phassena kÄ• raá¹‡abhÅ«tena ca samuditesu sambhÅ«tesu
viÃ±Ã±Ä• á¹‡avedanÄ• saÃ±Ã±Ä• cetanÄ• vitakkavicÄ• rÄ• didhammesu. __attÄ• naá¹ƒ na
anattabhÄ• veneva tattha attÄ• naá¹ƒ na passati. virajjati virÄ• gÄ• vimuccatÄ«ti padehi lok
paá¹-iccasamuppÄ• dabhÄ• vaá¹ƒ dassento tadatthatÄ• ya sÄ«lÄ• dÄ«nampi pariyÄ• yena
``lokuttaroâ€™â€™ _tiÄ• dinÄ• .

<44> __nÄ• masampayutto_ti nÄ• mena missito. __saupÄ• disesÄ• nibbÄ• nadhÄ• tÅ«_ti
taÃ±ca paÃ±Ã±Ä• padhÄ• nanti Ä• ha --- __ ``saupÄ• disesÄ• nibbÄ• nadhÄ• tu vijjÄ• _ti.

otaraá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. sodhanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<45> __tattha katamo sodhano hÄ• ro_ti sodhanahÄ• ravibhaá¹…go. tattha __bhagavÄ• p
``avijjÄ• ya nivuto lokoâ€™â€™ ti (Sn 1039; Nidd II ajitamÄ• á¹‡avapucchÄ• 58, ajitamÄ• á
vadanto bhagavÄ• --- ``kenassu nivuto lokoâ€™â€™ ti (Sn 1038; Nidd II ajitamÄ• á¹‡avapu
ajitamÄ• á¹‡avapucchÄ• niddesa 1) Ä• yasmatÄ• ajitena \Ne 254/ pucchÄ• vasena vuttaá¹
tadatthassa vissajjanato. __no ca Ä• rambha_nti na tÄ• va Ä• rambhaá¹ƒ sodheti, Ã±Ä• tuá
apariyositattÄ• . __suddho Ä• rambho_ti Ã±Ä• tuá¹ƒ icchitassa atthassa pabodhitattÄ• sodh
aÃ±Ã±Ä• á¹‡apakkhandÄ• naá¹ƒ dveá¸·hakajÄ• tÄ• naá¹ƒ vÄ• pucchanakÄ• le pucchitÄ• n
mahÄ• gahanaá¹ƒ viya mahÄ• duggaá¹ƒ viya ca andhakÄ• raá¹ƒ avibhÅ«taá¹ƒ hoti. yadÄ•
vÄ• bhagavato sÄ• vakehi apade padaá¹ƒ dassentehi nijjaá¹-aá¹ƒ nigumbaá¹ƒ katvÄ• paÃ
gandhahatthinÄ• abhibhavitvÄ• obhaggapadÄ• lito gahanappadeso viya vigatandhakÄ• ro
visodhito nÄ• ma hoti.

sodhanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<46> __tattha_ \Be 129/ __katamo adhiá¹-á¹-hÄ• no hÄ• ro_ti adhiá¹-á¹-hÄ• nahÄ• ravibha
dhÄ• rayitabbÄ• _ti ekattavemattatÄ• saá¹…khÄ• tasÄ• maÃ±Ã±avisesamattato dhÄ• rayita
vikappetabbÄ• ti adhippÄ• yo. avikappetabbatÄ• ya kÄ• raá¹‡aá¹ƒ __niddesavÄ• ravaá¹‡á¹
taá¹ƒ phalaá¹ƒ maggati gavesatÄ«ti __maggo, _ tadatthikehi maggÄ«yati gavesÄ«yatÄ«ti vÄ
niratiyaá¹-á¹-hena nirassÄ• daá¹-á¹-hena ca __nirayo_. uddhaá¹ƒ anugantvÄ• tiriyaá¹ƒ aÃ±
tiracchÄ• nÄ• va __tiracchÄ• nayoni_. petatÄ• ya petti, ito pecca gatabhÄ• voti attho. petti e
suranti na bhÄ• santi na dibbantÄ«ti asurÄ• . asurÄ• eva __asurayoni_. dibbehi rÅ«pÄ• dÄ
__saggÄ• _. manassa ussannatÄ• ya __manussÄ• _. vÄ• naá¹ƒ vuccati taá¹‡hÄ• , taá¹ƒ ta
nirayaá¹ƒ gacchatÄ«ti __nirayagÄ• mÄ«_. sesapadesupi eseva nayo. __asurayoniyo_ti asu
asurajÄ• tinibbattanakoti attho. saggaá¹ƒ gametÄ«ti __saggagÄ• miyo. manussagÄ• mÄ«_t
__paá¹-isaá¹…khÄ• nirodho_ti paá¹-isaá¹…khÄ• ya paá¹-ipakkhabhÄ• vanÄ• ya nirodho, pa
appavatte uppajjanÄ• rahassa paá¹-ipakkhavuttiyÄ• anuppÄ• do. __appaá¹-isaá¹…khÄ• ni
saá¹…khatadhammÄ• naá¹ƒ sarasanirodho, khaá¹‡ikanirodhoti attho.

<47> rÅ«panti ekattatÄ• . bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti vemattatÄ• . upÄ• dÄ• rÅ«panti e
... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• roti vemattatÄ• . tathÄ• bhÅ«tarÅ«panti ekattatÄ• . pathav

pe ... vÄ• yodhÄ• tÅ«ti vemattatÄ• . pathavÄ«dhÄ• tÅ«ti ekattatÄ• . vÄ«sati Ä• kÄ• rÄ• ven
ekattatÄ• . dvÄ• dasa Ä• kÄ• rÄ• vemattatÄ• . tejodhÄ• tÅ«ti ekattatÄ• . cattÄ• ro Ä• kÄ• r
ekattatÄ• . cha Ä• kÄ• rÄ• vemattatÄ• ti imamatthaá¹ƒ dassento __ ``dvÄ«hi Ä• kÄ• rehi dh
pariggaá¹‡hÄ• tÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __kesÄ• _ti kesÄ• nÄ• ma upÄ• dinnakasarÄ«raá¹-á¹-hakÄ• kakkhaá¸·alakkhaá¹‡Ä
pÄ• á¹-iyekko pathavÄ«dhÄ• tukoá¹-á¹-hÄ• so. __lomÄ• _ nÄ• ma ... pe ... __matthaluá¹…g
sarÄ«raá¹-á¹-hakaá¹ƒ kakkhaá¸·alakkhaá¹‡aá¹ƒ imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-h
__Ä• podhÄ• tÅ«_tiÄ• dikoá¹-á¹-hÄ• sesu pittÄ• dÄ«su \Be 130/ eseva nayo. ayaá¹ƒ pana v
tejodhÄ• tunÄ• kupitena. __santappatÄ«_ti ayaá¹ƒ kÄ• yo santappati ekÄ• hikajarÄ• dibhÄ
__yena ca jÄ«rÄ«yatÄ«_ti yena ayaá¹ƒ kÄ• yo jarÄ«yati. indriyavekallataá¹ƒ balakkhayaá¹ƒ
pÄ• puá¹‡Ä• ti. __yena ca pariá¸• ayhatÄ«_ti yena kupitena ayaá¹ƒ kÄ• yo á¸• ayhati, so ca
á¸• ayhÄ• mÄ«â€™â€™ ti kandanto satadhotasappigosÄ«tacandanÄ• dilepanaá¹ƒ tÄ• lava
__yena ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchatÄ«_ti asitaá¹ƒ
pÄ• nakÄ• di, khÄ• yitaá¹ƒ vÄ• piá¹-á¹-hakhajjakÄ• di, sÄ• yitaá¹ƒ vÄ• ambapakkamadhup
paripÄ• kaá¹ƒ gacchati, rasÄ• dibhÄ• vena vivekaá¹ƒ gacchatÄ«ti attho. ettha ca purimÄ• t
catusamuá¹-á¹-hÄ• nÄ• . pacchimo kammasamuá¹-á¹-hÄ• nova.

__uddhaá¹…gamÄ• vÄ• tÄ• _ti uggÄ• rahikkÄ• rÄ• dipavattakÄ• uddhaá¹ƒ Ä• rohanavÄ•
uccÄ• rapassÄ• vÄ• dinÄ«haraá¹‡akÄ• adho orohanavÄ• tÄ• . __kucchisayÄ• vÄ• tÄ• _ti
__koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• _ti antÄ• naá¹ƒ antovÄ• tÄ• . __aá¹…gamaá¹…gÄ• nusÄ• rin
sakalasarÄ«re aá¹…gamaá¹…gÄ• ni anusaá¹-Ä• samiÃ±janapasÄ• raá¹‡Ä• dinibbattakÄ•
antopavisananÄ• sikavÄ• to. __passÄ• so_ti bahinikkhamananÄ• sikavÄ• to. ettha ca purim
catusamuá¹-á¹-hÄ• nÄ• . assÄ• sapassÄ• sÄ• cittasamuá¹-á¹-hÄ• nÄ• eva. evaá¹ƒ vematt
udÄ• haá¹-Ä• catasso dhÄ• tuyo paá¹-ikkÅ«lamanasikÄ• ravasena upasaá¹ƒharanto __ ``in
Ä• kÄ• rehÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __na gayhÅ«paga_nti na gahaá¹‡ayoggaá¹ƒ.
sabhÄ• valakkhaá¹‡ato.

evaá¹ƒ \Ne 256/ paá¹-ikkÅ«lamanasikÄ• raá¹ƒ dassetvÄ• puna tattha sammasanacÄ• raá¹
__ ``tenÄ• ha bhagavÄ• yÄ• ceva kho panÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ su

<48> evaá¹ƒ saccamaggarÅ«padhammavasena adhiá¹-á¹-hÄ• nahÄ• raá¹ƒ dassetvÄ• idÄ
taá¹ƒ dassetuá¹ƒ __ ``avijjÄ• ti ekattatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``dukkhe aÃ±
_ntiÄ• dÄ«su yasmÄ• avijjÄ• dukkhasaccassa yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ \Be 131/ j
na deti chÄ• detvÄ• pariyonandhitvÄ• tiá¹-á¹-hati, tasmÄ• ``dukkhe aÃ±Ã±Ä• á¹‡aâ€™â€™
dukkhasamudayassa dukkhanirodhassa dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya yÄ• th
jÄ• nituá¹ƒ paá¹-ivijjhituá¹ƒ na deti chÄ• detvÄ• pariyonandhitvÄ• tiá¹-á¹-hati, tasmÄ• __
``dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aâ€™â€™ _nti vuccati. __pubba

khandhÄ• yatanadhÄ• tuyo. __aparanto_ anÄ• gataddhabhÅ«tÄ• . __pubbantÄ• paranto_ t
saá¹…khÄ• rÄ• dÄ«naá¹ƒ kÄ• raá¹‡Ä• ni avijjÄ• dÄ«ni. __paá¹-iccasamuppannÄ• dhammÄ
saá¹…khÄ• rÄ• didhammÄ• .

tatthÄ• yaá¹ƒ avijjÄ• yasmÄ• atÄ«tÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ yÄ• va paá¹-iccasamupp
yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ jÄ• nituá¹ƒ paá¹-ivijjhituá¹ƒ na deti chÄ• detvÄ• pariyonan
tasmÄ• ``pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ yÄ• va paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä
avijjÄ• kiccato jÄ• titopi kathitÄ• . ayaÃ±hi imÄ• ni aá¹-á¹-ha á¹-hÄ• nÄ• ni jÄ• nituá¹ƒ paá¹-
detÄ«ti kiccato kathitÄ• . uppajjamÄ• nÄ• pi imesu aá¹-á¹-hasu á¹-hÄ• nesu uppajjatÄ«ti jÄ•
kiccato jÄ• tito ca kathitÄ• pi lakkhaá¹‡ato kathite eva sukathitÄ• hotÄ«ti lakkhaá¹‡ato dass
``aÃ±Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

tattha Ã±Ä• á¹‡aá¹ƒ atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ catusaccadhammaá¹ƒ vid
ayaá¹ƒ pana avijjÄ• uppajjitvÄ• taá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ na detÄ«ti Ã±Ä• á¹
aÃ±Ã±Ä• á¹‡aá¹ƒ. dassanantipi paÃ±Ã±Ä• , sÄ• hi taá¹ƒ Ä• kÄ• raá¹ƒ passati. avijjÄ• pana
detÄ«ti __adassanaá¹ƒ_. abhisamayotipi paÃ±Ã±Ä• , sÄ• taá¹ƒ Ä• kÄ• raá¹ƒ abhisameti. a
taá¹ƒ abhisametuá¹ƒ na detÄ«ti __anabhisamayo_. anubodho sambodho paá¹-ivedhotipi pa
Ä• kÄ• raá¹ƒ anubujjhati sambujjhati paá¹-ivijjhati. avijjÄ• pana uppajjitvÄ• taá¹ƒ anubujjhit
sambujjhituá¹ƒ paá¹-ivijjhituá¹ƒ na detÄ«ti __ananubodho asambodho appaá¹-ivedho_. tathÄ
upalakkhaá¹‡aá¹ƒ paccupalakkhaá¹‡aá¹ƒ samapekkhaá¹‡antipi paÃ±Ã±Ä• , sÄ• taá¹ƒ Ä• k
upalakkhati paccupalakkhati samaá¹ƒ sammÄ• ca apekkhati. avijjÄ• pana uppajjitvÄ• tass
detÄ«ti __asallakkhaá¹‡aá¹ƒ anupalakkhaá¹‡aá¹ƒ apaccupalakkhaá¹‡aá¹ƒ asamapekkhaá¹

nÄ• ssa \Be 132/ kiÃ±ci paccakkhakammaá¹ƒ atthi, sayaÃ±ca appaccavekkhitvÄ• katakam
__appaccakkhakammaá¹ƒ_. dummedhÄ• naá¹ƒ bhÄ• vo __dummejjhaá¹ƒ_. bÄ• lÄ• naá¹ƒ
sampajaÃ±Ã±anti paÃ±Ã±Ä• , sÄ• atthÄ• natthaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ catusaccad
pana uppajjitvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ pajÄ• nituá¹ƒ na detÄ«ti __asampajaÃ±Ã±aá¹ƒ_. moh
pamohanavasena __pamoho_. sammohanavasena __sammoho_. avindiyaá¹ƒ vindati, vindi
__avijjÄ• _. vaá¹-á¹-asmiá¹ƒ ohanati otaratÄ«ti __avijjogho_. vaá¹-á¹-asmiá¹ƒ yojetÄ«ti __av
appahÄ«naá¹-á¹-hena ceva punappunaá¹ƒ uppajjanato ca __avijjÄ• nusayo_. magge pariyu
addhike kusalacittaá¹ƒ pariyuá¹-á¹-hÄ• ti viluppatÄ«ti __avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ_. yath
palighasaá¹…khÄ• tÄ• ya laá¹…giyÄ• patitÄ• ya manussÄ• naá¹ƒ nagarappaveso pacchijja
sakkÄ• yanagare ayaá¹ƒ patitÄ• , tassa nibbÄ• nasampÄ• pakaá¹ƒ Ã±Ä• á¹‡agamanaá¹ƒ p
nÄ• ma hoti. akusalaÃ±ca taá¹ƒ mÅ«laÃ±ca, akusalÄ• naá¹ƒ vÄ• mÅ«lanti akusalamÅ«laá¹
idhÄ• dhippeto mohoti __moho akusalamÅ«la_nti ayaá¹ƒ ekapadiko avijjÄ• ya atthuddhÄ• r
ayaá¹ƒ avijjÄ• ya vemattatÄ• .

__vijjÄ• _ti vindiyaá¹ƒ vindatÄ«ti vijjÄ• , vijjhanaá¹-á¹-hena vijjÄ• , viditakaraá¹‡aá¹-á¹-hena

``dukkhe Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• dÄ«su dukkhasaccassa yÄ• thÄ• vasarasalakkhaá¹‡aâ
paá¹-ivijjhatÄ«ti dukkhe ariyasacce visayabhÅ«te Ã±Ä• á¹‡aá¹ƒ ``dukkhe Ã±Ä• á¹‡aâ€™â€™
sesesupi. __paÃ±Ã±Ä• _ti tassa tassa atthassa pÄ• kaá¹-akaraá¹‡asaá¹…khÄ• tena paÃ±Ã
tena tena vÄ• aniccÄ• dinÄ• pakÄ• rena dhamme jÄ• nÄ• tÄ«ti paÃ±Ã±Ä• . pajÄ• nanÄ• k
vicinatÄ«ti __vicayo_. pakÄ• rehi vicinatÄ«ti __pavicayo_. catusaccadhamme vicinatÄ«ti __
aniccÄ• dÄ«naá¹ƒ sallakkhaá¹‡avasena __sallakkhaá¹‡Ä• _. tesaá¹ƒyeva pati pati upalakkh
__paccupalakkhaá¹‡Ä• _. paá¹‡á¸• itabhÄ• vo __paá¹‡á¸• iccaá¹ƒ_. kusalabhÄ• vo __kosa
__nepuÃ±Ã±aá¹ƒ_. aniccÄ• dÄ«naá¹ƒ vibhÄ• vanavasena __vebhabyÄ• _. tesaá¹ƒyeva cin
aniccÄ• dÄ«ni upaparikkhatÄ«ti __upaparikkhÄ• . bhÅ«rÄ«_ti pathaviyÄ• nÄ• maá¹ƒ, ayam
vitthataá¹-á¹-hena ca bhÅ«rÄ« viyÄ• ti bhÅ«rÄ«. tena vuttaá¹ƒ --- ``bhÅ«rÄ« vuccati pathavÄ
pathavisamÄ• ya vitthatÄ• ya paÃ±Ã±Ä• ya samannÄ• gatoti \Ne 258/ bhÅ«ripaÃ±Ã±oâ€™
ca bhÅ«rÄ«ti paÃ±Ã±Ä• yevetaá¹ƒ adhivacanaá¹ƒ. bhÅ«te atthe ramatÄ«ti __bhÅ«rÄ«_.

kilese medhati hiá¹ƒsatÄ«ti __medhÄ• , _ khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena vÄ• _
taá¹ƒ sattaá¹ƒ hitapaá¹-ipattiyaá¹ƒ sampayuttaá¹ƒ vÄ• yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhe p
__pariá¹‡Ä• yikÄ• _. aniccÄ• divasena dhamme vipassatÄ«ti __vipassanÄ• _. sammÄ• pal
jÄ• nÄ• tÄ«ti __sampajaÃ±Ã±aá¹ƒ_. uppathapaá¹-ipanne sindhave vÄ«thiÄ• ropanatthaá¹ƒ
dhÄ• vanakÅ«á¹-acittaá¹ƒ vÄ«thiÄ• ropanatthaá¹ƒ vijjhatÄ«ti patodo viyÄ• ti __patodo_. das
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ, paÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ indriyaá¹ƒ __paÃ±Ã±ind
kampatÄ«ti __paÃ±Ã±Ä• balaá¹ƒ_. kilesacchedanaá¹-á¹-hena paÃ±Ã±Ä• va satthaá¹ƒ __pa
accuggataá¹-á¹-hena paÃ±Ã±Ä• va pÄ• sÄ• do __paÃ±Ã±Ä• pÄ• sÄ• do_. Ä• lokanaá¹-á¹-h
__paÃ±Ã±Ä• Ä• loko_.

obhÄ• sanaá¹-á¹-hena paÃ±Ã±Ä• va obhÄ• so __paÃ±Ã±Ä• obhÄ• so_. pajjotanaá¹-á¹-hen
__paÃ±Ã±Ä• pajjoto_. ratikaraá¹‡aá¹-á¹-hena ratidÄ• yakaá¹-á¹-hena ratijanakaá¹-á¹-hena c
dullabhapÄ• tubhÄ• vaá¹-á¹-hena atulaá¹-á¹-hena anomasattaparibhogaá¹-á¹-hena ca paÃ±
__paÃ±Ã±Ä• ratanaá¹ƒ_. na tena sattÄ• muyhanti, sayaá¹ƒ vÄ• Ä• rammaá¹‡e na muyhat
dhammavicayapadaá¹ƒ vuttatthameva. kasmÄ• panetaá¹ƒ puna vuttanti? amohassa
mohapaá¹-ipakkhabhÄ• vadÄ«panatthaá¹ƒ. tenetaá¹ƒ dÄ«peti --- yvÄ• yaá¹ƒ amoho, so na
dhammo, mohassa paá¹-ipakkho dhammavicayasaá¹…khÄ• to amohova idhÄ• dhippetoti. _
yÄ• thÄ• vaniyyÄ• nikakusaladiá¹-á¹-hi. dhammavicayasaá¹…khÄ• to pasattho sundaro vÄ•
__dhammavicayasambojjhaá¹…go. maggaá¹…ga_nti ariyamaggassa aá¹…gaá¹ƒ kÄ• raá¹‡
antogadhattÄ• __maggapariyÄ• panna_nti.

__asaÃ±Ã±Ä• samÄ• pattÄ«_ti saÃ±Ã±Ä• virÄ• gabhÄ• vanÄ• vasena pavattitÄ•
asaÃ±Ã±abhavÅ«papattinibbattanasamÄ• patti. anuppanne hi buddhe ekacce titthÄ• yatane
parikammaá¹ƒ katvÄ• catutthajjhÄ• naá¹ƒ nibbattetvÄ• jhÄ• nÄ• vuá¹-á¹-hÄ• ya saÃ±Ã±Ä
saÃ±Ã±Ä• ya sati hatthacchedÄ• didukkhaÃ±ceva sabbabhayÄ• ni \Be 134/ ca honti, ``alaá

saÃ±Ã±Ä• bhÄ• vo santoâ€™â€™ ti evaá¹ƒ saÃ±Ã±Ä• ya dosaá¹ƒ passitvÄ• saÃ±Ã±Ä• vi
nibbattetvÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒ katvÄ• asaÃ±Ã±Ä«su nibbattanti. cittaá¹ƒ nes
idha nivattati, rÅ«pakkhandhamattameva tattha nibbattati.

te \Ne 259/ yathÄ• nÄ• ma jiyÄ• vegukkhitto saro yattako jiyÄ• vego, tattakameva Ä• kÄ• s
jhÄ• navegukkhittÄ• upapajjitvÄ• yattako jhÄ• navego, tattakameva kÄ• laá¹ƒ tiá¹-á¹-hanti.
parikkhÄ«á¹‡e tattha rÅ«pakkhandho antaradhÄ• yati, idha paá¹-isandhisaÃ±Ã±Ä• uppajjat
vuttaá¹ƒ --- ``asaÃ±Ã±abhavÅ«papattinibbattanasamÄ• pattÄ«â€™â€™ ti. __vibhÅ«tasaÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti. sÄ• hi paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa paá¹-
vibhÄ• vanato ``vibhÅ«tasaÃ±Ã±Ä• â€™â€™ ti vuccati. keci ``vibhÅ«tarÅ«pasaÃ±Ã±Ä• â€™
matena vibhÅ«tarÅ«pasamÄ• patti nÄ• ma sesÄ• ruppasamÄ• pattiyo. sesÄ• samÄ• pattiy

__nevasekkhanÄ• sekkho jhÄ• yÄ«_ti jhÄ• nalÄ• bhÄ« puthujjano. __Ä• jÄ• niyo jhÄ• yÄ«_
ariyapuggalÄ• . __assakhaluá¹…ko jhÄ• yÄ«_ti khaluá¹…kassasadiso jhÄ• yÄ«. tathÄ• hi k
na upeti ito cito ca yathÄ• ruci dhÄ• vati, evamevaá¹ƒ yo puthujjano abhiÃ±Ã±Ä• lÄ• bhÄ«,
assÄ• detvÄ• ``alamettÄ• vatÄ• , katamettÄ• vatÄ• â€™â€™ ti uttaridamathÄ• ya aparisak
ito cito ca dhÄ• vati pavattati, so ``assakhaluá¹…ko jhÄ• yÄ«â€™â€™ ti vutto. __diá¹-á¹-hut
jhÄ• nalÄ• bhÄ« diá¹-á¹-higatiko. __paÃ±Ã±uttaro jhÄ• yÄ«_ti lakkhaá¹‡Å«panijjhÄ• nena jh
paÃ±Ã±Ä• dhiko jhÄ• yÄ«.

__saraá¹‡o samÄ• dhÄ«_ti akusalacittekaggatÄ• , sabbopi vÄ• sÄ• savo samÄ• dhi. __ara
kusalÄ• byÄ• kato samÄ• dhi, lokuttaro eva vÄ• . __savero samÄ• dhÄ«_ti paá¹-ighacittesu
samÄ• dhÄ«_ti mettÄ• cetovimutti. anantaradukepi eseva nayo. __sÄ• miso samÄ• dhÄ«_ti
anatikkantavaá¹-á¹-Ä• misalokÄ• misatÄ• ya sÄ• miso. __nirÄ• miso samÄ• dhÄ«_ti lokutta
samÄ• dhÄ«_ti dukkhÄ• paá¹-ipado dandhÄ• bhiÃ±Ã±o sukhÄ• paá¹-ipado ca dandhÄ• bhi
sappayogena cittena paccanÄ«kadhamme kicchena \Be 135/ kasirena niggahetvÄ• adhiga
samÄ• dhi. ekaá¹ƒsabhÄ• vito samÄ• dhÄ«_ti sukkhavipassakassa samÄ• dhi. __ubhayaá¹
samathayÄ• nikassa samÄ• dhi. __ubhayato bhÄ• vitabhÄ• vano samÄ• dhÄ«_ti kÄ• yasak
samÄ• dhi. so hi ubhayato bhÄ• gehi ubhayato bhÄ• vitabhÄ• vano.

__Ä• gÄ• á¸·hapaá¹-ipadÄ• _ti kÄ• mÄ• naá¹ƒ orohanapaá¹-ipatti, kÄ• masukhÄ• nuyogoti
__nijjhÄ• mapaá¹-ipadÄ• _ti kÄ• massa nijjhÄ• panavasena khedanavasena pavattÄ• paá¹
attakilamathÄ• nuyogoti \Ne 260/ attho. __akkhamÄ• paá¹-ipadÄ• _tiÄ• dÄ«su padhÄ• nak
asahantassa paá¹-ipadÄ• , tÄ• ni nakkhamatÄ«ti akkhamÄ• . sahantassa pana tÄ• ni khama
``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• (MN I 26; AN a IV 14
micchÄ• vitakke sametÄ«ti __samÄ• _. manacchaá¹-á¹-hÄ• ni indriyÄ• ni dametÄ«ti __dam

__eva_nti iminÄ• vuttanayena. __yo dhammo_ti yo koci jÄ• tiÄ• didhammo. __yassa dham

jarÄ• didhammassa. __samÄ• nabhÄ• vo_ti dukkhÄ• dibhÄ• vena samÄ• nabhÄ• vo. __ek
dukkhÄ• dibhÄ• vÄ• naá¹ƒ ekÄ«bhÄ• vena. __ekÄ« bhavatÄ«_ti anekopi ``dukkhaâ€™â€™
ekasaddÄ• bhidheyyatÄ• ya ekÄ« bhavati. etena ekattatÄ• ya lakkhaá¹‡amÄ• ha. __yena y
yo dhammo yassa dhammassa yena yena bhÄ• vena visadiso. __tena tena vemattaá¹ƒ gac
so dhammo tassa dhammassa vemattataá¹ƒ visadisattaá¹ƒ gacchati, dukkhabhÄ• vena sam
abhinibbattiÄ• dibhÄ• vena jarÄ• dikassa visiá¹-á¹-hataá¹ƒ gacchatÄ«ti attho. iminÄ• vemat
lakkhaá¹‡amÄ• ha.

idÄ• ni tÄ• va ekattavemattatÄ• visaye niyojetvÄ• dassetuá¹ƒ __ ``sutte vÄ• veyyÄ• karaá
vuttaá¹ƒ. tattha __pucchita_nti pucchÄ• vasena desitasuttavasena vuttaá¹ƒ, na pana adhiá¹
pucchÄ• visayatÄ• ya. sesaá¹ƒ uttÄ• nameva.

adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. parikkhÄ• rahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<49> __tattha_ \Be 136/ __katamo parikkhÄ• ro hÄ• ro_ti parikkhÄ• rahÄ• ravibhaá¹…go. t
dhammaá¹ƒ janayati, tassa so parikkhÄ• ro_ti saá¹…khepato parikkhÄ• ralakkhaá¹‡aá¹ƒ va
dassetuá¹ƒ __ ``kiá¹ƒlakkhaá¹‡oâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha hinoti attano phalaá¹ƒ paa
gacchatÄ«ti __hetu_. paá¹-icca etasmÄ• phalaá¹ƒ etÄ«ti __paccayo_. kiÃ±cÄ• pi hetupacca
vuccati, tathÄ• pi tattha visesaá¹ƒ vibhÄ• gena dassetuá¹ƒ __ ``asÄ• dhÄ• raá¹‡alakkhaá¹‡
__sabhÄ• vo hetÅ«_ti samÄ• nabhÄ• vo \Ne 261/ bÄ«jaá¹ƒ hetu. nanu ca bÄ«jaá¹ƒ aá¹…ku
na hoti, aÃ±Ã±ato hi tÄ• disassa anuppajjanato.

__ ``yathÄ• vÄ• panÄ• â€™â€™ _tiÄ• dinÄ• pi udÄ• haraá¹‡antaradassanena hetupacca
tattha __duddha_nti khÄ«raá¹ƒ. __dadhi bhavatÄ«_ti ekattanayena abhedopacÄ• rena vÄ•
na hi khÄ«raá¹ƒ dadhi hoti. tenevÄ• ha --- __ ``na catthi ekakÄ• lasamavadhÄ• naá¹ƒ duddh
cÄ• â€™â€™ _ti. atha vÄ• ghaá¹-e duddhaá¹ƒ pakkhittaá¹ƒ dadhi bhavati, dadhi tattha kÄ•
paccayantarasamÄ• yogena, tasmÄ• na catthi ekakÄ• lasamavadhÄ• naá¹ƒ duddhassa ca
rasakhÄ«ravipÄ• kÄ• dÄ«hi bhinnasabhÄ• vattÄ• . __evameva_nti yathÄ• hetubhÅ«tassa k
dadhinÄ• na ekakÄ• lasamavadhÄ• naá¹ƒ, evamaÃ±Ã±assÄ• pi hetussa phalena na ekakÄ
paccayassa, na hi paccayo ekantena phalena bhinnakÄ• lo evÄ• ti. evampi hetupaccayÄ• n
adhippÄ• yo.

evaá¹ƒ bÄ• hiraá¹ƒ hetupaccayavibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni ajjhattikaá¹ƒ dassetuá¹ƒ _
saá¹ƒsÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ``avijjÄ• avijjÄ• ya hetÅ«â€™â€™ ti vutte kiá
anekÄ• avijjÄ• vijjantÄ«ti? Ä• ha __ ``purimikÄ• avijjÄ• pacchimikÄ• ya avijjÄ• ya hetÅ«â
ekasmiá¹ƒ kÄ• le hetuphalÄ• naá¹ƒ samavadhÄ• naá¹ƒ natthÄ«ti etamevatthaá¹ƒ samatthet

avijjÄ• â€™â€™ _tiÄ• dinÄ• hetuphalabhÅ«tÄ• naá¹ƒ avijjÄ• naá¹ƒ vibhÄ• gaá¹ƒ dasseti. _
_tiÄ• dinÄ• imamatthaá¹ƒ dasseti --- yathÄ• bÄ«jaá¹ƒ aá¹…kurassa hetu hontaá¹ƒ samana
yaá¹ƒ pana bÄ«jato phalaá¹ƒ nibbattati, tassa bÄ«jaá¹ƒ paramparahetutÄ• ya hetu hoti. eva
hetubhÄ• ve daá¹-á¹-habbanti.

puna \Be 137/ __ ``yathÄ• vÄ• panÄ• â€™â€™ _tiÄ• dinÄ• pi hetupaccayavibhÄ• gameva
dÄ«pakapallikÄ• . __anaggika_nti aggiá¹ƒ vinÄ• . __dÄ«petu_nti jÄ• letuá¹ƒ. __iti sabhÄ• vo
padÄ«pujjÄ• lanÄ• dÄ«su aggiÄ• dipadÄ«pasadisaá¹ƒ kÄ• raá¹‡aá¹ƒ sabhÄ• vo hetu. __pa
kapallikÄ• vaá¹-á¹-itelÄ• disadiso aggito aÃ±Ã±o sabhÄ• vo paccayo. __ajjhattiko_ti niyakajj
bhavo. __bÄ• hiro_ti tato bahibhÅ«to. __janako_ti nibbattako. __pariggÄ• hako_ti upattham
__asÄ• dhÄ• raá¹‡o_ti Ä• veá¹‡iko. __sÄ• dhÄ• raá¹‡o_ti aÃ±Ã±esampi paccayuppannÄ• n

idÄ• ni \Ne 262/ yasmÄ• kÄ• raá¹‡aá¹ƒ ``parikkhÄ• roâ€™â€™ ti vuttaá¹ƒ, kÄ• raá¹‡abhÄ
tasmÄ• kÄ• raá¹‡assa yo kÄ• raá¹‡abhÄ• vo yathÄ• ca so hoti, yaÃ±ca phalaá¹ƒ yo ca tas
kÄ• raá¹‡aphalÄ• naá¹ƒ sambandho, taá¹ƒ sabbaá¹ƒ vibhÄ• vetuá¹ƒ __ ``avupacchedattho
tattha kÄ• raá¹‡aphalabhÄ• vena sambandhatÄ• __santati_. ko ca tattha sambandho, ko k
eva avupacchedattho. yo phalabhÅ«to aÃ±Ã±assa akÄ• raá¹‡aá¹ƒ hutvÄ• nirujjhati, so vup
yathÄ• taá¹ƒ arahato cuticittaá¹ƒ. yo pana attano anurÅ«passa phalassa hetu hutvÄ• niruj
eva nÄ• ma hoti, hetuphalasambandhassa vijjamÄ• nattÄ• ti Ä• ha --- ``avupacchedattho sa

yasmÄ• ca kÄ• raá¹‡ato nibbattaá¹ƒ phalaá¹ƒ nÄ• ma, na anibbattaá¹ƒ, tasmÄ• __ ``nibba
_ti vuttaá¹ƒ. yasmÄ• pana purimabhavena anantarabhavapaá¹-isandhÄ• navasena pavattÄ
punabbhavo, tasmÄ• vuttaá¹ƒ --- __ ``paá¹-isandhiattho punabbhavatthoâ€™â€™ _ti. tathÄ
kilesÄ• uppajjanti, taá¹ƒ palibundhenti sammÄ• paá¹-ipajjituá¹ƒ na denti. yÄ• va ca magge
tÄ• va anusenti nÄ• ma, tena vuttaá¹ƒ --- __ ``palibodhattho pariyuá¹-á¹-hÄ• nattho, asamug
anusayatthoâ€™â€™ _ti. pariÃ±Ã±Ä• bhisamayavasena pariÃ±Ã±Ä• te na kadÄ• ci taá¹ƒ n
kÄ• raá¹‡aá¹ƒ hessatÄ«ti Ä• ha --- __ ``apariÃ±Ã±Ä• tattho viÃ±Ã±Ä• á¹‡assa bÄ«jatthoâ€™
avupacchedo tattha santatÄ«_ti yattha rÅ«pÄ• rÅ«pappavattiyaá¹ƒ yathÄ• vutto avupacche
\Be 138/. __yattha santati tattha nibbattÄ«_tiÄ• di paccayaparamparadassanaá¹ƒ
hetuphalasambandhavibhÄ• vanameva.

__ ``yathÄ• vÄ• pana cakkhuÃ±ca paá¹-iccÄ• â€™â€™ _tiÄ• dinÄ• ``sabhÄ• vo hetÅ«â€
vibhÄ• gena dasseti. tattha __sannissayatÄ• yÄ• _ti upanissayapaccayatÄ• ya. __manasikÄ
sÄ• hi cakkhuviÃ±Ã±Ä• á¹‡assa viÃ±Ã±Ä• á¹‡abhÄ• vena samÄ• najÄ• titÄ• ya sabhÄ• vo
viÃ±Ã±Ä• á¹‡assa paccayo sabhÄ• vo hetÅ«_ti puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• paá¹-isan
tattha yo sabhÄ• vo, so hetÅ«ti. __saá¹…khÄ• rÄ• _ti cettha sabbo lokiyo kusalÄ• kusalacit
iminÄ• nayena sesapadesupi attho veditabbo. __evaá¹ƒ yo koci upanissayo sabbo so parik
yathÄ• vuttappabhedo yo koci paccayo, so sabbo attano phalassa parikkharaá¹‡ato abhisaa

parikkhÄ• ro. tassa niddhÄ• retvÄ• kathanaá¹ƒ parikkhÄ• ro hÄ• roti.

parikkhÄ• rahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. samÄ• ropanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<50> __tattha_ \Ne 263/ __katamo samÄ• ropano hÄ• ro_ti samÄ• ropanahÄ• ravibhaá¹…
padaá¹-á¹-hÄ• ne_ti yasmiá¹ƒ kismiÃ±ci ekasmiá¹ƒ kÄ• raá¹‡abhÅ«te dhamme suttena gah
padaá¹-á¹-hÄ• nÄ• ni otarantÄ«_ti yattakÄ• ni aÃ±Ã±esaá¹ƒ kÄ• raá¹‡abhÅ«tÄ• ni tasmiá¹ƒ
__sabbÄ• ni tÄ• ni samÄ• ropayitabbÄ• nÄ«_ti sabbÄ• ni tÄ• ni padaá¹-á¹-hÄ• nÄ• ni padaá
sammÄ• niddhÄ• raá¹‡avasena Ä• netvÄ• desanÄ• ya Ä• ropetabbÄ• , desanÄ• ruá¸·he v
yathÄ• Ä• vaá¹-á¹-e hÄ• re ``ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ•
niddesavÄ• ra) vacanato anekesaá¹ƒ padaá¹-á¹-hÄ• nÄ• naá¹ƒ pariyesanÄ• vuttÄ• , evami
padaá¹-á¹-hÄ• nÄ• naá¹ƒ samÄ• ropanÄ• kÄ• tabbÄ• ti dassento __ ``yathÄ• Ä• vaá¹-á¹-e
kevalaá¹ƒ padaá¹-á¹-hÄ• navaseneva samÄ• ropanÄ• , atha kho vevacanabhÄ• vanÄ• pahÄ
kÄ• tabbÄ• ti dassento __ ``tattha samÄ• ropanÄ• catubbidhÄ• â€™â€™ _tiÄ• dimÄ• ha.

kasmÄ• \Be 139/ panettha padaá¹-á¹-hÄ• navevacanÄ• ni gahitÄ• ni, nanu padaá¹-á¹-hÄ•
ayamattho vibhÄ• vitoti? saccametaá¹ƒ, idha pana padaá¹-á¹-hÄ• navevacanaggahaá¹‡aá¹ƒ
adhiá¹-á¹-hÄ• navisayadassanatthaÃ±ceva tesaá¹ƒ adhivacanavibhÄ• gadassanatthaÃ±ca.
suviÃ±Ã±eyyÄ• ni honti sukarÄ• ni ca paÃ±Ã±Ä• petuá¹ƒ. __idaá¹ƒ padaá¹-á¹-hÄ• na_nti id
buddhÄ• naá¹ƒ sÄ• sanassa ovÄ• dassa visayÄ• dhiá¹-á¹-hÄ• nabhÄ• vato padaá¹-á¹-hÄ• n
_ntiÄ• dinÄ• tÄ«hi sucaritehi sÄ«lÄ• dayo tayo khandhe samathavipassanÄ• tatiyacatuttha
dasseti, taá¹ƒ suviÃ±Ã±eyyameva. vanÄ«yatÄ«ti __vanaá¹ƒ, _ vanati, vanute iti vÄ• __vana
paÃ±ca kÄ• maguá¹‡Ä• kÄ• mataá¹‡hÄ• ya, nimittaggÄ• ho anubyaÃ±janaggÄ• hassa, ajj
tappaá¹-ibandhachandarÄ• gÄ• dÄ«naá¹ƒ, anusayÄ• ca pariyuá¹-á¹-hÄ• nÄ• naá¹ƒ kÄ• raá
tamatthaá¹ƒ dassetuá¹ƒ __ ``paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ.

<51> __ayaá¹ƒ vevacanena samÄ• ropanÄ• _ti yo ``rÄ• gavirÄ• gÄ• cetovimutti sekkhaph
kÄ• madhÄ• tusamatikkamanaâ€™â€™ nti etehi pariyÄ• yavacanehi tatiyaphalassa niddes
paÃ±Ã±Ä• vimutti asekkhaphalaá¹ƒ, aggaphalaá¹ƒ arahattaá¹ƒ, tedhÄ• tukasamatikkamana
pariyÄ• yavacanehi catutthaphalassa niddeso, yo ca ``paÃ±Ã±indriyaâ€™â€™ ntiÄ• dÄ«hi
paÃ±Ã±Ä• ya niddeso, ayaá¹ƒ vevacanehi ca samÄ• ropanÄ• .

__tasmÄ• tiha tvaá¹ƒ, bhikkhu, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hÄ«_tiÄ• di
lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena veditabbaá¹ƒ. kevalaá¹ƒ tatt
avuttÄ• nampi vuttabhÄ• vadassanavaseneva Ä• gataá¹ƒ, idha bhÄ• vanÄ• samÄ• ropanav
kÄ• yÄ• nupassanÄ• visesato asubhÄ• nupassanÄ• eva kÄ• marÄ• gatadekaá¹-á¹-hakiles

asubhasaÃ±Ã±Ä• kabaá¸·Ä«kÄ• rÄ• hÄ• rapariÃ±Ã±Ä• ya paribandhakilesÄ• kÄ• mupÄ•
abhijjhÄ• kÄ• yagantho kÄ• mÄ• savo kÄ• mogho rÄ• gasallaá¹ƒ rÅ«padhammapariÃ±Ã±Ä
rÅ«padhammesu rÄ• go chandÄ• gatigamananti etesaá¹ƒ pÄ• padhammÄ• naá¹ƒ pahÄ• nÄ
dasseti __ ``kÄ• ye kÄ• yÄ• nupassÄ« viharantoâ€™â€™ _tiÄ• dinÄ• .

tathÄ• \Be 140/ vedanÄ• nupassanÄ• visesato dukkhÄ• nupassanÄ• ti, sÄ• ---

``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, adakkhi naá¹ƒ aniccatoâ€™â€™ ti || (SN b IV 253; It 53) ---

Ä• divacanato sabbaá¹ƒ vedanaá¹ƒ ``dukkhaâ€™â€™ nti passantÄ« sukhasaÃ±Ã±Ä• ya v
paribandhakilesÄ• naá¹ƒ gosÄ«lÄ• dÄ«hi bhavasuddhi hotÄ«ti vedanÄ• ssÄ• dena pavattas
bhavupÄ• dÄ• nasaá¹…khÄ• tassa sÄ«labbatupÄ• dÄ• nassa vedanÄ• vasena ``anatthaá¹ƒ
tiÄ• dinayappavattassa (DN III 340; AN c 9.29; c 10.79; Dhs 1237; Vibh 909, 960) byÄ• pÄ•
dosasallassa vedanÄ• ssÄ• davaseneva pavattassa bhavayogabhavÄ• bhavabhavoghasaá
bhavapariÃ±Ã±Ä• ya paribandhakakilesÄ• naá¹ƒ vedanÄ• visayassa rÄ• gassa dosÄ• gatig
saá¹ƒvattatÄ«ti etamatthaá¹ƒ dasseti __ ``vedanÄ• su vedanÄ• nupassÄ«â€™â€™ _tiÄ• di

tathÄ• cittÄ• nupassanÄ• visesato aniccÄ• nupassanÄ• ti, sÄ• cittaá¹ƒ ``aniccaâ€™â€™
yebhuyyena sattÄ• niccasaÃ±Ã±inoti niccasaÃ±Ã±Ä• ya viÃ±Ã±Ä• á¹‡Ä• hÄ• rapariÃ±Ã±Ä
niccÄ• bhinivesapaá¹-ipakkhato eva diá¹-á¹-hupÄ• dÄ• naá¹ƒ
diá¹-á¹-hiyogasÄ«labbataparÄ• mÄ• sakÄ• yaganthadiá¹-á¹-hÄ• savadiá¹-á¹-hoghasaá¹…kh
niccasaÃ±Ã±Ä• nimittassa ``seyyohamasmÄ«â€™â€™ tiÄ• dinayappavattassa \Ne 265/ (D
mÄ• nasallassa saÃ±Ã±Ä• pariÃ±Ã±Ä• ya paá¹-ipakkhakilesÄ• naá¹ƒ saÃ±Ã±Ä• ya rÄ• gas
appahÄ«nattÄ• uppajjanakassa bhayÄ• gatigamanassa ca pahÄ• nÄ• ya saá¹ƒvattatÄ«ti in
cittÄ• nupassÄ«â€™â€™ _tiÄ• dinÄ• .

tathÄ• dhammÄ• nupassanÄ• visesato anattasaÃ±Ã±Ä• ti, sÄ• saá¹…khÄ• resu attasaÃ±
manosaÃ±cetanÄ• hÄ• rapariÃ±Ã±Ä• ya paá¹-ipakkhakilesÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ•
II 187, 202-203; III 27) pavattassa micchÄ• bhinivesassa micchÄ• bhinivesahetukÄ• ya
avijjÄ• yogaavijjÄ• savaavijjoghamohasallasaá¹…khÄ• tÄ• ya avijjÄ• ya saá¹…khÄ• rapariÃ
paribandhakilesÄ• naá¹ƒ saá¹…khÄ• resu rÄ• gassa mohÄ• gatigamanassa \Be 141/ ca pa
imamatthaá¹ƒ dasseti __ ``dhammesu dhammÄ• nupassÄ« viharantoâ€™â€™ _tiÄ• dinÄ•

samÄ• ropanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca hÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• .

1. desanÄ• hÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

evaá¹ƒ suparikammakatÄ• ya bhÅ«miyÄ• nÄ• nÄ• vaá¹‡á¹‡Ä• ni muttapupphÄ• ni pakiran
susikkhitasippÄ• cariyavicÄ• ritesu surattasuvaá¹‡á¹‡Ä• laá¹…kÄ• resu nÄ• nÄ• vidharaá¹ƒ
vividhÄ• ni maá¹‡iratanÄ• ni bandhanto viya mahÄ• pathaviá¹ƒ parivattetvÄ• pappaá¹-akoja
yojanikamadhugaá¹‡á¸• aá¹ƒ pÄ«á¸·etvÄ• sumadhurasaá¹ƒ pÄ• yento viya ca Ä• yasmÄ•
udÄ• haranto soá¸·asa hÄ• re vibhajitvÄ• idÄ• ni te ekasmiá¹ƒyeva sutte yojetvÄ• dassent
Ä• rabhi. Ä• rabhanto ca yÄ• yaá¹ƒ niddesavÄ• re ---

<52> á¹• 24 ``soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ, disalocanato disÄ• viloketvÄ• .

saá¹…khipiya aá¹…kusena hi, nayehi tÄ«hi niddise suttaâ€™â€™ nti || ---

gÄ• thÄ• vuttÄ• . yasmÄ• taá¹ƒ hÄ• ravibhaá¹…gavÄ• ro nappayojeti, vippakiá¹‡á¹‡avisay
antaritattÄ• \Ne 266/. anekehi suttapadesehi hÄ• rÄ• naá¹ƒ vibhÄ• gadassanameva hi hÄ•
hÄ• rasampÄ• tavÄ• ro pana taá¹ƒ payojeti, ekasmiá¹ƒyeva suttapadese soá¸·asa hÄ• re yo
nayasamuá¹-á¹-hÄ• nassa kathitattÄ• . tasmÄ• ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ nti
``tassÄ• niddeso kuhiá¹ƒ daá¹-á¹-habbo, hÄ• rasampÄ• teâ€™â€™ _ti Ä• ha. tassattho ---
kattha daá¹-á¹-habboâ€™â€™ ti. etena suttesu hÄ• rÄ• naá¹ƒ yojanÄ• nayadassanaá¹ƒ hÄ
hÄ• rasampÄ• tapadassa attho vutto eva.

__arakkhitena_ \Be 142/ __cittenÄ• _ti cakkhudvÄ• rÄ• dÄ«su satiÄ• rakkhÄ• bhÄ• vena a
__micchÄ• diá¹-á¹-hihatenÄ• _ti sassatÄ• dimicchÄ• bhinivesadÅ«sitena. __thinamiddhÄ• b
kÄ• yassa ca akalyatÄ• lakkhaá¹‡ehi thinamiddhehi ajjhotthaá¹-ena. __vasaá¹ƒ mÄ• rassa g
kilesamÄ• rÄ• dÄ«naá¹ƒ yathÄ• kÄ• maá¹ƒ karaá¹‡Ä«yo hotÄ«ti ayaá¹ƒ tÄ• va gÄ• thÄ• ya

__pamÄ• da_nti ``arakkhitena cittenÄ• â€™â€™ ti idaá¹ƒ padaá¹ƒ chasu dvÄ• resu sativos
pamÄ• daá¹ƒ katheti. __taá¹ƒ maccuno pada_nti taá¹ƒ pamajjanaá¹ƒ guá¹‡amÄ• raá¹‡ato m
vasavattanaá¹-á¹-hÄ• naá¹ƒ, tena ``arakkhitena cittena, vasaá¹ƒ mÄ• rassa gacchatÄ«â€™â
catutthapÄ• dena sambandhitvÄ• dasseti. __so vipallÄ• so_ti yaá¹ƒ aniccassa khandhapaÃ
dassanaá¹ƒ, so vipallÄ• so vipariyesaggÄ• ho. tenevÄ• ha --- __ ``viparÄ«taggÄ• halakkhaâ
sabbaá¹ƒ vipallÄ• sasÄ• maÃ±Ã±ena gahetvÄ• tassa adhiá¹-á¹-hÄ• naá¹ƒ pucchati __ ``kiâ
_ti. sÄ• maÃ±Ã±assa ca viseso adhiá¹-á¹-hÄ• nabhÄ• vena voharÄ«yatÄ«ti Ä• ha --- __ ``sa
diá¹-á¹-himitÄ«â€™â€™ _ti. taá¹ƒ ``vipallÄ• sayatÄ«â€™â€™ ti padena sambandhitabbaá¹
sabbamuduko, aniccÄ• dikassa visayassa micchÄ• vasena upaá¹-á¹-hitÄ• kÄ• raggahaá¹‡a
tiá¹‡apurisakesu purisoti uppannasaÃ±Ã±Ä• viya. cittavipallÄ• so tato balavataro, amaá¹‡iÄ
maá¹‡iÄ• diÄ• kÄ• rena upaá¹-á¹-hahante tathÄ• sanniá¹-á¹-hÄ• naá¹ƒ viya niccÄ• dito san

diá¹-á¹-hivipallÄ• so pana sabbabalavataro yaá¹ƒ yaá¹ƒ Ä• rammaá¹‡aá¹ƒ yathÄ• yathÄ• u
tathÄ• naá¹ƒ sassatÄ• divasena ``idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti abhinivi
saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• sassa kÄ• raá¹‡aá¹ƒ, cittavipallÄ• so diá¹-á¹-hivipallÄ• sa

idÄ• ni vipallÄ• sÄ• naá¹ƒ pavattiá¹-á¹-hÄ• naá¹ƒ visayaá¹ƒ dassetuá¹ƒ __ ``so kuhiá¹ƒ vipa
attabhÄ• vavatthÅ«sÅ«â€™â€™ _ti Ä• ha. tattha __attabhÄ• vavatthÅ«sÅ«_ti paÃ±casu up
Ä• hito ahaá¹ƒ \Ne 267/ mÄ• no etthÄ• ti attÄ• , ``attÄ• â€™â€™ ti bhavati ettha buddhi voh
so eva subhÄ• dÄ«naá¹ƒ vipallÄ• sassa ca adhiá¹-á¹-hÄ• nabhÄ• vato vatthu cÄ• ti ``attabh
vuccati. __ ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ _tiÄ• dinÄ• tesaá¹ƒ sabbavipallÄ•
sakkÄ• yadiá¹-á¹-hiyÄ• pavattiá¹-á¹-hÄ• nabhÄ• vena attabhÄ• vavatthutaá¹ƒ dassetvÄ• pu
pavattiÄ• kÄ• rena saddhiá¹ƒ \Be 143/ visayaá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``rÅ«paá¹ƒ paá
vipallÄ• savatthu asubhe subhaâ€™â€™ _nti vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyaá¹ƒ. p
vipallÄ• se vibhajitvÄ• dassetuá¹ƒ __ ``dve dhammÄ• cittassa saá¹ƒkilesÄ• â€™â€™ _tiÄ•
avijjÄ• rahitÄ• taá¹‡hÄ• natthi, avijjÄ• ca subhasukhasaÃ±Ã±Ä• nampi paccayo eva, tathÄ
sÄ• tisayaá¹ƒ paccayoti dassetuá¹ƒ __ ``taá¹‡hÄ• nivutaá¹ƒ ... pe ... dukkhe sukhaâ€™â€™
__diá¹-á¹-hinivuta_nti diá¹-á¹-hisÄ«sena avijjÄ• vuttÄ• ti avijjÄ• nivutanti attho. kÄ• maÃ±ce
taá¹‡hÄ• rahitÄ• diá¹-á¹-hi natthi, taá¹‡hÄ• pi diá¹-á¹-hiyÄ• paccayo eva. taá¹‡hÄ• pi ``nicc
ayoniso ummujjantÄ• naá¹ƒ tathÄ• pavattamicchÄ• bhinivesassa moho visesapaccayoti das
``diá¹-á¹-hinivutaá¹ƒ ... pe ... attÄ• â€™â€™ _ti vuttaá¹ƒ.

__yo diá¹-á¹-hivipallÄ• so_ti ``anicce niccaá¹ƒ, anattani attÄ• â€™â€™ ti pavattampi vipallÄ
sandhÄ• yÄ• ha --- __ ``so atÄ«taá¹ƒ rÅ«paá¹ƒ ... pe ... atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ attato s
_ti. etena aá¹-á¹-hÄ• rasavidhopi pubbantÄ• nukappikavÄ• do pacchimÄ• naá¹ƒ dvinnaá¹ƒ v
hotÄ«ti dasseti. __taá¹‡hÄ• vipallÄ• so_ti taá¹‡hÄ• mÅ«lako vipallÄ• so. ``asubhe subhaá¹ƒ
etaá¹ƒ vipallÄ• sadvayaá¹ƒ sandhÄ• ya vadati. __anÄ• gataá¹ƒ rÅ«paá¹ƒ abhinandatÄ«_ti a
diá¹-á¹-hÄ• bhinandanavasena abhinandati. __anÄ• gataá¹ƒ vedanaá¹ƒ, saÃ±Ã±aá¹ƒ, saá¹.
abhinandatÄ«_ti etthÄ• pi eseva nayo. etena catucattÄ• lÄ«savidhopi aparantÄ• nukappikav
purimÄ• naá¹ƒ dvinnaá¹ƒ vipallÄ• sÄ• naá¹ƒ vasena hotÄ«ti dasseti. __dve dhammÄ• citta
paramasÄ• vajjassa vipallÄ• sassa mÅ«lakÄ• raá¹‡anti visesato dve dhammÄ• cittassa up
avijjÄ• cÄ• _ti te sarÅ«pato dasseti. tÄ• hi visujjhantaá¹ƒ cittaá¹ƒ visujjhatÄ«ti paá¹-ipakkha
upakkilesabhÄ• vaá¹ƒyeva vibhÄ• veti, na hi taá¹‡hÄ• avijjÄ• su pahÄ«nÄ• su koci saá¹ƒkil
yathÄ• ca vipallÄ• sÄ• naá¹ƒ mÅ«lakÄ• raá¹‡aá¹ƒ taá¹‡hÄ• vijjÄ• , evaá¹ƒ sakalassÄ• pi va
mÅ«lakÄ• raá¹‡anti yathÄ• nusandhinÄ• va gÄ• thaá¹ƒ niá¹-á¹-hapetuá¹ƒ __ ``tesaâ€™â€™
__tesa_nti yesaá¹ƒ arakkhitaá¹ƒ cittaá¹ƒ micchÄ• diá¹-á¹-hihataÃ±ca, tesaá¹ƒ. __ ``avijjÄ• n
_ntiÄ• dinÄ• mÄ• rassa vasagamanena anÄ• dimatisaá¹ƒsÄ• re saá¹ƒsaraá¹‡anti dasseti.

__thinamiddhÄ• bhibhÅ«tenÄ• _ti \Ne 268/ ettha __ ``thinaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• din

sarÅ«paá¹ƒ dasseti. tehi cittassa abhibhÅ«tatÄ• suviÃ±Ã±eyyÄ• vÄ• ti taá¹ƒ anÄ• masitvÄ•
\Be 144/ taá¹ƒnimittÄ• abhisaá¹…khÄ• ramÄ• rakhandhamÄ• ramaccumÄ• rÄ• gahitÄ• ev
sattamÄ• rassa cÄ• â€™â€™ _ti __ca_-saddena vÄ• tesampi gahaá¹‡aá¹ƒ katanti daá¹-á¹
saá¹ƒsÄ• rÄ• bhimukho_ti so mÄ• ravasaá¹ƒ gato, tato eva nivuto kilesehi yÄ• va na mÄ• ra
tÄ• va saá¹ƒsÄ• rÄ• bhimukhova hoti, na visaá¹…khÄ• rÄ• bhimukhoti adhippÄ• yo. imÄ• n
desitÄ• ni. kathaá¹ƒ desitÄ• ni?

tattha duvidhÄ• kathÄ• abhidhammanissitÄ• ca suttantanissitÄ• ca. tÄ• su abhidhamma
__arakkhitena cittenÄ• _ti rattampi cittaá¹ƒ arakkhitaá¹ƒ, duá¹-á¹-hampi cittaá¹ƒ arakkhitaá¹
cittaá¹ƒ arakkhitaá¹ƒ. tattha rattaá¹ƒ cittaá¹ƒ aá¹-á¹-hannaá¹ƒ lobhasahagatacittuppÄ• dÄ• n
veditabbaá¹ƒ, duá¹-á¹-haá¹ƒ cittaá¹ƒ dvinnaá¹ƒ paá¹-ighacittuppÄ• dÄ• naá¹ƒ vasena vedita
cittaá¹ƒ dvinnaá¹ƒ momÅ«hacittuppÄ• dÄ• naá¹ƒ vasena veditabbaá¹ƒ. yÄ• va imesaá¹ƒ cit
indriyÄ• naá¹ƒ agutti agopÄ• yanÄ• apÄ• lanÄ• anÄ• rakkhÄ• sativosaggo pamÄ• do citta
arakkhitaá¹ƒ cittaá¹ƒ hoti. micchÄ• diá¹-á¹-hihataá¹ƒ nÄ• ma cittaá¹ƒ catunnaá¹ƒ
diá¹-á¹-hisampayuttacittuppÄ• dÄ• naá¹ƒ vasena veditabbaá¹ƒ, thinamiddhÄ• bhibhÅ«taá¹ƒ
paÃ±cannaá¹ƒ sasaá¹…khÄ• rikÄ• kusalacittuppÄ• dÄ• naá¹ƒ vasena veditabbaá¹ƒ. evaá¹ƒ
dvÄ• dasa akusalacittuppÄ• dÄ• honti. te ``katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samay
uppannaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• __cittuppÄ• dakaá¹‡á¸• e_ (Dhs 365) akusalacittupp
vattabbÄ• . __mÄ• rassÄ• _ti ettha paÃ±ca mÄ• rÄ• . tesu kilesamÄ• rassa catunnaá¹ƒ Ä• s
oghÄ• naá¹ƒ catunnaá¹ƒ yogÄ• naá¹ƒ catunnaá¹ƒ ganthÄ• naá¹ƒ catunnaá¹ƒ upÄ• dÄ• nÄ•
nÄ«varaá¹‡Ä• naá¹ƒ dasannaá¹ƒ kilesavatthÅ«naá¹ƒ vasena __Ä• savagocchakÄ• dÄ«su_
vuttanayena, tathÄ• ``jÄ• timado gottamado Ä• rogyamadoâ€™â€™ tiÄ• dinÄ• __khuddak
Ä• gatÄ• naá¹ƒ sattannaá¹ƒ kilesÄ• naÃ±ca vasena vibhÄ• go vattabbo. ayaá¹ƒ tÄ• vettha a

suttantanissitÄ• (MN I 347; AN c 1I 17) pana __arakkhitena cittenÄ• _ti cakkhunÄ• rÅ«paa
nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«, yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa \Be 145
na rakkhati cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati. sotena \Ne 269/ ... pe
jivhÄ• ya ... kÄ• yena ... manasÄ• ... pe ... manindriyena saá¹ƒvaraá¹ƒ Ä• pajjati (MN I 347,
III 15, 75). evaá¹ƒ arakkhitaá¹ƒ cittaá¹ƒ hoti. __micchÄ• diá¹-á¹-hihatena cÄ• _ti micchÄ• diá
nÄ• ma cittaá¹ƒ pubbantakappanavasena vÄ• aparantakappanavasena vÄ• pubbantÄ• pa
micchÄ• bhinivisantassa ayoniso ummujjantassa ``sassato lokoti vÄ• ... pe ... neva hoti na
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti (Vibh 937; Paá¹-is I 140) vÄ• yÄ• diá¹-á¹-hi, tÄ• ya hataá¹ƒ
``imÄ• cattÄ• ro sassatavÄ• dÄ• ... pe ... paÃ±ca paramadiá¹-á¹-hadhammanibbÄ• navÄ•
I 30 Ä• dayo) paÃ±cattaye (MN III 21 Ä• dayo) ca Ä• gatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo, tÄ•
micchÄ• diá¹-á¹-hihatabhÄ• vo kathetabbo.

__thinamiddhÄ• bhibhÅ«tenÄ• _ti __thinaá¹ƒ_ nÄ• ma cittassa akammaÃ±Ã±atÄ• . __mido

vedanÄ• dikkhandhattayassa akammaÃ±Ã±atÄ• . tathÄ• __thinaá¹ƒ_ anussÄ• hasaá¹ƒhan
asattivighÄ• to. iti thinena middhena ca cittaá¹ƒ abhibhÅ«taá¹ƒ ajjhotthaá¹-aá¹ƒ upaddutaá¹ƒ
saá¹…kocanappattaá¹ƒ layÄ• pannaá¹ƒ. __vasaá¹ƒ mÄ• rassa gacchatÄ«_ti __vaso_ nÄ• r
Ä• kaá¹…khÄ• Ä• á¹‡Ä• Ä• á¹‡atti. __mÄ• ro_ti paÃ±ca mÄ• rÄ• --- khandhamÄ• ro abhis
devaputtamÄ• ro kilesamÄ• roti. __gacchatÄ«_ti tesaá¹ƒ vasaá¹ƒ icchaá¹ƒ ... pe ... Ä• á¹‡at
upagacchati upeti vattati anuvattati nÄ• tikkamatÄ«ti. tena vuccati --- ``vasaá¹ƒ mÄ• rassa g

tattha yathÄ• vuttÄ• akusalÄ• dhammÄ• , taá¹‡hÄ• vijjÄ• eva vÄ• samudayasaccaá¹ƒ. y
gacchatÄ«â€™â€™ ti vutto, so ye paÃ±cupÄ• dÄ• nakkhandhe upÄ• dÄ• ya paÃ±Ã±atto, te
dukkhasaccaá¹ƒ. evaá¹ƒ bhagavatÄ• idha dve saccÄ• ni desitÄ• ni. tenevÄ• ha --- __ ``duk
_ti. tesaá¹ƒ bhagavÄ• pariÃ±Ã±Ä• ya ca pahÄ• nÄ• ya ca dhammaá¹ƒ desetÄ«ti vuttameva
kÄ• tuá¹ƒ __ ``dukkhassa pariÃ±Ã±Ä• ya samudayassa pahÄ• nÄ• yÄ• â€™â€™ _ti vuttaá

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• , Ã±atvÄ• na udayabbayaá¹ƒ.

thinamiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti || (Ud 32) ---

gÄ• thÄ• ya \Be 146/. tassattho --- yasmÄ• arakkhitena cittena vasaá¹ƒ mÄ• rassa gacchat
manacchaá¹-á¹-hÄ• naá¹ƒ \Ne 270/ indriyÄ• naá¹ƒ rakkhaá¹‡ena rakkhitacitto assa. __samr
yasmÄ• kÄ• masaá¹…kappÄ• dimicchÄ• saá¹…kappagocaro tathÄ• tathÄ• ayoniso vikap
micchÄ• dassanÄ• ni gaá¹‡hÄ• ti. tato eva ca micchÄ• diá¹-á¹-hihatena cittena vasaá¹ƒ mÄ•
yonisomanasikÄ• rena kammaá¹ƒ karonto nekkhammasaá¹…kappÄ• disammÄ• saá¹…kapp
purakkhatvÄ• _ti sammÄ• saá¹…kappagocaratÄ• ya vidhutamicchÄ• dassano kammassaka
yathÄ• bhÅ«taÃ±Ä• á¹‡alakkhaá¹‡aÃ±ca sammÄ• diá¹-á¹-hiá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ•
tato eva ca __Ã±atvÄ• na udayabbayaá¹ƒ_ paÃ±casu upÄ• dÄ• nakkhandhesu samapaÃ±Ã
nirodhaÃ±ca Ã±atvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• anukkamena ariyamagge gaá¹‡hant
__thinamiddhÄ• bhibhÅ« bhikkhu sabbÄ• duggatiyo jahe_ti evaá¹ƒ sabbaso bhinnakilesattÄ
yathÄ• sambhavaá¹ƒ tividhadukkhatÄ• yogena duggatisaá¹…khÄ• tÄ• sabbÄ• pi gatiyo jah
nibbÄ• ne tiá¹-á¹-heyyÄ• ti attho.

__yaá¹ƒ taá¹‡hÄ• ya avijjÄ• ya ca pahÄ• naá¹ƒ, ayaá¹ƒ nirodho_ti pahÄ• nassa nirodhassa
asaá¹…khatadhÄ• tu pahÄ• naá¹ƒ nirodhoti ca vuttÄ• . __imÄ• ni cattÄ• ri saccÄ• nÄ«_ti pu
dve, pacchimagÄ• thÄ• ya pacchimÄ• ni dveti dvÄ«hi gÄ• thÄ• hi bhÄ• sitÄ• ni imÄ• ni catt
samudayena assÄ• do, dukkhena Ä• dÄ«navo, magganirodhehi nissaraá¹‡aá¹ƒ, sabbagatij
rakkhitacittatÄ• diko upÄ• yo, arakkhitacittatÄ• dinisedhanamukhena rakkhitacittatÄ• dÄ«su
Ä• á¹‡attÄ«ti. evaá¹ƒ desanÄ• hÄ• rapadatthÄ• assÄ• dÄ• dayo niddhÄ• retabbÄ• . tenevÄ

desanÄ• hÄ• rasampÄ• toâ€™â€™ _ti.

desanÄ• hÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vicayahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<53> evaá¹ƒ \Be 147/ desanÄ• hÄ• rasampÄ• taá¹ƒ dassetvÄ• idÄ• ni vicayahÄ• rasampÄ
desanÄ• hÄ• rapadatthavicayo vicayahÄ• ro, tasmÄ• desanÄ• hÄ• re vipallÄ• sahetubhÄ•
kusalÄ• divibhÄ• gapavicayamukhena vicayahÄ• rasampÄ• taá¹ƒ dassetuá¹ƒ __ ``tattha taá
Ä• raddhaá¹ƒ. tattha __kusalÄ• _ti kusaladhammÄ• rammaá¹‡Ä• . __kusala_-saddo cettha
Ä• dayo) viya anavajjatthe daá¹-á¹-habbo. kasmÄ• panettha taá¹‡hÄ• kusalapariyÄ• yena
desanÄ• hÄ• re vipallÄ• sahetubhÄ• vena taá¹‡haá¹ƒ uddharitvÄ• tassÄ• vasena saá¹ƒkile
vicittapaá¹-ibhÄ• natÄ• ya pana idhÄ• pi taá¹‡hÄ• mukheneva vodÄ• napakkhaá¹ƒ dassetuá
uddhaá¹-Ä• . tattha saá¹ƒsÄ• raá¹ƒ gametÄ«ti __saá¹ƒsÄ• ragÄ• minÄ«, _ saá¹ƒsÄ• ranÄ•
nibbÄ• naá¹ƒ gametÄ«ti __apacayagÄ• minÄ«_. kathaá¹ƒ pana taá¹‡hÄ• apacayagÄ• minÄ
``pahÄ• nataá¹‡hÄ• â€™â€™ _ti. tadaá¹…gÄ• dippahÄ• nassa hetubhÅ«tÄ• taá¹‡hÄ• . ka
taá¹‡hÄ• ya kusalabhÄ• voti? sevitabbabhÄ• vato. yathÄ• taá¹‡hÄ• , evaá¹ƒ __mÄ• nopi d
na taá¹‡hÄ• evÄ• ti taá¹‡hÄ• ya nidassanabhÄ• vena mÄ• no vutto.

tattha mÄ• nassa yathÄ• dhippetaá¹ƒ kusalÄ• dibhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ mÄ• naá
_tiÄ• dimÄ• ha. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``mÄ• namahaá¹ƒ, devÄ• naminda, duvidhe
asevitabbampÄ«â€™â€™ tiÄ• di. __yaá¹ƒ nekkhammassitaá¹ƒ domanassa_ntiÄ• di ``kusal
sarÅ«padassanatthaá¹ƒ vuttaá¹ƒ. tattha nekkhammassitaá¹ƒ domanassaá¹ƒ nÄ• ma ---

``tattha katamÄ• ni cha nekkhammassitÄ• ni domanassÄ• ni? rÅ«pÄ• naá¹ƒtveva aniccataá
vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ `pubbe ceva rÅ«pÄ• etarahi ca, sabbete rÅ«pÄ• aniccÄ
vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ
upaá¹-á¹-hÄ• peti `kudÄ• ssu nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mi, y
upasampajja viharantÄ«â€™ ti. iti anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• payato uppa
pihÄ• paccayÄ• domanassaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ domanassaá¹ƒ, idaá¹ƒ vuccati nekkhan
nti (MN III 307) ---

evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate anuttaravimokkhasaá¹…khÄ
upaá¹-á¹-hÄ• petvÄ• tadadhigamÄ• ya aniccÄ• divasena vipassanaá¹ƒ upaá¹-á¹-hÄ• petvÄ
``imampi pakkhaá¹ƒ imampi mÄ• saá¹ƒ, imampi saá¹ƒvaccharaá¹ƒ, vipassanaá¹ƒ ussukkÄ•
sampÄ• puá¹‡ituá¹ƒ nÄ• sakkhiâ€™â€™ nti anusocato uppannaá¹ƒ domanassaá¹ƒ nekkha
anussativasena paá¹-hamajjhÄ• nÄ• divasena paá¹-ipattiyÄ• hetubhÄ• vena uppajjanato ne
domanassaá¹ƒ nÄ• ma. __ayaá¹ƒ taá¹‡hÄ• kusalÄ• _ti ayaá¹ƒ ``pihÄ• â€™â€™ ti vuttÄ• t

__rÄ• gavirÄ• gÄ• cetovimutti, tadÄ• rammaá¹‡Ä• kusalÄ• _ti. idaá¹ƒ vuttaá¹ƒ hoti --- rÄ• g
na sabhÄ• vena kusalÄ• , anavajjaá¹-á¹-hena kusalÄ• . taá¹ƒ uddissa pavattiyÄ• tadÄ• ram
kusalÄ• rammaá¹‡atÄ• ya kusalÄ• ti. __avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti_ anavajjaá¹-á¹-
paÃ±Ã±Ä• vimuttiyÄ• \Ne 272/. yÄ• ya vasena ``tasmÄ• rakkhitacittassÄ• â€™â€™ ti gÄ•
jaheâ€™â€™ ti vuttaá¹ƒ.

iti cirataraá¹ƒ vipassanÄ• parivÄ• saá¹ƒ parivasitvÄ• dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±
paÃ±Ã±Ä• vimuttiyÄ• vasena vicayahÄ• rasampÄ• taá¹ƒ dassetuá¹ƒ __ ``tassÄ• ko pavica
tattha yasmÄ• paÃ±Ã±Ä• vimutti ariyamaggamÅ«likÄ• , tasmÄ• catutthajjhÄ• napÄ• dake
tesaá¹ƒ Ä• gamanapaá¹-ipadaá¹ƒ dassetuá¹ƒ __ ``kattha daá¹-á¹-habbo, catutthe jhÄ• neâ€
tattha __pÄ• ramitÄ• yÄ• _ti ukkaá¹ƒsagatÄ• ya catutthajjhÄ• nabhÄ• vanÄ• ya. yehi aá¹-á¹
samannÄ• gataá¹ƒ catutthajjhÄ• nacittaá¹ƒ vuttaá¹ƒ, tÄ• ni aá¹…gÄ• ni dassetuá¹ƒ __ ``pari
vuttaá¹ƒ.

tattha upekkhÄ• satipÄ• risuddhibhÄ• vena __parisuddhaá¹ƒ_. parisuddhattÄ• eva __pariy
vuttaá¹ƒ hoti. sukhÄ• dÄ«naá¹ƒ paccayaghÄ• tena vÄ«tarÄ• gÄ• diaá¹…gaá¹‡attÄ• __anaá
eva __vigatÅ«pakkilesaá¹ƒ, _ aá¹…gaá¹‡ena hi cittaá¹ƒ upakkilissati, subhÄ• vitattÄ• mudu
vasibhÄ• vappattanti attho. vase vattamÄ• naÃ±hi cittaá¹ƒ __ ``mudÅ«â€™â€™ _ti vuccati.
__kammaniyaá¹ƒ, _ kammakkhamaá¹ƒ kammayogganti attho. muduÃ±hi cittaá¹ƒ kammaniy
bhÄ• vitaá¹ƒ muduÃ±ca hoti kammaniyaÃ±ca, yathayidaá¹ƒ, bhikkhave, cittaâ€™â€™ nti (A
parisuddhabhÄ• vÄ• dÄ«su á¹-hitattÄ• á¹-hitaá¹ƒ. á¹-hitattÄ• yeva Ä• neÃ±jappattaá¹ƒ, aca
attho. mudukammaÃ±Ã±abhÄ• vena vÄ• attano vase á¹-hitattÄ• á¹-hitaá¹ƒ. saddhÄ• dÄ«h
Ä• neÃ±jappattaá¹ƒ. saddhÄ• pariggahitaÃ±hi cittaá¹ƒ assaddhiyena na iÃ±jati, vÄ«riyapari
iÃ±jati, satipariggahitaá¹ƒ pamÄ• dena na iÃ±jati, samÄ• dhipariggahitaá¹ƒ uddhaccena na
paÃ±Ã±Ä• pariggahitaá¹ƒ avijjÄ• ya na iÃ±jati, obhÄ• sagataá¹ƒ kilesandhakÄ• rena na iÃ±j
pariggahitaá¹ƒ Ä• neÃ±jappattaá¹ƒ hoti. evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ cittaá¹ƒ
hoti. abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• sacchikiriyÄ• ya

aparo nayo --- catutthajjhÄ• nasamÄ• dhinÄ• samÄ• hitaá¹ƒ cittaá¹ƒ nÄ«varaá¹‡adÅ«rÄ«b
vitakkÄ• disamatikkamena __pariyodÄ• taá¹ƒ_. jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• naá¹ƒ pÄ
abhÄ• vena __anaá¹…gaá¹‡aá¹ƒ. icchÄ• vacarÄ• na_nti icchÄ• ya avacarÄ• naá¹ƒ icchÄ• v
pavattÄ• naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kopaapaccayÄ• nanti attho. abhijjhÄ• dÄ«naá¹ƒ cit
__vigatÅ«pakkilesaá¹ƒ_. ubhayampi cetaá¹ƒ __anaá¹…gaá¹‡asuttavatthasuttÄ• naá¹ƒ_ (MN
vasena \Ne 273/ veditabbaá¹ƒ. vasippattiyÄ• __mudu_bhÅ«taá¹ƒ. iddhipÄ• dabhÄ• vÅ«pag
bhÄ• vanÄ• pÄ• ripÅ«riyÄ• paá¹‡Ä«tabhÄ• vÅ«pagamena __á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ
Ä• neÃ±jabhÄ• vappattaá¹ƒ Ä• neÃ±jappattaá¹ƒ hoti, evaá¹ƒ á¹-hitanti attho. evampi aá¹-á¹-
cittaá¹ƒ abhinÄ«hÄ• rakkhamaá¹ƒ hoti. abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• n
pÄ• dakaá¹ƒ padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. tenevÄ• ha --- __ ``so tattha aá¹-á¹-havidhaá¹ƒ ad

abhiÃ±Ã±Ä• dve ca viseseâ€™â€™ _ti.

tattha __so_ti adhigatacatutthajjhÄ• no yogÄ«. __tatthÄ• _ti tasmiá¹ƒ catutthajjhÄ• ne adhi
__aá¹-á¹-havidhaá¹ƒ adhigacchatÄ«_ti aá¹-á¹-havidhaá¹ƒ guá¹‡aá¹ƒ adhigacchati. ko pana
guá¹‡oti? Ä• ha __ ``cha abhiÃ±Ã±Ä• dve ca viseseâ€™â€™ _ti. manomayiddhi vipassanÄ
citta_nti catutthajjhÄ• nacittaá¹ƒ. __ ``yato parisuddhaá¹ƒ, tato pariyodÄ• taâ€™â€™ _ntiÄ•
purimaá¹ƒ pacchimassa pacchimassa kÄ• raá¹‡avacananti dasseti. __tadubhaya_nti yesaá
abhijjhÄ• diupakkilesÄ• naÃ±ca abhÄ• vena ``anaá¹…gaá¹‡aá¹ƒ vigatÅ«pakkilesaâ€™â€™
tÄ• ni aá¹…gaá¹‡Ä• ni upakkilesÄ• cÄ• ti taá¹ƒ ubhayaá¹ƒ. tadubhayaá¹ƒ taá¹‡hÄ• sabhÄ•
anulomanato ca __taá¹‡hÄ• pakkho. yÄ• ca iÃ±janÄ• _ti yÄ• ca cittassa asamÄ• dÄ• nena
anavaá¹-á¹-hÄ• naá¹ƒ. __ayaá¹ƒ diá¹-á¹-hipakkho_ti yÄ• iÃ±janÄ• aá¹-á¹-hiti ca, ayaá¹ƒ
micchÄ• bhinivesahetutÄ• ya diá¹-á¹-hipakkho.

__ ``cattÄ• ri indriyÄ• nÄ«â€™â€™ _tiÄ• dinÄ• vedanÄ• topi catutthajjhÄ• naá¹ƒ vibhÄ• v
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ catutthajjhÄ• nacittaá¹ƒ upari abhiÃ±Ã±Ä• dhigamÄ• ya
sÄ• ca abhinÄ«hÄ• rakkhamatÄ• cuddasahi Ä• kÄ• rehi ciá¹‡á¹‡avasibhÄ• vasseva hoti.
aá¹-á¹-hasamÄ• pattilÄ• bhino, na rÅ«pÄ• vacarajjhÄ• namattalÄ• bhinoti Ä• ruppasamÄ• p
dassento __ ``so uparimaá¹ƒ samÄ• pattiá¹ƒ santato manasikarotÄ«â€™â€™ _tiÄ• dimÄ• h
samÄ• patti_nti Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ. __santato manasikarotÄ«_ti aá
Ä• rammaá¹‡asantatÄ• yapi ``santÄ• â€™â€™ ti manasikaroti. yato yato hi Ä• ruppasamÄ•
manasikaroti, tato tato rÅ«pÄ• vacarajjhÄ• naá¹ƒ avÅ«pasantaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. t
uparimaá¹ƒ ... pe ... saá¹‡á¹-hahatÄ«â€™â€™ _ti. __ukkaá¹‡á¹-hÄ• ca paá¹-ighasaÃ±Ã±Ä
paá¹-ighasaÃ±Ã±Ä• saá¹…khÄ• tÄ• su paÃ±caviÃ±Ã±Ä• á¹‡asaÃ±Ã±Ä• su anabhirati saá¹
_tiÄ• dinÄ• ekadesena Ä• ruppasamÄ• pattiá¹ƒ dasseti. __abhiÃ±Ã±Ä• bhinÄ«hÄ• ro rÅ«p
rÅ«pÄ• vacarasaÃ±Ã±Ä• nÄ• metÄ• yÄ• vadeva abhiÃ±Ã±atthÄ• bhinÄ«hÄ• ramattaá¹ƒ,
viya santÄ• ti adhippÄ• yo. __vokÄ• ro nÄ• nattasaÃ±Ã±Ä• _ti \Ne 274/ nÄ• nattasaÃ±Ã±Ä
vokÄ• ro, tattha cittassa Ä• kulappavattÄ«ti attho. __samatikkamatÄ«_ti evaá¹ƒ tattha Ä• dÄ
samatikkamati. __paá¹-ighasaÃ±Ã±Ä• cassa abbhatthaá¹ƒ gacchatÄ«_ti assa Ä• kÄ• sÄ• n
adhigacchantassa yogino dasapi paá¹-ighasaÃ±Ã±Ä• vigacchanti. iminÄ• paá¹-hamÄ• rup

__evaá¹ƒ samÄ• hitassÄ• _ti evaá¹ƒ iminÄ• vuttanayena rÅ«pÄ• vacarajjhÄ• ne cittekagga
samÄ• hitassa. __samÄ• hitassÄ• _ti Ä• ruppasamÄ• dhinÄ• santavuttinÄ• samÄ• hitassa
rÅ«pÄ• vacarajjhÄ• nobhÄ• so. __antaradhÄ• yatÄ«_ti so rÅ«pÄ• vacarajjhÄ• nobhÄ• so
arÅ«pÄ• vacarajjhÄ• nasamÄ• pajjanakÄ• le vigacchati. __dassanaÃ±cÄ• _ti rÅ«pÄ• vacar
dassanaÃ±ca antaradhÄ• yati. __so samÄ• dhÄ«_ti so yathÄ• vutto rÅ«pÄ• rÅ«pasamÄ• d
__chaá¸·aá¹…gasamannÄ• gato_ti upakÄ• rakaparikkhÄ• rasabhÄ• vabhÅ«tehi chahi aá¹…
__paccavekkhitabbo_ti pati avekkhitabbo, punappunaá¹ƒ cintetabboti attho. paccavekkhaá¹
visayena dassetuá¹ƒ __ ``anabhijjhÄ• sahagataâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __sabba

piyarÅ«pe sÄ• tarÅ«pe sattaloke saá¹…khÄ• raloke ca. tena kÄ• macchandassa pahÄ• nan
``abyÄ• pannaâ€™â€™ _ntiÄ• dinÄ• byÄ• pÄ• dakosajjasÄ• rambhasÄ• á¹-heyyavikkhepa
tÄ• ni cha aá¹…gÄ• ni samathavipassanÄ• vasena vibhajitvÄ• dassetuá¹ƒ __ ``yaÃ±ca ana
_ntiÄ• di vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

<54> ettÄ• vatÄ• ``paÃ±Ã±Ä• vimuttÄ«â€™â€™ ti vuttassa arahattaphalassa samÄ• dhim
pubbabhÄ• gapaá¹-ipadaá¹ƒ dassetvÄ• idÄ• ni arahattaphalasamÄ• dhiá¹ƒ dassetuá¹ƒ __
vuttaá¹ƒ. tattha __so samÄ• dhÄ«_ti yo so sammÄ• samÄ• dhi. pubbe vuttassa ariyamagga
samÄ• dhi __paÃ±cavidhena veditabbo_ idÄ• ni vuccamÄ• nehi paÃ±cahi paccavekkhaá¹‡a
paccavekkhitabbÄ• kÄ• rasaá¹…khÄ• tena paÃ±cavidhena veditabbo. __ ``ayaá¹ƒ samÄ• d
_tiÄ• dÄ«su arahattaphalasamÄ• dhi appitappitakkhaá¹‡e sukhattÄ• __paccuppannasukho
pacchimassa samÄ• dhisukhassa paccayattÄ• __Ä• yatiá¹ƒ sukhavipÄ• ko_. kilesehi Ä• ra
kÄ• mÄ• misavaá¹-á¹-Ä• misalokÄ• misÄ• naá¹ƒ abhÄ• vÄ• __nirÄ• miso_. buddhÄ• dÄ«h
__akÄ• purisasevito_. aá¹…gasantatÄ• ya sabbakilesadarathasantatÄ• ya ca __santo_. atit
__paá¹‡Ä«to_. kilesapaá¹-ippassaddhiyÄ• laddhattÄ• , kilesapaá¹-ippassaddhibhÄ• vena v
__paá¹-ippassaddhiladdho_. passaddhaá¹ƒ passaddhÄ«ti hi idaá¹ƒ atthato ekaá¹ƒ. paá¹-ipp
arahatÄ• laddhattÄ• pi __paá¹-ippassaddhiladdho_ \Ne 275/. ekodibhÄ• vena adhigatattÄ•
adhigatattÄ• __ekodibhÄ• vÄ• dhigato_. appaguá¹‡asÄ• savasamÄ• dhi viya sasaá¹…khÄ
paccanÄ«kadhamme niggayha kilese vÄ• retvÄ• anadhigatattÄ• __nasasaá¹…khÄ• ranigg

yato yato bhÄ• gato taÃ±ca samÄ• dhiá¹ƒ samÄ• pajjanto, tato vÄ• vuá¹-á¹-hahanto sative
samÄ• pajjati satova vuá¹-á¹-hahati, yathÄ• paricchinnakÄ• lavasena vÄ• sato samÄ• pajja
tasmÄ• \Be 152/ yadettha ``ayaá¹ƒ samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukha
paccavekkhantassa paccattameva aparappaccayaÃ±Ä• á¹‡aá¹ƒ uppajjati, ayameko Ä• kÄ•
evametesaá¹ƒ paÃ±cannaá¹ƒ paccavekkhitabbÄ• kÄ• rÄ• naá¹ƒ vasena samÄ• dhi paÃ±ca

puna __ ``yo ca samÄ• dhÄ«â€™â€™ _tiÄ• dinÄ• arahattaphale samathavipassanÄ• vibh
samÄ• dhisukhassa ``sukhaâ€™â€™ nti adhippetattÄ• __ ``yo ca samÄ• dhi paccuppanna
Ä• yatiá¹ƒ sukhavipÄ• ko, ayaá¹ƒ samathoâ€™â€™ _ti vuttaá¹ƒ. ariyanirÄ• misÄ• dibhÄ• vo
nipphajjatÄ«ti Ä• ha --- __ ``yo ca samÄ• dhi ariyo ... pe ... ayaá¹ƒ vipassanÄ• â€™â€™ _ti.

evaá¹ƒ arahattaphalasamÄ• dhiá¹ƒ vibhÄ• gena dassetvÄ• idÄ• ni tassa pubbabhÄ• gapa
dassetuá¹ƒ __ ``so samÄ• dhÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __so samÄ• dhÄ«_ti yo so ara
pubbabhÄ• gapaá¹-ipadÄ• yaá¹ƒ vutto rÅ«pÄ• vacaracatutthajjhÄ• nasamÄ• dhi, so samÄ•
vakkhamÄ• nena paÃ±cappakÄ• rena veditabbo. __ ``pÄ«tipharaá¹‡atÄ• â€™â€™ _tiÄ• dÄ
uppajjatÄ«ti dvÄ«su jhÄ• nesu paÃ±Ã±Ä• __pÄ«tipharaá¹‡atÄ• _ nÄ• ma. sukhaá¹ƒ pharam
jhÄ• nesu paÃ±Ã±Ä• __sukhapharaá¹‡atÄ• _ nÄ• ma. paresaá¹ƒ ceto pharamÄ• nÄ• uppa
__cetopharaá¹‡atÄ• _ nÄ• ma. Ä• lokapharaá¹‡e uppajjatÄ«ti dibbacakkhupaÃ±Ã±Ä• __Ä•

paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ __paccavekkhaá¹‡Ä• nimittaá¹ƒ_ nÄ• ma. vuttampi cetaá¹ƒ
pÄ«tipharaá¹‡atÄ• , tÄ«su jhÄ• nesu paÃ±Ã±Ä• sukhapharaá¹‡atÄ• , paracitte Ã±Ä• á¹‡aá
dibbacakkhu Ä• lokapharaá¹‡atÄ• , tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hitassa pacc
paccavekkhaá¹‡animittaâ€™â€™ nti (Vibh 804).

idha samathavipassanÄ• vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``yo ca pÄ«tipharaá¹‡oâ€™â€™ _tiÄ
paÃ±Ã±Ä• sÄ«sena \Ne 276/ desanÄ• katÄ• ti paÃ±Ã±Ä• vasena saá¹ƒvaá¹‡á¹‡anÄ• katÄ
pÄ«tipharaá¹‡atÄ• tiÄ• dÄ«su samÄ• dhisahagatÄ• evÄ• ti tattha samÄ• dhivasena samath
pÄ«tisukhacetopharaá¹‡atÄ• visesato samÄ• dhivipphÄ• ravasena ijjhantÄ«ti tÄ• __ ``sam
itarÄ• ni Ã±Ä• á¹‡avipphÄ• ravasenÄ• ti tÄ• ni __ ``vipassanÄ• â€™â€™ _ti vuttÄ• ni.

<55> idÄ• ni \Be 153/ taá¹ƒ samÄ• dhiá¹ƒ Ä• rammaá¹‡avasena vibhajitvÄ• dassetuá¹ƒ __
kasiá¹‡Ä• yatanÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha kasiá¹‡ajjhÄ• nasaá¹…khÄ• tÄ• ni
sukhavisesÄ• naá¹ƒ adhiá¹-á¹-hÄ• nabhÄ• vato, manÄ• yatanadhammÄ• yatanabhÄ• vato
__kasiá¹‡Ä• yatanÄ• ni. pathavÄ«kasiá¹‡a_nti kataparikammaá¹ƒ pathavÄ«maá¹‡á¸• alamp
uggahapaá¹-ibhÄ• ganimittampi, tasmiá¹ƒ nimitte uppannajjhÄ• nampi vuccati. tesu jhÄ• na
__Ä• kÄ• sakasiá¹‡a_nti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se pavattapaá¹-hamÄ• ruppajjhÄ• naá
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡aá¹ƒ dutiyÄ• ruppajjhÄ• naá¹ƒ. pathavÄ«kasiá
suddhasamathabhÄ• vanÄ• vasena pavattite sandhÄ• ya __ ``imÄ• ni aá¹-á¹-ha kasiá¹‡Ä• n
sesakasiá¹‡advayaá¹ƒ vipassanÄ• dhiá¹-á¹-hÄ• nabhÄ• vena pavattaá¹ƒ __ ``vipassanÄ• â

__eva_nti iminÄ• nayena. __sabbo ariyamaggo_ti sammÄ• diá¹-á¹-hiÄ• dibhÄ• vena abhin
satipaá¹-á¹-hÄ• nÄ• dipubbabhÄ• gapaá¹-ipadÄ• bhedena anekabhedabhinno niravaseso a
Ä• kÄ• renÄ• _ti anabhijjhÄ• dÄ«su, paccuppannasukhatÄ• dÄ«su ca Ä• kÄ• resu yena yen
tenÄ• _ti tesu tesu Ä• kÄ• resu ye ye samathavasena, ye ca ye ca vipassanÄ• vasena yojet
tena Ä• kÄ• rena samathavipassanÄ• hi ariyamaggo vicinitvÄ• yojetabbo. __te_ti
samathÄ• dhiá¹-á¹-hÄ• navipassanÄ• dhammÄ• . __tÄ«hi dhammehi saá¹…gahitÄ• _ti tÄ«h
saá¹…gahitÄ• , gaá¹‡anaá¹ƒ gatÄ• ti attho. katamehi tÄ«hÄ«ti? Ä• ha __ ``aniccatÄ• ya duk
anattatÄ• yÄ• â€™â€™ _ti. aniccatÄ• ya sahacaraá¹‡ato vipassanÄ• ``aniccatÄ• â€™â€™

__so samathavipassanaá¹ƒ bhÄ• vayamÄ• no tÄ«á¹‡i vimokkhamukhÄ• ni bhÄ• vayatÄ«_t
yuttappayutto yogÄ« kÄ• lena samathaá¹ƒ samÄ• pajjanavasena kÄ• lena vipassanaá¹ƒ sa
vaá¸• á¸• hayamÄ• no animittavimokkhamukhÄ• disaá¹…khÄ• tÄ• tisso anupassanÄ• brÅ«
bhÄ• vayatÄ«_ti tisso anupassanÄ• uparÅ«parivisesaá¹ƒ pÄ• pento sÄ«lakkhandho samÄ•
paÃ±Ã±Ä• kkhandhoti \Ne 277/ ete tayo khandhe vaá¸• á¸• heti. yasmÄ• pana tÄ«hi khand
maggo saá¹…gahito, tasmÄ• __ ``tayo khandhe bhÄ• vayanto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹
bhÄ• vayatÄ«â€™â€™ _ti vuttaá¹ƒ.

idÄ• ni \Be 154/ yesaá¹ƒ puggalÄ• naá¹ƒ yattha sikkhantÄ• naá¹ƒ visesato niyyÄ• namukhÄ
paá¹-ipakkhabhÅ«tÄ• ni tÄ«á¹‡i vimokkhamukhÄ• ni, tehi saddhiá¹ƒ tÄ• ni dassetuá¹ƒ __ ``n
vuttaá¹ƒ. tattha __animittena vimokkhamukhenÄ• _ti aniccÄ• nupassanÄ• ya. sÄ• hi niccan
animitto, rÄ• gÄ• dÄ«naá¹ƒ samucchedavimuttiyÄ• vimokkhoti laddhanÄ• massa ariyamag
dvÄ• rabhÄ• vato ``animittavimokkhamukhaâ€™â€™ nti vuccati. __adhicittasikkhÄ• yÄ• _ti
__sukhavedanÄ«yaá¹ƒ phassaá¹ƒ anupagacchanto_ti sukhavedanÄ• ya hitaá¹ƒ sukhaveda
taá¹‡hÄ• ya anupagacchanto. __sukhaá¹ƒ vedanaá¹ƒ parijÄ• nanto_ti ``ayaá¹ƒ sukhÄ• ved
dukkhÄ• â€™â€™ ti parijÄ• nanto, savisayaá¹ƒ rÄ• gaá¹ƒ samatikkanto. __ ``rÄ• gamalaá¹
_tiÄ• dinÄ• tehi pariyÄ• yehi rÄ• gasseva pahÄ• namÄ• ha. __ ``dosacarito puggaloâ€™â€
vuttanayÄ• nusÄ• rena attho veditabbo.

paÃ±Ã±Ä• dhikassa santatisamÅ«hakiccÄ• rammaá¹‡Ä• dighanavinibbhogena saá¹…khÄ•
hotÄ«ti visesato anattÄ• nupassanÄ• paÃ±Ã±Ä• padhÄ• nÄ• ti Ä• ha --- __ ``suÃ±Ã±atavin
paÃ±Ã±Ä• kkhandhoâ€™â€™ _ti. tathÄ• saá¹…khÄ• rÄ• naá¹ƒ sarasapabhaá¹…gutÄ• ya
tattha tattheva bhijjanaá¹ƒ sammÄ• samÄ• hitasseva pÄ• kaá¹-aá¹ƒ hotÄ«ti visesato aniccÄ
samÄ• dhippadhÄ• nÄ• ti Ä• ha --- __ ``animittavimokkhamukhaá¹ƒ samÄ• dhikkhandhoâ€™
paripÅ«rakÄ• rino khantibahulassa uppannaá¹ƒ dukkhaá¹ƒ aratiÃ±ca abhibhuyya viharato s
dukkhatÄ• vibhÅ«tÄ• hotÄ«ti dukkhÄ• nupassanÄ• sÄ«lappadhÄ• nÄ• ti Ä• ha --- __ ``ap
sÄ«lakkhandhoâ€™â€™ _ti. iti tÄ«hi vimokkhamukhehi tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ saá¹…
``so tÄ«á¹‡i vimokkhamukhÄ• ni bhÄ• vayanto tayo khandhe bhÄ• vayatÄ«â€™â€™ _ti. ya
ariyassa aá¹-á¹-haá¹…gikassa maggassa saá¹…gahitattÄ• tayo khandhe bhÄ• vayanto __
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vayatÄ«â€™â€™ _ti vuttaá¹ƒ. tasmÄ• tehi tassa saá
ca sammÄ• vÄ• cÄ• â€™â€™ _tiÄ• dimÄ• ha.

puna tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ samathavipassanÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``sÄ«lak
vuttaá¹ƒ. tattha sÄ«lakkhandhassa khantipadhÄ• nattÄ• , samÄ• dhissa bahÅ«pakÄ• rattÄ•
daá¹-á¹-habbaá¹ƒ. __bhavaá¹…gÄ• nÄ«_ti upapattibhavassa aá¹…gÄ• ni. __dve padÄ• nÄ«
paÃ±cadasa caraá¹‡adhammÄ• \Ne 278/ sÄ«lasamÄ• dhisaá¹…gahitÄ• ti. __bhÄ• vitakÄ•
Ä• bhisamÄ• cÄ• rikasÄ«lassa pÄ• ripÅ«riyÄ• bhÄ• vitakÄ• yo. Ä• dibrahmacariyakasÄ«las
__bhÄ• vitasÄ«lo_. atha vÄ• __bhÄ• vitakÄ• yo_ti indriyasaá¹ƒvarena bhÄ• vitapaÃ±cadvÄ
avasiá¹-á¹-hasÄ«lavasena bhÄ• vitasÄ«lo. sammÄ• kÄ• yabhÄ• vanÄ• ya sati accantaá¹ƒ
anavajjaÃ±ca uá¹-á¹-hÄ• naá¹ƒ sampajjati. tathÄ• anuttare sÄ«le sijjhamÄ• ne anavasesato
micchÄ• jÄ«vassa ca pahÄ• naá¹ƒ sampajjati. cittapaÃ±Ã±Ä• su ca bhÄ• vitÄ• su
sammÄ• satisammÄ• samÄ• dhisammÄ• diá¹-á¹-hisammÄ• saá¹…kappÄ• bhÄ• vanÄ• pÄ•
taá¹ƒsabhÄ• vattÄ• tadubhayakÄ• raá¹‡attÄ• cÄ• ti imamatthaá¹ƒ dasseti __ ``kÄ• ye bhÄ

__paÃ±cavidhaá¹ƒ adhigamaá¹ƒ gacchatÄ«_ti ariyamaggÄ• dhigamameva avatthÄ• visesa

dasseti. ariyamaggo hi khippaá¹ƒ sakiá¹ƒ ekacittakkhaá¹‡eneva catÅ«su saccesu attanÄ• a
adhigacchatÄ«ti na tassa lokiyasamÄ• pattiyÄ• viya vasibhÄ• vanÄ• kiccaá¹ƒ atthÄ«ti __kh
pajahitabbÄ• naá¹ƒ accantavimuttivasena pajahanato __vimuttÄ• dhigamo ca_. lokiyehi ma
sÄ«lakkhandhÄ• dÄ«naá¹ƒ adhigamanabhÄ• vato __mahÄ• dhigamo ca_. tesaá¹ƒyeva vipu
__vipulÄ• dhigamo ca_. attanÄ• kattabbassa kassaci anavasesato __anavasesÄ• dhigamo
adhigamÄ• ? keci samathÄ• nubhÄ• vena, keci vipassanÄ• nubhÄ• venÄ• ti imaá¹ƒ vibhÄ•
samathenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

<56> iti mahÄ• thero ``tasmÄ• rakkhitacittassÄ• â€™â€™ ti gÄ• thÄ• ya vasena arahattap
vicayahÄ• rasampÄ• taá¹ƒ niddisanto desanÄ• kusalatÄ• ya anekehi suttappadesehi tassÄ•
bhÄ• vanÄ• visesÄ• naá¹ƒ bhÄ• vanÄ• nisaá¹ƒsÄ• naÃ±ca vibhajanavasena nÄ• nappakÄ•
idÄ• ni dasannaá¹ƒ tathÄ• gatabalÄ• nampi vasena taá¹ƒ dassetuá¹ƒ __ ``tattha yo desayat
__ovÄ• dena sÄ• vake na visaá¹ƒvÄ• dayatÄ«_ti attano anusiá¹-á¹-hiyÄ• dhammassa sava
laddhanÄ• me veneyye na vippalambheti na vaÃ±ceti, visaá¹ƒvÄ• danahetÅ«naá¹ƒ pÄ• pad
bodhimÅ«le eva suppahÄ«nattÄ• . __tividha_nti tippakÄ• raá¹ƒ, tÄ«hi Ä• kÄ• rehÄ«ti attho.
imaá¹ƒ saraá¹‡agamanaá¹ƒ sÄ«lÄ• diÃ±ca upasampajja \Be 156/ viharatha. __iminÄ• upÄ•
vidhinÄ• saraá¹‡Ä• ni sodhentÄ• sÄ«lÄ• dÄ«ni paripÅ«rentÄ• sampÄ• detha. __idaá¹ƒ vo
saraá¹‡agamanaá¹ƒ sÄ«lÄ• diÃ±ca tumhÄ• kaá¹ƒ anutiá¹-á¹-hantÄ• naá¹ƒ diá¹-á¹-hadhamn
vasena hitÄ• ya sukhÄ• ya ca bhavissati, tÄ• ni sampÄ• dethÄ• ti attho.

evaá¹ƒ \Ne 279/ ovadanÄ• kÄ• raá¹ƒ dassetvÄ• yaá¹ƒ vuttaá¹ƒ --- ``ovÄ• dena sÄ• vake n
ti, taá¹ƒ tathÄ• gatabalehi vibhajitvÄ• dassetuá¹ƒ __ ``so tathÄ• ovaditoâ€™â€™ _tiÄ• dim
__tathÄ• _ti tena pakÄ• rena ``idaá¹ƒ karotha, iminÄ• upÄ• yena karothÄ• â€™â€™ tiÄ• di
__ovadito_ti dhammadesanÄ• ya sÄ• sito. __anusiá¹-á¹-ho_ti tasseva vevacanaá¹ƒ. __tathÄ
yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• karonto. __taá¹ƒ bhÅ«mi_nti yassÄ• bhÅ«miyÄ• adhigamat
dassanabhÅ«miÃ±ca bhÄ• vanÄ• bhÅ«miÃ±ca. __netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«_ti etaá¹ƒ k
kÄ• raá¹‡aÃ±hi tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti ``á¹-hÄ• naâ€™â€™ nti
__bhÅ«mi_nti sÄ«lakkhandhena pattabbaá¹ƒ sampattibhavasaá¹…khÄ• taá¹ƒ bhÅ«miá¹ƒ.

idÄ• ni yasmÄ• bhagavato catuvesÄ• rajjÄ• nipi aviparÄ«tasabhÄ• vatÄ• ya paá¹-hamapha
hoti, tasmÄ• tÄ• nipi tassa visayabhÄ• vena dassetuá¹ƒ __ ``sammÄ• sambuddhassa te sa
tattha __sammÄ• sambuddhassa te sato_ti ahaá¹ƒ sammÄ• sambuddho, mayÄ• sabbe dh
paá¹-ijÄ• nanena sammÄ• sambuddhassa te sato. __ime dhammÄ• anabhisambuddhÄ• ti
``ime nÄ• ma tayÄ• dhammÄ• anabhisambuddhÄ• â€™â€™ ti koci sahadhammena sahet
__sunakkhatto_ (DN III 1 Ä• dayo; MN I 146 Ä• dayo) viya vippalapantÄ• pana appamÄ• á
paá¹-icodessatÄ«ti etaá¹ƒ kÄ• raá¹‡aá¹ƒ na vijjati. esa nayo sesapadesupi. __yassa te atthÄ
rÄ• gÄ• dÄ«su yassa yassa pahÄ• natthÄ• ya asubhabhÄ• vanÄ• didhammo kathito. __tak
paá¹-ipannassa. __visesÄ• dhigama_nti abhiÃ±Ã±Ä• paá¹-isambhidÄ• divisesÄ• dhigamaá¹

__antarÄ• yikÄ• _ti antarÄ• yakaraá¹‡aá¹ƒ antarÄ• yo, so sÄ«laá¹ƒ etesanti antarÄ• yikÄ• antarÄ• yaá¹ƒ vÄ• phalaá¹ƒ arahanti, antarÄ• yappayojanÄ• ti \Be 157/ vÄ• antarÄ• yikÄ• kammakilesÄ• dibhedena paÃ±cavidhÄ• . __aniyyÄ• nikÄ• _ti ariyamaggavajjÄ• sabbe dha

__diá¹-á¹-hisampanno_ti maggadiá¹-á¹-hiyÄ• sampanno sotÄ• panno ariyasÄ• vako. __suk idampi ekadesakathanameva. matakapetÄ• didÄ• nampi so na karoti eva. __puthujjano_ti p kilesÄ• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi puthujjano. vuttaÃ±hetaá¹

``puthÅ«naá¹ƒ \Ne 280/ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano itÄ«â€™â€™ ti || (Sv I 7; Ps I 2; Mp I 1.51; D II 1.130).

__ ``mÄ• taraâ€™â€™ _ntiÄ• dÄ«su janikÄ• __mÄ• tÄ• _. janako ca __pitÄ• _. manussab adhippeto. kiá¹ƒ pana ariyasÄ• vako aÃ±Ã±e jÄ«vitÄ• voropeyyÄ• ti? etampi aá¹-á¹-hÄ• na bhavantaragataá¹ƒ ariyasÄ• vakaá¹ƒ attano ariyasÄ• vakabhÄ• vaá¹ƒ ajÄ• nantampi koci ev kunthakipillikaá¹ƒ jÄ«vitÄ• voropetvÄ• sakalacakkavÄ• á¸·agabbhe cakkavattirajjaá¹ƒ paá¹ neva so naá¹ƒ jÄ«vitÄ• voropeyya. athÄ• pi evaá¹ƒ vadeyyuá¹ƒ --- ``sace imaá¹ƒ na ghÄ• t chindissÄ• mÄ• â€™â€™ ti, sÄ«samevassa chindeyyuá¹ƒ, neva so taá¹ƒ ghÄ• teyya. puthu mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ ariyabhÄ• vassa ca baladÄ«panatthaá¹ƒ evaá¹ƒ vu --- sÄ• vajjo vata puthujjanabhÄ• vo. yatra hi nÄ• ma mÄ• tughÄ• kÄ• dÄ«nipi Ä• nantariyÄ ca ariyabhÄ• vo, yo etÄ• ni kammÄ• ni na karotÄ«ti.

__saá¹…ghaá¹ƒ bhindeyyÄ• _ti samÄ• nasaá¹ƒvÄ• sakaá¹ƒ samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hit saá¹…ghaá¹ƒ bhindeyya. vuttaÃ±hetaá¹ƒ --- ``paÃ±cahupÄ• li, Ä• kÄ• rehi saá¹…gho bhijjat voharanto anussÄ• vanena salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458).

tattha __kammenÄ• _ti apalokanÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarakammena. __udd pÄ• timokkhuddesesu aÃ±Ã±atarena uddesena. __voharanto_ti \Be 158/ kathayanto, tÄ• hi ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«ni aá¹-á¹-hÄ• rasabhedakaravatthÅ«ni dÄ«payan tumhe jÄ• nÄ• tha mayhaá¹ƒ uccakulÄ• pabbajitabhÄ• vaá¹ƒ bahussutabhÄ• vaÃ±ca, mÄ• ubbinayaá¹ƒ satthusÄ• sanaá¹ƒ gÄ• heyyÄ• ti kiá¹ƒ tumhÄ• kaá¹ƒ cittampi uppÄ• detuá¹ƒ y na bhÄ• yÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ• an evaá¹ƒ anussÄ• vetvÄ• tesaá¹ƒ cittaá¹ƒ upatthambhetvÄ• anivattidhammaá¹ƒ katvÄ• ``ga salÄ• kaâ€™â€™ nti salÄ• kaggÄ• hena.

ettha ca kammameva uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• h

281/. aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharantena tattha rucijananatthaá¹ƒ anussÄ
gÄ• hitÄ• yapi abhinno eva hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atirekÄ• vÄ•
Ä• veá¹‡ikaá¹ƒ kammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karonti, tadÄ• saá¹…gho bhinno nÄ• ma ho
puggalo saá¹…ghaá¹ƒ bhindeyya saá¹…gharÄ• jiá¹ƒ vÄ• janeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ

__duá¹-á¹-hacitto_ti vadhakacittena paduá¹-á¹-hacitto. __lohitaá¹ƒ uppÄ• deyyÄ• _ti jÄ«van
khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. ettÄ• vatÄ• hi mÄ• tughÄ•
paÃ±cÄ• nantariyakammÄ• ni dassitÄ• ni honti. yÄ• ni puthujjano karoti, na ariyasÄ• vako.
vinÄ• sacittena paduá¹-á¹-hacitto. __thÅ«pa_nti cetiyaá¹ƒ. __bhindeyyÄ• _ti nÄ• seyya.

__aÃ±Ã±aá¹ƒ satthÄ• ra_nti ``ayaá¹ƒ me satthÄ• satthu kiccaá¹ƒ kÄ• tuá¹ƒ samatthoâ€™â
aÃ±Ã±aá¹ƒ titthakaraá¹ƒ. __apadiseyyÄ• _ti ``ayaá¹ƒ me satthÄ• â€™â€™ ti evaá¹ƒ gaá¹‡h
á¹-hÄ• naá¹ƒ vijjati. __ito bahiddhÄ• aÃ±Ã±aá¹ƒ dakkhiá¹‡eyyaá¹ƒ pariyeseyyÄ• _ti sÄ• sa
bÄ• hirakaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• ``ayaá¹ƒ dakkhiá¹‡Ä• raho, imasmi
bhavissantÄ«â€™â€™ ti adhippÄ• yena tasmiá¹ƒ paá¹-ipajjeyyÄ• ti attho. __kutÅ«halamaá
pacceyyÄ• _ti ``iminÄ• idaá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ pavattattÄ• kutÅ«halasaá¹…
diá¹-á¹-hasutamutamaá¹…galena attano suddhiá¹ƒ vodÄ• naá¹ƒ saddaheyya.

<57> __itthÄ« rÄ• jÄ• cakkavattÄ« siyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«_ti yasmÄ• itthiyÄ
kosohitavatthaguyhÄ• dÄ«naá¹ƒ abhÄ• vena lakkhaá¹‡Ä• ni na paripÅ«ranti, itthiratanÄ• bh
sattaratanasamaá¹…gitÄ• na sampajjati. sabbamanussÄ• nampi ca na adhiko attabhÄ• vo
... vijjatÄ«â€™â€™ ti vuttaá¹ƒ. yasmÄ• sakkattÄ• dÄ«ni tÄ«á¹‡i á¹-hÄ• nÄ• ni uttamÄ• ni, i
hÄ«naá¹ƒ, tasmÄ• tassÄ• sakkattÄ• dÄ«nipi paá¹-isiddhÄ• nÄ«ti. nanu ca yathÄ• itthiliá¹…
purisaliá¹…gampi brahmaloke natthi, tasmÄ• puriso mahÄ• brahmÄ• siyÄ• ti na vattabban
kasmÄ• ? idha purisassa tattha nibbattanato. itthiyo hi idha jhÄ• naá¹ƒ bhÄ• vetvÄ• kÄ• laá
brahmapÄ• risajjÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, na mahÄ• brahmÄ• naá¹ƒ. puriso pana
vattabbo. samÄ• nepi tattha ubhayaliá¹…gÄ• bhÄ• ve purisasaá¹‡á¹-hÄ• nÄ• va tattha brah
itthisaá¹‡á¹-hÄ• nÄ• , tasmÄ• suvuttametaá¹ƒ. __itthÄ« tathÄ• gato_ti ettha tiá¹-á¹-hatu tÄ•
nibbattetvÄ• lokÄ• naá¹ƒ tÄ• raá¹‡asamattho buddhabhÄ• vo, paá¹‡idhÄ• namattampi itthi

``manussattaá¹ƒ \Ne 282/ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

imÄ• ni hi paá¹‡idhÄ• nasampattikÄ• raá¹‡Ä• ni. iti paá¹‡idhÄ• namattampi sampÄ• detuá¹ƒ
buddhabhÄ• voti __ ``itthÄ« tathÄ• gato arahaá¹ƒ sammÄ• sambuddho siyÄ• ti netaá¹ƒ á¹-h

vuttaá¹ƒ. sabbÄ• kÄ• raparipÅ«ro puÃ±Ã±ussayo sabbÄ• kÄ• raparipÅ«rameva attabhÄ• va
arahaá¹ƒ hoti sammÄ• sambuddho.

__ekissÄ• lokadhÄ• tuyÄ• _ti dasasahassilokadhÄ• tuyÄ• , yÄ• __jÄ• tikhetta_nti vuccati.
gabbhokkantikÄ• lÄ• dÄ«su kampati. __Ä• á¹‡Ä• khettaá¹ƒ_ pana koá¹-isatasahassacakkav
saá¹ƒvaá¹-á¹-ati ca vivaá¹-á¹-ati ca, yattha ca __Ä• á¹-Ä• nÄ• á¹-iyaparittÄ• _dÄ«naá¹ƒ (DN
Ä• á¹‡Ä• pavattati. __visayakhettassa_ parimÄ• á¹‡aá¹ƒ natthi. buddhÄ• naÃ±hi ``yÄ• vata
tÄ• vatakaá¹ƒ neyyaá¹ƒ, yÄ• vatakaá¹ƒ neyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, neyyapariyan
Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaâ€™â€™ nti (Nidd I 69; Nidd II mogharÄ• jamÄ• á¹‡avapucc
5) vacanato avisayo nÄ• ma natthi. iti imesu tÄ«su khettesu tisso saá¹…gÄ«tiyo Ä• ruá¸·he
buddhavacane ``á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·aá¹ƒ aÃ±Ã±asmiá¹ƒ cakkavÄ• á¸·e buddh
suttaá¹ƒ natthi, na uppajjantÄ«ti pana atthi.

__apubbaá¹ƒ_ \Be 160/ __acarima_nti apure apacchÄ• ekato na uppajjanti, pure vÄ• pacc
vuttaá¹ƒ hoti. tattha gabbhokkantito pubbe pureti veditabbaá¹ƒ. tato paá¹-á¹-hÄ• ya hi
dasasahassicakkavÄ• á¸·akampanena khettapariggaho kato nÄ• ma hoti, aÃ±Ã±assa buddh
dhÄ• tuparinibbÄ• nato paraá¹ƒ pana pacchÄ• , tato heá¹-á¹-hÄ• pi aÃ±Ã±assa buddhassa
vÄ• ritÄ• .

kasmÄ• pana apubbaá¹ƒ acarimaá¹ƒ na uppajjantÄ«ti? anacchariyattÄ• . acchariyamanuss
yathÄ• ha --- ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati acchariyamanussoâ€™
yadi ca aneke buddhÄ• ekato uppajjeyyuá¹ƒ, anacchariyÄ• bhaveyyuá¹ƒ. desanÄ• ya ca v
satipaá¹-á¹-hÄ• nÄ• dibhedaá¹ƒ dhammaá¹ƒ eko \Ne 283/ deseti, aÃ±Ã±enapi so eva deset
ca. bahÅ«su hi buddhesu ekato uppannesu bahÅ«naá¹ƒ Ä• cariyÄ• naá¹ƒ antevÄ• sikÄ• vi
pÄ• sÄ• dikoâ€™â€™ tiÄ• dinÄ• tesaá¹ƒ sÄ• vakÄ• vivadeyyuá¹ƒ. kiá¹ƒ vÄ• etena kÄ• ra
yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve tathÄ• gatÄ• ekato na uppajjantÄ«ti (Mil V 1.1).

yathÄ• nimbabÄ«jakosÄ• takibÄ«jÄ• dÄ«ni madhuraá¹ƒ phalaá¹ƒ na nibbattenti, asÄ• taá¹ƒ
nibbattenti, evaá¹ƒ kÄ• yaduccaritÄ• dÄ«ni madhuravipÄ• kaá¹ƒ na nibbattenti amadhurame
ucchubÄ«jasÄ• libÄ«jÄ• dÄ«ni madhuraá¹ƒ sÄ• durasameva phalaá¹ƒ nibbattenti na asÄ• ta
kÄ• yasucaritÄ• dÄ«ni madhurameva vipÄ• kaá¹ƒ nibbattenti na amadhuraá¹ƒ. vuttampi cet

``yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaâ€™â€™ nti || (SN a I 256;

tasmÄ• __ ``tiá¹‡á¹‡aá¹ƒ duccaritÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__aÃ±Ã±ataro samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• _ti yo koci pabbajjÄ• mattena samaá¹‡o v
vÄ• . pÄ• piccho sambhÄ• vanÄ• dhippÄ• yena vimhÄ• panato __kuhako_. paccayasanniss
__lapako_. paccayanibbattakanimittÄ• vacarato __nemittako. kuhanalapananemittakattaá¹ƒ
katvÄ• _ti kuhanÄ• dibhÄ• vameva purakkhatvÄ• santindriyo \Be 161/ santamÄ• naso viya
nÄ«varaá¹‡e_ti kÄ• macchandÄ• dike paÃ±ca nÄ«varaá¹‡e. __appahÄ• ya_ asamucchindit
nÄ«varaá¹‡e. nÄ«varaá¹‡Ä• hi cittaá¹ƒ upakkilesenti kiliá¹-á¹-haá¹ƒ karonti vibÄ• dhenti upa
``cetaso upakkilesÄ• â€™â€™ ti vuccanti. __paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e_ti nÄ«varaá¹
uppajjamÄ• nÄ• anuppannÄ• ya paÃ±Ã±Ä• ya uppajjituá¹ƒ na denti. tasmÄ• ``paÃ±Ã±Ä• y
vuccanti. __anupaá¹-á¹-hitassatÄ«_ti catÅ«su satipaá¹-á¹-hÄ• nesu na upaá¹-á¹-hitassati. __
avaá¸• á¸• hayitvÄ• . __anuttaraá¹ƒ sammÄ• sambodhi_nti arahattapadaá¹-á¹-hÄ• naá¹ƒ sa

pacchimavÄ• re __aÃ±Ã±ataro samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• _ti sabbaÃ±Ã±ubodhisat
__sabbadosÄ• pagato_ti sabbehi pÄ• ramitÄ• paá¹-ipakkhabhÅ«tehi dosehi apagato. etena
\Ne 284/ dasseti. satipaá¹-á¹-hÄ• nÄ• ni vipassanÄ• , bojjhaá¹…go maggo, anuttarÄ• samm
satipaá¹-á¹-hÄ• nÄ• ni vÄ• vipassanÄ• , bojjhaá¹…gÄ• missakÄ• , sammÄ• sambodhi arah
vuttapaá¹-ipakkhato veditabbaá¹ƒ. __yaá¹ƒ ettha Ã±Ä• á¹‡a_nti yaá¹ƒ etasmiá¹ƒ yathÄ• vutt
á¹-hÄ• naá¹ƒ, aá¹-á¹-hÄ• ne ca aá¹-á¹-hÄ• nanti pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __hetuso_ti tassa
aá¹-á¹-hÄ• nassa ca hetuto. __á¹-hÄ• naso_ti taá¹…khaá¹‡e eva Ä• vajjanasamanantaraá¹ƒ
odhiabhÄ• vena, kiÃ±ci anavasesetvÄ• ti attho.

__iti á¹-hÄ• nÄ• á¹-á¹-hÄ• nagatÄ• _tiÄ• dÄ«su evaá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÄ• vaá¹ƒ
khayavayavirajjananirujjhanasabhÄ• vÄ• saá¹…khatadhammÄ• , te eva ca sattapaÃ±Ã±att
saggÅ«pagÄ• _ ye dhammacÄ• rino, __keci apÄ• yÅ«pagÄ• _ ye adhammacÄ• rino, __kec
kammakkhayakaraá¹ƒ ariyamaggaá¹ƒ paá¹-ipannÄ• .

<58> idÄ• ni yathÄ• vuttamatthaá¹ƒ vivaranto __ ``sabbe sattÄ• marissantÄ«â€™â€™ _ti
atthaá¹ƒ __ ``sabbe sattÄ• ti ariyÄ• ca anariyÄ• cÄ• â€™â€™ _tiÄ• dinÄ• sayameva nidd
__jÄ«vitapariyanto maraá¹‡apariyanto_ti jÄ«vitassa pariyanto nÄ• ma maraá¹‡asaá¹…khÄ•
gamissantÄ«_ti ettha yadetaá¹ƒ sattÄ• naá¹ƒ yathÄ• kammaá¹ƒ gamanaá¹ƒ, ayaá¹ƒ kamma
__kammÄ• naá¹ƒ phaladassÄ• vitÄ• ca avippavÄ• so cÄ• _ti ``puÃ±Ã±apÄ• paphalÅ«pagÄ
kammÄ• naá¹ƒ phalassa paccakkhakÄ• ritÄ• , katÅ«pacitÄ• naá¹ƒ kammÄ• naá¹ƒ attano ph
dassitoti attho.

kammameva kammantaá¹ƒ, pÄ• paá¹ƒ kammantaá¹ƒ etesanti __pÄ• pakammantÄ• , _ tass
``apuÃ±Ã±asaá¹…khÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ. apuÃ±Ã±o saá¹…khÄ• ro etesanti __apu
pÄ• pakammantÄ• _ti vÄ• nissakkavacanaá¹ƒ, pÄ• pakammantahetÅ«ti attho. tathÄ• __pu
puna __ ``nirayaá¹ƒ pÄ• pakammantÄ• â€™â€™ _tiÄ• dinÄ• antadvayena saddhiá¹ƒ majjh
tathÄ• __ ``ayaá¹ƒ saá¹ƒkilesoâ€™â€™ _tiÄ• dinÄ• vaá¹-á¹-avivaá¹-á¹-avasena Ä• dÄ«na

hetuphalavasena ca gÄ• thÄ• yaá¹ƒ tayo atthavikappÄ• dassitÄ• . puna __ ``nirayaá¹ƒ pÄ•
saá¹ƒkilesoâ€™â€™ _tiÄ• dinÄ• vodÄ• navasena gÄ• thÄ• ya atthaá¹ƒ dasseti.

<59> __tena_ \Ne 285/ __tenÄ• _ti tena tena ajjhositavatthunÄ• rÅ«pabhavaarÅ«pabhavÄ
kÄ• mataá¹‡hÄ• tÄ• va rÅ«pÄ• divisayabhedena cha, tathÄ• bhavataá¹‡hÄ• vibhavataá¹‡
eva ajjhattikesu rÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasa, bÄ• hiresu rÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasÄ•
__yena yenÄ• _ti ``subhaá¹ƒ sukhaâ€™â€™ ntiÄ• dinÄ• .

vodÄ• naá¹ƒ tividhaá¹ƒ khandhattayavasenÄ• ti taá¹ƒ dassetuá¹ƒ __ ``taá¹‡hÄ• saá¹ƒkilesc
puna __ ``sabbe sattÄ• marissantÄ«â€™â€™ _tiÄ• di paá¹-ipadÄ• vibhÄ• gena gÄ• thÄ• n
__tattha tattha gÄ• minÄ«_ti tattha tattheva nibbÄ• ne gÄ• minÄ«, nibbÄ• nassa gamanasÄ

puna tatthatatthagÄ• minÄ«sabbatthagÄ• minÄ«naá¹ƒ paá¹-ipadÄ• naá¹ƒ vibhÄ• gaá¹ƒ das
rÄ• sÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ya_nti yaá¹ƒ nirayÄ• di. taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ yath
__sabbatthagÄ• minÄ«_. paá¹-ipadÄ• saá¹…khÄ• te apuÃ±Ã±akamme puÃ±Ã±akamme ca
vibhÄ• gaso bhagavato pavattanaÃ±Ä• á¹‡aá¹ƒ. idaá¹ƒ sabbatthagÄ• minÄ« paá¹-ipadÄ• Ã
tathÄ• gatabalaá¹ƒ. iminÄ• hi Ã±Ä• á¹‡ena bhagavÄ• sabbampi paá¹-ipadaá¹ƒ yathÄ• bhÅ

kathaá¹ƒ? sakalagÄ• mavÄ• sikesupi ekaá¹ƒ sÅ«karaá¹ƒ vÄ• migaá¹ƒ vÄ• mÄ• rentesu s
jÄ«vitindriyÄ• rammaá¹‡Ä• va hoti, taá¹ƒ pana kammaá¹ƒ tesaá¹ƒ Ä• yÅ«hanakkhaá¹‡eyev
Ä• darena karoti, eko ``tvampi karohÄ«â€™â€™ ti parehi nippÄ«á¸·ito karoti \Be 163/, eko s
hutvÄ• appaá¹-ibÄ• hamÄ• no vicarati. tesu eko teneva kammena niraye nibbattati, eko tira
pettivisaye, taá¹ƒ tathÄ• gato Ä• yÅ«hanakkhaá¹‡e eva ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitatt
nibbattissati, esa tiracchÄ• nayoniyaá¹ƒ, esa pettivisayeâ€™â€™ ti jÄ• nÄ• ti. niraye nibbatt
aá¹-á¹-hasu mahÄ• nirayesu nibbattissati, esa soá¸·asasu ussadesÅ«â€™â€™ ti jÄ• nÄ• ti.
nibbattanakampi ``esa apÄ• dako bhavissati, esa dvipÄ• dako, esa catuppÄ• dako, esa bah
jÄ• nÄ• ti. pettivisaye nibbattanakampi ``esa nijjhÄ• mataá¹‡hiko bhavissati, esa khuppipÄ•
paradattÅ«pajÄ«vÄ«â€™â€™ ti jÄ• nÄ• ti.

``tesu ca kammesu idaá¹ƒ kammaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hissati, idaá¹ƒ nÄ• kaá¸
dinnÄ• ya paá¹-isandhiyÄ• upadhivepakkamattaá¹ƒ bhavissatÄ«â€™â€™ ti jÄ• nÄ• ti. tath
ekato \Ne 286/ dÄ• naá¹ƒ dadamÄ• nesu sabbesampi cetanÄ• deyyadhammÄ• rammaá¹‡Ä
tesaá¹ƒ Ä• yÅ«hanakkhaá¹‡e eva nÄ• naá¹ƒ hoti. tesu hi keci devaloke nibbattanti, keci ma
tathÄ• gato Ä• yÅ«hanakkhaá¹‡e eva ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa manussal
devalokeâ€™â€™ ti jÄ• nÄ• ti. tatthapi ``esa paranimmitavasavattÄ«su nibbattissati, esa bh
nibbattissati, esa jeá¹-á¹-hakadevarÄ• jÄ• hutvÄ• , esa tassa dutiyaá¹ƒ tatiyaá¹ƒ vÄ• á¹-hÄ
paricÄ• rako hutvÄ• nibbattissatÄ«â€™â€™ ti jÄ• nÄ• ti.

``tesu ca kammesu idaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹ƒ sakkhissati, idaá¹ƒ na sakk
dinnÄ• ya paá¹-isandhiyÄ• upadhivepakkamattaá¹ƒ bhavissatÄ«â€™â€™ ti jÄ• nÄ• ti. tath
paá¹-á¹-hapentesu ca esa iminÄ• nÄ«hÄ• rena vipassanÄ• ya Ä• raddhattÄ• arahÄ• bhav
sakadÄ• gÄ• mÄ«, esa sotÄ• panno, ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamo, esa magg
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• yameva á¹-hassati, esa paccayapariggahe, esa nÄ• n
arÅ«papariggahe ca á¹-hassati, esa mahÄ• bhÅ«tamattameva vavatthapessati, esa kiÃ±ci s
sakkhissatÄ«â€™â€™ ti jÄ• nÄ• ti. ``kasiá¹‡aparikammaá¹ƒ karontesupi esa parikammama
nimittaá¹ƒ uppÄ• detuá¹ƒ sakkhissati, na appanaá¹ƒ. esa appanampi uppÄ• dessati, esa \Be
adhigamissati, na uparivisesaá¹ƒ. esa uparivisesampi adhigamissatÄ«â€™â€™ ti jÄ• nÄ• ti

__anekadhÄ• tÅ«_ti anekÄ• cakkhÄ• dayo pathavÄ• dayo ca dhÄ• tuyo etassÄ• ti anekad
__loko_ti khandhÄ• yatanÄ• diloko. __cakkhudhÄ• tÅ«_tiÄ• di yÄ• hi dhÄ• tÅ«hi ``anekadh
tÄ• saá¹ƒ sarÅ«pato dassanaá¹ƒ. tattha sabhÄ• vaá¹-á¹-hena nissattaá¹-á¹-hena ca dhÄ• tu
__cakkhudhÄ• tu_. sesapadesupi eseva nayo. __kÄ• madhÄ• tÅ«_ti ettha dve kÄ• mÄ• kil
kilesakÄ• mapakkhe kÄ• mapaá¹-isaá¹ƒyutto dhÄ• tu kÄ• madhÄ• tu, kÄ• mavitakkassetaá
pana kÄ• mÄ• vacaradhammÄ• kÄ• mo uttarapadalopena, kÄ• mo ca so dhÄ• tu cÄ• ti kÄ
byÄ• pÄ• dapaá¹-isaá¹ƒyutto dhÄ• tu __byÄ• pÄ• dadhÄ• tu, _ byÄ• pÄ• davitakkassetaá¹ƒ
byÄ• pÄ• dadhÄ• tu, dasaÄ• ghÄ• tavatthuvisayassa paá¹-ighassetaá¹ƒ nÄ• maá¹ƒ. vihiá¹ƒ
__vihiá¹ƒsÄ• dhÄ• tu, _ vihiá¹ƒsÄ• vitakko. vihiá¹ƒsÄ• eva vÄ• dhÄ• tu vihiá¹ƒsÄ• dhÄ• tu,
nÄ• maá¹ƒ. __nekkhammaabyÄ• pÄ• daavihiá¹ƒsÄ• dhÄ• tuyo_ nekkhammavitakkÄ• dayo
cÄ• ti veditabbaá¹ƒ. __rÅ«padhÄ• tÅ«_ti rÅ«pabhavo, sabbe vÄ• rÅ«padhammÄ• . __arÅ«
arÅ«pabhavo, arÅ«padhammÄ• vÄ• . __nirodhadhÄ• tÅ«_ti nirodhataá¹‡hÄ• . __saá¹…kh
saá¹…khatadhammÄ• . sesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

aÃ±Ã±amaÃ±Ã±avilakkhaá¹‡attÄ• nÄ• nappakÄ• rÄ• dhÄ• tuyo etasminti __nÄ• nÄ• dhÄ
``aÃ±Ã±Ä• cakkhudhÄ• tu_ yÄ• va __aÃ±Ã±Ä• nibbÄ• nadhÄ• tÅ«â€™â€™ _ti, yathÄ• c
cakkhudhÄ• tuÄ• dibhedena upÄ• dinnakasaá¹…khÄ• ralokassa vasena anekadhÄ• tunÄ•
anupÄ• dinnakasaá¹…khÄ• ralokassapi vasena taá¹ƒ pajÄ• nÄ• ti. paccekabuddhÄ• hi dve
upÄ• dinnakasaá¹…khÄ• ralokasseva nÄ• nattaá¹ƒ jÄ• nanti, tampi ekadeseneva, na nippa
anupÄ• dinnakasaá¹…khÄ• ralokassa pana nÄ• nattaá¹ƒ na jÄ• nanti. bhagavÄ• pana ``im
ussannÄ• ya imassa rukkhassa khandho seto hoti, imassa kÄ• á¸·o, imassa maá¹-á¹-ho, im
bahalo, imassa tanuttaco. imÄ• ya nÄ• ma dhÄ• tuyÄ• ussannÄ• ya imassa rukkhassa patt
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«paá¹ƒ nÄ• ma hoti, imÄ• ya nÄ• ma dhÄ• tuyÄ•
pupphaá¹ƒ nÄ«laá¹ƒ hoti pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ• taá¹ƒ \Be 165/ sugandhaá¹ƒ duggand
dhÄ• tuyÄ• ussannÄ• ya phalaá¹ƒ khuddakaá¹ƒ mahantaá¹ƒ dÄ«ghaá¹ƒ vaá¹-á¹-aá¹ƒ susa
dussaá¹‡á¹-hÄ• naá¹ƒ maá¹-á¹-haá¹ƒ pharusaá¹ƒ sugandhaá¹ƒ duggandhaá¹ƒ tittaá¹ƒ madh
ambilaá¹ƒ kasÄ• vaá¹ƒ hoti, imÄ• ya nÄ• ma dhÄ• tuyÄ• ussannÄ• ya imassa rukkhassa ka
atikhiá¹‡o ujuko kuá¹-ilo kaá¹‡ho nÄ«lo odÄ• to hotÄ«â€™â€™ ti evaá¹ƒ anupÄ• dinnasaá¹

anekadhÄ• tunÄ• nÄ• dhÄ• tubhÄ• vaá¹ƒ jÄ• nÄ• ti. sabbaÃ±Ã±ubuddhÄ• naá¹ƒ eva hi eta

<60> __yaá¹ƒ yadeva dhÄ• tu_nti yaá¹ƒ kiÃ±ci hÄ«nÄ• disabhÄ• vaá¹ƒ. yasmÄ• adhimutti
tasmÄ• adhimuccanaá¹ƒ ajjhÄ• sayassa hÄ«nÄ• disabhÄ• vena pavattanaá¹ƒ. taá¹ƒ pana
adhiá¹-á¹-hahanaá¹ƒ abhinivisanaÃ±ca hotÄ«ti Ä• ha --- __ ``adhimuccanti, taá¹ƒ tadeva ad
abhinivisantÄ«â€™â€™ _ti. adhimuccanassa visayaá¹ƒ vibhÄ• gena dassetuá¹ƒ __ ``keci r
_tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyameva. __nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡a_nti hÄ«nÄ
nÄ• nÄ• dhimuttikatÄ• ya Ã±Ä• á¹‡aá¹ƒ.

__te yathÄ• dhimuttÄ• ca bhavantÄ«_ti te hÄ«nÄ• dhimuttikÄ• paá¹‡Ä«tÄ• dhimuttikÄ• s
adhimuttÄ• honti. __taá¹ƒ taá¹ƒ kammasamÄ• dÄ• naá¹ƒ samÄ• diyantÄ«_ti adhimuttianur
samÄ• diyitabbaá¹ƒ kattabbaá¹ƒ kammaá¹ƒ karonti, tÄ• ni kammasamÄ• dÄ• nÄ• ni samuá
``te chabbidhaá¹ƒ kammaâ€™â€™ _ntiÄ• dimÄ• ha. tattha keci lobhavasena kammaá¹ƒ sa
sambandhitabbaá¹ƒ. esa nayo \Ne 288/ sesesupi. __taá¹ƒ vibhajjamÄ• na_nti taá¹ƒ samuá¹
chabbidhaá¹ƒ puna pavattinivattivasena vibhajjamÄ• naá¹ƒ duvidhaá¹ƒ.

__yaá¹ƒ lobhavasena dosavasena mohavasena ca kammaá¹ƒ karotÄ«_ti dasaakusalakam
vadati. taÃ±hi saá¹ƒkiliá¹-á¹-hatÄ• ya kÄ• á¸·akanti __kaá¹‡haá¹ƒ_. apÄ• yesu nibbattÄ• pa
__kaá¹‡havipÄ• kaá¹ƒ. yaá¹ƒ saddhÄ• vasena kammaá¹ƒ karotÄ«_ti dasakusalakammapat
asaá¹ƒkiliá¹-á¹-hattÄ• paá¹‡á¸• aranti __sukkaá¹ƒ_. sagge nibbattÄ• panato paá¹‡á¸• aravi
__sukkavipÄ• kaá¹ƒ. yaá¹ƒ lobhavasena dosavasena mohavasena saddhÄ• vasena ca kam
kaá¹‡hasukka_nti vomissakakammaá¹ƒ. __kaá¹‡hasukkavipÄ• ka_nti sukhadukkhavipÄ• ka
akusalavalena tiracchÄ• nayoniyaá¹ƒ maá¹…galahatthibhÄ• vaá¹ƒ upapanno kusalena pava
kusalena rÄ• jakule \Be 166/ nibbattopi akusalena dukkhaá¹ƒ vedayati. __yaá¹ƒ vÄ«riyavas
kammaá¹ƒ karoti, idaá¹ƒ kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• ka_nti k
catumaggacetanÄ• . taÃ±hi yadi kaá¹‡haá¹ƒ bhaveyya, kaá¹‡havipÄ• kaá¹ƒ dadeyya. yadi s
sukkaupapattipariyÄ• pannaá¹ƒ vipÄ• kaá¹ƒ dadeyya. ubhayavipÄ• kassa pana appadÄ• na
ayamettha attho.

kammasamÄ• dÄ• ne paá¹-hamaá¹ƒ acelakapaá¹-ipadÄ• kÄ• mesu pÄ• tabyatÄ• , dutiyaá
rudato parisuddhabrahmacariyacaraá¹‡aá¹ƒ, tatiyaá¹ƒ kÄ• mesu apÄ• tabyatÄ• acelakapaa
paccaye alabhamÄ• nassÄ• pi jhÄ• navipassanÄ• sukhasamaá¹…gino sÄ• sanabrahmacar
jÄ• tiyaá¹ƒ kammasamÄ• dÄ• na_nti yaá¹ƒ aÃ±Ã±ampi evaá¹ƒpakÄ• raá¹ƒ kammaá¹ƒ. __im
kammavipÄ• ke bhagavato Ã±Ä• á¹‡assa pavattanÄ• kÄ• radassanaá¹ƒ. tattha __upacita_
phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• kataá¹ƒ upacitaá¹ƒ. __avipakka_nti na vipakkavipÄ• k
paccupaá¹-á¹-hita_nti vipÄ• kadÄ• nÄ• ya katokÄ• saá¹ƒ. __na ca bhabbo abhinibbidhÄ• g
kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ abhinibbijjhanato abhinibbidhÄ• saá¹…khÄ• taá¹ƒ ariyama
bhabbo. __taá¹ƒ bhagavÄ• na ovadatÄ«_ti taá¹ƒ vipÄ• kÄ• varaá¹‡ena nivutaá¹ƒ puggalaá

saccapaá¹-ivedhaá¹ƒ purakkhatvÄ• na ovadati, vÄ• sanatthaá¹ƒ pana tÄ• disÄ• nampi dha
ajÄ• tasattuÄ• dÄ«naá¹ƒ viya.

__upacita_nti kÄ• tuá¹ƒ Ä• raddhaá¹ƒ. tenevÄ• ha --- __ ``na ca tÄ• va pÄ• ripÅ«riá¹ƒ gata
micchattaniyÄ• massa asamatthataá¹ƒ dasseti. __purÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«_ti pÄ• ri
phalanipphÄ• danasamatthataá¹ƒ gacchati purÄ• adhigaccheyya. micchattaniyatatÄ• ya sa
abhÄ• janabhÄ• vaá¹ƒ nibbattayati \Ne 289/ purÄ• . tenevÄ• ha --- __ ``purÄ• veneyyattaá
_ti. ``purÄ• aniyataá¹ƒ samatikkamatÄ«â€™â€™ tipi pÄ• á¹-ho, so evattho. __asamatte_ti
asampuá¹‡á¹‡e vÄ• .

<61> evaá¹ƒ kilesantarÄ• yamissakaá¹ƒ kammantarÄ• yaá¹ƒ dassetvÄ• idÄ• ni amissakaá
dassetuá¹ƒ __ ``imassa ca puggalassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹ƒ vuttanayameva.

__sabbesa_nti imasmiá¹ƒ balaniddese vuttÄ• naá¹ƒ sabbesaá¹ƒ kammÄ• naá¹ƒ. __mudum
mudumajjhatibbabhÄ• vo. kammÄ• naÃ±hi muduÄ• dibhÄ• vena taá¹ƒvipÄ• kÄ• naá¹ƒ mud
viÃ±Ã±Ä• yatÄ«ti adhippÄ• yo. __diá¹-á¹-hadhammavedanÄ«ya_ntiÄ• dÄ«su diá¹-á¹-hadha
veditabbaá¹ƒ phalaá¹ƒ __diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. upapajje anantare attabhÄ• ve
__upapajjavedanÄ«yaá¹ƒ_. aparasmiá¹ƒ attabhÄ• ve ito aÃ±Ã±asmiá¹ƒ yasmiá¹ƒ kasmiÃ±c
phalaá¹ƒ __aparÄ• pariyavedanÄ«yaá¹ƒ_. ekajavanavÄ• rasmiÃ±hi sattasu cetanÄ• su paá
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ nÄ• ma. pariyosÄ• nacetanÄ• upapajjavedanÄ«yaá¹ƒ nÄ
aparÄ• pariyavedanÄ«yaá¹ƒ nÄ• ma. __vipÄ• kavemattatÄ• Ã±Ä• á¹‡a_nti vipÄ• kavematta
imassa pana kammavipÄ• kassa gatisampatti gativipatti, upadhisampatti upadhivipatti, kÄ•
kÄ• lavipatti, payogasampatti payogavipattiyo kÄ• raá¹‡aá¹ƒ. so ca nesaá¹ƒ kÄ• raá¹‡abhÄ•
pÄ• pakÄ• ni kammasamÄ• dÄ• nÄ• ni gatisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«â€™
810) veditabbo.

<62> anantarabalaniddese vuttakammasamÄ• dÄ• napadeneva jhÄ• nÄ• dÄ«ni saá¹…gah
samÄ• dinnÄ• naá¹ƒ kammÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. sekkhaputhujjanasantÄ• nesu
honti. tattha __tathÄ• samÄ• dinnÄ• na_nti ``sukkaá¹ƒ sukkavipÄ• kaá¹ƒ paccuppannasukh
sukhavipÄ• kaâ€™â€™ nti evamÄ• dippakÄ• rehi samÄ• dinnesu kammesu. __saá¹ƒkileso
kiliá¹-á¹-habhÄ• vo. __vodÄ• naá¹ƒ_ paá¹-ipakkhadhammehi visujjhanaá¹ƒ. __vuá¹-á¹-hÄ• n
bhavaá¹…gavuá¹-á¹-hÄ• naÃ±ca. __evaá¹ƒ saá¹ƒkilissatÄ«_tiÄ• dÄ«su ayamevattho --- imi
saá¹ƒkilissati vodÄ• yati vuá¹-á¹-hahatÄ«ti jÄ• nanaÃ±Ä• á¹‡aá¹ƒ bhagavato anÄ• varaá¹‡a
Ä• varaá¹‡aá¹ƒ atthÄ«ti.

__kati jhÄ• nÄ• nÄ«_tiÄ• di jhÄ• nÄ• dayo vibhÄ• gena dassetuá¹ƒ Ä• raddhaá¹ƒ. __cattÄ•
catukkanayavasena rÅ«pÄ• vacarajjhÄ• nÄ• ni sandhÄ• yÄ• ha. __ekÄ• dasÄ• _ti ``rÅ«pÄ«
tiÄ• dinÄ• \Ne 290/ (DN II 129, 174; III 339, 358; MN II 248; III 312) aá¹-á¹-hannaá¹ƒ tiá¹‡á¹

suÃ±Ã±atavimokkhÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ. __aá¹-á¹-hÄ• _ti tesu á¹-hapetvÄ• lokutta
__sattÄ• _ti tesu eva nirodhasamÄ• pattiá¹ƒ á¹-hapetvÄ• satta. __tayo_ti suttantapariyÄ• y
suÃ±Ã±atavimokkhÄ• dayo tayo. __dve_ti abhidhammapariyÄ• yena animittavimokkhassÄ•
ca paá¹-ipÄ• á¹-iyÄ• satta appitappitakkhaá¹‡e vikkhambhanavasena paccanÄ«kadhamme
Ä• rammaá¹‡e adhimuccanato ca vimokkhÄ• . nirodhasamÄ• patti pana sabbaso saÃ±Ã±Ä•
apagamavimokkho nÄ• ma. lokuttarÄ• ca taá¹ƒtaá¹ƒmaggavajjhakilesehi samucchedavase
ayaá¹ƒ viseso veditabbo.

samÄ• dhÄ«su catukkanayapaÃ±cakanayesu paá¹-hamajjhÄ• nasamÄ• dhi __savitakko sa
paÃ±cakanaye dutiyajjhÄ• nasamÄ• dhi __avitakko vicÄ• ramatto samÄ• dhi_ nÄ• ma. catu
sesajhÄ• nesu samÄ• dhi __avitakko avicÄ• ro samÄ• dhi_ nÄ• ma.

samÄ• pattÄ«su paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ ``samÄ• dhÄ«â€™
``samÄ• pattÄ«â€™â€™ tipi. kasmÄ• ? cittekaggatÄ• sabbhÄ• vato. nirodhasamÄ• pattiyÄ•
``samÄ• dhÄ«â€™â€™ ti nÄ• maá¹ƒ. __saÃ±Ã±Ä• samÄ• patti_Ä• di heá¹-á¹-hÄ• vuttame

__hÄ• nabhÄ• giyo samÄ• dhÄ«_ti appaguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitass
kÄ• mÄ• dianupakkhandanaá¹ƒ paá¹-hamajjhÄ• nÄ• disamÄ• dhissa hÄ• nabhÄ• giyatÄ• .
kÄ• marÄ• gabyÄ• pÄ• dÄ• saá¹ƒkilesoâ€™â€™ ti vuttattÄ• dutiyajjhÄ• nÄ• divasena yoje
ajaÃ±Ã±Ä• jigucchanamukhena tapparamatÄ• . __kukkuá¹-ajhÄ• yÄ«_ti puggalÄ• dhiá¹-á¹-
dve paá¹-hamadutiyajjhÄ• nÄ• nÄ«ti vuttaá¹ƒ hoti. yo paá¹-hamaá¹ƒ dutiyaá¹ƒ vÄ• jhÄ• naá
``alamettÄ• vatÄ• â€™â€™ ti saá¹…kocaá¹ƒ Ä• pajjati, uttari na vÄ• yamati, tassa tÄ• ni jhÄ
``kukkuá¹-ajhÄ• nÄ• nÄ«â€™â€™ ti vuccanti, taá¹ƒsamaá¹…gino ca kukkuá¹-ajhÄ• yÄ«. tes
Ä• sannabalavapaccatthikattÄ• visesabhÄ• giyatÄ• bhÄ• vato ca saá¹ƒkilesabhÄ• vena vu
visesabhÄ• giyatÄ• bhÄ• vepi mandapaccatthikattÄ• vodÄ• nabhÄ• vena vuttÄ• nÄ«ti daá¹

__visesabhÄ• giyo samÄ• dhÄ«_ti paguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa s
dutiyajjhÄ• nÄ• dipakkhandanaá¹ƒ, paguá¹‡avodÄ• naá¹ƒ bhavaá¹…gavuá¹-á¹-hÄ• naÃ±ca
vuttaá¹ƒ. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaÃ±hi paguá¹‡ajjhÄ• naá¹ƒ \Ne 291/ uparimassa upar
padaá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• vodÄ• nampi ``vuá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. bha
vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti bhavaá¹…gaÃ±ca vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ. yasmÄ• pana
yathÄ• paricchinnakÄ• laá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• samÄ• pattivuá¹
``vuá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ.

<63> __tasseva_ \Be 169/ __samÄ• dhissÄ• _ti tassa anantarabalaniddese jhÄ• nÄ• dipari
__parivÄ• rÄ• _ti parikkhÄ• rÄ• . __indriyÄ• nÄ«_ti saddhÄ• satipaÃ±Ã±indriyÄ• ni. __balÄ•
saddhiá¹ƒ tÄ• niyeva. vÄ«riyassa visuá¹ƒ gahaá¹‡aá¹ƒ balÄ• naá¹ƒ bahÅ«pakÄ• radassana
hi saddhÄ• dayo paá¹-ipakkhena akampanÄ«yÄ• honti. tenevÄ• ha --- __ ``vÄ«riyavasena

_ti. __tesa_nti indriyÄ• naá¹ƒ. __mudumajjhÄ• dhimattatÄ• _ti avisadaá¹ƒ __mudu_. nÄ• tiv
ativisadaá¹ƒ __adhimattaá¹ƒ_ balavaá¹ƒ __ ``tikkhaâ€™â€™ _nti vuccati.

veneyyÄ• naá¹ƒ indriyÄ• nurÅ«paá¹ƒ bhagavato desanÄ• pavattÄ«ti dassetuá¹ƒ __ ``tattha
vuttaá¹ƒ. tattha __saá¹ƒkhittavitthÄ• renÄ• _ti saá¹ƒkhittassa vitthÄ• rena. atha vÄ• __saá¹
uddiá¹-á¹-hamattena. __saá¹ƒkhittavitthÄ• renÄ• _ti uddesena niddesena ca. __vitthÄ• renÄ
uddesaniddesapaá¹-iniddesehi. __muduka_nti lahukaá¹ƒ apÄ• yabhayavaá¹-á¹-abhayÄ• dÄ
bhÄ• riyaá¹ƒ akatvÄ• . __mudutikkha_nti nÄ• titikkhaá¹ƒ. saá¹ƒvegavatthÅ«hi saá¹ƒvegajan
katvÄ• . __samathaá¹ƒ upadisatÄ«_ti samathaá¹ƒ adhikaá¹ƒ katvÄ• upadisati, na tathÄ• vi
na hi kevalena samathena saccappaá¹-ivedho sambhavati. __samathavipassana_nti samac
samathavipassanaá¹ƒ. __vipassana_nti sÄ• tisayaá¹ƒ vipassanaá¹ƒ upadisati. yasmÄ• cett
ugghaá¹-itaÃ±Ã±uÄ• dayova, tasmÄ• __ ``tikkhindriyassa nissaraá¹‡aá¹ƒ upadisatÄ«â€™â
__adhipaÃ±Ã±Ä• sikkhÄ• yÄ• _ti adhipaÃ±Ã±Ä• sikkhaá¹ƒ.

__yaá¹ƒ ettha Ã±Ä• á¹‡a_nti ettha indriyÄ• naá¹ƒ mudumajjhÄ• dhimattatÄ• ya yaá¹ƒ Ã±Ä•
parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattavemattatÄ• Ã±Ä• á¹‡anti sambar
Ã±Ä• á¹‡assa pavattanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``ayaá¹ƒ imaá¹ƒ bhÅ«miâ€™â€™ _ntiÄ•
imaá¹ƒ bhÅ«miá¹ƒ bhÄ• vanaÃ±ca gato_ti ayaá¹ƒ puggalo evamimaá¹ƒ saá¹ƒkilesavÄ• san
bhavaá¹…gaÃ±ca gato gacchati gamissati ca, kÄ• lavacanicchÄ• ya abhÄ• vato, yathÄ• du
imasmiá¹ƒ samaye imÄ• ya mudumajjhatikkhabhedÄ• ya anusÄ• saniyÄ• . __evaá¹ƒdhÄ• tu
evaá¹ƒajjhÄ• sayo evaá¹ƒadhimuttiko. __ayaÃ±cassa Ä• sayo_ti imassa puggalassa ayaá¹ƒ
yathÄ• bhÅ«taÃ±Ä• á¹‡Ä• nulomakhantippakÄ• ro \Ne 292/ vÄ• Ä• sayo. idaÃ±hi catubbidh
vasantÄ«ti Ä• sayoti vuccati. imaá¹ƒ pana bhagavÄ• sattÄ• naá¹ƒ Ä• sayaá¹ƒ \Be 170/ jÄ•
diá¹-á¹-higatÄ• naá¹ƒ vipassanÄ• Ã±Ä• á¹‡akammassakataÃ±Ã±Ä• á¹‡Ä• naÃ±ca appavatt
vuttampi cetaá¹ƒ --- ``kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo kÄ• magaruko
kÄ• mÄ• dhimuttoâ€™ ti. kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo nekkhamm
nekkhammÄ• dhimuttoâ€™ ti. nekkhammaá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti ... byÄ• pÄ• daá¹
thinamiddhaá¹ƒ ... Ä• lokasaÃ±Ã±aá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo thinamid
thinamiddhÄ• dhimuttoâ€™â€™ â€™ ti (Paá¹-is I 113).

__ayaá¹ƒ anusayo_ti ayaá¹ƒ imassa puggalassa kÄ• marÄ• gÄ• diko appahÄ«noyeva anus
thÄ• magato kileso anusayo. __parasattÄ• na_nti padhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ•
sattÄ• naá¹ƒ, hÄ«nasattÄ• nanti attho. ekatthameva vÄ• etaá¹ƒ padadvayaá¹ƒ veneyyavas
__indriyaparopariyattavemattatÄ• Ã±Ä• á¹‡a_nti parabhÄ• vo ca aparabhÄ• vo ca paropariy
okÄ• raá¹ƒ katvÄ• , tassa vemattatÄ• paropariyattavemattatÄ• . saddhÄ• dÄ«naá¹ƒ indriyÄ
paropariyattavemattatÄ• ya Ã±Ä• á¹‡aá¹ƒ indriyaparopariyattavemattatÄ• Ã±Ä• á¹‡anti pad

tattha __ya_nti yaá¹ƒ anekavihitassa pubbenivÄ• sassa anussaraá¹‡avasena bhagavato Ã±

aá¹-á¹-hamaá¹ƒ tathÄ• gatabalanti sambandho. __anekavihita_nti anekavidhaá¹ƒ, anekehi v
pavattitaá¹ƒ. __pubbenivÄ• sa_nti anussarituá¹ƒ icchitaá¹ƒ attano paresaÃ±ca samanantarÄ
Ä• diá¹ƒ katvÄ• tattha tattha nivutthasantÄ• naá¹ƒ. __anussaratÄ«_ti ``ekampi jÄ• tiá¹ƒ dve
evaá¹ƒ jÄ• tipaá¹-ipÄ• á¹-iyÄ• anugantvÄ• sarati, anudeva vÄ• sarati, citte abhininnÄ• mita
attho. bhagavato hi parikammakiccaá¹ƒ natthi, Ä• vajjanamatteneva sarati. __seyyathida_nt
Ä• raddhappakÄ• ranidassanatthe nipÄ• to. __ekampi jÄ• ti_nti ekampi paá¹-isandhimÅ«laá
ekabhavapariyÄ• pannaá¹ƒ khandhasantÄ• naá¹ƒ. esa nayo __dvepi jÄ• tiyo_tiÄ• dÄ«supi.

__anekepi saá¹ƒvaá¹-á¹-akappe_tiÄ• dÄ«su pana parihÄ• yamÄ• no kappo __saá¹ƒvaá¹-á¹
__vivaá¹-á¹-akappo_ti veditabbo. tattha saá¹ƒvaá¹-á¹-ena saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« \Be 1
taá¹ƒmÅ«lattÄ• , vivaá¹-á¹-ena ca vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«. evaÃ±hi sati yÄ• ni ``cattÄ• rimÄ
kappassa asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ• ri? saá¹ƒvaá¹-á¹-o saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ
vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«â€™â€™ ti (AN a IV 156) vuttÄ• ni \Ne 293/, tÄ• ni sabbÄ• ni parig
__amutrÄ• si_ntiÄ• di saraá¹‡Ä• kÄ• radassanaá¹ƒ. tattha __amutrÄ• si_nti amumhi saá¹ƒv
vÄ• yoniyaá¹ƒ vÄ• gatiyaá¹ƒ vÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ vÄ• sattÄ• vÄ• se vÄ• sat
__evaá¹ƒnÄ• mo_ti tisso vÄ• phusso vÄ• . __evaá¹ƒgotto_ti bhaggavo vÄ• gotamo vÄ• . _
vÄ• sÄ• mo vÄ• . __evamÄ• hÄ• ro_ti sÄ• limaá¹ƒsodanÄ• hÄ• ro vÄ• pavattaphalabhojan
__evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ«_ti anekappakÄ• rena kÄ• yikacetasikÄ• naá¹ƒ sÄ
vÄ• sukhadukkhÄ• naá¹ƒ paá¹-isaá¹ƒvedÄ«. __evamÄ• yupariyanto_ti evaá¹ƒ vassasatapa
caturÄ• sÄ«tikappasahassaparamÄ• yupariyanto vÄ• . __ so tato cuto amutra udapÄ• di_nt
sattanikÄ• yato vÄ• cuto puna amukasmiá¹ƒ nÄ• ma sattanikÄ• ye udapÄ• diá¹ƒ. atha vÄ•
sattanikÄ• ye vÄ• ahosiá¹ƒ. __evaá¹ƒnÄ• mo_tiÄ• di vuttatthameva.

<64> __dibbenÄ• _tiÄ• dÄ«su dibbasadisattÄ• __dibbaá¹ƒ_. devatÄ• naÃ±hi sucaritakamm
pittasemharuhirÄ• dÄ«hi apalibuddhaá¹ƒ upakkilesavimuttattÄ• dÅ«repi Ä• rammaá¹‡aggal
pasÄ• dacakkhu hoti. idampi vÄ«riyabhÄ• vanÄ• balanibbattaá¹ƒ Ã±Ä• á¹‡acakkhu tÄ• disa
dibbaá¹ƒ, dibbavihÄ• ravasena vÄ• paá¹-iladdhattÄ• , attanÄ• ca dibbavihÄ• rasannissitatt
Ä• lokapariggahena mahÄ• jutikattÄ• pi dibbaá¹ƒ, tirokuá¹-á¹-Ä• digatarÅ«padassanena ma
taá¹ƒ sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaá¹ƒ. dassanaá¹-á¹-hena __cakkhu_. cak
cakkhumivÄ• tipi cakkhu. cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetuttÄ• __visuddhaá
passati, na upapÄ• taá¹ƒ, so ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo upapÄ• tamattameva pas
navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo pana tadubhayaá¹ƒ passati, so yasmÄ•
diá¹-á¹-higataá¹ƒ ativattati. tasmÄ• ssa taá¹ƒ dassanaá¹ƒ diá¹-á¹-hivisuddhihetu hoti. tadubh
passati. tena vuttaá¹ƒ --- ``cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetuttÄ• visuddhaâ€

ekÄ• dasaupakkilesavirahato \Be 172/ vÄ• visuddhaá¹ƒ. yathÄ• ha ---

``so kho ahaá¹ƒ anuruddhÄ• `vicikicchÄ• cittassa upakkilesoâ€™ ti iti viditvÄ• vicikicchaá¹

upakkilesaá¹ƒ pajahiá¹ƒ. `amanasikÄ• ro cittassa upakkileso ... thinamiddhaá¹ƒ ... chambhit
uppilaá¹ƒ ... duá¹-á¹-hullaá¹ƒ ... accÄ• raddhavÄ«riyaá¹ƒ ... atilÄ«navÄ«riyaá¹ƒ ... abhijappÄ
nÄ• nattasaÃ±Ã±Ä• ... atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• naá¹ƒ cittassa upakkilesoâ€™ ti \Ne 294
atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• naá¹ƒ cittassa upakkilesaá¹ƒ pajahiâ€™â€™ nti (MN III 242) eva

tadevaá¹ƒ ekÄ• dasaupakkilesavirahato vÄ• visuddhaá¹ƒ. manussÅ«pacÄ• raá¹ƒ atikkami
__atikkantamÄ• nusakaá¹ƒ, _ maá¹ƒsacakkhuá¹ƒ atikkantattÄ• vÄ• atikkantamÄ• nusakaá
visuddhena atikkantamÄ• nusakena.

__satte passatÄ«_ti manusso manussaá¹ƒ maá¹ƒsacakkhunÄ• viya satte passati oloketi. _
upapajjamÄ• ne_ti ettha cutikkhaá¹‡e upapattikkhaá¹‡e vÄ• dibbacakkhunÄ• pi daá¹-á¹-hu
Ä• sannacutikÄ• idÄ• ni cavissanti, ye ca gahitapaá¹-isandhikÄ• sampati nibbattÄ• , te ``ca
upapajjamÄ• nÄ• â€™â€™ ti adhippetÄ• . te evarÅ«pe cavamÄ• ne upapajjamÄ• ne. __hÄ
hÄ«najÄ• tikulabhogÄ• divasena hÄ«á¸·ite paribhÅ«te. __paá¹‡Ä«te_ti amohanissandayutta
__suvaá¹‡á¹‡e_ti adosanissandayuttattÄ• iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. __dubb
dosanissandayuttattÄ• aniá¹-á¹-hÄ• kantÄ• manÄ• pavaá¹‡á¹‡ayutte abhirÅ«pe virÅ«pe vÄ
sugatigate, alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti duggatiga
vÄ• dalidde appannapÄ• nabhojane. __yathÄ• kammÅ«page_ti yaá¹ƒ yaá¹ƒ kammaá¹ƒ up
tattha purimehi ``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi dibbacakkhukiccaá¹ƒ vuttaá¹ƒ. iminÄ• pa
yathÄ• kammÅ«pagaÃ±Ä• á¹‡akiccaá¹ƒ. yathÄ• kammÅ«pagaÃ±Ä• á¹‡aanÄ• gataá¹ƒsaÃ±
dibbacakkhunÄ• saheva ijjhanti.

__kÄ• yaduccaritenÄ• _tiÄ• dÄ«su duá¹-á¹-hu caritaá¹ƒ, duá¹-á¹-haá¹ƒ vÄ• caritaá¹ƒ kilesa
duccaritaá¹ƒ. kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ• pavattaá¹ƒ duccaritaá¹ƒ __kÄ• yaduccar
__vacÄ«manoduccaritÄ• ni_pi daá¹-á¹-habbÄ• ni. __samannÄ• gatÄ• _ti samaá¹…gÄ«bhÅ«
__upavÄ• dakÄ• _ti buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ, antamaso gihisotÄ• pannÄ• nampi ar
guá¹‡aparidhaá¹ƒsanena vÄ• upavÄ• dakÄ• akkosakÄ• garahakÄ• . __ micchÄ• diá¹-á¹-h
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• _ti micchÄ• diá¹-á¹-hihetubhÅ«tasamÄ• dinnanÄ•
micchÄ• diá¹-á¹-himÅ«lakesu kÄ• yakammÄ• dÄ«su aÃ±Ã±epi samÄ• dapenti. tattha vacÄ«
ariyÅ«pavÄ• damicchÄ• diá¹-á¹-hÄ«su gahitÄ• supi tesaá¹ƒ puna vacanaá¹ƒ mahÄ• sÄ• vaj
mahÄ• sÄ• vajjo hi ariyÅ«pavÄ• do Ä• nantariyasadiso. yathÄ• ha ---

``seyyathÄ• pi \Ne 295/, sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±
dhamme aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya, evaá¹ƒsampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi taá¹ƒ vA
cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹
(MN I 149).

micchÄ• diá¹-á¹-hito ca mahÄ• sÄ• vajjataraá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ natthi. yathÄ• ha ---

``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi evaá¹ƒ mahÄ• sÄ•
bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, vajjÄ• nÄ«â€™â€™

__kÄ• yassa bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹‡Ä• _ti tadan
abhinibbattakkhandhaggahaá¹‡e. atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyassa upacch
maraá¹‡Ä• _ti cutito uddhaá¹ƒ. __apÄ• ya_ntiÄ• di sabbaá¹ƒ nirayavevacanaá¹ƒ. nirayo hi s
puÃ±Ã±asammatÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ vÄ• Ä• yassa abhÄ• vÄ• apÄ• yo. du
__duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• gati duggati. vivas
dukkaá¹-akÄ• rinoti __vinipÄ• to_. natthi ettha assÄ• dasaÃ±Ã±ito ayoti __nirayo_.

atha vÄ• apÄ• yaggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti, tiracchÄ• nayoni hi apÄ• yo, s
duggati, mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatiggahaá¹‡ena pe
apÄ• yo ceva duggati ca sugatito apetattÄ• , dukkhassa ca gatibhÅ«tattÄ• . na tu vinipÄ• to
avinipatitattÄ• . petamahiddhikÄ• naÃ±hi \Be 174/ vimÄ• nÄ• nipi nibbattanti. vinipÄ• taggah
dÄ«peti, so hi yathÄ• vuttenatthena apÄ• yo ceva duggati ca sukhasamussayehi vinipÄ• tat
nirayaggahaá¹‡ena avÄ«ciÄ• dianekappakÄ• raá¹ƒ nirayameva dÄ«peti. __upapannÄ• _ti u
abhinibbattÄ• ti adhippÄ• yo. vuttavipariyÄ• yena sukkapakkho veditabbo.

ayaá¹ƒ pana viseso --- ettha sugatiggahaá¹‡ena manussagatimpi saá¹…gaá¹‡hÄ• ti. saggag
eva. tattha sundarÄ• gatÄ«ti __sugati_. rÅ«pÄ• dÄ«hi visayehi suá¹-á¹-hu aggoti __saggo_
lujjanapalujjanaá¹-á¹-hena __loko_ti ayaá¹ƒ vacanattho. __amukÄ• ya kappakoá¹-iyaá¹ƒ upa
etarahi, anÄ• gate vÄ• saggÅ«pago apÄ• yÅ«pago cÄ• ti aá¹-á¹-hamanavamabalaÃ±Ä• á¹
dassitaá¹ƒ. tathÄ• __kappasatasahassevÄ• _tiÄ• dÄ«supi. tenevÄ• ha --- __ ``imÄ• ni bhag
Ã±Ä• á¹‡Ä• nÄ«â€™â€™ _ti.

__nihato mÄ• ro bodhimÅ«le_ti nihato samucchinno kilesamÄ• ro bodhirukkhamÅ«le. __ida
bala_nti idaá¹ƒ kilesamÄ• rassa hananaá¹ƒ samucchindanaá¹ƒ bhagavato dasamaá¹ƒ balaÃ
``sabbÄ• savaparikkhayaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti. yasmÄ• pana yadÄ• arahattamagge
khepitÄ• , tadÄ• bhagavatÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ nÄ• ma, tasmÄ•
pattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

ayaá¹ƒ tÄ• vettha Ä• cariyÄ• naá¹ƒ samÄ• natthakathÄ• . paravÄ• dÄ« panÄ• ha --- ``dasa
pÄ• á¹-iekkaá¹ƒ natthi, yasmÄ• `sabbaÃ±Ã±utÄ• pattÄ• viditÄ• sabbadhammÄ• â€™ ti vu
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assevÄ• yaá¹ƒ pabhedoâ€™â€™ ti, taá¹ƒ na tathÄ• daá¹-á¹-hab
dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. dasabalaÃ±Ä• á¹‡aÃ±
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ tampi tato avasesampi jÄ• nÄ• ti. dasabalaÃ±Ä• á¹‡esu hi p
kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti. dutiyaá¹ƒ kammaparicchedameva, tatiyaá¹ƒ dhÄ• tu

catutthaá¹ƒ ajjhÄ• sayÄ• dhimuttimeva, paÃ±camaá¹ƒ kammavipÄ• kantarameva, chaá¹-á¹-
tesaá¹ƒ saá¹ƒkilesÄ• dimeva, sattamaá¹ƒ indriyÄ• naá¹ƒ tikkhamudubhÄ• vameva, aá¹-á¹-h
pubbenivutthakkhandhasantatimeva, navamaá¹ƒ sattÄ• naá¹ƒ cutÅ«papÄ• tameva, dasama
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana etehi jÄ• nitabbaÃ±ca tato uttariÃ±ca pajÄ• nÄ• ti. ete
sabbaá¹ƒ na karoti \Be 175/. taÃ±hi jhÄ• naá¹ƒ hutvÄ• appetuá¹ƒ na sakkoti, iddhi hutvÄ• v
sakkoti, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti.

apica paravÄ• dÄ« evaá¹ƒ pucchitabbo ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• metaá¹ƒ savitakkasav
avitakkavicÄ• ramattaá¹ƒ avitakkaavicÄ• raá¹ƒ kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«p
lokuttaraâ€™â€™ nti. jÄ• nanto ``paá¹-ipÄ• á¹-iyÄ• satta savitakkasavicÄ• rÄ• nÄ«â€™â€™
dve avitakkaavicÄ• rÄ• nÄ«ti, Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ siyÄ• savitakkasavicÄ• raá¹ƒ, s
avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• ranti. tathÄ• paá¹-ipÄ• á¹-iyÄ• satta kÄ• m
297/ dve rÅ«pÄ• vacarÄ• ni, avasÄ• ne ekaá¹ƒ lokuttaranti vakkhati. sabbaÃ±Ã±utaÃ±Ã±Ä•
savitakkasavicÄ• rameva kÄ• mÄ• vacarameva lokiyamevÄ• ti niá¹-á¹-hamettha gantabbaá

vicayahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yuttihÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<65> evaá¹ƒ nÄ• nÄ• nayehi vicayahÄ• rasampÄ• taá¹ƒ vitthÄ• retvÄ• idÄ• ni yuttihÄ• ras
``tattha katamo yuttihÄ• rasampÄ• toâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha ``tasmÄ• rakkh
gÄ• thÄ• ya padattho vitthÄ• ritoyeva. __rakkhitacittassa sammÄ• saá¹…kappagocaro bhav
manacchaá¹-á¹-hÄ• ni dvÄ• rÄ• ni satikavÄ• á¹-ena pidahitvÄ• viharantassa kÄ• mavitakkÄ
micchÄ• saá¹…kappÄ• naá¹ƒ avasaro eva natthÄ«ti nekkhammavitakkÄ• diko sammÄ• saá
pavattiá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«ti ayamattho yujjati. yuttiyÄ• ghaá¹-eti saá¹ƒsandati sam
__sammÄ• saá¹…kappagocaro sammÄ• diá¹-á¹-hi bhavissatÄ«_ti vuttanayena sammÄ• sa
aviparÄ«tameva vitakkato sammÄ• diá¹-á¹-hi bhavissati. sammÄ• diá¹-á¹-hisaá¹…khÄ• taá¹
purakkhatvÄ• viharanto maggaÃ±Ä• á¹‡ena paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbayaá
tathÄ• paá¹-ivijjhanto ca dukkhasabhÄ• vattÄ• duggatisaá¹…khÄ• tÄ• sabbÄ• bhavagati
sabbaá¹ƒ vinipÄ• tabhayaá¹ƒ saá¹ƒsÄ• rabhayaÃ±ca samatikkamissatÄ«ti sabbopi cÄ• yam

yuttihÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padaá¹-á¹-hÄ• nahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<66> sakasampattiyÄ• \Be 176/ viya susaá¹ƒvihitasaá¹…kappo bhavati. indriyesu guttadvÄ
sucaritapÄ• ripÅ«riyÄ• Ä• sannakÄ• raá¹‡anti Ä• ha --- __ ``rakkhitacittassÄ• ti tiá¹‡á¹‡aá¹
padaá¹-á¹-hÄ• naâ€™â€™ _nti. tassattho --- ``rakkhitacittassÄ• â€™â€™ ti idaá¹ƒ tiá¹‡á¹‡a

padaá¹-á¹-hÄ• navacananti. nekkhammasaá¹…kappÄ• dibahulassa kÄ• macchandÄ• dinÄ«
nekkhammasaá¹…kappÄ• dayo samathassa Ä• sannakÄ• raá¹‡anti Ä• ha --- __ ``sammÄ•
padaá¹-á¹-hÄ• naâ€™â€™ _nti. kammassakatÄ• sammÄ• diá¹-á¹-hiyaá¹ƒ
sappaccayanÄ• marÅ«padassanasammÄ• diá¹-á¹-hiyaÃ±ca á¹-hito attÄ• dhÄ«naá¹ƒ saá¹ƒs
tadatikkamanupÄ• yaá¹ƒ vipassanaá¹ƒ Ä• rabhatÄ«ti sammÄ• diá¹-á¹-hivipassanÄ• ya vises
``sammÄ• diá¹-á¹-hipurekkhÄ• roti vipassanÄ• ya padaá¹-á¹-hÄ• naâ€™â€™ _nti. udayabba
sammattaniyÄ• maá¹ƒ \Ne 298/ okkamatÄ«ti taá¹ƒ paá¹-hamamaggÄ• dhigamassa kÄ• raá¹
udayabbayanti dassanabhÅ«miyÄ• padaá¹-á¹-hÄ• naâ€™â€™ _nti. Ä• lokasaÃ±Ã±Ä• man
abhibhavanaá¹ƒ vÄ«riyassa Ä• sannakÄ• raá¹‡anti Ä• ha --- __ ``thinamiddhÄ• bhibhÅ« bhi
padaá¹-á¹-hÄ• naâ€™â€™ _nti. yadipi ariyamaggakkhaá¹‡e pahÄ• nabhÄ• vanÄ• samÄ• n
icchitattÄ• , tathÄ• pi pahÄ• tabbassa pahÄ• nÄ• bhÄ• ve bhÄ• vanÄ• pÄ• ripÅ«rÄ« natthÄ
bhÄ• vanÄ• vuttÄ• __ ``sabbÄ• duggatiyo jaheti bhÄ• vanÄ• ya padaá¹-á¹-hÄ• naâ€™â€™
duggatiyo jaheâ€™â€™ ti idaá¹ƒ bhagavato vacanaá¹ƒ yogÄ«naá¹ƒ ussÄ• hajananatthaá¹ƒ
hotÄ«ti bhÄ• vanÄ• ya visesakÄ• raá¹‡anti vuttaá¹ƒ ``sabbÄ• ... pe ... padaá¹-á¹-hÄ• naâ€™

padaá¹-á¹-hÄ• nahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. lakkhaá¹‡ahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<67> indriyesu guttadvÄ• ratÄ• satisaá¹ƒvaro, satibalena ca nekkhammavitakkÄ• dibahulo
``tasmÄ• rakkhitacittassa sammÄ• saá¹…kappagocaroti idaá¹ƒ satindriyaâ€™â€™ _nti. tas
rakkhitacittassa sammÄ• saá¹…kappagocaroâ€™â€™ ti ettha rakkhitacittatÄ• ya ca sammÄ
kÄ• raá¹‡Å«pacÄ• rena \Be 177/ idaá¹ƒ satindriyaá¹ƒ, __gahitÄ• ni bhavanti paÃ±cindriyÄ•
vimuttiparipÄ• canabhÄ• vena vÄ• ekalakkhaá¹‡attÄ• ti adhippÄ• yo. __gahito bhavatÄ«_ti
gahaá¹‡aá¹ƒ suviÃ±Ã±eyyanti taá¹ƒ á¹-hapetvÄ• kÄ• raá¹‡ato gahaá¹‡aá¹ƒ dassetuá¹ƒ __
sammÄ• saá¹…kappo pabhavatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tato eva gahito bhavati ariyo a
vatvÄ• vimuttivimuttiÃ±Ä• á¹‡adassanÄ• nipi vuttÄ• ni.

lakkhaá¹‡ahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. catubyÅ«hahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<68> rakkhÄ«yatÄ«ti __rakkhitaá¹ƒ_. idaá¹ƒ padavasena nibbacanaá¹ƒ. yasmÄ• pana atth
padavasena nibbacanaá¹ƒ vuttameva hoti, tasmÄ• __ ``rakkhitaá¹ƒ paripÄ• lÄ«yatÄ«ti esÄ
vuttaá¹ƒ. tattha __iti_-saddo Ä• dyattho, pakÄ• re vÄ• . tena evamÄ• dikÄ• evaá¹ƒpakÄ• rÄ
vuttaá¹ƒ hoti. tasmÄ• cintetÄ«ti __cittaá¹ƒ_. attano santÄ• naá¹ƒ cinotÄ«ti cittaá¹ƒ, paccaye
citanti cittaá¹ƒ, cittavicittaá¹-á¹-hena cittaá¹ƒ, cittakaraá¹‡aá¹-á¹-hena cittaá¹ƒ. sammÄ• saá
__sammÄ• saá¹…kappo_tiÄ• dinÄ• nirutti veditabbÄ• .

__ayaá¹ƒ ettha bhagavato adhippÄ• yo_ti ``rakkhitacitto assÄ• â€™â€™ tiÄ• dinÄ• indriya
duggatipahÄ• naÃ±ca vadato bhagavato ettha gÄ• thÄ• yaá¹ƒ adhippÄ• yo. __kokÄ• liko hÄ
tattha __hi_-saddo kÄ• raá¹‡e. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• __kokÄ• liko_ (SN a I 181; A
kokÄ• likasutta) arakkhitacittatÄ• ya aggasÄ• vakesu cittaá¹ƒ padosetvÄ• padumanirayaá¹ƒ
duggatiyo jahitukÄ• mo rakkhitacitto assÄ• ti bhagavÄ• satiÄ• rakkhena cetasÄ• samannÄ
jahatÄ«ti attho. __suttamhi vuttaá¹ƒ ``satiyÄ• cittaá¹ƒ rakkhitabbaâ€™â€™ _nti desanÄ• nu

catubyÅ«hahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• vaá¹-á¹-ahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<69> nekkhammasaá¹…kappabahulo \Be 178/ kasiá¹‡avasena mettÄ• divasena vÄ• laddh
cittekaggatÄ• saá¹…khÄ• tÄ• ya cittamaÃ±jÅ«sÄ• ya cittaá¹ƒ á¹-hapetvÄ• samÄ• dhiá¹ƒye
saá¹ƒkilesato rakkhitacitto nÄ• ma hotÄ«ti vuttaá¹ƒ --- __ ``tasmÄ• rakkhitacittassa sammÄ
ayaá¹ƒ samathoâ€™â€™ _ti. paÃ±Ã±Ä• padhÄ• nÄ• vipassanÄ• ti Ä• ha --- __ ``sammÄ•
vipassanÄ• â€™â€™ _ti. ariyamaggena dukkhasacce pariÃ±Ã±Ä• te udayabbayadassanaá
hotÄ«ti vuttaá¹ƒ --- __ ``Ã±atvÄ• na udayabbayanti dukkhapariÃ±Ã±Ä• â€™â€™ _ti. ``yaá¹ƒ
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti hi maggaÃ±Ä• á¹‡assa
cattÄ• ri saccÄ• nÄ«_ti catusaccadhammavasena Ä• vaá¹-á¹-anaá¹ƒ niá¹-á¹-hapeti. tattha p
saccadvayaá¹-á¹-hapanena visabhÄ• gadhammavasena, pacchimena sabhÄ• gadhammava
daá¹-á¹-habbaá¹ƒ.

Ä• vaá¹-á¹-ahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vibhattihÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<70> __kusalapakkho_ \Ne 300/ __kusalapakkhena niddisitabbo_ti __rakkhitacittassÄ• _ti
chabbidho dvÄ• ravasena cakkhudvÄ• rasaá¹ƒvaro yÄ• va manodvÄ• rasaá¹ƒvaroti. sammÄ
nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá¹…kappo, avihiá¹ƒsÄ• saá¹…kappoti. sammÄ• c
Ã±Ä• á¹‡aá¹ƒ ... pe ... idappaccayatÄ• paá¹-iccasamuppannesu dhammesu Ã±Ä• á¹‡anti. u
paÃ±Ã±Ä• savidhaá¹ƒ avijjÄ• samudayÄ• rÅ«pasamudayo ... pe ... vipariá¹‡Ä• malakkhaá¹
viÃ±Ã±Ä• á¹‡akkhandhassa vayaá¹ƒ passati. thinamiddhÄ• bhibhavanaá¹ƒ catubbidhaá¹ƒ c
satisaá¹ƒvaro lokiyalokuttaravasena duvidho. tesu lokiyo kÄ• mÄ• vacarova, lokuttaro dassa
duvidho. ekameko cettha catusatipaá¹-á¹-hÄ• nabhedato catubbidho. esa nayo sammÄ• saá

ayaá¹ƒ pana viseso --- sammÄ• saá¹…kappo paá¹-hamajjhÄ• navasena rÅ«pÄ• vacarotipi
padaá¹-á¹-hÄ• navibhÄ• go padaá¹-á¹-hÄ• nahÄ• rasampÄ• te vuttanayena vattabbo \Be 17

cakkhuasaá¹ƒvaro ... pe ... kÄ• yaasaá¹ƒvaro, copanakÄ• yaasaá¹ƒvaro, vÄ• cÄ• asaá¹ƒvar
aá¹-á¹-havidho. micchÄ• saá¹…kappo kÄ• mavitakkÄ• divasena tividho. aÃ±Ã±Ä• á¹‡aá¹ƒ ``
ntiÄ• dinÄ• aá¹-á¹-havidhÄ• vibhattaá¹ƒ. sammÄ• diá¹-á¹-hipaá¹-ipakkhato micchÄ• diá¹-á¹
veditabbÄ• . thinamiddhaá¹ƒ uppattibhÅ«mito paÃ±cavidhanti evaá¹ƒ akusalapakkhe vibhat

vibhattihÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. parivattanahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<71> parivattanahÄ• re Ä• vaá¹-á¹-ahÄ• re vuttanayena samathavipassanÄ• niddhÄ• raá¹‡
``samathavipassanÄ• ya bhÄ• vitÄ• yÄ• â€™â€™ _ti Ä• ha. lokiyÄ• cettha samathavipassa
__paá¹-ipakkhenÄ• _ti ``arakkhitena cittenÄ• â€™â€™ ti gÄ• thÄ• ya paá¹-ipakkhenÄ• ti ad
vibhattihÄ• re niddiá¹-á¹-hassa akusalapakkhassa paá¹-ipakkhenÄ• ti attho.

parivattanahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vevacanahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<72> ``mÄ• nasaá¹ƒ \Ne 301/ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡a
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti (Dhs 6) ca cittassa vevacanaá¹ƒ. ``takko vitakko s
cetaso abhiniropanÄ• â€™â€™ ti ca sammÄ• saá¹…kappassa. ``paÃ±Ã±Ä• pajÄ• nanÄ• v
(Dhs 16) sammÄ• diá¹-á¹-hiyÄ• . ``thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa akallatÄ• akamm
parinÄ• ho antosaá¹…kocoâ€™â€™ ti thinassa. ``akallatÄ• akammaÃ±Ã±atÄ• kÄ• yÄ• las
supitattaâ€™â€™ nti (Dhs 1163) middhassa. ``bhikkhako bhikkhÅ«â€™â€™ tiÄ• dinÄ• (Vi
``duggati apÄ• yo vinipÄ• to vaá¹-á¹-adukkhaá¹ƒ saá¹ƒsÄ• roâ€™â€™ tiÄ• dinÄ• duggatiy

vevacanahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paÃ±Ã±attihÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<73> adhiá¹-á¹-hahitvÄ• \Be 180/ rakkhantiyÄ• satiyÄ• rakkhiyamÄ• naá¹ƒ cittaá¹ƒ tassÄ•
viya hotÄ«ti katvÄ• vuttaá¹ƒ --- __ ``rakkhitacittassÄ• ti padaá¹-á¹-hÄ• napaÃ±Ã±atti satiyÄ•
imasmiá¹ƒ paÃ±Ã±attihÄ• rasampÄ• te ito paresu otaraá¹‡asodhanahÄ• rasampÄ• tesupi a
vuttanayameva.

paÃ±Ã±attihÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. adhiá¹-á¹-hÄ• nahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<76> adhiá¹-á¹-hÄ• nahÄ• rasampÄ• te __sammÄ• diá¹-á¹-hi nÄ• ma yaá¹ƒ dukkhe Ã±Ä• á
catusaccahetuhetusamuppannapaccayapaccayuppannasaá¹…khÄ• tassa visayassa vasena
__yaá¹ƒ tattha tattha yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassana_nti pÄ• á¸·ipÄ• á¸·iatthÄ• naá¹ƒ
avasiá¹-á¹-havisayavaseneva vemattataá¹ƒ dÄ«peti. tattha __yaá¹ƒ saccÄ• gamana_nti yaá
visayassa Ä• gamanaá¹ƒ, adhigamoti attho. ``yaá¹ƒ paccÄ• gamanaâ€™â€™ ntipi pÄ• á¹-h
paá¹-ipÄ• á¹-ivisayassa Ä• gamanaá¹ƒ, taá¹ƒ taá¹ƒ visayÄ• dhigamoti attho \Ne 302/. sesame
parikkhÄ• rasamÄ• ropanahÄ• rasampÄ• tesu yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ pubbe vuttanayattÄ

adhiá¹-á¹-hÄ• nahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

missakahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

api cettha hÄ• rasampÄ• taniddeso iminÄ• pi nayena veditabbo ---

``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti || (Dhp 2).

tattha katamo __desanÄ• hÄ• rasampÄ• to? manopubbaá¹…gamÄ• dhammÄ• _ti __mano
viÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ deseti. Ä• yatanavavatthÄ• nena manÄ• yatanaá¹ƒ \Be 181/, dh
viÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ, indriyavavatthÄ• nena manindriyaá¹ƒ. katame dhammÄ• pubbaá
pubbaá¹…gamÄ• , kusalÄ• naá¹ƒ kusalamÅ«lÄ• ni, akusalÄ• naá¹ƒ akusalamÅ«lÄ• ni, sÄ•
sabbacittuppÄ• dÄ• naá¹ƒ indriyÄ• ni. api ca imasmiá¹ƒ sutte mano adhippeto. yathÄ• bala
pubbaá¹…gamo, evamevaá¹ƒ dhammÄ• naá¹ƒ mano pubbaá¹…gamo. tattha tividhena man
abyÄ• pÄ• dachandena avihiá¹ƒ sÄ• chandena. tattha alobhassa nekkhammachandena man
abyÄ• pÄ• dachandena manopubbaá¹…gamaá¹ƒ, amohassa avihiá¹ƒ sÄ• chandena manop

__manoseá¹-á¹-hÄ• _ti mano tesaá¹ƒ dhammÄ• naá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ uttama
pamukhaá¹ƒ pÄ• mokkhaá¹ƒ, tena vuccati ``manoseá¹-á¹-hÄ• â€™â€™ ti. __manomayÄ• _
nimmitÄ• , manena nibbattÄ• , mano tesaá¹ƒ paccayo, tena vuccati ``manomayÄ• â€™â€™
chandasamudÄ• nitÄ• anÄ• vilasaá¹…kappasamuá¹-á¹-hÄ• nÄ• phassasamodhÄ• nÄ• ve
saá¹…khÄ• rakkhandho. __manasÄ• ce pasannenÄ• _ti yÄ• saddhÄ• saddahanÄ• okapp
pasÄ• dena upeto samupeto upagato samupagato sampanno samannÄ• gato, tena vuccati
manokammaá¹ƒ \Ne 303/. __bhÄ• sati vÄ• _ti vacÄ«kammaá¹ƒ. __karoti vÄ• _ti kÄ• yakam
dasakusalakammapathÄ• dassitÄ• .

__tato_ti dasavidhassa kusalakammassa katattÄ• upacitattÄ• . __na_nti yo so katapuÃ±Ã±
katabhÄ«ruttÄ• á¹‡o, taá¹ƒ puggalaá¹ƒ. __sukha_nti duvidhaá¹ƒ sukhaá¹ƒ kÄ• yikaá¹ƒ cetas
anugacchati.

idhassu puriso appahÄ«nÄ• nusayo saá¹ƒyojaniyesu dhammesu assÄ• daá¹ƒ anupassati,
assÄ• daá¹ƒ anupassanto yathÄ• diá¹-á¹-haá¹ƒ yathÄ• sutaá¹ƒ sampattibhavaá¹ƒ pattheti. i
bhavataá¹‡hÄ• ca anubaddhÄ• honti, so yathÄ• diá¹-á¹-haá¹ƒ yathÄ• sutaá¹ƒ sampattibha
pasÄ• danÄ«yavatthusmiá¹ƒ cittaá¹ƒ pasÄ• deti saddahati okappeti. so pasannacitto tividha
puÃ±Ã±akiriyavatthuá¹ƒ anutiá¹-á¹-hati dÄ• namayaá¹ƒ sÄ«lamayaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ
tassa vipÄ• kaá¹ƒ paccanubhoti diá¹-á¹-heva dhamme upapajje vÄ• aparÄ• pare vÄ• pariy
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• sukhavedanÄ«yo pha
vedanÄ• ti evaá¹ƒ santaá¹ƒ taá¹ƒ sukhamanveti. tassevaá¹ƒ vedanÄ• ya aparÄ• paraá¹ƒ pa
taá¹‡hÄ• . taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... pe ... samudayo hotÄ«ti.

tattha yaá¹ƒ mano, ye ca manopubbaá¹…gamÄ• dhammÄ• , yaÃ±ca sukhaá¹ƒ, ime vucca
__dukkhasaccaá¹ƒ_. tesaá¹ƒ purimakÄ• raá¹‡abhÅ«tÄ• avijjÄ• bhavataá¹‡hÄ• ca __samu
pariÃ±Ã±Ä• ya pahÄ• nÄ• ya bhagavÄ• dhammaá¹ƒ deseti, dukkhassa pariÃ±Ã±Ä• ya sam
parijÄ• nÄ• ti, yena pajahati, ayaá¹ƒ __maggo_. yattha ca maggo pavattati, ayaá¹ƒ __nirodh
saccÄ• ni evaá¹ƒ Ä• yatanadhÄ• tuindriyamukhenÄ• pi niddhÄ• retabbÄ• ni. tattha samuday
Ä• dÄ«navo, magganirodhehi nissaraá¹‡aá¹ƒ, sukhassa anvayo phalaá¹ƒ, manasÄ• pasan
upÄ• yo, manopubbaá¹…gamattÄ• dhammÄ• naá¹ƒ attano sukhakÄ• mena pasannena ma
pavattetabbanti ayaá¹ƒ bhagavato Ä• á¹‡atti. ayaá¹ƒ desanÄ• hÄ• rasampÄ• to.

tattha katamo __vicayahÄ• rasampÄ• to_? mananato Ä• rammaá¹‡avijÄ• nanato __mano_
Ä• dhipaccakaraá¹‡ato pubbaá¹…gamo Ä«hÄ• bhÄ• vato nissattanijjÄ«vaá¹-á¹-hena __dha
304/ viya padhÄ• naá¹-á¹-hena mano seá¹-á¹-ho etesanti __manoseá¹-á¹-hÄ• _. sahajÄ• tÄ
nibbattÄ• ti __manomayÄ• _. akÄ• lussiyato, Ä• rammaá¹‡assa okappanato ca pasannena
tathÄ• sÄ• diyanato ca __bhÄ• sati_. copanakÄ• yavipphÄ• rato tathÄ• sÄ• diyanato ca __
anaÃ±Ã±attÄ• ca ``tatoâ€™â€™ ti vuttaá¹ƒ. sukhanato sÄ• tabhÄ• vato iá¹-á¹-habhÄ• vato
vuttaá¹ƒ. katÅ«pacitattÄ• avipakkavipÄ• kattÄ• ca ``anvetÄ«â€™â€™ ti vuttaá¹ƒ. kÄ• raá¹
asaá¹…kantito ca ``chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti vuttaá¹ƒ. ayaá¹ƒ anupadavicayat

tattha katamo __yuttihÄ• rasampÄ• to_? manassa dhammÄ• naá¹ƒ Ä• dhipaccayogato pub
tesaá¹ƒ manassa anuvattanato dhammÄ• naá¹ƒ manoseá¹-á¹-hatÄ• yujjati. sahajÄ• tÄ• dip
nibbattattÄ• dhammÄ• naá¹ƒ manomayatÄ• yujjati. manasÄ• pasannena samuá¹-á¹-hÄ• n
kusalabhÄ• vo yujjati. yena kusalakammaá¹ƒ upacitaá¹ƒ, taá¹ƒ chÄ• yÄ• viya sukhaá¹ƒ anv

yuttihÄ• rasampÄ• to.

tattha \Be 183/ katamo __padaá¹-á¹-hÄ• no hÄ• rasampÄ• to_? mano manopavicÄ• rÄ• na
manopubbaá¹…gamÄ• dhammÄ• sabbassa kusalapakkhassa padaá¹-á¹-hÄ• naá¹ƒ. __ ``b
``karotÄ«â€™â€™ ti sammÄ• kammanto, te sammÄ• Ä• jÄ«vassa padaá¹-á¹-hÄ• naá¹ƒ. sa
padaá¹-á¹-hÄ• naá¹ƒ. sammÄ• vÄ• yÄ• mo sammÄ• satiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. sammÄ
padaá¹-á¹-hÄ• naá¹ƒ. ``manasÄ• pasannenÄ• â€™â€™ ti ettha pasÄ• do saddhindriyaá¹ƒ,
padaá¹-á¹-hÄ• naá¹ƒ. sÄ«laá¹ƒ samÄ• dhissa padaá¹-á¹-hÄ• naá¹ƒ. samÄ• dhi paÃ±Ã±Ä• y
vimuttiÃ±Ä• á¹‡adassanÄ• yojetabbaá¹ƒ. ayaá¹ƒ padaá¹-á¹-hÄ• nahÄ• rasampÄ• to.

tattha katamo __lakkhaá¹‡o hÄ• rasampÄ• to_? ``manopubbaá¹…gamÄ• dhammÄ• â€™â
dhammÄ• naá¹ƒ chandapubbaá¹…gamatÄ• pi vÄ«riyapubbaá¹…gamatÄ• pi vÄ«maá¹ƒsÄ•
Ä• dhipateyyalakkhaá¹‡ena chandÄ• dÄ«naá¹ƒ manasÄ• ekalakkhaá¹‡attÄ• . tathÄ• nesa
vuttÄ• hoti indriyalakkhaá¹‡ena saddhÄ• dÄ«naá¹ƒ manasÄ• ekalakkhaá¹‡attÄ• . ``manas
yathÄ• manassa pasÄ• dasamannÄ• gamo taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ kÄ• yavacÄ«ka
anavajjabhÄ• valakkhaá¹‡aá¹ƒ. evaá¹ƒ cittassa satiÄ• disamannÄ• gamopi nesaá¹ƒ anavajj
yonisomanasikÄ• rasamuá¹-á¹-hÄ• nabhÄ• vena ekalakkhaá¹‡attÄ• . ``sukhamanvetÄ«â€™
sukhassa paccayabhÅ«tÄ• naá¹ƒ manÄ• piyarÅ«pÄ• dÄ«naá¹ƒ \Ne 305/ anugamo vutto ho
ekalakkhaá¹‡attÄ• ti. ayaá¹ƒ lakkhaá¹‡ahÄ• rasampÄ• to.

tattha katamo __catubyÅ«ho hÄ• rasampÄ• to_? ``manopubbaá¹…gamÄ• â€™â€™ tiÄ• dA
padÄ• naá¹ƒ nibbacanaá¹ƒ niruttaá¹ƒ, taá¹ƒ padatthaniddesavasena veditabbaá¹ƒ. padattho
suviÃ±Ã±eyyova. ye sukhena atthikÄ• , tehi pasannena manasÄ• kÄ• yavacÄ«manokamm
ayamettha bhagavato adhippÄ• yo. puÃ±Ã±akiriyÄ• ya aÃ±Ã±esampi pubbaá¹…gamÄ• hu
upanetÄ• ro imissÄ• desanÄ• ya nidÄ• naá¹ƒ. ``chadvÄ• rÄ• dhipatÄ« rÄ• jÄ• (Dhp-a II 18
erakapattanÄ• garÄ• javatthu), cittÄ• nuparivattino dhammÄ• (Dhs dukamÄ• tikÄ• 62; 120
ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti (SN a I 62) evamÄ• disamÄ• nayaner
desanÄ• nusandhi. padÄ• nusandhiyo pana suviÃ±Ã±eyyÄ• vÄ• ti. ayaá¹ƒ catubyÅ«ho hÄ•

tattha \Be 184/ katamo __Ä• vaá¹-á¹-o hÄ• rasampÄ• to_? ``manopubbaá¹…gamÄ• dham
tÄ«á¹‡i kusalamÅ«lÄ• ni, tÄ• ni aá¹-á¹-hannaá¹ƒ sammattÄ• naá¹ƒ hetu. ye sammattÄ• , aya
maggo. yaá¹ƒ manosahajanÄ• marÅ«paá¹ƒ, idaá¹ƒ dukkhaá¹ƒ. asamucchinnÄ• purimanipp
ayaá¹ƒ samudayo. yattha tesaá¹ƒ pahÄ• naá¹ƒ, ayaá¹ƒ nirodhoti imÄ• ni cattÄ• ri saccÄ• ni
hÄ• rasampÄ• to.

tattha katamo __vibhattihÄ• rasampÄ• to_? ``manopubbaá¹…gamÄ• dhammÄ• , manasÄ•
sukhamanvetÄ«â€™â€™ ti nayidaá¹ƒ yathÄ• rutavasena gahetabbaá¹ƒ. yo hi samaá¹‡o vÄ
pÄ• á¹‡Ä• tipÄ• timhi micchÄ• diá¹-á¹-hike micchÄ• paá¹-ipanne sakaá¹ƒ cittaá¹ƒ pasÄ• det

abhÅ«taguá¹‡Ä• bhitthavanavasena bhÄ• sati vÄ• nipaccakÄ• raá¹ƒ vÄ• ssa yaá¹ƒ karoti,
dukkhameva pana taá¹ƒ tato cakkaá¹ƒva vahato padamanveti. iti hi idaá¹ƒ vibhajjabyÄ• kara
manasÄ• ce pasannena bhÄ• sati vÄ• karoti vÄ• , taÃ±ce vacÄ«kammaá¹ƒ kÄ• yakamma
kissa hetu? sammattagatehi sukhavedanÄ«yaá¹ƒ micchÄ• gatehi dukkhavedanÄ«yanti. kath
daá¹-á¹-habbo? nÄ• yaá¹ƒ pasÄ• do, pasÄ• dapatirÅ«pako pana micchÄ• dhimokkhoti vadÄ
vibhattihÄ• rasampÄ• to.

tattha \Ne 306/ katamo __parivattano hÄ• rasampÄ• to_? manopubbaá¹…gamÄ• tiÄ• di. ya
bhÄ• sati vÄ• karoti vÄ• dukkhassÄ• nugÄ• mÄ«. idaÃ±hi suttaá¹ƒ etassa ujupaá¹-ipakkho
hÄ• rasampÄ• to.

tattha katamo __vevacano hÄ• rasampÄ• to_? ``manopubbaá¹…gamÄ• â€™â€™ ti mano
manindriyaá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti pariyÄ• yavacanaá¹ƒ
puregÄ• minoti pariyÄ• yavacanaá¹ƒ. dhammÄ• attÄ• sabhÄ• vÄ• ti pariyÄ• yavacanaá¹ƒ.
pavaranti pariyÄ• yavacanaá¹ƒ. manomayÄ• manonibbattÄ• manosambhÅ«tÄ• ti pariyÄ• y
saddahantena okappentenÄ• ti pariyÄ• yavacanaá¹ƒ. sukhaá¹ƒ sÄ• taá¹ƒ vedayitanti pariyÄ
anugacchati anubandhatÄ«ti pariyÄ• yavacanaá¹ƒ. ayaá¹ƒ vevacano hÄ• rasampÄ• to.

tattha \Be 185/ katamo __paÃ±Ã±attihÄ• rasampÄ• to_? manopubbaá¹…gamÄ• ti ayaá¹ƒ n
dhammÄ• ti sabhÄ• vapaÃ±Ã±atti, kusalakammapathapaÃ±Ã±atti. manoseá¹-á¹-hÄ• ti padh
sahajÄ• tapaÃ±Ã±atti. pasannenÄ• ti saddhindriyena samannÄ• gatapaÃ±Ã±atti, assaddhiy
bhÄ• sati vÄ• karoti vÄ• ti sammÄ• vÄ• cÄ• sammÄ• kammantÄ• naá¹ƒ nikkhepapaÃ±Ã±a
kammassa phalÄ• nubandhapaÃ±Ã±atti, kammassa avinÄ• sapaÃ±Ã±attÄ«ti. ayaá¹ƒ paÃ±Ã

tattha katamo __otaraá¹‡o hÄ• rasampÄ• to_? manoti viÃ±Ã±Ä• á¹‡akkhandho. dhammÄ•
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• . bhÄ• sati vÄ• karoti vÄ• ti kÄ• yavacÄ«viÃ±
cattÄ• ro mahÄ• bhÅ«tÄ• ti rÅ«pakkhandhoti ayaá¹ƒ khandhehi otaraá¹‡o. manoti abhisaá¹
manoggahaá¹‡ena avijjÄ• paccayÄ• saá¹…khÄ• rÄ• gahitÄ• ti. saá¹…khÄ• rapaccayÄ• vi
samudayo hotÄ«ti ayaá¹ƒ paá¹-iccasamuppÄ• dena otaraá¹‡oti. ayaá¹ƒ otaraá¹‡o hÄ• rasam

tattha katamo __sodhano hÄ• rasampÄ• to_? manoti Ä• rambho neva padasuddhi, na Ä• r
manopubbaá¹…gamÄ• ti padasuddhi, na Ä• rambhasuddhi. tathÄ• dhammÄ• ti yÄ• va suk
Ä• rambhasuddhi. sukhamanvetÄ«ti pana padasuddhi ceva Ä• rambhasuddhi cÄ• ti. ayaá¹ƒ

tattha \Ne 307/ katamo __adhiá¹-á¹-hÄ• no hÄ• rasampÄ• to_? manopubbaá¹…gamÄ• dha
manomayÄ• ti ekattatÄ• . manasÄ• ce pasannenÄ• ti vemattatÄ• , tathÄ• manasÄ• ce pa
vÄ• karoti vÄ• ti vemattatÄ• , tathÄ• manasÄ• ce pasannenÄ• ti ekattatÄ• . so pasÄ• do c
byÄ• pÄ• davikkhambhanato, bahiddhÄ• ca okappanato. tathÄ• sampattibhavahetubhÅ«to

ayaá¹ƒ vemattatÄ• . tayidaá¹ƒ suttaá¹ƒ dvÄ«hi Ä• kÄ• rehi adhiá¹-á¹-hÄ• tabbaá¹ƒ hetunÄ• vipÄ• kena ca yo sukhavedanÄ«yoti. ayaá¹ƒ adhiá¹-á¹-hÄ• no hÄ• rasampÄ• to.

tattha katamo __parikkhÄ• ro hÄ• rasampÄ• to_? manopubbaá¹…gamÄ• ti ettha manoti ku Ã±Ä• á¹‡asampayuttassa alobho adoso amohoti tayo sampayuttÄ• hetÅ«, Ã±Ä• á¹‡avippay adosoti dve sampayuttÄ• hetÅ«. sabbesaá¹ƒ avisesena yonisomanasikÄ• ro hetu, cattÄ• ri tathÄ• saddhammassavanaá¹ƒ, tassa ca dÄ• nÄ• divasena pavattamÄ• nassa deyyadham vedanÄ• dÄ«naá¹ƒ iá¹-á¹-hÄ• rammaá¹‡Ä• dayo. tathÄ• tayo viÃ±Ã±Ä• á¹‡assa, vedanÄ• saddheyyavatthukusalÄ• bhisaá¹…khÄ• ro vipÄ• kasukhassa paccayoti. ayaá¹ƒ parikkhÄ• r

tattha katamo __samÄ• ropano hÄ• rasampÄ• to_? manopubbaá¹…gamÄ• dhammÄ• ti m tividhaá¹ƒ --- dÄ• namayaá¹ƒ, sÄ«lamayaá¹ƒ, bhÄ• vanÄ• mayanti. tattha dÄ• namayassa a sÄ«lamayassa adoso padaá¹-á¹-hÄ• naá¹ƒ, bhÄ• vanÄ• mayassa amoho padaá¹-á¹-hÄ• na padaá¹-á¹-hÄ• naá¹ƒ, ``saddhÄ• jÄ• to upasaá¹…kamati, upasaá¹…kamanto payirupÄ• satÄ __suttaá¹ƒ_ vitthÄ• retabbaá¹ƒ. kusalacittaá¹ƒ sukhassa iá¹-á¹-havipÄ• kassa padaá¹-á¹-hÄ yonisomanasikÄ• ro kusalacittassa padaá¹-á¹-hÄ• naá¹ƒ. yoniso hi manasi karonto kusalaci kusalacittaá¹ƒ bhÄ• veti, so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• janeti, uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ ... pe ... padahati. tassevaá¹ƒ catÅ« bhÄ• viyamÄ• nesu cattÄ• ro satipaá¹-á¹-hÄ• nÄ• yÄ• va ariyo aá¹-á¹-haá¹…giko maggo bh gacchatÄ«ti ayaá¹ƒ bhÄ• vanÄ• ya samÄ• ropanÄ• . sati ca bhÄ• vanÄ• ya pahÄ• naÃ±ca s hÄ• rasampÄ• to.

tathÄ• ---

``dadato \Ne 308/ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yati.

kusalo ca jahÄ• ti pÄ• pakaá¹ƒ, rÄ• gadosamohakkhayÄ• sa nibbutoâ€™â€™ ti || (DN II 19

tattha __dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu vu veraá¹ƒ na cÄ«yatÄ«_ti sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu vuttaá¹ƒ. __kusalo ca jahÄ• ti p dosassa ca mohassa ca pahÄ• namÄ• ha. tena bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu sa nibbuto_ti anupÄ• dÄ• parinibbÄ• namÄ• ha.

dadato \Be 187/ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti alobho kusalamÅ«laá¹ƒ. saá¹ƒyamato ve kusalamÅ«laá¹ƒ. kusalo ca jahÄ• ti pÄ• pakanti amoho kusalamÅ«laá¹ƒ. rÄ• gadosamohak nissaraá¹‡aá¹ƒ vuttaá¹ƒ.

dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti sÄ«lakkhandhassa padaá¹-á¹-hÄ• naá¹ƒ. saá¹ƒyan

samÄ• dhikkhandhassa padaá¹-á¹-hÄ• naá¹ƒ. kusalo ca jahÄ• ti pÄ• pakanti paÃ±Ã±Ä• kkh
padaá¹-á¹-hÄ• naá¹ƒ. dÄ• nena oá¸·Ä• rikÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• naá¹ƒ, sÄ«lena ma
sukhumÄ• naá¹ƒ. rÄ• gadosamohakkhayÄ• sa nibbutoti katÄ• vÄ«bhÅ«miá¹ƒ dasseti.

dadato puÃ±Ã±aá¹ƒ ... pe ... jahÄ• ti pÄ• pakanti sekkhabhÅ«mi dassitÄ• . rÄ• gadosamoh
aggaphalaá¹ƒ vuttaá¹ƒ.

tathÄ• dadato puÃ±Ã±aá¹ƒ ... pe ... na cÄ«yatÄ«ti lokiyakusalamÅ«laá¹ƒ vuttaá¹ƒ. kusalo c
lokuttarakusalamÅ«laá¹ƒ vuttaá¹ƒ. rÄ• gadosamohakkhayÄ• sa nibbutoti lokuttarassa kusa
vuttaá¹ƒ.

dadato ... pe ... na cÄ«yatÄ«ti puthujjanabhÅ«mi dassitÄ• . kusalo ca jahÄ• ti pÄ• pakanti s
dassitÄ• . rÄ• gadosamohakkhayÄ• sa nibbutoti asekkhabhÅ«mi dassitÄ• .

dadato \Ne 309/ ... pe ... na cÄ«yatÄ«ti saggagÄ• minÄ« paá¹-ipadÄ• vuttÄ• . kusalo ca jal
sekkhavimutti. rÄ• gadosamohakkhayÄ• sa nibbutoti asekkhavimutti vuttÄ• .

dadato ... pe ... na cÄ«yatÄ«ti dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ lokiyÄ• naá¹ƒ
desanamÄ• ha. kusalo ca jahÄ• ti pÄ• pakanti loke Ä• dÄ«navÄ• nupassanÄ• ya saddhiá¹ƒ
dhammadesanamÄ• ha. rÄ• gadosamohakkhayÄ• sa nibbutoti tassÄ• desanÄ• ya phalam

dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti dhammadÄ• naá¹ƒ Ä• misadÄ• naÃ±ca vadati. sa
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• sattÄ• naá¹ƒ abhayadÄ• naá¹ƒ vadati. evaá¹ƒ sabbÄ•
vitthÄ• retabbÄ• ni. tena ca sÄ«lasaá¹ƒyamena sÄ«le patiá¹-á¹-hito cittaá¹ƒ saá¹ƒyameti, ta
pÄ• ripÅ«riá¹ƒ gacchati. evaá¹ƒ so samathe á¹-hito vipassanÄ• kosallayogato kusalo ca jah
pÄ• pakaá¹ƒ rÄ• gaá¹ƒ jahÄ• ti, dosaá¹ƒ jahÄ• ti, mohaá¹ƒ jahÄ• ti, ariyamaggena sabbepi
jahÄ• ti. evaá¹ƒ paá¹-ipanno ca rÄ• gadosamohakkhayÄ• sa nibbutoti rÄ• gÄ• dÄ«naá¹ƒ pa
adhigacchatÄ«ti ayaá¹ƒ suttaniddeso.

tattha katamo __desanÄ• hÄ• rasampÄ• to_? imasmiá¹ƒ sutte kiá¹ƒ desitaá¹ƒ? dve sugatiy
dibbÄ• ca paÃ±ca kÄ• maguá¹‡Ä• , mÄ• nusakÄ• ca paÃ±ca kÄ• maguá¹‡Ä• , dibbÄ• ca
mÄ• nusakÄ• ca paÃ±cupÄ• dÄ• nakkhandhÄ• . idaá¹ƒ vuccati dukkhaá¹ƒ ariyasaccaá¹ƒ. t
purimapurimanipphannÄ• taá¹‡hÄ• samudayo ariyasaccaá¹ƒ. tayidaá¹ƒ vuccati assÄ• do c
purimehi dvÄ«hi padehi niddeso ``dadato ... pe ... na cÄ«yatÄ«â€™â€™ ti. kusalo ca jahÄ•
vutto. rÄ• gadosamohakkhayÄ• sa nibbutoti dve nibbÄ• nadhÄ• tuyo saupÄ• disesÄ• ca a
nissaraá¹‡aá¹ƒ. phalÄ• dÄ«ni pana yathÄ• rahaá¹ƒ veditabbÄ• nÄ«ti. ayaá¹ƒ desanÄ• hÄ•

__vicayo_ti ``dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti iminÄ• paá¹-hamena pade

sÄ«lamayaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu vuttaá¹ƒ. dasavidhassapi deyyadh
tathÄ• chabbidhassapi rÅ«pÄ• diÄ• rammaá¹‡assa. ``saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«â€
averÄ• asapattÄ• abyÄ• pÄ• dÄ• ca paá¹-ipadÄ• vuttÄ• . ``kusalo ca jahÄ• ti pÄ• pakaâ€
Ã±Ä• á¹‡uppÄ• do aÃ±Ã±Ä• á¹‡anirodho sabbopi ariyo aá¹-á¹-haá¹…giko maggo sabbepi b
\Ne 310/. ``rÄ• gadosamohakkhayÄ• sa nibbutoâ€™â€™ ti rÄ• gakkhayena rÄ• gavirÄ• gÄ
avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti vuttÄ• ti. ayaá¹ƒ vicayo hÄ• rasampÄ• to.

__yuttÄ«_ti dÄ• ne á¹-hito ubhayaá¹ƒ paripÅ«reti macchariyappahÄ• naÃ±ca puÃ±Ã±Ä• bh
yutti. sÄ«lasaá¹ƒyame á¹-hito ubhayaá¹ƒ paripÅ«reti upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ
pÄ• pake dhamme pajahanto dukkhaá¹ƒ parijÄ• nÄ• ti, nirodhaá¹ƒ sacchikaroti, maggaá¹ƒ b
rÄ• gadosamohesu sabbaso parikkhÄ«á¹‡esu anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• pa
ayaá¹ƒ yuttihÄ• rasampÄ• to.

__padaá¹-á¹-hÄ• na_nti \Be 189/ dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti cÄ• gÄ• dhiá¹-á¹-
padaá¹-á¹-hÄ• naá¹ƒ. saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti saccÄ• dhiá¹-á¹-hÄ• nassa padaá
jahÄ• ti pÄ• pakanti paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. rÄ• gadosamohak
upasamÄ• dhiá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• nanti. ayaá¹ƒ padaá¹-á¹-hÄ• no hÄ• rasampÄ•

__lakkhaá¹‡o_ti ``dadatoâ€™â€™ ti etena peyyavajjaá¹ƒ atthacariyaá¹ƒ samÄ• nattatÄ• c
saá¹…gahavatthubhÄ• vena ekalakkhaá¹‡attÄ• . ``saá¹ƒyamatoâ€™â€™ ti etena khantime
dassitÄ• ti veditabbÄ• verÄ• nuppÄ• danalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . ``veraá¹ƒ na c
hirÄ«ottappaappicchatÄ• santuá¹-á¹-hitÄ• dayo dassitÄ• verÄ• vaá¸• á¸• hanena ekalakkha
ahirÄ«kÄ• nottappÄ• dayo acetabbabhÄ• vena ekalakkhaá¹‡attÄ• . ``kusaloâ€™â€™ ti eter
sammÄ• saá¹…kappÄ• dayo dassitÄ• maggaá¹…gÄ• dibhÄ• vena ekalakkhaá¹‡attÄ• . ``ja
pariÃ±Ã±Ä• bhisamayÄ• dayopi dassitÄ• abhisamayalakkhaá¹‡ena ekalakkhaá¹‡attÄ• . ``r
etena avasiá¹-á¹-hakilesÄ• dÄ«nampi khayÄ• dassitÄ• khepetabbabhÄ• vena ekalakkhaá¹

__catubyÅ«ho_ti dadatoti gÄ• thÄ• yaá¹ƒ bhagavato ko adhippÄ• yo? ye mahÄ• bhogataá¹
dassanti dÄ• liddiyappahÄ• nÄ• ya. ye averataá¹ƒ icchanti, te paÃ±ca verÄ• ni pajahissanti.
chandakÄ• mÄ• , te aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessanti. ye nibbÄ• yitukÄ• mÄ•
pajahissantÄ«ti ayamettha bhagavato adhippÄ• yo. evaá¹ƒ nibbacananidÄ• nasandhayo va
catubyÅ«ho.

__Ä• vaá¹-á¹-o_ti \Ne 311/ yaÃ±ca adadato macchariyaá¹ƒ, yaÃ±ca asaá¹ƒyamato veraá¹ƒ
pÄ• passa appahÄ• naá¹ƒ, ayaá¹ƒ paá¹-ipakkhaniddesena samudayo. tassa alobhena ca a
dÄ• nÄ• dÄ«hi pahÄ• naá¹ƒ, imÄ• ni tÄ«á¹‡i kusalamÅ«lÄ• ni. tesaá¹ƒ paccayo aá¹-á¹-ha s
rÄ• gadosamohÄ• naá¹ƒ khayo, ayaá¹ƒ nirodhoti. ayaá¹ƒ Ä• vaá¹-á¹-o.

__vibhattÄ«_ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti ekaá¹ƒsena yo bhayahetu deti, rÄ•
Ä• misakiÃ±cikkhahetu deti, na tassa puÃ±Ã±aá¹ƒ vaá¸• á¸• hati. yaÃ±ca daá¹‡á¸• adÄ• na
paraviheá¹-hanatthaá¹ƒ apuÃ±Ã±aá¹ƒ assa pavaá¸• á¸• hati. yaá¹ƒ pana kusalena cittena a
apacÄ• yamÄ• no vÄ• annaá¹ƒ deti, pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ \Be 190/ mÄ• lÄ• gand
padÄ«peyyaá¹ƒ deti, sabbasattÄ• naá¹ƒ vÄ• abhayadÄ• naá¹ƒ deti, mettacitto hitajjhÄ• say
dhammaá¹ƒ deseti. saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti ekaá¹ƒsena abhayÅ«paratassa cÄ«
yaá¹ƒ asamattho, bhayÅ«parato diá¹-á¹-hadhammikassa bhÄ• yati ``mÄ• maá¹ƒ rÄ• jÄ• no
chindeyyuá¹ƒ ... pe ... jÄ«vantampi sÅ«le uttÄ• seyyuâ€™â€™ nti, tena saá¹ƒyamena avera
evaá¹ƒ samÄ• no veraá¹ƒ na cÄ«yati. yo pana evaá¹ƒ samÄ• diyati, pÄ• á¹‡Ä• tipÄ• tassa p
ceva dhamme abhisamparÄ• ye ca, evaá¹ƒ sabbassa akusalassa, so tato Ä• ramati, iminÄ•
cÄ«yati. saá¹ƒyamo nÄ• ma sÄ«laá¹ƒ. taá¹ƒ catubbidhaá¹ƒ cetanÄ• sÄ«laá¹ƒ, cetasikaá¹ƒ s
sÄ«laá¹ƒ, avÄ«tikkamo sÄ«lanti. kusalo ca jahÄ• ti pÄ• pakanti pÄ• papahÄ• yakÄ• sattatti
dhammÄ• vattabbÄ• ti. ayaá¹ƒ vibhatti.

__parivattano_ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, adadatopi puÃ±Ã±aá¹ƒ pavaá¸• á¸• h
saá¹ƒyamato veraá¹ƒ na cÄ«yati asaá¹ƒyamatopi veraá¹ƒ na cÄ«yati, yaá¹ƒ dÄ• nena paá¹-
bhÄ• vanÄ• balena. kusalo ca jahÄ• ti pÄ• pakaá¹ƒ, akusalo pana na jahÄ• ti. rÄ• gadosam
tesaá¹ƒ aparikkhayÄ• natthi nibbutÄ«ti. ayaá¹ƒ parivattano.

__vevacano_ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati. pariccÄ• gato kusalaá¹ƒ upacÄ«yati. a
pavaá¸• á¸• hati cittappasÄ• datopi veyyÄ• vaccakiriyÄ• yapi. saá¹ƒyamatoti sÄ«lasaá¹ƒvara
cÄ«yatÄ«ti pÄ• paá¹ƒ na vaá¸• á¸• hati, akusalaá¹ƒ na vaá¸• á¸• hati. kusaloti paá¹‡á¸• ito n
parikkhako. jahÄ• tÄ«ti samucchindati samugghÄ• á¹-eti. ayaá¹ƒ vevacano.

__paÃ±Ã±attÄ«_ti \Ne 312/ dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti lobhassa paá¹-inissagg
nikkhepapaÃ±Ã±atti. saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti dosassa vikkhambhanapaÃ±Ã±att
nikkhepapaÃ±Ã±atti. kusalo ca jahÄ• ti pÄ• pakanti mohassa samugghÄ• tapaÃ±Ã±atti, am
rÄ• gadosamohassa pahÄ• napaÃ±Ã±atti, alobhÄ• dosÄ• mohassa bhÄ• vanÄ• paÃ±Ã±att
kilesÄ• naá¹ƒ paá¹-ippassaddhipaÃ±Ã±atti, nibbÄ• nassa sacchikiriyapaÃ±Ã±attÄ«ti. ayaá¹ƒ

__otaraá¹‡o_ti \Be 191/ dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti dÄ• naá¹ƒ nÄ• ma saddhÄ
ayaá¹ƒ indriyehi otaraá¹‡o. saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti saá¹ƒyamo nÄ• ma sÄ«lakk
otaraá¹‡o. kusalo ca jahÄ• ti pÄ• pakanti pÄ• pappahÄ• naá¹ƒ nÄ• ma tÄ«hi vimokkhehi ho
tÄ«á¹‡i vimokkhamukhÄ• nÄ«ti ayaá¹ƒ vimokkhamukhehi otaraá¹‡o. rÄ• gadosamohakkhay
vimuttikkhandho. so ca dhammadhÄ• tu dhammÄ• yatanaÃ±cÄ• ti ayaá¹ƒ dhÄ• tÅ«hi ca Ä•
otaraá¹‡o.

__sodhano_ti dadatotiÄ• dikÄ• padasuddhi, no Ä• rambhasuddhi. rÄ• gadosamohakkhayÄ

padasuddhi ca Ä• rambhasuddhi cÄ• ti. ayaá¹ƒ sodhano.

__adhiá¹-á¹-hÄ• no_ti dadatoti ayaá¹ƒ ekattatÄ• , cÄ• go pariccÄ• go dhammadÄ• naá¹ƒ Ä
abhayadÄ• naá¹ƒ, aá¹-á¹-ha dÄ• nÄ• ni vitthÄ• retabbÄ• ni. ayaá¹ƒ vemattatÄ• . saá¹ƒyamo
pÄ• timokkhasaá¹ƒvaro satisaá¹ƒvaroti ayaá¹ƒ vemattatÄ• . kusalo ca jahÄ• ti pÄ• pakanti a
sakkÄ• yadiá¹-á¹-hiá¹ƒ pajahati vicikicchaá¹ƒ pajahatÄ«tiÄ• dikÄ• ayaá¹ƒ vemattatÄ• . rÄ• g
nibbutoti ayaá¹ƒ ekattatÄ• . saupÄ• disesÄ• nibbÄ• nadhÄ• tu anupÄ• disesÄ• nibbÄ• nad
ayaá¹ƒ adhiá¹-á¹-hÄ• no.

__parikkhÄ• ro_ti dÄ• nassa pÄ• mojjaá¹ƒ paccayo. alobho hetu, saá¹ƒyamassa hirottappÄ
yonisomanasikÄ• ro adoso ca hetu, pÄ• pappahÄ• nassa samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹
anupassanÄ• hetu, nibbutiyÄ• maggasammÄ• diá¹-á¹-hi hetu, sammÄ• saá¹…kappÄ• day

__samÄ• ropano_ \Ne 313/ __hÄ• rasampÄ• to_ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti
puÃ±Ã±akiriyavatthu, taá¹ƒ sÄ«lassa padaá¹-á¹-hÄ• naá¹ƒ. saá¹ƒyamato veraá¹ƒ na cÄ«yat
puÃ±Ã±akiriyavatthu, taá¹ƒ samÄ• dhissa padaá¹-á¹-hÄ• naá¹ƒ. sÄ«lena hi jhÄ• nenapi rÄ•
yepissa tappaccayÄ• uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , tepissa na honti. ku
pahÄ• napariÃ±Ã±Ä• , taá¹ƒ bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu. rÄ• gadosamohakk
rÄ• gassapi khayÄ• dosassapi khayÄ• mohassapi khayÄ• . tattha rÄ• goti yo rÄ• go sÄ• rÄ
lubbhanÄ• lubbhitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laá¹ƒ. dosoti yo doso dussanÄ• dus
cetaso byÄ• pajjanÄ• doso akusalamÅ«laá¹ƒ. mohoti yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ
appaá¹-ivedho dummejjhaá¹ƒ bÄ• lyaá¹ƒ asampajaÃ±Ã±aá¹ƒ moho akusalamÅ«laá¹ƒ. iti im
nirodho paá¹-inissaggo nibbuti nibbÄ• yanÄ• parinibbÄ• naá¹ƒ saupÄ• disesÄ• nibbÄ• nad
nibbÄ• nadhÄ• tÅ«ti. ayaá¹ƒ samÄ• ropano hÄ• rasampÄ• to.

missakahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nayasamuá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<79> evaá¹ƒ nÄ• nÄ• suttavasena ekasuttavasena ca hÄ• ravicÄ• raá¹ƒ dassetvÄ• idÄ• ni
``tattha katamaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. kasmÄ• panett
desanÄ• hÄ• ro, assÄ• dÄ• dÄ«navatÄ• ti gÄ• thÄ• . ayaá¹ƒ desanÄ• hÄ• ro kiá¹ƒ desayatÄ
Ä• raddho, evaá¹ƒ ``tattha katamo nandiyÄ• vaá¹-á¹-o, taá¹‡haÃ±ca avijjampi cÄ• ti gÄ• thÄ
nandiyÄ• vaá¹-á¹-o kiá¹ƒ nayatÄ«â€™â€™ tiÄ• dinÄ• anÄ• rabhitvÄ• samuá¹-á¹-hÄ• namu
hÄ• ranayÄ• naá¹ƒ visayabhedato. yathÄ• hi hÄ• rÄ• byaÃ±janamukhena suttassa atthasa
nayÄ• . nayÄ• pana nÄ• nÄ• suttato niddhÄ• ritehi taá¹‡hÄ• vijjÄ• dÄ«hi mÅ«lapadehi catu
anubujjhiyamÄ• no dukkhÄ• diattho. so hi maggaÃ±Ä• á¹‡aá¹ƒ nayati sampÄ• petÄ«ti __na
pana ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ veneyyÄ• naá¹ƒ vasena mÅ«lapadavibhÄ

ekameko cettha yato neti, yaÃ±ca neti, tesaá¹ƒ saá¹ƒkilesavodÄ• nÄ• naá¹ƒ vibhÄ• gato dv
catuchaaá¹-á¹-hadiso cÄ• ti bhinno hÄ• ranayÄ• naá¹ƒ visayo. tathÄ• hi vuttaá¹ƒ --- ``hÄ• r
suttassa nayÄ• tayo ca suttatthoâ€™â€™ ti (Nett saá¹…gahavÄ• ra). evaá¹ƒ visiá¹-á¹-havis
hÄ• rehi aÃ±Ã±athÄ• naye niddisanto ``tattha katamaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™â€™

tatthÄ• yaá¹ƒ \Ne 314/ \Be 193/ vacanattho --- samuá¹-á¹-hahanti etenÄ• ti __samuá¹-á¹-hÄ
samuá¹-á¹-hahanti? nayÄ• . nayÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ __nayasamuá¹-á¹-hÄ• naá¹
taá¹ƒtaá¹ƒmÅ«lapadehi catusaccayojanÄ• . sÄ• hi nandiyÄ• vaá¹-á¹-Ä• dÄ«naá¹ƒ nayÄ• na
samuá¹-á¹-hÄ• naá¹ƒ bhÅ«mÄ«ti ca vuccati. tathÄ• ca vakkhati --- ``ayaá¹ƒ vuccati nandiyÄ
bhÅ«mÄ«â€™â€™ ti (Nett 81). __pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya ca bhavataá¹
nandiyÄ• vaá¹-á¹-assa nayassa bhÅ«midassanaá¹ƒ. tattha __pubbÄ• koá¹-i na paÃ±Ã±Ä• y
buddhassa bhagavato, asukassa vÄ• cakkavattino kÄ• le avijjÄ• bhavataá¹‡hÄ• ca uppan
evaá¹ƒ avijjÄ• bhavataá¹‡hÄ• naá¹ƒ na kÄ• ci purimÄ• mariyÄ• dÄ• upalabbhati. kasmÄ•
saá¹ƒsÄ• rassa. vuttaÃ±hetaá¹ƒ --- ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro, pubbÄ• k
paÃ±Ã±Ä• yatÄ«â€™â€™ ti (SN a II 124; Kv 75) vitthÄ• ro. __tatthÄ• _ti avijjÄ• bhavataá¹‡
saá¹ƒyojanabhÄ• vo, taá¹‡hÄ• ya ca nÄ«varaá¹‡abhÄ• vo __pÄ• á¸·iyaá¹ƒ_ vutto, tathÄ• pi
paá¹-icchÄ• ditÄ• dÄ«navehi bhavehi taá¹‡hÄ• saá¹ƒyojetÄ«ti imassa atthassa dassanattha
``avijjÄ• nÄ«varaá¹‡aá¹ƒ taá¹‡hÄ• saá¹ƒyojanaâ€™â€™ _nti vuttaá¹ƒ.

__avijjÄ• saá¹ƒyuttÄ• _ti avijjÄ• ya missitÄ• , avijjÄ• ya vÄ• abhinivesavatthÅ«su baddhÄ•
vicarantÄ«_ti avijjÄ• pakkhena avijjÄ• sahÄ• yena dvÄ• dasavidhena vipallÄ• sena abhinive
pavattanti. __te vuccanti diá¹-á¹-hicaritÄ• _ti te avijjÄ• bhibhÅ«tÄ• rÅ«pÄ• dÄ«ni niccÄ• dito
diá¹-á¹-hicaritÄ• ti vuccanti, diá¹-á¹-hicaritÄ• nÄ• mÄ• ti attho. __taá¹‡hÄ• pakkhenÄ• _ti
aá¹-á¹-hasatataá¹‡hÄ• vicaritena. diá¹-á¹-hivicarite taá¹‡hÄ• vicarite ca paá¹-ipattiyÄ• vibha
``diá¹-á¹-hicaritÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha __attakilamathÄ• nuyoga_nti attano kÄ•
kilissanapayogaá¹ƒ attaparitÄ• panapaá¹-ipattiá¹ƒ. __kÄ• masukhallikÄ• nuyoga_nti kÄ• ma
allÄ«yanapayogaá¹ƒ kÄ• mesu pÄ• tabyataá¹ƒ.

yadipi bÄ• hirakÄ• ``dukkhaá¹ƒ taá¹‡hÄ• â€™â€™ ti ca jÄ• nanti ``idaá¹ƒ dukkhaá¹ƒ, ettak
``ayaá¹ƒ taá¹‡hÄ• , ayaá¹ƒ tassÄ• virÄ• goâ€™â€™ ti pariÃ±Ã±eyyapahÄ• tabbabhÄ• ven
pavattipavattihetumattampi na jÄ• nanti. kÄ• pana kathÄ• nivattinivattihetÅ«sÅ«ti Ä• ha ---
natthi saccavavatthÄ• naâ€™â€™ _ntiÄ• di. tattha \Be 194/ __saccappakÄ• sanÄ• _ti sacc
__samathavipassanÄ• kosalla_nti samathavipassanÄ• su bhÄ• vanÄ• kosallaá¹ƒ, tÄ• su
uggahaparipucchÄ• savanamanasikÄ• rakosallaá¹ƒ vÄ• . vipassanÄ• dhiá¹-á¹-hÄ• naÃ±cett
__upasamasukhappattÄ«_ti \Ne 315/ kilesÄ• naá¹ƒ vÅ«pasamasukhÄ• dhigamo. __viparÄ«
micchÄ• bhiniviá¹-á¹-hacetÄ• . __natthi sukhena sukha_nti yaá¹ƒ anavajjapaccayaparibhoga
cittaÃ±ca paá¹-ippassaddhadarathaá¹ƒ katvÄ• ariyehi pattabbaá¹ƒ upasamasukhaá¹ƒ, taá¹
__dukkhenÄ• _ti kÄ• yakhedanadukkhena.

__so lokaá¹ƒ vaá¸• á¸• hayatÄ«_ti so kÄ• me paá¹-isevento attabhÄ• vasaá¹…khÄ• taá¹ƒ lo
puttanattuparamparÄ• ya vÄ• saá¹ƒsÄ• rassa anupacchedanato sattalokaá¹ƒ vaá¸• á¸• het
pasavatÄ«_ti attano paÃ±cahi kÄ• maguá¹‡ehi santappanena puttamukhadassanena ca ba
abhinivesassa nÄ• tidaá¸·hatÄ• ya __evaá¹ƒsaÃ±Ã±Ä«_. daá¸·hatÄ• ya __evaá¹ƒdiá¹-á¹-hÄ
patthayamÄ• nÄ• attakilamathÄ• nuyogamanuyuttÄ• kÄ• mesu puÃ±Ã±asaÃ±Ã±Ä« kÄ• m
viharantÄ«_ti yojetabbaá¹ƒ.

__tadabhiÃ±Ã±Ä• santÄ• _ti tathÄ• saÃ±Ã±ino samÄ• nÄ• . __rogameva vaá¸• á¸• hayant
kilesarogameva vÄ• aparÄ• paraá¹ƒ vaá¸• á¸• henti. __gaá¹‡á¸• asallesu_pi eseva nayo. __
yathÄ• vuttarogabyÄ• dhitÄ• . __gaá¹‡á¸• apaá¹-ipÄ«á¸·itÄ• _ti yathÄ• vuttagaá¹‡á¸• abÄ• d
yathÄ• vuttasallena anupaviá¹-á¹-hÄ• . __ummujjanimujjÄ• nÄ«_ti upapajjanacavanÄ• ni. __
uccÄ• vacabhÄ• vaá¹ƒ. __rogagaá¹‡á¸• asallabhesajja_nti yathÄ• vuttarogÄ• ditikicchanaá¹
sandhÄ• ya vadati. tenevÄ• ha --- __ ``samathavipassanÄ• roganigghÄ• takabhesajjaâ€™â
__roganigghÄ• taka_nti rogavÅ«pasamanaá¹ƒ. __ ``saá¹ƒkileso dukkhaâ€™â€™ _ntiÄ• din
pariÃ±Ã±eyyÄ• dibhÄ• vena katheti.

__tattha saá¹ƒkileso dukkha_nti attakilamathÄ• nuyogakÄ• masukhallikÄ• nuyogasaá¹ƒkile
saá¹ƒkilissamÄ• no rÅ«pÄ• rÅ«pakÄ• yo dukkhaá¹ƒ ariyasaccaá¹ƒ. __tadabhisaá¹…go taá¹
Ä• saá¹…goti laddhanÄ• mÄ• taá¹‡hÄ• .

<80> idÄ• ni diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hidassane pavattibhec
``diá¹-á¹-hicaritÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha diá¹-á¹-hicaritÄ• rÅ«paá¹ƒ attato upaga
__diá¹-á¹-hicaritÄ• _ diá¹-á¹-hÄ• bhinivesassa balavabhÄ• vato rÅ«paá¹ƒ ``attÄ• â€™â€™ t
attÄ• bhiniveso balavÄ• , na tathÄ• attaniyÄ• bhiniveso. esa nayo __vedana_ntiÄ• dÄ«sup
rÅ«pavantaá¹ƒ attÄ• na_nti taá¹‡hÄ• caritÄ• taá¹‡hÄ• bhinivesassa balavabhÄ• vato rÅ«pa
kiÃ±canapalibodhabhÄ• ve á¹-hapetvÄ• avasesaá¹ƒ vedanÄ• diá¹ƒ ``attÄ• â€™â€™ ti gaá
rÅ«pa_nti attÄ• dhÄ• raá¹ƒ vÄ• rÅ«paá¹ƒ. __rÅ«pasmiá¹ƒ vÄ• _ \Ne 316/ __attÄ• na_nti rÅ
attÄ• naá¹ƒ. __vedanÄ• vanta_ntiÄ• dÄ«supi eseva nayo. etesaÃ±hi attaniyÄ• bhiniveso ba
attÄ• bhiniveso. tasmÄ• yathÄ• laddhaá¹ƒ attaniyanti kappetvÄ• tadaÃ±Ã±aá¹ƒ ``attÄ• â€™
__ayaá¹ƒ vuccati vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hÄ«_ti ayaá¹ƒ paÃ±casu upÄ• dÄ• na
catunnaá¹ƒ catunnaá¹ƒ gÄ• hÄ• naá¹ƒ vasena vÄ«sativatthukÄ• sati vijjamÄ• ne khandhap
satÄ« vÄ• vijjamÄ• nÄ• tattha diá¹-á¹-hÄ«ti sakkÄ• yadiá¹-á¹-hi.

__lokuttarÄ• sammÄ• diá¹-á¹-hÄ«_ti paá¹-hamamaggasammÄ• diá¹-á¹-hi. __anvÄ• yikÄ• _
anugÄ• mino. yadÄ• sammÄ• diá¹-á¹-hi sakkÄ• yadiá¹-á¹-hiyÄ• pajahanavasena pavattÄ•
anuguá¹‡abhÄ• vena pavattamÄ• nakÄ• ti attho. ke pana teti? Ä• ha __ ``sammÄ• saá¹…ka
tayo khandhÄ• â€™â€™ _tiÄ• dinÄ• ariyamaggato khandhamukhena samathavipassanÄ•

sakkÄ• yoâ€™â€™ _tiÄ• di catusaccaniddhÄ• raá¹‡aá¹ƒ. taá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyame

puna __ ``tattha ye rÅ«paá¹ƒ attato upagacchantÄ«â€™â€™ _tiÄ• dinÄ• sakkÄ• yadassan
ucchedÄ• diantadvayaá¹ƒ, majjhimaÃ±ca paá¹-ipadaá¹ƒ niddhÄ• reti. tattha __ime vuccanti
rÅ«pÄ• dike paÃ±cakkhandhe attato upagacchantÄ• rÅ«pÄ• dÄ«naá¹ƒ aniccabhÄ• vato uc
hoti paraá¹ƒ maraá¹‡Ä• ti evaá¹ƒ abhinivisanato ``ucchedavÄ• dinoâ€™â€™ ti vuccanti. __i
sassatavÄ• dino_ti ime ``rÅ«pavantaá¹ƒ vÄ• attÄ• naâ€™â€™ ntiÄ• dinÄ• rÅ«pÄ• divinim
upagacchantÄ• ``so nicco dhuvo sassatoâ€™â€™ ti abhinivisanato ``sassatavÄ• dinoâ€™
``ucchedasassatavÄ• dÄ• ubho antÄ• , ayaá¹ƒ saá¹ƒsÄ• rapavattÄ«â€™â€™ _tiÄ• di sacc
suviÃ±Ã±eyyaá¹ƒ.

__ucchedasassataá¹ƒ samÄ• sato vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hÄ«_ti attÄ• ucchijj
Ä• dippavattanato ucchedasassatadassanaá¹ƒ saá¹…khepato \Be 196/ vÄ«sativatthukÄ• s
sabbopi hi attavÄ• do sakkÄ• yadiá¹-á¹-hiantogadho evÄ• ti. __vitthÄ• rato dvÄ• saá¹-á¹-hi d
ucchedasassatadassanaá¹ƒ vitthÄ• rena __brahmajÄ• le_ (DN I 28 Ä• dayo) Ä• gatÄ• ni dv
diá¹-á¹-higatÄ• ni. __tesa_nti evaá¹ƒ saá¹…khepavitthÄ• ravantÄ• naá¹ƒ ucchedasassatada
__paá¹-ipakkho_ti pahÄ• yakapaá¹-ipakkho. __tecattÄ• lÄ«saá¹ƒ bodhipakkhiyÄ• dhammÄ
dukkhasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• pahÄ• nasaÃ±Ã±Ä• virÄ• gasaÃ±Ã±Ä• nirodhasaÃ±Ã
pe ... ariyo aá¹-á¹-haá¹…giko maggoti ete tecattÄ• lÄ«saá¹ƒ bodhipakkhiyÄ• dhammÄ• .

evaá¹ƒ \Ne 317/ vipassanÄ• vasena paá¹-ipakkhaá¹ƒ dassetvÄ• puna samathavasena das
vimokkhÄ• dasa ca kasiá¹‡Ä• yatanÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __dvÄ• saá¹-á¹-hi diá¹-á¹
dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni mohajÄ• lahetukattÄ• mohajÄ• laÃ±ca. __anÄ• dianidhan
koá¹-iyÄ• abhÄ• vato anÄ• di. asati paá¹-ipakkhÄ• dhigame santÄ• navasena anupacchede
anidhanappavattaá¹ƒ. yasmÄ• pana mohajÄ• lahetukÄ• ni diá¹-á¹-higatÄ• ni mohajÄ• le pa
tasmÄ• vuttaá¹ƒ --- __ ``tecattÄ• lÄ«saá¹ƒ bodhipakkhiyÄ• dhammÄ• Ã±Ä• á¹‡avajiraá¹ƒ
_nti.

tattha __Ã±Ä• á¹‡avajira_nti vajirÅ«pamaÃ±Ä• á¹‡aá¹ƒ. aá¹-á¹-ha samÄ• pattiyo samÄ• pa
tikkhasabhÄ• vaá¹ƒ Ä• pÄ• ditaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ maggaÃ±Ä• á¹‡aÃ±ca Ã±Ä• a
Ã±Ä• á¹‡aá¹ƒ bhagavato pavattaá¹ƒ ``mahÄ• vajiraÃ±Ä• á¹‡aâ€™â€™ nti vuccati. taá¹ƒ pa
dassento ``tecattÄ• lÄ«saá¹ƒ bodhipakkhiyÄ• dhammÄ• â€™â€™ ti Ä• ha. __mohajÄ• lapp
vikkhambhanavasena maggakkhaá¹‡e samucchedavasena avijjÄ• bhavataá¹‡hÄ• naá¹ƒ pa
atÄ«tÄ• dibhedabhinnesu rÅ«pÄ• dÄ«su sakaattabhÄ• vÄ• dÄ«su ca saá¹ƒsibbanavasena
bhavataá¹‡hÄ• . tassÄ• hi taá¹‡hÄ• jÄ• linÄ« sibbinÄ« jÄ• lanti ca adhivacananti. evaá¹ƒ
attakilamathÄ• nuyogakÄ• masukhallikÄ• nuyogadiá¹-á¹-hitaá¹‡hÄ• bhinivesasassatucched
mohajÄ• lapariyÄ• yavisesato avijjÄ• taá¹‡hÄ• vibhajitvÄ• yathÄ• nusandhinÄ• saá¹ƒkiles
``tena vuccati pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya ca bhavataá¹‡hÄ• ya cÄ• â€™â€

<81> __ ``tattha_ \Be 197/ __diá¹-á¹-hicaritoâ€™â€™ _tiÄ• dinÄ• vodÄ• napakkhaá¹ƒ das
__sallekhÄ• nusantatavuttÄ«_ti anupaddutasallekhavutti. kasmÄ• ? yasmÄ• __sallekhe tib
diá¹-á¹-hicarito hi tapojigucchÄ• dinÄ• anupÄ• yenapi yebhuyyena kilesÄ• naá¹ƒ sallekhanÄ
tasmÄ• so sÄ• sane pabbajito dhutadhammavasena sallekhapaá¹-ipadaá¹ƒ pÅ«reti. __sikk
acchiddacatupÄ• risuddhisÄ«lavutti. diá¹-á¹-hiyÄ• savisaye paÃ±Ã±Ä• sadisÄ« pavattÄ«ti s
paÃ±Ã±Ä• dhiko hotÄ«ti Ä• ha --- __ ``diá¹-á¹-hicarito sammattaniyÄ• maá¹ƒ okkamanto dha
bhavatÄ«â€™â€™ _ti. taá¹‡hÄ• vasena micchÄ• vimokkho hotÄ«ti taá¹‡hÄ• carito visujjhan
tasmÄ• vuttaá¹ƒ --- __ ``taá¹‡hÄ• carito sammattaniyÄ• maá¹ƒ okkamanto saddhÄ• nusÄ•
__diá¹-á¹-hicarito sukhÄ• ya paá¹-ipadÄ• yÄ• _tiÄ• di paá¹-ipadÄ• niddeso heá¹-á¹-hÄ• __d
(Nett 5 Ä• dayo) Ä• gato eva, atthopi tattha sabbappakÄ• rato vutto eva.

apubbapadesu \Ne 318/ pana __viveciyamÄ• no_ti vimociyamÄ• no. __paá¹-inissaratÄ«_ti
attho. __dandhaÃ±ca dhammaá¹ƒ Ä• jÄ• nÄ• tÄ«_ti taá¹‡hÄ• caritassa mandapaÃ±Ã±assa
pana khippaá¹ƒ dhammaá¹ƒ Ä• jÄ• nÄ• tÄ«ti. __ ``sattÄ• pi duvidhÄ• â€™â€™ _tiÄ• dinÄ•
paá¹-ipadÄ• vibhÄ• gaá¹ƒ dasseti, taá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

__ ``ye hi kecÄ«â€™â€™ _tiÄ• dinÄ• tÄ• saá¹ƒ paá¹-ipadÄ• naá¹ƒ niyyÄ• ne tÄ«supi kÄ•
dasseti. tattha __imÄ• hi eva catÅ«hi paá¹-ipadÄ• hÄ«_ti imÄ• hi eva catÅ«hi paá¹-ipadÄ• h
aÃ±Ã±Ä• ya paá¹-ipadÄ• ya abhÄ• vato. __catukkamagga_nti paá¹-ipadÄ• catukkaá¹ƒ, paá
__catukkamagga_nti nandiyÄ• vaá¹-á¹-assa catuddisÄ• saá¹…khÄ• taá¹ƒ maggaá¹ƒ. tÄ• p
disÄ• locananaye Ä• gamissanti. kimatthaá¹ƒ pana catukkamaggaá¹ƒ paÃ±Ã±apentÄ«ti Ä•
``abudhajanasevitÄ• yÄ• â€™â€™ _tiÄ• di. tattha __abudhajanasevitÄ• yÄ• _ti apaá¹‡á¸• i
__bÄ• lakantÄ• yÄ• _ti bÄ• lajanakÄ• mitÄ• ya. __rattavÄ• siniyÄ• _ti rattesu rÄ• gÄ• bhibh
rattavÄ• sinÄ«, tassÄ• . __nandiyÄ• _ti tatra tatrÄ• bhinandanaá¹-á¹-hena nandÄ«saá¹…khÄ
__avaá¹-á¹-anattha_nti samucchindanatthaá¹ƒ. __ayaá¹ƒ vuccati nandiyÄ• vaá¹-á¹-assa nay
taá¹‡hÄ• vijjÄ• naá¹ƒ vasena saá¹ƒkilesapakkhe dve disÄ• samathavipassanÄ• naá¹ƒ vase
dve disÄ• catusaccayojanÄ• nandiyÄ• vaá¹-á¹-assa nayassa samuá¹-á¹-hÄ• natÄ• ya bhÅ

<82> evaá¹ƒ nandiyÄ• vaá¹-á¹-assa nayassa bhÅ«miá¹ƒ niddisitvÄ• idÄ• ni tassa disÄ• bh
yasmÄ• cassa disÄ• bhÅ«tadhammesu vuttesu disÄ• locananayo vuttoyeva hoti, tasmÄ• _
kusalÄ• kusalÄ• â€™â€™ _ti disÄ• locanalakkhaá¹‡aá¹ƒ ekadesena paccÄ• masitvÄ• __ `
upaparikkhitabbÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __te_ti disÄ• bhÅ«tadhammÄ• . _
saá¹ƒkilesadhammÄ• , ime vodÄ• nadhammÄ• â€™â€™ ti evaá¹ƒ duvidhena. __upaparikk
ikkhitabbÄ• , dhammayuttito taá¹ƒtaá¹ƒdisÄ• bhÄ• vena pekkhitabbÄ• Ä• locitabbÄ• ti attho

yaá¹ƒ pakÄ• raá¹ƒ sandhÄ• ya ``duvidhÄ• upaparikkhitabbÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ d
``lokavaá¹-á¹-Ä• nusÄ• rÄ« ca lokavivaá¹-á¹-Ä• nusÄ• rÄ« cÄ• â€™â€™ _ti. tassattho --- lo

lokavaá¹-á¹-aá¹ƒ. lokavaá¹-á¹-abhÄ• vena anusarati pavattatÄ«ti lokavaá¹-á¹-Ä• nusÄ• rÄ«,
attho. lokassa, lokato vÄ• vivaá¹-á¹-aá¹ƒ lokavivaá¹-á¹-aá¹ƒ, nibbÄ• naá¹ƒ. taá¹ƒ anusarati
gacchatÄ«ti lokavivaá¹-á¹-Ä• nusÄ• rÄ«, vodÄ• nadhammoti attho. tenevÄ• ha --- __ ``vaá¹-
vivaá¹-á¹-aá¹ƒ nibbÄ• naâ€™â€™ _nti.

__taá¹ƒ_ \Ne 319/ __kathaá¹ƒ daá¹-á¹-habba_nti taá¹ƒ kathaá¹ƒ kena pakÄ• rena daá¹-á¹-h
__upacayena_. yathÄ• kataá¹ƒ kammaá¹ƒ phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• kataá¹ƒ u
upacitabhÄ• ve kammaá¹ƒ nÄ• ma hoti, vipÄ• kavaá¹-á¹-assa kÄ• raá¹‡aá¹ƒ hotÄ«ti attho. s
vipallÄ• sehi niddisitabbÄ• , dasannampi kilesÄ• naá¹ƒ vipallÄ• sahetubhÄ• vato. __te katth
pana vipallÄ• sÄ• kattha passitabbÄ• ti Ä• ha --- __ ``dasa vatthuke kilesapuÃ±jeâ€™â€™
kilesasamÅ«heti attho. tattha kilesÄ• pi kilesavatthu, kilesÄ• naá¹ƒ paccayadhammÄ• pi kile
kÄ• raá¹‡abhÄ• vena purimasiddhÄ• kilesÄ• parato paresaá¹ƒ kilesÄ• naá¹ƒ paccayabhÄ•
ayonisomanasikÄ• ro, ayonisomanasikÄ• raparikkhatÄ• ca dhammÄ• kilesuppattihetubhÄ•
kilesavatthÅ«ti daá¹-á¹-habbaá¹ƒ.

__cattÄ• ro_ \Be 199/ __Ä• hÄ• rÄ• _ti ettha Ä• hÄ• rasÄ«sena tabbisayÄ• kilesÄ• pi adhi
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti etthÄ• pi eseva nayo. __ ``paá¹-hame Ä• hÄ• reâ€™â€™ _tiÄ•
kilesapuÃ±je purimaá¹ƒ purimaá¹ƒ pacchimassa pacchimassa kÄ• raá¹‡anti dasseti. tattha
visayabhÅ«te paá¹-hame Ä• hÄ• re paá¹-hamo vipallÄ• so pavattatÄ«ti attho. sesÄ• hÄ• res
vipallÄ• se_ti paá¹-hame vipallÄ• se appahÄ«ne sati __paá¹-hamaá¹ƒ upÄ• dÄ• naá¹ƒ_ pav
sesapadesupi eseva nayo. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ niddeseyeva kathayissÄ• ma.

<83> idÄ• ni dasavatthukaá¹ƒ kilesapuÃ±jaá¹ƒ taá¹‡hÄ• vijjÄ• vasena dve koá¹-á¹-hÄ• se k
kabaá¸·Ä«kÄ• ro Ä• hÄ• roâ€™â€™ _tiÄ• dimÄ• ha. tattha kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ pha
taá¹‡hÄ• caritassa yathÄ• kkamaá¹ƒ kÄ• yavedanÄ• su tibbo chandarÄ• go hoti, iti upakkile
hetubhÄ• vato yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, yo ca phasso Ä• hÄ• ro, __ime taá¹‡hÄ• c
upakkilesÄ• _ti vuttÄ• . tathÄ• manosaÃ±cetanÄ• hÄ• raá¹ƒ viÃ±Ã±Ä• á¹‡Ä• hÄ• raÃ±ca a
tesu attasaÃ±Ã±Ä« niccasaÃ±Ã±Ä« ca hotÄ«ti vuttanayeneva te diá¹-á¹-hicaritassa puggala
vuttÄ• . tathÄ• purimakÄ• dve vipallÄ• sÄ• purimakÄ• ni eva ca dve
dveupÄ• dÄ• nayogaganthÄ• savaoghasallaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiagatigamanÄ• ni taá¹‡h
taá¹‡hÄ• sabhÄ• vattÄ• taá¹‡hÄ• visayattÄ• ca taá¹‡hÄ• caritassa upakkilesÄ• ti vuttÄ• . p
diá¹-á¹-hipadhÄ• nattÄ• diá¹-á¹-hisabhÄ• vattÄ• diá¹-á¹-hivisayattÄ• ca diá¹-á¹-hicaritassa
vuttÄ• ti daá¹-á¹-habbÄ• .

<84> __kabaá¸·Ä«kÄ• re Ä• hÄ• re ``asubhe subhaâ€™â€™ nti vipallÄ• so_ti catÅ«su Ä• h
320/ Ä• hÄ• re catÅ«su ca vipallÄ• sesu ``asubhe subhaâ€™â€™ nti vipallÄ• so daá¹-á¹-ha
asubhasabhÄ• vattÄ• asubhasamuá¹-á¹-hÄ• nattÄ• ca. tathÄ• phassÄ• hÄ• rassa dukkha
ca visesato tattha ``dukkhe sukhaâ€™â€™ nti vipallÄ• so. tathÄ• yebhuyyena sattÄ• viÃ±

saá¹…khÄ• resu ca attasaÃ±Ã±ino, cetanÄ• padhÄ• nÄ• ca saá¹…khÄ• rÄ• ti vuttaá¹ƒ --- _
pe ... attÄ• ti vipallÄ• soâ€™â€™ _ti. __paá¹-hame vipallÄ• se á¹-hito kÄ• me upÄ• diyatÄ«
nti vipariyesaggÄ• hÄ« kilesakÄ• mena vatthukÄ• me daá¸·haá¹ƒ gaá¹‡hÄ• ti \Be 200/. __id
kÄ• mupÄ• dÄ• na_nti yaá¹ƒ tathÄ• kÄ• mÄ• naá¹ƒ gahaá¹‡aá¹ƒ, idaá¹ƒ vuccati kÄ• mupÄ
nti vipariyesaggÄ• hÄ« ``sÄ«labbatehi anÄ• gate bhavavisuddhÄ«ti taá¹ƒ nibbutisukhaâ€™â
gaá¹‡hÄ• ti. ``anicce niccaâ€™â€™ nti vipariyesaggÄ• hÄ« ``sabbe bhavÄ• niccÄ• dhuvÄ
avipariá¹‡Ä• madhammÄ• â€™â€™ ti saá¹ƒsÄ• rÄ• bhinandiniá¹ƒ bhavadiá¹-á¹-hiá¹ƒ daá¸·
attÄ• â€™â€™ ti vipariyesaggÄ• hÄ« ``asati attani kassidaá¹ƒ kammaphalaá¹ƒ, tasmÄ• so
paá¹-isaá¹ƒvedetÄ«â€™â€™ ti attadiá¹-á¹-hiá¹ƒ daá¸·haá¹ƒ gaá¹‡hÄ• tÄ«ti imamatthaá¹ƒ da
vipallÄ• se á¹-hitoâ€™â€™ _tiÄ• dinÄ• .

__ayaá¹ƒ vuccati kÄ• mayogo_ti yena kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mupÄ• dÄ• nena
saá¹ƒyojÄ«yati, ayaá¹ƒ kÄ• marÄ• go ``kÄ• mayogoâ€™â€™ ti vuccati. __ayaá¹ƒ vuccati bl
sÄ«labbatupÄ• dÄ• nasaá¹…khÄ• tena bhavupÄ• dÄ• nena bhavena saha satto saá¹ƒyojÄ«
``bhavayogoâ€™â€™ ti vuccati. __ayaá¹ƒ vuccati diá¹-á¹-hiyogo_ti yÄ• ya ahetukadiá¹-á¹-hi
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• , sakkÄ• yadiá¹-á¹-hiÄ• diavasiá¹-á¹-hadiá¹-á¹-hiyÄ• ca satto duk
saá¹ƒyojÄ«yati, ayaá¹ƒ pÄ• pikÄ• diá¹-á¹-hi ``diá¹-á¹-hiyogoâ€™â€™ ti vuccati. __ayaá¹ƒ vu
yÄ• ya attavÄ• dupÄ• dÄ• nena sakalavaá¹-á¹-adukkhena ca saha satto saá¹ƒyojÄ«yati, aya
``avijjÄ• yogoâ€™â€™ ti vuccati.

yasmÄ• pana kÄ• mayogÄ• dayo abhijjhÄ• kÄ• yaganthÄ• dÄ«naá¹ƒ paccayÄ• honti, tasm
abhijjhÄ• ya kÄ• yaá¹ƒ ganthatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __abhijjhÄ• ya kÄ• yaá¹
parÄ• bhijjhÄ• yanalakkhaá¹‡Ä• ya abhijjhÄ• ya nÄ• makÄ• yaá¹ƒ ganthati ghaá¹-á¹-etÄ«ti a
bhavapatthanÄ• ya appahÄ«nattÄ• bhavadiá¹-á¹-hibhavarÄ• gavasena Ä• ghÄ• tavatthÅ«s
Ä• ha --- __ ``dutiye yoge á¹-hito byÄ• pÄ• dena kÄ• yaá¹ƒ ganthatÄ«â€™â€™ _ti. tathÄ• d
avijjÄ• vasena ca sÄ«labbatehi sujjhati, idameva saccaá¹ƒ moghamaÃ±Ã±anti ca abhinivisa
``tatiye ... pe ... idaá¹ƒsaccÄ• bhinivesena kÄ• yaá¹ƒ ganthatÄ«â€™â€™ _ti.

__tassÄ• _ti \Ne 321/ tassa abhijjhÄ• dÄ«hi samannÄ• gatassa puggalassa. __evaá¹ƒ gant
abhijjhÄ• yanÄ• divasena nÄ• makÄ• yaá¹ƒ ganthitvÄ• á¹-hitÄ• . __Ä• savantÄ«_ti \Be 201
__kuto ca vuccati Ä• savantÄ«_ti kuto pana hetuto te kilesÄ• Ä• savantÄ«ti Ä• savahetuá¹ƒ
kilesÄ• kusalappavattiá¹ƒ nivÄ• retvÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ• , maggena as
Ä• savÄ• naá¹ƒ uppattihetu honti, tasmÄ• __ ``anusayato vÄ• pariyuá¹-á¹-hÄ• nato vÄ• â€
__abhijjhÄ• kÄ• yaganthena kÄ• mÄ• savo_ti abhijjhÄ• kÄ• yaganthena siddhena kÄ• marÄ
siddho hoti. katthacideva visaye domanassito tappaá¹-ipakkhe visaye tabbisayabahule ca bl
--- __ ``byÄ• pÄ• dakÄ• yaganthena bhavÄ• savoâ€™â€™ _ti. __parÄ• mÄ• sakÄ• yaganth
sÄ«labbataparÄ• mÄ• sakÄ• yaganthena siddhena taá¹ƒsabhÄ• vattÄ• aparÄ• paraá¹ƒ vÄ
diá¹-á¹-hÄ• savo siddho hoti. __idaá¹ƒsaccÄ• bhinivesakÄ• yaganthena avijjÄ• savo_ti ``ida

moghamaÃ±Ã±aâ€™â€™ nti abhinivisantassa ayonisomanasikÄ• rato anekehi akusalehi dh
uppajjati, sabbesaá¹ƒ vÄ• akusaladhammÄ• naá¹ƒ avijjÄ• pubbaá¹…gamattÄ• idaá¹ƒsacc
siddhena tassa hetubhÅ«to avijjÄ• savo siddho hoti.

yasmÄ• pana Ä• savÄ• eva paribuddhÄ• vaá¹-á¹-asmiá¹ƒ ohananti osÄ• dentÄ«ti ``oghÄ
vuttaá¹ƒ --- __ ``tassa ime cattÄ• ro Ä• savÄ• â€™â€™ _tiÄ• di.

__anusayasahagatÄ• _ti anusayabhÄ• vaá¹ƒ appaá¹-ikkhipitvÄ• gatÄ• pavattÄ• , anusaya
__ajjhÄ• saya_nti cittaá¹ƒ. __anupaviá¹-á¹-hÄ• _ti ogÄ• á¸·hÄ• . __hadayaá¹ƒ Ä• hacca tiá¹
abbhantarasaá¹…khÄ• taá¹ƒ hadayaá¹ƒ Ä• hantvÄ• tiá¹-á¹-hanti. tathÄ• hi vuttaá¹ƒ __aá¹-
5) ``abbhantaraá¹-á¹-hena hadayaâ€™â€™ nti. __tena vuccanti sallÄ• _ti yasmÄ• ajjhÄ• sa
hadayaá¹ƒ Ä• hacca tiá¹-á¹-hanti, tena vuccanti ``sallÄ• â€™â€™ ti. pÄ«á¸·Ä• jananaá¹ƒ du
sallaá¹-á¹-ho. ``eso me attÄ• â€™â€™ ti gahaá¹‡amukhena ``esohamasmÄ«â€™â€™ ti ga
diá¹-á¹-hiá¹ƒ nissÄ• yapi mÄ• naá¹ƒ jappentÄ«ti Ä• ha __ ``diá¹-á¹-hoghena mÄ• nasalloâ€™

__pariyÄ• dinna_nti aÃ±Ã±assa okÄ• saá¹ƒ adatvÄ• samantato gahitaá¹ƒ. __catÅ«su dha
Ä• rammaá¹‡apaccayatÄ• ya Ä• rammaá¹‡abhÅ«tesu catÅ«su \Be 202/ dhammesu patiá¹-
dasseti __ ``rÅ«pe vedanÄ• ya saÃ±Ã±Ä• ya saá¹…khÄ• resÅ«â€™â€™ _ti. __nandÅ«pas
sampayuttÄ• nandÄ« sahajÄ• takoá¹-iyÄ• \Ne 322/, itarassa upanissayakoá¹-iyÄ• upasec
tena nandÅ«pasecanena. kena pana taá¹ƒ nandÅ«pasecananti Ä• ha --- __ ``rÄ• gasallena
viÃ±Ã±Ä• á¹‡enÄ• â€™â€™ _ti.

tattha __rÄ• gasallenÄ• _ti rÄ• gasallena hetubhÅ«tena nandÅ«pasecanena viÃ±Ã±Ä• á¹‡
karaá¹‡avacanaá¹ƒ. __rÅ«pÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«_ti rÅ«pameva Ä• rammaá¹
viÃ±Ã±Ä• á¹‡assa patiá¹-á¹-hÄ• bhÄ• vato ca rÅ«pÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. tiá¹-á
paÃ±cavokÄ• rabhavasmiÃ±hi abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pakkhandhaá¹ƒ niss
__dosasallenÄ• _ti sahajÄ• tena dosasallena. yadÄ• vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-h
upanissayakoá¹-iyÄ• va nandiyÄ• upasittaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. vedanÄ
yadÄ• ca upanissayapaccayabhÅ«tena dosasallena vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-h
sahajÄ• takoá¹-iyÄ• , upanissayakoá¹-iyÄ• vÄ• nandiyÄ• upasittaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ da
pana tissopi tissannaá¹ƒ vedanÄ• naá¹ƒ Ä• rammaá¹‡Å«panissayabhÄ• vato. tattha paá¹-ha
domanassÄ• rammaá¹‡assa abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa vasena vutto. dutiyo sabh
daá¹-á¹-habbaá¹ƒ.

__mÄ• nasallenÄ• _ti mÄ• nasallena sahajÄ• tena, upanissayabhÅ«tena vÄ• . __mohasall
ettha ca anÄ• dimatisaá¹ƒsÄ• re itthipurisÄ• rÅ«pÄ• bhirÄ• mÄ• ti rÄ• gasallavasena paá¹-
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti yojitÄ• . sabbÄ• yapi vedanÄ• ya dukkhapariyÄ• yasabbhÄ• vato du
dosasallavasena dutiyÄ• , saÃ±Ã±Ä• vasena ``seyyohamasmÄ«â€™â€™ ti maÃ±Ã±anÄ•

saá¹…khÄ• resu samÅ«haghanaá¹ƒ dubbinibbhoganti mohasallavasena catutthÄ« viÃ±Ã±Ä
daá¹-á¹-habbÄ• .

__upatthaddha_nti olubbhÄ• rammaá¹‡abhÅ«tÄ• hi viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«hi upatthamb
yaá¹ƒ ``cetanÄ• cetasikaâ€™â€™ nti pubbe (Nett 82) vuttaá¹ƒ. __ime ca kilesÄ• _ti ime ca
sesaá¹ƒ suviÃ±Ã±eyyameva.

<85> idÄ• ni \Be 203/ Ä• hÄ• rÄ• dayo nayÄ• naá¹ƒ saá¹ƒkilesapakkhe disÄ• bhÄ• vena va
catasso disÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ, taá¹ƒ uttÄ• nameva. puna __kabaá¸·Ä«kÄ• n
Ä• hÄ• rÄ• dÄ«suyeva yassa puggalassa upakkilesÄ• , taá¹ƒ vibhajitvÄ• dassetuá¹ƒ Ä• rac
suttÄ• na_nti ekadesesu samudÄ• yavohÄ• rena vuttaá¹ƒ. samudÄ• yesu hi pavattÄ• sama
323/, ``yathÄ• paá¹-o daá¸• á¸• ho, samuddo diá¹-á¹-hoâ€™â€™ ti ca. __ eko attho_ti ekas
nipphÄ• danato vuttaá¹ƒ. __byaÃ±janameva nÄ• na_nti ettha byaÃ±janaggahaá¹‡ena byaÃ
daá¹-á¹-habbaá¹ƒ. dasahipi suttapadehi savatthukÄ• taá¹‡hÄ• vuttÄ• . taá¹‡hÄ• ca rÄ• ga
khippaá¹ƒ dÅ«setÄ«ti Ä• ha --- __ ``ime rÄ• gacaritassa puggalassa upakkilesÄ• â€™â€™ _
paá¹-hamadisÄ• bhÄ• vena vuttadhammÄ• rÄ• gacaritassa upakkilesÄ• , evaá¹ƒ dutiyadisÄ
dosacaritassa. tatiyacatutthadisÄ• bhÄ• vena vuttadhammÄ• yathÄ• kkamaá¹ƒ diá¹-á¹-hica
ca upakkilesÄ• vuttÄ• . tesaá¹ƒ upakkilesabhÄ• vo vuttanayÄ• nusÄ• rena veditabbo.

Ä• hÄ• ravipallÄ• sÄ• dayo yadipi sabbehi tÄ«hi vimokkhamukhehi pubbabhÄ• ge yathÄ• r
pahÄ• tabbÄ• ca. yassa pana dukkhÄ• nupassanÄ• purime Ä• hÄ• radvaye dukkhÄ• kÄ• n
vasena yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, yo ca phasso Ä• hÄ• ro, ime appaá¹‡ihitena vimo
gacchantÄ«ti vuttaá¹ƒ. esa nayo sesesu. evaÃ±cetaá¹ƒ, na aÃ±Ã±athÄ• . na hi ariyamaggÄ
vimokkhamukhÄ• naá¹ƒ pariÃ±Ã±eyyapahÄ• tabbesu koci niyamo sambhavati. __iti sabbe
dhammÄ• niyyanti, te lokÄ• tÄ«hi vimokkhamukhehÄ«_ti nigamanaá¹ƒ. tassattho --- iti eva
sabbe Ä• hÄ• rÄ• dayo lokasaá¹…khÄ• tavaá¹-á¹-Ä• nusÄ• rino dhammÄ• te lokabhÅ«tÄ•
aniccÄ• nupassanÄ• dÄ«hi tÄ«hi vimokkhamukhehÄ«ti.

<86> evaá¹ƒ saá¹ƒkilesapakkhe disÄ• bhÅ«tadhamme niddisitvÄ• idÄ• ni vodÄ• napakkhe
__ ``catasso paá¹-ipadÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha dibbabrahmaariyaÄ• neÃ±javihÄ
vihÄ• rÄ• _. mÄ• nappahÄ• naÄ• layasamugghÄ• taavijjÄ• pahÄ• nabhavÅ«pasamÄ• __ca
saccÄ• dhiá¹-á¹-hÄ• nÄ• dÄ«ni __cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni_. chandasamÄ• dhibhÄ• va
samÄ• dhibhÄ• vanÄ• _. indriyasaá¹ƒvaro tapasaá¹…khÄ• to puÃ±Ã±adhammo \Be 204/ bo
sabbÅ«padhipaá¹-inissaggasaá¹…khÄ• taá¹ƒ nibbÄ• naÃ±cÄ• ti __cattÄ• ro sukhabhÄ• giy

__paá¹-hamÄ• paá¹-ipadÄ• _tiÄ• di paá¹-ipadÄ• satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ abhedasan
visuá¹ƒ gahaá¹‡aá¹ƒ katanti? dasavatthukassa kilesapuÃ±jassa paá¹-ipakkhabhÄ• vadassa
paá¹-ipadÄ• didasakaniddeso. tathÄ• hi vakkhati --- ``cattÄ• ro Ä• hÄ• rÄ• tesaá¹ƒ paá¹-ipa

paá¹-ipadÄ• â€™â€™ tiÄ• di \Ne 324/ (Nett 87). kiÃ±cÄ• pi catÅ«su satipaá¹-á¹-hÄ• nesu ``
satipaá¹-á¹-hÄ• naá¹ƒ imÄ• ya eva paá¹-ipadÄ• ya ijjhatÄ«â€™â€™ ti niyamo natthi, tathÄ•
paá¹-ipadÄ• ya paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ sambhavatÄ«ti sambhavavasena evaá
``paá¹-hamÄ• paá¹-ipadÄ• , paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naâ€™â€™ _nti. yasmÄ• pana
viya paá¹-ipadÄ• satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ atthato nÄ• nattaá¹ƒ natthi. satipaá¹-á¹-hÄ•
tathÄ• paá¹-ipajjamÄ• nÄ• ni dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dinÄ• makÄ• ni ho
saá¹ƒkilesapakkhe ``paá¹-hame Ä• hÄ• re paá¹-hamo vipallÄ• soâ€™â€™ tiÄ• dinÄ• adhik
evaá¹ƒ adhikaraá¹‡abhedaá¹ƒ akatvÄ• ``paá¹-hamÄ• paá¹-ipadÄ• , paá¹-hamaá¹ƒ satipaá
vuttaá¹ƒ. sesesupi eseva nayo.

andhassa pabbatÄ• rohanaá¹ƒ viya kadÄ• cideva uppajjanakaá¹ƒ __acchariyaá¹ƒ, _ accha
porÄ• á¹‡Ä• . abhÅ«tapubbaá¹ƒ bhÅ«tanti __abbhutaá¹ƒ_. ubhayampetaá¹ƒ vimhayÄ• vaha
mÄ• nappahÄ• nÄ• dito aÃ±Ã±aá¹ƒ durabhisambhavataraá¹ƒ vimhanÄ«yaÃ±ca upalabbhat
ettha vÄ• adhiá¹-á¹-hÄ• namattameva vÄ• tanti __adhiá¹-á¹-hÄ• naá¹ƒ_. saccaÃ±ca taá¹ƒ
saccassa vÄ• adhiá¹-á¹-hÄ• naá¹ƒ, saccaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ etassÄ• ti vÄ• __saccÄ•
sesesupi eseva nayo. samÄ• dhi eva bhÄ• vetabbatÄ• ya __samÄ• dhibhÄ• vanÄ• _. sukha
_ sukhabhÄ• gassa vÄ• sukhakoá¹-á¹-hÄ• sassa hitoti sukhabhÄ• giyo. ekassapi sattassa
ekadese avattitvÄ• anavasesapariyÄ• dÄ• nato natthi etissÄ• pamÄ• á¹‡anti __appamaÃ±

__paá¹-hamÄ• paá¹-ipadÄ• bhÄ• vitÄ• bahulÄ«katÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá
paá¹-hamÄ• ya paá¹-ipadÄ• ya bhÄ• vanÄ• bahulÄ«kÄ• ro paá¹-hamassa satipaá¹-á¹-hÄ• n
attho. sesapadesupi eseva nayo. yathÄ• hi ariyamagge bhÄ• vite satipaá¹-á¹-hÄ• nÄ• dayo
sabbepi bhÄ• vitÄ• eva honti, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

kÄ• yÄ• nupassanÄ• ya \Be 205/ kÄ• marÄ• gassa ujuvipaccanÄ«kabhÄ• vato __ ``paá¹-ha
bahulÄ«kato kÄ• mapaá¹-ipakkhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paripÅ«retÄ«â€™â€™ _ti vu
pÄ«tipaá¹-isaá¹ƒvedanÄ• divasena pavattamÄ• naá¹ƒ dutiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, sapp
cittassa abhippamodanavasena pavattamÄ• naá¹ƒ tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ ukkaá¹ƒs
tatiyajjhÄ• nassa aniccavirÄ• gÄ• divasena pavattiyÄ• saá¹…khÄ• resu upekkhakaá¹ƒ catu
upekkhÄ• satipÄ• risuddhibhÄ• vato catutthajjhÄ• nassa pÄ• ripÅ«riyÄ• saá¹ƒvattati.

yasmÄ• \Ne 325/ pana rÅ«pÄ• vacarapaá¹-hamajjhÄ• naá¹ƒ rÅ«pÄ• vacarasamÄ• pattÄ«n
byÄ• pÄ• davitakkÄ• didÅ«rÄ«bhÄ• vena brahmavihÄ• rÄ• naá¹ƒ, tatiyajjhÄ• naá¹ƒ pÄ«tivir
adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ ariyavihÄ• rÄ• naá¹ƒ, catutthajjhÄ• naá¹ƒ upekkhÄ• satipÄ• risu
Ä• neÃ±javihÄ• rÄ• naá¹ƒ visesato paccayo hoti, tasmÄ• __ ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bh
paá¹-hamaá¹ƒ vihÄ• raá¹ƒ paripÅ«retÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. iti yo yassa visesapacca
paripÅ«retÄ«ti vuttoti daá¹-á¹-habbaá¹ƒ.

<87> idÄ• ni paá¹-ipadÄ• dayo vodÄ• napakkhe disÄ• bhÄ• vena vavatthapetuá¹ƒ __ ``tatt
_tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyameva. puna __ ``paá¹-hamÄ• paá¹-ipadÄ• â€™â€™ _
paá¹-ipadÄ• catukkÄ• dÄ«su yena yassa puggalassa vodÄ• naá¹ƒ, taá¹ƒ vibhajitvÄ• dasse
heá¹-á¹-hÄ• vuttanayameva. yadipi tÄ«su vimokkhamukhesu ``idaá¹ƒ nÄ• ma vimokkhamu
paá¹-ipadÄ• ya ijjhatÄ«â€™â€™ ti niyamo natthi. yesaá¹ƒ pana puggalÄ• naá¹ƒ purimÄ• hi
appaá¹‡ihitena vimokkhamukhena ariyamaggÄ• dhigamo. tathÄ• yassa tatiyÄ• ya paá¹-ipa
suÃ±Ã±atavimokkhamukhena, yassa ca catutthÄ• ya paá¹-ipadÄ• ya animittavimokkhamuk
tesaá¹ƒ puggalÄ• naá¹ƒ vasena ayaá¹ƒ paá¹-ipadÄ• vimokkhamukhasaá¹ƒsandanÄ• . satip
vimokkhamukhasaá¹ƒsandanÄ• yapi eseva nayo.

__tesaá¹ƒ vikkÄ«á¸·ita_nti tesaá¹ƒ asantÄ• sanajavaparakkamÄ• divisesayogena sÄ«hÄ• r
paccekabuddhÄ• naá¹ƒ buddhasÄ• vakÄ• naÃ±ca vikkÄ«á¸·itaá¹ƒ viharaá¹‡aá¹ƒ. yadidaá¹ƒ
Ä• hÄ• rÄ• dikilesavatthusamatikkamanamukhena saparasantÄ• ne paá¹-ipadÄ• disampÄ•
paá¹-ipadÄ• dÄ«hi yena samatikkamanaá¹ƒ, taá¹ƒ nesaá¹ƒ paá¹-ipakkhabhÄ• vaá¹ƒ dasser
tesaá¹ƒ paá¹-ipakkho catasso_ \Be 206/ __paá¹-ipadÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha tes
pahÄ• tabbabhÄ• vo pahÄ• yakabhÄ• vo ca Ä• hÄ• raviÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«naÃ±cettha
tappaá¹-ibandhachandarÄ• gavasena daá¹-á¹-habbo. tattha __ ``vikkÄ«á¸·itaá¹ƒ bhÄ• vanÄ
_tiÄ• di tassÄ• yaá¹ƒ saá¹…khepattho --- __tesaá¹ƒ vikkÄ«á¸·ita_nti ettha yadetaá¹ƒ vikkÄ«
bhÄ• vetabbÄ• naá¹ƒ bodhipakkhiyadhammÄ• naá¹ƒ bhÄ• vanÄ• , sacchikÄ• tabbÄ• naá¹ƒ
ca. tathÄ• pahÄ• tabbassa dasavatthukassa kilesapuÃ±jassa tadaá¹…gÄ• divasena pahÄ•
anavasesananti. idÄ• ni taá¹ƒ saá¹…khepena dassento __ ``indriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ vik
vipariyÄ• sÄ• nadhiá¹-á¹-hÄ• naâ€™â€™ _nti Ä• ha.

__indriyÄ• dhiá¹-á¹-hÄ• na_nti indriyÄ• naá¹ƒ pavattanaá¹ƒ bhÄ• vanÄ• sacchikiriyÄ• ca.
__vipariyÄ• sÄ• nadhiá¹-á¹-hÄ• na_nti vipallÄ• sÄ• naá¹ƒ apavattanaá¹ƒ pahÄ• naá¹ƒ anup
saddhammagocaro_ti indriyÄ• ni cettha saddhammassa \Ne 326/ gocarabhÅ«tÄ• ni pavattih
saddhindriyÄ• dÄ«nÄ«ti attho. __vipariyÄ• sÄ• kilesagocaro_ti vipallÄ• sÄ• saá¹ƒkilesapak
pavattiá¹-á¹-hÄ• naá¹ƒ pavattihetÅ«ti. __ayaá¹ƒ vuccati sÄ«havikkÄ«á¸·itassa nayassa bhÅ«
``cattÄ• ro Ä• hÄ• rÄ• â€™â€™ tiÄ• dinÄ• saá¹ƒkilesapakkhe dasannaá¹ƒ catukkÄ• naá¹ƒ
tiÄ• dinÄ• vodÄ• napakkhepi dasannaá¹ƒ catukkÄ• naá¹ƒ taá¹‡hÄ• caritÄ• dÄ«naá¹ƒ upak
niddhÄ• raá¹‡Ä• , ayaá¹ƒ sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mi nÄ• ma.

<88> idÄ• ni ugghaá¹-itaÃ±Ã±uÄ• dipuggalattayavasena tipukkhalanayassa bhÅ«miá¹ƒ vib
nayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• nuppavesassa icchitattÄ• sÄ«havikkÄ«á¸·itanayato tipukk
paá¹-ipadÄ• vibhÄ• gato cattÄ• ro puggale sÄ«havikkÄ«á¸·itanayassa bhÅ«miá¹ƒ niddisitvÄ
ugghaá¹-itaÃ±Ã±uÄ• dipuggalattaye niddhÄ• retuá¹ƒ __ ``tattha ye dukkhÄ• ya paá¹-ipadÄ•
Ä• raddhaá¹ƒ. tattha __ime dve puggalÄ• _ti ime purimÄ• naá¹ƒ dvinnaá¹ƒ paá¹-ipadÄ• naá
nayo itaratthÄ• pi. puna __ ``tattha ye dukkhÄ• ya paá¹-ipadÄ• yÄ• â€™â€™ _tiÄ• di yathÄ

ugghaá¹-itaÃ±Ã±uÄ• dipuggalattayaá¹ƒ niddhÄ• retuá¹ƒ vuttaá¹ƒ. tattha __yo sÄ• dhÄ• raá¹
dukkhÄ• paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya, sukhÄ• paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä
kathaá¹ƒ pana paá¹-ipadÄ• dvayaá¹ƒ ekassa sambhavatÄ«ti? nayidamevaá¹ƒ daá¹-á¹-habb
ekasmiá¹ƒ dve paá¹-ipadÄ• sambhavantÄ«ti. yathÄ• vuttÄ• su pana dvÄ«su \Be 207/ paá¹-
niyyÄ• ti, ayaá¹ƒ vipaÃ±citaÃ±Ã±Å«ti ayamettha adhippÄ• yo. yasmÄ• pana __aá¹-á¹-hasÄ
paá¹-ipadÄ• calati na calatÄ«ti vicÄ• raá¹‡Ä• yaá¹ƒ ``calatÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ•
jhÄ• nantaramaggantaresu paá¹-ipadÄ• bhedo icchitovÄ• ti.

__ ``tattha bhagavÄ• â€™â€™ _tiÄ• dinÄ• desanÄ• vibhÄ• gehipi tameva puggalavibhÄ•
heá¹-á¹-hÄ• vuttanayameva. tattha __adhicitta_nti adhicittasikkhaÃ±cÄ• ti __ca_-saddo lutt
adhicittasikkhaÃ±ca adhipaÃ±Ã±Ä• sikkhaÃ±ca vipaÃ±citaÃ±Ã±ussa paÃ±Ã±apetÄ«ti attho
eseva nayo. adhisÄ«lasikkhaá¹ƒ adhicittasikkhaá¹ƒ adhipaÃ±Ã±Ä• sikkhaÃ±cÄ• ti yojetabba

__cattÄ• ri hutvÄ• tÄ«á¹‡i bhavantÄ«_ti liá¹…gavipallÄ• sena vuttaá¹ƒ, cattÄ• ro puggalÄ•
hontÄ«ti attho.

__ayaá¹ƒ_ \Ne 327/ __saá¹ƒkileso_ti ayaá¹ƒ akusalamÅ«lÄ• didvÄ• dasattikasaá¹…gaho s
saá¹ƒkilesoti katvÄ• . __idaá¹ƒ vodÄ• na_nti etthÄ• pi eseva nayo.

__tÄ«á¹‡i hutvÄ• dve bhavantÄ«_ti nandiyÄ• vaá¹-á¹-anayassa disÄ• bhÅ«tadhammadass
tenevÄ• ha --- __ ``taá¹‡hÄ• ca avijjÄ• cÄ• â€™â€™ _tiÄ• di, taá¹ƒ sabbaá¹ƒ suviÃ±Ã±ey

kasmÄ• panettha nayÄ• naá¹ƒ uddesÄ• nukkamena niddeso na katoti? nayÄ• naá¹ƒ naye
paá¹-hamanayato hi puggalÄ• dhiá¹-á¹-hÄ• navasena tatiyanayassa, tatiyanayato ca dutiya
visesassa dassanatthaá¹ƒ paá¹-hamanayÄ• nantaraá¹ƒ tatiyanayo, tatiyanayÄ• nantaraÃ±c
dhammÄ• dhiá¹-á¹-hÄ• navasena pana tatiyanayato dutiyanayo, dutiyanayato paá¹-hamana
visesassa dassanatthaá¹ƒ ante ``taá¹‡hÄ• ca avijjÄ• cÄ• â€™â€™ tiÄ• dinÄ• paá¹-haman
teneva hi ``cattÄ• ri hutvÄ• tÄ«á¹‡i bhavanti, tÄ«á¹‡i hutvÄ• dve bhavantÄ«â€™â€™ ti vut
``dve hutvÄ• cattÄ• ri bhavanti, dve hutvÄ• tÄ«á¹‡i bhavanti, tÄ«á¹‡i hutvÄ• cattÄ• ri bhav
nayo vattabbo siyÄ• ti? saccametaá¹ƒ, ayaá¹ƒ pana nayo atthato dassito evÄ• ti \Be 208/ ka
tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anuppaveso icchito, sati ca anuppaves
sambhavati evÄ• ti. ayaÃ±ca attho __peá¹-akopadesena_ vibhÄ• vetabbo.

tatthÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya vibhÄ• vanÄ• --- cattÄ• ro puggalÄ• taá¹‡hÄ• carito
tikkhindriyo ca. tathÄ• diá¹-á¹-hicaritoti. tattha taá¹‡hÄ• carito mudindriyo dukkhÄ• ya paá¹-
dandhÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, tikkhindriyo dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä
diá¹-á¹-hicarito pana mudindriyo sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyÄ• t
paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti. iti imÄ• su paá¹-ipadÄ• su yathÄ• rahaá¹ƒ

taá¹‡hÄ• caritadiá¹-á¹-hicaritehi cattÄ• ro Ä• hÄ• rÄ• tappaá¹-ibandhachandarÄ• gappahÄ•
satipaá¹-á¹-hÄ• ne bhÄ• vetvÄ• cattÄ• ro vipallÄ• sÄ• daá¹-á¹-habbÄ• ti sabbo yathÄ• vutt

tatthÄ• yaá¹ƒ pÄ• á¸·i --- tattha ye diá¹-á¹-hicaritÄ• sattÄ• , te kÄ• mesu dosadiá¹-á¹-hÄ«, r
anusayÄ• samÅ«hatÄ• , te attakilamathÄ• nuyogamanuyuttÄ• viharanti. tesaá¹ƒ satthÄ• v
aÃ±Ã±ataro vÄ• garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ« ``kÄ• mehi natthi atthoâ€™â€™ ti, te
anatthikÄ• \Ne 328/, iti kÄ• me appakasirena paá¹-inissajjanti, te cetasikena dukkhena anaj
vuccati ``sukhÄ• paá¹-ipadÄ• â€™â€™ ti. ye pana taá¹‡hÄ• caritÄ• sattÄ• , te kÄ• mesu a
vÄ• dhammaá¹ƒ deseti aÃ±Ã±ataro vÄ• bhikkhu ``kÄ• mehi natthi atthoâ€™â€™ ti, te piya
paá¹-inissajjanti. tena vuccati ``dukkhÄ• paá¹-ipadÄ• â€™â€™ ti. iti ime sabbe sattÄ• dvÄ«
samosaraá¹‡aá¹ƒ gacchanti dukkhÄ• yaÃ±ca sukhÄ• yaÃ±ca.

tattha ye diá¹-á¹-hicaritÄ• sattÄ• , te dvidhÄ• tikkhindriyÄ• ca mudindriyÄ• ca. tattha ye d
sattÄ• tikkhindriyÄ• , te sukhena paá¹-inissajjanti, khippaÃ±ca abhisamenti. tena vuccati ---
paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• â€™â€™ ti. tattha ye diá¹-á¹-hicaritÄ• sattÄ• mudindriyÄ
tikkhindriyaá¹ƒ upÄ• dÄ• ya dandhataraá¹ƒ abhisamenti, te sukhena paá¹-inissajjanti, dandh
tena vuccati --- ``sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• â€™â€™ ti. tattha taá¹‡hÄ• car
tikkhindriyÄ• ca mudindriyÄ• \Be 209/ ca. tattha ye taá¹‡hÄ• caritÄ• sattÄ• tikkhindriyÄ• ,
paá¹-inissajjanti, khippaÃ±ca abhisamenti. tena vuccati --- ``dukkhÄ• paá¹-ipadÄ• khippÄ•
tattha ye taá¹‡hÄ• caritÄ• sattÄ• mudindriyÄ• paá¹-hamaá¹ƒ tikkhindriyaá¹ƒ upÄ• dÄ• ya
te dukkhena paá¹-inissajjanti, dandhaÃ±ca abhisamenti. tena vuccati --- ``dukkhÄ• paá¹-ipa
dandhÄ• bhiÃ±Ã±Ä• â€™â€™ ti. imÄ• catasso paá¹-ipadÄ• yo apaÃ±camÄ• achaá¹-á¹-hÄ
nibbÄ• yanti nibbÄ• yissanti vÄ• imÄ• hi catÅ«hi paá¹-ipadÄ• hi anaÃ±Ã±Ä• hi, ayaá¹ƒ paá
kilese niddisati. yÄ• catukkamaggena ariyadhammesu niddisitabbÄ• , ayaá¹ƒ vuccati sÄ«ha

tatrime cattÄ• ro Ä• hÄ• rÄ• , cattÄ• ro vipallÄ• sÄ• upÄ• dÄ• nÄ• yogÄ• ganthÄ• Ä• sav
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo agatigamanÄ• nÄ«ti evaá¹ƒ imÄ• ni sabbÄ• ni dasa padÄ• ni. aya

cattÄ• ro Ä• hÄ• rÄ• , tattha yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, yo ca phasso Ä• hÄ• ro, ime
pahÄ• tabbÄ• . tattha yo ca manosaÃ±cetanÄ• hÄ• ro, yo ca viÃ±Ã±Ä• á¹‡Ä• hÄ• ro, ime d

tattha paá¹-hamo Ä• hÄ• ro paá¹-hamo vipallÄ• so, dutiyo Ä• hÄ• ro dutiyo vipallÄ• so, tatiy
tatiyo vipallÄ• so, catuttho Ä• hÄ• ro catuttho vipallÄ• so, ime cattÄ• ro vipallÄ• sÄ• apaÃ±c
idaÃ±ca pamÄ• á¹‡Ä• cattÄ• ro Ä• hÄ• rÄ• .

tattha paá¹-hame vipallÄ• se á¹-hito kÄ• me upÄ• diyati, idaá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ. dutiy

anÄ• gataá¹ƒ bhavaá¹ƒ upÄ• diyati, idaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ. tatiye vipallÄ• se á¹-h
viparÄ«tadiá¹-á¹-hiá¹ƒ upÄ• diyati, idaá¹ƒ diá¹-á¹-hupÄ• dÄ• naá¹ƒ. catutthe vipallÄ• se á¹-h
upÄ• diyati, idaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ.

tattha kÄ• mupÄ• dÄ• ne á¹-hito kÄ• me abhijjhÄ• ya ganthati, ayaá¹ƒ abhijjhÄ• kÄ• yagant
á¹-hito byÄ• pÄ• daá¹ƒ ganthati, ayaá¹ƒ byÄ• pÄ• dakÄ• yagantho. diá¹-á¹-hupÄ• dÄ• ne á¹
ayaá¹ƒ parÄ• mÄ• sakÄ• yagantho. attavÄ• dupÄ• dÄ• ne á¹-hito papaÃ±cento ganthati, ay
idaá¹ƒsaccÄ• bhinivesakÄ• yagantho.

tassa \Be 210/ ganthaganthitÄ• kilesÄ• Ä• savanti. kiá¹ƒ pana vuccati Ä• savantÄ«ti? vipp
vippaá¹-isÄ• rÄ• , te anusayÄ• . tattha abhijjhÄ• kÄ• yaganthena kÄ• mÄ• savo, byÄ• pÄ• c
parÄ• mÄ• sakÄ• yaganthena diá¹-á¹-hÄ• savo, idaá¹ƒsaccÄ• bhinivesakÄ• yaganthena avi

te cattÄ• ro Ä• savÄ• vepullaá¹ƒ gatÄ• oghÄ• honti, tena vuccanti ``oghÄ• â€™â€™ ti. ta
bhavÄ• savo bhavogho, avijjÄ• savo avijjogho, diá¹-á¹-hÄ• savo diá¹-á¹-hogho.

te cattÄ• ro oghÄ• Ä• sayamanupaviá¹-á¹-hÄ• anusayasahagatÄ• vuccanti sallÄ• ti hada
tattha kÄ• mogho rÄ• gasallaá¹ƒ, bhavogho dosasallaá¹ƒ, avijjogho mohasallaá¹ƒ, diá¹-á¹-h
diá¹-á¹-hisallaá¹ƒ.

imehi catÅ«hi sallehi pariyÄ• dinnaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ catÅ«su dhammesu tiá¹-á¹-hati rÅ
saÃ±Ã±Ä• ya saá¹…khÄ• resu. imÄ• catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. tattha rÄ• gasaller
rÅ«pÅ«pagaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati. dosasallena vedanÅ«pagaá¹ƒ. mohasallena
diá¹-á¹-hisallena nandÅ«pasecanaá¹ƒ saá¹…khÄ• rÅ«pagaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hat

catÅ«hi \Ne 330/ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«hi catubbidhaá¹ƒ agatiá¹ƒ gacchanti chandÄ• d
rÄ• gena chandÄ• agatiá¹ƒ gacchati, dosena dosÄ• agatiá¹ƒ gacchati, mohena mohÄ• ag
diá¹-á¹-hiyÄ• bhayÄ• agatiá¹ƒ gacchati, iti imÄ• ni ca kammÄ• ni ime ca kilesÄ• ayaá¹ƒ sa

tatthimÄ• catasso disÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ``asubhe subhaâ€™â€™ nti vipallÄ• s
abhijjhÄ• kÄ• yagantho kÄ• mÄ• savo kÄ• mogho rÄ• gasallaá¹ƒ rÅ«pÅ«pagÄ• viÃ±Ã±Ä• a
agatigamanaá¹ƒ, ayaá¹ƒ paá¹-hamÄ• disÄ• .

phasso Ä• hÄ• ro ``dukkhe sukhaâ€™â€™ nti vipallÄ• so sÄ«labbatupÄ• dÄ• naá¹ƒ bhava
bhavÄ• savo bhavogho dosasallaá¹ƒ vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti dosÄ• agatig
disÄ• .

manosaÃ±cetanÄ• hÄ• ro ``anattani attÄ• â€™â€™ ti vipallÄ• so diá¹-á¹-hupÄ• dÄ• naá¹ƒ

parÄ• mÄ• sakÄ• yagantho diá¹-á¹-hÄ• savo diá¹-á¹-hogho diá¹-á¹-hisallaá¹ƒ saÃ±Ã±Å«pag
bhayÄ• agatigamanaá¹ƒ, ayaá¹ƒ tatiyÄ• disÄ• .

viÃ±Ã±Ä• á¹‡Ä• hÄ• ro \Be 211/ ``anicce niccaâ€™â€™ nti vipallÄ• so attavÄ• dupÄ• dÄ•
idaá¹ƒsaccÄ• bhinivesokÄ• yagantho avijjÄ• savo avijjogho mohasallaá¹ƒ saá¹…khÄ• rÅ«pa
mohÄ• agatigamanaá¹ƒ, ayaá¹ƒ catutthÄ« disÄ• . iti imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ pa
paá¹-hamÄ• ya disÄ• ya Ä• lokanaá¹ƒ, dutiyena padena dutiyÄ• ya disÄ• ya, tatiyena paden
catutthena padena catutthiyÄ• disÄ• ya Ä• lokanaá¹ƒ, ayaá¹ƒ vuccati disÄ• Ä• lokanÄ• . in
catÅ«su padesu pakkhipitabbÄ• . ayaá¹ƒ akusalapakkho.

catasso paá¹-ipadÄ• , cattÄ• ri jhÄ• nÄ• ni, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro vihÄ• r
Ä• neÃ±jo, cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• , catt
samÄ• dhayo chandasamÄ• dhi vÄ«riyasamÄ• dhi cittasamÄ• dhi vÄ«maá¹ƒsÄ• samÄ• dhi
nÄ• Ã±Ã±atra bojjhaá¹…gÄ• nÄ• Ã±Ã±atra tapasÄ• nÄ• Ã±Ã±atra indriyasaá¹ƒvarÄ• nÄ•
cattÄ• ri appamÄ• á¹‡Ä• ni.

tattha \Ne 331/ dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• bhÄ• viyamÄ• nÄ• bahulÄ«ka
jhÄ• naá¹ƒ paripÅ«reti, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ paá¹-hamaá¹ƒ satipaá¹-
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ paá¹-hamaá¹ƒ vihÄ• raá¹ƒ paripÅ«re
paripuá¹‡á¹‡o paá¹-hamaá¹ƒ sammappadhÄ• naá¹ƒ paripÅ«reti, paá¹-hamaá¹ƒ sammappad
paá¹-hamaá¹ƒ acchariyaá¹ƒ abbhutaá¹ƒ dhammaá¹ƒ paripÅ«reti, paá¹-hamo acchariyo abbh
paá¹-hamaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paripÅ«reti, paá¹-hamaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paripuá¹
chandasamÄ• dhiá¹ƒ paripÅ«reti, chandasamÄ• dhi paripuá¹‡á¹‡o indriyasaá¹ƒvaraá¹ƒ pari
paripuá¹‡á¹‡o paá¹-hamaá¹ƒ appamÄ• á¹‡aá¹ƒ paripÅ«reti. evaá¹ƒ yÄ• va sabbanissaggÄ•
paripÅ«reti.

tattha paá¹-hamÄ• ca paá¹-ipadÄ• paá¹-hamaÃ±ca jhÄ• naá¹ƒ paá¹-hamaÃ±ca satipaá¹-á
paá¹-hamaÃ±ca sammappadhÄ• naá¹ƒ paá¹-hamo ca acchariyo abbhuto dhammo saccÄ• c
ca indriyasaá¹ƒvaro ca mettÄ• ca appamÄ• á¹‡aá¹ƒ. ayaá¹ƒ paá¹-hamÄ• disÄ• .

dutiyÄ• ca paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• dutiyaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca satipaá¹-á
vihÄ• ro dutiyaÃ±ca sammappadhÄ• naá¹ƒ dutiyo ca acchariyo abbhuto dhammo cÄ• gÄ• c
cittasamÄ• dhi ca tapo ca karuá¹‡Ä• ca appamÄ• á¹‡aá¹ƒ. ayaá¹ƒ dutiyÄ• disÄ• .

tatiyÄ• ca paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• tatiyaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca satipaá¹-á¹
tatiyaÃ±ca sammappadhÄ• naá¹ƒ tatiyo ca acchariyo abbhuto dhammo saccÄ• dhiá¹-á¹-hÄ•
bojjhaá¹…gÄ• ca muditÄ• ca appamÄ• á¹‡aá¹ƒ. ayaá¹ƒ tatiyÄ• disÄ• .

catutthÄ« ca paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• catutthaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca satip
ca vihÄ• ro catutthaÃ±ca sammappadhÄ• naá¹ƒ catuttho ca acchariyo abbhuto dhammo up
vÄ«maá¹ƒsÄ• samÄ• dhi ca sabbanissaggo ca upekkhÄ• ca appamÄ• á¹‡aá¹ƒ. ayaá¹ƒ cat
catunnaá¹ƒ disÄ• naá¹ƒ yÄ• Ä• lokanÄ• , ayaá¹ƒ vuccati disÄ• locano nÄ• ma nayo.

tatthÄ• yaá¹ƒ yojanÄ• --- cattÄ• ro ca Ä• hÄ• rÄ• , catasso ca paá¹-ipadÄ• , cattÄ• ro ca vi
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ri ca upÄ• dÄ• nÄ• ni, cattÄ• ri ca jhÄ• nÄ• ni, cattÄ• ro ca yog
cattÄ• ro ca ganthÄ• , cattÄ• ro ca sammappadhÄ• nÄ• , cattÄ• ro ca Ä• savÄ• , cattÄ• ro c
dhammÄ• , cattÄ• ro ca oghÄ• , cattÄ• ri ca adhiá¹-á¹-hÄ• nÄ• ni, cattÄ• ri ca \Ne 332/ sallÄ
samÄ• dhayo, catasso ca viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, cattÄ• ro ca sukhabhÄ• giyÄ• dhamm
agatigamanÄ• ni cattÄ• ri ca appamÄ• á¹‡Ä• ni. iti kusalÄ• kusalÄ• naá¹ƒ pakkhapaá¹-ipakk
sÄ«havikkÄ«á¸·ite disÄ• locano nayo.

tassa cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni pariyosÄ• naá¹ƒ, tattha paá¹-hamÄ• ya disÄ• ya sot
pariyosÄ• naá¹ƒ, dutiyÄ• ya sakadÄ• gÄ• miphalaá¹ƒ, tatiyÄ• ya anÄ• gÄ• miphalaá¹ƒ, catu
pariyosÄ• nanti.

tattha katamo __tipukkhalanayo_? paá¹-ipadÄ• vibhÄ• gena catÅ«su puggalesu yo sukhÄ•
khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, ayaá¹ƒ __ugghaá¹-itaÃ±Ã±Å«_. yo sukhÄ• ya vÄ• paá¹-ipa
dukkhÄ• ya vÄ• paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, ayaá¹ƒ __vipaÃ±citaÃ±Ã±
paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, ayaá¹ƒ __neyyo_. iti cattÄ• ro hutvÄ• tayo
ugghaá¹-itaÃ±Ã±ussa samathapubbaá¹…gamÄ• vipassanÄ• sappÄ• yÄ• \Be 213/. neyyas
samatho, vipaÃ±citaÃ±Ã±ussa samathavipassanÄ• yuganaddhÄ• . ugghaá¹-itaÃ±Ã±ussa n
tikkhÄ• desanÄ• , vipaÃ±citaÃ±Ã±ussa tikkhamudukÄ• desanÄ• .

ugghaá¹-itaÃ±Ã±ussa adhipaÃ±Ã±Ä• sikkhÄ• , vipaÃ±citaÃ±Ã±ussa adhicittasikkhÄ• ca ad
neyyassa adhisÄ«lasikkhÄ• ca adhicittasikkhÄ• ca adhipaÃ±Ã±Ä• sikkhÄ• ca. iti imesaá¹ƒ
paá¹-ipadÄ• hi niyyÄ• naá¹ƒ.

tatthÄ• yaá¹ƒ saá¹ƒkilesapakkho, tÄ«á¹‡i akusalamÅ«lÄ• ni, tayo phassÄ• , tisso vedanÄ•
kilesÄ• , tayo vitakkÄ• , tayo pariá¸·Ä• hÄ• , tÄ«á¹‡i saá¹…khatalakkhaá¹‡Ä• ni, tisso dukkh

__tÄ«á¹‡i akusalamÅ«lÄ• nÄ«_ti lobho akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho ak
phassÄ• _ti sukhavedanÄ«yo phasso, dukkhavedanÄ«yo phasso, adukkhamasukhavedanÄ
sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• . __tayo upavicÄ• rÄ•
domanassÅ«pavicÄ• ro, upekkhÅ«pavicÄ• ro. __tayo kilesÄ• _ti lobho, doso, moho. __tayo
byÄ• pÄ• davitakko, vihiá¹ƒsÄ• vitakko. __tayo pariá¸·Ä• hÄ• _ti \Ne 333/ rÄ• gajo, dosajo,
saá¹…khatalakkhaá¹‡Ä• nÄ«_ti uppÄ• do, á¹-hiti, vayo. __tisso dukkhatÄ• _ti dukkhadukkha

vipariá¹‡Ä• madukkhatÄ• , saá¹…khÄ• radukkhatÄ• .

tattha lobho akusalamÅ«laá¹ƒ manÄ• pikena Ä• rammaá¹‡ena samuá¹-á¹-hahati. tadeva m
paá¹-icca uppajjati sukhavedanÄ«yo phasso, sukhavedanÄ«yaá¹ƒ phassaá¹ƒ paá¹-icca upp
sukhaá¹ƒ vedanaá¹ƒ paá¹-icca uppajjati somanassÅ«pavicÄ• ro, somanassÅ«pavicÄ• raá¹ƒ
rÄ• gaá¹ƒ paá¹-icca uppajjati kÄ• mavitakko, kÄ• mavitakkaá¹ƒ paá¹-icca uppajjati rÄ• gajo
pariá¸·Ä• haá¹ƒ paá¹-icca uppajjati uppÄ• do saá¹…khatalakkhaá¹‡aá¹ƒ, uppÄ• daá¹ƒ saá¹.
paá¹-icca uppajjati vipariá¹‡Ä• madukkhatÄ• .

doso akusalamÅ«laá¹ƒ amanÄ• pikena Ä• rammaá¹‡ena samuá¹-á¹-hahati. tadeva amanÄ
uppajjati dukkhavedanÄ«yo phasso, dukkhavedanÄ«yaá¹ƒ \Be 214/ phassaá¹ƒ paá¹-icca up
dukkhaá¹ƒ vedanaá¹ƒ paá¹-icca uppajjati domanassÅ«pavicÄ• ro, domanassÅ«pavicÄ• raá¹
dosaá¹ƒ paá¹-icca uppajjati byÄ• pÄ• davitakko, byÄ• pÄ• davitakkaá¹ƒ paá¹-icca uppajjati
dosajaá¹ƒ pariá¸·Ä• haá¹ƒ paá¹-icca uppajjati á¹-hitassa aÃ±Ã±athattaá¹ƒ saá¹…khatalakkha
aÃ±Ã±athattaá¹ƒ saá¹…khatalakkhaá¹‡aá¹ƒ paá¹-icca uppajjati dukkhadukkhatÄ• .

moho akusalamÅ«laá¹ƒ upekkhÄ• á¹-hÄ• niyaá¹ƒ Ä• rammaá¹‡ena samuá¹-á¹-hahati. tade
Ä• rammaá¹‡aá¹ƒ paá¹-icca uppajjati adukkhamasukhavedanÄ«yo phasso, adukkhamasukh
paá¹-icca uppajjati adukkhamasukhÄ• vedanÄ• , adukkhamasukhaá¹ƒ vedanaá¹ƒ paá¹-icca
upekkhÅ«pavicÄ• ro, upekkhÅ«pavicÄ• raá¹ƒ paá¹-icca uppajjati moho, mohaá¹ƒ paá¹-icca
vihiá¹ƒsÄ• vitakko, vihiá¹ƒsÄ• vitakkaá¹ƒ paá¹-icca uppajjati mohajo pariá¸·Ä• ho, mohajaá¹ƒ
paá¹-icca uppajjati vayo saá¹…khatalakkhaá¹‡aá¹ƒ, vayaá¹ƒ saá¹…khatalakkhaá¹‡aá¹ƒ paá
saá¹…khÄ• radukkhatÄ• . iti ayaá¹ƒ tÄ«hi Ä• kÄ• rehi kilesÄ• naá¹ƒ niddeso. yo koci akusal
akusalamÅ«lesu samosaratÄ«ti.

tattha katamo kusalapakkho? __tÄ«á¹‡i kusalamÅ«lÄ• ni_ alobho, adoso, amoho. __tisso p
cintÄ• mayÄ«, bhÄ• vanÄ• mayÄ«. __tayo samÄ• dhÄ«_ savitakkasavicÄ• ro, avitakkavicÄ
__tisso sikkhÄ• _ adhisÄ«lasikkhÄ• , adhicittasikkhÄ• \Ne 334/, adhipaÃ±Ã±Ä• sikkhÄ• . __
samathanimittaá¹ƒ, paggahanimittaá¹ƒ, upekkhÄ• nimittaá¹ƒ. __tayo vitakkÄ• _ nekkhamma
abyÄ• pÄ• davitakko, avihiá¹ƒsÄ• vitakko. __tÄ«á¹‡i indriyÄ• ni_ anaÃ±Ã±Ä• taÃ±Ã±assÄ•
aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. __tayo upavicÄ• rÄ• _ nekkhammÅ«pavicÄ• ro
avihiá¹ƒsÅ«pavicÄ• ro __tisso esanÄ• _ kÄ• mesanÄ• , bhavesanÄ• , brahmacariyesanÄ• .
sÄ«lakkhandho, samÄ• dhikkhandho, paÃ±Ã±Ä• kkhandho.

tattha alobho kusalamÅ«laá¹ƒ sutamayipaÃ±Ã±aá¹ƒ paripÅ«reti. sutamayi paÃ±Ã±Ä• parip
savitakkasavicÄ• raá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti, savitakkasavicÄ• ro samÄ• dhi paripuá¹‡
paripÅ«reti, adhisÄ«lasikkhÄ• paripuá¹‡á¹‡Ä• \Be 215/ samathanimittaá¹ƒ paripÅ«reti, san
paripuá¹‡á¹‡aá¹ƒ nekkhammavitakkaá¹ƒ paripÅ«reti, nekkhammavitakko paripuá¹‡á¹‡o

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ paripÅ«reti, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
nekkhammasitÅ«pavicÄ• raá¹ƒ paripÅ«reti, nekkhammÅ«pavicÄ• raá¹ƒ paripuá¹‡á¹‡o kÄ• r
kÄ• mesanappahÄ• naá¹ƒ sÄ«lakkhandhaá¹ƒ paripÅ«reti.

adoso kusalamÅ«laá¹ƒ cintÄ• mayipaÃ±Ã±aá¹ƒ paripÅ«reti, cintÄ• mayipaÃ±Ã±Ä• paripuá
avitakkavicÄ• ramattaá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti, avitakkavicÄ• ramatto samÄ• dhi paripu
adhicittasikkhaá¹ƒ paripÅ«reti, adhicittasikkhÄ• paripuá¹‡á¹‡Ä• upekkhÄ• nimittaá¹ƒ paripÅ
upekkhÄ• nimittaá¹ƒ paripuá¹‡á¹‡aá¹ƒ abyÄ• pÄ• davitakkaá¹ƒ paripÅ«reti, abyÄ• pÄ• davi
aÃ±Ã±indriyaá¹ƒ paripÅ«reti, aÃ±Ã±indriyaá¹ƒ paripuá¹‡á¹‡aá¹ƒ abyÄ• pÄ• dÅ«pavicÄ• raá
abyÄ• pÄ• dÅ«pavicÄ• ro paripuá¹‡á¹‡o bhavesanaá¹ƒ pajahati, bhavesanappahÄ• naá¹ƒ s
paripÅ«reti.

amoho kusalamÅ«laá¹ƒ bhÄ• vanÄ• mayipaÃ±Ã±aá¹ƒ paripÅ«reti, bhÄ• vanÄ• mayipaÃ±Ã
avitakkaavicÄ• raá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti, avitakkaavicÄ• ro samÄ• dhi paripuá¹‡á¹‡o
paripÅ«reti, adhipaÃ±Ã±Ä• sikkhÄ• paripuá¹‡á¹‡Ä• paggahanimittaá¹ƒ paripÅ«reti, paggah
paripuá¹‡á¹‡aá¹ƒ avihiá¹ƒsÄ• vitakkaá¹ƒ paripÅ«reti, avihiá¹ƒsÄ• vitakko paripuá¹‡á¹‡o aÃ±
paripÅ«reti, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ paripuá¹‡á¹‡aá¹ƒ avihiá¹ƒsÅ«pavicÄ• raá¹ƒ paripÅ«re
paripuá¹‡á¹‡o brahmacariyesanaá¹ƒ paripÅ«reti, brahmacariyesanÄ• paripuá¹‡á¹‡Ä• paÃ±
paripÅ«reti.

iti ime tayo dhammÄ• akusalapakkhikÄ• kusalapakkhikÄ• ca tikaniddesehi niddiá¹-á¹-hÄ•
335/ disÄ• nÄ• ma. tassa pariyosÄ• naá¹ƒ __tayo vimokkhÄ• _ appaá¹‡ihito suÃ±Ã±ato an
nÄ• ma dutiyo nayo.

tattha ye ime tayo puggalÄ• ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ±Ã±Å« neyyoti imesaá¹ƒ tiá¹‡
dve puggalÄ• sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya, sukhÄ• ya paá¹-ipadÄ• ya
dveyeva puggalÄ• dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya, dukkhÄ• ya paá¹-ipa
niyyanti, ime cattÄ• ro. te visesena dve honti diá¹-á¹-hicarito ca taá¹‡hÄ• carito ca. ime \Be 2
hutvÄ• tayo honti, tayo hutvÄ• dve honti. imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹
taá¹‡hÄ• ca ahirÄ«kaÃ±ca anottappaÃ±ca asati ca asampajaÃ±Ã±aÃ±ca nÄ«varaá¹‡Ä• ni
ajjhosÄ• naÃ±ca abhiniveso ca ahaá¹ƒkÄ• ro ca mamaá¹ƒkÄ• ro ca assaddhiyaÃ±ca dovac
ayonisomanasikÄ• ro ca vicikicchÄ• ca avijjÄ• ca asaddhammassavanaÃ±ca asamÄ• patt

tattha avijjÄ• ca ahirÄ«kaÃ±ca asati ca nÄ«varaá¹‡Ä• ni ca ajjhosÄ• naÃ±ca ahaá¹ƒkÄ• ro
kosajjaÃ±ca vicikicchÄ• ca asaddhammassavanaÃ±ca, ayaá¹ƒ ekÄ• disÄ• .

taá¹‡hÄ• ca anottappaÃ±ca asampajaÃ±Ã±aÃ±ca saá¹ƒyojanÄ• ni ca abhiniveso ca mama
ayonisomanasikÄ• ro ca avijjÄ• ca asamÄ• patti ca, ayaá¹ƒ dutiyÄ• disÄ• . dasannaá¹ƒ du

paá¹-hamÄ• disÄ• ti kÄ• tabbÄ• ni. saá¹ƒkhittena atthaá¹ƒ Ã±Ä• penti paá¹-ipakkhe kaá¹‡h
dukÄ• naá¹ƒ dasa padÄ• ni dutiyakÄ• ni, ayaá¹ƒ dutiyÄ• disÄ• .

tattha katamo kusalapakkho? samatho ca vipassanÄ• ca vijjÄ• ca caraá¹‡aÃ±ca sati ca sa
ottappaÃ±ca ahaá¹ƒkÄ• rappahÄ• naÃ±ca mamaá¹ƒkÄ• rappahÄ• naÃ±ca sammÄ• vÄ• yÄ
ca sammÄ• samÄ• dhi ca paÃ±Ã±Ä• ca nibbidÄ• ca samÄ• patti ca saddhammassavanaÃ
dhammÄ• nudhammapaá¹-ipatti ca.

dasannaá¹ƒ dukÄ• naá¹ƒ samathÄ• dÄ«ni somanassapariyosÄ• nÄ• ni paá¹-hamÄ• ni dasa
vipassanÄ• dÄ«ni dhammÄ• nudhammapaá¹-ipattipariyosÄ• nÄ• ni dutiyÄ• ni dasa padÄ• n
akusalapakkhe kusalapakkhe ca nandiyÄ• vaá¹-á¹-assa nayassa catasso disÄ• .

tÄ• su \Ne 336/ kusalapakkhe samathÄ• dÄ«hi akusalapakkhe taá¹‡hÄ• dayo pahÄ• naá¹ƒ
rÄ• gavirÄ• gÄ• cetovimutti, kusalapakkhe vipassanÄ• dÄ«hi akusalapakkhe avijjÄ• dayo p
tesaá¹ƒ pahÄ• nÄ• avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti. iti imÄ• dve vimuttiyo nandiyÄ• va

tattha \Be 217/ taá¹‡hÄ• avijjÄ• samatho vipassanÄ• ti cattÄ• ri padÄ• ni, tesu aá¹-á¹-hÄ•
samosaranti. kathaá¹ƒ? samatho ca alobho ca adoso ca asubhasaÃ±Ã±Ä• ca dukkhasaÃ±
padÄ• ni samathaá¹ƒ bhajanti, vipassanÄ• ca amoho ca aniccasaÃ±Ã±Ä• ca anattasaÃ±Ã
padÄ• ni vipassanaá¹ƒ bhajanti. evaá¹ƒ nava padÄ• ni kusalÄ• ni dvÄ«su padesu samosara
doso ca subhasaÃ±Ã±Ä• ca sukhasaÃ±Ã±Ä• cÄ• ti imÄ• ni paÃ±ca padÄ• ni taá¹‡haá¹ƒ b
niccasaÃ±Ã±Ä• ca attasaÃ±Ã±Ä• cÄ• ti imÄ• ni cattÄ• ri padÄ• ni avijjaá¹ƒ bhajanti. evaá¹
dvÄ«su padesu samosaranti. iti tipukkhalo ca sÄ«havikkÄ«á¸·ito ca nandiyÄ• vaá¹-á¹-anaya

kathaá¹ƒ tipukkhale naye itare dve nayÄ• anuppavisanti? vipassanÄ• ca amoho ca anicca
anattasaÃ±Ã±Ä• cÄ• ti imÄ• ni cattÄ• ri padÄ• ni amoho, samatho ca alobho ca asubhasaÃ
cÄ• ti imÄ• ni cattÄ• ri padÄ• ni alobho, adoso adoso eva. evaá¹ƒ nava padÄ• ni kusalÄ• ni
taá¹‡hÄ• ca lobho ca subhasaÃ±Ã±Ä• ca sukhasaÃ±Ã±Ä• cÄ• ti imÄ• ni cattÄ• ri padÄ• n
niccasaÃ±Ã±Ä• ca attasaÃ±Ã±Ä• cÄ• ti imÄ• ni cattÄ• ri padÄ• ni moho, doso doso eva. e
akusalÄ• ni tÄ«su padesu samosaranti. iti tipukkhale naye itare dve nayÄ• anuppavisanti.

kathaá¹ƒ catÅ«su padesu aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni samosaranti? taá¹‡hÄ• ca subha
paá¹-hamo vipallÄ• so. lobho ca sukhasaÃ±Ã±Ä• ca, ayaá¹ƒ dutiyo vipallÄ• so. avijjÄ• ca n
tatiyo vipallÄ• so. moho ca attasaÃ±Ã±Ä• ca, ayaá¹ƒ catuttho vipallÄ• so. iti nava padÄ• ni
padesu samosaranti. samatho ca asubhasaÃ±Ã±Ä• ca paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹
ca dutiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, vipassanÄ• ca aniccasaÃ±Ã±Ä• ca tatiyaá¹ƒ satipaá¹-á
anattasaÃ±Ã±Ä• ca catutthaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. iti nava padÄ• ni kusalÄ• ni catÅ«su

evaá¹ƒ sÄ«havikkÄ«á¸·itanaye \Ne 337/ itare dve nayÄ• anuppavisanti. tiá¹‡á¹‡aÃ±hi nayÄ
gocaro, so ekekaá¹ƒ nayaá¹ƒ \Be 218/ anuppavisati. tasmÄ• ekekassa nayassa akusale vÄ
kusale vÄ• paá¹-ipakkho anvesitabbo. paá¹-ipakkhaá¹ƒ anvesitvÄ• so nayo niddisitabbo. ta
yathÄ• ekamhi naye itaresaá¹ƒ nayÄ• naá¹ƒ mÅ«lapadÄ• ni anuppaviá¹-á¹-hÄ• ni, tato tato
niddisitabbÄ• ni. ekekasmiÃ±hi naye aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni anuppaviá¹-á¹-hÄ• ni.

tattha ekekasmiá¹ƒ dhamme viÃ±Ã±Ä• te sabbe dhammÄ• viÃ±Ã±Ä• tÄ• honti. imesaá¹ƒ
sÄ«havikkÄ«á¸·itassa nayassa cattÄ• ri phalÄ• ni pariyosÄ• naá¹ƒ paá¹-hamÄ• ya disÄ• ya
dutiyÄ• ya disÄ• ya dutiyaá¹ƒ phalaá¹ƒ, tatiyÄ• ya disÄ• ya tatiyaá¹ƒ phalaá¹ƒ, catutthÄ• ya
phalaá¹ƒ pariyosÄ• naá¹ƒ.

tipukkhalassa nayassa tayo vimokkhÄ• pariyosÄ• naá¹ƒ paá¹-hamÄ• ya disÄ• ya appaá¹‡i
tatiyÄ• ya animitto vimokkho pariyosÄ• naá¹ƒ.

nandiyÄ• vaá¹-á¹-assa nayassa dve vimuttiyo pariyosÄ• naá¹ƒ paá¹-hamÄ• ya disÄ• ya taá
dutiyÄ• ya disÄ• ya avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti pariyosÄ• naá¹ƒ. imesu tÄ«su naye
padÄ• naá¹ƒ Ä• locanÄ• , ayaá¹ƒ disÄ• locano nayo. yÄ• Ä• loketvÄ• kusalapakkhe akusa
imaá¹ƒ dhammaá¹ƒ bhajatÄ«â€™â€™ ti jÄ• nantena sammÄ• yojanÄ• , ayaá¹ƒ __aá¹…ku

nayasamuá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• sanapaá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<89> á¹• 04 evaá¹ƒ sabbathÄ• nayasamuá¹-á¹-hÄ• naá¹ƒ vibhajitvÄ• idÄ• ni sÄ• sanapaá
yasmÄ• saá¹…gahavÄ• rÄ• dÄ«su mÅ«lapadeheva paá¹-á¹-hÄ• naá¹ƒ saá¹…gahetvÄ• sa
yathÄ• mÅ«lapadehi paá¹-á¹-hÄ• naá¹ƒ niddhÄ• retabbaá¹ƒ, evaá¹ƒ paá¹-á¹-hÄ• natopi mÅ
niddhÄ• retabbÄ• nÄ«ti dassanatthaá¹ƒ __ ``aá¹-á¹-hÄ• rasa mÅ«lapadÄ• kuhiá¹ƒ daá¹-á¹-
sÄ• sanapaá¹-á¹-hÄ• neâ€™â€™ _ti Ä• ha. mÅ«lapadasÄ• sanapaá¹-á¹-hÄ• nÄ• naÃ±hi aÄ
evÄ• ti. atha __sÄ• sanapaá¹-á¹-hÄ• na_nti ko vacanattho? sÄ• sanassa paá¹-á¹-hÄ• nanti
338/, sÄ• sanaá¹ƒ \Be 219/ desanÄ• , tassÄ• veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ tesaá¹ƒ hitas
pakÄ• rehi á¹-hÄ• naá¹ƒ pavatti sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ. idha pana tassa tathÄ• bhÄ• va
``sÄ• sanapaá¹-á¹-hÄ• naâ€™â€™ nti veditabbaá¹ƒ. atha vÄ• sÄ• sanaá¹ƒ adhisÄ«lasikkh
pavattanupÄ• yabhÄ• vato patiá¹-á¹-hahanti etehÄ«ti paá¹-á¹-hÄ• nÄ• ni, saá¹ƒkilesÄ• didha
tadupacÄ• rena suttÄ• ni paá¹-á¹-hÄ• nÄ• ni. tesaá¹ƒ pana samÅ«habhÄ• vato ayaá¹ƒ paka
paá¹-á¹-hÄ• naá¹ƒ nÄ• ma.

aparo nayo --- kenaá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ? paá¹-á¹-hitaá¹-á¹-hena gamanaá¹-á¹-her
goá¹-á¹-hÄ• paá¹-á¹-hitagÄ• voâ€™â€™ ti (MN I 156) Ä• gataá¹-á¹-hÄ• nasmiÃ±hi yena pa

``goá¹-á¹-hÄ• paá¹-á¹-hitagÄ• voâ€™â€™ ti vuttÄ• , taá¹ƒ atthato gamanaá¹ƒ hoti. iti nÄ• ti
hÄ• ranayesu anissaá¹…gagamanassa desanÄ• Ã±Ä• á¹‡assa saá¹ƒkilesabhÄ• giyÄ• dilok
tadubhayavomissakabhedesu ca vitthÄ• ritanayalÄ• bhato nissaá¹…gavasena pavattagama
saá¹ƒkilesabhÄ• giyÄ• dayo lokiyÄ• dayo ca visuá¹ƒ visuá¹ƒ vomissÄ• ca adhikaraá¹‡avas
tesaá¹ƒ pakÄ• sanato ayaá¹ƒ pakaraá¹‡appadeso paá¹-á¹-hÄ• nanti veditabbaá¹ƒ.

__ ``saá¹ƒkilesabhÄ• giyaâ€™â€™ _ntiÄ• dÄ«su saá¹ƒkilissati etenÄ• ti saá¹ƒkileso. saá¹ƒ
saá¹ƒkilesakoá¹-á¹-hÄ• se pavattaá¹ƒ __saá¹ƒkilesabhÄ• giyaá¹ƒ_. vÄ• sanÄ• puÃ±Ã±abh
pavattaá¹ƒ __vÄ• sanÄ• bhÄ• giyaá¹ƒ, _ vÄ• sanaá¹ƒ bhajÄ• petÄ«ti vÄ• vÄ• sanÄ• bhÄ•
lobhakkhandhÄ• dÄ«naá¹ƒ padÄ• lanaá¹ƒ nibbedho. nibbedhabhÄ• ge pavattaá¹ƒ, nibbedh
__nibbedhabhÄ• giyaá¹ƒ_. pariniá¹-á¹-hitasikkhÄ• dhammÄ• asekkhÄ• , asekkhabhÄ• ve p
bhajÄ• petÄ«ti vÄ• __asekkhabhÄ• giyaá¹ƒ_. tesu yattha taá¹‡hÄ• disaá¹ƒkileso vibhatto, i
saá¹ƒkilesabhÄ• giyaá¹ƒ. yattha dÄ• nÄ• dipuÃ±Ã±akiriyavatthu vibhattaá¹ƒ, idaá¹ƒ vÄ• san
sekkhÄ• sÄ«lakkhandhÄ• dayo vibhattÄ• , idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ. yattha pana asek
vibhattÄ• , idaá¹ƒ asekkhabhÄ• giyaá¹ƒ. itarÄ• ni tesaá¹ƒ vomissakanayavasena vuttÄ• ni.

tÄ• ni pana cha dukÄ• cattÄ• ro tikÄ• ekaá¹ƒ catukkaá¹ƒ aparampi ekaá¹ƒ catukkanti dvÄ
cattÄ• ro dukÄ• dve ca tikÄ• uddhaá¹-Ä• , itare \Be 220/ na uddhaá¹-Ä• , anuddharaá¹‡e k
iminÄ• nayena tepi gahetuá¹ƒ sakkÄ• ti pÄ• á¸·iyaá¹ƒ saá¹ƒkhittÄ• ti daá¹-á¹-habbaá¹ƒ. tath
``imÄ• ni cattÄ• ri suttÄ• ni, sÄ• dhÄ• raá¹‡Ä• ni katÄ• ni aá¹-á¹-ha bhavantÄ«â€™â€™ tiÄ
sutte taá¹‡hÄ• saá¹ƒkilesova niddisÄ«yati, katthaci diá¹-á¹-hisaá¹ƒkilesova, katthaci duccarit
\Ne 339/ niddisÄ«yati, tasmÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ tidhÄ• vibhajitvÄ• uddiá¹-
``taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ _ntiÄ• dinÄ• . tathÄ• vodÄ• naá¹ƒ nÄ• n
vodÄ• nabhÄ• giyaá¹ƒ suttaá¹ƒ saá¹ƒkilesavibhÄ• gena tidhÄ• va uddiá¹-á¹-haá¹ƒ __ ``taá¹‡
suttaâ€™â€™ _ntiÄ• dinÄ• . taá¹ƒ pana atthato vÄ• sanÄ• bhÄ• giyÄ• di eva hoti. ayaÃ±ca
natthi.

__ ``tattha saá¹ƒkileso tividhoâ€™â€™ _tiÄ• di saá¹ƒkilesapaá¹-ipakkhato samathÄ• dinido
vÄ• sanÄ• bhÄ• giyÄ• disuttÄ• naá¹ƒ visayadassanatthaá¹ƒ Ä• raddhaá¹ƒ. tattha __yadi Ä•
bhavesu chandarÄ• gaá¹ƒ pajahituá¹ƒ asakkontassa yadi bhavapatthanÄ• uppajjati. __eva
puggalassa ayaá¹ƒ samathavipassanÄ• bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu bhavati
__tatrÅ«papattiyÄ• saá¹ƒvattatÄ«_ti tatra tatra bhave upapattiyÄ• saá¹ƒvattati. __imÄ• ni c
imÄ• ni saá¹ƒkilesabhÄ• giyÄ• dÄ«ni cattÄ• ri suttÄ• ni. __sÄ• dhÄ• raá¹‡Ä• ni katÄ• nÄ«_t
vÄ• sanÄ• bhÄ• giyaÃ±ca, saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca, saá¹ƒkilesa
asekkhabhÄ• giyaÃ±ca, vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±cÄ• ti evaá¹ƒ pada
katÄ• ni. __aá¹-á¹-ha bhavantÄ«_ti purimÄ• ni cattÄ• ri imÄ• ni cattÄ• rÄ«ti evaá¹ƒ aá¹-á¹-ha

__tÄ• niyeva aá¹-á¹-ha suttÄ• ni sÄ• dhÄ• raá¹‡Ä• ni katÄ• ni soá¸·asa bhavantÄ«_ti tÄ• ni

aá¹-á¹-ha suttÄ• ni vÄ• sanÄ• bhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±
saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca, nibbedhabhÄ• giyaÃ±ca saá¹ƒkilesab
vÄ• sanÄ• bhÄ• giyaÃ±ca, asekkhabhÄ• giyaÃ±ca saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ
vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca, asekkhabhÄ• giyaÃ±ca saá¹ƒkilesabhÄ
nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca nevasaá¹ƒkilesabhÄ• giyaÃ±ca, navÄ• sar
nanibbedhabhÄ• giyaÃ±ca na \Be 221/ asekkhabhÄ• giyaÃ±cÄ• ti evaá¹ƒ sÄ• dhÄ• raá¹‡Ä
imÄ• ni aá¹-á¹-hÄ• ti soá¸·asa bhavanti. tesu cattÄ• ro ekakÄ• , cha dukÄ• , cattÄ• ro tikÄ• ,
eko catukkoti ayampi vibhÄ• go veditabbo. tatthÄ• pi dve dukÄ• , dve tikÄ• , dve catukkÄ•
anÄ• gatÄ• ti veditabbÄ• .

idÄ• ni imassa paá¹-á¹-hÄ• nassa sakalasÄ• sanasaá¹…gahitabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ
bhinnehi navavidhaá¹ƒ suttaá¹ƒ bhinnaá¹ƒ bhavatÄ«â€™â€™ _ti vuttaá¹ƒ. tassattho --- imel
saá¹ƒkilesabhÄ• giyÄ• dÄ«hi soá¸·asahi suttehi paá¹-á¹-hÄ• nanayena vibhattehi suttageyy
pariyattisÄ• sanasaá¹…khÄ• taá¹ƒ suttaá¹ƒ bhinnaá¹ƒ soá¸·asadhÄ• \Ne 340/ vibhattaá¹ƒ h
soá¸·asavidhena paá¹-á¹-hÄ• nena asaá¹…gahito pariyattisÄ• sanassa padeso natthÄ«ti ad
saá¹ƒkilesabhÄ• giyÄ• dibhÄ• vo gahetabboti? Ä• ha __ ``gÄ• thÄ• ya gÄ• thÄ• anuminitab
__gÄ• thÄ• ya gÄ• thÄ• anuminitabbÄ• _ti ayaá¹ƒ gÄ• thÄ• viya gÄ• thÄ• saá¹ƒkilesabhÄ
vÄ• sanÄ• bhÄ• giyÄ• ti vÄ• nibbedhabhÄ• giyÄ• ti vÄ• asekkhabhÄ• giyÄ• ti vÄ• anumin
takketvÄ• jÄ• nitabbÄ• ti attho. sesapadesupi eseva nayo. ettha ca gÄ• thÄ• veyyÄ• karaá¹
pariyatti ``suttenÄ• â€™â€™ tipadena saá¹…gahitÄ• ti daá¹-á¹-habbÄ• .

<90> á¹• 04 idÄ• ni saá¹ƒkilesabhÄ• giyÄ• dÄ«ni suttÄ• ni yathÄ• niddiá¹-á¹-hÄ• ni udÄ• ha
__ ``tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha
jÄ• lasaÃ±channÄ• â€™â€™ _ti gÄ• thÄ• ya attho heá¹-á¹-hÄ• vuttoyeva. yathÄ• imassa,
heá¹-á¹-hÄ• vuttatthÄ• naá¹ƒ uttÄ• napadÄ• naÃ±ca atthaá¹ƒ na vaá¹‡á¹‡ayissÄ• ma.

__agatigamanÄ• nÄ«_ti kÄ• yÄ• dÄ«hi ayuttagamanÄ• ni, akattabbakaraá¹‡Ä• nÄ«ti attho.
icchÄ• paccayÄ• . __agatiá¹ƒ gacchatÄ«_ti agantabbaá¹ƒ gatiá¹ƒ gacchati, akattabbaá¹ƒ ka
__dhamma_nti sÄ• dhÅ«naá¹ƒ ariyÄ• naá¹ƒ dhammaá¹ƒ. __ativattatÄ«_ti atimadditvÄ• vÄ
hÄ• yati. __yaso_ti kitti ca parivÄ• ro ca.

__ ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ _ti gÄ• thÄ• yaá¹ƒ __mano_ti yadipi kÄ•
catubhÅ«makacittaá¹ƒ mano, imasmiá¹ƒ pana á¹-hÄ• ne __cakkhupÄ• lattherassa_ \Be 222
purimajÄ• tiyaá¹ƒ vejjabhÅ«tassa uppannavasena niyamiyamÄ• naá¹ƒ paá¹-ighasampayutta
pubbaá¹…gamo etesanti __manopubbaá¹…gamÄ• , _ manasÄ• paá¹-hamagÄ• minÄ• sar
nissattanijjÄ«vaá¹-á¹-hena dhammÄ• , te pana vedanÄ• dayo tayo arÅ«pino khandhÄ• . ete
kathaá¹ƒ panetehi saddhiá¹ƒ ekasmiá¹ƒ vatthusmiá¹ƒ ekasmiÃ±ca Ä• rammaá¹‡e ekakkhaá
pubbaá¹…gamo nÄ• ma hotÄ«ti? uppÄ• dapaccayaá¹-á¹-hena. yathÄ• hi bahÅ«su ekato gA

``ko etesaá¹ƒ pubbaá¹…gamoâ€™â€™ ti vutte yo tesaá¹ƒ paccayo hoti, yaá¹ƒ yaá¹ƒ nissÄ•
karonti, so datto vÄ• mitto vÄ• tesaá¹ƒ pubbaá¹…gamoti vuccati, evaá¹ƒsampadamidaá¹ƒ
uppÄ• dapaccayaá¹-á¹-hena mano pubbaá¹…gamo etesanti manopubbaá¹…gamÄ• . na hi
uppajjituá¹ƒ sakkuá¹‡anti, mano pana ekaccesu cetasikesu anuppajjantesupi uppajjati eva.

adhipativasena mano seá¹-á¹-ho etesanti __manoseá¹-á¹-hÄ• _. yathÄ• hi corÄ• dÄ«naá¹ƒ
adhipatino seá¹-á¹-hÄ• , tathÄ• tesampi mano seá¹-á¹-ho. yathÄ• pana dÄ• ruÄ• dÄ«hi nip
dÄ• rumayÄ• dÄ«ni nÄ• ma honti, tathÄ• etepi manato nipphannattÄ• __manomayÄ• _ nÄ
abhijjhÄ• dÄ«hi dosehi paduá¹-á¹-hena dÅ«sitena bhÄ• sati vÄ• karoti vÄ• . so hi bhÄ• san
vacÄ«duccaritameva bhÄ• sati, karontopi tividhaá¹ƒ kÄ• yaduccaritameva karoti, abhÄ• san
abhijjhÄ• dÄ«hi paduá¹-á¹-hamanatÄ• ya tividhaá¹ƒ manoduccaritaá¹ƒ pÅ«reti. evamassa d
pÄ• ripÅ«riá¹ƒ gacchanti. __tato naá¹ƒ dukkhamanvetÄ«_ti tato tividhaduccaritato taá¹ƒ pug
anveti duccaritÄ• nubhÄ• vena catÅ«su apÄ• yesu dukkhaá¹ƒ anugacchati. yathÄ• kiá¹ƒ? _
pada_nti, yathÄ• nÄ• ma sakaá¹-aá¹ƒ vahato balÄ«baddassa padaá¹ƒ paharantaá¹ƒ cakka
naá¹ƒ puggalaá¹ƒ dukkhamanugacchatÄ«ti.

__ ``middhÄ« yadÄ• hotÄ«â€™â€™ _ti gÄ• thÄ• yaá¹ƒ __middhÄ«_ti thinamiddhÄ• bhibh
mahÄ• bhojano Ä• harahatthakaalaá¹ƒsÄ• á¹-akatatravaá¹-á¹-akakÄ• kamÄ• sakabhuttavar
__niddÄ• yitÄ• _ti supanasÄ«lo. __samparivattasÄ• yÄ«_ti seyyasukhapassasukhÄ• naá¹ƒ
samparivattakasayanasÄ«lo \Be 223/. __nivÄ• papuá¹-á¹-ho_ti kuá¹‡á¸• akÄ• dinÄ• sÅ«ka
gharasÅ«karo hi bÄ• lakÄ• lato paá¹-á¹-hÄ• ya posiyamÄ• no thÅ«lasarÄ«rakÄ• le gehato b
heá¹-á¹-hÄ• maÃ±cÄ• dÄ«su samparivattitvÄ• samparivattitvÄ• assasanto passasanto say
--- yadÄ• puriso middhÄ« ca hoti mahagghaso ca, nivÄ• papuá¹-á¹-ho mahÄ• varÄ• ho viya
yÄ• petuá¹ƒ asakkonto niddÄ• sÄ«lo saá¹ƒparivattasÄ• yÄ«, tadÄ• so ``aniccaá¹ƒ dukkhaá
lakkhaá¹‡Ä• ni manasi kÄ• tuá¹ƒ na sakkoti. tesaá¹ƒ amanasikÄ• rÄ• mandapaÃ±Ã±o puna
gabbhavÄ• sato na parimuccatÄ«ti.

__ ``ayasÄ• va malaâ€™â€™ _nti gÄ• thÄ• yaá¹ƒ __ayasÄ• _ti ayato. __samuá¹-á¹-hita_n
__tatuá¹-á¹-hÄ• yÄ• _ti tato uá¹-á¹-hahitvÄ• . __atidhonacÄ• rina_nti dhonÄ• vuccati cattÄ•
idamatthitÄ• ya alametenÄ• ti paccavekkhitvÄ• paribhuÃ±janapaÃ±Ã±Ä• , taá¹ƒ atikkamitv
nÄ• ma. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• ayato malaá¹ƒ samuá¹-á¹-hÄ• ya yato taá¹ƒ samuá¹
khÄ• dati vinÄ• seti, evamevaá¹ƒ cattÄ• ro \Ne 342/ paccaye appaccavekkhitvÄ• paribhuÃ±
atidhonacÄ• rinaá¹ƒ sÄ• ni kammÄ• ni attano santÄ• ne uá¹-á¹-hitattÄ• attano santakÄ• ne
duggatiá¹ƒ nayantÄ«ti.

__ ``coro yathÄ• â€™â€™ _ti gÄ• thÄ• yaá¹ƒ __coro yathÄ• sandhimukhe gahÄ«to_ti yath
chinditvÄ• gehaá¹ƒ pavisanto gharasandhimukhe eva rÄ• japurisehi gahito. __sakammunÄ
tena attanÄ• katakammena kasÄ• bhitÄ• á¸·anÄ• dinÄ• haÃ±Ã±ati ceva addubandhanÄ• c

ayaá¹ƒ pecca pajÄ• paratthÄ• _ti evampi ayaá¹ƒ pÄ• pakÄ• rinÄ« pajÄ• ito cavitvÄ• paral
haÃ±Ã±ati bajjhate cÄ• _ti attanÄ• va katena pÄ• pakammena nirayÄ• dÄ«su nÄ• nappakÄ
haÃ±Ã±ati ceva paribajjhati cÄ• ti.

__ ``sukhakÄ• mÄ• nÄ«â€™â€™ _ti gÄ• thÄ• yaá¹ƒ __yo daá¹‡á¸• ena vihiá¹ƒsatÄ«_ti yo
leá¸• á¸• uÄ• dÄ«hi vÄ• vibÄ• dhati. __pecca so na labhe sukha_nti so puggalo paraloke m
dibbasukhaá¹ƒ vÄ• na labhati, nibbÄ• nasukhe pana vattabbameva natthi.

__gunnaá¹ƒ_ \Be 224/ __ce taramÄ• nÄ• na_nti gÄ• vÄ«su mahoghaá¹ƒ tarantÄ«su. __jim
yadi yÅ«thapati usabho kuá¹-ilaá¹ƒ gacchati. __sabbÄ• tÄ• jimhaá¹ƒ gacchantÄ«_ti sabbÄ
kuá¹-ilameva gacchanti. kasmÄ• ? __nette jimhaá¹ƒ gate satÄ«_ti nettari kuá¹-ilaá¹ƒ gate sa
kuá¹-ilaá¹ƒ gatattÄ• ti attho. so hi tÄ• saá¹ƒ paccayiko upaddavaharo ca.

__ ``evamevaâ€™â€™ _nti gÄ• thÄ• yaá¹ƒ yathÄ• cetaá¹ƒ, evamevaá¹ƒ yo manussesu pa
adhammacÄ• rÄ« siyÄ• . ye tassa anujÄ«vino, sabbepi adhammikÄ• va honti. sÄ• misampa
sampÄ• deti. yasmÄ• ca etadeva, tasmÄ• __sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukkhaá¹ƒ seti, rÄ• jÄ
sukiccharÅ«pÄ• vatÄ• _ti suá¹-á¹-hu kicchÄ• pannarÅ«pÄ• vata. __upadhÄ«sÅ«_ti kÄ• ma
rÄ• gÄ• bhibhÅ«tÄ• . __kaá¹-uka_nti dukkhaá¹ƒ.

kukkuccajanakeneva pattavaá¹-á¹-ippabhavassa upacchinnattÄ• phaluppatti kadaliyÄ• pa
--- __ ``phalaá¹ƒ ve kadaliá¹ƒ hantÄ«â€™â€™ _ti. tathÄ• phalapariyosÄ• nattÄ• osadhÄ«r
phalaá¹ƒ naá¸·aâ€™â€™ nti vuttaá¹ƒ. vaá¸·avÄ• ya kucchismiá¹ƒ gadrabhassa jÄ• tÄ• ass
gaá¹‡hitvÄ• kÄ• le sampatte vijÄ• yituá¹ƒ na sakkoti. pÄ• dehi bhÅ«miá¹ƒ paharantÄ« tiá¹-a
cattÄ• ro \Ne 343/ pÄ• de catÅ«su khÄ• á¹‡ukesu bandhitvÄ• kucchiá¹ƒ phÄ• letvÄ• potak
tattheva marati. tena vuttaá¹ƒ --- __ ``gabbho assatariá¹ƒ yathÄ• â€™â€™ _ti. idaá¹ƒ vuttaá
attano phalaá¹ƒ kadaliveá¸·unaá¸·epi vinÄ• seti, gabbho ca assatariá¹ƒ, evaá¹ƒ attano kamm
asappurisaá¹ƒ vinÄ• setÄ«ti.

__kodhamakkhagarÅ«_ti kujjhanalakkhaá¹‡aá¹ƒ kodhaá¹ƒ, paraguá¹‡amakkhanalakkhaá¹‡
katvÄ• uddhaá¹ƒ katvÄ• ukkhipitvÄ• caranto. __sukhette_ti sukhettepi. __pÅ«tibÄ«jaá¹ƒvÄ
gataá¹ƒ bÄ«jaá¹ƒ viya. chakaá¹‡arasÄ• diparibhÄ• vanasukkhÄ• panasukhasayÄ• dÄ«ni ak
bÄ«jadosaduá¹-á¹-hanti attho.

<91> á¹• 04 __cetasÄ• _ti attano cittena. __ceto_ti tassa puggalassa cittaá¹ƒ. __pariccÄ• _
__iriyatÄ«_ti pavattati. __yathÄ• bhata_nti yathÄ• kiÃ±ci Ä• haritvÄ• á¹-hapitaá¹ƒ.

__mÄ• katthÄ• _ti mÄ• akattha. __na pamutyatthÄ«_ti pamokkho natthi. __upeccÄ• pÄ«_t
buddhipubbenÄ• pÄ«ti attho.

__ ``adhammenÄ• â€™â€™ _ti \Be 225/ vatvÄ• pi __ ``musÄ• vÄ• denÄ• â€™â€™ _ti vac
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ. tenevÄ• ha --- ``ekaá¹ƒ dhammaá¹ƒ atÄ«tassÄ• â€
``evaá¹ƒ parittaá¹ƒ kho, rÄ• hula, tesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, yesaá¹ƒ natthi sampajÄ• namu
tiÄ• di (MN II 108). __taá¹ƒ kathaá¹ƒ nu bhavissatÄ«_ti taá¹ƒ dhanaá¹ƒ kena nu pakÄ• rena
adhammena tesaá¹ƒ sambhatattÄ• tesu naciraá¹-á¹-hitikaá¹ƒ hotÄ«ti attho. __antarÄ• yÄ•
adhammiyavohÄ• rÄ• dito rÄ• jantarÄ• yÄ• dayo bhavissanti. __sÅ«_ti nipÄ• tamattaá¹ƒ. __
imassa sambhataá¹ƒ sajjitaá¹ƒ vinassati. __sagga_nti sugatiá¹ƒ. sÄ• hi rÅ«pÄ• dÄ«hi sobh
adhippetÄ• . __ettÄ• vatÄ• _ti diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ atthÄ• naá¹ƒ hÄ•
vinaá¹-á¹-hÄ• .

__vivaá¹-á¹-ate_ti nivaá¹-á¹-ati. __lobhÄ• khaá¹‡ati attÄ• na_nti lobhahetu apuÃ±Ã±Ä• ni k
kÄ• yavisamÄ• diyogena attÄ• naá¹ƒ khaá¹‡ati nÄ• ma. __mittehi jÄ«ratÄ«_ti mittabhÄ• veh

__carantÄ«_ti catÅ«hi iriyÄ• pathehi akusalameva karontÄ• vicaranti. __bÄ• lÄ• _ti idhalok
paralokatthaÃ±ca \Ne 344/ ajÄ• nantÄ• idha bÄ• lÄ• nÄ• ma. __dummedhÄ• _ti nippaÃ±Ã
duá¹-á¹-hattaá¹ƒ nÄ• ma atthi. __amittenevÄ• _ti amittabhÅ«tena viya verinÄ• viya hutvÄ• .
tikhiá¹‡aphalaá¹ƒ, dukkhaphalanti attho. __na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katv
kammaá¹ƒ nirayÄ• dÄ«su nibbattanasamatthaá¹ƒ dukkhudayaá¹ƒ katvÄ• anussaritÄ• nuss
anusocati, taá¹ƒ kataá¹ƒ na sÄ• dhu na sundaraá¹ƒ na bhaddakaá¹ƒ. __yassa assumukho_
rodanto vipÄ• kaá¹ƒ paá¹-isevati anubhoti.

__dukkara_nti vattapaá¹-ivattapÅ«raá¹‡Ä• divasena Ä• bhisamÄ• cÄ• rikasÄ«lassa kÄ• tuá
dukkaraá¹ƒ. samÄ• dÄ• nato paá¹-á¹-hÄ• ya khaá¹‡á¸• aá¹ƒ akatvÄ• visesato Ä• dibrahma
pÄ• petabbatÄ• ya __duttitikkhaá¹ƒ, _ sÄ«lasaá¹ƒvarÄ• dayo vÄ• aparikkhate katvÄ• samp
asakkuá¹‡eyyatÄ• ya dukkaraá¹ƒ. adhivÄ• setabbÄ• naá¹ƒ pana dussahanato khantisaá¹ƒv
__abyattenÄ• _ti mandapaÃ±Ã±ena. __sÄ• maÃ±Ã±a_nti samaá¹‡abhÄ• vo. __tatthÄ• _ti t
__sambÄ• dhÄ• _ti dunnivatthaduppÄ• rutamÄ• tugÄ• mÄ• disammaddÄ• . __yatthÄ• _ti s
paribandhabhÅ«tesu sambÄ• dhasaá¹…khÄ• tesu visabhÄ• gÄ• rammaá¹‡Ä• dÄ«su \Be 22
atthaá¹ƒ dassetuá¹ƒ duttitikkhanti vuttaá¹ƒ. __duttitikkha_nti dukkhamaá¹ƒ duradhivÄ• siyaá
bÄ• lena. __sÄ• maÃ±Ã±a_nti samaá¹‡adhammo. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ paá¹‡á¸• itÄ
vassÄ• ni vÄ«satipi ... pe ... saá¹-á¹-hipi vassÄ• ni dantebhi dantamÄ• dhÄ• ya jivhÄ• ya tÄ•
cittaá¹ƒ abhiniggaá¹‡hitvÄ• ekÄ• sanaá¹ƒ ekabhattaá¹ƒ paá¹-isevamÄ• nÄ• Ä• pÄ• á¹‡ako
carantÄ• sÄ• maÃ±Ã±aá¹ƒ karonti, taá¹ƒ bÄ• lÄ• abyattÄ• kÄ• tuá¹ƒ na sakkontÄ«ti. __ba
tasmiá¹ƒ sÄ• maÃ±Ã±asaá¹…khÄ• te ariyamagge bahÅ« sambÄ• dhÄ• , maggÄ• dhigamÄ•
attho.

__appameyyaá¹ƒ paminanto_ti appameyyaá¹ƒ khÄ«á¹‡Ä• savapuggalaá¹ƒ ``ettakasÄ«lo a

ettakapaÃ±Ã±oâ€™â€™ ti evaá¹ƒ minanto. __kodha vidvÄ• vikappaye_ti ko idha vidvÄ• m
khÄ«á¹‡Ä• savova khÄ«á¹‡Ä• savaá¹ƒ minanto vikappeyyÄ• ti dÄ«peti. __nivutaá¹ƒ maÃ±Ã
minetuá¹ƒ Ä• rabhati, taá¹ƒ nivutaá¹ƒ avakujjapaÃ±Ã±aá¹ƒ maÃ±Ã±Ä• mi. __akissava_nti k
nippaÃ±Ã±anti attho.

__kuá¹-hÄ• rÄ«_ti attacchedakaá¹-á¹-hena kuá¹-hÄ• risadisÄ« pharusavÄ• cÄ• . __chindat
kusalamÅ«lasaá¹…khÄ• te mÅ«leyeva nikantati. __visaá¹ƒ halÄ• halaá¹ƒ ivÄ• _ti halÄ• hala
iva. __evaá¹ƒ viraddhaá¹ƒ pÄ• tetÄ«_ti viraddhaá¹ƒ \Ne 345/ aparaddhaá¹ƒ khalitapuggalaá
vinipÄ• teti. __vÄ• cÄ• dubbhÄ• sitÄ• yathÄ• _ti yathÄ• vÄ• cÄ• ariyÅ«pavÄ• danavasen

<92> á¹• 04 __nindiya_nti nindanÄ«yaá¹ƒ. __taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo_ti yo guá¹‡
pasaá¹ƒsÄ• raho puggalo, taá¹ƒ vÄ• so pÄ• picchatÄ• dÄ«ni Ä• ropetvÄ• garahati. __vicin
__kali_nti aparÄ• dhaá¹ƒ. __ayaá¹ƒ kalÄ«_ti ayaá¹ƒ aparÄ• dho. __akkhesÅ«_ti jÅ«takÄ«á
sahÄ• pi attanÄ• _ti sabbena attano dhanenÄ• pi attanÄ• pi saddhiá¹ƒ. __sugatesÅ«_ti sob
á¹-hÄ• naá¹ƒ gatattÄ• , sammÄ• gatattÄ• , sammÄ• ca gadattÄ• sugatasaá¹…khÄ• tesu b
padosaye_ti yo manaá¹ƒ padoseyya, tassa ayaá¹ƒ manopadoso eva mahattaro kalÄ«ti vutta
__sataá¹ƒ sahassÄ• naá¹ƒ ... pe ... pÄ• paka_nti. tattha __sataá¹ƒ sahassÄ• na_nti nirabbu
satasahassaá¹ƒ. __chattiá¹ƒsatÄ«_ti aparÄ• ni chattiá¹ƒsati \Be 227/ nirabbudÄ• ni. __paÃ±
abbudagaá¹‡anÄ• ya paÃ±ca ca abbudÄ• ni. tasmÄ• vassagaá¹‡anÄ• ya ettako so kÄ• lo,
ariyagarahivÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaá¹ƒ nirayaá¹ƒ upeti, tattha paccatÄ
saá¹…khepena padumaniraye Ä• yuppamÄ• á¹‡aá¹ƒ, vitthÄ• rena pana parato Ä• gamissat

__lobhaguá¹‡e_ti ``guá¹‡oâ€™â€™ ti bÄ• lehi diá¹-á¹-hattÄ• , anekakkhattuá¹ƒ pavattitattÄ
lobhaguá¹‡o, tasmiá¹ƒ lobhaguá¹‡e, taá¹‡hÄ• yÄ• ti attho. __anuyutto_ti anu anu yutto. __a
avacanaÃ±Ã±Å«, buddhÄ• nampi ovÄ• dassa aggahaá¹‡ato. __maccharÄ«_ti paÃ±cavidha
__pesuá¹‡iyaá¹ƒ anuyutto_ti pesuá¹‡iyasmiá¹ƒ anuyutto aggasÄ• vakÄ• naá¹ƒ bhedanena.
ovadantena Ä• yasmatÄ• mahÄ• moggallÄ• nena bhÄ• sitÄ• imÄ• gÄ• thÄ• ti. __mukhad
__vibhÅ«tÄ• _ti vigatabhÅ«ta alikavÄ• di. __anariyÄ• _ti asappurisa. __bhÅ«nahÅ«_ti bhÅ«
buddhivinÄ• saka. __purisantÄ• _ti purisÄ• dhama. __kalÄ«_ti alakkhipurisa. __avajÄ• taka
bhagavato avajÄ• taputta. __mÄ• bahubhÄ• á¹‡idha nerayikosÄ«_ti idÄ• ni bahubhÄ• á¹‡Ä
jÄ• to. __rajamÄ• kirasÄ«_ti kilesarajaá¹ƒ attani pakkhipasi. __sante_ti samitakilese khÄ«á¹
__kibbisakÄ• rÄ«_ti pÄ• pakÄ• ri. __papata_nti narakaá¹ƒ.

__idaá¹ƒ saá¹ƒkilesabhÄ• giya_nti idaá¹ƒ taá¹‡hÄ• dÄ«naá¹ƒ sabhÄ• vabhedato avatthÄ• l
dassetuá¹ƒ anekehi suttapadehi udÄ• haraá¹‡avasena dassitaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ

__pasannenÄ• _ti \Ne 346/ kammakammaphalÄ• dÄ«ni saddahantena.

<93> á¹• 04 __iddha_nti hatthÅ«pagasÄ«sÅ«pagÄ• dialaá¹…kÄ• rehi maá¹‡ikanakÄ• dÄ«h
telamadhuphÄ• á¹‡itÄ• dÄ«hi ca dhanadhaÃ±Ã±Ä• dÄ«hi ca vipulaá¹ƒ. __Ä• kiá¹‡á¹‡aman
__sambÄ• dhabyÅ«ha_nti byÅ«hÄ• vuccanti anibbiddharacchÄ• yo. yesu paviá¹-á¹-hamag
sambÄ• dhÄ• byÅ«hakÄ• etthÄ• ti sambÄ• dhabyÅ«haá¹ƒ. iminÄ• pi tassa nagarassa gha
__bhantenÄ• _ti damathaá¹ƒ anupagatena, ito cito ca paribbhamantena vÄ• . __apÄ• paka_
__aveccappasÄ• denÄ• _ti acalappasÄ• dena, saccappaá¹-ivedhato Ä• gatena pasÄ• dena

__pecca_ \Be 228/ __so labhate_ti yo bhÅ«te daá¹‡á¸• ena na hiá¹ƒsati, so puggalo paralo
manussasukhaá¹ƒ devabhÅ«to dibbasukhaá¹ƒ ubhayaá¹ƒ atikkanto nibbÄ• nasukhaá¹ƒ labl

<94> á¹• 04 __cÄ• rikaá¹ƒ pakkamissatÄ«_ti janapadacÄ• rikaá¹ƒ gamissati. kasmÄ• pana
janapadacÄ• rikaá¹ƒ caratÄ«ti? sattahi kÄ• raá¹‡ehi buddhÄ• bhagavanto janapadacÄ• rika
desantaragatÄ• naá¹ƒ veneyyÄ• naá¹ƒ vinayanattaá¹ƒ, tatra á¹-hitÄ• naá¹ƒ ussukkasamupp
ekasmiá¹ƒ á¹-hÄ• ne nibaddhavÄ• saparihraá¹‡aá¹ƒ attano ca tattha anÄ• saá¹…gadassan
sambuddhavasitaá¹-á¹-hÄ• natÄ• ya desÄ• naá¹ƒ cetiyabhÄ• vasampÄ• danaá¹ƒ, bahÅ«na
dassanÅ«pasaá¹…kamanÄ• dÄ«hi puÃ±Ã±oghappasavanaá¹ƒ, avuá¹-á¹-hiÄ• diupaddavÅ«
kÄ• raá¹‡ehi buddhÄ• bhagavanto janapadacÄ• rikaá¹ƒ carantÄ«ti veditabbaá¹ƒ.

__isidattapurÄ• á¹‡Ä• _ti isidatto ca purÄ• á¹‡o ca, tesu isidatto sakadÄ• gÄ• mÄ«. __purÄ
sÄ• kete_ti ``sÄ• ketoâ€™â€™ ti laddhanÄ• me attano bhogagÄ• make. __magge purisaá¹
gÄ• madvÄ• rena bhagavato gamanamaggo, tasmÄ• ``sace bhagavÄ• amhÄ• kaá¹ƒ suttÄ
gaccheyya, atha passituá¹ƒ na labheyyÄ• mÄ• â€™â€™ ti maggamajjhe purisaá¹ƒ á¹-hapes
na dÅ«ratova, piá¹-á¹-hito piá¹-á¹-hito anubandhiá¹ƒsu. bhagavÄ• hi sakaá¹-amaggassa ma
agamÄ• si, itare ubhosu passesu anugacchantÄ• agamaá¹ƒsu. __maggÄ• okkammÄ• _ti
gacchantÄ• va paá¹-isanthÄ• raá¹ƒ karonti kenaci saddhiá¹ƒ á¹-hitÄ• kenaci saddhiá¹ƒ diva
tasmÄ• bhagavÄ• cintesi --- ``ime mayhaá¹ƒ sÄ• sane vallabhÄ• Ä• gataphalÄ• , imehi sa
divasabhÄ• gaá¹ƒ paá¹-isanthÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti. maggato okkamitvÄ• yena
rukkhamÅ«laá¹ƒ tenupasaá¹…kami. __paÃ±Ã±atte Ä• sane nisÄ«dÄ«_ti te kira
chattupÄ• hanakattaradaá¹‡á¸• apÄ• dabbhaÃ±janatelÄ• ni ceva aá¹-á¹-havidhaÃ±ca pÄ• n
sarabhapÄ• dapallaá¹…kaÃ±ca gÄ• hÄ• petvÄ• Ä• gamaá¹ƒsu. atha naá¹ƒ pallaá¹…kaá¹ƒ
tattha nisÄ«di. __ekamantaá¹ƒ nisÄ«diá¹ƒsÅ«_ti ``chattupÄ• hanÄ• dÄ«ni bhikkhusaá¹…gha
bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.

__sÄ• vatthiyÄ• _ \Be 229/ __kosalesu cÄ• rikaá¹ƒ pakkamissatÄ«_tiÄ• di sabbaá¹ƒ majjhi
kasmÄ• ? niyatÄ• ciá¹‡á¹‡attÄ• . bhagavato hi cÄ• rikacaraá¹‡aá¹ƒ majjhimadeseyeva. sac
majjhimadeseyeva aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petÄ«ti niyatÄ• ciá¹‡á¹‡aá¹ƒ, tasmÄ• majjhimade
__kÄ• sÄ«sÅ«_ti kÄ• siraá¹-á¹-hato. tathÄ• __magadhesÅ«_ti magadharaá¹-á¹-hato. __Ä•
bhavissatÄ«_ti ettha na kevalaá¹ƒ Ä• sannattÄ• eva tesaá¹ƒ somanassaá¹ƒ hoti, atha kho `

dÄ• tuá¹ƒ gandhamÄ• lÄ• dipÅ«jaá¹ƒ kÄ• tuá¹ƒ dhammaá¹ƒ sotuá¹ƒ paÃ±haá¹ƒ pucchituá¹
somanassaá¹ƒ hoti.

__tasmÄ• tiha thapatayo sambÄ• dho gharÄ• vÄ• so_ti thapatayo yasmÄ• tumhÄ• kaá¹ƒ
domanassaá¹ƒ Ä• sanne anappakaá¹ƒ somanassaá¹ƒ hoti, tasmÄ• pi veditabbametaá¹ƒ ``s
ti. gharÄ• vÄ• sassa hi dosena tumhÄ• kaá¹ƒ evaá¹ƒ hoti. sace pana gharÄ• vÄ• saá¹ƒ pah
evaá¹ƒ vo mayÄ• saddhiá¹ƒyeva gacchantÄ• naÃ±ca Ä• gacchantÄ• naÃ±ca taá¹ƒ na bhav
evamÄ• ha. tattha sakiÃ±canasapalibodhaá¹-á¹-hena sambÄ• dhatÄ• veditabbÄ• . mahÄ•
sakiÃ±canasapalibodhaá¹-á¹-hena gharÄ• vÄ• so sambÄ• dhova. __rajopatho_ti rÄ• gÄ• di
Ä• gamanaá¹-á¹-hÄ• nanti attho. __abbhokÄ• so pabbajjÄ• _ti pabbajjÄ• pana akiÃ±canaa
abbhokÄ• so. caturatanikepi hi gabbhe dvinnaá¹ƒ bhikkhÅ«naá¹ƒ pallaá¹…kena pallaá¹…ka
nisinnÄ• nampi akiÃ±canÄ• palibodhaá¹-á¹-hena pabbajjÄ• abbhokÄ• so nÄ• ma hoti. __al
appamÄ• dÄ• yÄ• _ti evaá¹ƒ sambÄ• dhagharÄ• vÄ• se vasantÄ• naá¹ƒ tumhÄ• kaá¹ƒ app

__nÄ• gÄ• _ti hatthino. __opavayhÄ• _ti raÃ±Ã±o Ä• rohanayoggÄ• . __ekaá¹ƒ purato eka
te kira dvepi janÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• dvÄ«su nÄ• gesu tÄ• itthiyo e
raÃ±Ã±o nÄ• gaá¹ƒ majjhe katvÄ• ubhosu passesu gacchanti, tasmÄ• evamÄ• haá¹ƒsu. _
kiÃ±ci visesitaá¹ƒ na karoti, evaá¹ƒ rakkhitabbo hoti. __tÄ• pi bhaginiyo_ti yathÄ• pamÄ• da
evaá¹ƒ rakkhitabbÄ• honti. __attÄ• pÄ«_ti sitakathitavikkhepitÄ• dÄ«ni \Ne 348/ akarontehi
hoti \Be 230/. evaá¹ƒ karonto hi ``sÄ• midubbhako esoâ€™â€™ ti niggahetabbo hoti.

__tasmÄ• tiha thapatayo_ti yasmÄ• tumhe rÄ• jÄ• niccaá¹ƒ rÄ• jabhaá¹‡á¸• aá¹ƒ paá¹-icc
gharÄ• vÄ• so rajopatho. yasmÄ• pana paá¹ƒsukÅ«likaá¹ƒ bhikkhuá¹ƒ evaá¹ƒ paá¹-icchÄ•
abbhokÄ• so pabbajjÄ• , evaá¹ƒ sabbatthÄ• pi. alaÃ±ca kho thapatayo appamÄ• dÄ• ya, ap
dasseti.

__muttacÄ• go_ti vissaá¹-á¹-hacÄ• go. __payatapÄ• á¹‡Ä«_ti Ä• gatÄ• gatÄ• naá¹ƒ dÄ• na
__vosaggarato_ti vosaggasaá¹…khÄ• te cÄ• ge rato. __yÄ• cayogo_ti yÄ• citabbayutto. ``y
pÄ• á¹-ho, dÄ• nayuttoti attho. __dÄ• nasaá¹ƒvibhÄ• garato_ti etena appamattakampi kiÃ±c
saá¹ƒvibhÄ• ge rato. __appaá¹-ivibhatta_nti ``idaá¹ƒ amhÄ• kaá¹ƒ bhavissati, idaá¹ƒ ayyÄ•
akatavibhÄ• gaá¹ƒ, sabbaá¹ƒ dÄ• tabbameva hutvÄ• á¹-hitanti attho. __imehi kho thapatay
samannÄ• gato ariyasÄ• vako sotÄ• panno hotÄ«_ti sotÄ• panno imehi dhammehi samann
sotÄ• pannena imesaá¹ƒ catunnaá¹ƒ dhammÄ• naá¹ƒ ekantato labbhamÄ• nataá¹ƒ dasseti.

evaá¹ƒ tesaá¹ƒ thapatÄ«naá¹ƒ imehi catÅ«hi dhammehi samannÄ• gataá¹ƒ pariyÄ• yena d
nippariyÄ• yena taá¹ƒ dassetuá¹ƒ __ ``tumhe kho thapatayoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

<95> á¹• 04 __sahassaá¹ƒ kappakoá¹-iyo_ti sahassaá¹ƒ attabhÄ• vÄ• ahesunti attho. ``as

tipi pÄ• á¹-ho, asÄ«tiÄ• yukappakoá¹-iyo ahesunti attho. kattha pana te ahesunti? Ä• ha __
cÄ• â€™â€™ _ti, devesu ceva manussesu cÄ• ti attho. __saá¹ƒviruá¸·hamhÄ«_ti samantat
viruá¸·he. __alabhiá¹ƒha_nti alabhiá¹ƒ ahaá¹ƒ. __ajja tiá¹ƒsaá¹ƒ tato kappÄ• _ti tato kappato
ayaá¹ƒ kappo tiá¹ƒsatimo. __tassÄ• saÃ±Ã±Ä• ya vÄ• sanÄ• _ti tassa buddhagatÄ• ya saÃ

__taá¹‡hÄ• nighÄ• tako_ti \Be 231/ taá¹‡hÄ• ya samucchedako. __vaá¹-aá¹ƒsako_ti pupph
__sabbapupphehilaá¹…kato_ti nÄ• nÄ• pupphehi alaá¹…kato. __lapanantarÄ• _ti uttarÄ• d
__okkÄ• _ti pabhÄ• . __muddhanantaradhÄ• yathÄ• _ti muddhani antaradhÄ• yatha. __kaá
vinodehi. __yassa taá¹ƒ sabbadhammesu_ \Ne 349/, __sadÄ• Ã±Ä• á¹‡aá¹ƒ pavattatÄ«_ti
yassa sabbadhammesu Ä• kaá¹…khappaá¹-ibaddhattÄ• sadÄ• Ã±Ä• á¹‡aá¹ƒ pavattati. so
__theraá¹ƒ Ä• nandaá¹ƒ etadabravÄ«_ti sambandho. __rÄ• jÄ• raá¹-á¹-he bhavissatÄ«_ti s
rÄ• jÄ• bhavissati. __carima_nti carimabhavaá¹ƒ. __sacchikatvÄ• _ti paccakkhaá¹ƒ katvÄ•
catusaccadhammaá¹ƒ, paccekabodhiá¹ƒ vÄ• .

<96> á¹• 04 __suvaá¹‡á¹‡acchadanaá¹ƒ nÄ• va_nti ubhosu passesu suvaá¹‡á¹‡Ä• laá¹…k
chÄ• ditaá¹ƒ suvaá¹‡á¹‡anÄ• vaá¹ƒ. __paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, sakkassa iti m
devatÄ• paÃ±haá¹ƒ puá¹-á¹-hÄ• sakkassa byÄ• kÄ• si, evaá¹ƒ mayÄ• pi sutanti Ä• yasmÄ
yathÄ• sutaá¹ƒ taá¹ƒ bhagavato vadati.

__paá¹ƒsuthÅ«pesÅ«_ti sarÄ«radhÄ• tuá¹ƒ abbhantare á¹-hapetvÄ• paá¹ƒsÅ«hi katathÅ«p
bhagavantaá¹ƒ uddissakatÄ• nÄ• ma honti, tenevÄ• ha --- __ ``uddissakatesu dasabaladha

<97> á¹• 04 __devaputtasarÄ«ravaá¹‡á¹‡Ä• _ti devaputtasarÄ«rasadisavaá¹‡á¹‡Ä• . __su
sobhaggayuttasaá¹‡á¹-hÄ• nÄ• . __uá¸·Ä• raá¹ƒ vata taá¹ƒ Ä• sÄ«_ti taá¹ƒ mayÄ• kataá¹ƒ
ahosi. __yÄ• ha_nti yÄ• ahaá¹ƒ. __satasahassaá¹ƒ kappe, mudito thÅ«paá¹ƒ apÅ«jesÄ«_ti
satasahassaá¹ƒ Ä• yukappe ahaá¹ƒ muditoti attho. __anÄ• gantuna vinipÄ• ta_nti apÄ• yup
__yaá¹ƒ cakkhu_nti yaá¹ƒ paÃ±Ã±Ä• cakkhuá¹ƒ. __paá¹‡ihita_nti á¹-hapitaá¹ƒ. __vimuttacit
amhi. __vidhÅ«talato_ti vidhÅ«tataá¹‡hÄ• lato, samucchinnataá¹‡hoti attho.

<98> á¹• 04 __sÄ• mÄ• kapatthodanamatta_nti sÄ• mÄ• katiá¹‡Ä• naá¹ƒ nÄ• á¸·ikodanam
cetokhilÄ• naá¹ƒ abhÄ• vena akhile. __tasmiÃ±ca okappayi dhammamuttama_nti tasmiá¹ƒ
uttamadhammaá¹ƒ paccekabodhiá¹ƒ ``uttamadhammena nÄ• ma imasmiá¹ƒ \Be 232/ bhavi
``tasmiÃ±ca dhamme paá¹‡idhesiá¹ƒ mÄ• nasaâ€™â€™ _nti iminÄ• paá¹-iladdhadhamma
cittaá¹ƒ paá¹‡idahiá¹ƒ. __bhave kudÄ• supi ca mÄ• apekkhavÄ• _ti katthaci bhave apekkha
paá¹‡idhesiá¹ƒ mÄ• nasanti sambandho.

__kurÅ«sÅ«_ti uttarakurÅ«su. __dÄ«ghÄ• yukesÅ«_ti tesaá¹ƒ vassasahassÄ• yukatÄ• ya
apariggahesu. __pÄ• á¹‡Ä«sÅ«_ti sattesu. __ahÄ«nagÄ• mÄ«sÅ«_ti yathÄ• laddhasampat

aparihÄ«nasabhÄ• vesu \Ne 350/. __tidasopapajjathÄ• _ti tÄ• vatiá¹ƒso hutvÄ• upapajjiá¹ƒ
tÄ• vatiá¹ƒsabhavane upapajjiá¹ƒ. __visiá¹-á¹-hakÄ• yÅ«pagato_ti visiá¹-á¹-hakÄ• yesu nÄ•
upagato. __yasassisÅ«_ti parivÄ• ravantesu. __hitÄ• hitÄ• sihÄ«_ti kusalÄ• kusale vÄ«tivat
khvima_nti paccakkhaá¹ƒ kho imaá¹ƒ vacananti adhippÄ• yo.

__sakÄ• sÄ«_ti so akÄ• si. __balimÄ• bhihÄ• rÄ«_ti pÅ«jÄ• baliá¹ƒ abhihari. __patitassa el
ekapupphaá¹ƒ patitaá¹ƒ.

__upariá¹-á¹-ha_nti upari vehÄ• se á¹-hitaá¹ƒ. __ariá¹-á¹-ha_nti ariá¹-á¹-haá¹ƒ nÄ• ma pacc
__ajjhattaÃ±ca bahiddhÄ• cÄ• _ti ajjhattavisayÄ• ca bahiddhavisayÄ• ca. __ye me vijjiá¹ƒ
vijjamÄ• nÄ• ahesuá¹ƒ. __jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavo_ti punappu
saá¹ƒsÄ• ro punabbhavoti ca vuccati, so ca dÄ• ni natthÄ«ti attho.

__idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ sutta_nti idaá¹ƒ vÄ• sanÄ• bhÄ• gapuÃ±Ã±avibhÄ• vanÄ
udÄ• haraá¹‡avasena dassitaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttanti veditabbaá¹ƒ.

<99> á¹• 04 __ ``uddhaá¹ƒ adho ... pe ... apunabbhavÄ• yÄ• â€™â€™ _ti idaá¹ƒ nibbedhal
vuttaá¹ƒ oghataraá¹‡assa ariyamaggakiccattÄ• . __na cetanÄ• karaá¹‡Ä«yÄ• _ti na cittaá¹ƒ
__dhammatÄ• _ti dhammasabhÄ• vo.

<100> á¹• 04 __yadÄ• have_ti yasmiá¹ƒ have kÄ• le. __pÄ• tubhavantÄ«_ti uppajjanti. __
anulomapaccayÄ• kÄ• rapaá¹-ivedhasÄ• dhakÄ• bodhipakkhiyadhammÄ• . __pÄ• tubhava
abhisamayavasena pÄ• kaá¹-Ä• honti. __dhammÄ• _ti catuariyasaccadhammÄ• . Ä• tÄ• p
kilesasantÄ• panaá¹-á¹-hena vÄ«riyaá¹ƒ. __Ä• tÄ• pino_ti \Be 233/ sammappadhÄ• navÄ«r
Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡ena lakkhaá¹‡Å«panijjhÄ• nalakkhaá¹‡ena ca jhÄ• ne
__brÄ• hmaá¹‡assÄ• _ti bÄ• hitapÄ• passa khÄ«á¹‡Ä• savassa. __athassa kaá¹…khÄ• va
pÄ• tubhÅ«tadhammassa yÄ• tÄ• ``ko nu kho, bhante, phusatÄ«ti? no kallo paÃ±hoti bhag
tiÄ• dinÄ• (SN a II 12) nayena ``katamaá¹ƒ nu kho, bhante, jarÄ• maraá¹‡aá¹ƒ, kassa panid
no kallo paÃ±hoti bhagavÄ• avocÄ• â€™â€™ tiÄ• dinÄ• (SN a II 35) ca nayena paccayÄ•
\Ne 351/ paccayÄ• kÄ• rasseva appaá¹-ividdhattÄ• ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ•
18; SN a II 20) soá¸·asakaá¹…khÄ• ``buddhe kaá¹…khati dhamme kaá¹…khatÄ«â€™â€™
ca kaá¹…khÄ• Ä• gatÄ• , tÄ• sabbÄ• vapayanti apagacchanti nirujjhanti, kasmÄ• ? __yato
sahetudhammaá¹ƒ, _ yasmÄ• avijjÄ• dikena hetunÄ• sahetukaá¹ƒ imaá¹ƒ saá¹…khÄ• rÄ•
dukkhakkhandhadhammaá¹ƒ pajÄ• nÄ• ti aÃ±Ã±Ä• si paá¹-ivijjhati.

__yato khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«_hi yasmÄ• paccayÄ• naá¹ƒ khayasaá¹…khÄ• ta
paá¹-ivijjhi, tasmÄ• yadÄ• ssa Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa vuttappakÄ• rÄ• dha
yÄ• nibbÄ• nassa aviditattÄ• kaá¹…khÄ• uppajjeyyuá¹ƒ, sabbÄ• pi tÄ• kaá¹…khÄ• vapa

__Ä• raÃ±Ã±a_nti Ä• raÃ±Ã±akaá¹ƒ. __aÃ±Ã±Ä• tuÃ±chena yÄ• penta_nti kulesu aÃ±Ã±Ä
uÃ±chena piá¹‡á¸• acariyÄ• ya yÄ• pentaá¹ƒ. atha vÄ• abhilakkhitesu issarajanagehesu
kaá¹-ukabhaá¹‡á¸• asambhÄ• raá¹ƒ sugandhabhojanaá¹ƒ pariyesantassa uÃ±chanaá¹ƒ Ã±
gharapaá¹-ipÄ• á¹-iyÄ• pana dvÄ• re á¹-hitena laddhamissakabhojanaá¹ƒ aÃ±Ã±Ä• tuÃ±ch
adhippetaá¹ƒ. tena yÄ• pentaá¹ƒ. __kÄ• mesu anapekkhina_nti vatthukÄ• makilesakÄ• mes

__chetvÄ• _ti vadhitvÄ• . __sukhaá¹ƒ setÄ«_ti kodhapariá¸·Ä• hena aparidayhamÄ• nattÄ•
socatÄ«_ti kodhavinÄ• sena vinaá¹-á¹-hadomanassattÄ• na socati. __visamÅ«lassÄ• _ti du
__madhuraggassÄ• _ti yaá¹ƒ akkuá¹-á¹-hassa paccakkositvÄ• pahaá¹-assa paá¹-ippaharitv
taá¹ƒ sandhÄ• ya so ``madhuraggoâ€™â€™ ti vutto. imasmiÃ±hi á¹-hÄ• ne pariyosÄ• naá¹
__ariyÄ• _ti buddhÄ• dayo.

__hane_ti \Be 234/ haneyya. __uppatita_nti asamugghÄ• á¹-itaá¹ƒ avikkhambhituppannava
samudÄ• cÄ• ruppannavasena samudÄ• carantaá¹ƒ. __vinodaye_ti attano santÄ• nato nÄ«

<101> á¹• 04 __sattiyÄ• _ti desanÄ• sÄ«sametaá¹ƒ, ekatodhÄ• rÄ• dinÄ• satthenÄ• ti atth
pahaá¹-o. cattÄ• ro hi pahÄ• rÄ• omaá¹-á¹-ho ummaá¹-á¹-ho maá¹-á¹-ho vimaá¹-á¹-hoti. tat
adhomukhaá¹ƒ dinnappahÄ• ro __omaá¹-á¹-ho_ nÄ• ma, adho á¹-hatvÄ• uddhaá¹ƒ mukha
__ummaá¹-á¹-ho_ nÄ• ma, aggaá¸·asÅ«ci viya vinivijjhitvÄ• kato __maá¹-á¹-ho_ nÄ• ma, s
__vimaá¹-á¹-ho_ nÄ• ma. imasmiá¹ƒ pana á¹-hÄ• ne omaá¹-á¹-ho \Ne 352/ gahito. so hi sab
duruddharaá¹‡asallo duttikiccho antodoso antopubbalohito ca hoti. pubbalohitaá¹ƒ anikkhan
pariyonandhitvÄ• tiá¹-á¹-hati. pubbalohitaá¹ƒ nÄ«haritukÄ• mehi maÃ±cena saddhiá¹ƒ ban
hoti, maraá¹‡aá¹ƒ vÄ• maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ti. __paribbaje_ti vi

imÄ• ya gÄ• thÄ• ya kiá¹ƒ kathitaá¹ƒ? yathÄ• sattiyÄ• omaá¹-á¹-hapuriso sallubbÄ• hana
atthÄ• ya vÄ«riyaá¹ƒ Ä• rabhati payogaá¹ƒ karoti parakkamati. yathÄ• ca dayhamÄ• ne ma
nibbÄ• panatthÄ• ya vÄ«riyaá¹ƒ Ä• rabhati payogaá¹ƒ karoti parakkamati, evamevaá¹ƒ bhik
sato appamatto hutvÄ• vihareyya bhagavÄ• ti kathesi.

evaá¹ƒ devatÄ• ya kathite atha bhagavÄ• cintesi --- ``imÄ• ya devatÄ• ya upamÄ• daá¸·h
atthaá¹ƒ pana parittakaá¹ƒ gahetvÄ• á¹-hitÄ• . punappunaá¹ƒ kathentÄ«pi hi esÄ• kÄ• mar
vikkhambhanappahÄ• nameva katheyya, yÄ• va ca kÄ• marÄ• go maggena na samugghÄ•
hotÄ«â€™â€™ ti tameva upamaá¹ƒ gahetvÄ• paá¹-hamamaggavasena devatÄ• ya vinivaá
``sattiyÄ• viya omaá¹-á¹-hoâ€™â€™ _ti dutiyagÄ• thamÄ• ha. tassattho purimanayÄ• nusÄ

__lokÄ• misa_nti kÄ• maguá¹‡o. __santipekkho_ti sabbasaá¹…khÄ• rÅ«pasamaá¹ƒ nibbÄ•
__paÃ±Ã±avÄ• _ti paÃ±Ã±avanto. __pahitatto_ti nibbÄ• naá¹ƒ patipesitacitto. __virato kÄ•

kÄ• yaci sabbato kÄ• masaÃ±Ã±Ä• ya \Be 235/ catutthamaggasampayuttÄ• ya samucched
``virattoâ€™â€™ tipi pÄ• á¹-ho. kÄ• masaÃ±Ã±Ä• yÄ• ti pana bhummavacanaá¹ƒ hoti. __sa
``kÄ• masaÃ±Ã±Ä• sÅ«â€™â€™ ti pÄ• á¹-ho. catÅ«hi maggehi dasannampi saá¹ƒyojanÄ•
__sabbasaá¹ƒyojanÄ• tÄ«to_. catutthamaggeneva vÄ• uddhambhÄ• giyasaá¹ƒyojanÄ• tÄ«
nandisaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya tiá¹‡á¹‡aÃ±ca bhavÄ• naá¹ƒ parikkhÄ«á¹‡attÄ• __nan
tÄ• diso khÄ«á¹‡Ä• savo bhikkhu __gambhÄ«re_ saá¹ƒsÄ• raá¹‡á¹‡ave __na sÄ«dati_.

__saddahÄ• no_ti yena pubbabhÄ• ge kÄ• yasucaritÄ• dibhedena, aparabhÄ• ge ca sattat
dhammena arahanto buddhapaccekabuddhabuddhasÄ• vakÄ• nibbÄ• naá¹ƒ pattÄ• . taá¹ƒ
nibbÄ• nappattiyÄ• lokiyalokuttarapaÃ±Ã±aá¹ƒ labhati, taÃ±ca kho na saddhÄ• mattakenev
saddhÄ• jÄ• to upasaá¹…kamati, upasaá¹…kamanto payirupÄ• sati, payirupÄ• santo \Ne 35
odahitasoto dhammaá¹ƒ suá¹‡Ä• ti, tasmÄ• upasaá¹…kamanato paá¹-á¹-hÄ• ya yÄ• va dha
labhate paÃ±Ã±aá¹ƒ_.

kiá¹ƒ vuttaá¹ƒ hoti? taá¹ƒ dhammaá¹ƒ saddahitvÄ• pi Ä• cariyupajjhÄ• ye kÄ• lena kÄ• laá¹
vattakaraá¹‡ena payirupÄ• sitvÄ• yadÄ• payirupÄ• sanÄ• ya Ä• rÄ• dhitacittÄ• kiÃ±ci vatt
adhigatÄ• ya sotukÄ• matÄ• ya sotaá¹ƒ odahitvÄ• suá¹‡anto labhatÄ«ti evaá¹ƒ sussÅ«sam
appamatto subhÄ• sitadubbhÄ• sitaÃ±Ã±utÄ• ya vicakkhaá¹‡o eva labhati, na itaro. tenÄ• h
vicakkhaá¹‡oâ€™â€™ _ti.

__patirÅ«pakÄ• rÄ«_ti desakÄ• lÄ• dÄ«ni ahÄ• petvÄ• lokiyassa lokuttarassa dhammassa
adhigamÅ«pÄ• yaá¹ƒ karotÄ«ti patirÅ«pakÄ• rÄ«. __dhuravÄ• _ti cetasikavÄ«riyavasena an
__uá¹-á¹-hÄ• tÄ• _ti kÄ• yikavÄ«riyavasena uá¹-á¹-hÄ• nasampanno asithilaparakkamo. __
lokiyalokuttaradhanaá¹ƒ adhigacchati. __saccenÄ• _ti vacÄ«saccena paramatthasaccena c
buddhapaccekabuddhaariyasÄ• vakÄ• nibbutiá¹ƒ pÄ• puá¹‡antÄ• kittimpi pÄ• puá¹‡antiye
yaá¹ƒ kiÃ±ci icchitaá¹ƒ patthitaá¹ƒ dento __mittÄ• ni ganthati_ sampÄ• deti karotÄ«ti \Be 23
vÄ• dadanto ganthati, dÄ• namukhena cattÄ• ripi saá¹…gahavatthÅ«ni gahitÄ• nÄ«ti vedita
karonti. __asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, sa ve pecca na socatÄ«_ti yassa puggalassa ime
vijjanti, so imasmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ gantvÄ• na socati, sokakÄ• raá¹‡aá¹ƒ tassa na

``yassete caturo dhammÄ• , saddhassa gharamesino.

saccaá¹ƒ dhammo dhiti cÄ• go, sa ve pecca na socatÄ«â€™â€™ ti || (SN a I 246; Sn 190) -

gÄ• thaá¹ƒ avasesaá¹ƒ katvÄ• udÄ• haá¹-aá¹ƒ. __Ä• á¸·avakasutte_ hi imÄ• gÄ• thÄ• Ä•
labhate paÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• (SN a I 246; Sn 187) puá¹-á¹-hena bhagavatÄ• bhÄ

__yena kenaci vaá¹‡á¹‡enÄ• _ti yena kenaci kÄ• raá¹‡ena, pakÄ• rena vÄ• . __saá¹ƒvÄ• s

sahavÄ• so samÄ• gamo. __ta_nti tathÄ• samÄ• gataá¹ƒ anukampitabbaá¹ƒ purisaá¹ƒ. __
karuá¹‡Ä• samussÄ• hitena \Ne 354/ pasÄ• dena pasannena manasÄ• . __na tena hoti saá
anusÄ• sanena kÄ• macchandÄ• dÄ«naá¹ƒ saá¹ƒyojanavasena saá¹ƒyutto nÄ• ma na hoti.
ariyamaggasampÄ• panavasena karuá¹‡Ä• yanÄ• , mettÄ• yanÄ• cÄ• ti attho.

<102> á¹• 04 __rÄ• go ca doso cÄ• _ti rÄ• gadosÄ• heá¹-á¹-hÄ• vuttanayÄ• va. __kutonid
kiá¹ƒhetukÄ• . paccattavacanassa hi ayaá¹ƒ to-Ä• deso, samÄ• se cassa lopÄ• bhÄ• vo ved
lomahaá¹ƒso kutojÄ• _ti yÄ• yaá¹ƒ pantesu senÄ• sanesu, adhikusalesu ca dhammesu arat
paÃ±casu kÄ• maguá¹‡esu rati abhirati Ä• satti kÄ«á¸·anÄ• di, yo ca lomahaá¹ƒsasamuá¹-á
lomahaá¹ƒsasaá¹…khÄ• to cittutrÄ• so, ime tayo dhammÄ• kuto jÄ• tÄ• kuto nibbattÄ• ti p
samuá¹-á¹-hÄ• yÄ• _ti kuto uppajjitvÄ• . __mano_ti kusalacittaá¹ƒ. __vitakkÄ• _ti kÄ• mavita
dhaá¹…kamivosajantÄ«_ti yathÄ• kumÄ• rakÄ• kÄ«á¸·antÄ• kÄ• kaá¹ƒ suttena pÄ• de ba
evaá¹ƒ kusalamanaá¹ƒ akusalavitakkÄ• kuto samuá¹-á¹-hÄ• ya osajantÄ«ti pucchÄ• .

__rÄ• go_ \Be 237/ __cÄ• _ti dutiyagÄ• thÄ• tassÄ• vissajjanaá¹ƒ. tattha __ito_ti attabhÄ•
attabhÄ• vanidÄ• nÄ• hi rÄ• gadosÄ• , arati rati lomahaá¹ƒsÄ• ca attabhÄ• vato jÄ• tÄ• . k
attabhÄ• vato eva samuá¹-á¹-hÄ• ya kusalamanaá¹ƒ osajanti. tena tadaÃ±Ã±aá¹ƒ pakatiÄ•
paá¹-ikkhipanto Ä• ha --- __ ``itonidÄ• nÄ• ito samuá¹-á¹-hÄ• yÄ• â€™â€™ _ti. purimagÄ•
saddasiddhi veditabbÄ• .

idÄ• ni yvÄ• yaá¹ƒ ``itonidÄ• nÄ• â€™â€™ tiÄ• dÄ«su attabhÄ• vanidÄ• nÄ• attabhÄ• vat
samuá¹-á¹-hÄ• yÄ• ti attho vutto, taá¹ƒ sÄ• dhento Ä• ha --- __ ``snehajÄ• attasambhÅ«tÄ•
rÄ• gÄ• dayo vitakkapariyosÄ• nÄ• taá¹‡hÄ• snehena jÄ• tÄ• . tathÄ• jÄ• yantÄ• ca paÃ±
attabhÄ• vasaá¹…khÄ• te attani sambhÅ«tÄ• . tenÄ• ha --- ``snehajÄ• attasambhÅ«tÄ• â€
tadatthajotikaá¹ƒ upamaá¹ƒ dasseti __ ``nigrodhasseva khandhajÄ• â€™â€™ _ti. tattha __k
jÄ• tÄ• pÄ• rohÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• nigrodhassa khandhajasaá¹…khÄ• tÄ•
Ä• porasasaá¹…khÄ• te snehe sati jÄ• yanti, jÄ• yantÄ• ca tasmiá¹ƒyeva nigrodhe tesu tes
sambhavanti, evaá¹ƒ ete rÄ• gÄ• dayo ajjhattaá¹ƒ taá¹‡hÄ• snehe sati jÄ• yanti, jÄ• yantÄ•
attabhÄ• ve tesu tesu cakkhÄ• dippadesesu iá¹-á¹-hÄ• rammaá¹‡esu sambhavanti. tena vut
attasambhÅ«tÄ• â€™â€™ ti. __puthu visattÄ• kÄ• mesÅ«_ti yasmÄ• \Ne 355/ rÄ• gopi pa
dosopi Ä• ghÄ• tavatthuÄ• divasena aratiÄ• dayopi tassa tassa bhedassa vasenÄ• ti sabba
anekappakÄ• rÄ• hutvÄ• vatthudvÄ• rÄ• rammaá¹‡Ä• divasena tesu tesu kÄ• mesu tathÄ•
saá¹ƒsibbitvÄ• á¹-hitÄ• . kimiva? __mÄ• luvÄ• va vitatÄ• vane_ yathÄ• vane vitatÄ• mÄ•
rukkhasÄ• khappasÄ• khÄ• dibhedesu visattÄ• hoti laggÄ• saá¹ƒsibbitvÄ• á¹-hitÄ• , evaá
tasmÄ• ettha puthupabhedesu vatthukÄ• mesu visattaá¹ƒ kilesagahanaá¹ƒ.

__ye naá¹ƒ pajÄ• nanti yatonidÄ• naá¹ƒ, te naá¹ƒ vinodenti suá¹‡ohi yakkha_. tassattho ---
kilesagahanaá¹ƒ ``itonidÄ• naá¹ƒ esa uppajjatÄ«â€™â€™ ti jÄ• nanti, te naá¹ƒ taá¹‡hÄ• sin

uppajjatÄ«ti \Be 238/ Ã±atvÄ• taá¹ƒ taá¹‡hÄ• sinehaá¹ƒ Ä• dÄ«navÄ• nupassanÄ• dibhÄ•
vinodenti pajahanti, evaá¹ƒ amhÄ• kaá¹ƒ bhÄ• sitaá¹ƒ suá¹‡ohi yakkhÄ• ti. __te duttaraá¹ƒ
atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• _ti ye hi saá¹ƒkilesagahanaá¹ƒ vinodenti, te ekanter
hi maggabhÄ• vanaá¹ƒ vinÄ• kilesavinodanaá¹ƒ atthi. evaá¹ƒ maggaá¹ƒ bhÄ• ventÄ• te pa
kÄ• moghÄ• diá¹ƒ catubbidhaá¹ƒ oghaá¹ƒ iminÄ• dÄ«ghena addhunÄ• supinantenapi atiá
anatikkantapubbaá¹ƒ apunabbhavÄ• ya nibbÄ• nÄ• ya taranti.

__dukkaraá¹ƒ bhagavÄ• _ti eko kira devaputto pubbayogÄ• vacaro bahalakilesatÄ• ya sap
vikkhambhento samaá¹‡adhammaá¹ƒ katvÄ• pubbahetumandatÄ• ya ariyabhÅ«miá¹ƒ appa
nibbatto, so tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• dukkarabhÄ• vaá¹ƒ Ä• rocento evamÄ• ha.
vassÄ• ni ... pe ... saá¹-á¹-hipi vassÄ• ni ekantaparisuddhassa samaá¹‡adhammassa karaá
dukkaraá¹ƒ. __sekkhÄ• _ti satta sekkhÄ• . __sÄ«lasamÄ• hitÄ• _ti sÄ«lena samÄ• hitÄ• sa
patiá¹-á¹-hitasabhÄ• vÄ• . evaá¹ƒ pucchitapaÃ±haá¹ƒ vissajjitvÄ• uparipaÃ±haá¹ƒ samuá¹-
``anagÄ• riyupetassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __anagÄ• riyupetassÄ• _ti anagÄ•
upagatassa, pabbajitassÄ• ti attho. __tuá¹-á¹-hÄ«_ti catupaccayasantoso.

__bhÄ• vanÄ• yÄ• _ti cittavÅ«pasamabhÄ• vanÄ• ya. __te chetvÄ• maccuno jÄ• la_nti ye
ratÄ• , te dussamÄ• dahaá¹ƒ cittaá¹ƒ samÄ• dahanti. ye samÄ• hitacittÄ• , te catupaccayas
kilamanti. ye santuá¹-á¹-hÄ• , te sÄ«laá¹ƒ pÅ«rentÄ• na kilamanti. ye sÄ«le patiá¹-á¹-hitÄ•
ariyÄ• maccuno jÄ• lasaá¹…khÄ• taá¹ƒ kilesajÄ• laá¹ƒ chinditvÄ• gacchanti.

__duggamo_ti \Ne 356/ saccametaá¹ƒ, bhante, ye indriyÅ«pasame ratÄ• , te dussamÄ• dah
ye samÄ• hitacittÄ• , te catupaccayasantosaá¹ƒ pÅ«rentÄ• na kilamanti. ye santuá¹-á¹-hÄ•
na kilamanti. ye sÄ«le paramaggÄ• hino satta sekkhÄ• , te __ariyÄ• _ maccuno jÄ• lasaá¹…
chinditvÄ• __gacchanti_. kiá¹ƒ na gamissanti, ayaá¹ƒ pana duggamo __ ``bhagavÄ• _ \Be
_ti Ä• ha. tattha kiÃ±cÄ• pi ariyamaggo neva duggamo na visamo, pubbabhÄ• gapaá¹-ipadÄ
parissayÄ• honti, tasmÄ• evaá¹ƒ vutto. __avaá¹ƒsirÄ• _ti Ã±Ä• á¹‡asirena adhosirÄ• hutv
ariyamaggaá¹ƒ Ä• rohituá¹ƒ asamatthatÄ• ya eva te __magge_ papatantÄ«ti vuccanti. __ari
sveva maggo ariyÄ• naá¹ƒ samo hoti. __visame samÄ• _ti visamepi sattakÄ• ye samÄ• ev

<103> á¹• 04 __idaÃ±hi taá¹ƒ jetavana_nti anÄ• thapiá¹‡á¸• iko devaputto jetavanassa cev
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ Ä• gantvÄ• evamÄ• ha. __isisaá¹…ghanisevita_nti bhikkhusaá
paá¹-hamagÄ• thÄ• ya jetavanassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• idÄ• ni ariyamaggassa vaá¹‡á
vijjÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kamma_nti maggacetanÄ• . __vijjÄ• _ti maggapaÃ
samÄ• dhipakkhikÄ• vÄ• dhammÄ• . __sÄ«laá¹ƒ jÄ«vitamuttama_nti sÄ«le patiá¹-á¹-hitass
dasseti. atha vÄ• __vijjÄ• _ti diá¹-á¹-hisaá¹…kappÄ• . __dhammo_ti vÄ• yÄ• masatisamÄ•
vÄ• cÄ• kammantÄ• jÄ«vÄ• . __jÄ«vitamuttama_nti etasmiá¹ƒ sÄ«le patiá¹-á¹-hitassa jÄ«vit
``etena maccÄ• sujjhantÄ«â€™â€™ _ti etena aá¹-á¹-haá¹…gikena maggena sattÄ• visujjh

__tasmÄ• _ti yasmÄ• maggena sujjhanti, na gottadhanehi, tasmÄ• . __yoniso vicine dham
bodhipakkhiyadhammaá¹ƒ vicineyya. __evaá¹ƒ tattha visujjhatÄ«_ti evaá¹ƒ tasmiá¹ƒ ariyam
vÄ• __yoniso vicine dhamma_nti upÄ• yena ariyasaccadhammaá¹ƒ vicineyya. __evaá¹ƒ tat
tesu catÅ«su ariyasaccesu visujjhati. idÄ• ni sÄ• riputtattherassa vaá¹‡á¹‡aá¹ƒ kathento __
``sÄ• riputtovÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ• riputtovÄ• _ti avadhÄ• raá¹‡avacan
sÄ• riputtova seyyoti vadati. __upasamenÄ• _ti kilesavÅ«pasamena. __pÄ• raá¹…gato_ti ni
nibbÄ• napatto bhikkhu, na tÄ• diso. __etÄ• vaparamo siyÄ• , _ na therÄ• uttaritaro nÄ• ma

__atÄ«ta_nti atÄ«te paÃ±cakkhandhe. __nÄ• nvÄ• gameyyÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi nA
__nappaá¹-ikaá¹…khe_ti taá¹‡hÄ• diá¹-á¹-hÄ«hi na pattheyya. __yadatÄ«ta_nti idamettha k
yasmÄ• yaá¹ƒ atÄ«taá¹ƒ, __taá¹ƒ_ \Ne 357/ __pahÄ«naá¹ƒ_ niruddhaá¹ƒ atthaá¹…gataá¹ƒ
nÄ• nugaccheyya. yasmÄ• ca yaá¹ƒ tattha __anÄ• gataá¹ƒ, _ taá¹ƒ __appattaá¹ƒ_ ajÄ• taá
tampi na pattheyya. __tattha tatthÄ• _ti paccuppannampi dhammaá¹ƒ yattha yattheva so up
naá¹ƒ aniccÄ• nupassanÄ• dÄ«hi sattahi anupassanÄ• hi __vipassati, _ araÃ±Ã±Ä• dÄ«su
__asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppa_nti idaá¹ƒ vipassanÄ• paá¹-ivipassanÄ• dassanatthaá¹ƒ vu
rÄ• gÄ• dÄ«hi na saá¹ƒhirati na kuppatÄ«ti asaá¹ƒhÄ«rÄ• asaá¹ƒkuppÄ• , taá¹ƒ __anubrÅ«
paá¹-ivipasseyyÄ• ti vuttaá¹ƒ hoti. atha vÄ• nibbÄ• naá¹ƒ rÄ• gÄ• dÄ«hi na saá¹ƒhirati na k
__asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, _ taá¹ƒ __vidvÄ• _ paá¹‡á¸• ito bhikkhu __anubrÅ«hay
tadÄ• rammaá¹‡aá¹ƒ phalasamÄ• pattiá¹ƒ appento vaá¸• á¸• heyyÄ• ti attho.

tassa pana anubrÅ«hanassa atthÄ• ya __ajjeva kiccamÄ• tappa_nti kilesÄ• naá¹ƒ Ä• tÄ• p
``Ä• tappaâ€™â€™ nti laddhanÄ• maá¹ƒ vÄ«riyaá¹ƒ ajjeva kÄ• tabbaá¹ƒ. __ko jaÃ±Ã±Ä• n
jÄ«vitaá¹ƒ vÄ• maraá¹‡aá¹ƒ vÄ• ko jÄ• nÄ• ti. ajjeva dÄ• naá¹ƒ dassÄ• mi, sÄ«laá¹ƒ vÄ• n
vÄ• pana kusalaá¹ƒ karissÄ• mi, ``ajja tÄ• va papaÃ±co atthi, sve vÄ• punadivase vÄ• jÄ•
cittaá¹ƒ anuppÄ• detvÄ• ``ajjeva karissÄ• mÄ«â€™â€™ ti evaá¹ƒ vÄ«riyaá¹ƒ kÄ• tabbanti
ahivicchikavisasatthÄ• dÄ«ni hi anekÄ• ni maraá¹‡akÄ• raá¹‡Ä• ni tassa senÄ• ti tÄ• ya ma
mahÄ• senena evarÅ«pena maccunÄ• saddhiá¹ƒ ``katipÄ• haá¹ƒ tÄ• va Ä• gamehi, yÄ• vÄ
avassayaá¹ƒ kammaá¹ƒ karomÄ«â€™â€™ ti evaá¹ƒ mittasanthavÄ• kÄ• rasaá¹…khÄ• to v
sahassaá¹ƒ vÄ• gahetvÄ• katipÄ• haá¹ƒ Ä• gamehÄ«â€™â€™ ti evaá¹ƒ laÃ±jÄ• nuppadÄ
balarÄ• sinÄ• paá¹-ibÄ• hissÄ• mÄ«â€™â€™ ti evaá¹ƒ balarÄ• sisaá¹…khÄ• to vÄ• __saá
mittakaraá¹‡alaÃ±jadÄ• nabalarÄ• sisaá¹…kaá¸• á¸• hanÄ• naá¹ƒ nÄ• maá¹ƒ, tasmÄ• aya
analasaá¹ƒ uá¹-á¹-hÄ• hakaá¹ƒ. evaá¹ƒ paá¹-ipannattÄ• bhaddo ekaratto assÄ• ti __bhadd
paá¹-ipannaá¹ƒ puggalaá¹ƒ ``bhaddekaratto ayaâ€™â€™ nti rÄ• gÄ• disantatÄ• ya __santo

__cakkhunÄ• paÃ±Ã±Ä• ya cÄ• _ti cakkhunÄ• ca paÃ±Ã±Ä• ya ca. cakkhubhÅ«tÄ• ya vÄ
paÃ±Ã±Ä• ya cÄ• _ti satiyÄ• ca paÃ±Ã±Ä• ya ca, sativisiá¹-á¹-hÄ• ya vÄ• paÃ±Ã±Ä• ya. _

__dibbacakkhu_ \Be 241/ __suvisuddha_nti dibbaá¹ƒ cakkhu suvisuddhaá¹ƒ, yaá¹ƒ sacchik
__pubbenivÄ• sÄ• _ti purimÄ• su jÄ• tÄ«su nivutthakkhandhÄ• . __iddhividhÄ• _ti iddhikoá¹
nibbÄ• naá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

<104> á¹• 04 __yassa_ \Ne 358/ __selÅ«pamaá¹ƒ citta_nti ekaghanaá¹ƒ selaá¹ƒ viya paka
lokadhammavÄ• tehi akampanÄ«yato yassa cittaá¹ƒ selÅ«pamaá¹ƒ. tenÄ• ha --- __ ``á¹-hita
_ti. __rajanÄ«yesÅ«_ti lÄ• bhÄ• dÄ«su. __kopaneyye_ti alÄ• bhÄ• dike. __kuto naá¹ƒ dukk
bhÄ• vitacittaá¹ƒ vÄ«tikkantalokadhammaá¹ƒ uttamapurisaá¹ƒ lokadhammahetukaá¹ƒ dukkh

__yo brÄ• hmaá¹‡o_ti bÄ• hitapÄ• padhammatÄ• ya brÄ• hmaá¹‡o, na diá¹-á¹-hamaá¹…ga
huá¹ƒhuá¹…kÄ• rakasÄ• vÄ• dipÄ• padhammayutto hutvÄ• kevalaá¹ƒ jÄ• timattena brÄ• h
brÄ• hmaá¹‡o bÄ• hitapÄ• padhammattÄ• huá¹ƒhuá¹…kÄ• rappahÄ• nena __nihuá¹ƒhuá¹.
__nikkabhÄ• vo_. sÄ«lasaá¹ƒvarena saá¹ƒyatacittatÄ• ya __yatatto_. catumaggaÃ±Ä• á¹‡a
nibbÄ• naá¹ƒ, vedÄ• naá¹ƒ vÄ• antaá¹ƒ gatattÄ• __vedantagÅ«_. maggabrahmacariyassa
__vÅ«sitabrahmacariyo. dhammena so brahmavÄ• daá¹ƒ vadeyyÄ• _ti so ``brÄ• hmaá¹‡o a
vadeyya. __yassa_ sakalalokasannivÄ• se __kuhiÃ±ci_ ekÄ• rammaá¹‡epi rÄ• gussado do
diá¹-á¹-hussadoti ime __ussadÄ• natthÄ«_ti attho.

__na gÄ• dhatÄ«_ti na patiá¹-á¹-hahati. __sukkÄ• _ti sukkasaá¹…khÄ• tÄ• gahÄ• . yadi ca
pabhÄ• tattha natthi, tamo eva ca siyÄ• ti Ä• saá¹…kamÄ• ne sandhÄ• yÄ• ha __ ``tamo ta
__yadÄ• ca attanÄ• vedÄ«_tiÄ• dÄ«su evaá¹ƒvidhaá¹ƒ nibbÄ• naá¹ƒ attapaccakkhena Ã±Ä
rÅ«pÄ• rÅ«padhammato sukhadukkhato ca vippamutto hotÄ«ti.

__sakesu dhammesÅ«_ti sakaattabhÄ• vasaá¹…khÄ• tesu upÄ• dÄ• nakkhandhesu. yebh
vipassanÄ• bhiniveso hotÄ«ti. __etaá¹ƒ pisÄ• ca_nti ajakalÄ• paka, etaá¹ƒ tayÄ• vuttaá¹ƒ p
kilesapisÄ• caÃ±ca. __pakkula_nti tayÄ• kataá¹ƒ akkulaá¹ƒ pakkulakaraá¹‡aÃ±ca. __ativat

__nÄ• bhinandati_ \Be 242/ __Ä• yanti_nti purÄ• á¹‡adutiyikaá¹ƒ Ä• gacchantiá¹ƒ aÃ±Ã±aa
cittena na sampaá¹-icchati. tameva __pakkamantiá¹ƒ na socati. saá¹…gÄ• saá¹…gÄ• majiá
paÃ±cavidhÄ• pi saá¹…gato muttaá¹ƒ saá¹…gÄ• majiá¹ƒ bhikkhuá¹ƒ.

__bahvetthÄ• _ti bahu ettha __nhÄ• yati jano, _ na tena so suddho nÄ• ma hotÄ«ti adhippÄ

__jÄ• tibalaá¹ƒ_ \Ne 359/ __nisedha_nti jÄ• tibalassa nisedhakaá¹ƒ. __sahÄ• yÄ• vatÄ• _t
samathavipassanÄ• bhÄ• vanÄ• ya saha ayanavasena sahÄ• yÄ• vata. kÄ• lena kÄ• laá¹ƒ
cirarattaá¹ƒ sameti samÄ• gamo etesanti __cirarattasametikÄ• . sithilamÄ• rabbhÄ• _ti sithi
katvÄ• .

<105> á¹• 04 __tatra kho, bhikkhave, ko viseso_ti satthu sÄ• vakassa ca paÃ±casveva upÄ
nibbidÄ• dayoti pubbabhÄ• gapaá¹-ipattiyaá¹ƒ anupÄ• dÄ• vimuttiyaÃ±ca heá¹-á¹-hÄ• upan
dasseti. vuttaÃ±hetaá¹ƒ --- ``natthi vimuttiyÄ• nÄ• nattaâ€™â€™ nti (AN b V 31; Kv 355 att
tattha visesÄ• bhÄ• vaá¹ƒ paccÄ• masati ``tatra ko visesoâ€™â€™ ti. __adhippayÄ• so_ti a
__nÄ• nÄ• karaá¹‡a_nti ca visesoyeva vutto.

__ayaá¹ƒ kho, bhikkhave, viseso_ti bhikkhave, yadipi sÄ• vakassa satthu ca vimuttiyaá¹ƒ v
sayambhuÃ±Ä• á¹‡ena pana savÄ• sanasabbakilese khepetvÄ• sammÄ• sambodhiá¹ƒ abl
ariyamaggassa parasantÄ• ne uppÄ• danÄ• disakalasabbaÃ±Ã±uguá¹‡asamÄ• yogo. ayaá
paÃ±Ã±Ä• vimuttato visesoti. tattha __anuppannassÄ• _ti avattamÄ• nassa. ariyamaggaÃ±
uppÄ• desi. antarÄ• aÃ±Ã±o satthÄ• uppÄ• detÄ• nÄ• ma nÄ• hosi, tasmÄ• ayaá¹ƒ bhag
uppÄ• detÄ• _ nÄ• ma. __asaÃ±jÄ• tassÄ• _ti tasseva vevacanaá¹ƒ. __anakkhÄ• tassÄ• _t
jÄ• nÄ• tÄ«ti __maggaÃ±Ã±Å«_. maggaá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ akÄ• sÄ«ti __maggavid
kovidoti __maggakovido. maggÄ• nugÄ• _ti maggaá¹ƒ anugacchantÄ• . __pacchÄ• samann
samannÄ• gato, sÄ• vakÄ• pacchÄ• samannÄ• gatÄ• .

<106> á¹• 04 ``nÄ«ce \Be 243/ kule paccÄ• jÄ• toâ€™â€™ tiÄ• dinÄ• (AN a IV 85; Pp 168
kÄ• yaduccaritÄ• dÄ«hi puna nirayatamupagamanato __tamaparÄ• yaá¹‡o_. iti ubhayenapi
``aá¸• á¸• he kule paccÄ• jÄ• toâ€™â€™ tiÄ• dinÄ• (AN a IV 85; Pp 168) jotinÄ• yuttoti __
vuttaá¹ƒ hoti. kÄ• yasucaritÄ• dÄ«hi puna saggÅ«papattibhavÅ«pagamanato __jotiparÄ• ya
itarepi dve veditabbÄ• .

__na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• _ti ettha __dhÄ«rÄ• _ti buddhÄ• dayo pa
saá¹…khalikasaá¹…khÄ• taá¹ƒ \Ne 360/ ayena nibbattaá¹ƒ __Ä• yasaá¹ƒ_ addubandhanas
pabbajatiá¹‡ehi rajjuá¹ƒ katvÄ• katarajjubandhanaÃ±ca, taá¹ƒ asiÄ• dÄ«hi chindituá¹ƒ sakk
``thiraâ€™â€™ nti na vadantÄ«ti attho. __sÄ• rattarattÄ• _ti rattÄ• hutvÄ• rattÄ• . balavarÄ
__maá¹‡ikuá¹‡á¸• alesÅ«_ti maá¹‡Ä«su ca kuá¹‡á¸• alesu ca, maá¹‡icittesu vÄ• kuá¹‡á¸• a
ye maá¹‡ikuá¹‡á¸• alesu sÄ• rattarattÄ• , tesu yo rÄ• go, yÄ• ca puttadÄ• resu apekkhÄ• t
kilesamayaá¹ƒ bandhanaá¹ƒ paá¹‡á¸• itapurisÄ• ``daá¸·haâ€™â€™ nti vadanti.

__ohÄ• rina_nti Ä• kaá¸• á¸• hitvÄ• catÅ«su apÄ• yesu pÄ• tanato avaharati heá¹-á¹-hÄ•
__sithila_nti bandhanaá¹-á¹-hÄ• ne chaviÄ• dÄ«ni akopetvÄ• bandhanabhÄ• vampi ajÄ• nÄ
jalapathathalapathÄ• dÄ«su kammaá¹ƒ kÄ• tuá¹ƒ detÄ«ti sithilaá¹ƒ. __duppamuÃ±ca_nti lol
uppannaá¹ƒ kilesabandhanaá¹ƒ daá¹-á¹-haá¹-á¹-hÄ• nato kacchapo viya dummocayaá¹ƒ ho
__etampi chetvÄ• nÄ• _ti etaá¹ƒ daá¸·hampi kilesabandhanaá¹ƒ Ã±Ä• á¹‡akhaggena chindi
__kÄ• masukhaá¹ƒ pahÄ• ya paribbajanti_ pakkamanti pabbajanti cÄ• ti attho.

<107> á¹• 04 __cetetÄ«_ti akusalacetanÄ• vasena ceteti. __pakappetÄ«_ti tameva akusala
kÄ• yavacÄ«kammabhÄ• vaá¹ƒ pÄ• panavasena kappeti. __anusetÄ«_ti rÄ• gÄ• dianusayo
anuseti. __Ä• rammaá¹‡ametaá¹ƒ hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• _ti yadetaá¹ƒ cetanaá¹ƒ
anusayanaÃ±ca, etaá¹ƒ abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• pavattiyÄ• paccay
__Ä• rammaá¹‡e sati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hotÄ«_ti yathÄ• vuttapaccaye sati
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa kammaá¹ƒ \Be 244/ javÄ• petvÄ• paá¹-isandhiÄ• kaá
patiá¹-á¹-hÄ• hoti. __Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hotÄ«_ti Ä• yatiá¹ƒ punabbhavasa
viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ abhinibbatti hoti.

__ ``no ce, bhikkhave, cetetÄ«â€™â€™ _tiÄ• dinÄ• akusalakammameva paá¹-ikkhipati. ay
yadipi kadÄ• ci yonisomanasikÄ• rÄ• akusalacetanÄ• nappavattati, anusayÄ• pana appah
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa patiá¹-á¹-hÄ• honti yevÄ• ti. sati ca abhisaá¹…khÄ• ra
punabbhavÄ• bhinibbatti hotÄ«ti vattuá¹ƒ vaá¹-á¹-atiyeva. tatiyavÄ• ro vuttapaá¹-ipakkhanay

<108> á¹• 04 __ ``neso, bhikkhave, ariyassa vinaye samuddoâ€™â€™ _tiÄ• di yadi duppÅ
saá¹ƒsÄ«danaá¹-á¹-hena \Ne 361/ duratikkamanaá¹-á¹-hena sÄ• garo ``samuddoâ€™â€™ t
satabhÄ• genapi sahassabhÄ• genapi cakkhuÄ• dÄ«sveva ayaá¹ƒ nayo labbhatÄ«ti dasset
``cakkhu, bhikkhave, purisassa samuddo, tassa rÅ«pamayo vegoâ€™â€™ _ti, rÅ«pesu satt
rÅ«pÄ• yatanameva vego cakkhussa vegoti attho.

__yo taá¹ƒ rÅ«pamayaá¹ƒ vegaá¹ƒ sahatÄ«_ti yo bhikkhu saha visayena cakkhuá¹ƒ anicca
sammasanto tattha ca nibbindanto virajjanto tappaá¹-ibaddhato kilesajÄ• lato vimuccanto ab
vuccati, bhikkhave, atari cakkhusamudda_nti ayaá¹ƒ bhikkhu cakkhusaá¹…khÄ• taá¹ƒ samu
vuccati.

aparo nayo --- cakkhu, bhikkhave, ariyassa vinaye samuddoti yadipi duppÅ«raá¹‡aá¹-á¹-he
samudanaá¹-á¹-hena samuddo, cakkhumeva samuddo. tassa hi pathavito yÄ• va akaniá¹-á¹
nÄ«lÄ• diÄ• rammaá¹‡aá¹ƒ samosarantaá¹ƒ paripuá¹‡á¹‡abhÄ• vaá¹ƒ kÄ• tuá¹ƒ na sakkoti
duppÅ«raá¹‡aá¹-á¹-henapi samuddo. cakkhu ca tesu tesu nÄ«lÄ• diÄ• rammaá¹‡esu samud
osaramÄ• naá¹ƒ kilesuppattiyÄ• kÄ• raá¹‡abhÄ• vena sadosabhÄ• vena gacchatÄ«ti samu
tathÄ• cakkhuá¹ƒ taá¹‡hÄ• sotÄ• dÄ«naá¹ƒ uppattidvÄ• ratÄ• ya tehi santÄ• nassa samuda
samuddo. __tassa rÅ«pamayo vego_ti samuddassa appamÄ• á¹‡o Å«mimayo vego viya \B
cakkhusamuddassa samosarantassa nÄ«lÄ• dibhedassa Ä• rammaá¹‡assa vasena appam
__yo taá¹ƒ rÅ«pamayaá¹ƒ vegaá¹ƒ sahatÄ«_ti yo taá¹ƒ cakkhusamudde samosarantaá¹ƒ rÅ
rÅ«pe rÄ• gaá¹ƒ, amanÄ• pe dosaá¹ƒ, asamapekkhane mohanti evaá¹ƒ rÄ• gÄ• dikilese an
sahati.

__saÅ«mi_ntiÄ• dÄ«su kilesaÅ«mÄ«hi saÅ«miá¹ƒ. kilesavaá¹-á¹-ehi __sÄ• vaá¹-á¹-aá¹ƒ_.

kilesarakkhasehi __sarakkhasaá¹ƒ_. kodhupÄ• yÄ• sassa vÄ• vasena __saÅ«miá¹ƒ_. kÄ•
__sÄ• vaá¹-á¹-aá¹ƒ_. mÄ• tugÄ• mavasena __sagahaá¹ƒ sarakkhasaá¹ƒ_. vuttaÃ±hetaá¹ƒ
bhikkhave, kodhupÄ• yÄ• sassetaá¹ƒ adhivacanaá¹ƒ (It 109; MN II 162; AN a IV 122). tathÄ
bhikkhave, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ (It 109; MN II 164; AN a
kho, bhikkhave, mÄ• tugÄ• massetaá¹ƒ adhivacanaâ€™â€™ nti (It 109). sesadvÄ• resupi e

__saÅ«mibhayaá¹ƒ_ \Ne 362/ __duttaraá¹ƒ accatarÄ«_ti aniccatÄ• diÅ«mibhayena sabhay
atikkami. __lokantagÅ«_ti saá¹ƒsÄ• ralokassa antaá¹ƒ gato. __pÄ• ragatoti vuccatÄ«_ti nibb
kathÄ«yati.

__baá¸·isÄ• _ti sattÄ• naá¹ƒ anatthahetutÄ• ya baá¸·isÄ• viya baá¸·isÄ• . __anayÄ• yÄ• _t
__byÄ• bÄ• dhÄ• yÄ• _ti dukkhÄ• ya. __iá¹-á¹-hÄ• _ti pariyiá¹-á¹-hÄ• vÄ• apariyiá¹-á¹-hÄ•
iá¹-á¹-hÄ• . kÄ• manÄ«yaá¹-á¹-hena __kantÄ• _. manassa vaá¸• á¸• hanaá¹-á¹-hena __man
__piyarÅ«pÄ• _. kilesakÄ• masahitattÄ• __kÄ• mÅ«pasaá¹ƒhitÄ• _. rÄ• gajananaá¹-á¹-hen
__rajanÄ«yÄ• . taÃ±ce_ti taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ, nÄ«lÄ• divasena anekabhedabhinna
rÅ«pÄ• rammaá¹‡abhÄ• vena cakkhuviÃ±Ã±eyyabhÄ• vena ca ekavidhataá¹ƒ nÄ• tivattatÄ
gahetvÄ• ``taÃ±ceâ€™â€™ ti vuttaá¹ƒ. __abhinandatÄ«_ti abhinandanabhÅ«tÄ• ya sappÄ
nandati. __abhivadatÄ«_ti ``aho sukhaá¹ƒ, aho sukhaâ€™â€™ nti vadÄ• pentiyÄ• taá¹‡hÄ
__ajjhosÄ• ya tiá¹-á¹-hatÄ«_ti gilitvÄ• pariniá¹-á¹-hapetvÄ• tiá¹-á¹-hati. __ayaá¹ƒ vuccati, b
gilitabaá¸·iso mÄ• rassÄ• _ti ayaá¹ƒ, bhikkhu, kilesamÄ• rassa baá¸·isabhÅ«taá¹ƒ rÅ«pataá
á¹-hitoti vuccati. sesavÄ• resupi iminÄ• nayena \Be 246/ attho veditabbo. __abhedÄ«_ti bhi
sabbabhÄ• gena bhindi. sesaá¹ƒ uttÄ• nameva.

<109> á¹• 04 __ayaá¹ƒ loko santÄ• pajÄ• to_ti ayaá¹ƒ sattaloko jÄ• tasantÄ• po Ã±Ä• tibya
uppannasokasantÄ• po ca rÄ• gÄ• divasena uppannapariá¸·Ä• hasantÄ• po cÄ• ti attho. __
dukkhaphassehi abhibhÅ«to. __rodaá¹ƒ vadati attato_ti taá¹ƒ taá¹ƒ attanÄ• phuá¹-á¹-haá¹ƒ
abhÄ• vitakÄ• yatÄ• ya adhivÄ• setuá¹ƒ asakkonto ``aho dukkhaá¹ƒ, Ä«disaá¹ƒ dukkhaá¹ƒ
hotÅ«â€™â€™ tiÄ• dinÄ• vilapanto vadati. kasmÄ• ? __yena yena hi maÃ±Ã±anti, tato taá
yasmÄ• ete sattÄ• yena yena pakÄ• rena attano dukkhassa paá¹-ikÄ• raá¹ƒ maÃ±Ã±anti Ä
tato aÃ±Ã±ena pakÄ• rena tikicchitabbaá¹ƒ hoti. yena vÄ• pakÄ• rena attano vaá¸• á¸• hiá¹
aÃ±Ã±athÄ• avaá¸• á¸• hi eva pana hoti. evaá¹ƒ aÃ±Ã±athÄ• bhÄ• vitaá¹ƒ icchÄ• vighÄ• ta
__bhavasatto_ kÄ• mÄ• dibhavesu satto satta__loko, _ tathÄ• pi __bhavamevÄ• bhinandat
__yadabhinandati taá¹ƒ bhaya_nti yaá¹ƒ kÄ• mÄ• dibhavaá¹ƒ abhinandati, taá¹ƒ
jarÄ• maraá¹‡Ä• dianekabyasanÄ• nubandhattÄ• ativiya bhayÄ• nakaá¹-á¹-hena __bhayaá
jarÄ• maraá¹‡Ä• dito bhÄ• yati, __taá¹ƒ_ dukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato dukkhaduk

__bhavavippahÄ• nÄ• yÄ• _ti \Ne 363/ bhavassa pajahanatthÄ• ya. __kho_ti avadhÄ• raá¹
vuttaá¹ƒ hoti --- ekanteneva kÄ• mÄ• dibhavassa samudayappahÄ• nena pahÄ• natthaá¹ƒ i

magga__brahmacariyaá¹ƒ vussatÄ«_ti.

evaá¹ƒ ariyassa maggassa ekaá¹ƒseneva niyyÄ• nikabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±
paá¹-ikkhipanto __ ``ye hi kecÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __bhavenÄ• _ti rÅ«pabhav
__bhavassÄ• _ti saá¹ƒsÄ• rassa. __vippamokkha_nti bhavato vimuttiá¹ƒ, saá¹ƒsÄ• rasuddh
samaá¹‡abrÄ• hmaá¹‡Ä• tattha nibbÄ• nasaÃ±Ã±ino, bhavagÄ• mikammena pana rÅ«pÄ•
taá¹ƒnibbattena ca upapattibhavena bhavavisuddhiá¹ƒ vadantÄ• bhavena bhavavippamokk
tenÄ• ha --- __ ``sabbe te avippamuttÄ• bhavasmÄ• ti vadÄ• mÄ«â€™â€™ _ti. atha vÄ• _
bhavadiá¹-á¹-hiyÄ• , bhavati tiá¹-á¹-hati sassatanti hi pavattanato sassatadiá¹-á¹-hi ``bhavad
ti vuccati. bhavadiá¹-á¹-hi eva uttarapadalopena ``bhavoâ€™â€™ ti vuttÄ• bhavataá¹‡hÄ• t
bhavadiá¹-á¹-hivasena hi idhekacce bhavavisesaá¹ƒyeva bhavavippamokkhaá¹ƒ maÃ±Ã±an
brahmÄ• _ Ä• ha --- ``idaá¹ƒ niccaá¹ƒ, idaá¹ƒ dhuvaá¹ƒ, idaá¹ƒ sassataá¹ƒ, idaá¹ƒ aviparia
(MN I 501; SN a I 175). __vibhavenÄ• _ti ucchedadiá¹-á¹-hiyÄ• . vibhavati vinassati ucchijjat
ucchedadiá¹-á¹-hi vuttanayena ``vibhavoâ€™â€™ ti vuccati. __bhavassa nissaraá¹‡amÄ• h
saá¹ƒsÄ• rasuddhiá¹ƒ vadiá¹ƒsu. ucchedadiá¹-á¹-hivasena hi idhekacce saá¹ƒsÄ• rasuddhiá
vuttaá¹ƒ ---

``yato kho, bho, ayaá¹ƒ attÄ• rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko ... pe ... nevasaÃ±Ã±Ä• nÄ• s
upasampajja viharati. ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™

__anissaá¹-Ä• _ti anikkhantÄ• . tattha kÄ• raá¹‡amÄ• ha --- __ ``upadhiÃ±hi paá¹-icca dukk
sambhotÄ«â€™â€™ _ti. tattha __upadhi_nti khandhÄ• diupadhiá¹ƒ. kiá¹ƒ vuttaá¹ƒ hoti? yat
diá¹-á¹-higatikÄ• nibbÄ• nasaÃ±Ã±ino, tattha khandhÅ«padhikilesÅ«padhiabhisaá¹…khÄ• n
Ã±Ä• tÄ• . kuto tassa dukkhanissaraá¹‡atÄ• ti. yaá¹ƒ pana paramatthato dukkhanissaraá¹‡a
``sabbupÄ• dÄ• nakkhayÄ• natthi dukkhassa sambhavoâ€™â€™ _ti vuttaá¹ƒ.

__lokamimaá¹ƒ passÄ• _ti bhagavÄ• attano cittaá¹ƒ Ä• lapati. __puthÅ«_ti visuá¹ƒ visuá¹ƒ
pareta_nti \Ne 364/ mohena abhibhÅ«taá¹ƒ. __bhÅ«ta_nti khandhapaÃ±cakaá¹ƒ. __bhÅ«ta
puriso itthiyÄ• ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sattesu rataá¹ƒ, tato eva __bhavÄ• aparimutt
ittarakhaá¹‡Ä• vÄ• dÄ«ghÄ• yukÄ• vÄ• sÄ• tavanto vÄ• asÄ• tavanto vÄ• bhavÄ• . __s
tiriyanti sabbattha. __sabbatthatÄ• yÄ• _ti sabbabhÄ• vena. __sabbe te bhavÄ• _tiÄ• dÄ«su
aniccÄ• â€™â€™ tiÄ• dinÄ• vipassanÄ• sahitÄ• ya maggapaÃ±Ã±Ä• ya aviparÄ«taá¹ƒ __
nirujjhati, __vibhavaá¹ƒ_ ucchedampi __nÄ• bhinandati_ na pattheti, tassa sabba \Be 248/ _
anavasesato maggena nirujjhanato __nibbÄ• naá¹ƒ_ nibbuti hoti. __tassa_ evaá¹ƒ __nibbut
anupÄ• dÄ• _ kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ anupÄ• dÄ• nato aggahaá¹‡ato __punabbh
__abhibhÅ«to_ paÃ±cavidhopi __mÄ• ro_ vijito assa anena mÄ• rena saá¹…gÄ• mo, sabbe
iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su tÄ• dilakkhaá¹‡appattoti.

__anusotagÄ• mÄ«_ andhaputhujjano __paá¹-isotagÄ• mÄ«_ kalyÄ• á¹‡aputhujjano. __á¹-
asekkho.

<110> á¹• 04 __abhijÄ• tiko_ti jÄ• tiyo. __kaá¹‡hÄ• bhijÄ• tiko_ti kaá¹‡he nÄ«ce kule jÄ• to
dhammaá¹ƒ abhijÄ• yatÄ«_ti kÄ• á¸·akaá¹ƒ dasavidhaá¹ƒ dussÄ«ladhammaá¹ƒ pasavati ka
niraye nibbattati. __sukkaá¹ƒ dhamma_nti ``ahaá¹ƒ pubbepi puÃ±Ã±Ä• naá¹ƒ akatattÄ• nÄ
puÃ±Ã±aá¹ƒ karissÄ• mÄ«â€™â€™ ti puÃ±Ã±asaá¹…khÄ• taá¹ƒ sukkaá¹ƒ paá¹‡á¸• araá¹ƒ
sagge nibbattati. __akaá¹‡haá¹ƒ asukkaá¹ƒ nibbÄ• na_nti nibbÄ• naÃ±hi sace kaá¹‡haá¹ƒ b
kaá¹‡havipÄ• kaá¹ƒ dadeyya. sukkaá¹ƒ, sukkavipÄ• kaá¹ƒ dadeyya. dvinnampi appadÄ• na
asukkaâ€™â€™ nti vuttaá¹ƒ. __nibbÄ• na_nti cettha arahattaá¹ƒ adhippetaá¹ƒ. taÃ±hi kiles
nibbÄ• naá¹ƒ nÄ• ma. taá¹ƒ esa abhijÄ• yati pasavati karoti. __sukkÄ• bhijÄ• tiko_ti sukke u
vuttanayeneva veditabbaá¹ƒ. __ ``kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaâ€™â€™ _ntiÄ• dikassa kan
heá¹-á¹-hÄ• hÄ• rasampÄ• tavÄ• re vibhatto eva.

<111> á¹• 04 __mÄ• nusatta_nti manussabhÄ• vaá¹ƒ, manussayoninti attho. __dve_ti kicca
kiccÄ• ni tveva kattabbÄ• ni, na cÄ• kiccaá¹ƒ kiÃ±ci kattabbanti dasseti. __sukicca_ntiÄ• di
vuttÄ• naá¹ƒ tesaá¹ƒ sarÅ«padassanaá¹ƒ.

__padhÄ• nÄ• nÄ«_ti \Ne 365/ uttamÄ• ni visiá¹-á¹-hÄ• ni. purimasmiá¹ƒ __pabbajitesÅ«_ti
adhikaraá¹‡e. tattha __nibbÄ• na_nti arahattaá¹ƒ adhippetaá¹ƒ. kasmÄ• panettha Ä• misap
samadhuro niddiá¹-á¹-hoti? dakkhiá¹‡eyyesu dakkhiá¹‡Ä• ya mahapphalabhÄ• vadassanatt
vatthunÄ• _ti ucchedÄ• divatthunÄ• . __ajjhositÄ• _ti bhavataá¹‡hÄ• divasena ajjhositÄ• . d
pana vatthunÄ• _ti amarÄ• vikkhepavatthuÄ• dinÄ• .

__iminÄ• _ \Be 249/ __asubhena kammavipÄ• kenÄ• _ti asubhassa kÄ• yaduccaritÄ• dika
asivena kammavipÄ• kena. __idaá¹ƒ bÄ• lalakkhaá¹‡aá¹ƒ nibbattatÄ«_ti purimasmiá¹ƒ bhav
bÄ• lo ayaá¹ƒ bhavatÄ«ti upalakkhaá¹‡aá¹ƒ jÄ• yati. __idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ sutta
pavattaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ nÄ• ma suttaá¹ƒ.

__iminÄ• subhenÄ• _ti ettha vuttanayÄ• nusÄ• rena attho veditabbo. tattha __mahÄ• puris
paá¹‡á¸• italakkhaá¹‡aá¹ƒ. __kilesabhÅ«mÄ«hÄ«_ti kilesaá¹-á¹-hÄ• nehi kilesÄ• vatthÄ• hi
pariyuá¹-á¹-hÄ• naá¹ƒ jÄ• yatÄ«_ti appahÄ«nÄ• nusayassa paccayasamÄ• yoge rÄ• gÄ• da
pavattanti. __pariyuá¹-á¹-hito saá¹ƒyujjatÄ«_ti yo rÄ• gÄ• dÄ«hi pariyuá¹-á¹-hitacitto, so kÄ•
saá¹ƒyujjati nÄ• ma. __saá¹ƒyujjanto upÄ• diyatÄ«_ti yo kÄ• marÄ• gasaá¹ƒyojanÄ• dÄ«hi
kÄ• mupÄ• dÄ• nÄ• dÄ«ni akusalakammÄ• ni ca upÄ• diyati. sesaá¹ƒ sabbattha uttÄ• nam

<112> á¹• 04 evaá¹ƒ soá¸·asavidhena sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ nÄ• nÄ• suttehi udÄ• ha
idÄ• ni aá¹-á¹-havÄ«satividhena sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ dassentena yasmÄ• ayampi p

mÅ«lapadehi saá¹…gahito, na imassÄ• pi tehi asaá¹…gahito padeso atthi, tasmÄ• mÅ«lap
dassetuá¹ƒ __ ``tattha katame aá¹-á¹-hÄ• rasa mÅ«lapadÄ• â€™â€™ _ti pucchÄ• ya vasen
``lokiyaá¹ƒ lokuttaraâ€™â€™ _ntiÄ• dinÄ• navatikÄ• , thavo cÄ• ti aá¹-á¹-havÄ«satividhaá¹
sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha __lokiya_nti loke niyutto, loke vÄ• vidito
lokiyo attho yasmiá¹ƒ sutte vutto, taá¹ƒ suttaá¹ƒ lokiyaá¹ƒ. tathÄ• __lokuttaraá¹ƒ_. yasmiá¹ƒ
padesena lokiyo, padesena lokuttaro vutto, taá¹ƒ __lokiyaÃ±ca lokuttaraÃ±ca_. yaÃ±ca satt
sattapaÃ±Ã±attimukhena desitaá¹ƒ, taá¹ƒ __sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ_. dhammavaseneva
__dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ_. ubhayavasena desitaá¹ƒ __sattÄ• dhiá¹-á¹-hÄ• naÃ±ca d
iminÄ• nayena sabbapadesu attho veditabbo. buddhÄ• dÄ«naá¹ƒ pana guá¹‡Ä• bhitthavan
__thavo_ nÄ• ma.

tattha \Ne 366/ __sajjukhÄ«ra_nti taá¹…khaá¹‡aá¹ƒyeva dhenuyÄ• thanehi nikkhantaá¹ƒ a
__muccatÄ«_ti pariá¹‡amati. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• dhenuyÄ• thanato nikkhantaá¹
taá¹…khaá¹‡aá¹ƒyeva __na muccati_ na pariá¹‡amati na dadhibhÄ• vaá¹ƒ gacchati, takkÄ•
parato kÄ• lantarena pakatiá¹ƒ jahati dadhibhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti, evamevaá¹ƒ pÄ• pak
na vipaccati. yadi vipacceyya, nÄ• nÄ• gatÄ«naá¹ƒ sabhÄ• vaá¹-á¹-hÄ• naá¹ƒ siyÄ• , na koc
visaheyya. yÄ• va pana kusalÄ• bhinibbattakkhandhÄ• caranti, tÄ• va taá¹ƒ te rakkhanti, te
nibbattÄ• panavasena vipaccati. vipaccamÄ• naÃ±ca __á¸• ahantaá¹ƒ bÄ• lamanveti, _ kiá¹
pÄ• vako_. yathÄ• hi chÄ• rikÄ• ya paá¹-icchanno vÄ«taccitaá¹…gÄ• ro akkantopi chÄ• rik
tÄ• va á¸• ahati, chÄ• rikaá¹ƒ pana tÄ• petvÄ• cammÄ• dÄ«ni á¸• ahanavasena yÄ• va ma
evamevaá¹ƒ pÄ• pakammampi yena kataá¹ƒ, taá¹ƒ bÄ• laá¹ƒ dutiye vÄ• tatiye vÄ• attabhÄ
nibbattaá¹ƒ á¸• ahantaá¹ƒ anugacchatÄ«ti.

__yassindriyÄ• nÄ«_ti tatthÄ• yaá¹ƒ saá¹…khepattho --- yassa bhikkhuno chekena sÄ• rath
cha __indriyÄ• ni samathaá¹ƒ_ dantabhÄ• vaá¹ƒ nibbisevanabhÄ• vaá¹ƒ __gatÄ• ni, _ tassa
pahÄ• ya á¹-hitattÄ• __pahÄ«namÄ• nassa_ catunnaá¹ƒ Ä• savÄ• naá¹ƒ abhÄ• vena __an
tathÄ• rÅ«passa __devÄ• pi pihayanti, _ manussÄ• pi dassanaÃ±ca Ä• gamanaÃ±ca patthe
Ä• hÄ• rapaá¹-ibaddhe chandarÄ• ge appahÄ«ne sati.

<113> á¹• 04 __sabbÄ• disÄ• anuparigamma cetasÄ• _ti parito dasapi disÄ• cittena anug
neva adhigaccheyya. __piyatara_nti atisayena piyaá¹ƒ. __attanÄ• _ti attato. __evaá¹ƒ piyo p
paresa_nti evaá¹ƒ kassacipi attanÄ• piyatarassa anupalabbhanavasena visuá¹ƒ visuá¹ƒ pa
attÄ• piyo. yasmÄ• ca etadeva, tasmÄ• __na hiá¹ƒse paraá¹ƒ attakÄ• mo_ attano sukhak

__bhÅ«tÄ• _ti jÄ• tÄ• nibbattÄ• . __bhavissantÄ«_ti nibbattissanti. __bhÅ«tÄ• _ti vÄ• khÄ
pahÄ«nabhavattÄ• bhÅ«tÄ• eva. __gamissantÄ«_ti paralokaá¹ƒ gamissanti. khÄ«á¹‡Ä• sa
nibbÄ• naá¹ƒ.

__piyo_ \Ne 367/ __ca hotÄ«_ti suparisuddhÄ• ya sÄ«lasampattiyÄ• , suparisuddhÄ• ya ca
samannÄ• gato piyo piyÄ• yitabbo hoti. vuttaÃ±hetaá¹ƒ ---

``sÄ«ladassanasampannaá¹ƒ \Be 251/, dhammaá¹-á¹-haá¹ƒ saccavÄ• dinaá¹ƒ.

attano kammakubbÄ• naá¹ƒ, taá¹ƒ jano kurute piyaâ€™â€™ nti || (Dhp 217).

pÄ• sÄ• á¹‡acchattaá¹ƒ viya garukÄ• tabbatÄ• ya __garu_. uttarimanussadhammavasena
__bhÄ• vanÄ«yo_. sÄ«laguá¹‡ena vÄ• piyagaruÄ• dibhÄ• vÄ• veditabbÄ• . tathÄ• hi vutt
bhikkhave, bhikkhu `sabrahmacÄ• rÄ«naá¹ƒ piyo ca assaá¹ƒ manÄ• po ca garu ca bhÄ• va
sÄ«lesvevassa paripÅ«rakÄ• rÄ«â€™â€™ ti (MN I 65).

__vattÄ• _ti ``kÄ• lena vakkhÄ• mÄ«â€™â€™ tiÄ• dipaÃ±cadhamme attani upaá¹-á¹-hÄ• p
ullumpanabhÄ• ve á¹-hatvÄ• vattÄ• . __vacanakkhamo_ti sabrahmacÄ• rÄ«hi yena kenaci
padakkhiá¹‡aggÄ• hitÄ• ya tesaá¹ƒ vacanaá¹ƒ khamatÄ«ti vacanakkhamo. __vattÄ• _ti vÄ•
vacanasÄ«lo. __vacanakkhamo_ti dhammaá¹ƒ saá¹ƒvaá¹‡á¹‡ento parehi asaá¹ƒhÄ«ro hutv
pucchÄ• vacanakkhamatÄ• ya vacanakkhamo. __gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• _ti sacc
aÃ±Ã±aá¹ƒ vÄ• gambhÄ«rakathaá¹ƒ kattÄ• . __na caá¹-á¹-hÄ• ne niyojako_ti dhammavinay
adhammÄ• vinayÄ• divasena avatvÄ• dhammavinayÄ• divaseneva dÄ«panato na ca aá¹-á

__mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• _ti ettha ``taá¹‡hÄ• janeti purisaâ€™â€™ nti (SN a I 55-5
bhavesu sattÄ• naá¹ƒ jananato taá¹‡hÄ• __mÄ• tÄ• _ nÄ• ma. ``ahaá¹ƒ asukassa nÄ• ma
puttoâ€™â€™ ti pitaraá¹ƒ nissÄ• ya asmimÄ• nassa uppajjanato asmimÄ• no __pitÄ• _ nÄ•
yasmÄ• sabbadiá¹-á¹-higatÄ• ni dve sassatucchedadiá¹-á¹-hiyo bhajanti, tasmÄ• sassatuc
khattiyÄ• __rÄ• jÄ• no_ nÄ• ma. dvÄ• dasÄ• yatanÄ• ni vitthataá¹-á¹-hena raá¹-á¹-hasadisa
nÄ• ma. Ä• yasÄ• dhako Ä• yuttakapuriso viya taá¹ƒnissito nandirÄ• go __anucaro_ nÄ• ma

__anÄ«gho_ti niddukkho. __brÄ• hmaá¹‡o_ti khÄ«á¹‡Ä• savo. etena hi taá¹‡hÄ• dayo aral
hatÄ• bÄ• hitÄ• . __yÄ• tÄ«_ti so brÄ• hmaá¹‡o niddukkho hutvÄ• yÄ• tÄ«ti.

__kÄ• ye_ti \Ne 368/ karajakÄ• ye. __citta_nti pÄ• dakajjhÄ• nacittaá¹ƒ. __samodahatÄ«_t
dissamÄ• nena kÄ• yena gantukÄ• mo hoti, tadÄ• kÄ• yagatikaá¹ƒ \Be 252/ pÄ• dakajjhÄ•
attho. __cittepi kÄ• yaá¹ƒ samodahatÄ«_ti yadÄ• sÄ«ghaá¹ƒ gantukÄ• mo hoti, tadÄ• pÄ•
pakkhipati, cittagatikaá¹ƒ kÄ• yaá¹ƒ adhiá¹-á¹-hahatÄ«ti attho. __kÄ• ye sukhasaÃ±Ã±aÃ±ca
okkamitvÄ• _ti ``seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• m
bÄ• haá¹ƒ samiÃ±jeyyÄ• â€™â€™ ti vuttanayena (Vin I 8, 137; DN II 66; MN I 282; II 338; S
kÄ• ye sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamitvÄ• paresaá¹ƒ dissamÄ• nena kÄ• y
pekkhamÄ• no cittakkhaá¹‡eneva icchitaá¹-á¹-hÄ• naá¹ƒ gacchati.

<114> á¹• 04 __yaá¹ƒ taá¹ƒ lokuttaraá¹ƒ Ã±Ä• á¹‡a_nti sabbaá¹ƒ lokaá¹ƒ uttaritvÄ• abhibh
vuttaá¹ƒ, na pana lokuttarabhÅ«mikattÄ• . __sabbakÄ• le pavattatÄ«_ti Ä• vajjanapaá¹-ibad
na satataá¹ƒ samitaá¹ƒ pavattatÄ«ti. na hi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ bhagavato sabba
uppajjatÄ«ti sakkÄ• vattunti.

__kittayissÄ• mi te santi_nti sabbakilesavÅ«pasamahetutÄ• ya santiá¹ƒ nibbÄ• naá¹ƒ dass
dhamme_ti diá¹-á¹-he dukkhÄ• didhamme, imasmiá¹ƒ eva vÄ• attabhÄ• ve. __anÄ«tiha_nti
itikirÄ• ya pavattaá¹ƒ, attapaccakkhanti attho. __yaá¹ƒ viditvÄ• sato cara_nti ``sabbe saá¹…
aniccÄ• â€™â€™ tiÄ• dinÄ• (Dhp 277; Th 676; Nett 5) nayena sato hutvÄ• caranto ariyam
viditvÄ• . __tare loke visattika_nti saá¹…khÄ• raloke visappanato visattikasaá¹…khÄ• taá¹ƒ
tareyya samatikkameyyÄ• ti attho.

__taÃ±cÄ• haá¹ƒ abhinandÄ• mÄ«_ti taá¹ƒ vuttappakÄ• raá¹ƒ santijotakaá¹ƒ tumhÄ• kaá¹ƒ
patthayÄ• mi, taá¹ƒ eva vÄ• __santiá¹ƒ uttamaá¹ƒ_ abhinandÄ• mÄ«ti dhotako vadati. __ud
majjhe_ti ettha __uddha_nti anÄ• gataá¹ƒ upari ca. __adho_ti atÄ«taá¹ƒ heá¹-á¹-hÄ• ca. __
majjhe_ti paccuppannaá¹ƒ parito ca. __etaá¹ƒ viditvÄ• saá¹…gotÄ«_ti etaá¹ƒ anÄ• gatÄ• d
saá¹…gajananaá¹-á¹-hÄ• nanti Ã±atvÄ• . __bhavÄ• bhavÄ• yÄ• _ti khuddakÄ• naÃ±ceva m
atthÄ• ya, sassatucchedÄ• ya vÄ• .

__ariyasaccÄ• na_nti \Be 253/ ariyabhÄ• vakarÄ• naá¹ƒ saccÄ• naá¹ƒ. __ananubodhÄ• _ti
__appaá¹-ivedhÄ• _ti \Ne 369/ appaá¹-ivijjhanena. __sandhÄ• vita_nti bhavato bhavassa ga
__saá¹ƒsarita_nti punappunaá¹ƒ gamanavasena saá¹ƒsaritaá¹ƒ. __mamaÃ±ceva tumhÄ• ka
ca. atha vÄ• __sandhÄ• vitaá¹ƒ saá¹ƒsarita_nti sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ mama
attho. __bhavanettÄ«_ti bhavÄ• bhavaá¹ƒ nayanasamatthÄ• taá¹‡hÄ• rajju. __saá¹ƒsita_nt
__samÅ«hatÄ• _ti suá¹-á¹-hu hatÄ• chinnÄ• appavattikatÄ• .

__sabbe saá¹…khÄ• rÄ• aniccÄ• _ti paccayehi saá¹…kharÄ«yantÄ«ti ``saá¹…khÄ• rÄ• â€
paÃ±cakkhandhÄ• . Ä• diantavantato aniccantikato tÄ• vakÄ• likato khaá¹‡aparittato ca na
paÃ±Ã±Ä• ya passatÄ«_ti yadÄ• vipassanÄ• paÃ±Ã±Ä• ya passati. __atha_ imasmiá¹ƒ vaa
nibbindanto dukkhaparijÄ• nanÄ• divasena saccÄ• ni paá¹-ivijjhati. __esa maggo visuddhiyÄ
vuttanayena saccappaá¹-ivedho, esa visuddhatthÄ• ya maggo. __sabbe saá¹…khÄ• rÄ• du
abhiá¹‡hasampaá¹-ipÄ«á¸·anaá¹-á¹-hena khayaá¹-á¹-hena ca dukkhÄ• ti. sesaá¹ƒ vuttanaya
anattÄ• _ti sabbepi tebhÅ«makadhammÄ• parato tucchato suÃ±Ã±ato asÄ• rato avasavatt
purimasadisameva.

__seyyo_ti visiá¹-á¹-ho uttamo. __sadiso_ti samÄ• no. __hÄ«no_ti lÄ• mako. omÄ• nopi hi
avaá¹…karaá¹‡amukhenapi saá¹ƒpaggaá¹‡hanavaseneva pavattati. tena vuttaá¹ƒ __ ``hÄ«

__kimaÃ±Ã±atra yathÄ• bhÅ«tassa adassanÄ• _ti sarasapabhaá¹…gutÄ• ya ekanteneva an
rÅ«padhammehi seyyÄ• divasena attano ukkhipanassa tesaá¹ƒ yathÄ• bhÅ«taá¹ƒ adassana
kiá¹ƒ aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ siyÄ• , aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ tassa natthÄ«ti atth
eseva nayo. vuttavipariyÄ• yena sukkapakkho veditabbo.

<115> á¹• 04 __ye ariyasaccÄ• ni vibhÄ• vayantÄ«_ti dukkhÄ• dÄ«ni ariyasaccÄ• ni paÃ±Ã
saccappaá¹-icchÄ• dakakilesandhakÄ• raá¹ƒ vidhametvÄ• attano pakÄ• sÄ• ni pÄ• kaá¹-Ä
__gambhÄ«rapaÃ±Ã±enÄ• _ti appameyyapaÃ±Ã±atÄ• ya sadevakassapi lokassa Ã±Ä• á¹‡
alabbhaneyyapatiá¹-á¹-hapaÃ±Ã±ena sabbaÃ±Ã±unÄ• ti vuttaá¹ƒ \Be 254/ hoti. __sudesitÄ
saá¹…khepavitthÄ• rÄ• dÄ«hi tehi tehi nayehi suá¹-á¹-hu desitÄ• ni. __kiÃ±cÄ• pi te honti bl
vibhÄ• vitaariyasaccÄ• puggalÄ• kÄ• maá¹ƒ devarajjacakkavattirajjÄ• dipamÄ• daá¹-á¹-hÄ
pamattÄ• honti, tathÄ• pi sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡as
bhave anamatagge saá¹ƒsÄ• re ye \Ne 370/ uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, tesaá¹
aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ Ä• diyanti, _ sattamabhaveyeva pana vipassanaá¹ƒ Ä• rabhitvÄ•
pÄ• puá¹‡antÄ«ti attho.

__yathindakhÄ«lo_ti ettha __yathÄ• _ti upamÄ• vacanaá¹ƒ. __indakhÄ«lo_ti nagaradvÄ• ra
ummÄ• rabbhantare aá¹-á¹-ha vÄ• dasa vÄ• hatthe pathaviá¹ƒ khaá¹‡itvÄ• Ä• koá¹-itassa
thambhassetaá¹ƒ adhivacanaá¹ƒ. __pathavissito siyÄ• _ti gambhÄ«ranemitÄ• ya anto pavis
bhaveyya. __catubbhi vÄ• tehÄ«_ti catÅ«hi disÄ• hi Ä• gatavÄ• tehi. __asampakampiyo_ti
vÄ• asakkuá¹‡eyyo. __tathÅ«pamaá¹ƒ ... pe ... passatÄ«_ti yo cattÄ• ri ariyasaccÄ• ni paÃ
passati, taá¹ƒ sappurisaá¹ƒ uttamapurisaá¹ƒ tathÄ• dassanato sabbatitthiyavÄ• davÄ• tehi
tathÅ«pamaá¹ƒ yathÄ• vuttaindakhÄ«lÅ«pamaá¹ƒ vadÄ• mÄ«ti attho.

__sotÄ• pattiyaá¹…gehÄ«_ti ariyasotÄ• pajjanassa aá¹…gabhÅ«tehi. __ariyasÄ• vako_ti a
saddhammassavanante jÄ• tattÄ• ariyasÄ• vako. __khÄ«á¹‡anirayomhÄ«_ti khÄ«á¹‡aniray
__khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to_ti idaá¹ƒ nirayÄ• dÄ«naá¹ƒyeva vevacanavasena vut
vaá¸• á¸• hisaá¹…khÄ• tato ayato apetattÄ• apÄ• yÄ• . dukkhassa gati paá¹-isaraá¹‡anti __
dukkaá¹-akÄ• rino vivasÄ• ettha nipatantÄ«ti __vinipÄ• tÄ• _. sotaá¹ƒ ariyamaggaá¹ƒ Ä• di
__sotÄ• panno_. akuppadhammatÄ• ya maggaphalÄ• naá¹ƒ puthujjanabhÄ• vasaá¹…khÄ•
__avinipÄ• tadhammo_. tato eva dhammaniyÄ• mena niyatatÄ• ya __niyato_. uparimaggatt
avassaá¹ƒ pattabbatÄ• ya assa paraá¹ƒ ayanaá¹ƒ gati paá¹-isaraá¹‡anti __sambodhiparÄ•

__niviá¹-á¹-hÄ• _tiÄ• dÄ«ni padÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. __sahadhammiyÄ
__ariyakantehÄ«_ti ariyÄ• naá¹ƒ kantehi piyehi manÄ• pehi. paÃ±ca sÄ«lÄ• ni \Be 255/ hi a
kantÄ• ni honti, bhavantarepi avijahanato. tÄ• ni sandhÄ• yetaá¹ƒ vuttaá¹ƒ. sabbopi panetth
labbhatiyeva. __sotÄ• pannohamasmÄ«_ti idaá¹ƒ desanÄ• sÄ«sameva. sakadÄ• gÄ• miÄ•
``sakadÄ• gÄ• mÄ«hamasmÄ«â€™â€™ tiÄ• dinÄ• nayena byÄ• karontiyeva. yato sabbesa

yuttaá¹-á¹-hÄ• ne byÄ• karaá¹‡aá¹ƒ anuÃ±Ã±Ä• tamevÄ• ti.

__yassindriyÄ• nÄ«_ti yassa ariyapuggalassa saddhÄ• dÄ«ni indriyÄ• ni. __subhÄ• vitÄ• n
ariyamaggabhÄ• vanÄ• vasena suá¹-á¹-hu bhÄ• vitÄ• ni. __ajjhattaá¹ƒ bahiddhÄ• cÄ• _ti o
uddhambhÄ• giyÄ• naÃ±ca \Ne 371/ saá¹ƒyojanÄ• naá¹ƒ pajahanavasena. tenÄ• ha __ ``sa
__nibbijjhÄ• _ti nibbijjhitvÄ• paá¹-ivijjhitvÄ• .

__dhammapadÄ• nÄ«_ti dhammakoá¹-á¹-hÄ• sÄ• ni. __anabhijjhÄ• dhammapadaá¹ƒ_ nÄ
adhigatajhÄ• navipassanÄ• maggaphalanibbÄ• nÄ• ni vÄ• dasaasubhavasena vÄ• adhiga
dhammapadaá¹ƒ_. catubrahmavihÄ• ravasena adhigatÄ• ni __abyÄ• pÄ• do dhammapadaá
dasÄ• nussatiÄ• hÄ• repaá¹-ikkÅ«lasaÃ±Ã±Ä• vasena adhigatÄ• ni __sammÄ• sati dhamm
dasakasiá¹‡aÄ• nÄ• pÄ• navasena adhigatÄ• ni __sammÄ• samÄ• dhi dhammapadaá¹ƒ. _

__paÃ±ca chinde_ti heá¹-á¹-hÄ• apÄ• yupapattisaá¹ƒvattanikÄ• ni paÃ±ca orambhÄ• giya
baddharajjuá¹ƒ viya puriso satthena heá¹-á¹-hÄ• maggattayena chindeyya. __paÃ±ca jahe_
uparidevalokasampÄ• pakÄ• ni paÃ±ca uddhambhÄ• giyasaá¹ƒyojanÄ• ni puriso gÄ«vÄ• ya
arahattamaggena jaheyya chindeyyevÄ• ti attho. __paÃ±ca cuttari bhÄ• vaye_ti uddhambhÄ
pahÄ• natthÄ• ya saddhÄ• dÄ«ni paÃ±cindriyÄ• ni uttari bhÄ• veyya. paÃ±ca saá¹…gÄ• tig
rÄ• gadosamohamÄ• nadiá¹-á¹-hisaá¹…gÄ• naá¹ƒ atikkamanena paÃ±casaá¹…gÄ• tigo hu
``oghatiá¹‡á¹‡oâ€™â€™ ti vuccati, _ nittiá¹‡á¹‡acaturoghoti vuccatÄ«ti attho.

anaÃ±Ã±Ä• taá¹ƒ appaá¹-ividdhaá¹ƒ catusaccadhammaá¹ƒ, amatapadaá¹ƒyeva vÄ• Ã±ass
paá¹-ipannassa paá¹-hamamaggaá¹-á¹-hassa indriyanti __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
paá¹-hamamaggaÃ±Ä• á¹‡aÃ±hi taá¹ƒpubbabhÄ• gavasena evaá¹ƒ vuttaá¹ƒ. Ä• jÄ• nÄ• ti p
Ã±Ä• tamariyÄ• daá¹ƒ anatikkamitvÄ• jÄ• nÄ• tÄ«ti aÃ±Ã±o, tassa indriyanti __aÃ±Ã±indriy
phalesu, upari tÄ«su maggesu ca Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ. aÃ±Ã±Ä• tÄ• vino cat
niá¹-á¹-hitakiccassa arahato \Be 256/ indriyanti __aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, _ aggaphalaÃ±Ã
adhivacanaá¹ƒ. __anabhisametassÄ• _ti appaá¹-ividdhassa. __abhisamayÄ• yÄ• _ti paá¹-iv

<116> á¹• 04 __bÄ• lalakkhaá¹‡Ä• nÄ«_ti bÄ• lassa upalakkhaá¹‡akÄ• raá¹‡Ä• ni. __bÄ• l
ayaâ€™â€™ nti gahetuá¹ƒ nimittÄ• ni kÄ• raá¹‡Ä• ni. __bÄ• lÄ• padÄ• nÄ• nÄ«_ti bÄ• lass
kammÄ• ni. __ ``duccintitacintÄ«â€™â€™ _tiÄ• dÄ«su duccintitaá¹ƒ abhijjhaá¹ƒ byÄ• pÄ• c
cintetÄ«ti \Ne 372/ __duccintitacintÄ«_. dubbhÄ• sitaá¹ƒ musÄ• vÄ• dÄ• diá¹ƒ bhÄ• satÄ«ti
dukkaá¹-aá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dikammaá¹ƒ karotÄ«ti __dukkaá¹-akammakÄ• rÄ«_. vutta
veditabbo.

__bhiyyo_ti uparÅ«pari. __pakujjheyyu_nti virujjheyyuá¹ƒ. ``pakuppeyyuâ€™â€™ ntipi pÄ•
daá¸·hena. __daá¹‡á¸• enÄ• _ti daá¹‡á¸• adÄ• nena. __dhÄ«ro_ti paá¹‡á¸• ito sappaÃ±Ã±a

paá¹-ibÄ• heyya. puna kiÃ±ci kÄ• tuá¹ƒ vattuá¹ƒ vÄ• asamatthaá¹ƒ kareyyÄ• ti attho.

__para_nti paccatthikaá¹ƒ. __yo sato upasammatÄ«_ti yo satimÄ• hutvÄ• upasammati, ta
bÄ• lassa paá¹-isedhanaá¹ƒ maÃ±Ã±Ä• mÄ«ti attho.

__vajja_nti dosaá¹ƒ. __yadÄ• naá¹ƒ maÃ±Ã±atÄ«_ti yasmÄ• naá¹ƒ maÃ±Ã±ati. __ajjhÄ•
__gova bhiyyo palÄ• yina_nti yathÄ• goyÅ«the tÄ• vadeva dve gÄ• vo yujjhante gogaá¹‡o
na eko palÄ• yati, yadÄ• pana palÄ• yati, atha taá¹ƒ palÄ• yÄ«naá¹ƒ sabbo gogaá¹‡o bhiy
__dummedho_ khamantaá¹ƒ bhiyyo ajjhottharatÄ«ti attho.

__sadatthaparamÄ• _ti sakatthaparamÄ• . __khantyÄ• bhiyyo na vijjatÄ«_ti tesu sakatthap
uttaritaro aÃ±Ã±o attho na vijjati. __tamÄ• hu paramaá¹ƒ khanti_nti yo balavÄ• titikkhati, ta
khantiá¹ƒ paramaá¹ƒ Ä• hu. __bÄ• labalaá¹ƒ_ nÄ• ma aÃ±Ã±Ä• á¹‡abalaá¹ƒ. __taá¹ƒ yassa
na taá¹ƒ balanti __Ä• hu_ kathenti dÄ«penti. __dhammaguttassÄ• _ti dhammena rakkhitass
rakkhantassa. __paá¹-ivattÄ• _ti paá¹-ippharitvÄ• vattÄ• , paá¹-ipparitvÄ• vÄ• yaá¹ƒ vÄ• t
dhammaá¹-á¹-haá¹ƒ pana cÄ• letuá¹ƒ samattho nÄ• ma natthi. __tasseva tena pÄ• piyo_ti t
puggalassa pÄ• paá¹ƒ hoti. katarassÄ• ti \Be 257/? __yo kuddhaá¹ƒ paá¹-ikujjhati, _ tassa. t
sampadÄ• ne upayogavacanaá¹ƒ, kuddhassÄ• ti attho. __tikicchantÄ• na_nti ekavacane ba
attho. __janÄ• maÃ±Ã±antÄ«_ti evarÅ«paá¹ƒ __attano ca parassa cÄ• _ti __ubhinnaá¹ƒ_ a
nipphÄ• dentaá¹ƒ puggalaá¹ƒ __ ``bÄ• lo_ ayaâ€™â€™ nti andhabÄ• laputhujjanÄ• evaá¹ƒ
akovidÄ• _ti ye catusaccadhamme akovidÄ• acchekÄ• , te evaá¹ƒ maÃ±Ã±antÄ«ti attho.

<117> á¹• 04 __patta_nti adhigataá¹ƒ etarahi anubhuyyamÄ• naá¹ƒ kÄ• mÅ«pakaraá¹‡aá¹
anÄ• gate adhigantabbaá¹ƒ anubhavitabbaá¹ƒ, __ubhayametaá¹ƒ rajÄ• nukiá¹‡á¹‡a_nti tad
avakiá¹‡á¹‡aá¹ƒ \Ne 373/. __Ä• turassÄ• _ti rÄ• gÄ• dikilesÄ• turassa. __anusikkhato_ti kil
anusikkhato. __ye ca sikkhÄ• sÄ• rÄ• _ti ye yathÄ• samÄ• dinnaá¹ƒ sÄ«lavatÄ• disaá¹…kh
gahetvÄ• á¹-hitÄ• . tenÄ• ha --- __ ``sÄ«laá¹ƒ vataá¹ƒ jÄ«vitaá¹ƒ brahmacariyaâ€™â€™ _n
karomÄ«â€™â€™ ti oramati, taá¹ƒ __sÄ«laá¹ƒ_. yaá¹ƒ vesabhojanakiccacaraá¹‡Ä• di, taá¹
Ä• jÄ«vo. __brahmacariya_nti methunavirati. __upaá¹-á¹-hÄ• nasÄ• rÄ• _ti etesaá¹ƒ sÄ«lÄ•
anuá¹-á¹-hÄ• nasÄ• rÄ• . etehi eva saá¹ƒsÄ• rasuddhÄ«ti tÄ• ni sÄ• rato gahetvÄ• á¹-hitÄ•

__iccete ubho antÄ• _ti iti sÄ«labbataparÄ• mÄ• samukhena attakilamathÄ• nuyogo, kÄ• n
anavajjasaÃ±Ã±itÄ• mukhena kÄ• masukhallikÄ• nuyogo cÄ• ti ete ubho antÄ• . te ca kho y
pattabbe, etarahi patte ca rÄ• garajÄ• diokiá¹‡á¹‡e kÄ• maguá¹‡e allÄ«nehi kilesÄ• turÄ• n
sayaÃ±ca kilesÄ• tureheva paá¹-ipajjitabbÄ• , tato eva ca te __kaá¹-asivaá¸• á¸• hanÄ• _ ap
jarÄ• maraá¹‡ehi sivathikÄ• ya vaá¸• á¸• hanasÄ«lÄ• ekanteneva kaá¹-asiá¹ƒ vaá¸• á¸• her
pare ca antadvaye samÄ• dapentÄ• vaá¸• á¸• hÄ• penti cÄ• ti attho.

__ubho ante anabhiÃ±Ã±Ä• yÄ• _ti yathÄ• vutte ubho ante ajÄ• nitvÄ• . __olÄ«yanti eke_ti
cÄ• â€™â€™ ti olÄ«yanataá¹‡hÄ• bhinivesavasena avalÄ«yanti ekacce. __atidhÄ• vanti ek
vinassati attÄ• ca loko cÄ• â€™â€™ ti atidhÄ• vanÄ• bhinivesavasena atikkamanti.

__na_ \Be 258/ __amaÃ±Ã±iá¹ƒsu_ tesaÃ±ca taá¹‡hÄ• dimaÃ±Ã±anÄ• naá¹ƒ pahÄ«nattÄ•
anupÄ• dÄ• parinibbÄ• nato tividhampi __vaá¹-á¹-aá¹ƒ tesaá¹ƒ paÃ±Ã±Ä• panÄ• ya natthÄ•

__jaÃ±Ã±Ä• _ti jÄ• neyya. __saá¹ƒyuje_ti saá¹ƒyojeyya. __mÄ• nusa_nti manussÄ• naá¹ƒ
manussabhavapariyÄ• pannaá¹ƒ. __kiÃ±hi tassa sakaá¹ƒ hotÄ«_ti tassa maccumukhaá¹ƒ p
aÃ±Ã±aá¹ƒ sakaá¹ƒ nÄ• ma aÃ±Ã±atra kalyÄ• á¹‡akammato. kammassakÄ• hi sattÄ• . ten
kalyÄ• á¹‡aâ€™â€™ _ntiÄ• di. tattha __samparÄ• yika_nti samparÄ• yaphalanibbattakaá¹ƒ

<118> á¹• 04 __ime dhammÄ• _ti ime kusalÄ• vÄ• akusalÄ• vÄ• dhammÄ• . __evaá¹ƒg
374/ uppÄ• ditÄ• . __idaá¹ƒ phala_nti idaá¹ƒ iá¹-á¹-havipÄ• kaá¹ƒ aniá¹-á¹-havipÄ• kaÃ±ca p
ayaá¹ƒ vuá¸• á¸• hi, ayaá¹ƒ hÄ• nÄ«ti attho. __aÃ±Ã±ampi evaá¹ƒjÄ• tiya_nti ekaá¹ƒsabyÄ•

__Ä• kaá¹…khato na jÄ• neyyu_nti tattha yena hetunÄ• bhagavato yÄ• Ä• kaá¹…khÄ• , s
--- __ ``kintaá¹ƒ bhagavÄ• Ä• kaá¹…khatÄ«ti. idaá¹ƒ avisajjanÄ«yaâ€™â€™ _nti.

__ettako_ti etaparimÄ• á¹‡o. __sÄ«lakkhandhe_ti sÄ«lakkhandhahetu. ``sÄ«lakkhandhenÄ
sesapadesupi eseva nayo. __iriyÄ• ya_nti kÄ• yavacÄ«samÄ• cÄ• re. __pabhÄ• ve_ti Ä• nu
mettÄ• ya. __iddhiya_nti iddhividhÄ• ya. ettakÄ• buddhaguá¹‡Ä• , te ca paccekaá¹ƒ evaá¹ƒ
maggaphalanibbÄ• nÄ• ni evamÄ• nubhÄ• vÄ• ni. ariyasaá¹…gho evaá¹ƒvidhaguá¹‡ehi yut

tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ mahÄ• nubhÄ• vatÄ• na sabbathÄ• aÃ±Ã±esaá¹ƒ visayo, bha
__ ``buddhavisayo avisajjanÄ«yoâ€™â€™ _ti. tena yo aÃ±Ã±opi attho buddhavisayo, so av
vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``buddhavisayo acinteyyo na cintetabbo, yaá¹ƒ cintento umm
bhÄ• gÄ« assÄ• â€™â€™ ti (AN a IV 77). __katamÄ• pubbÄ• koá¹-Ä«ti avisajjanÄ«ya_nti
koá¹-Ä«â€™â€™ ti kenaci kataá¹ƒ pucchanaá¹ƒ avisajjanÄ«yaá¹ƒ. kasmÄ• ? saá¹ƒsÄ• rass
abhÄ• vato. tenevÄ• ha --- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€™ ti (AN
paÃ±Ã±Ä• yatÄ«_ti \Be 259/ na dissati, na upalabbhatÄ«ti attho. na paÃ±Ã±Ä• yatÄ«ti aÃ±Ã
hotÄ«ti pana atthaá¹ƒ sandhÄ• ya __ ``na paÃ±Ã±Ä• yatÄ«ti sÄ• vakÄ• naá¹ƒ Ã±Ä• á¹‡ave
vuttaá¹ƒ. tattha __attÅ«panÄ• yikÄ• _ti attÄ• upanetabbo etissÄ• ti attÅ«panÄ• yikÄ• . __na
bhagavantÄ• naá¹ƒ avijÄ• nanÄ• _ti etena purimÄ• ya koá¹-iyÄ• abhÄ• vato eva na paÃ±Ã
paá¹-ighÄ• toti dasseti.

yaá¹ƒ pana atthi, taá¹ƒ aÃ±Ã±esaá¹ƒ appameyyampi bhagavato na appameyyanti bhagava
appaá¹-ihataÃ±Ã±Ä• á¹‡ataá¹ƒ dassetuá¹ƒ __ ``yathÄ• bhagavÄ• kokÄ• likaá¹ƒ bhikkhuá¹

_tiÄ• dimÄ• ha. tattha __aÃ±Ã±ataraá¹ƒ bhikkhu_nti nÄ• magottena apÄ• kaá¹-aá¹ƒ. ``kÄ«v
padume niraye Ä• yuppamÄ• á¹‡aâ€™â€™ nti paÃ±haá¹ƒ pucchitvÄ• nisinnaá¹ƒ ekaá¹ƒ b
etthÄ• yaá¹ƒ pÄ• á¹-haseso --- dÄ«ghaá¹ƒ kho, bhikkhu, padume niraye Ä• yuppamÄ• á¹‡a
saá¹…khÄ• tuá¹ƒ ``ettakÄ• ni vassÄ• nÄ«â€™â€™ ti vÄ• ``ettakÄ• ni vassasatÄ• nÄ«â€™
vassasahassÄ• nÄ«â€™â€™ ti vÄ• ``ettakÄ• ni \Ne 375/ vassasatasahassÄ• nÄ«â€™â€™
upamÄ• kÄ• tunti. ``sakkÄ• bhikkhÅ«â€™â€™ ti bhagavÄ• avoca. seyyathÄ• pi, bhikkhu,
tilavÄ• ho. tato puriso vassasatassa vassasatassa accayena ekamekaá¹ƒ tilaá¹ƒ uddhareyy
bhikkhu, vÄ«satikhÄ• riko kosalako tilavÄ• ho iminÄ• upakkamena parikkhayaá¹ƒ pariyÄ• c
tveva eko abbudo nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati abbudÄ• nirayÄ• , evameko nirabl
181; AN c 10.89; Sn kokÄ• likasutta).

tattha __vÄ«satikhÄ• riko_ti mÄ• gadhakena patthena cattÄ• ro patthÄ• kosalaraá¹-á¹-he e
patthena cattÄ• ro patthÄ• Ä• á¸·hakaá¹ƒ, cattÄ• ri Ä• á¸·hakÄ• ni doá¹‡aá¹ƒ, catudoá¹‡Ä•
khÄ• rÄ«. tÄ• ya khÄ• riyÄ• vÄ«satikhÄ• riko tilavÄ• ho. __tilavÄ• ho_ti tilasakaá¹-aá¹ƒ. __
nÄ• ma eko paccekanirayo natthi, avÄ«cimhi eva pana abbudagaá¹‡anÄ• ya paccanokÄ• s
vutto. esa nayo __nirabbudÄ• _dÄ«supi.

tattha vassagaá¹‡anÄ• pi evaá¹ƒ veditabbÄ• --- yathÄ• hi sataá¹ƒsatasahassÄ• ni __koá¹
sataá¹ƒsatasahassakoá¹-iyo __pakoá¹-i_ nÄ• ma. sataá¹ƒsatasahassapakoá¹-iyo \Be 260/ _
sataá¹ƒsatasahassakoá¹-ipakoá¹-iyo __nahutaá¹ƒ_. sataá¹ƒsatasahassanahutÄ• ni __ninna
sataá¹ƒsatasahassÄ• ni ninnahutÄ• ni eko __abbudo_. tato vÄ«satiguá¹‡o __nirabbudo_. e
gaá¹‡anÄ• aparicitÄ• naá¹ƒ dukkarÄ• ti vuttaá¹ƒ --- ``taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuâ€™
``tattha tattha paridevanÄ• nattena kammakÄ• raá¹‡anÄ• nattenapi imÄ• ni nÄ• mÄ• ni lado
apare ``sÄ«tanarakÄ• eteâ€™â€™ ti. __cittaá¹ƒ Ä• ghÄ• tetvÄ• _ti cittaá¹ƒ padÅ«setvÄ• .

<119> á¹• 04 __kathaá¹ƒ jino_ti pakÄ• rapucchÄ• . __kena jino_ti kÄ• raá¹‡apucchÄ• . ken
kÄ• ya paá¹-ipattiyÄ• jinoti pucchati. __katha_nti pana kena pakÄ• rena kiá¹ƒ atÄ«tÄ• naá¹
anÄ• gatÄ• naá¹ƒ paccuppannÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• nena jinoti pucchati, tasmÄ• t
_nti vuttaá¹ƒ. __katamo jino_ti kiá¹ƒ rÅ«paá¹ƒ jino, udÄ• hu vedanÄ• saÃ±Ã±Ä• saá¹…khÄ
jino. rÅ«pÄ• divinimutto vÄ• aÃ±Ã±o jino, yo ``attÄ• â€™â€™ ti vuccatÄ«ti imamatthaá¹ƒ s
``avisajjanÄ«yaâ€™â€™ _nti. __kittako_ti pamÄ• á¹‡ato kiá¹ƒparimÄ• á¹‡o.

__atthi_ \Ne 376/ __tathÄ• gato_ti atthi satto. yvÄ• yamÄ• yasmÄ• ``evaá¹ƒnÄ• mo evaá¹ƒ
paÃ±cakkhandhe upÄ• dÄ• ya paÃ±Ã±apÄ«yati, tassa puggalassa adhippetattÄ• vuttaá¹ƒ
__rÅ«paá¹ƒ tathÄ• gato_ti rÅ«paá¹ƒ attÄ• ti sakkÄ• yadiá¹-á¹-hivasena pucchatÄ«ti katvÄ•
``avisajjanÄ«yaâ€™â€™ _nti. iminÄ• nayena sabbapadesu attho veditabbo.

<120> á¹• 04 __bÄ• laá¹ƒ pÄ«á¹-hasamÄ• ruá¸·ha_ntiÄ• dÄ«ni sÄ• miatthe upayogavacan

duccaritÄ• nÄ«_ti kÄ• yena duá¹-á¹-hu katÄ• ni. __olabbhantÄ«_ti avalambanti avatthariyan
tasseva vevacanaá¹ƒ. olambanÄ• diÄ• kÄ• rena hi tÄ• ni upaá¹-á¹-hahanti, tasmÄ• evaá¹ƒ
mahantÄ• naá¹ƒ. __pathaviyaá¹ƒ olambantÄ«_ti pathavitale pattharanti. sesapadadvayaá¹ƒ
pattharaá¹‡Ä• kÄ• royeva hesa. __tatra, bhikkhave, bÄ• lassÄ• _ti tasmiá¹ƒ upaá¹-á¹-hahan
hoti.

__lÄ• bhÄ• _ \Be 261/ __vo, bhikkhave_ti bhikkhave, ye ime tumhehi paá¹-iladdhÄ•
manussattasaddhÄ• paá¹-ilÄ• bhÄ• dayo, lÄ• bhÄ• vo tumhÄ• kaá¹ƒ lÄ• bhÄ• eva. __sula
catupÄ• risuddhisÄ«lÄ• disampÄ• danaá¹ƒ laddhaá¹ƒ, tampi suladdhaá¹ƒ. __khaá¹‡o vo pa
aá¹-á¹-haakkhaá¹‡avajjito navamoyaá¹ƒ khaá¹‡o paá¹-iladdho magga__brahmacariyavÄ• sA
mayÄ• â€™â€™ _tiÄ• dinÄ• ekadesanidassanena aá¹-á¹-ha akkhaá¹‡e vibhÄ• veti.

<121> á¹• 04 __yahiá¹ƒ yahi_nti yaá¹ƒ yaá¹ƒ duggatiá¹ƒ __yo gacchati. so naá¹ƒ adhammo
__carito, _ so naá¹ƒ adhammacÄ• riá¹ƒ puggalaá¹ƒ. __hanÄ• tÄ«_ti bÄ• dhati.

__appesakkhatÄ• _ti appÄ• nubhÄ• vatÄ• . __dubbaá¹‡á¹‡atÄ• _ti virÅ«patÄ• bÄ«bhacch
nippaÃ±Ã±atÄ• ahetukapaá¹-isandhivasena eá¸·amÅ«gatÄ• .

<122> á¹• 04 __vÄ• cÄ• nurakkhÄ«_ti catunnaá¹ƒ vacÄ«duccaritÄ• naá¹ƒ parivajjanena vÄ
abhijjhÄ• dÄ«naá¹ƒ anuppÄ• danena manasÄ• suá¹-á¹-hu __saá¹ƒvuto_. pÄ• á¹‡Ä• tipÄ• t
akusalaá¹ƒ na kayirÄ• , ete tayo kammapathe visodhaye_. evaá¹ƒ visodhento hi sÄ«lakkhan
buddhÄ• dÄ«hi isÄ«hi __paveditaá¹ƒ_ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ __maggaá¹ƒ_ Ä• rÄ• c
__kÄ• yena vÄ• cÄ• ya manasÄ• _ ca dukkaá¹-aá¹ƒ sÄ• vajjaá¹ƒ dukkhudrayaá¹ƒ duggatisa
__yassa natthi. saá¹ƒvutaá¹ƒ tÄ«hi_ \Ne 377/ __á¹-hÄ• nehÄ«_ti etehi tÄ«hi kÄ• raá¹‡ehi kÄ
pavesanivÄ• raá¹‡ato pihitaá¹ƒ, __taá¹ƒ ahaá¹ƒ ``brÄ• hmaá¹‡aâ€™â€™ _nti vadÄ• mÄ«ti.

__accantadussÄ«lya_nti ekantadussÄ«labhÄ• vo. gihÄ« vÄ• pi jÄ• tito paá¹-á¹-hÄ• ya dasa
karonto, pabbajito vÄ• pi upasampannadivasato paá¹-á¹-hÄ• ya garukÄ• pattiá¹ƒ Ä• pajjamA
idha pana yo dvÄ«su tÄ«su attabhÄ• vesu dussÄ«lo, tassa gatiyÄ• Ä• gataá¹ƒ dussÄ«labh
vuttaá¹ƒ. dussÄ«labhÄ• voti cettha dussÄ«lassa cha dvÄ• rÄ• ni nissÄ• ya uppannÄ• taá¹‡
sÄ• lamivotthata_nti yassa puggalassa taá¹ƒ taá¹‡hÄ• saá¹…khÄ• taá¹ƒ dussÄ«lyaá¹ƒ. yath
otthataá¹ƒ deve vassante pattehi udakaá¹ƒ paá¹-icchitvÄ• saá¹ƒbhaÃ±janavasena sabbatth
evaá¹ƒ attabhÄ• vaá¹ƒ otthataá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ \Be 262/ __so_ mÄ• luvÄ• ya
bhÅ«miyaá¹ƒ pÄ• tiyamÄ• no rukkho viya tÄ• ya dussÄ«lyasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya s
pÄ• tiyamÄ• no, __yathÄ• naá¹ƒ_ anatthakÄ• mo __diso icchati, tathÄ• attÄ• naá¹ƒ karoti_

__ ``attanÄ• hi kataâ€™â€™ _nti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- yathÄ• pÄ• sÄ•
pÄ• sÄ• á¹‡asambhavaá¹ƒ __vajiraá¹ƒ_ tameva __asmamayaá¹ƒ maá¹‡iá¹ƒ_ attano

uá¹-á¹-hÄ• naá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ pÄ• sÄ• á¹‡amaá¹‡iá¹ƒ khÄ• yitvÄ• chiddÄ• ch
katvÄ• aparibhogaá¹ƒ karoti, evamevaá¹ƒ __attanÄ• kataá¹ƒ_ attani jÄ• taá¹ƒ __attasambl
dummedhaá¹ƒ_ nippaÃ±Ã±aá¹ƒ puggalaá¹ƒ catÅ«su apÄ• yesu __abhimatthati_ kantati vid

__niseviyÄ• _ti katvÄ• . __garahÄ• _ti gÄ• rayhÄ• . __bÄ• lamatÄ«_ti mandabuddhino. __k
kammakkhayakaraÃ±Ä• á¹‡ena kammassa khepanato. __vimuttacetaso_ti samucchedavim
paá¹-ippassaddhivimuttiyÄ• ca vimuttacitto. __nibbanti te jotirivindhanakkhayÄ• _ti yathÄ•
jÄ• tavedo nibbÄ• yati, evamevaá¹ƒ abhisaá¹…khÄ• rassa viÃ±Ã±Ä• á¹‡assa anavasesakk

<123> á¹• 04 __ ``yathÄ• pi bhamaroâ€™â€™ _ti gÄ• thÄ• yaá¹ƒ __bhamaro_ti yÄ• kÄ• c
pupphÄ• rÄ• me caranto pupphaÃ±ca tassa __vaá¹‡á¹‡aÃ±ca gandhaÃ±ca aheá¹-hayaá¹ƒ
caratÄ«ti attho. evaá¹ƒ caritvÄ• ca __paleti rasamÄ• dÄ• yÄ• _ti yÄ• vadatthaá¹ƒ rasaá¹ƒ p
madhukaraá¹‡atthÄ• ya rasaá¹ƒ gahetvÄ• á¸• eti. so ekaá¹ƒ vanagahanaá¹ƒ ajjhogÄ• hetv
rajamissakaá¹ƒ rasaá¹ƒ á¹-hapetvÄ• anupubbena madhurarasaá¹ƒ madhuá¹ƒ karoti, na tas
caritapaccayÄ• pupphaá¹ƒ vÄ• tassa vaá¹‡á¹‡o vÄ• gandho vÄ• vinassati, atha kho pupp
__evaá¹ƒ gÄ• me munÄ« care_ti evaá¹ƒ \Ne 378/ sekkho asekkho vÄ• anagÄ• riyamuni ku
bhikkhaá¹ƒ gaá¹‡hanto careyyÄ• ti attho. na hi tassa gÄ• me caraá¹‡apaccayÄ• saddhÄ• h
hoti, saddhÄ• pi bhogÄ• pi pÄ• katikÄ• va honti. evaá¹ƒ caritvÄ• ca pana gÄ• mato nikkhar
udakaphÄ• sukaá¹-á¹-hÄ• ne saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• nisinno akkhabhaÃ±jana
vaá¹‡alepanaputtamaá¹ƒsÅ«pamavasena (Mil VI 1.2; SN a II 63) paccavekkhanto \Be 263/
paribhuÃ±jitvÄ• tathÄ• rÅ«paá¹ƒ vanasaá¹‡á¸• aá¹ƒ anupavisitvÄ• ajjhattikakammaá¹-á¹-h
maggaphalÄ• ni hatthagatÄ• neva karoti. asekkhamuni pana diá¹-á¹-hadhammasukhavihÄ•
bhamarena madhukarena sarikkhatÄ• . khÄ«á¹‡Ä• savo panettha adhippetoti.

__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«_ti yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti m
dukkhehÄ«ti pÄ• timokkho. so eva kÄ• yikavÄ• casikassa vÄ«tikkamassa saá¹ƒvaraá¹‡ato
pÄ• timokkhasaá¹ƒvarena saá¹ƒvuto samannÄ• gato hutvÄ• sabbiriyÄ• pathesu carati. __Ä
Ä• cÄ• rena ca gocarena ca sampanno. __aá¹‡umattesÅ«_ti appamattakesu. __vajjesÅ«_ti
__bhayadassÄ• vÄ«_ti bhayaá¹ƒ dassÄ«. __samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti sikk
sikkhitabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ sammÄ• Ä• diyitvÄ• sikkhati.

__kÄ• yakammavacÄ«kammena samannÄ• gato, kusalena parisuddhÄ• jÄ«vo_ti ettha Ä•
kÄ• yakamme vacÄ«kamme ca gahitepi yasmÄ• idaá¹ƒ Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ na Ä
kÄ• yavacÄ«dvÄ• resu eva pana uppajjati, tasmÄ• tassa uppattidvÄ• radassanatthaá¹ƒ ``k
samannÄ• gato, kusalenÄ• â€™â€™ ti vuttaá¹ƒ. yasmÄ• pana tena samannÄ• gato, tasmÄ
Ä• jÄ«vapÄ• risuddhipi sÄ«lamevÄ• ti dassanatthaá¹ƒ etaá¹ƒ vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``
kusalÄ• sÄ«lÄ• ? kusalaá¹ƒ kÄ• yakammaá¹ƒ kusalaá¹ƒ vacÄ«kammaá¹ƒ, parisuddhaá¹ƒ Ä
sÄ«lasmiá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN II 265). __Ä• raddhavÄ«riyo_ti yassa kÄ• yikaá¹ƒ c

Ä• raddhaá¹ƒ hoti, so ``Ä• raddhavÄ«riyoâ€™â€™ ti vuccati. tattha yo gaá¹‡asaá¹…gaá¹‡ik
iriyÄ• pathesu aá¹-á¹-haÄ• rambhavatthuvasena ekako hoti, tassa kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ Ä
cittasaá¹…gaá¹‡ikaá¹ƒ vinodetvÄ• aá¹-á¹-hasamÄ• pattivasena ekako hoti, gamanÄ• dÄ«su
uppannaá¹-á¹-hÄ• neyeva niggaá¹‡hitvÄ• jhÄ• naá¹ƒ nibbatteti, tassa cetasikaá¹ƒ vÄ«riyaá
hoti. evaá¹ƒ Ä• raddhavÄ«riyo. __thÄ• mavÄ• _ti á¹-hitimÄ• . __daá¸·haparakkamo_ti \Ne 3
__anikkhittadhuro ... pe ... sacchikiriyÄ• yÄ• _ti saá¹ƒkilesadhammÄ• naá¹ƒ pahÄ• natthaá¹
sampÄ• danatthaá¹ƒ \Be 264/, paccakkhakaraá¹‡atthaÃ±ca dhuraá¹ƒ anikkhipitvÄ• vÄ«riya
viharati. __paÃ±Ã±avÄ• _ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbayapariggÄ• hikÄ• ya p
tenÄ• ha __ ``udayatthagÄ• miniyÄ• â€™â€™ _ti.

__natthi puttasamaá¹ƒ pema_nti mÄ• tÄ• pitaro virÅ«pepi attano puttake suvaá¹‡á¹‡abimba
mÄ• lÄ• guá¸·e viya sÄ«sÄ• dÄ«su katvÄ• pariharamÄ• nÄ• . tehi uhaditÄ• pi omuttitÄ• pi
paá¹-icchantÄ• viya somanassaá¹ƒ Ä• pajjanti. tenÄ• ha --- ``natthi puttasamaá¹ƒ pemaâ€™
samaá¹ƒ pemaá¹ƒ nÄ• ma natthÄ«ti vuttaá¹ƒ hoti. __gosamita_nti gohi samaá¹ƒ godhanasa
__dhanaá¹ƒ_ nÄ• ma __natthi. sÅ«riyasamÄ• Ä• bhÄ• _ti sÅ«riyÄ• bhÄ• ya samÄ• aÃ±Ã±
samuddaparamÄ• _ti ye keci aÃ±Ã±e sarÄ• nÄ• ma, sabbe te samuddaparamÄ• . samudd
samuddasadisaá¹ƒ aÃ±Ã±aá¹ƒ udakaá¹ƒ nidÄ• naá¹ƒ nÄ• ma natthi bhagavÄ• ti vadati.

yasmÄ• pana attapemena samaá¹ƒ pemaá¹ƒ natthi. mÄ• tÄ• pitaro hi chaá¸• á¸• etvÄ• pi p
attÄ• nameva posenti. dhaÃ±Ã±ena ca __samaá¹ƒ dhanaá¹ƒ_ nÄ• ma __natthi_. tathÄ• rÅ«
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«nipi gomahiá¹ƒsÄ• dÄ«nipi dhaÃ±Ã±aggahaá¹‡atthaá¹ƒ dhaÃ±
gahetvÄ• gacchanti. paÃ±Ã±Ä• ya ca __samÄ• Ä• bhÄ• _ nÄ• ma __natthi_. sÅ«riyÄ• day
paccuppannameva ca tamaá¹ƒ vinodenti, paÃ±Ã±Ä• pana dasasahassimpi lokadhÄ• tuá¹ƒ
sakkoti, atÄ«taá¹ƒsÄ• dipaá¹-icchÄ• dakaÃ±ca tamaá¹ƒ vidhamati. meghavuá¹-á¹-hiyÄ• ca
nadÄ« vÄ• hi hotu taá¸·Ä• kÄ• dÄ«ni vÄ• , vuá¹-á¹-hisamo saro nÄ• ma natthi. meghavuá¹-
mahÄ• samudde aá¹…gulipabbatemanamattampi udakaá¹ƒ na hoti, vuá¹-á¹-hiyÄ• pana pav
Ä• bhassarabhavanÄ• pi ekodakaá¹ƒ hoti. tasmÄ• bhagavÄ• devatÄ• vacanaá¹ƒ paá¹-ikkh
vadanto __ ``natthi attasamaá¹ƒ pemaâ€™â€™ _ntiÄ• dimÄ• ha.

<124> á¹• 04 __kiá¹ƒsÅ«dha bhÄ«tÄ• _ti kiá¹ƒ nu bhÄ«tÄ• . __maggo canekÄ• yatano pav
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡avasena anekehi kÄ• raá¹‡ehi maggo kathito, evaá¹ƒ sante kiss
janatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo aggahesÄ«ti vadati. __bhÅ«ripaÃ±Ã±Ä• _ti bahupaÃ±Ã
__paralokaá¹ƒ na bhÄ• ye_ti imasmÄ• lokÄ• paralokaá¹ƒ gacchanto na bhÄ• yeyya.

__paá¹‡idhÄ• yÄ• _ti \Ne 380/ \Be 265/ á¹-hapetvÄ• . __gharamÄ• vasanto_ti anÄ• thapiá¹
bahvannapÄ• ne ghare vasanto. __saá¹ƒvibhÄ• gÄ«_ti accharÄ• ya gahitampi nakhena phÄ
bhuÃ±janasÄ«lo. __vadaÃ±Ã±Å«_ti yÄ• cakÄ• naá¹ƒ yÄ• canavasena vuttavacanaÃ±Ã±Å«
__vÄ• ca_nti cattÄ• ri vacÄ«sucaritÄ• ni gahitÄ• ni. __mana_nti tÄ«á¹‡i manosucaritÄ• ni. _

kÄ• yasucaritÄ• ni. ime dasa kusalakammapathÄ• pubbasuddhiaá¹…gaá¹ƒ nÄ• ma. __ ``ba
gharamÄ• vasantoâ€™â€™ _ti iminÄ• yaÃ±Ã±aupakkharo gahito. __saddho_ti ekaá¹ƒ aá¹
__saá¹ƒvibhÄ• gÄ«_ti ekaá¹ƒ, __vadaÃ±Ã±Å«_ti ekanti imÄ• ni cattÄ• ri aá¹…gÄ• ni sandhA
á¹-hito catÅ«sÅ«â€™â€™ _ti Ä• ha.

aparo nayo --- ``vÄ• caâ€™â€™ ntiÄ• dÄ«ni tÄ«á¹‡i aá¹…gÄ• ni, ``bahvannapÄ• naâ€™â€
yaÃ±Ã±aupakkharova gahito, ``saddho mudu saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«â€™â€™ ti eka

aparo dukanayo nÄ• ma hoti --- ``vÄ• caá¹ƒ manaÃ±cÄ• â€™â€™ ti ekaá¹ƒ aá¹…gaá¹ƒ, ``b
bahvannapÄ• naá¹ƒ gharamÄ• vasantoâ€™â€™ ti ekaá¹ƒ, ``saddho mudÅ«â€™â€™ ti eka
vadaÃ±Ã±Å«â€™â€™ ti ekanti etesu catÅ«su dhammesu á¹-hito dhamme á¹-hito nÄ• ma h
gacchanto_na bhÄ• yati.

__kÄ• yasamÄ• cÄ• rampÄ«_tiÄ• di pÄ• timokkhasaá¹ƒvaradassanaá¹ƒ. tattha __duvidhen
koá¹-á¹-hÄ• sehÄ«ti attho. __jaÃ±Ã±Ä• _ti jÄ• neyya. sÄ«lakathÄ• ca nÄ• mesÄ• kammap
paá¹‡á¹‡attivasena vÄ• kathetabbÄ• . tattha kammapathavasena tÄ• va kathentena asevita
pÄ• á¹‡Ä• tipÄ• tÄ• dinnÄ• dÄ• namicchÄ• cÄ• rehi kathetabbo. paá¹‡á¹‡attivasena kÄ• ya
paÃ±Ã±attasikkhÄ• padavÄ«tikkamavasena. sevitabbakÄ• yasamÄ• cÄ• ro pÄ• á¹‡Ä• tipÄ•
kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padaavÄ«tikkamena ca kathetabbo.

asevitabbavacÄ«samÄ• cÄ• ro musÄ• vÄ• dÄ• divacÄ«duccaritena ceva vacÄ«dvÄ• re pa
kathetabbo. sevitabbavacÄ«samÄ• cÄ• ro musÄ• vÄ• dÄ• diveramaá¹‡Ä«hi ceva vacÄ«dvÄ
paÃ±Ã±attasikkhÄ• padaavÄ«tikkamena ca kathetabbo.

pariyesanÄ• \Be 266/ pana kÄ• yavÄ• cÄ• hi pariyesanÄ• eva, sÄ• kÄ• yavacÄ«samÄ• c
Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ nÄ• ma etasmiá¹ƒyeva dvÄ• radvaye uppajjati, na Ä• kÄ• s
Ä• jÄ«vaá¹-á¹-hamakasÄ«ladassanatthaá¹ƒ visuá¹ƒ vuttÄ• . tattha nasevitabbapariyesanÄ•
kathetabbÄ• , sevitabbapariyesanÄ• ariyapariyesanÄ• ya. vuttaÃ±hetaá¹ƒ --- ``katamÄ• ca
anariyapariyesanÄ• ? idha, bhikkhave, ekacco attanÄ• jÄ• tidhammo samÄ• no jÄ• tidham
tiÄ• di (MN I 274). tathÄ• ``katamÄ• ca, bhikkhave, ariyapariyesanÄ• ? idha, bhikkhave, ek
jÄ• tidhammo samÄ• no jÄ• tidhamme Ä• dÄ«navaá¹ƒ viditvÄ• ajÄ• taá¹ƒ anuttaraá¹ƒ yoga
pariyesatÄ«â€™â€™ tiÄ• di (MN I 275).

<170> á¹• 04 __maggÄ• naá¹-á¹-haá¹…giko_ti jaá¹…ghamaggÄ• dayo vÄ• hontu dvÄ• sa
sabbesampi maggÄ• naá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«hi aá¹-á¹-hahi aá¹…gehi micchÄ• diá¹-
aá¹-á¹-hannaá¹ƒ pÄ• padhammÄ• naá¹ƒ pahÄ• nakaro nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ•
dukkhaparijÄ• nanÄ• dikiccaá¹ƒ sÄ• dhayamÄ• no aá¹-á¹-haá¹…giko maggo __seá¹-á¹-ho_
padÄ• _ti ``saccaá¹ƒ bhaá¹‡e na kujjheyyÄ• â€™â€™ ti (Dhp 224) Ä• gataá¹ƒ vacÄ«saccaá

brÄ• hmaá¹‡o, sacco khattiyoâ€™â€™ tiÄ• dibhedaá¹ƒ sammutisaccaá¹ƒ vÄ• , ``idameva s
nti (MN III 331; Ud 54; Nidd I 20) diá¹-á¹-hisaccaá¹ƒ vÄ• , ``ekaÃ±hi saccaá¹ƒ na dutiyamatt
890; Nidd I 119) vuttaá¹ƒ paramatthasaccaá¹ƒ vÄ• hotu. sabbesampi imesaá¹ƒ saccÄ• naá
parijÄ• nitabbaá¹-á¹-hena pahÄ• tabbaá¹-á¹-hena sacchikÄ• tabbaá¹-á¹-hena bhÄ• vetabbaá
ekapaá¹-ivedhaá¹-á¹-hena tathapaá¹-ivedhaá¹-á¹-hena ca ``dukkhaá¹ƒ ariyasaccaâ€™â€™
387; MN I 120) caturo padÄ• seá¹-á¹-hÄ• nÄ• ma. __virÄ• go seá¹-á¹-ho dhammÄ• na_nti
dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ agga
b V 32; It 90) vacanato nibbÄ• nasaá¹…khÄ• to virÄ• go sabbadhammÄ• naá¹ƒ seá¹-á¹-ho.
cakkhumÄ• _ti sabbesampi devamanussÄ• dibhedÄ• naá¹ƒ dvipadÄ• naá¹ƒ paÃ±cahi cakk
seá¹-á¹-hoti.

__aggÄ• nÄ«_ti uttamÄ• ni. __yÄ• vatÄ• _ti yattakÄ• . __apadÄ• _ti nippadÄ• ahimacchÄ•
manussapakkhijÄ• tÄ• dayo. __catuppadÄ• _ti hatthiassÄ• dayo \Be 267/. __bahuppadÄ• _
__rÅ«pino_ti kÄ• mÄ• vacararÅ«pÄ• vacarasattÄ• . __asaÃ±Ã±ino_ti asaÃ±Ã±Ä«bhave nib
__nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino_ti bhavagge nibbattasattÄ• . __aggamakkhÄ• yatÄ«_ti gu
akkhÄ• yati.

__asaá¹…khatÄ• na_nti nibbÄ• nameva vuttaá¹ƒ. __virÄ• go_tiÄ• dÄ«ni ca nibbÄ• nasseva
sabbe kilesÄ• virajjanti, sabbe rÄ• gamadÄ• dayo madÄ• nimmadÄ• honti abhÄ• vaá¹ƒ ga
pipÄ• sÄ• vinayaá¹ƒ upenti, sabbe Ä• layÄ• samugghÄ• taá¹ƒ gacchanti, vaá¹-á¹-Ä• ni upa
khÄ«yati, sabbapariá¸·Ä• hÄ• vÅ«pasammanti, vaá¹-á¹-adukkhaá¹ƒ nirujjhati nibbÄ• yati. ta
nÄ• mÄ• ni labhatÄ«ti.

__dhammo ca kusalakkhato_ti tassa satthuno dhammo ca kusalo anavajjo, anavajjattÄ• ev
rÄ• gÄ• dÄ«hi kilesehi sabbatitthiyavÄ• dehi ca aparikkhato. __tÄ• ni tÄ«á¹‡i visissare_ti etÄ
ratanÄ• ni loke sabbaratanehi visissanti guá¹‡avasena sabbalokaá¹ƒ atisentÄ«ti attho.

__samaá¹‡apadumasaÃ±cayo gaá¹‡o_ti padumasadisÄ• naá¹ƒ ariyasamaá¹‡Ä• naá¹ƒ sam
padumanti hi paripuá¹‡á¹‡asatapattassa saroruhassa nÄ• maá¹ƒ. ariyapuggalÄ• ca sabbat
paripuá¹‡á¹‡aguá¹‡Ä• ti padumasadisÄ• vuttÄ• . __vidÅ«naá¹ƒ sakkato_ti vidÅ«hi paá¹‡á¸
__naravaradamako_ti naravaro ca purisÄ• naá¹ƒ damako nÄ• yako cÄ• ti attho. __lokassa u
á¹-hitÄ• ni, sabbaloke uttamÄ• nÄ«ti attho.

__nirupadÄ• ho_ti rÄ• gapariá¸·Ä• hÄ• dÄ«hi anupadÄ• ho. __saccanÄ• mo_ti avitathanÄ•
Ä• gatanÄ• mo. __sabbÄ• bhibhÅ«_ti sabbalokaá¹ƒ attano guá¹‡ehi abhibhavitvÄ• á¹-hito.
vaá¹-á¹-ato ekantanissaraá¹‡abhÄ• vena avitatho saha pariyattiyÄ• navavidhopi lokuttaradh
__natthaÃ±Ã±o tassa uttarÄ«_ti tassa uttari adhikaguá¹‡o aÃ±Ã±o ca dhammo natthÄ«ti att
niccaá¹ƒ_ sabbakÄ• laá¹ƒ vidÅ«hi sabbapaá¹‡á¸• itehi __pÅ«jito_.

__ ``ekÄ• yanaâ€™â€™ _nti \Be 268/ gÄ• thÄ• ya __ekÄ• yana_nti ekaá¹ƒ maggaá¹ƒ. mag

``maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetu ca, kullo ca bhisi saá¹…gamoâ€™â€™ ti || (Nidd II pÄ• rÄ• yanatthutigÄ

bahÅ«ni nÄ• mÄ• ni, svÄ• yaá¹ƒ idha ayananÄ• mena vutto. tasmÄ• ekÄ• yananti ekamag
attho. atha vÄ• ekena ayitabbanti __ekÄ• yanaá¹ƒ_. gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vi
pavivittena paá¹-ipajjitabbanti attho. ayanti vÄ• etenÄ• ti ayano, saá¹ƒsÄ• rato nibbÄ• naá¹ƒ
ekassa vÄ• sabbasattaseá¹-á¹-hassa bhagavato ayanoti ekÄ• yano. kiÃ±cÄ• pi hi tena aÃ±
bhagavatova so ayano, tena uppÄ• ditattÄ• . yathÄ• ha --- ``so hi, brÄ• hmaá¹‡a, bhagavÄ•
uppÄ• detÄ• â€™â€™ tiÄ• di (MN III 79). ayatÄ«ti vÄ• ayano, gacchati pavattatÄ«ti attho. e
dhammavinaye ayano, na aÃ±Ã±atthÄ• ti ekÄ• yano. yathÄ• ha --- ``imasmiá¹ƒ kho, subhad
aá¹-á¹-haá¹…giko maggo upalabbhatÄ«â€™â€™ ti (DN II 214). api ca pubbabhÄ• ge nÄ• n
aparabhÄ• ge ekaá¹ƒ nibbÄ• nameva ayati gacchatÄ«ti ekÄ• yano, taá¹ƒ ekÄ• yanaá¹ƒ.

__jÄ• tikhayantadassÄ«_ti jÄ• tiyÄ• khayasaá¹…khÄ• to anto jÄ• tikhayanto. jÄ• tiyÄ• acc
taá¹ƒ passÄ«ti jÄ• tikhayantadassÄ«. ``maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«â€™â€™ tip
vuttappakÄ• raá¹ƒ ekÄ• yanasaá¹…khÄ• taá¹ƒ maggaá¹ƒ sayambhuÃ±Ä• á¹‡ena bhagavÄ•
hitena satte anukampatÄ«ti. idÄ• ni tassa maggassa ekÄ• yanabhÄ• vaá¹ƒ, tÄ«supi kÄ• les
vibhÄ• vetuá¹ƒ __ ``etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ _
ye atÄ«tamaddhÄ• naá¹ƒ kÄ• moghÄ• dicatubbidhaá¹ƒ oghaá¹ƒ tariá¹ƒsu, ye taá¹ƒ anÄ• ga
etarahi ca taranti, te sabbe eteneva maggena, na aÃ±Ã±enÄ• ti. __visuddhipekkhÄ• _ti catu
accantavisuddhiá¹ƒ nibbÄ• naá¹ƒ apekkhantÄ• , parinibbÄ• yitukÄ• mÄ• ti attho.

evaá¹ƒ \Be 269/ duvidhampi sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ nÄ• nÄ• suttapadÄ• ni udÄ• haran
saá¹ƒkilesabhÄ• giyÄ• dÄ«hi saá¹ƒsanditvÄ• dassetuá¹ƒ puna __ ``lokiyaá¹ƒ suttaâ€™â€™
tattha __dassanabhÄ• giyena ca bhÄ• vanÄ• bhÄ• giyena cÄ• _ti nibbedhabhÄ• giyena. nib
dassanabhÄ• giyaá¹ƒ bhÄ• vanÄ• bhÄ• giyanti dvidhÄ• bhinditvÄ• dassitaá¹ƒ. __lokiyaÃ±
lokiyaá¹ƒ lokuttaraÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giyÄ• dÄ«hi dassanabhÄ• giyÄ• dÄ«hi cÄ
niddisitabbanti adhippÄ• yo. __yasmiá¹ƒ sutte_tiÄ• di niddisanÄ• kÄ• radassanaá¹ƒ. tattha
__saá¹ƒkilesabhÄ• giya_nti saá¹ƒkilesakoá¹-á¹-hÄ• sasahitaá¹ƒ, saá¹ƒkilesatthadÄ«pananti
sesesupi.

evaá¹ƒ lokiyattikassa saá¹ƒkilesabhÄ• giyÄ• dÄ«hi catÅ«hi padehi saá¹ƒsandanaá¹ƒ dasse
sesatikÄ• naá¹ƒ sesapadÄ• naÃ±ca saá¹ƒsandanaá¹ƒ suviÃ±Ã±eyyanti taá¹ƒ anuddharitvÄ•
saá¹ƒkilesabhÄ• giyÄ• dÄ«naá¹ƒ \Ne 384/ samatikkamanaá¹ƒ dassetuá¹ƒ __ ``vÄ• sanÄ• b

_ntiÄ• di vuttaá¹ƒ. tattha yadipi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ, vÄ• sanÄ• bhÄ• giyaÃ±ca
tathÄ• pi lokuttarasuttÄ• ni viya lokiyasuttÄ• naá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ saá¹ƒk
samatikkamÄ• ya hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ s
suttassa nigghÄ• tÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __nigghÄ• tÄ• yÄ• _ti pahÄ• nÄ• ya.
gahitoti daá¹-á¹-habbaá¹ƒ. yasmÄ• ca vodÄ• nadhammÄ• viya saá¹ƒkilesadhammÄ• naá¹ƒ
dassanabhÅ«misamatikkamaneneva bhÄ• vanÄ• bhÅ«mi adhigantabbÄ• , tasmÄ• __ ``bhÅ
dassanabhÄ• giyassa suttassa paá¹-inissaggÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. yasmÄ• pana a
maggabhÄ• vanÄ• kiccaá¹ƒ nÄ• ma natthi. jhÄ• nabhÄ• vanÄ• pi diá¹-á¹-hadhammasukhav
``asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ bhÄ• vanÄ• bhÄ• giyassa suttassa paá¹-inissaggÄ• ya, ase
diá¹-á¹-hadhammasukhavihÄ• ratthaâ€™â€™ _nti ca vuttaá¹ƒ.

idÄ• ni tikapadeheva saá¹ƒsanditvÄ• dassetuá¹ƒ __ ``lokuttaraâ€™â€™ _ntiÄ• di vuttaá¹ƒ
yo sotÄ• panno hutvÄ• ekameva attabhÄ• vaá¹ƒ janetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ayaá
yathÄ• ha ---

``katamo ca puggalo ekabÄ«jÄ«? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parik
avinipÄ• tadhammo \Be 270/ niyato sambodhiparÄ• yaá¹‡o. so ekaá¹ƒyeva mÄ• nusakaá¹ƒ
dukkhassantaá¹ƒ karoti. ayaá¹ƒ vuccati puggalo ekabÄ«jÄ«â€™â€™ ti (Pp 33).

yo pana dve vÄ• tÄ«á¹‡i vÄ• kulÄ• ni sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ ka
nÄ• ma. yathÄ• ha ---

``katamo ca puggalo kolaá¹ƒkolo? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ ... pe ... parÄ• yaá¹‡o. so
kulÄ• ni sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ vuccati puggalo kola
32).

tattha __kulÄ• nÄ«_ti bhave. __dve vÄ• tÄ«á¹‡i vÄ• _ti idamettha desanÄ• mattameva. yÄ
saá¹ƒsarantopi kolaá¹ƒkolo hoti eva.

yo \Ne 385/ pana satta bhave saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ __sattakkhattu
yathÄ• ha ---

``katamo ca puggalo sattakkhattuparamo? idhekacco ... pe ... parÄ• yaá¹‡o. so sattakkhattu
ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ vuccati puggalo sattakkha
31).

ko pana tesaá¹ƒ etaá¹ƒ pabhedaá¹ƒ niyametÄ«ti? keci tÄ• va ``pubbahetu niyametÄ«â€™â
``paá¹-hamamaggoâ€™â€™, keci ``upari tayo maggÄ• â€™â€™. keci ``tiá¹‡á¹‡aá¹ƒ maggÄ

tattha pubbahetu niyametÄ«ti vÄ• de paá¹-hamamaggassa upanissayo kato nÄ• ma hoti. up
nirupanissayÄ• uppannÄ• ti Ä• pajjati. paá¹-hamamaggo niyametÄ«ti vÄ• de upari tiá¹‡á¹‡a
niratthakatÄ• Ä• pajjati. upari tayo maggÄ• niyamentÄ«ti vÄ• de ``paá¹-hamamagge anupp
uppannÄ• â€™â€™ ti Ä• pajjati. vipassanÄ• niyametÄ«ti vÄ• do pana yujjati. sace hi upari
vipassanÄ• balavatÄ« hoti, ekabÄ«jÄ« nÄ• ma hoti. tato mandatarÄ• kolaá¹ƒkolo. tato mar
sattakkhattuparamoti. ettha ca yo manussesu eva sattakkhattuá¹ƒ saá¹ƒsaritvÄ• arahattaá¹
\Be 271/ devesuyeva sattakkhattuá¹ƒ saá¹ƒsaritvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti, ime na idhA
kÄ• lena devesu, kÄ• lena manussesÅ«ti vomissakanayena saá¹ƒsaritvÄ• arahattaá¹ƒ pÄ•
tasmÄ• ``sattakkhattuparamoâ€™â€™ ti idaá¹ƒ idhaá¹-á¹-hakavokiá¹‡á¹‡avaá¹-á¹-ajjhÄ• sa
veditabbaá¹ƒ. vaá¹-á¹-ajjhÄ• sayo hi Ä• dito paá¹-á¹-hÄ• ya cha devaloke sodhetvÄ• akaniá
parinibbÄ• yissati.

tattha yo saddhaá¹ƒ dhuraá¹ƒ katvÄ• sotÄ• pattimaggaá¹ƒ nibbatteti, so maggakkhaá¹‡e _
hoti. phalakkhaá¹‡e pana saddhÄ• vimutto nÄ• ma hutvÄ• vuttanayena ekabÄ«jiÄ• dibhedo
dhuraá¹ƒ katvÄ• sotÄ• pattimaggaá¹ƒ nibbatteti, so maggakkhaá¹‡e __dhammÄ• nusÄ• rÄ
diá¹-á¹-hippatto nÄ• ma hutvÄ• ekabÄ«jiÄ• dibhedo hoti. idaÃ±ca aá¹-á¹-hannaá¹ƒ vimokkh
vuttaá¹ƒ. lÄ• bhÄ« pana phalakkhaá¹‡e kÄ• yasakkhÄ« nÄ• ma hoti. tattha ye
saddhÄ• vimuttadiá¹-á¹-hippattakÄ• yasakkhinÄ• makÄ• tayo sotÄ• pannÄ• , te ekabÄ«jiÄ•
vuttaá¹ƒ --- __ ``paÃ±cahi puggalehi niddisitabbaá¹ƒ ekabÄ«jinÄ• ... pe ... dhammÄ• nusÄ•
evaá¹ƒ paÃ±cahi.

__dvÄ• dasahi_ \Ne 386/ __puggalehÄ«_ti sakadÄ• gÄ• mimaggaá¹-á¹-ho, sakadÄ• gÄ• m
abhedena anÄ• gÄ• mÄ«, antarÄ• parinibbÄ• yiÄ• dayo paÃ±ca, saddhÄ• vimuttadiá¹-á¹-hi
bhedena aá¹-á¹-hÄ• ti, evaá¹ƒ dvÄ• dasahi. tattha hi yo avihÄ• dÄ«su tattha tattha Ä• yuven
parinibbÄ• yati, ayaá¹ƒ __antarÄ• parinibbÄ• yÄ«_. yo pana Ä• yuvemajjhaá¹ƒ atikkamitvÄ•
ayaá¹ƒ __upahaccaparinibbÄ• yÄ«_. tathÄ• yo avihÄ• dÄ«su upapanno asaá¹…khÄ• rena
adhigacchati, ayaá¹ƒ __asaá¹…khÄ• raparinibbÄ• yÄ«_. yo pana sasaá¹…khÄ• rena sappa
adhigacchati, ayaá¹ƒ __sasaá¹…khÄ• raparinibbÄ• yÄ«_. uddhaá¹ƒ uparÅ«pari brahmaloke
__uddhaá¹ƒsoto_. paá¹-isandhivasena akaniá¹-á¹-he gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«_

tattha atthi uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« atthi uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• m
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« atthi na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«ti. tatt
anÄ• gÄ• miphalaá¹ƒ patvÄ• avihÄ• dÄ«su nibbatto \Be 272/ tattha yÄ• vatÄ• yukaá¹ƒ á¹-h
nibbattitvÄ• akaniá¹-á¹-haá¹ƒ pÄ• puá¹‡Ä• ti, ayaá¹ƒ __uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ
avihÄ• dÄ«su nibbatto tattheva aparinibbÄ• yitvÄ• akaniá¹-á¹-hampi appatvÄ• uparÅ«pari
parinibbÄ• yati, ayaá¹ƒ __uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. yo ito cavitvÄ•
nibbattati, ayaá¹ƒ __na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. yo pana avihÄ• dÄ«
nibbattitvÄ• tattheva parinibbÄ• yati, ayaá¹ƒ __na uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ«_

saddhÄ• vimuttÄ• dayo vuttavibhÄ• gÄ• yeva.

__navahi puggalehÄ«_ti ettha aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ alÄ• bhÄ« arahÄ• __paÃ
pana lÄ• bhÄ« vikkhambhanasamucchedavimokkhavasena ubhohi bhÄ• gehi rÅ«pakÄ• yar
bhÄ• gato vimuttattÄ• __ubhatobhÄ• gavimutto_ nÄ• ma. __samasÄ«sinÄ• _ti ettha tividho
iriyÄ• pathasamasÄ«sÄ«, rogasamasÄ«sÄ«, jÄ«vitasamasÄ«sÄ«ti.

tatra yo á¹-hÄ• nÄ• dÄ«su iriyÄ• pathesu yeneva iriyÄ• pathena samannÄ• gato hutvÄ• vip
iriyÄ• pathena arahattaá¹ƒ patvÄ• parinibbÄ• yati, ayaá¹ƒ __iriyÄ• pathasamasÄ«sÄ«_ nÄ•
patvÄ• antoroge eva vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• teneva rogena pa
__rogasamasÄ«sÄ«_ nÄ• ma. palibodhasÄ«saá¹ƒ taá¹‡hÄ• , bandhanasÄ«saá¹ƒ mÄ• no, p
vikkhepasÄ«saá¹ƒ uddhaccaá¹ƒ, kilesasÄ«saá¹ƒ avijjÄ• , adhimokkhasÄ«saá¹ƒ saddhÄ• , p
upaá¹-á¹-hÄ• nasÄ«saá¹ƒ sati, avikkhepasÄ«saá¹ƒ samÄ• dhi, dassanasÄ«saá¹ƒ paÃ±Ã±Ä
jÄ«vitindriyaá¹ƒ, gocarasÄ«saá¹ƒ vimokkho, saá¹…khÄ• rasÄ«saá¹ƒ nirodhoti terasasu sÄ«
avijjaá¹ƒ arahattamaggo pariyÄ• diyati, pavattasÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ pariyÄ•
avijjÄ• pariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ jÄ«vitindriyaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti. jÄ«vitindr
avijjaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti. aÃ±Ã±aá¹ƒ avijjÄ• pariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ, aÃ±
jÄ«vitindriyapariyÄ• dÄ• yakaá¹ƒ. yassa cetaá¹ƒ sÄ«sadvayaá¹ƒ samaá¹ƒ pariyÄ• dÄ• naá¹
__jÄ«vitasamasÄ«sÄ«_ nÄ• ma.

kathaá¹ƒ \Be 273/ panidaá¹ƒ samaá¹ƒ hotÄ«ti? vÄ• rasamatÄ• ya. yasmiÃ±hi vÄ• re magga
sotÄ• pattimagge paÃ±ca paccavekkhaá¹‡Ä• ni, sakadÄ• gÄ• mimagge paÃ±ca, anÄ• gÄ•
cattÄ• rÄ«ti ekÅ«navÄ«satime paccavekkhaá¹‡aÃ±Ä• á¹‡e patiá¹-á¹-hÄ• ya bhavaá¹…gaá¹
imÄ• ya vÄ• rasamatÄ• ya idaá¹ƒ ubhayasÄ«sapariyÄ• dÄ• nampi samaá¹ƒ hoti nÄ• ma. te
``jÄ«vitasamasÄ«sÄ«â€™â€™ ti vuccati, ayameva idhÄ• dhippeto. evaá¹ƒ suÃ±Ã±atavimut
paÃ±Ã±Ä• vimutto ubhatobhÄ• gavimutto samasÄ«sÄ«ti satta sÄ• vakÄ• arahanto, paccek
imehi navahi puggalehi asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ niddisitabbaá¹ƒ.

__rÄ• gacarito_ti rÄ• gasahitaá¹ƒ caritaá¹ƒ etassÄ• ti rÄ• gacarito. rÄ• gena vÄ• carito pav
rÄ• gajjhÄ• sayo rÄ• gÄ• dhikoti attho. esa nayo sesesupi. __rÄ• gamukhe á¹-hito_ti rÄ• ga
pariyuá¹-á¹-hitarÄ• goti attho. sesapadesupi eseva nayo.

__vÄ• sanÄ• bhÄ• giyaá¹ƒ sutta_nti lokiyaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ• sanÄ• bhÄ• gi
sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±hi suttaá¹ƒ rÄ• gacaritehi puggalehi niddia
``lokiyaá¹ƒ, sattÄ• dhiá¹-á¹-hÄ• naâ€™â€™ nti padadvayaá¹ƒ anuvattamÄ• naá¹ƒ katvÄ• v
``vÄ• sanÄ• bhÄ• giyaâ€™â€™ _nti. __sÄ«lavantehÄ«_ti sÄ«lavantÄ• dÄ«hi puggalehi. __
samannÄ• gatÄ• , te puggalÄ• . tesaá¹ƒ dassanena puggalÄ• naá¹ƒ upalakkhaá¹‡aá¹ƒ. atha
dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ pakatisÄ«lÄ• divasena, sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ pakatisÄ«la

imassa nayassa dassanatthaá¹ƒ ``sÄ«lavantehi niddisitabbaâ€™â€™ nti vatvÄ• ``pakatisÄ
vuttaá¹ƒ. taá¹ƒ pakatisÄ«lÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ eva gahaá¹‡aá¹ƒ nidassanamattaá¹ƒ
pattidÄ• naabbhanumodanadhammassavanadesanÄ• diá¹-á¹-hijukammÄ• dÄ«nampi cettha
saá¹…gahetvÄ• dassanatthaá¹ƒ __ ``paÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ.

tattha \Ne 388/ __pakatisÄ«la_nti sampattaviratisÄ«laá¹ƒ. __cittappasÄ• do_ti kammaphala
ratanattayasaddhÄ• ca. __Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• ya niddisitabba_nti yasmiá¹ƒ sutte paÃ
suttaá¹ƒ Ã±Ä• á¹‡anti niddisitabbaá¹ƒ. na kevalaá¹ƒ paÃ±Ã±Ä• pariyÄ• yeneva, atha kho
paÃ±Ã±indriyÄ• dipariyÄ• yenapi yattha paÃ±Ã±Ä• Ä• gatÄ• , taá¹ƒ suttaá¹ƒ Ã±Ä• á¹‡anti
__ ``paÃ±Ã±indriyenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- heá¹-á¹-hÄ• vutto eva. __ya
yaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ kiÃ±ci paÃ±Ã±Ä• ya adhivacanaá¹ƒ. sabbaá¹ƒ taá¹ƒ yattha katthaci s
suttaá¹ƒ Ã±Ä• á¹‡anti niddisitabbanti attho.

__ajjhattikabÄ• hirehÄ«_ti \Be 274/ yasmiá¹ƒ sutte ajjhattikÄ• ni Ä• yatanÄ• ni, bÄ• hirÄ• ni
Ä• gatÄ• ni, taá¹ƒ suttaá¹ƒ tehi Ä• yatanehi Ã±Ä• á¹‡aá¹ƒ __Ã±eyya_nti __niddisitabbaá¹ƒ.
Ä• rammaá¹‡abhÅ«tÄ• Ã±eyya_nti Ã±eyyato visuá¹ƒ katvÄ• paÃ±Ã±Ä• vuttÄ• . tathÄ• hi
Ä• rammaá¹‡anti katthaci sutte Ã±eyyabhÄ• venapi vuccati. __yaá¹ƒ kiÃ±ci Ä• rammaá¹‡ab
Ã±Ä• á¹‡assa visayabhÅ«taá¹ƒ rÅ«pÄ• di. __ajjhattikaá¹ƒ vÄ• bÄ• hiraá¹ƒ vÄ• _ti __vÄ• _-
saá¹…gaá¹‡hÄ• ti. __sabbaá¹ƒ taá¹ƒ saá¹…khatena asaá¹…khatena cÄ• _ti sabbaá¹ƒ taá¹ƒ
saá¹…khatabhÄ• vena asaá¹…khatabhÄ• vena ca Ã±eyyanti niddisitabbaá¹ƒ. Ã±eyyadham
Ã±eyyanti vuccatÄ«ti.

__yaá¹ƒ vÄ• pana kiÃ±ci bhagavÄ• aÃ±Ã±ataravacanaá¹ƒ bhÄ• satÄ«_ti lokiyalokuttarÄ•
dve. tesu yaá¹ƒ vÄ• pana kiÃ±ci aÃ±Ã±ataravacanaá¹ƒ ekasseva kathanaá¹ƒ bhÄ• sati nid
yathÄ• niddiá¹-á¹-haá¹ƒ dhÄ• rayitabba_nti taá¹ƒ yathÄ• sabbaá¹ƒ suttaá¹ƒ lokiyÄ• dÄ«su y
atha ubhayavasena yathÄ• yathÄ• niddiá¹-á¹-haá¹ƒ, tathÄ• tathÄ• gahetabbaá¹ƒ, taá¹ƒ ta
niddisitabbanti attho.

kilesasahitaÃ±Ã±eva kammaá¹ƒ vipÄ• kassa hetu, na itaranti vuttaá¹ƒ __ ``duvidho hetu ya
kilesÄ• â€™â€™ _ti. __samudayo kilesÄ• _ti ettha ``samudayoâ€™â€™ ti etena samudaya
``kilesÄ• â€™â€™ ti ca kilesavanto, saá¹ƒkiliá¹-á¹-hÄ• ti attho. __yaá¹ƒ dissatÄ«_ti yaá¹ƒ ya
__tÄ• su tÄ• su bhÅ«mÄ«sÅ«_ti puthujjanabhÅ«miÄ• dÄ«su. __kappiyÄ• nulomenÄ• _ti ka
tattha kappiyaá¹ƒ pÄ• á¸·iyaá¹ƒ sarÅ«pato vuttaá¹ƒ, kappiyÄ• nulomaá¹ƒ mahÄ• padesavas
__paá¹-ikkhittakÄ• raá¹‡enÄ• _ti yena kÄ• raá¹‡ena bhagavatÄ• yaá¹ƒ paá¹-ikkhittaá¹ƒ, ten
niddisitabbaá¹ƒ. ekantena sarÄ• gÄ• disaá¹ƒvattanameva hi bhagavatÄ• paá¹-ikkhittaá¹ƒ, ta
saá¹ƒvattanÄ• dikÄ• raá¹‡ena niddisitabbaá¹ƒ \Ne 389/. __dhammassÄ• _ti asaá¹…khatadh
__ariyadhammÄ• na_nti maggaphaladhammÄ• naá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

ettha ca yathÄ• saá¹ƒkilesabhÄ• giyÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaggato anek
icchito, evaá¹ƒ lokiyasattÄ• dhiá¹-á¹-hÄ• nÄ• disaá¹ƒsaggatopi anekavidho paá¹-á¹-hÄ• nab
pÄ• á¸·iyaá¹ƒ pana ubhayatthÄ• pi ekadesadassanavasena Ä• gatattÄ• nayadassananti ve
\Be 275/ nayena viÃ±Ã±unÄ• te niddhÄ• retunti. yathÄ• ca saá¹ƒkilesabhÄ• giyÄ• dÄ«naá
visuá¹ƒ saá¹ƒsaggabhedavasena ayaá¹ƒ paá¹-á¹-hÄ• nabhedo anekavidho labbhati, evaá¹ƒ
saá¹ƒsaggavasena ayaá¹ƒ nayo yathÄ• rahaá¹ƒ labbhateva. labbhati hi lokiyaá¹ƒ suttaá¹ƒ k
saá¹ƒkilesabhÄ• giyaá¹ƒ, kiÃ±ci vÄ• sanÄ• bhÄ• giyaá¹ƒ. tathÄ• lokuttaraá¹ƒ suttaá¹ƒ kiÃ±
kiÃ±ci asekkhabhÄ• giyanti. sesesupi eseva nayo.

evaá¹ƒ soá¸·asavidhe paá¹-á¹-hÄ• ne aá¹-á¹-havÄ«satividhaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ pakkhipi
aá¹-á¹-havÄ«satividhe ca paá¹-á¹-hÄ• ne soá¸·asavidhaá¹ƒ pakkhipitvÄ• yathÄ• rahaá¹ƒ du
sambhavato paá¹-á¹-hÄ• navibhÄ• go veditabbo, so ca kho tÄ«su piá¹-akesu labbhamÄ• na
yasmÄ• pana tÄ• ni tÄ• ni suttapadÄ• ni udÄ• haraá¹‡avasena niddhÄ• retvÄ• imasmiá¹ƒ
atipapaÃ±co hoti, atibhÄ• riyÄ• ca nettisaá¹ƒvaá¹‡á¹‡anÄ• , sakkÄ• ca iminÄ• nayena viÃ
viÃ±Ã±Ä• tuá¹ƒ, tasmÄ• na taá¹ƒ vitthÄ• rayimha. teneva hi pÄ• á¸·iyaá¹ƒ aÃ±Ã±amaÃ±Ã±
paá¹-á¹-hÄ• navibhÄ• go ekadeseneva dassito, na nippadesatoti.

sÄ• sanapaá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Ne 390/ ca ---

hÄ• re naye ca paá¹-á¹-hÄ• ne, suvisuddhavinicchayaá¹ƒ.

vibhajanto navaá¹…gassa, sÄ• sanassatthavaá¹‡á¹‡anaá¹ƒ ||

__nettippakaraá¹‡aá¹ƒ_ dhÄ«ro, gambhÄ«raá¹ƒ nipuá¹‡aÃ±ca yaá¹ƒ.

adesayi mahÄ• thero, __mahÄ• kaccÄ• yano_ vasÄ« ||

saddhammÄ• vataraá¹-á¹-hÄ• ne, paá¹-á¹-ane nÄ• gasavhaye.

dhammÄ• sokamahÄ• rÄ• ja-vihÄ• re vasatÄ• mayÄ• ||

ciraá¹-á¹-hitatthaá¹ƒ yÄ• tassa, Ä• raddhÄ• __atthavaá¹‡á¹‡anÄ• _.

udÄ• haraá¹‡asuttÄ• naá¹ƒ, lakkhaá¹‡Ä• naÃ±ca sabbaso ||

atthaá¹ƒ \Be 276/ pakÄ• sayantÄ« sÄ• , anÄ• kulavinicchayÄ• .

samattÄ• sattavÄ«sÄ• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

ogÄ• hetvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ \Ne 391/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• vassatu kÄ• lena, devopi jagatÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

iti badaratitthavihÄ• ravÄ• sinÄ• Ä• cariyadhammapÄ• lena katÄ•

nettippakaraá¹‡assa atthasaá¹ƒvaá¹‡á¹‡anÄ• samattÄ• ti.

nettippakaraá¹‡a-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

nettippakaraá¹‡apÄ• á¸·i

1. saá¹…gahavÄ• ro

yaá¹ƒ \Ne 1/ \Ee 1/ \Be 1/ loko pÅ«jayate, salokapÄ• lo sadÄ• namassati ca.

tasseta sÄ• sanavaraá¹ƒ, vidÅ«hi Ã±eyyaá¹ƒ naravarassa ||

dvÄ• dasa padÄ• ni suttaá¹ƒ, taá¹ƒ sabbaá¹ƒ byaÃ±janaÃ±ca attho ca.

taá¹ƒ viÃ±Ã±eyyaá¹ƒ ubhayaá¹ƒ, ko attho byaÃ±janaá¹ƒ katamaá¹ƒ ||

soá¸·asahÄ• rÄ• netti {nettÄ« (Katthaci) }, paÃ±canayÄ• sÄ• sanassa pariyeá¹-á¹-hi.

aá¹-á¹-hÄ• rasamÅ«lapadÄ• , mahakaccÄ• nena {mahÄ• kaccÄ• nena (Ce) } niddiá¹-á¹-hÄ•

hÄ• rÄ• \Ne 2/ byaÃ±janavicayo, suttassa nayÄ• tayo ca suttattho.

ubhayaá¹ƒ pariggahÄ«taá¹ƒ, vuccati suttaá¹ƒ yathÄ• suttaá¹ƒ ||

yÄ• ceva desanÄ• yaÃ±ca, desitaá¹ƒ ubhayameva viÃ±Ã±eyyaá¹ƒ.

tatrÄ• yamÄ• nupubbÄ«, navavidhasuttantapariyeá¹-á¹-hÄ«ti ||

saá¹…gahavÄ• ro.

2. uddesavÄ• ro

<1> tattha katame soá¸·asa hÄ• rÄ• ? desanÄ• vicayo yutti padaá¹-á¹-hÄ• no lakkhaá¹‡o c
vibhatti parivattano vevacano paÃ±Ã±atti \Be 2/ otaraá¹‡o sodhano adhiá¹-á¹-hÄ• no parikkh

tassÄ• nugÄ«ti

desanÄ• \Ee 2/ vicayo yutti, padaá¹-á¹-hÄ• no ca lakkhaá¹‡o.

catubyÅ«ho ca Ä• vaá¹-á¹-o, vibhatti parivattano ||

vevacano ca paÃ±Ã±atti, otaraá¹‡o ca sodhano.

adhiá¹-á¹-hÄ• no parikkhÄ• ro, samÄ• ropano soá¸·aso {soá¸·asa (Ce) } ||

ete soá¸·asa hÄ• rÄ• , pakittitÄ• atthato asaá¹ƒkiá¹‡á¹‡Ä• .

etesaÃ±ceva bhavati, vitthÄ• ratayÄ• nayavibhattÄ«ti ||

<2> tattha katame paÃ±ca nayÄ• ? nandiyÄ• vaá¹-á¹-o tipukkhalo sÄ«havikkÄ«á¸·ito disÄ•

tassÄ• nugÄ«ti

paá¹-hamo nandiyÄ• vaá¹-á¹-o, dutiyo ca tipukkhalo.

sÄ«havikkÄ«á¸·ito nÄ• ma, tatiyo nayalaÃ±jako {nayalaÃ±chako (Ce) } ||

disÄ• locanamÄ• haá¹ƒsu \Ne 3/, catutthaá¹ƒ nayamuttamaá¹ƒ.

paÃ±camo aá¹…kuso nÄ• ma, sabbe paÃ±ca nayÄ• gatÄ• ti ||

<3> tattha katamÄ• ni aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni? nava padÄ• ni kusalÄ• ni nava pad
katamÄ• ni nava padÄ• ni akusalÄ• ni, taá¹‡hÄ• avijjÄ• lobho doso moho subhasaÃ±Ã±Ä•
attasaÃ±Ã±Ä• ti, imÄ• ni nava padÄ• ni akusalÄ• ni, yattha sabbo akusalapakkho saá¹…gal
gacchati.

tattha katamÄ• ni nava padÄ• ni kusalÄ• ni? samatho vipassanÄ• alobho adoso amoho as
aniccasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• ti, imÄ• ni nava padÄ• ni kusalÄ• ni, yattha sabbo kusala
samosaraá¹‡aá¹ƒ gacchati.

tatridaá¹ƒ uddÄ• naá¹ƒ

taá¹‡hÄ• \Be 3/ ca avijjÄ• pi ca, lobho doso tatheva moho ca.

caturo ca vipallÄ• sÄ• , kilesabhÅ«mÄ« nava padÄ• ni ||

samatho \Ee 3/ ca vipassanÄ• ca, kusalÄ• ni ca yÄ• ni tÄ«á¹‡i mÅ«lÄ• ni.

caturo satipaá¹-á¹-hÄ• nÄ• , indriyabhÅ«mÄ« nava padÄ• ni ||

navahi ca padehi kusalÄ• , navahi ca yujjanti akusalapakkhÄ• .

ete kho mÅ«lapadÄ• , bhavanti aá¹-á¹-hÄ• rasa padÄ• nÄ«ti ||

uddesavÄ• ro.

3. niddesavÄ• ro

<4> tattha saá¹…khepato netti kittitÄ• .

hÄ• rasaá¹…khepo

1__._ á¹• 21 assÄ• dÄ• dÄ«navatÄ• \Ne 4/, nissaraá¹‡ampi ca phalaá¹ƒ upÄ• yo ca.

Ä• á¹‡attÄ« ca bhagavato, yogÄ«naá¹ƒ __desanÄ• hÄ• ro_ ||

2__._ á¹• 21 yaá¹ƒ pucchitaÃ±ca vissajjitaÃ±ca, suttassa yÄ• ca anugÄ«ti.

suttassa yo pavicayo, hÄ• ro __vicayo_ti niddiá¹-á¹-ho ||

3__._ á¹• 21 sabbesaá¹ƒ hÄ• rÄ• naá¹ƒ, yÄ• bhÅ«mÄ« yo ca gocaro tesaá¹ƒ.

yuttÄ• yuttaparikkhÄ• , hÄ• ro __yuttÄ«_ti niddiá¹-á¹-ho ||

4__._ á¹• 21 dhammaá¹ƒ deseti jino, tassa ca dhammassa yaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

iti yÄ• va sabbadhammÄ• , eso hÄ• ro __padaá¹-á¹-hÄ• no_ ||

5__._ á¹• 21 vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• keci.

vuttÄ• bhavanti sabbe, so hÄ• ro __lakkhaá¹‡o_ nÄ• ma ||

6__._ á¹• 21 neruttamadhippÄ• yo, byaÃ±janamatha desanÄ• nidÄ• naÃ±ca.

pubbÄ• parÄ• nusandhÄ«, eso hÄ• ro __catubyÅ«ho_ ||

7__._ á¹• 21 ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

Ä• vaá¹-á¹-ati paá¹-ipakkhe, __Ä• vaá¹-á¹-o_ nÄ• ma so hÄ• ro ||

8__._ á¹• 21 dhammaÃ±ca \Be 4/ padaá¹-á¹-hÄ• naá¹ƒ, bhÅ«miÃ±ca vibhajjate ayaá¹ƒ hÄ•

sÄ• dhÄ• raá¹‡e asÄ• dhÄ• raá¹‡e ca neyyo __vibhattÄ«_ti ||

9__._ á¹• 21 kusalÄ• kusale dhamme, niddiá¹-á¹-he bhÄ• vite pahÄ«ne ca.

parivattati paá¹-ipakkhe, hÄ• ro __parivattano_ nÄ• ma ||

10__._ á¹• 21 vevacanÄ• ni \Ee 4/ bahÅ«ni tu, sutte vuttÄ• ni ekadhammassa.

yo jÄ• nÄ• ti suttavidÅ«, __vevacano_ nÄ• ma so hÄ• ro ||

11__._ á¹• 21 ekaá¹ƒ \Ne 5/ bhagavÄ• dhammaá¹ƒ, paÃ±Ã±attÄ«hi vividhÄ• hi deseti.

so Ä• kÄ• ro Ã±eyyo, __paÃ±Ã±attÄ«_ nÄ• ma hÄ• roti ||

12__._ á¹• 21 yo ca paá¹-iccuppÄ• do, indriyakhandhÄ• ca dhÄ• tu Ä• yatanÄ• .

etehi otarati yo, __otaraá¹‡o_ nÄ• ma so hÄ• ro ||

13__._ á¹• 21 vissajjitamhi paÃ±he, gÄ• thÄ• yaá¹ƒ pucchitÄ• yamÄ• rabbha.

suddhÄ• suddhaparikkhÄ• , hÄ• ro so __sodhano_ nÄ• ma ||

14__._ á¹• 21 ekattatÄ• ya dhammÄ• , yepi ca vemattatÄ• ya niddiá¹-á¹-hÄ• .

tena vikappayitabbÄ• , eso hÄ• ro __adhiá¹-á¹-hÄ• no_ ||

15__._ á¹• 21 ye dhammÄ• yaá¹ƒ dhammaá¹ƒ, janayantippaccayÄ• paramparato.

hetumavakaá¸• á¸• hayitvÄ• , eso hÄ• ro __parikkhÄ• ro_ ||

16__._ á¹• 21 ye dhammÄ• yaá¹ƒ mÅ«lÄ• , ye cekatthÄ• pakÄ• sitÄ• muninÄ• .

te samaropayitabbÄ• , esa __samÄ• ropano_ hÄ• ro ||

nayasaá¹…khepo

17__._ á¹• 21 taá¹‡haÃ±ca avijjampi ca, samathena vipassanÄ• yo neti.

saccehi yojayitvÄ• , ayaá¹ƒ nayo __nandiyÄ• vaá¹-á¹-o_ ||

18__._ á¹• 21 yo akusale samÅ«lehi, neti kusale ca kusalamÅ«lehi.

bhÅ«taá¹ƒ tathaá¹ƒ avitathaá¹ƒ, __tipukkhalaá¹ƒ_ taá¹ƒ nayaá¹ƒ Ä• hu ||

19__._ á¹• 21 yo neti vipallÄ• sehi, kilese indriyehi saddhamme.

etaá¹ƒ nayaá¹ƒ nayavidÅ«, __sÄ«havikkÄ«á¸·itaá¹ƒ_ Ä• hu ||

20__._ á¹• 21 veyyÄ• karaá¹‡esu \Be 5/ hi ye, kusalÄ• kusalÄ• tahiá¹ƒ tahiá¹ƒ vuttÄ• .

manasÄ• volokayate, taá¹ƒ khu __disÄ• locanaá¹ƒ_ Ä• hu ||

21__._ á¹• 21 oloketvÄ• \Ne 6/ disalocanena, ukkhipiya yaá¹ƒ samÄ• neti.

sabbe kusalÄ• kusale, ayaá¹ƒ nayo __aá¹…kuso_ nÄ• ma ||

22__._ á¹• 21 soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ, disalocanato {disalocanena (Katthaci) } disÄ

saá¹…khipiya aá¹…kusena hi, nayehi tÄ«hi niddise suttaá¹ƒ ||

dvÄ• dasapada

23__._ á¹• 21 akkharaá¹ƒ padaá¹ƒ byaÃ±janaá¹ƒ, nirutti tatheva niddeso.

Ä• kÄ• rachaá¹-á¹-havacanaá¹ƒ, ettÄ• va byaÃ±janaá¹ƒ sabbaá¹ƒ ||

24__._ á¹• 21 saá¹…kÄ• sanÄ• \Ee 5/ pakÄ• sanÄ• , vivaraá¹‡Ä• vibhajanuttÄ• nÄ«kamm

etehi chahi padehi, attho kammaÃ±ca niddiá¹-á¹-haá¹ƒ ||

25__._ á¹• 21 tÄ«á¹‡i ca nayÄ• anÅ«nÄ• , atthassa ca chappadÄ• ni gaá¹‡itÄ• ni.

navahi padehi bhagavato, vacanassattho samÄ• yutto ||

26__._ á¹• 21 atthassa navappadÄ• ni, byaÃ±janapariyeá¹-á¹-hiyÄ• catubbÄ«sa.

ubhayaá¹ƒ saá¹…kalayitvÄ• {saá¹…khepayato (Katthaci) }, tettiá¹ƒsÄ• ettikÄ• nettÄ«ti ||

niddesavÄ• ro.

4. paá¹-iniddesavÄ• ro

1. desanÄ• hÄ• ravibhaá¹…go

<5> tattha katamo desanÄ• hÄ• ro? ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ ti gÄ• thÄ• ayaá¹ƒ assÄ• daá¹ƒ Ä• dÄ«navaá¹ƒ nissaraá¹‡aá¹ƒ phalaá¹ƒ upÄ• yaá¹ƒ Ä• á¹‡attiá¹ƒ. dhammaá¹ƒ Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ± kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• sessÄ• mÄ«ti.

tattha \Ne 7/ \Be 6/ katamo assÄ• do?

``kÄ• maá¹ƒ {kÄ• mamÄ• dikÄ• imÄ• cha gÄ• thÄ• Sn 772 passitabbÄ• } kÄ• mayamÄ• m

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchatÄ«â€™â€™ ti ||

ayaá¹ƒ assÄ• do.

tattha katamo Ä• dÄ«navo?

``tassa \Ee 6/ ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppatÄ«â€™â€™ ti ||

ayaá¹ƒ Ä• dÄ«navo.

tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ?

``yo kÄ• me parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«â€™â€™ ti ||

idaá¹ƒ nissaraá¹‡aá¹ƒ.

tattha katamo assÄ• do?

``khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• , gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

thiyo bandhÅ« puthÅ« kÄ• me, yo naro anugijjhatÄ«â€™â€™ ti ||

ayaá¹ƒ assÄ• do.

tattha katamo Ä• dÄ«navo?

``abalÄ• naá¹ƒ balÄ«yanti, maddante naá¹ƒ parissayÄ• .

tato naá¹ƒ dukkhamanveti, nÄ• vaá¹ƒ bhinnamivodakaâ€™â€™ nti ||

ayaá¹ƒ Ä• dÄ«navo.

tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ?

``tasmÄ• jantu sadÄ• sato, kÄ• mÄ• ni parivajjaye.

te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ«â€™â€™ ti ||

idaá¹ƒ nissaraá¹‡aá¹ƒ.

tattha \Ne 8/ \Be 7/ katamaá¹ƒ phalaá¹ƒ?

``dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti ||

idaá¹ƒ phalaá¹ƒ.

tattha katamo upÄ• yo?

``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti ... pe ...

``sabbe saá¹…khÄ• rÄ• {passa Dhp 277} dukkhÄ• â€™â€™ ti ... pe ...

``sabbe dhammÄ• anattÄ• â€™â€™ ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti ||

ayaá¹ƒ upÄ• yo.

tattha \Ee 7/ katamÄ• Ä• á¹‡atti?

``cakkhumÄ• {passa Ud 43} visamÄ• nÄ«va, vijjamÄ• ne parakkame.

paá¹‡á¸• ito jÄ«valokasmiá¹ƒ, pÄ• pÄ• ni parivajjayeâ€™â€™ ti ||

ayaá¹ƒ Ä• á¹‡atti.

`` `suÃ±Ã±ato lokaá¹ƒ avekkhassu,

mogharÄ• jÄ• â€™ ti Ä• á¹‡atti, `sadÄ• satoâ€™ ti upÄ• yo.

`attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca {uhacca (Katthaci) passa Sn 1125}, evaá¹ƒ maccutaro siyÄ•

idaá¹ƒ phalaá¹ƒ.

<6> tattha bhagavÄ• ugghaá¹-itaÃ±Ã±ussa puggalassa nissaraá¹‡aá¹ƒ desayati, vipaÃ±cit
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca desayati, neyyassa puggalassa assÄ• daÃ±ca Ä• dÄ«na
desayati.

tattha catasso paá¹-ipadÄ• , cattÄ• ro puggalÄ• . taá¹‡hÄ• carito mando satindriyena dukkh
dandhÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti satipaá¹-á¹-hÄ• nehi nissayehi. taá¹‡hÄ• carito udatto {uda
ta} samÄ• dhindriyena dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya \Ne 9/ \Be 8/ niyy
diá¹-á¹-hicarito mando vÄ«riyindriyena sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya ni

nissayehi. diá¹-á¹-hicarito udatto paÃ±Ã±indriyena sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±
nissayehi.

ubho taá¹‡hÄ• caritÄ• samathapubbaá¹…gamÄ• ya vipassanÄ• niyyanti rÄ• gavirÄ• gÄ• y
diá¹-á¹-hicaritÄ• vipassanÄ• pubbaá¹…game samathena niyyanti avijjÄ• virÄ• gÄ• ya paÃ±

tattha ye samathapubbaá¹…gamÄ• hi paá¹-ipadÄ• hi niyyanti, te nandiyÄ• vaá¹-á¹-ena nay
vipassanÄ• pubbaá¹…gamÄ• hi paá¹-ipadÄ• hi niyyanti, te sÄ«havikkÄ«á¸·itena nayena hÄ

<7> svÄ• yaá¹ƒ \Ee 8/ hÄ• ro kattha sambhavati, yassa satthÄ• vÄ• dhammaá¹ƒ desayati
garuá¹-á¹-hÄ• nÄ«yo sabrahmacÄ• rÄ«, so taá¹ƒ dhammaá¹ƒ sutvÄ• saddhaá¹ƒ paá¹-ilabh
ussÄ• hanÄ• tulanÄ• upaparikkhÄ• , ayaá¹ƒ sutamayÄ« paÃ±Ã±Ä• . tathÄ• sutena nissay
upaparikkhÄ• manasÄ• nupekkhaá¹‡Ä• , ayaá¹ƒ cintÄ• mayÄ« paÃ±Ã±Ä• . imÄ• hi dvÄ«hi
manasikÄ• rasampayuttassa yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati dassanabhÅ«miyaá¹ƒ vÄ• bhÄ•
bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• .

<8> paratoghosÄ• sutamayÄ« paÃ±Ã±Ä• . paccattasamuá¹-á¹-hitÄ• yoniso manasikÄ• rÄ
parato ca ghosena paccattasamuá¹-á¹-hitena ca yonisomanasikÄ• rena Ã±Ä• á¹‡aá¹ƒ uppaj
paÃ±Ã±Ä• . yassa imÄ• dve paÃ±Ã±Ä• atthi sutamayÄ« cintÄ• mayÄ« ca, ayaá¹ƒ ugghaá¹
paÃ±Ã±Ä• atthi, cintÄ• mayÄ« natthi, ayaá¹ƒ vipaÃ±citaÃ±Ã±Å« {vipaccitaÃ±Ã±Å« (Ce) }. y
paÃ±Ã±Ä• atthi na cintÄ• mayÄ«, ayaá¹ƒ neyyo.

<9> sÄ• yaá¹ƒ dhammadesanÄ• kiá¹ƒ desayati? cattÄ• ri saccÄ• ni dukkhaá¹ƒ samudayaá
Ä• dÄ«navo ca phalaÃ±ca dukkhaá¹ƒ, assÄ• do samudayo, nissaraá¹‡aá¹ƒ nirodho, upÄ• y
cattÄ• ri saccÄ• ni. idaá¹ƒ dhammacakkaá¹ƒ.

yathÄ• ha \Be 9/ bhagavÄ• --- ``idaá¹ƒ dukkhaâ€™â€™ nti me, bhikkhave, bÄ• rÄ• á¹‡asiy
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹
vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ, sabbaá¹ƒ dhammacakkaá¹ƒ.

tattha \Ne 10/ aparimÄ• á¹‡Ä• padÄ• , aparimÄ• á¹‡Ä• akkharÄ• , aparimÄ• á¹‡Ä• byaÃ±
neruttÄ• niddesÄ• . etasseva atthassa saá¹…kÄ• sanÄ• pakÄ• sanÄ• vivaraá¹‡Ä• vibhaj
{uttÄ• nikammaá¹ƒ (Katthaci) } paÃ±Ã±atti, itipidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ.

``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti me, bhikkhave, bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migad
dhammacakkaá¹ƒ pavattitaá¹ƒ ... pe ... \Ee 9/ ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti me, bhikkh
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti me, bhikkhave, bÄ• rÄ• á¹‡asiy
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹

vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ.

tattha aparimÄ• á¹‡Ä• padÄ• , aparimÄ• á¹‡Ä• akkharÄ• , aparimÄ• á¹‡Ä• byaÃ±janÄ• ,
niddesÄ• . etasseva atthassa saá¹…kÄ• sanÄ• pakÄ• sanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ
itipidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ.

tattha bhagavÄ• akkharehi saá¹…kÄ• seti, padehi pakÄ• seti, byaÃ±janehi vivarati, Ä• kÄ•
niruttÄ«hi uttÄ• nÄ«karoti {uttÄ• niá¹ƒ karoti (Katthaci) }, niddesehi paÃ±Ã±apeti. tattha bhag
padehi ca ugghaá¹-eti {ugghÄ• á¹-eti (Ce) }, byaÃ±janehi ca Ä• kÄ• rehi ca vipaÃ±cayati, nir
ca vitthÄ• reti. tattha ugghaá¹-anÄ• {ugghÄ• á¹-anÄ• (Ce) } Ä• di, vipaÃ±canÄ• majjhe, vit
pariyosÄ• naá¹ƒ. soyaá¹ƒ dhammavinayo ugghaá¹-Ä«yanto ugghaá¹-itaÃ±Ã±Å«puggalaá¹ƒ
``Ä• dikalyÄ• á¹‡oâ€™â€™ ti. vipaÃ±cÄ«yanto vipaÃ±citaÃ±Ã±Å«puggalaá¹ƒ vineti, tena na
``majjhekalyÄ• á¹‡oâ€™â€™ ti. vitthÄ• rÄ«yanto neyyaá¹ƒ puggalaá¹ƒ vineti, tena naá¹ƒ Ä•
``pariyosÄ• nakalyÄ• á¹‡oâ€™â€™ ti.

<10> tattha \Be 10/ chappadÄ• ni attho saá¹…kÄ• sanÄ• pakÄ• sanÄ• vivaraá¹‡Ä• vibha
paÃ±Ã±atti, imÄ• ni chappadÄ• ni attho. chappadÄ• ni byaÃ±janaá¹ƒ akkharaá¹ƒ padaá¹ƒ b
niddeso, imÄ• ni chappadÄ• ni byaÃ±janaá¹ƒ. tenÄ• ha bhagavÄ• ``dhammaá¹ƒ vo, bhikkh
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±

__kevala_nti \Ee 10/ lokuttaraá¹ƒ, na missaá¹ƒ lokiyehi dhammehi. __paripuá¹‡á¹‡a_nti par
anatirekaá¹ƒ. __parisuddha_nti nimmalaá¹ƒ sabbamalÄ• pagataá¹ƒ pariyodÄ• taá¹ƒ upaá¹-á
sabbavisesÄ• naá¹ƒ, idaá¹ƒ vuccati \Ne 11/ tathÄ• gatapadaá¹ƒitipi tathÄ• gatanisevitaá¹ƒiti
tathÄ• gatÄ• raÃ±jitaá¹ƒitipi, atocetaá¹ƒ brahmacariyaá¹ƒ paÃ±Ã±Ä• yati. tenÄ• ha bhagavÄ
``kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• sessÄ• mÄ«â€™â€™ ti.

kesaá¹ƒ ayaá¹ƒ dhammadesanÄ• , yogÄ«naá¹ƒ. tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ• yanc

``assÄ• dÄ• dÄ«navatÄ• , nissaraá¹‡ampi ca phalaá¹ƒ upÄ• yo ca.

Ä• á¹‡attÄ« ca bhagavato, yogÄ«naá¹ƒ desanÄ• hÄ• roâ€™â€™ ti ||

niyutto desanÄ• hÄ• ro.

2. vicayahÄ• ravibhaá¹…go

<11> tattha katamo vicayo hÄ• ro? ``yaá¹ƒ pucchitaÃ±ca vissajjitaÃ±cÄ• â€™â€™ ti gÄ• th

kiá¹ƒ vicinati? padaá¹ƒ vicinati, paÃ±haá¹ƒ vicinati, visajjanaá¹ƒ {vissajjanaá¹ƒ (Ce Katthaci
pubbÄ• paraá¹ƒ vicinati, assÄ• daá¹ƒ vicinati, Ä• dÄ«navaá¹ƒ vicinati, nissaraá¹‡aá¹ƒ vicina
vicinati, upÄ• yaá¹ƒ vicinati, Ä• á¹‡attiá¹ƒ vicinati, anugÄ«tiá¹ƒ vicinati, sabbe nava suttante
yathÄ• kiá¹ƒ bhave, yathÄ• Ä• yasmÄ• ajito pÄ• rÄ• yane bhagavantaá¹ƒ paÃ±haá¹ƒ puc

``kenassu {passa Sn 1038} nivuto loko, [iccÄ• yasmÄ• ajito,]

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒ su tassa mahabbhayaâ€™â€™ nti ||

imÄ• ni \Be 11/ cattÄ• ri padÄ• ni pucchitÄ• ni, so eko paÃ±ho. kasmÄ• ? ekavatthu parigg
Ä• ha ``kenassu nivuto lokoâ€™â€™ ti lokÄ• dhiá¹-á¹-hÄ• naá¹ƒ pucchati, ``kenassu nappa
appakÄ• sanaá¹ƒ pucchati, ``kissÄ• bhilepanaá¹ƒ brÅ«sÄ«â€™â€™ ti lokassa abhilepanaá
mahabbhayaâ€™â€™ nti tasseva lokassa mahÄ• bhayaá¹ƒ pucchati. loko tividho kilesaloko

tattha \Ne 12/ visajjanÄ• ---

``avijjÄ• ya nivuto loko, [ajitÄ• ti bhagavÄ• ,]

vivicchÄ• {vevicchÄ• (Sn 1039) } pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaâ€™â€™ nti ||

imÄ• ni cattÄ• ri padÄ• ni imehi catÅ«hi padehi visajjitÄ• ni paá¹-hamaá¹ƒ paá¹-hamena, du
tatiyaá¹ƒ tatiyena, catutthaá¹ƒ catutthena.

``kenassu nivuto lokoâ€™â€™ ti paÃ±he ``avijjÄ• ya nivuto lokoâ€™â€™ ti visajjanÄ• . nÄ
avijjÄ• nÄ«varaá¹‡Ä• hi sabbe sattÄ• . yathÄ• ha bhagavÄ• ``sabbasattÄ• naá¹ƒ, bhikkhav
sabbabhÅ«tÄ• naá¹ƒ pariyÄ• yato ekameva nÄ«varaá¹‡aá¹ƒ vadÄ• mi yadidaá¹ƒ avijjÄ• , av
sattÄ• . sabbasova, bhikkhave, avijjÄ• ya nirodhÄ• cÄ• gÄ• paá¹-inissaggÄ• natthi sattÄ•
vadÄ• mÄ«â€™â€™ ti. tena ca paá¹-hamassa padassa visajjanÄ• yuttÄ• .

``kenassu nappakÄ• satÄ«â€™â€™ ti paÃ±he ``vivicchÄ• pamÄ• dÄ• nappakÄ• satÄ«â€
nÄ«varaá¹‡ehi nivuto, so vivicchati. vivicchÄ• nÄ• ma vuccati vicikicchÄ• . so vicikicchanto
abhisaddahanto vÄ«riyaá¹ƒ nÄ• rabhati akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kus
sacchikiriyÄ• ya. so idhappamÄ• damanuyutto viharati pamatto, sukke dhamme na uppÄ• d
anuppÄ• diyamÄ• nÄ• nappakÄ• santi, yathÄ• ha bhagavÄ• ---

``dÅ«re \Be 12/ santo pakÄ• santi {pakÄ• senti Dhp 304}, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• {ratti khittÄ• (Ce), passa Dhp 304} yathÄ• sarÄ• .

te guá¹‡ehi pakÄ• santi, kittiyÄ• ca yasena cÄ• â€™â€™ ti ||

tena \Ee 12/ ca dutiyassa padassa visajjanÄ• yuttÄ• .

``kissÄ• bhilepanaá¹ƒ brÅ«sÄ«â€™â€™ ti paÃ±he ``jappÄ• bhilepanaá¹ƒ brÅ«mÄ«â€™â€
vuccati taá¹‡hÄ• . sÄ• kathaá¹ƒ abhilimpati? yathÄ• ha bhagavÄ• ---

``ratto \Ne 13/ atthaá¹ƒ na jÄ• nÄ• ti, ratto dhammaá¹ƒ na passati.

andhantamaá¹ƒ {andhatamaá¹ƒ (Katthaci) } tadÄ• hoti, yaá¹ƒ rÄ• go sahate naraâ€™â€™

sÄ• yaá¹ƒ taá¹‡hÄ• Ä• sattibahulassa puggalassa ``evaá¹ƒ abhijappÄ• â€™â€™ ti karitvÄ
nÄ• ma bhavati, tena ca tatiyassa padassa visajjanÄ• yuttÄ• .

``kiá¹ƒ su tassa mahabbhayaâ€™â€™ nti paÃ±he ``dukkhamassa mahabbhayaâ€™â€™ n
dukkhaá¹ƒ --- kÄ• yikaÃ±ca cetasikaÃ±ca. yaá¹ƒ kÄ• yikaá¹ƒ idaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ cetas
domanassaá¹ƒ. sabbe sattÄ• hi dukkhassa ubbijjanti, natthi bhayaá¹ƒ dukkhena samasama
uttaritaraá¹ƒ? tisso dukkhatÄ• --- dukkhadukkhatÄ• saá¹…khÄ• radukkhatÄ• vipariá¹‡Ä• n
odhaso kadÄ• ci karahaci dukkhadukkhatÄ• ya muccati. tathÄ• vipariá¹‡Ä• madukkhatÄ• y
loke appÄ• bÄ• dhÄ• pi dÄ«ghÄ• yukÄ• pi. saá¹…khÄ• radukkhatÄ• ya pana loko anupÄ• c
muccati, tasmÄ• saá¹…khÄ• radukkhatÄ• dukkhaá¹ƒ lokassÄ• ti katvÄ• dukkhamassa ma
catutthassa padassa visajjanÄ• yuttÄ• . tenÄ• ha bhagavÄ• ``avijjÄ• ya nivuto lokoâ€™â€™

savanti sabbadhi sotÄ• , [iccÄ• yasmÄ• ajito,]

sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhÄ«yare {pithÄ«yare (Ce), pidhiyyare (Kat
||

imÄ• ni cattÄ• ri padÄ• ni pucchitÄ• ni. te dve paÃ±hÄ• . kasmÄ• ? imehi batvÄ• dhivacane
13/ samÄ• pannassa lokassa evaá¹ƒ saá¹ƒkiliá¹-á¹-hassa kiá¹ƒ lokassa vodÄ• naá¹ƒ vuá¹-á
Ä• ha.

__savanti_ \Be 13/ __sabbadhi sotÄ• _ti. asamÄ• hitassa savanti abhijjhÄ• byÄ• pÄ• dappa
abhijjhÄ• ayaá¹ƒ lobho akusalamÅ«laá¹ƒ, yo byÄ• pÄ• do ayaá¹ƒ doso akusalamÅ«laá¹ƒ, y
akusalamÅ«laá¹ƒ. tassevaá¹ƒ asamÄ• hitassa chasu Ä• yatanesu taá¹‡hÄ• savanti rÅ«pata
gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• , yathÄ• ha bha

__ ``savatÄ«â€™â€™ _ti ca kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá
savati \Ne 14/ manÄ• pikesu rÅ«pesu, amanÄ• pikesu {amanÄ• piyesu (Katthaci) } paá¹-iha
... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... mano savati manÄ• pikesu dhammesu amanÄ• pikesu
sabbÄ• ca savati, sabbathÄ• ca savati. tenÄ• ha ``savanti sabbadhi sotÄ• â€™â€™ ti.

``sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aâ€™â€™ nti pariyuá¹-á¹-hÄ• navighÄ• taá¹ƒ pucchati, idaá
``sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhÄ«yareâ€™â€™ ti anusayasamugghÄ•
vuá¹-á¹-hÄ• naá¹ƒ.

tattha visajjanÄ• ---

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, [ajitÄ• ti bhagavÄ• ,]

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti ||

kÄ• yagatÄ• ya satiyÄ• bhÄ• vitÄ• ya bahulÄ«katÄ• ya cakkhu nÄ• viÃ±chati manÄ• pikes
paá¹-ihaÃ±Ã±ati, sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... mano nÄ• viÃ±chati ma
amanÄ• pikesu na paá¹-ihaÃ±Ã±ati. kena kÄ• raá¹‡ena? saá¹ƒvutanivÄ• ritattÄ• indriyÄ• n
saá¹ƒvutanivÄ• ritÄ• ? satiÄ• rakkhena. tenÄ• ha bhagavÄ• --- ``sati tesaá¹ƒ nivÄ• raá¹‡aâ

paÃ±Ã±Ä• ya anusayÄ• pahÄ«yanti, anusayesu pahÄ«nesu pariyuá¹-á¹-hÄ• nÄ• pahÄ«ya
anusayassa pahÄ«nattÄ• ? taá¹ƒ yathÄ• khandhavantassa rukkhassa anavasesamÅ«luddh
pupphaphalapallavaá¹…kurasantati samucchinnÄ• bhavati. evaá¹ƒ \Be 14/ anusayesu pah
pariyuá¹-á¹-hÄ• nasantati samucchinnÄ• bhavati pidahitÄ• paá¹-icchannÄ• . kena? paÃ±Ã
``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti.

``paÃ±Ã±Ä• ceva sati ca, [iccÄ• yasmÄ• ajito,]

nÄ• marÅ«paÃ±ca mÄ• risa.

etaá¹ƒ me puá¹-á¹-ho pabrÅ«hi, katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

``yametaá¹ƒ \Ne 15/ paÃ±haá¹ƒ apucchi {maá¹ƒ pucchi (Katthaci), passa Sn 1043}, ajita taá

yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

ayaá¹ƒ paÃ±he {paÃ±ho (Ce Katthaci) nettivibhÄ• vanÄ« passitabbÄ• } anusandhiá¹ƒ pucc
pucchanto kiá¹ƒ pucchati? anupÄ• disesaá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ. tÄ«á¹‡i ca saccÄ• ni saa
nirodhadhammÄ• ni dukkhaá¹ƒ samudayo maggo, nirodho asaá¹…khato. tattha samudayo
dassanabhÅ«miyÄ• ca bhÄ• vanÄ• bhÅ«miyÄ• ca. dassanena tÄ«á¹‡i saá¹ƒyojanÄ• ni pa
vicikicchÄ• sÄ«labbataparÄ• mÄ• so, bhÄ• vanÄ• ya satta saá¹ƒyojanÄ• ni pahÄ«yanti kÄ•
rÅ«parÄ• go arÅ«parÄ• go mÄ• no uddhaccaá¹ƒ avijjÄ• vasesÄ• {avijjÄ• ca niravasesÄ•
imÄ• ni dasa saá¹ƒyojanÄ• ni paÃ±corambhÄ• giyÄ• ni paÃ±cuddhambhÄ• giyÄ• ni.

<12> tattha \Ee 15/ tÄ«á¹‡i saá¹ƒyojanÄ• ni sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbatapar
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ adhiá¹-á¹-hÄ• ya nirujjhanti. satta saá¹ƒyojanÄ• n
rÅ«parÄ• go arÅ«parÄ• go mÄ• no uddhaccaá¹ƒ avijjÄ• vasesÄ• aÃ±Ã±indriyaá¹ƒ adhiá¹-á
pana evaá¹ƒ jÄ• nÄ• ti ``khÄ«á¹‡Ä• me jÄ• tÄ«â€™â€™ ti, idaá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ. ``n
ti pajÄ• nÄ• ti, idaá¹ƒ anuppÄ• de Ã±Ä• á¹‡aá¹ƒ. imÄ• ni dve Ã±Ä• á¹‡Ä• ni aÃ±Ã±Ä• tÄ• vi
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ yaÃ±ca aÃ±Ã±indriyaá¹ƒ, imÄ• ni aggaphalaá¹ƒ a
nirujjhanti, tattha yaÃ±ca khaye Ã±Ä• á¹‡aá¹ƒ yaÃ±ca anuppÄ• de Ã±Ä• á¹‡aá¹ƒ, imÄ• ni d

api ca Ä• rammaá¹‡asaá¹…ketena dve nÄ• mÄ• ni labbhanti, ``khÄ«á¹‡Ä• me jÄ• tÄ«â€™
Ã±Ä• á¹‡anti nÄ• maá¹ƒ labhati, ``nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti pajÄ• nantassa \Be
nÄ• maá¹ƒ labhati. sÄ• pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• , yathÄ• diá¹-á¹-haá¹ƒ apilÄ• pana

<13> tattha ye paÃ±cupÄ• dÄ• nakkhandhÄ• , idaá¹ƒ nÄ• marÅ«paá¹ƒ. tattha ye phassapa
nÄ• maá¹ƒ. yÄ• ni paÃ±cindriyÄ• ni rÅ«pÄ• ni, idaá¹ƒ rÅ«paá¹ƒ. tadubhayaá¹ƒ nÄ• marÅ«p
viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ tassa nirodhaá¹ƒ bhagavantaá¹ƒ pucchanto Ä• yasmÄ• ajito

``paÃ±Ã±Ä• \Ne 16/ ceva sati ca, nÄ• marÅ«paÃ±ca mÄ• risa.

etaá¹ƒ me puá¹-á¹-ho pabrÅ«hi, katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

tattha sati ca paÃ±Ã±Ä• ca cattÄ• ri indriyÄ• ni, sati dve indriyÄ• ni satindriyaÃ±ca samÄ•

paÃ±Ã±Ä• dve indriyÄ• ni paÃ±Ã±indriyaÃ±ca vÄ«riyindriyaÃ±ca. yÄ• imesu catÅ«su indri
idaá¹ƒ saddhindriyaá¹ƒ. tattha yÄ• saddhÄ• dhipateyyÄ• cittekaggatÄ• , ayaá¹ƒ chandasam
kilesÄ• naá¹ƒ vikkhambhanatÄ• ya paá¹-isaá¹…khÄ• nabalena vÄ• bhÄ• vanÄ• balena vÄ•
16/ ye assÄ• sapassÄ• sÄ• vitakkavicÄ• rÄ• saÃ±Ã±Ä• vedayitÄ• sarasaá¹…kappÄ• , im
chandasamÄ• dhi, kilesavikkhambhanatÄ• ya ca pahÄ• naá¹ƒ ime ca saá¹…khÄ• rÄ• , tadu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti viv
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. tattha yÄ• vÄ«riyÄ• dhipateyyÄ• cittekaggatÄ•
... pe ... tattha yÄ• cittÄ• dhipateyyÄ• cittekaggatÄ• , ayaá¹ƒ cittasamÄ• dhi ... pe ... tattha
vÄ«maá¹ƒsÄ• dhipateyyÄ• cittekaggatÄ• , ayaá¹ƒ vÄ«maá¹ƒsÄ• samÄ• dhi. samÄ• hite cit
vikkhambhanatÄ• ya paá¹-isaá¹…khÄ• nabalena vÄ• bhÄ• vanÄ• balena vÄ• , idaá¹ƒ pahÄ
assÄ• sapassÄ• sÄ• vitakkavicÄ• rÄ• saÃ±Ã±Ä• vedayitÄ• sarasaá¹…kappÄ• , ime saá¹…
vÄ«maá¹ƒsÄ• samÄ• dhi, kilesavikkhambhanatÄ• ya ca pahÄ• naá¹ƒ ime ca saá¹…khÄ• rÄ
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

<14> sabbo samÄ• dhi Ã±Ä• á¹‡amÅ«lako Ã±Ä• á¹‡apubbaá¹…gamo Ã±Ä• á¹‡Ä• nupariv

yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure.

yathÄ• divÄ• tathÄ• rattiá¹ƒ {ratti (Katthaci) ayaá¹ƒ gÄ• thÄ• Th 397 dissati}, yathÄ• ratti

iti \Be 16/ vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. paÃ±
cittasahabhÅ«ni citte uppajjamÄ• ne uppajjanti, citte nirujjhamÄ• ne nirujjhanti. nÄ• marÅ«p
viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nibbattaá¹ƒ, tassa maggena hetu upacch
anÄ• hÄ• raá¹ƒ anabhinanditaá¹ƒ appaá¹-isandhikaá¹ƒ taá¹ƒ nirujjhati. nÄ• marÅ«pamapi al
punabbhavaá¹ƒ na nibbattayati {nibbattiyati (Katthaci) }. evaá¹ƒ \Ee 17/ viÃ±Ã±Ä• á¹‡assa n
sati ca nÄ• marÅ«paÃ±ca nirujjhati. tenÄ• ha bhagavÄ• ---

``yametaá¹ƒ \Ne 17/ paÃ±haá¹ƒ apucchi, ajita taá¹ƒ vadÄ• mi te.

yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

``ye ca {ayaá¹ƒ gÄ• thÄ• Sn 1044 aÃ±Ã±athÄ• dissati} saá¹…khÄ• tadhammÄ• se, [iccÄ•

ye ca sekkhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti ||

<15> imÄ• ni tÄ«á¹‡i padÄ• ni pucchitÄ• ni, te tayo paÃ±hÄ• . kissa?
sekhÄ• sekhavipassanÄ• pubbaá¹…gamappahÄ• nayogena, evaÃ±hi Ä• ha. ``ye ca saá¹…
arahattaá¹ƒ pucchati, ``ye ca sekhÄ• puthÅ« idhÄ• â€™â€™ ti sekhaá¹ƒ pucchati, ``tesaá¹
puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti vipassanÄ• pubbaá¹…gamaá¹ƒ pahÄ• naá¹ƒ pu

tattha visajjanÄ• ---

``kÄ• mesu nÄ• bhigijjheyya, [ajitÄ• ti bhagavÄ•]

manasÄ• nÄ• vilo siyÄ• .

kusalo sabbadhammÄ• naá¹ƒ, sato bhikkhu paribbajeâ€™â€™ ti ||

bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nupariva
Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivatti, sabbaá¹ƒ manokammaá¹ƒ Ã±Ä• á¹‡a
Ã±Ä• á¹‡Ä• nuparivatti. atÄ«te aá¹ƒse appaá¹-ihataÃ±Ä• á¹‡adassanaá¹ƒ, anÄ• gate aá¹ƒs
appaá¹-ihataÃ±Ä• á¹‡adassanaá¹ƒ, paccuppanne aá¹ƒse appaá¹-ihataÃ±Ä• á¹‡adassanaá¹

ko \Be 17/ ca Ã±Ä• á¹‡adassanassa paá¹-ighÄ• to? yaá¹ƒ \Ee 18/ anicce dukkhe anattani c
adassanaá¹ƒ, ayaá¹ƒ Ã±Ä• á¹‡adassanassa paá¹-ighÄ• to. yathÄ• idha puriso tÄ• rakarÅ«
gaá¹‡anasaá¹…ketena jÄ• neyya, ayaá¹ƒ Ã±Ä• á¹‡adassanassa paá¹-ighÄ• to.

bhagavato pana appaá¹-ihataÃ±Ä• á¹‡adassanaá¹ƒ, anÄ• varaá¹‡aÃ±Ä• á¹‡adassanÄ• hi
sekhena dvÄ«su dhammesu cittaá¹ƒ rakkhitabbaá¹ƒ gedhÄ• ca rajanÄ«yesu dhammesu, d
pariyuá¹-á¹-hÄ• nÄ«yesu. tattha \Ne 18/ yÄ• icchÄ• mucchÄ• patthanÄ• piyÄ• yanÄ• kÄ
nivÄ• rento evamÄ• ha ``kÄ• mesu nÄ• bhigijjheyyÄ• â€™â€™ ti.

``manasÄ• nÄ• vilo siyÄ• â€™â€™ ti pariyuá¹-á¹-hÄ• navighÄ• taá¹ƒ Ä• ha. tathÄ• hi sekh
asamuppannaÃ±ca kilesaá¹ƒ uppÄ• deti, uppannaÃ±ca kilesaá¹ƒ phÄ• tiá¹ƒ karoti. yo pana
anabhigijjhanto vÄ• yamati, so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. so uppannÄ• naá¹
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• r
padahati. so anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ ja
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. so uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• n
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati
paggaá¹‡hÄ• ti padahati.

<16> katame {katame ca (-a) } anuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• ? kÄ• mavita
vihiá¹ƒsÄ• vitakko, ime anuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• . katame uppannÄ• p
anusayÄ• akusalamÅ«lÄ• ni, ime uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• . katame anu
sotÄ• pannassa indriyÄ• ni, ime anuppannÄ• kusalÄ• dhammÄ• . katame \Ee 19/ uppannÄ
aá¹-á¹-hamakassa indriyÄ• ni, ime uppannÄ• kusalÄ• dhammÄ• .

yena kÄ• mavitakkaá¹ƒ vÄ• reti, idaá¹ƒ satindriyaá¹ƒ. yena byÄ• pÄ• davitakkaá¹ƒ vÄ• reti,
samÄ• dhindriyaá¹ƒ. yena vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• reti, idaá¹ƒ vÄ«riyindriyaá¹ƒ.

yena \Be 18/ uppannuppanne pÄ• pake akusale dhamme pajahati vinodeti byantÄ«karoti a
nÄ• dhivÄ• seti, idaá¹ƒ paÃ±Ã±indriyaá¹ƒ. yÄ• imesu catÅ«su indriyesu saddahanÄ• okap
saddhindriyaá¹ƒ.

tattha saddhindriyaá¹ƒ kattha daá¹-á¹-habbaá¹ƒ? catÅ«su sotÄ• pattiyaá¹…gesu. vÄ«riyind
daá¹-á¹-habbaá¹ƒ? catÅ«su sammappadhÄ• nesu. satindriyaá¹ƒ kattha daá¹-á¹-habbaá¹ƒ? c
satipaá¹-á¹-hÄ• nesu. samÄ• dhindriyaá¹ƒ kattha daá¹-á¹-habbaá¹ƒ? catÅ«su jhÄ• nesu. pa
daá¹-á¹-habbaá¹ƒ? catÅ«su ariyasaccesu. evaá¹ƒ sekho sabbehi \Ne 19/ kusalehi dhammeh
bhagavatÄ• anÄ• vilatÄ• ya manasÄ• . tenÄ• ha bhagavÄ• ``manasÄ• nÄ• vilosiyÄ• â€™â

<17> ``kusalo sabbadhammÄ• naâ€™â€™ nti loko nÄ• ma tividho kilesaloko bhavaloko ind
kilesalokena bhavaloko samudÄ• gacchati, so indriyÄ• ni nibbatteti, indriyesu bhÄ• viyamÄ•
pariÃ±Ã±Ä• bhavati. sÄ• duvidhena upaparikkhitabbÄ• dassanapariÃ±Ã±Ä• ya ca bhÄ• va
sekho Ã±eyyaá¹ƒ parijÄ• nÄ• ti, tadÄ• nibbidÄ• sahagatehi saÃ±Ã±Ä• manasikÄ• rehi neyy
tassa dve dhammÄ• kosallaá¹ƒ gacchanti --- dassanakosallaÃ±ca bhÄ• vanÄ• kosallaÃ±ca

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ paÃ±cavidhena veditabbaá¹ƒ: abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• naá¹ƒ
tattha \Ee 20/ katamÄ• abhiÃ±Ã±Ä• ? yaá¹ƒ dhammÄ• naá¹ƒ salakkhaá¹‡e Ã±Ä• á¹‡aá¹ƒ c
atthapaá¹-isambhidÄ• ca, ayaá¹ƒ abhiÃ±Ã±Ä• .

tattha katamÄ• pariÃ±Ã±Ä• ? evaá¹ƒ abhijÄ• nitvÄ• yÄ• parijÄ• nanÄ• ``idaá¹ƒ kusalaá¹
idaá¹ƒ sÄ• vajjaá¹ƒ, idaá¹ƒ anavajjaá¹ƒ, idaá¹ƒ kaá¹‡haá¹ƒ, idaá¹ƒ sukkaá¹ƒ, idaá¹ƒ sevitabl
sevitabbaá¹ƒ, ime dhammÄ• evaá¹ƒgahitÄ• , idaá¹ƒ phalaá¹ƒ nibbattenti {nibbattÄ• penti (K
evaá¹ƒgahitÄ• naá¹ƒ ayaá¹ƒ atthoâ€™â€™ ti, ayaá¹ƒ pariÃ±Ã±Ä• .

evaá¹ƒ parijÄ• nitvÄ• tayo dhammÄ• avasiá¹-á¹-hÄ• bhavanti pahÄ• tabbÄ• bhÄ• vetabb
katame dhammÄ• pahÄ• tabbÄ• ? ye akusalÄ• . tattha katame dhammÄ• bhÄ• vetabbÄ•
sacchikÄ• tabbÄ• ? yaá¹ƒ asaá¹…khataá¹ƒ. yo evaá¹ƒ jÄ• nÄ• ti ayaá¹ƒ vuccati atthakusalo

kalyÄ• á¹‡atÄ• kusalo phalatÄ• kusalo, Ä• yakusalo apÄ• yakusalo upÄ• yakusalo mahatÄ•
tenÄ• ha bhagavÄ• ``kusalo sabbadhammÄ• naâ€™â€™ nti.

``sato bhikkhu paribbajeâ€™â€™ ti tena diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ abhikkant
vilokite samiÃ±jite {sammiÃ±jite (Ce) } pasÄ• rite saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e a
sÄ• yite uccÄ• rapassÄ• vakamme gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hibhÄ
vihÄ• tabbaá¹ƒ. imÄ• dve cariyÄ• anuÃ±Ã±Ä• tÄ• bhagavatÄ• ekÄ• visuddhÄ• naá¹ƒ, ek
visuddhÄ• ? arahanto. ke visujjhantÄ• ? sekkhÄ• . katakiccÄ• ni hi arahato \Ne 20/ indriyÄ•
taá¹ƒ catubbidhaá¹ƒ dukkhassa pariÃ±Ã±Ä• bhisamayena samudayassa pahÄ• nÄ• bhisam
bhÄ• vanÄ• bhisamayena nirodhassa sacchikiriyÄ• bhisamayena, idaá¹ƒ catubbidhaá¹ƒ boj
ayaá¹ƒ vuccati \Ee 21/ sato abhikkamati sato paá¹-ikkamati khayÄ• rÄ• gassa khayÄ• dosa
tenÄ• ha bhagavÄ• ``sato bhikkhu paribbajeâ€™â€™ ti, tenÄ• ha ---

``kÄ• mesu nÄ• bhigijjheyya, [ajitÄ• ti bhagavÄ•]

manasÄ• nÄ• vilo siyÄ• .

kusalo sabbadhammÄ• naá¹ƒ, sato bhikkhu paribbajeâ€™â€™ ti ||

evaá¹ƒ pucchitabbaá¹ƒ, evaá¹ƒ visajjitabbaá¹ƒ. suttassa ca anugÄ«ti atthato ca byaÃ±janat
{samÄ• nayitabbÄ• (Ce Katthaci) }. atthÄ• pagataá¹ƒ hi byaÃ±janaá¹ƒ samphappalÄ• paá¹
padabyaÃ±janassa atthopi dunnayo bhavati, tasmÄ• atthabyaÃ±janÅ«petaá¹ƒ saá¹…gÄ• y
pavicinitabbaá¹ƒ. kiá¹ƒ idaá¹ƒ suttaá¹ƒ Ä• hacca vacanaá¹ƒ anusandhivacanaá¹ƒ nÄ«tattha
saá¹ƒkilesabhÄ• giyaá¹ƒ nibbedhabhÄ• giyaá¹ƒ asekkhabhÄ• giyaá¹ƒ? kuhiá¹ƒ imassa sutta
passitabbÄ• ni, Ä• dimajjhapariyosÄ• neti? evaá¹ƒ suttaá¹ƒ pavicetabbaá¹ƒ. tenÄ• ha Ä• ya
``yaá¹ƒ pucchitaÃ±ca vissajjitaÃ±ca, suttassa yÄ• ca anugÄ«tÄ«â€™â€™ ti.

niyutto vicayo hÄ• ro.

3. yuttihÄ• ravibhaá¹…go

<18> tattha \Be 20/ katamo yuttihÄ• ro? ``sabbesaá¹ƒ hÄ• rÄ• naâ€™â€™ nti, ayaá¹ƒ yutti
{yojeti (Ce) }? cattÄ• ro mahÄ• padesÄ• buddhÄ• padeso saá¹…ghÄ• padeso sambahulatt
(Katthaci) } ekattherÄ• padeso. ime cattÄ• ro mahÄ• padesÄ• , tÄ• ni padabyaÃ±janÄ• ni su
vinaye sandassayitabbÄ• ni, dhammatÄ• yaá¹ƒ upanikkhipitabbÄ• ni.

katamasmiá¹ƒ \Ee 22/ sutte otÄ• rayitabbÄ• ni? catÅ«su ariyasaccesu. katamasmiá¹ƒ vinay
rÄ• gavinaye dosavinaye mohavinaye. katamissaá¹ƒ {katamiyaá¹ƒ (Ce) } dhammatÄ• yaá¹ƒ

paá¹-iccasamuppÄ• de. yadi catÅ«su ariyasaccesu avatarati, kilesavinaye sandissati \Ne 21
vilometi, evaá¹ƒ Ä• save na janeti. catÅ«hi mahÄ• padesehi yaá¹ƒ yaá¹ƒ yujjati, yena yena y
yujjati, taá¹ƒ taá¹ƒ gahetabbaá¹ƒ.

<19> paÃ±haá¹ƒ pucchitena kati padÄ• ni paÃ±heti padaso pariyogÄ• hitabbaá¹ƒ vicetabba
padÄ• ni ekaá¹ƒ atthaá¹ƒ abhivadanti, eko paÃ±ho. atha cattÄ• ri padÄ• ni ekaá¹ƒ atthaá¹ƒ
paÃ±ho. atha tÄ«á¹‡i padÄ• ni ekaá¹ƒ atthaá¹ƒ abhivadanti, eko paÃ±ho. atha dve padÄ• ni
abhivadanti, eko paÃ±ho. atha ekaá¹ƒ padaá¹ƒ ekaá¹ƒ atthaá¹ƒ abhivadati, eko paÃ±ho. taá
aÃ±Ã±Ä• tabbaá¹ƒ kiá¹ƒ ime dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• , udÄ• hu imesa
byaÃ±janameva nÄ• nanti. yathÄ• kiá¹ƒ bhave? yathÄ• sÄ• devatÄ• bhagavantaá¹ƒ paÃ±

``kenassubbhÄ• hato {passa sAN a I 66} loko, kenassu parivÄ• rito.

kena sallena otiá¹‡á¹‡o, kissa dhÅ«pÄ• yito sadÄ• â€™â€™ ti ||

imÄ• ni cattÄ• ri padÄ• ni pucchitÄ• ni. te tayo paÃ±hÄ• kathaá¹ƒ Ã±Ä• yati? bhagavÄ• hi

``maccunÄ• bbhÄ• hato {maccunabbhÄ• hato (Katthaci) Th 448; SN a I 66 passitabbaá¹ƒ l

taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«pÄ• yito sadÄ• â€™â€™ ti ||

<20> tattha \Be 21/ jarÄ• ca maraá¹‡aÃ±ca imÄ• ni dve saá¹…khatassa saá¹…khatalakkha
á¹-hitassa aÃ±Ã±athattaá¹ƒ, maraá¹‡aá¹ƒ vayo. tattha jarÄ• ya ca maraá¹‡assa ca atthato n
kÄ• raá¹‡ena, gabbhagatÄ• pi \Ee 23/ hi mÄ«yanti, na ca te jiá¹‡á¹‡Ä• bhavanti. atthi ca de
na ca tesaá¹ƒ sarÄ«rÄ• ni jÄ«ranti. sakkateva jarÄ• ya paá¹-ikammaá¹ƒ kÄ• tuá¹ƒ, na pana
paá¹-ikammaá¹ƒ kÄ• tuá¹ƒ aÃ±Ã±atreva iddhimantÄ• naá¹ƒ iddhivisayÄ• . yaá¹ƒ panÄ• ha t
dissanti vÄ«tarÄ• gÄ• jÄ«rantÄ• pi mÄ«yantÄ• pi. yadi ca yathÄ• jarÄ• maraá¹‡aá¹ƒ, evaá
sante sabbe yobbanaá¹-á¹-hÄ• pi vigatataá¹‡hÄ• siyuá¹ƒ. yathÄ• ca taá¹‡hÄ• dukkhassa
jarÄ• maraá¹‡ampi siyÄ• dukkhassa samudayo, na ca siyÄ• taá¹‡hÄ• dukkhassa samuda
dukkhassa samudayo, taá¹‡hÄ• dukkhassa samudayo. yathÄ• ca taá¹‡hÄ• maggavajjhÄ•
22/ siyÄ• maggavajjhaá¹ƒ. imÄ• ya yuttiyÄ• aÃ±Ã±amaÃ±Ã±ehi kÄ• raá¹‡ehi gavesitabbaá
yuttisamÄ• rÅ«á¸·haá¹ƒ atthato ca aÃ±Ã±attaá¹ƒ, byaÃ±janatopi gavesitabbaá¹ƒ.

salloti vÄ• dhÅ«pÄ• yananti vÄ• imesaá¹ƒ dhammÄ• naá¹ƒ atthato ekattaá¹ƒ. na hi yujjati
ca atthato aÃ±Ã±attaá¹ƒ. taá¹‡hÄ• ya adhippÄ• ye aparipÅ«ramÄ• ne navasu Ä• ghÄ• tava
uppajjati. imÄ• ya yuttiyÄ• jarÄ• ya ca maraá¹‡assa ca taá¹‡hÄ• ya ca atthato aÃ±Ã±attaá¹

yaá¹ƒ panidaá¹ƒ bhagavatÄ• dvÄ«hi nÄ• mehi abhilapitaá¹ƒ icchÄ• tipi taá¹‡hÄ• tipi, idaá¹

bÄ• hirÄ• naá¹ƒ vatthÅ«naá¹ƒ Ä• rammaá¹‡avasena dvÄ«hi nÄ• mehi abhilapitaá¹ƒ icchÄ•
taá¹‡hÄ• ajjhosÄ• nalakkhaá¹‡ena ekalakkhaá¹‡Ä• . yathÄ• sabbo aggi uá¹‡hattalakkhaá¹
upÄ• dÄ• navasena aÃ±Ã±amaÃ±Ã±Ä• ni nÄ• mÄ• ni labhati, kaá¹-á¹-haggÄ«tipi tiá¹‡aggÄ
gomayaggÄ«tipi thusaggÄ«tipi saá¹…kÄ• raggÄ«tipi, sabbo hi aggi uá¹‡hattalakkhaá¹‡ova.
ajjhosÄ• nalakkhaá¹‡ena ekalakkhaá¹‡Ä• \Ee 24/, api tu Ä• rammaá¹‡aupÄ• dÄ• navasena
abhilapitÄ• icchÄ• itipi taá¹‡hÄ• itipi salloitipi dhÅ«pÄ• yanÄ• itipi saritÄ• itipi visattikÄ• itipi
kilamathoitipi latÄ• itipi maÃ±Ã±anÄ• itipi bandhoitipi Ä• sÄ• itipi pipÄ• sÄ• itipi abhinandan
taá¹‡hÄ• ajjhosÄ• nalakkhaá¹‡ena ekalakkhaá¹‡Ä• . yathÄ• ca vevacane vuttÄ• .

``Ä• sÄ• \Be 22/ ca pihÄ• abhinandanÄ• ca, anekadhÄ• tÅ«su sarÄ• patiá¹-á¹-hitÄ• .

aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• pajappitÄ• , sabbÄ• mayÄ• byantikatÄ• samÅ«lakÄ• â€

taá¹‡hÄ• yetaá¹ƒ vevacanaá¹ƒ. yathÄ• ha bhagavÄ• --- rÅ«pe tissa avigatarÄ• gassa avig
avigatapemassa avigatapipÄ• sassa avigatapariá¸·Ä• hassa. evaá¹ƒ vedanÄ• ya saÃ±Ã±Ä•
avigatarÄ• gassa avigatacchandassa avigatapemassa avigatapipÄ• sassa avigatapariá¸·Ä•
vitthÄ• retabbaá¹ƒ. taá¹‡hÄ• yetaá¹ƒ vevacanaá¹ƒ. evaá¹ƒ yujjati.

<21> sabbo dukkhÅ«pacÄ• ro kÄ• mataá¹‡hÄ• saá¹…khÄ• ramÅ«lako, na pana yujjati sab
kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«lako. imÄ• ya yuttiyÄ• aÃ±Ã±amaÃ±Ã±ehi kÄ• raá¹‡ehi g

yathÄ• \Ne 23/ hi {yathÄ• ha (Ce) } bhagavÄ• rÄ• gacaritassa puggalassa asubhaá¹ƒ des
bhagavÄ• puggalassa mettaá¹ƒ desayati. mohacaritassa bhagavÄ• puggalassa paá¹-iccas
hi bhagavÄ• rÄ• gacaritassa puggalassa mettaá¹ƒ cetovimuttiá¹ƒ deseyya. sukhaá¹ƒ vÄ• p
dandhÄ• bhiÃ±Ã±aá¹ƒ sukhaá¹ƒ vÄ• paá¹-ipadaá¹ƒ khippÄ• bhiÃ±Ã±aá¹ƒ vipassanÄ• pubb
deseyya, na yujjati desanÄ• . evaá¹ƒ yaá¹ƒ kiÃ±ci rÄ• gassa anulomappahÄ• naá¹ƒ dosass
mohassa \Ee 25/ anulomappahÄ• naá¹ƒ. sabbaá¹ƒ taá¹ƒ vicayena hÄ• rena vicinitvÄ• yutti
yÄ• vatikÄ• Ã±Ä• á¹‡assa bhÅ«mi.

mettÄ• vihÄ• rissa sato byÄ• pÄ• do cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«ti na yujjati desan
abbhatthaá¹ƒ gacchatÄ«ti yujjati desanÄ• . karuá¹‡Ä• vihÄ• rissa sato vihesÄ• cittaá¹ƒ pari
na yujjati desanÄ• , vihesÄ• pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchatÄ«ti yujjati desanÄ• . mudit
cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«ti na yujjati desanÄ• , arati pahÄ• naá¹ƒ abbhatthaá¹ƒ g
desanÄ• . upekkhÄ• vihÄ• rissa sato rÄ• go cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«ti na yujjati
pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchatÄ«ti yujjati desanÄ• . animittavihÄ• rissa sato nimittÄ• nu
viÃ±Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti na yujjati desanÄ• \Be 23/, nimittaá¹ƒ pahÄ• naá¹ƒ abbhatth
yujjati desanÄ• . asmÄ«ti vigataá¹ƒ ayamahamasmÄ«ti na samanupassÄ• mi. atha ca pana
vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«ti na yujjati desanÄ

kathaá¹ƒkathÄ• sallaá¹ƒ pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchatÄ«ti yujjati desanÄ• .

yathÄ• vÄ• pana paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa sato kÄ• marÄ• gabyÄ• pÄ•
yujjati desanÄ• , hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . vitakkasahagatÄ• vÄ• saÃ±
saá¹ƒvattantÄ«ti na yujjati desanÄ• , visesÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . dutiyaá¹ƒ
samÄ• pannassa sato vitakkavicÄ• rasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• visesÄ• ya saá
hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . upekkhÄ• sukhasahagatÄ• vÄ• saÃ±Ã±Ä• m
saá¹ƒvattantÄ«ti na yujjati desanÄ• , visesÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . tatiyaá¹ƒ
samÄ• pannassa sato pÄ«tisukhasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• visesÄ• ya saá¹ƒva
hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• , upekkhÄ• satipÄ• risuddhisahagatÄ• vÄ• sa
saá¹ƒvattantÄ«ti na yujjati desanÄ• , visesÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . catutthaá
samÄ• pannassa sato upekkhÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• visesÄ• ya saá¹ƒva
hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• \Ne 24/. Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ
hÄ• nÄ• ya saá¹ƒvattantÄ«ti na yujjati desanÄ• , visesÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa sato rÅ«pasahagatÄ• saÃ±Ã±Ä• manasi
yujjati desanÄ• , hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana
saÃ±Ã±Ä• manasikÄ• rÄ• hÄ• nÄ• ya saá¹ƒvattantÄ«ti na yujjati desanÄ• , visesÄ• ya saá
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa sato Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagat
saá¹ƒvattantÄ«ti na yujjati desanÄ• , hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . Ä• kiÃ±c
vÄ• saÃ±Ã±Ä• manasikÄ• rÄ• hÄ• nÄ• ya saá¹ƒvattantÄ«ti na yujjati desanÄ• , visesÄ• ya
desanÄ• .

Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Be 24/ samÄ• pannassa sato viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasa
visesÄ• ya saá¹ƒvattantÄ«ti na yujjati desanÄ• , hÄ• nÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasahagatÄ• vÄ• saÃ±Ã±Ä• manasikÄ• rÄ• hÄ• nÄ• y
visesÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam
saÃ±Ã±Å«pacÄ• rÄ• visesÄ• ya saá¹ƒvattantÄ«ti na yujjati desanÄ• , hÄ• nÄ• ya saá¹ƒvatt
saÃ±Ã±Ä• vedayitanirodhasahagatÄ• vÄ• saÃ±Ã±Ä• manasikÄ• rÄ• hÄ• nÄ• ya saá¹ƒvat
visesÄ• ya saá¹ƒvattantÄ«ti yujjati desanÄ• . kallatÄ• paricitaá¹ƒ cittaá¹ƒ na ca abhinÄ«hÄ•
yujjati desanÄ• , kallatÄ• paricitaá¹ƒ cittaá¹ƒ atha ca abhinÄ«hÄ• raá¹ƒ khamatÄ«ti yujjati de

evaá¹ƒ sabbe navasuttantÄ• yathÄ• dhammaá¹ƒ yathÄ• vinayaá¹ƒ yathÄ• satthusÄ• sana
hÄ• rena vicinitvÄ• yuttihÄ• rena yojetabbÄ• ti. tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ• yano
bhÅ«mi yo ca gocaro tesaâ€™â€™ nti.

niyutto yutti hÄ• ro.

4. padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…go

<22> tattha katamo padaá¹-á¹-hÄ• no hÄ• ro? ``dhammaá¹ƒ deseti jinoâ€™â€™ ti, ayaá¹ƒ
kiá¹ƒ \Ne 25/ deseti? sabbadhammayÄ• thÄ• vaasampaá¹-ivedhalakkhaá¹‡Ä• avijjÄ• , tass
padaá¹-á¹-hÄ• naá¹ƒ. ajjhosÄ• nalakkhaá¹‡Ä• taá¹‡hÄ• , tassÄ• piyarÅ«paá¹ƒ sÄ• tarÅ«pa
patthanalakkhaá¹‡o lobho, tassa adinnÄ• dÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nabyaÃ±janaggahaá¹‡alakkhaá¹‡Ä• subhasaÃ±Ã±Ä• , tassÄ• indri
padaá¹-á¹-hÄ• naá¹ƒ. sÄ• savaphassaupagamanalakkhaá¹‡Ä• sukhasaÃ±Ã±Ä• , tassÄ• a
saá¹…khatalakkhaá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ asamanupassanalakkhaá¹‡Ä• niccasaÃ±Ã
padaá¹-á¹-hÄ• naá¹ƒ. aniccasaÃ±Ã±Ä• dukkhasaÃ±Ã±Ä• asamanupassanalakkhaá¹‡Ä• att
padaá¹-á¹-hÄ• naá¹ƒ. sabbadhammasampaá¹-ivedhalakkhaá¹‡Ä• vijjÄ• , tassÄ• sabbaá¹ƒ
cittavikkhepapaá¹-isaá¹ƒharaá¹‡alakkhaá¹‡o samatho, tassa asubhÄ• padaá¹-á¹-hÄ• naá¹ƒ
icchÄ• vacarapaá¹-isaá¹ƒharaá¹‡alakkhaá¹‡o alobho, tassa adinnÄ• dÄ• nÄ• veramaá¹‡Ä«
padaá¹-á¹-hÄ• naá¹ƒ. abyÄ• pajjalakkhaá¹‡o \Be 25/ adoso, tassa pÄ• á¹‡Ä• tipÄ• tÄ• vera
vatthuavippaá¹-ipattilakkhaá¹‡o {vatthuavippaá¹-ipÄ• dÄ• nalakkhaá¹‡o (Ce Katthaci) } amo
sammÄ• paá¹-ipatti padaá¹-á¹-hÄ• naá¹ƒ. vinÄ«lakavipubbakagahaá¹‡alakkhaá¹‡Ä• asubh
padaá¹-á¹-hÄ• naá¹ƒ. sÄ• savaphassaparijÄ• nanalakkhaá¹‡Ä• dukkhasaÃ±Ã±Ä• , tassÄ•
saá¹…khatalakkhaá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ samanupassanalakkhaá¹‡Ä• aniccasaÃ±Ã
padaá¹-á¹-hÄ• naá¹ƒ. sabbadhammaabhinivesalakkhaá¹‡Ä• anattasaÃ±Ã±Ä• , tassÄ• dha

paÃ±ca kÄ• maguá¹‡Ä• kÄ• marÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ, paÃ±cindriyÄ• ni rÅ«pÄ«r
padaá¹-á¹-hÄ• naá¹ƒ, chaá¹-á¹-hÄ• yatanaá¹ƒ bhavarÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ, nibbat
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, pubbenivÄ• sÄ• nussat
padaá¹-á¹-hÄ• naá¹ƒ. okappanalakkhaá¹‡Ä• saddhÄ• adhimuttipaccupaá¹-á¹-hÄ• nÄ• ca,
sampasÄ«danapaccupaá¹-á¹-hÄ• no ca. abhipatthiyanalakkhaá¹‡Ä• saddhÄ• , tassÄ• ave
anÄ• vilalakkhaá¹‡o pasÄ• do, tassa saddhÄ• padaá¹-á¹-hÄ• naá¹ƒ. Ä• rambhalakkhaá¹‡a
sammappadhÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. apilÄ• panalakkhaá¹‡Ä• sati, tassÄ• satipaá¹
padaá¹-á¹-hÄ• naá¹ƒ. ekaggalakkhaá¹‡o samÄ• dhi, tassa jhÄ• nÄ• ni padaá¹-á¹-hÄ• naá¹ƒ
paÃ±Ã±Ä• , tassÄ• saccÄ• ni padaá¹-á¹-hÄ• naá¹ƒ.

aparo nayo, assÄ• damanasikÄ• ralakkhaá¹‡o ayonisomanasikÄ• ro, tassa avijjÄ• padaá¹-
saccasammohanalakkhaá¹‡Ä• avijjÄ• , sÄ• saá¹…khÄ• rÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. pu
saá¹…khÄ• rÄ• , te {taá¹ƒ (Katthaci) } viÃ±Ã±Ä• á¹‡assa padaá¹-á¹-hÄ• naá¹ƒ. opapaccayik
viÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ nÄ• marÅ«passa padaá¹-á¹-hÄ• naá¹ƒ. nÄ• makÄ• yarÅ«pakÄ• ya
nÄ• marÅ«paá¹ƒ, taá¹ƒ chaá¸·Ä• yatanassa padaá¹-á¹-hÄ• naá¹ƒ. indriyavavatthÄ• nalakkh
taá¹ƒ phassassa padaá¹-á¹-hÄ• naá¹ƒ. cakkhurÅ«paviÃ±Ã±Ä• á¹‡asannipÄ• talakkhaá¹‡o p
padaá¹-á¹-hÄ• naá¹ƒ. iá¹-á¹-hÄ• niá¹-á¹-haanubhavanalakkhaá¹‡Ä• vedanÄ• , sÄ• taá¹‡hÄ

ajjhosÄ• nalakkhaá¹‡Ä• \Ne 26/ taá¹‡hÄ• , sÄ• upÄ• dÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. opa
taá¹ƒ bhavassa padaá¹-á¹-hÄ• naá¹ƒ. nÄ• makÄ• yarÅ«pakÄ• yasambhavanalakkhaá¹‡o bh
padaá¹-á¹-hÄ• naá¹ƒ. khandhapÄ• tubhavanalakkhaá¹‡Ä• jÄ• ti, sÄ• jarÄ• ya padaá¹-á¹-hÄ
upadhiparipÄ• kalakkhaá¹‡Ä• jarÄ• , sÄ• maraá¹‡assa padaá¹-á¹-hÄ• naá¹ƒ. jÄ«vitindriyup
maraá¹‡aá¹ƒ, taá¹ƒ sokassa padaá¹-á¹-hÄ• naá¹ƒ. ussukkakÄ• rako soko, so paridevassa p
lÄ• lappakÄ• rako paridevo, so dukkhassa padaá¹-á¹-hÄ• naá¹ƒ. kÄ• yasaá¹ƒpÄ«á¸·anaá¹ƒ
domanassassa padaá¹-á¹-hÄ• naá¹ƒ. cittasaá¹ƒpÄ«á¸·anaá¹ƒ domanassaá¹ƒ, taá¹ƒ upÄ• yÄ
odahanakÄ• rako upÄ• yÄ• so, so bhavassa padaá¹-á¹-hÄ• naá¹ƒ. imÄ• ni bhavaá¹…gÄ• ni
bhavanti so bhavo, taá¹ƒ saá¹ƒsÄ• rassa padaá¹-á¹-hÄ• naá¹ƒ. niyyÄ• nikalakkhaá¹‡o magg
padaá¹-á¹-hÄ• naá¹ƒ.

titthaÃ±Ã±utÄ• pÄ«taÃ±Ã±utÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, pÄ«taÃ±Ã±utÄ• pattaÃ±Ã±utÄ• y
Katthaci) } padaá¹-á¹-hÄ• naá¹ƒ, pattaÃ±Ã±utÄ• attaÃ±Ã±utÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, atta
pubbekatapuÃ±Ã±atÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, pubbekatapuÃ±Ã±atÄ• patirÅ«padesavÄ•
patirÅ«padesavÄ• so sappurisÅ«panissayassa padaá¹-á¹-hÄ• naá¹ƒ, sappurisÅ«panissayo
padaá¹-á¹-hÄ• naá¹ƒ, attasammÄ• paá¹‡idhÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, sÄ
padaá¹-á¹-hÄ• naá¹ƒ, avippaá¹-isÄ• ro pÄ• mojjassa padaá¹-á¹-hÄ• naá¹ƒ, pÄ• mojjaá¹ƒ pÄ
pÄ«ti passaddhiyÄ• padaá¹-á¹-hÄ• naá¹ƒ, passaddhi sukhassa padaá¹-á¹-hÄ• naá¹ƒ, sukha
padaá¹-á¹-hÄ• naá¹ƒ, samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡adassanassa padaá¹-á¹-hÄ• naá¹ƒ
nibbidÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, nibbidÄ• virÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ, virÄ• go vimu
vimutti vimuttiÃ±Ä• á¹‡adassanassa padaá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ yo koci upanissayo yo ko
padaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ• yano ``dhammaá¹ƒ deseti jinoâ€

niyutto padaá¹-á¹-hÄ• no hÄ• ro.

5. lakkhaá¹‡ahÄ• ravibhaá¹…go

<23> tattha \Ee 30/ katamo lakkhaá¹‡o hÄ• ro? ``vuttamhi ekadhammeâ€™â€™ ti, ayaá¹ƒ
lakkhayati? ye dhammÄ• ekalakkhaá¹‡Ä• , tesaá¹ƒ dhammÄ• naá¹ƒ ekasmiá¹ƒ dhamme vu
vuttÄ• bhavanti. yathÄ• kiá¹ƒ bhave? yathÄ• ha bhagavÄ• ---

``cakkhuá¹ƒ \Ne 27/, bhikkhave, anavaá¹-á¹-hitaá¹ƒ ittaraá¹ƒ parittaá¹ƒ pabhaá¹…gu parato
byasanaá¹ƒ calanaá¹ƒ {calaá¹ƒ (Ce) } kukkuá¸·aá¹ƒ saá¹…khÄ• raá¹ƒ {sasaá¹…khÄ• raá¹ƒ
amittamajjhe. imasmiá¹ƒ cakkhusmiá¹ƒ vutte avasiá¹-á¹-hÄ• ni ajjhattikÄ• ni Ä• yatanÄ• ni v
kÄ• raá¹‡ena? sabbÄ• ni hi cha ajjhattikÄ• ni Ä• yatanÄ• ni vadhakaá¹-á¹-hena ekalakkhaá¹
bhagavÄ• ---

``atÄ«te \Be 27/, rÄ• dha, rÅ«pe anapekkho hohi, anÄ• gataá¹ƒ rÅ«paá¹ƒ mÄ• abhinandi {

paccuppannassa rÅ«passa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya cÄ• gÄ• ya paá¹-inissagg
rÅ«pakkhandhe vutte avasiá¹-á¹-hÄ• khandhÄ• vuttÄ• bhavanti. kena kÄ• raá¹‡ena? sabb
yamakovÄ• dasutte {passa SN b III 84} vadhakaá¹-á¹-hena ekalakkhaá¹‡Ä• vuttÄ• . yathÄ•

``yesaÃ±ca {passa Dhp 293} susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• sati.

akiccaá¹ƒ te na sevanti, kicce sÄ• taccakÄ• rinoâ€™â€™ ||

iti kÄ• yagatÄ• ya satiyÄ• vuttÄ• ya vuttÄ• bhavanti vedanÄ• gatÄ• sati cittagatÄ• dham
kiÃ±ci diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• mutaá¹ƒ vÄ• ti vutte vuttaá¹ƒ bhavati viÃ±Ã±Ä• taá¹ƒ.
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tasmÄ• tiha \Ee 31/ tvaá¹ƒ bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hi Ä• tÄ• pÄ« sampa
abhijjhÄ• domanassaá¹ƒ. ``Ä• tÄ• pÄ«â€™â€™ ti vÄ«riyindriyaá¹ƒ, __ ``sampajÄ• noâ€™â
``satimÄ• â€™â€™ _ti satindriyaá¹ƒ, __ ``vineyya loke abhijjhÄ• domanassaâ€™â€™ _nti s
kÄ• ye kÄ• yÄ• nupassino viharato cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹
ekalakkhaá¹‡attÄ• catunnaá¹ƒ indriyÄ• naá¹ƒ.

<24> catÅ«su satipaá¹-á¹-hÄ• nesu bhÄ• viyamÄ• nesu cattÄ• ro sammappadhÄ• nÄ• bhÄ
catÅ«su sammappadhÄ• nesu bhÄ• viyamÄ• nesu cattÄ• ro iddhipÄ• dÄ• bhÄ• viyamÄ• n
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, catÅ«su iddhipÄ• desu bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ ga
bhÄ• viyamÄ• nesu paÃ±ca balÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, paÃ±casu bales
bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, sattasu bojjhaá¹…gesu bhÄ• viyamÄ•
maggo bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, sabbeva {sabbe ca (Ce Katthaci) } bodhaá¹…g
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti \Ne 28/. kena kÄ• raá¹‡ena, sabbe hi bodhaá¹…gamÄ
neyyÄ• nikalakkhaá¹‡ena ekalakkhaá¹‡Ä• , te ekalakkhaá¹‡attÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹

evaá¹ƒ akusalÄ• pi dhammÄ• ekalakkhaá¹‡attÄ• pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchanti. ca
bhÄ• viyamÄ• nesu vipallÄ• sÄ• pahÄ«yanti, Ä• hÄ• rÄ• \Be 28/ cassa pariÃ±Ã±aá¹ƒ gacc
bhavati, yogehi ca visaá¹ƒyutto bhavati, ganthehi ca vippayutto bhavati, Ä• savehi ca anÄ• s
ca nitthiá¹‡á¹‡o bhavati, sallehi ca visallo bhavati, viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo cassa pariÃ±Ã±
agatigamanehi na agatiá¹ƒ gacchati, evaá¹ƒ \Ee 32/ akusalÄ• pi dhammÄ• ekalakkhaá¹‡att
abbhatthaá¹ƒ gacchanti.

yattha vÄ• pana rÅ«pindriyaá¹ƒ desitaá¹ƒ, desitÄ• tattheva rÅ«padhÄ• tu rÅ«pakkhandho
yattha vÄ• pana sukhÄ• vedanÄ• desitÄ• , desitaá¹ƒ tattha sukhindriyaá¹ƒ somanassindri
ariyasaccaá¹ƒ. yattha vÄ• pana dukkhÄ• vedanÄ• desitÄ• , desitaá¹ƒ tattha dukkhindriyaá
dukkhaÃ±ca ariyasaccaá¹ƒ. yattha vÄ• pana adukkhamasukhÄ• vedanÄ• desitÄ• , desita

sabbo ca paá¹-iccasamuppÄ• do. kena kÄ• raá¹‡ena, adukkhamasukhÄ• ya hi vedanÄ• ya
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapacca
taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bhavapacca
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti, evametassa
samudayo hoti. so ca sarÄ• gasadosasamohasaá¹ƒkilesapakkhena hÄ• tabbo,
vÄ«tarÄ• gavÄ«tadosavÄ«tamohaariyadhammehi hÄ• tabbo.

evaá¹ƒ ye dhammÄ• ekalakkhaá¹‡Ä• kiccato ca lakkhaá¹‡ato ca sÄ• maÃ±Ã±ato ca cutÅ«
dhammÄ• naá¹ƒ ekasmiá¹ƒ dhamme vutte avasiá¹-á¹-hÄ• dhammÄ• vuttÄ• bhavanti. tenÄ
``vuttamhi ekadhammeâ€™â€™ ti.

niyutto lakkhaá¹‡o hÄ• ro.

6. catubyÅ«hahÄ• ravibhaá¹…go

<25> tattha \Ne 29/ katamo catubyÅ«ho hÄ• ro? ``neruttamadhippÄ• yoâ€™â€™ ti ayaá¹ƒ.
neruttaÃ±ca adhippÄ• yo ca nidÄ• naÃ±ca pubbÄ• parasandhi ca gavesitabbo \Be 29/. tatth
neruttaá¹ƒ, yÄ• niruttipadasaá¹ƒhitÄ• , yaá¹ƒ dhammÄ• naá¹ƒ nÄ• maso Ã±Ä• á¹‡aá¹ƒ. yad
nÄ• maá¹ƒ jÄ• nÄ• ti, dhammassa ca nÄ• maá¹ƒ jÄ• nÄ• ti, tathÄ• tathÄ• naá¹ƒ abhinirope
atthakusalo dhammakusalo byaÃ±janakusalo niruttikusalo pubbÄ• parakusalo desanÄ• kus
anÄ• gatÄ• dhivacanakusalo paccuppannÄ• dhivacanakusalo itthÄ• dhivacanakusalo purisÄ
napuá¹ƒsakÄ• dhivacanakusalo ekÄ• dhivacanakusalo anekÄ• dhivacanakusalo, evaá¹ƒ sa
janapadaniruttÄ• ni sabbÄ• ca janapadaniruttiyo. ayaá¹ƒ niruttipadasaá¹ƒhitÄ• .

<26> tattha katamo adhippÄ• yo?

``dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le {viya v

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti ||

idha bhagavato ko adhippÄ• yo? ye apÄ• yehi parimuccitukÄ• mÄ• bhavissanti, te dhamm
ayaá¹ƒ ettha bhagavato adhippÄ• yo.

``coro yathÄ• sandhimukhe gahÄ«to, sakammunÄ• haÃ±Ã±ati {haÃ±Ã±ate (Ce) } bajjhate

evaá¹ƒ ayaá¹ƒ pecca pajÄ• parattha, sakammunÄ• haÃ±Ã±ati {haÃ±Ã±ate (Ce) } bajjhate

idha bhagavato ko adhippÄ• yo? saÃ±cetanikÄ• naá¹ƒ katÄ• naá¹ƒ kammÄ• naá¹ƒ upacitÄ
aniá¹-á¹-haá¹ƒ asÄ• taá¹ƒ vipÄ• kaá¹ƒ paccanubhavissatÄ«ti ayaá¹ƒ ettha bhagavato adhipp

``sukhakÄ• mÄ• ni {passa Dhp 131-132} bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate sukhaâ€™â€™ nti ||

idha \Ne 30/ bhagavato ko adhippÄ• yo? ye sukhena atthikÄ• bhavissanti, te pÄ• pakamm
(Katthaci) } na karissantÄ«ti ayaá¹ƒ ettha bhagavato adhippÄ• yo.

``middhÄ« \Ee 34/ \Be 30/ {passa Dhp 325} yadÄ• hoti mahagghaso ca, niddÄ• yitÄ• samp

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti ||

idha bhagavato ko adhippÄ• yo? ye jarÄ• maraá¹‡ena aá¹-á¹-iyitukÄ• mÄ• bhavissanti, te
mattaÃ±Ã±uno indriyesu guttadvÄ• rÄ• pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuy
dhammesu sagÄ• ravÄ• ca sabrahmacÄ• rÄ«su theresu navesu majjhimesÅ«ti ayaá¹ƒ etth

``appamÄ• do amatapadaá¹ƒ {amataá¹ƒ padaá¹ƒ (Katthaci) passa Dhp 21}, pamÄ• do macc

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• â€™â€™ ti ||

idha bhagavato ko adhippÄ• yo? ye amatapariyesanaá¹ƒ pariyesitukÄ• mÄ• bhavissanti, te
viharissantÄ«ti ayaá¹ƒ ettha bhagavato adhippÄ• yo. ayaá¹ƒ adhippÄ• yo.

<27> tattha katamaá¹ƒ nidÄ• naá¹ƒ? yathÄ• so dhaniyo gopÄ• lako bhagavantaá¹ƒ Ä• ha

``nandati puttehi puttimÄ• , gomÄ• {gomiko (Ce), gopiko (Katthaci) Sn 33; SN a I 144 passi
tatheva nandati.

upadhÄ« hi narassa nandanÄ• , na hi so nandati yo nirÅ«padhÄ«â€™â€™ ti ||

bhagavÄ• Ä• ha ---

``socati puttehi puttimÄ• , gopiko {gomiko (Ce) } gohi tatheva socati.

upadhÄ« hi narassa socanÄ• , na hi so socati yo nirÅ«padhÄ«â€™â€™ ti ||

iminÄ• \Be 31/ vatthunÄ• iminÄ• nidÄ• nena evaá¹ƒ Ã±Ä• yati ``idha bhagavÄ• bÄ• hiraá
Ä• hÄ• â€™â€™ ti. yathÄ• ca mÄ• ro pÄ• pimÄ• gijjhakÅ«á¹-Ä• pabbatÄ• puthusilaá¹ƒ p

``sacepi \Ne 31/ \Ee 35/ kevalaá¹ƒ sabbaá¹ƒ, gijjhakÅ«á¹-aá¹ƒ calessasi {caleyyÄ• si (Katth
147}.

neva sammÄ• vimuttÄ• naá¹ƒ, buddhÄ• naá¹ƒ atthi iÃ±jitaá¹ƒ ||

nabhaá¹ƒ phaleyyappathavÄ« caleyya, sabbeva pÄ• á¹‡Ä• uda santaseyyuá¹ƒ.

sallampi ce urasi kampayeyyuá¹ƒ {pakampayeyyuá¹ƒ (Ce), kappayeyyuá¹ƒ (Katthaci) }, upa
karonti buddhÄ• â€™â€™ ti ||

iminÄ• vatthunÄ• iminÄ• nidÄ• nena evaá¹ƒ Ã±Ä• yati ``idha bhagavÄ• kÄ• yaá¹ƒ upadh
cÄ• ha ---

``na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• yasaá¹ƒ dÄ• rujapabbajaÃ±ca {dÄ
passa Dhp 345}.

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca yÄ• apekkhÄ• â€™â€™ ti ||

iminÄ• vatthunÄ• iminÄ• nidÄ• nena evaá¹ƒ Ã±Ä• yati ``idha bhagavÄ• bÄ• hiresu vatth
ti. yathÄ• cÄ• ha ---

``etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , ohÄ• rinaá¹ƒ sithilaá¹ƒ duppamuÃ±caá¹ƒ.

etampi chetvÄ• na paribbajanti, anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti ||

iminÄ• vatthunÄ• iminÄ• nidÄ• nena evaá¹ƒ Ã±Ä• yati ``idha bhagavÄ• bÄ• hiravatthukÄ
Ä• hÄ• â€™â€™ ti. yathÄ• cÄ• ha ---

``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, duggandhaá¹ƒ dehanissitaá¹ƒ.

paggharantaá¹ƒ divÄ• rattiá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaâ€™â€™ nti ||

iminÄ• vatthunÄ• iminÄ• nidÄ• nena evaá¹ƒ Ã±Ä• yati ``idha bhagavÄ• ajjhattikavatthuk
Ä• hÄ• â€™â€™ ti. yathÄ• cÄ• ha ---

``ucchinda \Ee 36/ \Be 32/ {passa Dhp 285} sinehamattano, kumudaá¹ƒ sÄ• radikaá¹ƒva pÄ

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaâ€™â€™ nti ||

iminÄ• \Ne 32/ vatthunÄ• iminÄ• nidÄ• nena evaá¹ƒ Ã±Ä• yati ``idha bhagavÄ• ajjhattika
pahÄ• naá¹ƒ Ä• hÄ• â€™â€™ ti. idaá¹ƒ nidÄ• naá¹ƒ.

tattha katamo pubbÄ• parasandhi. yathÄ• ha ---

``kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhanÄ• {pamattabandhunÄ• Ud 64} baddhÄ• {bandhÄ• (Katthaci) passa Ud

jarÄ• maraá¹‡amanventi, vaccho khÄ«rapakova mÄ• taraâ€™â€™ nti ||

ayaá¹ƒ kÄ• mataá¹‡hÄ• vuttÄ• . sÄ• katamena pubbÄ• parena yujjati? yathÄ• ha ---

``ratto atthaá¹ƒ na jÄ• nÄ• ti, ratto dhammaá¹ƒ na passati.

andhantamaá¹ƒ tadÄ• hoti, yaá¹ƒ rÄ• go sahate naraâ€™â€™ nti ||

iti andhatÄ• ya ca saÃ±channatÄ• ya ca sÄ• yeva taá¹‡hÄ• abhilapitÄ• . yaÃ±cÄ• ha kÄ•
taá¹‡hÄ• chadanachÄ• ditÄ• ti. yaÃ±cÄ• ha ratto atthaá¹ƒ na jÄ• nÄ• ti, ratto dhammaá¹ƒ n
pariyuá¹-á¹-hÄ• nehi sÄ• yeva taá¹‡hÄ• abhilapitÄ• . yaá¹ƒ andhakÄ• raá¹ƒ, ayaá¹ƒ dukkha
ponobhavikÄ• , yaÃ±cÄ• ha kÄ• mÄ• ti ime kilesakÄ• mÄ• . yaÃ±cÄ• ha jÄ• lasaÃ±channÄ
payogena pariyuá¹-á¹-hÄ• naá¹ƒ dasseti, tasmÄ• kilesavasena ca pariyuá¹-á¹-hÄ• navasen
vuttaá¹ƒ. ye edisikÄ• , te jarÄ• maraá¹‡aá¹ƒ anventi, ayaá¹ƒ \Ee 37/ bhagavatÄ• yathÄ• nik
dassitÄ• jarÄ• maraá¹‡amanventÄ«ti.

``yassa papaÃ±cÄ• á¹-hitÄ« ca natthi, sandÄ• naá¹ƒ paligha Ã±ca {paá¸·ighaÃ±ca (Ce) pas

taá¹ƒ nittaá¹‡haá¹ƒ muniá¹ƒ carantaá¹ƒ, na vijÄ• nÄ• ti sadevakopi lokoâ€™â€™ ti ||

papaÃ±cÄ• nÄ• ma taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• , tadabhisaá¹…khatÄ• ca saá¹…khÄ• rÄ•
sandÄ• naá¹ƒ nÄ• ma taá¹‡hÄ• ya pariyuá¹-á¹-hÄ• naá¹ƒ, yÄ• ni chattiá¹ƒsataá¹‡hÄ• ya jÄ•
paligho nÄ• ma moho. ye ca papaÃ±cÄ• saá¹…khÄ• rÄ• yÄ• ca á¹-hiti yaá¹ƒ sandÄ• naÃ±
sabbaá¹ƒ samatikkanto, ayaá¹ƒ vuccati nittaá¹‡ho iti.

<28> tattha \Ne 33/ pariyuá¹-á¹-hÄ• nasaá¹…khÄ• rÄ• diá¹-á¹-hadhammavedanÄ«yÄ• vÄ•
aparÄ• pariyavedanÄ«yÄ• vÄ• , evaá¹ƒ taá¹‡hÄ• tividhaá¹ƒ phalaá¹ƒ deti diá¹-á¹-he vÄ• d
vÄ• pariyÄ• ye. evaá¹ƒ bhagavÄ• Ä• ha ``yaá¹ƒ lobhapakataá¹ƒ kammaá¹ƒ karoti kÄ• yena
vÄ• , tassa vipÄ• kaá¹ƒ anubhoti diá¹-á¹-he vÄ• dhamme upapajje vÄ• apare vÄ• pariyÄ•
bhagavato pubbÄ• parena yujjati. tattha pariyuá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hadhammavedanÄ«y
upapajjavedanÄ«yaá¹ƒ vÄ• kammaá¹ƒ aparÄ• pariyÄ• yavedanÄ«yaá¹ƒ {aparÄ• pariyaved
evaá¹ƒ kammaá¹ƒ tidhÄ• vipaccati diá¹-á¹-he vÄ• dhamme upapajje vÄ• apare vÄ• pariyÄ

``yaÃ±ce bÄ• lo idha pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ• diá¹-á¹-hi hoti, tassa diá¹-á¹-
vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti upapajje vÄ• apare vÄ• pariyÄ• yeâ€™â€™ ti. idaá¹ƒ \Ee 38
yujjati. tattha pariyuá¹-á¹-hÄ• naá¹ƒ paá¹-isaá¹…khÄ• nabalena pahÄ• tabbaá¹ƒ, saá¹…khÄ
chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni bhÄ• vanÄ• balena pahÄ• tabbÄ• nÄ«ti evaá¹ƒ taá¹‡hÄ• p
nittaá¹‡hÄ• tÄ• ayaá¹ƒ saupÄ• disesÄ• nibbÄ• nadhÄ• tu. bhedÄ• kÄ• yassa ayaá¹ƒ anup

papaÃ±co nÄ• ma vuccati anubandho. yaÃ±cÄ• ha bhagavÄ• ``papaÃ±ceti atÄ«tÄ• nÄ• ga
cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ Ä• rabbhÄ• â€™â€™ ti. yaÃ±cÄ• ha bhagavÄ• --- ``atÄ«te
hohi, anÄ• gataá¹ƒ rÅ«paá¹ƒ mÄ• abhinandi, paccuppannassa rÅ«passa nibbidÄ• ya virÄ•
paá¹-inissaggÄ• ya paá¹-ipajjÄ• â€™â€™ ti. idaá¹ƒ bhagavato pubbÄ• parena yujjati. yo cÄ
saá¹…khÄ• rÄ• yÄ• ca atÄ«tÄ• nÄ• gatapaccuppannassa abhinandanÄ• , idaá¹ƒ ekatthaá
padehi aÃ±Ã±amaÃ±Ã±ehi akkharehi aÃ±Ã±amaÃ±Ã±ehi byaÃ±janehi aparimÄ• á¹‡Ä• dha
evaá¹ƒ suttena suttaá¹ƒ saá¹ƒsandayitvÄ• pubbÄ• parena saddhiá¹ƒ yojayitvÄ• suttaá¹ƒ ni

so cÄ• yaá¹ƒ {sa cÄ• yaá¹ƒ (Ce) } pubbÄ• paro sandhi catubbidho atthasandhi byaÃ±janas
niddesasandhÄ«ti.

tattha \Be 34/ atthasandhi chappadÄ• ni saá¹…kÄ• sanÄ• pakÄ• sanÄ• vivaraá¹‡Ä• vibha
paÃ±Ã±attÄ«ti.

byaÃ±janasandhi chappadÄ• ni akkharaá¹ƒ padaá¹ƒ byaÃ±janaá¹ƒ Ä• kÄ• ro nirutti niddes

desanÄ• sandhi \Ne 34/ na ca pathaviá¹ƒ nissÄ• ya jhÄ• yati jhÄ• yÄ« jhÄ• yati ca. na ca Ä
jhÄ• yÄ« jhÄ• yati ca, na ca tejaá¹ƒ nissÄ• ya jhÄ• yati jhÄ• yÄ« jhÄ• yati ca, na \Ee 39/ ca
jhÄ• yati jhÄ• yÄ« jhÄ• yati ca. na ca Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ nissÄ• ya ... pe ... na
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ nissÄ• ya ... pe ... na ca Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nissÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nissÄ• ya ... pe ... na ca imaá¹ƒ lokaá¹ƒ nissÄ• ya
paralokaá¹ƒ nissÄ• ya jhÄ• yati jhÄ• yÄ« jhÄ• yati ca. yamidaá¹ƒ ubhayamantarena diá¹-á¹-
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ vitakkitaá¹ƒ vicÄ• ritaá¹ƒ manasÄ• nucintitaá¹ƒ, tamp
jhÄ• yÄ« jhÄ• yati ca. ayaá¹ƒ sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hm

sadevamanussÄ• ya anissitena cittena na Ã±Ä• yati jhÄ• yanto.

yathÄ• mÄ• ro pÄ• pimÄ• godhikassa kulaputtassa {passa SN a I 159} viÃ±Ã±Ä• á¹‡aá¹ƒ
passati. so hi papaÃ±cÄ• tÄ«to taá¹‡hÄ• pahÄ• nena diá¹-á¹-hinissayopissa natthi. yathÄ•
vakkalissa sadevakena lokena samÄ• rakena sabrahmakena sassamaá¹‡abrÄ• hmaá¹‡iyÄ
anissitacittÄ• na Ã±Ä• yanti jhÄ• yamÄ• nÄ• . ayaá¹ƒ desanÄ• sandhi.

tattha katamÄ• niddesasandhi? nissitacittÄ• akusalapakkhena niddisitabbÄ• , anissitacittÄ
niddisitabbÄ• . nissitacittÄ• kilesena niddisitabbÄ• , anissitacittÄ• vodÄ• nena niddisitabbÄ
saá¹ƒsÄ• rappavattiyÄ• niddisitabbÄ• , anissitacittÄ• saá¹ƒsÄ• ranivattiyÄ• niddisitabbÄ•
taá¹‡hÄ• ya ca avijjÄ• ya ca niddisitabbÄ• , anissitacittÄ• samathena ca vipassanÄ• ya ca
nissitacittÄ• ahirikena ca anottappena ca niddisitabbÄ• , anissitacittÄ• hiriyÄ• ca ottappen
nissitacittÄ• asatiyÄ• ca asampajaÃ±Ã±ena ca niddisitabbÄ• , anissitacittÄ• satiyÄ• ca sa
niddisitabbÄ• . nissitacittÄ• ayoniyÄ• \Be 35/ ca ayonisomanasikÄ• rena \Ee 40/ ca niddisit
yoniyÄ• ca yonisomanasikÄ• rena ca niddisitabbÄ• . nissitacittÄ• kosajjena ca dovacasser
anissitacittÄ• vÄ«riyÄ• rambhena ca sovacassena ca niddisitabbÄ• . nissitacittÄ• assaddh
niddisitabbÄ• , anissitacittÄ• saddhÄ• ya ca appamÄ• dena ca niddisitabbÄ• . nissitacittÄ•
asaá¹ƒvaraá¹‡ena ca niddisitabbÄ• , anissitacittÄ• saddhammassavanena ca saá¹ƒvarena
nissitacittÄ• abhijjhÄ• ya ca byÄ• pÄ• dena ca niddisitabbÄ• , anissitacittÄ• anabhijjhÄ• ya
niddisitabbÄ• . nissitacittÄ• \Ne 35/ nÄ«varaá¹‡ehi ca saá¹ƒyojaniyehi ca niddisitabbÄ• , an
rÄ• gavirÄ• gÄ• ya ca cetovimuttiyÄ• avijjÄ• virÄ• gÄ• ya ca paÃ±Ã±Ä• vimuttiyÄ• niddisita
ucchedadiá¹-á¹-hiyÄ• ca sassatadiá¹-á¹-hiyÄ• ca niddisitabbÄ• , anissitacittÄ• saupÄ• dise
anupÄ• disesÄ• ya ca nibbÄ• nadhÄ• tuyÄ• niddisitabbÄ• . ayaá¹ƒ niddesasandhi. tenÄ• h
``neruttamadhippÄ• yoâ€™â€™ ti.

niyutto catubyÅ«ho hÄ• ro.

7. Ä• vaá¹-á¹-ahÄ• ravibhaá¹…go

<29> tattha katamo Ä• vaá¹-á¹-o hÄ• ro? ``ekamhi padaá¹-á¹-hÄ• neâ€™â€™ ti ayaá¹ƒ.

``Ä• rambhatha {Ä• rabbhatha (Ce) SN a I 185; Th 256 passitabbaá¹ƒ} nikkamatha, yuÃ±jat

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaroâ€™â€™ ti ||

``Ä• rambhatha nikkamathÄ• â€™â€™ ti vÄ«riyassa padaá¹-á¹-hÄ• naá¹ƒ. ``yuÃ±jatha bud
samÄ• dhissa padaá¹-á¹-hÄ• naá¹ƒ. ``dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva k
padaá¹-á¹-hÄ• naá¹ƒ. ``Ä• rambhatha nikkamathÄ• â€™â€™ ti vÄ«riyindriyassa padaá¹-á¹-

buddhasÄ• saneâ€™â€™ ti samÄ• dhindriyassa padaá¹-á¹-hÄ• naá¹ƒ. ``dhunÄ• tha maccu
kuÃ±jaroâ€™â€™ ti paÃ±Ã±indriyassa padaá¹-á¹-hÄ• naá¹ƒ. imÄ• ni \Ee 41/ padaá¹-á¹-hÄ•

ayuÃ±jantÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ yoge, yuÃ±jantÄ• naá¹ƒ vÄ• Ä• rambho.

tattha ye na yuÃ±janti, te pamÄ• damÅ«lakÄ• na yuÃ±janti. so pamÄ• do duvidho taá¹‡hÄ
ca. tattha avijjÄ• mÅ«lako yena \Be 36/ aÃ±Ã±Ä• á¹‡ena nivuto Ã±eyyaá¹-á¹-hÄ• naá¹ƒ nap
uppÄ• davayadhammÄ• ti, ayaá¹ƒ avijjÄ• mÅ«lako. yo taá¹‡hÄ• mÅ«lako, so tividho anuppa
uppÄ• dÄ• ya pariyesanto pamÄ• daá¹ƒ Ä• pajjati, uppannÄ• naá¹ƒ bhogÄ• naá¹ƒ Ä• rakkh
pamÄ• daá¹ƒ Ä• pajjati ayaá¹ƒ loke catubbidho pamÄ• do ekavidho avijjÄ• ya tividho taá¹‡h
nÄ• makÄ• yo padaá¹-á¹-hÄ• naá¹ƒ. taá¹‡hÄ• ya rÅ«pakÄ• yo padaá¹-á¹-hÄ• naá¹ƒ. taá¹ƒ k
ajjhosÄ• naá¹ƒ, arÅ«pÄ«su sammoho? tattha rÅ«pakÄ• yo \Ne 36/ rÅ«pakkhandho nÄ• ma
khandhÄ• . ime paÃ±cakkhandhÄ• katamena upÄ• dÄ• nena saupÄ• dÄ• nÄ• , taá¹‡hÄ• y
dve upÄ• dÄ• nÄ• ni kÄ• mupÄ• dÄ• naÃ±ca sÄ«labbatupÄ• dÄ• naÃ±ca. avijjÄ• dve upÄ•
attavÄ• dupÄ• dÄ• naÃ±ca. imehi catÅ«hi upÄ• dÄ• nehi ye saupÄ• dÄ• nÄ• khandhÄ• , ic
upÄ• dÄ• nÄ• ni, ayaá¹ƒ samudayo. paÃ±cakkhandhÄ• dukkhaá¹ƒ. tesaá¹ƒ bhagavÄ• pari
dhammaá¹ƒ deseti dukkhassa pariÃ±Ã±Ä• ya samudayassa pahÄ• nÄ• ya.

<30> tattha yo tividho taá¹‡hÄ• mÅ«lako pamÄ• do anuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ uppÄ
uppannÄ• naá¹ƒ bhogÄ• naá¹ƒ Ä• rakkhaá¹‡aÃ±ca karoti paribhoganimittaÃ±ca, tassa sam
paá¹-isaá¹ƒharaá¹‡Ä• , ayaá¹ƒ samatho.

so kathaá¹ƒ bhavati? yadÄ• jÄ• nÄ• ti kÄ• mÄ• naá¹ƒ assÄ• daÃ±ca assÄ• dato Ä• dÄ«na
nissaraá¹‡aÃ±ca nissaraá¹‡ato okÄ• raÃ±ca saá¹ƒkilesaÃ±ca vodÄ• naÃ±ca nekkhamme c
vÄ«maá¹ƒsÄ• upaparikkhÄ• ayaá¹ƒ vipassanÄ• . ime dve dhammÄ• bhÄ• vanÄ• pÄ• ripÅ
vipassanÄ• ca. imesu dvÄ«su dhammesu bhÄ• viyamÄ• nesu dve dhammÄ• pahÄ«yanti t
dvÄ«su dhammesu pahÄ«nesu cattÄ• ri upÄ• dÄ• nÄ• ni nirujjhanti. upÄ• dÄ• nanirodhÄ•
jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ
kevalassa dukkhakkhandhassa nirodho hoti. iti purimakÄ• ni ca dve saccÄ• ni dukkhaá¹ƒ sa
vipassanÄ• ca maggo. bhavanirodho nibbÄ• naá¹ƒ imÄ• ni cattÄ• ri saccÄ• ni. tenÄ• ha bh
nikkamathÄ• â€™â€™ ti.

yathÄ• pi \Be 37/ mÅ«le anupaddave daá¸·he, chinnopi rukkho punareva {punadeva (Kattha
rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate, nibbattatÄ« dukkhamidaá¹ƒ punappunaá¹ƒ ||

ayaá¹ƒ taá¹‡hÄ• nusayo. katamassÄ• taá¹‡hÄ• ya? bhavataá¹‡hÄ• ya. yo etassa dhamma

avijjÄ• paccayÄ• hi bhavataá¹‡hÄ• . ime dve kilesÄ• taá¹‡hÄ• ca avijjÄ• ca. tÄ• ni cattÄ•
catÅ«hi upÄ• dÄ• nehi ye saupÄ• dÄ• nÄ• khandhÄ• , idaá¹ƒ dukkhaá¹ƒ. cattÄ• ri upÄ• dÄ
paÃ±cakkhandhÄ• dukkhaá¹ƒ. tesaá¹ƒ bhagavÄ• pariÃ±Ã±Ä• ya ca pahÄ• nÄ• ya ca dhar
pariÃ±Ã±Ä• ya samudayassa pahÄ• nÄ• ya.

yena \Ne 37/ \Ee 43/ taá¹‡hÄ• nusayaá¹ƒ samÅ«hanati {samÅ«hanti (Ce) }, ayaá¹ƒ samath
paccayaá¹ƒ avijjaá¹ƒ vÄ• rayati, ayaá¹ƒ vipassanÄ• . ime dve dhammÄ• bhÄ• vanÄ• pÄ• ri
vipassanÄ• ca. tattha samathassa phalaá¹ƒ rÄ• gavirÄ• gÄ• cetovimutti, vipassanÄ• ya ph
paÃ±Ã±Ä• vimutti. iti purimakÄ• ni ca dve saccÄ• ni dukkhaá¹ƒ samudayo ca, samatho vipa
vimuttiyo nirodho. imÄ• ni cattÄ• ri saccÄ• ni. tenÄ• ha bhagavÄ• ``yathÄ• pi mÅ«leâ€™â€

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodÄ• panaá¹ƒ {pariyodapanaá¹ƒ (Ce) Dhp 183; DN II 90 passitabbaá¹ƒ}, etaá¹ƒ
nti ||

sabbapÄ• paá¹ƒ nÄ• ma tÄ«á¹‡i duccaritÄ• ni kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manc
akusalakammapathÄ• pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ kÄ• mesumicchÄ• cÄ• ro mus
vÄ• cÄ• samphappalÄ• po abhijjhÄ• byÄ• pÄ• do micchÄ• diá¹-á¹-hi, tÄ• ni dve kammÄ• n
yo ca pÄ• á¹‡Ä• tipÄ• to yÄ• ca pisuá¹‡Ä• vÄ• cÄ• yÄ• ca pharusÄ• vÄ• cÄ• , idaá¹ƒ do
adinnÄ• dÄ• naá¹ƒ yo ca kÄ• mesumicchÄ• cÄ• ro yo ca musÄ• vÄ• do, idaá¹ƒ lobhasamua
idaá¹ƒ mohasamuá¹-á¹-hÄ• naá¹ƒ. imÄ• ni satta kÄ• raá¹‡Ä• ni cetanÄ• kammaá¹ƒ. yÄ• ab
akusalamÅ«laá¹ƒ. yo byÄ• pÄ• do, ayaá¹ƒ doso akusalamÅ«laá¹ƒ. yÄ• \Be 38/ micchÄ• diá
micchÄ• maggo. imÄ• ni tÄ«á¹‡i kÄ• raá¹‡Ä• ni cetasikakammaá¹ƒ. tenÄ• ha ``cetanÄ• kan

akusalamÅ«laá¹ƒ payogaá¹ƒ gacchantaá¹ƒ catubbidhaá¹ƒ agatiá¹ƒ gacchati chandÄ• dosÄ
44/ yaá¹ƒ chandÄ• agatiá¹ƒ gacchati, idaá¹ƒ lobhasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ dosÄ• agat
dosasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ bhayÄ• ca mohÄ• ca agatiá¹ƒ gacchati, idaá¹ƒ mohasam
lobho asubhÄ• ya pahÄ«yati. doso mettÄ• ya. moho paÃ±Ã±Ä• ya. tathÄ• lobho upekkhÄ•
karuá¹‡Ä• ya ca. moho muditÄ• ya pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchati. tenÄ• ha bhagavÄ•
akaraá¹‡aâ€™â€™ nti.

<31> sabbapÄ• paá¹ƒ nÄ• ma aá¹-á¹-ha micchattÄ• ni micchÄ• diá¹-á¹-hi micchÄ• saá¹…ka
micchÄ• kammanto micchÄ• Ä• jÄ«vo micchÄ• vÄ• yÄ• mo micchÄ• sati micchÄ• samÄ• d
38/ imesaá¹ƒ aá¹-á¹-hannaá¹ƒ micchattÄ• naá¹ƒ yÄ• akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• cÄ• ro
sabbapÄ• passa akaraá¹‡aá¹ƒ.

aá¹-á¹-hasu micchattesu pahÄ«nesu aá¹-á¹-ha sammattÄ• ni sampajjanti. aá¹-á¹-hannaá¹ƒ kiriyÄ• karaá¹‡aá¹ƒ sampÄ• danaá¹ƒ, ayaá¹ƒ vuccati kusalassa upasampadÄ• . sacittapari maggassa bhÄ• vanÄ• kiriyaá¹ƒ dassayati, citte pariyodÄ• pite {pariyodapite (Ce Katthaci) } pariyodÄ• pitÄ• bhavanti, evaÃ±hi bhagavÄ• Ä• ha ``cetovisuddhatthaá¹ƒ, bhikkhave, tath vussatÄ«â€™â€™ ti. duvidhÄ• hi pariyodÄ• panÄ• nÄ«varaá¹‡appahÄ• naÃ±ca anusayas pariyodÄ• panabhÅ«miyo dassanabhÅ«mi ca, bhÄ• vanÄ• bhÅ«mi ca, tattha yaá¹ƒ paá¹-ive dukkhaá¹ƒ. yato pariyodÄ• peti, ayaá¹ƒ samudayo. yena pariyodÄ• peti, ayaá¹ƒ maggo. yaá ayaá¹ƒ nirodho. imÄ• ni cattÄ• ri saccÄ• ni. tenÄ• ha bhagavÄ• ``sabbapÄ• passa akaraá¹‡

``dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le.

esÄ• nisaá¹ƒso \Ee 45/ dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™

dhammo \Be 39/ nÄ• ma duvidho indriyasaá¹ƒvaro maggo ca. duggati nÄ• ma duvidhÄ• de apÄ• yÄ• duggati, nibbÄ• naá¹ƒ vÄ• upanidhÄ• ya sabbÄ• upapattiyo duggati. tattha yÄ• akhaá¹‡á¸• akÄ• ritÄ• , ayaá¹ƒ dhammo suciá¹‡á¹‡o apÄ• yehi rakkhati. evaá¹ƒ bhagavÄ• sÄ«lavato gatiyo devÄ• ca manussÄ• ca. evaÃ±ca nÄ• á¸·andÄ• yaá¹ƒ nigame asibandha bhagavantaá¹ƒ etadavoca ---

``brÄ• hmaá¹‡Ä• , bhante, pacchÄ• bhÅ«makÄ• kÄ• maá¹‡á¸• alukÄ• sevÄ• lamÄ• likÄ• mataá¹ƒ kÄ• laá¹…kataá¹ƒ uyyÄ• penti nÄ• ma, saÃ±Ã±Ä• penti nÄ• ma, saggaá¹ƒ nÄ• ma SN b IV 358}. bhagavÄ• pana, bhante, arahaá¹ƒ sammÄ• sambuddho pahoti tathÄ• kÄ• tu kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• â€™â€™

``tena hi, gÄ• maá¹‡i, taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya, tathÄ• na

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, idhassa puriso pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ« 39/ musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• pÄ« abhijjhÄ• lu byÄ• pa tamenaá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya paÃ±j kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÅ«â€™ ti. taá gÄ• maá¹‡i, api nu so puriso mahato janakÄ• yassa Ä• yÄ• canahetu vÄ• thomanahetuvÄ• b IV 358} anuparisakkanahetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagga upapajjeyyÄ• â€™â€™ ti. ``no hetaá¹ƒ, bhanteâ€™â€™.

``seyyathÄ• pi, gÄ• maá¹‡i, puriso mahatiá¹ƒ puthusilaá¹ƒ gambhÄ«re udakarahade {udaka pakkhipeyya, tamenaá¹ƒ mahÄ• janakÄ• yo saá¹…gamma \Ee 46/ samÄ• gamma Ä• yÄ• c anuparisakkeyya `ummujja, bho, puthusile, uplava bho puthusile, thalamuplava, bho puthusi maÃ±Ã±asi gÄ• maá¹‡i, api nu sÄ• mahatÄ« puthusilÄ• mahato janakÄ• yassa Ä• yÄ• car

paÃ±jalikaá¹ƒ anuparisakkanahetu vÄ• ummujjeyya vÄ• uplaveyya vÄ• thalaá¹ƒ vÄ• upla
hetaá¹ƒ \Be 40/, bhanteâ€™â€™. ``evameva kho, gÄ• maá¹‡i, yo so puriso pÄ• á¹‡Ä• tipÄ•
micchÄ• diá¹-á¹-hiko, kiÃ±cÄ• pi naá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä•
anuparisakkeyya `ayaá¹ƒ puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹
atha kho so puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• t

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, idhassa puriso pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato adin
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato musÄ• vÄ• dÄ• paá¹-ivirato pisuá¹‡Ä• ya vÄ• cÄ•
vÄ• cÄ• ya paá¹-ivirato samphappalÄ• pÄ• paá¹-ivirato anabhijjhÄ• lu abyÄ• pannacitto sa
mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya paÃ±jaliko anupa
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÅ«â€™
gÄ• maá¹‡i, api nu so puriso mahato janakÄ• yassa Ä• yÄ• canahetu vÄ• thomanahetu vÄ
anuparisakkanahetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vi
upapajjeyyÄ• â€™â€™ ti. ``no hetaá¹ƒ, bhanteâ€™â€™.

``seyyathÄ• pi, gÄ• maá¹‡i, puriso sappikumbhaá¹ƒ vÄ• telakumbhaá¹ƒ vÄ• gambhÄ«re {
passa SN b IV 358} udakarahade ogÄ• hetvÄ• bhindeyya. tatra yÄ• ssa sakkharÄ• vÄ• ka
(Katthaci) }, sÄ• adhogÄ• mÄ« assa. yaÃ±ca khvassa tatra sappi vÄ• telaá¹ƒ vÄ• , taá¹ƒ u
tamenaá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma \Ne 40/ Ä• yÄ• ceyya thomeyy
bho sappitela, saá¹ƒsÄ«da, bho sappitela, adho gaccha {avaá¹ƒgaccha (Ce Katthaci) } `bho
taá¹ƒ kiá¹ƒ maÃ±Ã±asi gÄ• maá¹‡i, api nu taá¹ƒ \Ee 47/ sappitelaá¹ƒ mahato janakÄ• yassa
thomanahetu vÄ• paÃ±jalikaá¹ƒ anuparisakkanahetu vÄ• `osÄ«deyya vÄ• saá¹ƒsÄ«deyya
ti. ``no hetaá¹ƒ, bhanteâ€™â€™.

``evameva kho, gÄ• maá¹‡i, yo so puriso pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato ... pe ... sammÄ•
naá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya paÃ±jaliko
kÄ• yassa \Be 41/ bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ
ti. atha kho so puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ u
suciá¹‡á¹‡o apÄ• yehi rakkhati. tattha yÄ• maggassa tikkhatÄ• adhimattatÄ• , ayaá¹ƒ dha
upapattÄ«hi rakkhati. evaá¹ƒ bhagavÄ• Ä• ha ---

``tasmÄ• rakkhitacittassa {passa Ud 32}, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaá¹ƒ.

thinamiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti ||

<32> tattha duggatÄ«naá¹ƒ hetu taá¹‡hÄ• ca avijjÄ• ca, tÄ• ni cattÄ• ri upÄ• dÄ• nÄ• ni, t

ye saupÄ• dÄ• nÄ• khandhÄ• , idaá¹ƒ dukkhaá¹ƒ. cattÄ• ri upÄ• dÄ• nÄ• ni, ayaá¹ƒ samuc
tesaá¹ƒ bhagavÄ• pariÃ±Ã±Ä• ya ca pahÄ• nÄ• ya ca dhammaá¹ƒ deseti dukkhassa pariÃ
tattha taá¹‡hÄ• ya paÃ±cindriyÄ• ni rÅ«pÄ«ni padaá¹-á¹-hÄ• naá¹ƒ. avijjÄ• ya manindriyaá¹
paÃ±cindriyÄ• ni rÅ«pÄ«ni rakkhanto samÄ• dhiá¹ƒ bhÄ• vayati, taá¹‡haÃ±ca niggaá¹‡hÄ•
vipassanaá¹ƒ bhÄ• vayati, avijjaÃ±ca niggaá¹‡hÄ• ti. taá¹‡hÄ• niggahena dve upÄ• dÄ• nÄ
kÄ• mupÄ• dÄ• naÃ±ca sÄ«labbatupÄ• dÄ• naÃ±ca. avijjÄ• niggahena dve upÄ• dÄ• nÄ• n
attavÄ• dupÄ• dÄ• naÃ±ca. catÅ«su \Ee 48/ upÄ• dÄ• nesu pahÄ«nesu dve dhammÄ• bhÄ
samatho ca vipassanÄ• ca. idaá¹ƒ vuccati brahmacariyanti.

tattha brahmacariyassa phalaá¹ƒ cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni sotÄ• pattiphalaá¹ƒ saka
anÄ• gÄ• miphalaá¹ƒ arahattaá¹ƒ {arahattaphalaá¹ƒ (Katthaci) } aggaphalaá¹ƒ. imÄ• ni cattÄ
phalÄ• ni {brahmacariyaphalÄ• nÄ«ti (Ce) }. iti purimakÄ• ni ca dve saccÄ• ni dukkhaá¹ƒ sa
vipassanÄ• ca brahmacariyaÃ±ca maggo, brahmacariyassa \Ne 41/ phalÄ• ni ca tadÄ• ram
asaá¹…khatÄ• dhÄ• tu nirodho. imÄ• ni cattÄ• ri saccÄ• ni. tenÄ• ha bhagavÄ• ``dhammo

tattha yaá¹ƒ paá¹-ivedhena rakkhati, idaá¹ƒ dukkhaá¹ƒ. yato rakkhati, ayaá¹ƒ samudayo. ye
maggo. yaá¹ƒ rakkhati, ayaá¹ƒ nirodho. imÄ• ni cattÄ• ri saccÄ• ni. tenÄ• ha Ä• yasmÄ• ma
padaá¹-á¹-hÄ• neâ€™â€™ ti.

niyutto Ä• vaá¹-á¹-o hÄ• ro.

8. vibhattihÄ• ravibhaá¹…go

<33> tattha \Be 42/ katamo vibhattihÄ• ro? ``dhammaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ bhÅ«miÃ±

dve suttÄ• ni vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca. dve paá¹-ipadÄ• puÃ±Ã±
ca. dve sÄ«lÄ• ni saá¹ƒvarasÄ«laÃ±ca pahÄ• nasÄ«laÃ±ca, tattha bhagavÄ• vÄ• sanÄ• bh
puÃ±Ã±abhÄ• giyÄ• ya paá¹-ipadÄ• ya desayati, so saá¹ƒvarasÄ«le á¹-hito tena brahmacar
tattha \Ee 49/ bhagavÄ• nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ phalabhÄ• giyÄ• ya paá¹-ipadÄ• y
á¹-hito tena brahmacariyena brahmacÄ• rÄ« bhavati.

tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ? vÄ• sanÄ• bhÄ• giyaá¹ƒ nÄ• ma suttaá
saggakathÄ• kÄ• mÄ• naá¹ƒ Ä• dÄ«navo nekkhamme Ä• nisaá¹ƒsoti.

tattha katamaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ? nibbedhabhÄ• giyaá¹ƒ nÄ• ma suttaá¹ƒ
vÄ• sanÄ• bhÄ• giye sutte natthi pajÄ• nanÄ• , natthi maggo, natthi phalaá¹ƒ. nibbedhabhÄ
pajÄ• nanÄ• , atthi maggo, atthi phalaá¹ƒ. imÄ• ni cattÄ• ri suttÄ• ni. imesaá¹ƒ catunnaá¹ƒ s
phalena sÄ«lena brahmacariyena sabbato vicayena hÄ• rena vicinitvÄ• yuttihÄ• rena yojay

Ã±Ä• á¹‡assa bhÅ«mi.

<34> tattha katame dhammÄ• sÄ• dhÄ• raá¹‡Ä• ? dve dhammÄ• sÄ• dhÄ• raá¹‡Ä• nÄ• vatthusÄ• dhÄ• raá¹‡Ä• ca. yaá¹ƒ vÄ• pana kiÃ±ci aÃ±Ã±ampi evaá¹ƒ jÄ• tiyaá¹ƒ, micchat aniyatÄ• naÃ±ca sattÄ• naá¹ƒ \Ne 42/ dassanappahÄ• tabbÄ• kilesÄ• sÄ• dhÄ• raá¹‡Ä• , kÄ• marÄ• gabyÄ• pÄ• dÄ• sÄ• dhÄ• raá¹‡Ä• , puthujjanassa anÄ• gÄ• missa ca uddhaá¹ sÄ• dhÄ• raá¹‡Ä• , yaá¹ƒ kiÃ±ci ariyasÄ• vako lokiyaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjati, sabb {avigatarÄ• gehi (Katthaci) } sÄ• dhÄ• raá¹‡Ä• , sÄ• dhÄ• raá¹‡Ä• hi dhammÄ• evaá¹ƒ aÃ sakaá¹ƒ sakaá¹ƒ visayaá¹ƒ nÄ• tivattanti. yopi imehi dhammehi samannÄ• gato na so taá¹ƒ ime dhammÄ• sÄ• dhÄ• raá¹‡Ä• .

tattha katame dhammÄ• asÄ• dhÄ• raá¹‡Ä• ? yÄ• va desanaá¹ƒ upÄ• dÄ• ya gavesitabbÄ bhabbÄ• bhabbÄ• ti, aá¹-á¹-hamakassa sotÄ• pannassa ca kÄ• marÄ• gabyÄ• pÄ• dÄ• sÄ asÄ• dhÄ• raá¹‡Ä• , aá¹-á¹-hamakassa anÄ• gÄ• missa ca uddhambhÄ• giyÄ• \Be 43/ saá dhammatÄ• asÄ• dhÄ• raá¹‡Ä• . sabbesaá¹ƒ sekkhÄ• naá¹ƒ nÄ• maá¹ƒ sÄ• dhÄ• raá¹‡aá sabbesaá¹ƒ paá¹-ipannakÄ• naá¹ƒ nÄ• maá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ dhammatÄ• asÄ• dhÄ• sekkhasÄ«laá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ dhammatÄ• asÄ• dhÄ• raá¹‡Ä• . evaá¹ƒ visesÄ• nupa hÄ«nukkaá¹-á¹-hamajjhimaá¹ƒ upÄ• dÄ• ya gavesitabbaá¹ƒ.

dassanabhÅ«mi niyÄ• mÄ• vakkantiyÄ• padaá¹-á¹-hÄ• naá¹ƒ, bhÄ• vanÄ• bhÅ«mi uttarikÄ padaá¹-á¹-hÄ• naá¹ƒ, dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• samathassa padaá¹-á¹-h khippÄ• bhiÃ±Ã±Ä• vipassanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, dÄ• namayaá¹ƒ puÃ±Ã±akiriyava sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu cintÄ• mayiy sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthu bhÄ• sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu parato ca g paÃ±Ã±Ä• ya sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ sÄ«lamayaá¹ƒ puÃ±Ã±akiriyavatthu yoniso ca manasikÄ• rassa sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, bhÄ• vanÄ• mayaá¹ƒ bhÄ• vanÄ• mayiyÄ• ca paÃ±Ã±Ä• ya sammÄ• diá¹-á¹-hiyÄ• ca sÄ• dhÄ• raá¹‡aá¹ƒ pada vivekassa ca samÄ• dhissa ca sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, sappurisÅ«paniss aveccappasÄ• dÄ• naá¹ƒ samathassa ca sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, attasan vipassanÄ• ya ca sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, akusalapariccÄ• go kusalavÄ«r samÄ• dhindriyassa ca sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, dhammasvÄ• kkhÄ• tatÄ phalasamÄ• pattiyÄ• ca sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, saá¹…ghasuppaá¹-ipan sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, satthusampadÄ• appasannÄ• naÃ±ca pasÄ• dÄ sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, appaá¹-ihatapÄ• timokkhatÄ• dummaá¹…kÅ«na niggahÄ• ya pesalÄ• naÃ±ca puggalÄ• naá¹ƒ phÄ• suvihÄ• rÄ• ya sÄ• dhÄ• raá¹‡aá¹ƒ pad mahÄ• kaccÄ• yano ``dhammaÃ±ca padaá¹-á¹-hÄ• naâ€™â€™ nti.

niyutto vibhatti hÄ• ro.

9. parivattanahÄ• ravibhaá¹…go

<35> tattha \Ne 43/ \Be 44/ katamo parivattano hÄ• ro? ``kusalÄ• kusale dhammeâ€™â€™
purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• bhavati. ye cassa micchÄ• diá¹-á¹-hipacc
aneke {anekÄ• (Katthaci) } pÄ• pakÄ• akusalÄ• dhammÄ• , te cassa nijjiá¹‡á¹‡Ä• honti. s
cassa aneke kusalÄ• dhammÄ• sambhavanti, te cassa bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gaccha
purisapuggalassa micchÄ• saá¹…kappo nijjiá¹‡á¹‡o bhavati. ye cassa micchÄ• saá¹…kapp
aneke pÄ• pakÄ• akusalÄ• dhammÄ• , te cassa nijjiá¹‡á¹‡Ä• honti. sammÄ• saá¹…kappa
dhammÄ• sambhavanti. te cassa bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. evaá¹ƒ sammÄ• vÄ
sammÄ• Ä• jÄ«vassa sammÄ• vÄ• yÄ• massa sammÄ• satissa sammÄ• samÄ• dhissa sam
sammÄ• vimuttiÃ±Ä• á¹‡adassanassa purisapuggalassa micchÄ• vimuttiÃ±Ä• á¹‡adassana
cassa micchÄ• vimuttiÃ±Ä• á¹‡adassanapaccayÄ• uppajjeyyuá¹ƒ aneke pÄ• pakÄ• akusa
nijjiá¹‡á¹‡Ä• honti. sammÄ• vimuttiÃ±Ä• á¹‡adassanapaccayÄ• cassa aneke kusalÄ• dha
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

<36> yassa vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratassa pÄ• á¹‡Ä• tipÄ• to pahÄ«no hoti. adin
adinnÄ• dÄ• naá¹ƒ pahÄ«naá¹ƒ hoti. brahmacÄ• rissa abrahmacariyaá¹ƒ pahÄ«naá¹ƒ hoti.
pahÄ«no hoti. apisuá¹‡avÄ• cassa pisuá¹‡Ä• vÄ• cÄ• pahÄ«nÄ• hoti. saá¹‡havÄ• cassa
kÄ• lavÄ• dissa samphappalÄ• po pahÄ«no hoti. anabhijjhÄ• lussa {anabhijjhÄ• manassa (
pahÄ«nÄ• \Ee 52/ hoti. abyÄ• pannacittassa byÄ• pÄ• do pahÄ«no hoti. sammÄ• diá¹-á¹-h
pahÄ«nÄ• hoti.

ye ca kho keci ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ garahanti, nesaá¹ƒ sandiá¹-á¹-hikÄ
gÄ• rayhÄ• vÄ• dÄ• nuvÄ• dÄ• Ä• gacchanti. sammÄ• diá¹-á¹-hiÃ±ca te bhavanto dhamm
micchÄ• diá¹-á¹-hikÄ• , tesaá¹ƒ bhavantÄ• naá¹ƒ pujjÄ• ca pÄ• saá¹ƒsÄ• ca. evaá¹ƒ samm
sammÄ• vÄ• caá¹ƒ sammÄ• kammantaá¹ƒ sammÄ• Ä• jÄ«vaá¹ƒ sammÄ• vÄ• yÄ• maá¹ƒ s
sammÄ• vimuttiá¹ƒ sammÄ• vimuttiÃ±Ä• á¹‡adassanaÃ±ca te bhavanto dhammaá¹ƒ garah
micchÄ• vimuttiÃ±Ä• á¹‡adassanÄ• , tesaá¹ƒ bhavantÄ• naá¹ƒ pujjÄ• ca pÄ• saá¹ƒsÄ• ca

ye \Ne 44/ \Be 45/ ca kho keci evamÄ• haá¹ƒsu ``bhuÃ±jitabbÄ• kÄ• mÄ• , paribhuÃ±jitabb
kÄ• mÄ• , nisevitabbÄ• kÄ• mÄ• , bhÄ• vayitabbÄ• kÄ• mÄ• , bahulÄ«kÄ• tabbÄ• kÄ• mÄ
tesaá¹ƒ adhammo.

ye vÄ• pana keci evamÄ• haá¹ƒsu ``attakilamathÄ• nuyogo dhammoâ€™â€™ ti. niyyÄ• ni
ca kho keci evamÄ• haá¹ƒsu ``dukkho dhammoâ€™â€™ ti. sukho tesaá¹ƒ dhammo adham
sabbasaá¹…khÄ• resu asubhÄ• nupassino viharato subhasaÃ±Ã±Ä• pahÄ«yanti. dukkhÄ•

pahÄ«yanti. aniccÄ• nupassino viharato niccasaÃ±Ã±Ä• pahÄ«yanti. anattÄ• nupassino vih
pahÄ«yanti. yaá¹ƒ yaá¹ƒ vÄ• pana dhammaá¹ƒ rocayati vÄ• upagacchati vÄ• , tassa tassa
paá¹-ipakkho, svassa aniá¹-á¹-hato ajjhÄ• panno bhavati. tenÄ• ha Ä• yasmÄ• mahÄ• kacc
``kusalÄ• kusaladhammeâ€™â€™ ti.

niyutto parivattano hÄ• ro.

10. vevacanahÄ• ravibhaá¹…go

<37> tattha \Ee 53/ katamo vevacano hÄ• ro? ``vevacanÄ• ni bahÅ«nÄ«â€™â€™ ti. yathÄ
aÃ±Ã±amaÃ±Ã±ehi vevacanehi niddisati. yathÄ• ha bhagavÄ• ---

``Ä• sÄ• ca pihÄ• abhinandanÄ• ca, anekadhÄ• tÅ«su sarÄ• patiá¹-á¹-hitÄ• .

aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• pajappitÄ• , sabbÄ• mayÄ• byantikatÄ• samÅ«likÄ• â€™

__Ä• sÄ• _ nÄ• ma vuccati yÄ• bhavissassa atthassa Ä• sÄ«sanÄ• {Ä• siá¹ƒsanÄ• (Ce)
Ä• sÄ• ssa uppajjati. pihÄ• nÄ• ma yÄ• vattamÄ• nassa {vattamÄ• nakassa (Ce) } atthass
disvÄ• ``ediso bhaveyyaâ€™â€™ nti pihÄ• ssa uppajjati. atthanipphattipaá¹-ipÄ• lanÄ• ab
vÄ• Ã±Ä• tiá¹ƒ abhinandati, piyaá¹ƒ vÄ• dhammaá¹ƒ abhinandati, appaá¹-ikÅ«lato vÄ• ab

__anekadhÄ• tÅ«_ti \Be 46/ cakkhudhÄ• tu rÅ«padhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, so
sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu gandhadhÄ• tu ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu,
jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu \Ne 45/, kÄ• yadhÄ• tu phoá¹-á¹-habbadhÄ• tu kÄ• yaviÃ±Ã±Ä
dhammadhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

__sarÄ• _ti keci rÅ«pÄ• dhimuttÄ• keci saddÄ• dhimuttÄ• keci gandhÄ• dhimuttÄ• keci ra
phoá¹-á¹-habbÄ• dhimuttÄ• keci dhammÄ• dhimuttÄ• . tattha yÄ• ni cha gehasitÄ• ni doma
gehasitÄ• ni somanassÄ• ni yÄ• ni ca cha nekkhammasitÄ• ni domanassÄ• ni yÄ• ni ca cha
somanassÄ• ni, imÄ• ni catuvÄ«sapadÄ• ni taá¹‡hÄ• pakkho, taá¹‡hÄ• ya etaá¹ƒ vevacana
gehasitÄ• , ayaá¹ƒ diá¹-á¹-hipakkho.

<38> sÄ• yeva patthanÄ• kÄ• rena dhammanandÄ« dhammapemaá¹ƒ dhammajjhosÄ• nan
cittaá¹ƒ mano viÃ±Ã±Ä• á¹‡anti \Ee 54/ cittassa etaá¹ƒ vevacanaá¹ƒ. manindriyaá¹ƒ manod
vijÄ• nanÄ• ti manassetaá¹ƒ vevacanaá¹ƒ. paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ adhipaÃ±Ã
paÃ±Ã±Ä• kkhandho dhammavicayasambojjhaá¹…go Ã±Ä• á¹‡aá¹ƒ sammÄ• diá¹-á¹-hi tÄ«
Ã±Ä• á¹‡aá¹ƒ atthe Ã±Ä• á¹‡aá¹ƒ anvaye Ã±Ä• á¹‡aá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ anuppÄ• de Ã
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ cakkhu

Ä• loko, yaá¹ƒ vÄ• pana yaá¹ƒ kiÃ±ci aÃ±Ã±aá¹ƒpi evaá¹ƒ jÄ• tiyaá¹ƒ, paÃ±Ã±Ä• ya etaá¹ƒ
paÃ±cindriyÄ• ni lokuttarÄ• ni, sabbÄ• paÃ±Ã±Ä• . api ca Ä• dhipateyyaá¹-á¹-hena saddhÄ
vÄ«riyaá¹ƒ, apilÄ• panaá¹-á¹-hena sati, avikkhepaá¹-á¹-hena samÄ• dhi, pajÄ• nanaá¹-á¹-he

yathÄ• ca buddhÄ• nussatiyaá¹ƒ vuttaá¹ƒ itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddh
sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh
vesÄ• rajjappatto adhigatappaá¹-isambhido catuyogavippahÄ«no agatigamanavÄ«tivatto ud
nirÅ«á¸·havaá¹‡o madditakaá¹‡á¸• ako nibbÄ• pitapariyuá¹-á¹-hÄ• no {nibbÄ• hita ... (Kattha
ganthaviniveá¹-hano ajjhÄ• sayavÄ«tivatto bhinnandhakÄ• ro cakkhumÄ• lokadhammasam
anurodhavirodhavippayutto iá¹-á¹-hÄ• niá¹-á¹-hesu dhammesu asaá¹…khepagato bandhanÄ
abhikkantataro ukkÄ• dharo Ä• lokakaro pajjotakaro tamonudo raá¹‡aÃ±jaho aparimÄ• á¹‡a
appameyyavaá¹‡á¹‡o asaá¹…kheyyavaá¹‡á¹‡o Ä• bhaá¹ƒkaro pabhaá¹ƒkaro dhammobhÄ•
buddhÄ• bhagavantoti ca buddhÄ• nussatiyÄ• etaá¹ƒ vevacanaá¹ƒ.

yathÄ• ca dhammÄ• nussatiyaá¹ƒ vuttaá¹ƒ svÄ• kkhÄ• to \Ee 55/ bhagavatÄ• dhammo sa
ehipassiko \Ne 46/ opaneyyiko {opanayiko (Ce) } paccattaá¹ƒ veditabbo viÃ±Ã±Å«hi. yadida
pipÄ• savinayo Ä• layasamugghÄ• á¹-o vaá¹-á¹-Å«pacchedo suÃ±Ã±ato atidullabho taá¹‡ha
nibbÄ• naá¹ƒ.

``asaá¹…khataá¹ƒ anataá¹ƒ {asaá¹…khataá¹ƒ nanta ... (Ce) passa SN b IV 409} anÄ• savaÃ
nipuá¹‡aá¹ƒ sududdasaá¹ƒ.

ajajjaraá¹ƒ dhuvaá¹ƒ apalokitaá¹ƒ {apalokiyaá¹ƒ (Ce Katthaci) }, anidassanaá¹ƒ nippapaÃ±c

``amataá¹ƒ paá¹‡Ä«taÃ±ca sivaÃ±ca khemaá¹ƒ, taá¹‡hÄ• kkhayo acchariyaÃ±ca abbhutaá¹

anÄ«tikaá¹ƒ anÄ«tikadhammaá¹ƒ {nÄ«tikadhammameva vÄ• (Ce Katthaci) passa SN b IV 4
sugatena desitaá¹ƒ ||

``ajÄ• taá¹ƒ abhÅ«taá¹ƒ anupaddavaÃ±ca, akataá¹ƒ asokaÃ±ca atho visokaá¹ƒ.

anÅ«pasaggaá¹ƒnupasaggadhammaá¹ƒ, nibbÄ• nametaá¹ƒ sugatena desitaá¹ƒ ||

``gambhÄ«raÃ±ceva duppassaá¹ƒ, uttaraÃ±ca anuttaraá¹ƒ.

asamaá¹ƒ appaá¹-isamaá¹ƒ, jeá¹-á¹-haá¹ƒ seá¹-á¹-hanti vuccati ||

``leá¹‡aÃ±ca tÄ• á¹‡aá¹ƒ araá¹‡aá¹ƒ anaá¹…gaá¹‡aá¹ƒ, akÄ• ca metaá¹ƒ vimalanti vuccati.

dÄ«po sukhaá¹ƒ appamÄ• á¹‡aá¹ƒ patiá¹-á¹-hÄ• , akiÃ±canaá¹ƒ appapaÃ±canti vuttaâ€™â

dhammÄ• nussatiyÄ• etaá¹ƒ vevacanaá¹ƒ.

yathÄ• \Be 48/ ca saá¹…ghÄ• nussatiyaá¹ƒ vuttaá¹ƒ suppaá¹-ipanno ujuppaá¹-ipanno Ã±Ä
sÄ• mÄ«cippaá¹-ipanno yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• esa b
Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá
56/ samÄ• dhisampanno paÃ±Ã±Ä• sampanno vimuttisampanno vimuttiÃ±Ä• á¹‡adassanas
sattÄ• naá¹ƒ maá¹‡á¸• o sattÄ• naá¹ƒ uddhÄ• ro sattÄ• naá¹ƒ esikÄ• {esiko (Katthaci) } sat
surabhipasÅ«naá¹ƒ pujjo devÄ• naÃ±ca manussÄ• naÃ±cÄ• ti saá¹…ghÄ• nussatiyÄ• etaá

yathÄ• ca sÄ«lÄ• nussatiyaá¹ƒ vuttaá¹ƒ yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ•
ariyÄ• ni ariyakantÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dh
alaá¹…kÄ• ro ca sÄ«laá¹ƒ uttamaá¹…gopasobhaá¹‡atÄ• ya, nidhÄ• naÃ±ca sÄ«laá¹ƒ
sabbadobhaggasamatikkamanaá¹-á¹-hena \Ne 47/, sippaÃ±ca sÄ«laá¹ƒ akkhaá¹‡avedhitÄ•
anatikkamanaá¹-á¹-hena, dhaÃ±Ã±aÃ±ca sÄ«laá¹ƒ daliddopacchedanaá¹-á¹-hena {daá¸·idd
sÄ«laá¹ƒ dhammavolokanatÄ• ya, pÄ• sÄ• do ca sÄ«laá¹ƒ volokanaá¹-á¹-hena, sabbabhÅ«
amatapariyosÄ• nanti sÄ«lÄ• nussatiyÄ• etaá¹ƒ vevacanaá¹ƒ.

yathÄ• ca cÄ• gÄ• nussatiyaá¹ƒ vuttaá¹ƒ yasmiá¹ƒ samaye ariyasÄ• vako agÄ• raá¹ƒ ajjhÄ
payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garatoti cÄ• gÄ• nussatiyÄ• e
Ä• yasmÄ• mahÄ• kaccÄ• yano ``vevacanÄ• ni bahÅ«nÄ«â€™â€™ ti.

niyutto vevacano hÄ• ro.

11. paÃ±Ã±attihÄ• ravibhaá¹…go

<39> tattha katamo paÃ±Ã±attihÄ• ro? ``ekaá¹ƒ bhagavÄ• dhammaá¹ƒ paÃ±Ã±attÄ«hi viv

yÄ• \Ee 57/ pakatikathÄ• ya desanÄ• . ayaá¹ƒ nikkhepapaÃ±Ã±atti. kÄ• ca pakatikathÄ• y
saccÄ• ni. yathÄ• bhagavÄ• Ä• ha ``idaá¹ƒ dukkhaâ€™â€™ nti ayaá¹ƒ paÃ±Ã±atti paÃ±ca
channaá¹ƒ dhÄ• tÅ«naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ dvÄ• dasannaá¹ƒ Ä• yatan
indriyÄ• naá¹ƒ nikkhepapaÃ±Ã±atti.

kabaá¸·Ä«kÄ• re \Be 49/ ce, bhikkhave, Ä• hÄ• re atthi rÄ• go atthi nandÄ« {nandi (Ce) pas
taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ v
virÅ«á¸·haá¹ƒ, atthi tattha nÄ• marÅ«passa avakkanti. yattha atthi nÄ• marÅ«passa avakkan

saá¹…khÄ• rÄ• naá¹ƒ vuddhi {buddhi (Katthaci) }. yattha atthi saá¹…khÄ• rÄ• naá¹ƒ vuddhi
punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti, atthi tattha Ä• yat
jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, sasokaá¹ƒ taá¹ƒ, bh
saupÄ• yÄ• santi vadÄ• mi.

phasse ce ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re. viÃ±Ã±Ä• á¹‡e ce, bhik
rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ
patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, atthi tattha nÄ• marÅ«passa avakkanti. ya
nÄ• marÅ«passa avakkanti \Ne 48/, atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha atthi sa
atthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ punabbhavÄ• bhinibb
Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, sasokaá¹
sadaraá¹ƒ saupÄ• yÄ• santi vadÄ• mi. ayaá¹ƒ pabhavapaÃ±Ã±atti dukkhassa ca samudaya

kabaá¸·Ä«kÄ• re ce, bhikkhave {passa SN a II 64}, Ä• hÄ• re natthi rÄ• go natthi nandÄ« na
appatiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ. yattha appatiá¹-á¹-hitaá¹ƒ viÃ±Ã
avirÅ«á¸·haá¹ƒ, natthi tattha nÄ• marÅ«passa avakkanti. yattha natthi nÄ• marÅ«passa ava
saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha natthi saá¹…khÄ• rÄ• naá¹ƒ vuddhi, natthi tattha Ä• ya
punabbhavÄ• bhinibbatti. yattha natthi Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti, natthi tattha \Ee
jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha natthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, asokaá¹ƒ taá¹ƒ, bh
anupÄ• yÄ• santi vadÄ• mi.

phasse ce ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re. viÃ±Ã±Ä• á¹‡e ce, bhik
rÄ• go natthi nandÄ« natthi taá¹‡hÄ• , appatiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸
appatiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ, natthi tattha nÄ• marÅ«passa avakka
nÄ• marÅ«passa avakkanti, natthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha natthi saá¹…k
natthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha natthi Ä• yatiá¹ƒ punabbhavÄ• bhini
Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha natthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, asokaá¹
adaraá¹ƒ anupÄ• yÄ• santi vadÄ• mi.

ayaá¹ƒ \Be 50/ pariÃ±Ã±Ä• paÃ±Ã±atti dukkhassa, pahÄ• napaÃ±Ã±atti samudayassa, bhÅ
sacchikiriyÄ• paÃ±Ã±atti nirodhassa.

<40> samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha. appamatto nipako sato, samÄ• hito, bhikkhave
pajÄ• nÄ• ti. kiÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti? ``cakkhu {cakkhuá¹ƒ (Katthaci) passa S
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``rÅ«pÄ• aniccÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
aniccaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``cakkhusamphasso aniccoâ€™â€™ ti y
yampidaá¹ƒ {yamidaá¹ƒ (Ce Katthaci) } cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ s
adukkhamasukhaá¹ƒ vÄ• , tampi aniccanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

sotaá¹ƒ \Ne 49/ ... pe ... ghÄ• naá¹ƒ ... pe ... jivhÄ• ... pe ... kÄ• yo ... pe ... ``mano aniccoâ
{aniccaâ€™â€™ nti (SN b IV 100) } yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``dhammÄ• aniccÄ• â€
pajÄ• nÄ• ti. ``manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹
adukkhamasukhaá¹ƒ vÄ• , tampi aniccanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

ayaá¹ƒ bhÄ• vanÄ• paÃ±Ã±atti maggassa, pariÃ±Ã±Ä• paÃ±Ã±atti dukkhassa, pahÄ• napa
sacchikiriyÄ• paÃ±Ã±atti nirodhassa.

rÅ«paá¹ƒ \Ee 59/, rÄ• dha, vikiratha vidhamatha viddhaá¹ƒsetha vikÄ«á¸·aniyaá¹ƒ {vikÄ«á¸
Katthaci) passa SN b III 169} karotha, paÃ±Ã±Ä• ya taá¹‡hakkhayÄ• ya paá¹-ipajjatha. taá¹‡
dukkhakkhayo, dukkhakkhayÄ• nibbÄ• naá¹ƒ. vedanaá¹ƒ ... pe .... saÃ±Ã±aá¹ƒ ... pe ... saá
viÃ±Ã±Ä• á¹‡aá¹ƒ vikiratha vidhamatha viddhaá¹ƒsetha vikÄ«á¸·aniyaá¹ƒ karotha, paÃ±Ã±Ä
paá¹-ipajjatha. taá¹‡hakkhayÄ• dukkhakkhayo, dukkhakkhayÄ• nibbÄ• naá¹ƒ.

ayaá¹ƒ nirodhapaÃ±Ã±atti nirodhassa, nibbidÄ• paÃ±Ã±atti assÄ• dassa, pariÃ±Ã±Ä• paÃ±
pahÄ• napaÃ±Ã±atti samudayassa, bhÄ• vanÄ• paÃ±Ã±atti maggassa, sacchikiriyÄ• paÃ±Ã

``so idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ``ayaá¹ƒ du
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

ayaá¹ƒ \Be 51/ paá¹-ivedhapaÃ±Ã±atti saccÄ• naá¹ƒ, nikkhepapaÃ±Ã±atti dassanabhÅ«mi
maggassa, sacchikiriyÄ• paÃ±Ã±atti sotÄ• pattiphalassa. ``so ime Ä• savÄ• â€™â€™ ti yat
``ayaá¹ƒ Ä• savasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ Ä• savaniro
pajÄ• nÄ• ti. ``ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ
asesaá¹ƒ nirujjhantÄ«â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

ayaá¹ƒ uppÄ• dapaÃ±Ã±atti khaye Ã±Ä• á¹‡assa, okÄ• sapaÃ±Ã±atti anuppÄ• de Ã±Ä• á¹
maggassa, pariÃ±Ã±Ä• paÃ±Ã±atti dukkhassa, pahÄ• napaÃ±Ã±atti samudayassa, Ä• raml
vÄ«riyindriyassa, Ä• sÄ• á¹-anapaÃ±Ã±atti Ä• sÄ• á¹-ikÄ• naá¹ƒ, nikkhepapaÃ±Ã±atti bhÄ•
abhinighÄ• tapaÃ±Ã±atti pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ.

<41> idaá¹ƒ ``dukkhaâ€™â€™ nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhu
udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. ayaá¹ƒ ``dukkhasam
... pe ... ayaá¹ƒ ``dukkhanirodhoâ€™â€™ ti me, bhikkhave ... pe .... ayaá¹ƒ ``dukkhanirodha
paá¹-ipadÄ• â€™â€™ ti me, bhikkhave, pubbe \Ee 60/ ananussutesu dhammesu cakkhuá¹ƒ

udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

ayaá¹ƒ desanÄ• paÃ±Ã±atti saccÄ• naá¹ƒ, nikkhepapaÃ±Ã±atti sutamayiyÄ• paÃ±Ã±Ä• ya
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa, pavattanÄ• paÃ±Ã±atti dhammacakkassa.

``taá¹ƒ kho panidaá¹ƒ dukkhaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ nti me, bhikkhave, pubbe ananus
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ
dukkhasamudayo pahÄ• tabboâ€™â€™ ti me, bhikkhave ... pe ... ``so kho panÄ• yaá¹ƒ duk
sacchikÄ• tabboâ€™â€™ ti me, bhikkhave ... pe ... ``sÄ• kho panÄ• yaá¹ƒ dukkhanirodhag
bhÄ• vetabbÄ• â€™â€™ ti me, bhikkhave pubbe ananussutesu dhammesu cakkhuá¹ƒ udap
paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

ayaá¹ƒ bhÄ• vanÄ• paÃ±Ã±atti maggassa, nikkhepapaÃ±Ã±atti cintÄ• mayiyÄ• paÃ±Ã±Ä•
aÃ±Ã±indriyassa.

``taá¹ƒ \Be 52/ kho panidaá¹ƒ dukkhaá¹ƒ pariÃ±Ã±Ä• taâ€™â€™ nti me, bhikkhave, pubbe
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panÄ• yaá¹ƒ dukkhasamudayo pahÄ«noâ€™â€™ ti me, bhikkhave ... pe ... ``so kho panÄ•
sacchikatoâ€™â€™ ti me, bhikkhave ... pe ... ``sÄ• kho panÄ• yaá¹ƒ dukkhanirodhagÄ• mi
bhÄ• vitÄ• â€™â€™ ti me, bhikkhave pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• d
paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. ayaá¹ƒ bhÄ• vanÄ• paÃ±Ã±atti
bhÄ• vanÄ• mayiyÄ• paÃ±Ã±Ä• ya, sacchikiriyÄ• paÃ±Ã±atti aÃ±Ã±Ä• tÄ• vino indriyassa,
dhammacakkassa.

``tulamatulaÃ±ca \Ne 51/ sambhavaá¹ƒ, bhavasaá¹…khÄ• ramavassaji muni.

ajjhattarato samÄ• hito, abhindi {abhidÄ• (Ce Katthaci) passa DN II 169} kavacamivattasam

``tulaâ€™â€™ nti \Ee 61/ saá¹…khÄ• radhÄ• tu. ``atulaâ€™â€™ nti nibbÄ• nadhÄ• tu, ``tu
nti abhiÃ±Ã±Ä• paÃ±Ã±atti sabbadhammÄ• naá¹ƒ. nikkhepapaÃ±Ã±atti dhammapaá¹-isamb
``bhavasaá¹…khÄ• ramavassaji munÄ«â€™â€™ ti pariccÄ• gapaÃ±Ã±atti samudayassa. p
``ajjhattarato samÄ• hitoâ€™â€™ ti bhÄ• vanÄ• paÃ±Ã±atti kÄ• yagatÄ• ya satiyÄ• . á¹-hiti
``abhindi kavacamivattasambhavaâ€™â€™ nti abhinibbidÄ• paÃ±Ã±atti cittassa, upÄ• dÄ•
sabbaÃ±Ã±utÄ• ya, padÄ• lanÄ• paÃ±Ã±atti avijjaá¹‡á¸• akosÄ• naá¹ƒ. tenÄ• ha bhagavÄ•
sambhavaâ€™â€™ nti.

yo dukkhamaddakkhi yatonidÄ• naá¹ƒ, kÄ• mesu so jantu kathaá¹ƒ nameyya.

kÄ• mÄ• hi loke saá¹…goti Ã±atvÄ• , tesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkheti ||

``yo dukkhaâ€™â€™ nti vevacanapaÃ±Ã±atti ca dukkhassa pariÃ±Ã±Ä• paÃ±Ã±atti ca. __
pabhavapaÃ±Ã±atti ca samudayassa pahÄ• napaÃ±Ã±atti ca. __ ``addakkhÄ«â€™â€™ _ti
Ã±Ä• á¹‡acakkhussa paá¹-ivedhapaÃ±Ã±atti ca. __ ``kÄ• mesu so jantukathaá¹ƒ nameyyÄ•
vevacanapaÃ±Ã±atti ca kÄ• mataá¹‡hÄ• ya abhinivesapaÃ±Ã±atti ca. __ ``kÄ• mÄ• hi loke
paccatthikato dassanapaÃ±Ã±atti kÄ• mÄ• naá¹ƒ. kÄ• mÄ• hi aá¹…gÄ• rakÄ• sÅ«pamÄ•
papÄ• tauragopamÄ• ca. __ ``tesaá¹ƒ satÄ«mÄ• â€™â€™ _ti apacayapaÃ±Ã±atti pahÄ• n
kÄ• yagatÄ• ya \Be 53/ satiyÄ• , bhÄ• vanÄ• paÃ±Ã±atti maggassa. __ ``vinayÄ• ya sikkhe
paá¹-ivedhapaÃ±Ã±atti rÄ• gavinayassa dosavinayassa mohavinayassa. __ ``jantÅ«â€™â€
yogissa. yadÄ• hi yogÄ« kÄ• mÄ• saá¹…goti pajÄ• nÄ• ti. so kÄ• mÄ• naá¹ƒ anuppÄ• dÄ•
anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya vÄ• yamati. ayaá¹ƒ \Ee 62
pattiyÄ• . nikkhepapaÃ±Ã±atti oramattikÄ• ya asantuá¹-á¹-hiyÄ• . tattha so uppannÄ• naá¹ƒ
dhammÄ• naá¹ƒ á¹-hitiyÄ• vÄ• yamatÄ«ti ayaá¹ƒ appamÄ• dapaÃ±Ã±atti bhÄ• vanÄ• ya, n
vÄ«riyindriyassa, Ä• rakkhapaÃ±Ã±atti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, á¹-hitipaÃ±Ã±atti ad
bhagavÄ• ``yo dukkhamaddakkhi yatonidÄ• naâ€™â€™ nti.

``mohasambandhano \Ne 52/ loko, bhabbarÅ«pova dissati.

upadhibandhano {upadhisambandhano (Ce) passa Ud 70} bÄ• lo, tamasÄ• parivÄ• rito.

assirÄ« viya {sassatoriva (Ud 70) } khÄ• yati, passato natthi kiÃ±canaâ€™â€™ nti ||

__ ``mohasambandhano lokoâ€™â€™ _ti desanÄ• paÃ±Ã±atti vipallÄ• sÄ• naá¹ƒ. __ ``bha
viparÄ«tapaÃ±Ã±atti lokassa. ``upadhibandhano bÄ• loâ€™â€™ ti pabhavapaÃ±Ã±atti pÄ•
icchÄ• vacarÄ• naá¹ƒ, kiccapaÃ±Ã±atti pariyuá¹-á¹-hÄ• nÄ• naá¹ƒ. balavapaÃ±Ã±atti kilesÄ
virÅ«hanÄ• paÃ±Ã±atti saá¹…khÄ• rÄ• naá¹ƒ. __ ``tamasÄ• parivÄ• ritoâ€™â€™ _ti desan
avijjandhakÄ• rassa vevacanapaÃ±Ã±atti ca. ``assirÄ« viya khÄ• yatÄ«â€™â€™ ti dassana
nikkhepapaÃ±Ã±atti paÃ±Ã±Ä• cakkhussa. __ ``passato natthi kiÃ±canaâ€™â€™ _nti paá¹
sattÄ• naá¹ƒ, rÄ• go kiÃ±canaá¹ƒ doso kiÃ±canaá¹ƒ moho kiÃ±canaá¹ƒ. tenÄ• ha bhagavÄ
lokoâ€™â€™ ti.

``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ, no cetaá¹ƒ, bhikkhave
abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ. nayidha {na idha (Ce Katthaci) passa Ud 73} jÄ• tas
saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yetha. yasmÄ• ca kho, bhikkhave, atthi ajÄ• taá
asaá¹…khataá¹ƒ, tasmÄ• jÄ• tassa bhÅ«tassa katassa saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ

``no \Ee 63/ cetaá¹ƒ, bhikkhave, abhavissa ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ

desanÄ• paÃ±Ã±atti nibbÄ• nassa vevacanapaÃ±Ã±atti ca. ``nayidha jÄ• tassa bhÅ«tassa
nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yethÄ• â€™â€™ ti vevacanapaÃ±Ã±atti saá¹…khatassa upanay
``yasmÄ• ca kho, bhikkhave, atthi ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™
nibbÄ• nassa jotanÄ• paÃ±Ã±atti ca. ``tasmÄ• jÄ• tassa bhÅ«tassa katassa saá¹…khatass
paÃ±Ã±Ä• yatÄ«â€™â€™ ti ayaá¹ƒ vevacanapaÃ±Ã±atti nibbÄ• nassa, niyyÄ• nikapaÃ±Ã±
nissaraá¹‡apaÃ±Ã±atti saá¹ƒsÄ• rato. tenÄ• ha bhagavÄ• ``no cetaá¹ƒ, bhikkhave, abhavis
Ä• yasmÄ• mahÄ• kaccÄ• yano ``ekaá¹ƒ bhagavÄ• dhammaá¹ƒ, paÃ±Ã±attÄ«hi vividhÄ•

niyutto paÃ±Ã±atti hÄ• ro.

12. otaraá¹‡ahÄ• ravibhaá¹…go

<42> tattha \Ne 53/ katamo otaraá¹‡o hÄ• ro? ``yo ca paá¹-iccuppÄ• doâ€™â€™ ti.

``uddhaá¹ƒ adho sabbadhi vippamutto, ayaá¹ƒ ahasmÄ«ti {ayamahamasmÄ«ti (Ce) passa U

evaá¹ƒ vimutto udatÄ• ri oghaá¹ƒ, atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti ||

``uddhaâ€™â€™ nti rÅ«padhÄ• tu ca arÅ«padhÄ• tu ca. ``adhoâ€™â€™ ti kÄ• madhÄ• tu
tedhÄ• tuke ayaá¹ƒ asekkhÄ• vimutti. tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni, ayaá¹ƒ indri

tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni vijjÄ• , vijjuppÄ• dÄ• avijjÄ• nirodho, avijjÄ• nirod
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho, viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirod
saá¸·Ä• yatananirodho, saá¸·Ä• yatananirodhÄ• phassanirodho, phassanirodhÄ• vedanÄ•
64/ taá¹‡hÄ• nirodho, taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodhÄ• bhava
jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ
kevalassa dukkhakkhandhassa nirodho hoti. ayaá¹ƒ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

tÄ• niyeva \Be 55/ asekkhÄ• ni paÃ±cindriyÄ• ni tÄ«hi khandhehi saá¹…gahitÄ• ni --- sÄ«la
samÄ• dhikkhandhena paÃ±Ã±Ä• kkhandhena, ayaá¹ƒ khandhehi otaraá¹‡Ä• .

tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni saá¹…khÄ• rapariyÄ• pannÄ• ni ye saá¹…khÄ• rÄ
te saá¹…khÄ• rÄ• dhammadhÄ• tusaá¹…gahitÄ• . ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• savaá¹ƒ
Ä• yatanehi otaraá¹‡Ä• .

``ayaá¹ƒ \Ne 54/ ahasmÄ«ti anÄ• nupassÄ«â€™â€™ ti ayaá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ• san

sekkhÄ• vimutti, tÄ• niyeva sekkhÄ• ni paÃ±cindriyÄ• ni. ayaá¹ƒ indriyehi otaraá¹‡Ä• .

tÄ• niyeva sekkhÄ• ni paÃ±cindriyÄ• ni vijjÄ• , vijjuppÄ• dÄ• avijjÄ• nirodho, avijjÄ• nirodh
evaá¹ƒ sabbo paá¹-iccasamuppÄ• do. ayaá¹ƒ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

sÄ• yeva vijjÄ• paÃ±Ã±Ä• kkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

sÄ• yeva vijjÄ• saá¹…khÄ• rapariyÄ• pannÄ• , ye saá¹…khÄ• rÄ• anÄ• savÄ• , no ca bha
dhammadhÄ• tusaá¹…gahitÄ• , ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• savaá¹ƒ
Ä• yatanehi otaraá¹‡Ä• .

sekkhÄ• ya ca vimuttiyÄ• asekkhÄ• ya ca vimuttiyÄ• vimutto udatÄ• ri oghaá¹ƒ atiá¹‡á¹‡a
tenÄ• ha \Ee 65/ bhagavÄ• ``uddhaá¹ƒ adhoâ€™â€™ ti.

<43> ``nissitassa {passa Ud 74} calitaá¹ƒ, anissitassa calitaá¹ƒ natthi, calite asati passaddh
sati nati na hoti, natiyÄ• asati Ä• gatigati na hoti, Ä• gatigatiyÄ• asati cutÅ«papÄ• to na ho
asati nevidha na huraá¹ƒ na ubhayamantarena esevanto dukkhassÄ• â€™â€™ ti.

``nissitassa calitaâ€™â€™ nti nissayo nÄ• ma duvidho taá¹‡hÄ• nissayo ca diá¹-á¹-hinissa
rattassa cetanÄ• , ayaá¹ƒ taá¹‡hÄ• nissayo; yÄ• mÅ«á¸·hassa cetanÄ• , ayaá¹ƒ diá¹-á¹-hin
saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• \Be 56/ viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccay
paá¹-iccasamuppÄ• do. ayaá¹ƒ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

tattha yÄ• rattassa vedanÄ• , ayaá¹ƒ sukhÄ• vedanÄ• . yÄ• sammÅ«á¸·hassa vedanÄ• ,
vedanÄ• , imÄ• dve vedanÄ• vedanÄ• kkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

tattha \Ne 55/ sukhÄ• vedanÄ• dve indriyÄ• ni sukhindriyaá¹ƒ somanassindriyaÃ±ca, aduk
upekkhindriyaá¹ƒ. ayaá¹ƒ indriyehi otaraá¹‡Ä• .

tÄ• niyeva indriyÄ• ni saá¹…khÄ• rapariyÄ• pannÄ• ni, ye saá¹…khÄ• rÄ• sÄ• savÄ• bha
dhammadhÄ• tusaá¹…gahitÄ• . ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ sÄ• savaá¹ƒ b
otaraá¹‡Ä• .

``anissitassa calitaá¹ƒ natthÄ«â€™â€™ ti samathavasena vÄ• taá¹‡hÄ• ya anissito vipass

diá¹-á¹-hiyÄ• anissito. yÄ• vipassanÄ• ayaá¹ƒ vijjÄ• , vijjuppÄ• dÄ• avijjÄ• nirodho, avijjÄ•
saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho, evaá¹ƒ sabbo paá¹-i
paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

sÄ• yeva vipassanÄ• paÃ±Ã±Ä• kkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

sÄ• yeva vipassanÄ• dve indriyÄ• ni --- vÄ«riyindriyaÃ±ca paÃ±Ã±indriyaÃ±ca. ayaá¹ƒ ind

sÄ• yeva vipassanÄ• saá¹…khÄ• rapariyÄ• pannÄ• , ye saá¹…khÄ• rÄ• anÄ• savÄ• , no
dhammadhÄ• tusaá¹…gahitÄ• . ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• savaá¹ƒ
Ä• yatanehi otaraá¹‡Ä• .

``passaddhiyÄ• satÄ«â€™â€™ ti duvidhÄ• passaddhi kÄ• yikÄ• ca cetasikÄ• ca. yaá¹ƒ
kÄ• yapassaddhi. yaá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ, ayaá¹ƒ cetasikÄ• passaddhi. passaddhakÄ•
{vedayati (Katthaci) }, sukhino cittaá¹ƒ samÄ• dhiyati, samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• n
pajÄ• nanto nibbindati, nibbindanto \Be 57/ virajjati, virÄ• gÄ• vimuccati, vimuttasmiá¹ƒ ``vi
{vimuttamhÄ«ti (Ce Katthaci) } Ã±Ä• á¹‡aá¹ƒ hoti, ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacari
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti pajÄ• nÄ• ti. so \Ne 56/ na namati rÅ
gandhesu, na rasesu, na phoá¹-á¹-habbesu, na dhammesu khayÄ• rÄ• gassa khayÄ• dosa
rÅ«pena tathÄ• gataá¹ƒ tiá¹-á¹-hantaá¹ƒ carantaá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• pey
virÄ• gÄ• nirodhÄ• cÄ• gÄ• paá¹-inissaggÄ• rÅ«pasaá¹…khaye vimutto, tathÄ• gato atth
na upeti, atthi natthÄ«tipi na upeti, nevatthi no natthÄ«tipi na upeti. atha kho gambhÄ«ro ap
asaá¹…kheyyo nibbutotiyeva saá¹…khaá¹ƒ gacchati khayÄ• rÄ• gassa, khayÄ• dosassa, k

yÄ• ya vedanÄ• ya ... pe ... yÄ• ya saÃ±Ã±Ä• ya. yehi saá¹…khÄ• rehi. yena viÃ±Ã±Ä• á¹‡
tiá¹-á¹-hantaá¹ƒ carantaá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya, tassa viÃ±Ã±Ä• á¹‡a
cÄ• gÄ• paá¹-inissaggÄ• viÃ±Ã±Ä• á¹‡asaá¹…khaye vimutto, tathÄ• gato atthÄ«tipi na up
atthi natthÄ«tipi na upeti, nevatthi no natthÄ«tipi na upeti. atha kho gambhÄ«ro appameyyo
nibbutotiyeva saá¹…khaá¹ƒ gacchati khayÄ• rÄ• gassa, khayÄ• dosassa, khayÄ• mohass
idhÄ• gati. ``gatÄ«â€™â€™ ti peccabhavo. Ä• gatigatÄ«pi na bhavanti, ``nevidhÄ• â€™â€™
Ä• yatanesu. ``na huraâ€™â€™ nti chasu bÄ• hiresu Ä• yatanesu. ``na ubhayamantarenÄ•
dhammesu attÄ• naá¹ƒ na passati. ``esevanto dukkhassÄ• â€™â€™ ti paá¹-iccasamuppÄ•
lokuttaro ca. tattha lokiyo avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , yÄ• va jarÄ• maraá¹‡Ä• . lokut
avippaá¹-isÄ• ro jÄ• yati, yÄ• va nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• ti. tenÄ• ha bhagavÄ
anissitassa calitaá¹ƒ natthi ... pe ... esevanto dukkhassÄ• â€™â€™ ti.

<44> á¹• 24 ``ye keci sokÄ• paridevitÄ• vÄ• , dukkhÄ• {dukkhaá¹ƒ (Ce Katthaci) passa U
lokasmimanekarÅ«pÄ• .

piyaá¹ƒ paá¹-iccappabhavanti ete, piye asante na bhavanti ete ||

tasmÄ• \Be 58/ hi te sukhino vÄ«tasokÄ• , yesaá¹ƒ piyaá¹ƒ natthi kuhiÃ±ci loke.

tasmÄ• asokaá¹ƒ virajaá¹ƒ patthayÄ• no, piyaá¹ƒ na kayirÄ• tha kuhiÃ±ci lokeâ€™â€™ ti ||

``ye keci sokÄ• paridevitÄ• vÄ• , dukkhÄ• ca lokasmimanekarÅ«pÄ• piyaá¹ƒ paá¹-iccapp
ayaá¹ƒ dukkhÄ• vedanÄ• . ``piye asante na bhavanti eteâ€™â€™ ti --- ayaá¹ƒ sukhÄ• ved
vedanÄ• kkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

vedanÄ• paccayÄ• \Ne 57/ taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• nap
jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ, evaá¹ƒ sabbaá¹ƒ. ayaá¹ƒ paá¹-iccasamuppÄ• deh

tattha sukhÄ• vedanÄ• dve indriyÄ• ni --- sukhindriyaá¹ƒ somanassindriyaÃ±ca. dukkhÄ•
--- dukkhindriyaá¹ƒ domanassindriyaÃ±ca. ayaá¹ƒ indriyehi otaraá¹‡Ä• .

tÄ• niyeva indriyÄ• ni saá¹…khÄ• rapariyÄ• pannÄ• ni, ye saá¹…khÄ• rÄ• sÄ• savÄ• bha
dhammadhÄ• tusaá¹…gahitÄ• . ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ sÄ• savaá¹ƒ b
otaraá¹‡Ä• .

tasmÄ• hi te sukhino vÄ«tasokÄ• , yesaá¹ƒ piyaá¹ƒ natthi kuhiÃ±ci loke.

tasmÄ• asokaá¹ƒ virajaá¹ƒ patthayÄ• no, piyaá¹ƒ na kayirÄ• tha kuhiÃ±ci loketi ||

idaá¹ƒ taá¹‡hÄ• pahÄ• naá¹ƒ. taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodh
sabbaá¹ƒ. ayaá¹ƒ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

taá¹ƒyeva taá¹‡hÄ• pahÄ• naá¹ƒ samatho. so samatho dve indriyÄ• ni satindriyaá¹ƒ samÄ•
indriyehi otaraá¹‡Ä• .

soyeva samatho samÄ• dhikkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

soyeva samatho saá¹…khÄ• rapariyÄ• panno, ye saá¹…khÄ• rÄ• anÄ• savÄ• , no ca bhav

dhammadhÄ• tusaá¹…gahitÄ• . ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• \Be 59/ dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• s
ayaá¹ƒ Ä• yatanehi otaraá¹‡Ä• . tenÄ• ha bhagavÄ• ``ye keci sokÄ• â€™â€™ ti.

kÄ• maá¹ƒ \Ne 58/ \Ee 69/ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchati ||

tassa ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppati ||

yo kÄ• me parivajjeti, sappasseva {sabbasseva (Katthaci) passa Sn 774} padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«ti ||

tattha yÄ• pÄ«timanatÄ• , ayaá¹ƒ anunayo. yadÄ• ha sallaviddhova ruppatÄ«ti, idaá¹ƒ paá
paá¹-ighaÃ±ca pana taá¹‡hÄ• pakkho, taá¹‡hÄ• ya ca pana dasarÅ«pÄ«ni Ä• yatanÄ• ni pa
Ä• yatanehi otaraá¹‡Ä• .

tÄ• niyeva dasa rÅ«pÄ«ni rÅ«pakÄ• yo nÄ• masampayutto, tadubhayaá¹ƒ nÄ• marÅ«paá¹ƒ
saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ•
sabbaá¹ƒ. ayaá¹ƒ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

tadeva nÄ• marÅ«paá¹ƒ paÃ±cakkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

tadeva nÄ• marÅ«paá¹ƒ aá¹-á¹-hÄ• rasa dhÄ• tuyo. ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

tattha yo rÅ«pakÄ• yo imÄ• ni paÃ±ca rÅ«pÄ«ni indriyÄ• ni, yo nÄ• makÄ• yo imÄ• ni paÃ±
imÄ• ni dasa indriyÄ• ni. ayaá¹ƒ indriyehi otaraá¹‡Ä• .

tattha yadÄ• ha ---

``yo kÄ• me parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«â€™â€™ ti ||

ayaá¹ƒ saupÄ• disesÄ• nibbÄ• nadhÄ• tu, ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• yeva \Ne 59/ saupÄ• disesÄ• nibbÄ• nadhÄ• tu vijjÄ• , vijjuppÄ• dÄ• avijjÄ• nirodho,
saá¹…khÄ• ranirodho, evaá¹ƒ sabbaá¹ƒ. ayaá¹ƒ \Ee 70/ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä

sÄ• yeva \Be 60/ vijjÄ• paÃ±Ã±Ä• kkhandho. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

sÄ• yeva vijjÄ• dve indriyÄ• ni --- vÄ«riyindriyaá¹ƒ paÃ±Ã±indriyaÃ±ca. ayaá¹ƒ indriyehi ot

sÄ• yeva vijjÄ• saá¹…khÄ• rapariyÄ• pannÄ• , ye saá¹…khÄ• rÄ• anÄ• savÄ• , no ca bha
dhammadhÄ• tusaá¹…gahitÄ• . ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• savaá¹ƒ
Ä• yatanehi otaraá¹‡Ä• . tenÄ• ha bhagavÄ• ``kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• â€™â€™

ettÄ• vatÄ• paá¹-icca indriyakhandhadhÄ• tuÄ• yatanÄ• ni samosaraá¹‡otaraá¹‡Ä• ni bha
indriyakhandhadhÄ• tuÄ• yatanÄ• ni otÄ• retabbÄ• ni. tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ•
ti.

niyutto otaraá¹‡o hÄ• ro.

13. sodhanahÄ• ravibhaá¹…go

<45> tattha katamo sodhano hÄ• ro? ``vissajjitamhi paÃ±heâ€™â€™ tigÄ• thÄ• . yathÄ• Ä
bhagavantaá¹ƒ paÃ±haá¹ƒ pucchati ---

``kenassu nivuto loko, kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒsu tassa mahabbhayaâ€™â€™ nti ||

``avijjÄ• ya \Ne 60/ nivuto loko, [ajitÄ• ti bhagavÄ•]

vivicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaâ€™â€™ nti ||

``kenassu nivuto lokoâ€™â€™ ti paÃ±he ``avijjÄ• ya nivuto lokoâ€™â€™ ti bhagavÄ• pad
Ä• rambhaá¹ƒ. ``kenassu nappakÄ• satÄ«â€™â€™ ti \Ee 71/ paÃ±he ``vivicchÄ• pamÄ• d

bhagavÄ• padaá¹ƒ sodheti, no ca Ä• rambhaá¹ƒ. ``kissÄ• bhilepanaá¹ƒ brÅ«sÄ«â€™â€™ t
brÅ«mÄ«â€™â€™ ti bhagavÄ• padaá¹ƒ sodheti, no ca Ä• rambhaá¹ƒ. ``kiá¹ƒsu tassa mah
``dukkhamassa mahabbhayaâ€™â€™ nti suddho Ä• rambho. tenÄ• ha bhagavÄ• ``avijjÄ•

``savanti \Be 61/ sabbadhi sotÄ• , [iccÄ• yasmÄ• ajito]

sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhÄ«yareâ€™â€™ ti ||

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, [ajitÄ• ti bhagavÄ•]

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti ||

``savanti sabbadhi sotÄ• , sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aâ€™â€™ nti paÃ±he ``yÄ• ni sotÄ
tesaá¹ƒ nivÄ• raá¹‡aâ€™â€™ nti bhagavÄ• padaá¹ƒ sodheti, no ca Ä• rambhaá¹ƒ. ``sotÄ•
kena sotÄ• pidhÄ«yareâ€™â€™ ti paÃ±he ``sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä•
suddho Ä• rambho. tenÄ• ha bhagavÄ• ``yÄ• ni sotÄ• ni lokasmiâ€™â€™ nti.

``paÃ±Ã±Ä• ceva sati ca, [iccÄ• yasmÄ• ajito]

nÄ• marÅ«paÃ±ca {nÄ• maá¹ƒ rÅ«paÃ±ca (Katthaci) passa Sn 1042} mÄ• risa.

etaá¹ƒ me puá¹-á¹-ho pabrÅ«hi, katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

paÃ±he \Ne 61/ ---

``yametaá¹ƒ paÃ±haá¹ƒ apucchi, ajita taá¹ƒ vadÄ• mi te.

yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

suddho Ä• rambho. tenÄ• ha bhagavÄ• ``yametaá¹ƒ paÃ±haá¹ƒ apucchÄ«â€™â€™ ti. yat
Ä• rambho, so paÃ±ho visajjito bhavati. yattha pana Ä• rambho asuddho, na tÄ• va so paÃ±
tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ• yano ``vissajjitamhi paÃ±heâ€™â€™ ti.

niyutto sodhano hÄ• ro.

14. adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…go

<46> tattha katamo adhiá¹-á¹-hÄ• no hÄ• ro? ``ekattatÄ• ya dhammÄ• , yepi ca vemattatÄ•
ti.

ye tattha niddiá¹-á¹-hÄ• , tathÄ• te dhÄ• rayitabbÄ• .

``dukkhaâ€™â€™ nti \Be 62/ ekattatÄ• . tattha katamaá¹ƒ dukkhaá¹ƒ? jÄ• ti dukkhÄ• , jarÄ
dukkho, maraá¹‡aá¹ƒ dukkhaá¹ƒ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, ya
tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• , rÅ«pÄ• dukkhÄ•
dukkhÄ• , saá¹…khÄ• rÄ• dukkhÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ. ayaá¹ƒ vemattatÄ• .

``dukkhasamudayoâ€™â€™ ti ekattatÄ• . tattha katamo dukkhasamudayo? yÄ• yaá¹ƒ taá¹
{ponobbhavikÄ• (Katthaci) } nandÄ«rÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«. seyyathidaá
bhavataá¹‡hÄ• vibhavataá¹‡hÄ• . ayaá¹ƒ vemattatÄ• .

``dukkhanirodhoâ€™â€™ ti ekattatÄ• . tattha katamo dukkhanirodho? yo tassÄ• yeva taá¹‡
cÄ• go paá¹-inissaggo mutti anÄ• layo. ayaá¹ƒ vemattatÄ• .

``dukkhanirodhagÄ• minÄ« \Ne 62/ paá¹-ipadÄ• â€™â€™ ti ekattatÄ• . tattha \Ee 73/ katam
paá¹-ipadÄ• ? ayameva ariyo aá¹-á¹-haá¹…giko maggo. seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi s
sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sa

``maggoâ€™â€™ ti ekattatÄ• . tattha katamo maggo? nirayagÄ• mÄ« maggo tiracchÄ• nay
pettivisayagÄ• mÄ« maggo asurayoniyo {asurayonigÄ• miyo (Ce), asurayonigÄ• mÄ«niyo (
saggagÄ• miyo maggo manussagÄ• mÄ« maggo nibbÄ• nagÄ• mÄ« maggo. ayaá¹ƒ vemat

``nirodhoâ€™â€™ ti ekattatÄ• . tattha katamo nirodho? paá¹-isaá¹…khÄ• nirodho appaá¹-is
anunayanirodho paá¹-ighanirodho mÄ• nanirodho makkhanirodho paá¸·Ä• sanirodho issÄ•
sabbakilesanirodho. ayaá¹ƒ vemattatÄ• .

``rÅ«paâ€™â€™ nti ekattatÄ• . tattha katamaá¹ƒ rÅ«paá¹ƒ? cÄ• tumahÄ• bhÅ«tikaá¹ƒ {cÄ•
rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«passa paÃ±Ã±atti. tattha katam
pathavÄ«dhÄ• tu {paá¹-havÄ«dhÄ• tu (Ce) } Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tu.

<47> dvÄ«hi Ä• kÄ• rehi dhÄ• tuyo pariggaá¹‡hÄ• ti saá¹…khepena ca vitthÄ• rena ca. kat
pariggaá¹‡hÄ• ti? vÄ«satiyÄ• Ä• kÄ• rehi pathavÄ«dhÄ• tuá¹ƒ \Be 63/ vitthÄ• rena parigga
Ä• kÄ• rehi Ä• podhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti, catÅ«hi Ä• kÄ• rehi tejodhÄ• tuá
pariggaá¹‡hÄ• ti, chahi Ä• kÄ• rehi vÄ• yodhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti.

katamehi vÄ«satiyÄ• Ä• kÄ• rehi pathavÄ«dhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti? atthi
kesÄ• lomÄ• nakhÄ• dantÄ• taco, maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ {aá¹-
vakkaá¹ƒ, hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ, antaá¹ƒ antaguá¹‡a
matthake matthaluá¹…ganti imehi vÄ«satiyÄ• Ä• kÄ• rehi pathavÄ«dhÄ• tuá¹ƒ vitthÄ• rena

katamehi dvÄ• dasahi Ä• kÄ• rehi Ä• podhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti? atthi ima
semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• mu
Ä• kÄ• rehi Ä• podhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti.

katamehi \Ne 63/ catÅ«hi Ä• kÄ• rehi tejodhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti? yena ca
jÄ«rÄ«yati {jÄ«rati (Ce), jÄ«rayati (Katthaci), passa MN III 351}, yena ca pariá¸• ayhati, yena
asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, imehi catÅ«hi Ä• kÄ• re
pariggaá¹‡hÄ• ti.

katamehi chahi Ä• kÄ• rehi vÄ• yodhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti? uddhaá¹…gam
kucchisayÄ• vÄ• tÄ• , koá¹-á¹-hÄ• sayÄ• {koá¹-á¹-hasayÄ• (Ce) } vÄ• tÄ• , aá¹…gamaá¹…
passÄ• so iti, imehi chahi Ä• kÄ• rehi vÄ• yodhÄ• tuá¹ƒ vitthÄ• rena pariggaá¹‡hÄ• ti.

evaá¹ƒ imehi dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi vitthÄ• rena dhÄ• tuyo sabhÄ• vato upalak
parivÄ«maá¹ƒsanto pariyogÄ• hanto paccavekkhanto na kiÃ±ci gayhÅ«pagaá¹ƒ passati kÄ•
vÄ• , yathÄ• candanikaá¹ƒ pavicinanto na kiÃ±ci gayhÅ«pagaá¹ƒ passeyya, yathÄ• saá¹…
pavicinanto na kiÃ±ci gayhÅ«pagaá¹ƒ passeyya, yathÄ• vaccakuá¹-iá¹ƒ pavicinanto na kiÃ±
passeyya, yathÄ• sivathikaá¹ƒ {sÄ«vathikaá¹ƒ (Ce) } pavicinanto na kiÃ±ci gayhÅ«pagaá¹ƒ
imehi dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi evaá¹ƒ vitthÄ• rena \Ee 75/ dhÄ• tuyo sabhÄ• vato
tulayanto parivÄ«maá¹ƒsanto pariyogÄ• hanto paccavekkhanto na kiÃ±ci gayhÅ«pagaá¹ƒ p
kÄ• yapadesaá¹ƒ vÄ• . tenÄ• ha bhagavÄ• yÄ• ceva kho pana ajjhattikÄ• pathavÄ«dhÄ•
passa MN III 349}, yÄ• ca bÄ• hirÄ• pathavÄ«dhÄ• tu, pathavÄ«dhÄ• turevesÄ• . taá¹ƒ ``n
na meso attÄ• â€™â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-ha
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• pathavÄ«dhÄ• tuyÄ• nibbindati, pathavÄ«
yÄ• ceva kho pana ajjhattikÄ• Ä• podhÄ• tu, yÄ• ca bÄ• hirÄ• Ä• podhÄ• tu ... pe ... yÄ•
tejodhÄ• tu, yÄ• ca bÄ• hirÄ• tejodhÄ• tu ... pe ... yÄ• ceva kho pana ajjhattikÄ• vÄ• yodh
vÄ• yodhÄ• tu, vÄ• yodhÄ• turevesÄ• . taá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso attÄ
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ, evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ

vÄ• yodhÄ• tuyÄ• nibbindati, vÄ• yodhÄ• tuyÄ• cittaá¹ƒ virÄ• jeti. ayaá¹ƒ vemattatÄ• .

<48> ``avijjÄ• â€™â€™ ti ekattatÄ• . tattha katamÄ• avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, d
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipad
aÃ±Ã±Ä• á¹‡aá¹ƒ, aparante aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idapp
dhammesu aÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisa
appaá¹-ivedho asallakkhaá¹‡Ä• anupalakkhaá¹‡Ä• apaccupalakkhaá¹‡Ä• asamavekkhaá
{asamavekkhanaá¹ƒ (Katthaci) } apaccakkhakammaá¹ƒ dummejjhaá¹ƒ \Ne 64/ bÄ• lyaá¹ƒ a
sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ•
akusalamÅ«laá¹ƒ. ayaá¹ƒ vemattatÄ• .

``vijjÄ• â€™â€™ ti ekattatÄ• . tattha katamÄ• vijjÄ• ? dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamud
dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ, pu
Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu
evarÅ«pÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo pavicayo dhammavicayo saá¹ƒlakkhaá¹‡Ä• up
paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• {vebhavyÄ• (Ce) } cintÄ• upaparik
pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±
paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä• Ä• loko \Be 65/ paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto pa
sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá

``samÄ• pattÄ«â€™â€™ ti ekattatÄ• . tattha katamÄ• samÄ• patti? saÃ±Ã±Ä• samÄ• patt
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• samÄ• patti. vibhÅ«tasaÃ±Ã±Ä• samÄ• patti nirodhasamÄ•

``jhÄ• yÄ«â€™â€™ ti ekattatÄ• . tattha katamo jhÄ• yÄ«? atthi sekkho jhÄ• yÄ«, atthi asek
nevasekkhanÄ• sekkho jhÄ• yÄ«, Ä• jÄ• niyo jhÄ• yÄ«, assakhaluá¹…ko jhÄ• yÄ«, diá¹-á¹-h
jhÄ• yÄ«, paÃ±Ã±uttaro jhÄ• yÄ«. ayaá¹ƒ \Ee 77/ vemattatÄ• .

``samÄ• dhÄ«â€™â€™ ti ekattatÄ• . tattha katamo samÄ• dhi? saraá¹‡o samÄ• dhi, araá¹
avero samÄ• dhi, sabyÄ• pajjo {sabyÄ• pajjho (Ce) } samÄ• dhi, abyÄ• pajjo samÄ• dhi, sa
nippÄ«tiko samÄ• dhi, sÄ• miso samÄ• dhi, nirÄ• miso samÄ• dhi, sasaá¹…khÄ• ro samÄ•
ekaá¹ƒsabhÄ• vito samÄ• dhi, ubhayaá¹ƒsabhÄ• vito samÄ• dhi, ubhayato bhÄ• vitabhÄ• v
savitakkasavicÄ• ro samÄ• dhi, avitakkavicÄ• ramatto samÄ• dhi, avitakkaavicÄ• ro samÄ•
á¹-hitibhÄ• giyo samÄ• dhi, visesabhÄ• giyo samÄ• dhi, nibbedhabhÄ• giyo samÄ• dhi, loki
samÄ• dhi, micchÄ• samÄ• dhi, sammÄ• samÄ• dhi. ayaá¹ƒ vemattatÄ• .

``paá¹-ipadÄ• â€™â€™ ti ekattatÄ• . tattha katamÄ• paá¹-ipadÄ• ? Ä• gÄ• á¸·hapaá¹-ipad
(Ce) aá¹-á¹-hakathÄ• oloketabbÄ• }, nijjhÄ• mapaá¹-ipadÄ• , majjhimapaá¹-ipadÄ• , akkhan
paá¹-ipadÄ• , samÄ• paá¹-ipadÄ• , damÄ• paá¹-ipadÄ• \Ne 65/, dukkhÄ• paá¹-ipadÄ• da

paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá
ayaá¹ƒ vemattatÄ• .

``kÄ• yoâ€™â€™ ti ekattatÄ• . tattha katamo kÄ• yo? nÄ• makÄ• yo rÅ«pakÄ• yo ca. tattha
lomÄ• nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru {nahÄ• ru (Ce) } aá¹-á¹-hi aá¹-á¹-himiÃ±ja
yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«s
pubbo lohitaá¹ƒ sedo medo \Be 66/ assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaa
ayaá¹ƒ \Ee 78/ rÅ«pakÄ• yo. nÄ• makÄ• yo nÄ• ma vedanÄ• saÃ±Ã±Ä• cetanÄ• cittaá¹ƒ
nÄ• makÄ• yoti. ayaá¹ƒ vemattatÄ• .

evaá¹ƒ yo dhammo yassa dhammassa samÄ• nabhÄ• vo, so dhammo tassa dhammassa e
vÄ• pana vilakkhaá¹‡o, tena tena vemattaá¹ƒ gacchati. evaá¹ƒ sutte vÄ• veyyÄ• karaá¹‡e
pucchitena vÄ«maá¹ƒsayitabbaá¹ƒ, kiá¹ƒ ekattatÄ• ya pucchati, udÄ• hu vemattatÄ• yÄ• ti.
pucchitaá¹ƒ, ekattatÄ• ya visajjayitabbaá¹ƒ. yadi vemattatÄ• ya pucchitaá¹ƒ, vemattatÄ• ya
yadi sattÄ• dhiá¹-á¹-hÄ• nena pucchitaá¹ƒ, sattÄ• dhiá¹-á¹-hÄ• nena visajjayitabbaá¹ƒ. yadi
dhammÄ• dhiá¹-á¹-hÄ• nena pucchitaá¹ƒ, dhammÄ• dhiá¹-á¹-hÄ• nena visajjayitabbaá¹ƒ. ya
pucchitaá¹ƒ, tathÄ• tathÄ• visajjayitabbaá¹ƒ. tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ• yano ``e

niyutto adhiá¹-á¹-hÄ• no hÄ• ro.

15. parikkhÄ• rahÄ• ravibhaá¹…go

<49> tattha katamo parikkhÄ• ro hÄ• ro? ``ye dhammÄ• yaá¹ƒ dhammaá¹ƒ janayantÄ«â€™

yo dhammo yaá¹ƒ dhammaá¹ƒ janayati, tassa so parikkhÄ• ro. kiá¹ƒlakkhaá¹‡o parikkhÄ• r
parikkhÄ• ro. dve dhammÄ• janayanti hetu ca paccayo ca. tattha kiá¹ƒlakkhaá¹‡o hetu, kiá¹
asÄ• dhÄ• raá¹‡alakkhaá¹‡o hetu, sÄ• dhÄ• raá¹‡alakkhaá¹‡o paccayo. yathÄ• kiá¹ƒ bhav
nibbattiyÄ• bÄ«jaá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ, pathavÄ« Ä• po \Ee 79/ ca sÄ• dhÄ• raá¹‡Ä• .
ca paccayo sabhÄ• vo hetu. yathÄ• vÄ• pana ghaá¹-e duddhaá¹ƒ pakkhittaá¹ƒ dadhi bhava
ekakÄ• lasamavadhÄ• naá¹ƒ duddhassa ca dadhissa ca. evamevaá¹ƒ natthi ekakÄ• lasama
paccayassa ca.

ayaÃ±hi saá¹ƒsÄ• ro sahetu sappaccayo nibbatto. vuttaá¹ƒ hi avijjÄ• paccayÄ• saá¹…khÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ, evaá¹ƒ sabbo paá¹-iccasamuppÄ• do. iti avijjÄ• avijjÄ• ya hetu ayoniso
purimikÄ• avijjÄ• pacchimikÄ• ya avijjÄ• ya hetu. tattha purimikÄ• avijjÄ• avijjÄ• nusayo \
avijjÄ• avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ, purimiko avijjÄ• nusayo pacchimikassa avijjÄ• pariyuá
hetubhÅ«to paribrÅ«hanÄ• ya, bÄ«jaá¹…kuro viya samanantarahetutÄ• ya. yaá¹ƒ pana yatt

idamassa paramparahetutÄ• ya hetubhÅ«taá¹ƒ. duvidho hi hetu samanantarahetu parampa
avijjÄ• yapi duvidho hetu samanantarahetu paramparahetu ca.

yathÄ• vÄ• pana thÄ• lakaÃ±ca vaá¹-á¹-i ca telaÃ±ca padÄ«passa paccayabhÅ«taá¹ƒ na
thÄ• lakaÃ±ca vaá¹-á¹-iÃ±ca telaÃ±ca anaggikaá¹ƒ dÄ«petuá¹ƒ padÄ«passa paccayabhÅ«t
hetu hoti. iti sabhÄ• vo hetu, parabhÄ• vo paccayo. ajjhattiko hetu, bÄ• hiro paccayo. janak
paccayo. asÄ• dhÄ• raá¹‡o hetu, sÄ• dhÄ• raá¹‡o paccayo.

avupacchedattho santati attho, nibbatti attho phalattho, paá¹-isandhi attho punabbhavattho,
pariyuá¹-á¹-hÄ• nattho, asamugghÄ• tattho anusayattho, asampaá¹-ivedhattho avijjattho, ap
viÃ±Ã±Ä• á¹‡assa bÄ«jattho. yattha avupacchedo tattha santati, yattha santati tattha nibbat
nibbatti tattha phalaá¹ƒ, yattha phalaá¹ƒ tattha paá¹-isandhi, yattha paá¹-isandhi tattha puna
punabbhavo tattha palibodho, yattha palibodho tattha pariyuá¹-á¹-hÄ• naá¹ƒ, yattha pariyuá
asamugghÄ• to. yattha asamugghÄ• to tattha anusayo, yattha anusayo tattha asampaá¹-ive
asampaá¹-ivedho tattha avijjÄ• , yattha avijjÄ• tattha sÄ• savaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ apariÃ
sÄ• savaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ apariÃ±Ã±Ä• taá¹ƒ tattha bÄ«jattho.

sÄ«lakkhandho samÄ• dhikkhandhassa paccayo, samÄ• dhikkhandho paÃ±Ã±Ä• kkhandh
vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiÃ±Ä• á¹‡adassanakkhandhassa pacc
pÄ«taÃ±Ã±utÄ• ya paccayo, pÄ«taÃ±Ã±utÄ• pattaÃ±Ã±utÄ• ya paccayo, pattaÃ±Ã±utÄ• a

yathÄ• \Ne 67/ vÄ• pana cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá
Ä• dhipateyyapaccayatÄ• ya paccayo, rÅ«pÄ• Ä• rammaá¹‡apaccayatÄ• ya paccayo. Ä• lo
manasikÄ• ro sabhÄ• vo hetu \Be 68/. saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡assa paccayo, sabhÄ•
nÄ• marÅ«passa paccayo, sabhÄ• vo hetu. nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanassa paccayo, s
phassassa paccayo, sabhÄ• vo hetu. phasso vedanÄ• ya paccayo, sabhÄ• vo hetu. vedanÄ
sabhÄ• vo hetu. taá¹‡hÄ• upÄ• dÄ• nassa paccayo, sabhÄ• vo hetu. upÄ• dÄ• naá¹ƒ bhav
bhavo jÄ• tiyÄ• paccayo, sabhÄ• vo hetu. jÄ• ti jarÄ• maraá¹‡assa paccayo, sabhÄ• vo he
paccayo, sabhÄ• vo hetu. soko paridevassa paccayo, sabhÄ• vo hetu. paridevo dukkhassa
dukkhaá¹ƒ domanassassa paccayo, sabhÄ• vo hetu. domanassaá¹ƒ upÄ• yÄ• sassa pacca
koci upanissayo sabbo so parikkhÄ• ro. tenÄ• ha Ä• yasmÄ• mahÄ• kaccÄ• yano ``ye dha
janayantÄ«â€™â€™ ti.

niyutto parikkhÄ• ro hÄ• ro.

16. samÄ• ropanahÄ• ravibhaá¹…go

<50> tattha \Ee 81/ katamo samÄ• ropano hÄ• ro? ``ye dhammÄ• yaá¹ƒmÅ«lÄ• , ye cekat

ti.

ekasmiá¹ƒ padaá¹-á¹-hÄ• ne yattakÄ• ni padaá¹-á¹-hÄ• nÄ• ni otaranti, sabbÄ• ni tÄ• ni sa
Ä• vaá¹-á¹-e hÄ• re bahukÄ• ni padaá¹-á¹-hÄ• nÄ• ni otarantÄ«ti. tattha samÄ• ropanÄ• ca
padaá¹-á¹-hÄ• naá¹ƒ, vevacanaá¹ƒ, bhÄ• vanÄ• , pahÄ• namiti.

tattha katamÄ• padaá¹-á¹-hÄ• nena samÄ• ropanÄ• ?

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

tassa kiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ? tÄ«á¹‡i sucaritÄ• ni --- kÄ• yasucaritaá¹ƒ vacÄ«sucaritaá
idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ; tattha yaá¹ƒ kÄ• yikaÃ±ca vÄ• casikaÃ±ca sucaritaá¹ƒ, ayaá¹ƒ
manosucarite yÄ• \Ne 68/ anabhijjhÄ• abyÄ• pÄ• do ca, ayaá¹ƒ samÄ• dhikkhandho. yÄ•
paÃ±Ã±Ä• kkhandho. idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, tattha sÄ«lakkhandho \Be 69/ ca samÄ•
paÃ±Ã±Ä• kkhandho vipassanÄ• . idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, tattha samathassa phalaá¹ƒ
vipassanÄ• phalaá¹ƒ avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti. idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

vanaá¹ƒ vanathassa padaá¹-á¹-hÄ• naá¹ƒ. kiÃ±ca vanaá¹ƒ? ko ca vanatho? vanaá¹ƒ nÄ• m
taá¹‡hÄ• vanatho. idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. vanaá¹ƒ \Ee 82/ nÄ• ma nimittaggÄ• ho ``it
``purisoâ€™â€™ ti vÄ• . vanatho nÄ• ma tesaá¹ƒ tesaá¹ƒ aá¹…gapaccaá¹…gÄ• naá¹ƒ anu
aho sotaá¹ƒ, aho ghÄ• naá¹ƒ, aho jivhÄ• , aho kÄ• yo, iti. idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. vana
ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni apariÃ±Ã±Ä• tÄ• ni. yaá¹ƒ tadubhayaá¹ƒ paá¹-icca uppa
ayaá¹ƒ vanatho. idaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. vanaá¹ƒ nÄ• ma anusayo. vanatho nÄ• ma pa
padaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha bhagavÄ• ``chetvÄ• vanaÃ±ca vanathaÃ±cÄ• â€™â€™ ti.
samÄ• ropanÄ• .

<51> tattha katamÄ• vevacanena samÄ• ropanÄ• ? rÄ• gavirÄ• gÄ• cetovimutti sekkhaph
paÃ±Ã±Ä• vimutti asekkhaphalaá¹ƒ. idaá¹ƒ vevacanaá¹ƒ. rÄ• gavirÄ• gÄ• cetovimutti anÄ•
avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti aggaphalaá¹ƒ arahattaá¹ƒ. idaá¹ƒ vevacanaá¹ƒ. rÄ• gav
kÄ• madhÄ• tusamatikkamanaá¹ƒ; avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti tedhÄ• tusamatikkam
paÃ±Ã±indriyaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ, adhipaÃ±Ã±Ä• sikkhÄ• , paÃ±Ã±Ä• kkhandho, dham
upekkhÄ• sambojjhaá¹…go, Ã±Ä• á¹‡aá¹ƒ, sammÄ• diá¹-á¹-hi, tÄ«raá¹‡Ä• , santÄ«raá¹‡Ä•
Ã±Ä• á¹‡aá¹ƒ, sabbaá¹ƒ, idaá¹ƒ vevacanaá¹ƒ. ayaá¹ƒ vevacanena samÄ• ropanÄ• .

tattha katamÄ• bhÄ• vanÄ• ya samÄ• ropanÄ• ? yathÄ• ha bhagavÄ• ``tasmÄ• tiha tvaá¹
viharÄ• hi, Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒâ€™â€™

vÄ«riyindriyaá¹ƒ. sampajÄ• noti paÃ±Ã±indriyaá¹ƒ. satimÄ• ti satindriyaá¹ƒ. vineyya loke ab
samÄ• dhindriyaá¹ƒ. evaá¹ƒ kÄ• ye kÄ• yÄ• nupassino viharato cattÄ• ro satipaá¹-á¹-hÄ• nA
gacchanti. kena kÄ• raá¹‡ena? ekalakkhaá¹‡attÄ• catunnaá¹ƒ indriyÄ• naá¹ƒ. catÅ«su sati
bhÄ• viyamÄ• nesu cattÄ• ro sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. ca
bhÄ• viyamÄ• nesu cattÄ• ro iddhipÄ• dÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. catÅ«su i
paÃ±cindriyÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. evaá¹ƒ sabbe \Be 70/. kena kÄ• raá
bodhaá¹…gamÄ• dhammÄ• bodhipakkhiyÄ• niyyÄ• nikalakkhaá¹‡ena ekalakkhaá¹‡Ä• , to
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. ayaá¹ƒ bhÄ• vanÄ• ya samÄ• ropanÄ• .

tattha katamÄ• pahÄ• nena samÄ• ropanÄ• ? kÄ• ye kÄ• yÄ• nupassÄ« viharanto ``asubh
pajahati, kabaá¸·Ä«kÄ• ro cassa Ä• hÄ• ro pariÃ±Ã±aá¹ƒ gacchati, kÄ• mupÄ• dÄ• nena ca
kÄ• mayogena ca visaá¹ƒyutto bhavati, abhijjhÄ• kÄ• yaganthena ca vippayujjati, kÄ• mÄ• s
kÄ• moghaÃ±ca uttiá¹‡á¹‡o bhavati, rÄ• gasallena ca visallo bhavati, rÅ«pÅ«pikÄ• {rÅ«pup
evamuparipi} cassa viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti pariÃ±Ã±aá¹ƒ gacchati, rÅ«padhÄ• tuyaá¹ƒ cas
na ca chandÄ• gatiá¹ƒ gacchati.

vedanÄ• su vedanÄ• nupassÄ« viharanto ``dukkhe sukhaâ€™â€™ nti vipallÄ• saá¹ƒ pajah
pariÃ±Ã±aá¹ƒ gacchati, bhavÅ«pÄ• dÄ• nena ca anupÄ• dÄ• no bhavati, bhavayogena ca v
byÄ• pÄ• dakÄ• yaganthena ca vippayujjati, bhavÄ• savena ca anÄ• savo bhavati, bhavogh
bhavati, dosasallena ca visallo bhavati, vedanÅ«pikÄ• cassa viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti pariÃ±
vedanÄ• dhÄ• tuyaá¹ƒ cassa rÄ• go pahÄ«no bhavati, na ca dosÄ• gatiá¹ƒ gacchati.

citte cittÄ• nupassÄ« viharanto ``anicce niccaâ€™â€™ nti vipallÄ• saá¹ƒ pajahati, viÃ±Ã±Ä
pariÃ±Ã±aá¹ƒ gacchati, diá¹-á¹-hupÄ• dÄ• nena ca anupÄ• dÄ• no bhavati, diá¹-á¹-hiyogena
sÄ«labbataparÄ• mÄ• sakÄ• yaganthena ca vippayujjati, diá¹-á¹-hÄ• savena ca anÄ• savo b
uttiá¹‡á¹‡o bhavati, mÄ• nasallena ca visallo bhavati, saÃ±Ã±Å«pikÄ• cassa viÃ±Ã±Ä• á¹‡á
gacchati, saÃ±Ã±Ä• dhÄ• tuyaá¹ƒ cassa rÄ• go pahÄ«no bhavati, na ca bhayÄ• gatiá¹ƒ gac

dhammesu dhammÄ• nupassÄ« viharanto ``anattani {anattaniye (Ce) passa AN a IV 49} at
pajahati, manosaÃ±cetanÄ• cassa Ä• hÄ• ro pariÃ±Ã±aá¹ƒ gacchati, attavÄ• dupÄ• dÄ• ne
avijjÄ• yogena ca visaá¹ƒyutto bhavati, idaá¹ƒsaccÄ• bhinivesakÄ• yaganthena ca vippayujj
anÄ• savo bhavati, avijjoghaÃ±ca uttiá¹‡á¹‡o bhavati, mohasallena ca visallo bhavati \Be 71
cassa viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti pariÃ±Ã±aá¹ƒ gacchati, saá¹…khÄ• radhÄ• tuyaá¹ƒ cassa rÄ
mohÄ• gatiá¹ƒ gacchati. ayaá¹ƒ pahÄ• nena samÄ• ropanÄ• .

tenÄ• ha \Ne 70/ Ä• yasmÄ• mahÄ• kaccÄ• yano ---

``ye dhammÄ• yaá¹ƒ mÅ«lÄ• , ye cekatthÄ• pakÄ• sitÄ• muninÄ• .

te samÄ• ropayitabbÄ• , esa samÄ• ropano hÄ• roâ€™â€™ ti ||

niyutto samÄ• ropano hÄ• ro.

niá¹-á¹-hito ca hÄ• ravibhaá¹…go.

1. desanÄ• hÄ• rasampÄ• to

<52> á¹• 24 ``soá¸·asa \Ne 71/ \Ee 85/ hÄ• rÄ• paá¹-hamaá¹ƒ, disalocanato disÄ• viloketv

saá¹…khipiya aá¹…kusena hi, nayehi tÄ«hi niddise suttaâ€™â€™ nti ||

vuttÄ• , tassÄ• niddeso kuhiá¹ƒ daá¹-á¹-habbo? hÄ• rasampÄ• te. tattha katamo desanÄ•

``arakkhitena cittena {kÄ• yena (Ud 32) }, micchÄ• diá¹-á¹-hihatena ca.

thinamiddhÄ• bhibhÅ«tena, vasaá¹ƒ mÄ• rassa gacchatÄ«â€™â€™ ti ||

__arakkhitena cittenÄ• _ti kiá¹ƒ desayati, pamÄ• daá¹ƒ taá¹ƒ maccuno padaá¹ƒ. __micchÄ
micchÄ• diá¹-á¹-hihataá¹ƒ nÄ• ma vuccati yadÄ• ``anicce niccaâ€™â€™ nti passati, so vipa
vipallÄ• so kiá¹ƒlakkhaá¹‡o? viparÄ«taggÄ• halakkhaá¹‡o vipallÄ• so. so kiá¹ƒ vipallÄ• saya
saÃ±Ã±aá¹ƒ cittaá¹ƒ diá¹-á¹-himiti. so kuhiá¹ƒ vipallÄ• sayati? catÅ«su attabhÄ• vavatthÅ«s
samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• at
... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassa
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá

tattha \Be 72/ rÅ«paá¹ƒ paá¹-hamaá¹ƒ vipallÄ• savatthu ``asubhe subhaâ€™â€™ nti. veda
vipallÄ• savatthu ``dukkhe sukhaâ€™â€™ nti. saÃ±Ã±Ä• saá¹…khÄ• rÄ• ca tatiyaá¹ƒ vipa
attÄ• â€™â€™ ti. viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ vipallÄ• savatthu ``anicce niccaâ€™â€™ n
cittassa saá¹ƒkilesÄ• --- taá¹‡hÄ• ca avijjÄ• ca. taá¹‡hÄ• nivutaá¹ƒ cittaá¹ƒ dvÄ«hi vipallÄ
vipallÄ• sÄ«yati ``asubhe subhaâ€™â€™ nti ``dukkhe sukhaâ€™â€™ nti. diá¹-á¹-hinivutaá¹
vipallÄ• sehi vipallÄ• sÄ«yati ``anicce niccaâ€™â€™ nti ``anattani attÄ• â€™â€™ ti.

tattha yo diá¹-á¹-hivipallÄ• so, so atÄ«taá¹ƒ rÅ«paá¹ƒ attato samanupassati, atÄ«taá¹ƒ veda
atÄ«taá¹ƒ saÃ±Ã±aá¹ƒ, atÄ«te saá¹…khÄ• re ... pe ... atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ attato sa
taá¹‡hÄ• vipallÄ• so, so anÄ• gataá¹ƒ rÅ«paá¹ƒ abhinandati, anÄ• gataá¹ƒ vedanaá¹ƒ ... pe
saÃ±Ã±aá¹ƒ, anÄ• gate saá¹…khÄ• re, anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ abhinandati. dve dh

upakkilesÄ• --- taá¹‡hÄ• ca avijjÄ• ca. tÄ• hi visujjhantaá¹ƒ cittaá¹ƒ visujjhati. tesaá¹ƒ
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ pubbÄ• koá¹-i na paÃ±Ã±Ä• yati
saá¹ƒsarantÄ• naá¹ƒ sakiá¹ƒ nirayaá¹ƒ sakiá¹ƒ tiracchÄ• nayoniá¹ƒ sakiá¹ƒ pettivisayaá¹ƒ s
sakiá¹ƒ deve sakiá¹ƒ manusse.

__thinamiddhÄ• bhibhÅ«tenÄ• _ti. thinaá¹ƒ {thÄ«naá¹ƒ (Ce) } nÄ• ma yÄ• cittassa akallatÄ
middhaá¹ƒ nÄ• ma yaá¹ƒ kÄ• yassa lÄ«nattaá¹ƒ. __vasaá¹ƒ mÄ• rassa gacchatÄ«_ti kilesa
vasaá¹ƒ gacchati, so hi nivuto saá¹ƒsÄ• rÄ• bhimukho hoti. imÄ• ni bhagavatÄ• dve saccÄ•
samudayo ca. tesaá¹ƒ bhagavÄ• pariÃ±Ã±Ä• ya ca pahÄ• nÄ• ya ca dhammaá¹ƒ deseti du
samudayassa pahÄ• nÄ• ya. yena ca parijÄ• nÄ• ti yena ca pajahati, ayaá¹ƒ maggo. yaá¹ƒ
pahÄ• naá¹ƒ, ayaá¹ƒ nirodho. imÄ• ni cattÄ• ri saccÄ• ni. tenÄ• ha bhagavÄ• ``arakkhitena
tenÄ• hÄ• yasmÄ• mahÄ• kaccÄ• yano ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ ti.

niyutto desanÄ• hÄ• rasampÄ• to.

2. vicayahÄ• rasampÄ• to

<53> tattha \Ee 87/ \Be 73/ katamo vicayo hÄ• rasampÄ• to? tattha taá¹‡hÄ• duvidhÄ• ku
akusalÄ• saá¹ƒsÄ• ragÄ• minÄ«, kusalÄ• apacayagÄ• minÄ« pahÄ• nataá¹‡hÄ• . mÄ• no
yaá¹ƒ mÄ• naá¹ƒ nissÄ• ya mÄ• naá¹ƒ pajahati, ayaá¹ƒ mÄ• no kusalo. yo pana mÄ• no du
mÄ• no akusalo. tattha yaá¹ƒ nekkhammasitaá¹ƒ domanassaá¹ƒ kudÄ• ssunÄ• mÄ• haá¹ƒ
upasampajja viharissaá¹ƒ yaá¹ƒ ariyÄ• santaá¹ƒ Ä• yatanaá¹ƒ sacchikatvÄ• upasampajja v
uppajjati pihÄ• , pihÄ• paccayÄ• domanassaá¹ƒ, ayaá¹ƒ taá¹‡hÄ• kusalÄ• rÄ• gavirÄ• gÄ
tadÄ• rammaá¹‡Ä• kusalÄ• avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti.

tassÄ• ko pavicayo? aá¹-á¹-ha maggaá¹…gÄ• ni sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo
sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi. so kattha daá¹-á
catutthe hi jhÄ• ne aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ cittaá¹ƒ bhÄ• vayati parisuddhaá¹ƒ p
anaá¹…gaá¹‡aá¹ƒ vigatÅ«pakkilesaá¹ƒ mudu kammaniyaá¹ƒ á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ
aá¹-á¹-havidhaá¹ƒ adhigacchati cha abhiÃ±Ã±Ä• dve ca visese, taá¹ƒ cittaá¹ƒ yato parisudd
pariyodÄ• taá¹ƒ, yato pariyodÄ• taá¹ƒ \Ne 73/, tato anaá¹…gaá¹‡aá¹ƒ, yato anaá¹…gaá¹‡aá
vigatÅ«pakkilesaá¹ƒ, yato vigatÅ«pakkilesaá¹ƒ, tato mudu, yato mudu, tato kammaniyaá¹ƒ,
tato á¹-hitaá¹ƒ, yato á¹-hitaá¹ƒ, tato Ä• neÃ±jappattaá¹ƒ. tattha \Ee 88/ aá¹…gaá¹‡Ä• ca upa
tadubhayaá¹ƒ taá¹‡hÄ• pakkho. yÄ• ca iÃ±janÄ• yÄ• ca cittassa aá¹-á¹-hiti, ayaá¹ƒ diá¹-á

cattÄ• ri indriyÄ• ni dukkhindriyaá¹ƒ domanassindriyaá¹ƒ sukhindriyaá¹ƒ somanassindriyaÃ
nirujjhanti, tassa upekkhindriyaá¹ƒ avasiá¹-á¹-haá¹ƒ bhavati. so uparimaá¹ƒ samÄ• pattiá¹ƒ
manasikaroti, tassa uparimaá¹ƒ samÄ• pattiá¹ƒ santato manasikaroto catutthajjhÄ• ne oá¸·Ä

saá¹‡á¹-hahati ukkaá¹‡á¹-hÄ• ca paá¹-ighasaÃ±Ã±Ä• , so sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ``a
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ sacchikatvÄ• upasampajja viharati. abhiÃ±Ã±Ä
vokÄ• ro nÄ• nattasaÃ±Ã±Ä• samatikkamati paá¹-ighasaÃ±Ã±Ä• cassa abbhatthaá¹ƒ gacc
samÄ• hitassa obhÄ• so antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naá¹ƒ, so samÄ• dhi chaá¸·a
paccavekkhitabbo \Be 74/. anabhijjhÄ• sahagataá¹ƒ me mÄ• nasaá¹ƒ sabbaloke, abyÄ• pan
sabbasattesu, Ä• raddhaá¹ƒ me vÄ«riyaá¹ƒ paggahitaá¹ƒ, passaddho me kÄ• yo asÄ• radd
avikkhittaá¹ƒ, upaá¹-á¹-hitÄ• me sati asammuá¹-á¹-hÄ• {appammuá¹-á¹-hÄ• (Ce) }, tattha y
anabhijjhÄ• sahagataá¹ƒ mÄ• nasaá¹ƒ sabbaloke yaÃ±ca abyÄ• pannaá¹ƒ cittaá¹ƒ sabbasa
vÄ«riyaá¹ƒ paggahitaá¹ƒ yaÃ±ca samÄ• hitaá¹ƒ cittaá¹ƒ avikkhittaá¹ƒ, ayaá¹ƒ samatho. yo p
asÄ• raddho, ayaá¹ƒ samÄ• dhiparikkhÄ• ro. yÄ• upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• ay

<54> so samÄ• dhi paÃ±cavidhena veditabbo. ayaá¹ƒ samÄ• dhi ``paccuppannasukhoâ€™
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavati, ayaá¹ƒ samÄ• dhi ``Ä• yatiá¹ƒ sukhavi
paccattameva Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavati, ayaá¹ƒ samÄ• dhi ``ariy
itissa \Ee 89/ paccattameva Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavati, ayaá¹ƒ sam
``akÄ• purisasevitoâ€™â€™ ti itissa paccattameva Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hita
samÄ• dhi ``santo ceva paá¹‡Ä«to ca paá¹-ippassaddhiladdho ca ekodibhÄ• vÄ• dhigato ca
sasaá¹…khÄ• raniggayhavÄ• ritagato {sasaá¹…khÄ• raniggayhavÄ• ritavato (Ce), sasaá¹…
(Katthaci) } cÄ• â€™â€™ ti itissa paccattameva Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ
panimaá¹ƒ samÄ• dhiá¹ƒ ``sato samÄ• pajjÄ• mi sato vuá¹-á¹-hahÄ• mÄ«â€™â€™ ti itissa
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavati. tattha yo ca samÄ• dhi paccuppannasu
Ä• yatiá¹ƒ sukhavipÄ• ko ayaá¹ƒ samatho. yo ca samÄ• dhi ariyo nirÄ• miso, yo ca samÄ• d
samÄ• dhi santo ceva paá¹‡Ä«to paá¹-ippassaddhiladdho \Ne 74/ ca ekodibhÄ• vÄ• dhigato
sasaá¹…khÄ• raniggayhavÄ• ritagato ca yaÃ±cÄ• haá¹ƒ taá¹ƒ kho panimaá¹ƒ samÄ• dhiá¹ƒ
vuá¹-á¹-hahÄ• mÄ«ti, ayaá¹ƒ vipassanÄ• .

so samÄ• dhi paÃ±cavidhena veditabbo pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• cetophara
paccavekkhaá¹‡Ä• nimittaá¹ƒ. tattha yo ca pÄ«tipharaá¹‡o yo ca sukhapharaá¹‡o yo ca cet
samatho. yo ca Ä• lokapharaá¹‡o yaÃ±ca paccavekkhaá¹‡Ä• nimittaá¹ƒ. ayaá¹ƒ vipassanÄ•

<55> dasa \Be 75/ kasiá¹‡Ä• yatanÄ• ni pathavÄ«kasiá¹‡aá¹ƒ Ä• pokasiá¹‡aá¹ƒ tejokasiá¹‡
nÄ«lakasiá¹‡aá¹ƒ pÄ«takasiá¹‡aá¹ƒ lohitakasiá¹‡aá¹ƒ odÄ• takasiá¹‡aá¹ƒ Ä• kÄ• sakasiá¹‡
viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ. tattha yaÃ±ca pathavÄ«kasiá¹‡aá¹ƒ yaÃ±ca Ä• pokasiá¹‡aá¹ƒ e
odÄ• takasiá¹‡aá¹ƒ. imÄ• ni aá¹-á¹-ha kasiá¹‡Ä• ni samatho. yaÃ±ca Ä• kÄ• sakasiá¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ, ayaá¹ƒ vipassanÄ• . evaá¹ƒ sabbo ariyo maggo yena yena Ä• k
samathavipassanena yojayitabbo. te \Ee 90/ tÄ«hi dhammehi saá¹…gahitÄ• aniccatÄ• ya c
samathavipassanaá¹ƒ bhÄ• vayamÄ• no tÄ«á¹‡i vimokkhamukhÄ• ni bhÄ• vayati. tÄ«á¹‡i v

tayo khandhe bhÄ• vayati. tayo khandhe bhÄ• vayanto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ magg

rÄ• gacarito puggalo animittena vimokkhamukhena niyyÄ• ti {nÄ«yÄ• ti (Ce) } adhicittasikkh
lobhaá¹ƒ akusalamÅ«laá¹ƒ pajahanto sukhavedanÄ«yaá¹ƒ phassaá¹ƒ anupagacchanto suk
rÄ• gamalaá¹ƒ pavÄ• hento rÄ• garajaá¹ƒ niddhunanto rÄ• gavisaá¹ƒ vamento rÄ• gaggiá¹ƒ
uppÄ• á¹-ento rÄ• gajaá¹-aá¹ƒ vijaá¹-ento. dosacarito puggalo appaá¹‡ihitena vimokkhamuk
adhisÄ«lasikkhÄ• ya sikkhanto dosaá¹ƒ akusalamÅ«laá¹ƒ pajahanto dukkhavedanÄ«yaá¹ƒ
dukkhavedanaá¹ƒ parijÄ• nanto dosamalaá¹ƒ pavÄ• hento dosarajaá¹ƒ niddhunanto dosavi
nibbÄ• pento dosasallaá¹ƒ uppÄ• á¹-ento dosajaá¹-aá¹ƒ vijaá¹-ento. mohacarito puggalo su
niyyÄ• ti adhipaÃ±Ã±Ä• sikkhÄ• ya sikkhanto mohaá¹ƒ akusalamÅ«laá¹ƒ pajahanto adukkh
phassaá¹ƒ anupagacchanto adukkhamasukhaá¹ƒ vedanaá¹ƒ parijÄ• nanto mohamalaá¹ƒ pa
niddhunanto mohavisaá¹ƒ vamento mohaggiá¹ƒ nibbÄ• pento mohasallaá¹ƒ uppÄ• á¹-ento

tattha suÃ±Ã±atavimokkhamukhaá¹ƒ paÃ±Ã±Ä• kkhandho, animittavimokkhamukhaá¹ƒ sam
appaá¹‡ihitavimokkhamukhaá¹ƒ \Ne 75/ sÄ«lakkhandho. so tÄ«á¹‡i vimokkhamukhÄ• ni bh
bhÄ• vayati, tayo khandhe bhÄ• vayanto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vay
sammÄ• vÄ• cÄ• yo ca sammÄ• kammanto yo ca sammÄ• Ä• jÄ«vo, ayaá¹ƒ sÄ«lakkhandh
ca sammÄ• sati yo ca sammÄ• samÄ• dhi, ayaá¹ƒ samÄ• dhikkhandho, yÄ• ca sammÄ• di
ayaá¹ƒ paÃ±Ã±Ä• kkhandho.

tattha sÄ«lakkhandho ca samÄ• dhikkhandho ca samatho, paÃ±Ã±Ä• kkhandho vipassanÄ
bhÄ• veti, tassa dve bhavaá¹…gÄ• ni bhÄ• vanaá¹ƒ gacchanti kÄ• yo cittaÃ±ca, bhavaniro
padÄ• ni sÄ«laá¹ƒ samÄ• dhi ca. so hoti bhikkhu bhÄ• vitakÄ• yo bhÄ• vitasÄ«lo bhÄ• vitac
bhÄ• viyamÄ• ne dve dhammÄ• bhÄ• vanaá¹ƒ gacchanti sammÄ• kammanto sammÄ• vÄ•
dhammÄ• bhÄ• vanaá¹ƒ gacchanti sammÄ• vÄ• cÄ• sammÄ• Ä• jÄ«vo ca, citte bhÄ• viya
gacchanti sammÄ• sati sammÄ• samÄ• dhi ca, paÃ±Ã±Ä• ya bhÄ• viyamÄ• nÄ• ya dve dha
sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo ca.

tattha yo ca sammÄ• kammanto yo ca sammÄ• vÄ• yÄ• mo siyÄ• kÄ• yiko siyÄ• cetasiko
kÄ• ye bhÄ• vite bhÄ• vanaá¹ƒ gacchati, yo cittasaá¹…gaho, so citte bhÄ• vite bhÄ• vanaá¹
samathavipassanaá¹ƒ bhÄ• vayanto paÃ±cavidhaá¹ƒ adhigamaá¹ƒ gacchati {adhigacchati (
hoti, vimuttÄ• dhigamo ca hoti, mahÄ• dhigamo ca hoti, vipulÄ• dhigamo ca hoti, anavasesÄ
samathena khippÄ• dhigamo ca mahÄ• dhigamo ca vipulÄ• dhigamo ca hoti, vipassanÄ• ya
anavasesÄ• dhigamo ca hoti.

<56> tattha yo desayati, so dasabalasamannÄ• gato satthÄ• ovÄ• dena sÄ• vake na visaá
idaá¹ƒ karotha \Ee 92/ iminÄ• upÄ• yena karotha idaá¹ƒ vo kurumÄ• nÄ• naá¹ƒ hitÄ• ya su
tathÄ• ovadito tathÄ• nusiá¹-á¹-ho tathÄ• karonto tathÄ• paá¹-ipajjanto taá¹ƒ bhÅ«miá¹ƒ na

netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so tathÄ• ovadito tathÄ• nusiá¹-á¹-ho sÄ«lakkhandhaá¹ƒ aparip
bhÅ«miá¹ƒ anupÄ• puá¹‡issatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so tathÄ• ovadito tathÄ• nus
sÄ«lakkhandhaá¹ƒ paripÅ«rayanto taá¹ƒ bhÅ«miá¹ƒ anupÄ• puá¹‡issatÄ«ti á¹-hÄ• nametaá

sammÄ• sambuddhassa te sato ime dhammÄ• anabhisambuddhÄ• ti netaá¹ƒ á¹-hÄ• naá¹
sabbÄ• savaparikkhÄ«á¹‡assa te sato ime Ä• savÄ• aparikkhÄ«á¹‡Ä• ti netaá¹ƒ \Be 77/ á¹
\Ne 76/ atthÄ• ya dhammo desito, so na niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ•
vijjati. sÄ• vako kho pana te dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno an
aparaá¹ƒ uá¸·Ä• raá¹ƒ visesÄ• dhigamaá¹ƒ na sacchikarissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijja

ye kho pana dhammÄ• antarÄ• yikÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• ti netaá¹
kho pana dhammÄ• aniyyÄ• nikÄ• , te niyyanti takkarassa sammÄ• dukkhakkhayÄ• yÄ• ti
ye kho pana dhammÄ• niyyÄ• nikÄ• , te niyyanti takkarassa sammÄ• dukkhakkhayÄ• yÄ•
sÄ• vako kho pana te saupÄ• diseso anupÄ• disesaá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ anupÄ• puá¹‡
vijjati.

diá¹-á¹-hisampanno mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya hatthehi vÄ• pÄ• dehi vÄ• suhataá¹
á¹-hÄ• naá¹ƒ vijjati, puthujjano mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya hatthehi vÄ• pÄ• dehi vÄ•
á¹-hÄ• nametaá¹ƒ vijjati. evaá¹ƒ pitaraá¹ƒ, arahantaá¹ƒ, bhikkhuá¹ƒ. diá¹-á¹-hisampanno pu
bhindeyya saá¹…ghe vÄ• saá¹…gharÄ• jiá¹ƒ janeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, puthu
bhindeyya saá¹…ghe vÄ• saá¹…gharÄ• jiá¹ƒ janeyyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati, diá¹-á¹-hi
duá¹-á¹-hacitto lohitaá¹ƒ uppÄ• deyya, parinibbutassa vÄ• tathÄ• gatassa duá¹-á¹-hacitto th
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. puthujjano tathÄ• gatassa duá¹-á¹-hacitto lohitaá¹ƒ uppÄ• deyy
tathÄ• gatassa duá¹-á¹-hacitto thÅ«paá¹ƒ bhindeyyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati. diá¹-á¹-hisa
satthÄ• raá¹ƒ apadiseyya api jÄ«vitahetÅ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, puthujjano aÃ±Ã±a
apadiseyyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati. diá¹-á¹-hisampanno ito bahiddhÄ• aÃ±Ã±aá¹ƒ dakk
pariyeseyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, puthujjano ito bahiddhÄ• aÃ±Ã±aá¹ƒ dakkhiá¹‡
á¹-hÄ• nametaá¹ƒ vijjati, diá¹-á¹-hisampanno kutÅ«halamaá¹…galena suddhiá¹ƒ pacceyyÄ•
vijjati. puthujjano kutÅ«halamaá¹…galena suddhiá¹ƒ pacceyyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati.

<57> itthÄ« rÄ• jÄ• cakkavattÄ« siyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, puriso rÄ• jÄ• cakkav
á¹-hÄ• nametaá¹ƒ vijjati; itthÄ« sakko devÄ• namindo siyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, pu
devÄ• namindo siyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati; itthÄ« mÄ• ro pÄ• pimÄ• siyÄ• ti netaá¹ƒ á
puriso mÄ• ro pÄ• pimÄ• \Be 78/ siyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati; itthÄ« mahÄ• brahmÄ• s
vijjati, puriso mahÄ• brahmÄ• siyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati; itthÄ« tathÄ• gato arahaá¹ƒ
77/ siyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, puriso tathÄ• gato arahaá¹ƒ sammÄ• sambuddho si
vijjati.

dve tathÄ• gatÄ• arahanto sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ ekissÄ• lokadhÄ
dhammaá¹ƒ vÄ• deseyyunti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, ekova tathÄ• gato arahaá¹ƒ samm
lokadhÄ• tuyÄ• uppajjissati vÄ• dhammaá¹ƒ vÄ• desessatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati.

tiá¹‡á¹‡aá¹ƒ duccaritÄ• naá¹ƒ iá¹-á¹-ho kanto piyo manÄ• po vipÄ• ko bhavissatÄ«ti netaá¹
tiá¹‡á¹‡aá¹ƒ duccaritÄ• naá¹ƒ aniá¹-á¹-ho akanto appiyo amanÄ• po vipÄ• ko bhavissatÄ«ti
\Ee 94/. tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ aniá¹-á¹-ho akanto appiyo amanÄ• po vipÄ• ko bhavis
á¹-hÄ• naá¹ƒ vijjati, tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ iá¹-á¹-ho kanto piyo manÄ• po vipÄ• ko bh
á¹-hÄ• nametaá¹ƒ vijjati.

aÃ±Ã±ataro samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• kuhako lapako nemittako kuhanalapananem
katvÄ• paÃ±ca nÄ«varaá¹‡e appahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹
anupaá¹-á¹-hitassati {anupaá¹-á¹-hitasati (Ce) } viharanto satta bojjhaá¹…ge abhÄ• vayitvÄ•
sammÄ• sambodhiá¹ƒ abhisambujjhissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, aÃ±Ã±ataro sama
sabbadosÄ• pagato paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubba
satipaá¹-á¹-hÄ• nesu upaá¹-á¹-hitassati viharanto satta bojjhaá¹…ge bhÄ• vayitvÄ• anuttara
abhisambujjhissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. yaá¹ƒ ettha Ã±Ä• á¹‡aá¹ƒ hetuso á¹-hÄ• nas
vuccati á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ tathÄ• gatabalaá¹ƒ.

iti á¹-hÄ• nÄ• á¹-á¹-hÄ• nagatÄ• sabbe khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ
keci apÄ• yÅ«pagÄ• keci nibbÄ• nÅ«pagÄ• , evaá¹ƒ bhagavÄ• Ä• ha ---

<58> á¹• 24 sabbe \Be 79/ sattÄ• {passa SN a I 133} marissanti, maraá¹‡antaá¹ƒ hi jÄ«vita

yathÄ• kammaá¹ƒ gamissanti, puÃ±Ã±apÄ• paphalÅ«pagÄ• .

nirayaá¹ƒ pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca suggatiá¹ƒ.

apare ca maggaá¹ƒ bhÄ• vetvÄ• , parinibbantinÄ• savÄ• ti {parinibbanti anÄ• savÄ• ti (Ce K

__sabbe_ \Ne 78/ __sattÄ• _ti ariyÄ• ca anariyÄ• ca sakkÄ• yapariyÄ• pannÄ• ca sakkÄ
__marissantÄ«_ti dvÄ«hi maraá¹‡ehi dandhamaraá¹‡ena ca adandhamaraá¹‡ena ca, sakkÄ
adandhamaraá¹‡aá¹ƒ sakkÄ• yavÄ«tivattÄ• naá¹ƒ dandhamaraá¹‡aá¹ƒ. __maraá¹‡antaá¹ƒ
indriyÄ• naá¹ƒ uparodhÄ• jÄ«vitapariyanto maraá¹‡apariyanto. __yathÄ• kammaá¹ƒ gamis
__puÃ±Ã±apÄ• paphalÅ«pagÄ• _ti kammÄ• naá¹ƒ phaladassÄ• vitÄ• ca avippavÄ• so ca.

__nirayaá¹ƒ pÄ• pakammantÄ• _ti apuÃ±Ã±asaá¹…khÄ• rÄ• . __puÃ±Ã±akammÄ• ca sug
95/ sugatiá¹ƒ gamissanti. __apare ca maggaá¹ƒ bhÄ• vetvÄ• , parinibbantinÄ• savÄ• _ti sab

samatikkamanaá¹ƒ. tenÄ• ha bhagavÄ• --- ``sabbe ... pe ... nÄ• savÄ• â€™â€™ ti.

``sabbe sattÄ• marissanti, maraá¹‡antaá¹ƒ hi jÄ«vitaá¹ƒ. yathÄ• kammaá¹ƒ gamissanti, pu
nirayaá¹ƒ pÄ• pakammantÄ• â€™â€™ ti Ä• gÄ• á¸·hÄ• ca nijjhÄ• mÄ• ca paá¹-ipadÄ• . ``
parinibbantinÄ• savÄ• â€™â€™ ti majjhimÄ• paá¹-ipadÄ• . ``sabbe sattÄ• marissanti, mar
yathÄ• kammaá¹ƒ gamissanti, puÃ±Ã±apÄ• paphalÅ«pagÄ• , nirayaá¹ƒ pÄ• pakammantÄ•
evaá¹ƒ saá¹ƒsÄ• raá¹ƒ nibbattayati. ``sabbe sattÄ• marissanti ... pe ... nirayaá¹ƒ pÄ• pakan
tayo vaá¹-á¹-Ä• dukkhavaá¹-á¹-o kammavaá¹-á¹-o kilesavaá¹-á¹-o. ``apare ca maggaá¹ƒ bh
parinibbantinÄ• savÄ• â€™â€™ ti tiá¹‡á¹‡aá¹ƒ vaá¹-á¹-Ä• naá¹ƒ vivaá¹-á¹-anÄ• . ``sabbe sa
... nirayaá¹ƒ pÄ• pakammantÄ• â€™â€™ ti Ä• dÄ«navo, ``puÃ±Ã±akammÄ• ca suggatiâ€™
maggaá¹ƒ bhÄ• vetvÄ• , parinibbantinÄ• savÄ• â€™â€™ ti nissaraá¹‡aá¹ƒ. ``sabbe sattÄ•
nirayaá¹ƒ pÄ• pakammantÄ• â€™â€™ ti hetu ca phalaÃ±ca, paÃ±cakkhandhÄ• phalaá¹ƒ,
maggaá¹ƒ bhÄ• vetvÄ• , parinibbantinÄ• savÄ• â€™â€™ ti maggo ca phalaÃ±ca. ``sabbe s
maraá¹‡antaá¹ƒ hi jÄ«vitaá¹ƒ. yathÄ• kammaá¹ƒ gamissanti, puÃ±Ã±apÄ• paphalÅ«pagÄ•
pÄ• pakammantÄ• â€™â€™ ti ayaá¹ƒ saá¹ƒkileso, so saá¹ƒkileso tividho taá¹‡hÄ• saá¹ƒkil
duccaritasaá¹ƒkilesoti.

<59> tattha \Be 80/ taá¹‡hÄ• saá¹ƒkileso tÄ«hi taá¹‡hÄ• hi niddisitabbo --- kÄ• mataá¹‡hÄ•
vibhavataá¹‡hÄ• ya. yena yena vÄ• pana vatthunÄ• ajjhosito, tena teneva niddisitabbo, ta
chattiá¹ƒsÄ• ya taá¹‡hÄ• ya jÄ• liniyÄ• vicaritÄ• ni. tattha diá¹-á¹-hisaá¹ƒkileso ucchedasas
yena yena vÄ• pana vatthunÄ• diá¹-á¹-hivasena abhinivisati, ``idameva \Ee 96/ saccaá¹ƒ m
tena teneva niddisitabbo, tassÄ• vitthÄ• ro dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni. tattha duccari
cetanÄ• cetasikakammena niddisitabbo, tÄ«hi duccaritehi kÄ• yaduccaritena vacÄ«duccari
manoduccaritena, tassÄ• vitthÄ• ro dasa akusalakammapathÄ• . apare ca maggaá¹ƒ bhÄ•
parinibbantinÄ• savÄ• ti idaá¹ƒ vodÄ• naá¹ƒ.

tayidaá¹ƒ vodÄ• naá¹ƒ tividhaá¹ƒ; taá¹‡hÄ• saá¹ƒkileso samathena visujjhati, so samatho s
diá¹-á¹-hisaá¹ƒkileso vipassanÄ• ya visujjhati, sÄ• vipassanÄ• paÃ±Ã±Ä• kkhandho, ducca
sucaritena visujjhati, taá¹ƒ sucaritaá¹ƒ sÄ«lakkhandho.

``sabbe sattÄ• marissanti, maraá¹‡antaá¹ƒ hi jÄ«vitaá¹ƒ, yathÄ• kammaá¹ƒ gamissanti, pu
nirayaá¹ƒ pÄ• pakammantÄ• â€™â€™ ti apuÃ±Ã±appaá¹-ipadÄ• , ``puÃ±Ã±akammÄ• ca s
puÃ±Ã±appaá¹-ipadÄ• , ``apare ca maggaá¹ƒ bhÄ• vetvÄ• , parinibbantinÄ• savÄ• â€™â€™
puÃ±Ã±apÄ• pasamatikkamappaá¹-ipadÄ• , tattha yÄ• ca puÃ±Ã±appaá¹-ipadÄ• yÄ• ca a
ekÄ• paá¹-ipadÄ• sabbatthagÄ• minÄ« ekÄ• apÄ• yesu, ekÄ• devesu, yÄ• ca puÃ±Ã±ap
ayaá¹ƒ tattha tattha gÄ• minÄ« paá¹-ipadÄ• .

tayo rÄ• sÄ« --- micchattaniyato rÄ• si, sammattaniyato rÄ• si, aniyato rÄ• si, tattha yo ca m

rÄ• si yo ca sammattaniyato rÄ• si ekÄ• paá¹-ipadÄ• tattha tattha gÄ• minÄ«, tattha yo ani
sabbatthagÄ• minÄ« paá¹-ipadÄ• . kena kÄ• raá¹‡ena? paccayaá¹ƒ labhanto niraye upapaj
tiracchÄ• nayonÄ«su upapajjeyya, paccayaá¹ƒ labhanto pettivisayesu \Ee 97/ upapajjeyya,
asuresu upapajjeyya, paccayaá¹ƒ labhanto devesu upapajjeyya, paccayaá¹ƒ labhanto manu
paccayaá¹ƒ labhanto parinibbÄ• yeyya, tasmÄ• yaá¹ƒ sabbatthagÄ• minÄ« paá¹-ipadÄ• , ya
á¹-hÄ• naso anodhiso, idaá¹ƒ vuccati sabbatthagÄ• minÄ« paá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ dutiy

iti \Be 81/ sabbatthagÄ• minÄ« paá¹-ipadÄ• anekadhÄ• tuloko, tattha tattha gÄ• minÄ« paá
nÄ• nÄ• dhÄ• tuloko. tattha katamo anekadhÄ• tuloko? cakkhudhÄ• tu rÅ«padhÄ• tu cakkh
saddadhÄ• tu sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu gandhadhÄ• tu ghÄ• naviÃ±Ã±Ä
rasadhÄ• tu jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• yadhÄ• tu phoá¹-á¹-habbadhÄ• tu kÄ• yaviÃ
dhammadhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tu, pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu,
viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• madhÄ• tu, byÄ• pÄ• dadhÄ• tu, vihiá¹ƒsÄ• dhÄ• tu, nekkhamm
avihiá¹ƒsÄ• dhÄ• tu, dukkhadhÄ• tu, domanassadhÄ• tu \Ne 80/, avijjÄ• dhÄ• tu, sukhadhÄ
upekkhÄ• dhÄ• tu, rÅ«padhÄ• tu, arÅ«padhÄ• tu, nirodhadhÄ• tu, saá¹…khÄ• radhÄ• tu, ni
anekadhÄ• tuloko.

tattha katamo nÄ• nÄ• dhÄ• tuloko? aÃ±Ã±Ä• cakkhudhÄ• tu, aÃ±Ã±Ä• rÅ«padhÄ• tu, aÃ
evaá¹ƒ sabbÄ• . aÃ±Ã±Ä• nibbÄ• nadhÄ• tu. yaá¹ƒ ettha Ã±Ä• á¹‡aá¹ƒ hetuso á¹-hÄ• nasc
anekadhÄ• tu nÄ• nÄ• dhÄ• tu Ã±Ä• á¹‡aá¹ƒ tatiyaá¹ƒ tathÄ• gatabalaá¹ƒ.

<60> iti anekadhÄ• tu nÄ• nÄ• dhÄ• tukassa lokassa yaá¹ƒ yadeva dhÄ• tuá¹ƒ sattÄ• adhi
adhiá¹-á¹-hahanti abhinivisanti, keci rÅ«pÄ• dhimuttÄ• , keci saddÄ• dhimuttÄ• , keci gandh
rasÄ• dhimuttÄ• , keci phoá¹-á¹-habbÄ• dhimuttÄ• , keci dhammÄ• dhimuttÄ• , keci itthÄ• d
purisÄ• dhimuttÄ• , keci cÄ• gÄ• dhimuttÄ• , keci hÄ«nÄ• dhimuttÄ• \Ee 98/, keci paá¹‡Ä«t
devÄ• dhimuttÄ• , keci manussÄ• dhimuttÄ• , keci nibbÄ• nÄ• dhimuttÄ• . yaá¹ƒ ettha Ã±Ä•
anodhiso, ayaá¹ƒ veneyyo, ayaá¹ƒ na veneyyo, ayaá¹ƒ saggagÄ• mÄ«, ayaá¹ƒ duggatigÄ•
sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ tathÄ• gatabalaá¹ƒ.

iti te yathÄ• dhimuttÄ• ca bhavanti, taá¹ƒ taá¹ƒ kammasamÄ• dÄ• naá¹ƒ samÄ• diyanti. te
samÄ• diyanti --- keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhÄ• vase
keci paÃ±Ã±Ä• vasena. taá¹ƒ vibhajjamÄ• naá¹ƒ duvidhaá¹ƒ --- saá¹ƒsÄ• ragÄ• mi ca nibbÄ

tattha yaá¹ƒ lobhavasena dosavasena mohavasena ca kammaá¹ƒ karoti, idaá¹ƒ kammaá¹ƒ
kaá¹‡havipÄ• kaá¹ƒ. tattha yaá¹ƒ saddhÄ• vasena kammaá¹ƒ karoti, idaá¹ƒ kammaá¹ƒ sukk
sukkavipÄ• kaá¹ƒ. tattha yaá¹ƒ lobhavasena dosavasena mohavasena saddhÄ• vasena ca
kammaá¹ƒ kaá¹‡hasukkaá¹ƒ kaá¹‡hasukkavipÄ• kaá¹ƒ. tattha yaá¹ƒ vÄ«riyavasena paÃ±Ã±
idaá¹ƒ kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammuttamaá¹ƒ kar

saá¹ƒvattati.

cattÄ• ri kammasamÄ• dÄ• nÄ• ni. atthi kammasamÄ• dÄ• naá¹ƒ paccuppannasukhaá¹ƒ Ä
kammasamÄ• dÄ• naá¹ƒ paccuppannadukkhaá¹ƒ Ä• yatiá¹ƒ sukhavipÄ• kaá¹ƒ, atthi kamma
paccuppannadukkhaÃ±ceva Ä• yatiá¹ƒ ca dukkhavipÄ• kaá¹ƒ, atthi kammasamÄ• dÄ• naá¹
Ä• yatiá¹ƒ ca sukhavipÄ• kaá¹ƒ. yaá¹ƒ evaá¹ƒ jÄ• tiyaá¹ƒ kammasamÄ• dÄ• naá¹ƒ, iminÄ•
akusalakammasamÄ• dÄ• naá¹ƒ \Ne 81/ upacitaá¹ƒ avipakkaá¹ƒ vipÄ• kÄ• ya paccupaá¹-á
abhinibbidhÄ• gantunti taá¹ƒ \Ee 99/ bhagavÄ• na ovadati. yathÄ• devadattaá¹ƒ kokÄ• lik
licchaviputtaá¹ƒ, ye vÄ• panaÃ±Ã±epi sattÄ• micchattaniyatÄ• imesaÃ±ca puggalÄ• naá¹
ca tÄ• va pÄ• ripÅ«riá¹ƒ gataá¹ƒ, purÄ• pÄ• ripÅ«riá¹ƒ gacchati. purÄ• phalaá¹ƒ nibbattaya
maggamÄ• vÄ• rayati, purÄ• veneyyattaá¹ƒ samatikkamatÄ«ti te bhagavÄ• asamatte ovad
govatikaá¹ƒ acelaÃ±ca kukkuravatikaá¹ƒ.

<61> imassa ca puggalassa akusalakammasamÄ• dÄ• naá¹ƒ paripÅ«ramÄ• naá¹ƒ maggaa
pÄ• ripÅ«riá¹ƒ gacchati, purÄ• phalaá¹ƒ nibbattayati, purÄ• maggamÄ• vÄ• rayati, purÄ•
samatikkamatÄ«ti taá¹ƒ bhagavÄ• asamattaá¹ƒ ovadati. yathÄ• Ä• yasmantaá¹ƒ aá¹…guli

sabbesaá¹ƒ mudumajjhÄ• dhimattatÄ• . tattha mudu Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• majjha
adhimattaá¹ƒ akusalasaá¹…khÄ• rÄ• , yaá¹ƒ ettha Ã±Ä• á¹‡aá¹ƒ hetuso á¹-hÄ• naso anodh
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ, idaá¹ƒ upapajjavedanÄ«yaá¹ƒ, idaá¹ƒ aparÄ• pariyaveda
nirayavedanÄ«yaá¹ƒ, idaá¹ƒ tiracchÄ• navedanÄ«yaá¹ƒ, idaá¹ƒ pettivisayavedanÄ«yaá¹ƒ, id
idaá¹ƒ devavedanÄ«yaá¹ƒ, idaá¹ƒ manussavedanÄ«yanti, idaá¹ƒ vuccati atÄ«tÄ• nÄ• gatap
kammasamÄ• dÄ• nÄ• naá¹ƒ hetuso á¹-hÄ• naso anodhiso vipÄ• kavemattatÄ• Ã±Ä• á¹‡a

<62> iti tathÄ• samÄ• dinnÄ• naá¹ƒ kammÄ• naá¹ƒ samÄ• dinnÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ v
samÄ• pattÄ«naá¹ƒ ayaá¹ƒ saá¹ƒkileso, idaá¹ƒ vodÄ• naá¹ƒ, idaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, eva
vodÄ• yati, evaá¹ƒ vuá¹-á¹-hahatÄ«ti Ã±Ä• á¹‡aá¹ƒ anÄ• varaá¹‡aá¹ƒ.

tattha \Be 83/ kati jhÄ• nÄ• ni? cattÄ• ri \Ee 100/ jhÄ• nÄ• ni. kati vimokkhÄ• ? ekÄ• dasa c
tayo ca dve ca. kati samÄ• dhÄ«? tayo samÄ• dhÄ« --- savitakko savicÄ• ro samÄ• dhi, avi
samÄ• dhi, avitakko avicÄ• ro samÄ• dhi. kati samÄ• pattiyo? paÃ±ca samÄ• pattiyo --- saÃ
asaÃ±Ã±Ä• samÄ• patti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• samÄ• patti vibhÅ«tasaÃ±Ã±Ä• sam
Katthaci) } nirodhasamÄ• patti.

tattha katamo saá¹ƒkileso? paá¹-hamajjhÄ• nassa kÄ• marÄ• gabyÄ• pÄ• dÄ• saá¹ƒkileso
paá¹-hamakÄ• yo vÄ• pana koci hÄ• nabhÄ• giyo samÄ• dhi, ayaá¹ƒ saá¹ƒkileso. tattha ka
nÄ«varaá¹‡apÄ• risuddhi, paá¹-hamassa jhÄ• nassa ye ca kukkuá¹-ajhÄ• yÄ« dve pacchima
visesabhÄ• giyo samÄ• dhi, idaá¹ƒ vodÄ• naá¹ƒ. tattha katamaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ? yaá¹

samÄ• pattivuá¹-á¹-hÄ• nakosallaá¹ƒ, idaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ ettha Ã±Ä• á¹‡aá¹ƒ h
anodhiso, idaá¹ƒ vuccati sabbesaá¹ƒ jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ
saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ chaá¹-á¹-haá¹ƒ tathÄ• gatabalaá¹ƒ.

<63> iti tasseva samÄ• dhissa tayo dhammÄ• parivÄ• rÄ• indriyÄ• ni balÄ• ni vÄ«riyamiti
vÄ«riyavasena balÄ• ni bhavanti, Ä• dhipateyyaá¹-á¹-hena indriyÄ• ni, akampiyaá¹-á¹-hena
mudumajjhÄ• dhimattatÄ• ayaá¹ƒ mudindriyo ayaá¹ƒ majjhindriyo ayaá¹ƒ tikkhindriyoti. tatt
tikkhindriyaá¹ƒ saá¹ƒkhittena ovÄ• dena ovadati, majjhindriyaá¹ƒ bhagavÄ• saá¹ƒkhittavitth
mudindriyaá¹ƒ bhagavÄ• vitthÄ• rena ovadati. tattha bhagavÄ• tikkhindriyassa mudukaá¹ƒ
upadisati, majjhindriyassa bhagavÄ• mudutikkhadhammadesanaá¹ƒ \Ee 101/ upadisati, mu
tikkhaá¹ƒ dhammadesanaá¹ƒ upadisati. tattha bhagavÄ• tikkhindriyassa samathaá¹ƒ upadi
bhagavÄ• samathavipassanaá¹ƒ upadisati, mudindriyassa bhagavÄ• vipassanaá¹ƒ upadis
tikkhindriyassa nissaraá¹‡aá¹ƒ upadisati, majjhindriyassa bhagavÄ• Ä• dÄ«navaÃ±ca nissa
mudindriyassa bhagavÄ• assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca upadisati. tatth
adhipaÃ±Ã±Ä• sikkhÄ• ya paÃ±Ã±Ä• payati, majjhindriyassa bhagavÄ• adhicittasikkhÄ• ya
mudindriyassa bhagavÄ• adhisÄ«lasikkhÄ• ya paÃ±Ã±Ä• payati.

yaá¹ƒ \Be 84/ ettha Ã±Ä• á¹‡aá¹ƒ hetuso á¹-hÄ• naso anodhiso ayaá¹ƒ imaá¹ƒ bhÅ«miá¹ƒ b
velÄ• ya imÄ• ya anusÄ• saniyÄ• evaá¹ƒ dhÄ• tuko cÄ• yaá¹ƒ ayaá¹ƒ cassa Ä• sayo ayaÃ
parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattavemattatÄ• Ã±Ä• á¹‡aá¹ƒ sattam

iti tattha yaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathidaá¹ƒ, ekampi jÄ• tiá¹
tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsa
cattÄ• rÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatas
jÄ• tisatÄ• ni anekÄ• nipi jÄ• tisahassÄ• ni anekÄ• nipi jÄ• tisatasahassÄ• ni anekepi saá¹ƒ
vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe. amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo eva
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto an
tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo \Ne 83/ evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹
evamÄ• yupariyanto, so \Ee 102/ tato cuto idhÅ«papannoti, iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ a
pubbenivÄ• saá¹ƒ anussarati.

<64> tattha saggÅ«pagesu ca sattesu manussÅ«pagesu ca sattesu apÄ• yÅ«pagesu ca sa
lobhÄ• dayo ussannÄ• alobhÄ• dayo mandÄ• , imassa puggalassa alobhÄ• dayo ussannÄ
ussannÄ• ye vÄ• pana mandÄ• imassa puggalassa imÄ• ni indriyÄ• ni upacitÄ• ni imassa
anupacitÄ• ni amukÄ• ya vÄ• kappakoá¹-iyaá¹ƒ kappasatasahasse vÄ• kappasahasse vÄ
antarakappe vÄ• upaá¸• á¸• hakappe vÄ• saá¹ƒvacchare vÄ• upaá¸• á¸• hasaá¹ƒvacchar
divase vÄ• muhutte vÄ• iminÄ• pamÄ• dena vÄ• pasÄ• dena vÄ• ti. taá¹ƒ taá¹ƒ bhavaá¹
asesaá¹ƒ jÄ• nÄ• ti, tattha yaá¹ƒ dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena s

upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kam
vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ
ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• \Be 85/ micchÄ• diá¹-á¹-hikammasamÄ•
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• .

ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samann
samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hi
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• , tattha saggÅ«pagesu
ca sattesu apÄ• yÅ«pagesu ca sattesu iminÄ• puggalena evarÅ«paá¹ƒ kammaá¹ƒ amukÄ•
kappasatasahasse vÄ• kappasahasse vÄ• \Ee 103/ kappasate vÄ• kappe vÄ• antarakap
saá¹ƒvacchare vÄ• upaá¸• á¸• hasaá¹ƒvacchare vÄ• mÄ• se vÄ• pakkhe vÄ• divase vÄ•
vÄ• pasÄ• dena vÄ• ti. imÄ• ni bhagavato dve Ã±Ä• á¹‡Ä• ni --- pubbenivÄ• sÄ• nussatiÃ±
aá¹-á¹-hamaá¹ƒ navamaá¹ƒ tathÄ• gatabalaá¹ƒ.

iti tattha yaá¹ƒ sabbaÃ±Ã±utÄ• pattÄ• viditÄ• sabbadhammÄ• virajaá¹ƒ vÄ«tamalaá¹ƒ up
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ nihato mÄ• ro bodhimÅ«le, idaá¹ƒ bhagavato dasamaá¹ƒ balaa
Ã±Ä• á¹‡aá¹ƒ. dasabalasamannÄ• gatÄ• hi buddhÄ• bhagavantoti.

niyutto vicayo hÄ• rasampÄ• to.

3. yuttihÄ• rasampÄ• to

<65> á¹• 21 tattha \Ne 84/ katamo yuttihÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaá¹ƒ.

thinamiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti ||

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti rakkhitacittassa samm
bhavissatÄ«ti yujjati, sammÄ• saá¹…kappagocaro sammÄ• diá¹-á¹-hi bhavissatÄ«ti yujjati,
sammÄ• diá¹-á¹-hipurekkhÄ• ro viharanto udayabbayaá¹ƒ paá¹-ivijjhissatÄ«ti yujjati, udayab
paá¹-ivijjhanto sabbÄ• duggatiyo jahissatÄ«ti yujjati. sabbÄ• duggatiyo jahanto sabbÄ• ni
duggativinipÄ• tabhayÄ• ni samatikkamissatÄ«ti yujjatÄ«ti.

niyutto yuttihÄ• rasampÄ• to.

4. padaá¹-á¹-hÄ• nahÄ• rasampÄ• to

<66> tattha \Ee 104/ \Be 86/ katamo padaá¹-á¹-hÄ• no hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. ``sammÄ• saá¹…kappagocaroâ€™â€™
padaá¹-á¹-hÄ• naá¹ƒ. ``sammÄ• diá¹-á¹-hipurekkhÄ• roâ€™â€™ ti vipassanÄ• ya padaá¹-á
udayabbayaâ€™â€™ nti dassanabhÅ«miyÄ• padaá¹-á¹-hÄ• naá¹ƒ. ``thinamiddhÄ• bhibhÅ
padaá¹-á¹-hÄ• naá¹ƒ. ``sabbÄ• duggatiyo jaheâ€™â€™ ti bhÄ• vanÄ• ya padaá¹-á¹-hÄ• na

niyutto padaá¹-á¹-hÄ• no hÄ• rasampÄ• to.

5. lakkhaá¹‡ahÄ• rasampÄ• to

<67> tattha \Ne 85/ katamo lakkhaá¹‡o hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
sammÄ• saá¹…kappagocaroâ€™â€™ ti idaá¹ƒ satindriyaá¹ƒ, satindriye gahite gahitÄ• ni bh
``sammÄ• diá¹-á¹-hipurekkhÄ• roâ€™â€™ ti sammÄ• diá¹-á¹-hiyÄ• gahitÄ• ya gahito bhava
maggo. taá¹ƒ kissa hetu? sammÄ• diá¹-á¹-hito hi sammÄ• saá¹…kappo pabhavati, sammÄ•
pabhavati, sammÄ• vÄ• cÄ• to sammÄ• kammanto pabhavati, sammÄ• kammantato samm
sammÄ• vÄ• yÄ• mo pabhavati, sammÄ• vÄ• yÄ• mato sammÄ• sati pabhavati, sammÄ• s
sammÄ• samÄ• dhito sammÄ• vimutti pabhavati, sammÄ• vimuttito sammÄ• vimuttiÃ±Ä• á

niyutto lakkhaá¹‡o hÄ• rasampÄ• to.

6. catubyÅ«hahÄ• rasampÄ• to

<68> tattha \Ee 105/ katamo catubyÅ«ho hÄ• rasampÄ• to.

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
rakkhitaá¹ƒ paripÄ• lÄ«yatÄ«ti esÄ• nirutti. idha bhagavato ko adhippÄ• yo? ye duggatÄ«hi
bhavissanti, te dhammacÄ• rino bhavissantÄ«ti ayaá¹ƒ ettha bhagavato adhippÄ• yo. kokÄ•
sÄ• riputtamoggallÄ• nesu \Be 87/ theresu cittaá¹ƒ padosayitvÄ• mahÄ• padumaniraye upa
satiÄ• rakkhena cetasÄ• samannÄ• gato, suttamhi vuttaá¹ƒ ``satiyÄ• cittaá¹ƒ rakkhitabbaâ

niyutto catubyÅ«ho hÄ• rasampÄ• to.

7. Ä• vaá¹-á¹-ahÄ• rasampÄ• to

<69> tattha \Ne 86/ katamo Ä• vaá¹-á¹-o hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
sammÄ• saá¹…kappagocaroâ€™â€™ ti samatho {ayaá¹ƒ samatho (Ce Katthaci) }. ``samm
ti vipassanÄ• . ``Ã±atvÄ• na udayabbayaâ€™â€™ nti dukkhapariÃ±Ã±Ä• . ``thinamiddhÄ• b
samudayapahÄ• naá¹ƒ. ``sabbÄ• duggatiyo jaheâ€™â€™ ti nirodho {ayaá¹ƒ nirodho (Ce K
saccÄ• ni.

niyutto Ä• vaá¹-á¹-o hÄ• rasampÄ• to.

8. vibhattihÄ• rasampÄ• to

<70> tattha katamo vibhattihÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . kusalapakkh
akusalapakkho akusalapakkhena niddisitabbo.

niyutto vibhattihÄ• rasampÄ• to.

9. parivattanahÄ• rasampÄ• to

<71> tattha \Ee 106/ katamo parivattano hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . samathavipa
phalaá¹ƒ, pariÃ±Ã±Ä• taá¹ƒ dukkhaá¹ƒ, samudayo pahÄ«no, maggo bhÄ• vito paá¹-ipakkhe

niyutto parivattano hÄ• rasampÄ• to.

10. vevacanahÄ• rasampÄ• to

<72> tattha \Ne 87/ \Be 88/ katamo vevacano hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
cittaá¹ƒ mano viÃ±Ã±Ä• á¹‡aá¹ƒ manindriyaá¹ƒ manÄ• yatanaá¹ƒ vijÄ• nanÄ• vijÄ• nitattaá
``sammÄ• saá¹…kappagocaroâ€™â€™ ti nekkhammasaá¹…kappo abyÄ• pÄ• dasaá¹…kap
vevacanaá¹ƒ. ``sammÄ• diá¹-á¹-hipurekkhÄ• roâ€™â€™ ti sammÄ• diá¹-á¹-hi nÄ• ma paÃ±

paÃ±Ã±Ä• ratanaá¹ƒ paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• patodo paÃ±Ã±Ä• pÄ• sÄ• do, idaá¹ƒ ve

niyutto vevacano hÄ• rasampÄ• to.

11. paÃ±Ã±attihÄ• rasampÄ• to

<73> tattha katamo paÃ±Ã±attihÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
padaá¹-á¹-hÄ• napaÃ±Ã±atti satiyÄ• . ``sammÄ• saá¹…kappagocaroâ€™â€™ ti bhÄ• vanÄ
``sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaâ€™â€™ nti dassanabhÅ«miyÄ•
``thinamiddhÄ• bhibhÅ« bhikkhÅ«â€™â€™ ti samudayassa anavasesappahÄ• napaÃ±Ã±a
ti bhÄ• vanÄ• paÃ±Ã±atti maggassa.

niyutto paÃ±Ã±attihÄ• rasampÄ• to.

12. otaraá¹‡ahÄ• rasampÄ• to

<74> tattha \Ee 107/ katamo otaraá¹‡o hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ``tasmÄ• ra
sammÄ• saá¹…kappagocaroâ€™â€™ \Ne 88/. ``sammÄ• diá¹-á¹-hipurekkhÄ• roâ€™â€™ t
gahitÄ• ni bhavanti paÃ±cindriyÄ• ni, ayaá¹ƒ indriyehi otaraá¹‡Ä• .

tÄ• niyeva indriyÄ• ni vijjÄ• , vijjuppÄ• dÄ• avijjÄ• nirodho, avijjÄ• nirodhÄ• saá¹…khÄ• ra
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho, evaá¹ƒ sabbaá¹ƒ, ayaá¹ƒ paá¹-iccasamuppA

tÄ• niyeva paÃ±cindriyÄ• ni tÄ«hi khandhehi saá¹…gahitÄ• ni --- sÄ«lakkhandhena samÄ•
paÃ±Ã±Ä• kkhandhena. ayaá¹ƒ khandhehi otaraá¹‡Ä• .

tÄ• ni \Be 89/ yeva paÃ±cindriyÄ• ni saá¹…khÄ• rapariyÄ• pannÄ• ni. ye saá¹…khÄ• rÄ• a
te saá¹…khÄ• rÄ• dhammadhÄ• tusaá¹…gahitÄ• , ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• savaá¹ƒ
Ä• yatanehi otaraá¹‡Ä• .

niyutto otaraá¹‡o hÄ• rasampÄ• to.

13. sodhanahÄ• rasampÄ• to

<75> tattha katamo sodhano hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . yattha Ä• ra
visajjito bhavati. yattha pana Ä• rambho na suddho, na tÄ• va so paÃ±ho visajjito bhavati.

niyutto sodhano hÄ• rasampÄ• to.

14. adhiá¹-á¹-hÄ• nahÄ• rasampÄ• to

<76> tattha katamo adhiá¹-á¹-hÄ• no hÄ• rasampÄ• to?

tasmÄ• \Ne 89/ rakkhitacittassa, sammÄ• saá¹…kappagocaroti gÄ• thÄ• . tasmÄ• rakkhita
cittaá¹ƒ mano viÃ±Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ vemattatÄ• . sammÄ• saá¹…kappagocaroti ekattat
abyÄ• pÄ• dasaá¹…kappo avihiá¹ƒsÄ• saá¹…kappo \Ee 108/ ayaá¹ƒ vemattatÄ• . sammÄ•
ekattatÄ• . sammÄ• diá¹-á¹-hi nÄ• ma yaá¹ƒ dukkhe Ã±Ä• á¹‡aá¹ƒ dukkhasamudaye Ã±Ä• á
Ã±Ä• á¹‡aá¹ƒ dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ magge Ã±Ä• á¹‡aá
hetusamuppannesu dhammesu Ã±Ä• á¹‡aá¹ƒ paccaye Ã±Ä• á¹‡aá¹ƒ paccayasamuppanne
tattha tattha yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ abhisamayo sampaá¹-ivedho saccÄ•
Ã±atvÄ• na udayabbayanti ekattatÄ• , udayena avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…kh
evaá¹ƒ sabbaá¹ƒ samudayo bhavati. vayena avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho, evaá¹ƒ
ayaá¹ƒ vemattatÄ• . thinamiddhÄ• bhibhÅ« bhikkhÅ«ti ekattatÄ• , thinaá¹ƒ nÄ• ma yÄ• citta
akammaniyatÄ• , middhaá¹ƒ nÄ• ma yaá¹ƒ kÄ• yassa lÄ«nattaá¹ƒ, ayaá¹ƒ vemattatÄ• . sab
ekattatÄ• , devamanusse vÄ• upanidhÄ• ya \Be 90/ apÄ• yÄ• duggati, nibbÄ• naá¹ƒ vÄ• u
duggati, ayaá¹ƒ vemattatÄ• .

niyutto adhiá¹-á¹-hÄ• no hÄ• rasampÄ• to.

15. parikkhÄ• rahÄ• rasampÄ• to

<77> tattha katamo parikkhÄ• ro hÄ• rasampÄ• to?

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ ti gÄ• thÄ• . ayaá¹ƒ sama

niyutto parikkhÄ• ro hÄ• rasampÄ• to.

16. samÄ• ropanahÄ• rasampÄ• to

<78> tattha katamo samÄ• ropano hÄ• rasampÄ• to?

``tasmÄ• \Ne 90/ rakkhitacittassa, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaá¹ƒ.

thinamiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti ||

tasmÄ• \Ee 109/ rakkhitacittassÄ• ti tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, citt
rakkhitaá¹ƒ bhavati kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ. sammÄ• diá¹-á¹-hi
sammÄ• diá¹-á¹-hiyÄ• bhÄ• vitÄ• ya bhÄ• vito bhavati ariyo aá¹-á¹-haá¹…giko maggo. kena
sammÄ• diá¹-á¹-hito hi sammÄ• saá¹…kappo pabhavati, sammÄ• saá¹…kappato sammÄ• v
sammÄ• kammanto pabhavati, sammÄ• kammantato sammÄ• Ä• jÄ«vo pabhavati, sammÄ
sammÄ• vÄ• yÄ• mato sammÄ• sati pabhavati, sammÄ• satito sammÄ• samÄ• dhi pabhav
pabhavati, sammÄ• vimuttito sammÄ• vimuttiÃ±Ä• á¹‡adassanaá¹ƒ pabhavati. ayaá¹ƒ anup
anupÄ• disesÄ• ca nibbÄ• nadhÄ• tu.

niyutto samÄ• ropano hÄ• rasampÄ• to.

tenÄ• ha \Be 91/ Ä• yasmÄ• mahÄ• kaccÄ• yano ---

``soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ, disalocanato disÄ• viloketvÄ• .

saá¹…khipiya aá¹…kusena hi, nayehi tÄ«hi niddise suttaâ€™â€™ nti ||

niyutto hÄ• rasampÄ• to.

nayasamuá¹-á¹-hÄ• naá¹ƒ

<79> tattha katamaá¹ƒ nayasamuá¹-á¹-hÄ• naá¹ƒ? pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ•
tattha avijjÄ• nÄ«varaá¹‡aá¹ƒ taá¹‡hÄ• saá¹ƒyojanaá¹ƒ. avijjÄ• nÄ«varaá¹‡Ä• sattÄ• avijjÄ
saá¹ƒyuttÄ• (Ce Katthaci) } avijjÄ• pakkhena vicaranti, te vuccanti diá¹-á¹-hicaritÄ• ti. taá¹‡h
sattÄ• taá¹‡hÄ• saá¹ƒyuttÄ• taá¹‡hÄ• pakkhena vicaranti, te vuccanti taá¹‡hÄ• caritÄ• ti. c
110/ ito bahiddhÄ• pabbajitÄ• attakilamathÄ• nuyogamanuyuttÄ• viharanti. taá¹‡hÄ• carit
pabbajitÄ• kÄ• mesu kÄ• masukhallikÄ• nuyogamanuyuttÄ• viharanti.

tattha \Ne 91/ kiá¹ƒkÄ• raá¹‡aá¹ƒ yaá¹ƒ diá¹-á¹-hicaritÄ• ito bahiddhÄ• pabbajitÄ•

attakilamathÄ• nuyogamanuyuttÄ• viharanti, taá¹‡hÄ• caritÄ• ito bahiddhÄ• pabbajitÄ• kÄ• masukhallikÄ• nuyogamanuyuttÄ• viharanti? ito bahiddhÄ• natthi saccavavatthÄ• naá catusaccappakÄ• sanÄ• vÄ• samathavipassanÄ• kosallaá¹ƒ vÄ• upasamasukhappatti vÄ anabhiÃ±Ã±Ä• viparÄ«tacetÄ• evamÄ• haá¹ƒsu ``natthi sukhena sukhaá¹ƒ, dukkhena nÄ• adhigantabbaâ€™â€™ nti. yo kÄ• me paá¹-isevati, so lokaá¹ƒ vaá¸• á¸• hayati, yo lokaá¹ƒ v bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavatÄ«ti te evaá¹ƒsaÃ±Ã±Ä« evaá¹ƒdiá¹-á¹-hÄ« dukkhena sukhaá puÃ±Ã±asaÃ±Ã±Ä« attakilamathÄ• nuyogamanuyuttÄ• ca viharanti kÄ• masukhallikÄ• nuy tadabhiÃ±Ã±Ä• santÄ• rogameva vaá¸• á¸• hayanti, gaá¹‡á¸• ameva vaá¸• á¸• hayanti, sa rogÄ• bhitunnÄ• gaá¹‡á¸• apaá¹-ipÄ«á¸·itÄ• sallÄ• nuviddhÄ• nirayatiracchÄ• nayonipetÄ karontÄ• ugghÄ• tanigghÄ• taá¹ƒ paccanubhontÄ• rogagaá¹‡á¸• asallabhesajjaá¹ƒ na vind attakilamathÄ• nuyogo kÄ• masukhallikÄ• nuyogo ca saá¹ƒkileso, samathavipassanÄ• vod kÄ• masukhallikÄ• nuyogo ca rogo, samathavipassanÄ• roganigghÄ• takabhesajjaá¹ƒ. atta kÄ• masukhallikÄ• nuyogo ca gaá¹‡á¸• o, samathavipassanÄ• gaá¹‡á¸• anigghÄ• takabhes attakilamathÄ• nuyogo kÄ• masukhallikÄ• nuyogo ca sallo, samathavipassanÄ• salluddhar

tattha saá¹ƒkileso dukkhaá¹ƒ, tadabhisaá¹…go taá¹‡hÄ• samudayo, taá¹‡hÄ• nirodho dukk samathavipassanÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• , imÄ• ni \Ee 111/ cattÄ• ri sacc pariÃ±Ã±eyyaá¹ƒ, samudayo pahÄ• tabbo, maggo bhÄ• vetabbo, nirodho sacchikÄ• tabbo.

<80> tattha diá¹-á¹-hicaritÄ• rÅ«paá¹ƒ attato upagacchanti. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato upagacchanti. taá¹‡hÄ• caritÄ• rÅ«pavanta upagacchanti. attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ, vedanÄ• vantaá¹ƒ ... pe pe ... saá¹…khÄ• ravantaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡avantaá¹ƒ attÄ• naá¹ƒ upagacchanti, atta viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ, ayaá¹ƒ vuccati vÄ«sativatthukÄ•

tassÄ• paá¹-ipakkho lokuttarÄ• sammÄ• diá¹-á¹-hi, anvÄ• yikÄ• sammÄ• saá¹…kappo sa sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi, ayaá¹ƒ ariyo aá¹ sÄ«lakkhandho samÄ• dhikkhandho paÃ±Ã±Ä• kkhandho. sÄ«lakkhandho samÄ• dhikkhan vipassanÄ• . tattha sakkÄ• yo dukkhaá¹ƒ, sakkÄ• yasamudayo dukkhasamudayo, sakkÄ• y ariyo aá¹-á¹-haá¹…giko maggo dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• , imÄ• ni cattÄ• ri sacc pariÃ±Ã±eyyaá¹ƒ, samudayo pahÄ• tabbo, maggo bhÄ• vetabbo, nirodho sacchikÄ• tabbo.

tattha ye rÅ«paá¹ƒ attato upagacchanti. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ viÃ±Ã±Ä• á¹‡aá¹ƒ attato upagacchanti. ime vuccanti ``ucchedavÄ• dinoâ€™â€™ ti. ye rÅ«p upagacchanti. attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. ye vedanÄ• vantaá¹ƒ ... saÃ±Ã±Ä• vantaá¹ƒ ... pe ... ye saá¹…khÄ• ravantaá¹ƒ ... pe ... ye viÃ±Ã±Ä• á¹‡avantaá¹ƒ a attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. ime vuccanti ``sassat ucchedasassatavÄ• dÄ• ubho antÄ• , ayaá¹ƒ saá¹ƒsÄ• rapavatti. tassa \Ee 112/ paá¹-ipakk

ariyo aá¹-á¹-haá¹…giko maggo, ayaá¹ƒ saá¹ƒsÄ• ranivatti. tattha pavatti dukkhaá¹ƒ, tadabhi
samudayo, taá¹‡hÄ• nirodho dukkhanirodho, ariyo aá¹-á¹-haá¹…giko maggo dukkhanirodha
paá¹-ipadÄ• , imÄ• ni cattÄ• ri saccÄ• ni. dukkhaá¹ƒ pariÃ±Ã±eyyaá¹ƒ, samudayo pahÄ• tal
nirodho sacchikÄ• tabbo.

tattha ucchedasassataá¹ƒ samÄ• sato vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, vitthÄ• rato d
diá¹-á¹-higatÄ• ni, tesaá¹ƒ paá¹-ipakkho tecattÄ• lÄ«saá¹ƒ bodhipakkhiyÄ• dhammÄ• aá¹-á
kasiá¹‡Ä• yatanÄ• ni. dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni mohajÄ• laá¹ƒ anÄ• dianidhanappa
{tetÄ• lÄ«saá¹ƒ (Ce) } bodhipakkhiyÄ• dhammÄ• Ã±Ä• á¹‡avajiraá¹ƒ mohajÄ• lappadÄ• la
jÄ• laá¹ƒ bhavataá¹‡hÄ• , tena vuccati ``pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya ca bhav
ti.

<81> tattha diá¹-á¹-hicarito asmiá¹ƒ sÄ• sane pabbajito sallekhÄ• nusantatavutti bhavati sa
taá¹‡hÄ• carito asmiá¹ƒ sÄ• sane pabbajito sikkhÄ• nusantatavutti bhavati sikkhÄ• ya tibba
diá¹-á¹-hicarito sammattaniyÄ• maá¹ƒ okkamanto dhammÄ• nusÄ• rÄ« bhavati. taá¹‡hÄ• ca
okkamanto saddhÄ• nusÄ• rÄ« bhavati, diá¹-á¹-hicarito sukhÄ• ya paá¹-ipadÄ• ya dandhÄ•
khippÄ• bhiÃ±Ã±Ä• ya ca niyyÄ• ti. taá¹‡hÄ• carito dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bh
ca niyyÄ• ti.

tattha kiá¹ƒkÄ• raá¹‡aá¹ƒ, yaá¹ƒ taá¹‡hÄ• carito dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±
ca niyyÄ• ti, tassa hi kÄ• mÄ• apariccattÄ• bhavanti, so \Ee 113/ kÄ• mehi viveciyamÄ• no
\Ne 93/ dandhaÃ±ca dhammaá¹ƒ Ä• jÄ• nÄ• ti? yo panÄ• yaá¹ƒ diá¹-á¹-hicarito ayaá¹ƒ Ä• d
bhavati. so tato viveciyamÄ• no khippaÃ±ca paá¹-inissarati, khippaÃ±ca dhammaá¹ƒ Ä• jÄ•
paá¹-ipadÄ• duvidhÄ• dandhÄ• bhiÃ±Ã±Ä• ca khippÄ• bhiÃ±Ã±Ä• ca. sukhÄ• pi paá¹-ipa
ca khippÄ• bhiÃ±Ã±Ä• ca. sattÄ• pi duvidhÄ• mudindriyÄ• pi tikkhindriyÄ• pi. ye mudindriy
paá¹-inissaranti dandhaÃ±ca dhammaá¹ƒ Ä• jÄ• nanti. ye tikkhindriyÄ• , te khippaÃ±ca paá
dhammaá¹ƒ Ä• jÄ• nanti, imÄ• catasso paá¹-ipadÄ• . ye hi keci niyyiá¹ƒsu vÄ• niyyanti vÄ•
imÄ• hi eva catÅ«hi paá¹-ipadÄ• hi. evaá¹ƒ ariyÄ• catukkamaggaá¹ƒ paÃ±Ã±Ä• penti abud
bÄ• lakantÄ• ya rattavÄ• siniyÄ• nandiyÄ• bhavataá¹‡hÄ• ya avaá¹-á¹-anatthaá¹ƒ {Ä• vaá
}. ayaá¹ƒ vuccati nandiyÄ• vaá¹-á¹-assa nayassa bhÅ«mÄ«ti, tenÄ• ha ``taá¹‡haÃ±ca avijja
ti.

<82> veyyÄ• karaá¹‡esu \Be 94/ hi ye kusalÄ• kusalÄ• ti te duvidhÄ• upaparikkhitabbÄ• -
ca lokavivaá¹-á¹-Ä• nusÄ• rÄ« ca. vaá¹-á¹-aá¹ƒ nÄ• ma saá¹ƒsÄ• ro. vivaá¹-á¹-aá¹ƒ nibbÄ• n
saá¹ƒsÄ• rassa. tattha kammaá¹ƒ cetanÄ• cetasikaÃ±ca niddisitabbaá¹ƒ. taá¹ƒ kathaá¹ƒ da
upacayena sabbepi kilesÄ• catÅ«hi vipallÄ• sehi niddisitabbÄ• . te kattha daá¹-á¹-habbÄ• ?
kilesapuÃ±je. katamÄ• ni \Ee 114/ dasa vatthÅ«ni? cattÄ• ro Ä• hÄ• rÄ• , cattÄ• ro vipallÄ•
upÄ• dÄ• nÄ• ni, cattÄ• ro yogÄ• , cattÄ• ro ganthÄ• , cattÄ• ro Ä• savÄ• , cattÄ• ro oghÄ•

viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo cattÄ• ri agatigamanÄ• ni. paá¹-hame Ä• hÄ• re paá¹-hamo vipall
dutiyo vipallÄ• so, tatiye Ä• hÄ• re tatiyo vipallÄ• so, catutthe Ä• hÄ• re catuttho vipallÄ• so
vipallÄ• se paá¹-hamaá¹ƒ upÄ• dÄ• naá¹ƒ. dutiye vipallÄ• se dutiyaá¹ƒ upÄ• dÄ• naá¹ƒ, tati
upÄ• dÄ• naá¹ƒ, catutthe vipallÄ• se catutthaá¹ƒ upÄ• dÄ• naá¹ƒ. paá¹-hame upÄ• dÄ• ne
upÄ• dÄ• ne dutiyo yogo, tatiye upÄ• dÄ• ne tatiyo yogo, catutthe upÄ• dÄ• ne catuttho yog
paá¹-hamo gantho, dutiye yoge dutiyo gantho, tatiye yoge tatiyo gantho, catutthe yoge catut
paá¹-hame ganthe paá¹-hamo Ä• savo, dutiye ganthe dutiyo Ä• savo, tatiye ganthe tatiyo Ä•
catuttho Ä• savo. paá¹-hame Ä• save paá¹-hamo ogho, dutiye Ä• save dutiyo ogho, tatiye Ä
catutthe Ä• save catuttho ogho. paá¹-hame oghe paá¹-hamo sallo, dutiye oghe dutiyo sallo,
sallo, catutthe oghe catuttho sallo. paá¹-hame salle paá¹-hamÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, du
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, tatiye salle tatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, catutthe salle catutthÄ«
} viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, paá¹-hamÄ• yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ paá¹-hamaá¹ƒ ag
dutiyÄ• yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ \Ne 94/ dutiyaá¹ƒ agatigamanaá¹ƒ. tatiyÄ• yaá¹
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ tatiyaá¹ƒ agatigamanaá¹ƒ, catutthiyaá¹ƒ {catutthÄ• yaá¹ƒ (Ce)
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ catutthaá¹ƒ agatigamanaá¹ƒ.

<83> tattha \Be 95/ yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro phasso Ä• hÄ• ro, ime taá¹‡hÄ• carita
upakkilesÄ• . yo ca manosaÃ±cetanÄ• hÄ• ro yo ca viÃ±Ã±Ä• á¹‡Ä• hÄ• ro, ime diá¹-á¹-hic
upakkilesÄ• . tattha yo ca ``asubhe subhaâ€™â€™ nti vipallÄ• so, yo ca ``dukkhe sukhaâ€
taá¹‡hÄ• caritassa puggalassa upakkilesÄ• . yo ca ``anicce niccaâ€™â€™ nti vipallÄ• so, y
attÄ• â€™â€™ ti vipallÄ• so, ime diá¹-á¹-hicaritassa puggalassa upakkilesÄ• . tattha \Ee 11
kÄ• mupÄ• dÄ• naá¹ƒ yaÃ±ca bhavupÄ• dÄ• naá¹ƒ, ime taá¹‡hÄ• caritassa puggalassa up
diá¹-á¹-hupÄ• dÄ• naá¹ƒ yaÃ±ca attavÄ• dupÄ• dÄ• naá¹ƒ, ime diá¹-á¹-hicaritassa puggalas
ca kÄ• mayogo, yo ca bhavayogo, ime taá¹‡hÄ• caritassa puggalassa upakkilesÄ• . yo ca o
avijjÄ• yogo, ime diá¹-á¹-hicaritassa puggalassa upakkilesÄ• . tattha yo ca abhijjhÄ• kÄ• yag
byÄ• pÄ• do kÄ• yagantho, ime taá¹‡hÄ• caritassa puggalassa upakkilesÄ• . yo ca parÄ• m
idaá¹ƒsaccÄ• bhinivesakÄ• yagantho, ime diá¹-á¹-hicaritassa puggalassa upakkilesÄ• . tatth
ca bhavÄ• savo, ime taá¹‡hÄ• caritassa puggalassa upakkilesÄ• . yo ca diá¹-á¹-hÄ• savo, y
diá¹-á¹-hicaritassa puggalassa upakkilesÄ• . tattha yo ca kÄ• mogho, yo ca bhavogho, ime t
puggalassa upakkilesÄ• . yo ca diá¹-á¹-hogho, yo ca avijjogho, ime diá¹-á¹-hicaritassa pugga
tattha yo ca rÄ• gasallo, yo ca dosasallo, ime taá¹‡hÄ• caritassa puggalassa upakkilesÄ• . y
ca mohasallo, ime diá¹-á¹-hicaritassa puggalassa upakkilesÄ• . tattha yÄ• ca rÅ«pÅ«pagÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, yÄ• ca vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, ime taá¹‡hÄ• carit
upakkilesÄ• . yÄ• ca saÃ±Ã±Å«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, yÄ• ca saá¹…khÄ• rÅ«pag
diá¹-á¹-hicaritassa puggalassa upakkilesÄ• . tattha yaÃ±ca chandÄ• agatigamanaá¹ƒ yaÃ±c
ime taá¹‡hÄ• caritassa puggalassa upakkilesÄ• . yaÃ±ca bhayÄ• agatigamanaá¹ƒ, yaÃ±ca
diá¹-á¹-hicaritassa puggalassa upakkilesÄ• .

<84> tattha kabaá¸·Ä«kÄ• re Ä• hÄ• re ``asubhe subhaâ€™â€™ nti vipallÄ• so, phasse Ä•
nti vipallÄ• so, viÃ±Ã±Ä• á¹‡e Ä• hÄ• re ``anicce \Be 96/ niccaâ€™â€™ nti vipallÄ• so, mar
``anattani attÄ• â€™â€™ ti vipallÄ• so. paá¹-hame vipallÄ• se á¹-hito kÄ• me upÄ• diyati \N
kÄ• mupÄ• dÄ• naá¹ƒ; dutiye vipallÄ• se á¹-hito anÄ• gataá¹ƒ bhavaá¹ƒ upÄ• diyati \Ee 116
bhavupÄ• dÄ• naá¹ƒ; tatiye vipallÄ• se á¹-hito saá¹ƒsÄ• rÄ• bhinandiniá¹ƒ diá¹-á¹-hiá¹ƒ upÄ
diá¹-á¹-hupÄ• dÄ• naá¹ƒ; catutthe vipallÄ• se á¹-hito attÄ• naá¹ƒ kappiyaá¹ƒ upÄ• diyati, ida
attavÄ• dupÄ• dÄ• naá¹ƒ.

kÄ• mupÄ• dÄ• nena kÄ• mehi saá¹ƒyujjati, ayaá¹ƒ vuccati kÄ• mayogo; bhavupÄ• dÄ• ne
vuccati bhavayogo; diá¹-á¹-hupÄ• dÄ• nena pÄ• pikÄ• ya diá¹-á¹-hiyÄ• saá¹ƒyujjati, ayaá¹ƒ
attavÄ• dupÄ• dÄ• nena avijjÄ• ya saá¹ƒyujjati, ayaá¹ƒ vuccati avijjÄ• yogo.

paá¹-hame yoge á¹-hito abhijjhÄ• ya kÄ• yaá¹ƒ ganthati, ayaá¹ƒ vuccati abhijjhÄ• kÄ• yaga
á¹-hito byÄ• pÄ• dena kÄ• yaá¹ƒ ganthati, ayaá¹ƒ vuccati byÄ• pÄ• dakÄ• yagantho; tatiye
kÄ• yaá¹ƒ ganthati, ayaá¹ƒ vuccati parÄ• mÄ• sakÄ• yagantho; catutthe yoge á¹-hito idaá¹ƒ
kÄ• yaá¹ƒ ganthati, ayaá¹ƒ vuccati idaá¹ƒsaccÄ• bhinivesakÄ• yagantho.

tassa evaá¹ƒganthitÄ• kilesÄ• Ä• savanti. kuto ca vuccati Ä• savantÄ«ti? anusayato vÄ•
tattha abhijjhÄ• kÄ• yaganthena kÄ• mÄ• savo, byÄ• pÄ• dakÄ• yaganthena bhavÄ• savo,
diá¹-á¹-hÄ• savo, idaá¹ƒsaccÄ• bhinivesakÄ• yaganthena avijjÄ• savo.

tassa ime cattÄ• ro Ä• savÄ• vepullaá¹ƒ gatÄ• oghÄ• bhavanti. iti Ä• savavepullÄ• ogha
kÄ• mÄ• savena kÄ• mogho, bhavÄ• savena bhavogho, diá¹-á¹-hÄ• savena diá¹-á¹-hogho,

tassa ime cattÄ• ro oghÄ• anusayasahagatÄ• ajjhÄ• sayaá¹ƒ anupaviá¹-á¹-hÄ• hadayaá
tena vuccanti sallÄ• iti. tattha kÄ• moghena rÄ• gasallo, bhavoghena dosasallo, diá¹-á¹-hog
avijjoghena mohasallo.

tassa \Be 97/ imehi catÅ«hi sallehi pariyÄ• dinnaá¹ƒ {pariyÄ• diá¹‡á¹‡aá¹ƒ (Katthaci) } viÃ±
dhammesu saá¹‡á¹-hahati rÅ«pe vedanÄ• ya saÃ±Ã±Ä• ya saá¹…khÄ• resu. tattha rÄ• gas
viÃ±Ã±Ä• á¹‡ena rÅ«pÅ«pagÄ• \Ee 117/ viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, dosasallena nandÅ«pase
vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, mÄ• nasallena nandÅ«pasecanena \Ne 96/ viÃ±Ã±
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, mohasallena nandÅ«pasecanena viÃ±Ã±Ä• á¹‡ena saá¹…khÄ• rÅ«

tassa imÄ• hi catÅ«hi viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«hi upatthaddhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ catÅ«
gacchati chandÄ• dosÄ• bhayÄ• mohÄ• . tattha rÄ• gena chandÄ• gatiá¹ƒ gacchati, dose
bhayena bhayÄ• gatiá¹ƒ gacchati, mohena mohÄ• gatiá¹ƒ gacchati. iti kho taÃ±ca kammaá¹
saá¹ƒsÄ• rassa, evaá¹ƒ sabbe kilesÄ• catÅ«hi vipallÄ• sehi niddisitabbÄ• .

<85> tattha imÄ• catasso disÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ``asubhe subhaâ€™â€™ nti v
kÄ• mayogo, abhijjhÄ• kÄ• yagantho, kÄ• mÄ• savo, kÄ• mogho, rÄ• gasallo, rÅ«pÅ«pagÄ
agatigamananti paá¹-hamÄ• disÄ• .

phasso Ä• hÄ• ro, ``dukkhe sukhaâ€™â€™ nti vipallÄ• so, bhavupÄ• dÄ• naá¹ƒ, bhavayog
bhavÄ• savo, bhavogho, dosasallo, vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, dosÄ• agatiga

viÃ±Ã±Ä• á¹‡Ä• hÄ• ro ``anicce niccaâ€™â€™ nti vipallÄ• so, diá¹-á¹-hupÄ• dÄ• naá¹ƒ, dia
parÄ• mÄ• sakÄ• yagantho, diá¹-á¹-hÄ• savo, diá¹-á¹-hogho, mÄ• nasallo, saÃ±Ã±Å«pagÄ•
bhayÄ• agatigamananti tatiyÄ• disÄ• .

manosaÃ±cetanÄ• hÄ• ro ``anattani attÄ• â€™â€™ ti vipallÄ• so, attavÄ• dupÄ• dÄ• naá¹ƒ
idaá¹ƒsaccÄ• bhinivesakÄ• yagantho, avijjÄ• savo, avijjogho, mohasallo, saá¹…khÄ• rÅ«pa
mohÄ• agatigamananti catutthÄ« disÄ• .

tattha yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro yo ca ``asubhe subhaâ€™â€™ nti vipallÄ• so, kÄ•
abhijjhÄ• kÄ• yagantho, kÄ• mÄ• savo \Be 98/, kÄ• mogho, rÄ• gasallo, rÅ«pÅ«pagÄ• viÃ±
agatigamananti, imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ eko attho, byaÃ±janameva nÄ• naá¹ƒ. i
puggalassa upakkilesÄ• .

tattha \Ee 118/ yo ca phasso Ä• hÄ• ro yo ca ``dukkhe sukhaâ€™â€™ nti vipallÄ• so, bhav
\Ne 97/, byÄ• pÄ• dakÄ• yagantho, bhavÄ• savo, bhavogho, dosasallo, vedanÅ«pagÄ• viÃ
agatigamananti imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ eko attho byaÃ±janameva nÄ• naá¹ƒ, im
upakkilesÄ• .

tattha yo ca viÃ±Ã±Ä• á¹‡Ä• hÄ• ro yo ca ``anicce niccaâ€™â€™ nti vipallÄ• so, diá¹-á¹-hu
diá¹-á¹-hiyogo, parÄ• mÄ• sakÄ• yagantho, diá¹-á¹-hÄ• savo, diá¹-á¹-hogho, mÄ• nasallo, sa
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, bhayÄ• agatigamananti imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ eko att
nÄ• naá¹ƒ. ime diá¹-á¹-hicaritassa mandassa upakkilesÄ• .

tattha yo ca manosaÃ±cetanÄ• hÄ• ro yo ca ``anattani attÄ• â€™â€™ ti vipallÄ• so, attavÄ
avijjÄ• yogo, idaá¹ƒsaccÄ• bhinivesakÄ• yagantho, avijjÄ• savo, avijjogho, mohasallo, saá¹.
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti, mohÄ• agatigamananti, imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ eko att
nÄ• naá¹ƒ. ime diá¹-á¹-hicaritassa udattassa {udatthassa (Ce Katthaci) } upakkilesÄ• .

tattha yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro yo ca phasso Ä• hÄ• ro, ime appaá¹‡ihitena vimokh
gacchanti, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro suÃ±Ã±atÄ• ya, manosaÃ±cetanÄ• hÄ• ro animittena, ta

nti vipallÄ• so, yo ca ``dukkhe sukhaâ€™â€™ nti vipallÄ• so, ime appaá¹‡ihitena vimokkhar
abbhatthaá¹ƒ gacchanti. ``anicce niccaâ€™â€™ nti vipallÄ• so suÃ±Ã±atÄ• ya, ``anattani a
animittena. tattha kÄ• mupÄ• dÄ• naÃ±ca bhavupÄ• dÄ• naÃ±ca appaá¹‡ihitena vimokkhar
diá¹-á¹-hupÄ• dÄ• naá¹ƒ suÃ±Ã±atÄ• ya, attavÄ• dupÄ• dÄ• naá¹ƒ animittena. tattha kÄ• m
appaá¹‡ihitena vimokkhamukhena pahÄ• naá¹ƒ gacchanti, diá¹-á¹-hiyogo suÃ±Ã±atÄ• ya, a
tattha abhijjhÄ• kÄ• yagantho ca byÄ• pÄ• dakÄ• yagantho ca appaá¹‡ihitena \Be 99/ vimo
gacchanti, parÄ• mÄ• sakÄ• yagantho \Ee 119/ suÃ±Ã±atÄ• ya, idaá¹ƒsaccÄ• bhinivesakÄ•

tattha kÄ• mÄ• savo ca bhavÄ• savo ca appaá¹‡ihitena vimokkhamukhena pahÄ• naá¹ƒ ga
suÃ±Ã±atÄ• ya, avijjÄ• savo animittena. tattha kÄ• mogho ca bhavogho ca appaá¹‡ihitena v
gacchanti, diá¹-á¹-hogho suÃ±Ã±atÄ• ya, avijjogho animittena. tattha rÄ• gasallo ca dosasal
vimokkhamukhena pahÄ• naá¹ƒ gacchanti, mÄ• nasallo suÃ±Ã±atÄ• ya, mohasallo animitte
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti vedanÅ«pagÄ• \Ne 98/ ca viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti appaá¹‡ihitena v
pariÃ±Ã±aá¹ƒ gacchanti, saÃ±Ã±Å«pagÄ• suÃ±Ã±atÄ• ya, saá¹…khÄ• rÅ«pagÄ• animitte

tattha chandÄ• ca agatigamanaá¹ƒ dosÄ• ca agatigamanaá¹ƒ appaá¹‡ihitena vimokkham
bhayÄ• agatigamanaá¹ƒ suÃ±Ã±atÄ• ya, mohÄ• agatigamanaá¹ƒ animittena vimokkhamu
sabbe lokavaá¹-á¹-Ä• nusÄ• rino dhammÄ• niyyanti. te lokÄ• tÄ«hi vimokkhamukhehi.

<86> tatridaá¹ƒ niyyÄ• naá¹ƒ ---

catasso paá¹-ipadÄ• , cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ri jhÄ• nÄ• ni, cattÄ• ro vihÄ• r
sammappadhÄ• nÄ• , cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• , cattÄ• ri adhiá¹-á¹-hÄ• n
cattÄ• ro sukhabhÄ• giyÄ• dhammÄ• , catasso appamÄ• á¹‡Ä• .

paá¹-hamÄ• paá¹-ipadÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, dutiyÄ• paá¹-ipadÄ• duti
tatiyÄ• paá¹-ipadÄ• tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, catutthÄ« paá¹-ipadÄ• catutthaá¹ƒ sa
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ satipaá¹-á¹-hÄ• n
tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ. catutthaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ catu
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paá¹-hamo vihÄ• ro, dutiyaá¹ƒ jhÄ• naá¹ƒ dutiyo vihÄ• ro, tatiyaá
vihÄ• ro, catutthaá¹ƒ jhÄ• naá¹ƒ catuttho vihÄ• ro. paá¹-hamo vihÄ• ro paá¹-hamaá¹ƒ samm
vihÄ• ro dutiyaá¹ƒ sammappadhÄ• naá¹ƒ, tatiyo vihÄ• ro tatiyaá¹ƒ sammappadhÄ• naá¹ƒ, c
\Ee 120/ sammappadhÄ• naá¹ƒ. paá¹-hamaá¹ƒ sammappadhÄ• naá¹ƒ paá¹-hamo acchariyo
dutiyo, tatiyaá¹ƒ tatiyo, catutthaá¹ƒ sammappadhÄ• naá¹ƒ catuttho acchariyo abbhuto dham
abbhuto dhammo paá¹-hamaá¹ƒ \Be 100/ adhiá¹-á¹-hÄ• naá¹ƒ, dutiyo acchariyo abbhuto dh
adhiá¹-á¹-hÄ• naá¹ƒ, tatiyo acchariyo abbhuto dhammo tatiyaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, catut
dhammo catutthaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ. paá¹-hamaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paá¹-hamÄ•
adhiá¹-á¹-hÄ• naá¹ƒ dutiyÄ• samÄ• dhibhÄ• vanÄ• , tatiyaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ tatiyÄ•

catutthaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ catutthÄ« samÄ• dhibhÄ• vanÄ• . paá¹-hamÄ• samÄ• dhib
sukhabhÄ• giyo dhammo, dutiyÄ• samÄ• dhibhÄ• vanÄ• dutiyo sukhabhÄ• giyo dhammo,
sukhabhÄ• giyo dhammo, catutthÄ« samÄ• dhibhÄ• vanÄ• catuttho sukhabhÄ• giyo dham
dhammo paá¹-hamaá¹ƒ appamÄ• á¹‡aá¹ƒ, dutiyo sukhabhÄ• giyo dhammo dutiyaá¹ƒ appa
dhammo tatiyaá¹ƒ appamÄ• á¹‡aá¹ƒ, catuttho sukhabhÄ• giyo dhammo catutthaá¹ƒ \Ne 99/
paá¹-ipadÄ• bhÄ• vitÄ• bahulÄ«katÄ• {bahulikatÄ• (Katthaci) } paá¹-hamaá¹ƒ satipaá¹-á¹
dutiyÄ• paá¹-ipadÄ• bhÄ• vitÄ• bahulÄ«katÄ• dutiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ paripÅ«ret
bhÄ• vitÄ• bahulÄ«katÄ• tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ paripÅ«reti, catutthÄ« paá¹-ipadÄ
bahulÄ«katÄ• catutthaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ paripÅ«reti. paá¹-hamo satipaá¹-á¹-hÄ• no
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paripÅ«reti, dutiyo satipaá¹-á¹-hÄ• no bhÄ• vito bahulÄ«kato dutiy
paripÅ«reti, tatiyo satipaá¹-á¹-hÄ• no bhÄ• vito bahulÄ«kato tatiyaá¹ƒ jhÄ• naá¹ƒ paripÅ«ret
satipaá¹-á¹-hÄ• no bhÄ• vito bahulÄ«kato catutthaá¹ƒ jhÄ• naá¹ƒ paripÅ«reti.

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ paá¹-hamaá¹ƒ vihÄ• raá¹ƒ paripÅ«r
bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ dutiyaá¹ƒ vihÄ• raá¹ƒ paripÅ«reti, tatiyaá¹ƒ jhÄ• naá¹ƒ bhÄ• vi
tatiyaá¹ƒ vihÄ• raá¹ƒ paripÅ«reti, catutthaá¹ƒ jhÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ \Ee 1
vihÄ• raá¹ƒ paripÅ«reti. paá¹-hamo vihÄ• ro bhÄ• vito bahulÄ«kato anuppannÄ• naá¹ƒ pÄ•
dhammÄ• naá¹ƒ anuppÄ• daá¹ƒ paripÅ«reti, dutiyo vihÄ• ro bhÄ• vito bahulÄ«kato uppann
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• naá¹ƒ paripÅ«reti, tatiyo vihÄ• ro bhÄ• vito bahulÄ«
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• daá¹ƒ paripÅ«reti, catuttho vihÄ• ro bhÄ• vito bahulÄ
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiá¹ƒ asammosaá¹ƒ bhiyyobhÄ• vaá¹ƒ paripÅ«reti. paá¹
bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ mÄ• nappahÄ• naá¹ƒ \Be 101/ paripÅ«reti, dutiyaá¹ƒ sammap
bahulÄ«kataá¹ƒ Ä• layasamugghÄ• taá¹ƒ paripÅ«reti, tatiyaá¹ƒ sammappadhÄ• naá¹ƒ bhÄ•
avijjÄ• pahÄ• naá¹ƒ paripÅ«reti, catutthaá¹ƒ sammappadhÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«ka
paripÅ«reti. mÄ• nappahÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ
Ä• layasamugghÄ• to bhÄ• vito bahulÄ«kato cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripÅ«reti, avijjÄ•
bahulÄ«kataá¹ƒ paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ paripÅ«reti, bhavÅ«pasamo bhÄ• vito bahulÄ
upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ paripÅ«reti. saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«
paripÅ«reti, cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ vÄ«riyasamÄ• dhiá¹ƒ
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ cittasamÄ• dhiá¹ƒ paripÅ«reti, u
bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ vÄ«maá¹ƒsÄ• samÄ• dhiá¹ƒ paripÅ«reti. chandasamÄ• dhi bh
indriyasaá¹ƒvaraá¹ƒ paripÅ«reti, vÄ«riyasamÄ• dhi bhÄ• vito bahulÄ«kato tapaá¹ƒ paripÅ«r
bhÄ• vito bahulÄ«kato buddhiá¹ƒ paripÅ«reti, vÄ«maá¹ƒsÄ• samÄ• dhi bhÄ• vito bahulÄ«ka
sabbÅ«padhipaá¹-inissaggaá¹ƒ paripÅ«reti. indriyasaá¹ƒvaro bhÄ• vito bahulÄ«kato mettaá
bhÄ• vito bahulÄ«kato karuá¹‡aá¹ƒ paripÅ«reti, buddhi bhÄ• vitÄ• bahulÄ«katÄ• muditaá¹
sabbÅ«padhipaá¹-inissaggo bhÄ• vito bahulÄ«kato upekkhaá¹ƒ paripÅ«reti.

<87> tattha imÄ• catasso disÄ• paá¹-hamÄ• paá¹-ipadÄ• paá¹-hamo satipaá¹-á¹-hÄ• no

paá¹-hamo \Ne 100/ vihÄ• ro paá¹-hamo sammappadhÄ• no paá¹-hamo acchariyo abbhuto
chandasamÄ• dhi indriyasaá¹ƒvaro mettÄ• iti paá¹-hamÄ• \Ee 122/ disÄ• .

dutiyÄ• paá¹-ipadÄ• dutiyo satipaá¹-á¹-hÄ• no dutiyo vihÄ• ro dutiyo sammappadhÄ• no d
dhammo bhavÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ«riyasamÄ• dhi tapo karuá¹‡Ä• iti dutiyÄ• disÄ• .

tatiyÄ• paá¹-ipadÄ• tatiyo satipaá¹-á¹-hÄ• no tatiyaá¹ƒ jhÄ• naá¹ƒ tatiyo vihÄ• ro tatiyo sar
acchariyo abbhuto dhammo paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ cittasamÄ• dhi buddhi muditÄ• i

catutthÄ« paá¹-ipadÄ• catuttho satipaá¹-á¹-hÄ• no catutthaá¹ƒ jhÄ• naá¹ƒ catuttho vihÄ• ro
sammappadhÄ• no catuttho acchariyo abbhuto dhammo upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ«
sabbÅ«padhipaá¹-inissaggo upekkhÄ• iti catutthÄ« disÄ• .

tattha \Be 102/ paá¹-hamÄ• paá¹-ipadÄ• paá¹-hamo satipaá¹-á¹-hÄ• no paá¹-hamaá¹ƒ jhÄ
paá¹-hamo sammappadhÄ• no paá¹-hamo acchariyo abbhuto dhammo saccÄ• dhiá¹-á¹-hÄ•
indriyasaá¹ƒvaro, mettÄ• iti imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ eko attho, byaÃ±janameva
rÄ• gacaritassa puggalassa bhesajjaá¹ƒ.

dutiyÄ• paá¹-ipadÄ• dutiyo satipaá¹-á¹-hÄ• no dutiyaá¹ƒ jhÄ• naá¹ƒ dutiyo vihÄ• ro dutiyo
acchariyo abbhuto dhammo cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ«riyasamÄ• dhi tapo karuá¹‡Ä•
suttÄ• naá¹ƒ eko attho, byaÃ±janameva nÄ• naá¹ƒ. idaá¹ƒ dosacaritassa puggalassa bhesa

tatiyÄ• paá¹-ipadÄ• tatiyo satipaá¹-á¹-hÄ• no tatiyaá¹ƒ jhÄ• naá¹ƒ tatiyo vihÄ• ro tatiyo sar
acchariyo abbhuto dhammo paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ cittasamÄ• dhi buddhi muditÄ• i
suttÄ• naá¹ƒ eko attho, byaÃ±janameva nÄ• naá¹ƒ. idaá¹ƒ diá¹-á¹-hicaritassa mandassa bh

catutthÄ« paá¹-ipadÄ• catuttho satipaá¹-á¹-hÄ• no catutthaá¹ƒ jhÄ• naá¹ƒ catuttho vihÄ• ro
sammappadhÄ• no catuttho acchariyo abbhuto dhammo upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ«
sabbÅ«padhipaá¹-inissaggo upekkhÄ• \Ne 101/ iti imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ eko a
nÄ• naá¹ƒ. idaá¹ƒ \Ee 123/ diá¹-á¹-hicaritassa udattassa bhesajjaá¹ƒ.

tattha dukkhÄ• ca paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dukkhÄ• ca paá¹-ipadÄ• khippÄ• bh
vimokkhamukhaá¹ƒ, sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• suÃ±Ã±ataá¹ƒ vimokkhamu
khippÄ• bhiÃ±Ã±Ä• animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha kÄ• ye kÄ• yÄ• nupassitÄ• satipaá¹-á¹-hÄ• naÃ±ca vedanÄ• su vedanÄ• nupassitÄ•
appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹ƒ, citte cittÄ• nupassitÄ• suÃ±Ã±ataá¹ƒ vimokkhamukha
dhammÄ• nupassitÄ• animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihitaá¹ƒ vimokkhamukhaá
suÃ±Ã±ataá¹ƒ vimokkhamukhaá¹ƒ, catutthaá¹ƒ jhÄ• naá¹ƒ animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha paá¹-hamo ca vihÄ• ro dutiyo ca vihÄ• ro appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹ƒ, tatiyo
vimokkhamukhaá¹ƒ, catuttho vihÄ• ro animittaá¹ƒ vimokkhamukhaá¹ƒ.

yattha \Be 103/ paá¹-hamaÃ±ca sammappadhÄ• naá¹ƒ dutiyaÃ±ca sammappadhÄ• naá¹ƒ
vimokkhamukhaá¹ƒ, tatiyaá¹ƒ sammappadhÄ• naá¹ƒ suÃ±Ã±ataá¹ƒ vimokkhamukhaá¹ƒ, ca
animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha mÄ• nappahÄ• naÃ±ca Ä• layasamugghÄ• to ca appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹
suÃ±Ã±ataá¹ƒ vimokkhamukhaá¹ƒ, bhavÅ«pasamo animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha saccÄ• dhiá¹-á¹-hÄ• naÃ±ca cÄ• gÄ• dhiá¹-á¹-hÄ• naÃ±ca appaá¹‡ihitaá¹ƒ vimokkha
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ suÃ±Ã±ataá¹ƒ vimokkhamukhaá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• n
vimokkhamukhaá¹ƒ.

tattha chandasamÄ• dhi ca vÄ«riyasamÄ• dhi ca appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹ƒ, citta
vimokkhamukhaá¹ƒ, vÄ«maá¹ƒsÄ• samÄ• dhi animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha \Ne 102/ indriyasaá¹ƒvaro ca tapo ca appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹ƒ, buddhi su
vimokkhamukhaá¹ƒ sabbÅ«padhipaá¹-inissaggo animittaá¹ƒ vimokkhamukhaá¹ƒ.

tattha \Ee 124/ mettÄ• ca karuá¹‡Ä• ca appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹ƒ, muditÄ• suÃ
vimokkhamukhaá¹ƒ upekkhÄ• animittaá¹ƒ vimokkhamukhaá¹ƒ.

tesaá¹ƒ vikkÄ«á¸·itaá¹ƒ. cattÄ• ro Ä• hÄ• rÄ• tesaá¹ƒ paá¹-ipakkho catasso paá¹-ipadÄ• ..
vipallÄ• sÄ• tesaá¹ƒ paá¹-ipakkho cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . cattÄ• ri upÄ• dÄ• nÄ• ni
cattÄ• ri jhÄ• nÄ• ni. cattÄ• ro yogÄ• tesaá¹ƒ paá¹-ipakkho cattÄ• ro vihÄ• rÄ• . cattÄ• ro g
paá¹-ipakkho cattÄ• ro sammappadhÄ• nÄ• . cattÄ• ro Ä• savÄ• tesaá¹ƒ paá¹-ipakkho catt
dhammÄ• . cattÄ• ro oghÄ• tesaá¹ƒ paá¹-ipakkho cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni. cattÄ• ro s
catasso samÄ• dhibhÄ• vanÄ• . catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo tÄ• saá¹ƒ paá¹-ipakkho
dhammÄ• . cattÄ• ri agatigamanÄ• ni tesaá¹ƒ paá¹-ipakkho catasso appamÄ• á¹‡Ä• .

sÄ«hÄ• buddhÄ• paccekabuddhÄ• sÄ• vakÄ• ca hatarÄ• gadosamohÄ• , tesaá¹ƒ vikkÄ«
byantÄ«kiriyÄ• ca. vikkÄ«á¸·itaá¹ƒ indriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ vikkÄ«á¸·itaá¹ƒ vipariyÄ• sÄ
indriyÄ• ni saddhammagocaro vipariyÄ• sÄ• kilesagocaro. ayaá¹ƒ vuccati sÄ«havikkÄ«á¸·it

disÄ• locanassa ca nayassa bhÅ«mÄ«ti. tenÄ• ha ``yo neti vipallÄ• sehi saá¹ƒkileseâ€™â€
ye ``kusalÄ• kusalÄ• â€™â€™ ti ca.

tattha \Be 104/ ye dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bhiÃ±Ã±Ä•
103/ puggalÄ• ; ye sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bhiÃ±Ã±Ä• y
tesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒkileso, cattÄ• ro Ä• hÄ• rÄ• , cattÄ• ro vip
upÄ• dÄ• nÄ• ni, cattÄ• ro yogÄ• , cattÄ• ro ganthÄ• , cattÄ• ro Ä• savÄ• , cattÄ• ro oghÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, cattÄ• ri agatigamanÄ• nÄ«ti. tesaá¹ƒ \Ee 125/ catunnaá¹ƒ pugga
vodÄ• naá¹ƒ, catasso paá¹-ipadÄ• , cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ri jhÄ• nÄ• ni, cat
sammappadhÄ• nÄ• , cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• , cattÄ• ri adhiá¹-á¹-hÄ• n
cattÄ• ro sukhabhÄ• giyÄ• dhammÄ• , catasso appamÄ• á¹‡Ä• iti.

<88> tattha ye dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bhiÃ±Ã±Ä• ya
sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bhiÃ±Ã±Ä• ya ca niyyanti, ime d
paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, ayaá¹ƒ ugghaá¹-itaÃ±Ã±Å«. yo sÄ• dhÄ• ra
vipaÃ±citaÃ±Ã±Å«. yo dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, ayaá¹ƒ

tattha bhagavÄ• ugghaá¹-itaÃ±Ã±ussa puggalassa samathaá¹ƒ upadisati, neyyassa vipass
samathavipassanaá¹ƒ vipaÃ±citaÃ±Ã±ussa. tattha bhagavÄ• ugghaá¹-itaÃ±Ã±ussa puggal
dhammadesanaá¹ƒ upadisati, tikkhaá¹ƒ neyyassa, mudutikkhaá¹ƒ vipaÃ±citaÃ±Ã±ussa, tatt
ugghaá¹-itaÃ±Ã±ussa puggalassa saá¹ƒkhittena dhammaá¹ƒ desayati, saá¹ƒkhittavitthÄ• re
vitthÄ• rena neyyassa. tattha bhagavÄ• ugghaá¹-itaÃ±Ã±ussa puggalassa nissaraá¹‡aá¹ƒ u
vipaÃ±citaÃ±Ã±ussa Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca upadisati, neyyassa assÄ• daÃ±ca
upadisati. tattha bhagavÄ• ugghaá¹-itaÃ±Ã±ussa adhipaÃ±Ã±Ä• sikkhaá¹ƒ paÃ±Ã±Ä• paya
vipaÃ±citaÃ±Ã±ussa, adhisÄ«laá¹ƒ neyyassa.

tattha ye dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bhiÃ±Ã±Ä• ya ca niy
sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bhiÃ±Ã±Ä• ya ca niyyanti. ime d
hutvÄ• tÄ«á¹‡i bhavanti ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ±Ã±Å« neyyoti.

tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒkileso, tÄ«á¹‡i akusalamÅ«lÄ• ni lobho a
akusalamÅ«laá¹ƒ moho akusalamÅ«laá¹ƒ \Ee 126/, tÄ«á¹‡i \Be 105/ duccaritÄ• ni --- kÄ• ya
vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ; tayo akusalavitakkÄ• --- kÄ• mavitakko byÄ• pÄ• da
tisso akusalasaÃ±Ã±Ä• --- kÄ• masaÃ±Ã±Ä• byÄ• pÄ• dasaÃ±Ã±Ä• vihiá¹ƒsÄ• saÃ±Ã±Ä
niccasaÃ±Ã±Ä• sukhasaÃ±Ã±Ä• attasaÃ±Ã±Ä• ; tisso vedanÄ• --- sukhÄ• vedanÄ• dukk
vedanÄ• ; tisso dukkhatÄ• --- dukkhadukkhatÄ• saá¹…khÄ• radukkhatÄ• vipariá¹‡Ä• mad
rÄ• gaggi dosaggi mohaggi; tayo sallÄ• --- rÄ• gasallo dosasallo mohasallo; tisso jaá¹-Ä• -
dosajaá¹-Ä• mohajaá¹-Ä• ; tisso akusalÅ«paparikkhÄ• --- akusalaá¹ƒ kÄ• yakammaá¹ƒ aku

akusalaá¹ƒ manokammaá¹ƒ. tisso vipattiyo --- sÄ«lavipatti diá¹-á¹-hivipatti Ä• cÄ• ravipattÄ«
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ idaá¹ƒ vodÄ• naá¹ƒ. tÄ«á¹‡i kusalamÅ«lÄ• ni --- alobho kusala
kusalamÅ«laá¹ƒ amoho kusalamÅ«laá¹ƒ. tÄ«á¹‡i sucaritÄ• ni --- kÄ• yasucaritaá¹ƒ vacÄ«su
manosucaritaá¹ƒ. tayo kusalavitakkÄ• --- nekkhammavitakko abyÄ• pÄ• davitakko \Ne 104/
samÄ• dhÄ« --- savitakko savicÄ• ro samÄ• dhi avitakko vicÄ• ramatto samÄ• dhi avitakko
kusalasaÃ±Ã±Ä• --- nekkhammasaÃ±Ã±Ä• abyÄ• pÄ• dasaÃ±Ã±Ä• avihiá¹ƒsÄ• saÃ±Ã±Ä
aniccasaÃ±Ã±Ä• dukkhasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• . tisso kusalÅ«paparikkhÄ• --- kusala
vacÄ«kammaá¹ƒ kusalaá¹ƒ manokammaá¹ƒ. tÄ«á¹‡i soceyyÄ• ni --- kÄ• yasoceyyaá¹ƒ vac
tisso sampattiyo --- sÄ«lasampatti samÄ• dhisampatti paÃ±Ã±Ä• sampatti. tisso sikkhÄ• ---
adhicittasikkhÄ• adhipaÃ±Ã±Ä• sikkhÄ• ; tayo khandhÄ• --- sÄ«lakkhandho samÄ• dhikkh
tÄ«á¹‡i vimokkhamukhÄ• ni --- suÃ±Ã±ataá¹ƒ animittaá¹ƒ appaá¹‡ihitanti.

iti kho cattÄ• ri hutvÄ• tÄ«á¹‡i bhavanti, tÄ«á¹‡i hutvÄ• dve bhavanti taá¹‡hÄ• carito ca di

tesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒkileso, taá¹‡hÄ• ca avijjÄ• ca ahirikaÃ±ca
asampajaÃ±Ã±aÃ±ca \Ee 127/ ayoniso manasikÄ• ro ca kosajjaÃ±ca dovacassaÃ±ca ahaá
assaddhÄ• ca pamÄ• do ca asaddhammassavanaÃ±ca asaá¹ƒvaro ca abhijjhÄ• ca byÄ• p
saá¹ƒyojanaÃ±ca kodho ca upanÄ• ho ca makkho ca palÄ• so ca issÄ• ca maccheraÃ±ca
sassatadiá¹-á¹-hi ca ucchedadiá¹-á¹-hicÄ• ti.

tesaá¹ƒ \Be 106/ dvinnaá¹ƒ puggalÄ• naá¹ƒ idaá¹ƒ vodÄ• naá¹ƒ, samatho ca vipassanÄ• c
sati ca sampajaÃ±Ã±aÃ±c yoniso manasikÄ• ro ca vÄ«riyÄ• rambho ca sovacassaÃ±ca dha
Ã±Ä• á¹‡aÃ±ca khaye Ã±Ä• á¹‡aÃ±ca anuppÄ• de Ã±Ä• á¹‡aÃ±ca saddhÄ• ca appamÄ• c
ca anabhijjhÄ• ca abyÄ• pÄ• do ca rÄ• gavirÄ• gÄ• ca cetovimutti avijjÄ• virÄ• gÄ• ca pa
appicchatÄ• ca santuá¹-á¹-hi ca akkodho ca anupanÄ• ho ca amakkho ca apalÄ• so ca iss
macchariyappahÄ• naÃ±ca vijjÄ• ca vimutti ca saá¹…khatÄ• rammaá¹‡o ca vimokkho asaá
saupÄ• disesÄ• ca nibbÄ• nadhÄ• tu anupÄ• disesÄ• ca nibbÄ• nadhÄ• tÅ«ti.

ayaá¹ƒ vuccati tipukkhalassa ca nayassa aá¹…kusassa ca nayassa bhÅ«mÄ«ti. tenÄ• ha ``
netÄ«â€™â€™ ti ``oloketvÄ• disalocanenÄ• â€™â€™ ti ca.

niyuttaá¹ƒ nayasamuá¹-á¹-hÄ• naá¹ƒ.

sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ

<89> tattha \Ne 105/ aá¹-á¹-hÄ• rasa mÅ«lapadÄ• kuhiá¹ƒ daá¹-á¹-habbÄ• ? sÄ• sanapaá
sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ? saá¹ƒkilesabhÄ• giyaá¹ƒ \Ee 128/ suttaá¹ƒ, vÄ• sanÄ• bhÄ• gi
nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ, asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca

suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giya
suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá
vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ, vÄ• sanÄ• bhÄ• giyaÃ±ca nibb
taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ, diá¹-á¹-hisaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ,
duccaritasaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ, taá¹‡hÄ• vodÄ• nabhÄ• giyaá¹ƒ suttaá¹ƒ, diá¹-á
suttaá¹ƒ, duccaritavodÄ• nabhÄ• giyaá¹ƒ suttaá¹ƒ.

tattha saá¹ƒkileso tividho --- taá¹‡hÄ• saá¹ƒkileso diá¹-á¹-hisaá¹ƒkileso duccaritasaá¹ƒkiles
taá¹‡hÄ• saá¹ƒkileso samathena visujjhati, so samatho samÄ• dhikkhandho. diá¹-á¹-hisaá¹ƒ
visujjhati, sÄ• \Be 107/ vipassanÄ• paÃ±Ã±Ä• kkhandho. duccaritasaá¹ƒkileso sucaritena
sucaritaá¹ƒ sÄ«lakkhandho. tassa sÄ«le patiá¹-á¹-hitassa yadi Ä• satti uppajjati bhavesu, ev
samathavipassanÄ• bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akriyavatthu bhavati tatrÅ«papattiyÄ• sa
suttÄ• ni, sÄ• dhÄ• raá¹‡Ä• ni katÄ• ni aá¹-á¹-ha bhavanti, tÄ• niyeva aá¹-á¹-ha suttÄ• ni sÄ
soá¸·asa bhavanti.

imehi soá¸·asahi suttehi bhinnehi navavidhaá¹ƒ suttaá¹ƒ bhinnaá¹ƒ bhavati. gÄ• thÄ• ya gÄ
veyyÄ• karaá¹‡ena veyyÄ• karaá¹‡aá¹ƒ anuminitabbaá¹ƒ. suttena suttaá¹ƒ anuminitabbaá¹ƒ

<90> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ?

``kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhanÄ• \Ee 129/ {pamattabandhunÄ• (Ud 74) } baddhÄ• , macchÄ• va kuminÄ

jarÄ• maraá¹‡amanventi, vaccho khÄ«rapakova {khÄ«rÅ«pakova (Katthaci) passa Ud 64} m

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

cattÄ• rimÄ• ni \Ne 106/, bhikkhave, agatigamanÄ• ni. katamÄ• ni cattÄ• ri? chandÄ• gatiá
Katthaci) passa AN a IV 17} gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
imÄ• ni kho, bhikkhave, cattÄ• ri agatigamanÄ• ni. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na
etadavoca satthÄ• ---

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce paduá¹-á¹-hena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ dukkhamanveti, cakkaá¹ƒva vahato padaâ€™â€™ nti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``middhÄ« \Be 108/ {passa Dhp 325} yadÄ• hoti mahagghaso ca, niddÄ• yitÄ• samparivatt

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ, tatuá¹-á¹-hÄ• ya {taduá¹-á¹-hÄ• ya (Ce) passa Dhp

evaá¹ƒ atidhonacÄ• rinaá¹ƒ, sÄ• ni {tÄ• ni (Ce) passa Dhp 240} kammÄ• ni nayanti duggati

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``coro \Ee 130/ yathÄ• sandhimukhe gahÄ«to, sakammunÄ• haÃ±Ã±ati bajjhate ca.

evaá¹ƒ ayaá¹ƒ pecca pajÄ• parattha, sakammunÄ• haÃ±Ã±ati bajjhate cÄ• â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate {labhe (Katthaci) passa Dhp 131} sukhaâ€™â€

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``gunnaá¹ƒ \Ne 107/ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate {jimhagate (Ce Katthaci) passa AN a I

``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukkhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammikoâ€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sukiccharÅ«pÄ• vatime manussÄ• , karonti pÄ• paá¹ƒ upadhÄ«su rattÄ• .

gacchanti te bahujanasannivÄ• saá¹ƒ, nirayaá¹ƒ avÄ«ciá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaâ€™â€

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``phalaá¹ƒ \Be 109/ ve {passa AN a IV 68} kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``kodhamakkhagaru bhikkhu, lÄ• bhasakkÄ• ragÄ• ravo {lÄ• bhasakkÄ• rakÄ• raá¹‡Ä• (Ce

sukhette pÅ«tibÄ«jaá¹ƒva, saddhamme na virÅ«hatÄ«â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

<91> ``idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ paduá¹-á¹-hacittaá¹ƒ evaá¹ƒ cetasÄ• pajÄ• nÄ• mi, (yathÄ• kho ayaá¹ƒ puggalo iriyati, yaÃ±ca paá¹-ipadaá¹ƒ paá¹-ipanno, yaÃ± samÄ• rÅ«á¸·ho) \Ee 131/ { ( ) natthi AN a I 43-44; It 20}. imamhi cÄ• yaá¹ƒ samaye kÄ• laá yathÄ• bhataá¹ƒ nikkhitto, evaá¹ƒ niraye. taá¹ƒ kissa hetu? cittaá¹ƒ hissa, bhikkhave, paduá {padositaá¹ƒ (Ce Katthaci) AN a I 43; It 20 passitabbaá¹ƒ}, cetopadosahetu {cittapadosahetu kho pana, bhikkhave, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• nirayaá¹ƒ upapajjantÄ«â€™â€™ ti. etamatthaá¹ƒ bhagavÄ• avoca, tatthetaá¹ƒ iti vuccati ---

``paduá¹-á¹-hacittaá¹ƒ Ã±atvÄ• na, ekaccaá¹ƒ idha puggalaá¹ƒ.

etamatthaÃ±ca byÄ• kÄ• si, buddho {satthÄ• (Ce Katthaci) } bhikkhÅ«na santike.

imamhi \Ne 108/ cÄ• yaá¹ƒ samaye, kÄ• laá¹ƒ kayirÄ• tha puggalo.

nirayaá¹ƒ upapajjeyya, cittaá¹ƒ hissa padÅ«sitaá¹ƒ.

cetopadosahetu hi, sattÄ• gacchanti duggatiá¹ƒ ||

yathÄ• bhataá¹ƒ nikkhipeyya, evameva tathÄ• vidho.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjatÄ«â€™â€™ ti ||

ayampi attho vutto bhagavatÄ• iti me sutanti.

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi {Ä• vÄ« (Ce) passa Ud 44} vÄ• yadi vÄ• raho ||

``sace \Be 110/ ca pÄ• pakaá¹ƒ kammaá¹ƒ, karissatha karotha vÄ• .

na vo dukkhÄ• pamutyatthi, upeccapi palÄ• yataâ€™â€™ nti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``adhammena dhanaá¹ƒ laddhÄ• , musÄ• vÄ• dena cÅ«bhayaá¹ƒ.

mameti bÄ• lÄ• maÃ±Ã±anti, taá¹ƒ kathaá¹ƒ nu bhavissati ||

``antarÄ• yÄ• su bhavissanti, sambhatassa vinassati.

matÄ• saggaá¹ƒ na gacchanti, nanu ettÄ• vatÄ• hatÄ• â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``kathaá¹ƒ khaá¹‡ati attÄ• naá¹ƒ, kathaá¹ƒ mittehi jÄ«rati.

kathaá¹ƒ vivaá¹-á¹-ate dhammÄ• , kathaá¹ƒ saggaá¹ƒ na gacchati ||

``lobhÄ• \Ne 109/ khaá¹‡ati attÄ• naá¹ƒ, luddho mittehi jÄ«rati.

lobhÄ• vivaá¹-á¹-ate dhammÄ• , lobhÄ• saggaá¹ƒ na gacchatÄ«â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``caranti bÄ• lÄ• dummedhÄ• , amitteneva attanÄ• .

karontÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, yaá¹ƒ hoti kaá¹-ukapphalaá¹ƒ {kaá¹-akaá¹ƒ phalaá¹ƒ (Ka

``na \Ee 132/ taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• anutappati.

yassa assumukho rodaá¹ƒ, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``dukkaraá¹ƒ duttitikkhaÃ±ca, abyattena ca {aviyattena (Ce Katthaci) passa SN a I 17} sÄ• r

bahÅ« hi tattha sambÄ• dhÄ• , yattha bÄ• lo visÄ«dati ||

``yo hi atthaÃ±ca dhammaÃ±ca, bhÄ• samÄ• ne tathÄ• gate.

manaá¹ƒ padosaye bÄ• lo, moghaá¹ƒ kho tassa jÄ«vitaá¹ƒ ||

``etaÃ±cÄ• haá¹ƒ arahÄ• mi, dukkhaÃ±ca ito ca pÄ• piyataraá¹ƒ bhante.

yo appameyyesu tathÄ• gatesu, cittaá¹ƒ padosemi avÄ«tarÄ• goâ€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``appameyyaá¹ƒ \Be 111/ paminanto, kodha vidvÄ• vikappaye.

appameyyaá¹ƒ pamÄ• yinaá¹ƒ {pamÄ• yantaá¹ƒ (Ce Katthaci) passa SN a I 179}, nivutaá¹ƒ
akissavaâ€™â€™ nti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``purisassa hi jÄ• tassa, kuá¹-hÄ• rÄ« {kudhÄ• rÄ« (Katthaci) passa SN a I 180} jÄ• yate mu

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

``na \Ne 110/ hi satthaá¹ƒ sunisitaá¹ƒ, visaá¹ƒ halÄ• halaá¹ƒ iva.

evaá¹ƒ viraddhaá¹ƒ pÄ• teti, vÄ• cÄ• dubbhÄ• sitÄ• yathÄ• â€™â€™ ti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

<92> á¹• 24 ``yo nindiyaá¹ƒ pasaá¹ƒsati, taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ, kalinÄ• tena sukhaá¹ƒ na vindati ||

``appamatto ayaá¹ƒ kali, yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• , ayameva mahantataro {mahattaro (Katthaci) passa AN a IV

yo sugatesu manaá¹ƒ padosaye ||

``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ, chattiá¹ƒsatÄ« paÃ±ca ca abbudÄ• ni.

yamariyagarahÄ« \Ee 133/ nirayaá¹ƒ upeti, vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

``yo lobhaguá¹‡e anuyutto, so vacasÄ• {vacasÄ• ca (Katthaci) passa Sn 668} paribhÄ• sat

assaddho kadariyo {anariyo (Ce Katthaci) } avadaÃ±Ã±Å«, macchari pesuá¹‡iyaá¹ƒ anuyutt

``mukhadugga \Be 112/ vibhÅ«ta anariya, bhÅ«nahu pÄ• paka dukkaá¹-akÄ• ri.

purisanta kalÄ« avajÄ• taputta {avajÄ• takaputta (Ce Katthaci) passa Sn 669}, mÄ• bahubh

``rajamÄ• kirasÄ« ahitÄ• ya, sante garahasi kibbisakÄ• rÄ«.

bahÅ«ni duccaritÄ• ni caritvÄ• , gacchasi kho papataá¹ƒ cirarattaâ€™â€™ nti ||

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ?

``manopubbaá¹…gamÄ• \Ne 111/ dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti {anupÄ• yinÄ«ti (Katthaci)

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<93> mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``idaá¹ƒ, bhante, kapilavatthu iddh
bÄ• hujaÃ±Ã±aá¹ƒ {bahujanaá¹ƒ (Ce Katthaci) passa SN c V 1018} Ä• kiá¹‡á¹‡amanussaá¹
ahaá¹ƒ, bhante, bhagavantaá¹ƒ vÄ• payirupÄ• sitvÄ• manobhÄ• vanÄ«ye vÄ• bhikkhÅ« s
kapilavatthuá¹ƒ pavisanto bhantenapi hatthinÄ• samÄ• gacchÄ• mi, bhantenapi assena sam
rathena samÄ• gacchÄ• mi, bhantenapi sakaá¹-ena samÄ• gacchÄ• mi, bhantenapi purisen
mayhaá¹ƒ, bhante, tasmiá¹ƒ samaye mussateva bhagavantaá¹ƒ Ä• rabbha sati, mussati dha
mussati saá¹…ghaá¹ƒ Ä• rabbha sati. tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti `imamhi cÄ• haa
kÄ• laá¹ƒ kareyyaá¹ƒ, kÄ• mayhaá¹ƒ {mamassa (Ce Katthaci) passa SN c V 1018} gati, ko
ti.

``mÄ• \Ee 134/ bhÄ• yi, mahÄ• nÄ• ma, mÄ• bhÄ• yi, mahÄ• nÄ• ma, apÄ• pakaá¹ƒ te m
{apÄ• pikÄ• te (Ce) } kÄ• laá¹…kiriyÄ• . catÅ«hi kho, mahÄ• nÄ• ma, dhammehi samannÄ•
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. katamehi catÅ«hi? idha, mahÄ
aveccappasÄ• dena samannÄ• gato hoti, itipi so bhagavÄ• arahaá¹ƒ ... pe ... buddho bhag
saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ•
seyyathÄ• pi, mahÄ• nÄ• ma, rukkho pÄ• cÄ«naninno pÄ• cÄ«napoá¹‡o pÄ• cÄ«napabbhÄ
chinno (Ce Katthaci) } katamena papateyyÄ• â€™â€™ ti? ``yena, bhante, ninno yena poá¹‡
ti. ``evameva kho, mahÄ• nÄ• ma, imehi catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. mÄ• bhÄ• yi, mahÄ• nÄ• ma, mÄ• bhÄ• yi, mahÄ
bhavissati, apÄ• pikÄ• kÄ• laá¹…kiriyÄ• â€™â€™ ti.

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena na hiá¹ƒsati.

attano sukhamesÄ• no, pecca so labhate sukhaâ€™â€™ nti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``gunnaÃ±ce \Ne 112/ taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• ujuá¹ƒ gacchanti, nette ujuá¹ƒ gate sati ||

``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so sace {so ceva (Ce) passa (Ce) passa AN a IV 70} dhammaá¹ƒ carati, pageva itarÄ• pajÄ

sabbaá¹ƒ raá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammikoâ€™â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<94> bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena sambahulÄ• bhikkhÅ« bhagavato \Ee 135/ cÄ«varakammaá¹ƒ karonti ``niá¹-á¹-hitacÄ«varo cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti. tena kho pana samayena isidattapurÄ• á¹‡Ä• thapa V 1002) } paá¹-ivasanti kenaci deva karaá¹‡Ä«yena. assosuá¹ƒ kho isidattapurÄ• á¹‡Ä• tha kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti. niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• s pakkamissatÄ«â€™â€™ ti.

atha \Be 114/ kho isidattapurÄ• á¹‡Ä• thapatayo magge purisaá¹ƒ á¹-hapesuá¹ƒ ``yadÄ• t passeyyÄ• si bhagavantaá¹ƒ Ä• gacchantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ, atha a ti. dvÄ«hatÄ«haá¹ƒ á¹-hito kho so puriso addasa bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ isidattapurÄ• á¹‡Ä• thapatayo tenupasaá¹…kami, upasaá¹…kamitvÄ• isidattapurÄ• á¹‡e th so bhante {ayaá¹ƒ bhante (Ce Katthaci) passa SN c V 1002} bhagavÄ• Ä• gacchati arahaá yassadÄ• ni kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti.

atha kho isidattapurÄ• á¹‡Ä• thapatayo yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹ abhivÄ• detvÄ• bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhiá¹ƒsu. atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sa thapatayo bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, ekamantaá¹ƒ nisinnÄ thapatayo bhagavantaá¹ƒ etadavocuá¹ƒ ---

``yadÄ• mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `sÄ• vatthiyÄ• kosalesu cÄ• rikaá¹ƒ pa tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ `dÅ«re no bhagavÄ• bhavissatÄ«â€™ mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `sÄ• vatthiyÄ• kosalesu cÄ• rikaá¹ƒ pakkantoâ€ samaye anattamanatÄ• hoti domanassaá¹ƒ `dÅ«re no bhagavÄ• â€™ ti ... pe ....

``yadÄ• pana mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `kÄ• sÄ«su magadhesu {kÄ• sÄ«
cÄ• rikaá¹ƒ pakkamissatÄ«â€™ ti, hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanass
bhavissatÄ«â€™ ti \Ee 136/. yadÄ• pana mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `kÄ• s
pakkantoâ€™ ti, anappakÄ• no tasmiá¹ƒ samaye anattamanatÄ• hoti anappakaá¹ƒ doman
ti.

``yadÄ• pana mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `magadhesu kÄ• sÄ«su cÄ• rikaá
no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ `Ä• sanne no bhagavÄ• bhavissatÄ«
bhante bhagavantaá¹ƒ suá¹‡oma `magadhesu kÄ• sÄ«su cÄ• rikaá¹ƒ pakkantoâ€™ ti, hoti
attamanatÄ• hoti somanassaá¹ƒ `Ä• sanne no bhagavÄ• â€™ ti ... pe ....

``yadÄ• pana mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `kosalesu sÄ• vatthiá¹ƒ {sÄ• vatt
cÄ• rikaá¹ƒ pakkamissatÄ«â€™ ti. hoti no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá
bhavissatÄ«â€™ ti.

``yadÄ• pana mayaá¹ƒ bhante bhagavantaá¹ƒ suá¹‡oma `sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• meâ€™ ti hoti anappakÄ• no tasmiá¹ƒ samaye attamanatÄ• , hoti anappakaá¹ƒ som
bhagavÄ• â€™â€™ â€™ ti.

``tasmÄ• tiha, thapatayo, sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ• ,
appamÄ• dÄ• yÄ• â€™â€™ ti. ``atthi kho no, bhante, etamhÄ• sambÄ• dhÄ• aÃ±Ã±o sam
sambÄ• dhasaá¹…khÄ• tataro cÄ• â€™â€™ ti? ``katamo pana vo, thapatayo, etamhÄ• sa
sambÄ• dhataro ceva sambÄ• dhasaá¹…khÄ• tataro cÄ• â€™â€™ ti?

``idha mayaá¹ƒ, bhante, yadÄ• rÄ• jÄ• pasenadi kosalo uyyÄ• nabhÅ«miá¹ƒ niyyÄ• tukÄ•
passa SN c V 1002} hoti, ye te raÃ±Ã±o pasenadissa kosalassa nÄ• gÄ• opavayhÄ• , te ka
pasenadissa kosalassa pajÄ• patiyo piyÄ• manÄ• pÄ• , tÄ• {tÄ• saá¹ƒ (Ce Katthaci) } ekaa
nisÄ«dÄ• pema, tÄ• saá¹ƒ kho pana, bhante, bhaginÄ«naá¹ƒ evarÅ«po gandho hoti. seyyat
gandhakaraá¹‡á¸• akassa tÄ• vadeva \Ne 114/ vivariyamÄ• nassa, yathÄ• taá¹ƒ rÄ• jakaÃ±
Katthaci) } gandhena vibhÅ«sitÄ• naá¹ƒ. tÄ• saá¹ƒ kho pana, bhante, bhaginÄ«naá¹ƒ evarÅ
seyyathÄ• pi nÄ• ma \Ee 137/ tÅ«lapicuno vÄ• kappÄ• hapicuno vÄ• , yathÄ• taá¹ƒ rÄ• jak
sukhedhitÄ• naá¹ƒ. tasmiá¹ƒ kho pana, bhante, samaye nÄ• gopi rakkhitabbo hoti. tÄ• pi bh
hoti. attÄ• pi rakkhitabbÄ• hoti. na kho pana mayaá¹ƒ, bhante, abhijÄ• nÄ• ma tÄ• su bhag
cittaá¹ƒ Ã±appÄ• dentÄ• , ayaá¹ƒ kho no, bhante, etamhÄ• sambÄ• dhÄ• aÃ±Ã±o sambÄ•
sambÄ• dhasaá¹…ghÄ• tataro cÄ• ti.

``tasmÄ• tiha \Be 116/, thapatayo, sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pa
thapatayo, appamÄ• dÄ• ya. catÅ«hi kho thapatayo, dhammehi samannÄ• gato ariyasÄ• va

avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o.

``katamehi catÅ«hi? idha, thapatayo, sutavÄ• ariyasÄ• vako buddhe aveccappasÄ• dena s
bhagavÄ• arahaá¹ƒ ... pe ... buddho bhagavÄ• ti, dhamme ... pe ... saá¹…ghe ... pe ... vigat
cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati, muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dA
appaá¹-ivibhattaá¹ƒ. imehi kho, thapatayo, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o.

``tumhe kho, thapatayo, buddhe aveccappasÄ• dena samannÄ• gatÄ• itipi so bhagavÄ• a
bhagavÄ• ti, dhamme ... pe ... saá¹…ghe ... pe ... yaá¹ƒ kho pana kiÃ±ci kule deyyadhamma
appaá¹-ivibhattaá¹ƒ sÄ«lavantehi kalyÄ• á¹‡adhammehi, taá¹ƒ kiá¹ƒ maÃ±Ã±atha, thapatay
manussÄ• ye tumhÄ• kaá¹ƒ samasamÄ• yadidaá¹ƒ dÄ• nasaá¹ƒvibhÄ• gehÄ«â€™â€™ ti
no, bhante, yesaá¹ƒ no bhagavÄ• evaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti.

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<95> á¹• 24 ``ekapupphaá¹ƒ \Ee 138/ cajitvÄ• na {yajitvÄ• na (Katthaci) passa Th 96}, saha

deve ceva manusse ca, sesena parinibbutoâ€™â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``assatthe \Ne 115/ haritobhÄ• se, saá¹ƒvirÅ«á¸·hamhi pÄ• dape.

ekaá¹ƒ buddhagataá¹ƒ {buddhakataá¹ƒ (Katthaci) passa Th 217} saÃ±Ã±aá¹ƒ, alabhiá¹ƒttha
Katthaci) } patissato ||

``ajja tiá¹ƒsaá¹ƒ tato kappÄ• , nÄ• bhijÄ• nÄ• mi duggatiá¹ƒ.

tisso vijjÄ• sacchikatÄ• , tassÄ• saÃ±Ã±Ä• ya vÄ• sanÄ• â€™â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``piá¹‡á¸• Ä• ya \Be 117/ kosalaá¹ƒ puraá¹ƒ, pÄ• visi aggapuggalo.

anukampako purebhattaá¹ƒ, taá¹‡hÄ• nighÄ• tako muni ||

``purisassa vaá¹-aá¹ƒsako hatthe, sabbapupphehilaá¹…kato.

so addasÄ• si sambuddhaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

``pavisantaá¹ƒ rÄ• jamaggena, devamÄ• nusapÅ«jitaá¹ƒ.

haá¹-á¹-ho cittaá¹ƒ pasÄ• detvÄ• , sambuddhamupasaá¹…kami ||

``so taá¹ƒ vaá¹-aá¹ƒsakaá¹ƒ surabhiá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ manoramaá¹ƒ.

sambuddhassupanÄ• mesi, pasanno sehi pÄ• á¹‡ibhi ||

``tato aggisikhÄ• vaá¹‡á¹‡Ä• , buddhassa lapanantarÄ• .

sahassaraá¹ƒsi vijjuriva, okkÄ• nikkhami Ä• nanÄ• ||

``padakkhiá¹‡aá¹ƒ karitvÄ• na, sÄ«se Ä• diccabandhuno.

tikkhattuá¹ƒ parivaá¹-á¹-etvÄ• , muddhanantaradhÄ• yatha ||

``idaá¹ƒ disvÄ• acchariyaá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , Ä• nando etadabravi ||

`` `ko hetu sitakammassa, byÄ• karohi mahÄ• mune.

dhammÄ• loko bhavissati, kaá¹…khaá¹ƒ vitara no mune ||

`` `yassa \Ne 116/ taá¹ƒ sabbadhammesu, sadÄ• Ã±Ä• á¹‡aá¹ƒ pavattati.

kaá¹…khiá¹ƒ \Ee 139/ vematikaá¹ƒ theraá¹ƒ, Ä• nandaá¹ƒ etadabravi ||

`` `yo so Ä• nanda puriso, mayi cittaá¹ƒ pasÄ• dayi.

caturÄ• sÄ«tikappÄ• ni, duggatiá¹ƒ na gamissati ||

`` `devesu devasobhaggaá¹ƒ, dibbaá¹ƒ rajjaá¹ƒ pasÄ• siya.

manujesu manujindo, rÄ• jÄ• raá¹-á¹-he bhavissati ||

`` `so carimaá¹ƒ pabbajitvÄ• , sacchikatvÄ• na {sacchikatvÄ• ca (Katthaci) } dhammataá¹ƒ.

paccekabuddho dhutarÄ• go, vaá¹-aá¹ƒsako nÄ• ma bhavissati ||

`` `natthi citte {passa Vv 804} pasannamhi, appakÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake ||

`` `evaá¹ƒ \Be 118/ acintiyÄ• {passa Ap thera I 1.82} buddhÄ• , buddhadhammÄ• acintiyÄ•

acintiye pasannÄ• naá¹ƒ, vipÄ• ko hoti acintiyoâ€™â€™ â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<96> ``idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ pasannacittaá¹ƒ evaá¹ƒ cetasÄ• ce
(yathÄ• kho ayaá¹ƒ puggalo iriyati, yaÃ±ca paá¹-ipadaá¹ƒ paá¹-ipanno, yaÃ±ca maggaá¹ƒ s
natthi AN a I 43-44; It 21}. imamhi cÄ• yaá¹ƒ samaye kÄ• laá¹ƒ kareyya, yathÄ• bhataá¹ƒ ni
taá¹ƒ kissa hetu? cittaá¹ƒ hissa, bhikkhave, pasannaá¹ƒ, cetopasÄ• dahetu {cittappasÄ• dal
kho pana evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá
ti. etamatthaá¹ƒ bhagavÄ• avoca, tatthetaá¹ƒ iti vuccati ---

``pasannacittaá¹ƒ Ã±atvÄ• na, ekaccaá¹ƒ idha puggalaá¹ƒ.

etamatthaÃ±ca byÄ• kÄ• si, buddho {satthÄ• (Ce Katthaci) passa It 21} bhikkhÅ«na santike

``imamhi \Ne 117/ cÄ• yaá¹ƒ samaye, kÄ• laá¹ƒ kayirÄ• tha puggalo.

saggamhi upapajjeyya, cittaá¹ƒ hissa pasÄ• ditaá¹ƒ ||

``cetopasÄ• dahetu hi, sattÄ• gacchanti suggatiá¹ƒ.

yathÄ• bhataá¹ƒ nikkhipeyya, evamevaá¹ƒ tathÄ• vidho.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

``ayampi attho vutto bhagavatÄ• iti me sutaâ€™â€™ nti.

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``suvaá¹‡á¹‡acchadanaá¹ƒ \Ee 140/ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi {ogÄ• hase (Ce Katthaci) passa Vv 53} pokkharaá¹‡iá¹ƒ, padmaá¹ƒ chindasi pÄ•

``kena te tÄ• diso vaá¹‡á¹‡o, Ä• nubhÄ• vo juti ca te.

uppajjanti ca te bhogÄ• , ye keci manasicchitÄ• ||

``pucchitÄ• devate saá¹ƒsa, kissa kammassidaá¹ƒ phalaá¹ƒ.

sÄ• devatÄ• attamanÄ• , devarÄ• jena pucchitÄ• ||

``paÃ±haá¹ƒ \Be 119/ puá¹-á¹-hÄ• viyÄ• kÄ• si, sakkassa iti me sutaá¹ƒ.

addhÄ• naá¹ƒ paá¹-ipannÄ• haá¹ƒ, disvÄ• thÅ«paá¹ƒ manoramaá¹ƒ ||

``tattha cittaá¹ƒ pasÄ• desiá¹ƒ, kassapassa yasassino.

paddhapupphehi pÅ«jesiá¹ƒ, pasannÄ• sehi tasseva.

kammassa phalaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ katapuÃ±Ã±Ä• labhantÄ«â€™â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``dÄ• nakathÄ• sÄ«lakathÄ• saggakathÄ• puÃ±Ã±akathÄ• puÃ±Ã±avipÄ• kakathÄ• â€™

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``apicÄ• pi \Ne 118/ paá¹ƒsuthÅ«pesu uddissakatesu dasabaladharÄ• naá¹ƒ tatthapi kÄ• ra
pamodantÄ«â€™â€™ ti.

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<97> á¹• 24 ``devaputtasarÄ«ravaá¹‡á¹‡Ä• , sabbe subhagasaá¹‡á¹-hitÄ«.

udakena paá¹ƒsuá¹ƒ temetvÄ• , thÅ«paá¹ƒ vaá¸• á¸• hetha kassapaá¹ƒ ||

``ayaá¹ƒ sugatte sugatassa thÅ«po, mahesino dasabaladhammadhÄ• rino.

tasmiá¹ƒ {yasmiá¹ƒ (Ce) } ime devamanujÄ• pasannÄ• , kÄ• raá¹ƒ karontÄ• jarÄ• maraá¹‡

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``uá¸·Ä• raá¹ƒ vata taá¹ƒ Ä• si, yÄ• haá¹ƒ thÅ«paá¹ƒ mahesino.

uppalÄ• ni \Ee 141/ ca cattÄ• ri, mÄ• laÃ±ca abhiropayiá¹ƒ ||

``ajja tiá¹ƒsaá¹ƒ tato kappÄ• , nÄ• bhijÄ• nÄ• mi duggatiá¹ƒ.

vinipÄ• taá¹ƒ na gacchÄ• mi, thÅ«paá¹ƒ pÅ«jetva {pÅ«jetvÄ• (Katthaci) } satthunoâ€™â€™

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``bÄ• ttiá¹ƒsalakkhaá¹‡adharassa, vijitavijayassa lokanÄ• thassa.

satasahassaá¹ƒ kappe, mudito thÅ«paá¹ƒ apÅ«jesi ||

``yaá¹ƒ \Be 120/ mayÄ• pasutaá¹ƒ puÃ±Ã±aá¹ƒ, tena ca puÃ±Ã±ena deva sobhaggaá¹ƒ.

rajjÄ• ni ca kÄ• ritÄ• ni, anÄ• gantuna vinipÄ• taá¹ƒ ||

``yaá¹ƒ cakkhu adantadamakassa, sÄ• sane paá¹‡ihitaá¹ƒ tathÄ• .

cittaá¹ƒ taá¹ƒ me sabbaá¹ƒ, laddhaá¹ƒ vimuttacittamhi vidhÅ«talatoâ€™â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<98> á¹• 24 ``sÄ• mÄ• kapatthodanamattameva hi, paccekabuddhamhi adÄ• si dakkhiá¹‡a

vimuttacitte akhile anÄ• save, araá¹‡avihÄ• rimhi asaá¹…gamÄ• nase ||

``tasmiÃ±ca \Ne 119/ okappayi dhammamuttamaá¹ƒ, tasmiÃ±ca dhamme paá¹‡idhesiá¹ƒ m

evaá¹ƒ vihÄ• rÄ«hi me saá¹…gamo siyÄ• , bhave kudÄ• supi ca mÄ• apekkhavÄ• ||

``tasseva kammassa vipÄ• kato ahaá¹ƒ, sahassakkhattuá¹ƒ kurusÅ«papajjatha {kurÅ«sÅ«p

dÄ«ghÄ• yukesu amamesu pÄ• á¹‡isu, visesagÄ• mÄ«su ahÄ«nagÄ• misu ||

``tasseva kammassa vipÄ• kato ahaá¹ƒ, sahassakkhattuá¹ƒ tidasopapajjatha.

vicitramÄ• lÄ• bharaá¹‡Ä• nulepisu, visiá¹-á¹-hakÄ• yÅ«pagato yasassisu ||

``tasseva kammassa vipÄ• kato ahaá¹ƒ, vimuttacitto akhilo anÄ• savo.

imehi me antimadehadhÄ• ribhi, samÄ• gamo \Ee 142/ Ä• sihi tÄ• hi tÄ• sihi ||

``paccakkhaá¹ƒ \Be 121/ khvimaá¹ƒ avaca tathÄ• gato jino, samijjhate sÄ«lavato yadicchati.

yathÄ• yathÄ• me manasÄ• vicintitaá¹ƒ, tathÄ• samiddhaá¹ƒ ayamantimo bhavoâ€™â€™

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``ekatiá¹ƒsamhi kappamhi jino anejo, anantadassÄ« bhagavÄ• sikhÄ«ti.

tassÄ• pi rÄ• jÄ• bhÄ• tÄ• sikhiddhe {sikhaá¹‡á¸• i (Ce) }, buddhe ca dhamme ca abhippas

``parinibbute lokavinÄ• yakamhi, thÅ«paá¹ƒ sakÄ• si vipulaá¹ƒ mahantaá¹ƒ.

samantato gÄ• vutikaá¹ƒ mahesino, devÄ• tidevassa naruttamassa ||

``tasmiá¹ƒ manusso balimÄ• bhihÄ• rÄ«, paggayha jÄ• tisumanaá¹ƒ pahaá¹-á¹-ho.

vÄ• tena pupphaá¹ƒ patitassa ekaá¹ƒ, tÄ• haá¹ƒ gahetvÄ• na tasseva dÄ• si ||

``so maá¹ƒ avocÄ• bhipasannacitto, tuyhameva etaá¹ƒ pupphaá¹ƒ dadÄ• mi.

tÄ• haá¹ƒ gahetvÄ• abhiropayesiá¹ƒ, punappunaá¹ƒ buddhamanussaranto ||

``ajja \Ne 120/ tiá¹ƒsaá¹ƒ tato kappÄ• , nÄ• bhijÄ• nÄ• mi duggatiá¹ƒ.

vinipÄ• taÃ±ca na gacchÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaâ€™â€™ nti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

``kapilaá¹ƒ nÄ• ma nagaraá¹ƒ, suvibhattaá¹ƒ mahÄ• pathaá¹ƒ.

Ä• kiá¹‡á¹‡amiddhaá¹ƒ phÄ«taÃ±ca, brahmadattassa rÄ• jino ||

``kummÄ• saá¹ƒ \Be 122/ vikkiá¹‡iá¹ƒ tattha, paÃ±cÄ• lÄ• naá¹ƒ puruttame.

sohaá¹ƒ \Ee 143/ addasiá¹ƒ sambuddhaá¹ƒ, upariá¹-á¹-haá¹ƒ yasassinaá¹ƒ ||

``haá¹-á¹-ho cittaá¹ƒ pasÄ• detvÄ• , nimantesiá¹ƒ naruttamaá¹ƒ.

ariá¹-á¹-haá¹ƒ dhuvabhattena, yaá¹ƒ me gehamhi vijjatha ||

``tato ca kattiko puá¹‡á¹‡o {kattikÄ• puá¹‡á¹‡Ä• (Katthaci) }, puá¹‡á¹‡amÄ• sÄ« upaá¹-á¹-

navaá¹ƒ dussayugaá¹ƒ gayha, ariá¹-á¹-hassopanÄ• mayiá¹ƒ ||

``pasannacittaá¹ƒ Ã±atvÄ• na, paá¹-iggaá¹‡hi naruttamo.

anukampako kÄ• ruá¹‡iko, taá¹‡hÄ• nighÄ• tako muni ||

``tÄ• haá¹ƒ kammaá¹ƒ karitvÄ• na, kalyÄ• á¹‡aá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

deve ceva manusse ca, sandhÄ• vitvÄ• tato cuto ||

``bÄ• rÄ• á¹‡asiyaá¹ƒ nagare, seá¹-á¹-hissa ekaputtako.

aá¸• á¸• he kulasmiá¹ƒ uppajjiá¹ƒ, pÄ• á¹‡ehi ca piyataro ||

``tato ca viÃ±Ã±utaá¹ƒ patto, devaputtena codito.

pÄ• sÄ• dÄ• orÅ«hitvÄ• na, sambuddhamupasaá¹…kamiá¹ƒ ||

``so me dhammamadesayi, anukampÄ• ya gotamo.

dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ ||

``ariyaá¹ƒ \Ne 121/ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ.

cattÄ• ri ariyasaccÄ• ni, muni dhammamadesayi ||

``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane rato.

samathaá¹ƒ paá¹-ivijjhÄ• haá¹ƒ, rattindivamatandito ||

``ajjhattaÃ±ca bahiddhÄ• ca, ye me vijjiá¹ƒsu {vijjhiá¹ƒsu (Ce) } Ä• savÄ• .

sabbe Ä• suá¹ƒ samucchinnÄ• , na ca uppajjare puna ||

``pariyantakataá¹ƒ dukkhaá¹ƒ, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthidÄ• ni punabbhavoâ€™â€™ ti ||

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ.

<99> tattha \Be 123/ katamaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ?

``uddhaá¹ƒ adho sabbadhi vippamutto, ayaá¹ƒ ahasmÄ«ti {ayamahamasmÄ«ti (Ce) passa U

evaá¹ƒ vimutto udatÄ• ri oghaá¹ƒ, atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sÄ«lavato \Ee 144/, Ä• nanda, na cetanÄ• {cetanÄ• ya (AN c 1I 2) } karaá¹‡Ä«yÄ• `kinti
jÄ• yeyyÄ• â€™ ti. dhammatÄ• esÄ• , Ä• nanda, yaá¹ƒ sÄ«lavato avippaá¹-isÄ• ro jÄ• yey
Ä• nanda, na cetanÄ• karaá¹‡Ä«yÄ• `kinti me pÄ• mojjaá¹ƒ jÄ• yeyyÄ• â€™ ti. dhammatÄ
avippaá¹-isÄ• rino pÄ• mojjaá¹ƒ jÄ• yeyya. pamuditena, Ä• nanda, na cetanÄ• karaá¹‡Ä«y
jÄ• yeyyÄ• â€™ ti. dhammatÄ• esÄ• , Ä• nanda, yaá¹ƒ pamuditassa pÄ«ti jÄ• yeyya. pÄ«ti
karaá¹‡Ä«yÄ• `kinti me kÄ• yo passambheyyÄ• â€™ ti. dhammatÄ• esÄ• , Ä• nanda, yaá
passambheyya. passaddhakÄ• yassa Ä• nanda, na cetanÄ• karaá¹‡Ä«yÄ• `kintÄ• haá¹ƒ s
dhammatÄ• esÄ• , Ä• nanda, yaá¹ƒ passaddhakÄ• yo sukhaá¹ƒ vediyeyya. sukhino Ä• nan
`kinti me samÄ• dhi jÄ• yeyyÄ• â€™ ti. dhammatÄ• esÄ• , Ä• nanda, yaá¹ƒ sukhino samÄ•
Ä• nanda, na cetanÄ• karaá¹‡Ä«yÄ• `kintÄ• haá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• neyyaâ€™ nti.
yaá¹ƒ samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• neyya. yathÄ• bhÅ«taá¹ƒ pajÄ• natÄ• \Ne 122/,

karaá¹‡Ä«yÄ• `kinti me nibbidÄ• jÄ• yeyyÄ• â€™ ti. dhammatÄ• esÄ• , Ä• nanda, yaá¹ƒ y
nibbindeyya. nibbindantena, Ä• nanda, na cetanÄ• karaá¹‡Ä«yÄ• `kinti me virÄ• go jÄ• ye
esÄ• , Ä• nanda, yaá¹ƒ nibbindanto virajjeyya. virajjantena Ä• nanda na cetanÄ• karaá¹‡Ä«
jÄ• yeyyÄ• â€™ ti. dhammatÄ• esÄ• , Ä• nanda, yaá¹ƒ virajjanto vimucceyya. vimuttena, Ä
karaá¹‡Ä«yÄ• `kinti me vimuttiÃ±Ä• á¹‡adassanaá¹ƒ uppajjeyyÄ• â€™ ti. dhammatÄ• esÄ
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ uppajjeyyÄ• â€™â€™ ti.

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<100> á¹• 24 ``yadÄ• \Ee 145/ \Be 124/ have pÄ• tubhavanti dhammÄ• , Ä• tÄ• pino jhÄ•

athassa kaá¹…khÄ• vapayanti sabbÄ• , yato pajÄ• nÄ• ti sahetudhammaâ€™â€™ nti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``yadÄ• have pÄ• tubhavanti dhammÄ• , Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• , yato khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«â€™â€™ ti

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``kiá¹ƒnu {passa SN a II 243} kujjhasi mÄ• kujjhi, akkodho tissa te varaá¹ƒ.

kodhamÄ• namakkhavinayatthaá¹ƒ hi, tissa brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``kadÄ• haá¹ƒ nandaá¹ƒ passeyyaá¹ƒ, Ä• raÃ±Ã±aá¹ƒ {araÃ±Ã±aá¹ƒ (Katthaci) passa SN a

aÃ±Ã±Ä• tuÃ±chena yÄ• pentaá¹ƒ, kÄ• mesu anapekkhinaâ€™â€™ nti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``kiá¹ƒsu chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na socati.

kissassu {kissassa (Ce Katthaci) passa SN a I 187} ekadhammassa, vadhaá¹ƒ rocesi gotam

``kodhaá¹ƒ \Ne 123/ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa brÄ• hmaá¹‡a.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taá¹ƒ hi chetvÄ• na socatÄ«â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``kiá¹ƒsu hane uppatitaá¹ƒ, kiá¹ƒsu jÄ• taá¹ƒ vinodaye.

kiÃ±cassu pajahe dhÄ«ro, kissÄ• bhisamayo sukho ||

``kodhaá¹ƒ \Ee 146/ \Be 125/ hane uppatitaá¹ƒ, rÄ• gaá¹ƒ jÄ• taá¹ƒ vinodaye.

avijjaá¹ƒ pajahe dhÄ«ro, saccÄ• bhisamayo sukhoâ€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<101> á¹• 24 ``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova {dayhamÄ• neva (Katthaci) S
passitabbaá¹ƒ} matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbaje ||

``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

sakkÄ• yadiá¹-á¹-hippahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sabbe khayantÄ• nicayÄ• , patanantÄ• samussayÄ• .

sabbesaá¹ƒ maraá¹‡amÄ• gamma, sabbesaá¹ƒ jÄ«vitamaddhuvaá¹ƒ.

etaá¹ƒ bhayaá¹ƒ maraá¹‡e {maraá¹‡aá¹ƒ (Katthaci) passa SN a I 100} pekkhamÄ• no, puÃ±
sukhÄ• vahÄ• ni ||

``sabbe khayantÄ• nicayÄ• , patanantÄ• samussayÄ• .

sabbesaá¹ƒ maraá¹‡amÄ• gamma, sabbesaá¹ƒ jÄ«vitamaddhuvaá¹ƒ.

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no, lokÄ• misaá¹ƒ pajahe santipekkhoâ€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sukhaá¹ƒ \Ne 124/ sayanti munayo, na te socanti mÄ• vidha.

yesaá¹ƒ jhÄ• narataá¹ƒ cittaá¹ƒ, paÃ±Ã±avÄ• susamÄ• hito.

Ä• raddhavÄ«riyo pahitatto, oghaá¹ƒ tarati duttaraá¹ƒ ||

``virato kÄ• masaÃ±Ã±Ä• ya, sabbasaá¹ƒyojanÄ• tÄ«to {sabbasaá¹ƒyojanÄ• tigo (Ce) pass

nandibhavaparikkhÄ«á¹‡o {nandÄ«rÄ• gaparikkhÄ«á¹‡o (Katthaci) SN a I 96}, so gambhÄ«

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``saddahÄ• no arahataá¹ƒ, dhammaá¹ƒ nibbÄ• napattiyÄ• .

sussÅ«saá¹ƒ labhate paÃ±Ã±aá¹ƒ, appamatto vicakkhaá¹‡o ||

patirÅ«pakÄ• rÄ« \Ee 147/ \Be 126/ dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ.

saccena kittiá¹ƒ pappoti, dadaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, evaá¹ƒ {save (Ce) passa SN a I 246} pecca na socatÄ«â€™

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sabbaganthapahÄ«nassa, vippamuttassa te sato.

samaá¹‡assa na taá¹ƒ sÄ• dhu, yadaÃ±Ã±amanusÄ• sasÄ«ti ||

``yena kenaci vaá¹‡á¹‡ena, saá¹ƒvÄ• so sakka jÄ• yati.

na taá¹ƒ arahati sappaÃ±Ã±o, manasÄ• anukampituá¹ƒ {ananukampitaá¹ƒ (Ce Katthaci) pa

``manasÄ• ce pasannena, yadaÃ±Ã±amanusÄ• sati.

na tena hoti saá¹ƒyutto, yÄ• nukampÄ• anuddayÄ• â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<102> á¹• 24 ``rÄ• go ca doso ca kutonidÄ• nÄ• , aratÄ« ratÄ« {arati rati (Katthaci) SN a I 2
passitabbaá¹ƒ} lomahaá¹ƒso kutojÄ• .

kuto samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajanti ||

``rÄ• go \Ne 125/ ca doso ca itonidÄ• nÄ• , aratÄ« ratÄ« lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajanti ||

``snehajÄ• attasambhÅ«tÄ• , nigrodhasseva khandhajÄ• .

puthu visattÄ• kÄ• mesu, mÄ• luvÄ• va vitatÄ• vane ||

``ye naá¹ƒ pajÄ• nanti yatonidÄ• naá¹ƒ, te naá¹ƒ vinodenti suá¹‡ohi yakkha.

te duttaraá¹ƒ oghamimaá¹ƒ taranti, atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``dukkaraá¹ƒ \Ee 148/ \Be 127/ bhagavÄ• sudukkaraá¹ƒ bhagavÄ• â€™â€™ ti.

``dukkaraá¹ƒ vÄ• pi karonti, [kÄ• madÄ• ti bhagavÄ•]

sekkhÄ• sÄ«lasamÄ• hitÄ• .

á¹-hitattÄ• anagÄ• riyupetassa, tuá¹-á¹-hi hoti sukhÄ• vahÄ• â€™â€™ ti ||

``dullabhÄ• {dullabhaá¹ƒ (Ce Katthaci) passa SN a I 87} bhagavÄ• yadidaá¹ƒ tuá¹-á¹-hÄ«â

``dullabhaá¹ƒ vÄ• pi labhanti, [kÄ• madÄ• ti bhagavÄ•]

cittavÅ«pasame ratÄ• .

yesaá¹ƒ divÄ• ca ratto ca, bhÄ• vanÄ• ya rato manoâ€™â€™ ti ||

``dussamÄ• dahaá¹ƒ bhagavÄ• yadidaá¹ƒ cittaâ€™â€™ nti.

``dussamÄ• dahaá¹ƒ vÄ• pi samÄ• dahanti, [kÄ• madÄ• ti bhagavÄ•]

indriyÅ«pasame ratÄ• .

te chetvÄ• maccuno jÄ• laá¹ƒ, ariyÄ• gacchanti kÄ• madÄ• â€™â€™ ti ||

``duggamo bhagavÄ• visamo maggoâ€™â€™ ti.

``duggame \Ne 126/ visame vÄ• pi, ariyÄ• gacchanti kÄ• mada {kÄ• madÄ• (Katthaci) pas

anariyÄ• visame magge, papatanti avaá¹ƒsirÄ• .

ariyÄ• naá¹ƒ samo maggo, ariyÄ• hi visame samÄ• â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<103> á¹• 24 ``idaá¹ƒ hi {passa SN a I 101} taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mama ||

``kammaá¹ƒ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• ||

``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

yoniso vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

``sÄ• riputtova \Be 128/ paÃ±Ã±Ä• ya, sÄ«lena upasamena ca.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

yadatÄ«taá¹ƒ pahÄ«naá¹ƒ {pahÄ«á¹‡aá¹ƒ (Ce) passa MN III 272} taá¹ƒ, appattaÃ±ca anÄ•

``paccuppannaÃ±ca \Ee 149/ yo dhammaá¹ƒ, tattha tattha vipassati.

asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, taá¹ƒ vidvÄ• manubrÅ«haye ||

``ajjeva kiccamÄ• tappaá¹ƒ {kiccaá¹ƒ Ä• tappaá¹ƒ (Ce) }, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• ||

``evaá¹ƒ vihÄ• riá¹ƒ Ä• tÄ• piá¹ƒ, ahorattamatanditaá¹ƒ.

taá¹ƒ ve ``bhaddekarattoâ€™â€™ ti, santo Ä• cikkhate munÄ«â€™â€™ ti ||

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``cattÄ• rimÄ• ni \Ne 127/, bhikkhave, sacchikÄ• tabbÄ• ni. katamÄ• ni cattÄ• ri? atthi, bhik
cakkhunÄ• paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• , atthi dhammÄ• satiyÄ• paÃ±Ã±Ä• ya ca s
kÄ• yena paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• , atthi dhammÄ• paÃ±Ã±Ä• ya veditabbÄ• , p

``katame ca, bhikkhave, dhammÄ• cakkhunÄ• paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• ? dibba
atikkantamÄ• nusakaá¹ƒ cakkhunÄ• paÃ±Ã±Ä• ya ca sacchikÄ• tabbaá¹ƒ.

``katame ca, bhikkhave, dhammÄ• satiyÄ• paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• ? pubbeniv
paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• .

``katame ca, bhikkhave, dhammÄ• kÄ• yena paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• ? iddhivid
paÃ±Ã±Ä• ya ca sacchikÄ• tabbÄ• .

``katame ca, bhikkhave, dhammÄ• paÃ±Ã±Ä• ya veditabbÄ• , paÃ±Ã±Ä• ya sacchikÄ• tab
Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• ya veditabbaá¹ƒ, paÃ±Ã±Ä• ya ca sacchikÄ• tabbaâ€™â€™ nti.

idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<104> tattha \Be 129/ katamaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ?

``yassa selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nupakampati.

virattaá¹ƒ rajanÄ«yesu, kopaneyye na kuppati.

yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, kuto naá¹ƒ {taá¹ƒ (Ud 34) } dukkhamessatÄ«â€™â€™ ti ||

idaá¹ƒ \Ee 150/ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

Ä• yasmato ca sÄ• riputtassa cÄ• rikÄ• dasamaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ kÄ• tabbanti.

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``yo \Ne 128/ brÄ• hmaá¹‡o bÄ• hitapÄ• padhammo, nihuá¹ƒhuá¹…ko {nihuhuá¹…ko (Ce) p

vedantagÅ« vÅ«sitabrahmacariyo, dhammena so brahmavÄ• daá¹ƒ vadeyya.

yassussadÄ• natthi kuhiÃ±ci lokeâ€™â€™ ti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``bÄ• hitvÄ• pÄ• pake dhamme, ye caranti sadÄ• satÄ• .

khÄ«á¹‡asaá¹ƒyojanÄ• buddhÄ• , te ve lokasmi {lokasmiá¹ƒ (Ce Katthaci) passa Ud 5} brÄ

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``yattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

na tattha sukkÄ• jotanti, Ä• dicco nappakÄ• sati.

na tattha candimÄ• bhÄ• ti, tamo tattha na vijjati ||

``yadÄ• ca attanÄ• vedi {vedÄ« (Ce) passa Ud 10}, muni monena brÄ• hmaá¹‡o.

atha rÅ«pÄ• arÅ«pÄ• ca, sukhadukkhÄ• pamuccatÄ«â€™â€™ ti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``yadÄ• sakesu {passa Ud 7} dhammesu, pÄ• ragÅ« hoti brÄ• hmaá¹‡o.

atha etaá¹ƒ pisÄ• caÃ±ca, pakkulaÃ±cÄ• tivattatÄ«â€™â€™ ti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``nÄ• bhinandati \Be 130/ Ä• yantiá¹ƒ {Ä• yantiá¹ƒ nÄ• bhinandati (Ud 8) }, pakkamantiá¹ƒ n

saá¹…gÄ• saá¹…gÄ• majiá¹ƒ muttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``na \Ee 151/ udakena sucÄ« {suci (Ce Katthaci) passa Ud 9} hoti, bahvettha nhÄ• yatÄ« {n

yamhi saccaÃ±ca dhammo ca, so sucÄ« so ca brÄ• hmaá¹‡oâ€™â€™ ti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``yadÄ• \Ne 129/ have pÄ• tubhavanti dhammÄ• , Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ, sÅ«riyova obhÄ• sayamantalikkhaâ€™â€™ nti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``santindriyaá¹ƒ passatha iriyamÄ• naá¹ƒ, tevijjapattaá¹ƒ apahÄ• nadhammaá¹ƒ.

sabbÄ• ni yogÄ• ni upÄ• tivatto, akiÃ±cano iriyati paá¹ƒsukÅ«liko ||

``taá¹ƒ devatÄ• sambahulÄ• uá¸·Ä• rÄ• , brahmavimÄ• naá¹ƒ upasaá¹…kamitvÄ• .

Ä• jÄ• niyaá¹ƒ jÄ• tibalaá¹ƒ nisedhaá¹ƒ, nidha namassanti pasannacittÄ• ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, kiá¹ƒ tvaá¹ƒ nissÄ• ya jhÄ• yasÄ«â€™â€™ ti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``sahÄ• yÄ• vatime bhikkhÅ«, cirarattaá¹ƒ sametikÄ• .

sameti nesaá¹ƒ saddhammo, dhamme buddhappavediteâ€™â€™ ||

``suvinÄ«tÄ• \Be 131/ kappinena, dhamme ariyappavedite.

dhÄ• renti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti {savÄ• hanaâ€™â€
246} ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``nayidaá¹ƒ sithilamÄ• rabbha, nayidaá¹ƒ appena thÄ• masÄ• .

nibbÄ• naá¹ƒ adhigantabbaá¹ƒ, sabbadukkhappamocanaá¹ƒ {sabbagantapamocanaá¹ƒ (Ka

``ayaÃ±ca \Ee 152/ daharo bhikkhu, ayamuttamapuriso.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

``dubbaá¹‡á¹‡ako lÅ«khacÄ«varo, mogharÄ• jÄ• sadÄ• sato.

khÄ«á¹‡Ä• savo visaá¹ƒyutto, katakicco anÄ• savo ||

``tevijjo \Ne 130/ iddhippatto ca, cetopariyakovido {cetopariyÄ• yakovido (Ce) }.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti ||

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<105> ``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho rÅ«passa nibbidÄ• virÄ• g
sammÄ• sambuddhoti vuccati. bhikkhupi, bhikkhave, paÃ±Ã±Ä• vimutto rÅ«passa nibbidÄ•
vimutto paÃ±Ã±Ä• vimuttoti vuccati.

``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya
saá¹…khÄ• rÄ• naá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡assa nibbidÄ• virÄ• gÄ• nirodhÄ• anupÄ• dÄ

vuccati. bhikkhupi, bhikkhave, paÃ±Ã±Ä• vimutto viÃ±Ã±Ä• á¹‡assa nibbidÄ• virÄ• gÄ• nir
paÃ±Ã±Ä• vimuttoti vuccati.

``tatra kho, bhikkhave, ko viseso ko adhippayÄ• so {adhippÄ• yo (Katthaci) passa SN b III 5
nÄ• nÄ• karaá¹‡aá¹ƒ tathÄ• gatassa arahato sammÄ• sambuddhassa paÃ±Ã±Ä• vimuttena
no, bhante, dhammÄ• ... pe ...

``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho anuppannassa maggassa uppÄ• c
saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• \Be 132/, maggaÃ±Ã±Å« maggavidÅ«
bhikkhave, etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• . ayaá¹ƒ kho, bhikkhave,
adhippayÄ• so, idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ tathÄ• gatassa arahato sammÄ• sambuddhass
bhikkhunÄ• â€™â€™ ti.

idaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<106> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ?

``channamativassati \Ee 153/ {passa Ud 45}, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™â€™ ti ||

``channamativassatÄ«â€™â€™ ti \Ne 131/ saá¹ƒkileso, ``vivaá¹-aá¹ƒ nÄ• tivassatÄ«â€™â€
channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™â€™ ti ayaá¹ƒ saá¹ƒkileso ca vÄ• sa
saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ.

``cattÄ• rome, mahÄ• rÄ• ja {bhikkhave (AN a IV 85) }, puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
cattÄ• ro? tamo tamaparÄ• yaá¹‡o tamo jotiparÄ• yaá¹‡o joti tamaparÄ• yaá¹‡o joti jotiparÄ
yo ca puggalo joti tamaparÄ• yaá¹‡o yo ca puggalo tamo tamaparÄ• yaá¹‡o, ime dve pugga
yo ca puggalo tamo jotiparÄ• yaá¹‡o yo ca puggalo joti jotiparÄ• yaá¹‡o, ime dve puggalÄ•
idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ.

tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ?

``na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• yasaá¹ƒ dÄ• rujapabbajaÃ±ca {dÄ
121) }.

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca yÄ• apekkhÄ• â€™â€™ ti.

ayaá¹ƒ saá¹ƒkileso ||

``etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , ohÄ• rinaá¹ƒ sithilaá¹ƒ duppamuÃ±caá¹ƒ.

etampi chetvÄ• na paribbajanti, anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti ||

ayaá¹ƒ nibbedho \Be 133/. idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca sutta

<107> ``yaÃ±ca, bhikkhave, ceteti, yaÃ±ca pakappeti, yaÃ±ca anuseti. Ä• rammaá¹‡ameta
á¹-hitiyÄ• , Ä• rammaá¹‡e sati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hoti, tasmiá¹ƒ patiá¹-á¹-hite
virÅ«á¸·he \Ee 154/ Ä• yatiá¹ƒ {Ä• yati (Ce Katthaci) passa SN a II 38} punabbhavÄ• bhinib
punabbhavÄ• bhinibbattiyÄ• sati Ä• yatiá¹ƒ {Ä• yati (Ce Katthaci) passa SN a II 38} jÄ• tijar
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti, evametassa kevalassa dukkhak

``no ce, bhikkhave, ceteti, no ce pakappeti, atha ce anuseti. Ä• rammaá¹‡ametaá¹ƒ hoti viÃ
á¹-hitiyÄ• , Ä• rammaá¹‡e sati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa {tassa viÃ±Ã±Ä• á¹‡assa (C
38} hoti, tasmiá¹ƒ patiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e virÅ«á¸·he Ä• yatiá¹ƒ punabbhavÄ• bhinibba
punabbhavÄ• bhinibbattiyÄ• sati Ä• yatiá¹ƒ \Ne 132/ jÄ• tijarÄ• maraá¹‡aá¹ƒ sokaparideva
sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti. aya

``yato ca kho, bhikkhave, no ceva {ca (Ce Katthaci) } ceteti, no ca pakappeti, no ca anuseti.
Ä• rammaá¹‡ametaá¹ƒ na hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• , Ä• rammaá¹‡e asati patiá¹-á¹-
hoti, tasmiá¹ƒ appatiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e avirÅ«á¸·he Ä• yatiá¹ƒ punabbhavÄ• bhinibba
punabbhavÄ• bhinibbattiyÄ• asati Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhad
nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti, ayaá¹ƒ ni
saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ.

<108> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ?

`` `samuddo samuddoâ€™ ti kho, bhikkhave, assutavÄ• puthujjano bhÄ• sati, neso, bhikkh
samuddo, mahÄ• eso bhikkhave, udakarÄ• si mahÄ• udakaá¹‡á¹‡avo. cakkhu, bhikkhave,
rÅ«pamayo vego. ayaá¹ƒ saá¹ƒkileso.

``yo \Be 134/ taá¹ƒ rÅ«pamayaá¹ƒ vegaá¹ƒ sahati ayaá¹ƒ vuccati, bhikkhave, atari {atÄ• ri (
SN b IV 228} cakkhusamuddaá¹ƒ saÅ«miá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sagahaá¹ƒ {sagÄ• haá¹ƒ (SN
\Ee 155/ tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti. ayaá¹ƒ asekkh

`` `sotaá¹ƒ, bhikkhave ... pe ... ghÄ• naá¹ƒ ... pe ... jivhÄ• ... pe ... kÄ• yo ... pe ... mano, bh

purisassa samuddo tassa dhammamayo vegoti. ayaá¹ƒ saá¹ƒkileso.

``yo taá¹ƒ dhammamayaá¹ƒ vegaá¹ƒ sahati, ayaá¹ƒ vuccati, bhikkhave, atari manosamudda
sÄ• vaá¹-á¹-aá¹ƒ sagahaá¹ƒ sarakkhasaá¹ƒ tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• h
asekkho. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato, athÄ• paraá¹ƒ etadavoca satthÄ•

``yo imaá¹ƒ samuddaá¹ƒ sagahaá¹ƒ sarakkhasaá¹ƒ,

saÅ«miá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sabhayaá¹ƒ duttaraá¹ƒ accatari.

sa vedantagÅ« vusitabrahmacariyo, lokantagÅ« pÄ• ragatoti vuccatÄ«â€™â€™ ti ||

ayaá¹ƒ \Ne 133/ asekkho. idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹

``chayime, bhikkhave, baá¸·isÄ• lokasmiá¹ƒ anayÄ• ya sattÄ• naá¹ƒ byÄ• bÄ• dhÄ• ya {va
pÄ• á¹‡Ä«naá¹ƒ. katame cha? santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• ka
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-
bhikkhave, bhikkhu gilitabaá¸·iso {gilabaá¸·iso (Ce Katthaci) passa SN b IV 230} mÄ• rassa
byasanaá¹ƒ Ä• panno, yathÄ• kÄ• maá¹ƒ karaá¹‡Ä«yo pÄ• pimato.

``santi, bhikkhave, sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... p
rasÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• ... pe ... manoviÃ±Ã±eyyÄ• dhammÄ
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu abhinandati a
tiá¹-á¹-hati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu gilitabaá¸·iso mÄ• rassa anayaá¹ƒ Ä• panno
yathÄ• kÄ• maá¹ƒ karaá¹‡Ä«yo {yathÄ• kÄ• makaraá¹‡Ä«yo (Ce) SN b IV 230} pÄ• pimato

``santi \Be 135/ ca, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhos
vuccati, bhikkhave, bhikkhu na gilitabaá¸·iso mÄ• rassa, abhedi baá¸·isaá¹ƒ, paribhedi baá¸·
Ä• panno, na byasanaá¹ƒ Ä• panno, na yathÄ• kÄ• maá¹ƒ karaá¹‡Ä«yo pÄ• pimato.

``santi ca, bhikkhave, sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... manoviÃ±Ã±eyyÄ• dhammÄ• iá
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivad
tiá¹-á¹-hati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu na gilitabaá¸·iso mÄ• rassa, abhedi baá¸·isa
baá¸·isaá¹ƒ, na anayaá¹ƒ Ä• panno, na byasanaá¹ƒ Ä• panno, na yathÄ• kÄ• maá¹ƒ karaá¹
ayaá¹ƒ asekkho. idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ.

<109> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ•

``ayaá¹ƒ loko santÄ• pajÄ• to, phassapareto rogaá¹ƒ vadati attato {attano (Ce Katthaci) pas

yena yena hi maÃ±Ã±ati {maÃ±Ã±anti (Ce Katthaci) }, tato taá¹ƒ hoti aÃ±Ã±athÄ• ||

``aÃ±Ã±athÄ• bhÄ• vÄ« \Ne 134/ bhavasatto loko, bhavapareto bhavamevÄ• bhinandati.

yadabhinandati taá¹ƒ bhayaá¹ƒ.

yassa bhÄ• yati taá¹ƒ dukkhaâ€™â€™ nti. ayaá¹ƒ saá¹ƒkileso ||

``bhavavippahÄ• nÄ• ya kho panidaá¹ƒ brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti. ayaá¹ƒ nibbe

``ye \Ee 157/ hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhavena bhavassa vippamokkh
`avippamuttÄ• bhavasmÄ• â€™ ti vadÄ• mi. ye vÄ• pana keci samaá¹‡Ä• vÄ• brÄ• hmaa
nissaraá¹‡amÄ• haá¹ƒsu, sabbe te `anissaá¹-Ä• bhavasmÄ• â€™ ti vadÄ• mi. upadhiá¹ƒ {u
30} hi paá¹-icca dukkhamidaá¹ƒ sambhotÄ«â€™â€™ ti. ayaá¹ƒ saá¹ƒkileso.

``sabbupÄ• dÄ• nakkhayÄ• \Be 136/ natthi dukkhassa sambhavoâ€™â€™ ti. ayaá¹ƒ nibbe

``lokamimaá¹ƒ passa, puthÅ« avijjÄ• ya paretÄ• bhÅ«tÄ• bhÅ«taratÄ• , bhavÄ• aparimutt
sabbadhi sabbatthatÄ• ya, sabbe te bhavÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€

``evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ, sammappaÃ±Ã±Ä• ya passato.

bhavataá¹‡hÄ• pahÄ«yati, vibhavaá¹ƒ nÄ• bhinandati.

sabbaso taá¹‡hÄ• naá¹ƒ khayÄ• , asesavirÄ• ganirodho nibbÄ• naâ€™â€™ nti.

ayaá¹ƒ nibbedho ||

``tassa nibbutassa bhikkhuno, anupÄ• dÄ• punabbhavo na hoti.

abhibhÅ«to mÄ• ro vijitasaá¹…gÄ• mo, upaccagÄ• sabbabhavÄ• ni tÄ• dÄ«â€™â€™ ti ||

ayaá¹ƒ asekkho. idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• g

``cattÄ• rome, bhikkhave {passa AN a IV 5}, puggalÄ• . katame cattÄ• ro? anusotagÄ• mÄ«

á¹-hitatto tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti. tattha yoyaá¹ƒ
anusotagÄ• mÄ«, ayaá¹ƒ puggalo saá¹ƒkilesabhÄ• giyo. tattha yoyaá¹ƒ puggalo paá¹-isotag
ime dve puggalÄ• \Ne 135/ nibbedhabhÄ• giyÄ• . tattha \Ee 158/ yoyaá¹ƒ puggalo tiá¹‡á¹‡o
tiá¹-á¹-hati brÄ• hmaá¹‡o, ayaá¹ƒ asekkho. idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ•
asekkhabhÄ• giyaÃ±ca suttaá¹ƒ.

<110> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ

chaá¸·Ä• bhijÄ• tiko atthi puggalo kaá¹‡ho kaá¹‡hÄ• bhijÄ• tiko kaá¹‡haá¹ƒ dhammaá¹ƒ ab
kaá¹‡ho kaá¹‡hÄ• bhijÄ• tiko sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati, atthi puggalo kaá¹‡ho kaá¹
akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ accantadiá¹-á¹-haá¹ƒ {antaá¹ƒ niá¹-á¹-
Ä• rÄ• dheti, atthi \Be 137/ puggalo sukko sukkÄ• bhijÄ• tiko kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ
sukko sukkÄ• bhijÄ• tiko sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati, atthi puggalo sukko sukkÄ• bhij
asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ accantadiá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ Ä• rÄ• dheti.

tattha yo ca puggalo kaá¹‡ho kaá¹‡hÄ• bhijÄ• tiko kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati, yo
sukkÄ• bhijÄ• tiko kaá¹‡haá¹ƒ dhammaá¹ƒ abhijÄ• yati, ime dve puggalÄ• saá¹ƒkilesabhÄ•

tattha yo ca puggalo kaá¹‡ho kaá¹‡hÄ• bhijÄ• tiko sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati, yo ca
sukkÄ• bhijÄ• tiko sukkaá¹ƒ dhammaá¹ƒ abhijÄ• yati, ime dve puggalÄ• vÄ• sanÄ• bhÄ• gi

tattha yo ca puggalo kaá¹‡ho kaá¹‡hÄ• bhijÄ• tiko akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukka
accantadiá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ Ä• rÄ• dheti, yo ca puggalo sukko sukkÄ• bhijÄ• tiko aka
akaá¹‡haasukkavipÄ• kaá¹ƒ accantadiá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ Ä• rÄ• dheti, ime dve pugga
idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá

``cattÄ• rimÄ• ni, bhikkhave {passa AN a IV 232-233}, kammÄ• ni. katamÄ• ni cattÄ• ri? att
kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ, atthi kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá¹ƒ, atthi kammaá
kaá¹‡hasukkavipÄ• kaá¹ƒ, atthi kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• k
kammaseá¹-á¹-haá¹ƒ kammakkhayÄ• ya saá¹ƒvattatiâ€™â€™.

tattha \Ne 136/ yaÃ±ca kammaá¹ƒ kaá¹‡haá¹ƒ kaá¹‡havipÄ• kaá¹ƒ, yaÃ±ca kammaá¹ƒ kaá
kaá¹‡hasukkavipÄ• kaá¹ƒ, ayaá¹ƒ saá¹ƒkileso. yaÃ±ca kammaá¹ƒ sukkaá¹ƒ sukkavipÄ• kaá
kammaá¹ƒ akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammuttamaá¹ƒ kammase
saá¹ƒvattati, ayaá¹ƒ nibbedho. idaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca
suttaá¹ƒ.

<111> tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca, nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ?

``laddhÄ• na mÄ• nusattaá¹ƒ dve, kiccaá¹ƒ akiccameva ca.

sukiccaá¹ƒ ceva puÃ±Ã±Ä• ni, saá¹ƒyojanavippahÄ• naá¹ƒ vÄ• â€™â€™ ti ||

``sukiccaá¹ƒ \Be 138/ ceva puÃ±Ã±Ä• nÄ«â€™â€™ ti vÄ• sanÄ• . ``saá¹ƒyojanavippahÄ• n

``puÃ±Ã±Ä• ni karitvÄ• na, saggÄ• saggaá¹ƒ vajanti katapuÃ±Ã±Ä• .

saá¹ƒyojanappahÄ• nÄ• , jarÄ• maraá¹‡Ä• vippamuccantÄ«â€™â€™ ti ||

``puÃ±Ã±Ä• ni karitvÄ• na, saggÄ• saggaá¹ƒ vajanti katapuÃ±Ã±Ä• â€™â€™ ti vÄ• sanÄ•
jarÄ• maraá¹‡Ä• vippamuccantÄ«â€™â€™ ti nibbedho. idaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca n

``dvemÄ• ni, bhikkhave, padhÄ• nÄ• ni {passa AN a II 2}. katamÄ• ni dve? yo ca agÄ• rasm
pabbajitesu cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ pa
anagÄ• riyaá¹ƒ pabbajitesu sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nib
\Ee 160/ yo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitesu
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ pariccajati, ay

yo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitesu sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo v
ayaá¹ƒ nibbedho. idaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ.

tattha taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ taá¹‡hÄ• pakkheneva niddisitabbaá¹ƒ tÄ«
kÄ• mataá¹‡hÄ• ya bhavataá¹‡hÄ• ya vibhavataá¹‡hÄ• ya. yena yena vÄ• pana vatthunÄ•
niddisitabbaá¹ƒ, tassÄ• vitthÄ• ro chattiá¹ƒsataá¹‡hÄ• jÄ• liniyÄ• vicaritÄ• ni.

tattha \Ne 137/ diá¹-á¹-hisaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ diá¹-á¹-hipakkheneva niddisitabb
ucchedasassatena, yena yena vÄ• pana vatthunÄ• diá¹-á¹-hivasena abhinivisati ``idameva
moghamaÃ±Ã±aâ€™â€™ nti, tena teneva niddisitabbaá¹ƒ, tassÄ• vitthÄ• ro dvÄ• saá¹-á¹-h

tattha duccaritasaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ cetanÄ• ya cetasikakammena niddisitabb
--- kÄ• yaduccaritena vacÄ«duccaritena manoduccaritena, tassa vitthÄ• ro dasaakusalakam

tattha \Be 139/ taá¹‡hÄ• vodÄ• nabhÄ• giyaá¹ƒ suttaá¹ƒ samathena niddisitabbaá¹ƒ, diá¹-á
suttaá¹ƒ vipassanÄ• niddisitabbaá¹ƒ, duccaritavodÄ• nabhÄ• giyaá¹ƒ suttaá¹ƒ sucaritena n
akusalamÅ«lÄ• ni. taá¹ƒ kissa hetu? saá¹ƒsÄ• rassa nibbattiyÄ• . tathÄ• nibbatte saá¹ƒsÄ•
kÄ• yasucaritaá¹ƒ vacÄ«duccaritaá¹ƒ vacÄ«sucaritaá¹ƒ manoduccaritaá¹ƒ manosucaritaá¹ƒ

kammavipÄ• kena idaá¹ƒ bÄ• lalakkhaá¹‡aá¹ƒ nibbattatÄ«ti. idaá¹ƒ \Ee 161/ saá¹ƒkilesabhÄ

iminÄ• subhena kammavipÄ• kena idaá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ nibbattatÄ«ti. idaá¹
suttaá¹ƒ.

tattha saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ catÅ«hi kilesabhÅ«mÄ«hi niddisitabbaá¹ƒ --- anusa
pariyuá¹-á¹-hÄ• nabhÅ«miyÄ• saá¹ƒyojanabhÅ«miyÄ• upÄ• dÄ• nabhÅ«miyÄ• . sÄ• nusa
pariyuá¹-á¹-hito saá¹ƒyujjati, saá¹ƒyujjanto upÄ• diyati, upÄ• dÄ• napaccayÄ• bhavo, bhava
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava
dukkhakkhandhassa samudayo hoti. imÄ• hi catÅ«hi kilesabhÅ«mÄ«hi sabbe kilesÄ• saá¹.
gacchanti, idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ.

vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ tÄ«hi sucaritehi niddisitabbaá¹ƒ, nibbedhabhÄ• giyaá¹ƒ su
niddisitabbaá¹ƒ, asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ tÄ«hi dhammehi niddisitabbaá¹ƒ --- buddhad
paccekabuddhadhammehi sÄ• vakabhÅ«miyÄ• . jhÄ• yivisaye niddisitabbanti.

<112> tattha katame aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ? lokiyaá¹ƒ lokuttaraá¹ƒ lokiyaÃ±ca loku
sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhamm
Ã±Ä• á¹‡aá¹ƒ Ã±eyyaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca, dassanaá¹ƒ \Ne 138/ bhÄ• vanÄ• c
sakavacanaá¹ƒ paravacanaá¹ƒ sakavacanaÃ±ca paravacanaÃ±ca, visajjanÄ«yaá¹ƒ avisajja
avisajjanÄ«yaÃ±ca, kammaá¹ƒ vipÄ• ko kammaÃ±ca vipÄ• ko ca, kusalaá¹ƒ akusalaá¹ƒ kus
anuÃ±Ã±Ä• taá¹ƒ paá¹-ikkhittaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca, thavo cÄ• ti.

tattha \Be 140/ katamaá¹ƒ lokiyaá¹ƒ?

``na hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, sajjukhÄ«raá¹ƒva muccati.

á¸• ahantaá¹ƒ {dahantaá¹ƒ (Ce Katthaci) passa Dhp 71} bÄ• lamanveti, bhasmacchannova
} pÄ• vakoti ||

idaá¹ƒ \Ee 162/ lokiyaá¹ƒ.

``cattÄ• rimÄ• ni, bhikkhave, agatigamanÄ• ni sabbaá¹ƒ ... pe ... nihÄ«yate tassa yaso kÄ•
candimÄ• â€™â€™ ti. idaá¹ƒ lokiyaá¹ƒ.

``aá¹-á¹-hime, bhikkhave, lokadhammÄ• {passa AN c 8.6}. katame aá¹-á¹-ha? lÄ• bho alÄ•
pasaá¹ƒsÄ• , sukhaá¹ƒ dukkhaá¹ƒ. ime kho, bhikkhave, aá¹-á¹-ha lokadhammÄ• â€™â€™ t

tattha katamaá¹ƒ lokuttaraá¹ƒ?

``yassindriyÄ• ni samathaá¹…gatÄ• ni {samathaá¹ƒ gatÄ• ni (Ce) passa Dhp 94}. assÄ• ya

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi tassa pihayanti tÄ• dinoâ€™â€™ ti ||

idaá¹ƒ lokuttaraá¹ƒ.

``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni lokuttarÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ v
satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±cindriyÄ•
ti. idaá¹ƒ lokuttaraá¹ƒ.

tattha katamaá¹ƒ lokiyaÃ±ca lokuttaraÃ±ca?

``laddhÄ• na mÄ• nusattaá¹ƒ dve, kiccaá¹ƒ akiccameva cÄ• â€™â€™ ti dve gÄ• thÄ• . yaá
139/ puÃ±Ã±Ä• nÄ«â€™â€™ ti ca ``puÃ±Ã±Ä• ni karitvÄ• na, saggÄ• saggaá¹ƒ vajanti kat
lokiyaá¹ƒ.

yaá¹ƒ iha ``saá¹ƒyojanavippahÄ• naá¹ƒ vÄ• â€™â€™ ti ca ``saá¹ƒyojanappahÄ• nÄ• , jarÄ
vippamuccantÄ«â€™â€™ ti ca, idaá¹ƒ lokuttaraá¹ƒ. idaá¹ƒ lokiyaÃ±ca lokuttaraÃ±ca.

``viÃ±Ã±Ä• á¹‡e \Ee 163/ \Be 141/ ce, bhikkhave, Ä• hÄ• re sati nÄ• marÅ«passa avakkant
avakkantiyÄ• sati punabbhavo hoti, punabbhave sati jÄ• ti hoti, jÄ• tiyÄ• sati jarÄ• maraá¹‡
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak
seyyathÄ• pi, bhikkhave {passa SN a II 55}, mahÄ• rukkho, tassa yÄ• ni ceva mÅ«lÄ• ni adh
tiriyaá¹ƒ gamÄ• ni, sabbÄ• ni tÄ• ni uddhaá¹ƒ ojaá¹ƒ abhiharanti. evaá¹ƒ hi so, bhikkhave, m
tadupÄ• dÄ• no ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. evameva kho, bhikkhave, viÃ
nÄ• marÅ«passa avakkanti hoti sabbaá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhas
ti. idaá¹ƒ lokiyaá¹ƒ.

``viÃ±Ã±Ä• á¹‡e ce, bhikkhave, Ä• hÄ• re asati nÄ• marÅ«passa avakkanti na hoti, nÄ• ma
punabbhavo na hoti, punabbhave asati jÄ• ti na hoti, jÄ• tiyÄ• asati jarÄ• maraá¹‡aá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkha
seyyathÄ• pi, bhikkhave, mahÄ• rukkho atha puriso Ä• gaccheyya kuddÄ• lapiá¹-akaá¹ƒ {ku
} Ä• dÄ• ya, so taá¹ƒ rukkhaá¹ƒ mÅ«le chindeyya, mÅ«le {mÅ«laá¹ƒ (SN a II 55) } chetvÄ•
palikhaá¹‡itvÄ• mÅ«lÄ• ni uddhareyya antamaso usÄ«ranÄ• á¸·imattÄ• nipi. so taá¹ƒ rukkh
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chindeyya, khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• {chitvÄ
phÄ• leyya, phÄ• letvÄ• sakalikaá¹ƒ sakalikaá¹ƒ kareyya, sakalikaá¹ƒ sakalikaá¹ƒ karitvÄ•

vÄ• tÄ• tape visosetvÄ• agginÄ• á¸• aheyya, agginÄ• á¸• ahetvÄ• masiá¹ƒ kareyya, masi
ophuneyya, nadiyÄ• vÄ• sÄ«ghasotÄ• ya pavÄ• heyya, evaá¹ƒ hi so, bhikkhave, mahÄ• ru
tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato {anabhÄ• vaá¹ƒgato (Ce) } Ä• yatiá¹ƒ anuppÄ• dadha
viÃ±Ã±Ä• á¹‡e Ä• hÄ• re asati nÄ• marÅ«passa \Ee 164/ avakkanti na hoti, nÄ• marÅ«pass
... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. idaá¹ƒ lokutt
lokiyaÃ±ca lokuttaraÃ±ca.

<113> tattha \Ne 140/ \Be 142/ katamaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

``sabbÄ• disÄ• anuparigamma cetasÄ• , nevajjhagÄ• piyataramattanÄ• kvaci.

evaá¹ƒ piyo puthu attÄ• paresaá¹ƒ, tasmÄ• na hiá¹ƒse paramattakÄ• moâ€™â€™ ti {paraa
119; Ud 41 passitabbaá¹ƒ} ||

idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

``ye keci bhÅ«tÄ• bhavissanti ye vÄ• pi {ca (Ce Katthaci) passa Ud 42}, sabbe gamissanti p

taá¹ƒ sabbajÄ• niá¹ƒ kusalo viditvÄ• , Ä• tÄ• piyo {Ä• tÄ• pÄ« so (Ce Katthaci) passa Ud 42
careyyÄ• â€™â€™ ti ||

idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

``sattahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ kalyÄ• á¹‡amittaá¹ƒ api viveciyamÄ• ner
pisanamajjamÄ• nena {galepi pamajjamÄ• nena (Ce) } yÄ• vajÄ«vaá¹ƒ na vijahitabbaá¹ƒ. ka
hoti manÄ• po ca garu ca bhÄ• vanÄ«yo ca vattÄ• ca vacanakkhamo ca gambhÄ«raÃ±ca k
aá¹-á¹-hÄ• ne {na ca aá¹-á¹-hÄ• ne (Ce Katthaci) passa AN b 7.37} niyojeti. imehi kho, bhikk
... na vijahitabbaá¹ƒ. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato. athÄ• paraá¹ƒ etadave

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , na caá¹-á¹-hÄ• ne niyojako.

taá¹ƒ mittaá¹ƒ mittakÄ• mena, yÄ• vajÄ«vampi seviyaâ€™â€™ nti ||

idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha \Ee 165/ katamaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

``yaÃ±ca kÄ• masukhaá¹ƒ loke, yaÃ±cidaá¹ƒ diviyaá¹ƒ sukhaá¹ƒ.

taá¹‡hakkhayasukhassete {taá¹‡hakkhayÄ• sukhassete (Ce) passa Ud 12}, kalaá¹ƒ nÄ• gg

idaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

``susukhaá¹ƒ \Be 143/ {passa Th 227} vata nibbÄ• naá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, yattha dukkhaá¹ƒ nirujjhatÄ«â€™â€™ ti ||

idaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha \Ne 141/ katamaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca

``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca khattiye.

raá¹-á¹-haá¹ƒ sÄ• nucaraá¹ƒ hantvÄ• â€™â€™ ti idaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ ||

``anÄ«gho yÄ• ti brÄ• hmaá¹‡oâ€™â€™ ti. idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca ||

``cattÄ• rome, bhikkhave, iddhipÄ• dÄ• {passa iddhipÄ• dasaá¹ƒyutte}. katame cattÄ• ro?
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do, vÄ«riya ... pe ... citt
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ€™â€™ ti. i

so kÄ• yepi cittaá¹ƒ samodahati, cittepi kÄ• yaá¹ƒ samodahati, kÄ• ye sukhasaÃ±Ã±aÃ±ca
okkamitvÄ• upasampajja viharati. idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ sattÄ• dhiá¹-á¹-h
dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca.

<114> tattha katamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ?

``yaá¹ƒ taá¹ƒ lokuttaraá¹ƒ Ã±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±Å« yena vuccati.

na tassa parihÄ• natthi, sabbakÄ• le pavattatÄ«â€™â€™ ti ||

idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

``paÃ±Ã±Ä• \Ee 166/ hi seá¹-á¹-hÄ• lokasmiá¹ƒ, yÄ• yaá¹ƒ nibbÄ• nagÄ• minÄ« {nibbedha

yÄ• ya sammÄ• pajÄ• nÄ• ti, jÄ• timaraá¹‡asaá¹…khayaâ€™â€™ nti ||

idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

 tattha katamaá¹ƒ Ã±eyyaá¹ƒ?

``kittayissÄ• mi \Ne 142/ te {vo (Ce Katthaci) passa Sn 1072} santiá¹ƒ, [dhotakÄ• ti bhagavÄ

diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||

``taÃ±cÄ• haá¹ƒ \Be 144/ abhinandÄ• mi, mahesi santimuttamaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||

``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [dhotakÄ• ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etaá¹ƒ viditvÄ• saá¹…goti loke,

bhavÄ• bhavÄ• ya mÄ• kÄ• si taá¹‡haâ€™â€™ nti ||

idaá¹ƒ Ã±eyyaá¹ƒ.

 ``catunnaá¹ƒ, bhikkhave, ariyasaccÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dA
sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca ... pe ... tayidaá¹ƒ, bhikkhave
anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkhasamudayaá¹ƒ {dukkhasamudayo (Ce Katthaci) pass
anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkhanirodhaá¹ƒ {dukkhanirodho (Ce Katthaci) } ariyasacc
paá¹-ividdhaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-
bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bhavanetti, natthi dÄ• ni punabbhavoâ€™â€™ ti. idamavoca b
sugato, athÄ• paraá¹ƒ etadavoca satthÄ• ---

``catunnaá¹ƒ ariyasaccÄ• naá¹ƒ, yathÄ• bhÅ«taá¹ƒ adassanÄ• .

saá¹ƒsitaá¹ƒ {saá¹ƒsaritaá¹ƒ (Ce) } dÄ«ghamaddhÄ• naá¹ƒ, tÄ• su tÄ• sveva jÄ• tisu ||

``tÄ• ni etÄ• ni diá¹-á¹-hÄ• ni, bhavanetti samÅ«hatÄ• .

ucchinnaá¹ƒ mÅ«laá¹ƒ dukkhassa, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

idaá¹ƒ \Ee 167/ Ã±eyyaá¹ƒ.

tattha katamaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca? rÅ«paá¹ƒ aniccaá¹ƒ, vedanÄ• aniccÄ• , sa
aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti. idaá¹ƒ Ã±eyyaá¹ƒ.

evaá¹ƒ \Ne 143/ jÄ• naá¹ƒ evaá¹ƒ passaá¹ƒ ariyasÄ• vako ``rÅ«paá¹ƒ aniccaâ€™â€™ nti p
aniccÄ• â€™â€™ ti passati, ``saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹
passatÄ«ti. idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

so parimuccati rÅ«pena, parimuccati vedanÄ• ya, parimuccati saÃ±Ã±Ä• ya, parimuccati sa
viÃ±Ã±Ä• á¹‡amhÄ• , parimuccati dukkhasmÄ• ti vadÄ• mÄ«ti. idaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±ey

``sabbe \Be 145/ saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti idaá¹ƒ Ã±eyyaá¹ƒ. ``yadÄ• paÃ±Ã±
Ã±Ä• á¹‡aá¹ƒ. ``atha nibbindati dukkhe esa maggo visuddhiyÄ• â€™â€™ ti idaá¹ƒ Ã±Ä• á¹‡

``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti idaá¹ƒ Ã±eyyaá¹ƒ. ``yadÄ• paÃ±Ã±Ä• ya pa
Ã±Ä• á¹‡aá¹ƒ. ``atha nibbindati dukkhe esa maggo visuddhiyÄ• â€™â€™ ti idaá¹ƒ Ã±Ä• á¹‡

``sabbe dhammÄ• anattÄ• â€™â€™ ti idaá¹ƒ Ã±eyyaá¹ƒ. ``yadÄ• paÃ±Ã±Ä• ya passatÄ«
``atha nibbindati dukkhe esa maggo visuddhiyÄ• â€™â€™ ti idaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyya

``ye \Ee 168/ hi keci, soá¹‡a {passa SN b III 49}, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• ani
vipariá¹‡Ä• madhammena `seyyohamasmÄ«â€™ ti vÄ• samanupassanti, `sadisohamasmÄ
`hÄ«nohamasmÄ«â€™ ti vÄ• samanupassanti. kimaÃ±Ã±atra yathÄ• bhÅ«tassa adassanÄ
... aniccÄ• ya saÃ±Ã±Ä• ya ... pe ... aniccehi saá¹…khÄ• rehi ... pe ... aniccena viÃ±Ã±Ä• á¹
vipariá¹‡Ä• madhammena `seyyohamasmÄ«â€™ ti vÄ• samanupassanti, `sadisohamasmÄ
`hÄ«nohamasmÄ«â€™ ti vÄ• samanupassanti, kimaÃ±Ã±atra yathÄ• bhÅ«tassa adassanÄ

``ye ca kho keci, soá¹‡a, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aniccena rÅ«pena dukkher
`seyyohamasmÄ«â€™ tipi na samanupassanti, `sadisohamasmÄ«â€™ tipi na samanupass
samanupassanti, kimaÃ±Ã±atra yathÄ• bhÅ«tassa dassanÄ• . aniccÄ• ya vedanÄ• ya ... pe

pe ... aniccehi saá¹…khÄ• rehi ... pe ... aniccena viÃ±Ã±Ä• á¹‡ena dukkhena vipariá¹‡Ä• ma
`seyyohamasmÄ«â€™ tipi na samanupassanti, `sadisohamasmÄ«â€™ tipi \Ne 144/ na sam
`hÄ«nohamasmÄ«â€™ tipi na samanupassanti, kimaÃ±Ã±atra yathÄ• bhÅ«tassa dassanÄ•

idaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca.

tattha katamaá¹ƒ dassanaá¹ƒ?

<115> á¹• 24 ``ye ariyasaccÄ• ni vibhÄ• vayanti, gambhÄ«rapaÃ±Ã±ena sudesitÄ• ni.

kiÃ±cÄ• pi te honti bhusaá¹ƒ pamattÄ• {bhusappamattÄ• (Ce) passa Khp 609}, na te bhav
aá¹-á¹-hamamÄ• diyantÄ«â€™â€™ ti ||

idaá¹ƒ dassanaá¹ƒ.

``yathindakhÄ«lo \Be 146/ pathavissito siyÄ• , catubbhi vÄ• tehi asampakampiyo.

tathÅ«pamaá¹ƒ \Ee 169/ sappurisaá¹ƒ vadÄ• mi, yo ariyasaccÄ• ni avecca passatÄ«â€™â€

idaá¹ƒ dassanaá¹ƒ.

``catÅ«hi, bhikkhave, sotÄ• pattiyaá¹…gehi samannÄ• gato ariyasÄ• vako Ä• kaá¹…khamÄ
byÄ• kareyya `khÄ«á¹‡anirayomhi, khÄ«á¹‡atiracchÄ• nayoni, khÄ«á¹‡apettivisayo, khÄ«á¹
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o, sattakkhattuparam
} deve ca manusse ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissÄ• mÄ«â€™ t
bhikkhave, ariyasÄ• vakassa tathÄ• gate saddhÄ• niviá¹-á¹-hÄ• patiá¹-á¹-hitÄ• virÅ«á¸·hÄ
asaá¹ƒhÄ• riyÄ• samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahm
saha dhammena, dhamme kho pana niá¹-á¹-haá¹ƒ gato hoti, svÄ• kkhÄ• to bhagavatÄ• dha
ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hi, yadidaá¹ƒ madanimmadano ... p
nibbÄ• naá¹ƒ, saha dhammiyÄ• kho panassa honti iá¹-á¹-hÄ• kantÄ• piyÄ• manÄ• pÄ• g
ariyakantehi kho pana sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi acchiddehi asabalehi aka
viÃ±Ã±uppasaá¹-á¹-hehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanikehi. imehi kho, bhikkh
sotÄ• pattiyaá¹…gehi samannÄ• gato ariyasÄ• vako Ä• kaá¹…khamÄ• no attanÄ• va attÄ•
`khÄ«á¹‡anirayomhi, khÄ«á¹‡atiracchÄ• nayoni, khÄ«á¹‡apettivisayo, khÄ«á¹‡Ä• pÄ• yadu
sotÄ• pannohamasmi avinipÄ• tadhammo \Ne 145/ niyato sambodhiparÄ• yaá¹‡o, sattakkha
ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissÄ• mÄ«â€™â€™ â€™ ti.

idaá¹ƒ \Ee 170/ dassanaá¹ƒ.

tattha \Be 147/ katamÄ• bhÄ• vanÄ• ?

``yassindriyÄ• ni bhÄ• vitÄ• ni {subhÄ• vitÄ• ni (Ce Katthaci) passa Sn 512}, ajjhattaá¹ƒ bah

nibbijjha imaá¹ƒ paraÃ±ca lokaá¹ƒ, kÄ• laá¹ƒ kaá¹…khati bhÄ• vito sadantoâ€™â€™ ti ||

ayaá¹ƒ bhÄ• vanÄ• .

``cattÄ• rimÄ• ni, bhikkhave, dhammapadÄ• ni {passa AN a IV 29}. katamÄ• ni cattÄ• ri? a
abyÄ• pÄ• do dhammapadaá¹ƒ, sammÄ• sati dhammapadaá¹ƒ, sammÄ• samÄ• dhi dham
cattÄ• ri dhammapadÄ• nÄ«â€™â€™ ti. ayaá¹ƒ bhÄ• vanÄ• .

tattha katamaá¹ƒ dassanaÃ±ca bhÄ• vanÄ• ca? ``paÃ±ca chinde paÃ±ca jaheâ€™â€™ ti
cuttari bhÄ• vaye. paÃ±ca saá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccatÄ«â€™â€™ ti aya
dassanaÃ±ca bhÄ• vanÄ• ca.

``tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• ni {passa SN c V 493}. katamÄ• ni tÄ«á¹‡i,
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. katam
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ? idha, bhikkhave, bhikkhu anabhisametassa duk
abhisamayÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
dukkhasamudayassa \Ee 171/ ariyasaccassa ... pe ... dukkhanirodhassa ... pe ... dukkhanir
paá¹-ipadÄ• ya ariyasaccassa abhisamayÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä•
paggaá¹‡hÄ• ti padahati. idaá¹ƒ, bhikkhave, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaâ€™â€™

``katamaÃ±ca, bhikkhave, aÃ±Ã±indriyaá¹ƒ? idha, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™
pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukk
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idaá¹
aÃ±Ã±indriyaá¹ƒ.

``katamaÃ±ca \Ne 146/, bhikkhave, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ? idha, bhikkhave, bhikkhu Ä•
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati, khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ \Be 148/ nÄ
itthattÄ• yÄ• ti pajÄ• nÄ• ti. idaá¹ƒ, bhikkhave, aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti. ayaá¹ƒ bh

idaá¹ƒ dassanaÃ±ca bhÄ• vanÄ• ca.

<116> tattha katamaá¹ƒ sakavacanaá¹ƒ?

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodÄ• panaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

idaá¹ƒ sakavacanaá¹ƒ.

``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ• lanimittÄ• ni bÄ• lÄ• padÄ
bÄ• loti pare saÃ±jÄ• nanti. katamÄ• ni tÄ«á¹‡i? bÄ• lo, bhikkhave, duccintitacintÄ« ca hoti,
ca hoti, dukkaá¹-akammakÄ• rÄ« {dukkatakammakÄ• rÄ« (Ce) MN III 246; AN a III 3 passita
kho, bhikkhave, tÄ«á¹‡i bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ• lanimittÄ• ni bÄ• lÄ• padÄ• nÄ

``tÄ«á¹‡imÄ• ni \Ee 172/, bhikkhave, paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni paá¹‡á¸• it
paá¹‡á¸• itÄ• padÄ• nÄ• ni, yehi paá¹‡á¸• itaá¹ƒ paá¹‡á¸• itoti pare saÃ±jÄ• nanti. katamÄ•
bhikkhave, sucintitacintÄ« ca hoti, subhÄ• sitabhÄ• sÄ« ca hoti, sukatakammakÄ• rÄ« ca ho
bhikkhave, tÄ«á¹‡i paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni paá¹‡á¸• itanimittÄ• ni paá¹‡á
ti.

idaá¹ƒ sakavacanaá¹ƒ.

tattha katamaá¹ƒ paravacanaá¹ƒ?

``pathavÄ«samo natthi vitthato, ninno pÄ• tÄ• lasamo na vijjati.

merusamo natthi unnato, cakkavattisadiso natthi porisoâ€™â€™ ti ||

idaá¹ƒ paravacanaá¹ƒ.

`` `hotu \Ne 147/, devÄ• naminda, subhÄ• sitena jayoti. hotu, vepacitti subhÄ• sitena jayoti.
vepacitti, gÄ• thaâ€™ nti. atha kho, bhikkhave, vepacitti asurindo imaá¹ƒ gÄ• thaá¹ƒ abhÄ•

``bhiyyo \Be 149/ bÄ• lÄ• pabhijjeyyuá¹ƒ {pakujjheyyuá¹ƒ (Ce Katthaci) passa SN a I 251},
paá¹-isedhako.

tasmÄ• bhusena daá¹‡á¸• ena, dhÄ«ro bÄ• laá¹ƒ nisedhayeâ€™â€™ ti ||

``bhÄ• sitÄ• ya kho pana, bhikkhave, vepacittinÄ• asurindena gÄ• thÄ• ya asurÄ• anumod
ahesuá¹ƒ. atha kho, bhikkhave, vepacitti asurindo sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca `

gÄ• thaâ€™ nti. evaá¹ƒ vutte, bhikkhave, sakko devÄ• namindo imaá¹ƒ gÄ• thaá¹ƒ abhÄ• s

``etadeva ahaá¹ƒ maÃ±Ã±e, bÄ• lassa paá¹-isedhanaá¹ƒ.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammatÄ«â€™â€™ ti ||

``bhÄ• sitÄ• ya kho pana, bhikkhave, sakkena devÄ• namindena gÄ• thÄ• ya devÄ• anum
ahesuá¹ƒ. atha kho, bhikkhave, sakko devÄ• namindo vepacittiá¹ƒ asurindaá¹ƒ etadavoca `
gÄ• thaâ€™ nti. evaá¹ƒ vutte, bhikkhave, vepacitti asurindo imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``etadeva \Ee 173/ titikkhÄ• ya, vajjaá¹ƒ passÄ• mi vÄ• sava.

yadÄ• naá¹ƒ maÃ±Ã±ati {maÃ±Ã±atÄ« (Ce) passa SN a I 251} bÄ• lo, bhayÄ• myÄ• yaá¹ƒ

ajjhÄ• ruhati dummedho, gova bhiyyo palÄ• yinaâ€™â€™ nti ||

``bhÄ• sitÄ• ya kho pana, bhikkhave, vepacittinÄ• asurindena gÄ• thÄ• ya asurÄ• anumo
ahesuá¹ƒ. atha kho vepacitti asurindo sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca `bhaá¹‡a, de
nti. evaá¹ƒ vutte, bhikkhave, sakko devÄ• namindo imÄ• gÄ• thÄ• yo abhÄ• si ---

``kÄ• maá¹ƒ maÃ±Ã±atu vÄ• mÄ• vÄ• , bhayÄ• myÄ• yaá¹ƒ titikkhati.

sadatthaparamÄ• atthÄ• , khantÄ• bhiyyo na vijjati ||

``yo \Ne 148/ have balavÄ• santo, dubbalassa titikkhati.

tamÄ• hu paramaá¹ƒ khantiá¹ƒ, niccaá¹ƒ khamati dubbalo ||

``abalaá¹ƒ taá¹ƒ balaá¹ƒ Ä• hu, yassa bÄ• labalaá¹ƒ balaá¹ƒ.

balassa dhammaguttassa, paá¹-ivattÄ• na vijjati ||

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ \Be 150/ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

``ubhinnaá¹ƒ tikicchantÄ• naá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• â€™â€™ ti ||

``bhÄ• sitÄ• su kho pana, bhikkhave, sakkena devÄ• namindena gÄ• thÄ• su devÄ• anum
ahesuâ€™â€™ nti. idaá¹ƒ paravacanaá¹ƒ.

<117> tattha katamaá¹ƒ sakavacanaÃ±ca paravacanaÃ±ca?

yaÃ±ca pattaá¹ƒ yaÃ±ca pattabbaá¹ƒ ubhayametaá¹ƒ rajÄ• nukiá¹‡á¹‡aá¹ƒ Ä• turassÄ• nu
sikkhÄ• sÄ• rÄ• sÄ«laá¹ƒ vataá¹ƒ jÄ«vitaá¹ƒ brahmacariyaá¹ƒ upaá¹-á¹-hÄ• nasÄ• rÄ• , ay
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino ``natthi kÄ• mesu dosoâ€™â€™ ti, ayaá¹ƒ dutiyo \Ee 17
antÄ• kaá¹-asivaá¸• á¸• hanÄ• kaá¹-asiyo diá¹-á¹-hiá¹ƒ vaá¸• á¸• henti. ete ubho ante anab
atidhÄ• vanti eketi. idaá¹ƒ paravacanaá¹ƒ.

ye ca kho te ubho ante abhiÃ±Ã±Ä• ya tatra ca na ahesuá¹ƒ, tena ca amaÃ±Ã±iá¹ƒsu, vaá
paÃ±Ã±Ä• panÄ• yÄ• ti. idaá¹ƒ sakavacanaá¹ƒ. ayaá¹ƒ udÄ• no sakavacanaÃ±ca paravaca

rÄ• jÄ• pasenadi {passenadi (Katthaci) passa SN a I 113} kosalo bhagavantaá¹ƒ etadavoc
bhante, rahogatassa paá¹-isallÄ«nassa \Ne 149/ evaá¹ƒ cetaso parivitakko udapÄ• di ``kesa
kesaá¹ƒ appiyo attÄ• â€™â€™ ti. tassa mayhaá¹ƒ, bhante, etadahosi ``ye ca kho keci kÄ• y
caranti, vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti, tesaá¹ƒ appiyo attÄ
evaá¹ƒ vadeyyuá¹ƒ `piyo no attÄ• â€™ ti, atha kho tesaá¹ƒ appiyo attÄ• . taá¹ƒ kissa hetu?
appiyassa kareyya, taá¹ƒ te attanÄ• va attano karonti, tasmÄ• tesaá¹ƒ appiyo attÄ• . ye ca
sucaritaá¹ƒ caranti, vÄ• cÄ• ya sucaritaá¹ƒ caranti, manasÄ• sucaritaá¹ƒ caranti, tesaá¹ƒ pi
te evaá¹ƒ vadeyyuá¹ƒ `appiyo no attÄ• â€™ ti, atha kho tesaá¹ƒ piyo attÄ• . taá¹ƒ kissa hetu
piyassa kareyya \Be 151/. taá¹ƒ te attanÄ• va attano karonti. tasmÄ• tesaá¹ƒ piyo attÄ• â€™

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja, ye hi keci, mahÄ• rÄ• ja, kÄ• yena
vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti tasmÄ• tesaá¹ƒ appiyo attÄ
vadeyyuá¹ƒ `piyo no attÄ• â€™ ti, atha kho tesaá¹ƒ appiyo attÄ• . taá¹ƒ kissa hetu? yaá¹ƒ h
appiyassa kareyya, taá¹ƒ te attanÄ• va attano karonti, tasmÄ• tesaá¹ƒ appiyo attÄ• . ye ca
kÄ• yena sucaritaá¹ƒ caranti, vÄ• cÄ• ya sucaritaá¹ƒ caranti, manasÄ• sucaritaá¹ƒ caranti,
kiÃ±cÄ• pi te evaá¹ƒ vadeyyuá¹ƒ `appiyo no attÄ• â€™ ti, atha kho tesaá¹ƒ piyo attÄ• . taá¹
yaá¹ƒ hi, mahÄ• rÄ• ja, piyo piyassa kareyya, taá¹ƒ te attanÄ• va attano karonti, tasmÄ• tes
idamavoca bhagavÄ• ... pe ... satthÄ• ---

``attÄ• naÃ±ce piyaá¹ƒ jaÃ±Ã±Ä• , na naá¹ƒ pÄ• pena saá¹ƒyuje.

na hi taá¹ƒ sulabhaá¹ƒ hoti, sukhaá¹ƒ dukkaá¹-akÄ• rinÄ• ||

``antakenÄ• dhipannassa {maraá¹‡enÄ• bhibhÅ«tassa (Katthaci) passa SN a I 115}, jahato

kiá¹ƒ hi tassa sakaá¹ƒ hoti, kiÃ±ca Ä• dÄ• ya gacchati.

kiÃ±cassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« ||

``ubho puÃ±Ã±aÃ±ca pÄ• paÃ±ca, yaá¹ƒ macco kurute idha.

taÃ±hi tassa sakaá¹ƒ hoti, taá¹ƒva Ä• dÄ• ya gacchati.

taá¹ƒvassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« ||

``tasmÄ• \Ne 150/ kareyya kalyÄ• á¹‡aá¹ƒ, nicayaá¹ƒ samparÄ• yikaá¹ƒ.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

idaá¹ƒ suttaá¹ƒ paravacanaá¹ƒ. anugÄ«ti sakavacanaá¹ƒ. idaá¹ƒ sakavacanaÃ±ca paravac

<118> tattha katamaá¹ƒ visajjanÄ«yaá¹ƒ?

paÃ±he pucchite idaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ, idaá¹ƒ pariÃ±Ã±eyyaá¹ƒ, idaá¹ƒ pahÄ• tabbaá¹ƒ idaá¹ƒ sacchikÄ• tabbaá¹ƒ, ime dhammÄ• evaá¹ƒgahitÄ• idaá¹ƒ phalaá¹ƒ nibbattayanti. te evaá¹ƒgahitÄ• naá¹ƒ ayamattho iti idaá¹ƒ visajjanÄ«yaá¹ƒ. ``uá¸·Ä• ro buddho bhagavÄ• â€ buddhauá¸·Ä• rataá¹ƒ dhammasvÄ• kkhÄ• tataá¹ƒ saá¹…ghasuppaá¹-ipattiÃ±ca ekaá¹ƒsen saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ``sabbe ekaá¹ƒseneva niddise. yaá¹ƒ vÄ• panaÃ±Ã±ampi evaá¹ƒ jÄ• tiyaá¹ƒ. idaá¹ƒ visajjanÄ«yaá¹

tattha \Ee 176/ katamaá¹ƒ avisajjanÄ«yaá¹ƒ?

``Ä• kaá¹…khato te naradammasÄ• rathi {naradammasÄ• rathÄ« (Ce) }, devÄ• manussÄ•

sabbe na jaÃ±Ã±Ä• kasiá¹‡Ä• pi pÄ• á¹‡ino, santaá¹ƒ samÄ• dhiá¹ƒ araá¹‡aá¹ƒ nisevato.

kintaá¹ƒ bhagavÄ• Ä• kaá¹…khatÄ«â€™â€™ ti ||

idaá¹ƒ avisajjanÄ«yaá¹ƒ.

 ettako bhagavÄ• sÄ«lakkhandhe samÄ• dhikkhandhe paÃ±Ã±Ä• kkhandhe vimuttikkhandh
vimuttiÃ±Ä• á¹‡adassanakkhandhe iriyÄ• yaá¹ƒ pabhÄ• ve hitesitÄ• yaá¹ƒ karuá¹‡Ä• yaá¹ƒ
avisajjanÄ«yaá¹ƒ.

 ``tathÄ• gatassa, bhikkhave, arahato sammÄ• sambuddhassa loke uppÄ• dÄ• tiá¹‡á¹‡aá¹ƒ
buddharatanassa dhammaratanassa saá¹…gharatanassaâ€™â€™. kiá¹ƒ pamÄ• á¹‡Ä• ni t
avisajjanÄ«yaá¹ƒ.

 buddhavisayo avisajjanÄ«yo. puggalaparoparaÃ±Ã±utÄ• avisajjanÄ«yÄ• . ``pubbÄ• , bhikk
paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ saki
tiracchÄ• nayoniá¹ƒ sakiá¹ƒ pettivisayaá¹ƒ sakiá¹ƒ asurayoniá¹ƒ sakiá¹ƒ deve sakiá¹ƒ manu
saá¹ƒsaritaá¹ƒâ€™â€™. katamÄ• pubbÄ• koá¹-Ä«ti avisajjanÄ«yaá¹ƒ. na paÃ±Ã±Ä• yatÄ«
Ã±Ä• á¹‡avekallena. duvidhÄ• buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ desanÄ• attÅ«panÄ• yi
paÃ±Ã±Ä• yatÄ«ti parÅ«panÄ• yikÄ• . natthi buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ avijÄ• nan
attÅ«panÄ• yikÄ• . yathÄ• bhagavÄ• kokÄ• likaá¹ƒ bhikkhuá¹ƒ Ä• rabbha aÃ±Ã±ataraá¹ƒ

 ``seyyathÄ• pi \Ee 177/ \Be 153/, bhikkhu, vÄ«satikhÄ• riko kosalako tilavÄ• ho ... pe ... na
nirayo. seyyathÄ• pi bhikkhu, vÄ«sati abbudÄ• nirayÄ• , evameko nirabbudo nirayo {nirabb
}. seyyathÄ• pi, bhikkhu, vÄ«sati nirabbudÄ• nirayÄ• , evameko ababo nirayo. seyyathÄ• p
ababÄ• nirayÄ• , evameko aá¹-aá¹-o nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati aá¹-aá¹-Ä• nira
nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati ahahÄ• nirayÄ• , evameko kumudo nirayo. seyyathÄ
kumudÄ• nirayÄ• , evameko sogandhiko nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati sogandhikÄ
uppalako nirayo {uppalanirayo (SN a I 181) }. seyyathÄ• pi, bhikkhu, vÄ«sati uppalakÄ• nira
puá¹‡á¸• arÄ«ko nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati puá¹‡á¸• arÄ«kÄ• nirayÄ• , evamek
pana, bhikkhu, niraye kokÄ• liko bhikkhu upapanno sÄ• riputtamoggallÄ• nesu cittaá¹ƒ Ä• g
vÄ• pana kiÃ±ci bhagavÄ• Ä• ha ``ayaá¹ƒ appameyyo asaá¹…khyeyoâ€™â€™ ti. sabbaá
idaá¹ƒ avisajjanÄ«yaá¹ƒ.

 <119> tattha katamaá¹ƒ visajjanÄ«yaÃ±ca avisajjanÄ«yaÃ±ca, yadÄ• so upako Ä• jÄ«vak
``kuhiá¹ƒ, Ä• vuso gotama, gamissasÄ«â€™â€™ ti. bhagavÄ• Ä• ha ---

``bÄ• rÄ• á¹‡asiá¹ƒ gamissÄ• mi, ahaá¹ƒ taá¹ƒ amatadundubhiá¹ƒ.

dhammacakkaá¹ƒ pavattetuá¹ƒ, loke appaá¹-ivattiyaâ€™â€™ nti ||

upako Ä• jÄ«vako Ä• ha `` `jinoâ€™ ti kho Ä• vuso, bho gotama, paá¹-ijÄ• nÄ• sÄ«â€™â€

``mÄ• disÄ• \Ne 152/ ve jinÄ• {jinÄ• ve mÄ• disÄ• (Ce Katthaci) passa MN II 341} honti, y
Ä• savakkhayaá¹ƒ.

jitÄ• me pÄ• pakÄ• dhammÄ• , tasmÄ• haá¹ƒ upakÄ• jinoâ€™â€™ ti ||

kathaá¹ƒ jino kena jinoti visajjanÄ«yaá¹ƒ. katamo jinoti avisajjanÄ«yaá¹ƒ. katamo Ä• savakk
dosakkhayo mohakkhayoti visajjanÄ«yaá¹ƒ. kittako Ä• savakkhayoti avisajjanÄ«yaá¹ƒ. idaá¹
visajjanÄ«yaÃ±ca avisajjanÄ«yaÃ±ca.

atthi \Be 154/ tathÄ• gatoti visajjanÄ«yaá¹ƒ. atthi rÅ«panti visajjanÄ«yaá¹ƒ. rÅ«paá¹ƒ tathÄ•
avisajjanÄ«yaá¹ƒ. rÅ«pavÄ• tathÄ• gatoti avisajjanÄ«yaá¹ƒ. rÅ«pe tathÄ• gatoti avisajjanÄ«
rÅ«panti avisajjanÄ«yaá¹ƒ. evaá¹ƒ atthi vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ• rÅ
viÃ±Ã±Ä• á¹‡anti visajjanÄ«yaá¹ƒ. viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• gatoti avisajjanÄ«yaá¹ƒ. viÃ±Ã±
avisajjanÄ«yaá¹ƒ. viÃ±Ã±Ä• á¹‡e tathÄ• gatoti avisajjanÄ«yaá¹ƒ. tathÄ• gate viÃ±Ã±Ä• á¹‡a
aÃ±Ã±atra rÅ«pena tathÄ• gatoti avisajjanÄ«yaá¹ƒ. aÃ±Ã±atra vedanÄ• ya ... pe ... saÃ±Ã±
saá¹…khÄ• rehi ... pe ... viÃ±Ã±Ä• á¹‡ena tathÄ• gatoti avisajjanÄ«yaá¹ƒ. ayaá¹ƒ so tathÄ•
... avedanako ... pe ... asaÃ±Ã±ako ... pe ... asaá¹…khÄ• rako ... pe ... aviÃ±Ã±Ä• á¹‡akoti a
idaá¹ƒ visajjanÄ«yaÃ±ca avisajjanÄ«yaÃ±ca.

passati bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte cavamÄ•
sabbaá¹ƒ ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• tÄ«ti visajjanÄ«yaá¹ƒ. katame sattÄ
avisajjanÄ«yaá¹ƒ. idaá¹ƒ visajjanÄ«yaÃ±ca avisajjanÄ«yaÃ±ca.

atthi tathÄ• gatoti visajjanÄ«yaá¹ƒ. atthi tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti avisajjanÄ«yaá¹ƒ
visajjanÄ«yaÃ±ca avisajjanÄ«yaÃ±ca.

<120> tattha katamaá¹ƒ kammaá¹ƒ?

``antakenÄ• dhipannassa \Ne 153/, jahato mÄ• nusaá¹ƒ bhavaá¹ƒ.

kiá¹ƒ hi tassa sakaá¹ƒ hoti, kiÃ±ca Ä• dÄ• ya gacchati.

kiÃ±cassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« ||

``ubho puÃ±Ã±aÃ±ca pÄ• paÃ±ca, yaá¹ƒ macco kurute idha.

taÃ±hi tassa sakaá¹ƒ hoti, taá¹ƒva {taÃ±ca (Ce Katthaci) passa SN a I 115} Ä• dÄ• ya gacch

taá¹ƒvassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti ||

idaá¹ƒ kammaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bÄ• laá¹ƒ pÄ«á¹-hasamÄ• rÅ«á¸·haá¹ƒ vÄ• maÃ±casamÄ• r
chamÄ• yaá¹ƒ {chamÄ• ya (Ce Katthaci) passa MN III 248} vÄ• semÄ• naá¹ƒ yÄ• nissa pu
katÄ• ni kÄ• yena duccaritÄ• ni vÄ• cÄ• ya duccaritÄ• ni manasÄ• duccaritÄ• ni, tÄ• nissa
ajjholambanti \Be 155/ abhippalambanti. seyyathÄ• pi, bhikkhave, mahataá¹ƒ pabbatakÅ«á¹
sÄ• yanhasamayaá¹ƒ pathaviyaá¹ƒ olambanti ajjholambanti abhippalambanti. evameva kho
pÄ«á¹-hasamÄ• rÅ«á¸·haá¹ƒ vÄ• maÃ±casamÄ• rÅ«á¸·haá¹ƒ vÄ• chamÄ• yaá¹ƒ vÄ• sem
kammÄ• ni katÄ• ni kÄ• yena duccaritÄ• ni vÄ• cÄ• ya duccaritÄ• ni manasÄ• duccaritÄ• n
olambanti ajjholambanti abhippalambanti. tatra, bhikkhave, bÄ• lassa evaá¹ƒ hoti `akataá¹ƒ
kalyÄ• á¹‡aá¹ƒ, akataá¹ƒ kusalaá¹ƒ, akataá¹ƒ bhÄ«ruttÄ• á¹‡aá¹ƒ. kataá¹ƒ pÄ• paá¹ƒ, kataá
kibbisaá¹ƒ, yÄ• vatÄ• bho akatakalyÄ• á¹‡Ä• naá¹ƒ akatakusalÄ• naá¹ƒ akatabhÄ«ruttÄ• á
kataluddÄ• naá¹ƒ katakibbisÄ• naá¹ƒ gati, taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™ ti, so soca
urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjatÄ«â€™â€™ ti.

``puna caparaá¹ƒ, bhikkhave, paá¹‡á¸• itaá¹ƒ pÄ«á¹-hasamÄ• rÅ«á¸·haá¹ƒ vÄ• maÃ±casa
chamÄ• yaá¹ƒ vÄ• semÄ• naá¹ƒ yÄ• nissa pubbe kalyÄ• á¹‡Ä• ni kammÄ• ni katÄ• ni kÄ•
sucaritÄ• ni manasÄ• sucaritÄ• ni, tÄ• nissa tamhi samaye olambanti ajjholambanti abhipp
bhikkhave, mahataá¹ƒ pabbatakÅ«á¹-Ä• naá¹ƒ chÄ• yÄ• sÄ• yanhasamayaá¹ƒ pathaviyaá¹
abhippalambanti. evameva kho, bhikkhave, paá¹‡á¸• itaá¹ƒ pÄ«á¹-hasamÄ• rÅ«á¸·haá¹ƒ vÄ
vÄ• chamÄ• yaá¹ƒ vÄ• semÄ• naá¹ƒ yÄ• nissa pubbe kalyÄ• á¹‡Ä• ni kammÄ• ni katÄ• ni
sucaritÄ• ni manasÄ• sucaritÄ• ni, tÄ• nissa tamhi samaye olambanti ajjholambanti abhipp
bhikkhave, paá¹‡á¸• itassa `evaá¹ƒ hoti akataá¹ƒ vata me pÄ• paá¹ƒ \Ne 154/, akataá¹ƒ lud
kibbisaá¹ƒ. kataá¹ƒ kalyÄ• á¹‡aá¹ƒ, kataá¹ƒ kusalaá¹ƒ, kataá¹ƒ bhÄ«ruttÄ• á¹‡aá¹ƒ, yÄ• vat
\Ee 180/ akataluddÄ• naá¹ƒ akatakibbisÄ• naá¹ƒ katakalyÄ• á¹‡Ä• naá¹ƒ katakusalÄ• naá¹
gati, taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™ ti, so na socati na kilamati na paridevati na urat
na sammohaá¹ƒ Ä• pajjati, `kataá¹ƒ me puÃ±Ã±aá¹ƒ, akataá¹ƒ pÄ• paá¹ƒ, yÄ• bhavissati g
akataluddassa akatakibbisassa katapuÃ±Ã±assa katakusalassa katabhÄ«ruttÄ• á¹‡assa, ta
paccanubhavissÄ• mÄ«â€™ ti vippaá¹-isÄ• ro na jÄ• yati. avippaá¹-isÄ• rino kho, bhikkhave
vÄ• gihino vÄ• pabbajitassa vÄ• bhaddakaá¹ƒ maraá¹‡aá¹ƒ bhaddikÄ• kÄ• laá¹…kiriyÄ•
kammaá¹ƒ.

``tÄ«á¹‡imÄ• ni \Be 156/, bhikkhave, duccaritÄ• ni. katamÄ• ni tÄ«á¹‡i, kÄ• yaduccaritaá¹ƒ

manoduccaritaá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i duccaritÄ• ni. tÄ«á¹‡imÄ• ni, bhikkhave,
tÄ«á¹‡i? kÄ• yasucaritaá¹ƒ vacÄ«sucaritaá¹ƒ manosucaritaá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«
kammaá¹ƒ.

tattha katamo vipÄ• ko?

``lÄ• bhÄ• vo, bhikkhave, suladdhaá¹ƒ vo, bhikkhave, khaá¹‡o vo, bhikkhave, paá¹-iladdho
diá¹-á¹-hÄ• mayÄ• , bhikkhave, cha phassÄ• yatanikÄ• nÄ• ma nirayÄ• . tattha yaá¹ƒ kiÃ±
passati aniá¹-á¹-harÅ«paá¹ƒyeva passati, no iá¹-á¹-harÅ«paá¹ƒ. akantarÅ«paá¹ƒyeva passa
amanÄ• parÅ«paá¹ƒyeva passati, no manÄ• parÅ«paá¹ƒ.

yaá¹ƒ kiÃ±ci sotena saddaá¹ƒ suá¹‡Ä• ti ... pe ... ghÄ• nena ... pe ... jivhÄ• ya ... pe ... kÄ•
yaá¹ƒ kiÃ±ci manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti aniá¹-á¹-hadhammaá¹ƒyeva vijÄ• nÄ• ti, no
akantadhammaá¹ƒyeva vijÄ• nÄ• ti, no kantadhammaá¹ƒ. amanÄ• padhammaá¹ƒyeva vijÄ•
lÄ• bhÄ• vo, bhikkhave, suladdhaá¹ƒ vo, bhikkhave, khaá¹‡o vo, bhikkhave, paá¹-iladdho \B
brahmacariyavÄ• sÄ• ya.

``diá¹-á¹-hÄ• mayÄ• , bhikkhave, cha phassÄ• yatanikÄ• nÄ• ma saggÄ• . tattha yaá¹ƒ kiÃ
passati iá¹-á¹-harÅ«paá¹ƒyeva passati, no aniá¹-á¹-harÅ«paá¹ƒ. kantarÅ«paá¹ƒyeva passati
manÄ• parÅ«paá¹ƒyeva passati, no amanÄ• parÅ«paá¹ƒ. yaá¹ƒ kiÃ±ci sotena saddaá¹ƒ sua
\Ne 155/ ... pe ... jivhÄ• ya ... pe ... kÄ• yena ... pe ... manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti iá¹-á
vijÄ• nÄ• ti, no aniá¹-á¹-hadhammaá¹ƒ. kantadhammaá¹ƒyeva vijÄ• nÄ• ti, no akantadhamm
vijÄ• nÄ• ti, no amanÄ• padhammaá¹ƒ. lÄ• bhÄ• vo, bhikkhave, suladdhaá¹ƒ vo, bhikkhave
paá¹-iladdho brahmacariyavÄ• sÄ• yÄ• â€™â€™ ti. ayaá¹ƒ vipÄ• ko.

``saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ {paccamÄ• nassa (Katthaci) passa Pv 802}, kadÄ• anto bhavis

``natthi anto kuto anto, na anto paá¹-idissati {patidissati (Ce) J I 4.55}.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, tuyhaá¹ƒ mayhaÃ±ca mÄ• risÄ• â€™â€™ ti ||

ayaá¹ƒ vipÄ• ko.

<121> tattha \Be 157/ katamaá¹ƒ kammaÃ±ca vipÄ• ko ca?

``adhammacÄ• rÄ« hi naro pamatto, yahiá¹ƒ yahiá¹ƒ gacchati duggatiá¹ƒ yo.

so naá¹ƒ adhammo carito hanÄ• ti, sayaá¹ƒ gahÄ«to yathÄ• kaá¹‡hasappo ||

``na hi {passa Th 304} dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti ||

idaá¹ƒ kammaÃ±ca vipÄ• ko ca.

``mÄ• , bhikkhave, puÃ±Ã±Ä• naá¹ƒ bhÄ• yittha, sukhassetaá¹ƒ, bhikkhave, adhivacanaá¹ƒ
piyassa manÄ• passa yadidaá¹ƒ \Ee 182/ puÃ±Ã±Ä• ni. abhijÄ• nÄ• mi kho panÄ• haá¹ƒ, b
katÄ• naá¹ƒ puÃ±Ã±Ä• naá¹ƒ iá¹-á¹-haá¹ƒ {dÄ«gharattaá¹ƒ iá¹-á¹-haá¹ƒ (Ce Katthaci) passa
manÄ• paá¹ƒ vipÄ• kaá¹ƒ paccanubhÅ«taá¹ƒ, satta vassÄ• ni mettacittaá¹ƒ bhÄ• vetvÄ• sa
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe na imaá¹ƒ {na yimaá¹ƒ (It 22) } lokaá¹ƒ punarÄ• gamÄ• siá¹
sudÄ• haá¹ƒ, bhikkhave, kappe Ä• bhassarÅ«pago homi. vivaá¹-á¹-amÄ• ne kappe suÃ±Ã±
upapajjÄ• mi. tatra sudÄ• haá¹ƒ {sudaá¹ƒ (It 22) }, bhikkhave, brahmÄ• homi mahÄ• brahm
aÃ±Ã±adatthudaso vasavattÄ«. chattiá¹ƒsakkhattuá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, sakko a
anekasatakkhattuá¹ƒ rÄ• jÄ• ahosiá¹ƒ cakkavattÄ« {cakkavatti (Katthaci) } dhammiko dham
vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• gato, ko pana vÄ• do padesar
bhikkhave, etadahosi `kissa nu kho me idaá¹ƒ kammassa \Ne 156/ phalaá¹ƒ, kissa kammas
etarahi evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voâ€™ ti. tassa mayhaá¹ƒ, bhikkhave, eta
idaá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ, tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ vipÄ• ko. yenÄ• haá¹ƒ etarahi
evaá¹ƒmahÄ• nubhÄ• voâ€™ ti. seyyathidaá¹ƒ, dÄ• nassa damassa saá¹ƒyamassÄ• â€™â
ca damo yo ca saá¹ƒyamo, idaá¹ƒ kammaá¹ƒ. yo tappaccayÄ• vipÄ• ko paccanubhÅ«to, ay
cÅ«á¸·akammavibhaá¹…go vattabbo.

yaá¹ƒ \Be 158/ subhassa mÄ• á¹‡avassa todeyyaputtassa desitaá¹ƒ. tattha ye dhammÄ• a
saá¹ƒvattanti bahvÄ• bÄ• dhaappÄ• bÄ• dhatÄ• ya appesakkhamahesakkhatÄ• ya dubbaá¹
nÄ«cakulikauccakulikatÄ• ya appabhogamahÄ• bhogatÄ• ya duppaÃ±Ã±apaÃ±Ã±avantatÄ
idaá¹ƒ kammaá¹ƒ. yÄ• tattha appÄ• yukadÄ«ghÄ• yukatÄ• ... pe ... duppaÃ±Ã±apaÃ±Ã±a
idaá¹ƒ kammaÃ±ca vipÄ• ko ca.

<122> tattha katamaá¹ƒ kusalaá¹ƒ?

``vÄ• cÄ• nurakkhÄ« manasÄ• susaá¹ƒvuto, kÄ• yena ca nÄ• kusalaá¹ƒ kayirÄ• {akusalaá
281}.

ete tayo kammapathe visodhaye, Ä• rÄ• dhaye maggamisippaveditaâ€™â€™ nti ||

idaá¹ƒ kusalaá¹ƒ.

``yassa kÄ• yena vÄ• cÄ• ya, manasÄ• natthi dukkaá¹-aá¹ƒ.

saá¹ƒvutaá¹ƒ tÄ«hi á¹-hÄ• nehi, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti ||

idaá¹ƒ kusalaá¹ƒ.

``tÄ«á¹‡imÄ• ni, bhikkhave, kusalamÅ«lÄ• ni. katamÄ• ni tÄ«á¹‡i? alobho kusalamÅ«laá¹ƒ, amoho kusalamÅ«laá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i kusalamÅ«lÄ• ni. idaá¹ƒ kusalaá¹ƒ {vijjÄ• ca kho bhikkhave (saá¹ƒyuttanikÄ• ye) }, pubbaá¹…gamÄ• kusalÄ• naá¹ƒ dhammÄ• {anvadeva (Ce Katthaci), syÄ• dikaá¹‡á¸• e (moggallÄ• ne) 11 suttaá¹ƒ passitabbaá¹ƒ} hirÄ• idaá¹ƒ kusalaá¹ƒ.

tattha katamaá¹ƒ akusalaá¹ƒ?

``yassa \Ne 157/ accanta dussÄ«lyaá¹ƒ, mÄ• luvÄ• sÄ• lamivotthataá¹ƒ.

karoti so tathattÄ• naá¹ƒ, yathÄ• naá¹ƒ icchatÄ« disoâ€™â€™ ti ||

idaá¹ƒ akusalaá¹ƒ.

``attanÄ• hi kataá¹ƒ pÄ• paá¹ƒ, attajaá¹ƒ attasambhavaá¹ƒ.

abhimatthati {abhimanthati (Ce) passa Dhp 161} dummedhaá¹ƒ, vajiraá¹ƒvasmamayaá¹ƒ ma

idaá¹ƒ akusalaá¹ƒ.

``dasa \Ee 184/ \Be 159/ kammapathe niseviya, akusalÄ• kusalehi vivajjitÄ• .

garahÄ• ca bhavanti devate, bÄ• lamatÄ« nirayesu paccareâ€™â€™ ti ||

idaá¹ƒ akusalaá¹ƒ.

``tÄ«á¹‡imÄ• ni, bhikkhave, akusalamÅ«lÄ• ni {passa AN a III 70}, katamÄ• ni tÄ«á¹‡i? lobh doso akusalamÅ«laá¹ƒ, moho akusalamÅ«laá¹ƒ. imÄ• ni kho, bhikkhave, tÄ«á¹‡i akusalamÅ akusalaá¹ƒ.

tattha katamaá¹ƒ kusalaÃ±ca akusalaÃ±ca?

``yÄ• disaá¹ƒ {SN a I 256} vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaâ€™â€™ nti ||

tattha yaá¹ƒ Ä• ha ``kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aâ€™â€™ nti, idaá¹ƒ kusalaá¹ƒ. yaá¹ƒ
pÄ• pakaâ€™â€™ nti, idaá¹ƒ akusalaá¹ƒ. idaá¹ƒ kusalaÃ±ca akusalaÃ±ca.

``subhena kammena vajanti suggatiá¹ƒ, apÄ• yabhÅ«miá¹ƒ asubhena kammunÄ• .

khayÄ• ca kammassa vimuttacetaso, nibbanti te jotirivindhanakkhayÄ• â€™â€™ ||

tattha yaá¹ƒ Ä• ha ``subhena kammena vajanti suggatiâ€™â€™ nti, idaá¹ƒ kusalaá¹ƒ. yaá¹
asubhena kammunÄ• â€™â€™ ti, idaá¹ƒ akusalaá¹ƒ. idaá¹ƒ kusalaÃ±ca akusalaÃ±ca.

<123> tattha \Ne 158/ katamaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ?

``yathÄ• pi bhamaro pupphaá¹ƒ, vaá¹‡á¹‡agandhamaheá¹-hayaá¹ƒ {vaá¹‡á¹‡agandhaá¹ƒ a
49}.

paleti {paá¸·eti (Katthaci) } rasamÄ• dÄ• ya, evaá¹ƒ gÄ• me munÄ« careâ€™â€™ ti ||

idaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

``tÄ«á¹‡imÄ• ni \Be 160/ \Ee 185/, bhikkhave, bhikkhÅ«naá¹ƒ karaá¹‡Ä«yÄ• ni. katamÄ• ni
bhikkhave, bhikkhu pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá
bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu, kÄ• yakammavacÄ«kammena s
parisuddhÄ• jÄ«vo. Ä• raddhavÄ«riyo kho pana hoti thÄ• mavÄ• daá¸·haparakkamo anikkh
dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya sacchikiriyÄ•
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• du
bhikkhave, bhikkhÅ«naá¹ƒ tÄ«á¹‡i karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti. idaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

``dasayime {dasa ime (Ce Katthaci) passa AN c 10.48}, bhikkhave, dhammÄ• pabbajitena
paccavekkhitabbÄ• . katame dasa? `vevaá¹‡á¹‡iyamhi ajjhupagatoâ€™ ti pabbajitena abhiá
paccavekkhitabbaá¹ƒ ... pe ... ime kho bhikkhave dasa dhammÄ• pabbajitena abhiá¹‡haá¹ƒ
ti. idaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

``tÄ«á¹‡imÄ• ni, bhikkhave, karaá¹‡Ä«yÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yasucaritaá¹ƒ vacÄ«
manosucaritanti. imÄ• ni kho, bhikkhave, tÄ«á¹‡i karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti. idaá¹ƒ anu

tattha katamaá¹ƒ paá¹-ikkhittaá¹ƒ?

``natthi puttasamaá¹ƒ pemaá¹ƒ, natthi gosamitaá¹ƒ {goá¹‡asamaá¹ƒ (Katthaci) passa SN a

natthi sÅ«riyasamÄ• {suriyasamÄ• (Ce) } Ä• bhÄ• , samuddaparamÄ• sarÄ• â€™â€™ ti |

bhagavÄ• Ä• ha ---

``natthi \Ne 159/ attasamaá¹ƒ pemaá¹ƒ, natthi dhaÃ±Ã±asamaá¹ƒ dhanaá¹ƒ.

natthi paÃ±Ã±Ä• samÄ• Ä• bhÄ• , vuá¹-á¹-hiveparamÄ• sarÄ• â€™â€™ ti ||

ettha yaá¹ƒ purimakaá¹ƒ, idaá¹ƒ paá¹-ikkhittaá¹ƒ.

``tÄ«á¹‡imÄ• ni \Ee 186/, bhikkhaveá¹› akaraá¹‡Ä«yÄ• ni. katamÄ• ni tÄ«á¹‡i? kÄ• yaducca
manoduccaritanti. imÄ• ni kho, bhikkhave, tÄ«á¹‡i akaraá¹‡Ä«yÄ• nÄ«â€™â€™ ti. idaá¹ƒ pa

<124> tattha \Be 161/ katamaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca?

``kiá¹ƒsÅ«dha bhÄ«tÄ• janatÄ• anekÄ• , maggo canekÄ• yatano pavutto {canekÄ• yatana

pucchÄ• mi taá¹ƒ gotama bhÅ«ripaÃ±Ã±a, kismiá¹ƒ á¹-hito paralokaá¹ƒ na bhÄ• yeti ||

``vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya sammÄ• , kÄ• yena pÄ• pÄ• ni akubbamÄ• no.

bahvannapÄ• naá¹ƒ gharamÄ• vasanto, saddho mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«.

etesu dhammesu á¹-hito catÅ«su, dhamme á¹-hito paralokaá¹ƒ na bhÄ• yeâ€™â€™ ti ||

tattha yaá¹ƒ Ä• ha ``vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya sammÄ• â€™â€™ ti, idaá¹ƒ anuÃ
akubbamÄ• noâ€™â€™ ti, idaá¹ƒ paá¹-ikkhittaá¹ƒ. ``bahvannapÄ• naá¹ƒ gharamÄ• vasanto
vadaÃ±Ã±Å«. etesu dhammesu á¹-hito catÅ«su, dhamme á¹-hito paralokaá¹ƒ na bhÄ• yeâ€
anuÃ±Ã±Ä• taá¹ƒ. idaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca.

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodÄ• panaá¹ƒ, etaá¹ƒ buddhÄ• nasÄ• sanaá¹ƒâ€™â€™ ||

tattha yaá¹ƒ Ä• ha ``sabbapÄ• passa akaraá¹‡aâ€™â€™ nti, idaá¹ƒ paá¹-ikkhittaá¹ƒ, yaá¹ƒ
upasampadÄ• â€™â€™ ti, idaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. idaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhitt

``kÄ• yasamÄ• cÄ• rampÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi asev
vacÄ«samÄ• cÄ• rampÄ• haá¹ƒ \Ne 160/, devÄ• naminda \Ee 187/, duvidhena vadÄ• mi se
manosamÄ• cÄ• rampÄ• haá¹ƒ devÄ• naminda, duvidhena vadÄ• mi ... pe ... pariyesanamp
duvidhena vadÄ• mi sevitabbampi asevitabbampiâ€™â€™.

``kÄ• yasamÄ• cÄ• rampÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi sevitabbampi asev
panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ. yathÄ• rÅ«paÃ±ca kho kÄ• yasamÄ• cÄ
dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• parihÄ• yanti, evarÅ«po kÄ• yasamÄ• c
jaÃ±Ã±Ä• kÄ• yasamÄ• cÄ• raá¹ƒ \Be 162/ ``imaá¹ƒ {idaá¹ƒ (Katthaci) passa DN II 364} kh
sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸• hantÄ«â€™â€
sevitabbo. ``kÄ• yasamÄ• cÄ• rampÄ• haá¹ƒ devÄ• naminda, duvidhena vadÄ• mi sevitabb
yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ. ``vacÄ«samÄ• cÄ• raá¹ƒ ... pe ... ``pari
devÄ• naminda, duvidhena vadÄ• mi sevitabbampi asevitabbampÄ«â€™â€™ ti iti kho pane
paá¹-icca vuttaá¹ƒ. yathÄ• rÅ«paÃ±ca kho pariyesanaá¹ƒ sevato akusalÄ• dhammÄ• abhiv
dhammÄ• parihÄ• yanti, evarÅ«pÄ• pariyesanÄ• na sevitabbÄ• . tattha yaá¹ƒ jaÃ±Ã±Ä• p
pariyesanaá¹ƒ sevato akusalÄ• dhammÄ• parihÄ• yanti, kusalÄ• dhammÄ• abhivaá¸• á¸•
pariyesanÄ• sevitabbÄ• . ``pariyesanampÄ• haá¹ƒ, devÄ• naminda, duvidhena vadÄ• mi se
asevitabbampÄ«â€™â€™ ti iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaá¹ƒ.

tattha yaá¹ƒ Ä• ha ``sevitabbampÄ«â€™â€™ ti, idaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. yaá¹ƒ Ä• ha ``na
idaá¹ƒ paá¹-ikkhittaá¹ƒ. idaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca.

<170> tattha \Ee 188/ katamo thavo?

``maggÄ• naá¹-á¹-haá¹…giko {passa Dhp 273} seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• â€™â€™ ti ||

ayaá¹ƒ thavo.

``tÄ«á¹‡imÄ• ni, bhikkhave, aggÄ• ni. katamÄ• ni tÄ«á¹‡i? yÄ• vatÄ• , bhikkhave, sattÄ• a

catuppadÄ• vÄ• bahuppadÄ• vÄ• rÅ«pino vÄ• arÅ«pino vÄ• saÃ±Ã±ino vÄ• asaÃ±Ã±in
vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati seá¹-á¹-hamakkhÄ• yati pavaramakkhÄ• yati \N
sammÄ• sambuddho. yÄ• vatÄ• , bhikkhave, dhammÄ• naá¹ƒ {AN a IV 34; It 81 passitabba
paá¹‡á¹‡attisaá¹…khatÄ• naá¹ƒ vÄ• asaá¹…khatÄ• naá¹ƒ vÄ• , virÄ• go tesaá¹ƒ dhammÄ•
seá¹-á¹-hamakkhÄ• yati pavaramakkhÄ• yati, yadidaá¹ƒ madanimmadano ... pe ... nirodho n
bhikkhave, saá¹…ghÄ• naá¹ƒ paá¹‡á¹‡atti gaá¹‡Ä• naá¹ƒ paá¹‡á¹‡atti mahÄ• janasannipÄ•
tathÄ• gatasÄ• vakasaá¹…gho tesaá¹ƒ aggamakkhÄ• yati seá¹-á¹-hamakkhÄ• yati pavaram
purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• ... pe ... puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti.

``sabbalokuttaro \Be 163/ satthÄ• , dhammo ca kusalakkhato {kusalamakkhato (Katthaci) }.

gaá¹‡o ca narasÄ«hassa, tÄ• ni tÄ«á¹‡i vississare ||

``samaá¹‡apadumasaÃ±cayo gaá¹‡o, dhammavaro ca vidÅ«naá¹ƒ sakkato.

naravaradamako ca cakkhumÄ• , tÄ• ni tÄ«á¹‡i lokassa uttari ||

``satthÄ• ca appaá¹-isamo, dhammo ca sabbo nirupadÄ• ho.

ariyo ca gaá¹‡avaro, tÄ• ni \Ee 189/ khalu vississare tÄ«á¹‡i ||

``saccanÄ• mo jino khemo sabbÄ• bhibhÅ«, saccadhammo natthaÃ±Ã±o tassa uttari.

ariyasaá¹…gho niccaá¹ƒ viÃ±Ã±Å«naá¹ƒ pÅ«jito, tÄ• ni tÄ«á¹‡i lokassa uttari ||

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca {ye cÄ• pi (Ce Katthaci) passa SN c V 384}

``taá¹ƒ tÄ• disaá¹ƒ devamanussaseá¹-á¹-haá¹ƒ.

sattÄ• namassanti visuddhipekkhÄ• â€™â€™ ti ||

ayaá¹ƒ thavoti.

tattha lokiyaá¹ƒ suttaá¹ƒ dvÄ«hi suttehi niddisitabbaá¹ƒ saá¹ƒkilesabhÄ• giyena ca vÄ• san
lokuttaraá¹ƒpi suttaá¹ƒ tÄ«hi suttehi niddisitabbaá¹ƒ dassanabhÄ• giyena ca bhÄ• vanÄ• bh
asekkhabhÄ• giyena ca. lokiyaÃ±ca lokuttaraÃ±ca. yasmiá¹ƒ sutte yaá¹ƒ yaá¹ƒ padaá¹ƒ dis

saá¹ƒkilesabhÄ• giyaá¹ƒ vÄ• vÄ• sanÄ• bhÄ• giyaá¹ƒ vÄ• , tena tena lokiyanti niddisitabba
vÄ• \Ne 162/ bhÄ• vanÄ• bhÄ• giyaá¹ƒ vÄ• asekkhabhÄ• giyaá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ padaá
lokuttaranti niddisitabbaá¹ƒ.

vÄ• sanÄ• bhÄ• giyaá¹ƒ \Be 164/ suttaá¹ƒ saá¹ƒkilesabhÄ• giyassa suttassa nigghÄ• tÄ• y
suttaá¹ƒ vÄ• sanÄ• bhÄ• giyassa suttassa nigghÄ• tÄ• ya, bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá
paá¹-inissaggÄ• ya, asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ bhÄ• vanÄ• bhÄ• giyassa suttassa paá¹
asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ.

lokuttaraá¹ƒ suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ chabbÄ«satiyÄ• puggalehi niddisitabbaá¹ƒ
samanvesitabbÄ• dassanabhÄ• giyena bhÄ• vanÄ• bhÄ• giyena asekkhabhÄ• giyena cÄ•

tattha dassanabhÄ• giyaá¹ƒ suttaá¹ƒ paÃ±cahi puggalehi niddisitabbaá¹ƒ ekabÄ«jinÄ• kola
sattakkhattuparamena saddhÄ• nusÄ• rinÄ• dhammÄ• nusÄ• rinÄ• cÄ• ti, dassanabhÄ• g
puggalehi niddisitabbaá¹ƒ. bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ dvÄ• dasahi puggalehi niddisi
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena, sakadÄ• gÄ• minÄ• , anÄ• gÄ• mipha
anÄ• gÄ• minÄ• \Ee 190/, antarÄ• parinibbÄ• yinÄ• , upahacca parinibbÄ• yinÄ• , asaá¹…
sasaá¹…khÄ• raparinibbÄ• yinÄ• , uddhaá¹ƒsotena akaniá¹-á¹-hagÄ• minÄ• , saddhÄ• vimu
kÄ• yasakkhinÄ• cÄ• ti, bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ imehi dvÄ• dasahi puggalehi ni
asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ navahi puggalehi niddisitabbaá¹ƒ saddhÄ• vimuttena, paÃ±Ã
suÃ±Ã±atavimuttena, animittavimuttena, appaá¹‡ihitavimuttena, ubhatobhÄ• gavimuttena s
paccekabuddhasammÄ• sambuddhehi cÄ• ti, asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ imehi navahi p
evaá¹ƒ lokuttaraá¹ƒ suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ imehi chabbÄ«satiyÄ• puggalehi ni

lokiyaá¹ƒ suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ ekÅ«navÄ«satiyÄ• puggalehi niddisitabbaá¹ƒ.
niddiá¹-á¹-hÄ• samanvesitabbÄ• keci rÄ• gacaritÄ• , keci dosacaritÄ• , keci mohacaritÄ• ,
dosacaritÄ• ca, keci rÄ• gacaritÄ• ca mohacaritÄ• ca, keci dosacaritÄ• ca mohacaritÄ• c
dosacaritÄ• ca mohacaritÄ• ca, rÄ• gamukhe á¹-hito rÄ• gacarito, rÄ• gamukhe á¹-hito dos
á¹-hito mohacarito, rÄ• gamukhe á¹-hito rÄ• gacarito ca dosacarito ca mohacarito ca, dosam
dosacarito, dosamukhe á¹-hito mohacarito, dosamukhe á¹-hito rÄ• gacarito, dosamukhe á¹-h
dosacarito \Be 165/ ca mohacarito \Ne 163/ ca, mohamukhe á¹-hito mohacarito, mohamukh
mohamukhe á¹-hito dosacarito, mohamukhe á¹-hito rÄ• gacarito ca dosacarito ca mohacarit
suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ imehi ekÅ«navÄ«satiyÄ• puggalehi niddisitabbaá¹ƒ.

vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ sÄ«lavantehi niddisitabbaá¹ƒ, te sÄ«lavanto \Ee 191/ paÃ
pakatisÄ«laá¹ƒ samÄ• dÄ• nasÄ«laá¹ƒ cittappasÄ• do samatho vipassanÄ• cÄ• ti, vÄ• san
paÃ±cahi puggalehi niddisitabbaá¹ƒ.

lokuttaraá¹ƒ suttaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ tÄ«hi suttehi niddisitabbaá¹ƒ dassanabh
bhÄ• vanÄ• bhÄ• giyena asekkhabhÄ• giyena ca.

lokiyaÃ±ca lokuttaraÃ±ca sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca ubha
Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• ya niddisitabbaá¹ƒ paÃ±Ã±indriyena paÃ±Ã±Ä• balena adhipaÃ±Ã
dhammavicayasambojjhaá¹…gena sammÄ• diá¹-á¹-hiyÄ• tÄ«raá¹‡Ä• ya santÄ«raá¹‡Ä• ya
Ã±Ä• á¹‡ena khaye Ã±Ä• á¹‡ena anuppÄ• de Ã±Ä• á¹‡ena anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
aÃ±Ã±Ä• tÄ• vindriyena cakkhunÄ• vijjÄ• ya buddhiyÄ• bhÅ«riyÄ• medhÄ• ya, yaá¹ƒ yaá
paÃ±Ã±Ä• dhivacanena niddisitabbaá¹ƒ.

Ã±eyyaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannehi ajjhattikabÄ• hirehi hÄ«nappaá¹‡Ä«tehi dÅ«ra
saá¹…khatÄ• saá¹…khatehi kusalÄ• kusalÄ• byÄ• katehi saá¹…khepato vÄ• chahi Ä• ram
Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca tadubhayena niddisitabbaá¹ƒ, paÃ±Ã±Ä• pi Ä• rammaá¹‡abhÅ
Ä• rammaá¹‡abhÅ«taá¹ƒ ajjhattikaá¹ƒ vÄ• bÄ• hiraá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ saá¹…khatena
niddisitabbaá¹ƒ.

dassanaá¹ƒ bhÄ• vanÄ• {dassanÄ• bhÄ• vanÄ• (Ce) } sakavacanaá¹ƒ paravacanaá¹ƒ vis
kammaá¹ƒ vipÄ• koti sabbattha tadubhayaá¹ƒ sutte yathÄ• niddiá¹-á¹-haá¹ƒ, tathÄ• upadh
niddisitabbaá¹ƒ, yaá¹ƒ vÄ• pana kiÃ±ci bhagavÄ• aÃ±Ã±ataravacanaá¹ƒ bhÄ• sati, sabbaa
yathÄ• niddiá¹-á¹-haá¹ƒ dhÄ• rayitabbaá¹ƒ.

duvidho hetu yaÃ±ca kammaá¹ƒ ye ca kilesÄ• , samudayo kilesÄ• . tattha \Ee 192/ kilesÄ•
suttena niddisitabbÄ• . samudayo saá¹ƒkilesabhÄ• giyena \Be 166/ ca vÄ• sanÄ• bhÄ• giye
tattha kusalaá¹ƒ catÅ«hi suttehi niddisitabbaá¹ƒ vÄ• sanÄ• bhÄ• giyena dassanabhÄ• giyen
asekkhabhÄ• giyena ca. akusalaá¹ƒ saá¹ƒkilesabhÄ• giyena suttena niddisitabbaá¹ƒ \Ne 16
akusalaÃ±ca tadubhayena {tadubhayehi (Ce) } niddisitabbaá¹ƒ. anuÃ±Ã±Ä• taá¹ƒ bhagavat
niddisitabbaá¹ƒ, taá¹ƒ paÃ±cavidhaá¹ƒ saá¹ƒvaro pahÄ• naá¹ƒ bhÄ• vanÄ• sacchikiriyÄ• k
dissati tÄ• su tÄ• su bhÅ«mÄ«su, taá¹ƒ kappiyÄ• nulomena niddisitabbaá¹ƒ. paá¹-ikkhittaá¹
paá¹-ikkhittakÄ• raá¹‡ena niddisitabbaá¹ƒ. anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca tadubhaye
pasaá¹ƒsÄ• ya niddisitabbo. so paÃ±cavidhena veditabbo bhagavato dhammassa ariyasaá¹
sikkhÄ• ya lokiyaguá¹‡asampattiyÄ• ti. evaá¹ƒ thavo paÃ±cavidhena niddisitabbo.

indriyabhÅ«mi navahi padehi niddisitabbÄ• , kilesabhÅ«mi navahi padehi niddisitabbÄ• , ev
aá¹-á¹-hÄ• rasa padÄ• ni honti nava padÄ• ni kusalÄ• ni nava padÄ• ni akusalÄ• nÄ«ti, tath
``aá¹-á¹-hÄ• rasa mÅ«lapadÄ• kuhiá¹ƒ daá¹-á¹-habbÄ• , sÄ• sanappaá¹-á¹-hÄ• neâ€™â€™
mahÄ• kaccÄ• yano ---

``navahi ca padehi kusalÄ• , navahi ca yujjanti akusalappakkhÄ• .

ete khalu mÅ«lapadÄ• , bhavanti aá¹-á¹-hÄ• rasa padÄ• nÄ«â€™â€™ ti ||

niyuttaá¹ƒ sÄ• sanappaá¹-á¹-hÄ• naá¹ƒ.

 ettÄ• vatÄ• \Ee 193/ samattÄ• netti yÄ• Ä• yasmatÄ• mahÄ• kaccÄ• yanena bhÄ• sitÄ• mÅ«lasaá¹…gÄ«tiyaá¹ƒ saá¹…gÄ«tÄ• ti.

nettippakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

nettippakaraá¹‡a-á¹-Ä«kÄ•

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

saá¹ƒvaá¹‡á¹‡anÄ• rambhe \Ne 1/ \Be 1/ (Sv-pá¹- I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ;
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Spk-pá¹- I 1.1 ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•
saá¹ƒvaá¹‡á¹‡etabbassa dhammassa pabhavanissayavisuddhipaá¹-ivedanatthaá¹ƒ, taá¹ƒ p
dhammasaá¹ƒvaá¹‡á¹‡anÄ• su viÃ±Ã±Å«naá¹ƒ bahumÄ• nuppÄ• danatthaá¹ƒ, taá¹ƒ samm
uggahaá¹‡adhÄ• raá¹‡Ä• dikkamaladdhabbÄ• ya sammÄ• paá¹-ipattiyÄ• sabbahitasukhan
maá¹…galabhÄ• vato, sabbakiriyÄ• su pubbakiccabhÄ• vato, paá¹‡á¸• itehi sammÄ• caritab
diá¹-á¹-hÄ• nugatiÄ• pajjanato ca saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ratanattayapaá¹‡Ä• makiriyÄ• .
ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ pÅ«janÄ«yapÅ«jÄ• puÃ±Ã±avisesanibbattanatthaá¹ƒ, ta
yathÄ• laddhasampattinimittassa kammassa balÄ• nuppadÄ• natthaá¹ƒ, antarÄ• ca tassa a
tadubhayaá¹ƒ anantarÄ• yena aá¹-á¹-hakathÄ• ya parisamÄ• panatthaá¹ƒ. idameva ca payo
idhÄ• dhippetaá¹ƒ. tathÄ• \Ne 2/ hi vakkhati ``vandanÄ• janitaá¹ƒ ... pe ... tassa tejasÄ• â€™
vatthuttayapÅ«jÄ• hi niratisayapuÃ±Ã±akkhettasambuddhiyÄ• aparimeyyappabhÄ• vo puÃ
bahuvidhantarÄ• yepi lokasannivÄ• se antarÄ• yanibandhanasakalasaá¹ƒkilesaviddhaá¹ƒsa
bhayÄ• diupaddavaÃ±ca nivÄ• reti. yathÄ• ha ---

``pÅ«jÄ• rahe pÅ«jayato, buddhe yadi va sÄ• vakeâ€™â€™ ti || (Dhp 195; Ap thera I 10.1) c

tathÄ• \Be 2/ ---

``ye, bhikkhave, buddhe pasannÄ• , agge te pasannÄ• , agge kho pana pasannÄ• naá¹ƒ ag
(AN a IV 34; It 90) ca,

tathÄ• ---

`` `buddhoâ€™ ti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passa.

`` `dhammoâ€™ ti ... pe ... `saá¹…ghoâ€™ ti ... pe ... dÄ«passÄ• â€™â€™ ti || (Sv I 6; It aá
I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Ps-pá¹- I 1; Mp-á¹- II 4.34) ca,

tathÄ• ---

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
(AN b VI 10; c 1I 11) ca,

tathÄ• ---

``araÃ±Ã±e \Ne 3/ rukkhamÅ«le vÄ• ... pe ....

bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• , lomahaá¹ƒso na hessatÄ«â€™â€™ ti || (SN a I 249) ca

tattha yassa ratanattayassa vandanaá¹ƒ kattukÄ• mo, tassa guá¹‡Ä• tisayayogasandassan
``mahÄ• kÄ• ruá¹‡ikaâ€™â€™ _ntiÄ• dinÄ• gÄ• thÄ• ttayamÄ• ha. guá¹‡Ä• tisayayogena
vandanÄ• rahe ca katÄ• vandanÄ• yathÄ• dhippetappayojanaá¹ƒ sÄ• dhetÄ«ti. tattha yass
kattukÄ• mo, sÄ• netti visesato yathÄ• nulomasÄ• sanasannissayÄ• , tassa ca vicittÄ• kÄ•
tathÄ• hi suttantadesanÄ• na vinayadesanÄ• viya karuá¹‡Ä• ppadhÄ• nÄ• , nÄ• pi abhidh
paÃ±Ã±Ä• ppadhÄ• nÄ• , atha kho karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• ti tadubhayappadhÄ
sammÄ• sambuddhassa thomanaá¹ƒ kÄ• tuá¹ƒ tammÅ«lakattÄ• sesaratanÄ• naá¹ƒ __ ``m
_ntiÄ• di vuttaá¹ƒ.

tattha kiratÄ«ti (Sv-pá¹- I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Ps-pá¹- I 1; Spk-pá¹- I 1.1;
__karuá¹‡Ä• , _ paradukkhaá¹ƒ vikkhipati apanetÄ«ti attho. atha vÄ• kiá¹‡Ä• tÄ«ti __karuá
kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsati vibÄ• dhatÄ«ti attho \Be 3/. kampanaá¹ƒ karotÄ«ti vÄ• __karuá¹‡
sÄ• dhÅ«naá¹ƒ hadayakhedaá¹ƒ karotÄ«ti attho. kamiti vÄ• sukhaá¹ƒ, taá¹ƒ rundhatÄ«ti __
paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• , attasukhanirapekkhatÄ• ya kÄ• ruá¹‡ikÄ•
vibandhatÄ«ti attho. kiriyati dukkhitesu pasÄ• riyatÄ«ti vÄ• __karuá¹‡Ä• , _ karuá¹‡Ä• ya ni
__kÄ• ruá¹‡iko_ yathÄ• ``dovÄ• rikoâ€™â€™ ti (AN b 7.67). yathÄ• hi dvÄ• raá¹-á¹-hÄ• na
dvÄ• rapaá¹-ibaddhajÄ«viko puriso dvÄ• rÄ• nativattavuttitÄ• ya dvÄ• re niyuttoti ``dovÄ• rik
evaá¹ƒ bhagavÄ• mettÄ• divasena karuá¹‡Ä• vihÄ• rato aÃ±Ã±attha vattamÄ• nopi karuá¹
karuá¹‡Ä• ya niyuttoti ``kÄ• ruá¹‡ikoâ€™â€™ ti vuccati. mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ•
mahÄ• parinibbÄ• nÄ• lokahitatthameva lokanÄ• thÄ• tiá¹-á¹-hantÄ«ti. mahanto kÄ• ruá¹‡i
satipi bhagavato tadaÃ±Ã±aguá¹‡Ä• nampi vasena mahantabhÄ• ve kÄ• ruá¹‡ikasaddasan
karuá¹‡Ä• vasenevettha mahantabhÄ• vo veditabbo yathÄ• ``mahÄ• veyyÄ• karaá¹‡oâ€™
``mahÄ• kÄ• ruá¹‡ikoâ€™â€™ ti iminÄ• padena puggalÄ• dhiá¹-á¹-hÄ• nena satthu mahÄ•

aparo nayo --- atthasÄ• dhanato karuá¹‡aá¹ƒ karuá¹‡Ä• yanaá¹ƒ karuá¹‡Ä• sampavattanaa

__kÄ• ruá¹‡iko_ \Ne 4/. bhagavato hi sabbaÃ±Ã±utÄ• ya anavasesato sattÄ• naá¹ƒ hitaá¹ƒ,
tattha ca akilÄ• suno hitesitÄ• satthikÄ• , na tathÄ• aÃ±Ã±esanti. atha vÄ• karuá¹‡Ä• kar
pakati sabhÄ• vo etassÄ• ti __kÄ• ruá¹‡iko_. bhagavÄ• hi pathavÄ«phassÄ• dayo viya kak
karuá¹‡Ä• sabhÄ• vo sabhÄ• vabhÅ«takaruá¹‡oti attho. sesaá¹ƒ purimasadisameva. atha v
mahÄ• nubhÄ• vatÄ• ya, mahapphalatÄ• ya ca mahatÄ« karuá¹‡Ä• ti __mahÄ• karuá¹‡Ä• _
niravasesesu sattesu pavattati, pavattamÄ• nÄ• ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• pavattati,
diá¹-á¹-hadhammikÄ• dibhedaÃ±ca mahantameva sattÄ• naá¹ƒ hitasukhaá¹ƒ ekantato nipp
niyuttoti __mahÄ• kÄ• ruá¹‡iko, _ taá¹ƒ mahÄ• kÄ• ruá¹‡ikaá¹ƒ. sesaá¹ƒ sabbaá¹ƒ vuttanay
sumÄ• gadhÄ• dipadÄ• naá¹ƒ viya cettha saddasiddhi veditabbÄ• .

nÄ• thatÄ«ti \Be 4/ __nÄ• tho, _ veneyyÄ• naá¹ƒ hitasukhaá¹ƒ Ä• sÄ«sati patthetÄ«ti attho,
cettha hitasukhÄ• sÄ«sanaá¹ƒ veditabbaá¹ƒ, na karuá¹‡Ä• yanavasena paá¹-hamapadena
veneyyagataá¹ƒ kilesabyasanaá¹ƒ upatÄ• petÄ«ti __nÄ• tho, _ nÄ• thatÄ«ti vÄ• __nÄ• tho,
bhagavÄ• hi ``sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ attasampattiá¹ƒ paccavekkh
8.7, 8) sattÄ• naá¹ƒ taá¹ƒ taá¹ƒ hitappaá¹-ipattiá¹ƒ yÄ• citvÄ• pi mahÄ• karuá¹‡Ä• ya samus
niyojeti. paramena vÄ• cittissariyena samannÄ• gato, sabbasatte vÄ• sÄ«lÄ• diguá¹‡ehi Ä
paramissaro bhagavÄ• __ ``nÄ• thoâ€™â€™ _ti vuccati, taá¹ƒ nÄ• thaá¹ƒ.

Ã±Ä• tabbanti __Ã±eyyaá¹ƒ, _ atÄ«tÄ• dibhedabhinnaá¹ƒ sabbaá¹ƒ saá¹…khataá¹ƒ, asaá¹
saá¹…garaá¹‡aá¹-á¹-hena __sÄ• garo, _ patitapatitÄ• naá¹ƒ attano puthulagambhÄ«rabhÄ•
nimmujjanaá¹ƒ karotÄ«ti attho. __saá¹ƒ_-saddassa cettha ``sÄ• bhÄ• vo, sÄ• rÄ• goâ€™â€
viya niruttinayena daá¹-á¹-habbo. __saá¹…garaá¹‡aá¹-á¹-henÄ• _ti vÄ• saá¹…garakaraá¹‡
á¹-hitadhammatÄ• ya ``ayaá¹ƒ me mariyÄ• dÄ• , imaá¹ƒ velaá¹ƒ nÄ• tikkamÄ• mÄ«â€™â€™
saá¹…ketaá¹ƒ karonto viya hotÄ«ti attho. saá¹…garaá¹‡aá¹ƒ vÄ• samantato galanaá¹ƒ san
__sÄ• garo_. kappavuá¹-á¹-hÄ• nakÄ• le hi mahÄ• samuddo ito cito ca paggharitvÄ• sakal
karotÄ«ti. lokiyÄ• pana vadanti ``sÄ• garassa raÃ±Ã±o puttehi sÄ• garehi nibbattito khatoti
puratthimo samuddappadeso, taá¹ƒsambandhatÄ• ya ruá¸·hivasena sabbopi samuddo tath
sÄ• garasadisattÄ• __sÄ• garo, _ Ã±eyyameva sÄ• garoti __Ã±eyyasÄ• garo_. sadisatÄ•
puthuladuttaragambhÄ«rÄ• nÄ• dikÄ• likatÄ• hi veditabbÄ• , nihÄ«naá¹ƒ cetamopammaá¹ƒ
sÄ• tisayÄ• puthulatÄ• aparimÄ• á¹‡alokadhÄ• tubyÄ• panato, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
duttaratÄ• , gambhÄ«ratÄ• , Ä• dikoá¹-irahitÄ• ca pavatti, na itarassa \Ne 5/ paricchinnades
bÄ• hirakavÄ«tarÄ• gehipi ittarena khaá¹‡ena atikkamitabbattÄ• , parimitagambhÄ«rattÄ• ,
Ã±eyyasÄ• garassa pÄ• raá¹ƒ pariyantaá¹ƒ gatoti __Ã±eyyasÄ• garapÄ• ragÅ«, _ taá¹ƒ Ã±

gamanaÃ±cettha \Be 5/ Ã±Ä• á¹‡agamanameva, na itaraá¹ƒ Ã±eyyaggahaá¹‡ato, taá¹ƒ pa
sammasanapaá¹-ivedhabhedato, tathÄ• hetuphalabhedato. tattha ``kicchaá¹ƒ vatÄ• yaá¹ƒ
tiÄ• dinÄ• (DN II 57; SN a II 4, 10; Peá¹- 23) karuá¹‡Ä• yanavaseneva abhinivisitvÄ• anek
saá¹…khÄ• re sammasantaá¹ƒ bhagavato __sammasanaÃ±Ä• á¹‡aá¹ƒ_ chattiá¹ƒsakoá¹-isa

Ã±eyyasÄ• garaá¹ƒ ajjhogÄ• hetvÄ• tassa pÄ• raá¹ƒ pariyantaá¹ƒ agamÄ• si, yaá¹ƒ ``mah
vuccati. __paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ_ pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹
Ä• savakkhayaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ ``ma
pÄ• ragamanaÃ±ca tassa kiccasiddhiyÄ• , samatthatÄ• ya ca veditabbaá¹ƒ. tathÄ• yathÄ•
sammasanaÃ±Ä• á¹‡aá¹ƒ __hetu, _ itaraá¹ƒ __phalaá¹ƒ_. saha sammasanaÃ±Ä• á¹‡ena v
__hetu, _ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ __phalaá¹ƒ_ tadÄ• nisaá¹ƒsabhÄ• vatoti veditabb

__vande_ti namÄ• mi, abhitthavÄ• mi vÄ• . saá¹‡haá¹-á¹-hena __nipuá¹‡Ä• , _ anupacitaÃ
agÄ• dhaá¹-á¹-hena __gambhÄ«rÄ• , _ ekattÄ• dibhedato nandiyÄ• vaá¹-á¹-Ä• divibhÄ• gat
nÄ• nÄ• vidhÄ• nayÄ• etissÄ• ti __nipuá¹‡agambhÄ«ravicitranayÄ• , _ nipuá¹‡agambhÄ«
__nipuá¹‡agambhÄ«ravicitranayadesano, _ taá¹ƒ nipuá¹‡a ... pe ... desanaá¹ƒ. nayatÄ«ti vÄ
pÄ• á¸·igati, sÄ• ca vuttanayena atthato __nipuá¹‡Ä• , _ atthato byaÃ±janato ca __gambhÄ
saá¹…khepavitthÄ• rÄ• nulomÄ• dippavattiyÄ• nÄ• nÄ• vidhatÄ• ya __vicitrÄ• _. tathÄ• hi
paÃ±Ã±attianupaÃ±Ã±attiÄ• divasena, saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomiss
kusalÄ• dikhandhÄ• disaá¹…gahÄ• disamayavimuttÄ• diá¹-hapanÄ• dikusalamÅ«lÄ• ditikap
anekavidhÄ• pÄ• á¸·igatÄ«ti.

tattha (Sv-pá¹- I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•) dvÄ«hÄ• kÄ• rehi bhagavato thom
attahitasampattito, parahitappaá¹-ipattito ca. tesu attahitasampatti anÄ• varaá¹‡aÃ±Ä• á¹‡Ä
savÄ• sanÄ• naá¹ƒ sabbesaá¹ƒ kilesÄ• naá¹ƒ accantappahÄ• nato ca veditabbÄ• , parahita
lÄ• bhasakkÄ• rÄ• dinirapekkhacittassa sabbadukkhaniyyÄ• nikadhammadesanato, paá¹-iv
hitajjhÄ• sayaÃ±Ä• á¹‡aparipÄ• kakÄ• lÄ• gamanato ca veditabbÄ• . sÄ• panettha payoga
parahitappaá¹-ipatti, yathÄ• vuttabhedÄ• duvidhÄ• ca attahitasampatti pakÄ• sitÄ• \Ne 6/
``mahÄ• kÄ• ruá¹‡ikaâ€™â€™ nti iminÄ• Ä• sayato \Be 6/, ``nipuá¹‡a ... pe ... desanaâ€™
``nÄ• thaâ€™â€™ nti iminÄ• pana ubhayathÄ• pi bhagavato parahitappaá¹-ipatti pakÄ• sit
``Ã±eyyasÄ• garapÄ• raguâ€™â€™ nti iminÄ• sÄ• tisayaá¹ƒ attahitasampatti
paramukkaá¹ƒsagataÃ±Ä• á¹‡akiccadÄ«panato.

atha vÄ• tÄ«hÄ• kÄ• rehi bhagavato thomanÄ• veditabbÄ• hetuto, phalato, upakÄ• rato c
mahÄ• karuá¹‡Ä• , sÄ• pana paá¹-hamapadena sarÅ«peneva dassitÄ• . __phalaá¹ƒ_ catul
pahÄ• nasampadÄ• Ä• nubhÄ• vasampadÄ• rÅ«pakÄ• yasampadÄ• cÄ• ti. tÄ• su padhÄ
``Ã±eyyasÄ• garapÄ• raguâ€™â€™ nti iminÄ• padena pakÄ• sitÄ• . padhÄ• ne hi dassite a
dvayaá¹ƒ dassitameva hoti. na hi buddhÄ• naá¹ƒ Ä• nubhÄ• varÅ«pakÄ• yasampattÄ«hi vi
vattatÄ«ti. __upakÄ• ro anantaraá¹ƒ_ abÄ• hiraá¹ƒ katvÄ• tividhayÄ• namukhena vimuttidh
``nÄ• thaá¹ƒ, nipuá¹‡a ... pe ... desanaâ€™â€™ nti padadvayena pakÄ• sitÄ• ti veditabbaá¹

tattha (Sv-pá¹- I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•) ``mahÄ• kÄ• ruá¹‡ikaâ€™â€™ nti
mÅ«laá¹ƒ dasseti. mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…

samuddharaá¹‡atthaá¹ƒ katÄ• bhinÄ«hÄ• ro anupubbena pÄ• ramiyo pÅ«retvÄ• anuttaraá
karuá¹‡Ä• sammÄ• sambodhiyÄ• mÅ«laá¹ƒ. ``Ã±eyyasÄ• garapÄ• raguâ€™â€™ nti etena
saddhiá¹ƒ sammÄ• sambodhiá¹ƒ dasseti. anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi m
maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ
pana sammasanaÃ±Ä• á¹‡aá¹ƒ saha paÃ±Ã±Ä• pÄ• ramiyÄ• tassÄ• pubbabhÄ• gapaá¹-i
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhallikattakilamathÄ• nuyogasassatucch
ukkaá¹ƒsapÄ• ramippattÄ• majjhimÄ• paá¹-ipadÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gatÄ• . ``nÄ
sammÄ• sambodhiyÄ• phalaá¹ƒ dasseti lokattayanÄ• yakabhÄ• vadÄ«panato. tathÄ• hi
sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• natapparÄ• ya nir
sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• ya aparimitanirupamabhÄ• vaguá¹‡avise
sabbasattuttamo bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ
anuttaragÄ• ravaá¹-á¹-hÄ• nabhÅ«tatÄ• ya ca ``nÄ• thoâ€™â€™ ti vuccatÄ«ti. ``nipuá¹‡a ..
iminÄ• sammÄ• sambodhiyÄ• payojanaá¹ƒ \Be 7/ dasseti. saá¹ƒsÄ• ramahoghato sattasan
sammÄ• sambodhi abhipatthitÄ• , taÃ±ca sattasantÄ• raá¹‡aá¹ƒ yathÄ• vuttadesanÄ• samp
tadavinÄ• bhÄ• vato. iminÄ• bhagavato sÄ• tisayÄ• parahitappaá¹-ipatti dassitÄ• , itarehi a
tadubhayena attahitÄ• ya paá¹-ipannÄ• dÄ«su catÅ«su puggalesu bhagavato catutthapugga
tena ca anuttaradakkhiá¹‡eyyabhÄ• vaá¹ƒ, uttamavandanÄ«yabhÄ• vaá¹ƒ, attano ca vanda
khettaá¹…gatabhÄ• vaá¹ƒ dÄ«peti.

ettha ca yathÄ• ``mahÄ• kÄ• ruá¹‡ikaâ€™â€™ nti iminÄ• padena bhagavato mahÄ• karu
``Ã±eyyasÄ• garapÄ• raguâ€™â€™ nti etena mahÄ• paÃ±Ã±Ä• dassitÄ• . tesu __karuá¹‡Ä
mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡adÄ«panato bhagavato sabbalokiyaguá¹‡
__paÃ±Ã±Ä• _ggahaá¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡a
sabbalokuttaraguá¹‡asampatti. tadubhayaggahaá¹‡asiddho __eva_ cattho nÄ• thasaddena
karuá¹‡Ä• vacanena upagamanaá¹ƒ nirupakkilesaá¹ƒ dasseti, paÃ±Ã±Ä• vacanena apagan
karuá¹‡Ä• ggahaá¹‡ena lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato pavattiá¹ƒ dasseti lokavo
paÃ±Ã±Ä• ggahaá¹‡ena samaÃ±Ã±Ä• ya anatidhÄ• vanaá¹ƒ. sabhÄ• vÄ• navabodhena hi
atidhÄ• vitvÄ• sattÄ• disammasanaá¹ƒ hotÄ«ti. tathÄ• karuá¹‡Ä• ggahaá¹‡ena mahÄ• kar
dasseti, paÃ±Ã±Ä• ggahaá¹‡ena tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ, catusaccaÃ±Ä
catupaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ. karuá¹‡Ä• ggahaá¹‡ena
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡assa gahitattÄ• sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä•
parisÄ• su (MN I 151, 178) akampanaÃ±Ä• á¹‡Ä• ni, dasa balÄ• ni, cuddasa buddhaÃ±Ä• á
Ã±Ä• á¹‡acariyÄ• , aá¹-á¹-hÄ• rasa buddhadhammÄ• (Nidd I 69, 156; Nidd II mogharÄ• jan
Paá¹-is III 5; Sv III 305; Vibh-má¹- suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• ; Sv-pá¹- III 141), cat
Ã±Ä• á¹‡avatthÅ«ni sattasattati Ã±Ä• á¹‡avatthÅ«nÄ«ti (SN a II 34) evamÄ• dÄ«naá¹ƒ anek
paÃ±Ã±Ä• ppabhedÄ• naá¹ƒ vasena Ã±Ä• á¹‡acÄ• raá¹ƒ dasseti.

tathÄ• karuá¹‡Ä• ggahaá¹‡ena caraá¹‡asampatti, paÃ±Ã±Ä• ggahaá¹‡ena vijjÄ• sampatti

sattÄ• dhipatitÄ• , paÃ±Ã±Ä• ggahaá¹‡ena dhammÄ• dhipatitÄ• . karuá¹‡Ä• ggahaá¹‡ena \
paÃ±Ã±Ä• ggahaá¹‡ena attanÄ• thabhÄ• vo. tathÄ• karuá¹‡Ä• ggahaá¹‡ena pubbakÄ• rib
kataÃ±Ã±utÄ• . karuá¹‡Ä• ggahaá¹‡ena aparantapatÄ• , paÃ±Ã±Ä• ggahaá¹‡ena anattanta
buddhakaradhammasiddhi, paÃ±Ã±Ä• ggahaá¹‡ena buddhabhÄ• vasiddhi. tathÄ• karuá¹‡Ä
tÄ• raá¹‡aá¹ƒ, paÃ±Ã±Ä• ggahaá¹‡ena sayaá¹ƒ tÄ• raá¹‡aá¹ƒ. tathÄ• karuá¹‡Ä• ggahaá¹‡
anuggahacittatÄ• , paÃ±Ã±Ä• ggahaá¹‡ena sabbadhammesu virattacittatÄ• dassitÄ• hoti.
buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di taá¹ƒnidÄ• nabhÄ• vato, paÃ±Ã±Ä• pariyosÄ• naá
karaá¹‡Ä«yÄ• bhÄ• vato, iti Ä• dipariyosÄ• nadassanena sabbe buddhaguá¹‡Ä• dassitÄ•
karuá¹‡Ä• vacanena sÄ«lakkhandhapubbaá¹…gamo samÄ• dhikkhandho dassito hoti. karu
pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito, sÄ• \Ne 8/ ca jhÄ• nattayasampayoginÄ«ti. paÃ±Ã±Ä
paÃ±Ã±Ä• kkhandho. sÄ«laÃ±ca sabbabuddhaguá¹‡Ä• naá¹ƒ Ä• di, samÄ• dhi majjhe, paÃ
Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• sabbe buddhaguá¹‡Ä• dassitÄ• honti nayato dassit
niravasesato buddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, yadidaá¹ƒ nayaggÄ• haá¹‡aá¹ƒ, aÃ±Ã
bhagavato guá¹‡e anupadaá¹ƒ niravasesato dassetuá¹ƒ. tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ, kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare, vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™
III 425; Ud-a 53; Ap-a II 7.20; Bv-a IV 4; Cp-a nidÄ• nakathÄ• , pakiá¹‡á¹‡akakathÄ• ; Sv-pá
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Ps-pá¹- I 1; Spk-pá¹- I 1.1; Mp-á¹- I 1.1; Vjb ganthÄ•
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•).

teneva ca Ä• yasmatÄ• sÄ• riputtattherenÄ• pi buddhaguá¹‡aparicchedanaá¹ƒ pati anuyut
bhanteâ€™â€™ ti (DN II 145) paá¹-ikkhipitvÄ• ``apica me, bhante, dhammanvayo viditoâ€™
vuttaá¹ƒ.

evaá¹ƒ saá¹…khepena sakalasabbaÃ±Ã±uguá¹‡ehi bhagavantaá¹ƒ abhitthavitvÄ• idÄ• ni
``vijjÄ• caraá¹‡asampannÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha vijjÄ• caraá¹‡asampannÄ• hu
dhammÄ• naá¹ƒ salakkhaá¹‡aá¹ƒ, sÄ• maÃ±Ã±alakkhaá¹‡aÃ±ca \Be 9/ vindatÄ«ti __vijjÄ•
vijjhanaá¹-á¹-hena __vijjÄ• , _ catunnaá¹ƒ vÄ• ariyasaccÄ• naá¹ƒ viditakaraá¹‡aá¹-á¹-hena
tÄ• vettha vacanatthato vijjÄ• veditabbÄ• . pabhedato pana tissopi vijjÄ• __vijjÄ• bhayabh
Ä• gataniyÄ• meneva, aá¹-á¹-hapi vijjÄ• __vijjÄ• ambaá¹-á¹-hasuttÄ• dÄ«su_ (DN I 278 Ä•
caranti tehÄ«ti __caraá¹‡Ä• ni, _ sÄ«lasaá¹ƒvarÄ• dayo paÃ±cadasa dhammÄ• , iti imÄ• hi
caraá¹‡ehi sampannÄ• sampannÄ• gatÄ• ti __vijjÄ• caraá¹‡asampannÄ• _.

__yenÄ• _ti yena dhammena karaá¹‡abhÅ«tena, hetubhÅ«tena ca. tattha maggadhammas
niyyÄ• nakiriyÄ• sÄ• dhakatamabhÄ• vato, nibbÄ• nadhammassa hetuattho Ä• rammaá¹‡a
\Ne 9/ ayaá¹ƒ hetvattho. pariyattidhammassapi hetuattho yujjateva paramparÄ• ya hetubhÄ•

ubhayampi sambhavati. kathaá¹ƒ? ``tÄ• ya saddhÄ• ya avÅ«pasantÄ• yÄ• â€™â€™ ti vaca
kilesÄ• naá¹ƒ paá¹-ippassaddhippahÄ• nakiccatÄ• ya phalassa niyyÄ• nÄ• nuguá¹‡atÄ• , n
iminÄ• pariyÄ• yena siyÄ• karaá¹‡attho niyyÄ• nakiriyÄ• ya. sakadÄ• gÄ• mimaggavipass
upanissayapaccayabhÄ• vato siyÄ• hetuattho. evaÃ±ca katvÄ• __aggappasÄ• dasuttÄ• _
aggahitÄ• pi phalapariyattidhammÄ• __chattamÄ• á¹‡avakavimÄ• nÄ• _dÄ«su (Vv 886 Ä•
gahitÄ• ti tesaá¹ƒ magganibbÄ• nÄ• naá¹ƒ viya mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ saraá¹‡abhÄ
maggapariyÄ• pannÄ• eva vijjÄ• caraá¹‡adhammÄ• veditabbÄ• . te hi nippariyÄ• yena niy
sÄ• dhakatamabhÅ«tÄ• , na itare. itaresaá¹ƒ pana niyyÄ• natthatÄ• ya niyyÄ• natÄ• . yadi e
``vijjÄ• caraá¹‡asampannÄ• hutvÄ• â€™â€™ ti vuttaá¹ƒ, niyyÄ• nasamakÄ• lameva hi
yathÄ• vuttavijjÄ• caraá¹‡asampattisamadhigamoti? nÄ• yaá¹ƒ virodho samÄ• nakÄ• latÄ•
``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN I 204, 40
II 43-45; b IV 60; Kv 465, 467). __sampannÄ• _ti vÄ• padassa vattamÄ• nakÄ• latthatÄ• v
dhammÄ• â€™â€™ ti (Dhs tikamÄ• tikÄ• 17) ettha uppannasaddassa viya. evaÃ±ca katvÄ
padayojanÄ• siddhÄ• hoti. ``yenÄ• â€™â€™ ti \Be 10/ ca padaá¹ƒ ubhayattha sambandhit
vijjÄ• caraá¹‡asampannÄ• , yena dhammena niyyantÄ«â€™â€™ ti.

__lokato_ti khandhÄ• dilokato, vaá¹-á¹-atoti attho. nti taá¹ƒ magganibbÄ• naphalapariyattibh
__uttama_nti seá¹-á¹-haá¹ƒ. tathÄ• hesa attanÄ• uttaritarassa abhÄ• vena ``anuttaroâ€™â
maggassa niyyÄ• nahetuÄ• diatthena, nibbÄ• nassa nissaraá¹‡avivekÄ• diatthena, phalass
ca seá¹-á¹-hatÄ• veditabbÄ• . svÄ• yamattho ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…kh
maggo tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) Ä• disuttapadÄ• nusÄ• r

__dhamma_nti yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yato, saá¹ƒsÄ• rato ca apat
__dhammo_. sammÄ• , sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• __sammÄ• sambu
sabbaÃ±Ã±utÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡o samantacakkhu bhagavÄ• , tena yathÄ• sammÄ
buddhaguá¹‡Ä• sampÄ• puá¹‡Ä«yanti, evaá¹ƒ sammadeva Ä• sevanÄ• ya bhÄ• vanÄ• ya
sammÄ• paá¹-ipattiyÄ• sammadeva paccavekkhaá¹‡Ä• ya sakkaccaá¹ƒ dhammadesanÄ•
patiá¹-á¹-hÄ• panena ---

``ariyaá¹ƒ \Ne 10/, vo bhikkhave, sammÄ• samÄ• dhiá¹ƒ desessÄ• mi (MN III 136; Peá¹- 24
seá¹-á¹-ho (Dhp 273; Nett 170; Peá¹- 30). yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ•
virÄ• go tesaá¹ƒ aggamakkhÄ• yati (It 90; AN a IV 34). ekÄ• yano ayaá¹ƒ, bhikkhave, magg
(DN II 373; MN I 106; SN c V 367, 384). dhammaá¹ƒ, vo bhikkhave, desessÄ• mi Ä• dikalyÄ
420; Nett 5) ---

Ä• divacanehi, abhitthavanena ca pÅ«jito mÄ• nito apacitoti __sammÄ• sambuddhapÅ«jito,
sammÄ• sambuddhapÅ«jitaá¹ƒ dhammaá¹ƒ vandeti sambandho.

ayaá¹ƒ panettha saá¹…khepattho --- yassa dhammassa adhigamane vijjÄ• sampannÄ• ce
ca, sabbavaá¹-á¹-adukkhato ca niyyanti, tameva ariyÄ• naá¹ƒ sakalaguá¹‡asamaá¹…gibhÄ•
anavasesadukkhanissaraá¹‡ahetubhÅ«taÃ±ca uttamaá¹ƒ \Be 11/ pavaraá¹ƒ saddhiá¹ƒ pariy
lokuttaradhammaá¹ƒ bhagavatÄ• pi sammÄ• paá¹-ipattiÄ• dividhinÄ• pÅ«jitaá¹ƒ namÄ• mi,

ettha ca ``yena lokato niyyanti, vijjÄ• caraá¹‡asampannÄ• ca hontÄ«â€™â€™ ti padadvay
dhammassa bhÄ• vetabbabhÄ• vo, sacchikÄ• tabbabhÄ• vo ca vutto. tesu paá¹-hamena vij
thometi, dutiyena vimuttisampattiyÄ• . tathÄ• paá¹-hamena jhÄ• nasampadÄ• ya, dutiyena
paá¹-hamena vÄ• samÄ• dhisampadÄ• ya, dutiyena samÄ• pattisampadÄ• ya. paá¹-hamen
dutiyena anuppÄ• daÃ±Ä• á¹‡abhÄ• vena. atha vÄ• purimena vijjÅ«pamatÄ• ya, dutiyena v
virÄ• gasampattiyÄ• , dutiyena nirodhasampattiyÄ• . tathÄ• paá¹-hamena niyyÄ• nabhÄ• v
nissaraá¹‡abhÄ• vena. paá¹-hamena vÄ• hetubhÄ• vena, dutiyena asaá¹…khatabhÄ• vena
dassanabhÄ• vena, dutiyena vivekabhÄ• vena. paá¹-hamena vÄ• adhipatibhÄ• vena, dutiy
thometi. atha vÄ• paá¹-hamena niyyÄ• nikabhÄ• vadassanato svÄ• kkhÄ• tatÄ• ya dhamm
sacchikÄ• tabbabhÄ• vato sandiá¹-á¹-hikatÄ• ya. tathÄ• purimena akÄ• likatÄ• ya, pacchim
purimena vÄ• opaneyyikatÄ• ya, pacchimena paccattaá¹ƒ veditabbatÄ• ya dhammaá¹ƒ tho

``uttamaâ€™â€™ nti ca etena aÃ±Ã±assa visiá¹-á¹-hassa abhÄ• vadÄ«panena paripuá¹‡á
\Ne 11/, ``sammÄ• sambuddhapÅ«jitaâ€™â€™ nti etena parisuddhatÄ• ya. sabbadosÄ• pa
parisuddhatÄ• ya cassa pahÄ• nasampadÄ• , paripuá¹‡á¹‡atÄ• ya pabhavasampadÄ• . pab
bhÄ• vanÄ• pÄ• ripÅ«rÄ« anavasesadosasamugghÄ• á¹-anato, pabhavasampattiyÄ• sacch
karaá¹‡Ä«yÄ• bhÄ• vato. anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya hi uttamoti. tathÄ• bhÄ• vetabb
pubbabhÄ• gasÄ«lÄ• dÄ«hi sekkhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• , sacchikÄ• tab
dhÄ• tuyÄ• asekkhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• hontÄ«ti.

evaá¹ƒ saá¹…khepena sabbasaddhammaguá¹‡ehi saddhammaá¹ƒ thometvÄ• idÄ• ni ariya
``sÄ«lÄ• diguá¹‡asampannoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sÄ«lÄ• diguá¹‡asampanno
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiyÄ• diguá¹‡ehi sampanno samannÄ• gato, sampannasÄ«
taá¹ƒtaá¹ƒmaggavajjhakilesappahÄ• nena hatapaá¹-ipakkhÄ• suvisuddhÄ• sÄ«lÄ• dayo ``
vattabbataá¹ƒ arahanti \Be 12/, na puthÅ«jjanÄ• naá¹ƒ, yato ``suppaá¹-ipannoâ€™â€™ tiÄ•
10; Ud 18) ariyasaá¹…gho thomÄ«yati. atha vÄ• __sÄ«lÄ• diguá¹‡asampanno_ti paripuá¹‡
ariyapuggalÄ• naÃ±hi ariyasaccappaá¹-ivedhena saheva yathÄ• rahaá¹ƒ sekkhÄ• sekkhÄ•
pÄ• ripÅ«riá¹ƒ gacchantÄ«ti. __á¹-hito maggaphalesÅ«_ti maggesu, phalesu ca á¹-hito, mag
phalaá¹-á¹-ho cÄ• ti attho. __yo_ti aniyamato ariyasaá¹…ghaá¹ƒ niddisati, tassa __ ``taâ€™
niyamaá¹ƒ veditabbaá¹ƒ.

nanu ca ariyasaá¹…ghe na sabbe ariyapuggalÄ• maggaá¹-á¹-hÄ• , nÄ• pi sabbe phalaá¹-á
avayavadhammena pana samudÄ• yaá¹ƒ niddisanto evamÄ• ha yathÄ• ``samaá¹ƒ cuá¹‡á¹

yogacuá¹‡á¹‡assa avayavesu labbhamÄ• no samabhÄ• vo samudÄ• ye apadisÄ«yati ``sam
ariyasaá¹…ghassa avayavabhÅ«tesu ariyapuggalesu labbhamÄ• no maggaá¹-á¹-haphalaá¹
ariyasaá¹…ghe á¹-hito ``maggaphalesÅ«â€™â€™ ti apadiá¹-á¹-hoti veditabbaá¹ƒ.

Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato, sadevakena ca lokena ``saraá¹‡á
araá¹‡Ä«yato __ariyo, _ diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatattÄ• __saá¹…gho, _ ariy
__ariyasaá¹…gho, _ taá¹ƒ ariyasaá¹…ghaá¹ƒ. pujjabhavaphalanibbattanato attano santÄ• n
__puÃ±Ã±aá¹ƒ, _ khittaá¹ƒ vuttaá¹ƒ bÄ«jaá¹ƒ viruhanaá¹-á¹-hÄ• natÄ• ya tÄ• yati rakkhatÄ«
kedÄ• rÄ• di, khettaá¹ƒ viyÄ• ti __khettaá¹ƒ, _ sattÄ• naá¹ƒ puÃ±Ã±assa mahapphalabhÄ•
viruhanaá¹-á¹-hÄ• natÄ• ya khettanti __puÃ±Ã±akkhettaá¹ƒ_. anuttaraá¹ƒ vandeti samband

ettha \Ne 12/ ca ``sÄ«lÄ• diguá¹‡asampannoâ€™â€™ ti etena ariyasaá¹…ghassa bhagava
dasseti, tenassa pabhavasampadÄ• dÄ«pitÄ• hoti. ``á¹-hito maggaphalesÅ«â€™â€™ ti et
Ã±Ä• á¹‡asampadaÃ±ca dasseti kilesÄ• naá¹ƒ samucchedappaá¹-ippassaddhippahÄ• nadÄ
maggaphalaÃ±Ä• á¹‡Ä• dhigamadÄ«panato ca. ``ariyasaá¹…ghaâ€™â€™ nti etena pabhav
aggabhÄ• vadÄ«panato, sadevakena ca lokena araá¹‡Ä«yabhÄ• vadÄ«panato. ``puÃ±Ã±al
etena lokassa bahÅ«pakÄ• rataá¹ƒ dasseti aggadakkhiá¹‡eyyabhÄ• vadÄ«panato.

tathÄ• \Be 13/ ``sÄ«lÄ• diguá¹‡asampannoâ€™â€™ ti idaá¹ƒ ariyasaá¹…ghassa
sammÄ• ujuÃ±Ä• yasÄ• mÄ«cippaá¹-ipannabhÄ• vadÄ«panaá¹ƒ. ``á¹-hito maggaphalesÅ«â
santÄ• navibhÄ• gena anekabhÄ• ve catupurisayugaaá¹-á¹-hapurisapuggalabhÄ• vadÄ«pa
idaá¹ƒ Ä• huneyyÄ• dibhÄ• vadÄ«panaá¹ƒ. ``puÃ±Ã±akkhettaá¹ƒ anuttaraâ€™â€™ nti idaá
paá¹-ipannatÄ• dÄ«panaá¹ƒ. tathÄ• ``á¹-hito maggaphalesÅ«â€™â€™ ti idaá¹ƒ ariyasaá¹…
lokuttarasaraá¹‡agamanasabbhÄ• vadÄ«panaá¹ƒ, tenassa bhagavato orasaputtabhÄ• vo d
``sÄ«lÄ• diguá¹‡asampannoâ€™â€™ ti iminÄ• panassa vihatavidhastakilesÄ• anavasesÄ
sÄ«lÄ• didhammakkhandhÄ• dassitÄ• . ``ariyasaá¹…ghaá¹ƒ puÃ±Ã±akkhettaá¹ƒ anuttaraâ
tesaÃ±Ã±eva yathÄ• vuttaguá¹‡avisesÄ• naá¹ƒ suparisuddhataá¹ƒ dÄ«peti. tenassa mahÄ•
anuttaradakkhiá¹‡eyyabhÄ• vaá¹ƒ, vandanÄ• rahabhÄ• vaá¹ƒ, attano ca vandanÄ• kiriyÄ• y
dÄ«peti. saraá¹‡agamanaÃ±ca sÄ• vakÄ• naá¹ƒ sabbaguá¹‡Ä• naá¹ƒ Ä• di, sapubbabhÄ•
sÄ«lakkhandhÄ• dayo majjhe, asekkhÄ• sÄ«lakkhandhÄ• dayo pariyosÄ• nanti Ä• dimajjha
ariyasaá¹…ghaguá¹‡Ä• imÄ• ya gÄ• thÄ• ya pakÄ• sitÄ• ti veditabbaá¹ƒ.

evaá¹ƒ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹ƒkittanamukhena ratanattayassa
taá¹ƒ nipaccakÄ• raá¹ƒ yathÄ• dhippete payojane pariá¹‡Ä• mento __ ``vandanÄ• janitaâ€™
tattha __vandanÄ• janita_nti vandanÄ• kÄ• rena nibbattitaá¹ƒ, ratanattayaguá¹‡Ä• bhitthava
nipaccakÄ• ravasena vÄ• uppÄ• ditanti attho. __itÄ«_ti evaá¹ƒ ``mahÄ• kÄ• ruá¹‡ikaâ€™â
ratijananaá¹-á¹-hena __ratanaá¹ƒ, _ buddhadhammasaá¹…ghÄ• , cittÄ«katÄ• dibhÄ• vo vÄ
vuttaÃ±hetaá¹ƒ ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Khp-a VI 3; Sv II 33; SN c
Nidd I-a 50; Sv-pá¹- I ganthÄ• rambhakathÄ• ; Ps-pá¹- I 4; Spk-pá¹- I 1.4; Mp-á¹- I 1.4; Sp-á
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•).

cittÄ«katabhÄ• vÄ• dayo \Ne 13/ ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• dÄ«su eva labb
__ratanattayaá¹ƒ, _ tasmiá¹ƒ ratanattaye. __hatantarÄ• yo_ti vidhastaupaddavo hutvÄ• ti sa
pasÄ• dasampattiyÄ• , ratanattayassa ca khettabhÄ• vasampattiyÄ• tassa puÃ±Ã±assa att
upaghÄ• takaupaddavÄ• naá¹ƒ \Be 14/ vihanane samatthataá¹ƒ dasseti. __sabbatthÄ• _ti s
ca, ajjhattikabÄ• hiravatthÅ«sÅ«ti attho. __sabbatthÄ• _ti vÄ• sabbasmiá¹ƒ kÄ• le, saá¹ƒva
Ä• dimajjhapariyosÄ• nakÄ• lesÅ«ti vuttaá¹ƒ hoti. __hutvÄ• _ti pubbakÄ• lakiriyÄ• , tassa
``karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti etena sambandho. __tassÄ• _ti yaá¹ƒ ratanattay
puÃ±Ã±aá¹ƒ, tassa. __tejasÄ• _ti Ä• nubhÄ• vena balena.

evaá¹ƒ ratanattayavandanÄ• ya payojanaá¹ƒ dassetvÄ• idÄ• ni nettippakaraá¹‡assa gamb
atthasaá¹ƒvaá¹‡á¹‡anÄ• ya dukkarabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``á¹-hitiâ€™â€™ _ntiÄ• dim
á¹-hÄ• naá¹ƒ anantaradhÄ• naá¹ƒ avicchedappavattiá¹ƒ. __Ä• kaá¹…khamÄ• nenÄ• _ti icch
``ahovatÄ• yaá¹ƒ saddhammanetti ciraá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti evaá¹ƒ patthayantenÄ
__cira_nti dÄ«ghakÄ• laá¹ƒ, paÃ±cavassasahassaparimÄ• á¹‡aá¹ƒ kÄ• lanti attho. __saddh
saddhammasaá¹…khÄ• tÄ• ya nettiyÄ• . saddhammo hi veneyyasantÄ• nesu ariyaguá¹‡Ä•
saddhammassa vÄ• netti __saddhammanetti, _ tassÄ• saddhammanettiyÄ• , svÄ• yamatt
vicÄ• rito eva. __therenÄ• _ti thiraguá¹‡ayuttena. __abhiyÄ• cito_ti Ä• daragÄ• ravena yÄ•
yÄ• cito, anuttaraá¹ƒ katvÄ• yÄ• citoti attho. uddissa vÄ• yÄ• cito, garutaraá¹ƒ katvÄ• yÄ•
Ä• yasmÄ• nettippakaraá¹‡assa kaÃ±ci atthasaá¹ƒvaá¹‡á¹‡anaâ€™â€™ nti evaá¹ƒ nettiyÄ
pati ajjhesitoti vuttaá¹ƒ hoti. ettha ca saddhammassa ciraá¹ƒ á¹-hitikÄ• mena ajjhÄ• sayasan
thiraguá¹‡ayuttena sabrahmacÄ• rinÄ• Ä• daragÄ• ravena, abhimukhaá¹ƒ vÄ• yÄ• citena
abhiyÄ• canaá¹ƒ paá¹-ikkhipitunti dasseti __ ``á¹-hitiá¹ƒ Ä• kaá¹…khamÄ• nenÄ• â€™â€™

__padumuttaranÄ• thassÄ• _ti padumuttarassa sammÄ• sambuddhassa. __passatÄ• _ti pu
samantacakkhunÄ• eva vÄ• hatthatale á¹-hapitaÄ• malakaá¹ƒ viya abhinÄ«hÄ• raá¹ƒ pass
tÄ• dibhÄ• vayuttena \Ne 14/, sabbattha vÄ• nibbikÄ• rena, ``amhÄ• kaá¹ƒ bhagavatÄ• â€
__yassÄ• _ti Ä• yasmato mahÄ• kaccÄ• nattherassa. __á¹-hapito_ti ---

``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ saá¹ƒkhittena bhÄ• sitas
vibhajantÄ• naá¹ƒ yadidaá¹ƒ mahÄ• kaccÄ• noâ€™â€™ ti (AN a I 188, 197) ---

evaá¹ƒ \Be 15/ á¹-hapito. sÄ«lÄ• diguá¹‡avisesehi mahantÄ• sÄ• vakÄ• ti __mahÄ• sÄ• va
3.59), mahÄ• kassapÄ• dayo, tesu ayamÄ• yasmÄ• aÃ±Ã±ataroti, mahÄ• sÄ• vako ca so g
__mahÄ• sÄ• vakuttamo_.

jhÄ• nÄ• dÄ«su sÄ• tisayÄ• naá¹ƒ Ä• vajjanÄ• divasÄ«bhÄ• vÄ• naá¹ƒ, ariyiddhivasena pa
adhigatattÄ• __vasippatto_. atthÄ• dÄ«su savisesabhedagatapaá¹-isambhidÄ• Ã±Ä• á¹‡att
__pabhinnapaá¹-isambhido_. ``paá¹‡á¸• ito, bhikkhave, mahÄ• kaccÄ• no, mahÄ• paÃ±Ã±c
mahÄ• kaccÄ• noâ€™â€™ tiÄ• dinÄ• (MN I 205) anekesu á¹-hÄ• nesu bhagavatÄ• pasaá
pasaá¹ƒsito_. tena vuttaá¹ƒ ``satthu ceva saá¹ƒvaá¹‡á¹‡ito saá¹ƒbhÄ• vito, viÃ±Ã±Å«naÃ±c
nti.

__anumoditÄ• _ti ``sÄ• dhu sÄ• dhu, kaccÄ• na, sÄ• dhu kho, tvaá¹ƒ kaccÄ• na, imaá¹ƒ dh
abhÄ• sÄ«â€™â€™ ti evaá¹ƒ anumoditÄ• . ekasmiá¹ƒ kira samaye ayaá¹ƒ mahÄ• thero jan
attano santikÄ• vacarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ imaá¹ƒ hÄ• ranayapaá¹-imaá¹‡á¸• itaá¹ƒ pak
bhÄ• sitvÄ• ca bhagavato santikaá¹ƒ upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ•
yathÄ• bhÄ• sitaá¹ƒ imaá¹ƒ pakaraá¹‡aá¹ƒ bhagavato nivedesi. taá¹ƒ sutvÄ• bhagavÄ• ``s
tiÄ• dinÄ• anumoditvÄ• ``tasmÄ• tiha, tvaá¹ƒ kaccÄ• na, imaá¹ƒ dhammasaá¹ƒvaá¹‡á¹‡an
dhÄ• rehÄ«â€™â€™ ti nÄ• maggahaá¹‡aá¹ƒ akÄ• sÄ«ti vadanti.
desanÄ• hÄ• rÄ• dinandiyÄ• vaá¹-á¹-anayÄ• dihÄ• ranayÄ• nusÄ• reneva sabbadhammasa
__ ``sÄ• sanassa sadÄ• yattÄ• , navaá¹…gassatthavaá¹‡á¹‡anÄ• â€™â€™ _ti.

__gambhÄ«raÃ±Ä• á¹‡ehÄ«_hi gambhÄ«rehi Ã±Ä• á¹‡ehi, na saddhÄ• mattakena, gambh
ariyehi. pakaraá¹‡assa gambhÄ«ratthataá¹ƒ, attano ca Ã±Ä• á¹‡assa nÄ• tivisayataá¹ƒ vidit
saá¹ƒvaá¹‡á¹‡anÄ• rambhe saá¹ƒsÄ«dantampi maá¹ƒ sÄ• sanaguá¹‡Ä• diupanissayasamp
dasseti __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• dinÄ• .

__ ``paÃ±capi_ \Ne 15/ __nikÄ• ye ogÄ• hetvÄ• â€™â€™ _ti iminÄ• nettiyÄ• paÃ±capi m
avaá¹-á¹-hÄ• naá¹ƒ, tesaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vaÃ±ca dÄ«peti. tattha \Be 16/ ``kata
cÄ• â€™â€™ tiÄ• dipeá¹-akopadesapÄ• á¸·iá¹ƒ (Peá¹- 23) Ä• netvÄ• idha desanÄ• hÄ• rÄ
peá¹-akena saá¹ƒsandanaá¹ƒ nÄ• ma || __ ``yathÄ• balaâ€™â€™ _nti iminÄ• sabbathÄ• s
saá¹ƒvaá¹‡á¹‡anÄ• mayÄ• na sukarÄ• kÄ• tuá¹ƒ, attano pana Ã±Ä• á¹‡abalÄ• nurÅ«paá
niratimÄ• nataá¹ƒ dÄ«peti.

__suvisuddha_nti suá¹-á¹-hu visuddhaá¹ƒ, nikÄ• yantaraladdhidosehi antarantarÄ• anuppa
adhippÄ• yo. __asaá¹ƒkiá¹‡á¹‡a_nti sanikÄ• yepi padatthantaraparikappanÄ• dinÄ• asaá¹ƒ
tÄ• disasaá¹…kararahitaá¹ƒ anÄ• kulaá¹ƒ suparicchinnaá¹ƒ. vividhehi Ä• kÄ• rehi nicchinot
atthÄ• naá¹ƒ vinicchayo __atthavinicchayo_. gaá¹‡á¹-hiá¹-á¹-hÄ• nabhÅ«tesu atthesu khilan
vimaticchedakathÄ• , nipuá¹‡o sukhumo saá¹‡ho atthavinicchayo etassÄ• ti __nipuá¹‡attha

atthe vinicchinotÄ«ti __atthavinicchayo, _ yathÄ• vuttaatthavisayaÃ±Ä• á¹‡aá¹ƒ, nipuá¹‡o c
etassÄ• ti __nipuá¹‡atthavinicchayo, _ taá¹ƒ nipuá¹‡atthavinicchayaá¹ƒ. __samaya_nti sidd
vuttaá¹ƒ hoti --- mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ siddhanto vuttanayena suparisuddho, anÄ• k
saá¹‡hasukhumavinicchayo ca, siddhantaá¹ƒ taá¹ƒ avilomento anukÅ«lato tattha siddhaá¹ƒ
pakÄ• sayanto nettippakaraá¹‡assa atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ karissÄ• mÄ«ti.

__pamÄ• dalekha_nti aparabhÄ• ge potthakÄ• ruá¸·hakÄ• le pamajjitvÄ• likhanavasena p
__vajjetvÄ• _ti apanetvÄ• . __pÄ• á¸·iá¹ƒ sammÄ• niyojaya_nti taá¹ƒ taá¹ƒ nettipÄ• á¸·iá¹ƒ
udÄ• haraá¹‡abhÄ• vena Ä• nÄ«tasutte sammadeva niyojento, atthasaá¹ƒvaá¹‡á¹‡anÄ• ya
udÄ• haraá¹‡asuttasaá¹…khÄ• taá¹ƒ pÄ• á¸·iá¹ƒ tasmiá¹ƒ tasmiá¹ƒ lakkhaá¹‡abhÅ«te netti
__upadesa_nti nettiupanisaá¹ƒ nettihadayaá¹ƒ. yvÄ• yaá¹ƒ sapaá¹-á¹-hÄ• navibhÄ• gassa t
nettipadatthassa saha nimittavibhÄ• gena asaá¹…karato vavatthito visayo, taá¹ƒ. __vibhÄ•
tassÄ• nettiyÄ• karissÄ• mi atthavaá¹‡á¹‡ananti sambandho.

ettha ca ``abhiyÄ• citoâ€™â€™ ti iminÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• ya nimittaá¹ƒ dasseti, ``
Ä• kaá¹…khamÄ• nena ciraá¹ƒ saddhammanettiyÄ• â€™â€™ ti iminÄ• payojanaá¹ƒ, ``kari
\Be 17/ iminÄ• piá¹‡á¸• atthaá¹ƒ. saá¹ƒvaá¹‡á¹‡iyamÄ• nÄ• hi pakaraá¹‡atthÄ• saá¹ƒvaá
``tamupanissÄ• yÄ• â€™â€™ tiÄ• dinÄ• karaá¹‡appakÄ• raá¹ƒ.

idÄ• ni \Ne 16/ saá¹ƒvaá¹‡á¹‡anÄ• ya savane niyojento __ ``iti atthaâ€™â€™ _nti osÄ• na
``sakkaccaâ€™â€™ _nti padaá¹ƒ ubhayattha yojetabbaá¹ƒ ``sakkaccaá¹ƒ vibhajantassa, sa
nisÄ• mayathÄ• â€™â€™ ti.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

vacanatthajÄ• nanena viditappakaraá¹‡atthasÄ• maÃ±Ã±atthassa pakaraá¹‡akathÄ• vucc
nettipadatthaparijÄ• nanameva Ä• dimhi yuttarÅ«panti tadatthaá¹ƒ pucchati __ ``tattha kena
nettÄ«â€™â€™ _ti. tattha __tatthÄ• _ti ``tassÄ• nettiyÄ• karissÄ• matthavaá¹‡á¹‡anaâ€™
vuttaá¹ƒ, tasmiá¹ƒ; yassÄ• karissÄ• matthavaá¹‡á¹‡ananti paá¹-iÃ±Ã±Ä• taá¹ƒ, sÄ• netti k
attho. __tatthÄ• _ti vÄ• ``nettippakaraá¹‡assÄ• â€™â€™ ti etasmiá¹ƒ vacane yÄ• netti vut
nettÄ«ti attho. __ ``nayanaá¹-á¹-henÄ• â€™â€™ _ti idaá¹ƒ kattukaraá¹‡Ä• dhikaraá¹‡asÄ•
sÄ• dhÄ• raá¹‡avacananti __ ``ariyadhammaá¹ƒ nayatÄ«â€™â€™ _ti kattusÄ• dhanavaser
vatvÄ• idÄ• ni karaá¹‡Ä• dhikaraá¹‡asÄ• dhanavasena vattuá¹ƒ __ ``nayanti tÄ• yÄ• â€™â

__tathÄ• hi vutta_nti nettiupadesÄ• dhÄ«nattÄ• eva suttÄ• vabodhassa vuttaá¹ƒ. __peá¹-
nibbÄ• yitukÄ• mena sutamayena atthÄ• pariyesitabbÄ• , tattha pariyesanÄ• ya ayaá¹ƒ an

hÄ• rÄ• paÃ±ca nayÄ• aá¹-á¹-hÄ• rasa mÅ«lapadÄ• nÄ«â€™â€™ tiÄ• di (Peá¹- 3). hÄ• ra
atthasaá¹ƒvaá¹‡á¹‡anÄ• viseso natthÄ«ti Ä• ha __ ``suttassa atthasaá¹ƒvaá¹‡á¹‡anÄ• nett
_ti. svÄ• yamattho parato pakiá¹‡á¹‡akakathÄ• yaá¹ƒ Ä• vi bhavissati. evaá¹ƒ mahÄ• visay
pabhavÄ• ti Ä• ha __ ``suttappabhavÄ• â€™â€™ _ti, etena nettiyÄ• pamÄ• á¹‡abhÅ«tataá
nettisannissayatÄ• paridÄ«panaparaá¹ƒ, na therappabhavatÄ• paá¹-ikkhepaparaá¹ƒ. thero
ogÄ• hetvÄ• taá¹ƒsannissayeneva \Be 18/ tesaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• bhÅ«taá¹ƒ imaá¹ƒ p
ayameva saá¹ƒvaá¹‡á¹‡anÄ• dhammo, yadidaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbadhammasannissaya

__pakaraá¹‡aparicchedato_ti pakaraá¹‡assa vibhÄ• gato. hÄ• ravicÄ• rÄ• dayo hi tayo net
vibhÄ• gÄ• , pakaraá¹‡abhÅ«taparicchedato vÄ• . tÄ«á¹‡i hi etÄ• ni pakaraá¹‡Ä• ni tayo ad
hÄ• ravicÄ• rÄ• dayo. __pÄ• á¸·ivavatthÄ• nato_ti pÄ• á¹-hasannivesato.

__ ``sabbo_ \Ne 17/ __hi pakaraá¹‡atthoâ€™â€™ _tiÄ• dinÄ• saá¹…gahavÄ• rassa anvat
``nanu cettha paá¹-á¹-hÄ• naá¹ƒ asaá¹…gahitaâ€™â€™ _nti codako byabhicÄ• ramÄ• ha. i
asaá¹…gahitaá¹ƒ, atthato pana saá¹…gahitanti dassento __ ``nayidamevaâ€™â€™ _tiÄ• di
``tathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• tamevatthaá¹ƒ pÄ• á¸·iyÄ• pÄ• kaá¹-ataraá¹ƒ karoti. __
nandiyÄ• vaá¹-á¹-Ä• dayo. __saá¹…khÄ• rattikÄ• _ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo, kÄ•
atthanayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…gaho parato Ä• vi bhavissati. itare pana kÄ• mÄ•
kusalÄ• cetanÄ• __puÃ±Ã±Ä• bhisaá¹…khÄ• ro, _ akusalÄ• cetanÄ• __apuÃ±Ã±Ä• bhis
kusalÄ• cetanÄ• __Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. puÃ±Ã±Ä• bhisaá¹…khÄ• ro ca apuÃ±
kÄ• yadvÄ• rappavatto __kÄ• yasaá¹…khÄ• ro, _ so eva vacÄ«dvÄ• rappavatto __vacÄ«sa
pana tividhopi __cittasaá¹…khÄ• ro_. iti jÄ• tivasena purimattike vuttÄ• eva dhammÄ• dvÄ
vuttÄ• , te eva ca purimattiketi aÃ±Ã±amaÃ±Ã±asaá¹…gaho veditabbo.

__yatthÄ• _ti yasmiá¹ƒ vÄ• re. __peá¹-ake_ti peá¹-akopadese. __sampatamÄ• nÄ• _ti saá¹
sannipatantÄ• . __ ``byaÃ±janavidhiputhuttÄ• â€™â€™ _ti idaá¹ƒ ekasmiá¹ƒ sutte anekesa
sannipatanassa kÄ• raá¹‡avacanaá¹ƒ. tathÄ• hi ``anekasÄ• matthiyanicitÄ• saddÄ• â€™â
vadanti.

__ ``na sarÅ«patoâ€™â€™ _ti iminÄ• saá¹…gahavÄ• re viya uddesaniddesavÄ• resupi pa
uddhaá¹-ataá¹ƒ dasseti. mÅ«lapadaggahaá¹‡eneva gahitattÄ• uddesavÄ• re tÄ• va evaá¹ƒ
kathanti? tatthÄ• pi nayaggahaá¹‡eneva mÅ«lapadÄ• nipi gahitÄ• nÄ«ti veditabbaá¹ƒ. na hi
nayayojanÄ• sambhavati. apare pana ``hÄ• ranayÄ• viya paá¹-á¹-hÄ• naá¹ƒ na \Be 19/ su
saá¹ƒvaá¹‡á¹‡anÄ• viseso, atha kho tasmiá¹ƒ tasmiá¹ƒ sutte saá¹ƒkilesabhÄ• giyatÄ• dilab
tassa pakaraá¹‡assa padatthasaá¹…gaho. evaÃ±ca katvÄ• tettiá¹ƒsÄ• ya nettipadatthesu p
asaá¹…gahitaá¹ƒ, uddesaniddesavÄ• resu ca anuddhaá¹-amevÄ• â€™â€™ ti vadanti.

__ ``pÄ• á¸·ito eva viÃ±Ã±Ä• yatÄ«â€™â€™ _ti vuttamatthaá¹ƒ samatthento __ ``tathÄ• hi

_nti Ä• ha, tena therena bhÄ• sitabhÄ• vo viya bhagavatÄ• anumoditabhÄ• vopi pÄ• á¸·ian
sÄ• vakabhÄ• sitattÄ• nidÄ• naá¹ƒ na vuttanti na sakkÄ• vattunti codento __ ``sÄ• vaka ...
_nti Ä• ha. __nayidaá¹ƒ ekantika_nti ca sÄ• vakabhÄ• sitabuddhabhÄ• sitabhÄ• vo nidÄ• n
ca akÄ• raá¹‡aá¹ƒ ubhayatthÄ• pi ubhayassa dassanato. tasmÄ• nidÄ• nÄ• vacanena nett
sijjhatÄ«ti dasseti. tenÄ• ha __ ``na ca tÄ• vatÄ• tÄ• ni appamÄ• á¹‡aá¹ƒ, evamidhÄ• pi da

yeneva \Ne 18/ kÄ• raá¹‡ena nidÄ• nÄ• vacanassa pamÄ• á¹‡abhÄ• vasÄ• dhanatÄ• , ten
pakaraá¹‡assa pamÄ• á¹‡abhÄ• vasiddhÄ«ti dasseti __ ``nidÄ• naÃ±ca nÄ• mÄ• â€™â€™
vÄ• â€™â€™ tiÄ• dinÄ• nettiyÄ• nidÄ• nÄ• vacanena abyabhicÄ• rahetumÄ• ha. ayaÃ±he
vattabbaá¹ƒ pÄ• á¸·iyÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vato. yÄ• hi pÄ• á¸·iyÄ• atthasaá¹
nidÄ• navacanaá¹ƒ diá¹-á¹-haá¹ƒ yathÄ• paá¹-isambhidÄ• maggassa, niddesÄ• dÄ«naÃ±cA

__ ``ayaá¹ƒ vibhÄ• goâ€™â€™ _tiÄ• dinÄ• ekavidhato paá¹-á¹-hÄ• ya yÄ• va caturÄ• sÄ«
yathÄ• dassitassa pakaraá¹‡avibhÄ• gassa puna __ ``Ä• dinÄ• nayena pakaraá¹‡avibhÄ•
nigamanaá¹ƒ. tattha __Ä• dinÄ• nayenÄ• _ti __Ä• di_saddena abhiÃ±Ã±eyyadhammanidde
paÃ±Ã±attipaÃ±Ã±apetabbadhammavibhajanato tiyaddhapariyÄ• pannadhammavicÄ• rato
paÃ±cÄ• bhinandanÄ• dippahÄ• nato chataá¹‡hÄ• kÄ• yupasamanato saá¹…gahavÄ• rÄ•
aá¹-á¹-hamicchattasamugghÄ• tadÄ«panatoti evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo

1. saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•

__ya_nti aniyamattho sabbanÄ• masaddo kammasÄ• dhanavasena vutto. atthÄ• vabodhan
atthaparÄ• dhÄ«no kevalo atthapadatthako \Be 20/, so padatthavipariyesakÄ• rinÄ• iti-sadd
saddapadatthako jÄ• yatÄ«ti Ä• ha __ ``yanti aniyamato upayoganiddesoâ€™â€™ _ti. __lok
kattuniddeso_tiÄ• dÄ«supi eseva nayo.

evaá¹ƒ __ ``yaâ€™â€™ _ntiÄ• dÄ«naá¹ƒ gÄ• thÄ• padÄ• naá¹ƒ kammakattukiriyÄ• kattuvi
vatvÄ• idÄ• ni avayavajotanavasena padatthaá¹ƒ dassetuá¹ƒ __ ``lokiyanti etthÄ• â€™â€™
idha sÄ• matthiyato sattalokavacano daá¹-á¹-habbo. tenÄ• ha __ ``pÅ«janakiriyÄ• yogyabhÄ
sÄ• sanantaradhÄ• nato paraá¹ƒ pÅ«janÄ• aÃ±Ã±abuddhuppÄ• dena veditabbÄ• , yatheta
vipassÄ«Ä• disammÄ• sambuddhÄ• naá¹ƒ. __ ``dÄ«paá¹…karoâ€™â€™ _tiÄ• dinÄ• yadip
II 75) bhagavatÄ• va vuttaá¹ƒ, sumedhapaá¹‡á¸• itattabhÄ• vena pana pavattiá¹ƒ sandhÄ• y
``yathÄ• ha bhagavÄ• sumedhabhÅ«toâ€™â€™ _ti.

__pariÃ±Ã±Ä• kkamenÄ• _ti Ã±Ä• tapariÃ±Ã±Ä• dipaá¹-ipÄ• á¹-iyÄ• . __lakkhaá¹‡Ä• vabo
vipassanÄ• ya. tena \Ne 19/ vuttaá¹ƒ __ ``suÃ±Ã±atamukhÄ• dÄ«hÄ«â€™â€™ _ti. __tathÄ
vedanÄ«yatÄ• ya eva sÄ• sanavarassa vuttaá¹ƒ bhagavatÄ• ---

``etu viÃ±Ã±Å« puriso asaá¹-ho amÄ• yÄ• vÄ« ujujÄ• tiko, ahamanusÄ• sÄ• mi, ahaá¹ƒ dha
yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• no na cirasseva sÄ• maÃ±Ã±eva ussati, sÄ•
tiÄ• di (MN II 281).

yaá¹ƒ-saddo sÄ• sanavisayo, lokapÄ• lasaddo satthuvisayopi lokaá¹ƒ pati guá¹‡Ä«bhÅ«tot
paá¹-iniddesassa kathaá¹ƒ satthuvisayatÄ• ti codanaá¹ƒ manasikatvÄ• Ä• ha __ ``salokapÄ
_tiÄ• di, guá¹‡Ä«bhÅ«topi lokapÄ• lasaddo padhÄ• nabhÅ«to viya paá¹-iniddesaá¹ƒ arahati
aÃ±Ã±o atthakkamoti.

dhammagÄ• ravena bhagavÄ• dhammaá¹ƒ pÅ«jento veneyyabandhave acintetvÄ•
samÄ• pattisamÄ• pajjanadhammapaccavekkhaá¹‡Ä• hi sattasattÄ• haá¹ƒ vÄ«tinÄ• mesÄ«
dÄ«petabbÄ• â€™â€™ _ti. tattha __Ä• di_saddena sÄ• vakehi dhammassavanassa, tesaá¹
saá¹…gaho veditabbo.

__iccassÄ• _ti \Be 21/ iti assa, evaá¹ƒ bhagavato aviparÄ«taanantarÄ• yikaniyyÄ• nikadhar
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡abhÄ• vadÄ«panenÄ• ti attho. __tenÄ• _ti catuvesÄ• rajjayoge
__dasabala ... pe ... pakÄ• sitÄ• hoti. Ä• veá¹‡ikabuddhadhammÄ• dÄ«_ti ettha __Ä• di_sa
appaá¹-ihataÃ±Ä• á¹‡Ä• ni, catusaccaÃ±Ä• á¹‡Ä• ni, catupaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni,
paÃ±cagatiparicchedakaÃ±Ä• á¹‡Ä• ni, cha abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni, satta ariyadhanÄ•
aá¹-á¹-ha vijjÄ• , aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡Ä• ni, aá¹-á¹-ha vimokkhÄ• , na
anupubbavihÄ• rÄ• , dasa nÄ• thakaraá¹‡Ä• dhammÄ• , dasa ariyavÄ• sÄ• , dvÄ• dasa dh
dhutadhammÄ• , cuddasa buddhaÃ±Ä• á¹‡Ä• ni, pannarasa caraá¹‡adhammÄ• , soá¸·asa
Ä• nÄ• pÄ• nassatÄ«, ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catuvÄ«sati paccaya
catucattÄ• rÄ«sa Ã±Ä• á¹‡avatthÅ«ni, sattasattati Ã±Ä• á¹‡avatthÅ«ni,
catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ,
anantanayasamantapaá¹-á¹-hÄ• napavicayadesanÄ• kÄ• rappavattaÃ±Ä• á¹‡Ä• ni cÄ• ti ev
guá¹‡avisesÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

aparo \Ne 20/ nayo --- guá¹‡avisiá¹-á¹-hataá¹ƒ dÄ«peti, sÄ• ca guá¹‡avisiá¹-á¹-hatÄ•
mahÄ• karuá¹‡Ä• mahÄ• paÃ±Ã±Ä• hi veditabbÄ• tÄ• hi satthusampattisiddhito. tattha __r
``bahukehi Ä• kÄ• rehi passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ•
tiÄ• dinÄ• __paá¹-isambhidÄ• magge_ (Paá¹-is I 117) vuttanayena veditabbo. __mahÄ• pa
vutto eva. tattha karuá¹‡Ä• ya bhagavato caraá¹‡asampatti, paÃ±Ã±Ä• ya vijjÄ• sampatti. k
sattÄ• dhipatitÄ• , paÃ±Ã±Ä• ya dhammÄ• dhipatitÄ• . karuá¹‡Ä• ya lokanÄ• thatÄ• , paÃ±Ã
karuá¹‡Ä• ya pubbakÄ• ritÄ• , paÃ±Ã±Ä• ya kataÃ±Ã±utÄ• . karuá¹‡Ä• ya aparantapatÄ• ,
karuá¹‡Ä• ya buddhakaradhammasiddhi, paÃ±Ã±Ä• ya buddhabhÄ• vasiddhi. karuá¹‡Ä• ya
paÃ±Ã±Ä• ya sayaá¹ƒ tÄ• raá¹‡aá¹ƒ. karuá¹‡Ä• ya sabbasattesu anuggahacittatÄ• , paÃ±Ã
virattacittatÄ• pakÄ• sitÄ• hotÄ«ti anavasesato parahitapaá¹-ipattiyÄ• , attahitasampattiyÄ•

veditabbÄ• . __tÄ«supi avatthÄ• sÅ«_ti hetuphalasattÅ«pakÄ• rÄ• vatthÄ• su.

__abhisamayo_ \Be 22/ paá¹-ivedhasÄ• sanassa, manasikaraá¹‡aá¹ƒ paá¹-ipattisÄ• sanas
paricayakaraá¹‡aá¹ƒ pariyattisÄ• sanassÄ• ti tiá¹‡á¹‡ampi vasena yojetabbo. tenÄ• ha __ ``
__ ``sakkaccaá¹ƒ dhammadesanenÄ• â€™â€™ _ti iminÄ• idha ``sÄ• sanaâ€™â€™ nti vut
avisesena desanÄ• pÅ«jaá¹ƒ vatvÄ• thomanÄ• pÅ«janassa vasena taá¹ƒ vibhajitvÄ• dass
bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tattha __ ``thomanenÄ• â€™â€™ _ti padenÄ• pi ``sakk
yojetabbaá¹ƒ. pÅ«janÄ• dvayassÄ• pi vÄ• vasena idhÄ• pi padayojanÄ• veditabbÄ• . __ar
ariyaseá¹-á¹-haaggabhÄ• vÄ• dayo. __niyyÄ• nÄ• dayo_ti niyyÄ• nahetudassanÄ• dayo. __
svÄ• kkhÄ• tasandiá¹-á¹-hikatÄ• dayo.

idÄ• ni ariyasaá¹…ghaguá¹‡Ä• nampi imÄ• ya gÄ• thÄ• ya pakÄ• sitabhÄ• vaá¹ƒ dassetuá
_tiÄ• di vuttaá¹ƒ. __bÄ• lyÄ• disamatikkamanato_ti bÄ• laabyattabhÄ• vÄ• disamatikkaman

__Ã±Ä• á¹‡aviseso_ sutacintÄ• bhÄ• vanÄ• mayaÃ±Ä• á¹‡Ä• ni. sotabbamanasikÄ• tabba
__avatthÄ• bhedo. ubhaya_nti byaÃ±janapadaá¹ƒ, atthapadaÃ±ca. __ubhayathÄ• _ti karaá
paccekaá¹ƒ yojetabbaá¹ƒ. __paá¹-ipajjitabbattÄ• _ti Ã±Ä• tabbattÄ• .

__ ``ayaÃ±ca gÄ• thÄ• â€™â€™ _tiÄ• di kesaÃ±ci vÄ• do. tathÄ• hi apare ``therenevÄ• y
ti vadanti. attÅ«panÄ• yikÄ• pi hi kadÄ• ci dhammadesanÄ• hoti eva yathÄ• ``dasabalasar
bhikkhave, tathÄ• gato catuvesÄ• rajjavisÄ• radoâ€™â€™ tiÄ• di (SN a II 21-22). evaÃ±ca
hÄ• rÄ• â€™â€™ tiÄ• divacanaá¹ƒ samatthitaá¹ƒ hoti.

__yathÄ• vuttaatthamukhenevÄ• _ti mÅ«lapadasaá¹…khÄ• taatthuddhÄ• reneva. __parato
niddesavÄ• rassa pariyosÄ• ne Ä• gamissati ``tÄ«á¹‡i ca nayÄ• anÅ«nÄ• â€™â€™ tiÄ• di

__vuccatÄ«_ti kattari kammaniddesoti Ä• ha __ ``vadatÄ«â€™â€™ _ti. atha vÄ• __vuccat
kammakattuniddesoyaá¹ƒ. ayaÃ±hettha attho --- hÄ• rÄ• , nayÄ• cÄ• ti ubhayaá¹ƒ pariggah
sabbathÄ• gahitaÃ±ce, vuccati suttaá¹ƒ, sayameva suttaá¹ƒ saá¹ƒvaá¹‡á¹‡etÄ«ti \Be 23/, e
vasÄ«bhÄ• vena suttasaá¹ƒvaá¹‡á¹‡anÄ• ya sukarataá¹ƒ dasseti.

__pakÄ• rantarenÄ• _ti pubbe ``sÄ• sanaâ€™â€™ nti vuttamatthaá¹ƒ ``desanÄ• , desitaâ€
pakÄ• rena. __niyametvÄ• _ti tassa ekantato viÃ±Ã±eyyataá¹ƒ avadhÄ• retvÄ• . __viÃ±Ã±e
desanÄ• desitesu viÃ±Ã±eyyapade labbhamÄ• nÄ• vijÄ• nanakiriyÄ• .

desanÄ• desitÄ• ni ca yÄ• vadeva vijÄ• nanatthÄ• nÄ«ti vijÄ• nanaá¹ƒ padhÄ• nanti tamev
tasmiá¹ƒ vijÄ• naneâ€™â€™ _ti Ä• ha.

__etthÄ• hÄ• _ti navaá¹…gasÄ• sananavavidhasuttantÄ• ti etasmiá¹ƒ atthavacane Ä• ha c
--- navahi aá¹…gehi vavatthitehi aÃ±Ã±amaÃ±Ã±asaá¹…kararahitehi bhavitabbaá¹ƒ, tathÄ•
asuttasabhÄ• vÄ• neva geyyaá¹…gÄ• dÄ«nÄ«ti navavidhasuttantavacanaá¹ƒ virujjheyya. a
geyyaá¹…gÄ• dÄ«ni, evaá¹ƒ sati ``suttaâ€™â€™ nti visuá¹ƒ suttaá¹…gaá¹ƒ na siyÄ• , evaá
aá¹-á¹-haá¹…gasÄ• sanaá¹ƒ Ä• pajjatÄ«ti. tenÄ• ha __ ``kathaá¹ƒ panÄ• â€™â€™ _tiÄ• di.
katipayÄ• nampi suttabhÄ• ve yathÄ• vuttadosÄ• nativatti, pageva sabbesanti dasseti __ ``y
__saá¹…gahesÅ«_ti aá¹-á¹-hakathÄ• su. porÄ• á¹‡aá¹-á¹-hakathÄ• naÃ±hi saá¹…khepabhÄ
``saá¹…gahÄ• â€™â€™ ti vuttÄ• . suttaá¹ƒ nÄ• ma sagÄ• thakaá¹ƒ vÄ• siyÄ• , niggÄ• thal
tadubhayaá¹…gaá¹ƒ katanti visuá¹ƒ suttaá¹…gassa asambhavo tadubhayavinimuttassa sut
vuttaá¹ƒ __ ``suttaá¹…gameva na siyÄ• â€™â€™ _ti. __athÄ• pi_ kathaÃ±ci. __siyÄ• _ti va
sÄ• maÃ±Ã±avidhiá¹ƒ sandhÄ• yÄ• ha. evampi ayaá¹ƒ dosoti dassento __ ``maá¹…galasut

__tabbhÄ• vanimitta_nti \Ne 22/ geyyaá¹…gabhÄ• vanimittaá¹ƒ. veyyÄ• karaá¹‡assa tabbh
codako ``gÄ• thÄ• viraheâ€™â€™ ti vacanaá¹ƒ aggaá¹‡hanto ``pucchÄ• vissajjanaá¹ƒ byÄ•
vacanamattameva gahetvÄ• __ ``evaá¹ƒ santeâ€™â€™ _tiÄ• dinÄ• codeti. itaro pana okÄ
balavÄ• ti Ã±Ä• yaá¹ƒ gÄ• thÄ• virahitaá¹ƒyeva veyyÄ• karaá¹‡anti, idhÄ• dhippetanti ca da
``nÄ• pajjatÄ«â€™â€™ _tiÄ• dinÄ• pariharati. __tathÄ• hÄ«_ti teneva kÄ• raá¹‡ena, satip
anokÄ• sasaÃ±Ã±Ä• naá¹ƒ balavabhÄ• venevÄ• ti attho.

saá¹…gahavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uddesavÄ• ravaá¹‡á¹‡anÄ•

<1> __vibhÄ• genÄ• _ti \Be 24/ sarÅ«pavibhÄ• gena. adiá¹-á¹-haá¹ƒ jotÄ«yati etÄ• yÄ• ti _
diá¹-á¹-haá¹ƒ saá¹ƒsandÄ«yati etÄ• yÄ• ti __diá¹-á¹-hasaá¹ƒsandanÄ• , _ saá¹ƒsandanaá¹ƒ
vinicchayakaraá¹‡aá¹ƒ. vimati chijjati etÄ• yÄ• ti __vimaticchedanÄ• _. anumatiyÄ• pucchÄ
``taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti hi kÄ• tumhÄ• kaá¹ƒ anumatÄ«ti anumati pucchitÄ•
kathetukamyatÄ• ya.

__ ``harÄ«yanti etehÄ«â€™â€™ _tiÄ• dinÄ• karaá¹‡Ä• dhikaraá¹‡akattubhÄ• vakammasÄ
__hÄ• ra_-saddassa atthaá¹ƒ vatvÄ• sadisakappanÄ• vasena dassetuá¹ƒ __ ``hÄ• rÄ• viy
puna ganthakaraá¹‡Ä• diatthena ganthÄ• disaddÄ• naá¹ƒ viya hÄ• rakaraá¹‡Ä• diatthena h
__ ``hÄ• rayantÄ«â€™â€™ _tiÄ• dimÄ• ha. __ ``haraá¹‡ato, ramaá¹‡ato cÄ• â€™â€™ _ti i
saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• ti dasseti.

__upapattisÄ• dhanayuttÄ«_ti lakkhaá¹‡ahetu. __vuttanayenÄ• _ti ``nanu ca aÃ±Ã±epi hÄ•
evÄ• â€™â€™ tiÄ• dinÄ• desanÄ• hÄ• re vuttanayÄ• nusÄ• rena.

__catunnaá¹ƒ byÅ«ho etthÄ• _ti bhinnÄ• dhikaraá¹‡Ä• nampi padÄ• naá¹ƒ aÃ±Ã±apadatth
``urasilomoâ€™â€™ tiÄ• dÄ«naá¹ƒ (Sv-pá¹- III 54, 303) viyÄ• ti vuttaá¹ƒ.

__sesa_nti ``vivacanameva vevacanaâ€™â€™ nti evamÄ• di.

__anuppavesÄ«yantÄ«_ti \Ne 23/ avagÄ• hÄ«yanti. __samÄ• dhÄ«yantÄ«_ti pariharÄ«yan
jÄ• ti sÄ• maÃ±Ã±aá¹ƒ, bhedo sÄ• maÃ±Ã±aá¹ƒ, sambandho sÄ• maÃ±Ã±antiÄ• dinÄ•
padatthantarabhÄ• vavikappanamantarena.

__padaá¹-á¹-hÄ• nÄ• dimukhenÄ• _ti padaá¹-á¹-hÄ• navevacanabhÄ• vanÄ• pahÄ• namuk
padaá¹-á¹-hÄ• naparikkhÄ• raÄ• vaá¹-á¹-aparivattanapaÃ±Ã±attiotaraá¹‡e sandhÄ• ya vada

<2> __sambandho_ti hetuphalabhÄ• vayogo. tathÄ• bhÅ«tÄ• naÃ±hi dhammÄ• naá¹ƒ ekas
__vibhÄ• go_ satipi nesaá¹ƒ hetuphalabhÄ• ve vibhattasabhÄ• vatÄ• . aÃ±Ã±o eva hi hetu,
__byÄ• pÄ• raviraho_ nirÄ«hatÄ• . na hi hetuphalÄ• naá¹ƒ evaá¹ƒ hoti ``ahaá¹ƒ imaá¹ƒ nibb
nibbattoâ€™â€™ ti. __anurÅ«paphalatÄ• _ paccayuppannÄ• naá¹ƒ paccayÄ• nukÅ«latÄ• .
lokasaá¹…ketasiddhÄ• vohÄ• ramattatÄ• __sammutisabhÄ• vo_. pathavÄ«phassÄ• dÄ«n
kakkhaá¸·aphusanÄ• dilakkhaá¹‡aá¹ƒ __paramatthasabhÄ• vo_. ayaÃ±hettha saá¹…khepo
itarÄ• pohe vÄ• cittena katena tathÄ• buddhi, idaá¹ƒ __sammutisaccaá¹ƒ_ yathÄ• ghaá¹-e
tabbipariyÄ• yena __paramatthasacca_nti. __paramatthasaccappaá¹-ivedhÄ• yÄ• _ti nibbÄ

__anto_ti abbhantaro. __padhÄ• nÄ• vayavenÄ• _ti mÅ«labhÄ• vena. ``nandÄ« dukkhassa
13) taá¹‡hÄ• ``nandÄ«â€™â€™ ti vuttÄ• . ``saá¹…gÄ• me ca nandiá¹ƒ caratÄ«â€™â€™ ti
``taá¹‡hÄ• ya, pamodassa vÄ• â€™â€™ _ti.

<3> __jÄ• tibhedato_ti kusalÄ• , akusalÄ• ti imasmÄ• visesÄ• . __yujjantÄ«_ti ettha hetuat
veditabboti Ä• ha __ ``yojÄ«yantÄ«â€™â€™ _ti. kehi yojÄ«yanti? saá¹ƒvaá¹‡á¹‡anakehÄ«t
__yujjantÄ«_ti vÄ• yuttÄ• honti, tehi samÄ• nayogakkhamÄ• taggahaá¹‡eneva gahitÄ• h
tadekaá¹-á¹-habhÄ• vato. imasmiá¹ƒ atthe __ ``navahi padehÄ«â€™â€™ _ti sahayoge kara
karaá¹‡e. __ ``ete khoâ€™â€™ _ti ca pÄ• á¹-ho. tattha __kho_-saddassa padapÅ«raá¹‡atÄ
vÄ• veditabbÄ• . __ete evÄ• _ti ete taá¹‡hÄ• dayo eva, na ito aÃ±Ã±eti attho. __aá¹-á¹-hÄ•
uddhaá¹ƒ, adho vÄ• ti. purimasmiá¹ƒ pakkhe mÅ«lapadantarÄ• bhÄ• vo, dutiyasmiá¹ƒ tesaá
hoti.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. niddesavÄ• ravaá¹‡á¹‡anÄ•

<4> niddesavÄ• re \Ne 24/ __sÄ• maÃ±Ã±ato_ti sÄ• dhÄ• raá¹‡ato. __visesenÄ• _ti asÄ• d
saddattho. __lakkhaá¹‡a_nti sabhÄ• vo. __kamo_ti anupubbÄ«. __ettÄ• vatÄ• _ti ettakappa
__hetvÄ• dÄ«_ti hetuphalabhÅ«miupanisÄ• sabhÄ• gavisabhÄ• galakkhaá¹‡anayÄ• . vises
sambandho.

hÄ• rasaá¹…khepavaá¹‡á¹‡anÄ•

1__._ __yaá¹ƒ, bhikkhave_ti ettha __ya_nti paccattavacanaá¹ƒ, taÃ±ca sukhaá¹ƒ, somanas
samÄ• nÄ• dhikaraá¹‡anti katvÄ• __ ``assÄ• dÄ«yatÄ«ti assÄ• do, sukhaá¹ƒ, somanassaÃ
vuttaá¹ƒ. sukhÄ• divedanÄ• viya manÄ• piyarÅ«pÄ• dipi avÄ«tarÄ• gassa assÄ• detabban
iá¹-á¹-hÄ• rammaá¹‡ampÄ«â€™â€™ _ti. __ ``assÄ• deti etÄ• yÄ• ti vÄ• assÄ• do, taá¹‡hÄ
``yaâ€™â€™ _nti hetuatthe nipÄ• toti dasseti. tatrÄ• yamattho --- yena hetunÄ• paÃ±cupÄ
assÄ• danÄ«yabhÄ• vena uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ taá¹‡hÄ• saá¹…khÄ• t
kÄ• raá¹‡anti. iti katvÄ• ayamattho diá¹-á¹-hÄ• bhinandanÄ• dibhÄ• vato vipallÄ• sesupi sa
``evaá¹ƒ vipallÄ• sÄ• pÄ«â€™â€™ _ti. __aniá¹-á¹-hampÄ«_ti __pi_-saddena iá¹-á¹-hampÄ«
sÄ• savÄ• dhammÄ• idha Ä• rammaá¹‡aggahaá¹‡ena gahitÄ• ti Ä• ha __ ``sabbesaá¹ƒ te
_nti.

__dukkhÄ• dukkhamasukhavedanÄ• na_nti ettha dukkhasabhÄ• vÄ• eva adukkhamasukh
aniá¹-á¹-hÄ• rammaá¹‡assa adhippetattÄ• , na sukhasabhÄ• vÄ• . yaá¹ƒ sandhÄ• ya vuttaá
adukkhamasukhÄ• vedanÄ• , santasmiá¹ƒ esÄ• paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™
__ ``sukhapariyÄ• yasabbhÄ• vatoâ€™â€™ _ti iminÄ• iá¹-á¹-hatÄ• mattatopi lesena sattÄ•
assÄ• danÄ«yatÄ• sambhavatÄ«ti dasseti.

Ä• dÄ«navo dosanissandanatÄ• ya doso, svÄ• yaá¹ƒ pÄ«á¸·anavuttiyÄ• veditabboti Ä• ha
vedanÄ• , tissopi vÄ• dukkhatÄ• â€™â€™ _ti. evaá¹ƒ dosatthataá¹ƒ Ä• dÄ«navassa dasse
dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __yato_ti yasmÄ• dosakapaá¹‡asabh

__nissaratÄ«_ti \Ne 25/ vivitti, sabbasaá¹…khÄ• ravivekoti attho. __sÄ• maÃ±Ã±aniddesen
nissaraá¹‡asaddavacanÄ«yatÄ• sÄ• maÃ±Ã±ena. __purimÄ• na_nti assÄ• dÄ• dÄ«navatÄ
__ca_-saddo padapÅ«raá¹‡amattanti katvÄ• Ä• ha __ ``pacchimÄ• naÃ±cÄ• â€™â€™ _ti,
__tadantogadhabhedÄ• na_nti ariyamaggapariyÄ• pannavisesÄ• naá¹ƒ.

__kÄ• mabhavÄ• dÄ«na_nti __Ä• di_-saddena na rÅ«pÄ• rÅ«pabhavÄ• eva gahitÄ• , atha
ekavokÄ• rabhavÄ• dayo ca gahitÄ• . tenÄ• ha __ ``tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ bhavÄ• naâ€™

yÄ• vadeva \Be 27/ anupÄ• dÄ• parinibbÄ• natthÄ• bhagavato desanÄ• ti Ä• ha __ ``nanu
nipphÄ• dÄ«yatÄ«â€™â€™ _ti. __ ``vuttamevÄ• â€™â€™ _ti iminÄ• punaruttidosaá¹ƒ cod

``saccametaâ€™â€™ _nti anujÄ• nitvÄ•  __ ``taÃ±ca khoâ€™â€™ _tiÄ• dinÄ• pariharati. _
etena ajjhattaá¹ƒ yonisomanasikÄ• ro viya na paratoghoso Ä• sannakÄ• raá¹‡aá¹ƒ dhammÄ
paccattaá¹ƒ vedanÄ«yattÄ• ti dasseti. tathÄ• hi ``akkhÄ• tÄ• ro tathÄ• gatÄ• , paá¹-ipannÄ•
mÄ• rabandhanÄ• â€™â€™ ti (Dhp 276) vuttaá¹ƒ. __tadadhigamakÄ• raá¹‡aá¹ƒ_ ariyamag
kiá¹ƒ pana tanti Ä• ha __ ``sampattibhavahetÅ«â€™â€™ _ti, tena carimattabhÄ• vahetubhÅ
vadati.

__ ``attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• â€™â€™ _ti idaá¹ƒ ariyamagg
pubbabhÄ• gapaá¹-ipadÄ• ya phalabhÄ• vasÄ• dhanaá¹ƒ. yena hi vidhinÄ• attÄ• nudiá¹-á¹
maccutaraá¹‡aÃ±ca siyÄ• , so ``evaâ€™â€™ nti iminÄ• pakÄ• sitoti.
attÄ• nudiá¹-á¹-hisamugghÄ• tamaccutaraá¹‡Ä• naá¹ƒ phalabhÄ• ve vattabbameva natthi.

``dhammo haveâ€™â€™ ti pana gÄ• thÄ• yaá¹ƒ lokiyassa puÃ±Ã±aphalassa vuttattÄ• Ä•
_nti. yaá¹ƒ nibbattetabbaá¹ƒ, taá¹ƒ __phalaá¹ƒ_. yaá¹ƒ nibbattakaá¹ƒ, so __upÄ• yo_. ayam
tenÄ• ha __ ``etena nayenÄ• â€™â€™ _tiÄ• di. __upadhisampattÄ«_ti attabhÄ• vasobhÄ•

__visuddhÄ«_ti Ã±Ä• á¹‡adassanavisuddhi adhippetÄ• ti Ä• ha --- __ ``etthÄ• pi ... pe ... viÅ
__ ``yasmÄ• panÄ• â€™â€™ _tiÄ• dinÄ• pi tamevatthaá¹ƒ vacanantare pÄ• kaá¹-ataraá¹ƒ

__sarÅ«pato Ä• gatÄ• ni_ ``yato kho, bhikkhave, bhikkhu paÃ±cannaá¹ƒ upÄ• dÄ• nakkhan
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
III 26-28). __ekadesena_ \Ne 26/ __Ä• gatÄ• ni_ ``saá¹ƒyojaniyesu, bhikkhave, dhammesu
viharato (SN a II 53), bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo (MN I 117)
nissaraá¹‡aá¹ƒ, yadidaá¹ƒ nibbÄ• naâ€™â€™ ntiÄ• dÄ«su (Paá¹-is I 24; III 41). __na sarÅ«
sÄ• maÃ±Ã±aphalasuttÄ• dÄ«su. __atthavasenÄ• _ti assÄ• detabbÄ• diatthavasena. __na

2__._ __eseva_ \Be 28/ __nayo_ti atidesena viciyamÄ• navacanaseso atidiá¹-á¹-ho. bhÄ• v
``vissajjitanti vissajjanÄ• â€™â€™ _ti. __sutte Ä• gataá¹ƒ_ na atthasaá¹ƒvaá¹‡á¹‡anÄ• vas
Ä• gatanti adhippÄ• yo. __pucchÄ• nurÅ«patÄ• idha pubbÄ• para_nti catubyÅ«hapubbÄ• p
dasseti. __pucchÄ• nusandhÄ«_ti pucchÄ• ya vissajjanena anusandhÄ• naá¹ƒ. __aá¹-á¹-ha
heá¹-á¹-himadesanÄ• ya pucchÄ• nimittapavattauparidesanÄ• ya sambandho ``pucchÄ• nu
__pubbÄ• pekkha_nti pucchitavissajjitapadÄ• pekkhaá¹ƒ. __ ``suttassÄ• â€™â€™ _ti vÄ• i
pucchÄ• vissajjanÄ• anugÄ«tiyo á¹-hapetvÄ• seso vicayahÄ• rapadattho saá¹…gahitoti pa
veditabbo. imasmiá¹ƒ pakkhe gÄ• thÄ• yaá¹ƒ __ca_-saddo padapÅ«raá¹‡amatte daá¹-á¹-ha

``cakkhu aniccaâ€™â€™ nti puá¹-á¹-he ``Ä• ma, cakkhu aniccamevÄ• â€™â€™ ti ekantato
__ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ_. ``aÃ±Ã±indriyaá¹ƒ bhÄ• vetabbaá¹ƒ, sacchikÄ• tabbaÃ±cÄ•
``maggapariyÄ• pannaá¹ƒ bhÄ• vetabbaá¹ƒ, phalapariyÄ• pannaá¹ƒ sacchikÄ• tabbaâ€™â€

__vibhajjabyÄ• karaá¹‡aá¹ƒ_. ``aÃ±Ã±indriyaá¹ƒ kusalaâ€™â€™ nti puá¹-á¹-he ``kiá¹ƒ anav
kusalaá¹-á¹-ho, udÄ• hu sukhavipÄ• kaá¹-á¹-hoâ€™â€™ ti paá¹-ipucchitvÄ• vissajjanaá¹ƒ
__paá¹-ipucchÄ• byÄ• karaá¹‡aá¹ƒ_. ``sassato attÄ• , asassato vÄ• â€™â€™ ti vutte ``aby
avissajjanaá¹ƒ __á¹-hapanaá¹ƒ_. ``kiá¹ƒ panete kusalÄ• ti vÄ• dhammÄ• ti vÄ• ekatthÄ• ,
ti idaá¹ƒ pucchanaá¹ƒ __sÄ• vasesaá¹ƒ_. vissajjanassa pana sÄ• vasesatÄ• veneyyajjhÄ•
veditabbÄ• . appÄ• á¹-ihÄ«rakaá¹ƒ __sauttaraá¹ƒ_. sappÄ• á¹-ihÄ«rakaá¹ƒ __niruttaraá¹ƒ_.
vicayahÄ• raniddese suviÃ±Ã±eyyameva.

ettha ca assÄ• do assÄ• dahetu yÄ• va Ä• á¹‡attihetÅ«ti evaá¹ƒ hetÅ«nampi assÄ• dÄ• da
saá¹…khepato sukhasukhapaccayalakkhaá¹‡o __assÄ• do, _ so visesato saggasampattiyÄ
ukkaá¹ƒso, sesÄ• panettha bhavasampatti tadanvÄ• yikÄ• veditabbÄ• . tassa hetu dÄ• na
puÃ±Ã±akiriyavatthu. dukkhadukkhapaccayalakkhaá¹‡o __Ä• dÄ«navo_. vipariá¹‡Ä• masaa
tadavarodhato vaá¹-á¹-adukkhassÄ• pi ettha saá¹…gaho. visesato pana kÄ• mÄ• naá¹ƒ okÄ
svÄ• yaá¹ƒ saá¹ƒkilesavatthunÄ• , ittarapaccupaá¹-á¹-hÄ• natÄ• dÄ«hi ca vibhÄ• vetabbo, t
akusalakammapathÄ• . nekkhammaá¹ƒ __nissaraá¹‡aá¹ƒ, _ tassa hetu yathÄ• rahaá¹ƒ tada
pubbabhÄ• gappaá¹-ipadÄ• . __phalaá¹ƒ_ desanÄ• phalameva, tassa \Be 29/ hetu desanÄ•
yathÄ• vuttaupÄ• yova, tassa hetu cattÄ• ri cakkÄ• ni. __Ä• á¹‡atti_ upadeso, tassa rÄ• gag
Ä• dittatÄ• , satthu mahÄ• karuá¹‡Ä• yogo ca hetu.

tathÄ• catÅ«su ariyasaccesu samudayena __assÄ• do, _ dukkhena __Ä• dÄ«navo, _ mag
_ maggo vÄ• __upÄ• yo, _ tadupadeso __Ä• á¹‡atti, _ anupÄ• disesÄ• nibbÄ• nadhÄ• tu
anupubbakathÄ• ya saddhiá¹ƒ buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• ya dhammadesanÄ• ya
veditabbo. padassa padatthasambandho __hetu_. so hi tassa pavattinimittaá¹ƒ, paÃ±hassa
kathekukÄ• matÄ• ca. adiá¹-á¹-hajotanÄ• dÄ«naÃ±hi catunnaá¹ƒ Ã±Ä• tukÄ• matÄ• , itaras
paÃ±ho __hetu_. evaá¹ƒ sesÄ• nampi yathÄ• rahaá¹ƒ vattabbaá¹ƒ.

3__._ __byaÃ±janatthÄ• naá¹ƒ yuttÄ• yuttaparikkhÄ• _ti __byaÃ±jana_ggahaá¹‡ena padaá
__attha_ggahaá¹‡ena paÃ±hÄ• dÄ«hi saddhiá¹ƒ assÄ• dÄ• dayo gahitÄ• . vicayahÄ• rapad
yuttÄ• yuttÄ• divisesasahitÄ• yuttihÄ• rÄ• dÄ«naá¹ƒ padatthÄ• . tathÄ• hi
padaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nikabhÄ• vavisiá¹-á¹-hÄ• teyeva padaá¹-á¹-hÄ• nahÄ• rass
lakkhaá¹‡alakkhitabbatÄ• visiá¹-á¹-hÄ• , niddhÄ• ritÄ• ca lakkhaá¹‡ahÄ• rassa,
nibbacanÄ• divibhÄ• vanÄ• visiá¹-á¹-hÄ• catubyÅ«hahÄ• rassa, sabhÄ• gadhammavasena
Ä• vaá¹-á¹-anavisiá¹-á¹-hÄ• Ä• vaá¹-á¹-ahÄ• rassa, bhÅ«mivibhÄ• gÄ• divisiá¹-á¹-hÄ• vibh
paá¹-ipakkhato parivattanavisiá¹-á¹-hÄ• parivattanahÄ• rassa, pariyÄ• yavevacanavisiá¹-á¹-
pabhavÄ• dipaÃ±Ã±Ä• panavisiá¹-á¹-hÄ• paÃ±Ã±attihÄ• rassa, khandhÄ• dimukhehi otara
otaraá¹‡ahÄ• rassa, padapadatthapaÃ±hÄ• rambhasodhanavisiá¹-á¹-hÄ• sodhanahÄ• rass
sÄ• maÃ±Ã±avisesaniddhÄ• raá¹‡avisiá¹-á¹-hÄ• adhiá¹-á¹-hÄ• nahÄ• rassa, paccayadham
parikkharaá¹‡avisiá¹-á¹-hÄ• parikkhÄ• rahÄ• rassa, pahÄ• tabbabhÄ• vetabbatÄ• niddhÄ•

samÄ• ropanahÄ• rassa padatthÄ• . __ ``byaÃ±janassa sabhÄ• vaniruttitÄ• , atthassa suttÄ
yuttabhÄ• voâ€™â€™ _ti iminÄ• asabhÄ• vaniruttitÄ• , suttÄ• dÄ«hi vilomanaÃ±ca ayuttab
yuttÄ• yuttÄ«naá¹ƒ hetuá¹ƒ dasseti.

4__._ __yonisomanasikÄ• rÄ• dÄ«_ti __Ä• di_saddena saddhammassavanasappurisÅ«pan
asÄ• dhÄ• raá¹‡aÃ±ca deyyapaá¹-iggÄ• hakÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __sambhavato_ti y
anurÅ«paá¹ƒ. __yÄ• va sabbadhammÄ• _ti \Be 30/ ettha __sabbaá¹ƒ_ nÄ• ma padesasabb
__sabba_saddo yathÄ• paá¹-hamavikappe sutte Ä• gatadhammavasena padesavisayo, ev
padaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nikaniddhÄ• raá¹‡ena \Ne 28/ taá¹ƒtaá¹ƒpakaraá¹‡aparicch
padesavisayo eva, na anavasesadhammavisayoti. suttÄ• gatadhammÄ• naá¹ƒ yÄ• ni padaá
yÄ• nÄ«ti evaá¹ƒ kÄ• raá¹‡aparamparÄ• niddhÄ• raá¹‡alakkhaá¹‡o padaá¹-á¹-hÄ• nahÄ• ro
suttÄ• gatadhammÄ• naá¹ƒ taá¹ƒtaá¹ƒpaccayuppannÄ• naá¹ƒ paá¹-ihetupaccayatÄ• visesa
kÄ• raá¹‡avicÄ• raá¹‡abhÄ• ve ayaá¹ƒ padaá¹-á¹-hÄ• nahÄ• raparikkhÄ• rahÄ• rÄ• naá¹ƒ v

5__._ yathÄ• ``samÄ• nÄ• dhikaraá¹‡asamÄ• napadeâ€™â€™ tiÄ• dÄ«su ekasaddassa a
ekarasaá¹-á¹-hena bhÄ• vanÄ• ``ekuppÄ• dÄ• â€™â€™ tiÄ• dÄ«su (Kv 473) viya __ekalak
samÄ• natthoti Ä• ha __ ``samÄ• nalakkhaá¹‡Ä• â€™â€™ _ti. __saá¹ƒvaá¹‡á¹‡anÄ• vasen
__ana_-saddo, saá¹ƒvaá¹‡á¹‡etabbatÄ• vasenÄ• ti attho. __lakkhaá¹‡Ä• _ti upalakkhaá¹‡Ä
``nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±ino (DN III 341, 357, 359; AN c 9.24), nÄ• nattasaÃ±Ã±Ä
tiÄ• dÄ«su __sahacÄ• ritÄ• _ daá¹-á¹-habbÄ• . saÃ±Ã±Ä• sahagatÄ• hi dhammÄ• tattha s
``dadaá¹ƒ mittÄ• ni ganthatÄ«â€™â€™ tiÄ• dÄ«su (SN a I 246; Sn 189) __samÄ• nakiccatÄ
samÄ• nattatÄ• pi hi tattha mittaganthanakiccena samÄ• nakiccÄ• gayhanti saá¹…gahavat
``phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dÄ«su (MN III 126; SN a II 1, 39; Vin I 1; Vibh 22
__samÄ• nahetutÄ• _. yathÄ• hi phasso vedanÄ• ya, evaá¹ƒ saÃ±Ã±Ä• dÄ«nampi sahajÄ•
tepi samÄ• nahetutÄ• ya vuttÄ• eva honti. tathÄ• hi vuttaá¹ƒ ``tajjÄ• manoviÃ±Ã±Ä• á¹‡ad
cetanÄ• â€™â€™ ti (Dhs 5), ``phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cetetÄ«â€™â€™ tiÄ
``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti (MN III 126; SN a II 1, 39; Vin I 1; Vibh 225;
evamÄ• dipi udÄ• haritabbaá¹ƒ. ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dÄ«su (M
1; Vibh 225; Ud 1; Nett 24) __samÄ• naphalatÄ• _ daá¹-á¹-habbÄ• . yathÄ• hi saá¹…khÄ•
evaá¹ƒ taá¹‡hupÄ• dÄ• dÄ«nampÄ«ti tepi tattha gahitÄ• va honti. tenÄ• ha ``purimakamma
Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• nikanti taá¹‡hÄ• upagamanaá¹ƒ upÄ• dÄ• naâ€™â€™ nti. `
\Be 31/, taá¹ƒ Ä• rabbha rÄ• go uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h I 1.424) vutte taá¹ƒsampa
vuttÄ• eva honti samÄ• nÄ• rammaá¹‡abhÄ• vato. na hi tehi vinÄ• tassa uppatti atthi. __ev
__Ä• di_saddena atthappakaraá¹‡aliá¹…gasaddantarasannidhÄ• nasÄ• matthiyÄ• dÄ«nam
atthÄ• divasenapi hi sutte avuttÄ• nampi \Ne 29/ vuttÄ• naá¹ƒ viya niddhÄ• raá¹‡aá¹ƒ samb
__vuttappakÄ• renÄ• _ti ``vadhakaá¹-á¹-hena ekalakkhaá¹‡Ä• nÄ«â€™â€™ tiÄ• dinÄ• pÄ•
tiÄ• dinÄ• aá¹-á¹-hakathÄ• yaÃ±ca vuttena pakÄ• rena.

6__._ ``phusanaá¹-á¹-hena phassoâ€™â€™ tiÄ• dinÄ• niddhÄ• retvÄ• vacanaá¹ƒ __nibba
padasseva, na vÄ• kyassÄ• ti Ä• ha __ ``padanibbacanaâ€™â€™ _nti. adhippÄ• yanidÄ• n
niddhÄ• retabbÄ• ni. nibbacanapubbÄ• parasandhÄ«su vattabbameva natthÄ«ti Ä• ha __ ``
atthapariyesanÄ• â€™â€™ _ti. __pavattinimittaá¹ƒ_ ajjhÄ• sayÄ• di.

7__._ __ ``padaá¹-á¹-hÄ• neâ€™â€™ _ti idaá¹ƒ sutte Ä• gatadhammÄ• naá¹ƒ kÄ• raá¹‡abh
sabhÄ• gato, visabhÄ• gato ca Ä• vaá¹-á¹-anaá¹ƒ kÄ• tabbanti dassanatthaá¹ƒ vuttaá¹ƒ, na
padaá¹-á¹-hÄ• naniddhÄ• raá¹‡Ä• ya vinÄ• pi Ä• vaá¹-á¹-anaá¹ƒ yuttamevÄ• ti siddhaá¹ƒ ho
saddapavattiá¹-á¹-hÄ• naá¹ƒ __padaá¹-á¹-hÄ• naá¹ƒ_ padattho. etasmiá¹ƒ pakkhe ``Ä• ram
I 185; Nett 29; Peá¹- 38; Mil V 1.4) vÄ«riyassa padaá¹-á¹-hÄ• naâ€™â€™ nti (Nett 29) ettha
yvÄ• yamÄ• rambhadhÄ• tuÄ• diko attho vutto, taá¹ƒ vÄ«riyasaddassa pavattiá¹-á¹-hÄ• naá
atthoti evamattho veditabbo. sesesupi eseva nayo. __sesakaá¹ƒ_ nÄ• magahitato itaraá¹ƒ,
paá¹-ipakkhabhÅ«taá¹ƒ vÄ• siyÄ• , aÃ±Ã±aá¹ƒ vÄ• ti Ä• ha __ ``visabhÄ• gatÄ• ya aggaha
__saá¹ƒvaá¹‡á¹‡anÄ• ya yojento_ti yathÄ• vuttavisabhÄ• gadhammaniddhÄ• raá¹‡abhÅ«te
yojento. tenÄ• ha __ ``desanaâ€™â€™ _nti. __ ``paá¹-ipakkheâ€™â€™ _ti idaá¹ƒ nidassan
sabhÄ• gadhammavasenapi Ä• vaá¹-á¹-anassa icchitattÄ• .

8__._ __nÄ• mavasenÄ• _ti sÄ• dhÄ• raá¹‡anÄ• mavasena. pÄ• á¸·iyaá¹ƒ pana ``micchatta
aniyatÄ• naÃ±ca sattÄ• naá¹ƒ dassanapahÄ• tabbÄ• kilesÄ• sÄ• dhÄ• raá¹‡Ä• â€™â€™
``dassanapahÄ• tabbÄ• dinÄ• mavasenÄ• â€™â€™ _ti vuttaá¹ƒ. __vatthuvasenÄ• _ti \Be 3
dhammÄ• naá¹ƒ pavattiá¹-á¹-hÄ• natÄ• ya idha ``vatthÅ«â€™â€™ ti adhippeto. tenÄ• ha --
sotÄ• pannassa ca kÄ• marÄ• gabyÄ• pÄ• dÄ• sÄ• dhÄ• raá¹‡Ä• â€™â€™ tiÄ• di (Nett 34
vatthuto ca Ä• veá¹‡ikatÄ• ya. taá¹ƒtaá¹ƒmaggaphalaá¹-á¹-hÄ• naÃ±hi taá¹ƒtaá¹ƒmaggapha
bhabbatÄ• , abhabbÄ• naá¹ƒ abhabbatÄ• asÄ• dhÄ• raá¹‡Ä• .

9__._ __ ``bhÄ• viteâ€™â€™ _ti idaá¹ƒ bhÄ• vanÄ• kiriyÄ• ya upalakkhaá¹‡aá¹ƒ, na ettha l
``bhÄ• vetabbeti atthoâ€™â€™ _ti. bhÄ• vanÄ• cettha Ä• sevanÄ• ti, kusalasaddopi anava
30/. __paá¹-ipakkhato_ti vipakkhato. visadisÅ«dÄ• haraá¹‡ena byatirekato yathÄ• dhippeta
hesÄ• .

10__._ __padatthassÄ• _ti padÄ• bhidheyyassa atthassa, sabhÄ• vadhammassa vÄ• .

11__._ á¹• 04 __nikkhepo_ desanÄ• . __pabhavo_ samudayo.

12__._ __ ``avuttÄ• nampi saá¹…gahoâ€™â€™ _ti iminÄ• avuttasamuccayattho __ca_-sa

13__._ __ ``gÄ• thÄ• ruá¸·heâ€™â€™ _ti iminÄ• pÄ• á¸·iÄ• gatova paÃ±ho veditabbo, na i
``buddhÄ• dÄ«hi byÄ• kateâ€™â€™ _ti. __tassa atthassÄ• _ti Ä• raddhassa atthassa, tena

visayamÄ• ha. ettha ca atthadvÄ• reneva padapucchÄ• sodhanampi karÄ«yatÄ«ti puna __
vuttaá¹ƒ. atha vÄ• __vissajjitamhÄ«_ti vissajjane. vissajjanasodhanena hi paÃ±hÄ• sodhan
pucchÄ• yaá¹ƒ. __gÄ• thÄ• ya_nti upalakkhaá¹‡aá¹ƒ, tena gÄ• thÄ• yaá¹ƒ, suttageyyÄ• dÄ«
__yamÄ• rabbhÄ• _ti yaá¹ƒ sÄ«lÄ• dimÄ• rabbha gÄ• thÄ• dÄ«su desitaá¹ƒ, tasmiá¹ƒ Ä• ra
pucchÄ• kÄ• rinÄ«, ``kÄ• ettha padasuddhi, kÄ• paÃ±hÄ• suddhi, kÄ• Ä• rambhasuddhÄ«
pucchÄ• kÄ• rinÄ« pucchaá¹ƒ katvÄ• pavattitÄ• suddhÄ• suddhaparikkhÄ• ti yojanÄ• .

14__._ __na vikappayitabbÄ• _ti yathÄ• loke ``jÄ• ti sÄ• maÃ±Ã±aá¹ƒ, bhedo sÄ• maÃ±Ã±
sÄ• maÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• sÄ• maÃ±Ã±aá¹ƒ jÄ• tiÄ• diá¹ƒ, tabbidhuraÃ±ca visesa
parikappenti, evaá¹ƒ na vikappayitabbÄ• ti attho. yadÄ• yo kÄ• laviseso ``sveâ€™â€™ ti la
taá¹ƒdivasÄ• tikkame ``ajjÄ• â€™â€™ ti, puna taá¹ƒdivasÄ• tikkame ``hiyyoâ€™â€™ ti voh
anavaá¹-á¹-hitasabhÄ• vÄ• ete kÄ• lavisesÄ• . disÄ• yapi ``ekaá¹ƒ avadhiá¹ƒ apekkhitvÄ•
aÃ±Ã±aá¹ƒ apekkhitvÄ• pacchimÄ• nÄ• ma hotÄ«â€™â€™ tiÄ• dinÄ• anavaá¹-á¹-hitasab
__jÄ• tiÄ• diapekkhÄ• yÄ• _ti jÄ• tiÄ• didukkhavisesÄ• pekkhÄ• ya. __saccÄ• pekkhÄ• yÄ•
``taá¹‡hÄ• â€™â€™ ti vuccamÄ• naá¹ƒ kÄ• mataá¹‡hÄ• diapekkhÄ• ya sÄ• maÃ±Ã±ampi s
hotÄ«ti evamÄ• diá¹ƒ sandhÄ• yÄ• ha __ ``esa nayo samudayÄ• dÄ«supÄ«â€™â€™ _ti.

16__._ __etthÄ• _ti etasmiá¹ƒ buddhavacane. tenÄ• ha __ ``sikkhattayasaá¹…khÄ• tassÄ•
yathÄ• rutaá¹ƒ yathÄ• kathitaá¹ƒ saddato adhigataá¹ƒ niddhÄ• ritaá¹ƒ, na
atthappakaraá¹‡aliá¹…gasaddantarasannidhÄ• nÄ• dippamÄ• á¹‡antarÄ• dhigataá¹ƒ \Ne 3
_ti idaá¹ƒ yasmiá¹ƒ sutte bhÄ• vanÄ• va kathitÄ• , na pahÄ• naá¹ƒ, taá¹ƒ sandhÄ• ya vuttaá

nayasaá¹…khepavaá¹‡á¹‡anÄ•

17__._ __taá¹‡hÄ• vijjÄ• hi_ karaá¹‡abhÅ«tÄ• hi. saá¹ƒkileso pakkho etassÄ• ti __saá¹ƒkile
saá¹ƒkilesapakkhiko suttattho, tassa nayanalakkhaá¹‡oti yojanÄ• . vodÄ• napakkhassa sutt
vuá¹-á¹-hÄ• nagÄ• miniyÄ• , balavavipassanÄ• ya ca dukkhÄ• dÄ«su pariÃ±Ã±eyyatÄ• dÄ«
__anugÄ• haá¹‡anayo_. yadi evaá¹ƒ kathaá¹ƒ nayoti Ä• ha __ ``tassa panÄ• â€™â€™ _tiÄ
``nayavohÄ• roâ€™â€™ _ti iminÄ• nayÄ• dhiá¹-á¹-hÄ• naá¹ƒ nayoti vuttanti dasseti.

18__._ __bÄ• dhakÄ• dibhÄ• vato_ti bÄ• dhakapabhavasantiniyyÄ• nabhÄ• vato. __aÃ±Ã±
abÄ• dhakaappabhavaasanti aniyyÄ• nabhÄ• vÄ• bhÄ• vena. __saccasabhÄ• vattÄ• _ti am
__avisaá¹ƒvÄ• danato_ti ariyasabhÄ• vÄ• dibhÄ• vassa na visaá¹ƒvÄ• danato ekantikattÄ•

19__._ __saá¹ƒkiliá¹-á¹-hadhammÄ• _ti saá¹ƒkilesasamannÄ• gatÄ• dhammÄ• __saddhan
saccapaá¹-iccasamuppÄ• dÄ• didhammanayakusalÄ• , ekattÄ• dinayakusalÄ• vÄ• .

20__._ __atthavissajjanesÅ«_ti \Be 34/ ``ime dhammÄ• kusalÄ• â€™â€™ tiÄ• dinÄ• (Dhs

katapaÃ±havissajjanesu ceva aá¹-á¹-hakathÄ• ya kataatthasaá¹ƒvaá¹‡á¹‡anÄ• su ca. __ ``v
iminÄ• anavajjadhammÄ• idha kusalÄ• ti adhippetÄ• , na sukhavipÄ• kÄ• ti dasseti. tassa
yojanatthaá¹ƒ manasÄ• volokayateti yojanÄ• .

21__._ yadi karaá¹‡abhÅ«taá¹ƒ, kathaá¹ƒ tassa atthantarÄ• bhÄ• voti Ä• ha __ ``yena hÄ«â
disÄ• bhÅ«tadhammÄ• naá¹ƒ volokayanasamÄ• nayanabhÄ• vato vohÄ• rabhÅ«to, kamma
nandiyÄ• vaá¹-á¹-Ä• dayo viya atthabhÅ«toti __ ``vohÄ• ranayo, kammanayoâ€™â€™ _ti c

dvÄ• dasapadavaá¹‡á¹‡anÄ•

23__._ __apariyosite pade_ti uccÄ• raá¹‡avelÄ• yaá¹ƒ pade asamatte, vippakateti attho. pa
``padaâ€™â€™ ntve samaÃ±Ã±Ä• siyÄ• , na ``akkharaâ€™â€™ nti adhippÄ• yo. padassa
atthavasena pariyÄ• yaá¹ƒ kharantaá¹ƒ saÃ±carantaá¹ƒ viya hoti, na evaá¹ƒ vaá¹‡á¹‡o avev
__pariyÄ• yavasena akkharaá¹‡atoâ€™â€™ _ti. __na hi vaá¹‡á¹‡assa pariyÄ• yo vijjatÄ«â€
akÄ• rÄ• divaá¹‡á¹‡avisesaá¹ƒ sandhÄ• ya vadati, na vaá¹‡á¹‡asÄ• maÃ±Ã±aá¹ƒ. tassa hi
pariyÄ• yo vutto evÄ• ti.

akkharasaddassa atthaá¹ƒ vatvÄ• tappasaá¹…gena vaá¹‡á¹‡asaddassapi vattuá¹ƒ __ ``ke
vaá¹‡á¹‡oâ€™â€™ _tiÄ• dimÄ• ha. tattha nanu padena, vÄ• kyena vÄ• attho saá¹ƒvaá¹‡á
codanaá¹ƒ manasi katvÄ• Ä• ha __ ``vaá¹‡á¹‡o eva hÄ«â€™â€™ _tiÄ• di. __padÄ• dibhÄ
__yathÄ• sambandha_nti yathÄ• saá¹…ketaá¹ƒ. __ayaá¹ƒ_-saddo imassatthassa vÄ• cako
vacanÄ«yoti yathÄ• gahitasaá¹…ketÄ• nurÅ«paá¹ƒ saddatthÄ• naá¹ƒ vÄ• cakavacanÄ«yab
saddatthÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ avinÄ• bhÄ• vo, so __sambandho_. tadanurÅ«paá¹
evaá¹ƒ maÃ±Ã±asÄ«â€™â€™ tiÄ• dÄ«su __mÄ• _-kÄ• rÄ• di. __kecÄ«_ti abhayagirivÄ• s
``manasÄ• desanÄ• â€™â€™ ti vadanti, yato rÄ• hulÄ• cariyo ``visuddhakaruá¹‡Ä• naá¹ƒ n
akkharaá¹‡ato akkharasaÃ±Ã±itÄ• â€™â€™ ti Ä• ha.

__satvappadhÄ• na_nti \Be 35/ drabyappadhÄ• naá¹ƒ. nÄ• mapade hi drabyamÄ• vibhÅ«ta
anÄ• vibhÅ«tarÅ«pÄ• yathÄ• ``phassoâ€™â€™ ti (MN III 126; SN b II 1, 39; Vin I 1; Vibh 2
Ä• khyÄ• tapade pana kiriyÄ• Ä• vibhÅ«tarÅ«pÄ• , drabyamanÄ• vibhÅ«tarÅ«paá¹ƒ yathÄ
nesaá¹ƒ satvakiriyÄ• ppadhÄ• natÄ• vuttÄ• . __kiriyÄ• visesaggahaá¹‡animitta_nti kiriyÄ• v
kiriyÄ• visesadÄ«panato, yathÄ• ``cirappavÄ• siâ€™â€™ nti (Dhp 219) ettha __pa_-saddo
viyogavisiá¹-á¹-hataá¹ƒ dÄ«peti. ``evaá¹ƒ manasi karotha, mÄ• evaá¹ƒ manasÄ• katthÄ• â€
kiriyÄ• visesassa jotako __evaá¹ƒ_-saddo. ``evaá¹ƒsÄ«lÄ• (DN III 142) evaá¹ƒdhammÄ• â€
MN 3. 198; SN c V 378) satvavisesassa. evaá¹ƒ sesanipÄ• tapadÄ• nampÄ«ti adhippÄ• yo.
pe ... nipÄ• tapadaâ€™â€™ _nti.

__saá¹…khepato vuttaá¹ƒ, _ kiá¹ƒ pana tanti Ä• ha __ ``padÄ• bhihitaâ€™â€™ _nti. atha v

vuttaá¹ƒ, _ yo akkharehi saá¹…kÄ• sitoti vuccati. __padÄ• bhihitaá¹ƒ_ padehi kathitaá¹ƒ, yo
vuccati. tadubhayaá¹ƒ, yadi padasamudÄ• yo vÄ• kyaá¹ƒ, tassa ko paricchedo. yÄ• vatÄ•
adhippetatthapariyosÄ• naá¹ƒ, tÄ• vatÄ• ekavÄ• kyantipi vadanti, bahÅ«pettha pakÄ• re va
sÄ• khyÄ• taá¹ƒ \Ne 33/ sÄ• byayaá¹ƒ sakÄ• rakaá¹ƒ savisesanaá¹ƒ ``vÄ• kyaâ€™â€™ nti
padenapi attho byaÃ±jÄ«yatÄ«ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``padamattasavanepi
Ä• kÄ• resu vÄ• kyavibhÄ• gesu abhihitaá¹ƒ kathitaá¹ƒ nibbacanaá¹ƒ __Ä• kÄ• rÄ• bhihitaá
``abhihita_nti ca pÄ• á¸·iÄ• gataâ€™â€™ nti vadanti.

``nibbÄ• naá¹ƒ maggati, nibbÄ• natthikehi vÄ• maggÄ«yati, kilese vÄ• mÄ• rento gacchat
_tiÄ• dinÄ• (Dhs-a 16) nibbacanÄ• naá¹ƒ vitthÄ• ro. taá¹ƒniddesakathanattÄ• niddesoti im
``nibbacanavitthÄ• ro niravasesadesanattÄ• niddesoâ€™â€™ _ti. __padehÄ«_ti vÄ• kyÄ•
vibhajjamÄ• nehi vÄ• Ä• khyÄ• tÄ• dipadehi. tenÄ• ha __ ``vÄ• kyassa vibhÄ• goâ€™â€™
``apariyositeâ€™â€™ _tiÄ• di. apare pana ``pakatipaccayalopÄ• desÄ• divasena akkharavi
niruttinayena padavibhÄ• go __nibbacanaá¹ƒ, _ vÄ• kyavibhÄ• go __niddeso. vaá¹‡á¹‡apa
avibhattÄ• ni, vibhattÄ• ni ca cha __byaÃ±janapadÄ• nÄ«â€™â€™ _ti vadanti. __chaá¹-á¹-
chaá¹-á¹-haá¹ƒ padaá¹ƒ. __kÄ• tabba_nti ``akkharaá¹ƒ \Be 36/ padaá¹ƒ byaÃ±janaá¹ƒ Ä• kÄ
niddeso chaá¹-á¹-havacanaâ€™â€™ nti gÄ• thÄ• yaá¹ƒ evaá¹ƒ kattabbaá¹ƒ, saá¹ƒvaá¹‡á¹‡
Ä• kÄ• rapadaá¹ƒ catutthaá¹ƒ kÄ• tabbanti attho. sabbo saddavohÄ• ro vibhattehi, avibhatte
akkharapadavÄ• kyeheva, tadaÃ±Ã±appakÄ• ro natthÄ«ti Ä• ha __ ``yÄ• nimÄ• nÄ«â€™â€

24__._ __kÄ• sanÄ• _saddo kammatthoti dassetuá¹ƒ __ ``kÄ• sÄ«yatÄ«â€™â€™ _tiÄ• di v
saá¹…kÄ• sanÄ• , pakÄ• sanÄ• ca hotu, padÄ• vadhikÄ• pi saá¹ƒvaá¹‡á¹‡anÄ• icchitÄ• ti
__ ``akkharehi suyyamÄ• nehÄ«â€™â€™ _tiÄ• di. __padatthasampaá¹-ipattÄ«_ti padÄ• bh
``akkharehi saá¹…kÄ• setÄ«â€™â€™ _tiÄ• dinÄ• akkharakaraá¹‡aá¹ƒ saá¹…kÄ• sanabhÅ
vadantena yathÄ• vutto attho sÄ• dhitoti dassetuá¹ƒ __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di vutta

__vibhajanuttÄ• nÄ«kammapaÃ±Ã±attÄ«_ti ekattaniddeso samÄ• hÄ• roti ayaá¹ƒ dvandas
``vivaraá¹‡Ä• , vibhajanÄ• â€™â€™ ti iminÄ• dvayena. __etehÄ«_ti ettha __eva_-kÄ• ro lu
``etehi evÄ• â€™â€™ _ti. __ ``saá¹…kÄ• sanÄ• ... pe ... abhÄ• vatoâ€™â€™ _ti iminÄ•
yathÄ• dhippetaanÅ«nÄ• vadhÄ• raá¹‡aphalaá¹ƒ dasseti. __ugghaá¹-anÄ• dÄ«_ti Ä• disad
saá¹…gaá¹‡hÄ• ti.

25__._ __sammÄ• _ \Ne 34/ __yutto_ti sammÄ• aviparÄ«taá¹ƒ, anavasesato ca yutto sahit
``anÅ«nÄ• â€™â€™ _ti. sabbo hi pÄ• á¸·iattho atthapadaatthanayehi anavasesato saá¹…g
hÄ«â€™â€™ _tiÄ• di.

26__._ kasmÄ• panettha mÅ«lapadapadaá¹-á¹-hÄ• nÄ• ni asaá¹…gahitÄ• nÄ«ti? padattha
nayÄ• naá¹ƒ samuá¹-á¹-hÄ• namattattÄ• padaá¹-á¹-hÄ• nÄ• nÄ«ti dassitoyaá¹ƒ nayo. tena

koci nettipadattho natthÄ«â€™â€™ _ti.

__nettiyÄ• _ kÄ• raá¹‡abhÅ«tÄ• ya. __hÄ• rÄ• saá¹ƒvaá¹‡á¹‡etabbÄ• _ti suttassa atthasa
vitthÄ• retabbÄ• . __svÄ• ya_nti so ayaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• kkamo. yena anukkamena r
sutte atthasaá¹ƒvaá¹‡á¹‡anÄ• vasena yojetabbÄ• ti. __evaá¹ƒ siddhe_ti desanÄ• kkamenev
Ä• rambho_ti ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ nti evaá¹ƒ pavatto Ä• rambho. __ima
vuccamÄ• naniyamasaá¹…khÄ• taá¹ƒ atthaá¹ƒ.

yadi \Be 37/ desitakkameneva hÄ• ranayÄ• sutte yojetabbÄ• siyuá¹ƒ, kiá¹ƒ so kamo kÄ• r
kÄ• raá¹‡asÄ• pekkhoti? kiÃ±cettha --- yadi tÄ• va kÄ• raá¹‡anirapekkho hÄ• ranayÄ• naá¹
vuccamÄ• nÄ• avassaá¹ƒ ekena kamena vuccantÄ«ti. evaá¹ƒ sante yena kenaci kamena s
tathÄ• sati niyamo niratthako siyÄ• . atha kÄ• raá¹‡asÄ• pekkho, kiá¹ƒ taá¹ƒ kÄ• raá¹‡anti?
kÄ• raá¹‡agavesanaá¹ƒ akatvÄ• attho evettha gavesitabboti adhippÄ• yena __ ``nÄ• yama
nivisatÄ«â€™â€™ _ti vatvÄ• ``na pana mayaá¹ƒ devÄ• naá¹ƒpiyassa manorathavighÄ• tÄ•
kamakÄ• raá¹‡aá¹ƒ vicÄ• rento __ ``apicÄ• â€™â€™ _tiÄ• dinÄ• desanÄ• hÄ• rassa tÄ• v
patiá¹-á¹-hapeti. tattha __dhammadesanÄ• ya nissayo_ assÄ• dÄ• dÄ«navanissaraá¹‡Ä• ni
__pakatiyÄ• _ sabhÄ• vena. niddhÄ• raá¹‡ena vinÄ• pi __patiá¹-á¹-hÄ• bhÄ• vato_ nissaya

__ ``tathÄ• hi vakkhatÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• vuttaá¹ƒ atthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ
itaresupi.

__vicayÄ• nantara_nti \Ne 35/ vicayahÄ• rÄ• nantaraá¹ƒ. sesesupi eseva nayo. __tathÄ• h
lakkhaá¹‡ahÄ• ravibhaá¹…ge yuttÄ• yuttÄ• naá¹ƒ kÄ• raá¹‡aparamparÄ• ya pariggahitasab
ekalakkhaá¹‡atÄ• ya gahaá¹‡aá¹ƒ vuttaá¹ƒ.

__atthato niddhÄ• ritÄ• na_nti atthuddhÄ• rapubbÄ• parÄ• nusandhiÄ• diatthato suttantara
saá¹ƒvaá¹‡á¹‡iyamÄ• nasutte Ä• nÄ«tÄ• naá¹ƒ pÄ• á¸·idhammÄ• naá¹ƒ. saddato, pamÄ• á
vicÄ• retabbattÄ• Ä• ha __ ``niravasesatoâ€™â€™ _ti. __atthassÄ• _ti abhidheyyatthassa.
sabhÄ• vadhammassa. __tattha tattha taá¹ƒ abhiniropetÄ«_ti tasmiá¹ƒ tasmiá¹ƒ atthe, dhan
abhiniropeti, ``ayamevaá¹ƒnÄ• moâ€™â€™ ti voharati. ``atthassa, dhammassÄ• â€™â€™
attho, dhammo ca anavasesetvÄ• gahitoti Ä• ha __ ``anavasesapariyÄ• dÄ• naâ€™â€™ _
tatthÄ• â€™â€™ ti. __tathÄ• _ti yathÄ• anavasesatthÄ• vabodhadÄ«pakaá¹ƒ anavasesapa
catubyÅ«hapÄ• á¸·iyaá¹ƒ, evaá¹ƒ __punappunaá¹ƒ gabbhamupetÄ«_ti ettha asaddavatÄ« a
labbhamÄ• nÄ• sammÄ• paá¹-ipatti uddhaá¹-Ä• ti upasaá¹ƒhÄ• rattho tathÄ• -saddo.

__tenevÄ• _ti \Be 38/ suttantarasaá¹ƒsandanassa sabhÄ• gavisabhÄ• gadhammantarÄ• va
__yato_ti sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anassa sÄ• dhÄ• raá¹‡Ä• didhammavibh
__paá¹-ivibhattasabhÄ• ve_ti paá¹-ibhÄ• gabhÄ• vena vibhattasabhÄ• ve.

__te dhammÄ• _ti paá¹-ipakkhato parivattitadhammÄ• . na pariyÄ• yavibhÄ• vanÄ• paÃ±Ã
Ä• ha __ ``pariyÄ• ... pe ... subodhanaÃ±cÄ• â€™â€™ _ti.

__pucchÄ• visodhanaá¹ƒ_ vissajjanaá¹ƒ. __Ä• rambhavisodhanaá¹ƒ_ desanÄ• ya atthakat
dhÄ• tÄ• dÄ«su asammuyhantasseva sambhavatÄ«ti Ä• ha __ ``dhÄ• tÄ• yatanÄ• ... pe ...
__suddho Ä• rambho_tiÄ• dipÄ• á¸·inidassanenapi ayamevattho udÄ• haá¹-oti veditabbaá¹ƒ

__ ``kÄ• raá¹‡Ä• kÄ• roâ€™â€™ _ti padaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vadati. __pabhedato
__niddhÄ• retvÄ• vuccamÄ• nÄ• nÄ«_ti uddharitvÄ• samÄ• ropiyamÄ• nÄ• nÄ«ti adhippÄ
tathattÄ• vabodhÄ• yÄ• _ti suttassa padatthÄ• vagamamukhena catusaccÄ• bhisamayÄ• ya

veneyyattayayutto \Ne 36/ atthanayattayÅ«padeso __ ``veneyyattayappayojitoâ€™â€™ _ti
paccayasamavÄ• ye tadupadesaphalaá¹ƒ adhigacchantaá¹ƒ atthaá¹ƒ payojeti nÄ• mÄ• ti. _
ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ desanÄ• nukkameneva. __te_ti tayo atthanayÄ• . __tesa_nt
yathÄ• uddesÄ• dÄ«naá¹ƒ saá¹…khepamajjhimavitthÄ• ravuttiyÄ• tiá¹‡á¹‡aá¹ƒ puggalÄ• n
tesaá¹ƒ atthanayÄ• naá¹ƒ. __tassÄ• _ti atthanayatthassa. __tatthÄ• _ti tassaá¹ƒ tassaá¹ƒ b

__samuá¹-á¹-hÄ• naá¹ƒ_ nidÄ• naá¹ƒ. __anekadhÄ• _ saddanayato, niruttinayato cÄ• ti an
saddattho. __vidhi anuvÄ• do_ti idamettha vidhivacanaá¹ƒ, ayamanuvÄ• doti ayaá¹ƒ vibhÄ•
__samÄ• dhÄ• tabbo_ti pariharitabbo. __anusandhÄ«yÄ• anurÅ«paá¹ƒ nigametabba_nti yA
desanÄ• pavattÄ• , tadanurÅ«paá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nigametabbÄ• . __payojana_nti p
saá¹…khepattho. __anusandhÄ«_ti pucchÄ• nusandhiÄ• dianusandhi. __upogghÄ• á¹-o_ti
codanÄ• . __paccupaá¹-á¹-hÄ• naá¹ƒ_ parihÄ• ro.

pakatiÄ• dipadÄ• vayavaá¹ƒ \Be 39/ bhinditvÄ• kathanaá¹ƒ __bhedakathÄ• _ yathÄ• ``dib
I 153). padassa atthakathanaá¹ƒ __tatvakathÄ• _ yathÄ• ``buddhoti yo so bhagavÄ• sayan
ti (Nidd I 192; Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 161). __pariyÄ• yava
vevacanaggahaá¹‡aá¹ƒ yathÄ• ``paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ ti (Dhs 16).
vicayayutticatubyÅ«haparivattanahÄ• rekadesasaá¹…gahitÄ• , vevacanahÄ• rasaá¹…gahit
katipayahÄ• rasaá¹…gahitÄ• â€™â€™ _ti.

attano phalaá¹ƒ dhÄ• retÄ«ti __dhammo_ti hetuno dhammabhÄ• vo veditabbo. Ã±Ä• pakah
Ã±Ä• á¹‡akaraá¹‡aá¹-á¹-hena kÄ• rake pakkhipitvÄ• Ä• ha __ ``kÄ• rako sampÄ• pakoti du
cakkhubÄ«jÄ• dinibbattakameva kÄ• raá¹‡aá¹ƒ katvÄ• dassento __ ``puna ... pe ... tividhoâ
``tayo kusalahetÅ«â€™â€™ tiÄ• dinÄ• (Dhs 1059-1060) Ä• gatÄ• alobhÄ• dayo, lobhÄ• d
``cattÄ• ro kho, bhikkhave, mahÄ• bhÅ«tÄ• hetu, cattÄ• ro mahÄ• bhÅ«tÄ• paccayo rÅ«pa
paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ tiÄ• dinÄ• (MN III 86) Ä• gato __paccayahetu_ nÄ• ma. ku

vipÄ• kaá¹ƒ pati __uttamahetu_ nÄ• ma. cakkhÄ• dibÄ«jÄ• di cakkhuviÃ±Ã±Ä• á¹‡aaá¹…ku
__asÄ• dhÄ• raá¹‡ahetu_ nÄ• ma. kusalÄ• kusalÄ• naá¹ƒ satipi paccayadhammabhÄ• ve
iá¹-á¹-hÄ• niá¹-á¹-haphalavisesahetubhÄ• vadassanatthaá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ, saddama
Ã±Ä• pakasampÄ• pakahetubhÄ• vadassanatthanti daá¹-á¹-habbaá¹ƒ. aá¹…kurÄ• dikassa
bÄ«jÄ• disamÄ• najÄ• tiyahetutÄ• ya __sabhÄ• gahetu_ \Ne 37/. sÄ• dhÄ• raá¹‡ahetu bhus
__asabhÄ• gahetu_. indriyabaddhasantÄ• niko __ajjhattikahetu, _ itaro __bÄ• hirahetu_. ke
ajjhattikahetu, itaro bÄ• hirahetÅ«â€™â€™ ti vadanti. __pariggÄ• hako_ upatthambhako. __
upanissayapaccayo.

nibbÄ• nassa anibbattaniyepi samudayappahÄ• nasamudayanirodhÄ• naá¹ƒ adhigamÄ• dh
pati maggassa hetubhÄ• vo viya maggaá¹ƒ pati nibbÄ• nassa phalabhÄ• vo upacÄ• rasiddh
labbhatÄ«â€™â€™ _ti.

__paá¹-ipajjamÄ• nabhÅ«mi_ maggadhammÄ• . __paá¹-ipannabhÅ«mi_ phaladhammÄ• .

__kiccato_ti \Be 40/ sarasato. __lakkhaá¹‡ato_ti upalakkhaá¹‡ato. __sÄ• maÃ±Ã±ato_ti sa
samÄ• nahetutÄ• , samÄ• naphalatÄ• , samÄ• nÄ• rammaá¹‡atÄ• ca gahitÄ• hotÄ«ti. tatth
heá¹-á¹-hÄ• __lakkhaá¹‡ahÄ• raniddesavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttameva.

apicettha sampayogavippayogavirodhapakaraá¹‡aliá¹…gasaddantarasannidhÄ• nasÄ• ma
nayavibhÄ• go veditabbo. tattha __sampayogato_ tÄ• vanayavibhÄ• go --- ``nÄ• haá¹ƒ, bhi
ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ lahuparivattaá¹ƒ, yathayidaá¹ƒ cittaâ€™â
lahuparivattitÄ• gahitÄ• , taá¹ƒsampayogato cetasikÄ• nampi gahitÄ• va hoti aÃ±Ã±attha n
sampayogadÄ«panato. atha vÄ• ``saÃ±Ã±inoâ€™â€™ ti. saÃ±Ã±Ä• sahitatÄ• vacanena h
vedanÄ• cetanÄ• divantatÄ• pi sampayogato dÄ«pitÄ• hoti.

__vippayogato_ --- ``ahetukÄ• â€™â€™ ti. hetusampayuttÄ• hi dhammÄ• ``sahetukÄ• â€
dhammÄ• vippayogato ``ahetukÄ• â€™â€™ ti vuttÄ• ti viÃ±Ã±Ä• yati. atha vÄ• ``asaÃ±Ã±
saÃ±Ã±Ä• vippayuttÄ• hi dhammapavatti idhÄ• dhippetÄ• , na saÃ±Ã±Ä• ya abhÄ• vamatt

__virodhato_ --- ``aá¹-á¹-hamako (Yam III indriyayamakapÄ• á¸·i.439), saddhÄ• nusÄ• rÄ«â
7.36) ca vutte taá¹ƒ santatiyaá¹ƒ saá¹ƒyojanattayappahÄ• naá¹ƒ viÃ±Ã±Ä• yati, tathÄ• ``sa
anÄ• gÄ• mitÄ• â€™â€™ ti (DN II 404; MN I 137) vutte paÃ±corambhÄ• giyasaá¹ƒyojanapp
``diá¹-á¹-heva dhamme aÃ±Ã±Ä• â€™â€™ ti (DN II 404; MN I 137) vutte anavasesasaá¹ƒyo
viÃ±Ã±Ä• yati.

__pakaraá¹‡ato_ --- ``abyÄ• katÄ• dhammÄ• â€™â€™ ti (Dhs mÄ• tikÄ•). adhikÄ• rato h
kathitÄ• ti Ã±Ä• yati. ``upadhÄ« hi narassa socanÄ• â€™â€™ ti (SN a I 12, 144) ca. bÄ• hir

``upadhÄ«â€™â€™ ti adhippetÄ• ti viÃ±Ã±Ä• yati.

__liá¹…gato_ --- ``sÄ«tenapi ruppati, uá¹‡henapi ruppatÄ«â€™â€™ tiÄ• di (SN b III 79). sÄ
liá¹…gena bhÅ«tupÄ• dÄ• yappakÄ• rasseva dhammassa rÅ«pabhÄ• vo, na itarassa.

__saddantarasannidhÄ• nato_ --- ``kÄ• yapassaddhi, kÄ• yÄ• yatanaâ€™â€™ nti. ``yÄ• v
tiÄ• divacanato hi purimo kÄ• yasaddo samÅ«havÄ• cÄ«, itaro Ä• yatanasaddasannidhÄ• n

__sÄ• matthiyato_ \Be 41/ --- ``sabbaá¹ƒ, bhikkhave, Ä• dittaá¹ƒ (SN b IV 28; Vin I 54), sab
daá¹‡á¸• assÄ• â€™â€™ ti (Dhp 129) ca, tathÄ• ``sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahaga
pharitvÄ• viharatÄ«â€™â€™ tiÄ• di (DN I 556; III 308; MN I 77, 232, 459, 509; II 309; III 23
hi satipi sabbasaddassa anavasesasattavÄ• cakatte Ä• dittatÄ• sÄ• pekkhasseva atthassa
sabbasaddo, lokasaddopi sattavÄ• cÄ«. sattÄ• rammaá¹‡Ä• hi appamaÃ±Ã±Ä• ti. tathÄ• `
hantvÄ• â€™â€™ ti (Dhp 294-295) sabbena sabbaá¹ƒ hi sapaá¹-ikkhepato, mÄ• tupitughÄ•
mahÄ• sÄ• vajjatÄ• pavedanato, idha ca tadanuÃ±Ã±Ä• ya katÄ• ya mÄ• tupituá¹-á¹-hÄ• ni
veneyyavasena gahitÄ• viÃ±Ã±Ä• yati. ke pana teti? taá¹‡hÄ• mÄ• nÄ• . taá¹‡hÄ• hi janan
janeti purisaâ€™â€™ nti (SN a I 55-57) hi vuttaá¹ƒ. pituá¹-á¹-hÄ• niyo mÄ• no taá¹ƒ nissÄ•
``ahaá¹ƒ asukassa ruÃ±Ã±o, rÄ• jamahÄ• mattassa vÄ• puttoâ€™â€™ ti yathÄ• . __sÄ• m
__Ä• di_saddena desapakatiÄ• dayo saá¹…gayhanti.

__labbhamÄ• napadatthaniddhÄ• raá¹‡amukhenÄ• _ti tasmiá¹ƒ tasmiá¹ƒ sutte
labbhamÄ• naassÄ• dÄ• dihÄ• rapadatthaniddhÄ• raá¹‡advÄ• rena. __yathÄ• lakkhaá¹‡a_
lakkhaá¹‡Ä• nurÅ«paá¹ƒ vÄ• __yathÄ• lakkhaá¹‡aá¹ƒ_. hetuphalÄ• dÄ«ni upadhÄ• retvÄ•
adhippÄ• yo. idÄ• ni hetuphalÄ• dayo ye yasmiá¹ƒ \Ne 39/ hÄ• re savisesaá¹ƒ icchitabbÄ• ,
``visesato panÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva.

niddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-iniddesavÄ• ravaá¹‡á¹‡anÄ•

1. desanÄ• hÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<5> __anvatthasaÃ±Ã±ata_nti atthÄ• nugatasaÃ±Ã±abhÄ• vaá¹ƒ, ``desanÄ• hÄ• roâ€™â€
atthÄ• nugatÄ• ti attho.

__avuttamevÄ• _ti \Be 42/ pubbe asaá¹ƒvaá¹‡á¹‡itapadameva. __ ``dhammaá¹ƒ voâ€™â€
vacanassa sambandhaá¹ƒ dassetuá¹ƒ __ ``kattha panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tepiá¹-
saá¹ƒvaá¹‡á¹‡anÄ• lakkhaá¹‡aá¹ƒ nettippakaraá¹‡aá¹ƒ, taÃ±ca pariyattidhammasaá¹…gÄ•

saá¹ƒvaá¹‡á¹‡etabbabhÄ• vena gahite gahitameva hoti. tenÄ• ha __ ``desanÄ• hÄ• rena ...

yesaá¹ƒ assÄ• dÄ• dÄ«naá¹ƒ vibhajanalakkhaá¹‡o desanÄ• hÄ• ro, te gÄ• thÄ• ya, idhÄ• p
Ä• dÄ«navaâ€™â€™ ntiÄ• dinÄ• udÄ• haraá¹‡avasena vibhajituá¹ƒ __ ``tattha katamo ass
Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tassaá¹ƒ ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ ti gÄ• thÄ• y
atha vÄ• ``assÄ• daá¹ƒ Ä• dÄ«navaâ€™â€™ ntiÄ• dinÄ• yo idha assÄ• dÄ• dÄ«naá¹ƒ ud
attho. esa nayo sesesupi. kammakaraá¹‡atthabhinnassa visayavisayitÄ• lakkhaá¹‡assa ass
nidassanatthaá¹ƒ gÄ• thÄ• dvayudÄ• haraá¹‡aá¹ƒ, tathÄ• kÄ• mavipariá¹‡Ä• malakkhaá¹‡
vaá¹-á¹-adukkhalakkhaá¹‡assa cÄ• ti duvidhassÄ• pi Ä• dÄ«navassa nidassanatthaá¹ƒ ``ari
duvidhassÄ• pi nissaraá¹‡assa nidassananidassanatthaÃ±ca dve dve gÄ• thÄ• udÄ• haá¹-

__dhammo have rakkhati dhammacÄ• ri_nti (J I 10.102-103; Nett 5, 26, 31; Peá¹- 22) ettha
maggaphalanibbÄ• nehi sÄ• tisayÄ• rakkhÄ• sambhavati, sampattibhavassÄ• pi vipariá¹‡Ä
duggatibhÄ• vo icchitovÄ• ti adhippÄ• yenÄ• ha __ ``nissaraá¹‡aá¹ƒ anÄ• masitvÄ• â€™â€
``nibbÄ• naá¹ƒ vÄ• upanidhÄ• ya sabbÄ• upapattiyo duggatÄ«â€™â€™ ti.

__avekkhassÅ«_ti vidhÄ• naá¹ƒ. tassÄ• pana avekkhÄ• ya pavattiÄ• kÄ• ro, visayo, kattÄ
mogharÄ• jÄ• â€™â€™ ti padattayena vuttÄ• ti Ä• ha --- __ ``suÃ±Ã±ato ... pe ... Ä• á¹‡attÄ
saá¹…khÄ• rÄ• naá¹ƒ suÃ±Ã±atÄ• anattasabhÄ• vatÄ• ya, attasuÃ±Ã±atÄ• ya ca siyÄ• . y
attasÄ• ravirahitÄ• ca, yato te anattÄ• , rittÄ• , tucchÄ• ca attanÄ• , tadubhayaá¹ƒ dasseti
``avasavattitÄ• â€™â€™ _tiÄ• dinÄ• . __evaá¹ƒ maccutaro siyÄ• _ti evaá¹ƒ paá¹-ipattiyÄ•
attho. parikappetvÄ• vidhiyamÄ• nassa maccutaraá¹‡assa pubbabhÄ• gapaá¹-ipadÄ• desa
sijjhamÄ• naá¹ƒ sÄ• tisayaá¹ƒ phalanti Ä• ha __ ``tassa yaá¹ƒ ... pe ... phalaâ€™â€™ _nti.

<6> __udÄ• haraá¹‡avasenÄ• _ti \Be 43/ nidassanavasena. tattha __ ``puggalavibhÄ• gen
ugghaá¹-itaÃ±Ã±uÄ• dipuggalapayojito assÄ• dÄ• dÄ«su bhagavato desanÄ• visesoti dass

__ghaá¹-itamatta_nti sotadvÄ• rÄ• nusÄ• rena manodvÄ• rikaviÃ±Ã±Ä• á¹‡asantÄ• nena Ä
__sassatÄ• diÄ• kÄ• rassÄ• _ti sassatucchedÄ• kÄ• rassa. idaÃ±hi dvayaá¹ƒ dhammadesa
anulomikakhanti, yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ vÄ• . etasmiÃ±hi catukke Ä• sayasÄ• maÃ±Ã

``sassatucchedadiá¹-á¹-hÄ« ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasaÃ±Ã±itaâ€™â€™ nti || (Vism-mh
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• ; Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«t
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; vi0 vi0 á¹-Ä«0 I veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•).

__calanÄ• yÄ• _ti vikkhambhanÄ• ya. __parÄ• nuvattiyÄ• _ti samucchedanÄ• ya. ugghaá¹
__ugghaá¹-itaÃ±Ã±Å«_ti mÅ«lavibhujÄ• dipakkhepena saddasiddhi veditabbÄ• . __vipaÃ±c
candimasÅ«riyÄ• parivattantÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 70) viya bhÄ• vanapuá¹ƒsaka
``mandaá¹ƒ saá¹‡ikaâ€™â€™ _nti. nissaraá¹‡aÄ• dÄ«navanissaraá¹‡aassÄ• dÄ• dÄ«nava
veneyyattayavinayanasamatthÄ• .

__cattÄ• ro_ti assÄ• do ca Ä• dÄ«navo ca assÄ• do Ä• dÄ«navo ca assÄ• do nissaraá¹‡aÃ
nissaraá¹‡avibhÄ• vanÄ• veneyyavinayanasamatthÄ• , kasmÄ• paÃ±camo na gahitoti Ä•
``Ä• dÄ«navÄ• vacanatoâ€™â€™ _ti. yadi hi ugghaá¹-itaÃ±Ã±uá¹ƒ sandhÄ• ya ayaá¹ƒ nay
siddhaá¹ƒ siyÄ• . atha vipaÃ±citaÃ±Ã±uá¹ƒ, neyyaá¹ƒ vÄ• , Ä• dÄ«navo ca nissaraá¹‡aÃ±c
nissaraá¹‡aÃ±ca vattabbo siyÄ• ? tathÄ• appavattattÄ• na gahito. tenÄ• ha ``Ä• dÄ«navÄ
__desana_nti sÄ• maÃ±Ã±ato gahitaá¹ƒ ``suttekadesaá¹ƒ gÄ• thaá¹ƒ vÄ• â€™â€™ ti vises
padaparamaaggahaá¹‡aÃ±cettha saupÄ• yassa nissaraá¹‡assa anÄ• maá¹-á¹-hattÄ• .

__ ``kalyÄ• á¹‡aâ€™â€™ _nti iminÄ• iá¹-á¹-havipÄ• ko, __ ``pÄ• pakaâ€™â€™ _nti aniá¹-
Ä• ha __ ``ayaá¹ƒ assÄ• do, ayaá¹ƒ Ä• dÄ«navoâ€™â€™ _ti. lÄ• bhÄ• dÄ«naá¹ƒ puÃ±Ã±a
sandhÄ• ya __ ``ayaá¹ƒ assÄ• doâ€™â€™ _ti vuttaá¹ƒ. tabbipariyÄ• yena alÄ• bhÄ• dÄ«na
veditabbÄ• .

__kÄ• mÄ• _ti \Be 44/ kilesakÄ• masahitÄ• vatthukÄ• mÄ• . __virÅ«parÅ«penÄ• _ti appati
maddanti. __pabbajitomhÄ«_ti pabbajjaá¹ƒ upagato amhi. __apaá¹‡á¹‡aka_nti avirajjhanak
samaá¹‡abhÄ• vo. samitapÄ• pabhÄ• voyeva __seyyo_ sundarataro.

tattha ``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• â€™â€™ ti ayaá¹ƒ assÄ• do, ``virÅ«par
nti ayaá¹ƒ Ä• dÄ«navo, ``apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±aâ€™â€™ nti idaá¹ƒ nissaraá¹‡anti
nissaraá¹‡aÃ±cÄ• â€™â€™ _ti.

phalÄ• dÄ«naá¹ƒ ekakavasena ca tikavasena ca pÄ• á¸·iyaá¹ƒ udÄ• haá¹-attÄ• vuttaá¹ƒ __
_ti.

sukhÄ• paá¹-ipadÄ• , dukkhÄ• paá¹-ipadÄ• ti yÄ• dve paá¹-ipadÄ• , tÄ• su ekekÄ• dandh
dve hontÄ«ti Ä• ha __ ``paá¹-ipadÄ• bhiÃ±Ã±Ä• kato vibhÄ• go paá¹-ipadÄ• kato hotÄ«â€™
pathavÄ«kasiá¹‡Ä• dÄ«su sabbapaá¹-hamaá¹ƒ ``pathavÄ«â€™â€™ tiÄ• dinÄ• pavattaman
__paá¹-hamasamannÄ• hÄ• ro. upacÄ• ra_nti upacÄ• rajjhÄ• naá¹ƒ. paá¹-ipajjitabbatÄ• ya
``paá¹-ipadÄ• â€™â€™ _ti \Ne 42/ vuccati. tadaÃ±Ã±Ä• heá¹-á¹-himapaÃ±Ã±ato adhikÄ•
``abhiÃ±Ã±Ä• â€™â€™ _ti vuccati.

__kilese_ti nÄ«varaá¹‡appakÄ• re, taá¹ƒsahagatakilese ca. __aá¹…gapÄ• tubhÄ• va_nti

vitakkÄ• dijhÄ• naá¹…gapaá¹-ilÄ• bhaá¹ƒ.

__abhinivisanto_ti paá¹-á¹-hapento. __rÅ«pÄ• rÅ«paá¹ƒ pariggaá¹‡hanto_ti rÅ«pÄ• rÅ«pac
paricchinditvÄ• gaá¹‡hanto. pariggahitarÅ«pÄ• rÅ«passa maggapÄ• tubhÄ• vadandhatÄ•
nÄ• marÅ«pavavatthÄ• nÄ• dÄ«naá¹ƒ kicchasiddhiyÄ• siyÄ• ti na rÅ«pÄ• rÅ«papariggahal
dukkhÄ• paá¹-ipadatÄ• vattabbÄ• ti ce? na, nÄ• marÅ«pavavatthÄ• panÄ• dÄ«naá¹ƒ pacca
sukhasiddhiyampi tathÄ• siddhavipassanÄ• sahagatÄ• naá¹ƒ indriyÄ• naá¹ƒ mandatÄ• ya n
__rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• _ti akicchenapi pariggahetvÄ• , kicchena pariggahite vat
sesesupi. __nÄ• marÅ«paá¹ƒ vavatthÄ• pento_ti ``nÄ• marÅ«pamattametaá¹ƒ, na aÃ±Ã±o
vavatthÄ• panaá¹ƒ karonto. kataro panettha vÄ• ro yuttarÅ«poti? yo koci sakiá¹ƒ, dvikkhattu
anekasatakkhattunti evamÄ• dÄ«su hi vikkhambhanavÄ• resu sakiá¹ƒ, dvikkhattuÃ±ca vikkl
paá¹-ipadÄ• eva, na tato uddhaá¹ƒ sukhÄ• paá¹-ipadÄ• hoti, tasmÄ• tikkhattuá¹ƒ vikkham
paá¹-á¹-hÄ• ya dukkhÄ• paá¹-ipadÄ• veditabbÄ• . apica kalÄ• pasammasanÄ• vasÄ• ne u
uppannassa vipassanupakkilesassa tikkhattuá¹ƒ vikkhambhanena kicchatÄ• vÄ• ro dukkhÄ
ettha dandhattÄ• paá¹-ipadÄ• ya etassa akicchattepi purimÄ• naá¹ƒ kicchatte dukkhÄ• paá
yassa pana sabbattha akicchatÄ• , tassa paramukkaá¹ƒsagatÄ• sukhÄ• paá¹-ipadÄ• vedi

yathÄ• nÄ• marÅ«papariggahakicchatÄ• ya maggapÄ• tubhÄ• vadandhatÄ• ya dukkhÄ• p
vuttÄ• , tathÄ• tabbipariyÄ• yena catutthÄ«, tadubhayavomissatÄ• vasena dutiyÄ• , tatiyÄ•
Ä• ha __ ``iminÄ• ... pe ... veditabbÄ• â€™â€™ _ti. vaá¹-á¹-adukkhato niyyÄ• nassa adhipp
``vipassanÄ• pakkhikÄ• evÄ• â€™â€™ _ti vuttaá¹ƒ.

__hetupÄ• yaphalehÄ«_ti ettha taá¹‡hÄ• caritatÄ• , mandapaÃ±Ã±atÄ• ca paá¹-hamÄ• ya
taá¹‡hÄ• caritatÄ• , udatthapaÃ±Ã±atÄ• ca dutiyÄ• ya, diá¹-á¹-hicaritatÄ• , mandapaÃ±Ã±a
diá¹-á¹-hicaritatÄ• , udatthapaÃ±Ã±atÄ• ca catutthiyÄ• . __upÄ• yo_ pana yathÄ• kkamaá¹ƒ
satisamÄ• dhivÄ«riyapaÃ±Ã±indriyÄ• ni \Ne 43/, satipaá¹-á¹-hÄ• najhÄ• nasammappadhÄ•
upanissayabhÅ«tÄ• ni. __phalaá¹ƒ_ vaá¹-á¹-adukkhato niyyÄ• naá¹ƒ.

__samÄ• dhimukhenÄ• _ti samÄ• dhimukhena bhÄ• vanÄ• nuyogena. tenevÄ• ha __ ``sam
vipassanÄ• yÄ• â€™â€™ _ti. __idhÄ• _ti imasmiá¹ƒ nettippakaraá¹‡e. vakkhati ``rÄ• gavirÄ
sekkhaphalaâ€™â€™ nti, ``rÄ• gavirÄ• gÄ• cetovimuttikÄ• madhÄ• tusamatikkamaâ€™â€

__tenÄ• _ti paá¹-ipakkhena. __tato_ti paá¹-ipakkhato. samÄ• nÄ• dhikaraá¹‡avasena ca ce
samÄ• saá¹ƒ katvÄ• bhinnÄ• dhikaraá¹‡avasena vattuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di v
vÄ• â€™â€™ _tiÄ• dinÄ• aÃ±Ã±apadatthavasena cetovimuttipadÄ• naá¹ƒ samÄ• saá¹ƒ da
ceto-saddena vuttayojanÄ• na sambhavatÄ«ti Ä• ha __ ``yathÄ• sambhavaâ€™â€™ _nti.

__hÄ• _-saddo gatiattho, gati cettha Ã±Ä• á¹‡agati adhippetÄ• ti Ä• ha __ ``hÄ• tabbÄ• ti g

__netabbÄ• _ti Ã±Ä• petabbÄ• .

<7> __ta_nti \Be 46/ puggalavibhÄ• gaá¹ƒ. __Ã±Ä• á¹‡avibhÄ• genÄ• _ti sutamayÄ• diÃ±Ä
__nibbattana_nti uppÄ• danaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ ugghaá¹-itaÃ±Ã±utÄ• tiÄ• dipuggala
desanÄ• bhÄ• jane. __desanÄ• ya_nti sutte. __taá¹ƒ dassetu_nti taá¹ƒ puggalavibhÄ• gaá¹
hÄ• ro kathaá¹ƒ sambhavatÄ«â€™â€™ ti keci paá¹-hanti.

__sÄ• _ti vuttappakÄ• radhammatthÄ• naá¹ƒ vÄ«maá¹ƒsanapaÃ±Ã±Ä• . __adhikÄ• rato_ti
desayatÄ«â€™â€™ tiÄ• diadhikÄ• rato. __sÄ• matthiyato_ ugghaá¹-itaÃ±Ã±uÄ• diveneyya
__pariyattidhammassa upadhÄ• raá¹‡a_nti etthÄ• pi ``adhikÄ• rato sÄ• matthiyato vÄ• â€™
yojetabbaá¹ƒ.

__ ``vÄ«maá¹ƒsÄ• dipariyÄ• yavatÄ«_ paá¹-hamavikappavasena, __vÄ«maá¹ƒsÄ• divibhÄ
cintÄ• ya hetubhÅ«tÄ• ya nibbattÄ• __cintÄ• mayÄ«â€™â€™ _ti evamÄ• divuttanayÄ• nus
``sesaá¹ƒ vuttanayamevÄ• â€™â€™ _ti.

__sutacintÄ• mayaÃ±Ä• á¹‡esÅ«_ti sutamayaÃ±Ä• á¹‡e ca cintÄ• mayaÃ±Ä• á¹‡e ca suta
sutacintÄ• mayaÃ±Ä• á¹‡esÅ«ti ekadesasarÅ«pekaseso veditabbo. cintÄ• mayaÃ±Ä• á¹‡ey
mahÄ• bodhisattÄ• \Ne 44/ carimabhave vipassanaá¹ƒ Ä• rabhanti, itare sutacintÄ• mayaÃ
tathÄ• paá¹-hantehi. __vuttanayenÄ• _ti ``upÄ• dÄ• rÅ«paá¹ƒ pariggaá¹‡hÄ• ti, arÅ«paá¹ƒ
tiÄ• dinÄ• __paá¹-ipadÄ• kathÄ• yaá¹ƒ_ (Nett-a 5) vuttanayena.

<8> parato ghoso paccayabhÅ«to etissÄ• ti adhippÄ• yo. __ ``paccattasamuá¹-á¹-hitena ca
yonisomanasikÄ• renÄ• â€™â€™ _ti idaá¹ƒ Ä• vuttinayena dutiyaá¹ƒ Ä• vaá¹-á¹-atÄ«ti vedi
sÄ• vakÄ• naá¹ƒ bhÄ• vanÄ• mayaÃ±Ä• á¹‡uppatti saá¹…gahitÄ• hoti. sÄ• vakÄ• nameva
ugghaá¹-itaÃ±Ã±uÄ• divibhÄ• gakathanato. etasmiá¹ƒ pakkhe pubbe vuttaekasesanayopi p
__ ``Ä• sayapayogapabodhassa nipphÄ• ditattÄ• â€™â€™ _ti etena pacchimacakkadvayap
pubbahetusaá¹…gahÄ• ni sutacintÄ• mayaÃ±Ä• á¹‡Ä• ni sandhÄ• ya __ ``imÄ• dve paÃ±Ã
dasseti. atthibhÄ• vo cetÄ• saá¹ƒ paá¹-ipakkhena anupaddutatÄ• veditabbÄ• . __aparikkha
anabhisaá¹…khatattÄ• . __sutamayaÃ±Ä• á¹‡assÄ• pi_ purimasiddhassa.

<9> __desanÄ• paá¹-ipadÄ• Ã±Ä• á¹‡avibhÄ• gehÄ«_ti \Be 47/ nissaraá¹‡adesanÄ• dides
dukkhÄ• paá¹-ipadÄ• dipaá¹-ipadÄ• vibhÄ• gehi, sutamayaÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡avibhÄ• g

__avasiá¹-á¹-hapÄ• risajjenÄ• _ti khattiyagahapatiparisapariyÄ• pannena. __aá¹-á¹-hanna_
brÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsamÄ• rabrahmaparisÄ• ti

__samatthetÄ«_ti samatthaá¹ƒ sambandhatthaá¹ƒ karoti.

tameva dvÄ• dasapadabhÄ• vaá¹ƒ dÄ«petvÄ• ti sambandho. __tadatthassÄ• _ti chachakk
Ä• dayo). sabbapariyattidhammasaá¹…gÄ• hakattÄ• chachakkapariyÄ• yassa, tadatthassa
suttena (SN c V 1081; Vin I 13; Paá¹-is II 30) saá¹…gahitattÄ• vuttaá¹ƒ __ ``sabbassÄ• pi ..
vibhÄ• ventoâ€™â€™ _ti. visayibhÄ• vena byaÃ±janapadÄ• naá¹ƒ, visayabhÄ• vena atthap
sandhÄ• yÄ• ha __ ``tesaá¹ƒ ... pe ... sambandhabhÄ• vaâ€™â€™ _nti.

__padÄ• vayavo_ akkharÄ• ni. __padattho_ti padatthÄ• vayavo. __padatthaggahaá¹‡assÄ
__visesÄ• dhÄ• naá¹ƒ_ visesuppatti. __vÄ• kyabhede_ti vÄ• kyavisese. __cittaparitosanaá¹
__buddhinisÄ• naá¹ƒ_ paÃ±Ã±Ä• ya tejanaá¹ƒ tikkhabhÄ• vakaraá¹‡aá¹ƒ. __nÄ• nÄ• vÄ• k
padÄ• dÄ«hipi saá¹…kÄ• sanassa siddhattÄ• \Ne 45/. ekavÄ• kyavisayatÄ• ya hi atthapad
yathÄ• kkamaá¹ƒ akkharÄ• divisayÄ• evÄ• ti niyamo siyÄ• . __etenÄ• _ti atthapadÄ• naá¹ƒ

__ugghaá¹-anÄ• diatthÄ• nÄ«_ti ugghaá¹-anavipaÃ±cananayanappayojanÄ• ni.

<10> upatiá¹-á¹-hati etthÄ• ti __upaá¹-á¹-hita_nti upaá¹-á¹-hitasaddassa adhikaraá¹‡atthata
``upatiá¹-á¹-hanaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ yathÄ• ``padakkantaâ€™â€™ nti. tenÄ
_ntiÄ• di. __paá¹-ipattidesanÄ• gamanehÄ«_ti paá¹-ipattigamanadesanÄ• gamanehi. ``kicch
Ä• panno jÄ• yati ca ... pe ... jarÄ• maraá¹‡assÄ• â€™â€™ tiÄ• dinÄ• jarÄ• maraá¹‡ato pa
paá¹-iccasamuppÄ• damukhena vipassanaá¹ƒ abhinivisitvÄ• mahÄ• gahanaá¹ƒ chindituá¹ƒ
nisento viya kilesagahanaá¹ƒ chindituá¹ƒ lokanÄ• tho Ã±Ä• á¹‡apharasuá¹ƒ tejento buddhal
paripÄ• kagatattÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamÄ• ya vipassanÄ• gabbhaá¹ƒ \Be
nÄ• nÄ• samÄ• pattiyo samÄ• pajjitvÄ• anupadadhammavipassanÄ• vasena anekÄ• kÄ• r
chattiá¹ƒsakoá¹-isatasahassamukhena yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattesi, taá¹ƒ __ ``mahÄ• vaji
vadanti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana
``catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aâ€™â€™ nti (
devasikaá¹ƒ vaá¸·aÃ±janakasamÄ• pattÄ«naá¹ƒ purecarÄ• nucaraÃ±Ä• á¹‡aá¹ƒ sandhÄ• y
``Ã±Ä• á¹‡avajiramohajÄ• lapadÄ• lanaâ€™â€™ nti, taá¹ƒ saha vipassanÄ• ya maggaÃ±Ä
brahmacariya_nti sÄ• sanabrahmacariyaá¹ƒ adhippetanti taá¹ƒ dassento __ ``brahmunoâ€™

__desanÄ• yÄ• _ti karaá¹‡atthe idaá¹ƒ karaá¹‡avacanaá¹ƒ. __niyutto_ti ettha hetuattho ant
``niddhÄ• retvÄ• yojitoâ€™â€™ _ti Ä• ha.

desanÄ• hÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vicayahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<11> jÄ• tiliá¹…gakÄ• lasÄ• dhanavibhattisaá¹…khyÄ• visesÄ• dito saddato padavicayo kÄ

ca yathÄ• sabhÄ• vaniruttiyÄ• eva kato sukato hotÄ«ti dassento __ ``idaá¹ƒ nÄ• mapadaá¹
ayaá¹ƒ saddato padavicayoâ€™â€™ _ti vatvÄ• __ ``so panÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha
__vattabbaatthasaá¹ƒvaá¹‡á¹‡anÄ• _ti taá¹ƒtaá¹ƒpadavacanÄ«yassa atthassa bhedaá¹ƒ va
kathanaá¹ƒ.

__viciyamÄ• nassa suttapadassÄ• _ti pucchÄ• vasena pavattasuttapadassa. ``suttantarapa
pavattÄ• nÄ«â€™â€™ ti vadanti ``na sabbampi suttapadaâ€™â€™ nti. ekasseva padassa
atthÄ• naá¹ƒ uddhÄ• ro __atthuddhÄ• ro_. ekasseva pana atthassa sambhavantÄ• naá¹ƒ a
__paduddhÄ• ro_. sabbe hi saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte labbhamÄ• ne sabbe padatthe.
suttageyyÄ• divasena navappakÄ• re suttasmiá¹ƒ Ä• netvÄ• vicinatÄ«ti \Be 49/ yojanÄ• . a
suttanteâ€™â€™ _ti iminÄ• pavicayalakkhaá¹‡ena hÄ• rena suttageyyÄ• dÄ«ni sabbÄ• nip
vicinatÄ«ti attho. tenÄ• ha __ ``suttageyyÄ• dikeâ€™â€™ _tiÄ• di.

``kosalÄ• naá¹ƒ purÄ• rammÄ• â€™â€™ tiÄ• dikÄ• (Sn 982) chapaÃ±Ã±Ä• sa gÄ• thÄ•
``pÄ• rÄ• yanamanugÄ• yissaâ€™â€™ nti (Sn 1137 Ä• dayo) pana Ä• dikÄ• ekÅ«navÄ«sa
idaá¹ƒ nÄ• maá¹ƒ kata_nti idaá¹ƒ ``pÄ• rÄ• yanaâ€™â€™ nti nÄ• maá¹ƒ kataá¹ƒ. tenÄ• ha
dhammÄ• , tasmÄ• imassa dhammapariyÄ• yassa `pÄ• rÄ• yanantveva adhivacanaâ€™â€
pÄ• rÄ• yanatthutigÄ• thÄ• ; Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• 149 Ä• dayo). __buddhiyaá
imassa vicayahÄ• ravibhaá¹…gassa desanÄ• kÄ• le Ä• yasmÄ• mahÄ• kaccÄ• no attano b
evamÄ• hÄ• ti yojanÄ• .

ekaá¹ƒsabyÄ• karaá¹‡assa ayanti __ekaá¹ƒsabyÄ• karaá¹‡Ä«yÄ• , _ ekaá¹ƒsena vÄ• byÄ
__ekaá¹ƒsabyÄ• karaá¹‡Ä«yÄ• , _ ekaá¹ƒsabyÄ• karaá¹‡ayoggÄ• ti attho. sesapadadvayep
__á¹-hapanÄ«yÄ• _ti á¹-hapetabbattÄ• abyÄ• karaá¹‡Ä«yÄ• ti attho. samayantaraparicaye
saá¹ƒsayapakkhando pucchatÄ«ti adhippÄ• yenÄ• ha __ ``vimaticchedanaâ€™â€™ _nti. pa
nivÄ• raá¹‡adhammaá¹ƒ ajÄ• nanto Ã±Ä• tukÄ• matÄ• ya pucchatÄ«ti adiá¹-á¹-hajotanÄ• y
vakkhati ``lokassa nivÄ• raá¹‡Ä• dÄ«ni ajÄ• nantenÄ• â€™â€™ ti.

__ekavatthupariggahÄ• _ti ekassa abhidheyyatthassa gahaá¹‡ato.

vimuttiparipÄ• cakaindriyÄ• ni vivaá¹-á¹-apakkhe á¹-hitassa saddhÄ• dayo dhammÄ• , kiá¹ƒ
indriyalokena saá¹…gaho hotÄ«ti Ä• ha __ ``pariyÄ• pannadhammavasenÄ• â€™â€™ _tiÄ

kÄ• á¸·apakkhacÄ• tuddasÄ«ghanavanasaá¹‡á¸• ameghapaá¹-alacchÄ• danaaá¸• á¸• hara
__caturaá¹…gasamannÄ• gatena. vivicchÄ• _ti vicikicchÄ• ya. tenÄ• ha __ ``vicikicchÄ• he
__dukkhamassa mahabbhaya_nti ettha vuttaá¹ƒ ``assÄ• â€™â€™ ti padaá¹ƒ ``jappÄ• bhile
ti Ä• netvÄ• sambandhitabbanti dassento __ ``jappÄ• taá¹‡hÄ• assa lokassÄ• â€™â€™ _
``sabbasattÄ• naâ€™â€™ _ntiÄ• dinÄ• , __ ``sabbasovÄ• â€™â€™ _tiÄ• dinÄ• ca anvaya

avijjÄ• ya nÄ«varaá¹‡abhÄ• vaá¹ƒ \Be 50/ dasseti. ``dÅ«re santo pakÄ• santi (Dhp 304; Net
jÄ• nÄ• tÄ«â€™â€™ ti (Nett 11, 27) gÄ• thÄ• dvayenÄ• pi anugÄ«tivicayaá¹ƒ dassetÄ«ti yo

__rÅ«pÄ• vacarÄ• _ti rÅ«pÄ• vacarasattÄ• . vipariá¹‡Ä• madukkhatÄ• ya muccanassa kÄ•
__yato_ vaá¹-á¹-adukkhato muccanaá¹ƒ. __taá¹ƒ_ vaá¹-á¹-adukkhaá¹ƒ __anavasesapariyÄ•
saá¹…khÄ• radukkhatÄ• gahaá¹‡ena.

__ekÄ• dhÄ• ra_nti ekavatthu adhiá¹-á¹-hÄ• naá¹ƒ. nivÄ• raá¹‡aá¹ƒ vikkhambhanaá¹ƒ pidh
atthadvayassa pucchitattÄ• __ ``anekÄ• dhÄ• raá¹ƒ dassetuâ€™â€™ _nti vuttaá¹ƒ. tenÄ• l
``nivÄ• raá¹‡asaá¹…khÄ• taá¹ƒ saá¹ƒvaraá¹ƒ ... pe ... pidhiyyanti pacchijjantÄ«â€™â€™ _ti
II-a 3). tassattho ``nivÄ• raá¹‡asaá¹…khÄ• taá¹ƒ vikkhambhanaá¹ƒ, saá¹ƒvaraá¹ƒ, pidhÄ• n

__ ``vodÄ• naâ€™â€™ _nti iminÄ• sotÄ• naá¹ƒ vikkhambhanavisuddhi, __ ``vuá¹-á¹-hÄ• n
samucchedavisuddhi adhippetÄ• ti Ä• ha __ ``pucchÄ• ya duvidhatthavisayataá¹ƒ vivarituá¹
vuttaâ€™â€™ _nti. tathÄ• cÄ• ha __ ``vodÄ• yati ... pe ... ariyamaggoâ€™â€™ _ti.

diá¹-á¹-himÄ• nÄ• vijjÄ• sotÄ• pi taá¹‡hÄ• sotÄ• nugÄ• ti Ä• ha __ ``yebhuyyena anurodha
__upacÄ• ravasenÄ• _ti nissitupacÄ• ravasena. __sabbasmÄ• _ti cakkhuto yÄ• va manatot
__sabbappakÄ• renÄ• _tti taá¹‡hÄ• yanamicchÄ• bhinivesanaunnamanÄ• dippakÄ• rena.

__tameva sati_nti yÄ• yaá¹ƒ sati pubbabhÄ• ge sotÄ• naá¹ƒ vikkhambhanavasena vuttÄ• ,
maggakkhaá¹‡e sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ pidhÄ• naá¹ƒ brÅ«mi. yasmÄ• pana pidhÄ• yikÄ
paÃ±Ã±Ä• nugÄ• , paÃ±Ã±Ä• kiccamevettha adhikaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``paÃ±Ã±Ä• y

__saá¹ƒvarapidhÄ• nÄ• na_nti ettha saá¹ƒvarasaddena nivÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

yasmiá¹ƒ \Ne 48/ yasmiá¹ƒ ariyamagge anadhigate yaá¹ƒ yaá¹ƒ abhisaá¹…khÄ• raviÃ±Ã±Ä
tasmiá¹ƒ tasmiá¹ƒ adhigate taá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anuppÄ• danirodhena nirujjhati sa
sampayuttanÄ• marÅ«penÄ• ti Ä• ha __ ``tassa tassa viÃ±Ã±Ä• á¹‡assa nirodhena sahevÄ
hi ettha ``nirodhoâ€™â€™ ti adhippeto anupÄ• disesanibbÄ• nassa adhippetattÄ• ti. anusa
__anusandhi, _ idha pucchiyamÄ• no attho.

__saha_ \Be 51/ __visayena dassetu_nti ettha saccÄ• ni eva visayo. pahÄ• tabbasabhÄ• v
tassa visayo dukkhasaccaá¹ƒ. ``saá¹ƒyojaniyesu, bhikkhave, dhammesu assÄ• dÄ• nupass
pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 53, 57) hi vuttaá¹ƒ. pahÄ• yakasabhÄ• vaá¹ƒ maggas
nirodhasaccanti Ä• ha __ ``saha visayena ... pe ... saccesÅ«â€™â€™ _ti. kÄ• maÃ±cettha
bhÅ«mÄ«su pahÄ«yatÄ«â€™â€™ ti Ä• raddhaá¹ƒ, ``dassanena tÄ«á¹‡i saá¹ƒyojanÄ• ni pa
saá¹ƒyojanÄ• ni pahÄ«yantÄ«â€™â€™ ti pana vibhÄ• gavacanameva vattanti Ä• ha __ ``pa

pahÄ• tabbavibhÄ• gaá¹ƒ dassetuâ€™â€™ _nti.

niravasesakÄ• marÄ• gabyÄ• pÄ• dÄ• tatiyamaggena pahÄ«yanti, itare catutthamaggenÄ
niravasesaâ€™â€™ _nti. __tatthÄ• _ti kammavipÄ• kavaá¹-á¹-appabhedena tedhÄ• tuke bh
__saá¹ƒyojanavasenÄ• _ti sabbadÄ• yojanavasena bandhanavasena.

<12> aggaphalaÃ±Ä• á¹‡atÄ• ya ekampi samÄ• naá¹ƒ tannimittassa khayÄ• nuppÄ• dÄ• r
paccavekkhaá¹‡aÃ±Ä• á¹‡assa vasena phalavohÄ• rena dve nÄ• mÄ• ni labhati.

somanassanÄ• malÄ• bho iminÄ• Ä• rammaá¹‡asaá¹…ketenÄ• ti tadatthaá¹ƒ vivaranto __
samaÃ±Ã±Ä• yÄ• â€™â€™ _ti Ä• ha.

<13> __taggahaá¹‡enevÄ• _ti phassapaÃ±camakapaÃ±carÅ«pindriyaggahaá¹‡eneva. __s
sahajÄ• tÄ• dianantarÄ• dipaccayabhÄ• vena ceva nissayÄ• rammaá¹‡Ä• dinÄ• ca. __ ``sa
sahitatÄ• avisiá¹-á¹-hatÄ• idhÄ• dhippetÄ• ti Ä• ha __ ``avibhÄ• gena gahaá¹‡Ä«yabhÄ• v

kathaá¹ƒ samÄ• dhindriyaá¹ƒ uppÄ• detÄ«ti Ä• ha __ ``satiggahaá¹‡ena cettha pariyuá¹-á¹
idhÄ• dhippetaâ€™â€™ _nti. na hi samÄ• dhinÄ• pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ sambha

padahati \Ne 49/ etenÄ• ti __padhÄ• naá¹ƒ, _ vÄ«riyaá¹ƒ. __te_ti vÄ«riyasaá¹…khÄ• rÄ• .
indriyÄ• ni ekarasÄ• ni honti, evaá¹ƒ ekarasabhÄ• vena saraá¹‡ato pavattanato. tathÄ• pav
vata vÄ«riyaá¹ƒ vÄ• hesÄ«ti yoginÄ• saá¹…kappetabbato tadupagavÄ«riyavÄ• hanaá¹-á¹-h
``sampahaá¹ƒsanÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``evaá¹ƒ me ... pe ... hetubhÄ• vato

__iddhi_saddassa \Be 52/ paá¹-hamo kattuattho, dutiyo karaá¹‡attho vutto, __pÄ• da_sadd
eva. pajjitabbÄ• ca iddhÄ« vuttÄ• , na ca ijjhanti. pajjitabbÄ• ca iddhÄ« pajjanakaraá¹‡ena
samÄ• nÄ• dhikaraá¹‡Ä• na hontÄ«ti __ ``paá¹-hamena atthena iddhi eva pÄ• doâ€™â€™
tathÄ• iddhikiriyÄ• karaá¹‡ena sÄ• dhetabbÄ• buddhisaá¹…khÄ• tÄ• iddhi pajjanakiriyÄ•
dvinnaá¹ƒ karaá¹‡Ä• naá¹ƒ na samÄ• nÄ• dhikaraá¹‡atÄ• sambhavatÄ«ti __ ``dutiyena att
_ti kathaá¹ƒ sakkÄ• vattunti ce? sakkÄ• , pÄ• dassa ijjhamÄ• nakoá¹-á¹-hÄ• sa ijjhanakara
vÄ• ``paá¹-hamena atthena iddhiyÄ• pÄ• do, dutiyena atthena iddhi eva pÄ• do iddhipÄ• d
yojanato. kathaá¹ƒ? anantarattho paccÄ• sattiÃ±Ä• yena idha paá¹-hamoti adhippeto, tato p

``chandaá¹ƒ ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiâ€™â€™ ntiÄ• di (Vibh 432
__chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• vetÄ
samÄ• dhi __chandasamÄ• dhÄ«_ti adhipatisaddalopaá¹ƒ katvÄ• samÄ• so vuttoti viÃ±Ã±
adhipatisaddatthadassanavaseneva pana ``chandahetuko, chandÄ• dhiko vÄ• samÄ• dhÄ«
__sammohavinodaniyaá¹ƒ_ (Vibh-a 431) vuttaá¹ƒ, tasmÄ• idhÄ• pi chandÄ• dhipati samÄ•

veditabbo. taá¹ƒ pana chandaá¹ƒ vuttanayena saddhÄ• sÄ«sena dassento __ ``saddhÄ• dh
cittekaggatÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``idaá¹ƒ padhÄ• naâ€™â€™ _nti vÄ• vÄ«riyaá¹ƒ vu
vÄ«riyasaddÄ• pekkhÄ• sahitaá¹ƒ ekavacanena vatvÄ• catubbidhassapi vÄ«riyassa adhipp
nibbattetabbadhammavibhÄ• gena ca __ ``ime saá¹…khÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ. tena
evaá¹ƒ samÄ• so veditabbo. saá¹…khatasaá¹…khÄ• rÄ• dinivattanatthaÃ±cettha padhÄ• na
taá¹ƒ visesaá¹ƒ saá¹…kharotÄ«ti __saá¹…khÄ• ro, _ sabbampi vÄ«riyaá¹ƒ. tattha catukicca
nivattanatthaá¹ƒ padhÄ• naggahaá¹‡anti padhÄ• nabhÅ«tÄ• seá¹-á¹-habhÅ«tÄ• ti attho.

vÄ«riyiddhipÄ• daniddese __ ``vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gata
dvikkhattuá¹ƒ vÄ«riyaá¹ƒ Ä• gataá¹ƒ. tattha purimaá¹ƒ samÄ• dhivisesanaá¹ƒ ``vÄ«riyÄ• dh
__vÄ«riyasamÄ• dhÄ«â€™â€™ _ti, dutiyaá¹ƒ samannÄ• gamaá¹…gadassanatthaá¹ƒ. dve
samannÄ• gamaá¹…gÄ• ni samÄ• dhi, padhÄ• nasaá¹…khÄ• ro ca. chandÄ• dayo \Ne 50/
padhÄ• nasaá¹…khÄ• ro pana padhÄ• navacaneneva visesito, na chandÄ• dÄ«hÄ«ti na idh
padhÄ• nasaá¹…khÄ• rassa vuttÄ• hoti. vÄ«riyaÃ±ca samÄ• dhiá¹ƒ visesetvÄ• á¹-hitamev
53/ padhÄ• nasaá¹…khÄ• ravacanena vuttanti nÄ• pi dvÄ«hi vÄ«riyehi samannÄ• gamo vut
chandÄ• dÄ«hi visiá¹-á¹-ho samÄ• dhi tathÄ• visiá¹-á¹-heneva tena sampayutto padhÄ• nas
ca, tasmÄ• samÄ• dhivisesanÄ• naá¹ƒ vasena __ ``cattÄ• ro iddhipÄ• dÄ• â€™â€™ _ti vut
chandÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒapassayanavasena hotÄ«ti __chandasamÄ• dhi ... pe ... iddhi
nissayatthepi pÄ• dasaddena upÄ• yatthena chandÄ• dÄ«naá¹ƒ iddhipÄ• datÄ• vuttÄ• hot
__uttaracÅ«á¸·abhÄ• janÄ«ye_ ``cattÄ• ro iddhipÄ• dÄ• chandiddhipÄ• doâ€™â€™ tiÄ• di
iddhipÄ• datÄ• vuttÄ• . __paÃ±hÄ• pucchake_ ca ``cattÄ• ro iddhipÄ• dÄ• --- idha bhikkhu
(Vibh 462) Ä• rabhitvÄ• pi puna chandÄ• dÄ«naá¹ƒyeva kusalÄ• dibhÄ• vo vibhatto. upÄ• y
nissayiddhipÄ• dadassanaá¹ƒ kataá¹ƒ. aÃ±Ã±athÄ• catubbidhatÄ• va na hotÄ«ti. ayametth
atthavinicchayo veditabbo.

tadaá¹…gasamucchedanissaraá¹‡avivekanissitattaá¹ƒ vatvÄ• paá¹-ippassaddhivivekaniss
``chandasamÄ• dhi ... pe ... iddhipÄ• daá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Vibh 432) bhÄ• vetabbÄ
vuttattÄ• . bhÄ• vitiddhipÄ• dassa hi sacchikÄ• tabbÄ• phalapariyÄ• pannÄ• iddhipÄ• dÄ•

vossaggasaddo pariccÄ• gattho, pakkhandanattho cÄ• ti vossaggassa duvidhatÄ• vuttÄ• .
pakÄ• renÄ• _ti tadaá¹…gasamucchedappakÄ• rena, tanninnabhÄ• vÄ• rammaá¹‡appakÄ•
vipassanakkhaá¹‡e.

<14> __pubbabhÄ• gapaÃ±Ã±Ä• yÄ• _ti ekÄ• vajjananÄ• nÄ• vajjanavÄ«thÄ«su pavattaup
__adhigamapaÃ±Ã±Ä• yÄ• _ti appanÄ• paÃ±Ã±Ä• ya. puna __pubbabhÄ• gapaÃ±Ã±Ä• yÄ
paá¹-isandhipaÃ±Ã±Ä• ya vÄ• . __upacÄ• rapaÃ±Ã±Ä• yÄ• _ti ekÄ• vajjane, sabbattha vÄ•

__pucchÄ• vissajjanavicayopÄ«_ti yathÄ• vuttÄ• ya pucchÄ• ya vissajjanavicayopi. __vutta

adiá¹-á¹-hajotanÄ• , vimaticchedanÄ• cÄ• ti heá¹-á¹-hÄ• vuttanayÄ• nugamanena.

<15> __sekhe_ \Be 54/ __asekhe_ti sekkhe ariyapuggale, asekkhe ariyapuggale. __vipassanÄ• pubbaá¹…gamappahÄ• ne_ti vipassanaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• pavattak pahÄ• nÄ• bhisamayeti attho.

``yaá¹ƒ \Ne 51/ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti pÄ• á¸·iá¹ƒ dassetvÄ• puna ``yaá anattanÄ«â€™â€™ ti vacanaá¹ƒ evampettha paá¹-hantÄ«ti dassetuá¹ƒ.

__sesasaá¹ƒkilesavodÄ• nadhammÄ• _ti gedhato avasiá¹-á¹-hasaá¹ƒkilesadhammÄ• ca s __abhÄ• venÄ• _ti abhÄ• vanena abhÄ• vakaraá¹‡ena.

__payogaparakkama_nti bhusaá¹ƒ yogo __payogo, _ payogova parakkamo __payogapara __ukkhipatÄ«_ti kosajjapakkhe patituá¹ƒ adento kusalapakkhe uddhaá¹ƒ khipento viya pava __padhÄ• navÄ«riya_nti akusalÄ• naá¹ƒ anuppÄ• danaá¹-á¹-hena uttamavÄ«riyaá¹ƒ. __yoj vÄ• yamatÄ«â€™â€™ tiÄ• dinÄ• yojetabbÄ• ni. __anuppannÄ• ti avattabbataá¹ƒ Ä• pannÄ bhÅ«miladdhÄ• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samugghÄ• á¹-ituppannÄ• naá¹ƒ.

<16> ``aá¹-á¹-hamakassa indriyÄ• nÄ«â€™â€™ ti vuttattÄ• __ ``paá¹-hamamagge saddhÄ vuttaá¹ƒ. indriyaggahaá¹‡aÃ±ca pÄ• á¸·iyaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ.

asubhÄ• nupassanÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nanti Ä• ha __ ``satipaá¹-á¹-hÄ kÄ• mavitakkoâ€™â€™ _ti. samÄ• dhi uppajjamÄ• no kÄ• mavitakkampi niggahetvÄ• eva ``anavajjasukhapadaá¹-á¹-hÄ• nenÄ• â€™â€™ _tiÄ• dimÄ• ha. __ ``kusalesu dhammesu Ä dhammacchandato uppajjamÄ• no vÄ«riyacchando khantiá¹ƒ paribrÅ«hetÄ«ti dasseti. anav upakÄ• rakadhammÄ• sevanaá¹ƒ viya anupakÄ• rakadhammaparivajjanampi paÃ±Ã±Ä• nis ``samÄ• dhiÄ• dÄ«naâ€™â€™ _ntiÄ• di.

<17> sabbadhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ desanaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nena vibhajituâ _tiÄ• di vuttanti dassento __ ``sabbadhammÄ• nanti ... pe ... dassetuâ€™â€™ _nti Ä• ha. m á¹-hÄ• naá¹ƒ taá¹ƒsampÄ• danÄ• va. tathÄ• sesesu. __vaá¸• á¸• hiyamÄ• nesÅ«_ti yathÄ• evaá¹ƒ brÅ«hiyamÄ• nesu.

__dassanapariÃ±Ã±Ä• _ti rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ salakkhaá¹‡ato, paccayato ca pa ``Ã±Ä• tapariÃ±Ã±Ä• â€™â€™ _ti. paá¹-ipakkhavidhamanena saddhiá¹ƒ lakkhaá¹‡attayavib ``bhÄ• vanÄ• pariÃ±Ã±Ä• â€™â€™ ti adhippetÄ• ti Ä• ha __ ``bhÄ• vanÄ• ... pe ... pariÃ±Ã dassanatthÄ• pariÃ±Ã±Ä• __dassanapariÃ±Ã±Ä• , _ bhÄ• vanatthÄ• pariÃ±Ã±Ä• __bhÄ• ettha attho daá¹-á¹-habbo.

__kakkhaá¸·aphusanÄ• dÄ«_ti \Ne 52/ kakkhaá¸·Ä• diphusanÄ• di. __abhijÄ• nitvÄ• _ti abh
jÄ• nitvÄ• , á¹-hitassa abhijÄ• nanahetu vÄ• ti attho. __attho_ti phalaá¹ƒ. __nayo_ti vuttanay

__ ``yaá¹ƒ asaá¹…khataâ€™â€™ _ntipi paá¹-hanti. __catunayakovido_ti ekattanÄ• nattÄ•
__desanÄ• yuttikusalo_ti dhammÄ• naá¹ƒ desanÄ• vidhimhi kusalo.

__sadisÄ« kÄ• tabbÄ• _ saá¹ƒsandanavasenÄ• ti adhippÄ• yo. __Ä• netabbÄ• _ ``ayaá¹ƒ
saá¹ƒsandatÄ«â€™â€™ ti. __atthato apeta_nti ayuttatthaá¹ƒ. __asambandhattha_nti aÃ±Ã
asambandhapadatthaá¹ƒ. nanu paá¹-á¹-hÄ• navicÄ• ro nayavicÄ• ro viya hÄ• rehi asammis
codanaá¹ƒ manasi katvÄ• Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __idha nikkhitto_ti
suttatthavicÄ• rabhÄ• vato nikkhitto, etena vÄ• paá¹-á¹-hÄ• nassa hÄ• rantogadhabhÄ• vac
viya paá¹-á¹-hÄ• nassa padatthantarÄ• bhÄ• vo dassitoti veditabbaá¹ƒ.

__imassa suttassÄ• _ti saá¹ƒvaá¹‡á¹‡iyamÄ• nasuttaá¹ƒ sandhÄ• yÄ• ha. __kasmiá¹ƒ vÄ•
saá¹ƒvaá¹‡á¹‡iyamÄ• naá¹ƒ gÄ• thaá¹ƒ sandhÄ• yÄ• ha. __tabbicayenÄ• _ti pucchÄ• divica

vicayahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yuttihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<18> evametassa suttassa attho na gahetabbo, evaá¹ƒ pana gahetabboti aggahetabbagah
vijahanaggahaá¹‡atthÄ• ya yuttÄ• yuttivicÄ• raá¹‡Ä• yaá¹ƒ vajjetabbesu tÄ• va paá¹-hamaá
Ä• ha __ ``atathÄ• kÄ• rena gayhamÄ• nÄ• suttatthÄ• visayoâ€™â€™ _ti yathÄ• ``vÄ• m
gaá¹‡hÄ• â€™â€™ ti (Dhs-a 498; Vism-mhá¹- I 14; Spk-pá¹- I 1.213). vajjetabbabhÄ• vato h
\Be 56/ vivecite gahetabbabhÄ• vo ca avasiá¹-á¹-ho hoti. tathÄ• hi vakkhati ``mettÄ• vihÄ•
cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti na yujjati desanÄ• , `byÄ• pÄ• do pahÄ• naá¹ƒ a
yujjati desanÄ• â€™â€™ ti (Nett 21).

yuttiniddhÄ• raá¹‡ena \Ne 53/ ayathÄ• sabhÄ• vato vivecitvÄ• yathÄ• sabhÄ• vato dhamm
kathento ``mahantÄ• apadisitabbÄ• etesanti __mahÄ• padesÄ• â€™â€™ _ti imamattham
_tiÄ• dinÄ• . __patiá¹-á¹-hÄ• nÄ• nÄ«_ti patiá¹-á¹-hÄ• nasÄ• dhanÄ• ni. __sesesÅ«_ti saá¹
paá¹-hamattho eva hi idha pÄ• á¸·i Ä• gato, vinicchayane kÄ• raá¹‡aá¹ƒ mahÄ• padesoti ad
__suttotaraá¹‡Ä• dÄ«_ti __Ä• di_saddena suttÄ• notaraá¹‡Ä• dipi saá¹…gayhati. suttotaraá
kenaci yathÄ• bhatassa ganthassa ``dhammoâ€™â€™ ti vinicchayane kÄ• raá¹‡aá¹ƒ.
suttÄ• notaraá¹‡avinayÄ• sandassanÄ• ni ``adhammoâ€™â€™ ti. __yadi eva_nti yadi yath
suttavinayehi saá¹ƒsandanaá¹ƒ ``dhammoâ€™â€™ ti, asaá¹ƒsandanaá¹ƒ ``adhammoâ€™â
evaá¹ƒ santeti attho. sampadÄ«yati Ã±Ä• pÄ«yati dhammo etehÄ«ti __sampadÄ• yÄ• , _ ak

vinÄ«yanti rÄ• gÄ• dayo etenÄ• ti __vinayo, _ kÄ• raá¹‡aá¹ƒ. tenÄ• ha __ ``rÄ• gÄ• divÅ«p
kiá¹ƒ pana taá¹ƒ? sÄ• dhiá¹-á¹-hÄ• nasamathavipassanÄ• didhammÄ• . ye parato ``tecattÄ•
dhammÄ• â€™â€™ ti (Nett 24) vakkhati.

vinayamahÄ• padesÄ• kappiyÄ• nulomato anulomakappiyaá¹ƒ nÄ• ma, taá¹ƒsadisatÄ• ya
__anulomakappiya_nti aá¹-á¹-hakathÄ• vohÄ• ro. tena vuttaá¹ƒ __ ``yaá¹ƒ anulomakappiya

yadipi tattha tattha pavattÄ• bhagavato pakiá¹‡á¹‡akadesanÄ• __aá¹-á¹-hakathÄ• , _ sÄ•
dhammasaá¹…gÄ• hakehi tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ saá¹…gÄ• yitvÄ• tassa atthasa
vÄ• canÄ• maggaá¹ƒ Ä• ropitattÄ• __Ä• cariyavÄ• do_ nÄ• ma. tena vuttaá¹ƒ __ ``Ä• cariy
aá¹-á¹-hakathÄ• â€™â€™ _ti. tissopi saá¹…gÄ«tiyo Ä• ruá¸·ho eva hi buddhavacanassa att
kathÄ• maggo pacchÄ• tambapaá¹‡á¹‡iyehi mahÄ• therehi sÄ«haá¸·abhÄ• sÄ• ya á¹-hapit
__samentameva gahetabba_nti yathÄ• pÄ• á¸·iyÄ• saá¹ƒsandati \Be 57/, evaá¹ƒ mahÄ• p
uddharitabbÄ• ti dasseti. pamÄ• dapÄ• á¹-havasena Ä• cariyavÄ• dassa kadÄ• ci pÄ• á¸·iy
na gahetabboti dassento Ä• ha --- __ ``suttena samento eva gahetabboâ€™â€™ _ti.

__catÅ«hi mahÄ• padesehi yujjatÄ«_ti catÅ«hi mahÄ• padesehi na virujjhati. idÄ• ni taá¹ƒ
dassento __ ``yena yenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. suttotaraá¹‡Ä• di eva hettha kÄ• raá¹
anekÄ• kÄ• ratÄ• ya __ ``pakÄ• renÄ• â€™â€™ _ti vutto. saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte sa
gahetabbanti \Ne 54/ sambandho. __Ä• bhatenÄ• _ti Ä• nÄ«tena. __suttato_ti suttantarato.
kenaci pasaá¹…gena suttantarato uddharitvÄ• Ä• nÄ«tena suttapadena suttotaraá¹‡Ä• din
catumahÄ• padesÄ• virodhena saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte saá¹ƒvaá¹‡á¹‡anÄ• vasena
tenÄ• ha __ ``tena ... pe ... kÄ• tabbÄ• â€™â€™ _ti. tattha __yuttihÄ• rayojanÄ• kÄ• tabbÄ
yuttiniddhÄ• raá¹‡avasena ayaá¹ƒ yuttihÄ• ro yojetabbo. atha vÄ• __yuttihÄ• rayojanÄ• kÄ
vakkhamÄ• nanayena yuttigavesanaá¹ƒ katvÄ• tÄ• ya yuttiyÄ• sabbahÄ• rayojanÄ• kÄ• t
lakkhaá¹‡aÃ±hetaá¹ƒ yuttigavesanÄ• ya, yadidaá¹ƒ yuttihÄ• ro. tenÄ• ha ``sabbesaá¹ƒ hÄ•
ca gocaro tesaá¹ƒ. ``yuttÄ• yuttaparikkhÄ• â€™â€™ ti (Nett 4), ``imÄ• ya yuttiyÄ• aÃ±Ã±a
gavesitabbaâ€™â€™ nti (Nett 20) ca.

<19> yadi vÄ• sabbÄ• ni padÄ• ni ekaá¹ƒ atthaá¹ƒ abhivadantÄ«ti yojanÄ• .

<20> __jarÄ• yaá¹ƒ á¹-hitassa aÃ±Ã±athatta_nti á¹-hitassa yaá¹ƒ aÃ±Ã±athattaá¹ƒ aÃ±Ã±a
nÄ• ma. __khaá¹‡ikamaraá¹‡aá¹ƒ_ khaá¹‡ikanirodho. __samucchedamaraá¹‡aá¹ƒ_ khÄ«á¹
khandhaparinibbÄ• naá¹ƒ.

__kevalassÄ• _ti jarÄ• ya amissassa. __aÃ±Ã±Ä• va jarÄ• , aÃ±Ã±aá¹ƒ maraá¹‡a_nti ``paa
maraá¹‡assa diá¹-á¹-hattÄ• â€™â€™ ti hetu. __yathÄ• taá¹ƒ devÄ• na_nti sadisÅ«dÄ• har

visadisÅ«dÄ• haraá¹‡aá¹ƒ pana iddhipÄ• dÄ• dayo, anvayabyatirekÄ• gahetvÄ• yojetabbÄ

__tehÄ«_ti \Be 58/ jarÄ• maraá¹‡ehi.

__ ``jÄ«raá¹‡abhijjanasabhÄ• vÄ• â€™â€™ _ti iminÄ• lesena taá¹‡hÄ• jarÄ• maraá¹‡Ä• n
yadipi ``aÃ±Ã±Ä• taá¹‡hÄ• , aÃ±Ã±Ä• jarÄ• , aÃ±Ã±aá¹ƒ maraá¹‡aâ€™â€™ nti siddhovÄ•
vuttaá¹ƒ __ ``na idaâ€™â€™ _ntiÄ• di, tathÄ• pi sakkuá¹‡eyyaparihÄ• rÄ• yaá¹ƒ codanÄ• t
dosaá¹ƒ dassetuá¹ƒ ``yadi ca yathÄ• jarÄ• maraá¹‡aâ€™â€™ nti pÄ• á¸·ipavattÄ• ni dasse
dassetÄ«â€™â€™ _ti Ä• ha. __bhÄ• vo_ti adhippÄ• yo. __etesa_nti taá¹‡hÄ• jarÄ• maraá¹

__ ``imÄ• ya yuttiyÄ• aÃ±Ã±amaÃ±Ã±ehi kÄ• raá¹‡ehi gavesitabbaâ€™â€™ _nti ca keci p
gavesitabbaá¹ƒ, aÃ±Ã±attha atthato aÃ±Ã±atthampÄ«ti adhippÄ• yo. tameva byaÃ±janato a
pÄ• á¸·iyaá¹ƒ __ ``salloti vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __imesa_nti salladhÅ«pÄ• yanÄ• n
__icchÄ• vipariyÄ• ye_ti \Ne 55/ icchitÄ• lÄ• bhe, appaccayasamavÄ• ye vÄ• . __idampi sa
yathÄ• dhippetassa aÃ±Ã±atthassa byatirekadassanabhÄ• vato. __jarÄ• maraá¹‡avipariyÄ•
na hi yathÄ• dhippetajarÄ• maraá¹‡Ä• bhÄ• ve taá¹‡hÄ• na hotÄ«ti.

__dvidhÄ• vuttÄ• _ti dvippakÄ• rena vuttÄ• , dvikkhattuá¹ƒ vÄ• vuttÄ• . __yaá¹ƒ idaá¹ƒ ...
Ä• rammaá¹‡akaraá¹‡avasena vÄ• abhilapana_nti evaá¹ƒ kiriyÄ• parÄ• masanaá¹ƒ yojetab
__viseso_ti ayaá¹ƒ etÄ• saá¹ƒ icchÄ• taá¹‡hÄ• naá¹ƒ pakatisaá¹…khÄ• to viseso. __ ``dvÄ«
pÄ• á¸·i. __yadipi eva_nti kÄ• maá¹ƒ visayavisesesu evaá¹ƒ yathÄ• vuttaavatthÄ• visesena
kÄ• ci bhedamattÄ• ti attho. sabhÄ• vato pana bhedo natthÄ«ti dassento __ ``tathÄ• pÄ«â€

__icchantÄ«_ti kÄ• menti. __taá¹‡hÄ• yanÄ• _ pÄ• tukÄ• matÄ• . __santÄ• panaá¹-á¹-henÄ
__Ä• kaá¸• á¸• hanaá¹-á¹-henÄ• _ti avaharaá¹‡aá¹-á¹-hena. __saritÄ• nÄ«_ti rÄ• gavasena
taá¹ƒsampayuttapÄ«tivasena siniddhÄ• ni __sinehitÄ• ni. visattikÄ• _ti vitthatÄ• rÅ«pÄ• dÄ
byÄ• panavasena. __visaá¹-Ä• _ti purimavevacanameva ta-kÄ• rassa á¹-a-kÄ• raá¹ƒ katvÄ•
vipulÄ• . __visakkatÄ«_ti parisakkati sahati. ratto hi rÄ• gavatthunÄ• pÄ• dena tÄ• á¸·iyamÄ
``osakkanaá¹ƒ, vipphandanaá¹ƒ vÄ• visakkanaâ€™â€™ nti vadanti. aniccÄ• dikaá¹ƒ niccÄ•
__visaá¹ƒvÄ• dikÄ• _ hoti. __visaá¹ƒharatÄ«_ti tathÄ• tathÄ• kÄ• mesu Ä• nisaá¹ƒsaá¹ƒ d
Ä• kÄ• rehi nekkhammÄ• bhimukhappavattito cittaá¹ƒ saá¹ƒharati saá¹ƒkhipati. __visaá¹ƒ_
harati, vahatÄ«ti attho. dukkhanibbattakassa kammassa hetubhÄ• vato __visamÅ«lÄ• , _ vi
vedanÄ• mÅ«laá¹ƒ etÄ• yÄ• ti __visamÅ«lÄ• , _ dukkhasamudayattÄ• visaá¹ƒ phalaá¹ƒ et
rÅ«pÄ• didukkhasseva paribhogo etÄ• ya, na amatassÄ• ti __visaparibhogÄ• _. sabbattha n
veditabbÄ• . yo panettha padhÄ• no attho, taá¹ƒ dassetuá¹ƒ puna __ ``visatÄ• vÄ• panÄ•

__sinehanaá¹ƒ_ pemakaraá¹‡aá¹ƒ. __bandhanaá¹-á¹-henÄ• _ti saá¹ƒyojanaá¹-á¹-hena. __
icchanaá¹-á¹-hena. __abhinandanaá¹-á¹-henÄ• _ti assÄ• danaá¹-á¹-hena, sampaá¹-icchana

<21> __anabhiratÄ«_ti ukkaá¹‡á¹-hÄ• . __Ã±Ä• á¹‡anibbidÄ• _ti nibbidÄ• nupassanÄ• . ya
cÄ• resu yutti vuttÄ• ti yojanÄ• .

sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• \Ne 56/ sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä•
dukkhÄ• ya paá¹-ipadÄ• ya visesaá¹ƒ adhigantuá¹ƒ bhabbo, tassa sukhÄ• paá¹-ipadÄ• yog
dhammadesanÄ• visesÄ• vahÄ• na hoti, tasmÄ• sÄ• na yuttÄ• ti imamatthaá¹ƒ dasseti _
_tiÄ• dinÄ• . rÄ• gacaritassa tathÄ• tathÄ• kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ, okÄ• raá¹ƒ, sa
Ä• nisaá¹ƒsaÃ±ca avibhÄ• vetvÄ• Ä• dito vipassanÄ• kathÄ• va kariyamÄ• nÄ• na visesÄ
asodhitattÄ• ti etamatthaá¹ƒ dassento pÄ• á¸·iyaá¹ƒ __ ``vipassanÄ• ... pe ... desanÄ• â€™
veditabbaá¹ƒ. __sesapadesupÄ«_ti yathÄ• ``rÄ• gacaritassÄ• â€™â€™ tiÄ• dinÄ• rÄ• gac
pÄ• á¸·iyaá¹ƒ desanÄ• ya ayutti vuttÄ• , iminÄ• nayena sesapadesupi dosacaritakoá¹-á¹-hÄ
``dosacaritassa puggalassa asubhaá¹ƒ deseyyÄ• â€™â€™ tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ avutto
niddhÄ• retvÄ• vattabbo. kasmÄ• pana yuttihÄ• re ayuttiniddhÄ• raá¹‡Ä• katÄ• ti codanaâ
``ettha cÄ• â€™â€™ _tiÄ• di. __sesesupi eseva nayo_ti sesesupi dosacaritÄ• divasena nid
ayuttigavesanesu ayameva upÄ• yo. __anulomappahÄ• naâ€™â€™ _ntipi pÄ• á¸·i, so evat

__ ``yÄ• vatikÄ• _ \Be 60/ __Ã±Ä• á¹‡assa bhÅ«mÄ«â€™â€™ _ti etena yuttihÄ• rassa ma
panÄ• yaá¹ƒ mahÄ• visayoti? yuttivicÄ• rabhÄ• vato, saá¹ƒvaá¹‡á¹‡etabbassa ca dhammas
nÄ• nÄ• nayanipuá¹‡Ä• diguá¹‡avisesayogatoti dassento __ ``taá¹ƒ kissa hetÅ«â€™â€™ _

__aparabhÄ• ge_ti pacchÄ• bhÄ• ge. mettÄ• vihÄ• ribhÄ• gassa aparihÄ«natÄ• vacanato
``satoâ€™â€™ _ti. __yathÄ• vuttakÄ• raá¹‡ato evÄ• _ti paá¹-ipakkhattÄ• eva.

__pahÄ• nekaá¹-á¹-habhÄ• vato_ diá¹-á¹-himaÃ±Ã±itassa. Ä• dÄ«navadassanena vitakkaâ
dutiyajjhÄ• nassa Ä• sannaupacÄ• rajjhÄ• nadhammÄ• pi vitakkÄ• rammaá¹‡Ä• na honti, p
adhippÄ• yenÄ• ha __ ``Ä• rammaá¹‡akaraá¹‡attho hettha sahagatasaddoâ€™â€™ _ti.

evaá¹ƒ yuttihÄ• ralakkhaá¹‡aá¹ƒ Ä• gamato yuttÄ• yuttavicÄ• raá¹ƒ dassetvÄ• idÄ• ni Ä• g
taá¹ƒ dassetuá¹ƒ guá¹‡amukhena dosavibhajanaá¹ƒ vibhajanto __ ``apicetthÄ• â€™â€™ _t
uttÄ• natthameva.

yuttihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<22> __tesaá¹ƒ_ \Ne 57/ __tesa_nti anavasesapariyÄ• dÄ• naá¹ƒ, tena ye sutte vuttÄ• ca
kÄ• raá¹‡abhÅ«taá¹ƒ, tesaá¹ƒ sabbesampÄ«ti vuttaá¹ƒ hoti. __sabbadhammayÄ• thÄ• vaas

dassetuá¹ƒ __ ``kattha pana soâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__piyÄ• yitabbajÄ• tiya_nti pemanÄ«yasabhÄ• vaá¹ƒ. __micchÄ• paá¹-ipadÄ• _ti pamÄ• dA
ekavÄ• raá¹ƒ uppannÄ• pi pÄ• á¹‡Ä• tipÄ• tacetanÄ• verappasavanato dosassa, ekavÄ• ra
micchÄ• bhiniveso vÄ• mohassa uppattikÄ• raá¹‡anti pÄ• á¸·iyaá¹ƒ avuttampi nayato niddh
``dosassa ... pe ... iminÄ• va nayena attho veditabboâ€™â€™ _ti Ä• ha. nimittatthaggahaá¹
vaá¹‡á¹‡asaá¹‡á¹-hÄ• naá¹ƒ, anubyaÃ±janatthaggahaá¹‡alakkhaá¹‡aá¹ƒ anubyaÃ±jananti
``nimittÄ• nubyaÃ±janaggahaá¹‡alakkhaá¹‡Ä• â€™â€™ _ti vuttaá¹ƒ. tattha tattha __nimitta
itthipurisanimittaá¹ƒ. __anubyaÃ±janaá¹ƒ_ hatthapÄ• dahasitakathitÄ• di. phasso paccayo e
__phassapaccayÄ• , _ taá¹ƒbhÄ• vo __phassapaccayatÄ• _. assÄ• deti etÄ• yÄ• ti __assÄ

vatthÅ«ni Ã±eyyadhammoti Ä• ha __ ``vatthuavippaá¹-ipatti visayasabhÄ• vapaá¹-ivedhoâ€
idhÄ• dhippetaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``sÄ«lasamÄ• dhisampadÄ• naâ€™
ekadesupalakkhaá¹‡avasena, vaá¹‡á¹‡agandharÄ• gisappÄ• yavasena vÄ• pÄ• á¸·iyaá¹ƒ
``vinÄ«lakavipubbakaggahaá¹‡alakkhaá¹‡Ä• asubhasaÃ±Ã±Ä• â€™â€™ _ti vatvÄ• __ ``ta
nibbidÄ• padaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ nibbidaá¹ƒ dassento ``nibbidÄ• â€™â€™ _
paritassanato visesetuá¹ƒ __ ``Ã±Ä• á¹‡enÄ• â€™â€™ _ti visesitaá¹ƒ. __tathÄ• pavatta_nt
pavattanaá¹ƒ.

yoniso ummujjantiyÄ• videharaÃ±Ã±o dhÄ«tÄ• ya __rucÄ• ya_ jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ ka
kÄ• raá¹‡aá¹ƒ ahosi, na pana asappurisÅ«panissayato, ayoniso ummujjantassa tasseva raÃ
__alÄ• tassa bÄ«jakassa_ dÄ• sassÄ• ti imamatthaá¹ƒ dassento __ ``imassa ca ... pe ... ud
Ä• ha. __so_ti pasÄ• do. __avatthÄ• viseso_ti sampayuttadhammÄ• naá¹ƒ anÄ• vilabhÄ• v
__Ä• yatanagato_ti á¹-hÄ• nagato, ratanattayavisayoti attho. __ ``kÄ• yoâ€™â€™ _tiÄ• dinA
sabhÄ• vasiddhameva padaá¹-á¹-hÄ• naá¹ƒ dasseti.

imasmiá¹ƒ ca á¹-hÄ• ne pÄ• á¸·iyaá¹ƒ pubbe yesaá¹ƒ dhammÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹
yesaá¹ƒ dhammÄ• naá¹ƒ \Ne 58/ padaá¹-á¹-hÄ• nÄ• ni honti, te dassetuá¹ƒ __ ``aparo nayo
veditabbaá¹ƒ. assÄ• damanasikÄ• ro ayonisomanasikÄ• ralakkhaá¹‡o vutto nidassanamatta
yebhuyyena sattÄ• naá¹ƒ lobhavasena ayonisomanasikÄ• rÄ• saá¹ƒvattantÄ«tti dassanatth
upapatti eva __opapaccayaá¹ƒ, _ tassa bhÄ• vo __opapaccayika_nti Ä• ha __ ``upapattibha
__vavatthitabhÄ• vo_ti vavatthitabhÄ• vo rÅ«passa dassanÄ• dipaá¹-iniyatÄ• rammaá¹‡akic
aá¹…gÄ• nÄ«_ti bhavassa kÄ• raá¹‡Ä• ni. dutiye __aá¹…gÄ• nÄ«_ti avayavÄ• , kammavaá
kÄ• raá¹‡aá¹…gabhÄ• vena yojetabbaá¹ƒ.

__kammaá¹-á¹-hÄ• nassÄ• _ti bhÄ• vanÄ• ya brÅ«hanÄ• vaá¸• á¸• hanÄ• . __tesÅ«_ti titth
kalyÄ• á¹‡amittassa sammadeva payirupÄ• sanÄ• yapÄ«ti taá¹ƒ nissÄ• ya laddhena sabbÄ
dhammupasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ hotÄ«ti titthaÃ±Ã±utÄ• pÄ«taÃ±Ã±utÄ• ya padaá¹-á¹

vimuttiyÄ• sati vimuttiÃ±Ä• á¹‡adassanaá¹ƒ hotÄ«ti \Be 62/ sÄ• tassa padaá¹-á¹-hÄ• nanti
Ä• ha __ ``purimÄ• naá¹ƒ ... pe ... suviÃ±Ã±eyyo evÄ• â€™â€™ _ti. __saha adhiá¹-á¹-hÄ• n
saddhiá¹ƒ. Ã±Ä• tapariÃ±Ã±Ä• hi tÄ«raá¹‡apariÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• naá¹ƒ. sesaá¹ƒ su

padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<23> __ ``lakkhaá¹‡ahÄ• rassa visayaá¹ƒ pucchatÄ«â€™â€™ _ti vuttaá¹ƒ, ``ko pana tassa
samÄ• nalakkhaá¹‡Ä• avuttadhammÄ• . kÄ• yÄ• nupassanÄ• ya samÄ• raddhÄ• ya vedan
sijjhantÄ«ti tabbacanena vedanÄ• gatÄ• satiÄ• dÄ«naá¹ƒ vuttabhÄ• vo dassito __satipaá¹-á
ekalakkhaá¹‡attÄ• _ti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nassa saddhÄ• nuggahitÄ• ni
vÄ«riyasatisamÄ• dhipaÃ±Ã±indriyÄ• ni sÄ• dhanaá¹ƒ, evaá¹ƒ itaresampÄ«ti katvÄ• vuttaá
__aá¹-á¹-hakathÄ• ya_meva (Nett-a 51) parato Ä• gamissati. iminÄ• nayena sesesupi ekala
attho veditabbo. __parato_ti __catubyÅ«hahÄ• ravaá¹‡á¹‡anÄ• yaá¹ƒ_ (Nett-a 20).

__asammissato_ti vedanÄ• dayopi ettha sitÄ• ettha paá¹-isandhÄ• ti kÄ• ye vedanÄ• dian
Ä• panne tadasammissatoti attho.

avayavigÄ• hasamaÃ±Ã±Ä• tidhÄ• vanasÄ• rÄ• dÄ• nÄ• bhinivesanisedhanatthaá¹ƒ \Ne 5
tÄ• ni ca kesÄ• dÄ«hi, kesÄ• dike ca bhÅ«tupÄ• dÄ• yarÅ«pehi vinibbhujituá¹ƒ __ ``tathÄ•
_tiÄ• dimÄ• ha. pÄ• sÄ• dÄ• dinagarÄ• vayavasamÅ«he avayavivÄ• dinopi avayavigÄ• haá
koci attho atthÄ«ti pana kesaÃ±ci samaÃ±Ã±Ä• tidhÄ• vanaá¹ƒ siyÄ• ti itthipurisÄ• disamaÃ
nagaranidassanaá¹ƒ vuttaá¹ƒ. __aÃ±Ã±o koci_ sattÄ• diko. __yaá¹ƒ passati_ itthiá¹ƒ, purisa
cakkhunÄ• itthipurisadassanaá¹ƒ natthÄ«ti? saccaá¹ƒ natthi, ``itthiá¹ƒ passÄ• mi, purisaá¹ƒ
pana pavattasamaÃ±Ã±Ä• vasena ``yaá¹ƒ passatÄ«â€™â€™ ti vuttaá¹ƒ. micchÄ• dassane
passati, na taá¹ƒ diá¹-á¹-haá¹ƒ rÅ«pÄ• yatanaá¹ƒ hoti, rÅ«pÄ• yatanaá¹ƒ vÄ• taá¹ƒ na hotÄ
taá¹ƒ kosÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ \Be 63/ diá¹-á¹-haá¹ƒ na hoti, di
yathÄ• vuttaá¹ƒ na hotÄ«ti attho. __yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passatÄ«_ti yaá¹ƒ rÅ«pÄ•
kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ vÄ• diá¹-á¹-haá¹ƒ, taá¹ƒ paÃ±Ã±Ä• c
attho.

__na aÃ±Ã±adhammÄ• nupassÄ«_ti na aÃ±Ã±asabhÄ• vÄ• nupassÄ«, asubhÄ• dito aÃ±Ã
vuttaá¹ƒ hoti.

__pathavÄ«kÄ• ya_nti kesÄ• diá¹ƒ pathavÄ«dhammasamÅ«hattÄ• ``kÄ• yoâ€™â€™ ti va
anekabhedabhinnaá¹ƒ sakalasarÄ«ragataá¹ƒ pubbÄ• pariyabhÄ• vena pavattamÄ• naá¹ƒ s
``kÄ• yoâ€™â€™ ti vadati. evaá¹ƒ aÃ±Ã±atthÄ• pi.

__Ä• kÄ• rasamÅ«hasaá¹…khÄ• tassÄ• _ti aniccatÄ• diÄ• kÄ• rasamudÄ• yapariyÄ• yass

__tÄ«su bhavesu kilese_ti bhavattayavisayakilese. __sabbatthika_nti sabbattha lÄ«ne, udd
icchitabbatthÄ• , sabbe vÄ• lÄ«ne, uddhate ca bhÄ• vetabbÄ• bojjhaá¹…gÄ• atthikÄ• etÄ
saá¹…koco_ti anto olÄ«yanÄ• , kosajjanti attho.

<24> __gahitesÅ«_ti bhÄ• vanÄ• ggahaá¹‡ena gahitesu, bhÄ• vitesÅ«ti attho, vacanena vÄ
bhÄ• vanÄ• ggahaá¹‡adÄ«panatthattÄ• pana vacanena gahaá¹‡assa bhÄ• vanÄ• ggahaá¹
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• , tassa sammappadhÄ• nÄ• dayo bodhipakkhiyadhammÄ•
á¹-hÄ• naá¹ƒ vijjatÄ«ti ca samÄ• nalakkhaá¹‡atÄ• padesena imamatthaá¹ƒ dassetuá¹ƒ pÄ•
satipaá¹-á¹-hÄ• nesu bhÄ• viyamÄ• nesu cattÄ• ro sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• ri
vuttaá¹ƒ.

__vipallÄ• sÄ• _ \Ne 60/ __pahÄ«yanti_ ujuvipaccanÄ«kabhÄ• vato. ``Ä• hÄ• rasamudayÄ
phassasamudayÄ• vedanÄ• naá¹ƒ samudayo (SN c V 408), saá¹…khÄ• rapaccayÄ• viÃ±Ã
nÄ• marÅ«paâ€™â€™ nti (SN a I 1, 39; MN III 126; Vin I 1; Ud 1; Vibh 225) vacanato kÄ• y
samudayabhÅ«tÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• raphassamanosaÃ±cetanÄ• viÃ±Ã±Ä• á¹‡Ä• hÄ
pariÃ±Ã±Ä• tÄ• honti tappaá¹-ipakkhappahÄ• natoti dassento __ ``cattÄ• ro_ \Be 64/ __Ä•
__sabbatthÄ• _ti ``upÄ• dÄ• nehi anupÄ• dÄ• no bhavatÄ«â€™â€™ ti evamÄ• dÄ«su.

tattha yasmÄ• paÃ±ca kÄ• maguá¹‡Ä• savisesÄ• kÄ• ye labbhantÄ«ti visesena kÄ• yo k
sukhavedanassÄ• davasena paralokanirapekkho ``natthi dinnaâ€™â€™ ntiÄ• di (DN I 171;
III 91, 116; SN b III 210; Dhs 1221; Vibh 938) parÄ• mÄ• saá¹ƒ uppÄ• detÄ«ti diá¹-á¹-hupÄ•
niccaggahaá¹‡avasena sassatassa ``attano sÄ«lÄ• divasena parisuddhaparÄ• masanaá¹ƒ
sÄ«labbatupÄ• dÄ• nassa cittaá¹ƒ, nÄ• marÅ«paparicchedena bhÅ«taá¹ƒ bhÅ«tato apassa
hotÄ«â€™â€™ ti attavÄ• dupÄ• dÄ• nassa dhammÄ• vatthu, tasmÄ• __ ``catÅ«su satipaá
upÄ• dÄ• nehi anupÄ• dÄ• no bhavatÄ«â€™â€™ _ti vuttaá¹ƒ.

yasmÄ• pana vuttanayeneva kÄ• yo kÄ• mayogassa vatthu, bhavesu sukhaggahaá¹‡avas
bhavayogassa vedanÄ• , santatighanaggahaá¹‡avasena citte attÄ• bhiniveso hotÄ«ti diá¹-á
dhammavinibbhogassa dukkarattÄ• , dhammÄ• naá¹ƒ dhammamattatÄ• ya ca duppaá¹-ivijj
avijjÄ• yogassa dhammÄ• , vatthu, tasmÄ• catusatipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya tesu tesa
visaá¹ƒyuttatÄ• vuttÄ• . eteneva Ä• savehi anÄ• savatÄ• , oghehi nittiá¹‡á¹‡atÄ• ca saá¹ƒ
kÄ• marÄ• gÄ• dÄ«naá¹ƒ eva kÄ• mayogakÄ• mÄ• savakÄ• moghÄ• dibhÄ• vato.

vuttanayeneva kÄ• yo abhijjhÄ• kÄ• yaganthassa vatthu, ``dukkhÄ• ya vedanÄ• ya paá¹-ig
(MN I 465) dukkhadukkhaviparipariá¹‡Ä• madukkhasaá¹…khÄ• radukkhabhÅ«tÄ• vedanÄ• vis

vatthu, citte niccÄ• bhinivesavasena sassatassa ``attano sÄ«lena suddhÄ«â€™â€™ tiÄ• di
sÄ«labbataparÄ• mÄ• sassa cittaá¹ƒ vatthu, sappaccayanÄ• marÅ«padassanÄ• bhÄ• vato
bhavavibhavadiá¹-á¹-hisaá¹…khÄ• to idaá¹ƒsaccÄ• bhiniveso hotÄ«ti tassa dhammÄ• vatth
catusatipaá¹-á¹-hÄ• nÄ• ti yojetabbaá¹ƒ.

vuttanayeneva \Ne 61/ \Be 65/ visesato kÄ• yo rÄ• gasallassa vatthu, vedanÄ• dosasallas
niccaggahaá¹‡avasena attÄ• bhinivesaá¹ƒ attÄ• naá¹ƒ seyyÄ• dito dahatÄ«â€™â€™ ti citta
vuttanayeneva dhammÄ• mohasallassa vatthÅ«ti catusatipaá¹-á¹-hÄ• nÄ• ti yojetabbaá¹ƒ.

yasmÄ• pana kÄ• yÄ• nupassanÄ• dÄ«hi kÄ• yavedanÄ• cittadhammesu pariÃ±Ã±Ä• tesu
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• pariÃ±Ã±Ä• tÄ• honti, citte hi pariÃ±Ã
hoti, tasmÄ• __ ``viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo cassa pariÃ±Ã±aá¹ƒ gacchantÄ«â€™â€™ _ti v

tathÄ• visesato kÄ• ye sÄ• pekkhÄ• chandÄ• gatiá¹ƒ gacchatÄ«ti kÄ• yo chandÄ• gatiyÄ•
vedanÄ• byÄ• pÄ• dassa nimittanti sÄ• dosÄ• gatiyÄ• vatthu, santatighanaggahaá¹‡avas
hotÄ«ti mohÄ• gatiyÄ• cittaá¹ƒ, dhammasabhÄ• vÄ• navabodhena bhayaá¹ƒ hotÄ«ti bhayÄ
catusatipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya agatigamanappahÄ• naá¹ƒ hotÄ«ti Ä• ha __ ``agatiga
gacchatÄ«â€™â€™ _ti.

__ ``akusalassa somanassassa vasenÄ• â€™â€™ _ti idaá¹ƒ ``ayampi attho sambhavatÄ«â
``sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo anusetÄ«â€™â€™ ti (MN I 465) pana vacanato su
tatthÄ• nusayanena samudayasaccaá¹ƒ desitanti veditabbaá¹ƒ. __desitaá¹ƒ dukkhaá¹ƒ ariya
dukkhadukkhaggahaá¹‡ena sÄ• tisayaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pakÄ• sitaá¹ƒ hotÄ«ti p
ariyasaccaá¹ƒ desitaâ€™â€™ nti vuttaá¹ƒ. sahacaraá¹‡Ä• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ
__niddesavÄ• ravaá¹‡á¹‡anÄ• yaá¹ƒ_ (Nett-a 5 Ä• dayo) vuttaá¹ƒ.

lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. catubyÅ«hahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<25> __hÄ• rÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. hÄ• resu imassa catubyÅ«hahÄ•
byaÃ±janavicayabhÄ• vatoti yojanÄ• . tena vuttaá¹ƒ __ ``byaÃ±jana ... pe ... dassetÄ«â€™â
niruttiyÄ• .

__yathÄ• raha_nti \Ne 62/ \Be 66/ saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte yaá¹ƒ yaá¹ƒ arahati nibba
taá¹ƒtaá¹ƒlokasamaÃ±Ã±Ä• nurodheneva. pubbabhÄ• gapaá¹-ipadÄ• sampÄ• detvÄ• pac
pÄ• puá¹‡Ä• tÄ«ti Ä• ha __ ``sammuti ... pe ... hotÄ«â€™â€™ _ti, taá¹ƒtaá¹ƒpaÃ±Ã±attigga
paramatthaggahaá¹‡aá¹ƒ hotÄ«ti evaá¹ƒ vÄ• iminÄ• sambandho.

yamidaá¹ƒ anindriyabaddharÅ«pasantÄ• naá¹ƒ sandhÄ• ya __ ``ubhayamantarenÄ• â€™â
otaraá¹‡ahÄ• re (Nett-a 42 Ä• dayo) panassa dvÄ• rappavattaphassÄ• didhamme sandhÄ•
``ubhayamantarenÄ• ti phassasamuditesu dhammesÅ«â€™â€™ ti attho vutto. aá¹-á¹-hakat
``antarenÄ• ti vacanaá¹ƒ pana vikappantaradÄ«panaâ€™â€™ nti. tasmÄ• ayamettha attho
huraá¹ƒ lokaá¹ƒ, atha kho ubhayamantarenÄ• ti. aparo vikappo --- __ubhayamantarenÄ• _ti
vikappantarÄ• bhÄ• vadÄ«panaá¹ƒ. tassattho --- na imaá¹ƒ lokaá¹ƒ, na huraá¹ƒ lokaá¹ƒ niss
ubhayamantarena pana aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ atthÄ«ti.

yepi ca ``antarÄ• parinibbÄ• yÄ«, sambhavesÄ«â€™â€™ ti ca imesaá¹ƒ suttapadÄ• naá¹ƒ
atthi eva antarÄ• bhavoti vadanti, tepi yasmÄ• avihÄ• dÄ«su tattha tattha Ä• yuvemajjhaá¹ƒ
aggamaggÄ• dhigamena anavasesakilesaparinibbÄ• nena parinibbÄ• yantÄ«ti __antarÄ• p
antarÄ• bhavabhÅ«toti purimassa suttapadassa attho. pacchimassa ca ye bhÅ«tÄ• eva, na
(Kv anuá¹-Ä«0 507) khÄ«á¹‡Ä• savÄ• , purimapadehi __ ``bhÅ«tÄ• â€™â€™ _ti vuttÄ• . tal
esantÄ«ti __sambhavesino_. appahÄ«nabhavasaá¹ƒyojanattÄ• sekkhÄ• , puthujjanÄ• ca.
aá¹‡á¸• ajajalÄ• bujasattÄ• yÄ• va aá¹‡á¸• akosaá¹ƒ, vatthikosaÃ±ca na bhindanti, tÄ• va _
aá¹‡á¸• akosato, vatthikosato ca bahi nikkhantÄ• __bhÅ«tÄ• _ nÄ• ma. saá¹ƒsedajaopapÄ
paá¹-hamacittakkhaá¹‡e __sambhavesÄ«_ nÄ• ma, dutiyacittakkhaá¹‡ato paá¹-á¹-hÄ• ya __
iriyÄ• pathena jÄ• yanti, yÄ• va tato aÃ±Ã±aá¹ƒ na pÄ• puá¹‡anti, tÄ• va __sambhavesÄ«,
attho, tasmÄ• natthÄ«ti paá¹-ikkhipitabbaá¹ƒ. sati hi ujuke pÄ• á¸·ianugate atthe kiá¹ƒ
aniddhÄ• ritasÄ• matthiyena antarÄ• bhavena attabhÄ• vaparikappitena payojananti.

yaá¹ƒ \Be 67/ pana ye ``santÄ• navasena pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ avicched
diá¹-á¹-ho. yathÄ• taá¹ƒ vÄ«hiÄ• diaviÃ±Ã±Ä• á¹‡akasantÄ• ne, evaá¹ƒ saviÃ±Ã±Ä• á¹‡aka
desantaresu pÄ• tubhÄ• vena bhavitabbaá¹ƒ. ayaÃ±ca nayo sati antarÄ• bhave yujjati, nÄ•
yuttiá¹ƒ \Ne 63/ vadanti. tehi iddhimato cetovasippattassa cittÄ• nugatikaá¹ƒ kÄ• yaá¹ƒ adhi
khaá¹‡ena brahmalokato idhÅ«pasaá¹…kamane, ito vÄ• brahmalokagamane yutti vattabbÄ
vicchinnadese dhammÄ• naá¹ƒ pavatti na icchitÄ• , yadipi siyÄ• ``iddhivisayo acinteyyoâ€™
samÄ• naá¹ƒ ``kammavipÄ• ko acinteyyoâ€™â€™ ti vacanato, tasmÄ• taá¹ƒ tesaá¹ƒ matin
hi sabhÄ• vadhammÄ• , te katthaci paccayavisesena vicchinnadese pÄ• tubhavanti, katthac
tathÄ• hi mukhaghosÄ• dÄ«hi aÃ±Ã±asmiá¹ƒ dese Ä• dÄ• sapabbatappadesÄ• dike paá¹-i
paccayuppannaá¹ƒ nibbattamÄ• naá¹ƒ dissati, tasmÄ• na sabbaá¹ƒ sabbattha upanetabba
vitthÄ• rato pana paá¹-ibimbassa udÄ• haraá¹‡abhÄ• vasÄ• dhanÄ• diko antarÄ• bhavavic
__kathÄ• vatthuppakaraá¹‡assaá¹-Ä«kÄ• yaá¹ƒ_ (Kv anuá¹-Ä«0 507) gahetabbo.

apare pana __ ``idhÄ• _ti kÄ• mabhavo, __hura_nti arÅ«pabhavo, __ubhayamantarenÄ• _
vadanti, ``idhÄ• ti paccayadhammÄ• , __hura_nti paccayuppannadhammÄ• , __ubhayaman
vuttÄ• â€™â€™ ti ca vadanti, taá¹ƒ sabbaaá¹-á¹-hakathÄ• su natthi, tasmÄ• vuttanayeneva

__avasiá¹-á¹-haá¹ƒ rÅ«pa_nti Ä• podhÄ• tuÄ• kÄ• sadhÄ• tÅ«hi saddhiá¹ƒ lakkhaá¹‡arÅ«pA
anindriyabaddharÅ«passa adhippetattÄ• . tassa khÄ«á¹‡Ä• savassa taá¹ƒ nibbÄ• nÄ• ramn
na Ã±Ä• yanti ``jhÄ• yamÄ• nÄ• â€™â€™ ti vuttattÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

catubyÅ«hahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• vaá¹-á¹-ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<29> akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ viddhaá¹ƒsanasabhÄ• vattÄ• , akusalÄ• naá¹ƒ vÄ•
paá¹-á¹-hapanasabhÄ• vattÄ• __Ä• rambhadhÄ• tu. tathÄ• bhÅ«tÄ• _ti sÄ«lÄ• dÄ«hi \Be 6
kÄ• madhÄ• tuÄ• dikÄ• tidhÄ• tuyova __tedhÄ• tu_. tassa abhibhavanato __tedhÄ• tuissan
anÄ• dimatisaá¹ƒsÄ• re cirakÄ• laá¹ƒ laddhapatiá¹-á¹-hÄ• pi acirakÄ• laá¹ƒ bhÄ• vitehi kusa
samucchindanÄ«yattÄ• abalÄ• kilesÄ• ti vuttaá¹ƒ __ ``abalaá¹ƒ dubbalaâ€™â€™ _nti. ten
balÄ«yantÄ«â€™â€™ _ti.

__idaá¹ƒ vacanaá¹ƒ_ ayaá¹ƒ gÄ• thÄ• pÄ• do. __samÄ• dhissa padaá¹-á¹-hÄ• na_nti ettha
samatÄ• nuyoge niyojanatoti \Ne 64/ yojetabbaá¹ƒ. esa nayo sesesupi. __papaÃ±cÄ• _ti rÄ
saá¹ƒvaá¹‡á¹‡ita_nti desanÄ• ya padaá¹-á¹-hÄ• nabhÄ• veneva atthasaá¹ƒvaá¹‡á¹‡anÄ• k

nti taá¹ƒ desanaá¹ƒ. __tassÄ• _ti sabhÄ• gÄ• divasena Ä• vaá¹-á¹-anassa. paripakkaÃ±Ä•
visesÄ• dhigamÄ• ya. __lÄ• bhavinicchayapariggahamacchariyÄ• nÄ«_tiÄ• dÄ«su __lÄ• bh
rÅ«pÄ• diÄ• rammaá¹‡appaá¹-ilÄ• bho. so pariyesanÄ• ya sati hotÄ«ti pariyesanÄ• ggahaá
``ettakaá¹ƒ me rÅ«pÄ• rammaá¹‡atthÄ• ya bhavissati, ettakaá¹ƒ saddÄ• diÄ• rammaá¹‡atth
ettakaá¹ƒ parassa, ettakaá¹ƒ paribhuÃ±jissÄ• mi, ettakaá¹ƒ nidahissÄ• mÄ«â€™â€™ ti eva
vinicchayo. so lÄ• pitahetukattÄ• pariyesanamÅ«lakatÄ• ya pariyesanÄ• ggahaá¹‡eneva ga
pariggahamacchariyÄ• ni. tattha __pariggaho_ ``mama idaâ€™â€™ nti pariggaá¹‡hanaá¹ƒ.
hotÅ«â€™â€™ ti parehi sÄ• dhÄ• raá¹‡abhÄ• vÄ• sahanaá¹ƒ. tenevassa porÄ• á¹‡Ä• eva
``mayhevidamacchariyaá¹ƒ hotu, mÄ• aÃ±Ã±esaá¹ƒ acchariyaá¹ƒ hotÅ«ti pavattattÄ• mac
ti (Sv II 103; Mp III 9.23). paribhogatthÄ• naá¹ƒ pana vinicchayÄ• dÄ«naá¹ƒ paribhogantoga
__chandarÄ• go_ dubbalarÄ• go. __ajjhosÄ• naá¹ƒ_ ``mama idaâ€™â€™ nti taá¹‡hÄ• vase
Ä• ha __ ``chandarÄ• gaajjhosÄ• nÄ• taá¹‡hÄ• evÄ• â€™â€™ _ti. __Ä• rakkhanimittaá¹ƒ_
dvÄ• rapidahanamaÃ±jÅ«sÄ• gopanÄ• dinÄ• suá¹-á¹-hu rakkhaá¹‡animittaá¹ƒ. pÄ• pÄ• ni
ratto giddho gadhito mucchito hutvÄ• migova paribhuÃ±jananimittaá¹ƒ pamÄ• daá¹ƒ Ä• paj
pariyenÄ• rakkhÄ• __paribhoganimittaá¹ƒ_. pamÄ• do tividho taá¹‡hÄ• ya vasena kathitoti
taá¹‡hÄ• yÄ• ti vuttaâ€™â€™ _nti Ä• ha.

__avisesena vutta_nti ``katamena upÄ• dÄ• nena saupÄ• dÄ• nÄ• â€™â€™ ti vibhÄ• gena
taá¹‡hÄ• ya cÄ• â€™â€™ ti avinibbhujitvÄ• vuttaá¹ƒ. __taá¹‡haÃ±ca avijjaÃ±ca caturupÄ•

__vasenÄ• _ti kÄ• mupÄ• dÄ• nÄ• dÄ«naá¹ƒ catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ vasena vibha
__dukkhabhÄ• vena_ dukkhasaccabhÄ• vena saha pariÃ±Ã±eyyabhÄ• vaá¹ƒ, upÄ• dÄ• nÄ
samudayasaccabhÄ• vena saha pahÄ• tabbabhÄ• vaá¹ƒ dassetÄ«ti yojanÄ• .

<30> __ ``yoâ€™â€™ _tiÄ• dinÄ• vutto tividho pamÄ• do pariyesati, Ä• rakkhaá¹‡aÃ±ca k
paribhoganimittaÃ±cÄ• ti sambandho. pamÄ• do hi pamajjantassa puggalassa bhogÄ• naá¹
Ä• rakkhaá¹‡Ä• ya ca hetubhÅ«to kattubhÄ• vena upacarito, paribhogassa pana nimittaá¹ƒ.
``tappaá¹-ipakkhenÄ• â€™â€™ ti padassa atthaá¹ƒ vivarati __ ``appamÄ• dÄ• nuyogenÄ• â
samathabhÄ• vaá¹ƒ dasseti \Ne 65/. __khepanÄ• _ti khayapÄ• panÄ• . __vodÄ• napakkhav
vodÄ• napakkho ca so pamÄ• dassa visabhÄ• gadhammo cÄ• ti __vodÄ• na ... pe ... dham

__samathe satÄ«_ti adhiá¹-á¹-hÄ• nabhÅ«te jhÄ• ne sati, taá¹ƒ pÄ• dakaá¹ƒ katvÄ• ti attho
nÄ• marÅ«paparicchedÄ• divasena pavattapaÃ±Ã±Ä• . tenÄ• ha __ ``ayaá¹ƒ vipassanÄ• â€
pahÄ«yamÄ• nesu.

__vodÄ• napakkha_nti Ä• rambhadhÄ• tuÄ• divodÄ• napakkhaá¹ƒ nikkhipitvÄ• . __visabhÄ
pamÄ• davaseneva. __sabhÄ• gadhammavasenÄ• _ti pubbe nikkhittassa Ä• rambhadhÄ• t
samathÄ• disabhÄ• gadhammavasena.

puna apariyodÄ• paniyaá¹ƒ sikhÄ• ppattapariyodÄ• panaá¹ƒ idhÄ• dhippetanti Ä• ha __ ``ta
hotÄ«â€™â€™ _ti.

__mohasamuá¹-á¹-hÄ• natÄ• vuttÄ• _ ``moho eva samuá¹-á¹-hÄ• naâ€™â€™ nti katvÄ• .
dosasamuá¹-á¹-hÄ• natÄ• musÄ• vÄ• dassa viya mohasamuá¹-á¹-hÄ• nabhÄ• vÄ• vattabb

kammapathabhÄ• vaá¹ƒ pattÄ• naá¹ƒ, appattÄ• naÃ±ca akusaladhammÄ• naá¹ƒ ``sabbap
pariggahitattÄ• vuttaá¹ƒ __ ``kammapathakammavibhÄ• genÄ• â€™â€™ _ti.

<31> __sesapadÄ• na_nti ``kusalassa upasampadÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ (DN II 90; D
Peá¹- 29) gÄ• thÄ• ya avasiá¹-á¹-hapadÄ• naá¹ƒ. __yathÄ• dhigata_nti attanÄ• adhigatapp
bhÅ«midisÄ• .

__upari_ \Be 70/ __yÄ• pentÄ«_ti manussalokato upariá¹-á¹-himaá¹ƒ devalokaá¹ƒ gamenti.

<32> __yathÄ• vuttassa dhammassÄ• _ti sÄ«lassa ca maggassa ca. __taá¹‡hÄ• vijjÄ• dÄ«
tadekaá¹-á¹-hakilesÄ• gayhanti, tesaá¹ƒ padaá¹-á¹-hÄ• nadhammÄ• ca. __samathavipassa
sÄ• maÃ±Ã±aphalÄ• naá¹ƒ saá¹…gaho. yadaggena cettha ``nirodho rakkhatÄ«â€™â€™ ti
rakkhaá¹‡akiriyÄ• ya \Ne 66/ karaá¹‡aá¹ƒ vuttaá¹ƒ __ ``yena rakkhatÄ«â€™â€™ _ti. visabh

purimÄ• ni sabhÄ• gadhammÄ• vaá¹-á¹-anavasena pacchimÄ• ni saccÄ• ni niddhÄ• ritÄ• n

Ä• vaá¹-á¹-ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vibhattihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<33> __dhammesÅ«_ti puÃ±Ã±Ä• didÄ• nÄ• dibhedabhinnesu sabhÄ• vadhammesu. __ta
yathÄ• vuttesu dhammesu labbhamÄ• no. __bhÅ«mivibhÄ• go_ti kÄ• mÄ• vacarÄ• didassa
__padaá¹-á¹-hÄ• navibhÄ• go_ti te puÃ±Ã±Ä• didhammÄ• yesaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, te
padaá¹-á¹-hÄ• naá¹ƒ, tabbibhÄ• go. __yesaá¹ƒ suttÄ• na_nti mÅ«lapadaá¹-á¹-hÄ• nabhÅ«tÄ
saá¹ƒkilesabhÄ• giyÄ• dÄ«naá¹ƒ catunnaá¹ƒ suttÄ• naá¹ƒ vasena. asaá¹…karavavatthÄ• n
sÄ• tisayaá¹ƒ dhammÄ• vibhattÄ• nÄ• ma honti. tenÄ• ha __ ``visesatoâ€™â€™ _ti. yadi
vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyasuttÄ• ni evettha gahitÄ• nÄ«ti? nayidamevaá¹ƒ nik
itaresampi gahitattÄ• . yato hi nissaá¹-Ä• vÄ• sanÄ• bhÄ• giyÄ• dhammÄ• , te saá¹ƒkilesa
yaá¹ƒpariyosÄ• nÄ• nibbedhabhÄ• giyÄ• dhammÄ• , te asekkhabhÄ• giyÄ• ti dvayaggaha
gahitameva hoti. tenÄ• ha __ ``imesaá¹ƒ catunnaá¹ƒ suttÄ• naá¹ƒ desanÄ• yÄ• â€™â€™ _
suttÄ• nÄ«_ti pÄ• á¸·iyÄ• , vakkhamÄ• nÄ• ya desanÄ• ya vÄ• itaradvayasaá¹…gaho daá¹

__tenevÄ• _ti niyamassa akatattÄ• , tato ca tena tannissitena ca brahmacÄ• rÄ« bhavatÄ«
__eva_-saddo vÄ• samuccayattho daá¹-á¹-habbo. __siyÄ• tassa paá¹-ikkhepo_ti tassa
aá¹-á¹-hasamÄ• pattibrahmacariyassa siyÄ• paá¹-ikkhepo. evaá¹ƒ sati sÄ• vasesÄ• desan

tadaá¹…gÄ• dippahÄ• nadvayaá¹ƒ \Be 71/ padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ idha gaá¹‡anÅ«pag
``samucchedapaá¹-ippassaddhippahÄ• nÄ• naá¹ƒ vasenÄ• â€™â€™ _ti vuttaá¹ƒ. tathÄ• h
paá¹-hanti. __ ``teneva brahmacariyenÄ• ti paá¹-hantÄ«â€™â€™ _ti idaá¹ƒ ``saá¹ƒvarasÄ«
33) ettha vuttaá¹ƒ pÄ• á¸·ivikappaá¹ƒ sandhÄ• ya vadati. __ ``yasmÄ• ... pe ... vakkhatÄ«â€
pacchimapÄ• á¹-hasseva yuttatÄ• ya kÄ• raá¹‡avacanaá¹ƒ.

kathaá¹ƒ \Ne 67/ mantÄ• ti? anibbedhasabhÄ• vattÄ• mahaggatapuÃ±Ã±Ä• naá¹ƒ na nibb
vÄ• sanÄ• bhÄ• giyattÄ• pana vÄ• sanÄ• bhÄ• giyasutteneva saá¹…gahoti. tadupasaá¹…g
yuttataro. itarathÄ• sÄ• vasesÄ• desanÄ• bhaveyya. tenÄ• ha __ ``na hi ... pe ... desetÄ«â€

saá¹ƒkilesabhÄ• giyaasekkhabhÄ• giyÄ• naá¹ƒ parato vakkhamÄ• nattÄ• vuttaá¹ƒ __ ``va
vasenÄ• â€™â€™ _ti. __ ``sabbatoâ€™â€™ _ti idaá¹ƒ pubbaparÄ• pekkhaá¹ƒ. tassa parÄ
ekÄ• dasasu á¹-hÄ• nesu pakkhipitvÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ yojitaá¹ƒ. tattha p
vicayahÄ• rapadatthe sandhÄ• ya __ ``ekÄ• dasasu á¹-hÄ• nesÅ«â€™â€™ _ti vuttaá¹ƒ. pu
``sabbatobhÄ• gena desanÄ• ya phalenÄ• â€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ.

saá¹ƒkilesabhÄ• giyÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒkilesÄ• dinÄ• desanÄ• nayo veditabbo. __pha
manussesu dobhaggiyena. asekkhabhÄ• giyÄ• naá¹ƒ asekkhehi sÄ«lakkhandhÄ• dÄ«hi des
aggaphalena ca anupÄ• disesÄ• ya ca nibbÄ• nadhÄ• tuyÄ• veditabbaá¹ƒ. itaresaá¹ƒ pÄ•
kÄ• marÄ• gabyÄ• pÄ• dauddhambhÄ• giyasaá¹ƒyojanaggahaá¹‡ena saá¹ƒkilesabhÄ• giyÄ
asekkhaggahaá¹‡eneva ca asekkhabhÄ• giyÄ• naá¹ƒ vakkhamÄ• nattÄ• vuttaá¹ƒ __ ``vakk
vasenÄ• â€™â€™ _ti. padapadatthavicÄ• rayuttiniddhÄ• raá¹‡amukhena dhammavibhattiÄ
dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``vicayena ... pe ... tabbÄ• nÄ«â€™â€™ _ti vuttanti aá¹-á¹-hak
``vicayena ... pe ... dassetÄ«â€™â€™ _ti vuttaá¹ƒ.

<34> __eva_nti iti. __dhamme_ti vuttasabhÄ• gadhamme. __sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• r
sÄ• maÃ±Ã±avisesena visiá¹-á¹-hehi. __dve dhammÄ• sÄ• dhÄ• raá¹‡Ä• _ti dve ime dham
sÄ• dhÄ• raá¹‡Ä• nÄ• ma honti. katame dve? nÄ• maá¹ƒ, vatthu ca. tattha __nÄ• maá¹ƒ_ r
taá¹ƒmukheneva saddato tadatthÄ• vagamo. saddena ca sÄ• maÃ±Ã±arÅ«peneva tathÄ• r
gahaá¹‡aá¹ƒ, na visesarÅ«pena, tasmÄ• saddavacanÄ«yÄ• atthÄ• sÄ• dhÄ• raá¹‡arÅ«pa
nÄ• masÄ• dhÄ• raá¹‡Ä• vuttÄ• . __vatthÅ«_ti pavattiá¹-á¹-hÄ• naá¹ƒ. yattha hi ye dhamm
sabbesaá¹ƒ te dhammÄ• sÄ• dhÄ• raá¹‡Ä• ti pavattiá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• naá¹ƒ vatt
panidaá¹ƒ dvayaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• ve pakatibhÅ«taá¹ƒ sab
__ ``dve dhammÄ• ti duve pakatiyoâ€™â€™ _ti. __ekasantatipatitatÄ• yÄ• _ti samÄ• nasan
``samÄ• navatthukÄ• â€™â€™ _ti. dassanapahÄ• tabbÄ• naÃ±hi yathÄ• micchattaniyatas
evaá¹ƒ aniyatÄ• pÄ«ti ubhaye hi te samÄ• navatthukÄ• . esa nayo itaresupi.
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• hi bhinnasabhÄ• vÄ• pete dhamm
\Ne 68/ nÄ• tivattantÄ«ti te nÄ• masÄ• maÃ±Ã±ataá¹ƒ pattÄ• , rÅ«parÄ• gÄ• dayo ca bhÄ•
__ ``pahÄ• nekaá¹-á¹-hÄ• nÄ• masÄ• dhÄ• raá¹‡Ä• â€™â€™ _ti. yathÄ• pana ``vatthÅ«na
vatthusÄ• dhÄ• raá¹‡Ä• â€™â€™ ti ayamattho labbhati, evaá¹ƒ ``vatthunÄ• sÄ• dhÄ• raá¹‡
ti ayampi attho labbhatÄ«ti dassento __ ``sahajekaá¹-á¹-hÄ• vatthusÄ• dhÄ• raá¹‡Ä• â€™â
aÃ±Ã±amaÃ±Ã±aá¹ƒ phusanÄ• disabhÄ• vato bhinnÄ• pi yasmiá¹ƒ pavattanti, tena vatthun
honti. ettha ca labbhamÄ• nampi kusalÄ• dinÄ• masÄ• dhÄ• raá¹‡aá¹ƒ anÄ• masitvÄ• vatt
yojitÄ• ti veditabbÄ• . __paá¹-ipakkhÄ• dÄ«hÄ«_ti __Ä• di_saddena samÄ• naphalatÄ• sah
__sesapadesÅ«_ti ``puthujjanassÄ• â€™â€™ tiÄ• divÄ• kyesu. kathaá¹ƒ? tattha hi puthujja
sambhavato anÄ• gÄ• mino, arahato ca asambhavatotiÄ• dinÄ• yojetabbaá¹ƒ.

__kathaá¹ƒ te odhiso gahitÄ• _ti kenÄ• kÄ• rena te ``sÄ• dhÄ• raá¹‡Ä• â€™â€™ ti vuttadh
``amukassa, amukassa cÄ• â€™â€™ ti ayaÃ±hettha attho. sÄ• maÃ±Ã±abhÅ«tÄ• dhamm
sante kathaá¹ƒ tesaá¹ƒ micchattaniyatÄ• niyatÄ• divasena vibhÄ• gena pavattiá¹-á¹-hÄ• nat
vattabbanti adhippÄ• yo. atha vibhÄ• gena taá¹ƒ vattabbaá¹ƒ, nanu te sÄ• dhÄ• raá¹‡Ä• ti r
sÄ• dhÄ• raá¹‡Ä• ti micchattaniyatÄ• naá¹ƒ, aniyatÄ• nanti imesaá¹ƒ ubhayesaá¹ƒyeva te d
tenÄ• ha --- __ ``na sabbasattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• ya sÄ• dhÄ• raá¹‡Ä• â€™â€™
tattha kÄ• raá¹‡amÄ• ha, tenetaá¹ƒ dasseti ``keci dhammÄ• kesaÃ±cideva dhammÄ• naá¹

honti, aÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡Ä• â€™â€™ ti. tenÄ• ha __ ``paá¹-iniyataÃ±hi tesaá¹ƒ
_nti.

__itarathÄ• _ti aniyatapavattiá¹-á¹-hÄ• natÄ• ya sabbesaá¹ƒ sÄ• dhÄ• raá¹‡Ä• , asÄ• dhÄ•
sati. __tathÄ• vohÄ• ro_ti ``sÄ• dhÄ• raá¹‡Ä• , asÄ• dhÄ• raá¹‡Ä• â€™â€™ ti ca ayaá¹ƒ v
bhaveyya. __ete eva dhammÄ• _ti ``sÄ• dhÄ• raá¹‡Ä• â€™â€™ ti vuttadhammÄ• eva. __e
``micchattaniyatÄ• naâ€™â€™ ntiÄ• dinÄ• vuttappakÄ• rena. __niyatavisayÄ• _ paricchinn
``yopÄ«â€™â€™ _tiÄ• di puggalÄ• dhiá¹-á¹-hÄ• nena vuttassevatthassa pÄ• kaá¹-akaraá¹‡
_tiÄ• dinÄ• anvayato, byatirekato ca tamevatthaá¹ƒ vibhÄ• veti. __sesepÄ«_ti ``bhÄ• vanÄ
evamÄ• dimhipi.

__paccattaniyato_ti pÄ• á¹-ipuggaliko. __itarassÄ• _ti apaccattaniyatassa. __tathÄ• _ti asÄ
koci dhammo kaÃ±ci dhammaá¹ƒ upÄ• dÄ• ya sÄ• dhÄ• raá¹‡opi samÄ• no tadaÃ±Ã±aá¹ƒ
Ä• ha __ ``sÄ• dhÄ• raá¹‡Ä• vidhuratÄ• yÄ• â€™â€™ _ti. tenÄ• ha __ ``taá¹ƒ taá¹ƒ upÄ• d
``dhammatÄ• â€™â€™ ti vuttapaá¹-hamamaggaá¹-á¹-hatÄ• dÄ«pitÄ• , tÄ• disÄ• naá¹ƒ eva
sÄ• dhÄ• raá¹‡Ä• ti \Ne 69/. __paá¹-hamassÄ• _ti aá¹-á¹-hamakassa. __dutiyassÄ• _ti sotÄ
__aá¹-á¹-hamakassÄ• _ti ``aá¹-á¹-hamakassa, anÄ• gÄ• missa cÄ• â€™â€™ ti ettha vuttaa
``anÄ• gÄ• mimaggaá¹-á¹-hassÄ• â€™â€™ _ti. aggaphalaá¹-á¹-hato paá¹-á¹-hÄ• ya paá¹-il
paá¹-hamamaggaá¹-á¹-ho __aá¹-á¹-hamako, _ maggaá¹-á¹-hatÄ• ya, pahÄ«yamÄ• nakilesa
maggaá¹-á¹-hÄ• aá¹-á¹-hamakÄ• viyÄ• ti __aá¹-á¹-hamakÄ• , _ ``ekacittakkhaá¹‡ato uddha
__aá¹-á¹-hamakoâ€™â€™ _ti apare niruttinayena. ``sekkhÄ• â€™â€™ ti nÄ• maá¹ƒ sÄ• dh
__itaresÅ«_ti ``bhabbÄ• bhabbÄ• â€™â€™ ti vuttesu anariyesu. tenÄ• ha pÄ• á¸·iyaá¹ƒ __
``hÄ«nukkaá¹-á¹-hamajjhimaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ _ti.

__niyÄ• mÄ• vakkantiyÄ• _ti avakkantaniyÄ• matÄ• ya. __Ã±Ä• á¹‡uttharassÄ• _ti Ã±Ä• á
__tathÄ• vidhapaccayasamÄ• yoge_ti Ã±Ä• á¹‡avisesapaccayasamavÄ• ye. yathÄ• hi Ã±Ä
na hoti, evaá¹ƒ paá¹-ipadÄ• paá¹-ipannopi sukhena visosÄ«yatÄ«ti. sÄ• hi sukhÄ• paá¹-ipa
taá¹ƒsamaá¹…gino Ã±Ä• á¹‡uttarattÄ• vipassanÄ• ya padaá¹-á¹-hÄ• nanti vuttÄ• .

dhammato \Be 74/ anapetÄ• cintÄ• __dhammacintÄ• , _ yonisomanasikÄ• rena pavattitat
__dhammo_ vÄ• Ã±Ä• á¹‡aá¹ƒ, tasmÄ• dhammÄ• vahÄ• cintÄ• __dhammacintÄ• , _ cin
cintÄ• ti attho.

pÄ• á¸·iyaá¹ƒ sutamayapaÃ±Ã±Ä• ggahaá¹‡ena ``ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• ... pe
bahussutÄ• hontÄ«â€™â€™ tiÄ• di (AN c 8.2) suttapadasaá¹…gaho attho pariggahito, tath
yonisomanasikÄ• raggahaá¹‡ena ``so `aniccaâ€™ nti yoniso manasi karotÄ«â€™â€™ tiÄ•
pariggahito. sammÄ• diá¹-á¹-higgahaá¹‡ena ``sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaâ
sammÄ• diá¹-á¹-hi pariggahitÄ• ti dassento Ä• ha __ ``atha kho ... pe ... dassetuâ€™â€™ _

``dhammasvÄ• kkhÄ• tatÄ• â€™â€™ ti evamÄ• di.

yassa ca pubbe attho na saá¹ƒvaá¹‡á¹‡ito, tattha kalyÄ• á¹‡amittatÄ• ya Ä• yatanagato pa
phalanti dassento __ ``sappurisa ... pe ... padaá¹-á¹-hÄ• naâ€™â€™ nti Ä• ha. attasammÄ•
pÄ• pajegucchinibbidÄ• dibahulova hotÄ«ti dassento Ä• ha_ ``attha ... pe ... padaá¹-á¹-hÄ•
svÄ• kkhÄ• to Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• sabbasampattipÄ• ripÅ«rihetÅ«
``dhammasvÄ• kkhÄ• tatÄ• ... pe ... padaá¹-á¹-hÄ• naâ€™â€™ _nti Ä• ha. kusalamÅ«larop
samÄ• pattipariyosÄ• nÄ• ti \Ne 70/. __saá¹…ghasuá¹-á¹-hutÄ• ya_ saá¹…ghassa suá¹-á¹-h
sappatissatÄ• ya ``suá¹-á¹-hu, bhanteâ€™â€™ ti vacanasampaá¹-icchanabhÄ• vÄ• ya. itara

vibhattihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. parivattanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<35> __sammÄ• diá¹-á¹-hissa ... pe ... nijjiá¹‡á¹‡Ä• bhavatÄ«_ti ettha yathÄ• maggasamm
vutto, evaá¹ƒ kammassakatÄ• kammapathasammÄ• diá¹-á¹-hÄ«nampi vasena attho labbha
__yathÄ• vuttenÄ• kÄ• renÄ• _ti ``avimuttÄ• va samÄ• nÄ• â€™â€™ ti, ``avimuttiyaâ€™â€
__micchÄ• bhinivesavasenÄ• _ti asammÄ• sambuddhaá¹ƒ eva sammÄ• sambuddhoti, aniy
asantaá¹ƒ eva pana santanti, anariyaá¹ƒ eva ariyoti viparÄ«tÄ• bhinivesavasena \Be 75/. __
ayÄ• thÄ• vapasÄ• do, ayÄ• thÄ• vasanniá¹-á¹-hÄ• naá¹ƒ vÄ• . uppannamoho micchÄ• vim

<36> vÄ• dÄ• naá¹ƒ vÄ• anuvÄ• dÄ• __vÄ• dÄ• nuvÄ• dÄ• , _ tesaá¹ƒ vÄ• dÄ• naá¹ƒ up
__vÄ• dÄ• nupavattiyo_ti vÄ• dÄ• naá¹ƒ dosÄ• naá¹ƒ anupavattiyo.

__antadvayaparivattana_nti kÄ• masukhaattakilamathÄ• nuyogasaá¹…khÄ• tassa antadva
parivattanaá¹ƒ.

__etesupi vÄ• resÅ«_ti ``niyyÄ• niko dhammo tesaá¹ƒ adhammo, sukho tesaá¹ƒ adhammo
__vuttanayenÄ• _ti yadi attaparitÄ• panaá¹ƒ attano dukkhÄ• panaá¹ƒ dhammo, dhammassa
siyÄ• , dukkhassa ca sukhapaá¹-iviruddhanti jhÄ• namaggaphalasukhassa, anavajjapaccay
tesaá¹ƒ adhammabhÄ• vo Ä• pajjatÄ«ti evaá¹ƒ vattabbÄ• . __ ``yaá¹ƒ yaá¹ƒ vÄ• panÄ• tiÄ•
avasesapÄ• á¹-hÄ• masanaá¹ƒ. ettha __yaá¹ƒ yaá¹ƒ vÄ• pana dhamma_nti yaá¹ƒ vÄ• taá
vÄ• akusalaá¹ƒ vÄ• iá¹-á¹-haá¹ƒ vÄ• aniá¹-á¹-haá¹ƒ vÄ• ti vuttaá¹ƒ hoti. __rocayati vÄ• up
cittena rocati, diá¹-á¹-hiyÄ• upagacchatÄ«ti. __tassa tassa dhammassa yo paá¹-ipakkho_ti
rucitassa, upagatassa vÄ• dhammassa yo paá¹-ipakkho nÄ• ma. __svassa aniá¹-á¹-hato aj
71/ yo dhammo assa rucitassa, upagatassa vÄ• dhammassa aniá¹-á¹-hato paccanÄ«kato a
paá¹-ipakkhena desanÄ• ya parivattanaá¹ƒ parivattano hÄ• roti attho. tenÄ• ha __ ``paá¹-ipa
vibhÄ• vetÄ«â€™â€™ _ti.

parivattanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vevacanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<37> __aÃ±Ã±amaÃ±Ã±ehÄ«_ti aÃ±Ã±ehi aÃ±Ã±ehi. __Ä• yati_nti paccavekkhaá¹‡akÄ• l
pakÄ• rena, paá¹-hamaá¹ƒ vuttena pariyÄ• yena appaá¹-ivijjhanto aparena pariyÄ• yena pa
adhippÄ• yo. pariyÄ• yavacanaá¹ƒ niddisatÄ«ti sambandho. evaá¹ƒ sabbattha. __tasmiá¹ƒ l
pariyÄ• yavacanassa vuttakkhaá¹‡e. __vikkhittacittÄ• na_nti Ä• rammaá¹‡antarehi vividhak
__aÃ±Ã±avihitÄ• na_nti aÃ±Ã±aá¹ƒ cintentÄ• naá¹ƒ. kasmÄ• pana aÃ±Ã±ena pariyÄ• yena
tena vutte daá¸·hÄ«karaá¹‡aá¹ƒ hotÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``tenevÄ• â€™â€™
__tadaÃ±Ã±esa_nti tehi vikkhittacittÄ• dÄ«hi aÃ±Ã±esaá¹ƒ, yehi paá¹-hamaá¹ƒ vacanaá¹ƒ s
__tatthÄ• _ti vuttavacaneneva punappunaá¹ƒ vacane. adhigataanvatthatÄ• ya punarutti __p
visesanabhÄ• vena __tÄ• hi tÄ• hi saÃ±Ã±Ä• hi_pi ayampi saddo imassatthassa vÄ• cako,
vÄ• cakoti paÃ±Ã±Ä• panehi. desetabbassa tassa tassa atthassa attano citte __upanibandh
__tatthÄ• _ti dhammaniruttipaá¹-isambhidÄ• yaá¹ƒ. __bÄ«jÄ• vÄ• panaá¹ƒ_ hetusampÄ• da

evaá¹ƒ bhagavato pariyÄ• yadesanÄ• yaá¹ƒ anekÄ• ni payojanÄ• ni vatvÄ• idÄ• ni attano
tathÄ• gatÄ• buddhalÄ«lÄ• ya anekehi pariyÄ• yehi dhammaá¹ƒ desentÄ«ti dassento __ ``
_tiÄ• dimÄ• ha.

pÄ• á¸·iyaá¹ƒ __ ``pihÄ• nÄ• ma yÄ• vattamÄ• nassa atthassa patthanÄ• â€™â€™ _ti pa
puna anÄ• gatavisayataá¹ƒ dassetuá¹ƒ __ ``seyyataraá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttanti __
``anÄ• gatapaccuppannatthavisayÄ• taá¹‡hÄ• pihÄ• â€™â€™ _ti Ä• ha.

__atthanipphattipaá¹-ipÄ• lanÄ• _ti \Ne 72/ imasmiá¹ƒ vÄ• pade pihÄ• ya evatthavasena
anÄ• gatapaccuppannatthavisayabhÄ• vadÄ«panato.

__dhammÄ• rammaá¹‡eneva saá¹…gahitÄ• _ ``dhammÄ• rammaá¹‡aâ€™â€™ ntveva ga
padÄ• nÄ«_ti ettha gehasitadomanassÅ«pavicÄ• rÄ• dÄ«naá¹ƒ catunnaá¹ƒ chakkÄ• naá¹ƒ
koá¹-á¹-hÄ• sÄ• .

<38> __sÄ• yeva patthanÄ• kÄ• rena dhammanandÄ«tiÄ• dimÄ• hÄ• _ti ettha ayamattho -
pavattiyÄ• Ä• sÄ• dipariyÄ• yena vuttÄ• taá¹‡hÄ• rÅ«pÄ• didhammesu nandanaá¹-á¹-hen
piyÄ• yanaá¹-á¹-hena __dhammapemaá¹ƒ_. gilitvÄ• pariniá¹-á¹-hapetvÄ• á¹-hÄ• nato __dh

__iminÄ• pÄ«_ti na kevalaá¹ƒ ``paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€™ tiÄ• diÄ• veá¹‡ikapariyÄ
vattabbaá¹ƒ, atha kho iminÄ• Ä• dhipateyyÄ• disÄ• dhÄ• raá¹‡apariyÄ• yenapi vevacanaá¹

__iminÄ• va nayenÄ• _ti etena pariyÄ• yavacanena \Be 77/. na hi desanatthasÄ• dhanaá¹ƒ
tiÄ• dipÄ• á¸·inayadassananti dasseti. __balanipphattigato_tiÄ• dÄ«su dasasu tathÄ• gatab
pÄ• ripÅ«riá¹ƒ gato. sambodhipahÄ• nantarÄ• yadesanÄ• visesacodanÄ• su visÄ• radabh
Ã±Ä• á¹‡Ä• ni patto adhigatoti __vesÄ• rajjappatto_.

lobhajjhÄ• sayÄ• diajjhÄ• sayaá¹ƒ visesena ativattoti __ajjhÄ• sayavÄ«tivatto_.
atÄ«tahetusaá¹…khepÄ• disaá¹…khepavirahitatÄ• ya __asaá¹…khepa_saá¹…khÄ• taá¹ƒ n
guá¹‡ehi vÄ• asaá¹…khepaá¹ƒ asaá¹…khyeyyaá¹ƒ gato upagatoti __asaá¹…khepagato_. s
__uddheyya_nti uddharitabbaá¹ƒ.

dhammÄ• nussatiyaá¹ƒ evaá¹ƒ attho daá¹-á¹-habboti sambandho. saá¹ƒsÄ• radukkhato pÄ
cÄ• ti vÄ• __pÄ• raá¹ƒ_.

__abhÅ«tapubbattÄ• _ti anuppannapubbattÄ• , tenassa niccataá¹ƒva vibhÄ• veti kenaci de
anupasajjanÄ«yattÄ• anupasaá¹-á¹-hattÄ• .

__ ``duppassaâ€™â€™ _ntipi pÄ• á¸·i, duradhigamanti attho. __guá¹‡asobhÄ• surabhibhÄ
sobhÄ• ya, sugandhibhÄ• vena ca.

yathÄ• \Ne 73/ akkhaá¹‡avedhÄ« puggalo sippanipphattiyÄ• rattandhakÄ• ratimisÄ• ya ac
atisukhumampi dÅ«ragataá¹ƒ lakkhaá¹ƒ vijjhati, evaá¹ƒ ariyasÄ• vako sÄ«lasampattiyÄ• ati
catusaccadhammaá¹ƒ ekapaá¹-ivedheneva paá¹-ivijjhatÄ«ti Ä• ha __ ``sippaÃ±ca sÄ«laá¹ƒ
akkhaá¹‡avedhitÄ• yÄ• â€™â€™ _ti. __lokika_nti nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ lok
adhiá¹-á¹-hÄ• nabhÄ• vato.

vevacanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paÃ±Ã±attihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<39> __bhagavato sÄ• bhÄ• vikadhammakathÄ• yÄ• _ti attano bhÄ• vo __sabhÄ• vo, _ sa
Ä• gatÄ• ti __sÄ• bhÄ• vikÄ• , _ sÄ• eva dhammakathÄ• ti __sÄ• bhÄ• vikadhammakathÄ
sÄ• mukkaá¹ƒsikadhammakathÄ• ti attho \Be 78/, tÄ• ya karaá¹‡abhÅ«tÄ• ya dhammadesa
kathÄ• desanÄ• naá¹ƒ upacÄ• rasiddhena bhedenevaá¹ƒ vuttaá¹ƒ, avayavasamudÄ• yavib
pakatikathÄ• ya desanÄ• ? cattÄ• ri saccÄ• nÄ«â€™â€™ _ti. idaÃ±hi atthassa desanÄ• ya
vuttaá¹ƒ. __tassÄ• _ desanÄ• ya paÃ±Ã±Ä• panÄ• . __ayaá¹ƒ paÃ±Ã±attihÄ• ro_ti saá¹…k
sarÅ«pamÄ• ha. __sÄ• _ti yathÄ• vuttadesanÄ• . __tathÄ• tathÄ• _ti yathÄ• yathÄ• sacc
tathÄ• . kathaÃ±cetÄ• ni desetabbÄ• ni? pariÃ±Ã±eyyÄ• dippakÄ• rena. __yathÄ• dhippeta
bodhaneyyabandhavÄ• naá¹ƒ bodhanÄ• dhippÄ• yÄ• nukÅ«lanti attho. __attha_nti desetab

vÄ• . __nikkhipatÄ«_ti patiá¹-á¹-hÄ• peti. yato ``cattÄ• ro suttanikkhepÄ• â€™â€™ tiÄ• di (P
mÅ«lapariyÄ• yasuttavaá¹‡á¹‡anÄ•) __aá¹-á¹-hakathÄ• su_ vuccati.

__tatthÄ• _ti nikkhepadesanÄ• yanti attho. __maggapakkhiyÄ• _ti dukkhasaccato bahikatÄ

__yasmiá¹ƒ á¹-hÄ• ne_ti yasmiá¹ƒ bhavÄ• disaá¹…khÄ• te á¹-hÄ• ne. __yathÄ• vuttÄ• des
caturÄ• hÄ• rapaá¹-ibaddharÄ• gÄ• dimukhena vaá¹-á¹-adÄ«panÄ« vuttappakÄ• rÄ• desan

<41> __teparivaá¹-á¹-avasenÄ• _ti etthÄ• pi ``saccesÅ«â€™â€™ ti yojetabbaá¹ƒ. pariÃ±Ã±
\Ne 74/ sambandho. __ajjhattarato, samÄ• hito_ti padadvayena samÄ• dhÄ• navisiá¹-á¹-haÃ
ajjhattaratatÄ• bhÄ• vanaá¹ƒ dÄ«peti gocarajjhattatÄ• dÄ«panato. kevalo hi ajjhattasaddo
ajjhattajjhattagocarajjhattesupi vattati. ajjhattaratatÄ• visiá¹-á¹-haÃ±ca samÄ• dhÄ• naá¹ƒ sA
cittaá¹-á¹-hitiá¹ƒ dÄ«petÄ«ti imamatthaá¹ƒ dasseti __ ``samÄ• dhÄ• navisiá¹-á¹-hassÄ• â€™

__Ä• sajjanaá¹-á¹-henÄ• _ti Ä• saá¹…ganaá¹-á¹-hena. __tathÄ• dassana_nti atathÄ• bhÅ«
attano vidaá¹ƒsanaá¹ƒ. __alakkhiko_ti vilakkhiko.

__kÄ• mÄ• na_nti kÄ• mÄ• vacaradhammÄ• naá¹ƒ. __rÅ«pÄ• na_nti rÅ«pÄ• vacaradhamm
kÄ• mÄ• naá¹ƒ rÅ«pÄ• vacaradhammÄ• nissaraá¹‡aá¹ƒ, tesaá¹ƒ arÅ«pÄ• vacaradhammÄ
taá¹ƒsabhÄ• vÄ• na_nti sauttarasabhÄ• vÄ• naá¹ƒ. __tathÄ• _ti yathÄ• saá¹…khatadhamm
kilesasamucchedakassa ariyamaggassa Ä• rammaá¹‡abhÄ• vato ca \Be 79/ attheva asaá¹…
vuccamÄ• nenÄ• pi kÄ• raá¹‡ena attheva asaá¹…khatÄ• dhÄ• tÅ«ti dasseti. __katthaci visa
sandhÄ• ya vadati. __aviparÄ«tattho_ti bhÅ«tattho. ``yato kho bho ayaá¹ƒ attÄ• paÃ±cahi k
samaá¹…gÄ«bhÅ«to paricÄ• reti, ettÄ• vatÄ• kho bho ayaá¹ƒ attÄ• paramadiá¹-á¹-hadham
94), sapakaá¹-á¹-hanibbÄ• nabhÄ• vinoâ€™â€™ ti ca evamÄ• dÄ«su upacÄ• ravuttisabbhÄ
sÄ«hasaddo_ti yathÄ• ``sÄ«ho mÄ• á¹‡avakoâ€™â€™ tiÄ• dinÄ• mÄ• á¹‡avakÄ• dÄ«su u
migarÄ• je bhÅ«tatthavisaye diá¹-á¹-ho, evaá¹ƒ nibbÄ• nasaddopi kÄ• maguá¹‡arÅ«pajjhÄ•
upacÄ• ravuttiyÄ• vattamÄ• no katthaci visaye aviparÄ«tattho. yattha ca visaye aviparÄ«tat
dhÄ• tu. hatthatale saÄ• malakaá¹ƒ viya Ã±eyyaá¹ƒ paccakkhato passantassa ekappamÄ• a
pamÄ• á¹‡anti dassento __ ``kiá¹ƒ vÄ• etÄ• ya yutticintÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. __
siddhiyÄ• pakÄ• sanÄ• paÃ±Ã±attÄ«â€™â€™ _ti nigamaá¹ƒ sandhÄ• yÄ• hÄ• ti.

paÃ±Ã±attihÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. otaraá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<42> __indriyehÄ«_ti \Ne 75/ karaá¹‡e karaá¹‡avacanaá¹ƒ ``maggena gacchatÄ«â€™â€™
``pharasunÄ• chindatÄ«â€™â€™ ti evamÄ• dÄ«su viya ca. __otaraá¹‡Ä• _ti anuppavesan

paÃ±Ã±Ä• kkhandhe saá¹…gaá¹‡hanavasena sammÄ• saá¹…kappo viyÄ• ti yojanÄ• . adh
saddahanussahanupaá¹-á¹-hÄ• nasamÄ• dahanehi saddhÄ• dÄ«su upakarontesu eva paÃ±
dassento __ ``saddhÄ• ... pe 0 ... vuttÄ• nÄ«â€™â€™ _ti Ä• ha. __no ca bhavaá¹…gÄ• _ti
pavattikÄ• raá¹‡atÄ• bhÄ• vaá¹ƒ dasseti.

<43> __tathÄ• vutto_ti ``nissayoâ€™â€™ ti vutto. __cetanÄ• sÄ«sena taá¹‡haá¹ƒ eva vad
cetanÄ• sahacaraá¹‡ato.

__rattassÄ• _ti \Be 80/ maggena asamucchinnarÄ• gassa. yena puggalo ``rattoâ€™â€™ ti
sambandhinÄ« sukhÄ• vedanÄ• vuttÄ• tattha tassa anusayanato. tenÄ• ha __ ``sukhÄ• y
_nti. esa nayo sesesupi. tenÄ• ha __ ``tathÄ• â€™â€™ _tiÄ• di.

__tÄ• ni eva indriyÄ• nÄ«_ti sukhasomanassupekkhindriyÄ• ni. ``saá¹…khÄ• rapariyÄ• par
sandhÄ• yÄ• ha __ ``idha vedanÄ• sÄ«sena cetanÄ• vuttÄ• â€™â€™ _ti. na hi vedanÄ• s
hoti. __taá¹‡hÄ• ya, diá¹-á¹-hiyÄ• _ti ca upayoge karaá¹‡avacananti dassento __ ``taá¹‡hÄ•
_tiÄ• dimÄ• ha. idÄ• ni upayogavaseneva ``taá¹‡hÄ• yÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ atthaá¹ƒ
vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sesadhammÄ• na_nti taá¹‡hÄ• vajjitaavisiá¹-á¹-hadh
nissayabhÄ• ve_ti yadÄ• taá¹‡hÄ• tesaá¹ƒ nissayo hoti.

__taá¹‡hÄ• ya sesadhammÄ• naá¹ƒ paccayabhÄ• ve_ti yadÄ• sesadhammÄ• taá¹‡hÄ• p
``karajakÄ• yasannissitÄ• â€™â€™ _ti iminÄ• vedanÄ• dikkhandhattayanissitÄ• pi gahitÄ•
__kÄ• raá¹‡abhÄ• va_nti paramparahetubhÄ• vaá¹ƒ. __taá¹‡hÄ• diá¹-á¹-hiupayenÄ• _ti diá
diá¹-á¹-hisahagatataá¹‡hÄ• upayena ca.

__ ``Ä• gatÄ«ti_ \Ne 76/ __idhÄ• gati, gatÄ«ti peccabhavoâ€™â€™ _ti padadvayena vuttan
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``Ä• gatigatÄ«pi na bhavantÄ«â€™â€™ _ti vu
dvÄ• rÄ• rammaá¹‡adhammÄ• dassitÄ• _ Ä• sannadÅ«rabhÄ• vehi dvÄ• rÄ• rammaá¹‡eh
__dvÄ• rappavattadhammÄ• _ ``ubhayamantarenÄ• â€™â€™ ti padassa atthabhÄ• vena v
anindriyabaddharÅ«padhammÄ• tathÄ• vuttÄ• . __kÄ• raá¹‡abhÅ«tena_ anantarapaccaya
upanissayapaccayabhÅ«tena ca. ye dhammÄ• upÄ• dÄ• ya ``attÄ• â€™â€™ ti samaÃ±Ã±
viÃ±Ã±Ä• á¹‡Ä• di__dhammÄ• naá¹ƒ_ abhÄ• vena anuppÄ• dadhammataá¹ƒ Ä• pÄ• ditatt
calitaá¹ƒ natthÄ«â€™â€™ _tiÄ• dinÄ• paá¹-ilomato paccayabhÄ• vo dassitoti dassento pÄ
dukkhassÄ• ti paá¹-iccasamuppÄ• doâ€™â€™ _ti vatvÄ• nanu ``avijjÄ• paccayÄ• saá¹…k
paá¹-iccasamuppÄ• doti codanaá¹ƒ sandhÄ• ya yathÄ• vuttassa paá¹-iccasamuppÄ• dabhÄ
duvidhoâ€™â€™ _tiÄ• dinÄ• lokiyalokuttaravasena paá¹-iccasamuppÄ• do vibhatto. tadatt
vÄ«tarÄ• gavimuttiatthatÄ• ya. __tabbhÄ• va_nti lokuttarapaá¹-iccasamuppÄ• dabhÄ• vaá¹

otaraá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. sodhanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<45> __sodheti_ \Be 81/ __nÄ• mÄ• _ti pucchitamatthaá¹ƒ hatthatale á¹-hapitaÄ• malakaá
dassento niggumbaá¹ƒ nijjaá¹-aá¹ƒ katvÄ• vivaranto tabbisayaaÃ±Ã±Ä• á¹‡asaá¹ƒsayÄ• di
evaá¹ƒ sodhento ca padassa atthena abhedopacÄ• raá¹ƒ katvÄ• ``padaá¹ƒ sodhetiâ€™â€
``padaá¹ƒ sodheti nÄ• mÄ• â€™â€™ _ti. pucchÄ• ya vissajjanamevettha sodhananti Ä• ha
vissajjanatoâ€™â€™ _ti. Ä• rabhÄ«yatÄ«ti __Ä• rambho, _ desanÄ• ya pakÄ• siyamÄ• no
... pe ... pabodhitattÄ• â€™â€™ _ti. idha sodhanaá¹ƒ nÄ• ma paá¹-icchannarÅ«passa attha
vivaá¹-abhÄ• vakaraá¹‡anti tamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``aÃ±Ã±Ä• á¹‡apakk
vuttaá¹ƒ.

sodhanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<46> __dhÄ• rayitabbÄ• _ti \Ne 77/ upadhÄ• retabbÄ• , upalakkhitabbÄ• ti attho. __vuttam
``sÄ• maÃ±Ã±avisesakappanÄ• ya vohÄ• rabhÄ• vena anavaá¹-á¹-hÄ• natoâ€™â€™ tiÄ• c

__taá¹ƒ taá¹ƒ phala_nti nirayÄ• diá¹ƒ taá¹ƒ taá¹ƒ phalaá¹ƒ. __aÃ±citÄ• _ti gatÄ• . __yonÄ«
samÄ• navasena missÄ«bhavati etÄ• yÄ• ti hi __yoni, _ upapatti. __peccÄ• _ti maritvÄ• . __
vitakkabahulatÄ• ya. ``ussannattÄ• â€™â€™ tipi vadanti. sassatÄ• dÄ«hi vÄ• ussannattÄ•
nibbattÄ• panako __asurajÄ• tinibbattanako_.

__saá¹…khÄ• _ti paÃ±Ã±Ä• . paÃ±Ã±Ä• padhÄ• nÄ• ca bhÄ• vanÄ• ti Ä• ha __ ``paá¹-isa
paá¹-ipakkhabhÄ• vanÄ• yÄ• â€™â€™ _ti.

<47> patthaá¹-abhÄ• vena __pathavÄ«_. sabhÄ• vadhÄ• raá¹‡aá¹-á¹-hena, nissattanijjÄ«v
Ä• pÄ«yati, appÄ• yatÄ«ti vÄ• __Ä• po_. tejanavasena tikkhatÄ• vasena, dahanavasena vA
vegagamanavasena, samudÄ«raá¹‡avasena \Be 82/ vÄ• __vÄ• yo. vÄ«sati Ä• kÄ• rÄ• _ti
koá¹-á¹-hÄ• sÄ• , pakÄ• rÄ• vÄ• . kakkhaá¸·alakkhaá¹‡Ä• dhikatÄ• ya kesÄ• dÄ« kakkhaá¸

__pÄ• á¹-iyekko pathavÄ«dhÄ• tukoá¹-á¹-hÄ• so_ti pathavÄ«koá¹-á¹-hÄ• samatto, attasuÃ±
__santappatÄ«_ti ettha sarÄ«rapakatimatikkamitvÄ• uá¹‡habhÄ• vo santÄ• po, sarÄ«radah
mahÄ• dÄ• ho, ayametesaá¹ƒ viseso. __yena ca jÄ«rÄ«yatÄ«_ti ekÄ• hikÄ• dijarÄ• rogena
yujjati. ``satavÄ• raá¹ƒ tÄ• petvÄ• tÄ• petvÄ• udake pakkhipitvÄ• uddhaá¹-asappi satadho
vadanti. rasarudhiramaá¹ƒsamedanhÄ• ruaá¹-á¹-hiaá¹-á¹-himiÃ±jÄ• __rasÄ• dayo_. keci nh

sattamaá¹ƒ dhÄ• tuá¹ƒ vadanti. __viveka_nti visuá¹ƒbhÄ• vaá¹ƒ, visadisabhÄ• vanti attho. v
Ä• hÄ• ro pariá¹‡Ä• maá¹ƒ gacchanto pÄ• á¹‡abhakkhagahaá¹‡ipadaniya muttakarÄ«sabh
visadisarasasaá¹…khÄ• taá¹ƒ visuá¹ƒbhÄ• vaá¹ƒ nibbattento tabbhÄ• vaá¹ƒ gacchatÄ«ti vu
rudhirÄ• dikoá¹-á¹-hÄ• saá¹ƒ. tenÄ• ha __ ``rasÄ• dibhÄ• vena vivekaá¹ƒ gacchatÄ«â€™â€

__sabhÄ• valakkhaá¹‡ato_ti asucibhÄ• vena lakkhitabbato.

<48> __yÄ• thÄ• vasarasalakkhaá¹‡a_nti \Ne 78/ rasitabboti __raso, _ paá¹-ivijjhitabbo sab
__saraso, _ yÄ• thÄ• vo saraso, __yÄ• thÄ• vasaraso_ yÄ• thÄ• vasaraso eva lakkhitabbat
__yÄ• thÄ• vasarasalakkhaá¹‡a_á¹ƒ. atha vÄ• __yÄ• thÄ• vasarasalakkhaá¹‡a_nti aviparÄ
pavattisaá¹…khÄ• taá¹ƒ kiccaÃ±ceva pÄ«á¸·anasaá¹…khÄ• taá¹ƒ lakkhaá¹‡aÃ±ca. ``idaá¹ƒ
lakkhaá¹‡aâ€™â€™ nti avijjÄ• hetu Ã±Ä• tuá¹ƒ na sakkoti, tabbisayaÃ±Ä• á¹‡uppattiá¹ƒ niv
pariyonandhitvÄ• tiá¹-á¹-hatÄ«ti vuttÄ• . tena vuttaá¹ƒ __ ``jÄ• nituá¹ƒ paá¹-ivijjhituá¹ƒ na de
tayidamassÄ• kiccanti __kiccato kathitÄ• . kathitÄ• _ti ca vuttÄ• , yato ca avijjÄ• asampaá¹
vuccati. jÄ• yati etthÄ• ti __jÄ• ti, _ uppattiá¹-á¹-hÄ• naá¹ƒ. yadipi nirodhamagge avijjÄ• Ä•
karoti, te pana jÄ• nitukÄ• massa tappaá¹-icchÄ• danavasena anirodhamaggesu nirodhama
kÄ• raá¹‡abhÄ• vena pavattamÄ• nÄ• tattha uppajjatÄ«ti vuccati, tesampi avijjÄ• ya uppatt
itaresaá¹ƒ Ä• rammaá¹‡abhÄ• vena cÄ• ti.

__atthÄ• nattha_nti \Be 83/ hitÄ• hitaá¹ƒ. __sammohavinodaniyaá¹ƒ_ pana __ ``atthatthaâ€
vuttaá¹ƒ, tattha attho eva __atthattho_ti atthassa aviparÄ«tatÄ• dassanatthaá¹ƒ dutiyena att
visesanaá¹ƒ. na hi Ã±Ä• á¹‡aá¹ƒ anatthe ``atthoâ€™â€™ ti gaá¹‡hÄ• tÄ«ti. __kÄ• raá¹‡Ä•
evaá¹ƒ daá¹-á¹-habbaá¹ƒ. __atthattha_nti vÄ• Ä• meá¸• itavacanaá¹ƒ sabbesaá¹ƒ atthÄ• na
pÄ• kaá¹-akaraá¹‡abhÄ• vappakÄ• sanatthaá¹ƒ, phalaá¹ƒ phalanti attho, hitapariyÄ• yepi es
atthÄ• natthÄ• dikaá¹ƒ. __Ä• kÄ• ra_nti atthÄ• dikÄ• raá¹‡ameva.

paá¹-ividdhassa puna avekkhanÄ• __paccavekkhaá¹‡Ä• _. ducintitacintitÄ• dilakkhaá¹‡ass
__bÄ• lyaá¹ƒ. sampajÄ• nÄ• tÄ«_ti samaá¹ƒ pakÄ• rehi jÄ• nÄ• ti. balavamoho __pamoho_
__sammoho_. duggatigÄ• mikammassa visesapaccayattÄ• __avindiyaá¹ƒ. vindatÄ«_ti labh
vijjÄ• viya visesapaccayo na hotÄ«ti __vindiyaá¹ƒ na vindati. ayaá¹ƒ avijjÄ• ya vemattatÄ• _
aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• kiccajÄ• tilakkhaá¹‡ehi vutto avijjÄ• ya aviseso. __vijjÄ
vuttanayÄ• nasÄ• rena attho veditabbo.

pÄ• sÄ• á¹‡asakkharavÄ• likÄ• virahitÄ• bhÅ«mi saá¹‡hÄ• ti __ ``saá¹‡haá¹-á¹-henÄ• â€™

__tattakameva_ \Ne 79/ __kÄ• la_nti paÃ±cakappasatÄ• ni. vibhÅ«taá¹ƒ samattikkantaá¹ƒ
rÅ«pasaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ rÅ«paá¹ƒ etÄ• yÄ• ti __vibhÅ«tarÅ«paá¹ƒ, _ samÄ• patti
arÅ«pasamÄ• patti rÅ«pasaÃ±Ã±Ä• sahagatÄ• pavattÄ«ti. nirodhasamÄ• pattiyaá¹ƒ vattab

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• visuá¹ƒ gahitattÄ• vuttaá¹ƒ __ ``ses

damathaá¹ƒ anupagacchanto duá¹-á¹-hasso __khaluá¹…kasso. uttaridamathÄ• yÄ• _ti ariy

__itaro_ti dukkhÄ• paá¹-ipado khippÄ• bhiÃ±Ã±o, sukhÄ• paá¹-ipado ca khippÄ• bhiÃ±Ã±o
rÅ«pakÄ• yanÄ• makÄ• yabhÄ• gehi. __ubhayato_ti vikkhambhanasamucchedavimuttivase

__anekopÄ«_ti \Be 84/ sabhÄ• vena anekopi. __ekasaddÄ• bhidheyyatÄ• yÄ• _ti sÄ• maÃ

adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. parikkhÄ• rahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<49> __ ``hinotÄ«â€™â€™ _ti padassa atthaá¹ƒ dassento __ ``kÄ• raá¹‡abhÄ• vaá¹ƒ gacc
anekatthattÄ• dhÄ• tÅ«naá¹ƒ. __etÄ«_ti Ä• gacchati, uppajjatÄ«ti attho.

__avijjÄ• yapi hetubhÄ• ve_ti ettha avijjÄ• anantarÄ• ya avijjÄ• ya
anantarasamanantarÅ«panissayanatthivigatÄ• sevanapaccayehi, anantarÄ• ya pana sahaj
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatahetupaccayehi, asahajÄ• tÄ• ya
paccayo hotÄ«ti veditabbaá¹ƒ. attano phalaá¹ƒ karotÄ«ti __kÄ• raá¹‡a_nti Ä• ha __ ``kÄ• ra
phalÄ• pekkhÄ• yÄ• â€™â€™ _ti.

__nibbattiattho phalattho_ phalasaá¹…khÄ• to attho.

__yo sabhÄ• vo_ti puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• naá¹ƒ yo abhisaá¹…kharaá¹‡asabhÄ•
viÃ±Ã±Ä• á¹‡Ä• dipadesu. __yathÄ• vuttappabhedo_ti ``asÄ• dhÄ• raá¹‡alakkhaá¹‡o hetÅ«
vuttappabhedo. __yo koci_ \Ne 80/ __paccayo_ti janakÄ• dibhedaá¹ƒ yaá¹ƒ kiÃ±ci kÄ• raá¹
__abhisaá¹…kharaá¹‡ato_ti paccakkhato, paramparÄ• ya ca nibbattanato.

parikkhÄ• rahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. samÄ• ropanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ•

<50> __suttena gahite_ti sutte vutte. padaá¹-á¹-hÄ• naggahaá¹‡aá¹ƒ adhiá¹-á¹-hÄ• navisay
vevacanaggahaá¹‡aá¹ƒ adhivacanavibhÄ• gadassanatthanti yojanÄ• . __visayÄ• dhiá¹-á¹-h
visayasaá¹…khÄ• tapavattiá¹-á¹-hÄ• nabhÄ• vato. __vanÄ«yatÄ«_ti bhajÄ«yati. __vanatÄ«
__vanute_ti yÄ• cati, patthetÄ«ti attho \Be 85/. __paÃ±ca kÄ• maguá¹‡Ä• kÄ• mataá¹‡hÄ•
Ä• rammaá¹‡apaccayatÄ• ya. __nimittaggÄ• ho anubyaÃ±janaggÄ• hassa_ kÄ• raá¹‡aá¹ƒ

sesesupi yathÄ• rahaá¹ƒ kÄ• raá¹‡atÄ• vattabbÄ• .

<51> __ ``kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hÄ«â€™â€™ _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ,
__lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Nett-a 23) vuttanayeneva veditabbaá
__rÅ«padhammapariÃ±Ã±Ä• yÄ• _ti rÅ«pÅ«pikaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitipariÃ±Ã±Ä• ya.

``dukkhaâ€™â€™ nti passantÄ« sÄ• vedanÄ• nupassanÄ• ti yojetabbaá¹ƒ. __vedanÄ• he
phassapariÃ±Ã±Ä• ya. __ ``vedanÄ• vasenÄ• â€™â€™ _ti padena attanÄ• uppÄ• ditadukk
__vedanÄ• pariÃ±Ã±Ä• yÄ• _ti vedanÅ«pikaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitipariÃ±Ã±Ä• ya. __niccÄ
aniccÄ• nupassanÄ• yÄ• ti adhippÄ• yo. __niccasaÃ±Ã±Ä• nimittassÄ• _ti niccasaÃ±Ã±Ä•
__saÃ±Ã±Ä• pariÃ±Ã±Ä• yÄ• _ti saÃ±Ã±Å«pikaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitipariÃ±Ã±Ä• ya. paá
agatigamanassa vuttaá¹ƒ __ ``diá¹-á¹-hÄ• bhinivesassa ... pe ... agatigamanassa cÄ• â€™â

__saá¹…khÄ• rapariÃ±Ã±Ä• yÄ• _ti saá¹…khÄ• rÅ«pikaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitipariÃ±Ã±Ä•

samÄ• ropanahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca hÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• .

1. desanÄ• hÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

__ ``evaâ€™â€™ _ntiÄ• di \Ne 81/ hÄ• rasampÄ• tadesanÄ• ya sambandhadassanaá¹ƒ. ta
suparikammakatamaá¹‡ikoá¹-á¹-imasadisÄ«, suviracitajambunadÄ• bharaá¹‡asadisÄ« ca p
katanÄ• nÄ• vaá¹‡á¹‡apupphÅ«pahÄ• rasadisÄ«, vividharaá¹ƒsijÄ• lÄ• samujjalabaddhanÄ
hÄ• ravibhaá¹…gadesanÄ• ti dasseti. pacchimena tassa paá¹‡Ä«tamahÄ• rahe jaá¹-Ä• hi s
dÄ«peti. yÄ• yaá¹ƒ gÄ• thÄ• vuttÄ• ti yojanÄ• .

<52> yasmÄ• yaá¹ƒ hÄ• ravibhaá¹…gavÄ• ro nappayojeti yathÄ• vuttena kÄ• raá¹‡ena, tas
hÄ• ravibhaá¹…gavÄ• rassa Ä• dimhi na paccÄ• maá¹-á¹-hÄ• ti adhippÄ• yo \Be 86/. __hÄ•
payojetÄ«_ti yasmÄ• pana hÄ• rasampÄ• tavÄ• ro taá¹ƒ gÄ• thaá¹ƒ payojeti yathÄ• vuttene
``soá¸·asa ... pe ... Ä• hÄ• â€™â€™ _ti Ä• ha. __yojanÄ• nayadassana_nti yojanÄ• ya naya

__tenÄ• _ti ``taá¹ƒ maccuno padaâ€™â€™ nti vacanena. __sabbaá¹ƒ vipallÄ• sa_nti dvÄ•
__sÄ• maÃ±Ã±assa ... pe ... voharÄ«yati_ yattha patiá¹-á¹-hitaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, so vise
saÃ±Ã±Ä• dayo eva rÅ«pÄ• divisayaá¹ƒ viparÄ«tÄ• kÄ• rena gaá¹‡hante vipallÄ• soti dasse
``saÃ±Ã±Ä• vipallÄ• soâ€™â€™ _tiÄ• dimÄ• ha.

indajÄ• lÄ• divasena maá¹‡iÄ• diÄ• kÄ• rena upaá¹-á¹-hahante upÄ• dÄ• nakkhandhapaÃ±

niruttinayena ``attÄ• â€™â€™ ti vuccamÄ• no taá¹ƒbuddhivohÄ• rappavattinimittatÄ• ya att
vatthutÄ• ya __ ``attabhÄ• vavatthÅ«â€™â€™ _ti pavuccatÄ«ti Ä• ha __ ``tehÄ«â€™â€™ _
upÄ• dÄ• nakkhandhÄ• naá¹ƒ. __vipallÄ• sÄ• naá¹ƒ pavattiÄ• kÄ• ro_ ``asubhe subhaâ€™
kÄ• yavedanÄ• cittadhammÄ• . __avijjÄ• ca ... pe ... eva_ sammohapubbakattÄ• sabbavip
__subhasukhasaÃ±Ã±Ä• na_nti etthÄ• pi Ä• netvÄ• yojetabbo.

tatthÄ• yaá¹ƒ yojanÄ• --- ``avijjÄ• ca subhasukhasaÃ±Ã±Ä• naá¹ƒ paccayo eva, na taá¹‡h
subhasukhasaÃ±Ã±Ä• naÃ±ca paccayo, na niccaattasaÃ±Ã±Ä• naá¹ƒ evÄ• â€™â€™ ti. ev
dvinnaá¹ƒ viparÄ«tasaÃ±Ã±Ä• naá¹ƒ taá¹‡hÄ• , pacchimÄ• naá¹ƒ avijjÄ• visesapaccayoti c
``tathÄ• pÄ«â€™â€™ _tiÄ• di. avijjÄ• sÄ«sena cettha diá¹-á¹-hiyÄ• gahaá¹‡aá¹ƒ veditabba
``diá¹-á¹-hinivutaá¹ƒ cittaâ€™â€™ nti \Ne 82/, ``yo diá¹-á¹-hivipallÄ• soâ€™â€™ _ti ca Ä• di
avijjÄ• sÄ«sena diá¹-á¹-hiyÄ• gahaá¹‡aá¹ƒ, evaá¹ƒ diá¹-á¹-hisÄ«sena avijjÄ• yapi gahaá¹‡a
``diá¹-á¹-hisÄ«sena avijjÄ• vuttÄ• â€™â€™ _ti. taá¹‡hÄ• vijjÄ• su subhasukhasaÃ±Ã±Ä• na
visesapaccayo, na evaá¹ƒ avijjÄ• . niccaattasaÃ±Ã±Ä• naá¹ƒ pana yathÄ• avijjÄ• visesapa
taá¹‡hÄ• ti dassento __ ``moho visesapaccayoâ€™â€™ _ti Ä• ha.

__pacchimÄ• naá¹ƒ dvinnaá¹ƒ ... pe ... hotÄ«_ti atÄ«taá¹ƒse taá¹‡hÄ• bhinivesassa balava
hi ``so atÄ«taá¹ƒ rÅ«paá¹ƒ attato samanupassatiâ€™â€™ cceva \Be 87/ vuttaá¹ƒ, na ``abhi
__taá¹‡hÄ• vipallÄ• so_ti taá¹‡haá¹ƒ upanissÄ• ya pavatto vipallÄ• so, na hi taá¹‡hÄ• saya
__ ``taá¹‡hÄ• mÅ«lako vipallÄ• soâ€™â€™ _ti. __diá¹-á¹-hÄ• bhinandanavasenÄ• _ti
taá¹‡hupanissayadiá¹-á¹-hÄ• bhinandanavasena, yato so ``taá¹‡hÄ• vipallÄ• soâ€™â€™ ti
taá¹‡hÄ• vipallÄ• soâ€™â€™ tiÄ• dipÄ• á¹-hena. soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha a
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , paÃ±ca paramadiá¹-á¹-hadhammanibbÄ• navÄ• dÄ
nibbÄ• nappattiyÄ• ca parikappavasena subhasukhÄ• kÄ• raggÄ• hino, na evaá¹ƒ satta uc
``yebhuyyenÄ• â€™â€™ _ti. __paá¹-ipakkhavasenapÄ«_ti visuddhivasenapi. yÄ• va hi upa
visujjhateva. yadÄ• ca te pahÄ«nÄ• , tadÄ• visuddhameva. tenÄ• ha __ ``na hÄ«â€™â€™
cittenÄ• â€™â€™ ti pÄ• á¸·iá¹ƒ nikkhipitvÄ• vipallÄ• samukheneva desanÄ• ya niddhÄ• riy
``yathÄ• nusandhinÄ• va gÄ• thaá¹ƒ niá¹-á¹-hapetuâ€™â€™ _nti.

__mÄ• rassÄ• _ti kilesamÄ• rassa. tassa hi vase á¹-hito sesamÄ• rÄ• naá¹ƒ hatthagato ev
``kilesamÄ• raggahaá¹‡enevÄ• â€™â€™ _tiÄ• di.

__mÄ• rabandhana_nti sattamÄ• rapakkhe mÄ• rassa bandhananti __mÄ• rabandhanaá¹ƒ
attano samÄ• rakaparise maÃ±Ã±ati. tena vuttaá¹ƒ ``antali ... pe ... mokkhasÄ«â€™â€™ ti (
itaramÄ• rapakkhe mÄ• rova bandhananti __mÄ• rabandhanaá¹ƒ. visaá¹…khÄ• ro_ nibbÄ•

mohasampayogato cittaá¹ƒ ``mÅ«á¸·haâ€™â€™ nti vuttanti rattaduá¹-á¹-hÄ• nampi mÅ«á¸
``mÅ«á¸·haâ€™â€™ nti visuá¹ƒ vacanaá¹ƒ Ä• veá¹‡ikamohavasena vuttanti dassento __ ``

momÅ«hacittuppÄ• dÄ• naá¹ƒ vasenÄ• â€™â€™ _ti Ä• ha. __eva_nti evaá¹ƒ rÄ• gÄ• diaku
kusalabhaá¹‡á¸• acchedanato arakkhitaá¹ƒ cittaá¹ƒ hoti, sabbopi micchÄ• bhiniveso ettheva
samosaraá¹‡aá¹ƒ gacchatÄ«ti Ä• ha __ ``micchÄ• diá¹-á¹-hi_ \Ne 83/ __ ... pe ... veditabbaâ
__sabbepÄ«_ti ``arakkhitaá¹ƒ, micchÄ• diá¹-á¹-hihataá¹ƒ, thinamiddhÄ• bhibhÅ«taâ€™â€™
vuttadhammÄ• .

__cakkhunÄ• _ti dvÄ• rena. __rÅ«pa_nti visabhÄ• gavatthusannissitaá¹ƒ rÅ«pÄ• yatanaá¹ƒ
``itthÄ«â€™â€™ ti vÄ• purisoâ€™â€™ ti vÄ• ``subhaâ€™â€™ nti vÄ• ``asubhaâ€™â€™
\Be 88/ gaá¹‡hÄ• ti, tassa vÄ• gahaá¹‡asÄ«lo. __anubyaÃ±janaggÄ• hÄ«_ti hatthapÄ• dah
kilesÄ• naá¹ƒ anu anu byaÃ±janato anubyaÃ±janasaÃ±Ã±ite Ä• kÄ• re gaá¹‡hÄ• ti, tesaá¹ƒ
__yatvÄ• dhikaraá¹‡a_nti yaá¹ƒ nimittaá¹ƒ, nimittÄ• nubyaÃ±janaggahaá¹‡animittanti attho.
``cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaâ€™â€™ nti, yo ``nimittaggÄ• hÄ«, anubyaÃ±jan
vutto puggalo, tamenaá¹ƒ __cakkhundriyaá¹ƒ_ cakkhudvÄ• raá¹ƒ __asaá¹ƒvutaá¹ƒ_ satikav
vattantaá¹ƒ, tassa ca rÅ«passa iá¹-á¹-hÄ• kÄ• raggahaá¹‡e __abhijjhÄ• , _ aniá¹-á¹-hÄ• kÄ•
__domanassaá¹ƒ, _ asamapekkhane __moho_ micchÄ• bhinivese __micchÄ• diá¹-á¹-hÄ«_t
aÃ±Ã±e ca lÄ• makaá¹-á¹-hena __pÄ• pakÄ• _ akosallasambhÅ«taá¹-á¹-hena __akusalÄ• _
anu anu pavatteyyuá¹ƒ.

__tassa saá¹ƒvarÄ• ya na paá¹-ipajjatÄ«_ti tassa cakkhudvÄ• rassa saá¹ƒvarÄ• ya satikav
na paá¹-ipajjati. sÄ• pana appaá¹-ipatti cakkhundriyassa anÄ• rakkhÄ• saá¹ƒvarassa anupp
rakkhati ... pe ... Ä• pajjatÄ«â€™â€™ _ti Ä• ha. javane uppajjamÄ• nopi hi asaá¹ƒvaro tena
``cakkhundriyÄ• saá¹ƒvaroâ€™â€™ tveva vuccatÄ«ti. sesadvÄ• resupi vuttanayeneva attho
``pubbantakappanavasena cÄ• â€™â€™ _tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vitthÄ•
ca vitthÄ• ro aÃ±Ã±oâ€™â€™ ti katvÄ• taá¹ƒ samuccinanto __ ``yÄ• ca kho imÄ• â€™â€™

__yathÄ• vuttÄ• akusalÄ• dhammÄ• _ti dvÄ• dasa akusalacittuppÄ• dadhammÄ• , tesaá¹
samudayavajjÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• . __ ``evaâ€™â€™ _nti iminÄ• nettipÄ• á¸
niddhÄ• ritappakÄ• rena. __idhÄ• _ti imissaá¹ƒ ``arakkhitena cittenÄ• â€™â€™ ti gÄ• thÄ•

yadipi desanÄ• hÄ• rasampÄ• tapÄ• á¸·iyaá¹ƒ __ ``tasmÄ• rakkhitacittassÄ• â€™â€™ _ti
atthato pana __ ``tesaá¹ƒ bhagavÄ• pariÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• dinÄ• gahitÄ• evÄ• t
vibhÄ• vetuá¹ƒ __ ``kathaá¹ƒ desetÄ«â€™â€™ _ti pucchitvÄ• __ ``tasmÄ• rakkhitacittassÄ
uddhari.

__yonisomanasikÄ• rena kammaá¹ƒ karonto_ti ``so `idaá¹ƒ dukkhaâ€™ nti yoniso manasi
\Ne 84/ nayena vipassanÄ• saá¹…khÄ• tena yonisomanasikÄ• rena bhÄ• vanÄ• kammaá¹ƒ
89/. __yathÄ• bhÅ«taÃ±Ä• á¹‡a_nti Ã±Ä• tapariÃ±Ã±Ä• ya pubbabhÄ• gavipassanÄ• ya ``a
avijjÄ• nirodhÄ• rÅ«panirodhoâ€™â€™ tiÄ• dinÄ• (Paá¹-is I 50) samapaÃ±Ã±Ä• sÄ• ya Ä

dukkhadukkhatÄ• , sugativisese brahmalokekadese saá¹…khÄ• radukkhatÄ• , itarattha dve
``yathÄ• sambhavaá¹ƒ tividhadukkhatÄ• yogenÄ• â€™â€™ _ti.

desanÄ• hÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vicayahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<53> __kusaladhammÄ• rammaá¹‡Ä• _ti kusaladhamme uddissa pavattimattaá¹ƒ sandhÄ•
Ä• rammaá¹‡apaccayataá¹ƒ idha __ ``kusalÄ• dhammÄ• â€™â€™ _ti lokuttaradhammÄ• r
anupÄ• dÄ• niyÄ• dhammÄ• upÄ• dÄ• nÄ• rammaá¹‡Ä• honti. phaladhamme uddissa pa
``kusala ... pe ... daá¹-á¹-habboâ€™â€™ _ti vuttaá¹ƒ. __desanÄ• hÄ• re_ti desanÄ• hÄ• ras
kusalabhÄ• vo_ti ``kusalÄ• â€™â€™ ti vacanamattaá¹ƒ gahetvÄ• codeti, taÃ±ca nidassana
pahÄ• nahetubhÄ• vopissÄ• siyÄ• codakena sampaá¹-icchitova. __ ``mÄ• nopi duvidhoâ€
tassÄ• taá¹‡hÄ• ya ca sevitabbabhÄ• vo akusalÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ upp

nekkhammassitaá¹ƒ domanassaá¹ƒ nÄ• ma ``ariyabhÅ«miá¹ƒ pÄ• puá¹‡ituá¹ƒ nÄ• sakkhiâ
domanassanti sambandho. __eva_nti iminÄ• pÄ• á¸·iyaá¹ƒ vuttappakÄ• rena, pihaá¹ƒ upaá
dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate aniccÄ• divasena vipassanaá¹ƒ paá¹-á¹-ha
iá¹-á¹-hÄ• rammaá¹‡aÃ±cettha yathÄ• vuttaanusocanadomanassuppattÄ«naá¹ƒ yathÄ• bhi
aniá¹-á¹-hatÄ• yÄ• ti dassanatthaá¹ƒ. ``kathaá¹ƒ nekkhammavasenÄ• â€™â€™ ti padassa
``vipassanÄ• vasenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. vipassanÄ• divinimuttÄ• vÄ• paá¹-hama
kusalÄ• dhammÄ• idha nekkhammaá¹ƒ. anussatiggahaá¹‡ena upacÄ• rajjhÄ• nameva gal
``paá¹-hamajjhÄ• nÄ• divasenÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä• di_saddena dutiyajjhÄ• nato p
uparivisesÄ• saá¹…gahitÄ• . __yÄ• ya_ paÃ±Ã±Ä• vimuttiyÄ• .

__upekkhÄ• satipÄ• risuddhibhÄ• venÄ• _ti \Be 90/ upekkhÄ• janitasatipÄ• risuddhisabbhÄ
vipassanÄ• bhÄ• vanÄ• dikammassa yoggaá¹ƒ anurÅ«paá¹ƒ anucchavikaá¹ƒ. __assaddhiy
``assaddhiyenÄ• â€™â€™ _tipi \Ne 85/ paá¹-hanti, so evattho. __obhÄ• sagata_nti Ã±Ä• á¹
pubbepi paÃ±Ã±Ä• vuttÄ• , assaddhiyÄ• dÄ«hi pana aÃ±Ã±esaá¹ƒ kilesÄ• naá¹ƒ vidhaman
ca evaá¹ƒbhÅ«tÄ• ti dassanatthaá¹ƒ __ ``obhÄ• sagataá¹ƒ kilesandhakÄ• re na iÃ±jatÄ«â€™

__kopo_ kodho. __appaccayo_ domanassaá¹ƒ. iddhividhaÃ±Ä• á¹‡Ä• dikÄ• cha abhiÃ±Ã±
viseseâ€™â€™ ti vuttadhamme dassetuá¹ƒ __ ``manomayiddhi, vipassanÄ• Ã±Ä• á¹‡aÃ±c
__aá¹…gaá¹‡Ä• ni_ rÄ• gÄ• dayo. __upakkilesÄ• _ abhijjhÄ• visamalobhÄ• dayo. __anulom
__phandanÄ• _ dubbalÄ• vikkhepappavatti. balavatÄ« __anavaá¹-á¹-hÄ• naá¹ƒ_. sabbo m
ayonisomanasikÄ• rena hoti, micchÄ• vitakkena ca. tattha __ayonisomanasikÄ• ro_ akusala
tappariyÄ• panno micchÄ• vitakko vikkhepasahito evÄ• ti vuttaá¹ƒ __ ``micchÄ• bhinivesah
diá¹-á¹-hipakkhoâ€™â€™ _ti vuttaÃ±hetaá¹ƒ ``vitakkopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, ayoniso m

diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ nti (Paá¹-is I 124).

atha vÄ• __iÃ±janÄ• _ti phandanÄ• , diá¹-á¹-haparittÄ• so. yathÄ• ha ``tadapi tesaá¹ƒ bha
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ajÄ• nataá¹ƒ apassataá¹ƒ vedayitaá¹ƒ taá¹‡hÄ• gatÄ• naá¹
paritassitavipphanditamevÄ• â€™â€™ ti (DN I 105 Ä• dayo). __aá¹-á¹-hitÄ«_ti anavaá¹-á¹-h
diá¹-á¹-hivitakko. tena hi puthujjano kÄ• le sassataá¹ƒ, kÄ• le ucchedanti taá¹ƒ taá¹ƒ diá¹-á¹
pakkhandanto sattato paribbhaá¹-á¹-haandho viya, samudde vissaá¹-á¹-havÄ• hanikÄ• viya
ca tathÄ• tathÄ• paribbhamati. tenÄ• ha ``diá¹-á¹-hiyopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, vitakkop
diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ nti (Paá¹-is I 124) ca. etasmiÃ±ca pakkhe micchÄ• bhinivesa
micchÄ• bhinivesahetutÄ• ya ca tassÄ• dve pakkhÄ• ti ekadesasarÅ«pekaseso katoti vedit

__ ``evaâ€™â€™ _ntiÄ• dinÄ• ``so uparimaâ€™â€™ ntiÄ• dipÄ• á¸·iyaá¹ƒ sambandhaá¹
__paá¹-ighasaÃ±Ã±Ä• _ti bhummatthe paccattavacananti dassento __ ``paá¹-igha ... pe ... s
Ä• ha. __rÅ«pÄ• vacarasaÃ±Ã±Ä• _ti saÃ±Ã±Ä• sÄ«sena rÅ«pÄ• vacarajjhÄ• nÄ• ni vadat
nÄ• nÄ• sabhÄ• vÄ• , nÄ• nÄ• sabhÄ• ve vÄ• Ä• rammaá¹‡e saÃ±Ã±Ä• . á¹-hapetvÄ• paa
avasiá¹-á¹-hakÄ• mÄ• vacarasaÃ±Ã±Ä• hetÄ• . __tÄ• samatikkamatÄ«_ti tÄ• rÅ«pasaÃ±
Ä• rammaá¹‡ehi saddhiá¹ƒ sammadeva atikkamati.

rÅ«pÄ• vacarajjhÄ• nobhÄ• sopi kasiá¹‡Ä• rammaá¹‡Ä• . kasiá¹‡anissando hi Ä• ruppajjhÄ
kasiá¹‡arÅ«pÄ• naá¹ƒ dassanaá¹ƒ. abhijjhÄ• byÄ• pÄ• dappahÄ• nena saddhiá¹ƒ vÄ«riyÄ•
86/ satipassaddhiyo parikkhÄ• raá¹…gatÄ• vuttÄ• eva. satirahitaá¹ƒ sammasanaá¹ƒ nÄ• m
upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , ayaá¹ƒ vipassanÄ• â€™â€™ _ti vuttaá¹ƒ. tena satis
gahitÄ• ti dasseti. sammosÄ• naá¹ƒ pahÄ• namÄ• hÄ• ti sambandho.

<54> paccuppannasukhaÄ• yatisukhavipÄ• kakiriyanirÄ• misaakÄ• purisasevitabhÄ• vehi e
samÄ• dhissa santapaá¹‡Ä«tatÄ• divisesÄ• vuttÄ• , tepi idha saá¹…gahitÄ• ti tesaá¹ƒ padÄ
__ ``aá¹…gasantatÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __aá¹…gasantatÄ• yÄ• _ti phala
__kilesadarathasantatÄ• yÄ• _ti kilesadarathapaá¹-ippassaddhiyÄ• . __paá¹‡Ä«to_ti uá¸·Ä•
maggasamÄ• dhisaá¹…khÄ• tena ekodibhÄ• vena. __ekodibhÄ• va_nti samÄ• dhÄ• naá¹ƒ.
paccanÄ«kanÄ«varaá¹‡apaá¹-hamajjhÄ• nanikantiÄ• dÄ«ni niggahetabbÄ• ni, aÃ±Ã±e ca k
pana arahattasamÄ• dhissa paá¹-ippassaddhakilesattÄ• na niggahetabbaá¹ƒ, vÄ• retabbaÃ
maggÄ• nantaraá¹ƒ samÄ• pattikkhaá¹‡eva appayogeneva adhigatattÄ• , á¹-hitattÄ• ca ap
adhigatattÄ• __nasasaá¹…khÄ• raniggayhavÄ• ritagato_.

__ ``sativepullappattoâ€™â€™ _ti etena appavattamÄ• nÄ• yapi satiyÄ• satibahulatÄ• ya
__ ``yathÄ• paricchinnakÄ• lavasenÄ• â€™â€™ _ti etena paricchinnasatiyÄ• satoti dasseti

__vakkhamÄ• nenÄ• _ti ``pÄ«tipharaá¹‡Ä• â€™â€™ tiÄ• dinÄ• anantaraá¹ƒ vakkhamÄ• n

pana pÄ• á¸·i Ä• gatÄ• . taá¹ƒ ``paÃ±caá¹…giko sammÄ• samÄ• dhÄ«â€™â€™ ti (DN III 35
paÃ±Ã±Ä• uddiá¹-á¹-hÄ• ti katvÄ• vuttaá¹ƒ. tato eva __aá¹-á¹-hakathÄ• yaá¹ƒ ``pÄ«tiphara
_tiÄ• dÄ«naÃ±ca atthasaá¹ƒvaá¹‡á¹‡anÄ• katÄ• . tattha ``so imameva kÄ• yaá¹ƒ \Be 92/ v
abhisandetÄ«â€™â€™ tiÄ• dinÄ• (DN I 226) nayena pÄ«tiyÄ• , sukhassa ca pharaá¹‡aá¹ƒ
suviÃ±Ã±eyyameva.

__samÄ• dhivasena samatho uddhaá¹-o_ti sabhÄ• vavasena samatho uddhaá¹-o, na upak
adhippÄ• yo.

<55> rÄ• gapaá¹-ipakkhattÄ• samÄ• dhissa __ ``adhicittasikkhÄ• ya sikkhantoâ€™â€™ _t
__vuttanayÄ• nusÄ• renÄ• _ti ``sukhapaá¹‡idhiÄ• disamugghÄ• á¹-anena appaá¹‡ihitoâ€™
saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡abhaá¹…gurataá¹ƒ sammadeva passantassa na rÄ• go patiá¹-
aniccÄ• nupassanÄ• rÄ• gacaritassa sappÄ• yÄ• \Ne 87/ vuttÄ• , tathÄ• saá¹…khÄ• rÄ• n
sammadeva passantassa pakatiyÄ• pi dukkhitesu dukkhuppÄ• danaá¹ƒ vaá¹‡e khÄ• rodaka
patiá¹-á¹-haá¹ƒ labhatÄ«ti dukkhÄ• nupassanÄ• dosacaritassa sappÄ• yÄ• vuttÄ• , tathÄ•
ghanavinibbhoge kate attasuÃ±Ã±atÄ• ya upaá¹-á¹-hahamÄ• nÄ• ya na moho patiá¹-á¹-haá
anattÄ• nupassanÄ• mohacaritassa sappÄ• yÄ• vuttÄ• ti veditabbaá¹ƒ. rÄ• gapaá¹-ipakkh
``adhicittasikkhÄ• ya sikkhantoâ€™â€™ _ti vuttaá¹ƒ. esa nayo itaresu. sesamettha suviÃ±Ã

khantibahulo uppannaá¹ƒ aratiá¹ƒ anabhiratiá¹ƒ abhibhuyya viharanto sukhena samÄ• dhiá
khantippadhÄ• natÄ• pi samathapakkhabhajanassa kÄ• raá¹‡aá¹ƒ vuttÄ• . __uá¹-á¹-hÄ• na
sampannakÄ• yikavÄ«riyaá¹ƒ. sammÄ• kammantavÄ• yÄ• mÄ• naá¹ƒ yo kÄ• yikÄ• divikap
kÄ• yikassa payogassa samuá¹-á¹-hÄ• navasena veditabbo.

__ ``khippÄ• dhigamoâ€™â€™ _ti iminÄ• maggÄ• sevanabhÄ• vaá¹ƒ dasseti. __ ``vipass
_ti iminÄ• vipassanÄ• nubhÄ• vena samucchedavimutti vikkhambhanavimutti viya samathÄ
__lokiyehÄ«_ti nissakkavacanaá¹ƒ. __mahantÄ• na_nti uá¸·Ä• rÄ• naá¹ƒ, paá¹‡Ä«tÄ• nanti

<56> __ta_nti vicayahÄ• raá¹ƒ. __visaá¹ƒvÄ• danahetÅ«naá¹ƒ_ lobhÄ• dÄ«naá¹ƒ pÄ• padh
yathÄ• saraá¹‡Ä• divisayÄ• aÃ±Ã±Ä• á¹‡Ä• disaá¹ƒkilesÄ• na pavattanti, evaá¹ƒ sodhent
sÄ«laá¹ƒ akhaá¹‡á¸• Ä• dibhÄ• vena paripuá¹‡á¹‡aá¹ƒ hoti anÅ«naá¹ƒ, evaá¹ƒ paripÅ«rent

__ ``tathÄ• _ \Be 93/ __paá¹-ipajjantoâ€™â€™ _ti iminÄ• satthu mahÄ• patikÄ• rabhÄ• vo
paá¹-hamavÄ• de __ ``dassanÄ• bhÅ«miÃ±ca bhÄ• vanÄ• bhÅ«miÃ±cÄ• â€™â€™ _ti vutta

__yassa atthÄ• yÄ• _ti yassa yassa pahÄ• natthÄ• ya. __tathÄ• paá¹-ipannassÄ• _ti yathÄ
pÄ• dakaá¹ƒ katvÄ• anÄ• gÄ• mimaggÄ• diadhigamo hoti, tathÄ• paá¹-ipannassa.

__vadhita_nti ghÄ• titaá¹ƒ.

__ ``manussabhÅ«toâ€™â€™ _ti idaá¹ƒ pubbÄ• parÄ• pekkhaá¹ƒ katvÄ• ``pitÄ• manussa
ca tathÄ• \Ne 88/ ``mÄ• tÄ• manussabhÅ«tÄ• â€™â€™ ti yojetabbaá¹ƒ. bhedÄ• nurÅ«pas
_ bhedÄ• nurÅ«pena vÄ• vacanena viÃ±Ã±Ä• panaá¹ƒ.

<57> __manussatta_nti manussajÄ• titÄ• . __liá¹…gasampattÄ«_ti purisabhÄ• vo. __hetÅ«
manovacÄ«paá¹‡idhÄ• nasiddhiyÄ• saddhiá¹ƒ pubbahetusampadÄ• . __satthÄ• radassana
__guá¹‡asampattÄ«_ti abhiÃ±Ã±Ä• samÄ• pattilÄ• bho. __adhikÄ• ro_ti attano sarÄ«ranira
upakÄ• rakaraá¹‡aá¹ƒ. __chandatÄ• _ti buddhabhÄ• vÄ• ya daá¸·hacchandatÄ• anivattidh

__na uppajjantÄ«ti pana atthÄ«_ti ``na me Ä• cariyo atthi, sadiso me na vijjatÄ«â€™â€™ ti
341; Kv 405; Vin I 11; Mil IV 5.11) imissÄ• lokadhÄ• tuyÄ• á¹-hatvÄ• vadantena bhagavat
sÄ• riputta, atthetarahi aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavato samasamo sa
ahaá¹ƒ, bhante, `noâ€™ ti vadeyyaâ€™â€™ nti (DN III 161) vatvÄ• tassa kÄ• raá¹‡aá¹ƒ da
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ
161; AN a I 277) imaá¹ƒ suttaá¹ƒ dassentena dhammasenÄ• patinÄ• va buddhakhettabhÅ«
á¹-hapetvÄ• aÃ±Ã±attha anuppatti vuttÄ• hotÄ«ti adhippÄ• yo.

__khettapariggaho kato nÄ• ma hoti_ ``idaá¹ƒ buddhakhettaá¹ƒ nÄ• mÄ• â€™â€™ ti.

__evaá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÄ• vaá¹ƒ gatÄ• _ti vuttappakÄ• rena á¹-hÄ• nabhÅ«tÄ
yathÄ• rahaá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÄ• vena pavattÄ• . __sattapaÃ±Ã±attiyÄ• upÄ• c
khandhe sandhÄ• ya vadati.

<58> __phalassa_ \Be 94/ __paccakkhakÄ• ritÄ• _ti ``imassa kammassa idaá¹ƒ phalaâ€™
taá¹ƒtaá¹ƒkammaphalÄ• vabodho. __appadÄ• nÄ• bhÄ• vo_ti paccayasamavÄ• ye kammas
tenÄ• ha __ ``katÅ«pacitÄ• naâ€™â€™ _nti.

<59> __ajjhositavatthunÄ• _ti taá¹‡hÄ• bhinivesavasena abhiniviá¹-á¹-havatthunÄ• .
__rÅ«pabhavaarÅ«pabhavÄ• dinÄ• _ti bhavataá¹‡hÄ• viya sayaá¹ƒ dasseti.

__khandhattayavasenÄ• _ti \Ne 89/ sÄ«lÄ• dikkhandhattayavasena. __paá¹-ipadÄ• vibhÄ•
``sabbatthagÄ• minÄ«â€™â€™ ti Ä• dipaá¹-ipadÄ• ya bhedena.

__tatthatatthagÄ• minÄ«_ti nirayÄ• dinibbÄ• nanti dvÄ«su gandhabbaá¹-á¹-hÄ• nesu tattha
__sabbatthagÄ• minÄ«_ti yathÄ• vuttesu sabbaá¹-á¹-hÄ• nesu ca gamanasÄ«lÄ• .

saÃ±jÄ«vo kÄ• á¸·asuttaá¹ƒ saá¹…ghÄ• to roruvo mahÄ• roruvo tÄ• pano mahÄ• tÄ• pano mahÄ• nirayÄ• _. ekekassa cattÄ• ri cattÄ• ri dvÄ• rÄ• ni, ekekasmiá¹ƒ dvÄ• re cattÄ• ro ca evaá¹ƒ __soá¸·asa ussadaniraye_ vaá¹‡á¹‡enti.

sakkasuyÄ• mÄ• diko __jeá¹-á¹-hakadevarÄ• jÄ• _. pajÄ• pativaruá¹‡aÄ«sÄ• nÄ• dayo viy dutiyÄ• diá¹-á¹-hÄ• nantarakÄ• rako __paricÄ• rako_.

__kilesakÄ• mapakkhe_ti ``saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ• m vuttasaá¹…kappavasena vuttaá¹ƒ. sopi hi vibÄ• dhati, upatÄ• peti cÄ• ti kilesattasambhavat kilesavatthubhÄ• vato. __kÄ• mapaá¹-isaá¹ƒyutto_ti kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mer vÄ• . aÃ±Ã±esu ca kÄ• mapaá¹-isaá¹ƒyuttesu dhammesu vijjamÄ• nesu vitakke eva kÄ• ma veditabbo vitakkassa kÄ• masaá¹…kappavuttiyÄ• sÄ• tisayattÄ• . esa nayo byÄ• pÄ• dadh ca dukkhÄ• panaá¹ƒ __vihiá¹ƒsÄ• _. taá¹ƒ tu micchÄ• hi vihiá¹ƒsÄ• .

bÄ«jÄ• didhÄ• tunÄ• nattavasena khandhÄ• dinÄ• nattaá¹ƒ veditabbaá¹ƒ. __khandho_ti dv

<60> __ajjhÄ• sayadhÄ• tÅ«_ti \Be 95/ ajjhÄ• sayasabhÄ• vo. yathÄ• gÅ«thÄ• dÄ«naá¹ƒ s gÅ«thÄ• dÄ«heva saá¹ƒsandati, evaá¹ƒ puggalÄ• naá¹ƒ ajjhÄ• sayassevesa sabhÄ• vo, ya dussÄ«lÄ• dikeheva saá¹ƒsandanti.

saddhÄ• mÅ«lakattÄ• kusalakiriyÄ• ya vuttaá¹ƒ __ ``yaá¹ƒ saddhÄ• vasenÄ• â€™â€™ _ti ``saddhÄ• bÄ«jaâ€™â€™ nti (Sn 77). yaá¹ƒ lobhavasena, saddhÄ• vasena ca dosavasena \Ne 90/, saddhÄ• vasena cÄ• ti yojetabbaá¹ƒ. __vÄ«riyavasenÄ• _ti sammappadhÄ• navÄ« __paÃ±Ã±Ä• vasenÄ• _ti maggasammÄ• diá¹-á¹-hivasena.

akusalassa kammassa katokÄ• satÄ• ya pÄ• á¸·iyaá¹ƒ vuttattÄ• __ ``vipÄ• kÄ• varaá¹‡ena taá¹ƒ pana nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ kammÄ• varaá¹‡Ä• dÄ«hipi nivutatÄ• ya i devadattaá¹ƒ kokÄ• likaá¹ƒ sunakkhattaá¹ƒ licchaviputtanti udÄ• haá¹-aá¹ƒ, yadipi bhagavÄ aá¹-á¹-hÄ• nataá¹ƒ disvÄ• nibbedhabhÄ• giyadesanaá¹ƒ na deseti, vÄ• sanÄ• bhÄ• giyaá¹ evÄ• ti dassento __ ``saccappaá¹-ivedhaâ€™â€™ _ntiÄ• dimÄ• ha. __ajÄ• tasattuÄ• dÄ«na saccakÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tassÄ• pi bhagavÄ• anÄ• gate vÄ• sanatth hi ``anÄ• gate tambapaá¹‡á¹‡idÄ«pe sÄ• sanaá¹ƒ patiá¹-á¹-hahissatÄ«â€™â€™ ti tatthÄ• y pabbajitvÄ• __kÄ• á¸·abuddharakkhitatthero_ nÄ• ma pabhinnapaá¹-isambhido mahÄ• khÄ idaá¹ƒ disvÄ• dhammaá¹ƒ desesi, so ca tathÄ• ahosÄ«ti.

__asampuá¹‡á¹‡e_ti ekantato vipÄ• kadÄ• nasamatthatÄ• vasena pÄ• ripÅ«riá¹ƒ anupagat diá¹-á¹-hupanissayadiá¹-á¹-hisahagatassa kammaá¹ƒ sandhÄ• ya __ ``kamme asampuá¹‡á¹ tenÄ• ha __ ``kilesantarÄ• ya missakaá¹ƒ kammantarÄ• yaá¹ƒ dassetvÄ• â€™â€™ _ti.

<61> diá¹-á¹-hi panettha padhÄ• nabhÄ• vena pÄ• á¸·iyaá¹ƒ gahitÄ• sÄ«labbataparÄ• mÄ
hi vuttaá¹ƒ __ ``yathÄ• puá¹‡á¹‡aÃ±ca govatikaá¹ƒ, acelaÃ±ca kukkuravatikaâ€™â€™ _nti
hi tassa micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nassa tesaá¹ƒ bhagavÄ• ``cattÄ• rimÄ• ni, pu
tiÄ• dinÄ• (MN II 81) dhammaá¹ƒ desesi. tÄ• ya ca desanÄ• ya te taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-i
patiá¹-á¹-hahiá¹ƒsu.

<62> paguá¹‡atÄ• ya \Be 96/ vodÄ• naá¹ƒ __paguá¹‡avodÄ• naá¹ƒ_. tadeva paá¹-hamajjh
dutiyajjhÄ• nÄ• diadhigamassa paccayattÄ• vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``v
paguá¹‡avodÄ• naâ€™â€™ _nti. __bhavaá¹…gavuá¹-á¹-hÄ• naá¹ƒ_ bhavaá¹…guppatti. bh
taá¹ƒsamaá¹…gisamÄ• pattito vuá¹-á¹-hito nÄ• ma hoti. saÃ±Ã±Ä• vedayitaapagamo eva _

__idaá¹ƒ vuá¹-á¹-hÄ• na_nti idaá¹ƒ yathÄ• vuttaá¹ƒ kosallaá¹ƒ vuá¹-á¹-hÄ• nahetubhÄ• vat
tathÄ• hi vuttaá¹ƒ ``vodÄ• nampi tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• naâ€™â€
vuá¹-á¹-hÄ• napÄ• á¸·iyÄ• asaá¹…gahitattÄ• \Ne 91/ ``nirodhasamÄ• pattiyÄ• vuá¹-á¹-hÄ
pÄ• á¸·imuttakavuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ ti __sammohavinodaniyaá¹ƒ_ (Vibh-a
``nirodhato phalasamÄ• pattiyÄ• vuá¹-á¹-hÄ• naâ€™â€™ nti pÄ• á¸·iyaá¹ƒ natthÄ«ti vadey
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• ananta
(Paá¹-á¹-h I 1.417) imÄ• ya pÄ• á¸·iyÄ• paá¹-isedhetabbÄ• .

<63> __ayaá¹ƒ cassa Ä• sayo_ti ettha Ä• sayajÄ• nanÄ• dinÄ• yehi indriyehi yehi paropar
kalyÄ• á¹‡apÄ• pÄ• sayÄ• dikÄ• honti, tesaá¹ƒ pajÄ• nanaá¹ƒ vibhÄ• vetÄ«ti veditabbaá¹ƒ
indriyaparopariyattaÄ• sayÄ• nusayaÃ±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ asÄ• dhÄ• raá¹‡atÄ• ,
indriyaparopariyattanÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ balatÄ• ca siddhÄ• h

__thÄ• magato_ti ettha thÄ• magamanaá¹ƒ nÄ• ma aÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡o kÄ• m
sabhÄ• vo veditabbo, yato ``thÄ• magato anusayaá¹ƒ pajahatÄ«â€™â€™ ti (Paá¹-is III 21)

__Ä• vajjanamatteneva sarati_ Ä• kaá¹…khÄ• yattavuttikattÄ• . vuttaÃ±hi ``Ä• kaá¹…khapa
bhagavato Ã±Ä• á¹‡aá¹ƒ, manasikÄ• rapaá¹-ibaddhaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡aâ
II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5). sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹
Ã±Ä• á¹‡aá¹ƒ parikammanirapekkhanti.

<64> __upakkilesavimuttattÄ• _ti ettha cittÄ• di eva upakkilesÄ• , nibbattakassa vÄ• kamm
pÄ• ribandhakilesÄ• . kasiá¹‡akammaparikammajhÄ• nanibbattanakasiá¹‡abhÄ• vo cuddas
abhiÃ±Ã±Ä• bhinÄ«hÄ• roti sabbatthÄ• pi \Be 97/ vÄ«riyabalassa bahÅ«pakÄ• rattÄ• vutta
``vÄ«riyabhÄ• vanÄ• balanibbattaâ€™â€™ _nti. __dibbasadisattÄ• _ti dibbe bhavanti __dib
pasÄ• dacakkhu, dibbaá¹ƒ viyÄ• ti __dibbaá¹ƒ, _ aggataá¹ƒ abhiÃ±Ã±Ä• á¹‡aá¹ƒ. __dibbavi

rÅ«pÄ• vacarajjhÄ• nÄ• ni. tesaá¹ƒ vasena nibbattitvÄ• paá¹-iladdhabbattÄ• __dibbaá¹ƒ, _
dibbanti vuttanti dasseti. __dibbavihÄ• rasannissitattÄ• _ti rÅ«pÄ• vacaracatutthajjhÄ• nena
nibbattattÄ• , tena dibbanissitaá¹ƒ dibbanti dasseti. divusaddaá¹ƒ akkharacintakÄ• kÄ«á¸·Ä
vuttaá¹ƒ __ ``taá¹ƒ sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaâ€™â€™ _nti. purimÄ• hi
vasena, itare jutigatiatthavaseneva dassitÄ• ti.

__manussÅ«pacÄ• ra_nti manussagocaraá¹ƒ. __daá¹-á¹-huá¹ƒ na sakkÄ• _ ittarakhaá¹‡att
__ ``Ä• sannacutikÄ• â€™â€™ _tiÄ• dinÄ• \Ne 92/ santatipaccuppannavasena ``cavamÄ•
vuttanti dasseti. __ ``mohanissandayuttattÄ• â€™â€™ _tiÄ• dinÄ• sattÄ• naá¹ƒ hÄ«napaá¹
mohÄ• dikammanidÄ• nahetukataá¹ƒ, nissandaphalataÃ±ca dasseti. dibbacakkhussa pÄ• d
__dibbacakkhupÄ• dakÄ• ni_. tena vuttaá¹ƒ __ ``dibbacakkhunÄ• saheva ijjhantÄ«â€™â€™
paribhaá¹‡á¸• aÃ±Ä• á¹‡Ä• ni.

samÄ• dÄ«yantÄ«ti __samÄ• dÄ• nÄ• ni, _ kammÄ• ni samÄ• dÄ• nÄ• ni etesanti __kamm
samÄ• dÄ• tabbanÄ• nÄ• vidhakammÄ• ti attho purime atthe, dutiye pana kammÄ• ni samÄ
_ micchÄ• diá¹-á¹-hiyÄ• kammasamÄ• dÄ• nÄ• __micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ
karaá¹‡avacanaá¹ƒ.

__taá¹ƒ vÄ• ca_nti taá¹ƒ ariyÄ• naá¹ƒ upavadanavÄ• caá¹ƒ. __taá¹ƒ citta_nti samuá¹-á¹-hÄ
diá¹-á¹-hi_nti yena micchÄ• gÄ• hena ariye anuddhaá¹ƒseti, micchÄ• bhinivesaá¹ƒ. ayampe
nÄ• ma hetusampannassa bhikkhuno visuddhaá¹ƒ sÄ«laá¹ƒ, samÄ• dhiÃ±ca sampÄ• detvÄ
khippÄ• bhiÃ±Ã±Ä• ya diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• mit
yathÄ• vuttacittadiá¹-á¹-hÄ«hi apakkamitvÄ• appatirÅ«paá¹ƒ sabhÄ• vaá¹ƒ ``mayÄ• , bhant
vuttaâ€™ nti accayadesanÄ• ya te na khamÄ• peti, so kÄ• yassa bhedÄ• niraye evÄ• ti. te
khamÄ• panaÃ±hettha tesaá¹ƒ vÄ• cÄ• dÄ«naá¹ƒ pahÄ• naá¹ƒ paá¹-inissaggova. ito __sÄ•
natthi_ sabbÄ• natthavidhÄ• nato, sabbahitasukhaparidhaá¹ƒsanato ca.

__kÄ• yassa_ \Be 98/ __bhedÄ• _ti idha __kÄ• ya_saddo attabhÄ• vapariyÄ• yoti Ä• ha __
``upÄ• dinnakkhandhapariccÄ• gÄ• â€™â€™ _ti. __tadanantara_nti tassa maraá¹‡asaá¹…
anantaraá¹ƒ. abhinibbattakkhandhattho __para_saddo, anorimabhÅ«tavatthuvisayo vÄ• siy
avadhivisesanamattaá¹ƒ vÄ• . tesu purimaá¹ƒ sandhÄ• yÄ• ha __ ``abhinibbattakkhandhagg
pacchimassa pana vasena __ ``cutito uddhaâ€™â€™ _nti.

__vuttavipariyÄ• yenÄ• _ti ``suá¹-á¹-hu caritaá¹ƒ, sobhanaá¹ƒ vÄ• caritaâ€™â€™ ntiÄ• dir
ghÄ• tanaá¹ƒ.

__kÄ• raá¹‡Ä• kÄ• raá¹‡a_nti á¹-hÄ• nÄ• á¹-á¹-hÄ• naá¹ƒ. cetanÄ• cetanÄ• sampayuttadh
nirayÄ• dinibbÄ• nagÄ• mipaá¹-ipadÄ• bhÅ«te kammanti gahetvÄ• Ä• ha __ ``kammaparic

__kammavipÄ• kantaraá¹ƒ_ kammavipÄ• kaviseso kammavipÄ• kassa vibhÄ• go. __appetu
aá¹-á¹-hamanavamabalÄ• ni viya, taá¹ƒsadisaá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ viya vikubbituá¹ƒ
balasadisataÃ±ca nivÄ• reti. jhÄ• nÄ• diÃ±Ä• á¹‡aá¹ƒ viya vÄ• appetuá¹ƒ \Ne 93/, vikubbitu
jhÄ• nÄ• dipaccavekkhaá¹‡Ä• Ã±Ä• á¹‡aá¹ƒ idha chaá¹-á¹-haá¹ƒ balanti tassa savitakkasav
jhÄ• nÄ• dÄ«hi vinÄ• paccavekkhaá¹‡Ä• natthÄ«ti jhÄ• nÄ• disahagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ t
vuttaá¹ƒ. atha vÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ jhÄ• nÄ• dikiccaá¹ƒ viya na sabbaá¹ƒ ba
sakkotÄ«ti dassetuá¹ƒ __ ``jhÄ• naá¹ƒ hutvÄ• appetuá¹ƒ, iddhi hutvÄ• vikubbituÃ±ca na sa
(Vibh-má¹- 831) vuttaá¹ƒ, na pana kassaci balassa jhÄ• naiddhibhÄ• voti daá¹-á¹-habbaá¹ƒ.

vicayahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yuttihÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

<65> paá¹-ipakkhapaá¹-ibÄ• á¸·hÄ• kusalÄ• dhammÄ• uppajjitumeva na sakkonti, uppan
kiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya anuppannasadisÄ• ti paá¹-ipakkhanivÄ• raá¹‡ena kusa
kiccakaraá¹‡abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``manacchaá¹-á¹-hÄ• ni ... pe ... bhavissatÄ«â€™â
__viharantassÄ• _ti viharaá¹‡ahetu. __viharanto_ti etthÄ• pi eseva nayo, tena rakkhitacittat
ekantato sammÄ• saá¹…kappagocaratÄ• ya ca saá¹ƒvattatÄ«ti dasseti. __vuttanayenÄ• _ti
micchÄ• saá¹…kappÄ• naá¹ƒ avasaraá¹ƒ adatvÄ• visodhitanekkhammÄ• divitakkatÄ• ya. _
kÄ• yÄ• diasubhÄ• dito Ä• dÄ• naá¹ƒ. __vinipÄ• tabhaya_nti duggatibhayaá¹ƒ. __sabbopi c
``sammÄ• saá¹…kappagocaro sammÄ• diá¹-á¹-hi bhavissatÄ«â€™â€™ tiÄ• dÄ«su attho yu
anarÅ«pakÄ• raá¹‡abhÄ• vato.

yuttihÄ• rasampÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padaá¹-á¹-hÄ• nahÄ• rasampÄ• tÄ• divaá¹‡á¹‡anÄ•

<66> yasmÄ• vÄ• saá¹ƒkilesato rakkhitacittassa tÄ«á¹‡i sucaritÄ• ni pÄ• ripÅ«riá¹ƒ gacch
__rakkhitacittassÄ• _ti ettha yÄ• yaá¹ƒ rakkhitacittatÄ• , sÄ• kÄ• yasucaritÄ• dÄ«naá¹ƒ tiá¹
padaá¹-á¹-hÄ• nanti evamettha attho veditabbo. __attÄ• dhÄ«na_nti attaparÄ• dhÄ«naá¹ƒ.

__tato evÄ• _ti kÄ• raá¹‡aggahaá¹‡ena phalassa gahitattÄ• eva.

<68> __tattha_ \Ne 94/ __itisaddo_ti ``paripÄ• lÄ«yatÄ«â€™â€™ ti itisaddo.

73-4__._ pÄ• á¸·iyaá¹ƒ __paÃ±cindriyÄ• ni tÄ«hi khandhehi saá¹…gahitÄ• nÄ«_ti ettha sad
pÄ• timokkhÄ• di tividhaá¹ƒ sÄ«laá¹ƒ gahitaá¹ƒ sodhetabbattÄ• . tesanti tehi sÄ«lakkhandho
samÄ• dhipaÃ±Ã±indriyehi samÄ• dhipaÃ±Ã±Ä• kkhandhÄ• gahitÄ• ti pÄ• kaá¹-oyamattho

paresu ... pe ... vuttanayamevÄ• â€™â€™ _ti.

<76> __hetuhetusamuppannapaccayapaccayuppannasaá¹…khÄ• tassÄ• _ti ettha hetupac
vuttoyeva.

padaá¹-á¹-hÄ• nahÄ• rasampÄ• tÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

missakahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•

idÄ• ni yasmÄ• suttesu hÄ• rÄ• naá¹ƒ yojanÄ• nayadassanattÄ• hÄ• rasampÄ• tadesanÄ
hÄ• rasarÅ«pamattadassanattÄ• , tasmÄ• __peá¹-akopadese_ \Be 100/ Ä• gatanayÄ• nus
hÄ• rasampÄ• tayojanÄ• vidhiá¹ƒ dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha vijj
kusalÄ• kusalacittappavattiyÄ• alobhÄ• dosalobhadosÄ• pi paramparabhÄ• vena pavattant
__ ``cha dhammÄ• ... pe ... mÅ«lÄ• nÄ«â€™â€™ _ti Ä• ha. yathÄ• ca nidÄ• nabhÄ• vena
vasevattanenÄ• pi pubbaá¹…gamatÄ• labbhatevÄ• ti vuttaá¹ƒ __ ``sÄ• dhipatikÄ• naá¹ƒ ad
sabbacittuppÄ• dÄ• naá¹ƒ indriyÄ• nÄ«â€™â€™ _ti. __alobhassÄ• _ti alobhayuttassa cittu
__nekkhammacchandenÄ• _ti kusalacchandena. nekkhammasaddo pabbajjÄ• dÄ«su niruá

``pabbajjÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, nibbÄ• naÃ±ca vipassanÄ• .

sabbepi kusalÄ• dhammÄ• , `nekkhammaâ€™ nti pavuccareâ€™â€™ ti || (It-a 109; Sv-pá¹
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tesu \Ne 95/ idha kusalÄ• dhammÄ• adhippetÄ• . tena vuttaá¹ƒ ``kusalacchandenÄ• â€™
upanissayabhÅ«tena, na adhipatibhÅ«tena. idaá¹ƒ vuttaá¹ƒ hoti --- alobhappadhÄ• no ce cit
nekkhammacchandena upanissayabhÅ«tena mano tassa pubbaá¹…gamo hoti. sesapadad

yadaggena tesaá¹ƒ dhammÄ• naá¹ƒ mano pubbaá¹…gamaá¹ƒ, tadaggena tesaá¹ƒ jeá¹-á¹-
vuttaá¹ƒ __ ``manoseá¹-á¹-hÄ• ti mano tesaá¹ƒ dhammÄ• naâ€™â€™ _ntiÄ• di. manomaya
manassa tesaá¹ƒ sahajÄ• tÄ• dinÄ• paccayabhÄ• vo evÄ• ti vuttaá¹ƒ__ ``manomayÄ• ti ...
__te panÄ• _ti ettha __pana_-saddo visesatthadÄ«pako, tenetaá¹ƒ dasseti --- yadipi tesaá¹ƒ
chandÄ• dayopi paccayÄ• eva, indriyÄ• dipaccayena pana savisesaá¹ƒ paccayabhÅ«tassa
``manomayÄ• â€™â€™ ti. tattha __chandasamudÄ• nÄ«tÄ• _ti yathÄ• vuttanekkhammÄ• d
nÄ«tÄ• , tato samudÄ• gatÄ• ti attho. tato eva nekkhammavitakkÄ• dito samuppannattÄ•
__anÄ• vilasaá¹…kappasamuá¹-á¹-hÄ• nÄ• _. tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphass
__phassasamodhÄ• nÄ• _. ``phuá¹-á¹-ho, bhikkhave, vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, ph
(SN b IV 93) hi vuttaá¹ƒ. __idaá¹ƒ manokamma_nti kÄ• yaá¹…gavÄ• caá¹…gacopanaá¹ƒ al
pasannena manasÄ• pavattaá¹ƒ idaá¹ƒ kusalaá¹ƒ manokammaá¹ƒ. taá¹ƒ pana \Be 101/ an

abyÄ• pÄ• dasahagataá¹ƒ, sammÄ• diá¹-á¹-hisahagatanti tividhaá¹ƒ hoti.

__bhÄ• satÄ«_ti avisaá¹ƒvÄ• danÄ• dinÄ• vÄ• caá¹…gacopanÄ• vasena pavattentiyÄ• va
sÄ• dhetÄ«ti attho, tena kÄ• yadvÄ• rato pavattakusalavacÄ«kammampi saá¹…gahitaá¹ƒ h
``vacÄ«viÃ±Ã±attivipphÄ• rato, tathÄ• sÄ• diyanato ca bhÄ• satÄ«â€™â€™ ti. sabbampi v
catubbidhaá¹ƒ. __karotÄ«_ti attano, paresaÃ±ca hitÄ• hitÄ• ni kÄ• raá¹‡Ä• kÄ• raá¹‡ehi kÄ
pavattentiyÄ• kÄ• yaviÃ±Ã±attiyÄ• sÄ• dhetabbaá¹ƒ sÄ• dhetÄ«ti attho, tena vacÄ«dvÄ• r
pavattakusalakÄ• yakammampi saá¹…gahitaá¹ƒ hoti. tathÄ• ca vakkhati ``kÄ• yaviÃ±Ã±att
sÄ• diyanato ca karotÄ«â€™â€™ ti (Nett-a 76 missakahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•). ka
pÄ• á¹‡Ä• tipÄ• tÄ• divasena taá¹ƒ tividhaá¹ƒ hoti. tenÄ• ha __ ``iti dasakusalakammapathÄ
dasapuÃ±Ã±akiriyavatthuvasenÄ• pi gÄ• thÄ• ya attho yujjati. tathÄ• hi vakkhati ``so pasan
bhÄ• sati vÄ• karoti vÄ• kevalaá¹ƒ manasÄ• pavattatÄ«ti aniyamattho __vÄ• _-saddo. tat
saá¹ƒvaá¹‡á¹‡itaá¹ƒ.

__dasavidhassa kusalakammassÄ• _ti dasavidhassa kusalakammapathakammassa, vakkh
dasapuÃ±Ã±akiriyavatthusaá¹…khÄ• tassa \Ne 96/ kusalakammassa. nanu tattha dÄ• nÄ•
puÃ±Ã±akiriyavatthu vuttanti? saccaá¹ƒ, taá¹ƒ pana itaresaá¹ƒ tadantogadhattÄ• .

``sukhamanvetÄ«â€™â€™ ti saá¹…khepena vuttaá¹ƒ sukhÄ• nugamaá¹ƒ vitthÄ• rena dass
_tiÄ• dimÄ• ha. tattha __evaá¹ƒ santa_nti evaá¹ƒ bhÅ«taá¹ƒ, appahÄ«nÄ• nusayo hutvÄ•
sukhavedanÄ«yaphassasambhÅ«tanti attho.

tattha __ ``yaá¹ƒ manoâ€™â€™ _tiÄ• dinÄ• gÄ• thÄ• tthavasena catusaccaá¹ƒ niddhÄ• re
khandhÄ• dÄ«su khandhamukhena saccÄ• naá¹ƒ kathitattÄ• sattÄ• naá¹ƒ bhinnarucibhÄ•
vipassanÄ• bhÅ«mikosallatthaá¹ƒ, pubbÄ• parasambandhadassanatthaÃ±ca evaá¹ƒ vuttaá
niddhÄ• retabbÄ• nÄ«â€™â€™ _ti. saccamukhena assÄ• dÄ• dike niddhÄ• retvÄ• desanÄ
``tattha samudayenÄ• â€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ vuttanayameva. yaÃ±hettha aÃ±Ã±a
taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• , uttÄ• natthattÄ• cÄ• ti veditabbaá¹ƒ.

__mananalakkhaá¹‡e_ti \Be 102/ mananalakkhaá¹‡ahetu. __ ``mananalakkhaá¹‡enÄ• â€™
__Ä«hÄ• bhÄ• vato_ byÄ• pÄ• rÄ• bhÄ• vato. yena pasÄ• dena samannÄ• gatattÄ• mano
pasÄ• dassa kiccaá¹ƒ mane Ä• ropetvÄ• Ä• ha __ ``akÄ• lusiyato, Ä• rammaá¹‡assa okap
__tathÄ• sÄ• diyanato_ti vÄ• cÄ• ya vattabbaá¹ƒ avatvÄ• va phassasÄ• diyanato anujÄ• n
sÄ• diyanato_ti kÄ• yena kÄ• tabbaá¹ƒ yathÄ• kataá¹ƒ hoti, tathÄ• vÄ• cÄ• ya saá¹ƒvidhÄ
pasutattÄ• _ti yathÄ• sukhamanveti, tathÄ• upacitattÄ• evÄ• ti attho. __tato_ti tato kÄ• ra
pasannena, bhÄ• sanena, karaá¹‡ena ca hetunÄ• ti vuttaá¹ƒ hoti. __anaÃ±Ã±atthÄ• _ti eta
__tato_ti tato eva. yo hi pasannamano tena yaá¹ƒ bhÄ• sanaá¹ƒ, karaá¹‡aÃ±ca, tato eva na
vuttaá¹ƒ hoti. __sÄ• tabhÄ• vato_ti sÄ• tavedanÄ• bhÄ• vato. __iá¹-á¹-habhÄ• vato_ti manÄ

vipÄ• kuppattiphaladÄ• nasamatthabhÄ• vena kammassa nibbattattÄ• vipÄ• kasseva anibb
pe ... anvetÄ«ti vuttaâ€™â€™ _nti __kÄ• raá¹‡Ä• yatta vuttito_ti katabhÄ• vahetukattÄ• ka
__asaá¹…kantito_ti yasmiá¹ƒ santÄ• ne kammaá¹ƒ nibbattaá¹ƒ, tadaÃ±Ã±asantÄ• nÄ• saá

__Ä• dhipaccayogato_ti sahajÄ• tÄ• dhipativasena Ä• dhipaccayuttattÄ• . sahajÄ• tadhamm
manassa vasena pubbaá¹…gamatÄ• idhÄ• dhippetÄ• . __tato evÄ• _ti Ä• dhipaccayogato
sÄ• mivacanaá¹ƒ. tesaá¹ƒ dhammÄ• nanti sambandho. __kusalabhÄ• vo yujjati_ pasÄ• das
\Ne 97/. nanu vibhajjabyÄ• karaá¹‡esu tesaá¹ƒ sÄ• vakÄ• naá¹ƒ saddhÄ• uppajjatÄ«ti? nÄ
pana akusalÄ• dhammÄ• tathÄ• vuccantÄ«ti veditabbaá¹ƒ. tathÄ• hi vakkhati ``nÄ• yaá¹ƒ
(Nett-a 76 missakahÄ• rasampÄ• tavaá¹‡á¹‡anÄ•). __sukhaá¹ƒ anvetÄ«ti yujjati_ kammas
samatthabhÄ• vato. yathÄ• hi kataá¹ƒ kammaá¹ƒ phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• kat

manopavicÄ• rÄ• idha nekkhammasitÄ• somanassÅ«pavicÄ• rÄ• , upekkhÅ«pavicÄ• rÄ•
kusalÄ• dhikÄ• rattÄ• . te pana yasmÄ• cittaá¹ƒ nissÄ• yeva pavattanti, nÄ• nissÄ• ya, tasm
manopavicÄ• rÄ• naá¹ƒ padaá¹-á¹-hÄ• naâ€™â€™ _nti. __kusalapakkhassa padaá¹-á¹-hÄ•
phasso kusalassa vedanÄ• kkhandhassa \Be 103/ saÃ±Ã±Ä• kkhandhassa saá¹…khÄ• rak
paccayo hoti. ``phuá¹-á¹-ho, bhikkhave, vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cete
IV 93) vuttaá¹ƒ. evaá¹ƒ vedanÄ• dÄ«nampi veditabbaá¹ƒ. saddhÄ• dÄ«nampi paccayabhÄ•
__sabbassÄ• _ti catubhÅ«makassa. kÄ• mÄ• vacarÄ• hi kusalÄ• dhammÄ• yathÄ• rahaá
paccayÄ• honti, evaá¹ƒ itarabhÅ«makÄ• pi.

``pasannena manasÄ• bhÄ• satÄ«â€™â€™ ti vuttattÄ• visesato sammÄ• vÄ• cÄ• paccay
vuttaá¹ƒ __ ``bhÄ• satÄ«ti sammÄ• vÄ• cÄ• â€™â€™ _ti. tatthÄ• yamadhippÄ• yo ``bhÄ• s
sammÄ• vÄ• cÄ• gahitÄ• hotÄ«â€™â€™ ti. __karotÄ«ti sammÄ• kammanto_ti etthÄ• pi e
kÄ• yavacÄ«kamme á¹-hitassa Ä• jÄ«vapÄ• risuddhi, na itarassÄ• ti vuttaá¹ƒ __ ``te sammÄ
padaá¹-á¹-hÄ• naâ€™â€™ _nti. tattha __te_ti sammÄ• vÄ• cÄ• kammantÄ• . yasmÄ• pana
patiá¹-á¹-hitassa uppannÄ• nuppannÄ• naá¹ƒ akusaladhammÄ• naá¹ƒ pahÄ• nÄ• nuppÄ• c
kusaladhammÄ• naá¹ƒ uppÄ• danapÄ• ripÅ«riyÄ• ca sambhavanti, tathÄ• sammÄ• vÄ• y
subhasaÃ±Ã±Ä• dividdhaá¹ƒsinÄ« sammÄ• sati sambhavati, tasmÄ• vuttaá¹ƒ __ ``sammÄ
padaá¹-á¹-hÄ• naâ€™â€™ _nti. jeá¹-á¹-hakasÄ«laá¹ƒ pÄ• timokkhasaá¹ƒvaro, saddhÄ• sÄ•
sÄ«lassa padaá¹-á¹-hÄ• naâ€™â€™ _nti.

__tesa_nti kÄ• yavacÄ«kammÄ• naá¹ƒ. __kammapaccayatÄ• yÄ• _ti kusalakammahetukat

__padattho ca vuttanayenÄ• _ti ``mananato Ä• rammaá¹‡avijÄ• nanatoâ€™â€™ tiÄ• dinÄ•

__ayaá¹ƒ_ \Ne 98/ __Ä• vaá¹-á¹-o_ti ayaá¹ƒ sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anav

kusalamÅ«lasammattamaggÄ• diniddhÄ• raá¹‡Ä• sabhÄ• gadhammÄ• vaá¹-á¹-anÄ• . avijj
niddhÄ• raá¹‡Ä• visabhÄ• gadhammÄ• vaá¹-á¹-anÄ• .

vibhattihÄ• re padaá¹-á¹-hÄ• nabhÅ«mivibhÄ• gÄ• vuttanayÄ• , suviÃ±Ã±eyyÄ• cÄ• ti dha
``nayidaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __ ``nayidaá¹ƒ yathÄ• rutavasena gahetabbaâ€™
neyyatthataá¹ƒ vatvÄ• __ ``yohÄ«â€™â€™ _tiÄ• dinÄ•  taá¹ƒ vivarati. ``dukkhameva anvet
vuttaá¹ƒ, nanu yattha katthaci hitesitÄ• kusalamevÄ• ti? nayidamÄ«disaá¹ƒ sandhÄ• ya vut
dhammoti, dhammaÃ±ca pana \Be 104/ adhammoti dÄ«panena lokassa sabbÄ• natthabÄ«j
sakalahitasukhupÄ• yapaá¹-ikkhepakesu titthakaresu asantaguá¹‡asambhÄ• vanavasena p
sandhÄ• ya vuttaá¹ƒ. yo hi loke appamattakampi puÃ±Ã±aá¹ƒ kÄ• tukÄ• maá¹ƒ pÄ• pikaá¹ƒ
paá¹-ibÄ• hati, sopi gÄ• rayho, kimaá¹…gaá¹ƒ pana ariyavinaye sammÄ• paá¹-ipattiá¹ƒ paá
dukkhaphalÄ• va tattha sambhÄ• vanÄ• pasaá¹ƒsÄ• payirupÄ• sanÄ• . tathÄ• hi vuttaá¹ƒ
moghapurisa, arahattassa maccharÄ• yÄ• mi, apica tuyhevetaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higat
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti (DN III 7), ``yo nindiyaá¹ƒ p
I 180, 181; AN a IV 3; Nett 92), sabbassÄ• pi anatthassa mÅ«laá¹ƒ bÄ• lÅ«pasevanÄ• â€™

__idaÃ±hi sutta_nti ``manopubbaá¹…gamÄ• ... pe ... padaâ€™â€™ nti (Dhp 1, 2) paá¹-ha
vadati. __etassÄ• _ti saá¹ƒvaá¹‡á¹‡iyamÄ• nasuttassa.

__kiccapaÃ±Ã±attÄ«_ti adhipatipaccayasaá¹…khÄ• tassa kiccassa paÃ±Ã±Ä• panaá¹ƒ. __
padhÄ• nabhÄ• vassa paÃ±Ã±Ä• panÄ• . __sahajÄ• tapaÃ±Ã±attÄ«_ti tesaá¹ƒ dhammÄ• n
sahabhÄ• vapaÃ±Ã±Ä• panÄ• .

__mahÄ• bhÅ«tÄ• tÄ«_ti __iti_saddo Ä• diattho, tena mahÄ• bhÅ«tÄ• vinÄ• bhÄ• vÄ« sab

``manopubbaá¹…gamÄ• â€™â€™ ti samÄ• sapade ``manoâ€™â€™ ti padaá¹ƒ tadavayav
padasuddhÄ«â€™â€™ _ti. tenevÄ• ha __ ``manopubbaá¹…gamÄ• ti padasuddhÄ«â€™â€
anapÄ• yinÄ«â€™â€™ _ti idaá¹ƒ sukhÄ• nugamassa udÄ• haraá¹‡amattaá¹ƒ, na yathÄ• dh
``sukhamanvetÄ«â€™â€™ _ti pana yathÄ• dhippetatthaparisamÄ• pananti vuttaá¹ƒ __ ``pa
cÄ• â€™â€™ _ti.

__ekattatÄ• _ti \Ne 99/ manopubbaá¹…gamÄ• disÄ• maÃ±Ã±aá¹ƒ sandhÄ• ya vadati. evaâ
``manopubbaá¹…gamÄ• â€™â€™ tiÄ• dinÄ• sÄ• maÃ±Ã±ato vuttadhamme pasÄ• do dhÄ
pasannasaá¹…khÄ• te visese avaá¹-á¹-hÄ• panato. sesesupi eseva nayo. pasÄ• do sinehas
lÅ«khasabhÄ• vaá¹ƒ dosaá¹ƒ vinodetÄ«ti Ä• ha __ ``byÄ• pÄ• davikkhambhanatoâ€™â€™
saddheyyavatthuá¹ƒ sandhÄ• yÄ• ha. __okappanato_ti Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• an

__deyyadhammÄ• dayo_ti \Be 105/ ettha __Ä• di_saddena saá¹ƒvegahirottappakasiá¹‡am

saá¹…gayhanti. __iá¹-á¹-hÄ• rammaá¹‡Ä• dayo_ti __Ä• di_saddena iá¹-á¹-hamajjhattÄ• ram
manasikÄ• roti evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __tathÄ• phasso_ti yathÄ• v
iá¹-á¹-hÄ• rammaá¹‡Ä• dayo paccayo, evaá¹ƒ phassopÄ«ti paccayatÄ• sÄ• maÃ±Ã±ameva
__vedanÄ• dÄ«na_nti hi vedanÄ• dayo tayo khandhÄ• gahitÄ• . __viÃ±Ã±Ä• á¹‡assa veda
sandhÄ• ya vadati.

__ ``sÄ«lamayassa adoso padaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ khantipadhÄ• nattÄ• sA
__adhiá¹-á¹-hÄ• tÄ«_ti anuyuÃ±jati uppÄ• deti. __so_ti evaá¹ƒ kusalacittaá¹ƒ bhÄ• vento. __
_ntiÄ• dinÄ• bhÄ• vanÄ• pahÄ• nasamÄ• ropanÄ• ni dassento nibbedhabhÄ• giyavasena
samÄ• ropeti, evampi sakkÄ• yojetunti vÄ• sanÄ• bhÄ• giyavasena padaá¹-á¹-hÄ• nanidde

evaá¹ƒ ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti gÄ• thÄ• ya vasena hÄ• rasampÄ•
gÄ• thÄ• ntarena dassetuá¹ƒ __ ``tathÄ• dadato puÃ±Ã±aâ€™â€™ _ntiÄ• dimÄ• ha. tattha
paÃ±Ã±Ä• bhÄ• vanÄ• mayaá¹ƒ.

__ ``alobho kusalamÅ«laâ€™â€™ _ntiÄ• di dÄ• nÄ• dÄ«naá¹ƒ alobhÄ• dipadhÄ• nattÄ• v
``vuttaâ€™â€™ nti padaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. __tesa_nti rÄ• gÄ• dÄ«naá¹ƒ. __nissa
parinibbÄ• nameva sandhÄ• ya vadati.

pariccÄ• gasÄ«lo alobhajjhÄ• sayo kÄ• mesu Ä• dÄ«navadassÄ• vÄ« sammadeva sÄ«laá¹
... pe ... padaá¹-á¹-hÄ• naâ€™â€™ _nti. idha __oá¸·Ä• rikÄ• _ nÄ• ma kilesÄ• vÄ«tikkamÄ
tappahÄ• naá¹ƒ tadaá¹…gappahÄ• nena veditabbaá¹ƒ. __majjhimÄ• na_nti pariyuá¹-á¹-hÄ•
__sukhumÄ• na_nti anusayÄ• vatthÄ• naá¹ƒ. __katÄ• vÄ«bhÅ«mi_ nti khÄ«á¹‡Ä• savabhÅ

__dadato_ti maggasahagatena alobhena sadevakassa lokassa abhayadÄ• naá¹ƒ dadato. _
lokuttarakusalaá¹ƒ. \Ne 100/ __saá¹ƒyamato_ti maggapariyÄ• pannehi sammÄ• vÄ• cÄ• ka
diá¹-á¹-hekaá¹-á¹-hÄ• disaá¹ƒkilesato maggasaá¹ƒyamena saá¹ƒyamantassa. __vera_nti pÄ
__kusalo_ti maggasammÄ• diá¹-á¹-hiyÄ• kusalo vicakkhaá¹‡o. __jahÄ• ti pÄ• paka_nti tehi
pahÄ• tabbaá¹ƒ pÄ• padhammaá¹ƒ odhiso jahÄ• ti samucchindati. tenÄ• ha __ ``maggo vut

``dadatoâ€™â€™ tiÄ• dinÄ• \Be 106/ pubbe avibhÄ• gena kusalamÅ«lÄ• ni uddhaá¹-Ä• nA
uddharanto __ ``lokiyakusalamÅ«laâ€™â€™ _ntiÄ• dimÄ• ha.

__puthujjanabhÅ«mi sekkhabhÅ«mi dassitÄ• _ pahÄ• nassa vippakatabhÄ• vadÄ«panato.
anupÄ• dÄ• parinibbÄ• nadÄ«panato.

__saggagÄ• minÄ« paá¹-ipadÄ• _ pubbabhÄ• gappaá¹-ipatti.

puÃ±Ã±e kathite puÃ±Ã±aphalampi kathitameva hotÄ«ti vuttaá¹ƒ __ ``dadato ... pe ... desa
saccakammaá¹-á¹-hÄ• nena vinÄ• saá¹ƒkilesappahÄ• naá¹ƒ natthÄ«ti dassento Ä• ha __ ``
desanamÄ• hÄ• â€™â€™ _ti.

__vera_saddo adinnÄ• dÄ• nÄ• dipÄ• padhammesupi niruá¸·hoti vuttaá¹ƒ __ ``evaá¹ƒ sabb
vitthÄ• retabbÄ• nÄ«â€™â€™ _ti. __dvepi vimuttiyo_ sekkhÄ• sekkhavimuttiyo, saupÄ• dis
tathÄ• hi vakkhati ``nibbutoti dve nibbÄ• nadhÄ• tuyoâ€™â€™ tiÄ• di (Nett-a 76).

kÄ• raá¹‡Å«pacÄ• rena, kÄ• raá¹‡aggahaá¹‡ena vÄ• phalaá¹ƒ gahitanti Ä• ha __ ``dve su
vaá¹-á¹-avivaá¹-á¹-asampattiyo imissÄ• desanÄ• ya __phalaá¹ƒ, _ tassa dÄ• naá¹ƒ sÄ«laá¹
``sampattidvayaá¹ƒ icchantena dÄ• nÄ• dÄ«su appamattena bhavitabbaâ€™â€™ nti ayame
imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``phalÄ• dÄ«ni yathÄ• rahaá¹ƒ veditabbÄ• nÄ«â€™â€™

__vicayo_ti vicayahÄ• rasampÄ• to, so vuccatÄ«ti attho. esa nayo ito paresupi. __ ``tividha
_ntiÄ• dinÄ• padatthavicayaá¹ƒ dasseti, tena assÄ• dÄ• dayo, itare ca vicayahÄ• rapadatth
vicitÄ• eva hontÄ«ti. rÅ«pÄ• diÄ• rammaá¹‡assa pariccÄ• go vuttoti sambandho. __sabbo_
kiccassa vuttattÄ• .

dÄ• nÄ• bhiratassa cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ pÄ• ripÅ«riá¹ƒ gacchatÄ«ti vuttaá¹ƒ __ ``da
padaá¹-á¹-hÄ• naâ€™â€™ _nti. viratisacce, vacÄ«sacce ca tiá¹-á¹-hato saccÄ• dhiá¹-á¹-hÄ•
gacchatÄ«ti vuttaá¹ƒ __ ``saá¹ƒyama ... pe ... padaá¹-á¹-hÄ• naâ€™â€™ nti. _ kosallayogat
ca paÃ±Ã±Ä• pÄ• ripÅ«riá¹ƒ gacchatÄ«ti vuttaá¹ƒ __ ``kusalo ... pe ... padaá¹-á¹-hÄ• naâ€™
anavasesarÄ• gÄ• dÄ«su pahÄ«nesu upasamo upaá¹-á¹-hito nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``
padaá¹-á¹-hÄ• naâ€™â€™ _nti.

__kusalo_ti \Be 107/ puggalÄ• dhiá¹-á¹-hÄ• nena kosallasammÄ• diá¹-á¹-hi vuttÄ• ti Ä• ha
maggaá¹…gÄ• dibhÄ• vena ekalakkhaá¹‡attÄ• â€™â€™ _ti. __Ä• di_saddena bodhipakkhi
__khepetabbabhÄ• venÄ• _ti pahÄ• tabbabhÄ• vena.

__averata_nti asapattataá¹ƒ. __kusaladhammehÄ«_ti anavajjadhammehi, phalanibbÄ• neh
mahapphalatÄ• , sÄ«lÄ• diguá¹‡ehi satthu anuttaradakkhiá¹‡eyyabhÄ• vo, anupÄ• dÄ• pari
paccavekkhaá¹‡Ä• imassa dÄ• nassa nidÄ• nanti ayamattho pÄ• á¸·iyaá¹ƒ niruá¸·hova. nib
suviÃ±Ã±eyyÄ• vÄ• ti Ä• ha __ ``nibbacananidÄ• nasandhayo vattabbÄ• â€™â€™ _ti.

__paá¹-ipakkhaniddesena samudayo_ti desanatthaá¹ƒ paá¹-ipakkhaniddesanena niddhÄ•
macchariyÄ• disaá¹ƒkilesapakkhiko samudayo. __alobhena ... pe ... dÄ• nÄ• dÄ«hÄ«_ti yeh
dhammÄ• sambhavanti, tÄ• ni dÄ• nÄ• diggahaá¹‡eneva gahitÄ• nÄ«ti kusalamÅ«lÄ• ni ni
kusalÄ• nÄ«â€™â€™ _ti. __tesa_nti kusalamÅ«lÄ• naá¹ƒ.

__bhayahetu deti_ paá¹‡á¹‡Ä• kÄ• rÄ• divasena. __rÄ• gahetu deti_ sabhÄ• gavatthussa.
laÃ±jÄ• divasena. __anukampanto_ vÄ• karuá¹‡Ä• khette. __apacayamÄ• no_ guá¹‡akhet
__bhayÅ«parato_ti bhayena orato. tena tathÄ• rÅ«pena saá¹ƒyamena veraá¹ƒ na ciyateva.
akusalassa pÄ• pako vipÄ• koti yojanÄ• .

__ ``dadatoâ€™â€™ _tiÄ• dinÄ• yathÄ• dÄ• napaá¹-ikkhepena parivattanaá¹ƒ dassitaá¹ƒ
pahÄ• napaá¹-ikkhepenapi parivattanaá¹ƒ dassetabbanti vuttaá¹ƒ __ ``akusalo pana na jahÄ

kammaphalaá¹ƒ \Ne 102/ saddahanto dÄ• nakiriyÄ• yaá¹ƒ padahanto yena vidhinÄ• dÄ• n
satiá¹ƒ upaá¹-á¹-hapento cittaá¹ƒ samÄ• dahanto sammÄ• diá¹-á¹-hiá¹ƒ purakkharonto dÄ•
hotÄ«ti Ä• ha __ ``dÄ• naá¹ƒ nÄ• ma ... pe ... hotÄ«â€™â€™ _ti.

bhÄ• vanÄ• pahÄ• nasamÄ• ropanÄ• ni pÄ• á¸·iyaá¹ƒ sarÅ«pato viÃ±Ã±Ä• yantÄ«ti padaá
dassetuá¹ƒ __ ``taá¹ƒ sÄ«lassa padaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ, taá¹ƒ suviÃ±Ã
yadettha atthato na vibhattaá¹ƒ, taá¹ƒ vuttanayattÄ• , uttÄ• natthattÄ• cÄ• ti veditabbaá¹ƒ.

hÄ• rasampÄ• tavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nayasamuá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<79> __ ``visayabhedatoâ€™â€™ _ti \Be 108/ saá¹…khepena vuttamatthaá¹ƒ vitthÄ• rato
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __nayato_ti nayaggÄ• hato. __na_ hi paá¹-ivedhaÃ±Ä•
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ paccakkhato pavattatÄ«ti. __anubujjhiyamÄ• no_ti abhisamayaÃ±
bujjhiyamÄ• no. yathÄ• ekapaá¹-ivedheneva maggaÃ±Ä• á¹‡aá¹ƒ pavattati, evaá¹ƒ tadanu
vipassanÄ• Ã±Ä• á¹‡ena gayhamÄ• noti attho. evaÃ±ca katvÄ• nandiyÄ• vaá¹-á¹-Ä• dÄ«na
atthanayabhÄ• vo samatthito hotÄ«ti. tathÄ• hi atthavisesasarÅ«patÄ• ya tayo nayÄ• ``sut
padatthavicÄ• rabhÄ• vepi pana hÄ• rÄ• ``byaÃ±janavicayoâ€™â€™ ti. yadi evaá¹ƒ kathaá
sandhÄ• yÄ• ha __ ``paá¹-ivijjhantÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha ekameko saá¹ƒ
vibhÄ• gato dvisaá¹…gahoti yojanÄ• . __catuchaaá¹-á¹-hadiso cÄ• _ti na paccekaá¹ƒ te nan
catuchaaá¹-á¹-hadisÄ• , atha kho yathÄ• kkamanti. __ ``evaâ€™â€™ _ntiÄ• di yathÄ• vutta

__tathÄ• cÄ• _ti yathÄ• vuttassa atthassa upacayena samatthanÄ• . __pubbÄ• koá¹-i na
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato paá¹-á¹-hÄ• nakathÄ• yaá¹ƒ Ä• vi bhavissati. ``andhaá¹ƒ ta
lobho sahate naraâ€™â€™ ntiÄ• di (Nidd II khaggavisÄ• á¹‡asuttaniddesa 128) vacanato k
paá¹-icchÄ• danasabhÄ• vÄ• , yato kÄ• macchandaá¹ƒ ``nÄ«varaá¹‡aâ€™â€™ nti vuttaá¹ƒ
Ä• dÄ«navappaá¹-icchÄ• danaá¹ƒ \Ne 103/ sÄ• tisayanti. tathÄ• avijjÄ• pi saá¹ƒyojanasabh
saá¹ƒyojanabhÄ• vena vuttÄ• . evaá¹ƒ santepi taá¹‡hÄ• ya bandhanaá¹-á¹-ho sÄ• tisayo ap

imamatthaá¹ƒ dassento __ ``tathÄ• pi ... pe ... vuttaâ€™â€™ _nti Ä• ha.

__ ``saá¹ƒyuttÄ• â€™â€™ _ti padassa sampayuttÄ• ti atthoti Ä• ha __ ``missitÄ• â€™â€™
... pe ... abhinivisantÄ• â€™â€™ _ti etena avijjÄ• ya ayÄ• thÄ• vagahaá¹‡ahetutaá¹ƒ dasse
vindatÄ«ti __avijjÄ• _ti vuccati. kilissanaá¹ƒ upatÄ• pananti Ä• ha __ ``kilissanappayogaá¹ƒ
attaparitÄ• panapaá¹-ipattiâ€™â€™ _nti. __allÄ«yanaá¹ƒ_ sevanaá¹ƒ.

__dukkhanti_ \Be 109/ __ ... pe ... jÄ• nantÄ«_ti attanÄ• anubhÅ«yamÄ• naá¹ƒ tathÄ• tath
kÄ• yikacetasikadukkhaá¹ƒ, itarampi vÄ• ekadesaá¹ƒ jÄ• nanti. taá¹‡hÄ• yapi eseva nayo.
sabhÄ• gavisabhÄ• gapaá¹-ipajjitabbÄ• kÄ• rato tattha tesaá¹ƒ Ã±Ä• á¹‡aá¹ƒ natthevÄ• tida
dukkhaâ€™â€™ _ntiÄ• dimÄ• ha. __pavattipavattihetumattampÄ«_ti ``pavatti pavattihetÅ«â
pana kathÄ• _ti pacurajanasÄ• dhÄ• raá¹‡e lokiyepi nÄ• ma atthe yesaá¹ƒ Ã±Ä• á¹‡assa pa
ariyÄ• naá¹ƒ eva visayabhÅ«te lokuttare nivattinivattihetusaá¹…khÄ• te atthe kÄ• nÄ• ma k
attho. aá¹-á¹-hasamÄ• pattipabhedassa kevalassa samathassa tÄ• dise kÄ• le bÄ• hirakÄ•
``vipassanÄ• dhiá¹-á¹-hÄ• naâ€™â€™ _nti visesitaá¹ƒ. __vÅ«pasamo_ samucchedo, paá¹-i

__ ``saá¹ƒsÄ• rassa anupacchedanatoâ€™â€™ _ti idaá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ diá¹-á¹-hig
hi puttamukhadassane asati saá¹ƒsÄ• ro ucchijjeyyÄ• ti bhÄ• yati. yato vuttaá¹ƒ ---

``gaá¹‡á¸• uppÄ• do kikÄ« ceva, kuntÄ« brÄ• hmaá¹‡adhammiko.

ete abhayaá¹ƒ bhÄ• yanti, sammÅ«á¸·hÄ• caturo janÄ• â€™â€™ ti || (Sn-a II 293; Mp-á¹- I

__tadabhiÃ±Ã±Ä• _ti taá¹ƒ yathÄ• vuttaantadvayaá¹ƒ abhijÄ• nanti guá¹‡aá¹ƒ Ä• ropetvÄ•
atthabhaÃ±janato, rogagaá¹‡á¸• asallasadisatÄ• ya attabhÄ• vasaá¹ƒkilesÄ• naÃ±ca __rog

__sakkÄ• yadassane_ti ettha diá¹-á¹-hidassanaá¹ƒ, sakkÄ• yova dassanaá¹ƒ sakkÄ• yadas
__tesa_nti diá¹-á¹-hicaritÄ• naá¹ƒ. __attÄ• bhiniveso balavÄ• _. tasmÄ• yathÄ• upaá¹-á¹-hi
``attÄ• â€™â€™ icceva \Ne 104/ gaá¹‡hantÄ«ti adhippÄ• yo. tathÄ• vedanÄ• diá¹ƒ. taá¹‡h
yathÄ• upaá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ taá¹‡hÄ• vatthuá¹ƒ katvÄ• attaniyÄ• bhinivesena abhiniv
attato samanupassanti. evaá¹ƒ vedanÄ• dÄ«su. tenÄ• ha __ ``taá¹‡hÄ• caritÄ• â€™â€™ _t
paramatthato upalabbhamÄ• ne. __kÄ• ye_ti samÅ«he. diá¹-á¹-hiyÄ• parikappito attÄ• di e
nupalabbhati, diá¹-á¹-hi pana labbhatevÄ• ti Ä• ha __ ``satÄ« vÄ• vijjamÄ• nÄ• â€™â€™ _

__sakkÄ• yadassanamukhenÄ• _ti sakkÄ• yadiá¹-á¹-himukhena.

__ucchedasassata_nti \Be 110/ taá¹ƒsahacaraá¹‡ato ucchedasassatadiá¹-á¹-hi vuttÄ• .
``ucchedasassatavÄ• dÄ• â€™â€™ tipi pÄ• á¹-ho.

__kasiá¹‡Ä• yatanÄ• nÄ«_ti kasiá¹‡ajjhÄ• nÄ• ni.

__tejetvÄ• _ti nisÄ• netvÄ• .

<81> ettÄ• vatÄ• nandiyÄ• vaá¹-á¹-assa bhÅ«miracanavasena saá¹ƒkilesapakkho dassitot
diá¹-á¹-hicaritotiÄ• dinÄ• vodÄ• napakkhaá¹ƒ dassetÄ«â€™â€™ _ti. __ ``yasmÄ• sallekhe
iminÄ• tattha tibbagÄ• ravattÄ• saá¹ƒlekhÄ• nusantatavuttinÄ• bhavatÄ«ti dasseti. sesesu
__micchÄ• dhimokkho_ saddhÄ• patirÅ«pako avatthusmiá¹ƒ pasÄ• do.

puggalÄ• dhiá¹-á¹-hÄ• nena dhammameva vibhajatÄ«ti Ä• ha __ ``sattÄ• pi ... pe ... dasset

__ye hi kecÄ«_ti ettha __hi_-saddo nipÄ• tamattaá¹ƒ. __ ``imÄ• hi eva catÅ«hi paá¹-ipadÄ•
pÄ• á¸·i. dukkhÄ• paá¹-ipadÄ• divibhÄ• gena maggo eva idha vuttoti Ä• ha __ ``paá¹-ipadÄ•
__catuddisÄ• saá¹…khÄ• taá¹ƒ magga_nti catuddisÄ• saá¹…khÄ• taá¹ƒ pavattanupÄ• yaá¹
__dvidisÄ• . nandiyÄ• vaá¹-á¹-assÄ• _ti nandiyÄ• vaá¹-á¹-anayassa.

<82> vivattati vaá¹-á¹-aá¹ƒ etthÄ• ti __vivattaá¹ƒ, _ vivattaá¹ƒ eva __vivaá¹-á¹-aá¹ƒ, _ asaá¹
nibbuti eva vÄ• . tena vuttaá¹ƒ __ ``nibbÄ• naâ€™â€™ _nti.

__ ``kattha_ \Ne 105/ __daá¹-á¹-habbaâ€™â€™ _nti vÄ• pÄ• á¸·i. __upacaye_ti upacayÄ•
__dasanna_nti lobhÄ• dikilesavatthÅ«naá¹ƒ. __vipallÄ• sahetubhÄ• vato_ti subhasaÃ±Ã±Ä•
vipariyesaggÄ• havasena hi Ä• dÄ«navesu eva saá¹ƒyojaniyesu dhammesu assÄ• dÄ• nup
yathÄ• bhÅ«taÃ±Ä• á¹‡e sati tathÄ• sambhavo. tena vuttaá¹ƒ __ ``dasannaá¹ƒ ... pe ... bhÄ
__dasavidhakÄ• raá¹‡e_ti dasavidhe kÄ• raá¹‡e, dasavidhassa vÄ• kÄ• raá¹‡e. __ayoniso
dhammÄ• _ subhÄ• rammaá¹‡Ä• dayo.

__tabbisayÄ• kilesÄ• _ti Ä• hÄ• rapariÃ±Ã±Ä• paribandhabhÅ«tÄ• kilesÄ• . __viÃ±Ã±Ä• a
nayo. kÄ• ye pavattamÄ• no paá¹-hamo vipallÄ• so kÄ• yasamudÄ• ye, kÄ• yekadese ca ka
eva hotÄ«ti vuttaá¹ƒ __ ``paá¹-hame Ä• hÄ• re visayabhÅ«te paá¹-hamo vipallÄ• so_ \Be 11
_ti. tathÄ• vedanÄ• yaá¹ƒ pavattamÄ• no dutiyavipallÄ• so tappaccaye phassÄ• hÄ• re, citt
tatiyavipallÄ• so tappaccaye manosaÃ±cetanÄ• hÄ• re, dhammesu pavattamÄ• no catuttha
viÃ±Ã±Ä• á¹‡Ä• hÄ• re pavatto eva hotÄ«ti vuttaá¹ƒ __ ``catutthe Ä• hÄ• re catuttho vipallÄ
__ ``sesÄ• hÄ• resupi eseva nayoâ€™â€™ _ti. Ä• hÄ• rasÄ«sena vÄ• Ä• hÄ• rapaá¹-ibado
__viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su_pi eseva nayo. tenevÄ• ha __ ``Ä• hÄ• rasÄ«sena tabbisayÄ
_ti. __paá¹-hame Ä• hÄ• re visayabhÅ«te_ti ca paá¹-hame Ä• hÄ• re chandarÄ• gassa visa
tabbhÄ• vaá¹ƒ anatikkanteti attho. appahÄ«nacchandarÄ• gassa hi tattha vipallÄ• sÄ• sam
tathÄ• dutiyavipallÄ• sÄ• dÄ«su appahÄ«nesu. itare upÄ• dÄ• nÄ• ni pavattanteva appahÄ

``sesapadesupi eseva nayoâ€™â€™ _ti. yasmÄ• ca upÄ• dÄ• nÄ• dÄ«su appahÄ«nesupi
yathÄ• rahaá¹ƒ taá¹ƒsabhÄ• vattÄ• , tadekaá¹-á¹-hasabhÄ• vato ca, tasmÄ• vuttaá¹ƒ pÄ• á
upÄ• dÄ• ne paá¹-hamo yogoâ€™â€™ _tiÄ• di. tenÄ• ha __ ``sesapadesupi eseva nayoâ€

<83> __aparijÄ• nantassÄ• _ti Ã±Ä• tapariÃ±Ã±Ä• ya, tÄ«raá¹‡apariÃ±Ã±Ä• ya, pahÄ• na
pariÃ±Ã±Ä• hi paricchinditvÄ• ajÄ• nantassa, tesaá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ anavabujjhantassÄ• ti attho. __tibbo_ bahalo __chanda
taá¹‡hÄ• caritabhÄ• vatoti adhippÄ• yo. iti upakkilesassa diá¹-á¹-hÄ• bhinivesassa hetubhÄ
sandhÄ• yÄ• ha __ ``vuttanayenevÄ• â€™â€™ _ti.
subhasukhasaÃ±Ã±Ä• kÄ• mupÄ• dÄ• nakÄ• mabhavayogaabhijjhÄ• kÄ• yaganthakÄ• ma
kÄ• mabhavogharÄ• gasallachandÄ• gatigamanÄ• ni taá¹‡hÄ• pakkhikatÄ• ya, taá¹‡hÄ• sa
__taá¹‡hÄ• padhÄ• nÄ• ni_. sÄ«labbatupÄ• dÄ• nabyÄ• pÄ• dakÄ• yaganthadosasallados
bhÄ• vato \Ne 106/, viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo taá¹‡hÄ• visayato, sabbesaá¹ƒ vÄ• taá¹‡hÄ
taá¹‡hÄ• padhÄ• natÄ• labbhateva. pacchimakÄ• naá¹ƒ diá¹-á¹-hipadhÄ• natÄ• vuttanayÄ

<84> __kabaá¸·Ä«kÄ• re Ä• hÄ• re_ti kabaá¸·Ä«kÄ• rÄ• hÄ• ravisaye chandarÄ• ge. ``app
pariyÄ• yakathaá¹ƒ muÃ±citvÄ• nippariyÄ• yameva dassento kabaá¸·Ä«kÄ• rÄ• hÄ• rassa
``asubhasabhÄ• vattÄ• , asubhasamuá¹-á¹-hÄ• nattÄ• cÄ• â€™â€™ _ti vuttaá¹ƒ. labbham
pariyÄ• yakathÄ• yÄ• ti. chandarÄ• go vÄ• tattha atthasiddhoti evampettha attho vutto. na
chandarÄ• ge vipallÄ• so sambhavati. __dukkhasabhÄ• vattÄ• _ti saá¹…khÄ• radukkhatÄ•
__dukkhapaccayattÄ• _ti tividhadukkhatÄ• lakkhaá¹‡assa dukkhassa kÄ• raá¹‡ato. __viÃ±Ã
tathÄ• hi __sÄ• ti_ nÄ• ma bhikkhu kevaá¹-á¹-aputto ``taá¹ƒyeva viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ
ti tattha niccÄ• bhinivesaá¹ƒ saá¹ƒvedesi. yebhuyyena saá¹…khÄ• resu attasaÃ±Ã±itÄ• diá
``cetanÄ•  attÄ• â€™â€™ tiÄ• didiá¹-á¹-hiparidÄ«panesu veditabbÄ• . __ ``bhavavisuddhÄ«
atthavacanaá¹ƒ __ ``nibbutisukhaâ€™â€™ _nti. __ ``sÄ«labbatehi ... pe ... sukhanti daá¸·ha
gaá¹‡hÄ• tÄ«â€™â€™ _ti iminÄ• sÄ«labbatupÄ• dÄ• naá¹ƒ idha bhavupÄ• dÄ• nanti dass
``sÄ«labbatupÄ• dÄ• nasaá¹…khÄ• tena bhavupÄ• dÄ• nenÄ• â€™â€™ ti.

__paccayÄ• honti_ upanissayapaccayÄ• dinÄ• . __paá¹-hame yoge á¹-hito_ti paá¹-hame y
appahÄ«nÄ• hi kilesÄ• kammavaá¹-á¹-Ä• dÄ«naá¹ƒ kÄ• raá¹‡abhÅ«tÄ• taá¹ƒsamaá¹…gi
vuccanti. parassa abhijjhÄ• yanaá¹ƒ __parÄ• bhijjhÄ• yanaá¹ƒ_. bhavapatthanÄ• ya bhavad
piyÄ• yitassa vatthuno vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• ve domanassuppattiá¹ƒ sandhÄ• ya
pe ... padÅ«sentÄ«â€™â€™ _ti.

__ganthitvÄ• _ti ganthiá¹ƒ katvÄ• . dvidhÄ• bhÅ«taá¹ƒ rajjuÄ• dike viya ganthikaraá¹‡aÃ±h
pariyÄ• dÄ• ya tiá¹-á¹-hantÄ• Ä• savÄ• naá¹ƒ uppattihetu hontÄ«ti sambandho. pariyuá¹-á¹
kilesÄ• visesato Ä• savuppattihetu hontÄ«ti dassanatthaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ uppaá¹-
tappaá¹-ipakkhe visaye patthetÄ«ti yojanÄ• . __tabbisayabahule bhave patthetÄ«_ti yathÄ•

nibbinnarÅ«pÄ• devÅ«papatti. __taá¹ƒsabhÄ• vattÄ• _ti diá¹-á¹-hisabhÄ• vattÄ• . __aparÄ•
ekaccÄ• hi diá¹-á¹-hi ekaccassa diá¹-á¹-hÄ• bhinivesassa kÄ• raá¹‡aá¹ƒ hoti, yathÄ• sakkÄ
itarÄ• saá¹ƒ. __abhinivisantassÄ• _ti abhinivesanahetu. __ ``ayonisomanasikÄ• rato ... pe ...
uppajjatÄ«â€™â€™ _ti idaá¹ƒ saccÄ• bhinivesassa phalabhÅ«taá¹ƒ avijjÄ• savaá¹ƒ dassetu
ekantavassimeghavuá¹-á¹-hÄ• nena viya mahoghappavatti. __avijjÄ• savo siddho hoti_
vuá¹-á¹-hihetukamahoghasiddhiyÄ• uparimeghavuá¹-á¹-hÄ• naá¹ƒ viya.

``nandÄ«rÄ• gasahagatÄ• â€™â€™ tiÄ• dÄ«su \Ne 107/ \Be 113/ (Vin I 14) viya tabbhÄ• v
__ ``anusaya ... pe ... bhÅ«tÄ• vÄ• â€™â€™ _ti. __cittassa abbhantarasaá¹…khÄ• taá¹ƒ h
vipÄ• kacittappavattiá¹ƒ sandhÄ• ya vadati. vipÄ• kavaá¹-á¹-epi kilesavÄ• sanÄ• hitÄ• atthi

__lobhasahagatassa_ viÃ±Ã±Ä• á¹‡assa. __itarassa_ dosasahagatÄ• dikassa. byaÃ±janen
Ä• rammaá¹‡assa abhisaá¹…kharaá¹‡aá¹ƒ visesÄ• pÄ• danaá¹ƒ __upasecanaá¹ƒ, _ nandÄ
upasecanaá¹ƒ etassÄ• ti __nandÅ«pasecanaá¹ƒ_ upasecanabhÅ«tÄ• yapi nandiyÄ• rÄ• ga
vattabbameva natthÄ«ti dassetuá¹ƒ pÄ• á¸·iyÄ• ``rÄ• gasallena nandÅ«pasecanena viÃ±Ã±
tamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``kena pana taá¹ƒ nandÅ«pasecanaâ€™â€™ _nti p

__rÄ• gasallenÄ• _ti hetumhi karaá¹‡avacananti dassento __ ``rÄ• gasallena hetubhÅ«tenÄ
__upanissayapaccayattho_ cettha hetvattho. upagantabbato viÃ±Ã±Ä• á¹‡enÄ• ti vibhattiá¹
yojetabbaá¹ƒ. __ ``patiá¹-á¹-hÄ• bhÄ• vatoâ€™â€™ _ti iminÄ• viÃ±Ã±Ä• á¹‡assa nissayÄ•
tenÄ• ha __ ``rÅ«pakkhandhaá¹ƒ nissÄ• ya tiá¹-á¹-hatÄ«â€™â€™ _ti. evaá¹ƒ dutiyÄ• diviÃ±
nissayÄ• dipaccayatÄ• vattabbÄ• patiá¹-á¹-hÄ• vacanato.

<85> yadipi akusalamÅ«lÄ• dike tipukkhalassa, taá¹‡hÄ• dike nandiyÄ• vaá¹-á¹-assa disÄ•
tathÄ• pi aÃ±Ã±amaÃ±Ã±Ä• nuppavesato ekasmiá¹ƒ naye siddhe itarepi siddhÄ• eva hont
dassanatthaá¹ƒ __ ``Ä• hÄ• rÄ• dayo ... pe ... vavatthapetuâ€™â€™ _nti vuttaá¹ƒ. vakkham
akusalamÅ«lataá¹‡hÄ• dike __Ä• di_saddena saá¹…gahetvÄ• ``Ä• hÄ• rÄ• dayoâ€™â€™
bahuvacanamÄ• ha. __ekassa atthassÄ• _ti rÄ• gacaritassa upakkilesatÄ• saá¹…khÄ• tass
__byaÃ±janatthopi gahito, _ na byaÃ±janameva gahitanti suttapadÄ• ni aÃ±Ã±amaÃ±Ã±apa
yathÄ• rahaá¹ƒ taá¹‡hÄ• vatthÅ«naá¹ƒ tattha kathitattÄ• vuttaá¹ƒ __ ``savatthukÄ• taá¹‡hÄ
dosavatthÅ«naá¹ƒ, diá¹-á¹-hivatthÅ«naÃ±ca tattha kathitattÄ• ``savatthuko doso, savatthuk
vuttÄ• â€™â€™ ti imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``vuttanayÄ• nusÄ• renÄ• â€™â€™ _t

__dukkhÄ• kÄ• rena_ \Be 114/ saha dukkhÄ• kÄ• raá¹ƒ gahetvÄ• ti attho. __evaÃ±ceta_nt
taá¹ƒtaá¹ƒanupassanÄ• bahulassa vasena purimÄ• hÄ• radvayÄ• dÄ«su vimokkhamukhavi
etaá¹ƒ evameva veditabbaá¹ƒ, na aÃ±Ã±athÄ• . tattha kÄ• raá¹‡aá¹ƒ vadanto __ ``na hÄ«â
tassattho --- yathÄ• \Ne 108/ ariyamaggÄ• naá¹ƒ odhiso kilesappajahanato pahÄ• tabbesu
evaá¹ƒ vipassanÄ• ya pariÃ±Ã±Ä• pahÄ• nÄ• naá¹ƒ aniccantikattÄ• ti.

apare panÄ• hu --- __purime_ Ä• hÄ• radvaye parikilesabhÄ• vena, dukkhapaccayattÄ• ca
supÄ• kaá¹-aá¹ƒ. tattha purime viÃ±Ã±Ä• á¹‡aá¹-á¹-hitidvayaviÃ±Ã±Ä• á¹‡Ä• hÄ• re tatiyavi
aniccalakkhaá¹‡aá¹ƒ, manosaÃ±cetanÄ• hÄ• re catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyaá¹ƒ anatta
supÄ• kaá¹-anti tissannaá¹ƒ anupassanÄ• naá¹ƒ pavattimukhatÄ• ya tehi appaá¹‡ihitÄ• divi
gacchantÄ«ti. tathÄ• vipallÄ• sÄ• dÄ«su purimadvayaá¹ƒ dukkhÄ• nupassanÄ• ya ujuvipac
aniccÄ• nattÄ• nupassanÄ• naá¹ƒ. iti pavattimukhatÄ• ya ca ujuvipaccanÄ«katÄ• ya ca ime
appaá¹‡ihitÄ• divimokkhamukhehi pariÃ±Ã±eyyÄ• , pahÄ• tabbÄ• ca vuttÄ• . tattha
subhasukhasaÃ±Ã±Ä• kÄ• mupÄ• dÄ• nasÄ«labbatupÄ• dÄ• nakÄ• mayogabhavayogaabh
bhavogha rÄ• gasallachandaagatigamanÄ• ni sukhassÄ• davasena pavattanato dukkhÄ• nu
byÄ• pÄ• dakÄ• yaganthadosasalladosaagatigamanÄ• ni pavattimukhatÄ• ya appaá¹‡ihitav
tatiyasaÃ±Ã±Ä• dayo niccÄ• bhinivesatannimittÄ• hi aniccÄ• nupassanÄ• ya paá¹-ipakkhab
animittavimokkhamukhena pahÄ• tabbÄ• . catutthasaÃ±Ã±Ä• dayo attÄ• bhinivesatannittÄ•
paá¹-ipakkhabhÄ• vato suÃ±Ã±atavimokkhamukhena pahÄ• tabbÄ• . tattha mÄ• nasallabha
niccÄ• bhinivesanimittatÄ• veditabbÄ• . na hi aniccato passato mÄ• najappanaá¹ƒ, bhayaá
avijjÄ• yogÄ• dÄ«naá¹ƒ attÄ• bhinivesanimittatÄ• pÄ• kaá¹-Ä• evÄ• ti.

<86> appamaÃ±Ã±Ä• vajjÄ• rÅ«pÄ• vacarasamÄ• pattiyo __dibbavihÄ• rÄ• _
``devÅ«papattisaá¹ƒvattanikakusalasamÄ• pattiyo cÄ• â€™â€™ ti katvÄ• , satipi tabbhÄ• v
niddosatÄ• ya ca seá¹-á¹-hÄ• vihÄ• rÄ• ti catasso appamaÃ±Ã±Ä• __brahmavihÄ• rÄ• , _
__ariyavihÄ• rÄ• _ ``Ä• rakÄ• kilesehi ariyÄ• naá¹ƒ vihÄ• rÄ• â€™â€™ ti. catasso Ä• ruppa
__Ä• neÃ±javihÄ• rÄ• _ \Be 115/, satipi devÅ«papattisaá¹ƒvattanikakusalasamÄ• pattibhÄ•
lokiyesu sikhÄ• ppattito.

__adhikaraá¹‡abhedenÄ• _ti vatthubhedena.

yaá¹ƒ abhiá¹‡haá¹ƒ na pavattati, taá¹ƒ __acchariya_nti dassetuá¹ƒ __ ``andhassa ... pe ... u
_nti vuttaá¹ƒ. __adhitiá¹-á¹-hati_ sÄ«lÄ• di __etena_ saccena, __ettha_ vÄ• sacce nimittabl
__adhiá¹-á¹-hÄ• namattameva vÄ• _ taá¹ƒ saccanti evaá¹ƒ karaá¹‡Ä• dhikaraá¹‡abhÄ• vatt
samÄ• nÄ• dhikaraá¹‡asamÄ• sapakkhe. tathÄ• \Ne 109/ aÃ±Ã±apadatthasamÄ• sapakkh
karaá¹‡Ä• dhikaraá¹‡atthÄ• eva, te ca kho sÄ«lÄ• divasena ca veditabbÄ• . sukhanti
jhÄ• navipassanÄ• maggaphalanibbÄ• nasukhaá¹ƒ. lokiyavipÄ• kasukhampi labbhateva. ``n
pÄ• á¹‡inaâ€™â€™ nti (SN a 1. 98) hi imÄ• ya gÄ• thÄ• ya saá¹…gahitÄ• anattaparihÄ• ra
nibbÄ• nasampattisukhÄ• vahÄ• cattÄ• ro dhammÄ• idha __ ``sukhabhÄ• giyÄ• â€™â€™
__anavasesapariyÄ• dÄ• nato_ti pharaá¹‡avasena anavasesaggahaá¹‡ato.

__paá¹-hamassa satipaá¹-á¹-hÄ• nassa_ paá¹-hamapaá¹-ipadÄ• vasena pavattassÄ• ti adh
``yathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• vuttapaá¹-ipadÄ• satipaá¹-á¹-hÄ• nÄ• naá¹ƒ nÄ•

vibhÄ• veti. satipi ca sabbÄ• hi paá¹-ipadÄ• hi sabbesaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ niyam
nÄ• nantarikabhÄ• vena desanÄ• kkamenevettha nesaá¹ƒ ayamanukkamo katoti veditabbo
subhasukhasaÃ±Ã±Ä• naá¹ƒ dubbiniveá¹-hiyatÄ• ya asubhadukkhÄ• nupassanÄ• naá¹ƒ kic
paá¹-ipadÄ• dvayena purimaá¹ƒ satipaá¹-á¹-hÄ• nadvayaá¹ƒ yojitaá¹ƒ tadabhÄ• vato. itaren
purimesu satipaá¹-á¹-hÄ• nesu katakammassa icchitabbÄ• ni. atha vÄ• yathÄ• taá¹‡hÄ• ca
mandatikkhapaÃ±Ã±Ä• naá¹ƒ vasena catasso paá¹-ipadÄ• yojitÄ• , evaá¹ƒ cattÄ• ri satipaá
sambhavantÄ«ti dassetuá¹ƒ paá¹-ipadÄ• satipaá¹-á¹-hÄ• nÄ• naá¹ƒ ayamanukkamo kato.

__ ``tathÄ• â€™â€™ _ti iminÄ• yathÄ• samÄ• napaá¹-ipakkhatÄ• ya paá¹-hamassa satipa
paá¹-hamassa jhÄ• nassa visesÄ• vahÄ• , evaá¹ƒ pÄ«tisahagatÄ• disamÄ• natÄ• ya dutiya
dutiyajjhÄ• nÄ• dÄ«naá¹ƒ visesÄ• vahÄ• ti imamatthaá¹ƒ upasaá¹ƒharati. __pÄ«tipaá¹-isaá
__Ä• di_saddena sukhapaá¹-isaá¹ƒvedanaá¹ƒ, cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedanaá¹ƒ, pa
saá¹…gaá¹‡hÄ• ti. cittassa abhippamodanaggahaá¹‡aÃ±cettha \Be 116/ nidassanamattaá¹
paá¹-isaá¹ƒvedanasamÄ• dahanavimocanÄ• nampi vasena pavattiyÄ• icchitabbattÄ• . __a
__Ä• di_saddena nirodhapaá¹-inissaggÄ• saá¹…gayhanti.

__rÅ«pÄ• vacarasamÄ• pattÄ«na_nti ettha paá¹-iladdhamattaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ pa
paguá¹‡avasÄ«bhÄ• vÄ• pÄ• danassa paccayo hoti, na itarÄ• saá¹ƒ. itarÄ• saá¹ƒ pana adh
paramparÄ• ya paccayo hotÄ«ti veditabbaá¹ƒ. byÄ• pÄ• davihiá¹ƒsÄ• vitakkaaratirÄ• gÄ• _
sukhenÄ• _ti akicchena, akasirenÄ• ti attho.

dibbavihÄ• rÄ• dike cattÄ• ro vihÄ• re padaá¹-á¹-hÄ• naá¹ƒ katvÄ• nÄ• nÄ• santÄ• nesu u
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya \Ne 110/ yathÄ• kkamaá¹ƒ anuppannÄ• kusalÄ• nup
sandhÄ• ya pÄ• á¸·iyaá¹ƒ __ ``paá¹-hamo vihÄ• ro bhÄ• vito bahulÄ«katoâ€™â€™ _tiÄ• di
sammappadhÄ• nasadisaÃ±hettha sammappadhÄ• naá¹ƒ vuttaá¹ƒ. ariyavihÄ• re ca heá¹-á
uparimaggÄ• dhigamÄ• ya vÄ• yamantassa ayaá¹ƒ nayo labbhati. maggapariyÄ• pannasse
nÄ• nÄ• santÄ• nikassa yathÄ• vuttavipassanÄ• gamanena taá¹ƒtaá¹ƒkiccÄ• dikassa vaser
vipassanÄ• gamanena saddhindriyÄ• ditikkhatÄ• viseso viya vÄ«riyassa kiccavisesavisayo

tathÄ• sikhÄ• ppattaupekkhÄ• satipÄ• risuddhidibbavihÄ• raá¹ƒ nissÄ• ya uppannaá¹ƒ paa
mÄ• nappahÄ• naá¹ƒ ukkaá¹ƒseti, brahmavihÄ• rasannissaye uppannaá¹ƒ dutiyaá¹ƒ samm
kÄ• mÄ• layasamugghÄ• taá¹ƒ, ariyavihÄ• rasannissayena uppannaá¹ƒ tatiyaá¹ƒ sammapp
santavimokkhasannissayena uppannaá¹ƒ catutthaá¹ƒ sammappadhÄ• naá¹ƒ bhavÅ«pasam
__ ``paá¹-hamaá¹ƒ sammappadhÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

pahÄ«namÄ• no na visaá¹ƒvÄ• deyyÄ• ti __mÄ• nappahÄ• naá¹ƒ saccÄ• dhiá¹-á¹-hÄ• naá
visaá¹ƒvÄ• dananimittasseva abhÄ• vato. appahÄ«namÄ• no hi mÄ• nanissayena kiÃ±ci vis
diá¹-á¹-hÄ• laye ca samugghÄ• á¹-ite cÄ• gapaá¹-ipakkhassa avasaro eva natthÄ«ti __Ä• la

cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ_ vaá¸• á¸• heti. avijjÄ• ya samucchinnÄ• ya paÃ±Ã±Ä• buddhiy
bhavasaá¹…khÄ• resu ossaá¹-á¹-hesu abhavÅ«pasamassa okÄ• sova natthÄ«ti mÄ• nappa
saccÄ• dhiá¹-á¹-hÄ• nÄ• dike saá¹ƒvaá¸• á¸• hentÄ«ti dassetuá¹ƒ __ ``mÄ• nappahÄ• naâ€

avisaá¹ƒvÄ• danasÄ«lo \Be 117/ dhammacchandabahulo chandÄ• dhipateyyaá¹ƒ samÄ• d
nekkhammajjhÄ• sayo akosajjabahulatÄ• ya vÄ«riyÄ• dhipateyyaá¹ƒ, Ã±Ä• á¹‡uttaro cittaá¹
cittÄ• dhipateyyaá¹ƒ, vÅ«pasantasabhÄ• vo upasamahetubhÅ«tÄ• ya vÄ«maá¹ƒsÄ• ya vÄ«
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ samÄ• dhiá¹ƒ nibbattetÄ«ti saccÄ• dhiá¹-á¹-hÄ• nÄ• dipÄ• risu
pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«ti dassetuá¹ƒ __ ``saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ bhÄ• vitaâ€™â€

dhammacchandabahulo chandasamÄ• dhimhi á¹-hito iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• ramma
Ä• raddhavÄ«riyo vÄ«riyasamÄ• dhimhi á¹-hito saá¹ƒkilesapakkhassa santapanavaseneva
cittaá¹ƒ attano vase vattento cittasamÄ• dhimhi á¹-hito paÃ±Ã±Ä• ya upakÄ• rÄ• nupakÄ• r
\Ne 111/ __buddhiá¹ƒ_ phÄ• tiá¹ƒ gamissati. vÄ«maá¹ƒsÄ• samÄ• dhimhi á¹-hito dhammav
upadhipaá¹-inissaggÄ• vahameva paá¹-ipattiá¹ƒ brÅ«hetÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``
bhÄ• vitoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

dÅ«rÄ• dÅ«rapaccatthikanivÄ• raá¹‡e bahÅ«pakÄ• ro __indriyasaá¹ƒvaro_ mettÄ• ya vises
vaá¸• á¸• heti. tapena saá¹ƒkilesadhamme vikkhambhento vÄ«riyÄ• dhiko paradukkhÄ• par
sÄ• hatthikaá¹ƒ karotÄ«ti __tapo karuá¹‡aá¹ƒ_ saá¹ƒvaá¸• á¸• heti. paÃ±Ã±Ä• pariyodÄ• pi
pariggaá¹‡hantÄ« pahÄ• sanipÄ• tato __muditaá¹ƒ_ rakkhantÄ« paribrÅ«heti. upadhinissag
ninnapoá¹‡apabbhÄ• rova sammadeva sattasaá¹…khÄ• resu udÄ• sino hotÄ«ti so __upekk
parivaá¸• á¸• hetÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``indriyasaá¹ƒvaro bhÄ• vitoâ€™â€™ _tiÄ
``yo yassa visesapaccayo, so taá¹ƒ paripÅ«retÄ«ti vuttoâ€™â€™ _ti.

<87> __disÄ• bhÄ• venÄ• _ti nayÄ• naá¹ƒ disÄ• bhÄ• venÄ• ti yojetabbaá¹ƒ. atthopissa pu
__yena_ catukkena __yassa_ rÄ• gacaritÄ• dipuggalassa __vodÄ• naá¹ƒ_ visuddhi. yathÄ•
ca paá¹-hamÄ• hÄ• ravipallÄ• sÄ• dayo rÄ• gacaritÄ• dÄ«naá¹ƒ puggalÄ• naá¹ƒ upakkilesÄ
paá¹-hamapaá¹-ipadÄ• dayo bhÄ• vitÄ• bahulÄ«katÄ• nesaá¹ƒ visuddhiyo hontÄ«ti vuttan
viÃ±Ã±Ä• tunti Ä• ha __ ``heá¹-á¹-hÄ• vuttanayamevÄ• â€™â€™ _ti.

atha \Be 118/ vÄ• purimÄ• hi dvÄ«hi paá¹-ipadÄ• hi sijjhamÄ• nÄ• vipassanÄ• attano kic
pavattidukkhampi saá¹…gaá¹‡hantÄ« dukkhÄ• nupassanÄ• bÄ• hullavisesato dukkhalakkh
``appaá¹‡ihitaá¹ƒ vimokkhamukhaâ€™â€™ _nti vuttÄ• . tatiyÄ• ya paá¹-ipadÄ• ya sijjhamÄ
sammadeva santatighanaá¹ƒ bhinditvÄ• aniccalakkhaá¹‡aá¹ƒ vibhÄ• ventÄ« __ ``animittaá
_nti vuttÄ• . catutthÄ• ya pana paá¹-ipadÄ• ya sijjhamÄ• nÄ• sukhappavattikatÄ• ya, visad
samÅ«hakiccÄ• rammaá¹‡aghanaá¹ƒ bhinditvÄ• sammadeva anattalakkhaá¹‡aá¹ƒ vibhÄ•
vimokkhamukhaâ€™â€™ _nti vuttÄ• .

tathÄ• kÄ• yavedanÄ• nupassanÄ• visesato dukkhalakkhaá¹‡aá¹ƒ vibhÄ• ventÄ«, cittÄ• n
aniccalakkhaá¹‡aá¹ƒ, dhammÄ• nupassanÄ• anattalakkhaá¹‡anti tÄ• yathÄ• kkamaá¹ƒ
``appaá¹‡ihitÄ• divimokkhamukhaâ€™â€™ nti vuttÄ• .

sappÄ«tikatÄ• ya assÄ• dÄ• ni paá¹-hamadutiyajjhÄ• nÄ• ni virajjanavasena visesato dukk
vipassanÄ• ya vasena __ ``appaá¹‡ihitaá¹ƒ vimokkhamukhaâ€™â€™ _nti vuttÄ• ni. tatiyaá
bÄ• hirakÄ• naá¹ƒ niccÄ• bhinivesavatthubhÅ«taá¹ƒ sabhÄ• vato ``aniccaâ€™â€™ nti pass
__ ``animittaá¹ƒ vimokkhamukhaâ€™â€™ _nti vuttaá¹ƒ. catutthaá¹ƒ upakkilesavigamÄ• dÄ
susamÄ• hitaá¹ƒ yathÄ• paresaá¹ƒ, evaá¹ƒ attano ca yathÄ• bhÅ«tasabhÄ• vÄ• vabodhah
``suÃ±Ã±aâ€™â€™ nti passantiyÄ• vipassanÄ• ya vasena __ ``suÃ±Ã±ataá¹ƒ vimokkhamu

evaá¹ƒ vihÄ• rÄ• naá¹ƒ vipassanÄ• vaseneva vimokkhamukhatÄ• , tattha ``dibbabrahmavih
assÄ• danÄ«yatÄ• â€™â€™ tiÄ• dinÄ• appaá¹‡ihitavimokkhamukhatÄ• yojetabbÄ• . ariya
visesato anattÄ• nupassanÄ• sannissayatÄ• ya suÃ±Ã±atavimokkhatÄ• . Ä• neÃ±javihÄ• ra
aniccalakkhaá¹‡appaá¹-ivedhassa visesapaccayasabhÄ• vato animittavimokkhamukhatÄ•

tathÄ• purimÄ• naá¹ƒ dvinnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ saá¹ƒkilesavisayattÄ• kilesad
dukkhÄ• nupassanÄ• bÄ• hullattÄ• appaá¹‡ihitavimokkhamukhatÄ• . tatiyassa anuppannal
udayavayavantatÄ• vibhÄ• vanato aniccalakkhaá¹‡aá¹ƒ pÄ• kaá¹-anti animittavimokkhamuk
uppannÄ• naá¹ƒ á¹-hitattaá¹ƒ byÄ• pÄ• rÄ• pajjanena dhammÄ• naá¹ƒ avasavattitÄ• dÄ«pa
supÄ• kaá¹-anti suÃ±Ã±atavimokkhamukhatÄ• .

mÄ• nappahÄ• nÄ• layasamugghÄ• tÄ• naá¹ƒ \Be 119/ sahÄ• yataá¹‡hÄ• pahÄ• natÄ• ya
appaá¹‡ihitavimokkhamukhatÄ• . avijjÄ• pahÄ• nassa paÃ±Ã±Ä• kiccÄ• dhikatÄ• ya suÃ±Ã
bhavÅ«pasamassa saá¹…khÄ• ranimittapaá¹-ipakkhatÄ• ya animittavimokkhamukhatÄ• .

pakatiyÄ• dukkhasabhÄ• ve saá¹…khÄ• re Ã±Ä• á¹‡asaccena avisaá¹ƒvÄ• dento dukkhat
cÄ• gÄ• dhivimuttatÄ• ya taá¹‡haá¹ƒ vidÅ«rÄ«karonto rÄ• gappaá¹‡idhiá¹ƒ visosetÄ«ti purin
adhiá¹-á¹-hÄ• nadvayaá¹ƒ __ ``appaá¹‡ihitaá¹ƒ vimokkhamukhaâ€™â€™ _nti vuttaá¹ƒ. itara
adhiá¹-á¹-hÄ• nadvayassa suÃ±Ã±atÄ• nimittavimokkhamukhatÄ• vuttanayÄ• eva.

chandÄ• dhipateyyÄ• cittekaggatÄ• visesato dhammacchandavato nekkhammavitakkabal
vÄ«riyÄ• dhipateyyÄ• pana kÄ• mavitakkÄ• dike vinodentassÄ• ti tadubhayaá¹ƒ nissÄ• ya
rÄ• gÄ• dippaá¹‡idhÄ«naá¹ƒ visosanato __ ``appaá¹‡ihitaá¹ƒ vimokkhamukhaâ€™â€™ _nt
\Ne 113/, vÄ«maá¹ƒsÄ• dhipateyyaÃ±ca nissÄ• ya pavattÄ• yathÄ• kkamaá¹ƒ aniccÄ• natt
``animittaá¹ƒ vimokkhamukhaá¹ƒ, appaá¹‡ihitaá¹ƒ vimokkhamukhaâ€™â€™ _nti ca vuttÄ• .

abhijjhÄ• vinayano indriyasaá¹ƒvaro, kÄ• masaá¹…kappÄ• divinodano tapo ca vuttanayene
__appaá¹‡ihitaá¹ƒ vimokkhamukhaá¹ƒ, _ buddhi anattÄ• nupassanÄ• nimittaá¹ƒ, upadhipaá
nimittaggÄ• hapaá¹-ipakkhoti tadubhayasannissayÄ• vipassanÄ• yathÄ• kkamaá¹ƒ __ ``su
vimokkhamukhaâ€™â€™ _nti vuttÄ• .

Ä• sannapaccatthikarÄ• gaá¹ƒ paá¹-ibÄ• hantÄ« __mettÄ• _ rÄ• gapaá¹‡idhiyÄ• paá¹-ipak
paradukkhÄ• panayanÄ• kÄ• ravuttikÄ• dukkhasahagatÄ• ya dukkhÄ• nupassanÄ• ya vise
vipassanÄ• __ ``appaá¹‡ihitaá¹ƒ vimokkhamukhaâ€™â€™ _nti vuttÄ• . __muditÄ• _ sattÄ•
tadaniccatÄ• dassanato aniccÄ• nupassanÄ• ya visesapaccayoti tannissayÄ• vipassanÄ•
vimokkhamukhaá¹ƒ. upekkhÄ• _ Ã±Ä• á¹‡akiccÄ• dhikatÄ• ya anattÄ• nupassanÄ• ya vises
vipassanÄ• __ ``suÃ±Ã±ataá¹ƒ vimokkhamukhaâ€™â€™ _nti vuttÄ• ti evamettha pavattiÄ•
kiccato ca bhinditvÄ• vimokkhamukhÄ• ni yojitÄ• nÄ«ti.

__samatikkamanaá¹ƒ_ \Be 120/ pariÃ±Ã±Ä• pahÄ• naÃ±ca. __saparasantÄ• ne_ti attano,
kÄ• yiko, vÄ• casiko ca vihÄ• ro ``vikkÄ«á¸·itaâ€™â€™ nti vuttoti dasseti ``vividho hÄ• roâ€
pana vibhÄ• vanÄ• idha adhippetÄ• nayassa bhÅ«mibhÄ• vato. __yena_ paá¹-ipakkhabhÄ
paá¹-ipakkhabhÄ• vo_ti tesaá¹ƒ Ä• hÄ• rÄ• dÄ«naá¹ƒ paá¹-ipakkhabhÄ• vo pahÄ• tabbabh
paá¹-ipakkhabhÄ• vo pahÄ• yakabhÄ• voti yojetabbaá¹ƒ. tattha paá¹-ipadÄ• ggahaá¹‡ena v
vipassanÄ• ca cattÄ• ro Ä• hÄ• re parijÄ• nantÄ« tappaá¹-ibaddhachandarÄ• gaá¹ƒ pajaha
paá¹-ipakkhatÄ• , evaá¹ƒ jhÄ• nÄ• dÄ«nampi upÄ• dÄ• nÄ• dipaá¹-ipakkhatÄ• veditabbÄ•
kathitattÄ• . vipallÄ• sasatipaá¹-á¹-hÄ• nÄ• naá¹ƒ paá¹-ipakkhabhÄ• vo pÄ• kaá¹-o eva. nti s
vÄ«satiyÄ• catukkehi visabhÄ• gato vitthÄ• rena vibhattanti tÄ«hi padehi saá¹…gahetvÄ• I
``saá¹…khepena dassentoâ€™â€™ _ti.

__indriyÄ• na_nti saddhÄ• diindriyÄ• naá¹ƒ. dasannaá¹ƒ catukkÄ• naá¹ƒ niddhÄ• raá¹‡Ä• t

<88> __niggacchatÄ«_ti \Ne 114/ nikkhamati. tato niddhÄ• retvÄ• vuccamÄ• no hi niggacc
__cattÄ• ro puggale_ti ``taá¹‡hÄ• carito mandoâ€™â€™ tiÄ• dinÄ• (Nett 6) vutte cattÄ• ro
puggalÄ• dhiá¹-á¹-hÄ• nena cettha dhammo vuttoti Ä• ha __ ``bhÅ«miá¹ƒ niddisitvÄ• â€™â
yathÄ• vuttapuggalacatukkato eva. __itaratthÄ• pÄ«_ti ``sukhÄ• ya ... pe ... puggalÄ• â€™â
__sÄ• dhÄ• raá¹‡Ä• yÄ• _ti paá¹-hamacatutthÄ• hipi vimissÄ• ya. __yathÄ• vuttÄ• sÅ«_ti d

__heá¹-á¹-hÄ• _ti desanÄ• hÄ• ravibhaá¹…gavicayahÄ• rasampÄ• tavaá¹‡á¹‡anÄ• su.

__eseva nayo_ti kusalamÅ«lÄ• didvÄ• dasatikasaá¹…gaho anavajjapakkho. ``vodÄ• yati su
vodÄ• naâ€™â€™ nti (Nett-a 11) vaá¹ƒ netabbataá¹ƒ sandhÄ• yÄ• ha.

yathÄ• hÄ• rauddeso kato, evaá¹ƒ nayÄ• naá¹ƒ akaraá¹‡e kÄ• raá¹‡aá¹ƒ, payojanaÃ±ca v

panÄ• â€™â€™ _tiÄ• dimÄ• ha. __nayehi_ nayantarehi. __sambhavadassanattha_nti upap
sambhavo anuddesakkamena niddisane karaá¹‡aá¹ƒ dassanaá¹ƒ payojanaá¹ƒ. yadi hi ime
uppattiá¹-á¹-hÄ• navasena asaá¹ƒkiá¹‡á¹‡Ä• bhaveyyuá¹ƒ, hÄ• rÄ• viya uddesÄ• nukkame
siyuá¹ƒ. tathÄ• hi vuttaá¹ƒ hÄ• rÄ• naá¹ƒ uddesÄ• vasÄ• ne ``ete soá¸·asa hÄ• rÄ• pakittit
asaá¹ƒkiá¹‡á¹‡Ä• â€™â€™ ti (Nett 1).

yasmÄ• panete mÅ«lapadehi mÅ«lapadantaraniddhÄ• raá¹‡ena aÃ±Ã±amaÃ±Ã±aá¹ƒ te n
niddiá¹-á¹-he itaropi atthato niddiá¹-á¹-hoyeva nÄ• ma hotÄ«ti imassa atthassa dassanatthaa
``uddesÄ• nukkamena niddeso na katoâ€™â€™ _ti.

idÄ• ni tameva saá¹…khepena vuttamatthaá¹ƒ vitthÄ• rena dassetuá¹ƒ __ ``paá¹-hamanaya
vuttaá¹ƒ. tattha taá¹‡hÄ• diá¹-á¹-hicaritavasena dvidhÄ• puggale vibhajitvÄ• tesaá¹ƒ vasen
nandiyÄ• vaá¹-á¹-anayaá¹ƒ nÄ«haritvÄ• puna te eva taá¹‡hÄ• diá¹-á¹-hicarite catuppaá¹-ipa
vibhajitvÄ• sÄ«havikkÄ«á¸·itassa nayassa sambhavo dassito, te eva catuppaá¹-ipadÄ• bhe
ugghaá¹-itaÃ±Ã±uÄ• divibhÄ• gena tidhÄ• vibhajitvÄ• tipukkhalassa nayassa sambhavo da
__ ``paá¹-hamanayato ... pe ... niddiá¹-á¹-hoâ€™â€™ _ti.

yasmÄ• subhasukhasaÃ±Ã±Ä• hi lobho, niccasaÃ±Ã±Ä• ya doso ``iminÄ• me anattho kat
\Ne 115/, attasaÃ±Ã±Ä• ya moho gahito hoti. tathÄ• asubhasaÃ±Ã±Ä• dÄ«hi alobhÄ• dayo
dhammÄ• dhiá¹-á¹-hÄ• navasena tatiyanayato dutiyanayassa sambhavo. yasmÄ• pana lob
lobhaggahaá¹‡eneva doso gayhati. lobho ca taá¹‡hÄ• , moho avijjÄ• , tappaá¹-ipakkhato alo
gayhati, amohena vipassanÄ• , tasmÄ• dhammÄ• dhiá¹-á¹-hÄ• navaseneva dutiyanayato p
imaá¹ƒ visesaá¹ƒ dÄ«petuá¹ƒ uddesÄ• nukkamena niddeso na katoti dassento __ ``dhamm
panÄ• â€™â€™ _tiÄ• dimÄ• ha.

__tenevÄ• _ti tatiyanayato dutiyanayassa viya dutiyanayato paá¹-hamanayassapi sambhav
puggalÄ• dhiá¹-á¹-hÄ• navasena Ä• gataá¹ƒ nissÄ• ya aá¹-á¹-hakathÄ• yaá¹ƒ dhammÄ• dh
niddhÄ• ritoti ayameva viseso. __yadi eva_nti pÄ• á¸·iyaá¹ƒ Ä• gatappakÄ• rato aÃ±Ã±enap
niddhÄ• retabbÄ• , evaá¹ƒ sante yathÄ• puggalÄ• dhiá¹-á¹-hÄ• navasena paá¹-hamanayato
dutiyanayassa \Be 122/ sambhavo dassito, evaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• navaseneva paá
tatiyanayadutiyanayÄ• naá¹ƒ, dhammÄ• dhiá¹-á¹-hÄ• navaseneva dutiyanayato tatiyanayas
imamatthamÄ• ha __ ``dve hutvÄ• ... pe ... siyÄ• â€™â€™ _ti.

tattha __nayo_ti pacchÄ• vuttadutiyanayo. __atthato_ti atthÄ• pattito, atthato labbhamÄ• n
na kathitoti attho. idÄ• ni taá¹ƒ atthÄ• pattiá¹ƒ ekantikaá¹ƒ katvÄ• dassetuá¹ƒ __ ``yasmÄ•
vuttaá¹ƒ. __anuppaveso icchito_ taá¹ƒtaá¹ƒnayamÅ«lapadÄ• naá¹ƒ nayantaramÅ«lapadesu
``yattha sabbo akusalapakkho saá¹…gahaá¹ƒ samosaraá¹‡aá¹ƒ gacchati, yattha sabbo kus
samosaraá¹‡aá¹ƒ gacchatÄ«â€™â€™ ti (Nett 3) ca vuttaá¹ƒ. __ayaÃ±ca attho_ti ``nayÄ• na

aÃ±Ã±amaÃ±Ã±aanuppaveso niggamoâ€™â€™ ti ayaá¹ƒ duvidho attho. piá¹-akÄ• naá¹ƒ a
so eva upadesoti __peá¹-akopadeso, _ upadesabhÅ«tÄ• pariyattisaá¹ƒvaá¹‡á¹‡anÄ• ti atth

__Ä• dito paá¹-á¹-hÄ• yÄ• _ti nayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aanuppavesaniggamamattame
paá¹-hamÄ• vayavato pabhuti __vibhÄ• vanÄ• _ dÄ«panÄ• pakÄ• sanÄ• .

__dosadiá¹-á¹-hÄ«_ti appassÄ• datÄ• didosagÄ• hikadiá¹-á¹-hÄ«, dosadassinoti attho. te h
kÄ• mesu ca Ä• dÄ«navadassino. idaÃ±hi nesaá¹ƒ aá¹…gadvayaá¹ƒ attakilamathÄ• nuyoga
__natthi attho_ti yo rÄ• gÄ• bhibhÅ«tehi andhabÄ• lehi parikappito diá¹-á¹-hadhammiko kÄ•
madhubindugiddhassa madhulittasatthadhÄ• rÄ• valehanasadiso appassÄ• do bahudukkho
116/ savighÄ• to sapariá¸·Ä• ho samparÄ• yiko tathevÄ• ti sabbadÄ• pi viÃ±Ã±Å«jÄ• tikass
vijjati. __anajjhositÄ• _ti anabhibhÅ«tÄ• viharanti. __tena vuccati sukhÄ• paá¹-ipadÄ• ti_ te
mandakilesabhÄ• vena tesaá¹ƒ puggalÄ• naá¹ƒ akicchena sijjhamÄ• nÄ• vipassanÄ• paá¹
paá¹-ipadÄ• â€™â€™ ti vuccati. __ajjhositÄ• _ti abhiniviá¹-á¹-hÄ• . __ime sabbe sattÄ• _ti i
taá¹‡hÄ• diá¹-á¹-hicaritabhÄ• vena dvidhÄ• vuttÄ• aparimÄ• á¹‡appabhedÄ• sabbepi paá

__sukhena_ \Be 123/ __paá¹-inissajjantÄ«_ti kilese akicchena pajahanti. __ ``imÄ• catasso
_tiÄ• di paá¹-ipadÄ• naá¹ƒ ettÄ• vatÄ• yaá¹ƒ, visayabhÄ• vakiccesu ca byabhicÄ• rÄ• bhÄ•
paá¹-ipadÄ• _ti nigamanaá¹ƒ, ayaá¹ƒ paá¹-ipadÄ• yÄ• ya vasena sÄ«havikkÄ«á¸·itassa nay
cattÄ• ro puggalÄ• niddhÄ• ritÄ• ti adhippÄ• yo. __catukkamaggena kilese niddisatÄ«_ti an
Ä• hÄ• rÄ• dicatukkamaggena dasavatthuke kilesasamÅ«he niddisati. __catukkamaggena a
tappaá¹-ipakkhena paá¹-ipadÄ• dicatukkamaggena ariyadhammesu bodhipakkhiyesu visaya
kathetabbÄ• .

__idaÃ±ca pamÄ• á¹‡aá¹ƒ cattÄ• ro Ä• hÄ• rÄ• _ti imesaá¹ƒ vipallÄ• sÄ• naá¹ƒ pavattiyÄ•
cattÄ• ro Ä• hÄ• rÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• vadeva cattÄ• ro Ä• hÄ• rÄ• pariÃ±Ã±aá¹
cattÄ• ro vipallÄ• se vibhajanti. yÄ• vadeva cattÄ• ro vipallÄ• sÄ• appahÄ«nÄ• , tÄ• vadeva
paribrÅ«hantÄ«ti. evaá¹ƒ sabbattha yathÄ• rahaá¹ƒ vattabbaá¹ƒ. tenÄ• ha __ ``evaá¹ƒ imÄ•
padÄ• nÄ«â€™â€™ _ti. ``yojetabbÄ• nÄ«â€™â€™ ti ca vacanaseso.

__ ``abhijjhÄ• ya ganthatÄ«â€™â€™ _ti iminÄ• abhijjhÄ• yanameva ganthananti dasseti. e
__papaÃ±cento_ti diá¹-á¹-hÄ• bhinivesaá¹ƒ vitthÄ• rento.

vippaá¹-isÄ• ruppattihetubhÄ• vo kilesÄ• naá¹ƒ Ä• savananti Ä• ha __ ``Ä• savantÄ«â€™â
vippaá¹-isÄ• rÄ• _ti tena kilesÄ• naá¹ƒ vÄ«tikkamavatthuá¹ƒ vadati. yasmÄ• appahÄ«nÄ• n
na itarassa, tasmÄ• __ ``ye vippaá¹-isÄ• rÄ• , te anusayÄ• â€™â€™ _ti vuttaá¹ƒ. padadvay
kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

__paá¹-hamena_ \Ne 117/ __padenÄ• _ti yathÄ• vuttesu dasasu suttapadesu paá¹-hamena
disÄ• yÄ• _ti tadatthasaá¹…khÄ• tÄ• ya sÄ«havikkÄ«á¸·itassa saá¹ƒkilesapakkhe paá¹-ham

__itÄ«_ti evaá¹ƒ, vuttanayenÄ• ti attho. __kusalÄ• kusalÄ• na_nti yathÄ• vuttaanavajjasÄ•
__pakkhapaá¹-ipakkhavasenÄ• _ti vodÄ• napakkhatappaá¹-ipakkhavasena. __yojanÄ• _ti p
katvÄ• manasÄ• nupekkhanÄ• . ``manasÄ• volokayateâ€™â€™ ti (Nett 4) hi vuttaá¹ƒ.

__tassÄ• _ti \Be 124/ disÄ• lokanassa. sotÄ• pattiphalÄ• dÄ«naá¹ƒ pariyosÄ• natÄ• indriya
yesaÃ±hi saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ vasena satipaá¹-á¹-hÄ• nÄ• dÄ«ni sijjhanti, tesa
sotÄ• pattiphalÄ• dÄ«naá¹ƒ pariyosÄ• natÄ• . tattha sotÄ• pattiphale saddhindriyaá¹ƒ pÄ• ri
sotÄ• panno hi saddhÄ• ya paripÅ«rikÄ• rÄ«. sakadÄ• gÄ• miphale vÄ«riyindriyaá¹ƒ pÄ• rip
sakadÄ• gÄ• mÄ« hi Ä• raddhavÄ«riyo uparimaggÄ• dhigamÄ• ya. anÄ• gÄ• miphale samÄ
gacchati. anÄ• gÄ• mÄ« samÄ• dhismiá¹ƒ paripÅ«rikÄ• rÄ«. aggaphale arahatte satindriyaÄ
pÄ• ripÅ«riá¹ƒ gacchati. arahÄ• hi sativepullappatto, paÃ±Ã±Ä• vepullappatto cÄ• ti.

apare panÄ• hu --- saddhÄ• balena subhasaÃ±Ã±Ä• ya pahÄ• naá¹ƒ. saddahanto hi paá¹-i
karoti. vÄ«riyabalena sukhasaÃ±Ã±Ä• ya pahÄ• naá¹ƒ. vÄ«riyavÄ• hi sukhassÄ• daá¹ƒ abl
yonisomanasikÄ• ramanuyuÃ±jati. samÄ• dhibalena niccasaÃ±Ã±Ä• ya pahÄ• naá¹ƒ. samÄ
udayabbayaá¹ƒ pariggaá¹‡hanto aniccasaÃ±Ã±aá¹ƒ paá¹-ilabhati. paÃ±Ã±Ä• balena attasaÄ
paÃ±Ã±avÄ• hi saá¹…khÄ• rÄ• naá¹ƒ avasavattitaá¹ƒ sallakkhento attasuÃ±Ã±ataá¹ƒ paá¹
sabbatthÄ• pi icchitabbÄ• . tenÄ• ha ``satiá¹ƒ ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ va
234; Mil II 1.13). evaá¹ƒ catuvipallÄ• sappahÄ• yÄ«naá¹ƒ catunnaá¹ƒ indriyÄ• naá¹ƒ pÄ• rip
cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni catuvipallÄ• samukhÄ• naá¹ƒ catunnaá¹ƒ disÄ• naá¹ƒ pariy

__ ``lobho akusalamÅ«laâ€™â€™ _ntiÄ• di lobhÄ• dÄ«naá¹ƒ hetuphalabhÄ• vena sampay

tattha __manÄ• pikenÄ• _ti yebhuyyavasena vuttaá¹ƒ. amanÄ• pikenÄ• pi hi Ä• rammaá¹‡e
uppajjati. __manÄ• pikenÄ• _ti vÄ• manÄ• pikÄ• kÄ• rena. phassavedanÅ«pavicÄ• rarÄ• g
sahajÄ• tÄ• pi labbhanti, asahajÄ• tÄ• pi. __ ``uppÄ• doâ€™â€™ _ti etena uppajjamÄ• nas
``uppajjatÄ«â€™â€™ _ti vuttaá¹ƒ. uppÄ• dalakkhaá¹‡asseva pana gahaá¹‡e ``uppajjatÄ«â€
siyÄ• . na hi uppÄ• do uppajjati, rÄ• gajapariá¸·Ä• hahetukatÄ• ca tesaá¹ƒ rÄ• gassa taá¹‡h
hi dukkhassa samudayo, yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhanti. tat
``taá¹‡hÄ• sahajÄ• tavedanÄ• ya \Be 125/ pana lobho sahajÄ• tÄ• dipaccayehi ca paccayo
iá¹-á¹-hÄ• rammaá¹‡e uppannalobhasahagatasukhavedanÄ• ya udayo idha __ ``uppÄ• do s
vutto, tassÄ• vipariá¹‡Ä• mo __ ``vipariá¹‡Ä• madukkhatÄ• â€™â€™ _ti. vipariá¹‡Ä• mÄ• v
vinÄ• na hotÄ«ti sÄ• taá¹ƒ nissÄ• ya uppajjantÄ« viya vuttÄ• __ ``uppÄ• daá¹ƒ ... pe ... du

__doso akusalamÅ«la_ntiÄ• dÄ«supi vuttanayÄ• nusÄ• rena attho veditabbo. ayaá¹ƒ pana

aÃ±Ã±athattaá¹ƒ_ nÄ• ma jarÄ• , taá¹ƒ nissÄ• ya domanassassa uppajjanato vuttaá¹ƒ __ ``
dukkhadukkhatÄ• â€™â€™ _ti. __dosajapariá¸·Ä• hahetukatÄ• _ jarÄ• ya dosabahulassa p
veditabbÄ• .

__vayo_ti saá¹…khÄ• rÄ• naá¹ƒ nirodho. aniccatÄ• vasena ca saá¹…khatadhammÄ• naá¹ƒ
vuttaá¹ƒ __ ``vaya ... pe ... saá¹…khÄ• radukkhatÄ• â€™â€™ _ti. tenÄ• ha bhagavÄ• ``yad
dukkhaâ€™â€™ nti (SN b III 15, 45, 76; Paá¹-is II 10). mohajapariá¸·Ä• hahetukatÄ• vayala
sammohanimittattÄ• , maraá¹‡assa avijjÄ• paccayattÄ• ca saá¹ƒsÄ• rappavattiyÄ• veditab

alobhÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• dipÄ• ripÅ«rihetukatÄ• yathÄ• rahaá¹ƒ upanissayakoá¹-isah
paccayabhÄ• vena veditabbÄ• . sabbe hi kusalÄ• dhammÄ• sabbesaá¹ƒ kusalÄ• naá¹ƒ dh
paccayavisesÄ• honti evÄ• ti. abyÄ• pÄ• davitakkasannissayo upavicÄ• ro __abyÄ• pÄ• dA
avihiá¹ƒsÅ«pacÄ• re_pi eseva nayo.

__ayaá¹ƒ tipukkhalo nÄ• ma dutiyo nayo_ saddhiá¹ƒ disÄ• lokananayena niddiá¹-á¹-hoti va
cattÄ• roâ€™â€™ _tiÄ• di puggalÄ• dhiá¹-á¹-hÄ• neneva nandiyÄ• vaá¹-á¹-assa nayassa b
Ä• raddhaá¹ƒ. __ime_ yathÄ• vuttapaá¹-ipadÄ• catukkassa vasena catubbidhÄ• . __visesen
diá¹-á¹-hitaá¹‡hÄ• sannissayatÄ• visesena. diá¹-á¹-hicarito hi tikkhapaÃ±Ã±o, mandapaÃ±Ã
paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya \Ne 119/ ca dandhÄ• bhiÃ±Ã±Ä• ya ca niyyÄ• tÄ«ti d
taá¹‡hÄ• carito dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya ca dandhÄ• bhiÃ±Ã±Ä• y
dassito cÄ• yamattho. tenÄ• ha __ ``dve honti diá¹-á¹-hicarito ca taá¹‡hÄ• carito cÄ• â€™â€

__cattÄ• ro_ \Be 126/ __hutvÄ• _ti sÄ«havikkÄ«á¸·itassa nayassa bhÅ«midassane cattÄ• r
catuppaá¹-ipadÄ• vasena cattÄ• ro katvÄ• vuttÄ• ti attho. __tayo hontÄ«_ti tipukkhalassa n
ugghaá¹-itaÃ±Ã±uÄ• divasena tayo bhavanti. __tayo hutvÄ• _ti tathÄ• tayo hutvÄ• á¹-hitÄ•
__dve hontÄ«_ti idÄ• ni nandiyÄ• vaá¹-á¹-assa nayassa bhÅ«midassane dve bhavanti. __aj
diá¹-á¹-hiajjhosÄ• naá¹ƒ. __abhiniveso_ti taá¹‡hÄ• bhiniveso. __ahaá¹ƒkÄ• ro_ti ahaá¹ƒmÄ•
karaá¹‡aá¹ƒ __ahaá¹ƒkÄ• ro_. diá¹-á¹-himÄ• namaÃ±Ã±anÄ• naá¹ƒ vasena ``ahamasmÄ«â
__mamaá¹ƒkÄ• ro, _ mamÄ• yanaá¹ƒ taá¹‡hÄ• ggÄ• ho.

__dasapadÄ• ni ``paá¹-hamÄ• disÄ• â€™â€™ ti kÄ• tabbÄ• nÄ«_ti nandiyÄ• vaá¹-á¹-assa
disÄ• â€™â€™ ti karaá¹‡Ä«yÄ• ni, ``paá¹-hamÄ• disÄ• â€™â€™ ti vavatthapetabbÄ• nÄ«
... pakkhassÄ• _ti anekappabhedassapi kaá¹‡hapakkhassa saá¹ƒkilesapakkhassa atthaá¹ƒ
paá¹-ipakkhe vattamÄ• ne vodÄ• nadhamme uddissa Ã±Ä• penti pakÄ• senti, paá¹-hamÄ•
padÄ• ni dutiyakÄ• nÄ«_ti taá¹‡hÄ• dikÄ• dasa koá¹-á¹-hÄ• sÄ• ``dutiyÄ• disÄ• â€™â€™
... pe ... kaá¹‡hapakkhassÄ• â€™â€™ ti Ä• netvÄ• yojetabbaá¹ƒ.

__yoniso_ti upÄ• yaso. __yoniso manasikÄ• ro_ aniccÄ• divasena paá¹-hamamanasikÄ• ro

sutacintÄ• mayÄ« paÃ±Ã±Ä• , jhÄ• nÄ• bhiÃ±Ã±Ä• ca. __nibbidÄ• _ti nibbedhaÃ±Ä• á¹‡aá
somanassadhammÅ«pasaÃ±hitaá¹ƒ pamodÄ• disahagataá¹ƒ cetasikasukhaá¹ƒ.

__kusalapakkhe cÄ• _ti __ca_-saddo samuccayattho, tena ubhayapakkhato samuccayavas
paccekanti dasseti.

__tesa_nti taá¹‡hÄ• dÄ«naá¹ƒ, taá¹‡hÄ• ya, taá¹‡hÄ• pakkhikÄ• naÃ±cÄ• ti attho. satipi an
pahÄ«yamÄ• ne anavasesato avijjÄ• pi pahÄ«yateva, rÄ• gassa pana cetovimutti ujupaá¹-ip
``rÄ• gavirÄ• gÄ• â€™â€™ _ti vuttaá¹ƒ. __avijjÄ• virÄ• gÄ• _ti etthÄ• pi eseva nayo. ayaÃ±
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiâ€™â€™ ntiÄ• dinÄ• (MN I 438) Ä•
atthavaá¹‡á¹‡anÄ• vasena vuttÄ• , idha pana ``rÄ• gavirÄ• gÄ• cetovimutti sekkhaphalaá¹ƒ
paÃ±Ã±Ä• vimutti asekkhaphalaâ€™â€™ ntiÄ• dinÄ• (Nett 51) vevacanasamÄ• ropane \B
anÄ• gÄ• miphalaá¹ƒ. taÃ±hi kÄ• marÄ• gassa ujuvipaccanÄ«kato samÄ• dhipÄ• ripÅ«riyÄ
cetovimuttÄ«â€™â€™ ti vuccati, pacchimÄ• arahattaphalaá¹ƒ taá¹‡hÄ• ya, avijjÄ• ya ca an
paÃ±Ã±Ä• pÄ• ripÅ«riyÄ• ca ``avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimuttÄ«â€™â€™ ti vuccati.

__tatthÄ• _ti nandiyÄ• vaá¹-á¹-anaye. __tesÅ«_ti ``cattÄ• ri padÄ• nÄ«â€™â€™ ti vuttesu
mÅ«lapadesu. idha samosaraá¹‡anti saá¹…gaho vutto, so ca sabhÄ• vato, sabhÄ• gato ca
cattÄ• ri dassetvÄ• __ ``tesu aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni samosarantÄ«â€™â€™ _ti vu
bhajanti_ sabhÄ• vato, sabhÄ• gato cÄ• ti adhippÄ• yo. __vipassanaá¹ƒ bhajantÄ«_ti etthÄ
nayÄ• dhiá¹-á¹-hÄ• nÄ• naá¹ƒ nayÄ• dhiá¹-á¹-hÄ• ne anuppaveso nayÄ• naá¹ƒ nayesu anu
__ ``tipukkhalo ... pe ... anuppavisantÄ«â€™â€™ _ti.

alobhÄ• mohapakkhaá¹ƒ abhajÄ• petvÄ• adosapakkhaá¹ƒ bhajÄ• petabbassa
nandiyÄ• vaá¹-á¹-asÄ«havikkÄ«á¸·itamÅ«lapadassa abhÄ• vato adoso ekasuttakoá¹-iyÄ• e
__ ``adoso adoso evÄ• â€™â€™ ti. doso doso evÄ• _ti etthÄ• pi eseva nayo. __samosaran
ca saá¹…gahaá¹ƒ gacchantÄ«ti attho.

__bhÅ«mi gocaro_ti ca mÅ«lapadÄ• ni eva sandhÄ• ya vadati. __ekekaá¹ƒ nayaá¹ƒ anupp
taá¹ƒ taá¹ƒ mÅ«lapadÄ• nuppavesato. kusale vÄ• viÃ±Ã±Ä• te akusalo paá¹-ipakkho, akusa
__anvesitabbo_ saá¹ƒ vaá¹‡á¹‡iyamÄ• nasuttapadÄ• nurÅ«pato upaparikkhitabbo. anvesan
``disÄ• lokanaâ€™â€™ nti vuccati. __so nayo niddisitabbo_ti tathÄ• anvesitvÄ• tehi dham
vavatthapetvÄ• so so nayo niddhÄ• retvÄ• yojetabbo. yathÄ• mÅ«lapadesu mÅ«lapadÄ•
saá¹ƒ vaá¹‡á¹‡ito, iminÄ• va nayena mÅ«lapadato mÅ«lapadÄ• naá¹ƒ niddhÄ• raá¹‡Ä• ti ve
``yathÄ• ekamhi ... pe ... niddisitabbÄ• nÄ«â€™â€™ _ti Ä• ha. __ ``ekekasmiÃ±hÄ«â€™â€™
kÄ• raá¹‡avacanaá¹ƒ.

tattha __tatthÄ• _ti ekekasmiá¹ƒ naye. __ekasmiá¹ƒ dhamme viÃ±Ã±Ä• te_ti taá¹‡hÄ• dike

sarÅ«pato, niddhÄ• raá¹‡avasena vÄ• viÃ±Ã±Ä• te. __sabbe_ \Be 128/ __dhammÄ• viÃ±Ã
tadaÃ±Ã±amÅ«lapadabhÅ«tÄ• sabbe lobhÄ• dayo viÃ±Ã±Ä• tÄ• nayassa bhÅ«micaraá¹‡Ã
honti \Ne 121/. __ ``imesaâ€™â€™ _ntiÄ• di nayattayadisÄ• bhÅ«tadhammÄ• naá¹ƒ matth
nayÄ• naá¹ƒ kÅ«á¹-aggahaá¹‡aá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

puna __ ``imesÅ«â€™â€™ _tiÄ• di kammanayadvayassa vibhÄ• gavibhÄ• vanaá¹ƒ, taá¹ƒ

nayasamuá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• sanapaá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<89> __saá¹…gahavÄ• rÄ• dÄ«sÅ«_ti saá¹…gahavÄ• rauddesaniddesavÄ• resu. __sarÅ«
dassitamevÄ• ti adhippÄ• yo. tameva hi atthato dassanatthaá¹ƒ udÄ• haraá¹‡abhÄ• vena n
mÅ«lapadehi paá¹-á¹-hÄ• naá¹ƒ niddhÄ• retabbanti. __ ``aÃ±Ã±amaÃ±Ã±asaá¹…gahoâ€™
mÅ«lapadapaá¹-á¹-hÄ• nÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±ato niddhÄ• retabbatÄ• ya kÄ• raá¹‡ava
viniggÄ• mo siyÄ• â€™â€™ ti. __paá¹-á¹-hÄ• na_nti ettha __pa_-iti upasaggapadaá¹ƒ, taá¹
dhammesu yaá¹ƒ seá¹-á¹-haá¹ƒ, tadupÄ• gamuâ€™â€™ ntiÄ• dÄ«su viya pakÄ• ratthajotal
á¹-hÄ• naâ€™â€™ _ntiÄ• dÄ«su viya pakÄ• ratthajotakanti dassento __ ``pakÄ• rehi á¹-hÄ
__idhÄ• _ti imasmiá¹ƒ nettippakaraá¹‡e. __tassÄ• _ti desanÄ• saá¹…khÄ• tassa pariyattisÄ
__tathÄ• bhÄ• vadÄ«pana_nti veneyyajjhÄ• sayÄ• nurÅ«pena pavattitattÄ• saá¹ƒkilesabhÄ
á¹-hitabhÄ• vena dÄ«petabbattÄ• ``dÄ«pissatÄ«ti __dÄ«panaâ€™â€™ _nti katvÄ• . __pati
adhisÄ«lasikkhÄ• dayo samudÄ• yarÅ«pena gahitÄ• . __etehi_ saá¹ƒkilesadhammÄ• dÄ«h
adhisÄ«lasikkhÄ• dÄ«naá¹ƒ pavattanupÄ• yatÄ• anupubbikathÄ• ya sÄ• mukkaá¹ƒsikÄ• ya
__tesa_nti saá¹ƒkilesadhammÄ• dÄ«naá¹ƒ. puna __tesa_nti suttÄ• ni sandhÄ• yÄ• ha.

__goá¹-á¹-hÄ• _ti vajÄ• . __paá¹-á¹-hitagÄ• vo_ti gatagÄ• vo. __Ä• gataá¹-á¹-hÄ• nasmi_nt
156) vadati. pavattagamanattÄ• etthÄ• ti vacanaseso. atha vÄ• gacchati etthÄ• ti __gaman
desanÄ• Ã±Ä• á¹‡assa nissaá¹…gavasena pavattagamanadesabhÄ• vato paá¹-á¹-hÄ• naá¹
``saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±cÄ• â€™â€™ tiÄ• dinÄ• dukatikacatuk

__saá¹ƒkilesabhÄ• ve_ \Be 129/ Ã±Ä• petabbe pavattaá¹ƒ, taá¹ƒ visayaá¹ƒ katvÄ• desitan
atthamattavacanaÃ±cetaá¹ƒ \Ne 122/, saá¹ƒkilesabhÄ• ge bhavanti saddanayena attho ved
``saá¹ƒkilesabhÄ• gikaâ€™â€™ _ntipi pÄ• á¹-ho, tassa saá¹ƒkilesabhÄ• go etassa atthi, sa
niyuttaá¹ƒ, saá¹ƒkilesabhÄ• gassa vÄ• pabodhanasÄ«laá¹ƒ __saá¹ƒkilesabhÄ• gikaá¹ƒ, _ t
saá¹ƒkilesabhÄ• giyanti attho veditabbo. __padÄ• lanaá¹ƒ_ samucchindanaá¹ƒ, padÄ• lana
padÄ• lanaggahaá¹‡ena gahitÄ• ti daá¹-á¹-habbaá¹ƒ. __asekkhe_ti asekkhadhamme. __tes
tesaá¹ƒ saá¹ƒkilesabhÄ• giyÄ• dÄ«naá¹ƒ catunnaá¹ƒ paá¹-ikkhepÄ• paá¹-ikkhepavomissak

__ ``tÄ• ni pana cha dukÄ• â€™â€™ _tiÄ• dinÄ• padÄ• naá¹ƒ gahaá¹‡aparicchedato vava
``sÄ• dhÄ• raá¹‡Ä• ni katÄ• nÄ«â€™â€™ ti padassa atthasaá¹ƒvaá¹‡á¹‡anÄ• ya sayameva
``anuddharaá¹‡e kÄ• raá¹‡aá¹ƒ natthÄ«â€™ _ti vatvÄ• uddharaá¹‡e pana kÄ• raá¹‡aá¹ƒ d
vakkhatÄ«â€™â€™ _tiÄ• dinÄ• pÄ• á¸·imÄ• hari. __vodÄ• naá¹ƒ nÄ• ma_ saá¹ƒkilesato h
vodÄ• nassa icchitattÄ• . yasmÄ• vodÄ• naá¹ƒ tadaá¹…gÄ• divasena saá¹ƒkilesato visujjha
pana atthato vÄ• sanÄ• bhÄ• giyÄ• di eva hotÄ«â€™â€™ _ti vuttaá¹ƒ. tattha tadaá¹…gavik
vÄ• sanÄ• bhÄ• giyÄ• divasena hoti, samucchedapaá¹-ippassaddhÄ«hi vodÄ• naá¹ƒ nibbed
asekkhabhÄ• giyavasena vodÄ• naá¹ƒ paá¹-ippassaddhiyÄ• eva veditabbaá¹ƒ. yÄ• yaá¹ƒ d
siyÄ• , sÄ• __saá¹ƒkilesabhÄ• giyÄ• _. yÄ• yaá¹ƒ desanÄ• cÄ• gÄ• dibhÄ• ginÄ« siyÄ• , s
pana Ä• pattivicchedanÄ« sÄ• vasesaá¹ƒ, anavasesaÃ±ca, sÄ• __nibbedhabhÄ• giyÄ• , as

``taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ ntiÄ• dinÄ• paá¹-hamameva saá¹ƒkiles
vuttaá¹ƒ __ ``saá¹ƒkileso tividho ... pe ... visayadassanatthaá¹ƒ Ä• raddhaâ€™â€™ _nti. bha
__bhavapatthanÄ• . uppajjatÄ«_ti na vigacchati. __tatra tatra bhave_ti yadi vÄ• kÄ• mabha
rÅ«pabhave, yadi vÄ• arÅ«pabhave. __padantarasaá¹ƒyojanavasenÄ• _ti dukanayeneva p
__missitÄ• ni katÄ• nÄ«_ti saá¹ƒsaá¹-á¹-hÄ• ni katÄ• ni.

ekakacatukkavasena dassitabbÄ• ni padÄ• ni eva gahetvÄ• Ä• vuttinayadassanavasena n
avasiá¹-á¹-hadukavasena, tikacatukkavasena ca itare aá¹-á¹-ha paá¹-á¹-hÄ• nabhÄ• gÄ• da
``tÄ• niyeva yathÄ• vuttÄ• ni aá¹-á¹-ha suttÄ• nÄ«â€™â€™ _tiÄ• di \Be 130/. __cattÄ• ro ek
Ä• dito dassitÄ• . __chadukÄ• _ pÄ• á¸·iyaá¹ƒ Ä• gatÄ• cattÄ• ro, aá¹-á¹-hakathÄ• yaá¹ƒ dv
pÄ• á¸·iyaá¹ƒ Ä• gatÄ• dve, aá¹-á¹-hakathÄ• yaá¹ƒ dveti. dve catukkÄ• pana aá¹-á¹-hakath
``pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• â€™â€™ _ti idaá¹ƒ sarÅ«pato \Ne 123/ anÄ• gamanaá¹ƒ sandh
Ä• gatabhÄ• vo dassito eva. ye panettha pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• , tesaá¹ƒ udÄ• haraá¹‡Ä

__soá¸·asahÄ«_ti soá¸·asavidhehi. na hi tÄ• ni suttÄ• ni soá¸·aseva, atha kho soá¸·asappa
mÅ«lagaá¹‡anaá¹ƒ á¹-hapetvÄ• kÄ• raá¹‡asuttaladdhena saá¹…khÄ• ragabbhena tadanur
tassa pattharaá¹‡avidhi paá¹-á¹-hÄ• nanayo. __iminÄ• ... pe ... natthÄ«_ti yathÄ• vuttapaá¹
pariyattisÄ• sanappadeso na vijjati yathÄ• rahaá¹ƒ taá¹ƒtaá¹ƒpaá¹-á¹-hÄ• nabhÄ• vena pava
suttageyyÄ• di navavidhaá¹ƒ pariyattisÄ• sanaá¹ƒ yathÄ• vuttapaá¹-á¹-hÄ• navaseneva pav
anidassitÄ• naá¹ƒ gÄ• thÄ• dÄ«naá¹ƒ saá¹ƒkilesabhÄ• giyÄ• dibhÄ• vo gahetabboti paÃ±ha
gÄ• thÄ• anuminitabbÄ• â€™â€™ tiÄ• dipÄ• á¸·i pavattÄ• ti dassetuá¹ƒ __ ``kathaá¹ƒ panÄ

tattha __ayaá¹ƒ gÄ• thÄ• viyÄ• _ti ``kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , manopubbaá¹…ga
sabbadhi vippamutto, yassa selÅ«pamaá¹ƒ cittaâ€™â€™ ntiÄ• dinÄ• idha udÄ• haá¹-agÄ•
aÃ±Ã±Ä• pi tepiá¹-ake buddhavacane Ä• gatÄ• idha anudÄ• haá¹-Ä• . saá¹ƒvaá¹‡á¹‡anÄ•
``ayaá¹ƒ gÄ• thÄ•  viyÄ• â€™â€™ ti vuttÄ•  yÄ•  kÄ• ci gÄ• thÄ•  ``saá¹ƒkilesabhÄ• giyÄ• â
``saá¹ƒkilesavÄ• sanÄ• nibbedhaasekkhabhÄ• giyÄ• â€™â€™ ti vÄ• __anuminitabbÄ• _ n

dassetuá¹ƒ vuttaá¹ƒ __ ``saá¹ƒkilesa ... pe ... jÄ• nitabbÄ• ti atthoâ€™â€™ _ti. __vÄ• _-sad
avuttavikappanattho. __sesapadesÅ«_ti veyyÄ• karaá¹‡asuttapadesu.

<90> __ariyÄ• naá¹ƒ dhamma_nti cÄ• rittavÄ• rittabhedaá¹ƒ sÄ«lÄ• cÄ• raá¹ƒ. ekantakara
__vÄ«tikkamo_ eva.

avijjÄ• dike saá¹ƒkilesadhamme tadaá¹…gÄ• divasena dhunÄ• tÄ«ti __dhonÄ• _ vuccati pa
paribhuÃ±janapaÃ±Ã±Ä• _ti pana pakaraá¹‡ena avacchinnattÄ• vuttaá¹ƒ. __taá¹ƒ atikkami
paccayÄ• naá¹ƒ apaccavekkhitvÄ• paccayaparibhoge Ä• dÄ«navaá¹ƒ apassanto iá¹‡aparib
parimuccati nirayÄ• didukkhato, vaá¹-á¹-adukkhato ca.

__kukkujanakaá¹ƒ_ \Be 131/ nÄ• ma kadaliyÄ• pupphanÄ• á¸·i. __parÄ• bhavÄ• yÄ• _ti vi
phalapÄ• kantÄ• kadalÄ«, evaá¹ƒ veá¸·unaá¸·Ä• pi osadhijÄ• tikattÄ• ti upasaá¹ƒhÄ• rattho
``phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aâ€™â€™ _nti.

__sukhettepÄ«_ti \Ne 124/ __pi_-saddena ko pana vÄ• do Å«sarÄ• didosaduá¹-á¹-hesu kh
``chakaá¹‡a ... pe ... atthoâ€™â€™ _ti etena yathÄ• vuttaabhisaá¹…kharaá¹‡Ä• bhÄ• vena
dasseti.

<91> __sajjita_nti saÃ±jitaá¹ƒ. __aparikkhate_ti paá¹-ipakkhehi dhammehi avikkhambhite a

yÄ• ya samannÄ• gato puggalo ``kiá¹ƒ sutaá¹ƒ mayÄ• , kiá¹ƒ vÄ• suá¹‡Ä• mÄ«â€™â€™ t
dhammojapaÃ±Ã±Ä• __kissavÄ• _ nÄ• ma. __dubbhÄ• sitÄ• _ti duá¹-á¹-hu bhÄ• sitÄ• , iss
duá¹-á¹-hÄ• vÄ• bhÄ• sitÄ• .

<92> __vicinÄ• tÄ«_ti visesato cinÄ• ti pasavati.

__vigatabhÅ«tÄ• _ti vigatasacca. tenÄ• ha __ ``alÄ«kavÄ• dÄ«â€™â€™ _ti.

__avajÄ• taputtÄ• _ti lÄ• makaputta. bhagavato sÄ• sane pabbajitvÄ• nihÄ«navuttitaá¹ƒ sa
__nerayiko_ti niraye nibbattanako. pÄ• pakammino papatanti etthÄ• ti __papataá¹ƒ, _ narak

__taá¹‡hÄ• dÄ«naá¹ƒ sabhÄ• vabhedato_ti taá¹‡hÄ• diá¹-á¹-hiduccaritÄ• naá¹ƒ
taá¹‡hÄ• yanaviparÄ«tadassanaduá¹-á¹-hacaritatÄ• saá¹…khÄ• tasabhÄ• vavibhÄ• gato. _
chandapemalobharÄ• ganandÄ«pipÄ• sÄ• mucchÄ• dayo, diá¹-á¹-hiyÄ•
gÄ• haparÄ• mÄ• samicchÄ• bhinivesavisukavipphanditaviparÄ«tadassanÄ• dayo, duccarit
tiracchÄ• napettivisayaasurayonigÄ• mitÄ• dayo avatthÄ• visesÄ• . __ca_-saddena tesaá¹ƒ
kÄ• mataá¹‡hÄ• dirÅ«pataá¹‡hÄ• diattÄ• nudiá¹-á¹-hÄ• disassatagÄ• hÄ• dikÄ• yaduccarit

pÄ• á¹‡Ä• tipÄ• tÄ• dippakÄ• rabhedo saá¹…gayhati.

<93> __vipula_nti uá¸·Ä• raá¹ƒ, telÄ• dÄ«hi ceva dhanadhaÃ±Ã±Ä• dÄ«hi ca pahÅ«tasann
__sambÄ• dhÄ• _ti janasaá¹ƒmaddasaá¹…ghaá¹-Ä• .

__daá¹‡á¸• ena na hiá¹ƒsatÄ«_ti ettha vuttaá¹ƒ yaá¹ƒ daá¹‡á¸• anidhÄ• naá¹ƒ, taá¹ƒ
vaá¹-á¹-avivaá¹-á¹-anissitaá¹ƒ. tadubhayassÄ• pi phalaá¹ƒ dassento __ ``so puggaloâ€™â€

<94> kiÃ±cati \Be 132/ taá¹ƒsamaá¹…ginaá¹ƒ vimaddatÄ«ti __kiÃ±canaá¹ƒ, _ rÄ• gÄ• di, p
kusalappavattiá¹ƒ nivÄ• retÄ«ti \Ne 125/ __palibodho, _ rÄ• gÄ• diyeva, kiÃ±canameva pali
__kiÃ±canapalibodho_. atha vÄ• kiÃ±canaÃ±ca palibodho ca __kiÃ±canapalibodho, _ Ä• n
rÄ• gÄ• disaá¹ƒkileso cÄ• ti attho.

__visesita_nti vilomaá¹ƒ, visamaá¹ƒ kiriyanti attho. __rÄ• jabhaá¹‡á¸• a_nti orodhe sandhÄ

__yÄ• cayogo_ti yÄ• canayogo, yÄ• cakÄ• naá¹ƒ manorathaparipÅ«raá¹‡ato. tenÄ• ha __
__dÄ• nayutto_ti satataá¹ƒ dÄ• nakiriyÄ• samaá¹…gÄ«. __dÄ• nasaá¹ƒvibhÄ• garato_ti ett
atthikÄ• naá¹ƒ yathÄ• dhippÄ• yapaá¹-iyattapariccÄ• go, __saá¹ƒvibhÄ• go_ attanÄ• paribh
appamattakatopi saá¹ƒvibhajanaá¹ƒ. __imehi kho ... pe ... hotÄ«_ti ettha hotisaddena ``sam
padaá¹ƒ sambandhitabbaá¹ƒ, na ``sotÄ• pannoâ€™â€™ ti dassetuá¹ƒ __ ``sotÄ• panno ...
vuttaá¹ƒ. tehi dhammehi samannÄ• gamo hi idha vidhÄ«yati, na sotÄ• pannabhÄ• vo, tena
dhammÄ• , na sotÄ• pannabhÄ• valakkhaá¹‡anti dasseti. tathÄ• hi __ ``sotÄ• pannena ... p
dassetÄ«â€™â€™ _ti vuttaá¹ƒ.

<95> lapati katheti etenÄ• ti __lapanaá¹ƒ, _ oá¹-á¹-haá¹ƒ.

<97> __mudito_ti dibbasampattiyÄ• pamudito.

<99> kiÃ±cÄ• pi __udatÄ• rÄ«_ti taraá¹‡akiriyÄ• atÄ«tabhÄ• vena vuttÄ• , taraá¹‡ameva p
``oghataraá¹‡assa ariyamaggakiccattÄ• â€™â€™ _ti. evaá¹ƒ __vippamutto, vimutto_ti ca et
vattabbaá¹ƒ.

<100> __pÄ• tu_-saddapubbako __bhavanti_-saddo siyÄ• uppÄ• dapariyÄ• yo siyÄ• Ä• v
``pÄ• tubhavantÄ«â€™â€™ _ti padassa ``uppajjanti, pakÄ• senti cÄ• â€™â€™ ti attho vutt
__pÄ• tubhÅ«tadhammassÄ• _ti uppannabodhipakkhiyadhammassa, vibhÅ«tacatusaccadh
yutto. __sahetudhamma_nti ettha paccayuppannadhammÄ• va gahitÄ• , na paccayadhamm
daá¹-á¹-habbaá¹ƒ paccayadhammÄ• nampi paccayuppannabhÄ• vÄ• nativattanato. atha vÄ
paccayuppannadhammo padhÄ• nabhÄ• vena vutto, paccayadhammo pana guá¹‡abhÄ• ve

vuttabhÄ• vo veditabbo.

__Ä• raÃ±Ã±aka_nti \Ne 126/ \Be 133/ Ä• raÃ±Ã±akaá¹…gasamannÄ• gataá¹ƒ. __aÃ±Ã±Ä
asaá¹ƒsaá¹-á¹-hoti attho. tenÄ• ha __ ``niccanavoâ€™â€™ _ti.

byÄ• pÄ• davihiá¹ƒsÄ• vitakkavirahe veriparisaá¹…kÄ• ya abhÄ• ve akittiparimuttÄ«ti evam
kodhappahÄ• nena __sukhaá¹ƒ_ supati. kodhapariá¸·Ä• hÄ• bhÄ• vo pana pÄ• kaá¹-ataroti
sayatÄ«â€™â€™ _ti. __visamÅ«lassÄ• _ti ettha visasarikkhatÄ• ya __ ``visaâ€™â€™ _nti
__ ``dukkhavipÄ• kassÄ• â€™â€™ _ti. __sukha_nti cetasikasukhaá¹ƒ. akkuá¹-á¹-hassa pac
paccakkosanahetu uppajjatÄ«ti yojanÄ• .

<101> __sallubbÄ• hanaá¹ƒ_ salluddharaá¹‡aá¹ƒ.

visayabhedena, pavattiÄ• kÄ• rabhedena ca anekabhedattÄ• kÄ• masaÃ±Ã±Ä• ya vuttaá¹
_ti.

__dÄ• namukhenÄ• _ti dÄ• nena mukhabhÅ«tena, dÄ• naá¹ƒ pamukhaá¹ƒ katvÄ• ti attho.

__ ``ariyamaggasampÄ• panavasenÄ• â€™â€™ _ti iminÄ• anukampÄ• nuddayÄ• naá¹ƒ e
``anukampÄ• â€™â€™ ti padassatthavivaraá¹‡aá¹ƒ __ ``karuá¹‡Ä• yanÄ• â€™â€™ _ti, itan
_ti.

<102> __pakatiÄ• dÄ«_ti __Ä• di_saddena aá¹‡uissarapajÄ• patipurisakÄ• lÄ• dhiá¹-á¹-hÄ
saá¹…gaá¹‡hÄ• ti.

__kÄ• mesÅ«_ti kÄ• maguá¹‡esu rÅ«pÄ• divisayesu.

__bahalakilesatÄ• yÄ• _ti bahulakilesabhÄ• vena. __pubbahetumandatÄ• yÄ• _ti vivaá¹-á¹
akatattÄ• .

__cittavÅ«pasamabhÄ• vanÄ• yÄ• _ti cittavÅ«pasamakarabhÄ• vanÄ• ya samathavipassa

__parissayÄ• _ \Ne 127/ sÄ«lÄ• diparipÅ«raá¹‡assa paribandhabhÅ«tÄ• kilesÄ• eva. ana
ukkhipitvÄ• á¹-hÄ• tumeva na sakkontÄ«ti vuttaá¹ƒ __ ``Ã±Ä• á¹‡asirena adhosirÄ• hutvÄ•

<103> bhagavato, bhikkhusaá¹…ghassa ca vasanayogyabhÄ• vo, tehi nivutthabhÄ• vo ca
vuttaá¹ƒ __ ``paá¹-hamagÄ• thÄ• ya jetavanassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• â€™â€™ _ti. vutt

``gÄ• me \Be 134/ vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaâ€™â€™ nti || (Dhp 98; Th 991).

 idha __dhamma_saddo samÄ• dhipariyÄ• yo ``evaá¹ƒdhammÄ• te bhagavantoâ€™â€™ t
c V 378) viyÄ• ti Ä• ha __ ``dhammoti samÄ• dhÄ«â€™â€™ _ti __samÄ• dhipakkhikÄ• dh

 __nÄ• nugaccheyyÄ• _ti nÄ• nutaseyya. anutasanameva hi taá¹‡hÄ• diá¹-á¹-hÄ«hi anugan
__paá¹-ivipasseyyÄ• _ti vipassanÄ• sammasanamÄ• ha. yamakato, hi khaá¹‡ikato, paá¹-ip
vipassanÄ• yapi sammasanato paá¹-ivipassanÄ• nÄ• ma. sÄ• hi vipassanÄ• ya
diá¹-á¹-hiugghÄ• á¹-anamÄ• nasamugghÄ• á¹-ananikantipariyÄ• dÄ• nahetutÄ• ya visesato
asaá¹ƒhÄ«raasaá¹ƒkuppanahetubhÅ«tÄ• paribrÅ«hanÄ• hoti. __ ``punappunaá¹ƒ ... pe ...
nibbÄ• nÄ• rammaá¹‡adhammÄ• nubrÅ«hanaá¹ƒ yathÄ• ``brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• r

 yaá¹ƒ kiÃ±ci apadisitvÄ• paá¹-iÃ±Ã±Ä• dÄ• naá¹ƒ __saá¹…garo_. so pana attano kiccavis
mittasanthavavasena vÄ• kÄ• lÄ• gamanaá¹ƒ apadisitvÄ• kiÃ±cikkhÄ• nuppadÄ• nena vÄ
apadisitvÄ• balaggabodhavasena vÄ• siyÄ• ti tassa mittakaraá¹‡Ä• dipariyÄ• yataá¹ƒ sand
... pe ... nÄ• maâ€™â€™ _nti. __evaá¹ƒ paá¹-ipannattÄ• _ti evaá¹ƒ aniccasaÃ±Ã±Ä• mukhe
saá¹…khÄ• resu appamÄ• dappaá¹-ipattiyÄ• paá¹-ipannattÄ• .

 __dibbacakkhu suvisuddha_nti sÄ• vasesÄ• desanÄ• ti Ä• ha __ ``yaá¹ƒ sacchikarotÄ«â€
rÅ«pÄ• yatanaÃ±hettha adhippetaá¹ƒ.

 <104> __anta_nti \Ne 128/ saá¹…khÄ• rÄ• naá¹ƒ pÄ• rimantabhÅ«taá¹ƒ. __vedÄ• na_nti m
arahattÄ• dhigamena __antaá¹ƒ_ pariyosÄ• naá¹ƒ __gatattÄ• _. kammavipÄ• kavaá¹-á¹-Ä•
ca ussadena upacayena __ussadÄ• , _ rÄ• gÄ• dayo.

 sukkobhÄ• satÄ• ya __sukkÄ• , _ abhivisiá¹-á¹-haggahÄ• . sabbÄ• ni vÄ• tÄ• rakarÅ«pÄ•
upalabhati, paá¹-ivijjhatÄ«ti attho.

 __ ``ajjhattaá¹ƒ vipassanÄ• bhiniveso hotÄ«â€™â€™ _ti idaá¹ƒ ``sakesu dhammesÅ«â€™
visesitattÄ• vuttaá¹ƒ, taÃ±ca kho abhiniveseneva desitaá¹ƒ. ``sabbaá¹ƒ \Be 135/, bhikkhave
nti (SN b IV 46; Paá¹-is I 3) vuttaá¹ƒ. pÄ• ragutÄ• ca tesaá¹ƒ khandhÄ• naá¹ƒ pariÃ±Ã±Ä• l
tato ca nesaá¹ƒ hetubhÅ«tasamudaye, tadappavattilakkhaá¹‡e nirodhe, nirodhagÄ• miniyÄ•
pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayapÄ• ripÅ«rivasena itarasaccesupi pÄ• ragubh
sakaattabhÄ• vabodhenapi catusaccÄ• bhisamayo hotiyeva. vuttaÃ±hetaá¹ƒ ``imasmiá¹ƒye
sasaÃ±Ã±imhi samanake lokaÃ±ca paÃ±Ã±apemi, lokasamudayaÃ±cÄ• â€™â€™ tiÄ• di (S
__sakesu dhammesÅ«_ti attano dhammesu. attadhammÄ• nÄ• ma atthakÄ• massa kulapu

sÄ«lasamÄ• dhipaÃ±Ã±Ä• dayo hi vodÄ• nadhammÄ• ekantahitasukhasampÄ• danato pu
anatthÄ• vahÄ• saá¹ƒkilesadhammÄ• viya paradhammÄ• . tesaá¹ƒ sÄ«lÄ• dÄ«naá¹ƒ pÄ•
gatoti __pÄ• ragÅ«. ``akkula pakkulaâ€™â€™ _iti evaá¹ƒ vihiá¹ƒsanakapayogaá¹ƒ. __ajaka
bhagavantaá¹ƒ bhÄ«sÄ• petukÄ• mena kataá¹ƒ yakkhagajjitaá¹ƒ ``akkula pakkulaâ€™â€™
sattÄ• naá¹ƒ sotapathaá¹ƒ agamÄ• si, tasmÄ• taá¹ƒ __ ``akkulaá¹ƒ pakkulakaraá¹‡aâ€™â€

__nÄ• bhinandatÄ«_ti ``ayaá¹ƒ maá¹ƒ daá¹-á¹-huá¹ƒ Ä• gatÄ• â€™â€™ ti na tussati. yasm
bhÄ• sitaá¹ƒ abhinandÄ«â€™â€™ tiÄ• dÄ«su (MN I 88) viya sampaá¹-icchanatthopi abhina
vuttaá¹ƒ __ ``cittena na sampaá¹-icchatÄ«â€™â€™ _ti. __na socatÄ«_ti ``mayÄ• asammo
cittasantÄ• paá¹ƒ Ä• pajjati. __ ``saá¹…gÄ• saá¹…gÄ• majiá¹ƒ muttaâ€™â€™ _nti idaá¹ƒ a
abhÄ• vassa kÄ• raá¹‡avacanaá¹ƒ.

__tenÄ• _ti udake nhÄ• nena. tenevÄ• ha ``na udakena sucÄ« hotÄ«â€™â€™ ti. tassattho
neva sattÄ• naá¹ƒ suci pÄ• pato suddhi nÄ• ma hotÄ«ti. udakummujjanÄ• dÄ«ni hi idha \Ne
``udakaâ€™â€™ _nti vuttaá¹ƒ. __udakenÄ• _ti vÄ• ummujjanÄ• dikiriyÄ• sÄ• dhanabhÅ«te
pÄ• pasuddhi na hotÄ«ti. atha vÄ• sucitena yathÄ• vuttena udakena pÄ• pamalato suddho
yadi siyÄ• , sabbesameva macchabandhÄ• naá¹ƒ pÄ• pasuddhi siyÄ• . tenÄ• ha __ ``bahve
mÄ• tughÄ• tÄ• dipÄ• pakammakÄ• rÄ«naá¹ƒ, aÃ±Ã±esaÃ±ca gomahiá¹ƒsÄ• dÄ«naá¹ƒ ud
macchakacchape upÄ• dÄ• ya sabbesampi pÄ• pasuddhi siyÄ• \Be 136/, na panevaá¹ƒ ho
nhÄ• nÄ«yapÄ• pahetÅ«naá¹ƒ appaá¹-ipakkhabhÄ• vato. yaÃ±hi yaá¹ƒ vinÄ• seti, so tassa
andhakÄ• rassa, vijjÄ• avijjÄ• ya, na evaá¹ƒ nhÄ• naá¹ƒ pÄ• passa, tasmÄ• niá¹-á¹-hamet
udakena sucÄ« hotÄ«â€™â€™ ti. yena pana suci hoti, taá¹ƒ dassetuá¹ƒ __ ``yamhi saccaÃ
vuttaá¹ƒ. tattha __sacca_nti vacÄ«saccaÃ±ca viratisaccaÃ±ca. atha vÄ• __sacca_nti Ã±Ä•
paramatthasaccaÃ±ca. __dhammo_ti seso ariyadhammo. saccassa panettha visuá¹ƒ gahaâ
bahukÄ• ratÄ• dassanatthaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

__jÄ• tibalanisedhaka_nti jÄ• timattabrÄ• hmaá¹‡Ä• naá¹ƒ bhovÄ• dikÄ• naá¹ƒ paá¹-isedha
nisedhakaá¹ƒ, ``na jaccÄ• brÄ• hmaá¹‡o hotÄ«â€™â€™ ti (Sn 655) hi vuttaá¹ƒ. thero hi tat
aniggaá¹‡hantopi niggaá¹‡hanto viya hotÄ«ti katvÄ• vuttaá¹ƒ.

<105> __vimuttiya_nti anupÄ• disesanibbÄ• nadhÄ• tuyaá¹ƒ.

__savÄ• sana_nti ettha khÄ«á¹‡Ä• savassÄ• pi akhÄ«á¹‡Ä• savasadisakÄ• yavacÄ«payo
kilesabhÄ• vanÄ• __vÄ• sanÄ• _ nÄ• ma Ä• yasmato pilindavacchassa (Mp I 1.215; Dhp-a
vasalavohÄ• ro viya, saha vÄ• sanÄ• yÄ• ti __savÄ• sanaá¹ƒ, _ bhÄ• vanapuá¹ƒsakaÃ±cet
candimasÅ«riyÄ• parivattantÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 70) viya. yathÄ• vuttavÄ• sa
kummaggapariharaá¹‡avasena maggasampaá¹-ipattÄ«ti magge kusalo amaggepi kusalo ev
sabbaÃ±Ã±utÄ• ya sabbattheva kusaloti Ä• ha __ ``magge ca amagge ca kovidoâ€™â€™ _

<106> __tamena yutto_ti yathÄ• vuttatamo tassa atthÄ«ti __tamo, _ puggalo. appakÄ• sab
khandhÄ• va tamo. __Ä• lokabhÅ«to_ti jÄ• tiguá¹‡Ä• loko, pÄ• kaá¹-aguá¹‡oti attho.

kilesamayaá¹ƒ \Ne 130/ bandhanaá¹ƒ ``daá¸·haâ€™â€™ nti vadanti. yato saccÄ• ni paá¹-iv
naá¹ƒ chindanti, na aÃ±Ã±e.

ducchedanatthena \Be 137/ satipi daá¸·habhÄ• ve sithilavuttitaá¹ƒ tassa dÄ«petuá¹ƒ __
``bandhanabhÄ• vampÄ«â€™â€™ _tiÄ• dimÄ• ha. tena ``aho sukhumataraá¹ƒ kho, bhikkha
vuttaá¹ƒ.

<107> yadipi cetanÄ• kusalÄ• kusalasÄ• dhÄ• raá¹‡Ä• , apuÃ±Ã±Ä• bhisaá¹…khÄ• ro idh
atthaá¹ƒ dassento __ ``akusalacetanÄ• vasena cetetÄ«â€™â€™ _ti Ä• ha. __cetanaá¹ƒ_ a
byÄ• pÄ• rÄ• pattibhÄ• vena pavattÄ«ti attho. yasmÄ• pana cetanÄ• yadÄ• viÃ±Ã±attiá¹ƒ
diguá¹‡ussÄ• hÄ• diguá¹‡avÄ• yÄ• mÄ• viya hutvÄ• pÄ• kaá¹-aá¹ƒ payogaá¹ƒ nipphÄ• de
_ti vuttÄ• . pÄ• kaá¹-appayogakappanaÃ±hettha pakappanaá¹ƒ adhippetaá¹ƒ. tenÄ• ha __ `
_ti. paccayaá¹-á¹-ho idha Ä• rammaá¹‡atthoti vuttaá¹ƒ __ ``pavattiyÄ• paccayo hotÄ«â€™â

<108> yathÄ• jalasamuddassa vÄ«cisamuá¹-á¹-hÄ• navasena labbhamÄ• no vego ``vÄ«ci
cakkhusamuddassÄ• pi rÅ«pÄ• vabhÄ• sanavasena labbhamÄ• no vego __ ``rÅ«pamayoâ€
sesesupi. __Ä• viÃ±chanato_ti Ä• kaá¸• á¸• hanato, Ä• kaá¸• á¸• hanaÃ±cettha santÄ• nass
daá¹-á¹-habbaá¹ƒ.

__samudanaá¹ƒ_ kilesatemanaá¹ƒ, avassavahetutÄ• , kilesÄ• naá¹ƒ Å«miÄ• disadisatÄ• s
sattÄ• naá¹ƒ anatthÄ• vahatÄ• ya veditabbÄ• . uparÅ«pariveguppattiyÄ• upagatassa uá¹-á
guá¹‡asÄ• ravinÄ• sanena ca kodhupanÄ• hÄ• dÄ«naá¹ƒ Å«miÄ• disadisatÄ• daá¹-á¹-hab

__abhimukho nandatÄ«_ti tadÄ• rammaá¹‡aá¹ƒ sukhaá¹ƒ somanassaá¹ƒ sÄ• diyanto samp
taá¹‡hÄ• bhinivesavasena abhinivissa vadati. taÃ±hissa abhinivesaá¹ƒ dÄ«petuá¹ƒ __ ``aho
vuttaá¹ƒ. ajjhosÄ• naá¹ƒ adhimuccanabhÅ«tÄ• ya taá¹‡hÄ• ya taá¹‡hÄ• vatthukassa anupa
Ä• veá¹‡ikatÄ• karaá¹‡anti Ä• ha __ ``ajjhosÄ• ya tiá¹-á¹-hatÄ«ti gilitvÄ• pariniá¹-á¹-hapetv

<109> __ ``kasmÄ• â€™â€™ _tiÄ• dinÄ• santÄ• padukkhÄ• naá¹ƒ asuppatikÄ• rataá¹ƒ Ä
pakÄ• renÄ• â€™â€™ _ti. __yenÄ• _ti yena vÄ• kÄ• majjhosÄ• nadiá¹-á¹-hijjhosÄ• nabhÅ
micchÄ• bhinivesappakÄ• rena. gahaá¹-á¹-hapabbajitÄ• tathÄ• rÅ«paá¹ƒ katvÄ• \Be 138/ a
maÃ±Ã±anti. __avaá¸• á¸• hi eva pana hoti_ tassa pakÄ• rassa \Ne 131/ vaá¸• á¸• hiyaá¹ƒ a
upÄ• yabhÄ• vato ca avaá¸• á¸• hiyaá¹ƒ. __tathÄ• pÄ«_ti tattha tattha icchÄ• vighÄ• taá¹ƒ p
bÄ• hirakÄ• sabbena sabbaá¹ƒ bhavanissaraá¹‡aá¹ƒ appajÄ• nanto mandakilesaá¹ƒ dÄ«gh

ekaccaá¹ƒ bhavaá¹ƒ teneva mandakilesÄ• dibhÄ• vena ``nibbÄ• naâ€™â€™ nti samanupa
bhavavippamokkhaá¹ƒ vadantÄ«ti.

bhavadiá¹-á¹-hisahagatÄ• taá¹‡hÄ• purimapade uttarapadalopena __bhavataá¹‡hÄ• _ti v
``bhavataá¹‡hÄ• tiÄ• dÄ«su viyÄ• â€™â€™ _ti.

__yatthÄ• _ti yasmiá¹ƒ bhave.

__tato evÄ• _ti bhÅ«taratiyÄ• eva. __aÃ±Ã±amaÃ±Ã±aÃ±hi sattÄ• naá¹ƒ chandarÄ• go ba
anavasesena, na kiÃ±ci sesetvÄ• .

saá¹ƒsÄ• rasotassa anukÅ«labhÄ• vena gacchatÄ«ti __anusotagÄ• mÄ«_. tasseva paá¹-ik
nibbidÄ• nupassanÄ• dÄ«hi pavattatÄ«ti __paá¹-isotagÄ• mÄ«, _ acalappasÄ• dÄ• disama
attho.

<110> ``palabbhati, nikhajjatÄ«â€™â€™ tiÄ• dÄ«su viya upasaggo padavaá¸• á¸• hanama
``abhijÄ• tikoti jÄ• tiyoâ€™â€™ _ti. kaá¹‡hadhammasamannÄ• gatattÄ• vÄ• __kaá¹‡ho_.
majjhimavayepi pÄ• pasamaá¹…gÄ« hutvÄ• á¹-hito kaá¹‡hadhamme __abhijÄ• yati, _ pac
attho. __sukko_ti vÄ• ettha vuttavipariyÄ• yeneva attho veditabbo.

<111> __purimasmi_nti purimasmiá¹ƒ pade. __visaye bhummaá¹ƒ_ tattha deyyadhamma
__dutiye adhikaraá¹‡e, _ tadadhikaraá¹‡aÃ±hi nibbÄ• nanti. gahaá¹-á¹-hapabbajitakiccesu
visiá¹-á¹-hadhammadassanatthaá¹ƒ paccayadÄ• nÄ• rahattÄ• naá¹ƒ samadhuratÄ• niddes
vatthunÄ• _ti rÅ«pÄ• rÅ«panirodhÄ• dinÄ• taá¹‡hÄ• vatthunÄ• . __amarÄ• vikkhepavatthu
__Ä• di_-saddena subhasukhÄ• dimicchÄ• bhinivesavatthuá¹ƒ saá¹…gaá¹‡hÄ• ti. yathÄ• v
taá¹‡hÄ• diá¹-á¹-hiduccaritÄ• naá¹ƒ vasena saá¹ƒkilesabhÄ• giyassa suttassa vibhÄ• go, ev
samathavipassanÄ• sucaritavasena taá¹‡hÄ• vodÄ• nabhÄ• giyÄ• disuttavibhÄ• goti dasse
``taá¹‡hÄ• ... pe ... niddisitabbaâ€™â€™ _nti vuttaá¹ƒ.

__idaá¹ƒ_ \Ne 132/ \Be 139/ __evaá¹ƒ pavatta_nti yathÄ• ducintitÄ• divasena bÄ• lo hoti p
ducintitacintitÄ• dibhÄ• vanÄ• vasena pavattaá¹ƒ idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ nÄ• ma s
saá¹ƒkilesadhammavibhÄ• gena vuttaá¹ƒ idÄ• ni sÄ• maÃ±Ã±ato saá¹…gahetvÄ• vadati. _
sutta_nti etthÄ• pi iminÄ• nayena attho veditabbo.

__kilesaá¹-á¹-hÄ• nehÄ«_ti kilesÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nehi. __kilesÄ• vatthÄ• hÄ«_ti k
pavattiÄ• kÄ• ravisesehi. __kÄ• marÄ• gÄ• dÄ«hi saá¹ƒyujjati_ kÄ• marÄ• gÄ• dihetu kam
kÄ• lantaravuttiyaá¹ƒ saá¹ƒyutto nÄ• ma hoti, yato kÄ• marÄ• gÄ• dayo ``saá¹ƒyojanaâ€™â
__upÄ• diyatÄ«_ti daá¸·haá¹ƒ gaá¹‡hÄ• ti pavatteti. sesaá¹ƒ vuttanayattÄ• , uttÄ• nattÄ• c

<112> __udÄ• haraá¹‡avasenÄ• _ti nidassanavasena, ekadesadassanavasenÄ• ti attho. s
pariyattisÄ• sanassa soá¸·asahi paá¹-á¹-hÄ• nabhÄ• gehi gahitattÄ• . yathÄ• tadekadesÄ•
paá¹-á¹-hÄ• nabhÄ• gÄ• naá¹ƒ gahaá¹‡aá¹ƒ udÄ• haraá¹‡amattaá¹ƒ, tesaá¹ƒ pana soá¸·as
udÄ• haraá¹‡anti kimettha vattabbaá¹ƒ. tena vuttaá¹ƒ ``ekadesadassanavasenÄ• ti atthoâ€
pÄ• á¸·iyaá¹ƒ paá¹-á¹-hÄ• nassa ekadesova udÄ• haá¹-o, na avasesoti? nayanidassanattha
avasesopi paá¹-á¹-hÄ• nabhÄ• vo veditabboti.

tattha ``appampi ce saá¹ƒhita bhÄ• samÄ• no ... pe ... sa bhÄ• gavÄ• sÄ• maÃ±Ã±assa ho
vÄ• sanÄ• bhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca. ettha hi ``appampi ce saá¹ƒhita bhÄ• sa
vÄ• sanÄ• bhÄ• giyaá¹ƒ, ``sa bhÄ• gavÄ• sÄ• maÃ±Ã±assa hotÄ«â€™â€™ ti idaá¹ƒ asek

tathÄ• __maghadevasuttaá¹ƒ_. tattha hi ``bhÅ«tapubbaá¹ƒ, Ä• nanda, imissÄ• yeva mithil
rÄ• jÄ• ahosi dhammiko dhammarÄ• jÄ• dhamme á¹-hito mahÄ• dhammarÄ• jÄ• , dhamm
negamesu ceva janapadesu ca, uposathaÃ±ca upavasati cÄ• tuddasiá¹ƒ, paÃ±cadasiá¹ƒ, a
pakkhassÄ• â€™â€™ tiÄ• di (MN II 308), idaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ. ``idaá¹ƒ kho pan
kalyÄ• á¹‡aá¹ƒ vattaá¹ƒ nÄ«haritaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasam
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattatÄ«â€™â€™ ti (MN III 189) idaá¹ƒ asekkhabhÄ• gi
appamÄ• dena, yadÄ• nudati paá¹‡á¸• itoâ€™â€™ ti (Dhp 28) idaá¹ƒ nibbedhabhÄ• giyaá
... avekkhatÄ«â€™â€™ ti (Dhp 28) idaá¹ƒ asekkhabhÄ• giyanti idaá¹ƒ nibbedhabhÄ• giyaÃ

tathÄ• \Ne 133/ ``tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• nÄ«â€™â€™ ti (SN c V 493) suttaá¹ƒ
bhikkhave, indriyÄ• ni. katamÄ• ni tÄ«á¹‡Ä«ti? anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ __
idaá¹ƒ nibbedhabhÄ• giyaá¹ƒ, ``aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™ nti (SN c V 493) idaá¹ƒ asek

__raá¹-á¹-hapÄ• lasuttaá¹ƒ_ (MN II 293 Ä• dayo) saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bh
asekkhabhÄ• giyaÃ±ca. tattha hi ``Å«no loko atitto taá¹‡hÄ• dÄ• soâ€™â€™ tiÄ• dinÄ• (M
vibhatto, ``eko vÅ«pakaá¹-á¹-hoâ€™â€™ tiÄ• dinÄ• (MN II 299) asekkhadhammÄ• , itaren

``dhamme ca ye ariyapavedite ratÄ• , anuttaro te vacasÄ• manasÄ• kammunÄ• ca.

te santisoraccasamÄ• dhisaá¹‡á¹-hitÄ• , sutassa paÃ±Ã±Ä• ya ca sÄ• ramajjhagÅ«â€™â€

idaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca. ettha hi
ratÄ• â€™â€™ ti ayaá¹ƒ vÄ• sanÄ• , ``anuttarÄ• ... pe ... saá¹‡á¹-hitÄ• â€™â€™ ti ayaá¹ƒ
paÃ±Ã±Ä• ya ca sÄ• ramajjhagÅ«â€™â€™ ti asekkhadhammÄ• .

tathÄ• ``saddho sutavÄ• niyÄ• madassÄ«â€™â€™ ti gÄ• thÄ• (Sn 373). tattha hi ``saddh

vÄ• sanÄ• , ``niyÄ• madassÄ« vaggagatesu na vaggasÄ• ri dhÄ«ro, lobhaá¹ƒ dosaá¹ƒ vine
nibbedho, ``sammÄ• so loke paribbajeyyÄ• â€™â€™ ti asekkhadhammÄ• .

sabbÄ• savasaá¹ƒvaro parissayÄ• dÄ«naá¹ƒ vasena sabbabhÄ• giyaá¹ƒ veditabbaá¹ƒ. tatt
lokiyasucaritadhammÄ• , sekkhadhammÄ• , asekkhadhammÄ• ca vibhattÄ• . asabbabhÄ•
passatÄ«â€™â€™ tiÄ• dikaá¹ƒ (MN I 203) udakÄ• dianuvÄ• danavacanaá¹ƒ \Be 141/ vedit
soá¸·asavidhe sÄ• sanapaá¹-á¹-hÄ• ne ete taá¹‡hÄ• divasena tayo \Ne 134/ saá¹ƒkilesabhÄ
tayo vÄ• sanÄ• bhÄ• gÄ• , sekkhÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ vasena tayo nibbedh
sÄ«lakkhandhÄ• dÄ«naá¹ƒ eva vasena tayo asekkhabhÄ• gÄ• , tesaá¹ƒ vasena mÅ«lapaá¹
honti. tÄ• ni pana vitthÄ• ranayena vibhajiyamÄ• nÄ• ni channavutÄ• dhikÄ• ni cattÄ• ri sah
yathÄ• dassanaá¹ƒ panetÄ• ni uddharitabbÄ• ni. tÄ• ni pana yasmÄ• saá¹…gahato kÄ• ma
taá¹‡hÄ• saá¹ƒkilesabhÄ• gÄ• , sassatucchedavasena dve diá¹-á¹-hisaá¹ƒkilesabhÄ• gÄ• ,
duccaritasaá¹ƒkilesabhÄ• gÄ• ti aá¹-á¹-ha saá¹ƒkilesabhÄ• gÄ• . dhammÄ• misÄ• bhayadÄ
dÄ• namayaá¹ƒ puÃ±Ã±akiriyavatthu, kÄ• yasucaritÄ• divasena tividhaá¹ƒ sÄ«lamayaá¹ƒ p
samathavipassanÄ• vasena duvidhaá¹ƒ bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthÅ«ti aá¹-á

saddhÄ• nusÄ• rÄ« saddhÄ• vimutto dhammÄ• nusÄ• rÄ« diá¹-á¹-hippatto kÄ• yasakkhÄ«
26-30) paÃ±cannaá¹ƒ sekkhÄ• naá¹ƒ paccekaá¹ƒ tayo sÄ«lÄ• dikkhandhÄ• ti pannarasa ni
suÃ±Ã±atÄ• nimittÄ• paá¹‡ihitabhedÄ• paÃ±Ã±Ä• vimuttÄ• naá¹ƒ tayo aggaphaladhammÄ
sÄ«lÄ• dikkhandhÄ• , tathÄ• ubhatobhÄ• gavimuttÄ• nanti aá¹-á¹-hÄ• rasa, sikkhitabbÄ• b
asaá¹…khatadhÄ• tuá¹ƒ pakkhipitvÄ• ekÅ«navÄ«sati asekkhabhÄ• gÄ• , iti purimÄ• ni eka
ekÅ«navÄ«satÄ«ti samapaÃ±Ã±Ä• sa saá¹ƒkilesabhÄ• giyÄ• didhammÄ• honti. tasmÄ• in
saá¹ƒkilesabhÄ• giyÄ• didhammÄ• naá¹ƒ vasena samapaÃ±Ã±Ä• sa suttÄ• ni honti.

yasmÄ• ca te paÃ±Ã±Ä• vimuttÄ• ubhatobhÄ• gavimuttavibhÄ• gaá¹ƒ akatvÄ• asaá¹…kh
nippariyÄ• yena asekkhabhÄ• gÄ• bhÄ• vato naveva asekkhabhÄ• gÄ• ti samacattÄ• lÄ«sa
``cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi pariyesitabbaá¹ƒ, paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi sÄ• sanapa
niddiá¹-á¹-haâ€™â€™ nti (Peá¹- 21) ca vuttaá¹ƒ. saá¹…gahato eva pana pubbe vuttavitthÄ•
honti, puna tividhasaá¹ƒkilesabhÄ• giyÄ• divasena dvÄ• dasa honti, puna
taá¹‡hÄ• diá¹-á¹-hiduccaritasaá¹ƒkilesataá¹‡hÄ• diá¹-á¹-hiduccaritavodÄ• nabhÄ• vena cha
saá¹ƒkilesabhÄ• giyaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ dassanabhÄ• giyaá¹ƒ \Be 142/ vÄ• sanÄ•
paÃ±ca honti, puna mÅ«lapaá¹-á¹-hÄ• navasena cattÄ• ri honti,
puthujjanabhÄ• giyasekkhabhÄ• giyaasekkhabhÄ• giyabhÄ• vena tÄ«á¹‡i honti, puna
saá¹ƒkilesabhÄ• giyavodÄ• nabhÄ• giyabhÄ• vena dve eva honti. paá¹-á¹-hÄ• nabhÄ• vena
paá¹-á¹-hÄ• nabhÄ• vena ekavidhampi saá¹ƒkilesavodÄ• nabhÄ• giyabhÄ• vena duvidhanti
channavutÄ• dhikaá¹ƒ catusahassappabhedaá¹ƒ hoti, tÄ• va netabbaá¹ƒ. evametaá¹ƒ paá¹-
vibhÄ• gato ca veditabbaá¹ƒ.

__imassÄ• pi_ paá¹-á¹-hÄ• navibhÄ• gassa, na purimassevÄ• ti adhippÄ• yo. lokikaá¹ƒ ass
lokikasahacaraá¹‡ato vÄ• __lokiyaá¹ƒ, _ suttaá¹ƒ __padesenÄ• _ti ekadesena. __sabbapa
taá¹ƒtaá¹ƒtikÄ• naá¹ƒ tatiyapadesu. __buddhÄ• dÄ«na_nti buddhapaccekabuddhabuddhas
buddhÄ• diggahaá¹‡ena veditabbo, __Ä• di_saddena vÄ• .

__pariá¹‡amatÄ«_ti \Ne 135/ paripaccati. __dharantÄ«_ti pabandhavasena pavattanti. nti p
kusalÄ• bhinibbattakkhandhÄ• . __rakkhanti_ vipÄ• kadÄ• nato vipaccituá¹ƒ okÄ• saá¹ƒ na
attho upapajjavedanÄ«yesu yujjati, itarasmimpi yathÄ• rahaá¹ƒ labbhateva. tenÄ• ha __ ``d
attabhÄ• veâ€™â€™ _ti.

<113> attano anavajjasukhÄ• vahaá¹ƒ paá¹-ipattiá¹ƒ paá¹-ipajjanto paramatthato attakÄ• m
``attano sukhakÄ• moâ€™â€™ _ti. sukhÄ• nubandhaÃ±hi sukhaá¹ƒ kÄ• mento sukhameva

__vitthataá¹-á¹-henÄ• _ti suvipphÄ• radiá¹-á¹-hÄ«naá¹ƒ pavattanaá¹-á¹-hÄ• natÄ• saá¹…kh
vitthÄ• raá¹-á¹-hena.

<114> __diá¹-á¹-he dukkhÄ• didhamme_ti bhÄ• venabhÄ• valakkhaá¹‡e bhummaá¹ƒ, dukk
attho.

__ ``uddhaâ€™â€™ _ntiÄ• di kÄ• ladesÄ• naá¹ƒ anavasesapariyÄ• dÄ• nanti Ä• ha __ ``u
cÄ• â€™â€™ _tiÄ• di. __gamanenÄ• _ti cutÅ«papÄ• tagamanena.

<115> __nagaradvÄ• rathirakaraá¹‡attha_nti nagarassa dvÄ• rabÄ• hathirakaraá¹‡atthaá¹ƒ
``nemaá¹ƒâ€™â€™ vuccati nikhÄ• tathambhÄ• dÄ«naá¹ƒ pathaviá¹ƒ anupavisitvÄ• á¹-hita
gambhÄ«raá¹ƒ nemaá¹ƒ etassÄ• ti __gambhÄ«ranemo, _ tassa bhÄ• vo __gambhÄ«ranem
yathÄ• á¹-hitassa ito cito ca saÃ±copanaá¹ƒ, __cÄ• lanaá¹ƒ_ á¹-hitaá¹-á¹-hÄ• nato cÄ• vana
aviparÄ«tasabhÄ• vÄ• bhisamayavasena anupavisitvÄ• , anupaviá¹-á¹-ho viya hutvÄ• ti atth

__saá¹ƒyojanÄ• naá¹ƒ pajahanavasenÄ• _ti gÄ• thÄ• ya vacanasesaá¹ƒ Ä• netvÄ• dasset
pahÄ• nena vinÄ• na bhÄ• vanÄ• siddhÄ«ti atthasiddhaá¹ƒ pahÄ• tabbapahÄ• naá¹ƒ ajjhat
yojetvÄ• dassetuá¹ƒ ajjhattaá¹ƒ bahiddhÄ• ti orambhÄ• giyauddhambhÄ• giyasaá¹ƒyojanÄ
imamatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ __ ``tenÄ• ha sabbalokeâ€™â€™ _ti vuttaá¹ƒ.

__alobhasÄ«senÄ• _ti alobhena pubbaá¹…gamena, yato yogÄ• vacaro ``nekkhammaccha
asubhasaÃ±Ã±Ä• rÄ• gappaá¹-ipakkhatÄ• ya ``visesato alobhappadhÄ• nÄ• â€™â€™ ti vu
vÄ• . __adhigatajjhÄ• nÄ• dÄ«nÄ«_ti __Ä• di_saddena vipassanÄ• dÄ«ni saá¹…gaá¹‡hÄ• t
byÄ• pÄ• dahetukato cattÄ• ropi brahmavihÄ• rÄ• abyÄ• pÄ• dapadhÄ• nÄ• ti Ä• ha __ ``c
dhammapadaâ€™â€™ _nti. adhigatÄ• ni jhÄ• nÄ• dÄ«nÄ«ti yojanÄ• . __dasÄ• nussati ... p

dhammapadaá¹ƒ_ satisÄ«sena tesaá¹ƒ adhigantabbattÄ• ti adhippÄ• yo. Ä• nÄ• pÄ• nabhÄ
padhÄ• no, na sati evÄ• ti dassanatthaá¹ƒ __ ``dasakasiá¹‡a ... pe ... sammÄ• samÄ• dhi d
vuttaá¹ƒ. catudhÄ• tuvavatthÄ• navasena adhigatÄ• nampi ettheva saá¹…gaho daá¹-á¹-hab

<116> __upalakkhaá¹‡akÄ• raá¹‡Ä• nÄ«_ti saÃ±jÄ• nananimittÄ• ni.

pÄ• pameva __pÄ• piyo_ti Ä• ha __ ``pÄ• paá¹ƒ hotÄ«â€™â€™ _ti, ``pÄ• piyoâ€™â€™ ti
vuttaá¹ƒ. __ekavacane bahuvacana_nti ekavacane vattabbe bahuvacanaá¹ƒ vuttaá¹ƒ.

<117> __olÄ«yanataá¹‡hÄ• bhinivesavasenÄ• _ti bhavataá¹‡hÄ• bhavadiá¹-á¹-hivasena. tA
allÄ«yÄ• penti. __atidhÄ• vanÄ• bhinivesavasenÄ• _ti ucchedadiá¹-á¹-hivasena. sÄ• hi ava
vaá¹-á¹-upacchedaá¹ƒ katvÄ• abhinivisanato atidhÄ• vanÄ• bhiniveso nÄ• ma. __olÄ«yantA
saá¹…kocaá¹ƒ Ä• pajjanti. __abhidhÄ• vantÄ«_ti sammÄ• paá¹-ipattiá¹ƒ atikkamanti.

__tesaÃ±cÄ• _ti \Be 144/ tesaá¹ƒ ubhinnaá¹ƒ abhinivesÄ• naá¹ƒ, tadaÃ±Ã±esaÃ±ca sabba

<118> __idaá¹ƒ iá¹-á¹-havipÄ• kaá¹ƒ aniá¹-á¹-havipÄ• ka_nti idaá¹ƒ iá¹-á¹-havipÄ• kasaá¹…
aniá¹-á¹-havipÄ• kasaá¹…khÄ• taá¹ƒ phalaá¹ƒ.

__ ``akaá¹…khato na jÄ• neyyuâ€™â€™ _nti etena ``Ä• kaá¹…khatoâ€™â€™ ti iminÄ• pa
sambandhadassanamukhena ``na jaÃ±Ã±Ä• â€™â€™ ti padassa atthaá¹ƒ dasseti.

__na upalabbhatÄ«_ti natthÄ«ti attho.

<120> __tÄ• nÄ«_ti kammakammanimittagatinimittÄ• ni. pattharaá¹‡Ä• kÄ• royeva hesa, y
137/ volambanaá¹ƒ. __evaá¹ƒ hotÄ«_ti ``akataá¹ƒ vata me kalyÄ• á¹‡aâ€™â€™ ntiÄ• dippa
hoti.

<122> __esakehÄ«_ti gavesakehi saparasantÄ• ne sampÄ• dakehi. __dukkhudraya_nti du
kÄ• raá¹‡ehÄ«_ti kÄ• yavÄ• cÄ• cittehi. tÄ• ni hi taá¹ƒtaá¹ƒsaá¹ƒvarÄ• naá¹ƒ dvÄ• rabhÄ• v
vuttÄ• ni. __tÄ«hi á¹-hÄ• nehÄ«_ti vÄ• tÄ«hi uppattiá¹-á¹-hÄ• nehi. __pihita_nti pidhÄ• yaka

__ ``uá¹-á¹-hÄ• naá¹-á¹-hÄ• nasaá¹…khÄ• taâ€™â€™ _nti idaá¹ƒ pÄ• sÄ• á¹‡abhÄ• vasÄ•

<123> __rajamissaka_nti puppharajamissakaá¹ƒ. __tassÄ• _ti tassa sekkhÄ• sekkhamunin
gÄ• me caraá¹‡appaccayÄ• gÄ• mavÄ• sÄ«naá¹ƒ saddhÄ• hÄ• ni vÄ• bhogahÄ• ni vÄ• n
vuddhiyeva hotÄ«ti dassento __ ``pÄ• katikameva hotÄ«â€™â€™ _ti Ä• ha. __ajjhattikakam
catusaccakammaá¹-á¹-hÄ• naá¹ƒ.

__tenÄ• _ti kusalena kÄ• yavacÄ«kammena. thirabhÄ• vo thÄ• maá¹ƒ nÄ• mÄ• ti tassa att
``thÄ• mavÄ• ti á¹-hitimÄ• â€™â€™ _ti Ä• ha.

attasaá¹ƒnissayaá¹ƒ pemaá¹ƒ attÄ• ti gahetvÄ• ``attasamaâ€™â€™ nti vuttanti Ä• ha __ `
pemaá¹ƒ natthÄ«â€™â€™ _ti. bhagavato vipassanÄ• Ã±Ä• á¹‡obhÄ• sappavattiá¹ƒ sandhÄ
pe ... sakkotÄ«â€™â€™ _ti. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, pana abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä•
lokadhÄ• tuá¹ƒ obhÄ• senti.

<124> __kissa bhÄ«tÄ• _ti kena kÄ• raá¹‡ena bhÄ«tÄ• .

__á¹-hapetvÄ• _ti \Be 145/ pavattetvÄ• . vacanÄ«yo yÄ• cakÄ• nanti yojanÄ• , yÄ• citabba
__yaÃ±Ã±aupakkharo_ti yaÃ±Ã±opakaraá¹‡aá¹ƒ. __ ``etesu dhammesu á¹-hito catÅ«sÅ«â€
vavatthapetuá¹ƒ __ ``saddhoti ekaá¹ƒ aá¹…gaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

gÄ• thÄ• yaá¹ƒ vuttadhamme dve dve ekaá¹ƒ katvÄ• aá¹…gakaraá¹‡aá¹ƒ __dukanayo_.

__jÄ• tidhamma_nti \Ne 138/ pavattidhammaá¹ƒ sandhÄ• ya vadati.

<125> saccekadesato saccasamudÄ• yo anavasesapariyÄ• dÄ• nato visiá¹-á¹-hoti dassent
vÄ• hotÅ«â€™â€™ _ti Ä• ha. __caturo padÄ• _ti cattÄ• ri padÄ• ni, liá¹…gavipallÄ• sena v
dhammakoá¹-á¹-hÄ• sÄ• ti attho. kevalaá¹ƒ sattavibhÄ• gadassanatthameva catupadaggah
adhigatadhammÄ• nurÅ«patÄ• ya.

__nimmadÄ• _ti na madÄ• .

__ ``saccavÄ• dÄ« jino romoâ€™â€™ _tipi pÄ• á¹-ho. tattha __romo_ti diá¹-á¹-hirÄ• garatt
titthakarÄ• naÃ±ca adhammavÄ• dÄ«naá¹ƒ rÄ• gaviparÄ«tadhammadesanato bhayajanako
Ä• dÄ«navadassanena bhÄ• yitabbo, appahÄ«nÄ• saá¹ƒvarÄ• naá¹ƒ vÄ• durupasaá¹…kar

sacco ca so dhammo cÄ• ti __saccadhammo_. tenÄ• ha __ ``ekantanissaraá¹‡abhÄ• venÄ

__ekÄ• yanabhÄ• va_nti ekamaggabhÄ• vaá¹ƒ, aÃ±Ã±amaggabhÄ• vanti attho.

dassanabhÄ• giyaá¹ƒ bhÄ• vanÄ• bhÄ• giyanti nibbedhabhÄ• giyameva dvidhÄ• vibhajitvÄ
``saá¹ƒkilesabhÄ• giyÄ• dÄ«hi catÅ«hi padehÄ«â€™â€™ _ti. __sesattikÄ• na_nti sattÄ• dh
aá¹-á¹-hannaá¹ƒ tikÄ• naá¹ƒ. __sesapadÄ• naÃ±cÄ• _ti saá¹ƒkilesabhÄ• giyaÃ±ca
vÄ• sanÄ• bhÄ• giyaÃ±cÄ• tiÄ• dimissakapadÄ• naÃ±ca. __ca_-saddena saá¹ƒkilesabhÄ•

lokiyattikasseva hi ``sesapadÄ• nÄ«â€™â€™ ti vuttehi missakapadehi evaá¹ƒ saá¹ƒsandan
itaresaá¹ƒ pana tikÄ• naá¹ƒ saá¹ƒkilesabhÄ• giyÄ• dipadehi ceva sesapadehi ca saá¹ƒsand
__ ``vuttanayÄ• nusÄ• rena suviÃ±Ã±eyyaâ€™â€™ _nti vuttaá¹ƒ. __samatikkamana_nti pa
vÄ• sanÄ• bhÄ• giyasaá¹ƒkilesabhÄ• giyadhammÄ• naá¹ƒ lokiyabhÄ• ve \Be 146/ purimehi
tadaá¹…gavasena, vikkhambhanavasena ca. evaá¹ƒ pajahanasamatthatÄ• ya pahÄ• nanti
``vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giyassa samatikkamÄ• ya hotÄ«â€™â€
samatikkamena adhigantabbÄ• vodÄ• nadhammÄ• viyÄ• ti yojanÄ• . __bhÄ• vanÄ• _ nÄ•
vipassanÄ• bhÄ• vanÄ• , maggabhÄ• vanÄ• ti. tÄ• su maggabhÄ• vanÄ• ya gahitÄ• ya vipa
hotÄ«ti taá¹ƒ anÄ• masitvÄ• itarÄ• dve eva gahitÄ• . tathÄ• pi ``bhÄ• vanÄ• bhÄ• giyassa
paá¹-inissaggÄ• yÄ• â€™â€™ ti vutte kiá¹ƒ sabbena sabbaá¹ƒ asekkhassa jhÄ• nabhÄ• va
paá¹-inissaá¹-á¹-hÄ• ti codanaá¹ƒ manasi katvÄ• pÄ• á¸·iyaá¹ƒ __ ``asekkhabhÄ• giyaá¹ƒ s
diá¹-á¹-hadhammasukhavihÄ• ratthaâ€™â€™ _nti vuttanti dassento __ ``asekkhadhammes
maggabhÄ• vanÄ• kiccaá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti vatvÄ• __ ``jhÄ• nabhÄ• vanÄ• p
evÄ• â€™â€™ _ti Ä• ha.

ekaá¹ƒ eva bhavabÄ«jaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ __ekabÄ«jaá¹ƒ, _ taá¹ƒ assa att
sandhÄ• vitvÄ• _ samÄ• gantvÄ• , nibbattanavasena upagantvÄ• ti attho. __saá¹ƒsaritvÄ• _
kulaá¹ƒ kulaá¹ƒ gacchatÄ«ti __kolaá¹ƒkolo_. purimapade anunÄ• sikalopaá¹ƒ akatvÄ• nidd

__tesaá¹ƒ_ sotÄ• pannÄ• naá¹ƒ. __etaá¹ƒ pabheda_nti ekabÄ«jiÄ• divibhÄ• gaá¹ƒ. purima
vivaá¹-á¹-Å«panissayapuÃ±Ã±akammaá¹ƒ idha __pubbahetu_ nÄ• ma. yo ``katapuÃ±Ã±atÄ
paá¹-hamamagge sÄ• dhite caritatthatÄ• ya vipakkavipÄ• kaá¹ƒ viya kammaá¹ƒ uparimama
siyÄ• ti adhippÄ• yenÄ• ha __ ``upari ... pe ... Ä• pajjatÄ«â€™â€™ _ti. __tiá¹‡á¹‡aá¹ƒ magg
Ä• pajjati_ paá¹-hamamaggeneva tehi kÄ• tabbakiccassa sÄ• dhitattÄ• . __paá¹-hamamagg
anuppannassa atthakiriyÄ• sambhavato. evaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• dÄ• naá¹ƒ yuttiabhÄ• vaá
evettha yuttoti dassento Ä• ha __ ``vipassanÄ• ... pe ... yujjatÄ«â€™â€™ _ti. __ ``sace hÄ«
taá¹ƒ yuttiá¹ƒ vibhÄ• veti. vimuttiparipÄ• canÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paripakkatÄ• ya
Ã±Ä• á¹‡assa visadatÄ• ya vipassanÄ• ya balavabhÄ• vo veditabbo. so hi vomissakanayen
idhÄ• dhippeto ``deve ceva mÄ• nuse ca sandhÄ• vitvÄ• â€™â€™ ti vuttattÄ• . idha kÄ• ma
__idhaá¹-á¹-hako_. manussadevalokÅ«papajjanato okÄ• rena __vokiá¹‡á¹‡o_. ariyasÄ• vak
taá¹ƒtaá¹ƒsattanikÄ• yupapatti tassa tassa sodhanasadisaá¹ƒ kilesamalÄ• dianatthÄ• panay
``cha devaloke sodhetvÄ• â€™â€™ _ti. __ ``akaniá¹-á¹-he á¹-hatvÄ• â€™â€™ _ti etena
heá¹-á¹-hÄ• brahmalokasodhanaá¹ƒ vuttamevÄ• ti veditabbaá¹ƒ.

__saddhaá¹ƒ dhuraá¹ƒ katvÄ• _ti saddhaá¹ƒ dhuraá¹ƒ jeá¹-á¹-hakaá¹ƒ pubbaá¹…gamaá¹ƒ
paá¹-ipatti, saddhaá¹ƒ vÄ• pubbabhÄ• giyaá¹ƒ anussati, saddhÄ• ya vÄ• anusaraá¹‡asÄ«
dhammÄ• nusÄ• rÄ«_ti etthÄ• pi eseva nayo. __dhammo_ti panettha paÃ±Ã±Ä• veditabbÄ
__saddhÄ• vimutto_. yadipi sabbathÄ• avimutto, saddhÄ• mattena pana vimuttoti attho. sa

__saddhÄ• vimutto. vuttanayenÄ• _ti uparimaggavipassanÄ• ya balavamandamandatarabh
__diá¹-á¹-hippatto, _ catusaccadassanasaá¹…khÄ• tÄ• ya diá¹-á¹-hiyÄ• nirodhappattoti atth
pattoti __diá¹-á¹-hippatto, _ dassanasaá¹…khÄ• tassa sotÄ• pattimaggaÃ±Ä• á¹‡assa anan
hoti. paá¹-hamaphalato paá¹-á¹-hÄ• ya hi yÄ• va aggamaggÄ• diá¹-á¹-hippattÄ• ti. __ida_nt
yathÄ• vuttasotÄ• pannÄ• naá¹ƒ saddhÄ• vimuttadiá¹-á¹-hippattatÄ• vacanaá¹ƒ \Ne 140/. _
vimokkhÄ• na_nti catasso rÅ«pÄ• vacarasamÄ• pattiyo, catasso arÅ«pÄ• vacarasamÄ• pat
tesaá¹ƒ.

phuá¹-á¹-hantaá¹ƒ sacchikarotÄ«ti __kÄ• yasakkhÄ«, _ phuá¹-á¹-hÄ• naá¹ƒ anto __phuá¹-á
phuá¹-á¹-hÄ• naá¹ƒ arÅ«pajjhÄ• nÄ• naá¹ƒ anantaro kÄ• loti adhippÄ• yo. accantasaá¹ƒyog
phuá¹-á¹-hÄ• nantarakÄ• lameva sacchikÄ• tabbaá¹ƒ sacchikarotÄ«ti vuttaá¹ƒ hoti, ``visama
parivattantÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 70) viya vÄ• bhÄ• vanapuá¹ƒsakanti etaá¹ƒ daa
arÅ«pajjhÄ• nena rÅ«pakÄ• yato, nÄ• makÄ• yekadesato ca vikkhambhanavimokkhena vim
vimokkho Ä• locito pakÄ• sito viya hoti, na kÄ• yena sacchikato, nirodhaá¹ƒ pana Ä• ramma
Ä• savesu khepitesu tena so sacchikato hoti. tasmÄ• so sacchikÄ• tabbaá¹ƒ nirodhaá¹ƒ yat
nÄ• makÄ• yena sacchikarotÄ«ti __ ``kÄ• yasakkhÄ«â€™â€™ _ti vuccati, na tu vimutto eka
aparikkhÄ«á¹‡attÄ• .

__abhedenÄ• _ti antarÄ• parinibbÄ• yiÄ• dibhedena vinÄ• . ``abhedenÄ• â€™â€™ ti ca ida
``saddhÄ• vimuttadiá¹-á¹-hippattakÄ• yasakkhinoâ€™â€™ ti idhÄ• pi Ä• netvÄ• yojetabbaá
antarÄ• parinibbÄ• yiÄ• dibhedÄ• nÄ• masaneneva eko anÄ• gÄ• mÄ« \Be 148/ hoti, evaá¹
saddhÄ• vimutto, diá¹-á¹-hippatto, kÄ• yasakkhÄ«ti tayo anÄ• gÄ• mino honti. ayaÃ±ca anÄ
tÄ• disamavatthÄ• bhedaá¹ƒ gahetvÄ• gaá¹‡anÄ• katÄ• ti veditabbaá¹ƒ. __ ``avihÄ• dÄ«s
suviÃ±Ã±eyyameva.

paÃ±Ã±Ä• ya eva vimutto, na cetovimuttibhÅ«tena sÄ• tisayena samÄ• dhinÄ• pÄ«ti __paÅ
ubhatobhÄ• gavimutto_ti ubhohi bhÄ• gehi ubhatobhÄ• gato vimutto. kilesÄ• naá¹ƒ vikkham
rÅ«pakÄ• yanÄ• makÄ• yato vimuttoti imamatthaá¹ƒ dassento __ ``vikkhambhana ... pe ... v
Ä• ha. arÅ«pasamÄ• pattiyÄ• rÅ«pakÄ• yato, aggamaggena arÅ«pakÄ• yato vimuttaá¹ƒ. ya

``idha, bhikkhave, ekacco puggalo ye te santÄ• vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• , t
viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti, ayaá¹ƒ vuccati, bhikk
ubhatobhÄ• gavimuttoâ€™â€™ ti (MN II 182).

yaá¹ƒ \Ne 141/ pana __mahÄ• nidÄ• nasutte_ ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• d
nirodhasamÄ• pattiante aá¹-á¹-ha vimokkhe vatvÄ• ---

``yato kho, Ä• nanda, bhikkhu ime aá¹-á¹-ha vimokkhe anulomampi samÄ• pajjati ... pe ... ay

bhikkhu ubhatobhÄ• gavimutto, imÄ• ya ca, Ä• nanda, ubhatobhÄ• gavimuttiyÄ• aÃ±Ã±Ä• uttaritarÄ• vÄ• paá¹‡Ä«tatarÄ• vÄ• natthÄ«â€™â€™ ti (DN II 130) ---

vuttaá¹ƒ, taá¹ƒ ubhatobhÄ• gavimuttaseá¹-á¹-havasena vuttaá¹ƒ. tattha yasmÄ• Ä• ruppasa rÅ«pakÄ• yo vikkhambhito eva nÄ• ma hoti, tasmÄ• catunnaá¹ƒ Ä• ruppasamÄ• pattÄ«naá lÄ• bhÄ«naá¹ƒ vasena paÃ±ca ubhatobhÄ• gavimuttÄ• veditabbÄ• . esa nayo __kÄ• yasak aá¹-á¹-havimokkhekadesepi hi aá¹-á¹-havimokkhasamaÃ±Ã±Ä• yathÄ• ``loke sattÄ• â€™â

__terasasu sÄ«sesu_ palibodhasÄ«sÄ• dÄ«ni, pavattasÄ«saÃ±ca pariyÄ• diyitabbÄ• ni, ad pariyÄ• dakÄ• ni, __gocarasÄ«saá¹ƒ_ pariyÄ• dakaphalaá¹ƒ. taÃ±hi \Be 149/ visayajjhattaá pariyÄ• dakassa maggassa, phalassa ca Ä• rammaá¹‡aá¹ƒ. __saá¹…khÄ• rasÄ«saá¹ƒ_ sa pariyÄ• diyitabbÄ• naá¹ƒ, pariyÄ• dakaphalÄ• naÃ±ca saha visayasaá¹ƒsiddhidassanena sa __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 87) terasa sÄ«sÄ• ni vuttÄ• ni. idha pana ``yassa pugg acarimaá¹ƒ Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±cÄ• â€™â€™ ti (Pp 1 Ä• gatattÄ• tesu kilesapavattasÄ«sÄ• naá¹ƒ eva vasena yojanaá¹ƒ karonto __ ``kilesasÄ«s tattha pavattasÄ«sampi maggo pavattito vuá¹-á¹-hahanto cutito uddhaá¹ƒ appavattikaraá¹‡e pariyÄ• diyati, yÄ• va pana cuti, tÄ• va pavattisambhavato __ ``pavattasÄ«saá¹ƒ jÄ«vitindriy pariyÄ• diyatÄ«â€™â€™ _ti Ä• ha.

kilesapariyÄ• dÄ• nena attano anantaraá¹ƒ viya nipphÄ• detabbÄ• , paccavekkhaá¹‡avÄ• n kilesapariyÄ• dÄ• nasseva vÄ• rÄ• ti vattabbataá¹ƒ arahanti. ``vimuttasmiá¹ƒ vimuttamiti Ã± ti (MN I 78; SN b III 12, 14) hi vacanato paccavekkhaá¹‡aparisamÄ• panena kilesapariyÄ• d nÄ• ma hoti. taá¹ƒ pana parisamÄ• panaá¹ƒ yadi cuticittena hoti, teneva jÄ«vitaparisamÄ• p vÄ• racutisamatÄ• ya kilesapariyÄ• dÄ• najÄ«vitapariyÄ• dÄ• nÄ• naá¹ƒ apubbÄ• carimatÄ ``vÄ• rasamatÄ• yÄ• â€™â€™ _ti. __bhavaá¹…gaá¹ƒ otaritvÄ• parinibbÄ• yato_ti ettha pa bhaá¹…gottaraá¹‡abhÄ• vena vuttanti daá¹-á¹-habbaá¹ƒ.

__carita_nti caritÄ• kÄ• yavacÄ«manappavatti. ettha ca yena rÄ• gÄ• dhikabhÄ• vena pug lakkhÄ«yati, tayidaá¹ƒ lakkhaá¹‡aá¹ƒ. tenÄ• ha __ ``rÄ• gajjhÄ• sayo rÄ• gÄ• dhikoti atthoâ appahÄ«nabhÄ• vena santÄ• ne thÄ• magatassa rÄ• gassa balabhÄ• vo lakkhÄ«yatÄ«ti da sesesupi.

__sÄ«lavantehÄ«_ti Ä• disaddassa lopaá¹ƒ katvÄ• niddeso katoti dassento Ä• ha __ ``sÄ« __Ä• di_saddena dÄ• yakÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__Ä• rammaá¹‡abhÅ«tÄ• _ \Be 150/ __Ã±eyya_nti Ä• rammaá¹‡abhÅ«tÄ• va Ã±eyyaá¹ƒ.

__puthujjanabhÅ«miÄ• dÄ«sÅ«_ti puthujjanasekkhÄ• sekkhabhÅ«mÄ«su. tattha puthujjana

sekkhabhÅ«mivasena pahÄ• nabhÄ• vanÄ• , asekkhabhÅ«mivasena sacchikiriyÄ• , puthujj
yathÄ• rahaá¹ƒ saá¹ƒvarapahÄ• nabhÄ• vanÄ• . pubbabhÄ• giyÄ• hi saá¹ƒvarapahÄ• nabh
sambhavanti, itarÄ• sekkhassa, asekkhabhÅ«mivasena sacchikiriyÄ• . __nayato dassita_n
mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹ƒ, taá¹ƒ ce kappiyaá¹ƒ anulometi, akap
taá¹ƒ vo kappatÄ«â€™â€™ tiÄ• dinÄ• (Vin I 305) nayadassanavasena pakÄ• sitaá¹ƒ. __sa
sarÄ• gÄ• dibhÄ• vÄ• ya saá¹ƒvattanaá¹ƒ.

__aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaggato_ti ``saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giya
saá¹ƒkilesabhÄ• giyÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹ƒsaggato. __anekavid
dvÄ• navutÄ• dhikacatusahassavidhopi anekappakÄ• ro. __lokiyasattÄ• dhiá¹-á¹-hÄ• nÄ• d
__Ä• di_saddena lokiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, lokuttaraá¹ƒ Ã±Ä• á¹‡aá¹ƒ, lokiyaÃ±ca lokuttaraÃ
lokiyaá¹ƒ Ã±eyyaá¹ƒ, lokuttaraá¹ƒ Ã±eyyaá¹ƒ, lokiyaÃ±ca lokuttaraÃ±ca Ã±eyyaá¹ƒ, lokiyaá
Ã±eyyaÃ±ca, lokuttaraá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca, lokiyaÃ±ca lokuttaraÃ±ca Ã±Ä• á¹‡
sambhavanto paá¹-á¹-hÄ• nabhedo saá¹…gahito. __ubhayatthÄ• _ti saá¹ƒkilesabhÄ• giyÄ•
__yathÄ• raha_nti yo yo saá¹ƒsaggavasena yojanaá¹ƒ arahati, so so dhammo. sambhavÄ•
hi ``lokiyaá¹ƒ nibbedhabhÄ• giyaâ€™â€™ ntiÄ• dinÄ• yojanÄ• sambhavati.

__tÄ«su_ \Ne 143/ __piá¹-akesu labbhamÄ• nassÄ• _ti tisso saá¹…gÄ«tiyo Ä• ruá¸·he tepi
upalabbhamÄ• nassa vijjamÄ• nassa, etena na kevalaá¹ƒ saá¹…gaho eva yathÄ• vuttabhe
paá¹-á¹-hÄ• nabhÄ• gÄ• naá¹ƒ niddhÄ• raá¹‡Ä• ya kÄ• raá¹‡aá¹ƒ, atha kho pÄ• á¸·iyaá¹ƒ d
tenÄ• ha __ ``yaá¹ƒ dissati tÄ• su tÄ• su bhÅ«mÄ«sÅ«â€™â€™ _ti. __ ``teneva hÄ«â€™â€
atthassa pÄ• á¹-hÄ• nugamaá¹ƒ dasseti.

sÄ• sanapaá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

__saddhammÄ• vataraá¹-á¹-hÄ• ne_ti \Be 151/ desantarato Ä• gantvÄ• saddhammassa av
saddhammassavanadhÄ• raá¹‡aparicayaparipucchÄ• manasikÄ• rabahulÄ• naá¹ƒ nivÄ• sa
vuttaá¹ƒ, attano vÄ• santÄ• ne pariyattisaddhammassa anuppavesanaá¹-á¹-hÄ• natÄ• ya e
suviÃ±Ã±eyyamevÄ• ti.

nettiaá¹-á¹-hakathÄ• ya lÄ«natthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nettippakaraá¹‡a-á¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

nettivibhÄ• vinÄ«

ganthÄ• rambhakathÄ•

yajitabbaá¹ƒ \Ne 145/ \Be 1/ yajitvÄ• na, namitabbaá¹ƒ namÄ• mahaá¹ƒ.

yajanÄ• dyÄ• nubhÄ• vena, antarÄ• ye jahaá¹ƒ sadÄ• ||

yena yÄ• racitÄ• netti, yena sÄ• anumoditÄ• .

yehi saá¹ƒvaá¹‡á¹‡anÄ• katÄ• , tesÄ• nubhÄ• vanissito ||

kiÃ±ci kiÃ±ci saritvÄ• na, lÄ«nÄ• lÄ«nÄ• nusandhyÄ• diá¹ƒ.

karissaá¹ƒ jinasuttÄ• naá¹ƒ, hitaá¹ƒ nettivibhÄ• vanaá¹ƒ ||

appameyyaguá¹‡o \Ne 146/ __mahÄ• dhammarÄ• ja_vhayo bhave.

acchariyo abbhuto yo, bodhisambhÄ• rapÅ«raá¹‡o ||

nÄ• nÄ• raá¹-á¹-hissarissaro, seá¹-á¹-ho sÄ• sanapaggaho.

pÄ• saá¹ƒsarÄ• japÄ• saá¹ƒso, narÄ• cinteyyacintako ||

cintitakÄ• rako rÄ• jÄ• , siraá¹-á¹-himÄ• lapÄ• lako.

ajeyyajeyyako mahÄ• cetyÄ• dikÄ• rako sadÄ• ||

assÄ• maccena byattena, jinacakkahitatthinÄ• .

__anantasuti_nÄ• mena, sakkaccaá¹ƒ abhiyÄ• cito ||

kÄ• maá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• katÄ• , therÄ• sabhehi gambhÄ«rÄ• .

gambhÄ«rattÄ• tu jÄ• nituá¹ƒ, jinaputtehi dukkarÄ• ||

tasmÄ• \Be 2/ yÄ• citÄ• nurÅ«pena, karissaá¹ƒ sÄ• daraá¹ƒ suá¹‡a.

sissasikkhanayÄ• nugaá¹ƒ, yottaá¹ƒ nettivibhÄ• vananti ||

1. saá¹…gahavÄ• raatthavibhÄ• vanÄ•

 tattha yassa sikkhattayasaá¹…gahassa navaá¹…gassa satthusÄ• sanavarassa atthasaá¹ƒv
nettippakaraá¹‡aá¹ƒ kÄ• tukÄ• mo, tassa nettippakaraá¹‡assa nissayaá¹ƒ visayabhÅ«taá¹ƒ
saá¹ƒvaá¹‡á¹‡etabbasahitaá¹ƒ, saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ eva vÄ• salokapÄ• lena tilokena s
namassitabbassa ca naruttamassa satthuno sÄ• sanavaraá¹ƒ vidÅ«heva Ã±Ä• tabbaá¹ƒ. et
dassento taá¹ƒjanakena, taá¹ƒvijÄ• nakavidÅ«hi ca niyametuá¹ƒ, ratanattayaguá¹‡aparidÄ«

``yaá¹ƒ loko pÅ«jayate, salokapÄ• lo sadÄ• namassati ca.

tasseta sÄ• sanavaraá¹ƒ, vidÅ«hi Ã±eyyaá¹ƒ naravarassÄ• â€™â€™ ti || --- paá¹-hamagÄ•

 imÄ• ya \Ne 147/ hi paá¹-hamagÄ• thÄ• ya __ ``etaá¹ƒ sÄ• sanavaraá¹ƒ Ã±eyyaâ€™â€™ _
karaá¹‡avisesabhÄ• vena adhippetaá¹ƒ. eteneva visesakaraá¹‡ena ekantÄ• dhippetanettivi
dassitattÄ• . ekantÄ• dhippetasÄ• sanavarameva nettisaá¹ƒvaá¹‡á¹‡anÄ• ya saá¹ƒvaá¹‡á¹‡
vakkhati __aá¹-á¹-hakathÄ• cariyo_ ---

``etaá¹ƒ idÄ• ni amhehi vibhajitabbahÄ• ranayapaá¹-á¹-hÄ• navicÄ• raá¹‡avisayabhÅ«taá¹ƒ
Ä• dikalyÄ• á¹‡atÄ• diguá¹‡asampattiyÄ• varaá¹ƒ aggaá¹ƒ uttamaá¹ƒ nipuá¹‡aÃ±Ä• á¹‡ag
paá¹‡á¸• itavedanÄ«yamevÄ• â€™â€™ ti (Nett-a saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•) ca,

``etaá¹ƒ tividhampi `sÄ• sanavaraâ€™ nti padena saá¹…gaá¹‡hitvÄ• tattha yaá¹ƒ paá¹-ham
adhigamÅ«pÄ• yoti sabbasÄ• sanamÅ«labhÅ«taá¹ƒ, attano pakaraá¹‡assa ca visayabhÅ«ta
pariyattisÄ• sanamevÄ• â€™â€™ ti (Nett-a saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•) ca,

``idÄ• ni \Be 3/ yaá¹ƒ vuttaá¹ƒ `sÄ• sanavaraá¹ƒ vidÅ«hi Ã±eyyaâ€™ nti, tattha nettisaá¹ƒva
visayabhÅ«taá¹ƒ pariyattidhammameva pakÄ• rantarena niyametvÄ• dassetuâ€™â€™ nti
saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•) ca.

 tattha pariyattisÄ• sanassÄ• pi mÅ«laá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``sabbasÄ• sanamÅ«labhÅ«ta
kammasÄ• dhanenapi adhippetatthe siddhe nÄ• nÄ• vidhasÄ• dhakavacanaá¹ƒ nÄ• nÄ• vÄ
kataá¹ƒ. svÄ• kkhÄ• tatÄ• didhammaguá¹‡Ä• pana sÄ• sanassa visesadesakanaravarasad

vÄ• dÄ«pitÄ• avinÄ• bhÄ• vato. sÄ• sanavarassa pana janakasambandhipekkhattÄ• __ ``
vuttaá¹ƒ. tena ca aggapuggalo sÄ• sanavarajanako vÄ• cakatthasambandhibhÄ• vena vutto
anaÃ±Ã±asÄ• dhÄ• raá¹‡amahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diguá¹‡avisesÄ•
narassa visesakenavarasaddena vÄ• paridÄ«pakatthabhÄ• vena vÄ• dÄ«pito.

kiá¹ƒ nu so sÄ• sanavarajanako naravaro paramatthova, udÄ• hu pÅ«janÄ«yo ceva namas
``yaá¹ƒ loko ... pe ... namassati cÄ• â€™â€™ _ti, tena sÄ• sanavarajanako naravaro param
kho salokapÄ• lena lokena sadÄ• sabbakÄ• lesu pÅ«janÄ«yo ceva namassanÄ«yo cÄ• ti v

ettha \Ne 148/ ca pÅ«jananamassanacetanÄ• vÄ• cakena vÄ• pÅ«jananamassanasadden
puÃ±Ã±amahattasaá¹…khÄ• to pÅ«janÄ«yabhÄ• vo ceva
Ä• savakkhayaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• nasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diguá¹‡asaá¹…khÄ
dÄ«pakatthabhÄ• vena pariggahetvÄ• dÄ«pito. tenÄ• ha __aá¹-á¹-hakathÄ• cariyo_ ``bhag
pÅ«janÄ«yavandanÄ«yabhÄ• vo, aggapuggalabhÄ• vo ca vuccamÄ• no guá¹‡avisiá¹-á¹-hat
(Nett-a saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•).

tÄ• disassa naravarassa tÄ• disaá¹ƒ sÄ• sanavaraá¹ƒ kiá¹ƒ yena kenaci viÃ±Ã±eyyanti vutt
_ti. tena tipiá¹-akadharÄ• ariyabhÅ«tÄ• paá¹‡á¸• itÄ• vÄ• cakatthabhÄ• vena gahitÄ• ,
suppaá¹-ipannatÄ• disaá¹…ghaguá¹‡Ä• pana vandadhÄ• tuvacanena vÄ• dÄ«pakatthabhÄ
pariggahetvÄ• dÄ«pite ratanattayaguá¹‡e sandhÄ• ya ``evaá¹ƒ paá¹-hamagÄ• thÄ• ya sÄ•
ratanattayaguá¹‡aparidÄ«panaá¹ƒ katvÄ• â€™â€™ ti (Nett-a saá¹…gahavÄ• ravaá¹‡á¹‡anÄ
niravasesatthe. tattha \Be 4/ __eva_nti evaá¹ƒ sÄ• sanavaradassanabhÅ«tÄ• ya paá¹-hama
daá¹-á¹-habbo. apare panÄ• cariyÄ• ``imÄ• ya paá¹-hamagÄ• thÄ• ya ekantato adhippetÄ•
vÄ• cakatthadÄ«pakatthavisesÄ• ni ca suá¹-á¹-hu avicÄ• retvÄ• `evaá¹ƒ paá¹-hamagÄ• thÄ
ratanattayaguá¹‡aparidÄ«panaá¹ƒ katvÄ• â€™ ti vacanacchÄ• yaá¹ƒ nissÄ• ya sÄ• tisayaá
ratanattayaguá¹‡aparidÄ«panaá¹ƒ kÄ• tuá¹ƒ `yaá¹ƒ lokotyÄ• dimÄ• hÄ• â€™ ti ca sÄ• tisay
`yaá¹ƒ lokotyÄ• dimÄ• hÄ• â€™ tiâ€™â€™ ca vadanti. tesaá¹ƒ vÄ• do amhÄ• kaá¹ƒ nakkha
heá¹-á¹-hÄ• vuttÄ• nusÄ• rena Ã±Ä• tabbanti ayaá¹ƒ padÄ• nukkamÄ• nurÅ«pÄ• nusandhy

atha vÄ• ekaá¹ƒ samayaá¹ƒ jambuvanasaá¹‡á¸• e nisÄ«ditvÄ• sissÄ• naá¹ƒ hitaá¹ƒ cinter
abhinÄ«hÄ• rasampattiá¹ƒ passanto, sammÄ• sambuddhena pasaá¹ƒsito, mahÄ• kaccÄ• y
sÄ• sanÄ• yattaá¹ƒ navaá¹…gassatthavaá¹‡á¹‡anaá¹ƒ soá¸·asahÄ• rÄ• dianekatthavidhaá¹
Ä• rabhanto, __ ``yaá¹ƒ lokoâ€™â€™ _tyÄ• dimÄ• ha. yadi evaá¹ƒ yathÄ• vuttappakÄ• raá
soá¸·asahÄ• rÄ• tyÄ• dikaá¹ƒ Ä• rabhitabbaá¹ƒ, taá¹ƒ anÄ• rabhitvÄ• kasmÄ• nettippakara
lokoâ€™â€™ tyÄ• dikaá¹ƒ Ä• rabhitabbaá¹ƒ, seyyathÄ• pi ambaá¹ƒ puá¹-á¹-ho labujaá¹ƒ by
puá¹-á¹-ho ambaá¹ƒ byÄ• kareyya, evameva nettippakaraá¹‡amÄ• rabhanto aÃ±Ã±aá¹ƒ Ä•
yathÄ• vuttassa sÄ• sanavarassa atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ yaá¹ƒ nettippakaraá¹‡aá¹ƒ kÄ•
nettippakaraá¹‡assa visayabhÅ«taá¹ƒ saá¹ƒvaá¹‡á¹‡etabbasahitaá¹ƒ, saá¹ƒvaá¹‡á¹‡etabba

sÄ• sanavaraá¹ƒ tÄ• va dassento taá¹ƒjanakena, taá¹ƒvijÄ• nakavidÅ«hi ca niyametuá¹ƒ, ratanattayaguá¹‡aparidÄ«panaÃ±ca kÄ• tuá¹ƒ __ ``yaá¹ƒ lokoâ€™â€™ _tyÄ• dimÄ• ha. ay anusandhyattho.

``yaá¹ƒ \Ne 149/ loko pÅ«jayate, salokapÄ• lo sadÄ• namassati ca.

tasseta sÄ• sanavaraá¹ƒ, vidÅ«hi Ã±eyyaá¹ƒ naravarassÄ• â€™â€™ ti || ---

niggahitalopaá¹ƒ katvÄ• racitÄ• gÄ• thÄ• ariyÄ• sÄ• maÃ±Ã±alakkhaá¹‡ena sampannÄ• tiá¹ƒsa mattÄ• , aparaá¸• á¸• he sattavÄ«sa mattÄ• . sampiá¹‡á¸• itÄ• sattapaÃ±Ã±Ä• sa m akkharÄ• naá¹ƒ pana imissaá¹ƒ gÄ• thÄ• yaá¹ƒ sattatiá¹ƒsa. tesu garukkharÄ• vÄ«sati, lah bhavanti. ``tassetaá¹ƒ sÄ• sanavaraâ€™â€™ nti pana sÄ• nunÄ• sikaá¹ƒ virujjhati.

tattha \Be 5/ niddesattho aá¹-á¹-hakathÄ• nusÄ• rena vijÄ• nitabbo. __salokapÄ• lo_ sabbo sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dianekaguá¹‡Ä• nussaraá¹‡ena vÄ• pÅ«jetabbapÅ«janena v __sadÄ• _ sabbakÄ• lesu sakkaccaá¹ƒ __yaá¹ƒ_ naravaraá¹ƒ __pÅ«jayate_ ceva __namas ceva namassitabbassa ca satthuno __naravarassa_ tilokaggassa mayÄ• saá¹ƒvaá¹‡á¹‡eta saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ eva vÄ• __vidÅ«heva Ã±eyyaá¹ƒ_ Ã±Ä• tabbaá¹ƒ. nipuá¹‡aÃ±Ä• buddhiyaá¹ƒ á¹-hapitaá¹ƒ __sÄ• sanavaraá¹ƒ_ mayÄ• Ä• rabhitabbassa nettippakaraá¹‡as jÄ• nitabbaá¹ƒ dassetvÄ• tassa atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«taá¹ƒ nettippakaraá¹‡aá¹ƒ al tumhe sÄ• dhavo suá¹‡Ä• tha manasi karothÄ• ti samudÄ• yayojanÄ• , avayavayojanÄ• pi

kathaá¹ƒ? __ ``salokapÄ• lo lokoâ€™â€™ _ti visesanavisesitabbabhÄ• vena yojanÄ• . loka loko ca na hoti, atha kho lokapÄ• lasahito lokoti viseseti. __ ``loko pÅ«jayate ceva namassa kattukÄ• rakaÄ• khyÄ• takiriyÄ• bhÄ• vena yojanÄ• ``yo karoti, sa kattÄ• â€™â€™ ti vuttat kattÄ• hotu. yo loko pÅ«jayate ceva namassati ca, kathaá¹ƒ so kattÄ• ti? ``yo karoti, sa katt suttassa ``yo karoti kiriyaá¹ƒ nipphÄ• deti, so kiriyÄ• nipphÄ• dako kattÄ• â€™â€™ ti atthas sayanabhuÃ±janÄ• disabbakiriyÄ• nipphÄ• dako kattÄ• yeva hoti. ayaÃ±ca loko pÅ«jananamassanakiriyÄ• nipphÄ• dakoyevÄ• ti. kathaá¹ƒ ayaá¹ƒ loko kiriyÄ• nipphÄ• dak sattapaÃ±Ã±attiyÄ• paramatthato avijjamÄ• nÄ• yapi paÃ±Ã±Ä• petabbo santÄ• ne pavatta cittuppÄ• do gahetabbo, so yathÄ• rahaá¹ƒ hetÄ• dhipatisahajÄ• tÄ• dipaccayena paccayo lokassa kattukÄ• rakabhÄ• vo vijÄ• nitabboti paccayapaccayuppannabhÄ• vena yojanÄ• . e evarÅ«pesu á¹-hÄ• nesu.

__ ``yaá¹ƒ_ \Ne 150/ __naravaraá¹ƒ pÅ«jayate ceva namassati cÄ• â€™â€™ _ti kammakÄ• rakaÄ• khyÄ• takiriyÄ• bhÄ• vena yojanÄ• ``yaá¹ƒ karoti, taá¹ƒ kammaâ€™â€™ kÄ• tabbaá¹ƒ, taá¹ƒ kammaá¹ƒ hotu. yaá¹ƒ pÅ«jayati ceva namassati ca, kathaá¹ƒ taá¹ƒ kar karoti, taá¹ƒ kammaâ€™â€™ nti suttassa ``yaá¹ƒ karoti kiriyÄ• ya sambajjhati, kiriyÄ• ya sa

kammaâ€™â€™ nti atthasambhavato karaá¹‡avÄ• cakavacanÄ«yÄ• disabbakiriyÄ• ya sam
ayaÃ±ca naravaro pÅ«jananamassanakiriyÄ• ya vÄ• cakavacanÄ«yabhÄ• vena sambajjhita
naravaro vacanÄ«yoti? pÅ«jananamassanacetanÄ• ya Ä• rammaá¹‡akaraá¹‡avasena nara
vÄ• cakÄ• , evaá¹ƒ vÄ• cakavacitabbabhÄ• vo hotveva. __ ``yaá¹ƒ naravaraâ€™â€™ _nti p
avijjamÄ• nÄ• yapi paÃ±Ã±Ä• petabbo santÄ• navasena pavattamÄ• no lokiyalokuttaraguá¹
vutto, so Ä• rammaá¹‡apaccayena paccayo, cetanÄ• paccayuppannÄ• ti paccayapaccayup
nayo tÄ«su piá¹-akesu evarÅ«pesu á¹-hÄ• nesu.

__ ``tassa naravarassÄ• â€™â€™ _ti visesanavisesitabbabhÄ• vena yojanÄ• . naravaro nÅ
hoti, atha kho pÅ«jetabbo namassitabbo evÄ• ti viseseti. tassa pÅ«jetabbassa ceva namass
naravarassa sÄ• sanavaranti jaÃ±Ã±ajanakabhÄ• vena yojanÄ• . sÄ• sanavaraá¹ƒ nÄ• ma
paccekabuddhasÄ• vakabuddharÄ• jarÄ• jÄ• dÄ«naá¹ƒ sÄ• sanavaraá¹ƒ na hoti, pÅ«jetabb
naravarassa tilokasseva sÄ• sanavaranti niyameti.

__ ``vidÅ«hi Ã±eyyaâ€™â€™ _nti kattukÄ• rakakitakiriyÄ• bhÄ• vena yojanÄ• . kattubhÄ• v
``vidÅ«hÄ«â€™â€™ _ti sattapaÃ±Ã±attiyÄ• paramatthato avijjamÄ• nÄ• yapi paÃ±Ã±Ä• pe
sÄ• sanavare sammohadhaá¹ƒsakaÃ±Ä• á¹‡asahito hadayavatthunissito cittuppÄ• do vutto
hetÄ• dhipatisahajÄ• tÄ• dipaccayena paccayo nipphÄ• dako bhave. Ã±Ä• -itidhÄ• tuyÄ• a
paccayuppannaá¹ƒ nipphÄ• deyyaá¹ƒ bhave, evaá¹ƒ paccayapaccayuppannabhÄ• vena yo

__ ``Ã±eyyaá¹ƒ sÄ• sanavaraâ€™â€™ _nti visesanavisesyabhÄ• vena yojanÄ• . sÄ• sana
Ã±eyyaá¹ƒ, atha kho vidÅ«heva saá¹‡hasukhumaÃ±Ä• á¹‡ena Ã±eyyaá¹ƒ sÄ• sanavaranti

__ ``etaá¹ƒ sÄ• sanavaraâ€™â€™ _nti visesanavisesyabhÄ• vena yojanÄ• . sÄ• sanavara
aá¹-á¹-hapitaá¹ƒ appavattetabbaá¹ƒ hoti, mayÄ• idÄ• ni nettippakaraá¹‡assa visayabhÄ• ve
viparivattamÄ• naá¹ƒ á¹-hapetabbaá¹ƒ pavattetabbaá¹ƒ sÄ• sanavaranti \Be 7/ viseseti. etaá
nettippakaraá¹‡assa \Ne 151/ visayanti yojanÄ• kÄ• tabbÄ• . tenÄ• ha ``etaá¹ƒ idÄ• ni amh
vibhajitabbahÄ• ranayapaá¹-á¹-hÄ• navicÄ• raá¹‡avisayabhÅ«taá¹ƒ sÄ• sanaâ€™â€™ nti (
saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•). iccevaá¹ƒ nettiyÄ• paá¹-hamagÄ• thÄ• ya saá¹…khepen

tattha __ya_nti aniyamanaravarassa satthuno vÄ• cakaá¹ƒ payogavantasabbanÄ• maá¹ƒ. a
pÅ«jananamassanakiriyÄ• ya aniyamitattÄ• vutto, na naravarato aÃ±Ã±asattassa sambhav
sesÄ• niyatesupi tÄ«su piá¹-akesu. lokiyanti ettha puÃ±Ã±Ä• puÃ±Ã±Ä• ni, tabbipÄ• ko cÄ•
sattanikÄ• ye puÃ±Ã±Ä• puÃ±Ã±Ä• ni lokiyanti pavattanti, tabbipÄ• ko ca lokiyati pavattati,
puÃ±Ã±Ä• puÃ±Ã±Ä• naá¹ƒ, tabbipÄ• kassa ca pavattanassa Ä• dhÄ• rabhÄ• vato ``etthÄ•
sattanikÄ• yo__ loko_nÄ• ma. __pÅ«jayate_ti viggahavirahitaá¹ƒ Ä• khyÄ• tapadaá¹ƒ, sakk

lokaá¹ƒ pÄ• lentÄ«ti __lokapÄ• lÄ• , _ puÃ±Ã±Ä• puÃ±Ã±Ä• naÃ±ceva tabbipÄ• kassa ca

ke te? cattÄ• ro mahÄ• rÄ• jÄ• no, indayamavaruá¹‡akuverÄ• vÄ• ,
khattiyacatumahÄ• rÄ• jasakkasuyÄ• masantusitasunimmitaparanimmitavasavattimahÄ• br
issariyÄ• dhipaccena taá¹ƒtaá¹ƒsattalokassa
aÃ±Ã±amaÃ±Ã±avihesananivÄ• raá¹‡Ä• diÄ• á¹‡Ä• pavattÄ• panayasaparivÄ• raá¹-á¹-hÄ•
lokapÄ• lehi yo vattatÄ«ti __salokapÄ• lo_. atha vÄ• ye hirottappÄ• lokaá¹ƒ pÄ• lenti, iti pÄ
hirottappÄ• __lokapÄ• lÄ• _. tenÄ• ha bhagavÄ• ``dveme, bhikkhave, sukkÄ• dhammÄ•
a II 9; It 42). lokapÄ• lehi hirottappehi samannÄ• gato loko __salokapÄ• lo_ nÄ• ma. hirotta
sappuriso loko sakkaccaá¹ƒ sadÄ• sabbakÄ• lesu pÅ«jayati ceva namassati ca pÄ• pahiriji
dhammacchandavantatÄ• ya ca.

aÃ±Ã±e pana pÅ«jentÄ• namassantÄ• pi kadÄ• ciyeva pÅ«jenti namassanti, na sabbadÄ•
pÅ«jananamassanakÄ• lavÄ• cakaviggahavirahitaá¹ƒ vikappanÄ• maá¹ƒ, sabbanÄ• maá¹ƒ
viggahavirahitaá¹ƒ Ä• khyÄ• tapadaá¹ƒ, sakkaccaá¹ƒ namassanaá¹ƒ karoti. __tassetÄ• _ti \
niyamavÄ• cakaá¹ƒ payogavantasabbanÄ• maá¹ƒ viggahavirahitameva. niyamo ca pÅ«jana
tasmÄ• tassa pÅ«jananamassanakiriyÄ• ya niyamitabbassa pÅ«jetabbassa namassitabbas
yuttova. sesaniyamesu aÃ±Ã±esupi eseva nayo. __eta_nti Ä• cariyena
vibhajitabbahÄ• ranayapaá¹-á¹-hÄ• navicÄ• raá¹‡avisayabhÅ«tassa \Ne 152/ sÄ• sanavara
payogavantasabbanÄ• maá¹ƒ viggahavirahitaá¹ƒ.

sÄ• sati etenÄ• ti __sÄ• sanaá¹ƒ, _ etena navavidhasuttantena, navavidhasuttantasahitena
samatthe veneyye diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi tividhayÄ• namukhena y
anusÄ• sati vineti. iti sÄ• sanÄ• nusÄ• sanakiriyÄ• nusÄ• rena veneyyasattÄ• naá¹ƒ jÄ• nan
kÄ• raá¹‡akaraá¹‡attÄ• ``etenÄ• â€™â€™ ti padena niddiá¹-á¹-haá¹ƒ navavidhasuttantaá¹
navavidhasuttantasahitaá¹ƒ vÄ• varaá¹ƒ sabbaá¹ƒ __sÄ• sanaá¹ƒ_ nÄ• ma. navavidhasutta
veneyyÄ• naá¹ƒ jÄ• nanaá¹ƒ purimajÄ• nanena pacchimajÄ• nanaá¹ƒ, jÄ• nanena paá¹-ipaj
adhigamo, purimÄ• dhigamena pacchimÄ• dhigamo hoti. tena vuttaá¹ƒ ``saddhÄ• sÄ«laá¹ƒ
saddhÄ• ya sÄ«lassa sutassa cÄ• gassa paÃ±Ã±Ä• yÄ• â€™â€™ ti (Paá¹-á¹-h I 1.423) ca
parikammaá¹ƒ paá¹-hamassa jhÄ• nassaâ€™â€™ tyÄ• di (Paá¹-á¹-h I 1.423) ca. __sÄ• sa_
taá¹ƒjanako desanÄ• Ã±Ä• á¹‡asampayuttacittuppÄ• do ca mukhyattho, taá¹ƒupanissayapa
atthajÄ• nanapaá¹-ipajjanaadhigamanÄ• di kÄ• raá¹‡Å«pacÄ• rattho, ``etenÄ• â€™â€™ ti p
sÄ• sanabhÅ«tÄ• ya nÄ• mapaÃ±Ã±attiyÄ• karaá¹‡asattisaá¹…khÄ• tÄ• upanissayapacca
iti-saddopi tameva nÄ• mapaÃ±Ã±attiyÄ• upanissayapaccayasattiá¹ƒ hetubhÄ• vena parÄ•
Ä• dhÄ• rabhÅ«tÄ• nÄ• mapaÃ±Ã±atti yu-paccayattho. eseva nayo tÄ«su piá¹-akesu evarÄ

ekantaniyyÄ• naá¹-á¹-hena, anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡atÄ• ya ca uttamaá¹-á¹-hena _
pariyattisÄ• sanamhi phalaniyyÄ• danato, magganiyyÄ• nahetubhÄ• vato ca niyyÄ• naá¹-á¹
ajaniyattÄ• asÄ• dhÄ• raá¹‡aá¹-á¹-hena ca uttamaá¹-á¹-hena __varaá¹ƒ, _ varitabbanti vÄ•
yathÄ• vuttassa sÄ• sanassa paá¹‡á¸• itehi abhipatthitasamiddhihetutÄ• ya varitabbattÄ• p

__sÄ• sanavaraá¹ƒ_ nÄ• ma, yathÄ• vuttaá¹-á¹-hena vÄ• sÄ• sanaÃ±ca taá¹ƒ varaÃ±cÄ• t
__ca_-saddena sattibhedaá¹ƒ, __taá¹ƒ_-saddena atthÄ• bhedaá¹ƒ desseti.

vidantÄ«ti \Be 9/ __vidÅ«_. ye paá¹‡á¸• itÄ• yathÄ• sabhÄ• vato kammakammaphalÄ• ni, k
vidanti, iti vidanato te paá¹‡á¸• itÄ• __vidÅ«_ nÄ• ma, tehi. Ã±Ä• tabbanti __Ã±eyyaá¹ƒ_. Ã
nippariyÄ• yato Ä• rammaá¹‡ikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ, á¹-hÄ• nÅ«pacÄ• rato sÄ• sana
Ä• rammaá¹‡apaccayabhÄ• vo dassito, iti-saddena Ä• rammaá¹‡apaccayabhÄ• vo parÄ• m
parÄ• masitabbassa Ä• rammaá¹‡apaccayabhÄ• vassa Ä• dhÄ• raá¹ƒ sÄ• sanavaraá¹ƒ á¹‡
Ã±Ä• á¹‡aá¹ƒ arahatÄ«ti vÄ• __Ã±eyyaá¹ƒ, _ vidÅ«naá¹ƒ Ã±Ä• á¹‡aá¹ƒ jÄ• nanaá¹ƒ Ä• ran
attho. imasmiá¹ƒ naye taddhitapadaá¹ƒ daá¹-á¹-habbaá¹ƒ.

narati \Ne 153/ netÄ«ti __naro_. yo puriso attÄ• naá¹ƒ itthÄ«naá¹ƒ uccaá¹-á¹-hÄ• naá¹ƒ nar
naranato nayanato so puriso __naro_ nÄ• ma. so hi puttabhÅ«topi mÄ• tuyÄ• pituá¹-á¹-hÄ•
kaniá¹-á¹-habhÄ• tubhÅ«topi jeá¹-á¹-habhaginÄ«naá¹ƒ pituá¹-á¹-hÄ• ne tiá¹-á¹-hati. atha vÄ•
__naro_. so hi jÄ• takÄ• lato paá¹-á¹-hÄ• ya yÄ• va attano sabhÄ• vena attÄ• naá¹ƒ dhÄ• re
tÄ• va parehi netabbo, na tathÄ• aÃ±Ã±o tiracchÄ• nÄ• dikoti. ettha pana satthuvisayatÄ• y
__naro_ti attho adhippeto. satthÄ• hi satte apÄ• yÄ• dito sugatiá¹ƒ vÄ• maggaphalanibbÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dianekaguá¹‡asamannÄ• gatattÄ• __varo_ uttamo, varitabbo
tilokaggo. pakatiyÄ• uccaá¹-á¹-hÄ• naá¹-á¹-ho __naro_ guá¹‡uttamena samannÄ• gato __v
cÄ• ti __naravaro_. ca-ta-saddÄ• naá¹ƒ atthabhedo vuttova, visesanaparapadasamÄ• soya
``aggapuggalassÄ• ti atthoâ€™â€™ ti (Nett-a saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•). aÃ±Ã±e pa
varoti naravaroâ€™â€™ ti vadanti, taá¹ƒ vacanaá¹ƒ ``aggapuggalassÄ• ti atthoâ€™â€™ ti (
saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•) aá¹-á¹-hakathÄ• vacanena virujjhati maÃ±Ã±e. tassa nara
nettippakaraá¹‡assa Ä• digÄ• thÄ• ya samÄ• sena ca vacanattho samatto.

sarÅ«pattho yojanatthavacanatthÄ• nusÄ• rena vijÄ• nitabbo. tathÄ• pi visuá¹ƒ suá¹-á¹-hu j
vattabbo. __ ``yaâ€™â€™ _nti padassa anaÃ±Ã±asÄ• dhÄ• raá¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• a
salokapÄ• lena lokena pÅ«jetabbo ceva namassitabbo ca sÄ• sanavaradesako tilokaggo sa
_ti padassa yathÄ• vuttalokapÄ• lasahito saddhÄ• cÄ• gÄ• disampanno \Be 10/ sabbasatta
ekavacanayuttopi jÄ• tisaddattÄ• niravasesato satte saá¹…gaá¹‡hÄ• ti yathÄ• ``mahÄ• jan
lokasaddo ``lokavidÅ«â€™â€™ tyÄ• dÄ«su saá¹…khÄ• rabhÄ• janesupi pavatto, pÅ«janan
pana sattalokeva vÄ• cakabhÄ• vena pavattoti. tenÄ• ha ``pÅ«janakiriyÄ• yogyabhÅ«tatÄ• v
saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•).

__pÅ«jayate_ti ettha pÅ«janakiriyÄ• ya mukhyato pÅ«janasaá¹…khÄ• to pÅ«jentÄ• naá¹ƒ c
phalÅ«pacÄ• rena taá¹ƒcittuppÄ• dassa Ä• rammaá¹‡apakatÅ«panissayabhÅ«tÄ• vuttappa
sarÅ«patthÄ• . __te_-vibhattipaccayassa pÅ«janakiriyÄ• sÄ• dhako vuttappakÄ• ro loko ca
atthabhedÄ• bhÄ• vato dvÄ«su vÄ• cakesu ekova vÄ• cako vattabbo, kasmÄ• ekasmiá¹ƒ a

nÄ• yaá¹ƒ doso dvinnaá¹ƒ vÄ• cakÄ• naá¹ƒ sÄ• maÃ±Ã±avisesavÄ• cakattÄ• . lokasaddo h
aÃ±Ã±akiriyÄ• sÄ• dhako ca vadatÄ«ti sÄ• maÃ±Ã±avÄ• cako ca hoti. pÅ«jayate-saddo
lokapÅ«janaitthipÅ«janapurisapÅ«janatiracchÄ• napÅ«janÄ• dikiriyÄ• sÄ• dhakaÃ±ca vadat
154/. tasmÄ• pÅ«jayate-saddo lokasaddassa sarÅ«pattho, pÅ«janakiriyÄ• sÄ• dhako ca na
niyameti. lokasaddo ca pÅ«jayatesaddassa sarÅ«pattho pÅ«janakiriyÄ• sÄ• dhako. loko pa
itthipurisatiracchÄ• nÄ• dikoti niyameti. tÄ«su piá¹-akesu aÃ±Ã±esupi evarÅ«pesu á¹-hÄ• ne

__ ``salokapÄ• loâ€™â€™ _ti padassa yathÄ• vuttaseá¹-á¹-halokapÄ• lasahagato, pÅ«jana
sattanikÄ• yo sarÅ«pattho. __ ``sadÄ• â€™â€™ _ti padassa rattidivasakÄ• lo atÄ«tabhagav
parakÄ• lo abhinÄ«hÄ• rato yÄ• va sÄ• sanantaradhÄ• nÄ• kÄ• lo tato parakÄ• lo sarÅ«pa
anÄ• gatabuddhuppajjanakÄ• lo atÄ«tasammÄ• sambuddhe idÄ• ni pÅ«jayanti namassanti
namassissati ca. __namassatÄ«_ti ettha namassanakiriyÄ• ya mukhyato namassanasaá¹…
sarÅ«pattho, phalÅ«pacÄ• rena taá¹ƒcittuppÄ• dassa Ä• rammaá¹‡apakatÅ«panissayabhÅ«
buddhaguá¹‡Ä• sarÅ«pattho. __ti_-vibhattipaccayassa \Be 11/ namassanakiriyÄ• sÄ• dhak
loko ca sarÅ«pattho, atthabhedÄ• bhÄ• vepi dvinnaá¹ƒ vÄ• cakÄ• naá¹ƒ pavattabhÄ• vo he
``cÄ• â€™â€™ _ti padassa idhekacco pÅ«jentopi na namassati, namassantopi na pÅ«jeti c
sattanikÄ• yo loko pÅ«jayati ceva namassati cÄ• ti samuccayattho sarÅ«pattho.

__tassÄ• _ti ettha taá¹ƒ-saddassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dianekaguá¹‡asamannÄ•
tilokaggo satthÄ• sarÅ«pattho, chaá¹-á¹-hÄ«vibhattiyÄ• janakassa naravarassa jaÃ±Ã±ena
padhÄ• nasarÅ«pattho, jaÃ±Ã±asÄ• sanavarassa janakena naravarena sambandho apadhÅ
piá¹-akesu evarÅ«pesu aÃ±Ã±esupi eseva nayo.

__ ``etaâ€™â€™ _nti padassa Ä• cariyena vibhajitabbahÄ• ranayapaá¹-á¹-hÄ• navicÄ• raâ
sÄ• sanaá¹ƒ sarÅ«pattho. __ ``sÄ• sanavaraâ€™â€™ _nti padassÄ• pi tameva sarÅ«pattho
pariyattipaá¹-ipattipaá¹-ivedhabhedena tividhampi pariyattisÄ• sanameva sabbasÄ• sanamÅ
nettippakaraá¹‡assa visayabhÅ«tattÄ• ca visesato adhippetaá¹ƒ tassa mÅ«labhÅ«tabhÄ• v
vinayasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«su bahÅ«pakÄ• rena dassitoti amhehi na vattabbo. vadantop
racituá¹ƒ asamatthova hutvÄ• vadatÄ«ti gahitabbo vadeyya.

taá¹ƒ pana pariyattisÄ• sanaá¹ƒ vimuttirasavasena ekavidhaá¹ƒ, dhammavinayavasena duv
vinayapiá¹-akasuttantapiá¹-akaabhidhammapiá¹-akavasena tividhaá¹ƒ \Ne 155/,
Ä• á¹‡Ä• desanÄ• vohÄ• radesanÄ• paramatthadesanÄ• vasena tividhaá¹ƒ,
yathÄ• parÄ• dhasÄ• sanÄ• yathÄ• nulomasÄ• sanÄ• yathÄ• dhammasÄ• sanÄ• bhedena
saá¹ƒvarÄ• saá¹ƒvarakathÄ• diá¹-á¹-hiviniveá¹-hanakathÄ• nÄ• marÅ«paparicchedakathÄ•
desanÄ• desakÄ• dhÄ«nÄ• , sÄ• sanaá¹ƒ sÄ• sitabbÄ• yattaá¹ƒ, kathÄ• kathetabbatthÄ•
majjhimanikÄ• yo, saá¹ƒyuttanikÄ• yo, aá¹…guttaranikÄ• yo, khuddakanikÄ• yoti nikÄ• yabh
suttageyyaveyyÄ• karaá¹‡agÄ• thÄ• udÄ• naitivuttakajÄ• takaabbhutadhammavedallabhed

dhammakkhandhabhedena pana caturÄ• sÄ«tidhammakkhandhasahassavidhaá¹ƒ;
``saá¹ƒkilesabhÄ• giyavÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyaasekkhabhÄ• giyÄ• ti amissÄ
saá¹ƒkilesabhÄ• giyavÄ• sanÄ• bhÄ• giyasaá¹ƒkilesabhÄ• giyanibbedha
bhÄ• giyasaá¹ƒkilesabhÄ• giyaasekkhabhÄ• giyavÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyÄ•
saá¹ƒkilesabhÄ• giyavÄ• sanÄ• bhÄ• giyaasekkhabhÄ• giyasaá¹ƒkilesabhÄ• giyavÄ• sanÄ
12/ missakatikÄ• ni dve;
taá¹‡hÄ• saá¹ƒkilesadiá¹-á¹-hisaá¹ƒkilesaduccaritasaá¹ƒkilesataá¹‡hÄ• vodÄ• nabhÄ• giyad
udÄ• nabhÄ• giyaduccaritavodÄ• nabhÄ• giyÄ• tichÄ• â€™â€™ ti (Nett 89) soá¸·asannaá¹ƒ
soá¸·asavidhaá¹ƒ;
``lokiyalokuttaralokiyalokuttarasattÄ• dhiá¹-á¹-hÄ• nadhammÄ• dhiá¹-á¹-hÄ• nasattadhamm
yya- Ã±Ä• á¹‡aÃ±eyyadassanabhÄ• vanÄ• dassanabhÄ• vanÄ• sakavacanaparavacanasa
vissajjanÄ«yaavissajjanÄ«yavissajjanÄ«yaavissajjanÄ«yakammavipÄ• kakammavipÄ• kaku
akusalakusalÄ• kusalaanuÃ±Ã±Ä• tapaá¹-ikkhittaanuÃ±Ã±Ä• tapaá¹-ikkhittathavassa bhede
aá¹-á¹-havÄ«satividhaâ€™â€™ nti (Nett 112) evamÄ• dibahuvidhaá¹ƒ pariyattisÄ• sanaá¹ƒ
visesato visayaá¹ƒ. tassa visayabhÄ• ve sati paá¹-ipattipaá¹-ivedhasaá¹…khÄ• taá¹ƒ sÄ• sa
tammÅ«lakattÄ• visayaá¹ƒ hoti pariyÄ• yatoti daá¹-á¹-habbaá¹ƒ.

__ ``vidÅ«hÄ«â€™â€™ _ti padassa yathÄ• vuttasÄ• sanavarassa saparasantÄ• napavatta
vijÄ• nanasamattho saá¹‡hasukhumaÃ±Ä• á¹‡Ä• diguá¹‡asampanno kalyÄ• á¹‡aputhujjana
sarÅ«pattho. __ ``Ã±eyyaâ€™â€™ _nti padassa tÄ• disehi vidÅ«hi saá¹‡hasukhumaÃ±Ä• â
sÄ• sanavaraá¹ƒ sarÅ«pattho. __ ``naravarassÄ• â€™â€™ _ti padassa ekavidhÄ• dibheda
anekaguá¹‡asampanno tilokaggo sarÅ«pattho. iccevaá¹ƒ nettiyÄ• Ä• digÄ• thÄ• ya sarÅ«p
vijÄ• nitabbo.

__evaá¹ƒ_ tassÄ• anusandhyÄ• dÄ«naá¹ƒ jÄ• nitabbabhÄ• ve satipi ajÄ• nanto viya pucch
parihÄ• ravasenÄ• pi gambhÄ«rÄ• dhippÄ• yassa anÄ• kulassa visesajÄ• nanaá¹ƒ bhaviss
ropetvÄ• parihÄ• ravasena gambhÄ«rÄ• dhippÄ• yaá¹ƒ sampiá¹‡á¸• etvÄ• kathayissaá¹ƒ.
``yaá¹ƒ lokoâ€™â€™ tyÄ• dimÄ• ha? nettippakaraá¹‡aá¹ƒ kÄ• tuá¹ƒ. evaá¹ƒ sati nettippaka
``soá¸·asahÄ• rÄ• nettiâ€™â€™ tyÄ• dikaá¹ƒ eva vattabbaá¹ƒ, kasmÄ• taá¹ƒ avatvÄ• tato
aÃ±Ã±aá¹ƒ ``yaá¹ƒ loko pÅ«jayateâ€™â€™ tyÄ• dimÄ• ha. seyyathÄ• pi samuddaá¹ƒ gacc
himavantaá¹ƒ gacchanto \Ne 156/ samuddaá¹ƒ gacchati, evameva nettippakaraá¹‡aá¹ƒ karo
sÄ• sanavaradassanaá¹ƒ karotÄ«ti? saccaá¹ƒ, tathÄ• pi yassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ nettipp
taá¹ƒ sÄ• sanavaraá¹ƒ paá¹-hamaá¹ƒ dassetuá¹ƒ ``yaá¹ƒ lokoâ€™â€™ tyÄ• dimÄ• ha. evaá
sÄ• sanavaraâ€™â€™ nti ettakameva vattabbaá¹ƒ, kasmÄ• ``yaá¹ƒ lokoâ€™â€™ tyÄ• di v
janakena naravarena niyametvÄ• thometuá¹ƒ vuttaá¹ƒ. tathÄ• pi ``tassa naravarassÄ• â€™
vattabbaá¹ƒ, kasmÄ• ``yaá¹ƒ lokoâ€™â€™ tyÄ• di vuttanti? taá¹ƒ janakaá¹ƒ naravaraá¹ƒ lo
lokaseá¹-á¹-hena saddhiá¹ƒ sabbena lokena pÅ«janÄ«yanamassanÄ«yabhÄ• vena thometu
vuttaá¹ƒ. pÅ«jentÄ• pi vanditvÄ• pÅ«jenti, tasmÄ• ``pÅ«jayateâ€™â€™ ti ettakameva vatta

kesaÃ±ci pÅ«jÄ• sakkÄ• rÄ• dÄ«ni karontÄ• pi tesaá¹ƒ apÄ• kaá¹-aguá¹‡atÄ• ya namakkÄ
bhagavato yathÄ• bhÅ«taabbhuggatasaddatÄ• ya pana bhagavantaá¹ƒ pÅ«jetvÄ• pi vanda
``namassati cÄ• â€™â€™ ti vuttaá¹ƒ. pÅ«jento, namassanto ca na kadÄ• ciyeva, atha kho
``sadÄ• â€™â€™ ti vuttaá¹ƒ. tÄ• disassa naravarassa tÄ• disaá¹ƒ sÄ• sanavaraá¹ƒ saá¹‡h
vidÅ«heva sukhumaÃ±Ä• á¹‡eneva Ã±eyyanti sÄ• sanavaraá¹ƒ thometuá¹ƒ ``vidÅ«hi Ã±ey

ettha ca ``pÅ«jayate, namassatÄ«â€™â€™ ti etehi pÅ«jananamassanakiriyÄ• ya hetubhÅ«
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dayo aneke lokiyalokuttaraguá¹‡Ä• pakÄ• sitÄ• honti te guá¹
pÅ«jananamassanacetanÄ• ya pavattanato. tesu hi kiÃ±ci sarÅ«pato, kiÃ±ci anumÄ• nato s
anussaranti, pÅ«jenti, namassanti. tena vuttaá¹ƒ ``anussaretha sambuddhaâ€™â€™ nti (SN
ekadesaguá¹‡Ä• pi pÅ«jÄ• rahÄ• namassanÄ• rahÄ• , kasmÄ• sabbepi guá¹‡Ä• pakÄ• s
bodhisambhÄ• rasambharaá¹‡amahÄ• karuá¹‡Ä• yogasaá¹…khÄ• tahetuÃ±Ä• á¹‡apahÄ•
Ä• nubhÄ• varÅ«pakÄ• yasampattisaá¹…khÄ• taphalahitajjhÄ• sayindriya-
pÄ• kakÄ• lÄ• gamanadesanÄ• Ã±Ä• á¹‡asaá¹…khÄ• tasattu- pakÄ• rasampadÄ• vasena t
attahitapaá¹-ipatti, parahitapaá¹-ipatti ca nirupakkilesÅ«pagamanÄ• pagamanaÃ±ca lokasan
tadanatidhÄ• vanaÃ±ca caraá¹‡asampatti, vijjÄ• sampatti ca attÄ• dhipatitÄ• , dhammÄ• dh
lokanÄ• thaattanÄ• thatÄ• ca pubbakÄ• rikataÃ±Ã±utÄ• ca aparantapatÄ• , anattantapatÄ
buddhakaraá¹‡adhammabuddhabhÄ• vasiddhi ca paratÄ• raá¹‡aattatÄ• raá¹‡aÃ±ca \Be 14
dhammavirattacittatÄ• ca pakÄ• sitÄ• bhavanti. tena sabbappakÄ• rena
anuttaradakkhiá¹‡eyyatÄ• uttamapÅ«janÄ«yanamassanÄ«yabhÄ• vapÅ«jananamassanakir
pakÄ• seti. tena pÅ«janakanamassanakÄ• naá¹ƒ yathicchitabbapayojanasampatti pakÄ• sit
pakÄ• sitÄ• ti.

Ä• dikalyÄ• á¹‡atÄ• diguá¹‡asampattiyÄ• \Ne 157/ __varaá¹ƒ_ aggaá¹ƒ uttamaá¹ƒ, nipuá¹
paá¹‡á¸• itavedanÄ«yaÃ±ca, tasmÄ• ``varaá¹ƒ Ã±eyyaâ€™â€™ nti vacanehi svÄ• kkhÄ• ta
pakÄ• sitÄ• . ariyasaccapaá¹-ivedhena samugghÄ• takilesasammohÄ• yeva paramatthato p
bÄ• lyÄ• disamatikkamanato, tasmÄ• bhÄ• vitalokuttaramaggÄ• , sacchikatasÄ• maÃ±Ã±a
``vidÅ«â€™â€™ ti vuccanti. te hi yathÄ• vuttasÄ• sanavaraá¹ƒ aviparÄ«tato Ã±Ä• tuá¹ƒ, ne
sakkuá¹‡anti. tasmÄ• ye suppaá¹-ipannatÄ• dayo anekehi suttapadehi saá¹ƒvaá¹‡á¹‡itÄ• ,
niravasesato ``vidÅ«hÄ«â€™â€™ ti padena pakÄ• sitÄ• ti. evaá¹ƒ nettiyÄ• paá¹-hamagÄ•
sÄ• sanavaraâ€™â€™ nti padena sÄ• sanattayaá¹ƒ saá¹…gaá¹‡hitvÄ• tattha itaresaá¹ƒ dv
adhigamÅ«pÄ• yabhÄ• vato sabbasÄ• sanamÅ«labhÅ«tassa, attano nettippakaraá¹‡assa c
pariyattisÄ• sanavarassa dassanamukhena sabbe ratanattayaguá¹‡Ä• pi thomanÄ• vasena
nayato hi dassitÄ• sabbe guá¹‡Ä• niravasesÄ• gahitÄ• bhavanti, na sarÅ«pato. tenÄ• ha
paÃ±Ã±avantÄ• naá¹ƒ aggabhÅ«to dhammasenÄ• patisÄ• riputtattheropi buddhaguá¹‡apar
dhammanvayo viditoâ€™â€™ ti (DN II 146) bhagavatÄ• pi ---

``evaá¹ƒ acintiyÄ• buddhÄ• , buddhadhammÄ• acintiyÄ• .

acintiye pasannÄ• naá¹ƒ, vipÄ• ko hoti acintiyoâ€™â€™ ti || (Ap thera I 1.82; Nett 95) ---

gÄ• thÄ• vuttÄ• . tattha __buddhadhammÄ• _ti buddhaguá¹‡Ä• . amhÄ• kaá¹ƒ pana yÄ• va
ratanattayaguá¹‡aparidÄ«pane atiussÄ• hantÄ• nampi sarÅ«pato nÄ«haritvÄ• dassetuá¹ƒ
paá¹‡á¸• itehi veditabboti.

iccevaá¹ƒ \Be 15/ ---

``yaá¹ƒ loko pÅ«jayate, salokapÄ• lo sadÄ• namassati ca.

tasseta sÄ• sanavaraá¹ƒ, vidÅ«hi Ã±eyyaá¹ƒ naravarassÄ• â€™â€™ ti || ---

niggahitalopavasena vuttÄ• ya gÄ• thÄ• ya saá¹…khepena kathito anusandhyÄ• diko sama

``yaá¹ƒ loko pÅ«jayate, sa lokapÄ• lo sadÄ• namassati ca.

taá¹ƒ tassa sÄ• sanavaraá¹ƒ, vidÅ«hi Ã±eyyaá¹ƒ naravarassÄ• â€™â€™ ti || ---

gÄ• thaá¹ƒ \Ne 158/ apare paá¹-hanti. tassÄ• pi anusandhyattho vuttanayova. yojanattho pa
salokapÄ• lo loko yassa satthuno naravarassa __yaá¹ƒ sÄ• sanavaraá¹ƒ_ saá¹ƒvaá¹‡á¹‡eta
saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ eva vÄ• pÅ«jayate ceva namassati ca, __tassa_ lokapÄ• lassa sa
pÅ«jetabbaá¹ƒ, namassitabbaÃ±ca vidÅ«heva viÃ±Ã±Ä• tabbaá¹ƒ, etaá¹ƒ sÄ• sanavaraá¹ƒ
visayanti gahetabbanti yojanÄ• . yojanÄ• kÄ• ropi heá¹-á¹-hÄ• vuttanayova.

viggahatthopi viseso. imasmiÃ±hi naye lokaá¹ƒ pÄ• lentÄ«ti __lokapÄ• lÄ• , _ yathÄ• vutta
tehi lokapÄ• lehi sahitaá¹ƒ sabbalokaá¹ƒ pÄ• leti lokagganÄ• yakattÄ• ti __lokapÄ• lo_ti bha
lokapÄ• lasaddena vutto. so hi __ ``tassÄ• â€™â€™ _ti ettha __taá¹ƒ_-saddena parÄ• mas
lokapÄ• lassa satthuno naravarassÄ• ti attho gahito. yadi evaá¹ƒ lokapÄ• lo guá¹‡Ä«bhÅ«to
padhÄ• nabhÅ«taá¹ƒ lokaá¹ƒ visesetvÄ• vinivatto, kathaá¹ƒ taá¹ƒ-saddena parÄ• masÄ«ya
samÄ• nopi sÄ• sanavarÄ• pekkhatÄ• ya janakasÄ• mibhÄ• vena sambandhivisesabhÅ«tat
parÄ• masÄ«yatÄ«ti. bhagavÄ• sÄ• sanavarassa sÄ• mibhÄ• vena gahito. kathaá¹ƒ sÄ• sa
sÄ• sanavaraá¹ƒ pÅ«jayatÄ«ti? na cÄ• yaá¹ƒ virodho. buddhÄ• hi bhagavanto dhammagar
dhammamapacayamÄ• nÄ• va viharantÄ«ti. buddhÄ• naÃ±hi dhammagarudhammÄ• pacay
pe ... tameva dhammaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• mÄ• netvÄ• pÅ«jetvÄ• upanissÄ• ya
21) vutto, tasmÄ• lokapÄ• lo bhagavÄ• sÄ• sanavaraá¹ƒ \Be 16/ pÅ«jayatÄ«ti daá¹-á¹-hab
bhagavÄ• sÄ• sanavaraá¹ƒ pÅ«jayatÄ«ti attho yutto hotu, kathaá¹ƒ lokapÄ• lo bhagavÄ• s
yuttoti? yuttova ``namassatÄ«â€™â€™ ti padassa garukaraá¹‡ena tanninnapoá¹‡apabbhÄ•

labbhanato. bhagavÄ• hi dhammagarutÄ• ya sabbakÄ• laá¹ƒ dhammaninnapoá¹‡apabbhÄ
vuttaÃ±hetaá¹ƒ ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ tiÄ• di. sesamettha he
saá¹ƒvaá¹‡á¹‡anÄ• su vuttanayena vÄ• Ã±Ä• tabbanti amhehi na vitthÄ• rÄ«yati.

evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``sÄ• sanavaraâ€™â€™ nti padena tividhampi sÄ• sanaá¹ƒ
pariyattisÄ• sanameva attano nettippakaraá¹‡assa visayaá¹ƒ niyametvÄ• dassento __ ``dv
_tyÄ• dimÄ• ha. atha vÄ• paá¹-hamagÄ• thÄ• ya ratanattayathomanena saha nettippakara
sÄ• sanavaraá¹ƒ Ä• cariyena dassitaá¹ƒ, ``tassa sÄ• sanavaraá¹ƒ kiá¹ƒ sabbaá¹ƒyeva netti
udÄ• hu pariyattisÄ• sanamevÄ• â€™â€™ ti pucchitabbattÄ• pariyattisÄ• sanabhÅ«taá¹ƒ s
``dvÄ• dasa padÄ• ni suttaâ€™â€™ _ntiÄ• dimÄ• ha. tattha ``sÄ• sanavaraâ€™â€™ nti sÄ
pariyattisuttameva sÄ• sanavaranti \Ne 159/ gahetabbanti attho. ``taá¹ƒ pana katividhaâ€™
__ ``dvÄ• dasa padÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ, saá¹…khepato pabhedena dvÄ• dasavidha
dvÄ• dasavidhampi byaÃ±janapadaatthapadato pana duvidhamevÄ• ti dassetuá¹ƒ __ ``taá¹
attho cÄ• â€™â€™ _ti vuttaá¹ƒ. ``tasmiá¹ƒ dvaye ekameva sarÅ«pato nettippakaraá¹‡assa
udÄ• hu ubhayaâ€™â€™ nti pucchitabbattÄ• ubhayanti dassetuá¹ƒ __ ``taá¹ƒ viÃ±Ã±eyya
vuttaá¹ƒ. vacanavacanÄ«yabhÄ• vena sambandhe yasmiá¹ƒ byaÃ±jane, atthe ca ``suttaâ€™
taá¹ƒ ubhayaá¹ƒ sarÅ«pato nettippakaraá¹‡assa visayanti viÃ±Ã±eyyanti attho. ``kinti viÃ±Ã
vattabbattÄ• __ ``ko attho, byaÃ±janaá¹ƒ katamaâ€™â€™ _nti vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ ho
chabyaÃ±janapadachaatthapadabhedena dvÄ• dasavidhaá¹ƒ byaÃ±janapadaatthapadavas
sabbapariyattisaá¹…khÄ• taá¹ƒ suttaá¹ƒ mama nettippakaraá¹‡assa visayaá¹ƒ sÄ• sanavar
sarÅ«pato pucchitvÄ• atthapadaá¹ƒ, byaÃ±janapadaÃ±ca sarÅ«pato Ã±Ä• tabbanti.

evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``sÄ• sanavaraâ€™â€™ nti vuttassa suttassa pariyattibhÄ•
atthapadabyaÃ±janapadabhÄ• vena veditabbattaÃ±ca dassetvÄ• idÄ• ni tassa suttassa pa
nettippakaraá¹‡aá¹ƒ padatthavibhÄ• gena dassetuá¹ƒ __ ``soá¸·asahÄ• rÄ• â€™â€™ _tyÄ•
dutiyagÄ• thÄ• ya nettippakaraá¹‡assa visayaá¹ƒ sÄ• sanavaraá¹ƒ niyametvÄ• dassitaá¹ƒ,
katividhÄ• â€™â€™ ti pucchitabbattÄ• nettinÄ• ma ettikÄ• ti saá¹…khepato dassetuá¹ƒ __
_tyÄ• dimÄ• ha. tattha tassa sÄ• sanassa suttassa atthapariyeá¹-á¹-hi nettisaá¹ƒvaá¹‡á¹‡an
mahÄ• kaccÄ• yanena niddiá¹-á¹-hÄ• __netti_ nÄ• ma soá¸·asahÄ• rasamudÄ• yÄ• paÃ±
aá¹-á¹-hÄ• rasamÅ«lapadasamudÄ• yÄ• ti vijÄ• nitabbÄ• ti.

te hÄ• rÄ• dayo kenaá¹-á¹-hena __netti_ nÄ• ma? veneyyasatte ariyadhammaá¹ƒ netÄ«ti n
saá¹ƒvaá¹‡á¹‡anÄ• su (Nett-a ganthÄ• rambhakathÄ•) vuttova. imÄ• ya tatiyagÄ• thÄ• yap
niddiá¹-á¹-hÄ• â€™â€™ ti pÄ• á¹-ho sundaro. ``mahÄ• kaccÄ• yanena niddiá¹-á¹-hÄ• â€™â
sundaro. lakkhaá¹‡aÃ±hi mayÄ• heá¹-á¹-hÄ• vuttanti. ``soá¸·asahÄ• rÄ• disamudÄ• yÄ• n
hÄ• rÄ• suttassa byaÃ±janavicayo vÄ• honti, atthavicayo vÄ• , nayÄ• ca byaÃ±janavicayo
vÄ• ti vicÄ• raá¹‡Ä• yaá¹ƒ sati ``ime imassa vicayoâ€™â€™ ti niyametvÄ• dassetuá¹ƒ __ `
byaÃ±janavicayoâ€™â€™ _tiÄ• dimÄ• ha. tattha hÄ• rÄ• suttassa byaÃ±janavicayo honti,

soá¸·asahÄ• rÄ• naá¹ƒ mÅ«lapadaniddhÄ• raá¹‡aá¹ƒ vajjetvÄ• byaÃ±janamukheneva saá¹
pana nayÄ• suttassa atthavicayo honti, tiá¹‡á¹‡aá¹ƒ nayÄ• naá¹ƒ
mÅ«lapadasaá¹…khÄ• taavijjÄ• disabhÄ• vadhammaniddhÄ• raá¹‡amukheneva suttassa a

``taá¹ƒ \Ne 160/ ubhayaá¹ƒ sutte saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena kenaci katthaciyeva yojeta
sabbattha yojitaâ€™â€™ nti pucchitabbabhÄ• vato taá¹ƒ ubhayaá¹ƒ sabbattha suttesu sabb
dassetuá¹ƒ __ ``ubhayaá¹ƒ pariggahÄ«taâ€™â€™ _nti vuttaá¹ƒ. hÄ• rÄ• ceva nayÄ• ca u
atthaniddhÄ• raá¹‡avasena parito samantato gahitaá¹ƒ sabbathÄ• suttesu yojitanti.

``hÄ• rÄ• disamudÄ• yabhÅ«taá¹ƒ nettisaá¹…khÄ• taá¹ƒ suttaá¹ƒ kathaá¹ƒ saá¹ƒvaá¹‡á¹‡e
saá¹ƒvaá¹‡á¹‡etÄ«â€™â€™ ti vattabbabhÄ• vato vuttaá¹ƒ __ ``vuccati suttaá¹ƒ yathÄ• sutt
nettisaá¹…khÄ• taá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• suttaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbasuttÄ• nurÅ«paá¹ƒ
desanÄ• hÄ• rena vÄ• aÃ±Ã±ena vÄ• saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ, tena tena __vuccati_ saá¹
attho. atha vÄ• ``nettisaá¹…khÄ• taá¹ƒ suttaá¹ƒ kittakaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ suttaá¹
saá¹ƒvaá¹‡á¹‡etÄ«â€™â€™ ti vattabbabhÄ• vato vuttaá¹ƒ __ ``vuccati suttaá¹ƒ yathÄ• sutt
__yathÄ• suttaá¹ƒ_ yaá¹ƒ yaá¹ƒ suttaá¹ƒ bhagavatÄ• vuttaá¹ƒ, taá¹ƒ taá¹ƒ sabbaá¹ƒ suttaá
suttaá¹ƒ __vuccati_ vadati assÄ• dÄ• dÄ«navadassanavasena saá¹ƒvaá¹‡á¹‡etÄ«ti. tena vu
saá¹ƒvaá¹‡á¹‡etuá¹ƒ asakkuá¹‡eyyaá¹ƒ nÄ• ma suttaá¹ƒ natthÄ«â€™â€™ ti (Nett-a saá¹…

``yaá¹ƒ yaá¹ƒ bhagavatÄ• desitaá¹ƒ suttaá¹ƒ nettisaá¹ƒvaá¹‡á¹‡anÄ• ya saá¹ƒvaá¹‡á¹‡itaa
saá¹ƒvaá¹‡á¹‡etabbÄ• desanÄ• ca viÃ±Ã±eyyÄ• , udÄ• hu desitabbaÃ±cÄ• â€™â€™ ti va
desanÄ• â€™â€™ _tyÄ• dimÄ• ha. yÄ• ceva desanÄ• pÄ• á¸·i saá¹ƒvaá¹‡á¹‡itÄ• , sÄ• ca
yaá¹ƒ dhammajÄ• taá¹ƒ, taÃ±ca ubhayaá¹ƒ vimuttÄ• yatanadesanÄ• sÄ«sena paricayaá¹ƒ
viÃ±Ã±eyyaá¹ƒ ubhayasseva anupÄ• disesaparinibbÄ• napariyosÄ• nÄ• naá¹ƒ sampattÄ«n
ubhayassa vijÄ• nane sÄ• dhetabbe sÄ• dhetabbassa vijÄ• nanassa hetubhÅ«tÄ• katamÄ•
pucchitabbabhÄ• vato vuttaá¹ƒ __ ``tatrÄ• â€™â€™ _tyÄ• di. tattha __tatra_ vijÄ• nane sÄ•
suttÄ• dinavaá¹…gassa sÄ• sanassa atthapariyesanÄ• atthavicÄ• raá¹‡Ä• hÄ• ranayÄ• na
vijÄ• nanassa sÄ• dhetabbassa hetubhÅ«tÄ• anupubbÄ« nÄ• mÄ• ti attho. atha vÄ• tassa
sÄ• dhetabbe suttÄ• dinavaá¹…gassa sÄ• sanassa atthapariyesanÄ• ya atthavicÄ• raá¹‡Ä•
vijÄ• nanassa sÄ• dhetabbassa hetubhÅ«tÄ• anupubbÄ« nÄ• mÄ• ti. atha vÄ• vakkhamÄ•
navavidhasuttantapariyesanÄ• vijÄ• nanassa hetubhÅ«tÄ• ti veditabbÄ• . tenÄ• kÄ• reneva
tidhÄ• vuttÄ• ti.

saá¹…gahavÄ• rassa atthavibhÄ• vanÄ• niá¹-á¹-hitÄ• .

2. uddesavÄ• raatthavibhÄ• vanÄ•

<1> evaá¹ƒ \Ne 161/ saá¹…gahavÄ• rena saá¹…khepato dassite hÄ• rÄ• dayo idÄ• ni vibh

katame soá¸·asa hÄ• rÄ• â€™â€™ _tiÄ• didesanÄ• Ä• raddhÄ• \Be 19/. atha vÄ• soá¸·as
mayÄ• mahÄ• kaccÄ• nena niddiá¹-á¹-hÄ• ti vuttÄ• , ``katame te soá¸·asa hÄ• rÄ• â€™â€™
__ ``tattha soá¸·asa hÄ• rÄ• â€™â€™ _tyÄ• di. tattha __tatthÄ• _ti tesu soá¸·asahÄ• rÄ• dÄ
hÄ• ro ... pe ... sÄ• mÄ• ropano hÄ• roti ime soá¸·asa hÄ• rÄ• ti daá¹-á¹-habbÄ• .

tattha sabbasÄ• dhÄ• raá¹‡attÄ• hÄ• rapadassa vacanattho paá¹-hamaá¹ƒ vattabbo. kena
harÄ«yanti etehÄ«ti __hÄ• rÄ• _. etehi saá¹ƒvaá¹‡á¹‡anÄ• visesehi saá¹ƒvaá¹‡á¹‡iyesu sut
aÃ±Ã±Ä• á¹‡asaá¹ƒsayavipallÄ• sÄ• harÄ«yanti, iti aÃ±Ã±Ä• á¹‡Ä• diharaá¹‡akÄ• raá¹‡att
niddiá¹-á¹-hÄ• saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• __hÄ• rÄ• _ nÄ• ma, hara-dhÄ• tuyÄ• Ä• cariy
taá¹ƒsamuá¹-á¹-hÄ• pako cittuppÄ• do ca mukhyattho, veneyyÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡etabb
atthajÄ• nanÄ• diÃ±Ä• á¹‡asampayuttacittuppÄ• do kÄ• raá¹‡Å«pacÄ• rattho, tassa upanis
saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• naá¹ƒ upanissayapaccayasatti phalÅ«pacÄ• rattho, iti-saddena
upanissayapaccayasattiyeva parÄ• masÄ«yati. taá¹ƒsattisampannÄ• saá¹ƒvaá¹‡á¹‡anÄ• v
honti. esa nayo evarÅ«pesu á¹-hÄ• nesupi. vitthÄ• ro __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 1) v

asÄ• dhÄ• raá¹‡ato pana desÄ«yati etÄ• yÄ• ti __desanÄ• _. etÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• y
desÄ«yati saá¹ƒvaá¹‡á¹‡Ä«yati saá¹ƒvaá¹‡á¹‡anÄ• nusÄ• rena Ã±Ä• pÄ«yati, iti Ã±Ä• pana
``etÄ• yÄ• â€™â€™ ti padena niddiá¹-á¹-hÄ• visesasaá¹ƒvaá¹‡á¹‡anÄ• __desanÄ• _ nÄ•
pÄ• á¸·idesanÄ• ya saá¹ƒvaá¹‡á¹‡etabbasaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena sahacaraá¹‡ato vÄ
hÄ• rÄ• desanÄ• pÄ• á¸·isaá¹…khÄ• tassa suttassa atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vato de
ayaá¹ƒ pana hÄ• ro yebhuyyena yathÄ• rutavaseneva viÃ±Ã±Ä• yamÄ• nattÄ• pÄ• á¸·ides
vattabbataá¹ƒ arahati, na tathÄ• pare. na hi assÄ• dÄ• dÄ«navanissaraá¹‡Ä• disandassana
pÄ• á¸·idesanÄ• atthi, ayaÃ±ca hÄ• ro assÄ• dÄ• disandassanalakkhaá¹‡oti.

viciyanti etenÄ• ti __vicayo_. etena saá¹ƒvaá¹‡á¹‡anÄ• visesena sutte padapaÃ±hÄ• dayo
vicÄ• raá¹‡akÄ• raá¹‡attÄ• so saá¹ƒvaá¹‡á¹‡anÄ• viseso \Be 20/ __vicayo_ nÄ• ma. katva
labbhanti. saá¹ƒvaá¹‡á¹‡etabbasuttena padapaÃ±hÄ• divicayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡

yuttÄ• yutti vicÄ• rÄ«yati etÄ• yÄ• ti __yutti_. etÄ• ya visesasaá¹ƒvaá¹‡á¹‡anÄ• ya sabbesa
bhÅ«migocarÄ• naá¹ƒ yuttÄ• yutti vicÄ• rÄ«yati, iti vicÄ• raá¹‡akÄ• raá¹‡attÄ• ``etÄ• yÄ• â
niddiá¹-á¹-hÄ• visesasaá¹ƒvaá¹‡á¹‡anÄ• __yutti_ nÄ• ma. idha uttarapadalopo daá¹-á¹-hal
vicÄ• raá¹‡Ä• , vicÄ• raá¹‡Ä«yabhÄ• vena sahacaraá¹‡ato vÄ• yutti. sabbahÄ• rÄ• naá¹ƒ b
yuttÄ• yuttivicÄ• raá¹‡alakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __yutti hÄ• ro_.

padati pavatteti phalaá¹ƒ etenÄ• ti __padaá¹ƒ, _ kÄ• raá¹‡aá¹ƒ. á¹-hanti tiá¹-á¹-hanti ettha p
tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _ kÄ• raá¹‡aá¹ƒ. padaÃ±ca taá¹ƒ á¹-hÄ• naÃ±cÄ•
Ä• sannakÄ• raá¹‡aá¹ƒ. sutte Ä• gatadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ vicÄ• rÄ«yati et

visesasaá¹ƒvaá¹‡á¹‡anÄ• , vicÄ• raá¹‡alopova, sutte Ä• gatadhammÄ• naá¹ƒ padaá¹-á¹-hÄ
padaá¹-á¹-hÄ• nÄ• naá¹ƒ vicÄ• raá¹‡alakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __padaá¹-á¹-h

sutte avuttÄ• pi samÄ• nalakkhaá¹‡Ä• dhammÄ• lakkhÄ«yanti etena saá¹ƒvaá¹‡á¹‡anÄ•
sutte vuttena dhammena samÄ• nalakkhaá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ avuttÄ• nampi niddl
saá¹ƒvaá¹‡á¹‡anÄ• viseso __lakkhaá¹‡o hÄ• ro_.

sutte dassiyamÄ• nÄ• nibbacanÄ• dayo cattÄ• ropi viyÅ«hÄ«yanti vibhÄ• gena sampiá¹‡á
__byÅ«ho, _ catunnaá¹ƒ nibbacanÄ• dÄ«naá¹ƒ byÅ«ho __catubyÅ«ho_. nibbacanÄ• dhipp
desanÄ• nidÄ• nassa ca pubbÄ• parena saddhiá¹ƒ sandassanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡a

desanÄ• ya gahitadhammena sabhÄ• gÄ• , visabhÄ• gÄ• ca dhammÄ• Ä• vaá¹-á¹-Ä«yan
__Ä• vaá¹-á¹-o, _ desanÄ• ya gahitadhammÄ• naá¹ƒ sabhÄ• gavisabhÄ• gadhammavasen
saá¹ƒvaá¹‡á¹‡anÄ• viseso __Ä• vaá¹-á¹-o hÄ• ro_.

asÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡Ä• naá¹ƒ saá¹ƒkilesadhamme, vodÄ• nadhamme ca sÄ
padaá¹-á¹-hÄ• nato, bhÅ«mito ca vibhajanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __vibhatt

sutte \Ne 163/ \Be 21/ niddiá¹-á¹-hÄ• dhammÄ• paá¹-ipakkhavasena parivattÄ«yanti iminÄ
__parivatto, _ sutte niddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ipakkhato parivattanalakkha
saá¹ƒvaá¹‡á¹‡anÄ• viseso __parivattano hÄ• ro_.

sutte vuttassa ekasseva atthassa vÄ• cakaá¹ƒ vividhaá¹ƒ vacanaá¹ƒ ettha saá¹ƒvaá¹‡á¹‡an
vivacanameva __vevacanaá¹ƒ, _ sutte vutte ekasmiá¹ƒ atthe anekapariyÄ• yasaddayojanÄ
saá¹ƒvaá¹‡á¹‡anÄ• viseso __vevacano hÄ• ro_.

sutte vuttÄ• atthÄ• pakÄ• rehi Ã±Ä• pÄ«yanti iminÄ• , ettha vÄ• ti __paÃ±Ã±atti, _ ekekas
paÃ±Ã±attÄ«hi paÃ±Ã±Ä• petabbÄ• kÄ• ralakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __paÃ±Ã

suttÄ• gatÄ• dhammÄ• paá¹-iccasamuppÄ• dÄ• dÄ«su otarÄ«yanti anuppavesÄ«yanti ett
paá¹-iccasamuppÄ• dÄ• dimukhehi suttatthassa otaraá¹‡alakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• v

sutte padapadatthapaÃ±hÄ• rambhÄ• sodhÄ«yanti samÄ• dhÄ«yanti ettha, etena vÄ• ti __
padapadatthapaÃ±hÄ• rambhÄ• naá¹ƒ sodhanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __so

sÄ• maÃ±Ã±avisesabhÅ«tÄ• dhammÄ• vinÄ• vikappena adhiá¹-á¹-hÄ«yanti anuppavattÄ
__adhiá¹-á¹-hÄ• no, _ suttÄ• gatÄ• naá¹ƒ dhammÄ• naá¹ƒ avikappanavasena sÄ• maÃ±Ã±
saá¹ƒvaá¹‡á¹‡anÄ• viseso __adhiá¹-á¹-hÄ• no hÄ• ro_.

yo hetu ceva paccayo ca phalaá¹ƒ parikaroti abhisaá¹…kharoti, iti so hetu ceva paccayo ca
saá¹ƒvaá¹‡á¹‡anÄ• viseso taá¹ƒ parikkhÄ• raá¹ƒ hetuÃ±ceva paccayaÃ±ca Ä• cikkhati, iti s
__parikkhÄ• ro_ nÄ• ma. sutte Ä• gatadhammÄ• naá¹ƒ parikkhÄ• rasaá¹…khÄ• te hetupac
saá¹ƒvaá¹‡á¹‡anÄ• lakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __parikkhÄ• ro hÄ• ro_.

sutte Ä• gatadhammÄ• padaá¹-á¹-hÄ• nÄ• dimukhena samÄ• ropÄ«yanti ettha, etena vÄ•
Ä• gatadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• navevacanabhÄ• vapahÄ• nasamÄ• ropanavicÄ• ra
saá¹ƒvaá¹‡á¹‡anÄ• viseso __samÄ• ropano hÄ• ro_. bhÄ• vasÄ• dhanavasenÄ• pi sabbatt
vasena yojetabbanti. sesaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nusÄ• rena Ã±Ä• tabbanti.

``tattha \Ne 164/ \Be 22/ katame soá¸·asa hÄ• rÄ• desanÄ• â€™â€™ tyÄ• dinÄ• hÄ• rasa
kimatthaá¹ƒ ``tassÄ• nugÄ«tiâ€™â€™ tyÄ• di vuttanti? anugÄ«tigÄ• thÄ• ya sukhaggahaá¹
``tassÄ• nugÄ«ti desanÄ• vicayo yuttiâ€™â€™ _tyÄ• di vuttaá¹ƒ. tattha __tassÄ• _ti hÄ• ru
anu pacchÄ• gÄ• yanagÄ• thÄ• . __paÃ±cadaso_ti paÃ±cadasamo. __soá¸·aso_ti soá¸·as
asaá¹ƒkiá¹‡á¹‡Ä• _ti desanÄ• dipadatthato lakkhaá¹‡atthato saá¹…karato rahitÄ• . tena vut
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``so ca nesaá¹ƒ asaá¹…karo lakkhaá¹‡aniddese supÄ• kaá¹-o ho
saá¹ƒvaá¹‡á¹‡anÄ• nusÄ• rena Ã±Ä• tabbanti. ``keci hÄ• rÄ• kehici hÄ• rehi saá¹ƒkiá¹‡á¹‡
asaá¹ƒkiá¹‡á¹‡Ä• ti Ã±Ä• tabbaâ€™â€™ nti vattabbattÄ• vuttaá¹ƒ __ ``etesaÃ±cevÄ• â€™
__etesaÃ±ceva bhavatÄ«_ti etesaá¹ƒ soá¸·asannaá¹ƒ hÄ• rÄ• naá¹ƒ yathÄ• yenÄ• kÄ• ren
asaá¹…karÄ• kÄ• rena bhavati. ayati pavattati nayavibhattÄ«ti __ayÄ• , _ vitthÄ• rena ayÄ•
ta-kÄ• ro missakadosÄ• pagamatthÄ• ya Ä• gato, nayavibhattivisesavacanaá¹ƒ. nayena Ã±
__nayavibhatti, _ na paÃ±canayavibhattÄ• hÄ• rÄ• naá¹ƒ vitthÄ• rena pavattÄ• Ã±Ä• yavib
asaá¹…karÄ• kÄ• rena bhavati tasmiá¹ƒ asaá¹ƒkiá¹‡á¹‡Ä• ti Ã±Ä• tabbÄ• ti adhippÄ• yo.

<2> soá¸·asa hÄ• rÄ• sarÅ«pato vuttÄ• , amhehi ca viÃ±Ã±Ä• tÄ• , ``katame paÃ±ca nayÄ
tathÄ• pucchitvÄ• sarÅ«pato uddisituá¹ƒ __ ``tattha katame paÃ±ca nayÄ• â€™â€™ _tyÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ hÄ• re uddisitvÄ• idÄ• ni naye uddisituá¹ƒ `tattha
vuttaâ€™â€™ nti (Nett-a 2) vuttaá¹ƒ. ``tattha nayanti saá¹ƒkilese, vodÄ• ne ca vibhÄ• gato
_ nÄ«yanti vÄ• tÄ• ni ettha, etehi vÄ• ti __nayÄ• â€™â€™ _tiÄ• dinÄ• (Nett-a 2) __aá¹-á¹-
vitthÄ• rena vacanattho vutto. __nÄ«_-dhÄ• tuyÄ• nandiyÄ• vaá¹-á¹-Ä• dinayÄ• nusÄ• rena
Ä• lambitvÄ• pavatto Ã±Ä• á¹‡asampayuttacittuppÄ• do mukhyattho, nandiyÄ• vaá¹-á¹-Ä•
upanissayapaccayasatti phalÅ«pacÄ• rato gahitÄ• , iti-saddo taá¹ƒ phalÅ«pacÄ• rato gahita
taá¹ƒsattisahitÄ• nandiyÄ• vaá¹-á¹-Ä• dinayÄ• a-paccayatthÄ• .

taá¹‡hÄ• avijjÄ• hi saá¹ƒkilesapakkhassa suttassa, samathavipassanÄ• hi vodÄ• napakkha
catusaccayojanamukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso \Be 23/ __nandiyÄ
__catusacca_nti taá¹‡hÄ• ca avijjÄ• ca bhavamÅ«lattÄ• samudayasaccaá¹ƒ, avasesÄ• te

dukkhasaccaá¹ƒ, samathavipassanÄ• maggasaccaá¹ƒ, tena pattabbÄ• asaá¹…khatadhÄ•

tÄ«hi avayavehi lobhÄ• dÄ«hi saá¹ƒkilesapakkhe, tÄ«hi avayavehi alobhÄ• dÄ«hi ca vodÄ•
pukkhalo sobhanoti __tipukkhalo, _ akusalamÅ«lehi saá¹ƒkilesapakkhassa, kusalamÅ«lehi
suttatthassa catusaccayojanamukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __tipu

sÄ«hassa bhagavato vikkÄ«á¸·itaá¹ƒ ettha nayeti __sÄ«havikkÄ«á¸·ito, _ subhasaÃ±Ã±Ä•
sakalasaá¹ƒkilesapakkhassa, saddhindriyÄ• dÄ«hi vodÄ• napakkhassa suttatthassa catusa
nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso __sÄ«havikkÄ«á¸·itanayo_.

atthanayattayadisÄ• bhÄ• vena kusalÄ• didhammÄ• naá¹ƒ Ä• locanaá¹ƒ __disÄ• locanaá¹
yojanatthaá¹ƒ katesu suttassa atthavissajjanesu ye vodÄ• nÄ• dayo, saá¹ƒkilesikÄ• ca tass
disÄ• bhÅ«tÄ• dhammÄ• suttato niddhÄ• retvÄ• kathitÄ• , tesaá¹ƒ yathÄ• vuttadhammÄ•
paá¹-hamÄ• disÄ• , ayaá¹ƒ dutiyÄ• disÄ• â€™â€™ tiÄ• dinÄ• Ä• locanaá¹ƒ __disÄ• locan

tathÄ• Ä• locitÄ• naá¹ƒ dhammÄ• naá¹ƒ atthanayattayayojane samÄ• nayanato aá¹…kusc
tassa nayassa disÄ• bhÅ«tÄ• naá¹ƒ kusalÄ• didhammÄ• naá¹ƒ samÄ• nayanaá¹ƒ __aá¹…k

laÃ±jetÄ«ti __laÃ±jako_. yo nayo suttatthaá¹ƒ laÃ±jeti pakÄ• seti, iti laÃ±janato pakÄ• sana
nÄ• ma, nayo ca so laÃ±jako cÄ• ti __nayalaÃ±jako_. nayalaÃ±jako paá¹-hamo nandiyÄ• va
dutiyo tipukkhalo nÄ• ma, nayalaÃ±jako tatiyo sÄ«havikkÄ«á¸·ito nÄ• mÄ• ti yojetabbo.

uggatÄ• naá¹ƒ visesena uggatoti __uttamo, _ taá¹ƒ uttamaá¹ƒ. __gatÄ• _ti Ã±Ä• tÄ• , matÄ
ti vÄ• pÄ• á¹-ho. sesamettha vuttanayÄ• nusÄ• renapi saá¹ƒvaá¹‡á¹‡anÄ• nusÄ• renapi jÄ

yathÄ• vuttanayavisesasaá¹ƒvaá¹‡á¹‡anÄ• ya \Be 24/ á¹-Ä«kÄ• yaá¹ƒ ---

``samÅ«hÄ• diá¹ƒ upÄ• dÄ• ya lokasaá¹…ketasiddhÄ• vohÄ• ramattatÄ• __sammutisabhÄ
kakkhaá¸·aphusanÄ• dilakkhaá¹‡aá¹ƒ __paramatthasabhÄ• vo_. ayaÃ±hettha saá¹…khepo
itarÄ• pohe vÄ• cittena kate na tathÄ• buddhi, idaá¹ƒ __sammutisaccaá¹ƒ_ yathÄ• ghaá¹-
tabbipariyÄ• yena __paramatthasaccaâ€™â€™ _nti ---

vacane \Ne 166/ ghaá¹-akathalaÄ• pajalakaddamÄ• disaá¹…khÄ• taá¹ƒ samÅ«hÄ• diá¹ƒ up
ghaá¹-akathalaÄ• pajalakaddamÄ• disaá¹…ketasiddhÄ• ghaá¹-akathalaÄ• pajalakaddamÄ•
__sammutisabhÄ• vo_ saá¹…ketavasena avitathattÄ• . pathavÄ«Ä• dÄ«naá¹ƒ kakkhaá¸·Ä•
phassÄ• dÄ«naá¹ƒ phusanÄ• dilakkhaá¹‡aá¹ƒ __paramatthasabhÄ• vo_. ``yadi evaá¹ƒ gha
Ä• pÄ• dike vÄ• anurÅ«pena Å«nabhÄ• vena appavattamÄ• ne vÄ• sati sammutibhÄ• vo
sammutibhÄ• vo bhaveyya, pathavÄ«phassÄ• dÄ«nampi bhijjamÄ• nattÄ• , kakkhaá¸·aphus

pathavÄ«phassÄ• dÄ«hi anaÃ±Ã±attÄ• kathaá¹ƒ paramatthasabhÄ• vo bhaveyya, katamen
sammutisabhÄ• vo, paramatthasabhÄ• vo ca amhehi jÄ• nitabboâ€™â€™ ti vattabbabhÄ• v
saá¹…khepoâ€™â€™ _tiÄ• dimÄ• ha. tattha __etthÄ• _ti etesu sammutisabhÄ• vaparamat
vuccamÄ• no __saá¹…khepo_ attho daá¹-á¹-habbo.

yasmiá¹ƒ ghaá¹-Ä• dike bhinne sati tato ghaá¹-Ä• dito itaro kathalÄ• dibhÄ• vo cittena pubb
kathalÄ• divohÄ• rena bhavati, yasmiá¹ƒ Ä• pÄ• dike sambhÄ• rajalÄ• dike Å«nabhÄ• vena
Ä• pÄ• dito itaro kaddamÄ• dibhÄ• vo cittena pubbe katena yathÄ• yena kaddamÄ• divohÄ
vohÄ• rena buddhi kathalÄ• disabhÄ• vajÄ• nanaá¹ƒ kaddamÄ• disabhÄ• vajÄ• nanaá¹ƒ bh
ghaá¹-Ä• dikaá¹ƒ vÄ• bhinne kathalÄ• dikaá¹ƒ vÄ• anÅ«ne Ä• pÄ• dikaá¹ƒ vÄ• Å«ne kadd
sammutisaccaá¹ƒ hotveva. ``kaddamasmiá¹ƒ bhinne, kaddamasmiá¹ƒ Å«ne vÄ• sati itaro s
pucchitabbabhÄ• vato __ ``ghaá¹-e, sambhÄ• rajale cÄ• â€™â€™ _ti vuttaá¹ƒ.

sammutisaccasabhÄ• vo \Be 25/ tumhehi vutto, amhehi ca Ã±Ä• to, ``katamo paramatthasa
vattabbabhÄ• vato __ ``tabbipariyÄ• yena paramatthasaccaâ€™â€™ _nti vuttaá¹ƒ. pathavÄ
kakkhaá¸·Ä• dilakkhaá¹‡ato itarassa phusanÄ• dilakkhaá¹‡assa asambhavato, phassÄ• dÄ«
phusanÄ• dilakkhaá¹‡ato itarassa kakkhaá¸·Ä• dilakkhaá¹‡assa asambhavato pathavÄ«pha
lakkhaá¸·aphusanÄ• dilakkhaá¹‡aá¹ƒ paramatthasaccaá¹ƒ hotvevÄ• ti imasmiá¹ƒ saá¹…khe
natthÄ«ti adhippÄ• yoti.

<3> paÃ±ca nayÄ• sarÅ«pato Ä• cariyena uddiá¹-á¹-hÄ• , amhehi ca viÃ±Ã±Ä• tÄ• , ``yÄ•
mÅ«lapadÄ• ni uddiá¹-á¹-hÄ• ni, katamÄ• ni tÄ• nÄ«â€™â€™ ti pucchitabbattÄ• tÄ• ni sarÅ
katamÄ• ni aá¹-á¹-hÄ• rasa mÅ«lapadÄ• niâ€™â€™ _tyÄ• dimÄ• ha. __aá¹-á¹-hakathÄ• ya
uddisitvÄ• idÄ• ni mÅ«lapadÄ• ni uddisituá¹ƒ `tattha katamÄ• nÄ«â€™ tiÄ• di Ä• raddhaâ€
kusalÄ• ni \Ne 167/ nava padÄ• ni, akusalÄ• ni nava padÄ• ni aá¹-á¹-hÄ• rasa mÅ«lapadÄ•
yojanÄ• . mÅ«lanti patiá¹-á¹-hahanti etehi nayÄ• , patiá¹-á¹-hÄ• navibhÄ• gÄ• cÄ• ti __mÅ«
patiá¹-á¹-hahanti ettha nayÄ• , paá¹-á¹-hÄ• navibhÄ• gÄ• , adhigamÄ• cÄ• ti __padÄ• ni, _
mÅ«lÄ• ni ca tÄ• ni padÄ• ni cÄ• ti __mÅ«lapadÄ• ni_. kucchite pÄ• padhamme salayantÄ«
rÄ• gÄ• dayo lunantÄ«ti __kusalÄ• ni, _ kusÄ• viya lunantÄ«ti __kusalÄ• ni, _ kusena Ã±Ä•
pavattetabbÄ• nÄ«ti __kusalÄ• ni_. kusalÄ• naá¹ƒ paá¹-ipakkhÄ• nÄ«ti __akusalÄ• ni_ a-sa
paá¹-ipakkhatthoti.

__nava padÄ• ni kusalÄ• ni, nava padÄ• ni akusalÄ• nÄ«_ti gaá¹‡anapariccheda to, jÄ• tibh
``katamÄ• ni tÄ• nÄ«â€™â€™ ti pucchitabbattÄ• nava padÄ• ni akusalÄ• ni paccÄ• sattiny
__ ``katamÄ• ni nava padÄ• ni akusalÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ•

``evaá¹ƒ gaá¹‡anapariccheda to, jÄ• tibhedato ca mÅ«lapadÄ• ni dassetvÄ• idÄ• ni sarÅ«pa
saá¹ƒkilesapakkhaá¹ƒyeva paá¹-hamaá¹ƒ uddisati `taá¹‡hÄ• â€™ tiÄ• dinÄ• â€™â€™ ti (Ne

vuttaá¹ƒ. tattha rÅ«pÄ• dike khandhe tasati paritasatÄ«ti __taá¹‡hÄ• _. avindiyaá¹ƒ kÄ• yad
vindatÄ«ti __avijjÄ• _ \Be 26/, vindiyaá¹ƒ kÄ• yasucaritÄ• diá¹ƒ na vindatÄ«ti __avijjÄ• , _ vi
paá¹-ipakkhÄ• ti vÄ• __avijjÄ• _. lubbhanti tenÄ• ti __lobho, _ lubbhatÄ«ti vÄ• __lobho, _ l
__lobho. dosamohesu_pi eseva nayo. asubhe rÅ«pakkhandhÄ• dike ``subhaâ€™â€™ nti p
__subhasaÃ±Ã±Ä• _. dukkhadukkhÄ• dike ``sukhaâ€™â€™ nti pavattÄ• saÃ±Ã±Ä• __suk
saá¹…khÄ• radhamme ``niccaâ€™â€™ nti pavattÄ• saÃ±Ã±Ä• __niccasaÃ±Ã±Ä• _. anatt
khandhesu ``attÄ• â€™â€™ ti pavattÄ• saÃ±Ã±Ä• __attasaÃ±Ã±Ä• . yatthÄ• _ti yesu pad
saá¹…gahaá¹ƒ samosaraá¹‡aá¹ƒ gacchati, tÄ• ni padÄ• ni akusalÄ• nÄ«ti yojanÄ• . __saá¹
__samosaraá¹‡aá¹ƒ_ samÄ• ropanaá¹ƒ.

paccanÄ«kadhamme uddhaccÄ• dike nÄ«varaá¹‡e sameti vÅ«pasameti tadaá¹…gavikkhan
saá¹…khÄ• re aniccÄ• dÄ«hi vividhehi Ä• kÄ• rehi passatÄ«ti __vipassanÄ• _. lobhassa pa
dosassa paá¹-ipakkho __adoso_. mohassa paá¹-ipakkho __amoho_. etthÄ• pi __a_-saddo
abhÄ• vatthÄ• dikoti adhippÄ• yo. asubhe rÅ«pakkhandhÄ• dike, cakkhÄ• dimhi vÄ• ``asub
saÃ±Ã±Ä• padhÄ• nacittuppÄ• dÄ• __asubhasaÃ±Ã±Ä• , _ visesato kÄ• yÄ• nupassanÄ•
dukkhadukkhatÄ• dÄ«su ``dukkhaâ€™â€™ nti pavattÄ• saÃ±Ã±Ä• padhÄ• nacittuppÄ• dÄ
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. anicce khandhÄ• dike vipariá¹‡Ä• madhamme
saÃ±Ã±Ä• padhÄ• nacittuppÄ• dÄ• __aniccasaÃ±Ã±Ä• , _ visesato cittÄ• nupassanÄ• sati
khandhe, cakkhÄ• dimhi vÄ• ``anattÄ• â€™â€™ ti pavattÄ• saÃ±Ã±Ä• padhÄ• nacittuppÄ
visesato dhammÄ• nupassanÄ• satipadhÄ• naá¹ƒ. paÃ±Ã±Ä• satisÄ«sena hi pavattÄ• aya
bhagavatÄ• ``kathaÃ±ca, bhikkhave, satibalaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su satipaá¹-á¹-hÄ
satibalaá¹ƒ daá¹-á¹-habbaâ€™â€™ nti. __yatthÄ• _ti yesu padesu sabbo kusalapakkho saá
gacchati, tÄ• ni padÄ• ni kusalÄ• nÄ«ti yojanÄ• .

__uddÄ• na_nti uddhaá¹ƒ dÄ• naá¹ƒ rakkhaá¹‡aá¹ƒ uddÄ• naá¹ƒ, saá¹…gahavacananti att
heá¹-á¹-hÄ• vuttassa atthassa vippakiá¹‡á¹‡abhÄ• vo dinno viya bhaveyya, tasmÄ• vippak
nivÄ• raá¹‡atthaá¹ƒ uddÄ• nanti adhippÄ• yo. __caturo ca vipallÄ• sÄ• _ti subhasukhanicca
bhavanti ettha navapadesÅ«ti __bhÅ«mÄ«, _ kilesÄ• naá¹ƒ bhÅ«mÄ«ti __kilesabhÅ«mÄ«,
kilesapavattanaá¹-á¹-hÄ• nÄ• ni nava padÄ• nÄ«ti vuttaá¹ƒ hoti.

__caturo_ \Be 27/ __satipaá¹-á¹-hÄ• nÄ• _ti asubhadukkhaaniccaanattasaÃ±Ã±Ä• . __indri
saddhÄ• dÄ«naá¹ƒ vimuttiparipÄ• canindriyÄ• naá¹ƒ bhÅ«mÄ« pavattanaá¹-á¹-hÄ• nÄ• ni s

__navahi_ kusalapadehi kusalapakkhÄ• __yujjanti_ yojÄ«yanti, __navahi_ akusalapadehi
__yujjanti_ yojÄ«yanti. navahi kusalapadehi saha kusalapakkhÄ• __yujjanti_ yujjantÄ• bha
akusalapadehi saha akusalapakkhÄ• __yujjanti_ yujjantÄ• bhavantÄ«ti uddesavÄ• re vuttÄ
saá¹ƒvaá¹‡á¹‡anÄ• nusÄ• rena vijÄ• nitabbo.

iti sattibalÄ• nurÅ«pÄ• racitÄ•

uddesavÄ• rassa atthavibhÄ• vanÄ• niá¹-á¹-hitÄ• .

3. niddesavÄ• raatthavibhÄ• vanÄ•

soá¸·asahÄ• raniddesavibhÄ• vanÄ•

<4> hÄ• rÄ• dÄ«su \Ne 169/ samudÄ• yassa nettippakaraá¹‡assa uddeso uddiá¹-á¹-ho, am
niddesoâ€™â€™ ti pucchitabbattÄ• uddiá¹-á¹-he hÄ• rÄ• dayo niddisituá¹ƒ __ ``tattha saá¹
_tiÄ• di Ä• raddhaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ uddiá¹-á¹-he hÄ• rÄ• dayo n
saá¹…khepatoâ€™ tiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 4) vuttaá¹ƒ. tattha __tatthÄ• _ti tas
soá¸·asa hÄ• rÄ• ? desanÄ• vicayoâ€™â€™ tiÄ• diuddesapÄ• á¹-he. __saá¹…khepato_ti s
nettippakaraá¹‡aá¹ƒ. __kittitÄ• _ti kathitÄ• , idÄ• ni niddesato kathessÄ• mÄ«ti vuttaá¹ƒ hoti

1__._ á¹• 24 ``assÄ• dÄ• dÄ«navatÄ• , nissaraá¹‡ampi ca phalaá¹ƒ upÄ• yo ca.

Ä• á¹‡attÄ« ca bhagavato, yogÄ«naá¹ƒ desanÄ• hÄ• roâ€™â€™ ti || ---

gÄ• thÄ• yaá¹ƒ yena saá¹ƒvaá¹‡á¹‡anÄ• visesena sutte Ä• gatÄ• assÄ• dopi __Ä• dÄ«nav
phalampi upÄ• yopi __yogÄ«naá¹ƒ_ atthÄ• ya bhagavato Ä• á¹‡attipi ime dhammÄ• dassit
saá¹ƒvaá¹‡á¹‡anÄ• vasena Ã±Ä• pitÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• viseso __desanÄ• hÄ• ro_

vacanatthÄ• dayo \Be 28/ __aá¹-á¹-hakathÄ• yaá¹ƒ_ vitthÄ• rato vuttÄ• va, tasmÄ• kiÃ±cin
assÄ• dÄ«yateti __assÄ• do, _ ko so? sukhaá¹ƒ, somanassaá¹ƒ, iá¹-á¹-hÄ• rammaá¹‡abhÅ
ca. assÄ• deti etÄ• yÄ• ti vÄ• __assÄ• do, _ ko so? taá¹‡hÄ• , vipallÄ• sÄ• ca. vipallÄ• sa
aniá¹-á¹-hampi Ä• rammaá¹‡aá¹ƒ iá¹-á¹-hÄ• kÄ• rena assÄ• denti.

Ä• bhusaá¹ƒ kammena dÄ«naá¹ƒ dukkhÄ• di hutvÄ• vÄ• ti pavattatÄ«ti __Ä• dÄ«navo, _ d
Ä• dÄ«naá¹ƒ kapaá¹‡aá¹ƒ hutvÄ• vÄ• ti pavattatÄ«ti __Ä• dÄ«navo, _ kapaá¹‡amanusso, t
dhammÄ• aniccatÄ• diyogato.

nissarati etenÄ• ti __nissaraá¹‡aá¹ƒ, _ ariyamaggo. nissaratÄ«ti vÄ• __nissaraá¹‡aá¹ƒ, _ n
__pi_-saddo \Ne 170/ sampiá¹‡á¸• anattho. nissaraá¹‡abhedo __aá¹-á¹-hakathÄ• yaá¹ƒ_ (N
bahudhÄ• vuttova.

phalati pavattatÄ«ti __phalaá¹ƒ, _ desanÄ• ya phalaá¹ƒ. yadipi desanÄ• phalanipphÄ• dikÄ

bhagavato dhammadesanaá¹ƒ sutvÄ• puÃ±Ã±asambhÄ• rÄ• sambhavanti, puÃ±Ã±asamb
tasmÄ• desanÄ• ya phalaá¹ƒ nÄ• mÄ• ti. katamaá¹ƒ taá¹ƒ? devamanussesu
Ä• yuvaá¹‡á¹‡asukhabalayasaparivÄ• raadhipateyyaupadhisampatticakkavattisiridevarajja-
siricatusampatticakkasÄ«lasamÄ• dhisampadÄ• vijjÄ• bhiÃ±Ã±Ä• paá¹-isambhidÄ•
sÄ• vakabodhipaccekabodhisammÄ• sambodhiyo.

paccayasÄ• maggiá¹ƒ upagantvÄ• ayati pavattati phalaá¹ƒ etenÄ• ti __upÄ• yo, _ ko so? a
pubbabhÄ• gapaá¹-ipadÄ• . purimÄ• paá¹-ipadÄ• hi pacchimÄ• ya paá¹-ipadÄ• ya adhigan
magganibbÄ• nÄ• dhigamassa ca upÄ• yo. keci ``maggopi upÄ• yoâ€™â€™ ti vadanti, tesa
nissaraá¹‡anti vuttaá¹ƒ siyÄ• . ``te pahÄ• ya tare oghanti idaá¹ƒ nissaraá¹‡aâ€™â€™ nti (N
ariyamaggassa nissaraá¹‡abhÄ• vaá¹ƒ vakkhati, tasmÄ• kesaÃ±ci vÄ• do na gahetabbo.

__Ä• á¹‡attÄ«_ti Ä• á¹‡Ä• rahassa bhagavato veneyyÄ• naá¹ƒ hitasiddhiyÄ• ``evaá¹ƒ sam
paá¹-ipajjÄ• hi, micchÄ• paá¹-ipattiá¹ƒ mÄ• paá¹-ipajjÄ• hÄ«â€™â€™ ti vidhÄ• naá¹ƒ Ä• á¹
nÄ• ma.

yujjanti \Be 29/ payujjanti catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• sÅ«ti __yogino, _ vene
atthÄ• yÄ• ti vacanasesaá¹ƒ nÄ«haritvÄ• yojanÄ• kÄ• tabbÄ• . sutte Ä• gatÄ• naá¹ƒ sabbe
ekadesÄ• gatÄ• nampi nÄ«haritvÄ• sabbesaá¹ƒ vibhajanasaá¹ƒvaá¹‡á¹‡anÄ• viseso desan
so ca vibhajanÄ• kÄ• ro desanÄ• hÄ• ravibhaá¹…ge (Nett 5) Ä• gamissatÄ«ti idha na dassi

desanÄ• hÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo vicayahÄ• raniddesoâ€

2__._ á¹• 24 ``yaá¹ƒ pucchitaÃ±ca vissajjitaÃ±ca, suttassa yÄ• ca anugÄ«ti.

suttassa yo pavicayo, hÄ• ro vicayoti niddiá¹-á¹-hoâ€™â€™ ti || ---

gÄ• thÄ• \Ne 171/ vuttÄ• . tattha suttassa __yaá¹ƒ pucchitaÃ±ca_ yÄ• pucchÄ• vicayamÄ
vissajjitaÃ±ca_ yÄ• vissajjanÄ• vicayamÄ• nÄ• ca suttassa __yo_ padÄ• divicayo, assÄ•
vuttappakÄ• rÄ• vicayamÄ• nÄ• pucchÄ• dayo yena saá¹ƒvaá¹‡á¹‡anÄ• visesena viciyant
vicayo hÄ• roti niddiá¹-á¹-hoti atthayojanÄ• kÄ• tabbÄ• .

pucchÄ«yate __pucchitaá¹ƒ_. vissajjÄ«yate __vissajjita_nti bhÄ• vasÄ• dhanattho daá¹-á¹-
kammasÄ• dhanattho. tena vuttaá¹ƒ __á¹-Ä«kÄ• yaá¹ƒ_ ``bhÄ• vatthe toti Ä• ha --- `vissajjit
â€™ ti.

__ ``suttassÄ• â€™â€™ _ti niyamitattÄ• saá¹ƒvaá¹‡á¹‡anÄ• vasena aá¹-á¹-hakathÄ• yaá¹

daá¹-á¹-habbaá¹ƒ. so vicayo hÄ• ro __aá¹-á¹-hakathÄ• yaá¹ƒ (Nett-a 4 hÄ• rasaá¹…khepa)

``ayaá¹ƒ pucchÄ• adiá¹-á¹-hajotanÄ• diá¹-á¹-hasaá¹ƒsandanÄ• vimaticchedanÄ• anumati
kathetukamyatÄ• pucchÄ• sattÄ• dhiá¹-á¹-hÄ• nÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• ekÄ• dhiá
sammutivisayÄ• paramatthavisayÄ• atÄ«tavisayÄ• anÄ• gatavisayÄ• paccuppannavisay
__pucchÄ• vicayo_ veditabbo. ``idaá¹ƒ vissajjanaá¹ƒ ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ vibhajjaby
paá¹-ipucchÄ• byÄ• karaá¹‡aá¹ƒ á¹-hapanaá¹ƒ sÄ• vasesaá¹ƒ niravasesaá¹ƒ sauttaraá¹ƒ \E
lokiyaá¹ƒ lokuttaraâ€™â€™ ntiÄ• dinÄ• __vissajjanavicayo_.

``ayaá¹ƒ pucchÄ• iminÄ• sameti, etena na sametÄ«â€™â€™ ti pucchitatthaá¹ƒ Ä• netvÄ•
saá¹ƒsanditvÄ• ca vicayo __pubbÄ• paravicayo_. ``ayaá¹ƒ anugÄ«ti vuttatthasaá¹…gahÄ•
tadubhayatthasaá¹…gahÄ• kusalatthasaá¹…gahÄ• akusalatthasaá¹…gahÄ• â€™â€™ tiÄ•
assÄ• dÄ• dÄ«su sukhavedanÄ• ya ``iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡Ä• â€™â
``Ä• rammaá¹‡aggahaá¹‡alakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• , vipallÄ• sÄ• naá¹ƒ ``viparÄ«ta
tiÄ• dinÄ• , avasiá¹-á¹-hÄ• naá¹ƒ tebhÅ«makadhammÄ• naá¹ƒ ``yathÄ• sakalakkhaá¹‡Ä• â
dvÄ• vÄ«satiyÄ• tikesu, dvÄ• cattÄ• lÄ«sÄ• dhike ca dukasate labbhamÄ• napadavasena
taá¹ƒtaá¹ƒassÄ• datthavisesaniddhÄ• raá¹‡aá¹ƒ __assÄ• davicayo_.

dukkhavedanÄ• ya ``aniá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• , dukkhasac
``paá¹-isandhilakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• , aniccatÄ• dÄ«naá¹ƒ Ä• diantavantatÄ• ya
``aniccÄ• â€™â€™ tiÄ• dinÄ• sabbesaÃ±ca lokiyadhammÄ• naá¹ƒ saá¹ƒkilesabhÄ• giyah
Ä• dÄ«navavuttiyÄ• okÄ• raniddhÄ• raá¹‡ena __Ä• dÄ«navavicayo_. nissaraá¹‡apade ariy
kÄ• yÄ• nupassanÄ• dipubbabhÄ• gapaá¹-ipadÄ• vibhÄ• gavisesaniddhÄ• raá¹‡avasena, n
yathÄ• vuttapariyÄ• yavibhÄ• gavisesaniddhÄ• raá¹‡avasenÄ• ti evaá¹ƒ __nissaraá¹‡avicay
taá¹ƒtaá¹ƒsuttadesanÄ• ya sÄ• dhetabbaphalassa tadupÄ• yassa tattha tattha suttavidhivac
vibhÄ• ganiddhÄ• raá¹‡avasena __vicayo_ veditabbo. evaá¹ƒ padapucchÄ• vissajjanapucc
assÄ• dÄ• dÄ«naÃ±ca visesaniddhÄ• raá¹‡avaseneva vicayalakkhaá¹‡o ``vicayo hÄ• roâ€™

evaá¹ƒ vuttova.

vissajjanaviseso pana __á¹-Ä«kÄ• yaá¹ƒ_ vutto. kathaá¹ƒ? ---

``cakkhu aniccaâ€™â€™ nti puá¹-á¹-he ``Ä• ma, cakkhu aniccamevÄ• â€™â€™ ti ekantato
__ekaá¹ƒsabyÄ• karaá¹‡aá¹ƒ, _ ``aÃ±Ã±indriyaá¹ƒ bhÄ• vetabbaá¹ƒ, sacchikÄ• tabbaÃ±cÄ
``maggapariyÄ• pannaá¹ƒ bhÄ• vetabbaá¹ƒ, phalapariyÄ• pannaá¹ƒ sacchikÄ• tabbaâ€™â€
__vibhajjabyÄ• karaá¹‡aá¹ƒ, _ ``aÃ±Ã±indriyaá¹ƒ kusalaâ€™â€™ nti puá¹-á¹-he ``kiá¹ƒ ana
kusalattho, udÄ• hu sukhavipÄ• kaá¹-á¹-hoâ€™â€™ ti paá¹-ipucchitvÄ• vissajjanaá¹ƒ
__paá¹-ipucchÄ• byÄ• karaá¹‡aá¹ƒ, _ ``sassato attÄ• , asassato vÄ• â€™â€™ ti vutte ``aby

ntiÄ• dinÄ• avissajjanaá¹ƒ __á¹-hapanaá¹ƒ, _ ``kiá¹ƒ panete `kusalÄ• â€™ ti vÄ•  `dhammÄ
udÄ• hu nÄ• natthÄ• â€™â€™ ti idaá¹ƒ pucchanaá¹ƒ __sÄ• vasesaá¹ƒ_. vissajjanassa pan
veneyyajjhÄ• sayavasena desanÄ• yaá¹ƒ veditabbÄ• . apÄ• á¹-ihÄ«rakaá¹ƒ __sauttaraá¹ƒ_
__niruttaraá¹ƒ, _ sesaá¹ƒ vicayahÄ• raniddese suviÃ±Ã±eyyamevÄ• ti ---

vuttova. saá¹ƒvaá¹‡á¹‡anÄ• su vutto attho anÄ• kulo pÄ• kaá¹-o yatipotehi viÃ±Ã±Ä• to, so
vibhattoti daá¹-á¹-habbo.

 vicayahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo yuttihÄ• raniddesoâ€™â€

3__._ á¹• 24 ``sabbesaá¹ƒ \Ne 173/ hÄ• rÄ• naá¹ƒ, yÄ• bhÅ«mÄ« yo ca gocaro tesaá¹ƒ.

yuttÄ• yuttaparikkhÄ• , hÄ• ro yuttÄ«ti niddiá¹-á¹-hoâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __sabbesaá¹ƒ_ soá¸·asannaá¹ƒ hÄ• rÄ• naá¹ƒ __yÄ• bhÅ«mi_ pa
byaÃ±janaá¹ƒ, __yo gocaro_ suttattho ca atthi, __tesaá¹ƒ_
bhÅ«misaá¹…khÄ• tabyaÃ±janagocarasaá¹…khÄ• tasuttatthÄ• naá¹ƒ __yÄ• yuttÄ• yuttapa
vicÄ• raá¹‡Ä• saá¹ƒvaá¹‡á¹‡anÄ• katÄ• , so yuttiayuttiparikkhÄ• vicÄ• raá¹‡asaá¹…khÄ• t
``yutti hÄ• roâ€™â€™ ti niddiá¹-á¹-hoti atthayojanÄ• .

 tesaá¹ƒ hÄ• rÄ• naá¹ƒ bhÅ«mibhÅ«tassa sutte Ä• gatassa byaÃ±janassa yuttibhÄ• vo duvi
adhippetatthavÄ• cakabhÄ• vo ca. gocarabhÅ«tassa pana sutte Ä• gatassa yuttibhÄ• vo su
avilomanaá¹ƒ. ayuttibhÄ• vo vuttavipariyÄ• yena gahetabbo.

 yuttihÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo padaá¹-á¹-hÄ• nahÄ• ranidd
pucchitabbattÄ• ---

4__._ á¹• 24 ``dhammaá¹ƒ \Be 32/ deseti jino, tassa ca dhammassa yaá¹ƒ padaá¹-á¹-hÄ• na

iti yÄ• va sabbadhammÄ• , eso hÄ• ro padaá¹-á¹-hÄ• noâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __dhamma_nti yaá¹ƒ kiÃ±ci kusalÄ• didhammaá¹ƒ sutte jino deseti
desitassa kusalÄ• didhammassa yaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ niddhÄ• retabbaá¹ƒ, taá¹ƒ ta
evaá¹ƒ vuttanayena __yÄ• va_ yattakÄ• sabbe dhammÄ• sutte jinena desitÄ• , tattakÄ• na
yaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ niddhÄ• retabbaá¹ƒ, tassa ca padaá¹-á¹-hÄ• nassa yaÃ±ca pa
niddhÄ• retabbaá¹ƒ, taá¹ƒ taá¹ƒ padaá¹-á¹-hÄ• naÃ±ca, iti evaá¹ƒ vuttanayena __yÄ• va_ y
padaá¹-á¹-hÄ• nadhammÄ• niddhÄ• retabbÄ• va, tattakÄ• ni sabbÄ• ni dhammapadaá¹-á¹-
niddhÄ• retvÄ• yena saá¹ƒvaá¹‡á¹‡anÄ• visesena kathitÄ• ni, eso saá¹ƒvaá¹‡á¹‡anÄ• vise

hÄ• roâ€™â€™ ti niddiá¹-á¹-hoti atthayojanÄ• .

sutte desitakusaladhammassa yonisomanasikÄ• rasaddhammassavanasappurisÅ«panissa
desitaakusaladhammassa ayonisomanasikÄ• raasaddhammassavanaasappurisÅ«panissay
abyÄ• katassa dhammassa yathÄ• rahaá¹ƒ kusalÄ• kusalÄ• byÄ• katÄ• padaá¹-á¹-hÄ• nar

padaá¹-á¹-hÄ• nahÄ• raniddeso \Ne 174/ niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo lakkh
ti pucchitabbattÄ• ---

5__._ á¹• 24 ``vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• keci.

vuttÄ• bhavanti sabbe, so hÄ• ro lakkhaá¹‡o nÄ• mÄ• â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __ekadhamme_ sutte bhagavatÄ• vuttamhi, aá¹-á¹-hakathÄ• yaá¹ƒ
dhammena ye keci __dhammÄ• _ ekalakkhaá¹‡Ä• bhavanti, sabbe te dhammÄ• sutte sar
samÄ• nalakkhaá¹‡atÄ• ya saá¹ƒvaá¹‡á¹‡etabbabhÄ• vena Ä• netvÄ• yena saá¹ƒvaá¹‡á¹‡
saá¹ƒvaá¹‡á¹‡anÄ• viseso ``lakkhaá¹‡o nÄ• ma hÄ• roâ€™â€™ ti niddiá¹-á¹-hoti atthayojan

ekaá¹ƒ samÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ etesanti __ekalakkhaá¹‡Ä• , _ samÄ• nalakkhaá¹‡Ä• ,
samÄ• nakiccatÄ• ya vÄ• samÄ• nahetutÄ• ya vÄ• samÄ• naphalatÄ• ya vÄ• samÄ• nÄ•
niddhÄ• ritÄ• ti. kathaá¹ƒ \Be 33/? --- ``nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino (DN III 341, 3
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â€™â€™ tiÄ• dÄ«su __sahacÄ• ritÄ• ya_ saÃ±
niddhÄ• ritÄ• . ``dadaá¹ƒ mittÄ• ni ganthatÄ«â€™â€™ tiÄ• dÄ«su (SN a I 246; Sn 189) __s
piyavacanaatthacariyÄ• samÄ• natthatÄ• pi niddhÄ• ritÄ• , ``phassapaccayÄ• vedanÄ• â€
a II 1; Vin I 1; Vibh 225; Ud 1; Nett 24) __samÄ• nahetutÄ• ya_ saÃ±Ã±Ä• dayopi niddhÄ• r
saá¹…khÄ• rÄ• â€™â€™ tiÄ• dÄ«su (MN III 126; SN a II 1; Vin I 1; Vibh 225; Ud 1; Nett 24
taá¹‡hupÄ• dÄ• nÄ• dayopi niddhÄ• ritÄ• , ``rÅ«paá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabb
tiÄ• dÄ«su (Paá¹-á¹-h I 1.424) __samÄ• nÄ• rammaá¹‡atÄ• ya_ taá¹ƒsampayuttÄ• vedanÄ
niddhÄ• retvÄ• vattabbÄ• ti atthoti. vitthÄ• ro __vibhaá¹…gavÄ• re_ (Nett 23) Ä• gamissati.

lakkhaá¹‡o hÄ• ro niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo catubyÅ«ho hÄ• roâ€™â€™

6__._ á¹• 21 ``neruttamadhippÄ• yo \Ne 175/, byaÃ±janamatha desanÄ• nidÄ• naÃ±ca.

pubbÄ• parÄ• nusandhÄ«, eso hÄ• ro catubyÅ«hoâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __neruttaá¹ƒ_ suttapadanibbacanaÃ±ca buddhÄ• naá¹ƒ tassa tass
sÄ• vakÄ• naá¹ƒ vÄ• __adhippÄ• yo_ ca atthabyaÃ±janena byaÃ±janamukhena __desanÄ

anusandhi ca ete niruttÄ• dayo yena saá¹ƒvaá¹‡á¹‡anÄ• visesena vibhÄ• vÄ«yanti, eso saá
``catubyÅ«ho hÄ• roâ€™â€™ ti niddiá¹-á¹-ho. desanÄ• pavattinimittaá¹ƒ desakassa ajjhÄ• s
__desanÄ• nidÄ• naá¹ƒ_ nÄ• ma. catubyÅ«hahÄ• rassa bahuvisayattÄ• __vibhaá¹…ge_ (N
lakkhaá¹‡asampattiá¹ƒ katvÄ• kathayissÄ• ma.

catubyÅ«hahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo Ä• vaá¹-á¹-ahÄ• ran
pucchitabbattÄ• ---

7__._ á¹• 21 ``ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

Ä• vaá¹-á¹-ati paá¹-ipakkhe, Ä• vaá¹-á¹-o nÄ• ma so hÄ• roâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha parakkamadhÄ• tuÄ• dÄ«naá¹ƒ __padaá¹-á¹-hÄ• ne ekamhi_ Ä• ra
sati visabhÄ• gatÄ• ya vÄ• sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ pariyesati \Be 34/, desanÄ• ya
sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ pariyesati, yena saá¹ƒvaá¹‡á¹‡anÄ• visesena pariyesitvÄ•
pamÄ• dÄ• dÄ«naá¹ƒ padaá¹-á¹-hÄ• nabhÅ«te kosajjÄ• dike __paá¹-ipakkhe Ä• vaá¹-á¹-ati_
saá¹ƒvaá¹‡á¹‡anÄ• viseso ``Ä• vaá¹-á¹-o hÄ• ro nÄ• mÄ• â€™â€™ ti niddiá¹-á¹-hoti atthayo

__ ``paá¹-ipakkheâ€™â€™ _ti idaá¹ƒ nidassanamattaá¹ƒ, sesepi sabhÄ• ge Ä• vaá¹-á¹-ana
Ä• rambhadhÄ• tuÄ• dike desanÄ• ruá¸·he sati tappaá¹-ipakkhe kosajjÄ• dikeyeva desanaá
avasesavÄ«riyÄ• rambhÄ• dikepi desanaá¹ƒ Ä• vaá¹-á¹-etÄ«ti.

Ä• vaá¹-á¹-ahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo vibhattihÄ• raniddes
pucchitabbattÄ• ---

8__._ á¹• 24 ``dhammaÃ±ca \Ne 176/ padaá¹-á¹-hÄ• naá¹ƒ, bhÅ«miÃ±ca vibhajate ayaá¹ƒ h

sÄ• dhÄ• raá¹‡e asÄ• dhÄ• raá¹‡e ca neyyo vibhattÄ«â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha kusalÄ• divasena anekavidhaá¹ƒ sabhÄ• va__dhammaÃ±ca_ dÄ•
``dassanabhÅ«mi bhÄ• vanÄ• bhÅ«mÄ«â€™â€™ ti evamÄ• dikaá¹ƒ __bhÅ«miÃ±ca_ sÄ• d
saá¹ƒvaá¹‡á¹‡anÄ• visesena vibhajate, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ``vibhatti hÄ• roâ€™â
atthayojanÄ• .

``imasmiá¹ƒ sutte vuttÄ• kusalÄ• vÄ• sanÄ• bhÄ• giyÄ• , imasmiá¹ƒ sutte vuttÄ• kusalÄ•
tyÄ• dinÄ• , ``imasmiá¹ƒ sutte vuttÄ• akusalÄ• kilesabhÄ• giyÄ• â€™â€™ tyÄ• dinÄ• dha
imassa mahaggatavisesassa padaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ sÄ«laá¹ƒ idaá¹ƒ jhÄ• naá¹ƒ imass
padaá¹-á¹-hÄ• naâ€™â€™ ntyÄ• dinÄ• padaá¹-á¹-hÄ• naÃ±ca, ``dassanapahÄ• tabbassa

bhÄ• vanÄ• pahÄ• tabbassa sotÄ• pannÄ• dayo bhÅ«miâ€™â€™ tyÄ• dinÄ• bhÅ«miÃ±ca
puthujjanasotÄ• pannÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• â€™â€™ tyÄ• dinÄ• sÄ• dhÄ• raá¹‡e ca
anÄ• gÄ• miarahantÄ• naá¹ƒ asÄ• dhÄ• raá¹‡Ä• â€™â€™ tyÄ• dinÄ• asÄ• dhÄ• raá¹‡e ca
nÄ• mÄ• tiÄ• dinÄ• (Nett 33-34) vitthÄ• retvÄ• vibhajanÄ• kÄ• ro gahetabbo.

vibhattihÄ• raniddeso \Be 35/ niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo parivattanahÄ• ra
pucchitabbattÄ• ---

9__._ á¹• 24 ``kusalÄ• kusale dhamme, niddiá¹-á¹-he bhÄ• vite pahÄ«ne ca.

parivattati paá¹-ipakkhe, hÄ• ro parivattano nÄ• mÄ• â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha sutte __bhÄ• vite_ bhÄ• vitabbe __kusale_ anavajjadhamme __nid
saá¹ƒvaá¹‡á¹‡ite vÄ• __pahÄ«ne_ pahÄ• tabbe __akusale_ sÄ• vajjadhamme __niddiá¹-á¹
saá¹ƒvaá¹‡á¹‡ite vÄ• tesaá¹ƒ dhammÄ• naá¹ƒ __paá¹-ipakkhe_ viparÄ«tadhamme yena sa
__parivattati_ parivatteti, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ``parivattano hÄ• ro nÄ• mÄ• â€™â
atthayojanÄ• .

``sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• bhavatÄ«â€™â€
vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratassa pÄ• á¹‡Ä• tipÄ• to pahÄ«noâ€™â€™ tiÄ• dinÄ• c
177/ ... pe ... kÄ• mehi veramaá¹‡Ä« tesaá¹ƒ adhammoâ€™â€™ tiÄ• dinÄ• ca paá¹-ipakkh
__vibhaá¹…gavÄ• re_ (Nett 35 Ä• dayo) vakkhatÄ«ti na vitthÄ• ritÄ• .

parivattanahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo vevacanahÄ• ranidde
pucchitabbattÄ• ---

10__._ á¹• 24 ``vevacanÄ• ni bahÅ«ni tu, sutte vuttÄ• ni ekadhammassa.

yo jÄ• nÄ• ti suttavidÅ«, vevacano nÄ• ma so hÄ• roâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __ekadhammassa_ padatthassa sutte __vuttÄ• ni tu_ vuttÄ• ni eva
eva vevacanÄ• ni yena saá¹ƒvaá¹‡á¹‡anÄ• visesena yo suttavidÅ« jÄ• nÄ• ti, jÄ• nitvÄ• ek
yojeti, tassa suttaviduno so saá¹ƒvaá¹‡á¹‡anÄ• viseso ``vevacano nÄ• ma hÄ• roâ€™â€™
atthayojanÄ• .

ettha ca yo so-saddÄ• asamÄ• natthÄ• ca hontÄ«ti ``yo suttavidÅ«â€™â€™ ti vatvÄ• ``s
saá¹ƒvaá¹‡á¹‡anÄ• visesoâ€™â€™ ti vuttanti. __ ``bhagavÄ• â€™â€™ _ti padassa \Be 36/
bhagavati ``arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anut

satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• , phalanipphattigato vesÄ• rajjappatto adh
catuyogavippahÄ«no agatigamanavÄ«tivatto uddhaá¹-asallo niruá¸·havaá¹‡o madditakaá¹‡a
nibbÄ• pitapariyuá¹-á¹-hÄ• no bandhanÄ• tÄ«to ganthaviniveá¹-hano ajjhÄ• sayavÄ«tivatto
lokadhammasamatikkanto anurodhavirodhavippayutto iá¹-á¹-hÄ• niá¹-á¹-hesu dhammesu as
bandhanÄ• tivatto á¹-hapitasaá¹…gÄ• mo abhikkantataro ukkÄ• dharo Ä• lokakaro pajjotaka
aparimÄ• á¹‡avaá¹‡á¹‡o appameyyavaá¹‡á¹‡o asaá¹…kheyyavaá¹‡á¹‡o Ä• bhaá¹…karo pa
dhammobhÄ• sapajjotakaroâ€™â€™ ti (Nett 38) evamÄ• dÄ«ni bahÅ«ni vevacanÄ• ni yojit
__vibhaá¹…gavÄ• re_ (Nett 37 Ä• dayo) Ä• gamissati.

vevacanahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo paÃ±Ã±attihÄ• ranidde
pucchitabbattÄ• ---

11__._ á¹• 24 ``ekaá¹ƒ \Ne 178/ bhagavÄ• dhammaá¹ƒ, paÃ±Ã±attÄ«hi vividhÄ• hi deseti.

so Ä• kÄ• ro Ã±eyyo, paÃ±Ã±attÄ« nÄ• ma so hÄ• roâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha bhagavÄ• __ekaá¹ƒ_ khandhÄ• didhammaá¹ƒ __vividhÄ• hi_ nikk
paÃ±Ã±attÄ«hi yena paÃ±Ã±Ä• petabbÄ• kÄ• rena deseti, so paÃ±Ã±Ä• petabbÄ• kÄ• ro y
vibhÄ• vito, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ``paÃ±Ã±atti hÄ• ro nÄ• mÄ• â€™â€™ ti Ã±eyyo

tattha __vividhÄ• hi paÃ±Ã±attÄ«hi_ nikkhepapaÃ±Ã±attipabhavapaÃ±Ã±attipariÃ±Ã±Ä• pa
bhÄ• vanÄ• paÃ±Ã±attisacchikiriyÄ• paÃ±Ã±attinirodhapaÃ±Ã±attinibbidÄ• paÃ±Ã±attÄ«ti e
ekapadatthasseva paÃ±Ã±Ä• petabbÄ• kÄ• ravibhÄ• vanÄ• lakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ•

tattha ``idaá¹ƒ dukkhaâ€™â€™ nti ayaá¹ƒ paÃ±Ã±atti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ, cha
aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ, dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ, dasannaá¹ƒ inc
__nikkhepapaÃ±Ã±atti_.

``kabaá¸·Ä«kÄ• re ce, bhikkhave, Ä• hÄ• re atthi rÄ• go, atthi nandÄ«, atthi taá¹‡hÄ• , patiá
viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haá¹ƒ, atth
nÄ• marÅ«passa avakkanti. yattha atthi nÄ• marÅ«passa avakkanti, atthi tattha saá¹…khÄ•
(SN a II 64; Kv 296) evamÄ• di __pabhavapaÃ±Ã±atti_ dukkhassa ca samudayassa cÄ• ti.

``kabaá¸·Ä«kÄ• re ce, bhikkhave, Ä• hÄ• re natthi rÄ• go, natthi nandÄ«, natthi taá¹‡hÄ• â€
296) evamÄ• di __pariÃ±Ã±Ä• paÃ±Ã±atti_ dukkhassa, __ ``pahÄ• napaÃ±Ã±atti_ samuday
maggassa, __sacchikiriyÄ• paÃ±Ã±atti_ nirodhassÄ• â€™â€™ ti ca ``nikkhepapaÃ±Ã±atti s
sacchikiriyÄ• paÃ±Ã±atti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa, pavattanÄ• paÃ±Ã±atti

evamÄ• divitthÄ• ro __vibhaá¹…ge_ (Nett 39 Ä• dayo) Ä• gamissatÄ«ti.

paá¹‡á¹‡attihÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo otaraá¹‡ahÄ• ranidd
pucchitabbattÄ• ---

12__._ á¹• 24 ``yo \Ne 179/ ca paá¹-iccuppÄ• do, indriyakhandhÄ• ca dhÄ• tuÄ• yatanÄ• .

etehi otarati yo, otaraá¹‡o nÄ• ma so hÄ• roâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha yo paá¹-iccasamuppÄ• do ca ye indriyakhandhÄ• ca yÄ• ni dhÄ• t
saá¹ƒvaá¹‡á¹‡anÄ• visesena niddhÄ• ritÄ• ni, etehi paá¹-iccasamuppÄ• dÄ• dindriyakhandh
Ä• gatapadatthamukhena niddhÄ• riyamÄ• nehi ca yo saá¹ƒvaá¹‡á¹‡anÄ• viseso __otarati_
paá¹-iccasamuppÄ• dÄ• dike tattha vÄ• cakavasena, tattha Ã±Ä• pakavasena vÄ• anupavi
saá¹ƒvaá¹‡á¹‡anÄ• viseso otaraá¹‡o hÄ• ro nÄ• mÄ• ti atthayojanÄ• .

tattha __indriyakhandhÄ• _ti indriyÄ• ni ca khandhÄ• cÄ• ti indriyakhandhÄ• . __dhÄ• tuÄ
Ä• yatanÄ• ni ca dhÄ• tuÄ• yatanÄ• . kathaá¹ƒ otaraá¹‡o? ``uddhaá¹ƒ adho sabbadhi vippa
pÄ• á¹-ho.

__uddha_nti rÅ«padhÄ• tu ca arÅ«padhÄ• tu ca. __adho_ti kÄ• madhÄ• tu. __sabbadhi vip
asekkhÄ• vimutti. tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni, ayaá¹ƒ indriyehi otaraá¹‡Ä• .

tÄ• niyeva \Be 38/ asekkhÄ• ni paÃ±cindriyÄ• ni vijjÄ• , vijjuppÄ• dÄ• avijjÄ• nirodho ... pe
nirodho hoti, ayaá¹ƒ paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• .

tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni tÄ«hi khandhehi saá¹…gahitÄ• ni sÄ«lakkhandhe
paÃ±Ã±Ä• kkhandhena, ayaá¹ƒ khandhehi otaraá¹‡Ä• .

tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni saá¹…khÄ• rapariyÄ• pannÄ• ni ye saá¹…khÄ• rÄ
te saá¹…khÄ• rÄ• dhammadhÄ• tusaá¹…gahitÄ• , ayaá¹ƒ dhÄ• tÅ«hi otaraá¹‡Ä• .

sÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• , yaá¹ƒ Ä• yatanaá¹ƒ anÄ• savaá¹ƒ
Ä• yatanehi otaraá¹‡Ä• ti evamÄ• dÄ«hi __vibhaá¹…ge_ (Nett 42 Ä• dayo) Ä• gamissatÄ«ti

otaraá¹‡ahÄ• raniddeso \Ne 180/ niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo sodhanahÄ•
pucchitabbattÄ• ---

13__._ á¹• 24 ``vissajjitamhi paÃ±he, gÄ• thÄ• yaá¹ƒ pucchitÄ• yamÄ• rabbha.

suddhÄ• suddhaparikkhÄ• , hÄ• ro so sodhano nÄ• mÄ• â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha tissaá¹ƒ __gÄ• thÄ• yaá¹ƒ_ Ä• ruá¸·he __paÃ±he_ Ã±Ä• tumicchite
vissajjanagÄ• thÄ• yaá¹ƒ vissajjitamhi __yaá¹ƒ_ suttatthaá¹ƒ __Ä• rabbha_ adhikicca sÄ• g
pucchanatthÄ• ya á¹-hapitÄ• , tassa suttatthassa yena saá¹ƒvaá¹‡á¹‡anÄ• visesena __sudd
vicÄ• raá¹‡Ä• bhave, so saá¹ƒvaá¹‡á¹‡anÄ• viseso sodhano hÄ• ro nÄ• mÄ• ti atthayojanÄ

kathaá¹ƒ? ``avijjÄ• ya nivuto lokoâ€™â€™ ti padaá¹ƒ sodhitaá¹ƒ, Ä• rambho na sodhito. ``v
nappakÄ• satÄ«â€™â€™ ti padaá¹ƒ sodhitaá¹ƒ, Ä• rambho na sodhito. ``jappÄ• bhilepanaá
sodhitaá¹ƒ, Ä• rambho na sodhito. ``dukkhamassa mahabbhayaâ€™â€™ nti padaÃ±ca sod
sodhitoti. evaá¹ƒ padÄ• dÄ«naá¹ƒ sodhitÄ• sodhitabhÄ• vavicÄ• ro hÄ• ro sodhano nÄ• ma
__vibhaá¹…ge_ (Nett 45 Ä• dayo) Ä• gamissatÄ«ti.

sodhanahÄ• raniddeso \Be 39/ niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo adhiá¹-á¹-hÄ• na
pucchitabbattÄ• ---

14__._ á¹• 24 ``ekattatÄ• ya dhammÄ• , yepi ca vemattatÄ• ya niddiá¹-á¹-hÄ• .

te na vikappayitabbÄ• , eso hÄ• ro adhiá¹-á¹-hÄ• noâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __ye_ dukkhasaccÄ• dayo __dhammÄ• ekattatÄ• ya_ sÄ• maÃ±Ã
visesenapi niddiá¹-á¹-hÄ• , yena saá¹ƒvaá¹‡á¹‡anÄ• visesena niddiá¹-á¹-hÄ• dukkhasaccÄ
vikappayitabbÄ• _ sÄ• maÃ±Ã±avisesakappanÄ• ya vohÄ• rabhÄ• vena anavaá¹-á¹-hÄ• na
apekkhÄ• siddhito ca, eso saá¹ƒvaá¹‡á¹‡anÄ• viseso adhiá¹-á¹-hÄ• no hÄ• roti atthayojanÄ

tattha \Ne 181/ __ekattatÄ• yÄ• _ti ekassa samÄ• nassa bhÄ• vo __ekattaá¹ƒ, _ ekattamev
__eka_saddo cettha samÄ• natthavÄ• cako, na saá¹…khyÄ• vÄ• cakoti. __vemattatÄ• yÄ•
__vimattÄ• , _ vimattÄ• eva __vemattaá¹ƒ, _ vemattassa bhÄ• vo __vemattatÄ• , _ tÄ• ya.
ti vuccamÄ• nÄ• kÄ• lavisesÄ• anavaá¹-á¹-hitÄ• bhavanti, ``purimÄ• disÄ• , pacchimÄ• d
disÄ• visesÄ• , evaá¹ƒ sÄ• maÃ±Ã±avisesÄ• ca atthassa sabhÄ• vÄ• ti. tathÄ• hi ``idaá¹ƒ
vuccamÄ• naá¹ƒ jÄ• tiÄ• diá¹ƒ apekkhÄ• ya sÄ• maÃ±Ã±aá¹ƒ samÄ• nampi saccÄ• pekkhÄ
samudayasaccÄ• dÄ«supÄ«ti. ``dukkhaâ€™â€™ nti ekattatÄ• . ``jÄ• ti dukkhÄ• , jarÄ• duk
dukkhaâ€™â€™ nti evamÄ• di vemattatÄ• . ``dukkhasamudayoâ€™â€™ ti ekattatÄ• , ``taá
nandÄ«rÄ• gasahagatÄ• â€™â€™ ti evamÄ• di vemattatÄ• ti evamÄ• di vitthÄ• ro __vibhaá
Ä• gamissatÄ«ti.

adhiá¹-á¹-hÄ• nahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo parikkhÄ• rahÄ

pucchitabbattÄ• ---

15__._ á¹• 24 ``ye dhammÄ• yaá¹ƒ dhammaá¹ƒ, janayantippaccayÄ• paramparato.

hetumavakaá¸• á¸• hayitvÄ• , eso hÄ• ro parikkhÄ• roâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha avijjÄ• dikÄ• __ye_ paccaya__dhammÄ• _ saá¹…khÄ• rÄ• dikaá¹ƒ
paccayÄ• _ sahajÄ• tapaccayena __paramparato_ paramparapaccayabhÄ• vena janayanti,
paccayaá¹ƒ parikkhÄ• rabhÅ«taá¹ƒ purimuppannaá¹ƒ avijjÄ• dikaá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ \
_ ayonisomanasikÄ• rÄ• dikaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ paccaya__hetuÃ±ca avakaá¸• á¸• hay
saá¹ƒvaá¹‡á¹‡anÄ• viseso parikkhÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena pavatto, eso saá¹ƒva
hÄ• ro nÄ• mÄ• ti atthayojanÄ• . avijjÄ• dayo hi avijjÄ• dÄ«naá¹ƒ asÄ• dhÄ• raá¹‡ahetÅ« b
ayonisomanasikÄ• rÄ• dayo sÄ• dhÄ• raá¹‡apaccayÄ• . tenÄ• ha --- ``asÄ• dhÄ• raá¹‡alak
sÄ• dhÄ• raá¹‡alakkhaá¹‡o paccayoâ€™â€™ ti, ``avijjÄ• avijjÄ• ya hetu, ayonisomanasikÄ
tiÄ• dikaá¹ƒ (Nett 49) vibhaá¹…gavacanaÃ±ca.

parikkhÄ• rahÄ• raniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo samÄ• ropanahÄ• r
pucchitabbattÄ• ---

16__._ á¹• 24 ``ye \Ne 182/ dhammÄ• yaá¹ƒmÅ«lÄ• , ye cekatthÄ• pakÄ• sitÄ• muninÄ• .

te samÄ• ropayitabbÄ• , esa samÄ• ropano hÄ• roâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __ye_ sÄ«lÄ• dayo __dhammÄ• yaá¹ƒmÅ«lÄ• _ yesaá¹ƒ samÄ• d
sÄ«lÄ• dayo dhammÄ• tesaá¹ƒ samÄ• dhiÄ• dÄ«naá¹ƒ padaá¹-á¹-hÄ• nabhÄ• vena saá¹ƒv
samÄ• ropayitabbÄ• , ye ca rÄ• gavirÄ• gacetovimuttisekkhaphalakÄ• madhÄ• tusamatikka
anÄ• gÄ• miphalatthatÄ• ya __ekatthÄ• _ samÄ• natthÄ• ti buddha__muninÄ• _ pakÄ• sitÄ
tikkamanÄ• disaddÄ• aÃ±Ã±amaÃ±Ã±avevacanabhÄ• vena samÄ• ropayitabbÄ• , eso saá
hÄ• ro nÄ• mÄ• ti atthayojanÄ• .

ettha ca sÄ«lÄ• dikkhandhattayassa pariyÄ• yantaravibhÄ• vanÄ• pÄ• ripÅ«rÄ« kathitÄ• , b
pahÄ• tabbassa pahÄ• nena hotÄ«ti bhÄ• vanÄ• samÄ• ropanapahÄ• nasamÄ• ropanÄ• pi
padaá¹-á¹-hÄ• nasamÄ• ropano, vevacanasamÄ• ropano, bhÄ• vanÄ• samÄ• ropano, pahÄ

tattha kÄ• yikasucaritaá¹ƒ, vÄ• casikasucaritaÃ±ca sÄ«lakkhandho, manosucarite anabhijjh
samÄ• dhikkhandho, sammÄ• diá¹-á¹-hi paÃ±Ã±Ä• kkhandho. sÄ«lakkhandho samÄ• dhikk
samÄ• dhikkhandho paÃ±Ã±Ä• kkhandhassa padaá¹-á¹-hÄ• naá¹ƒ. sÄ«lakkhandho, samÄ•
padaá¹-á¹-hÄ• naá¹ƒ, paÃ±Ã±Ä• kkhandho \Be 41/ vipassanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ. sam

rÄ• gavirÄ• gacetovimuttiyÄ• padaá¹-á¹-hÄ• naá¹ƒ, vipassanÄ• avijjÄ• virÄ• gapaÃ±Ã±Ä•
evamÄ• di __padaá¹-á¹-hÄ• nasamÄ• ropano_. rÄ• gavirÄ• gÄ• cetovimutti sekkhaphalaá¹
paÃ±Ã±Ä• vimutti asekkhaphalaá¹ƒ, idaá¹ƒ vevacanaá¹ƒ. rÄ• gavirÄ• gÄ• cetovimutti anÄ•
avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti aggaphalaá¹ƒ arahattaá¹ƒ, idaá¹ƒ vevacanaá¹ƒ. rÄ• gav
kÄ• madhÄ• tusamatikkamanaá¹ƒ, avijjÄ• virÄ• gÄ• cetovimutti tedhÄ• tusamatikkamanaá
paÃ±Ã±indriyaá¹ƒ, paÃ±Ã±Ä• balaá¹ƒ, adhipaÃ±Ã±Ä• sikkhÄ• , paÃ±Ã±Ä• kkhandhoti evan
__vevacanasamÄ• ropano_. kÄ• ye kÄ• yÄ• nupassino viharato cattÄ• ro satipaá¹-á¹-hÄ• n
gacchanti, catÅ«su satipaá¹-á¹-hÄ• nesu bhÄ• viyamÄ• nesu cattÄ• ro sammappadhÄ• nÄ•
gacchanti, catÅ«su sammappadhÄ• nesu bhÄ• viyamÄ• nesu cattÄ• ro iddhipÄ• dÄ• bhÄ•
evamÄ• di __bhÄ• vanÄ• samÄ• ropano_. kÄ• ye kÄ• yÄ• nupassÄ« viharanto asubhe ``su
pajahati, kabaá¸·Ä«kÄ• ro cassa Ä• hÄ• ro pariÃ±Ã±aá¹ƒ gacchati, kÄ• mupÄ• dÄ• nena ca
kÄ• mayogena ca visaá¹ƒyutto bhavati, abhijjhÄ• kÄ• yaganthena ca vippayujjati, kÄ• mÄ• s
kÄ• moghaÃ±ca uttiá¹‡á¹‡o bhavati, rÄ• gasallena ca visallo bhavati, rÅ«pÅ«pikÄ• cassa v
pariÃ±Ã±aá¹ƒ gacchati \Ne 183/, rÅ«padhÄ• tuyaá¹ƒ cassa rÄ• go pahÄ«no bhavati, na ca c
vedanÄ• sÅ«ti evamÄ• di __pahÄ• nasamÄ• ropano_ti evamÄ• di samÄ• ropano hÄ• ro niy

iti sattibalÄ• nurÅ«pÄ• racitÄ• .

soá¸·asahÄ• raniddesavibhÄ• vanÄ• niá¹-á¹-hitÄ• .

nayaniddesavibhÄ• vanÄ•

17__._ hÄ• raniddesÄ• niddiá¹-á¹-hÄ• , amhehi ca Ã±Ä• tÄ• , ``katame nayaniddesÄ• â€™
``taá¹‡haÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ• evaá¹ƒ uddesakkameneva hÄ• re nidd
niddituá¹ƒ __ ``taá¹‡haÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yo saá¹ƒvaá¹‡á¹‡anÄ• vis
__taá¹‡haÃ±ca avijjaÃ±ca_ atthato niddhÄ• raá¹‡avasena gahitaá¹ƒ taá¹‡haÃ±ca avijjaÃ±ca
neti, sutte Ä• gatena \Be 42/ samathena, sutte Ä• gatÄ• ya vipassanÄ• ya atthato niddhÄ• n
samathena, gahitÄ• ya vipassanÄ• ya vodÄ• napakkhaá¹ƒ neti, nayanto ca saccehi yojetvÄ
saá¹ƒvaá¹‡á¹‡anÄ• viseso so nandiyÄ• vaá¹-á¹-o nayo nÄ• mÄ• ti atthayojanÄ• .

ettha ca atthanayassa bhÅ«mi, saá¹ƒvaá¹‡á¹‡anÄ• ca gÄ• thÄ• yaá¹ƒ ``nayoâ€™â€™ ti v
``saá¹ƒvaá¹‡á¹‡anÄ• visesoâ€™â€™ ti vuttaá¹ƒ. na hi atthanayo saá¹ƒvaá¹‡á¹‡anÄ• , catu
anurÅ«po pubbabhÄ• ge anugÄ• haá¹‡anayo atthanayova. tassa pana atthanayassa yÄ• s
ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ vasena taá¹‡hÄ• dimukhena nayabhÅ«miracanÄ• pavattÄ•
nayavohÄ• ro katoti vitthÄ• rato __hÄ• rasampÄ• te_ (Nett 78-79) Ä• gamissati.

nandiyÄ• vaá¹-á¹-anayaniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo tipukkhalanaya
pucchitabbattÄ• ---

18__._ á¹• 24 ``yo akusale samÅ«lehi, neti kusale ca kusalamÅ«lehi.

bhÅ«taá¹ƒ tathaá¹ƒ avitathaá¹ƒ, tipukkhalaá¹ƒ taá¹ƒ nayaá¹ƒ Ä• hÅ«â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __yo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso akusale __samÅ«lehi_ attano ak
\Ne 184/ mÅ«lehi saá¹ƒkilesapakkhaá¹ƒ neti, kusale ca __kusalamÅ«lehi_ tÄ«hi alobhÄ• dÄ
neti, nayanto ca __bhÅ«taá¹ƒ_ kusalÄ• kusalaá¹ƒ neti, na abhÅ«taá¹ƒ mÄ• yÄ• marÄ«ciÄ•
kusalÄ• kusalaá¹ƒ neti, na ghaá¹-Ä• dayo viya sammutisaccamattaá¹ƒ, __avitathaá¹ƒ_ kusa
vitathaá¹ƒ. kusalÄ• kusalÄ• naá¹ƒ sabhÄ• vato vijjamÄ• nattÄ• __bhÅ«tÄ• _ paramatthasa
akusalassa iá¹-á¹-havipÄ• katÄ• bhÄ• vato, kusalassa ca aniá¹-á¹-havipÄ• katÄ• bhÄ• vato
avisaá¹ƒvÄ• dakattÄ• __avitathÄ• _ bhavanti, kusalÄ• kusalÄ• hi etesaá¹ƒ tiá¹‡á¹‡aá¹ƒ ``b
avitathaâ€™â€™ nti padÄ• naá¹ƒ kusalÄ• kusalavisesanatÄ• daá¹-á¹-habbÄ• .

atha vÄ• akusalamÅ«lehi akusalÄ• ni, kusalamÅ«lehi ca kusalÄ• ni nayanto ayaá¹ƒ nayo b
avitathaá¹ƒ neti cattÄ• ri saccÄ• ni niddhÄ• retvÄ• \Be 43/ yojeti. dukkhÄ• dÄ«ni hi bÄ• dha
aÃ±Ã±athÄ• bhÄ• vÄ• bhÄ• vena __bhÅ«tÄ• ni, _ saccasabhÄ• vattÄ• __tathÄ• ni, _ avisa
vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±
1090; Paá¹-is II 8). akusalÄ• disuttatthassa catusaccayojanamukhena nayanalakkhaá¹‡aá¹ƒ
saá¹ƒvaá¹‡á¹‡anÄ• visesaá¹ƒ tipukkhalaá¹ƒ nayanti Ä• hÅ«ti atthayojanÄ• .

tattha tÄ«hi hetÅ«hi pukkhalo sobhanoti __tipukkhalo_ akusalÄ• diko atthanayo saá¹ƒvaá¹‡
á¹-hÄ• nÅ«pacÄ• rato tipukkhalanayo nÄ• mÄ• ti. vitthÄ• ro pana __hÄ• rasampÄ• te_ (Net

tipukkhalanayaniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo sÄ«havikkÄ«á¸·itanayan
pucchitabbattÄ• ---

19__._ á¹• 24 ``yo neti vipallÄ• sehi, kilese indriyehi saddhamme.

etaá¹ƒ nayaá¹ƒ nayavidÅ«, sÄ«havikkÄ«á¸·itaá¹ƒ Ä• hÅ«â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . tattha __yo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso sutte vuttehi vipallÄ• sehi kilese s
neti, sutte vuttehi indriyehi saddhamme vodÄ• napakkhaá¹ƒ neti, __etaá¹ƒ_ saá¹ƒvaá¹‡á¹‡a
__nayavidÅ«_ saddhammanayakovidÄ• , atthanayakusalÄ• eva vÄ• sÄ«havikkÄ«á¸·itaá¹ƒ

tattha __vipallÄ• sehÄ«_ti asubhe subhaá¹ƒ, dukkhe sukhaá¹ƒ, anicce niccaá¹ƒ, anattani at
185/ vipallÄ• sehi. __indriyehÄ«_ti saddhÄ• dÄ«hi indriyehi. __saddhamme_ti paá¹-ipattipaá

sesamettha vuttanayameva. vitthÄ• ro pana __hÄ• rasampÄ• te_ (Nett 86-87) Ä• gamissatÄ

sÄ«havikkÄ«á¸·itanayaniddeso niddiá¹-á¹-ho, amhehi ca Ã±Ä• to, ``katamo disÄ• locananay
pucchitabbattÄ• ---

20__._ á¹• 24 ``veyyÄ• karaá¹‡esu \Be 44/ hi ye, kusalÄ• kusalÄ• tahiá¹ƒ tahiá¹ƒ vuttÄ• .

manasÄ• volokayate, taá¹ƒ khu disÄ• locanaá¹ƒ Ä• hÅ«â€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . ``sÄ«halocanaá¹ƒ Ä• hÅ«â€™â€™ ti pÄ• á¹-ho likhito, so pana na theras
bhinnalakkhaá¹‡attÄ• . tattha tahiá¹ƒ tahiá¹ƒ veyyÄ• karaá¹‡esu __ye kusalÄ• kusalÄ• _ na
dhammÄ• vuttÄ• , te kusalÄ• kusale nayassa disÄ• bhÅ«tadhamme abahi abbhantaraá¹ƒ c
karoti, __taá¹ƒ_ olokanaá¹ƒ __khu_ olokanaá¹ƒ __eva_ disÄ• locananti Ä• hÅ«ti atthayojanÄ

tattha __veyyÄ• karaá¹‡esÅ«_ti tassa tassa atthanayassa yojanatthaá¹ƒ katesu suttassa at
__kusalÄ• _ti vodÄ• niyÄ• . __akusalÄ• _ti saá¹ƒkilesikÄ• . __vuttÄ• _ti suttato niddhÄ• retv
__olokayate_ti te kusalÄ• didhamme citteneva ``ayaá¹ƒ paá¹-hamÄ• disÄ• , ayaá¹ƒ dutiyÄ•
tassa tassa nayassa disÄ• bhÄ• vena upaparikkhati, vicÄ• retÄ«ti attho. __khÅ«_ti avadhÄ•
disÄ• locananayo koci atthaviseso na hotÄ«ti dassetÄ«ti.

21__._ disÄ• locananayaniddeso niddiá¹-á¹-ho. amhehi ca Ã±Ä• to. ``katamo aá¹…kusanay
pucchitabbattÄ• __ ``oloketvÄ• â€™â€™ _tiÄ• digÄ• thÄ• vuttÄ• . tattha taá¹ƒtaá¹ƒnayadis
__kusalÄ• kusale_ disÄ• locanena oloketvÄ• __ukkhipiya_ suttato uddharitvÄ• __yaá¹ƒ sa
samÄ• nayanaá¹ƒ karoti, ayaá¹ƒ samÄ• nayanasaá¹…khÄ• to nayo aá¹…kuso nayo nÄ• mÄ

ettha ca __aá¹…kuso_ nÄ• ma hatthÄ«naá¹ƒ icchitaá¹-á¹-hÄ• naá¹ƒ Ä• nayanakÄ• raá¹‡ab
ujuvaá¹…kabhÅ«to dabbasambhÄ• raviseso, ayampi nayo aá¹…kuso viyÄ• ti atthena __aá¹
icchitaá¹ƒ suttatthaá¹ƒ nayatÄ«ti. mukhyato pana aá¹…ke vijjhanaá¹-á¹-hÄ• ne uddhaá¹-o as
__aá¹…kuso_. aá¹…kasaddÅ«papadaupubbaasadhÄ• tu apaccayoti. ayampi nayo kocipi at

soá¸·asa \Ne 186/ \Be 45/ hÄ• raniddesÄ• ceva paÃ±ca nayaniddesÄ• ca Ä• cariyena nid
Ã±Ä• tÄ• , ``saá¹ƒvaá¹‡á¹‡etabbasutte kiá¹ƒ soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ yojetabbÄ• ,
pucchitabbattÄ• ---

22__._ á¹• 24 ``soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ, disÄ• locanato disÄ• viloketvÄ• .

saá¹…khipiya aá¹…kusena hi, nayehi tihi niddise suttaâ€™â€™ nti || ---

gÄ• thamÄ• ha. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ hÄ• re, naye ca niddisitvÄ• idÄ• n
dassento `soá¸·asa hÄ• rÄ• paá¹-hamaâ€™ ntiÄ• dimÄ• hÄ• â€™â€™ ti (Nett-a 22) vuttaá
byaÃ±janapariyeá¹-á¹-hibhÄ• vato saá¹ƒvaá¹‡á¹‡etabbasutte saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena
yojentena niddiá¹-á¹-hÄ• hÄ• rÄ• nukkameneva yojetabbÄ• , na uppaá¹-ipÄ• á¹-iyÄ• . hÄ• n
saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ paá¹-hamaá¹ƒ saá¹ƒvaá¹‡á¹‡etvÄ• pacchÄ• disÄ• locanena olok
tÄ«hi atthanayehi niddiseti adhippÄ• yo.

iti sattibalÄ• nurÅ«pÄ• racitÄ•

nayaniddesavibhÄ• vanÄ• niá¹-á¹-hitÄ• .

dvÄ• dasapadavibhÄ• vanÄ•

nettivisayaá¹ƒ sÄ• sanavarasaá¹…khÄ• taá¹ƒ saá¹ƒvaá¹‡á¹‡etabbasuttaá¹ƒ yesaá¹ƒ byaÃ±
atthapadÄ• naÃ±ca vasena ``dvÄ• dasa padÄ• ni suttaâ€™â€™ nti saá¹…gahavÄ• re vutta
ti pucchitabbattÄ• sarÅ«pato niddituá¹ƒ ---

23__._ á¹• 24 ``akkharaá¹ƒ padaá¹ƒ byaÃ±janaá¹ƒ, nirutti tatheva niddeso.

Ä• kÄ• rachaá¹-á¹-havacanaá¹ƒ, ettÄ• va byaÃ±janaá¹ƒ sabbaá¹ƒ ||

24__._ á¹• 24 saá¹…kÄ• sanÄ• pakÄ• sanÄ• , vivaraá¹‡Ä• vibhajanuttÄ• nÄ«kammapaÃ±

etehi chahi padehi, attho kammaÃ±ca niddiá¹-á¹-haâ€™â€™ nti || ---

gÄ• thÄ• dvayaá¹ƒ \Ne 187/ \Be 46/ vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``idÄ• ni yesa
atthapadÄ• naÃ±ca vasena `dvÄ• dasa padÄ• ni `suttaâ€™ nti vuttaá¹ƒ, tÄ• ni padÄ• ni nid
ntiÄ• dimÄ• hÄ• â€™â€™ ti (Nett-a 23) vuttaá¹ƒ.

tattha kenaá¹-á¹-hena akkharanti? akkharaá¹-á¹-hena asaÃ±caraá¹‡aá¹-á¹-hena. akÄ• rÄ• d
akÄ• rÄ• dito ikÄ• rÄ• dipariyÄ• yaá¹ƒ nakkharati, na saÃ±carati, na saá¹…kamati. tenÄ• ha
``apariyosite pade vaá¹‡á¹‡o akkharaá¹ƒ pariyÄ• yavasena akkharaá¹‡ato asaÃ±caraá¹‡ato
__apariyosite pade_ti ca vibhatyantabhÄ• vaá¹ƒ appatte dviticatukkharavantesu padesu eka
__akkharaá¹ƒ_ nÄ• ma, pariyosite __padaá¹ƒ_yeva, na akkharanti adhippÄ• yo. padaá¹ƒ pa
pariyÄ• yaá¹ƒ saÃ±carantaá¹ƒ viya hoti, na evaá¹ƒ akÄ• rÄ• divaá¹‡á¹‡o avevacanattÄ• . ``
maÃ±Ã±asÄ«â€™â€™ tiÄ• dÄ«su vÄ• ekakkharapadÄ• __mÄ• _-kÄ• rÄ• di __akkharaá¹ƒ
__pada_meva hoti.

pajjati attho etenÄ• ti __padaá¹ƒ_. taá¹ƒ nÄ• mÄ• khyÄ• topasagganipÄ• tappabhedena ca
dabbapadhÄ• naá¹ƒ ``phasso vedanÄ• cittaâ€™â€™ nti evamÄ• dikaá¹ƒ __nÄ• mapadaá¹
dabbamÄ• vibhÅ«tarÅ«paá¹ƒ, kiriyÄ• anÄ• vibhÅ«tarÅ«pÄ• . kiriyÄ• padhÄ• naá¹ƒ ``phusa
ti evamÄ• dikaá¹ƒ __Ä• khyÄ• tapadaá¹ƒ_ nÄ• ma. tattha hi phusanÄ• dikiriyÄ• Ä• vibhÅ«t
dabbamanÄ• vibhÅ«tarÅ«paá¹ƒ. kiriyÄ• visesabodhahetubhÅ«taá¹ƒ pa-upa-itievamÄ• dikaá
``cirappavÄ• siá¹ƒ (Dhp 219) upavutthaâ€™â€™ nti (AN a III 71; Sn 405) evamÄ• dÄ«su hi
vasanÄ• dikiriyÄ• ya viyogÄ• divisiá¹-á¹-hataá¹ƒ dÄ«penti. vacanattho pana nÄ• mapadaÄ•
upagantvÄ• tassa padadvayassa atthaá¹ƒ sajjantÄ«ti __upasaggÄ• _ti daá¹-á¹-habbo. kiriy
sarÅ«pavisesapakÄ• sanahetubhÅ«taá¹ƒ ``evaá¹ƒ, itÄ«â€™â€™ ti evamÄ• dikaá¹ƒ __nipÄ•
saá¹ƒvaá¹‡á¹‡anÄ• yapi icchitattÄ• , akkharena pana kathaá¹ƒ gahitoti ce? akkharehi suyya
visesavidhÄ• nassa katattÄ• padapariyosÄ• ne padatthasampaá¹-ipatti hoti. tasmÄ• akkha
gahitovÄ• ti veditabbo. tena vuttaá¹ƒ --- ``akkharehi saá¹…kÄ• seti, padehi pakÄ• seti, akkh
ugghaá¹-etÄ«â€™â€™ ti (Nett 9) ca.

__vivaraá¹‡Ä• _ \Be 47/ vitthÄ• raá¹‡Ä• . vibhajanÄ• ca uttÄ• nÄ«kammaÃ±ca paÃ±Ã±atti
__vibhajanuttÄ• nÄ«kammapaÃ±Ã±attÄ«_ti samÄ• hÄ• re ayaá¹ƒ dvandasamÄ• so. tattha
__vibhajanaá¹ƒ_ nÄ• ma. byaÃ±janÄ• kÄ• rehi yo atthÄ• kÄ• ro niddisiyamÄ• no, so atthÄ•
dvÄ«hi atthapadehi \Ne 188/ niddisito. pÄ• kaá¹-akaraá¹‡aá¹ƒ __uttÄ• nÄ«kammaá¹ƒ_ nÄ•
__paÃ±Ã±atti_. niruttiniddesasaá¹…khÄ• tehi byaÃ±janapadehi pakÄ• siyamÄ• no yo atthÄ
uttÄ• nÄ«kammapaÃ±Ã±attÄ«hi paá¹-iniddisito. etehi saá¹…kÄ• sanÄ• dÄ«hi chahi atthapa
gahito, __kammaÃ±ca_ ugghaá¹-anÄ• dikammaÃ±ca niddiá¹-á¹-hanti attho. yena suttatthen
cittasantÄ• nassa sambodhanakiriyÄ• saá¹…khÄ• tassa ugghaá¹-anakammassa nibbatti bh
saá¹…kÄ• sanÄ• pakÄ• sanÄ• kÄ• ro hoti. yena suttatthena vipaÃ±citaÃ±Ã±uno cittasantÄ•
bodhanakiriyÄ• saá¹…khÄ• tassa vipaÃ±canakammassa nibbatti, so suttattho vivaraá¹‡Ä• v
suttatthena neyyassa cittasantÄ• nassa pabodhanakiriyÄ• saá¹…khÄ• tassa nayakammass
uttÄ• nÄ«kammapaÃ±Ã±attÄ• kÄ• ro hotÄ«ti daá¹-á¹-habbo. tenÄ• ha __aá¹-á¹-hakathÄ• ca
desanÄ• ya pavattiyamÄ• nena ugghaá¹-itaÃ±Ã±uÄ• diveneyyÄ• naá¹ƒ cittasantÄ• nassa p
suttattho saá¹…kÄ• sanÄ• diÄ• kÄ• roâ€™â€™ ti (Nett-a 24).

``yathÄ• vuttehi tÄ«hi atthanayehi ceva chahi atthapadehi __ca_ ayuttopi attho kiá¹ƒ koci at
attho yutto evÄ• â€™â€™ ti pucchitabbattÄ• ---

25__._ á¹• 24 ``tÄ«á¹‡i ca nayÄ• anÅ«nÄ• , atthassa ca chappadÄ• ni gaá¹‡itÄ• ni.

navahi padehi bhagavato, vacanassattho samÄ• yuttoâ€™â€™ ti || ---

gÄ• thamÄ• ha. tattha __tÄ«á¹‡Ä«_ti liá¹…gavipallÄ• saniddeso, tayoti pana pakatiliá¹…gan
gaá¹‡itÄ• anÅ«nÄ• tayo atthassa nayÄ• ca gaá¹‡itÄ• ni anÅ«nÄ• ni cha atthassa padÄ• n

niddiá¹-á¹-hehi ca atthapadehi bhagavato vacanassa sabbo attho __samÄ• yutto_va ayutto
yojanÄ• kÄ• tabbÄ• . __atthassÄ• _ti suttattha__ssa_. __nayÄ• _ti nettiatthanayÄ• . __pad
nettiatthapadÄ• ni.

26__._ ye \Be 48/ hÄ• rÄ• dayo niddiá¹-á¹-hÄ• , te hÄ• rÄ• dayo sampiá¹‡á¸• etvÄ• nettipp
sukhaggahaá¹‡atthaá¹ƒ gaá¹‡anavasena paricchinditvÄ• dassento __ ``atthassÄ• â€™â€™
__atthassa_ samÅ«hassa avayavabhÅ«tÄ• ni navabhedÄ• ni atthapadÄ• ni suttabyaÃ±jana
pariyeá¹-á¹-hisaá¹…khÄ• tÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• ya gaá¹‡anato catuvÄ«sati byaÃ±janap
atthapadabyaÃ±janapadabhÅ«taá¹ƒ ubhayaá¹ƒ saá¹…khepayato sampiá¹‡á¸• ayato __tettia
__ettikÄ• _ tettiá¹ƒsavidhÄ• va nettÄ«ti yojanÄ• .

tattha \Ne 189/ __navappadÄ• nÄ«_ti tayo atthanayÄ• , cha atthapadÄ• ni ca. __catubbÄ«s
cha byaÃ±janapadÄ• ni, dve disÄ• locananayaaá¹…kusanayÄ• cÄ• ti evaá¹ƒ tettiá¹ƒsavidh
vinimutto aÃ±Ã±o koci nettipadattho natthÄ«ti attho daá¹-á¹-habbo.

``evaá¹ƒ tettiá¹ƒsapadatthÄ• ya nettiyÄ• hÄ• ranayÄ• naá¹ƒ katamo desanÄ• hÄ• ravicaya
desanÄ• kkameneva siddho, evaá¹ƒ siddhe satipi ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ n
hÄ• rÄ• ceva nayÄ• ca iminÄ• dassitakkameneva saá¹ƒvaá¹‡á¹‡etabbesu suttesu saá¹ƒv
na uppaá¹-ipÄ• á¹-iyÄ• â€™â€™ ti imamatthaá¹ƒ dÄ«peti. dÄ«panavacanasavanÄ• nusÄ• n
kamo dassito, assÄ• dÄ• dÄ«navanissaraá¹‡Ä• ni dhammadesanÄ• ya nissayÄ• ni, phalaÃ
upÄ• yo ca dhammadesanÄ• ya upÄ• yo, Ä• á¹‡atti ca dhammadesanÄ• ya sarÄ«raá¹ƒ. de
assÄ• dÄ• dÄ«navanissaraá¹‡aphalupÄ• yÄ• á¹‡attÄ«naá¹ƒ vibhÄ• vanasabhÄ• vattÄ• .

niddhÄ• raá¹‡ena vinÄ• pi pakatiyÄ• sabbasaá¹ƒvaá¹‡á¹‡etabbasuttesu anarÅ«pÄ• ti suvi
saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• naá¹ƒ vicayahÄ• rÄ• dÄ«naá¹ƒ nissayabhÄ• vato ca paá¹-hama

padapucchÄ• vissajjanÄ• pucchÄ• padÄ• nugÄ«tÄ«hi saddhiá¹ƒ desanÄ• hÄ• rapadatthÄ•
pavicayabhÄ• vato desanÄ• hÄ• rÄ• nantaraá¹ƒ vicayo hÄ• ro.

vicayahÄ• rena pavicitÄ• naá¹ƒ atthÄ• naá¹ƒ yuttÄ• yuttivicÄ• raá¹‡abhÄ• vato vicayahÄ• n

padaá¹-á¹-hÄ• nahÄ• rassa yuttÄ• yuttÄ• naá¹ƒyeva atthÄ• naá¹ƒ upapattianurÅ«paá¹ƒ kÄ
niddhÄ• raá¹‡attÄ• yuttihÄ• rÄ• nantaraá¹ƒ padaá¹-á¹-hÄ• nahÄ• ro.

yuttÄ• yuttÄ• naá¹ƒ \Be 49/ kÄ• raá¹‡aparamparÄ• ya pariggahitasabhÄ• vÄ• naá¹ƒyeva ca
samÄ• nalakkhaá¹‡atÄ• ya gahaá¹‡alakkhaá¹‡attÄ• ya padaá¹-á¹-hÄ• nahÄ• rÄ• nantaraá¹

lakkhaá¹‡ahÄ• rena atthato suttantarato niddhÄ• ritÄ• nampi dhammÄ• naá¹ƒ nibbacanÄ•

sarÅ«pato Ä• gatadhammÄ• naá¹ƒyevÄ• ti dassanatthaá¹ƒ lakkhaá¹‡ahÄ• rÄ• nantaraá¹ƒ c
niravasesato atthÄ• vabodho hoti.

catubyÅ«hena \Ne 190/ hÄ• rena vuttehi nibbacanÄ• dhippÄ• yanidÄ• nehi saddhiá¹ƒ sutte
suttantarasaá¹ƒsandanasaá¹…khÄ• te pubbÄ• paravicÄ• re dassite tesaá¹ƒ suttapadatthÄ•
sabhÄ• gavisabhÄ• gadhammantarÄ• vaá¹-á¹-anaá¹ƒ sukhena sakkÄ• dassetunti catubyÅ«
hÄ• ro. suttantarasaá¹ƒsandanassa hi sabhÄ• gavisabhÄ• gadhammantarÄ• vaá¹-á¹-anaya
``Ä• rambhatha nikkamathÄ• â€™â€™ tiÄ• digÄ• thÄ• ya (SN a I 185; Nett 29; Peá¹- 38)
Ä• rambhananikkamanabuddhasÄ• sanayogadhunanehi vÄ«riyasamÄ• dhipaÃ±Ã±indriyÄ•
Ä• rambhananikkamanabuddhasÄ• sanayogadhunanesu ananuyogassa mÅ«laá¹ƒ pamÄ• c
Ä• vaá¹-á¹-itoti.

Ä• vaá¹-á¹-ena hÄ• rena sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anena payojite sÄ• dhÄ•
saá¹ƒkilesavodÄ• nadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• nato ceva bhÅ«mito ca vibhÄ• go sakk
Ä• vaá¹-á¹-ahÄ• rÄ• nantaraá¹ƒ vibhatti hÄ• ro.

vibhattihÄ• rena saá¹ƒkilesavodÄ• nadhammÄ• naá¹ƒ vibhÄ• ge kate saá¹ƒvaá¹‡á¹‡etabba
akasirena paá¹-ipakkhato parivattetuá¹ƒ sakkÄ• ti vibhattihÄ• rÄ• nantaraá¹ƒ parivattanahÄ•
``sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hotÄ«â€™â€™ t
paá¹-ivibhattasabhÄ• ve eva dhamme parivattanahÄ• ravibhaá¹…ge udÄ• harÄ«yissati.

parivattanahÄ• rena paá¹-ipakkhato parivattitÄ• pi dhammÄ• pariyÄ• yavacanehi bodhetab
saá¹ƒvaá¹‡á¹‡etabbasutte Ä• gatadhammÄ• yevÄ• ti dassanatthaá¹ƒ parivattanahÄ• rÄ• na

vevacanahÄ• rena \Be 50/ pariyÄ• yato pakÄ• sitÄ• naá¹ƒ dhammÄ• naá¹ƒ pabhedato paÃ
sukhena sakkÄ• Ã±Ä• tunti vevacanahÄ• rÄ• nantaraá¹ƒ paÃ±Ã±atti hÄ• ro.

paÃ±Ã±attihÄ• rena pabhavapariÃ±Ã±Ä• dipaÃ±Ã±attivibhÄ• gamukhena paá¹-iccasamupp
sutte Ä• gatadhammÄ• naá¹ƒ paá¹-iccasamuppÄ• dÄ• dimukhena avataraá¹‡aá¹ƒ sakkÄ•
paÃ±Ã±attihÄ• rÄ• nantaraá¹ƒ otaraá¹‡o hÄ• ro.

otaraá¹‡ena hÄ• rena dhÄ• tÄ• yatanÄ• dÄ«su otÄ• ritÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡etabbasutte
pucchÄ• rambhasodhanaá¹ƒ sakkÄ• sukhena sampÄ• detunti otaraá¹‡ahÄ• rÄ• nantaraá¹

sodhanena \Ne 191/ hÄ• rena saá¹ƒvaá¹‡á¹‡etabbasutte padapadatthesu visodhitesu tatth
vemattatÄ• ya vÄ• labbhamÄ• nasÄ• maÃ±Ã±avisesabhÄ• vo sukaro hotÄ«ti dassetuá¹ƒ s
adhiá¹-á¹-hÄ• no hÄ• ro.

sÄ• maÃ±Ã±avisesabhÅ«tesu sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡esu dhammesu adhiá¹-á¹-h
parikkhÄ• rasaá¹…khÄ• tassa sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡arÅ«passa paccayaheturÄ•
adhiá¹-á¹-hÄ• nahÄ• rÄ• nantaraá¹ƒ parikkhÄ• ro hÄ• ro.

asÄ• dhÄ• raá¹‡e, sÄ• dhÄ• raá¹‡e ca kÄ• raá¹‡e parikkhÄ• rena hÄ• rena dassite tassa a
kÄ• raá¹‡Ä• kÄ• ro, tesaá¹ƒ hetuphalÄ• naá¹ƒ pabhedato desanÄ• kÄ• ro, bhÄ• vetabbapa
bhÄ• vanÄ• pahÄ• nÄ• ni ca niddhÄ• retvÄ• vuccamÄ• nÄ• ni sammÄ• saá¹ƒvaá¹‡á¹‡etal
tathattÄ• vabodhÄ• ya saá¹ƒvattantÄ«ti parikkhÄ• rahÄ• rÄ• nantaraá¹ƒ samÄ• ropano hÄ•
hÄ• rÄ• naá¹ƒ dassanÄ• nukkamakÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

uddeso ugghaá¹-itaÃ±Ã±uno upakÄ• rÄ• ya saá¹ƒvattati yathÄ• , evaá¹ƒ nandiyÄ• vaá¹-á¹-
upakÄ• rÄ• ya saá¹ƒvattati, tasmÄ• paá¹-hamaá¹ƒ nandiyÄ• vaá¹-á¹-anayo dassito. niddes
upakÄ• rÄ• ya saá¹ƒvattati yathÄ• , evaá¹ƒ tipukkhalanayo vipaÃ±citaÃ±Ã±uno upakÄ• rÄ•
nandiyÄ• vaá¹-á¹-anayÄ• nantaraá¹ƒ tipukkhalanayo. paá¹-iniddeso neyyassa upakÄ• rÄ• y
evaá¹ƒ sÄ«havikkÄ«á¸·itanayo neyyassa upakÄ• rÄ• ya saá¹ƒvattati \Be 51/. tasmÄ• tipukk
sÄ«havikkÄ«á¸·itanayo dassitoti tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ dassanÄ• nukkamo veditab
disÄ• bhÅ«tÄ• ya bhÅ«miyÄ• Ä• loketvÄ• tesaá¹ƒ tassÄ• disÄ• ya bhÅ«miyÄ• samÄ• na
anoloketvÄ• samÄ• netunti disÄ• locananayaá¹ƒ dassetvÄ• aá¹…kusanayo dassito. pottha
disÄ• su hatthigamanaá¹-á¹-hÄ• naá¹ƒ oloketvÄ• aá¹…kusena icchitaá¹-á¹-hÄ• naá¹ƒ samÄ
anoloketvÄ• vinayanti. tesaá¹ƒ nayanamattameva, na samÄ• nayanaá¹ƒ. evameva paá¹‡á¸
vaá¹‡á¹‡entÄ• manasÄ• va oloketvÄ• va nayÄ• netabbÄ• ti daá¹-á¹-habbÄ• .

samuá¹-á¹-hÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• adhippÄ• yasaá¹ƒvaá¹‡á¹‡anÄ• padatthasaá¹ƒvaá¹
vidhianuvÄ• dasaá¹ƒvaá¹‡á¹‡anÄ• nigamanasaá¹ƒvaá¹‡á¹‡anÄ• ti vÄ• , payojanasaá¹ƒvaá
piá¹‡á¸• atthasaá¹ƒvaá¹‡á¹‡anÄ• anusandhisaá¹ƒvaá¹‡á¹‡anÄ• codanÄ• saá¹ƒvaá¹‡á¹‡an
parihÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• ti vÄ• , upogghÄ• á¹-asaá¹ƒvaá¹‡á¹‡anÄ• padaviggahasaá¹ƒ
padatthacÄ• lanasaá¹ƒvaá¹‡á¹‡anÄ• \Ne 192/ paccupaá¹-á¹-hÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• ti v
ekanÄ• á¸·ikÄ• kathÄ• caturassakathÄ• nisinnavattikÄ• kathÄ• ti vÄ• Ä• gatÄ• .

tattha __samuá¹-á¹-hÄ• naá¹ƒ_ nidÄ• nameva. __vidhianuvÄ• do_ visesavacanameva. __u
__cÄ• lanÄ• _ codanÄ• yeva. __paccupaá¹-á¹-hÄ• naá¹ƒ_ parihÄ• rova.

pÄ• á¸·iá¹ƒ vatvÄ• ekekapadassa atthakathanasaá¹…khÄ• tÄ• saá¹ƒvaá¹‡á¹‡anÄ• __eka

paá¹-ipakkhaá¹ƒ dassetvÄ• paá¹-ipakkhassa upamaá¹ƒ dassetvÄ• sapakkhaá¹ƒ dassetvÄ
dassetvÄ• kathanasaá¹…khÄ• tÄ• saá¹ƒvaá¹‡á¹‡anÄ• __caturassakathÄ• _ nÄ• ma.

visabhÄ• gadhammavaseneva pariyosÄ• naá¹ƒ gantvÄ• puna sabhÄ• gadhammavasenev

saá¹ƒvaá¹‡á¹‡anÄ• __nisinnavattikÄ• kathÄ• _ nÄ• ma.

tÄ• sabbÄ• saá¹ƒvaá¹‡á¹‡anÄ• yopi desanÄ• hÄ• rÄ• dÄ«su nettisaá¹ƒvaá¹‡á¹‡anÄ• su
``yattakÄ• hi suttassa saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• , sabbe te nettiupadesÄ• yattÄ• â€™â€
etaparamatÄ• daá¹-á¹-habbÄ• \Be 52/. hetuphalabhÅ«miupanisÄ• sabhÄ• gavisabhÄ• gal
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 4 dvÄ• dasapada) vitthÄ• rato vuttÄ• ti na vitthÄ• rayissÄ

iti sattibalÄ• nurÅ«pÄ• racitÄ•

niddesavÄ• raatthavibhÄ• vanÄ• niá¹-á¹-hitÄ• .

4. paá¹-iniddesavÄ• raatthavibhÄ• vanÄ•

1. desanÄ• hÄ• ravibhaá¹…gavibhÄ• vanÄ•

<5> evaá¹ƒ \Ne 193/ hÄ• rÄ• dayo sarÅ«pato Ä• cariyena uddesato uddiá¹-á¹-hÄ• , niddesa
amhehi ca Ã±Ä• tÄ• , atha kasmÄ• puna ``tattha katamo desanÄ• hÄ• roâ€™â€™ tiÄ• diko
tividhattÄ• . veneyyÄ• hi atitikkhapaÃ±Ã±o nÄ• titikkhapaÃ±Ã±o mandapaÃ±Ã±oti tividhÄ•
atitikkhapaÃ±Ã±assÄ• nurÅ«paá¹ƒ hÄ• rÄ• dayo uddesato uddiá¹-á¹-hÄ• , nÄ• titikkhapaÃ±
niddiá¹-á¹-hÄ• , idÄ• ni mandapaÃ±Ã±assÄ• nurÅ«paá¹ƒ hÄ• rÄ• dayo vibhajitvÄ• dassetu
desanÄ• hÄ• roâ€™â€™ _tiÄ• diko vibhaá¹…gavÄ• ro Ä• raddho. __aá¹-á¹-hakathÄ• yaá¹ƒ
hÄ• rÄ• dayo_sukhaggahaá¹‡atthaá¹ƒ gÄ• thÄ• bandhavasena sarÅ«pato niddisitvÄ• idÄ•
paá¹-iniddesavasena vibhajituá¹ƒ `tattha katamo desanÄ• hÄ• roâ€™ tiÄ• di Ä• raddhaâ€™

tattha ye hÄ• rÄ• dayo uddesaniddesesu niddiá¹-á¹-hÄ• , tattha hÄ• rÄ• dÄ«su katamo des
``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• digÄ• thÄ• (Nett 4) vuttÄ• , sÄ• ayaá¹ƒ gÄ• thÄ• r
tassa ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• di (Nett 4) niddesassa idÄ• ni mayÄ• vuccam
kiá¹ƒ desayatÄ«â€™â€™ tiÄ• diko vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso desanÄ• hÄ• ravibh
``ayaá¹ƒ desanÄ• hÄ• ro kiá¹ƒ desayatÄ«â€™â€™ ti pucchitabbattÄ• pucchaá¹ƒ á¹-hapetv
ti niyametvÄ• dassetuá¹ƒ__ ``ayaá¹ƒ desanÄ• hÄ• ro kiá¹ƒ desayati? assÄ• daá¹ƒ Ä• dÄ«n
tattha ayaá¹ƒ desanÄ• hÄ• ro kiá¹ƒ desayatÄ«ti ce \Be 53/? __assÄ• daá¹ƒ desayati_ saá¹ƒ
__Ä• dÄ«navaá¹ƒ desayati_ ... pe ... vitthÄ• reti, __nissaraá¹‡aá¹ƒ desayati_ ... pe ... vitthÄ•
desayati_ ... pe ... vitthÄ• reti, __upÄ• yaá¹ƒ desayati_ ... pe ... vitthÄ• reti, __Ä• á¹‡attiá¹ƒ d
saá¹ƒvaá¹‡á¹‡eti vitthÄ• retÄ«ti yojano.

ettha ca ``ayaá¹ƒ desanÄ• hÄ• roâ€™â€™ ti saddo pubbÄ• parÄ• pekkhoti daá¹-á¹-habbo.
tiÄ• digÄ• thÄ• yaá¹ƒ (Nett 4) dassitÄ• ime assÄ• dÄ• dayo kattha saá¹ƒvaá¹‡á¹‡etabbe pÄ

ti pucchitabbattÄ• __ ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mÄ«â€™â€™ _tiÄ• di vuttaá¹
tiÄ• digÄ• thÄ• yaá¹ƒ (Nett 4) dassitÄ• ime assÄ• dÄ• dayo kattha saá¹ƒvaá¹‡á¹‡etabbe pÄ
ti pucchitabbattÄ• ``dhammaá¹ƒ vo, bhikkhave, desessÄ• mi Ä• dikalyÄ• á¹‡aá¹ƒ \Ne 194/
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• sessÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• tabbe pÄ• á¸·idhamme saá¹ƒvaá¹‡á¹‡etabbe
desanÄ• hÄ• ro desayatÄ«ti adhippÄ• yo.

tattha dhammasaddo pariyattisaccasamÄ• dhipaÃ±Ã±Ä• pakatipuÃ±Ã±Ä• pattiÃ±eyyÄ• dÄ
tathÄ• pi idha pariyattidhammeyeva pavattoti daá¹-á¹-habbo. atthuddeso pana __aá¹-á¹-hak
vutto, tasmÄ• idha mayÄ• na vutto. __vo_-kÄ• ropi upayogakaraá¹‡apadapÅ«raá¹‡asamp
tathÄ• pi idha sampadÄ• natthevÄ• ti daá¹-á¹-habbo. bhikkhanti yÄ• canti sÄ«lakkhandhÄ•
kÄ• yaviÃ±Ã±attiyÄ• ti __bhikkhÅ«, _ saá¹ƒsÄ• re bhayaá¹ƒ ikkhanti paccavekkhantÄ«ti vÄ•
te bhikkhÅ« Ä• lapati, kimatthÄ• yÄ• ti attano mukhÄ• bhimukhaá¹ƒ katvÄ• dhammassavan
Ä• lapatÄ«ti veditabbo.

__dhammaá¹ƒ desessÄ• mÄ«_ti nÄ• haá¹ƒ issaratÄ• ya tumhe aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• reyy
desento ca na aÃ±Ã±esaá¹ƒ dhammaá¹ƒ sutvÄ• sutamayaÃ±Ä• á¹‡Ä• nusÄ• rena desess
sabbaÃ±eyyadhammesu paccakkhakÄ• ritÄ• ya idÄ• ni mayÄ• yeva pavattiyamÄ• naá¹ƒ dh
paá¹-ijÄ• nÄ• ti. Ä• dimhi kalyÄ• á¹‡aá¹ƒ __Ä• dikalyÄ• á¹‡aá¹ƒ, _ Ä• di kalyÄ• á¹‡ametass
__Ä• dikalyÄ• á¹‡aá¹ƒ_. sesesupi eseva nayo. Ä• dikalyÄ• á¹‡Ä• dayo cettha atthakalyÄ• á
daá¹-á¹-habbÄ• . tenÄ• ha --- ``sÄ«lena \Be 54/ Ä• dikalyÄ• á¹‡aá¹ƒ, samÄ• dhinÄ• majjhe
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ. buddhasubuddhatÄ• ya vÄ• Ä• dikalyÄ• á¹‡aá¹ƒ, dhammasuc
saá¹…ghasuppaá¹-ipattiyÄ• pariyosÄ• nakalyÄ• á¹‡aá¹ƒ. atha vÄ• ugghaá¹-itaÃ±Ã±uvinay
vipaÃ±citaÃ±Ã±uvinayanena majjhekalyÄ• á¹‡aá¹ƒ, neyyapuggalavinayanena pariyosÄ• na
idhÄ• dhippetoâ€™â€™ ti (Nett-a 5).

arÄ«yati Ã±Ä• yatÄ«ti __attho, _ ara-dhÄ• tuyÄ• nippariyÄ• yato Ã±Ä• á¹‡appadhÄ• no Ä•
attho, á¹-hÄ• nÅ«pacÄ• rato atthassa Ã±Ä• tabbassa Ä• rammaá¹‡apaccayasatti attho, iti-s
parÄ• masÄ«yati, Ä• rammaá¹‡apaccayasattisahito Ä• rammaá¹‡apaccayasaá¹…khÄ• to Ã
atthoti dhÄ• tupaccayÄ• naá¹ƒ atthaviseso daá¹-á¹-habbo. asati bhavatÄ«ti vÄ• __attho, _ s
vattatÄ«ti so dhammo __sÄ• ttho, _ atthena samannÄ• gato vÄ• dhammo __sÄ• ttho, _
saá¹…kÄ• sanÄ• dichaatthapadasamÄ• yogato vÄ• __sÄ• ttho_. ayamevattho idhÄ• dhipp
byaÃ±janaá¹ƒ yassa dhammassÄ• ti __sabyaÃ±jano_.
sithiladhanitadÄ«gharassagarulahusambandhavavatthitavimuttaniggahitasampannattÄ• \Ne
akÄ• rantÄ• diitthiliá¹…gÄ• diekavacanÄ• disampannattÄ• , pamÄ• dalekhÄ• dirahitattÄ• c
taá¹ƒsamÅ«hattÄ• dhammo __sampannabyaÃ±jano_ nÄ• ma, akkharÄ• dichabyaÃ±janapa
ayamevattho idhÄ• dhippeto. imasmiá¹ƒ ayaá¹ƒ Å«no, so netabbo pakkhipitabboti upanetab
__kevalaparipuá¹‡á¹‡o, _ sÄ«lakkhandhasamÄ• dhikkhandhapaÃ±Ã±Ä• kkhandha-

vimuttikkhandhavimuttiÃ±Ä• á¹‡adassanakkhandhapÄ• ripÅ«riyÄ• vÄ• __kevalaparipuá¹‡a
apanetabboti vatvÄ• apanetabbÄ• bhÄ• vato __parisuddho, _ caturoghanittharaá¹‡atthÄ• y
pavattiyamÄ• nattÄ• vÄ• __parisuddho_. seá¹-á¹-hattÄ• __brahmacariyaá¹ƒ, _ brahmÄ• n
ariyÄ• naá¹ƒ cariyaá¹ƒ __brahmacariyaá¹ƒ, _ pabbajjabrahmacariyamaggabrahmacariyasÄ•
sÄ• sanabrahmacariyaá¹ƒ pakÄ• sayissÄ• mi, paridÄ«payissÄ• mÄ«ti attho.

``dhammaá¹ƒ vo, bhikkhave, desessÄ• mi ... pe ... pakÄ• sessÄ• mÄ«â€™â€™ ti paá¹-iÃ±
Ä• gate assÄ• dÄ• dayo desanÄ• hÄ• ro desayati saá¹ƒvaá¹‡á¹‡eti \Be 55/ vitthÄ• retÄ«ti Ä
sÄ• maÃ±Ã±avaseneva vuttaá¹ƒ, tasmÄ• desanÄ• hÄ• ro idha pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ im
pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ imaá¹ƒ Ä• dÄ«navaá¹ƒ desayatÄ«tiÄ• di viseso na viÃ±Ã±Ä• tabb
viÃ±Ã±Ä• tabboâ€™â€™ ti pucchitabbattÄ• ``idha pÄ• á¸·iyaá¹ƒ Ä• gato ayaá¹ƒ assÄ• do,
ayaá¹ƒ Ä• dÄ«navoâ€™â€™ ti visesaá¹ƒ niyametvÄ• upalakkhaá¹‡anayena dassetuá¹ƒ __
kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tassa
tiÄ• digÄ• thÄ• yaá¹ƒ niddiá¹-á¹-hesu visayavisayibhedesu assÄ• desu katamo assÄ• do tat
kattha pÄ• á¸·iyaá¹ƒ Ä• gatoti pucchitvÄ• ---

``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchatÄ«â€™â€™ ti || (Sn 772; Nidd I 1) ---

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yo visayabhÅ«to assÄ• do Ä• gato, so ayaá¹ƒ assÄ• detabbo a
visayoti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

``evaá¹ƒ bhagavatÄ• desito, pakÄ• sito ca sÄ• sanadhammo yesaá¹ƒ assÄ• dÄ• dÄ«naá¹ƒ
assÄ• dÄ• dayo desanÄ• hÄ• rassa visayabhÅ«tÄ• yattha yattha pÄ• á¹-he savisesaá¹ƒ \N
niddhÄ• retvÄ• udÄ• haraá¹‡avasena idhÄ• netvÄ• dassetuá¹ƒ `tattha katamo assÄ• doâ€
(Nett-a 5) vuttaá¹ƒ.

tattha assÄ• dÄ«yateti __assÄ• do, _ assÄ• detabbo vatthukÄ• mo. kÄ• mÄ«yateti __kÄ• n
kÄ• mayatÄ«ti __kÄ• mayamÄ• no, _ satto. tassa pÄ«tiyÄ• yuttaá¹ƒ mano etassÄ• ti __pÄ«
jÄ• nÄ• tÄ«tiÄ• divacanatthena __macco_. kÄ• maá¹ƒ kÄ• mitabbaá¹ƒ vatthu kÄ• mayamÄ•
kÄ• mitabbaá¹ƒ vatthu sace samijjhati, evaá¹ƒ sati so satto addhÄ• pÄ«timano hoti. yo mac
icchati, taá¹ƒ vatthuá¹ƒ so macco laddhÄ• addhÄ• pÄ«timano hotÄ«ti gÄ• thÄ• yattho daá¹

``kÄ• maá¹ƒ \Be 56/ ... pe ... pÄ«timano hotÄ«â€™â€™ ti ettakameva avatvÄ• ``laddhÄ• n
ti vuttattÄ• lobhanÄ«yaá¹ƒ vatthuá¹ƒyeva laddhÄ• pÄ«timano na hoti, atha kho patthetabba
sabbaá¹ƒ laddhÄ• macco pÄ«timano ca hotÄ«ti atirekattho daá¹-á¹-habbo.

visayabhÅ«to assÄ• detabbo assÄ• do idha pÄ• á¸·iyaá¹ƒ gÄ• thÄ• yaá¹ƒ Ä• gatoti Ä• cariy
Ã±Ä• to, ``dukkhadomanassÄ• dibhedesu Ä• dÄ«navesu katamo Ä• dÄ«navo kattha pÄ• á¸
pucchitabbattÄ• __ ``tattha katamo Ä• dÄ«navo? tassa ce kÄ• mayÄ• nassÄ• â€™â€™ _ti
__tatthÄ• _ti tassaá¹ƒ ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ niddiá¹-á¹-h
Ä• dÄ«navesu katamo Ä• dÄ«navo tattha tesu pÄ• á¸·idhammesu kattha pÄ• á¸·iyaá¹ƒ Ä• g

``tassa ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppatÄ«â€™â€™ ti || (Sn 773; Nidd I 2) ---

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yo domanassasaá¹…khÄ• to Ä• dÄ«navo Ä• gato, so ayaá¹ƒ d
desanÄ• hÄ• rassa visayoti.

gÄ• thÄ• yaá¹ƒ pana kÄ• mayati icchatÄ«ti __kÄ• mayÄ• no. _ atha vÄ• yÄ• yati gacchatÄ
__kÄ• mayÄ• no, _ tassa. chando jÄ• to yassa so __chandajÄ• to, _ tassa. vijjhÄ«yateti __v
pavisatÄ«ti __sallo, _ sallena viddho __sallaviddho_. kÄ• maá¹ƒ kÄ• mayÄ• nassa chandaj
labhitabbÄ• , te kÄ• mÄ• kenaci antarÄ• yena yadÄ• parihÄ• yanti, tadÄ• so jantu ruppati
ayomayasallaviddho migo ruppati iva, parihÄ«nakÄ• mo jantu ruppatÄ«ti daá¹-á¹-habbo. ett
tivacanena domanassuppatti dassitÄ• ti daá¹-á¹-habbÄ• .

domanassabhÅ«to Ä• dÄ«navo idha pÄ• á¸·iyaá¹ƒ Ä• gatoti Ä• cariyena vibhatto, amhehi c
``magganibbÄ• navasena duvidhesu nissaraá¹‡esu katamaá¹ƒ nissaraá¹‡aá¹ƒ kattha pÄ• á
pucchitabbattÄ• __ ``tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ? yo kÄ• me parivajjetÄ«â€™â€™ _t
__tatthÄ• _ti tassaá¹ƒ \Be 57/ ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ nidd
magganibbÄ• navasena duvidhesu nissaraá¹‡esu katamaá¹ƒ nissaraá¹‡aá¹ƒ tattha tesu pÄ
pÄ• á¸·idhamme Ä• gatanti pucchitvÄ• ---

``yo kÄ• me parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«â€™â€™ ti || (Sn 774; Nidd I 3) ---

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yaá¹ƒ samativattanakaraá¹‡aá¹ƒ maggasaá¹…khÄ• taá¹ƒ nissa
idaá¹ƒ maggasaá¹…khÄ• taá¹ƒ samativattanakaraá¹‡aá¹ƒ nissaraá¹‡aá¹ƒ desanÄ• hÄ• ras

gÄ• thÄ• yaá¹ƒ __yo_ti jhÄ• nalÄ• bhÄ« vÄ• ariyo vÄ• . __kÄ• me_ti vuttappakÄ• ro vatth
pavattachandarÄ• gassa vikkhambhanena vÄ• samucchindanena vÄ• parivajjeti. kiá¹ƒ par
sappassa __siro_ siraá¹ƒ cakkhumÄ• puriso disvÄ• __padÄ• _ pÄ• dena parivajjeti iva, ev
satisampanno __so_ puggalo loke rÅ«pÄ• dÄ«su __visattikaá¹ƒ imaá¹ƒ_ taá¹‡haá¹ƒ yena m

saá¹ƒ suá¹-á¹-hu atikkamitvÄ• vattati, idaá¹ƒ maggasaá¹…khÄ• taá¹ƒ samativattanakaraá¹‡
nissaraá¹‡aá¹ƒ nÄ• mÄ• ti yojetabbaá¹ƒ. ``pÄ• dÄ• â€™â€™ ti vattabbe Ä• kÄ• rassa rassa
vuttaá¹ƒ. __pÄ• dÄ• _ti ca pÄ• dena yathÄ• ``amohabhÄ• vÄ• amohabhÄ• venÄ• â€™â€™
pÄ• denÄ• â€™â€™ ti (Nett-a 5).

ekadeso visayasaá¹…khÄ• to assÄ• do idha pÄ• á¸·iyaá¹ƒ Ä• gatoti Ä• cariyena vibhatto, a
visayisaá¹…khÄ• to assÄ• do kattha pÄ• á¸·iyaá¹ƒ Ä• gatoâ€™â€™ ti pucchitabbattÄ• __ `
assÄ• do? khettaá¹ƒ vatthuâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. atha vÄ• ``tattha katamo assÄ
ntiÄ• di kasmÄ• evaá¹ƒ Ä• raddhaá¹ƒ, nanu ``tattha katamo assÄ• do? kÄ• maá¹ƒ kÄ• may
assÄ• do vibhatto? saccaá¹ƒ, assÄ• do pana duvidho visayavisayivasena, tasmiá¹ƒ visayas
vibhatto, idÄ• ni visayisaá¹…khÄ• taá¹ƒ assÄ• daá¹ƒ vibhajituá¹ƒ __ ``tattha katamo assÄ• d
vatthuâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tassaá¹ƒ ``assÄ• dÄ• dÄ«navat
niddiá¹-á¹-hesu visayavisayibhedesu assÄ• desu katamo assÄ• do tattha tesu pÄ• á¸·idham
Ä• gatoti pucchitvÄ• ---

``khettaá¹ƒ vatthuá¹ƒ \Be 58/ hiraÃ±Ã±aá¹ƒ vÄ• , gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

thiyo bandhÅ« puthÅ« kÄ• me, yo naro anugijjhatÄ«â€™â€™ ti || (Sn 775; Nidd I 4) ---

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yo anugijjhanasaá¹…khÄ• to assÄ• do Ä• gato, so ayaá¹ƒ anug
visayiassÄ• do desanÄ• hÄ• rassa visayoti.

gÄ• thÄ• yaá¹ƒ __khetta_nti khipÄ«yanti bÄ«jÄ• ni ettha á¹-hÄ• neti khettaá¹ƒ. khipantÄ• n
khipanakiriyÄ• khipa-dhÄ• tuyÄ• mukhyattho, khipanakiriyÄ• janako cittuppÄ• do phalÅ«pa
cittuppÄ• dassa upanissayapaccayabhÅ«tassa kedÄ• rassa viruá¸·hÄ• panasatti phalÅ«pac
viruá¸·hÄ• panasattiyeva parÄ• masÄ«yati, tassÄ• sattiyÄ• patiá¹-á¹-haá¹ƒ kedÄ• rasaá¹…
ta-paccayattho. esa nayo tÄ«su piá¹-akesu evarÅ«pesu ca vacanatthesu yathÄ• rahaá¹ƒ nÄ
vapanti patiá¹-á¹-hahanti etthÄ• ti __vatthu_. aparaá¹‡á¹‡Ä• dÄ«naá¹ƒ patiá¹-á¹-hahanaá¹ƒ
mukhyattho, á¹-hÄ• nassa patiá¹-á¹-hÄ• panasatti phalÅ«pacÄ• rattho, iti-saddena sÄ• pati
parÄ• masÄ«yati. tassÄ• sattiyÄ• patiá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ ta-paccayattho. __khettaá¹ƒ
pubbaá¹‡á¹‡avirÅ«hanaá¹-á¹-hÄ• naá¹ƒ, __vatthu_ aparaá¹‡á¹‡avirÅ«hanaá¹-á¹-hÄ• naá¹ƒ

hinoti pavattati pÄ«tisomanassanti __hi, _ kiá¹ƒ taá¹ƒ? pÄ«tisomanassaá¹ƒ, rÄ• ti pavatteti
__raá¹ƒ, _ kiá¹ƒ __taá¹ƒ? _ jÄ• tarÅ«paá¹ƒ, hiá¹ƒ ranti __hiraá¹ƒ, _ dutiyÄ• tappurisasamÄ•
tosetÄ«ti __Ã±aá¹ƒ, _ kiá¹ƒ __taá¹ƒ? _ jÄ• tarÅ«paá¹ƒ. hiraá¹ƒ hutvÄ• __Ã±aá¹ƒ hiraÃ±Ã±a
pÄ«tisomanassaá¹ƒ pavattetvÄ• jane visesena tosetÄ«ti attho gahetabbo. __vÄ• _-saddo
vuttÄ• vuttatthasamuccayattho. gacchanti visesenÄ• ti __gÄ• vo, _ rattindivaá¹ƒ asanti bhak
__assÄ• , _ gÄ• vo ca assÄ• ca __gavÄ• ssaá¹ƒ_. dÄ• tabbaá¹ƒ paá¹-hamaá¹ƒ dentÄ«ti __

__asÄ• , _ datvÄ• asÄ• __dÄ• sÄ• _ \Ne 199/, sÄ• mikÄ• naá¹ƒ dÄ• tabbaá¹ƒ paá¹-hamaá
bhakkhantÄ«ti attho. sÄ• mikehi vÄ• dinnaá¹ƒ asanti bhakkhantÄ«ti __dÄ• sÄ• , _ dukkhen
pavattantÄ«ti vÄ• __dÄ• sÄ• , _. mÄ• tÄ• pitÅ«naá¹ƒ hadayaá¹ƒ purentÄ«ti __purisÄ• , _ p
gavesantÄ«ti __purisÄ• _. buddhapaccekabuddhacakkavattibhÄ• vaá¹ƒ pureti kammanti __
balavakammaá¹ƒ, puraá¹ƒ isanti sÄ«lenÄ• ti vÄ• __purisÄ• _. purisÄ• eva hi
sammÄ• sambuddhapaccekabuddhacakkavattibhÄ• vaá¹ƒ gacchanti. ``puri uccaá¹-á¹-hÄ• n
purisÄ• \Be 59/ hi mÄ• tÅ«naá¹ƒ pituá¹-á¹-hÄ• ne á¹-hitÄ• â€™â€™ ti ime vacanatthÄ• vut
atthasambhavato. dÄ• sÄ• ca purisÄ• ca __dÄ• saporisaá¹ƒ, _ majjhe vuddhi. ettha ca dÄ•
gahitÄ• . dÄ• sÄ• dukkaá¹-ajanÄ• , purisÄ• sukhitajanÄ• ti viseso daá¹-á¹-habbo. á¹-hanti p
mÄ• tugÄ• me puttadhÄ«tÄ• ti __thiyo. nara_saddassa viggahattho heá¹-á¹-hÄ• vuttova.

ekadeso domanassasaá¹…khÄ• to Ä• dÄ«navo idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ Ä• gatoti Ä• ca
Ã±Ä• to, ``dukkhasaá¹…khÄ• to Ä• dÄ«navo kattha pÄ• á¸·iyaá¹ƒ Ä• gatoâ€™â€™ ti pucch
Ä• dÄ«navo? abalÄ• naá¹ƒ balÄ«yantÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. atha vÄ• ``tattha
naá¹ƒ balÄ«yantÄ«â€™â€™ tiÄ• di kasmÄ• evaá¹ƒ Ä• raddhaá¹ƒ, nanu ``tattha katamo Ä•
kÄ• mayÄ• nassÄ• â€™â€™ tiÄ• dinÄ• Ä• dÄ«navo vibhattoti? saccaá¹ƒ, Ä• dÄ«navo pan
dukkhadomanassÄ• divasena, tasmiá¹ƒ bahuvidhe Ä• dÄ«nave ekadeso domanassasaá¹…
idÄ• ni dukkhasaá¹…khÄ• taá¹ƒ Ä• dÄ«navaá¹ƒ vibhajituá¹ƒ __ ``tattha katamo Ä• dÄ«navo
balÄ«yantÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tassaá¹ƒ ``assÄ• dÄ• dÄ«n
tiÄ• digÄ• thÄ• yaá¹ƒ niddiá¹-á¹-hesu dukkhadomanassÄ• dÄ«su Ä• dÄ«navesu katamo Ä•
pÄ• á¸·idhammesu kattha pÄ• á¸·idhamme Ä• gatoti pucchitvÄ• ---

``abalÄ• naá¹ƒ balÄ«yanti, maddantenaá¹ƒ parissayÄ• .

tato naá¹ƒ dukkhamanveti, nÄ• vaá¹ƒ bhinnamivodakaâ€™â€™ nti || (Sn 776; Nidd I 5) ---

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yo dukkhasaá¹…khÄ• to ekadeso Ä• dÄ«navo Ä• gato, so ayaá
Ä• dÄ«navo desanÄ• hÄ• rassa visayoti.

gÄ• thÄ• yaá¹ƒ natthi balaá¹ƒ etesaá¹ƒ kilesÄ• nanti __abalÄ• _. kasmÄ• kilesÄ• abalÄ•
pahÄ• tabbattÄ• . __nara_nti khettÄ• dikÄ• me anugijjhantaá¹ƒ naraá¹ƒ, saddhÄ• balÄ• divi
200/ taá¹ƒ naraá¹ƒ __balÄ«yanti_ abhibhavanti. kiÃ±cÄ• pi kilesÄ• kusalehi pahÄ• tabbattÄ
tathÄ• pi kÄ• mamanugijjhantaá¹ƒ saddhÄ• balÄ• divirahitaá¹ƒ abhibhavituá¹ƒ samatthÄ• b
parissayÄ• _ti kÄ• magiddhaá¹ƒ kÄ• me pariyesantaá¹ƒ, kÄ• maá¹ƒ rakkhantaÃ±ca \Be 60/
samantato paripÄ«á¸·etvÄ• ayanti pavattantÄ«ti parissayÄ• , sÄ«habyagghÄ• dayo ceva kÄ
maddanti. __tato_ tehi parissayehi abhibhÅ«taá¹ƒ __naá¹ƒ_ naraá¹ƒ jÄ• tiÄ• di__dukkhaá¹ƒ
kimiva anveti? udakaá¹ƒ bhinnanÄ• vaá¹ƒ anveti iva, evaá¹ƒ anvetÄ«ti attho.

ekadesaá¹ƒ maggasaá¹…khÄ• taá¹ƒ nissaraá¹‡aá¹ƒ idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ Ä• gatant
amheti ca viÃ±Ã±Ä• taá¹ƒ, ``nibbÄ• nasaá¹…khÄ• taá¹ƒ ekadesaá¹ƒ nissaraá¹‡aá¹ƒ kattha
nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ? tasmÄ• jantu sadÄ• satoâ€™â
atha vÄ• ``tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ? tasmÄ• jantu sadÄ• satoâ€™â€™ tiÄ• di ka
nanu ``tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ? yo kÄ• me parivajjetÄ«â€™â€™ tiÄ• dinÄ• nissa
saccaá¹ƒ, nissaraá¹‡aá¹ƒ pana duvidhaá¹ƒ magganibbÄ• navasena, tattha duvidhe nissara
nissaraá¹‡aá¹ƒ pubbe vibhattaá¹ƒ, idÄ• ni nibbÄ• nasaá¹…khÄ• taá¹ƒ nissaraá¹‡aá¹ƒ vibha
katamaá¹ƒ nissaraá¹‡aá¹ƒ? tasmÄ• jantu sadÄ• satoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tatth
``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ niddiá¹-á¹-hesu magganibbÄ• nes
nibbÄ• nasaá¹…khÄ• taá¹ƒ nissaraá¹‡aá¹ƒ tattha tesu pÄ• á¸·idhammesu kattha pÄ• á¸·idh
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``tasmÄ• jantu sadÄ• sato, kÄ• mÄ• ni parivajjaye.

te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ«â€™â€™ ti || ---

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yaá¹ƒ nibbÄ• nasaá¹…khÄ• taá¹ƒ nissaraá¹‡aá¹ƒ Ä• gataá¹ƒ, i
desanÄ• hÄ• rassa visayanti.

gÄ• thÄ• yaá¹ƒ __tasmÄ• _ti yasmÄ• kÄ• magiddhaá¹ƒ naraá¹ƒ dukkhaá¹ƒ anveti, tasmÄ•
pubbarattÄ• pararatte jÄ• gariyÄ• nuyogena __sato_ satisampanno hutvÄ• __kÄ• mÄ• ni_
vÄ• samucchedavasena vÄ• __parivajjaye_ parijaheyya. __te_ kÄ• me ariyamaggena pah
tareyya tarituá¹ƒ sakkuá¹‡eyya. ko tarati iva tareyya? nÄ• vÄ• sÄ• miko nÄ• vaá¹ƒ yaá¹ƒ pa
__sitvÄ• _ bahi siÃ±citvÄ• lahukÄ• ya nÄ• vÄ• ya appakasirena taritvÄ• __pÄ• ragÅ«_ pÄ
attani pavattaá¹ƒ kilesÅ«dakaá¹ƒ siÃ±citvÄ• ariyamaggena nÄ«haritvÄ• lahukena attabhÄ•
201/ nibbÄ• nadhÄ• tuyÄ• nibbÄ• nena pÄ• raá¹ƒ nibbÄ• naá¹ƒ santiá¹ƒ \Be 61/ gaccheyyÄ
kasmÄ• nissaraá¹‡aá¹ƒ hoti? sabbasaá¹…khatanissaraá¹‡ato __nissaraá¹‡aá¹ƒ_ nÄ• ma.

idaá¹ƒ nissaraá¹‡aá¹ƒ idha pÄ• á¸·idhamme Ä• gatanti Ä• cariyena vibhattaá¹ƒ, amhehi ca
``katamaá¹ƒ phalaá¹ƒ kattha pÄ• á¸·idhamme Ä• gataâ€™â€™ nti pucchitabbattÄ• __ ``tat
dhammo have rakkhati dhammacÄ• riâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti
``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ niddiá¹-á¹-hesu rakkhananipphÄ•
katamaá¹ƒ phalaá¹ƒ tattha tesu pÄ• á¸·idhammesu kattha pÄ• á¸·idhamme Ä• gatanti pucch

``dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™â€™ ti ||

idha pÄ• á¸·igÄ• thÄ• yaá¹ƒ yaá¹ƒ anatthehi dhammassa rakkhanaphalaá¹ƒ Ä• gataá¹ƒ, rak
yaÃ±ca nipphÄ• danaá¹ƒ phalaá¹ƒ Ä• gataá¹ƒ, idaá¹ƒ rakkhananipphÄ• danaá¹ƒ phalaá¹ƒ d

gÄ• thÄ• yaá¹ƒ __dhammo_ti yena puggalena yo dÄ• nÄ• dippabhedo puÃ±Ã±adhammo n
__dhammacÄ• riá¹ƒ_ dhammanibbattakaá¹ƒ taá¹ƒ puggalaá¹ƒ anatthehi __rakkhati_. kimiva
vassante sati mahantaá¹ƒ kusalena dhÄ• retabbaá¹ƒ chattaá¹ƒ dhÄ• rentaá¹ƒ kusalaá¹ƒ taá
rakkhati yathÄ• , evaá¹ƒ rakkhitabbo dhammopi attasammÄ• paá¹‡idhÄ• nena appamatto h
rakkhantaá¹ƒyeva rakkhati, tÄ• diso dhammacÄ• rÄ«yeva duggatiá¹ƒ na gacchati. eso Ä• ni
suciá¹‡á¹‡assa __dhamme_ dhammassa Ä• nisaá¹ƒsoti attho.

ekadesaá¹ƒ phalaá¹ƒ idha pÄ• á¸·idhamme Ä• gatanti Ä• cariyena vibhattaá¹ƒ, amhehi ca Ã
kattha pÄ• á¸·iyaá¹ƒ Ä• gatoâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo upÄ• yo? sabb
aniccÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tassaá¹ƒ ``assÄ• dÄ• dÄ«nava
niddiá¹-á¹-hesu vipassanÄ• pubbaá¹…gamanibbidÄ• dÄ«su upÄ• yesu katamo upÄ• yo tatt
pÄ• á¸·idhamme Ä• gatoti pucchitvÄ• ---

``sabbe \Ne 202/ \Be 62/ saá¹…khÄ• rÄ• `aniccÄ• â€™ ti ... pe ....

sabbe dhammÄ• `anattÄ• â€™ ti, yadÄ• paÃ±Ã±Ä• ya passatÄ«â€™â€™ ti || (Dhp 277-27

idha pÄ• á¸·igÄ• thÄ• su yo vipassanÄ• pubbaá¹…gamanibbidÄ• Ã±Ä• á¹‡asaá¹…khÄ• to v
maggo Ä• gato, ayaá¹ƒ upÄ• yo desanÄ• hÄ• rassa visayoti.

gÄ• thÄ• su __sabbe_ niravasesÄ• kammacittotuÄ• hÄ• rehi saá¹…kharitÄ• saá¹…khata_
abhÄ• vaá¹-á¹-hena __aniccÄ• _ iti yadÄ• paÃ±Ã±Ä• ya passati, atha anicce dukkhasabhÄ
vipassanÄ• pubbaá¹…gamo nibbindanaÃ±Ä• á¹‡asaá¹…khÄ• to dhammo visuddhiyÄ• mag
aniccÄ• â€™â€™ tiÄ• dÄ«su saá¹…khÄ• rÄ• naá¹ƒ saá¹…khatadhammabhÄ• vo paccayÄ•
(Vibh-a 226 saá¹…khÄ• rapadaniddesa) vuttova, taá¹ƒ vibhaá¹…gaá¹-á¹-hakathaá¹ƒ anolok
``vipassanÄ• Ã±Ä• á¹‡Ä• rammaá¹‡attÄ• tebhÅ«makadhammÄ• yevÄ• â€™â€™ ti vadant
niccÄ• dibhÄ• vo bhaveyya, tasmÄ• vibhaá¹…gaá¹-á¹-hakathÄ• nurÅ«pova attho daá¹-á¹-h
dukkhadukkhavipariá¹‡Ä• madukkhasaá¹…khÄ• radukkhabhÄ• vena dukkhÄ• . __anattÄ• _
niccasÄ• rasukhasÄ• raattasÄ• rarahitattÄ• asÄ• rakaá¹-á¹-hena anattÄ• , avasavattanaá¹-

ekadeso upÄ• yo idha pÄ• á¸·idhamme Ä• gatoti Ä• cariyena vibhatto, amhehi ca Ã±Ä• to,
pÄ• á¸·idhamme Ä• gatÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha katamÄ• Ä• á¹‡atti? cak
_tiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tassaá¹ƒ ``assÄ• dÄ• dÄ«navatÄ• â€™â€™ tiÄ• d
niddiá¹-á¹-hÄ• su pÄ• paduccaritaparivajjanÄ• á¹‡attikalyÄ• á¹‡asucaritacaraá¹‡Ä• á¹‡attiÄ•
tattha tesu pÄ• á¸·idhammesu kattha pÄ• á¸·idhamme Ä• gatÄ• ti pucchitvÄ• ---

``cakkhumÄ• visamÄ• nÄ«va, vijjamÄ• ne parakkame.

paá¹‡á¸• ito jÄ«valokasmiá¹ƒ, pÄ• pÄ• ni parivajjayeâ€™â€™ ti || (Ud 43) ---

idha pÄ• á¸·idhamme yÄ• pÄ• paduccaritaparivajjanÄ• á¹‡atti Ä• gatÄ• , ayaá¹ƒ pÄ• paduc
desanÄ• hÄ• rassa visayÄ• ti.

gÄ• thÄ• yaá¹ƒ __cakkhumÄ• _ puriso vijjamÄ• ne parakkame Ä• vahitaá¹ƒ sarÄ«raá¹ƒ Ä•
\Ne 203/ bhÅ«mippadesÄ• ni vÄ• visame hatthiÄ• dayo vÄ• \Be 63/ parivajjeti iva, evaá¹ƒ
paá¹‡á¸• ito __pÄ• pÄ• ni_ lÄ• makÄ• ni duccaritÄ• ni parivajjeti. Ä• á¹‡atti nÄ• ma Ä• á¹‡Ä
bhagavato Ä• á¹‡Ä• , sÄ• bahuvidhÄ• , tasmÄ• ``kareyya kalyÄ• á¹‡aâ€™â€™ ntiÄ• digÄ
Ä• á¹‡atti.

``upetha saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• dinaá¹ƒ.

samÄ• diyatha sÄ«lÄ• ni, taá¹ƒ vo atthÄ• ya hehitÄ«â€™â€™ ti || (therÄ«gÄ• 0 249-250, 28

Ä• dÄ«su gÄ• thÄ• su saraá¹‡agamanÄ• á¹‡attisÄ«lasamÄ• dÄ• nÄ• á¹‡attiÄ• di Ä• gatÄ•

``suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«â€™â€™ tiÄ• di kasmÄ•  evaá¹ƒ Ä• raddhaá¹ƒ, nanu ``t
dhammo haveâ€™â€™ tiÄ• dinÄ• , ``tattha katamo upÄ• yo? sabbe saá¹…khÄ• rÄ• â€™â€
Ä• á¹‡atti? cakkhumÄ• â€™â€™ tiÄ• dinÄ• ca phalÅ«pÄ• yÄ• á¹‡attiyo vibhattÄ• ti? sacca
suttesu Ä• gatÄ• phalÅ«pÄ• yÄ• á¹‡attiyo vibhattÄ• , idÄ• ni ekato Ä• gatÄ• phalÅ«pÄ• yÄ
``suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

tattha __suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«_ti sabbampi saá¹…khÄ• ralokaá¹ƒ attato suÃ±Ã±
avasavattitÄ• sallakkhaá¹‡avasena vÄ• tucchabhÄ• vasamanupassanavasena vÄ• passÄ
vidhÄ• nabhÄ• vato __Ä• á¹‡atti_ nÄ• ma. niccasÄ• rasukhasÄ• raattasÄ• rÄ• dirahitattÄ•
Ä• lapati, saddhÄ• sÄ«lasutacÄ• gÄ• dirahitattÄ• vÄ• __mogho_.

__ ``sadÄ• satoâ€™â€™ _ti puggalavasena vuttÄ• ya satiyÄ• suÃ±Ã±atÄ• dassanassa sa
__upÄ• yo, _ na satimÄ• ti ettha satÄ«ti adhippÄ• yo.

__attÄ• nudiá¹-á¹-hiá¹ƒ Å«haccÄ• _ti ettha attÄ• nudiá¹-á¹-hi nÄ• ma ``rÅ«paá¹ƒ attÄ• , rÅ«
rÅ«pasmiá¹ƒ attÄ• , attani rÅ«paâ€™â€™ ntiÄ• dippakÄ• rÄ• vÄ«sativatthukÄ• diá¹-á¹-hi.
samucchinditvÄ• __evaá¹ƒ_ vuttavidhinÄ• __maccutaro_ maccuno visayÄ• tikkanto __siyÄ
maccuvisayaá¹ƒ taraá¹‡aá¹ƒ atikkamanaá¹ƒ, tassa atikkamanassa yaÃ±ca pubbabhÄ• gapa

__idaá¹ƒ_ bhagavato desanÄ• ya \Ne 204/ __phalaá¹ƒ_ desanÄ• hÄ• rassa visayanti adhip
phalÅ«pÄ• yÄ• á¹‡attiyo vibhattÄ• pi ---

``suÃ±Ã±ato \Be 64/ lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• â€™â€™ ti || (Sn 1125; Nidd I 186;
piá¹…giyamÄ• á¹‡avapucchÄ• 144, mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 88) ---

ekagÄ• thÄ• yaá¹ƒ puna ekato vibhajanato phalÄ• dÄ«su ekato dassitesu sabbattha suttesu
vÄ• phalÄ• dayo dassetabbÄ• assÄ• dÄ• dayo viya katthaci niddhÄ• retvÄ• ti viseso vijÄ•
aá¹-á¹-hakathÄ• cariyo ``yathÄ• pana ... pe ... ekato udÄ• haraá¹‡aá¹ƒ katanti daá¹-á¹-habb
5).

<6> desanÄ• hÄ• rassa visayabhÅ«tÄ• assÄ• dÄ• dayo ``idha pÄ• á¸·idhamme ayaá¹ƒ as
ayaá¹ƒ Ä• dÄ«navo Ä• gatoâ€™â€™ tiÄ• dinÄ• visesato nidassanavasena sarÅ«pato Ä• c
assÄ• dÄ• dayo tiá¹‡á¹‡aá¹ƒ ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ puggalÄ• naá¹ƒ sÄ• maÃ±Ã±a
udÄ• hu ekassa puggalassa yathÄ• lÄ• bhaá¹ƒ kiá¹ƒ nu desetÄ«ti anuyogassa sambhavato
deseti, imassa puggalassa imaá¹ƒ desetÄ«ti puggalabhedena assÄ• dÄ• dayo vibhajitvÄ• c
bhagavÄ• ugghaá¹-itaÃ±Ã±ussÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tesu
nissaraá¹‡aá¹ƒ ugghaá¹-itaÃ±Ã±ussa puggalassa bhagavÄ• deseti, Ä• dÄ«navaÃ±ca nissa
vipaÃ±citaÃ±Ã±ussa puggalassa bhagavÄ• deseti, assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissara
puggalassa bhagavÄ• desetÄ«ti yojanattho daá¹-á¹-habbo.

__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ assÄ• dÄ• dayo udÄ• haraá¹‡avasena sarÅ«pato
puggalavibhÄ• gena desanÄ• vibhÄ• gaá¹ƒ dassetuá¹ƒ `tattha bhagavÄ• â€™ tiÄ• di vuttaâ

tattha __ugghaá¹-itaÃ±Ã±ussÄ• _ti ugghaá¹-Ä«yate paá¹-ivijjhÄ«yate, á¹-hapÄ«yate vÄ• sa
atthoti __ugghaá¹-ito, _ jÄ• nÄ• tÄ«ti __Ã±Å«, _ ugghaá¹-itaá¹ƒ atthaá¹ƒ Ã±Å« __ugghaá¹-it
uddesamatteneva sappabhedaá¹ƒ savitthÄ• raá¹ƒ \Ne 205/ paá¹-ivijjhitabbaá¹ƒ atthaá¹ƒ paâ
yo puggalo uddeseneva uddiá¹-á¹-hamatteneva atthaá¹ƒ Ã±atvÄ• atthasiddhippatto hoti, so
nÄ• ma.

vipaÃ±cÄ«yate \Be 65/ vittharÄ«yate atthoti __vipaÃ±cito, _ taá¹ƒ jÄ• nÄ• tÄ«ti __vipaÃ±cit
niddesena niddiá¹-á¹-hamattameva atthaá¹ƒ Ã±atvÄ• atthasiddhippatto, so vipaÃ±citaÃ±Ã±

paá¹-iniddesena attho netabbo pÄ• petabboti __neyyo_. yo puggalo paá¹-iniddesena vÄ• p
vibhattaá¹ƒ eva atthaá¹ƒ Ã±atvÄ• atthasiddhippatto, so neyyo nÄ• ma. nissaraá¹‡adesanÄ•
paá¹-ivedhÄ• bhisamayo siddho hoti, Ä• dÄ«navadesanÄ• ya ceva nissaraá¹‡adesanÄ• ya

paá¹-ivedhÄ• bhisamayo siddho hoti, assÄ• dadesanÄ• ya ca Ä• dÄ«navadesanÄ• ya ca ni
paá¹-ivedhÄ• bhisamayo siddho hotÄ«ti adhippÄ• yo idha gahetabbo.

padaparamo panettha paá¹-ivedhÄ• bhisamayabhajanÄ• bhÄ• vato na gahito. tasmiÃ±ca a
nissaraá¹‡aá¹ƒ, assÄ• dÄ• dÄ«navÄ• , assÄ• danissaraá¹‡Ä• ni, Ä• dÄ«navanissaraá¹‡Ä•
assÄ• dÄ• dÄ«navanissaraá¹‡Ä• ni cÄ• ti sattasu paá¹-á¹-hÄ• nanayesu tatiyachaá¹-á¹-has
cattÄ• ro nayÄ• na gahitÄ• . veneyyavinayanÄ• bhÄ• vato hi gahaá¹‡Ä• gahaá¹‡aá¹ƒ daá¹
veneyyavinayaÃ±ca veneyyÄ• naá¹ƒ santÄ• ne ariyamaggassuppÄ• danaá¹ƒ, na sÄ• sanav
ariyamagguppÄ• danaÃ±ca yathÄ• vuttehi eva tÄ«hi padaá¹-á¹-hÄ• nanayehi sijjhatÄ«ti itar

yasmÄ• pana __peá¹-ake_ (Peá¹- 23) ---

``tattha katamo assÄ• do ca Ä• dÄ«navo ca?

`yÄ• ni karoti puriso, tÄ• ni passati attani.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaâ€™ nti ||

``tattha yaá¹ƒ kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ paccanubhoti, ayaá¹ƒ assÄ• do. yaá¹ƒ pÄ
paccanubhoti, ayaá¹ƒ Ä• dÄ«navo.

``aá¹-á¹-hime, bhikkhave, lokadhammÄ• . katame aá¹-á¹-ha? `lÄ• bhoâ€™ tiÄ• di (AN c 8.6
sukhaá¹ƒ pasaá¹ƒsÄ• , ayaá¹ƒ assÄ• do. alÄ• bho ayaso dukkhaá¹ƒ nindÄ• , ayaá¹ƒ Ä• dÄ«

``tattha \Ne 206/ katamo assÄ• do ca nissaraá¹‡aÃ±ca?

`sukho \Be 66/ vipÄ• ko puÃ±Ã±Ä• naá¹ƒ, adhippÄ• yo ca ijjhati.

khippaÃ±ca paramaá¹ƒ santiá¹ƒ, nibbÄ• namadhigacchatÄ«â€™ ti || ---

ayaá¹ƒ assÄ• do ca nissaraá¹‡aÃ±ca.

``dvattiá¹ƒsimÄ• ni, bhikkhave, mahÄ• purisassa mahÄ• purisalakkhaá¹‡Ä• ni, yehi samann
dveyeva gatiyo bhavanti ... pe ... vivaá¹-acchadoti sabbaá¹ƒ lakkhaá¹‡asuttaá¹ƒ (DN III 199)
nissaraá¹‡aÃ±ca.

``tattha katamo Ä• dÄ«navo ca nissaraá¹‡aÃ±ca?

`bhÄ• rÄ• have paÃ±cakkhandhÄ• , bhÄ• rahÄ• ro ca puggalo.

bhÄ• rÄ• dÄ• naá¹ƒ dukhaá¹ƒ loke, bhÄ• ranikkhepanaá¹ƒ sukhaá¹ƒ ||

`nikkhipitvÄ• garuá¹ƒ bhÄ• raá¹ƒ, aÃ±Ã±aá¹ƒ bhÄ• raá¹ƒ anÄ• diya.

samÅ«laá¹ƒ taá¹‡hamabbuyha, nicchÄ• to parinibbutoâ€™ ti || (SN b III 22) ---

ayaá¹ƒ Ä• dÄ«navo ca nissaraá¹‡aÃ±ca.

``tattha katamo assÄ• do ca Ä• dÄ«navo ca nissaraá¹‡aÃ±ca?

`kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ.

tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyoâ€™ ti || (M
---

ayaá¹ƒ assÄ• do ca Ä• dÄ«navo ca nissaraá¹‡aÃ±cÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• tepi na
veditabbÄ• . phalÄ• dÄ«supi ayaá¹ƒ nayo labbhatiyeva.

yasmÄ• \Ne 207/ __peá¹-ake_ (SN a I 23, 192; Peá¹- 22; Mil II 1.9) --- ``tattha katamaá¹ƒ p
ca? `sÄ«le patiá¹-á¹-hÄ• ya naro sappaÃ±Ã±oâ€™ ti gÄ• thÄ• , idaá¹ƒ phalaÃ±ca upÄ• yo c

``tattha katamaá¹ƒ phalaÃ±ca Ä• á¹‡atti ca?

`sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• rahoâ€™ ti || (Ud 44) ---

idaá¹ƒ \Be 67/ phalaÃ±ca Ä• á¹‡atti ca.

``tattha katamo upÄ• yo ca Ä• á¹‡atti ca?

`kumbhÅ«pamaá¹ƒ kÄ• yamimaá¹ƒ viditvÄ• , nagarÅ«pamaá¹ƒ cittamidaá¹ƒ á¹-hapetvÄ• .

yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhena, jitaÃ±ca rakkhe anivesano siyÄ• â€™ ti || (Dhp 40

ayaá¹ƒ upÄ• yo ca Ä• á¹‡atti cÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• evaá¹ƒ phalÄ• dÄ«naá¹ƒ du

veditabbaá¹ƒ.

``ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ imassa puggalassa imaá¹ƒ c
imaá¹ƒ desetÄ«â€™â€™ ti yehi puggalehi assÄ• dÄ• dayo yathÄ• rahaá¹ƒ Ä• cariyena vibh
paá¹-ipadÄ• hi bhinnÄ• , tÄ• paá¹-ipadÄ• kittikÄ• bhavanti, tÄ• hi bhinnÄ• puggalÄ• ca k
sambhavato tÄ• paá¹-ipadÄ• , te ca puggalÄ• ettakÄ• ti gaá¹‡anato dassetuá¹ƒ __ ``tattha
paá¹-ipadÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

tattha __tatthÄ• _ti tesu ugghaá¹-itaÃ±Ã±uÄ• dÄ«su puggalesu. ye puggalÄ• yÄ• hi paá¹-i
paá¹-ipadÄ• catasso bhavanti, te ca puggalÄ• cattÄ• roti yojanÄ• kÄ• tabbÄ• . katamÄ• c
dandhÄ• bhiÃ±Ã±Ä• , dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dan
khippÄ• bhiÃ±Ã±Ä• cÄ• ti catasso. katame cattÄ• ro? taá¹‡hÄ• carito mando \Ne 208/ pugg
puggalo, diá¹-á¹-hicarito mando puggalo, diá¹-á¹-hicarito udatto puggalo cÄ• ti cattÄ• ro.

paá¹-ipadÄ• bhiÃ±Ã±Ä• hi kato vibhÄ• gopi paá¹-ipadÄ• hi kato vibhÄ• go nÄ• ma hoti avin
``catasso paá¹-ipadÄ• bhiÃ±Ã±Ä• â€™â€™ ti avatvÄ• ``catasso paá¹-ipadÄ• â€™â€™ ti v
samathavasenÄ• pi bhinnÄ• , vipassanÄ• vasenÄ• pi bhinnÄ• . kathaá¹ƒ samathavasena? p
sabbapaá¹-hamaá¹ƒ ``pathavÄ« pathavÄ«â€™â€™ tiÄ• dinÄ• pavattamanasikÄ• rato paá¹
upacÄ• raá¹ƒ uppajjati, tÄ• va pavattÄ• paÃ±Ã±Ä• samathabhÄ• vanÄ• ``paá¹-ipadÄ• â€™
pana paá¹-á¹-hÄ• ya yÄ• va appanÄ• , tÄ• va \Be 68/ pavattÄ• paÃ±Ã±Ä• ``abhiÃ±Ã±Ä• â
heá¹-á¹-himapaÃ±Ã±Ä• to adhigatapaÃ±Ã±Ä• bhÄ• vato.

sÄ• ca paá¹-ipadÄ• kassaci dukkhÄ• kicchÄ• hoti nÄ«varaá¹‡Ä• dipaccanÄ«kadhammas
kassaci tadabhÄ• vato sukhÄ• akicchÄ• hoti, abhiÃ±Ã±Ä• pi kassaci dandhÄ• asÄ«ghapp
avisadaÃ±Ä• á¹‡atÄ• ya, kassaci khippÄ• sÄ«ghappavatti hoti visadaÃ±Ä• á¹‡atÄ• yÄ• ti.

kathaá¹ƒ vipassanÄ• vasena? yo rÅ«pÄ• rÅ«pamukhena vipassanaá¹ƒ abhinivisanto cattÄ
pariggahetvÄ• upÄ• dÄ• rÅ«paá¹ƒ pariggaá¹‡hÄ• ti, arÅ«paá¹ƒ pariggaá¹‡hÄ• ti, rÅ«pÄ• r
dukkhena kasirena kilamanto pariggaha__eta_uá¹ƒ sakkoti, tassa __dukkhÄ• paá¹-ipadÄ• _
pariggahitarÅ«pÄ• rÅ«passa vipassanÄ• parivÄ• se maggapÄ• tubhÄ• vadandhatÄ• ya __c
tabbipariyÄ• yena itarÄ• dve honti. vipassanÄ• vasena pana bhinnÄ• yeva paá¹-ipadÄ• bhi
daá¹-á¹-habbÄ• abhisamayÄ• dhikÄ• rattÄ• , __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ yesa
desanÄ• vibhÄ• go dassito, te puggale paá¹-ipadÄ• vibhÄ• gena vibhajitvÄ• dassetuá¹ƒ `ca
tiÄ• di vuttaâ€™â€™ nti (Nett-a 6) vuttaá¹ƒ. yojanÄ• nayo vuttanayÄ• nusÄ• reneva veditab

catÅ«hi paá¹-ipadÄ• bhiÃ±Ã±Ä• hi cattÄ• ro puggalÄ• sabbeva aniyamato vaá¹-á¹-adukkha
udÄ• hu ``imÄ• ya paá¹-ipadÄ• bhiÃ±Ã±Ä• ya ayaá¹ƒ puggalo niyyÄ• ti, imÄ• ya paá¹-ipadÄ
niyyÄ• tÄ«â€™â€™ ti niyamato ca niyyÄ• tÄ«ti vicÄ• raá¹‡Ä• ya sambhavato ``ayaá¹ƒ pugg

upanissayapaccayaá¹ƒ labhitvÄ• imÄ• ya paá¹-ipadÄ• bhiÃ±Ã±Ä• ya vaá¹-á¹-adukkhato niy
dassetuá¹ƒ __ ``taá¹‡hÄ• carito mandoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha \Ne 209/ taá¹‡hÄ• carito mando puggalo satipaá¹-á¹-hÄ• nehi __nissayehi_ upanissa
__satindriyena_ satindriyÄ• dhikena ariyamaggena dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±
niyyÄ• ti, taá¹‡hÄ• carito udatto puggalo jhÄ• nehi __nissayehi_ upanissayapaccayaá¹ƒ lab
__samÄ• dhindriyena_ samÄ• dhindriyÄ• dhikena ariyamaggena dukkhÄ• paá¹-ipadÄ• khip
niyyÄ• ti \Be 69/, diá¹-á¹-hicarito mando puggalo sammappadhÄ• nehi __nissayehi_ upaniss
__vÄ«riyindriyena_ vÄ«riyindriyÄ• dhikena ariyamaggena sukhÄ• paá¹-ipadÄ• dandhÄ• bhi
niyyÄ• ti, diá¹-á¹-hicarito udatto puggalo saccehi __nissayehi_ upanissayapaccayaá¹ƒ labhit
__paÃ±Ã±indriyena_ paÃ±Ã±indriyÄ• dhikena ariyamaggena sukhÄ• paá¹-ipadÄ• khippÄ• b
niyyÄ• tÄ«ti yojanÄ• kÄ• tabbÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

``cattÄ• ro puggalÄ• ti yathÄ• vuttapaá¹-ipadÄ• vibhÄ• geneva cattÄ• ro paá¹-ipannakapugg
paá¹-ipadÄ• vibhÄ• gaá¹ƒ saddhiá¹ƒ hetupÄ• yaphalehi dassetuá¹ƒ `taá¹‡hÄ• caritoâ€™ tiÄ
6) ---

vuttaá¹ƒ. tattha __taá¹‡hÄ• carito_ti taá¹‡hÄ• ya nibbattitaá¹ƒ caritaá¹ƒ etassa puggalassÄ•
__mando_ti mandiyÄ• ya avijjÄ• ya samannÄ• gatoti mando, mohÄ• dhikapuggalo. __udatt
uá¸·Ä• rapaÃ±Ã±oti attho. uá¸·Ä• raá¹ƒ phalaá¹ƒ detÄ«ti __udo, _ ko so? pavicayo, attani ni
udo atto yassa puggalassÄ• ti __udatto_ti vacanattho kÄ• tabbo.

paá¹-hamÄ• ya paá¹-ipadÄ• ya hetu nÄ• ma taá¹‡hÄ• caritatÄ• , mandapaÃ±Ã±atÄ• ca, up
sabbÄ• sampi phalaá¹ƒ niyyÄ• nameva. dutiyÄ• ya paá¹-ipadÄ• ya hetu nÄ• ma taá¹‡hÄ• c
upÄ• yo vÄ«riyindriyaá¹ƒ. tatiyÄ• ya paá¹-ipadÄ• ya hetu nÄ• ma diá¹-á¹-hicaritatÄ• , manda
samÄ• dhindriyaá¹ƒ. catutthiyÄ• paá¹-ipadÄ• ya hetu nÄ• ma diá¹-á¹-hicaritatÄ• , udattapaÃ
paÃ±Ã±indriyanti hetupÄ• yaphalÄ• ni daá¹-á¹-habbÄ• ni.

ettha ca diá¹-á¹-hicarito udatto puggalo ugghaá¹-itaÃ±Ã±Å« nÄ• ma, diá¹-á¹-hicarito mando
udatto ca vipaÃ±citaÃ±Ã±Å« nÄ• ma, taá¹‡hÄ• carito mando puggalo neyyo nÄ• ma, tasmÄ
ugghaá¹-itaÃ±Ã±ussa puggalassa nissaraá¹‡aá¹ƒ desayatÄ«â€™â€™ tiÄ• dinÄ• nayena
ugghaá¹-itaÃ±Ã±uÄ• diveneyyattayassa bhedadassanena nissaraá¹‡aá¹ƒ desayati, ``Ä• dÄ
desayati, assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca desayatÄ«â€™â€™ ti desanÄ•
catasso \Ne 210/ paá¹-ipadÄ• â€™â€™ tiÄ• dinÄ• paá¹-ipadÄ• bhedadassanena ``taá¹‡hÄ
taá¹‡hÄ• carito udatto \Be 70/ puggalo, diá¹-á¹-hicarito mando puggalo, diá¹-á¹-hicarito udat
ti catudhÄ• bhinnaá¹ƒ taá¹‡hÄ• caritamandÄ• dikaá¹ƒ puggalacatukkaá¹ƒ dassitanti daá¹-á

idÄ• ni catÅ«hi paá¹-ipadÄ• bhiÃ±Ã±Ä• hi catudhÄ• bhinnaá¹ƒ taá¹‡hÄ• caritamandacatuk

dutiyÄ• ya visayaá¹ƒ katvÄ• dassetuá¹ƒ __ ``ubho taá¹‡hÄ• caritÄ• â€™â€™ _tiÄ• di vutta
samÄ• dhipaá¹-ipakkhattÄ• taá¹‡hÄ• caritÄ• mandaudattÄ• ubho puggalÄ• samathapubb
upanissayaá¹ƒ labhitvÄ• rÄ• gavirÄ• gÄ• ya maggapaÃ±Ã±Ä• ya niyyanti cetovimuttiyÄ• s
sammÄ• diá¹-á¹-hisahiteneva sammÄ• samÄ• dhinÄ• niyyÄ• naá¹ƒ bhavati, na sammÄ• sa
diá¹-á¹-hicaritÄ• mandaudattÄ• ubho puggalÄ• vipassanÄ• pubbaá¹…gamena samathena
maggapaÃ±Ã±Ä• ya niyyanti paÃ±Ã±Ä• vimuttiyÄ• asekkhaphalabhÄ• vÄ• yÄ• ti cattÄ• rop
bhavantÄ«ti vuttaá¹ƒ hoti.

__rÄ• gavirÄ• gÄ• yÄ• _ti raÃ±jatÄ«ti __rÄ• go, _ so virajjati etÄ• yÄ• ti __virÄ• gÄ• , _ rÄ•
__rÄ• gavirÄ• gÄ• , _ tÄ• ya rÄ• gavirÄ• gÄ• ya. __ceto_ti cittappabhedena ca samÄ• dhi v
paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti (SN a I 23, 192; Mil II 1.9.). paá¹-ippassaddhivasena
vimuccatÄ«ti __vimutti, _ cetasÄ• cittena samÄ• dhinÄ• vimuccatÄ«ti __cetovimutti, _ ceto
__cetovimutti, _ anÄ• gÄ• miphalasamÄ• dhi. anÄ• gÄ• mipuggalo hi samÄ• dhismiá¹ƒ pari
niyyÄ• ti. __avijjÄ• virÄ• gÄ• yÄ• _ti avindiyaá¹ƒ kÄ• yaduccaritÄ• diá¹ƒ vindatÄ«ti __avijjÄ•
kÄ• yasucaritÄ• diá¹ƒ na vindatÄ«ti __avijjÄ• _ niruttinayena. virajjati etÄ• yÄ• ti __virÄ• gÄ•
virÄ• gÄ• __avijjÄ• virÄ• gÄ• , _ tÄ• ya avijjÄ• virÄ• gÄ• ya. pakÄ• rehi jÄ• nÄ• tÄ«ti __paÃ
__vimutti, _ paÃ±Ã±Ä• ya vimuccatÄ«ti __paÃ±Ã±Ä• vimutti, _ paÃ±Ã±Ä• __eva_ vÄ• vim
arahattaphalapaÃ±Ã±Ä• , tÄ• ya paÃ±Ã±Ä• vimuttiyÄ• .

``tesu katame puggalÄ• kena atthanayena hÄ• tabbÄ• â€™â€™ ti vattabbato __ ``tattha y
samathapubbaá¹…gamÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu ``ubho ta
tiÄ• dinÄ• vibhattesu puggalesu ye ubho taá¹‡hÄ• caritÄ• mandaudattÄ• puggalÄ• samat
ubho taá¹‡hÄ• caritÄ• \Be 71/ mandaudattÄ• puggalÄ• nandiyÄ• vaá¹-á¹-ena nayena __h
netabbÄ• . ye ubho diá¹-á¹-hicaritÄ• mandaudattÄ• puggalÄ• vipassanÄ• ... pe ... samath
diá¹-á¹-hicaritÄ• \Ne 211/ mandaudattÄ• puggalÄ• sÄ«havikkÄ«á¸·itena nayena __hÄ• tab
attho.

<7> ``tattha catasso paá¹-ipadÄ• â€™â€™ tiÄ• dinÄ• desanÄ• hÄ• rena dukkhÄ• paá¹-ipa
taá¹‡hÄ• caritamandÄ• dibhedo puggalo vibhatto, amhehi ca Ã±Ä• to, ``tassa vibhattÄ• nan
desanÄ• hÄ• ro kattha saá¹ƒvaá¹‡á¹‡etabbe dhamme kenaci Ä• kÄ• rena sambhavatÄ«â€™
``svÄ• yaá¹ƒ hÄ• ro kattha sambhavatÄ«â€™â€™ _tiÄ• dimÄ• ha. navamakkhaá¹‡asampa
deseti, tasmiá¹ƒ saá¹ƒvaá¹‡á¹‡etabbe dhamme yÄ• vÄ«maá¹ƒsÄ• dikÄ• sutamayÄ• dikÄ•
tÄ• hi paÃ±Ã±Ä• hi ye ugghaá¹-itaÃ±Ã±uÄ• dayo tayo puggalÄ• vibhattÄ• , iti vibhattÄ• kÄ•
satthÄ• rÄ• desetabbe dhamme sambhavatÄ«ti daá¹-á¹-habbo.

tattha __svÄ• yaá¹ƒ hÄ• ro_ti desanÄ• hÄ• rena paá¹-ipadÄ• vibhÄ• gena veneyyapuggala
desanÄ• hÄ• ro. __kattha sambhavatÄ«_ti kattha saá¹ƒvaá¹‡á¹‡etabbe dhamme saá¹ƒvaá¹
sambhavatÄ«ti. __yassÄ• _ti yo so veneyyo paccantajÄ• dÄ«hi aá¹-á¹-hahi akkhaá¹‡ehi vim

savanadhÄ• raá¹‡Ä• dÄ«hi ca sampattÄ«hi samannÄ• gato, tassa veneyyassa. __satthÄ• _
anusÄ• satÄ«ti satthÄ• . __dhamma_nti desitaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbaá¹ƒ dhammaá¹ƒ. __
saá¹…khepanayavitthÄ• ranayehi bhÄ• sati. __aÃ±Ã±ataro_ti bhagavato sÄ• vakesu evaá¹
samattho sÄ• vako. __garuá¹-á¹-hÄ• niyo_ti gÄ• ravassa á¹-hÄ• nabhÅ«tehi sÄ«lasutacÄ• g
mÄ• nito saddahitabbavacano. __sabrahmacÄ• rÄ«_ti samaá¹ƒ, saha vÄ• brahmaá¹ƒ satth
paá¹-ipajjatÄ«ti sabrahmacÄ• rÄ«. __saddhaá¹ƒ labhati_ ``yo satthÄ• dhammaá¹ƒ deseti, s
sammÄ• sambuddho hotÄ«â€™â€™ ti satthari, ``svÄ• kkhÄ• to vatÄ• yaá¹ƒ dhammo sÄ• t
ekantaparipuá¹‡á¹‡o ekantaparisuddho atthÄ• vaho hitÄ• vaho sukhÄ• vaho jhÄ• namagga
saddahitabboâ€™â€™ ti desite dhamme ca acalasaddhaá¹ƒ labhati, saddahanaá¹ƒ attano s
uppÄ• deti. tathÄ• \Be 72/ ``yo sÄ• vako dhammaá¹ƒ deseti, so sÄ• vako saá¹…khepato vÄ
desetuá¹ƒ samattho vata garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ« mÄ• nito saddahitabbavacan
``tÄ• disena sÄ• vakena desito yo dhammo, so dhammo sÄ• ttho sabyaÃ±jano ekantaparipu
atthÄ• vaho hitÄ• vaho sukhÄ• vaho jhÄ• namaggaphalanibbattako, amhehi ca saddahitabb
desitadhamme ca saddhaá¹ƒ saddahanaá¹ƒ attano santÄ• ne punappunaá¹ƒ uppÄ• detÄ«ti

__tatthÄ• _ti tasmiá¹ƒ saddahitabbe satthÄ• rÄ• desitadhamme ceva sÄ• vakena desitadh
veneyyassa \Ne 212/ yÄ• vÄ«maá¹ƒsÄ• , vÄ«maá¹ƒsantassa yÄ• ussÄ• hanÄ• , ussahant
yÄ• upaparikkhÄ• , sÄ• ayaá¹ƒ vÄ«maá¹ƒsÄ• dikÄ• paÃ±Ã±Ä• saddhÄ• nusÄ• rena pava
nÄ• ma. tattha vÄ«maá¹ƒsanaá¹ƒ __vimaá¹ƒsÄ• , _ pÄ• á¸·iyÄ• , pÄ• á¸·iatthassa ca vÄ«ma
__vÄ«maá¹ƒsÄ• , _ padaá¹ƒ padantarena, padatthaá¹ƒ padatthantarena vicÄ• raá¹‡akÄ• p
evaá¹ƒ ussÄ• hanÄ• dÄ«supi bhÄ• vasÄ• dhanakattusÄ• dhanÄ• ni kÄ• tabbÄ• ni. __ussÄ•
dhammassa dhÄ• raá¹‡aparicayasÄ• dhikÄ• paÃ±Ã±Ä• ca, na vÄ«riyaá¹ƒ, ettha ca yÄ• s
vÄ«maá¹ƒsÄ• dibhÄ• vaá¹ƒ appattÄ• nivattÄ• , sÄ• sutamayÄ« paÃ±Ã±Ä• na hoti. yÄ• ca
ussÄ• hanÄ• dibhÄ• vaá¹ƒ appattÄ• nivattÄ• , yÄ• ca sutvÄ• vÄ«maá¹ƒsitvÄ• ussahitvÄ•
nivattÄ• , yÄ• ca sutvÄ• vÄ«maá¹ƒsitvÄ• ussahitvÄ• tulayitvÄ• upaparikkhanabhÄ• vaá¹
paÃ±Ã±Ä• na sutamayÄ« paÃ±Ã±Ä• hotÄ«ti daá¹-á¹-habbÄ• . yÄ• pana sutvÄ• saddahan
vÄ«maá¹ƒsantassa ussÄ• hanÄ• , ussahantassa tulanÄ• , tulayantassa upaparikkhÄ• hoti,
paÃ±Ã±Ä• _ nÄ• ma hotÄ«ti daá¹-á¹-habbÄ• .

sutamayÄ« paÃ±Ã±Ä• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``katamÄ• cintÄ• may
vattabbabhÄ• vato sutamayiyÄ• paÃ±Ã±Ä• ya vibhajanÄ• nantaraá¹ƒ cintÄ• mayiá¹ƒ paÃ±
sutena nissayenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __suta_nti suyyate pariyattidhammoti _
pariyattidhammassÄ• ti vÄ• __sutaá¹ƒ, _ duvidhampi sutaá¹ƒ. __nissayena_ upanissÄ• yÄ•
itthambhÅ«talakkhaá¹‡e cetaá¹ƒ ``sutena nissayenÄ• â€™â€™ ti karaá¹‡avacanaá¹ƒ. ettha
pÄ• á¹‡Ä• tipÄ• tÄ• diviramanaá¹ƒ sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ, ayaá¹ƒ ekaggatÄ• samÄ•
73/, imÄ• ni bhÅ«tupÄ• dÄ• ni ruppanaá¹-á¹-hena rÅ«pÄ• ni, ime phassÄ• dayo namanaá¹-
rÅ«pÄ• dayo paÃ±ca dhammÄ• rÄ• saá¹-á¹-hena khandhÄ• â€™â€™ ti tesaá¹ƒ tesaá¹ƒ dh
pÄ«á¸·anÄ• disabhÄ• vassa vÄ«maá¹ƒsanÄ• bhÅ«tÄ• paÃ±Ã±Ä• __vÄ«maá¹ƒsÄ• _ nÄ• n

sÄ«lasamÄ• dhiÄ• dÄ«naá¹ƒ sÄ«lati patiá¹-á¹-hahati etthÄ• ti __sÄ«la_ntiÄ• divacanatthaá¹
sabhÄ• galakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• naá¹ƒ tuletvÄ• viya gaha
nÄ• ma. tesaá¹ƒyeva sÄ«lasamÄ• dhiÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ sabhÄ• valakkhaá¹‡aá
aniccatÄ• dukkhatÄ• dinamanaruppanÄ• disappaccayasaá¹…khatÄ• diÄ• kÄ• re vitakketvÄ
__upaparikkhÄ• _ nÄ• mÄ• ti visesato daá¹-á¹-habbo. sutadhammassa dhÄ• raá¹‡aparicaya
paÃ±Ã±Ä• ussÄ• hanÄ• jÄ• tÄ• viya na cintÄ• mayÄ« paÃ±Ã±Ä• cintitassa dhÄ• raá¹‡ap
``ussÄ• hanÄ• â€™â€™ ti na vuttaá¹ƒ.

sutamayÄ« paÃ±Ã±Ä• ceva cintÄ• mayÄ« paÃ±Ã±Ä• ca Ä• cariyena vibhattÄ• , amhehi c
bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• â€™â€™ ti vattabbabhÄ• vato kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ dv
sutamayicintÄ• mayipaÃ±Ã±Ä• naá¹ƒ dassanÄ• nantaraá¹ƒ \Ne 213/ phalabhÅ«taá¹ƒ bhÄ•
vibhajanto __ ``imÄ• hi dvÄ«hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __imÄ• hi dvÄ«hi paÃ±Ã±
sutamayicintÄ• mayipaÃ±Ã±Ä• hi kÄ• raá¹‡abhÅ«tÄ• hi. sutamayipaÃ±Ã±Ä• ya vÄ• cintÄ•
vÄ• á¹-hitoyeva yogÄ• vacaro vipassanaá¹ƒ Ä• rabhatÄ«ti. __manasikÄ• rasampayuttassÄ
pariggahÄ• divasena saá¹…khÄ• resu aniccatÄ• divasena manasikÄ• rena sammÄ• pakÄ•
diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhimaggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi-
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhisampÄ• danena vipassanaá¹ƒ ussukkantassa yogÄ
Ã±Ä• á¹‡adassanavisuddhisaá¹…khÄ• taá¹ƒ __yaá¹ƒ_ ariyamagga__Ã±Ä• á¹‡aá¹ƒ_ nibbÄ•
vÄ• bhÄ• vanÄ• bhÅ«miyaá¹ƒ vÄ• uppajjati, _ ayaá¹ƒ __bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• _ti
paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ nibbÄ• nadassanato __ ``dassanaâ€™â€™ _
pana pavattanato __ ``bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• â€™â€™ _ti veditabbaá¹ƒ. __dassan
paá¹-hamamaggaphalÄ• ni, sesÄ• ni ``bhÄ• vanÄ• bhÅ«mÄ«â€™â€™ ti vuccanti.

<8> amhÄ• kÄ• cariya tumhehi ``yassa satthÄ• vÄ• â€™â€™ tiÄ• dinÄ• sutamayipaÃ±Ã±
sutena vinÄ• cintÄ• mayÄ« paÃ±Ã±Ä• nÄ• ma na bhaveyya, mahÄ• bodhisattÄ• naá¹ƒ pa
paÃ±Ã±Ä• hotvevÄ• ti codanaá¹ƒ manasi katvÄ• tasmiá¹ƒ saá¹…gahetvÄ• pakÄ• rantare
``paratoghosÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha \Be 74/ __paratoghosÄ• _ti parato pavatto desanÄ• ghoso paccayo etissÄ• ti parato
__paccattasamuá¹-á¹-hitÄ• _ti pati visuá¹ƒ attaniyeva samuá¹-á¹-hitÄ• . __yonisomanasikÄ•
cintetabbÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ ruppananamanÄ• disabhÄ• vaparigga
pavattamanasikÄ• rÄ• cintÄ• mayÄ« paÃ±Ã±Ä• nÄ• ma, iminÄ• sÄ• vakÄ• pi sÄ• maÃ±Ã
ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒyeva vuttattÄ• sÄ• vakÄ• idha gahitÄ• , tasmÄ• purimanay
dhammadesakato pavattena dhammadesanÄ• ghosena hetunÄ• yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppa
yonisomanasikÄ• rena ca hetunÄ• yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati, __ayaá¹ƒ_ bhÄ• vanÄ• va
__bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• _ nÄ• ma, iminÄ• sÄ• vakÄ• pi sÄ• maÃ±Ã±ato gahitÄ• ,
ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒyeva vuttattÄ• sÄ• vakÄ• idha gahitÄ• , tasmÄ• purimanay
dhammadesakato pavattena dhammadesanÄ• ghosena hetunÄ• yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppa

yonisomanasikÄ• rena ca hetunÄ• yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati, ayaá¹ƒ bhÄ• vanÄ• vaser
paÃ±Ã±Ä• nÄ• mÄ• ti vibhajitvÄ• paá¹‡á¸• itehi Ã±eyyÄ• ti vitthÄ• rena gambhÄ«ratthaá¹ƒ
``evaá¹ƒ paá¹-ipadÄ• vibhÄ• genÄ• â€™â€™ tiÄ• dinÄ• (Nett-a 9) aá¹-á¹-hakathÄ• vacane

sutamayipaÃ±Ã±Ä• dikÄ• \Ne 214/ tisso paÃ±Ã±Ä• Ä• cariyena nÄ• nÄ• nayehi vibhattÄ•
yassa ekÄ• vÄ• dve vÄ• paÃ±Ã±Ä• atthi, so puggalo konÄ• mo, yassa ekÄ• pi natthi, so
pucchitabbabhÄ• vato yassa ayaá¹ƒ paÃ±Ã±Ä• , imÄ• vÄ• atthi, so puggalo itthannÄ• mo,
itthannÄ• moti paá¹-ipadÄ• paÃ±Ã±Ä• ppabhedena puggalaá¹ƒ vibhajituá¹ƒ __ ``yassa imÄ•

tattha __yassa_ atitikkhapaÃ±Ã±assa sutamayÄ« paÃ±Ã±Ä• ceva cintÄ• mayÄ« paÃ±Ã±Ä
ayaá¹ƒ atitikkhapaÃ±Ã±o uddesamatteneva jÄ• nanato __ugghaá¹-itaÃ±Ã±Å«_ nÄ• ma. __y
uddesaniddesehi sutamayÄ« paÃ±Ã±Ä• atthi, cintÄ• mayÄ« paÃ±Ã±Ä• natthi, ayaá¹ƒ nÄ•
uddesaniddesehi jÄ• nanato __vipaÃ±citaÃ±Ã±Å«_ nÄ• ma. __yassa_ mandapaÃ±Ã±assa
paÃ±Ã±Ä• atthi, na cintÄ• mayÄ« paÃ±Ã±Ä• ca, ayaá¹ƒ mandapaÃ±Ã±o \Be 75/ uddesani
niravasesavitthÄ• radesanÄ• ya netabbato __neyyo_ nÄ• mÄ• ti. __aá¹-á¹-hakathÄ• yaá¹ƒ_
imÄ• paÃ±Ã±Ä• uddhaá¹-Ä• , tameva veneyyapuggalavibhÄ• gaá¹ƒ yojetvÄ• dassetuá¹ƒ
ntiÄ• di (Nett-a 8) vuttaá¹ƒ.

<9> ``tattha bhagavÄ• ugghaá¹-itaÃ±Ã±ussÄ• â€™â€™ tiÄ• dinÄ• desanaá¹ƒ vibhÄ• veti
paá¹-ipadÄ• â€™â€™ tiÄ• dinÄ• paá¹-ipadÄ• vibhÄ• gehi, ``svÄ• yaá¹ƒ hÄ• roâ€™â€™ tiÄ
desanÄ• bhÄ• janaá¹ƒ veneyyattayaá¹ƒ Ä• cariyena vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``yÄ
desanÄ• hÄ• raá¹ƒ yojetuá¹ƒ pubbe `dhammaá¹ƒ vo, bhikkhave, desessÄ• mÄ«â€™ tiÄ• di
visayabhÄ• vena yÄ• pÄ• á¸·idesanÄ• nikkhittÄ• , sÄ• pÄ• á¸·idesanÄ• desanÄ• hÄ• ren
atthesu kimatthaá¹ƒ desayatÄ«â€™â€™ ti pucchitabbattÄ• ``imaá¹ƒ atthaá¹ƒ desayatÄ«â€
dassetuá¹ƒ __ ``sÄ• yaá¹ƒ dhammadesanÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

tattha __sÄ• yaá¹ƒ dhammadesanÄ• _ti yÄ• dhammadesanÄ• Ä• dikalyÄ• á¹‡Ä• dikÄ• p
visayabhÄ• vena nikkhittÄ• , sÄ• yaá¹ƒ dhammadesanÄ• assÄ• dÄ• dÄ«su kimatthaá¹ƒ de
pucchati, pucchitvÄ• ``cattÄ• ri saccÄ• ni desayatÄ«â€™â€™ ti vissajjeti, tÄ• ni sarÅ«pato
``dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaâ€™â€™ _nti vuttaá¹ƒ. pavattipavattakanivatti
aviparÄ«tabhÄ• vato __ ``saccÄ• nÄ«â€™â€™ _ti vuttÄ• ni.

yassaá¹ƒ desanÄ• yaá¹ƒ saccÄ• ni desanÄ• hÄ• rena niddhÄ• ritÄ• ni, sÄ• desanÄ• cattÄ
215/ yuttaá¹ƒ hotu. yassaá¹ƒ desanÄ• yaá¹ƒ assÄ• dÄ• dayo niddhÄ• ritÄ• , sÄ• desanÄ•
na sakkÄ• vattuá¹ƒ. heá¹-á¹-hÄ• ca assÄ• dÄ• dayo niddhÄ• ritÄ• , tasmÄ• ``assÄ• dÄ• d
codanaá¹ƒ manasi katvÄ• __ ``Ä• dÄ«navo phalaÃ±ca dukkhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
saá¹ƒvaá¹‡á¹‡anÄ• nayena desanÄ• yaá¹ƒ niddhÄ• rito Ä• dÄ«navo ceva phalaÃ±ca dukkh
samudayasaccaá¹ƒ, nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, upÄ• yo ceva Ä• á¹‡atti ca maggasac

``cattÄ• ri saccÄ• ni desayatÄ«â€™â€™ ti vattabbamevÄ• ti.

taá¹‡hÄ• vajjÄ• \Be 76/ tebhÅ«makadhammÄ• dukkhaá¹ƒ, te ca aniccÄ• dÄ«hi pÄ«á¸·itat
__phala_nti desanÄ• ya phalaá¹ƒ lokiyaá¹ƒ, na lokuttaraá¹ƒ, tasmÄ• dukkhanti vattabbame
taá¹‡hÄ• ssÄ• dassa gahitattÄ• __ ``assÄ• do samudayoâ€™â€™ ti ca vattabbaá¹ƒ. assÄ•
assÄ• dekadeso dukkhaÃ±ceva samudayo ca. saha vipassanÄ• ya ariyamaggo ca bhagava
phalÄ• dhigamassa upÄ• yabhÄ• vato__ ``upÄ• yo, Ä• á¹‡atti ca maggoâ€™â€™ _ti vuttaá
daá¹-á¹-habbo. ``imÄ• ni cattÄ• ri saccÄ• ni yÄ• desanÄ• visesato desayati, katamÄ• sÄ•
visesaá¹ƒ niyametvÄ• dassetuá¹ƒ__ ``imÄ• ni cattÄ• ri saccÄ• ni idaá¹ƒ dhammacakkaâ€™
vuccamÄ• naá¹ƒ dhammacakkaá¹ƒ imÄ• ni cattÄ• ri saccÄ• ni visesato desayatÄ«ti yojanÄ•

``yÄ• desanÄ• imÄ• ni cattÄ• ri saccÄ• ni visesato desayati, tassÄ• desanÄ• ya dhamma
bhagavÄ• Ä• hÄ• â€™â€™ ti vattabbabhÄ• vato __ ``yathÄ• ha bhagavÄ• â€™â€™ _tiÄ•
dukkhÄ• â€™â€™ tiÄ• divacanato (Vin I 14) taá¹‡hÄ• vajjaá¹ƒ jÄ• tiÄ• dikaá¹ƒ tebhÅ«maka
adhiá¹-á¹-hÄ• nabhÄ• vena, dukkhadukkhÄ• dibhÄ• vena ca __ ``dukkhaâ€™â€™ _nti vutta
pavattitanti yojanÄ• . __bhikkhave_ti savane ussÄ• haá¹ƒ janetuá¹ƒ Ä• lapati. __bÄ• rÄ• á¹‡
bÄ• rÄ• á¹‡asÄ«nagarassa avidÅ«re. __isipatane_ti sÄ«lakkhandhÄ• dÄ«naá¹ƒ isanato gav
voharitÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ patanaá¹-á¹-hÄ• ne. __migadÄ• ye_ti migÄ• naá¹ƒ
assameva.

__anuttara_nti uttaritarÄ• bhÄ• vena anuttaraá¹ƒ anatisayaá¹ƒ. __dhammacakka_nti satipa
sabhÄ• vadhÄ• raá¹‡Ä• dinÄ• atthena dhammo ceva pavattanaá¹-á¹-hena cakkaÃ±cÄ• ti d
__appaá¹-ivattiya_nti appaá¹-isedhanÄ«yaá¹ƒ. kasmÄ• ? janakassa bhagavato dhammissar
jaÃ±Ã±assa ca anuttarattÄ• koá¹‡á¸• aÃ±Ã±Ä• dÄ«naÃ±ceva aá¹-á¹-hÄ• rasabrahmakoá¹-
catusaccapaá¹-ivedhasÄ• dhanato ca. ``kena appaá¹-ivattiyaâ€™â€™ nti pucchitabbattÄ•
_tiÄ• dimÄ• ha. tattha __samaá¹‡enÄ• _ti pabbajjamattÅ«pagatena \Ne 216/. __brÄ• hmaá
paramatthÄ• naÃ±hi samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ paá¹-isedhane cittuppÄ• dÄ• nuppajja
chakÄ• mÄ• vacaradevena. __brahmunÄ• _ti rÅ«pabrahmÄ• gahitÄ• . ``samaá¹‡ena vÄ•
brahmunÄ• â€™â€™ ti ettakameva avatvÄ• __ ``kenacÄ«â€™â€™ _ti vuttavacanena avas
saá¹…gahitÄ• . tasmÄ• khattiyabrÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• v
aá¹-á¹-havidhÄ• pi paá¹-isedhetuá¹ƒ asamatthÄ• yevÄ• ti veditabbÄ• . __lokasmi_nti sattasa
dhammacakkÄ• dhÄ• re.

``dvÄ• dasa padÄ• ni suttaâ€™â€™ nti gÄ• thÄ• nurÅ«paá¹ƒ dhammacakkasutte padÄ• ni
aparimÄ• á¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti dhammacakkadesanÄ• yaá¹ƒ
Paá¹-is II 30). ``aparimÄ• á¹‡Ä• akkharÄ• aparimÄ• á¹‡Ä• padÄ• â€™â€™ ti avatvÄ• ``a
aparimÄ• á¹‡Ä• akkharÄ• â€™â€™ ti uppaá¹-ipÄ• á¹-ivacanehi yebhuyyena padasaá¹…ga
akkharÄ• , byaÃ±janÄ• _ti ca liá¹…gavipallÄ• sÄ• nÄ«ti daá¹-á¹-habbÄ• ni. __etasseva atth

catusaccasaá¹…khÄ• tassa atthasseva __saá¹…kÄ• sanÄ• pakÄ• sanÄ• _ pakÄ• sanÄ• k
Ä• kÄ• ravantaÄ• kÄ• rasambandhe sÄ• mivacanaá¹ƒ. __saá¹…kÄ• sanÄ• kÄ• ro_ti ca saá
esa nayo sesesupi. __itipÄ«_ti iti iminÄ• pakÄ• renapi, iminÄ• pakÄ• renapi __idaá¹ƒ_ jÄ•
ariyasaccanti veditabbaá¹ƒ.

__aya_nti kÄ• mataá¹‡hÄ• dibhedÄ• ayaá¹ƒ taá¹‡hÄ• . __dukkhasamudayo_ti dukkhanibb
dukkhasamudayo. __aya_nti sabbasaá¹…khatato nissaá¹-Ä• ayaá¹ƒ asaá¹…khatÄ• dhÄ•
jÄ• tiÄ• dippabhedassa dukkhassa anuppÄ• dananirodhapaccayattÄ• dukkhanirodho. __ay
aá¹-á¹-haá¹…giko ariyo maggo. dukkhanirodhabhÅ«taá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá
dukkhanirodhappattiyÄ• paá¹-ipadÄ• bhÄ• vato ca __dukkhanirodhagÄ• minÄ« paá¹-ipadÄ

``tattha aparimÄ• á¹‡Ä• â€™â€™ tiÄ• dinÄ• byaÃ±janapadaatthapadÄ• ni vibhajitvÄ• tes
visayivisayabhÄ• vena sambandhabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``tattha bhagavÄ• akkharehi
vuttaá¹ƒ. atha vÄ• bhagavÄ• kiá¹ƒ sÄ• maÃ±Ã±ehi akkharÄ• dÄ«hi saá¹…kÄ• seti vÄ• pa
yathÄ• rahaá¹ƒ saá¹…kÄ• seti pakÄ• setÄ«tiÄ• divicÄ• raá¹‡Ä• ya sambhavato visayavisay
niyametvÄ• dassetuá¹ƒ __ ``tattha bhagavÄ• akkharehi saá¹…kÄ• setÄ«â€™â€™ _tiÄ• di
saá¹…kÄ• setÄ«â€™â€™ ti kasmÄ• evaá¹ƒ vuttaá¹ƒ, nanu ``dukkhasaccaâ€™â€™ ntiÄ• d
dukkhasaccatthattÄ• diko saá¹…kÄ• sitabboti? saccaá¹ƒ, padÄ• vayavassa pana akkharass
akkharasamudÄ• yassapi padassa \Ne 217/ gahaá¹‡aá¹ƒ hoti, pade gahite ca dukkhasacca
evaá¹ƒ sati padeneva sijjhanato akkharo visuá¹ƒ na gahetabboti? na, dukkhasaccatthÄ• dik
visesuppattibhÄ• vato. __du_-iti akkharena hi anekupaddavÄ• dhiá¹-á¹-hÄ• nabhÄ• vena ku
__kha_-iti akkharena dhuvasubhasukhattabhÄ• vavirahena tucchatthoti evamÄ• dikÄ• vabo
tena vuttaá¹ƒ ``padatthagahaá¹‡assa visesÄ• dhÄ• naá¹ƒ jÄ• yatÄ«â€™â€™ ti (Nett-a 9). p
vÄ• kyapariyosÄ• nÄ• bhÄ• vato akkharehi saá¹ƒkhittena dÄ«piyamÄ• no attho padehi pak
``padehi pakÄ• setÄ«â€™â€™ _ti. vÄ• kyapariyosÄ• ne pana saá¹…kÄ• sito pakÄ• sito att
vuttaá¹ƒ. __ ``byaÃ±janehi vivaratÄ«â€™â€™ _ti. pakÄ• rehi ca vÄ• kyabhede kate so attho
vuttaá¹ƒ __ ``Ä• kÄ• rehi vibhajatÄ«â€™â€™ _ti. vÄ• kyÄ• vayavÄ• naá¹ƒ padÄ• naá¹ƒ pad
so attho pÄ• kaá¹-o katovÄ• ti vuttaá¹ƒ __ ``niruttÄ«hi uttÄ• nÄ«karotÄ«â€™â€™ _ti. katani
vÄ• kyÄ• vayavehi vitthÄ• ravasena niravasesato desitehi veneyyasattÄ• naá¹ƒ citte parisan
paÃ±Ã±Ä• tejanaÃ±cÄ• ti Ä• ha __ ``niddesehi paÃ±Ã±apetÄ«â€™â€™ _ti.

``bhagavÄ• akkharehi saá¹…kÄ• setÄ«â€™â€™ tiÄ• dÄ«su ``bhagavÄ• evÄ• â€™â€™ ti
avadhÄ• raá¹‡e yojite ``sÄ• vako na saá¹…kÄ• seti, padÄ• dÄ«hi na saá¹…kÄ• setÄ«â€™â
ca saá¹…kÄ• seti, padÄ• dÄ«hi ca saá¹…kÄ• seti. kattha avadhÄ• raá¹‡aá¹ƒ yojetabbanti c
saá¹…kÄ• setiyevÄ• â€™â€™ ti avadhÄ• raá¹‡aá¹ƒ yojetabbaá¹ƒ. evaÃ±hi sati sÄ• vakena
saá¹…kÄ• sito vÄ• attho saá¹…gahito hoti. atthapadÄ• naÃ±ca akkharÄ• dinÄ• nÄ• visaya
ekÄ• nusandhike sutte chaá¸·eva atthapadÄ• ni niddhÄ• retabbÄ• ni, anekÄ• nusandhike su
visuá¹ƒ cha cha atthapadÄ• ni niddhÄ• retabbÄ• ni.

``chasu \Be 79/ byaÃ±janapadesu katamena byaÃ±janapadena katamaá¹ƒ kiccaá¹ƒ sÄ• dh
pucchitabbattÄ• ``iminÄ• idaá¹ƒ kiccaá¹ƒ, iminÄ• idaá¹ƒ kiccaá¹ƒ sÄ• dhetÄ«â€™â€™ ti r
``tattha bhagavÄ• akkharehi ca padehi ca ugghaá¹-etÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __
byaÃ±janapadesu. __ugghaá¹-etÄ«_ti ugghaá¹-anakiccaá¹ƒ sÄ• dhetÄ«ti attho. kiÃ±cÄ• pi c
ugghaá¹-anakiccaá¹ƒ sÄ• dheti, bhagavÄ• pana desanÄ• janakattÄ• ugghaá¹-anakiccaá¹ƒ
sesesupi evamattho daá¹-á¹-habbo.

``ugghaá¹-anakiccasÄ• dhikÄ• desanÄ• yeva kiá¹ƒ vipaÃ±canavitthÄ• raá¹‡akiccasÄ• dhik
visuá¹ƒ visuá¹ƒ kiccasÄ• dhikÄ• aÃ±Ã±Ä• â€™â€™ ti pucchitabbabhÄ• vato visuá¹ƒ visuá¹
218/ desanÄ• ti niyametvÄ• dassetuá¹ƒ __ ``tattha ugghaá¹-anÄ• Ä• dÄ«â€™â€™ _tiÄ• d
ugghaá¹-anÄ• , katamÄ• vipaÃ±canÄ• , katamÄ• vitthÄ• raá¹‡Ä• â€™â€™ ti pucchitabbat
ugghaá¹-anÄ• Ä• dÄ«â€™â€™ _tiÄ• di. tattha __tatthÄ• _ti ugghaá¹-anÄ• dikiccasÄ• dhikÄ
__ugghaá¹-anÄ• _ti ugghaá¹-anakiccasÄ• dhikÄ• desanÄ• Ä• didesanÄ• hoti. __vipaÃ±ca
vipaÃ±canakiccasÄ• dhikÄ• desanÄ• majjhedesanÄ• hoti. __vitthÄ• raá¹‡Ä• _ti vitthÄ• ra
pariyosÄ• nadesanÄ• hotÄ«ti attho daá¹-á¹-habbo.

``ugghaá¹-iyanto uddisiyamÄ• no pariyattiatthabhÅ«to dhammavinayo katamaá¹ƒ puggalaá
niddisiyamÄ• no pariyattiatthabhÅ«to dhammavinayo katamaá¹ƒ puggalaá¹ƒ vineti, vitthÄ• r
paá¹-iniddisiyamÄ• no pariyattiatthabhÅ«to dhammavinayo katamaá¹ƒ puggalaá¹ƒ vinetÄ«â
__ ``soyaá¹ƒ dhammavinayoâ€™â€™ _tiÄ• dimÄ• ha. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``eva
saá¹…kÄ• setÄ«â€™ tiÄ• dÄ«naá¹ƒ channaá¹ƒ byaÃ±janapadÄ• naá¹ƒ byÄ• pÄ• raá¹ƒ das
byÄ• pÄ• raá¹ƒ dassetuá¹ƒ `soyaá¹ƒ dhammavinayoâ€™ tiÄ• di vuttaâ€™â€™ nti (Nett-a 9

tattha __ugghaá¹-iyanto_ uddisiyamÄ• no uddesapariyattiatthabhÅ«to so ayaá¹ƒ __dhamm
ugghaá¹-itaÃ±Ã±upuggalaá¹ƒ vineti, __tena_ ugghaá¹-itaÃ±Ã±uno puggalassa vinayanena _
uddisiyamÄ• naá¹ƒ uddesapariyattiatthabhÅ«taá¹ƒ vinayaá¹ƒ ``Ä• dikalyÄ• á¹‡oâ€™â€™ ti
niddisiyamÄ• no niddesapariyattiatthabhÅ«to so ayaá¹ƒ __dhammavinayo_ vipaÃ±citaÃ±Ã±
\Be 80/ vipaÃ±citaÃ±Ã±upuggalassa vinayanena __naá¹ƒ_ vipaÃ±ciyantaá¹ƒ niddisiyamÄ• n
niddesapariyattiatthabhÅ«taá¹ƒ vinayaá¹ƒ ``majjhekalyÄ• á¹‡oâ€™â€™ ti Ä• hu. __vitthÄ• n
paá¹-iniddisiyamÄ• no paá¹-iniddesapariyattiatthabhÅ«to so ayaá¹ƒ __dhammavinayo_ neyy
vinayanaá¹ƒ janeti, __tena_ neyyassa puggalassa vinayanena __naá¹ƒ_ vitthÄ• riyantaá¹ƒ p
paá¹-iniddesapariyattiatthabhÅ«taá¹ƒ vinayaá¹ƒ ``pariyosÄ• nakalyÄ• á¹‡oâ€™â€™ ti Ä• hÅ
daá¹-á¹-habbo.

atha vÄ• ``akkharehi saá¹…kÄ• setÄ«â€™â€™ tiÄ• dinÄ• channaá¹ƒ padÄ• naá¹ƒ byÄ• p
nibyÄ• pÄ• ro siyÄ• , attho ca nippariyÄ• yato sabyÄ• pÄ• royevÄ• ti codanaá¹ƒ manasi kat
dhammavinayoâ€™â€™ _tiÄ• di. etena atthoyeva mukhyato veneyyattayassa vinayanakicc

pana saddo á¹-hÄ• nÅ«pacÄ• rato veneyyattayassa vinayanakiccaá¹ƒ sÄ• dhetÄ«ti dasseti.
saccappaá¹-ivedhassa patiá¹-á¹-hÄ• nÄ• bhÄ• vato so idha na vutto. sekkhaggahaá¹‡ena v
viya neyyaggahaá¹‡ena padaparamassa puggalassÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ \N
__akkharehÄ«_tiÄ• dÄ«su karaá¹‡atthe karaá¹‡avacanaá¹ƒ, na hetvatthe. akkharÄ• dÄ«na
payojanÄ• niyeva honti, na ugghaá¹-anÄ• dÄ«naá¹ƒ akkharÄ• dÄ«ni payojanÄ• nÄ«ti ``ann
viya na hetuattho gahetabbo. tattha hi annena hetunÄ• vasati, vasanena hetunÄ• annaá¹ƒ
vasanakiriyÄ• ya phalaá¹ƒ vasanakiriyÄ• ya hetubhÄ• vena gahitaá¹ƒ. ``ajjhesanena vasatÄ
nayo. tenÄ• ha ``yadatthÄ• ca kiriyÄ• , so hetÅ«â€™â€™ ti (Nett-a 9). tattha __yadatthÄ• _
yassÄ• vasanÄ• dikiriyÄ• yÄ• ti yadatthÄ• , vasanÄ• dikiriyÄ• , so annÄ• diko attho tassÄ•
attho veditabbo.

<10> ``tattha aparimÄ• á¹‡Ä• padÄ• â€™â€™ tiÄ• dinÄ• ``dhammaá¹ƒ vo bhikkhave des
uddiá¹-á¹-hÄ• ya pÄ• á¸·iyÄ• dvÄ• dasapadasampattisaá¹…khÄ• taá¹ƒ tividhakalyÄ• á¹‡ata
chaatthapadachabyaÃ±janapadabhedena sampattisaá¹…khÄ• taá¹ƒ atthapadabyaÃ±janapa
``tattha chappadÄ• ni atthoâ€™â€™ _tiÄ• dimÄ• ha. atha vÄ• ``dvÄ• dasa padÄ• ni suttaâ
``tattha aparimÄ• á¹‡Ä• â€™â€™ tiÄ• dinÄ• ``dhammaá¹ƒ vo bhikkhave desessÄ• mÄ«â€™
pÄ• á¸·iyÄ• dvÄ• dasapadatÄ• \Be 81/ dassetvÄ• ``Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡
pariyosÄ• nakalyÄ• á¹‡aâ€™â€™ nti vuttÄ• nurÅ«paá¹ƒ ``tattha bhagavÄ• akkharehi cÄ• â
pÄ• á¸·iyÄ• tividhakalyÄ• á¹‡atÄ• dassitÄ• , dassetvÄ• idÄ• ni ``sÄ• tthaá¹ƒ sabyaÃ±janaâ
parisuddhaâ€™â€™ nti vuttÄ• nurÅ«paá¹ƒ tassÄ• pÄ• á¸·iyÄ• chaatthapadabyaÃ±janapad
``tattha chappadÄ• ni atthoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tissaá¹ƒ
desanÄ• hÄ• ravisayasaá¹…khÄ• tÄ• yaá¹ƒ pÄ• á¸·iyaá¹ƒ chappadÄ• ni attho. katamÄ• ni c
pakÄ• sanÄ• , vivaraá¹‡Ä• , vibhajanÄ• , uttÄ• nÄ«kammaá¹ƒ, paÃ±Ã±atti imÄ• ni chappad
__sÄ• tthaá¹ƒ. tatthÄ• _ti tissaá¹ƒ desanÄ• hÄ• ravisayasaá¹…khÄ• tÄ• yaá¹ƒ pÄ• á¸·iyaá¹
katamÄ• ni chappadÄ• ni? akkharaá¹ƒ, padaá¹ƒ, byaÃ±janaá¹ƒ, Ä• kÄ• ro, nirutti, niddeso i
byaÃ±janaá¹ƒ yassa atthÄ«ti __sabyaÃ±jana_nti yojanÄ• kÄ• tabbÄ• . __tenÄ• _ti tassÄ•
tividhakalyÄ• á¹‡achaatthapadasampannachabyaÃ±janapadasampannaá¹-á¹-hena, ``dham
suddhaâ€™â€™ nti bhagavÄ• Ä• hÄ• ti attho.

kevalasaddassa sakalÄ• diatthavÄ• cakattÄ• adhippetatthaá¹ƒ niyametvÄ• dassetuá¹ƒ __
na missaá¹ƒ lokiyehi dhammehÄ«â€™â€™ _ti vuttaá¹ƒ. __paripuá¹‡á¹‡a_nti adhippetatthe
vÄ• cakasaddesupi anatthako ekopi saddo adhiko natthÄ«ti paripuá¹‡á¹‡aá¹ƒ anÅ«naá¹ƒ a
__parisuddha_nti saddadosaatthadosÄ• divirahato vÄ• parisuddhaá¹ƒ, rÄ• gÄ• dimalavirah
uttarimanussadhammavisesÄ• naá¹ƒ upaá¹-á¹-hitaá¹-á¹-hÄ• nattÄ• parisuddhaá¹ƒ pariyodÄ
etassa dhammassÄ• ti \Ne 220/ __nimmalaá¹ƒ_. saddadosÄ• divirahato vÄ• rÄ• gÄ• divira
apagataá¹ƒ pari samantato odÄ• tanti __pariyodÄ• taá¹ƒ. upaá¹-á¹-hita_nti upatiá¹-á¹-hanti e
upaá¹-á¹-hitaá¹ƒ yathÄ• ``padakkantaâ€™â€™ nti. __padakkantaá¹ƒ_ padakkantaá¹-á¹-hÄ•
manussadhammehÄ«ti __visesÄ• , _ sabbe visesÄ• __sabbavisesÄ• , _ sabbato vÄ• vises

uttarimanussadhammÄ• . tesaá¹ƒ sabbavisesÄ• naá¹ƒ upaá¹-á¹-hitanti yojanÄ• . __ida_nti s
sÄ• sanabrahmacariyaá¹ƒ. tathÄ• gatassa sammÄ• sambuddhassa padanti __tathÄ• gatap
paá¹-ipattigamanena vÄ• desanÄ• gamanena vÄ• kilesaggahaá¹‡aá¹ƒ. ottharitvÄ• gaman
__vuccati_ pavuccati, tathÄ• gatena gocarÄ• sevanena vÄ• bhÄ• vanÄ• sevanena vÄ• __
vuccati, tathÄ• gatassa mahÄ• vajiraÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adantehi \Be 82/ _
Ä• raÃ±jitaá¹-á¹-hÄ• naá¹ƒ itipi vuccati, __ato_ tathÄ• gatapadÄ• dibhÄ• vena vattabbabhÄ•
sÄ• sanabrahmacariyaá¹ƒ iti paÃ±Ã±Ä• yati. __brahmacariya_nti brahmuno sabbasattuttam
brahmaá¹ƒ vÄ• sabbaseá¹-á¹-haá¹ƒ cariyaá¹ƒ __brahmacariyaá¹ƒ. paÃ±Ã±Ä• yatÄ«_ti yath
Ã±Ä• yatÄ«ti attho veditabbo.

``imassa sikkhattayassa saá¹…gahassa sÄ• sanassa paripuá¹‡á¹‡abhÄ• vaparisuddhabhÄ
tathÄ• gatapadabhÄ• vaá¹ƒ!tathÄ• gatapadabhÄ• vaá¹ƒ, tathÄ• gatanisevitabhÄ• vaá¹ƒ, tat
tehi pakÄ• rehi Ã±Ä• pitabhÄ• vaá¹ƒ kathaá¹ƒ mayaá¹ƒ nikkaá¹…khÄ• jÄ• nissÄ• mÄ• â€™
bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, tabbhÄ• vadÄ«pakena bhagavatÄ• vuttena vacanena
jÄ• nitabboti vuttaá¹ƒ hoti.

yadi bhagavÄ• akkharehi ca padehi ca ugghaá¹-eti, byaÃ±janehi ca Ä• kÄ• rehi ca vipaÃ±c
niddesehi ca vitthÄ• reti, evaá¹ƒ sati Ä• cariyena racitena desanÄ• hÄ• rena payojanaá¹ƒ na
desanÄ• hÄ• rena na vinÄ• bhagavato desanÄ• yameva atthasijjhanatoti codanaá¹ƒ manas
dhammadesanÄ• â€™â€™ _ti pucchitvÄ• __ ``yogÄ«naâ€™â€™ _nti Ä• ha. tattha __yogÄ
catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• yanti __yogino, _ tesaá¹ƒ yogÄ«naá¹ƒ. tena mayÄ
saá¹ƒvaá¹‡á¹‡itÄ• ayaá¹ƒ vuttappakÄ• rÄ• bhagavato desanÄ• ugghaá¹-anÄ• dikiccaá¹ƒ s
yogÄ«naá¹ƒ sÄ• tthakoyevÄ• ti daá¹-á¹-habbo. ``desanÄ• hÄ• rassa assÄ• dÄ• didesanÄ• h
jÄ• nitabbo saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• ha Ä• yasmÄ• ... pe ... desan
vuttaá¹ƒ. tattha __tena_ assÄ• dÄ• didesanÄ• hÄ• rabhÄ• vena Ä• yasmÄ• mahÄ• kaccÄ•
desanÄ• hÄ• roâ€™â€™ ti yaá¹ƒ vacanaá¹ƒ Ä• ha, tena vacanena tumhehi desanÄ• hÄ• ra
assÄ• dÄ• didesanÄ• hÄ• rabhÄ• vo jÄ• nitabbo saddahitabboti vuttaá¹ƒ hoti.

``kiá¹ƒ \Ne 221/ pana ettÄ• vatÄ• desanÄ• hÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto natthÄ«â
__ ``niyutto desanÄ• hÄ• roâ€™â€™ _ti vuttaá¹ƒ. tattha yassaá¹ƒ desanÄ• yaá¹ƒ assÄ• dÄ
niddhÄ• ritÄ• , tassaá¹ƒ desanÄ• yaá¹ƒ \Be 83/ so desanÄ• hÄ• ro niddhÄ• retvÄ• yojitoti a

iti desanÄ• hÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

2. vicayahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<11> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena desanÄ• hÄ• ravibhaá¹…gena assÄ•
vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to desanÄ• hÄ• ravibhaá¹…go paripuá¹‡á¹‡o
ti pucchitabbattÄ• __ ``tattha katamo vicayo hÄ• roâ€™â€™ _tiÄ• di __vuttaá¹ƒ. _ tattha __
niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su hÄ• resu katamo saá¹ƒvaá¹‡á¹‡anÄ• v
vicayahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``yaá¹ƒ pucchitaÃ±ca vissajjitaÃ±cÄ• â€™â€
idÄ• ni mayÄ• vuccamÄ• no ``ayaá¹ƒ vicayo hÄ• ro kiá¹ƒ vicinatÄ«â€™â€™ tiÄ• diko saá¹
vicayahÄ• ravibhaá¹…go nÄ• mÄ• ti yojanÄ• .

``ayaá¹ƒ vicayo hÄ• ro kiá¹ƒ vicinatÄ«â€™â€™ ti iminÄ• yo vicayo vicinitabbo, taá¹ƒ vicay
pucchati, tasmÄ• vicinitabbaá¹ƒ visayaá¹ƒ visuá¹ƒ visuá¹ƒ niyametvÄ• dassetuá¹ƒ __ ``pac
paÃ±haá¹ƒ vicinatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ``kiá¹ƒ vicayo padavicayoâ€™â€™ tiÄ• diá
vicinati, padaá¹ƒ vicinatÄ«â€™â€™ tiÄ• divacanena vicayasaddassa kattusÄ• dhanatthaá¹
vicinatÄ«_ti navavidhassa suttantassa sabbaá¹ƒ padaá¹ƒ yÄ• va nigamanÄ•
nÄ• mapadÄ• dijÄ• tisaddÄ• diitthiliá¹…gÄ• diÄ• kÄ• rantÄ• dipaá¹-hamavibhatyantÄ• dieka
__paÃ±haá¹ƒ vicinatÄ«_ti adiá¹-á¹-hajotanÄ• disattÄ• dhiá¹-á¹-hÄ• nÄ• disammutivisayÄ• d
vicinati. __vissajjanaá¹ƒ vicinatÄ«_ti ekaá¹ƒsabyÄ• karaá¹‡avissajjanÄ• disÄ• vasesabyÄ• l
sauttarabyÄ• karaá¹‡a vissajjanÄ• di lokiyabyÄ• karaá¹‡avissajjanÄ• divasena vicinati. __p
vicinatÄ«_ti \Ne 222/ pubbena aparaá¹ƒ saá¹ƒsanditvÄ• \Be 84/ vicinati. __assÄ• daá¹ƒ vic
assÄ• dakataá¹‡hÄ• diassÄ• detabbasukhÄ• divasena vicinati. __Ä• dÄ«navaá¹ƒ vicinatÄ«
dukkhadukkhaviparia¹‡Ä• madukkhasaá¹…khÄ• radukkhavasena vÄ•
aniá¹-á¹-hÄ• nubhavanÄ• diÄ• diantavantatÄ• disaá¹ƒkilesabhÄ• giyÄ• divasena vÄ• vicina
vicinatÄ«_ti maggavasena vÄ• nibbÄ• navasena vÄ• maggassa vÄ• Ä• gamavasena, nibl
asaá¹…khatadhÄ• tuÄ• dipariyÄ• yavasena vÄ• vicinati. __phalaá¹ƒ vicinatÄ«_ti dhammac
duggatigamanÄ• bhÄ• vena vÄ• maccutaraá¹‡Ä• dinÄ• vÄ• desanÄ• ya phalaá¹ƒ, desan
vicinati. __upÄ• yaá¹ƒ vicinatÄ«_ti aniccÄ• nupassanÄ• divasena pavattananibbidÄ• Ã±Ä• a
saddhÄ• sativasena vÄ• visuddhiyÄ• upÄ• yaá¹ƒ vicinati. __Ä• á¹‡attiá¹ƒ vicinatÄ«_ti
pÄ• paparivajjanÄ• á¹‡attivasena vÄ• lokassa suÃ±Ã±atÄ• pekkhanÄ• á¹‡attivasena vÄ• v
vicinatÄ«_ti vuttÄ• nugÄ«tivasena vÄ• vuccamÄ• nÄ• nugÄ«tivasena vÄ• anurÅ«paá¹ƒ gÄ
suttante vicinatÄ«_ti suttageyyÄ• dike nava sutte Ä• haccavacanavasena vÄ• anusandhiva
nÄ«tatthavacanavasena vÄ• neyyatthavacanavasena vÄ• saá¹ƒkilesabhÄ• giyÄ• divasena

kiÃ±cÄ• pi padavicayo paá¹-hamaá¹ƒ vibhatto, suttassa pana anupadaá¹ƒ vicinitabbatÄ• ya
padavicayoti taá¹ƒ aggahetvÄ• paÃ±hÄ• vicayavissajjanavicaye tÄ• va vibhajanto __ ``yath
_tiÄ• dimÄ• ha. tattha __yathÄ• kiá¹ƒ bhave_ti yena pakÄ• rena so paÃ±hÄ• vicayo pavatte
pakÄ• rajÄ• taá¹ƒ kÄ«disaá¹ƒ bhaveyyÄ• ti attho daá¹-á¹-habbo. Ä• yasmÄ• ajito pÄ• rÄ• y
yathÄ• yena pakÄ• rena pucchati, tathÄ• tena pakÄ• rena paÃ±hÄ• vicayo pavattetabboti

piyavacanaá¹ƒ. __ajito_ti bÄ• varÄ«brÄ• hmaá¹‡assa paricÄ• rakabhÅ«tÄ• naá¹ƒ soá¸·asan
__pÄ• rÄ• yane_ti pÄ• raá¹ƒ nibbÄ• naá¹ƒ ayati gacchati etenÄ• ti pÄ• rÄ• yanaá¹ƒ, ajitasut
adhivacanaá¹ƒ.

``kenassu nivuto loko, (iccÄ• yasmÄ• ajito,)

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒ su tassa mahabbhayaâ€™â€™ nti || (Sn 1038; Nidd II vat
ajitamÄ• á¹‡avapucchÄ• niddesa 1) ---

gÄ• thÄ• ya \Be 85/ __ ``kena_ dhammena __loko_ ariyavajjo satto __nivuto_ paá¹-icchÄ• d
\Ne 223/ pucchati. __kena_ hetunÄ• yathÄ• vuttaloko nappakÄ• sati, __assa_ yathÄ• vutta
abhilepanaá¹ƒ iti tvaá¹ƒ brÅ«si, __tassa_ yathÄ• vuttalokassa kiá¹ƒ mahabbhayanti tvaá¹ƒ b
pucchatÄ«â€™â€™ ti attho.

iti iminÄ• pabhedena cattÄ• ri __imÄ• ni_ gÄ• thÄ• pÄ• da__padÄ• ni pucchitÄ• ni_ pucch
pucchitatthadÄ«pakÄ• ni vÄ• , padhÄ• navasena pana so __ ``eko paÃ±hoâ€™â€™ _ti mat
padÄ• naá¹ƒ pucchanavasena pavattattÄ• catubbidhoti vattabbo, Ã±Ä• tuá¹ƒ pana icchitass
sambhavato __ ``eko paÃ±hoâ€™â€™ _ti vuttaá¹ƒ. ``kÄ• raá¹‡aá¹ƒ vadehÄ«â€™â€™ ti va
``ekavatthupariggahÄ• â€™â€™ _ti. idaá¹ƒ vuttaá¹ƒ hoti --- ``yadipi
nivÄ• raá¹‡Ä• pakÄ• sanÄ• bhilepanamahabbhayasaá¹…khÄ• tÄ• cattÄ• ro atthÄ• pucchÄ
abhidheyyatthassa gahaá¹‡ato `eko paÃ±hoâ€™ ti padhÄ• navasena gahitoti daá¹-á¹-habbo
``ekavatthupariggahaá¹‡aá¹ƒ kathaá¹ƒ amhehi saddahitabbaâ€™â€™ nti vattabbabhÄ• vat
_ti vuttaá¹ƒ. __evaá¹ƒ_ ekavatthupariggahaá¹‡eneva bhagavÄ• __hi_ yasmÄ• Ä• ha, iti tas
ekavatthupariggahaá¹‡aá¹ƒ tumhehi saddahitabbanti vuttaá¹ƒ hoti.

__ ``kenassu nivuto lokoâ€™â€™ _ti iminÄ• __lokÄ• dhiá¹-á¹-hÄ• naá¹ƒ_ paá¹-icchÄ• dan
nÄ• nÄ• dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ. __ ``kenassu nappakÄ• satÄ«â€™â€™ _ti iminÄ• I
pucchati, na nÄ• nÄ• sabhÄ• vadhammassa. __ ``kissÄ• bhilepanaá¹ƒ brÅ«sÄ«â€™â€™ _t
__abhilepanaá¹ƒ_ pucchati, na nÄ• nÄ• sabhÄ• vadhammassa. __ ``kiá¹ƒ su tassa mahabb
tasseva lokassa __mahabbhayaá¹ƒ_ pucchati, na nÄ• nÄ• sabhÄ• vadhammassa. tasmÄ•
tiÄ• dipaÃ±ho ekÄ• dhiá¹-á¹-hÄ• nanÄ• nÄ• dhiá¹-á¹-hÄ• nesu ekÄ• dhiá¹-á¹-hÄ• no,
dhammÄ• dhiá¹-á¹-hÄ• nasattÄ• dhiá¹-á¹-hÄ• nesu sattÄ• dhiá¹-á¹-hÄ• no, adiá¹-á¹-hajotanÄ
adiá¹-á¹-hajotanÄ• paÃ±hotiÄ• dinÄ• yathÄ• sambhavaá¹ƒ vicinitabboti adhippÄ• yo.

``paÃ±hassa yo loko `adhiá¹-á¹-hÄ• noâ€™ ti gahito, so loko tividhoâ€™â€™ ti vattabbabh
tividhoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha tayo vidhÄ• etassa lokassÄ• ti __tividho_. kilissati

kÄ• mÄ• vacarasattoti __kileso, _ kileso ca so loko \Be 86/ cÄ• ti __kilesaloko, _ kÄ• mÄ• v
rÄ• gÄ• dikilesabahulatÄ• ya kilesalokoti. bhavati jhÄ• nÄ• bhiÃ±Ã±Ä• hi buddhÄ«hÄ«ti __b
cÄ• ti __bhavaloko, _ rÅ«pÄ• vacarasatto. so hi jhÄ• nÄ• dibuddhÄ«hi bhavatÄ«ti. indriyena
__indriyo, _ indriyo ca so loko cÄ• ti __indriyaloko, _ arÅ«pÄ• vacarasatto. so hi Ä• neÃ±jas
visuddhindriyo hotÄ«ti lokasamaÃ±Ã±Ä• pariyÄ• pannadhammavasena pavattÄ• , tasmÄ•

``kenassu \Ne 224/ nivuto lokoâ€™â€™ tiÄ• digÄ• thÄ• ya pucchÄ• vicayo hÄ• ro Ä• cariy
Ã±Ä• to, ``vissajjanÄ• vicayo hÄ• ro kattha vissajjanÄ• ya vibhattoâ€™â€™ ti pucchitabbatt
vissajjanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tassaá¹ƒ ``kenassu nivuto lokoâ€
tiÄ• dipucchÄ• yaá¹ƒ ---

``avijjÄ• ya nivuto loko, (ajitÄ• ti bhagavÄ• ,)

vivicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaâ€™â€™ nti || (Sn 1039; Nidd II va
ajitamÄ• á¹‡avapucchÄ• niddesa) ---

ayaá¹ƒ gÄ• thÄ• vissajjanÄ• ti daá¹-á¹-habbÄ• . tattha __avijjÄ• ya nivuto loko_ti kÄ• á¸·apa
ghanavanasaá¹‡á¸• a, meghapaá¹-alacchÄ• dana, aá¸• á¸• harattÄ«naá¹ƒ vasena caturaá¹.
rathaghaá¹-Ä• di paá¹-icchÄ• dito viya dhammasabhÄ• vapaá¹-icchÄ• danalakkhaá¹‡Ä• ya
nivuto_ paá¹-icchÄ• dito. __ ``ajitÄ• â€™â€™ _ti ca Ä• lapanaá¹ƒ katvÄ• bhagavÄ• Ä• ha.
__vici_kicchÄ• ya pamÄ• dahetu yathÄ• vuttaloko __nappakÄ• sati. jappaá¹ƒ_ taá¹‡haá¹ƒ y
``abhilepanaâ€™â€™ _nti ahaá¹ƒ brÅ«mÄ«ti bhagavÄ• Ä• ha, __dukkhaá¹ƒ_ jÄ• tiÄ• divaa
yathÄ• vuttalokassa __ ``mahabbhayaâ€™â€™ _nti ahaá¹ƒ brÅ«mÄ«ti bhagavÄ• ajitaá¹ƒ Ä

``imÄ• ya vissajjanÄ• ya kathaá¹ƒ vicineyyÄ• â€™â€™ ti pucchitabbattÄ• __ ``imÄ• ni catt
_tiÄ• di vuttaá¹ƒ. tattha __imÄ• ni cattÄ• ri padÄ• nÄ«_ti ``kenassu nivuto lokoâ€™â€™ tiÄ•
vuttÄ• ni gÄ• thÄ• padÄ• ni. __imehi catÅ«hi padehÄ«_ti ``avijjÄ• ya nivuto lokoâ€™â€™ ti
vuttehi gÄ• thÄ• padehi vissajjitÄ• ni. kathaá¹ƒ? __paá¹-hamaá¹ƒ_ padaá¹ƒ __paá¹-hamena
padaá¹ƒ \Be 87/ __dutiyena_ padena, __tatiyaá¹ƒ_ padaá¹ƒ __tatiyena_ padena, __catuttha
__catutthena_ padena vissajjitaá¹ƒ.

__ ``kenassu nivuto lokoâ€™â€™ _ti paá¹-hama__paÃ±he_ __ ``avijjÄ• ya nivuto lokoâ€™
__vissajjanÄ• _ katÄ• , na uppaá¹-ipÄ• á¹-iyÄ• . vijjÄ• ya paá¹-ipakkhÄ• avijjÄ• , tasmÄ• a
bhaveyya. kathaá¹ƒ nivuto saddahitabboti Ä• ha __ ``nÄ«varaá¹‡ehi nivuto lokoâ€™â€™ _t
``nÄ«varaá¹‡ena nivuto lokoâ€™â€™ ti vissajjanÄ• kÄ• tabbÄ• ti codanaá¹ƒ manasi \Ne 22
``avijjÄ• nÄ«varaá¹‡Ä• hi sabbe sattÄ• â€™â€™ _ti. ``sabbasattÄ• naá¹ƒ avijjÄ• nÄ«varaá

saddahitabboâ€™â€™ ti vattabbattÄ• __ ``yathÄ• ha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ

``sabbasattÄ• naá¹ƒ, bhikkhave, sabbapÄ• á¹‡Ä• naá¹ƒ sabbabhÅ«tÄ• naá¹ƒ, pariyÄ• yato
vadÄ• mi, yadidaá¹ƒ avijjÄ• . avijjÄ• nÄ«varaá¹‡Ä• hi sabbe sattÄ• . sabbasova bhikkhave
paá¹-inissaggÄ• natthi sattÄ• naá¹ƒ nÄ«varaá¹‡anti vadÄ• mÄ«â€™â€™ ti yaá¹ƒ vacanaá¹
bhagavÄ• Ä• ha, tathÄ• tena pakÄ• rena vuttena tena vacanena tumhehi sabbasattÄ• naá
saddahitabboti.

``avijjÄ• ya nivuto lokoâ€™â€™ ti padena ``kenassu nivuto lokoâ€™â€™ ti paá¹-hamassev
siyÄ• , ``kenassu nappakÄ• satÄ«â€™â€™ ti dutiyapadassÄ• pi vissajjanÄ• siyÄ• ti codana
cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tena_ ``avijjÄ• ya nivuto lokoâ€™â€™ ti padena ``k
ti paá¹-hamassa padassa vissajjanÄ• __yuttÄ• _ yuttatarÄ• hoti, yuttatarattÄ• ``kenassu n
paÃ±he ``avijjÄ• ya nivuto lokoâ€™â€™ ti vissajjanÄ• ti mayÄ• vattabbÄ• yevÄ• ti adhippÄ

__ ``kenassu nappakÄ• satÄ«â€™â€™ _ti imasmiá¹ƒ __paÃ±he ``vivicchÄ• pamÄ• dÄ• n
__vissajjanÄ• _ kÄ• tabbÄ• , vivicchÄ• ya pavattattÄ• , pamÄ• dÄ• __ca_ loko nappakÄ• s
avijjÄ• nÄ«varaá¹‡Ä• ya nivuto loko nappakÄ• satÄ«ti vissajjanÄ• kÄ• tabbÄ• , ``kathaá¹ƒ v
nappakÄ• satÄ«ti vissajjanÄ• katÄ• â€™â€™ ti vattabbattÄ• __ ``yo puggaloâ€™â€™ _tiÄ
puthujjanabhÅ«to __puggalo_ avijjÄ• __nÄ«varaá¹‡ehi_ \Be 88/ nivuto, __so_ puthujjanabh
__vivicchati_. ``yÄ• ya vivicchÄ• ya vivicchati, sÄ• vivicchÄ• katamÄ• nÄ• mÄ• â€™â€™
``vivicchÄ•  nÄ• ma vuccati vicikicchÄ• â€™â€™ _ti vuttaá¹ƒ. ``tÄ• ya kasmÄ• nappakÄ• s
__ ``so vicikicchantoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tÄ• ya vicikicchanto __so_ puthujjanabhÅ«t
saddahitabbesu __nÄ• bhisaddahati; _ saddahitabbesu na abhisaddahanto akusalÄ• naá¹ƒ
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sacchikiriyÄ• ya Ä• rabhitabbaá¹ƒ vÄ«riyaá¹ƒ __nÄ• rabhati
puggalo __idha_ loke pamÄ• damanuyutto viharatÄ«ti, pamÄ• dena viharanto pamatto pugg
uppÄ• diyati; anuppÄ• dayantassa __tassa_ puggalassa __te_ sukkÄ• dhammÄ• __anupp
__nappakÄ• santi_ pakÄ• sanavasena na pavattanti; tasmÄ• ``vivicchÄ• pamÄ• dÄ• loko
vissajjanÄ• kÄ• tabbÄ• ti adhippÄ• yo.

``tÄ• disassa \Ne 226/ sukkadhammÄ• naá¹ƒ appakÄ• sanabhÄ• vo amhehi kena vacanen
vattabbabhÄ• vato __ ``yathÄ• ha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ---

``dÅ«re santo pakÄ• santi, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• .

te guá¹‡ehi pakÄ• santi, kittiyÄ• ca yasena cÄ• â€™â€™ ti || ---

yaá¹ƒ gÄ• thÄ• pÄ• á¹-haá¹ƒ bhagavÄ• __yathÄ• _ yena appakÄ• sanÄ• kÄ• rena Ä• ha, t
vuttena tena gÄ• thÄ• pÄ• á¹-hena tÄ• disassa puggalassa sukkadhammÄ• naá¹ƒ appakÄ•
saddahitabboyeva, tasmÄ• ``vivicchÄ• pamÄ• dÄ• loko nappakÄ• satÄ«â€™â€™ ti vissaj
adhippÄ• yo.

gÄ• thÄ• ttho pana --- himavanto pabbato dÅ«re á¹-hito dÅ«re á¹-hitÄ• nampi sacakkhukÄ•
pakÄ• sati iva, evaá¹ƒ __santo_ sappurisÄ• dÅ«re á¹-hitÄ• nampi guá¹‡avasena pavattÄ• y
pavattehi yasaparibhogaparivÄ• rehi ca dÅ«re á¹-hitÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ pakÄ• sar
sarÄ• usÅ« na dissanti yathÄ• , __ettha_ sattaloke vivicchÄ• pamÄ• dÄ• naá¹ƒ vasena viha
ye santo pakÄ• santi, te santo guá¹‡ehi pakÄ• santÄ«ti dassetuá¹ƒ __ ``te guá¹‡ehi pakÄ• s
vuttaá¹ƒ \Be 89/. guá¹‡Ä• nÄ• ma abbhantare jÄ• tÄ• , ``kathaá¹ƒ guá¹‡ehi pakÄ• santÄ«â
``kittiyÄ• ca yasena cÄ• â€™â€™ _ti vuttaá¹ƒ. guá¹‡Ä• nubhÄ• vena pavattÄ• ya kittiyÄ• c
pavattena yasena ca pakÄ• santÄ• puggalÄ• guá¹‡ehi pakÄ• santÄ«ti vattabbÄ• vÄ• ti.

yadi vivicchÄ• pamÄ• dÄ• naá¹ƒ vasena nappakÄ• sati, evaá¹ƒ sati loko nivuto hoti, tasmÄ
vissajjanÄ• kÄ• tabbÄ• ti codanaá¹ƒ manasi katvÄ• __ ``tena cÄ• â€™â€™ _tiÄ• di vuttaá
``vivicchÄ• pamÄ• dÄ• nappakÄ• satÄ«â€™â€™ ti padena ``kenassu nappakÄ• satÄ«â€™
vissajjanÄ• __yuttÄ• _ yuttatarÄ• ti attho. __padenÄ• _ti ca padatthaá¹-á¹-hena vissajjanÄ•
__padassÄ• _ti padatthassa pucchitabbassÄ• ti attho daá¹-á¹-habbo. esa nayo heá¹-á¹-hÄ•

``kissÄ• bhilepanaá¹ƒ brÅ«sÄ«â€™â€™ ti paÃ±he ``jappÄ• bhilepanaá¹ƒ brÅ«mÄ«â€™â€™
daá¹-á¹-habbÄ• . ``katamÄ• jappÄ• nÄ• mÄ• â€™â€™ ti pucchitabbattÄ• __ ``jappÄ• nÄ
vuttaá¹ƒ. sÄ• taá¹‡hÄ• lokaá¹ƒ abhilimpatÄ«ti kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti yojanÄ• . tena vu
bhagavÄ• â€™â€™ _tiÄ• di. tattha __yathÄ• _ yena taá¹‡hÄ• ya abhilepanabhÄ• vena ---

``ratto \Ne 227/ atthaá¹ƒ na jÄ• nÄ• ti, ratto dhammaá¹ƒ na passati.

andhaá¹ƒ tamaá¹ƒ tadÄ• hoti, yaá¹ƒ rÄ• go sahate naraâ€™â€™ nti || ---

yaá¹ƒ gÄ• thaá¹ƒ bhagavÄ• Ä• ha, tathÄ• tena abhilepanabhÄ• vena vuttÄ• ya tÄ• ya gÄ•
abhilimpatÄ«ti viÃ±Ã±Ä• yatÄ«ti adhippÄ• yo.

gÄ• thÄ• yaá¹ƒ pana --- rajjati sattoti __ratto, _ rÄ• gasamaá¹…gÄ«satto. kÄ• raá¹‡aá¹ƒ pa
phalanti __atthaá¹ƒ, _ phalaá¹ƒ. kÄ• raá¹‡aá¹ƒ phalaá¹ƒ dhÄ• reti, taá¹ƒ kÄ• raá¹‡aá¹ƒ __dh
andhakÄ• raá¹ƒ __andhaá¹ƒ. ya_nti yamhi kÄ• le. __ya_nti hi bhummatthe paccattavacanaa
__naraá¹ƒ_ rÄ• gasamaá¹…giá¹ƒ __sahate_ abhibhavati, tadÄ• kÄ• le __andhaá¹ƒ_ andha
yojanÄ• . rÄ• go naraá¹ƒ __yaá¹ƒ_ yasmÄ• sahate, tasmÄ• andhaá¹ƒ tamaá¹ƒ tadÄ• hotÄ
sahate, tassa narassa andhaá¹ƒ tamaá¹ƒ tadÄ• hotÄ«ti vÄ• , rÄ• go naraá¹ƒ __yaá¹ƒ sahat

sahanaá¹ƒ abhibhavanaá¹ƒ nipphÄ• deti, taá¹ƒ sahanaá¹ƒ abhibhavanaá¹ƒ __andhaá¹ƒ_ an
vÄ• yojanÄ• .

``yadi \Be 90/ ratto atthÄ• dikaá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ sati kathaá¹ƒ jappÄ• bhilepanaá¹ƒ b
vattabbattÄ• __ ``sÄ• yaá¹ƒ taá¹‡hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha Ä• rammaá¹‡esu _
Ä• saá¹…gabahulassa taá¹‡hÄ• samaá¹…gissa __puggalassa sÄ• ayaá¹ƒ taá¹‡hÄ• evaá¹
__abhijappÄ• _ pariyuá¹-á¹-hÄ• naá¹-á¹-hÄ• yinÄ« hoti. __iti karitvÄ• _ iminÄ• kÄ• raá¹‡ena
satta__loko_ kenaci silesena __abhilitto_ makkhito viya jappÄ• bhilepena abhilitto nÄ• ma b
``jappÄ• bhilepanaá¹ƒ appakÄ• sanassapi kÄ• raá¹‡aá¹ƒ bhavati, tasmÄ• `kenassu nappak
dutiyapadatthassapi vissajjanÄ• siyÄ• â€™â€™ ti vattabbattÄ• __ ``tena cÄ• â€™â€™ _ti

``tassa lokassa mahabbhayaá¹ƒ kiâ€™â€™ nti imasmiá¹ƒ catutthapaÃ±he ``assa lokassa c
bhaveâ€™â€™ ti ayaá¹ƒ vissajjanÄ• tassÄ• ajitena daá¹-á¹-habbÄ• . bhÄ• yati loko etasm
mahantaá¹ƒ bhayaá¹ƒ __mahabbhayaá¹ƒ_. ``katividhaá¹ƒ dukkhaâ€™â€™ nti pucchitabbat
dukkhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. dve vidhÄ• assa dukkhassÄ• ti __duvidhaá¹ƒ_. ``katam
dukkhaâ€™â€™ nti pucchitabbattÄ• __ ``kÄ• yikaÃ±ca cetasikaÃ±cÄ• â€™â€™ _ti vuttaá
katamaá¹ƒ cetasikaâ€™â€™ nti pucchitabbattÄ• __ ``yaá¹ƒ kÄ• yikaá¹ƒ, idaá¹ƒ dukkhaá¹ƒ
domanassaâ€™â€™ _nti vuttaá¹ƒ.

rogÄ• disatthÄ• dianiá¹-á¹-harÅ«paá¹ƒ sattalokassa mahabbhayaá¹ƒ bhaveyya, ``kathaá¹ƒ
bhaveti saddahetabbaâ€™â€™ nti \Ne 228/ vattabbabhÄ• vato __ ``sabbe sattÄ• hÄ«â€™
sabbe sattÄ• yathÄ• vuttassa __dukkhassa_ ubbijjanti, dukkhena samasamaá¹ƒ aÃ±Ã±aá¹
natthi, dukkhato __uttaritaraá¹ƒ_ vÄ• pana bhayaá¹ƒ kuto atthi. __hi_ yasmÄ• natthi, tasm
bhayassa abhÄ• vato ``dukkhaá¹ƒ lokassa mahabbhayaâ€™â€™ nti vacanaá¹ƒ saddahitab

``sabbe sattÄ• â€™â€™ tiÄ• divacanena rogÄ• disatthÄ• dianiá¹-á¹-harÅ«paá¹ƒ dukkhamÅ
``kÄ• yikacetasikavasena duvidhaá¹ƒ dukkhaá¹ƒ dukkhavedanÄ• yeva, __eva_á¹ƒ sati
saá¹…khÄ• radukkhavipariá¹‡Ä• madukkhÄ• naá¹ƒ mahabbhayabhÄ• vo na Ä• pajjeyyÄ• â
``tisso dukkhatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``tisso dukkhatÄ• sabbesaá¹ƒ sattÄ• naá¹ƒ sabbakÄ• lesu uppajjanti, kadÄ• ci kassaci na
pucchitabbattÄ• __ ``tattha lokoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tÄ• su tÄ«su
__loko_ti bhogasampanno ceva appÄ• bÄ• dho \Be 91/ ca sattaloko. __odhaso_ odhiso __k
attÅ«pakkamamÅ«lÄ• ya __dukkhadukkhatÄ• ya_ muccati, kadÄ• ci parÅ«pakkamamÅ«lÄ•
tathÄ• __odhaso_ odhiso __kadÄ• ci_ karahaci dÄ«ghÄ• yuko loko __vipariá¹‡Ä• madukkh
hetunÄ• muccatÄ«â€™â€™ ti pucchitabbattÄ• pucchaá¹ƒ á¹-hapetvÄ• hetuá¹ƒ dassetuá¹
hetÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. satta__loke_ appekacce appÄ• bÄ• dhÄ• honti, te bhogas
appÄ• bÄ• dhattÄ• ca dukkhadukkhatÄ• ya muccanti, visesato rÅ«pÄ• vacarasattÄ• mucc

honti, te dÄ«ghÄ• yukattÄ• vipariá¹‡Ä• madukkhatÄ• ya muccanti; visesato arÅ«pÄ• vacar
arÅ«pÄ• vacarasattÄ• naá¹ƒ upekkhÄ• samÄ• pattibahulattÄ• .

tesaá¹ƒ tÄ• hi dukkhatÄ• hi muccanaá¹ƒ anekantikaá¹ƒ hoti, tasmÄ• tÄ• hi anatikkantattÄ•
muccanaá¹ƒ tumhehi vuttaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``katamaá¹ƒ ekantikamuccanaâ€™â€
``saá¹…khÄ• radukkhatÄ• ya panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __saá¹…khÄ• radukk
saá¹…khatattÄ• saá¹…khÄ• rapariyÄ• pannÄ• , tÄ• disÄ• ya saá¹…khÄ• radukkhatÄ• yÄ•
arahÄ• . upÄ• dÄ«yati vipÄ• kakkhandhacatukkakaá¹-attÄ• rÅ«pasaá¹…khÄ• taá¹ƒ khandh
upÄ• diyeva sesaá¹ƒ __upÄ• disesaá¹ƒ, _ khandhapaÃ±cakaá¹ƒ, taá¹ƒ natthi etissÄ• nibbÄ
__anupÄ• disesÄ• . anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• _ anupÄ• disesanibbÄ• nadhÄ
itthambhÅ«talakkhaá¹‡e cÄ• yaá¹ƒ karaá¹‡aniddeso. __nibbÄ• nadhÄ• tÅ«_ti ca khandhap
adhippetaá¹ƒ, na asaá¹…khatadhÄ• tu. __tasmÄ• _ti saá¹…khÄ• radukkhatÄ• ya sakalalok
sabbalokasaá¹…gÄ• hakattÄ• vuttappakÄ• ra__saá¹…khÄ• radukkhatÄ• ya_ sabba__loka
__iti katvÄ• _ saá¹…khÄ• radukkhatÄ• ya sabbalokassa dukkhabhÄ• vato __ ``dukkhamass
bhagavatÄ• vuttaá¹ƒ.

``vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ ti (MN III 126; SN a II 1, 3, 36; Vin I 1; Vibh 225) v
mahabbhayaâ€™â€™ nti padena ``kissÄ• bhilepanaá¹ƒ brÅ«sÄ«â€™â€™ ti tatiyapadassÄ
Ä• saá¹…kabhÄ• vato __ ``tena ca catutthassa padassa vissajjanÄ• yuttÄ• â€™â€™ _ti vu
yathÄ• kkamaá¹ƒ pucchÄ• vissajjanÄ• naá¹ƒ yuttatarabhÄ• vo jÄ• nitabboâ€™â€™ ti vattab
bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tena yathÄ• kkamaá¹ƒ pucchÄ• vissajjanÄ• naá¹ƒ yut
bhagavÄ• ``avijjÄ• ya nivuto \Be 92/ lokoâ€™â€™ tiÄ• dimÄ• ha, tasmÄ• yuttatarabhÄ• vo

ettha ca lokassa nÄ«varaá¹‡Ä• dÄ«ni ajÄ• nantena ca titthiyavÄ• desu samayantaresu par
samayantaresu ceva nÄ«varaá¹‡Ä• dÄ«su ca saá¹ƒsayapakkhandena ekaá¹ƒseneva sattÄ•
pucchitabbattÄ• , ekaá¹ƒseneva sattÄ• dhiá¹-á¹-hÄ• nena byÄ• kÄ• tabbattÄ• ca sattÄ• dhi
veditabbÄ• . sÄ• cÄ• yaá¹ƒ pucchÄ• ajÄ• nantassa jÄ• nanatthÄ• ya, jÄ• tasaá¹ƒsayassa
vissajjetabbassa nÄ«varaá¹‡Ä• divisayassa catubbidhattÄ• catubbidhÄ• . nÄ«varaá¹‡Ä• dÄ
loko ca Ä• dhÄ• rabhÄ• vena gÄ• thÄ• yaá¹ƒ vuttoti ``eko paÃ±ho dassitoâ€™â€™ ti ayam
vissajjanÄ• vicayo pana ``adiá¹-á¹-hajotanÄ• vissajjanÄ• , vimaticchedanÄ• vissajjanÄ• â€
pucchÄ• vicaye vuttanayÄ• nusÄ• rena veditabbo.

ekÄ• dhÄ• re pucchÄ• vissajjane vicayo Ä• cariyehi vibhatto, amhehi ca Ã±Ä• to, ``anekÄ•
yo vicayo vibhajanÄ• raho, so vicayo kathaá¹ƒ amhehi viÃ±Ã±Ä• yati, amhÄ• kaá¹ƒ viÃ±Ã±Ä
vicayaá¹ƒ vibhajathÄ• â€™â€™ ti vattabbabhÄ• vato anekÄ• dhÄ• raá¹ƒ pucchaá¹ƒ tÄ• va

``savanti sabbadhi sotÄ• , (iccÄ• yasmÄ• ajito,)

sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhÄ«yareâ€™â€™ ti || (Sn 1040; Nidd II va
ajitamÄ• á¹‡avapucchÄ• niddesa 3) ---

gÄ• thamÄ• ha \Ne 230/. gÄ• thÄ• ttho tÄ• va daá¹-á¹-habbo. __savantÄ«_ti sandanti, pava
__sabbadhÄ«_ti taá¹‡hÄ• dÄ«naá¹ƒ Ä• rammaá¹‡abhÅ«tesu sabbesu rÅ«pÄ• dÄ«su Ä• ya
taá¹‡hÄ• bhijjhÄ• byÄ• pÄ• dÄ• dayo sotÄ• . __iccÄ• yasmÄ• _ti iti evaá¹ƒ Ä• yasmÄ• ajito
taá¹‡hÄ• bhijjhÄ• byÄ• pÄ• dÄ• dÄ«naá¹ƒ sotÄ• naá¹ƒ. __kiá¹ƒ nivÄ• raá¹‡a_nti kiá¹ƒ katam
Ä• varaá¹‡aá¹ƒ bhave, kÄ• katamÄ• dhammajÄ• ti rakkhÄ• bhave. __sotÄ• naá¹ƒ saá¹ƒva
taá¹‡hÄ• bhijjhÄ• byÄ• pÄ• dÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡aá¹ƒ Ä• varaá¹‡aá¹ƒ idaá¹ƒ dhamm
sabbasattahitatthaá¹ƒ amhÄ• kaá¹ƒ tvaá¹ƒ kathehi. __kena sotÄ• _ \Be 93/ __pidhÄ«yare_t
taá¹‡hÄ• bhijjhÄ• byÄ• pÄ• dÄ• dayo sotÄ• paá¹‡á¸• itehi pidhÄ«yareti pucchatÄ«ti pucchi

``pucchÄ• vasena kathitÄ• ya `savanti ... pe ... pidhÄ«yareâ€™ ti imÄ• ya gÄ• thÄ• ya kitta
pucchitÄ• ni, kittakÄ• paÃ±hÄ• â€™â€™ ti pucchitabbattÄ• __ ``imÄ• ni cattÄ• ri padÄ• ni
paÃ±hÄ• â€™â€™ _ti vuttaá¹ƒ. ``pucchÄ• vasena pavattÄ• ya imissÄ• gÄ• thÄ• ya yadi ca
santesu paÃ±hÄ• pi catubbidhÄ• siyuá¹ƒ, kasmÄ• `dveâ€™ ti vuttÄ• â€™â€™ ti vattabbat
bahvÄ• dhivacanena pucchitÄ• â€™â€™ _ti vuttaá¹ƒ. __ime_ etÄ• ya gÄ• thÄ• ya gahitÄ•
pucchitÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- ``savanti ... pe ... pidhÄ«yareti bahÅ«ni vacanÄ• ni adhiki
saá¹ƒvarasaá¹…khÄ• tÄ• sati ceva pidahanahetubhÅ«tÄ• paÃ±Ã±Ä• cÄ• ti ime dve atthÄ
atthavasena dve paÃ±hÄ• vuttÄ• vÄ• â€™â€™ ti. ``pucchÄ• ya duvidhatthavisayatÄ• kath
vattabbattÄ• pucchÄ• ya duvidhatthavisayataá¹ƒ vivarituá¹ƒ __ ``evaá¹ƒ samÄ• pannassÄ•
tattha __evaá¹ƒ samÄ• pannassÄ• _ti imÄ• hi duggatihetubhÅ«tÄ• hi Ã±Ä• tibyasanÄ• disa
pÄ• á¹‡avadhÄ• dÄ«hi Ä• padÄ• hi vÄ• , samaá¹ƒ saha, sabbathÄ• vÄ• ayaá¹ƒ sattaloko
ajjhotthaá¹-assa vÄ• samÄ• pannassa. __evaá¹ƒ saá¹ƒkiliá¹-á¹-hassÄ• _ti Ã±Ä• tibyasanÄ•
pÄ• á¹‡avadhÄ• dÄ«ni Ä• gamma pavattehi dasahi kilesavatthÅ«hi ca ayaá¹ƒ sattaloko saá
saá¹ƒkiliá¹-á¹-hassa ca lokassÄ• ti samÄ• pannassa ajjhotthaá¹-assa lokassa vodÄ• naá¹ƒ
katamaá¹ƒ dhammajÄ• taá¹ƒ bhave. iti __evaÃ±hi_ saccaá¹ƒ ajitasutte Ä• hÄ• ti vitthÄ• ratt
duvidhatthavisayatÄ• Ã±Ä• tabbÄ• ti adhippÄ• yo.

``kiá¹ƒ nu sotÄ• sabbassa lokassa sabbadhi savanti, udÄ• hu, ekaccassevÄ• â€™â€™ ti p
``savanti sabbadhi sotÄ• ti, asamÄ• hitassa savanti abhijjhÄ• byÄ• pÄ• dappamÄ• dabahula
tattha abhijjhÄ• byÄ• pÄ• dappamÄ• dabahulattÄ• rÅ«pÄ• dÄ«su nÄ• nÄ• rammaá¹‡esu v
pavattanti, na samÄ• hitassa abhijjhÄ• byÄ• pÄ• dappamÄ• davirahitassÄ• ti \Ne 231/ adhip
``katamÄ• abhijjhÄ• , katamo byÄ• pÄ• do, katamo pamÄ• doâ€™â€™ ti vattabbattÄ• __
_tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu abhijjhÄ• byÄ• pÄ• dappamÄ• desu. __yÄ• abhij
abhijjhÄ• yanamattaá¹ƒ. lobho ca __akusalamÅ«laá¹ƒ, _ na lubbhanamattaá¹ƒ. __yo byÄ• p

doso, _ na byÄ• pajjanamattaá¹ƒ. doso ca __akusalamÅ«laá¹ƒ, _ na dÅ«sanamattaá¹ƒ. __y
na sativippavÄ• samattaá¹ƒ. moho ca __akusalamÅ«laá¹ƒ, _ na mÅ«hanamattaá¹ƒ. __evaá
abhijjhÄ• dÄ«naá¹ƒ akusalamÅ«lattÄ• yassa abhijjhÄ• byÄ• pÄ• dappamÄ• dabahulassa _
rÅ«pÄ• dÄ«su __Ä• yatanesu_ taá¹‡hÄ• savanti.

``katividhÄ• sÄ• taá¹‡hÄ• â€™â€™ ti vattabbattÄ• __ ``rÅ«pataá¹‡hÄ• ... pe ... dhamma
vuttaá¹ƒ. ``channaá¹ƒ rÅ«pataá¹‡hÄ• dÄ«naá¹ƒ chasu rÅ«pÄ• diÄ• yatanesu savanaá¹ƒ ke
saddahitabbaâ€™â€™ nti vattabbattÄ• __ ``yathÄ• ha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹
bhikkhave ... pe ... paá¹-ihaÃ±Ã±atÄ«â€™â€™ ti yaá¹ƒ vacanaá¹ƒ bhagavÄ• __yathÄ• _ ye
tena pakÄ• rena vuttanayena vacanena tumhehi saddahitabbanti adhippÄ• yo. ettha ca cak
rÅ«pataá¹‡hÄ• dÄ«naá¹ƒ channaá¹ƒ sotÄ• naá¹ƒ dvÄ• rabhÄ• vena pavattattÄ• cakkhÄ• d
sayaá¹ƒ savanto viya bhagavatÄ• vuttÄ• . __itÄ«_ti evaá¹ƒ vuttappakÄ• rena __sabbÄ• _ s
ca __savati_ pavattati. __sabbathÄ• _ sabbappakÄ• rena taá¹‡hÄ• yanamicchÄ• bhinivesa
__savati_ pavattatÄ«ti attho. ``kasmÄ• sabbasmÄ• cakkhÄ• didvÄ• rato ca savati pavattat
taá¹‡hÄ• yanamicchÄ• bhinivesanaunnamanÄ• dippakÄ• rena savanabhÄ• vo vijÄ• nitabbo
``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tenÄ• _ti asamÄ• hitassa abhijjhÄ• byÄ• pÄ
cakkhÄ• didvÄ• rato ca taá¹‡hÄ• yanamicchÄ• bhinivesaunnamanÄ• kÄ• rena taá¹‡hÄ• div
pavattajÄ• nanako bhagavÄ• __ ``savanti sabbadhi sotÄ• â€™â€™ _ti Ä• ha.

``sotÄ• naá¹ƒ `kiá¹ƒ nivÄ• raá¹‡aâ€™ nti iminÄ• kiá¹ƒ pucchati? sotÄ• naá¹ƒ anusayappah
udÄ• hu vÄ«tikkamappahÄ• naá¹ƒ pucchatÄ«â€™â€™ ti vattabbattÄ• __ ``sotÄ• naá¹ƒ kiá
pariyuá¹-á¹-hÄ• navighÄ• taá¹ƒ pucchatÄ«â€™â€™ _ti vuttaá¹ƒ. ``idaá¹ƒ pariyuá¹-á¹-hÄ• na
udÄ• hu vuá¹-á¹-hÄ• naá¹ƒ kiâ€™â€™ nti vattabbattÄ• __ ``idaá¹ƒ vodÄ• naâ€™â€™ _nti
saá¹ƒvaraá¹ƒ brÅ«hi, `kena sotÄ• pidhÄ«yareâ€™ ti iminÄ• kiá¹ƒ pucchati? sotÄ• naá¹ƒ pa
pucchati kiá¹ƒ? udÄ• hu vÄ«tikkamanaá¹ƒ, samugghÄ• á¹-aá¹ƒ vÄ• pucchati kiâ€™â€™ nt
... pe ... pidhÄ«yareti anusayasamugghÄ• á¹-aá¹ƒ pucchatÄ«â€™â€™ _ti vuttaá¹ƒ. ``idaá¹ƒ
vodÄ• naá¹ƒ kiá¹ƒ, udÄ• hu vuá¹-á¹-hÄ• naá¹ƒ kiâ€™â€™ nti vattabbattÄ• __ ``idaá¹ƒ vuá¹
vuttaá¹ƒ.

``savanti \Ne 232/ \Be 95/ sabbadhi sotÄ• â€™â€™ tiÄ• dipucchÄ• vicayo Ä• cariyena vutt
pucchÄ• ya ``katamo vissajjanavicayoâ€™â€™ ti vattabbattÄ• __ ``tattha vissajjanÄ• â€™
__tattha_ pucchÄ• yaá¹ƒ ---

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ• ,)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041 Nidd

ajitamÄ• á¹‡avapucchÄ• niddesa 4) ---

gÄ• thÄ• vissajjanÄ• ti daá¹-á¹-habbÄ• . tassaá¹ƒ gÄ• thÄ• yaá¹ƒ __ajita_ lokasmiá¹ƒ yÄ•
tesaá¹ƒ sotÄ• naá¹ƒ yaá¹ƒ nivÄ• raá¹‡aá¹ƒ, sÄ• sati hoti; taá¹ƒ satiá¹ƒ sotÄ• naá¹ƒ saá¹ƒva
__ete_ sotÄ• paÃ±Ã±Ä• ya pidhÄ«yareti yojanÄ• kÄ• tabbÄ• . tattha __satÄ«_ti vipassanÄ
sati. __paÃ±Ã±Ä• yÄ• _ti maggapaÃ±Ã±Ä• ya. __pidhÄ«yare_ti uppajjituá¹ƒ appadÄ• navas

``sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mÄ«â€™â€™ ti bhagavÄ• Ä
satiyÄ• sotÄ• naá¹ƒ saá¹ƒvaraá¹‡akiccaá¹ƒ siddhaá¹ƒ kiá¹ƒ, visiá¹-á¹-hÄ• ya satiyÄ• sotÄ•
saá¹ƒvaraá¹‡akiccaá¹ƒ siddhaá¹ƒ kiá¹ƒ, katamÄ• ya satiyÄ• sotÄ• naá¹ƒ saá¹ƒvaraá¹‡akicc
pucchitabbattÄ• __ ``kÄ• yagatÄ• ya satiyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __kÄ• yagat
gataá¹ƒ kesÄ• dikaá¹ƒ aniccÄ• dito vipassitvÄ• pavattÄ• ya vipassanÄ• Ã±Ä• á¹‡asampayu
__bhÄ• vitÄ• yÄ• _ti kÄ• yagataá¹ƒ aniccato dukkhato anattato nibbindanato virajjanato niro
paá¹-inissajjanato anupassanÄ• vasena bhÄ• vitÄ• ya. evaÃ±hi aniccato anupassanto nicca
dukkhato anupassanto sukhasaÃ±Ã±aá¹ƒ pajahati; anattato anupassanto attasaÃ±Ã±aá¹ƒ p
nandiá¹ƒ pajahati; virajjanto rÄ• gaá¹ƒ pajahati; nirodhento samudayaá¹ƒ pajahati; paá¹-inis
pajahatÄ«ti. __bahulÄ«katÄ• yÄ• _ti yathÄ• vuttappakÄ• rena divasampi mÄ• sampi saá¹ƒv
sattasaá¹ƒvaccharampi bahulÄ«katÄ• ya. __cakkhu_nti abhijjhÄ• dipavattidvÄ• rabhÄ• vena
niggahitÄ• gamaá¹ƒ daá¹-á¹-habbaá¹ƒ. __nÄ• viÃ±chatÄ«_ti cakkhudvÄ• re pavattaá¹ƒ abhi
cittasantÄ• naá¹ƒ, taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ vÄ• nÄ• kaá¸• á¸• hati, manÄ• pikesu rÅ«
__amanÄ• pikesu_ rÅ«pesu __na paá¹-ihaÃ±Ã±ati_ \Be 96/. kÄ• yagatÄ• ya satiyÄ• \Ne 23
bahulÄ«katÄ• ya sotaá¹ƒ nÄ• viÃ±chati. manÄ• pikesu saddesu ... pe ... amanÄ• pikesu sad
yojanÄ• yathÄ• sambhavato kÄ• tabbÄ• .

``kena kÄ• raá¹‡ena nÄ• viÃ±chati paá¹-ihaÃ±Ã±atÄ«â€™â€™ ti pucchati, indriyÄ• naá¹ƒ s
nÄ• viÃ±chati na paá¹-ihaÃ±Ã±atÄ«ti vissajjeti. ``kenÄ• rakkhena te saá¹ƒvutanivÄ• ritÄ• â€
satiÄ• rakkhena te saá¹ƒvutanivÄ• ritÄ• ti vissajjeti. ``satiÄ• rakkhena saá¹ƒvutanivÄ• ritabh
saddahitabboâ€™â€™ ti vattabbattÄ• __tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ten
saá¹ƒvutanivÄ• ritattÄ• saá¹ƒvutanivÄ• ritajÄ• nanako bhagavÄ• ``sati tesaá¹ƒ nivÄ• raá¹‡
vacanaá¹ƒ Ä• ha, tena vacanena tumhehi satiÄ• rakkhena saá¹ƒvutanivÄ• ritabhÄ• vo sadd
paÃ±Ã±Ä• satyÄ• nugÄ• ti kiccamevettha adhikanti daá¹-á¹-habbaá¹ƒ.

``sati tesaá¹ƒ nivÄ• raá¹‡aâ€™â€™ nti vissajjanassa vitthÄ• rattho Ä• cariyena vutto, amhe
``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti vissajjanassa vitthÄ• rattho ``kathaá¹ƒ amhehi jÄ•
vattabbattÄ• ``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti vissajjanassa vitthÄ• ratthaá¹ƒ dasse
anusayÄ• pahÄ«yantÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __paÃ±Ã±Ä• yÄ• _ti maggapaÃ±Ã
kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjanÄ• rahÄ• kÄ• marÄ• gÄ• nusayÄ• dayo. __pahÄ«yanti_ s

paÃ±Ã±Ä• ya pahÄ«nesu pariyuá¹-á¹-hÄ• nÄ• pi atthato pahÄ«yanti. kissa pahÄ«nattÄ• ``p
vuccati? anusayassa pahÄ«nattÄ• pariyuá¹-á¹-hÄ• nÄ• pahÄ«yantÄ«ti vissajjeti.

``taá¹ƒ anusayappahÄ• nena pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ kiá¹ƒ viya bhavatÄ«â€™â€™
``taá¹ƒ yathÄ• khandhavantassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha khandhavantassa rukk
bhÅ«miá¹ƒ khaá¹‡itvÄ• anavasesamÅ«luddharaá¹‡e kate tassa rukkhassa pupphaphalapa
kudÄ• lÄ• dinÄ• samucchinnÄ• va bhavati yathÄ• , evaá¹ƒ arahattamaggaÃ±Ä• á¹‡ena anu
pariyuá¹-á¹-hÄ• nasantati samucchinnÄ• pidahitÄ• paá¹-icchannÄ• bhavati. kena samucch
__paÃ±Ã±Ä• ya_ maggapaÃ±Ã±Ä• ya samucchinnÄ• bhavatÄ«ti atthayojanÄ• daá¹-á¹-hab
paricchinnabhÄ• vo kathaá¹ƒ saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• â€™â€™ _
``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti vacanato anusayÄ• naá¹ƒ pariyuá¹-á¹-hÄ• nasanta
paricchinnabhÄ• vo paá¹‡á¸• itehi saddahitabboti adhippÄ• yo.

imesu \Be 97/ paÃ±hÄ• vissajjanesu sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ, pidhÄ• naÃ±ca ajÄ• nante
saá¹ƒvarapidhÄ• nÄ• naá¹ƒ pucchitabbattÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• ti pucch
vissajjetabbattÄ• \Ne 234/ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ vissajjananti vissajjanavicayo ca v
``kenassu nivuto lokoâ€™â€™ tiÄ• diko paÃ±ho nÄ«varaá¹‡avicikicchÄ• pamÄ• dajappÄ• n
lokÄ• dhiá¹-á¹-hÄ• navasena eko paÃ±hoti vutto, evaá¹ƒ sati ``savanti sabbadhi sotÄ• â€™â
saá¹ƒvarapidhÄ• nÄ• naá¹ƒ vasena duvidhopi ekatthavasena gahetvÄ• ekÄ• dhiá¹-á¹-hÄ• n
vattabbo, sotÄ• naá¹ƒ bahubhÄ• vato vÄ• ``bahupaÃ±hoâ€™â€™ ti vattabbo; tathÄ• pana
saá¹ƒvarapidhÄ• nÄ• naá¹ƒ vasena ``savanti sabbadhi sotÄ• â€™â€™ tiÄ• dimhi ``dve paÃ
tadanusÄ• rena ``kenassu nivuto lokoâ€™â€™ tiÄ• dimhipi lokaá¹ƒ anÄ• masitvÄ• nÄ«vara
vasena ``cattÄ• ro paÃ±hÄ• â€™â€™ tipi vattabbÄ• ti ayaá¹ƒ nayo dassitoti nayadassanaá¹

desanÄ• kÄ• le vuttadhammassa anusandhimaggahetvÄ• attanÄ• racitaniyÄ• meneva pu
aá¹-á¹-hapetvÄ• , paá¹-iÃ±Ã±aÃ±ca akatvÄ• vissajjanassa ca vicayahÄ• ro Ä• cariyena vib
``desanÄ• kÄ• le vuttadhammassa anusandhiá¹ƒ gahetvÄ• pucchitapaÃ±hassa ceva taá¹ƒ
paá¹-iÃ±Ã±aÃ±ca katvÄ• vissajjanassa ca yo vicayo hÄ• ro vibhatto, so vicayahÄ• ro katha
amhÄ• kaá¹ƒ viÃ±Ã±Ä• panatthÄ• ya tasmiá¹ƒ vicayaá¹ƒ vibhajethÄ• â€™â€™ ti vattabbab
vicetabbÄ• kÄ• raá¹ƒ dassento ``yÄ• ni sotÄ• nÄ«â€™â€™ tiÄ• digÄ• thÄ• ya vicayÄ• kÄ•
``paÃ±Ã±Ä• ceva sati cÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha gÄ• thÄ• ttho tÄ• va viÃ±Ã±Ä• tabbo --- yÄ• ya paÃ±Ã±Ä• ya anusayappahÄ• nena s
yÄ• ya satiyÄ• ca pariyuá¹-á¹-hÄ• nappahÄ• nena sotanirujjhanaá¹ƒ vuttaá¹ƒ, sÄ• yaá¹ƒ __
__sati ca_ tÄ• hi paÃ±Ã±Ä• satÄ«hi asesaá¹ƒ sahuppannaá¹ƒ __nÄ• maÃ±ceva rÅ«paÃ±ca
nirujjhamÄ• ne asesaá¹ƒ uparujjhatÄ«ti mÄ• risa __me_ mayÄ• puá¹-á¹-ho tvaá¹ƒ bhagavÄ
nirujjhanaá¹ƒ pabrÅ«hi, iti Ä• yasmÄ• ajito bhagavantaá¹ƒ pucchati.

ajita tvaá¹ƒ __yametaá¹ƒ_ paÃ±haá¹ƒ pucchitaá¹ƒ nirujjhanaá¹ƒ maá¹ƒ apucchi, ahaá¹ƒ __
nirujjhanaá¹ƒ vadÄ• mi. __yattha_ viÃ±Ã±Ä• á¹‡anirodhe paÃ±Ã±Ä• satisahitaá¹ƒ __nÄ• ma
viÃ±Ã±Ä• á¹‡assa \Be 98/ __nirodhena_ saha ekato asesaá¹ƒ uparujjhati, __ettha_ viÃ±Ã±
sabbaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhena ekato ekakkhaá¹‡e apubbaá¹ƒ acarimaá¹ƒ __uparujjhati
viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ tassa nÄ• marÅ«passa nirodho nÄ• tivattati, taá¹ƒ taá¹ƒ nÄ• mar
viÃ±Ã±Ä• á¹‡anirodho nÄ• tivattatÄ«ti.

``tasmiá¹ƒ \Ne 235/ paÃ±he ayaá¹ƒ ajito kiá¹ƒ pucchati? uparujjhanameva pucchati, udÄ• h
pucchatÄ«â€™â€™ ti vattabbato __ ``ayaá¹ƒ paÃ±he anusandhiá¹ƒ pucchatÄ«â€™â€™ _t
__aya_nti yo Ä• yasmÄ• ajito paÃ±haá¹ƒ apucchÄ«ti ayaá¹ƒ ajito. __paÃ±he_ti ``paÃ±Ã±Ä
tiÄ• dipaÃ±he. yadi anusandhiá¹ƒ pucchati, evaá¹ƒ sati ``katthetaá¹ƒ uparujjhatÄ«â€™â€™
ayuttaá¹ƒ bhaveyyÄ• ti? na, anusandhÄ«yati etena upanirujjhanenÄ• ti __anusandhÄ«_ti at
vuttaá¹ƒ __ ``anusandhiá¹ƒ pucchanto kiá¹ƒ ... pe ... nibbÄ• nadhÄ• tuâ€™â€™ _nti. anusa
anupÄ• disesanibbÄ• nadhÄ• tuyÄ• pi pucchanato ``katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti pu

``yÄ• anupÄ• disesanibbÄ• nadhÄ• tu pucchitÄ• , taá¹ƒ katamÄ• ya paá¹-ipadÄ• ya adhiga
pucchitabbattÄ• catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• saá¹…khÄ• taá¹ƒ paá¹-ipadaá¹
``tÄ«á¹‡Ä« saccÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __saá¹…khatÄ• nÄ«ti_ kammÄ• d
dukkhÄ• dÄ«ni karÄ«yantÄ«ti saá¹…khatÄ• ni. __nirodhadhammÄ• nÄ«_ti nirujjhanaá¹ƒ __
nirodhadhammova, tasmÄ• nirodho dhammo sabhÄ• vo yesaá¹ƒ dukkhÄ• dÄ«nanti __niro
gahetabbo. tÄ• ni tÄ«á¹‡i saccÄ• ni sarÅ«pato dassetuá¹ƒ __ ``dukkhaá¹ƒ samudayo magg
tÄ«á¹‡i dukkhasamudayamaggasaccÄ• ni saá¹…khatÄ• nÄ«ti vuttÄ• ni, ``kiá¹ƒ nirodhasacc
__ ``nirodho asaá¹…khatoâ€™â€™ _ti vuttaá¹ƒ. idha ``nirodhadhammoâ€™â€™ tipi vattab
asaá¹…khatattÄ• __asaá¹…khato_. uppÄ• danirodhÄ• bhÄ• vato __anirodhadhammo_. ``p
katamena pahÄ• yakena katamo pahÄ• tabbo, katamÄ• ya bhÅ«miyÄ• pahÄ«noâ€™â€™
samudayo dvÄ«su bhÅ«mÄ«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dvÄ«su bhÅ«mÄ«sÅ«
__kÄ• macchando_ti kÄ• mabhavarÄ• go. __rÅ«parÄ• go_ti rÅ«pabhavarÄ• go. __arÅ«par
saá¹ƒyojanabhedato dasa saá¹ƒyojanÄ• ni pahÄ«yantÄ«ti yojanÄ• .

<12> pahÄ• tabbasaá¹ƒyojanÄ• ni \Be 99/ dassanabhÅ«mibhÄ• vanÄ• bhÅ«mibhedena vib
``indriyabhedato kathaá¹ƒ vibhattÄ• nÄ«â€™â€™ ti vattabbabhÄ• vato __ ``tattha tÄ«á¹‡Ä«
atha vÄ• ``pahÄ• tabbasaá¹ƒyojanesu katamÄ• ni saá¹ƒyojanÄ• ni katamaá¹ƒ indriyaá¹ƒ at
nirujjhantÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha tÄ«á¹‡Ä«â€™â€™ _tiÄ• di vuttaá¹ƒ. __
pahÄ• yakaá¹ƒ katvÄ• __nirujjhanti_ anuppÄ• davasena. ``anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«t
saá¹ƒyojanÄ• naá¹ƒ nirujjhanahetu hotu, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ kissa hetÅ«â€™â€™ ti p
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yaá¹ƒ_ yena aÃ±Ã±Ä• tÄ• vindriyena arahÄ• ``n
evaá¹ƒ jÄ• nÄ• ti, __idaá¹ƒ_ jÄ• nanahetu aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ __khaye_ jÄ• tikkhaye a
__Ã±Ä• á¹‡aá¹ƒ. yaá¹ƒ_ yena aÃ±Ã±Ä• tÄ• vindriyena arahÄ• ``itthattÄ• ya aparaá¹ƒ na bh

pajÄ• nÄ• ti, __idaá¹ƒ_ pajÄ• nanahetu \Ne 236/ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. __anuppÄ• de_
arahattaphale pavattaá¹ƒ __Ã±Ä• á¹‡aá¹ƒ_ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ jÄ• nanahetu hotÄ«ti v
indriyaÃ±Ä• á¹‡Ä• ni pahÄ• yakÄ• ni katvÄ• saá¹ƒyojanÄ• ni nirujjhanti, ``tÄ• ni Ã±Ä• á¹‡Ä
nirujjhantÄ«â€™â€™ ti vattabbabhÄ• vato __ ``tattha yaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ pÄ• puá¹‡antassa nirujjhatu, a
pÄ• puá¹‡antassa nirujjhatu, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ kadÄ• nirujjhatÄ«â€™â€™ ti pucchit
yaÃ±ca khayeâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dve_ti kiccabhedena dve, sabhÄ• vato pa

``pajÄ• nanakiccampi ekameva, kathaá¹ƒ dve siyuâ€™â€™ nti vattabbattÄ• __ ``apicÄ• â€
Ä• rammaá¹‡apaÃ±Ã±Ä• bhedena dve nÄ• mÄ• ni labbhantÄ«ti vuttaá¹ƒ hoti. __sÄ• _ti yÄ•
sotapidhÄ• nakiccena vuttÄ• , sÄ• paÃ±Ã±Ä• pakÄ• rehi jÄ• nanasabhÄ• vena __paÃ±Ã±
Ä• rammaá¹‡aá¹ƒ __apilÄ• panaá¹-á¹-hena_ ogÄ• hanaá¹-á¹-hena __sati_ nÄ• ma.

<13> ``paÃ±Ã±Ä• ceva sati cÄ• â€™â€™ ti padassa attho Ä• cariyena vibhatto, amhehi ca
``nÄ• marÅ«paÃ±cÄ• â€™ ti padassa attho kathaá¹ƒ amhehi Ã±Ä• tabboâ€™â€™ ti vattab
__ ``tattha ye paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti k
bhavattaye. __tatthÄ• _ti paÃ±cupÄ• dÄ• nakkhandhasaá¹…khÄ• tanÄ• marÅ«pasamudÄ•
cakkhÄ• dipaÃ±cindriyÄ• ni \Be 100/. __viÃ±Ã±Ä• á¹‡asampayutta_nti sampayuttapaccayat
pacurajanassa pana avibhajitvÄ• gahaá¹‡Ä«yasabhÄ• vamattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. vib
``nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ, rÅ«paá¹ƒ pana na viÃ±Ã±Ä• á¹‡asampayuttaá¹
vibhajitvÄ• gahetabbaá¹ƒ. __tassÄ• _ti paÃ±Ã±Ä• satisahitassa nÄ• marÅ«passa. __nirodh
anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ.

bhagavantaá¹ƒ pucchanto Ä• yasmÄ• ajito __ ``paÃ±Ã±Ä• ceva ... pe ... katthetaá¹ƒ uparu
evaá¹ƒ pÄ• rÄ• yane Ä• ha. ``paÃ±Ã±Ä• cevÄ• tiÄ• digÄ• thÄ• ya yÄ• anupÄ• disesanibb
anupÄ• disesanibbÄ• nadhÄ• tu katamena adhigamena pattabbÄ• â€™â€™ ti pucchitabba
ariyamaggÄ• dhigamamukhena pattabbÄ• , caturiddhipÄ• dabhÄ• vanÄ• ya ca cattÄ• rindri
mÅ«labhÅ«tÄ• ni tÄ• ni cattÄ• rindriyÄ• ni niddhÄ• retvÄ• dassento __ ``tattha sati ca paÃ±
_tiÄ• dimÄ• ha. kusalÄ• kusaladhammagatiyo samanvesamÄ• nÄ• ya satiyÄ• sijjhamÄ• nÄ
nipphÄ• detabbo, satiggahaá¹‡ena ca pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ gÄ• thÄ• yaá¹ƒ adh
pariyuá¹-á¹-hÄ• nappahÄ• nena ca \Ne 237/ samÄ• dhikiccaá¹ƒ pÄ• kaá¹-anti Ä• ha __ ``sa
satindriyaÃ±ca samÄ• dhindriyaÃ±cÄ• â€™â€™ _ti. paÃ±Ã±Ä• ya anusayasamugghÄ• taá
catubbidhasammappadhÄ• nasaá¹…khÄ• tena vÄ«riyena sijjhati, na vinÄ• tenÄ• ti vuttaá¹ƒ
indriyÄ• ni paÃ±Ã±indriyaÃ±ca vÄ«riyindriyaÃ±cÄ• â€™â€™ _ti.

imesu yathÄ• vuttesu catÅ«su indriyesu pubbabhÄ• ge vÄ• maggakkhaá¹‡e vÄ• sijjhantes
saddahanÄ• okappanÄ• siddhÄ• , idaá¹ƒ saddahanaokappanasaá¹…khÄ• taá¹ƒ dhammaj

``tesu mÅ«labhÅ«tesu indriyesu siddhesu katamena indriyena katamo dhammo siddhoâ€™
iminÄ• ayaá¹ƒ siddhoti dassento __ ``tattha yÄ• saddhÄ• dhipateyyÄ• â€™â€™ _tiÄ• dim
satyÄ• dÄ«su. __saddhÄ• dhipateyyÄ• _ti paccayabhÅ«tÄ• ya saddhÄ• ya siddho chando a
saddhÄ• dhipatinÄ• pavattetabbÄ• cittekaggatÄ• ti __saddhÄ• dhipateyyÄ• . chandasamÄ
jeá¹-á¹-hakaá¹ƒ katvÄ• pavattito samÄ• dhi vÄ• chandÄ• dhipatinÄ• sampayutto pubbabh
chandasamÄ• dhi, pahÄ• naá¹ƒ pahÄ• nahetu hotÄ«ti yojanÄ• kÄ• tabbÄ• . __pahÄ• na_n
etena chandasamÄ• dhinÄ• ti __pahÄ• na_nti karaá¹‡asÄ• dhanattho gahetabbo. __paá¹-is
parikammabalena. __bhÄ• vanÄ• balenÄ• _ti mahaggatabhÄ• vanÄ• balena.

``so \Be 101/ chandasamÄ• dhi sayaá¹ƒ kevalova pahÄ• naâ€™â€™ nti vattabbattÄ• __ ``
assÄ• sapassÄ• sÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tasmiá¹ƒ samÄ• hite cit
samÄ• hite cittuppÄ• de assÄ• sÄ• â€™â€™ tiÄ• dinÄ• assÄ• sÄ• disÄ«sena assÄ• sÄ• d
gahitÄ• , te ca yÄ• va bhÄ• vanÄ• pÄ• ripÅ«rÄ«, tÄ• va punappunaá¹ƒ saraá¹‡ato ca __sar
saá¹…kappato ca __saá¹…kappÄ• _. yo pana ``sarasaá¹…kappÄ• , ime saá¹…khÄ• rÄ• cÄ
purimako chandasamÄ• dhi vÄ• kilesavikkhambhanatÄ• ya ca tadaá¹…gappahÄ• natÄ• ya
pahÄ• nahetupadhÄ• naá¹ƒ vÄ• , ``ime vuttappakÄ• rÄ• saá¹…khÄ• rÄ• dayo kiá¹ƒ bhÄ• v
``ime ca saá¹…khÄ• rÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ime saá¹…khÄ• rÄ• ca tadubhay
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ vivekanissitaá¹ƒ virÄ• ganis
vossaggapariá¹‡Ä• miá¹ƒ iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti yojanÄ• .

__chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gata_nti chando eva adhipati __c
chandÄ• dhipatisamÄ• dhi. tena vuttaá¹ƒ bhagavatÄ• --- ``chandaá¹ƒ ce, bhikkhave, bhikkh
labhati samÄ• dhiâ€™â€™ nti (Vibh 432). chandahetuko vÄ• samÄ• dhi, chandÄ• diko vÄ•
chandÄ• dhipatissa paccayuppanno samÄ• dhÄ«ti vuttaá¹ƒ hoti. padhÄ• nabhÅ«tÄ• saá¹…
__padhÄ• nasaá¹…khÄ• rÄ• , _ padhÄ• nasaddena saá¹…khatasaá¹…khÄ• rÄ• dayo nivat
padhÄ• nasaá¹…khÄ• rÄ• cÄ• ti __chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rÄ• _ \Ne 238
... samannÄ• gato, _ taá¹ƒ ... pe ... gataá¹ƒ. ijjhati samijjhati nippajjatÄ«ti __iddhi, _ koá¹-á¹-
eva pÄ• do koá¹-á¹-hÄ• soti __iddhipÄ• do, _ iddhipÄ• dacatuttho. ijjhanti vÄ• tÄ• ya sattÄ•
ukkaá¹ƒsagatÄ• hontÄ«ti __iddhi, _ pajjati etenÄ• ti __pÄ• do, _ iddhiyÄ• pÄ• doti __iddhip
sÄ• maÃ±Ã±atthavasena vuttopi ``chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• ga
chandiddhipÄ• dova gahetabbo, taá¹ƒ iddhipÄ• daá¹ƒ taá¹ƒ chandiddhipÄ• daá¹ƒ bhÄ• veti

__vivekanissitaá¹ƒ virÄ• ganissita_nti vipassanÄ• kkhaá¹‡e kiccato tadaá¹…gavivekanissita
nissaraá¹‡avivekanissitaá¹ƒ, maggakkhaá¹‡e pana kiccato samucchedavivekanissitaá¹ƒ, Ä•
nissaraá¹‡avivekanissitaá¹ƒ. __virÄ• ganissita_nti vipassanÄ• kkhaá¹‡e kiccato tadaá¹…ga
ajjhÄ• sayato nissaraá¹‡avivekanissitaá¹ƒ, maggakkhaá¹‡e pana kiccato samucchedavirÄ•
Ä• rammaá¹‡ato nissaraá¹‡avirÄ• ganissitaá¹ƒ. __nirodhanissita_nti vipassanÄ• kkhaá¹‡e k
tadaá¹…ganirodhanissitaá¹ƒ, ajjhÄ• sayato nissaraá¹‡anirodhanissitaá¹ƒ, maggakkhaá¹‡e k

samucchedanirodhanissitaá¹ƒ, Ä• rammaá¹‡ato nissaraá¹‡anirodhanissitaá¹ƒ. __vossaggap
pariccÄ• gavossaggapakkhandanavossaggavasena vossaggo duvidho. tatthapi vipassanÄ•
pariccÄ• gavossaggo, nibbÄ• naninnabhÄ• vena pakkhandanavossaggo, maggakkhaá¹‡e s
pariccÄ• gavossaggo, Ä• rammaá¹‡akaraá¹‡ena nibbÄ• napakkhandanavossaggoti vibhajit
yathÄ• vuttavossaggatthaá¹ƒ pariá¹‡amati, pariá¹‡ataá¹ƒ vÄ• paripacati paripacanaá¹ƒ kar
__vossaggapariá¹‡Ä• mÄ«, _ taá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

chandiddhipÄ• dabhÄ• vanÄ• kÄ• ro Ä• cariyena vutto, amhehi ca Ã±Ä• to, ``kathaá¹ƒ vÄ«
amhehi vijÄ• nitabboâ€™â€™ ti vattabbabhÄ• vato __ ``tattha yÄ• vÄ«riyÄ• dhipateyyÄ• â
tassattho heá¹-á¹-hÄ• vuttanayÄ• nusÄ• reneva viÃ±Ã±eyyo. saá¹ƒkhittavasena pana á¹-ha
vitthÄ• rato á¹-hapessÄ• mi. kathaá¹ƒ? ---

``tattha yÄ• vÄ«riyÄ• dhipateyyÄ• cittekaggatÄ• , ayaá¹ƒ vÄ«riyasamÄ• dhi. samÄ• hite cit
vikkhambhanatÄ• ya paá¹-isaá¹…khÄ• nabalena vÄ• bhÄ• vanÄ• balena vÄ• , idaá¹ƒ pahÄ
assÄ• sapassÄ• sÄ• vitakkavicÄ• rÄ• saÃ±Ã±Ä• vedayitÄ• sarasaá¹…kappÄ• , ime saá¹.
vÄ«riyasamÄ• dhi, kilesavikkhambhanatÄ• ya ca pahÄ• naá¹ƒ ime ca saá¹…khÄ• rÄ• , tadu
vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Ne 239/ iddhipÄ• daá¹ƒ bhÄ
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

``tattha yÄ• cittÄ• dhipateyyÄ• cittekaggatÄ• , ayaá¹ƒ cittasamÄ• dhi. samÄ• hite citte kiles
vikkhambhanatÄ• ya paá¹-isaá¹…khÄ• nabalena vÄ• bhÄ• vanÄ• balena vÄ• , idaá¹ƒ pahÄ
assÄ• sapassÄ• sÄ• vitakkavicÄ• rÄ• saÃ±Ã±Ä• vedayitÄ• sarasaá¹…kappÄ• , ime saá¹.
cittasamÄ• dhi, kilesavikkhambhanatÄ• ya ca pahÄ• naá¹ƒ ime ca saá¹…khÄ• rÄ• , tadubha
cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti viveka
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

``tattha \Be 103/ yÄ• vÄ«maá¹ƒsÄ• dhipateyyÄ• cittekaggatÄ• , ayaá¹ƒ vÄ«maá¹ƒsÄ• sam
kilesÄ• naá¹ƒ vikkhambhanatÄ• ya paá¹-isaá¹…khÄ• nabalena vÄ• bhÄ• vanÄ• balena vÄ•
assÄ• sapassÄ• sÄ• vitakkavicÄ• rÄ• saÃ±Ã±Ä• vedayitÄ• sarasaá¹…kappÄ• , ime saá¹.
vÄ«maá¹ƒsÄ• samÄ• dhi kilesavikkhambhanatÄ• ya ca pahÄ• naá¹ƒ ime ca saá¹…khÄ• rÄ•
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miâ€™â€™ nti.

ayaá¹ƒ pana viseso --- __vÄ«riyasamÄ• dhÄ«_ti vÄ«riyaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• pavatti
vÄ«riyÄ• dhipatinÄ• sampayutto pubbabhÄ• ge pavatto samÄ• dhi vÄ• vÄ«riyasamÄ• dhi.
jeá¹-á¹-hakaá¹ƒ katvÄ• pavattito samÄ• dhi vÄ• cittÄ• dhipatinÄ• sampayutto pubbabhÄ•
cittasamÄ• dhi. __vÄ«maá¹ƒsÄ• samÄ• dhÄ«_ti vÄ«maá¹ƒsaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• pa
vÄ«maá¹ƒsÄ• dhipatinÄ• sampayutto pubbabhÄ• ge pavatto samÄ• dhi vÄ• vÄ«maá¹ƒsÄ•

sattibalÄ• nurÅ«penettha saá¹…khepavaá¹‡á¹‡anÄ• katÄ• , gambhÄ«raÃ±Ä• á¹‡ehi pana
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nurÅ«pena vitthÄ• rato vÄ• gambhÄ«rato vÄ• vibhajitvÄ• gahet

<14> ``chandasamÄ• dhi vÄ«riyasamÄ• dhi cittasamÄ• dhi vÄ«maá¹ƒsÄ• samÄ• dhÄ«â€™
vÄ«maá¹ƒsÄ• samÄ• dhiyeva Ã±Ä• á¹‡amÅ«lako Ã±Ä• á¹‡apubbaá¹…gamo Ã±Ä• á¹‡Ä• n
samÄ• dhayo aÃ±Ã±Ä• á¹‡amÅ«lakÄ• aÃ±Ã±Ä• á¹‡apubbaá¹…gamÄ• aÃ±Ã±Ä• á¹‡apav
sabbe samÄ• dhayo Ã±Ä• á¹‡amÅ«lakÄ• dayoyevÄ• ti dassetuá¹ƒ __ ``sabbo samÄ• dhi Ã
vuttaá¹ƒ. tattha __sabbo samÄ• dhÄ«_ti \Ne 240/ chandasamÄ• dhi, vÄ«riyasamÄ• dhi, citt
vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti catubbidho samÄ• dhi. __Ã±Ä• á¹‡amÅ«lako_ti ekÄ• vajjanav
pavattaá¹ƒ upacÄ• raÃ±Ä• á¹‡amÅ«lako. __Ã±Ä• á¹‡apubbaá¹…gamo_ti adhigamaÃ±Ä• á
Ã±Ä• á¹‡apubbaá¹…gamo. __Ã±Ä• á¹‡Ä• nuparivattÄ«_ti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ a
Ã±Ä• á¹‡Ä• nuparivatti. atha vÄ• nÄ• nÄ• vajjanÅ«pacÄ• raÃ±Ä• á¹‡aá¹ƒ vÄ• paá¹-isandh
assÄ• ti __Ã±Ä• á¹‡amÅ«lako, _ upacÄ• raÃ±Ä• á¹‡aá¹ƒ pubbaá¹…gamaá¹ƒ assÄ• ti __Ã±
appanÄ• Ã±Ä• á¹‡aá¹ƒ anuparivatti assÄ• ti __Ã±Ä• á¹‡Ä• nuparivatti_ \Be 104/. sabbaá¹ƒ
mÅ«laá¹ƒ assÄ• ti __Ã±Ä• á¹‡amÅ«lako_. appanÄ• Ã±Ä• á¹‡aá¹ƒ pubbaá¹…gamaá¹ƒ assÄ
abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ anuparivatti assÄ• ti __Ã±Ä• á¹‡Ä• nuparivatti, _ anuparivattana
Ã±Ä• á¹‡assa anuparivatti __Ã±Ä• á¹‡Ä• nuparivatti, _ Ã±Ä• á¹‡Ä• nuparivatti assÄ• ti __Ã
Ã±Ä• á¹‡aá¹ƒ pana pubbe vuttappakÄ• rameva.

__yathÄ• pure tathÄ• pacchÄ• _ti yathÄ• chandasamÄ• dhiÄ• dicatubbidhasamÄ• dhissa
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena pure atÄ«tÄ• su jÄ• tÄ«su asaá¹…
saá¹ƒvaá¹-á¹-avivaá¹-á¹-esu attano khandhapaá¹-ibaddhassa, paresaá¹ƒ khandhapaá¹-ibad
paá¹-ivijjhanameva, na duppaá¹-ivijjhanaá¹ƒ tathÄ• tathÄ• vuttasamÄ• dhissa
anÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena pacchÄ• anÄ• gatÄ• su jÄ• tÄ«su asaá¹…
saá¹ƒvaá¹-á¹-avivaá¹-á¹-esu attano khandhapaá¹-ibaddhassa, paresaá¹ƒ khandhapaá¹-ibad
paá¹-ivijjhanameva, na duppaá¹-ivijjhananti attho daá¹-á¹-habbo. __yathÄ• pacchÄ• tathÄ•
yathÄ• vuttasamÄ• dhissa cetopariyaÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena anÄ• gatesu sattasu
parasattÄ• naá¹ƒyeva cittassa suá¹-á¹-hu paá¹-ivijjhanameva, na duppaá¹-ivijjhanaá¹ƒ, tathÄ
tathÄ• vuttasamÄ• dhissa pure atÄ«tesu sattasuyeva divasesu parasattÄ• naá¹ƒyeva cittas
paá¹-ivijjhanameva, na duppaá¹-ivijjhananti attho.

__yathÄ• divÄ• tathÄ• ratti_nti yathÄ• cakkhumantÄ• naá¹ƒ sattÄ• naá¹ƒ divasabhÄ• ge
andhakÄ• rassa viddhaá¹ƒsitattÄ• Ä• pÄ• thagataá¹ƒ cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ man
suviÃ±Ã±eyyaá¹ƒ, tathÄ• rattibhÄ• ge caturaá¹…gasamannÄ• gatepi andhakÄ• re vattamÄ
dibbacakkhuÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena rÅ«pÄ• yatanassa suá¹-á¹-hu paá¹-ivijjhanam
duppaá¹-ivijjhanaá¹ƒ. __yathÄ• rattiá¹ƒ tathÄ• divÄ• _ti yathÄ• rattibhÄ• ge caturaá¹…gas
andhakÄ• re yathÄ• vuttasamÄ• dhissa dibbacakkhuÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena rÅ«p

paá¹-ivijjhanameva, na duppaá¹-ivijjhanaá¹ƒ, tathÄ• divasabhÄ• ge sukhumassa rÅ«pÄ• ya
pÄ• kÄ• rÄ• dinÄ• tirohitassa rÅ«pÄ• yatanassa vÄ• atidÅ«raá¹-á¹-hÄ• ne pavattassa rÅ«p
yathÄ• vuttasamÄ• dhissa dibbacakkhuÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena suá¹-á¹-hu paá¹-iv
duppaá¹-ivijjhananti attho daá¹-á¹-habbo.

yathÄ• \Ne 241/ yathÄ• vuttasamÄ• dhissa divasabhÄ• ge dibbasotaÃ±Ä• á¹‡Ä• nuparivat
saddÄ• yatanassa vÄ• kenaci pÄ• kÄ• rÄ• dinÄ• tirohitassa saddÄ• yatanassa \Be 105/ vÄ
pavattassa saddÄ• yatanassa vÄ• suá¹-á¹-hu paá¹-ivijjhanameva, na duppaá¹-ivijjhanaá¹ƒ,
yathÄ• vuttasamÄ• dhissa dibbasotaÃ±Ä• á¹‡Ä• nuparivattibhÄ• vena sukhumassa saddÄ•
pÄ• kÄ• rÄ• dinÄ• tirohitassa saddÄ• yatanassa vÄ• atidÅ«raá¹-á¹-hÄ• ne pavattassa sad
paá¹-ivijjhanameva, na duppaá¹-ivijjhananti ayaá¹ƒ nayopi netabbo. tena vuttaá¹ƒ __aá¹-á¹-h

__ ``yathÄ• pure_ti yathÄ• samÄ• dhissa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• nuparivattib
vatvÄ• ``yathÄ• ca rÅ«pÄ• yatane vuttaá¹ƒ, tathÄ• samÄ• dhissa dibbasotaÃ±Ä• á¹‡Ä• nu
ca netabbaâ€™â€™ nti (Nett-a 14).

``Ã±Ä• á¹‡amÅ«lakÄ• disamÄ• dhinÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• nuparivattibhÄ
bhÄ• vetÄ«â€™â€™ ti pucchitabbattÄ• __ ``iti vivaá¹-enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tatth
vuttappakÄ• rena. __apariyonaddhenÄ• _ti nÄ«varaá¹‡Ä• divigamanena. __sappabhÄ• saá
iddhipÄ• dasampayuttaá¹ƒ maggacittaá¹ƒ bhÄ• veti. iddhipÄ• dasampayutte maggacitte upp
magga__cittasahabhÅ«ni_ kusalÄ• ni saddhindriyavÄ«riyindriyasatindriyasamÄ• dhindriyap
__paÃ±cindriyÄ• ni uppajjanti_. magga__citte_ nirujjhamÄ• ne anuppajjanabhÄ• vena __nir
ekacittakkhaá¹‡ikattÄ• . evaá¹ƒ magga__viÃ±Ã±Ä• á¹‡assa_ nirodhÄ• paÃ±Ã±Ä• ca sati c

``kassa viÃ±Ã±Ä• á¹‡assa nirodhÄ• nÄ• marÅ«paá¹ƒ nirujjhatÄ«â€™â€™ ti vattabbattÄ•
_tiÄ• di vuttaá¹ƒ, paá¹-isandhiviÃ±Ã±Ä• á¹‡assa nirodhÄ• nÄ• marÅ«paÃ±ca nirujjhatÄ«ti v
``viÃ±Ã±Ä• á¹‡assa nirodhÄ• paÃ±Ã±Ä• ca sati cÄ• ti vuttÄ• ni paÃ±cindriyÄ• ni evaá¹ƒ ni
vattabbattÄ• nÄ• marÅ«paÃ±ca nirujjhati, nirujjhamÄ• naá¹ƒ pana nÄ• marÅ«paá¹ƒ paá¹-is
nirodhÄ• nirujjhatÄ«ti dassetuá¹ƒ __ ``nÄ• marÅ«paÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tatth
maggena taá¹‡hÄ• avijjÄ• dike anupacchinne uppajjanÄ• rahaá¹ƒ vedanÄ• dikkhandhattaya
__viÃ±Ã±Ä• á¹‡ahetuka_nti uppajjanÄ• rahaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ hetu assa n
viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ. __viÃ±Ã±Ä• á¹‡apaccayÄ• nibbatta_nti viÃ±Ã±Ä• á¹‡ena paccay
uppajjanÄ• rahassa paá¹-isandhiviÃ±Ã±Ä• á¹‡assa. __hetÅ«_ti taá¹‡hÄ• avijjÄ• diko kileso.
uppajjanÄ• rahaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ. __anÄ• hÄ• ra_nti appaccayaá¹ƒ. __an
kÄ• mataá¹‡hÄ• dÄ«hi \Be 106/ anabhinanditabbaá¹ƒ. __appaá¹-isandhika_nti punabbhavÄ
tÄ• disaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __ahetÅ«_ti \Ne 242/ natthi hetusaá¹…khÄ• taá¹ƒ paá¹-isand
nÄ• marÅ«passÄ• ti ahetu. __appaccaya_nti sahÄ• yavirahena natthi paccayÄ• saá¹…khÄ
evaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡assa nirodhÄ• nÄ• marÅ«paÃ±ca nirujjhatÄ«ti.

``paÃ±Ã±Ä• satÄ«naÃ±ceva nÄ• marÅ«passa ca vuttappakÄ• rena nirujjhanabhÄ• vo kath
ti vattabbattÄ• __ ``tenÄ• ha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. vattabbÄ• kÄ• rena paÃ
nÄ• marÅ«passa ca nirujjhanabhÄ• vajÄ• nanako bhagavÄ• yathÄ• nirujjhanabhÄ• vadÄ«p
etthetaá¹ƒ uparujjhatÄ«â€™â€™ _ti gÄ• thÄ• vacanaá¹ƒ Ä• ha. tena gÄ• thÄ• vacanena tu
nirujjhanabhÄ• vo saddahitabboyevÄ• ti. etthÄ• pi paÃ±Ã±Ä• satinÄ• marÅ«pÄ• naá¹ƒ niruj
vÄ• saá¹ƒsayantena ajitena pucchitabbattÄ• ``adiá¹-á¹-hajotanÄ• pucchÄ• ti vÄ• diá¹-á¹-h
pucchÄ• ti vÄ• paÃ±Ã±Ä• dÄ«naá¹ƒ anekatthattÄ• dhammato vÄ• anekÄ• dhiá¹-á¹-hÄ• n
dhammÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• â€™â€™ ti vÄ• iccevamÄ• dipucchÄ• vicayo niddhÄ
``sarÅ«padassanavissajjananti vÄ• anekÄ• dhiá¹-á¹-hÄ• navissajjananti vÄ• dhammÄ• dhi
nti vÄ• iccevamÄ• divissajjanavicayo niddhÄ• retabbo.

evaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nÄ• dipucchÄ• vissajjanÄ• ni ceva dhammÄ• dhiá¹-á¹-hÄ• nÄ•
visuá¹ƒ visuá¹ƒ dassetvÄ• pucchÄ• vicayo ceva vissajjanavicayo ca Ä• cariyena vibhatto, a
``sattÄ• dhiá¹-á¹-hÄ• nadhammÄ• dhiá¹-á¹-hÄ• nesu ekato dassitesu pucchÄ• vissajjanesu
vissajjanavicayo ca amhehi viÃ±Ã±Ä• tabboâ€™â€™ ti pucchitabbattÄ• sattÄ• dhiá¹-á¹-hÄ
pucchaá¹ƒ nÄ«haritvÄ• tattha vicayaá¹ƒ vibhajanto __ ``ye ca saá¹…khatadhammÄ• seâ€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

``evaá¹ƒ anusandhipucchampi dassetvÄ• heá¹-á¹-hÄ• sattÄ• dhiá¹-á¹-hÄ• nÄ• , dhammÄ•
visuá¹ƒ visuá¹ƒ dassitÄ• ti idÄ• ni tÄ• saha dassetuá¹ƒ ``ye ca saá¹…khatadhammÄ• seâ€™
(Nett-a 14) ---

vuttaá¹ƒ. tassÄ• yaá¹ƒ attho --- idha sÄ• sane __ye_ arahanto saá¹…khatadhammÄ• honti,
janÄ• __sekkhÄ• _ sÄ«lÄ• disikkhamÄ• nÄ• honti, __tesaá¹ƒ_ \Be 107/ arahantÄ• vaÃ±ce
paá¹-ipattiá¹ƒ meá¹ƒ mahÄ• puá¹-á¹-ho nipako tvaá¹ƒ bhagavÄ• pabrÅ«hi mÄ• risa iti Ä• y
Ä• hÄ• ti.

<15> tassaá¹ƒ gÄ• thÄ• yaá¹ƒ ``kittakÄ• ni pucchitÄ• nÄ«â€™â€™ ti vattabbattÄ• __ ``imÄ
vuttaá¹ƒ. padatthÄ• nurÅ«paá¹ƒ pucchitabbattÄ• __ ``imÄ• ni tÄ«á¹‡i padÄ• ni pucchitÄ• n
``ye ca \Ne 243/ ... pe ... mÄ• risÄ• â€™â€™ ti gÄ• thÄ• yaá¹ƒ ye paÃ±hÄ• pucchitÄ• , te p
``kissa kena kÄ• raá¹‡ena tayo hontÄ«â€™â€™ ti pucchitabbattÄ• __ ``kissa ... pe ... yoge
vuttaá¹ƒ. sekkhÄ• ariyÄ• ca asekkhÄ• ariyÄ• ca vipassanÄ• pubbaá¹…gamaá¹ƒ pahÄ• n
__sekhÄ• sekhavipassanÄ• pubbaá¹…gamappahÄ• nÄ• ni, _ tesaá¹ƒ yogoti __sekhÄ• ... p
pe ... yogena. __evaá¹ƒ_ pucchÄ• vidhinÄ• __hi_ yasmÄ• ``ye ca saá¹…khatadhammÄ• s
gÄ• thamÄ• ha, tasmÄ• tayo paÃ±hÄ• hontÄ«ti daá¹-á¹-habbÄ• .

``ye ca saá¹…khatadhammÄ• seâ€™â€™ ti iminÄ• asekkhÄ• naá¹ƒ arahattaá¹ƒ pucchati,

idhÄ• â€™â€™ ti iminÄ• sekkhÄ• sekkhÄ• naá¹ƒ sekkhasikkhanaá¹ƒ pucchati, ``tesaá¹ƒ m
pabrÅ«hi mÄ• risÄ• â€™â€™ ti iminÄ• sekkhÄ• sekkhÄ• naá¹ƒ vipassanÄ• pubbabhÄ• ge
``adiá¹-á¹-hajotanÄ• pucchÄ• ti vÄ• diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• ti vÄ• sattÄ• dhiá¹
anekÄ• dhiá¹-á¹-hÄ• nÄ• pucchÄ• â€™â€™ ti vÄ• iccevamÄ• dipucchÄ• vicayo niddhÄ• r

sattadhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ pucchaá¹ƒ nÄ«haritvÄ• pucchÄ• vicayo Ä• cariyena vib
``tassaá¹ƒ pucchÄ• yaá¹ƒ katamÄ• vissajjanÄ• gÄ• thÄ• â€™â€™ ti pucchitabbattÄ• __ ``
_tiÄ• di Ä• raddhaá¹ƒ. __tatthÄ• _ti tassaá¹ƒ gÄ• thÄ• yaá¹ƒ. ``kÄ• mesu ... pe ... paribbajeâ
__vissajjanÄ• _gÄ• thÄ• bhagavatÄ• vuttÄ• . __kÄ• mesÅ«_ti kÄ• mÄ«yantÄ«ti __kÄ• mÄ
kilesakÄ• mena paá¹‡á¸• itehi nÄ• bhigijjheyya. __manasÄ• nÄ• vilosiyÄ• _ti Ä• vilabhÄ• v
ceva kÄ• yaduccaritÄ• dayo ca dhamme pajahanto paá¹‡á¸• ito manasÄ• anÄ• vilo suppas
sabbadhammÄ• na_nti sabbadhammÄ• naá¹ƒ aniccatÄ• dinÄ• paritulitattÄ• aniccatÄ• dÄ«
cheko. __sato_ti kesÄ• dÄ«su saratÄ«ti sato. __bhikkhÅ«_ti saá¹…khatadhamme bhayÄ• d
__paribbaje_ti \Be 108/ tadaá¹…gavikkhambhanasamucchedappahÄ• nabhÄ• vena kilesak
vajjeyya.

pucchÄ• gÄ• thÄ• yaá¹ƒ ``nipakoâ€™â€™ ti padena pasaá¹ƒsitena bhagavatÄ• vissajjanÄ
bhagavato yena anÄ• varaá¹‡aÃ±Ä• á¹‡ena ukkaá¹ƒsagatena pakkabhÄ• vo dassito, taá¹ƒ
kÄ• yakammÄ• dibhedehi vibhajitvÄ• dassento __ ``bhagavato sabbaá¹ƒ kÄ• yakammaâ€™
anÄ• varaá¹‡aÃ±Ä• á¹‡ena jÄ• nitvÄ• kataá¹ƒ sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubba
esa nayo sesesupi. __atÄ«te aá¹ƒse_ti atÄ«tabhave saparakkhandhÄ• dike koá¹-á¹-hÄ• se
appaá¹-ihataá¹ƒ bhagavato \Ne 244/ Ã±Ä• á¹‡adassanaá¹ƒ. __anÄ• gate aá¹ƒse_ti anÄ• ga
koá¹-á¹-hÄ• se. __paccuppanne aá¹ƒse_ti paccuppanne bhave saparakkhandhÄ• dike koá¹

``Ã±Ä• á¹‡adassanassa katarasmiá¹ƒ paá¹-ighÄ• toâ€™â€™ ti pucchitabbattÄ• pucchaá¹ƒ
paá¹-ighÄ• tavisayaá¹ƒ dassetuá¹ƒ __ ``ko cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ• ``pacc
saparakkhandhÄ• dike koá¹-á¹-hÄ• se aÃ±Ã±esampi Ã±Ä• á¹‡adassanaá¹ƒ bhaveyya, tada
atÄ«tÄ• nÄ• gatakoá¹-á¹-hÄ• sesupi katarasmiá¹ƒ aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡adassanassa paá
pucchitabbattÄ• pucchaá¹ƒ á¹-hapetvÄ• paá¹-ighÄ• tavisayaá¹ƒ niyametvÄ• dassetuá¹ƒ _
vuttaá¹ƒ. tattha __ko cÄ• _ti kva katarasmiá¹ƒ samaye aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡adassanassa
pucchi.

anicce, dukkhe, anattaniye ca aÃ±Ã±esaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ yaá¹ƒ adassanaá¹ƒ atthi,
aÃ±Ã±Ä• á¹‡Ä• dassanasaá¹…khÄ• to sabhÄ• vo Ã±Ä• á¹‡adassanassa paá¹-ighÄ• to bha
saparakkhandhÄ• didassanamattapaá¹-ighÄ• to. etena aniccato lakkhaá¹‡attaye pavattassa
aÃ±Ã±esaá¹ƒ durabhisambhavaá¹ƒ, bhagavato ca Ã±Ä• á¹‡adassanassa aÃ±Ã±ehi asÄ• d
bhagavato hi lakkhaá¹‡attayavibhÄ• vanena veneyyÄ• catusaccappaá¹-ivedhaá¹ƒ labhanti.
Ã±Ä• á¹‡adassanapaá¹-ighÄ• tÄ• bhÄ• vena aÃ±Ã±esaÃ±ca Ã±Ä• á¹‡adassanassa paá¹-ig

amhÄ• kaá¹ƒ pÄ• kaá¹-oâ€™â€™ ti vattabbabhÄ• vato upamÄ• ya pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ
vuttaá¹ƒ. tattha __idha_ sattaloke cakkhumÄ• __puriso_ Ä• kÄ• se tÄ• rakÄ• ni __passeyy
\Be 109/ ``ettakÄ• nÄ«â€™â€™ ti no ca jÄ• neyya yathÄ• , __eva_á¹ƒ aÃ±Ã±esaá¹ƒ Ã±Ä•
__ayaá¹ƒ_ aÃ±Ã±Ä• á¹‡adassanasabhÄ• vo bhavati.

bhagavato pana tathÄ• abhÄ• vato kenaci aÃ±Ã±Ä• á¹‡ena adassanena appaá¹-ihataá¹ƒ
attho daá¹-á¹-habbo. ``bhagavato Ã±Ä• á¹‡adassanassa appaá¹-ihatabhÄ• vo kasmÄ• amh
pucchitabbattÄ• __ ``anÄ• varaá¹‡aÃ±Ä• á¹‡adassanÄ• hi buddhÄ• bhagavantoâ€™â€™
... bhagavato anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ kÄ• yakammÄ• dibhedehi Ä• cariyena vibhajitvÄ•
Ã±Ä• taá¹ƒ, pacchÄ• gÄ• thÄ• ya `iriyaâ€™ nti padena pucchitÄ• sekkhÄ• sekkhapaá¹-ipa
vijÄ• nitabbÄ• â€™â€™ ti vattabbattÄ• sekkhÄ• sekkhapaá¹-ipadaá¹ƒ dassetuá¹ƒ __ ``tatth
vuttaá¹ƒ. tattha __tatthÄ• _ti tasmiá¹ƒ vissajjane. __sekhenÄ• _ti sikkhanasÄ«lena puggalen
rÅ«pÄ• rammaá¹‡Ä• dÄ«su dhammesu gedhÄ• cittaá¹ƒ rakkhitabbaá¹ƒ, pariyuá¹-á¹-hÄ• nÄ
cittaá¹ƒ rakkhitabbaá¹ƒ.

``tesu \Ne 245/ gedhadosesu katamaá¹ƒ nivÄ• rento bhagavÄ• vissajjanagÄ• thÄ• yaá¹ƒ k
ti pucchitabbattÄ• __ ``tattha yÄ• icchÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti ge
rÄ• gicchÄ• . __mucchÄ• _ti lobhamohasahagatamohamucchÄ• . __patthanÄ• _ti rÄ• gapa
taá¹‡hÄ• piyÄ• yanÄ• va, na mettÄ• piyÄ• yanÄ• . __kÄ«á¸·anÄ• _ti gedhakÄ«á¸·anÄ• . etÄ
__taá¹ƒ_ gedhasaá¹…khÄ• taá¹ƒ icchÄ• dikaá¹ƒ nivÄ• rento bhagavÄ• ``kÄ• mesu nÄ• bhi
visuá¹ƒ visuá¹ƒ pakÄ• rena Ä• ha.

pariyuá¹-á¹-hÄ• navighÄ• taá¹ƒ dosaá¹ƒ nivÄ• rento bhagavÄ• ``manasÄ• nÄ• vilo siyÄ• â
visuá¹ƒ pakÄ• rena Ä• hÄ• ti yojanÄ• . gedhadosÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ nivÄ• rento bhag
vuttaá¹ƒ, ``taá¹ƒ kena atthena saddahitabbaâ€™â€™ nti vattabbattÄ• __ ``tathÄ• hi sekho
vuttaá¹ƒ. rajanÄ«yesu __abhigijjhanto_ sekho anuppannaá¹ƒ lobhapadhÄ• naá¹ƒ __kilesa_
kilesaÃ±ca __phÄ• tiá¹ƒ_ abhivaá¸• á¸• hanaá¹ƒ karoti, pariyuá¹-á¹-hÄ• nÄ«yesu Ä• vilo sek
dosapadhÄ• naá¹ƒ kilesaÃ±ca uppÄ• deti, uppannaá¹ƒ kilesaÃ±ca __phÄ• tiá¹ƒ_ vaá¸• á¸•
paá¹-ikkhepaatthena taá¹ƒ mama vacanaá¹ƒ saddahitabbanti adhippÄ• yo.

``kiá¹ƒ \Be 110/ pana anabhigijjhanto, anÄ• vilo ca sekkho agedhadosanivÄ• raá¹‡ameva k
paá¹-ipadaá¹ƒ pÅ«retÄ«â€™â€™ ti pucchitabbattÄ• uttaripi paá¹-ipadaá¹ƒ pÅ«retiyevÄ• ti
anÄ• vilasaá¹…kappoâ€™â€™ _tiÄ• dimÄ• ha. tattha __anÄ• vilasaá¹…kappo_ti natthi Ä•
byÄ• pÄ• dasaá¹…kappavihiá¹ƒsÄ• saá¹…kappÄ• etassÄ• ti anÄ• vilasaá¹…kappo, icchÄ•
__anabhigijjhanto vÄ• yamati_ kusalavÄ• yÄ• maá¹ƒ pavatteti. ``kathaá¹ƒ vÄ• yamatÄ«â€™
``so anuppannÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __so_ti uparibhÄ• vanÄ• maggabhÄ
sekkho. __anuppannÄ• na_ntiÄ• dÄ«naá¹ƒ attho sakkÄ• aá¹-á¹-hakathÄ• vacaneneva (Ne
vibhatto.

<16> __yenÄ• _ti asubhÄ• dÄ«naá¹ƒ anussaraá¹‡alakkhaá¹‡ena indriyena taá¹‡hÄ• mayit
sahajÄ• taá¹ƒ __vitakkaá¹ƒ_ vÄ• reti, __idaá¹ƒ_ asubhÄ• dianussaraá¹‡alakkhaá¹‡aá¹ƒ ind
yena_ mahaggatabhÄ• vappattena avikkhepena __byÄ• pÄ• davitakkaá¹ƒ_ vÄ• reti, __idaá
indriyaá¹ƒ __samÄ• dhindriyaá¹ƒ. yena_ sammappadhÄ• nena __vihiá¹ƒsÄ• vitakkaá¹ƒ_ vÄ
sammappadhÄ• nasaá¹…khÄ• taá¹ƒ indriyaá¹ƒ __vÄ«riyindriyaá¹ƒ. yena_ sammÄ• diá¹-á¹-
uppannuppanne ... pe ... nÄ• dhivÄ• seti, __idaá¹ƒ_ sammÄ• diá¹-á¹-hisaá¹…khÄ• taá¹ƒ ind
__paÃ±Ã±indriyaá¹ƒ_. imesu catÅ«su indriyesu saha uppajjamÄ• nÄ• yÄ• saddahanÄ• ok
anÄ• vilabhÄ• vato __idaá¹ƒ_ saddahanasaá¹…khÄ• taá¹ƒ indriyaá¹ƒ __saddhindriyaá¹ƒ_. i
paÃ±cindriyÄ• ni.

ekasmiá¹ƒyeva visaye jeá¹-á¹-hakabhÄ• vaá¹ƒ na pÄ• puá¹‡eyyuá¹ƒ, attano visaye jeá¹-á¹-
pÄ• puá¹‡ituá¹ƒ arahanti, ``katamaá¹ƒ indriyaá¹ƒ kattha visaye jeá¹-á¹-hakabhÄ• vaá¹ƒ pava
pucchitabbabhÄ• vato idaá¹ƒ indriyaá¹ƒ imasmiá¹ƒ visaye pavattanti dassento __ ``tattha sa
daá¹-á¹-habbaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __tatthÄ• _ti tesu indriyesu catÅ«su sotÄ• p
saddhindriyaá¹ƒ jeá¹-á¹-hakabhÄ• vaá¹ƒ pavattanti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ sesesupi yoje
sekkho paÃ±Ã±indriyeva appamattoâ€™ ti bhagavatÄ• vutto thomito, udÄ• hu sabbehi kus
pucchitabbattÄ• sabbehi kusalehi dhammehi paÃ±cindriyapamukhehi vutto thomito hotÄ«ti
sekhoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __evaá¹ƒ_ paÃ±cindriyÄ• naá¹ƒ nibbattidassanena
sabbehi kusalehi dhammehi appamattoti bhagavatÄ• __vutto_ thomito anÄ• vilatÄ• ya man
anÄ• vilatÄ• kena saddahitabbÄ• â€™â€™ ti vattabbattÄ• __ ``tenÄ• ha bhagavÄ• manas
vuttaá¹ƒ. bhagavatÄ• ``manasÄ• nÄ• vilo siyÄ• â€™â€™ ti vuttattÄ• sekkhassa anÄ• vilat

<17> sekkhassa matthakappattÄ• paá¹-ipadÄ• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ
matthakappattÄ• paá¹-ipadÄ• Ã±Ä• tabbÄ• â€™â€™ ti vattabbattÄ• asekkhassa matthak
vibhajitvÄ• dassetuá¹ƒ __ ``kusalo sabbadhammÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha __
dhammesu matthakappattÄ• ya paá¹-ipadÄ• ya asekkho __kusalo_ chekataroti bhagavatÄ•
anÄ• vilatÄ• ya manasÄ• ti. asekkhassa sabbadhammesu yaá¹ƒ kosallaá¹ƒ dassetukÄ• mo
sabbadhamme tÄ• va puggalÄ• dhiá¹-á¹-hÄ• nena vibhajitvÄ• dassetuá¹ƒ __ ``loko nÄ• mÄ
__ ``sabbadhammÄ• naâ€™â€™ _nti iminÄ• vuttadhammasaá¹…khÄ• to loko nÄ• ma kiles
tividho hotÄ«ti yojanÄ• . tattha parittadhammaá¹-á¹-ho kilesajananaá¹-á¹-hena kileso,
kusalÄ• dipavattanaá¹-á¹-hena loko cÄ• ti __kilesaloko_. mahaggatadhammaá¹-á¹-ho bhava
vuttanayena loko cÄ• ti __bhavaloko_. saddhindriyÄ• didhammaá¹-á¹-ho Ä• dhipaccaá¹-á¹-h
hutvÄ• saddhindriyÄ• dipattanaá¹-á¹-hena loko cÄ• ti __indriyaloko_.

``tÄ«su lokesu katamena katamo samudÄ• gacchatÄ«â€™â€™ ti pucchitabbattÄ• __ ``tat
``saddhÄ• diindriyÄ• ni ko nibbattetÄ«â€™â€™ ti pucchitabbattÄ• __ ``so indriyÄ• ni nibba
vuttaá¹ƒ \Ne 247/. tattha __so_ti yo puggalo kilesalokasaá¹…khÄ• te parittadhamme, bhava

mahaggatadhamme ca taá¹ƒtaá¹ƒsampÄ• danavasena á¹-hito, so puggalo saddhindriyÄ• dÅ
nibbatteti.

``indriyesu attasantÄ• nesu punappunaá¹ƒ nibbattÄ• panavasena vuá¸• á¸• hÄ• piyamÄ• n
bhavatÄ«â€™â€™ ti pucchitabbattÄ• __ ``indriyesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __n
abhiÃ±Ã±eyyassa. __pariÃ±Ã±Ä• _ti rÅ«pÄ• rÅ«padhamme salakkhaá¹‡ato, paccayato \Be
pavattapaÃ±Ã±Ä• . ``sÄ• pariÃ±Ã±Ä• katividhena upaparikkhitabbÄ• â€™â€™ ti pucchitab
duvidhenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha sÄ• pariÃ±Ã±Ä• dassanapariÃ±Ã±Ä• ya ca
duvidhena viÃ±Ã±Å«hi upaparikkhitvÄ• gahetabbÄ• ti. __dassanapariÃ±Ã±Ä• yÄ• _ti ca da
Ã±Ä• tapariÃ±Ã±Ä• yÄ• ti attho gahetabbo. tena __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``dassa
Ã±Ä• tapariÃ±Ã±Ä• â€™â€™ ti (Nett-a 17). __bhÄ• vanÄ• pariÃ±Ã±Ä• yÄ• _ti bhÄ• vanÄ•
tÄ«raá¹‡apariÃ±Ã±Ä• ya saddhiá¹ƒ pahÄ• napariÃ±Ã±Ä• yÄ• ti attho.

``sÄ• duvidhenÄ• â€™ tiÄ• dinÄ• vutto attho atisaá¹…khepo na sakkÄ• viÃ±Ã±Ä• tuá¹ƒ,
ti vattabbattÄ• __ ``yadÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yadÄ• _ti balavavipassa
__sekho_ti sikkhanasÄ«latÄ• ya kalyÄ• á¹‡aputhujjano ceva sotÄ• pannÄ• diko ca. __Ã±ey
rÅ«pÄ• dikaá¹ƒ saá¹…khÄ• raá¹ƒ. __parijÄ• nÄ• tÄ«_ti pariggahÄ• diÃ±Ä• á¹‡ena pariggah
nibbidÄ• Ã±Ä• á¹‡asahagatena. __tassÄ• _ti kalyÄ• á¹‡aputhujjanassa ceva sotÄ• pannÄ•
kalyÄ• á¹‡aputhujjanassa balavavipassanÄ• dhammo ceva sotÄ• pannÄ• dikassa ca balava
yathÄ• kkamaá¹ƒ __dassanakosallaá¹ƒ_ sotÄ• pattimaggaÃ±Ä• á¹‡aÃ±ceva __bhÄ• vanÄ•
sakadÄ• gÄ• mimaggÄ• dikaÃ±ca santÄ• ne pavattÄ• panavasena gacchanti.

``pubbe yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ `neyyassa pariÃ±Ã±Ä• â€™ ti vuttaá¹ƒ, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ ka
nti pucchitabbattÄ• __ ``taá¹ƒ Ã±Ä• á¹‡aá¹ƒ paÃ±cavidhena veditabbaá¹ƒ ... pe0.. sacchikir
vuttaá¹ƒ. ``tÄ• su vipassanÄ• bhedena bhinnÄ• su paÃ±casu abhiÃ±Ã±Ä• dÄ«su katamÄ•
katamaá¹ƒ pahÄ• naá¹ƒ, katamÄ• bhÄ• vanÄ• , katamÄ• sacchikiriyÄ• â€™â€™ ti pucchit
katamÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti abhiÃ±Ã±Ä• dÄ«su. __yaá¹ƒ dham
Ã±Ä• á¹‡a_nti rÅ«padhammÄ• naá¹ƒ kakkhaá¸·Ä• disalakkhaá¹‡e, arÅ«padhammÄ• naá¹ƒ
Ä• rammaá¹‡akaraá¹‡avasena pavattaá¹ƒ yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hetuphalajÄ• nanahetujÄ• n
__dhammapaá¹-isambhidÄ• _ ceva hetuphalajÄ• nanasaá¹…khÄ• tÄ• __atthapaá¹-isambh
salakkhaá¹‡ena saddhiá¹ƒ hetuphalajÄ• nanÄ• paÃ±Ã±Ä• __abhiÃ±Ã±Ä• _ nÄ• ma.

__eva_nti \Ne 248/ \Be 113/ vuttappakÄ• rena. abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena __abhijÄ• nitvÄ•
``idaá¹ƒ anavajjaá¹ƒ __kusalaá¹ƒ, _ idaá¹ƒ sÄ• vajjaá¹ƒ __akusalaá¹ƒ, _ idaá¹ƒ akusalavipÄ
__sÄ• vajjaá¹ƒ, _ idaá¹ƒ kusalavipÄ• kajanakaá¹ƒ __anavajjaá¹ƒ, _ idaá¹ƒ saá¹ƒkiliá¹-á¹-haá
idaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ __sukkaá¹ƒ, _ idaá¹ƒ kusalaá¹ƒ anavajjÄ• dikaá¹ƒ __sevitabbaá
akusalaá¹ƒ sÄ• vajjÄ• dikaá¹ƒ __na sevitabbaâ€™â€™ _nti evaá¹ƒ aniccÄ• dito kalÄ• pasa
sammasitÄ• __ime_ vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• saá¹…khata__dhammÄ• idaá

Ä• nisaá¹ƒsaá¹ƒ anukkamena nibbattÄ• penti. tannibbattavipassanÄ• ya uppajjanato upacÄ
__evaá¹ƒ_ anukkamena gahitÄ• naá¹ƒ pavattitÄ• naá¹ƒ __tesaá¹ƒ_ udayabbayaÃ±Ä• á¹‡Ä
saccÄ• nubodhapaá¹-ivedho __attho_ti paricchinditvÄ• yÄ• parijÄ• nanÄ• pavattÄ• , sÄ•
__pariÃ±Ã±Ä• _ nÄ• mÄ• ti yojetvÄ• , __evaá¹ƒ_ vuttappakÄ• rÄ• ya pariÃ±Ã±Ä• paÃ±Ã±Ä
bhÄ• vetabbÄ• , sacchikÄ• tabbÄ• ca tayo dhammÄ• avasiá¹-á¹-hÄ• bhavanti. ``ye akusa
yÄ• parijÄ• nanÄ• paÃ±Ã±Ä• pavattÄ• , idaá¹ƒ pahÄ• naá¹ƒ pahÄ• naÃ±Ä• á¹‡aá¹ƒ. ``ye
ti yÄ• parijÄ• nanÄ• paÃ±Ã±Ä• pavattÄ• , sÄ• bhÄ• vanÄ• paÃ±Ã±Ä• . ``yaá¹ƒ asaá¹…kh
sacchikiriyaâ€™â€™ nti yÄ• parijÄ• nanÄ• paÃ±Ã±Ä• pavattÄ• , sÄ• sacchikiriyÄ• paÃ±
aá¹-á¹-hakathÄ• dhippÄ• yena aviruddho attho gahetabbo.

abhiÃ±Ã±Ä• dayo paÃ±cavidhÄ• paÃ±Ã±Ä• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• ,
puggalo `kiâ€™ nti vuccati thomÄ«yatÄ«â€™â€™ ti vattabbattÄ• __ ``yo evaâ€™â€™ _nti
puggalo __evaá¹ƒ_ vuttappakÄ• rena jÄ• nÄ• ti, __ayaá¹ƒ_ jÄ• nanto puggalo paccayuppan
chekattÄ• ``atthakusaloâ€™â€™ ti __vuccati_ thomÄ«yati, paccayadhammesu kusalattÄ•
ca catunnaá¹ƒ ekattÄ• dÄ«naá¹ƒ nayÄ• naá¹ƒ yuttatÄ• ya kovidattÄ• __ ``kalyÄ• á¹‡atÄ• k
phalasamÄ• pattÄ«su kovidattÄ• __ ``phalatÄ• kusaloâ€™â€™ _ti ca vaá¸• á¸• hÄ«su kovi
_ti ca avaá¸• á¸• hÄ«su kovidattÄ• __ ``apÄ• yakusaloâ€™â€™ _ti ca accÄ• yike kicce vÄ•
tassa kiccassa, bhayassa vÄ• tikicchanasamatthe á¹-hÄ• nuppattiyakÄ• raá¹‡e kovidattÄ•
_ti ca mahantesu abhikkamÄ• dÄ«su satisampajaÃ±Ã±Ä• ya sampannattÄ• __ ``mahatÄ•
_ti ca __vuccati_ thomÄ«yati. ``tassa \Be 114/ asekkhassa atthÄ• dÄ«su kusalabhÄ• vo kat
ti vattabbattÄ• __ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``kusalo sabbadhammÄ• naâ€™
saddahitabboti adhippÄ• yo.

``kusalo \Ne 249/ sabbadhammÄ• naâ€™â€™ nti padassa attho Ä• cariyena vibhatto, amh
bhikkhu paribbajeâ€™â€™ ti padassa attho kathaá¹ƒ amhehi vitthÄ• rato viÃ±Ã±Ä• toâ€™â
``sato bhikkhu paribbajeâ€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ• ``sato bhikkhu paribbajeâ€™â
vuttaá¹ƒ, ``kattha pavattena satisahitena Ã±Ä• á¹‡ena sampanno sato kimatthaá¹ƒ paribbaje
pucchitabbattÄ• ``imesu pavattena satisahitaÃ±Ä• á¹‡ena sampanno sato imamatthaá¹ƒ pa
niyametvÄ• dassento __ ``sato bhikkhu paribbajeâ€™â€™ _tiÄ• dimÄ• ha. tattha __tenÄ•
pavattena satisahitaÃ±Ä• á¹‡ena samannÄ• gato sato asekkhabhikkhu, tena asekkhabhikkh
pariniá¹-á¹-hitasikkhattÄ• aÃ±Ã±apayojanÄ• bhÄ• vato __diá¹-á¹-hadhammasukhavihÄ• rat
... tuá¹‡hÄ«bhÄ• vena __satena_ satisahitena __sampajÄ• nena_ Ã±Ä• á¹‡ena __vihÄ• tab
catuiriyÄ• pathaparivattanasaá¹…khÄ• taá¹ƒ viharaá¹‡aá¹ƒ pavattetabbaá¹ƒ.

``yÄ• sekkhÄ• sekkhapaá¹-ipadÄ• niddiá¹-á¹-hÄ• , imÄ• sekkhÄ• sekkhapaá¹-ipadÄ• saá
pucchitabbattÄ• imÄ• paá¹-ipadÄ• saá¹…khÄ• tÄ• cariyÄ• saá¹…khepato puggalavasena
cariyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha yÄ• cariyÄ• bhÄ• vetabbakusalÄ• dibhedena vÄ•
abhikkamÄ• dÄ«su satisampajaÃ±Ã±abhedena vÄ• niddiá¹-á¹-hÄ• , imÄ• cariyÄ• dveti bh

anujÄ• nanavasena desitÄ• , __visuddhÄ• naá¹ƒ_ arahantÄ• naá¹ƒ __ekÄ• _ cariyÄ• , __vi
__ekÄ• _ cariyÄ• ti puggalavasena dveti daá¹-á¹-habbÄ• .

``asekkhoyeva kasmÄ• `sato abhikkamatÄ«â€™ tiÄ• dinÄ• vuccati thomÄ«yati, kalyÄ• á¹
abhikkamatÄ«â€™ tiÄ• dinÄ• vuccati thomÄ«yatÄ«â€™â€™ ti vattabbattÄ• __ ``katakiccÄ
vuttaá¹ƒ. arahato indriyÄ• ni katakiccÄ• ni, indriyÄ• naá¹ƒ katakiccattÄ• yaá¹ƒ pucchaá¹ƒ pu
sabbaá¹ƒ catubbidhaá¹ƒ dukkhassa pariÃ±Ã±Ä• bhisamayena bojjhitabbaá¹ƒ ... pe ... nirodh
sacchikiriyÄ• bhisamayena bojjhitabbaá¹ƒ bhave. __catubbidhaá¹ƒ idaá¹ƒ bojjhaá¹ƒ_ bojjhit
sativepullappattattÄ• __evaá¹ƒ_ pariÃ±Ã±Ä• bhisamayÄ• dinÄ• __jÄ• nÄ• ti, _ __ayaá¹ƒ_
nippariyÄ• yena ``rÄ• gassa khayÄ• ya, dosassa khayÄ• ya, mohassa khayÄ• ya sato abhik
paá¹-ikkamatÄ«â€™â€™ ti __vuccati_ thomÄ«yati. sekkhopi yathÄ• vuttaá¹ƒ __bojjhaá¹ƒ_ b
pariÃ±Ã±Ä• bhisamayÄ• dinÄ• __jÄ• nÄ• ti, _ tasmÄ• ``sato ... pe ... mohassÄ• â€™â€™
veditabbo. tena vuttaá¹ƒ __ ``ke visujjhantÄ• ? sekkhÄ• â€™â€™ _ti.

``kasmÄ• sekkhÄ• sekkhÄ• naá¹ƒ satisampajaÃ±Ã±ena abhikkamanÄ• dibhÄ• vo, rÄ• gÄ•
saddahitabboâ€™â€™ ti vattabbattÄ• vuttaá¹ƒ __ ``tenÄ• ha bhagavÄ• sato bhikkhu parib
``bhagavato sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…gamaâ€™ ntiÄ• dinÄ• (Nett 1
nÄ• bhigijjhanabhÄ• vo, amanÄ• pikesu kÄ• mesu manasÄ• anÄ• vilabhÄ• vo, sabbadham
satisampajaÃ±Ã±ena samannÄ• gatassa paribbajanabhÄ• vo Ä• cariyena niddiá¹-á¹-ho, so
kasmÄ• amhehi saddahitabboâ€™â€™ ti pucchitabbattÄ• vuttaá¹ƒ __ ``tenÄ• ha kÄ• mes
_ti. imissÄ• gÄ• thÄ• yapi pucchÄ• vissajjanavicayo pubbe ekÄ• dhiá¹-á¹-hÄ• nÄ• didhamm
vuttanayÄ• nusÄ• rena veditabbo.

vicayahÄ• ravibhaá¹…ge ajitasuttaá¹ƒ nÄ«haritvÄ• pucchÄ• vissajjanavicayo Ä• cariyena v
Ã±Ä• to, ``katamo suttantaresu pucchÄ• vissajjanavicayoâ€™â€™ ti pucchitabbattÄ• ajitas
pucchÄ• vissajjanavicayanayÄ• nusÄ• rena suttantaresupi pucchÄ• vissajjanÄ• ni nÄ«harit
pucchÄ• vicayavissajjanavicayÄ• yojetabbÄ• ti dassetuá¹ƒ __ ``evaá¹ƒ pucchitabbaá¹ƒ, eva
_nti vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

ettÄ• vatÄ• ca mahÄ• thero vicayahÄ• raá¹ƒ vibhajanto ajitasuttavasena pucchÄ• vicayaá¹
dassetvÄ• idÄ• ni suttantaresupi pucchÄ• vissajjanavicayÄ• naá¹ƒ nayaá¹ƒ dassento evaá¹
vissajjitabbaâ€™ nti Ä• hÄ• â€™â€™ ti (Nett-a 17) ---

vuttaá¹ƒ. tattha __eva_nti ajitasutte (Sn 1038 Ä• dayo; Nidd II vatthugÄ• thÄ• 57, ajitamÄ•
1 Ä• dayo) vuttapucchÄ• vicayÄ• nusÄ• rena pucchÄ• vasena pavattasuttaá¹ƒ nÄ«haritvÄ•
evaá¹ƒ ajitasutte (Sn 1038 Ä• dayo; Nidd II vatthugÄ• thÄ• 57 Ä• dayo, ajitamÄ• á¹‡avapuc
vuttavissajjanavicayÄ• nusÄ• rena suttantaresupi vissajjanavasena pavattasuttaá¹ƒ nÄ«hari
vibhajetabbo.

pucchÄ• vissajjanavicayÄ• \Be 116/ Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``katamo
ti pucchitabbattÄ• __ ``suttassa ca anugÄ«tÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __suttassÄ
__anugÄ«tÄ«_ti suttantaradesanÄ• saá¹…khÄ• tÄ• anugÄ«ti. __atthato ca byaÃ±janato ca
anugÄ«tiyÄ• atthato, byaÃ±janato ca saá¹ƒvaá¹‡á¹‡etabbasuttena samÄ• nÄ• sadisÄ« kÄ
saá¹ƒvaá¹‡á¹‡iyamÄ• nasutte anugÄ«ti suttatthato, byaÃ±janato ca samÄ• netabbÄ• \Ne 2
nÄ• ma doso Ä• pajjeyyÄ• â€™â€™ ti pucchitabbattÄ• __atthÄ• pagataá¹ƒ hi byaÃ±janaá¹
bhavatÄ«â€™â€™ _ti vuttaá¹ƒ. ``atthato asamÄ• ne doso vutto, amhehi ca Ã±Ä• to, byaÃ±j
nÄ• ma doso Ä• pajjatÄ«â€™â€™ ti pucchitabbattÄ• __ ``dunnikkhittassa padabyaÃ±janas
bhavatÄ«â€™â€™ _ti vuttaá¹ƒ. __tasmÄ• _ sadosattÄ• anugÄ«tiyÄ• vÄ• suttena atthaby
saá¹…gÄ• yitabbaá¹ƒ.

anugÄ«tivicayo Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``katamo suttassa vicayoâ€™â€™
__suttaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __suttaÃ±cÄ• _ti niddhÄ• ritasuttaÃ±ca. __
niddhÄ• rita__suttaá¹ƒ_ nÄ• ma bhagavatÄ• vuttaá¹ƒ __Ä• haccavacanaá¹ƒ_ kiá¹ƒ, udÄ• h
__anusandhivacanaá¹ƒ_ kiâ€™â€™ nti pavicinitabbaá¹ƒ, __ ``idaá¹ƒ_ niddhÄ• ritasuttaá¹ƒ
udÄ• hu __neyyatthaá¹ƒ_ kiâ€™â€™ nti pavicinitabbaá¹ƒ, __ ``idaá¹ƒ_ niddhÄ• ritasuttaá¹ƒ
__saá¹ƒkilesabhÄ• giyaá¹ƒ_ kiá¹ƒ, udÄ• hu __vÄ• sanÄ• bhÄ• giyaá¹ƒ_ kiâ€™â€™ nti pavi
niddhÄ• ritasuttaá¹ƒ __nibbedhabhÄ• giyaá¹ƒ_ kiá¹ƒ, udÄ• hu __asekkhabhÄ• giyaá¹ƒ_ kiâ
evaá¹ƒ pavicinitvÄ• yadi Ä• haccavacanaá¹ƒ bhave, evaá¹ƒ sati ``Ä• haccavacanaâ€™â€™
gahetabbaá¹ƒ. yadi asekkhasuttaá¹ƒ bhave, evaá¹ƒ sati ``asekkhasuttaâ€™â€™ nti niddhÄ
Ã±Ä• tanti attho.

``suttaá¹ƒ pavicinitvÄ• suttassa atthabhÅ«tÄ• ni sabbÄ• ni saccÄ• ni niddhÄ• retvÄ• katth
passitabbÄ• nÄ«â€™â€™ ti pucchitabbattÄ• pucchaá¹ƒ á¹-hapetvÄ• imasmiá¹ƒ padese pa
``kuhiá¹ƒ imassa suttassa sabbÄ• ni ... pe ... pariyosÄ• neâ€™â€™ _ti vuttaá¹ƒ. tattha __im
yaá¹ƒ suttaá¹ƒ vicinituá¹ƒ niddhÄ• ritaá¹ƒ, imassa suttassa catusaccavinimuttassa suttatthas
__sabbÄ• ni saccÄ• ni_ tasseva suttassa __Ä• dimajjhapariyosÄ• ne_ passitabbÄ• nÄ«ti at

yathÄ• vuttaá¹ƒ \Be 117/ suttavicayaá¹ƒ nigamento __ ``evaá¹ƒ suttaá¹ƒ pavicetabbaâ€™â
yathÄ• vuttapucchÄ• dÄ«naá¹ƒ pavicetabbabhÄ• vo amhehi jÄ• nitabbo saddahitabboâ€™â
``tenÄ• ha ... pe ... anugÄ«tÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __tena_ yathÄ• vuttapucchÄ• dÄ
Ä• yasmÄ• mahÄ• kaccÄ• no ``yaá¹ƒ pucchitaÃ±ca ... pe ... anugÄ«tÄ«â€™â€™ tiÄ• dikaâ
vacanena vicetabbabhÄ• vo tumhehi jÄ• nitabbo saddahitabbovÄ• ti vuttaá¹ƒ hoti.

``yathÄ• vuttappakÄ• ro ca vicayo hÄ• ro paripuá¹‡á¹‡o kiá¹ƒ, udÄ• hu aÃ±Ã±opi niddhÄ• r
kiâ€™â€™ nti pucchitabbattÄ• __ ``niyutto vicayo hÄ• roâ€™â€™ _ti vuttaá¹ƒ. tattha
pucchÄ• vicayavissajjanavicayapubbÄ• paravicayaanugÄ«tivicayasuttavicayÄ• \Ne 252/ sa

avaseso assÄ• dÄ• divicayopi yathÄ• rahaá¹ƒ niddhÄ• retvÄ• __yutto_ yuÃ±jitabboti adhip

iti vicayahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi __pana_ aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato v

3. yuttihÄ• ravibhaá¹…gavibhÄ• vanÄ•

<18> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena vicayahÄ• ravibhaá¹…gena padapaÃ
saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to vicayahÄ• ravibhaá¹…go paripuá¹‡á¹‡o, ``katamo yuttihÄ
pucchitabbattÄ• __ ``tattha katamo yuttihÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _
soá¸·asasu hÄ• resu __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso __yuttihÄ• ro_ yuttihÄ• ravibha
hÄ• rÄ• naâ€™â€™ ntiÄ• diniddesassa idÄ• ni vuccamÄ• no ``ayaá¹ƒ yuttihÄ• roâ€™â€™
vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso yuttihÄ• ravibhaá¹…go nÄ• mÄ• ti viÃ±Ã±eyyo. tena vu
yuttihÄ• rotiÄ• di yuttihÄ• ravibhaá¹…goâ€™â€™ ti (Nett-a 18). ayaá¹ƒ yuttihÄ• ro __kiá¹ƒ_
yuttÄ• yuttivasena __yojayatÄ«_ti yuÃ±jitabbaá¹ƒ suttatthaá¹ƒ \Be 118/ pucchati. suttattho p
atathÄ• kÄ• rena gayhamÄ• no, tathÄ• kÄ• rena gayhamÄ• no atthoti. tattha atathÄ• kÄ• re
yÄ• thÄ• vato yuttiniddhÄ• raá¹‡ena yojetabbo, itaro pana bhÅ«takathanamattena yojetabb
yuttigavesanÄ• nÄ• ma saá¹ƒvaá¹‡á¹‡anÄ• mahÄ• padesehi vinÄ• na sambhavati, tasmÄ
tassa yuttihÄ• rassa lakkhaá¹‡aá¹ƒ paá¹-hamaá¹ƒ upadisituá¹ƒ __ ``cattÄ• ro mahÄ• padesÄ
tattha __mahÄ• padesÄ• _ti mahante buddhÄ• dayo apadisitvÄ• vuttÄ• ni kÄ• raá¹‡Ä• ni, n
apadesÄ• ni patiá¹-á¹-hÄ• nÄ• ni. apadisÄ«yateti __apadeso, _ buddho apadeso etassa kÄ
__buddhÄ• padeso_. sesesupi eseva nayo netabbo. ``buddhassa sammukhÄ• etaá¹ƒ sutta
vatvÄ• Ä• bhatassa ganthassa suttavinayehi saá¹ƒsandanaá¹ƒ dhammo, asaá¹ƒsandanaá¹
vinicchayakÄ• raá¹‡aá¹ƒ \Ne 253/ mahÄ• padesoti adhippÄ• yo. ``buddhassa sammukhÄ•
sammukhÄ• mayÄ• Ä• bhataá¹ƒ, sambahulattherÄ• naá¹ƒ sammukhÄ• mayÄ• Ä• bhataá
Ä• bhataâ€™â€™ nti vatvÄ• Ä• bhatassa ganthassa yÄ• ni byaÃ±janapadaatthapadÄ• ni s
bhagavatÄ• desite __sutte otarayitabbÄ• ni_ anuppavesitÄ• ni, __vinaye_ rÄ• gÄ• divinaye
saá¹ƒsandetabbÄ• ni. dhammatÄ• yaá¹ƒ __upanikkhipitabbÄ• ni_ pakkhipitabbÄ• ni. yadi su
dhammatÄ• ya ca aviruddhÄ• ni honti, evaá¹ƒ sati tava Ä• bhatapadabyaÃ±janÄ• ni yuttÄ•
gahetabbÄ• nÄ«ti adhippÄ• yo.

suttavinayadhammatÄ• su otarayitabbÄ• ni sandassayitabbÄ• ni upanikkhipitabbÄ• nÄ«ti Ä
``kattha sutte, kattha vinaye, kattha dhammatÄ• yaâ€™â€™ nti vattabbattÄ• __ ``katamasm
vuttaá¹ƒ. tattha __catÅ«su ariyasaccesÅ«_ti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ dassanakesu su
vÅ«pasamati etena asubhÄ• dinÄ• ti __rÄ• gavinayaá¹ƒ, _ kiá¹ƒ taá¹ƒ? asubhÄ• dinimittaá¹

__rÄ• gavinayo, _ ko so? asubhÄ• dinimittadassanako suttantaviseso. esa nayo __dosavina
__paá¹-iccasamuppÄ• do_ nÄ• ma sassatadiá¹-á¹-hiucchedadiá¹-á¹-hiá¹ƒ vivajjetvÄ• ekatta
avijjÄ• disaá¹…khÄ• rÄ• disabhÄ• vadhammÄ• naá¹ƒ paccayapaccayuppannabhÄ• vadÄ«p
dhammatÄ• yaá¹ƒ upanikkhipitabbÄ• ni? paá¹-iccasamuppÄ• deâ€™â€™ _ti.

``suttÄ• dÄ«su \Be 119/ avatarante sandissante avilomente kiá¹ƒ na janetÄ«â€™â€™ ti vat
``catÅ«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha ``buddhÄ• dÄ«naá¹ƒ sammukhÄ• mayÄ• Ä• b
Ä• bhatagantho catÅ«su ariyasaccesu yadi avatarati, evaá¹ƒ sati Ä• bhatagantho Ä• save n
rÄ• gÄ• dikilesavinaye yadi sandissati, evaá¹ƒ sati Ä• bhatagantho Ä• save na janeti. dham
vilometi, evaá¹ƒ sati Ä• bhatagantho Ä• save na janetÄ«ti attho daá¹-á¹-habbo.

``kimatthaá¹ƒ yuttihÄ• ravibhaá¹…ge cattÄ• ro mahÄ• padesÄ• Ä• bhatÄ• â€™â€™ ti vatta
mahÄ• padesehÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha Ä• bhataganthe __yaá¹ƒ yaá¹ƒ_ atthajÄ
dhammajÄ• taá¹ƒ vÄ• catÅ«hi mahÄ• padesehi yujjati, __taá¹ƒ taá¹ƒ_ atthajÄ• taá¹ƒ vÄ• _
dhammajÄ• taá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡etabbasutte gahetabbaá¹ƒ. __yena yena_ kÄ• raá¹‡en
yujjati, __taá¹ƒ taá¹ƒ_ kÄ• raá¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• vasena saá¹ƒvaá¹‡á¹‡etabbasutte
yathÄ• _ pakÄ• rena catÅ«hi mahÄ• padesehi yujjati, so so pakÄ• ro saá¹ƒvaá¹‡á¹‡anÄ• va
saá¹ƒvaá¹‡á¹‡etabbasutte gahetabbo. evaá¹ƒ gÄ• haá¹‡atthaá¹ƒ cattÄ• ro mahÄ• padesÄ•

<19> catÅ«hi \Ne 254/ mahÄ• padesehi yuttaá¹ƒ aviruddhaá¹ƒ taá¹ƒ taá¹ƒ atthajÄ• taá¹ƒ ga
vuttaá¹ƒ, ``kattha kena yuttiniddhÄ• raá¹‡aá¹ƒ kÄ• tabbaâ€™â€™ nti vattabbattÄ• __ ``paÃ
_tiÄ• di vuttaá¹ƒ. paÃ±he paÃ±haá¹ƒ __pucchitena_ puggalena yuttiniddhÄ• raá¹‡aá¹ƒ kÄ•
__paÃ±ha_nti paÃ±hitabbaá¹ƒ sabhÄ• vadhammaá¹ƒ. __pucchitenÄ• _ti vissajjetuá¹ƒ sama
__paÃ±he_ti pucchÄ• vasena pavattapÄ• á¹-he. padÄ• ni __kati_ kittakÄ• ni hontÄ«ti padas
__pariyogÄ• hitabbaá¹ƒ_ yuttihÄ• rena __vicetabbaá¹ƒ_ vÄ«maá¹ƒsitabbaá¹ƒ. ``kathaá¹ƒ vi
pucchitabbattÄ• __ ``yadi sabbÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sabbÄ• ni padÄ•
niravasesÄ• ni padÄ• ni __ekaá¹ƒ_ samÄ• naá¹ƒ atthaá¹ƒ yadi abhivadanti, evaá¹ƒ sati atth
esa nayo sesesupi. tena vuttaá¹ƒ ``tadatthassekassa Ã±Ä• tuá¹ƒ icchitattÄ• â€™â€™ ti (Ne

__eka_nti atthavasena ekavidhaá¹ƒ paÃ±haá¹ƒ. __upaparikkhamÄ• nena_ puggalena __aÃ
jÄ• nitabbaá¹ƒ. ``ko Ä• jÄ• nanÄ• kÄ• roâ€™â€™ ti pucchitabbattÄ• Ä• jÄ• nanÄ• kÄ• raá¹
dhammÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha ``ye hi pariyattidhammÄ• \Be 120/ saá¹ƒvaá¹‡á¹
pariyattidhammÄ• nÄ• natthÄ• honti kiá¹ƒ, nÄ• nÄ• byaÃ±janÄ• honti kiá¹ƒ, udÄ• hu imes
eko attho hoti, byaÃ±janameva nÄ• naá¹ƒ hoti kiâ€™â€™ nti yuttito vicetvÄ• aÃ±Ã±Ä• tabb
``yathÄ• vutto paÃ±ho kiá¹ƒ bhaveâ€™â€™ ti pucchitabbattÄ• yathÄ• vuttaá¹ƒ paÃ±haá¹ƒ
``yathÄ• kiá¹ƒ bhaveâ€™â€™ _ti pucchitvÄ• __ ``yathÄ• sÄ• â€™â€™ _tiÄ• dimÄ• ha.

tassaá¹ƒ pucchÄ• gÄ• thÄ• yaá¹ƒ --- coraghÄ• takena manussena coro abbhÄ• hato viya _

sadÄ• abbhÄ• hato, mÄ• luvalatÄ• ya attano nissitarukkho parivÄ• rito ajjhotthaá¹-o viya __
satta__loko_ sadÄ• __parivÄ• rito_ ajjhotthaá¹-o, visappÄ«takhurappena sallena otiá¹‡á¹‡o
__kena_ sallena satta__loko_ sadÄ• __otiá¹‡á¹‡o_ anupaviá¹-á¹-ho, __kissa_ kena kÄ• raá
__dhÅ«pÄ• yito_ santÄ• pitoti yojanÄ• .

``imÄ• ya pucchÄ• gÄ• thÄ• ya kittakÄ• ni padÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``imÄ
tattha __pucchitÄ• nÄ«_ti pucchitatthÄ• ni padÄ• ni cattÄ• ri honti. ``kittakÄ• paÃ±hÄ• â€™
__ ``te tayo paÃ±hÄ• â€™â€™ _ti vuttaá¹ƒ.

bhagavÄ• devatÄ• ya __hi_ yasmÄ• vissajjeti, iti tasmÄ• vissajjanato ``tayopaÃ±hÄ• â€™
``katamÄ• vissajjanagÄ• thÄ• â€™â€™ ti pucchitabbattÄ• ---

``maccunÄ• bbhÄ• hato \Ne 255/ loko, jarÄ• ya parivÄ• rito.

taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«pÄ• yito sadÄ• â€™â€™ ti || ---

vuttaá¹ƒ. tassaá¹ƒ vissajjanagÄ• thÄ• yaá¹ƒ --- coraghÄ• takena manussena coro abbhÄ• h
satta__loko_ sadÄ• abbhÄ• hato, mÄ• luvalatÄ• ya attano nissitarukkho parivÄ• rito ajjhott
satta__loko_ sadÄ• __parivÄ• rito_ ajjhotthaá¹-o, visappÄ«takhurappena sallena otiá¹‡á¹‡o
taá¹‡hÄ• sallena satta__loko_ sadÄ• __otiá¹‡á¹‡o_ anupaviá¹-á¹-ho, icchÄ• ya satta__loko
santÄ• pitoti yojanÄ• .

<20> ``katamaá¹ƒ maccu, katamÄ• jarÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha jarÄ• â€™
tattha __tatthÄ• _ti tissaá¹ƒ vissajjanagÄ• thÄ• yaá¹ƒ. dutiyapade vuttÄ• __jarÄ• _ ca paá¹-
vuttaá¹ƒ __maraá¹‡a_Ã±ca imÄ• ni dve __saá¹…khatassa_ khandhapaÃ±cakassa saá¹…kh
saá¹…khataá¹ƒ khandhapaÃ±cakaá¹ƒ muÃ±citvÄ• visuá¹ƒ na upalabbhatÄ«ti attho. ``saá¹.
jarÄ• maraá¹‡Ä• naá¹ƒ kathaá¹ƒ bhedo jÄ• nitabboâ€™â€™ ti vattabbattÄ• __ ``jarÄ• yaá¹
vuttaá¹ƒ. tattha __jarÄ• yaá¹ƒ á¹-hitassa aÃ±Ã±athatta_nti á¹-hitassa khandhappabandhass
aÃ±Ã±athattaá¹ƒ, ayaá¹ƒ pÄ• kaá¹-ajarÄ• nÄ• ma, na khaá¹‡aá¹-á¹-hitijarÄ• . __maraá¹‡aá
sammutimaraá¹‡aá¹ƒ cutiyeva hoti, na khaá¹‡ikamaraá¹‡aá¹ƒ, na samucchedamaraá¹‡aá¹ƒ
paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™
Kv 214).

yadi á¹-hitasseva maraá¹‡aá¹ƒ siyÄ• , evaá¹ƒ sati jarÄ• maraá¹‡Ä• naá¹ƒ nÄ• nattaá¹ƒ yutt
sati ``te tayo paÃ±hÄ• â€™â€™ ti vacanampi ayuttamevÄ• ti vattabbato __ ``tattha jarÄ• ya
vuttaá¹ƒ. tattha __tatthÄ• _ti tissaá¹ƒ vissajjanagÄ• thÄ• yaá¹ƒ vuttÄ• ya __jarÄ• ya ca_ vut
ca_ atthato nÄ• nattaá¹ƒ yuttaá¹ƒ.

``kena kÄ• raá¹‡ena yuttaá¹ƒ, kathaá¹ƒ kÄ• raá¹‡ena nÄ• nattaá¹ƒ sampaá¹-icchitabbaâ€™
``gabbhagatÄ• pi hi mÄ«yantÄ«â€™â€™ _ti vuttaá¹ƒ. jaraá¹ƒ appattÄ• gabbhagatÄ• pi sat
tasmÄ• nÄ• nattaá¹ƒ sampaá¹-icchitabbaá¹ƒ. ``gabbhagatÄ• pi jarappattÄ• bhaveyyuâ€™â
ca te jiá¹‡á¹‡Ä• bhavantÄ«â€™â€™ _ti vuttaá¹ƒ. jarappattÄ• pi ajiá¹‡á¹‡attÄ• jiá¹‡á¹‡ajara
mÄ«yanti, evaá¹ƒ idhÄ• dhippetassa jiá¹‡á¹‡ajarÄ• virahitassa maraá¹‡assa sambhavato a
maraá¹‡anti Ã±Ä• tabbanti vuttaá¹ƒ hoti. ``na gabbhagatÄ• naá¹ƒyeva jiá¹‡á¹‡ajaraá¹ƒ appa
atthi, aÃ±Ã±esampi atthÄ«â€™â€™ ti vattabbabhÄ• vato \Ne 256/ __ ``atthi ca devÄ• naá¹
vuttaá¹ƒ. ``devÄ• pi cirakÄ• lasambhavato jaraá¹ƒ pattÄ• bhaveyyuâ€™â€™ nti vattabbattÄ
sarÄ«rÄ• ni jÄ«rantÄ«â€™â€™ _ti vuttaá¹ƒ. ``jarÄ• maraá¹‡Ä• naá¹ƒ nÄ• natte kÄ• raá¹‡aá
vattabbattÄ• aÃ±Ã±ampi atthÄ«ti dassetuá¹ƒ __ ``sakkate vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. t
paá¹-ikammaá¹ƒ kÄ• tuá¹ƒ sakkateva, maraá¹‡assa pana paá¹-ikammassa kÄ• tuá¹ƒ na sak
jarÄ• maraá¹‡Ä• naá¹ƒ nÄ• nattaá¹ƒ sampaá¹-icchitabbamevÄ• ti attho. ``na sakkate maraá
kÄ• tuâ€™â€™ nti kasmÄ• vuttaá¹ƒ, nanu iddhipÄ• dabhÄ• vanÄ• ya vasÄ«bhÄ• ve sati s
paá¹-ikammaá¹ƒ kÄ• tunti codanaá¹ƒ manasi katvÄ• __ ``aÃ±Ã±atreva iddhimantÄ• naá¹ƒ i
vuttaá¹ƒ.

jarÄ• maraá¹‡Ä• naá¹ƒ \Be 122/ aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• nÄ• bhÄ• vo Ä• cariyena dassito
pana taá¹‡hÄ• ya jarÄ• maraá¹‡ehi nÄ• nÄ• bhÄ• voâ€™â€™ ti vattabbato tehi taá¹‡hÄ• ya
``yaá¹ƒ panÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹‡hÄ• ya avijjamÄ• nÄ• yapi jÄ«rantÄ• pi
yasmÄ• dissanti, tasmÄ• taá¹‡hÄ• ya jarÄ• maraá¹‡ehi nÄ• nÄ• bhÄ• vo sampaá¹-icchitab

``taá¹‡hÄ• ya jÄ«raá¹‡abhijjanalakkhaá¹‡aá¹ƒ atthÄ«ti tehi taá¹‡hÄ• ya anaÃ±Ã±atte ko nÄ
vattabbato dosaá¹ƒ dassetuá¹ƒ __ ``yadi cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. jarÄ• maraá¹‡aá¹ƒ
jÄ«raá¹‡abhijjanalakkhaá¹‡ena pÄ• kaá¹-aá¹ƒ, evaá¹ƒ jÄ«raá¹‡abhijjanalakkhaá¹‡ena taá¹‡
ca siyÄ• ; evaá¹ƒ sante __yobbanaá¹-á¹-hÄ• pi_ sabbe mÄ• á¹‡avÄ• vigatataá¹‡hÄ• siyuá
tasmÄ• nÄ• nÄ• bhÄ• vo sampaá¹-icchitabbo. tato aÃ±Ã±opi doso Ä• pajjeyyÄ• ti dassetuá
dukkhassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha jarÄ• maraá¹‡Ä• naá¹ƒ taá¹‡hÄ• ya anaÃ±Ã±
bhavataá¹‡hÄ• ya dukkhasamudayo hoti, evaá¹ƒ jarÄ• maraá¹‡ampi dukkhasamudayo siyÄ
dukkhasamudayo, tasmÄ• jarÄ• maraá¹‡ehi taá¹‡hÄ• ya nÄ• nattaá¹ƒ veditabbaá¹ƒ.

tehi tÄ• ya anaÃ±Ã±atte sati evampi doso Ä• pajjeyyÄ• ti dassetuá¹ƒ __ ``yathÄ• ca taá¹‡h
_tiÄ• di vuttaá¹ƒ. tattha tehi tÄ• ya anaÃ±Ã±atte sati yathÄ• taá¹‡hÄ• maggavajjhÄ• hoti,
jarÄ• maraá¹‡ampi maggavajjhaá¹ƒ siyÄ• . yathÄ• jarÄ• maraá¹‡aá¹ƒ maggavajjhaá¹ƒ na h
maggavajjhÄ• na siyÄ• , tathÄ• ca na hoti pahÄ• tabbÄ• pahÄ• tabbabhÄ• vato, tasmÄ• p
nÄ• nattaá¹ƒ veditabbaá¹ƒ.

``yadi \Ne 257/ cÄ• tiÄ• dinÄ• vuttÄ• ya yuttiyÄ• upapattiyÄ• eva jarÄ• maraá¹‡ehi taá¹‡h
gavesitabbaâ€™â€™ nti vattabbattÄ• aÃ±Ã±ehipi kÄ• raá¹‡ehi gavesitabbanti dassetuá¹ƒ

_tiÄ• di vuttaá¹ƒ. tattha __imÄ• ya yuttiyÄ• _ti yÄ• yutti ``yadi cÄ• â€™â€™ tiÄ• dinÄ• vutt
upapattiyÄ• . __aÃ±Ã±amaÃ±Ã±ehi kÄ• raá¹‡ehi_ aÃ±Ã±ehi aÃ±Ã±ehi kÄ• raá¹‡abhÅ«tehi
taá¹‡hÄ• ya aÃ±Ã±attaá¹ƒ gavesitabbanti attho. ``aÃ±Ã±amaÃ±Ã±ehi kÄ• raá¹‡ehi gavesita
vuttaá¹ƒ, nanu yuttiyÄ• , atthato ca aÃ±Ã±attaá¹ƒ sandissatÄ«ti codanaá¹ƒ manasi katvÄ• _
sandissatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha yuttisamÄ• ruá¸·haá¹ƒ atthato ca maraá¹‡ehi \B
aÃ±Ã±attaá¹ƒ yadi ca sandissati, byaÃ±janatopi aÃ±Ã±attaá¹ƒ gavesitabbamevÄ• ti attho.

``kathaá¹ƒ byaÃ±janato aÃ±Ã±attaá¹ƒ gavesitabbaâ€™â€™ nti vattabbattÄ• __ ``salloti vÄ
vuttaá¹ƒ. tattha ``salloâ€™â€™ ti vÄ• ``dhÅ«pÄ• yanaâ€™â€™ nti vÄ• dvÄ«hi byaÃ±janel
__imesaá¹ƒ_ icchÄ• taá¹‡hÄ• saá¹…khÄ• tÄ• naá¹ƒ __dhammÄ• naá¹ƒ_ atthato __ekattaá
aÃ±Ã±attaá¹ƒ. ``salloâ€™â€™ ti vÄ• ``dhÅ«pÄ• yanaâ€™â€™ nti vÄ• dvÄ«hi byaÃ±janeh
jarÄ• maraá¹‡Ä• naá¹ƒ taá¹‡hÄ• ya ekattaá¹ƒ na yujjati. tamevatthaá¹ƒ vivarituá¹ƒ __ ``na h
vuttaá¹ƒ. tattha icchÄ• ya ca taá¹‡hÄ• ya ca atthato aÃ±Ã±attaá¹ƒ na yujjati, ekattameva yu
icchÄ• ya ca taá¹‡hÄ• ya ca jÄ«raá¹‡abhijjanasambhavato jarÄ• maraá¹‡ehi taá¹‡hÄ• ya ek
aÃ±Ã±attaá¹ƒ yuttaâ€™â€™ nti vattabbato __ ``taá¹‡hÄ• ya adhippÄ• yeâ€™â€™ _tiÄ• di
adhippÄ• ye aparipÅ«ramÄ• ne navasu Ä• ghÄ• tavatthÅ«su kodho ca uppajjati, upanÄ• ho
aparipÅ«ramÄ• nesu navasu Ä• ghÄ• tavatthÅ«su kodho ca na uppajjati, upanÄ• ho ca na u
yuttiyÄ• jarÄ• ya ca maraá¹‡assa ca taá¹‡hÄ• ya ca atthato aÃ±Ã±attaá¹ƒ yujjatiyevÄ• ti da

yadi icchÄ• taá¹‡hÄ• ya atthato ekattaá¹ƒ yuttaá¹ƒ, evaá¹ƒ sati kasmÄ• bhagavatÄ• ``ma
lokoâ€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ ``taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«pÄ• yito sad
codanaá¹ƒ pariharanto __ ``yaá¹ƒ panidaá¹ƒ bhagavatÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha ``
``taá¹‡hÄ• â€™â€™ tipi dvÄ«hi nÄ• mehi __yaá¹ƒ panidaá¹ƒ abhilapitaá¹ƒ_ yaá¹ƒ panidaá
__idaá¹ƒ_ abhilapanaá¹ƒ bhagavatÄ• bÄ• hirÄ• naá¹ƒ icchitabbatasitabbÄ• naá¹ƒ __vatthÅ
rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ bhedÄ• naá¹ƒ vasena ``icchÄ• â€™â€™ tipi ``taá¹‡hÄ• â€
__abhilapitaá¹ƒ_ abhilapanavasena katanti ekattaá¹ƒ yuttameva, na nÄ• nattanti attho daá¹-

``nÄ• mavasena \Ne 258/ dvidhÄ• vuttÄ• naá¹ƒ icchÄ• taá¹‡hÄ• dÄ«naá¹ƒ kena ekattaá¹ƒ
nti vattabbattÄ• __ ``sabbÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha nÄ• nÄ• nÄ• mavasena
icchÄ• dikÄ• taá¹‡hÄ• ajjhosÄ• nalakkhaá¹‡ena ekalakkhaá¹‡Ä• __hi_ yasmÄ• yuttÄ• , t
bhinnÄ• nampi ekalakkhaá¹‡ena ekattaá¹ƒ yuttanti saddahitabbanti daá¹-á¹-habbaá¹ƒ. ``kim
pucchitabbattÄ• __ ``yathÄ• sabboâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha kaá¹-á¹-haggiÄ• divas
__aggi_ \Be 124/ uá¹‡hattalakkhaá¹‡ena ekalakkhaá¹‡o yathÄ• , evaá¹ƒ ajjhosÄ• nalakkhaá
yojanÄ• . sabbassa aggino upÄ• dÄ• navasena anekÄ• ni nÄ• mÄ• ni sarÅ«pato dassetuá¹
vuttaá¹ƒ. tassattho pÄ• kaá¹-o. Ä• rammaá¹‡avasena taá¹‡hÄ• aÃ±Ã±ehi aÃ±Ã±ehi nÄ• m
upÄ• dÄ• navasena aggi aÃ±Ã±ehi aÃ±Ã±ehi nÄ• mehi abhilapitoti yojanÄ• kÄ• tabbÄ• .

``vissajjanagÄ• thÄ• yaá¹ƒ Ä• gatanÄ• mehi eva taá¹‡hÄ• abhilapitÄ• â€™â€™ ti pucchita

abhilapitÄ• ti dassetuá¹ƒ __ ``icchÄ• itipÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha icchitabbÄ• ni a
Ä• rammaá¹‡Ä• ni sattÄ• icchanti etÄ• yÄ• ti __icchÄ• _. tasanti etÄ• yÄ• ti __taá¹‡hÄ• _. s
visappÄ«taá¹ƒ sallaá¹ƒ viyÄ• ti __sallÄ• , _ santÄ• paá¹ƒ lÄ• ti Ä• dadÄ• tÄ«ti vÄ• __sallÄ•
pavattetÄ«ti vÄ• __sallÄ• _. dhÅ«pÄ• yati santÄ• peti paridahatÄ«ti __dhÅ«pÄ• yanÄ• _. s
avaharati sÄ«ghasotÄ• saritÄ• viyÄ• ti __saritÄ• , _ sarati sallatÄ«ti vÄ• __saritÄ• _. visar
__visattikÄ• _. pÄ«tivasena sinehatÄ«ti __sineho_. tÄ• su tÄ• su gatÄ«su kilamathaá¹ƒ upp
sattÄ• rÅ«pÄ• diÄ• rammaá¹‡Ä• ni maÃ±Ã±anti etÄ• yÄ• ti __maÃ±Ã±anÄ• _. bhavaá¹ƒ ba
patthÄ«yateti __Ä• sÄ• _. Ä• siyati patthetÄ«ti vÄ• __Ä• sÄ• _. pipÄ• sÄ«yateti __pipÄ• sÄ
pipÄ• satÄ«ti vÄ• __pipÄ• sÄ• _. abhinandÄ«yateti __abhinandanÄ• , _ abhinandatÄ«ti vÄ
vitthÄ• rato aá¹-á¹-hakathÄ• vasena (Nett-a 20) veditabbo.

``taá¹‡hÄ• ya icchÄ• dippakÄ• ravasena Ä• lapitabhÄ• vo kena saddahitabboâ€™â€™ ti va
vevacaneâ€™â€™ _tiÄ• di vuttaá¹ƒ. vevacanahÄ• ravibhaá¹…ge ``Ä• sÄ• ca pÄ«hÄ• ... p
37) yÄ• taá¹‡hÄ• __yathÄ• _ yena pakÄ• rena vuttÄ• , tathÄ• tena pakÄ• rena vuttÄ• ya t
icchÄ• dippakÄ• ravasena Ä• lapitabhÄ• vo saddahitabbo. ``vevacanavibhaá¹…ge Ä• cariye
kena saddahitabboâ€™â€™ ti vattabbattÄ• __ ``yathÄ• ha bhagavÄ• â€™â€™ _tiÄ• di vut
pakÄ• rena bhagavÄ• ``rÅ«pe tissÄ• â€™â€™ tiÄ• dikaá¹ƒ yaá¹ƒ vacanamÄ• ha, tathÄ• te
vacanena saddahitabbo vÄ• ti. __evaá¹ƒ yujjatÄ«_ti evaá¹ƒ vuttanayena icchÄ• taá¹‡hÄ• na
125/, jarÄ• ya \Ne 259/ ca maraá¹‡assa ca taá¹‡hÄ• ya ca atthato aÃ±Ã±attÄ• ca ``tayo pa
vacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ vacanaá¹ƒ yujjatÄ«ti attho gahetabbo.

<21> ``kenassubbhÄ• hato lokotiÄ• digÄ• thÄ• ya tayo paÃ±hÄ• vuttÄ• â€™â€™ ti paÃ±h
vibhattÄ• , amhehi ca Ã±Ä• tÄ• . ``tato aÃ±Ã±ehi pakÄ• rehi yutti kathaá¹ƒ Ã±Ä• tabbÄ• â€™
aÃ±Ã±ehi pakÄ• rehipi yuttigavesanaá¹ƒ dassento __ ``sabbo dukkhÅ«pacÄ• roâ€™â€™ _
dukkhÅ«pacÄ• ro kÄ• mataá¹‡hÄ• saá¹…khÄ• ramÅ«lakoti yujjati, sabbo nibbidÅ«pacÄ• ro
kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«lakoti na yujjati. vacanatthato pana dukkhassa upacÄ• ro
__dukkhÅ«pacÄ• ro_. kÄ• mataá¹‡hÄ• paccayÄ• pavatto saá¹…khÄ• ro mÅ«laá¹ƒ etassÄ•
__kÄ• mataá¹‡hÄ• saá¹…khÄ• ramÅ«lako_. nibbidÄ• ya upacÄ• ro pavattÄ«ti __nibbidÅ«pa
parikkhÄ• rabhÅ«to vatthukÄ• mo mÅ«laá¹ƒ etassÄ• ti __kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«
anabhiratisaá¹…khÄ• tÄ• ukkaá¹‡á¹-hÄ• nibbidÄ• kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«likÄ•
kÄ• mataá¹‡hÄ• parikkhÄ• ramÅ«likÄ• na yujjati, tasmÄ• sabbo nibbidÅ«pacÄ• ro kÄ• ma
pana yujjatÄ«ti vuttaá¹ƒ.

``paÃ±hattayabhÄ• ve ceva dukkhÅ«pacÄ• ranibbidÅ«pacÄ• re ca yÄ• yutti Ä• cariyena vi
sallakkhetabbÄ• kiá¹ƒ, udÄ• hu imÄ• ya yuttiyÄ• aÃ±Ã±Ä• pi yutti gavesitabbÄ• kiâ€™â€™
dassetuá¹ƒ __ ``imÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. idaá¹ƒ vuttaá¹ƒ hoti --- paÃ±hattayabhÄ
dukkhÅ«pacÄ• ranibbidÅ«pacÄ• re ca yÄ• yutti mayÄ• vibhattÄ• , imÄ• ya yuttiyÄ• anusÄ
kÄ• raá¹‡ehi tesu tesu pÄ• á¸·ippadesesu yuttipi gavesitabbÄ• ti.

``idaá¹ƒ nayadassanaá¹ƒ saá¹ƒkhittaá¹ƒ, na sakkÄ• vitthÄ• rato gavesituâ€™â€™ nti vatta
nayadassanaá¹ƒ vitthÄ• rato vibhajitvÄ• dassetuá¹ƒ __ ``yathÄ• hi bhagavÄ• â€™â€™ _ti
jigucchanÄ«yabhÄ• vato rÄ• guppÄ• do na yutto, tasmÄ• __rÄ• gacaritassa puggalassa_ a
yuttÄ• . mettÄ• ya dosapaá¹-ipakkhattÄ• __dosacaritassa puggalassa_ mettÄ• desanÄ• do
paá¹-iccasamuppÄ• dassa paÃ±Ã±Ä• visayattÄ• __mohacaritassa puggalassa_ paá¹-iccas
yuttÄ• . ``rÄ• gacaritassÄ• pi mettÄ• didesanÄ• yujjeyya sabbasattasÄ• dhÄ• raá¹‡attÄ• â€
``yadi_ \Be 126/ __hi bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tibbakilesassa rÄ• gacaritassa a
puggalassa mettaá¹ƒ cetovimuttiá¹ƒ yadi deseyya, evaá¹ƒ sati mettÄ• vasenapi rÄ• guppajja
yujjati. sukhaá¹ƒ paá¹-ipadaá¹ƒ vÄ• yadi deseyya, evaá¹ƒ sati rÄ• gacaritassa \Ne 260/
dukkhÄ• paá¹-ipadÄ• yujjanato desanÄ• na yujjati. vipassanÄ• pubbaá¹…gamaá¹ƒ pahÄ• n
evaá¹ƒ sati rÄ• gacaritassa asubhÄ• nupassanaá¹ƒ vajjetvÄ• vipassanÄ• pubbaá¹…gamas
desanÄ• na yujjatÄ«ti yojanÄ• .

``bhagavÄ• rÄ• gacaritassÄ• â€™â€™ tiÄ• dinÄ• niravasesavasena yutti na vibhattÄ• , na
dassito, tena nayena aÃ±Ã±Ä• pi gavesitabbÄ• ti dassetuá¹ƒ __ ``evaá¹ƒ yaá¹ƒ kiÃ±cÄ«â€™
rÄ• gassa yaá¹ƒ kiÃ±ci anulomappahÄ• naá¹ƒ, dosassa yaá¹ƒ kiÃ±ci anulomappahÄ• naá¹ƒ
anulomappahÄ• naá¹ƒ desitaá¹ƒ, __taá¹ƒ sabbaá¹ƒ_ anulomappahÄ• naá¹ƒ yattakÄ• pÄ• a
bhÅ«mi, tattakesu vicayena hÄ• rena vicinitvÄ• yuttihÄ• rena yojetabbanti yojanÄ• .

``rÄ• gÄ• dippahÄ• navasena yutti gavesitabbÄ• â€™â€™ ti vattabbabhÄ• vato aÃ±Ã±ehip
mettÄ• dibrahmavihÄ• raphalasamÄ• pattinavÄ• nupubbasamÄ• pattivasÄ«bhÄ• vehi vibha
dassetuá¹ƒ __ ``mettÄ• vihÄ• rissÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __mettÄ• vihÄ•
__sato_ saá¹ƒvijjamÄ• nassa puggalassa mettÄ• ya byÄ• pÄ• dapaá¹-ipakkhattÄ• __byÄ•
á¹-hassatÄ«ti desanÄ• na yujjatÄ«ti ca, mettÄ• vihÄ• rissa sato byÄ• pÄ• do pahÄ• naá¹ƒ a
desanÄ• yujjati. __karuá¹‡Ä• vihÄ• rissa_ karuá¹‡Ä• vihÄ• ralÄ• bhino __sato_ saá¹ƒvijjam
karuá¹‡Ä• ya vihesÄ• ya paá¹-ipakkhattÄ• __vihesÄ• _ cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«
karuá¹‡Ä• vihÄ• rissa sato vihesÄ• pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchatÄ«ti desanÄ• yujjat
muditÄ• vihÄ• ralÄ• bhino __sato_ saá¹ƒvijjamÄ• nassa puggalassa muditÄ• ya aratiyÄ• pa
cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«ti desanÄ• na yujjati, muditÄ• vihÄ• rissa sato arati pah
gacchatÄ«ti desanÄ• yujjati. __upekkhÄ• vihÄ• rissa_ upekkhÄ• vihÄ• ralÄ• bhino __sato_
puggalassa upekkhÄ• ya rÄ• gassa paá¹-ipakkhattÄ• __rÄ• go_ cittaá¹ƒ pariyÄ• dÄ• ya á¹-
yujjati, upekkhÄ• vihÄ• rissa sato rÄ• go pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchatÄ«ti desanÄ• y

__animittavihÄ• rissa_ \Be 127/ aniccÄ• nupassanÄ• mukhena paá¹-iladdhaphalasamÄ• pa
saá¹ƒvijjamÄ• nassa puggalassa nimittÄ• nusÄ• ri __tena teneva_ saá¹…khÄ• ranimittÄ• nu
pahÄ«nena nimittena __viÃ±Ã±Ä• á¹‡aá¹ƒ_ pavattatÄ«ti desanÄ• na yujjati, animittÄ• nupa
niccÄ• divipallÄ• sapaá¹-ipakkhattÄ• animittavihÄ• rissa sato nimittaá¹ƒ pahÄ• naá¹ƒ abbha

desanÄ• \Ne 261/ yujjati. ``asmÄ«â€™â€™ ti maÃ±Ã±itaá¹ƒ khandhapaÃ±cakaá¹ƒ attaviga
khandhapaÃ±cako ahaá¹ƒ asmÄ«â€™â€™ ti na samanupassÄ• mi, atha ca pana asamanu
asmÄ«â€™â€™ ti ``kathaá¹ƒ asmÄ«â€™â€™ ti vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ cittaá
á¹-hassatÄ«ti desanÄ• na yujjati, vicikicchÄ• ya pahÄ• nekaá¹-á¹-habhÄ• vato ``ayaá¹ƒ kha
asmÄ«â€™â€™ ti asamanupassantassa vicikicchÄ• kathaá¹ƒkathÄ• sallaá¹ƒ pahÄ• naá¹ƒ
desanÄ• yujjati.

``phalasamÄ• pattivaseneva yutti gavesitabbÄ• kiâ€™â€™ nti vattabbattÄ• jhÄ• nasamÄ
gavesitabbÄ• ti dassetuá¹ƒ __ ``yathÄ• vÄ• pana paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ _ntiÄ• d
``phalasamÄ• pattivihÄ• risseva yutti gavesitabbÄ• kiâ€™â€™ nti vattabbattÄ• jhÄ• nasam
gavesitabbÄ• ti dassetuá¹ƒ __ ``yathÄ• vÄ• pana paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ _ntiÄ• d
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa phalasamÄ• pattivihÄ• rissa yutti gavesitabbÄ•
jhÄ• nasamÄ• pattivihÄ• rissapi yutti gavesitabbÄ• . kathaá¹ƒ? __paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
paá¹-hamajjhÄ• nasamaá¹…gino __sato_ saá¹ƒvijjamÄ• nassa puggalassa nÄ«varaá¹‡avik
__kÄ• marÄ• gabyÄ• pÄ• dÄ• visesÄ• ya_ dutiyajjhÄ• nÄ• ya saá¹ƒvattantÄ«ti desanÄ• n
jhÄ• nassa hÄ• nÄ• ya saá¹ƒvattantÄ«ti desanÄ• yujjati. __vitakkasahagatÄ• saÃ±Ã±Ä• m
saha dutiyajjhÄ• nadhammÄ• jhÄ• nassa hÄ• nÄ• ya saá¹ƒvattantÄ«ti desanÄ• na yujjati,
saÃ±Ã±Ä• manasikÄ• rÄ• __visesÄ• ya_ uparijhÄ• natthÄ• ya saá¹ƒvattantÄ«ti desanÄ• y

dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa __sato_ saá¹ƒvijjamÄ• nassa puggalassa __vitakka
__saÃ±Ã±Ä• manasikÄ• rÄ• _ upacÄ• radhammena saha paá¹-hamajjhÄ• nadhammÄ• __
saá¹ƒvattantÄ«ti desanÄ• na yujjati, vitakkavicÄ• rasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• a
saá¹ƒvattantÄ«ti desanÄ• yujjati. __upekkhÄ• sahagatÄ• _ vÄ• __saÃ±Ã±Ä• manasikÄ• rÄ
catutthajjhÄ• nadhammÄ• jhÄ• nassa hÄ• nÄ• ya saá¹ƒvattantÄ«ti desanÄ• na yujjati, upe
saÃ±Ã±Ä• manasikÄ• rÄ• __visesÄ• ya_ uparijhÄ• natthÄ• ya saá¹ƒvattantÄ«ti desanÄ• y
atthÄ• nurÅ«paá¹ƒ yojanÄ• kÄ• tabbÄ• . yathÄ• vuttasamÄ• pattÄ«su vasÄ«bhÄ• vena pa
cittaá¹ƒ_ nÄ• ma.

ettakameva yuttigavesanaá¹ƒ na kÄ• tabbaá¹ƒ, navavidhasuttantesu yathÄ• laddhayuttigav
dassetuá¹ƒ __ ``evaá¹ƒ sabbeâ€™â€™ _tiÄ• di vuttaá¹ƒ. ``sabbesaá¹ƒ hÄ• rÄ• naá¹ƒ yathÄ
vicayahÄ• rena vicinitvÄ• yuttihÄ• rena yojetabbabhÄ• vo kena saddahitabboâ€™â€™ ti va
``tenÄ• hÄ• â€™â€™ _tiÄ• di \Ne 262/ vuttaá¹ƒ. tattha __tena_ yojetabbabhÄ• vena Ä• yas
``sabbesaâ€™â€™ ntiÄ• dikaá¹ƒ yaá¹ƒ vacanaá¹ƒ Ä• ha, tena vacanena saddahitabboti vu

iti yuttihÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

4. padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<22> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena yuttihÄ• ravibhaá¹…gabhÅ«tena paÃ
yuttÄ• yuttabhÄ• vo vibhatto, so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to yuttihÄ• ravibhaá¹…go p
padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…goâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo padaá¹
Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tesu niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su
saá¹ƒvaá¹‡á¹‡anÄ• viseso __padaá¹-á¹-hÄ• no hÄ• ro_ padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…g
jinoâ€™â€™ tiÄ• diniddesassa idÄ• ni mayÄ• vuccamÄ• no ``ayaá¹ƒ padaá¹-á¹-hÄ• no hÄ
vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…goti viÃ±Ã±eyyo. tena
katamo padaá¹-á¹-hÄ• no hÄ• rotiÄ• di padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…goâ€™â€™ ti (Net
vuccamÄ• no vitthÄ• rabhÅ«to padaá¹-á¹-hÄ• no hÄ• ro piá¹-akattaye desitesu dhammesu \
dhammaá¹ƒ desayati saá¹ƒvaá¹‡á¹‡etÄ«â€™â€™ ti pucchaá¹ƒ á¹-hapetvÄ• ``idaá¹ƒ Ä• sa
Ä• sannaphalassa padaá¹-á¹-hÄ• naâ€™â€™ nti niyametvÄ• vibhajituá¹ƒ __ ``ayaá¹ƒ pada
vuttaá¹ƒ. tassattho --- sabbesu viÃ±Ã±eyyadhammesu yÄ• thÄ• vato asampaá¹-ivedho lakk
avijjÄ• yÄ• ti __sabbadhammayÄ• thÄ• vaasampaá¹-ivedhalakkhaá¹‡Ä• , _ avijjÄ• , __tassÅ
``subhaâ€™â€™ ntiÄ• di__vipallÄ• sÄ• padaá¹-á¹-hÄ• naá¹ƒ_ Ä• sannakÄ• raá¹‡aá¹ƒ. vipa
uparÅ«pari jÄ• yati na hÄ• yati, tasmÄ• vipallÄ• sÄ• avijjÄ• ya padaá¹-á¹-hÄ• naá¹ƒ Ä• sar
avijjÄ• ya vaá¹-á¹-amÅ«lakattÄ• taá¹ƒ Ä• diá¹ƒ katvÄ• padaá¹-á¹-hÄ• naá¹ƒ vibhattanti daá

taá¹‡hÄ• yapi vaá¹-á¹-amÅ«lakattÄ• tadanantaraá¹ƒ taá¹‡hÄ• ya padaá¹-á¹-hÄ• naá¹ƒ vibh
``ajjhosÄ• nalakkhaá¹‡Ä• â€™â€™ _tiÄ• di \Ne 263/ vuttaá¹ƒ. tattha __piyarÅ«paá¹ƒ sÄ• ta
sÄ• tasabhÄ• vaá¹ƒ cakkhÄ• didhammajÄ• taá¹ƒ. piyanÄ«yasÄ• tanÄ«ye cakkhÄ• dike sati
jÄ• yati, tasmÄ• piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ taá¹‡hÄ• ya __padaá¹-á¹-hÄ• naá¹ƒ_ Ä• sar

adinnÄ• dÄ• ne sati lobho vattati, tasmÄ• __adinnÄ• dÄ• naá¹ƒ lobhassa padaá¹-á¹-hÄ• na
adinnÄ• dÄ• naÃ±hi ekavÄ• raá¹ƒ uppannampi anÄ• dÄ«navadassanato lobhassa Ä• sanna

kesÄ• dÄ«su asubhesu pavattÄ• yapi subhasaÃ±Ã±Ä• ya
nÄ«lÄ• divaá¹‡á¹‡adÄ«ghÄ• disaá¹‡á¹-hÄ• nahasanÄ• dibyaÃ±janaggahaá¹‡alakkhaá¹‡att
__asaá¹ƒvaro subhasaÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá¹ƒ_ bhavati.

dukkhadukkhÄ• dÄ«su pavattÄ• yapi sukhasaÃ±Ã±Ä• ya sÄ• savaphassÅ«pagamanalakkh
sukhasaÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá¹ƒ_.

rÅ«pakkhandhÄ• dÄ«su aniccesu pavattÄ• yapi niccasaÃ±Ã±Ä• ya saá¹…khatalakkhaá¹‡Ä
asamanupassanalakkhaá¹‡attÄ• rÅ«pakkhandhÄ• dÄ«su niccaggahaá¹‡aá¹ƒ __viÃ±Ã±Ä•

padaá¹-á¹-hÄ• naá¹ƒ_.

aniccadukkhÄ• nattasaá¹…khÄ• tesu khandhÄ• dÄ«su pavattÄ• yapi attasaÃ±Ã±Ä• ya ani
asamanupassanalakkhaá¹‡attÄ• ahaá¹ƒmamÄ• divasena pavatto __nÄ• makÄ• yo attasaÃ

evaá¹ƒ \Be 130/ avijjÄ• dÄ«naá¹ƒ akusalapakkhÄ• naá¹ƒ dhammÄ• naá¹ƒ padaá¹-á¹-hÄ• n
tappaá¹-ipakkhÄ• naá¹ƒ vijjÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ _
``sabbadhammasampaá¹-ivedhalakkhaá¹‡Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. sabbesu Ã±eyyadh
sabbadhammasampaá¹-ivedhalakkhaá¹‡attÄ• __sabbaá¹ƒ neyyaá¹ƒ vijjÄ• ya padaá¹-á¹-hÄ

samathassa cittavikkhepasaá¹…khÄ• tauddhaccapaá¹-isaá¹ƒharaá¹‡asaá¹…khÄ• tavikkha
paá¹-ibhÄ• ganimittabhÅ«tÄ• __asubhÄ• samathassa padaá¹-á¹-hÄ• naá¹ƒ_. asubhÄ• ya
taá¹‡hÄ• ya ca abhÄ• ve samatho tiá¹-á¹-hatÄ«ti.

adinnÄ• dÄ• nÄ• veramaá¹‡ivasena pavattassa alobhassa icchÄ• vacarapaá¹-isaá¹ƒharaá
__adinnÄ• dÄ• nÄ• veramaá¹‡Ä« alobhassa padaá¹-á¹-hÄ• naá¹ƒ_.

pÄ• á¹‡Ä• tipÄ• tÄ• \Ne 264/ veramaá¹‡ivasena pavattassa adosassa abyÄ• pajjalakkhaá
veramaá¹‡Ä« adosassa padaá¹-á¹-hÄ• naá¹ƒ_.

sammÄ• paá¹-ipattivasena pavattassa amohassa vatthuavippaá¹-ipattilakkhaá¹‡attÄ• __sa
padaá¹-á¹-hÄ• naá¹ƒ_.

nibbidÄ• vasena pavattÄ• ya asubhasaÃ±Ã±Ä• ya vinÄ«lakavipubbakagahaá¹‡alakkhaá¹‡a
asubhasaÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá¹ƒ_. nibbidÄ• Ã±Ä• á¹‡ena hi anabhirati pavattati, a
asubhasaÃ±Ã±Ä• á¹-hitÄ• ti.

dukkhavedanÄ• vasena pavattÄ• ya dukkhasaÃ±Ã±Ä• ya sÄ• savaphassaparijÄ• nanalakk
dukkhasaÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá¹ƒ_.

uppÄ• davayavasena pavattÄ• ya aniccasaÃ±Ã±Ä• ya saá¹…khatalakkhaá¹‡Ä• naá¹ƒ dhar
samanupassanalakkhaá¹‡attÄ• __uppÄ• davayÄ• aniccasaÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá
samanupassitvÄ• aniccasaÃ±Ã±Ä• pavattÄ• .

dhammamattasaÃ±Ã±Ä• vasena pavattÄ• ya anattasaÃ±Ã±Ä• ya sabbadhammaabhinivesa
anattasaÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá¹ƒ_.

kÄ• marÄ• gassa rÅ«pÄ• dipaÃ±cakÄ• maguá¹‡Ä• rammaá¹‡attÄ• __paÃ±ca kÄ• maguá

padaá¹-á¹-hÄ• naá¹ƒ_.

rÅ«pasaá¹…khÄ• te kÄ• ye Ä• rabbha pavattassa rÅ«parÄ• gassa cakkhÄ• dipaÃ±cindriyÄ
__paÃ±cindriyÄ• ni rÅ«pÄ• ni rÅ«parÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ_.

bhavanikantivasena pavattassa __bhavarÄ• gassa chaá¸·Ä• yatanaá¹ƒ padaá¹-á¹-hÄ• naá¹
nibbattabhavÄ• nupassitÄ• _ti ``edisaá¹ƒ aniá¹-á¹-haá¹ƒ rÅ«paá¹ƒ mÄ• nibbattatu, edisaá¹ƒ
nibbattatu edisÄ« \Be 131/ dukkhÄ• vedanÄ• mÄ• nibbattatu, edisÄ« sukhÄ• vedanÄ• ni
evamÄ• dinÄ• pakÄ• rena pavattÄ• rÅ«pÄ• bhinandanÄ• , __sÄ• paÃ±cannaá¹ƒ upÄ• dÄ
padaá¹-á¹-hÄ• naá¹ƒ_.

kammassakataÃ±Ã±Ä• á¹‡assa \Ne 265/ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• nugatattÄ•
__pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡adassanaá¹ƒ kammassakataÃ±Ã±Ä• á¹‡assa padaá¹-á¹

okappanaá¹ƒ lakkhaá¹‡aá¹ƒ yassÄ• saddhÄ• yÄ• ti __okappanalakkhaá¹‡Ä• _ saddhÄ• . a
yassÄ• saddhÄ• yÄ• ti __adhimuttipaccupaá¹-á¹-hÄ• nÄ• _ ca saddhÄ• . anÄ• vilaá¹ƒ lakkh
__anÄ• vilalakkhaá¹‡o_ti pasÄ• do. sampasÄ«danaá¹ƒ paccupaá¹-á¹-hÄ• naá¹ƒ yassa pasÄ
__sampasÄ«danapaccupaá¹-á¹-hÄ• no_ ca pasÄ• do. so pana pasÄ• do saddhÄ• ya eva a
__aveccapasÄ• do_ abhipatthiyanalakkhaá¹‡Ä• ya saddhÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, __oka
anÄ• vilalakkhaá¹‡assa pasÄ• dassa padaá¹-á¹-hÄ• naá¹ƒ, catubbidhaá¹ƒ __sammappadhÄ
Ä• rambhalakkhaá¹‡assa vÄ«riyassa padaá¹-á¹-hÄ• naá¹ƒ, kÄ• yÄ• di__satipaá¹-á¹-hÄ• naá
satiyÄ• padaá¹-á¹-hÄ• naá¹ƒ, jhÄ• nasahitassa samÄ• dhissa ekaggalakkhaá¹‡attÄ• vitakk
samÄ• dhissa padaá¹-á¹-hÄ• naá¹ƒ, paÃ±Ã±Ä• ya kiccapajÄ• nanaÄ• rammaá¹‡apajÄ• nan
paÃ±Ã±Ä• ya padaá¹-á¹-hÄ• naá¹ƒ.

``yesaá¹ƒ avijjÄ• dÄ«naá¹ƒ padaá¹-á¹-hÄ• nÄ• ni Ä• cariyena vibhattÄ• ni, te avijjÄ• dayo k
padaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti pucchitabbattÄ• te avijjÄ• dayopi imesaá¹ƒ dhammÄ• n
dassetuá¹ƒ __ ``aparo nayoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __avijjÄ• _ assÄ• damanasikÄ• rala
__ayonisomanasikÄ• rassa padaá¹-á¹-hÄ• naá¹ƒ_. avijjÄ• ya hi Ä• dÄ«navacchÄ• danato a
saccasammohanalakkhaá¹‡Ä• __avijjÄ• _ puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±jÄ• bhi__saá¹…khÄ•
punabbhavavirohanalakkhaá¹‡Ä• tebhÅ«makacetanÄ• __saá¹…khÄ• rÄ• _ vipÄ• ka__viÃ
opapaccayika_saá¹…khÄ• tena upapattibhavabhÄ• vena __nibbattilakkhaá¹‡aá¹ƒ_ paá¹-isa
nÄ• marÅ«passa padaá¹-á¹-hÄ• naá¹ƒ, _ nÄ• makÄ• yarÅ«pakÄ• yasaá¹…ghÄ• talakkhaá¹
chaá¸·Ä• yatanassa padaá¹-á¹-hÄ• naá¹ƒ_ sahajÄ• tÄ• dipaccayabhÄ• vato, cakkhÄ• dÄ«n
pavattÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ __chaá¸·Ä• yatanaá¹ƒ_ chabbidhassa __phassassa_ yathÄ•
__padaá¹-á¹-hÄ• naá¹ƒ_ nissayÄ• dipaccayabhÄ• vato, cakkhupasÄ• darÅ«pÄ• rammaá¹‡a
cakkhuviÃ±Ã±Ä• á¹‡Ä• disannipÄ• talakkhaá¹‡o chabbidho __phasso, _ taá¹ƒ __vedanÄ• y
sahajÄ• tÄ• ya chabbidhÄ• ya vedanÄ• ya yathÄ• kkamaá¹ƒ __padaá¹-á¹-hÄ• naá¹ƒ_ sahaj

iá¹-á¹-hÄ• nubhavanaaniá¹-á¹-hÄ• nubhavanaiá¹-á¹-hÄ• niá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä•
__taá¹‡hÄ• ya_ tÄ• ya tividhÄ• ya vedanÄ• ya vasena pavattÄ• ya \Be 132/ taá¹‡hÄ• ya __
upanissayÄ• dipaccayabhÄ• vato, saparasantÄ• nesu ajjhosÄ• nalakkhaá¹‡Ä• __taá¹‡hÄ•
taá¹‡hÄ• ya vasena pavattassa catubbidhassa upÄ• dÄ• nassa __padaá¹-á¹-hÄ• naá¹ƒ_ up
``so vedanÄ• yÄ• â€™â€™ ti ca ``sÄ• taá¹‡hÄ• yÄ• â€™â€™ ti ca ``sÄ• upÄ• dÄ• nassÄ
bhavitabbaá¹ƒ, liá¹…gavipallÄ• saniddeso vÄ• siyÄ• .

yaá¹ƒ \Ne 266/ upÄ• dÄ• naá¹ƒ __opapaccayikaá¹ƒ_ upapattikkhandhanibbattakaá¹ƒ, taá¹ƒ
__bhavassa padaá¹-á¹-hÄ• naá¹ƒ_. yo kammabhavo nÄ• makÄ• yarÅ«pakÄ• yasambhavar
jÄ• tiyÄ• padaá¹-á¹-hÄ• naá¹ƒ_. yÄ• upapattibhÅ«tÄ• jÄ• ti khandhapÄ• tubhÄ• valakkhaá
jarÄ• ya padaá¹-á¹-hÄ• naá¹ƒ_. yÄ• jiá¹‡á¹‡ajarÄ• upadhikkhandhaparipÄ• kalakkhaá¹‡Ä•
maraá¹‡assa padaá¹-á¹-hÄ• naá¹ƒ_. yampi yassa sammutimaraá¹‡aá¹ƒ jÄ«vitindriyupacche
tassa sammuti__maraá¹‡aá¹ƒ sokassa padaá¹-á¹-hÄ• naá¹ƒ_. piyassa maraá¹‡aá¹ƒ cintent
sokuppajjanato yo soko Ã±Ä• tiÄ• dipiyesu ussukkakÄ• rako, taá¹ƒ so __soko paridevassa
paridevo lÄ• lappakÄ• rako, taá¹ƒ so __paridevo_ kÄ• yika__dukkhassa padaá¹-á¹-hÄ• naá
dukkhaá¹ƒ kÄ• yasampÄ«á¸·analakkhaá¹‡aá¹ƒ, taá¹ƒ kÄ• yikaá¹ƒ __dukkhaá¹ƒ domanassa
domanassaá¹ƒ cittasampÄ«á¸·analakkhaá¹‡aá¹ƒ, taá¹ƒ __domanassaá¹ƒ upÄ• yÄ• sassa p
upÄ• yÄ• so __odahanakÄ• rako_ avadahanakÄ• rako, taá¹ƒ so __upÄ• yÄ• so bhavassa_
nissayasantÄ• nabhavassa __padaá¹-á¹-hÄ• naá¹ƒ_.

__bhavassÄ• _ti vuttabhavaá¹ƒ dassetuá¹ƒ __ ``imÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
bhavassa aá¹…gaá¹ƒ kÄ• raá¹‡aá¹ƒ kammavaá¹-á¹-avipÄ• kavaá¹-á¹-Ä• ni bhavasaá¹…khÄ
yadÄ• paccuppannÄ• dikÄ• le samaggÄ• ni nibbattÄ• ni bhavanti, tadÄ• so
kilesavaá¹-á¹-akammavaá¹-á¹-avipÄ• kavaá¹-á¹-asaá¹…khÄ• to dhammasamÅ«ho ``bhavas
daá¹-á¹-habbo. __taá¹ƒ_ bhavasaá¹…khÄ• taá¹ƒ kilesavaá¹-á¹-akammavaá¹-á¹-avipÄ• kava
__saá¹ƒsÄ• rassa padaá¹-á¹-hÄ• naá¹ƒ_ purimaá¹ƒ purimaá¹ƒ jÄ• tinipphannakilesÄ• divaá
abbocchinnuppajjanato, yo ariyamaggo niyyÄ• nikalakkhaá¹‡o, taá¹ƒ __so_ ariyamaggo __
__padaá¹-á¹-hÄ• naá¹ƒ_ sampÄ• pakahetubhÄ• vato.

bahussuto sabbasissÄ• dÄ«naá¹ƒ patiá¹-á¹-hÄ• nattÄ• titthaá¹ƒ viyÄ• ti __titthaá¹ƒ, _ jÄ• n
titthaá¹ƒ Ã±Å«ti __titthaÃ±Ã±Å«, _ titthaÃ±Ã±uno bhÄ• vo __titthaÃ±Ã±utÄ• , _ sammÄ• pa
__pÄ«taÃ±Ã±utÄ• ya padaá¹-á¹-hÄ• naá¹ƒ_. bahussutassa hi sammÄ• payirupÄ• sanÄ• ya
pÄ• mojjaá¹ƒ jÄ• yati, pÄ• mojjena ca kammaá¹-á¹-hÄ• nabrÅ«hanÄ• jÄ• yatÄ«ti sappÄ• ya
jÄ• nÄ• tÄ«ti __pÄ«taÃ±Ã±Å«, _ pÄ«taÃ±Ã±uno bhÄ• vo __pÄ«taÃ±Ã±utÄ• , _ kammaá¹-á
__pattaÃ±Ã±utÄ• ya padaá¹-á¹-hÄ• naá¹ƒ_. kammaá¹-á¹-hÄ• nabrÅ«hanÄ• ya hi bhÄ• vanÄ
__pattaÃ±Ã±utÄ• _. bhÄ• vanÄ• pattajÄ• nanatÄ• __attaÃ±Ã±utÄ• ya padaá¹-á¹-hÄ• naá¹ƒ
paÃ±cahi padhÄ• niyaá¹…gehi samannÄ• gatassa attano jÄ• nanatÄ• jÄ• yatÄ«ti __attaÃ±
padaá¹-á¹-hÄ• naá¹ƒ_.

padhÄ• niyaá¹…gesu samannÄ• gatattajÄ• nanatÄ• ya hi pubbe puÃ±Ã±akaraá¹‡aá¹ƒ jÄ• patirÅ«padesavÄ• sassa padaá¹-á¹-hÄ• naá¹ƒ_. pubbe hi katena puÃ±Ã±ena patirÅ«padesa __patirÅ«padesavÄ• so sappurisÅ«panissayassa_ \Ne 267/ __padaá¹-á¹-hÄ• naá¹ƒ_. patirÅ sappurisÅ«panissayo laddho, __sappurisÅ«panissayo attasammÄ• paá¹‡idhÄ• nassa pada sappurisÅ«panissayena hi attasammÄ• paá¹‡idhÄ• naá¹ƒ jÄ• taá¹ƒ, __attasammÄ• paá¹‡id padaá¹-á¹-hÄ• naá¹ƒ_. attasammÄ• paá¹‡idhÄ• nena hi sÄ«lÄ• ni sampatiá¹-á¹-hitÄ• ni, __s padaá¹-á¹-hÄ• naá¹ƒ_. attani hi sampatiá¹-á¹-hitaá¹ƒ sÄ«laá¹ƒ paccavekkhantassa vippaá¹-i avippaá¹-isÄ• rena pÄ• mojjaá¹ƒ jÄ• yati, tasmÄ• __avippaá¹-isÄ• ro pÄ• mojjassa padaá¹- pÄ«ti jÄ• yati, tasmÄ• __pÄ• mojjaá¹ƒ pÄ«tiyÄ• padaá¹-á¹-hÄ• naá¹ƒ_. pÄ«tiyÄ• passaddh passaddhiyÄ• padaá¹-á¹-hÄ• naá¹ƒ_. passaddhiyÄ• sukhaá¹ƒ jÄ• yati, tasmÄ• __passado padaá¹-á¹-hÄ• naá¹ƒ_. sukhena samÄ• dhi jÄ• yati, tasmÄ• __sukhaá¹ƒ samÄ• dhissa pad yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ jÄ• yati, tasmÄ• __samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡ yathÄ• bhÅ«taÃ±Ä• á¹‡adassanena nibbidÄ• Ã±Ä• á¹‡aá¹ƒ jÄ• yati, tasmÄ• __yathÄ• bhÅ padaá¹-á¹-hÄ• naá¹ƒ_. nibbidÄ• ya virÄ• go jÄ• yati, tasmÄ• __nibbidÄ• virÄ• gassa padaa vimutti jÄ• yati, tasmÄ• __virÄ• go vimuttiyÄ• padaá¹-á¹-hÄ• naá¹ƒ_. vimuttiyÄ• vimuttiÃ±Ä jÄ• yati, tasmÄ• __vimutti vimuttiÃ±Ä• á¹‡adassanassa padaá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ_ yath dhammo upanissayo hoti, __yo koci_ dhammo paccayo hoti, sabbo __so_ dhammo attano p padaá¹-á¹-hÄ• nanti daá¹-á¹-habbo.

``upanissayadhammassa, paccayadhammassa vÄ• paccayuppannadhammassa padaá¹-á saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __t upanissayadhammassa, paccayadhammassa ca paccayuppannadhammassa padaá¹-á¹-hÄ mahÄ• kaccÄ• no ``dhammaá¹ƒ deseti jinoâ€™â€™ tiÄ• dikaá¹ƒ yaá¹ƒ vacanaá¹ƒ Ä• ha, te upanissayadhammapaccayadhammÄ• naá¹ƒ padaá¹-á¹-hÄ• nabhÄ• vo saddahitabboti. ``ya paripuá¹‡á¹‡o kiá¹ƒ, udÄ• hu aÃ±Ã±o niddhÄ• retvÄ• yojetabbo atthi kiâ€™â€™ nti vattabb padaá¹-á¹-hÄ• no hÄ• roâ€™â€™ _ti vuttaá¹ƒ. idha pÄ• á¸·iyaá¹ƒ avibhattampi yathÄ• lÄ• b hÄ• ro nÄ«haritvÄ• yutto yujjitabbo, vibhajitabbanti vuttaá¹ƒ hoti.

iti padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

5. lakkhaá¹‡ahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<23> yena \Ne 268/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena padaá¹-á¹-hÄ• navibhaá¹…g

padaá¹-á¹-hÄ• nÄ• ni vibhattÄ• ni, so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to padaá¹-á¹-hÄ• nahÄ
``katamo lakkhaá¹‡ahÄ• ravibhaá¹…goâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo lakk
vuttaá¹ƒ. tattha __tattha_-saddassa attho vuttova. __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso __
lakkhaá¹‡ahÄ• ravibhaá¹…goti pucchati. ``vuttamhi ekadhammeâ€™â€™ tiÄ• diniddesassa
dhammÄ• â€™â€™ tiÄ• diko vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso lakkhaá¹‡o hÄ• ro lakkha
viÃ±Ã±eyyoti. tena vuttaá¹ƒ --- ``tattha katamo lakkhaá¹‡o hÄ• rotiÄ• di lakkhaá¹‡ahÄ• ravib
ti (Nett-a 23). ayaá¹ƒ idÄ• ni vuccamÄ• no vitthÄ• rabhÅ«to lakkhaá¹‡o hÄ• ro piá¹-akattaye
kiá¹ƒ nÄ• ma lakkhitabbaá¹ƒ dhammaá¹ƒ lakkhÄ«yatÄ«ti pucchitvÄ• pucchite lakkhaá¹‡ahÄ
saá¹…khepena dassetuá¹ƒ __ ``ye dhammÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ye dhamm
__ekalakkhaá¹‡Ä• _ti samÄ• nalakkhaá¹‡Ä• . __tesaá¹ƒ dhammÄ• na_nti samÄ• nalakkhaá
samÅ«hadhammÄ• naá¹ƒ, niddhÄ• raá¹‡e cetaá¹ƒ. __ekasmiá¹ƒ dhamme_ti samÄ• nalakk
pÄ• á¸·iyaá¹ƒ bhagavatÄ• vutte sati vuttadhammato avasiá¹-á¹-hasamÄ• nalakkhaá¹‡Ä• dh
vuttÄ• bhavantÄ«ti attho.

lakkhaá¹‡ahÄ• ravisaye dhamme vitthÄ• rato imasmiá¹ƒ dhamme vutte ime samÄ• nalakkh
bhavantÄ«ti niyametvÄ• dassetuá¹ƒ __ ``yathÄ• kiá¹ƒ bhaveâ€™â€™ _tiÄ• dimÄ• ha. tass
pakÄ• rena vuttÄ• bhavanti, so pakÄ• ro kiá¹ƒ bhaveti pucchati. __yathÄ• _ yena pakÄ• ren
pakÄ• ro samÄ• nalakkhaá¹‡Ä• ti bhÄ• vo bhaveti attho. kinti bhagavÄ• Ä• ha? ``cakkhuá¹
bhagavÄ• Ä• ha. ``cakkhuá¹ƒ, bhikkhave, anavaá¹-á¹-hitaâ€™â€™ ntiÄ• dimhi vutte ``sotaá
anavaá¹-á¹-hitaâ€™â€™ ntiÄ• divacanampi vuttameva bhavati.

``anavaá¹-á¹-hitÄ• dilakkhaá¹‡ena samÄ• nalakkhaá¹‡attÄ• vÄ• ajjhattikÄ• yatanabhÄ• ve
vÄ• ti Ä• yatanavaseneva ekalakkhaá¹‡aá¹ƒ vattabbaâ€™â€™ nti vattabbattÄ• khandhava
dassetuá¹ƒ __ ``yathÄ• cÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``atÄ«te, rÄ• dha, rÅ«pe anape
rÅ«paá¹ƒ mÄ• abhinandi \Ne 269/, paccuppannassa rÅ«passa nibbidÄ• ya virÄ• gÄ• ya nir
paá¹-inissaggÄ• ya paá¹-ipajjÄ• â€™â€™ ti vutte ``atÄ«tÄ• ya, rÄ• dha, vedanÄ• ya anapek
vedanaá¹ƒ mÄ• abhinandi, paccuppannÄ• ya vedanÄ• ya nibbidÄ• ya virÄ• gÄ• ya nirodhÄ
paá¹-ipajjÄ• â€™â€™ tiÄ• di vuttaá¹ƒ bhave.

``anapekkhanÄ«yalakkhaá¹‡ena samÄ• nalakkhaá¹‡attÄ• vÄ• khandhalakkhaá¹‡ena sam
khandhÄ• yatanavaseneva ekalakkhaá¹‡adhammÄ• vattabbÄ• â€™â€™ ti vattabbattÄ• sa
vattabbÄ• ti dassetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yathÄ• _ yena
bhagavÄ• Ä• ha, tathÄ• ca tena ekalakkhaá¹‡attena ca avuttÄ• pi dhammÄ• vuttÄ• bhav
puggalÄ• paÃ±casu khandhesu niccaá¹ƒ susamÄ• raddhÄ• niccaá¹ƒ kÄ• yagatÄ• satiá¹ƒ
__akiccaá¹ƒ_ subhasukhÄ• dikaá¹ƒ, kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ vÄ• na sevanti, __kicce_
kÄ• yÄ• dike vÄ• sÄ• taccakÄ• rino hontÄ«ti bhagavÄ• Ä• hÄ• ti yojanÄ• .

itisaddassa cettha ekassa lopo. __iti_ evaá¹ƒ ``yesaÃ±cÄ• â€™â€™ tiÄ• digÄ• thÄ• ya kes

pavattÄ• ya satiyÄ• bhagavatÄ• sarÅ«pena \Be 136/ vuttÄ• ya vijjamÄ• nÄ• ya tadavases
cittagatÄ• sati ca dhammagatÄ• sati ca satipaá¹-á¹-hÄ• nabhÄ• vena ekalakkhaá¹‡attena
saá¹…khepato niccaá¹ƒ susamÄ• raddhÄ• niccaá¹ƒ vedanÄ• gatÄ• sati ca ... pe ... niccaá
pe ... niccaá¹ƒ dhammagatÄ• satÄ«ti vattabbÄ• ti.

``satipaá¹-á¹-hÄ• navaseneva ekalakkhaá¹‡Ä• dhammÄ• vattabbÄ• â€™â€™ ti vattabbat
kiÃ±cÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yaá¹ƒ kiÃ±ci_ rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±
__yaá¹ƒ kiÃ±ci_ saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡ena sutaá¹ƒ, __yaá¹ƒ kiÃ±ci_ gandhar
ghÄ• naviÃ±Ã±Ä• á¹‡Ä• dittayena viÃ±Ã±Ä• á¹‡ena mutaá¹ƒ, __iti_ evaá¹ƒ diá¹-á¹-hÄ• ditta
vutte sati tadavasesaá¹ƒ yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• taá¹ƒ dhammÄ• rammaá¹‡apariyÄ• pannaá
Ä• lambitabbabhÄ• vena ekalakkhaá¹‡attÄ• vuttaá¹ƒ bhavatÄ«ti attho. atha vÄ• __yaá¹ƒ k
diá¹-á¹-haá¹ƒ bhagavatÄ• vuttaá¹ƒ, tasmiá¹ƒ vutte sati tadavasesaá¹ƒ sutÄ• dikampi vuttaá
visuá¹ƒ visuá¹ƒ yojetabbo. tena vuttaá¹ƒ --- __ ``diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• mutaá¹ƒ vÄ

``kÄ• yagatÄ• ya satiyÄ• vuttÄ• ya tadavasesÄ• vedanÄ• gatÄ• satiÄ• dayoyeva vattabbÄ
sattatiá¹ƒsabodhipakkhiyadhammÄ• pi vuttÄ• bhavantÄ«ti dassetuá¹ƒ __ ``yathÄ• cÄ• ha
vuttaá¹ƒ. tattha __yathÄ• _ yena niyyÄ• nikalakkhaá¹‡ena ekalakkhaá¹‡attena ca bhagavÄ•
ekalakkhaá¹‡attena ca bhagavÄ• Ä• ha, tathÄ• tena ekalakkhaá¹‡attena ca vuttÄ• bhavan
``tasmÄ• _ abhijjhÄ• domanassena abhibhÅ«tattÄ• __iha_ mama sÄ• sane, bhikkhu, tvaá¹
hutvÄ• loke abhijjhÄ• domanassaá¹ƒ tadaá¹…gappahÄ• nena vÄ• vikkhambhanappahÄ• n
__kÄ• ye_ kesÄ• dirÅ«pakÄ• ye __kÄ• yÄ• nupassÄ«_ kesÄ• dirÅ«pakÄ• yÄ• nupassÄ« hu
vutte sati ``tasmÄ• tiha, tvaá¹ƒ bhikkhu, vedanÄ• su vedanÄ• nupassÄ« viharÄ• hi Ä• tÄ• pA
vineyya loke abhijjhÄ• domanassaá¹ƒ, tasmÄ• tiha, tvaá¹ƒ bhikkhu, citte cittÄ• nupassÄ« vih
domanassaá¹ƒ, tasmÄ• tiha, tvaá¹ƒ bhikkhu, dhammesu dhammÄ• nupassÄ« viharÄ• hi ...
vuttaá¹ƒ bhavatÄ«ti saá¹…khepattho veditabbo. vitthÄ• rattho pana __aá¹-á¹-hakathÄ• yaá¹
vuttoti amhehi na vitthÄ• rito.

``ekasmiá¹ƒ \Be 137/ satipaá¹-á¹-hÄ• ne vutte kasmÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• vuttÄ
vattabbattÄ• __ ``Ä• tÄ• pÄ«ti vÄ«riyindriyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __ ``Ä• tÄ• p
padena kÄ• yavedanÄ• cittadhammesu pavattaá¹ƒ vÄ«riyindriyaá¹ƒ vuttaá¹ƒ. __ ``sampajÄ•
kÄ• yavedanÄ• cittadhammesu pavattaá¹ƒ paÃ±Ã±indriyaá¹ƒ vuttaá¹ƒ. ``satimÄ• â€™â€™
kÄ• yavedanÄ• cittadhammesu pavattaá¹ƒ satindriyaá¹ƒ vuttaá¹ƒ. ``vineyya loke abhijjhÄ• d
padena kÄ• yavedanÄ• cittadhammesu pavattaá¹ƒ samÄ• dhindriyaá¹ƒ vuttaá¹ƒ, na kÄ• ye
pakÄ• rena kÄ• ye __kÄ• yÄ• nupassino_ yogÄ• vacarassa cattÄ• ro satipaá¹-á¹-hÄ• nÄ• b
gacchantÄ«ti ce vadeyya, evaá¹ƒ sati catunnaá¹ƒ vÄ«riyapaÃ±Ã±Ä• satisamÄ• dhÄ«naá¹ƒ
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ sÄ• dhakabhÄ• vena ekalakkhaá¹‡attÄ• samÄ• nalakkhaá¹‡attÄ
yojanÄ• . tena vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ --- ``catusatipaá¹-á¹-hÄ• nasÄ• dhane im
sabhÄ• vabhedÄ• bhÄ• vato samÄ• nalakkhaá¹‡attÄ• â€™â€™ ti (Nett-a 23).

<24> ``evaá¹ƒ vuttepi cattÄ• ro satipaá¹-á¹-hÄ• nÄ• yeva vattabbÄ• bhaveyyuá¹ƒ, kathaá¹ƒ
sattatiá¹ƒsabodhipakkhiyadhammÄ• vattabbÄ• â€™â€™ ti vattabbattÄ• __ ``catÅ«su satip
_tiÄ• di vuttaá¹ƒ. tattha catÅ«su satipaá¹-á¹-hÄ• nesu yena yogÄ• vacarena bhÄ• viyamÄ• n
cattÄ• ro sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. evaá¹ƒ sesesupi yojan
saccÄ• naá¹ƒ bujjhanaá¹ƒ __bodhaá¹ƒ, _ ariyamaggaÃ±Ä• á¹‡aá¹ƒ, bodhaá¹ƒ gacchantÄ«t
ariyamaggaÃ±Ä• á¹‡assa pakkhe bhavÄ• ti __bodhipakkhiyÄ• _.

``kusalÄ• yeva dhammÄ• ekalakkhaá¹‡abhÄ• vena nÄ«haritÄ• kiá¹ƒ, udÄ• hu akusalÄ• p
pucchitabbattÄ• __ ``evaá¹ƒ akusalÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha kusalÄ• dham
niddhÄ• ritÄ• \Ne 271/ yathÄ• , evaá¹ƒ akusalÄ• pi dhammÄ• ekalakkhaá¹‡attena niddhÄ•
``kathaá¹ƒ niddhÄ• retabbÄ• â€™â€™ ti pucchitabbattÄ• pahÄ• nekaá¹-á¹-habhÄ• vena ni
``ekalakkhaá¹‡attÄ• pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchantÄ«â€™â€™ _ti Ä• ha. tattha __ek
pahÄ• nekaá¹-á¹-habhÄ• vena samÄ• nalakkhaá¹‡attÄ• . ``katamaá¹ƒ pahÄ• naá¹ƒ abbhatt
pucchitabbattÄ• __ ``catÅ«su satipaá¹-á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha \Be 138/ __catÅ«su ... pe ... pariÃ±Ã±aá¹ƒ gacchantÄ«_ti kÄ• yÄ• gatÄ• satipaá¹-á¹-
bhÄ• viyamÄ• ne sati tena yogÄ• vacarena asubhe kesÄ• dike rÅ«pakÄ• ye ``subhaâ€™â€
yogÄ• vacarassa kabaá¸·Ä«kÄ• rÄ• hÄ• ro pariÃ±Ã±aá¹ƒ gacchati, ``Ä• hÄ• rasamudayÄ•
56) vuttattÄ• rÅ«pakÄ• ye chandarÄ• gaá¹ƒ pajahantassa tassa samudaye kabaá¸·Ä«kÄ• n
pahÄ«yatÄ«ti attho. vedanÄ• gatÄ• satipaá¹-á¹-hÄ• ne bhÄ• viyamÄ• ne sati dukkhe ``sukh
pahÄ«yati, assa yogÄ• vacarassa phassÄ• hÄ• ro pariÃ±Ã±aá¹ƒ gacchati, ``phassapaccayÄ
126; SN a II 1, 39; Vin I 1; Ud 1; Vibh 225) vuttattÄ• vedanÄ• ya chandarÄ• gaá¹ƒ pajahant
phassÄ• hÄ• re chandarÄ• go pahÄ«yati. cittagatÄ• satipaá¹-á¹-hÄ• ne bhÄ• viyamÄ• ne an
vipallÄ• so pahÄ«yati, assa yogÄ• vacarassa viÃ±Ã±Ä• á¹‡Ä• hÄ• ro pariÃ±Ã±aá¹ƒ gaccha
dhammagatÄ• satipaá¹-á¹-hÄ• ne bhÄ• viyamÄ• ne anattani ``attÄ• â€™â€™ ti vipallÄ• so
manosaÃ±cetanÄ• hÄ• ro pariÃ±Ã±aá¹ƒ gacchatÄ«ti visuá¹ƒ visuá¹ƒ yojetvÄ• ekekasmiá¹ƒ
tadavasesÄ• pahÄ• tabbÄ• vuttÄ• bhavanti pahÄ• tabbabhÄ• vena ekalakkhaá¹‡attÄ• ti a

__ ``Ä• hÄ• rÄ• cassa pariÃ±Ã±aá¹ƒ gacchantÄ«â€™â€™ _ti vacane Ä• hÄ• resu pavattÄ
byantÄ«katÄ• hontÄ«ti attho gahito. kabaá¸·Ä«kÄ• rÄ• hÄ• raÃ±hi Ä• rabbha pavatte kÄ• n
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa vijÄ• nanÄ• nattheva, tasmiá¹ƒ kÄ• marÄ• ge pana pahÄ«ne
sesÄ• hÄ• rajÄ• nanampi eseva nayo. yassa yogÄ• vacarassa satipaá¹-á¹-hÄ• nÄ• bhÄ• vi
Ä• hÄ• raparijÄ• nanÄ• uppannÄ• , so yogÄ• vacaro upÄ• dÄ• nehi anupÄ• dÄ• no bhavat
kÄ• mupÄ• dÄ• naá¹ƒ visesena bhavatÄ«ti subhasaÃ±Ã±ito kÄ• yo kÄ• mupÄ• dÄ• nassa v
anusaritabbo asubhasaÃ±Ã±ito kesÄ• di kÄ• mupÄ• dÄ• nassa vatthu na hotveva. sukhave
diá¹-á¹-hupÄ• dÄ• naá¹ƒ bhavatÄ«ti sukhasaÃ±Ã±itÄ• vedanÄ• diá¹-á¹-hupÄ• dÄ• nassa v
satiyÄ• anupassitabbÄ• vedanÄ• diá¹-á¹-hupÄ• dÄ• nassa vatthu na hotveva. ``cittaá¹ƒ ni

diá¹-á¹-higahaá¹‡avasena tassa tassa attano sÄ«lavatavasena parisuddhÄ«ti parÄ• masana
sÄ«labbatupÄ• dÄ• nassa \Be 139/ vatthu, cittagatÄ• ya pana satiyÄ• anupassitabbaá¹ƒ cit
sÄ«labbatupÄ• dÄ• nassa \Ne 272/ vatthu na hotveva. dhamme nÄ• marÅ«paparicchedena
dhammesu attÄ• bhiniveso hotÄ«ti dhammÄ• attavÄ• dupÄ• dÄ• nassa vatthu, dhammaga
dhammÄ• attavÄ• dupÄ• dÄ• nassa vatthu na honti eva. tasmÄ• catÅ«su satipaá¹-á¹-hÄ•
upÄ• dÄ• nehi anupÄ• dÄ• no bhavatÄ«ti vuttanti adhippÄ• yo gahetabbo.

``yena yogÄ• vacarena satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• , so yogÄ• vacaro upÄ• dÄ• nehiye
ti pucchitabbattÄ• yogÄ• dÄ«hipi visaá¹ƒyutto bhavatÄ«ti dassetuá¹ƒ __ ``yogehi ca visaá¹ƒ
vuttaá¹ƒ. tattha __yogehi cÄ• _ti kÄ• mayogabhavayogadiá¹-á¹-hiyogaavijjÄ• yogehi ca. __v
tadaá¹…gappahÄ• navikkhambhanappahÄ• nasamucchedappahÄ• navasena vigato, vimut
subhasaÃ±Ã±ito hi rÅ«pakÄ• yo kÄ• marÄ• gassa vatthu hoti, kÄ• yagatÄ• ya pana satiyÄ•
kÄ• marÄ• gassa vatthu na hotveva. ``sukhoâ€™â€™ ti vÄ• ``sukhahetÅ«â€™â€™ ti vÄ•
bhavarÄ• gassa vatthu hoti, vedanÄ• gatÄ• ya pana satiyÄ• anupassitabbo bhavo bhavarÄ
``attÄ• â€™â€™ ti abhinivisitabbaá¹ƒ cittaá¹ƒ diá¹-á¹-hiyogassa vatthu hoti, cittagatÄ• ya pa
anupassitabbaá¹ƒ cittaá¹ƒ diá¹-á¹-hiyogassa vatthu na hoti. vinibbhogassa dukkarattÄ• , dha
dhammamattatÄ• ya ca duppaá¹-ivijjhattÄ• avinibbhujitabbÄ• , dhammamattatÄ• ya appaá¹
avijjÄ• yogassa vatthu honti, dhammagatÄ• ya pana satiyÄ• anupassitabbÄ• dhammÄ• av
tasmÄ• catusatipaá¹-á¹-hÄ• nÄ• nupassako __ ``yogehi ca visaá¹ƒyuttoâ€™â€™ _ti vutto.
anÄ• savo bhavati, oghehi ca nitthiá¹‡á¹‡o bhavatÄ«_ti etthÄ• pi yojetabbo.

__ganthehi ca vippayutto bhavatÄ«_ti ettha pana subhasaÃ±Ã±ito rÅ«pakÄ• yo abhijjhÄ• k
kÄ• yagatÄ• ya pana satiyÄ• anupassitabbo rÅ«pakÄ• yo abhijjhÄ• kÄ• yaganthassa vatth
dukkhadukkhaviparia¹‡Ä• madukkhasaá¹…khÄ• radukkhabhÅ«tÄ• vedanÄ• byÄ• pÄ• dak
vuttaá¹ƒ --- ``dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• nusayo anusetÄ«â€™â€™ ti (MN I 465). v
satiyÄ• anupassitabbÄ• vedanÄ• byÄ• pÄ• dakÄ• yaganthassa vatthu na hoti. ``cittaá¹ƒ n
abhinivesavasena sassatassa ``attano sÄ«lena suddhi, vatena suddhÄ«â€™â€™ ti parÄ• n
``niccaâ€™â€™ nti gahitaá¹ƒ cittaá¹ƒ sÄ«labbataparÄ• mÄ• sakÄ• yaganthassa vatthu, citt
anupassitabbaá¹ƒ cittaá¹ƒ sÄ«labbataparÄ• mÄ• sassa vatthu na hoti. dhammÄ• naá¹ƒ sap
adassanato bhavadiá¹-á¹-hivibhavadiá¹-á¹-hi hoti, tasmÄ• ``idaá¹ƒ saccaâ€™â€™ nti abhin
idaá¹ƒsaccÄ• bhinivesakÄ• yaganthassa vatthu, dhammagatÄ• ya pana satiyÄ• anupassita
idaá¹ƒsaccÄ• bhinivesakÄ• yaganthassa vatthu na honti, tasmÄ• catusatipaá¹-á¹-hÄ• nÄ• n
vippayuttoâ€™â€™ ti vutto.

subhasaÃ±Ã±ito ca kÄ• yo rÄ• gasallassa vatthu, kÄ• yagatÄ• ya pana satiyÄ• anupassita
vatthu na hoti. sukhasaÃ±Ã±itÄ• ya vedanÄ• ya doso hoti, tasmÄ• vedanÄ• dosasallassa v
satiyÄ• anupassitabbÄ• vedanÄ• dosasallassa vatthu na hoti. ``cittaá¹ƒ attÄ• â€™â€™ ti
seyyoâ€™â€™ tiÄ• divasena pavattassa mÄ• nasallassa cittaá¹ƒ vatthu, cittagatÄ• ya pana

cittaá¹ƒ mÄ• nasallassa vatthu na hoti. dhammÄ• naá¹ƒ sappaccayanÄ• marÅ«pasabhÄ• va
mohasallassa vatthu, dhammagatÄ• ya pana satiyÄ• anupassitabbÄ• dhammÄ• mohasall
catusatipaá¹-á¹-hÄ• nÄ• nupassako __ ``sallehi ca visallo bhavatÄ«â€™â€™ _ti vutto.

``Ä• hÄ• rÄ• cassa pariÃ±Ã±aá¹ƒ gacchantÄ«â€™â€™ ti Ä• cariyena vuttaá¹ƒ, ``kiá¹ƒ pan
yogÄ• vacarassa pariÃ±Ã±aá¹ƒ gacchanti, udÄ• hu aÃ±Ã±epÄ«â€™â€™ ti pucchitabbattÄ•
assa yogÄ• vacarassa pariÃ±Ã±aá¹ƒ gacchantÄ«ti dassetuá¹ƒ __ ``viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiy
gacchantÄ«â€™â€™ _ti vuttaá¹ƒ. yena yogÄ• vacarena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ
kÄ• yavedanÄ• cittadhammÄ• va pariÃ±Ã±aá¹ƒ gaccheyyuá¹ƒ, na viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiy
kÄ• yÄ• nupassanÄ• dÄ«hi ca kÄ• yavedanÄ• cittadhammesu pariÃ±Ã±Ä• tesu saÃ±Ã±Ä•
vedanÄ• cittasaá¹…khÄ• tena dhammesu pariÃ±Ã±Ä• tesu avinÄ• bhÄ• vato pariÃ±Ã±Ä• tÄ

yena \Be 141/ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• , so yogÄ• vacaro upÄ• dÄ• nehi a
visaá¹ƒyutto ca, khandhehi vippayutto ca, Ä• savehi anÄ• savo ca, oghehi nitthiá¹‡á¹‡o ca,
bhavatÄ«ti vutto, ``kiá¹ƒ pana tathÄ• vidhova hoti, udÄ• hu aÃ±Ã±athÄ• pÄ«â€™â€™ ti puc
gacchatÄ«ti dassento __ ``agatigamanehi ca na agatiá¹ƒ gacchatÄ«â€™â€™ _ti Ä• ha. sub
apekkhamÄ• no puggalo chandÄ• gatiá¹ƒ gacchatÄ«ti subhÄ• disaÃ±Ã±ito rÅ«pakÄ• yo vis
hoti, kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nena pana anupassitabbo assÄ• sapassÄ• sÄ• d
na hoti, tasmÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ bhÄ• vento puggalo
sukhavedanassÄ• davasena vedayamÄ• no tadabhÄ• vena byÄ• pÄ• daá¹ƒ Ä• gacchatÄ«t
hoti, vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nena pana anupassitabbÄ• vedanÄ• dosÄ• gat
tasmÄ• vedanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ bhÄ• vento puggalo dosÄ• gatiá¹ƒ na ga
``niccaá¹ƒ, dhuvaâ€™â€™ nti gahitaá¹ƒ cittaá¹ƒ mohassa vatthu hoti, cittÄ• nupassanÄ• sa
anupassitabbaá¹ƒ cittaá¹ƒ mohassa vatthu na hoti, tasmÄ• cittÄ• nupassanÄ• satipaá¹-á¹-h
bhÄ• vento puggalo dosÄ• gatiá¹ƒ na gacchati. vibhajitvÄ• dhammasabhÄ• vaá¹ƒ ajÄ• nan
vibhajitvÄ• ajÄ• niyasabhÄ• vÄ• dhammÄ• bhayassa vatthu honti, dhammÄ• nupassanÄ•
anupassitabbÄ• vibhajitvÄ• jÄ• nitabbÄ• dhammÄ• rÄ• gassa vatthu na honti, tasmÄ•
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ bhÄ• vento puggalo bhayÄ• gatiá¹ƒ
pahÄ• tabbabhÄ• vena ekalakkhaá¹‡e akusalepi dhamme nÄ«haritvÄ• idÄ• ni nigametuá¹ƒ
dhammÄ• ekalakkhaá¹‡attÄ• pahÄ• naá¹ƒ abbhatthaá¹ƒ gacchantÄ«â€™â€™ _ti puna vu

bhÄ• vetabbesu dhammesu ekadesesu vutte tadavasesÄ• pi bhÄ• vetabbÄ• dhammÄ• ek
vattabbÄ• , pahÄ• tabbesupi dhammesu ekadese vutte tadavasesÄ• pi dhammÄ• pahÄ• ta
nÄ«haritvÄ• vattabbÄ• ti Ä• cariyena vuttÄ• , amhehi ca Ã±Ä• tÄ• , ``aÃ±Ã±athÄ• pi yadi va
vadathÄ• â€™â€™ ti vattabbabhÄ• vato aÃ±Ã±enapi pariyÄ• yena lakkhaá¹‡ahÄ• rassa uc
``yattha vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ \Be 142/. tattha __yattha_ yassaá¹ƒ rÅ«peka
__rÅ«pindriyaá¹ƒ_ ruppanalakkhaá¹‡aá¹ƒ cakkhundriyÄ• dijÄ«vitindriyapariyosÄ• naá¹ƒ aá¹
rÅ«pekadesaá¹ƒ bhagavatÄ• desitaá¹ƒ. __tattheva_ tassaá¹ƒ rÅ«pekadesadesanÄ• yaá¹ƒ

ruppanalakkhaá¹‡Ä• cakkhudhÄ• tÄ• diphoá¹-á¹-habbadhÄ• tupariyosÄ• nÄ• dasavidhÄ•
ekalakkhaá¹‡attÄ• desitÄ• . sabbo __rÅ«pakkhandho_ ca desito. __rÅ«pÄ• yatanaá¹ƒ_ rup
cakkhÄ• yatanÄ• diphoá¹-á¹-habbÄ• yatanapariyosÄ• naá¹ƒ dasavidhaá¹ƒ Ä• yatanaá¹ƒ rup
ekalakkhaá¹‡attÄ• bhagavatÄ• desitaá¹ƒ.

__yattha vÄ• pana_ yassaá¹ƒ vedanekadesadesanÄ• yaá¹ƒ sukhÄ• vedanÄ• bhagavatÄ
vedanekadesadesanÄ• yaá¹ƒ __sukhindriyaÃ±ca_ desitaá¹ƒ, __somanassindriyaÃ±ca_ des
ariyasaccaÃ±ca_ desitaá¹ƒ sukhavedanÄ• bhÄ• vena ekalakkhaá¹‡attÄ• . __yattha vÄ• pa
vedanekadesadesanÄ• yaá¹ƒ dukkhÄ• vedanÄ• bhagavatÄ• desitÄ• , __tattha_ tassaá¹ƒ
__dukkhindriyaÃ±ca_ desitaá¹ƒ __domanassindriyaÃ±ca_ desitaá¹ƒ, __dukkhaá¹ƒ ariyasac
dukkhavedanÄ• bhÄ• vena ekalakkhaá¹‡attÄ• . __yattha vÄ• pana_ yassaá¹ƒ vedanekade
vedanÄ• bhagavatÄ• desitÄ• , __tattha_ tassaá¹ƒ vedanekadesadesanÄ• yaá¹ƒ __upekkh
__sabbo paá¹-iccasamuppÄ• do ca_ desitoti yojanÄ• kÄ• tabbÄ• .

yassaá¹ƒ \Ne 275/ desanÄ• yaá¹ƒ adukkhamasukhÄ• vedanÄ• desitÄ• , tassaá¹ƒ desanÄ
desitaá¹ƒ hotu samÄ• nalakkhaá¹‡attÄ• , ``kena paá¹-iccasamuppÄ• do desito bhaveyyÄ• â
``kena kÄ• raá¹‡enÄ• â€™â€™ _ti pucchitvÄ• kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``adukkhamas
vuttaá¹ƒ. tattha adukkhamasukhÄ• ya vedanÄ• ya __hi_ yasmÄ• avijjÄ• anuseti, tasmÄ• a
avijjÄ• ya ca desitÄ• ya avijjÄ• mÅ«lako sabbopi paá¹-iccasamuppÄ• do ``avijjÄ• paccayÄ•
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti desitova hotÄ«ti adhippÄ• yo daá¹-á¹-hab

``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe ... samudayo hotÄ«â€™â€™ ti anulomavasena p
paá¹-iccasamuppÄ• do desitoti Ä• cariyena vutto, ``yadi tathÄ• pavatto so ca paá¹-iccasam
sati sabbo ca paá¹-iccasamuppÄ• do desitoâ€™â€™ ti na vattabboti codanaá¹ƒ manasi kat
_tiÄ• di vuttaá¹ƒ. tattha yo ca anulomavasena pavatto, __so ca sarÄ• gasadosasamohasaá
hÄ• tabbo_. yo ca \Be 143/ paá¹-ilomavasena ``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá
tiÄ• diko pavatto, __so ca vÄ«tarÄ• gavÄ«tadosavÄ«tamohaariyadhammehi hÄ• tabbo_. yo
pavatto, so ca tadubhayehi hÄ• tabbo. tasmÄ• ``sabbo ca paá¹-iccasamuppÄ• do desitoâ€
adhippÄ• yo gahetabbo.

``ye dhammÄ• ekalakkhaá¹‡Ä• , tesaá¹ƒ dhammÄ• naá¹ƒ ekasmiá¹ƒ dhamme vutte avasiá
bhavantÄ«tiÄ• dinÄ• (Nett 23) Ä• cariyena yÄ• lakkhaá¹‡ahÄ• rayojanÄ• vuttÄ• , sÄ• va k
kÄ• tabbÄ• â€™â€™ ti pucchitabbabhÄ• vato aÃ±Ã±athÄ• pi lakkhaá¹‡ahÄ• rayojanÄ• kÄ
``evaá¹ƒ ye dhammÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ye_ pathavÄ«Ä• dayo rÅ«pa__d
arÅ«pa__dhammÄ• _ sandhÄ• raá¹‡Ä• di__kiccato_ saá¹…ghaá¹-á¹-anÄ• di__kiccato_ eka
rÅ«pÄ• rÅ«pa__dhammÄ• naá¹ƒ_ ekasmiá¹ƒ dhamme vutte avasiá¹-á¹-hÄ• rÅ«pÄ• rÅ«pa_
pathavÄ«Ä• dayo rÅ«pa__dhammÄ• , ye_ phassÄ• dayo arÅ«pa__dhammÄ• _ kakkhaá¸·Ä
phusanÄ• di__lakkhaá¹‡ato_ ekalakkhaá¹‡Ä• , __tesaá¹ƒ_ rÅ«pÄ• rÅ«pa__dhammÄ• naá¹

avasiá¹-á¹-hÄ• rÅ«pÄ• rÅ«pa__dhammÄ• _ vuttÄ• bhavanti. __ye_ dhammÄ• ruppana__s
namana__sÄ• maÃ±Ã±ato_ aniccÄ• di__sÄ• maÃ±Ã±ato_ vÄ• khandhÄ• yatanÄ• di__sÄ•
__tesaá¹ƒ_ saá¹…khata__dhammÄ• naá¹ƒ_ ekasmiá¹ƒ saá¹…khatadhamme vutte avasiá¹-á
__ye_ saá¹…khata__dhammÄ• _ bhaá¹…guppÄ• dato saá¹…khato __cutÅ«papÄ• tato_ sa
__cutÅ«papÄ• tato_ ekalakkhaá¹‡Ä• , __tesaá¹ƒ_ saá¹…khata__dhammÄ• naá¹ƒ_ ekasmiá
avasiá¹-á¹-hÄ• saá¹…khatadhammÄ• vuttÄ• bhavantÄ«ti atthayojanÄ• kÄ• tabbÄ• .

__kiccato ca lakkhaá¹‡ato cÄ• _tiÄ• dÄ«su __ca_-saddena sahacaraá¹‡asamÄ• nahetutÄ•
daá¹-á¹-habbÄ• \Ne 276/. sahacaraá¹‡Ä• dÄ«su ca yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ ``nÄ• nattakÄ
III 341, 357, 359; AN c 9.24), nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â€™â€™ tiÄ• dÄ«
saÃ±Ã±Ä• sahagatÄ• dhammÄ• niddhÄ• ritÄ• tiÄ• dinÄ• vuttameva.

``ekasmiá¹ƒ dhamme sarÅ«pato vutte ekalakkhaá¹‡Ä• dito avasiá¹-á¹-hadhammÄ• nampi v
jÄ• nitabbo saddahitabboâ€™â€™ ti vattabbabhÄ• vato __ ``tenÄ• â€™â€™ _tiÄ• di \Be 14
avasiá¹-á¹-hadhammÄ• nampi vuttabhÄ• vena ``vuttamhi ekadhammeâ€™â€™ tiÄ• dikaá¹ƒ
mahÄ• kaccÄ• no Ä• ha, tena vacanena tumhehi avasiá¹-á¹-hÄ• nampi vuttabhÄ• vo jÄ• nit
hoti.

``ettÄ• vatÄ• ca lakkhaá¹‡ahÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto natthÄ«â€™â€™ ti vatta
lakkhaá¹‡o hÄ• roâ€™â€™ _ti vuttaá¹ƒ. tattha yassaá¹ƒ pÄ• á¸·iyaá¹ƒ ekasmiá¹ƒ dhamme
avasiá¹-á¹-hadhammÄ• pi yena lakkhaá¹‡ahÄ• rena niddhÄ• ritÄ• , tassaá¹ƒ pÄ• á¸·iyaá¹ƒ s
__niyutto_ niddhÄ• retvÄ• yojitoti attho daá¹-á¹-habboti.

iti lakkhaá¹‡ahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

6. catubyÅ«hahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<25> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena lakkhaá¹‡ahÄ• ravibhaá¹…gena sutta
vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to lakkhaá¹‡ahÄ• ravibhaá¹…go paripuá¹‡á¹‡
catubyÅ«hahÄ• ravibhaá¹…goâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo catubyÅ«ho
tattha __tatthÄ• _ti tesu niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su. __katamo_ti k
saá¹ƒvaá¹‡á¹‡anÄ• viseso catubyÅ«ho hÄ• ro catubyÅ«hahÄ• ravibhaá¹…go nÄ• mÄ• ti vi
``tattha katamo catubyÅ«ho hÄ• roti catubyÅ«hahÄ• ravibhaá¹…goâ€™â€™ ti (Nett-a 25).
katamassa \Ne 277/ neruttÄ• dayo gavesitabbÄ• â€™â€™ ti pucchitabbattÄ• __ ``byaÃ±ja

vuttaá¹ƒ. tattha __byaÃ±janenÄ• _ti catubyÅ«hahÄ• rassa suttassa visesato byaÃ±janavica
``byaÃ±janÄ• â€™â€™ ti vohÄ• ritena iminÄ• catubyÅ«hahÄ• rena suttassa neruttaÃ±ca, s
suttassa nidÄ• naÃ±ca, suttassa pubbÄ• parasandhi ca saá¹ƒvaá¹‡á¹‡entehi gavesitabboti

``catubyÅ«hahÄ• rena \Be 145/ gavesitabbesu neruttÄ• dÄ«su katamaá¹ƒ suttassa gavesit
pucchitabbattÄ• __ ``tattha katamaá¹ƒ neruttaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tassattho --- __ta
catubyÅ«hahÄ• rena gavesitabbesu neruttÄ• dÄ«su katamaá¹ƒ suttassa __neruttaá¹ƒ_ nibb
puccheyya? suttassa yÄ• __nirutti_ niddhÄ• retvÄ• vuttÄ• sabhÄ• vapaÃ±Ã±atti gavesitab
sabhÄ• vaniruttibhÅ«taá¹ƒ nibbacanaá¹ƒ neruttaá¹ƒ nÄ• mÄ• ti. ``yÄ• nirutti neruttaá¹ƒ nÄ•
sÄ• niruttÄ«â€™â€™ ti pucchitabbattÄ• __ ``padasaá¹ƒhitÄ• â€™â€™ _ti vuttaá¹ƒ. pades
__padasaá¹ƒhitÄ• _. yathÄ• yathÄ• suttattho vattabbo, tathÄ• tathÄ• yÄ• sabhÄ• vanirut
sabhÄ• vaniruttiyeva nirutti nÄ• mÄ• ti yojanÄ• . ``kÄ• pana sÄ• sabhÄ• vaniruttÄ«â€™â€
``yaá¹ƒ dhammÄ• naá¹ƒ nÄ• maso Ã±Ä• á¹‡aâ€™â€™ _nti vuttaá¹ƒ. __yaá¹ƒ_ yÄ• ya kÄ•
nÄ• mapaÃ±Ã±attiyÄ• __dhammÄ• naá¹ƒ_ neyyÄ• naá¹ƒ __nÄ• maso_ pathavÄ«nÄ• mÄ•
khandhanÄ• mÄ• dinÄ• vÄ• vividhena nÄ• mena atthadhammÄ• dÄ«su kusalassa puggala
kÄ• raá¹‡abhÅ«tÄ• nÄ• mapaÃ±Ã±atti sabhÄ• vanirutti nÄ• mÄ• ti attho. __ya_nti ca liá¹…
attho. ``liá¹…gapakatidhammÄ• naá¹ƒ nÄ• maso pavattamÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ vivaritvÄ•
vattabbattÄ• __ ``yadÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``
`dhammÄ• naá¹ƒ nÄ• maso Ã±Ä• á¹‡aâ€™ nti padassa atthaá¹ƒ vivaratÄ«â€™â€™ ti (Nett
aá¹-á¹-hakathÄ• yaá¹ƒ vibhajitvÄ• vuttovÄ• ti na vicÄ• rito.

<26> neruttaá¹ƒ Ä• cariyena vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ ``katamo sutte gavesitabbo
adhippÄ• yoâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo adhippÄ• yoâ€™â€™ _tiÄ• di v
apica __ ``dhammo have rakkhatÄ«â€™â€™ _tiÄ• dÄ«su yena puggalena attanÄ• rakkhite
icchito, so dhammaá¹ƒ rakkhissatÄ«ti bhagavato adhippÄ• yo. yo puggalo duggatito muccitu
rakkhissatÄ«ti bhagavato adhippÄ• yo.

__coro yathÄ• sandhimukhe gahito_tiÄ• dÄ«su yo coro ghÄ• tanato muccitukÄ• mo, so co
bhagavato adhippÄ• yo. yo puggalo apÄ• yÄ• didukkhato muccitukÄ• mo, so pÄ• pakamma
adhippÄ• yo.

__sukhakÄ• mÄ• nÄ«_tiÄ• dÄ«su \Ne 278/ \Be 146/ ye puggalÄ• sukhaá¹ƒ icchanti, te par
vivajjissantÄ«ti bhagavato adhippÄ• yo.

__middhÄ« yadÄ• hoti mahagghaso cÄ• _tiÄ• dÄ«su ye puggalÄ• punappunaá¹ƒ pavattar
muccitukÄ• mÄ• , te bhojane mattaÃ±Ã±uno bhavissanti, santuá¹-á¹-hÄ• bhavissanti, suddh
pÄ• timokkhasaá¹ƒvarasÄ«lasampannÄ• bhavissanti, atandino bhavissanti, vipassakÄ• bh
sappatissÄ• bhavissantÄ«ti bhagavato adhippÄ• yo.

__appamÄ• do amatapada_ntiÄ• dÄ«su ye puggalÄ• maccuno bhÄ• yanti, nibbÄ• namicc
dÄ• nasÄ«labhÄ• vanÄ• kammesu appamattÄ• bhavissantÄ«ti bhagavato adhippÄ• yo.

<27> sutte gavesitabbo adhippÄ• yo Ä• cariyena vibhatto, amhehi ca viÃ±Ã±Ä• to, ``katam
gavesitabbaá¹ƒ nidÄ• naâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ nidÄ• naâ€™â
__nidÄ• na_nti phalaá¹ƒ nÄ«haritvÄ• detÄ«ti nidÄ• naá¹ƒ. kiá¹ƒ taá¹ƒ? kÄ• raá¹‡aá¹ƒ. __dh
dhanavaá¸• á¸• hanakÄ• raá¹‡e niyuttoti dhaniyo. __gopÄ• lako_ti gÄ• vo issarabhÄ• vena
gopÄ• lako. __upadhÄ«hÄ«_ti puttagoá¹‡Ä• dÄ«hi (Sn-a I 33). __narassÄ• _ti puttimantass
narassÄ• ti ca padaá¹-á¹-hÄ• navasena vÄ• yebhuyyavasena vÄ• gÄ• thÄ• yaá¹ƒ Ä• gatav
upadhÄ«hi nandanÄ• atthevÄ• ti daá¹-á¹-habbÄ• .

__iminÄ• vatthunÄ• _ti upadhisaá¹…khÄ• tena iminÄ• va puttagavÄ• dinÄ• vatthunÄ• . va
puttagoá¹‡Ä• diketi __vatthu_. nandanaá¹ƒ nÄ«haritvÄ• deti puttagoá¹‡Ä• dikanti __nidÄ• n
dhaniyo ``upadhÄ«hi narassa nandanÄ• â€™â€™ ti Ä• ha. bhagavÄ• pana ``vasati pavatta
puttagoá¹‡Ä• dikehi __vatthu, _ socanaá¹ƒ nÄ«haritvÄ• deti puttagoá¹‡Ä• dikanti __nidÄ• n
gahetvÄ• ``upadhÄ«hi narassa socanÄ• â€™â€™ ti Ä• ha. pariggahÄ«yateti __pariggahaá
puttagoá¹‡Ä• dikaá¹ƒ, taá¹ƒ pariggahaá¹ƒ ``upadhÄ«â€™â€™ ti Ä• ha, na kilesÅ«padhikÄ•

__upadhÄ«sÅ«_ti khandhasaá¹…khÄ• tesu kÄ• yesu. __kÄ• yaá¹ƒ_ ``upadhÄ«â€™â€™ ti
pariggahaá¹ƒ.

__bÄ• hiresu_ \Be 147/ __vatthÅ«sÅ«_ti maá¹‡ikuá¹‡á¸• alaputtadÄ• rÄ• dÄ«su vatthÅ«su

__kÄ• masukha_nti \Ne 279/ kÄ• manÄ«yesu assÄ• dasukhavasena pavattÄ• taá¹‡hÄ• . _
taá¹‡hÄ• yÄ• _ti kÄ• manÄ«yesu bÄ• hiravatthÅ«su assÄ• dasukhavasena pavattÄ• ya taá

__ajjhattikavatthukÄ• yÄ• _ti rÅ«pakÄ• yasaá¹…khÄ• te ajjhattikavatthumhi abhinandanava

puna __ajjhattikavatthukÄ• yÄ• _ti paÃ±cakkhandhasaá¹…khÄ• te ajjhattikavatthumhi sinel

gavesitabbaá¹ƒ nidÄ• naá¹ƒ vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``katamo gavesitabbo publ
pucchitabbattÄ• __tattha katamo pubbÄ• parasandhÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
neruttÄ• dhippÄ• yanidÄ• napubbÄ• parasandhÄ«su. __yathÄ• _ti yena andhakÄ• rÄ• dinÄ
... mÄ• taraâ€™â€™ nti yaá¹ƒ kÄ• mataá¹‡haá¹ƒ bhagavÄ• Ä• ha, ayaá¹ƒ kÄ• mataá¹‡hÄ•
sabhÄ• vena ``kÄ• mandhÄ• ... pe ... mÄ• taraâ€™â€™ nti gÄ• thÄ• vuttÄ• ti yojanÄ• .

gÄ• thÄ• ttho pana --- kÄ• metÄ«ti __kÄ• mo, _ kÄ• mataá¹‡hÄ• , kÄ• mena atthassa ajÄ•

apassanatÄ• ya ca andhÄ• ti __kÄ• mandhÄ• _. kÄ• mataá¹‡hÄ• saá¹…khÄ• tena jÄ• lena
ajÄ• nanÄ• passanena saÃ±channÄ• paliguá¹‡á¹-hitÄ• ti __jÄ• lasaÃ±channÄ• _. taá¹‡hÄ•
tesaá¹ƒyeva atthadhammÄ• naá¹ƒ ajÄ• nanÄ• passanena chÄ• ditÄ• pihitÄ• ti __taá¹‡hÄ•
atthadhammesu __pamatta_saá¹…khÄ• tena pamÄ• dena bandhanena __baddhÄ• _ band
anventi, kuminÄ• mukhe pavattÄ• macchÄ• maraá¹‡aá¹ƒ anventi iva ca, khÄ«rapako vacc
tathÄ• jarÄ• maraá¹‡aá¹ƒ anventÄ«ti gahetabbo.

``kÄ• mandhÄ• ... pe ... mÄ• taraâ€™ nti yÄ• ya desanÄ• ya, gÄ• thÄ• ya vÄ• kÄ• mataá
gÄ• thÄ• vÄ• katamena desanÄ• bhÅ«tena aparena yujjatÄ«â€™â€™ ti pucchitabbattÄ•
desanÄ• ya, gÄ• thÄ• ya vÄ• yujjatÄ«ti dassetuá¹ƒ __ ``sÄ• katamenÄ• â€™â€™ _tiÄ• di
``kÄ• mandhÄ• ... pe ... anventÄ«â€™â€™ ti desanÄ• , gÄ• thÄ• vÄ• . __pubbÄ• parenÄ•
desanÄ• vacanena, gÄ• thÄ• vacanena vÄ• aparena desanÄ• vacanena, gÄ• thÄ• vacane
sametÄ«ti pucchati.

__yathÄ• _ti \Be 148/ yena andhakaraá¹‡Ä• dinÄ• . __ ``ratto ... pe ... naraâ€™â€™ _nti ya
bhagavÄ• Ä• ha, tena gÄ• thÄ• vacanena tathÄ• andhakaraá¹‡Ä• dinÄ• yujjatÄ«ti yojanÄ
__ratto_ raÃ±janto puggalo __atthaá¹ƒ_ attahitapayojanaá¹ƒ parahitapayojanaá¹ƒ na jÄ• nÄ
__dhammaá¹ƒ_ yathÄ• vuttassa atthassa \Ne 280/ hetuá¹ƒ paÃ±Ã±Ä• cakkhunÄ• na passa
sahate, tadÄ• tassa narassa __andhaá¹ƒ_ andhakÄ• raá¹ƒ __tamaá¹ƒ_ aÃ±Ã±Ä• á¹‡aá¹ƒ

__itÄ«_ti evaá¹ƒ. __andhatÄ• ya_ andhakaraá¹‡atÄ• ya __saÃ±channatÄ• ya_ saÃ±chann
taá¹‡hÄ• _ti ``kÄ• mandhÄ• ... pe ... mÄ• taraâ€™â€™ nti gÄ• thÄ• vacanena yÄ• kÄ• ma
kÄ• mataá¹‡hÄ• . __abhilapitÄ• _ti ``ratto ... pe ... naraâ€™â€™ nti aparena gÄ• thÄ• vacan
vohÄ• ritÄ• voharaá¹‡ena Ã±Ä• pitÄ• , abhilapitassa atthassa samÄ• natÄ• pubbadesanÄ
vuttaá¹ƒ hoti.

``dvÄ«su gÄ• thÄ• su katamehi padehi sÄ• yeva taá¹‡hÄ• abhilapitÄ• â€™â€™ ti pucchita
niyametvÄ• dassetuá¹ƒ __ ``yaÃ±cÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha paá¹-hamagÄ•
... chÄ• ditÄ• â€™â€™ ti __yaÃ±ca_ padaá¹ƒ Ä• ha, dutiyagÄ• thÄ• yaÃ±ca ``ratto ... pe ...
__yaÃ±ca_ padaá¹ƒ Ä• ha. __pariyuá¹-á¹-hÄ• nehi_ pariyuá¹-á¹-hÄ• nadÄ«pakehi __imehi_
passatÄ«â€™â€™ ti padehi __sÄ• yeva_ paá¹-hamagÄ• thÄ• ya vuttÄ• kÄ• ma__taá¹‡hÄ•

``yaá¹ƒ andhakÄ• raá¹ƒ vuttaá¹ƒ, katamaá¹ƒ taá¹ƒ? yÄ• taá¹‡hÄ• ponobhavikÄ• vuttÄ• ,
pucchitabbattÄ• __ ``yaá¹ƒ andhakÄ• raâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha andhakÄ• raá¹ƒ
vuttaá¹ƒ, ayaá¹ƒ dukkhasamudayo bhave. yÄ• ca taá¹‡hÄ• ponobhavikÄ• vuttÄ• , ayaÃ±c
yojanÄ• .

__ ``kÄ• mÄ• â€™â€™ _ti yaÃ±ca padaá¹ƒ bhagavÄ• Ä• ha, tena padena ime kilesakÄ• n

``jÄ• lasaÃ±channÄ• â€™â€™ _ti yaÃ±ca padaá¹ƒ bhagavÄ• Ä• ha, tena padena __tesaá¹
__payogena_ samudÄ• cÄ• rena pariyuá¹-á¹-hÄ• naá¹ƒ bhagavÄ• dasseti. __tasmÄ• _ti ya
taá¹‡hÄ• uppannÄ• , taá¹ƒ santÄ• naá¹ƒ saá¹ƒsÄ• rato nissarituá¹ƒ adatvÄ• rÅ«pÄ• ramm
hutvÄ• cittaá¹ƒ kilesehi pariyÄ• dÄ• ya tiá¹-á¹-hati, tasmÄ• taá¹‡hÄ• ya cittaá¹ƒ pariyÄ• dÄ
tiá¹-á¹-hamÄ• nattÄ• . __kilesavasenÄ• _ti vÄ«tikkamakilesavasena. __pariyuá¹-á¹-hÄ• nava
vÄ«tikkamanaá¹ƒ appatvÄ• uppajjamÄ• navasena. __ye_ti vuttappakÄ• rataá¹‡hÄ• sahitap
taá¹‡hÄ• bandhanabaddhÄ• ca edisakÄ• ca puggalÄ• . __jarÄ• maraá¹‡aá¹ƒ anventi_ jarÄ
sakkuá¹‡anti. __aya_nti jarÄ• maraá¹‡Ä• nuppavatti ``jarÄ• maraá¹‡amanventÄ«â€™â€™
dassitÄ• ti yojanÄ• .

``kÄ• mandhÄ• â€™â€™ tiÄ• digÄ• thÄ• ya ceva ``rattoâ€™â€™ tiÄ• digÄ• thÄ• ya ca pul
\Ne 281/, amhehi ca Ã±Ä• to, ``kathaá¹ƒ `yassa papaÃ±cÄ• á¹-hitÄ« cÄ• â€™ tiÄ• digÄ• th
amhehi viÃ±Ã±Ä• tabboâ€™â€™ ti vattabbattÄ• __yassa papaÃ±cÄ• â€™â€™ _tiÄ• di vu
__yassa_ munino __papaÃ±cÄ• _ taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ« ca natthi, taá¹‡hÄ• mÄ• nad
saá¹…khÄ• rÄ• ca natthi, __á¹-hitÄ«_ anusayÄ• taá¹‡hÄ• ca natthi, __sandÄ• na_sadisaá
taá¹‡hÄ• pariyuá¹-á¹-hÄ• naá¹ƒ natthi, __paligha_sadiso moho ca natthi, so muni papaÃ±cÄ
__vÄ«tivatto_ atikkantoti vuccati. __nittaá¹‡haá¹ƒ_ nimÄ• naá¹ƒ nidiá¹-á¹-hiá¹ƒ nisandÄ• na
carantaá¹ƒ taá¹ƒ muniá¹ƒ __sadevako_ taá¹‡hÄ• sahito loko na vijÄ• nÄ• tÄ«ti attho.

gÄ• thÄ• yaá¹ƒ papaÃ±cÄ• dayo bhagavatÄ• vuttÄ• , ``katame teâ€™â€™ ti pucchitabbat
nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. attano Ä• dhÄ• rapuggalaá¹ƒ saá¹ƒsÄ• re ciraá¹ƒ papa
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo ca, tÄ• hi taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi sahajÄ• tavasena vÄ•
abhisaá¹…khatÄ• saá¹…khÄ• rÄ• ca __papaÃ±cÄ• _ nÄ• ma. santÄ• ne appahÄ«naá¹-á¹-
tiá¹-á¹-hanahetuttÄ• __á¹-hitÄ«_ nÄ• ma. pavattamÄ• nÄ• ya taá¹‡hÄ• ya yaá¹ƒ pariyuá¹-á¹
chattiá¹ƒsataá¹‡hÄ• ya jÄ• liniyÄ• yÄ• ni vicaritÄ• ni ca vuttÄ• ni, idaá¹ƒ sabbaá¹ƒ attano Ä
bandhanaá¹-á¹-hena sandÄ• nasadisattÄ• __sandÄ• naá¹ƒ_ nÄ• ma. moho attano Ä• dhÄ•
nibbÄ• nanagarappavesanassa paá¹-isedhakattÄ• palighasadisattÄ• __paligho_ nÄ• ma. `
so kiá¹ƒ vÄ«tivattoâ€™â€™ ti pucchitabbattÄ• __ ``ye cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ye
papaÃ±cÄ• saá¹…khÄ• rÄ• , __yÄ• ca_ vuttappakÄ• rÄ• á¹-hiti, __yaá¹ƒ_ vuttappakÄ• ra
vuttappakÄ• raá¹ƒ palighaÃ±ca natthÄ«ti vuttÄ• , __sabbaá¹ƒ etaá¹ƒ_ papaÃ±cÄ• dikaá¹ƒ y
__ayaá¹ƒ_ muni __ ``nittaá¹‡hoâ€™â€™ _ti vuccatÄ«ti daá¹-á¹-habbo.

<28> ``yassa papaÃ±cÄ• tiÄ• digÄ• thÄ• yaá¹ƒ ye papaÃ±cÄ• dayo vuttÄ• , tesu taá¹‡hÄ•
saá¹…khÄ• rÄ• kadÄ• katividhaá¹ƒ phalaá¹ƒ denti, taá¹ƒsaá¹…khÄ• rasampayuttÄ• \Be 1
katividhaá¹ƒ phalaá¹ƒ detÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha pariyuá¹-á¹-hÄ• nasaá¹
vuttaá¹ƒ. tattha __tatthÄ• _ti tesu papaÃ±casaá¹…khÄ• rÄ• dÄ«su. __pariyuá¹-á¹-hÄ• nasa
vÄ«tikkamavasena pavattÄ• pariyuá¹-á¹-hÄ• nÄ• akusalasaá¹…khÄ• rÄ• cetanÄ• . __diá¹
diá¹-á¹-he passitabbe dhamme attabhÄ• ve vedanÄ«yaá¹ƒ phalaá¹ƒ detÄ«ti __diá¹-á¹-hadha

diá¹-á¹-he dhamme phalaá¹ƒ vedetÄ«ti vÄ• __diá¹-á¹-hadhammavedanÄ«yÄ• _. kÄ• sÄ• ?
atidussanÄ• divasena pavattÄ• paá¹-hamajavanacetanÄ• . upapajje phalaá¹ƒ vedetÄ«ti __
sattamajavanacetanÄ• . aparÄ• pariyÄ• ye attabhÄ• ve phalaá¹ƒ vedetÄ«ti __aparÄ• pariyÄ
pavattÄ• paÃ±ca javanacetanÄ• . tiphaladÄ• navasena tividhÄ• saá¹…khÄ• rÄ• . __evaá¹
saá¹…khÄ• racetanÄ• ya sampayuttÄ• tividhÄ• __taá¹‡hÄ• _ tividhaá¹ƒ phalaá¹ƒ __diá¹-á
\Ne 282/, __upapajje vÄ• _ anantarabhave, __apare vÄ• pariyÄ• ye_ bhave __deti_ nibbatt
phalanibbattakasaá¹…khÄ• raá¹ƒ vÄ• taá¹ƒsampayuttaá¹ƒ taá¹‡haá¹ƒ vÄ• bhagavÄ• Ä• h

``yÄ• ya desanÄ• ya, gÄ• thÄ• ya vÄ• phalanibbattakaá¹ƒ saá¹…khÄ• raá¹ƒ Ä• ha, sÄ• de
desanÄ• bhÅ«tena vÄ• aparena yujjatÄ«â€™â€™ ti pucchitabbattÄ• __ ``yaá¹ƒ lobhapaka
_tiÄ• di vuttaá¹ƒ. yÄ• ``yassa ... pe ... lokoâ€™â€™ ti desanÄ•  ca yÄ•  ``yaá¹ƒ lobhapakat
... apare vÄ• pariyÄ• yeâ€™â€™ ti desanÄ• ca vuttÄ• , bhagavato __idaá¹ƒ_ desanÄ• dva
__pubbÄ• parena_ pubbaá¹ƒ aparena aparaá¹ƒ pubbena __yujjati_ yujjanaá¹ƒ eti sameti, ya
yamunodakena, yamunodakampi gaá¹…godakena saá¹ƒsandati sameti. ``yassa ... pe ... lok
``yaá¹ƒ lobhapakataá¹ƒ ... pe ... pariyÄ• yeâ€™â€™ ti desanÄ• ya saá¹ƒsandati sameti, ``ya
pe ... pariyÄ• yeâ€™â€™ ti desanÄ• pi ``yassa ... pe ... lokoâ€™â€™ ti desanÄ• ya saá¹ƒsa
gahetabbo. ``kathaá¹ƒ yujjatÄ«â€™â€™ ti pucchitabbattÄ•  __ ``tattha pariyuá¹-á¹-hÄ• naâ€
diá¹-á¹-hadhammavedanÄ«yÄ• diphalattayanibbattakaá¹-á¹-hena yujjatÄ«ti vuttaá¹ƒ hoti.

yaá¹ƒ yaá¹ƒ suttaá¹ƒ bhagavatÄ• desitaá¹ƒ pubbÄ• parena yujjati, taá¹ƒ taá¹ƒ suttampi nÄ
pubbÄ• parasaá¹ƒsandanaá¹ƒ dassetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. saá¹
vuttanayÄ• nusÄ• rena gahetabbo. __tatthÄ• _ti tesu pariyuá¹-á¹-hÄ• nasaá¹…khÄ• rataá¹‡
__pariyuá¹-á¹-hÄ• na_nti rÅ«pÄ• rammaá¹‡Ä• dÄ«ni ayonisomanasikÄ• rena Ä• rabbha sat
taá¹‡hÄ• caritaá¹ƒ. __paá¹-isaá¹…khÄ• nabalenÄ• _ti \Be 151/ asubhÄ• niccÄ• didassanab
pahÄ• tabbaá¹ƒ. __saá¹…khÄ• rÄ• _ti dassanapahÄ• tabbÄ• saá¹…khÄ• rÄ• . __dassanab
dassanasaá¹…khÄ• tapaá¹-hamamaggaÃ±Ä• á¹‡abalena pahÄ• tabbÄ• . __chattiá¹ƒsa taá
pahÄ• tabbataá¹‡hÄ• vicaritehi avasesÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni. niggatÄ• taá
__nittaá¹‡ho, _ nittaá¹‡hassa bhÄ• vo __nittaá¹‡hatÄ• , _ kÄ• sÄ• ? saupÄ• disesÄ• nibbÄ

papaÃ±casaá¹…khÄ• rÄ• bhinandanattayaá¹ƒ yadipi atthato ekaá¹ƒ samÄ• naá¹ƒ, desanÄ
viseso atthÄ«ti dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``yoyaá¹ƒ pubbÄ• parasandhi Ä• cariyena vibhatto, soyaá¹ƒ katividhoâ€™â€™ ti pucchitab
pubbÄ• paro sandhÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana vuttaá¹ƒ
suttantarasaá¹ƒsandanameva pubbÄ• parasandhi, atha kho aÃ±Ã±opi atthÄ«ti dassetuá¹ƒ _
vuttaâ€™â€™ nti (Nett-a 28). tattha __atthasandhÄ«_ti kiriyÄ• kÄ• rakÄ• divasena atthassa
__padasandhÄ«_ti nÄ• mapadÄ• dikassa \Ne 283/ nÄ• mapadÄ• dikantarena sandhi. __de
desanantarassa vuttappakÄ• rena desanantarena sandhi. __niddesasandhÄ«_ti niddesanta

sandhi.

sandhi ca nÄ• ma atthÄ• dayo muÃ±citvÄ• aÃ±Ã±o sabhÄ• vadhammo nÄ• ma natthi, atth
avarodhanato __ ``atthasandhi chappadÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

atthasandhibyaÃ±janasandhayo Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``katamÄ• d
pucchitabbattÄ• __ ``desanÄ• sandhi na ca pathaviâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __na
jhÄ• yati jhÄ• yÄ« jhÄ• yati cÄ• _ti ettha __jhÄ• yÄ«_ jhÄ• nasamaá¹…gÄ« puggalo pathavi
na ca jhÄ• yati, sabbasaá¹…khÄ• ranissaá¹-aá¹ƒ pana nibbÄ• naá¹ƒ __nissÄ• ya_ Ä• lambi
__jhÄ• yati_ samÄ• pajjati evÄ• ti attho daá¹-á¹-habbo. __na ca Ä• pa_ntiÄ• dÄ«supi esa na
phalasamÄ• pattisamaá¹…gÄ« puggalo hi pathavÄ«Ä• dayo muÃ±citvÄ• nibbÄ• nameva Ä
samÄ• pajjatÄ«ti. ettha ca pathavÄ«Ä• dÄ«hi mahÄ• bhÅ«tehi kÄ• mabhavarÅ«pabhavÄ•
rÅ«papaá¹-ibaddhavuttitÄ• ya. Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«hipi arÅ«pabhavo gahito, b
152/ jhÄ• yatÄ«ti adhippÄ• yo. yadi pathavÄ«Ä• dayo nissÄ• ya na jhÄ• yÄ« jhÄ• yati ca, ev
idhalokasaá¹…khÄ• taá¹ƒ sattasantÄ• naá¹ƒ vÄ• paralokasaá¹…khÄ• taá¹ƒ sattasantÄ• na
vÄ• nissÄ• ya jhÄ• yÄ« jhÄ• yatÄ«ti Ä• saá¹…kanÄ«yattÄ• taá¹ƒ pariharanto __ ``na ca im
_ntiÄ• dimÄ• ha. tattha __imaá¹ƒ loka_nti idhalokasaá¹…khÄ• to diá¹-á¹-ho attabhÄ• vo sat
tasmiá¹ƒ nissÄ• ya na jhÄ• yati jhÄ• yÄ« jhÄ• yati ca. __paraloka_nti idhalokato aÃ±Ã±o bh
sattasantÄ• no vutto, tasmiá¹ƒ nissÄ• ya na ca jhÄ• yati jhÄ• yÄ« jhÄ• yati ca.

__yamidaá¹ƒ ubhaya_ntiÄ• dÄ«su __idaá¹ƒ ubhayaá¹ƒ_ idhalokaparalokadvayaá¹ƒ __anta
rÅ«pÄ• yatanaá¹ƒ __diá¹-á¹-haá¹ƒ, taá¹ƒ_ rÅ«pÄ• yatanampi. __yaá¹ƒ_ saddÄ• yatanaá¹ƒ _
saddÄ• yatanampi. __yaá¹ƒ_ gandhÄ• yatanarasÄ• yatanaphoá¹-á¹-habbÄ• yatanaá¹ƒ __m
gandhÄ• yatanarasÄ• yatanaphoá¹-á¹-habbÄ• yatanampi. yaá¹ƒ Ä• podhÄ• tu Ä• kÄ• sadh
ojÄ• saá¹…khÄ• taá¹ƒ dhammÄ• yatanekadesarÅ«paá¹ƒ __viÃ±Ã±Ä• taá¹ƒ, taá¹ƒ_ Ä• podh
dhammÄ• yatanekadesarÅ«pampi. __yaá¹ƒ_ vatthu pariyesitaá¹ƒ vÄ• apariyesitaá¹ƒ vÄ• s
vatthumpi. __yaá¹ƒ_ vatthu pattaá¹ƒ vÄ• appattaá¹ƒ vÄ• __pariyesitaá¹ƒ_ pariyesanÄ• rah
__taá¹ƒ_ vatthumpi. __yaá¹ƒ_ vatthu __vitakkitaá¹ƒ_ vitakkanavasena Ä• lambitabbaá¹ƒ, __
__yaá¹ƒ_ vatthu __vicÄ• ritaá¹ƒ_ anumajjanavasena Ä• lambitabbaá¹ƒ, __taá¹ƒ_ vatthumpi.
__manasÄ• _ citteneva __anucintitaá¹ƒ_ anucintanavasena Ä• lambitabbaá¹ƒ, __taá¹ƒ_ vat
jhÄ• yati jhÄ• yÄ« jhÄ• yati cÄ• ti yojanÄ• kÄ• tabbÄ• .

ettha \Ne 284/ diá¹-á¹-hÄ• dikaá¹ƒ bahiddhÄ• rÅ«pameva gahetabbaá¹ƒ anindriyabaddharÅ
tenÄ• ha aá¹-á¹-hakathÄ• cariyo --- ``tadubhayavinimutto anindriyabaddho rÅ«pasantÄ• noâ
``yadi jhÄ• yÄ« puggalo yathÄ• vutte pathavÄ«Ä• dayo nissÄ• ya na jhÄ• yati jhÄ• yÄ« jhÄ•
jhÄ• yÄ« puggalo idaá¹ƒ nÄ• ma nissÄ• ya jhÄ• yatÄ«ti loke kenaci Ã±Ä• yati kiá¹ƒ, udÄ• hu
pucchitabbattÄ• na Ã±Ä• yatÄ«ti dassetuá¹ƒ __ ``ayaá¹ƒ sadevake lokeâ€™â€™ _tiÄ• dim
phalasamÄ• pattijhÄ• nena __jhÄ• yanto ayaá¹ƒ_ khÄ«á¹‡Ä• savapuggalo sadevake loke ..

pajÄ• ya yattha katthacipi __anissitena_ cittena jhÄ• yatÄ«ti sadevake loke ... pe ... sadevan
pajÄ• ya kenaci na Ã±Ä• yatÄ«ti attho gahetabbo. tena vuttaá¹ƒ ---

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, kiá¹ƒ tvaá¹ƒ nissÄ• ya jhÄ• yasÄ«â€™â€™ ti || (SN b III 79; Ne

``kenaci aviÃ±Ã±Ä• yabhÄ• vo kena suttena vibhÄ• vetabboâ€™â€™ ti pucchitabbattÄ• in
159) vibhÄ• vetabboti dassetuá¹ƒ __ ``yathÄ• mÄ• ro pÄ• pimÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ
pana ``idÄ• ni khÄ«á¹‡Ä• savacittassa katthacipi anissitabhÄ• vaá¹ƒ godhikasuttena (SN a
(SN b III 87) ca vibhÄ• vetuá¹ƒ `yathÄ• mÄ• roâ€™ tiÄ• di vuttaâ€™â€™ nti (Nett-a 28) vut
dÄ• nÄ• dipuÃ±Ã±akÄ• rake, puÃ±Ã±e vÄ• mÄ• reti nivÄ• retÄ«ti __mÄ• ro, _ attahitapara
pÄ• pacittuppÄ• davantatÄ• ya __pÄ• pimÄ• _. pubbattabhÄ• ve godhassa ghÄ• takattÄ• _
laddhanÄ• massa parinibbÄ• yantassa kulaputtassa parinibbÄ• nato uddhaá¹ƒ paá¹-isandhA
samanvesanto na jÄ• nÄ• ti na passati. ``paracittajÄ• nanako mÄ• ro kasmÄ• na jÄ• nÄ• tÄ
``so hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __so_ godhiko __hi_ yasmÄ• papaÃ±cÄ• tÄ«to, tasmÄ
diá¹-á¹-hinissayopi __assa_ godhikassa yasmÄ• natthi, tasmÄ• ca na jÄ• nÄ• tÄ«ti.

``godhikasutteneva vibhÄ• vetabboâ€™â€™ ti pucchitabbattÄ• __ ``yathÄ• cÄ• â€™â€™
``godhikasuttavakkalisuttehi anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• anissitabhÄ• vo vibhA
saupÄ• disesanibbÄ• nadhÄ• tuyÄ• anissitabhÄ• vo kena viÃ±Ã±Ä• yatÄ«ti attho bhaveyyA
tadÄ• pi na viÃ±Ã±Ä• yatiyevÄ• ti dassetuá¹ƒ __ ``sadevakena lokenÄ• â€™â€™ _tiÄ• di vu
saupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• phalasamÄ• pattijhÄ• nena __jhÄ• yamÄ• nÄ• _ i
anissitacittÄ• \Ne 285/ jhÄ• yantÄ«ti sadevakena lokena na Ã±Ä• yanti samÄ• rakena ... pe
Ã±Ä• yantÄ«ti yojanÄ• kÄ• tabbÄ• . __anissitacittÄ• na Ã±Ä• yantÄ«_ti ettha hi __na_-kÄ•
ti pade na sambandhitabbo ``na jhÄ• yamÄ• nÄ• â€™â€™ ti atthassa sambhavato. ``na Ã±
sambandhitabbo \Be 154/ heá¹-á¹-hÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ eva ``loke kenacipi na Ã±
vuttattÄ• . __ayaá¹ƒ desanÄ• sandhÄ«_ti godhikasuttavakkalisuttÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±
saá¹ƒsandanÄ• niddhÄ• ritÄ• viya ``na ca pathaviá¹ƒ nissÄ• yÄ• â€™â€™ tiÄ• didesanÄ•
lokaâ€™â€™ ntiÄ• didesanÄ• ya ca yÄ• ya desanÄ• ya atthavasena saá¹ƒsandanÄ• niddh
katthaci yaá¹ƒ kiÃ±ci nissÄ• ya jhÄ• yÄ« na jhÄ• yati, nibbÄ• naá¹ƒ nissÄ• ya jhÄ• yÄ« jhÄ•
niddhÄ• ritÄ• , ayaá¹ƒ saá¹ƒsandanÄ• desanÄ• sandhi nÄ• mÄ• ti attho gahetabbo.

desanÄ• sandhi Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``katamÄ• niddesasandhÄ«â
``tattha katamÄ• niddesasandhÄ«ti nissitacittÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ•
atthasandhibyaÃ±janasandhidesanÄ• sandhiniddesasandhÄ«su yÄ• sandhi ``niddesasand
sÄ• niddesato katamÄ• ti pucchatÄ«ti attho. __nissitacittÄ• _ti taá¹‡hÄ• diá¹-á¹-hisahajÄ• ta
upanissayavasena vÄ• nissitaá¹ƒ cittaá¹ƒ yesaá¹ƒ puthujjanÄ• nanti nissitacittÄ• , puthujjan

niddisitabbÄ• imÄ• ya desanÄ• ya puggalÄ• dhiá¹-á¹-hÄ• nattÄ• . yadi desanÄ• dhammÄ•
nissitaá¹ƒ cittaá¹ƒ ettha suttappadesesu desitanti __nissitacittÄ• _ nissitacittajÄ• nanatthÄ•
suttappadesÄ• . anissitaá¹ƒ cittaá¹ƒ yesaá¹ƒ ariyapuggalÄ• nanti __anissitacittÄ• , _ ariyapu
imÄ• ya desanÄ• ya puggalÄ• dhiá¹-á¹-hÄ• nattÄ• . dhammÄ• dhiá¹-á¹-hÄ• nÄ• ya pana an
suttappadesesu desitanti __anissitacittÄ• , _ anissitacittajÄ• nanatthÄ• ya desitÄ• suttappa

``nissitacittÄ• kena niddesena niddisitabbÄ• , anissitacittÄ• kena niddesena niddisitabbÄ•
pucchitabbattÄ• __ ``nissitacittÄ• akusalapakkhena niddisitabbÄ• â€™â€™ _tiÄ• di vuttaá
niddesena niddisitabbÄ• . __kusalapakkhenÄ• _tiÄ• dÄ«supi esa nayo yojetabbo.
akusalapakkhasÄ• maÃ±Ã±akusalapakkhasÄ• maÃ±Ã±ehi dassetvÄ• akusalavisesakusala
``nissitacittÄ• saá¹ƒkilesenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ayaá¹ƒ niddesasandhÄ«_ti aku
purimaniddesassa saá¹ƒkilesÄ• dikena pacchimena niddesena nissitacittavasena ayaá¹ƒ sa
niddesasandhi nÄ• ma. kusalapakkhÄ• dikassa purimassa niddesassa vodÄ• nÄ• dikena pa
anissitacittavasena ayaá¹ƒ saá¹ƒsandanÄ• ca niddesasandhi nÄ• mÄ• ti vibhajitvÄ• vedita

``catubyÅ«hahÄ• rassa \Ne 286/ \Be 155/ neruttamadhippÄ• yanidÄ• napubbÄ• parasandh
atthabyaÃ±janasandhiniddesasandhidesanÄ• sandhippabhedena ca vibhajitabbabhÄ• vo ke
saddahitabboâ€™â€™ ti vattabbabhÄ• vato __ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tatth
vibhajitabbabhÄ• vena Ä• yasmÄ• mahÄ• kaccÄ• no ``neruttamadhippÄ• yoâ€™â€™ tiÄ•
yaá¹ƒ vacanaá¹ƒ Ä• ha, tena vacanena tumhehi catubyÅ«hahÄ• rassa tathÄ• vibhajitabbab
saddahitabboti vuttaá¹ƒ hoti.

``ettÄ• vatÄ• ca catubyÅ«hahÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto natthÄ«â€™â€™ ti vatt
catubyÅ«ho hÄ• roâ€™â€™ _ti vuttaá¹ƒ. tattha yassaá¹ƒ yassaá¹ƒ pÄ• á¸·iyaá¹ƒ yo yo catu
catubyÅ«hahÄ• ro ca yathÄ• lÄ• bhavasena yojito, tassaá¹ƒ tassaá¹ƒ pÄ• á¸·iyaá¹ƒ so so ca
tathÄ• niddhÄ• retvÄ• yutto yojitoti attho daá¹-á¹-habbo.

iti catubyÅ«hahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

7. Ä• vaá¹-á¹-ahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<29> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena catubyÅ«hahÄ• ravibhaá¹…gena ner
... catubyÅ«hahÄ• ravibhaá¹…go paripuá¹‡á¹‡o, ``katamo Ä• vaá¹-á¹-o hÄ• ravibhaá¹…goâ
__tattha katamo Ä• vaá¹-á¹-o hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu nido

desanÄ• hÄ• rÄ• dÄ«su __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso __Ä• vaá¹-á¹-o hÄ• ro_ Ä• v
pucchati. ``ekamhi padaá¹-á¹-hÄ• neâ€™â€™ ntiÄ• diniddesassa idÄ• ni mayÄ• vuccamÄ•
tiÄ• diko vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso Ä• vaá¹-á¹-ahÄ• ravibhaá¹…go nÄ• mÄ• ti gal
\Be 156/ ekasmiá¹ƒ padaá¹-á¹-hÄ• ne \Ne 287/ desanÄ• ruá¸·he sesakaá¹ƒ padaá¹-á¹-hÄ• r
pariyesitvÄ• kathaá¹ƒ paá¹-ipakkhe Ä• vaá¹-á¹-etÄ«â€™â€™ ti vattabbattÄ• ---

``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaroâ€™â€™ ti || ---

gÄ• thÄ• vuttÄ• . idha gÄ• thÄ• yaá¹ƒ ekasmiá¹ƒ padaá¹-á¹-hÄ• ne desanÄ• ruá¸·he sesak
pariyesatÄ«ti vuttaá¹ƒ hoti. gÄ• thÄ• ttho pana __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 29) vutto.

``Ä• rambhathÄ• â€™ tiÄ• digÄ• thÄ• yaá¹ƒ katarasmiá¹ƒ padaá¹-á¹-hÄ• ne desanÄ• ruá¸·
padaá¹-á¹-hÄ• naá¹ƒ pariyesatÄ«â€™â€™ ti vattabbattÄ• __ ``Ä• rambhatha nikkamathÄ•
padaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __ ``vÄ«riyassa padaá¹-á¹-hÄ• naâ€™â
vuttampi Ä• rambhadhÄ• tusaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ nikkamadhÄ• tusaá¹…khÄ• tassa v
nikkamadhÄ• tusaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ parakkamadhÄ• tusaá¹…khÄ• tassa vÄ«riyas
parakkamadhÄ• tusaá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ samathabhÄ• vanÄ• sahitassa vÄ«riyassa
pariyesitabbanti gahetabbaá¹ƒ. __ ``yuÃ±jathÄ• â€™â€™ _ti iminÄ• vuttaá¹ƒ samathabhÄ•
__ ``buddhasÄ• saneâ€™â€™ _ti iminÄ• vuttassa mahaggatasamÄ• dhissa padaá¹-á¹-hÄ•
sukhÄ• dikaá¹ƒ sesakampi padaá¹-á¹-hÄ• naá¹ƒ pariyesitabbaá¹ƒ. __ ``dhunÄ• tha maccun
gahitaá¹ƒ vipassanÄ• sahitaá¹ƒ vÄ«riyaá¹ƒ kilesadhunane samatthÄ• ya paÃ±Ã±Ä• ya pada
desanÄ• ruá¸·haá¹ƒ samÄ• dhiÄ• dikaá¹ƒ sesakampi padaá¹-á¹-hÄ• naá¹ƒ pariyesitabbaá¹ƒ

``yadi `Ä• rambhathÄ• â€™ tiÄ• dikaá¹ƒ vuttaá¹ƒ vÄ«riyaá¹ƒ sÄ• maÃ±Ã±abhÅ«tÄ• naá¹ƒ
vÄ«riyasamÄ• dhipaÃ±Ã±Ä• naá¹ƒyeva padaá¹-á¹-hÄ• naá¹ƒ siyÄ• , evaá¹ƒ sati kathaá¹ƒ va
vivaá¹-á¹-aá¹ƒ pÄ• pessantÄ«â€™â€™ ti vattabbattÄ• puna __ ``Ä• rambhatha nikkamathÄ
padaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. Ä• dhipaccakiccatÄ• ya yuttassÄ• pi vÄ«riyÄ•
Ä• rabhantÄ• yogÄ• vacarapuggalÄ• vaá¹-á¹-amÅ«laá¹ƒ chinditvÄ• vivaá¹-á¹-aá¹ƒ pÄ• pe
``Ä• rambhathÄ• â€™â€™ tiÄ• dikÄ• pana yasmÄ• vÄ«riyÄ• rambhavatthuÄ• didesanÄ•
Ä• rambhavatthuÄ• dÄ«niyeva saá¹ƒvaá¹‡á¹‡itÄ• ni padaá¹-á¹-hÄ• nanti codanaá¹ƒ manasi
padaá¹-á¹-hÄ• nÄ• ni desanÄ• â€™â€™ _ti. ``Ä• rambhathÄ• â€™â€™ tiÄ• dikÄ• yathÄ• v
hoti, na vÄ«riyÄ• rambhavatthuÄ• dÄ«ni, tasmÄ• padaá¹-á¹-hÄ• naá¹ƒyeva saá¹ƒvaá¹‡á¹‡i

evaá¹ƒ \Be 157/ ``Ä• rambhathÄ• â€™â€™ tiÄ• didesanÄ• ya padaá¹-á¹-hÄ• navasena att
``kathaá¹ƒ tassÄ• yeva desanÄ• ya paá¹-ipakkhavasena attho vibhajitabboâ€™â€™ ti vatta
``ayuÃ±jantÄ• naá¹ƒ vÄ• â€™â€™ _tiÄ• di \Ne 288/ vuttaá¹ƒ. tattha __yoge_ bhÄ• vanÄ• y

sattÄ• naá¹ƒ aparipakkaÃ±Ä• á¹‡Ä• naá¹ƒ __yoge_ yogahetu vÄ• sanÄ• bhÄ• giyavasena
``Ä• rambhathÄ• â€™â€™ tiÄ• didesanÄ• Ä• raddhÄ• . __yuÃ±jantÄ• naá¹ƒ_ paripakkaÃ±
__Ä• rambhe_ Ä• rambhahetu diá¹-á¹-heva dhamme parijÄ• nanatthÄ• ya ``Ä• rambhathÄ•

__tattha_ tesu yuÃ±jantÄ• yuÃ±jantesu paripakkÄ• paripakkaÃ±Ä• á¹‡esu __ye_ aparipakk
yuÃ±janti, __te_ aparipakkaÃ±Ä• á¹‡Ä• sattÄ• __pamÄ• damÅ«lakÄ• _ hutvÄ• yoge bhÄ
yuÃ±janti, __so pamÄ• do_ taá¹‡hÄ• mÅ«lako pamÄ• do, avijjÄ• mÅ«lako pamÄ• doti dubb
dubbidhe pamÄ• de __aÃ±Ã±Ä• á¹‡ena_ nivuto avijjÄ• mÅ«lako satto __yena_ pamÄ• den
uppÄ• davayadhammÄ• paÃ±cakkhandhÄ• Ã±eyyaá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ ti n
aÃ±Ã±Ä• á¹‡ahetuko pamÄ• do __avijjÄ• mÅ«lako pamÄ• dÄ• _ nÄ• ma. yo pamÄ• do taá
anuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ uppÄ• dÄ• ya pariyesanto taá¹‡hiko satto yaá¹ƒ pamÄ• d
ca, uppannÄ• naá¹ƒ bhogÄ• naá¹ƒ á¹-hitatthÄ• ya rakkhanto taá¹‡hiko satto Ä• rakkhanimitt
Ä• pajjati, ayaá¹ƒ pamÄ• do ca, á¹-hitaá¹ƒ bhogaá¹ƒ paribhuÃ±janto taá¹‡hiko satto paribho
pamÄ• daá¹ƒ Ä• pajjati, ayaá¹ƒ pamÄ• do cÄ• ti __tividho_ hoti. iti loke __ayaá¹ƒ_ pamÄ• d
avijjÄ• padaá¹-á¹-hÄ• no ekavidho pamÄ• do, taá¹‡hÄ• padaá¹-á¹-hÄ• no tividho pamÄ• dot
__tattha_ tÄ• su avijjÄ• taá¹‡hÄ• su __nÄ• makÄ• yo_ phassÄ• dinÄ• masamÅ«ho avijjÄ• y
__rÅ«pakÄ• yo_ pathavÄ«Ä• dirÅ«pasamÅ«ho taá¹‡hÄ• ya padaá¹-á¹-hÄ• naá¹ƒ hoti. idaá¹
Ä• rambhadhÄ• tunikkamadhÄ• tusaá¹…khÄ• tassa vÄ«riyassa paá¹-ipakkho catubbidho pa
niddhÄ• retvÄ• ekavidhassa pamÄ• dassa avijjÄ• padaá¹-á¹-hÄ• naá¹ƒ, tividhassa pamÄ•
padaá¹-á¹-hÄ• naá¹ƒ. avijjÄ• ya nÄ• makÄ• yo padaá¹-á¹-hÄ• naá¹ƒ, taá¹‡hÄ• ya rÅ«pakÄ•
paá¹-ipakkhe Ä• vaá¹-á¹-etvÄ• padaá¹-á¹-hÄ• naá¹ƒ pariyesitabbanti.

``kasmÄ• \Be 158/ nÄ• makÄ• yo avijjÄ• ya padaá¹-á¹-hÄ• naá¹ƒ bhavati, rÅ«pakÄ• yo taá
bhavatÄ«â€™â€™ ti pucchitabbattÄ• __ ``taá¹ƒ kissa hetÅ«â€™â€™ _ti pucchitvÄ• __ ``r
ajjhosÄ• naá¹ƒ, arÅ«pÄ«su sammohoâ€™â€™ _ti vuttaá¹ƒ. __rÅ«pÄ«su bhavesu_ rÅ«padh
__ajjhosÄ• naá¹ƒ_ taá¹‡hÄ• bhiniveso sattesu patiá¹-á¹-hito yasmÄ• hoti, tasmÄ• rÅ«pakÄ
padaá¹-á¹-hÄ• naá¹ƒ bhavati. anamatagge hi saá¹ƒsÄ• re itthipurisÄ• aÃ±Ã±amaÃ±Ã±arÅ«
__arÅ«pÄ«su_ phassÄ• dÄ«su sukhumabhÄ• vato sammoho sattesu patiá¹-á¹-hito yasmÄ•
avijjÄ• ya padaá¹-á¹-hÄ• naá¹ƒ bhavatÄ«ti yojanÄ• kÄ• tabbÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- rÅ«
Ä• rammaá¹‡akaraá¹‡avasena taá¹‡hÄ• ya \Ne 289/ ca avijjÄ• ya ca uppajjanato rÅ«pakÄ•
padaá¹-á¹-hÄ• naá¹ƒ, nÄ• makÄ• yo avijjÄ• ya padaá¹-á¹-hÄ• nanti nÄ«haritabbÄ• vÄ• ti.

``katamo rÅ«pakÄ• yo, katamo nÄ• makÄ• yoâ€™â€™ ti pucchitabbattÄ• __ ``tattha rÅ«pa
nÄ• makÄ• yo cattÄ• ro arÅ«pino khandhÄ• â€™â€™ _ti vuttaá¹ƒ. __tattha_ tesu rÅ«pakÄ•
rÅ«pasamÅ«ho nÄ• ma rÅ«pakkhandho hoti, __nÄ• makÄ• yo_ nÄ• masamÅ«ho nÄ• ma c
paÃ±cakkhandhÄ• avijjÄ• taá¹‡hÄ• naá¹ƒ Ä• rammaá¹‡attÄ• saupÄ• dÄ• nÄ• bhaveyyuá
saupÄ• dÄ• nÄ• bhavantÄ«â€™â€™ ti pucchitabbattÄ• tatheva pucchitvÄ• vissajjetuá¹ƒ _
katamena upÄ• dÄ• nena saupÄ• dÄ• nÄ• ? taá¹‡hÄ• ya ca avijjÄ• ya cÄ• â€™â€™ _ti vut

taá¹‡hÄ• ya ca upÄ• dÄ• nabhÅ«tÄ• ya avijjÄ• ya ca ime paÃ±cakkhandhÄ• saupÄ• dÄ• n
kÄ• tabbÄ• .

``kittakÄ• ni upÄ• dÄ• nÄ• ni taá¹‡hÄ• nÄ• ma bhavanti, kittakÄ• ni upÄ• dÄ• nÄ• ni avijjÄ
pucchitabbattÄ• __ ``tattha taá¹‡hÄ• dveâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tÄ• su ta
kÄ• mupÄ• dÄ• naÃ±ca sÄ«labbatupÄ• dÄ• naÃ±ca dve upÄ• dÄ• nÄ• ni taá¹‡hÄ• nÄ• ma
sÄ«laá¹ƒ, mama vataâ€™â€™ nti parÄ• masanaá¹ƒ bhavati. diá¹-á¹-hupÄ• dÄ• naÃ±ca atta
upÄ• dÄ• nÄ• ni avijjÄ• nÄ• ma bhavanti. avijjÄ• vasena hi sassatadiá¹-á¹-hi ceva ahaá¹ƒm
bhavanti. ``imehi catÅ«hi upÄ• dÄ• nehi saupÄ• dÄ• nakkhandhÄ• catÅ«su saccesu kittaka
pucchitabbattÄ• __ ``imehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ye_ lokiyakkhandhÄ• saupÄ• d
upÄ• dÄ• nena hi \Be 159/ upÄ• dÄ• nÄ• nipi bhavanti, __idaá¹ƒ_ saupÄ• dÄ• nakkhandha
dukkhasaccaá¹ƒ nÄ• ma. yÄ• ni cattÄ• ri upÄ• dÄ• nÄ• ni dukkhakÄ• raá¹‡Ä• ni bhavanti, _
__samudayo_ samudayasaccaá¹ƒ nÄ• ma bhavati. __paÃ±cakkhandhÄ• _ti saupÄ• dÄ• nÄ
dukkhavatthubhÄ• vato __dukkhaá¹ƒ. tesa_nti saupÄ• dÄ• nÄ• naá¹ƒ paÃ±cakkhandhÄ• na
``Ä• rambhathÄ• â€™â€™ tiÄ• dikaá¹ƒ dhammaá¹ƒ veneyyÄ• nurÅ«paá¹ƒ bhagavÄ• dese
atthavasena visesaá¹ƒ dassetuá¹ƒ puna __ ``dukkhassa pariÃ±Ã±Ä• ya, samudayassa pahA

<30> Ä• rambhapaá¹-ipakkhabhÅ«tapamÄ• davasena purimasaccadvayaá¹ƒ Ä• cariyena n
Ã±Ä• taá¹ƒ, ``itarasaccadvayaá¹ƒ kathaá¹ƒ niddhÄ• ritabbaâ€™â€™ nti vattabbattÄ• taá¹ƒ
niddhÄ• ritabbanti dassetuá¹ƒ __ ``tattha yo tividhoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatth
taá¹‡hÄ• mÅ«lakaavijjÄ• mÅ«lakesu pamÄ• desu. __tassÄ• _ti tividhassa taá¹‡hÄ• mÅ«lak
__sampaá¹-ivedhenÄ• _ti assÄ• dÄ• dÄ«naá¹ƒ parijÄ• nanena. __rakkhaá¹‡Ä• _ti attacittas
__paá¹-isaá¹ƒharaá¹‡Ä• _ti ``tassÄ• â€™â€™ ti \Ne 290/ iminÄ• vuttassa pamÄ• dassa pa
appamÄ• dÄ• nanuyogena saá¹ƒharaá¹‡Ä• yÄ• khepanÄ• atthi, __ayaá¹ƒ_ pamÄ• dassa
appamÄ• dÄ• nuyogena pavattÄ• khepanasaá¹…khÄ• tÄ• bhÄ• vanÄ• __samatho_ nÄ• n
puna Ä• vaá¹-á¹-etvÄ• samatho niddhÄ• ritoti.

``so samatho kathaá¹ƒ kena upÄ• yena bhavatÄ«â€™â€™ ti pucchitabbattÄ• tathÄ• pucc
__ ``so kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __katha_nti kena upÄ• yena. ``kÄ• mentÄ«
kÄ• mÄ«yantÄ«ti vÄ• __kÄ• mÄ• â€™â€™ _ti vuttÄ• naá¹ƒ dvinnaá¹ƒ __kÄ• mÄ• naá¹ƒ_ p
__assÄ• daÃ±ca, _ ``appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• â€™â€™ tiÄ• di (MN I 235) va
kÄ• mÄ• naá¹ƒ paá¹-icca uppajjamÄ• naá¹ƒ __Ä• dÄ«navaÃ±ca. kÄ• mÄ• na_nti ca kamma
--- ``kÄ• me paá¹-iccÄ• â€™â€™ ti (Nett-a 30). ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ, yadid
(It 72) vacanato __nissaraá¹‡a_nti idha paá¹-hamajjhÄ• naá¹ƒ adhippetaá¹ƒ. __vokÄ• ra_nt
Ä• gamo, o-kÄ• raá¹ƒ lÄ• makabhÄ• vaá¹ƒ. __Ä• nisaá¹ƒsa_nti catupÄ• risuddhisÄ«lÄ• dika
tena upÄ• yena samatho bhavatÄ«ti attho.

samatho \Be 160/ Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``katamÄ• vipassanÄ• â€™â€
vipassanaá¹ƒ vibhajituá¹ƒ __ ``tattha yÄ• vÄ«maá¹ƒsÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ
assÄ• dÄ• dayo yadÄ• jÄ• nÄ• ti, tadÄ• samatho bhavatÄ«ti vutto, ``tasmiá¹ƒ samathe bha
bhavatÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha yÄ• vÄ«maá¹ƒsÄ• â€™â€™ _tiÄ• di vutta
tasmiá¹ƒ samathe bhavamÄ• ne sati assÄ• dÄ• dÄ«naá¹ƒ __yÄ• _ aniccÄ• di__vÄ«maá¹ƒs
bhavati, __ayaá¹ƒ_ vÄ«maá¹ƒsÄ• upaparikkhÄ• paÃ±Ã±Ä• visesena passanato __vipass
tividhassa taá¹‡hÄ• mÅ«lakassa pamÄ• dassa sampaá¹-ivedhena rakkhaá¹‡Ä• paá¹-isaá¹ƒ
Ä• cariyena vutto, ``katamÄ• vipassanÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha yÄ• vÄ«
vuttaá¹ƒ. tattha __tatthÄ• _ti tasmiá¹ƒ yathÄ• vutte samathe sati yathÄ• vuttassa pamÄ• das
__yÄ• vÄ«maá¹ƒsÄ• upaparikkhÄ• _ paÃ±Ã±Ä• uppannÄ• , __ayaá¹ƒ_ vÄ«maá¹ƒsÄ• up
passanato __vipassanÄ• _ nÄ• ma. vÄ«maá¹ƒsÄ• va dubbalÄ• , upaparikkhÄ• balavatÄ«ti

samatho ceva vipassanÄ• ca dve dhammÄ• Ä• cariyena niddhÄ• ritÄ• , ``ime niddhÄ• ritÄ
gacchantÄ«â€™â€™ ti vattabbattÄ• __ ``ime dveâ€™â€™ _tiÄ• di vuttaá¹ƒ. samatho sama
gacchati, vipassanÄ• vipassanÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. ``imesu dvÄ«su dha
yogÄ• vacarena pahÄ«yantÄ«â€™â€™ ti vattabbattÄ• __ ``imesÅ«â€™â€™ _tiÄ• di vuttaá
bhÄ• viyamÄ• ne taá¹‡hÄ• \Ne 291/ yogÄ• vacarena pahÄ«yati, vipassanÄ• ya bhÄ• viyam
pahÄ«yatÄ«ti ime dve pahÄ• tabbÄ• dhammÄ• pahÄ«yanti taá¹‡hÄ• ceva avijjÄ• ca. ``im
pahÄ«yamÄ• nesu katame dhammÄ• nirujjhantÄ«â€™â€™ ti pucchitabbattÄ• upÄ• dÄ• n
sakalavaá¹-á¹-adukkhanirodhaá¹ƒ dassento __ ``imesu dvÄ«su dhammesu pahÄ«nesÅ«â€™
taá¹‡hÄ• ya samathabhÄ• vanÄ• ya pahÄ«yamÄ• nÄ• ya, avijjÄ• ya vipassanÄ• bhÄ• vanÄ
dhammesu dvÄ«hi bhÄ• vanÄ• hi pahÄ«nesu kÄ• mupÄ• dÄ• nÄ• dÄ«ni __cattÄ• ri upÄ• d
vikkhambhanasamucchedavasena __nirujjhanti, _ na bhaá¹…gakkhaá¹‡avasena.

etthÄ• ha --- ``taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodhoâ€™â€™ ti vuttattÄ• ``taá¹‡hÄ• ya p
nirujjhantÄ«â€™â€™ ti vacanaá¹ƒ yuttaá¹ƒ hotu, kathaá¹ƒ avijjÄ• ya pahÄ«yamÄ• nÄ• ya u
``taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodhoâ€™â€™ ti \Be 161/ pÄ• á¹-he avijjÄ• sahitataá¹‡h
upÄ• dÄ• nanirodhoti atthasambhavato. yathÄ• hi taá¹‡hÄ• sahitÄ• va avijjÄ• saá¹…khÄ•
avijjÄ• sahitÄ• va taá¹‡hÄ• upÄ• dÄ• nÄ• naá¹ƒ paccayo hotÄ«ti avijjÄ• sahitataá¹‡hÄ• nir
attho sambhavatÄ«ti gahetabbo. vikkhambhanasamucchedavasena __upÄ• dÄ• nanirodhÄ
nayo sesesupi. __evametassa kevalassa dukkhakkhandhassa nirodho_ti etthÄ• pi taá¹‡hÄ•
saá¹…khÄ• ranirodhotiÄ• diko gahitoti daá¹-á¹-habbo. __itÄ«_ti evaá¹ƒ visabhÄ• gasabhÄ•
Ä• vaá¹-á¹-anavasena niddhÄ• ritÄ• ni ca __purimakÄ• ni dve saccÄ• ni ca, samatho ca vip
__maggo ca_ maggasaccaÃ±ca, __vaá¹-á¹-anirodho_ vaá¹-á¹-anirodhasaccaÃ±ca nibbÄ• n
niddhÄ• ritÄ• ni.

``vÄ«riyapaá¹-ipakkhabhÅ«tassa pamÄ• dÄ• didhammassa vasena vÄ• sabhÄ• gabhÅ«ta
vÄ• Ä• vaá¹-á¹-etvÄ• catunnaá¹ƒ saccÄ• naá¹ƒ niddhÄ• ritabbabhÄ• vo amhehi kena sado

__ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tena_ tathÄ• niddhÄ• ritabbabhÄ• vena bhag
nikkamathÄ• â€™â€™ tiÄ• digÄ• thÄ• vacanaá¹ƒ Ä• ha, tena ``Ä• rambhatha nikkamathÄ•
tathÄ• catunnaá¹ƒ saccÄ• naá¹ƒ niddhÄ• ritabbabhÄ• vo tumhehi saddahitabboti vuttaá¹ƒ h

``Ä• rambhatha nikkamathÄ• â€™ tiÄ• dinÄ• vodÄ• napakkhaá¹ƒyeva nikkhipitvÄ• tassev
visabhÄ• gadhammasabhÄ• gadhammavaseneva Ä• vaá¹-á¹-etvÄ• catusaccaniddhÄ• raá¹
pucchitabbattÄ• saá¹ƒkilesapakkhampi nikkhipitvÄ• tasseva saá¹ƒkilesassa
visabhÄ• gadhammasabhÄ• gadhammavasenapi Ä• vaá¹-á¹-etvÄ• catusaccaniddhÄ• raá¹‡
mÅ«leâ€™â€™ _tiÄ• digÄ• thÄ• vacanamÄ• ha. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

``evaá¹ƒ \Ne 292/ vodÄ• napakkhaá¹ƒ nikkhipitvÄ• tassa visabhÄ• gadhammavasena, sabh
Ä• vaá¹-á¹-anaá¹ƒ dassetvÄ• idÄ• ni saá¹ƒkilesapakkhaá¹ƒ nikkhipitvÄ• tassa visabhÄ• ga
sabhÄ• gadhammavasena ca Ä• vaá¹-á¹-anaá¹ƒ dassetuá¹ƒ `yathÄ• pi mÅ«leâ€™ ti gÄ• th
---

vuttaá¹ƒ. gÄ• thÄ• tthopi aá¹-á¹-hakathÄ• yaá¹ƒ vutto. tathÄ• pi yatipotÄ• naá¹ƒ atthÄ• ya
aá¹-á¹-hakathÄ• nusÄ• reneva kathayissÄ• ma.

samÅ«ho \Be 162/ rukkho mÅ«lati patiá¹-á¹-hÄ• ti etena avayavena bhÅ«mibhÄ• ge á¹-hite
taá¹ƒ? bhÅ«mibhÄ• ge á¹-hito mÅ«lasaá¹…khÄ• to rukkhÄ• vayavo, tasmiá¹ƒ mÅ«le. natthi
pharasuchedÄ• diantarÄ• yo assa mÅ«lassÄ• ti __anupaddavo. daá¸·he_ti upaddavÄ• bhÄ
chindÄ«yatÄ«ti __chinno, _ ko so? bhÅ«miyaá¹ƒ patiá¹-á¹-hitamÅ«lasahito rukkhÄ• vayavo,
rukkhÄ• vayavo. ruhati vaá¸• á¸• hatÄ«ti __rukkho_. so ca bhÅ«miyaá¹ƒ patiá¹-á¹-hitamÅ«la
rukkhoti vutto yathÄ• ``samuddo diá¹-á¹-hoâ€™â€™ ti. __punareva rÅ«hatÄ«_ti puna aá¹…
vuttaá¹ƒ. __taá¹‡hÄ• nusaye_ti attabhÄ• vasaá¹…khÄ• tassa rukkhassa mÅ«le. __anÅ«hat
anupacchinne sati __idaá¹ƒ_ attabhÄ• vasaá¹…khÄ• taá¹ƒ __dukkhaá¹ƒ_ dukkhahetu __pu
__nibbattati na_ nirujjhatiyevÄ• ti gÄ• thÄ• ttho.

``idha gÄ• thÄ• yaá¹ƒ yo taá¹‡hÄ• nusayo anÅ«hatabhÄ• vena dukkhassa nibbattanassa m
taá¹‡hÄ• nusayo_ katamassÄ• taá¹‡hÄ• ya anusayoâ€™â€™ ti pucchati, ``taá¹‡hÄ• ya kÄ
bahuvidhattÄ• __bhavataá¹‡hÄ• ya_ anusayoâ€™â€™ ti vissajjeti bhavassÄ• dataá¹‡hÄ•
__etassa_ bhavataá¹‡hÄ• saá¹…khÄ• tassa __dhammassa_ paccayo hoti, __ayaá¹ƒ_ anus
``anusayo bahuvidho, kasmÄ• avijjÄ• nusayoti saddahitabboâ€™â€™ ti vattabbattÄ• __ ``
bhavataá¹‡hÄ• â€™â€™ _ti vuttaá¹ƒ. avijjÄ• ya bhavataá¹‡hÄ• ya paccayattÄ• avijjÄ• nus
hi bhavesu Ä• dÄ«navassa adassanavasena bhavassÄ• dataá¹‡hÄ• bhavatÄ«ti. __ime dve
vuttanayÄ• nusÄ• rena cattÄ• ri saccÄ• ni niddhÄ• retvÄ• visabhÄ• gasabhÄ• gadhammÄ•
samathavipassanÄ• pana maggasampayuttÄ• va gahetabbÄ• .

__ ``sabbapÄ• passÄ• â€™â€™ _tiÄ• dikassa anusandhyattho __aá¹-á¹-hakathÄ• yaá¹ƒ_
__sabbapÄ• passÄ• _ti kammapathabhÄ• vappattÄ• pattassa niravasesassa akusalassa. _
anuppÄ• danaá¹ƒ \Ne 293/. __kusalassÄ• _ti kammapathabhÄ• vappattÄ• pattassa tebhÅ«
lokuttarakusalassa ca. __upasampadÄ• _ti santÄ• ne uppÄ• danavasena sampadÄ• . sassa
_ sacittassa pariyodÄ• panaá¹ƒ vodÄ• naá¹ƒ arahattaphaluppattiyÄ• ti __sacittapariyodÄ• p
arahattamagguppÄ• do pana ``kusalassa upasampadÄ• â€™â€™ ti padena gahito. __etaá
__buddhÄ• naá¹ƒ_ sammÄ• sambuddhÄ• naá¹ƒ __sÄ• sanaá¹ƒ_ ovÄ• doti gÄ• thÄ• ttho.

gÄ• thÄ• yaá¹ƒ yassa pÄ• passa akaraá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ pÄ• paá¹ƒ duccaritakammap
``sabbapÄ• paá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __dosasamuá¹-á¹-hÄ• na_nti yebhu
lobhasamuá¹-á¹-hÄ• nampi bhavati. __lobhasamuá¹-á¹-hÄ• na_ntipi yebhuyyavasena vuttaá
bhavati. __mohasamuá¹-á¹-hÄ• na_mpi tatheva vuttaá¹ƒ. lobhasamuá¹-á¹-hÄ• nadosasamu
daá¹-á¹-habbaá¹ƒ. sabbapÄ• po duccaritakammapathappabhedena vibhatto, ``ettakeneva v
aÃ±Ã±ena vibhajitabboâ€™â€™ ti pucchitabbattÄ• aÃ±Ã±ena akusalamÅ«laagatigamanab
abhijjhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ
duccaritaakusalakammapathakammavibhÄ• gena `sabbapÄ• paâ€™ nti ettha vuttapÄ• paá
akusalamÅ«lavasena agatigamanavibhÄ• gampi dassetuá¹ƒ `akusalamÅ«laâ€™ ntiÄ• di vu
anusandhyattho vutto. mohavasena sabhÄ• vaá¹ƒ ajÄ• nantassa bhayasambhavato yaá¹ƒ b
gacchati, idaá¹ƒ __mohasamuá¹-á¹-hÄ• na_nti vuttaá¹ƒ.

sabbapÄ• po Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``katamaá¹ƒ sabbapÄ• passa akara
pucchitabbattÄ• __tattha lobho asubhÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ•

``ettÄ• vatÄ• `sabbapÄ• passa akaraá¹‡aâ€™ nti ettha pÄ• paá¹ƒ dassetvÄ• idÄ• ni tassa
`lobho ... pe ... paÃ±Ã±Ä• yÄ• â€™ ti tÄ«hi kusalamÅ«lehi tiá¹‡á¹‡aá¹ƒ akusalamÅ«lÄ• naá
sabbapÄ• passa akaraá¹‡aá¹ƒ anuppÄ• danamÄ• hÄ• â€™â€™ ti (Nett-a 30) ---

vuttaá¹ƒ. subhÄ• dhimuttavasena pavatto __lobho asubhÄ• ya_ asubhabhÄ• vanÄ• ya tath
tadaá¹…gavikkhambhanappahÄ• nena __pahÄ«yati, _ sattesu kujjhanadussanavasena pav
mettÄ• bhÄ• vanÄ• ya tathÄ• pavattena adosena ca tadaá¹…gavikkhambhanappahÄ• nena
saá¹…khÄ• resu ca muyhanavasena pavatto __moho paÃ±Ã±Ä• ya_ \Be 164/ vicÄ• raá¹‡a
bhÄ• vanÄ• maggapaÃ±Ã±Ä• ya ca tadaá¹…gavikkhambhanasamucchedappahÄ• nena __

``yadi \Ne 294/ tÄ«hi kusalamÅ«leheva akusalamÅ«lÄ• ni pahÄ«yanti, evaá¹ƒ sati upekkhÄ
niratthakÄ• bhaveyyuâ€™â€™ nti vattabbattÄ• __ ``tathÄ• lobho upekkhÄ• yÄ• â€™â€™
__upekkhÄ• yÄ• _ti ``sabbe sattÄ• kammassakÄ• â€™â€™ tiÄ• dinÄ• bhÄ• vitÄ• ya upek
vÅ«pasametvÄ• aratiyÄ• mÅ«labhÅ«taá¹ƒ mohampi pajahatÄ«ti manasi katvÄ• __ ``moho
abbhatthaá¹ƒ gacchatÄ«â€™â€™ _ti vuttaá¹ƒ. ``akusalamÅ«lÄ• naá¹ƒ kusalamÅ«lÄ• dÄ«h

saddahitabbaâ€™â€™ nti vattabbattÄ• __ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tena_
bhagavÄ• ``sabbapÄ• passa akaraá¹‡aâ€™â€™ nti vacanaá¹ƒ Ä• ha, tena ``sabbapÄ• pas
tathÄ• pahÄ• tabbattaá¹ƒ tumhehi saddahitabbanti vuttaá¹ƒ hoti.

<31> ``ettÄ• vatÄ• ca sabbapÄ• po vibhatto, tassa akaraá¹‡aÃ±ca vibhattaá¹ƒ siyÄ• , evaá
aá¹-á¹-hamicchattÄ• naá¹ƒ akaraá¹‡aá¹ƒ anivÄ• ritaá¹ƒ siyÄ• â€™â€™ ti vattabbattÄ• __ ``
aá¹-á¹-ha micchattÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __micchÄ• satÄ«_ti aniccÄ• dÄ«su ``n
anussaraá¹‡acintanÄ• divasena pavattaakusalappavatti.

sabbapÄ• passa akaraá¹‡aá¹ƒ bahudhÄ• Ä• cariyena vibhattaá¹ƒ, amhehi ca viÃ±Ã±Ä• taá
sampadÄ• vibhajitabbÄ• viÃ±Ã±Ä• tabbÄ• â€™â€™ ti vattabbattÄ• kusalassa sampadaá
``aá¹-á¹-hasu micchattesu pahÄ«nesÅ«â€™â€™ _tiÄ• dimÄ• ha. __aá¹-á¹-ha sammattÄ• n
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
aá¹-á¹-hasammattÄ• ni visabhÄ• gaparivattanadhammavasena __sampajjanti. atÄ«tassÄ• _
desitassa. vipassino hi bhagavato ayaá¹ƒ pÄ• timokkhuddesagÄ• thÄ• . __citte pariyodÄ• p
paÃ±cakkhandhÄ• pi pariyodÄ• pitÄ• bhavanti. ``cittapariyodÄ• pitena paÃ±cannaá¹ƒ khan
pariyodÄ• pitabhÄ• vo kathaá¹ƒ amhehi saddahitabboâ€™â€™ ti vattabbattÄ• __ ``evaÃ±h
__evaá¹ƒ_ vuttappakÄ• rena bhagavÄ• yaá¹ƒ ``cetovisuddhatthaá¹ƒ bhikkhave tathÄ• gate
vussatÄ«â€™â€™ ti vacanaá¹ƒ Ä• ha, tena ``ceto ... pe ... vussatÄ«â€™â€™ ti vacanena tu
vuttaá¹ƒ hoti. ``pariyodÄ• panÄ•  katividhÄ•  bhavantÄ«â€™â€™ ti vattabbattÄ•  __ ``duvid
vuttaá¹ƒ. samathavipassanÄ• ya \Be 165/ nÄ«varaá¹‡appahÄ• naÃ±ca ariyamaggabhÄ• va
pariyodÄ• panassa duvidhattÄ• paÃ±cakkhandhÄ• pariyodÄ• pitÄ• bhavantÄ«ti attho. pah
puggalÄ• pasÄ• danÄ«yavaá¹‡á¹‡Ä• honti.

``pariyodÄ• panassa kittikÄ•  bhÅ«miyoâ€™â€™ ti pucchitabbattÄ•  __ ``dve pariyodÄ• pa
vuttaá¹ƒ. `` `sabbapÄ• passa akaraá¹‡aâ€™ ntiÄ• digÄ• thÄ• ya desitesu dhammesu katam
katamaá¹ƒ samudayasaccaá¹ƒ \Ne 295/, katamaá¹ƒ maggasaccaá¹ƒ, katamaá¹ƒ nirodhasac
__ ``tattha yaá¹ƒ paá¹-ivedhenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti gÄ• thÄ• ya desit
khandhapaÃ±cakaá¹ƒ __paá¹-ivedhena_ pariÃ±Ã±Ä• bhisamayena pariyodÄ• peti, __idaá¹ƒ
__dukkhaá¹ƒ_ dukkhasaccaá¹ƒ bhave. __yato_ taá¹‡hÄ• saá¹ƒkilesato khandhapaÃ±cakaá
taá¹‡hÄ• saá¹ƒkileso __samudayo_ samudayasaccaá¹ƒ. __yena_ ariyamaggaá¹…gena par
ariyamaggo_ maggasaccaá¹ƒ. __yaá¹ƒ_ asaá¹…khatadhÄ• tuá¹ƒ adhigatena puggalena pa
asaá¹…khatadhÄ• tudhammo __nirodho_ nirodhasaccaá¹ƒ bhave. __imÄ• ni cattÄ• ri saccÄ
desitadhammÄ• naá¹ƒ sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anavasena niddhÄ• ritÄ• n
attho heá¹-á¹-hÄ• vuttanayena veditabbo.

``sabbapÄ• passa akaraá¹‡aâ€™â€™ ntiÄ• digÄ• thÄ• ya desitÄ• naá¹ƒ dhammÄ• naá¹ƒ
sabhÄ• gavisabhÄ• gadhammÄ• vaá¹-á¹-anavasena cattÄ• ri saccÄ• ni Ä• cariyena niddhÄ

viÃ±Ã±Ä• tÄ• ni.

`` `dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«â€™ ti ---

gÄ• thÄ• ya desitÄ• naá¹ƒ dhammÄ• naá¹ƒ visabhÄ• gasabhÄ• gadhammÄ• naá¹ƒ Ä• vaá¹
saccÄ• ni niddhÄ• ritÄ• nÄ«â€™â€™ ti vattabbattÄ• __ ``dhammo haveâ€™â€™ _tiÄ• dim
dhamme vibhajitvÄ• dassento __ ``dhammo nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __d
nÄ• ma. __indriyasaá¹ƒvaro_ti manacchaá¹-á¹-hindriyasaá¹ƒvarasÄ«lÄ• diko sabbo saá¹ƒva
``indriyasaá¹ƒvarasÄ«sena \Be 166/ cettha sabbampi sÄ«laá¹ƒ gahitanti daá¹-á¹-habbaâ€™
cattÄ• ro __apÄ• yÄ• _ dukkaá¹-akammakÄ• rÄ«naá¹ƒ gatibhÅ«tattÄ• __duggati. sabbÄ•
dukkhadukkhasaá¹…khÄ• radukkhaviparia¹‡Ä• madukkhasamaá¹…gÄ«naá¹ƒ gatibhÅ«tattÄ

``tasmiá¹ƒ duvidhe dhamme indriyasaá¹ƒvaradhammo kattha á¹-hito, kathaá¹ƒ suciá¹‡á¹‡o,
ti pucchitabbattÄ• __ ``tattha yÄ• saá¹ƒvarasÄ«leâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti
dhamme. saá¹ƒvarasÄ«le á¹-hitÄ• yÄ• akhaá¹‡á¸• akÄ• ritÄ• hoti, __ayaá¹ƒ_ akhaá¹‡á¸•
saá¹ƒvarasÄ«le á¹-hito suá¹-á¹-hu Ä• ciá¹‡á¹‡apariciá¹‡á¹‡o puÃ±Ã±a__dhammo_ catÅ«hi
Ä• dhÄ• raá¹ƒ attÄ• naá¹ƒ rakkhantaá¹ƒ puggalaá¹ƒ ekantikabhÄ• vena __rakkhati, _ aneka
rakkhitamatto puÃ±Ã±adhammopi rakkhatÄ«ti attho gahetabbo. __apÄ• yehÄ«_ti ca padhÄ
rogÄ• diantarÄ• yatopi rakkhati. rogÄ• diantarÄ• yo vÄ• ayato apagatattÄ• apÄ• yantogad

``tathÄ• \Ne 296/ rakkhatÄ«ti kena amhehi saddahitabboâ€™â€™ ti vattabbattÄ• __ ``eva
_tiÄ• di vuttaá¹ƒ. __evaá¹ƒ_ vuttappakÄ• rena lakkhaá¹‡apakÄ• radassanaá¹ƒ bhagavÄ• ``
sÄ«lavato gatiyo devÄ• ca manussÄ• cÄ• â€™â€™ ti yaá¹ƒ vacanaá¹ƒ Ä• ha, tena ``dvem
cÄ• â€™â€™ ti vacanena tumhehi saddahitabboti vuttaá¹ƒ hoti. ``saá¹ƒvarasÄ«le á¹-hitassa
suciá¹‡á¹‡assa puÃ±Ã±adhammassa apÄ• yehi rakkhaá¹‡e ekantikabhÄ• vo kena suttena
vattabbattÄ• __ ``evaÃ±ca nÄ• á¸·andÄ• yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __evaÃ±cÄ•
vuccamÄ• nena pakÄ• renapi vuttappakÄ• ro attho veditabbo. __nÄ• á¸·andÄ• ya_nti nÄ• á
asibandhakanÄ• massa putto __gÄ• maá¹‡i_ gÄ• majeá¹-á¹-hako bhagavantaá¹ƒ __etaá¹ƒ_
bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca.

__brÄ• hmaá¹‡Ä• _ti bÄ• hirakÄ• brÄ• hmaá¹‡Ä• . __bhante_ti bhagavantaá¹ƒ gÄ• maá¹‡
__pacchÄ• bhÅ«makÄ• _ti pacchimadisÄ• ya nisinnakÄ• . __uyyÄ• pentÄ«_ti manussaloka
pÄ• penti.

__idhassÄ• _ti idhaloke assa bhaveyya. puriso pÄ• á¹‡Ä• tipÄ• tÄ« ... pe ... micchÄ• diá¹-á
yojanÄ• . sesaá¹ƒ pÄ• á¸·ito ceva vuttÄ• nusÄ• rena ca Ã±eyyaá¹ƒ.

<32> ``visabhÄ• gadhammasabhÄ• gadhammÄ• vaá¹-á¹-anavasena \Be 167/ catunnaá¹ƒ s
kena amhehi saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• ha mahÄ• kaccÄ• no ekamh
vuttaá¹ƒ.

``ettÄ• vatÄ• ca Ä• vaá¹-á¹-o hÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto natthÄ«â€™â€™ ti vat
Ä• vaá¹-á¹-o hÄ• roâ€™â€™ _ti vuttaá¹ƒ. yassaá¹ƒ yassaá¹ƒ pÄ• á¸·iyaá¹ƒ yo yo Ä• vaá¹-á¹
yathÄ• lÄ• bhavasena yojito, tassaá¹ƒ tassaá¹ƒ pÄ• á¸·iyaá¹ƒ so so Ä• vaá¹-á¹-o hÄ• ro tath
__yutto_ yojitoti attho daá¹-á¹-habbo.

iti Ä• vaá¹-á¹-ahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• reneva gambhÄ«rattho vitthÄ• rato vib

8. vibhattihÄ• ravibhaá¹…gavibhÄ• vanÄ•

<33> yena \Ne 297/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena Ä• vaá¹-á¹-ahÄ• ravibhaá¹…
padaá¹-á¹-hÄ• nÄ• dayo vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to Ä• vaá¹-á¹-ahÄ• ra
``tattha katamo vibhattihÄ• ravibhaá¹…goâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo vi
_tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«s
saá¹ƒvaá¹‡á¹‡anÄ• viseso __vibhattihÄ• ro_ vibhattihÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati
padaá¹-á¹-hÄ• naá¹ƒ bhÅ«miÃ±cÄ• â€™â€™ tiÄ• diniddesassa idÄ• ni mayÄ• vuccamÄ• n
vitthÄ• rabhÅ«to saá¹ƒvaá¹‡á¹‡anÄ• viseso vibhattihÄ• ro vibhattihÄ• ravibhaá¹…go nÄ• m

``yesu suttesu vuttÄ• dhammapadaá¹-á¹-hÄ• nabhÅ«miyo iminÄ• vibhattihÄ• rena vibhatt
kittakÄ• nÄ«â€™â€™ ti pucchitabbattÄ• tÄ• ni suttÄ• ni paá¹-hamaá¹ƒ dassetuá¹ƒ __ ``dve
vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __vÄ• sa
vÄ• sanÄ• nÄ• ma, vÄ• sanÄ• ya bhÄ• go koá¹-á¹-hÄ• so __vÄ• sanÄ• bhÄ• go, _ vÄ• sa
\Be 168/ suttanti __vÄ• sanÄ• bhÄ• giyaá¹ƒ, _ katamaá¹ƒ taá¹ƒ? yasmiá¹ƒ sutte tÄ«á¹‡i puÂ
bhagavatÄ• desitÄ• ni, taá¹ƒ suttaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ. __nibbedhabhÄ• giya_nti lo
nibbijjhanaá¹ƒ padÄ• lanaá¹ƒ __nibbedho, _ nibbedhassa bhÄ• go koá¹-á¹-hÄ• so __nibbed
vÄ• cakabhÄ• vena niyuttaá¹ƒ suttanti __nibbedhabhÄ• giyaá¹ƒ, _ katamaá¹ƒ taá¹ƒ? yasmi
sekkhÄ• sekkhadhammÄ• bhagavatÄ• desitÄ• , taá¹ƒ suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ.

``tesaá¹ƒ suttÄ• naá¹ƒ paá¹-iggÄ• hakÄ• puggalÄ• yÄ• hi paá¹-ipadÄ• hi sampajjanti, tÄ•
kittikÄ• â€™â€™ ti pucchitabbattÄ• __ ``dve paá¹-ipadÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

dÄ• nasÄ«labhÄ• vanÄ• mayapuÃ±Ã±abhÄ• ge bhavÄ• paá¹-ipadÄ• ti __puÃ±Ã±abhÄ• gi
paá¹-ipadÄ• ti __phalabhÄ• giyÄ• _. ``yesu sÄ«lesu á¹-hitÄ• paá¹-iggÄ• hakÄ• paá¹-ipajjan
kittakÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``dve sÄ«lÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sa
saá¹ƒvarenÄ• ti __saá¹ƒvaro, _ so saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• a
khantisaá¹ƒvaro, vÄ«riyasaá¹ƒvaroti paÃ±cavidho. sabbopi pÄ• pasaá¹ƒvaraá¹‡ato __saá¹ƒ
lokiyalokuttarasampattiá¹-á¹-hÄ• nattÄ• __sÄ«laá¹ƒ_ nÄ• ma. pajahati etena pahÄ• tabbeti
pajahanaá¹ƒ vÄ• __pahÄ• naá¹ƒ, _ taÃ±ca pahÄ• naá¹ƒ tadaá¹…gappahÄ• naá¹ƒ, vikkham
samucchedappahÄ• naá¹ƒ, paá¹-ipassaddhippahÄ• naá¹ƒ, nissaraá¹‡appahÄ• nanti paÃ±ca
nissaraá¹‡appahÄ• naá¹ƒ vajjetvÄ• catubbidhaá¹ƒ pahÄ• naá¹ƒ vuttanayena __sÄ«laá¹ƒ_ n

``tesu \Ne 298/ suttÄ• dÄ«su bhagavÄ• katamaá¹ƒ suttaá¹ƒ katamÄ• ya paá¹-ipadÄ• ya de
á¹-hito puggalo katamena sÄ«lena brahmacÄ• rÄ« bhavatÄ«â€™â€™ ti pucchitabbattÄ• ta
__ ``tattha bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tattha_ tesu vÄ• sanÄ• bhÄ• giyÄ• dÄ«s
suttaá¹ƒ __tattha_ tÄ• su puÃ±Ã±abhÄ• giyÄ• dipaá¹-ipadÄ• su puÃ±Ã±abhÄ• giyÄ• ya paá
puggalassa desayati, __so_ vÄ• sanÄ• bhÄ• giyasuttapaá¹-iggÄ• hako puggalo tattha saá¹ƒ
__saá¹ƒvarasÄ«le á¹-hito_ hutvÄ• __tena_ saá¹ƒvarasÄ«lasaá¹…khÄ• tena __brahmacariy
__brahmacÄ• rÄ«_ seá¹-á¹-hÄ• cÄ• rapÅ«rako bhavati. __tattha_ tesu vÄ• sanÄ• bhÄ• giyÄ
nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ __tattha_ tÄ• su puÃ±Ã±abhÄ• giyÄ• dipaá¹-ipadÄ• su phal
yassa puggalassa bhagavÄ• desayati, __so_ nibbedhabhÄ• giyasuttapaá¹-iggÄ• hako pugg
saá¹ƒvarasÄ«lÄ• dÄ«su __pahÄ• nasÄ«le_ samucchedappassaddhippahÄ• navasena \Be
pahÄ• nasÄ«lasaá¹…khÄ• tena visesabhÅ«tena maggasaá¹…khÄ• tena __brahmacariyena
kÄ• tabbÄ• .

``vÄ• sanÄ• bhÄ• giyasuttÄ• dÄ«su katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaâ€™â€™ nti
katamaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu vÄ• sanÄ• bhÄ• giyasuttÄ• dÄ«
sappurisadÄ• nadÄ• naphalaasappurisadÄ• nadÄ• naphalakathÄ• . __sÄ«lakathÄ• _ti paÃ±
__saggakathÄ• _ti saggasampattisukhakathÄ• ceva sagge nibbattÄ• pakapuÃ±Ã±akathÄ•
Ä• dÄ«navadassako suttanto. __Ä• nisaá¹ƒso_ti Ä• nisaá¹ƒsadassako suttanto. vÄ• sanÄ•
yojanÄ• .

__ ``tattha katamaâ€™â€™ _ntiÄ• dÄ«su anusandhyattho vuttanayova. yÄ• desanÄ• catu
desanÄ• nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• mÄ• ti yojanÄ• . evaÃ±ca sati vÄ• sanÄ• bhÄ
nibbedhabhÄ• giyasuttabhÄ• vo Ä• pajjeyya catusaccappakÄ• sanatoti codanaá¹ƒ manasi k
sutteâ€™â€™ _tiÄ• di vuttaá¹ƒ. vÄ• sanÄ• bhÄ• giye sutte __pajÄ• nanÄ• _ vuá¹-á¹-hÄ• na
ariyamaggapadaá¹-á¹-hÄ• nabhÅ«tÄ• paÃ±Ã±Ä• natthi, __maggo_ ariyamaggo natthi, __p
natthi. nibbedhabhÄ• giye sutte pana pajÄ• nanÄ• dayo atthi, vÄ• sanÄ• bhÄ• giye sutte na
tiÄ• dinÄ• catusaccappakÄ• sanÄ• dÄ• nakathÄ• dikÄ• nibbedhabhÄ• giye sutte antogad
vÄ• sanÄ• bhÄ• giyasuttanti nÄ• mÄ• ti dasseti. yesu suttesu vuttÄ• dhammapadaá¹-á¹-hÄ

suttÄ• ni dveyeva na honti, kasmÄ• ``dveyeva suttÄ• ni niddhÄ• ritÄ• nÄ«â€™â€™ ti ce va
sutte vuttÄ• naá¹ƒ dhammapadaá¹-á¹-hÄ• nabhÅ«mÄ«naá¹ƒ vibhajitabbÄ• naá¹ƒ suviÃ±Ã±
saá¹ƒkilesabhÄ• giyaasekkhabhÄ• giyasuttÄ• nipi niddhÄ• ritÄ• ni asaá¹…karattÄ• â€™â€™
niddhÄ• ritÄ• ni, vÄ• sanÄ• bhÄ• giyasutte niddhÄ• rite saá¹ƒkilesabhÄ• giyasuttampi niddh
saá¹ƒkilesadhammato nissaá¹-á¹-hadhammÄ• naá¹ƒyeva vÄ• sanÄ• bhÄ• giyadhammattÄ•
niddhÄ• rite asekkhabhÄ• giyasuttampi niddhÄ• ritaá¹ƒ anaÃ±Ã±attÄ• .

``yesu \Ne 299/ suttesu vuttÄ• dhammapadaá¹-á¹-hÄ• nabhÅ«miyo vibhattihÄ• rena vibhat
katamena phalena yojayitabbÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``imÄ• ni cattÄ• ri suttÄ
vuttaá¹ƒ. tattha __imÄ• ni cattÄ• ri suttÄ• nÄ«_ti \Be 170/ yathÄ• niddhÄ• ritÄ• ni
vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyasuttÄ• ni ceva taá¹ƒniddhÄ• raá¹‡ena niddhÄ• ritÄ•
saá¹ƒkilesabhÄ• giyaasekkhabhÄ• giyasuttÄ• ni cÄ• ti cattÄ• ri suttÄ• ni __imesaá¹ƒ_yeva
desanÄ• ya_ nayena nÄ«tena __phalena sabbato_ sabbabhÄ• gena saá¹ƒvarasÄ«lappahÄ
yojayitabbÄ• ni. yojentena ca __sabbato_ sabbabhÄ• gena ca padÄ• di__vicayena_ hÄ• re
phalaá¹ƒ __vicinitvÄ• yuttihÄ• rena_ yuttaá¹ƒ phalaá¹ƒ gavesitvÄ• ``idaá¹ƒ phalaá¹ƒ imass
idaá¹ƒ phalaá¹ƒ imassa suttassa phalaâ€™â€™ nti suttÄ• ni visuá¹ƒ visuá¹ƒ phalena yojayi
gahetabbo.

``kittakena phalena brahmacariyena yojetabbÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``yÄ• v
bhÅ«mÄ«â€™â€™ _ti vuttaá¹ƒ. bhagavatÄ• desitena vÄ• sanÄ• bhÄ• giyasuttena siddhÄ•
paá¹-ipadÄ• dayo vibhajana__Ã±Ä• á¹‡assa bhÅ«mi_ Ä• rammaá¹‡Ä• bhavitumarahanti, t
vÄ• sanÄ• bhÄ• giyasuttaá¹ƒ yojayitabbaá¹ƒ. nibbedhabhÄ• giyasuttena siddhÄ• __yÄ• va
paá¹-ipadÄ• dayo vibhajana__Ã±Ä• á¹‡assa bhÅ«mi_ Ä• rammaá¹‡Ä• bhavitumarahanti, t
nibbedhabhÄ• giyasuttaá¹ƒ yojetabbaá¹ƒ. itaradvayampi suttaá¹ƒ yathÄ• sambhavaá¹ƒ yoje
Ã±Ä• á¹‡assa bhÅ«mÄ«naá¹ƒ suttatthÄ• naá¹ƒ bahuvidhattaá¹ƒ dasseti.

<34> vÄ• sanÄ• bhÄ• giyasuttÄ• dÄ«su vuttÄ• dhammÄ• vÄ• sanÄ• bhÄ• giyanibbedhab
vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``kathaá¹ƒ saá¹ƒkilesabhÄ• giyaasekkhÄ• bhÄ• giyabhÄ• v
asÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhÄ• vehi vibhajitabbÄ• â€™â€™ ti pucchitabbattÄ• __
sÄ• dhÄ• raá¹‡Ä• â€™â€™ tiÄ• di Ä• raddhaá¹ƒ. aá¹-á¹-hakathÄ• ya_ pana ---

``evaá¹ƒ vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyabhÄ• vehi dhamme ekadesena vibhajitvÄ•
kilesabhÄ• giyaasekkhabhÄ• giyabhÄ• vehi sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhÄ• vehi vi
sÄ• dhÄ• raá¹‡Ä• â€™ tiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 34) ---

vuttaá¹ƒ. tattha __tatthÄ• _ti ye dhammÄ• sutte vuttÄ• vibhattihÄ• rena vibhajitabbÄ• , tes
dhammÄ• sÄ• dhÄ• raá¹‡Ä• _ti pucchati, __dve dhammÄ• sÄ• dhÄ• raá¹‡Ä• _ti \Be 171/ v
sarÅ«pato dassetuá¹ƒ __ ``nÄ• masÄ• dhÄ• raá¹‡Ä• , vatthusÄ• dhÄ• raá¹‡Ä• cÄ• â€™â€

__nÄ• masÄ• dhÄ• raá¹‡Ä• _ti nÄ• mena nÄ• mapaÃ±Ã±attiyÄ• \Ne 300/ sÄ• dhÄ• raá¹‡Ä
nÄ• mena ekavÄ«sati cittuppÄ• dÄ• samÄ• nÄ• , ``akusalÄ• â€™â€™ tyÄ• dinÄ• mena dv
kusalÄ• dinÄ• mapaÃ±Ã±attivacanena vacanÄ«yÄ• atthÄ• kusalÄ• dinÄ• masÄ• dhÄ• raá
__á¹-Ä«kÄ• yaá¹ƒ_ ---

``nÄ• maá¹ƒ nÄ• mapaÃ±Ã±atti, taá¹ƒmukheneva saddato tadatthÄ• vagamo. saddena ca s
tathÄ• rÅ«passa atthassa gahaá¹‡aá¹ƒ, na visesarÅ«pena. tasmÄ• saddavacanÄ«yÄ• att
sÄ• dhÄ• raá¹‡arÅ«panÄ• mÄ• yattagahaá¹‡Ä«yatÄ• ya nÄ• masÄ• dhÄ• raá¹‡Ä• vuttÄ• â

vuttaá¹ƒ. __vatthusÄ• dhÄ• raá¹‡Ä• _ti patiá¹-á¹-hÄ• nabhÅ«tena vatthunÄ• sÄ• dhÄ• raá¹
patiá¹-á¹-hÄ• nabhÅ«te santÄ• ne vÄ• cittuppÄ• dÄ• dimhi vÄ• ye dhammÄ• pavattanti, te
vatthunÄ• tena cittuppÄ• dÄ• dinÄ• vÄ• sÄ• dhÄ• raá¹‡Ä• samÄ• nÄ• ti attho. ekasantÄ•
phusanÄ• disabhÄ• vato bhinnÄ• pi vatthusÄ• dhÄ• raá¹‡Ä• samÄ• navatthukÄ• yeva bha
vibhajitvÄ• ti vuttaá¹ƒ hoti.

``kiá¹ƒ nÄ• masÄ• dhÄ• raá¹‡avatthusÄ• dhÄ• raá¹‡Ä• yeva vibhajitabbÄ• , aÃ±Ã±aá¹ƒ vib
pucchitabbattÄ• __ ``yaá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nÄ• masÄ• dhÄ• raá¹‡a
yaá¹ƒ vÄ• pana kiccasÄ• dhÄ• raá¹‡apaccayasÄ• dhÄ• raá¹‡apaá¹-ipakkhÄ• disÄ• dhÄ• ra
__evaá¹ƒjÄ• tiyaá¹ƒ_ sÄ• dhÄ• raá¹‡ajÄ• tiyaá¹ƒ, tampi sabbaá¹ƒ vicayahÄ• rena vicinitvÄ•
yuttaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ vibhattihÄ• rena vibhajitabbanti adhippÄ• yo. ``tesu nÄ• masÄ
nÄ• masÄ• dhÄ• raá¹‡Ä• , katame vatthusÄ• dhÄ• raá¹‡Ä• â€™â€™ ti pucchitabbattÄ• __
sattÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. mÄ• tughÄ• takÄ• dÄ«naá¹ƒ channaá¹ƒ micchattaniy
duggatiahetukasugatiahetukaduhetukatihetukÄ• naá¹ƒ catunnaá¹ƒ puthujjanÄ• naá¹ƒ aniyat
sattÄ• naÃ±ca santÄ• ne pavattÄ• dassanapahÄ• tabbÄ• kilesÄ• dassanapahÄ• tabbanÄ
bhavanti sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• masanavasena bhinnasabhÄ• vÄ
dassanapahÄ• tabbanÄ• manÄ• tivattanato. vuttappakÄ• rÄ• naá¹ƒ niyatÄ• niyatasattÄ• na
dassanapahÄ• tabbÄ• naá¹ƒ kilesÄ• naá¹ƒ patiá¹-á¹-hÄ• navatthubhÄ• vato vatthusÄ• dhÄ
attho. __puthujjanassa_ duggatiahetukÄ• dicatubbidhasattassa, __sotÄ• pannassa_ ca san
__kÄ• marÄ• gabyÄ• pÄ• dÄ• _ kilesÄ• kÄ• marÄ• gabyÄ• pÄ• danÄ• masÄ• dhÄ• raá¹‡Ä
sakadÄ• gÄ• mimaggappahÄ• tabbaanÄ• gÄ• mimaggappahÄ• tabbavasena bhinnasabhÄ
kÄ• marÄ• gabyÄ• pÄ• danÄ• manÄ• tivattanato. vuttappakÄ• rassa __puthujjanassa, sotÄ
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ patiá¹-á¹-hÄ• navatthubhÄ• vato vatthusÄ• dhÄ• raá¹‡Ä
gahetabbo. __puthujjanassa, anÄ• gÄ• missa_ ca santÄ• ne pavattÄ• __uddhaá¹ƒbhÄ• giy
uddhambhÄ• giyanÄ• masÄ• dhÄ• raá¹‡Ä• samÄ• nÄ• bhavanti rÅ«parÄ• gÄ• divasena b
uddhaá¹ƒbhÄ• giyanÄ• manÄ• tivattanato. __puthujjanassa, anÄ• gÄ• missa_ ca uddhaá¹ƒ
patiá¹-á¹-hÄ• navatthubhÄ• vato vatthusÄ• dhÄ• raá¹‡Ä• samÄ• navatthukÄ• ti attho ca ga
__á¹-Ä«kÄ• yaá¹ƒ_ --- ``dassanapahÄ• tabbÄ• naÃ±hi yathÄ• micchattaniyatasattÄ• pavat
aniyatÄ• pÄ«â€™â€™ ti vuttaá¹ƒ. saá¹…khepato pana saá¹ƒkilesapakkhe pahÄ• nekaá¹-á¹

nÄ• masÄ• dhÄ• raá¹‡Ä• honti, sahajekaá¹-á¹-hÄ• kilesÄ• vatthusÄ• dhÄ• raá¹‡Ä• ti daá¹

saá¹ƒkilesapakkhe sÄ• dhÄ• raá¹‡Ä• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``kathaá
sÄ• dhÄ• raá¹‡Ä• vibhattÄ• â€™â€™ ti pucchitabbattÄ• __ ``yaá¹ƒ kiÃ±ci ariyasÄ• vakoâ€
tattha __yaá¹ƒ kiÃ±cÄ«_ti sÄ• maÃ±Ã±avasena vuttÄ• paá¹-hamajjhÄ• nasamÄ• pattiÄ• di
gahitÄ• . __ariyasÄ• vako_ti ariyassa bhagavato sÄ• vako ariyasÄ• vakoti vattabbo, jhÄ• na
ca puggalo, na maggaá¹-á¹-ho. maggaá¹-á¹-ho hi lokiyaá¹ƒ yaá¹ƒ kiÃ±ci samÄ• pattiá¹ƒ na s
sÄ• _ lokiyasamÄ• patti rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• dibbavihÄ• ro brahmavihÄ• ro p
evamÄ• dÄ«hi pariyÄ• yehi sÄ• dhÄ• raá¹‡Ä• taá¹ƒsamaá¹…gÄ«hi vÄ«tarÄ• gÄ• vÄ«tarÄ•
lokiyasamÄ• pattinÄ• manÄ• tivattanato ca vÄ«tarÄ• gÄ• vÄ«tarÄ• gehi samÄ• pajjitabbato
lokiyaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjanto odhiso odhiso samÄ• pajjati, evaá¹ƒ sati kathaá¹ƒ
sÄ• dhÄ• raá¹‡Ä• ti saddahitabbÄ• â€™â€™ ti vattabbattÄ• __ ``sÄ• dhÄ• raá¹‡Ä• hi dha
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``kathaá¹ƒ te odhiso gahitÄ• , atha \Be 173/ odhiso gahe
sÄ• dhÄ• raá¹‡Ä• ti anuyogaá¹ƒ manasi katvÄ• taá¹ƒ visodhento Ä• ha --- `sÄ• dhÄ• raá¹‡
aÃ±Ã±amaÃ±Ã±aâ€™ ntiÄ• dÄ«â€™â€™ ti vuttaá¹ƒ.

tattha evaá¹ƒ vÄ«tarÄ• gÄ• vÄ«tarÄ• gehi odhiso odhiso samÄ• pajjitabbÄ• __dhammÄ•
pacchÄ• pavattiyamÄ• naá¹ƒ dhammajÄ• taá¹ƒ __sakaá¹ƒ sakaá¹ƒ_ pubbe pubbe jÄ• taá¹
nÄ• maá¹ƒ niyata__visayaá¹ƒ_ aÃ±Ã±amaÃ±Ã±aá¹ƒ hutvÄ• __hi_ yasmÄ• nÄ• tivattanti, t
saddahitabbÄ• gahetabbÄ• ti attho. ``paraá¹ƒ paraá¹ƒ samÄ• pajjanto kathaá¹ƒ nÄ• tivattat
nÄ• tivattanaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``yopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __yo_ ariya
vÄ• . __imehi_ lokiyasamÄ• patti__dhammehi_samannÄ• gato, so ariyasÄ• vako vÄ• avÄ«
samÄ• pajjantopi __taá¹ƒ dhammaá¹ƒ_ lokiyaá¹ƒ samÄ• pattidhammaá¹ƒ nÄ• tivattati, aÃ±Ã
nÄ• tikkamatÄ«ti attho. yehi lokiyasamÄ• pattidhammehi samannÄ• gato, __ime_ lokiyasam
sÄ• dhÄ• raá¹‡Ä• vÄ• ti daá¹-á¹-habbÄ• .

``vÄ• sanÄ• bhÄ• giyÄ• disuttesu vuttÄ• ye dhammÄ• iminÄ• vibhattihÄ• rena vibhattÄ• ,
asÄ• dhÄ• raá¹‡Ä• â€™â€™ ti pucchitabbattÄ• __ ``tattha katame dhammÄ• asÄ• dhÄ• r
__tattha_ \Ne 302/ tesu vibhajitabbesu dhammesu __katame dhammÄ• asÄ• dhÄ• raá¹‡Ä•
desanaá¹ƒ upÄ• dÄ• ya asÄ• dhÄ• raá¹‡Ä• dhammÄ• gavesitabbÄ• , ``sekkhÄ• sekkhÄ• a
``bhabbÄ• bhabbÄ• â€™â€™ ti vÄ•  gavesitabbÄ• . atha vÄ•  yÄ• va ``sekkhÄ• sekkhÄ• b
vuttÄ• , tÄ• va desanaá¹ƒ upÄ• dÄ• ya asÄ• dhÄ• raá¹‡Ä• gavesitabbÄ• . kathaá¹ƒ gavesit
sekkhÄ• sekkhadhammavasena ``sekkhÄ• â€™â€™ ti nÄ• maá¹ƒ asekkhena asÄ• dhÄ• ra
nÄ• maá¹ƒ sekkhena asÄ• dhÄ• raá¹‡anti vÄ• , anariyesu ``bhabbÄ• â€™â€™ ti nÄ• maá¹
``abhabbÄ• â€™â€™ ti nÄ• maá¹ƒ bhabbena asÄ• dhÄ• raá¹‡anti vÄ• gavesitabbÄ• . __k
appahÄ«nattÄ• anusayabhÄ• vena uppajjanÄ• rahattÄ• __aá¹-á¹-hamakassa_ sotÄ• patti
__sotÄ• pannassa_ phalaá¹-á¹-hassa ca sÄ• dhÄ• raá¹‡Ä• bhavanti, __dhammatÄ• _ dhan
idaá¹ƒ vuttaá¹ƒ hoti --- ``aá¹-á¹-hamakassa sotÄ• pattimaggaá¹-á¹-hatÄ• sotÄ• pannassa as

sotÄ• pannassa \Be 174/ sotÄ• pannaphalaá¹-á¹-hatÄ• ca aá¹-á¹-hamakassa sotÄ• pattima
asÄ• dhÄ• raá¹‡Ä• . aá¹-á¹-hamakassa vÄ• pahÄ«yamÄ• nakilesatÄ• sotÄ• pannassa asÄ
pahÄ«nakilesatÄ• ca aá¹-á¹-hamakassa asÄ• dhÄ• raá¹‡Ä• â€™â€™ ti.

__uddhambhÄ• giyÄ• saá¹ƒyojanÄ• _ appahÄ«nattÄ• anusayabhÄ• vena uppajjanÄ• raha
maggaá¹-á¹-habhÄ• vena aá¹-á¹-hamakasadisassa anÄ• gÄ• mimaggaá¹-á¹-hassa ca __an
sÄ• dhÄ• raá¹‡Ä• , __dhammatÄ• _ dhammasabhÄ• vo asÄ• dhÄ• raá¹‡Ä• . idaá¹ƒ vuttaá¹
anÄ• gÄ• mimaggaá¹-á¹-hatÄ• anÄ• gÄ• missa phalaá¹-á¹-hassa asÄ• dhÄ• raá¹‡Ä• , anÄ
anÄ• gÄ• miphalaá¹-á¹-hatÄ• ca aá¹-á¹-hamakassa asÄ• dhÄ• raá¹‡Ä• . aá¹-á¹-hamakassa
anÄ• gÄ• missa asÄ• dhÄ• raá¹‡Ä• , anÄ• gÄ• missa phalaá¹-á¹-hassa pahÄ«nakilesatÄ•
asÄ• dhÄ• raá¹‡Ä• â€™â€™ ti. ``maggaá¹-á¹-hatÄ• phalaá¹-á¹-hatÄ• ya asÄ• dhÄ• raá¹‡Ä
maggaá¹-á¹-hatÄ• ya asÄ• dhÄ• raá¹‡Ä• â€™â€™ tipi vattuá¹ƒ vaá¹-á¹-ati. __sabbesaá¹ƒ_
puggalÄ• naá¹ƒ __nÄ• maá¹ƒ_ __ ``sekkhÄ• â€™â€™ ti nÄ• maá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ_.
catunnaá¹ƒ maggaá¹-á¹-hÄ• naá¹ƒ taá¹ƒtaá¹ƒmaggaá¹-á¹-hatÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ magg
asÄ• dhÄ• raá¹‡Ä• . heá¹-á¹-himaphalattayaá¹-á¹-hÄ• naÃ±ca asÄ• dhÄ• raá¹‡Ä• , heá¹-á¹-
taá¹ƒtaá¹ƒphalaá¹-á¹-hatÄ• ca aÃ±Ã±amaÃ±Ã±aá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒ asÄ• dhÄ• raá¹‡
maggaá¹-á¹-hÄ• naÃ±ca asÄ• dhÄ• raá¹‡Ä• ti attho. ``sekkhÄ• naá¹ƒ taá¹ƒtaá¹ƒmaggaá¹-á
taá¹ƒtaá¹ƒphalaá¹-á¹-hatÄ• ya asÄ• dhÄ• raá¹‡Ä• , taá¹ƒtaá¹ƒphalaá¹-á¹-hatÄ• ca taá¹ƒtaá
asÄ• dhÄ• raá¹‡Ä• â€™â€™ ti vattumpi vaá¹-á¹-ati. __sabbesaá¹ƒ paá¹-ipannakÄ• na_nti p
paá¹-ipajjantÄ«ti __paá¹-ipannakÄ• , _ tesaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ catunnaá¹ƒ pugga
``paá¹-ipannakÄ• â€™â€™ ti nÄ• maá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, __dhammatÄ• _ taá¹ƒtaá¹ƒm
__sabbesaá¹ƒ sekkhÄ• naá¹ƒ_ sattannaá¹ƒ puggalÄ• naá¹ƒ sekkhÄ• naá¹ƒ sÄ«laá¹ƒ sÄ• d
taá¹ƒtaá¹ƒmaggaá¹-á¹-haphalaá¹-á¹-hatÄ• asÄ• dhÄ• raá¹‡Ä• ti. vÄ• sanÄ• bhÄ• giyasaá¹ƒ
dassanenapahÄ• tabbÄ• dayo ceva nibbedhabhÄ• giyaasekkhabhÄ• giyasuttesu vuttÄ• se
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhedena vibhattihÄ• rena vibhajitabbÄ• ti adhippÄ• yo v

``aá¹-á¹-hamakassÄ• â€™â€™ tiÄ• dinÄ• \Ne 303/ ariyesu puggalesu asÄ• dhÄ• raá¹‡Ä•
ca Ã±Ä• tÄ• , ``kathaá¹ƒ anariyesu asÄ• dhÄ• raá¹‡Ä• vibhattÄ• â€™â€™ ti pucchitabbatt
vuttanayÄ• nusÄ• rena anariyesupi vibhajitvÄ• gavesitabbÄ• ti dassetuá¹ƒ __ ``evaá¹ƒ vise
_tiÄ• di vuttaá¹ƒ \Be 175/. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``evaá¹ƒ `aá¹-á¹-hamakassÄ•
ariyapuggalesu asÄ• dhÄ• raá¹‡adhammaá¹ƒ dassetvÄ• itaresu nayadassanatthaá¹ƒ `evaá
tiÄ• di vuttaâ€™â€™ nti vuttaá¹ƒ. __evaá¹ƒ_ ariyesu vuttanayÄ• nusÄ• rena bhabbÄ• bhab
__visesÄ• nupassinÄ• _ asÄ• dhÄ• raá¹‡ato visesaá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ anupassinÄ•
bhabbÄ• bhabbesupi __hÄ«nukkaá¹-á¹-hamajjhimaá¹ƒ upÄ• dÄ• ya gavesitabbaá¹ƒ_. katha
pavattÄ• naá¹ƒ paá¹-ighasampayuttadiá¹-á¹-hisampayuttasattamajavanacittuppÄ• dÄ• naá¹
taá¹ƒsamaá¹…gÄ«naá¹ƒ vÄ• tathÄ• pavattÄ• paá¹-hamajavanacittupÄ• dÄ• dayo aniyatÄ•
paá¹-ighasampayuttÄ• dibhÄ• vena sÄ• dhÄ• raá¹‡Ä• , micchattaniyatÄ• dhammÄ• ekacit
yathÄ• hi cittaá¹ƒ ``cittasaá¹ƒsaá¹-á¹-haâ€™â€™ nti na vattabbaá¹ƒ, evaá¹ƒ micchattaniyat

``micchattaniyatasÄ• dhÄ• raá¹‡Ä• â€™â€™ ti na vattabbÄ• . micchattaniyatesupi niyatami
diá¹-á¹-hisampayuttasattamajavanacittuppÄ• dasamaá¹…gÄ«naá¹ƒ aniyatÄ•
diá¹-á¹-hisampayuttapaá¹-hamajavanacittuppÄ• dÄ• dayo dhammÄ• diá¹-á¹-hisampayuttÄ•
niyatamicchÄ• diá¹-á¹-hi ekacittuppÄ• dasamaá¹…gÄ«bhÄ• vato asÄ• dhÄ• raá¹‡Ä• . tenÄ•

``micchattaniyatÄ• naá¹ƒ aniyatÄ• dhammÄ• sÄ• dhÄ• raá¹‡a, micchattaniyatÄ• dhammÄ
micchattaniyatesupi niyatamicchÄ• diá¹-á¹-hikÄ• naá¹ƒ aniyatÄ• dhammÄ• sÄ• dhÄ• raá¹‡
asÄ• dhÄ• raá¹‡Ä• ti iminÄ• nayena visesÄ• nupassinÄ• veditabbÄ• â€™â€™ ti (Nett-a 34

tattha __ ``iminÄ• nayenÄ• â€™â€™ _ti iminÄ• micchattaniyatÄ• naá¹ƒ uppajjituá¹ƒ bhab
sÄ• dhÄ• raá¹‡Ä• , uppajjituá¹ƒ abhabbÄ• aniyatÄ• dhammÄ• asÄ• dhÄ• raá¹‡Ä• ti gahit
``bhabbÄ• bhabbÄ• â€™â€™ _ti. tathÄ• hÄ«nassa hÄ«no hÄ«nabhÄ• vena sÄ• dhÄ• raá¹
asÄ• dhÄ• raá¹‡Ä• . majjhimassa majjhimo sÄ• dhÄ• raá¹‡o, hÄ«nukkaá¹-á¹-hÄ• asÄ• dhÄ
ukkaá¹-á¹-ho ukkaá¹-á¹-habhÄ• vena sÄ• dhÄ• raá¹‡o, hÄ«namajjhimÄ• asÄ• dhÄ• raá¹‡Ä
``hÄ«nukkaá¹-á¹-hamajjhimaá¹ƒ upÄ• dÄ• ya gavesitabbaâ€™â€™ nti.

``tattha katame dhammÄ• sÄ• dhÄ• raá¹‡Ä• â€™â€™ tiÄ• dinÄ• nÄ• nÄ• vidhena vibhatt
dassitÄ• , amhehi ca Ã±Ä• tÄ• , ``kathaá¹ƒ bhÅ«mipadaá¹-á¹-hÄ• nÄ• ni vibhattihÄ• ranaye
dassitÄ• nÄ«â€™â€™ ti pucchitabbabhÄ• vato dhammavibhajanÄ• nantaraá¹ƒ \Be 176/ bh
vibhajitvÄ• dassento __ ``dassanabhÅ«mÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __dassanabh
ettha paá¹-hamamaggeti dassanabhÅ«mi, sotÄ• pattimaggo \Ne 304/. __niyÄ• mÄ• vakkant
__niyÄ• mo, _ ko so? sampattaniyÄ• mo, avakkanaá¹ƒ __avakkanti, _ sotÄ• pattiphalaá¹ƒ,
__niyÄ• mÄ• vakkanti, _ tÄ• ya. dassanabhÅ«minÄ• mako sotÄ• pattimaggo niyÄ• mÄ• vak
sotÄ• pattiphalassa pattiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. paá¹-hamamaggasamaá¹…gÄ« puggalo
nÄ• ma, phalasamaá¹…gÄ« pana niyÄ• maá¹ƒ okkanto nÄ• ma hoti, tasmÄ• niyÄ• mÄ• va
gahitÄ• . __bhÄ• vanÄ• bhÅ«mÄ«_ti uparimaggattayaá¹ƒ. __uttarikÄ• na_nti tassa tassa m
taá¹ƒtaá¹ƒphalÄ• naá¹ƒ pattiyÄ• padaá¹-á¹-hÄ• nanti paccekaá¹ƒ yojetabbaá¹ƒ.

__dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• _ mandapaÃ±Ã±assa uppajjanato samathaá
padaá¹-á¹-hÄ• naá¹ƒ_ hoti, __sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• _ Ã±Ä• á¹‡Ä• dhika
vipassanÄ• vahantÄ« hutvÄ• __vipassanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, _ avasesÄ• dve paá¹
uppajjanato samathassa padaá¹-á¹-hÄ• nanti gahetabbÄ• . tena __aá¹-á¹-hakathÄ• yaá¹ƒ_
tissopi paá¹-ipadÄ• samathaá¹ƒ Ä• vahantÄ«â€™â€™ tiÄ• di (Nett-a 34). __dÄ• namayaá¹
sayameva ekantena dhammassavanassa padaá¹-á¹-hÄ• naá¹ƒ na hoti, vandanayÄ• canapa
padaá¹-á¹-hÄ• naá¹ƒ honti, tasmÄ• tehi kÄ• raá¹‡ehi sÄ• dhÄ• raá¹‡aá¹ƒ hutvÄ• __parato
hoti, paratoghoso ca dhammassavanapaÃ±hÄ• vissajjanÄ• divasena pavatto.
dÄ• tabbavatthupariccajanavandanayÄ• canakÄ• lesu hi yebhuyyena dhammaá¹ƒ desenti,
vissajjenti, paá¹-ipucchasÄ• kacchÄ• dÄ«ni vÄ• karonti. __sÄ«lamayaá¹ƒ puÃ±Ã±akiriyava

pÄ• mojjapÄ«tipassaddhisukhasamÄ• dhÄ«hi padaá¹-á¹-hÄ• nabhÄ• vena sÄ• dhÄ• raá¹‡a
paÃ±Ã±Ä• ya_ padaá¹-á¹-hÄ• naá¹ƒ hoti. sÄ«lavantassa hi sÄ«laá¹ƒ paccavekkhantassa pÄ
samÄ• hito ca dhammacintane samattho hoti.

__bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±akiriyavatthÅ«_ti purimÄ• purimÄ• samathabhÄ• vanÄ• c
puÃ±Ã±akiriyavatthudÄ• nasÄ«lÄ• dÄ«hi kÄ• raá¹‡ehi sÄ• dhÄ• raá¹‡aá¹ƒ hutvÄ• __bhÄ•
pacchimÄ• ya pacchimÄ• ya samathabhÄ• vanÄ• ya ceva vipassanÄ• bhÄ• vanÄ• ya ca pa
__aá¹-á¹-hakathÄ• yaá¹ƒ_ --- ``sÄ• dhÄ• raá¹‡anti na bÄ«jaá¹ƒ viya aá¹…kurassa, dassana
niyÄ• mÄ• vakkantiÄ• dÄ«naá¹ƒ Ä• veá¹‡ikaá¹ƒ \Be 177/, atha kho sÄ• dhÄ• raá¹‡aá¹ƒ tada
``dÄ• namayasÄ«lamayabhÄ• vanÄ• mayapuÃ±Ã±akiriyavatthÅ«naá¹ƒ paratoghosacintÄ• n
padaá¹-á¹-hÄ• nabhÄ• vo Ä• cariyena vibhatto, evaá¹ƒ sati tesaá¹ƒ dÄ• namayÄ• dÄ«naá¹ƒ
pariyattibÄ• husaccakammaá¹-á¹-hÄ• nÄ• nuyogamaggasammÄ• diá¹-á¹-hÄ«naá¹ƒ padaá¹-
ti vattabbattÄ• tathÄ• pavattaá¹ƒ padaá¹-á¹-hÄ• nabhÄ• vampi dassetuá¹ƒ __ ``dÄ• namaya
parato ca ghosassa sutamayiyÄ• ca paÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-ha

``idÄ• ni \Ne 305/ yasmÄ• dÄ• naá¹ƒ, sÄ«laá¹ƒ, lokiyabhÄ• vanÄ• ca na kevalaá¹ƒ
yathÄ• vuttaparatoghosÄ• dÄ«naá¹ƒyeva, atha kho yathÄ• kkamaá¹ƒ
pariyattibÄ• husaccakammaá¹-á¹-hÄ• nÄ• nuyogamaggasammÄ• diá¹-á¹-hÄ«nampi paccay
dassetuá¹ƒ puna `dÄ• namayaâ€™ ntiÄ• dinÄ• desanaá¹ƒ vaá¸• á¸• hesÄ«â€™â€™ ti (Ne

vuttaá¹ƒ. tattha dÄ• namayapuÃ±Ã±akiriyavatthuno paratoghosassa sÄ• dhÄ• raá¹‡apadaá
vuttanayena Ã±Ä• tabbo. dÄ• naá¹ƒ pana datvÄ• desanaá¹ƒ sutvÄ• sutÄ• nusÄ• rena vitth
pavattamÄ• nÄ• ya sutamayiyÄ• paÃ±Ã±Ä• ya vandanayÄ• canÄ• dÄ«hi sÄ• dhÄ• raá¹‡aá
sÄ«lamayapuÃ±Ã±akiriyavatthunopi cintÄ• mayiyÄ• paÃ±Ã±Ä• ya sÄ• dhÄ• raá¹‡apadaá¹-
parisuddhasÄ«laá¹ƒ pana nissÄ• ya ``jhÄ• naá¹ƒ nibbattessÄ• mi, maggaphalaá¹ƒ nibbattes
paccavekkhantassa pavattamÄ• nassa yonisomanasikÄ• rassa pÄ• mojjÄ• dÄ«hi sÄ• dhÄ•
padaá¹-á¹-hÄ• naá¹ƒ hoti. bhÄ• vanÄ• mayapuÃ±Ã±akiriyavatthuno bhÄ• vanÄ• mayiyÄ• p
sÄ• dhÄ• raá¹‡apadaá¹-á¹-hÄ• nabhÄ• vopi vuttoyeva. samathabhÄ• vanÄ• saá¹…khÄ• taá
katvÄ• vÄ• paripÄ• kaá¹ƒ vipassanÄ• bhÄ• vaá¹ƒyeva vÄ• nissÄ• ya pavattamÄ• nÄ• ya
parisuddhasÄ«lÄ• dÄ«hi sÄ• dhÄ• raá¹‡aá¹ƒ hutvÄ• padaá¹-á¹-hÄ• naá¹ƒ hoti.

dÄ• namayapuÃ±Ã±akiriyavatthuÄ• dÄ«naá¹ƒ paratoghosÄ• dÄ«naá¹ƒ padaá¹-á¹-hÄ• nabh
vibhatto, amhehi ca Ã±Ä• to, ``patirÅ«padesavÄ• sÄ• dayopi imesaá¹ƒ dhammÄ• naá¹ƒ pad
vibhajitabbÄ• , amhehi ca viÃ±Ã±Ä• tabbÄ• , tathÄ• vibhajitvÄ• dassethÄ• â€™â€™ ti vatt
dassetuá¹ƒ __ ``patirÅ«padesavÄ• soâ€™â€™ _tiÄ• dimÄ• ha. __aá¹-á¹-hakathÄ• yaá¹ƒ_ p
patirÅ«padesavÄ• sÄ• dayo kÄ• yavivekacittavivekÄ• dÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ hontÄ«ti ima
`patirÅ«padesavÄ• soâ€™ tiÄ• dimÄ• hÄ• â€™â€™ ti (Nett-a 34) vuttaá¹ƒ. patirÅ«padesaá
kÄ• yavivekacittavivekavaá¸• á¸• hanato, samÄ• dhivaá¸• á¸• hanato ca patirÅ«padesavÄ• s

upacÄ• rasamÄ• dhiappanÄ• samÄ• dhissa ca sÄ«lÄ• dÄ«hi sÄ• dhÄ• raá¹‡aá¹ƒ hutvÄ• p
__sappurisÅ«panissayo_ti sappurisasantÄ• ne pavatto payirupÄ• sato Ä• lambitabbo pasÄ•
labhitvÄ• payirupÄ• santÄ• naá¹ƒ santÄ• ne pavatto pubbapasÄ• do yathÄ• vidho sappuris
saddhÄ• sampannassa ratanattaye __tiá¹‡á¹‡aá¹ƒ aveccappasÄ• dÄ• naá¹ƒ_ ratanattayag
hutvÄ• padaá¹-á¹-hÄ• naá¹ƒ, __samathassa_ labhananimittadÄ• yakaá¹ƒ sappurisaá¹ƒ pay
á¹-hatvÄ• pavattetabbassa samathassa sappurisÅ«panissayo sÄ«lapÄ• mojjapÄ«tÄ• dÄ«h
hutvÄ• padaá¹-á¹-hÄ• naá¹ƒ. attasammÄ• paá¹‡ihitassa pÄ• pajigucchÄ• dÄ«naá¹ƒ sambh
__attasammÄ• paá¹‡idhÄ• naá¹ƒ_ jÄ• tivayÄ• dipaccavekkhaá¹‡ena sÄ• dhÄ• raá¹‡aá¹ƒ h
padaá¹-á¹-hÄ• naá¹ƒ, attasammÄ• paá¹‡ihitassa nibbidÄ• dÄ«naá¹ƒ sambhavato sÄ«lÄ• dÄ
__vipassanÄ• ya_ ca padaá¹-á¹-hÄ• naá¹ƒ.

tadaá¹…gÄ• divasena __akusalapariccÄ• go_ nibbidÄ• Ã±Ä• á¹‡Ä• dÄ«hi sÄ• dhÄ• raá¹‡a
paá¹-isaá¹…khÄ• nupassanÄ• ya paÃ±Ã±Ä• ya ca ariyamagga__samÄ• dhindriyassa ca_ p
__dhammasvÄ• kkhÄ• tatÄ• _ svÄ• kkhÄ• tadhammassavanÄ• nusÄ• rena pavattakusalam
__kusalamÅ«laropanÄ• _ nÄ• ma, tÄ• ya ca tathÄ• vidhakusalamÅ«lakÄ• ya __phalasamÄ
__saá¹…ghasuppaá¹-ipannatÄ• saá¹…ghasuá¹-á¹-hutÄ• ya_ saá¹…ghassa upaá¹-á¹-hÄ• k
sappatissavÄ• ya vacanasampaá¹-icchanabhÄ• vÄ• ya padaá¹-á¹-hÄ• naá¹ƒ. __satthusamp
dhammÄ• dÄ«su ca guá¹‡aajÄ• nanatÄ• ya __appasannÄ• naÃ±ca pasÄ• dÄ• ya pasannÄ
__bhiyyobhÄ• vÄ• ya_ vaá¸• á¸• hanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ. __appaá¹-ihatapÄ• timokk
parisamajjhe vÄ• __dummaá¹…kÅ«naá¹ƒ_ dummukhÄ• naá¹ƒ dussÄ«lÄ• naá¹ƒ puggalÄ•
pÄ• timokkhasaá¹ƒvarÄ• disÄ«lasampannÄ• naá¹ƒ puggalÄ• naá¹ƒ phÄ• suvihÄ• rÄ• ya ca
pana yathÄ• nurÅ«pehi aÃ±Ã±ehi kÄ• raá¹‡ehi sÄ• dhÄ• raá¹‡aá¹ƒ hutvÄ• hotÄ«ti veditabb

``vÄ• sanÄ• bhÄ• giyasuttÄ• dÄ«su \Be 179/ vuttadhammabhÅ«mipadaá¹-á¹-hÄ• nÄ• naá¹
vibhajitabbabhÄ• vo amhehi kena jÄ• nitabbo saddahitabboâ€™â€™ ti pucchitabbattÄ• __
vuttaá¹ƒ. tassattho vuttanayÄ• nusÄ• rena veditabbo.

``ettÄ• vatÄ• ca vibhattihÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto natthÄ«â€™â€™ ti vattabba
vibhattihÄ• roâ€™â€™ _ti vuttaá¹ƒ. yattha yattha sutte ye ye dhammÄ• dayo vuttÄ• , tattha
tesu tesu dhammÄ• dÄ«su yathÄ• lÄ• bhavasena yo yo vibhattihÄ• ro yojito, so so vibhattih
__yutto_ yojitoti attho daá¹-á¹-habbo.

iti vibhattihÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• reneva gambhÄ«rattho vitthÄ• rato vi

9. parivattanahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<35> yena \Ne 307/ yena saá¹ƒvaá¹‡á¹‡Ä• visesabhÅ«tena vibhattihÄ• ravibhaá¹…gena su
vibhattÄ• , so saá¹ƒvaá¹‡á¹‡Ä• visesabhÅ«to vibhaá¹…go paripuá¹‡á¹‡o, ``katamo parivatta
ti pucchitabbattÄ• __ ``tattha katamo parivattano hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha _
niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso
parivattanahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``kusalÄ• kusale dhammeâ€™â€™ tiÄ•
vuccamÄ• no ``sammÄ• diá¹-á¹-hissa purisapuggalassÄ• â€™â€™ tiÄ• diko vitthÄ• rasaá¹ƒ
hÄ• ro parivattanahÄ• ravibhaá¹…go nÄ• mÄ• ti attho gahetabbo.

``saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte niddiá¹-á¹-hassa katamassa bhÄ• vitabbassa kusalassa ka
kathaá¹ƒ parivattetabboâ€™â€™ ti pucchitabbattÄ• imassa bhÄ• vitabbassa kusalassa aya
pahÄ• tabbabhÄ• vavasena parivattetabboti \Be 180/ dassento __ ``sammÄ• diá¹-á¹-hissa p
tiÄ• dimÄ• ha. aá¹-á¹-hakathÄ• ya_á¹ƒ pana ---

``tattha yasmÄ• saá¹ƒvaá¹‡á¹‡iyamÄ• ne sutte yathÄ• niddiá¹-á¹-hÄ• naá¹ƒ kusalÄ• kusala
paá¹-ipakkhabhÅ«te akusalakusaladhamme pahÄ• tabbabhÄ• vÄ• divasena niddhÄ• raá¹‡a
parivattanaá¹ƒ, tasmÄ• `sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡
tiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 35) ---

vuttaá¹ƒ. pahÄ• yakassa hi dhammassa pahÄ• tabbabhÄ• vavasena niddhÄ• raá¹‡aá¹ƒ, pa
pahÄ• yakabhÄ• vavasena niddhÄ• raá¹‡aá¹ƒ paá¹-ipakkhato parivattanaá¹ƒ nÄ• ma hoti. t
__sammÄ• diá¹-á¹-hissÄ• _ti sammÄ• sundarÄ• pasatthÄ• diá¹-á¹-hi yassa puggalassÄ• t
puggalapadaá¹-á¹-hÄ• nÄ• hi ayaá¹ƒ desanÄ• . tena vuttaá¹ƒ ``purisapuggalassÄ• â€™â€™
sammÄ• diá¹-á¹-hi kammakammaphalÄ• disaddahanavasena vÄ• aniccÄ• divipassanÄ• va
vÄ• pavattÄ• niravasesÄ• va gahitÄ• . ``yÄ• ya bhÄ• vitÄ• ya sammÄ• diá¹-á¹-hiyÄ• pahÄ
nijjiá¹‡á¹‡Ä• bhavati, yadi kevalÄ• micchÄ• diá¹-á¹-hiyeva nijjiá¹‡á¹‡Ä• bhavati, evaá¹ƒ sa
akusalÄ• dhammÄ• ajiá¹‡á¹‡Ä•

bhaveyyuâ€™â€™ nti \Ne 308/ vattabbattÄ• __ ``ye cassa micchÄ• diá¹-á¹-hipaccayÄ• â€™
micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• akusalÄ• yeva dhammÄ• ca __uppajjeyyuâ
__te ca_ akusalÄ• dhammÄ• __assa_ sammÄ• diá¹-á¹-hisampannassa purisapuggalassa
pahÄ• tabbÄ• rahÄ• anuppajjanasabhÄ• vÄ• honti. tenÄ• ha bhagavÄ• --- ``upÄ• dÄ• nam
(Ud 2; Vin I 1).

``yadi sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi, tappaccayÄ• akusaladh
bhavanti, evaá¹ƒ sati sammÄ• diá¹-á¹-hipaccayÄ• kusalÄ• dhammÄ• na sambhaveyyuâ€™
``sammÄ• diá¹-á¹-hipaccayÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __assa_ sammÄ• diá¹-á¹-his

uppajjanÄ• rahÄ• sammÄ• diá¹-á¹-hipaccayÄ• aneke __kusalÄ• _ samathavipassanÄ• vÄ
sambhavanti, uppannÄ• ca __te_ dhammÄ• __assa_ sammÄ• diá¹-á¹-hisampannassa pur
punappunaá¹ƒ pavattanavasena __bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti_.

sammÄ• diá¹-á¹-hiyÄ• \Be 181/ paá¹-ipakkhÄ• naá¹ƒ micchÄ• diá¹-á¹-hiyÄ• , tappaccayÄ• n
dhammÄ• naá¹ƒ parivattanabhÄ• vo Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``sammÄ• sa
paá¹-ipakkho dhammo kathaá¹ƒ parivattetabboâ€™â€™ ti vattabbattÄ• __ ``sammÄ• saá¹.
purisapuggalassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yojanattha Ä• dayo vuttanayÄ• nusÄ• rena v
pasatthÄ• vÄ• cÄ• yassa puggalassÄ• ti __sammÄ• vÄ• co, _ tassa sammÄ• vÄ• cassa. _
_tiÄ• dÄ«naá¹ƒ atthopi vuttanayena veditabbo. ayaá¹ƒ pana visesatthosammÄ• aviparÄ«ta
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ yassa puggalassÄ• ti __sammÄ• vimuttiÃ±Ä• á¹‡adassano, _
sammÄ• vimuttiÃ±Ä• á¹‡adassanassa paccavekkhaá¹‡aÃ±Ä• á¹‡adassanasampannassa p
samÄ• nÄ• vimuttÄ• mayaâ€™â€™ nti micchÄ• bhinivesavasena pavattaá¹ƒ __micchÄ• v
nijjiá¹‡á¹‡aá¹ƒ_ vigataá¹ƒ bhavati. __ ``ye cassÄ• â€™â€™ _tiÄ• dÄ«naá¹ƒ anusandhyÄ• d
veditabbo.

<36> ``sammÄ• diá¹-á¹-hissÄ• tiÄ• dinÄ• sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ kusalÄ• naá¹ƒ pa
micchÄ• diá¹-á¹-hÄ• dikÄ• yeva akusalÄ• pahÄ• tabbabhÄ• vena parivattetabbÄ• â€™â€™
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«naá¹ƒ kusalÄ• naá¹ƒ paá¹-ipakkhÄ• pÄ• á¹‡Ä• tipÄ•
pahÄ• tabbabhÄ• vena parivattetabbÄ• ti dassetuá¹ƒ __ ``yassa vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• p
vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``evaá¹ƒ sammÄ• diá¹-á¹-hiÄ• dimukhena micchÄ
puna pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• nakÄ• mesumicchÄ• cÄ• rÄ• dito veramaá¹‡iyÄ• dÄ«h
parivattanaá¹ƒ dassetuá¹ƒ `yassÄ• â€™ tiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 36) vuttaá¹ƒ.
tadaá¹…gÄ• divasena__pahÄ«no hoti. kÄ• lavÄ• dissÄ• _ti vaditabbakÄ• le vaditabbaá¹ƒ va
__kÄ• lavÄ• dÄ«, _ tassa.

``yathÄ• vuttappakÄ• reneva \Ne 309/ parivattetabbÄ• â€™â€™ ti pucchitabbattÄ• aÃ±Ã±
parivattetabbÄ• ti dassetuá¹ƒ __ ``ye ca kho kecÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hak
kho kecÄ«tiÄ• dinÄ• sammÄ• diá¹-á¹-hiÄ• dimukheneva micchÄ• diá¹-á¹-hiÄ• dÄ«hi eva pa
dassetÄ«â€™â€™ ti (Nett-a 36) vuttaá¹ƒ. tattha __keci_ micchÄ• diá¹-á¹-hikamicchÄ• saá¹.
paresaá¹ƒ ariyÄ• naá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ garahanti. __sandiá¹-á¹-hik
niyuttÄ• , __sahadhammikÄ• _ saha dhammena kÄ• raá¹‡ena ye vattanti sahadhammikÄ• .
yuttÄ• \Be 182/. vÄ• dÄ• ca anuvÄ• dÄ• ca __vÄ• dÄ• nuvÄ• dÄ• , _ te bhavanto sammÄ
garahanti. __tena_ garahaá¹‡ena. __pujjÄ• _ pÅ«jitabbÄ• ca na bhavanti, __pÄ• saá¹ƒsÄ•
bhavanti. __eva_ntiÄ• dÄ«su sammÄ• saá¹…kappaá¹ƒ vÄ• sammÄ• vÄ• cÄ• dikaá¹ƒ vÄ•
sammÄ• saá¹…kappaÃ±ca te bhavanto dhammaá¹ƒ garahanti. tena hi ye micchÄ• saá¹…ka
ca pÄ• saá¹ƒsÄ• ca ... pe ... sammÄ• vimuttiÃ±ca te bhavanto dhammaá¹ƒ garahanti. tena
micchÄ• diá¹-á¹-hivÄ• cikÄ• , te bhavanto na pujjÄ• ca pÄ• saá¹ƒsÄ• ca. sammÄ• vimuttiÃ

bhavanto dhammaá¹ƒ garahanti. tena hi ye micchÄ• vimuttikÄ• , te bhavanto na pujjÄ• ca p
sammÄ• vimuttiÃ±Ä• á¹‡adassanaÃ±ca te bhavanto dhammaá¹ƒ garahanti. tena hi ye micc
te bhavanto na pujjÄ• ca pÄ• saá¹ƒsÄ• cÄ• ti yojanÄ• kÄ• tabbÄ• . __ ``micchÄ• vimuttiÃ
pÄ• á¹-ho atthi.

``ariyamaggasammÄ• diá¹-á¹-hÄ• dÄ«naá¹ƒ garahavaseneva micchÄ• diá¹-á¹-hÄ• dayo ca
nÄ• vasesÄ• naá¹ƒ pasaá¹ƒsÄ• vasenÄ• â€™â€™ ti vattabbattÄ• kÄ• mÄ• dÄ«naá¹ƒ pasa
paá¹-ipakkhÄ• veramaá¹‡iyÄ• dayopi parivattetabbÄ• ti dassetuá¹ƒ __ ``ye ca kho keci eva
_tiÄ• di vuttaá¹ƒ. tattha __bhuÃ±jitabbÄ• kÄ• mÄ• , paribhuÃ±jitabbÄ• kÄ• mÄ• , Ä• sevita
kÄ• mÄ• _ti ettha kÄ• mÄ«yanteti __kÄ• mÄ• _ti kammasÄ• dhanavasena vatthukÄ• mÄ•
bhuÃ±jitabbÄ• , atipaá¹‡Ä«tÄ• kÄ• mÄ• pari samantato bhuÃ±jitabbÄ• . atipaá¹‡Ä«tatarÄ•
sevitabbÄ• , niyatÄ• sevitabbÄ• . __bhÄ• vayitabbÄ• kÄ• mÄ• , bahulÄ«kÄ• tabbÄ• kÄ• m
__kÄ• mÄ• _ti kattusÄ• dhanavasena kilesakÄ• mÄ• gahitÄ• , punappunaá¹ƒ uppÄ• danav
vaá¸• á¸• hÄ• petabbÄ• pavattetabbÄ• kilesa__kÄ• mÄ• , _ bahÅ«naá¹ƒ punappunaá¹ƒ up
vaá¸• á¸• hÄ• petabbÄ• kilesa__kÄ• mÄ• _ti __ye ca_ kÄ• mavasikÄ• puthujjanÄ• keci ev
kÄ• mavasikÄ• naá¹ƒ puthujjanÄ• naá¹ƒ kesaÃ±ci tÄ• disehi __kÄ• mehi veramaá¹‡Ä«_ ku
__adhammo_ asevitabbo nÄ• ma Ä• pajjeyyÄ• ti adhippÄ• yo gahetabbo.

antadvayavasena \Ne 310/ parivattanaá¹ƒ dassetuá¹ƒ __ ``ye vÄ• pana kecÄ«â€™â€™ _t
__attakilamathÄ• nuyogo dhammoti niyyÄ• niko_ti ye vÄ• pana paÃ±cÄ• tapÄ• dipaá¹-ipan
evamÄ• haá¹ƒsu, __tesaá¹ƒ_ paÃ±cÄ• tapÄ• dipaá¹-ipannakÄ• naá¹ƒ __niyyÄ• niko dhamm
majjhimÄ• paá¹-ipadÄ• saá¹…khÄ• to vipassanÄ• sahito ariyamaggo \Be 183/ __adhammo_
Ä• pajjeyyÄ• ti. sukhadukkhavasenapi parivattanaá¹ƒ dassetuá¹ƒ __ ``ye ca khoâ€™â€™ _
nijjarÄ• pessÄ• mÄ• â€™â€™ ti attahiá¹ƒsanÄ• divasena paá¹-ipannakÄ• naá¹ƒ pavatto sa
niyyÄ• nikoti.

__ye ca_ tathÄ• paá¹-ipannakÄ• keci evamÄ• haá¹ƒsu, __tesaá¹ƒ_ tathÄ• paá¹-ipannakÄ•
anavajjapaccayaparibhogavasena pavatto sarÄ«radukkhÅ«pasamo __sukho dhammo adha
Ä• pajjeyyÄ• ti.

antadvayÄ• divasena parivattanaá¹ƒ Ä• cariyena vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``kath
asubhasaÃ±Ã±Ä• divasena parivattetabboâ€™â€™ ti pucchitabbattÄ• evaá¹ƒ asubhasaÃ±
subhasaÃ±Ã±Ä• dikÄ• parivattetabbÄ• ti dassetuá¹ƒ __ ``yathÄ• vÄ• panÄ• â€™â€™ _tiÄ
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``idÄ• ni asubhasaÃ±Ã±Ä• dimukhena subhasaÃ±Ã±Ä• dip
vÄ• panÄ• â€™ tiÄ• di vuttaâ€™â€™ nti (Nett-a 36) vuttaá¹ƒ. __sabbasaá¹…khÄ• resÅ«_t
Ä• raddhavipassakassa hi tebhÅ«makÄ• dhammÄ• kilesÄ• sucipaggharaá¹‡akattÄ• asub

``yadi sarÅ«patoyeva imesaá¹ƒ ime paá¹-ipakkhÄ• ti aparivattetabbÄ• siyuá¹ƒ, evaá¹ƒ sati

paá¹-ipakkhÄ• na sakkÄ• parivattetuá¹ƒ, kathaá¹ƒ sakkÄ• parivattetuâ€™â€™ nti vattabb
parivattanalakkhaá¹‡aá¹ƒ dassento __ ``yaá¹ƒ yaá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha.
akusalaá¹ƒ vÄ• __yaá¹ƒ yaá¹ƒ dhammaá¹ƒ parivattetukÄ• mo Ä• cariyo cittena rocayati_ di
__upagacchati, _ kusalassa vÄ• akusalassa vÄ• __tassa tassa_ rucikassa upagatassa __
paá¹-ipakkho, __so_ paá¹-ipakkhadhammo asaddhammo __assa_ dhammassa __aniá¹-á¹-
__ajjhÄ• panno_ pariÃ±Ã±Ä• to. iá¹-á¹-haá¹ƒ vÄ• aniá¹-á¹-haá¹ƒ vÄ• __yaá¹ƒ yaá¹ƒ dhamm
Ä• cariyo cittena __rocayati_ diá¹-á¹-hiyÄ• __upagacchati, _ iá¹-á¹-hassa vÄ• aniá¹-á¹-has
rucikassa dhammassa yo paá¹-ipakkho, __so_ paá¹-ipakkhadhammo __assa_ dhammassa
paccanÄ«kadhammato __ajjhÄ• panno_ pariÃ±Ã±Ä• to bhavatÄ«ti parivattetukÄ• mena
icchitabbadhammÄ• nurÅ«papaá¹-ipakkhavasena parivattanaá¹ƒ kÄ• tabbanti parivattane p
vuttaá¹ƒ. tena __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ --- ``paá¹-ipakkhassa lakkhaá¹‡aá¹ƒ vibhÄ

``evaá¹ƒ \Ne 311/ \Be 184/ vuttappakÄ• raá¹ƒ parivattanaá¹ƒ amhehi kathaá¹ƒ saddahitabb
__ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``ettÄ• vatÄ• parivatto hÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto natthÄ«â€™â€™ ti vattabbat
parivattano hÄ• roâ€™â€™ _ti vuttaá¹ƒ. yasmiá¹ƒ sutte kusalÄ• kusale niddiá¹-á¹-he paá¹-ip
nÄ«haritvÄ• yathÄ• sambhavaá¹ƒ yo yo parivattano hÄ• ro niyutto, tasmiá¹ƒ sutte niddiá¹-á
nÄ«haritvÄ• so so parivattano hÄ• ro __niyutto_ niddhÄ• retvÄ• yutto yojitoti attho gahetab

iti parivattanahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

10. vevacanahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<37> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena pavattanahÄ• ravibhaá¹…gena pariva
vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to parivattanahÄ• ravibhaá¹…go paripuá¹‡á¹‡
vevacanahÄ• ravibhaá¹…goâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo vevacano hÄ• r
tattha __tatthÄ• _ti tesu niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saâ
__vevacano hÄ• ro_ vevacanahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``vevacanÄ• ni bahÅ
idÄ• ni mayÄ• vuccamÄ• no ``ekaá¹ƒ bhagavÄ• dhammaâ€™â€™ ntiÄ• diko vitthÄ• rasaâ
hÄ• ro vevacanahÄ• ravibhaá¹…go nÄ• mÄ• ti attho gahetabbo. ``yÄ• ni vevacanÄ• ni nidd
vevacanÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``yathÄ• ekaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __
__dhammaá¹ƒ_ sabhÄ• vadhammaá¹ƒ paÃ±Ã±Ä• petabbaá¹ƒ vÄ• __dhammaá¹ƒ aÃ±Ã±an
vevacanehi ca bhagavÄ• niddisati, tathÄ• pakÄ• rÄ• ni vevacanÄ• ni viÃ±Ã±Ä• tabbÄ• nÄ«

kinti \Be 185/ bhagavÄ• Ä• hÄ• â€™â€™ ti vattabbattÄ• __ ``yathÄ• ha bhagavÄ• â€™â€
yaá¹ƒyaá¹ƒpakÄ• rÄ• ni vevacanÄ• ni ---

``Ä• sÄ• \Ne 312/ ca pihÄ• ca abhinandanÄ• ca, anekadhÄ• tÅ«su sarÄ• patiá¹-á¹-hitÄ• .

aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• pajappitÄ• , sabbÄ• mayÄ• byantikatÄ• samÅ«likÄ• â€™

bhagavÄ• Ä• ha, taá¹ƒtaá¹ƒpakÄ• rÄ• ni vevacanÄ• ni viÃ±Ã±Ä• tabbÄ• nÄ«ti attho.

ekasseva dhammassa anekehi pariyÄ• yabhÅ«tehi vevacanehi niddisane phalaá¹ƒ __aá¹-á
bahudhÄ• vuttaá¹ƒ, tasmÄ• amhehi na dassitaá¹ƒ. ``katamÄ• Ä• sÄ• , katamÄ• pihÄ• dÄ
``Ä• sÄ• nÄ• ma vuccatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __yÄ• bhavissassa atthassa Ä• sÄ«
yÄ• Ä• sÄ• __assa_ Ä• sÄ«santassa puggalassa uppajjati, tassa Ä• sÄ«sanÄ• __ ``Ä• sÄ
vattamÄ• nassa yÄ• patthanÄ• __assa_ patthayantassa uppajjati, seyyataraá¹ƒ vÄ• aÃ±Ã
bhaveyyaâ€™â€™ nti yÄ• pihÄ• __assa_ pihayantassa uppajjati, sÄ• patthanÄ• __ ``pih
vuccati. anÄ• gatatthaá¹ƒ Ä• rabbha pavattÄ• taá¹‡hÄ• __ ``Ä• sÄ• â€™â€™ _ti vuccati, a
Ä• rabbha pavattÄ• taá¹‡hÄ• __ ``pihÄ• â€™â€™ _ti vuccati, tathÄ• pi taá¹‡hÄ• bhÄ• ven
atthassa icchitassa nipphatti __atthanipphatti, _ paá¹-ipÄ• leti etÄ• ya taá¹‡hÄ• yÄ• ti __paá
atthanipphattiyÄ• paá¹-ipÄ• lanÄ• ti __atthanipphattipaá¹-ipÄ• lanÄ• _. yÄ• taá¹‡hÄ• assa
uppajjati, sÄ• taá¹‡hÄ• __ ``abhinandanÄ• â€™â€™ _ti vuccati.

``yÄ• atthanipphatti taá¹‡hÄ• ya paá¹-ipÄ• letabbÄ• , katamÄ• sÄ• atthanipphattÄ«â€™â
atthanipphattiá¹ƒ sattato vÄ• saá¹…khÄ• rato vÄ• vibhajitvÄ• dassento __ ``piyaá¹ƒ vÄ• Ä
dhammaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __ ``Ã±Ä• tiâ€™â€™ _nti iminÄ• mittabandhavÄ
pana piyarÅ«pÄ• rammaá¹‡Ä• dikaá¹ƒ chabbidhampi yÄ• ya taá¹‡hÄ• ya taá¹‡hiko abhinan
``abhinandanÄ• nÄ• mÄ• â€™â€™ _ti vuccati. paá¹-ikkÅ«laá¹ƒ Ã±Ä• tiá¹ƒ vÄ• dhammaá¹
appaá¹-ikkÅ«laá¹ƒ Ã±Ä• tiá¹ƒ vÄ• dhammaá¹ƒ vÄ• sabhÄ• vavasena appaá¹-ikkÅ«lato yÄ
abhinandati \Be 186/, sÄ• taá¹‡hÄ• vÄ• __ ``abhinandanÄ• nÄ• mÄ• â€™â€™ _ti vuccat

``yÄ• su anekÄ• su dhÄ• tÅ«su vuttappakÄ• rÄ• taá¹‡hÄ• `sarÄ• â€™ ti bhagavatÄ• vutt
ti pucchitabbattÄ• tÄ• dhÄ• tuyo sarÅ«pato dassetuá¹ƒ __ ``cakkhudhÄ• tÅ«â€™â€™ _tiÄ

``tÄ• su dhÄ• tÅ«su katamÄ• ya dhÄ• tuyÄ• katamÄ• sarÄ• patiá¹-á¹-hitÄ• pavattÄ• â€™
dhÄ• tuyÄ• ayaá¹ƒ sarÄ• patiá¹-á¹-hitÄ• pavattÄ• ti niyametvÄ• dassetuá¹ƒ __ ``sarÄ• ti k
rÅ«pÄ• dhimuttÄ• â€™â€™ _tiÄ• di \Ne 313/ vuttaá¹ƒ. tattha __kecÄ«_ti sarÄ• saá¹…khÄ•
taá¹‡hikÄ• puggalÄ• . __rÅ«pÄ• dhimuttÄ• _ti rÅ«padhÄ• tusaá¹…khÄ• te Ä• rammaá¹‡e a
padena rÅ«pataá¹‡hÄ• saá¹…khÄ• tÄ• sarÄ• rÅ«padhÄ• tuyÄ• patiá¹-á¹-hitÄ• pavattÄ• t

saddÄ• dhimuttÄ• â€™â€™ _tiÄ• dÄ«hipi saddataá¹‡hÄ• saá¹…khÄ• tÄ• dayo sarÄ• sado
pavattÄ• sarÄ• va gahitÄ• . __keci dhammÄ• dhimuttÄ• _ti ettha dhammaggahaá¹‡ena
cakkhudhÄ• tusotadhÄ• tughÄ• nadhÄ• tujivhÄ• dhÄ• tukÄ• yadhÄ• tusattaviÃ±Ã±Ä• á¹‡ad
aá¹-á¹-hÄ• rasa dhÄ• tuyo patiá¹-á¹-hÄ• nabhÄ• vena gahitÄ• pi chabbidhÄ• va gahitÄ• ti da
``rÅ«pÄ• dhimuttÄ• dÄ«su kittakÄ• ni padÄ• ni taá¹‡hÄ• pakkhe taá¹‡hÄ• ya vevacanÄ• â€
etÄ• disÄ• ni ettakÄ• ni padÄ• ni taá¹‡hÄ• pakkhe taá¹‡hÄ• vevacanÄ• nÄ«ti niyametvÄ• c
cha gehasitÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu chasu rÅ«pÄ• dÄ«su. __ch
domanassÄ• nÄ«_ti chasu rÅ«pÄ• dÄ«su pavattaá¹ƒ taá¹‡hÄ• pemaá¹ƒ nissÄ• ya pavattÄ•
sesesupi. ``cha upekkhÄ• gehasitÄ• pi bhagavatÄ• vuttÄ• , kasmÄ• na gahitÄ• â€™â€™
upekkhÄ• gehasitÄ• , ayaá¹ƒ diá¹-á¹-hipakkhoâ€™â€™ _ti vuttaá¹ƒ, diá¹-á¹-hipakkhattÄ• n

<38> ``kathaá¹ƒ vuttappakÄ• rÄ• taá¹‡hÄ• eva gahitÄ• â€™â€™ ti vattabbattÄ• __ ``sÄ•
patthanÄ• kÄ• renÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sÄ• _ vuttappakÄ• rÄ• eva taá¹‡hÄ• pa
Ä• sÄ• dipariyÄ• yena vuttÄ• , rÅ«pÄ• diÄ• rammaá¹‡adhammesu nandanato __ ``dhamma
vuttÄ• , rÅ«pÄ• diÄ• rammaá¹‡adhammesu gilitvÄ• pariniá¹-á¹-hapeti viya ajjhosÄ• ya tiá¹-á
``dhammajjhosÄ• naâ€™â€™ _nti pariyÄ• yena vuttÄ• , tasmÄ• taá¹‡hÄ• ya vevacanÄ• ni

taá¹‡hÄ• ya \Be 187/ vevacanÄ• ni Ä• cariyena niddiá¹-á¹-hÄ• ni, amhehi ca Ã±Ä• tÄ• ni, ``
vevacanÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``cittaá¹ƒ manoâ€™â€™ _tiÄ• di vuttaá¹ƒ. ``
__cittaá¹ƒ_. manati jÄ• nÄ• tÄ«ti __mano_. vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aâ€™â€™ _ntiÄ
(Dhs-a 5) vuttova, tasmÄ• amhehi na vitthÄ• rito. vevacanÄ• niyeva imÄ• ni imassa vevaca
kathayissÄ• ma. __ ``paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaâ€™â€™ _ntiÄ• dÄ«ni paÃ±Ã±Ä• v

__ ``arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ _tiÄ• dÄ«ni buddhassa vevacanÄ• ni. ``tÄ• ni
pucchitabbattÄ• __ ``yathÄ• ca buddhÄ• nussatiyaá¹ƒ vuttaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. bu
__yathÄ• ca_ yaá¹ƒyaá¹ƒpakÄ• raá¹ƒ \Ne 314/ vevacanaá¹ƒ bhagavatÄ• ``itipi so bhagavÄ
bhagavatoâ€™â€™ ti vuttaá¹ƒ, etaá¹ƒpakÄ• raá¹ƒ vevacanaá¹ƒ buddhÄ• nussatiyÄ• vevac
daá¹-á¹-habbaá¹ƒ. __ ``yathÄ• ca dhammÄ• nussatiyaá¹ƒ vuttaâ€™â€™ _ntiÄ• dÄ«supi ev

__ ``tenÄ• hÄ• â€™â€™ _tiÄ• dyÄ• nusandhyÄ• diattho ceva __ ``niyutto vevacano hÄ• ro
ca vuttanayÄ• nusÄ• rena veditabbo.

iti vevacanahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

11. paÃ±Ã±attihÄ• ravibhaá¹…gavibhÄ• vanÄ•

<39> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena vibhaá¹…gena vevacanÄ• ni vibhattÄ
saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to vibhaá¹…go paripuá¹‡á¹‡o, ``katamo paÃ±Ã±attihÄ• ravi
pucchitabbattÄ• __ ``tattha katamo paÃ±Ã±attihÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ta
niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso
paÃ±Ã±attihÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``ekaá¹ƒ bhagavÄ• dhammaá¹ƒ paÃ±Ã±
desetÄ«â€™â€™ tiÄ• diniddesassa idÄ• ni mayÄ• vuccamÄ• no ``yÄ• pakatikathÄ• ya de
vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso paÃ±Ã±attihÄ• ro paÃ±Ã±attihÄ• ravibhaá¹…go nÄ• m

``yÄ• hi \Be 188/ vividhÄ• hi paÃ±Ã±attÄ«hi ekaá¹ƒ dhammaá¹ƒ bhagavÄ• deseti, katamÄ
paÃ±Ã±attiyoâ€™â€™ ti pucchitabbattÄ• __ ``yÄ• pakatikathÄ• yÄ• â€™â€™ _tiÄ• di vutt
__pakatikathÄ• yÄ• _ti assÄ• dÄ• dipadatthavisesaá¹ƒ aniddhÄ• retvÄ• atthasabhÄ• vena
sÄ• dhukaá¹ƒ manasikÄ• radhammakathÄ• ya yÄ• desanÄ• yathÄ• dhippetamatthaá¹ƒ ve
patiá¹-á¹-hapeti pakÄ• rena Ã±Ä• peti, tasmÄ• __nikkhepapaÃ±Ã±atti, _ tÄ• ya paÃ±Ã±atti
attho. ``yÄ• paÃ±Ã±atti `pakatikathÄ• ya \Ne 315/ desanÄ• â€™ ti vuttÄ• , katamÄ• sÄ• â€
tathÄ• pucchitvÄ• vitthÄ• rato dassetuá¹ƒ __ ``kÄ• ca pakatikathÄ• ya desanÄ• â€™â€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``iti `pakatikathÄ• ya desanÄ• â€™ ti saá¹…khepena vut
vibhajituá¹ƒ `kÄ• ca pakatikathÄ• ya desanÄ• â€™ ti pucchitvÄ• `cattÄ• ri saccÄ• nÄ«â€™
(Nett-a 39) vuttaá¹ƒ. tattha desanÄ• desetabbassa bhedabhÄ• vepi abhedopacÄ• rena __ `
saccÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ, catunnaá¹ƒ saccÄ• naá¹ƒ paÃ±Ã±atti desanÄ• nÄ• mÄ•

``kathaá¹ƒ taá¹ƒ saccapaÃ±Ã±attiá¹ƒ bhagavÄ• Ä• hÄ• â€™â€™ ti pucchitabbattÄ• __ ``y
_ti vuttaá¹ƒ. __yathÄ• _ yena pakÄ• rena bhagavÄ• yaá¹ƒ yaá¹ƒ paÃ±Ã±attiá¹ƒ Ä• ha, tath
paÃ±Ã±atti jÄ• nitabbÄ• . __ ``idaá¹ƒ dukkhaâ€™â€™ _nti yaá¹ƒ paÃ±Ã±attiá¹ƒ bhagavÄ•
dukkhaâ€™â€™ nti paÃ±Ã±atti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nikkhepapaÃ±Ã±atti, chann
nikkhepapaÃ±Ã±atti, aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ nikkhepapaÃ±Ã±atti, dvÄ• dasa
nikkhepapaÃ±Ã±atti, dasannaá¹ƒ indriyÄ• naá¹ƒ nikkhepapaÃ±Ã±attÄ«ti yojanÄ• kÄ• tabbÄ
khandhadhÄ• tuÄ• yatanindriyÄ• ni ca lokiyÄ• neva. pÄ«á¸·anasaá¹…khatasantÄ• pavipari
ekattaá¹ƒ upanetvÄ• ``idaá¹ƒ dukkhaâ€™â€™ nti vuttÄ• . __dasannaá¹ƒ indriyÄ• na_nti
cakkhusotaghÄ• najivhÄ• kÄ• yaitthipurisajÄ«vitamanavedanindriyÄ• naá¹ƒ dasannaá¹ƒ. an
ekalakkhaá¹‡attÄ• vedanindriyaá¹ƒ ekanti gahitaá¹ƒ, saddhindriyÄ• dÄ«ni pana maggapari
gahitÄ• ni.

__kabaá¸·Ä«kÄ• re_ti á¹-hÄ• nÅ«pacÄ• rena voharite ojÄ• saá¹…khÄ• te Ä• hÄ• re, rÄ• go
anusayavasena, Ä• sÄ• vasena vÄ• patthanÄ• vasena vÄ• __atthi nandÄ«. atthi taá¹‡hÄ•
__patiá¹-á¹-hitaá¹ƒ viruá¸·ha_nti paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• pattiyÄ• patiá¹-
patiá¹-á¹-hitaÃ±ceva viruá¸·haÃ±cÄ• ti gahetabbaá¹ƒ. __saá¹…khÄ• rÄ• na_nti punabbhava

abhinibbattihetukÄ• naá¹ƒ \Be 189/ saá¹…khÄ• rÄ• naá¹ƒ. __jÄ• tijarÄ• maraá¹‡a_nti abhin
na uppÄ• dova, paripÄ• kalakkhaá¹‡Ä• jarÄ• , na á¹-hitiyeva, bhedanalakkhaá¹‡aá¹ƒ maraá
tena vuttaá¹ƒ __ ``sasokaá¹ƒ sadaraá¹ƒ saupÄ• yÄ• saâ€™â€™ _nti.

``phasse ce, bhikkhave, Ä• hÄ• re ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re
ce, bhikkhave, Ä• hÄ• re atthi rÄ• go ... pe ... vadÄ• mÄ«â€™â€™ ti __ayaá¹ƒ_ paÃ±Ã±atti
ca pabhavassa paÃ±Ã±Ä• panato __pabhavapaÃ±Ã±atti_ nÄ• ma.

vaá¹-á¹-avasena paÃ±Ã±attibhedo Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``kathaá¹ƒ viva
paÃ±Ã±attibhedo \Ne 316/ vibhattoâ€™â€™ ti vattabbattÄ• __ ``kabaá¸·Ä«kÄ• re ce, bhikk
rÄ• goâ€™â€™ _tiÄ• di vuttaá¹ƒ. ``kabaá¸·Ä«kÄ• re ... pe ... anupÄ• yÄ• santi vadÄ• mÄ«â
paÃ±Ã±atti dukkhassa pariÃ±Ã±Ä• ya ca paÃ±Ã±Ä• panato __pariÃ±Ã±Ä• paÃ±Ã±atti_ nÄ•
paÃ±Ã±Ä• panato __pahÄ• napaÃ±Ã±atti_ nÄ• ma, maggassa bhÄ• vanÄ• ya ca paÃ±Ã±Ä
nÄ• ma, nirodhassa sacchikiriyÄ• ya ca paÃ±Ã±Ä• panato __sacchikiriyÄ• paÃ±Ã±atti_ nÄ•

<40> vivaá¹-á¹-avasena paÃ±Ã±attibhedo Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``katha
paÃ±Ã±attibhedo vibhattoâ€™â€™ ti vattabbattÄ• __ ``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vet
``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha ... pe ... yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ t
maggassa bhÄ• vanÄ• ya ca paÃ±Ã±Ä• panato __bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma, dukkh
__pariÃ±Ã±Ä• paÃ±Ã±atti_ nÄ• ma, samudayassa pahÄ• nassa ca paÃ±Ã±Ä• panato __pa
sacchikiriyÄ• ya ca paÃ±Ã±Ä• panato __sacchikiriyÄ• paÃ±Ã±atti_ nÄ• ma.

sammasanavasena paÃ±Ã±attibhedo Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``kathaá¹ƒ
paÃ±Ã±attibhedo vibhattoâ€™â€™ ti vattabbattÄ• __ ``rÅ«paá¹ƒ, rÄ• dha, vikirathÄ• â€™â
``rÅ«paá¹ƒ, rÄ• dha, vikiratha ... pe ... nibbÄ• naâ€™â€™ nti __ayaá¹ƒ_ paÃ±Ã±atti taá¹‡hÄ
rodhassa nirodhassa ca paÃ±Ã±Ä• panato __nirodhapaÃ±Ã±atti_ nÄ• ma, assÄ• dassa nib
__nibbidÄ• paÃ±Ã±atti_ nÄ• ma, dukkhassa pariÃ±Ã±Ä• ya ca paÃ±Ã±Ä• panato __pariÃ±
samudayassa pahÄ• nassa ca paÃ±Ã±Ä• panato __pahÄ• napaÃ±Ã±atti_ nÄ• ma, maggas
__bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma, nirodhassa sacchikiriyÄ• ya ca paÃ±Ã±Ä• panato __sa

``rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• ni \Be 190/ vikiranto viddhaá¹ƒs
paÃ±Ã±Ä• ya taá¹‡hÄ• kkhayÄ• ya paá¹-ipajjanto kiá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti pucchitab
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ``so `idaá¹ƒ duk
pajÄ• nÄ• tÄ«ti ... pe ... nirodhagÄ• minipaá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™
saccÄ• naá¹ƒ paá¹-ivedhassa paÃ±Ã±Ä• panato __paá¹-ivedhapaÃ±Ã±atti_ nÄ• ma, dassa
paÃ±Ã±Ä• panato __nikkhepapaÃ±Ã±atti_ nÄ• ma, maggassa bhÄ• vanÄ• ya ca paÃ±Ã±Ä
nÄ• ma, sotÄ• pattiphalassa sacchikiriyÄ• ya ca paÃ±Ã±Ä• panato __sacchikiriyÄ• paÃ±Ã±
Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `Ä• savÄ• asesaá¹ƒ nirujjhantÄ«â€

pajÄ• nÄ• tÄ«â€™â€™ ti __ayaá¹ƒ_ paÃ±Ã±atti khayeÃ±Ä• á¹‡assa uppÄ• dassa ca paÃ±
nÄ• ma, anuppÄ• deÃ±Ä• á¹‡assa okÄ• sassa ca \Ne 317/ paÃ±Ã±Ä• panato __okÄ• sapa
bhÄ• vanÄ• ya ca paÃ±Ã±Ä• panato __bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma, dukkhassa pariÃ±
__pariÃ±Ã±Ä• paÃ±Ã±atti_ nÄ• ma, samudayassa pahÄ• nassa ca paÃ±Ã±Ä• panato __pa
vÄ«riyindriyassa Ä• rambhassa ca paÃ±Ã±Ä• panato __Ä• rambhapaÃ±Ã±atti_ nÄ• ma, Ä•
paÃ±Ã±Ä• panato __Ä• haá¹-anÄ• paÃ±Ã±atti_ nÄ• ma, bhÄ• vanÄ• bhÅ«miyÄ• nikkhepa
__nikkhepapaÃ±Ã±atti_ nÄ• ma, pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ abhinig
__abhinighÄ• tapaÃ±Ã±atti_ nÄ• ma.

<41> vaá¹-á¹-avasena vÄ• vivaá¹-á¹-avasena vÄ• dhammasammasanavasena vÄ• upÄ•
pajÄ• nanavasena vÄ• saccesu nÄ• nÄ• vidho paÃ±Ã±attibhedo Ä• cariyena vibhatto, amh
teparivaá¹-á¹-avasena saccesu paÃ±Ã±attibhedo vibhattoâ€™â€™ ti vattabbattÄ• teparivaá
paÃ±Ã±attibhedaá¹ƒ dassetuá¹ƒ __ ``idaá¹ƒ dukkhanti me, bhikkhaveâ€™â€™ _tiÄ• di Ä• r
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``evaá¹ƒ vaá¹-á¹-avivaá¹-á¹-amukhena sammasanaupÄ•
saccesu paÃ±Ã±attivibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni teparivaá¹-á¹-avasena dassetuá¹ƒ `idaá
bhikkhaveâ€™ tiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 41) vuttaá¹ƒ. tattha __pubbe_ parijÄ• r
__ananussutesÅ«_ti parijÄ• nanavasena ananussutesu catÅ«su sacca__dhammesu. cakkh
nibbÄ• nadassanaá¹-á¹-hena cakkhu nÄ• ma. yathÄ• sabhÄ• vato kiccaparijÄ• nanaá¹-á¹-he
sacchikiriyaparijÄ• nanaá¹-á¹-hena __Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. yathÄ• sabhÄ• vato \Be 191/
paá¹-ivijjhitvÄ• pajÄ• nanaá¹-á¹-hena __paÃ±Ã±Ä• _ nÄ• ma. tathÄ• viditakaraá¹‡aá¹-á¹-he
Ä• lokobhÄ• sakaraá¹‡aá¹-á¹-hena __Ä• loko_ nÄ• ma. idaá¹ƒ cakkhÄ• dikaá¹ƒ sabbaá¹ƒ p
dukkhanti me bhikkhave ... pe ... udapÄ• dÄ«â€™â€™ ti __ayaá¹ƒ_ paÃ±Ã±atti saccÄ• naá
__desanÄ• paÃ±Ã±atti_ nÄ• ma, sutamayiyÄ• paÃ±Ã±Ä• ya nikkhepassa ca paÃ±Ã±Ä• pa
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa sacchikiriyÄ• ya ca paÃ±Ã±Ä• panato __sacchiki
dhammacakkassa pavattanÄ• ya ca paÃ±Ã±Ä• panato __pavattanÄ• paÃ±Ã±atti_ nÄ• ma.

``taá¹ƒ kho panidaá¹ƒ dukkhaá¹ƒ pariÃ±Ã±eyyaá¹ƒ ... pe ... udapÄ• dÄ«â€™â€™ ti __ayaá
bhÄ• vanÄ• ya paÃ±Ã±Ä• panato __bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma, cintÄ• mayiyÄ• paÃ
paÃ±Ã±Ä• panato __nikkhepapaÃ±Ã±atti_ nÄ• ma, aÃ±Ã±indriyassa sacchikiriyÄ• ya ca pa
__sacchikiriyÄ• paÃ±Ã±atti_ nÄ• ma.

``taá¹ƒ kho panidaá¹ƒ dukkhaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ ... pe ... udapÄ• dÄ«â€™â€™ ti __ayaá
bhÄ• vanÄ• ya paÃ±Ã±Ä• panato __bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma, bhÄ• vanÄ• mayiyÄ•
paÃ±Ã±Ä• panato \Ne 318/ __nikkhepapaÃ±Ã±atti_ nÄ• ma, aÃ±Ã±Ä• tÄ• vino indriyassa s
paÃ±Ã±Ä• panato __sacchikiriyÄ• paÃ±Ã±atti_ nÄ• ma, dhammacakkassa pavattanÄ• ya c
__pavattanÄ• paÃ±Ã±atti_ nÄ• ma.

teparivaá¹-á¹-avasena saccesu nÄ• nÄ• vidho paÃ±Ã±attibhedo Ä• cariyena vibhatto, amhe

kusalÄ• kusalÄ• divasena desitadhammassa paÃ±Ã±attibhedo vibhattoâ€™â€™ ti vattabba
sambhavaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. atha vÄ• dhammacakkasutte paÃ±Ã±attibhedo Ä• c
Ã±Ä• to, ``tulamatulaÃ±cÄ• tiÄ• digÄ• thÄ• ya kathaá¹ƒ paÃ±Ã±attibhedo vibhattoâ€™â€™
``tulamatulaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tulÄ«yati paricchijjÄ«yatÄ«ti __tulaá¹ƒ, _ kÄ•
natthi tulaá¹ƒ sadisaá¹ƒ aÃ±Ã±aá¹ƒ lokiyakammaá¹ƒ assa mahaggatakammassÄ• ti __atula
rÅ«pÄ• rÅ«pÄ• vacarakammaá¹ƒ. punabbhavaá¹ƒ sambhavati etena saá¹…khÄ• renÄ• ti _
punabbhavaá¹ƒ saá¹…kharotÄ«ti __bhavasaá¹…khÄ• ro_. ajjhatte vipassanÄ• vasena rama
samathavasena samÄ• dhiyatÄ«ti __samÄ• hito_. attani sambhavatÄ«ti __attasambhavo, _
__muni_ sambuddho sambhavaá¹ƒ bhavasaá¹…khÄ• raá¹ƒ tulaÃ±ca atulaÃ±ca avassaji, aj
kavacaá¹ƒ abhindi iva, evaá¹ƒ attasambhavaá¹ƒ __abhindi_ padÄ• layÄ«ti yojanÄ• kÄ• tab
sambuddho ``paÃ±cakkhandhÄ• aniccÄ• \Be 192/ dukkhÄ• anattÄ• vipariá¹‡Ä• madham
sukhaá¹ƒ asaá¹…khataá¹ƒ avipariá¹‡Ä• madhammaâ€™â€™ nti __tulaá¹ƒ_ tulayanto __atu
sambhavaá¹ƒ bhavasaá¹…khÄ• raá¹ƒ ariyamaggena avassaji. kathaá¹ƒ avassaji? so hi mun
ajjhattarato ca hutvÄ• , samathavasena upacÄ• rappanÄ• su samÄ• hito ca hutvÄ• kavaca
attasambhavaá¹ƒ_ attani saÃ±jÄ• taá¹ƒ kilesaá¹ƒ __abhindi_ padÄ• layi, kilesÄ• bhÄ• vena
gÄ• thÄ• ttho gahetabbo.

``tulamatulaÃ±ca sambhavaâ€™â€™ nti paÃ±Ã±atti sabbadhammÄ• naá¹ƒ abhiÃ±Ã±Ä• ya
__abhiÃ±Ã±Ä• paÃ±Ã±atti_ nÄ• ma, dhammapaá¹-isambhidÄ• ya nikkhepassa ca paÃ±Ã±Ä
nÄ• ma, ``bhavasaá¹…khÄ• ramavassaji munÄ«â€™â€™ ti paÃ±Ã±atti samudayassa paric
__pariccÄ• gapaÃ±Ã±atti_ nÄ• ma, dukkhassa pariÃ±Ã±Ä• ya ca paÃ±Ã±Ä• panato __pariÃ
``ajjhattarato samÄ• hitoâ€™â€™ ti paÃ±Ã±atti kÄ• yagatÄ• ya satiyÄ• bhÄ• vanÄ• ya ca p
__bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma, cittekaggatÄ• ya á¹-hitiyÄ• ca paÃ±Ã±Ä• panato __á¹-
``abhindi kavacamivattasambhavaâ€™â€™ nti paÃ±Ã±atti cittassa abhinibbidÄ• ya ca paÃ±
__abhinibbidÄ• paÃ±Ã±atti_ nÄ• ma, sabbaÃ±Ã±utÄ• ya upÄ• dÄ• nassa ca paÃ±Ã±Ä• par
avijjÄ• á¹‡á¸• akosÄ• naá¹ƒ padÄ• lanÄ• ya ca paÃ±Ã±Ä• panato __padÄ• lapaÃ±Ã±atti_ n
paÃ±Ã±attippabhedo kena saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• hÄ• â€™â€™
tathÄ• vuttassa paÃ±Ã±attippabhedassa \Ne 319/ sambhavato bhagavÄ• yaá¹ƒ ``tulamatul
tathÄ• sambhavato yathÄ• vuttÄ• ya gÄ• thÄ• ya yathÄ• vutto paÃ±Ã±attippabhedo saddah

``tulamatulaÃ±cÄ• â€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ paÃ±Ã±attippabhedo Ä• cariyena vibhatt

`yo dukkhamaddakkhi yatonidÄ• naá¹ƒ, kÄ• mesu so jantu kathaá¹ƒ nameyya.

kÄ• mÄ• hi loke saá¹…goti Ã±atvÄ• , tesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkheâ€™ ti || ---

gÄ• thÄ• yaá¹ƒ pana kathaá¹ƒ paÃ±Ã±attibhedo vibhattoâ€™â€™ ti vattabbattÄ• __ ``yo d
_tiÄ• di vuttaá¹ƒ. __yo_ Ä• raddhavipassako jantu yatonidÄ• naá¹ƒ sabbaá¹ƒ tebhÅ«makaá

__dukkhaá¹ƒ_ addakkhi, __so_ Ä• raddhavipassako jantu kÄ• mesu __kathaá¹ƒ nameyya_
loke ``saá¹…goâ€™â€™ ti __hi_ yasmÄ• passitabbÄ• , tasmÄ• nametuá¹ƒ nÄ• rahati, iti e
dukkhahetubhÄ• vaá¹ƒ Ã±atvÄ• __tesaá¹ƒ_ kÄ• mÄ• naá¹ƒ __vinayÄ• ya_ vÅ«pasamÄ• y
tÄ«á¹‡i sikkhÄ• ni __sikkhe_ sikkheyyÄ• ti gÄ• thÄ• ttho saá¹…khepena viÃ±Ã±Ä• tabbo. _
(Nett-a 41) pana vitthÄ• rena saá¹ƒvaá¹‡á¹‡ito.

``yo dukkhaâ€™â€™ nti paÃ±Ã±atti dukkhassa vevacanassa ca pariÃ±Ã±Ä• ya ca paÃ±Ã±
__vevacanapaÃ±Ã±atti, pariÃ±Ã±Ä• paÃ±Ã±atti ca_ hoti. ``yatonidÄ• naâ€™â€™ nti paÃ±Ã
ca pahÄ• nassa ca paÃ±Ã±Ä• panato __pabhavapaÃ±Ã±atti_ ceva __pahÄ• napaÃ±Ã±atti_
paÃ±Ã±atti Ã±Ä• á¹‡acakkhussa vevacanassa ca paá¹-ivedhassa ca paÃ±Ã±Ä• panato __v
__paá¹-ivedhapaÃ±Ã±atti_ ca hoti. ``kÄ• mesu so jantu kathaá¹ƒ nameyyÄ• â€™â€™ ti paÃ
vevacanassa ca anabhinivisassa ca paÃ±Ã±Ä• panato __vevacanapaÃ±Ã±atti_ ceva __ana
``kÄ• mÄ• hi loke saá¹…goti Ã±atvÄ• â€™â€™ ti paÃ±Ã±atti kÄ• mÄ• naá¹ƒ paccatthikato
__dassanapaÃ±Ã±atti_ nÄ• ma. kÄ• mÄ• hi anatthajÄ• nanato paccatthikasadisÄ• .

``kÄ«disÄ• hutvÄ• anatthajanakÄ• â€™â€™ ti pucchitabbattÄ• __ ``kÄ• mÄ• hÄ«â€™â€
rÄ• gaggiÄ• dÄ«hi antodayhanato __aá¹…gÄ• rakÄ• sÅ«pamÄ• _ ca, pÅ«tibhÄ• vÄ• pajjan
aÃ±Ã±ena dayhanato __pÄ• vakakappÄ• _ jalitaggikkhandhÅ«pamÄ• ca, patiá¹-á¹-hÄ• nÄ
visasadisehi dosÄ• dÄ«hi parahiá¹ƒsanato __uragopamÄ• _ ca. ``tesaá¹ƒ satÄ«mÄ• â€™â€
apacayassa ca paÃ±Ã±Ä• panato __apacayapaÃ±Ã±atti_ nÄ• ma, kÄ• yagatÄ• ya satiyÄ•
\Ne 320/ __nikkhepapaÃ±Ã±atti_ nÄ• ma, maggassa bhÄ• vanÄ• ya ca paÃ±Ã±Ä• panato _
``vinayÄ• ya sikkheâ€™â€™ ti paÃ±Ã±attirÄ• gavinayassa dosavinayassa mohavinayassa
paÃ±Ã±Ä• panato __paá¹-ivedhapaÃ±Ã±atti_ nÄ• ma. ``jantÅ«â€™â€™ ti paÃ±Ã±atti yogis
paÃ±Ã±Ä• panato __vevacanapaÃ±Ã±atti_ nÄ• ma.

``jantÅ«ti sÄ• maÃ±Ã±asattavÄ• cako saddo kasmÄ• yogivÄ• cakoti viÃ±Ã±Ä• tabboâ€™â
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yogÄ« __yadÄ• _ yasmiá¹ƒ kÄ• le \Be 194/ kÄ• mÄ• saá¹…
kÄ• le __so_ yogÄ« kÄ• mÄ• naá¹ƒ anuppÄ• dÄ• ya kusale dhamme kÄ• yagatÄ• satiÄ• dÄ
dhamme uppÄ• dento yogÄ« anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ•
karoti, tasmÄ• yogÄ«vÄ• cako jantusaddoti viÃ±Ã±Ä• tabbo. ``jantÅ«â€™â€™ ti __ayaá¹ƒ_
kusalassa jhÄ• nadhammÄ• dikassa pattiyÄ• vÄ• yÄ• massa ca paÃ±Ã±Ä• panato __vÄ• y
oramattikÄ• ya asantuá¹-á¹-hiyÄ• nikkhepassa ca paÃ±Ã±Ä• panato __nikkhepapaÃ±Ã±att
anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya vÄ• yamatÄ«â€™â€™ ti
``hetuso uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• vÄ• yamatÄ«ti paÃ±Ã±
ti pucchitabbattÄ• __ ``tattha so uppannÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tattha_ tasmiá
ntiÄ• dimhi. ``so uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• vÄ• yamatÄ«â€
bhÄ• vanÄ• ya appamÄ• dassa ca paÃ±Ã±Ä• panato __appamÄ• dapaÃ±Ã±atti_ nÄ• ma, v
paÃ±Ã±Ä• panato __nikkhepapaÃ±Ã±atti_ nÄ• ma, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• rakk

__Ä• rakkhapaÃ±Ã±atti_ nÄ• ma, adhicittasikkhÄ• ya á¹-hitiyÄ• ca paÃ±Ã±Ä• panato __á¹-
``kena yathÄ• vuttappakÄ• ro paÃ±Ã±attippabhedo saddahitabboâ€™â€™ ti vattabbattÄ• _
vuttaá¹ƒ.

``yo dukkhamaddakkhi yatonidÄ• naâ€™â€™ ntiÄ• digÄ• thÄ• ya paÃ±Ã±attippabhedo Ä•
Ã±Ä• to.

``mohasambandhano loko, bhabbarÅ«pova dissati.

upadhibandhano bÄ• lo, tamasÄ• parivÄ• rito.

assirÄ« viya khÄ• yati, passato natthi kiÃ±cananti || ---

gÄ• thÄ• yaá¹ƒ pana kathaá¹ƒ paÃ±Ã±attippabhedo vibhattoâ€™â€™ ti vattabbattÄ• __ ``r
_tiÄ• di vuttaá¹ƒ. tattha __mohasambandhano_ti mohahetukehi saá¹ƒyojanehi sambandho.
appahÄ«nasaá¹ƒyojano sattaloko. __bhabbarÅ«pova_ \Ne 321/ __dissatÄ«_ti abhabbopi at
bhabbajÄ• tiko viya bÄ• lÄ• naá¹ƒ avipassakÄ• naá¹ƒ dissati. __upadhibandhano_ti kilesÅ«
yu-paccayo hi kammatthe vihito. upadhÄ«su vÄ• kilesÄ• naá¹ƒ bandhanaá¹ƒ yassa bÄ• las
dve avaá¸• á¸• hiyo lÄ• ti gaá¹‡hÄ• tÄ«ti __bÄ• lo. tamasÄ• _ sammohena __parivÄ• rito_ p
paá¹‡á¸• itÄ• naá¹ƒ vipassakÄ• naá¹ƒ __assirÄ«_ viya sirÄ«virahito viya __khÄ• yati_ \Be 1
__passato_ paÃ±Ã±Ä• cakkhunÄ• passantassa paá¹‡á¸• itassa kiÃ±canaá¹ƒ natthÄ«ti saá

``mohasambandhano lokoâ€™â€™ ti paÃ±Ã±atti mohasÄ«sena gahitÄ• naá¹ƒ vipallÄ• sÄ•
__desanÄ• paÃ±Ã±atti_ nÄ• ma. ``bhabbarÅ«pova dissatÄ«â€™â€™ ti paÃ±Ã±atti lokassa
viparÄ«tÄ• kÄ• rena upaá¹-á¹-hahantassa paÃ±Ã±Ä• panato __viparÄ«tapaÃ±Ã±atti_ nÄ• r
bÄ• loâ€™â€™ ti paÃ±Ã±atti pÄ• pakÄ• naá¹ƒ icchÄ• vacarÄ• naá¹ƒ pabhavassa paÃ±Ã±Ä
nÄ• ma. ``upadhibandhano bÄ• loâ€™â€™ ti paÃ±Ã±atti pariyuá¹-á¹-hÄ• nÄ• naá¹ƒ akusalÄ
bandhanakiccassa paÃ±Ã±Ä• panato __kiccapaÃ±Ã±atti_ nÄ• ma. ``upadhibandhano bÄ• l
kilesÄ• naá¹ƒ bandhanabalamÅ«hanabalÄ• naá¹ƒ paÃ±Ã±Ä• panato __balapaÃ±Ã±atti_ nÄ
bÄ• loâ€™â€™ ti paÃ±Ã±atti saá¹…khÄ• rÄ• naá¹ƒ viruhanÄ• ya paÃ±Ã±Ä• panato __viruh
parivÄ• ritoâ€™â€™ ti paÃ±Ã±atti avijjandhakÄ• rassa desanÄ• ya paÃ±Ã±Ä• panato __de
avijjandhakÄ• rassa vevacanassa ca paÃ±Ã±Ä• panato __vevacanapaÃ±Ã±atti_ nÄ• ma. ``
ti paÃ±Ã±atti dibbacakkhussa dassanakiriyÄ• ya paÃ±Ã±Ä• panato __dassanapaÃ±Ã±atti_
khÄ• yatÄ«â€™â€™ ti paÃ±Ã±atti paÃ±Ã±Ä• cakkhussa nikkhepassa paÃ±Ã±Ä• panato __
``passato natthi kiÃ±canaâ€™â€™ nti paÃ±Ã±atti __sattÄ• naá¹ƒ_ ariyÄ• naá¹ƒ paá¹-ivedha
__paá¹-ivedhapaÃ±Ã±atti_ nÄ• ma.

``katamaá¹ƒ kiÃ±canaâ€™â€™ nti pucchitabbattÄ•  __ ``rÄ• go kiÃ±canaâ€™â€™ _ntiÄ• c

paÃ±Ã±attippabhedo kathaá¹ƒ amhehi saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• hÄ
yathÄ• vuttassa paÃ±Ã±attippabhedassa sambhavato bhagavÄ• yaá¹ƒ __ ``mohasamband
tathÄ• sambhavato tÄ• ya gÄ• thÄ• ya yathÄ• vutto paÃ±Ã±attippabhedo gÄ• thÄ• nusÄ• re

``mohasambandhano lokoâ€™â€™ tiÄ• digÄ• thÄ• ya paÃ±Ã±attippabhedo Ä• cariyena vi
``atthi, bhikkhave, ajÄ• taâ€™ ntiÄ• dipÄ• á¹-hassa paÃ±Ã±attippabhedo kathaá¹ƒ vibhattoâ
__ ``atthi bhikkhaveâ€™â€™ _tiÄ• dipÄ• á¸·imÄ• ha. ``sÄ• pana pÄ• á¸·i kimatthaá¹ƒ bhag
puccheyya? paramatthato avijjamÄ• nattÄ• nibbÄ• naá¹ƒ natthi, tasmÄ• ``atthi nibbÄ• naâ
vacanaá¹ƒ sasavisÄ• á¹‡avacanaá¹ƒ viya anatthaá¹ƒ, vohÄ• ramattametanti vadantÄ• naá¹
bhaÃ±jituá¹ƒ bhagavatÄ• vuttÄ• ti daá¹-á¹-habbÄ• .

kutocipi \Be 196/ ajÄ• tattÄ• abhÅ«tattÄ• __ajÄ• taá¹ƒ abhÅ«taá¹ƒ_. paccayehi akatattÄ•
saá¹…khatÄ• bhÄ• vato __asaá¹…khataá¹ƒ_ nibbÄ• naá¹ƒ atthi. __etaá¹ƒ_ ajÄ• tÄ• dikaá¹
evaá¹ƒ sati nissaraá¹‡aá¹ƒ na paÃ±Ã±Ä• yetha, nibbÄ• nassa ca ariyamaggaphalÄ• naá¹ƒ
maggaphalÄ• naÃ±ca kilesÄ• naá¹ƒ samucchindanato paá¹-ippassambhanato, samucchind
vaá¹-á¹-assa apavaá¹-á¹-anato ajÄ• tÄ• dikaá¹ƒ nibbÄ• naá¹ƒ atthiyevÄ• ti daá¹-á¹-habbaá¹

``atthi, bhikkhave, ajÄ• taá¹ƒ ... pe ... asaá¹…khataâ€™â€™ nti __ayaá¹ƒ_ paÃ±Ã±atti nibb
__desanÄ• paÃ±Ã±atti_ ca nibbÄ• nassa __vevacanapaÃ±Ã±atti_ ca hoti. ``nayidha jÄ• tas
paÃ±Ã±Ä• yethÄ• â€™â€™ ti __ayaá¹ƒ_ paÃ±Ã±atti saá¹…khatassa __vevacanapaÃ±Ã±at
__upanayanapaÃ±Ã±atti_ ca hoti. ``yasmÄ• ca ... pe ... asaá¹…khataâ€™â€™ nti __ayaá¹
__vevacanapaÃ±Ã±atti_ ca nibbÄ• nassa __jotanÄ• paÃ±Ã±atti_ ca hoti. ``yasmÄ• jÄ• tass
paÃ±Ã±Ä• yatÄ«â€™â€™ ti __ayaá¹ƒ_ paÃ±Ã±atti nibbÄ• nassa __vevacanapaÃ±Ã±atti_ c
__niyyÄ• nikapaÃ±Ã±atti ca nissaraá¹‡apaÃ±Ã±atti_ ca hotÄ«ti paÃ±Ã±attiviseso paá¹‡á¸•
gahetabbo.

``yathÄ• vutto nibbÄ• nassa paÃ±Ã±attippabhedo kena saddahitabboâ€™â€™ ti vattabbat
bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``tenÄ• ha Ä• yasmÄ• â€™â€™ _tiÄ• dyÄ• nusan
paÃ±Ã±attihÄ• roâ€™â€™ _ti anusandhyÄ• diattho ca vuttanayÄ• nusÄ• rena veditabbo.

iti paÃ±Ã±attihÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

12. otaraá¹‡ahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<42> yena \Ne 323/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena paÃ±Ã±attihÄ• ravibhaá¹…g
so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to vibhaá¹…go paripuá¹‡á¹‡o, ``katamo otaraá¹‡o hÄ• ra
pucchitabbattÄ• __ ``tattha katamo otaraá¹‡o hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tat
niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su \Be 197/ __katamo_ saá¹ƒvaá¹‡á¹‡anÄ
otaraá¹‡ahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``yo ca paá¹-iccuppÄ• doâ€™â€™ tiÄ• di
vuccamÄ• no ``uddhaá¹ƒ adho sabbadhi vippamuttoâ€™â€™ tiÄ• diko vitthÄ• rasaá¹ƒvaá¹‡
otaraá¹‡ahÄ• ravibhaá¹…go nÄ• mÄ• ti gahetabbo.

tattha pÄ• á¹-he ``katame paá¹-iccasamuppÄ• dÄ• dayo niddhÄ• retvÄ• katamehi niddhÄ•
otaratÄ«â€™â€™ ti pucchitabbattÄ• imasmiá¹ƒ pÄ• á¹-he ime paá¹-iccasamuppÄ• dÄ• day
niddhÄ• ritehi dhammehi otaratÄ«ti dassetuá¹ƒ __ ``uddhaá¹ƒ adho sabbadhi vippamuttoâ€
tattha __uddha_nti kÄ• madhÄ• tuto uddhaá¹ƒ uparibhÄ• ge pavattÄ• ya rÅ«padhÄ• tuarÅ«
rÅ«padhÄ• tuto heá¹-á¹-hÄ• bhÄ• ge pavattÄ• ya kÄ• madhÄ• tuyÄ• . __sabbadhÄ«_ti sabb
kÄ• marÅ«paarÅ«padhÄ• tumhi. __vippamutto_ti paá¹-isandhivasena appavattanato vippan
dassanamaggena sakkÄ• yadiá¹-á¹-hiyÄ• samugghÄ• tattÄ• ``ahaá¹ƒ asmÄ«â€™â€™ ti a
sekkhÄ• ya vimuttiyÄ• ceva asekkhÄ• ya vimuttiyÄ• ca sekkho ceva asekkho ca atiá¹‡á¹‡a
apunabbhavÄ• ya vimutto udatÄ• rÄ«ti gÄ• thÄ• ttho gahetabbo.

tasmiá¹ƒ gÄ• thÄ• pÄ• á¹-he ``katame niddhÄ• retvÄ• katamehi otaratÄ«â€™â€™ ti pucch
rÅ«padhÄ• tÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __uddha_nti manussalokato uddhaá¹ƒ cÄ• tumah
atthasambhavato taá¹ƒ nivattetuá¹ƒ __ ``rÅ«padhÄ• tu arÅ«padhÄ• tÅ«â€™â€™ _ti vuttaá¹
adho cattÄ• ro apÄ• yabhÅ«miyo ca gahitÄ• ti atthasambhavato taá¹ƒ nivattetuá¹ƒ __ ``kÄ•
vuttaá¹ƒ. __sabbadhÄ«_ti catubhÅ«miketi atthasambhavato __ ``tedhÄ• tukeâ€™â€™ _ti vu
vimuttÄ«_ti vimuttassa asekkhassa yÄ• virÄ• gatÄ• atthi, ayampi virÄ• gatÄ• asekkhapha
sabbadhi vippamuttoâ€™â€™ ti pÄ• á¹-he vuttappakÄ• rÄ• ayaá¹ƒ asekkhÄ• vimutti niddh
niddhÄ• ritÄ• ya asekkhÄ• ya vimuttiyÄ• yÄ• ni saddhÄ• dipaÃ±cindriyÄ• ni niddhÄ• ritÄ• n
\Ne 324/ paÃ±cindriyÄ• ni bhavanti. __ayaá¹ƒ_ vuttappakÄ• rÄ• otaraá¹‡Ä• __indriyehi_ v
nÄ• ma pavesanÄ• nÄ• ma.

tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni vijjÄ• ya upakÄ• rakattÄ• , paÃ±Ã±Ä• padaá¹-á¹-h
bhavanti. __vijjuppÄ• dÄ• _ tÄ• disÄ• ya vijjÄ• ya uppÄ• dÄ• uppÄ• dahetuto \Be 198/ __a
nirodho hoti ... pe ... dukkhakkhandhassa nirodho hoti, __ayaá¹ƒ_ vuttappakÄ• rÄ• otaraá¹‡
paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• nÄ• ma.

tÄ• niyeva asekkhÄ• ni paÃ±cindriyÄ• ni tÄ«hi khandhehi saá¹…gahitÄ• ni saddhÄ• vÄ«riy
ca paÃ±Ã±Ä• nuvattakattÄ• . sesÄ• vuttanayÄ• nusÄ• rena veditabbÄ• .

``uddhaá¹ƒ adho sabbadhi vippamuttoâ€™â€™ ti pÄ• á¹-he niddhÄ• retvÄ• otaraá¹‡Ä• Ä•

ca Ã±Ä• tÄ• , ``ayaá¹ƒ ahasmÄ«ti anÄ• nupassÄ«â€™â€™ ti pÄ• á¹-he ``katame niddhÄ• r
otaratÄ«â€™â€™ ti vattabbattÄ• __ ``ayaá¹ƒ ahasmÄ«ti anÄ• nupassÄ«ti ayaá¹ƒ sakkÄ• y
vuttaá¹ƒ. yo ayaá¹ƒ sekkho ``ahamasmÄ«â€™â€™ ti nÄ• nupassÄ«, tassa sekkhassa sakk
samugghÄ• to atthi, yÄ• samugghÄ• tasaá¹…khÄ• tÄ• samugghÄ• tavimutti sekkhÄ• vim
vimuttiyÄ• yÄ• ni saddhÄ• dipaÃ±cindriyÄ• ni niddhÄ• ritÄ• ni, __tÄ• niyeva_ sekkhÄ• ni pa
__ayaá¹ƒ_ vuttappakÄ• rÄ• otaraá¹‡Ä• indriyehi otaraá¹‡Ä• nÄ• ma. sesÄ• vuttanayÄ• n

<43> ``uddhaá¹ƒ adhoâ€™â€™ tiÄ• digÄ• thÄ• yaá¹ƒ otaraá¹‡Ä• Ä• cariyena vibhattÄ• , a
``nissitassa calitaâ€™â€™ ntiÄ• dipÄ• á¹-he ``katame niddhÄ• retvÄ• katamehi otaratÄ«â€
``nissitassa calitaá¹ƒ, anissitassa calitaá¹ƒ natthÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __nissitassa_
__calitaá¹ƒ_ calanaá¹ƒ atthi, __anissitassa_ puggalassa __calitaá¹ƒ_ calanaá¹ƒ natthi. __ca
passaddhi bhavati, passaddhiyÄ• __sati_ vijjamÄ• nÄ• ya nati na hoti, natiyÄ• __asati_ av
__Ä• gatigati_ na hoti, Ä• gatigatiyÄ• __asati_ avijjamÄ• nÄ• ya __cutÅ«papÄ• to_ na hoti,
avijjamÄ• ne __idha_ chasu ajjhattikÄ• yatanesu attÄ• naá¹ƒ neva passati, __huraá¹ƒ_ vÄ•
attÄ• naá¹ƒ na passati, __ubhayaá¹ƒ antarena_ vajjetvÄ• phassÄ• disamudÄ• yesu dhamm
__esova_ paá¹-iccasamuppÄ• do ``avijjÄ• nirodhÄ• â€™â€™ tiÄ• diko dukkhassa __anto_

__nissitassa_ \Ne 325/ __calita_nti ettha ``nissayo katividhoâ€™â€™ ti pucchitabbattÄ• __
calitanti nissayo nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu duvidhesu
taá¹‡hÄ• nissayadiá¹-á¹-hinissayesu \Be 199/ yÄ• cetanÄ• __rattassa_ puggalassa niddhÄ
cetanÄ• dhammo __taá¹‡hÄ• nissayo_ nÄ• ma. yÄ• cetanÄ• __mÅ«á¸·hassa_ puggalassa
cetanÄ• dhammo __diá¹-á¹-hinissayo_ nÄ• ma. sÄ• duvidhÄ• cetanÄ• pana saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbo paá¹-iccasamuppÄ• do niddhÄ• rito. __ayaá¹ƒ_ vuttappak
paá¹-iccasamuppÄ• dehi otaraá¹‡Ä• nÄ• ma.

__tatthÄ• _ti tasmiá¹ƒ taá¹‡hÄ• nissayadiá¹-á¹-hinissaye yÄ• vedanÄ• __rattassa_ puggal
ayaá¹ƒ __sukhÄ• vedanÄ• _. yÄ• cetanÄ• __sammÅ«á¸·hassa_ puggalassa niddhÄ• ritÄ
vedanÄ• _. yebhuyyena sesÄ• vuttanayÄ• nusÄ• rena veditabbÄ• .

<44> ``nissitassa calitaâ€™â€™ ntiÄ• dipÄ• á¹-he otaraá¹‡Ä• Ä• cariyena vibhattÄ• , amh

``ye keci sokÄ• paridevitÄ• vÄ• ... pe ...

piyaá¹ƒ na kayirÄ• tha kuhiÃ±ci lokeâ€™â€™ ti || ---

gÄ• thÄ• pÄ• á¹-he ``katame niddhÄ• retvÄ• katamehi otaratÄ«â€™â€™ ti pucchitabbattÄ•
_tiÄ• di vuttaá¹ƒ. ye keci sokÄ• vÄ• yÄ• kÄ• ci paridevitÄ• vÄ• anekarÅ«pÄ• yÄ• kÄ• c
sambhavanti. __ete_ sokÄ• dayo piyaá¹ƒ paá¹-icca pabhavanti, piye asante __ete_ sokÄ• d

__tasmÄ• _ piye asante sokÄ• dÄ«naá¹ƒ abhÄ• vato __yesaá¹ƒ_ vÄ«tasokÄ• naá¹ƒ kuhiÃ±
sukhino bhavanti. __tasmÄ• _ vÄ«tasokÄ• naá¹ƒ sukhasampannattÄ• asokaá¹ƒ virajaá¹ƒ _
kuhiÃ±ci loke piyaá¹ƒ na kayirÄ• thÄ• ti gÄ• thÄ• ttho.

__ ``ye keci sokÄ• paridevitÄ• vÄ• , dukkhÄ• ca lokasmimanekarÅ«pÄ• piyaá¹ƒ paá¹-icc
ettha pÄ• á¹-he yÄ• vedanÄ• niddhÄ• ritÄ• , ayaá¹ƒ __dukkhÄ• vedanÄ• _. sesÄ• vuttan

``ye keci sokÄ• â€™â€™ tiÄ• digÄ• thÄ• pÄ• á¹-he otaraá¹‡Ä• Ä• cariyena vibhattÄ• , am
``kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• â€™â€™ tiÄ• digÄ• thÄ• pÄ• á¹-he ``katame \Be 200/ n
otaratÄ«â€™â€™ ti vattabbattÄ• __ ``kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• â€™â€™ _tiÄ• di
attho heá¹-á¹-hÄ• vuttova.

__tatthÄ• _ti tasmiá¹ƒ ``pÄ«timano hotÄ«â€™â€™ ti pÄ• á¹-he yÄ• pÄ«timanatÄ• vuttÄ•
pÄ«timanatÄ• __anunayo_ hoti. __ ``sallaviddhova ruppatÄ«â€™â€™ _ti pÄ• á¹-he yaá¹ƒ
ruppanaá¹ƒ __paá¹-ighaá¹ƒ_ hoti, anunayo ca paá¹-ighaÃ±ca niddhÄ• ritÄ• ti attho.

``anunaye ca paá¹-ighe ca niddhÄ• rite katamo dhammo niddhÄ• ritoâ€™â€™ ti vattabbatt
paá¹-ighaÃ±ca pana taá¹‡hÄ• pakkhoâ€™â€™ _ti vuttaá¹ƒ. __taá¹‡hÄ• pakkho_ti taá¹‡hÄ•
niddhÄ• ritÄ• . ``anunayo taá¹‡hÄ• pakkho hotu, paá¹-ighaá¹ƒ pana taá¹‡hÄ• pakkhaá¹ƒ na
paá¹-ighassa attasinehavasena pavattanato paá¹-ighampi taá¹‡hÄ• pakkhaá¹ƒ hoti. ``taá¹‡h
katamo niddhÄ• ritoâ€™â€™ ti vattabbattÄ• __ ``taá¹‡hÄ• ya ca panÄ• â€™â€™ _tiÄ• di
rÅ«pÄ• yatanÄ• naá¹ƒ taá¹‡hÄ• ya padaá¹-á¹-hÄ• nattÄ• dasa rÅ«pÄ• ni Ä• yatanÄ• ni nid
vuttappakÄ• rÄ• otaraá¹‡Ä• Ä• yatanehi otaraá¹‡Ä• nÄ• ma. sutte Ä• gatÄ• paá¹-iccasan
saá¹ƒvaá¹‡á¹‡anÄ• visesena nayena niddhÄ• ritÄ• , suttatthamukhena vÄ• niddhÄ• ritÄ• ,
niddhÄ• ritesu paá¹-iccasamuppÄ• dÄ• dÄ«su yo saá¹ƒvaá¹‡á¹‡anÄ• nayaviseso tadatthav
tadatthaÃ±Ä• pakavasena vÄ• otarati pavisati samosarati, so saá¹ƒvaá¹‡á¹‡anÄ• nayavise
nÄ• mÄ• ti adhippÄ• yo daá¹-á¹-habbo. sesesupi vuttanayÄ• nusÄ• rena otaraá¹‡Ä• gaheta
Ä• yasmÄ• â€™â€™ _tiÄ• dyÄ• nusandhyÄ• diattho ceva __ ``niyutto otaraá¹‡o hÄ• roâ€™
vuttanayÄ• nusÄ• rena veditabbo.

iti otaraá¹‡ahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibh

13. sodhanahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<45> yena \Ne 327/ \Be 201/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena otaraá¹‡ahÄ• ravib
suttatthÄ• vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to vibhaá¹…go paripuá¹‡á¹‡o, ``ka
sodhanahÄ• ravibhaá¹…goâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo sodhano hÄ• roâ
tattha __tatthÄ• _ti tesu niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saâ
__sodhano hÄ• ro_ sodhanahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``vissajjitamhi paÃ±heâ
idÄ• ni mayÄ• vuccamÄ• no ``yathÄ• Ä• yasmÄ• ajitoâ€™â€™ tiÄ• diko vitthÄ• rasaá¹ƒva
sodhanahÄ• ravibhaá¹…go nÄ• mÄ• ti gahetabbo. ``kathaá¹ƒ tattha paÃ±he sodhano hÄ• r
vattabbattÄ• __ ``yathÄ• Ä• yasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __yathÄ• _ yena pakÄ• re
bhagavantaá¹ƒ paÃ±haá¹ƒ pucchati, tathÄ• tena pakÄ• rena vissajjitamhi paÃ±he ayaá¹ƒ s
viÃ±Ã±Ä• tabboti. ``niyametvÄ• vibhajehÄ«â€™â€™ ti vattabbattÄ• niyametvÄ• vibhajituâ
_tiÄ• di vuttaá¹ƒ. gÄ• thÄ• ttho vuttova.

``kenassu nivuto loko, kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒsu tassa mahabbhayaâ€™â€™ nti || ---

pucchÄ• vasena pavattagÄ• thÄ• yaÃ±ca ---

``avijjÄ• ya nivuto loko, (ajitÄ• ti bhagavÄ• ,)

vivicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaâ€™â€™ nti || ---

vissajjanavasena pavattagÄ• thÄ• yaÃ±cÄ• ti imÄ• su dvÄ«su gÄ• thÄ• su __ ``kenassu niv
padena __paÃ±he_ pucchite __ ``avijjÄ• ya nivuto lokoâ€™â€™ _ti iminÄ• padena bhagav
lokoâ€™â€™ ti padaá¹ƒ tadatthe aÃ±Ã±Ä• á¹‡asaá¹ƒsayÄ• dimalÄ• naá¹ƒ apanayanena so
aÃ±Ã±Ä• á¹‡asaá¹ƒsayÄ• dÄ«naá¹ƒ abhÄ• vato attho sodhito nÄ• ma, atthe ca sodhite pac
__aá¹-á¹-hakathÄ• yaá¹ƒ_ --- ``tadatthassa vissajjanatoâ€™â€™ ti (Nett-a 45), __á¹-Ä«kÄ•
``tabbisayaaÃ±Ã±Ä• á¹‡asaá¹ƒsayÄ• dimalÄ• panayanena sodhetÄ«â€™â€™ ti vuttaá¹ƒ. _
Ä• rabhitabbaá¹ƒ \Be 202/ sabbagÄ• thÄ• padaá¹ƒ, gÄ• thÄ• tthaá¹ƒ vÄ• , Ã±Ä• tuá¹ƒ icchit
vissajjanavasena apariyositattÄ• \Ne 328/ bhagavÄ• ``avijjÄ• ya nivuto lokoâ€™â€™ ti etta
sesesupi esa nayo.

__ ``kiá¹ƒsu tassa mahabbhayaâ€™â€™ _nti iminÄ• padena paÃ±he pucchite __ ``dukkha
padena bhagavatÄ• __Ä• rambho_ Ã±Ä• tuá¹ƒ icchito attho __suddho_ sodhito hoti. sesag

__yattha_ paÃ±he __evaá¹ƒ_ niravasesavissajjanavasena Ä• rambho __suddho_ sodhito b

__vissajjito_ sodhito bhavati. __yattha_ paÃ±he evaá¹ƒ niravasesavissajjanavasena Ä• ram
asodhito bhavati, tÄ• va so paÃ±ho __vissajjito_ sodhito na bhavatÄ«ti yojanÄ• . __ ``tenÄ•
_tiÄ• dyÄ• nusandhyÄ• dyattho ceva __ ``niyutto sodhano hÄ• roâ€™â€™ _ti anusandhyÄ•
veditabbo.

iti sodhanahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

14. adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<46> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena vibhaá¹…gena paÃ±hÄ• dayo sodhit
saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to paripuá¹‡á¹‡o, ``katamo adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…
__ ``tattha katamo adhiá¹-á¹-hÄ• no hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti te
soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso paá¹-iniddesato
adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``ekattatÄ• ya dhammÄ• , yepi ca
niddiá¹-á¹-hÄ• â€™â€™ tiÄ• diniddesassa idÄ• ni mayÄ• vuccamÄ• no ``ye tattha niddiá¹-
dhÄ• rayitabbÄ• â€™â€™ tiÄ• diko vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso adhiá¹-á¹-hÄ• nah
gahetabbo.

``ye \Be 203/ dhammÄ• suttesu ekattatÄ• ya ca vemattatÄ• ya ca niddiá¹-á¹-hÄ• , te dham
dhÄ• rayitabbÄ• \Ne 329/, udÄ• hu aÃ±Ã±athÄ• pi vikappayitabbÄ• â€™â€™ ti pucchitabb
_tiÄ• di vuttaá¹ƒ. __tattha_ tesu suttantesu __ye_ dukkhasaccÄ• dayo dhammÄ• ekattatÄ•
niddiá¹-á¹-hÄ• , __te_ dukkhasaccÄ• dayo dhammÄ• __tathÄ• _ ekattatÄ• ya ca vemattatÄ
upalakkhitabbÄ• , na aÃ±Ã±athÄ• vikappayitabbÄ• .

``sÄ• maÃ±Ã±akappanÄ• ya vohÄ• rabhÄ• vena anavaá¹-á¹-hÄ• nato katamÄ• ekattatÄ• ,
pucchitabbattÄ• __ ``dukkhanti ekattatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __dukkha_nti jÄ• tiÄ•
yÄ• dukkhasÄ• maÃ±Ã±atÄ• vuttÄ• , sÄ• ayaá¹ƒ dukkhasÄ• maÃ±Ã±atÄ• dukkhassa __
katamaá¹ƒ dukkhaâ€™â€™ nti pucchitÄ• ``jÄ• ti dukkhÄ• , jarÄ• dukkhÄ• ... pe0.. viÃ±Ã±
jÄ• tiÄ• divisesamapekkhitvÄ• yÄ• dukkhavisesatÄ• vuttÄ• , sÄ• __ayaá¹ƒ_ dukkhavises
nÄ• ma. __tatthÄ• _ti ye dukkhÄ• dayo dhammÄ• sutte vuttÄ• , tattha tesu dukkhÄ• dÄ«su

__dukkhasamudayo_ti ``taá¹‡hÄ• ponobhavikÄ• â€™â€™ ti visesamanapekkhitvÄ• yÄ•
sÄ• ayaá¹ƒ samudayasÄ• maÃ±Ã±atÄ• samudayassa __ekattatÄ• _ nÄ• ma. ``tattha kata
``yÄ• yaá¹ƒ taá¹‡hÄ• ... pe ... vibhavataá¹‡hÄ• â€™â€™ ti visesaá¹ƒ apekkhitvÄ• yÄ• sa

sÄ• __ayaá¹ƒ_ samudayavisesatÄ• samudayassa __vemattatÄ• _ nÄ• ma.

__dukkhanirodho_ti ``tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhoâ€™â€™ ti visesaman
nirodhasÄ• maÃ±Ã±atÄ• vuttÄ• , sÄ• ayaá¹ƒ nirodhasÄ• maÃ±Ã±atÄ• nirodhassa __ekat
dukkhanirodhoâ€™â€™ ti pucchitvÄ• ``yo tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodho
anÄ• layoâ€™â€™ ti visesamapekkhitvÄ• yÄ• nirodhavisesatÄ• vuttÄ• , sÄ• __ayaá¹ƒ_
__vemattatÄ• _ nÄ• ma.

__dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti? paá¹-ipadÄ• _ti sammÄ• diá¹-á¹-hiÄ• divisesan
nirodhagÄ• minipaá¹-ipadÄ• sÄ• maÃ±Ã±atÄ• vuttÄ• , sÄ• ayaá¹ƒ nirodhagÄ• minipaá¹-ip
__ekattatÄ• _ nÄ• ma. ``tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti
ariyo ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti sammÄ• diá¹-á¹-hiÄ• divisesamapekkhitvÄ•
visesadukkhanirodhagÄ• minipaá¹-ipadatÄ• vuttÄ• , sÄ• __ayaá¹ƒ_ visesadukkhanirodhag
__vemattatÄ• _ nÄ• ma.

__maggo_ti nirayagÄ• mimaggÄ• divisesamanapekkhitvÄ• yÄ• sÄ• maÃ±Ã±amaggatÄ•
sÄ• maÃ±Ã±amaggatÄ• \Ne 330/ maggassa __ekattatÄ• _ nÄ• ma. ``tattha katamo maggo
``nirayagÄ• mÄ« maggo ... pe ... nibbÄ• nagÄ• mÄ« maggoâ€™â€™ ti nirayagÄ• mimaggÄ
visesamaggatÄ• vuttÄ• , sÄ• __ayaá¹ƒ_ visesamaggatÄ• maggassa __vemattatÄ• _ nÄ•

__nirodho_ti paá¹-isaá¹…khÄ• nirodhÄ• divisesaá¹ƒ anapekkhitvÄ• yÄ• sÄ• maÃ±Ã±anir
sÄ• maÃ±Ã±anirodhatÄ• nirodhassa __ekattatÄ• _ nÄ• ma. ``tattha katamo nirodhoâ€™â€
``paá¹-isaá¹…khÄ• nirodho ... pe ... sabbakilesanirodhoâ€™â€™ ti paá¹-isaá¹…khÄ• nirodh
yÄ• visesanirodhatÄ• vuttÄ• , sÄ• __ayaá¹ƒ_ visesanirodhatÄ• nirodhassa __vemattatÄ•

__rÅ«pa_nti cÄ• tumahÄ• bhÅ«tikÄ• divisesamanapekkhitvÄ• yÄ• sÄ• maÃ±Ã±arÅ«patÄ•
sÄ• maÃ±Ã±arÅ«patÄ• rÅ«passa __ekattatÄ• _ nÄ• ma. ``tattha katamaá¹ƒ rÅ«paâ€™â€™
``cÄ• tumahÄ• bhÅ«tikaá¹ƒ ... pe ... vÄ• yodhÄ• tuyÄ• cittaá¹ƒ virÄ• jetÄ«â€™â€™ ti
cÄ• tumahÄ• bhÅ«tikÄ• divisesamapekkhitvÄ• yÄ• visesarÅ«patÄ• vuttÄ• , sÄ• __ayaá¹
__vemattatÄ• _ nÄ• ma.

<48> __avijjÄ• _ti dukkheaÃ±Ã±Ä• á¹‡Ä• divisesamanapekkhitvÄ• yÄ• avijjÄ• sÄ• maÃ±Ã
avijjÄ• sÄ• maÃ±Ã±atÄ• avijjÄ• ya __ekattatÄ• _ nÄ• ma. ``tattha katamÄ• avijjÄ• â€™â€™
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... avijjÄ• laá¹…ghÄ« moho ak
dukkheaÃ±Ã±Ä• á¹‡Ä• divisesamapekkhitvÄ• yÄ• avijjÄ• visesatÄ• vuttÄ• , sÄ• ayaá¹ƒ a
__vemattatÄ• _ nÄ• ma.

__vijjÄ• _ti dukkheÃ±Ä• á¹‡Ä• divisesamanapekkhitvÄ• yÄ• vijjÄ• sÄ• maÃ±Ã±atÄ• vuttÄ

vijjÄ• sÄ• maÃ±Ã±atÄ• vijjÄ• ya __ekattatÄ• _ nÄ• ma. ``tattha katamÄ• vijjÄ• â€™â€™ ti
Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ ... pe ... dhammavicayasambojjhaá¹…go ma
maggapariyÄ• pannaâ€™â€™ nti dukkheÃ±Ä• á¹‡Ä• divisesamapekkhitvÄ• yÄ• \Be 205/
__ayaá¹ƒ_ vijjÄ• visesatÄ• vijjÄ• ya __vemattatÄ• _ nÄ• ma.

__samÄ• pattÄ«_ti saÃ±Ã±Ä• samÄ• patyÄ• divisesaá¹ƒ anapekkhitvÄ• yÄ• sÄ• maÃ±Ã±
sÄ• maÃ±Ã±asamÄ• pattitÄ• samÄ• pattiyÄ• __ekattatÄ• _ nÄ• ma. ``tattha katamÄ• sam
``saÃ±Ã±Ä• samÄ• patti asaÃ±Ã±Ä• samÄ• patti ... pe ... nirodhasamÄ• pattÄ«â€™â€™ ti
apekkhitvÄ• yÄ• visesasamÄ• pattitÄ• vuttÄ• , sÄ• __ayaá¹ƒ_ visesasamÄ• pattitÄ• sam
nÄ• ma.

__jhÄ• yÄ«_ti \Ne 331/ sekkhajhÄ• yÄ«Ä• divisesaá¹ƒ anapekkhitvÄ• yÄ• jhÄ• yÄ«sÄ• m
jhÄ• yÄ«sÄ• maÃ±Ã±atÄ• jhÄ• yino __ekattatÄ• _ nÄ• ma. ``tattha katamo jhÄ• yÄ«â€™â€
jhÄ• yÄ«, atthi asekkho jhÄ• yÄ« ... pe ... paÃ±Ã±uttaro jhÄ• yÄ«â€™â€™ ti
sekkhajhÄ• yÄ«asekkhajhÄ• yÄ«Ä• divisesamapekkhitvÄ• yÄ• jhÄ• yÄ«visesatÄ• vuttÄ•
jhÄ• yino __vemattatÄ• _ nÄ• ma.

__samÄ• dhÄ«_ti saraá¹‡asamÄ• dhyÄ• divisesamanapekkhitvÄ• yÄ• samÄ• dhisÄ• maÃ
samÄ• dhisÄ• maÃ±Ã±atÄ• samÄ• dhino __ekattatÄ• _ nÄ• ma. ``tattha katamo samÄ• dh
samÄ• dhi, araá¹‡o samÄ• dhi ... pe ... micchÄ• samÄ• dhi, sammÄ• samÄ• dhÄ«â€™â€™
saraá¹‡asamÄ• dhyÄ• divisesamapekkhitvÄ• yÄ• samÄ• dhivisesatÄ• vuttÄ• , sÄ• __aya
samÄ• dhino __vemattatÄ• _ nÄ• ma.

__paá¹-ipadÄ• _ti Ä• gÄ• á¸·hapaá¹-ipadÄ• divisesamanapekkhitvÄ• yÄ• paá¹-ipadÄ• sÄ•
paá¹-ipadÄ• sÄ• maÃ±Ã±atÄ• paá¹-ipadÄ• ya __ekattatÄ• _ nÄ• ma. ``tattha katamÄ• paá
``Ä• gÄ• á¸·hapaá¹-ipadÄ• , nijjhÄ• mapaá¹-ipadÄ• ... pe ... sukhÄ• paá¹-ipadÄ• khippÄ• b
Ä• gÄ• á¸·hapaá¹-ipadÄ• divisesamapekkhitvÄ• yÄ• paá¹-ipadÄ• visesatÄ• vuttÄ• , sÄ• _
paá¹-ipadÄ• ya __vemattatÄ• _ nÄ• ma.

__kÄ• yo_ti nÄ• makÄ• yÄ• divisesamanapekkhitvÄ• yÄ• kÄ• yasÄ• maÃ±Ã±atÄ• vuttÄ•
kÄ• yassa __ekattatÄ• _ nÄ• ma. ``tattha katamo kÄ• yoâ€™â€™ ti pucchitvÄ• ``nÄ• makÄ
ayaá¹ƒ nÄ• makÄ• yoâ€™â€™ ti nÄ• makÄ• yÄ• divisesamapekkhitvÄ• yÄ• kÄ• yavisesa
kÄ• yavisesatÄ• kÄ• yassa __vemattatÄ• _ nÄ• mÄ• ti yojanÄ• kÄ• tabbÄ• . padatthÄ• dik
(Nett-a 47) vitthÄ• rato vutto.

vuttappakÄ• rassa dukkhasamudayÄ• dikassa dhammassa ekattatÄ• dilakkhaá¹‡aá¹ƒ niga
``evaá¹ƒ yo dhammoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __eva_nti iminÄ• mayÄ• vuttena ``d
katamaá¹ƒ dukkhaá¹ƒ? jÄ• ti dukkhÄ• , jarÄ• dukkhÄ• â€™â€™ tiÄ• divacanena. __yo dha

jÄ• tijarÄ• byÄ• dhyÄ• divisesadhammo. __yassa dhammassÄ• _ti tato jÄ• tiÄ• divisesadha
jarÄ• divisesadhammassa. __samÄ• nabhÄ• vo_ti jÄ• tiÄ• divisesadhammena jarÄ• divises
samÄ• nabhÄ• vo. __tassa dhammassÄ• _ti jarÄ• divisesadhammassa. __ekattatÄ• yÄ• _ti
\Ne 332/ dukkhasamudayÄ• dibhÄ• vÄ• naá¹ƒ ekÄ«bhÄ• vena. __ekÄ«bhavatÄ«_ti jÄ• tiÄ•
``dukkhasamudayoâ€™â€™ tiÄ• dinÄ• ekasaddÄ• bhidheyyatÄ• ya ekÄ«bhavati. __yena y
tena vemattaá¹ƒ gacchati_. yassa jÄ• tiÄ• didhammassa yena yena abhinibbattanaparipÄ•
jÄ• tiÄ• didhammo jarÄ• didhammena vilakkhaá¹‡o visadiso hoti, tassa jÄ• tiÄ• didhammas
abhinibbattanaparipÄ• canÄ• disabhÄ• vena so jÄ• tiÄ• didhammo jarÄ• didhammena vema
gacchati, dukkhasamudayÄ• dibhÄ• vena samÄ• nopi jÄ• tiÄ• didhammo jarÄ• didhammas
attho daá¹-á¹-habbo.

dukkhasamudayÄ• didhammassa ekattavemattatÄ• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä
ekattavemattatÄ• ya kattha pucchite sati adhiá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsitabbaâ€™â€™ nti
suttÄ• dike pucchite sati vÄ«maá¹ƒsitabbanti dassetuá¹ƒ __ ``evaá¹ƒ sutte vÄ• â€™â€™ _ti
__evaá¹ƒ_ iminÄ• vuttappakÄ• rena sutte vÄ• pucchite, veyyÄ• karaá¹‡e vÄ• pucchite, gÄ
pucchitÄ• yaá¹ƒ sati adhiá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsitabbaá¹ƒ. ``kiá¹ƒ vÄ«maá¹ƒsitabbaâ€™
``ekattatÄ• ya pucchati kiá¹ƒ, udÄ• hu vemattatÄ• ya pucchati kiâ€™â€™ nti vÄ«maá¹ƒsitab
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``idÄ• ni tÄ• va ekattavemattatÄ• visaye niyojetvÄ• dass
veyyÄ• karaá¹‡e vÄ• â€™ tiÄ• di vuttaâ€™â€™ nti (Nett-a 48) vuttaá¹ƒ. ``kathaá¹ƒ pucchita
vissajjitabbaâ€™â€™ nti vattabbattÄ• __ ``yadi ekattatÄ• yÄ• â€™â€™ _tiÄ• di \Be 207/ v
``tenÄ• hÄ• â€™â€™ _tiÄ• dyÄ• nusandhyÄ• diko ca __ ``niyutto adhiá¹-á¹-hÄ• no hÄ• roâ
anusandhyÄ• diko ca vuttanayÄ• nusÄ• rena veditabbo.

iti adhiá¹-á¹-hÄ• nahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

15. parikkhÄ• rahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<49> yena \Ne 333/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena vibhaá¹…gena dukkhasaccÄ
vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to paripuá¹‡á¹‡o, ``katamo parikkhÄ• rahÄ• ra
pucchitabbattÄ• __ ``tattha katamo parikkhÄ• ro hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
niddiá¹-á¹-hesu soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso
parikkhÄ• rahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``ye dhammÄ• yaá¹ƒ dhammaá¹ƒ jana
idÄ• ni mayÄ• vuccamÄ• no ``yo dhammo yaá¹ƒ dhammaá¹ƒ janayati, tassa so parikkhÄ• r
parikkhÄ• rabhÅ«tassa hetuno ceva paccayassa ca vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso pa

``katamo saá¹ƒvaá¹‡á¹‡etabbo parikkhÄ• roâ€™â€™ ti pucchitabbattÄ• __ ``yo dhammoâ
tattha __yo_ hetupaccayappakÄ• ro __dhammo yaá¹ƒ_ phalabhÅ«taá¹ƒ __dhammaá¹ƒ jana
phaladhammassa __so_ hetupaccayappakÄ• ro dhammo __parikkhÄ• ro_ nÄ• ma. ``kiá¹ƒla
pucchitabbattÄ• tathÄ• pucchitvÄ• lakkhaá¹‡avisesaá¹ƒ dassetuá¹ƒ __ ``kiá¹ƒlakkhaá¹‡oâ
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``tattha `yo dhammo yaá¹ƒ dhammaá¹ƒ janayati, tassa s
saá¹…khepato parikkhÄ• ralakkhaá¹‡aá¹ƒ vatvÄ• taá¹ƒ vibhÄ• gena dassetuá¹ƒ `kiá¹ƒlakkh
vuttaâ€™â€™ nti (Nett-a 49) vuttaá¹ƒ. ``kittakÄ• dhammÄ• janayantÄ«â€™â€™ ti pucchita
janayanti hetu ca paccayo cÄ• â€™â€™ _ti vuttaá¹ƒ. ``hetupi kÄ• raá¹‡aá¹ƒ, paccayopi kÄ•
tasmÄ• kÄ• raá¹‡Ä• yeva kena lakkhaá¹‡ena dvidhÄ• vuttÄ• â€™â€™ ti vattabbattÄ• __
_tiÄ• di vuttaá¹ƒ. janitabbaphalato aÃ±Ã±ehi phalehi __asÄ• dhÄ• raá¹‡alakkhaá¹‡o hetu, _
__sÄ• dhÄ• raá¹‡alakkhaá¹‡o paccayo, _ iminÄ• visesalakkhaá¹‡ena dvidhÄ• vattabbÄ• t
``sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡aviseso kÄ«diso bhaveâ€™â€™ ti pucchitabbattÄ• __ `
pucchitvÄ• __ ``yathÄ• aá¹…kurassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yathÄ• yo sÄ• dhÄ• raá
tathÄ• so sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡aviseso kiá¹ƒ viya bhaveti attho. __aá¹…kurass
asÄ• dhÄ• raá¹‡aá¹ƒ_ yathÄ• , tathÄ• __hetu_ phalassa nibbattiyÄ• asÄ• dhÄ• raá¹‡o bha
aá¹…kurassa nibbattiyÄ• __sÄ• dhÄ• raá¹‡Ä• _ bhavanti yathÄ• , tathÄ• __paccayo_ phal
sÄ• dhÄ• raá¹‡o bhave. sabbaphalassa paccayattÄ• aá¹…kurassa bÄ«jaá¹ƒ asÄ• dhÄ• raá
``kathaá¹ƒ pathavÄ«, Ä• po ca sÄ• dhÄ• raá¹‡Ä• janakÄ• ti saddahitabbÄ• â€™â€™ ti puc
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. samaá¹ƒ samÄ• naá¹ƒ phalaá¹ƒ bhavÄ• petÄ«ti __sabhÄ• v
``kiá¹ƒ hetupaccayÄ• naá¹ƒ viseso bÄ«jaá¹…kuropamÄ• yeva dassetabbo, udÄ• hu aÃ±Ã±A
vattabbattÄ• aÃ±Ã±Ä• ya upamÄ• yapi \Ne 334/ visesaá¹ƒ dassetuá¹ƒ __ ``yathÄ• vÄ• pa
imÄ• ya upamÄ• yapi hetupaccayÄ• naá¹ƒ viseso vijÄ• nitabboti adhippÄ• yo.

bÄ«jaá¹…kurÄ• dÄ«su bÄ• hiresu parikkhÄ• rabhÅ«tÄ• naá¹ƒ hetupaccayÄ• naá¹ƒ viseso
Ã±Ä• to, ``kathaá¹ƒ ajjhattikesu vibhattoâ€™â€™ ti pucchitabbattÄ• __ ``ayaÃ±hi saá¹ƒsÄ•
vuttaá¹ƒ. atha vÄ• ``bÄ• hiresu parikkhÄ• rabhÅ«to hetupaccayo yutto hotu, kathaá¹ƒ ajjhat
vattabbattÄ• __ ``ayaÃ±hi saá¹ƒsÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ
bÄ• hiraá¹ƒ hetupaccayavibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni ajjhattikaá¹ƒ dassetuá¹ƒ `ayaÃ±hi
vuttaâ€™â€™ nti (Nett-a 49) vuttaá¹ƒ. hetupaccayehi saha saá¹ƒsÄ• ro bhavatÄ«ti __sahet
saá¹ƒsÄ• ro hi yasmÄ• sahetupaccayo hutvÄ• nibbatto, tasmÄ• ajjhattikepi parikkhÄ• rabh
yuttoyevÄ• ti daá¹-á¹-habboti adhippÄ• yo.

so \Be 209/ imassa saá¹ƒsÄ• rassa sahetupaccayattaá¹ƒ yadi bhagavatÄ• vuttaá¹ƒ, evaá¹
saddahitabbaá¹ƒ, ``kathaá¹ƒ saddahitabbaâ€™â€™ nti vattabbattÄ• __ ``evaÃ±hÄ«â€™â€
__eva_nti iminÄ• avijjÄ• dinÄ• hetupaccayena sabbo paá¹-iccasamuppÄ• do saá¹ƒsÄ• rot
saá¹ƒsÄ• rassa sahetupaccayattaá¹ƒ vuttaá¹ƒ, tasmÄ• saddahitabbaá¹ƒ. avijjÄ• dayo saá¹.
hotu, ``katamo avijjÄ• ya hetÅ«â€™â€™ ti pucchitabbattÄ• __ ``iti avijjÄ• avijjÄ• ya hetÅ«â

``katamo avijjÄ• ya paccayoâ€™â€™ ti pucchitabbattÄ• __ ``ayoniso manasikÄ• ro paccay
``katamÄ• avijjÄ• katamÄ• ya avijjÄ• ya hetÅ«â€™â€™ ti pucchitabbattÄ• __ ``purimikÄ•
avijjÄ• ya hetÅ«â€™â€™ _ti vuttaá¹ƒ. ``katamÄ• purimikÄ• avijjÄ• katamÄ• pacchimikÄ•
pucchitabbattÄ• __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``avijjÄ• pariyuá¹-á¹-hÄ• nassa het
avijjÄ• nusayo samanantarova kiá¹ƒ, udÄ• hu paramparahetupi hotÄ«â€™â€™ ti pucchitab
viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __bÄ«jaá¹…kuro_ti bÄ«jÄ• naá¹ƒ aá¹…kuroti bÄ«jaá¹…ku
__samanantarahetutÄ• ya_ aá¹…kuro nibbattati __viya. yattha_ rukkhÄ• dike yaá¹ƒ phalaá¹
rukkhÄ• dike nibbattassa __assa_ phalassa __idaá¹ƒ_ bÄ«jaá¹ƒ pana __paramparahetutÄ•

``bÄ«jaá¹ƒ pana ekaá¹ƒyeva hoti, kathaá¹ƒ dvidhÄ• vattabbaâ€™â€™ nti vattabbattÄ• __
_tiÄ• di vuttaá¹ƒ, samanantarakÄ• laparamparakÄ• labhedena hetupi duvidho hotiyevÄ• ti a
duvidho yathÄ• , evaá¹ƒ avijjÄ• ya hetubhÅ«to avijjÄ• nusayopi samanantarahetu ca param
kÄ• labhedena duvidho bhavati, samanantaro avijjÄ• nusayo samanantarassa avijjÄ• pariyu
samanantarahetu \Ne 335/ hoti. purimataro avijjÄ• nusayo pacchimatarassa avijjÄ• pariyuá¹
paramparahetu hoti. iti bÄ«jabhÅ«to asÄ• dhÄ• raá¹‡o hetu, pathavÄ«Ä• pÄ• diko sÄ• dhÄ•
pÄ• kaá¹-o yathÄ• , evaá¹ƒ avijjÄ• nusayo asÄ• dhÄ• raá¹‡o __hetu, _ ayonisomanasikÄ• r
viseso daá¹-á¹-habbo.

``ettakeneva hetupaccayÄ• naá¹ƒ viseso vattabboâ€™â€™ ti vattabbattÄ• __ ``yathÄ• vÄ
_tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``yathÄ• vÄ• panÄ• tiÄ• dinÄ• pi \Be 2
hetupaccayavibhÄ• gameva dassetÄ«â€™â€™ ti vuttaá¹ƒ. tattha padÄ«passa paccayabhÅ
ca telaÃ±ca padÄ«passa __sabhÄ• vahetu_ samÄ• nahetu na hotÄ«ti yojanÄ• . ``padÄ«pas
thÄ• lakÄ• dikaá¹ƒ sabhÄ• vahetu na hotÄ«ti kasmÄ• saddahitabbaâ€™â€™ nti vattabbatt
_tiÄ• di vuttaá¹ƒ. padÄ«passa paccayabhÅ«taá¹ƒ __anaggikaá¹ƒ_ aggirahitaá¹ƒ thÄ• lakaÃ
__dÄ«petuá¹ƒ_ jÄ• letuá¹ƒ __hi_ yasmÄ• na sakkÄ• , tasmÄ• purimo padÄ«po pacchimas
hoti viya, evaá¹ƒ thÄ• lakÄ• dikaá¹ƒ sabhÄ• vahetu na hoti. __iti_ evaá¹ƒpakÄ• ro __sabhÄ•
hoti yathÄ• , __parabhÄ• vo_ asamÄ• no thÄ• lakÄ• diko paccayo hoti yathÄ• ca, tathÄ• a
hoti, bÄ• hiro asamÄ• no __paccayo_ hoti. __janako_ avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ•
__pariggÄ• hako_ upatthambhako __paccayo_ hoti. aÃ±Ã±ehi phalehi __asÄ• dhÄ• raá¹‡o
__sÄ• dhÄ• raá¹‡o paccayo_ hotÄ«ti yojetvÄ• padÄ«popamÄ• yapi hetupaccayÄ• naá¹ƒ pA
adhippÄ• yo.

hetupaccayappabhedaá¹ƒ kÄ• raá¹‡aá¹ƒ parikkhÄ• roti Ä• cariyena vuttaá¹ƒ, tassa kÄ• raá
phalÄ• pekkho hoti, tasmÄ• ``yo kÄ• raá¹‡abhÄ• vo yenÄ• kÄ• rena hoti, katamo so kÄ• ra
Ä• kÄ• roâ€™â€™ ti pucchitabbattÄ• ca ``yaá¹ƒ phalaá¹ƒ yena visesena hoti, katamaá¹ƒ ta
visesoâ€™â€™ ti pucchitabbattÄ• ca ``kÄ• raá¹‡aphalÄ• naá¹ƒ yo sambandho hoti, katam
pucchitabbattÄ• ca taá¹ƒ sabbaá¹ƒ vibhÄ• vetuá¹ƒ __ ``avupacchedatthoâ€™â€™ _tiÄ• di
ayamanusandhyattho ca __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``idÄ• ni yasmÄ• kÄ• raá¹‡aá¹ƒ `parikk

kÄ• raá¹‡abhÄ• vo ca phalÄ• pekkhÄ• ya, tasmÄ• kÄ• raá¹‡assa yo kÄ• raá¹‡abhÄ• vo ya
yo ca tassa viseso, yo ca kÄ• raá¹‡aphalÄ• naá¹ƒ sambandho, taá¹ƒ sabbaá¹ƒ vibhÄ• vetu
tiÄ• di vuttaâ€™â€™ nti (Nett-a 49) iminÄ• vuttoti daá¹-á¹-habbo.

tattha avupacchinnassa hetupaccayasaá¹…khÄ• tassa kÄ• raá¹‡assa yo anupacchedattho
336/ __santatiattho_ hoti phalena sambandhattÄ• \Be 211/, yaÃ±ca kÄ• raá¹‡aá¹ƒ attano p
upatthambhakaá¹ƒ hutvÄ• nirujjhati, so anupacchinno eva nÄ• ma hotÄ«ti. yaÃ±ca phalaá¹
hutvÄ• nirujjhati, tasmiá¹ƒ anupacchinne tassa ca santatiattho hoti. yaá¹ƒ pana phalaá¹ƒ aÃ
kÄ• raá¹‡aá¹ƒ ahutvÄ• nirujjhati, taá¹ƒ upacchinnaá¹ƒ hoti, yathÄ• taá¹ƒ arahato cuticittant
nibbattassa phalassa yo __nibbattiattho_ atthi, so nibbattiattho __phalattho_ hoti. paá¹-isan
yo __paá¹-isandhiattho_ paá¹-isandahanattho atthi, so paá¹-isandhiattho __punabbhavattho
hoti. kilesÄ• naá¹ƒ yo __palibodhattho_ santÄ• ne uppajjanattho atthi, so palibodhattho __p
hoti. kilesÄ• naá¹ƒ maggena yo asamugghÄ• tattho atthi, so asamugghÄ• tattho __anusaya
catunnaá¹ƒ saccÄ• naá¹ƒ yo __asampaá¹-ivedhattho_ atthi, so asampaá¹-ivedhattho __avij
arahattamaggena yo __apariÃ±Ã±Ä• tattho_ atthi, so apariÃ±Ã±Ä• tattho __viÃ±Ã±Ä• á¹‡as
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa __bÄ«jattho_ hoti.

 ettÄ• vatÄ• kÄ• raá¹‡abhÄ• vo ca kÄ• raá¹‡Ä• kÄ• ro ca phalaÃ±ca phalaviseso ca Ä• ca
Ã±Ä• to, ``katamo paramparahetupaccayattho, katamo ca sambandhatthoâ€™â€™ ti pucch
avupacchedoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __yattha_ yassaá¹ƒ rÅ«pÄ• rÅ«papavattiyaá¹ƒ avu
hetupaccayappabhedassa kÄ• raá¹‡assa yo __avupacchedo_ atthi, so avupacchedo __tatt
rÅ«pÄ• rÅ«papavattiyaá¹ƒ __santati_ hoti. __yattha_ yassaá¹ƒ rÅ«pÄ• rÅ«papavattiyaá¹ƒ y
santati__tattha_ rÅ«pÄ• rÅ«papavattiyaá¹ƒ __nibbatti_ hotÄ«tiÄ• dinÄ• yojetvÄ• parampar
viÃ±Ã±Ä• tabbo.

 __sÄ«lakkhandho_ti parisuddhasÄ«lakkhandho. __samÄ• dhikkhandhassÄ• _ti mahaggata
samÄ• dhipaá¹-á¹-hÄ• no hi mahaggatadhammo. __paÃ±Ã±Ä• kkhandho_ti maggaphalapa
vimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• tassa paccavekkhaá¹‡aÃ±Ä• á¹‡akkhandhassa pacca
__titthaÃ±Ã±utÄ• _dÄ«naá¹ƒ attho padaá¹-á¹-hÄ• nahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ

 sabhÄ• vo hetÅ«ti Ä• cariyena vutto, ``kÄ«diso so sabhÄ• vo hetÅ«â€™â€™ ti pucchitabba
cakkhuÃ±ca paá¹-iccÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ \Be 212/. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ __ca
__paá¹-icca_ nissayaá¹ƒ katvÄ• rÅ«pe __paá¹-icca_ Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati. __
cakkhundriyaá¹ƒ __Ä• dhipateyyapaccayatÄ• ya_ indriyapaccayatÄ• ya cakkhuviÃ±Ã±Ä• á¹
rÅ«pÄ• rammaá¹‡aá¹ƒ purejÄ• tÄ• rammaá¹‡apaccayatÄ• ya \Ne 337/ paccayo, Ä• loko __
paccayo hoti. so paccayo honto phalena cakkhuviÃ±Ã±Ä• á¹‡ena asamÄ• nattÄ• sabhÄ• v
hoti manasikÄ• ro. kiriyamanodhÄ• tu pana phalena cakkhuviÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• á¹‡
hetu hoti yathÄ• , evaá¹ƒ __saá¹…khÄ• rÄ• _ nÄ• makkhandhabhÄ• vena samÄ• nattÄ• __

__sabhÄ• vo hetu_ honti. __viÃ±Ã±Ä• á¹‡aá¹ƒ_ nÄ• marÅ«pena ekasantativasena samÄ• r
hontaá¹ƒ __sabhÄ• vo hetu_ hoti. iminÄ• nayena __ ``nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanassÄ
veditabbo. __evaá¹ƒ_ vuttappakÄ• ro __hetu, paccayo_ janako, upatthambhako ca yo koci
balavapaccayo hoti, __sabbo so_ hetupaccayo janakaupatthambhako janitabbupatthambhiy
parikkharaá¹‡ato abhisaá¹…kharaá¹‡ato nippariyÄ• yato __parikkhÄ• ro_ nÄ• ma.

``vuttappakÄ• ro hetupaccayo parikkhÄ• ro nÄ• mÄ• ti kena amhehi saddahitabboâ€™â€™
``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tena_ kÄ• raá¹‡abhÅ«tena sabbassa hetupaccay
Ä• yasmÄ• mahÄ• kaccÄ• no __ ``ye dhammÄ• yaá¹ƒ dhammaá¹ƒ janayantÄ«â€™â€™ _
vacanena saddahitabbo, ``ye dhammÄ• yaá¹ƒ dhammaá¹ƒ janayantÄ«â€™â€™ ti vacanaá
sallakkhetabboti adhippÄ• yo.

``ettakova parikkhÄ• ro hÄ• ro yuÃ±jitabboâ€™â€™ ti vattabbattÄ• __ ``niyutto parikkhÄ•
vuttaá¹ƒ, yo yo parikkhÄ• ro hÄ• ro yuÃ±jitabbo, so so parikkhÄ• ro hÄ• ro nÄ«haritvÄ• __y

iti parikkhÄ• rahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

16. samÄ• ropanahÄ• ravibhaá¹…gavibhÄ• vanÄ•

<50> yena \Ne 338/ \Be 213/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena parikkhÄ• rahÄ• ra
hetupaccayo vibhatto, so ... pe ... vibhaá¹…go paripuá¹‡á¹‡o, ``katamo samÄ• ropanahÄ• ra
pucchitabbattÄ• __ ``tattha katamo samÄ• ropano hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatth
soá¸·asasu desanÄ• hÄ• rÄ• dÄ«su __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso __samÄ• ropan
samÄ• ropanahÄ• ravibhaá¹…go nÄ• mÄ• ti pucchati. ``ye dhammÄ• yaá¹ƒmÅ«lÄ• â€™â€
vuccamÄ• no ``ekasmiá¹ƒ padaá¹-á¹-hÄ• ne yattakÄ• ni padaá¹-á¹-hÄ• nÄ• ni otarantÄ«â€™
vitthÄ• rasaá¹ƒvaá¹‡á¹‡anÄ• viseso samÄ• ropanahÄ• ravibhaá¹…go nÄ• ma.

``kittake padaá¹-á¹-hÄ• ne sutte vutte kittakÄ• ni padaá¹-á¹-hÄ• nÄ• ni samÄ• ropayitabbÄ•
pucchitabbattÄ• __ ``ekasmiá¹ƒ padaá¹-á¹-hÄ• neâ€™â€™ _tiÄ• di vuttaá¹ƒ. __ekasmiá¹ƒ
vutte sati avuttÄ• ni yattakÄ• ni padaá¹-á¹-hÄ• nÄ• ni __otaranti_ samosaranti, __sabbÄ• ni
padaá¹-á¹-hÄ• nÄ• ni sutte vuttÄ• ni viya niddhÄ• raá¹‡avasena Ä• netvÄ• desanÄ• ya Ä• r
samÄ• ropayitabbÄ• nÄ«â€™â€™ ti vattabbattÄ• __ ``yathÄ• Ä• vaá¹-á¹-eâ€™â€™ _tiÄ•
hÄ• re ekasmiá¹ƒ padaá¹-á¹-hÄ• ne sutte vutte sati sutte avuttÄ• ni __bahukÄ• ni_ padaá¹-á
tÄ• ni bahukÄ• ni padaá¹-á¹-hÄ• nÄ• ni pariyesitabbÄ• ni yathÄ• , evaá¹ƒ samÄ• ropane hÄ

padaá¹-á¹-hÄ• nÄ• ni desanÄ• ya samÄ• ropayitabbÄ• nÄ«ti attho.

``kevalaá¹ƒ pana padaá¹-á¹-hÄ• navaseneva samÄ• ropanÄ• kÄ• tabbÄ• kiá¹ƒ, udÄ• hu a
kÄ• tabbÄ• kiâ€™â€™ nti vattabbattÄ• aÃ±Ã±avasenÄ• pi samÄ• ropanÄ• kÄ• tabbÄ• ; t
kÄ• tabbÄ• ti dassento __ ``tattha samÄ• ropanÄ• catubbidhÄ• â€™â€™ _tiÄ• dimÄ• ha. t
samÄ• ropayitabbasamÄ• ropanÄ• su __padaá¹-á¹-hÄ• naá¹ƒ_ padaá¹-á¹-hÄ• nasamÄ• rop
vevacanasamÄ• ropanÄ• , __bhÄ• vanÄ• _ bhÄ• vanÄ• samÄ• ropanÄ• , __pahÄ• naá¹ƒ_
pabhedena __samÄ• ropanÄ• catubbidhÄ• _ kÄ• tabbÄ• .

``tÄ• su catubbidhÄ• su samÄ• ropanÄ• su katamÄ• padaá¹-á¹-hÄ• nasamÄ• ropanÄ• â€™
pucchitvÄ• padaá¹-á¹-hÄ• nasamÄ• ropanaá¹ƒ dassetuá¹ƒ __ ``tattha_ \Be 214/ __katamÄ•
sutte vuttena padaá¹-á¹-hÄ• nena sutte avuttÄ• naá¹ƒ padaá¹-á¹-hÄ• nÄ• naá¹ƒ samÄ• ropa

__sabbapÄ• passa_ \Ne 339/ akusalassa yaá¹ƒ __akaraá¹‡aá¹ƒ_ akaraá¹‡ahetu sÄ• sana
sÄ• sanaá¹ƒ buddhÄ• naá¹ƒ __sÄ• sanaá¹ƒ_ ovÄ• do hoti, atha vÄ• __akaraá¹‡aá¹ƒ_ akar
atthi, etaá¹ƒ buddhÄ• naá¹ƒ __sÄ• sanaá¹ƒ_ ovÄ• do hoti, na yassa kassaci sÄ• sananti att
sampadÄ• natthe pavattaá¹ƒ paccattavacanaá¹ƒ yathÄ• ``kissa atthÄ• ya kimatthaâ€™â€™
sampadÄ• ya yaá¹ƒ sÄ• sanaá¹ƒ atthi, etaá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ. __sacittapariyo
sacittapariyodÄ• panatthaá¹ƒ yaá¹ƒ sÄ• sanaá¹ƒ atthi, etaá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ h

__iti_ evaá¹ƒpakÄ• rena vuttassa __tassa_ sÄ• sanassa __kiá¹ƒ padaá¹-á¹-hÄ• na_nti vise
visesapadaá¹-á¹-hÄ• naá¹ƒ puna pucchati. __idaá¹ƒ_ sucaritattayaá¹ƒ sÄ• sanassa ovÄ• da
sucaritattayena hetunÄ• sÄ• sanattÄ• ti daá¹-á¹-habbaá¹ƒ yathÄ• ``annena vasatÄ«â€™â€
padaá¹-á¹-hÄ• ne vutte katamaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ samÄ• ropayitabbaâ€™â€™ nti pu
yaá¹ƒ kÄ• yikaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __idaá¹ƒ_ khandhattayaá¹ƒ sÄ• sanassa _
samÄ• ropayitabbaá¹ƒ, ``khandhattaye padaá¹-á¹-hÄ• ne samÄ• ropayite katamaá¹ƒ samÄ•
pucchitabbattÄ• __ ``tattha sÄ«lakkhandho cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __idaá¹ƒ_ sama
sÄ• sanassa __padaá¹-á¹-hÄ• naá¹ƒ_ samÄ• ropayitabbaá¹ƒ. ``samathavipassanÄ• dvaye
katamaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ samÄ• ropayitabbaâ€™â€™ nti pucchitabbattÄ• __ ``tatth
_ntiÄ• di vuttaá¹ƒ. __idaá¹ƒ_ phaladvayaá¹ƒ sÄ• sanassa __padaá¹-á¹-hÄ• naá¹ƒ_ samÄ• r

sÄ• sanassa padaá¹-á¹-hÄ• nÄ• ni samÄ• ropayitabbÄ• nÄ«ti Ä• cariyena niddhÄ• retvÄ•
Ã±Ä• tÄ• ni, ``idÄ• ni katamassa katamaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ samÄ• ropayitabbaâ€™â€
``vanaá¹ƒ vanathassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __idaá¹ƒ_ kÄ• maguá¹‡apaÃ±cakaá¹ƒ _
__vanathassa padaá¹-á¹-hÄ• naá¹ƒ_ taá¹‡hÄ• vatthubhÄ• vato, ``itthÄ«â€™â€™ ti vÄ• ``p
nimittaggÄ• hasaá¹…khÄ• taá¹ƒ __idaá¹ƒ vanaá¹ƒ_ ``aho cakkhu, aho sotaá¹ƒ, aho ghÄ• n
kÄ• yoâ€™â€™ ti __tesaá¹ƒ tesaá¹ƒ aá¹…gapaccaá¹…gÄ• naá¹ƒ_ anubyaÃ±janaggÄ• has
padaá¹-á¹-hÄ• naá¹ƒ_ samÄ• ropayitabbaá¹ƒ. apariÃ±Ã±Ä• taá¹ƒ dvÄ• dasÄ• yatanasaá¹…

saá¹ƒyojanasaá¹…khÄ• tassa __vanathassa padaá¹-á¹-hÄ• naá¹ƒ_ samÄ• ropayitabbaá¹ƒ,
saá¹ƒyojanuppajjanato \Be 215/ anusayasaá¹…khÄ• taá¹ƒ __idaá¹ƒ vanaá¹ƒ_ pariyuá¹-á¹-h
__vanathassa padaá¹-á¹-hÄ• naá¹ƒ_ samÄ• ropayitabbaá¹ƒ. ``paÃ±cakÄ• maguá¹‡Ä• dÄ«r
taá¹‡hÄ• dÄ«naá¹ƒ vanathabhÄ• vo ca kena amhehi saddahitabboâ€™â€™ ti vattabbattÄ•
_tiÄ• di vuttaá¹ƒ. __tena_ paÃ±cakÄ• maguá¹‡Ä• dÄ«naá¹ƒ vanabhÄ• vena ca taá¹‡hÄ• dÄ
bhagavÄ• __ ``chetvÄ• vanaÃ±ca vanathaÃ±cÄ• â€™â€™ _ti yaá¹ƒ vacanaá¹ƒ Ä• ha, ten
vacanÄ• nusÄ• rena saddahitabboti. __aya_nti ayaá¹ƒ ``ekasmiá¹ƒ padaá¹-á¹-hÄ• neâ€™â€
__padaá¹-á¹-hÄ• nenÄ• _ti ekekena padaá¹-á¹-hÄ• nena. __samÄ• ropanÄ• _ti tadaÃ±Ã±ap
samÄ• ropanÄ• \Ne 340/. samÄ• ropenti samÄ• ropayitabbÄ• ni etÄ• ya saá¹ƒvaá¹‡á¹‡anÄ
viggahoti. (1)

<51> padaá¹-á¹-hÄ• nena samÄ• ropanÄ• Ä• cariyena niddiá¹-á¹-hÄ• , amhehi ca Ã±Ä• tÄ
samÄ• ropanÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha katamÄ• vevacanenÄ• â€™â€™ _
tÄ• su catÅ«su padaá¹-á¹-hÄ• nasamÄ• ropanÄ• dÄ«su samÄ• ropanÄ• su __vevacanena_
__samÄ• ropanÄ• katamÄ• _ti pucchati. __ ``rÄ• gavirÄ• gÄ• â€™â€™ _ti ca __ ``cetovim
``sekkhaphalaâ€™â€™ _nti ca idaá¹ƒ vacanattayaá¹ƒ anÄ• gÄ• miphalatthattÄ• anÄ• gÄ•
``avijjÄ• virÄ• gÄ• â€™â€™ _ti ca __ ``paÃ±Ã±Ä• vimuttÄ«â€™â€™ _ti ca __ ``asekkhaph
vacanattayaá¹ƒ arahattaphalatthattÄ• arahattaphalassa vevacanaá¹ƒ. iminÄ• nayena sese

vevacanena samÄ• ropanÄ• Ä• cariyena niddiá¹-á¹-hÄ• , amhehi ca Ã±Ä• tÄ• , ``katamÄ•
samÄ• ropanÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha katamÄ• bhÄ• vanÄ• yÄ• â€™â€™
tÄ• su catÅ«su padaá¹-á¹-hÄ• nasamÄ• ropanÄ• dÄ«su katamÄ• ya desitÄ• ya __bhÄ• van
bhÄ• vanÄ• ropanÄ• __katamÄ• _ti pucchati. __yathÄ• _ yena pakÄ• rena yaá¹ƒ bhÄ• van
tvaá¹ƒ bhikkhu, kÄ• ye kÄ• yÄ• nupassÄ« viharati, Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyy
abhijjhÄ• domanassaâ€™â€™ nti (SN c V 369, 371, 395, 415) Ä• ha, tathÄ• tena pakÄ• re
tadaÃ±Ã±abhÄ• vanÄ• pi samÄ• ropayitabbÄ• ti attho.

__ ``tasmÄ• tihÄ• â€™â€™ _tiÄ• dipÄ• á¹-he \Be 216/ ``kiá¹ƒ bhÄ• vanaá¹ƒ bhagavÄ• Ä• h
``Ä• tÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``Ä• tÄ• pÄ«â€™â€™ _ti vacanena __vÄ«riyindr
``sampajÄ• noâ€™â€™ _ti vacanena __paÃ±Ã±indriyaá¹ƒ_ bhagavÄ• Ä• ha. __ ``satimÄ•
__satindriyaá¹ƒ_ Ä• ha. __ ``vineyya loke abhijjhÄ• domanassaâ€™â€™ _nti vacanena __s
``evaá¹ƒ vutte katamÄ• bhÄ• vanÄ• samÄ• ropayitabbÄ• â€™â€™ ti pucchitabbattÄ• __ `
viharato cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ _ti
vÄ«riyindriyÄ• dibhÄ• vanÄ• ya cattÄ• ro satipaá¹-á¹-hÄ• nÄ• samÄ• ropayitabbÄ• ti attho.
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«ti pucchati. __catunnaá¹ƒ indriyÄ• naá¹ƒ_ indriyabhÄ
vÄ• __ekalakkhaá¹‡attÄ• _ bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«ti vissajjeti. ``tesu samÄ
samÄ• ropayitabbÄ• â€™â€™ ti pucchitabbattÄ• __ ``catÅ«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

bhÄ• viyamÄ• nesu samÄ• ropayitabbesu cattÄ• ro sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• n
samÄ• ropayitabbÄ• ti attho. sesesupi evameva samÄ• ropayitabbÄ• .

bhÄ• vanÄ• ya \Ne 341/ samÄ• ropanÄ• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``ka
samÄ• ropanÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha katamÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ
padaá¹-á¹-hÄ• nasamÄ• ropanÄ• dÄ«su katamena desitena __pahÄ• nena_ katamesaá¹ƒ a
__katamÄ• samÄ• ropanÄ• _ti pucchati. __ ``kÄ• ye kÄ• yÄ• nupassÄ« viharanto asubhe `
pajahatÄ«â€™â€™ _ti desitena ``subhaâ€™â€™ nti vipallÄ• sappahÄ• nena kabaá¸·Ä«kÄ•
paribandhakilesakÄ• mupÄ• dÄ• nappahÄ• nÄ• dayopi samÄ• ropayitabbÄ• .

__ ``vedanÄ• su vedanÄ• nupassÄ« viharanto dukkhe `sukhaâ€™ nti vipallÄ• saá¹ƒ pajaha
``sukhaâ€™â€™ nti vipallÄ• sappahÄ• nena phassÄ• hÄ• rapariÃ±Ã±Ä• ya paribandhakiles
samÄ• ropayitabbÄ• .

__ ``citte cittÄ• nupassÄ« viharanto anicce `niccaâ€™ nti vipallÄ• saá¹ƒ pajahatÄ«â€™â€™
``niccaâ€™â€™ nti vipallÄ• sappahÄ• nena viÃ±Ã±Ä• á¹‡Ä• hÄ• rapariÃ±Ã±Ä• ya
paribandhakilesadiá¹-á¹-hupÄ• dÄ• nappahÄ• nÄ• dayopi samÄ• ropayitabbÄ• .

__ ``dhammesu_ \Be 217/ __dhammÄ• nupassÄ« viharanto anattani `attÄ• â€™ ti vipallÄ•
desitena ``attÄ• â€™â€™ ti vipallÄ• sappahÄ• nena manosaÃ±cetanÄ• hÄ• rapariÃ±Ã±Ä•
manosaÃ±cetanÄ• hÄ• rapariÃ±Ã±Ä• ya paribandhakilesaattavÄ• dupÄ• dÄ• nappahÄ• nÄ
adhippÄ• yo. (4)

pahÄ• nahÄ• ro pana lakkhaá¹‡ahÄ• ravibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyevÄ• ti idha

``sutte desitena ekekena padaá¹-á¹-hÄ• nÄ• dikena adesitÄ• naá¹ƒ padaá¹-á¹-hÄ• nÄ• dÄ«
amhehi vijÄ• nitabbo saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• ha Ä• yasmÄ• â€™
tathÄ• samÄ• ropanabhÄ• vena Ä• yasmÄ• mahÄ• kaccÄ• no ---

``ye dhammÄ• yaá¹ƒmÅ«lÄ• , ye cekatthÄ• pakÄ• sitÄ• muninÄ• .

te samÄ• ropayitabbÄ• , esa samÄ• ropano hÄ• roâ€™â€™ ti ---

yaá¹ƒ vacanaá¹ƒ __Ä• ha, _ tena vacanena vacanÄ• nusÄ• rena tathÄ• samÄ• ropanabhÄ
saddahitabboti vuttaá¹ƒ hoti.

``kiá¹ƒ \Ne 342/ pana ettÄ• vatÄ• samÄ• ropano hÄ• ro paripuá¹‡á¹‡o, aÃ±Ã±o niyutto nat
vattabbattÄ• __ ``niyutto samÄ• ropano hÄ• roâ€™â€™ _ti vuttaá¹ƒ. sutte desitena nayena

adesitÄ• ni padaá¹-á¹-hÄ• nÄ• ni samÄ• ropayitabbÄ• ni bhavanti, tena tena padaá¹-á¹-hÄ• padaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ samÄ• ropano hÄ• ro __niyutto_ niddhÄ• retvÄ• yuÃ±jitabbo

iti samÄ• ropanahÄ• ravibhaá¹…ge sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

ime yathÄ• vuttÄ• soá¸·asa saá¹ƒvaá¹‡á¹‡anÄ• visesÄ• saá¹ƒvaá¹‡á¹‡etabbatthesu aÃ±Â haraá¹‡ato apanayanato __hÄ• rÄ• _ nÄ• mÄ• ti.

niá¹-á¹-hitÄ• hÄ• ravibhaá¹…gavÄ• ravibhÄ• vanÄ• .

1. desanÄ• hÄ• rasampÄ• tavibhÄ• vanÄ•

<52> yena \Be 218/ yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena desanÄ• hÄ• ravibhaá¹…gÄ assÄ• dÄ• dayo nÄ• nÄ• suttatthÄ• vibhattÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to desanÄ• hÄ• ravibhaá¹…gÄ• dihÄ• ravibhaá¹…go paripuá¹‡á¹‡o.

``soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ, disÄ• locanato disÄ• viloketvÄ• .

saá¹…khipiya aá¹…kusena hi, nayehi tÄ«hi niddise suttaâ€™â€™ nti || (Nett 4 nayasaá¹…k

gÄ• thÄ• niddesavÄ• re Ä• cariyena vuttÄ• , tassÄ• gÄ• thÄ• ya niddeso hÄ• ravibhaá¹…g ``kuhiÃ±ci vibhatto, hÄ• rasampÄ• te vÄ• vibhatto kiá¹ƒ, udÄ• hu nayasamuá¹-á¹-hÄ• nahÄ kiâ€™â€™ nti pucchitabbattÄ• ``hÄ• rasampÄ• te vibhattoâ€™â€™ ti tumhehi daá¹-á¹-hab ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

atha vÄ• suparikammakatabhÅ«misadisesu saá¹ƒvaá¹‡á¹‡etabbesu nÄ• nÄ• suttappades nÄ• nÄ• vaá¹‡á¹‡asugandhapupphasadise soá¸·asa hÄ• re saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena Ä• cariyena vibhattÄ• , tathÄ• susikkhitasippÄ• cariyasuvicÄ• ritajambunadÄ• bharaá¹‡asa saá¹ƒvaá¹‡á¹‡etabbesu nÄ• nÄ• suttappadesesu nÄ• nÄ• vidharaá¹ƒsijÄ• lavividhamaá¹‡ir saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena yojetvÄ• va soá¸·asa hÄ• rÄ• vibhattÄ• , mahÄ• pathaviá¹ƒ khÄ• dÄ• panaá¹ƒ atidukkaraá¹ƒ viya, nÄ• nÄ• vidhesu saá¹ƒvaá¹‡á¹‡etabbesu suttappade soá¸·asahi hÄ• rehi atidukkarakhÄ• dÄ• panasadisaá¹ƒ viÃ±Ã±Ä• panaá¹ƒ karontena ca yoj pÄ«á¸·etvÄ• sumadhurasassa pÄ• yÄ• panaá¹ƒ atidukkaraá¹ƒ viya nÄ• nÄ• vidhesu saá¹ƒv paramatthamadhurasassa soá¸·asahi hÄ• rehi atidukkaraá¹ƒ pÄ• yÄ• panasadisaá¹ƒ viÃ±Ã

Ä• cariyena anekesu saá¹ƒvaá¹‡á¹‡etabbasuttappadesesu soá¸·asa hÄ• re saá¹ƒvaá¹‡á¹‡a
soá¸·asa hÄ• rÄ• vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``nÄ• nÄ• vidhasuttappadesesu te saá¹ƒ
yojetvÄ• soá¸·asa hÄ• rÄ• vibhattÄ• kiá¹ƒ \Be 219/, udÄ• hu ekasmimpi saá¹ƒvaá¹‡á¹‡eta
saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena yojetvÄ• soá¸·asa hÄ• rÄ• vibhattÄ• kiâ€™â€™ nti vattabl
saá¹ƒvaá¹‡á¹‡etabbasuttappadese saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena yojetvÄ• soá¸·asa hÄ• r
vibhajanto __ ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ _ntiÄ• dikaá¹ƒ hÄ• rasampÄ• tavÄ•

nanu hÄ• rasampÄ• tavÄ• raá¹ƒ kathetukÄ• mena Ä• cariyena ``tattha katamo desanÄ• hÄ
tiÄ• divacanaá¹ƒ vattabbaá¹ƒ, atha kasmÄ• ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ ntiÄ• d
vuttaá¹ƒ ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ ntiÄ• dikaá¹ƒ gÄ• thaá¹ƒ hÄ• ravibhaá¹…g
vippakiá¹‡á¹‡avisayattÄ• ca nayavicÄ• rassa ca antaritattÄ• . hÄ• rasampÄ• tavÄ• ro pana
avikiá¹‡á¹‡avisayattÄ• . tasmÄ• taá¹ƒ gÄ• thaá¹ƒ paccÄ• masitvÄ• hÄ• rasampÄ• tavÄ• re
daá¹-á¹-habboti viÃ±Ã±Ä• panatthaá¹ƒ ``soá¸·asa hÄ• rÄ• paá¹-hamaâ€™â€™ ntiÄ• di vatt
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

evaá¹ƒ suparikammakatÄ• ya bhÅ«miyÄ• nÄ• nÄ• vaá¹‡á¹‡Ä• ni muttapupphÄ• ni pakiran
susikkhitasippÄ• cariyavicÄ• ritesu surattasuvaá¹‡á¹‡Ä• laá¹…kÄ• resu nÄ• nÄ• vidharaá¹ƒ
vividhÄ• ni maá¹‡iratanÄ• ni bandhanto viya, mahÄ• pathaviá¹ƒ parivattetvÄ• pappaá¹-akoj
\Ne 344/, yojanikamadhugaá¹‡á¸• aá¹ƒ pÄ«á¸·etvÄ• sumadhurasaá¹ƒ pÄ• yento viya ca Ä•
nÄ• nÄ• suttappadese udÄ• haranto soá¸·asa hÄ• re vibhajitvÄ• idÄ• ni te ekasmiá¹ƒyeva s
hÄ• rasampÄ• tavÄ• raá¹ƒ Ä• rabhi. Ä• rabhanto ca yÄ• yaá¹ƒ niddesavÄ• re ---

``soá¸·asa hÄ• rÄ• paá¹-hamaá¹ƒ, disÄ• locanato disÄ• viloketvÄ• .

saá¹…khipiya aá¹…kusena hi, nayehi tÄ«hi niddise suttaâ€™â€™ nti || ---

gÄ• thÄ• vuttÄ• . yasmÄ• taá¹ƒ hÄ• ravibhaá¹…gavÄ• ro nappayojeti vippakiá¹‡á¹‡avisaya
antaritattÄ• . anekehi suttappadesehi hÄ• rÄ• naá¹ƒ vibhÄ• gadassanameva hi hÄ• ravibha
hÄ• rasampÄ• tavÄ• ro pana taá¹ƒ payojeti ekasmiá¹ƒyeva suttappadese \Be 220/ soá¸·asa
tadanantaraá¹ƒ nayasamuá¹-á¹-hÄ• nassa kathitattÄ• . tasmÄ• ``soá¸·asa hÄ• rÄ• paá¹-ha
paccÄ• masitvÄ• __ ``tassÄ• niddeso kuhiá¹ƒ daá¹-á¹-habbo? hÄ• rasampÄ• teti Ä• hÄ• â

vuttaá¹ƒ. gÄ• thÄ• ttho niddesavibhÄ• vanÄ• yaá¹ƒ vuttova. ``soá¸·asa ... pe ... suttaâ€™â€
niddese Ä• cariyena vuttÄ• , __tassÄ• _ gÄ• thÄ• ya __niddeso kuhiá¹ƒ daá¹-á¹-habbo, _ hÄ
Ä• cariyena na vibhatto, hÄ• rasampÄ• te vÄ• paccÄ• masitvÄ• vibhattoti daá¹-á¹-habbo k
nayasamuá¹-á¹-hÄ• ne vÄ• paccÄ• masitvÄ• vibhattoti daá¹-á¹-habbo kinti pucchati. __hÄ•
paccÄ• masitvÄ• vibhattoti daá¹-á¹-habboti vissajjanÄ• .

hÄ• rasampÄ• te tassÄ• gÄ• thÄ• ya niddeso daá¹-á¹-habboti Ä• cariyena vutto, so hÄ• ra
desanÄ• hÄ• rasampÄ• tabhedena soá¸·asavidho, ``tattha katamo hÄ• rasampÄ• to desanÄ
pucchitabbattÄ• imasmiá¹ƒ sutte saá¹ƒvaá¹‡á¹‡etabbe saá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vena may
hÄ• rasampÄ• tabhÅ«to saá¹ƒvaá¹‡á¹‡anÄ• viseso desanÄ• hÄ• rasampÄ• to nÄ• mÄ• ti ta
katamo desanÄ• hÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ soá¸·as
desanÄ• hÄ• rasampÄ• tÄ• dike hÄ• rasampÄ• te. __katamo_ hÄ• rasampÄ• tabhÅ«to saá
__desanÄ• hÄ• rasampÄ• to_ nÄ• mÄ• ti pucchati.

``arakkhitena cittena, micchÄ• diá¹-á¹-hihatena ca.

thinamiddhÄ• bhibhÅ«tena, vasaá¹ƒ mÄ• rassa gacchatÄ«â€™â€™ ti || ---

sutte __ ``arakkhitena cittenÄ• ti kiá¹ƒdesayatÄ«â€™â€™ _ti pucchitvÄ• __ ``pamÄ• daá¹ƒ
_tiÄ• disaá¹ƒvaá¹‡á¹‡anÄ• viseso \Ne 345/ desanÄ• hÄ• rasampÄ• to nÄ• mÄ• ti vuttaá¹ƒ h
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 52) vibhatto. yojanattho pana __arakkhitena cittena_ arak
puggalo __mÄ• rassa_ maccuno vasaá¹ƒ gacchati. __micchÄ• diá¹-á¹-hihatena_ vipallÄ• se
puggalo mÄ• rassa vasaá¹ƒ gacchati. __thinamiddhÄ• bhibhÅ«tena_ sasaá¹…khÄ• rikacitte
taá¹ƒcittasamaá¹…gÄ« puggalo __mÄ• rassa_ kilesÄ• dimÄ• rassa vasaá¹ƒ gacchatÄ«ti.

``arakkhitena \Be 221/ cittenÄ• â€™ ti padena desitaá¹ƒ taá¹ƒ pamÄ• dadhammajÄ• taá¹ƒ
vattabbattÄ• __ ``taá¹ƒ maccuno padaâ€™â€™ _nti vuttaá¹ƒ. ``arakkhitena cittenÄ• â€™â
suttappadesena desito attho Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``micchÄ• diá¹-á¹-hih
suttappadesena desito attho kathaá¹ƒ vibhattoâ€™â€™ ti vattabbattÄ• __ ``micchÄ• diá¹-á
_tiÄ• di vuttaá¹ƒ. yena vipallÄ• sena yadÄ• anicce ``niccaâ€™â€™ nti passati, tadÄ• pava
``micchÄ• diá¹-á¹-hihataá¹ƒ nÄ• mÄ• â€™â€™ ti vuccati. ``so pana vipallÄ• so kiá¹ƒlakkhaá
pucchitabbattÄ• tathÄ• pucchitvÄ• __ ``viparÄ«taggÄ• halakkhaá¹‡o vipallÄ• soâ€™â€™

__viparÄ«taggÄ• halakkhaá¹‡o_ti asubhÄ• dÄ«naá¹ƒyeva subhÄ• diviparÄ«taggÄ• halakkh
``vipallÄ• sayatÄ«â€™â€™ ti kÄ• ritatthasambhavato. kiá¹ƒ vipallÄ• so viparÄ«taggÄ• halal
saÃ±Ã±aá¹ƒ vipallÄ• sayati, cittampi vipallÄ• sayati, diá¹-á¹-himpi vipallÄ• sayati. iti tayo dha
vipallÄ• sayatÄ«ti vipallÄ• setabbÄ• naá¹ƒ tividhattÄ• vipallÄ• sÄ• pi tividhÄ• honti. tesu sa
muduko dubbalo subhÄ• divasena upaá¹-á¹-hitÄ• kÄ• raggahaá¹‡amattattÄ• , cittavipallÄ• s
balavÄ• subhÄ• divasena upaá¹-á¹-hahantÄ• naá¹ƒ rÅ«pakkhandhÄ• dÄ«naá¹ƒ subhÄ• div
gahaá¹‡ato. diá¹-á¹-hivipallÄ• so saÃ±Ã±Ä• vipallÄ• sacittavipallÄ• sehi balavataro, yaá¹ƒ y
subhÄ• diÄ• kÄ• rena upaá¹-á¹-hÄ• ti. taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ sassatÄ• divasena abh
tasmÄ• saÃ±Ã±Ä• vipallÄ• so paá¹-hamaá¹ƒ vutto, tadanantaraá¹ƒ cittavipallÄ• so, tadanan
diá¹-á¹-hivipallÄ• so vutto. vitthÄ• rato pana ekekassa subhasukhaattaniccaggahaá¹‡avasen
dvÄ• dasavidhÄ• honti.

vipallÄ• sÄ• Ä• cariyena vibhattÄ• , amhehi ca Ã±Ä• tÄ• , ``katame vipallÄ• sapavattiá¹-á¹-
pucchitabbattÄ• imÄ• ni attabhÄ• vavatthÅ«ni vipallÄ• sapavattiá¹-á¹-hÄ• navisayÄ• nÄ«ti
vipallÄ• sayati catÅ«su attabhÄ• vavatthÅ«sÅ«â€™â€™ _ti vuttaá¹ƒ. __catÅ«su_
rÅ«pakÄ• yavedanÄ• cittadhammasaá¹…khÄ• tesu attabhÄ• vavatthÅ«su so sabbo vipallÄ•
vipallÄ• sayati. ``kathaá¹ƒ samanupassantassa vipallÄ• sayatÄ«â€™â€™ ti pucchitabbattÄ•
samanupassatÄ«â€™â€™ _tiÄ• di \Ne 346/ vuttaá¹ƒ. yo puggalo rÅ«paá¹ƒ vÄ• attato sama
attÄ• naá¹ƒ vÄ• attato samanupassati \Be 222/, attani rÅ«paá¹ƒ vÄ• attato samanupassati
vÄ• attato samanupassati, evaá¹ƒ tassa samanupassantassa puggalassa vipallÄ• so rÅ«pa
saÃ±Ã±Ä• cittadiá¹-á¹-hiyo vipallÄ• sayati. eseva nayo vedanÄ• dÄ«supi.

``tesu rÅ«pakÄ• yÄ• dÄ«su katamaá¹ƒ katamassa vipallÄ• sassa vatthÅ«â€™â€™ ti pucch
pavattamÄ• nassa vipallÄ• sassa idaá¹ƒ imassa vatthÅ«ti vibhajituá¹ƒ __ ``tattha rÅ«paâ€™
__tatthÄ• _ti tesu rÅ«pÄ• dÄ«su catÅ«su __paá¹-hamaá¹ƒ vipallÄ• savatthu rÅ«paá¹ƒ ``asu
evaá¹ƒ pavattamÄ• nassa vipallÄ• sassa vatthu hotÄ«ti vibhajitvÄ• gahetabbaá¹ƒ. esa nayo
``asubhe subhaâ€™â€™ ntiÄ• dippakÄ• rena vipallÄ• sÄ• catubbidhÄ• bhavanti.

idaá¹ƒ imassa vatthÅ«ti Ä• cariyena vibhajitvÄ• dassitÄ• , amhehi ca Ã±Ä• tÄ• , ``tesaá¹ƒ
mÅ«lakÄ• raá¹‡adhammÄ• â€™â€™ ti pucchitabbattÄ• __ ``dve dhammÄ• â€™â€™ _tiÄ•
taá¹‡hÄ• ca avijjÄ• ca --- ime dve dhammÄ• vipallÄ• sÄ• naá¹ƒ mÅ«lakÄ• raá¹‡abhÅ«tÄ•

``ime dve dhammÄ• ekato vipallÄ• sÄ• naá¹ƒ mÅ«lakÄ• raá¹‡aá¹ƒ kiá¹ƒ honti, udÄ• hu vis
vattabbattÄ• visuá¹ƒ visuá¹ƒ vibhajituá¹ƒ __ ``taá¹‡hÄ• nivutaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. a
nÄ• ma natthi, tasmÄ• ``taá¹‡hÄ• avijjÄ• nivutaâ€™â€™ nti vattabbanti? na, taá¹‡hÄ• ya s
sÄ• tisayÄ• ya hi taá¹‡hÄ• ya asubhepi ``subhaâ€™â€™ nti, dukkhepi ``sukhaâ€™â€™ nti
ca avijjÄ• cÄ• â€™â€™ ti vuttattÄ• ``avijjÄ• nivutaâ€™â€™ nti vattabbaá¹ƒ, kasmÄ• ``diá
vuttanti? avijjÄ• ya diá¹-á¹-hi bhavatÄ«ti diá¹-á¹-hisÄ«sena avijjaá¹ƒ gahetvÄ• __ ``diá¹-á¹-h
_nti vuttaá¹ƒ, avijjÄ• nivutanti attho gahetabbo. ``avijjÄ• nivutaâ€™â€™ nti vutte pana diá¹-â
avijjÄ• pi gahitÄ• siyÄ• , diá¹-á¹-hisahitÄ• ya hi avijjÄ• ya aniccepi ``niccaâ€™â€™ nti, anat
``attÄ• â€™â€™ ti samanupassanti.

``kathaá¹ƒ taá¹‡hÄ• mÅ«lako vipallÄ• so pavatto, kathaá¹ƒ diá¹-á¹-hisahitÄ• vijjÄ• mÅ«lako
pavattoâ€™â€™ ti vattabbattÄ• __ ``tattha yo diá¹-á¹-hivipallÄ• soâ€™â€™ _tiÄ• di vuttaá¹
taá¹‡hÄ• mÅ«lakadiá¹-á¹-hisahitÄ• vijjÄ• mÅ«lakesu. __diá¹-á¹-hivipallÄ• so_ti
diá¹-á¹-hisahitÄ• vijjÄ• mÅ«lakavipallÄ• so. __atÄ«taá¹ƒ rÅ«paá¹ƒ attato samanupassatÄ«_
dabbabhÅ«to viya vutto. __taá¹‡hÄ• vipallÄ• so_ti diá¹-á¹-hisahitataá¹‡hÄ• mÅ«lako vipallÄ•
223/ __rÅ«paá¹ƒ_ diá¹-á¹-hibhinandanavasena __abhinandatÄ«_ti. evaá¹ƒ
atÄ«tasamanupassanaanÄ• gatÄ• bhinandanabhedena \Ne 347/ pavattiviseso daá¹-á¹-habb

taá¹‡hÄ• avijjÄ• yeva dve dhammÄ• na honti, atha kho dasa kilesÄ• pi, kasmÄ• dveyeva v
__ ``dve dhammÄ• cittassa upakkilesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹‡hÄ• ca avijjÄ• ca
paramasÄ• vajjassa vipallÄ• sassa mÅ«lakÄ• raá¹‡attÄ• . __tÄ• hi_ taá¹‡hÄ• avijjÄ• hi visu
kilesehi __visujjhati, _ tasmÄ• ca visesato cittassa upakkilesÄ• hontÄ«ti dve dhammÄ• vu
taá¹‡hÄ• avijjÄ• su arahattamaggena pahÄ«nÄ• su koci saá¹ƒkileso appahÄ«no nÄ• ma na

``vuttappakÄ• rÄ• taá¹‡hÄ• avijjÄ• vuttappakÄ• rÄ• naá¹ƒ vipallÄ• sÄ• naá¹ƒyeva mÅ«lak
udÄ• hu sakalassa vaá¹-á¹-assÄ• pi mÅ«lakÄ• raá¹‡aá¹ƒ honti kiâ€™â€™ nti vattabbattÄ•
taá¹‡hÄ• avijjÄ• vuttappakÄ• rÄ• naá¹ƒ mÅ«lakÄ• raá¹‡aá¹ƒ honti yathÄ• , evaá¹ƒ sakalass
mÅ«lakÄ• raá¹‡aá¹ƒ hontÄ«ti dassetuá¹ƒ __ ``tesaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha yesaá
arakkhitaá¹ƒ, micchÄ• diá¹-á¹-hihataÃ±ca hoti, __tesaá¹ƒ_ puggalÄ• naá¹ƒ. yesaá¹ƒ avijjÄ•
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ pubbakoá¹-i na paÃ±Ã±Ä• yati, tehi avijjÄ• nÄ«varaá¹‡ehi taá
saá¹ƒsÄ• re __sandhÄ• vantÄ• naá¹ƒ saá¹ƒsarantÄ• naá¹ƒ_ puggalÄ• naá¹ƒ __sakiá¹ƒ nira
sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ hoti, __sakiá¹ƒ tiracchÄ• nayoniá¹ƒ_ sandhÄ• vanaá¹ƒ
__sakiá¹ƒ pettivisayaá¹ƒ_ sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ hoti, __sakiá¹ƒ asurakÄ• yaá
saá¹ƒsaraá¹‡aá¹ƒ hoti, __sakiá¹ƒ deve_ sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ hoti, __sakiá¹ƒ
saá¹ƒsaraá¹‡aá¹ƒ hotÄ«ti attho.

``micchÄ• diá¹-á¹-hihatena cÄ• â€™â€™ ti suttappadesena desito attho Ä• cariyena vibhat
``thinamiddhÄ• bhibhÅ«tenÄ• ti suttappadesena desito attho kathaá¹ƒ vibhattoâ€™â€™ ti v
``thinamiddhÄ• bhibhÅ«tenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __cittassa_ viÃ±Ã±Ä• á¹‡akkhand
akammaniyatÄ• atthi, idaá¹ƒ akallattaá¹ƒ akammaniyattaá¹ƒ __thinaá¹ƒ_ nÄ• ma. yaá¹ƒ __
vedanÄ• dikkhandhattayalÄ«nattaá¹ƒ atthi, idaá¹ƒ kÄ• yassa lÄ«nattaá¹ƒ __middhaá¹ƒ_ nÄ
thinamiddhasarÅ«pameva vuttaá¹ƒ. tehi thinamiddhehi cittassa abhibhÅ«tabhÄ• vÄ• diko pa
vutto, avuttepi yesaá¹ƒ puggalÄ• naá¹ƒ cittaá¹ƒ \Be 224/ thinamiddhehi abhibhÅ«taá¹ƒ, tesa
tena cittena cittasÄ«sena saá¹ƒyojanena saá¹ƒsÄ• re mÄ• ravasagamanena sandhÄ• vana
pariyosÄ• nasabhÄ• vo vitthÄ• retvÄ• gahetabbo.

``vasaá¹ƒ mÄ• rassa gacchatÄ«ti suttappadesena desito attho kathaá¹ƒ vibhattoâ€™â€™ t
``vasaá¹ƒ mÄ• rassa gacchatÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __kilesamÄ• rassÄ• _ti kileso
nivÄ• retÄ«ti atthena __mÄ• ro_ti kilesamÄ• ro. iminÄ• kilesamÄ• raá¹ƒ nissÄ• ya pavattat
abhisaá¹…khÄ• ramÄ• rakhandhamÄ• ramaccumÄ• rÄ• \Ne 348/ ca gahitÄ• , __ca_-sadde
__sattamÄ• rassÄ• _ti devaputtamÄ• rassa. atha vÄ• ``devaputtamÄ• rassÄ• â€™â€™ ti a
ti vuttattÄ• yo yo rÄ• jacorÄ• diko dÄ• nÄ• dÄ«ni vÄ• issariyabhogÄ• dÄ«ni vÄ• mÄ• reti,
gahito, tasmÄ• yassa kassaci sattamÄ• rassÄ• ti attho. __vasa_nti icchaá¹ƒ lobhaá¹ƒ adhip
Ä• kaá¹…khaá¹ƒ Ä• á¹‡aá¹ƒ Ä• á¹‡attiá¹ƒ. __gacchatÄ«_ti upagacchati upeti anuvattati anu
attho. ``kasmÄ• vasaá¹ƒ gacchatÄ«â€™â€™ ti vattabbattÄ• __ ``so hÄ«â€™â€™ _tiÄ• di
arakkhitacittena ca micchÄ• diá¹-á¹-hihatacittena ca thinamiddhÄ• bhibhÅ«tacittena ca sama

satto avijjÄ• nÄ«varaá¹‡Ä• dÄ«hi __nivuto_ hutvÄ• saá¹ƒsÄ• rÄ• bhimukho __hi_ yasmÄ•
visaá¹…khÄ• rÄ• bhimukho, tasmÄ• mÄ• rassa vasaá¹ƒ gacchatÄ«ti attho.

``arakkhitenÄ• tiÄ• dikassa yassa suttassa attho vibhatto, tena `arakkhitenÄ• â€™ tiÄ• dike
saccÄ• ni desitÄ• nÄ«â€™â€™ tivattabbattÄ• __ ``imÄ• ni bhagavatÄ• â€™â€™ _tiÄ• di v
tiÄ• disuttena bhagavatÄ• imÄ• ni dve saccÄ• ni desitÄ• ni dukkhaá¹ƒ, samudayo cÄ• ti. ka
abhidhammanissitÄ• ya kathÄ• ya ceva suttantanissitÄ• ya kathÄ• ya ca desitÄ• ni. tÄ• su k
abhidhammanissitÄ• ya kathÄ• ya desite sati ``arakkhitena cittenÄ• â€™â€™ ti iminÄ• pad
cittaá¹ƒ, arakkhitaá¹ƒ duá¹-á¹-hampi cittaá¹ƒ, arakkhitaá¹ƒ mÅ«á¸·hampi cittaá¹ƒ bhagavatÄ•
Ã±Ä• pitaá¹ƒ. tattha rattacittaá¹ƒ lobhasahagatacittuppÄ• davasena aá¹-á¹-havidhaá¹ƒ, duá¹
paá¹-ighasampayuttacittuppÄ• davasena dubbidhaá¹ƒ, mÅ«á¸·hacittaá¹ƒ momÅ«hacittuppÄ
veditabbaá¹ƒ. imesaÃ±hi cittuppÄ• dÄ• naá¹ƒ vasena yÄ• cakkhundriyÄ• dÄ«naá¹ƒ agutti a
aguttiyÄ• anÄ• rakkhÄ• ya cittaá¹ƒ arakkhitaá¹ƒ hoti phalÅ«pacÄ• renÄ• ti.

``micchÄ• diá¹-á¹-hihatenÄ• â€™â€™ ti \Be 225/ iminÄ• padena micchÄ• diá¹-á¹-hisaá¹ƒsa
desitaá¹ƒ, taá¹ƒ diá¹-á¹-hisampayuttacittuppÄ• davasena catubbidhanti veditabbaá¹ƒ. taÃ±h
saá¹ƒsaá¹-á¹-habhÄ• vena micchÄ• diá¹-á¹-hivasÄ• nugatattÄ• micchÄ• diá¹-á¹-hihataá¹ƒ n
``thinamiddhÄ• bhibhÅ«tenÄ• â€™â€™ ti iminÄ• padena thinamiddhena saá¹ƒsaá¹-á¹-haá¹
sasaá¹…khÄ• rikacittuppÄ• davasena paÃ±cavidhanti veditabbaá¹ƒ. taÃ±hi thinamiddhena
thinamiddhavasÄ• nugatattÄ• thinamiddhÄ• bhibhÅ«taá¹ƒ nÄ• mÄ• ti evaá¹ƒ ye dvÄ• dasÄ
__cittuppÄ• dakaá¹‡á¸• e_ ``katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ ci
tiÄ• dinÄ• (Dhs 365) vitthÄ• rato vattabbÄ• , te dvÄ• dasÄ• kusalacittuppÄ• dÄ• tÄ«hi pad
veditabbÄ• . ``mÄ• rassÄ• â€™â€™ ti padena paÃ±ca mÄ• rÄ• gahitÄ• . tesu kilesamÄ• ro
cattÄ• ro oghÄ• , cattÄ• ro yogÄ• , cattÄ• ro ganthÄ• , cattÄ• ri upÄ• dÄ• nÄ• ni, aá¹-á¹-ha n
kilesÄ• â€™â€™ ti (Dhs 1102 Ä• dayo) desito. abhisaá¹…khÄ• ramÄ• ro pana ``kusalÄ• ce
cetanÄ• (Vibh 226) kusalaá¹ƒ kammaá¹ƒ akusalaá¹ƒ kammaâ€™â€™ ntiÄ• dinÄ• desito. k
paÃ±cakkhandhÄ• â€™â€™ tiÄ• dinÄ• desito. maccumÄ• ro pana ``cuti cavanatÄ• â€™â€
evaá¹ƒ tÄ• vettha abhidhammanissitÄ• ya kathÄ• ya desito attho daá¹-á¹-habbo.

suttantanissitÄ• ya pana kathÄ• ya desite sati ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• h
anubyaÃ±janaggÄ• hÄ«, yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ vihar
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati,
cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati ... pe ... sotindriye na saá¹ƒvaraá¹ƒ Ä• pajjati ... ghÄ
saá¹ƒvaraá¹ƒ Ä• pajjati ... jivhindriye na saá¹ƒvaraá¹ƒ Ä• pajjati ... kÄ• yindriye na saá¹ƒvara
manindriye na saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (MN I 347) evaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ
chadvÄ• rikacittaá¹ƒ vuttaá¹ƒ, taá¹ƒ chadvÄ• rikacittaá¹ƒ ``arakkhitena cittenÄ• â€™â€™ ti
desitaá¹ƒ. yÄ• micchÄ• diá¹-á¹-hiyo pubbantakappanavasena vÄ• aparantakappanavasena
pubbantÄ• parantakappanavasena vÄ• micchÄ• abhinivisantassa ayoniso ummujjantassa

``asassato lokoâ€™â€™ ti vÄ•  ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• u
diá¹-á¹-hÄ«hi vÄ• , yÄ• ca diá¹-á¹-hiyo ``imÄ• cattÄ• ro sassatavÄ• dÄ• ... pe ...
paramadiá¹-á¹-hadhammanibbÄ• navÄ• dÄ• â€™â€™ ti __brahmajÄ• lasuttÄ• _dÄ«su (DN
diá¹-á¹-hÄ«hi vÄ• sampayuttaá¹ƒ yaá¹ƒ cittaá¹ƒ ``micchÄ• diá¹-á¹-hihatena cÄ• â€™â€™ ti

``thinaá¹ƒ nÄ• ma cittassa akammaÃ±Ã±atÄ• , middhaá¹ƒ nÄ• ma vedanÄ• dikkhandhatta
vÄ• ``thinaá¹ƒ anussÄ• hasaá¹ƒsÄ«danaá¹ƒ, middhaá¹ƒ ussÄ• hasattivighÄ• toâ€™â€™ ti
vuttÄ• ni, tehi thinamiddhehi yaá¹ƒ cittaá¹ƒ abhibhÅ«taá¹ƒ ajjhotthaá¹-aá¹ƒ, taá¹ƒ cittaá¹ƒ
``thinamiddhÄ• bhibhÅ«tenÄ• â€™â€™ ti iminÄ• padena desitaá¹ƒ.

``vaso nÄ• ma icchÄ• lobho adhippÄ• yo ruci Ä• kaá¹…khÄ• Ä• á¹‡Ä• Ä• á¹‡attÄ«â€™â€
``vasaâ€™â€™ nti iminÄ•  padena desito. ``paÃ±ca mÄ• rÄ• --- khandhamÄ• ro abhisaá¹…
devaputtamÄ• ro kilesamÄ• roâ€™â€™ ti yo mÄ• ro vutto, so mÄ• ro ``mÄ• rassÄ• â€™â€
upagacchati, upeti, anuvattati, anugacchati, nÄ• tikkamatÄ«â€™â€™ ti \Ne 350/ yo puggalo
``gacchatÄ«â€™â€™ ti iminÄ• desitoti. evaá¹ƒ desitesu dhammesu akusalÄ• samudayasa
gacchatÄ«â€™â€™ ti iminÄ• padena ye paÃ±cupÄ• dÄ• nakkhandhe upÄ• dÄ• ya paÃ±Ã
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccanti dve saccÄ• ni desitÄ• ni. ``kimatthÄ• ya dve
pucchitabbattÄ• __ ``tesaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tesaá¹ƒ_ dvinnaá¹ƒ s
ca pahÄ• nÄ• ya ca_ ``arakkhitenÄ• â€™â€™ tiÄ• di __dhammaá¹ƒ bhagavÄ• deseti, _ tÄ
``arakkhitenÄ• â€™â€™ tiÄ• dikena Ã±Ä• petÄ«ti attho.

``tesu dvÄ«su saccesu kassa saccassa pariÃ±Ã±Ä• ya, kassa saccassa pahÄ• nÄ• ya des
__ ``dukkhassa pariÃ±Ã±Ä• ya, samudayassa pahÄ• nÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. ``pariÃ
saccÄ• ni desitÄ• nÄ«â€™â€™ ti vattabbattÄ• __ ``yena cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __
parijÄ• nÄ• ti, __yena_ arahattamaggena pajahati ca, __ayaá¹ƒ_ arahattamaggo maggasac
nibbÄ• nadhammaá¹ƒ Ä• rabbha taá¹‡hÄ• ya, avijjÄ• ya ca pahÄ• naá¹ƒ jÄ• taá¹ƒ, __ayaá¹
nirodhasaccaá¹ƒ nÄ• mÄ• ti. evaá¹ƒ cattÄ• ri saccÄ• ni bhagavatÄ• desitÄ• ni.

``catunnaá¹ƒ \Be 227/ saccÄ• naá¹ƒ desitabhÄ• vo kena viÃ±Ã±Ä• tabboâ€™â€™ ti vattab
_tiÄ• di vuttaá¹ƒ. tesu catÅ«su saccesu samudayasaccena assÄ• do gahito, dukkhasaccena
maggasaccanirodhasaccehi nissaraá¹‡aá¹ƒ gahitaá¹ƒ, samudayappahÄ• navasena sabbag
sabbagatipajahanaá¹ƒ phalanti gahitaá¹ƒ. yena rakkhitacittatÄ• dikena sabbagatipajahanaá
rakkhitacittatÄ• diko upÄ• yoti gahito, arakkhitacittatÄ• dikassa paá¹-isedhanamukhena rakk
niyojanaá¹ƒ bhagavato Ä• á¹‡attÄ«ti gahitanti desanÄ• hÄ• rena nÄ• nÄ• suttesu dassitÄ•
``arakkhitenÄ• â€™â€™ tiÄ• dike ekasmiá¹ƒyeva sutte nÄ«haritvÄ• dassitÄ• .

``assÄ• dÄ• dÄ«naá¹ƒ nÄ«haritvÄ• dassitabhÄ• vo kena viÃ±Ã±Ä• tabbo saddahitabboâ€™

``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ettha ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nÄ• nÄ•
nÄ«haritvÄ• dassitÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• viseso desanÄ• hÄ• ravibhaá¹…go nÄ• ma.
ekasmiá¹ƒyeva sutte assÄ• dÄ• dayo nÄ«haritvÄ• dassitÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• viseso
nÄ• mÄ• ti viseso daá¹-á¹-habbo.

``ettakova desanÄ• hÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ•  __ ``niyutto d
_ti vuttaá¹ƒ. ekekasmiá¹ƒyeva sutte assÄ• dÄ• dayo yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesab
desanÄ• hÄ• rasampÄ• tena nÄ«haritvÄ• \Ne 351/ yathÄ• rahaá¹ƒ dassitÄ• , so so saá¹ƒva
desanÄ• hÄ• rasampÄ• to __niyutto_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabboti attho gahi

iti desanÄ• hÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

2. vicayahÄ• rasampÄ• tavibhÄ• vanÄ•

<53> yena \Be 228/ desanÄ• hÄ• rasampÄ• tena assÄ• dÄ• dayo Ä• cariyena vibhattÄ• , a
desanÄ• hÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamo vicayahÄ• rasampÄ• toâ€™â€™ ti pucc
vicayo hÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu desanÄ• hÄ• rasampÄ
hÄ• rasampÄ• tesu __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso __vicayahÄ• rasampÄ• to_ nÄ•
ayaá¹ƒ dhammo yena saá¹ƒvaá¹‡á¹‡anÄ• visesena vicayitabbo, so saá¹ƒvaá¹‡á¹‡anÄ• vise
nÄ• mÄ• ti niyametvÄ• vibhajituá¹ƒ __ ``tattha taá¹‡hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á

``evaá¹ƒ desanÄ• hÄ• rasampÄ• taá¹ƒ dassetvÄ• idÄ• ni vicayahÄ• rasampÄ• taá¹ƒ dasse
desanÄ• hÄ• rapadatthavicayo vicayahÄ• ro, tasmÄ• desanÄ• hÄ• re vipallÄ• sahetubhÄ•
kusalÄ• divibhÄ• gapavicayamukhena vicayahÄ• rasampÄ• taá¹ƒ dassetuá¹ƒ `tattha taá¹‡h
Ä• raddhaâ€™â€™ nti (Nett-a 53) ---

vuttaá¹ƒ. tattha __tatthÄ• _ti tasmiá¹ƒ ``arakkhitena cittenÄ• â€™â€™ tiÄ• disuttatthe desan
saá¹ƒvaá¹‡á¹‡ite akusaladhamme ``taá¹‡hÄ• â€™â€™ ti niddhÄ• ritÄ• sabbataá¹‡hÄ• . __
kusale uddissa pavattÄ• taá¹‡hÄ• pi. __akusalÄ• pÄ«_ti akusaladhamme uddissa pavattÄ•
hotÄ«ti vicayitabbÄ• . tena vuttaá¹ƒ __á¹-Ä«kÄ• yaá¹ƒ_ --- ``kusaladhammÄ• rammaá¹‡Ä• t
pavattamattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na tesaá¹ƒ Ä• rammaá¹‡apaccayataá¹ƒ, idha `kusalÄ
lokuttaradhammÄ• nampi adhippetattÄ• â€™â€™ ti.

``kusalÄ• \Ne 352/ taá¹‡hÄ• kiá¹ƒgÄ• minÄ«, akusalÄ• taá¹‡hÄ• kiá¹ƒ gÄ• minÄ«â€™â€
``akusalÄ• saá¹ƒsÄ• ragÄ• minÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ• ``katamo kusalÄ• k
visesoâ€™â€™ ti pucchitabbattÄ• __ ``akusalÄ• saá¹ƒsÄ• ragÄ• minÄ«â€™â€™ _tiÄ• di
saá¹ƒsÄ• ragÄ• minÄ« hotu, kathaá¹ƒ apacayagÄ• minÄ«â€™â€™ ti vattabbattÄ• __ ``pah
vuttaá¹ƒ, pahÄ• nassa hetubhÅ«tÄ• taá¹‡hÄ• __pahÄ• nataá¹‡hÄ• _ti attho, pahÄ• tabbat
pahÄ• naá¹ƒ pavattetabbaá¹ƒ, tena pavattetabbena pahÄ• nena apacayaá¹ƒ gacchatÄ«ti vu

``kiá¹ƒ \Be 229/ pana taá¹‡hÄ• yeva kusalÄ• kusalÄ• ti dubbidhÄ• , udÄ• hu aÃ±Ã±opi kus
dubbidhoâ€™â€™ ti vattabbattÄ• __ ``mÄ• nopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ``katamo mÄ
akusaloâ€™â€™ ti pucchitabbattÄ• __ ``yaá¹ƒ mÄ• naá¹ƒ nissÄ• ya mÄ• naá¹ƒ pajahati, a
mÄ• no dukkhaá¹ƒ nibbattayati, ayaá¹ƒ mÄ• no akusaloâ€™â€™ _ti vuttaá¹ƒ. tattha __yaá¹
kusalo_ti yaá¹ƒ mÄ• naá¹ƒ nissÄ• ya upanissÄ• ya pahÄ• naá¹ƒ pavattitaá¹ƒ, tena pahÄ• n
uppajjanÄ• rahaá¹ƒ mÄ• naá¹ƒ pajahati, ayaá¹ƒ upanissayapaccayabhÅ«to mÄ• no phalÅ«
... pe ... akusalo_ti yo pana mÄ• no parahiá¹ƒsanÄ• divasena pavattamÄ• no hutvÄ• attan
nibbattayati, ayaá¹ƒ mÄ• no akusaloti vicayitvÄ• veditabbo.

``saá¹ƒsÄ• rÄ• pacayagÄ• minÄ«su tÄ• su taá¹‡hÄ• su katamÄ• apacayagÄ• minÄ« taá¹‡
pucchitabbattÄ• ``kusalÄ• â€™â€™ ti vuttÄ• ya taá¹‡hÄ• ya sarÅ«paá¹ƒ dassetuá¹ƒ __ ``t
nekkhammasitaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tÄ• su saá¹ƒsÄ• rÄ• pacayagÄ• m
kusalÄ• kusalÄ• su. ayaá¹ƒ taá¹‡hÄ• kusalÄ• ti sambandho. __ ``ariyÄ• _ puggalÄ• __san
ariyaphaladhammaá¹ƒ sacchikatvÄ• upasampajja viharanti, __taá¹ƒ Ä• yatanaá¹ƒ_ ariyaph
kudÄ• ssu sacchikatvÄ• viharissaâ€™â€™ nti patthayantassa __tassa_ kulaputtassa tasm
uppajjati, pihÄ• paccayÄ• yaá¹ƒ domanassaá¹ƒ uppajjati, idaá¹ƒ domanassaá¹ƒ __ ``nekkh
vuccati. ayaá¹ƒ ariyaphale pihÄ• saá¹…khÄ• tÄ• taá¹‡hÄ• kusalÄ• anavajjÄ• anavajjaari
pavattattÄ• ti vicayitabbaá¹ƒ.

``kathaá¹ƒ pavattÄ• â€™â€™ ti vattabbattÄ• __ ``rÄ• gavirÄ• gÄ• â€™â€™ _tiÄ• di vuttaá
cetovimutti_ pattabbÄ• . __tadÄ• rammaá¹‡Ä• _ taá¹ƒ cetovimuttiá¹ƒ Ä• gamma pavattÄ• t
anavajjÄ• , yÄ• __avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti_ pattabbÄ• , tadÄ• rammaá¹‡Ä• taá
pavattÄ• taá¹‡hÄ• kusalÄ• anavajjÄ• ti vicayitabbÄ• . tÄ• ya paÃ±Ã±Ä• vimuttiyÄ• vasen

``tasmÄ• \Ne 353/ rakkhitacittassa, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaá¹ƒ.

thinamiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti || (Ud 32; Nett 31, 65, 78

gÄ• thÄ• yaá¹ƒ \Be 230/ ``sabbÄ• duggatiyo jaheâ€™â€™ ti padaá¹ƒ vuttaá¹ƒ, ``tassÄ• pa

pavicayo kÄ• tabbo, katamo so pavicayoâ€™â€™ ti pucchitabbattÄ• __ ``tassÄ• ko pavica
__tassÄ• _ paÃ±Ã±Ä• vimuttiyÄ• ko pavicayoti ce puccheyya ``aá¹-á¹-ha maggaá¹…gÄ• ni
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
pavicayo veditabbo. ``so pavicayo kattha daá¹-á¹-habboâ€™â€™ ti pucchitabbattÄ• __ ``so
vuttaá¹ƒ. __so_ paÃ±Ã±Ä• vimuttiyÄ• pavicayo __kattha_ kasmiá¹ƒ dhamme daá¹-á¹-habbo
jhÄ• ne __pÄ• ramitÄ• ya_ ukkaá¹ƒsagatÄ• ya catutthajjhÄ• nabhÄ• vanÄ• ya so pavicayo

``catutthe jhÄ• ne pÄ• ramitÄ• yÄ• â€™â€™ ti vuttamatthaá¹ƒ vivarituá¹ƒ __ ``catutthe hi jh
vuttaá¹ƒ. yo so catutthajjhÄ• nalÄ• bhÄ« puggalo catutthe jhÄ• ne parisuddhaá¹ƒ pariyodÄ•
vigatÅ«pakkilesaá¹ƒ mudu kammaniyaá¹ƒ á¹-hitaá¹ƒ Ä• neÃ±jappattaá¹ƒ, iti aá¹-á¹-haá¹…ga
bhÄ• vayati, __so_ catutthajjhÄ• nalÄ• bhÄ« puggalo __tattha_ catutthe jhÄ• ne aá¹-á¹-havi
adhigacchati. katamaá¹ƒ aá¹-á¹-havidhaá¹ƒ? cha abhiÃ±Ã±Ä• , dve ca visese vÄ• adhigacc
iddhividhÄ• dayo paÃ±ca, lokiyÄ• bhiÃ±Ã±Ä• ceva arahattamaggapaÃ±Ã±Ä• cÄ• ti __cha
vipassanÄ• Ã±Ä• á¹‡aÃ±cÄ• ti __dve ca visesÄ• _ honti.

``taá¹ƒ catutthajjhÄ• nacittaá¹ƒ kuto parisuddhaá¹ƒ ... pe ... kuto Ä• neÃ±jappattaâ€™â€™
__ ``taá¹ƒ cittaá¹ƒ yato parisuddhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. taá¹ƒ cittaá¹ƒ __yato_
upekkhÄ• satipÄ• risuddhibhÄ• vato __parisuddhaá¹ƒ, tato_ upekkhÄ• satipÄ• risuddhibhÄ•
sukhÄ• dÄ«naá¹ƒ paccayaghÄ• tena __yato_ vÄ«tarÄ• gÄ• dianaá¹…gaá¹‡abhÄ• vato __a
vÄ«tarÄ• gÄ• dianaá¹…gaá¹‡abhÄ• vato __vigatÅ«pakkilesaá¹ƒ. yato_ subhÄ• vitabhÄ• va
subhÄ• vitabhÄ• vato __kammaniyaá¹ƒ. yato_ parisuddhÄ• dÄ«su á¹-hitabhÄ• vato __á¹-hit
á¹-hitabhÄ• vato __Ä• neÃ±jappattaá¹ƒ_ hotÄ«tipi yojanÄ• yuttÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ
Ä• gatattÄ• . saddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±Ä• obhÄ• sehi pariggahitabhÄ• vato __
pariggahitaá¹ƒ cittaá¹ƒ paá¹-ipakkhe assaddhiye na iÃ±jati na calati, vÄ«riyena pariggahitaá
cittaá¹ƒ paá¹-ipakkhe kosajje na iÃ±jati, satiyÄ• pariggahitaá¹ƒ \Ne 354/ cittaá¹ƒ paá¹-ipakk
iÃ±jati, samÄ• dhinÄ• pariggahitaá¹ƒ cittaá¹ƒ paá¹-ipakkhe uddhacce na iÃ±jati, paÃ±Ã±Ä•
cittaá¹ƒ paá¹-ipakkhÄ• ya avijjÄ• ya na iÃ±jati, obhÄ• sagataá¹ƒ cittaá¹ƒ kilesandhakÄ• re n
chahi dhammehi pariggahitaá¹ƒ catutthajjhÄ• nacittaá¹ƒ Ä• neÃ±jappattaá¹ƒ hoti. evaá¹ƒ
aá¹-á¹-haá¹…gasamannÄ• gatattÄ• catutthajjhÄ• nacittaá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• a
manomayiddhivipassanÄ• Ã±Ä• á¹‡Ä• naÃ±ca adhigamÅ«pÄ• yo hoti, tasmÄ• so paÃ±Ã±
daá¹-á¹-habboyevÄ• ti saá¹…khepattho. vitthÄ• rato pana __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a
upekkhÄ• satipÄ• risuddhibhÄ• venÄ• â€™â€™ tiÄ• dinÄ• vÄ• ``aparo nayoâ€™â€™ tiÄ•
vutto.

``yesaá¹ƒ rÄ• gÄ• diaá¹…gaá¹‡Ä• naá¹ƒ abhÄ• vena anaá¹…gaá¹‡aá¹ƒ, yesaá¹ƒ abhijjhÄ•
vigatÅ«pakkilesaá¹ƒ, yÄ• ya cittassa á¹-hitiyÄ• abhÄ• vena á¹-hitaá¹ƒ, iÃ±janÄ• ya abhÄ• v
te rÄ• gÄ• diaá¹…gaá¹‡Ä• dayo katamÄ• ya pakkhÄ• â€™â€™ ti pucchitabbattÄ• __ ``tatt
vuttaá¹ƒ. __tatthÄ• _ti tesu rÄ• gÄ• diaá¹…gaá¹‡Ä• dÄ«su __aá¹…gaá¹‡Ä• _ ca rÄ• gÄ• di

abhijjhÄ• diupakkilesÄ• ca santi, __tadubhayaá¹ƒ_ rÄ• gÄ• diaá¹…gaá¹‡aabhijjhÄ• diupakk
__taá¹‡hÄ• pakkho_ rÄ• gÄ• diaá¹…gaá¹‡Ä• naá¹ƒ taá¹‡hÄ• sabhÄ• vattÄ• , abhijjhÄ• diup
anulomattÄ• . yÄ• __iÃ±janÄ• _ phandanÄ• yÄ• ca cittassa __aá¹-á¹-hiti_ anavaá¹-á¹-hÄ•
iÃ±janÄ• aá¹-á¹-hiti __diá¹-á¹-hipakkho_ iÃ±janÄ• ya ca aá¹-á¹-hitiyÄ• ca micchÄ• bhinives
pavicayo kÄ• tabbo.

``kiá¹ƒ pana catutthajjhÄ• nacittaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gatattÄ• yeva channaá¹ƒ a
__manomayiddhivipassanÄ• Ã±Ä• á¹‡Ä• naÃ±ca adhigamÅ«pÄ• yo hotÄ«â€™â€™ ti pucc
indriyÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. ``tassa catutthajjhÄ• nalÄ• bhino, dukkhindriyaá¹ƒ doma
sukhindriyaá¹ƒ somanassindriyaá¹ƒ iti cattÄ• rindriyÄ• ni catutthajjhÄ• ne nirujjhanti, tassa
catutthajjhÄ• nalÄ• bhino upekkhindriyaá¹ƒ avasiá¹-á¹-haá¹ƒ bhavati, tasmÄ• pi catutthajjhÄ
vuttappakÄ• rÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adhigamÅ«pÄ• yo hoti, so ca ad
ciá¹‡á¹‡avasÄ«bhÄ• vasseva bhaveyya, kathaá¹ƒ catutthajjhÄ• namattalÄ• bhino ciá¹‡á¹‡a
vattabbattÄ• so catutthajjhÄ• nalÄ• bhÄ« catutthajjhÄ• neyeva aá¹-á¹-hatvÄ• arÅ«pasamÄ
__evaá¹ƒ katvÄ• nibbatteti bhÄ• veti, tasmÄ• ciá¹‡á¹‡avasÄ«bhÄ• vo hotÄ«ti dassetuá¹ƒ `
samÄ• pattiâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tassattho __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 53) vitt
yojanamattaá¹ƒ karissÄ• ma.

__so_ rÅ«pÄ• vacaracatutthajjhÄ• nalÄ• bhÄ« yogÄ• vacaro rÅ«pÄ• vacaracatutthajjhÄ• n
Ä• kÄ• sÄ• naÃ±cÄ• yatana__samÄ• pattiá¹ƒ_ \Ne 355/ __santato_ santatarato manasi kar
samÄ• pattiá¹ƒ santato __manasi karoto tassa_ catutthajjhÄ• nalÄ• bhino yogÄ• vacarassa
__saÃ±Ã±Ä• _ saÃ±Ã±Ä• padhÄ• nÄ• samÄ• patti oá¸·Ä• rikÄ• viya hutvÄ• saá¹‡á¹-haha
__ukkaá¹‡á¹-hÄ• _ anabhirati hutvÄ• saá¹‡á¹-hahati, __so_ yathÄ• vuttena vidhinÄ• mana
__sabbaso_ niravasesato rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ``Ä• kÄ• saá¹ƒ anantaâ€™â€™ nti manasi katv
__Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ_ sacchikatvÄ• upasampajja viharati. __rÅ«pa
paÃ±cavidha__abhiÃ±Ã±Ä• bhinÄ«hÄ• ro_ hoti. __nÄ• nattasaÃ±Ã±Ä• _ nÄ• nÄ• rammaá¹
evaá¹ƒ rÅ«pÄ• vacarajjhÄ• ne Ä• dÄ«navadassÄ« hutvÄ• tÄ• rÅ«pasaÃ±Ã±Ä• nÄ• nattas
samatikkamati, __assa_ yogÄ• vacarassa paá¹-ighasaÃ±Ã±Ä• ca abbhatthaá¹ƒ gacchati. _
samatikkamena __samÄ• hitassa, _ santavuttinÄ• arÅ«pÄ• vacarasamÄ• dhinÄ• __samÄ
__obhÄ• so_ rÅ«pÄ• vacarajjhÄ• nobhÄ• so antaradhÄ• yati. __rÅ«pÄ• naá¹ƒ_ kasiá¹‡arÅ«
dassanaÃ±ca antaradhÄ• yatÄ«ti yojanÄ• .

``yena samÄ• dhinÄ• samÄ• hitassa, samÄ• hitassa obhÄ• so ca rÅ«pÄ• naá¹ƒ dassanaÃ
kittakehi aá¹…gehi samannÄ• gato, kathaá¹ƒ paccavekkhitabboâ€™â€™ ti pucchitabbattÄ•
_tiÄ• di vuttaá¹ƒ. __so samÄ• dhÄ«_ti yena rÅ«pÄ• rÅ«pÄ• vacarasamÄ• dhinÄ• samÄ• hi
anabhijjhÄ• byÄ• pÄ• davÄ«riyÄ• rambhehi tÄ«hi upakÄ• rakaá¹…gehi ca passaddhisatÄ«h
avikkhittena ekena sabhÄ• vaá¹…gena ca chahi aá¹…gehi samannÄ• gatoti __paccavekkhi

cintetabbo sallakkhetabbo \Be 233/. ``kathaá¹ƒ kattha paccavekkhitabboâ€™â€™ ti pucchita
``anabhijjhÄ• sahagataá¹ƒ me mÄ• nasaá¹ƒ sabbalokeâ€™â€™ _tiÄ• di vuttaá¹ƒ. ``tesu cha
samatho, kittakÄ• vipassanÄ• â€™â€™ ti pucchitabbattÄ• ettako samatho, ettakÄ• vipass
``tattha yaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

<54> ``paÃ±Ã±Ä• vimuttÄ«â€™â€™ ti vuttassa arahattaphalassa samÄ• dhissa samathavi
pubbabhÄ• gapaá¹-ipadÄ• samÄ• dhimukhena Ä• cariyena vibhattÄ• , ``tÄ• ya paá¹-ipadÄ
arahattaphalasamÄ• dhi kittakena veditabboâ€™â€™ ti pucchitabbattÄ• __ ``so samÄ• dhi
veditabboâ€™â€™ _ti vuttaá¹ƒ. yo arahattaphalasamÄ• dhi samathavipassanÄ• paá¹-ipadÄ
arahattaphalasamÄ• dhi __paÃ±cavidhena_ Ã±Ä• á¹‡adassanena veditabbo.

``kathaá¹ƒ paÃ±cavidhaÃ±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavatÄ«â€™â€™ ti va
samÄ• dhÄ«â€™â€™ _tiÄ• di \Ne 356/ vuttaá¹ƒ. __ayaá¹ƒ_ arahattaphalasamÄ• dhi appita
phalasamÄ• pattisukhattÄ• __paccuppannasukho_ hoti, __iti_ paccavekkhantassa __assa_
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavati. __ayaá¹ƒ_ arahattaphalasamÄ• dhi Ä•
arahattaphalasamÄ• dhissa upanissayapaccayattÄ• __Ä• yatiá¹ƒ sukhavipÄ• ko_ hoti, __it
... bhavati. __ayaá¹ƒ_ arahattaphalasamÄ• dhi kilesaarÄ«hi Ä• rakattÄ• __ariyo, _
kÄ• mÄ• misavaá¹-á¹-Ä• misalokÄ• misÄ• naá¹ƒ abhÄ• vato __nirÄ• miso_ ca hoti, __iti_ pa
bhavati. __ayaá¹ƒ_ arahattaphalasamÄ• dhi akÄ• purisehi sammÄ• sambuddhapaccekabud
sevitabbattÄ• __akÄ• purisasevito_ hoti, __iti_ paccavekkhantassa ... pe ... bhavati. __ayaa
arahattaphalasamÄ• dhi aá¹…gasantakilesadarathasantattÄ• __santo ceva_ divasampi sam
atittikaraá¹‡ato __paá¹‡Ä«to ca_ paá¹-ippassaddhakilesena arahatÄ• puggalena laddhattÄ
__paá¹-ippassaddhiladdho ca_ arahattamaggasamÄ• dhisaá¹…khÄ• tena ekodibhÄ• vena a
__ekodibhÄ• vÄ• dhigato ca_ sasaá¹…khÄ• rena sapayogena adhigatattÄ• , nÄ«varaá¹‡Ä•
anadhigatattÄ• , aÃ±Ã±e kilese vÄ• retvÄ• anadhigatattÄ• , arahattamaggaphalabhÄ• vene
__nasasaá¹…khÄ• raniggayhavÄ• ritagato_ hoti, __iti_ paccavekkhantassa __assa_ arahat
Ã±Ä• á¹‡adassanaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavatÄ«ti paÃ±cavidhena Ã±Ä• á¹‡adassanen
vicayitvÄ• veditabboti.

``paccuppannasukhÄ• dÄ«su \Be 234/ samÄ• dhÄ«su kittako samatho, kittakÄ• vipassanÄ
__ ``tattha yo ca samÄ• dhi paccuppannasukhoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __samatho, vipa
arahattaphalasamathavipassanÄ• va adhippetÄ• , na pubbabhÄ• gasamathavipassanÄ• ti.
paÃ±cavidhena veditabboti Ä• cariyena vutto, ``tassa arahattaphalasamÄ• dhissa pubbabhÄ
samÄ• dhi kittakena veditabboâ€™â€™ ti pucchitabbattÄ• __ ``so samÄ• dhi paÃ±cavidhe
vuttaá¹ƒ. yo rÅ«pÄ• vacaracatutthajjhÄ• nasamÄ• dhi pubbabhÄ• gapaá¹-ipadÄ• yaá¹ƒ vutt
rÅ«pÄ• vacaracatutthajjhÄ• nasamÄ• dhi paÃ±cavidhena pakÄ• rena veditabbo. ``katamen
``pÄ«tipharaá¹‡atÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. paá¹-hamadutiyajjhÄ• nesu paÃ±Ã±Ä• __p
paá¹-hamadutiyatatiyajjhÄ• nesu paÃ±Ã±Ä• __sukhapharaá¹‡atÄ• _ hoti. catutthajjhÄ• ne

__cetopharaá¹‡atÄ• _ hoti. dibbacakkhupaÃ±Ã±Ä• __Ä• lokapharaá¹‡atÄ• _ hoti. jhÄ• naá
pavattamÄ• napaÃ±Ã±Ä• __paccavekkhaá¹‡Ä• nimittaá¹ƒ_ hoti. iti paÃ±cavidhena paÃ±Ã±
veditabboti. ``tesu paÃ±cavidhesu pakÄ• resu kittako samatho, kittakÄ• vipassanÄ• â€™â€
``tattha yo ca pÄ«tipharaá¹‡oâ€™â€™ _tiÄ• di vuttaá¹ƒ.

<55> sampayogavasena samÄ• dhi Ä• cariyena vibhatto, amhehi ca Ã±Ä• to, ``kathaá¹ƒ Ä•
vibhattoâ€™â€™ ti pucchitabbattÄ• __ ``dasa kasiá¹‡Ä• yatanÄ• nÄ«â€™â€™ _tiÄ• di vut
Ä• rammaá¹‡ehi kasiá¹‡ehipi samÄ• dhi vicinitvÄ• veditabboti. ``tesu dasasu kittako samat
vipassanÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha yaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __
kasiá¹‡amaá¹‡á¸• alampi parikammampi paá¹-ibhÄ• ganimittampi tasmiá¹ƒ paá¹-ibhÄ• gani
vuccati, idha pana sasampayuttajjhÄ• nameva adhippetaá¹ƒ.

``kiá¹ƒ pana vuttappakÄ• ro samÄ• dhiyeva samathavipassanÄ• ya yojetabbo, udÄ• hu aÃ±
vattabbattÄ• satipaá¹-á¹-hÄ• nÄ• dipubbabhÄ• gapaá¹-ipadÄ• bhedena anekabhedabhinn
vicayitvÄ• yojetabboti dassetuá¹ƒ __ ``evaá¹ƒ sabboâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ev
vuttanayÄ• nusÄ• rena __sabbo_ niravaseso satipaá¹-á¹-hÄ• nÄ• dipubbabhÄ• gapaá¹-ipad
__ariyo maggo_ yojetabbo. kathaá¹ƒ? __yena yena_ anabhijjhÄ• di__Ä• kÄ• rena_ paccupp
235/ samÄ• dhi mayÄ• vutto, __tena tena_ anabhijjhÄ• diÄ• kÄ• rena paccuppannasukhat
samathena yojetuá¹ƒ sambhavati, so so ariyamaggo samathena vicayitvÄ• yojayitabbo. yo
vipassanÄ• ya yojetuá¹ƒ sambhavati, so so ariyamaggo vipassanÄ• ya yojayitvÄ• yojayitab

``yehi samathÄ• dhiá¹-á¹-hÄ• nehi vipassanÄ• dhammehi yojayitabbo, te samathÄ• dhiá¹-á¹
katamehi dhammehi saá¹…gahitÄ• â€™â€™ ti pucchitabbattÄ• __ ``te tÄ«hi dhammehi sa
dukkhatÄ• ya anattatÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ, te samathÄ• dhiá¹-á¹-hÄ• nÄ• vipassan
paÃ±Ã±Ä• ya dukkhatÄ• ya paÃ±Ã±Ä• ya anattatÄ• ya paÃ±Ã±Ä• yÄ• â€™â€™ ti tÄ«hi an
gaá¹‡hitÄ• ti attho. aniccatÄ• dinÄ• sahacaraá¹‡ato anupassanÄ• paÃ±Ã±Ä• pi ``aniccatÄ•
ti vuccati.

``yo yogÄ« puggalo samathÄ• dhiá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ bhÄ• vayamÄ• no hoti, so
bhÄ• vayatÄ«â€™â€™ ti pucchitabbattÄ• __ ``so samathavipassanaá¹ƒ bhÄ• vayamÄ• no

samathavipassanÄ• dÄ«ni bhÄ• vayamÄ• no puggalo rÄ• gacarito dosacarito mohacaritoti
puggalo katamena katamena vimokkhamukhena niyyÄ• ti, katamÄ• yaá¹ƒ katamÄ• yaá¹ƒ si
pajahanto, katamaá¹ƒ katamaá¹ƒ anupagacchanto, katamaá¹ƒ katamaá¹ƒ parijÄ• nanto, kat
pavÄ• hento, katamaá¹ƒ katamaá¹ƒ niddhunanto, katamaá¹ƒ katamaá¹ƒ vamento, katamaá
katamaá¹ƒ katamaá¹ƒ uppÄ• á¹-ento, katamaá¹ƒ katamaá¹ƒ vijaá¹-ento niyyÄ• tÄ«â€™â€™
__ ``rÄ• gacarito puggaloâ€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``idÄ•
yattha sikkhantÄ• naá¹ƒ visesato niyyÄ• namukhÄ• ni, yesaÃ±ca kilesÄ• naá¹ƒ paá¹-ipakkh

vimokkhamukhÄ• ni, tehi saddhiá¹ƒ tÄ• ni dassetuá¹ƒ `rÄ• gacaritoâ€™ tiÄ• di vuttaâ€™â€
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 55) vuttoyeva.

``kasmÄ• \Be 236/ tÄ«á¹‡i vimokkhamukhÄ• ni bhÄ• vayanto tayo khandhe bhÄ• vayatÄ«
``tattha suÃ±Ã±atavimokkhamukhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu tÄ«su vim
__suÃ±Ã±atavimokkhamukhaá¹ƒ paÃ±Ã±Ä• kkhandho_ anattÄ• nupassanÄ• ya paÃ±Ã±Ä•
__animittavimokkhamukhaá¹ƒ samÄ• dhikkhandho_ aniccÄ• nupassanÄ• ya samÄ• dhipad
__appaá¹‡ihitavimokkhamukhaá¹ƒ sÄ«lakkhandho_ dukkhÄ• nupassanÄ• ya sÄ«lapadhÄ•
tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ saá¹…gahitattÄ• tÄ«á¹‡i vimokkhamukhÄ• ni bhÄ• vayanto s
bhÄ• vayatiyevÄ• ti paÃ±Ã±Ä• padhÄ• nÄ• dibhÄ• vo __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 55)
bhÄ• vayanto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vayati_. ``kasmÄ• bhÄ• vayat
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``tattha yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ ariyaaá¹-á¹-haá¹…gikamaggabhÄ• vo vibhatto, amhehi ca jÄ•
samathavipassanÄ• bhÄ• vo jÄ• nitabboâ€™â€™ ti vattabbattÄ• tiá¹‡á¹‡aá¹ƒ khandhÄ• na
dassetuá¹ƒ __ ``tattha sÄ«lakkhandho cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``yo yogÄ« puggalo s
bhÄ• veti, tassa yogino puggalassa bhavaá¹…gÄ• ni katamaá¹ƒ bhÄ• vanaá¹ƒ gacchantÄ«
``yo samathavipassanaá¹ƒ bhÄ• veti, tassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. kÄ• yo ca cittaÃ±ca
upapattibhavassa aá¹…gÄ• ni __bhÄ• vanaá¹ƒ_ vaá¸• á¸• hanaá¹ƒ gacchanti. sÄ«laÃ±ca sa
pÄ• dÄ• bhavanirodhagÄ• minÄ« paá¹-ipadÄ• __bhÄ• vanaá¹ƒ_ vaá¸• á¸• hanaá¹ƒ gaccha

``kathaá¹ƒ gacchantÄ«â€™â€™ ti vattabbattÄ• __ ``so hoti bhikkhÅ«â€™â€™ _tiÄ• di vut
bhÄ• vito kÄ• yo kÄ• yaÄ• bhisamÄ• cÄ• riko, kÄ• yasaá¹ƒvaro vÄ• yena bhikkhunÄ• ti bh
__kÄ• ye_ kÄ• yaÄ• bhisamÄ• cÄ• rike, kÄ• yasaá¹ƒvare vÄ• __bhÄ• viyamÄ• ne_ sati sa
dve dhammÄ• bhÄ• vanaá¹ƒ gacchanti kÄ• yasamÄ• cÄ• rasÄ«lattÄ• . __sÄ«le_ vÄ• cÄ• s
pavatte sÄ«le __bhÄ• viyamÄ• ne_ sati sammÄ• vÄ• cÄ• ca sammÄ• Ä• jÄ«vo ca dve dha
vÄ• cÄ• disaá¹ƒvarasÄ«lattÄ• . __citte_ cittasaá¹ƒvaravasena pavatte citte __bhÄ• viyamÄ•
sammÄ• samÄ• dhi ca dve dhammÄ• bhÄ• vanaá¹ƒ gacchanti cittasaá¹ƒvarasÄ«lattÄ• . pa
\Ne 359/ sammÄ• diá¹-á¹-hi ca sammÄ• saá¹…kappo \Be 237/ ca dve dhammÄ• bhÄ• vana
upakÄ• rakattÄ• ca. sammÄ• saá¹…kappena hi punappunaá¹ƒ saá¹…kappantassa paÃ±Ã±

``sammÄ• kammanto ca sammÄ• vÄ• yÄ• mo ca dve dhammÄ• kÄ• yavaseneva vibhattÄ•
cittavasena vibhattÄ• vicetabbÄ• kiâ€™â€™ nti pucchitabbattÄ• __ ``tattha yo ca sammÄ
vuttaá¹ƒ. kÄ• yasucaritacetanÄ• bhÅ«to yo ca sammÄ• kammanto, taá¹ƒsahito yo ca samm
viratibhÅ«to yo ca sammÄ• kammanto, taá¹ƒsahito yo ca sammÄ• vÄ• yÄ• mo siyÄ• cetas
kÄ• yikacetasikabhÅ«tesu sammÄ• kammantasammÄ• vÄ• yÄ• mesu __yo_ sammÄ• kam
__so_ sammÄ• kammantasammÄ• vÄ• yÄ• mo __kÄ• ye_ kÄ• yaÄ• bhisamÄ• cÄ• rike, kÄ
bhÄ• vanaá¹ƒ gacchati. __yo_ sammÄ• kammantasammÄ• vÄ• yÄ• mo cittasaá¹…gaho, __

__citte_ cittasaá¹ƒvare __bhÄ• vite_ sati bhÄ• vanaá¹ƒ gacchatÄ«ti yojanÄ• .

``samathavipassanaá¹ƒ bhÄ• vayanto so yogÄ« puggalo kittakaá¹ƒ adhigamaá¹ƒ gacchatÄ
__ ``so samathavipassanaá¹ƒ bhÄ• vayantoâ€™â€™ _tiÄ• di vuttaá¹ƒ. paÃ±cavidhaá¹ƒ ariy
dassetuá¹ƒ __ ``khippÄ• dhigamo cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho __aá¹-á¹-hakath
vibhatto. ``kena katamo adhigamo hotÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha samathenÄ

<56> ``arakkhitena cittenÄ• â€™â€™ tiÄ• disuttattho veneyyÄ• naá¹ƒ arahattaphalavimutti
vicayito vibhatto, amhehi ca Ã±Ä• to, ``desakassa dasabalasamannÄ• gatassa dasa balÄ• n
vicayitabbÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha yo desayati, so dasabalasamannÄ
vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

``iti mahÄ• thero `tasmÄ• rakkhitacittassÄ• â€™ ti gÄ• thÄ• ya vasena arahattaphalavimutt
vicayahÄ• rasampÄ• taá¹ƒ niddisanto, desanÄ• kusalatÄ• ya anekehi suttappadesehi tassÄ
bhÄ• vanÄ• visesÄ• naá¹ƒ bhÄ• vanÄ• nisaá¹ƒsÄ• naÃ±ca vibhajanavasena nÄ• nappakÄ•
idÄ• ni dasannaá¹ƒ \Be 238/ tathÄ• gatabalÄ• nampi vasena taá¹ƒ dassetuá¹ƒ `tattha yo des
tiÄ• dimÄ• hÄ• â€™â€™ ti ---

vuttaá¹ƒ. tattha __tatthÄ• _ti tesu samathavipassanaá¹ƒ bhÄ• vayantesu sÄ• sitabbasÄ• sa
__yo_ \Ne 360/ desako satthÄ• ``arakkhitena cittenÄ• â€™â€™ tiÄ• didhammaá¹ƒ deseti,
visaá¹ƒvÄ• dayati, tassa desakassa satthuno dasa balÄ• ni vicayitabbÄ• nÄ«ti yojanÄ• .

``kinti desetÄ«â€™â€™ ti pucchitabbattÄ• __ ``so tividhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tesu
tathÄ• gatabalesu á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ tathÄ• gatabalaá¹ƒ
kathaá¹ƒ vicayitabbaâ€™â€™ nti pucchitabbattÄ• __ ``so tathÄ• ovaditoâ€™â€™ _tiÄ• di
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 56) vutto, pÄ• á¸·ivasenapi pÄ• kaá¹-o. ``etaá¹ƒ á¹-hÄ• na
ti jÄ• nanaá¹ƒ aá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ nÄ• ma, ``etaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ t
á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• naá¹ƒ jÄ• nanaÃ±Ä• á¹‡aá¹ƒ p
vicayitabbanti adhippÄ• yo veditabbo. (1)

<57> á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ tathÄ• gatabalaá¹ƒ Ä• cariyena
ca Ã±Ä• taá¹ƒ, ``kathaá¹ƒ sabbatthagÄ• minipaá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ dutiyatathÄ• gataba
pucchitabbattÄ• __ ``iti á¹-hÄ• nÄ• á¹-á¹-hÄ• natÄ• â€™â€™ _ti vuttaá¹ƒ. ``ayaá¹ƒ paá¹-ipa
gÄ• minÄ«, ayaá¹ƒ paá¹-ipadÄ• imasmiá¹ƒ bhave gÄ• minÄ«â€™â€™ ti sabbattha gÄ• min
jÄ• nanaÃ±Ä• á¹‡aá¹ƒ __sabbatthagÄ• minipaá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• mÄ• ti sabbatth
dutiyaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbanti adhippÄ• yo. (2)

<59> sabbatthagÄ• minipaá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ dutiyaá¹ƒ tathÄ• gatabalaá¹ƒ Ä• cariyen
Ã±Ä• taá¹ƒ, ``kathaá¹ƒ anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡aá¹ƒ tatiyaá¹ƒ tathÄ• gatabal
pucchitabbattÄ• __ ``iti sabbatthagÄ• minÄ« paá¹-ipadÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``ayaá
dhÄ• tu ca __anekadhÄ• tu_ nÄ• ma, ayaá¹ƒ dhÄ• tu ca ayaá¹ƒ dhÄ• tu ca __nÄ• nÄ• dhÄ•
anekadhÄ• tunÄ• nÄ• dhÄ• tÅ«naá¹ƒ jÄ• nanaÃ±Ä• á¹‡aá¹ƒ __anekadhÄ• tunÄ• nÄ• dhÄ•
anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡aá¹ƒ tatiyaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbanti. (3)

<60> anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡aá¹ƒ \Be 239/ tatiyaá¹ƒ tathÄ• gatabalaá¹ƒ Ä•
vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``kathaá¹ƒ sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡
tathÄ• gatabalaá¹ƒ vicayitabbaâ€™â€™ nti pucchitabbattÄ• __ ``iti anekadhÄ• tunÄ• nÄ• d
_tiÄ• di vuttaá¹ƒ. ``ime sattÄ• evaá¹ƒ adhimuttÄ• , ime sattÄ• evaá¹ƒ adhimuttÄ• â€™â€™
adhimuccanÄ• naá¹ƒ jÄ• nanaÃ±Ä• á¹‡aá¹ƒ sattÄ• naá¹ƒ __nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡
nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbanti. (4)

sattÄ• naá¹ƒ \Ne 361/ nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ tathÄ• gatabalaá¹ƒ
amhehi ca Ã±Ä• taá¹ƒ, ``kathaá¹ƒ vipÄ• kavemattatÄ• Ã±Ä• á¹‡aá¹ƒ paÃ±camaá¹ƒ tathÄ• g
nti pucchitabbattÄ• __ ``iti te yathÄ• dhimuttÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``evaá¹ƒ ad
sattÄ• naá¹ƒ idaá¹ƒ kammaá¹ƒ kaá¹‡haá¹ƒ, imassa kaá¹‡hakammassa ayaá¹ƒ vipÄ• ko. ida
imassa sukkakammassa ayaá¹ƒ vipÄ• koâ€™â€™ ti evamÄ• dÄ«hi vipÄ• kÄ• naá¹ƒ nÄ• na
__vipÄ• kavemattatÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• mÄ• ti vipÄ• kavemattatÄ• Ã±Ä• á¹‡aá¹ƒ paÃ±ca
vicayitabbanti.

<62> vipÄ• kavemattatÄ• Ã±Ä• á¹‡aá¹ƒ paÃ±camaá¹ƒ tathÄ• gatabalaá¹ƒ Ä• cariyena vica
``kathaá¹ƒ jhÄ• nÄ• naá¹ƒ saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ chaá¹-á¹-haá¹ƒ
vicayitabbaâ€™â€™ nti pucchitabbattÄ• __ ``iti tathÄ• samÄ• dinnÄ• naâ€™â€™ _ntiÄ• d
samÄ• dinnÄ• naá¹ƒ kammÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ vimokkhÄ• naá¹ƒ samÄ• dhÄ«naá¹ƒ sa
idaá¹ƒ vodÄ• naá¹ƒ, idaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ saá¹ƒkilissati, evaá¹ƒ vodÄ• yati, eva
vuá¹-á¹-hahatÄ«â€™â€™ ti jhÄ• nÄ• naá¹ƒ saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• nÄ• naá¹ƒ anÄ
__jhÄ• nÄ• naá¹ƒ saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ_ nÄ• mÄ• ti jhÄ• nÄ• n
saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ chaá¹-á¹-haá¹ƒ tathÄ• gatabalaá¹ƒ vicayit

<63> jhÄ• nÄ• naá¹ƒ saá¹ƒkilesaÃ±Ä• á¹‡aá¹ƒ chaá¹-á¹-haá¹ƒ tathÄ• gatabalaá¹ƒ Ä• cariye
indriyaparopariyattavemattatÄ• Ã±Ä• á¹‡aá¹ƒ sattamaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbaâ€
__ ``iti tasseva samÄ• dhissÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``evaá¹ƒ Ä• dhipateyyaá¹-á¹-hena
akampiyaá¹-á¹-hena balÄ• nÄ«â€™â€™ ti jÄ• nanena saha ``ayaá¹ƒ mudindriyo, ayaá¹ƒ ma
tikkhindriyoâ€™â€™ ti parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyabalÄ• naá¹ƒ
amudumajjhÄ• dhimattatÄ• jÄ• nanaÃ±Ä• á¹‡aá¹ƒamudumajjhÄ• dhimattatÄ• jÄ• nanaÃ±Ä
__indriyaparopariyattavemattatÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• mÄ• ti indriyaparopariyattavemattatÄ•

tathÄ• gatabalaá¹ƒ vicayitabbanti. (6)

<64> indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ \Be 240/ sattamaá¹ƒ tathÄ• gatabalaá¹ƒ Ä• cariyen
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ aá¹-á¹-hamaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbaá¹ƒ, ka
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ navamaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbaâ€™â€™ nti pucchita
anekavihitaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ``ekaá¹ƒ jÄ• tiâ€™â€™ ntiÄ• dinÄ• jÄ• tivasena vÄ
tiÄ• dinÄ• nÄ• magottavaá¹‡á¹‡Ä• hÄ• rasukhadukkhapaá¹-isaá¹ƒvedanÄ• ya pariyantavas
anekavihitapubbenivÄ• sassa taá¹ƒtaá¹ƒbhavassa asesato jÄ• nanaÃ±Ä• á¹‡aá¹ƒ __pubbe
nÄ• mÄ• ti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ aá¹-á¹-hamaá¹ƒ tathÄ• gatabalaá¹ƒ vicayit

cavamÄ• naupapajjamÄ• nahÄ«napaá¹‡Ä«tasuvaá¹‡á¹‡adubbaá¹‡á¹‡asugataduggatayath
sattÄ• naá¹ƒ asesato cutÅ«papÄ• tÄ• naá¹ƒ jÄ• nanaÃ±Ä• á¹‡aá¹ƒ __dibbacakkhuÃ±Ä• á¹‡
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ navamaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbanti. (8-9)

pubbenivÄ• sÄ• diaá¹-á¹-hamanavamaá¹ƒ tathÄ• gatabalaá¹ƒ Ä• cariyena vicayitaá¹ƒ vibha
sabbÄ• savakkhayaÃ±Ä• á¹‡aá¹ƒ dasamaá¹ƒ tathÄ• gatabalaá¹ƒ vicayitabbaâ€™â€™ nti p
yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. bodhimÅ«le saá¹ƒkilesamÄ• ranihanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppa
kilesamÄ• ranihanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __sabbÄ• savakkhayaÃ±Ä• á¹‡aá¹ƒ_ nÄ• mÄ• ti sabb
tathÄ• gatabalaá¹ƒ vicayitabbanti ayaá¹ƒ saá¹…khepattho. vitthÄ• rato pana pÄ• á¸·ito ca a
yatipotÄ• nampi pÄ• kaá¹-o bhaveyyÄ• ti maÃ±Ã±itvÄ• na dassito. (10)

``ettakova vicayahÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto vicay
_ti vuttaá¹ƒ. ye ye suttappadesatthÄ• vuttÄ• , te te suttappadesatthÄ• yena yena
saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena vicayahÄ• rasampÄ• tena vicayitabbÄ• , so so saá¹ƒva
vicayahÄ• rasampÄ• to __niyutto_ yathÄ• rahaá¹ƒ nÄ«haritvÄ• yujjitabboti attho gahetabbo

iti vicayahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

3. yuttihÄ• rasampÄ• tavibhÄ• vanÄ•

<65> yena \Be 241/ yena vicayahÄ• rasampÄ• tena suttappadesatthÄ• Ä• cariyena vicayit
so vicayahÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamo yuttihÄ• rasampÄ• toâ€™â€™ ti pucchi
yuttihÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``evaá¹
vicayahÄ• rasampÄ• taá¹ƒ vitthÄ• retvÄ• idÄ• ni yuttihÄ• rasampÄ• tÄ• dÄ«ni dassetuá¹ƒ `

yuttihÄ• rasampÄ• toâ€™ tiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 65) vuttaá¹ƒ. __tatthÄ• _ti t
desanÄ• hÄ• rasampÄ• tÄ• dÄ«su \Ne 363/ soá¸·asasu hÄ• rasampÄ• tesu __katamo_ saá
__yuttihÄ• rasampÄ• to_ nÄ• mÄ• ti pucchati, pucchitvÄ• yasmiá¹ƒ suttappadese vuttÄ• na
vicÄ• retabbo, taá¹ƒ suttappadesaá¹ƒ nÄ«harituá¹ƒ ---

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaá¹ƒ.

thinamiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti || (Ud 32; Nett 31, 78) ---

vuttaá¹ƒ. tassaá¹ƒ gÄ• thÄ• yaá¹ƒ __tasmÄ• _ arakkhitacittassa mÄ• ravasÄ• nugatattÄ•
satisaá¹ƒvaraindriyasaá¹ƒvarÄ• divasena bhikkhu __rakkhitacitto assa_ bhaveyya, __tasmÄ
kÄ• mavitakkÄ• dimicchÄ• saá¹…kappagocarassa mÄ• ravasÄ• nugatattÄ• nekkhammasa
__sammÄ• saá¹…kappagocaro assa_ bhaveyya, __tasmÄ• _ micchÄ• diá¹-á¹-hihatacittassa
yonisomanasikÄ• rena bhikkhu udayabbayaá¹ƒ Ã±atvÄ• na __sammÄ• diá¹-á¹-hipurekkhÄ•
thinamiddhena hatacittassa mÄ• ravasÄ• nugatattÄ• vÄ«riyavasena bhikkhu __thinamiddh
tÄ• diso bhikkhu sabbÄ• duggatiyo __jahe_ jahissatÄ«ti attho veditabbo.

``tassaá¹ƒ gÄ• thÄ• yaá¹ƒ kathaá¹ƒ yuttibhÄ• vo vicÄ• retabboâ€™â€™ ti vattabbattÄ• __
rakkhitacittassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. rakkhitacittassa sammÄ• saá¹…kappagocaro b
eva, no na yujjati. micchÄ• saá¹…kappÄ• nampi jahitattÄ• sammÄ• diá¹-á¹-hipurekkhÄ• ro
udayabbayaá¹ƒ paá¹-ivijjhissatÄ«ti attho yujjati sammÄ• diá¹-á¹-hipurekkhÄ• rassa
udayabbayÄ• nupassanÄ• sambhavato. udayabbayaá¹ƒ paá¹-ivijjhanto sabbÄ• duggatiyo ja
yujjati udayabbayÄ• nupassanÄ• nukkamena ariyamaggasambhavato. sabbÄ• duggatiyo ja
duggativinipÄ• tabhayÄ• ni samatikkamissatÄ«ti attho yujjati sabbesaá¹ƒ duggativinipÄ• tab
anuppajjanato.

``ettakova yuttihÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto yuttihÄ•
vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena yuttihÄ• rasampÄ• tena suttappad
vicÄ• retabbo \Ne 364/, so so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to yuttihÄ• rasampÄ• to __niy
niddhÄ• retvÄ• yujjitabboti attho gahetabboti.

iti yuttihÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

4. padaá¹-á¹-hÄ• nahÄ• rasampÄ• tavibhÄ• vanÄ•

<66> yena yena yuttihÄ• rasampÄ• tena suttappadesatthÄ• naá¹ƒ yuttibhÄ• vo Ä• cariyena
Ã±Ä• to, so yuttihÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamo padaá¹-á¹-hÄ• nahÄ• rasampÄ•
``tattha katamo padaá¹-á¹-hÄ• no hÄ• rasampÄ• toâ€™â€™ _ti pucchati.

pucchitvÄ• yasmiá¹ƒ suttappadese vuttÄ• ni padaá¹-á¹-hÄ• nÄ• ni nÄ«haritÄ• ni, taá¹ƒ sutta
__ ``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroti gÄ• thÄ• â€™â€™ _ti vuttÄ• .
gÄ• thÄ• tthÄ• katamesaá¹ƒ dhammÄ• naá¹ƒ padaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti pucchitab
rakkhitacittassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``tasmÄ• rakkhitacittassÄ• â€™â€™ _ti su
indriyesu guttadvÄ• ratÄ• tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma sucari
Ä• sannakÄ• raá¹‡attÄ• . __ ``sammÄ• saá¹…kappagocaroâ€™â€™ _ti suttappadesassa a
nekkhammasaá¹…kappÄ• dayo sammÄ• saá¹…kappÄ• samathassa padaá¹-á¹-hÄ• naá¹ƒ
kÄ• macchandaÄ• dinÄ«varaá¹‡avikkhambhanassa Ä• sannakÄ• raá¹‡attÄ• . __ ``sammÄ•
suttappadesassa atthabhÅ«tÄ• kammassakatÄ• sammÄ• diá¹-á¹-hi ca sappaccayanÄ• ma
243/ ca vipassanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma aniccÄ• nupassanÄ• dÄ«naá¹ƒ visesak
udayabbayaâ€™â€™ _nti suttappadesassa atthabhÅ«tÄ• udayabbayÄ• nupassanÄ• paÃ±
padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma paá¹-hamamaggÄ• dhigamassa Ä• sannakÄ• raá¹‡attÄ• . __
bhikkhÅ«â€™â€™ _ti suttappadesassa atthabhÅ«taá¹ƒ thinamiddhÄ• bhibhavanaá¹ƒ vÄ«ri
nÄ• ma Ä• sannakÄ• raá¹‡attÄ• . __ ``sabbÄ• duggatiyo jaheâ€™â€™ _ti suttappadesassa
pahÄ• tabbajahanabhÄ• vanÄ• ya ariyamaggabhÄ• vanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma
ariyamaggabhÄ• vanÄ• pÄ• ripÅ«risambhavato.

``ettakova \Ne 365/ padaá¹-á¹-hÄ• nahÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbatt
padaá¹-á¹-hÄ• no hÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• vis
padaá¹-á¹-hÄ• nahÄ• rasampÄ• tabhÅ«tena suttappadesatthÄ• ni padaá¹-á¹-hÄ• nÄ• ni nÄ«
saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to padaá¹-á¹-hÄ• nahÄ• rasampÄ• to __niyutto_ yathÄ• rah
attho gahetabboti.

iti padaá¹-á¹-hÄ• nahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

5. lakkhaá¹‡ahÄ• rasampÄ• tavibhÄ• vanÄ•

<67> yena yena padaá¹-á¹-hÄ• nahÄ• rasampÄ• tena suttappadesatthÄ• ni padaá¹-á¹-hÄ• niddhÄ• ritÄ• ni, amhehi ca Ã±Ä• tÄ• ni, so padaá¹-á¹-hÄ• nahÄ• rasampÄ• to paripuá¹‡á¹‡ lakkhaá¹‡ahÄ• rasampÄ• toâ€™â€™ ti pucchitabbattÄ• __ ``tattha katamo lakkhaá¹‡o hÄ• vuttaá¹ƒ. __tattha_ tesu desanÄ• hÄ• rasampÄ• tÄ• dÄ«su soá¸·asasu hÄ• rasampÄ• tesu saá¹ƒvaá¹‡á¹‡anÄ• viseso __lakkhaá¹‡ahÄ• rasampÄ• to_ nÄ• mÄ• ti pucchati.

``katamehi suttatthehi samÄ• nalakkhaá¹‡Ä• katame dhammÄ• gahitÄ• â€™â€™ ti pucch _tiÄ• di vuttaá¹ƒ. __ ``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaroâ€™â€™ _ti su __idaá¹ƒ_ rakkhaá¹‡aá¹ƒ satindriyaá¹ƒ gahitaá¹ƒ, satindriye \Be 244/ gahite saddhÄ• dipaÃ bhavanti indriyaá¹-á¹-hena samÄ• nalakkhaá¹‡attÄ• . __ ``sammÄ• diá¹-á¹-hipurekkhÄ• roâ vuttÄ• sammÄ• diá¹-á¹-hi gahitÄ• , sammÄ• diá¹-á¹-hiyÄ• gahitÄ• ya ariyo aá¹-á¹-haá¹…gil __taá¹ƒ kissa hetÅ«_ti kÄ• raá¹‡aá¹ƒ pucchati. pucchitvÄ• kÄ• raá¹‡amÄ• ha __ ``sammÄ• _tiÄ• dinÄ• . sammÄ• diá¹-á¹-hihetuto sammÄ• saá¹…kappo __hi_ yasmÄ• pabhavati, tasm sammÄ• vÄ• cÄ• __hi_ yasmÄ• pabhavati, tasmÄ• , sammÄ• vÄ• cÄ• to sammÄ• kamma sammÄ• kammantato sammÄ• Ä• jÄ«vo __hi_ yasmÄ• pabhavati, tasmÄ• , sammÄ• Ä• jÄ pabhavati, tasmÄ• , sammÄ• vÄ• yÄ• mato sammÄ• sati__hi_ yasmÄ• pabhavati, tasmÄ• sammÄ• samÄ• dhi __hi_ yasmÄ• pabhavati, tasmÄ• , sammÄ• samÄ• dhito sammÄ• vim sammÄ• vimuttito sammÄ• vimuttiÃ±Ä• á¹‡adassanaá¹ƒ __hi_ yasmÄ• pabhavati, tasmÄ• gahito bhavatÄ«ti.

``ettakova lakkhaá¹‡ahÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto hÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena lakk suttappadesatthÄ• samÄ• nalakkhaá¹‡ena gahitÄ• bhavanti, so so saá¹ƒvaá¹‡á¹‡anÄ• vis lakkhaá¹‡ahÄ• rasampÄ• to __niyutto_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabboti attho ga

iti lakkhaá¹‡ahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

6. catubyÅ«hahÄ• rasampÄ• tavibhÄ• vanÄ•

<68> yena yena lakkhaá¹‡ahÄ• rasampÄ• tena suttappadesatthÄ• samÄ• nalakkhaá¹‡ena lakkhaá¹‡ahÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamo catubyÅ«hahÄ• rasampÄ• toâ€™â€™ katamo catubyÅ«ho hÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tattha_ tesu desanÄ• hÄ hÄ• rasampÄ• tesu __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• viseso __catubyÅ«hahÄ• rasampÄ• to_

``katamasmiá¹ƒ \Be 245/ sutte katame nirutyÄ• dhippÄ• yanidÄ• napubbÄ• parÄ• nusandha
pucchitabbattÄ• __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``tasmÄ• rakkhitacittassÄ• â€™â
``rakkhÄ«yate __rakkhitaâ€™â€™ _nti niruttiá¹ƒ __ ``paripÄ• lÄ«yatÄ«â€™â€™ _ti iminÄ•
itisaddassa Ä• dyatthattÄ• ``cintetÄ«ti __cittaá¹ƒ, _ attano santÄ• naá¹ƒ cinotÄ«ti __cittaá¹
citanti __cittaá¹ƒ, _ cittavicittaá¹-á¹-hena __cittaá¹ƒ, _ cittakaraá¹‡aá¹-á¹-hena __cittaá¹ƒ, _
cittaá¹ƒ yassÄ• ti __rakkhitacitto_. sammÄ• saá¹…kappetÄ«ti __sammÄ• saá¹…kappo, _ g
__gocaro, _ gocaro viyÄ• ti __gocaro, _ sammÄ• saá¹…kappo gocaro assÄ• ti __sammÄ•
passatÄ«ti __sammÄ• diá¹-á¹-hi, _ sammÄ• diá¹-á¹-hi purekkhÄ• ro \Ne 367/ assÄ• ti __san
jÄ• nÄ• tÄ«ti __Ã±atvÄ• na_. udayo ca vayo ca __udayabbayaá¹ƒ_. thinaÃ±ca middhaÃ±ca
abhibhavatÄ«ti __abhibhÅ«, _ thinamiddhaá¹ƒ abhibhÅ«ti __thinamiddhÄ• bhibhÅ«_. bhikkh
_ti niruttipi nÄ«haritÄ• . tenÄ• ha --- ``iti-saddo Ä• dyatthoâ€™â€™ ti (Nett-a 68). __esÄ• _
paÃ±Ã±atti __nirutti_ nÄ• mÄ• ti nÄ«haritÄ• .

__idha_ suttappadese bhagavato ko adhippÄ• yoti ce puccheyya, __ye_ sappurisÄ• sabbÄ
parimuccitukÄ• mÄ• bhavissanti, __te_ sappurisÄ• __dhammacÄ• rino_ rakkhitacittÄ• bha
adhippÄ• yo. __ettha_ ``tasmÄ• rakkhitacittassÄ• â€™â€™ tiÄ• disuttappadese bhagavato
nÄ«haritabbo.

``katamaá¹ƒ nidÄ• naâ€™â€™ nti ce puccheyya, kokÄ• liko sÄ• riputtamoggallÄ• nesu the
padosayitvÄ• mahÄ• padumaniraye yasmÄ• upapanno, yasmÄ• bhagavÄ• ca satiÄ• rakk
duggatiyo jahati, tasmÄ• ca sabbÄ• duggatiyo jahitukÄ• mo bhikkhu sappuriso rakkhitacitto
__nidÄ• naá¹ƒ_ nÄ«haritabbaá¹ƒ.

``katamo pubbÄ• parasandhÄ«â€™â€™ ti ce puccheyya, suttamhi __ ``satiyÄ• cittaá¹ƒ rak
vacanaá¹ƒ vuttaá¹ƒ, tena pubbavacanena ayaá¹ƒ ``tasmÄ• rakkhitacittassa ... pe ... sabbÄ•
ti suttappadeso anusandhi saá¹ƒsandati sametÄ«ti __pubbaparÄ• nusandhi_ niddhÄ• ritabb

``ettakova \Be 246/ catubyÅ«hahÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __
hÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena catu
nirutyÄ• dhippÄ• yanidÄ• napubbÄ• parÄ• nusandhi niddhÄ• ritabbo, so so saá¹ƒvaá¹‡á¹‡a
catubyÅ«hahÄ• rasampÄ• to __niyutto_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabboti attho ga

iti catubyÅ«hahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

7. Ä• vaá¹-á¹-ahÄ• rasampÄ• tavibhÄ• vanÄ•

<69> yena \Ne 368/ yena catubyÅ«hahÄ• rasampÄ• tena nirutyÄ• dhippÄ• yanidÄ• napubh
catubyÅ«hahÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamo Ä• vaá¹-á¹-ahÄ• rasampÄ• toâ€™â€
katamo Ä• vaá¹-á¹-o hÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __katamo_ saá¹ƒva
__Ä• vaá¹-á¹-ahÄ• rasampÄ• to_ nÄ• mÄ• ti pucchati.

``katame suttatthÄ• kathaá¹ƒ Ä• vaá¹-á¹-etabbÄ• â€™â€™ ti pucchitabbattÄ• __ ``tasmÄ•
nekkhammasaá¹…kappasaá¹…khÄ• tasammÄ• saá¹…kappabahulo kasiá¹‡Ä• divasena,
avihiá¹ƒsÄ• saá¹…kappasaá¹…khÄ• tasammÄ• saá¹…kappabahulo mettÄ• divasena adhig
á¹-hapento saá¹ƒkilesato __rakkhitacitto_ nÄ• ma hoti, __ ``tasmÄ• rakkhitacittassa,
sammÄ• saá¹…kappagocaroâ€™â€™ _ti iminÄ• rakkhitacitte vutte sati yÄ• ekaggatÄ• Ä•
ekaggatÄ• __samatho. ``sammÄ• diá¹-á¹-hipurekkhÄ• roâ€™â€™ _ti iminÄ• sammÄ• diá¹
paÃ±Ã±Ä• Ä• vaá¹-á¹-etabbÄ• , sÄ• ayaá¹ƒ paÃ±Ã±Ä• __vipassanÄ• . ``Ã±atvÄ• na uday
udayabbayaÃ±Ä• á¹‡asamannÄ• gate vutte sati yÄ• dukkhaparijÄ• nanÄ• Ä• vaá¹-á¹-etab
dukkhaparijÄ• nanÄ• __dukkhapariÃ±Ã±Ä• . ``thinamiddhÄ• bhibhÅ« bhikkhÅ«â€™â€™ _t
puggalÄ• dhiá¹-á¹-hÄ• nena yaá¹ƒ thinamiddhÄ• bhibhavanaá¹ƒ vuttaá¹ƒ, idaá¹ƒ thinamiddh
__samudayappahÄ• naá¹ƒ. ``sammÄ• duggatiyo jaheâ€™â€™ _ti iminÄ• yo sabbaduggat
vutto, so ayaá¹ƒ anuppÄ• do \Be 247/ __nirodho_. iti dukkhapariÃ±Ã±Ä• ya pariÃ±Ã±etabba
Ä• vaá¹-á¹-etabbaá¹ƒ, samudayappahÄ• nena pahÄ• tabbaá¹ƒ samudayasaccaá¹ƒ Ä• vaá¹-
nirodhasaccaá¹ƒ Ä• vaá¹-á¹-etabbaá¹ƒ, samathavipassanÄ• hi maggasaccaá¹ƒ Ä• vaá¹-á¹-e
saccÄ• ni Ä• vaá¹-á¹-etabbÄ• nÄ«ti.

``ettakova Ä• vaá¹-á¹-o hÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutt
hÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena Ä• v
samathÄ• dayo Ä• vaá¹-á¹-etabbÄ• \Ne 369/, so so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to Ä• va
__niyutto_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabboti attho gahetabboti.

iti Ä• vaá¹-á¹-ahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

8. vibhattihÄ• rasampÄ• tavibhÄ• vanÄ•

<70> yena yena Ä• vaá¹-á¹-ahÄ• rasampÄ• tena suttatthÄ• Ä• vaá¹-á¹-etabbÄ• , so Ä• vaá
paripuá¹‡á¹‡o, ``katamo vibhattihÄ• rasampÄ• toâ€™â€™ ti pucchitabbattÄ• __ ``tattha ka

vibhattihÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __katamo_ saá¹ƒvaá¹‡á¹‡anÄ• vi
__vibhattihÄ• rasampÄ• to_ nÄ• mÄ• ti pucchati.

``katame suttatthÄ• kattha vibhattÄ• â€™â€™ ti pucchitabbattÄ• __ ``tasmÄ• rakkhitacitta
vuttaá¹ƒ. yÄ• ``tasmÄ• ... pe ... gocaroâ€™â€™ ti gÄ• thÄ• vuttÄ• , tissaá¹ƒ gÄ• thÄ• yaá
dhammo kusalapakkhena dhammena satisaá¹ƒvaro dhammo __niddisitabbo_ vibhajitabbo,
__niddisitabbo_ vibhajitabbo.

kathaá¹ƒ? __ ``rakkhitacittassÄ• â€™â€™ _ti padena vutto kusalapakkho satisaá¹ƒvaro dh
``cakkhudvÄ• rasaá¹ƒvaro ... pe ... manodvÄ• rasaá¹ƒvaroâ€™â€™ ti chabbidhena kusalap
niddisitabbo vibhajitabbo. __ ``sammÄ• saá¹…kappoâ€™â€™ _ti padena vutto kusalapakkh
``nekkhammasaá¹…kappo abyÄ• pÄ• da-saá¹…kappo avihiá¹ƒsÄ• saá¹…kappoâ€™â€™ ti
\Be 248/ vibhajitabbo. __ ``sammÄ• diá¹-á¹-hipurekkhÄ• roâ€™â€™ _ti padena vuttÄ• kusa
``dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, duk
Ã±Ä• á¹‡aá¹ƒ, pubbante Ã±Ä• á¹‡aá¹ƒ, aparante Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante Ã±Ä• á
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu Ã±Ä• á¹‡aâ€™â€™ nti (Dhs 1063) aá
dhammena vibhajitabbÄ• . __ ``Ã±atvÄ• na udayabbayaâ€™â€™ _nti padena vuttaá¹ƒ kusa
dhammajÄ• taá¹ƒ paÃ±Ã±Ä• savidhena udayabbayaÃ±Ä• á¹‡ena kusalapakkhena vibhajita
``thinamiddhÄ• bhibhÅ«â€™â€™ _ti padena vuttaá¹ƒ thinamiddhÄ• bhibhavanaá¹ƒ kusalap
``sotÄ• pattimaggÄ• bhibhavanaá¹ƒ \Ne 370/ sakadÄ• gÄ• mimaggÄ• bhibhavanaá¹ƒ anÄ•
arahattamaggÄ• bhibhavanaâ€™â€™ nti catubbidhena kusalapakkhena vibhajitabbaá¹ƒ.

satisaá¹ƒvaro kusalapakkho ``lokiyo satisaá¹ƒvaro, lokuttaro satisaá¹ƒvaroâ€™â€™ ti dubb
vibhajitabboti. lokiyo satisaá¹ƒvaro kÄ• mÄ• vacarovÄ• ti ekavidhena vibhajitabbo. lokuttarÄ
``dassanabhÅ«mi, bhÄ• vanÄ• bhÅ«mÄ«â€™â€™ ti dubbidhena vibhajitabbo. kÄ• mÄ• vac
``kÄ• yÄ• nupassanÄ• satisaá¹ƒvaro vedanÄ• nupassanÄ• satisaá¹ƒvaro cittÄ• nupassanÄ
dhammÄ• nupassanÄ• satisaá¹ƒvaroâ€™â€™ ti catubbidhena vibhajitabbo. lokuttaro satisa
catubbidhena vibhajitabbo. sammÄ• saá¹…kappasammÄ• diá¹-á¹-hiyopi lokiyalokuttaravase
vibhajitabbÄ• . padaá¹-á¹-hÄ• nenapi padaá¹-á¹-hÄ• nahÄ• rasampÄ• te vuttanayena vibhaj

akusalapakkhena __ ``arakkhitena cittenÄ• â€™â€™ _ti padena vutto asaá¹ƒvaro ``cakkhu
kÄ• yaasaá¹ƒvaro, copanakÄ• yaasaá¹ƒvaro, vÄ• cÄ• asaá¹ƒvaro, manoasaá¹ƒvaroâ€™â€
vibhajitabbo. __ ``micchÄ• diá¹-á¹-hihatenÄ• â€™â€™ _ti padena gahito micchÄ• saá¹…kap
byÄ• pÄ• davitakko vihiá¹ƒsÄ• vitakkoâ€™â€™ ti tividhena vibhajitabbo. __ ``micchÄ• diá¹-
vuttÄ• micchÄ• diá¹-á¹-hi ``dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... idappaccayatÄ• paá¹-iccasam
aÃ±Ã±Ä• á¹‡aâ€™â€™ nti aá¹-á¹-havidhena vibhajitabbÄ• , dvÄ• saá¹-á¹-hidiá¹-á¹-hividhen
thinamiddhaá¹ƒ paÃ±cavidhena sasaá¹…khÄ• rikavidhena vibhajitabbaá¹ƒ.

``ettakova vibhattihÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto vibh
_ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena vibhattihÄ• rasampÄ• tena sutt
so so \Be 249/ saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to vibhattihÄ• rasampÄ• to __niyutto_ti yathÄ
yujjitabboti attho gahetabboti.

iti vibhattihÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

9. parivattanahÄ• rasampÄ• tavibhÄ• vanÄ•

<71> yena \Ne 371/ yena vibhattihÄ• rasampÄ• tena suttappadesatthÄ• vibhattÄ• , so vibh
paripuá¹‡á¹‡o, ``katamo parivattanahÄ• rasampÄ• toâ€™â€™ ti pucchitabbattÄ• __ ``tatth
hÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ.

``katame suttappadesatthÄ• kathaá¹ƒ parivattetabbÄ• â€™â€™ ti pucchitabbattÄ• __ ``ta
vuttaá¹ƒ. yÄ• ``tasmÄ• ... pe ... gocaroâ€™â€™ ti gÄ• thÄ• vuttÄ• , tÄ• ya gÄ• thÄ• ya yÄ
niddhÄ• ritÄ• , tÄ• ya samathavipassanÄ• ya bhÄ• vitÄ• ya akusalÄ• naá¹ƒ nirodho __phala
pariÃ±Ã±Ä• taá¹ƒ dukkhaá¹ƒ hoti, samudayo pahÄ«no hoti, maggo bhÄ• vito hotÄ«ti parivat
pana samathavipassanÄ• ya abhÄ• vitÄ• ya akusalÄ• naá¹ƒ anirodho, apariÃ±Ã±Ä• taá¹ƒ d
maggo abhÄ• vito hotÄ«ti parivattetabbo.

``ettakova parivattanahÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto
hÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena pari
suttappadesatthÄ• parivattetabbÄ• , so so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to parivattanahÄ
yathÄ• rahaá¹ƒ nÄ«haritvÄ• yujjitabboti attho gahetabboti.

iti parivattanahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

10. vevacanahÄ• rasampÄ• tavibhÄ• vanÄ•

<72> yena \Be 250/ yena parivattanahÄ• rasampÄ• tena suttappadesatthÄ• parivattetabbÄ

hÄ• rasampÄ• toti paripuá¹‡á¹‡o, ``katamo vevacano hÄ• rasampÄ• toâ€™â€™ ti pucchita
vevacano hÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ.

``katamesaá¹ƒ \Ne 372/ suttappadesatthÄ• naá¹ƒ, suttapadÄ• naá¹ƒ vÄ• katamÄ• ni vevac
pucchitabbattÄ• __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yÄ• ``tasmÄ• ... pe ... gocaroâ€™
tÄ• ya gÄ• thÄ• ya ``rakkhitacittassÄ• â€™â€™ ti padena vuttassa cittassa, ``rakkhitacittass
__cittassa_ padassa vÄ• __ ``cittaá¹ƒ ... pe ... vijÄ• nitattaâ€™â€™ _nti yaá¹ƒ vacanaá¹ƒ v
vacanaá¹ƒ vevacanaá¹ƒ, ``mÄ• nasaá¹ƒ hadayaâ€™â€™ ntiÄ• divacanampi (Dhs 17, 63) c
``sammÄ• saá¹…kappagocaroâ€™â€™ ti ettha sammÄ• saá¹…kappassa __ ``nekkhamma
avihiá¹ƒsÄ• saá¹…kappoâ€™â€™ _ti yaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, __idaá¹ƒ_ vacanaá¹ƒ veva
vitakkoâ€™â€™ tiÄ• di (Dhs 7) vacanampi sammÄ• saá¹…kappassa vevacanaá¹ƒ. ``samm
ettha sammÄ• diá¹-á¹-hipadassa __ ``sammÄ• diá¹-á¹-hi nÄ• ma paÃ±Ã±Ä• satthaá¹ƒ paÃ±
paÃ±Ã±Ä• patodo paÃ±Ã±Ä• pÄ• sÄ• doâ€™â€™ _ti yaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, __idaá¹ƒ_
``paÃ±Ã±Ä• pajÄ• nanÄ• vicayoâ€™â€™ tiÄ• di (Dhs 16) vacanampi sammÄ• diá¹-á¹-hipa
thiyanÄ• thiyitattaá¹ƒ cittassa, cittassa akallatÄ• akammaÃ±Ã±atÄ• onÄ• ho pariyonÄ• ho
(Dhs 1162-1163) yaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, idaá¹ƒ vacanaá¹ƒ thinassa vevacanaá¹ƒ. ``kÄ•
akammaÃ±Ã±atÄ• kÄ• yÄ• lasiyaá¹ƒ soppaá¹ƒ supanÄ• suppitattaâ€™â€™ nti (Dhs 1163
idaá¹ƒ vacanaá¹ƒ middhassa vevacanaá¹ƒ. ``bhikkhako bhikkhÅ«â€™â€™ tiÄ• dikaá¹ƒ (Vin
vacanaá¹ƒ vuttaá¹ƒ, idaá¹ƒ vacanaá¹ƒ bhikkhupadassa vevacanaá¹ƒ. ``duggati apÄ• yo vini
saá¹ƒsÄ• roâ€™â€™ tiÄ• dikaá¹ƒ yaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, idaá¹ƒ vacanaá¹ƒ duggatipada
vevacanÄ• ni nÄ«haritÄ• ni.

``ettakova vevacanahÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto v
hÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena veva
vevacanÄ• ni nÄ«haritÄ• ni, so so \Be 251/ saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to vevacanahÄ•
yathÄ• sambhavaá¹ƒ nÄ«haritvÄ• yujjitabboti attho gahitoti.

iti vevacanahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

11. paÃ±Ã±attihÄ• rasampÄ• tavibhÄ• vanÄ•

<73> yena \Ne 373/ yena vevacanahÄ• rasampÄ• tena vevacanÄ• ni niddhÄ• ritÄ• ni, so v
paripuá¹‡á¹‡o, ``katamo paÃ±Ã±attihÄ• rasampÄ• toâ€™â€™ ti pucchitabbattÄ• __ ``tattha
paÃ±Ã±attihÄ• rasampÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ.

``katamÄ• suttappadesabhÅ«tÄ• paÃ±Ã±atti katamesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±attÄ«
``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``tasmÄ• rakkhitacittassÄ• â€™â€™ _ti paÃ±Ã±att
rakkhitabbassa cittassa paÃ±Ã±Ä• panato satiyÄ• __padaá¹-á¹-hÄ• napaÃ±Ã±atti_ nÄ• ma
cittaá¹ƒ satiyÄ• padaá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ nÄ• ma. tenÄ• ha __aá¹-á¹-hakat
``adhiá¹-á¹-hahitvÄ• rakkhantiyÄ• satiyÄ• rakkhiyamÄ• naá¹ƒ cittaá¹ƒ tassÄ• adhiá¹-á¹-hÄ
ti. __ ``sammÄ• saá¹…kappagocaroâ€™â€™ _ti paÃ±Ã±atti samathassa bhÄ• vanÄ• ya pa
__bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma. __ ``sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na uday
dassanabhÅ«miyÄ• nikkhepassa paÃ±Ã±Ä• panato __nikkhepapaÃ±Ã±atti_ nÄ• ma. __ ``t
bhikkhÅ«â€™â€™ _ti samudayassa anavasesappahÄ• nassa paÃ±Ã±Ä• panato __anavas
``sabbÄ• duggatiyo jaheâ€™â€™ _ti paÃ±Ã±atti __maggassa_ ariyamaggassa bhÄ• vanÄ
__bhÄ• vanÄ• paÃ±Ã±atti_ nÄ• ma.

``ettakova paÃ±Ã±attihÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto
paÃ±Ã±attihÄ• rasampÄ• toâ€™â€™ _ti vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ
paÃ±Ã±attihÄ• rasampÄ• tena paÃ±Ã±attippabhedÄ• niddhÄ• ritÄ• , so so \Be 252/ saá¹ƒv
paÃ±Ã±attihÄ• rasampÄ• to __niyutto_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabboti attho ga

iti paÃ±Ã±attihÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

12. otaraá¹‡ahÄ• rasampÄ• tavibhÄ• vanÄ•

<74> yena \Ne 374/ yena paÃ±Ã±attihÄ• rasampÄ• tena paÃ±Ã±attippabhedÄ• niddhÄ• ri
paÃ±Ã±attihÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamo otaraá¹‡o hÄ• rasampÄ• toâ€™â€™ t
katamo otaraá¹‡o hÄ• rasampÄ• toâ€™â€™ _tiÄ• dimÄ• ha.

``tattha tissaá¹ƒ gÄ• thÄ• yaá¹ƒ katamÄ• ni indriyÄ• ni niddhÄ• retvÄ• katamehi niddhÄ• ri
otaratÄ«â€™â€™ ti pucchitabbattÄ• __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yÄ• ``tasmÄ•
tiÄ• digÄ• thÄ• vuttÄ• , tissaá¹ƒ gÄ• thÄ• yaá¹ƒ __ ``tasmÄ• ... pe ... purekkhÄ• roâ€™â€™
sammÄ• diá¹-á¹-hi gahitÄ• , sammÄ• diá¹-á¹-hiyÄ• gahitÄ• ya __paÃ±cindriyÄ• ni_ saddhÄ
bhavanti.

__tÄ• niyeva_ saddhÄ• dipaÃ±cindriyÄ• ni vijjÄ• ya upakÄ• rattÄ• vÄ• padaá¹-á¹-hÄ• natt
__vijjuppÄ• dÄ• _ tÄ• disÄ• ya vijjÄ• ya uppÄ• dÄ• uppÄ• dahetuto avijjÄ• nirodho sambha

saá¹…khÄ• ranirodho __sambhavati ... pe ... jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodho sambha
otaraá¹‡Ä• paá¹-iccasamuppÄ• dena paÃ±cindriyÄ• naá¹ƒ otaraá¹‡Ä• nÄ• ma.

tÄ• niyeva paÃ±cindriyÄ• ni sÄ«lakkhandhena samÄ• dhikkhandhena paÃ±Ã±Ä• kkhandhe
saá¹…gahitÄ• ni bhavanti saddhÄ• vÄ«riyehi sÄ«lasambhavato, satiyÄ• ca paÃ±Ã±Ä• nuva
otaraá¹‡Ä• khandhehi paÃ±cindriyÄ• naá¹ƒ otaraá¹‡Ä• nÄ• ma.

tÄ• niyeva paÃ±cindriyÄ• ni saá¹…khÄ• rapariyÄ• pannÄ• ni bhavanti. ye saá¹…khÄ• rÄ•
__bhavaá¹…gÄ• _ bhavahetÅ« no bhavanti, __te_ anÄ• savÄ• saá¹…khÄ• rÄ• dhammadh
dhammadhÄ• tuyÄ• antogadhattÄ• . __ayaá¹ƒ_ otaraá¹‡Ä• dhÄ• tÅ«hi paÃ±cindriyÄ• naá

__sÄ• _ \Be 253/ anÄ• savÄ• dhammadhÄ• tu dhammÄ• yatanapariyÄ• pannÄ• bhavati,
bhavati, __bhavaá¹…gaá¹ƒ_ bhavahetu no bhavati. __ayaá¹ƒ_ otaraá¹‡Ä• Ä• yatanehi dha
nÄ• ma.

``ettakova otaraá¹‡o hÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto
hÄ• rasampÄ• toâ€™â€™ _ti \Ne 375/ vuttaá¹ƒ. yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«
suttappadesatthÄ• otaritabbÄ• , so so saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to otaraá¹‡o hÄ• ras
yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabboti attho gahetabboti.

iti otaraá¹‡ahÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana ... pe ... gahetabboti.

ito paá¹-á¹-hÄ• ya ``tattha katamoâ€™â€™ tiÄ• dianusandhyattho ca pariyosÄ• ne ``niyutto
tiÄ• dianusandhyattho ca vuttanayÄ• nusÄ• reneva viÃ±Ã±Ä• tabbo. katthaci katthaci pÄ• á
yathÄ• balaá¹ƒ kathayissÄ• ma.

13. sodhanahÄ• rasampÄ• tavibhÄ• vanÄ•

<75> __yatthÄ• _ti yasmiá¹ƒ paÃ±he. __Ä• rambho_ attho __suddho_ paripuá¹‡á¹‡o, so pa
vissajjito bhavati. __yattha_ paÃ±he pana __Ä• rambho_ attho __na suddho_ aparipuá¹‡á¹‡
avasiá¹-á¹-ho, so paÃ±ho tÄ• va vissajjito na bhavati.

15. parikkhÄ• rahÄ• rasampÄ• tavibhÄ• vanÄ•

<77> __ ``tasmÄ• rakkhitacittassÄ• â€™â€™ _ti padena yo satisaá¹ƒvaro vutto, ayaá¹ƒ sa
parikkhÄ• ro. __ ``sammÄ• saá¹…kappagocaroâ€™â€™ _ti padena yo sammÄ• saá¹…kap
vipassanÄ• ya parikkhÄ• roti vibhajitvÄ• yojetabbo.

16. samÄ• ropanahÄ• rasampÄ• tavibhÄ• vanÄ•

<78> __ ``tasmÄ• _ \Ne 376/ \Be 254/ __rakkhitacittassÄ• â€™â€™ _ti padena yaá¹ƒ rakkh
taá¹ƒ rakkhitacittaá¹ƒ tiá¹‡á¹‡aá¹ƒ __sucaritÄ• naá¹ƒ_ kammÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.
bhÄ• vitÄ• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito bhavati ekato bhÄ• vitabbattÄ• , pad
ca. tena vuttaá¹ƒ --- __ ``sammÄ• diá¹-á¹-hito hÄ«â€™â€™ _tiÄ• di. yassa arahato samÄ• d
arahÄ• __anupÄ• diseso puggalo, _ ayaá¹ƒ samÄ• dhivimutti __anupÄ• disesÄ• nibbÄ• na

``desanÄ• hÄ• rasampÄ• tÄ• diko hÄ• rasampÄ• to yena soá¸·asappabhedabhÄ• vena sut
yujjito, soá¸·asappabhedabhÄ• vo kena amhehi saddahitabboâ€™â€™ ti vattabbattÄ• __ ``
vuttaá¹ƒ. __tena_ soá¸·asappabhedabhÄ• vena Ä• yasmÄ• mahÄ• kaccÄ• no __ ``soá¸·as
yaá¹ƒ vacanaá¹ƒ Ä• ha, tena vacanena soá¸·asappabhedabhÄ• vo tumhehi saddahitabbo.

``ettakova hÄ• rasampÄ• to paripuá¹‡á¹‡oâ€™â€™ ti vattabbattÄ• __ ``niyutto hÄ• rasam
yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena desanÄ• hÄ• rasampÄ• tena suttappadesat
saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«to desanÄ• hÄ• rasampÄ• tÄ• dihÄ• rasampÄ• to __niyutto
yujjitabboti attho gahetabbo, __aá¹-á¹-hakathÄ• ya_Ã±ca (Nett-a 73, 76) tathÄ• niddhÄ• ret

iti desanÄ• hÄ• rasampÄ• tÄ• dihÄ• rasampÄ• te sattibalÄ• nurÅ«pÄ•

racitÄ• vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

nayasamuá¹-á¹-hÄ• navibhÄ• vanÄ•

<79> yena yena saá¹ƒvaá¹‡á¹‡anÄ• visesabhÅ«tena desanÄ• hÄ• rasampÄ• tÄ• dinÄ• hÄ
ekasuttappadesatthÄ• niddhÄ• retvÄ• vibhattÄ• , so \Be 255/ saá¹ƒvaá¹‡á¹‡anÄ• visesabh
desanÄ• hÄ• rasampÄ• tÄ• dihÄ• rasampÄ• to paripuá¹‡á¹‡o, ``katamaá¹ƒ nayasamuá¹-á¹-
__ ``tattha katamaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. __aá¹-á¹-hak
``evaá¹ƒ nÄ• nÄ• suttavasena, ekasuttavasena ca \Ne 377/ hÄ• ravicÄ• raá¹ƒ dassetvÄ• id
dassetuá¹ƒ `tattha katamaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™ ntiÄ• di Ä• raddhaâ€™â€™ nti (N
katamo nandiyÄ• vaá¹-á¹-anayoâ€™â€™ tiÄ• diá¹ƒ anÄ• rabhitvÄ• ``tattha katamaá¹ƒ naya
ntiÄ• diÄ• rambhane kÄ• raá¹‡aá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttameva. tattha __tatthÄ• _

atthanayo saá¹ƒvaá¹‡á¹‡anÄ• nayena niddiá¹-á¹-ho, tasseva atthanayassa samuá¹-á¹-hÄ• n
``katamaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™â€™ _nti.

kiÃ±cÄ• pi saá¹ƒvaá¹‡á¹‡anÄ• nayÄ• niddiá¹-á¹-hÄ• , tathÄ• pi atthanayasaá¹ƒvaá¹‡á¹‡an
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ puna kathayissÄ• ma. taá¹‡hÄ• avijjÄ• hi saá¹ƒkilesapakkhassa su
catusaccayojanamukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso ceva samathavipa
suttatthassa catusaccayojanamukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso ca __
nÄ• ma. tÄ«hi akusalamÅ«lehi lobhÄ• dÄ«hi saá¹ƒkilesapakkhassa suttatthassa catusaccay
nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso ceva tÄ«hi kusalamÅ«lehi alobhÄ• dÄ«hi vod
catusaccayojanamukhena nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso ca __tipukkhalo na
subhasaÃ±Ã±Ä• dÄ«hi vipallÄ• sehi sakalasaá¹ƒkilesapakkhassa suttatthassa catusaccayo
nayanalakkhaá¹‡o saá¹ƒvaá¹‡á¹‡anÄ• viseso ceva catÅ«hi asubhasaÃ±Ã±Ä• dÄ«hi avipall
saddhindriyehi vÄ• vodÄ• napakkhassa suttatthassa catusaccayojanamukhena nayanalakk
saá¹ƒvaá¹‡á¹‡anÄ• viseso ca __sÄ«havikkÄ«á¸·ito nayo_ nÄ• mÄ• ti vuttÄ• nayÄ• __saá¹
tesaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nayÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ pucchati ``katamaá¹ƒ nayas

nayÄ• pana nÄ• nÄ• suttato niddhÄ• ritehi taá¹‡hÄ• avijjÄ• dÄ«hi mÅ«lapadehi catusacca
anubujjhiyamÄ• no dukkhÄ• diattho. so hi maggaÃ±Ä• á¹‡aá¹ƒ nayati sampÄ• petÄ«ti __ ``
__atthanayo_ nÄ• ma. tasseva atthanayassa samuá¹-á¹-hÄ• naá¹ƒ pucchati ``katamaá¹ƒ na
nti? tasmÄ• \Be 256/ catusaccayojanÄ• ya nayaggÄ• hato nÄ«yati anupucchÄ«yatÄ«ti __n
suttatthabhÅ«to dukkhÄ• diko attho. nayati maggaÃ±Ä• á¹‡aá¹ƒ pÄ• petÄ«ti vÄ• __nayo, _
tenÄ• ha --- ``anubujjhiyamÄ• no dukkhÄ• diattho. so hi maggaÃ±Ä• á¹‡aá¹ƒ nayati sampÄ•
(Nett-a 79). samuá¹-á¹-hahanti nayÄ• etenÄ• ti __samuá¹-á¹-hÄ• naá¹ƒ, _ kiá¹ƒ taá¹ƒ?
avijjÄ• taá¹‡hÄ• dikÄ• raá¹‡aá¹ƒ, taá¹ƒdÄ«panÄ• saá¹ƒvaá¹‡á¹‡anÄ• ca. avijjÄ• taá¹‡hÄ•
sambhavanti. atha vÄ• avijjÄ• taá¹‡hÄ• dÄ«hi catusaccayojanÄ• __samuá¹-á¹-hÄ• naá¹ƒ_
``kiá¹ƒ pana taá¹ƒ? taá¹ƒtaá¹ƒmÅ«lapadehi catusaccayojanÄ• â€™â€™ ti (Nett-a 79). evaá
saá¹ƒvaá¹‡á¹‡anÄ• nayÄ• pi gahitÄ• honti, nayÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ __nayasamu
nayasamuá¹-á¹-hÄ• ne.

``katamaá¹ƒ \Ne 378/ nandiyÄ• vaá¹-á¹-anayasamuá¹-á¹-hÄ• naâ€™â€™ nti pucchitabbatt
nandiyÄ• vaá¹-á¹-anayasamuá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``pubbÄ• koá¹-i na paÃ±Ã±Ä•
nandiyÄ• vaá¹-á¹-anayasamuá¹-á¹-hÄ• nabhÅ«tÄ• ya avijjÄ• ya ca taá¹‡hÄ• ya ca pubbÄ•
bhagavato uppajjanakÄ• le uppannÄ• , asukassa cakkavattino uppajjanakÄ• le uppannÄ• â
koá¹-iyÄ• abhÄ• vatoti yojanÄ• . ``avijjÄ• taá¹‡hÄ• su katamÄ• nÄ«varaá¹‡aá¹ƒ, katamÄ•
pucchitabbattÄ• __ ``tattha avijjÄ• nÄ«varaá¹‡aá¹ƒ taá¹‡hÄ• saá¹ƒyojanaâ€™â€™ _nti vu
tÄ• su avijjÄ• taá¹‡hÄ• su. Ä• dÄ«navapaá¹-icchÄ• dikattÄ• __avijjÄ• nÄ«varaá¹‡aá¹ƒ_. bl
__taá¹‡hÄ• saá¹ƒyojanaá¹ƒ_. ``avijjÄ• nÄ«varaá¹‡Ä• sattÄ• kathaá¹ƒ vicaranti, kathaá¹ƒ v
taá¹‡hÄ• saá¹ƒyojanÄ• sattÄ• kathaá¹ƒ vicaranti kathaá¹ƒ vuccantÄ«â€™â€™ ti pucchitab

``avijjÄ• nÄ«varaá¹‡Ä• sattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. avijjÄ• nÄ«varaá¹‡ametesamatth
avijjÄ• ya saá¹ƒyuttÄ• viya pavattÄ• avijjÄ• ya abhinivisavatthÅ«su saá¹ƒyuttÄ• viya pava
__avijjÄ• pakkhena_ vipallÄ• sena niccÄ• diabhinivesavatthubhÅ«te rÅ«pÄ• diÄ• rammaá¹‡
caranti pavattanti, __te_ niccÄ• diabhinivisantÄ• vicarantÄ• sattÄ• __ ``diá¹-á¹-hicaritÄ• â€
taá¹‡hÄ• saá¹ƒyojanametesanti __taá¹‡hÄ• saá¹ƒyojanÄ• _. taá¹‡hÄ• ya saá¹ƒyuttÄ• viya
Ä• rammaá¹‡abhÅ«te vatthukÄ• me saá¹ƒyuttÄ• viya pavattÄ• sattÄ• __taá¹‡hÄ• pakkhe
aá¹-á¹-hasatataá¹‡hÄ• vicaritena Ä• rammaá¹‡abhÅ«te vatthusmiá¹ƒ __vicaranti_ pavattant

``diá¹-á¹-hicaritÄ• \Be 257/ sattÄ• kaá¹ƒ paá¹-ipattiá¹ƒ anuyuttÄ• viharanti, taá¹‡hÄ• caritÄ
paá¹-ipattiá¹ƒ anuyuttÄ• viharantÄ«â€™â€™ ti pucchitabbattÄ• __ ``diá¹-á¹-hicaritÄ• â€™â€™
diá¹-á¹-hicaritÄ• sattÄ• __ito_ sÄ• sanato bahiddhÄ• pabbajitÄ• hontÄ• pi ``sukhena adhi
natthi, dukkhena adhigantabbaá¹ƒ sukhaá¹ƒ pana atthÄ«â€™â€™ ti manasi karontÄ• attak
paÃ±cÄ• tapÄ• dipaá¹-ipattiá¹ƒ anuyuttÄ• viharanti. taá¹‡hÄ• caritÄ• sattÄ• __ito_ sÄ• sa
hontÄ• pi ``kÄ• me paá¹-isevantÄ• lokaá¹ƒ vaá¸• á¸• hÄ• pentÄ• bahuá¹ƒ puÃ±Ã±aá¹ƒ vaá
karontÄ• kÄ• mesu kÄ• masukhallikÄ• nuyogaá¹ƒ paá¹-ipattiá¹ƒ anuyuttÄ• viharanti.

``kasmÄ• diá¹-á¹-hicaritÄ• tathÄ• vidhaá¹ƒ paá¹-ipattiá¹ƒ anuyuttÄ• viharanti, kasmÄ• taá
tathÄ• vidhaá¹ƒ paá¹-ipattiá¹ƒ anuyuttÄ• viharantÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha
_ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tattha tesu diá¹-á¹-hicaritataá¹‡hÄ• caritesu. __yaá¹ƒ_ yasm
viharanti, taá¹ƒ kÄ• raá¹‡aá¹ƒ kinti pucchati. __ito_ sÄ• sanato bahiddhÄ• yesaá¹ƒ puggalÄ
saccavavatthÄ• naá¹ƒ natthi, catusaccappakÄ• sanÄ• kuto ca atthi, samathavipassanÄ• ko
upasamasukhappatti vÄ• kuto atthi, __te_ puggalÄ• upasamasukhassa anabhiÃ±Ã±Ä• vip
Ä• haá¹ƒsu ``sukhena adhigantabbaá¹ƒ sukhaá¹ƒ natthi \Ne 379/, dukkhena adhigantabbaá
atthÄ«â€™â€™ ti. te evaá¹ƒsaÃ±Ã±Ä« evaá¹ƒdiá¹-á¹-hÄ« dukkhena sukhaá¹ƒ patthayamÄ•
attakilamathÄ• nuyogamanuyuttÄ• viharanti. __ito_ sÄ• sanato bahiddhÄ• yesaá¹ƒ puggal
natthi, catusaccappakÄ• sanÄ• kuto ca atthi, samathavipassanÄ• kosallaá¹ƒ vÄ• upasama
__te_ puggalÄ• upasamasukhassa anabhiÃ±Ã±Ä• viparÄ«tacetÄ• hutvÄ• evamÄ• haá¹ƒ
lokaá¹ƒ vaá¸• á¸• hayati, yo lokaá¹ƒ vaá¸• á¸• hayati, so bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavatÄ«â€
evaá¹ƒdiá¹-á¹-hÄ« kÄ• mesu sukhasaÃ±Ã±Ä« hutvÄ• kÄ• masukhallikÄ• nuyogaá¹ƒ anuyu
kÄ• tabbÄ• .

``tathÄ•  viharantÄ•  kiá¹ƒ vaá¸• á¸• hayantÄ«â€™â€™ ti pucchitabbattÄ•  __ ``te tadabhiÃ
vaá¸• á¸• hayantÄ«â€™â€™ _ti vuttaá¹ƒ. ``tathÄ• vaá¸• á¸• hayantÄ• rogÄ• dÄ«naá¹ƒ bhe
vaá¸• á¸• hayanti kiâ€™â€™ nti pucchitabbattÄ• __ ``te rogÄ• bhitunnÄ• gaá¹‡á¸• apaá¹-i
nirayatiracchÄ• nayonipetÄ• suresu ummujjanimujjÄ• ni karontÄ• ugghÄ• tanigghÄ• taá¹ƒ
rogagaá¹‡á¸• asallabhesajjaá¹ƒ na_ \Be 258/ __vindantÄ«â€™â€™ _ti_vuttaá¹ƒ. attho pana
(Nett-a 79) vutto. ``katame saá¹ƒkilesavodÄ• nÄ• , katame rogÄ• dayo, katamaá¹ƒ bhesajja
pucchitabbattÄ• __ ``tattha attakilamathÄ• nuyogoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti

saá¹ƒkilesavodÄ• narogabhesajjÄ• dÄ«su. attakilamathÄ• nuyogo ca kÄ• masukhallikÄ• nu
samathavipassanÄ• __vodÄ• naá¹ƒ_ hoti, attakilamathÄ• nuyogo ca __rogo_ hoti, samatha
__roganigghÄ• takabhesajjaá¹ƒ_ ... pe0.. samathavipassanÄ• __salluddhÄ• raá¹‡abhesajja

``katamo katamaá¹ƒ saccaâ€™â€™ nti pucchitabbattÄ• __ ``tattha saá¹ƒkileso dukkhaâ€™
__tatthÄ• _ti tesu saá¹ƒkilesÄ• dÄ«su saá¹ƒkileso ekadesavasena __dukkhaá¹ƒ_ dukkhasa
__tadabhisaá¹…go_ti tasmiá¹ƒ saá¹ƒkilese abhisaá¹…go viya pavatto lokiyadhammo nirava
hoti. atha vÄ• tasmiá¹ƒ dukkhe abhisaá¹…go viya pavattÄ• taá¹‡hÄ• __dukkhasamudayo_
taá¹‡hÄ• nirodho __dukkhanirodho_ nirodhasaccaá¹ƒ hoti. samathavipassanÄ• dukkhaniro
maggasaccaá¹ƒ hoti. imÄ• ni cattÄ• ri saccÄ• ni niddhÄ• retvÄ• yojetabbÄ• ni. ``tesu catÅ«
pariÃ±Ã±eyyaá¹ƒ, katamo pahÄ• tabbo, katamo bhÄ• vetabbo, katamo sacchikÄ• tabboâ€™
``dukkhaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<80> diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ attakilamathÄ• nuyogÄ• divasena cattÄ• ri sacc
``kathaá¹ƒ diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ sakkÄ• yadassane pavattibhedavasena ca
niddhÄ• ritÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha diá¹-á¹-hicaritÄ• â€™â€™ _tiÄ• d
``diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ \Ne 380/ sakkÄ• yadassane katamo pavattibhedoâ€
imesaá¹ƒ sakkÄ• yadassane ayaá¹ƒ pavattibhedoti vibhajitvÄ• dassetuá¹ƒ __ ``tattha diá¹-á
_tiÄ• di vuttaá¹ƒ. tena vuttaá¹ƒ --- ``idÄ• ni diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ sakkÄ• ya
pavattibhedaá¹ƒ dassetuá¹ƒ `diá¹-á¹-hicaritÄ• â€™ tiÄ• di vuttaâ€™â€™ nti. __tatthÄ• _ti te
diá¹-á¹-hicaritataá¹‡hÄ• caritesu. __diá¹-á¹-hicaritÄ• _ puggalÄ• __rÅ«paá¹ƒ_ ``attÄ• â€™â
upagacchanti ... pe ... __viÃ±Ã±Ä• á¹‡aá¹ƒ_ ``attÄ• â€™â€™ ti attato upagacchanti diá¹-á¹-
attÄ• bhinivesassa balavabhÄ• vato, taá¹‡hÄ• caritÄ• pana rÅ«paá¹ƒ vÄ• \Be 259/ ``attÄ•
attÄ• naá¹ƒ_ upagacchanti __attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• _ ``attÄ• â€™â€™ ti _
... pe ... __viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• _ ``attÄ• â€™â€™ ti attÄ• naá¹ƒ upagacchanti taá¹‡hÄ
attaniyÄ• bhinivesassa balavabhÄ• vato. paÃ±casu upÄ• dÄ• nakkhandhesu ekekaá¹ƒ niss
__vÄ«sativatthukÄ• ayaá¹ƒ_ micchÄ• diá¹-á¹-hi ``sakkÄ• yadiá¹-á¹-hÄ«â€™â€™ ti vuccati.
diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ sakkÄ• yadassane pavattibhedo viÃ±Ã±Ä• tabboti att

``sakkÄ• yadiá¹-á¹-hiyÄ• katamo paá¹-ipakkhoâ€™â€™ ti pucchitabbattÄ• __ ``tassÄ• pa
vuttaá¹ƒ. tassÄ• sakkÄ• yadiá¹-á¹-hiyÄ• pajahanavasena lokuttarÄ• sammÄ• diá¹-á¹-hi pa
sammÄ• diá¹-á¹-hiyÄ• __anvÄ• yikÄ• _ anuguá¹‡abhÄ• vena pavattanakÄ• dhammÄ• ca
pajahanavasena paá¹-ipakkhÄ• bhavanti. ``katame dhammÄ• anvÄ• yikÄ• â€™â€™ ti puc
``sammÄ• saá¹…kappoâ€™â€™ _tiÄ• di vuttaá¹ƒ. sammÄ• saá¹…kappo ... pe ... sammÄ•
honti. __ayaá¹ƒ_ sammÄ• diá¹-á¹-hiÄ• diko ariyo aá¹-á¹-haá¹…giko maggo tassÄ• sakkÄ• y
hoti pahÄ• yakattÄ• . ``te sammÄ• diá¹-á¹-hiyÄ• dayo dhammÄ• khandhato kittakÄ• hontÄ
``te tayo khandhÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``katamo khandho samatho, katamo khandh
pucchitabbattÄ• __ ``sÄ«lakkhandho samÄ• dhikkhandho ca samatho, paÃ±Ã±Ä• kkhandh

vuttaá¹ƒ. ``sakkÄ• yÄ• dÄ«su katamo katamaá¹ƒ saccaá¹ƒ, katamo katamaá¹ƒ saccaâ€™â€
``tattha sakkÄ• yoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

``diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hitappaá¹-ipakkhavasena cattÄ• ri
niddhÄ• ritÄ• ni, kathaá¹ƒ antadvayamajjhimapaá¹-ipadÄ• niddhÄ• ritÄ• â€™â€™ ti vattabb
rÅ«paá¹ƒ attatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu diá¹-á¹-hicaritataá¹‡hÄ• carites
diá¹-á¹-hicaritÄ• puggalÄ• __rÅ«paá¹ƒ_ ``attÄ• â€™â€™ ti attato upagacchanti ... pe ... __
``attÄ• â€™â€™ ti attato upagacchanti. __ime_ diá¹-á¹-hicaritÄ• puggalÄ• ``rÅ«pÄ• dayo c
aniccattÄ• , attassÄ• pi aniccattÄ• attÄ• ucchijjati, attÄ• vinassati, attÄ• paraá¹ƒ maraá¹‡
abhinivisanato __ ``ucchedavÄ• dinoâ€™â€™ _ti \Ne 381/ vuccanti. __ye_ taá¹‡hÄ• caritÄ•
``attÄ• â€™â€™ ti __rÅ«pavantaá¹ƒ_ attÄ• naá¹ƒ upagacchanti ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ
__viÃ±Ã±Ä• á¹‡avantaá¹ƒ_ attÄ• naá¹ƒ upagacchanti. attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±
upagacchanti. __ime_ taá¹‡hÄ• caritÄ• puggalÄ• ``rÅ«pÄ• dÄ«hi attÄ• aÃ±Ã±o \Be 260/ a
sassatoâ€™â€™ ti abhinivisanato __ ``sassatavÄ• dinoâ€™â€™ _ti vuccanti.

__tattha_ tesu ucchedavÄ• dÄ«sassatavÄ• dÄ«puggalesu pavattÄ• ucchedavÄ• dasassat
antadvayapaá¹-ipadÄ• honti. __ayaá¹ƒ_ antadvayapaá¹-ipadÄ• saá¹ƒsÄ• rapavattanassa h
__saá¹ƒsÄ• rapavatti_ hoti, __tassa_ antadvayassa paá¹-ipajjanassa pajahanavasena
majjhimapaá¹-ipadÄ• saá¹…khÄ• tova ariyo aá¹-á¹-haá¹…giko maggo paá¹-ipakkho hoti pah
saá¹ƒsÄ• ranivattanassa hetubhÄ• vato __saá¹ƒsÄ• ranivatti_ hoti. __tattha_ saá¹ƒsÄ• rapa
__pavatti_ saá¹ƒsÄ• rapavatti __dukkhaá¹ƒ_ dukkhasaccaá¹ƒ, __tadabhisaá¹…go_ tasmiá¹
taá¹‡hÄ• __samudayo_ samudayasaccaá¹ƒ, taá¹‡hÄ• nirodho __dukkhanirodho_ nirodhas
aá¹-á¹-haá¹…giko __maggo_ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• maggasaccaá¹ƒ, iti im
niddhÄ• ritÄ• ni. __ ``dukkhaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ _ntiÄ• dimhi vuttanayova attho.

``ucchedasassatassa kittako pabhedo, maggassa kittakoâ€™â€™ ti pucchitabbattÄ• __ ``t
ucchedasassataâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tattha_ ucchedasassataariyamaggesu ucche
__samÄ• sato_ saá¹…khepato vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi. ucchedo paÃ±cupÄ•
pavattattÄ• paÃ±cavidho, sassatadassanaá¹ƒ ekekasmiá¹ƒ tidhÄ• uppajjanato pannarasav
hoti. __vitthÄ• rato dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni_. katamÄ• ni? cattÄ• ro sassatavÄ• dÄ
ekaccasassatavÄ• dÄ• , cattÄ• ro antÄ• nantavÄ• dÄ• , cattÄ• ro amarÄ• vikkhepavÄ• dÄ•
soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ•
ucchedavÄ• dÄ• , paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ti dvÄ• saá¹-á¹-hi diá¹-á¹-hig
vitthÄ• rato pana __brahmajÄ• lasutte_ (DN I 30 Ä• dayo) Ä• gatÄ• ni. __tesaá¹ƒ_ uccheda
tecattÄ• lÄ«saá¹ƒ bodhipakkhiyadhammÄ• paá¹-ipakkho maggo. katame tecattÄ• lÄ«saá¹ƒ
dukkhasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• â€™â€™ ti tisso saÃ±Ã±Ä• ca ``pahÄ• nasaÃ±Ã±Ä• v
nirodhasaÃ±Ã±Ä• â€™â€™ ti tisso saÃ±Ã±Ä• cÄ• ti cha saÃ±Ã±Ä• ca ``cattÄ• ro satipaá¹
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojj

maggaá¹…gÄ• nÄ«â€™â€™ ti tecattÄ• lÄ«saá¹ƒ bodhipakkhiyadhammÄ• vipassanÄ• vas

``samathavasena \Ne 382/ \Be 261/ katamo paá¹-ipakkhoâ€™â€™ ti vattabbattÄ• __ ``aá¹
tiÄ• di vuttaá¹ƒ. aá¹-á¹-ha vimokkhÄ• pÄ• kaá¹-Ä• . dasa kasiá¹‡Ä• yatanÄ• ni_ samathava
nÄ• ma. ``katamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ katamassa dhammassa padÄ• lanaâ€™â€™ nti pucchi
diá¹-á¹-higatÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. diá¹-á¹-hicarite pavattÄ• ni __diá¹-á¹-higatÄ•
taá¹‡hÄ• carite pavattÄ• ni __diá¹-á¹-higatÄ• ni, _ jÄ• laá¹ƒ. __anÄ• di_vasena pavatto moh
pavattaá¹ƒ jÄ• laá¹ƒ. aá¹-á¹-ha samÄ• pattiyo samÄ• pajjitvÄ• tejetvÄ• tikkhaá¹ƒ vipassanÄ
ariyamaggaÃ±Ä• á¹‡aÃ±ca__Ã±Ä• á¹‡avajiraá¹ƒ_ nÄ• ma bodhipakkhiyadhammÄ• naá¹ƒ Ã
ca jÄ• laÃ±ca __mohajÄ• laá¹ƒ_. padÄ• letÄ«ti __padÄ• lanaá¹ƒ, _ kattari yupaccayo, moha
__mohajÄ• lapadÄ• lanaá¹ƒ_. padÄ• lanaÃ±hi duvidhaá¹ƒ vikkhambhanapadÄ• lanaá¹ƒ sar
pubbabhÄ• ge samathavipassanÄ• vasena __vikkhambhanapadÄ• lanaá¹ƒ, _ maggakkhaá
daá¹-á¹-habbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ mohajÄ• le avijjÄ• moho, bhavataá¹‡hÄ• jÄ• laá¹
puggalaá¹ƒ dukkhÄ• dÄ«su aá¹-á¹-hasu á¹-hÄ• nesu mohetÄ«ti __moho_. paá¹-hamaá¹ƒ jÄ
jaá¹-Ä• vasena lÄ• ti pavattatÄ«ti __jÄ• laá¹ƒ, _ attani jÄ• taá¹ƒ macchasakuá¹‡Ä• dikaá¹ƒ l
lÄ• peti gaá¹‡hÄ• petÄ«ti vÄ• __jÄ• laá¹ƒ, _ jÄ• laá¹ƒ viyÄ• ti __jÄ• laá¹ƒ_. tena vuttaá¹ƒ --
``atÄ«tÄ• dibhedabhinnesu rÅ«pÄ• dÄ«su, sakaattabhÄ• vÄ• dÄ«su ca saá¹ƒsibbanavasen
bhavataá¹‡hÄ• â€™â€™ ti (Nett-a 80). ``avijjÄ• taá¹‡hÄ• hi attakilamathÄ• nuyogÄ• dÄ«na
niddhÄ• raá¹‡aá¹ƒ kataá¹ƒ kathaá¹ƒ kena saddahitabbaâ€™â€™ nti vattabbattÄ• __ ``tena
paÃ±Ã±Ä• yati avijjÄ• ya ca bhavataá¹‡hÄ• ya cÄ• â€™ tiâ€™â€™ _ vuttaá¹ƒ.

<81> ``ito sÄ• sanato bahiddhÄ• diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ paá¹-ipadÄ• dayo r
diá¹-á¹-hicaritataá¹‡hÄ• caritÄ• naá¹ƒ paá¹-ipadÄ• dayo kathaá¹ƒ niddhÄ• ritabbÄ• â€™â€™
``saá¹ƒkilesapakkhÄ• suttatthÄ• Ä• cariyena dassitÄ• , vodÄ• napakkhasuttatthÄ• kathaá
vattabbattÄ• vÄ• __ ``tattha diá¹-á¹-hicarito asmiá¹ƒ sÄ• saneâ€™â€™ _tiÄ• di vuttaá¹ƒ. _
diá¹-á¹-hicaritataá¹‡hÄ• caritesu. __diá¹-á¹-hicarito_ puggalo asmiá¹ƒ sÄ• sane pabbajito hu
paccayesu sallekhÄ• nusantatavutti bhavati. kasmÄ• ? yasmÄ• sallekhe tibbagÄ• ravo, tas
tibbagÄ• ravattÄ• . __taá¹‡hÄ• carito_ puggalo asmiá¹ƒ sÄ• sane pabbajito hutvÄ• sikkhÄ•
262/. kasmÄ• ? yasmÄ• sikkhÄ• ya tibbagÄ• ravo, tasmÄ• sikkhÄ• ya tibbagÄ• ravattÄ• .
sammattaniyÄ• maá¹ƒ okkamanto hutvÄ• __dhammÄ• nusÄ• rÄ«_ puggalo bhavati. kasmÄ
paÃ±Ã±Ä• sadisapavattanato. __taá¹‡hÄ• carito_ puggalo sammattaniyÄ• maá¹ƒ okkamant
bhavati. kasmÄ• ? taá¹‡hÄ• vasena micchÄ• dhimokkhattÄ• . __diá¹-á¹-hicarito_ puggalo su
dandhÄ• bhiÃ±Ã±Ä• ya ca niyyÄ• ti, sukhÄ• ya \Ne 383/ paá¹-ipadÄ• ya, khippÄ• bhiÃ±Ã±Ä
kilesehi vikkhambhituá¹ƒ samatthattÄ• . __taá¹‡hÄ• carito_ puggalo dukkhÄ• ya paá¹-ipadÄ
ca niyyÄ• ti, dukkhÄ• ya paá¹-ipadÄ• ya, khippÄ• bhiÃ±Ã±Ä• ya ca niyyÄ• ti dukkhena kiles
samatthattÄ• .

``tathÄ• kasmÄ• niyyÄ• tÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha kiá¹ƒ kÄ• raá¹‡aá¹ƒ ya

__yaá¹ƒ_ yena kÄ• raá¹‡ena niyyÄ• ti, taá¹ƒ __kÄ• raá¹‡aá¹ƒ ki_nti pucchati. __tassa_ taá¹
sukhena apariccattÄ• __hi_ yasmÄ• bhavanti, tasmÄ• kÄ• mÄ• naá¹ƒ sukhena apariccatt
taá¹‡hÄ• carito __kÄ• mehi_ vatthukÄ• makilesakÄ• mehi viveciyamÄ• no dukkhena paá¹-i
__dhammaá¹ƒ_ catusaccadhammaá¹ƒ Ä• jÄ• nÄ• ti. __yo pana ayaá¹ƒ_ puggalo diá¹-á¹-hic
diá¹-á¹-hicarito puggalo __Ä• dito_ Ä• dimhiyeva __kÄ• mehi_ kilesakÄ• mavatthukÄ• mehi
diá¹-á¹-hicarito __tato_ tehi kÄ• mehi viveciyamÄ• no khippaÃ±ca sukhena paá¹-inissarati, k
Ä• jÄ• nÄ• ti.

``taá¹‡hÄ• carito dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti, diá¹-á¹-hicar
khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• tÄ«ti ekekÄ• ya paá¹-ipadÄ• ya bhavitabbaâ€™â€™ nti vatta
paá¹-ipadÄ• duvidhÄ• dandhÄ• bhiÃ±Ã±Ä• ca khippÄ• bhiÃ±Ã±Ä• ca, sukhÄ• pi paá¹-ipa
ca khippÄ• bhiÃ±Ã±Ä• cÄ• â€™â€™ _ti vuttaá¹ƒ. ``evaá¹ƒ sati ekova dvÄ«hi dvÄ«hi paá¹-i
Ä• pajjatÄ«â€™â€™ ti vattabbattÄ• __ ``sattÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹‡hÄ• ca
mudindriyÄ• pi tikkhindriyÄ• pi, diá¹-á¹-hicaritÄ• sattÄ• pi duvidhÄ• mudindriyÄ• pi tikkhind
kÄ• tabbÄ• . __ye_ taá¹‡hÄ• caritadiá¹-á¹-hicaritÄ• mudindriyÄ• bhavanti, __te_ taá¹‡hÄ•
dandhaÃ±ca paá¹-inissaranti, dandhaÃ±ca dhammaá¹ƒ Ä• jÄ• nanti. __ye_ taá¹‡hÄ• caritad
tikkhindriyÄ• bhavanti, __te_ taá¹‡hÄ• caritadiá¹-á¹-hicaritÄ• khippaÃ±ca paá¹-inissaranti,
dhammaá¹ƒ Ä• jÄ• nanti, tasmÄ• ekekasseva ekekÄ• paá¹-ipadÄ• \Be 263/ yuttÄ• vÄ• ti.
niyyantiyeva, na niyyiá¹ƒsu niyyissantÄ«ti Ä• pajjeyya vattamÄ• navibhattiyÄ• niddiá¹-á¹-ha
vattabbattÄ• __ ``imÄ• catassoâ€™â€™ _tiÄ• di vuttaá¹ƒ. atÄ«tepi imÄ• hi catÅ«hi paá¹-ip
paccuppannesupi niyyanti, anÄ• gatepi niyyissantÄ«ti attho gahetabbo yathÄ• ``pabbato tiá

__eva_nti evaá¹ƒ vuttappakÄ• rena. ariyapuggalÄ• catukkamaggaá¹ƒ paá¹-ipadaá¹ƒ paÃ±
paÃ±Ã±Ä• pentÄ«â€™â€™ ti vattabbattÄ• __ ``abudhajanasevitÄ• yÄ• â€™â€™ _tiÄ• di v
nandiyÄ• vaá¹-á¹-assa nayassa bhÅ«mÄ«_ti taá¹‡hÄ• avijjÄ• naá¹ƒ vasena saá¹ƒkilesapak
catusaccayojanÄ• pi samathavipassanÄ• naá¹ƒ \Ne 384/ vasena vodÄ• napakkhe dvidisÄ•
ayaá¹ƒ catubbidhÄ• catusaccayojanÄ• nandiyÄ• vaá¹-á¹-assa nayassa samuá¹-á¹-hÄ• naá
samuá¹-á¹-hÄ• nabhÄ• vatoti. ``tathÄ• vidhÄ• ya catusaccayojanÄ• ya nandiyÄ• vaá¹-á¹-ass
samuá¹-á¹-hÄ• nabhÅ«mibhÄ• vo kena saddahitabboâ€™â€™ ti vattabbattÄ• __ ``tenÄ• h

<82> ``nandiyÄ• vaá¹-á¹-assa nayassa samuá¹-á¹-hÄ• nabhÅ«tÄ• bhÅ«mi dassitÄ• , tassa
nayassa kattha katamÄ• disÄ• kittakena upaparikkhitabbÄ• â€™â€™ ti vattabbattÄ• __ ``
_tiÄ• di vuttaá¹ƒ. __hi_-saddo pakkhantarattho. __ye_ disÄ• bhÅ«tÄ• Ä• hÄ• rÄ• dayo dha
``kusalÄ• kusalÄ• â€™â€™ ti vuttaá¹ƒ, __te_ disÄ• bhÅ«tÄ• Ä• hÄ• rÄ• dayo dhammÄ• d
saá¹ƒkilesadhammÄ• , ime kusalÄ• vodÄ• nadhammÄ• â€™â€™ ti duvidhena __upaparikk
``katamena duvidhenÄ• â€™â€™ ti pucchitabbattÄ• __ ``lokavaá¹-á¹-Ä• nusÄ• rÄ« ca loka
cÄ• â€™â€™ _ti vuttaá¹ƒ. ``katamaá¹ƒ vaá¹-á¹-aá¹ƒ, katamaá¹ƒ vivaá¹-á¹-aâ€™â€™ nti pu
``vaá¹-á¹-aá¹ƒ nÄ• ma saá¹ƒsÄ• ro, vivaá¹-á¹-aá¹ƒ nibbÄ• naâ€™â€™ _nti vuttaá¹ƒ. ``saá¹ƒ

hetÅ«â€™â€™ ti pucchitabbattÄ• __ ``kammakilesÄ• hetu saá¹ƒsÄ• rassÄ• â€™â€™ _ti v
nÄ• ma, cetanÄ• yeva kammaá¹ƒ nÄ• ma kiá¹ƒ, udÄ• hu cetasikaÃ±ca phaladÄ• nasamatth
nti pucchitabbattÄ• __ ``tattha kammaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu kamm
kammaá¹ƒ kathaá¹ƒ_ kena pakÄ• rena daá¹-á¹-habbaâ€™â€™ nti ce vadeyya, yathÄ• yen
phaladÄ• nasamatthaá¹ƒ hoti, tasmiá¹ƒ upacaye taá¹ƒ kammaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``te kile
niddisitabbÄ• â€™â€™ ti ce puccheyya, sabbepi kilesÄ• catÅ«hi vipallÄ• sehi niddisitabbÄ
\Be 264/ daá¹-á¹-habbÄ• â€™â€™ ti ce puccheyya, dasavatthuke kilesapuÃ±je te kilesÄ• c

``katamÄ• ni dasa vatthÅ«nÄ«â€™â€™ ti ce puccheyya, cattÄ• ro Ä• hÄ• rÄ• , cattÄ• ro vi
upÄ• dÄ• nÄ• ni, cattÄ• ro yogÄ• , cattÄ• ro ganthÄ• , cattÄ• ro Ä• savÄ• , cattÄ• ro oghÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, cattÄ• ri agatigamanÄ• nÄ«ti dasa vatthÅ«nÄ«ti veditabbÄ• ni ca
ekattÄ• . ettha ca kilesÄ• naá¹ƒ paccayo vatthukÄ• mopi kilesopi kilesavatthu hoti purimÄ• n
kilesÄ• naá¹ƒ pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ paccayabhÄ• vato.

``katamo katamo katamassa katamassa vatthÅ«â€™â€™ ti pucchitabbattÄ• __ ``paá¹-han
vuttaá¹ƒ. Ä• lambitabbe paá¹-hame kabaá¸·Ä«kÄ• rÄ• hÄ• re paá¹-hamo ``rÅ«paá¹ƒ subhaâ
Ä• rammaá¹‡akaraá¹‡avasena pavattati. Ä• lambitabbe dutiye phassÄ• hÄ• re dutiyo ``phas
sukhÄ• â€™â€™ ti \Ne 385/ __vipallÄ• so_ pavattati. Ä• lambitabbe tatiye cittÄ• hÄ• re tatiy
niccaâ€™â€™ nti __vipallÄ• so_ pavattati, Ä• lambitabbe catutthe manosaÃ±cetanÄ• hÄ• n
__vipallÄ• so_ Ä• rammaá¹‡akaraá¹‡avasena pavattati. Ä• lambitabbe paá¹-hame ``rÅ«paá
__vipallÄ• so_ paá¹-hamaá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena pavatta
nayÄ• nusÄ• rena yojetvÄ• attho veditabbo.

<83> ``tesu Ä• hÄ• rÄ• dÄ«su katamo katamassa puggalassa upakkilesoâ€™â€™ ti vattab
cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu Ä• hÄ• rÄ• dÄ«su, taá¹‡hÄ• caritadiá¹-á¹-
taá¹‡hÄ• caritassa rÅ«pavedanÄ• su tibbacchandarÄ• gassa uppajjanato yo ca kabaá¸·Ä«k
phassÄ• hÄ• ro pavattati, __ime_ kabaá¸·Ä«kÄ• rÄ• hÄ• raphassÄ• hÄ• rÄ• taá¹‡hÄ• carit
bhavanti. diá¹-á¹-hicaritassa dhammacittesu balavaattaniccÄ• bhinivesassa uppajjanato yo c
manosaÃ±cetanÄ• hÄ• ro, yo ca viÃ±Ã±Ä• á¹‡Ä• hÄ• ro pavattati, __ime_ manosaÃ±cetanÄ
diá¹-á¹-hicaritassa puggalassa upakkilesÄ• bhavanti. __ ``tattha yo ca asubhe subhaâ€™â€™
vuttanayÄ• nusÄ• rena attho gahetabboti. purimÄ• naá¹ƒ \Be 265/ dvinnaá¹ƒ dvinnaá¹ƒ taá¹
taá¹‡hÄ• sabhÄ• vattÄ• ca, pacchimÄ• naá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ diá¹-á¹-hipadhÄ• nattÄ•
cÄ• ti.

<84> ``katamasmiá¹ƒ paá¹-hamÄ• dike Ä• hÄ• re katamo paá¹-hamÄ• diko vipallÄ• so pava
pucchitabbattÄ• __ ``tattha kabaá¸·Ä«kÄ• re Ä• hÄ• reâ€™â€™ _tiÄ• dinÄ• nÄ• mavasen
dasseti. ``katamasmiá¹ƒ vipallÄ• se á¹-hito katamaá¹ƒ upÄ• diyatÄ«â€™â€™ ti pucchitabba
vipallÄ• se á¹-hitoâ€™â€™ _tiÄ• di vuttaá¹ƒ. paá¹-hame vipallÄ• se __á¹-hito_ puggalo kÄ•

upÄ• diyati, __idaá¹ƒ_ upÄ• dÄ• naá¹ƒ ``kÄ• mupÄ• dÄ• naá¹ƒ nÄ• mÄ• â€™â€™ ti vuccat
kÄ• tabbÄ• .

``yena kÄ• mupÄ• dÄ• nena kÄ• mehi puggalo saá¹ƒyujjati, ayaá¹ƒ kÄ• mupÄ• dÄ• nadhar
vuccatÄ«â€™â€™ tiÄ• dinÄ• yojanÄ• kÄ• tabbÄ• . sesÄ• naá¹ƒ yojanatthÄ• dayo pÄ• á¸·i
pÄ• kaá¹-Ä• .

<85> ``Ä• hÄ• rÄ• dÄ«su katame katamÄ• disÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha i
_tiÄ• di vuttaá¹ƒ. __tattha_ tesu Ä• hÄ• racatukkÄ• dÄ«su dasasu catukkesu paá¹-hamo pa
kabaá¸·Ä«kÄ• rÄ• hÄ• rÄ• diko \Ne 386/ paá¹-hamÄ• disÄ• , dutiyo dutiyo phassÄ• hÄ• rÄ•
tatiyo viÃ±Ã±Ä• á¹‡Ä• hÄ• rÄ• diko tatiyÄ• disÄ• , catuttho catuttho manosaÃ±cetanÄ• hÄ•
veditabbÄ• .

``tÄ• su catÅ«su disÄ• su tesu kabaá¸·Ä«kÄ• rÄ• hÄ• rÄ• dÄ«su dhammesu katame dham
ti pucchitabbattÄ• ime Ä• hÄ• rÄ• dayo dhammÄ• imassa puggalassa upakkilesÄ• ti vibha
yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ... pe ... ime diá¹-á¹-hicaritassa udattassa upakkilesÄ• â€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``kabaá¸·Ä«kÄ• rÄ• hÄ• ro Ä• hÄ• rotiÄ• di Ä• hÄ• rÄ• d
upakkilesÄ• , taá¹ƒ vibhajitvÄ• dassetuá¹ƒ Ä• raddhaâ€™â€™ nti (Nett-a 85) vuttaá¹ƒ. __d
ekadesabhÅ«tÄ• naá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ. __attho_ti sabhÄ• vadhammo. saddattho
``byaÃ±janameva nÄ• naâ€™â€™ _nti etena ca saddatthassa nÄ• nattaá¹ƒ dasseti.

``kabaá¸·Ä«kÄ• rÄ• hÄ• rÄ• dÄ«su \Be 266/ katame Ä• hÄ• rÄ• dayo katamena vimokkhan
gacchantÄ«â€™â€™ ti pucchitabbattÄ• __ ``tattha yo ca kabaá¸·Ä«kÄ• roâ€™â€™ _tiÄ• d

__itÄ«_ti evaá¹ƒ vuttappakÄ• rÄ• . __sabbe_ti sabbe Ä• hÄ• rÄ• dayo dhammÄ• lokavaá¹
__te_ti te sabbe Ä• hÄ• rÄ• dayo dhammÄ• . __lokÄ• _ti lokato vaá¹-á¹-ato. __tÄ«hi vimokk
aniccÄ• nupassanÄ• dÄ«hi niyyanti.

<86> saá¹ƒkilesapakkhe disÄ• bhÅ«tÄ• Ä• hÄ• racatukkÄ• dayo dasa catukkÄ• dhammÄ
dassitÄ• , amhehi ca Ã±Ä• tÄ• , ``vodÄ• napakkhe katame disÄ• bhÅ«tÄ• dhammÄ• â€™â
vodÄ• napakkhe disÄ• bhÅ«te dhamme dassetuá¹ƒ __ ``catasso paá¹-ipadÄ• â€™â€™ _tiÄ
vihÄ• rÄ• _ti dibbavihÄ• rÄ• brahmavihÄ• rÄ• ariyavihÄ• rÄ• Ä• neÃ±javihÄ• rÄ• ti cattÄ•
rÅ«pÄ• vacarasamÄ• pattiyo __dibbavihÄ• rÄ• , _ catasso appamaÃ±Ã±Ä• yo __brahmavih
phalasamÄ• pattiyo __ariyavihÄ• rÄ• , _ catasso arÅ«pasamÄ• pattiyo __Ä• neÃ±javihÄ• rÄ
abbhutÄ• dhammÄ• _ti mÄ• napahÄ• naá¹ƒ Ä• layasamugghÄ• to avijjÄ• pahÄ• naá¹ƒ bha
acchariyaabbhutadhammÄ• . __cattÄ• ri adhiá¹-á¹-hÄ• nÄ• nÄ«_ti saccÄ• dhiá¹-á¹-hÄ• naá
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ upasamÄ• dhiá¹-á¹-hÄ• nanti cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni. _
samÄ• dhibhÄ• vanÄ• _ti chandasamÄ• dhibhÄ• vanÄ• vÄ«riyasamÄ• dhibhÄ• vanÄ• citt

vÄ«maá¹ƒsÄ• samÄ• dhibhÄ• vanÄ• ti catasso samÄ• dhibhÄ• vanÄ• . __cattÄ• ro_ \Ne 38
indriyasaá¹ƒvaro tapo bojjhaá¹…go sabbÅ«padhipaá¹-inissaggoti cattÄ• ro sukhabhÄ• giyÄ•

``catÅ«su catÅ«su paá¹-ipadÄ• dÄ«su katamo paá¹-ipadÄ• diko paá¹-hamo satipaá¹-á¹-hÄ•
pucchitabbattÄ• __ ``paá¹-hamÄ• paá¹-ipadÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naâ€™â€™
``paá¹-ipadÄ• dayo paÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• dikÄ• , satipaá¹-á¹-hÄ• nÄ• dayo pana sa
`paá¹-hamÄ• paá¹-ipadÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naâ€™ ntiÄ• diyojanÄ• kÄ• tabb
``paá¹-hamÄ• paá¹-ipadÄ• bhÄ• vitÄ• bahulÄ«katÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ
vuttaá¹ƒ, pÅ«rakapÅ«retabbabhÄ• vato tathÄ• yojanÄ• kÄ• tabbÄ• ti adhippÄ• yo. atha \B
bahulÄ«katÄ• katame paá¹-ipadÄ• dayo katame satipaá¹-á¹-hÄ• nÄ• dike pÅ«rentÄ«â€™â
``paá¹-hamÄ• paá¹-ipadÄ• bhÄ• vitÄ• bahulÄ«katÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ
vuttaá¹ƒ.

<87> ``tesu dasasu paá¹-ipadÄ• catukkÄ• dÄ«su katame dhammÄ• katamÄ• disÄ• , katam
ti pucchitabbattÄ• __ ``tattha imÄ• catasso disÄ• paá¹-hamÄ• paá¹-ipadÄ• , paá¹-hamo s
_tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu dasasu paá¹-ipadÄ• catukkÄ• dÄ«su. __imÄ• _ mayÄ•
paá¹-ipadÄ• dayo disÄ• catasso disÄ• bhavanti.

``tesu catÅ«su disÄ• bhÅ«tesu paá¹-ipadÄ• catukkÄ• dÄ«su katamo disÄ• bhÅ«to attho ka
bhesajjaâ€™â€™ nti pucchitabbattÄ• __ ``tattha paá¹-hamÄ• paá¹-ipadÄ• ... pe ... diá¹-á¹
bhesajjaâ€™â€™ _nti vuttaá¹ƒ.

``tesu dasasu paá¹-ipadÄ• dicatukkesu dhammesu katamo katamo katamaá¹ƒ katamaá¹ƒ v
pucchitabbattÄ• __ ``tattha dukkhÄ• ca paá¹-ipadÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. attho pana
vitthÄ• rena vutto pÄ• kaá¹-o. saá¹ƒkilesapakkhe disÄ• bhÅ«tÄ• Ä• hÄ• racatukkÄ• dayo d
samatikkamitabbapahÄ• tabbabhÄ• vena niddhÄ• ritÄ• , vodÄ• napakkhe pana disÄ• bhÅ«
catukkÄ• samatikkamapahÄ• yakabhÄ• vena niddhÄ• ritÄ• .

``tesaá¹ƒ Ä• hÄ• racatukkÄ• dÄ«naá¹ƒ dasannaá¹ƒ catukkÄ• naá¹ƒ samatikkamanapahÄ•
vikkÄ«á¸·itaÃ±ca tesaá¹ƒ paá¹-ipadÄ• catukkÄ• dÄ«naá¹ƒ dasannaá¹ƒ catukkÄ• naá¹ƒ bhÄ
vikkÄ«á¸·itaÃ±ca sacchikiriyÄ• saá¹…khÄ• taá¹ƒ yaá¹ƒ vikkÄ«á¸·itaÃ±ca atthi, taá¹ƒ tividhaá
katamesaá¹ƒ puggalÄ• naá¹ƒ vikkÄ«á¸·itaá¹ƒ \Ne 388/ bhavatÄ«â€™â€™ ti pucchitabbattÄ
vikkÄ«á¸·itaâ€™â€™ _nti vuttaá¹ƒ. atha vÄ• ``yathÄ• vuttappakÄ• rehi vimokkhamukhehi y
buddhapaccekabuddhasÄ• vakÄ• vimucciá¹ƒsu, tesu buddhasseva vikkÄ«á¸·itaá¹ƒ bhavati
vikkÄ«á¸·itaá¹ƒ bhavati kiá¹ƒ, sÄ• vakasseva vikkÄ«á¸·itaá¹ƒ bhavati kiá¹ƒ, udÄ• hu sabbesa
buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ vikkÄ«á¸·itaá¹ƒ bhavati kiâ€™â€™ nti vicÄ• raá¹‡Ä
vikkÄ«á¸·itaâ€™â€™ _nti vuttaá¹ƒ. yathÄ• vuttappakÄ• rehi vimokkhamukhehi ye buddhapa
mucciá¹ƒsu, __tesaá¹ƒ_ buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ __vikkÄ«á¸·itaá¹ƒ_. yaá¹ƒ

dasannaá¹ƒ catukkÄ• naá¹ƒ \Be 268/ saparasantÄ• ne samatikkamanapahÄ• naÃ±ca yÄ• p
dasannaá¹ƒ catukkÄ• naá¹ƒ saparasantÄ• ne bhÄ• vanÄ• sampÄ• danÄ• , sacchikiriyÄ• sa
sabbaá¹ƒ vikkÄ«á¸·itaá¹ƒ nÄ• ma bhavatÄ«ti attho.

``sabbesaá¹ƒ Ä• hÄ• racatukkÄ• dÄ«naá¹ƒ dasannaá¹ƒ catukkÄ• naá¹ƒ sabbe paá¹-ipadÄ•
paá¹-ipakkhÄ• honti kiá¹ƒ, udÄ• hu yathÄ• kkamaá¹ƒ catukkÄ• naá¹ƒ catukkÄ• paá¹-ipakk
vicÄ• raá¹‡Ä• ya sambhavato yathÄ• kkamaá¹ƒ catukkÄ• naá¹ƒ catukkÄ• paá¹-ipakkhÄ• h
pahÄ• tabbapahÄ• yakabhÄ• venÄ• ti dassento __ ``cattÄ• ro Ä• hÄ• rÄ• tesaá¹ƒ paá¹-ipa
_tiÄ• dimÄ• ha. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``idÄ• ni Ä• hÄ• rÄ• dÄ«naá¹ƒ paá¹-ipad
samatikkamanaá¹ƒ, taá¹ƒ nesaá¹ƒ paá¹-ipakkhabhÄ• vaá¹ƒ dassento `cattÄ• ro Ä• hÄ• rÄ•
paá¹-ipadÄ• â€™ tiÄ• dimÄ• hÄ• â€™â€™ ti (Nett-a 87) vuttaá¹ƒ. tattha saá¹ƒkilesapakkhe
niddhÄ• ritÄ• , tesaá¹ƒ catunnaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ vodÄ• napakkhe yÄ• catasso paá¹-ipa
paá¹-ipadÄ• paá¹-ipakkho Ä• hÄ• rÄ• naá¹ƒ pahÄ• tabbattÄ• , paá¹-ipadÄ• naá¹ƒ pana pah
Ä• hÄ• rÄ• naá¹ƒ appahÄ• tabbabhÄ• ve vipassanÄ• rammaá¹‡attÄ• Ä• hÄ• rapaá¹-ibaddh
pahÄ• tabbabhÄ• vo vuttoti evamÄ• diyojanÄ• kÄ• tabbÄ• .

__sÄ«hÄ• _ti sÄ«hasadisÄ• buddhÄ• ca sÄ«hasadisÄ• paccekabuddhÄ• ca sÄ«hasadis
visuá¹ƒ visuá¹ƒ yojetabbÄ• . sÄ• vakÄ• pana ahatarÄ• gadosamohÄ• pi santi, tepi ``sÄ«hÄ
taá¹ƒ nivattÄ• panatthaá¹ƒ __ ``hatarÄ• gadosamohÄ• â€™â€™ _ti vuttaá¹ƒ. hanitabbÄ• ti
moho ca __rÄ• gadosamohÄ• , _ hatÄ• rÄ• gadosamohÄ• etehi sÄ• vakehÄ«ti __hatarÄ•
kÄ• tabbÄ• sÄ• vakÄ• naá¹ƒyeva byabhicÄ• rasambhavatoti. __tesaá¹ƒ_ sÄ«hÄ• naá¹ƒ bu
sÄ«hÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ, __tesaá¹ƒ_ sÄ«hÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ __bhÄ•
bhÄ• vitabbÄ• naá¹ƒ bodhipakkhiyadhammÄ• naá¹ƒ bhÄ• vanÄ• vaá¸• á¸• hanÄ• ca, __sa
sacchikÄ• tabbÄ• naá¹ƒ \Ne 389/ phalanibbÄ• nÄ• naá¹ƒ sacchikiriyÄ• ca, __byantÄ«kiriyÄ
pahÄ• tabbÄ• naá¹ƒ pahÄ• nasaá¹…khÄ• tÄ• byantÄ«kiriyÄ• ca __vikkÄ«á¸·itaá¹ƒ_ nÄ• m

__indriyÄ• dhiá¹-á¹-hÄ• na_nti \Be 269/ saddhindriyÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ adhiá¹-á¹-h
bhÄ• vanÄ• , sacchikiriyÄ• ca. __vipariyÄ• sÄ• nadhiá¹-á¹-hÄ• na_nti vipallÄ• sÄ• naá¹ƒ ad
pahÄ• navasena appavattanaá¹ƒ, anuppÄ• danaÃ±ca saá¹…khepato __vikkÄ«á¸·itaá¹ƒ_ nÄ
__indriyÄ• ni_ saddhindriyÄ• dÄ«ni __saddhammagocaro_ saddhammassa vodÄ• napakkh
adhippetÄ• ni. __vipariyÄ• sÄ• _ vipallÄ• sÄ• __kilesagocaro_ saá¹ƒkilesapakkhassa goca
adhippetÄ• .

``cattÄ• ro Ä• hÄ• rÄ• tiÄ• dinÄ• saá¹ƒkilesapakkhe Ä• hÄ• racatukkÄ• dÄ«naá¹ƒ dasanna
taá¹‡hÄ• caritÄ• dÄ«naá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ upakkilesavibhÄ• vanÄ• mukhena y
katÄ• , `catasso paá¹-ipadÄ• â€™ tiÄ• dinÄ• ca vodÄ• napakkhe paá¹-ipadÄ• catukkÄ• dÄ
taá¹‡hÄ• caritÄ• dÄ«naá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ vodÄ• navibhÄ• vanÄ• mukhena yÄ
katÄ• , sÄ• ayaá¹ƒ niddhÄ• raá¹‡Ä• katamassa nayassa samuá¹-á¹-hÄ• naá¹ƒ bhÅ«mÄ«ti

pucchitabbattÄ• __ ``ayaá¹ƒ vuccati sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mÄ«â€™â€™ _ti
yÄ• ayaá¹ƒ vuttanayena dvippakÄ• rÄ• niddhÄ• raá¹‡Ä• katÄ• , sÄ• ayaá¹ƒ dvippakÄ• rÄ
sÄ«havikkÄ«á¸·itassa nayassa __bhÅ«mi_ pavattiá¹-á¹-hÄ• naá¹ƒ samuá¹-á¹-hÄ• nanti naya
puggalehi vuccatÄ«ti yojanÄ• kÄ• tabbÄ• ti.

``vuttappakÄ• rÄ• ya niddhÄ• ritÄ• ya nayassa bhÅ«mibhÄ• vo kasmÄ• viÃ±Ã±Ä• yatÄ«â€
``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tena_ vuttappakÄ• rÄ• ya niddhÄ• raá¹‡Ä• ya na
... pe ... kusalÄ• ti cÄ• â€™â€™ _ti yaá¹ƒ vacanaá¹ƒ Ä• cariyo Ä• ha, tena vacanena viÃ±Ã

sÄ«havikkÄ«á¸·itanayabhÅ«mi Ä• cariyena vibhÄ• vitÄ• , amhehi ca Ã±Ä• tÄ• , ``katamÄ•
ti pucchitabbattÄ• tipukkhalanayabhÅ«miá¹ƒ vibhÄ• vetukÄ• mo __ ``tattha ye dukkhÄ• ya
_tiÄ• dimÄ• ha. evaá¹ƒ sati ``ayaá¹ƒ saá¹ƒkileso, tÄ«á¹‡i akusalamÅ«lÄ• nÄ«â€™â€™ tiÄ•
vattabbaá¹ƒ, kasmÄ• pana ``tattha ye dukkhÄ• ya paá¹-ipadÄ• yÄ• â€™â€™ tiÄ• divacana
tipukkhalanayabhÅ«mibhÄ• vanÄ• pana ugghaá¹-itaÃ±Ã±uÄ• dipuggalattayavasena pavatt
ugghaá¹-itaÃ±Ã±uÄ• dipuggalattayaá¹ƒ vibhÄ• vetuá¹ƒ ``tattha ye dukkhÄ• ya paá¹-ipadÄ•
vuttaá¹ƒ. evamapi ``tattha yo sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya \Ne 390/ niy
ugghaá¹-itaÃ±Ã±Å«â€™â€™ tiÄ• divacanameva vattabbaá¹ƒ \Be 270/, kasmÄ• pana ``tatt
paá¹-ipadÄ• yÄ• â€™â€™ tiÄ• divacanaá¹ƒ vattabbanti? saccaá¹ƒ, ugghaá¹-itaÃ±Ã±uÄ• dip
sÄ«havikkÄ«á¸·itanayato tipukkhalanayassa niggacchanato nikkhamanato
sÄ«havikkÄ«á¸·itanayabhÅ«mivibhÄ• vanÄ• yaá¹ƒ paá¹-ipadÄ• vibhÄ• gato vibhÄ• vitapugg
sÄ«havikkÄ«á¸·itanayabhÅ«mivibhÄ• vanÄ• yaá¹ƒ paá¹-ipadÄ• vibhÄ• gato vibhÄ• vitaá¹ƒ p
vibhÄ• vetuá¹ƒ __ ``tattha ye dukkhÄ• ya paá¹-ipadÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tat
paá¹-ipadÄ• catukko sÄ«havikkÄ«á¸·itanayabhÅ«mivibhÄ• vanÄ• yaá¹ƒ niddhÄ• rito, tasmiâ
__ye_ti ye dandhaudattÄ• diá¹-á¹-hicaritapuggalÄ• yathÄ• kkamaá¹ƒ sukhÄ• ya paá¹-ipadÄ
sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya ca niyyanti, iti niyyakÄ• dve puggalÄ• ca
catunnaá¹ƒ puggalÄ• naá¹ƒ katamo saá¹ƒkilesoâ€™â€™ ti pucchitabbattÄ• ``tesaá¹ƒ catun
saá¹ƒkilesoâ€™â€™ ti vissajjetuá¹ƒ __ ``tesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒk
vuttaá¹ƒ. cattÄ• ro Ä• hÄ• rÄ• niddhÄ• ritÄ• ... pe ... cattÄ• ri agatigamanÄ• ni niddhÄ• ritÄ
dasavidho Ä• hÄ• racatukkÄ• dicatukko tesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ saá¹ƒkileso ho
puggalÄ• naá¹ƒ saá¹ƒkileso Ä• cariyena niddhÄ• rito, ``katamaá¹ƒ vodÄ• naâ€™â€™ nti pu
catunnaá¹ƒ puggalÄ• naá¹ƒ idaá¹ƒ vodÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. catasso paá¹-ipad
appamÄ• á¹‡Ä• niddhÄ• ritÄ• , __iti_ idaá¹ƒ dasavidhaá¹ƒ paá¹-ipadÄ• catukkÄ• dicatukka
tesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ vodÄ• naá¹ƒ hoti.

<88> ``tesu catÅ«su puggalesu katamo puggalo ugghaá¹-itaÃ±Ã±Å«, katamo puggalo vipa
puggalo neyyoâ€™â€™ ti pucchitabbattÄ• __ ``tattha yeâ€™â€™ _tiÄ• di vuttaá¹ƒ. ``pubb
tiÄ• dinÄ• cattÄ• ro puggalÄ• niddhÄ• ritÄ• , kasmÄ• pana puna ``tattha yeâ€™ tiÄ• dinÄ
niddhÄ• ritÄ• â€™â€™ ti ce vadeyya? pubbe saá¹ƒkilesavodÄ• naá¹ƒ sÄ• mibhÄ• vena nid

ugghaá¹-itaÃ±Ã±uÄ• dÄ«naá¹ƒ avayavÄ• naá¹ƒ samÅ«habhÄ• vena niddhÄ• ritÄ• ti visesa
pe ... ime dve puggalÄ• _ti ettha yojanattho heá¹-á¹-hÄ• vuttasadisova. __tatthÄ• _ti tesu ca
__yo_ti udatto diá¹-á¹-hicarito. __aya_nti ayaá¹ƒ niyato udatto diá¹-á¹-hicarito. puna __yo_ti
taá¹‡hÄ• carito ca mando diá¹-á¹-hicarito ca. __sÄ• dhÄ• raá¹‡Ä• yÄ• _ti dukkhÄ• ya paá¹-i
ca sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya ca.

``ugghaá¹-itaÃ±Ã±uÄ• dayo \Be 271/ tayo puggalÄ• Ä• cariyena niddhÄ• ritÄ• , tesu tÄ«su
katamassa katamaá¹ƒ katamaá¹ƒ bhagavÄ• upadisatÄ«â€™â€™ ti pucchitabbattÄ• __ ``ta
vuttaá¹ƒ. atha vÄ• ``paá¹-ipadÄ• bhedena puggalabhedo Ä• cariyena vibhÄ• vito, kathaá¹ƒ
puggalabhedo vibhÄ• vitoâ€™â€™ ti vattabbattÄ• desanÄ• bhedenapi puggalabhedaá¹ƒ v
bhagavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu tÄ«su ugghaá¹-itaÃ±Ã±uÄ• dÄ«su p
``samathadesanÄ• vipassanÄ• desanÄ• bhedeneva puggalabhedo vibhÄ• vitoâ€™â€™ ti v
mududhammadesanÄ• tikkhadhammadesanÄ• bhedenapi puggalabhedaá¹ƒ vibhÄ• vetuá¹ƒ
vuttaá¹ƒ. sesesupi evameva anusandhyattho vattabbo.

visuá¹ƒ visuá¹ƒ paá¹-ipadÄ• bhedena cattÄ• ro hutvÄ• visuá¹ƒ ca sampiá¹‡á¸• itÄ• ca paá
desanÄ• bhedena ca tayo hontÄ«ti vibhÄ• vetuá¹ƒ __ ``tattha yeâ€™â€™ _tiÄ• diá¹ƒ puna
cattÄ• ri hutvÄ• tÄ«á¹‡i bhavantÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __cattÄ• ri tÄ«á¹‡Ä«_ti liá¹.
``cattÄ• ro tayoâ€™â€™ ti pana pakatiliá¹…ganiddeso kÄ• tabbova.

``tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ katamo saá¹ƒkilesoâ€™â€™ ti pucchitabbattÄ• __
puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒkilesoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ayaá¹ƒ saá¹ƒkileso_
akusalamÅ«lÄ• ni ... pe ... sÄ«lavipatti diá¹-á¹-hivipatti Ä• cÄ• ravipattÄ«â€™â€™ ti niddhÄ•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ iti ayaá¹ƒ samÅ«ho saá¹ƒkileso hoti. ``tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ
saá¹ƒkileso Ä• cariyena niddhÄ• rito, kathaá¹ƒ vodÄ• naá¹ƒ niddhÄ• ritabbaâ€™â€™ nti va
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ idaá¹ƒ vodÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __idaá¹ƒ vo
kusalamÅ«lÄ• ni ... pe ... tÄ«á¹‡i vimokkhamukhÄ• ni suÃ±Ã±ataá¹ƒ animittaá¹ƒ appaá¹‡ihit
niddhÄ• ritÄ• naá¹ƒ kusaladhammÄ• naá¹ƒ samÅ«habhÅ«taá¹ƒ iti idaá¹ƒ dhammajÄ• taá¹ƒ

``vuttappakÄ• rena cattÄ• ro hutvÄ• tayo puggalÄ• bhavantÄ«ti Ä• cariyena vibhÄ• vitÄ• ,
puggalÄ• bhavantÄ«â€™â€™ ti vattabbabhÄ• vato __ ``iti kho cattÄ• ri hutvÄ• tÄ«á¹‡i bha
bhavanti taá¹‡hÄ• carito ca diá¹-á¹-hicarito cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __itÄ«_ti heá¹-á¹
__cattÄ• ri_ cattÄ• ro hutvÄ• __tÄ«á¹‡i_ tayo bhavanti. __tÄ«á¹‡i_ tayo hutvÄ• taá¹‡hÄ• c
diá¹-á¹-hicarito cÄ• ti __dve_ puggalÄ• bhavanti.

``tesaá¹ƒ \Be 272/ dvinnaá¹ƒ puggalÄ• naá¹ƒ katamo saá¹ƒkilesoâ€™â€™ ti vattabbabhÄ•
dvinnaá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒkilesoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ayaá¹ƒ sa
ca avijjÄ• ca ... pe ... sassatadiá¹-á¹-hi ca ucchedadiá¹-á¹-hi cÄ• â€™â€™ ti niddhÄ• ritÄ• n

akusaladhammÄ• naá¹ƒ iti ayaá¹ƒ samÅ«ho saá¹ƒkileso hoti.

``tesaá¹ƒ \Ne 392/ dvinnaá¹ƒ puggalÄ• naá¹ƒ saá¹ƒkileso Ä• cariyena niddhÄ• rito, kathaá¹
vattabbabhÄ• vato __ ``tesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ idaá¹ƒ vodÄ• naâ€™â€™ _ntiÄ•
vodÄ• na_nti ``samatho ca vipassanÄ• ca ... pe ... saupÄ• disesÄ• ca nibbÄ• nadhÄ• tu, a
nibbÄ• nadhÄ• tÅ«â€™â€™ ti niddhÄ• ritÄ• naá¹ƒ kusaladhammÄ• naá¹ƒ samÅ«habhÅ«ta
vodÄ• naá¹ƒ hoti.

``tÄ«á¹‡i akusalamÅ«lÄ• nÄ«â€™â€™ tiÄ• dinÄ• saá¹ƒkilesapakkhe akusalamÅ«latikÄ• d
dvÄ• dasannaá¹ƒ tikÄ• naá¹ƒ, tiá¹‡á¹‡aá¹ƒ ugghaá¹-itaÃ±Ã±uÄ• dipuggalÄ• naá¹ƒ saá¹ƒkile
niddhÄ• raá¹‡Ä• katÄ• , ``tÄ«á¹‡i kusalamÅ«lÄ• nÄ«â€™â€™ tiÄ• dinÄ• vodÄ• napakkhe
dvinnaá¹ƒ dvÄ• dasannaá¹ƒ tikÄ• naá¹ƒ, tiá¹‡á¹‡aá¹ƒ ugghaá¹-itaÃ±Ã±uÄ• dipuggalÄ• naá¹
yÄ• niddhÄ• raá¹‡Ä• katÄ• , __ayaá¹ƒ_ vuttappakÄ• raniddhÄ• raá¹‡Ä• tipukkhalassa ca
nayassa __bhÅ«mi_ samuá¹-á¹-hÄ• naá¹ƒ pavattihetu nÄ• mÄ• ti yojetvÄ• ``taá¹‡hÄ• ca a
saá¹ƒkilesapakkhe taá¹‡hÄ• avijjÄ• dukÄ• dÄ«naá¹ƒ pannarasannaá¹ƒ dukÄ• naá¹ƒ, dvinna
taá¹‡hÄ• caritadiá¹-á¹-hicaritÄ• naá¹ƒ puggalÄ• naá¹ƒ vodÄ• navibhÄ• vanÄ• mukhena yÄ•
``samatho ca vipassanÄ• cÄ• â€™â€™ tiÄ• dinÄ• vodÄ• napakkhe samathavipassanÄ• d
ekÅ«navÄ«satidukÄ• naá¹ƒ, dvinnaá¹ƒ taá¹‡hÄ• caritadiá¹-á¹-hicaritÄ• naá¹ƒ puggalÄ• naá
vodÄ• navibhÄ• vanÄ• mukhena yÄ• niddhÄ• raá¹‡Ä• katÄ• , ayaá¹ƒ vuttappakÄ• rÄ• na
bhÅ«mÄ«tipi nÄ«haritvÄ• yojetabbÄ• . puggalÄ• dhiá¹-á¹-hÄ• navasena hi nandiyÄ• vaá¹-á
sÄ«havikkÄ«á¸·itanayassa sambhavo, sÄ«havikkÄ«á¸·itanayato ca tipukkhalanayassa samb
dhammÄ• dhiá¹-á¹-hÄ• navasena pana sÄ«havikkÄ«á¸·itanayato tipukkhalanayassa sambh
nandiyÄ• vaá¹-á¹-anayassa sambhavo hoti. tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ante `taá¹
tiÄ• dinÄ• samathassa nayassa bhÅ«mi dassitÄ• . teneva hi `cattÄ• ri hutvÄ• tÄ«á¹‡i bhav
bhavantÄ«â€™ ti vuttaâ€™â€™ nti (Nett-a 88).

``kasmÄ• \Be 273/ pana ayaá¹ƒ vuttappakÄ• rÄ• ya niddhÄ• raá¹‡Ä• ya tipukkhalassa ca n
nayassa bhÅ«mibhÄ• vo viÃ±Ã±Ä• yatÄ«â€™â€™ ti vattabbabhÄ• vato __ ``tenÄ• hÄ• â€™
yathÄ• vuttassa niddhÄ• raá¹‡Ä• ya bhÅ«mibhÄ• vena Ä• cariyo __ ``yo akusale ... pe ... di
_ti yaá¹ƒ vacanaá¹ƒ Ä• ha, tena vacanena vuttappakÄ• rÄ• ya niddhÄ• raá¹‡Ä• ya tipukkha
bhÅ«mibhÄ• vo viÃ±Ã±Ä• yatÄ«ti attho.

``ettÄ• vatÄ• nayasamuá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, aÃ±Ã±aá¹ƒ natthÄ«â€™â€
``niyuttaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. yena yena nayasamuá¹-á¹-hÄ• n
akusalÄ• dhammÄ• niddhÄ• ritÄ• \Ne 393/, vodÄ• napakkhe vÄ• kusalÄ• dhammÄ• nid
nayasamuá¹-á¹-hÄ• naá¹ƒ __niyuttaá¹ƒ_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yujjitabbanti attho

nayakkamena pana saá¹…khepato dassayissÄ• mi --- dve puggalÄ• , tayo puggalÄ• , cattÄ

tikoá¹-á¹-hÄ• sÄ• bhavanti, catudisÄ• , chadisÄ• , aá¹-á¹-hadisÄ• ti disÄ• pi tikoá¹-á¹-hÄ• s
__dve puggalÄ• _ti taá¹‡hÄ• carito puggalo, diá¹-á¹-hicarito puggaloti dve puggalÄ• bhavar
ugghaá¹-itaÃ±Ã±upuggalo, vipaÃ±citaÃ±Ã±upuggalo, neyyapuggaloti tayo puggalÄ• bhava
dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• dibhedena bhinnÄ• mudindriyo taá¹‡hÄ• carito
diá¹-á¹-hicarito puggalo, tikkhindriyo taá¹‡hÄ• carito puggalo, tikkhindriyo diá¹-á¹-hicarito pug
cattÄ• ro puggalÄ• bhavanti. __catudisÄ• _ti saá¹ƒkilesapakkhe dve dve disÄ• , vodÄ• nap
catudisÄ• bhavanti. __chadisÄ• _ti saá¹ƒkilesapakkhe tisso tisso disÄ• , vodÄ• napakkhe ti
chadisÄ• bhavanti. __aá¹-á¹-hadisÄ• _ti saá¹ƒkilesapakkhe catasso catasso disÄ• , vodÄ•
disÄ• ti aá¹-á¹-hadisÄ• bhavanti. tesu dve dve taá¹‡hÄ• caritadiá¹-á¹-hicarite puggale, catu
nandiyÄ• vaá¹-á¹-anayasamuá¹-á¹-hÄ• naá¹ƒ bhavati. tayo ugghaá¹-itaÃ±Ã±uvipaÃ±citaÃ±Ã
ca nissÄ• ya tipukkhalanayasamuá¹-á¹-hÄ• naá¹ƒ bhavati. dukkhÄ• paá¹-ipadÄ• dandhÄ• b
cattÄ• ro
mudindriyataá¹‡hÄ• caritatikkhindriyataá¹‡hÄ• caritamudindriyadiá¹-á¹-hicaritatikkhindriyadi
puggale ca aá¹-á¹-hadisÄ• ca nissÄ• ya sÄ«havikkÄ«á¸·itanayasamuá¹-á¹-hÄ• naá¹ƒ bhava
nayasamuá¹-á¹-hÄ• ne vibhajite disÄ• locanaaá¹…kusanayasamuá¹-á¹-hÄ• nÄ• nipi vibhajit

``kathaá¹ƒ nandiyÄ• vaá¹-á¹-anayasamuá¹-á¹-hÄ• naá¹ƒ bhavatÄ«â€™â€™ ti ce vadeyya?
ahirikaÃ±ca anottappaÃ±ca assati ca asampajaÃ±Ã±aÃ±ca ayonisomanasikÄ• ro ca kosajja
ahaá¹ƒkÄ• ro ca mamaá¹ƒkÄ• ro ca assaddhÄ• ca pamÄ• do ca asaddhammassavanaÃ±c
byÄ• pÄ• do ca nÄ«varaá¹‡aÃ±ca saá¹ƒyojanaÃ±ca kodho ca upanÄ• ho ca makkho ca pa
mÄ• yÄ• ca sÄ• á¹-heyyaÃ±ca sassatadiá¹-á¹-hi ca ucchedadiá¹-á¹-hi cÄ• â€™â€™ ti (Nett
ayaá¹ƒ disÄ• bhÅ«to akusaladhammasamÅ«ho dvinnaá¹ƒ taá¹‡hÄ• caritadiá¹-á¹-hicaritÄ• n
saá¹ƒkileso hotÄ«ti saá¹ƒkilesapakkhe saá¹ƒkilesasÄ• maÃ±Ã±abhÄ• vena yojetvÄ• ``imes
dukadukavasena desitesu disÄ• bhÅ«tesu akusaladhammesu katamo akusaladhammo kata
manasÄ• va disÄ• dhammabhÄ• vena oloketvÄ• ``ayaá¹ƒ ayaá¹ƒ paá¹-hamo paá¹-hamo ak
puggalassa saá¹ƒkilesapakkhe \Ne 394/ paá¹-hamÄ• disÄ• nÄ• ma, ayaá¹ƒ ayaá¹ƒ dutiyo
diá¹-á¹-hicaritassa puggalassa saá¹ƒkilesapakkhe dutiyÄ• disÄ• nÄ• mÄ• â€™â€™ ti visua
samudayasaccadukkhasaccÄ• ni yathÄ• rahaá¹ƒ nÄ«haritvÄ• vibhajitabbadhammasabhÄ•
saá¹ƒvaá¹‡á¹‡anÄ• visesena dassito, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca nandiyÄ• vaá¹-á¹-an
bhavati, tassa olokanÄ• ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena dassitÄ• , so saá¹ƒvaá¹‡á¹‡
disÄ• locananayasamuá¹-á¹-hÄ• naá¹ƒ bhavati, tathÄ• oloketvÄ• disÄ• visesabhÅ«tassa d
nayanaÃ±ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nayati, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca aá
bhavati.

``samatho ca vipassanÄ• ca, hirÄ« ca ottappaÃ±ca, sati ca sampajaÃ±Ã±aÃ±ca, yonisoma
vÄ«riyÄ• rambho ca, sovacassaÃ±ca dhamme Ã±Ä• á¹‡aÃ±ca anvaye Ã±Ä• á¹‡aÃ±ca, kha
Ã±Ä• á¹‡aÃ±ca, saddhÄ• ca appamÄ• do ca, saddhammassavanaÃ±ca saá¹ƒvaro ca, ana
rÄ• gavirÄ• gÄ• ca cetovimutti, avijjÄ• virÄ• gÄ• ca paÃ±Ã±Ä• vimutti, abhisamayo ca app

ca akkodho ca, anupanÄ• ho ca amakkho ca, apaá¸·Ä• so \Be 275/ ca issÄ• pahÄ• naÃ±ca
ca, vimutti ca saá¹…khatÄ• rammaá¹‡o ca vimokkho, asaá¹…khatÄ• rammaá¹‡o ca vimokk
nibbÄ• nadhÄ• tu, anupÄ• disesÄ• ca nibbÄ• nadhÄ• tÅ«â€™â€™ ti (Nett 88) tikadukavas
disÄ• bhÅ«taá¹ƒ kusalasamÅ«hadhammajÄ• taá¹ƒ dvinnaá¹ƒ taá¹‡hÄ• caritadiá¹-á¹-hicaritÄ
vodÄ• naá¹ƒ hotÄ«ti vodÄ• napakkhe vodÄ• nasÄ• maÃ±Ã±abhÄ• vena yojetvÄ• ``imesu e
vÄ• desitesu disÄ• bhÅ«tesu dhammesu katamo katamo kusaladhammo katamassa katam
manasÄ• va disÄ• dhammabhÄ• vena oloketvÄ• ``ayaá¹ƒ paá¹-hamo paá¹-hamo kusaladh
vodÄ• napakkhe paá¹-hamÄ• disÄ• nÄ• ma, ayaá¹ƒ dutiyo dutiyo kusaladhammo diá¹-á¹-h
vodÄ• napakkhe dutiyÄ• disÄ• nÄ• mÄ• â€™â€™ ti visuá¹ƒ visuá¹ƒ yojetvÄ• maggasacca
nÄ«haritvÄ• vibhajitabbadhammabhÄ• vo ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena dassito, so
nandiyÄ• vaá¹-á¹-anayasamuá¹-á¹-hÄ• naá¹ƒ bhavati, tassa olokanÄ• ca yena saá¹ƒvaá¹‡á
saá¹ƒvaá¹‡á¹‡anÄ• viseso ca disÄ• locananayasamuá¹-á¹-hÄ• naá¹ƒ bhavati, tathÄ• oloke
dhammavisesassa puggalÄ• naá¹ƒ nayanaÃ±ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nayati,
aá¹…kusanayasamuá¹-á¹-hÄ• naá¹ƒ bhavati.

``kathaá¹ƒ tipukkhalanayasamuá¹-á¹-hÄ• naá¹ƒ bhavatÄ«â€™â€™ ti ce puccheyya, ``tÄ«á
lobho akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho akusalamÅ«laá¹ƒ. tÄ«á¹‡i duccaritÄ
\Ne 395/, vacÄ«duccaritaá¹ƒ, manoduccaritaá¹ƒ. tayo akusalavitakkÄ• --- kÄ• mavitakko, by
vihiá¹ƒsÄ• vitakko. tisso akusalasaÃ±Ã±Ä• --- kÄ• masaÃ±Ã±Ä• , byÄ• pÄ• dasaÃ±Ã±Ä• ,
viparÄ«tasaÃ±Ã±Ä• --- niccasaÃ±Ã±Ä• , sukhasaÃ±Ã±Ä• , attasaÃ±Ã±Ä• . tisso vedanÄ•
vedanÄ• , adukkhamasukhÄ• vedanÄ• . tisso dukkhatÄ• --- dukkhadukkhatÄ• , saá¹…khÄ
vipariá¹‡Ä• madukkhatÄ• . tayo aggÄ« --- rÄ• gaggi, dosaggi, mohaggi. tayo sallÄ• --- rÄ• g
mohasallo. tisso jaá¹-Ä• --- rÄ• gajaá¹-Ä• , dosajaá¹-Ä• , mohajaá¹-Ä• . tisso akusalÅ«papa
kÄ• yakammaá¹ƒ \Be 276/, akusalaá¹ƒ vacÄ«kammaá¹ƒ, akusalaá¹ƒ manokammaá¹ƒ. tisso
diá¹-á¹-hivipatti, Ä• cÄ• ravipattÄ«â€™â€™ ti (Nett 88) tikavasena desito ayaá¹ƒ disÄ• bhÅ«
akusaladhammasamÅ«ho tiá¹‡á¹‡aá¹ƒ ugghaá¹-itaÃ±Ã±uvipaÃ±citaÃ±Ã±uneyyapuggalÄ• n
saá¹ƒkilesapakkhe saá¹ƒkilesasÄ• maÃ±Ã±abhÄ• vena yojetvÄ• ``imesu dvÄ• dasasu tikat
disÄ• bhÅ«tesu akusaladhammesu katamo katamo akusalo dhammo katamassa katamassa
manasÄ• va disÄ• dhammabhÄ• vena oloketvÄ• ``ayaá¹ƒ ayaá¹ƒ paá¹-hamo paá¹-hamo ak
ugghaá¹-itaÃ±Ã±upuggalassa saá¹ƒkilesapakkhe paá¹-hamÄ• disÄ• nÄ• ma. ayaá¹ƒ ayaá
vipaÃ±citaÃ±Ã±upuggalassa saá¹ƒkilesapakkhe dutiyÄ• disÄ• nÄ• ma. ayaá¹ƒ ayaá¹ƒ tatiy
neyyassa puggalassa saá¹ƒkilesapakkhe tatiyÄ• disÄ• nÄ• mÄ• â€™â€™ ti visuá¹ƒ visuá
samudayasaccadukkhasaccÄ• ni yathÄ• rahaá¹ƒ nÄ«haritvÄ• vibhajitabbadhammasabhÄ•
saá¹ƒvaá¹‡á¹‡anÄ• visesena dassito. so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca tipukkhalanayasamu
tassa olokanÄ• ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena dassitÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• vis
disÄ• locananayasamuá¹-á¹-hÄ• naá¹ƒ bhavati tathÄ• oloketvÄ• disÄ• visesabhÅ«tassa dh
nayanaÃ±ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nayati, so saá¹ƒvaá¹‡á¹‡anÄ• viseso aá¹…
bhavati.

``tÄ«á¹‡i kusalamÅ«lÄ• ni --- alobho kusalamÅ«laá¹ƒ, adoso kusalamÅ«laá¹ƒ, amoho kusa
sucaritÄ• ni --- kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ, manosucaritaá¹ƒ. tayo kusalavitakkÄ•
abyÄ• pÄ• davitakko, avihiá¹ƒsÄ• vitakko. tayo samÄ• dhÄ« --- savitakko savicÄ• ro samÄ•
samÄ• dhi, avitakko avicÄ• ro samÄ• dhi. tisso kusalasaÃ±Ã±Ä• --- nekkhammasaÃ±Ã±Ä•
avihiá¹ƒsÄ• saÃ±Ã±Ä• . tisso aviparÄ«tasaÃ±Ã±Ä• --- aniccasaÃ±Ã±Ä• , dukkhasaÃ±Ã±Ä•
kusalÅ«paparikkhÄ• --- kusalaá¹ƒ kÄ• yakammaá¹ƒ, kusalaá¹ƒ vacÄ«kammaá¹ƒ, kusalaá¹ƒ
soceyyÄ• ni --- kÄ• yasoceyyaá¹ƒ, vacÄ«soceyyaá¹ƒ, manosoceyyaá¹ƒ. tisso sampattiyo ---
samÄ• dhisampatti, paÃ±Ã±Ä• sampatti \Ne 396/. tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhi
adhipaÃ±Ã±Ä• sikkhÄ• . tayo khandhÄ• --- sÄ«lakkhandho, samÄ• dhikkhandho, paÃ±Ã±Ä
vimokkhamukhÄ• ni --- suÃ±Ã±ataá¹ƒ, animittaá¹ƒ, appaá¹‡ihitaâ€™â€™ nti (Nett 88) tikati
idaá¹ƒ disÄ• bhÅ«taá¹ƒ kusalasamÅ«hadhammajÄ• taá¹ƒ tiá¹‡á¹‡aá¹ƒ
ugghaá¹-itaÃ±Ã±uvipaÃ±citaÃ±Ã±uneyyapuggalÄ• naá¹ƒ vodÄ• naá¹ƒ hotÄ«ti vodÄ• napak
yojetvÄ• ``imesu dvÄ«su dvÄ• dasasu tikatikavasena desitesu disÄ• bhÅ«tesu kusaladham
kusaladhammo katamassa katamassa puggalassa disÄ• â€™â€™ ti manasÄ• va disÄ• dha
ayaá¹ƒ paá¹-hamo paá¹-hamo kusaladhammo ugghaá¹-itaÃ±Ã±upuggalassa vodÄ• napakk
ayaá¹ƒ ayaá¹ƒ dutiyo dutiyo kusalo dhammo vipaÃ±citaÃ±Ã±upuggalassa vodÄ• napakkhe
ayaá¹ƒ tatiyo tatiyo kusaladhammo neyyapuggalassa vodÄ• napakkhe tatiyÄ• disÄ• nÄ• m
disÄ• bhÄ• vena yojetvÄ• maggasaccanirodhasaccÄ• ni yathÄ• rahaá¹ƒ nÄ«haritvÄ• vibha
saá¹ƒvaá¹‡á¹‡anÄ• visesena dassito. so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca tipukkhalanayasamu
tassa olokanÄ• ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena dassitÄ• , so saá¹ƒvaá¹‡á¹‡anÄ• vis
disÄ• locananayasamuá¹-á¹-hÄ• naá¹ƒ bhavati. tathÄ• oloketvÄ• disÄ• visesabhÅ«tassa d
nayanaÃ±ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nayati, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca aá
bhavati.

``kathaá¹ƒ sÄ«havikkÄ«á¸·itanayasamuá¹-á¹-hÄ• naâ€™â€™ nti ce puccheyya, ``cattÄ• ro
vipallÄ• sÄ• , cattÄ• ri upÄ• dÄ• nÄ• ni, cattÄ• ro yogÄ• , cattÄ• ro ganthÄ• , cattÄ• ro Ä• s
cattÄ• ro sallÄ• , catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, cattÄ• ri agatigamanÄ• nÄ«â€™â€™ ti
catukkacatukkavasena desito ayaá¹ƒ disÄ• bhÅ«to catukko catukko akusaladhammo ``dukk
dandhÄ• bhiÃ±Ã±Ä• ya niyyakassa mudindriyassa taá¹‡hÄ• caritassa ca dukkhÄ• ya paá¹-i
niyyakassa tikkhindriyassa taá¹‡hÄ• caritassa ca sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±
mudindriyassa diá¹-á¹-hicaritassa ca sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyya
diá¹-á¹-hicaritassa cÄ• â€™â€™ ti catunnaá¹ƒ puggalÄ• naá¹ƒ saá¹ƒkilesoti saá¹ƒkilesapak
saá¹ƒkilesasÄ• maÃ±Ã±abhÄ• vena yojetvÄ• ``imesu catukkacatukkavasena desitesu dasa
dhammesu katamo katamo akusaladhammo katamassa katamassa puggalassa disÄ• â€™â
disÄ• dhammabhÄ• vena oloketvÄ• ``ayaá¹ƒ ayaá¹ƒ paá¹-hamo paá¹-hamo akusaladhamm
dandhÄ• bhiÃ±Ã±Ä• ya niyyakassa mudindriyassa taá¹‡hÄ• caritassa puggalassa paá¹-han
dutiyo dutiyo akusaladhammo dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyakass

taá¹‡hÄ• caritassa puggalassa dutiyÄ• disÄ• nÄ• ma. ayaá¹ƒ \Ne 397/ ayaá¹ƒ tatiyo tatiyo
paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyakassa mudindriyassa diá¹-á¹-hicaritassa pugga
ayaá¹ƒ ayaá¹ƒ catuttho catuttho akusaladhammo sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã
tikkhindriyassa diá¹-á¹-hicaritassa puggalassa catutthÄ• disÄ• nÄ• mÄ• â€™â€™ ti visuá¹
yojetvÄ• , samudayasaccadukkhasaccÄ• ni yathÄ• rahaá¹ƒ nÄ«haritvÄ• , vibhajitabbadham
saá¹ƒvaá¹‡á¹‡anÄ• visesena dassito. so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca sÄ«havikkÄ«á¸·itana
bhavati. tassa olokanÄ• ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena dassitÄ• , so saá¹ƒvaá¹‡á¹‡
disÄ• locananayasamuá¹-á¹-hÄ• naá¹ƒ bhavati. tathÄ• oloketvÄ• disÄ• visesabhÅ«tassa d
nayanaÃ±ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nayati, so saá¹ƒvaá¹‡á¹‡anÄ• viseso ca aá
bhavati.

``catasso paá¹-ipadÄ• , cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ri jhÄ• nÄ• ni, cattÄ• ro vihÄ•
sammappadhÄ• nÄ• , cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• , cattÄ• ri adhiá¹-á¹-hÄ• n
cattÄ• ro sukhabhÄ• giyÄ• dhammÄ• , catasso appamÄ• á¹‡Ä• â€™â€™ ti (Nett 86) catuk
disÄ• bhÅ«taá¹ƒ kusalasamÅ«hadhammajÄ• taá¹ƒ ``dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• b
mudindriyassa taá¹‡hÄ• caritassa ca dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niy
taá¹‡hÄ• caritassa ca sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyakassa mudin
sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyakassa tikkhindriyassa diá¹-á¹-hicarita
catunnaá¹ƒ puggalÄ• naá¹ƒ vodÄ• naá¹ƒ hotÄ«ti vodÄ• napakkhe vodÄ• nasÄ• maÃ±Ã±ab
catukkacatukkavasena desitesu dasasu catukkesu kusaladhammesu katamo \Be 279/ katam
katamassa puggalassa disÄ• â€™â€™ ti manasÄ• va disÄ• dhammabhÄ• vena oloketvÄ• ,
paá¹-hamo kusaladhammo dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyakassa
puggalassa paá¹-hamÄ• disÄ• nÄ• ma. ayaá¹ƒ ayaá¹ƒ dutiyo dutiyo kusaladhammo dukkh
khippÄ• bhiÃ±Ã±Ä• ya niyyakassa tikkhindriyassa taá¹‡hÄ• caritassa puggalassa dutiyÄ• c
tatiyo tatiyo kusaladhammo sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya niyyakassa n
diá¹-á¹-hicaritassa puggalassa tatiyÄ• disÄ• nÄ• ma. ayaá¹ƒ ayaá¹ƒ catuttho catuttho kusa
paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyakassa tikkhindriyassa diá¹-á¹-hicaritassa puggal
nÄ• mÄ• â€™â€™ ti visuá¹ƒ visuá¹ƒ disÄ• bhÄ• vena yojetvÄ• , maggasaccanirodhasaccÄ
vibhajitabbadhammasabhÄ• vo ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena dassito. so saá¹ƒvaá
sÄ«havikkÄ«á¸·itanayasamuá¹-á¹-hÄ• naá¹ƒ bhavati. tassa olokanÄ• ca yena saá¹ƒvaá¹‡á
saá¹ƒvaá¹‡á¹‡anÄ• viseso ca disÄ• locananayasamuá¹-á¹-hÄ• naá¹ƒ \Ne 398/ bhavati. tath
dhammassa puggalÄ• naá¹ƒ nayanaÃ±ca yena saá¹ƒvaá¹‡á¹‡anÄ• visesena nayati, so saá
aá¹…kusanayasamuá¹-á¹-hÄ• naá¹ƒ bhavatÄ«ti nayakkamena saá¹…khepato nayasamuá¹-
viÃ±Ã±Ä• tabbanti.

iti nayasamuá¹-á¹-hÄ• ne sattibalÄ• nurÅ«pÄ• racitÄ•

vibhÄ• vanÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• itehi pana aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nusÄ• rena gambhÄ«rattho vitthÄ• rato vibha

sÄ• sanapaá¹-á¹-hÄ• navibhÄ• vanÄ•

<89> ``tattha katamaá¹ƒ nayasamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• Ä• cariyena sabbath
á¹-hapitaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``soá¸·asahÄ• rapaÃ±canayaaá¹-á¹-hÄ• rasamÅ«lapad
mÅ«lapadÄ• kathaá¹ƒ vibhattÄ• , kuhiá¹ƒ amhehi daá¹-á¹-habbÄ• â€™â€™ ti vattabbabhÄ
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• kuhiá¹ƒ daá¹-á¹-habbÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ•
soá¸·asahÄ• rapaÃ±canayaaá¹-á¹-hÄ• rasamÅ«lapadesu aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ken
kuhiá¹ƒ amhehi vitthÄ• rato daá¹-á¹-habbÄ• ti pucchati. aá¹-á¹-hÄ• rasa mÅ«lapadÄ• sÄ• s
vibhattÄ• , tumhehi ca vitthÄ• rato sÄ• sanapaá¹-á¹-hÄ• ne daá¹-á¹-habbÄ• ti vissajjeti. vibh
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• daá¹-á¹-habbÄ• bhavanti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a

``evaá¹ƒ sabbathÄ• nayasamuá¹-á¹-hÄ• naá¹ƒ vibhajitvÄ• idÄ• ni sÄ• sanapaá¹-á¹-hÄ• na
saá¹…gahavÄ• rÄ• dÄ«su mÅ«lapadeheva paá¹-á¹-hÄ• naá¹ƒ saá¹…gahetvÄ• sarÅ«pato
mÅ«lapadehi paá¹-á¹-hÄ• naá¹ƒ niddhÄ• retabbaá¹ƒ, evaá¹ƒ paá¹-á¹-hÄ• natopi mÅ«lapad
dassanatthaá¹ƒ `aá¹-á¹-hÄ• rasa mÅ«lapadÄ• kuhiá¹ƒ daá¹-á¹-habbÄ• ? sÄ• sanapaá¹-á¹-h
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vuttaá¹ƒ. sÄ• sanapaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• rasa mÅ«lapadÄ• daá¹-á¹-habbÄ• ti Ä• cariye
sÄ• sanapaá¹-á¹-hÄ• naâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ sÄ• sanapaá¹-
vuttaá¹ƒ. __tatthÄ• _ti tesu aá¹-á¹-hÄ• rasamÅ«lapadasÄ• sanapaá¹-á¹-hÄ• nesu katamaá¹
sÄ• sanapaá¹-á¹-hÄ• nanti idÄ• ni mayÄ• niddhÄ• riyamÄ• naá¹ƒ bhagavatÄ• desitaá¹ƒ \N
saá¹ƒkilesabhÄ• giyÄ• disuttaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti vissajjeti. __sÄ• sa
__paá¹-á¹-hÄ• na_nti tassa pariyattisÄ• sanassa saá¹ƒkilesabhÄ• giyatÄ• dÄ«hi pakÄ• rehi
paá¹-á¹-hÄ• naá¹ƒ, taá¹ƒdÄ«panasuttaá¹ƒ pana idha paá¹-á¹-hÄ• naá¹ƒ nÄ• ma. tena vuttaá
``saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ _ntiÄ• di. atha vÄ• __sÄ• sana_nti
adhisÄ«laadhicittaadhipaÃ±Ã±Ä• sikkhattayaá¹ƒ sÄ• sanaá¹ƒ nÄ• ma, taá¹ƒ sikkhattayaá¹ƒ
saá¹ƒkilesÄ• dinÄ• ti __paá¹-á¹-hÄ• naá¹ƒ, _ sikkhattayassa sÄ• sanassa paá¹-á¹-hÄ• nanti
__sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ_. tadÄ• dhÄ• rabhÅ«taá¹ƒ suttampi á¹-hÄ• nyÅ«pacÄ• rato _
nÄ• ma. taá¹ƒ sÄ• sanapaá¹-á¹-hÄ• nasuttaá¹ƒ sarÅ«pato dassetuá¹ƒ ---

``saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ, vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ, nibbedhabhÄ• giyaá¹
asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá
nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá
nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sa
nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ, vÄ• sanÄ• bhÄ• giyaÃ±ca \Be 281/ nibbedhabhÄ• giyaÃ±

taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ, diá¹-á¹-hisaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ,
duccaritasaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ, taá¹‡hÄ• vodÄ• nabhÄ• giyaá¹ƒ suttaá¹ƒ, diá¹-á
suttaá¹ƒ, duccaritavodÄ• nabhÄ• giyaá¹ƒ suttaâ€™â€™ nti ---

vuttaá¹ƒ. ``tesu suttesu ye saá¹ƒkilesÄ• dayo bhagavatÄ• vuttÄ• , tesu saá¹ƒkilesÄ• dÄ«su
kittakoâ€™â€™ ti pucchitabbattÄ• __ ``tattha saá¹ƒkileso tividho taá¹‡hÄ• saá¹ƒkileso diá¹
duccaritasaá¹ƒkilesoâ€™â€™ _ti vuttaá¹ƒ. __tatthÄ• _ti tesu suttantesu saá¹ƒkilesÄ• dÄ«su
tasmiá¹ƒ saá¹ƒkilese taá¹‡hÄ• saá¹ƒkileso katamena kusalena visujjhatÄ«â€™â€™ ti pucch
taá¹‡hÄ• saá¹ƒkileso samathena visujjhatÄ«â€™â€™ _ti vuttaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ tiv
taá¹‡hÄ• saá¹ƒkilesÄ• dike. ``so samatho khandhesu katamo khandhoâ€™â€™ ti pucchitab
samÄ• dhikkhandhoâ€™â€™ _ti vuttaá¹ƒ. ``diá¹-á¹-hisaá¹ƒkileso kena visujjhatÄ«â€™â€™
``diá¹-á¹-hisaá¹ƒkileso vipassanÄ• ya visujjhatÄ«â€™â€™ _ti vuttaá¹ƒ. ``sÄ• vipassanÄ• k
vattabbattÄ• __ ``sÄ• vipassanÄ• paÃ±Ã±Ä• kkhandhoâ€™â€™ _ti vuttaá¹ƒ. ``duccaritas
visujjhatÄ«â€™â€™ ti vattabbattÄ• __ ``duccaritasaá¹ƒkileso sucaritena visujjhatÄ«â€™â€
sucaritaá¹ƒ katamo khandhoâ€™â€™ ti vattabbattÄ• __ ``taá¹ƒ sucaritaá¹ƒ sÄ«lakkhandho
``tasmiá¹ƒ sÄ«le á¹-hitassa puggalassa kiá¹ƒ bhavatÄ«â€™â€™ ti vattabbattÄ• __ ``tassa s
patiá¹-á¹-hitassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sÄ«le_ sucaritasaá¹…khÄ• te sÄ«lakkhand
tassa sÄ«lavantassa puggalassa __bhavesu_ kÄ• mabhavarÅ«pÄ• rÅ«pabhavesu __Ä• sa
uppajjati, __evaá¹ƒsÄ• ya_nti evaá¹ƒ assa ayanti padacchedo. __evaá¹ƒ_ sati __assa_ sÄ«
patiá¹-á¹-hitassa __ayaá¹ƒ_ Ä• satti bhavapatthanÄ• samathavipassanÄ• bhÄ• vanÄ• maya
bhavati, __ca_-saddena dÄ• namayasÄ«lamayapuÃ±Ã±akiriyavatthu ca bhavatÄ«ti attho sa
kÄ• mabhavarÅ«pÄ• rÅ«pabhavesu __upapattiyÄ• saá¹ƒvattatÄ«_ti.

``saá¹ƒkilesÄ• dayo yehi suttehi dassitÄ• , tÄ• ni suttÄ• ni kittakÄ• nÄ«â€™â€™ ti vattabba
cattÄ• ri suttÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. asÄ• dhÄ• raá¹‡Ä• ni
saá¹ƒkilesabhÄ• giyasuttavÄ• sanÄ• bhÄ• giyasuttanibbedhabhÄ• giyasuttaasekkhabhÄ• g
bhavanti, sÄ• dhÄ• raá¹‡Ä• ni \Be 282/ saá¹ƒkilesabhÄ• giyavÄ• sanÄ• bhÄ• giyasutta,
saá¹ƒkilesabhÄ• giyanibbedhabhÄ• giyasutta, saá¹ƒkilesabhÄ• giyaasekkhabhÄ• giyasutta,
vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyasuttÄ• ni katÄ• ni missitÄ• ni cattÄ• ri bhavanti. iti a
bhavanti. __tÄ• niyeva_ vuttappakÄ• rÄ• ni aá¹-á¹-ha suttÄ• ni bhavanti. sÄ• dhÄ• raá¹‡Ä•
vÄ• sanÄ• bhÄ• giyaasekkhabhÄ• giyasuttanibbedhabhÄ• giyaasekkhabhÄ• giyasutta-
saá¹ƒkilesabhÄ• giyavÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyasuttasaá¹ƒkilesa-
bhÄ• giyavÄ• sanÄ• bhÄ• giyaasekkhabhÄ• giyasutta- saá¹ƒkilesabhÄ• giyanibbedhabhÄ•
vÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyaasekkhabhÄ• giyasutta-
saá¹ƒkilesabhÄ• giyavÄ• sanÄ• bhÄ• giyanibbedhabhÄ• giyaasekkhabhÄ• giyasutta- nevas
bhÄ• giyananibbedhabhÄ• giyanaasekkhabhÄ• giyasuttÄ• ni katÄ• ni missitÄ• ni aá¹-á¹-ha
suttÄ• ni bhavanti. tesu soá¸·asasuttesu cattÄ• ri ekakÄ• ni suttÄ• ni ca cattÄ• ri dukÄ• ni su
ca pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni, dve dukÄ• ni suttÄ• ni ca dve tikÄ• ni ca dve catukkÄ• ni suttÄ

__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 89) Ä• gatÄ• ni.

``yadi paá¹-á¹-hÄ• nanayena vuttappakÄ• rÄ• ni soá¸·asa suttÄ• niyeva vibhattÄ• ni, evaá¹
suttageyyÄ• dinavavidhaá¹ƒ sakalaá¹ƒ pariyattisÄ• sanaá¹ƒ paá¹-á¹-hÄ• nanayena avibhatt
vattabbattÄ• __ ``imehi soá¸·asahi suttehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. paá¹-á¹-hÄ• nanaye
imehi suttehi navavidhaá¹ƒ sakalaá¹ƒ pariyatti__suttaá¹ƒ_ paá¹-á¹-hÄ• nanayena vibhattaá¹
bhavati. saá¹ƒkilesabhÄ• giyÄ• dipabhedÄ• ya __gÄ• thÄ• ya_ gÄ• thÄ• anuminitabbÄ• , s
__veyyÄ• karaá¹‡ena_ veyyÄ• karaá¹‡aá¹ƒ anuminitabbaá¹ƒ. saá¹ƒkilesabhÄ• giyÄ• dipabl
anuminitabbaá¹ƒ bhavatiyevÄ• ti.

<90> ``tesu soá¸·asasu saá¹ƒkilesabhÄ• giyÄ• dÄ«su suttesu katamaá¹ƒ saá¹ƒkilesabhÄ• g
pucchitabbattÄ• __ ``tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ _ntiÄ• di vu
soá¸·asasu saá¹ƒkilesabhÄ• giyÄ• dÄ«su suttesu katamaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giya
pucchati.

``kÄ• mandhÄ• \Ne 401/ \Be 283/ jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhanÄ• baddhÄ• , macchÄ• va kuminÄ• mukhe.

jarÄ• maraá¹‡amanventi, vaccho khÄ«rapakova mÄ• taraâ€™â€™ nti || ---

__idaá¹ƒ_ suttaá¹ƒ saá¹ƒkilesabhÄ• ge vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __saá¹ƒ
nÄ• ma. ye sattÄ• __kÄ• mandhÄ• _ kÄ• mena andhÄ• jÄ• lasaÃ±channÄ• taá¹‡hÄ• cha
baddhÄ• bandhitabbÄ• , te satte jarÄ• maraá¹‡aá¹ƒ anveti, yathÄ• taá¹ƒ kuminÄ• mukhe y
macche jarÄ• maraá¹‡aá¹ƒ anveti iva, evaá¹ƒ te satte jarÄ• maraá¹‡aá¹ƒ anveti. khÄ«rapak
anveti iva, evaá¹ƒ te satte jarÄ• maraá¹‡aá¹ƒ anvetÄ«ti yojanÄ• kÄ• tabbÄ• . atha vÄ• khÄ
mÄ• taraá¹ƒ anveti iva, kuminÄ• mukhe gahitÄ• macchÄ• jarÄ• maraá¹‡aá¹ƒ anventi iva c
kÄ• mandhÄ• pamattabandhanÄ• ya bandhitabbÄ• , te sattÄ• jarÄ• maraá¹‡aá¹ƒ anventÄ

``idaá¹ƒ suttaá¹ƒyevÄ• â€™â€™ ti vattabbattÄ• ---

``cattÄ• rimÄ• ni, bhikkhave, agatigamanÄ• ni. katamÄ• ni cattÄ• ri? chandÄ• gatiá¹ƒ gacch
gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati, imÄ• ni kho, bhikkhave, cattÄ• r
idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato, athÄ• paraá¹ƒ etadavoca satthÄ• ---

``chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• â€™â€™ ti || ---

idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttanti ---

vuttaá¹ƒ. __chandÄ• _ chandahetunÄ• __dosÄ• _ dosahetunÄ• __bhayÄ• _ bhayahetunÄ
rÄ• jÄ• diko __yo_ vinayadharÄ• diko vÄ• __dhammaá¹ƒ_ sappurisadhammaá¹ƒ __ativatta
__tassa_ rÄ• jÄ• dino vÄ• __tassa_ vinayadharÄ• dino vÄ• __yaso_ kitti ca parivÄ• ro ca
candimÄ• kÄ• á¸·apakkhe pabhÄ• ya nihÄ«yati iva, evaá¹ƒ nihÄ«yatÄ«ti yojanÄ• .

``ettakaá¹ƒyevÄ• â€™â€™ ti \Ne 402/ \Be 284/ vattabbattÄ• __ ``manopubbaá¹…gamÄ•
vahato padanti idaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ _nti vuttaá¹ƒ. attho pÄ• kaá¹-
__aá¹-á¹-hakathÄ• ya_mpi vibhatto.

``middhÄ« yadÄ• hoti mahagghaso ca, niddÄ• yitÄ• samparivattasÄ• yÄ«.

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti || -

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• ge visaye vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato _
suttaá¹ƒ nÄ• ma. nivÄ• papuá¹-á¹-ho __mahÄ• varÄ• ho_ gÄ• masÅ«karo __niddÄ• yitÄ• _
hoti iva, evaá¹ƒ yo __mando_ satto yadÄ• mahagghaso hoti, so mando satto __middhÄ«_
hutvÄ• __niddÄ• yitÄ• _ muduphassasayane muduhatthehi parÄ• masito samparivattasÄ•
upetÄ«ti yojanÄ• .

``ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ, tatuá¹-á¹-hÄ• ya tameva khÄ• dati.

evaá¹ƒ atidhonacÄ• rinaá¹ƒ, sÄ• ni kammÄ• ni nayanti duggatiâ€™â€™ nti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __ayasÄ• _ ayato samuá¹-á¹
__tatuá¹-á¹-hÄ• ya_ tato ayato uá¹-á¹-hahitvÄ• __tameva_ ayaá¹ƒ khÄ• dati iva, evaá¹ƒ __
atikkamitvÄ• dhonacÄ• ripuggalaá¹ƒ __sÄ• ni_ sayaá¹ƒ katÄ• ni akusalakammÄ• ni dugga

``coro yathÄ• sandhimukhe gahÄ«to, sakammunÄ• haÃ±Ã±ati bajjhate ca.

evaá¹ƒ ayaá¹ƒ pecca pajÄ• parattha, sakammunÄ• haÃ±Ã±ati bajjhate cÄ• â€™â€™ ti || -

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. sandhimukhe rÄ• japurisÄ• d
__sakammunÄ• _ attanÄ• katena corakammena haÃ±Ã±ati ca bajjhate ca yathÄ• , evaá¹ƒ
__parattha_ paraloke pecca __sakammunÄ• _ sayaá¹ƒ katena akusalakammunÄ• satthÄ•
addubandhanÄ• dÄ«hi bajjhate cÄ• ti yojanÄ• .

``sukhakÄ• mÄ• ni \Be 285/ bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate sukhaâ€™â€™ nti || ---

__idaá¹ƒ_ \Ne 403/ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. attano sukhaá¹ƒ __
satto aÃ±Ã±Ä• ni sukhakÄ• mÄ• ni bhÅ«tÄ• ni daá¹‡á¸• ena vihiá¹ƒsati, __so_ hiá¹ƒsako sa
na labhatÄ«ti yojanÄ• .

``gunnaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, jimhaá¹ƒ gacchati puá¹…gavo.

sabbÄ• tÄ• jimhaá¹ƒ gacchanti, nette jimhaá¹ƒ gate sati ||

``evameva manussesu, yo hoti seá¹-á¹-hasammato.

so ce adhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukkhaá¹ƒ seti, rÄ• jÄ• ce hoti adhammikoâ€™â€™ ti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. nadiá¹ƒ taramÄ• nÄ• naá¹ƒ g
ce gacchati, evaá¹ƒ nette jimhaá¹ƒ gate sati sabbÄ• __tÄ• _ gÄ• viyo jimhaá¹ƒ gacchanti ya
manussesu __yo_ rÄ• jÄ• seá¹-á¹-hasammato, __so_ rÄ• jÄ• adhammaá¹ƒ carati, evaá¹ƒ
sati itarÄ• pajÄ• __pageva_ paá¹-hamameva adhammaá¹ƒ carati. rÄ• jÄ• adhammiko ce
adhammike sati sabbaá¹ƒ raá¹-á¹-haá¹ƒ dukkhaá¹ƒ setÄ«ti yojanÄ• .

``sukiccharÅ«pÄ• vatime manussÄ• , karonti pÄ• paá¹ƒ upadhÄ«su rattÄ• .

gacchanti te bahujanasannivÄ• saá¹ƒ, nirayaá¹ƒ avÄ«ciá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaâ€™â€

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. ye manussÄ• __upadhÄ«su
__rattÄ• _ rÄ• gÄ• bhibhÅ«tÄ• hutvÄ• __pÄ• paá¹ƒ_ akusalakammaá¹ƒ karonti, __ime_ pA
__sukiccharÅ«pÄ• _ vata suá¹-á¹-hu kicchÄ• pannarÅ«pÄ• vata bhavanti, __te_ pÄ• pakan
bhayÄ• nakaá¹ƒ bahujanasannivÄ• saá¹ƒ nirayaá¹ƒ avÄ«ciá¹ƒ gacchantÄ«ti yojanÄ• .

``phalaá¹ƒ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti || ---

idaá¹ƒ \Be 286/ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __phalaá¹ƒ_ kadaliyÄ• ekantena hanti yathÄ• , phalaá¹ƒ veá¸·uá¹ƒ __ve_ ekantena hanti yathÄ• , phalaá¹ƒ naá¸·aá yathÄ• , gabbho __assatariá¹ƒ_ \Ne 404/ mÄ• taraá¹ƒ __ve_ ekantena hanti yathÄ• , evaá¹ƒ __ve_ ekantena hantÄ«ti yojanÄ• .

``kodhamakkhagaru bhikkhu, lÄ• bhasakkÄ• ragÄ• ravo.

sukhette pÅ«tibÄ«jaá¹ƒva, saddhamme na virÅ«hatÄ«â€™â€™ ti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __sukhette_ sundare khettep na ruhati iva, evaá¹ƒ yo bhikkhu lÄ• bhasakkÄ• ragÄ• ravo __kodhaá¹ƒ_ kujjhanalakkhaá¹‡ __makkhaá¹ƒ_ paraguá¹‡asÄ«lamakkhanalakkhaá¹‡aá¹ƒ makkhaÃ±ca garuá¹ƒ katvÄ• car saddhammasmiá¹ƒ na ruhatÄ«ti yojanÄ• .

<91> ``idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ paduá¹-á¹-hacittaá¹ƒ evaá¹ƒ cetasÄ• pajÄ• nÄ• mi ... pe ... iti me sutaâ€™â€™ nti __idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ s bhikkhave __idha_ sÄ• sane, loke vÄ• ahaá¹ƒ ekaccaá¹ƒ puggalaá¹ƒ paduá¹-á¹-hacittaá¹ƒ __ceto_ cittaá¹ƒ __paricca_ paricchinditvÄ• buddhacakkhunÄ• evaá¹ƒ pajÄ• nÄ• mi. ``kath ce puccheyya, yaÃ±ca paá¹-ipadaá¹ƒ paá¹-ipanno, yaÃ±ca maggaá¹ƒ samÄ• ruá¸·ho ayaá¹ duppaá¹-ipadÄ• ya yena dummaggena __iriyati_ pavattati, tÄ• ya duppaá¹-ipadÄ• ya tena d imasmiá¹ƒ __samaye_ duppaá¹-ipajjanakÄ• le __ayaá¹ƒ_ duppaá¹-ipannaá¹ƒ paá¹-ipanno d ce kÄ• laá¹ƒ kareyya, evaá¹ƒ sati Ä• bhataá¹ƒ vatthu nikkhittaá¹ƒ yathÄ• , evaá¹ƒ niraye nik hetu? bhikkhave __assa_ puggalassa cittaá¹ƒ __paduá¹-á¹-haá¹ƒ_ padositaá¹ƒ __hi_ yasm nikkhitto. evaá¹ƒ __idha_ sÄ• sane, loke vÄ• cetopadosahetu ca pana ekacce __sattÄ• _ p paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ upapajjantÄ«ti pajÄ• nÄ• mÄ«ti. e __tattha_ tasmiá¹ƒ sutte etaá¹ƒ ``paduá¹-á¹-hacittaá¹ƒ Ã±atvÄ• na ... pe ... nirayaá¹ƒ so upa gÄ• thÄ• vacanaá¹ƒ __iti_ evaá¹ƒ vuccati.

satthÄ• __idha_ sÄ• sane, loke vÄ• paduá¹-á¹-hacittaá¹ƒ ekaccaá¹ƒ puggalaá¹ƒ Ã±atvÄ• etamatthaá¹ƒ byÄ• kÄ• si. __imamhi_ imasmiá¹ƒ samaye ayaá¹ƒ puggalo ce kÄ• laá¹ƒ kayi paduá¹-á¹-hacittasamaá¹…gÄ« hi nirayasmiá¹ƒ upapajjeyya, puggalassa cittaá¹ƒ padÅ«sita tasmÄ• upapajjeyya, cetopadosahetu \Be 287/ sattÄ• duggatiá¹ƒ gacchanti Ä• bhataá¹ƒ va yathÄ• , evamevaá¹ƒ \Ne 405/ tathÄ• vidho duppaÃ±Ã±o __so_ padosacitto puggalo kÄ• ya nirayaá¹ƒ upapajjatÄ«ti ayampi attho bhagavatÄ• vutto, iti __me_ mayÄ• sutanti yojanÄ• .

``sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

``sace ca pÄ• pakaá¹ƒ kammaá¹ƒ, karissatha karotha vÄ• .

na vo dukkhÄ• pamutyatthi, upeccapi palÄ• yataâ€™â€™ nti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. sappurisÄ• tumhe __dukkha
jÄ• tidukkhajarÄ• dukkhabyÄ• dhidukkhamaraá¹‡adukkhaapÄ• yadukkha-
atÄ«tavaá¹-á¹-amÅ«lakadukkhaanÄ• gatavaá¹-á¹-amÅ«lakadukkhapaccuppannÄ• hÄ• ramÅ
dukkhassa sace bhÄ• yatha, __vo_ tumhehi __dukkhaá¹ƒ_ tathÄ• aá¹-á¹-havidhaá¹ƒ dukkh
sati Ä• vi vÄ• yadi raho vÄ• pÄ• pakaá¹ƒ kammaá¹ƒ __mÄ• kattha_ mÄ• akattha. sappuri
vÄ• pÄ• pakaá¹ƒ kammaá¹ƒ sace karissatha vÄ• sace karotha vÄ• , evaá¹ƒ sati __upecca
__palÄ• yataá¹ƒ_ palÄ• yantÄ• naá¹ƒ __vo_ tumhÄ• kaá¹ƒ __dukkhÄ• _ aá¹-á¹-havidhÄ• d
natthevÄ• ti yojanÄ• .

``adhammena dhanaá¹ƒ laddhÄ• , musÄ• vÄ• dena cÅ«bhayaá¹ƒ.

mameti bÄ• lÄ• maÃ±Ã±anti, taá¹ƒ kathaá¹ƒ nu bhavissati ||

``antarÄ• yÄ• su bhavissanti, sambhatassa vinassati.

matÄ• saggaá¹ƒ na gacchanti, nanu ettÄ• vatÄ• hatÄ• â€™â€™ ti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. ye bÄ• lÄ• adhammena ca n
saviÃ±Ã±Ä• á¹‡Ä• viÃ±Ã±Ä• á¹‡aá¹ƒ sabbaá¹ƒ labhitabbaá¹ƒ dhanaá¹ƒ laddhÄ• ubhayaá¹
nti maÃ±Ã±anti, tesaá¹ƒ bÄ• lÄ• naá¹ƒ __taá¹ƒ_ ubhayaá¹ƒ dhanaá¹ƒ __kathaá¹ƒ_ kena nu
adhammena sambhatattÄ• ciraá¹-á¹-hitikaá¹ƒ na hoti. __antarÄ• yÄ• _ rÄ• jantarÄ• yÄ• day
bÄ• lÄ• naá¹ƒ bhavissanti. yena adhammavohÄ• rÄ• dikena yaá¹ƒ dhanaá¹ƒ sambhataá¹ƒ,
taá¹ƒ sambhataá¹ƒ dhanaá¹ƒ vinassati. __matÄ• _ marantÄ• te bÄ• lÄ• __saggaá¹ƒ_ suga
hi sobhanehi bhogehi aggoti ``saggoâ€™â€™ ti \Ne 406/ adhippetÄ• \Be 288/. __ettÄ• vat
diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ attahitÄ• naá¹ƒ hÄ• yanena te bÄ• lÄ• __hatÄ•
nanÅ«ti yojanÄ• .

``kathaá¹ƒ khaá¹‡ati attÄ• naá¹ƒ, kathaá¹ƒ mittehi jÄ«rati.

kathaá¹ƒ vivaá¹-á¹-ate dhammÄ• , kathaá¹ƒ saggaá¹ƒ na gacchatiâ€™â€™ ||

``lobhÄ• khaá¹‡ati attÄ• naá¹ƒ, luddho mittehi jÄ«rati.

lobhÄ• vivaá¹-á¹-ate dhammÄ• , lobhÄ• saggaá¹ƒ na gacchatÄ«â€™â€™ ti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. yojanattho pÄ• kaá¹-o.

``caranti bÄ• lÄ• dummedhÄ• , amitteneva attanÄ• .

karontÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, yaá¹ƒ hoti kaá¹-ukapphalaá¹ƒ ||

``na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• anutappati.

yassa assumukho rodaá¹ƒ, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __dummedhÄ• _ nippaÃ±Ã±
kammaá¹ƒ kataá¹ƒ iva, evaá¹ƒ attanÄ• kaá¹-ukapphalaá¹ƒ yaá¹ƒ kammaá¹ƒ kataá¹ƒ hoti, ta
kammaá¹ƒ karontÄ• caranti. yaá¹ƒ kammaá¹ƒ katvÄ• karonto pacchÄ• anutappati, taá¹ƒ k
__yassa_ kammassa vipÄ• kaá¹ƒ __rodaá¹ƒ_ rudanto assumukho paá¹-isevati, taá¹ƒ kataá
yojanÄ• .

``dukkaraá¹ƒ duttitikkhaÃ±ca ... pe ... avÄ«tarÄ• goâ€™â€™ ti __idaá¹ƒ_ suttampi saá¹ƒkil
suttaá¹ƒ nÄ• ma. suttattho __aá¹-á¹-hakathÄ• yaá¹ƒ_ vitthÄ• rato vutto.

``appameyyaá¹ƒ paminanto, kodha vidvÄ• vikappaye.

appameyyaá¹ƒ pamÄ• yinaá¹ƒ, nivutaá¹ƒ taá¹ƒ maÃ±Ã±e akissavaâ€™â€™ nti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __idha_ sÄ• sane __appame
khÄ«á¹‡Ä• savaá¹ƒ puggalaá¹ƒ ``ayaá¹ƒ khÄ«á¹‡Ä• savo puggalo ettakasÄ«lo ettakasamÄ
paminanto __ko_ puthujjano \Ne 407/ vikappaye. appameyyaá¹ƒ khÄ«á¹‡Ä• savapuggalaá
pamÄ• yantaá¹ƒ __taá¹ƒ_ puthujjanaá¹ƒ ayaá¹ƒ __nivutaá¹ƒ_ avakujjapaÃ±Ã±aá¹ƒ __akiss
__maÃ±Ã±e_ maÃ±Ã±Ä• mÄ«ti yojanÄ• .

``purisassa \Be 289/ hi jÄ• tassa, kuá¹-hÄ• rÄ« jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

``na hi satthaá¹ƒ sunisitaá¹ƒ, visaá¹ƒ halÄ• halaá¹ƒ iva.

evaá¹ƒ viraddhaá¹ƒ pÄ• teti, vÄ• cÄ• dubbhÄ• sitÄ• yathÄ• â€™â€™ ti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __dubbhÄ• sitaá¹ƒ_ ariyÅ«pa
pharusavÄ• caá¹ƒ __bhaá¹‡aá¹ƒ_ bhaá¹‡anto bÄ• lo duá¹-á¹-ho puriso __yÄ• ya_ kuá¹-hÄ•
dubbhÄ• sitavÄ• cÄ• ya attÄ• naá¹ƒ chindati, sÄ• kuá¹-hÄ• rÄ«sadisÄ« dubbhÄ• sitavÄ• cÄ
__jÄ• yate_ jÄ• yati, sÄ• dubbhÄ• sitavÄ• cÄ• mukhe jÄ• yati iva, evaá¹ƒ sunisitaá¹ƒ satth
yathÄ• halÄ• halaá¹ƒ visaá¹ƒ mukhe na jÄ• yati, dubbhÄ• sitÄ• vÄ• cÄ• apÄ• yesu __vira
yathÄ• , evaá¹ƒ sunisitaá¹ƒ satthaá¹ƒ apÄ• yesu na pÄ• teti, halÄ• halaá¹ƒ visaá¹ƒ apÄ• yes

<92> á¹• 21 ``yo nindiyaá¹ƒ pasaá¹ƒsati, taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ, kalinÄ• tena sukhaá¹ƒ na vindati ||

``appamatto ayaá¹ƒ kali, yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• , ayameva mahantataro kali.

yo sugatesu manaá¹ƒ padosaye ||

``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ, chattiá¹ƒsatÄ« paÃ±ca ca abbudÄ• ni.

yamariyagarahÄ« nirayaá¹ƒ upeti, vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€™â€™ n

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __yo_ puggalo __nindiyaá¹ƒ_
puggalaá¹ƒ pasaá¹ƒsati, so pasaá¹ƒsako puggalo mukhena kaliá¹ƒ __vicinÄ• ti_ upacinÄ• ti
na vindati. __yo_ sucÄ• rÄ« sÄ«lavÄ• puggalo pasaá¹ƒsiyo hoti, __taá¹ƒ_ vÄ• sucÄ• riá¹ƒ
puggalaá¹ƒ \Ne 408/ __yo_ puggalo \Be 290/ nindati, so nindanto puggalo mukhena kaliá¹ƒ
upacinÄ• ti, tena kalinÄ• sukhaá¹ƒ na vindati.

attanÄ• sahÄ• pi __sabbassa_ dhanassa vasenapi akkhesu yo dhanaparÄ• jayo bhavati, _
dhanaparÄ• jayo appamatto hoti. __yo_ puggalo sugatesu manaá¹ƒ padosaye, tassa pugga
ayameva kali mahantataro hoti.

kasmÄ• ? vÄ• caÃ±ca manaÃ±ca paá¹‡idhÄ• ya __ariyagarahÄ«_ puggalo __yaá¹ƒ_ kÄ• l
so kÄ• lo ``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naÃ±ca chattiá¹ƒsa nirabbudÄ• ni ca paÃ±c
kÄ• le gaá¹‡Ä«yantÄ«â€™â€™ ti tena kÄ• lena samo hoti, tasmÄ• mahantataro hotÄ«ti yo

``yo lobhaguá¹‡e anuyutto ... pe ...

gacchasi kho papataá¹ƒ cirarattaâ€™â€™ nti || ---

__idaá¹ƒ_ suttampi saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __yo_ puggalo lobhaguá¹‡e
punappunaá¹ƒ yutto hoti, __so_ puggalo __aÃ±Ã±e_ puggale vacasÄ• paribhÄ• sati, assad
__avadaÃ±Ã±Å«_ buddhÄ• naá¹ƒ ovÄ• daÃ±Ã±Å« na hoti, maccharÄ« pesuá¹‡iyaá¹ƒ pesu

__mukhadugga_ mukhavisama __vibhÅ«ta_ vigatabhÅ«ta anariya __bhÅ«nahu_ buddhivir
__purisanta_ purisalÄ• maka __kali_ alakkhi avajÄ• taputta tvaá¹ƒ nerayiko asi. __idha_ idÄ
hohi.

ahitÄ• ya rajaá¹ƒ attani __mÄ• Ä• kirasi_ mÄ• pakkhipasi. kibbisakÄ• ri tvaá¹ƒ __sante_ k
garahasi, bahÅ«ni duccaritÄ• ni kammÄ• ni carasi, caritvÄ• tvaá¹ƒ __cirarattaá¹ƒ_ racanavi
narakaá¹ƒ nirayaá¹ƒ gacchasi __kho_ ekaá¹ƒsenÄ• ti yojanÄ• .

nÄ• nÄ• vidhaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhehi ca
vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ vÄ• sanÄ
_ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu soá¸·asasu saá¹ƒkilesabhÄ• giyÄ• dÄ«su suttesu katam
vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• mÄ• ti \Ne 409/ pucchati. ``manopubbaá¹…gamÄ• dh
anapÄ• yinÄ«â€™â€™ ti idaá¹ƒ vÄ• sanÄ• bhÄ• ge puÃ±Ã±abhÄ• ge visaye vÄ• cakaÃ±Ä
__vÄ• sanÄ• bhÄ• giyaá¹ƒ_ suttaá¹ƒ nÄ• ma. attho pÄ• kaá¹-o.

<93> ``mahÄ• nÄ• mo \Be 291/ sakko bhagavantaá¹ƒ etadavoca ... pe ... apÄ• pikÄ• kÄ• I
__idaá¹ƒ_ suttampi vÄ• sanÄ• bhÄ• ge puÃ±Ã±abhÄ• ge visaye vÄ• cakaÃ±Ä• pakabhÄ• v
__vÄ• sanÄ• bhÄ• giyaá¹ƒ_ suttaá¹ƒ nÄ• ma. attho pÄ• kaá¹-o.

``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena na hiá¹ƒsati.

attano sukhamesÄ• no, pecca so labhate sukhaâ€™â€™ nti || ---

__idaá¹ƒ_ suttampi vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. attho pÄ• kaá¹-o.

``gunnaá¹ƒ ce taramÄ• nÄ• naá¹ƒ ... pe ... rÄ• jÄ• ce hoti dhammikoâ€™â€™ ti __idaá¹ƒ_
vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. attho pÄ• kaá¹-o.

<94> ``bhagavÄ• sÄ• vatthiyaá¹ƒ viharati ... pe ... evaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti idaá¹ƒ
pe ... suttaá¹ƒ nÄ• ma. attho pÄ• kaá¹-o.

``kasmÄ• bhagavÄ• janapadacÄ• rikaá¹ƒ caratÄ«â€™â€™ ti puccheyya, sattahi kÄ• raá¹
janapadacÄ• rikaá¹ƒ caranti. katamehi sattahi? desantaragatÄ• naá¹ƒ veneyyÄ• naá¹ƒ vina
á¹-hitÄ• naá¹ƒ ussukkasamuppÄ• danatthaá¹ƒ, sÄ• vakÄ• naá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne nibad
attano ca tattha nibaddhavÄ• se anÄ• saá¹…gadassanatthaá¹ƒ, sambuddhavasitaá¹-á¹-hÄ•
cetiyabhÄ• vasampÄ• danatthaá¹ƒ, bahÅ«naá¹ƒ sattÄ• naá¹ƒ dassanÅ«pasaá¹…kamanÄ•
avuá¹-á¹-hiÄ• diupaddavÅ«pasamanatthaÃ±cÄ• ti imehi sattahi kÄ• raá¹‡ehi buddhÄ• bhag
carantÄ«ti janapadacaraá¹‡akÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ.

``ekapupphaá¹ƒ cajitvÄ• na, sahassaá¹ƒ kappakoá¹-iyo.

deve ceva manusse ca, sesena parinibbutoâ€™â€™ ti || ---

__idaá¹ƒ_ suttampi vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __sahassaá¹ƒ kappakoá¹-iyo
koá¹-iyo.

``assatthe \Ne 410/ haritobhÄ• se, saá¹ƒvirÅ«á¸·hamhi pÄ• dape.

ekaá¹ƒ buddhagataá¹ƒ saÃ±Ã±aá¹ƒ, alabhiá¹ƒhaá¹ƒ patissato ||

``ajja tiá¹ƒsaá¹ƒ tato kappÄ• , nÄ• bhijÄ• nÄ• mi duggatiá¹ƒ.

tisso vijjÄ• sacchikatÄ• , tassÄ• saÃ±Ã±Ä• ya vÄ• sanÄ• â€™â€™ ti || ---

__idaá¹ƒ_ suttampi vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __haritobhÄ• se_ti haritaobh
ahaá¹ƒ alabhiá¹ƒ.

``piá¹‡á¸• Ä• ya \Be 292/ kosalaá¹ƒ puraá¹ƒ ... pe ... vipÄ• ko hoti acintiyoâ€™â€™ ti __ida
vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. aggapuggalo anukampako taá¹‡hÄ• nighÄ• tako
__piá¹‡á¸• Ä• ya_ piá¹‡á¸• aá¹ƒ paá¹-iggaá¹‡hituá¹ƒ kosalaá¹ƒ puraá¹ƒ pÄ• visi.

yassa purisassa hatthe sabbapupphehi alaá¹…kato __vaá¹-aá¹ƒsako_ pupphavaá¹-aá¹ƒsak
puriso rÄ• jamaggena kosalapuraá¹ƒ pavisantaá¹ƒ bhikkhusaá¹…ghapurakkhataá¹ƒ devam
addasa, disvÄ• haá¹-á¹-ho cittaá¹ƒ pasÄ• desi; pasÄ• detvÄ• sambuddhaá¹ƒ upasaá¹…ka

upasaá¹…kamitvÄ• __so_ ayaá¹ƒ __pasanno_ hutvÄ• surabhiá¹ƒ vaá¹‡á¹‡avantaá¹ƒ mar
vaá¹-aá¹ƒsakaá¹ƒ sambuddhassa sehi pÄ• á¹‡Ä«bhi upanÄ• mesi.

tato buddhassa __lapanantarÄ• _ lapanassa vadanassa antarÄ• aggisikhÄ• vaá¹‡á¹‡Ä•

pabhÄ• nikkhami, abbhÄ• vijju nikkhamati iva, evaá¹ƒ Ä• nanÄ• sahassaraá¹ƒsi nikkhamit
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ __karitvÄ• na_ parivaá¹-á¹-etvÄ• muddhani antaradhÄ• yatha

Ä• nando acchariyaá¹ƒ abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ __idaá¹ƒ_ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ
karitvÄ• etaá¹ƒ abravi --- ``mahÄ• muni, sitakammassa hetu ko? taá¹ƒ hetuá¹ƒ byÄ• karohi
bhavissatÄ«â€™â€™ ti.

__yassa_ bhagavato sabbadhammesu Ã±Ä• á¹‡aá¹ƒ sadÄ• pavattati, kaá¹…khÄ• vitaraá¹
kaá¹…khiá¹ƒ vematikaá¹ƒ \Ne 411/ Ä• nandaá¹ƒ theraá¹ƒ etaá¹ƒ abravi. Ä• nanda, yo sopur
pasÄ• dayi, so puriso caturÄ• sÄ«tikappÄ• ni duggatiá¹ƒ na gamissati, devesu devasobhagg
pasÄ• sitvÄ• manujesu __raá¹-á¹-he_ sakalaraá¹-á¹-he manujindo rÄ• jÄ• bhavissati. __so
pabbajitvÄ• , dhammataá¹ƒ sacchikatvÄ• ca dhutarÄ• go __vaá¹-aá¹ƒsako_ nÄ• ma paccek

__tathÄ• gate vÄ• _ sammÄ• sambuddhe vÄ• pacceka__sambuddhe_ vÄ• __tassa_ tath
pasannamhi dakkhiá¹‡Ä• appakÄ• nÄ• ma natthi.

buddhÄ• __evaá¹ƒ_ ettakÄ• ti acintiyÄ• bhavanti. __buddhadhammÄ• _ buddhaguá¹‡Ä•
bhavanti, acintiye pasannÄ• naá¹ƒ __vipÄ• ko_ puÃ±Ã±avipÄ• ko __evaá¹ƒ_ ettakoti acintiy
abravÄ«ti yojanÄ• .

<96> ``idhÄ• haá¹ƒ \Be 293/, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ ... pe ... ayampi attho vutto
sutaâ€™â€™ nti __idaá¹ƒ_ suttampi vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. bhikkhave,
ahaá¹ƒ ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ mama cetasÄ• ekaccassa puggalassa __ceto_ cittaá
evaá¹ƒ pajÄ• nÄ• mi, __yathÄ• _ yena pakÄ• rena ayaá¹ƒ puggalo yaÃ±ca dÄ• nÄ• di__pa
dassanÄ• di__maggaá¹ƒ_ samÄ• ruá¸·ho hutvÄ• taá¹ƒ paá¹-ipadaá¹ƒ, maggaÃ±ca __iriyat
imasmiÃ±ca samaye __ayaá¹ƒ_ puggalo ce kÄ• laá¹ƒ kareyya, evaá¹ƒ sati Ä• bhataá¹ƒ vatt
evaá¹ƒ tÄ• ya paá¹-ipadÄ• ya tena maggena sagge attanikkhitto bhave. taá¹ƒ kissa hetu? bh
puggalassa cittaá¹ƒ __hi_ yasmÄ• __pasannaá¹ƒ_ pasÄ• ditaá¹ƒ, tasmÄ• nikkhitto bhave.
ekacce __sattÄ• _ puggalÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lo
pana upapajjantÄ«ti evaá¹ƒ ahaá¹ƒ pajÄ• nÄ• mÄ«ti bhagavÄ• etamatthaá¹ƒ avoca. __tatth
saá¹…gahavasena pavattaá¹ƒ __etaá¹ƒ_ ``pasannacittaá¹ƒ Ã±atvÄ• na ... pe ... saggaá¹ƒ s
gÄ• thÄ• vacanaá¹ƒ vuccati. ayampi attho bhagavatÄ• vutto, iti __me_ mayÄ• sutanti yojan

``suvaá¹‡á¹‡acchadanaá¹ƒ nÄ• vaá¹ƒ ... pe ... etÄ• disaá¹ƒ katapuÃ±Ã±Ä• labhiâ€™â€™
vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma. __nÄ• ri_ devadhÄ«tÄ• __suvaá¹‡á¹‡acchadana
chÄ• ditaá¹ƒ nÄ• vaá¹ƒ Ä• ruyha tiá¹-á¹-hasi, __pokkharaá¹‡iá¹ƒ_ devapokkharaá¹‡iá¹ƒ ogÄ
pÄ• á¹‡inÄ• chindasi.

devate \Ne 412/ __kena_ kammena __te_ tava tÄ• diso vaá¹‡á¹‡o tÄ• diso Ä• nubhÄ• vo t
__te_ tava ye keci bhogÄ• manasÄ• icchitÄ• bhavanti, te bhogÄ• ca kena kammena upp
tvaá¹ƒ __saá¹ƒsa_ saá¹ƒsÄ• hi __idaá¹ƒ_ sabbaá¹ƒ kissa kammassa ca phalanti sakko puc

devarÄ• jena pucchitÄ• sÄ• devadhÄ«tÄ• attamanÄ• hutvÄ• paÃ±haá¹ƒ puá¹-á¹-hÄ• s
__addhÄ• naá¹ƒ_ dÄ«ghamaggaá¹ƒ paá¹-ipannÄ• ahaá¹ƒ yasassino __kassapassa_ bhag
addassaá¹ƒ, disvÄ• __tattha_ thÅ«pe cittaá¹ƒ pasÄ• desiá¹ƒ. pasannÄ• haá¹ƒ sehi pÄ• á¹‡
pÅ«jesiá¹ƒ. tasseva kammassa idaá¹ƒ sabbaá¹ƒ phalaá¹ƒ vipÄ• ko bhave. katapuÃ±Ã±Ä• h
alabhinti sakkassa byÄ• kÄ• si. iti me sutanti mahÄ• moggallÄ• no vadatÄ«ti yojanÄ• .

``yathÄ• niddhÄ• ritasuttÄ• niyeva \Be 294/ vÄ• sanÄ• bhÄ• giyasuttÄ• ni paripuá¹‡á¹‡Ä• n
``dÄ• nakathÄ• sÄ«lakathÄ• saggakathÄ• puÃ±Ã±akathÄ• puÃ±Ã±avipÄ• kakathÄ• ti ida
_ntiÄ• di vuttaá¹ƒ. tattha yÄ• ya desanÄ• ya dÄ• naÃ±ca dÄ• naphalaÃ±ca dassitaá¹ƒ, sÄ•
nÄ• ma. yÄ• ya desanÄ• ya sÄ«laÃ±ca sÄ«laphalaÃ±ca dassitaá¹ƒ, sÄ• desanÄ• __sÄ«la
saggÄ• ca saggesu nibbattÄ• pakaÃ±ca kammaá¹ƒ dassitaá¹ƒ, sÄ• __saggakathÄ• _ nÄ•
dÄ• nasÄ«labhÄ• vanÄ• divasena dasavidhaá¹ƒ puÃ±Ã±akammaá¹ƒ dassitaá¹ƒ, sÄ• __pu
desanÄ• ya tÄ• disassa puÃ±Ã±akammassa vividho ayaá¹ƒ vipÄ• ko imassa puÃ±Ã±assa v
sÄ• __puÃ±Ã±avipÄ• kakathÄ• _ nÄ• ma.

__dasabaladharÄ• naá¹ƒ_ sammÄ• sambuddhÄ• naá¹ƒ uddissakatesu sarÄ«radhÄ• tuá¹ƒ
katesu thÅ«pesu ye narÄ• pasannÄ• , te narÄ• __tattha_ thÅ«pe __kÄ• raá¹ƒ_ puÃ±Ã±aá
pamodantÄ«ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ vÄ• ... pe ... suttaá¹ƒ.

<97> __devaputtasarÄ«ravaá¹‡á¹‡Ä• _ devaputtasarÄ«rasadisavaá¹‡á¹‡Ä• __subhagasa
sobhaggayuttasaá¹‡á¹-hÄ• nÄ• __sabbe_ janÄ• udakena paá¹ƒsuá¹ƒ temetvÄ• thÅ«paá¹
thÅ«po kassa puggalassa thÅ«poti pucchati.

__sugatte_ sundaragatte devate __tasmiá¹ƒ_ thÅ«pe pasannÄ• ime devamanujÄ• __kÄ•
hutvÄ• jarÄ• maraá¹‡ato \Ne 413/ pamuccare. so ayaá¹ƒ thÅ«po mahesino dasabaladham
veditabboti Ä• hÄ• ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ vÄ• ... pe ... suttaá¹ƒ.

__yÄ• haá¹ƒ_ yÄ• ahaá¹ƒ mahesino thÅ«paá¹ƒ cattÄ• ri uppalÄ• ni ca mÄ• laÃ±ca abhiro
__taá¹ƒ_ puÃ±Ã±aá¹ƒ uá¸·Ä• raá¹ƒ vata __Ä• si_ ahosi. __tato_ kappato ajja kappÄ• tiá¹ƒs
thÅ«paá¹ƒ pÅ«jetvÄ• tattakÄ• ni duggatiá¹ƒ na jÄ• nÄ• mi, vinipÄ• taá¹ƒ na gacchÄ• mÄ«ti
suttaá¹ƒ vÄ• ... pe ... suttaá¹ƒ.

ahaá¹ƒ __bÄ• ttiá¹ƒsalakkhaá¹‡adharassa_ bÄ• ttiá¹ƒsalakkhaá¹‡adharena sampannassa
lokanÄ• thassa thÅ«paá¹ƒ apÅ«jesiá¹ƒ, pÅ«jetvÄ• __satasahassaá¹ƒ kappe_ Ä• yukappe p

puÃ±Ã±aá¹ƒ pasutaá¹ƒ, tena puÃ±Ã±ena vinipÄ• taá¹ƒ __anÄ• gantuna_ anÄ• gantvÄ• __
devarajjÄ• ni ca tÄ• ni akÄ• riá¹ƒ \Be 295/. atha vÄ• devasobhaggaÃ±ca mayÄ• kÄ• ritaá¹
kÄ• ritÄ• ni.

adantadamakassa sÄ• sane __yaá¹ƒ cakkhu_ paÃ±Ã±Ä• cakkhu paá¹‡ihitaá¹ƒ, tathÄ• __
vimuttacittaá¹ƒ paá¹‡ihitaá¹ƒ, taá¹ƒ sabbaá¹ƒ paÃ±Ã±Ä• cakkhu vimuttacittaá¹ƒ __me_ may
vidhutalatÄ• saá¹…khÄ• tataá¹‡hÄ• hutvÄ• __vimuttacittÄ• _ phalavimuttacittasampannÄ•
__idaá¹ƒ_ suttaá¹ƒ vÄ• ... pe ... suttaá¹ƒ.

<98> __vimuttacitte_ phalavimuttacittasampanne __akhile_ paÃ±cacetokhÄ«larahite anÄ•
araá¹‡avihÄ• rasÄ«le __asaá¹…gamÄ• nase_ alaggamÄ• nase paccekabuddhasmiá¹ƒ sÄ•
dakkhiá¹‡aá¹ƒ adÄ• siá¹ƒ.

__tasmiá¹ƒ_ paccekabuddhe __uttamaá¹ƒ dhammaá¹ƒ_ paccekabodhidhammaá¹ƒ __okap
atthÄ«â€™â€™ ti saddahiá¹ƒ. __evaá¹ƒ_ ariyavihÄ• rena vihÄ• rÄ«hi paccekabuddhehi __
__siyÄ• _ bhave, kudÄ• supi ca ahaá¹ƒ apekkhavÄ• mÄ• bhaveyyanti mÄ• nasaá¹ƒ tasmi
``iminÄ• paccekabuddhena laddhadhammaá¹ƒ ahampi sacchikareyyaâ€™â€™ nti cittaá¹ƒ

__tasseva_ paccekabuddhe katasseva kammassa vipÄ• kato ahaá¹ƒ dÄ«ghÄ• yukesu __a
ti pariggahÄ• bhÄ• vena apariggahesu visesagÄ• mÄ«su ahÄ«nagÄ• mÄ«su __kurÅ«su_ u
sattesu sahassakkhattuá¹ƒ __upapajjatha_ upapajjiá¹ƒ.

tasseva \Ne 414/ kammassa vipÄ• kato vicitramÄ• lÄ• bharaá¹‡Ä• nulepÄ«su __yasassÄ«
devo ahaá¹ƒ visiá¹-á¹-hakÄ• yÅ«pagato hutvÄ• sahassakkhattuá¹ƒ upapajjatha.

tasseva kammassa vipÄ• kato ahaá¹ƒ vimuttacitto akhÄ«lo anÄ• savo hutvÄ• __hitÄ• hitÄ
kusalÄ• kusalavÄ«tivattehi antimadehadhÄ• ribhi __imehi_ paccekabuddhehi, buddhasÄ• v
samÄ• gamo Ä• si.

``sÄ«lavato yaá¹ƒ icchitaá¹ƒ, taá¹ƒ samijjhateâ€™â€™ ti imaá¹ƒ vacanaá¹ƒ tathÄ• gato jino
avaca kho, __yathÄ• yathÄ• _ yena yena pakÄ• rena me manasÄ• vicintitaá¹ƒ, __tathÄ• _
samiddhaá¹ƒ bhavati. __ayaá¹ƒ_ bhavo antimo bhavoti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ vÄ• ...

ekatiá¹ƒsamhi \Be 296/ kappamhi jino anejo anantadassÄ« __ ``sikhÄ«â€™â€™ _ti itinÄ• n
bhagavato rÄ• jÄ• bhÄ• tÄ• __sikhiddhe_ ca sikhÄ« itinÄ• make buddhe ca tassa bhagava
lokavinÄ• yakamhi parinibbute sati devÄ• tidevassa naruttamassa mahesino vipulaá¹ƒ maha
gÄ• vutikaá¹ƒ thÅ«paá¹ƒ akÄ• siá¹ƒ.

__tasmiá¹ƒ_ thÅ«pe __baliá¹ƒ_ pÅ«jÄ• baliá¹ƒ abhihÄ• rÄ« manusso jÄ• tisumanaá¹ƒ pagg
__assa_ manussassa ekaá¹ƒ pupphaá¹ƒ vÄ• tena paharitaá¹ƒ hutvÄ• patitaá¹ƒ. ahaá¹ƒ __t
pupphaá¹ƒ gahetvÄ• __tasseva_ pupphasÄ• mikassa adÄ• siá¹ƒ.

__so_ manusso pupphasÄ• miko abhippasannacitto hutvÄ• maá¹ƒ ``tvameva etaá¹ƒ ekaá¹
adÄ• si. __dadÄ• sÄ«_ti ettha da-kÄ• ro Ä• gamo. ahaá¹ƒ __taá¹ƒ_ ekaá¹ƒ pupphaá¹ƒ gahe
buddhaguá¹‡aá¹ƒ punappunaá¹ƒ anussaranto yasmiá¹ƒ kappe abhiropayiá¹ƒ, __tato_ kappa
ahesuá¹ƒ. tesu kappesu duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vinipÄ• taÃ±ca na gacchÄ• mi, idaá¹
phalanti avocÄ• ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ vÄ• ... pe ... suttaá¹ƒ.

__brahmadattassa_ brahmadattanÄ• makassa rÄ• jino kapilaá¹ƒ nÄ• ma nagaraá¹ƒ __suvi
suá¹-á¹-hu vibhattaá¹ƒ, __mahÄ• pathaá¹ƒ_ mahÄ• pathasampannaá¹ƒ __Ä• kiá¹‡á¹‡aá¹ƒ,
paripuá¹‡á¹‡aá¹ƒ, iddhaá¹ƒ phÄ«taÃ±ca Ä• si.

paÃ±cÄ• lÄ• naá¹ƒ \Ne 415/ tattha puruttame ahaá¹ƒ kummÄ• saá¹ƒ vikkiá¹‡iá¹ƒ, so ahaá¹
__upariá¹-á¹-haá¹ƒ_ upasamÄ«pe á¹-hitaá¹ƒ ariá¹-á¹-haá¹ƒ nÄ• ma __sambuddhaá¹ƒ_ pacc
disvÄ• haá¹-á¹-ho cittaá¹ƒ pasÄ• detvÄ• naruttamaá¹ƒ ariá¹-á¹-haá¹ƒ me gehasmiá¹ƒ __ya
__vijjatha_ vijji, tena dhuvabhattena nimantesiá¹ƒ.

__yato ca_ yasmiá¹ƒ kÄ• le ca kattiko yassaá¹ƒ pannarasÄ«puá¹‡á¹‡o, sÄ• __puá¹‡á¹‡am
upaá¹-á¹-hitÄ• , __tato ca_ tasmiá¹ƒ kÄ• le ca ahaá¹ƒ navaá¹ƒ dussayugaá¹ƒ gayha __ariá¹
ariá¹-á¹-hanÄ• makassa paccekabuddhassa upanÄ• mesiá¹ƒ.

naruttamo anukampako kÄ• ruá¹‡iko taá¹‡hÄ• nighÄ• tako __muni_ paccekabuddho __pas
paá¹-iggaá¹‡hi.

ahaá¹ƒ \Be 297/ kalyÄ• á¹‡aá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ kammaá¹ƒ karitvÄ• na deve ca man
cuto bÄ• rÄ• á¹‡asiyaá¹ƒ nagare aá¸• á¸• he kulasmiá¹ƒ seá¹-á¹-hissa ekaputtako uppajjiá¹ƒ
Ä• siá¹ƒ.

__tato ca_ tasmiá¹ƒ kÄ• le viÃ±Ã±utaá¹ƒ patto hutvÄ• devaputtena codito ahaá¹ƒ pÄ• sÄ•
__sambuddhaá¹ƒ_ bhagavantaá¹ƒ gotamaá¹ƒ upasaá¹…kamiá¹ƒ.

__so_ sambuddho bhagavÄ• gotamo anukampÄ• ya me dhammaá¹ƒ adesesi. __dukkhaá¹
__dukkhasamuppÄ• daá¹ƒ_ samudayasaccaÃ±ca __dukkhassa atikkamaá¹ƒ_ nirodhasacca
aá¹-á¹-haá¹…gikaá¹ƒ dukkhÅ«pasamagÄ• minaá¹ƒ __maggaá¹ƒ_ maggasaccaÃ±ca iti cattÄ
taduppÄ• dakaá¹ƒ dhammaá¹ƒ __muni_ bhagavÄ• gotamo adesayi.

ahaá¹ƒ __tassa_ bhagavato gotamassa vacanaá¹ƒ sutvÄ• sÄ• sane rato hutvÄ• vihariá¹ƒ
atandito hutvÄ• samathaá¹ƒ paá¹-ivijjhiá¹ƒ.

ajjhattaÃ±ca ye Ä• savÄ• , bahiddhÄ• ca ye Ä• savÄ• maggena samucchinnÄ• Ä• suá¹ƒ,
vijjiá¹ƒsu, puna na ca uppajjare.

dukkhaá¹ƒ ``pariyantakataá¹ƒ yassa dukkhassÄ• â€™â€™ ti __pariyantakataá¹ƒ_ Ä• si, ay
jÄ• timaraá¹‡asaá¹ƒsÄ• ro \Ne 416/ __carimo_ antimo Ä• si, idÄ• ni imassa attabhÄ• vassa
mama natthÄ«ti avocÄ• ti yojanÄ• . yaá¹ƒ nÄ• nÄ• vidhaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá
niddhÄ• ritaá¹ƒ, __idaá¹ƒ_ nÄ• nÄ• vidhaá¹ƒ suttaá¹ƒ vÄ• sanÄ• bhÄ• ge puÃ±Ã±akoá¹-á¹-
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __vÄ• sanÄ• bhÄ• giyaá¹ƒ_ suttaá¹ƒ nÄ• ma.

nÄ• nÄ• vidhaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhehi ca
nibbedhabhÄ• giyaá¹ƒ suttaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ nibbedhabh
_ntiÄ• di vuttaá¹ƒ. __tattha_ tesu soá¸·asasu saá¹ƒkilesabhÄ• giyÄ• dÄ«su suttesu katamaá
nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• mÄ• ti pucchati.

__uddhaá¹ƒ_ brahmaloke __adho_ kÄ• mÄ• vacare bhave __sabbadhi_ sabbesu bhavesu
``ayaá¹ƒ_ nÄ• ma dhammo ahaá¹ƒ asmÄ«â€™â€™ ti anÄ• nupassÄ«, evaá¹ƒ vimutto arah
apunabbhavÄ• ya __udatÄ• ri_ uttiá¹‡á¹‡oti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ nibbedhabhÄ• ge
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __nibbedhabhÄ• giyaá¹ƒ_ suttaá¹ƒ nÄ• ma.

``ettakamevÄ• â€™â€™ ti \Be 298/ vattabbattÄ• __ ``sÄ«lavatoâ€™â€™ _tiÄ• di vuttaá¹ƒ
puggalassa ``kinti __me_ mama avippaá¹-isÄ• ro __jÄ• yeyya_ pavatteyyÄ• â€™â€™ ti cet
kÄ• tabbÄ• . Ä• nanda, sÄ«lavato avippaá¹-isÄ• ro yaá¹ƒ __jÄ• yeyya_ pavatteyya, __esÄ•
jÄ• yanÄ• pavattanÄ• dhammatÄ• bhavati. Ä• nanda, __avippaá¹-isÄ• rinÄ• _ puggalena
__jÄ• yeyya_ pavatteyyÄ• â€™â€™ ti cetanÄ• na karaá¹‡Ä«yÄ• , Ä• nanda, __avippaá¹-is
yaá¹ƒ __jÄ• yeyya_ pavatteyya, __esÄ• _ pÄ• mojjassa jÄ• yanÄ• pavattanÄ• dhammatÄ•
yojanÄ• nayÄ• nusÄ• rena yojanÄ• nayo gahetabbo. __idaá¹ƒ_ suttampi nibbedhabhÄ• giya

__Ä• tÄ• pino_ kilesÄ• naá¹ƒ Ä• tÄ• pena sammappadhÄ• nena samannÄ• gatassa __jhÄ•
__brÄ• hmaá¹‡assa_ bÄ• hitapÄ• passa khÄ«á¹‡Ä• savassa __dhammÄ• _ anulomapacca
bodhipakkhiyadhammÄ• __yadÄ• _ yasmiá¹ƒ kÄ• le __have_ ekantena __pÄ• tubhavanti_
catuariyasaccadhammÄ• __pÄ• tubhavanti_ pakÄ• sayanti abhisamayavasena pÄ• kaá¹-Ä
pÄ• tubhavanakÄ• le __assa_ Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa khÄ«á¹‡Ä• savassa
apagacchanti nirujjhanti. kasmÄ• ? __sahetudhammaá¹ƒ_ avijjÄ• dikena hetunÄ• saha pav
sukhena asammissaá¹ƒ dukkhakkhandhadhammaá¹ƒ __yato_ yasmÄ• __pajÄ• nÄ• ti_ aÃ±
tato tasmÄ• vapayanti apagacchanti nirujjhantÄ«ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ nibbedhabh

nÄ• ma.

dutiyagÄ• thÄ• yaá¹ƒ pana __paccayÄ• naá¹ƒ khayaá¹ƒ_ khayasaá¹…khÄ• taá¹ƒ nibbÄ• n
aÃ±Ã±Ä• si paá¹-ivijjhi, tato tasmÄ• sabbÄ• pi kaá¹…khÄ• vapayantÄ«ti yojanÄ• . __idaá¹
nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

tissa, tvaá¹ƒ kiá¹ƒ nu kujjhasi? mÄ• kujjhi, tissa, __te_ tava __akkodho_ akujjhanaá¹ƒ __va
__hi_ saccaá¹ƒ, tissa, tayÄ• kodhamÄ• namakkhavinayatthaá¹ƒ brahmacariyaá¹ƒ vussati n
yojanÄ• .

__Ä• raÃ±Ã±aá¹ƒ_ Ä• raÃ±Ã±akaá¹ƒ paá¹ƒsukÅ«likaá¹ƒ __aÃ±Ã±Ä• tuÃ±chena_
aÃ±Ã±Ä• taanabhilakkhitagharapaá¹-ipÄ• á¹-iyÄ• á¹-hatvÄ• uÃ±chena piá¹‡á¸• apÄ• tacar
missakabhojanena yÄ• pentaá¹ƒ nandaá¹ƒ __kadÄ• _ kÄ• le ahaá¹ƒ passeyyanti avocÄ• ti
nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

gotama \Be 299/, __kiá¹ƒsu_ katamaá¹ƒ __chetvÄ• _ vadhitvÄ• vadhanto kodhapariá¸·Ä• k
sukhaá¹ƒ __seti_ sayati, __kiá¹ƒsu_ katamaá¹ƒ __chetvÄ• _ vadhitvÄ• vadhanto kodhavinÄ
vinaá¹-á¹-hadomanasso hutvÄ• na socati, gotama, tvaá¹ƒ kissa ekadhammassa __vadhaá¹
brÄ• hmaá¹‡o pucchati.

brÄ• hmaá¹‡a, __kodhaá¹ƒ_ kujjhanaá¹ƒ __chetvÄ• _ vadhitvÄ• vadhanto kodhapariá¸·Ä•
sukhaá¹ƒ __seti_ sayati, __kodhaá¹ƒ_ kujjhanaá¹ƒ __chetvÄ• _ vadhitvÄ• vadhanto kodhav
vinaá¹-á¹-hadomanasso hutvÄ• na socati, __visamÅ«lassa_ visasadisassa dukkhassa mÅ«
__madhuraggassa_ madhurasaá¹…khÄ• tassa sukhapariyosÄ• nassa __kodhassa_ kujjhan
__ariyÄ• _ buddhÄ• dayo puggalÄ• pasaá¹ƒsanti. __hi_ saccaá¹ƒ __taá¹ƒ_ kodhaá¹ƒ kujjha
vadhanto kodhavinÄ• sena vinaá¹-á¹-hadomanasso hutvÄ• __seti_ sayatÄ«ti yojanÄ• . __m
madhuraá¹ƒ cetasikasukhaá¹ƒ assÄ• daaggaá¹ƒ pariyosÄ• naá¹ƒ assa kodhassÄ• ti __mad
kujjhantassa hi akkositvÄ• paribhÄ• sitvÄ• paharitvÄ• pariyosÄ• ne cetasikasukhassÄ• do
suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

gotama, hananto dhÄ«ro uppatitaá¹ƒ __kiá¹ƒsu_ katamaá¹ƒ __hane_ haneyya. vinodento d
\Ne 418/ katamaá¹ƒ __vinodaye_ vinodayeyya. pajahanto dhÄ«ro __kiá¹ƒ ca_ katamaá¹ƒ __
dhÄ«rassa __kissa_ dhammassa abhisamayo sukhoti devatÄ• pucchati.

devaputta, hananto dhÄ«ro uppatitaá¹ƒ __kodhaá¹ƒ_ kujjhanaá¹ƒ __hane_ haneyya. vinod
rÄ• gaá¹ƒ __vinodaye_ vinodayeyya. pajahanto dhÄ«ro avijjaá¹ƒ __pajahe_ pajaheyya. sac
sukhoti bhagavÄ• avocÄ• ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ.

<101> bhagavÄ• sattiyÄ• __omaá¹-á¹-ho_ uparito yÄ• va heá¹-á¹-hÄ• viddho puriso sattip
Ä• rabhati viya, agginÄ• matthake __á¸• ayhamÄ• no_ Ä• dittasiro puriso agginibbÄ• panat
iva, evaá¹ƒ kÄ• marÄ• gena á¸• ayhamÄ• no bhikkhu __kÄ• marÄ• gappahÄ• nÄ• ya_ kÄ•
vÄ• yamamÄ• no __sato_ satisampanno hutvÄ• __paribbaje_ vihareyyÄ• ti devatÄ• kathe

bhagavÄ• \Be 300/ pana ``samucchedappahÄ• nÄ• ya vÄ«riyaá¹ƒ Ä• rabhÄ«yatÄ«â€™â€
viya omaá¹-á¹-hoâ€™â€™ _tiÄ• dimÄ• ha. devaputta, sattiyÄ• __omaá¹-á¹-ho_ puriso satti
Ä• rabhati viya, agginÄ• matthake __á¸• ayhamÄ• no_ Ä• dittasiro puriso agginibbÄ• panat
iva, evaá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ• abhibhÅ«to bhikkhu sakkÄ• yadiá¹-á¹-hiyÄ• __pahÄ• n
samucchedappahÄ• nÄ• ya appamatto vÄ• yamamÄ• no __sato_ satisampanno hutvÄ• __
avocÄ• ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma.

sabbe __nicayÄ• _ bhogÄ• __khayantÄ• _ khayapariyosÄ• nÄ• bhavanti, sabbe __samus
patanapariyosÄ• nÄ• bhavanti, __sabbesaá¹ƒ_ sattÄ• naá¹ƒ maraá¹‡amÄ• gamma __sabb
addhuvaá¹ƒ bhavati, iti __etaá¹ƒ_ vuttappakÄ• raá¹ƒ __bhayaá¹ƒ_ bhayahetuá¹ƒ __maraá¹‡
__apekkhamÄ• no paá¹‡á¸• ito sukhÄ• vahÄ• ni_ diá¹-á¹-hadhammikasamparÄ• yikasukhÄ
dÄ• nasÄ«labhÄ• vanÄ• mayapuÃ±Ã±Ä• ni kayirÄ• thÄ• ti devatÄ• avoca.

devaputta, sabbe __nicayÄ• _ bhogÄ• __khayantÄ• _ khayapariyosÄ• nÄ• , sabbe __sam
patanapariyosÄ• nÄ• , __sabbesaá¹ƒ_ sattÄ• naá¹ƒ maraá¹‡amÄ• gamma __sabbesaá¹ƒ_
addhuvaá¹ƒ, iti __etaá¹ƒ_ vuttappakÄ• raá¹ƒ __bhayaá¹ƒ_ bhayahetuá¹ƒ maraá¹‡aá¹ƒ apek
sabbasaá¹…khÄ• rupasamaá¹ƒ nibbÄ• naá¹ƒ apekkhamÄ• no \Ne 419/ paá¹‡á¸• ito __lokÄ
__pajahe_ pajaheyyÄ• ti bhagavÄ• avocÄ• ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ nibbedhabhÄ• g

mÄ• vidha __yesaá¹ƒ_ munÄ«naá¹ƒ cittaá¹ƒ __jhÄ• narataá¹ƒ_ jhÄ• ne rataá¹ƒ hoti, te mu
socanti. __paÃ±Ã±avÄ• _ maggapaÃ±Ã±avÄ• susamÄ• hito Ä• raddhavÄ«riyo __pahitatto_
puggalo duttaraá¹ƒ __oghaá¹ƒ_ saá¹ƒsÄ• roghaá¹ƒ tarati.

kÄ• masaÃ±Ã±Ä• ya __virato_ vigatacitto yo khÄ«á¹‡Ä• savo __sabbasaá¹ƒyojanÄ• tÄ«to_
saá¹ƒyojane atÄ«to nandibhavaparikkhÄ«á¹‡o ahosi, __so_ khÄ«á¹‡Ä• savo __gambhÄ«re
sÄ«datÄ«ti yojanÄ• . nandisaá¹…khÄ• tÄ• taá¹‡hÄ• ca kÄ• mabhavarÅ«pabhavaarÅ«pab
nandibhavÄ• parikkhÄ«á¹‡Ä• yassa khÄ«á¹‡Ä• savassÄ• ti __nandibhavaparikkhÄ«á¹‡o_
suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• ma.

__arahataá¹ƒ_ \Be 301/ arahantÄ• naá¹ƒ buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ __dham
sattatiá¹ƒsabodhipakkhiyabhedaÃ±ca dhammaá¹ƒ yo paá¹‡á¸• ito __saddahÄ• no_ saddah
__appamatto_ vicakkhaá¹‡o hutvÄ• __sussÅ«saá¹ƒ_ sussÅ«santo bhave, so paá¹‡á¸• ito _
lokiyalokuttarapaÃ±Ã±aá¹ƒ __labhate_ labhati.

yo vÄ«riyavÄ• puggalo __patirÅ«padesakÄ• rÄ«_ desakÄ• lÄ• dÄ«ni ahÄ• petvÄ• lokiyalo
adhigamÅ«pÄ• yaá¹ƒ karoti, __dhuravÄ• _ cetasikavÄ«riyena anikkhittadhuro __uá¹-á¹-hÄ•
uá¹-á¹-hÄ• nasampanno hoti, so vÄ«riyavÄ• puggalo __dhanaá¹ƒ_ lokiyalokuttaradhanaá¹ƒ
__saccena_ vacÄ«saccena ca paramatthasaccena ca buddhÄ• diko saccadhamme á¹-hito s
__dadaá¹ƒ_ dadanto yaá¹ƒ kiÃ±ci icchitaá¹ƒ patthitaá¹ƒ catusaá¹…gahavatthuá¹ƒ dadanto s
__mittÄ• ni_ ekantamittÄ• ni __ganthati_ sampÄ• deti, __evaá¹ƒ_ catÅ«hi saccadhammadh
sappuriso __asmÄ• _ lokÄ• paraá¹ƒ lokaá¹ƒ __pecca_ gantvÄ• ekantena sokakÄ• raá¹‡as
yojanÄ• .

gotama, sabbaganthappahÄ«no tÄ«hi bhavehi vippamutto __sato_ satisampanno tvaá¹ƒ, s
devamanussÄ• dikaá¹ƒ __yaá¹ƒ anusÄ• sasi_ yaá¹ƒ anusÄ• sanaá¹ƒ karosi, __taá¹ƒ_ anus
sabbaganthappahÄ«nassa \Ne 420/ tÄ«hi bhavehi __vippamuttassa_ samaá¹‡assa __te_ ta
sakkanÄ• mako mÄ• rapakkhiko yakkho gÄ• thÄ• ya ajjhabhÄ• si.

__ ``sakka_ sakkanÄ• maka yakkha anukampitena purisena saddhiá¹ƒ yena kenaci __vaá¹
__saá¹ƒvÄ• so_ ekasmiá¹ƒ á¹-hÄ• ne sahavÄ• so jÄ• yati, __taá¹ƒ_ anukampitabbaá¹ƒ sah
sappaÃ±Ã±o manasÄ• __anukampituá¹ƒ na arahati_ anukampituá¹ƒyeva arahati. yÄ• __a
__anuddayÄ• _ mettÄ• , muditÄ• ca uppannÄ• , tÄ• ya anukampÄ• ya karuá¹‡Ä• ya, tÄ• ya
ca samussÄ• hitena pasannena manasÄ• yo __sappaÃ±Ã±o_ sappuriso __aÃ±Ã±aá¹ƒ_ de
anusÄ• sati_ yaá¹ƒ anusÄ• sanaá¹ƒ karoti, so sappaÃ±Ã±o sappuriso tena anusÄ• sanena
kÄ• macchandÄ• dÄ«naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ vasena ananulomasaá¹ƒyogena saá¹ƒyutto
yojanÄ• .

<102> samaá¹‡a \Be 302/, rÄ• go ca doso ca ime dve dhammÄ• __kutonidÄ• nÄ• , _ kiá¹ƒ
bhavanti, arati ca rati ca lomahaá¹ƒso ca ime tayo kutojÄ• kuto bhavanti? kumÄ• rakÄ• __
gahetvÄ• pÄ• de dÄ«ghasuttakena bandhitvÄ• suttakoá¹-iá¹ƒ aá¹…guliyaá¹ƒ veá¹-hetvÄ•
manovitakkÄ• kuto samuá¹-á¹-hÄ• ya cittaá¹ƒ osajantÄ«ti sÅ«cilomayakkho bhagavantaá¹ƒ

rÄ• go ca doso ca ime dve dhammÄ• __itonidÄ• nÄ• _ ito attabhÄ• vato nidÄ• nÄ• jÄ• ya
lomahaá¹ƒso ca ime tayo __itojÄ• _ ito attato bhavanti; kumÄ• rakÄ• __dhaá¹…kaá¹ƒ_ kÄ•
dÄ«ghasuttakena bandhitvÄ• suttakoá¹-iá¹ƒ aá¹…guliyaá¹ƒ veá¹-hetvÄ• osajanti iva, evaá¹
attabhÄ• vato samuá¹-á¹-hÄ• ya cittaá¹ƒ osajanti.

nigrodhassa __khandhajÄ• _ pÄ• rohÄ• sÄ• khÄ• su jÄ• yanti iva, vane rukkhaá¹ƒ nissÄ•
taá¹ƒ rukkhaá¹ƒ ajjhottharitvÄ• __vitatÄ• _ otatavitatÄ• tiá¹-á¹-hati iva, evaá¹ƒ, yakkha, tvaá
__snehajÄ• _ taá¹‡hÄ• snehato jÄ• tÄ• __attasambhÅ«tÄ• _ attani sambhÅ«tÄ• puna ane
pÄ• pamanovitakkÄ• ceva taá¹ƒsampayuttakilesÄ• ca __kÄ• mesu_ vatthukÄ• mesu __vis

á¹-hitÄ• .

__ye_ paá¹‡á¸• itÄ• ``yaá¹ƒ nidÄ• naá¹ƒ assa attabhÄ• vassÄ• â€™â€™ ti __yatonidÄ• na
samudayasaccaá¹ƒ \Ne 421/ pajÄ• nanti, __te_ paá¹‡á¸• itÄ• attabhÄ• vasaá¹…khÄ• tassa
nidÄ• nabhÅ«taá¹ƒ __naá¹ƒ_ kilesagahanaá¹ƒ samudayasaccaá¹ƒ maggasaccena __vinode
apunabhavasaá¹…khÄ• tÄ• ya nirodhasaccatthÄ• ya __atiá¹‡á¹‡apubbaá¹ƒ_ anamatagge s
atiá¹‡á¹‡apubbaá¹ƒ __duttaraá¹ƒ imaá¹ƒ oghaá¹ƒ_ catubbidhaá¹ƒ saá¹ƒkilesoghaá¹ƒ tarant
yojanÄ• .

``bhagavÄ• , samaá¹‡adhammassa karaá¹‡aá¹ƒ nÄ• ma __dukkaraá¹ƒ, _ bhagavÄ• , sama
__sudukkaraá¹ƒ_ suá¹-á¹-hutaraá¹ƒ dukkaraâ€™â€™ nti eko kulaputto pabbajitvÄ• samaá¹
ariyabhÅ«miá¹ƒ appatvÄ• kÄ• laá¹ƒ katvÄ• devaloke nibbatto, so devaputto bhagavantaá¹
kÄ• mada, sÄ«lasamÄ• hitÄ• __á¹-hitattÄ• _ á¹-hitasabhÄ• vÄ• satta __sekkhÄ• _ puggal
samaá¹‡adhammaá¹ƒ karonti. __anagÄ• riyupetassa_ anagÄ• riyaá¹ƒ niggehabhÄ• vaá¹ƒ u
303/ __tuá¹-á¹-hi_ catupaccayasantoso sukhÄ• vahÄ• hotÄ«â€™â€™ ti bhagavÄ• avoca.

``bhagavÄ• , __yadidaá¹ƒ_ yÄ• esÄ• tuá¹-á¹-hi sukhÄ• vahÄ• , esÄ• tuá¹-á¹-hi dullabhÄ•
Ä• ha. ``kÄ• mada, __yesaá¹ƒ_ sekkhÄ• naá¹ƒ mano divÄ• ca ratto ca __bhÄ• vanÄ• ya ra
sekkhÄ• dullabhaá¹ƒ vÄ• pi tussanaá¹ƒ labhantÄ«â€™â€™ ti bhagavÄ• avoca.

``bhagavÄ• , __yadida_á¹ƒ yaá¹ƒ idaá¹ƒ cittaá¹ƒ bhÄ• vanÄ• ya rataá¹ƒ, taá¹ƒ cittaá¹ƒ duss
devaputto Ä• ha. ``kÄ• mada, ye ariyÄ• indriyÅ«pasame rattindivaá¹ƒ ratÄ• , te ariyÄ• duss
cittaá¹ƒ samÄ• dahanti, kÄ• mada, te ariyÄ• maccuno __jÄ• laá¹ƒ_ kilesajÄ• laá¹ƒ chetvÄ•
ti bhagavÄ• avoca.

``bhagavÄ• , yo maggo pubbabhÄ• gapaá¹-ipadÄ• vasena visamo, so maggo duggamoâ€™
``kÄ• mada, ariyÄ• duggame visame vÄ• pi maggaá¹ƒ gacchanti, anariyÄ• visame magge
ariyÄ• naá¹ƒ so maggo samova bhave, na asamo. __hi_ saccaá¹ƒ __visame_ visattakÄ• ye
bhavantÄ«â€™â€™ ti bhagavÄ• avocÄ• ti yojanÄ• .

<103> yaá¹ƒ jetavanaá¹ƒ isisaá¹…ghanisevitaá¹ƒ dhammarÄ• jena Ä• vutthaá¹ƒ, idaá¹ƒ taá
__pÄ«tisaÃ±jananaá¹ƒ_ pÄ«tiyÄ• saÃ±jananaá¹ƒ karaá¹ƒ hi karaá¹ƒ eva.

__kammaá¹ƒ_ maggacetanÄ• kammaÃ±ca __vijjÄ• _ maggapaÃ±Ã±Ä• ca __dhammo_ sa
422/ dhammo __sÄ«laá¹ƒ, _ sÄ«le á¹-hitassa __jÄ«vitaá¹ƒ_ uttamaá¹ƒ, __etena_ aá¹-á¹-haa
sujjhanti, gottena vÄ• dhanena vÄ• sattÄ• na sujjhanti.

__tasmÄ• _ maggeneva sattÄ• naá¹ƒ visujjhanato attano atthaá¹ƒ __sampassaá¹ƒ_ passan

__yoniso_ upÄ• yena __dhammaá¹ƒ_ bodhipakkhiyadhammaá¹ƒ __vicine_ vicineyya, __eva
ariyamagge vicinanto puggalo sujjhati.

sÄ• riputto sÄ«lena ca upasamena ca pÄ• raá¹…gato iva, evaá¹ƒ yopi bhikkhu sÄ«lena ca
pÄ• raá¹…gato, so bhikkhu __etÄ• va paramo_ sÄ• riputtasadisova siyÄ• ti anÄ• thapiá¹‡á¸
bhagavantaá¹ƒ upasaá¹…kamitvÄ• Ä• hÄ• ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ nibbedhabhÄ• g

__atÄ«taá¹ƒ_ \Be 304/ atÄ«takkhandhapaÃ±cakaá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ«hi nÄ• nvÄ• gam
anÄ• gatakkhandhapaÃ±cakaá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ«hi __nappaá¹-ikaá¹…khe_ na patthey
__pahÄ«naá¹ƒ_ niruddhaá¹ƒ atthaá¹…gataá¹ƒ, tasmÄ• atÄ«tassa pahÄ«nattÄ• niruddhatt
nÄ• nvÄ• gameyya. __yaá¹ƒ_ yasmÄ• anÄ• gataá¹ƒ appattaá¹ƒ, tasmÄ• na paá¹-ikaá¹…kh

__paccuppannaá¹ƒ_ khandhapaÃ±cakaá¹ƒ vayadhammaá¹ƒ yattha yattha santÄ• ne vÄ• ,
vÄ• uppannaá¹ƒ, __tattha tattha_ santÄ• ne vÄ• , __tattha tattha_ araÃ±Ã±Ä• dÄ«su vÄ• n
yÄ• hi aniccÄ• nupassanÄ• dÄ«hi vipassati, tÄ• hi aniccÄ• nupassanÄ• dÄ«hi nibbÄ• naá¹ƒ
asaá¹ƒkuppaá¹ƒ bhavati, __taá¹ƒ_ nibbÄ• naá¹ƒ vipassako puggalo vidvÄ• nibbÄ• nÄ• ram
appento hutvÄ• __anubrÅ«haye_ vaá¸• á¸• heyya.

__Ä• tappaá¹ƒ_ saá¹ƒkilesÄ• naá¹ƒ Ä• tapantaá¹ƒ vÄ«riyaá¹ƒ ajjeva __kiccaá¹ƒ_ kÄ• tabba
maraá¹‡aá¹ƒ vÄ• ko __jaÃ±Ã±Ä• _ jÄ• neyya, ``suve vÄ• dÄ• nÄ• dipuÃ±Ã±aá¹ƒ jÄ• nissÄ
anuppÄ• detvÄ• ``ajjeva karissÄ• mÄ«â€™â€™ ti evaá¹ƒ vÄ«riyaá¹ƒ kÄ• tabbaá¹ƒ. __hi_ s
maraá¹‡akÄ• raá¹‡abhÄ• vatÄ• ya ahivicchikavisasatthÄ• dianekÄ• ya senÄ• ya vasena __
saddhiá¹ƒ mittasanthavÄ• kÄ• rena vÄ• laÃ±jadÄ• nena vÄ• saá¹…garaá¹ƒ natthÄ«ti.

__evaá¹ƒ_ \Ne 423/ manasi katvÄ• __vihÄ• riá¹ƒ_ viharantaá¹ƒ Ä• tÄ• piá¹ƒ ahorattaá¹ƒ __
uá¹-á¹-hÄ• hakaá¹ƒ sappurisaá¹ƒ ``bhaddekarattoâ€™â€™ ti santo muni __ve_ ekantena __
Ä• cikkhatiyevÄ• ti yojanÄ• .

__ ``cattÄ• rimÄ• ni bhikkhaveâ€™â€™ _tyÄ• disuttaá¹ƒ pÄ• á¸·ito ca aá¹-á¹-hakathÄ• to c

<104> nÄ• nÄ• vidhaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhe
asekkhabhÄ• giyaá¹ƒ suttaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ asekkhabhÄ
_ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu soá¸·asasu saá¹ƒkilesabhÄ• giyÄ• dÄ«su suttesu __ka
asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ nÄ• mÄ• ti pucchati.

__yassa_ uttamapurisassa cittaá¹ƒ selÅ«pamaá¹ƒ __á¹-hitaá¹ƒ_ lokadhammavÄ• tehi nÄ•
lÄ• bhÄ• dÄ«su virattaá¹ƒ bhave, so uttamapuriso __kopaneyye_ \Be 305/ alÄ• bhÄ• dike n
uttamapurisassa cittaá¹ƒ evaá¹ƒ aniccatÄ• dinÄ• bhÄ• vitaá¹ƒ, __naá¹ƒ_ bhÄ• vitacittaá¹ƒ u

vÄ«tikkantalokadhammahetukaá¹ƒ dukkhaá¹ƒ kuto essatÄ«ti yojanÄ• . __idaá¹ƒ_ suttaá¹ƒ a
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __asekkhabhÄ• giyaá¹ƒ_ suttaá¹ƒ nÄ• ma. esa

``asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ idamevÄ• â€™â€™ ti vattabbabhÄ• vato __ ``Ä• yasmato

yo brÄ• hmaá¹‡o bÄ• hitapÄ• padhammattÄ• __bÄ• hitapÄ• padhammo_ bhave, so brÄ• h
__nihuá¹ƒhuá¹…ko_ bhave, niggatakilesakasÄ• vattÄ• __nikkasÄ• vo_ bhave, sÄ«lasaá¹ƒv
__yatatto_ bhave, yo brÄ• hmaá¹‡o catumaggaÃ±Ä• á¹‡avedehi antaá¹ƒ nibbÄ• naá¹ƒ gata
dhammena vusitabrahmacariyattÄ• __vusitabrahmacariyo_ bhave. yassa brÄ• hmaá¹‡assa
rÄ• gussado dosussado mohussado mÄ• nussado diá¹-á¹-hussado natthi, so brÄ• hmaá¹‡o
brÄ• hmaá¹‡omhÄ«â€™â€™ ti vÄ• caá¹ƒ vadeyyÄ• ti bhagavÄ• avocÄ• ti yojanÄ• .

ye buddhÄ• __pÄ• pake_ akusale dhamme bÄ• hitvÄ• sadÄ• caranti __satÄ• _ satisamp
buddhÄ• lokasmiá¹ƒ brÄ• hmaá¹‡Ä• ti __ve_ ekantena kathÄ«yantÄ«ti avocÄ• ti yojanÄ• .

__yattha_ nibbÄ• ne Ä• po ca pathavÄ« ca tejo ca vÄ• yo ca __na gÄ• dhati_ na patiá¹-á¹-h
424/ nibbÄ• ne __sukkÄ• _ gahÄ• ceva tÄ• rakÄ• ca na jotanti, __tattha_ nibbÄ• ne Ä• dic
nibbÄ• ne candimÄ• na bhÄ• ti, __tattha_ nibbÄ• ne tamo na vijjati.

yo brÄ• hmaá¹‡o __attanÄ• _ sayaá¹ƒ muni monena yadÄ• taá¹ƒ nibbÄ• naá¹ƒ __avedi_ v
paá¹-ivijjhati, __atha_ paá¹-ivijjhanakkhaá¹‡e so brÄ• hmaá¹‡o __rÅ«pÄ• _ rÅ«padhammato
arÅ«padhammato ca __sukhadukkhÄ• _ sukhadukkhato ca pamuccatÄ«ti avocÄ• ti yojanÄ•

yakkha, yo brÄ• hmaá¹‡o __sakesu_ sakaattabhÄ• vesu __dhammesu_ upÄ• dÄ• nakkhan
pÄ• ragÅ« hoti, __atha_ pÄ• ragamanakkhaá¹‡e so brÄ• hmaá¹‡o __etaá¹ƒ_ ajakalÄ• paka
__pisÄ• caá¹ƒ_ kilesapisÄ• caÃ±ca \Be 306/, tayÄ• kataá¹ƒ __akkulaÃ±ca_ akkulaá¹ƒ, pak
ativattatÄ«ti avocÄ• ti yojanÄ• .

yo bhikkhu __Ä• yantiá¹ƒ_ Ä• gacchantiá¹ƒ purÄ• á¹‡adutiyikaá¹ƒ bhariyaá¹ƒ vÄ• , aÃ±Ã±a
itthiá¹ƒ vÄ• cittena na abhinandati, __pakkamantiá¹ƒ_ purÄ• á¹‡adutiyikaá¹ƒ bhariyaá¹ƒ vÄ
pakkamantiá¹ƒ itthiá¹ƒ vÄ• cittena na socati, __saá¹…gÄ• _ paÃ±cavidhatopi saá¹…gato m
__taá¹ƒ_ bhikkhuá¹ƒ ``brÄ• hmaá¹‡aâ€™â€™ nti ahaá¹ƒ vadÄ• mÄ«ti avocÄ• ti yojanÄ• .

__ettha_ nadiyaá¹ƒ bahujano nhÄ• yati, so bahujano nhÄ• yako __udakena_ udakanhÄ• n
puggale __saccaá¹ƒ, _ saccato sesa__dhammo_ ca atthi, so puggalo sucÄ« ca hoti, so pug
hotÄ«ti avocÄ• ti yojanÄ• ; suciasucibhÄ• vo __á¹-Ä«kÄ• yaá¹ƒ_ vitthÄ• rato vuttova.

Ä• tÄ• pino jhÄ• yato yassa brÄ• hmaá¹‡assa __dhammÄ• _ saccadhammÄ• yadÄ• __ha

dhammÄ• naá¹ƒ pÄ• tubhavanakkhaá¹‡e so brÄ• hmaá¹‡o mÄ• rasenaá¹ƒ __vidhÅ«payaá
``kimivÄ• â€™â€™ ti vattabbattÄ• __ ``sÅ«riyova obhÄ• sayamantalikkhaâ€™â€™ _nti vu
obhÄ• sayanto tiá¹-á¹-hati iva, evaá¹ƒ tiá¹-á¹-hatÄ«ti yojanÄ• .

yo paá¹ƒsukÅ«liko bhikkhu sabbÄ• ni cattÄ• ri __yogÄ• ni_ upÄ• tivatto sakiÃ±cane loke __
catubbidhairiyÄ• pathaá¹ƒ vatteti. __apahÄ• nadhammaá¹ƒ_ kenaci maggena appahÄ• nas
appattaá¹ƒ __tevijjapattaá¹ƒ, _ iriyamÄ• naá¹ƒ santindriyaá¹ƒ taá¹ƒ paá¹ƒsukÅ«likaá¹ƒ bhikk
passatha.

__Ä• jÄ• niyaá¹ƒ_ \Ne 425/ purisaÄ• jÄ• nÄ«yaá¹ƒ __jÄ• tibalanisedhaá¹ƒ_ ``ahaá¹ƒ jÄ• tib
jÄ• timattakena pavattamÄ• nabalanisedhakaá¹ƒ taá¹ƒ paá¹ƒsukÅ«likaá¹ƒ bhikkhuá¹ƒ samb
brahmaá¹ƒ vimÄ• naá¹ƒ upasaá¹…kamitvÄ• __idha_ sÄ• sane, brahmavimÄ• ne vÄ• pasa
__nidhÄ• _ti ca ettha __na_-kÄ• ro Ä• gamo.

purisÄ• jaÃ±Ã±a __te_ tava amhÄ• kaá¹ƒ namo atthu, purisuttama __te_ tava amhÄ• kaá¹
tava nissayaá¹ƒ mayaá¹ƒ nÄ• bhijÄ• nÄ• ma, so tvaá¹ƒ kiá¹ƒ puggalaá¹ƒ nissÄ• ya jhÄ• yas

ye \Be 307/ bhikkhÅ« kÄ• lena kÄ• laá¹ƒ dhammassavanavasena cirarattaá¹ƒ sametikÄ• b
sahÄ• yÄ• honti vata. __nesaá¹ƒ_ sahÄ• yÄ• naá¹ƒ bhikkhÅ«naá¹ƒ __dhamme_ buddhapp

kappinena ariyappavedite dhamme suvinÄ«tÄ• te sahÄ• yakÄ• bhikkhÅ« savÄ• hiniá¹ƒ m
__dehaá¹ƒ_ attabhÄ• vaá¹ƒ dhÄ• rentÄ«ti avocÄ• ti yojanÄ• .

__sithilaá¹ƒ_ vÄ«riyaá¹ƒ Ä• rabbha sabbadukkhappamocanaá¹ƒ idaá¹ƒ nibbÄ• naá¹ƒ yogÄ
adhigantabbaá¹ƒ, __appena_ appakena thÄ• masÄ• idaá¹ƒ nibbÄ• naá¹ƒ na adhigantabba

__ayaÃ±ca_ yogÄ• vacaro bhikkhu daharo, yo puriso savÄ• hiniá¹ƒ mÄ• raá¹ƒ jetvÄ• antim
attabhÄ• vaá¹ƒ dhÄ• reti, so __ayaá¹ƒ_ puriso so uttamapurisovÄ• ti avocÄ• ti yojanÄ• . ``p
chandÄ• nurakkhaá¹‡avasena ``porisoâ€™â€™ ti vuttaá¹ƒ.

mogharÄ• ja, dubbaá¹‡á¹‡ako lÅ«khacÄ«varo sadÄ• __sato_ satisampanno khÄ«á¹‡Ä• sa
katakicco ca anÄ• savo ca tevijjo ca iddhippatto ca cetopariyÄ• yakovido ca so bhikkhu sav
jetvÄ• antimaá¹ƒ dehaá¹ƒ dhÄ• retÄ«ti avocÄ• ti yojanÄ• .

<105> __ ``tathÄ• gatoâ€™â€™ _tiÄ• dÄ«su yojanÄ• pÄ• kaá¹-Ä• . __idaá¹ƒ_ suttaá¹ƒ as
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __asekkhabhÄ• giyaá¹ƒ_ suttaá¹ƒ nÄ• ma.

<106> nÄ• nÄ• vidhaá¹ƒ \Ne 426/ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ Ä• cariyena niddhÄ• ritaá
``katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaâ€™â€™ nti vattabb
saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __ta
saá¹ƒkilesabhÄ• giyÄ• dÄ«su suttesu __katamaá¹ƒ_ suttaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ
nÄ• mÄ• ti pucchati.

__channaá¹ƒ_ Ä• pattiá¹ƒ Ä• pajjitvÄ• channaá¹ƒ chÄ• dentaá¹ƒ bhikkhuá¹ƒ dukkaá¹-Ä• di
__vivaá¹-aá¹ƒ_ Ä• pattiá¹ƒ Ä• pajjitvÄ• vivaá¹-aá¹ƒ desentaá¹ƒ Ä• cikkhantaá¹ƒ bhikkhuá¹ƒ
nÄ• tivassati, __tasmÄ• _ channassa ativassanato ca vivaá¹-assa nÄ• tivassanato ca __cha
Ä• pattiá¹ƒ __vivaretha_ desetha Ä• rocetha \Be 308/, __evaá¹ƒ_ vivaraá¹‡e sati __taá¹ƒ_ v
dukkaá¹-Ä• divasso nÄ• tivassatÄ«ti yojanÄ• .

``imasmiá¹ƒ sutte kittakena saá¹ƒkileso dassito, kittakena vÄ• sanÄ• dassitÄ• â€™â€™ ti
``channamativassatÄ«â€™â€™ ti saá¹ƒkileso, `vivaá¹-aá¹ƒ nÄ• tivassatÄ«â€™ ti vÄ• sanÄ
vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™ ti ayaá¹ƒ saá¹ƒkileso ca vÄ• sanÄ• cÄ• â€™â€
``channamativassatÄ«â€™â€™ _ti ettakena saá¹ƒkileso dassito. __ ``vivaá¹-aá¹ƒ nÄ• tivass
vÄ• sanÄ• dassitÄ• . __ ``tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™â
saá¹ƒkileso ca dassito, ayaá¹ƒ vÄ• sanÄ• ca dassitÄ• . __idaá¹ƒ_ ``channaá¹ƒ ... pe0.. vas
suttaá¹ƒ saá¹ƒkilesabhÄ• ge visaye ca vÄ• sanÄ• bhÄ• ge visaye ca vÄ• cakaÃ±Ä• pakabh
__saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca_ suttaá¹ƒ nÄ• ma.

``saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ ettakamevÄ• â€™â€™ ti v
mahÄ• rÄ• jÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``tesu catÅ«su puggalesu katame puggalÄ• saá
puggalÄ• vÄ• sanÄ• bhÄ• giyÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha yo ca puggaloâ€™
__tatthÄ• _ti tesu catÅ«su tamotamaparÄ• yaá¹‡Ä• dÄ«su puggalesu. tassattho pÄ• kaá¹-o
``cattÄ• romeâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giyesu dvÄ«su puggalesu ca
puggalesu ca vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __saá¹ƒkilesabhÄ• giyaÃ±ca vÄ•
nÄ• ma.

nÄ• nÄ• vidhaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ Ä• cariyen
Ã±Ä• taá¹ƒ, ``katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ nÄ• m
__tattha katamaá¹ƒ_ \Ne 427/ __saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaâ
tassattho vuttanayena veditabbo.

ayasaá¹ƒ yaá¹ƒ bandhanaÃ±ca dÄ• rujaá¹ƒ yaá¹ƒ bandhanaÃ±ca pabbajaá¹ƒ yaá¹ƒ bandh
ayasÄ• dibandhanaá¹ƒ ``daá¸·haá¹ƒ bandhanaâ€™â€™ nti __dhÄ«rÄ• _ buddhÄ• dayo pa
maá¹‡ikuá¹‡á¸• alesu ca puttesu ca dÄ• resu ca yÄ• __sÄ• rattarattÄ• _ balavarÄ• garattÄ
taá¹ƒ sÄ• rattarattaapekkhÄ• saá¹…khÄ• taá¹ƒ rÄ• gabandhanaá¹ƒ ``daá¸·haá¹ƒ bandhana

paá¹‡á¸• itapurisÄ• Ä• hu. iminÄ• suttappadesena __ayaá¹ƒ_ sÄ• rattarattaapekkhÄ• saá¹
__saá¹ƒkileso_ dassito.

``kena \Be 309/ nibbedho dassitoâ€™â€™ ti vattabbattÄ• __ ``etaâ€™â€™ _ntiÄ• di vutta
paá¹‡á¸• itapurisÄ• __etaá¹ƒ_ rÄ• gabandhanaá¹ƒ ``daá¸·haá¹ƒ bandhanaâ€™â€™ nti Ä•
__ohÄ• rinaá¹ƒ_ heá¹-á¹-hÄ• apÄ• yaá¹ƒ avaharaá¹‡aá¹ƒ hoti, __sithilaá¹ƒ_ bandhanaá¹-á
akopetattÄ• sithilaá¹ƒ hoti, __duppamuÃ±caá¹ƒ_ lobhavasena ekavÄ• rampi uppannassa r
dummocayattÄ• duppamuÃ±caá¹ƒ hoti, paá¹‡á¸• itapurisÄ• __etampi_ vuttappakÄ• raá¹ƒ
__chetvÄ• na_ anapekkhino hutvÄ• kÄ• masukhaá¹ƒ pahÄ• ya paribbajanti. iti iminÄ• sutt
__nibbedho_ dassito. __idaá¹ƒ_ ``ayasaâ€™â€™ ntiÄ• dikaá¹ƒ suttaá¹ƒ rÄ• gÄ• disaá¹ƒkile
vÄ• sanÄ• bhÄ• ge visaye ca vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __saá¹ƒkilesabhÄ
suttaá¹ƒ_ nÄ• ma.

<107> bhikkhave, __yaÃ±ca ceteti_ yaÃ±ca cetanaá¹ƒ nibbatteti, __yaÃ±ca pakappeti_ ya
karoti, __yaÃ±ca anuseti_ yaÃ±ca anusayanaá¹ƒ bhavati, __etaá¹ƒ_ cetanaá¹ƒ etaá¹ƒ paka
anusayanaá¹ƒ viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• __Ä• rammaá¹‡aá¹ƒ_ paccayo hoti. __Ä• ramn
abhisaá¹…khÄ• ra __viÃ±Ã±Ä• á¹‡assa_ patiá¹-á¹-hÄ• hoti. tasmiá¹ƒ abhisaá¹…khÄ• ra__
viruá¸·he sati Ä• yatiá¹ƒ __punabbhavÄ• bhinibbatti_ viÃ±Ã±Ä• á¹‡Ä• dinibbatti hoti. Ä• yati
punabbhavÄ• bhinibbattiyÄ• sati Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ sambhavati. Ä• yatiá¹ƒ
hoti.

bhikkhave, ce no ceteti, ce no pakappeti, __atha_ tathÄ• pi ce __anuseti_ anusayanaá¹ƒ bh
__etaá¹ƒ_ anusayanaá¹ƒ __viÃ±Ã±Ä• á¹‡assa_ abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa __Ä•
... samudayo hoti. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ vuttappakÄ• ro cetayanÄ• diko
__saá¹ƒkileso_ dassito.

``kena \Ne 428/ nibbedho dassitoâ€™â€™ ti vattabbattÄ• __ ``yato cÄ• â€™â€™ _tiÄ• di
ca ariyamaggiko neva ceteti, no ca pakappeti, no ca anuseti, etaá¹ƒ acetayanaá¹ƒ etaá¹ƒ ak
ananusayanaá¹ƒ __viÃ±Ã±Ä• á¹‡assa_ abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa __Ä• rammaá
Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ nirujjhati, Ä• yatiá¹ƒ soka ... pe ... yÄ• sÄ• nirujjhanti ... p
hoti. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ ariyamaggo __nibbedho_ dassito. __idaá¹ƒ_
bhikkhaveâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ \Be 310/ saá¹ƒkilesabhÄ• ge visaye ca nibbedhab
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giya

<108> nÄ• nÄ• vidhaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ Ä• ca
ca Ã±Ä• taá¹ƒ, ``katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaâ€™â€
``tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaâ€™â€™ _ntiÄ•
vuttanayena veditabbo.

bhikkhave, assutavÄ• puthujjano __samuddo_ jalasÄ• garasamuddo ``samuddo samuddo
kenaá¹-á¹-hena bhÄ• sati? duppÅ«raá¹‡aá¹-á¹-hena ca saá¹ƒsaraá¹‡aá¹-á¹-hena ca duratik
samuddoti bhÄ• sati. evaá¹ƒ sati, bhikkhave, eso jalasÄ• garasamuddo __ariyassa_ bhagav
vuttappakÄ• raá¹-á¹-hena samuddo na hoti. bhikkhave, __eso_ jalasÄ• garasamuddo mahÄ
udakaá¹‡á¹‡avo hoti. bhikkhave, cakkhu purisassa samuddo hoti, __tassa_ cakkhussa __rÅ
rÅ«pÄ• yatanamayo vego. kenaá¹-á¹-hena? pathavito yÄ• va akaniá¹-á¹-habrahmalokÄ• nÄ
samosarantampi duppÅ«raá¹‡aá¹-á¹-hena ca anamatagge saá¹ƒsÄ• re saá¹ƒsaraá¹‡aá¹-á¹-
duratikkamanaá¹-á¹-hena ca cakkhumeva samuddo hoti. nÄ«lÄ• dirÅ«pÄ• yatanassa appan
Å«mimayena vegena saá¹ƒsaraá¹‡aá¹-á¹-hena nÄ«lÄ• dirÅ«pameva vego hoti. __iti_ iminÄ
cakkhu samuddo rÅ«pamayo vego ca __saá¹ƒkileso_ saá¹ƒkilesahetu dassito.

``kena asekkho dassitoâ€™â€™ ti vattabbattÄ• __ ``yo taâ€™â€™ _ntiÄ• di vuttaá¹ƒ. yas
á¹-hito __yo_ arahÄ• rÅ«pamayaá¹ƒ taá¹ƒ vegaá¹ƒ __sahati_ manÄ• pe rÅ«pe rÄ• gaá¹ƒ, a
asamapekkhane mohaá¹ƒ anuppÄ• dento hutvÄ• upekkhakabhÄ• vena sahati, __ayaá¹ƒ_
sÄ• vaá¹-á¹-aá¹ƒ sagahaá¹ƒ sarakkhasaá¹ƒ cakkhusamuddaá¹ƒ atarÄ«ti vuccati, tiá¹‡á¹‡o p
tiá¹-á¹-hati brÄ• hmaá¹‡oti vuccati. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ arahattaphalab
dassito.

__ ``sotaá¹ƒ_ \Ne 429/ \Be 311/ __bhikkhaveâ€™â€™ _tiÄ• dÄ«supi iminÄ• nayena yathÄ
veditabbo. idaá¹ƒ ``samuddoâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• ge visaye ca a
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giya

``ettakamevÄ• â€™â€™ ti vattabbattÄ• __ ``chayimeâ€™â€™ _tiÄ• di vuttaá¹ƒ. bhikkhave
__anayÄ• ya_ anatthÄ• ya pÄ• á¹‡Ä«naá¹ƒ byÄ• bÄ• dhÄ• ya ime mayÄ• vuccamÄ• nÄ•
bhikkhave, __cakkhuviÃ±Ã±eyyÄ• _ cakkhuviÃ±Ã±Ä• á¹‡ena viÃ±Ã±eyyÄ• iá¹-á¹-hÄ• __ka
manavaá¸• á¸• hakÄ• __piyarÅ«pÄ• _ piyasabhÄ• vÄ• __kÄ• mÅ«pasaá¹ƒhitÄ• _ kilesakÄ
nÄ«lÄ• dirÅ«pÄ• rammaá¹‡Ä• santi, __taá¹ƒ_ vuttappakÄ• raá¹ƒ rÅ«paá¹ƒ bhikkhu __ce al
sappÄ«tikataá¹‡hÄ• ya abhimukho nandati, __ce abhivadati_ ``aho sukhaá¹ƒ aho sukhaâ€™
taá¹‡hÄ• yanavasena abhivadati, __ce ajjhosÄ• ya tiá¹-á¹-hati_ gilitvÄ• viya pariniá¹-á¹-hap
evaá¹ƒ sati, bhikkhave, __ayaá¹ƒ_ bhikkhu ``gilitabaá¸·iso ... pe ... pÄ• pimatoâ€™â€™ ti vu
nÄ«lÄ• dibhedena anekavidhattÄ• ``rÅ«pÄ• iá¹-á¹-hÄ• ... pe ... rajanÄ«yÄ• â€™â€™ ti ba
rÅ«pÄ• yatanarÅ«pÄ• rammaá¹‡abhÄ• vena ca cakkhuviÃ±Ã±eyyabhÄ• vena ca ekavidhat
ekavacananiddeso katoti veditabbo. __ ``santi, bhikkhave, sotaviÃ±Ã±eyyÄ• â€™â€™ _tiÄ•
yathÄ• sambhavaá¹ƒ attho veditabbo. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ cakkhuviÃ±
baá¸·iso __saá¹ƒkileso_ kilesahetu dassito.

``kena asekkho dassitoâ€™â€™ ti vattabbattÄ• __ ``santi cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__abhedi_ bhindi, __paribhedi_ parisamantato bhindi. __iti_ iminÄ• suttappadesena __aya
arahattaphalabhÅ«to __asekkho_ dassito. __idaá¹ƒ_ ``chayimeâ€™â€™ tiÄ• dikaá¹ƒ suttaá
saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ nÄ• ma.

<109> nÄ• nÄ• vidhaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca suttaá¹ƒ Ä• ca
ca Ã±Ä• taá¹ƒ, ``katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabh
pucchitabbattÄ• __ ``tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca
suttaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__ayaá¹ƒ_ \Be 312/ __loko_ sattaloko __santÄ• pajÄ• to_ Ã±Ä• tibyasanÄ• divasena jÄ• ta
rÄ• gÄ• divasena \Ne 430/ jÄ• tapariá¸·Ä• hasantÄ• po ca __phassapareto_ anekehi dukkh
__rodaá¹ƒ_ rodanto vadati. kinti vadati? attanÄ• phuá¹-á¹-haá¹ƒ dukkhaá¹ƒ abhÄ• vitakÄ• y
asakkonto hutvÄ• ``aho dukkhaá¹ƒ, Ä«disaá¹ƒ dukkhaá¹ƒ mayhaá¹ƒ sattunopi mÄ• hotÅ«â
vilapanto vadati, ``kasmÄ• evaá¹ƒ vadatÄ«â€™â€™ ti vattabbattÄ• __ ``attato yena yena
_tiÄ• di vuttaá¹ƒ. ete sattÄ• yena yena kÄ• majjhosÄ• dinÄ• pakÄ• rena attato dukkhassa
__tato_ pakÄ• rato __aÃ±Ã±athÄ• _ aÃ±Ã±ena pakÄ• rena __taá¹ƒ_ dukkhaá¹ƒ tikicchitabb

__aÃ±Ã±athÄ• bhÄ• vÄ«_ti yasmÄ• rodaá¹ƒ rodanto vadati, yena yena vÄ• paravihiá¹ƒsÄ
vaá¸• á¸• hiá¹ƒ maÃ±Ã±anti Ä• sÄ«santi, tato pakÄ• rato aÃ±Ã±athÄ• avaá¸• á¸• hi eva hot
aÃ±Ã±athÄ• bhÄ• vi avaá¸• á¸• hitabhÄ• vi eva __hi_ yasmÄ• hoti, tasmÄ• maÃ±Ã±itabba
bhavanasÄ«lattÄ• rodaá¹ƒ rodanto vadati, ayaá¹ƒ sattaloko rodanto ca hutvÄ• vadati. ``kiâ
pucchitabbattÄ• __ ``bhavasattoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __bhavasatto_ kÄ• mabhavÄ•
__bhavameva_ kÄ• mabhavÄ• dibhavameva abhinandati. __yaá¹ƒ_ bhavaá¹ƒ abhinandati,
jarÄ• maraá¹‡Ä• dianekabyasanÄ• nubandhattÄ• bhayÄ• nakaá¹-á¹-hena __bhayaá¹ƒ_ ho
jarÄ• maraá¹‡Ä• dito bhÄ• yati, taá¹ƒ jarÄ• maraá¹‡Ä• didukkhassa adhiá¹-á¹-hÄ• nabhÄ• v
dukkhÄ• dhiá¹-á¹-hÄ• naá¹ƒ hoti. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ santÄ• pÄ• diko
saá¹ƒkilesahetu dassito.

saá¹ƒkileso dassito, ``kena nibbedho dassitoâ€™â€™ ti vattabbattÄ• __ ``bhavavippahÄ•
vuttaá¹ƒ. __bhavavippahÄ• nÄ• ya kho pana_ kÄ• mabhavÄ• dikassa bhavassa pajahanatt
adhigataá¹ƒ magga__brahmacariyaá¹ƒ_ vussati. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ k
__nibbedho_ dassito.

``bhavavippahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• ekantena niyyÄ• nikamaggo nibbedho Ä• c
``katamo aniyyÄ• nikamaggoâ€™â€™ ti pucchitabbattÄ• __ ``ye hi keci samaá¹‡Ä• vÄ• â
__hi_-saddo vÄ• cÄ• siliá¹-á¹-hattho. ye keci samaá¹‡Ä• vÄ• ye keci brÄ• hmaá¹‡Ä• vÄ•
rÅ«pabhavena __bhavassa_ kÄ• mabhavassa vippamokkhaá¹ƒ Ä• haá¹ƒsu, __bhavena_ a

kÄ• mabhavassa ceva rÅ«pabhavassa ca vippamokkhaá¹ƒ Ä• haá¹ƒsu, sabbe te samaá¹‡Ä
__bhavasmÄ• _ vuttappakÄ• rabhavato avippamuttÄ• bhavantÄ«ti ahaá¹ƒ vadÄ• mi.

``rÅ«pabhavÄ• dinÄ• \Ne 431/ ye ca kÄ• mabhavÄ• dibhavassa vippamokkhaá¹ƒ Ä• haá¹ƒ
vibhavena bhavassa nissaraá¹‡aá¹ƒ Ä• haá¹ƒsÅ«ti dassetuá¹ƒ __ ``ye vÄ• panÄ• â€™â€™
pana keci samaá¹‡Ä• vÄ• ye vÄ• pana keci brÄ• hmaá¹‡Ä• vÄ• __vibhavena_ ucchedad
saá¹ƒsÄ• rabhavassa nissaraá¹‡aá¹ƒ Ä• haá¹ƒsu, sabbe te samaá¹‡Ä• vÄ• sabbe te brÄ•
saá¹ƒsÄ• rabhavato anissaá¹-Ä• va hontÄ«ti ahaá¹ƒ vadÄ• mi. ``kasmÄ• anissaá¹-Ä• â€™â
anissaá¹-akÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``upadhiá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. idaá¹ƒ _
saá¹ƒsÄ• radukkhaá¹ƒ __upadhiá¹ƒ_ khandhÅ«padhikilesÅ«padhiabhisaá¹…khÄ• rÅ«padha
sambhoti, tasmÄ• anissaá¹-Ä• honti. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ micchÄ• di
__saá¹ƒkileso_ dassito.

ye hi ``kecÄ«â€™â€™ tiÄ• dinÄ• saá¹ƒkileso dassito, ``kena nibbedho dassitoâ€™â€™ ti
``sabbupÄ• dÄ• nakkhayÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbupÄ• dÄ• nakkhayÄ• _ ariya
saá¹ƒsÄ• radukkhassa sambhavo natthi. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ ariyama

``vuttappakÄ• rÄ• aÃ±Ã±asuttappadesenapi dassitoâ€™â€™ ti dassetuá¹ƒ __ ``lokamima
__puthÅ«_ visuá¹ƒ visuá¹ƒ avijjÄ• ya __paretaá¹ƒ_ abhibhÅ«taá¹ƒ __bhÅ«tarataá¹ƒ_ bhÅ«t
aÃ±Ã±amaÃ±Ã±arataá¹ƒ __bhÅ«taá¹ƒ_ khandhapaÃ±cakaá¹ƒ bhavehi aparimuttaá¹ƒ imaá¹
passa. __ye keci bhavÄ• _ ittarakhaá¹‡Ä• vÄ• bhavÄ• , dÄ«ghÄ• yukÄ• vÄ• bhavÄ• , sÄ
asÄ• tavanto vÄ• bhavÄ• paÃ±cakkhandhÄ• __sabbadhi_ ``uddhaá¹ƒ adho tiriyaâ€™â€™
__sabbatthatÄ• ya_ sabbatthabhÄ• vena ahesuá¹ƒ, __sabbe te_ vuttappakÄ• rÄ• bhavÄ•
__aniccÄ• _ sampÄ«á¸·itattÄ• __dukkhÄ• _ vipariá¹‡Ä• mabhÄ• vato __vipariá¹‡Ä• madha
suttappadesena __ayaá¹ƒ_ avijjÄ• diko __saá¹ƒkileso_ dassito.

``lokamimaâ€™â€™ ntiÄ• dinÄ• saá¹ƒkileso dassito, ``kena nibbedho dassitoâ€™â€™ ti v
``evametaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __evaá¹ƒ_ vuttappakÄ• rena __etaá¹ƒ_ khandhapaÃ
yathÄ• bhÅ«taá¹ƒ __sammappaÃ±Ã±Ä• ya_ sassa attano maggapaÃ±Ã±Ä• ya, vipassanÄ•
passantassa puggalassa bhavataá¹‡hÄ• pahÄ«yati, sammappaÃ±Ã±Ä• ya yathÄ• bhÅ«taá
__vibhavaá¹ƒ_ ucchedadiá¹-á¹-hiá¹ƒ __nÄ• bhinandati_ na pattheti. tassa puggalassa sabba
__asesavirÄ• ganirodho_ asesavirÄ• gasaá¹…khÄ• tena maggena nirodho nirujjhanaá¹ƒ __
__iti_ iminÄ• suttappadesena __ayaá¹ƒ_ maggo __nibbedho_ dassito.

``evametaâ€™â€™ ntiÄ• dinÄ• \Ne 432/ nibbedho dassito, ``kena asekkho dassitoâ€™â€™
nibbutassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹‡hÄ• diá¹-á¹-hinibbutassa tassa __bhikkhuno a
kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ anuppÄ• danato aggahaá¹‡ato punabbhavo na hoti, evaá¹
attÄ• naá¹ƒ abhibhÅ«to paÃ±cavidho mÄ• ro vijito ahosi, anena ariyapuggalena paÃ±cahi m

saá¹…gÄ• me, iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su vÄ• __tÄ• dÄ«_ tÄ• dilakkhaá¹‡appatto ariyap
__upaccagÄ• _ atikkantova jÄ• to. __iti_ iminÄ• suttappadesena __ayaá¹ƒ_ asekkho dassi
vuttappakÄ• raá¹ƒ ``ayaá¹ƒ lokoâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• ge visaye c
asekkhabhÄ• ge visaye ca vÄ• cakaÃ±Ä• pakabhÄ• vena ekadesavasena pavattanato __sa
nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca_ suttaá¹ƒ nÄ• ma.

``ettakamevÄ• â€™â€™ ti vattabbattÄ• __ ``cattÄ• romeâ€™â€™ _tiÄ• di vuttaá¹ƒ. andha
anukÅ«labhÄ• vena gacchanato __anusotagÄ• mÄ«_ nÄ• ma, kalyÄ• á¹‡aputhujjano saá¹ƒ
nibbidÄ• nupassanÄ• dÄ«hi paá¹-ikkÅ«lavasena pavattanato __paá¹-isotagÄ• mÄ«_ nÄ• m
acalappasÄ• dÄ• disamannÄ• gamena á¹-hitasabhÄ• vattÄ• __á¹-hitatto_ nÄ• ma, asekkho
tiá¹-á¹-hanato __ ``thale tiá¹-á¹-hatÄ«â€™â€™ _ti vuccati.

``tesu catÅ«su puggalesu katamo puggalo saá¹ƒkilesabhÄ• giyÄ• dÄ«â€™â€™ ti vattabba
yoyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<110> nÄ• nÄ• vidhaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ•
niddhÄ• ritaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• b
nibbedhabhÄ• giyaÃ±ca suttaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaâ€™â€™ _nt

abhijÄ• tiyo \Be 315/ puggalÄ• cha saá¹ƒvijjanti lokasmiá¹ƒ, kaá¹‡he nÄ«ce kule nibbatto _
_ kaá¹‡hadhammasamannÄ• gatattÄ• vÄ• __kaá¹‡ho kaá¹‡hÄ• bhijÄ• tiko_ hutvÄ• __kaá
dasavidhaá¹ƒ dussÄ«lyadhammaá¹ƒ __abhijÄ• yati_ pasavati, eso puggalo atthi. vuttappak
kaá¹‡hÄ• bhijÄ• tiko hutvÄ• __sukkaá¹ƒ_ dasavidhaá¹ƒ kusaladhammaá¹ƒ abhijÄ• yati, eso
kaá¹‡hÄ• bhijÄ• tiko hutvÄ• akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ __accant
Ä• rÄ• dheti, eso puggalo atthi. vuttavipariyÄ• yena tayo puggalÄ• jÄ• nitabbÄ• .

``tesu \Ne 433/ katame puggalÄ• saá¹ƒkilesabhÄ• giyÄ• â€™â€™ tiÄ• dinÄ• vattabbattÄ•
_tiÄ• di vuttaá¹ƒ.

``ettakamevÄ• â€™â€™ ti vattabbattÄ• __ ``cattÄ• rimÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<111> nÄ• nÄ• vidhaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabh
niddhÄ• ritaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabh
pucchitabbattÄ• __ ``tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±cÄ•

__mÄ• nusattaá¹ƒ_ manussabhÄ• vaá¹ƒ laddhÄ• na kiccaá¹ƒ, akiccaÃ±ca dve bhavanti, dv
tenÄ• ha aá¹-á¹-hakathÄ• cariyo (Nett-a 111) ``kattabbaâ€™â€™ nti dasseti. ``katamaá¹ƒ k
nti vattabbattÄ• kattabbakiccaá¹ƒ dassetuá¹ƒ __ ``sukiccaá¹ƒ cevÄ• â€™â€™ _tiÄ• di vutta

kattabbattÄ• sukiccaá¹ƒ eva, saá¹ƒyojanavippahÄ• naá¹ƒ vÄ• kattabbattÄ• sukiccaá¹ƒ nÄ

``tattha sutte katamena katamo dassitoâ€™â€™ ti vattabbattÄ• __ ``sukiccaá¹ƒceva puÃ±
saá¹ƒyojanavippahÄ• naá¹ƒ vÄ• ti nibbedhoâ€™â€™ _ti vutto.

``ettakamevÄ• â€™â€™ ti vattabbattÄ• __ ``puÃ±Ã±Ä• ni karitvÄ• nÄ• â€™â€™ _tiÄ• di v
__katapuÃ±Ã±Ä• _ puggalÄ• __saggÄ• _ saggato saggaá¹ƒyeva vajanti. __saá¹ƒyojanapp
__jarÄ• maraá¹‡Ä• _ jarÄ• maraá¹‡ato vippamuccanti.

``tattha sutte katamena katamo dassitoâ€™â€™ ti vattabbattÄ• ``puÃ±Ã±Ä• ni karitvÄ• na
katapuÃ±Ã±Ä• â€™ ti vÄ• sanÄ• , `saá¹ƒyojanappahÄ• nÄ• , jarÄ• maraá¹‡Ä• vippamucca
vuttaá¹ƒ.

``ettakamevÄ• â€™â€™ ti \Be 316/ vattabbattÄ• __ ``dvemÄ• nÄ«â€™â€™ _tiÄ• di vuttaá
dassitoâ€™â€™ ti vattabbattÄ• __ ``tattha yo ... pe ... ayaá¹ƒ nibbedhoâ€™â€™ _ti vuttaá

nÄ• nÄ• vidhaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ Ä• cariyena
Ã±Ä• taá¹ƒ \Ne 434/, ``katamaá¹ƒ taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaâ€™â€™ nti pucc
taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu soá¸·asasu sa
suttesu taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ taá¹‡hÄ• pakkheneva niddisitabbaá¹ƒ, b
niyametvÄ• na niddhÄ• ressÄ• mÄ«ti vuttaá¹ƒ hoti. ``kena pakÄ• rena niddisitabbaâ€™â€™
taá¹‡hÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __bhavataá¹‡hÄ• yÄ• _ti rÅ«pabhavataá¹‡hÄ• ya.
arÅ«pabhavataá¹‡hÄ• ya. yena yena vÄ• pana __vatthunÄ• _ taá¹‡hÄ• pabhedaucchedÄ•
bhavataá¹‡hÄ• divasena ajjhositÄ• , tena tena pakÄ• rena taá¹‡hÄ• dinÄ• vÄ• taá¹‡hÄ• pa
taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ niddisitabbaá¹ƒ.

taá¹‡hÄ• saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ taá¹‡hÄ• pakkheneva niddisitabbanti Ä• cariyen
lakkhitaá¹ƒ, ``diá¹-á¹-hisaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ kena pakkhena niddisitabbaâ€™â€
``tattha diá¹-á¹-hisaá¹ƒkilesabhÄ• giyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yena yena vÄ• pana v
diá¹-á¹-hippabhedaamarÄ• vikkhepÄ• divatthunÄ• .

diá¹-á¹-hisaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ diá¹-á¹-hipakkheneva niddisitabbanti Ä• cariyena
lakkhitaá¹ƒ, ``duccaritasaá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ kena pakÄ• rena niddisitabbaâ€™â
``tattha duccaritasaá¹ƒkilesabhÄ• giyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tatheva vattabbattÄ• __
taá¹‡hÄ• vodÄ• nabhÄ• giyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ, __ ``diá¹-á¹-hivodÄ• nabhÄ• giyaâ
``duccaritavodÄ• nabhÄ• giyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<112> yasmiá¹ƒ sÄ• sanapaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• rasa mÅ«lapadÄ• daá¹-á¹-habbÄ• , ta

soá¸·asahi saá¹ƒkilesabhÄ• giyÄ• dÄ«hi suttehi ekadesaniddhÄ• raá¹‡avasena vibhajitaá¹ƒ
``kiá¹ƒ pana taá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ tehi soá¸·asahi eva saá¹ƒkilesabhÄ• giyÄ• dÄ
udÄ• hu aÃ±Ã±ehi suttehipi vibhajitabbaâ€™â€™ nti vattabbattÄ• aÃ±Ã±ehi aá¹-á¹-havÄ«s
``tattha katame aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ? lokiyaá¹ƒ lokuttaraâ€™â€™ _ntiÄ• di vuttaá¹
aÃ±Ã±ehipi aá¹-á¹-havÄ«sasuttehi vibhajitabbaá¹ƒ, evaá¹ƒ sati `lokiyaâ€™ ntiÄ• divacanam
`tattha katame aá¹-á¹-hÄ• rasa mÅ«lapadÄ• â€™ ti vuttÄ• â€™â€™ ti ce? tassa sÄ• sanap
aá¹-á¹-hÄ• rasahi mÅ«lapadehi saá¹…gahito, aá¹-á¹-hÄ• rasa mÅ«lapadÄ• pi vibhajite sÄ• s
daá¹-á¹-habbÄ• , tasmÄ• mÅ«lapadÄ• vibhattÄ• yeva. tÄ• ni mÅ«lapadÄ• ni vibhajituá¹ƒ _
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• â€™â€™ _ti vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Nett-a 112)

``evaá¹ƒ \Ne 435/ soá¸·asavidhena sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ nÄ• nÄ• suttehi udÄ• haraá
aá¹-á¹-havÄ«satividhena sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ dassentena yasmÄ• ayampi paá¹-á¹-h
saá¹…gahito, na imassÄ• pi tehi asaá¹…gahito padeso atthi, tasmÄ• mÅ«lapadaá¹ƒ, vibhaj
`tattha katame aá¹-á¹-hÄ• rasa mÅ«lapadÄ• â€™ ti pucchÄ• ya vasena mÅ«lapadÄ• ni udd
lokuttaraâ€™ ntiÄ• dinÄ• nava tikÄ• , thavo cÄ• ti aá¹-á¹-havÄ«satividhaá¹ƒ sÄ• sanapaá¹-
uddiá¹-á¹-haâ€™â€™ nti ---

vuttaá¹ƒ. __tatthÄ• _ti tesu soá¸·asahÄ• rapaÃ±cakanayaaá¹-á¹-hÄ• rasamÅ«lapadesu kata
hontÄ«ti pucchati. loke niyutto sabhÄ• vadhammoti __lokiyo, _ loke vÄ• vidÅ«hi vidito sabh
lokiyo sabhÄ• vadhammo assa visesasuttassa atthÄ«ti taá¹ƒ visesasuttaá¹ƒ __lokiyaá¹ƒ_ nA
``lokuttaraâ€™â€™ _ntiÄ• dÄ«supi veditabbo. jÄ• nÄ• tÄ«ti __Ã±Ä• á¹‡aá¹ƒ, _ Ã±Ä• á¹‡aá
atthÄ«ti __Ã±Ä• á¹‡aá¹ƒ_. Ã±Ä• tabbÄ• ti __Ã±eyyÄ• , _ Ã±eyyÄ• assa visesasuttassa atth
nayo --- __ ``Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±cÄ• â€™â€™ _ti etthÄ• pi veditabbo. nibbÄ• naá¹ƒ
__dassanaá¹ƒ, _ paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ, dassanaá¹ƒ assa visesasuttassa atthÄ«ti
assa visesasuttassa pÄ• á¸·iyÄ• atthÄ«ti __bhÄ• vanÄ• . ``dassanaÃ±ca bhÄ• vanÄ• cÄ•
veditabbo. sassa attano vacananti __sakaá¹ƒ, _ sakaá¹ƒ vacanaá¹ƒ __sakavacanaá¹ƒ, _ bh
parassa vacanaá¹ƒ __paravacanaá¹ƒ_. vissajjanÄ«yo assa visesasuttassa atthÄ«ti __vissaj
vissajjanÄ«yo assa visesasuttassÄ• ti __avissajjanÄ«yaá¹ƒ_. kammaá¹ƒ assa visesasuttass
vipÄ• ko assa pÄ• á¹-hassa atthÄ«ti __vipÄ• ko_ \Be 318/. sesesupi assatthiattho gahetabb
lokiyÄ• diattho mukhyattho, taá¹ƒvÄ• cakasuttampi á¹-hÄ• nyÅ«pacÄ• rena vuttaá¹ƒ. buddh
abhitthavati etena suttappadesenÄ• ti __thavo, _ suttappadeso.

``tesu aá¹-á¹-havÄ«satividhesu lokiyÄ• dÄ«su sÄ• sanapaá¹-á¹-hÄ• nasuttesu katamaá¹ƒ s
suttaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ lokiyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
aá¹-á¹-havÄ«satividhesu lokiyÄ• dÄ«su sÄ• sanapaá¹-á¹-hÄ• nasuttesu __katamaá¹ƒ_ sutta
sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ suttanti pucchati.

bhikkhave, dhenuyÄ• thanehi nikkhantaá¹ƒ sajjukhÄ«raá¹ƒ nikkhantakkhaá¹‡e __na mucca

khÄ«rabhÄ• vaá¹ƒ pajahitvÄ• dadhibhÄ• vaá¹ƒ na pÄ• puá¹‡Ä• ti, takkÄ• diambilasamÄ• y
pajahati dadhibhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti iva, evaá¹ƒ yena bÄ• lena pÄ• paá¹ƒ yaá¹ƒ kamma
karaá¹‡akkhaá¹‡e \Ne 436/ tassa bÄ• lassa apÄ• yadukkhÄ• dinibbattÄ• panavasena na vi
tatiyÄ• dimhi vÄ• attabhÄ• ve vipaccati. __bhasmacchanno_ chÄ• rikÄ• ya paá¹-icchanno _
janaá¹ƒ akkamanakkhaá¹‡e na á¸• ahati. chÄ• rikaá¹ƒ pana tÄ• petvÄ• kÄ• lantare á¸• aha
pÄ• paá¹ƒ yaá¹ƒ kammaá¹ƒ kataá¹ƒ, taá¹ƒ kammaá¹ƒ karaá¹‡akkhaá¹‡e taá¹ƒ bÄ• laá¹ƒ
apÄ• yadukkhÄ• dinibbattÄ• panavasena á¸• ahÄ• pentaá¹ƒ hutvÄ• na anveti. dutiye vÄ• t
apÄ• yadukkhÄ• dinibbattÄ• panavasena á¸• ahÄ• pentaá¹ƒ hutvÄ• á¸• ahantaá¹ƒ taá¹ƒ bÄ
__idaá¹ƒ_ ``na hi ... pe ... pÄ• vakoâ€™â€™ ti suttaá¹ƒ lokiye atthe vÄ• cakaÃ±Ä• pakabhÄ
__lokiyaá¹ƒ_ nÄ• ma.

``ettakameva lokiyaâ€™â€™ nti vattabbattÄ•  __ ``cattÄ• rimÄ• nÄ«â€™â€™ _tiÄ• di vutta
__idaá¹ƒ_ ``cattÄ• rimÄ• ni ... pe ... kÄ• á¸·apakkheva candimÄ• â€™â€™ ti suttaá¹ƒ lokiye
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __lokiyaá¹ƒ_ nÄ• ma.

``evaá¹ƒ duvidhaá¹ƒyeva lokiyaâ€™â€™ nti vattabbattÄ•  __ ``aá¹-á¹-hime, bhikkhave, loka
vuttaá¹ƒ. attho pÄ• kaá¹-o. __idaá¹ƒ_ ``aá¹-á¹-himeâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ lokiyesu a
atthesu vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __lokiyaá¹ƒ_ nÄ• ma.

nÄ• nÄ• vidhaá¹ƒ lokiyaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``katamaá¹
nti vattabbattÄ• __ ``tattha katamaá¹ƒ lokuttaraâ€™â€™ _ntiÄ• di vuttaá¹ƒ \Be 319/. ito par
veditabbo. __tatthÄ• _ti tesu aá¹-á¹-havÄ«satividhesu lokiyÄ• dÄ«su suttesu.

chekena sÄ• rathinÄ• sudantÄ• assÄ• samathaá¹…gatÄ• yathÄ• , evaá¹ƒ __pahÄ«nam
__yassa_ anÄ• savassa bhikkhuno __indriyÄ• ni_ chabbidhÄ• ni cakkhundriyÄ• dÄ«ni sama
tÄ• dilakkhaá¹‡ena samannÄ• gatassa anÄ• savassa __tassa_ bhikkhuno devÄ• pi manuss
__idaá¹ƒ_ ``yassindriyÄ• nÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ lokuttare atthe vÄ• cakaÃ±Ä• p
__lokuttaraá¹ƒ_ nÄ• ma.

``ettakamevÄ• â€™â€™ ti vattabbattÄ•  __ ``paÃ±cimÄ• ni bhikkhave indriyÄ• nÄ«â€™â€™
``paÃ±cimÄ• nÄ«â€™â€™ tiÄ• dikaá¹ƒ suttampi lokuttare atthe vÄ• cakaÃ±Ä• pakabhÄ• ve
nÄ• ma. (1)

``laddhÄ• na \Ne 437/ mÄ• nusattaá¹ƒ dve, kiccaá¹ƒ akiccameva cÄ• â€™â€™ tiÄ• dikÄ•
gÄ• thÄ• su ``sukiccaá¹ƒ ceva puÃ±Ã±Ä• nÄ«â€™â€™ ti __yaá¹ƒ_ gÄ• thÄ• padaÃ±ca ``pu
saggaá¹ƒ vajanti katapuÃ±Ã±Ä• â€™â€™ ti __yaá¹ƒ_ gÄ• thÄ• padaÃ±ca vuttaá¹ƒ, __idaá¹
atthe vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __lokiyaá¹ƒ_ nÄ• ma.

__iha_ gÄ• thÄ• su ``saá¹ƒyojanavippahÄ• naá¹ƒ vÄ• â€™â€™ ti __yaá¹ƒ_ gÄ• thÄ• pada
jarÄ• maraá¹‡Ä• vippamuccantÄ«â€™â€™ ti __yaá¹ƒ_ gÄ• thÄ• padaÃ±ca vuttaá¹ƒ, __ida
lokuttaraá¹ƒ nÄ• ma. __idaá¹ƒ_ ``laddhÄ• nÄ• â€™â€™ tiÄ• dikaá¹ƒ vuttappakÄ• rena lokiy

bhikkhave, viÃ±Ã±Ä• á¹‡e Ä• hÄ• re Ä• hÄ• rapaá¹-ibaddhe chandarÄ• ge sati nÄ• marÅ«
``viÃ±Ã±Ä• á¹‡e ... pe ... hotÄ«â€™â€™ ti __idaá¹ƒ_ vuttanayena lokiyaá¹ƒ nÄ• ma. ``viÃ±Ã
nirodhoâ€™â€™ ti __idaá¹ƒ_ suttaá¹ƒ lokuttaraá¹ƒ nÄ• ma. __idaá¹ƒ_ ``viÃ±Ã±Ä• á¹‡e ce b
tiÄ• dikaá¹ƒ suttaá¹ƒ lokiye atthe ca lokuttare atthe ca ekadesavasena vÄ• cakaÃ±Ä• pakav
__lokiyaÃ±ca lokuttaraÃ±ca_. (2)

<113> sattaloke sabbÄ• disÄ• anuparigamma __kvaci_ disÄ• yaá¹ƒ cetasÄ• __attanÄ• _
neva ajjhagÄ• , attÄ• va piyataro yathÄ• \Be 320/, evaá¹ƒ __paresaá¹ƒ_ sattÄ• naá¹ƒ __pu
attÄ• va __piyo_ piyataro, tasmÄ• attanova piyatarattÄ• __attakÄ• mo_ attano hitakÄ• mo
attÄ• naá¹ƒ upamaá¹ƒ katvÄ• paraá¹ƒ __na hiá¹ƒse_ na hiá¹ƒseyyÄ• ti yojanÄ• . __idaá¹ƒ_
tiÄ• dikaá¹ƒ suttaá¹ƒ sattesu vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __sattÄ• dhiá¹-á¹-h

ye keci khÄ«á¹‡Ä• savÄ• puggalÄ• __bhÅ«tÄ• va_ na bhavissanti, __sabbe_ te khÄ«á¹‡Ä
attabhÄ• vaá¹ƒ pahÄ• ya nibbÄ• naá¹ƒ gamissanti. ye ca puthujjanÄ• dayo sattÄ• punabbh
te puthujjanÄ• dayo sattÄ• __dehaá¹ƒ_ attabhÄ• vaá¹ƒ pahÄ• ya paralokaá¹ƒ gamissanti, t
sabbassa sattassa hÄ• niá¹ƒ maraá¹‡aá¹ƒ, vinÄ• saá¹ƒ vÄ• kusalo yo puggalo vijÄ• nÄ• ti,
taá¹ƒ sabbajÄ• niá¹ƒ viditvÄ• Ä• tÄ• piyo brahmacariyaá¹ƒ careyyÄ• ti yojanÄ• . __idaá¹ƒ_
tiÄ• dikaá¹ƒ vuttanayena sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

sattahi aá¹…gehi samannÄ• gataá¹ƒ kalyÄ• á¹‡amittaá¹ƒ yÄ• vajÄ«vaá¹ƒ kusalena puggale
katamehi sattahi? parisuddhasÄ«lasampattiparisuddhadiá¹-á¹-hisampattÄ«hi samannÄ• gat
piyÄ• yitabbo \Ne 438/ ca hoti, pÄ• sÄ• á¹‡achattaá¹ƒ viya __garu ca_ hoti, sambhÄ• vetab
hoti, ``kÄ• lena vadÄ• mi, no akÄ• lenÄ• â€™â€™ tiÄ• dike paÃ±cadhamme attani upaá¹-á
sabrahmacÄ• rÄ«naá¹ƒ vÄ• sissÄ• naá¹ƒ vÄ• vinicchayaullumpanaovÄ• dadÄ• nabhÄ• ve
sabrahmacÄ• rÄ«hi vÄ• sissÄ• dÄ«hi vÄ• vuccamÄ• no suvaco hutvÄ• tesaá¹ƒ __vacana
saccapaá¹-iccasamuppÄ• dÄ• digambhÄ«raá¹ƒ vÄ• aÃ±Ã±aá¹ƒ gambhÄ«raá¹ƒ vÄ• __kath
dhammavinayÄ• divaseneva dÄ«panato __aá¹-á¹-hÄ• ne ca na niyojako_ hoti. imehi sattahi
kalyÄ• á¹‡amittaá¹ƒ yÄ• vajÄ«vaá¹ƒ na vijahitabbaá¹ƒ. __idaá¹ƒ_ ``sattahÄ«â€™â€™ tiÄ• d
__idaá¹ƒ_ ``sattahÄ«â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ sugato vatvÄ• athÄ• paraá¹ƒ __etaá
avoca. kiá¹ƒ avoca?

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , na caá¹-á¹-hÄ• ne niyojako.

taá¹ƒ mittaá¹ƒ mittakÄ• mena, yÄ• vajÄ«vampi seviyaâ€™â€™ nti || ---

__etaá¹ƒ_ \Be 321/ gÄ• thÄ• vacanaá¹ƒ satthÄ• avocÄ• ti yojanÄ• . ``na ca aá¹-á¹-hÄ• nay
atthi. __idaá¹ƒ_ ``sattahÄ«â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

loke yaá¹ƒ kÄ• masukhaÃ±ca yaá¹ƒ idaá¹ƒ diviyaá¹ƒ sukhaÃ±ca atthi, __ete_ kÄ• masukha
taá¹‡hÄ• kkhayasukhassa soá¸·asiá¹ƒ kalaá¹ƒ na agghantÄ«ti yojanÄ• . __idaá¹ƒ_ ``yaÃ±cA
suttaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

__yattha_ nibbÄ• ne dukkhaá¹ƒ nirujjhati, sammÄ• sambuddhadesitaá¹ƒ asokaá¹ƒ virajaá¹ƒ
nibbÄ• naá¹ƒ susukhaá¹ƒ vatÄ• ti yojanÄ• . __idaá¹ƒ_ ``susukhaâ€™â€™ ntiÄ• dikaá¹ƒ sut
dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ. (3)

tÄ«su bhavesu sattÄ• naá¹ƒ jananato taá¹‡hÄ• saá¹…khÄ• taá¹ƒ __mÄ• taraÃ±ca, _ pitara
uppajjanato mÄ• nasaá¹…khÄ• taá¹ƒ __pitaraÃ±ca, _ raá¹-á¹-he loko raá¹-á¹-hissaraá¹ƒ rÄ•
dvinnaá¹ƒ sassatucchedadiá¹-á¹-hÄ«naá¹ƒ sabbadiá¹-á¹-higatehi bhajanÄ«yattÄ•
sassatucchedadiá¹-á¹-hisaá¹…khÄ• te __khattiye dve rÄ• jÄ• no ca, _ Ä• yasÄ• dhako puris
anucarati iva nandirÄ• gassa dvÄ• dasÄ• yatane anucaraá¹‡ato nandirÄ• gasaá¹…khÄ• ter
pavattanaá¹-á¹-hÄ• naá¹ƒ dvÄ• dasÄ• yatanasaá¹…khÄ• taá¹ƒ __raá¹-á¹-haÃ±ca_ khÄ«á¹‡
so brÄ• hmaá¹‡o hantvÄ• __anÄ«gho_ niddukkho hutvÄ• yÄ• tÄ«ti yojanÄ• . iha ``mÄ• tar
\Ne 439/ ``mÄ• taraá¹ƒ ... pe ... hantvÄ• â€™â€™ ti __idaá¹ƒ_ gÄ• thÄ• vacanaá¹ƒ dhammA
``anÄ«gho yÄ• ti brÄ• hmaá¹‡oâ€™â€™ ti __idaá¹ƒ_ gÄ• thÄ• vacanaá¹ƒ sattÄ• dhiá¹-á¹-hA
``mÄ• taraâ€™â€™ ntiÄ• dikaá¹ƒ suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-h

``cattÄ• rome bhikkhave iddhipÄ• dÄ• â€™â€™ ti __idaá¹ƒ_ suttappadesavacanaá¹ƒ dham
catÅ«hi iddhipÄ• dehi samannÄ• gato puggalo __kÄ• yepi_ karajakÄ• yepi __cittaá¹ƒ_ pÄ•
__samodahati_ pakkhipati, so puggalo dissamÄ• nakÄ• yena gantukÄ• mo karajakÄ• yagat
adhiá¹-á¹-hahati. __cittepi_ pÄ• dakajjhÄ• nacittepi __kÄ• yaá¹ƒ_ karajakÄ• yaá¹ƒ __samod
puggalo sÄ«ghaá¹ƒ aÃ±Ã±aá¹ƒ gantukÄ• mo pÄ• dakajjhÄ• nacittagatikaá¹ƒ karajakÄ• yaá
karajakÄ• ye __sukhasaÃ±Ã±aÃ±ca_ sukhavihÄ• rasaÃ±Ã±aÃ±ca __lahusaÃ±Ã±aÃ±ca_ la
aÃ±Ã±aá¹ƒ gamaneyyaá¹ƒ icchitaá¹-á¹-hÄ• naá¹ƒ ekacittakkhaá¹‡eneva ca gantvÄ• upasa
``soâ€™â€™ tiÄ• dikaá¹ƒ suttappadesavacanaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ. __idaá¹ƒ_ ``c
suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca. (4)

<114> yaá¹ƒ \Be 322/ sabbaÃ±Ã±uta__Ã±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ_ lokaá¹ƒ uttaritvÄ• abhi
__yena_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena bhagavÄ• ``sabbaÃ±Ã±Å«â€™â€™ ti vuccati, __ta
parihÄ• naá¹ƒ natthi, __taá¹ƒ_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sabbakÄ• le jÄ• nituá¹ƒ Ä• va

yojanÄ• . __idaá¹ƒ_ ``yaá¹ƒ taâ€™â€™ ntiÄ• dikaá¹ƒ Ã±Ä• á¹‡e atthe vÄ• cakaÃ±Ä• pakab
__Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma.

__yÄ• ya_ nibbÄ• nagÄ• miniyÄ• maggapaÃ±Ã±Ä• ya jÄ• timaraá¹‡asaá¹…khayaá¹ƒ pajÄ
maggapaÃ±Ã±Ä• sabbÄ• hi lokiyÄ• hi paÃ±Ã±Ä• hi __seá¹-á¹-hÄ• _ pasatthÄ• ti yojanÄ• .
tiÄ• dikaá¹ƒ vuttanayena Ã±Ä• á¹‡aá¹ƒ nÄ• ma.

``dhotaka, vo tumhÄ• kaá¹ƒ santiá¹ƒ ahaá¹ƒ kittayissÄ• mÄ«â€™â€™ ti bhagavÄ• avoca.
dukkhÄ• didhamme vÄ• attabhÄ• ve vÄ• __sato_ aniccÄ• nupassanÄ• disatisampanno hu
yogÄ• vacaro anÄ«tihaá¹ƒ __yaá¹ƒ santiá¹ƒ_ yaá¹ƒ nibbÄ• naá¹ƒ ariyamaggena __viditvÄ•
__visattikaá¹ƒ_ visappakaá¹ƒ taá¹‡haá¹ƒ __tare_ tareyyÄ• â€™â€™ ti bhagavÄ• avoca.

dhotako bhagavantaá¹ƒ vadati __ ``mahesi_ mahante sÄ«lakkhandhÄ• dÄ« esanasÄ«la, g
saá¹…khÄ• rÄ• aniccÄ• â€™ tiÄ• disaraá¹‡asampanno hutvÄ• __caraá¹ƒ_ caranto yogÄ•
santiá¹ƒ_ yaá¹ƒ \Ne 440/ nibbÄ• naá¹ƒ ariyamaggena __viditvÄ• loke_ saá¹ƒsÄ• raloke visa
__tare_ tareyyÄ• ti __taÃ±ca_ vacanaá¹ƒ __taÃ±ca_ santiá¹ƒ nibbÄ• naá¹ƒ ahaá¹ƒ __abhin
mahesi tvaá¹ƒ, yaÃ±ca sampajÄ• nÄ• sÄ«â€™â€™ ti dhotako bhagavantaá¹ƒ vadati.

__ ``dhotakÄ• â€™â€™ _ti Ä• lapitvÄ• bhagavÄ• dhotakaá¹ƒ avoca. __ ``uddhaá¹ƒ_ anÄ
atÄ«taá¹ƒ heá¹-á¹-hÄ• ca __tiriyaÃ±cÄ• pi_ majjhe paccuppannaá¹ƒ parito ca __loke_ saá¹
taá¹‡haá¹ƒ __bhavÄ• bhavÄ• ya_ khuddakabhavamahantabhavatthÄ• ya __saá¹…go_ lagg
taá¹‡haá¹ƒ __mÄ• kÄ• si_ mÄ• akÄ• sÄ«â€™â€™ ti bhagavÄ• dhotakaá¹ƒ avocÄ• ti yojan
``kittayissÄ• mÄ«â€™â€™ tiÄ• dikaá¹ƒ Ã±eyye visaye atthe vÄ• cakaÃ±Ä• pakabhÄ• vena

``ettakamevÄ• â€™â€™ ti vattabbattÄ• __ ``catunnaá¹ƒ bhikkhaveâ€™â€™ _tiÄ• di vutta
__ariyasaccÄ• naá¹ƒ_ ariyabhÄ• vakarÄ• naá¹ƒ saccÄ• naá¹ƒ __ananubodhÄ• _ abujjhane
appaá¹-ivijjhanena __evaá¹ƒ_ iminÄ• kÄ• raá¹‡ena mamaÃ±ceva tumhÄ• kaÃ±ca dÄ«ghar
__sandhÄ• vitaá¹ƒ_ sandhÄ• vanaá¹ƒ, idaá¹ƒ __saá¹ƒsaritaá¹ƒ_ saá¹ƒsaraá¹‡aá¹ƒ ahosÄ«t
__tayidaá¹ƒ_ taá¹ƒ idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ mayÄ• anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ
taá¹ƒ idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ mayÄ• anubuddhaá¹ƒ p
bhavataá¹‡hÄ• ucchinnÄ• , bhavanetti taá¹‡hÄ• khÄ«á¹‡Ä• , idÄ• ni mama punabbhavo na
``catunnaâ€™â€™ ntiÄ• dikaá¹ƒ bhagavÄ• avoca, sugato __idaá¹ƒ_ ``catunnaâ€™â€™ nt
__etaá¹ƒ_ ``catunnaâ€™â€™ ntiÄ• digÄ• thÄ• vacanaá¹ƒ satthÄ• avocÄ• ti yojetvÄ• gÄ• t
kÄ• tabbÄ• . __idaá¹ƒ_ ``catunnaâ€™â€™ ntiÄ• dikaá¹ƒ vuttanayena Ã±eyyaá¹ƒ nÄ• ma. (5

``rÅ«paá¹ƒ aniccaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti __idaá¹ƒ_ suttaá¹ƒ Ã±e
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __Ã±eyyaá¹ƒ_ nÄ• ma.

__evaá¹ƒ_ ``rÅ«paá¹ƒ aniccaâ€™â€™ ntiÄ• dinÄ• pakÄ• rena __jÄ• naá¹ƒ_ jÄ• nanto __e
ntiÄ• dinÄ• pakÄ• rena __passaá¹ƒ_ passanto __ariyasÄ• vako_ ariyassa bhagavato sÄ• v
aniccaâ€™â€™ nti rÅ«paá¹ƒ passati, ``ayaá¹ƒ vedanÄ• aniccÄ• â€™â€™ ti vedanaá¹ƒ pas
aniccÄ• â€™â€™ ti saÃ±Ã±aá¹ƒ passati, ``ime saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti saá¹…
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti viÃ±Ã±Ä• á¹‡aá¹ƒ passati. __iti idaá¹ƒ_ suttaá¹ƒ rÅ«p
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma.

__so_ \Ne 441/ ``rÅ«paá¹ƒ aniccaâ€™â€™ ntiÄ• dinÄ• pakÄ• rena passanto ariyasÄ• vak
parimuccati ... pe ... __viÃ±Ã±Ä• á¹‡amhÄ• _ viÃ±Ã±Ä• á¹‡arÄ• gamhÄ• parimuccatÄ«ti du
ahaá¹ƒ vadÄ• mÄ«ti yojanÄ• . __idaá¹ƒ_ ``so parimuccatÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca_ hoti.

__sabbe_ paÃ±cakkhandhÄ• paccayehi saá¹…kharitattÄ• __saá¹…khÄ• rÄ• _ Ä• diantav
aniccantikabhÄ• vato, tÄ• vakÄ• likabhÄ• vato ca khaá¹‡aparittabhÄ• vato __aniccÄ• _ bha
saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti suttappadesavacanaá¹ƒ vuttanayena Ã±eyyaá¹ƒ nÄ• n
vipassanÄ• karaá¹‡akÄ• le __paÃ±Ã±Ä• ya_ vipassanÄ• paÃ±Ã±Ä• ya __passati_ aniccatÄ
``yadÄ• paÃ±Ã±Ä• ya passatÄ«â€™â€™ ti suttappadesavacanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ nÄ• ma.
__dukkhe_ paÃ±cakkhandhe vipassako nibbindati, nibbindanto puggalo dukkhÄ• dijÄ• nanÄ
paá¹-ivijjhati, __eso_ catusaccapaá¹-ivedho __visuddhiyÄ• _ visuddhatthÄ• ya maggoti. __id
tiÄ• dikaá¹ƒ suttappadesavacanaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca hoti.

__soá¹‡Ä• _ti \Be 324/ soá¹‡aá¹ƒ Ä• lapati. __samaá¹‡Ä• _ bÄ• hirakasamaá¹‡Ä• __brÄ•
aniccena rÅ«pena, dukkhena rÅ«pena, vipariá¹‡Ä• madhammena rÅ«pena ``ahaá¹ƒ parehi
ti vÄ• samanupassanti, ``ahaá¹ƒ parena __sadiso_ samÄ• no asmÄ«â€™â€™ ti vÄ• sama
__hÄ«no_ lÄ• mako asmÄ«â€™â€™ ti vÄ• samanupassanti, yathÄ• bhÅ«tassa adassanÄ•
kiá¹ƒ nÄ• ma kÄ• raá¹‡aá¹ƒ siyÄ• , yathÄ• bhÅ«taá¹ƒ adassanato tÄ• va samanupassanass
natthi, yathÄ• bhÅ«taá¹ƒ adassanameva kÄ• raá¹‡anti veditabbaá¹ƒ. __ ``aniccÄ• ya vedan
iminÄ• vuttanayena vuttanayÄ• nusÄ• rena yojanÄ• kÄ• tabbÄ• . __idaá¹ƒ_ ``ye hi kecÄ«â
suttappadesavacanaá¹ƒ Ã±eyyaá¹ƒ nÄ• ma. ``ye ca kho kecÄ«â€™â€™ tiÄ• diko sukkapak
veditabbo. __idaá¹ƒ_ ``ye ca khoâ€™â€™ tiÄ• dikaá¹ƒ suttappadesavacanaá¹ƒ Ã±Ä• á¹‡aá
kecÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ Ã±Ä• á¹‡e ca Ã±eyye ca atthe vÄ• cakaÃ±Ä• pakabhÄ
__Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca_ hoti. (6)

nÄ• nÄ• vidhaá¹ƒ Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca sÄ• sanapaá¹-á¹-hÄ• nasuttaá¹ƒ Ä• cariyen
Ã±Ä• taá¹ƒ, ``katamaá¹ƒ dassanaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ dassa
vuttaá¹ƒ. __tatthÄ• _ti tesu lokiyÄ• dÄ«su aá¹-á¹-havÄ«satividhesu sÄ• sanapaá¹-á¹-hÄ• ne
suttaá¹ƒ dassanaá¹ƒ nÄ• mÄ• ti pucchati.

<115> __gambhÄ«rapaÃ±Ã±ena_ \Ne 442/ sabbaÃ±Ã±ubuddhena __sudesitÄ• ni_ saá¹…
nayehi suá¹-á¹-hu desitÄ• ni ariyasaccÄ• ni __ye_ bhÄ• vitabhÄ• vanÄ• ariyapuggalÄ• paÄ
vibhÄ• vayanti, te bhÄ• vitabhÄ• vanÄ• ariyapuggalÄ• devarajjacakkavattirajjÄ• dipamÄ• c
bhusaá¹ƒ pamattÄ• kiÃ±cÄ• pi honti, tathÄ• pi __te_ bhÄ• vitabhÄ• vanÄ• ariyapuggalÄ•
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena aá¹-á¹-hamabhavÄ• dÄ«su uppajjanÄ• rahÄ
niruddhattÄ• aá¹-á¹-hamakkhattuvasena __aá¹-á¹-hamaá¹ƒ_ bhavaá¹ƒ na Ä• diyantÄ«ti yoj
ariyasaccÄ• nÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ dassane paá¹-hamamaggaÃ±Ä• á¹‡e vÄ• c
__dassanaá¹ƒ_ nÄ• ma.

nagaradvÄ• rabÄ• hathirakaraá¹‡atthaá¹ƒ ummÄ• rabbhantare pathaviyaá¹ƒ aá¹-á¹-hahatth
Ä• vÄ• á¹-aá¹ƒ khaá¹‡itvÄ• tasmiá¹ƒ Ä• vÄ• á¹-e ussÄ• pitattÄ• __pathavissito_ pathavinis
__indakhÄ«lo_ sÄ• radÄ• rumayo thambho \Be 325/ __catubbhi_ catÅ«hi disÄ• hi Ä• gateh
__asampakampiyo_ sampakampituá¹ƒ asakkuá¹‡eyyo siyÄ• yathÄ• , __yo_ sappuriso ariy
taá¹ƒ sappurisaá¹ƒ sabbatitthiyavÄ• davÄ• tehi asampakampiyattÄ• __tathÅ«pamaá¹ƒ_ ah
__idaá¹ƒ_ ``yathindakhÄ«loâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ vuttanayena dassanaá¹ƒ nÄ• ma

bhikkhave, catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato __ariyasÄ• vako_ ariyassa bhaga
sÄ• vako Ä• cikkhituá¹ƒ __Ä• kaá¹…khamÄ• no_ hutvÄ• __attanÄ• va_ sayameva attÄ• na
ahaá¹ƒ idÄ• ni khÄ«á¹‡anirayo amhi, khÄ«á¹‡atiracchÄ• nayoni amhi ... pe ... dukkhassanta
ti byÄ• kareyya. caturaá¹…gasarÅ«paá¹ƒ dassetuá¹ƒ __ ``katamehi catÅ«hÄ«â€™â€™ _tiÄ
``catÅ«hÄ«â€™â€™ tiÄ• dikaá¹ƒ dassanaá¹ƒ nÄ• ma.

nÄ• nÄ• vidhaá¹ƒ dassanaá¹ƒ niddhÄ• ritaá¹ƒ, ``katamÄ• bhÄ• vanÄ• â€™â€™ ti pucchita
bhÄ• vanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

idha sÄ• sane __yassa_ ariyasÄ• vakassa __ajjhattaá¹ƒ_ kÄ• mabhave nibbattÄ• pakÄ• na
orambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ pajahanavasena ca __bahiddhÄ• _ rÅ«pÄ• rÅ«pabhave
uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ pajahanavasena ca __indriyÄ• ni_ saddhindriyÄ• dÄ«
ariyamaggabhÄ• vanÄ• vasena suá¹-á¹-hu bhÄ• vitÄ• ni bhavanti, __bhÄ• vito_ bhÄ• vitam
ariyasÄ• vako imaá¹ƒ lokaÃ±ca paraá¹ƒ lokaÃ±ca __nibbijjha_ nibbijjhitvÄ• paá¹-ivijjhitvÄ•
maraá¹‡akÄ• le \Ne 443/, kÄ• laá¹ƒkiriyaá¹ƒ vÄ• __kaá¹…khati_ patthetÄ«ti yojanÄ• . __ay
``yassindriyÄ• nÄ«â€™â€™ tiÄ• dikÄ• pÄ• á¸·i bhÄ• vanÄ• ya vÄ• cakaÃ±Ä• pakabhÄ• ve

__dhammapadÄ• ni_ jhÄ• navipassanÄ• maggaphalanibbÄ• nadhammakoá¹-á¹-hÄ• sÄ• ni
anabhijjhÄ• sÄ«sena adhigatajhÄ• navipassanÄ• magganibbÄ• nadhammapadaá¹ƒ koá¹-á¹
__ayaá¹ƒ_ ``cattÄ• rimÄ• nÄ«â€™â€™ tiÄ• dikÄ• pÄ• á¸·i vuttanayena bhÄ• vanÄ• nÄ• m

devaputta chindanto puggalo __paÃ±ca_ orambhÄ• giyasaá¹ƒyojanÄ• ni heá¹-á¹-hÄ• mag
chindeyya, pajahanto puggalo __paÃ±ca_ uddhambhÄ• giyasaá¹ƒyojanÄ• ni arahattamagg
bhÄ• vayanto puggalo __paÃ±ca_ \Be 326/ saddhindriyÄ• dÄ«ni ca uttari __bhÄ• vaye_ bh
__paÃ±casaá¹…gÄ• tigo_ rÄ• gasaá¹…gadosasaá¹…gamohasaá¹…gamÄ• nasaá¹…gadiá¹
__oghatiá¹‡á¹‡oti_ kÄ• moghabhavoghadiá¹-á¹-hoghaavijjoghatiá¹‡á¹‡oti __vuccati_ kathÄ«
``paÃ±ca chinde paÃ±ca jaheâ€™â€™ ti idaá¹ƒ vacanaá¹ƒ dassanaá¹ƒ nÄ• ma. ``paÃ±ca c
vuccatÄ«â€™â€™ ti __ayaá¹ƒ_ pÄ• á¸·i bhÄ• vanÄ• nÄ• ma. __idaá¹ƒ_ ``paÃ±cÄ• â€™â€
dassanaÃ±ca bhÄ• vanÄ• ca hoti.

__ ``tÄ«á¹‡imÄ• ni, bhikkhaveâ€™â€™ _tiÄ• dÄ«su yojanÄ• pÄ• kaá¹-Ä• . (8)

<116> ``sabbapÄ• passa akaraá¹‡aá¹ƒ ... pe ... buddhÄ• na sÄ• sanaâ€™â€™ nti __idaá¹
sammÄ• sambuddhassa vacanabhÄ• vato __sakavacanaá¹ƒ_ nÄ• ma. attho heá¹-á¹-hÄ• v

bhikkhave, bÄ• lassa __bÄ• lalakkhaá¹‡Ä• ni_ bÄ• laupalakkhaá¹‡akÄ• raá¹‡Ä• ni __bÄ• l
bÄ• loâ€™â€™ ti gahaá¹‡akÄ• raá¹‡Ä• ni __bÄ• lÄ• padÄ• nÄ• ni_ bÄ• lassa apadÄ• nÄ•
kammÄ• ni __yehi_ bÄ• lalakkhaá¹‡Ä• dÄ«hi bÄ• laá¹ƒ ``bÄ• loâ€™â€™ ti __pare_ paá¹‡á
bÄ• lalakkhaá¹‡Ä• ni mayÄ• vuccamÄ• nÄ• ni tÄ«á¹‡i. katamÄ• ni tÄ«á¹‡i? bhikkhave, bÄ•
duccintitaá¹ƒ abhijjhÄ• byÄ• pÄ• damicchÄ• dassanaá¹ƒ cintÄ« ca hoti, __dubbhÄ• sitabhÄ
musÄ• vÄ• dÄ• diá¹ƒ bhÄ• sÄ« ca hoti. __dukkaá¹-akammakÄ• rÄ« ca_ dukkaá¹-aá¹ƒ pÄ• a
hoti. bhikkhave, bÄ• lassa ... pe ... bÄ• lÄ• padÄ• nÄ• ni iminÄ• mayÄ• vuttÄ• ni tÄ«á¹‡i kh
pana vuttavipariyÄ• yena veditabbo. __idaá¹ƒ_ ``tÄ«á¹‡imÄ• ni bhikkhaveâ€™â€™ tiÄ• dika
sammÄ• sambuddhassa vacanabhÄ• vato __sakavacanaá¹ƒ_ nÄ• ma.

pathavÄ«samo \Ne 444/ vitthato sambodho nÄ• ma natthi. pÄ• taá¹ƒ vuá¹-á¹-haá¹ƒ udakaá
gaá¹‡hÄ• tÄ«ti __pÄ• tÄ• lo, _ pÄ• tÄ• lena samo __pÄ• tÄ• lasamo_ ninno na vijjati. merus
cakkavattisadiso poriso natthÄ«ti yojanÄ• . __idaá¹ƒ_ ``pathavÄ«samoâ€™â€™ tiÄ• dikaá¹
devassa vacanabhÄ• vato __paravacanaá¹ƒ_ hoti.

``devÄ• naá¹ƒ inda, tava subhÄ• sitena jayo hotÄ«â€™â€™ ti vatvÄ• ``vepacitti, tava subh
hotÅ«â€™â€™ ti vatvÄ• ``vepacitti, tvaá¹ƒ gÄ• thaá¹ƒ __bhaá¹‡a_ bhaá¹‡Ä• hÄ«â€™â€™
asurindo vepacitti __imaá¹ƒ_ vuccamÄ• naá¹ƒ gÄ• thaá¹ƒ abhÄ• si ``te paá¹-isedhako __no
\Be 327/, evaá¹ƒ sati bÄ• lÄ• bhiyyo pakujjheyyuá¹ƒ, tasmÄ• __dhÄ«ro_ paá¹‡á¸• ito bhus
nisedhayeâ€™â€™ ti.

gÄ• thÄ• ya, bhikkhave, asurindena vepacittinÄ• bhÄ• sitÄ• ya asurÄ• anumodiá¹ƒsu, dev
bhikkhave, atha kho asurindo vepacitti devÄ• naá¹ƒ indaá¹ƒ sakkaá¹ƒ __etaá¹ƒ_ vacanaá¹ƒ
tvaá¹ƒ gÄ• thaá¹ƒ __bhaá¹‡a_ bhaá¹‡Ä• hÄ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ avoca. bhikkhav

sakko imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ``bÄ• lassa paá¹-isedhanaá¹ƒ __paraá¹ƒ_ paccatthikaá¹ƒ
__sato_ satimÄ• __yo_ paá¹‡á¸• ito kodhato upasammati, tassa paá¹‡á¸• itassa __etadeva
ahaá¹ƒ maÃ±Ã±eâ€™â€™ ti.

gÄ• thÄ• ya, bhikkhave, devÄ• namindena sakkena bhÄ• sitÄ• ya devÄ• anumodiá¹ƒsu, a
bhikkhave, atha kho devÄ• namindo sakko asurindaá¹ƒ vepacittiá¹ƒ __etaá¹ƒ_ vacanaá¹ƒ a
gÄ• thaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ avoca. bhikkhave, atha kho asurind
abhÄ• si ``vÄ• sava yadÄ• titikkhati, tadÄ• naá¹ƒ titikkhantaá¹ƒ puggalaá¹ƒ bÄ• lo ``ayaá¹ƒ
titikkhatÄ«â€™â€™ ti maÃ±Ã±ati, titikkhÄ• ya etadeva vajjaá¹ƒ ahaá¹ƒ passÄ• mi. vÄ• sava
gavaá¹ƒ ajjhottharati iva, evaá¹ƒ dummedho khamantaá¹ƒ bhiyyo __ajjhÄ• ruhati_ ajjhotthar

gÄ• thÄ• ya, bhikkhave, asurindena vepacittinÄ• bhÄ• sitÄ• ya asurÄ• anumodiá¹ƒsu, dev
jÄ• yamÄ• ne ca goyuddhe paá¹-hamaá¹ƒ dveyeva goá¹‡Ä• yujjhanti, gogaá¹‡o pana yÄ• v
tÄ• va olokentova tiá¹-á¹-hati. yadÄ• ca eko goá¹‡o palÄ• yati \Ne 445/, tadÄ• sabbo goá¹‡
gavaá¹ƒ bhiyyo ajjhottharatÄ«ti goyuddhasabhÄ• vo veditabbo. __ ``atha khoâ€™â€™ _tiÄ•
pÄ• kaá¹-o.

vepacitti, yo puggalo titikkhati, __taá¹ƒ_ khamantaá¹ƒ puggalaá¹ƒ ``ayaá¹ƒ me bhayÄ• titik
kÄ• maá¹ƒ maÃ±Ã±atu vÄ• , mÄ• maÃ±Ã±atu vÄ• , taá¹ƒ maÃ±Ã±anaá¹ƒ nipphalameva. a
__khantyÄ• _ khantito bhiyyo sadattho nÄ• ma na vijjati.

yo balavÄ• santo dubbalassa have titikkhatÄ«ti tassa balavantassa __taá¹ƒ_ titikkhanaá¹ƒ
sappurisÄ• Ä• hu, dubbalo niccaá¹ƒ khamati eva.

__yassa_ \Be 328/ bÄ• lassa bÄ• labalaá¹ƒ atthi, tassa bÄ• lassa bÄ• labalaá¹ƒ ``abalaâ€™
yassa dhammaguttassa yaá¹ƒ balaá¹ƒ atthi, tassa dhammaguttassa tassa balassa __paá¹-iv
vattÄ• na vijjati.

vepacitti, yo puggalo __kuddhaá¹ƒ_ paá¹-hamaá¹ƒ kujjhantassa paá¹-ikujjhati, so paá¹-ikujjh
paá¹-ikujjhanena __tassa_ paá¹-hamaá¹ƒ kujjhantassa pÄ• papuggalassa pÄ• papuggalato
hÄ«nataro eva bhave.

vepacitti, yo sappuriso __sato_ satimÄ• paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• paá¹-hamaá¹ƒ k
appaá¹-ikujjhantova bhave, so sappuriso dujjayaá¹ƒ saá¹…gÄ• maá¹ƒ jeti nÄ• ma, attano ca
atthaá¹ƒ carati nÄ• ma.

attano ca parassa ca tikicchantÄ• naá¹ƒ ubhinnaá¹ƒ kodho upasammati, ye janÄ• __dham
atthe, catusaccadhamme vÄ• akovidÄ• bhavanti, te janÄ• khamantaá¹ƒ sappurisaá¹ƒ ``ay

maÃ±Ã±anti, tesaá¹ƒ akovidÄ• naá¹ƒ janÄ• naá¹ƒ taá¹ƒ maÃ±Ã±anaá¹ƒ nipphalanti.

gÄ• thÄ• su, bhikkhave, devÄ• namindena sakkena bhÄ• sitÄ• su devÄ• anumodiá¹ƒsu, a
yojanÄ• . __idaá¹ƒ_ ``bhiyyo bÄ• lÄ• â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ sakkavepacittÄ«naá
__paravacanaá¹ƒ_ nÄ• ma. (9)

<117> __pattaá¹ƒ_ \Ne 446/ etarahi adhigataá¹ƒ yaÃ±ca kÄ• mÅ«pakaraá¹‡aá¹ƒ, Ä• yatiá
adhigataá¹ƒ yaÃ±ca kÄ• mÅ«pakaraá¹‡aá¹ƒ atthi, etaá¹ƒ ubhayaá¹ƒ __rajÄ• nukiá¹‡á¹‡aá¹
iti __Ä• turassa_ Ä• turÄ• naá¹ƒyeva puggalÄ• naá¹ƒ santike __anusikkhato_ anusikkhanta
upaá¹-á¹-hahanti, sÄ«laá¹ƒ vataá¹ƒ jÄ«vitaá¹ƒ brahmacariyaá¹ƒ ime sikkhÄ• sÄ• rÄ• hutvÄ
__upaá¹-á¹-hÄ• nasÄ• rÄ• _ puggalÄ• sÄ• rato gahetvÄ• á¹-hitÄ• . ettha __sÄ«laá¹ƒ_ nÄ•
oramaá¹‡aá¹ƒ. __vataá¹ƒ_ nÄ• ma bhojanakiccakaraá¹‡Ä• di. __jÄ«vitaá¹ƒ_ nÄ• ma Ä• jÄ«
methunaviratividesabhÄ• vo veditabbo. tesaá¹ƒ upaá¹-á¹-hÄ• nasÄ• rÄ• naá¹ƒ puggalÄ• na
paá¹-hamo __anto_ lÄ• mako. __ye ca_ puggalÄ• ``kÄ• mesu doso natthÄ«â€™â€™ ti __e
evaá¹ƒdiá¹-á¹-hino_ hutvÄ• á¹-hitÄ• , tesaá¹ƒ puggalÄ• naá¹ƒ __ayaá¹ƒ_ vÄ• do __eko_ du
lÄ• mako. iccete ubho __antÄ• _ antavÄ• dÄ• puggalÄ• kaá¹-asivaá¸• á¸• hanÄ• kaá¹-asi
vaá¸• á¸• henti. ete __ubho ante_ attakilamathÄ• nuyoge kÄ• masukhallikÄ• nuyoge __eke_
olÄ«yanti, __eke_ puggalÄ• atidhÄ• vantÄ«ti yojanÄ• . __idaá¹ƒ_ ``yaÃ±ca pattaâ€™â€™
paresaá¹ƒ puggalÄ• naá¹ƒ vacanabhÄ• vato __paravacanaá¹ƒ_ nÄ• ma.

__ye_ ca sammÄ• diá¹-á¹-hipuggalÄ• __te ubho ante_ attakilamathÄ• nuyogakÄ• masukh
__tatra_ ca ante na ahesuá¹ƒ. tena ca abhijÄ• nanena __te_ ubho ante na amaÃ±Ã±iá¹ƒsu,
sammÄ• diá¹-á¹-hipuggalÄ• naá¹ƒ __vaá¹-á¹-aá¹ƒ_ tividhaá¹ƒ vaá¹-á¹-aá¹ƒ paÃ±Ã±Ä• panÄ
__idaá¹ƒ_ ``ye cÄ• â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ bhagavato vacanabhÄ• vato __sakava
udÄ• no_ ``yaÃ±ca pattaá¹ƒ ... pe ... paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ ti ayaá¹ƒ udÄ• no vutt
paravacanaÃ±ca hoti.

pasenadi nÄ• ma __kosalo_ kosalissaro rÄ• jÄ• bhagavantaá¹ƒ __etaá¹ƒ_ ``idha mayhaá¹
attÄ• â€™â€™ ti vacanaá¹ƒ avoca. bhante, idha rahogatassa paá¹-isallÄ«nassa __mayhaá
evaá¹ƒ parivitakko udapÄ• di, __kesaá¹ƒ_ sattÄ• naá¹ƒ attÄ• piyo nu kho, __kesaá¹ƒ_ satt
kho __iti_ etaá¹ƒ parivitakkanaá¹ƒ udapÄ• di. bhante, tassa mayhaá¹ƒ etaá¹ƒ parivitakkana
keci_ sattÄ• kÄ• yena duccaritaá¹ƒ caranti kho ... pe ... manasÄ• duccaritaá¹ƒ caranti kho,
sattÄ• naá¹ƒ attÄ• appiyo kho. __te_ duccaritaá¹ƒ carantÄ• sattÄ• ``no attÄ• piyoâ€™â€™
vadeyyuá¹ƒ, atha kho __tesaá¹ƒ_ duccaritaá¹ƒ carantÄ• naá¹ƒ sattÄ• naá¹ƒ attÄ• appiyova
appiyo __appiyassa_ anatthÄ• ya __yaá¹ƒ_ duccaritaá¹ƒ kareyya, __taá¹ƒ_ duccaritaá¹ƒ __
carantÄ• sattÄ• __attanÄ• va_. sayameva. __attano_ anatthÄ• ya __hi_ yasmÄ• karonti,
duccaritaá¹ƒ carantÄ• naá¹ƒ sattÄ• naá¹ƒ attÄ• appiyovÄ• ti etaá¹ƒ parivitakkanaá¹ƒ ahosi.

bhante \Ne 447/, __ye ca keci_ sattÄ• kÄ• yena sucaritaá¹ƒ caranti kho ... pe ... manasÄ• kho, __tesaá¹ƒ_ sucaritaá¹ƒ carantÄ• naá¹ƒ sattÄ• naá¹ƒ attÄ• piyo kho, __te_ sucaritaá¹ƒ attÄ• appiyoâ€™â€™ ti evaá¹ƒ kiÃ±cÄ• pi vadeyyuá¹ƒ, atha kho __tesaá¹ƒ_ sucaritaá¹ƒ ca attÄ• piyova. taá¹ƒ kissa hetu? piyo __piyassa_ atthÄ• ya __yaá¹ƒ_ sucaritaá¹ƒ careyya, __ __te_ sucaritaá¹ƒ carantÄ• sattÄ• __attanÄ• va_ sayameva __attano_ atthÄ• ya __hi_ yas tasmÄ• __tesaá¹ƒ_ sucaritaá¹ƒ carantÄ• naá¹ƒ sattÄ• naá¹ƒ attÄ• piyovÄ• ti etaá¹ƒ parivita vacanaá¹ƒ avocÄ• ti yojanÄ• .

__ ``evametaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ _ti vacanaá¹ƒ paá¹-hamaá¹ƒ vatvÄ• __ ``ye hi k bhagavato vuttavacanepi yojanÄ• tatheva kÄ• tabbÄ• .

gÄ• thÄ• su pana yo paá¹‡á¸• ito attÄ• naá¹ƒ ``piyaâ€™â€™ nti ce jaÃ±Ã±Ä• , evaá¹ƒ sati attÄ• naá¹ƒ __pÄ• pena_ kammena __na saá¹ƒyuje_ na saá¹ƒyojeyya, __taá¹ƒ_ vacanaá¹ƒ attÄ• naá¹ƒ sulabhaá¹ƒ na hoti, dukkaá¹-akÄ• rinÄ• sukhaá¹ƒ sulabhaá¹ƒ na hoti.

__antakena_ maccunÄ• adhipannassa mÄ• nusaá¹ƒ bhavaá¹ƒ __jahato_ pajahantassa __ á¹-hitassa sattassa kiá¹ƒ sakaá¹ƒ hoti, maraá¹‡amukhe á¹-hito so satto kiÃ±ca Ä• dÄ• ya pa chÄ• yÄ• gacchantaá¹ƒ sattaá¹ƒ anapÄ• yinÄ« iva, evaá¹ƒ __assa_ paralokagatassa sattas

iti bhagavÄ• evaá¹ƒ pucchati, pucchitvÄ• __ ``ubhoâ€™â€™ _tiÄ• divissajjanavacanaÃ±c macco yaá¹ƒ puÃ±Ã±aÃ±ca yaá¹ƒ pÄ• paÃ±ca ubho kamme __kurute_ karoti, __tassa_ par __taá¹ƒ_ puÃ±Ã±apÄ• padvayaá¹ƒ sakaá¹ƒ hoti. paralokaá¹ƒ gato macco __taá¹ƒva_ puÃ±Ã paralokaá¹ƒ gacchati, chÄ• yÄ• gacchantaá¹ƒ sattaá¹ƒ anapÄ• yinÄ« iva, evaá¹ƒ __assa_ __taá¹ƒva_ puÃ±Ã±apÄ• padvayaá¹ƒ anugaá¹ƒ hoti.

tasmÄ• paá¹‡á¸• ito __samparÄ• yikaá¹ƒ_ samparÄ• ye phalanibbattÄ• pakaá¹ƒ kalyÄ• á¹ hutvÄ• kareyya. pÄ• á¹‡inaá¹ƒ paralokasmiá¹ƒ puÃ±Ã±Ä• ni patiá¹-á¹-hÄ• honti, iti bhagav kÄ• tabbÄ• . __idaá¹ƒ_ ``rÄ• jÄ• pasenadÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ kosalaraÃ±Ã±o __paravacanaá¹ƒ_ hoti. ``evametaá¹ƒ \Ne 448/, mahÄ• rÄ• ja, evametaá¹ƒ mahÄ• rÄ• jÄ• â bhagavato vacanabhÄ• vato __sakavacanaá¹ƒ_ hoti. __idaá¹ƒ_ dvayaá¹ƒ vacanaá¹ƒ sakav hoti. (10)

<118> paÃ±he pucchite __idaá¹ƒ_ dukkhasaccaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ, __idaá¹ƒ_ samuday __idaá¹ƒ_ maggasaccaá¹ƒ bhÄ• vetabbaá¹ƒ, __idaá¹ƒ_ nirodhasaccaá¹ƒ, phalaá¹ƒ vÄ• sac kusalÄ• kusalÄ• __dhammÄ• _ evaá¹ƒ kusalÄ• kusalabhÄ• vena __gahitÄ• _ anavajjasÄ• sukhavipÄ• kadukkhavipÄ• kabhÄ• vena vÄ• __gahitÄ• _ \Be 331/, __idaá¹ƒ_ iá¹-á¹-havipÄ aniá¹-á¹-havipÄ• kaá¹ƒ phalaá¹ƒ nibbattayaiti evaá¹ƒgahitÄ• naá¹ƒ __tesaá¹ƒ_ kusalÄ• kusa vuá¸• á¸• hi attho, ayaá¹ƒ hÄ• ni atthoti. __iti idaá¹ƒ_ ``paÃ±he pucchiteâ€™â€™ tiÄ• dikaá

vissajjanÄ«ye atthe vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __vissajjanÄ«yaá¹ƒ_ nÄ• m

``uá¸·Ä• ro buddho bhagavÄ• â€™â€™ ti iminÄ• padena buddhauá¸·Ä• rataá¹ƒ __ekaá¹ƒs
niddise. ``svÄ• kkhÄ• to dhammoâ€™â€™ ti iminÄ• padena dhammasvÄ• kkhÄ• tataá¹ƒ _
ekakoá¹-á¹-hÄ• seneva niddise. ``suppaá¹-ipanno saá¹…ghoâ€™â€™ ti iminÄ• padena saá
__ekaá¹ƒseneva_ ekakoá¹-á¹-hÄ• seneva niddise ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™
saá¹…khÄ• rÄ• niccataá¹ƒ ekaá¹ƒseneva niddise. ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€
saá¹…khÄ• radukkhataá¹ƒ ekaá¹ƒseneva niddise. ``sabbe dhammÄ• anattÄ• â€™â€™ ti in
ekaá¹ƒseneva niddise. ``sabbe saá¹…khÄ• rÄ• anattÄ• â€™â€™ ti avatvÄ• ``sabbe dham
iminÄ• padena saá¹…khÄ• rehi aÃ±Ã±aá¹ƒ yaá¹ƒ vÄ• pana maggaphalanirodhasamÄ• pa
maggaphalanirodhasamÄ• pattidhammajÄ• tampi evaá¹ƒjÄ• tiyaá¹ƒ evaá¹ƒ ekaá¹ƒsabyÄ• k
maggaphalanirodhasamÄ• pattidhammajÄ• tassÄ• pi anattataá¹ƒ ekaá¹ƒseneva niddiseti yo
``uá¸·Ä• roâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ vissajjanÄ«ye buddhauá¸·Ä• ratÄ• dike vÄ• cakaÃ
__vissajjanÄ«yaá¹ƒ_ nÄ• ma.

naradammasÄ• rathi Ä• kaá¹…khato __te_ bhagavato __manasÄ• _ sabbaÃ±Ã±utaÃ±Ã±Ä
__vicintitaá¹ƒ_ Ã±eyyadhammaá¹ƒ devÄ• manussÄ• sabbe pÄ• á¹‡ino __na jaÃ±Ã±Ä• _ n
araá¹‡aá¹ƒ samÄ• dhiá¹ƒ nisevato __te_ bhagavato manasÄ• vicintitÄ• kasiá¹‡Ä• pi sabbe
na jÄ• neyyuá¹ƒ. __kasiá¹‡Ä• pi_ vÄ• kasiá¹‡Ä• rammaá¹‡Ä• ya paÃ±Ã±Ä• yapi __na jaÃ±
__kasiá¹‡Ä• pÄ«_ti ettha ca ``kasiá¹‡Ä• yapÄ«â€™â€™ ti vattabbepi ya-kÄ• ra lopavasena
vuttaá¹ƒ. atha vÄ• __ ``yaá¹ƒ Ä• kaá¹…khati_ yaá¹ƒ Ä• kaá¹…khanaá¹ƒ karoti, __taá¹ƒ_ Ä•
katamaâ€™â€™ nti pucchitaá¹ƒ paÃ±haá¹ƒ aÃ±Ã±esaá¹ƒ avisayattÄ• \Ne 449/ avissajjanÄ
__idaá¹ƒ_ ``Ä• kaá¹…khatoâ€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ avissajjanÄ«ye visaye vÄ• cakaÃ
__avissajjanÄ«yaá¹ƒ_ nÄ• ma.

bhagavÄ• __sÄ«lakkhandhe_ sÄ«lakkhandhahetu __ettako_ etaparimÄ• á¹‡o, bhagavÄ•
samÄ• dhikkhandhahetu __ettako_ etaparimÄ• á¹‡o, bhagavÄ• __paÃ±Ã±Ä• kkhandhe_ \E
__ettako_ etaparimÄ• á¹‡o, bhagavÄ• __vimuttikkhandhe_ vimuttikkhandhahetu __ettako_
__vimuttiÃ±Ä• á¹‡adassanakkhandhe_ vimuttiÃ±Ä• á¹‡adassanakkhandhahetu __ettako_ e
__iriyÄ• yaá¹ƒ_ kÄ• yavacÄ«samÄ• cÄ• re kÄ• yavacÄ«samÄ• cÄ• rahetu __ettako_ etapa
Ä• nubhÄ• vahetu __ettako_ etaparimÄ• á¹‡o, bhagavÄ• __hitesitÄ• yaá¹ƒ_ mettÄ• hetu _
bhagavÄ• __karuá¹‡Ä• yaá¹ƒ_ karuá¹‡Ä• hetu __ettako_ etaparimÄ• á¹‡o, bhagavÄ• __id
__ettako_ etaparimÄ• á¹‡oti avissajjanÄ«yoti yojanÄ• . __idaá¹ƒ_ ``ettakoâ€™â€™ tiÄ• dika
avissajjanÄ«ye visaye vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __avissajjanÄ«yaá¹ƒ_ nÄ

bhikkhave, arahato sammÄ• sambuddhassa tathÄ• gatassa loke __uppÄ• dÄ• _ uppÄ• dal
uppÄ• do sambhavati, Ä• yatiá¹ƒ buddharatanassa uppÄ• do sambhavati, ekassa buddhara
hi aÃ±Ã±assa buddharatanassa anuppajjanato Ä• yatinti vuttaá¹ƒ, dhammaratanassa uppÄ•

saá¹…gharatanassa uppÄ• do sambhavatÄ«ti tÄ«á¹‡i ratanÄ• ni. ``tÄ• ni tÄ«á¹‡i ratanÄ• ni
kiá¹ƒpamÄ• á¹‡Ä• nÄ«â€™â€™ ti pucchite sati tÄ• ni tÄ«á¹‡i ratanÄ• ni guá¹‡ato etaparim
vissajjitabbÄ• nÄ«ti yojanÄ• . __idaá¹ƒ_ ``tathÄ• gatassÄ• â€™â€™ tiÄ• dikaá¹ƒ suttaá¹ƒ a
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __avissajjanÄ«yaá¹ƒ_ nÄ• ma.

__buddhavisayo_ puggalaparo puggalapadhÄ• no paÃ±ho avissajjanÄ«yo, buddhavisayÄ•
avissajjanÄ«yÄ• . bhikkhave, avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ pubbÄ• koá¹-i na pa
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ, sakiá¹ƒ nirayaá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ sattÄ• na
tiracchÄ• nayoniá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ sattÄ• naá¹ƒ, sakiá¹ƒ pettivisayaá¹ƒ s
saá¹ƒsarataá¹ƒ sattÄ• naá¹ƒ, sakiá¹ƒ asurayoniá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ sattÄ•
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ sattÄ• naá¹ƒ, sakiá¹ƒ manusse sandhÄ• vataá¹ƒ saá¹ƒsar
koá¹-i na paÃ±Ã±Ä• yati na dissati na upalabbhatÄ«ti. ``sÄ• pubbÄ• koá¹-i katamÄ• â€™â
pucchanaá¹ƒ __avissajjanÄ«yaá¹ƒ_ saá¹ƒsÄ• rassa pubbakoá¹-iyÄ• abhÄ• vato avissajjan
paÃ±Ã±Ä• yatÄ«â€™â€™ _ti desanÄ• sÄ• vakÄ• naá¹ƒ Ã±Ä• á¹‡avekallena katÄ• , na att
paÃ±Ã±Ä• yatÄ«â€™â€™ ti desanÄ• attano ceva sÄ• vakÄ• naÃ±ca Ã±Ä• á¹‡avekallena
siyÄ• ti codanaá¹ƒ manasi katvÄ• __ ``duvidhÄ• buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ desan
attÄ• upanetabbo etissÄ• desanÄ• yÄ• ti __attÅ«panÄ• yikÄ• _. paro upanetabbo etissÄ•
__parÅ«panÄ• yikÄ• _. ``katamÄ• attÅ«panÄ• yikÄ• desanÄ• , katamÄ• parÅ«panÄ• yikÄ
pucchitabbattÄ• niyametvÄ• dassetuá¹ƒ __ ``na paÃ±Ã±Ä• yatÄ«â€™â€™ _tiÄ• di vuttaá¹
ti desanÄ• sÄ• vakÄ• naá¹ƒ netabbÄ• naá¹ƒ vasena desitattÄ• parÅ«panÄ• yikÄ• desanÄ
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ avijjÄ• nanÄ• â€™â€™ _ti desanÄ• attano netabbassa
attÅ«panÄ• yikÄ• desanÄ• nÄ• ma. ``natthi buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ avijjÄ• nan
koá¹-iyÄ• abhÄ• vato eva na paÃ±Ã±Ä• yatÄ«ti viÃ±Ã±Ä• yati, bhagavato Ã±Ä• á¹‡assa pa
asamatthattÄ• na paÃ±Ã±Ä• yatÄ«ti na viÃ±Ã±Ä• yati tena __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``nat
bhagavantÄ• naá¹ƒ avijjÄ• nanÄ• ti etena purimÄ• ya koá¹-iyÄ• abhÄ• vato eva na paÃ±Ã±
paá¹-ighÄ• toti dassetÄ«â€™â€™ ti (Nett-a 118) vuttaá¹ƒ.

``kathaá¹ƒ pana buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ avijjÄ• nanÄ• ya natthibhÄ• vovijjÄ• nita
avijjÄ• nanÄ• ya natthibhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ __ ``yathÄ• bhagavÄ• kokÄ• likaá¹ƒ bhi
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``yaá¹ƒ pana atthi, taá¹ƒ aÃ±Ã±esaá¹ƒ appameyyampi b
bhagavato sabbattha appaá¹-ihataÃ±Ä• á¹‡ataá¹ƒ dassetuá¹ƒ `yathÄ• bhagavÄ• kokÄ• lik
tiÄ• dimÄ• hÄ• â€™â€™ ti vuttaá¹ƒ. bhagavÄ• kokÄ• likaá¹ƒ bhikkhuá¹ƒ Ä• rabbha ``kÄ«va
padume niraye Ä• yuppamÄ• á¹‡aâ€™â€™ nti paÃ±haá¹ƒ pucchitvÄ• nisinnaá¹ƒ __aÃ±Ã±
pakÄ• rena __ ``seyyathÄ• pi ... pe ... Ä• ghÄ• tetvÄ• â€™â€™ _ti evamÄ• ha. tato tena pa
natthibhÄ• vo vijÄ• nitabboti attho gahetabbo.

bhikkhu, tvaá¹ƒ sallakkhehi, kokÄ• liko vÄ«satikhÄ• riko kosalako tilavÄ• ho rÄ• siá¹ƒ katvÄ
tilato puriso vassasatassa vassasatassa accayena ekamekaá¹ƒ tilaá¹ƒ uddhareyya, so vÄ«s

tilavÄ• ho iminÄ• uddharÄ• nupakkamena khippataraá¹ƒ parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ
abbudo nirayo parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ na tveva gaccheyya. vÄ«sati abbudÄ• nira
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ seyyathÄ• pi gaccheyyuá¹ƒ, evameva eko nirabbudo niray
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ na tveva gaccheyya. esa nayo sesesupi. sÄ• riputtamogga
Ä• ghÄ• tetvÄ• padumaá¹ƒ nirayaá¹ƒ kokÄ• liko bhikkhu upapanno kho, bhikkhu, tvaá¹ƒ ev
bhagavÄ• Ä• hÄ• ti yojanÄ• . bhagavÄ• ``ayaá¹ƒ appameyyo ayaá¹ƒ asaá¹…khyeyyoâ€™
``tasmiá¹ƒ appameyye \Ne 451/ katamo appameyyo, tasmiá¹ƒ asaá¹…khyeyye katamo asaá
kataá¹ƒ pucchanaá¹ƒ buddhavisayattÄ• __avissajjanÄ«yaá¹ƒ. idaá¹ƒ_ appameyyaasaá¹…k
avissajjanÄ«yaá¹ƒ. (11)

<119> __ ``yadÄ• so upakoâ€™â€™ _tiÄ• dÄ«su yojanÄ• pÄ• kaá¹-Ä• .

__ ``kathaá¹ƒ_ kena pakÄ• rena __jinoâ€™â€™ _ti upakena kataá¹ƒ pucchanaá¹ƒ ``kilesap
jinoâ€™â€™ ti vissajjanÄ«yattÄ• __vissajjanÄ«yaá¹ƒ. ``kena_ pakÄ• rena __jinoâ€™â€™
pucchanaá¹ƒ ``pÄ• pakÄ• naá¹ƒ dhammÄ• naá¹ƒ jitattÄ• jinoâ€™â€™ ti vissajjanÄ«yattÄ•
jinoâ€™â€™ _ti kataá¹ƒ pucchanaá¹ƒ ``rÅ«pÄ• diko jinoâ€™â€™ ti vÄ• ``rÅ«pÄ• dikaá¹ƒ n
ti vÄ• vissajjetuá¹ƒ asakkuá¹‡eyyattÄ• __avissajjanÄ«yaá¹ƒ. ``katamo Ä• savakkhayo, kata
dosakkhayo, katamo mohakkhayoâ€™â€™ _ti kataá¹ƒ pucchanaá¹ƒ ``nibbÄ• naá¹ƒ Ä• sava
``arahattamaggo Ä• savakkhayoâ€™â€™ ti vÄ• ``arahattaphalaá¹ƒ rÄ• gakkhayoâ€™â€™
vissajjanÄ«yattÄ• __vissajjanÄ«yaá¹ƒ. ``kittako Ä• savakkhayo, _ kittako rÄ• gakkhayo, kitt
kittako mohakkhayoâ€™â€™ ti kataá¹ƒ pucchanaá¹ƒ ``ettako etaparimÄ• á¹‡o Ä• savakkha
avissajjanÄ«yattÄ• __avissajjanÄ«yaá¹ƒ. idaá¹ƒ_ vuttappakÄ• raá¹ƒ suttaá¹ƒ vuttanayena v
avissajjanÄ«yaÃ±ca hoti. (12)

__ ``tathÄ• gato_ satto __atthÄ«â€™â€™ _ti pucchanaá¹ƒ ``paÃ±cakkhandhe upÄ• dÄ• ya
atthÄ«â€™â€™ ti vissajjanÄ«yattÄ• __vissajjanÄ«yaá¹ƒ. ``atthi rÅ«paâ€™â€™ _nti kataá¹
vissajjamÄ• nattÄ• ``Ä• mantÄ• â€™â€™ ti vissajjanÄ«yattÄ• __vissajjanÄ«yaá¹ƒ, ``rÅ«pa
kataá¹ƒ pucchanaá¹ƒ tathÄ• bhÄ• vato alabbhanato avissajjanÄ«yattÄ• __avissajjanÄ«yaá
tathÄ• gatoâ€™â€™ _tiÄ• dÄ«supi esa nayo \Be 335/ yathÄ• sambhavaá¹ƒ yojetabbo. __ic
suttaá¹ƒ vuttanayena vissajjanÄ«yaÃ±ca avissajjanÄ«yaÃ±ca hoti.

__ ``passati bhagavÄ• dibbena cakkhunÄ• ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ•
pucchanaá¹ƒ ``passati bhagavÄ• â€™â€™ ti vÄ• ... pe ... ``pajÄ• nÄ• ti bhagavÄ• â€™â€™
__vissajjanÄ«yaá¹ƒ. ``katame sattÄ• , katamo tathÄ• gatoâ€™â€™ _ti kataá¹ƒ pucchanaá¹
avissajjanÄ«yattÄ• __avissajjanÄ«yaá¹ƒ_.

__ ``atthi_ \Ne 452/ __tathÄ• gatoâ€™â€™ _ti kataá¹ƒ pucchanaá¹ƒ heá¹-á¹-hÄ• vuttanay
``atthi tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ _ti kataá¹ƒ pucchanaá¹ƒ ``atthi tathÄ• gato

ti vissajjamÄ• ne sati ca idhaloko eva paralokoti Ä• pajjati, ``natthi tathÄ• gato paraá¹ƒ mara
vissajjamÄ• ne sati ca idhalokato aÃ±Ã±o paralokoti Ä• pajjati, tasmÄ• avissajjanÄ«yattÄ•
idaá¹ƒ_ vuttappakÄ• raá¹ƒ suttaá¹ƒ vissajjanÄ«ye visaye ca avissajjanÄ«ye visaye ca vÄ• c
pavattanato __vissajjanÄ«yaÃ±ca avissajjanÄ«yaÃ±ca_ hoti.

<120> nÄ• nÄ• vidhaá¹ƒ vissajjanÄ«yÄ• vissajjanÄ«yasuttaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ
``katamaá¹ƒ suttaá¹ƒ kammaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ kammaâ€

__ ``antakenÄ• dhipannassÄ• â€™â€™ _tiÄ• dÄ«su attho heá¹-á¹-hÄ• vuttanayattÄ• pÄ•
``maraá¹‡enÄ• bhibhÅ«tassa ... pe ... chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti __idaá¹ƒ_ sutta
puÃ±Ã±akammapÄ• pakammadvaye vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __kammaá

bhikkhave, tumhe puna caparaá¹ƒ kammaá¹ƒ sallakkhetha. __ (anuá¹-á¹-hÄ• nagilÄ• naá¹ƒ
anuá¹-á¹-hÄ• nagilÄ• nassa __pÄ«á¹-hasamÄ• ruá¸·haá¹ƒ_ pÄ«á¹-hasamÄ• ruá¸·hassa __b
__maÃ±casamÄ• ruá¸·haá¹ƒ_ maÃ±casamÄ• ruá¸·hassa __bÄ• laá¹ƒ_ bÄ• lassa vÄ• __ch
__semÄ• naá¹ƒ_ semÄ• nassa sayantassa __bÄ• laá¹ƒ_ bÄ• lassa vÄ• kÄ• yena duccaritÄ
manasÄ• duccaritÄ• ni pÄ• pakÄ• ni yÄ• ni kammÄ• ni __pubbe_ pubbakÄ• le vÄ• atÄ«te
__assa_ bÄ• lena katÄ• ni, __tÄ• ni_ pÄ• pakÄ• ni kammÄ• ni __tamhi_ pÄ«á¹-hasamÄ• ru
upaá¹-á¹-hahanti __ajjholambanti_ viya upaá¹-á¹-hahanti __abhippalambanti_ viya upaá¹-á¹-
\Be 336/, __mahataá¹ƒ_ mahantÄ• naá¹ƒ pabbatakÅ«á¹-Ä• naá¹ƒ chÄ• yÄ• sÄ• yanhasam
olambanti ajjholambanti abhippalambanti yathÄ• , bhikkhave, evameva bÄ• laá¹ƒ ... pe ... ab
bhikkhave, __tatra_ tasmiá¹ƒ upaá¹-á¹-hÄ• nÄ• kÄ• re upaá¹-á¹-hÄ• nÄ• kÄ• rahetu __bÄ•
parivitakko hoti __ ``me_ mayÄ• kalyÄ• á¹‡aá¹ƒ akataá¹ƒ vata, __me_ mayÄ• kusalaá¹ƒ a
bhÄ«ruttÄ• á¹‡aá¹ƒ kataá¹ƒ vata, __me_ mayÄ• pÄ• paá¹ƒ kataá¹ƒ vata, __me_ mayÄ• lu
mayÄ• kibbisaá¹ƒ kataá¹ƒ vata, __bho_ agilÄ• na sappurisa akatakalyÄ• á¹‡Ä• naá¹ƒ akata
akatabhÄ«ruttÄ• á¹‡Ä• naá¹ƒ katapÄ• pÄ• naá¹ƒ kataluddÄ• naá¹ƒ katakibbisÄ• naá¹ƒ yÄ•
taá¹ƒ gatiá¹ƒ ahaá¹ƒ pecca gacchÄ• mÄ«â€™â€™ ti evaá¹ƒ parivitakko hoti. evaá¹ƒ vitakke
kilamati paridevati, urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjatÄ«ti yojanÄ• .

pabbatakÅ«á¹-Ä• naá¹ƒ \Ne 453/ chÄ• yÄ• nÄ• ma sÅ«riyuggamanakÄ• lepi pathaviyÄ• c
hÄ• yanavasena olambanti. sÄ• yanhasamayaá¹ƒ pana chÄ• yÄ• vaá¸• á¸• hanavasena ola
tasmiá¹ƒ kÄ• le vaá¸• á¸• hanavasena upaá¹-á¹-hahanti, tasmÄ• tameva vaá¸• á¸• hanupaá
``sÄ• yanhasamayaâ€™â€™ nti vuttaá¹ƒ. sukkapakkhepi yojanÄ• kaá¹‡hapakkhe yojanÄ•
``puna caparaâ€™â€™ ntiÄ• dikaá¹ƒ suttadvayaá¹ƒ kusalakammaakusalakammesu vÄ• ca
__kammaá¹ƒ_ nÄ• ma.

nÄ• nÄ• vidhaá¹ƒ kammaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``katamo
pucchitabbattÄ• __tattha katamo vipÄ• koâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tattha_ tesu aá¹-á¹-

lokiyÄ• dÄ«su sÄ• sanapaá¹-á¹-hÄ• nesu katamo vipÄ• koti pucchati. bhikkhave, vo tumheh
manussattasaddhÄ• paá¹-ilÄ• bhÄ• dayo paá¹-iladdhÄ• , te manussattasaddhÄ• paá¹-ilÄ• b
lÄ• bhÄ• bhavanti. tumhehi pabbajitvÄ• yaá¹ƒ catupÄ• risuddhisÄ«lÄ• disampÄ• danaá¹ƒ
catupÄ• risuddhisÄ«lÄ• disampÄ• danaá¹ƒ __vo_ tumhÄ• kaá¹ƒ suladdhaá¹ƒ bhavati. bhikk
khaá¹‡o tumhehi laddho, so buddhuppÄ• do navamo __khaá¹‡o vo_ tumhÄ• kaá¹ƒ brahma
bhavati.

bhikkhave, mayÄ• chaphassÄ• yatanikÄ• nÄ• ma nirayÄ• diá¹-á¹-hÄ• , __tattha_ tesu diá
chaphassÄ• yatanikesu nÄ• ma nirayesu yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ cakkhunÄ• passati, taá¹ƒ a
passati, no iá¹-á¹-harÅ«paá¹ƒ. akantarÅ«paá¹ƒyeva passati, no kantarÅ«paá¹ƒ. amanÄ• par
manÄ• parÅ«paá¹ƒ.

yaá¹ƒ \Be 337/ kiÃ±ci saddaá¹ƒ sotena ... pe ... ghÄ• nena ... pe ... jivhÄ• ya ... pe ... kÄ• ye
yaá¹ƒ kiÃ±ci dhammaá¹ƒ manasÄ• vijÄ• nÄ• ti, taá¹ƒ aniá¹-á¹-hadhammaá¹ƒyeva vijÄ• nÄ•
akantadhammaá¹ƒyeva vijÄ• nÄ• ti, no kantadhammaá¹ƒ. amanÄ• padhammaá¹ƒyeva vijÄ•
pÄ• á¹-ho yutto. ``aniá¹-á¹-harÅ«paá¹ƒyeva vijÄ• nÄ• ti, no iá¹-á¹-harÅ«paâ€™â€™ ntiÄ• dip
pÄ• á¸·iyaá¹ƒ ayuttapÄ• á¹-ho diá¹-á¹-ho. sukkapakkhe vuttanayavipariyÄ• yena yojanÄ• kÄ
vuttappakÄ• rÄ• ``lÄ• bhÄ• vo, bhikkhaveâ€™â€™ tiÄ• diko pÄ• á¹-ho vipÄ• ke vÄ• cakaÃ
__vipÄ• ko_ nÄ• ma.

mÄ• risÄ• __niraye paccamÄ• nÄ• naá¹ƒ_ amhÄ• kaá¹ƒ sabbaso nimujjanaummujjanavas
paripuá¹‡á¹‡Ä• ni, nirayassa __anto_ pariyosÄ• naá¹ƒ __kadÄ• _ kasmiá¹ƒ kÄ• le bhavissa

nirayassa \Ne 454/ __anto_ pariyosÄ• naá¹ƒ natthi. nirayassa anto pariyosÄ• naá¹ƒ kuto at
pariyosÄ• naá¹ƒ amhÄ• kaá¹ƒ na paá¹-idissati. mÄ• risÄ• , yadÄ• tumhe ca ahaÃ±ca seá¹-
tuyhaá¹ƒ_ tumhÄ• kaÃ±ca __mayhaá¹ƒ_ mama ca pÄ• paá¹ƒ __hi_ yasmÄ• __pakataá¹ƒ_
nirayassa __anto_ pariyosÄ• naá¹ƒ amhÄ• kaá¹ƒ na dissatÄ«ti __ayaá¹ƒ_ pÄ• á¹-ho vipÄ• k
pavattanato __vipÄ• ko_ nÄ• ma. (13)

<121> adhammacÄ• rÄ« naro kusaladhammesu pamatto __hi_ yasmÄ• hoti, tasmÄ• so a
__yahiá¹ƒ yahiá¹ƒ_ yaá¹ƒ yaá¹ƒ duggatiá¹ƒ gacchati, taá¹ƒ taá¹ƒ gacchantaá¹ƒ adhammacÄ
attanÄ• carito so dhammova hanati. kimiva hanati? __sayaá¹ƒ_ attanÄ• gahito kaá¹‡hasap
hanati yathÄ• , evaá¹ƒ attanÄ• carito adhammo adhammacÄ• riá¹ƒ naá¹ƒ hanati. __ ``na hi
_tiÄ• digÄ• thÄ• ya attho pÄ• kaá¹-o. __idaá¹ƒ_ suttadvayaá¹ƒ kamme ca vipÄ• ke ca vÄ• c
pavattanato __kammaÃ±ca vipÄ• ko ca_ hoti.

bhikkhave, tumhe puÃ±Ã±Ä• naá¹ƒ mÄ• bhÄ• yittha; bhikkhave, __yadidaá¹ƒ_ yaá¹ƒ idaá¹
adhivacanaá¹ƒ pavattaá¹ƒ; __etaá¹ƒ_ ``puÃ±Ã±Ä• nÄ«â€™â€™ ti adhivacanaá¹ƒ iá¹-á¹-has

manÄ• passa __sukhassa_ sukhavipÄ• kajanakassa kammassa adhivacanaá¹ƒ hoti. bhikkh
katÄ• naá¹ƒ puÃ±Ã±Ä• naá¹ƒ dÄ«gharattaá¹ƒ paccanubhÅ«taá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ piya
kho. ``kathaá¹ƒ abhijÄ• nÄ• mÄ«â€™â€™ ti ce puccheyya \Be 338/, pubbe satta vassÄ• ni
sahitaá¹ƒ dutiyajjhÄ• nacittaá¹ƒ bhÄ• vetvÄ• satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe __imaá¹
manussalokaá¹ƒ puna na Ä• gamÄ• siá¹ƒ. __satta saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe_ti cettha
saá¹ƒvaá¹-á¹-aggahaá¹‡ena saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«, vivaá¹-á¹-aggahaá¹‡ena vivaá¹-á
gahitÄ• ti veditabbÄ• . sesesupi evameva gahetabbo. bhikkhave, saá¹ƒvaá¹-á¹-amÄ• ne kap
homi, vivaá¹-á¹-akappe suÃ±Ã±aá¹ƒ brahmavimÄ• naá¹ƒ upapajjÄ• mi. bhikkhave, __tatra_
upapajjamÄ• ne upapajjamÄ• nahetu ahaá¹ƒ brahmÄ• homi, aÃ±Ã±e mahÄ• nubhÄ• vena
aÃ±Ã±ehi anabhibhavanato __anabhibhÅ«to_ mahÄ• brahmÄ• homi, __aÃ±Ã±adatthu_ ek
homi.

bhikkhave, ahaá¹ƒ devÄ• namindo sakko chattiá¹ƒsakkhattuá¹ƒ ahosiá¹ƒ kho, dhammiko dh
vijitÄ• vÄ« janapadatthÄ• variyappatto cakkaratanÄ• di__sattaratanasamannÄ• gato_ cakka
anekasatakkhattuá¹ƒ ahosiá¹ƒ, padesarajjassa rÄ• jabhÄ• ve ko pana vÄ• do.

bhikkhave, tassa cakkavattirÄ• jabhÅ«tassa mayhaá¹ƒ __etaá¹ƒ_ parivitakkanaá¹ƒ ahosi ``
455/ vipÄ• kena ahaá¹ƒ etarahi evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo amhi, taá¹ƒ ida
phalaá¹ƒ nu kho, so ayaá¹ƒ vipÄ• ko kissa kammassa vipÄ• ko nu khoâ€™â€™ ti etaá¹ƒ pa
bhikkhave, __tassa_ vitakkentassa mayhaá¹ƒ __etaá¹ƒ_ parivitakkanaá¹ƒ ahosi ``yena phal
ahaá¹ƒ etarahi evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo amhi, __me_ pavattaá¹ƒ taá¹ƒ i
kammÄ• naá¹ƒ phalaá¹ƒ kho, so ayaá¹ƒ vipÄ• ko tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ vipÄ• ko kho,
tiá¹‡á¹‡aá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko? dÄ• nassa damassa saá¹ƒyamassÄ• ti tiá¹‡
vipÄ• koâ€™â€™ ti etaá¹ƒ parivitakkanaá¹ƒ ahosÄ«ti avocÄ• ti yojanÄ• .

__tattha_ tasmiá¹ƒ ``mÄ• , bhikkhave, puÃ±Ã±Ä• naá¹ƒ bhÄ• yitthÄ• â€™â€™ tiÄ• dike su
damo, yo ca saá¹ƒyamo atthi, __idaá¹ƒ_ dÄ• nÄ• dittayaá¹ƒ __kammaá¹ƒ, _ taá¹ƒvÄ• cakaÃ
__kammaá¹ƒ_ nÄ• ma. __tappaccayo_ taá¹ƒkammapaccayo paccayuppannabhÅ«to pacca
vipÄ• ke phalampi pakkhipitabbaá¹ƒ, __ayaá¹ƒ_ vipÄ• ko taá¹ƒvÄ• cakaÃ±Ä• pako pÄ• á¹-h
__cÅ«á¸·akammavibhaá¹…go_ cÅ«á¸·akammavipÄ• kaputhuttavibhÄ• go tathÄ• vattabbo.

todeyyaputtassa \Be 339/ subhassa mÄ• á¹‡avassa __yaá¹ƒ_ suttaá¹ƒ bhagavatÄ• desita
__ye_ pÄ• á¹‡Ä• tipÄ• tÄ• dayo dhammÄ• appÄ• yukadÄ«ghÄ• yukatÄ• ya saá¹ƒvattanti,
bahvÄ• bÄ• dhaappÄ• bÄ• dhatÄ• ya saá¹ƒvattanti, __ye_ usÅ«yanÄ• dayo dhammÄ• app
saá¹ƒvattanti, __ye_ kodhÄ• dayo dhammÄ• dubbaá¹‡á¹‡asuvaá¹‡á¹‡atÄ• ya saá¹ƒvattant
dhammÄ• nÄ«cakulikauccakulikatÄ• ya saá¹ƒvattanti, __ye_ maccherÄ• dayo dhammÄ• a
saá¹ƒvattanti, __ye_ asallakkhaá¹‡Ä• dayo dhammÄ• duppaÃ±Ã±apaÃ±Ã±avantatÄ• ya sa
pÄ• á¹‡Ä• tipÄ• tasattayugaá¹ƒ __kammaá¹ƒ, _ taá¹ƒvÄ• cakaÃ±Ä• pakaá¹ƒ suttampi __ka

subhasutte yÄ• appÄ• yukadÄ«ghÄ• yukatÄ• vuttÄ• ... pe ... yÄ• duppaÃ±Ã±apaÃ±Ã±ava
appÄ• yukadÄ«ghÄ• yukatÄ• diko __vipÄ• ko, _ taá¹ƒvÄ• cakaÃ±Ä• pakapÄ• á¹-hopi __vip
kusalÄ• kusalakamme ceva vipÄ• ke ca vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __kamm

<122> yo puggalo vacÄ«duccaritaparivajjanena __vÄ• cÄ• nurakkhÄ«_ bhaveyya, abhijjhÄ
saá¹ƒvuto_ bhaveyya, pÄ• á¹‡Ä• tipÄ• tÄ• dipajahanena __kÄ• yena akusalaá¹ƒ na kayirÄ•
visodhaye, so puggalo isippaveditaá¹ƒ __maggaá¹ƒ_ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
Ä• rÄ• dhayeyyÄ• ti yojanÄ• . __idaá¹ƒ_ ``vÄ• cÄ• nurakkhÄ«â€™â€™ tiÄ• dikaá¹ƒ suttaá¹
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __kusalaá¹ƒ_ nÄ• ma.

__yassa_ \Ne 456/ puggalassa kÄ• yena __dukkaá¹-aá¹ƒ_ duggatisaá¹ƒvattaniyakammaá¹
dukkaá¹-akammaá¹ƒ natthi, manasÄ• dukkaá¹-akammaá¹ƒ natthi, tÄ«hi __á¹-hÄ• nehi_ upp
saá¹ƒvutaá¹ƒ __taá¹ƒ_ puggalaá¹ƒ ``brÄ• hmaá¹‡aâ€™â€™ nti ahaá¹ƒ vadÄ• mÄ«ti yojanÄ
vuttanayena kusalaá¹ƒ nÄ• ma.

``tÄ«á¹‡imÄ• ni, bhikkhave ... pe ... kusalamÅ«lÄ• nÄ«â€™â€™ ti __idaá¹ƒ_ vacanaá¹ƒ vu
bhikkhave, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• vijjÄ• pubbaá¹…gamÄ• hoti, h
yojanÄ• . __idaá¹ƒ_ vacanaá¹ƒ vuttanayena kusalaá¹ƒ nÄ• ma.

mÄ• luvÄ• __sÄ• laá¹ƒ_ rukkhaá¹ƒ onataá¹ƒ bhÅ«miyaá¹ƒ patanaá¹ƒ karoti iva, tathÄ• __
dvÄ«su tÄ«su bhavesu dussÄ«lyaá¹ƒ atthi, __so_ jano attÄ• naá¹ƒ onataá¹ƒ \Be 340/ apÄ•
anatthakÄ• mo jano yathÄ• anatthaá¹ƒ icchati, tathÄ• anatthaá¹ƒ karoti yathÄ• , tathÄ• Ä«
attÄ• naá¹ƒ anatthaá¹ƒ karotÄ«ti yojanÄ• . __idaá¹ƒ_ ``yassÄ• â€™â€™ tiÄ• dikaá¹ƒ vacan
akusalaá¹ƒ.

__asmamayaá¹ƒ_ asmasaá¹…khÄ• taá¹ƒ pÄ• sÄ• á¹‡amaá¹‡imayaá¹ƒ __vajiraá¹ƒ_ vajiras
pÄ• sÄ• á¹‡amaá¹‡iá¹ƒ __abhimatthati_ vidhaá¹ƒseti iva, tathÄ• __attanÄ• hi_ sayameva
attasambhavaá¹ƒ pÄ• paá¹ƒ __dummedhaá¹ƒ_ pÄ• paá¹ƒ karontaá¹ƒ janaá¹ƒ abhimatthatÄ
``attanÄ• hÄ«â€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ vuttanayena akusalaá¹ƒ.

devate kusalehi vivajjitÄ• akusalÄ• dasa kammapathe __niseviya_ katvÄ• __garahÄ• _ g
__bÄ• lamatÄ«_ mandabuddhino nirayesu paccareti yojanÄ• . __idaá¹ƒ_ ``dasa kammapath
vuttanayena akusalaá¹ƒ.

``tÄ«á¹‡imÄ• ni, bhikkhave ... pe ... akusalamÅ«lÄ• nÄ«â€™â€™ ti __idaá¹ƒ_ vacanaá¹ƒ v
(15)

yÄ• disaá¹ƒ yaá¹ƒ bÄ«jaá¹ƒ vapate, taá¹ƒ bÄ«jaá¹ƒ tÄ• disaá¹ƒ phalaá¹ƒ harate iva, tathÄ•

paá¹‡á¸• ito kalyÄ• á¹‡aá¹ƒ phalaá¹ƒ harate, __pÄ• pakÄ• rÄ«_ bÄ• lo ca pÄ• pakaá¹ƒ phal
__tattha_ ``yÄ• disaâ€™â€™ ntiÄ• dike sutte ``kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aâ€™â€™ nt
__idaá¹ƒ_ vacanaá¹ƒ kusalaá¹ƒ. ``pÄ• pakÄ• rÄ« ca pÄ• pakaâ€™â€™ nti __yaá¹ƒ_ vacan
akusalaá¹ƒ. __idaá¹ƒ_ dvivacanaá¹ƒ vuttanayena kusalaÃ±ca akusalaÃ±ca hoti.

kalyÄ• á¹‡akÄ• rÄ« \Ne 457/ sappurisÄ• subhena kammena suggatiá¹ƒ __vajanti_ gaccha
asubhena kammunÄ• apÄ• yabhÅ«miá¹ƒ __vajanti_ gacchanti, __kammassa_
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡asahagatakammassa __khayÄ• _ khayanato __vimuttaceta
samucchedavimuttipaá¹-ippassaddhivimutticittÄ• __te_ sappurisÄ• asubhe nibbanti. kimiva
indhanakkhayÄ• joti nibbÄ• ti iva, tathÄ• __te_ sappurisÄ• kammassa __khayÄ• _ anavas
yojanÄ• . __tattha_ tasmiá¹ƒ ``subhenÄ• â€™â€™ tiÄ• digÄ• thÄ• vacane ``subhena ... pe
__yaá¹ƒ_ vacanaá¹ƒ Ä• ha, __idaá¹ƒ_ ``subhena ... pe ... suggatiâ€™â€™ nti vacanaá¹ƒ ku
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __kusalaá¹ƒ_ nÄ• ma. ``apÄ• yabhÅ«miá¹ƒ asu
vacanaá¹ƒ Ä• ha \Be 341/, __idaá¹ƒ_ ``apÄ• ya ... pe ... kammunÄ• â€™â€™ ti vacanaá¹ƒ
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __akusalaá¹ƒ_ nÄ• ma. __idaá¹ƒ_ ``subhenÄ• â
gÄ• thÄ• vacanaá¹ƒ vuttanayena kusalaÃ±ca akusalaÃ±ca hoti. (16)

<123> __ ``yathÄ• pi bhamaro pupphaá¹ƒ ... pe ... munÄ« careâ€™â€™ _ti __idaá¹ƒ_ gÄ•
caraá¹‡e vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __anuÃ±Ã±Ä• taá¹ƒ_ nÄ• ma.

__bhamaro_ nÄ• ma puppharasapivanagahaá¹‡avasena caraá¹‡ako madhukarÄ• diko bha
gaá¹‡hanto mandavego hutvÄ• pupphaÃ±ca vaá¹‡á¹‡aÃ±ca gandhaÃ±ca avinÄ• setvÄ• y
pivitvÄ• madhukaraá¹‡atthÄ• ya ca puppha__rasaá¹ƒ_ gahetvÄ• madhukaraá¹‡aá¹-á¹-hÄ•
paleti. pupphavaá¹‡á¹‡agandhÄ• pÄ• katikÄ• va honti. evameva piá¹‡á¸• Ä• ya gÄ• maá¹ƒ
pasÄ• dajanakaá¹ƒ Ä• lokanavilokanagamanatiá¹-á¹-hanÄ• dikaá¹ƒ janetvÄ• pÄ«tisomanas
janetvÄ• saddhÄ• deyyaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ yÄ• panamattaá¹ƒ paá¹-iggahetvÄ• gÄ• m
udakaphÄ• sukaá¹-á¹-hÄ• ne vane bhesajjaá¹ƒ limpanto viya, kantÄ• re puttamaá¹ƒsaá¹ƒ kh
piá¹‡á¸• apÄ• taá¹ƒ paccavekkhitvÄ• paribhuÃ±jitvÄ• bhamaro vane madhuá¹ƒ karoti viya,
kammaá¹-á¹-hÄ• nÄ• nurÅ«paá¹ƒ vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• jhÄ• namaggaphalanibbatt
samaá¹‡adhammakaraá¹‡atthÄ• ya gÄ• me __care_ careyyÄ• ti adhippÄ• yo veditabbo.

``tÄ«á¹‡imÄ• ni, bhikkhave, bhikkhÅ«naá¹ƒ karaá¹‡Ä«yÄ• ni ... pe ... imÄ• ni kho, bhikkhav
tÄ«á¹‡i karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti __idaá¹ƒ_ suttaá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• te Ä• cÄ
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __anuÃ±Ã±Ä• taá¹ƒ_ nÄ• ma. tasmiá¹ƒ sutte yo
rakkhati, iti rakkhaá¹‡ato so bhikkhu __pÄ• ti_ nÄ• ma. yaá¹ƒ sÄ«laá¹ƒ taá¹ƒ pÄ• tiá¹ƒ bhikk
apÄ• yÄ• didukkhato moceti, iti mocanato taá¹ƒ sÄ«laá¹ƒ __pÄ• timokkhaá¹ƒ_ nÄ• ma. yena
saá¹ƒvaritabbacakkhundriyÄ• dikaá¹ƒ saá¹ƒvarati, iti saá¹ƒvaraá¹‡akaraá¹‡ato taá¹ƒ sÄ«laá
nÄ• ma, pÄ• timokkhaá¹ƒ eva \Ne 458/ saá¹ƒvaraá¹ƒ __pÄ• timokkhasaá¹ƒvaraá¹ƒ, _ pÄ• ti

__saá¹ƒvuto_ samannÄ• gato hutvÄ• saá¹ƒvuá¹‡anato catuiriyÄ• pathesu cÄ• rako hoti, iti
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ nÄ• ma. __viharati_ catuiriyÄ• pathe pavatteti. vÄ• ritt
cÄ• rittasÄ«laá¹ƒ Ä• dÄ• ya caraá¹‡aá¹ƒ __Ä• cÄ• ro, _ agocare vajjetvÄ• gocare \Be 342/
attho vuccamÄ• no ativitthÄ• ro bhavissati, tasmÄ• kiÃ±cimattaá¹ƒ kathetvÄ• sÄ• sanapaá
kathessÄ• ma.

``ettakameva suttaá¹ƒ `anuÃ±Ã±Ä• taâ€™ nti niddhÄ• ritabbaâ€™â€™ nti vattabbattÄ• __
dhammÄ• pabbajitena abhiá¹‡haá¹ƒ paccavekkhitabbÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __idaá
suttampi anuÃ±Ã±Ä• te dasavidhe paccavekkhitabbe dhamme vÄ• cakaÃ±Ä• pakabhÄ• ve
nÄ• ma. ``tÄ«á¹‡imÄ• ni ... pe ... karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti __idaá¹ƒ_ suttampi anuÃ±Ã
vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __anuÃ±Ã±Ä• taá¹ƒ_ nÄ• ma.

nÄ• nÄ• vidhaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ suttaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhehi ca Ã±Ä•
paá¹-ikkhittaâ€™â€™ nti pucchitabbattÄ• __ ``tattha katamaá¹ƒ paá¹-ikkhittaâ€™â€™ _nti

``natthi puttasamaá¹ƒ pemaá¹ƒ, natthi gosamitaá¹ƒ dhanaá¹ƒ.

natthi sÅ«riyasamÄ• Ä• bhÄ• , samuddaparamÄ• sarÄ• â€™â€™ ti || ---

idaá¹ƒ devaputtavacanaá¹ƒ paá¹-ikkhipanto bhagavÄ• ---

``natthi attasamaá¹ƒ pemaá¹ƒ, natthi dhaÃ±Ã±asamaá¹ƒ dhanaá¹ƒ.

natthi paÃ±Ã±Ä• samÄ• Ä• bhÄ• , vuá¹-á¹-hi ve paramÄ• sarÄ• â€™â€™ ti || ---

gÄ• thaá¹ƒ Ä• ha. __ettha_ etasmiá¹ƒ gÄ• thÄ• dvaye __yaá¹ƒ_ ``natthi puttasamaá¹ƒ pema
purimakaá¹ƒ hoti. __idaá¹ƒ_ ``natthi puttasamaá¹ƒ pemaâ€™â€™ ntiÄ• dikaá¹ƒ devaputtav
paá¹-ikkhittattÄ• , paá¹-ikkhitte atthe pavattanato ca __paá¹-ikkhittaá¹ƒ_ nÄ• ma.

dubbhikkhakÄ• le vÄ• kantÄ• re vÄ• mÄ• tÄ• pitaro puttadhÄ«taro ghÄ• tetvÄ• pi attÄ• na
``natthi attasamaá¹ƒ pemaâ€™â€™ _nti vuttaá¹ƒ. dubbhikkhakÄ• lÄ• dÄ«su hiraÃ±Ã±asuva
gomahiá¹ƒsÄ• dÄ«nipi dhaÃ±Ã±agahaá¹‡atthÄ• ya dhaÃ±Ã±assÄ• mikÄ• naá¹ƒ datvÄ• dh
``natthi dhaÃ±Ã±asamaá¹ƒ_ \Ne 459/ __dhanaâ€™â€™ _nti vuttaá¹ƒ. sÅ«riyÄ• dÄ«naá¹ƒ Ä
ekadesaá¹ƒva vinodeti, paÃ±Ã±Ä• pana dasasahassilokadhÄ• tumpi ekapajjotaá¹ƒ ekobhÄ
atÄ«tÄ• nÄ• gatapaccuppannadhammakoá¹-á¹-hÄ• sesupi paá¹-icchÄ• dakaá¹ƒ kilesatama
``natthi paÃ±Ã±Ä• samÄ• Ä• bhÄ• â€™â€™ _ti vuttaá¹ƒ. samuddo bhÅ«miyÄ• \Be 343/ ca
ca deve avuá¹-á¹-he sati khayanasabhÄ• vo bhaveyya, vuá¹-á¹-hi pana koá¹-isatasahassaca
Ä• bhassarÄ• brahmalokÄ• pi pÅ«rÄ• bhavati, tasmÄ• __ ``vuá¹-á¹-hi ve paramÄ• sarÄ• â

``idameva paá¹-ikkhittaá¹ƒ niddhÄ• ritabbaâ€™â€™ nti vattabbattÄ• __ ``tÄ«á¹‡imÄ• ni bh
vuttaá¹ƒ. __idaá¹ƒ_ ``tÄ«á¹‡imÄ• nÄ«â€™â€™ tiÄ• dikaá¹ƒ suttampi paá¹-ikkhitte duccarite
pavattanato __paá¹-ikkhittaá¹ƒ_ nÄ• ma. (17)

<124> nÄ• nÄ• vidhaá¹ƒ paá¹-ikkhittaá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, amhehi ca Ã±Ä• taá
anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±cÄ• â€™â€™ ti pucchitabbattÄ• __ ``tattha katamaá¹ƒ a
_tiÄ• di vuttaá¹ƒ.

__bhÅ«ripaÃ±Ã±a_bhÅ«ripaÃ±Ã±avanta gotama, __taá¹ƒ_ bhÅ«ripaÃ±Ã±aá¹ƒ gotamaá¹ƒ
anekÄ• __yÄ• _ janatÄ• bhÄ«tÄ• , sÄ• janatÄ• __kiá¹ƒsu_ katamÄ• bhave. yo ca maggo
ca maggo __kiá¹ƒsu_ katamo bhave. __kismiá¹ƒ_ dhamme __á¹-hito_ jano paralokaá¹ƒ __n
pucchatÄ«ti yojanÄ• .

devaputta yo jano sammÄ• __vÄ• caÃ±ca_ paá¹‡idhÄ• ya, sammÄ• __manaÃ±ca_ paá¹‡id
akubbamÄ• no ca bhave, ayaá¹ƒ eko. bahvannapÄ• naá¹ƒ gharaá¹ƒ Ä• vasanto ca bhave, a
saddhÄ• sampanno cittamudubhÄ• vena __mudu_ ca bhave, ayaá¹ƒ eko. __vadaÃ±Ã±Å«_
vuttavacanaÃ±Ã±Å« hutvÄ• saá¹ƒvibhÄ• gÄ« ca bhave, ayaá¹ƒ eko. iti __etesu_ catÅ«su d
dhammesu á¹-hito hutvÄ• paralokaá¹ƒ __na bhÄ• ye_ na bhÄ• yeyyÄ• ti yojanÄ• .

``tasmiá¹ƒ sutte katamaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, katamaá¹ƒ paá¹-ikkhittaá¹ƒ nÄ• mÄ• â€™â€
``tattha yaá¹ƒ Ä• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tattha_ tasmiá¹ƒ ``kiá¹ƒsÅ«dhÄ• â€™â€
vissajjane ``vÄ• caá¹ƒ manaÃ±cÄ• â€™â€™ tiÄ• divacane ``vÄ• caá¹ƒ manaÃ±ca paá¹‡idh
vacanaá¹ƒ bhagavÄ• Ä• ha, __idaá¹ƒ_ ``vÄ• caá¹ƒ ... pe ... sammÄ• â€™â€™ ti vacanaá¹ƒ
atthe vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __anuÃ±Ã±Ä• taá¹ƒ_ nÄ• ma. ``kÄ• yena
__yaá¹ƒ_ vacanaá¹ƒ Ä• ha, __idaá¹ƒ_ ``kÄ• yena \Ne 460/ ... pe ... mÄ• noâ€™â€™ ti vaca
paá¹-ikkhitte vuttanayena pavattanato __paá¹-ikkhittaá¹ƒ_ nÄ• ma. ``bahvanna ... pe ... na b
__yaá¹ƒ_ vacanaá¹ƒ Ä• ha, __idaá¹ƒ_ ``bahvanna ... pe ... na \Be 344/ bhÄ• yeâ€™â€™ ti
anuÃ±Ã±Ä• taá¹ƒ nÄ• ma. __idaá¹ƒ_ ``vÄ• caâ€™â€™ ntiÄ• dikaá¹ƒ vacanaá¹ƒ vuttanayac
paá¹-ikkhittaÃ±ca hoti.

__ ``sabbapÄ• passa akaraá¹‡aâ€™â€™ _ntiÄ• diko vuttatthova. ``tasmiá¹ƒ sabbapÄ• pas
anuÃ±Ã±Ä• taá¹ƒ, katamaá¹ƒ paá¹-ikkhittaâ€™â€™ nti vattabbabhÄ• vato __ ``tattha yaâ€™

devÄ• naminda, ahaá¹ƒ kÄ• yasamÄ• cÄ• rampi duvidhena vadÄ• mi --- __sevitabbaá¹ƒ_ a
vadÄ• mi, __asevitabbaá¹ƒ_ sÄ• vajjaá¹ƒ kÄ• yasamÄ• cÄ• rampi ahaá¹ƒ vadÄ• mi. vacÄ«s
vuttanayÄ• nusÄ• rena yojanÄ• kÄ• tabbÄ• .

``kiÃ±ca vaá¸• á¸• hanahÄ• yanaá¹ƒ Ä• gamma kÄ• yasamÄ• cÄ• rÄ• dikaá¹ƒ sevitabbÄ• s
vattabbabhÄ• vato __ ``kiÃ±cetaá¹ƒ paá¹-iccÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. akusaladhamma
kusaladhammahÄ• yanaÃ±ca paá¹-icca kÄ• yasamÄ• cÄ• rÄ• dayo na sevitabbÄ• , kusalad
akusaladhammahÄ• yanaÃ±ca paá¹-icca kÄ• yasamÄ• cÄ• rÄ• dayo sevitabbÄ• ti sallakkhe

<125> nÄ• nÄ• vidhaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca Ä• cariyena niddhÄ• ritaá¹ƒ
``katamo suttaviseso thavoâ€™â€™ ti_ pucchitabbattÄ• tathÄ• pucchitvÄ• ayaá¹ƒ suttavis
viÃ±Ã±Ä• petuá¹ƒ __ ``tattha katamo thavoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha__ tatthÄ• _ti te
aá¹-á¹-havÄ«satividhesu lokiyÄ• dÄ«su sÄ• sanapaá¹-á¹-hÄ• nasuttesu katamo suttaviseso

__maggÄ• naá¹ƒ_ jaá¹…ghamaggadiá¹-á¹-himaggÄ• dÄ«naá¹ƒ __aá¹-á¹-haá¹…giko_
sammÄ• diá¹-á¹-himaggaá¹…gÄ• diaá¹-á¹-haá¹…giko maggo __seá¹-á¹-ho_ uttamo. __sacc
vacÄ«saccakhattiyÄ• disammutisaccaparamatthasaccÄ• naá¹ƒ __caturo_
dukkhasamudayanirodhanirodhagÄ• minipaá¹-ipadÄ• vasena caturo ariyasaccÄ• __padÄ•
__dhammÄ• naá¹ƒ_ sabbasaá¹…khatasappaccayadhammÄ• naá¹ƒ __virÄ• go_ asaá¹…kha
__seá¹-á¹-ho_ uttamo. __dvipadÄ• naá¹ƒ_ sabbadevamanussÄ• dÄ«naá¹ƒ dvipadÄ• naá¹ƒ
paÃ±cavidhacakkhumÄ• bhagavÄ• __seá¹-á¹-ho_ uttamoti yojanÄ• . __ayaá¹ƒ_ ``maggÄ•
tiÄ• disuttaviseso thave atthe vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __thavo_ nÄ• ma.

``ayameva \Ne 461/ suttaviseso thavoâ€™â€™ ti vattabbattÄ• __ ``tÄ«á¹‡imÄ• ni bhikkhav
vuttaá¹ƒ. __apadÄ• _ ahimacchÄ• dayo vÄ• , __dvipadÄ• _ manussasakuá¹‡apakkhijÄ• tik
hatthiassagomahiá¹ƒsÄ• dayo vÄ• , __bahuppadÄ• _ \Be 345/ satapadiÄ• dayo vÄ• , __rÅ«
__arÅ«pino_ arÅ«pasattÄ• vÄ• , __saÃ±Ã±ino_ sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• , _
vÄ• , __nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino_ bhavagge nibbattasattÄ• vÄ• __yÄ• vatÄ• _ yatta
__tesaá¹ƒ_ tattakÄ• naá¹ƒ apadÄ• dÄ«naá¹ƒ sattÄ• naá¹ƒ __yadidaá¹ƒ_ yo ayaá¹ƒ arahaá¹
uppanno, so ayaá¹ƒ arahaá¹ƒ sammÄ• sambuddho tathÄ• gato __aggaá¹ƒ_ aggoti akkhÄ•
seá¹-á¹-hoti akkhÄ• yati, __pavaraá¹ƒ_ pavaroti akkhÄ• yati, ayaá¹ƒ paá¹-hamo aggo.

__saá¹…khatÄ• naá¹ƒ dhammÄ• naá¹ƒ vÄ• _ sappaccayasabhÄ• vÄ• naá¹ƒ vÄ• , __asaá¹
asaá¹…kharitÄ• naá¹ƒ paá¹‡á¹‡attimattabhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ vÄ• __yÄ• vatÄ•
voharÄ«yanti, tattakehi paá¹‡á¹‡attÄ«hi paÃ±Ã±apetabbÄ• naá¹ƒ __tesaá¹ƒ_ saá¹…khatÄ•
__dhammÄ• naá¹ƒ yadidaá¹ƒ_ yo ayaá¹ƒ madanimmadano ... pe ... yo ayaá¹ƒ nirodho, yaá¹
nibbÄ• namaggaphalÄ• namÄ• lambaá¹‡aá¹ƒ bhavati, so ayaá¹ƒ madanimmadanÄ• diko dh
... pe ... akkhÄ• yati, ayaá¹ƒ dutiyo aggo.

__saá¹…ghÄ• naá¹ƒ_ yÄ• vatÄ• paá¹‡á¹‡atti, gaá¹‡Ä• naá¹ƒ yÄ• vatÄ• paá¹‡á¹‡atti, mah
yÄ• vatÄ• paá¹‡á¹‡atti voharÄ«yanti, tattakehi paá¹‡á¹‡attÄ«hi paÃ±Ã±apetabbÄ• naá¹ƒ te
saá¹…ghagaá¹‡Ä• dÄ«naá¹ƒ yÄ• ni imÄ• ni cattÄ• ri puggalÄ• ni purisayugÄ• ni, ye ime aá

... lokassa yaá¹ƒ idaá¹ƒ puÃ±Ã±akkhettaá¹ƒ saá¹ƒvijjati, so ayaá¹ƒ catupurisayugÄ• diko tathÄ• gatasÄ• vakasaá¹…gho __aggaá¹ƒ_ aggoti akkhÄ• yati ... pe ... akkhÄ• yati, ayaá¹ƒ tÄ«á¹‡i tathÄ• gatanibbÄ• naariyasaá¹…gharatanÄ• ni aggÄ• ni bhavanti.

__sabbalokuttaro_ apadÄ• disabbasattalokato uttaro satthÄ• ca, __kusalapakkhato_ kusal uttaro dhammo ca, __narasÄ«hassa_ satthuno gaá¹‡o ca iti __tÄ«á¹‡i_ satthudhammagaá¹ __tÄ«á¹‡i_ satthudhammagaá¹‡aratanÄ• ni __visissare_ guá¹‡avasena visissanti.

__samaá¹‡apadumasaÃ±cayo_ sare ruhamÄ• naá¹ƒ padumaá¹ƒ sobhanaá¹ƒ iva sÄ• sane gaá¹‡o ca, dhammavaro ca, vidÅ«naá¹ƒ sakkato __naravaradamako_ \Be 346/ naravarÄ• n brahmadevamanussarÄ• jarÄ• jamahÄ• maccÄ• dÄ«naá¹ƒ \Ne 462/ damako anudamako _ __tÄ«á¹‡i_ gaá¹‡adhammabuddharatanÄ• ni lokassa uttari bhavanti.

appaá¹-isamo satthÄ• ca, __nirupadÄ• ho_ niggataupadÄ• ho, sabbo dhammo ca ariyo ga __tÄ«á¹‡i_ buddhadhammagaá¹‡aratanÄ• ni aggÄ• ni, __tÄ• ni_ tÄ«á¹‡i ... pe ... nÄ• ni __k __visissare_ visissanti.

__saccanÄ• mo_ avitathasaccadesanato saccanÄ• mo khemo __sabbÄ• bhibhÅ«_ sabbe anabhibhavamÄ• nopi guá¹‡Ä• tirekavasena abhibhavamÄ• no viya pavattanato sabbÄ• bh avitathasabhÄ• vato saccadhammo ca, __tassa_ saccadhammassa __uttari_ uttamo aÃ±Ã viÃ±Ã±Å«naá¹ƒ niccaá¹ƒ __pÅ«jito_ pÅ«jÄ• raho ariyasaá¹…gho ca iti tÄ«á¹‡i lokassa __ut bhavanti.

ekÄ• yanapadassa vacanattho __aá¹-á¹-hakathÄ• yaá¹ƒ (Nett-a 170) _ bahudhÄ• vutto. jÄ hitÄ• nukampÄ« bhagavÄ• ekÄ• yanaá¹ƒ maggaá¹ƒ pajÄ• nÄ• ti. ``yaá¹ƒ ekÄ• yanaá¹ƒ ma kiá¹ƒ taratÄ«â€™â€™ ti vattabbabhÄ• vato __ ``etena maggenÄ• â€™â€™ _tiÄ• di vuttaá¹ jÄ• nÄ• ti, __etena maggena pubbe_ atÄ«tamaddhÄ• naá¹ƒ buddhÄ• dayo ariyÄ• __oghaá anÄ• gatamaddhÄ• naá¹ƒ tarissanti, __ye cÄ• pi_ buddhÄ• dayo paccuppanne uppajjanti, t paccuppanne taranti, __visuddhipekkhÄ• _ visuddhiá¹ƒ apekkhamÄ• nÄ• __sattÄ• _ devan tÄ• disaá¹ƒ yathÄ• vuttaguá¹‡aá¹ƒ __taá¹ƒ_ sammÄ• sambuddhaá¹ƒ namassanti, __iti ayaá thave ratanattaye, ratanattayaguá¹‡e ca vÄ• cakaÃ±Ä• pakabhÄ• vena pavattanato __thav sÄ• sanapaá¹-á¹-hÄ• nasuttavisesadassako saá¹ƒvaá¹‡á¹‡anÄ• visesopi sÄ• sanapaá¹-á¹-h

amhÄ• kÄ• cariya tumhehi amhÄ• kÄ• cariyehi soá¸·asappabhedasaá¹ƒkilesabhÄ• giyÄ• d aá¹-á¹-havÄ«satividhaá¹ƒ lokiyÄ• disÄ• sanapaá¹-á¹-hÄ• nasuttaÃ±ca niddhÄ• ritaá¹ƒ, amh saá¹ƒkilesabhÄ• giyÄ• dÄ«su sÄ• sanapaá¹-á¹-hÄ• nasuttavisesesu katamaá¹ƒ suttavisesa saá¹ƒsanditvÄ• niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``tattha lokiyaá¹ƒ_ \Be 347/ __su Ä• raddhaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana --- ``evaá¹ƒ duvidhampi sÄ• sanapaá¹-á¹-hÄ

udÄ• harantena vibhajitvÄ• idÄ• ni saá¹ƒkilesabhÄ• giyÄ• dÄ«hi saá¹ƒsanditvÄ• dassetuá
ntiÄ• di Ä• raddhaâ€™â€™ nti (Nett-a 170) vuttaá¹ƒ.

tattha \Ne 463/ __tatthÄ• _ti tesu soá¸·asavidhesu saá¹ƒkilesabhÄ• giyÄ• dÄ«su sÄ• sanap
ceva aá¹-á¹-havÄ«satividhesu lokiyÄ• dÄ«su sÄ• sanapaá¹-á¹-hÄ• nasuttavisesesu ca akus
lokiyaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giyasuttena samÄ• natthabhÄ• vena saá¹ƒsandati, kusa
lokiyaá¹ƒ suttaá¹ƒ vÄ• sanÄ• bhÄ• giyasuttena samÄ• natthabhÄ• vena saá¹ƒsandati, tasm
ekavidhampi saá¹ƒkilesabhÄ• giyena ca vÄ• sanÄ• bhÄ• giyena ca dvÄ«hi suttehi niddisitab
pavattaá¹ƒ lokuttaraá¹ƒ suttaá¹ƒ dassanabhÄ• giyena samÄ• natthabhÄ• vena saá¹ƒsandat
pavattaá¹ƒ lokuttaraá¹ƒ suttaá¹ƒ bhÄ• vanÄ• bhÄ• giyena samÄ• natthabhÄ• vena saá¹ƒsan
pavattaá¹ƒ lokuttaraá¹ƒ suttaá¹ƒ asekkhabhÄ• giyena samÄ• natthabhÄ• vena saá¹ƒsandat
suttaá¹ƒ dassanabhÄ• giyena ca bhÄ• vanÄ• bhÄ• giyena ca asekkhabhÄ• giyena ca tÄ«hi
vuttanayÄ• nusÄ• rena sesesupi saá¹ƒsandanayojanÄ• kÄ• tabbÄ• .

amhÄ• kÄ• cariya tumhehi amhÄ• kÄ• cariyehi nayadassanavasena suttavisesasaá¹ƒsand
Ã±Ä• taá¹ƒ, ``kimatthÄ• ya saá¹ƒkilesabhÄ• giyÄ• dibhedena vibhajitvÄ• bhagavatÄ• vutta
``vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giyassa suttassa nigghÄ• tÄ• yÄ• â€™
suttavasena suttatthÄ• gahitÄ• .

``yaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ Ä• cariyena niddhÄ• ritaá¹ƒ, taá¹ƒ sattÄ• dhiá¹-á¹-hÄ• na
vibhajitvÄ• niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``lokuttaraá¹ƒ suttaá¹ƒ sattÄ• dhiá¹-á¹
chabbisatiyÄ• puggalehi niddisitabbaâ€™â€™ _nti vuttaá¹ƒ. ``te chabbÄ«sati puggalÄ• ka
samanvesitabbÄ• â€™â€™ ti vattabbattÄ• __ ``te tÄ«hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. dassa
sattÄ• dhiá¹-á¹-hÄ• nena, bhÄ• vanÄ• bhÄ• giyena sattÄ• dhiá¹-á¹-hÄ• nena, asekkhabhÄ•
cÄ• ti tÄ«hi suttehi te chabbÄ«sati puggalÄ• samanvesitabbÄ• .

``katamehi \Be 348/ katamehi katamaá¹ƒ katamaá¹ƒ suttaá¹ƒ niddisitabbaâ€™â€™ nti vatta
dassanabhÄ• giyaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu tÄ«su dassanabhÄ•
__tatthÄ• _ti vÄ• tesu chabbÄ«satiyÄ• puggalesu. sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ dassa
ekabÄ«jinÄ• puggalena ca niddisitabbaá¹ƒ ... pe ... dhammÄ• nusÄ• rinÄ• puggalena ca n
paÃ±cahi puggalehi sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ dassanabhÄ• giyaá¹ƒ suttaá¹ƒ niddisi
dassanaggahaá¹‡ena sotÄ• pattiphalaá¹-á¹-hÄ• pi gahitÄ• , tasmÄ• ekabÄ«jikolaá¹ƒkolasa
phalaá¹-á¹-hÄ• pi gahitÄ• .

__saddhÄ• nusÄ• rÄ«_ \Ne 464/ pana yo vipassanÄ• kkhaá¹‡e saddhaá¹ƒ dhuraá¹ƒ katvÄ
nibbatteti, so puggalo nibbattetabbasotÄ• pattimaggakkhaá¹‡e saddhÄ• nusÄ• rÄ« nÄ• ma,
anussarati, iti saddhÄ• ya samÄ• pattiyÄ• anussaraá¹‡ato sotÄ• pattimaggaá¹-á¹-ho pugga
nÄ• ma. so puggalo sotÄ• pattiphalakkhaá¹‡e saddhÄ• ya vimuttattÄ• saddhÄ• vimutto hut

ekabÄ«jikolaá¹ƒkolasattakkhattuparamo bhavati. yo pana puggalo vipassanÄ• kkhaá¹‡e pa
sotÄ• pattimaggaá¹ƒ nibbatteti, so puggalo nibbattetabbasotÄ• pattimaggakkhaá¹‡e __dha
dhammena paÃ±Ã±Ä• ya samÄ• pattiá¹ƒ anussarati, iti dhammena paÃ±Ã±Ä• ya samÄ• pa
__dhammÄ• nusÄ• rÄ«_ nÄ• ma. so puggalo phalakkhaá¹‡e diá¹-á¹-hiyÄ• paÃ±Ã±Ä• ya ni
diá¹-á¹-hipatto hutvÄ• ekabÄ«ji ... pe ... paramo bhavati. __dhammo_ti cettha paÃ±Ã±Ä• g
dve maggaá¹-á¹-hÄ• , cha phalaá¹-á¹-hÄ• ti aá¹-á¹-hahi ariyapuggalehi, sampiá¹‡á¸• ite pan
ariyapuggalehi sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ dassanabhÄ• giyaá¹ƒ suttaá¹ƒ niddisitabba

imesaá¹ƒ ekabÄ«jiÄ• dÄ«naá¹ƒ puggalÄ• naá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesatthattÄ• cev
sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ dassanabhÄ• giyaá¹ƒ suttaá¹ƒ ettakehi puggalehi niddisita
Ä• cariyena vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ dassana
kittakehi puggalehi niddisitabbaâ€™â€™ nti pucchitabbattÄ• ---

``bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ dvÄ• dasahi puggalehi niddisitabbaá¹ƒ sakadÄ• gÄ• m
paá¹-ipannena, sakadÄ• gÄ• minÄ• , anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipannena, anÄ
antarÄ• parinibbÄ• yinÄ• , upahaccaparinibbÄ• yinÄ• , asaá¹…khÄ• raparinibbÄ• yinÄ• , sa
349/, uddhaá¹ƒsotena akaniá¹-á¹-hagÄ• minÄ• , saddhÄ• vimuttena, diá¹-á¹-hippattena, kÄ•
bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ imehi dvÄ• dasahi puggalehi niddisitabbaâ€™â€™ nti ---

vuttaá¹ƒ. tatthÄ• pi sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttanti gahe
... pannena_ sakadÄ• gÄ• mimaggaá¹-á¹-hena puggalena, __sakadÄ• gÄ• minÄ• _ sakadÄ
__anÄ• gÄ• mi ... pe ... pannena_ anÄ• gÄ• mimaggaá¹-á¹-hena, __anÄ• gÄ• minÄ• _ anÄ
avihÄ• dÄ«su paÃ±casu suddhÄ• vÄ• sesu Ä• yuvemajjhaá¹ƒ anatikkamitvÄ• arahattaá¹ƒ
__antarÄ• parinibbÄ• yÄ«_nÄ• makena anÄ• gÄ• minÄ• , Ä• yuvemajjhaá¹ƒ atikkamitvÄ• a
parinibbÄ• yanasabhÄ• vena __upahaccaparinibbÄ• yÄ«_nÄ• makena anÄ• gÄ• minÄ• , as
patvÄ• parinibbÄ• yanasabhÄ• vena \Ne 465/ __asaá¹…khÄ• raparinibbÄ• yÄ«_nÄ• make
sappayogena arahattaá¹ƒ patvÄ• parinibbÄ• yanasabhÄ• vena __sasaá¹…khÄ• raparinibb
avihÄ• dÄ«hi uddhaá¹ƒ atappÄ• dÄ«su upapattisotena arahattaá¹ƒ patvÄ• parinibbÄ• yana
__uddhaá¹ƒsota_nÄ• makena anÄ• gÄ• minÄ• , akaniá¹-á¹-haá¹ƒ gantvÄ• arahattaá¹ƒ patv
__akaniá¹-á¹-hagÄ• mÄ«_nÄ• makena anÄ• gÄ• minÄ• , saddhÄ• ya vimuttattÄ• __saddh
diá¹-á¹-hiyÄ• paÃ±Ã±Ä• ya nirodhaá¹ƒ pattattÄ• __diá¹-á¹-hippatta_nÄ• makena anÄ• gÄ•
ajhÄ• nalÄ• bhÄ«puggalehi ca, kÄ• yena nÄ• makÄ• ye phuá¹-á¹-hÄ• naá¹ƒ arÅ«pajhÄ• nÄ
sacchikaroti, iti sacchikaraá¹‡ato __kÄ• yasakkhÄ«_nÄ• makena jhÄ• nalÄ• bhinÄ• cÄ• ti
niddisitabbaá¹ƒ.

imesaá¹ƒ vuttappakÄ• rÄ• naá¹ƒ puggalÄ• naá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesatthattÄ• cev
ca sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ ettakehi puggalehi n
Ä• cariyena vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``kittakehi puggalehi sattÄ• dhiá¹-á¹-hÄ• ne

asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ niddisitabbaâ€™â€™ nti vattabbattÄ• ---

``asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ navahi puggalehi niddisitabbaá¹ƒ saddhÄ• vimuttena, paÃ±
suÃ±Ã±atavimuttena, animittavimuttena, appaá¹‡ihitavimuttena, ubhatobhÄ• gavimuttena, s
paccekabuddhehi, sammÄ• sambuddhehi cÄ• ti asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ imehi navah
nti ---

vuttaá¹ƒ \Be 350/. tattha sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ nid
yojetabbaá¹ƒ. saddhÄ• ya kilesehi vimuttattÄ• arahattaphalakkhaá¹‡e __saddhÄ• vimutto_
saddhÄ• vimuttena. paÃ±Ã±Ä• ya vimuttattÄ• arahattaphalakkhaá¹‡e __paÃ±Ã±Ä• vimutto
paÃ±Ã±Ä• vimuttena. suÃ±Ã±atavipassanÄ• saá¹…khÄ• tena anattÄ• nupassanena vimutta
tena suÃ±Ã±atavimuttena. animittÄ• nupassanÄ• saá¹…khÄ• tena aniccÄ• nupassanena vi
arahÄ• , tena animittavimuttena. appaá¹‡ihitÄ• nupassanÄ• saá¹…khÄ• tena dukkhÄ• nupa
__appaá¹‡ihitavimutto_ arahÄ• , tena appaá¹‡ihitavimuttena. ubhato rÅ«pakÄ• yanÄ• makÄ
vimuttattÄ• __ubhatobhÄ• gavimutto_ arahÄ• , tena ubhatobhÄ• gavimuttena. purimÄ• pa
gahitÄ• , ubhatobhÄ• gavimutto pana jhÄ• nalÄ• bhÄ«gahito.

__samasÄ«sÄ«_ nÄ• ma iriyÄ• pathasamasÄ«sÄ«, rogasamasÄ«sÄ«, jÄ«vitasamasÄ«sÄ«
tÄ«su samasÄ«sÄ«su yo arahÄ• catÅ«su iriyÄ• pathesu ekekasmiá¹ƒ iriyÄ• pathe arahatta
iriyÄ• pathaá¹ƒ asaá¹…kamitvÄ• tasmiá¹ƒ tasmiá¹ƒ iriyÄ• patheyeva parinibbÄ• yati, ayaá¹
__iriyÄ• pathasamasÄ«sÄ«_ nÄ• ma. yo arahÄ• yasmiá¹ƒ roge uppanne arahattaá¹ƒ patvÄ
anuá¹-á¹-hahitvÄ• tasmiá¹ƒ rogeyeva parinibbÄ• yati, ayaá¹ƒ arahÄ• __rogasamasÄ«sÄ«_
paccavekkhaá¹‡avÄ«thiyÄ• nantaraá¹ƒ bhavaá¹…gaá¹ƒ otaritvÄ• tato maraá¹‡Ä• sannajav
parinibbÄ• yati, ayaá¹ƒ arahÄ• vÄ• rasamatÄ• ya __jÄ«vitasamasÄ«sÄ«_ nÄ• ma. __vÄ• r
paccavekkhaá¹‡avÄ«thi maggavithyÄ• nuvattakattÄ• paccavekkhaá¹‡avÄ«thianantaraá¹ƒ p
maraá¹‡Ä• sannavÄ«thi maggavÄ«thianantaraá¹ƒ pavattÄ• ti vattabbÄ• rahÄ• , tasmÄ• vÄ
nÄ• ma. tÄ• ya vÄ• rasamatÄ• ya ca jÄ«vitasamasÄ«sÄ« vutto.

__saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡Ä«_ti etthapi paccavekkhaá¹‡avÄ«thiyÄ•
otaritvÄ• bhavaá¹…gato vuá¹-á¹-hÄ• ya pavattavÄ«thiyÄ• paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni
vÄ«thianantaratÄ• ya vÄ• rasamatÄ• ya ``saha paá¹-isambhidÄ• hÄ«â€™â€™ ti vuttaá¹ƒ. _
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi_ paccavekkhaá¹‡avÄ«thiyÄ• nantaraá¹ƒ bhavaá¹…gaá¹ƒ o
vuá¹-á¹-hÄ• ya pavattavÄ«thiyÄ• paá¹-hamaá¹ƒ pavattatÄ«ti veditabbaá¹ƒ. iminÄ• \Be 351
sabbehi paccekabuddhehi, sabbehi sammÄ• sambuddhehi cÄ• ti imehi navahi puggalehi sa
asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ niddisitabbaá¹ƒ.

imesaá¹ƒ puggalÄ• naá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesatthattÄ• ceva asekkhabhÄ• giyatth
``lokuttaraá¹ƒ suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• pakÄ• rena vuttehi imeh

ariyehi dassanabhÄ• giyavÄ• sanÄ• bhÄ• giyaasekkhabhÄ• giyasuttÄ• naá¹ƒ vasena lokutt
sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ suttaá¹ƒ niddisitabbaá¹ƒ.

imesaá¹ƒ chabbÄ«satiyÄ• puggalÄ• naá¹ƒ sakalalokuttarasuttatthattÄ• ceva
sattÄ• dhiá¹-á¹-hÄ• nekadesasuttatthattÄ• ca lokuttaraá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ
puggalehi niddisitabbanti Ä• cariyena niyametvÄ• vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``loki
sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ suttaá¹ƒ kittakehi puggalehi niddisitabbaâ€™â€™ nti vatta
suttaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ ekÅ«navÄ«satiyÄ• puggalehi niddisitabbaâ€™â€™ _nti
ekÅ«navÄ«sati lokiyÄ• puggalÄ• katamehi dhammehi niddiá¹-á¹-hÄ• samanvesitabbÄ• â€
caritehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __te_ ekÅ«navÄ«sati lokiyÄ• puggalÄ• __caritehi_ ca
niddiá¹-á¹-hÄ• samanvesitabbÄ• ti. ``kathaá¹ƒ caritehi niddiá¹-á¹-hÄ• â€™â€™ ti vattabbatt
rÄ• gacaritÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. rÄ• gacaritadosacaritÄ• dÄ«hi caritehi ekÅ«navÄ«
467/ rÄ• gacaritÄ• , keci dosacaritÄ• ... pe ... mohacarito cÄ• ti niddiá¹-á¹-hÄ• . iti niddiá¹-á
ekÅ«navÄ«satiyÄ• puggalehi lokiyasattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ suttaá¹ƒ niddisitabbaá
sÄ• maÃ±Ã±avasena vuttampi ``saá¹ƒkilesabhÄ• giyaá¹ƒ lokiyaâ€™â€™ nti visesato viÃ±Ã

lokiyaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ suttaá¹ƒ ettakehi puggalehi niddisitabbanti Ä• ca
vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``vÄ• sanÄ• bhÄ• giyaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesa
puggalehi niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``vÄ• sanÄ• bhÄ• giyaâ€™â€™ _ntiÄ•
vÄ• sanÄ• bhÄ• giyaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesaá¹ƒ suttaá¹ƒ sÄ«lavantehi puggalehi,
yojetabbaá¹ƒ. ``kittakÄ• sÄ«lavantapuggalÄ• â€™â€™ ti vattabbattÄ• __ ``te sÄ«lavanto p
vuttaá¹ƒ. ``kittakÄ• dhammÄ• â€™â€™ ti vattabbattÄ• __ ``pakatisÄ«laâ€™â€™ _ntiÄ• di
hoti --- pakatisÄ«lavanto ca samÄ• dÄ• nasÄ«lavanto ca cittappasÄ• davanto \Be 352/ ca s
vipassanÄ• vanto cÄ• ti __paÃ±ca puggalÄ• , _ pakatisÄ«ladhammo ca samÄ• dÄ• nasÄ«la
ca samathadhammo ca vipassanÄ• dhammo cÄ• ti __paÃ±ca dhammÄ• _ti imehi paÃ±cahi
dhammehi vÄ• sanÄ• bhÄ• giyaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• nekadesadhammÄ• dhiá¹-á¹-hÄ• ne
niddisitabbanti.

lokuttaraá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ suttaá¹ƒ dassanabhÄ• giyavÄ• sanÄ• bhÄ• giyaasek
niddisitabbanti Ä• cariyena niyametvÄ• vibhattaá¹ƒ, amhehi ca Ã±Ä• taá¹ƒ, ``lokuttaraá¹ƒ
dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ suttaá¹ƒ kittakehi suttehi niddisitabbaâ€™â€™ nti vattabbattÄ
suttaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ ... pe ... asekkhabhÄ• giyenÄ• â€™â€™ _ti vuttaá¹ƒ.

``lokiyaÃ±ca lokuttaraÃ±ca sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca kitta
nti vattabbattÄ• __ ``lokiyaÃ±ca ... pe ... ubhayena niddisitabbaâ€™â€™ _nti vuttaá¹ƒ. __u
lokiyalokuttarena, sattÄ• dhiá¹-á¹-hÄ• nadhammÄ• dhiá¹-á¹-hÄ• nena samÄ• natthabhÄ• ve

``Ã±Ä• á¹‡aá¹ƒ kittakehi niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±

vuttaá¹ƒ. yasmiá¹ƒ yasmiá¹ƒ sutte Ã±Ä• á¹‡aá¹ƒ Ä• gataá¹ƒ, tasmiá¹ƒ tasmiá¹ƒ sutte Ã±Ä• á
Ã±Ä• á¹‡apariyÄ• yena paÃ±Ã±Ä• dinÄ• niddisitabbanti.

``Ã±eyyaá¹ƒ kittakena niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``Ã±eyyaá¹ƒ atÄ«tÄ• nÄ• g
_tiÄ• di vuttaá¹ƒ. yasmiá¹ƒ yasmiá¹ƒ sutte Ã±eyyaá¹ƒ Ä• gataá¹ƒ, tasmiá¹ƒ tasmiá¹ƒ sutte Ã
Ã±eyyapariyÄ• yena niddisitabbanti.

``Ã±Ä• á¹‡aÃ±ca \Ne 468/ Ã±eyyaÃ±ca kittakena niddisitabbaâ€™â€™ nti vattabbattÄ• __
tadubhayenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yasmiá¹ƒ yasmiá¹ƒ sutte Ã±Ä• á¹‡aÃ±eyyÄ• Ä•
Ã±Ä• á¹‡aÃ±eyyÄ• Ã±Ä• á¹‡aÃ±eyyapariyÄ• yena niddisitabbanti.

dassanasutte yathÄ• niddiá¹-á¹-haá¹ƒ, tathÄ• upadhÄ• rayitvÄ• labbhamÄ• nato niddisita
yathÄ• niddiá¹-á¹-haá¹ƒ, tathÄ• upadhÄ• rayitvÄ• labbhamÄ• nato niddisitabbaá¹ƒ. tadubh
bhÄ• vanÄ• ca sutte yathÄ• niddiá¹-á¹-haá¹ƒ, tathÄ• upadhÄ• rayitvÄ• labbhamÄ• nato n

__ ``sakavacanaá¹ƒ_ \Be 353/ __paravacanaâ€™â€™ _ntiÄ• dÄ«supi evameva visuá¹ƒ vis
yathÄ• niddiá¹-á¹-haá¹ƒ, tathÄ• upadhÄ• rayitvÄ• labbhamÄ• nato niddisitabbanti yojanÄ•
niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``yaá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

``vipÄ• kassa hetu kammamevÄ• â€™â€™ ti vattabbattÄ• __ ``duvidho hetÅ«â€™â€™ _t
saá¹ƒkilesabhÄ• giyasuttena samÄ• natthabhÄ• vena niddisitabbÄ• . taá¹‡hÄ• saá¹…khÄ•
kilesasaá¹…khÄ• to samudayo vÄ• akusalasaá¹…khÄ• to samudayo vÄ• saá¹ƒkilesabhÄ•
samÄ• natthabhÄ• vena niddisitabbo. lokiyakusalahetusaá¹…khÄ• to samudayo vÄ• lokiya
vÄ• vÄ• sanÄ• bhÄ• giyena suttena samÄ• natthabhÄ• vena niddisitabbo.

kammaÃ±ca vipÄ• ko ca yathÄ• rahaá¹ƒ labbhamÄ• nasuttena niddisitabboti sÄ• maÃ±Ã±a
katamena niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``tattha kusalaâ€™â€™ _ntiÄ• di vutta
aá¹-á¹-havÄ«satiyÄ• sÄ• sanapaá¹-á¹-hÄ• nasuttesu kusalaá¹ƒ catÅ«hi suttehi samÄ• natth
``katamehi catÅ«hÄ«â€™â€™ ti vattabbattÄ• __ ``vÄ• sanÄ• bhÄ• giyenÄ• â€™â€™ _tiÄ•
vÄ• sanÄ• bhÄ• giyena niddisitabbaá¹ƒ samÄ• natthattÄ• , lokuttarakusalaá¹ƒ dassanabhÄ•
asekkhabhÄ• giyena ca yathÄ• rahaá¹ƒ samÄ• natthabhÄ• vena niddisitabbaá¹ƒ. kusalaá¹ƒ
niyametvÄ• vibhattaá¹ƒ, ``akusalaá¹ƒ katamena niddisitabbaâ€™â€™ nti vattabbattÄ• __ `
vuttaá¹ƒ. ``kusalaÃ±ca akusalaÃ±ca katamena niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``k
tadubhayena niddisitabbaâ€™â€™ _nti vuttaá¹ƒ. yasmiá¹ƒ yasmiá¹ƒ sutte tadubhayaá¹ƒ Ä•
tasmiá¹ƒ sutte Ä• gatena tadubhayena niddisitabbaá¹ƒ.

``anuÃ±Ã±Ä• taá¹ƒ katamena niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``anuÃ±Ã±Ä• taâ€
anuÃ±Ã±Ä• taá¹ƒ \Ne 469/ bhagavato anuÃ±Ã±Ä• tÄ• ya samÄ• natÄ• ya niddisitabbaá¹ƒ.

anuÃ±Ã±Ä• taâ€™â€™ nti vattabbattÄ• __ ``taá¹ƒ paÃ±cavidhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ
yÄ• su yÄ• su bhÅ«mÄ«su dissati, __taá¹ƒ_ anuÃ±Ã±Ä• taá¹ƒ tÄ• su tÄ• su bhÅ«mÄ«su Ä•
__kappiyÄ• nulomena_ niddisitabbaá¹ƒ.

anuÃ±Ã±Ä• taá¹ƒ \Be 354/ iminÄ• niddisitabbanti Ä• cariyena niyametvÄ• vibhattaá¹ƒ, ``pa
niddisitabbaâ€™â€™ nti vattabbattÄ• __ ``paá¹-ikkhittaá¹ƒ bhagavatÄ• â€™â€™ _tiÄ• di v
paá¹-ikkhittaá¹ƒ bhagavatÄ• __paá¹-ikkhittakÄ• raá¹‡ena_ sutte Ä• gatena vatthunÄ• kÄ• n
niddisitabbaá¹ƒ. yaá¹ƒ paá¹-ikkhittaá¹ƒ yÄ• su yÄ• su bhÅ«mÄ«su dissati, taá¹ƒ pana paá¹-i
bhÅ«mÄ«su Ä• gatena pÄ• kaá¹-ena akappiyÄ• nulomena niddisitabbaá¹ƒ.

``anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca katamena niddisitabbaâ€™â€™ nti vattabbattÄ• __
paá¹-ikkhittaÃ±ca tadubhayena niddisitabbaâ€™â€™ _nti vuttaá¹ƒ. yasmiá¹ƒ yasmiá¹ƒ sutte
paá¹-ikkhittaÃ±ca Ä• gataá¹ƒ, tasmiá¹ƒ tasmiá¹ƒ sutte Ä• gatena tadubhayena niddisitabbaá

``thavo katamena niddisitabboâ€™â€™ ti vattabbattÄ• __ ``thavo pasaá¹ƒsÄ• yÄ• â€™â€
yasmiá¹ƒ sutte yÄ• yÄ• pasaá¹ƒsÄ• Ä• gatÄ• , tasmiá¹ƒ tasmiá¹ƒ sutte Ä• gatÄ• ya tÄ• ya
niddisitabbo. ``yo thavo pasaá¹ƒsÄ• ya niddisitabbo, so thavo katividhena niddisitabboâ€™â
``so paÃ±cavidhenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. bhagavato thavo ca dhammassa thavo ca
ariyadhammÄ• naá¹ƒ sikkhÄ• ya thavo ca lokiyaguá¹‡asampattiyÄ• thavo cÄ• ti paÃ±cavid
evaá¹ƒ_ vuttappakÄ• rena paÃ±cavidhena thavo niddisitabbo.

amhÄ• kÄ• cariya amhÄ• kÄ• cariyena aá¹-á¹-hÄ• rasa mÅ«lapadÄ• sÄ• sanapaá¹-á¹-hÄ•
``katamÄ• ni tÄ• ni aá¹-á¹-hÄ• rasa mÅ«lapadÄ• nÄ«â€™â€™ ti pucchitabbattÄ• __ ``indriy
vuttaá¹ƒ. sÄ• sanapaá¹-á¹-hÄ• ne __indriyabhÅ«mi_ saddhindriyÄ• diindriyabhÅ«mi yehi na
sÄ• sanapaá¹-á¹-hÄ• ne kilesabhÅ«mi yehi navahi padehi niddisitabbÄ• , evaá¹ƒ iminÄ• pa
mÅ«lapadÄ• ni nava padÄ• ni kusalapadÄ• ni, nava padÄ• ni akusalapadÄ• nÄ«ti aá¹-á¹-hÄ
sÄ• sanapaá¹-á¹-hÄ• ne daá¹-á¹-habbÄ• , ``kena kÄ• raá¹‡ena aá¹-á¹-hÄ• rasa mÅ«lapadÄ•
daá¹-á¹-habbÄ• ti viÃ±Ã±Ä• yatÄ«â€™â€™ ti vattabbattÄ• __ ``tathÄ• hÄ«â€™â€™ _tiÄ•
tato eva aá¹-á¹-hÄ• rasamÅ«lapadÄ• naá¹ƒ sÄ• sanapaá¹-á¹-hÄ• ne daá¹-á¹-habbattÄ• __
kuhiá¹ƒ daá¹-á¹-habbÄ• ? sÄ• sanapaá¹-á¹-hÄ• neâ€™â€™ _ti yaá¹ƒ \Be 355/ vacanaá¹ƒ vu
viÃ±Ã±Ä• yatÄ«ti. ``kena mÅ«lapadÄ• naá¹ƒ navakusalapadanavaakusalapadabhÄ• vena \
viÃ±Ã±Ä• yatÄ«â€™â€™ ti vattabbattÄ• __ ``tenÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tena
navakusalapadanavaakusalapadabhÄ• vato Ä• yasmÄ• mahÄ• kaccÄ• no ---

``navahi ca padehi kusalÄ• , navahi ca yujjanti akusalapakkhÄ• .

ete kho mÅ«lapadÄ• , bhavanti aá¹-á¹-hÄ• rasa padÄ• nÄ«â€™â€™ ti || ---

yaá¹ƒ vacanaá¹ƒ Ä• ha, tena ``navahi ... pe ... padÄ• nÄ«â€™â€™ ti vacanena mÅ«lapadÄ
navakusalapadanavaakusalapadabhÄ• vena aá¹-á¹-hÄ• rasabhÄ• vo viÃ±Ã±Ä• yatÄ«ti.

``yaá¹ƒ yaá¹ƒ saá¹ƒkilesabhÄ• giyÄ• disoá¸·asavidhaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naÃ±ceva y
lokiyÄ• diaá¹-á¹-havÄ«satividhaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naÃ±ca Ä• cariyena niddhÄ• ritaá¹
paripuá¹‡á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ niddhÄ• retvÄ• yuttaá¹ƒ yujjitabb
vattabbattÄ• __ ``niyuttaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. yathÄ• niddhÄ
yaá¹ƒ yaá¹ƒ aÃ±Ã±aá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ niddhÄ• ritaá¹ƒ atthi, taá¹ƒ taá¹ƒ aÃ±Ã±
sÄ• sanapaá¹-á¹-hÄ• naá¹ƒ __niyuttaá¹ƒ_ yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yuttaá¹ƒ yujjitabb

``yaá¹ƒ loko pÅ«jayate ... pe ... niyuttaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• nanti yattako vacanakkamo
vacanakkamena kiá¹ƒ netti samattÄ• , udÄ• hu asamattÄ• â€™â€™ ti vattabbattÄ• __ ``ett
vuttaá¹ƒ. Ä• yasmatÄ• mahÄ• kaccÄ• nena yÄ• netti bhÄ• sitÄ• , bhagavatÄ• sÄ• netti a
mÅ«lasaá¹…gÄ«tiyaá¹ƒ saá¹…gÄ• yantehi therÄ• sabhehi yÄ• netti saá¹…gÄ«tÄ• , sÄ• ne
pe ... niyuttaá¹ƒ sÄ• sanapaá¹-á¹-hÄ• naâ€™â€™ nti __ettÄ• vatÄ• _ vacanakkamena __sa
hoti.

iti samattÄ• ya Ä• yasmatÄ• mahÄ• kaccÄ• nena bhÄ• sitÄ• ya bhagavatÄ• anumoditÄ• y
saá¹…gÄ• yantehi therÄ• sabhehi saá¹…gÄ«tÄ• ya nettiyÄ• atthavaá¹‡á¹‡anÄ• __saddha
mahÄ• dhammarÄ• jagurunÄ• mahÄ• therena_ racitÄ• jinaputtÄ• naá¹ƒ hitakarÄ• nettivib
chabbÄ«sÄ• dhikanavasate sakkarÄ• je sÄ• vaá¹‡amÄ• se sukkapakkhe navamadivase sÅ

iti sÄ• sanapaá¹-á¹-hÄ• ne sattibalÄ• nurÅ«pÄ• racitÄ• vibhÄ• vanÄ•

niá¹-á¹-hitÄ• .

nigamanakathÄ•

sabbasattuttamo \Ne 471/ \Be 356/ nÄ• tho, loke uppajji nÄ• yako.

sambuddho gotamo jino, anekaguá¹‡alaá¹…kato ||

sÄ• sanaá¹ƒ tassa seá¹-á¹-hassa, aá¹-á¹-havassasatÄ• dhikaá¹ƒ.

dvisahassaá¹ƒ yadÄ• pattaá¹ƒ, nimmalaá¹ƒ vaá¸• á¸• hanaá¹ƒ subhaá¹ƒ ||

tadÄ• bhÅ«missaro __mahÄ• dhammarÄ• jÄ• _ mahiddhiko.

Ä• á¹‡Ä• cakkena sÄ• reti, rÄ• jÄ• noanuvattake ||

laddhÄ• setagaje vare, loke vimhayajÄ• nake.

appamatto mahÄ• vÄ«ro, puÃ±Ã±aá¹ƒ katvÄ• bhimodati ||

tasmiá¹ƒ vasseva sÄ• vaá¹‡e, mÄ• se navamadivase.

sÅ«riyuggamane kÄ• le, nibbattÄ• yaá¹ƒ vibhÄ• vanÄ• ||

yattakaá¹ƒ sÄ• sanaá¹ƒ á¹-hitaá¹ƒ, tattakaá¹ƒ racitaá¹ƒ mayÄ• .

á¹-hÄ• tu nettivibhÄ• vanÄ• , jinaputtahitÄ• vahÄ• ||

iti taá¹ƒ racayantena, puÃ±Ã±aá¹ƒ adhigataá¹ƒ mayÄ• .

hontu tassÄ• nubhÄ• vena, sabbe vimuttibhÄ• gino ||

rÄ• jadevÄ« \Ne 472/ puttanattÄ• , panattÄ• ca sajÄ• tikÄ• .

sabbe rajjasukhe á¹-hatvÄ• , carantu caritaá¹ƒ sukhÄ« ||

devo kÄ• le suvassatu, sabbo raá¹-á¹-hajano sukhÄ«.

aÃ±Ã±amaÃ±Ã±aá¹ƒ ahiá¹ƒsanto, piyo hotu hitÄ• vahoti ||

nettivibhÄ• vinÄ« niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

mahÄ• niddesa-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

avijjÄ• laá¹…giá¹ƒ \Ne 1/ \Ee I 1/ \Be 1/ ghÄ• tento, nandirÄ• gaÃ±ca mÅ«lato.

bhÄ• ventaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, phusi yo amataá¹ƒ padaá¹ƒ ||

pÄ• puá¹‡itvÄ• jino bodhiá¹ƒ, migadÄ• yaá¹ƒ vigÄ• hiya.

dhammacakkaá¹ƒ pavattetvÄ• , theraá¹ƒ koá¹‡á¸• aÃ±Ã±amÄ• dito ||

aá¹-á¹-hÄ• rasannaá¹ƒ koá¹-Ä«naá¹ƒ, bodhesi tÄ• paso tahiá¹ƒ.

vandehaá¹ƒ sirasÄ• taÃ±ca, sabbasattÄ• namuttamaá¹ƒ ||

tathÄ• \Ne 2/ dhammuttamaÃ±ceva, saá¹…ghaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹ƒkhittena hi yo vuttaá¹ƒ, dhammacakkaá¹ƒ vibhÄ• gaso ||

__sÄ• riputto_ mahÄ• paÃ±Ã±o, satthukappo jinatrajo.

dhammacakkaá¹ƒ vibhÄ• jetvÄ• , mahÄ• niddesamabravi.

pÄ• á¹-ho visiá¹-á¹-ho niddeso, taá¹ƒnÄ• mavisesito ca ||

taá¹ƒ __sÄ• riputtaá¹ƒ_ jinarÄ• japuttaá¹ƒ, theraá¹ƒ thirÄ• nekaguá¹‡Ä• dhivÄ• saá¹ƒ.

paÃ±Ã±Ä• pabhÄ• vuggatacÄ• rukittiá¹ƒ, sunÄ«cavuttiÃ±ca atho namitvÄ• ||

khamÄ• dayÄ• diyuttena \Be 2/, yuttamuttÄ• divÄ• dinÄ• .

bahussutena therena, devena abhiyÄ• cito ||

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ \Ee I 2/, sajjhÄ• yamhi patiá¹-á¹-hito.

gahetabbaá¹ƒ gahetvÄ• na, porÄ• á¹‡esu vinicchayaá¹ƒ ||

avokkamento samayaá¹ƒ sakaÃ±ca, anÄ• masanto samayaá¹ƒ paraÃ±ca.

pubbopadesaá¹-á¹-hakathÄ• nayaÃ±ca, yathÄ• nurÅ«paá¹ƒ upasaá¹ƒharanto ||

Ã±Ä• á¹‡appabhedÄ• vahanassa tassa, yogÄ«hi nekehi nisevitassa.

atthaá¹ƒ apubbaá¹ƒ anuvaá¹‡á¹‡ayanto, suttaÃ±ca yuttiÃ±ca anukkamento ||

Ä• rabhissaá¹ƒ samÄ• sena, __mahÄ• niddesavaá¹‡á¹‡anaá¹ƒ_.

saddhammabahumÄ• nena, nÄ• ttukkaá¹ƒsanakamyatÄ• ||

vakkhÄ• mahaá¹ƒ aá¹-á¹-hakathaá¹ƒ janassa, hitÄ• ya saddhammaciraá¹-á¹-hitatthaá¹ƒ.

sakkacca __saddhammapajotikaá¹ƒ_ taá¹ƒ, suá¹‡Ä• tha dhÄ• retha ca sÄ• dhu santoti ||

tattha __ ``pÄ• á¹-ho visiá¹-á¹-ho niddeso, taá¹ƒnÄ• mavisesito cÄ• â€™â€™ _ti vuttattÄ•
byaÃ±janapÄ• á¹-ho, atthapÄ• á¹-ho ca. tesu byaÃ±janapÄ• á¹-ho akkharapadabyaÃ±janaÄ
\Ne 3/ chabbidho. atthapÄ• á¹-ho saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«
chabbidho. tattha tÄ«su dvÄ• resu parisuddhapayogabhÄ• vena visuddhakaruá¹‡Ä• naá¹ƒ
vÄ• cÄ• hi akathitattÄ• adesitattÄ• akkharamiti saÃ±Ã±itÄ• , taá¹ƒ pÄ• rÄ• yanikabrÄ• hma
pucchitapaÃ±hÄ• naá¹ƒ vasena bhagavatÄ• ratanaghare nisÄ«ditvÄ• sammasitapaá¹-á¹-h
akkharaá¹ƒ nÄ• mÄ• ti gahetabbaá¹ƒ.

atha \Be 3/ vÄ• aparipuá¹‡á¹‡aá¹ƒ padaá¹ƒ akkharamiti gahetabbaá¹ƒ ``saá¹-á¹-hivassasa
I 3/ evamÄ• dÄ«su (Pv 802; J I 4.54; Nett 120) viya. ettha hi __sa_kÄ• ra __na_kÄ• ra __so
akkharamiti, ekakkharaá¹ƒ vÄ• padaá¹ƒ akkharamiti eke. ``yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavik
(Vin I 14; Vibh 203; MN III 374; Paá¹-is II 30) vibhatyantaá¹ƒ atthajotakaá¹ƒ akkharapiá¹‡á¸•
``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™ ti evamÄ• dÄ«su (Dhs dukamÄ• tikÄ• 109; Sn 878; N
ajitamÄ• á¹‡avapucchÄ• niddeso 6; Nett 45) bahuakkharehi yuttaá¹ƒ padaá¹ƒ nÄ• ma. saá¹
vibhÄ• veti. padena abhihitaá¹ƒ byaÃ±jayati byattaá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti byaÃ±janaá¹
``cattÄ• ro iddhipÄ• dÄ• â€™â€™ ti saá¹…khepena kathitamatthaá¹ƒ. ``katame cattÄ• ro? i
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti.
vÄ«riyacittavÄ«maá¹ƒsasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá

431; SN c V 813; DN III 306; AN a IV 276) pÄ• kaá¹-akaraá¹‡abhÄ• vena byaÃ±janaá¹ƒ nÄ•
byaÃ±janavibhÄ• gapakÄ• so Ä• kÄ• ro. ``tattha katamo chando? yo chando chandikatÄ• k
evamÄ• dÄ«su (Vibh 433) kathitabyaÃ±janaá¹ƒ anekavidhena vibhÄ• gakaraá¹‡aá¹ƒ Ä• kÄ•
nibbacanaá¹ƒ nirutti. ``phasso, vedanÄ• â€™â€™ ti evamÄ• dÄ«su (Dhs 1) Ä• kÄ• rena kat
vediyatÄ«ti vedanÄ• â€™â€™ ti nÄ«haritvÄ• vacanaá¹ƒ nirutti nÄ• ma. nibbacanavitthÄ• ro
vediyatÄ«ti vedanÄ• ti nibbacanaladdhapadaá¹ƒ ``sukhÄ• dukkhÄ• adukkhamasukhÄ• , su
dukkhayatÄ«ti dukkhÄ• , neva dukkhayati na sukhayatÄ«ti adukkhamasukhÄ• â€™â€™ ti a
kathitattÄ• niddeso nÄ• ma.

evaá¹ƒ \Ee I 4/ chabbidhÄ• ni byaÃ±janapadÄ• ni jÄ• nitvÄ• ca chasu atthapadesu saá¹…k
saá¹…kÄ• sanÄ• , ``maÃ±Ã±amÄ• no kho, bhikkhu, bandho mÄ• rassa amaÃ±Ã±amÄ• no
saá¹…khepena atthadÄ«panÄ• saá¹…kÄ• sanÄ• nÄ• ma. eso pana thero ``buddhena bha
saá¹…khepaá¹ƒ katvÄ• vuttamatthaá¹ƒ `aÃ±Ã±Ä• taá¹ƒ bhagavÄ• , aÃ±Ã±Ä• taá¹ƒ sugatÄ
samattho paá¹-ivijjhi.

upari \Be 4/ vattabbamatthaá¹ƒ Ä• dito kÄ• sanÄ• dÄ«panÄ• pakÄ• sanÄ• , ``sabbaá¹ƒ, b
evamÄ• dÄ«su (Vin I 54; SN b IV 28) pacchÄ• kathitabbamatthaá¹ƒ paá¹-hamavacanena d
evaá¹ƒ paá¹-hamaá¹ƒ dÄ«pitaá¹ƒ atthaá¹ƒ puna pÄ• kaá¹-aá¹ƒ katvÄ• dÄ«panena ``kiÃ±ca
Ä• dittaá¹ƒ? cakkhuá¹ƒ, bhikkhave, Ä• dittaá¹ƒ, rÅ«pÄ• Ä• dittÄ• â€™â€™ ti evamÄ• dÄ«s
kathitesu ``tikkhindriyo saá¹…khepena vuttaá¹ƒ paá¹-ivijjhatÄ«â€™â€™ ti kathitattÄ• dve a
tikkhindriyassa upakÄ• ravasena vuttÄ• ni.

saá¹ƒkhittassa vitthÄ• rÄ• bhidhÄ• naá¹ƒ sakiá¹ƒ vuttassa ca punapi abhidhÄ• naá¹ƒ vivara
dhammÄ• â€™â€™ ti (Dhs 1) saá¹…khepena nikkhittassa. ``katame dhammÄ• kusalÄ• ? y
kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ ti (Dhs 1) niddesavasena vitthÄ• raá¹‡aá¹ƒ v
kathanaá¹ƒ vivaraá¹‡aá¹ƒ nÄ• ma.

taá¹ƒ vibhÄ• gakaraá¹‡aá¹ƒ vibhajanaá¹ƒ, ``yasmiá¹ƒ samayeâ€™â€™ ti (Dhs 1) vivarite k
samaye phasso hoti, vedanÄ• hotÄ«â€™â€™ ti (Dhs 1) vibhÄ• gakaraá¹‡aá¹ƒ vibhajanaá¹
vitthÄ• rÄ• bhidhÄ• nena vibhattassa ca upamÄ• bhidhÄ• nena \Ee I 5/ paá¹-ipÄ• danaá¹ƒ u
vivaraá¹‡ena vivaritatthassa ``katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye p
samphusanÄ• â€™â€™ ti (Dhs 2) ativivaritvÄ• kathanaÃ±ca vibhajanena vibhattassa ``sey
gÄ• vÄ« niccammÄ• , evameva khvÄ• haá¹ƒ, bhikkhave, phassÄ• hÄ• ro daá¹-á¹-habboti va
evamÄ• diupamÄ• kathanaÃ±ca uttÄ• nÄ«karaá¹‡aá¹ƒ nÄ• ma. dhammaá¹ƒ suá¹‡antÄ• na
anekavidhena somanassauppÄ• danaÃ±ca atikhiá¹‡abuddhÄ«naá¹ƒ anekavidhena Ã±Ä• á¹
tikhiá¹‡abhÄ• vakaraá¹‡aÃ±ca paÃ±Ã±atti nÄ• ma, tesaá¹ƒ suá¹‡antÄ• naá¹ƒ taá¹ƒcittatosa
ca paÃ±Ã±Ä• yatÄ«ti paÃ±Ã±atti. tattha bhagavÄ• akkharehi saá¹…kÄ• sayati, padehi pak
vivarati, Ä• kÄ• rehi vibhajati, niruttÄ«hi uttÄ• nÄ«karoti, niddesehi paÃ±Ã±Ä• payatÄ«ti. kiá

buddhÄ• bhagavanto ekacce veneyye ekasmiá¹ƒ desane akkharehi atthasaá¹…kÄ• sanaá¹
atthapaÃ±Ã±Ä• panaá¹ƒ karontÄ«ti ayamettha adhippÄ• yo.

atha \Ne 5/ vÄ• akkharehi saá¹…kÄ• sayitvÄ• padehi pakÄ• sayati, byaÃ±janehi vivaritvÄ
niruttÄ«hi uttÄ• nÄ«katvÄ• niddesehi paÃ±Ã±Ä• payati \Be 5/. kiá¹ƒ vuttaá¹ƒ hoti? evarÅ«p
ekaccesu á¹-hÄ• nesu ekaccÄ• naá¹ƒ veneyyÄ• naá¹ƒ vinayatÄ«ti.

atha vÄ• akkharehi ugghÄ• á¹-ayitvÄ• padehi pakÄ• sento vinayati ugghaá¹-itaÃ±Ã±uá¹ƒ,
Ä• kÄ• rehi vibhajanto vinayati vipaÃ±citaÃ±Ã±uá¹ƒ, niruttÄ«hi uttÄ• nÄ«katvÄ• niddesehi p
neyyaá¹ƒ. iti veneyyavasenapi yojetabbameva.

atthato panettha katamo byaÃ±janapÄ• á¹-ho, katamo atthapÄ• á¹-hoti? buddhÄ• naá¹ƒ bh
desentÄ• naá¹ƒ yo atthÄ• vagamako saviÃ±Ã±attikasaddo, so byaÃ±janapÄ• á¹-ho \Ee I 6/.
lakkhaá¹‡arasÄ• disahito dhammo, so atthapÄ• á¹-hoti veditabbo. punapi sandhÄ• yabhÄ•
sÄ• vasesapÄ• á¹-ho anavasesapÄ• á¹-ho nÄ«to neyyoti chabbidho pÄ• á¹-ho. tattha aneka
``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca khattiyeâ€™â€™ ti evamÄ• di (Dhp 294
byaÃ±janabhÄ• sito `manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti evamÄ• di (Dhp I 2; Ne
``sabbaá¹ƒ, bhikkhave, Ä• dittaâ€™â€™ nti evamÄ• di (Vin I 54; SN b IV 28). viparÄ«to ana
sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«â€™
II mogharÄ• jamÄ• á¹‡avapucchÄ• niddeso 85; Paá¹-is III 5). yathÄ• vacanaá¹ƒ, tathÄ• av
``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti evamÄ• di. yuttiyÄ• anussaritabbo neyyo ``ekap
evamÄ• di (AN a I 170).

attho pana anekappakÄ• ro pÄ• á¹-hattho sabhÄ• vattho Ã±Ä• yattho pÄ• á¹-hÄ• nurÅ«po
sÄ• vasesattho niravasesattho nÄ«tattho neyyattho iccÄ• di. tattha yo appassatthassa Ã±Ä•
so pÄ• á¹-hattho ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™ ntiÄ• dÄ«su (Vin III 1; DN I 190) viya.
lakkhaá¹‡arasÄ• disabhÄ• vattho ``sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dÄ«su (
Ã±Ä• yamÄ• no hitÄ• ya saá¹ƒvattati, so Ã±Ä• tuá¹ƒ arahatÄ«ti Ã±Ä• yattho --- ``atthavÄ• d
tiÄ• dÄ«su (DN I 9, 194; III 238; MN I 411) viya. yathÄ• pÄ• á¹-haá¹ƒ bhÄ• sito pÄ• á¹-hÄ• n
bhikkhave, purÄ• á¹‡akammaâ€™â€™ nti (SN b IV 146) bhagavatÄ• vuttaá¹ƒ. tasmÄ• cak
byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hayamÄ• nena vutto attho napÄ• á¹-hÄ• nurÅ«p
akatapaá¹-ikkhepo \Ne 6/ viyutto. so \Ee I 7/ ca saá¹…gahetabbampi asaá¹…gahetvÄ• , par
kiÃ±ci aparivajjetvÄ• parisesaá¹ƒ katvÄ• vutto sÄ• vasesattho ``cakkhuÃ±ca paá¹-icca rÅ«
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ (SN b IV 60; Nidd I 107). sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ
tiÄ• dÄ«su (Dhp 129) viya. viparÄ«to niravasesattho ``sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mama
II 155; Vin I 287; Nett 114). tatra, bhikkhave, ko mantÄ• ko saddhÄ• tÄ• ... pe ... aÃ±Ã±atra
diá¹-á¹-hapadehÄ«â€™â€™ tiÄ• dÄ«su (AN b 7.66) viya. saddavaseneva veditabbo nÄ«tat
gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• â€™â€™ tiÄ• dÄ«su (SN a I 151, 165; Vin I 33

veditabbo neyyattho ``cattÄ• rome, bhikkhave, valÄ• hakÅ«pamÄ• puggalÄ• â€™â€™ tiÄ•
evamidha pÄ• á¹-haÃ±ca atthaÃ±ca vivaritvÄ• á¹-hito asaá¹ƒhÄ«ro bhavati paravÄ• dÄ«hi
titthavÄ• sena.

iti asaá¹ƒhÄ«rabhÄ• vena yÄ• va Ä• gamÄ• dhigamasampadaá¹ƒ, tÄ• va vattuá¹ƒ sakkoti.
hetudÄ• haraá¹‡Ä• dÄ«hi avabodhayituá¹ƒ samattho. evaá¹ƒvidho attÄ• naÃ±ca paraÃ±ca
dussÄ«lyadiá¹-á¹-himalavirahitattÄ• suci. dussÄ«lo hi attÄ• naá¹ƒ upahanati, tena nÄ• deyy
sabyohÄ• ramÄ• no idha niccÄ• turo vejjova. duddiá¹-á¹-hi paraá¹ƒ upahanati, nÄ• vassayo
vÄ• á¸·agahÄ• kulo iva kamalasaá¹‡á¸• o. ubhayavipanno pana sabbathÄ• pi anupÄ• sanÄ
chavÄ• lÄ• taá¹ƒ gÅ«thagato viya ca kaá¹‡hasappo. ubhayasampanno pana sabbathÄ• pi u
viÃ±Ã±Å«hi, nirupaddavo iva ratanÄ• karo, evaá¹ƒ bhÅ«to evaá¹ƒ amaccharo \Ee I 8/ ahÄ«
suttasuttÄ• nulomaÄ• cariyavÄ• daattanomatisaá¹…khÄ• tÄ• naÃ±ca catunnaá¹ƒ apariccÄ•
byÄ• khyÄ• to.

``ekaá¹ƒsavacanaá¹ƒ ekaá¹ƒ, vibhajjavacanaá¹ƒ padaá¹ƒ.

tatiyaá¹ƒ paá¹-ipuccheyya, catutthaá¹ƒ pana á¹-hÄ• payeâ€™â€™ ti ||

etesaá¹ƒ \Be 7/ vÄ• apariccÄ• gÄ«. tato eva sotÅ«naá¹ƒ hite niyuttattÄ• nesaá¹ƒ avabodh
bhavatÄ«ti. Ä• ha cettha ---

``pÄ• á¹-hatthavidasaá¹ƒhÄ«ro, vattÄ• suci amaccharo.

catunnaá¹ƒ apariccÄ• gÄ«, desakassa hitÄ• nvitoâ€™â€™ ti ||

ettha \Ne 7/ __desakassÄ• _ti desako assa, bhaveyyÄ• ti attho. __hitÄ• nvito_ti hite anugat
sucittÄ• piyo, catunnaá¹ƒ apariccÄ• gittÄ• garu, asaá¹ƒhÄ«rattÄ• bhÄ• vanÄ«yo, desakatt
vacanakkhamo, pÄ• á¹-hatthavidattÄ• gambhÄ«rakathaá¹ƒ kattÄ• , amaccharattÄ• na cÄ•

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no cÄ• á¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (AN b 7.37; N

``abhihito desako so, tÄ• va dÄ• ni abhidhÄ«yateâ€™â€™ ||

tattha dhammagaruttÄ• kathaá¹ƒ na paribhavati, Ä• cariyagaruttÄ• kathikaá¹ƒ na paribhav
saddhÄ• paÃ±Ã±Ä• diguá¹‡apaá¹-imaá¹‡á¸• itattÄ• attÄ• naá¹ƒ na paribhavati, asaá¹-hÄ• n
amatÄ• bhimukhattÄ• ca avikkhittacitto bhavati, sumedhattÄ• yoniso manasi karotÄ«ti. vut

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ•
dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? na kathaá¹ƒ paribhoti, na kathikaá¹ƒ paribho
paribhoti, avikkhittacitto \Ee I 9/ dhammaá¹ƒ suá¹‡Ä• ti ekaggacitto, yoniso manasi karotÄ«â
151).

taá¹ƒlakkhaá¹‡appattattÄ• bhÄ• vanaá¹ƒ bhajatÄ«ti. Ä• ha cettha ---

``dhammÄ• cariyagaru saddhÄ• paÃ±Ã±Ä• diguá¹‡amaá¹‡á¸• ito.

asaá¹-hÄ• mÄ• yÄ• vikassa, sumedho amatÄ• bhimukhoâ€™â€™ || ---

iti vattÄ• ca sotÄ• ca.

evaá¹ƒ \Be 8/ vuttappakÄ• raá¹ƒ byaÃ±janaÃ±ca atthaÃ±ca dassetvÄ• idÄ• ni yo atiaggaá
mahÄ• samuddamahÄ• pathavÄ« viya mahÄ• ca so niddeso cÄ• ti mahÄ• niddeso, taá¹ƒ _
vaá¹‡á¹‡ayissÄ• mi.

tadetaá¹ƒ \Ne 8/ mahÄ• niddesaá¹ƒ atthasampannaá¹ƒ byaÃ±janasampannaá¹ƒ gambhÄ«r
lokuttarappakÄ• sakaá¹ƒ suÃ±Ã±atappaá¹-isaá¹ƒyuttaá¹ƒ paá¹-ipattimaggaphalavisesasÄ• c
paá¹-ipattipaá¹-ipakkhapaá¹-isedhanaá¹ƒ yogÄ• vacarÄ• naá¹ƒ Ã±Ä• á¹‡avararatanÄ• karab
dhammakathÄ• vilÄ• savisesahetubhÅ«taá¹ƒ saá¹ƒsÄ• rabhÄ«rukÄ• naá¹ƒ dukkhanissaraá
assÄ• sajananatthaá¹ƒ tappaá¹-ipakkhanÄ• sanatthaÃ±ca gambhÄ«ratthÄ• naÃ±ca anekes
atthavivaraá¹‡ena sujanahadayaparitosajananatthaá¹ƒ, tathÄ• gatena arahatÄ• sammÄ• sa
appaá¹-ihatasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amahÄ• dÄ«pobhÄ• sena sakalajanavitthatamahÄ•
veneyyajanahadayagatakilesandhakÄ• ravidhamanatthaá¹ƒ samujjalitassa saddhammamah
tadadhippÄ• yavikÄ• sanasinehaparisekena paÃ±cavassasahassamaticirasamujjalanamicch
satthukappena dhammarÄ• jassa dhammasenÄ• patinÄ• Ä• yasmatÄ• sÄ• riputtattherena
Ä• nando paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le yathÄ• sutameva saá¹…gahaá¹ƒ Ä• ropesi.

so panesa vinayapiá¹-akaá¹ƒ suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akanti \Ee I 10/ tÄ«su pi
suttantapiá¹-akapariyÄ• panno, dÄ«ghanikÄ• yo majjhimanikÄ• yo saá¹ƒyuttanikÄ• yo aá¹…
khuddakanikÄ• yoti paÃ±casu mahÄ• nikÄ• yesu khuddakamahÄ• nikÄ• yapariyÄ• panno,
veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ ved
satthusÄ• sanaá¹…gesu yathÄ• sambhavaá¹ƒ gÄ• thaá¹…gaveyyÄ• karaá¹‡aá¹…gadvayas

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dvesahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

dhammabhaá¹‡á¸• Ä• gÄ• rikattherena paÃ±casu á¹-hÄ• nesu etadaggaá¹ƒ Ä• ropitena paá
caturÄ• sÄ«tiyÄ• dhammakkhandhasahassÄ• naá¹ƒ bhikkhuto gahitesu dvÄ«su dhammakk
anekasatadhammakkhandhasaá¹…gahito. tassa dve vaggÄ• aá¹-á¹-hakavaggo pÄ• rÄ• ya
khaggavisÄ• á¹‡asuttaÃ±ca, ekekasmiá¹ƒ vagge soá¸·asa soá¸·asa katvÄ• khaggavisÄ• á¹
suttÄ• ni kÄ• masuttÄ• dikhaggavisÄ• á¹‡asuttapariyosÄ• nÄ• ni \Be 9/. evaá¹ƒ anekadhÄ•
mahÄ• niddesassa anupubbapadatthavaá¹‡á¹‡anaá¹ƒ karissÄ• mi. ayaÃ±hi mahÄ• niddesa
uddisantena niddisantena ca sakkaccaá¹ƒ uddisitabbo niddisitabbo ca, uggaá¹‡hantenÄ• pi
uggaá¹‡hitabbo dhÄ• retabbo ca. taá¹ƒ kissa hetu? gambhÄ«rattÄ• imassa mahÄ• niddesa
ciraá¹-á¹-hitatthanti.

1. aá¹-á¹-hakavaggo

1. kÄ• masuttaniddesavaá¹‡á¹‡anÄ•

tattha \Ne 9/ \Ee I 11/ kÄ• masuttaá¹ƒ Ä• di. tasmimpi ``kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• â
uddesaniddesapaá¹-iniddesavasena tidhÄ• á¹-hitÄ• . ``kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• â€
``kÄ• mÄ• ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ• ca kilesakÄ• mÄ• cÄ• â€™â€™
manÄ• pikÄ• rÅ«pÄ• â€™â€™ ti evamÄ• di paá¹-iniddeso.

<1> tattha __kÄ• ma_nti manÄ• piyarÅ«pÄ• ditebhÅ«makadhammasaá¹…khÄ• taá¹ƒ vatth
icchamÄ• nassa. __tassa cetaá¹ƒ samijjhatÄ«_ti tassa kÄ• mayamÄ• nassa sattassa taá¹ƒ
samijjhati ce, sace so taá¹ƒ labhatÄ«ti vuttaá¹ƒ hoti. __addhÄ• pÄ«timano hotÄ«_ti ekaá¹ƒs
hoti. __laddhÄ• _ti labhitvÄ• . __macco_ti satto. __yadicchatÄ«_ti yaá¹ƒ icchati. idaá¹ƒ pana
padatthasambandhamattameva, vitthÄ• ro pana upari pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva vedita
evaá¹ƒ ito paraá¹ƒ sabbesupÄ«ti.

__kÄ• mÄ• _ti uddisitabbapadaá¹ƒ. __uddÄ• nato_ti niddisitabbapadaá¹ƒ. __uddÄ• nato_ti
``macchuddÄ• naá¹ƒ kineyyÄ• â€™â€™ ti Ä• dÄ«su viya. atha vÄ• uparÅ«pari dÄ• nato ud
sodhanato byavadÄ• naá¹-á¹-hena vodÄ• naá¹ƒ viya. vitthÄ• rakaraá¹‡abhÄ• vena vÄ• . kÄ
katvÄ• vattabbaá¹ƒ. __dve_ti gaá¹‡anaparicchedo \Be 10/, na ekaá¹ƒ, na tayo. __vatthukÄ•
manÄ• piyarÅ«pÄ• divatthukÄ• mÄ• ca. upatÄ• panaá¹-á¹-hena vibÄ• dhanaá¹-á¹-hena ca
vatthukÄ• mo pariÃ±Ã±eyyo, kilesakÄ• mo \Ne 10/ pahÄ• tabbo. tattha vatthukÄ• mo \Ee I 1
patthayitabboti kÄ• mÄ«yatÄ«ti kÄ• mo. kilesakÄ• mo vatthukÄ• mÄ• naá¹ƒ paccÄ• sÄ«sam
kÄ• mÄ«yate anenÄ• ti kÄ• mo. tattha rÅ«pÄ• dikkhandhe saá¹…gahito vatthukÄ• mo, saá¹
kilesakÄ• mo. chahi viÃ±Ã±Ä• á¹‡ehi vijÄ• nitabbo vatthukÄ• mo, manoviÃ±Ã±Ä• á¹‡ena jÄ
kilesÄ• naá¹ƒ patiá¹-á¹-haá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-hena Ä• rammaá¹‡aá¹-á¹-hena ca vatt

``nete kÄ• mÄ• yÄ• ni citrÄ• ni loke, saá¹…kapparÄ• go purisassa kÄ• mo.

tiá¹-á¹-hanti citrÄ• ni tatheva loke, athettha dhÄ«rÄ• vinayanti chandaâ€™â€™ nti || (AN b

nandamÄ• á¹‡avaka- (Dhp-a I 68 uppalavaá¹‡á¹‡attherÄ«vatthu) soreyyaseá¹-á¹-hiputtÄ• c
vatthÅ«ni cettha nidassanaá¹ƒ. kilesakÄ• mo tÄ• panaá¹-á¹-hena bÄ• dhanaá¹-á¹-hena ca s
vuttampi cetaá¹ƒ ``ratto kho, brÄ• hmaá¹‡a, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto attabyÄ
parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi cetetÄ«â€™â€™ ti ca ``ratto kh
hanati, adinnampi Ä• diyati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡atÄ«â€™â€™ ti (AN a
nidassanaá¹ƒ.

tameva paá¹-iniddesavasena vitthÄ• retvÄ• vattukÄ• mo --- __ ``katame vatthukÄ• mÄ• â€
__katame_ti kathetukamyatÄ• pucchÄ• . paÃ±cavidhÄ• hi pucchÄ• , tÄ• saá¹ƒ vibhÄ• go u
bhavissati. tÄ• su ayaá¹ƒ kathetukamyatÄ• pucchÄ• . tattha __manÄ• pikÄ• _ti manaá¹ƒ ap
manÄ• pÄ• , manÄ• pÄ• eva manÄ• pikÄ• . __rÅ«pÄ• _ti kammacittautuÄ• hÄ• rasamuá¹-
catusamuá¹-á¹-hÄ• nikÄ• rÅ«pÄ• rammaá¹‡Ä• . rÅ«payantÄ«ti rÅ«pÄ• , vaá¹‡á¹‡avikÄ• ra
hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• sentÄ«ti attho.

tattha \Be 11/ kenaá¹-á¹-hena rÅ«panti? ruppanaá¹-á¹-hena. vuttaÃ±hetaá¹ƒ bhagavatÄ• --

``kiÃ±ca, bhikkhave, rÅ«paá¹ƒ vadetha? ruppatÄ«ti kho, bhikkhave, tasmÄ• `rÅ«paâ€™ nti
sÄ«tenapi ruppati, uá¹‡henapi ruppati, jighacchÄ• yapi \Ee I 13/ ruppati, pipÄ• sÄ• yapi rupp
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassenapi ruppati. ruppatÄ«ti kho, bhikkhav
vuccatÄ«â€™â€™ ti (SN b III 79).

tattha \Ne 11/ __ruppatÄ«_ti kuppati ghaá¹-á¹-Ä«yati pÄ«á¸·Ä«yati, bhijjatÄ«ti attho. __sÄ«t
__ruppanaá¹ƒ_ lokantarikaniraye pÄ• kaá¹-aá¹ƒ. mahiá¹ƒsakaraá¹-á¹-hÄ• dÄ«supi himapÄ•
pÄ• kaá¹-ameva. tattha hi sattÄ• sÄ«tena bhinnachinnasarÄ«rÄ• jÄ«vitakkhayampi pÄ• pu

__uá¹‡hena ruppanaá¹ƒ_ avÄ«cimahÄ• niraye pÄ• kaá¹-aá¹ƒ. tattha hi tattÄ• ya lohapatha
paÃ±cavidhabandhanÄ• dikaraá¹‡akÄ• le sattÄ• mahÄ• dukkhaá¹ƒ anubhavanti.

__jighacchÄ• ya ruppanaá¹ƒ_ pettivisaye ceva dubbhikkhakÄ• le ca pÄ• kaá¹-aá¹ƒ. pettivis
tÄ«á¹‡i buddhantarÄ• ni kiÃ±cideva Ä• misaá¹ƒ hatthena gahetvÄ• mukhe pakkhipantÄ• n
Ä• dittasusirarukkho viya hoti. dubbhikkhe kaÃ±jikamattampi alabhitvÄ• maraá¹‡asattÄ• na

__pipÄ• sÄ• ya ruppanaá¹ƒ_ kÄ• lakaÃ±jikÄ• dÄ«su pÄ• kaá¹-aá¹ƒ. tattha hi sattÄ• dve tÄ
hadayatemanamattaá¹ƒ vÄ• jivhÄ• temanamattaá¹ƒ vÄ• udakabindumpi laddhuá¹ƒ na sak
pivissÄ• mÄ• â€™â€™ ti nadiá¹ƒ gatÄ• naá¹ƒ jalaá¹ƒ vÄ• lukÄ• talaá¹ƒ sampajjati. mahÄ• s
samuddo piá¹-á¹-hipÄ• sÄ• á¹‡oyeva hoti. te sussantÄ• balavadukkhapÄ«á¸·itÄ• viravanti.
ruppanaá¹ƒ_ á¸• aá¹ƒsamakkhikÄ• dibahulesu padesesu pÄ• kaá¹-aá¹ƒ. taá¹ƒ pana --- ``kat
sanidassanaá¹ƒ? sappaá¹-ighaâ€™â€™ nti Ä• dinÄ• nayena abhidhamme (Dhs 656, 658)

sappantÄ«ti __saddÄ• , _ udÄ• harÄ«yantÄ«ti attho. utucittavasena dvisamuá¹-á¹-hÄ• nikÄ
__gandhÄ• , _ attano vatthÅ«ni sÅ«cayantÄ«ti attho. rasanti te sattÄ• ti __rasÄ• , _ assÄ• c
phusÄ«yantÄ«ti __phoá¹-á¹-habbÄ• _ \Be 12/. ete gandhÄ• dayo catusamuá¹-á¹-hÄ• nikÄ•
vibhÄ• go abhidhamme (Dhs 622-624) vitthÄ• ritoyeva.

tamevatthaá¹ƒ vitthÄ• ravasena dassento __ ``attharaá¹‡Ä• pÄ• vuraá¹‡Ä• â€™â€™ _tiÄ•
nipajjiyantÄ«ti __attharaá¹‡Ä• _. sarÄ«raá¹ƒ veá¹-hetvÄ• pÄ• rupÄ«yantÄ«ti __pÄ• vuraá¹‡
cattÄ• ro dÄ• sÄ« ca dÄ• so ca __dÄ• sidÄ• sÄ• . khettaá¹ƒ_ nÄ• ma yasmiá¹ƒ pubbaá¹‡á¹
yasmiá¹ƒ aparaá¹‡á¹‡aá¹ƒ ruhati. yattha vÄ• ubhayampi ruhati, taá¹ƒ khettaá¹ƒ. tadatthÄ• y
vatthu. khettavatthusÄ«sena cettha vÄ• pÄ«taá¸·Ä• kÄ• dÄ«nipi saá¹…gahitÄ• ni. __hiraÃ±
__suvaá¹‡á¹‡a_nti jÄ• tarÅ«paá¹ƒ. tesaá¹ƒ gahaá¹‡ena lohamÄ• sako jatumÄ• sako dÄ• ru
saá¹…gahaá¹ƒ gacchanti. __gÄ• manigamarÄ• jadhÄ• niyo_ti \Ne 12/ ekakuá¹-ikÄ• di __gÄ
__nigamo_. ekassa raÃ±Ã±o Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ __rÄ• jadhÄ• nÄ«. raá¹-á¹-ha
__janapado_ti kÄ• sikosalÄ• dijanapado. __koso_ti catubbidho koso --- hatthÄ« asso ratho
__koá¹-á¹-hÄ• gÄ• ra_nti tividhaá¹ƒ koá¹-á¹-hÄ• gÄ• raá¹ƒ --- dhanakoá¹-á¹-hÄ• gÄ• raá¹ƒ c
vatthakoá¹-á¹-hÄ• gÄ• raá¹ƒ. __yaá¹ƒ kiÃ±cÄ«_ti anavasesapariyÄ• dÄ• navacanaá¹ƒ. __ra
yuttaá¹-á¹-hena.

ito paraá¹ƒ tikavasena dassetuá¹ƒ
atÄ«tattikaajjhattattikahÄ«nattikaokÄ• sattikasaá¹ƒyogattikakÄ• mÄ• vacarattikavasena cha
atÄ«tattike tÄ• va attano sabhÄ• vaá¹ƒ uppÄ• dÄ• dikkhaá¹‡aá¹ƒ vÄ• patvÄ• atikkantÄ• ti
Ä• gatÄ• ti __anÄ• gatÄ• _. taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca uppannÄ• ti __paccuppann
paricchannaá¹ƒ. paá¹-isandhito hi paá¹-á¹-hÄ• ya atÄ«tabhavesu nibbattÄ• anantarabhave
kappakoá¹-isatasahassamatthake vÄ• , sabbe atÄ«tÄ• yeva nÄ• ma. cutito paá¹-á¹-hÄ• ya a
nibbattanakÄ• kÄ• mÄ• anantarabhave vÄ• nibbattantu kappakoá¹-isatasahassamatthake
anÄ• gatÄ• yeva nÄ• ma. cutipaá¹-isandhiantare pavattÄ• kÄ• mÄ• paccuppannÄ• nÄ• m

ajjhattattike ``evaá¹ƒ pavattamÄ• nÄ• mayaá¹ƒ attÄ• ti gahaá¹‡aá¹ƒ gamissÄ• mÄ• â€™â€
adhippÄ• yena attÄ• naá¹ƒ adhikÄ• raá¹ƒ katvÄ• pavattÄ• attano santÄ• ne \Be 13/ pavatt
__ajjhattÄ• kÄ• mÄ• _ nÄ• ma. tato bahibhÅ«tÄ• pana indriyabaddhÄ• vÄ• anindriyabad
tatiyapadaá¹ƒ tadubhayavasena vuttaá¹ƒ.

hÄ«nattike __hÄ«nÄ• _ti lÄ• makÄ• . __majjhimÄ• _ti hÄ«napaá¹‡Ä«tÄ• naá¹ƒ majjhe bhav
uttamaá¹-á¹-hena __paá¹‡Ä«tÄ• _. api ca upÄ• dÄ• yupÄ• dÄ• ya hÄ«namajjhimapaá¹‡Ä«t
kÄ• mÄ• koá¹-ippattÄ• hÄ«nÄ• nÄ• ma. te upÄ• dÄ• ya tiracchÄ• nesu nÄ• gasupaá¹‡á¹‡
sesatiracchÄ• nagatÄ• naá¹ƒ kÄ• mÄ• majjhimÄ• nÄ• ma. tesampi kÄ• mÄ• hÄ«nÄ• . te u
kÄ• mÄ• paá¹‡Ä«tÄ• nÄ• ma. avasesÄ• naá¹ƒ kÄ• mÄ• majjhimÄ• nÄ• ma. tesampi hÄ«
kÄ• mÄ• paá¹‡Ä«tÄ• nÄ• ma. paccantavÄ• sÄ«naá¹ƒ kÄ• mÄ• majjhimÄ• nÄ• ma. tesam
gÄ• mabhojakÄ• naá¹ƒ kÄ• mÄ• paá¹‡Ä«tÄ• nÄ• ma. tesaá¹ƒ paricÄ• rikÄ• naá¹ƒ kÄ• mÄ
te upÄ• dÄ• ya janapadasÄ• mikÄ• naá¹ƒ kÄ• mÄ• paá¹‡Ä«tÄ• nÄ• ma. tesaá¹ƒ paricÄ• ri
tesampi hÄ«nÄ• . te upÄ• dÄ• ya padesarÄ• jÅ«naá¹ƒ kÄ• mÄ• paá¹‡Ä«tÄ• nÄ• ma. tesaá
nÄ• ma. tesampi hÄ«nÄ• . te upÄ• dÄ• ya cakkavattiraÃ±Ã±o \Ne 13/ kÄ• mÄ• paá¹‡Ä«tÄ•
kÄ• mÄ• majjhimÄ• nÄ• ma. tassapi hÄ«nÄ• . te upÄ• dÄ• ya bhummadevÄ• naá¹ƒ kÄ• m
paricÄ• rikÄ• naá¹ƒ devÄ• naá¹ƒ kÄ• mÄ• majjhimÄ• nÄ• ma. tesampi hÄ«nÄ• . te upÄ• d
devÄ• naá¹ƒ kÄ• mÄ• paá¹‡Ä«tÄ• tiÄ• dinÄ• nayena yÄ• va akaniá¹-á¹-hadevÄ• naá¹ƒ kÄ
nÄ• ma. evaá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya hÄ«namajjhimapaá¹‡Ä«tatÄ• veditabbÄ• .

okÄ• sattike __Ä• pÄ• yikÄ• kÄ• mÄ• _ti avaá¸• á¸• hisaá¹…khÄ• tesu apagataayesu \Ee
nibbattakÄ• mÄ• __Ä• pÄ• yikÄ• _. manussesu nibbattakÄ• mÄ• __mÄ• nusikÄ• _. deves

saá¹ƒyogattike paccupaá¹-á¹-hitÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ paribhuÃ±janato á¹-hapetvÄ• ner
manussÄ• naá¹ƒ cÄ• tumahÄ• rÄ• jike deve upÄ• dÄ• ya yÄ• va tusitakÄ• yikÄ• naÃ±ca de
__paccupaá¹-á¹-hitÄ• kÄ• mÄ• _ nÄ• ma. pakatipaá¹-iyattÄ• rammaá¹‡ato atirekena ramitu
yathÄ• rucitaá¹ƒ Ä• rammaá¹‡aá¹ƒ nimminitvÄ• nimminitvÄ• ramantÄ«ti nimmÄ• naratÄ«n
__nimmitÄ• kÄ• mÄ• _ nÄ• ma. attano ajjhÄ• sayaá¹ƒ Ã±atvÄ• parehi nimmite Ä• rammaá
paranimmitavasavattÄ«naá¹ƒ kÄ• mÄ• __paranimmitÄ• kÄ• mÄ• _ nÄ• ma. __pariggahitÄ
gahitÄ• kÄ• mÄ• . __apariggahitÄ• _ti tathÄ• apariggahitÄ• uttarakurukÄ• naá¹ƒ kÄ• mÄ•
taá¹‡hÄ• vasena ``mama etaâ€™â€™ nti gahitÄ• . __amamÄ• yitÄ• _ti vuttapaá¹-ipakkhÄ•

__sabbepi kÄ• mÄ• vacarÄ• dhammÄ• _ti ``heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ kar
1287) nayena vuttesu kÄ• mÄ• vacaradhammesu pariyÄ• pannÄ• . tatrÄ• yaá¹ƒ vacanattho
vatthukÄ• mo ca kilesakÄ• mo cÄ• ti. tattha kilesakÄ• mo atthato chandarÄ• go. vatthukÄ• m
vaá¹-á¹-aá¹ƒ. kilesakÄ• mo cettha kÄ• metÄ«ti kÄ• mo. itaro kÄ• mÄ«yatÄ«ti. yasmiá¹ƒ pan
pavattivasena avacarati, so catunnaá¹ƒ apÄ• yÄ• naá¹ƒ manussÄ• naá¹ƒ channaÃ±ca deva
ekÄ• dasavidho padeso kÄ• mo ettha avacaratÄ«ti kÄ• mÄ• vacaro. tattha pariyÄ• pannadh
kÄ• mÄ• vacarÄ• dhammÄ• â€™â€™ ti vuttaá¹ƒ. attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti dham
``heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito akaniá¹-á¹-he deve antokaritvÄ•
(Dhs 1289) nayena vuttÄ• naá¹ƒ rÅ«pÄ• vacaradhammÄ• naá¹ƒ vasena sabbepi dhammÄ•
dhammÄ• _ti ``heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanupage deve pariyantaá¹ƒ karitvÄ• u

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanupage deve antokaritvÄ• â€™â€™ tiÄ• dinÄ• (Dhs 12
arÅ«pÄ• vacarÄ• dhammÄ• \Ee I 17/. tattha rÅ«pe avacarantÄ«ti rÅ«pÄ• vacarÄ• . arÅ«pe
arÅ«pÄ• vacarÄ• . __taá¹‡hÄ• vatthukÄ• _ti patiá¹-á¹-haá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-hena ca
__taá¹‡hÄ• rammaá¹‡Ä• _ti taá¹‡hÄ• pavattivasena taá¹‡hÄ• ya Ä• rammaá¹‡abhÅ«tÄ• . _
paccÄ• sÄ«sitabbaá¹-á¹-hena. __rajanÄ«yaá¹-á¹-henÄ• _ti raÃ±jetuá¹ƒ yuttaá¹-á¹-hena. __n
kulamadÄ• dimadaá¹ƒ uppÄ• danÄ«yaá¹-á¹-hena.

tattha ``katame vatthukÄ• mÄ• ? manÄ• pikÄ• rÅ«pÄ• â€™â€™ tiÄ• diá¹ƒ katvÄ• ``yaá¹ƒ
vatthÅ«â€™â€™ ti pariyosÄ• naá¹ƒ saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akavasena vuttaá¹ƒ.
ekacatukkÄ• dikachattikanti veditabbaá¹ƒ.

evaá¹ƒ vatthukÄ• maá¹ƒ dassetvÄ• kilesakÄ• maá¹ƒ dassetuá¹ƒ __ ``katame kilesakÄ• mÄ
__chando_ti dubbalarÄ• go. __rÄ• go_ti tato balavataro \Be 15/. upari tayopi rÄ• gÄ• imehi
__kÄ• mesÅ«_ti paÃ±casu kÄ• maguá¹‡esu. __kÄ• macchando_ti kÄ• masaá¹…khÄ• to ch
dhammacchando. kÄ• manavasena rajjanavasena ca kÄ• moyeva rÄ• go __kÄ• marÄ• go_
kÄ• moyeva nandÄ« __kÄ• manandÄ«_. evaá¹ƒ sabbattha kÄ• matthaá¹ƒ viditvÄ• taá¹‡hÄ
__kÄ• mataá¹‡hÄ• _. sinehanaá¹-á¹-hena __kÄ• masneho_. pariá¸• ayhanaá¹-á¹-hena __kÄ
mucchanaá¹-á¹-hena __kÄ• mamucchÄ• _. gilitvÄ• pariniá¹-á¹-hÄ• panaá¹-á¹-hena __kÄ• n
vaá¹-á¹-asmiá¹ƒ oghehi osÄ«dÄ• petÄ«ti __kÄ• mogho_. vaá¹-á¹-asmiá¹ƒ yojetÄ«ti __kÄ• m
taá¹‡hÄ• diá¹-á¹-higgahaá¹‡aá¹ƒ __upÄ• dÄ• naá¹ƒ_. cittaá¹ƒ nÄ«varati pariyonandhatÄ«ti

__addasa_nti addakkhiá¹ƒ. __kÄ• mÄ• _ti Ä• lapanaá¹ƒ. __te_ti tava. __mÅ«la_nti patiá¹-á
__saá¹…kappÄ• _ti parikappena. __na taá¹ƒ saá¹…kappayissÄ• mÄ«_ti taá¹ƒ parikappanaá
hohisÄ«_ti na bhavissasi.

__icchamÄ• nassÄ• _ti paccÄ• sÄ«santassa. __sÄ• diyamÄ• nassÄ• _ti assÄ• diyamÄ• na
patthanaá¹ƒ uppÄ• dentassa. __pihayamÄ• nassÄ• _ti pÄ• puá¹‡ituá¹ƒ icchaá¹ƒ uppÄ• den
taá¹‡hÄ• vasena tittiá¹ƒ uppÄ• dentassa. atha \Ee I 18/ vÄ• abhivadantassa.

__khattiyassa vÄ• _tiÄ• di catujjÄ• tivasena vuttaá¹ƒ. __gahaá¹-á¹-hassa vÄ• pabbajitassa
vuttaá¹ƒ. __devassa vÄ• manussassa vÄ• _ti upapattivasena vuttaá¹ƒ. __ijjhatÄ«_ti nippha
sammÄ• nipphajjati. __ijjhati_ visesarÅ«papaá¹-ilÄ• bhavasena. __labhati_ dassanÄ«yarÅ«
__paá¹-ilabhati_ \Ne 15/ pasÄ• danÄ«yarÅ«papaá¹-ilÄ• bhavasena. __adhigacchati_
saá¹‡á¹-hÄ• narÅ«papaá¹-ilÄ• bhavasena. __vindati_ chavippasÄ• darÅ«papaá¹-ilÄ• bhava
puÃ±Ã±amahattena __ijjhati_. jÄ• timahattena __labhati_. issariyamahattena __paá¹-ilabhat
__adhigacchati_. sampattimahattena __vindatÄ«_ti.

__ekaá¹ƒsavacana_nti ekakoá¹-á¹-hÄ• savacanaá¹ƒ. ``ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• (Vi

ekaá¹ƒsabyÄ• karaá¹‡Ä«yo paÃ±hoâ€™â€™ tiÄ• dÄ«su (DN III 312; AN a IV 42) viya anek
__nissaá¹ƒsayavacana_nti saá¹ƒsayavirahitavacanaá¹ƒ, sandehapaá¹-ikkhepavacananti att
__nikkaá¹…khÄ• vacana_nti ``kathamidaá¹ƒ kathamidaâ€™â€™ nti kaá¹…khÄ• paá¹-ikkhe
__advejjhavacana_nti dvidhÄ• bhÄ• vaá¹ƒ \Be 16/ dvejjhaá¹ƒ, taá¹ƒabhÄ• vena advejjhavac
dvidhÄ• bhÄ• vavirahitaá¹ƒ ``advejjhavacanÄ• buddhÄ• â€™â€™ tiÄ• dÄ«su viya vimatipa
__adveá¸·hakavacana_nti dvihadayÄ• bhÄ• vena adveá¸·hakaá¹ƒ. ``itihÄ• sa, itihÄ• sÄ• â€
dveá¸·hakapaá¹-ikkhepavacanaá¹ƒ. __ niyogavacana_nti ekasmiá¹ƒ atthe dve na yujjantÄ«t
dvidhÄ• pathapaá¹-ikkhepo. aÃ±Ã±attha pana ``niyogÄ• anÄ• gatÄ• rammaá¹‡Ä• natthÄ«
__apaá¹‡á¹‡akavacana_nti palÄ• sarahitaá¹ƒ sÄ• ravacanaá¹ƒ aviraddhakÄ• raá¹‡aá¹ƒ ``ap
á¹-hÄ• namekeâ€™â€™ tiÄ• dÄ«su (J I 1.1) viya, apaá¹‡á¹‡akamaá¹‡i viya sappatiá¹-á¹-ha
__avatthÄ• panavacanameta_nti etaá¹ƒ vacanaá¹ƒ otaritvÄ• patiá¹-á¹-hitaá¹ƒ santiá¹-á¹-hÄ

yÄ• ni \Ee I 19/ imasmiá¹ƒ mahÄ• niddese vibhattiá¹ƒ Ä• ropitÄ• ni padÄ• ni, tÄ• ni vibhatti
kÄ• raá¹‡ehi vibhattiá¹ƒ gacchanti, nÄ• nÄ• hontÄ• ni catÅ«hi kÄ• raá¹‡ehi nÄ• nÄ• bhava
dve á¹-hÄ• nÄ• ni gacchanti. kathaá¹ƒ? tÄ• ni hi byaÃ±janavasena upasaggavasena atthava
kÄ• raá¹‡ehi vibhattiá¹ƒ gacchanti. tattha ``kodho kujjhanÄ• kujjhitattaá¹ƒ, doso dussanÄ•
(Dhs 1066) evaá¹ƒ byaÃ±janavasena vibhattigamanaá¹ƒ veditabbaá¹ƒ. tattha hi ekova kodh
vibhattiá¹ƒ labhati. ``ijjhati samijjhati labhati paá¹-ilabhati gacchati adhigacchatÄ«â€™â€™ t
upasaggavasena vibhattigamanaá¹ƒ veditabbaá¹ƒ. ``paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±
upaparikkhÄ• â€™â€™ ti (Dhs 16) evaá¹ƒ atthavasena vibhattigamanaá¹ƒ veditabbaá¹ƒ.

tesu pÄ«tipadaniddese tÄ• va imÄ• tisso vibhattiyo labbhanti. __pÄ«ti pÄ• mojja_nti hi bya
vibhattigamanaá¹ƒ hoti. __Ä• modanÄ• pamodanÄ• pahÄ• so_ti upasaggavasena. __vitti t
attamanatÄ• _ti atthavasena. iminÄ• nayena sabbapadaniddesesu vibhattigamanaá¹ƒ vedi

nÄ• nÄ• \Ne 16/ hontÄ• nipi nÄ• manÄ• nattena lakkhaá¹‡anÄ• nattena kiccanÄ• nattena
imehi catÅ«hi kÄ• raá¹‡ehi nÄ• nÄ• honti. tattha ``katamo tasmiá¹ƒ samaye byÄ• pÄ• do h
doso dussanÄ• â€™â€™ ti ettha byÄ• pÄ• doti vÄ• dosoti vÄ• dvepi ete kodho eva, nÄ• m
evaá¹ƒ nÄ• manÄ• nattena nÄ• nattaá¹ƒ veditabbaá¹ƒ.

rÄ• saá¹-á¹-hena \Be 17/ ca paÃ±capi khandhÄ• ekova khandho hoti. ettha pana rÅ«paá¹ƒ
vedanÄ• vedayitalakkhaá¹‡Ä• , saÃ±Ã±Ä• saÃ±jÄ• nanalakkhaá¹‡Ä• , cetanÄ• cetayitala
vijÄ• nanalakkhaá¹‡anti iminÄ• lakkhaá¹‡anÄ• nattena paÃ±cakkhandhÄ• honti. evaá¹ƒ la
nÄ• nattaá¹ƒ veditabbaá¹ƒ.

``cattÄ• ro sammappadhÄ• nÄ• --- idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akus
anuppÄ• dÄ• ya ... pe ... cittaá¹ƒ paggaá¹‡hÄ• ti \Ee I 20/ padahatÄ«â€™â€™ ti (Vibh 390;
vÄ«riyaá¹ƒ kiccanÄ• nattena catÅ«su á¹-hÄ• nesu Ä• gataá¹ƒ. evaá¹ƒ kiccanÄ• nattena nÄ•

``cattÄ• ro asaddhammÄ• kodhagarutÄ• , na saddhammagarutÄ• , makkhagarutÄ• , na sa
na saddhammagarutÄ• , sakkÄ• ragarutÄ• , na saddhammagarutÄ• â€™â€™ ti evamÄ• dÄ
paá¹-ikkhepanÄ• nattena nÄ• nattaá¹ƒ veditabbaá¹ƒ.

imÄ• ni pana cattÄ• ri nÄ• nattÄ• ni na pÄ«tiyÄ• yeva labbhanti, sabbesupi yathÄ• lÄ• bhav
hi pÄ«tÄ«ti nÄ• maá¹ƒ, cittassa cittanti nÄ• maá¹ƒ. pÄ«ti ca pharaá¹‡alakkhaá¹‡Ä• , vedanÄ
saÃ±Ã±Ä• saÃ±jÄ• nanalakkhaá¹‡Ä• , cetanÄ• cetayitalakkhaá¹‡Ä• , viÃ±Ã±Ä• á¹‡aá¹ƒ vi

tathÄ• pÄ«ti pharaá¹‡akiccÄ• , vedanÄ• anubhavanakiccÄ• , saÃ±Ã±Ä• saÃ±jÄ• nanakic
viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nanakiccanti evaá¹ƒ kiccanÄ• nattena nÄ• nattaá¹ƒ veditabbaá¹ƒ. p
pÄ«tipade natthi.

alobhÄ• diniddese pana ``alobho alubbhanÄ• alubbhitattaâ€™â€™ ntiÄ• dinÄ• (Dhs 35) n
evaá¹ƒ paá¹-ikkhepanÄ• nattena nÄ• nattaá¹ƒ veditabbaá¹ƒ. evaá¹ƒ sabbapadaniddesesu la
catubbidhampi nÄ• nattaá¹ƒ veditabbaá¹ƒ.

aparadÄ«panÄ• pana padatthuti vÄ• hoti daá¸·hÄ«kammaá¹ƒ vÄ• ti evaá¹ƒ dve á¹-hÄ• nÄ
yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·entena viya hi sakimeva ``pÄ«tÄ«â€™â€™ ti vutte etaá¹ƒ pad
phullitamaá¹‡á¸• itavibhÅ«sitaá¹ƒ nÄ• ma na hoti, punappunaá¹ƒ byaÃ±janavasena upasag
``pÄ«ti pÄ• mojjaá¹ƒ Ä• modanÄ• pamodanÄ• hÄ• so pahÄ• so vittÄ«â€™â€™ ti (Dhs 9) v
phullitamaá¹‡á¸• itavibhÅ«sitaá¹ƒ nÄ• ma hoti. yathÄ• hi daharakumÄ• raá¹ƒ nahÄ• petvÄ•
paridahÄ• petvÄ• pupphÄ• ni piá¸·andhÄ• petvÄ• akkhÄ«ni aÃ±jetvÄ• athassa nalÄ• á¹-e
manosilÄ• binduá¹ƒ kareyya, na tassa ettÄ• vatÄ• cittatilako nÄ• ma hoti, nÄ• nÄ• vaá¹‡á¹-
bindÅ«su katesu cittatilako nÄ• ma hoti. evaá¹ƒ sampadamidaá¹ƒ veditabbaá¹ƒ. ayaá¹ƒ pad

byaÃ±janavasena \Ee I 21/ pana upasaggavasena atthavasena ca punappunaá¹ƒ bhaá¹‡an
nÄ• ma. yathÄ• hi ``Ä• vusoâ€™â€™ ti vÄ• ``bhanteâ€™â€™ ti vÄ• ``yakkhoâ€™â€™ ti
daá¸·hÄ«kammaá¹ƒ nÄ• ma na hoti, ``Ä• vuso Ä• vuso, bhante bhante, yakkho yakkho, sap
daá¸·hÄ«kammaá¹ƒ nÄ• ma hoti, evameva sakiá¹ƒdeva yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·enten
vuttamatte daá¸·hÄ«kammaá¹ƒ nÄ• ma na hoti, punappunaá¹ƒ byaÃ±janavasena upasagga
pÄ• mojjaá¹ƒ Ä• modanÄ• pamodanÄ• hÄ• so pahÄ• so vittÄ«â€™â€™ ti vutteyeva daá¸·
aparadÄ«panÄ• dve á¹-hÄ• nÄ• ni gacchati. etissÄ• pi vasena labbhamÄ• nakapadaniddes

tattha pÄ«nayatÄ«ti __pÄ«ti_. sÄ• sampiyÄ• yanalakkhaá¹‡Ä• , kÄ• yacittapÄ«á¹‡anarasÄ
odagyapaccupaá¹-á¹-hÄ• nÄ• . __yÄ• paÃ±cakÄ• maguá¹‡apaá¹-isaÃ±Ã±uttÄ• _ti yÄ•
rÅ«pÄ• dipaÃ±cakÄ• makoá¹-á¹-hÄ• sapaá¹-isaá¹ƒyuttÄ• pÄ«ti, sÄ• pÄ«nayatÄ«ti __pÄ«ti

pamuditassa bhÄ• vo __pÄ• mojjaá¹ƒ_. Ä• modanÄ• kÄ• ro __Ä• modanÄ• _. pamodanÄ•
bhesajjÄ• naá¹ƒ vÄ• telÄ• naá¹ƒ vÄ• uá¹‡hodakasÄ«todakÄ• naá¹ƒ vÄ• ekato karaá¹‡aá¹
evamayampi pÄ«tidhammÄ• naá¹ƒ ekato karaá¹‡ena modanÄ• . upasaggavasena pana ma
pamodanÄ• â€™â€™ ti vuttÄ• .

hÄ• setÄ«ti __hÄ• so_. pahÄ• setÄ«ti __pahÄ• so, _ haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• rÄ• nam
__vittÄ«_ti vittaá¹ƒ, dhanassetaá¹ƒ \Ne 18/ nÄ• maá¹ƒ. ayaá¹ƒ pana somanassapaccayattÄ
vitti. yathÄ• hi dhanino dhanaá¹ƒ paá¹-icca somanassaá¹ƒ uppajjati, evaá¹ƒ pÄ«timatopi pÄ
somanassaá¹ƒ uppajjati. tasmÄ• ``vittÄ«â€™â€™ ti vuttÄ• . __tuá¹-á¹-hÄ«_ti sabhÄ• vasaá
etaá¹ƒ nÄ• maá¹ƒ. pÄ«timÄ• pana puggalo kÄ• yacittÄ• naá¹ƒ uggatattÄ• abbhuggatattÄ•
udaggassa bhÄ• vo __odagyaá¹ƒ_.

attano manatÄ• __attamanatÄ• _. anabhiraddhassa hi mano dukkhapadaá¹-á¹-hÄ• nattÄ•
abhiraddhassa sukhapadaá¹-á¹-hÄ• nattÄ• attano \Be 19/ mano nÄ• ma hoti, iti attano man
attamanatÄ• , sakamanatÄ• , sakamanassa bhÄ• voti attho. sÄ• pana yasmÄ• na aÃ±Ã±a
cittasseva panesÄ• bhÄ• vo cetasiko dhammo, tasmÄ• ``attamanatÄ• cittassÄ• â€™â€™

cittavicittatÄ• ya __cittaá¹ƒ_. Ä• rammaá¹‡aá¹ƒ minamÄ• naá¹ƒ jÄ• nÄ• tÄ«ti __mano. mÄ•
``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• nasoâ€™â€™ ti (Vin I 33; SN a I 151) hi ettl
sampayuttakadhammo ``mÄ• nasoâ€™â€™ ti vutto.

``kathaÃ±hi bhagavÄ• tuyhaá¹ƒ, sÄ• vako sÄ• sane rato.

appattamÄ• naso sekkho, kÄ• laá¹ƒkayirÄ• jane sutÄ• â€™â€™ ti || (SN a I 159) ---

ettha arahattaá¹ƒ ``mÄ• nasaâ€™â€™ nti vuttaá¹ƒ. idha pana mano eva mÄ• nasaá¹ƒ, bya
vaá¸• á¸• hitaá¹ƒ.

__hadaya_nti cittaá¹ƒ. ``cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• lessÄ• mÄ«â
Ä• á¸·avakasuttaá¹ƒ; SN a I 237; 246) ettha uro ``hadayaâ€™â€™ nti vuttaá¹ƒ. ``hadayÄ• h
aÃ±Ã±Ä• ya tacchatÄ«â€™â€™ ti (MN I 63) ettha cittaá¹ƒ. ``vakkaá¹ƒ hadayaâ€™â€™ nti (
II 377; MN I 110) ettha hadayavatthu. idha pana cittameva abbhantaraá¹-á¹-hena ``hadayaâ
tameva parisuddhaá¹-á¹-hena __paá¹‡á¸• araá¹ƒ, _ bhavaá¹…gaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá
``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upakkilesehi upakkiliá¹-
I 49). tato nikkhantattÄ• pana akusalampi \Ne 19/ gaá¹…gÄ• ya nikkhantÄ• nadÄ« gaá¹…g
nikkhantÄ• godhÄ• varÄ« viya ca ``paá¹‡á¸• araâ€™â€™ ntveva vuttaá¹ƒ.

__mano manÄ• yatana_nti idha pana manoggahaá¹‡aá¹ƒ manasseva Ä• yatanabhÄ• vadÄ

``nayidaá¹ƒ devÄ• yatanaá¹ƒ viya manassa Ä• yatanattÄ• manÄ• yatanaá¹ƒ, atha kho man
manÄ• yatanaâ€™â€™ nti. tattha \Ee I 23/ nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-he
samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-hena saÃ±jÄ• tidesaá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-hena ca __
tathÄ• hi loke ``issarÄ• yatanaá¹ƒ, vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• dÄ«su nivÄ• saá¹-á
nti vuccati. ``suvaá¹‡á¹‡Ä• yatanaá¹ƒ, rajatÄ• yatanaâ€™â€™ ntiÄ• dÄ«su Ä• karo. sÄ• sa
sevanti naá¹ƒ vibhaá¹…gamÄ• â€™â€™ tiÄ• dÄ«su (AN b V 38) samosaraá¹‡aá¹-á¹-hÄ• na
gunnaá¹ƒ Ä• yatanaâ€™â€™ ntiÄ• dÄ«su saÃ±jÄ• tideso. ``tatra tatreva sakkhibhabbataá¹
satiÄ• yataneâ€™â€™ tiÄ• dÄ«su (AN a III 102; b V 23; MN III 158) kÄ• raá¹‡aá¹ƒ. idha pa
saÃ±jÄ• tidesaá¹-á¹-hena samosaraá¹‡aá¹-hÄ• naá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-henÄ• ti tidhÄ

phassÄ• dayo hi dhammÄ• ettha saÃ±jÄ• yantÄ«ti saÃ±jÄ• tidesaá¹-á¹-henapi etaá¹ƒ Ä• y
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• Ä• rammaá¹‡abhÄ• venettha osarantÄ«ti samosa
Ä• yatanaá¹ƒ. phassÄ• dÄ«naá¹ƒ pana sahajÄ• tÄ• dipaccayaá¹-á¹-hena kÄ• raá¹‡attÄ• kÄ
Ä• yatananti veditabbaá¹ƒ. tadeva mananalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹
__manindriyaá¹ƒ_.

vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. viÃ±Ã±Ä• á¹‡ameva khandho __viÃ±Ã±Ä• á¹‡akkhan
attho veditabbo. ``mahÄ• udakakkhandhotveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti (AN a I
rÄ• saá¹-á¹-hena khandho vutto. ``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ tiÄ• dÄ«su
``addasÄ• kho bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaâ€™â€™ nti (SN b IV 241-242) etth
idha pana ruá¸·hito khandho vutto. rÄ• saá¹-á¹-hena hi viÃ±Ã±Ä• á¹‡akkhandhassa ekadesc
tasmÄ• yathÄ• rukkhassa ekadesaá¹ƒ chindanto ``rukkhaá¹ƒ chindatÄ«â€™â€™ ti vuccati
viÃ±Ã±Ä• á¹‡akkhandhassa ekadesabhÅ«taá¹ƒ ekampi viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«á¸·hito ``viÃ±
vuttaá¹ƒ.

__tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti tesaá¹ƒ phassÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ anu
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. imasmiÃ±hi pade ekameva cittaá¹ƒ minanaá¹-á¹-hena __manc
__viÃ±Ã±Ä• á¹‡aá¹ƒ, _ sabhÄ• vaá¹-á¹-hena nissattaá¹-á¹-hena \Ne 20/ vÄ• __dhÄ• tÅ«_ti
__sahagato_ti avijahito. __sahajÄ• to_ti saddhiá¹ƒ niggato. __saá¹ƒsaá¹-á¹-ho_ti saá¹ƒsagg
__sampayutto_ti samaá¹ƒ pakÄ• rehi yutto. katamehi pakÄ• rehÄ«ti? ekuppÄ• dÄ• dÄ«hi. n
dhammehi sampayuttÄ• ti? Ä• mantÄ• . iti hi imassa paÃ±hassa paá¹-ikkhepe ``nanu atthi k
dhammehi sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• ekuppÄ• dÄ• ekanirodhÄ• ekavatth
473) evaá¹ƒ ekuppÄ• datÄ• dÄ«naá¹ƒ vasena sampayogattho vutto. iti imehi ekuppÄ• datÄ
pakÄ• rehi yutto sampayutto. __ekuppÄ• do_ti ekato uppanno, na vinÄ• ti attho. __ekanirod
__ekavatthuko_ti hadayavatthuvasena ekavatthuko. __ekÄ• rammaá¹‡o_ti rÅ«pÄ• divasena

ettha sahagatasaddo tabbhÄ• ve, vokiá¹‡á¹‡e, Ä• rammaá¹‡e, nissaye, saá¹ƒsaá¹-á¹-heti p
jinavacane. ``yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavikÄ• nandirÄ• gasahagatÄ• â€™â€™ ti (Vin I 1

c V 1081; Paá¹-is II 30) ettha tabbhÄ• ve veditabbo, nandirÄ• gabhÅ«tÄ• ti attho. ``yÄ• , bhi
kosajjasahagatÄ• kosajjasampayuttÄ• â€™â€™ ti (SN c V 832) ettha vokiá¹‡á¹‡e, antaran
kosajjena vokiá¹‡á¹‡Ä• ti ayamettha attho. ``lÄ• bhÄ« hoti rÅ«pasahagatÄ• naá¹ƒ vÄ• sam
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naâ€™â€™ nti (Pp 3-6) ettha Ä• rammaá¹‡e, rÅ
arÅ«pÄ• rammaá¹‡Ä• nanti attho. ``aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…ga
V 238) ettha nissaye, aá¹-á¹-hikasaÃ±Ã±aá¹ƒ nissÄ• ya aá¹-á¹-hikasaÃ±Ã±aá¹ƒ bhÄ• vetvÄ
``idaá¹ƒ sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sahagataá¹ƒ hoti sahajÄ• taá¹ƒ sampayuttaâ€™â€™ n
saá¹ƒsaá¹-á¹-he, saá¹ƒmissanti attho. imasmimpi á¹-hÄ• ne saá¹ƒsaá¹-á¹-he Ä• gato.

sahajÄ• tasaddo \Ee I 25/ ``sahajÄ• taá¹ƒ purejÄ• taá¹ƒ pacchÄ• jÄ• taâ€™â€™ nti (p-a I 1
sahajÄ• te. saá¹ƒsaá¹-á¹-hasaddo ``gihÄ«hi saá¹ƒsaá¹-á¹-hoâ€™â€™ ti ca, ``evaá¹ƒ saá¹ƒs
ti (SN b III 3) cÄ• ti evamÄ• dÄ«su saá¹ƒsagge. ``kise thÅ«le vivajjetvÄ• saá¹ƒsaá¹-á¹-hÄ•
ti (J II 22.70) ettha sadise.

``pucimandaparivÄ• ro, ambo te dadhivÄ• hana.

mÅ«laá¹ƒ mÅ«lena saá¹ƒsaá¹-á¹-haá¹ƒ, sÄ• khÄ• sÄ• khÄ• nisevareâ€™â€™ ti || (J I 2.72

ettha upacite. ``cittasaá¹ƒsaá¹-á¹-hÄ• dhammÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ• 59) ettha
21/. idha pana yo phalappadÄ• ne aviyogadhammo vinibbhogaá¹ƒ akatvÄ• ekuppÄ• dÄ• di
``sampayuttoâ€™â€™ ti vuccati. taá¹ƒvisayo. atha vÄ• ``sahagatoâ€™â€™ ti vatvÄ• pacc
Ä• gatasuttena viya so na hotÄ«ti dassetuá¹ƒ \Be 22/ __ ``sahajÄ• toâ€™â€™ _ti vuttaá¹ƒ.
uppannarÅ«pÄ• rÅ«paá¹ƒ viya sopi na hotÄ«ti dassetuá¹ƒ __ ``saá¹ƒsaá¹-á¹-hoâ€™â€™ _t

khÄ«rodakaá¹ƒ viya ca sopi na hotÄ«ti dassetuá¹ƒ __ ``sampayuttoâ€™â€™ _ti vuttaá¹ƒ. v
asakkuá¹‡eyyaá¹-á¹-hena hi sahuppannÄ• dhammÄ• sampayuttÄ• pi atthi khÄ«ratelaá¹ƒ v
khÄ«rato apanÄ«taá¹ƒ navanÄ«taá¹ƒ viya. evaá¹ƒ lakkhaá¹‡asampayutto ekuppÄ• dÄ• dila
dassetuá¹ƒ __ ``ekuppÄ• doâ€™â€™ _tiÄ• di vuttaá¹ƒ. ettha ekuppÄ• dasahajÄ• tÄ• naá¹ƒ
antaravirahito __ekuppÄ• do_. khÄ«rakÄ• lamuttassÄ• pi dadhino mathane mathane pÄ• ka
purebhattapacchÄ• bhattavasena ekadivasameva jÄ• to viya so na hotÄ«ti dassetuá¹ƒ ekak
__sahajÄ• to. ekavatthuko_ti patiá¹-á¹-haá¹-á¹-hena ekaparicchedena ekavatthuko, dvinnaá
bhikkhÅ«naá¹ƒ ekavatthukatÄ• viya á¹-hÄ• nantaravirahito. __ekÄ• rammaá¹‡o_ti aniyatek
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viyÄ• ti evameke vaá¹‡á¹‡ayanti.

__macco_ti mÅ«lapadaá¹ƒ. rÅ«pÄ• dÄ«su satto laggo laggitoti __satto_. vuttaÃ±hetaá¹ƒ ``s
vuccati, kittÄ• vatÄ• nu kho, bhante, `sattoâ€™ ti vuccatÄ«ti? rÅ«pe kho, rÄ• dha, yo chand
yÄ• taá¹‡hÄ• , tatra satto tatra visatto, tasmÄ• `sattoâ€™ ti vuccatÄ«â€™â€™ ti (SN b III 1
sattayogena vÄ• satto. sugatiduggatiá¹ƒ naratÄ«ti __naro_. manuno puttoti __mÄ• navo_. u

posayatÄ«ti __poso_. puá¹ƒ vuccati nirayo, taá¹ƒ galatÄ«ti __puggalo_. jÄ«vitindriyaá¹ƒ dhÄ
cutito jÄ• tiá¹ƒ gacchatÄ«ti __jÄ• gu_. jiyatÄ«ti __jantu_. indriyena gacchatÄ«ti __indagu_. a
indabhÅ«tena kammunÄ• gacchatÄ«ti __indagu_. ``hindagÅ«â€™â€™ tipi pÄ• á¸·i. hindan
gacchatÄ«ti hindagu. manuto jÄ• toti __manujo_. __yaá¹ƒ sÄ• diyatÄ«_ti yaá¹ƒ rÅ«pÄ• diá¹
vuttanayameva. ito paraá¹ƒ vuttamatthaá¹ƒ nigamento tenÄ• ha bhagavÄ• ---

__ ``kÄ• maá¹ƒ kÄ• mayamÄ• nassa ... pe ... laddhÄ• macco yadicchatÄ«â€™â€™ _ti.

ito paraá¹ƒ ettakampi avatvÄ• visesamattameva vakkhÄ• ma.

<2> __tassa_ \Ne 22/ \Be 23/ __ce kÄ• mayÄ• nassÄ• _ti tassa puggalassa kÄ• me icchan
yÄ• yamÄ• nassa. __chandajÄ• tassÄ• _ti jÄ• tataá¹‡hassa. __jantuno_ti sattassa. __te kÄ
kÄ• mÄ• parihÄ• yanti ce. __sallaviddhova ruppatÄ«_ti atha so ayomayÄ• dinÄ• sallena vi
ito paraá¹ƒ vuttaá¹ƒ vajjetvÄ• avuttesu yaá¹ƒ yaá¹ƒ anuttÄ• naá¹ƒ, taá¹ƒ tadeva kathayissÄ

cakkhupÄ«á¹‡anaá¹ƒ Ä• rammaá¹‡aá¹ƒ pÄ• puá¹‡anavasena __yÄ• yati_ gacchati \Ee I 27
piyattaá¹ƒ Ä• rammaá¹‡avasena appÄ• petÄ«ti __niyyati_. savanÄ«yaá¹ƒ hutvÄ• kaá¹‡á¹‡
Ä• rammaá¹‡avasena parikaá¸• á¸• hatÄ«ti __vuyhati_. saritabbaá¹ƒ hutvÄ• cittapÄ«á¹‡ana
gahetvÄ• upasaá¹ƒharÄ«yatÄ«ti __saá¹ƒharÄ«yati. yathÄ• _ti opammatthe nipÄ• to. hatthin
__hatthiyÄ• nena vÄ• , vÄ• _iti vikappatthe. assena yÄ• yati gacchatÄ«ti __assayÄ• nena v
vayhÄ• diyÄ• naá¹ƒ goyÄ• naá¹ƒ, tena __goyÄ• nena_. ajayÄ• nÄ• dÄ«supi eseva nayo. iá
__saÃ±jÄ• to_.

Ä• rammaá¹‡apiyattavasena nibbatto __abhinibbatto_. Ä• rammaá¹‡amanÄ• pabhÄ• vena
kÄ• marÄ• gavasena jÄ• to __saÃ±jÄ• to_. kÄ• manandivasena nibbatto __abhinibbatto_. k
kÄ• masinehavasena kÄ• macchandavasena kÄ• mapariá¸·Ä• havasena ca __pÄ• tubhÅ«t

__te vÄ• kÄ• mÄ• parihÄ• yantÄ«_ti te vatthukÄ• mÄ• dayo parihÄ• yanti vigacchanti. __s
parihÄ• yatÄ«_ti eso khattiyÄ• dipuggalo vatthukÄ• mÄ• dikÄ• mehi parihÄ• yati vigacchati
vijahanti bhogÄ• , macco dhane pubbataraá¹ƒ jahÄ• tÄ«â€™â€™ ti (J I 5.2) evamÄ• dÄ«su
pakÄ• rena. __tiá¹-á¹-hantassevÄ• _ti dharantasseva. __te bhoge_ti te vatthukÄ• mÄ• dayo
pathabyÄ• dirÄ• jÄ• no. __harantÄ«_ti gahetvÄ• gacchanti, apaharanti vÄ• . __corÄ• vÄ• _
__aggi vÄ• _ti dÄ• vaggiÄ• di. __dahatÄ«_ti jhÄ• peti bhasmaá¹ƒ karoti. __udakaá¹ƒ vÄ• _t
28/. __vahatÄ«_ti gahetvÄ• mahÄ• samuddaá¹ƒ pÄ• peti. __appiyÄ• vÄ• _ti akantÄ• ama
harantÄ«_ti dÄ• yajjavirahitÄ• assÄ• mikÄ• haranti. __nihitaá¹ƒ_ \Be 24/ __vÄ• _ti nidhÄ•
á¹-hapitaá¹ƒ. __nÄ• dhigacchatÄ«_ti na vindati na paá¹-ilabhati, na passatÄ«ti attho. __dupp
visamapayogena yojitÄ• kasivÄ• á¹‡ijjÄ• dikammantÄ• . __bhijjantÄ«_ti bhedaá¹ƒ pÄ• puá¹
attho. ``bhaÃ±janti rathaá¹ƒ ayÄ• nakÄ• â€™â€™ tiÄ• dÄ«su (J II 21.296) sambhavo vedita

__kule vÄ• kulaá¹…gÄ• ro uppajjatÄ«_ti khattiyÄ• dikule kulajhÄ• pako kule antimapuriso
``kulaá¹…karoâ€™â€™ tipi pÄ• á¸·i. __yo te bhoge vikiratÄ«_ti yo eso kule pacchimako te h
khepeti. __vidhamatÄ«_ti viyogaá¹ƒ karoti, dÅ«re khipati. __viddhaá¹ƒsetÄ«_ti nÄ• seti adas
vÄ• itthidhutto hutvÄ• __vikirati_. surÄ• dhutto hutvÄ• __vidhamati_. akkhadhutto hutvÄ•
vikirati vÄ• uppannaá¹ƒ Ä• yaá¹ƒ ajÄ• nanena. vidhamati vissajjanamukhaá¹ƒ ajÄ• nanena.
á¹-hapitaá¹-á¹-hÄ• ne Ä• rakkhaá¹ƒ asaá¹ƒvidhÄ• nenÄ• ti evamÄ• dinÄ• yojetabbaá¹ƒ.

__aniccatÄ• yeva aá¹-á¹-hamÄ«_ti vinÄ• sabhÄ• vo eva aá¹-á¹-hamo. __hÄ• yantÄ«_ti ada
__parihÄ• yantÄ«_ti na puna paÃ±Ã±Ä• yanti. __paridhaá¹ƒsentÄ«_ti á¹-hÄ• nato apagacch
paggharanti. __antaradhÄ• yantÄ«_ti antaradhÄ• naá¹ƒ adassanaá¹ƒ gacchanti. __vippalujj
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• apagacchanti.

__tiá¹-á¹-hanteva_ \Ee I 29/ __te bhoge_ti tesaá¹ƒ dhanÄ• naá¹ƒ á¹-hitakÄ• le ``tiá¹-á¹-hant
cÄ• pÄ«â€™â€™ ti evamÄ• dÄ«su (Vv 806) viya. __so_ti so bhogasÄ• miko puggalo. __ca
manussalokato. __vippalujjati_ nÄ• gasupaá¹‡á¹‡Ä• dilokato. atha vÄ• __hÄ• yati_ dhaÃ±Ã
__parihÄ• yati_ dhanakoá¹-á¹-hÄ• gÄ• ravasena. __paridhaá¹ƒsati_ balibaddahatthiassÄ• d
dÄ• sidÄ• savasena. __antaradhÄ• yati_ dÄ• rÄ• bharaá¹‡avasena. __nassati_ udakÄ• diva

__ayomayenÄ• _ti kÄ• á¸·alohÄ• dinibbattena. __sallenÄ• _ti kaá¹‡á¸• ena. __aá¹-á¹-himay
á¹-hapetvÄ• avasesena. __dantamayenÄ• _ti hatthidantÄ• dinÄ• . __visÄ• á¹‡amayenÄ• _
__kaá¹-á¹-hamayenÄ• _ti veá¸·ukaá¹-á¹-hÄ• dinÄ• . __viddho_ti vuttappakÄ• rasallÄ• naá¹ƒ
pahaá¹-o. __ruppatÄ«_ti vikirati, vikÄ• raá¹ƒ Ä• pajjati. __kuppatÄ«_ti calati, kopaá¹ƒ uppÄ•
__ghaá¹-á¹-Ä«yatÄ«_ti \Be 25/ ghaá¹-á¹-ito hoti. __pÄ«á¸·Ä«yatÄ«_ti pÄ«á¸·ito hoti, laddhap
``tatiyadivase salÄ• kaá¹ƒ pavesetvÄ• dhovanakÄ• le __ghaá¹-á¹-Ä«yati_. khÄ• rappadÄ• n
pahÄ• radhovane vÄ• __ruppati_. tasmiá¹ƒ dukkhuppÄ• dane __kuppati_. salÄ• kapavesan
khÄ• rappadÄ• ne __ghaá¹-á¹-Ä«yatÄ«â€™â€™ _ti evameke vaá¹‡á¹‡ayanti.

__byÄ• dhito_ti laddhappahÄ• ro hutvÄ• pÄ«á¸·ito. __domanassito_ti domanassappatto.
__vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• _ti pakatibhÄ• vaá¹ƒ jahitvÄ• aÃ±Ã±athÄ• bhÄ• vaá
__soko_ ca vÄ• cÄ• vippalÄ• po __paridevo_ ca kÄ• yapÄ«á¸·anÄ• di __dukkhaÃ±ca_ citta
bhuso Ä• yÄ• so __upÄ• yÄ• so_ ca. ete vuttappakÄ• rÄ• sokÄ• dayo uppajjanti samudÄ•

<3> tatiyagÄ• thÄ• yaá¹ƒ \Ne 24/ saá¹…khepattho --- yo pana ime kÄ• me tattha chandarÄ
samucchedena vÄ• attano pÄ• dena sappassa siraá¹ƒ viya parivajjeti, so bhikkhu sabbalok
30/ á¹-hitattÄ• loke visattikÄ• saá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ sato hutvÄ• samativattatÄ«ti.

__yo_ti vibhajitabbaá¹ƒ padaá¹ƒ. __yo yÄ• diso_tiÄ• dÄ«ni tassa vibhajanapadÄ• ni. ettha

atthapadaá¹ƒ. taÃ±ca aniyamena puggalaá¹ƒ dÄ«peti. tasmÄ• tassa atthaá¹ƒ dassento aniy
yo-saddameva Ä• ha. tasmÄ• ettha evamattho veditabbo --- __yo_ti yo kocÄ«ti. yasmÄ• y
avassaá¹ƒ yathÄ• liá¹…gayathÄ• yuttayathÄ• vihitayathÄ• ppakÄ• rayaá¹ƒá¹-hÄ• napattaya
ekenÄ• kÄ• rena paÃ±Ã±Ä• yati, tasmÄ• taá¹ƒ tattha Ã±Ä• petuá¹ƒ taá¹ƒ bhedaá¹ƒ pakÄ•
_tiÄ• dimÄ• ha. tattha __yÄ• diso_ti liá¹…gavasena yÄ• diso vÄ• tÄ• diso vÄ• hotu, dÄ«gh
odÄ• to vÄ• maá¹…guracchavi vÄ• kiso vÄ• thÅ«lo vÄ• ti attho.

__yathÄ• yutto_ti yogavasena yena vÄ• tena vÄ• yutto hotu, navakammayutto vÄ• uddes
vÄ• ti attho. __yathÄ• vihito_ti yathÄ• á¹-hapito navakammÄ• dhiá¹-á¹-hÄ• yikÄ• divasena.
yathÄ• pakÄ• rena patiá¹-á¹-hito padÄ«panÄ• yakÄ• divasena. __yaá¹ƒá¹-hÄ• nappatto_ti \
á¹-hÄ• nantaraá¹ƒ patto senÄ• patiseá¹-á¹-hiá¹-á¹-hÄ• nÄ• divasena. __yaá¹ƒdhammasama
upÄ• gato dhutaá¹…gÄ• divasena.

__vikkhambhanato vÄ• _ti upacÄ• rappanÄ• samÄ• dhÄ«ti kilesÄ• naá¹ƒ dÅ«rÄ«karaá¹‡at
sevÄ• lÄ• naá¹ƒ viya. __samucchedato vÄ• _ti puna appavattiá¹ƒ katvÄ• accantato magge
ucchinnamÅ«lato pahÄ• navasena samucchedato vÄ• . __aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ•
vipassanÄ• vasena vuttÄ• ni.

__buddhÄ• nussatiá¹ƒ bhÄ• ventopÄ«_tiÄ• dÄ«ni cha padÄ• ni __maraá¹‡assatiá¹ƒ bhÄ• v
bhÄ• ventopÄ«_ti \Ee I 31/ imÄ• ni ca upacÄ• rajjhÄ• navasena vuttÄ• ni. __Ä• nÄ• pÄ• nas
kÄ• yagatÄ• satiá¹ƒ bhÄ• ventopi, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• ventopÄ«_tiÄ• dÄ«ni
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ bhÄ• ventopÄ«_ti pariyosÄ• nÄ• ni
tattha __aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• _ti sunikkantaá¹ƒ nikkantaá¹ƒ nimmaá¹ƒsaá¹
aá¹-á¹-hikaá¹…kalaá¹ƒ upamÄ• etesaá¹ƒ kÄ• mÄ• nanti aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• m
``appaá¹ƒ parittaá¹ƒ sukhassÄ• daá¹ƒ Ä• dÄ«navo ettha bhiyyoâ€™â€™ ti dassanaá¹-á¹-he
``yÄ• vadeva pana so kukkuro kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti Ã±Ä
__parivajjetÄ«_ti dÅ«raá¹…gameti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``seyyathÄ• pi \Ne 25/, gahapati, kukkuro jighacchÄ• dubbalyapareto goghÄ• takasÅ«naá¹ƒ
tamenaá¹ƒ dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• aá¹-á¹-hikaá¹…kalaá¹ƒ su
nimmaá¹ƒsaá¹ƒ lohitamakkhitaá¹ƒ upasumbheyya. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, api nu
aá¹-á¹-hikaá¹…kalaá¹ƒ sunikkantaá¹ƒ nikkantaá¹ƒ nimmaá¹ƒsaá¹ƒ lohitamakkhitaá¹ƒ paleha
jighacchÄ• dubbalyaá¹ƒ paá¹-ivineyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ
``aduÃ±hi, bhante, aá¹-á¹-hikaá¹…kalaá¹ƒ sunikkantaá¹ƒ nikkantaá¹ƒ nimmaá¹ƒsaá¹ƒ lohitam
pana so kukkuro kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``evameva kho, g
paá¹-isaÃ±cikkhati `aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ
ettha bhiyyoâ€™ ti. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• yÄ• yaá¹ƒ
nÄ• nattasitÄ• \Be 27/, taá¹ƒ abhinivajjetvÄ• yÄ• yaá¹ƒ upekkhÄ• ekattÄ• ekattasitÄ• , ya

lokÄ• misupÄ• dÄ• nÄ• aparisesÄ• nirujjhanti, tamevÅ«pekkhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti

gijjhÄ• dÄ«hi sÄ• dhÄ• raá¹‡Ä• maá¹ƒsapesi upamÄ• etesanti __maá¹ƒsapesÅ«pamÄ• _
sÄ• dhÄ• raá¹‡aá¹-á¹-hena __bahusÄ• dhÄ• raá¹‡Ä• _. Ä• dittaá¹ƒ tiá¹‡ukkaá¹ƒ upamÄ• e
anudahanaá¹-á¹-henÄ• _ti hatthÄ• dijhÄ• panaá¹-á¹-hena. sÄ• dhikaporisappamÄ• á¹‡Ä• \E
vÄ«tadhÅ«mÄ• naá¹ƒ aá¹…gÄ• rÄ• naá¹ƒ pÅ«rÄ• aá¹…gÄ• rakÄ• su upamÄ• etesanti __
mahÄ• pariá¸·Ä• haá¹-á¹-henÄ• _ti mahantaparitÄ• panaá¹-á¹-hena. Ä• rÄ• marÄ• maá¹‡ey
etesanti __supinakÅ«pamÄ• . ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti appatvÄ• , na upag
tiá¹-á¹-hanaá¹-á¹-hena. yÄ• citena laddhaá¹ƒ yÄ• nÄ• dibhaá¹‡á¸• aá¹ƒ upamÄ• etesanti __
tÄ• vakÄ• likaá¹-á¹-henÄ• _ti anibandhanaá¹-á¹-hena. sampannaphalarukkho upamÄ• etes
sambhaÃ±janaparibhaÃ±janaá¹-á¹-henÄ• _ti sÄ• khÄ• bhaÃ±janaá¹-á¹-hena ceva samantat
rukkhapÄ• tanaá¹-á¹-hena ca. asi ca sÅ«nÄ• ca upamÄ• etesanti __asisÅ«nÅ«pamÄ• . ad
chindanaá¹-á¹-hena. sattisÅ«laá¹ƒ upamÄ• etesanti __sattisÅ«lÅ«pamÄ• . vinivijjhanaá¹-á¹-
gamanaá¹-á¹-hena. bhayajananaá¹-á¹-hena sappasiraá¹ƒ upamÄ• etesanti __sappasirÅ«pa
sappaá¹-ibhayaá¹-á¹-henÄ• _ti saha abhimukhe bhayaá¹-á¹-hena. dukkhajananaá¹ƒ aggikkh
__aggikkhandhÅ«pamÄ• . mahÄ• bhitÄ• panaá¹-á¹-henÄ• _ti mahantaabhitÄ• pakÄ• yapÄ«
kÄ• maá¹ƒ parivajjetÄ«ti. vuttaÃ±hetaá¹ƒ ---

``seyyathÄ• pi, gahapati, gijjho vÄ• kaá¹…ko vÄ• kulalo vÄ• maá¹ƒsapesiá¹ƒ Ä• dÄ• ya ua
gijjhÄ• pi kaá¹…kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitaccheyyuá¹ƒ vissajjeyyuá¹ƒ. ta
gahapati, sace so gijjho vÄ• kaá¹…ko vÄ• kulalo vÄ• taá¹ƒ maá¹ƒsapesiá¹ƒ na khippamev
tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya \Ne 26/, maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™
bhanteâ€™â€™. ``evameva kho, gahapati, ariyasÄ• vako \Ee I 33/ iti paá¹-isaÃ±cikkhati `m
vuttÄ• bhagavatÄ• ... pe ... tamevÅ«pekkhaá¹ƒ bhÄ• veti. seyyathÄ• pi, gahapati, puriso Ä
Ä• dÄ• ya paá¹-ivÄ• taá¹ƒ gaccheyya. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gahapati, sace \Be 28/ so pu
tiá¹‡ukkaá¹ƒ na khippameva paá¹-inissajjeyya, tassa sÄ• Ä• dittÄ• tiá¹‡ukkÄ• hatthaá¹ƒ v
vÄ• daheyya, aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• aá¹…gapaccaá¹…gaá¹ƒ daheyya, s
vÄ• nigaccheyya, maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™.
ariyasÄ• vako iti paá¹-isaÃ±cikkhati `tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahu
... tamevÅ«pekkhaá¹ƒ bhÄ• veti. seyyathÄ• pi, gahapati, aá¹…gÄ• rakÄ• su sÄ• dhikaporis
vÄ«taccikÄ• naá¹ƒ vÄ«tadhÅ«mÄ• naá¹ƒ. atha puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritu
dukkhappaá¹-ikkÅ«lo, tamenaá¹ƒ dve balavanto purisÄ• nÄ• nÄ• bÄ• hÄ• su gahetvÄ• aá¹
upakaá¸• á¸• heyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi gahapati, api nu so puriso iti citi ceva kÄ• ya
sannÄ• meyyÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissahetuâ€™â€™ ? ``vidit
`imaÃ±ca ahaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ papatissÄ• mi, tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• n
vÄ• dukkhaâ€™â€™ â€™ nti. ``evameva kho gahapati ariyasÄ• vako iti paá¹-isaÃ±cikkhati
kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... tamevÅ«pekkhaá¹ƒ bhÄ• veti. seyyathÄ• pi, gahapat
passeyya Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ vanarÄ• maá¹‡eyyakaá¹ƒ bhÅ«mirÄ• maá¹‡eyyak

so paá¹-ibuddho na kiÃ±ci paá¹-ipasseyya. evameva kho, gahapati, ariyasÄ• vako iti paá¹-is
`supinakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... tamevÅ«pekkhaá¹ƒ bhÄ• veti. sey
yÄ• citakaá¹ƒ bhogaá¹ƒ yÄ• citvÄ• yÄ• naá¹ƒ vÄ• poriseyyaá¹ƒ pavaramaá¹‡ikuá¹‡á¸• alaa
bhogehi purakkhato \Ee I 34/ parivuto antarÄ• paá¹‡aá¹ƒ paá¹-ipajjeyya. tamenaá¹ƒ jano dis
`bhogÄ« vata bho puriso, evaá¹ƒ kira bho bhogino bhogÄ• ni bhuÃ±jantÄ«â€™ ti. tamenaá¹
yattheva tÄ• ni passeyyuá¹ƒ, tattha tattheva tÄ• ni hareyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gaha
tassa purisassa aÃ±Ã±athattÄ• yÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissahe
bhante, tÄ• ni harantÄ«â€™â€™ ti. ``evameva kho, gahapati, ariyasÄ• vako iti paá¹-isaÃ±ci
\Be 29/ kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... tamevÅ«pekkhaá¹ƒ bhÄ• veti. seyyathÄ• pi, g
nigamassa vÄ• avidÅ«re tibbo vanasaá¹‡á¸• o, tatrassa rukkho sampannaphalo ca upapan
kÄ• nici phalÄ• ni bhÅ«miyaá¹ƒ patitÄ• ni. atha puriso \Ne 27/ Ä• gaccheyya phalatthiko pha
phalapariyesanaá¹ƒ caramÄ• no. so taá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• hetvÄ• taá¹ƒ rukkha
sampannaphalaÃ±ca upapannaphalaÃ±ca. tassa evamassa `ayaá¹ƒ kho rukkho sampanna
natthi ca kÄ• nici phalÄ• ni bhÅ«miyaá¹ƒ patitÄ• ni, jÄ• nÄ• mi kho panÄ• haá¹ƒ rukkhaá¹ƒ
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ rukkhaá¹ƒ Ä• rohitvÄ• yÄ• vadatthaÃ±ca khÄ• deyyaá¹ƒ, uccha
taá¹ƒ rukkhaá¹ƒ Ä• rohitvÄ• yÄ• vadatthaÃ±ca khÄ• deyya, ucchaá¹…gaÃ±ca pÅ«reyya. at
phalatthiko phalagavesÄ« phalapariyesanaá¹ƒ caramÄ• no tiá¹‡haá¹ƒ kuá¹-hÄ• riá¹ƒ Ä• dÄ•
vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• hetvÄ• taá¹ƒ rukkhaá¹ƒ passeyya sampannaphalaÃ±ca upapa
`ayaá¹ƒ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kÄ• nici phalÄ• ni bhÅ«
panÄ• haá¹ƒ jÄ• nÄ• mi rukkhaá¹ƒ Ä• rohituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ rukkhaá¹ƒ mÅ«
khÄ• deyyaá¹ƒ, ucchaá¹…gaÃ±ca pÅ«reyyaâ€™ nti. so taá¹ƒ rukkhaá¹ƒ mÅ«latova chindey
\Ee I 35/, gahapati, amuko so puriso paá¹-hamaá¹ƒ rukkhaá¹ƒ Ä• rÅ«á¸·ho, sace so na khipp
so rukkho papatanto hatthaá¹ƒ vÄ• bhaÃ±jeyya pÄ• daá¹ƒ vÄ• bhaÃ±jeyya aÃ±Ã±ataraá¹ƒ
aá¹…gapaccaá¹…gaá¹ƒ bhaÃ±jeyya, so tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya, m
dukkhaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``evameva kho, gahapati, ariyasÄ• vako iti
`rukkhaphalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• d
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• yÄ• yaá¹ƒ upekkhÄ• nÄ• natt
abhinivajjetvÄ• yÄ• yaá¹ƒ upekkhÄ• ekattÄ• ekattasitÄ• . yattha sabbaso lokÄ• misÅ«pÄ•
nirujjhanti. tamevÅ«pekkhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (MN II 43-48).

evaá¹ƒ \Be 30/ aá¹-á¹-hikaá¹…kalÄ• dikaaggikkhandhÅ«pamapariyosÄ• nato vipassanaá¹ƒ
upacÄ• rasamÄ• dhiá¹ƒ dassento __ ``buddhÄ• nussatiá¹ƒ bhÄ• ventoâ€™â€™ _tiÄ• dimÄ

tattha punappunaá¹ƒ uppajjanato sati eva anussati. pavattitabbaá¹-á¹-hÄ• namhiyeva ca pa
saddhÄ• pabbajitassa kulaputtassa anurÅ«pÄ• satÄ«tipi anussati. buddhaá¹ƒ Ä• rabbha up
buddhÄ• nussati. arahatÄ• dibuddhaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹
bhÄ• vento_ti vaá¸• á¸• hento byÅ«hento. dhammaá¹ƒ Ä• rabbha uppannÄ• anussati __dh
svÄ• kkhÄ• tatÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. saá¹…

__saá¹…ghÄ• nussati, _ suppaá¹-ipannatÄ• disaá¹…ghaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• e
Ä• rabbha uppannÄ• anussati \Ne 28/ __sÄ«lÄ• nussati, _ attano akhaá¹‡á¸• atÄ• disÄ«lag
etaá¹ƒ adhivacanaá¹ƒ. cÄ• gaá¹ƒ Ä• rabbha uppannÄ• anussati __cÄ• gÄ• nussati, _ attan
muttacÄ• gatÄ• dicÄ• gaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. devatÄ• A
__devatÄ• nussati, _ devatÄ• sakkhiá¹-á¹-hÄ• ne \Ee I 36/ á¹-hapetvÄ• attano saddhÄ• dig
satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. Ä• nÄ• pÄ• ne Ä• rabbha uppannÄ• sati __Ä• nÄ• pÄ• nas
Ä• nÄ• pÄ• nanimittÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. maraá¹‡aá¹ƒ Ä• rab
__maraá¹‡assati, _ ekabhavapariyÄ• pannajÄ«vitindriyupacchedasaá¹…khÄ• tamaraá¹‡Ä•
adhivacanaá¹ƒ.

kucchitÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ paá¹-ikkÅ«lÄ• naá¹ƒ Ä• yattÄ• Ä• karattÄ• kÄ• yoti saá¹
pavattÄ• sati __kÄ• yagatÄ• sati, _ tÄ• disaá¹ƒ vÄ• kÄ• yaá¹ƒ gatÄ• sati ``kÄ• yagatasatÄ
rassaá¹ƒ akatvÄ• ``kÄ• yagatÄ• satÄ«â€™â€™ ti vuttaá¹ƒ. kesÄ• dikesu kÄ• yakoá¹-á¹-hÄ
paá¹-ikkÅ«lanimittÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. upasamaá¹ƒ Ä• rabbh
__upasamÄ• nussati, _ sabbadukkhÅ«pasamÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacana

vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ bhÄ• vento.
pÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ dutiyajjhÄ• naá¹ƒ bhÄ• vento. sukhacittekaggatÄ•
tatiyajjhÄ• naá¹ƒ bhÄ• vento. upekkhÄ• cittekaggatÄ• sampayuttaá¹ƒ catutthajjhÄ• naá¹ƒ bh
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ bhÄ• ventopi kÄ• me parivajjetÄ«ti.

vikkhambhanappahÄ• naá¹ƒ \Be 31/ dassetvÄ• idÄ• ni samucchedena kÄ• mÄ• naá¹ƒ pah
``sotÄ• pattimaggaá¹ƒ bhÄ• ventopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha maggasotassa Ä• pa
sotÄ• pattiyÄ• maggo sotÄ• pattimaggo. __apÄ• yagamanÄ«ye kÄ• me_ti yehi apÄ• yaá¹ƒ
kÄ• me samucchedato sotÄ• pattimaggaá¹ƒ bhÄ• vento parivajjeti. paá¹-isandhivasena saki
Ä• gacchatÄ«ti sakadÄ• gÄ• mÄ«, tassa maggo sakadÄ• gÄ• mimaggo. taá¹ƒ maggaá¹ƒ bh
pariá¸·Ä• happatte. paá¹-isandhivaseneva kÄ• mabhavaá¹ƒ nÄ• gacchatÄ«ti anÄ• gÄ• mÄ«
taá¹ƒ maggaá¹ƒ bhÄ• vento. __anusahagate_ti sukhumabhÄ• vappatte. kilesehi Ä• rakattÄ•
saá¹ƒsÄ• racakkassa arÄ• naá¹ƒ hatattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• , paccayÄ• dÄ•
arahaá¹ƒ, arahato bhÄ• vo arahattaá¹ƒ. kiá¹ƒ taá¹ƒ? arahattaphalaá¹ƒ. arahattassa maggo a
arahattamaggaá¹ƒ bhÄ• vento. __sabbena sabba_nti sabbenÄ• kÄ• rena sabbaá¹ƒ. __sabb
sabbappakÄ• rena sabbaá¹ƒ. __asesaá¹ƒ nissesa_nti niravasesaá¹ƒ gandhamattampi aá¹-á
__sabbena_ \Ne 29/ __sabbaá¹ƒ_ mÅ«lavasena. __sabbathÄ• sabbaá¹ƒ_ Ä• kÄ• ranippad
nissesaá¹ƒ_ bhÄ• vanÄ• nippadesavasena. tathÄ• purimena duccaritÄ• bhÄ• vena. dutiyen
tatiyena anusayÄ• bhÄ• vena evameke vaá¹‡á¹‡ayanti.

__sappo vuccati ahÄ«_ti yo koci saranto gacchati. __kenaá¹-á¹-henÄ• _ti kena atthena. __s
gacchatÄ«_ti yasmÄ• sammÄ• saá¹ƒsaranto gacchatÄ«ti __sappo. bhujanto_ti vaá¹…kava

nipannasÄ«so hutvÄ• . __sirena supatÄ«_ti sÄ«saá¹ƒ bhogantare katvÄ• supanabhÄ• vena
__sarÄ«sapo_. bile sayatÄ«ti __bilÄ• sayo_. ``bilasayoâ€™â€™ tipi pÄ• á¸·i, taá¹ƒ sundara
__guhÄ• sayo. dÄ• á¹-hÄ• tassa Ä• vudho_ti tassa sappassa duve dÄ• á¹-hÄ• paharaá¹‡a
__visaá¹ƒ tassa ghora_nti tassa sappassa byÄ• pakasaá¹…khÄ• taá¹ƒ visaá¹ƒ dÄ• ruá¹‡aá
tassa duvidhÄ• _ti tassa sappassa dvedhÄ• jivhÄ• . __dvÄ«hi jivhÄ• hi rasaá¹ƒ sÄ• yatÄ«_
rasaá¹ƒ jÄ• nÄ• ti assÄ• daá¹ƒ vindati sÄ• diyatÄ«ti. jÄ«vituá¹ƒ kÄ• mayatÄ«ti __jÄ«vitukÄ•
kÄ• mayatÄ«ti __amaritukÄ• mo_. sukhaá¹ƒ kÄ• mayatÄ«ti __sukhakÄ• mo. dukkhappaá¹-i
anicchamÄ• no. __pÄ• denÄ• _ti attano pÄ• dena. __sappasira_nti sappassa sÄ«saá¹ƒ. __
vajjeyya. __vivajjeyyÄ• _ti tassa pamÄ• á¹‡ena. __parivajjeyyÄ• _ti samantato. __abhinivajj
catutthappamÄ• á¹‡ena. atha vÄ• purimena sÄ«sato. dutiyatatiyena dvÄ«hi passehi. catutth
pana appattassa pariyesanamÅ«ladukkhavatthubhÄ• vena __vajjeyya_. pattassa Ä• rakkha
\Ee I 38/ __vivajjeyya_. aÃ±Ã±Ä• á¹‡apariá¸·Ä• hadukkhavatthubhÄ• vena __parivajjeyya_.
piyavippayogadukkhavatthubhÄ• vena __abhinivajjeyyÄ• â€™â€™ _ti evameke vaá¹‡á¹‡ay

raÃ±janavasena __rÄ• go_. balavaraÃ±janaá¹-á¹-hena __sÄ• rÄ• go_. visaye sattÄ• naá¹ƒ
__anunayo_. anurujjhatÄ«ti __anurodho, _ kÄ• metÄ«ti attho. yattha katthaci bhave sattÄ•
__nandÄ«, _ sayaá¹ƒ vÄ• nandatÄ«ti __nandÄ«_. nandÄ« ca sÄ• raÃ±janaá¹-á¹-hena rÄ•
tattha ekasmiá¹ƒ Ä• rammaá¹‡e sakiá¹ƒ uppannÄ• taá¹‡hÄ• nandÄ«, punappunaá¹ƒ uppa
vuccati. __cittassa sÄ• rÄ• go_ti yo heá¹-á¹-hÄ• ``balavaraÃ±janaá¹-á¹-hena sÄ• rÄ• goâ€™
sattassa, cittasseva sÄ• rÄ• goti attho.

icchanti etÄ• ya Ä• rammaá¹‡Ä• nÄ«ti __icchÄ• _. bahalakilesabhÄ• vena mucchanti etÄ•
gilitvÄ• pariniá¹-á¹-hapetvÄ• gahaá¹‡avasena __ajjhosÄ• naá¹ƒ_. iminÄ• sattÄ• gijjhanti g
__gedho_. bahalaá¹-á¹-hena vÄ• __gedho_. ``gedhaá¹ƒ vÄ• pana pavanasaá¹‡á¸• aâ€™â
vuttaá¹ƒ \Ne 30/. anantarapadaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ, sabbatobhÄ• gena v
sajjanti etenÄ• ti __saá¹…go_. lagganaá¹-á¹-hena vÄ• __saá¹…go_. osÄ«danaá¹-á¹-hena _
Ä• kaá¸• á¸• hanavasena __ejÄ• _. ``ejÄ• imaá¹ƒ purisaá¹ƒ parikaá¸• á¸• hati tassa tasseva
abhinibbattiyÄ• â€™â€™ ti hi vuttaá¹ƒ. vaÃ±canaá¹-á¹-hena __mÄ• yÄ• _. vaá¹-á¹-asmiá¹ƒ
jananaá¹-á¹-hena __janikÄ• _. ``taá¹‡hÄ• janeti purisaá¹ƒ, cittamassa vidhÄ• vatÄ«â€™â€™
vuttaá¹ƒ. vaá¹-á¹-asmiá¹ƒ satte dukkhena saá¹ƒyojayamÄ• nÄ• janetÄ«ti __saÃ±jananÄ«_.
__sibbinÄ«_. ayaÃ±hi vaá¹-á¹-asmiá¹ƒ satte cutipaá¹-isandhivasena sibbati ghaá¹-eti tunnak
pilotikÄ• ya pilotikaá¹ƒ, tasmÄ• ``ghaá¹-anaá¹-á¹-hena sibbinÄ«â€™â€™ ti vuttÄ• . anekap
visayajÄ• laá¹ƒ taá¹‡hÄ• vipphanditanivesasaá¹…khÄ• taá¹ƒ vÄ• jÄ• lamassÄ• atthÄ«ti __

Ä• kaá¸• á¸• hanaá¹-á¹-hena \Be 33/ sÄ«ghasotÄ• saritÄ• viyÄ• ti __saritÄ• _. allaá¹-á¹-he
vuttaÃ±hetaá¹ƒ ``saritÄ• ni sinehitÄ• ni ca somanassÄ• ni bhavanti jantunoâ€™â€™ ti (Dhp
siniddhÄ• ni cÄ• ti ayaÃ±hettha attho. anayabyasanÄ• pÄ• danaá¹-á¹-hena kummÄ• nuban
__suttaá¹ƒ_. vuttaÃ±hetaá¹ƒ ``suttanti kho, bhikkhave, nandirÄ• gassetaá¹ƒ adhivacanaâ€™

rÅ«pÄ• dÄ«su vitthataá¹-á¹-hena __visatÄ• _. tassa tassa paá¹-ilÄ• bhatthÄ• ya satte Ä• yÅ
__Ä• yÅ«hinÄ«_. ukkaá¹‡á¹-hituá¹ƒ apadÄ• nato sahÄ• yaá¹-á¹-hena __dutiyÄ• _. ayaÃ±hi
ukkaá¹‡á¹-hituá¹ƒ na deti, gatagataá¹-á¹-hÄ• ne piyasahÄ• yo viya abhiramÄ• peti. teneva v

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• nasaá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«â€™â€™ ti || (It 15; AN a
pÄ• yÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107).

paá¹‡idhÄ• nakavasena __paá¹‡idhi. bhavanettÄ«_ti bhavarajju. etÄ• ya hi sattÄ• rajjuyÄ•
goá¹‡Ä• viya icchiticchitaá¹-á¹-hÄ• naá¹ƒ niyyanti. taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ vanati bha
__vanaá¹ƒ, _ vanati yÄ• catÄ«ti vÄ• __vanaá¹ƒ. vanatho_ti byaÃ±janena padaá¹ƒ vaá¸• á¸•
anatthadukkhÄ• naá¹ƒ vÄ• samuá¹-á¹-hÄ• panaá¹-á¹-hena gahanaá¹-á¹-hena ca vanaá¹ƒ v
balavataá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ. gahanataraá¹-á¹-hena pana tato balavatarÄ• __vanath

``vanaá¹ƒ chindatha mÄ• rukkhaá¹ƒ, vanato jÄ• yate bhayaá¹ƒ.

chetvÄ• vanaÃ±ca vanathaÃ±ca, nibbanÄ• hotha bhikkhavoâ€™â€™ ti || (Dhp 283).

santhavanavasena \Ne 31/ \Ee I 40/ __santhavo, _ saá¹ƒsaggoti attho. so duvidho --- taá¹‡
mittasanthavo ca. tesu idha taá¹‡hÄ• santhavo adhippeto. sinehavasena __sneho_. Ä• laya
kampamÄ• nÄ• apekkhatÄ«ti __apekkhÄ• _. vuttampi cetaá¹ƒ ``imÄ• ni te deva caturÄ• sÄ
kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• ni, ettha deva chandaá¹ƒ janehi jÄ«vite apekkhaá¹ƒ k
Ä• layaá¹ƒ karohÄ«ti ayaÃ±hettha attho. pÄ• á¹-iyekke pÄ• á¹-iyekke Ä• rammaá¹‡e bandha
Ã±Ä• takaá¹-á¹-hena vÄ• pÄ• á¹-iyekko bandhÅ«tipi __paá¹-ibandhu_. niccasannissitaá¹-á¹
taá¹‡hÄ• samo bandhu nÄ• ma natthi. Ä• rammaá¹‡Ä• naá¹ƒ \Be 34/ asanato __Ä• sÄ• _. a
anugantvÄ• va paribhuÃ±janato cÄ• ti attho. Ä• sÄ«sanavasena __Ä• sÄ«sanÄ• _. Ä• sÄ«s
__Ä• sÄ«sitattaá¹ƒ_.

idÄ• ni tassÄ• pavattiá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``rÅ«pÄ• sÄ• â€™â€™ _tiÄ• di vuttaá
Ä• sÄ• ti Ä• sÄ• ya atthaá¹ƒ gahetvÄ• rÅ«pe Ä• sÄ• __rÅ«pÄ• sÄ• _. evaá¹ƒ navapi padÄ
purimÄ• ni paÃ±ca paÃ±cakÄ• maguá¹‡avasena vuttÄ• ni, parikkhÄ• ralobhavasena chaá¹-
pabbajitÄ• naá¹ƒ, tato parÄ• ni tÄ«á¹‡i atittiyavatthuvasena gahaá¹-á¹-hÄ• naá¹ƒ. na hi tesa
dhanaputtajÄ«vitehi aÃ±Ã±aá¹ƒ piyataraá¹ƒ atthi. ``idaá¹ƒ mayhaá¹ƒ, idaá¹ƒ mayhaâ€™â€™
idaá¹ƒ dinnaá¹ƒ, idaá¹ƒ dinnaâ€™â€™ nti vÄ• evaá¹ƒ satte jappÄ• petÄ«ti __jappÄ• _. par
upasaggena vaá¸• á¸• hitÄ• ni, tato paraá¹ƒ aÃ±Ã±enÄ• kÄ• rena vibhajituá¹ƒ Ä• raddhattÄ
vuttaá¹ƒ. jappanÄ• kÄ• ro __jappanÄ• _. jappitassa bhÄ• vo __jappitattaá¹ƒ_. punappunaá¹

Ä• kaá¸• á¸• hatÄ«ti lolupo, lolupassa bhÄ• vo __loluppaá¹ƒ_. loluppanÄ• kÄ• ro __loluppÄ•
bhÄ• vo __loluppÄ• yitattaá¹ƒ_.

__pucchaÃ±jikatÄ• _ti \Ee I 41/ yÄ• ya taá¹‡hÄ• ya lÄ• bhaá¹-á¹-hÄ• nesu pucchaá¹ƒ cÄ• l
kampamÄ• nÄ• vicaranti, taá¹ƒ tassÄ• kampanataá¹‡hÄ• ya nÄ• maá¹ƒ. sÄ• dhu manÄ• p
sÄ• dhukÄ• mo, tassa bhÄ• vo __sÄ• dhukamyatÄ• _. mÄ• tÄ• mÄ• tucchÄ• tiÄ• dike ayutt
__adhammarÄ• go_. yuttaá¹-á¹-hÄ• nepi balavÄ• hutvÄ• uppanno lobho __visamalobho_.
ntiÄ• divacanato (Vibh 924) vÄ• yuttaá¹-á¹-hÄ• ne vÄ• ayuttaá¹-á¹-hÄ• ne vÄ• uppanno ch
adhammaá¹-á¹-hena adhammarÄ• go. visamaá¹-á¹-hena visamalobhoti veditabbo. Ä• ramm
__nikanti_. nikÄ• manÄ• kÄ• ro __nikÄ• manÄ• _. patthayanavasena __patthanÄ• _. pihÄ•
suá¹-á¹-hu patthanÄ• __sampatthanÄ• _. paÃ±casu kÄ• maguá¹‡esu taá¹‡hÄ• __kÄ• mat
taá¹‡hÄ• __bhavataá¹‡hÄ• _. ucchedasaá¹…khÄ• te vibhave taá¹‡hÄ• __vibhavataá¹‡hÄ•
taá¹‡hÄ• __rÅ«pataá¹‡hÄ• _. arÅ«pabhave taá¹‡hÄ• __arÅ«pataá¹‡hÄ• _. ucchedadiá¹-á
nirodhe taá¹‡hÄ• __nirodhataá¹‡hÄ• _. rÅ«pe taá¹‡hÄ• __rÅ«pataá¹‡hÄ• _. sadde taá¹‡h
gandhataá¹‡hÄ• _dÄ«supi eseva nayo. __oghÄ• _dayo vuttatthÄ• va.

kusaladhamme \Be 35/ Ä• varatÄ«ti __Ä• varaá¹‡aá¹ƒ_. chÄ• danavasena __chadanaá¹ƒ_
bandhatÄ«ti __bandhanaá¹ƒ_. cittaá¹ƒ upahantvÄ• kilissati saá¹ƒkiliá¹-á¹-haá¹ƒ karotÄ«ti __
thÄ• magataá¹-á¹-hena anu anu setÄ«ti __anusayo_. uppajjamÄ• naá¹ƒ cittaá¹ƒ pariyuá¹-á¹
__pariyuá¹-á¹-hÄ• naá¹ƒ, _ uppajjituá¹ƒ apadÄ• nena kusalavÄ• raá¹ƒ gaá¹‡hÄ• tÄ«ti attho.
pariyuá¹-á¹-hiá¹ƒsu, dhuttÄ• magge pariyuá¹-á¹-hiá¹ƒsÅ«â€™â€™ tiÄ• dÄ«su (Vin II 430) h
gaá¹‡hiá¹ƒsÅ«ti attho. evamidhÄ• pi gahaá¹‡aá¹-á¹-hena pariyuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹
paliveá¹-hanaá¹-á¹-hena \Ee I 42/ latÄ• viyÄ• ti __latÄ• _. ``latÄ• uppajja tiá¹-á¹-hatÄ«â€™
Ä• gataá¹-á¹-hÄ• nepi ayaá¹ƒ taá¹‡hÄ• latÄ• ti vuttÄ• . vividhÄ• ni vatthÅ«ni icchatÄ«ti __v
vaá¹-á¹-adukkhassa mÅ«lanti __dukkhamÅ«laá¹ƒ_. tasseva dukkhassa nidÄ• nanti __dukkh
dukkhaá¹ƒ ito pabhavatÄ«ti __dukkhappabhavo_. bandhanaá¹-á¹-hena pÄ• so viyÄ• ti pÄ• s
__mÄ• rapÄ• so_. duruggilanaá¹-á¹-hena baá¸·isaá¹ƒ viyÄ• ti baá¸·isaá¹ƒ, mÄ• rassa baá¸·i
__mÄ• rabaá¸·isaá¹ƒ_. taá¹‡hÄ• bhibhÅ«tÄ• mÄ• rassa visayaá¹ƒ nÄ• tikkamanti, tesaá¹ƒ
vattetÄ«ti iminÄ• pariyÄ• yena mÄ• rassa visayoti __mÄ• ravisayo_. sandanaá¹-á¹-hena ta
__taá¹‡hÄ• nadÄ«_. ajjhottharaá¹‡aá¹-á¹-hena taá¹‡hÄ• va jÄ• laá¹ƒ __taá¹‡hÄ• jÄ• laá¹ƒ_
gaddÅ«labaddhÄ• yadicchakaá¹ƒ niyyanti, evaá¹ƒ taá¹‡hÄ• baddhÄ• sattÄ• ti daá¸·haban
viyÄ• ti gaddÅ«laá¹ƒ, taá¹‡hÄ• va gaddÅ«laá¹ƒ __taá¹‡hÄ• gaddÅ«laá¹ƒ_. duppÅ«raá¹‡aá¹
__taá¹‡hÄ• samuddo_. abhijjhÄ• yanaá¹-á¹-hena __abhijjhÄ• _. lubbhanti etena, sayaá¹ƒ vÄ
lubbhanamattameva vÄ• tanti __lobho_. sampayuttakÄ• naá¹ƒ __akusalÄ• naá¹ƒ_ patiá¹-á

__visattikÄ• tÄ«_ti visattikÄ• iti. __kenaá¹-á¹-henÄ• _ti kena sabhÄ• vena. __visatÄ• _ti vit
rÅ«pÄ• dÄ«su. __visÄ• lÄ• _ti vipulÄ• . __visaá¹-Ä• _ti tebhÅ«makabyÄ• pakavasena visaá
takÄ• rassa á¹-akÄ• raá¹ƒ katvÄ• byaÃ±janavibhÄ• gaá¹ƒ katvÄ• vuttaá¹ƒ. __visakkatÄ«_t

ratto hi rÄ• gavatthunÄ• pÄ• dena tÄ• á¸·iyamÄ• nopi sahati. osakkanaá¹ƒ vipphandanaá¹ƒ
ntipi vadanti. ``kusalÄ• kusalÄ• naá¹ƒ patÄ«â€™â€™ ti keci vaá¹‡á¹‡ayanti. __visaá¹ƒharat
kÄ• mesu Ä• nisaá¹ƒsaá¹ƒ passantÄ« vividhehi Ä• kÄ• rehi nekkhammÄ• bhimukhappavatt
saá¹ƒharati saá¹…khipati, visaá¹ƒ vÄ• dukkhaá¹ƒ, taá¹ƒ harati, vahatÄ«ti attho. __visaá¹ƒvÄ
aniccÄ• diá¹ƒ niccÄ• dito gaá¹‡hantÄ« visaá¹ƒvÄ• dikÄ• hoti. dukkhanibbattakassa kamma
__visamÅ«lÄ• _ \Be 36/, visaá¹ƒ vÄ• dukkhadukkhÄ• dibhÅ«tÄ• vedanÄ• mÅ«laá¹ƒ etissÄ
dukkhasamudayattÄ• visaá¹ƒ phalaá¹ƒ etissÄ• ti \Ne 33/ __visaphalÄ• _. yÄ• ya taá¹‡hÄ• y
dukkhasseva paribhogo hoti, na amatassÄ• ti sÄ• ``visaparibhogÄ• â€™â€™ ti vuttÄ• . sab
padasiddhi veditabbÄ• .

tassÄ• visayaá¹ƒ dassetukÄ• mo __ ``visÄ• lÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ«peâ€™â€™
vÄ• panÄ• _ti mahantÄ« eva taá¹‡hÄ• yanaá¹-á¹-hena taá¹‡hÄ• , rÅ«pÄ• dayo paÃ±ca paÃ
vuttÄ• . __kule gaá¹‡e_tiÄ• dÄ«ni ekÄ• dasa padÄ• ni loluppÄ• davasena vuttÄ• ni. kÄ• ma
kammavaá¹-á¹-avasena vibhatto, kÄ• mabhavattiko vipÄ• kavaá¹-á¹-avasena vibhatto, saÃ±
saÃ±Ã±Ä• vasena vibhatto, ekavokÄ• rabhavattiko khandhavasena vibhatto. atÄ«tattiko kÄ•
diá¹-á¹-hacatukko Ä• rammaá¹‡avasena, apÄ• yattiko okÄ• savasena, khandhattiko nissatta
Ã±Ä• tabbaá¹ƒ. tatrÄ• yaá¹ƒ saá¹…khepena atthadÄ«panÄ• vibhÄ• vanÄ• ca ---

``tattha katamÄ• kÄ• madhÄ• tu? heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• upa
paranimmitavasavattideve antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariy
khandhadhÄ• tuÄ• yatanÄ• rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡a
kÄ• madhÄ• tuâ€™â€™ (Dhs 1287).

``tattha katamÄ• rÅ«padhÄ• tu? heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito
antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare \Ee I 44/ etthÄ• vacarÄ• ettha pariyÄ• pannÄ• samÄ•
vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• , ayaá¹ƒ vuccati rÅ«

``tattha katamÄ• arÅ«padhÄ• tu? heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanupage deve pari
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanupage deve antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ
samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittaceta
arÅ«padhÄ• tÅ«â€™â€™ ti (Dhs 1291). aá¹-á¹-hakathÄ• yaá¹ƒ pana __ ``kÄ• madhÄ• tÅ«_
labbhanti. __rÅ«padhÄ• tÅ«_ti rÅ«pabhavo, paÃ±cakkhandhÄ• labbhanti. __arÅ«padhÄ• t
khandhÄ• labbhantÄ«â€™â€™ ti vuttaá¹ƒ.

atha \Be 37/ vÄ• kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mena yuttÄ• dhÄ• tu __kÄ• madhÄ•
__kÄ• madhÄ• tu_. kÄ• maá¹ƒ pahÄ• ya rÅ«pena yuttÄ• dhÄ• tu __rÅ«padhÄ• tu, _ rÅ«pa
__rÅ«padhÄ• tu_. kÄ• maÃ±ca rÅ«paÃ±ca \Ne 34/ pahÄ• ya arÅ«pena yuttÄ• dhÄ• tu __a
arÅ«pasaá¹…khÄ• tÄ• vÄ• dhÄ• tu __arÅ«padhÄ• tu_. tÄ• eva dhÄ• tuyo puna bhavapar

bhavÄ• ti vuccanti. saÃ±Ã±Ä• ya yutto bhavo, saÃ±Ã±Ä• vataá¹ƒ vÄ• bhavo, saÃ±Ã±Ä• vÄ
__saÃ±Ã±Ä• bhavo_. so kÄ• mabhavo ca asaÃ±Ã±Ä• bhavamutto rÅ«pabhavo ca nevasaÃ
arÅ«pabhavo ca hoti.

na saÃ±Ã±Ä• bhavo __asaÃ±Ã±Ä• bhavo, _ so rÅ«pabhavekadeso. oá¸·Ä• rikattÄ• bhÄ• v
sabbhÄ• vato nÄ• saÃ±Ã±Ä• ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• , tÄ• ya yutto bhavo __nevas
oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vÄ• sukhumÄ• ya ca bhÄ• vÄ• nevasaÃ±Ã±Ä• nÄ• sa
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo, _ so arÅ«pabhavekadeso. ekena rÅ«pakkhandhen
vokÄ• ro, assa bhavassÄ• ti __ekavokÄ• rabhavo, _ so asaÃ±Ã±Ä• bhavova. catÅ«hi arÅ«p
vokiá¹‡á¹‡o bhavo, cattÄ• ro vÄ• vokÄ• rÄ• assa bhavassÄ• ti __catuvokÄ• rabhavo, _ so
khandhehi vokiá¹‡á¹‡o bhavo, paÃ±ca vÄ• vokÄ• rÄ• assa bhavassÄ• ti __paÃ±cavokÄ• r
rÅ«pabhavekadeso ca hoti. atÄ«tattiko heá¹-á¹-hÄ• vuttanayova. __diá¹-á¹-ha_nti catusamu
rÅ«pÄ• rammaá¹‡aá¹ƒ. __suta_nti dvisamuá¹-á¹-hÄ• nikaá¹ƒ saddÄ• rammaá¹‡aá¹ƒ. __mut
catusamuá¹-á¹-hÄ• nikÄ• ni gandharasaphoá¹-á¹-habbÄ• rammaá¹‡Ä• ni. __viÃ±Ã±Ä• tabb
jÄ• nitabbaá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ. tesu diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhamm
mahantÄ• patthaá¹-Ä• .

__apÄ• yaloke_ti vaá¸• á¸• hisaá¹…khÄ• tassa ayassa abhÄ• vena apÄ• yo, tasmiá¹ƒ apÄ•
rÄ• saá¹-á¹-hena rÅ«pÄ• dayo paÃ±cakkhandhÄ• eva loko. __dhÄ• tuloke_ti suÃ±Ã±ataá¹-
aá¹-á¹-hÄ• rasa dhÄ• tuyo eva loko. __Ä• yatanaloke_ti Ä• yatanÄ• dÄ«hi kÄ• raá¹‡ehi dvÄ
sabbepi lujjanapalujjanaá¹-á¹-hena loko, vuttappakÄ• re loke visaá¹-Ä• vitthaá¹-Ä• ti visattik
saratÄ«ti sato, puggalena sati vuttÄ• .

tattha \Be 38/ saraá¹‡alakkhaá¹‡Ä• __sati_. saranti tÄ• ya, sayaá¹ƒ vÄ• sarati, saraá¹‡ama
sati. sÄ• panesÄ• apilÄ• panalakkhaá¹‡Ä• , asammosanarasÄ• , Ä• rakkhapaccupaá¹-á¹-h
visayÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• vÄ• , thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• ,
kÄ• yÄ• disatipaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• vÄ• . Ä• rammaá¹‡e daá¸·hapatiá¹-á¹-hitatt
cakkhudvÄ• rÄ• dÄ«naá¹ƒ rakkhaá¹‡ato dovÄ• riko viya ca daá¹-á¹-habbÄ• .

tassÄ• pavattiá¹-á¹-hÄ• naá¹ƒ dassento __ ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• n
_tiÄ• dinÄ• nayena \Ne 35/ catubbidhaá¹ƒ satipaá¹-á¹-hÄ• namÄ• ha. tattha __kÄ• ye_ti rÅ
idha aá¹…gapaccaá¹…gÄ• naá¹ƒ kesÄ• dÄ«naÃ±ca dhammÄ• naá¹ƒ samÅ«haá¹-á¹-hena h
``kÄ• yoâ€™â€™ ti adhippeto. yathÄ• ca samÅ«haá¹-á¹-hena, evaá¹ƒ kucchitÄ• naá¹ƒ Ä• y
paramajegucchÄ• naá¹ƒ \Ee I 46/ so Ä• yotipi kÄ• yo. __Ä• yo_ti uppattideso. tatrÄ• yaá¹ƒ v
tatoti Ä• yo. ke Ä• yantÄ«ti? kucchitÄ• kesÄ• dayo. iti kucchitÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ Ä•

__kÄ• yÄ• nupassanÄ• _ti kÄ• yassa anupassanÄ• , kÄ• yaá¹ƒ vÄ• anupassanÄ• , __ ``kÄ
__ ``kÄ• yÄ• nupassanÄ• â€™â€™ _ti dutiyaá¹ƒ kÄ• yaggahaá¹‡aá¹ƒ asammissato

vavatthÄ• naghanavinibbhogÄ• didassanatthaá¹ƒ katanti veditabbaá¹ƒ.

tena na kÄ• ye vedanÄ• nupassanÄ• cittadhammÄ• nupassanÄ• vÄ• , atha kho kÄ• yÄ• n
vatthusmiá¹ƒ kÄ• yÄ• nupassanÄ• kÄ• rasseva dassanena asammissato vavatthÄ• naá¹ƒ d
aá¹…gapaccaá¹…gavinimuttaekadhammÄ• nupassanÄ• , nÄ• pi kesalomÄ• divinimuttaitthip
kesalomÄ• diko bhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• to kÄ• yo, tatthÄ• pi na
bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassanÄ• , atha kho rathasambhÄ• rÄ• nupass
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassanÄ• , nagarÄ• vayavÄ• nupassakassa viya kesalom
kadalikkhandhapattavaá¹-á¹-ivinibhujanakassa viya rittamuá¹-á¹-hiviniveá¹-hakassa viya ca
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassanÄ• yevÄ• ti samÅ«havaseneva kÄ• yasaá¹…khÄ• ta
dassentena ghanavinibbhogo dassito hoti. na hettha yathÄ• vuttasamÅ«havinimutto kÄ• yo
39/ vÄ• aÃ±Ã±o vÄ• koci dhammo dissati, yathÄ• vuttadhammasamÅ«hamatteyeva pana
micchÄ• bhinivesaá¹ƒ karonti. tenÄ• hu porÄ• á¹‡Ä• ---

``yaá¹ƒ passati na taá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passati.

apassaá¹ƒ bajjhate mÅ«á¸·ho, bajjhamÄ• no na muccatÄ«â€™â€™ ti || (Sv II 373; Ps I 106)

ghanavinibbhogÄ• didassanatthanti vuttaá¹ƒ. Ä• disaddena cettha ayampi attho veditabbo.
kÄ• yÄ• nupassanÄ• yeva \Ee I 47/, na aÃ±Ã±adhammÄ• nupassanÄ• . yathÄ• anudakabh
udakÄ• nupassanÄ• hoti, na evaá¹ƒ aniccadukkhÄ• nattÄ• subhabhÅ«teyeva imasmiá¹ƒ kÄ
niccasukhattasubhabhÄ• vÄ• nupassanÄ• \Ne 36/, atha kho kÄ• yÄ• nupassanÄ•
aniccadukkhÄ• nattÄ• subhÄ• kÄ• rasamÅ«hÄ• nupassanÄ• yevÄ• ti vuttaá¹ƒ hoti.

atha vÄ• yvÄ• yaá¹ƒ mahÄ• satipaá¹-á¹-hÄ• ne ``idha, bhikkhave, bhikkhu araÃ±Ã±agato v
assasatÄ«â€™â€™ tiÄ• dinÄ• (DN II 374; MN I 107) nayena
assÄ• sapassÄ• sÄ• dicuá¹‡á¹‡ikajÄ• taaá¹-á¹-hikapariyosÄ• no kÄ• yo vutto, yo ca paá¹-is
satipaá¹-á¹-hÄ• nakathÄ• yaá¹ƒ ``idhekacco pathavÄ«kÄ• yaá¹ƒ aniccato anupassati. Ä• po
vÄ• yokÄ• yaá¹ƒ. kesakÄ• yaá¹ƒ. lomakÄ• yaá¹ƒ. chavikÄ• yaá¹ƒ. cammakÄ• yaá¹ƒ. maá¹ƒ
nhÄ• rukÄ• yaá¹ƒ. aá¹-á¹-hikÄ• yaá¹ƒ. aá¹-á¹-himiÃ±jakÄ• yaâ€™â€™ nti kÄ• yo vutto, tass
kÄ• ye anupassanato kÄ• ye kÄ• yÄ• nupassanÄ• ti evampi attho daá¹-á¹-habbo.

atha vÄ• kÄ• ye ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ• evaá¹ƒ gahetabbassa ya
tasseva pana kesalomÄ• dikassa nÄ• nÄ• dhammasamÅ«hassa anupassanato kÄ• ye
kesÄ• disamÅ«hasaá¹…khÄ• takÄ• yÄ• nupassanÄ• ti evamattho daá¹-á¹-habbo. api ca ``in
anupassati, no niccatoâ€™â€™ tiÄ• dinÄ• (Paá¹-is III 35) anukkamena paá¹-isambhidÄ• ya
sabbasseva aniccalakkhaá¹‡Ä• dino Ä• kÄ• rasamÅ«hasaá¹…khÄ• tassa kÄ• yassa anupa
evampi attho daá¹-á¹-habbo. ayaá¹ƒ pana catusatipaá¹-á¹-hÄ• nasÄ• dhÄ• raá¹‡o attho.

__satipaá¹-á¹-hÄ• na_nti \Be 40/ tayo satipaá¹-á¹-hÄ• nÄ• satigocaropi, tidhÄ• paá¹-ipann
paá¹-ighÄ• nunayavÄ«tivattatÄ• pi, satipi. ``catunnaá¹ƒ, bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá
atthaá¹…gamaÃ±ca desissÄ• mi, taá¹ƒ suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasi karotha ... pe ... k
samudayo? Ä• hÄ• rasamudayÄ• kÄ• yasamudayoâ€™â€™ tiÄ• dÄ«su (SN c V 408) hi sa
nti vuccati \Ee I 48/. tathÄ• ``kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ, no sati, sati upaá¹-á¹-hÄ• naÃ±cev
tiÄ• dÄ«supi (Paá¹-is III 35). tassattho --- patiá¹-á¹-hÄ• ti asminti paá¹-á¹-hÄ• naá¹ƒ. kÄ• pa
sati. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ, _ padhÄ• naá¹-á¹-hÄ• nanti vÄ• p
paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, hatthiá¹-á¹-hÄ• naassaá¹-á¹-hÄ• nÄ• dÄ«ni viya.

``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadariyo sevamÄ• no satthÄ• gaá¹‡amanusÄ•
III 304, 311) ettha tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattat
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . tassattho --- paá¹-á¹-hapetabbato paá¹-á¹-hÄ• naá
\Ne 37/ attho. kena paá¹-á¹-hapetabboti? satiyÄ• , satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«rentÄ«â€™â€™
satiyeva ``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuccati. tassattho --- patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ
upaá¹-á¹-hÄ• ti okkantitvÄ• pakkhanditvÄ• pavattatÄ«ti attho. satiyeva paá¹-á¹-hÄ• nanti sa
atha vÄ• saraá¹‡aá¹-á¹-hena sati, upaá¹-á¹-hÄ• naá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ. iti sati ca s
paá¹-á¹-hÄ• naÃ±cÄ• tipi satipaá¹-á¹-hÄ• naá¹ƒ. idamidha adhippetaá¹ƒ. taá¹ƒ satipaá¹-á¹-h
vaá¸• á¸• hento. ettha ca yaá¹ƒ tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nuna
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ iminÄ• suttena gahetabbaá¹ƒ. vuttaÃ±heta

``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadariyo sevamÄ• no satthÄ• gaá¹‡amanusÄ•
III 304, 311) iti kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cetaá¹ƒ paá¹-icca vuttaá¹ƒ. idha, bhikkhave, satt
sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hitesÄ« anukampaá¹ƒ upÄ• dÄ• ya ``idaá
sukhÄ• yÄ• â€™â€™ ti. tassa sÄ• vakÄ• \Be 41/ na sussÅ«santi, na sotaá¹ƒ odahanti, na a
upaá¹-á¹-hapenti, vokkamma ca satthu sÄ• sanÄ• vattanti. tatra, bhikkhave, tathÄ• gato na
na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti \Ee I 49/, anavassuto ca viharati sato sampajÄ• n
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. yadariyo ... pe ... marahati.

``puna caparaá¹ƒ, bhikkhave, satthÄ• ... pe ... idaá¹ƒ vo sukhÄ• yÄ• ti. tassa ekacce sÄ• v
... pe ... vattanti. ekacce sÄ• vakÄ• sussÅ«santi ... pe ... na ca vokkamma satthu sÄ• sanÄ•
bhikkhave, tathÄ• gato na ceva anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti,
na ca attamanataá¹ƒ paá¹-isaá¹ƒvedeti. anattamanatÄ• ca attamanatÄ• ca tadubhayaá¹ƒ a
viharati sato sampajÄ• no. idaá¹ƒ vuccati, bhikkhave, dutiyaá¹ƒ ... pe ....

``puna caparaá¹ƒ ... pe ... idaá¹ƒ vo sukhÄ• yÄ• ti. tassa sÄ• vakÄ• sussÅ«santi ... pe ... va
bhikkhave, tathÄ• gato attamano ceva hoti, attamanataÃ±ca paá¹-isaá¹ƒvedeti, anavassuto

sampajÄ• no. idaá¹ƒ vuccati, bhikkhave, tatiyaâ€™â€™ nti (DN III 311).

evaá¹ƒ paá¹-ighÄ• nunayehi anavassutatÄ• niccaá¹ƒ upaá¹-á¹-hitasatitÄ• ya tadubhayaá¹ƒ
``satipaá¹-á¹-hÄ• naâ€™â€™ nti \Ne 38/ vuttÄ• . buddhÄ• nameva kira niccaá¹ƒ upaá¹-á¹-hi
paccekabuddhÄ• dÄ«nanti.

vedanÄ• su vedanÄ• nupassanÄ• tiÄ• dÄ«su vedanÄ• dÄ«naá¹ƒ puna vacane payojanaá¹
vuttanayeneva yathÄ• yogaá¹ƒ yojetvÄ• veditabbaá¹ƒ. ayampi sÄ• dhÄ• raá¹‡attho. sukhÄ
vedanÄ• su visuá¹ƒ visuá¹ƒ aniccÄ• dito ekekavedanÄ• nupassanÄ• . sarÄ• gÄ• dike soá¸·
visuá¹ƒ aniccÄ• dito ekekacittÄ• nupassanÄ• . kÄ• yavedanÄ• cittÄ• ni á¹-hapetvÄ• sesate
visuá¹ƒ aniccÄ• dito ekekadhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nasuttante vuttanayena
nÄ«varaá¹‡Ä• didhammÄ• nupassanÄ• ti. ettha ca kÄ• yeti ekavacanaá¹ƒ, sarÄ«rassa ekat
ekavacanaá¹ƒ, cittassa sabhÄ• vabhedÄ• bhÄ• vato jÄ• tiggahaá¹‡ena katanti veditabbaá¹ƒ
vedanÄ• dayo anupassitabbÄ• , tathÄ• nupassanto vedanÄ• su vedanÄ• nupassanÄ• , citte
dhammÄ• nupassanÄ• ti veditabbÄ• . kathaá¹ƒ vedanÄ• anupassitabbÄ• ? sukhÄ• tÄ• va
vedanÄ• sallato, adukkhamasukhÄ• aniccato anupassitabbÄ• . yathÄ• ha ---

``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccato.

sa ve sammaddaso bhikkhu, parijÄ• nÄ• ti vedanÄ• â€™â€™ ti || (SN b IV 253).

sabbÄ• eva cetÄ• dukkhatopi anupassitabbÄ• . vuttaÃ±hetaá¹ƒ ``yaá¹ƒ kiÃ±ci vedayitaá¹ƒ
vadÄ• mÄ«â€™â€™ ti (SN b IV 259). sukhadukkhatopi ca anupassitabbÄ• . yathÄ• ha ``su
vipariá¹‡Ä• madukkhÄ• . dukkhÄ• vedanÄ• á¹-hitidukkhÄ• , vipariá¹‡Ä• masukhÄ• . adukk
Ã±Ä• á¹‡asukhÄ• , aÃ±Ã±Ä• á¹‡adukkhÄ• â€™â€™ ti (MN I 465). api ca aniccÄ• disattavip
anupassitabbÄ• . cittadhammesupi cittaá¹ƒ tÄ• va
Ä• rammaá¹‡Ä• dhipatisahajÄ• tabhÅ«mikammavipÄ• kakiriyÄ• dinÄ• nattabhedÄ• naá¹ƒ a
sarÄ• gÄ• disoá¸·asabhedÄ• naÃ±ca vasena anupassitabbaá¹ƒ. dhammÄ• salakkhaá¹‡asÄ
suÃ±Ã±atadhammassa aniccÄ• disattÄ• nupassanÄ• naá¹ƒ santÄ• santÄ• dÄ«naÃ±ca vase

ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• pubbabhÄ• ge nÄ• nÄ• cittesu labbhanti. aÃ±Ã±eneva h
pariggaá¹‡hÄ• ti, aÃ±Ã±ena vedanaá¹ƒ, aÃ±Ã±ena cittaá¹ƒ, aÃ±Ã±ena dhamme pariggaá¹‡
lokuttaramaggakkhaá¹‡e \Ne 39/ pana ekacitteyeva labbhantÄ«ti. Ä• dito hi kÄ• yaá¹ƒ parig
vipassanÄ• sampayuttÄ• sati kÄ• yÄ• nupassanÄ• nÄ• ma, tÄ• ya satiyÄ• samannÄ• gat
vipassanaá¹ƒ ussukkÄ• petvÄ• ariyamaggaá¹ƒ pattassa \Ee I 51/ maggakkhaá¹‡e maggasa
kÄ• yÄ• nupassanÄ• nÄ• ma, tÄ• ya satiyÄ• samannÄ• gato puggalo kÄ• yÄ• nupassÄ« n

vedanaá¹ƒ pariggaá¹‡hitvÄ• cittaá¹ƒ pariggaá¹‡hitvÄ• dhamme pariggaá¹‡hitvÄ• Ä• gata
sati dhammÄ• nupassanÄ• nÄ• ma, tÄ• ya satiyÄ• samannÄ• gato puggalo dhammÄ• nup
ussukkÄ• petvÄ• ariyamaggaá¹ƒ pattassa \Be 43/ maggakkhaá¹‡e maggasampayuttÄ• sat
tÄ• ya satiyÄ• samannÄ• gato puggalo dhammÄ• nupassÄ« nÄ• ma, evaá¹ƒ tÄ• va desanÄ
pana ``subhaâ€™â€™ nti vipallÄ• sappahÄ• nÄ• kÄ• yapariggÄ• hikÄ• sati maggena sam
nÄ• ma. vedanÄ• ya ``sukhaâ€™â€™ nti vipallÄ• sappahÄ• nÄ• vedanÄ• pariggÄ• hikÄ•
vedanÄ• nupassanÄ• nÄ• ma. citte ``niccaâ€™â€™ nti vipallÄ• sappahÄ• nÄ• cittaparigg
samijjhatÄ«ti cittÄ• nupassanÄ• nÄ• ma. dhammesu ``attÄ• â€™â€™ ti vipallÄ• sappahÄ•
maggena samijjhatÄ«ti dhammÄ• nupassanÄ• nÄ• ma. iti ekÄ• va maggasampayuttÄ• sat
cattÄ• ri nÄ• mÄ• ni labhati. tena vuttaá¹ƒ ``lokuttaramaggakkhaá¹‡e pana ekacitteyeva labh

puna upakÄ• ravasena ca aparihÄ«navasena ca guá¹‡avasena ca apare tayo catukkÄ• vu
__asatiparivajjanÄ• yÄ• _ti na sati asati, sati ettha natthÄ«ti vÄ• asati, muá¹-á¹-hassatiyÄ•
adhivacanaá¹ƒ. __parivajjanÄ• yÄ• _ti samantato vajjanena. bhattanikkhittakÄ• kasadise hi
parivajjanena upaá¹-á¹-hitasatipuggalasevanena á¹-hÄ• nanisajjÄ• dÄ«su satisamuá¹-á¹-hÄ
ninnapoá¹‡apabbhÄ• racittatÄ• ya ca sati uppajjati. __satikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• na
dhammÄ• naá¹ƒ. __katattÄ• _ti katabhÄ• vena. catunnaá¹ƒ maggÄ• naá¹ƒ katattÄ• , bhÄ• v
__satiparibandhÄ• naá¹ƒ dhammÄ• naá¹ƒ hatattÄ• _ti kÄ• macchandÄ• dÄ«naá¹ƒ nÄ• sitab
dhammÄ• naá¹ƒ asammuá¹-á¹-hattÄ• _ti satiyÄ• kÄ• raá¹‡Ä• naá¹ƒ kÄ• yÄ• diÄ• rammaá¹

__satiyÄ• _ \Ee I 52/ __samannÄ• gatattÄ• _ti satiyÄ• sammÄ• Ä• gatattÄ• aparihÄ«natt
vasibhÄ• vappattena. __pÄ• guÃ±Ã±atÄ• yÄ• _ti paguá¹‡abhÄ• vena. __apaccorohaá¹‡atÄ
apaccosakkanabhÄ• vena.

__sattattÄ• _ti \Ne 40/ sabhÄ• vena vijjamÄ• nattÄ• . __santattÄ• _ti nibbutasabhÄ• vattÄ•
kilesÄ• naá¹ƒ vÅ«pasamitabhÄ• vattÄ• . __santadhammasamannÄ• gatattÄ• _ti sappurisad
buddhÄ• nussatiÄ• dayo heá¹-á¹-hÄ• vuttanayÄ• eva. saraá¹‡akavasena sati, idaá¹ƒ satiy
punappunaá¹ƒ saraá¹‡ato anussaraá¹‡avasena \Be 44/ __anussati_. abhimukhaá¹ƒ gantvÄ
paá¹-isaraá¹‡avasena __paá¹-issati_. upasaggavasena vÄ• vaá¸• á¸• hitamattameva. saraa
yasmÄ• pana saraá¹‡atÄ• ti tiá¹‡á¹‡aá¹ƒ saraá¹‡Ä• nampi nÄ• maá¹ƒ, tasmÄ• taá¹ƒ paá¹-
satiggahaá¹‡aá¹ƒ kataá¹ƒ. satisaá¹…khÄ• tÄ• saraá¹‡atÄ• ti ayaÃ±hettha attho. sutapariya
dhÄ• raá¹‡abhÄ• vato __dhÄ• raá¹‡atÄ• _. anupavisanasaá¹…khÄ• tena ogÄ• hanaá¹-á¹-h
__apilÄ• panatÄ• _. yathÄ• hi udake lÄ• bukaá¹-Ä• hÄ• dÄ«ni palavanti, na anupavisanti, n
Ä• rammaá¹‡aÃ±hi esÄ• anupavisati, tasmÄ• ``apilÄ• panatÄ• â€™â€™ ti vuttÄ• . cirakat
sammussanabhÄ• vato __asammussanatÄ• _. upaá¹-á¹-hÄ• nalakkhaá¹‡e jotanalakkhaá¹‡
indriyaá¹ƒ, satisaá¹…khÄ• taá¹ƒ indriyaá¹ƒ __satindriyaá¹ƒ_. pamÄ• de na kampatÄ«ti __sa
yÄ• thÄ• vasati niyyÄ• nasati kusalasatÄ«ti __sammÄ• sati_. bujjhanakassa aá¹…goti bojjh

sundaro vÄ• bojjhaá¹…go sambojjhaá¹…go, satiyeva sambojjhaá¹…go __satisambojjhaá¹…

__ekÄ• yanamaggo_ti ekamaggo, ayaá¹ƒ maggo na dvedhÄ• pathabhÅ«toti evamattho daa
ayitabboti ekÄ• yano. ekenÄ• ti gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vÅ«pakaá¹-á¹-hena pav
paá¹-ipajjitabbo, ayanti vÄ• etenÄ• ti ayano, saá¹ƒsÄ• rato nibbÄ• naá¹ƒ gacchatÄ«ti attho
ayano ekÄ• yano. ekassÄ• ti seá¹-á¹-hassa. sabbasattÄ• naá¹ƒ seá¹-á¹-hova bhagavÄ• , tas
vuttaá¹ƒ hoti. kiÃ±cÄ• pi hi tena aÃ±Ã±epi ayanti, evaá¹ƒ santepi bhagavatova so ayano ten
yathÄ• ha ``so hi brÄ• hmaá¹‡a bhagavÄ• anuppannassa maggassa uppÄ• detÄ• â€™â€™
5; MN III 79). ayatÄ«ti vÄ• ayano, gacchati pavattatÄ«ti attho. ekasmiá¹ƒ ayano ekÄ• yano.
dhammavinaye pavattati, na aÃ±Ã±atthÄ• ti vuttaá¹ƒ hoti. yathÄ• ha ``imasmiá¹ƒ kho, subha
aá¹-á¹-haá¹…giko maggo upalabbhatÄ«â€™â€™ ti (DN II 214). desanÄ• bhedoyeva heso,
ekaá¹ƒ ayatÄ«ti ekÄ• yano. pubbabhÄ• ge nÄ• nÄ• mukhabhÄ• vanÄ• nayena pavattopi ap
gacchatÄ«ti vuttaá¹ƒ hoti. yathÄ• ha brahmÄ• sahampati ---

``ekÄ• yanaá¹ƒ \Ne 41/ \Be 45/ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukamp

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 384, 40

__maggo_ti kenaá¹-á¹-hena maggo? nibbÄ• naá¹ƒ gamanaá¹-á¹-hena, nibbÄ• natthikehi m
__upeto_ti Ä• sannaá¹ƒ gato. __samupeto_ti tato Ä• sannataraá¹ƒ gato. ubhayenapi satiyÄ•
__upagato_ti upagantvÄ• á¹-hito. __samupagato_ti sampayutto hutvÄ• á¹-hito. ``upÄ• gato
pÄ• á¸·i. ubhayenÄ• pi satisamÄ«paá¹ƒ Ä• gatoti attho. __upapanno_ti aviyogÄ• panno. __s
paripuá¹‡á¹‡o. __samannÄ• gato_ti avikalo vijjamÄ• no. ``upeto samupetoti dvÄ«hi padehi
upagato samupagatoti dvÄ«hi padehi paá¹-ivedho. upapanno samupapanno samannÄ• gato
kathitoâ€™â€™ ti evameke vaá¹‡á¹‡ayanti.

__loke vÄ• sÄ• visattikÄ• _ti yÄ• esÄ• anekappakÄ• rena vuttÄ• visattikÄ• , sÄ• khand
khandhehi pavattatÄ«ti \Ee I 54/ attho. __loke vÄ• taá¹ƒ visattika_nti khandhaloke eva pava
visattikasaá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ. __tarati_ kÄ• me parivajjento. __uttarati_ kilese pajah
tesaá¹ƒ patiá¹-á¹-hÄ• hetuá¹ƒ chindanto. __samatikkamati_ saá¹ƒsÄ• raá¹ƒ atikkamanto. __
paá¹-isandhiabhabbuppattikaá¹ƒ karonto. atha vÄ• __tarati uttarati_ kÄ• yÄ• nupassanena.
vedanÄ• nupassanena. __samatikkamati_ cittÄ• nupassanena. atha vÄ• __tarati_ sÄ«lena
__patarati_ vipassanÄ• ya. __samatikkamati_ maggena. __vÄ«tivattati_ phalenÄ• ti evamÄ

<4> catutthagÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- yo ekaá¹ƒ sÄ• likhettÄ• dikhettaá¹ƒ vÄ
vÄ• kahÄ• paá¹‡asaá¹…khÄ• taá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• goassÄ• dibhedaá¹ƒ gavÄ• ssaá¹ƒ
bhatakÄ• dikammakare vÄ• itthisaÃ±Ã±itÄ• thiyo vÄ• Ã±Ä• tibandhavÄ• dibandhÅ« vÄ• a
puthukÄ• me \Be 46/ anugijjhatÄ«ti. __sÄ• likkhetta_nti yattha sÄ• liyo viruhanti. __vÄ«hikkh

nayo. __vÄ«hÄ«_ti avasesavÄ«hayo. modayatÄ«ti __muggo. gharavatthu_nti gharapatiá¹-á
katÄ• katabhÅ«mibhÄ• go. koá¹-á¹-hakavatthÄ• dÄ«supi eseva nayo. __koá¹-á¹-hako_ti dvÄ
gharassa purato. __pacchÄ• _ti gharassa pacchato. ettha Ä• rÄ• menti cittaá¹ƒ tosentÄ«ti _
phalenapi chÄ• yÄ• yapi dakenapi ramantÄ«ti attho.

__pasukÄ• dayo_ti \Ne 42/ eá¸·akÄ• dayo. __antojÄ• tako_ti antogharadÄ• siyÄ• kucchim
dhanena kÄ«á¹‡itvÄ• parivattetvÄ• gahito. __sÄ• maá¹ƒ vÄ• _ti sayaá¹ƒ vÄ• . __dÄ• saby
dÄ• sabyaá¹ƒ, taá¹ƒ dÄ• sabyaá¹ƒ. __upetÄ«_ti upagacchati. __akÄ• mako vÄ• _ti attano a

te \Ee I 55/ cattÄ• ro punapi dassetuá¹ƒ __ ``Ä• mÄ• ya dÄ• sÄ• pi bhavanti hekeâ€™â€™
dÄ• sÄ• _ti antojÄ• tadÄ• sÄ• . ``yattha dÄ• so Ä• majÄ• to á¹-hito thullÄ• ni gacchatÄ«â€™
vuttÄ• . __dhanena kÄ«tÄ• _ti dhanadÄ• sÄ• . __sÄ• maÃ±ca eke_ti sayaá¹ƒ dÄ• sÄ• . __b
akÄ• madÄ• sÄ• . bhayena paá¹‡unnÄ• khipitÄ• .

__bhatakÄ• _ti bhatiyÄ• jÄ«vanakÄ• . kasikammÄ• dikammaá¹ƒ karontÄ«ti __kammakarÄ
sammantanÄ• dinÄ• upagantvÄ• nissayaá¹ƒ katvÄ• jÄ«vantÄ«ti upajÄ«vino.

__itthÄ«_ti thiyati etissaá¹ƒ gabbhoti itthÄ«. __pariggaho_ti sahÄ• yÄ« sassÄ• mikÄ• . mÄ•
__Ã±Ä• tibandhu_. sagotto __gottabandhu_. ekÄ• cariyakule vÄ• ekajÄ• timantaá¹ƒ vÄ• u
dhanusippÄ• disaddhiá¹ƒ uggahitako __sippabandhu_. ``mittabandhavÄ• tipi bandhÅ«â€™
pÄ• á¹-ho dissati.

__gijjhatÄ«_ti kilesakÄ• mena pattheti. __anugijjhatÄ«_ti anu anu gijjhati punappunaá¹ƒ pa
__paligijjhatÄ«_ti samantato pattheti. __palibajjhatÄ«_ti visesena pattheti. ``oá¸·Ä• rikattena
nimittaggÄ• havasena __gijjhati, anugijjhati, _ anubyaÃ±janaggÄ• havasena __paligijjhati, p
_ti evameke vaá¹‡á¹‡ayanti.

<5> paÃ±camagÄ• thÄ• yaá¹ƒ \Be 47/ ayaá¹ƒ saá¹…khepattho --- taá¹ƒ puggalaá¹ƒ abalak
sahanti maddanti. saddhÄ• balÄ• divirahena vÄ• abalaá¹ƒ taá¹ƒ puggalaá¹ƒ abalÄ• kilesÄ
balÄ«yantÄ«ti attho. atha vÄ• taá¹ƒ kÄ• magiddhaá¹ƒ kÄ• marattaá¹ƒ \Ee I 56/ kÄ• mapariy
pÄ• kaá¹-aparissayÄ• , kÄ• yaduccaritÄ• dayo ca apÄ• kaá¹-aparissayÄ• maddanti. tato ap
abhibhÅ«taá¹ƒ taá¹ƒ puggalaá¹ƒ jÄ• tiÄ• didukkhaá¹ƒ bhinnaá¹ƒ nÄ• vaá¹ƒ udakaá¹ƒ viya a

__abalÄ• _ti natthi etesaá¹ƒ balanti abalÄ• , balavirahitÄ• . __dubbalÄ• _ti mandapayogÄ•
kattabbakiccavirahitÄ• \Ne 43/. __appabalÄ• _ti appaá¹ƒ parittaá¹ƒ etesaá¹ƒ balanti appaba
asamatthÄ• . __appathÄ• makÄ• _ti appo paritto thÄ• mo etesaá¹ƒ vÄ• yÄ• mo ussÄ• hoti a
nihÄ«nÄ• _ payogahÄ«nena. __omakÄ• _ thÄ• mahÄ«nena. __lÄ• makÄ• _ paccayahÄ«ne

__parittÄ• _ pattihÄ«nena. __sahantÄ«_ti maddanti ghaá¹-á¹-anaá¹ƒ uppÄ• denti. __parisah
maddanti. __abhibhavanti_ aparÄ• paraá¹ƒ uppattivasena. __ajjhottharanti_ punappunaá¹ƒ
__pariyÄ• diyanti_ sussosetvÄ• á¹-hÄ• nena. __maddanti_ kusaluppattinivÄ• raá¹‡ena.

__saddhÄ• bala_nti saddahanti etÄ• ya, sayaá¹ƒ vÄ• saddahati, saddahanamattameva vÄ
saddahanalakkhaá¹‡Ä• , okappanalakkhaá¹‡Ä• vÄ• , sampasÄ• danarasÄ• udakappasÄ•
vÄ• oghuttaraá¹‡o viya. akÄ• lusiyapaccupaá¹-á¹-hÄ• nÄ• , adhimuttipaccupaá¹-á¹-hÄ• nÄ•
saddheyyavatthupadaá¹-á¹-hÄ• nÄ• , sotÄ• pattiyaá¹…gapadaá¹-á¹-hÄ• nÄ• vÄ• . sÄ• hatt
daá¹-á¹-habbÄ• . asaddhiye na kampatÄ«ti __saddhÄ• balaá¹ƒ. vÄ«riyabala_nti vÄ«rassa b
vÄ«rÄ• naá¹ƒ vÄ• kammaá¹ƒ vÄ«riyaá¹ƒ, vidhinÄ• vÄ• nayena upÄ• yena Ä«rayitabbaá¹ƒ
taá¹ƒ panetaá¹ƒ upatthambhanalakkhaá¹‡aÃ±ca paggahaá¹‡alakkhaá¹‡aÃ±ca vÄ«riyaá¹ƒ,
upatthambhanarasaá¹ƒ, asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, ``saá¹ƒviggo yoni
vacanato (AN a IV 113) saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ, vÄ«riyÄ• rambhavatthupadaá¹-á¹-h
Ä• raddhaá¹ƒ sabbasampattÄ«naá¹ƒ mÅ«lanti daá¹-á¹-habbaá¹ƒ. kosajje na kampatÄ«ti __v
\Ee I 57/ lakkhaá¹‡Ä• dÄ«ni vuttÄ• neva.

muá¹-á¹-hassacce \Be 48/ na kampatÄ«ti __satibalaá¹ƒ_. sahajÄ• tÄ• ni sammÄ• Ä• dhÄ«
so pÄ• mokkhalakkhaá¹‡o avikkhepalakkhaá¹‡o vÄ• , sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä
nhÄ• niyacuá¹‡á¹‡Ä• naá¹ƒ udakaá¹ƒ viya, upasamapaccupaá¹-á¹-hÄ• no, Ã±Ä• á¹‡apaccu
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passatÄ«â€™â€™ ti hi vuttaá¹ƒ. visesato sukhapadaá¹-á¹-hÄ
padÄ«paccÄ«naá¹ƒ á¹-hiti viya cetaso á¹-hitÄ«ti daá¹-á¹-habbo. uddhacce na kampatÄ«ti __
pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• . kiá¹ƒ pajÄ• nÄ• ti? ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• (Vin I
sÄ• yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• , akkhalitapaá¹-ivedhalakkhaá¹‡Ä• vÄ• kus
viya, visayobhÄ• sanarasÄ• padÄ«po viya, asammohapaccupaá¹-á¹-hÄ• nÄ• araÃ±Ã±aga
kampatÄ«ti __paÃ±Ã±Ä• balaá¹ƒ. hiribalaá¹ƒ ottappabala_nti ahirike na kampatÄ«ti hiribala
kampatÄ«ti ottappabalaá¹ƒ. ayaá¹ƒ ubhayavasena atthavaá¹‡á¹‡anÄ• hoti. kÄ• yaduccarit
hirÄ«, lajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. tehi eva ottappatÄ«ti ottappaá¹ƒ, pÄ• pato ubbegasset

tesaá¹ƒ \Ne 44/ nÄ• nÄ• karaá¹‡adÄ«panatthaá¹ƒ --- ``samuá¹-á¹-hÄ• naá¹ƒ adhipati, lajjÄ•
cÄ• â€™â€™ ti imaá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• ayaá¹ƒ vitthÄ• rakathÄ• vuttÄ• --- ajjhatta
nÄ• ma, bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ nÄ• ma. attÄ• dhipati hirÄ« nÄ• ma, lo
lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ« nÄ• ma, bhayasabhÄ• vasaá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ n
sappatissavalakkhaá¹‡Ä• hirÄ« nÄ• ma, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottap

tattha ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi samuá¹-á¹-hÄ• peti --- jÄ• t
vayaá¹ƒ paccavekkhitvÄ• , sÅ«rabhÄ• vaá¹ƒ paccavekkhitvÄ• , bÄ• husaccaá¹ƒ paccavekk
``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ na jÄ• tisampannÄ• naá¹ƒ kammaá¹ƒ, hÄ«najaccÄ• naá¹
kammaá¹ƒ, mÄ• disassa jÄ• tisampannassa \Ee I 58/ idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ

jÄ• tiá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-á¹-hÄ•
``pÄ• pakaraá¹‡aá¹ƒ nÄ• metaá¹ƒ daharehi kattabbaá¹ƒ kammaá¹ƒ, mÄ• disassa vaye á¹-hi
kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ vayaá¹ƒ paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ•
samuá¹-á¹-hÄ• peti. tathÄ• ``pÄ• pakammaá¹ƒ nÄ• metaá¹ƒ dubbalajÄ• tikÄ• naá¹ƒ kamma
sÅ«rabhÄ• vasampannassa \Be 49/ idaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹
paccavekkhitvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• paá¹ƒ akaronto hiriá¹ƒ samuá¹-á¹-hÄ• peti. tath
nÄ• metaá¹ƒ andhabÄ• lÄ• naá¹ƒ kammaá¹ƒ, na paá¹‡á¸• itÄ• naá¹ƒ. mÄ• disassa paá¹‡á¸
kammaá¹ƒ kÄ• tuá¹ƒ na yuttaâ€™â€™ nti evaá¹ƒ bÄ• husaccaá¹ƒ paccavekkhitvÄ• pÄ• á¹
hiriá¹ƒ samuá¹-á¹-hÄ• peti. evaá¹ƒ ajjhattasamuá¹-á¹-hÄ• naá¹ƒ hiriá¹ƒ catÅ«hi kÄ• raá¹‡ehi
samuá¹-á¹-hÄ• petvÄ• ca pana attano citte hiriá¹ƒ pavesetvÄ• pÄ• pakammaá¹ƒ na karoti.
ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ« nÄ• ma hoti. kathaá¹ƒ bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ot
tvaá¹ƒ pÄ• pakammaá¹ƒ karissasi, catÅ«su parisÄ• su garahappatto bhavissasi ---

``garahissanti taá¹ƒ viÃ±Ã±Å«, asuciá¹ƒ nÄ• gariko yathÄ• .

vajjito sÄ«lavantehi, kathaá¹ƒ bhikkhu karissasÄ«â€™â€™ ti || (Dhs-a 1 kÄ• mÄ• vacaraku
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evaá¹ƒ paccavekkhanto hi bahiddhÄ• samuá¹-á¹-hitena ottappena pÄ• pakammaá¹ƒ na kar
bahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ ottappaá¹ƒ nÄ• ma hoti.

kathaá¹ƒ attÄ• dhipati hirÄ« nÄ• ma? idhekacco kulaputto attÄ• naá¹ƒ adhipatiá¹ƒ jeá¹-á¹-h
``mÄ• disassa \Ne 45/ saddhÄ• pabbajitassa bahussutassa dhutaá¹…gadharassa na yuttaá
kÄ• tuâ€™â€™ nti pÄ• paá¹ƒ na karoti. evaá¹ƒ attÄ• dhipati hirÄ« nÄ• ma hoti. tenÄ• ha bh
adhipatiá¹ƒ karitvÄ• akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavaj
suddhaá¹ƒ attÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (Dhs-a 1 kÄ• mÄ• vacarakusala dhammudd

kathaá¹ƒ lokÄ• dhipati ottappaá¹ƒ nÄ• ma? idhekacco kulaputto lokaá¹ƒ adhipatiá¹ƒ jeá¹-á¹
pÄ• pakammaá¹ƒ na karoti. yathÄ• ha ---

``mahÄ• kho panÄ• yaá¹ƒ lokasannivÄ• so, mahantasmiá¹ƒ kho pana lokasannivÄ• se san
iddhimanto dibbacakkhukÄ• paracittaviduno, te dÅ«ratopi passanti, Ä• sannÄ• pi na dissan
jÄ• nanti. tepi maá¹ƒ evaá¹ƒ jÄ• neyyuá¹ƒ `passatha bho imaá¹ƒ kulaputtaá¹ƒ saddhÄ• ya a
pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusalehi dhammehÄ«â€™ ti. devatÄ•
dibbacakkhukÄ• paracittaviduniyo, tÄ• dÅ«ratopi passanti, Ä• sannÄ• pi \Be 50/ na dissan
jÄ• nanti. tÄ• pi maá¹ƒ evaá¹ƒ jÄ• neyyuá¹ƒ `passatha bho imaá¹ƒ kulaputtaá¹ƒ saddhÄ• ya
pabbajito samÄ• no vokiá¹‡á¹‡o viharati pÄ• pakehi akusalehi dhammehÄ«â€™ ti. so iti pa
`Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ bhavissati asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asam

kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaâ€™ nti. so lokaá¹ƒyeva adhipatiá¹ƒ kar
pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• vajjaá¹ƒ pajahati, anavajjaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ•
pariharatÄ«â€™â€™ ti (Dhs-a 1 kÄ• mÄ• vacarakusala dhammuddesakathÄ• ; AN a III 40)

evaá¹ƒ lokÄ• dhipati ottappaá¹ƒ nÄ• ma hoti. ``lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhaya
ottappaâ€™â€™ nti ettha pana lajjÄ• ti lajjanÄ• kÄ• ro, tena sabhÄ• vena saá¹‡á¹-hitÄ• hir
apÄ• yabhayaá¹ƒ, tena sabhÄ• vena saá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. tadubhayampi pÄ• papariv
ekacco hi yathÄ• nÄ• ma eko kulaputto uccÄ• rapassÄ• vÄ• dÄ«ni karonto lajjitabbayuttaka
lajjanÄ• kÄ• rappatto bhaveyya hÄ«á¸·ito, evameva ajjhattaá¹ƒ lajjÄ«dhammaá¹ƒ okkamitvÄ
karoti. ekacco apÄ• yabhayabhÄ«to hutvÄ• pÄ• pakammaá¹ƒ na karoti.

tatridaá¹ƒ \Ne 46/ opammaá¹ƒ --- yathÄ• hi dvÄ«su ayoguá¸·esu eko sÄ«talo bhaveyya gÅ
Ä• ditto. tattha paá¹‡á¸• ito sÄ«talaá¹ƒ gÅ«thamakkhitattÄ• jigucchanto na gaá¹‡hÄ• ti, itara
tattha sÄ«talassa \Ee I 60/ gÅ«thamakkhanajigucchÄ• ya agaá¹‡hanaá¹ƒ viya ajjhattaá¹ƒ laj
okkamitvÄ• pÄ• passa akaraá¹‡aá¹ƒ, uá¹‡hassa á¸• Ä• habhayena agaá¹‡hanaá¹ƒ viya ap
akaraá¹‡aá¹ƒ veditabbaá¹ƒ.

``sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ ottappaâ€™
pÄ• paparivajjane eva pÄ• kaá¹-aá¹ƒ hoti. ekacco hi jÄ• timahattapaccavekkhaá¹‡Ä• satthu
dÄ• yajjamahattapaccavekkhaá¹‡Ä• sabrahmacÄ• rimahattapaccavekkhaá¹‡Ä• ti catÅ«hi k
sappatissavalakkhaá¹‡aá¹ƒ hiriá¹ƒ samuá¹-á¹-hÄ• petvÄ• pÄ• paá¹ƒ na karoti. ekacco attÄ•
parÄ• nuvÄ• dabhayaá¹ƒ daá¹‡á¸• abhayaá¹ƒ duggatibhayanti catÅ«hÄ• kÄ• rehi
vajjabhÄ«rukabhÄ• vadassÄ• vilakkhaá¹‡aá¹ƒ ottappaá¹ƒ \Be 51/ samuá¹-á¹-hÄ• petvÄ• pÄ
jÄ• timahattapaccavekkhaá¹‡Ä• dÄ«ni ceva attÄ• nuvÄ• dabhayÄ• dÄ«ni ca vitthÄ• retvÄ•
sattavidhaá¹ƒ balaá¹ƒ yassa puggalassa natthi, te kilesÄ• taá¹ƒ puggalaá¹ƒ sahanti ... pe ...
maddantÄ«ti.

__dve parissayÄ• _ti pÄ• kaá¹-Ä• pÄ• kaá¹-avasena dve eva upaddavÄ• , na ekaá¹ƒ, na tÄ
dassetuá¹ƒ __ ``katame pÄ• kaá¹-aparissayÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kokÄ• _ti
__corÄ• _ti coriyakammehi yuttÄ• . __mÄ• á¹‡avÄ• _ti sÄ• hasikakammehi yuttÄ• . __katak
sandhicchedÄ• dikatacorikakammÄ• . __akatakammÄ• _ti taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ nikkh
bhaveyyunti attho. __cakkhurogo_ti cakkhusmiá¹ƒ uppannarogo, rujatÄ«ti rogo. cakkhurogo
veditabbÄ• . nibbattitapasÄ• dÄ• naÃ±hi rogo nÄ• ma natthi. __kaá¹‡á¹‡arogo_ti bahikaá¹‡
mukhe uppannarogo. __dantarogo_ti dantasÅ«laá¹ƒ. __kÄ• so_ti khayarogo. __sÄ• so_ti sv
__pinÄ• so_ti bahinÄ• sikÄ• ya rogo. __á¸• Ä• ho_ti abbhantare uppajjanako uá¹‡ho. __mu
sativissajjanakÄ• . __pakkhandikÄ• _ti lohitapakkhandikÄ• atisÄ• ro. __sÅ«lÄ• _ti Ä• masÅ
__visÅ«cikÄ• _ti mahanto virecanako. __kilÄ• so_ti sabalo. __soso_ti sukkhanako sosabyÄ
amanussaggÄ• ho veriyakkhÄ• bÄ• dho. __daddÅ«_ti daddupÄ«á¸·akÄ• . __kaá¹‡á¸• Å«_ti

__kacchÅ«_ti mahÄ• kacchu. __rakhasÄ• _ti nakhehi vilikhitaá¹-á¹-hÄ• ne rogo. ``nakhasÄ•
__vitacchikÄ• _ti hatthatalapÄ• datalesu hÄ«raá¹ƒ hÄ«raá¹ƒ katvÄ• phÄ• lento uppajjanaka
soá¹‡itapittaá¹ƒ, rattapittanti \Ne 47/ vuttaá¹ƒ hoti. __madhumeho_ti sarÄ«rabbhantare ukka
vuttaÃ±hetaá¹ƒ ``api ca madhumeho Ä• bÄ• dho ukkaá¹-á¹-hoâ€™â€™ ti (Vin IV 15).

__aá¹ƒsÄ• _ti arisarogo. __pÄ«á¸·akÄ• _ti lohitapÄ«á¸·akÄ• . bhagaá¹ƒ dÄ• layatÄ«ti __bh
vaccamaggaá¹ƒ phÄ• letÄ«ti attho. __pittasamuá¹-á¹-hÄ• nÄ• _ti pittena samuá¹-á¹-hÄ• naá
pittasamuá¹-á¹-hÄ• nÄ• . te kira dvattiá¹ƒsa honti. __semhasamuá¹-á¹-hÄ• nÄ• _dÄ«supi es
__sannipÄ• tikÄ• _ti vÄ• tapittasemhÄ• naá¹ƒ sannipÄ• tena \Be 52/ ekÄ«bhÄ• vena uppan
__Ä• bÄ• dhÄ• . utupariá¹‡Ä• majÄ• _ti utupariá¹‡Ä• mena. __accuá¹‡hÄ• _ti sÄ«tena upp
__visamaparihÄ• rajÄ• _ti atiá¹-á¹-hÄ• nanisajjÄ• dinÄ• visamaparihÄ• rena jÄ• tÄ• . __opa
vadhabandhanÄ• dinÄ• upakkamena jÄ• tÄ• . __kammavipÄ• kajÄ• _ti balavakammavipÄ•
... pe ... samphasso_ti ime pÄ• kaá¹-Ä• eva. __iti vÄ• _ti evaá¹ƒ vÄ• . __ime vuccantÄ«_ti n

__katame paá¹-icchannaparissayÄ• _ti apÄ• kaá¹-Ä• acchÄ• ditaupaddavÄ• \Ee I 62/ kata
__kÄ• yaduccarita_nti pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• namicchÄ• cÄ• racetanÄ• veditabbÄ
musÄ• vÄ• dapisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappalÄ• pacetanÄ• veditabbÄ• . __
abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-hiyo veditabbÄ• . kÄ• ye pavattaá¹ƒ, kÄ• yato vÄ• pa
caritaá¹ƒ, kilesapÅ«tikattÄ• vÄ• duá¹-á¹-hu caritanti kÄ• yaduccaritaá¹ƒ. vacÄ«manoducca

kÄ• mÄ«yantÄ«ti kÄ• mÄ• , paÃ±ca kÄ• maguá¹‡Ä• . kÄ• mesu chando kÄ• macchando. k
chando, kÄ• macchando na kattukamyatÄ• chando, na dhammacchando vÄ• . kÄ• mataá¹‡
kusaladhamme nÄ«varatÄ«ti nÄ«varaá¹‡aá¹ƒ, kÄ• macchando eva nÄ«varaá¹‡aá¹ƒ __kÄ•
evaá¹ƒ sesesupi. byÄ• pajjati tena cittaá¹ƒ pÅ«tibhÄ• vaá¹ƒ upagacchati, byÄ• pÄ• dayati v
vinayÄ• cÄ• rarÅ«pasampattihitasukhÄ• dÄ«nÄ«ti vÄ• __byÄ• pÄ• do_. thinanatÄ• thinaá
anussÄ• hasaá¹ƒhananatÄ• asattivighÄ• tatÄ• cÄ• ti attho. thinaÃ±ca middhaÃ±ca __thina
anussÄ• hanalakkhaá¹‡aá¹ƒ, vÄ«riyavinodanarasaá¹ƒ, saá¹ƒsÄ«danapaccupaá¹-á¹-hÄ• naá
akammaÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, onahanarasaá¹ƒ, lÄ«nabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ,
pacalÄ• yikÄ• niddÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• . ubhayampi aratitandÄ«vijambhitÄ• dÄ«
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• nanti.

uddhatassa bhÄ• vo __uddhaccaá¹ƒ_. taá¹ƒ avÅ«pasamalakkhaá¹‡aá¹ƒ vÄ• tÄ• bhighÄ• ta
anavaá¹-á¹-hÄ• narasaá¹ƒ vÄ• tÄ• bhighÄ• tacaladhajapaá¹-Ä• kaá¹ƒ viya, bhantattapaccup
pÄ• sÄ• á¹‡Ä• bhighÄ• tasamuddhatabhasmaá¹ƒ viya \Ne 48/, cetaso avÅ«pasamo ayonis
cittavikkhepoti daá¹-á¹-habbaá¹ƒ. kucchitaá¹ƒ kataá¹ƒ kukataá¹ƒ, tassa \Be 53/ bhÄ• vo __k
pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ, katÄ• katÄ• nusocanarasaá¹ƒ, vippaá¹-isÄ• rapaccupaá¹-
katÄ• katapadaá¹-á¹-hÄ• naá¹ƒ dÄ• sabyaá¹ƒ viya daá¹-á¹-habbaá¹ƒ \Ee I 63/. uddhaccaÃ±
__uddhaccakukkuccaá¹ƒ_. vigatÄ• cikicchÄ• ti __vicikicchÄ• , _ sabhÄ• vaá¹ƒ vÄ• vicinan

kilamatÄ«ti __vicikicchÄ• , _ sÄ• saá¹ƒsayalakkhaá¹‡Ä• , saá¹ƒsappanarasÄ• , anicchayap
anekaá¹ƒsaggÄ• hapaccupaá¹-á¹-hÄ• nÄ• vÄ• , ayonisomanasikÄ• rapadaá¹-á¹-hÄ• nÄ• .
daá¹-á¹-habbÄ• .

rajjanalakkhaá¹‡o __rÄ• go_. dussanalakkhaá¹‡o __doso_. muyhanalakkhaá¹‡o __moho_.
_ caá¹‡á¸• ikkalakkhaá¹‡o vÄ• , Ä• ghÄ• takaraá¹‡araso, dÅ«sanapaccupaá¹-á¹-hÄ• no. up
__upanÄ• ho, _ veraappaá¹-inissajjanaraso, kodhÄ• nubandhabhÄ• vapaccupaá¹-á¹-hÄ• no
``pubbakÄ• laá¹ƒ kodho, aparakÄ• laá¹ƒ upanÄ• hoâ€™â€™ tiÄ• di (Vibh 891).

paraguá¹‡amakkhanalakkhaá¹‡o __makkho_. tesaá¹ƒ vinÄ• sanaraso, tadacchÄ• danapac
yugaggÄ• halakkhaá¹‡o __paá¸·Ä• so, _ paraguá¹‡ehi attano guá¹‡Ä• naá¹ƒ samÄ«karaá¹‡
guá¹‡appamÄ• á¹‡ena upaá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• no.

parasampattikhÄ«yanalakkhaá¹‡Ä• __issÄ• , _ tassa akkhamanalakkhaá¹‡Ä• vÄ• , tattha
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• . attano sampattinigÅ«hanalakkhaá¹‡aá¹ƒ __maccha
parehi sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ akkhamanarasaá¹ƒ, saá¹…kocanapaccupaá¹-á¹-hÄ• naá

katapÄ• papaá¹-icchÄ• danalakkhaá¹‡Ä• __mÄ• yÄ• , _ tassa nigÅ«hanarasÄ• , tadÄ• var
attano avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡aá¹ƒ __sÄ• á¹-heyyaá¹ƒ, _ tesaá¹ƒ samud
sarÄ«rÄ• kÄ• rehipi tesaá¹ƒ vibhÅ«takaraá¹‡apaccupaá¹-á¹-hÄ• naá¹ƒ.

cittassa uddhumÄ• tabhÄ• valakkhaá¹‡o __thambho, _ appatissavavuttiraso, amaddavapa
karaá¹‡uttariyalakkhaá¹‡o __sÄ• rambho, _ vipaccanÄ«katÄ• raso, agÄ• ravapaccupaá¹-á¹

uá¹‡á¹‡atilakkhaá¹‡o __mÄ• no, _ ahaá¹ƒkÄ• raraso, uddhumÄ• tabhÄ• vapaccupaá¹-á¹-h
__atimÄ• no, _ ativiya ahaá¹ƒkÄ• raraso, accuddhumÄ• tabhÄ• vapaccupaá¹-á¹-hÄ• no.

mattabhÄ• valakkhaá¹‡o \Ne 49/ \Be 54/ __mado, _ madaggahaá¹‡araso, ummÄ• dapaccu
paÃ±casu kÄ• maguá¹‡esu cittassa vossaggalakkhaá¹‡o __pamÄ• do, _ vossaggÄ• nuppa
sativippavÄ• sapaccupaá¹-á¹-hÄ• noti evaá¹ƒ imesaá¹ƒ dhammÄ• naá¹ƒ lakkhaá¹‡Ä• dÄ«ni
saá¹…khepo, vitthÄ• ro pana ``tattha katamo kodhoâ€™â€™ tiÄ• dinÄ• vibhaá¹…ge (Vibh
veditabbo.

visesato cettha Ä• misagiddho attanÄ• alabhanto aÃ±Ã±assa lÄ• bhino kujjhati, tassa saki
kodhoyeva. taduttari upanÄ• ho. so evaá¹ƒ kuddho upanayhanto ca santepi aÃ±Ã±assa lÄ•
``ahampi tÄ• disoâ€™â€™ ti ca yugaggÄ• haá¹ƒ gaá¹‡hÄ• ti. ayamassa makkho ca palÄ• s
palÄ• sÄ« tassa lÄ• bhasakkÄ• rÄ• dÄ«su ``kiá¹ƒ imassa iminÄ• â€™â€™ ti issati padussa
panassa kÄ• ci sampatti hoti, tassÄ• tena sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ na sahati, idamassa

kho pana attano santepi dose paá¹-icchÄ• deti, ayamassa mÄ• yÄ• . asantepi guá¹‡e pakÄ•
sÄ• á¹-heyyaá¹ƒ. so evaá¹ƒ paá¹-ipanno sace pana yathÄ• dhippÄ• yaá¹ƒ lÄ• bhaá¹ƒ labhat
amuducitto ``na idaá¹ƒ evaá¹ƒ kÄ• tabbaâ€™â€™ nti ovadituá¹ƒ asakkuá¹‡eyyo, ayamassa
koci kiÃ±ci vadati ``na idaá¹ƒ evaá¹ƒ kÄ• tabbaâ€™â€™ nti, tena sÄ• raddhacitto hoti, bhÄ•
tvaâ€™â€™ nti pasayhabhÄ• á¹‡Ä«, ayamassa sÄ• rambho. tato thambhena ``ahameva se
maÃ±Ã±anto mÄ• nÄ« hoti. sÄ• rambhena ``ke imeâ€™â€™ ti pare atimaÃ±Ã±anto atimÄ•
ca. so tehi mÄ• nÄ• timÄ• nehi jÄ• timadÄ• dianekarÅ«paá¹ƒ madaá¹ƒ janeti, matto samÄ•
vatthÅ«su pamajjati, ayamassa mado ca pamÄ• do cÄ• ti veditabbaá¹ƒ.

__sabbe kilesÄ• _ti sabbepi akusalÄ• dhammÄ• . upatÄ• panaá¹-á¹-hena vibÄ• dhanaá¹-á
kilesapÅ«tikattÄ• __duccaritÄ• _. kilesadarathakaraá¹‡aá¹-á¹-hena __darathÄ• _. antoá¸• Ä
\Ee I 65/ __pariá¸·Ä• hÄ• _. sadÄ• tÄ• panaá¹-á¹-hena __santÄ• pÄ• _. akosallasambhÅ«ta
abhisaá¹…kharaá¹‡aá¹-á¹-hena ca sabbe __akusalÄ• bhisaá¹…khÄ• rÄ• _.

__kenaá¹-á¹-henÄ• _ti \Be 55/ kena atthena. abhibhavanÄ• ditividhaá¹ƒ atthaá¹ƒ dassetuá¹
parissayÄ• â€™â€™ _tiÄ• dimÄ• ha. __parisahantÄ«_ti dukkhaá¹ƒ uppÄ• denti abhibhavan
saá¹ƒvattantÄ«_ti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pariccajanÄ• ya saá¹ƒvattanti. __tatrÄ• sa
akusalÄ• dhammÄ• Ä• sayanti nivasanti uppajjantÄ«ti attho. __te parissayÄ• _ti kÄ• yadu
__kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ antarÄ• yÄ• yÄ• _ti upari vattabbÄ• naá¹ƒ sammÄ• paá¹-
dhammÄ• naá¹ƒ antaradhÄ• nÄ• ya adassanatthÄ• ya saá¹ƒvattanti. __sammÄ• paá¹-ipadÄ
pasaá¹-á¹-hÄ• ya vÄ• paá¹-ipadÄ• ya, na \Ne 50/ micchÄ• paá¹-ipadÄ• ya. __anulomapaá¹
aviruddhapaá¹-ipadÄ• ya, na paá¹-ilomapaá¹-ipadÄ• ya. __apaccanÄ«kapaá¹-ipadÄ• yÄ• _t
apaccatthikapaá¹-ipadÄ• ya. __anvatthapaá¹-ipadÄ• yÄ• _ti atthaanugatÄ• ya paá¹-ipadÄ• y
vaá¸• á¸• hitÄ• ya paá¹-ipadÄ• ya. yathÄ• attho, tathÄ• paá¹-ipajjitabbÄ• ya paá¹-ipadÄ• yÄ
``attatthapaá¹-ipadÄ• yÄ• â€™â€™ tipi pÄ• á¸·i, taá¹ƒ na sundaraá¹ƒ. __dhammÄ• nudham
nÄ• ma navalokuttaradhammo. anudhammo nÄ• ma vipassanÄ• di. tassa dhammassa anu
dhammÄ• nudhammapaá¹-ipadÄ• , tassÄ• dhammÄ• nudhammapaá¹-ipadÄ• ya.

__sÄ«lesu paripÅ«rikÄ• ritÄ• yÄ• _ti pÄ• timokkhasÄ«lesu pÄ• ripÅ«riá¹ƒ katvÄ• á¹-hitatÄ
guttadvÄ• ratÄ• yÄ• _ti ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ tiÄ• dinÄ• (DN I 213; AN a
mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 18) nayena vuttesu manacchaá¹-á¹-hesu indriyesu s
__bhojane mattaÃ±Ã±utÄ• yÄ• _ti paá¹-iggahaá¹‡Ä• dÄ«su pamÄ• á¹‡ayuttatÄ• ya. alaá¹ƒ
mitabhojanatÄ• ya.

__jÄ• gariyÄ• nuyogassÄ• _ti ``divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dha
MN II 24) evamÄ• dinÄ• nayena paÃ±ca jÄ• garaá¹‡adhamme anuyogassa. __satisampaja
sabbakammaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyuttÄ• naá¹ƒ sabbayogÄ«naá¹ƒ sabbadÄ• upakÄ•

__satipaá¹-á¹-hÄ• nÄ• na_nti Ä• rammaá¹‡esu okkantitvÄ• pakkanditvÄ• upaá¹-á¹-hÄ• na
paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. kÄ• yavedanÄ• cittadhammesu panassÄ•
asubhadukkhÄ• niccÄ• nattÄ• kÄ• ragahaá¹‡avasena \Be 56/ subhasukhaniccattasaÃ±Ã±Ä
pavattito catudhÄ• pabhedo hoti, tesaá¹ƒ catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ.

__catunnaá¹ƒ sammappadhÄ• nÄ• na_nti padahanti etenÄ• ti padhÄ• naá¹ƒ, sobhanaá¹ƒ p
sammÄ• vÄ• padahanti etenÄ• ti sammappadhÄ• naá¹ƒ, sobhanaá¹ƒ vÄ• taá¹ƒ kilesavirÅ
hitasukhanipphÄ• dakaá¹-á¹-hena seá¹-á¹-habhÄ• vÄ• vahanato, padhÄ• nabhÄ• vakaraá¹‡
vÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. uppannuppannÄ• naá¹ƒ anuppannuppannÄ• naÃ±ca catur
pahÄ• nÄ• nuppattiuppÄ• daá¹-á¹-hitikiccasÄ• dhanavasena pavattito panassa catudhÄ• pa
catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ.

__catunnaá¹ƒ iddhipÄ• dÄ• na_nti ettha chandavÄ«riyacittavÄ«maá¹ƒsÄ• su ekeko ijjhatÄ«
51/ nipphajjatÄ«ti attho. ijjhanti vÄ• etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hont
atthena iddhiyeva pÄ• doti iddhipÄ• do, iddhikoá¹-á¹-hÄ• soti attho. dutiyena atthena iddhiyÄ
iddhipÄ• do, pÄ• doti patiá¹-á¹-hÄ• adhigamupÄ• yoti attho. tena hi yasmÄ• uparÅ«parivise
iddhiá¹ƒ pajjanti pÄ• puá¹‡anti, tasmÄ• pÄ• doti vuccati. tesaá¹ƒ catunnaá¹ƒ iddhipÄ• dÄ• n

__sattannaá¹ƒ bojjhaá¹…gÄ• na_nti bodhiyÄ• , bodhissa vÄ• aá¹…gÄ• ti bojjhaá¹…gÄ• . i
esÄ• dhammasÄ• maggÄ« yÄ• ya lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• ``bodhÄ«â€™â€™ ti \Ee I 67/ vuc
kilesasantÄ• naniddÄ• ya uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• na
sacchikaroti, tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gÄ• tipi bojjhaá¹
jhÄ• naá¹…gamaggaá¹…gÄ• dÄ«ni viya. yo panesa yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dha
ariyasÄ• vako ``bodhÄ«â€™â€™ ti vuccati, tassa bodhissa aá¹…gÄ• tipi bojjhaá¹…gÄ• ser
tenÄ• hu \Be 57/ aá¹-á¹-hakathÄ• cariyÄ• ``bujjhanakassa puggalassa aá¹…gÄ• ti bojjhaá¹
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ.

__ariyassa aá¹-á¹-haá¹…gikassa maggassÄ• _ti ariyoti taá¹ƒtaá¹ƒmaggavajjhakilesehi Ä• r
ariyabhÄ• vakarattÄ• ariyaphalapaá¹-ilÄ• bhakarattÄ• ca ariyo. aá¹-á¹-haá¹…gÄ• ni assÄ•
svÄ• yaá¹ƒ caturaá¹…gikÄ• viya senÄ• , paÃ±caá¹…gikaá¹ƒ viya ca tÅ«riyaá¹ƒ aá¹…gama
natthi. nibbÄ• naá¹ƒ maggati, kilese vÄ• mÄ• rento gacchatÄ«ti maggo, tassa ariyassa aá¹-
maggassa bhÄ• vanÄ• nuyogassa. __imesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na_nti vuttappakÄ
lokiyalokuttarakusaladhammÄ• naá¹ƒ. __antarÄ• yÄ• yÄ• _ti lokuttarakusaladhammÄ• naá¹
lokiyakusaladhammÄ• naá¹ƒ pariccÄ• gÄ• ya.

tesu lokuttarakusaladhammÄ• naá¹ƒ uppajjituá¹ƒ appadÄ• naá¹-á¹-hena __parissayÄ• _ nÄ
nirujjhamÄ• nÄ• upaddavaá¹ƒ nÄ• vahanti. __tatthete_ti tasmiá¹ƒ attabhÄ• ve ete. __pÄ• p
__attabhÄ• vasannissayÄ• _ti attabhÄ• vaá¹ƒ upanissÄ• ya Ä• rammaá¹‡aá¹ƒ katvÄ• uppa
attabhÄ• vasannissayÄ• . __dake_ti udake.

__vuttaá¹ƒ_ \Ne 52/ __heta_nti kathitaÃ±hi etaá¹ƒ. __sÄ• ntevÄ• siko_ti antevÄ• sikasaá¹…
vasatÄ«ti sÄ• ntevÄ• siko. __sÄ• cariyako_ti samudÄ• caraá¹‡asaá¹…khÄ• tena kilesena s

__cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ passitvÄ• . upari __s
sutvÄ• _tiÄ• dÄ«supi eseva nayo. __uppajjantÄ«_ti samudÄ• caranti. __sarasaá¹…kappÄ•
saá¹ƒsaraá¹‡avasena uppannÄ• parikappÄ• . __saá¹ƒyojaniyÄ• _ti Ä• rammaá¹‡abhÄ• vaá
saá¹ƒyojanasambandhanena saá¹ƒyojanÄ• naá¹ƒ hitÄ• . __tyassÄ• _ti te pÄ• pakÄ• assa p
abbhantare citte nivasanti. __anvÄ• savantÄ«_ti kilesasantÄ• naá¹ƒ anugantvÄ• bhusaá¹ƒ
__te na_nti taá¹ƒ puggalaá¹ƒ ete akusalÄ• dhammÄ• . __samudÄ• carantÄ«_ti sammÄ• Ä

kilissanaá¹-á¹-hena __malÄ• _. sattuatthena __amittÄ• _. veriatthena __sapattÄ• _. hanana
paccÄ• mittaá¹-á¹-hena __paccatthikÄ• _. atha vÄ• __malÄ• _ sÅ«riyassopakkilesavalÄ• h
sÅ«riyassa dhÅ«maá¹ƒ viya. sapattÄ• \Be 58/ sÅ«riyassa himaá¹ƒ viya. __vadhakÄ• _ sÅ«
__paccatthikÄ• _ sÅ«riyassa rÄ• hu viya. __ ``malÄ• _ suvaá¹‡á¹‡assa malaá¹ƒ viya cittapp
__amittÄ• _ kÄ• á¸·alohamalaá¹ƒ viya citte siniddhabhÄ• vanÄ• sakÄ• , __sapattÄ• _ yugan
viya citte patiá¹-á¹-hitadhammadhaá¹ƒsakÄ• . __vadhakÄ• _ manussaghÄ• takÄ• viya dhan
raÃ±Ã±Ä• upagatassa vinÄ• so viya mokkhamaggassa paá¹-isedhakÄ• â€™â€™ ti evamel

__anatthajanano_ti na atthaá¹ƒ anatthaá¹ƒ, taá¹ƒ anatthaá¹ƒ uppÄ• detÄ«ti anatthajanano.
__cittappakopano_ti cittassa pakopano calano, kusalaá¹ƒ nivÄ• retvÄ• cittaá¹ƒ rundhatÄ«ti
__bhayamantarato jÄ• ta_nti abbhantare attano citteyeva jÄ• taá¹ƒ, anatthajananÄ• dibhaya
nÄ• vabujjhatÄ«_ti taá¹ƒ bhayaá¹ƒ bÄ• lamahÄ• jano avagantvÄ• otaritvÄ• na jÄ• nÄ• ti. _
lokiyalokuttaraatthaá¹ƒ na jÄ• nÄ• ti. __dhamma_nti tassa hetuá¹ƒ. __andhatama_nti bahala
yasmÄ• , yaá¹ƒ naraá¹ƒ vÄ• . __sahate_ti abhibhavati.

__ajjhatta_nti sakasantÄ• ne. __uppajjamÄ• nÄ• uppajjantÄ«_ti pubbantato uddhaá¹ƒ upp
uppajjanti dukkhÄ• ya \Ee I 69/. tadubhayena aphÄ• suvihÄ• rÄ• ya. __ahitÄ• yÄ• _ti cetasi
__dukkhÄ• yÄ• _ti kÄ• yikadukkhatthÄ• ya. __aphÄ• suvihÄ• rÄ• yÄ• _ti tadubhayena na su
``uppajjamÄ• nÄ• uppajjantÄ«_ti bhavaá¹…gacalanato paá¹-á¹-hÄ• ya yÄ• va voá¹-á¹-habb
uppajjamÄ• nÄ• nÄ• ma. voá¹-á¹-habbanaá¹ƒ pana patvÄ• anivattanabhÄ• vena uppajjant
vaá¹‡á¹‡ayanti.

__tacasÄ• raá¹ƒva samphala_nti attano phalena nÄ• sitaá¹ƒ tacasÄ• rasaá¹…khÄ• taá¹ƒ v

kusalesu dhammesu ukkaá¹‡á¹-hitatÄ• . __ratÄ«_ti paÃ±cakÄ• maguá¹‡e abhirati. __lomah
hutvÄ• uddhaggalomo. __itonidÄ• nÄ• _ti ayaá¹ƒ attabhÄ• vo nidÄ• naá¹ƒ paccayo etesan
ito attabhÄ• vato jÄ• tÄ• . __ito samuá¹-á¹-hÄ• ya manovitakkÄ• _ti yathÄ• dÄ«ghasuttaken
kumÄ• rakÄ• tassa suttassa pariyantaá¹ƒ aá¹…guliá¹ƒ veá¹-hetvÄ• ossajjanti, so dÅ«raá¹ƒ
tesaá¹ƒ pÄ• damÅ«leyeva patati, evameva ito attabhÄ• vato samuá¹-á¹-hÄ• ya pÄ• pavitak

``sÄ• ntevÄ• sikoâ€™â€™ tiÄ• dikaá¹ƒ paá¹-hamasuttaá¹ƒ kilesena sahavÄ• saá¹ƒ sandhÄ
bhikkhave, antarÄ• malÄ• â€™â€™ tiÄ• dikaá¹ƒ dutiyaá¹ƒ kusaladhammamalÄ«nakaraá¹‡a
ajÄ• nanavasena ca. ``tayo kho, mahÄ• rÄ• ja, purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ•
tatiyaá¹ƒ attano nissayaghÄ• tanavasena. ``rÄ• go ca doso ca itonidÄ• nÄ• â€™â€™ tiÄ• d
kilesÄ• naá¹ƒ patiá¹-á¹-hÄ• dassanavasena vuttanti Ã±Ä• tabbaá¹ƒ.

__tato tato parissayato_ti tamhÄ• tamhÄ• upaddavÄ• . __taá¹ƒ puggala_nti
vuttappakÄ• rakilesasamaá¹…gÄ«puggalaá¹ƒ. __dukkhaá¹ƒ anvetÄ«_ti dukkhaá¹ƒ anu eti n
viya. __anugacchatÄ«_ti samÄ«paá¹ƒ gacchati coraghÄ• tako viya vajjhappattassa \Ee I 70
hotÄ«_ti sampattaá¹ƒ hoti dhammaganthikÄ• ya paricchedo viya. __jÄ• tidukkha_nti jÄ• tisa
atthÄ• paveditÄ• . yathÄ• ---

bhavo kulaá¹ƒ nikÄ• yo ca, sÄ«laá¹ƒ paÃ±Ã±atti lakkhaá¹‡aá¹ƒ.

pasÅ«ti sandhi cevÄ• ti, jÄ• tiatthÄ• paveditÄ• ||

tathÄ• hissa ``ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ tiÄ• dÄ«su (Vin III 12; DN I 31; MN I
``akkhitto anupakkuá¹-á¹-ho jÄ• tivÄ• denÄ• â€™â€™ ti (DN I 303) ettha kulaá¹ƒ. ``atthi, vis
nÄ• ma samaá¹‡ajÄ• tÄ«â€™â€™ ti (AN a III 71) ettha nikÄ• yo. ``yatohaá¹ƒ, bhagini, ariyÄ
nÄ• bhijÄ• nÄ• mÄ«â€™â€™ ti \Ne 54/ (MN II 351) ettha ariyasÄ«laá¹ƒ. ``tiriyÄ• nÄ• ma tiá
uggantvÄ• nabhaá¹ƒ Ä• hacca á¹-hitÄ• ahosÄ«â€™â€™ ti (AN b V 196) ettha paÃ±Ã±atti.
saá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 71) ettha saá¹…khatalakkhaá¹‡aá¹ƒ. ``sampatijÄ• to, Ä
(DN II 31; MN III 207) ettha pasÅ«ti. ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti (Vin I 1; Ud 1; MN
Vibh 225; Kv 450) ca, ``jÄ• tipi dukkhÄ• â€™â€™ ti (Vin I 14; Vibh 190; DN II 387; MN II 37
Paá¹-is II 30) ca ettha pariyÄ• yato paá¹-isandhikkhaá¹‡o, nippariyÄ• yato pana tattha tattha
nibbattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ ye ye khandhÄ• pÄ• tubhavanti, tesaá¹ƒ tesaá¹ƒ paá¹
nÄ• ma.

kasmÄ• \Be 60/ panesÄ• jÄ• ti dukkhÄ• ti ce? anekesaá¹ƒ dukkhÄ• naá¹ƒ vatthubhÄ• vat
seyyathidaá¹ƒ --- dukkhadukkhaá¹ƒ vipariá¹‡Ä• madukkhaá¹ƒ saá¹…khÄ• radukkhaá¹ƒ paá
appaá¹-icchannadukkhaá¹ƒ pariyÄ• yadukkhaá¹ƒ nippariyÄ• yadukkhanti.

tattha kÄ• yikacetasikÄ• dukkhavedanÄ• sabhÄ• vato ca nÄ• mato ca dukkhattÄ• __ ``du
vuccati.

sukhavedanÄ• vipariá¹‡Ä• mena dukkhuppattihetuto __vipariá¹‡Ä• madukkhaá¹ƒ_. upekkh
tebhÅ«makÄ• saá¹…khÄ• rÄ• udayabbayapÄ«á¸·itattÄ• __saá¹…khÄ• radukkhaá¹ƒ_.

kaá¹‡á¹‡asÅ«ladantasÅ«larÄ• gajapariá¸·Ä• hadosamohajapariá¸·Ä• hÄ• di \Ee I 71/ kÄ• y
pucchitvÄ• jÄ• nitabbato upakkamassa ca apÄ• kaá¹-abhÄ• vato __paá¹-icchannadukkhaá
vuccati.

dvattiá¹ƒsakammakÄ• raá¹‡Ä• disamuá¹-á¹-hÄ• no Ä• bÄ• dho apucchitvÄ• va jÄ• nitabbat
pÄ• kaá¹-abhÄ• vato __appaá¹-icchannadukkhaá¹ƒ_. pÄ• kaá¹-adukkhantipi vuccati.

á¹-hapetvÄ• dukkhadukkhaá¹ƒ sesaá¹ƒ dukkhasaccavibhaá¹…ge Ä• gataá¹ƒ jÄ• tiÄ• di sa
vatthubhÄ• vato __pariyÄ• yadukkhaá¹ƒ_. dukkhadukkhaá¹ƒ pana __nippariyÄ• yadukkha_

tatrÄ• yaá¹ƒ \Ne 55/ jÄ• ti yaá¹ƒ taá¹ƒ __bÄ• lapaá¹‡á¸• itasuttÄ• dÄ«su_ (MN III 246 Ä• da
upamÄ• vasena pakÄ• sitaá¹ƒ Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ, yaÃ±ca sugatiyampi manussalok
gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ dukkhaá¹ƒ uppajjati, tassa vatthubhÄ• vato dukkhÄ• .

tatridaá¹ƒ gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ dukkhaá¹ƒ --- ayaÃ±hi satto mÄ• tukucchimh
uppalapadumapuá¹‡á¸• arikÄ• dÄ«su nibbattati, atha kho heá¹-á¹-hÄ• Ä• mÄ• sayassa upa
udarapaá¹-alapiá¹-á¹-hikaá¹‡á¹-akÄ• naá¹ƒ vemajjhe paramasambÄ• dhe tibbandhakÄ• re
nÄ• nÄ• kuá¹‡apagandhaparibhÄ• vite asuciparamaduggandhapavanavicarite adhimattajeg
pÅ«timacchapÅ«tikummÄ• sacandanikÄ• dÄ«su kimi viya nibbattati. so tattha nibbatto dasa
mÄ• tukucchisambhavena usmanÄ• puá¹-apÄ• kaá¹ƒ viya paccamÄ• no piá¹-á¹-hapiá¹‡á¸•
samiÃ±janapasÄ• raá¹‡Ä• divirahito \Be 61/ adhimattaá¹ƒ dukkhaá¹ƒ paccanubhotÄ«ti, idaá
__gabbhokkantimÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ pana so mÄ• tu sahasÄ• upakkhalanagamananisÄ«danavuá¹-á¹-hÄ• naparivattanÄ•
eá¸·ako viya ahituá¹‡á¸• ikahatthagato sappapotako viya ca Ä• kaá¸• á¸• hanaparikaá¸• á¸•
upakkamena adhimattaá¹ƒ dukkhaá¹ƒ anubhavati, yaÃ±ca mÄ• tu sÄ«tudakapÄ• nakÄ• le s
uá¹‡hayÄ• gubhattÄ• diajjhoharaá¹‡akÄ• le aá¹…gÄ• ravuá¹-á¹-hisamparikiá¹‡á¹‡o viya
loá¹‡ambilÄ• diajjhoharaá¹‡akÄ• le khÄ• rÄ• paá¹-icchakÄ• dikammakÄ• raá¹‡apatto viya ti
idaá¹ƒ __gabbhapariharaá¹‡amÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ \Ee I 72/ panassa mÅ«á¸·hagabbhÄ• ya mÄ• tuyÄ• mittÄ• maccasuhajjÄ• dÄ«hipi a
dukkhuppattiá¹-á¹-hÄ• ne chedanaphÄ• lanÄ• dÄ«hi dukkhaá¹ƒ uppajjati, idaá¹ƒ __gabbhav

dukkhaá¹ƒ.

yaá¹ƒ vijÄ• yamÄ• nÄ• ya mÄ• tuyÄ• kammajehi vÄ• tehi parivattetvÄ• narakapapÄ• taá¹
yonimaggaá¹ƒ paá¹-ipÄ• tiyamÄ• nassa paramasambÄ• dhena ca yonimukhena tÄ• á¸·acch
nikaá¸• á¸• hiyamÄ• nassa narakasattassa viya ca saá¹…ghÄ• tapabbatehi vicuá¹‡á¹‡iyam
idaá¹ƒ __vijÄ• yanamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ pana jÄ• tassa taruá¹‡avaá¹‡asadisasukhumÄ• lasarÄ«rassa
hatthaggahaá¹‡anhÄ• panadhovanacoá¸·aparimajjanÄ• dikÄ• le sÅ«cimukhakhuradhÄ• rÄ•
dukkhaá¹ƒ uppajjati, idaá¹ƒ mÄ• tukucchito __bahinikkhamanamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ \Ne 56/ pana tato paraá¹ƒ pavattiyaá¹ƒ attanÄ• va attÄ• naá¹ƒ vadhentassa acelakav
Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyuttassa kodhavasena abhuÃ±jantassa ubbandhant
__attÅ«pakkamamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ pana parato vadhabandhanÄ• dÄ«ni anubhavantassa dukkhaá¹ƒ uppajjati, idaá¹ƒ __
dukkhanti.

iti imassa sabbassÄ• pi dukkhassa ayaá¹ƒ jÄ• ti vatthumeva hoti, idaá¹ƒ __jÄ• tidukkhaá¹ƒ

__jarÄ• dukkha_nti \Be 62/ duvidhÄ• jarÄ• --- saá¹…khatalakkhaá¹‡aÃ±ca khaá¹‡á¸• iccÄ
ekabhavapariyÄ• panno khandhapurÄ• á¹‡abhÄ• vo ca, sÄ• idha adhippetÄ• . sÄ• panesÄ
saá¹…khÄ• radukkhabhÄ• vato ceva dukkhavatthuto ca. yaá¹ƒ hidaá¹ƒ aá¹…gapaccaá¹…ga
indriyavikÄ• ravirÅ«patÄ• yobbanavinÄ• sabalÅ«paghÄ• tasatimativippavÄ• saparaparibha
kÄ• yikacetasikaá¹ƒ dukkhamuppajjati, jarÄ• tassa vatthu. tenetaá¹ƒ vuccati ---

``aá¹…gÄ• naá¹ƒ \Ee I 73/ sithilabhÄ• vÄ• , indriyÄ• naá¹ƒ vikÄ• rato.

yobbanassa vinÄ• sena, balassa upaghÄ• tato ||

``vippavÄ• sÄ• satÄ• dÄ«naá¹ƒ, puttadÄ• rehi attano.

appasÄ• danÄ«yato ceva, bhiyyo bÄ• lattapattiyÄ• ||

``pappoti dukkhaá¹ƒ yaá¹ƒ macco, kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ tathÄ• .

sabbametaá¹ƒ jarÄ• hetu, yasmÄ• tasmÄ• jarÄ• dukhÄ• â€™â€™ ti || (Vibh-a 192; Vism

idaá¹ƒ jarÄ• dukkhaá¹ƒ anvetÄ«ti sambandho. __byÄ• dhÄ«_ti vividhaá¹ƒ dukkhaá¹ƒ Ä• da
byÄ• dhayati tÄ• payati kampayatÄ«ti vÄ• __byÄ• dhi_.

__maraá¹‡adukkha_nti etthÄ• pi duvidhaá¹ƒ maraá¹‡aá¹ƒ saá¹…khatalakkhaá¹‡aÃ±ca, yaá
``jarÄ• maraá¹‡aá¹ƒ dvÄ«hi \Ne 57/ khandhehi saá¹…gahitaâ€™â€™ nti (DhÄ• tuk 71).
ekabhavapariyÄ• pannajÄ«vitindriyapabandhavicchedo ca, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``nic
bhayaâ€™â€™ nti (Sn 581; J I 11.88). taá¹ƒ idha adhippetaá¹ƒ. jÄ• tipaccayÄ• maraá¹‡aá
sarasamaraá¹‡aá¹ƒ Ä• yukkhayamaraá¹‡aá¹ƒ puÃ±Ã±akkhayamaraá¹‡antipi tasseva nÄ• m
sammutimaraá¹‡aá¹ƒ samucchedamaraá¹‡anti ayampi bhedo veditabbo. pavatte rÅ«pÄ• rÅ
__khaá¹‡ikamaraá¹‡aá¹ƒ_ nÄ• ma. tisso mato phusso matoti idaá¹ƒ paramatthato sattassa
mataá¹ƒ, rukkho matoti idampi jÄ«vitindriyassa abhÄ• vÄ• __sammutimaraá¹‡aá¹ƒ_ nÄ• m
appaá¹-isandhikÄ• kÄ• lakiriyÄ• __samucchedamaraá¹‡aá¹ƒ_ nÄ• ma. bÄ• hirasammutim
sammutimaraá¹‡aÃ±ca idha yathÄ• vuttappabandhavicchedanabhÄ• vena saá¹…gahitaá¹ƒ
dukkhaá¹ƒ. tenetaá¹ƒ vuccati ---

``pÄ• passa \Be 63/ pÄ• pakammÄ• di-nimittamanupassato.

bhaddassÄ• pasahantassa, viyogaá¹ƒ piyavatthukaá¹ƒ.

mÄ«yamÄ• nassa yaá¹ƒ dukkhaá¹ƒ, mÄ• nasaá¹ƒ avisesato ||

``sabbesaÃ±cÄ• pi \Ee I 74/ yaá¹ƒ sandhi-bandhanacchedanÄ• dikaá¹ƒ.

vitujjamÄ• namammÄ• naá¹ƒ, hoti dukkhaá¹ƒ sarÄ«rajaá¹ƒ ||

``asayhamappatikÄ• raá¹ƒ, dukkhassetassidaá¹ƒ yato.

maraá¹‡aá¹ƒ vatthu tenetaá¹ƒ, dukkhamicceva bhÄ• sitaâ€™â€™ nti || (Vibh-a 193; Vism II

__sokaparidevadukkhadomanassupÄ• yÄ• sadukkha_nti ettha sokÄ• dÄ«su __soko_ nÄ• m
phuá¹-á¹-hassa antonijjhÄ• nalakkhaá¹‡o cittasantÄ• po. dukkho panassa dukkhadukkhattÄ
vatthubhÄ• vato. tenetaá¹ƒ vuccati ---

``sattÄ• naá¹ƒ hadayaá¹ƒ soko, sallaá¹ƒ viya vitujjati.

aggitattova nÄ• rÄ• co, bhusaÃ±ca á¸• ahate puna ||

``samÄ• vahati \Ne 58/ ca byÄ• dhi-jarÄ• maraá¹‡abhedanaá¹ƒ.

dukkhampi vividhaá¹ƒ yasmÄ• , tasmÄ• dukkhoti vuccatÄ«â€™â€™ ti || (Vibh-a 194; Vism

__paridevo_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa vacÄ«palÄ• po. dukkho panas
dukkhavatthuto ca. tenetaá¹ƒ vuccati ---

``yaá¹ƒ sokasallavihato paridevamÄ• no, kaá¹‡á¹-hoá¹-á¹-hatÄ• lutalasosajamappasayhaá¹

bhiyyodhimattamadhigacchatiyeva dukkhaá¹ƒ, dukkhoti tena bhagavÄ• paridevamÄ• hÄ• â
II 545).

__dukkhaá¹ƒ_ nÄ• ma kÄ• yapÄ«á¸·analakkhaá¹‡aá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ. dukkhaá¹ƒ
mÄ• nasadukkhÄ• vahanato ca. tenetaá¹ƒ vuccati ---

``pÄ«á¸·eti kÄ• yikamidaá¹ƒ, dukkhaá¹ƒ dukkhaÃ±ca mÄ• nasaá¹ƒ bhiyyo.

janayati yasmÄ• tasmÄ• , dukkhanti visesato vuttaâ€™â€™ nti || (Vibh-a 196-197; Vism II 5

__domanassaá¹ƒ_ \Ee I 75/ \Be 64/ nÄ• ma cittapÄ«á¸·analakkhaá¹‡aá¹ƒ mÄ• nasaá¹ƒ duk
dukkhadukkhattÄ• ceva kÄ• yikadukkhÄ• vahanato ca. cetodukkhasamappitÄ• hi kese pak
patipisenti, Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti, chinnapapÄ• taá¹ƒ papatanti, satthaá¹ƒ Ä• harant
khÄ• danti, rajjuyÄ• ubbandhanti, aggiá¹ƒ pavisanti, nÄ• nappakÄ• raá¹ƒ dukkhaá¹ƒ anubh
---

``pÄ«á¸·eti yato cittaá¹ƒ, kÄ• yassa ca pÄ«á¸·anaá¹ƒ samÄ• vahati.

dukkhanti domanassampi, domanassaá¹ƒ tato ahÅ«â€™â€™ ti || (Vibh-a 196-197; Vism II 5

__upÄ• yÄ• so_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa adhimattacetodukkhappab
__saá¹…khÄ• rakkhandhapariyÄ• panno eko dhammo_ti eke. dukkho panassa saá¹…khÄ•
paridahanato kÄ• yassa vihananato ca. tenetaá¹ƒ vuccati ---

``cittassa \Ne 59/ ca paridahanÄ• , kÄ• yassa vihananato ca adhimattaá¹ƒ.

yaá¹ƒ dukkhamupÄ• yÄ• so, janeti dukkho tato vuttoâ€™â€™ ti || (Vibh-a 198; Vism II 548).

ettha ca mandagginÄ• antobhÄ• jane pÄ• ko viya __soko, _ tikkhagginÄ• paccamÄ• nass
nikkhamanaá¹ƒ viya __paridevo, _ bahi nikkhantÄ• vasesassa nikkhamitumpi appahontassa

parikkhayÄ• pÄ• ko viya __upÄ• yÄ• so_ daá¹-á¹-habbo.

__nerayikaá¹ƒ dukkha_nti niraye paÃ±cavidhabandhanÄ• dikaá¹ƒ dukkhaá¹ƒ anveti, taá¹ƒ
dÄ«petabbaá¹ƒ. tenetaá¹ƒ vuccati ---

``jÄ• yetha no ce narakesu satto, tatthaggidÄ• hÄ• dikamappasayhaá¹ƒ.

labhetha dukkhaá¹ƒ nu kuhiá¹ƒ patiá¹-á¹-haá¹ƒ, iccÄ• ha dukkhÄ• ti munÄ«dha jÄ• tiâ€™â€
II 541).

__tiracchÄ• nayonikaá¹ƒ_ \Ee I 76/ __dukkha_nti tiracchÄ• nesu kasÄ• patodatÄ• á¸·anavi
anekavidhaá¹ƒ dukkhaá¹ƒ anveti, taá¹ƒ bÄ• lapaá¹‡á¸• itasuttato gahetabbaá¹ƒ. tenetaá¹ƒ v

``dukkhaá¹ƒ \Be 65/ tiracchesu kasÄ• patodadaá¹‡á¸• Ä• bhighÄ• tÄ• dibhavaá¹ƒ anekaá¹ƒ

yaá¹ƒ taá¹ƒ kathaá¹ƒ tattha bhaveyya jÄ• tiá¹ƒ, vinÄ• tahiá¹ƒ jÄ• ti tatopi dukkhÄ• â€™â€™
Vism II 541).

__pettivisayikaá¹ƒ dukkha_nti petesu pana khuppipÄ• sa vÄ• tÄ• tapÄ• dinibbattaá¹ƒ dukkh
tibbandhakÄ• re asayhasÄ«tÄ• didukkhaÃ±ca anveti. tenetaá¹ƒ vuccati ---

``petesu dukkhaá¹ƒ pana khuppipÄ• sÄ• vÄ• tÄ• tapÄ• dippabhavaá¹ƒ vicittaá¹ƒ.

yasmÄ• ajÄ• tassa na tattha atthi, tasmÄ• pi dukkhaá¹ƒ muni jÄ• timÄ• ha ||

``tibbandhakÄ• re \Ne 60/ ca asayhasÄ«te, lokantare yaá¹ƒ asuresu dukkhaá¹ƒ.

na taá¹ƒ bhave tattha na cassa jÄ• ti, yato ayaá¹ƒ jÄ• ti tatopi dukkhÄ• â€™â€™ ti || (Vibh-a

__mÄ• nusikaá¹ƒ dukkha_nti manussesu vadhabandhanÄ• dikaá¹ƒ dukkhaá¹ƒ. __gabbhok
``ayaÃ±hi satto mÄ• tukucchimhi nibbattamÄ• no na uppalapadumapuá¹‡á¸• arikÄ• dÄ«su
nayena yaá¹ƒ jÄ• tidukkhaá¹ƒ vuttaá¹ƒ, idaá¹ƒ tÄ• va gabbhokkantimÅ«lakaá¹ƒ dukkhaá¹ƒ a
á¹-hitimÅ«lakaá¹ƒ dukkha_nti yaá¹ƒ pana ``so mÄ• tu sahasÄ• upakkhalanagamananisÄ«d
yaá¹ƒ tibbaá¹ƒ dukkhaá¹ƒ vuttaá¹ƒ, idaá¹ƒ gabbhe á¹-hitimÅ«lakaá¹ƒ dukkhaá¹ƒ anveti. __g
vuá¹-á¹-hÄ• namÅ«lakaá¹ƒ dukkha_nti ``yaá¹ƒ panassa mÅ«á¸·hagabbhÄ• ya mÄ• tuyÄ• m
adassanÄ• rahe dukkhuppattiá¹-á¹-hÄ• neâ€™â€™ tiÄ• dinÄ• nayena yaá¹ƒ dukkhaá¹ƒ vu
mÄ• tukucchito bahi nikkhantamÅ«lakaá¹ƒ dukkhaá¹ƒ anveti. tenetaá¹ƒ vuccati ---

``yaÃ±cÄ• pi gÅ«thanarake viya mÄ• tugabbhe,

satto vasaá¹ƒ ciramato bahi nikkhamanaÃ±ca.

pappoti dukkhamatighoramidampi natthi,

jÄ• tiá¹ƒ vinÄ• itipi jÄ• ti ayaÃ±hi dukkhÄ• ||

``kiá¹ƒ \Be 66/ bhÄ• sitena bahunÄ• nanu yaá¹ƒ kuhiÃ±ci,

atthÄ«dha kiÃ±cirapi dukkhamidaá¹ƒ kadÄ• ci.

nevatthi jÄ• tivirahe yadato mahesi,

dukkhÄ• ti sabbapaá¹-hamaá¹ƒ imamÄ• ha jÄ• tiâ€™â€™ nti || (Vibh-a 191; Vism II 541).

__jÄ• tassÅ«panibandhakaá¹ƒ dukkha_nti jÄ• tassa upanibandhanaá¹ƒ nhÄ• nalepanakhÄ
anveti. __jÄ• tassa parÄ• dheyyakaá¹ƒ dukkha_nti parassa aÃ±Ã±assa Ä• yattaá¹ƒ issariya
``sabbaá¹ƒ paravasaá¹ƒ dukkhaâ€™â€™ nti hi vuttaá¹ƒ. __attÅ«pakkamaá¹ƒ dukkha_nti ya
vadhentassa acelakavatÄ• divasena Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyuttassa kodha
ubbandhantassa ca dukkhaá¹ƒ hoti, idaá¹ƒ attÅ«pakkamaá¹ƒ dukkhaá¹ƒ anveti. __parÅ«pal
parato vadhabandhanÄ• dÄ«ni anubhavantassa uppajjati, idaá¹ƒ parÅ«pakkamaá¹ƒ dukkha
__dukkhadukkha_nti \Ne 61/ kÄ• yikacetasikÄ• dukkhÄ• vedanÄ• sabhÄ• vato ca nÄ• ma
dukkhadukkhaá¹ƒ, idaá¹ƒ dukkhadukkhaá¹ƒ anveti. __saá¹…khÄ• radukkha_nti upekkhÄ• v
tebhÅ«makasaá¹…khÄ• rÄ• udayabbayapÄ«á¸·itattÄ• saá¹…khÄ• radukkhaá¹ƒ, idaá¹ƒ sa
__vipariá¹‡Ä• madukkha_nti sukhavedanÄ• vipariá¹‡Ä• madukkhassa hetuto vipariá¹‡Ä• m
vipariá¹‡Ä• madukkhaá¹ƒ anveti.

__mÄ• tumaraá¹‡a_nti \Ee I 78/ mÄ• tuyÄ• maraá¹‡aá¹ƒ. __pitumaraá¹‡a_nti pituno maraá
__bhÄ• tumaraá¹‡a_nti jeá¹-á¹-hakaniá¹-á¹-habhÄ• tÅ«naá¹ƒ maraá¹‡aá¹ƒ. __bhaginimaraá
jeá¹-á¹-hakaniá¹-á¹-habhaginÄ«naá¹ƒ maraá¹‡aá¹ƒ. __puttamaraá¹‡a_nti puttÄ• naá¹ƒ mara
__dhÄ«tumaraá¹‡a_nti dhÄ«tÅ«naá¹ƒ maraá¹‡aá¹ƒ. __Ã±Ä• tibyasanaá¹ƒ dukkha_nti Ã±Ä•
corarogabhayÄ• dÄ«hi Ã±Ä• tikkhayo, Ã±Ä• tivinÄ• soti attho. tena Ã±Ä• tibyasanena phuá
abhibhÅ«tassa uppannaá¹ƒ dukkhaá¹ƒ Ã±Ä• tibyasanaá¹ƒ dukkhaá¹ƒ, taá¹ƒ Ã±Ä• tibyasana
sesesupi eseva nayo. ayaá¹ƒ pana viseso --- bhogÄ• naá¹ƒ byasanaá¹ƒ __bhogabyasanaá
bhogakkhayo, bhogavinÄ• soti attho. vuttanayena taá¹ƒ bhogabyasanaá¹ƒ dukkhaá¹ƒ anvet
eva byasanaá¹ƒ rogabyasanaá¹ƒ. rogo hi Ä• rogyaá¹ƒ byasati vinÄ• setÄ«ti byasanaá¹ƒ, vu
rogabyasanaá¹ƒ dukkhaá¹ƒ anveti. __sÄ«labyasanaá¹ƒ dukkha_nti sÄ«lassa byasanaá¹ƒ sÄ

dussÄ«lyassetaá¹ƒ nÄ• maá¹ƒ. vuttanayena \Be 67/ taá¹ƒ sÄ«labyasanaá¹ƒ dukkhaá¹ƒ anve
vinÄ• sayamÄ• nÄ• uppannÄ• diá¹-á¹-hiyeva byasanaá¹ƒ __diá¹-á¹-hibyasanaá¹ƒ, _ vuttan
diá¹-á¹-hibyasanaá¹ƒ dukkhaá¹ƒ anveti. ettha ca purimÄ• ni dve anipphannÄ• ni, pacchimÄ•
tilakkhaá¹‡Ä• hatÄ• ni. purimÄ• ni ca tÄ«á¹‡i neva kusalÄ• ni nÄ• kusalÄ• ni. sÄ«ladiá¹-á¹-h
akusalaá¹ƒ.

__yathÄ• _ti opamme. __bhinnaá¹ƒ nÄ• va_nti sithilabandhanaá¹ƒ nÄ• vaá¹ƒ, jajjarÄ«bhÅ«
padarugghÄ• á¹-imaá¹ƒ vÄ• . __dakamesi_nti udakadÄ• yiá¹ƒ udakappavesaniá¹ƒ. __tato ta
tato bhinnaá¹-á¹-hÄ• nato udakaá¹ƒ pavisati. __puratopÄ«_ti nÄ• vÄ• ya purimabhÄ• gatopi
pacchimabhÄ• gatopi. __heá¹-á¹-hatopÄ«_ti adhobhÄ• gatopi. __passatopÄ«_ti ubhayapas
na vuttaá¹ƒ, taá¹ƒ pÄ• á¹-hÄ• nusÄ• rena veditabbaá¹ƒ.

tasmÄ• \Ee I 79/ kÄ• yagatÄ• satiÄ• dibhÄ• vanÄ• ya jantu, sadÄ• sato hutvÄ• vikkhamb
rÅ«pÄ• dÄ«su vatthukÄ• mesu sabbappakÄ• rampi kilesakÄ• maá¹ƒ parivajjento kÄ• mÄ• n
pahÄ• ya tappahÄ• nakaramaggeneva catubbidhampi oghaá¹ƒ tareyya tarituá¹ƒ sakkuá¹‡ey
garukaá¹ƒ nÄ• vaá¹ƒ udakaá¹ƒ siÃ±citvÄ• lahukÄ• ya nÄ• vÄ• ya appakasireneva pÄ• ragÄ
gaccheyya, evamevaá¹ƒ attabhÄ• vanÄ• vaá¹ƒ kilesÅ«dakagarukaá¹ƒ siÃ±citvÄ• lahukena
bhaveyya. sabbadhammapÄ• raá¹ƒ nibbÄ• naá¹ƒ gato bhaveyya, arahattappattiyÄ• gacche
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• nenÄ• ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi.

__tasmÄ• _ti yasmÄ• jÄ• tiÄ• dikaá¹ƒ dukkhaá¹ƒ etaá¹ƒ puggalaá¹ƒ anveti, tasmÄ• . __taá
taá¹ƒhetÅ«_tiÄ• dÄ«supi eseva nayo. yasmÄ• vuttappakÄ• radukkhaá¹ƒ etaá¹ƒ anveti, taá¹
tappaccayÄ• , yasmÄ• anveti taá¹ƒnidÄ• nanti evaá¹ƒ padayojanÄ• kÄ• tabbÄ• . __hetÅ«_
kÄ• raá¹‡avevacanÄ• ni. kÄ• raá¹‡aÃ±hi tena tassa phalaá¹ƒ hinoti pavattatÄ«ti hetu. taá¹ƒ
phalaá¹ƒ eti pavattatÄ«ti __paccayo_. ``handa naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dassentaá¹ƒ
nidetÄ«ti __nidÄ• naá¹ƒ_.

__ ``taá¹ƒkÄ• raá¹‡Ä• _ti akÄ• raá¹‡anikkÄ• raá¹‡apaá¹-isedho. __taá¹ƒhetÅ«_ti ahetumah
__tappaccayÄ• _ti appaccayena saddhiá¹ƒ asÄ• dhÄ• raá¹‡apaccayapaá¹-isedho \Be 68/. _
saha Ä• gamÄ• dhigamanidÄ• napaá¹-isedhoâ€™â€™ ti evameke vaá¹‡á¹‡ayanti. __etaá¹
etaá¹ƒ vuttappakÄ• raá¹ƒ upaddavaá¹ƒ vipassanÄ• Ã±Ä• á¹‡ena sammÄ• passamÄ• no da

__sadÄ• _ti mÅ«lapadaá¹ƒ. puna __sadÄ• _ti atthapadaá¹ƒ. __sadÄ• _ti sabbadivase. __s
kÄ• le. __sabbakÄ• la_nti pubbaá¹‡hÄ• disabbakÄ• laá¹ƒ. __niccakÄ• la_nti divase divase.
abbocchinnakÄ• laá¹ƒ. __satata_nti nirantaraá¹ƒ. __samita_nti ekÄ«bhÅ«taá¹ƒ. __abbokiá¹
asammissaá¹ƒ. __poá¹…khÄ• nupoá¹…kha_nti paá¹-ipÄ• á¹-iyÄ• ghaá¹-itaá¹ƒ ``poá¹…khÄ
\Ee I 80/ upaá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• dÄ«su (SN c V 1115) viya. __udakÅ«mikajÄ• ta_nt
nibbattaudakaÅ«mitaraá¹…gaá¹ƒ viya. __avÄ«cÄ«_ti aviraá¸·aá¹ƒ. __santatÄ«_ti anupacch

ghaá¹-itaá¹ƒ ekÄ«bhÅ«taá¹ƒ vÄ• ``sahitaá¹ƒ me, asahitaá¹ƒ teâ€™â€™ tiÄ• dÄ«su (DN I 2
phusitaá¹ƒ ``nivÄ• te phusitaggaleâ€™â€™ tiÄ• dÄ«su viya. __purebhattaá¹ƒ pacchÄ• bhat
divÄ• kÄ• lavibhÄ• gavasena. __purimaá¹ƒ yÄ• maá¹ƒ majjhimaá¹ƒ yÄ• maá¹ƒ pacchimaá¹
rattivibhÄ• gavasena. __kÄ• á¸·e juá¹‡he_ti aá¸• á¸• hamÄ• savasena. __vasse ... pe ... gim
__purime vayokhandhe ... pe ... pacchime vayokhandhe_ti tÄ«á¹‡i vayovibhÄ• gavasena vu

__sato_ti catÅ«hi kÄ• raá¹‡ehi sato. ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ b
tiÄ• dÄ«ni ``evaá¹ƒ samucchedato kÄ• me parivajjeyyÄ• â€™â€™ ti pariyosÄ• nÄ• ni vuttat
__sattattÄ• sato_ti tÄ«su vatthÅ«su sattabhÄ• vena vÄ• tayo kilese paá¹-ikkamÄ• petuá¹ƒ
satattÄ• __sato. santattÄ• _ti kilesopakkilese palÄ• petvÄ• á¹-hÄ• nena ca Ä• rammaá¹‡en
__sato. samitattÄ• _ti iá¹-á¹-haphaladÄ• yakapuÃ±Ã±ena ca aniá¹-á¹-haphaladÄ• yakapÄ• p
santadhammasamannÄ• gato_ti sappurisadhamme bhajanato buddhÄ• diariyapuggale seva
santadhammasamannÄ• gatattÄ• __sato_.

__vatthukÄ• me parijÄ• nitvÄ• _ti ete vuttappakÄ• re tebhÅ«make vatthukÄ• me tÄ«raá¹‡a
__pahÄ• yÄ• _ti kilesakÄ• me pahÄ• napariÃ±Ã±Ä• ya \Be 69/ pariccajitvÄ• . __pajahitvÄ•
kacavaraá¹ƒ viya piá¹-akenÄ• ti? na hi, api ca kho taá¹ƒ vinodetvÄ• taritvÄ• vijjhitvÄ• nÄ«b
balibaddamiva patodenÄ• ti \Ee I 81/? na hi, atha kho taá¹ƒ __byantiá¹ƒ karitvÄ• _ vigatanta
yathÄ• ssa antopi nÄ• vasissati, antamaso bhaá¹…gamattampi, tathÄ• taá¹ƒ karitvÄ• . kath
katanti? __anabhÄ• vaá¹ƒ gahetvÄ• _ anu abhÄ• vaá¹ƒ gametvÄ• . samucchedappahÄ• ne
tathÄ• karitvÄ• ti vuttaá¹ƒ hoti. esa nayo kÄ• macchandanÄ«varaá¹‡Ä• dÄ«su.

__kÄ• mogha_ntiÄ• dÄ«su paÃ±cakÄ• maguá¹‡ikarÄ• go avasÄ«danaá¹-á¹-hena ``kÄ• mo
__bhavogho_ti rÅ«pÄ• rÅ«pabhavesu chandarÄ• go jhÄ• nanikanti ca. __diá¹-á¹-hogho_ti
sassatadiá¹-á¹-hÄ• disahagatÄ• bhave patthanÄ• yeva, diá¹-á¹-hogho bhavoghe eva samo
avijjogho catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ. tattha kÄ• maguá¹‡e assÄ• dato manasi karo
uppajjati, uppanno ca kÄ• mogho saá¹ƒvaá¸• á¸• hati. mahaggatadhamme assÄ• dato mana
bhavogho uppajjati, uppanno ca saá¹ƒvaá¸• á¸• hati. tebhÅ«makadhammesu catuvipallÄ• sa
anuppanno ca avijjogho uppajjati, uppanno ca saá¹ƒvaá¸• á¸• hatÄ«ti veditabbo. vuttanayap
vitthÄ• retabbo.

appaá¹‡ihitavimokkhaá¹ƒ paá¹-ipanno __kÄ• moghaá¹ƒ, _ animittavimokkhaá¹ƒ paá¹-ipann
suÃ±Ã±atavimokkhaá¹ƒ paá¹-ipanno __avijjoghaÃ±ca_ tareyya. paá¹-hamamaggavasena _
__uttareyya, _ tatiyamaggavasena __patareyya, _ catutthamaggavasena __samatikkameyy
__vÄ«tivatteyyÄ• _ti. atha vÄ• ``kÄ• moghavasena __tareyya, _ bhavoghavasena __uttarey
__patareyya, _ avijjoghavasena __samatikkameyya, _ sabboghavasena __vÄ«tivatteyyÄ• â
vaá¹‡á¹‡ayanti.

__garuka_nti na sallahukaá¹ƒ. __bhÄ• rika_nti bhÄ• rabhaá¹‡á¸• aá¹ƒ ettha á¹-hapayantÄ«
__udakaá¹ƒ sitvÄ• _ti \Ne 64/ udakaá¹ƒ \Ee I 82/ siÃ±citvÄ• . __osiÃ±citvÄ• _ti atirekaá¹ƒ si
__chaá¸• á¸• etvÄ• _ti pÄ• tetvÄ• . __lahukÄ• yÄ• _ti sallahukÄ• ya. __khippa_nti sÄ«ghaá
taá¹ƒkhaá¹‡aá¹ƒ. __appakasirenevÄ• _ti nidukkheneva. __pÄ• raá¹ƒ vuccati amataá¹ƒ nibb
pÄ• rabhÅ«taá¹ƒ pÄ• raá¹ƒ. taá¹‡hÄ• vÄ• nato nikkhantaá¹ƒ nibbÄ• naá¹ƒ \Be 70/ kathÄ«ya
__sabbasaá¹…khÄ• rasamatho_tiÄ• di sabbaá¹ƒ nibbÄ• nameva. yasmÄ• hi taá¹ƒ Ä• gam
samanti vÅ«pasamanti, tasmÄ• ``sabbasaá¹…khÄ• rasamathoâ€™â€™ ti vuccati. yasmÄ•
paá¹-inissaá¹-á¹-hÄ• honti, sabbÄ• taá¹‡hÄ• khÄ«yanti, sabbe kilesarajjÄ• virajjanti, sabb
nirujjhati, tasmÄ• ``sabbÅ«padhipaá¹-inissaggo, taá¹‡hakkhayo, virÄ• go, nirodhoâ€™â€™
taá¹‡hÄ• bhavena bhavaá¹ƒ, phalena vÄ• saddhiá¹ƒ kammaá¹ƒ vinati saá¹ƒsibbatÄ«ti katv
nikkhantaá¹ƒ vÄ• natoti nibbÄ• naá¹ƒ. __pÄ• raá¹ƒ gaccheyya_ nimittavasena ekato vuá¹-á
nibbÄ• napÄ• raá¹ƒ pÄ• puá¹‡eyya. __adhigaccheyya_ nimittapavattehi ubhatovuá¹-á¹-hÄ•
nibbÄ• napÄ• raá¹ƒ visesena pÄ• puá¹‡eyya. __phuseyya_ nibbÄ• nÄ• rammaá¹‡aphalacit
phuseyya. __sacchikareyya_ guá¹‡avasena phusitvÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡ena nibb
kareyya. atha vÄ• ``paá¹-hamamaggena __pÄ• raá¹ƒ gaccheyya, _ dutiyena __adhigacche
_ catutthena __sacchi kareyyÄ• â€™â€™ _ti evameke vaá¹‡á¹‡ayanti. __yopi pÄ• raá¹ƒ ga
vipassanÄ• Ã±Ä• á¹‡e á¹-hito puggalo nibbÄ• napÄ• raá¹ƒ gantukÄ• mo, sopi avassaá¹ƒ ta
__pÄ• ragÅ«_. vuttaÃ±hetaá¹ƒ --- ``otiá¹‡á¹‡omhi jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi pa
domanassehi upÄ• yÄ• sehÄ«â€™â€™ tiÄ• di \Ee I 83/. pubbabhÄ• ge ajjhÄ• sayavasena
pÄ• ragÅ« nÄ• ma. __yopi pÄ• raá¹ƒ gacchatÄ«_ti yopi maggasamaá¹…gÄ« nibbÄ• napÄ•
nÄ• ma. __yopi pÄ• raá¹ƒ gato_ti yopi maggena kiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• phale á¹-hito n
sopi pÄ• ragÅ« nÄ• ma.

taá¹ƒ jinavacanena dassetuá¹ƒ __ ``vuttampi hetaá¹ƒ bhagavatÄ• --- tiá¹‡á¹‡o pÄ• raá¹…g
brÄ• hmaá¹‡oâ€™â€™ _tiÄ• dimÄ• ha. __abhiÃ±Ã±Ä• pÄ• ragÅ«_ti adhigatena Ã±Ä• á¹‡e
nibbÄ• napÄ• raá¹ƒ gantukÄ• mo gacchati, gatoti pÄ• ragÅ«. __pariÃ±Ã±Ä• pÄ• ragÅ«_ti s
tÄ«raá¹‡apariÃ±Ã±Ä• ya samatikkamitvÄ• vuttanayena pÄ• ragÅ«. __pahÄ• napÄ• ragÅ«_
kilesÄ• naá¹ƒ pahÄ• napariÃ±Ã±Ä• ya samatikkamitvÄ• vuttanayena pÄ• ragÅ«. yo hi sabb
tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nÄ• ti Ã±Ä• tapariÃ±Ã±Ä• ya tÄ«raá¹‡apariÃ±Ã±Ä• ya pahÄ• na
katamÄ• Ã±Ä• tapariÃ±Ã±Ä• ? sabbadhammaá¹ƒ jÄ• nÄ• ti ``ime ajjhattikÄ• , ime bÄ• hirÄ
imÄ• ni rasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ ti, ayaá¹ƒ \Be 71/ __Ã±Ä
tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• labbhamÄ• navasena sabbadhammaá¹ƒ
rogatoâ€™â€™ tiÄ• dinÄ• (SN b III 122), ayaá¹ƒ \Ne 65/ __tÄ«raá¹‡apariÃ±Ã±Ä• _. katam
evaá¹ƒ tÄ«rayitvÄ• aggamaggena dhammesu chandarÄ• gaá¹ƒ pajahati, ayaá¹ƒ __pahÄ• n
pariÃ±Ã±Ä• yo sandhÄ• ya ``so abhiÃ±Ã±Ä• pÄ• ragÅ« pariÃ±Ã±Ä• pÄ• ragÅ« pahÄ• napÄ

__bhÄ• vanÄ• pÄ• ragÅ«_ti bhÄ• vanÄ• ya koá¹-iá¹ƒ patvÄ• maggavasena nibbÄ• napÄ•
__sacchikiriyÄ• pÄ• ragÅ«_ti phalanibbÄ• navasena sacchi kiriyÄ• phalanibbÄ• napÄ• raá¹

__samÄ• pattipÄ• ragÅ«_ti aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ pÄ• raá¹ƒ patto. __sabbad
paÃ±cakkhandhÄ• disabbadhammÄ• naá¹ƒ. __sabbadukkhÄ• na_nti jÄ• tidukkhÄ• disabba
kÄ• yaduccaritÄ• disabbakilesÄ• naá¹ƒ. __ariyamaggÄ• na_nti sotÄ• pattimaggÄ• dicatunn
84/. __nirodhassÄ• _ti nibbÄ• nassa. __sabbasamÄ• pattÄ«na_nti sabbÄ• sampi aá¹-á¹-har
rÅ«pÄ• rÅ«pasamÄ• pattÄ«naá¹ƒ. __so_ti so ariyo. __vasippatto_ti vasÄ«bhÄ• vappatto. at
issariyabhÄ• vaá¹ƒ nipphannabhÄ• vaá¹ƒ patto. __pÄ• ramippatto_ti pÄ• ramÄ«ti avasÄ• na
uttamabhÄ• vaá¹ƒ vÄ• taá¹ƒ patto. kattha pattoti Ä• ha __ ``ariyasmiá¹ƒ sÄ«lasmiâ€™â€™
__ariyasmiá¹ƒ sÄ«lasmi_nti niddose sÄ«lasmiá¹ƒ. __ariyasmiá¹ƒ samÄ• dhismi_nti niddose
__ariyÄ• ya paÃ±Ã±Ä• yÄ• _ti niddosÄ• ya paÃ±Ã±Ä• ya. __ariyÄ• ya vimuttiyÄ• _ti niddos
vÄ• cÄ• kammantÄ• jÄ«vÄ• gahitÄ• , dutiyena vÄ• yÄ• masatisamÄ• dhayo gahitÄ• , tatiye
gahitÄ• , catutthena taá¹ƒsampayuttÄ• sesadhammÄ• gahitÄ• ti veditabbÄ• .

__antagato_ti maggena saá¹…khÄ• ralokantaá¹ƒ gato. __antappatto_ti tameva lokantaá¹ƒ
__koá¹-igato_ti maggena saá¹…khÄ• rakoá¹-iá¹ƒ gato. __koá¹-ippatto_ti tameva koá¹-iá¹ƒ p
__pariyantagato_ti maggena khandhÄ• yatanÄ• dilokapariyantaá¹ƒ paricchedaá¹ƒ parivaá¹-
__pariyantappatto_ti tameva lokaá¹ƒ phalena pariyantaá¹ƒ katvÄ• patto. __vosÄ• nagato_ti
gato. __vosÄ• nappatto_ti phalena avasÄ• naá¹ƒ patto. __tÄ• á¹‡agato_ti maggena tÄ• yan
__tÄ• á¹‡appatto_ti phalena tÄ• yanaá¹ƒ patto. __leá¹‡agato_ti maggena nilÄ«yanaá¹ƒ gato
taá¹ƒ phalena nilÄ«yanaá¹ƒ patto. __saraá¹‡agato_ti maggena patiá¹-á¹-haá¹ƒ gato. __sara
saraá¹‡aá¹ƒ patto \Be 72/. __abhayagato_ti maggena nibbhayaá¹ƒ gato. __abhayappatto_ti
nibbÄ• naá¹ƒ patto. __accutagato_ti cutivirahitaá¹ƒ nibbÄ• naá¹ƒ maggena gato. __accutap
patto. __amatagato_ti maraá¹‡arahitaá¹ƒ nibbÄ• naá¹ƒ maggena gato. __amatappatto_ti taá
__nibbÄ• nagato_ti taá¹‡hÄ• vÄ• nato nikkhantaá¹ƒ nibbÄ• naá¹ƒ maggena gato. __nibbÄ•
patto. __so_ \Ee I 85/ __vuá¹-á¹-havÄ• so_ti so arahÄ• dasasu ariyavÄ• sesu vasi parivasi
vuá¹-á¹-hÄ• ti ca vuá¹-á¹-havÄ• so. __ciá¹‡á¹‡acaraá¹‡o_ti sÄ«lena saha aá¹-á¹-hasu samÄ
ciá¹‡á¹‡avasÄ«ti ciá¹‡á¹‡acaraá¹‡o. __gataddho_ti saá¹ƒsÄ• raddhÄ• naá¹ƒ \Ne 66/ atikkan
supinantenapi agatapubbaá¹ƒ nibbÄ• nadisaá¹ƒ gato. __gatakoá¹-iko_ti anupÄ• disesanibbA
á¹-hito. __pÄ• litabrahmacariyo_ti rakkhitabrahmacariyo. __uttamadiá¹-á¹-hippatto_ti uttama
sammÄ• diá¹-á¹-hiá¹ƒ patto. __paá¹-ividdhÄ• kuppo_ti akuppaá¹ƒ acalanaá¹ƒ arahattaphala
á¹-hito. __sacchikatanirodho_ti nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikatvÄ• á¹-hito.

__dukkhaá¹ƒ tassa pariÃ±Ã±Ä• ta_nti tividhaá¹ƒ dukkhaá¹ƒ tena samatikkamitvÄ• paricchi
__abhiÃ±Ã±eyya_nti sabhÄ• valakkhaá¹‡Ä• vabodhavasena sobhanena Ä• kÄ• rena jÄ• nit
adhikena Ã±Ä• á¹‡ena Ã±Ä• taá¹ƒ. __pariÃ±Ã±eyya_nti sÄ• maÃ±Ã±alakkhaá¹‡Ä• vabodha
byÄ• pitvÄ• parijÄ• nitabbaá¹ƒ. __pariÃ±Ã±Ä• ta_nti samantato Ã±Ä• taá¹ƒ. __bhÄ• vetabb
__sacchikÄ• tabba_nti paccakkhaá¹ƒ kÄ• tabbaá¹ƒ. duvidhÄ• hi sacchikiriyÄ• paá¹-ilÄ• bh
Ä• rammaá¹‡asacchikiriyÄ• cÄ• ti.

__ukkhittapaligho_ti ettha __paligho_ti vaá¹-á¹-amÅ«likÄ• avijjÄ• . ayaÃ±hi dukkhipanaá¹-á
``palighoâ€™â€™ ti vuccati. tenesa tassÄ• ukkhittattÄ• ``ukkhittapalighoâ€™â€™ ti vutto.
__saá¹ƒkiá¹‡á¹‡aparikho_ti parikhÄ• vuccati punabbhavadÄ• yako bhavesu jÄ• yanavasen
ca ``jÄ• tisaá¹ƒsÄ• roâ€™â€™ ti laddhanÄ• mÄ• naá¹ƒ punabbhavakkhandhÄ• naá¹ƒ pacc
punappunaá¹ƒ uppattikaraá¹‡avasena parikkhipitvÄ• á¹-hitattÄ• ``parikhÄ• â€™â€™ ti vuc
saá¹ƒkiá¹‡á¹‡attÄ• vikiá¹‡á¹‡attÄ• ``saá¹ƒkiá¹‡á¹‡aparikhoâ€™â€™ ti vutto. __abbÅ«á¸·h
vaá¹-á¹-amÅ«likÄ• taá¹‡hÄ• . ayaÃ±hi gambhÄ«rÄ• nugataá¹-á¹-hena ``esikÄ• â€™â€™ ti
abbÅ«á¸·hattÄ• luÃ±citvÄ• chaá¸• á¸• itattÄ• ``abbÅ«á¸·hesikoâ€™â€™ ti \Be 73/ vuccati.
aggaá¸·aá¹ƒ vuccanti orambhÄ• gajanakÄ• ni kÄ• mabhave uppattipaccayÄ• ni orambhÄ• g
mahÄ• kavÄ• á¹-aá¹ƒ viya nagaradvÄ• raá¹ƒ cittaá¹ƒ pidahitvÄ• á¹-hitattÄ• ``aggaá¸·aâ€™
86/. tenesa tesaá¹ƒ niraggaá¸·attÄ• bhinnattÄ• ``niraggaá¸·oâ€™â€™ ti vutto. __ariyo_ti ni
__pannaddhajo_ti pÄ• titamÄ• naddhajo. __pannabhÄ• ro_ti
khandhabhÄ• rakilesabhÄ• raabhisaá¹…khÄ• rabhÄ• rapaÃ±cakÄ• maguá¹‡abhÄ• rÄ• par
api ca idha mÄ• nabhÄ• rasseva oropitattÄ• ``pannabhÄ• roâ€™â€™ ti adhippeto. __visaá
sabbakilesehi ca visaá¹ƒyutto. idha pana mÄ• nayogeneva visaá¹ƒyuttattÄ• ``visaá¹ƒyuttoâ

ettÄ• vatÄ• therena maggena kilese khepetvÄ• nirodhasayanavaragatassa khÄ«á¹‡Ä• sa
\Ne 67/ phalasamÄ• pattiá¹ƒ appetvÄ• viharaá¹‡akÄ• lo dassito. yathÄ• hi dve nagarÄ• ni
ekaá¹ƒ khemanagaraá¹ƒ. atha ekassa mahÄ• yodhassa evaá¹ƒ icchÄ• uppajjeyya ``yÄ• vir
tiá¹-á¹-hati, tÄ• va khemanagaraá¹ƒ bhayato na muccati. coranagaraá¹ƒ anagaraá¹ƒ karissÄ
sannÄ• haá¹ƒ katvÄ• khaggaá¹ƒ gahetvÄ• coranagaraá¹ƒ upasaá¹…kamitvÄ• nagaradvÄ
khaggena chinditvÄ• saddhiá¹ƒ dvÄ• rabÄ• hÄ• hi kavÄ• á¹-aá¹ƒ bhinditvÄ• palighaá¹ƒ ukk
bhindanto parikhaá¹ƒ saá¹ƒkiritvÄ• nagarasobhanatthÄ• ya ussÄ• pite dhaje pÄ• tetvÄ• na
khemanagaraá¹ƒ pavisitvÄ• uparipÄ• sÄ• damÄ• ruyha Ã±Ä• tigaá¹‡aparivuto surasabhoja
coranagaraá¹ƒ viya sakkÄ• yo, khemanagaraá¹ƒ viya nibbÄ• naá¹ƒ, mahÄ• yodho viya yogÄ
``yÄ• va sakkÄ• yavaá¹-á¹-aá¹ƒ vaá¹-á¹-ati, tÄ• va dvattiá¹ƒsakammakÄ• raá¹‡ehi aá¹-á¹-ha
paÃ±cavÄ«satimahabbhayehi ca parimuccanaá¹ƒ natthÄ«â€™â€™ ti. so mahÄ• yodho viya
katvÄ• paÃ±Ã±Ä• tiá¹‡hakhaggaá¹ƒ gahetvÄ• khaggena esikatthambhe viya arahattamagg
chinditvÄ• , so yodho sadvÄ• rabÄ• hakaá¹ƒ nagarakavÄ• á¹-aá¹ƒ viya paÃ±corambhÄ• giy
ugghoá¹-etvÄ• , so yodho palighaá¹ƒ viya avijjÄ• palighaá¹ƒ ukkhipitvÄ• , so yodho pÄ• kÄ•
parikhaá¹ƒ \Ee I 87/ viya kammÄ• bhisaá¹…khÄ• rapÄ• kÄ• raá¹ƒ bhindanto jÄ• tisaá¹ƒsÄ•
so yodho nagarasobhanatthÄ• ya ussÄ• pite dhaje viya mÄ• naddhaje \Be 74/ pÄ• tetvÄ• s
so yodho khemanagaraá¹ƒ pavisitvÄ• uparipÄ• sÄ• de surasabhojanaá¹ƒ bhuÃ±janto viya
amatanirodhÄ• rammaá¹‡aá¹ƒ phalasamÄ• pattisukhaá¹ƒ anubhavamÄ• no kÄ• laá¹ƒ vÄ«ti
bhagavatÄ• (AN b V 71) ---

``kathaÃ±ca, bhikkhave, bhikkhu ukkhittapaligho hoti? idha, bhikkhave, bhikkhuno avijjÄ• p
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ

ukkhittapaligho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparikho hoti? idha, bhikkhave, bhikkhuno po
jÄ• tisaá¹ƒsÄ• ro pahÄ«no hoti ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu saá¹ƒkiá¹‡á¹‡aparik

``kathaÃ±ca, bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti? idha, bhikkhave, bhikkhuno taá¹‡hÄ•
... evaá¹ƒ kho, bhikkhave, bhikkhu abbÅ«á¸·hesiko hoti.

``kathaÃ±ca \Ne 68/, bhikkhave, bhikkhu niraggaá¸·o hoti? idha, bhikkhave, bhikkhuno paÃ±
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni honti ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu niraggaá¸·o hoti

``kathaÃ±ca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hoti? idha, b
asmimÄ• no pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ
bhikkhave, bhikkhu ariyo pannaddhajo pannabhÄ• ro visaá¹ƒyutto hoti (AN b V 71).

``evaá¹ƒ vimuttacittaá¹ƒ kho, bhikkhave, bhikkhuá¹ƒ saindÄ• devÄ• sabrahmakÄ• sapajÄ•
nÄ• dhigacchanti `idaá¹ƒnissitaá¹ƒ tathÄ• gatassa viÃ±Ã±Ä• á¹‡aâ€™â€™ â€™ nti (MN I 2

__paÃ±caá¹…gavippahÄ«no_ti kÄ• macchandÄ• dipaÃ±caá¹…gÄ• ni vividhehi upÄ• yehi p
vuttaÃ±hetaá¹ƒ ---

``kathaÃ±cÄ• vuso \Be 75/, bhikkhu paÃ±caá¹…gavippahÄ«no hoti? idhÄ• vuso, bhikkhuno
byÄ• pÄ• do pahÄ«no hoti, thinamiddhaá¹ƒ pahÄ«naá¹ƒ hoti, uddhaccakukkuccaá¹ƒ pahÄ«
pahÄ«nÄ• \Ee I 88/ hoti. evaá¹ƒ kho, Ä• vuso, bhikkhu paÃ±caá¹…gavippahÄ«no hotÄ«â€™

__chaá¸·aá¹…gasamannÄ• gato_ti channaá¹ƒ aá¹…gÄ• naá¹ƒ pÅ«retvÄ• chasu dvÄ• resu
paá¹-ighÄ• nunayaá¹ƒ vajjetvÄ• upekkhÄ• vasena sato sampajÄ• no hutvÄ• viharaá¹‡avas
paripuá¹‡á¹‡aá¹ƒ katvÄ• á¹-hitattÄ• ``chaá¸·aá¹…gasamannÄ• gatoâ€™â€™ ti vutto. vutta

``kathaÃ±cÄ• vuso, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti? idhÄ• vuso, bhikkhu cakkhu
sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. sotena saddaá¹ƒ sutvÄ•
gandhaá¹ƒ ghÄ• yitvÄ• , jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• , kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitv
viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. evaá¹ƒ
chaá¸·aá¹…gasamannÄ• gato hotÄ«â€™â€™ ti (DN III 348, 360).

__ekÄ• rakkho_ti \Ne 69/ satiÄ• rakkhena eko uttamo Ä• rakkho assÄ• ti ekÄ• rakkho. vutta

``kathaÃ±cÄ• vuso, bhikkhu ekÄ• rakkho hoti? idhÄ• vuso, bhikkhu satÄ• rakkhena cetasÄ•

evaá¹ƒ kho, Ä• vuso, bhikkhu ekÄ• rakkho hotÄ«â€™â€™ ti (DN III 348, 360).

__caturÄ• passeno_ti paÃ±Ã±Ä• ya paá¹-isevanaparivajjanavinodanapajahanÄ• naá¹ƒ vas
ito cito ca aparivattamÄ• nÄ• naá¹ƒ vasena caturÄ• passeno, tesaá¹ƒ pÄ• puá¹‡itvÄ• á¹-hit

``kathaÃ±cÄ• vuso, bhikkhu caturÄ• passeno hoti? idhÄ• vuso, bhikkhu saá¹…khÄ• yekaá¹
saá¹…khÄ• yekaá¹ƒ parivajjeti. saá¹…khÄ• yekaá¹ƒ \Be 76/ vinodeti, saá¹…khÄ• yekaá¹ƒ p
(DN III 348, 360) nayena vitthÄ• retabbaá¹ƒ.

__paá¹‡unnapaccekasacco_ti ``idameva dassanaá¹ƒ saccaá¹ƒ, idameva saccaâ€™â€™ n
gahitattÄ• paccekasaá¹…khÄ• tÄ• ni diá¹-á¹-hisaccÄ• ni paá¹‡unnÄ• ni nihaá¹-Ä• ni pahÄ«
paá¹‡unnapaccekasacco.

__samavayasaá¹-á¹-hesano_ti ettha avayÄ• ti anÅ«nÄ• . saá¹-á¹-hÄ• ti vissaá¹-á¹-hÄ• . sa
esanÄ• assÄ• ti samavayasaá¹-á¹-hesano. sammÄ• vissaá¹-á¹-hasabbaesanoti attho. __k
paripuá¹‡á¹‡o. __vusitavÄ• _ti vusitabrahmacariyo, garusaá¹ƒvÄ• se ariyamaggepi dasasu
vusitavanto. __uttamapuriso_ti khÄ«á¹‡akilesattÄ• visesapuriso Ä• jaÃ±Ã±apuriso. __para
uttamapuriso, paramaá¹ƒ vÄ• paá¹-ilÄ• bhaá¹ƒ pattattÄ• uttamaá¹ƒ pattabbaá¹ƒ arahattap
anuttarapuÃ±Ã±akkhettabhÅ«to uttamapuriso, tenevatthena paramapuriso. anuttaraá¹ƒ sam
samÄ• pajjituá¹ƒ amataá¹ƒ paá¹-ilÄ• bhaá¹ƒ pattattÄ• __paramapattippatto_. atha vÄ• ``gh
saÃ±jÄ• nitvÄ• sÄ• sanapavisanavasena __uttamapuriso_. attabhÄ• ve Ä• dÄ«navaá¹ƒ sa
vipassanÄ• pavisanavasena __paramapuriso_. kilese Ä• dÄ«navaá¹ƒ saÃ±jÄ• nitvÄ• ariya
__paramapattippatto_ti evameke vaá¹‡á¹‡ayanti.

__nevÄ• cinatÄ«_ti \Ne 70/ kusalÄ• kusalÄ• naá¹ƒ pahÄ«nattÄ• tesaá¹ƒ vipÄ• kaá¹ƒ na va
__nÄ• pacinatÄ«_ti phale á¹-hitattÄ• na viddhaá¹ƒseti. __apacinitvÄ• á¹-hito_ti paá¹-ippass
á¹-hitattÄ• kilese viddhaá¹ƒsetvÄ• á¹-hito. ito paraá¹ƒ tÄ«hipi padehi maggaphalavaseneva
pajahatÄ«_ti pahÄ• tabbÄ• bhÄ• vena kilese na pajahati. __na upÄ• diyatÄ«_ti taá¹‡hÄ• m
gahetabbÄ• bhÄ• vato tehi na gaá¹‡hÄ• ti. __pajahitvÄ• á¹-hito_ti cajitvÄ• á¹-hito. __neva
taá¹‡hÄ• vasena neva saá¹ƒsibbati. __na ussinetÄ«_ti mÄ• navasena na ukkaá¹ƒsati. __vis
taá¹‡hÄ• saá¹ƒsÄ«vanaá¹ƒ akatvÄ• á¹-hitoti evameke vaá¹‡á¹‡ayanti. __neva vidhÅ«petÄ«
nibbÄ• peti. __na sandhÅ«petÄ«_ti kilesaggiá¹ƒ na jÄ• lÄ• peti. __vidhÅ«petvÄ• á¹-hito_ti t
á¹-hito.

__asekkhena_ \Ee I 90/ \Be 77/ __sÄ«lakkhandhenÄ• _ti sikkhitabbÄ• bhÄ• vena asekkhen
vÄ• cÄ• kammantÄ• jÄ«vasÄ«lakkhandhena sÄ«larÄ• sinÄ• samannÄ• gatattÄ• á¹-hito, a
__samÄ• dhikkhandhenÄ• _ti vÄ• yÄ• masatÄ«hi sampayuttena samÄ• dhinÄ• . __vimuttik
phalavimuttisampayuttakkhandhena. __vimuttiÃ±Ä• á¹‡adassanakkhandhenÄ• _ti paccavek

sampaá¹-ipÄ• diyitvÄ• _ti catuariyasaccaá¹ƒ sabhÄ• vavasena sakasantÄ• ne sampÄ• diyit
__ejaá¹ƒ samatikkamitvÄ• _ti kampanataá¹‡haá¹ƒ atikkamitvÄ• . __kilesaggi_nti rÄ• gÄ• dik
__pariyÄ• diyitvÄ• _ti khepetvÄ• nibbÄ• petvÄ• . __aparigamanatÄ• yÄ• _ti saá¹ƒsÄ• re ag
punÄ• gamanÄ• bhÄ• venÄ• ti attho. __kaá¹-aá¹ƒ samÄ• dÄ• yÄ• _ti jayaggÄ• haá¹ƒ gahet
sabbakilesehi muccitvÄ• rÅ«pÄ• diÄ• rammaá¹‡asevanavasena. atha vÄ• sabbakilesehi
muttaphalasamÄ• pattisevanavasena. __mettÄ• ya pÄ• risuddhiyÄ• _ti upakkilesamuttÄ• ya
mettÄ• ya á¹-hito. __karuá¹‡Ä• _dÄ«supi eseva nayo.

__accantapÄ• risuddhiyÄ• _ti atikkantaparisuddhabhÄ• vena parisuddhiyÄ• antaá¹ƒ pÄ• p
__atammayatÄ• yÄ• _ti taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• ``tammayÄ• â€™â€™ ti vuccanti. tesa
taá¹‡hÄ• diá¹-á¹-himÄ• navirahitatÄ• ya á¹-hito. vuttaÃ±hetaá¹ƒ ---

``so tÄ• diso lokavidÅ« sumedho, sabbesu dhammesu atammayo munÄ«â€™â€™ ti (AN a
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivirahitoti attho. __vimuttattÄ• _ti sabbakilesehi muttabhÄ• vena. _
yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppasantosavasena santuá¹-á¹-habhÄ• vena á¹-hito

__khandhapariyante_ti \Ee I 91/ ekacatupaÃ±cakkhandhÄ• naá¹ƒ tÄ«hi pariÃ±Ã±aggÄ«hi j
á¹-hito \Ne 71/, natthi etassa antoti vÄ• pariyantaá¹ƒ, tasmiá¹ƒ pariyante. __dhÄ• tupariyant
nayo. ayaá¹ƒ pana viseso --- __dhÄ• tupariyante_ti aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ p
__Ä• yatanapariyante_ti dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ. __gatipariyante_ti nirayÄ• dip
__upapattipariyante_ti sugatiduggatÄ«su nibbattiyÄ• . __paá¹-isandhipariyante_ti kÄ• marÅ
paá¹-isandhiyÄ• \Be 78/. __bhavapariyante_ti
ekavokÄ• racatupaÃ±casaÃ±Ã±Ä• asaÃ±Ã±Ä• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• kÄ• marÅ«p
__saá¹ƒsÄ• rapariyante_ti khandhadhÄ• tuÄ• yatanÄ• naá¹ƒ abbocchinnapavattiyÄ• . __va
kammavipÄ• kakilesavaá¹-á¹-Ä• naá¹ƒ pariyante. __antime bhave_ti avasÄ• ne upapattibha
á¹-hito_ti avasÄ• ne samussaye sarÄ«re á¹-hito. __antimadehadharo_ti antimaá¹ƒ avasÄ• n
dhÄ• retÄ«ti antimadehadharo. __arahÄ• _ti Ä• rakattÄ• arÄ«naá¹ƒ, arÄ• naÃ±ca hatattÄ•
arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• arahÄ• .

__tassÄ• yaá¹ƒ pacchimako_ti tassa khÄ«á¹‡Ä• savassa ayaá¹ƒ samussayo attabhÄ• vo a
mando carimo Ä• lopo, carimaá¹ƒ kabaá¸·aá¹ƒ viya. puna paá¹-isandhiyÄ• natthibhÄ• vaá¹
``jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoâ€™â€™ _ti Ä• ha. jananaá¹ƒ jÄ• ti, n
maraá¹‡aá¹ƒ, khandhÄ• dÄ«naá¹ƒ abbocchinnÄ• saá¹ƒsÄ• rapavatti ca tassa khÄ«á¹‡Ä• s
gÄ• thaá¹ƒ nigamento Ä• ha __tenÄ• ha bhagavÄ• _ ---

__ ``tasmÄ• jantu ... pe ... nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ«â€™â€™ _ti.

imasmiá¹ƒ sutte yaá¹ƒ antarantarÄ• na vuttaá¹ƒ, taá¹ƒ pÄ• á¹-hÄ• nusÄ• rena gahetabbaá

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

kÄ• masuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. guhaá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ•

<7> dutiye \Ne 72/ \Ee I 92/ --- __satto_ti laggo. __guhÄ• ya_nti kÄ• ye. kÄ• yo hi rÄ• gÄ• d
vasanokÄ• sato ``guhÄ• â€™â€™ ti vuccati. __bahunÄ• bhichanno_ti bahunÄ• rÄ• gÄ• dik
ajjhattabandhanaá¹ƒ vuttaá¹ƒ. __tiá¹-á¹-ha_nti rÄ• gÄ• divasena tiá¹-á¹-hanto. __mohanasm
mohanaá¹ƒ vuccati kÄ• maguá¹‡o. ettha hi devamanussÄ• muyhanti tesu ajjhogÄ• á¸·hÄ•
bÄ• hirabandhanaá¹ƒ vuttaá¹ƒ. __dÅ«re vivekÄ• hi tathÄ• vidho so_ti so tathÄ• rÅ«po naro
kÄ• yavivekÄ• divivekÄ• dÅ«re \Be 79/, anÄ• sanne. kiá¹ƒkÄ• raá¹‡Ä• ? __kÄ• mÄ• hi lok
loke kÄ• mÄ• suppahÄ• yÄ• na honti, tasmÄ• ti vuttaá¹ƒ hoti.

__sattoti hi kho vutta_nti ``satto, naro, mÄ• navoâ€™â€™ ti evamÄ• dinÄ• nayena kathito
vattabbÄ• _ti guhÄ• tÄ• va kathetabbÄ• . __kÄ• yoti vÄ• _tiÄ• dÄ«su ayaá¹ƒ tÄ• va padayo
iti vÄ• ... pe ... kumbho iti vÄ• ti. tattha __kÄ• yo_ti ``kucchitÄ• naá¹ƒ Ä• yoti kÄ• yoâ€™â€™
heá¹-á¹-hÄ• satipaá¹-á¹-hÄ• nakathÄ• yaá¹ƒ vuttoyeva. rÄ• gÄ• divÄ• á¸·Ä• naá¹ƒ vasanok
``paá¹-icchÄ• danaá¹-á¹-henÄ• â€™â€™ tipi eke. ``dÅ«raá¹…gamaá¹ƒ ekacaraá¹ƒ, asarÄ«
ntiÄ• dÄ«su (Dhp 37) viya. rÄ• gÄ• dÄ«hi jhÄ• panaá¹-á¹-hena __deho_ ``te hitvÄ• mÄ• nu
(DN II 332 thokaá¹ƒ visadisaá¹ƒ) viya. pamattakaraá¹‡aá¹-á¹-hena __sandeho_ ``bhijjati pÅ«
maraá¹‡antaÃ±hi jÄ«vitaâ€™â€™ ntiÄ• dÄ«su (Dhp 148) viya. saá¹ƒsÄ• re \Ee I 93/ saÃ±ca
``siÃ±ca bhikkhu imaá¹ƒ nÄ• vaá¹ƒ, sittÄ• te lahumessatÄ«â€™â€™ tiÄ• dÄ«su (Dhp 369)
atthibhÄ• vaá¹-á¹-hena __ratho_ ``ratho sÄ«laparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyoâ€™â
viya. accuggataá¹-á¹-hena __dhajo_ ``dhajo rathassa paÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su

kimikulÄ• naá¹ƒ Ä• vÄ• sabhÄ• vena __vammiko_ ``vammikoti kho, bhikkhu, imassetaá¹ƒ d
kÄ• yassa adhivacanaâ€™â€™ ntiÄ• dÄ«su (MN I 251) viya. yatheva hi bÄ• hirako vammik
vantasinehasambaddhoti catÅ«hi kÄ• raá¹‡ehi ``vammikoâ€™â€™ ti vuccati. so hi
ahinakulaundÅ«ragharagoá¸·ikÄ• dayo nÄ• nappakÄ• re pÄ• á¹‡ake vamatÄ«ti vammiko. u
upacikÄ• hi vamitvÄ• mukhatuá¹‡á¸• akehi ukkhittapaá¹ƒsucuá¹‡á¹‡ena kaá¹-ippamÄ• á¹‡
ussitoti vammiko. upacikÄ• hi vantakheá¸·asinehena Ä• baddhatÄ• ya sattasattÄ• haá¹ƒ dev
vippakirÄ«yati, nidÄ• ghepi tato paá¹ƒsumuá¹-á¹-hiá¹ƒ gahetvÄ• \Be 80/ tasmiá¹ƒ muá¹-á¹-h
sineho nikkhamati, evaá¹ƒ vantasinehena sambaddhoti vammiko. evamayaá¹ƒ kÄ• yopi ``ak
tiÄ• dinÄ• nayena nÄ• nappakÄ• raá¹ƒ asucikalimalaá¹ƒ vamatÄ«ti vammiko. buddhapacce
imasmiá¹ƒ attabhÄ• ve nikantipariyÄ• dÄ• nena attabhÄ• vaá¹ƒ chaá¸• á¸• etvÄ• gatÄ• ti a
yehi cÄ• yaá¹ƒ tÄ«hi aá¹-á¹-hisatehi ussito nahÄ• rusambaddho maá¹ƒsÄ• valepano allacan

chaviraÃ±jito satte vaÃ±ceti, taá¹ƒ sabbaá¹ƒ ariyehi vantamevÄ• ti vantussayotipi vammiko.
purisaá¹ƒ, cittamassa vidhÄ• vatÄ«â€™â€™ ti (SN a I 55-57) evaá¹ƒ taá¹‡hÄ• ya janitattÄ•
taá¹‡hÄ• sinehena sambaddho ayanti vantasinehena sambaddhotipi vammiko. yathÄ• ca v
nÄ• nappakÄ• rÄ• pÄ• á¹‡akÄ• tattheva jÄ• yanti, uccÄ• rapassÄ• vaá¹ƒ \Ee I 94/ karonti,
nipatanti. iti so tesaá¹ƒ sÅ«tigharaá¹ƒ vaccakuá¹-i gilÄ• nasÄ• lÄ• susÄ• naÃ±ca hoti. evaá
khattiyamahÄ• sÄ• lÄ• dÄ«nampi kÄ• yo ``ayaá¹ƒ gopitarakkhito maá¹‡á¸• itapasÄ• dito ma
ti acintetvÄ• chavinissitÄ• pÄ• á¹‡Ä• cammanissitÄ• pÄ• á¹‡Ä• maá¹ƒsanissitÄ• pÄ• á¹
aá¹-á¹-hinissitÄ• pÄ• á¹‡Ä• aá¹-á¹-himiÃ±janissitÄ• pÄ• á¹‡Ä• ti evaá¹ƒ kulagaá¹‡anÄ• ya
kimikulasahassÄ• ni antokÄ• yasmiá¹ƒyeva jÄ• yanti, uccÄ• rapassÄ• vaá¹ƒ karonti, gelaÃ±
matÄ• matÄ• nipatanti. iti ayampi tesaá¹ƒ pÄ• á¹‡Ä• naá¹ƒ sÅ«tigharaá¹ƒ vaccakuá¹-i gilÄ•
hotÄ«ti ``vammikoâ€™â€™ ti saá¹…khaá¹ƒ gato.

manÄ• pÄ• manÄ• papatanaá¹-á¹-hena __nagaraá¹ƒ_ ``sakkÄ• yanagaraâ€™â€™ ntiÄ• dÄ
nÄ«á¸·abhÄ• vena kulÄ• vakabhÄ• vena __nÄ«á¸·aá¹ƒ_ ``roganÄ«á¸·aá¹ƒ pabhaá¹…guraâ
paá¹-isandhiyÄ• nivÄ• sagehaá¹-á¹-hena __kuá¹-i_ ``paÃ±cadvÄ• rÄ• yaá¹ƒ kuá¹-ikÄ• yaá¹
(Th 125) viya. pÅ«tibhÄ• vena __gaá¹‡á¸• o_ ``rogoti bhikkhave, gaá¹‡á¸• oti bhikkhave, sa
kÄ• yassetaá¹ƒ adhivacanaâ€™â€™ ntiÄ• dÄ«su (AN c 9.15) viya. bhijjanaá¹-á¹-hena __ku
kÄ• yamimaá¹ƒ viditvÄ• â€™â€™ tiÄ• dÄ«su (Dhp 40) viya. __kÄ• yassetaá¹ƒ adhivacana_
catumahÄ• bhÅ«tamayassa kucchitadhammÄ• naá¹ƒ Ä• yassa adhivacanaá¹ƒ, kathananti a
sarÄ«rasmiá¹ƒ \Ne 74/ \Be 81/. __satto_ti allÄ«no. visatto_ti vaá¹‡á¹‡arÄ• gÄ• divasena viv
saá¹‡á¹-hÄ• narÄ• gavasena __Ä• satto_. tattheva \Ee I 95/ ``subhaá¹ƒ sukhaâ€™â€™ nti
attaggahaá¹‡avasena __laggito. palibuddho_ti phassarÄ• gavasena amuÃ±citvÄ• á¹-hito. _
bhittiyaá¹ƒ Ä• koá¹-itakhÄ• á¹‡uke. __nÄ• gadante_ti tatheva hatthidantasadise vaá¹…kada
bhittikhile laggaá¹ƒ. __visatta_nti nÄ• gadante laggaá¹ƒ. __Ä• satta_nti cÄ«varavaá¹ƒse lag
cÄ«vararajjuyÄ• laggaá¹ƒ. __laggita_nti pÄ«á¹-hapÄ• de laggaá¹ƒ. __palibuddha_nti maÃ±
evamÄ• dinÄ• nayena yojetabbaá¹ƒ.

__lagganÄ• dhivacana_nti visesena allÄ«yanakathanaá¹ƒ. __channo_ti vuttappakÄ• rehi ki
punappunaá¹ƒ uppattivasena uparÅ«pari channoti __ucchanno. Ä• vuto_ti Ä• varito. __nivu
__ophuto_ti avattharitvÄ• chÄ• dito. __pihito_ti bhÄ• janena ukkhalimukhaá¹ƒ viya paliguá¹
__paá¹-icchanno_ti Ä• vaá¹-o. __paá¹-ikujjito_ti adhomukhaá¹ƒ á¹-hapito. tattha tiá¹‡apaá¹‡
chÄ• ditaá¹ƒ viya channo. ucchanno nadiá¹ƒ Ä• varaá¹‡asetu viya. Ä• vuto janasaÃ±caraá¹

__vinibaddho mÄ• navasenÄ• _ti nÄ• nÄ• vidhena mÄ• nÄ• timÄ• navasena nÄ• nÄ• vidh
tiá¹-á¹-hati. __parÄ• maá¹-á¹-ho diá¹-á¹-hivasenÄ• _ti dvÄ• saá¹-á¹-hidiá¹-á¹-hÄ«naá¹ƒ vase
Ä• masitvÄ• gahito. __vikkhepagato uddhaccavasenÄ• _ti Ä• rammaá¹‡e asantiá¹-á¹-hana
upagato. __aniá¹-á¹-haá¹…gato vicikicchÄ• vasenÄ• _ti ratanattayÄ• dÄ«su kaá¹…khÄ• saa
vasena sanniá¹-á¹-hÄ• naá¹ƒ appatto. __thÄ• magato anusayavasenÄ• _ti dunnÄ«haraá¹‡a

thirabhÄ• vaá¹ƒ patto upagato hutvÄ• tiá¹-á¹-hati.

__rÅ«pÅ«paya_nti taá¹‡hÄ• diá¹-á¹-hÅ«payavasena rÅ«paá¹ƒ upagantvÄ• Ä• rammaá¹‡a
tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hatÄ«_ti tasmiá¹ƒ Ä• rammaá¹‡e rÅ«pÄ• rammaá¹‡aá¹ƒ viÃ±Ã±
tiá¹-á¹-hati. __rÅ«pÄ• rammaá¹‡aá¹ƒ_ \Ee I 96/ __rÅ«papatiá¹-á¹-ha_nti rÅ«pameva Ä• ram
rÅ«pameva patiá¹-á¹-haá¹ƒ katvÄ• . __nandÅ«pasecana_nti sappÄ«tikataá¹‡hodakena Ä• s
__vuddhi_nti vuddhibhÄ• vaá¹ƒ. __virÅ«á¸·hi_nti javanavasena uparito virÅ«á¸·hibhÄ• vaá¹
tadÄ• rammaá¹‡avasena vepullaá¹ƒ.

__atthi_ \Be 82/ __rÄ• go_tiÄ• dÄ«ni lobhasseva nÄ• mÄ• ni. so hi raÃ±janavasena __rÄ•
__nandÄ«, _ taá¹‡hÄ• yanavasena __taá¹‡hÄ• _ti vuccati. __patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±
virÅ«á¸·ha_nti kammaá¹ƒ javÄ• petvÄ• paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• ya patiá
virÅ«á¸·haÃ±ca. __yatthÄ• _ti tebhÅ«makavaá¹-á¹-e bhummaá¹ƒ. sabbattha vÄ• purimapa
tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhÄ«_ti idaá¹ƒ imasmiá¹ƒ vipÄ• kavaá¹-á¹-e á¹-hitassa Ä• y
vaá¹-á¹-ahetuke saá¹…khÄ• re sandhÄ• ya vuttaá¹ƒ. __yattha atthi Ä• yatiá¹ƒ punabbhavÄ•
á¹-hÄ• ne Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti atthi. tattha purimasuttaá¹ƒ rÅ«pÄ• diÄ• ramm
vuttaá¹ƒ, dutiyasuttaá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ abhinandanavasena vuttaá¹ƒ, tatiyaá¹ƒ
viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• navasena vuttaá¹ƒ, catutthaá¹ƒ catubbidhaÄ• hÄ• ravasena,
kusalÄ• kusalaviÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• navasena vuttanti Ã±Ä• tabbaá¹ƒ.

__yebhuyyenÄ• _ti pÄ• yena. __muyhantÄ«_ti mohaá¹ƒ Ä• pajjanti. __sammuyhantÄ«_ti vi
__sampamuyhantÄ«_ti sabbÄ• kÄ• rena muyhanti. atha vÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ paá¹-ic
saddÄ• rammaá¹‡aá¹ƒ paá¹-icca __sammuyhanti, _ mutÄ• rammaá¹‡aá¹ƒ paá¹-icca __sam
andhÄ«katÄ• _ti aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡Ä• ya avijjÄ• ya andhÄ«katÄ• . ``gat
andhabhÄ• vaá¹ƒ upagatÄ• ti attho. __pagÄ• á¸·ho_ti paviá¹-á¹-ho. __ogÄ• á¸·ho_ti heá¹-á¹
paviá¹-á¹-ho. __ajjhogÄ• á¸·ho_ti adhiogÄ• hitvÄ• avattharitvÄ• visesena paviá¹-á¹-ho __ni
hutvÄ• paviá¹-á¹-ho. atha vÄ• dassanasaá¹ƒsaggena \Ee I 97/ __ogÄ• á¸·ho_. savanasaá¹
vacanasaá¹ƒsaggena __nimuggo_. sappurisasaá¹ƒsaggavirahito vÄ• __ogÄ• á¸·ho_. saddh
__ajjhogÄ• á¸·ho_. dhammÄ• nudhammapaá¹-ipattivirahito vÄ• __nimuggo_.

__vivekÄ• _ti vivitti, viviccanaá¹ƒ vÄ• viveko. __tayo_ti gaá¹‡anapariccheda. __kÄ• yavive
vivitti, vinÄ• apasakkanaá¹ƒ. __cittavivekÄ• _dÄ«supi eseva nayo. __idha bhikkhÅ«_ti imas
saá¹ƒsÄ• re bhayaá¹ƒ ikkhanato bhikkhu. __vivitta_nti suÃ±Ã±aá¹ƒ, appasaddaá¹ƒ appanig
hi sandhÄ• ya vibhaá¹…ge ``vivittanti santike cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹
pabbajitehi, tena taá¹ƒ vivittaâ€™â€™ nti (Vibh 526) vuttaá¹ƒ. seti ceva Ä• sati ca etthÄ• ti s
maÃ±capÄ«á¹-hÄ• dÄ«nametamadhivacanaá¹ƒ. tenÄ• ha ---

``senÄ• sananti \Be 83/ maÃ±copi senÄ• sanaá¹ƒ, pÄ«á¹-hampi ... bhisipi ... bibbohanampi

aá¸• á¸• hayogopi ... pÄ• sÄ• dopi ... aá¹-á¹-opi ... mÄ• á¸·opi ... leá¹‡ampi ... guhÄ• pi ... ruk
veá¸·ugumbopi ... yattha vÄ• pana bhikkhÅ« paá¹-ikkamanti, sabbametaá¹ƒ senÄ• sanaâ€™

 api ca vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ• ti idaá¹ƒ __vihÄ• rasenÄ• s
pÄ«á¹-haá¹ƒ bhisi bibbohananti idaá¹ƒ __maÃ±capÄ«á¹-hasenÄ• sanaá¹ƒ_ nÄ• ma. cimilikÄ
tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• roti idaá¹ƒ __santhatasenÄ• sanaá¹ƒ_ nÄ• ma. yattha v
paá¹-ikkamanti, idaá¹ƒ __okÄ• sasenÄ• sanaá¹ƒ_ \Ne 76/ nÄ• mÄ• ti evaá¹ƒ catubbidhaá¹ƒ
sabbampi senÄ• sanaggahaá¹‡ena gahitameva.

 idha panassa sakuá¹‡asadisassa cÄ• tuddisassa bhikkhuno anucchavikasenÄ• sanaá¹ƒ da
rukkhamÅ«laâ€™â€™ _ntiÄ• dimÄ• ha. tattha __araÃ±Ã±a_nti ``nikkhamitvÄ• bahi indakh
araÃ±Ã±aâ€™â€™ nti (Vibh 529) idaá¹ƒ bhikkhunÄ«naá¹ƒ vasena Ä• gataá¹ƒ. ``Ä• raÃ±Ã±
paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (Vin III 654) idaá¹ƒ \Ee I 98/ pana imassa bhi
tassa lakkhaá¹‡aá¹ƒ visuddhimagge dhutaá¹…ganiddese (Vism I 31) vuttaá¹ƒ. __rukkhamÅ
santacchÄ• yaá¹ƒ vivittaá¹ƒ rukkhamÅ«laá¹ƒ. __pabbata_nti selaá¹ƒ. tattha hi udakasoá¹‡á¸
katvÄ• sÄ«tÄ• ya rukkhacchÄ• yÄ• ya nisinnassa nÄ• nÄ• disÄ• su khÄ• yamÄ• nÄ• su sÄ
cittaá¹ƒ ekaggaá¹ƒ hoti. __kandara_nti kaá¹ƒ vuccati udakaá¹ƒ, tena dÄ• ritaá¹ƒ, udakena b
pabbatapadesaá¹ƒ. yaá¹ƒ ``nadÄ«tumbaâ€™â€™ ntipi ``nadÄ«kuÃ±jaâ€™â€™ ntipi vadan
rajatapaá¹-á¹-asadisÄ• vÄ• lukÄ• hoti, matthake maá¹‡ivitÄ• naá¹ƒ viya vanagahanaá¹ƒ, m
udakaá¹ƒ sandati. evarÅ«paá¹ƒ kandaraá¹ƒ oruyha pÄ• nÄ«yaá¹ƒ pivitvÄ• gattÄ• ni sÄ«tÄ•
ussÄ• petvÄ• paá¹ƒsukÅ«lacÄ«varaá¹ƒ paÃ±Ã±apetvÄ• nisinnassa samaá¹‡adhammaá¹ƒ
__giriguha_nti dvinnaá¹ƒ pabbatÄ• naá¹ƒ antaraá¹ƒ, ekasmiá¹ƒyeva vÄ• umaá¹…gasadisa
susÄ• nalakkhaá¹‡aá¹ƒ visuddhimagge (Vism I 34) vuttaá¹ƒ.

 __vanapattha_nti gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-hÄ• naá¹
vapanti. tenevÄ• ha ``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™
__abbhokÄ• sa_nti acchannaá¹ƒ. Ä• kaá¹…khamÄ• no panettha cÄ«varakuá¹-iá¹ƒ \Be 84/ k
__palÄ• lapuÃ±ja_nti palÄ• larÄ• siá¹ƒ. mahÄ• palÄ• lapuÃ±jato hi palÄ• laá¹ƒ nikkaá¸• á¸•
pabbhÄ• raleá¹‡asadise Ä• laye karonti, gacchagumbÄ• dÄ«nampi upari palÄ• laá¹ƒ pakkh
samaá¹‡adhammaá¹ƒ karonti. sabbametaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``kÄ• yena vivitto viharat
caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti pavattayatÄ«ti vuttaá¹ƒ hoti. __iriyatÄ«_ti iriyÄ• pathaá¹ƒ va
__vattatÄ«_ti iriyÄ• pathavuttiá¹ƒ uppÄ• deti. __pÄ• letÄ«_ti iriyÄ• pathaá¹ƒ rakkhati. __yap
__yÄ• petÄ«_ti yÄ• payati.

 __paá¹-hamaá¹ƒ_ \Ee I 99/ __jhÄ• naá¹ƒ samÄ• pannassÄ• _ti kusalajjhÄ• nasamaá¹…gis
vivitta_nti upacÄ• rena nÄ«varaá¹‡ehi vivittampi samÄ• naá¹ƒ antoappanÄ• yaá¹ƒ suá¹-á¹-h
hotÄ«ti dassetuá¹ƒ ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa nÄ«varaá¹‡ehi cittaá¹ƒ vivi
vuttaá¹ƒ. eseva nayo vitakkavicÄ• rapÄ«tisukhadukkhehi \Ne 77/ dutiyatatiyacatutthajjhÄ• n

__rÅ«pasaÃ±Ã±Ä• yÄ• _ti kusalavipÄ• kakiriyavasena paÃ±cadasannaá¹ƒ rÅ«pÄ• vacarajjh
__paá¹-ighasaÃ±Ã±Ä• yÄ• _ti cakkhurÅ«pÄ• disaá¹…ghaá¹-á¹-anena uppannÄ• ya kusalÄ•
dvipaÃ±caviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya paá¹-ighasaÃ±Ã±Ä• ya ca. __nÄ• nattasaÃ±Ã±
pavattÄ• ya catucattÄ• lÄ«sakÄ• mÄ• vacarasaÃ±Ã±Ä• ya ca cittaá¹ƒ vivittaá¹ƒ hoti suÃ±Ã

__Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassÄ• _ti ettha nÄ• ssa antoti anantaá¹ƒ, Ä•
Ä• kÄ• sÄ• nantaá¹ƒ, Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±caá¹ƒ, taá¹ƒ Ä• kÄ• sÄ• naÃ
Ä• yatanamassa sasampayuttadhammassa jhÄ• nassa devÄ• naá¹ƒ devÄ• yatanamivÄ• ti
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sÄ• rammaá¹‡ajhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• kÄ• s
kusalakiriyajhÄ• naá¹ƒ samÄ• pannassa. __rÅ«pasaÃ±Ã±Ä• yÄ• _ti saÃ±Ã±Ä• sÄ«sena rÅ
tadÄ• rammaá¹‡ato ca. rÅ«pÄ• vacarajjhÄ• nampi hi ``rÅ«paâ€™â€™ nti vuccati ``rÅ«pÄ«
tiÄ• dÄ«su (Paá¹-is I 209), tassa Ä• rammaá¹‡ampi ``bahiddhÄ• rÅ«pÄ• ni passati suvaá¹‡
tiÄ• dÄ«supi (Paá¹-is I 209). tasmÄ• idha rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• ti evaá¹ƒ saÃ
rÅ«pÄ• vacarajjhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. rÅ«pe saÃ±Ã±Ä• assÄ• ti rÅ«pasaÃ±Ã±aá
vuttaá¹ƒ hoti. evaá¹ƒ pathavÄ«kasiá¹‡Ä• dibhedassa tadÄ• rammaá¹‡assa \Be 85/ cetaá¹ƒ
veditabbaá¹ƒ. etÄ• ya kusalavipÄ• kakiriyÄ• vasena paÃ±cadasavidhÄ• ya \Ee I 100/ jhÄ• r
rÅ«pasaÃ±Ã±Ä• ya. etÄ• ya ca pathavÄ«kasiá¹‡Ä• divasena aá¹-á¹-havidhÄ• ya Ä• ramma
rÅ«pasaÃ±Ã±Ä• ya.

__paá¹-ighasaÃ±Ã±Ä• yÄ• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ Ä• ramm
samuppannÄ• saÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• , rÅ«pasaÃ±Ã±Ä• dÄ«naá¹ƒ etaá¹ƒ adhivac
katamÄ• paá¹-ighasaÃ±Ã±Ä• ? rÅ«pasaÃ±Ã±Ä• saddasaÃ±Ã±Ä• gandhasaÃ±Ã±Ä• rasa
imÄ• vuccanti paá¹-ighasaÃ±Ã±Ä• yoâ€™â€™ ti (Vibh 603). tÄ• kusalavipÄ• kÄ• paÃ±ca
etÄ• ya paá¹-ighasaÃ±Ã±Ä• ya.

__nÄ• nattasaÃ±Ã±Ä• yÄ• _ti nÄ• natte gocare pavattÄ• ya saÃ±Ã±Ä• ya, nÄ• nattÄ• ya v
``tattha katamÄ• nÄ• nattasaÃ±Ã±Ä• ? asamÄ• pannassa manodhÄ• tusamaá¹…gissa vÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamaá¹…gissa vÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitatta
nÄ• nattasaÃ±Ã±Ä• yoâ€™â€™ ti (Vibh 604) evaá¹ƒ vibhaá¹…ge vibhajitvÄ• vuttÄ• . tÄ• i
asamÄ• pannassa manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…gahitÄ• saÃ±Ã±Ä• rÅ«p
nÄ• nÄ• sabhÄ• ve gocare pavattanti. yasmÄ• cesÄ• aá¹-á¹-ha kÄ• mÄ• vacarakusalasaÃ
ekÄ• dasa kÄ• mÄ• vacarakusalavipÄ• kasaÃ±Ã±Ä• , dve akusalavipÄ• kasaÃ±Ã±Ä• \Ne 7
kÄ• mÄ• vacarakiriyasaÃ±Ã±Ä• ti evaá¹ƒ catucattÄ• lÄ«sampi saÃ±Ã±Ä• nÄ• nattÄ• nÄ• n
asadisÄ• , tasmÄ• ``nÄ• nattasaÃ±Ã±Ä• â€™â€™ ti vuttÄ• , tÄ• ya nÄ• nattasaÃ±Ã±Ä• ya

__cittaá¹ƒ vivittaá¹ƒ hotÄ«_ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa
rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• saá¹…khÄ• tÄ• hi saÃ±Ã±Ä• hi jh
hoti apasakkanaá¹ƒ hoti. __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana_nti etadeva viÃ±Ã±Ä• á¹‡aá¹ƒ adh

Ä• yatanamassÄ• ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, Ä• kÄ• se pavattaviÃ±Ã±Ä• á¹‡Ä• ram
adhivacanaá¹ƒ. taá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vuttappakÄ• rÄ• ya Ä• kÄ• sÄ• naÃ±cÄ•
vivittaá¹ƒ hoti.

__Ä• kiÃ±caÃ±Ã±Ä• yatana_nti \Ee I 101/ ettha pana nÄ• ssa kiÃ±cananti akiÃ±canaá¹ƒ, a
assa avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. akiÃ±canassa bhÄ• vo Ä• kiÃ±caÃ±Ã±aá¹ƒ,
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• pagamassetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• kiÃ±
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanamassÄ• ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, Ä• kÄ• se \Be
pavattitaviÃ±Ã±Ä• á¹‡Ä• pagamÄ• rammaá¹‡ajhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• kiÃ
samÄ• pannassa tÄ• ya viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ vivittaá¹ƒ.

__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana_nti ettha pana yÄ• ya saÃ±Ã±Ä• ya bhÄ• vato taá
``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ nti vuccati, yathÄ• paá¹-ipannassa sÄ• sa
dassetuá¹ƒ vibhaá¹…ge (Vibh 620) ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti uddharitvÄ•
``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ santato manasi karoti, saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti vuttaá¹ƒ. tattha santato manasi karotÄ«ti ``santov
hi nÄ• ma natthibhÄ• vampi Ä• rammaá¹‡aá¹ƒ karitvÄ• vasatÄ«â€™â€™ ti evaá¹ƒ santÄ•
``santÄ• â€™â€™ ti manasi karoti. taá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ appetvÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya jhÄ• nacittaá¹ƒ suÃ±Ã±aá¹ƒ hoti.

__sotÄ• pannassÄ• _ti sotÄ• pattiphalaá¹ƒ pattassa. __sakkÄ• yadiá¹-á¹-hiyÄ• _ti vÄ«sativ
sakkÄ• yadiá¹-á¹-hiyÄ• . __vicikicchÄ• yÄ• _ti aá¹-á¹-hasu á¹-hÄ• nesu kaá¹…khÄ• ya. __sÄ
``sÄ«lena suddhi, vatena suddhÄ«â€™â€™ ti parÄ• masitvÄ• uppajjanakadiá¹-á¹-hi. __diá
appahÄ«naá¹-á¹-hena santÄ• ne anusayakÄ• diá¹-á¹-hÄ• nusayÄ• . tathÄ• __vicikicchÄ• n
cÄ• _ti tehi sakkÄ• yadiá¹-á¹-hiÄ• dÄ«hi ekato \Ne 79/ á¹-hitehi ca. upatÄ• penti vibÄ• dhent
sakkÄ• yadiá¹-á¹-hiyÄ• dikilesehi cittaá¹ƒ vivittaá¹ƒ suÃ±Ã±aá¹ƒ hoti. ettha ``tadekaá¹-á¹-haâ
duvidhaá¹ƒ ekaá¹-á¹-haá¹ƒ pahÄ• nekaá¹-á¹-haá¹ƒ sahajekaá¹-á¹-haÃ±ca. apÄ• yagamanÄ«
sotÄ• pattimaggena na pahÄ«yanti, tÄ• va diá¹-á¹-hivicikicchÄ• hi saha ekasmiá¹ƒ puggale
pahÄ• nekaá¹-á¹-hÄ• . dasasu hi kilesesu idha diá¹-á¹-hivicikicchÄ• \Ee I 102/ eva Ä• gatÄ•
diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• Ä• gatÄ• . sesÄ• pana apÄ• yagamanÄ«yo lobho
uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti aá¹-á¹-ha kilesÄ• diá¹-á¹-hivicikicchÄ• hi saha pahÄ• n
dvÄ«hi anusayehi saddhiá¹ƒ sotÄ• pattimaggena pahÄ«yanti. rÄ• gadosamohapamukhesu
kilesasahassesu sotÄ• pattimaggena diá¹-á¹-hiyÄ• pahÄ«yamÄ• nÄ• ya diá¹-á¹-hiyÄ• saha
diá¹-á¹-hÄ• nusayavicikicchÄ• nusayehi saha apÄ• yagamanÄ«yÄ• sabbakilesÄ• pahÄ• n
sahajekaá¹-á¹-hÄ• \Be 87/ pana diá¹-á¹-hiyÄ• saha vicikicchÄ• ya ca saha ekekasmiá¹ƒ cit
avasesakilesÄ• .

sotÄ• pattimaggena hi cattÄ• ri diá¹-á¹-hisahagatÄ• ni vicikicchÄ• sahagataÃ±cÄ• ti paÃ±ca

tattha dvÄ«su diá¹-á¹-hisampayuttaasaá¹…khÄ• rikacittesu pahÄ«yamÄ• nesu tehi sahajÄ•
ahirikaá¹ƒ anottappanti ime kilesÄ• sahajekaá¹-á¹-havasena pahÄ«yanti, dvÄ«su
diá¹-á¹-hisampayuttasasaá¹…khÄ• rikacittesu pahÄ«yamÄ• nesu tehi sahajÄ• to lobho moh
ahirikaá¹ƒ anottappanti ime kilesÄ• sahajekaá¹-á¹-havasena pahÄ«yanti, vicikicchÄ• sahag
tena sahajÄ• to moho uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime kilesÄ• sahajekaá¹-á¹-hava
duvidhekaá¹-á¹-hehi kilesehi cittaá¹ƒ vivittaá¹ƒ hotÄ«ti maggacittaá¹ƒ viviccati, phalacittaá¹ƒ
viyuttaá¹ƒ apasakkitaá¹ƒ suÃ±Ã±aá¹ƒ hotÄ«ti attho.

__sakadÄ• gÄ• missa oá¸·Ä• rikÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• _ti oá¸·Ä• rikabhÅ«tÄ• kÄ
paccayabhÄ• vena thÅ«labhÅ«tÄ• methunarÄ• gasaá¹…khÄ• tÄ• saÃ±Ã±ojanÄ• . so hi kÄ
``saÃ±Ã±ojanaâ€™â€™ nti vuccati. __paá¹-ighasaÃ±Ã±ojanÄ• _ti byÄ• pÄ• dasaÃ±Ã±ojan
paá¹-ihaÃ±Ã±atÄ«ti ``paá¹-ighaâ€™â€™ nti vuccati. te eva thÄ• magataá¹-á¹-hena santÄ• r
aá¹‡usahagatÄ• _ti sukhumabhÅ«tÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ
kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• ti appahÄ«naá¹-á¹-hena santÄ• ne anusayan
kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• . __tadekaá¹-á¹-hehi cÄ• _ti vuttatthehi duvidhekaá¹-á¹-he
vivittaá¹ƒ suÃ±Ã±aá¹ƒ hoti.

__arahato_ti \Ee I 103/ kilesÄ• rÄ«naá¹ƒ hatattÄ• ``arahÄ• â€™â€™ ti laddhanÄ• massa.
rÅ«pabhave chandarÄ• gÄ• \Ne 80/. __arÅ«parÄ• gÄ• _ti arÅ«pabhave chandarÄ• gÄ• . _
mÄ• nÄ• eva. tathÄ• uddhaccaavijjÄ• mÄ• nÄ• nusayÄ• dayo arahattamaggavajjhÄ• . etes
avÅ«pasamalakkhaá¹‡aá¹ƒ uddhaccaá¹ƒ. andhabhÄ• valakkhaá¹‡Ä• avijjÄ• . rÅ«parÄ• ga
bhavarÄ• gÄ• nusayÄ• . __tadekaá¹-á¹-hehi cÄ• _ti tehi ekato á¹-hitehi \Be 88/ ca kilesehi. _
sabbanimittehÄ«_ti ajjhattacittasantÄ• ne akusalakkhandhe upÄ• dÄ• ya ``bahiddhÄ• â€™â
ajjhattaá¹ƒ muÃ±citvÄ• bahiddhÄ• pavattehi sabbasaá¹…khÄ• ranimittehi maggacittaá¹ƒ v
apasakkati, phalacittaá¹ƒ vivittaá¹ƒ viyuttaá¹ƒ apasakkitaá¹ƒ hoti.

tattha kilesapaá¹-ipÄ• á¹-iyÄ• maggapaá¹-ipÄ• á¹-iyÄ• cÄ• ti dvidhÄ• anusayÄ• naá¹ƒ abh
kilesapaá¹-ipÄ• á¹-iyÄ• hi kÄ• marÄ• gÄ• nusayapaá¹-ighÄ• nusayÄ• naá¹ƒ tatiyamaggena
catutthamaggena, diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• naá¹ƒ paá¹-hamamaggena,
bhavarÄ• gÄ• nusayÄ• vijjÄ• nusayÄ• naá¹ƒ catutthamaggeneva. maggapaá¹-ipÄ• á¹-iyÄ•
diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• naá¹ƒ abhÄ• vo hoti, dutiyamaggena kÄ• marÄ• gÄ
tanubhÄ• vo, tatiyamaggena sabbaso abhÄ• vo, catutthamaggena mÄ• nÄ• nusayabhavarÄ
abhÄ• vo hoti. __cittaviveko_ti mahaggatalokuttaracittÄ• naá¹ƒ kilesehi suÃ±Ã±abhÄ• vo, tu

__upadhiviveko_ti kilesakkhandhaabhisaá¹…khÄ• rasaá¹…khÄ• tÄ• naá¹ƒ upadhÄ«naá¹ƒ
dassetuá¹ƒ __ ``upadhi vuccanti kilesÄ• cÄ• â€™â€™ _tiÄ• dimÄ• ha. rÄ• gÄ• dayo yassa
vibÄ• dhentÄ«ti __kilesÄ• _ ca. upÄ• dÄ• nagocarÄ• rÅ«pÄ• dayo __paÃ±cakkhandhÄ• _
puÃ±Ã±Ä• puÃ±Ã±aÄ• neÃ±jÄ• __bhisaá¹…khÄ• rÄ• _ ca. __amata_nti natthi etassa mara

amataá¹ƒ, kilesavisapaá¹-ipakkhattÄ• agadantipi amataá¹ƒ.
saá¹ƒsÄ• rayonigatiupapattiviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu saá¹ƒsibbati vinatÄ«ti ta
nti vuccati, taá¹ƒ tattha natthÄ«ti __nibbÄ• naá¹ƒ. vivekaá¹-á¹-hakÄ• yÄ• na_nti \Ee I 104/
gaá¹‡asaá¹…gaá¹‡ikÄ• ya apagatasarÄ«rÄ• naá¹ƒ. __nekkhammÄ• bhiratÄ• na_nti nekkha
paá¹-hamajjhÄ• nÄ• dike abhiratÄ• naá¹ƒ tanninnÄ• naá¹ƒ. __paramavodÄ• nappattÄ• na_
uttamaparisuddhabhÄ• vaphalaá¹ƒ pÄ• puá¹‡itvÄ• á¹-hitÄ• naá¹ƒ. ``upakkilesÄ• bhÄ• vena
kilesehi muttabhÄ• vena __paramavodÄ• nappattÄ• naá¹ƒ_. vikkhambhanappahÄ• nena pa
samucchedappahÄ• nena __paramavodÄ• nappattÄ• naâ€™â€™ _nti evameke vaá¹‡á¹‡a
vigatÅ«padhÄ«naá¹ƒ. __visaá¹…khÄ• ragatÄ• na_nti saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ cajitvÄ
nibbÄ• naá¹ƒ Ä• rammaá¹‡avasena upagatÄ• naá¹ƒ. __visaá¹…khÄ• ragataá¹ƒ citta_nti ett
``visaá¹…khÄ• raâ€™â€™ nti vuttaá¹ƒ.

__vidÅ«re_ti \Ne 81/ \Be 89/ vividhe dÅ«re. __suvidÅ«re_ti suá¹-á¹-hu vidÅ«re. __na santik
__na sÄ• mantÄ• _ti na ekapasse. __anÄ• sanne_ti anaccantasamÄ«pe. __vivekaá¹-á¹-he_
__tÄ• diso_ti taá¹ƒsadiso. __tassaá¹‡á¹-hito_ti tena Ä• kÄ• rena á¹-hito. __tappakÄ• ro_ti te
__tappaá¹-ibhÄ• go_ti taá¹ƒkoá¹-á¹-hÄ• siko. atha vÄ• ``attabhÄ• vaguhÄ• ya laggabhÄ• ve
channabhÄ• vena __tassaá¹‡á¹-hito_. mohanasmiá¹ƒ pagÄ• á¸·habhÄ• vena __tappakÄ• ro
__tappaá¹-ibhÄ• go_ti evameke vaá¹‡á¹‡ayanti.

__duppahÄ• yÄ• _ti sukhena pahÄ• tabbÄ• na honti. __duccajjÄ• _ti sukhena jahituá¹ƒ na
__duppariccajjÄ• _ti sabbÄ• kÄ• rena jahituá¹ƒ na sakkÄ• . __dunnimmadayÄ• _ti nimmada
sakkÄ• . __dubbiniveá¹-hayÄ• _ti viniveá¹-hanaá¹ƒ mocanaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• . __dutt
atikkantuá¹ƒ na sakkÄ• . __duppatarÄ• _ti visesetvÄ• tarituá¹ƒ na sakkÄ• . __dussamatikka
atikkamitabbÄ• . __dubbinivattÄ• _ti nivattetuá¹ƒ dukkhÄ• . atha \Ee I 105/ vÄ• ``pakativase
goá¹‡apatÄ• saá¹ƒ viya __dunnimmadayÄ• _. nÄ• gapÄ• saá¹ƒ viya __dubbiniveá¹-hayÄ• _
viya __duttarÄ• duppatarÄ• _. byagghapariggahitÄ• aá¹-avÄ« viya __dussamatikkamÄ• _.
__dubbinivattÄ• _ti evameke vaá¹‡á¹‡ayanti.

<8> evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``dÅ«re vivekÄ• hi tathÄ• vidhoâ€™â€™ ti sÄ• dhetvÄ
sattÄ• naá¹ƒ dhammataá¹ƒ Ä• vi karonto __ ``icchÄ• nidÄ• nÄ• â€™â€™ _tiÄ• digÄ• thamÄ
taá¹‡hÄ• hetukÄ• . __bhavasÄ• tabaddhÄ• _ti sukhavedanÄ• dimhi bhavasÄ• tena baddhÄ
bhavasÄ• tavatthubhÅ«tÄ• dhammÄ• . te vÄ• tattha baddhÄ• icchÄ• nidÄ• nÄ• sattÄ• d
aÃ±Ã±amokkhÄ• _ti aÃ±Ã±e ca mocetuá¹ƒ na sakkonti. kÄ• raá¹‡avacanaá¹ƒ vÄ• etaá¹ƒ. t
kasmÄ• ? yasmÄ• aÃ±Ã±ena mocetabbÄ• na honti. yadi sattÄ• muÃ±ceyyuá¹ƒ, sakena th
attho. __pacchÄ• pure vÄ• pi apekkhamÄ• nÄ• _ti anÄ• gate atÄ«te vÄ• kÄ• me apekkhan
jappa_nti ime vÄ• paccuppanne kÄ• me purime vÄ• duvidhepi atÄ«tÄ• nÄ• gate balavataá
imesaÃ±ca dvinnaá¹ƒ padÄ• naá¹ƒ ``te duppamuÃ±cÄ• na hi aÃ±Ã±amokkhÄ• â€™â€™ ti
veditabbo. itarathÄ• apekkhamÄ• nÄ• jappaá¹ƒ kiá¹ƒ karonti, kiá¹ƒ vÄ• katÄ• ti na paÃ±Ã±

__bhavasÄ• tabaddhÄ• _ti bhave sÄ• taá¹ƒ bhavasÄ• taá¹ƒ, tena bhavasÄ• tena sukhassÄ
taá¹ƒ bhÄ• jetvÄ• dassetuá¹ƒ __ ``ekaá¹ƒ bhavasÄ• taá¹ƒ --- sukhÄ• vedanÄ• â€™â€™ _
__yobbaÃ±Ã±aá¹ƒ_. arogabhÄ• vo \Ne 82/ __Ä• rogyaá¹ƒ_. jÄ«vitindriyassa pavattabhÄ• v
\Ee I 106/ catunnaá¹ƒ paccayÄ• naá¹ƒ lÄ• bho. __yaso_ti parivÄ• ro. __pasaá¹ƒsÄ• _ti kitti.
kÄ• yikacetasikaá¹ƒ sukhaá¹ƒ. __manÄ• pikÄ• rÅ«pÄ• _ti manavaá¸• á¸• hanakÄ• rÅ«pÄ•

__cakkhusampadÄ• _ti cakkhussa sampadÄ• . ``mayhaá¹ƒ cakkhu sampannaá¹ƒ maá¹‡ivi
ugghÄ• á¹-itasÄ«hapaÃ±jaraá¹ƒ viya khÄ• yatÄ«â€™â€™ ti uppannaá¹ƒ sukhassÄ• daá¹ƒ
``cakkhusampadÄ• â€™â€™ ti vuttaá¹ƒ. __sotasampadÄ• _dÄ«supi eseva nayo. __sukhÄ•
pe ... vibaddhÄ• _ti vividhÄ• kÄ• rena __baddhÄ• . Ä• baddhÄ• _ti visesena Ä• dito baddhÄ
saddhiá¹ƒ appitÄ• . __laggitÄ• _ti nÄ• gadante phÄ• á¹‡itavÄ• rako viya laggitÄ• . yamettha
satto visattotiÄ• dimhi vuttanayena gahetabbaá¹ƒ.

__na hi aÃ±Ã±amokkhÄ• _ti na parehi mokkhÄ• . __te vÄ• bhavasÄ• tavatthÅ« duppamuÃ
sukhassÄ• davatthubhÅ«tÄ• dhammÄ• te muÃ±cituá¹ƒ dukkhÄ• . __sattÄ• vÄ• etto dum
etasmÄ• bhavasÄ• tavatthuto mocetuá¹ƒ dukkhÄ• .

__duruddharÄ• _ti uddharituá¹ƒ dukkhÄ• . __dussamuddharÄ• _ti samantato chinnataá¹-e
uddhaá¹ƒ katvÄ• uddharituá¹ƒ dukkhÄ• . __dubbuá¹-á¹-hÄ• payÄ• _ti uá¹-á¹-hÄ• petuá¹ƒ d
__dussamuá¹-á¹-hÄ• payÄ• _ti sukhumaattabhÄ• vaá¹ƒ pathaviyaá¹ƒ patiá¹-á¹-hÄ• panaá¹ƒ
dukkhÄ• .

__te attanÄ• palipapalipannÄ• _ti gambhÄ«rakaddame yÄ• va sÄ«sato nimuggÄ• na sakk
palipapalipannaá¹ƒ uddharitu_nti aparaá¹ƒ tatheva nimuggaá¹ƒ hatthe vÄ• sÄ«se vÄ• gah
patiá¹-á¹-hÄ• petuá¹ƒ na sakkonti. __so vata cundÄ• _ti __so_ti vattabbÄ• kÄ• rapuggalanic
ti imaá¹ƒ uddesavacanaá¹ƒ Ä• haritvÄ• yo attanÄ• palipapalipanno, so vata \Be 91/, cunda
palipapalipannaá¹ƒ uddharissatÄ«ti. evaá¹ƒ sesapadesu sambandho veditabbo. __palipapa
gambhÄ«rakaddame nimuggo vuccati. yathÄ• , cunda, koci puriso yÄ• va \Ee I 107/ sÄ«sat
nimuggo, parampi tatheva nimuggaá¹ƒ hatthe vÄ• sÄ«se vÄ• gahetvÄ• uddharissatÄ«ti n
na hi taá¹ƒ kÄ• raá¹‡amatthi, yena so taá¹ƒ uddharitvÄ• thale patiá¹-á¹-hÄ• peyyÄ• ti. __ad
aparinibbuto_ti ettha pana anibbisevanatÄ• ya __adanto_. asikkhitavinayatÄ• ya __avinÄ«t
__aparinibbuto_ti veditabbo. __so_ tÄ• diso paraá¹ƒ __damessati_ nibbisevanaá¹ƒ karissati
sikkhÄ• sikkhÄ• pessati. __parinibbÄ• pessati_ tassa kilese nibbÄ• pessati.

__natthaÃ±Ã±o_ \Ne 83/ __kocÄ«_ti aÃ±Ã±o koci puggalo mocetuá¹ƒ samattho natthi. __s
Ã±Ä• á¹‡athÄ• mena. __balenÄ• _ti Ã±Ä• á¹‡abalena. __vÄ«riyenÄ• _ti Ã±Ä• á¹‡asampayu
__purisaparakkamenÄ• _ti paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanena mahantavÄ«riyena.

__nÄ• haá¹ƒ sahissÄ• mÄ«_ti ahaá¹ƒ na sahissÄ• mi na sakkomi, na vÄ• yamissÄ• mÄ«ti
__pamocanÄ• yÄ• _ti pamocetuá¹ƒ. __kathaá¹ƒkathi_nti sakaá¹…khaá¹ƒ. __dhotakÄ• _ti Ä
tareyyÄ• si.

``attanÄ• hi kataá¹ƒ pÄ• paá¹ƒ, attanÄ• saá¹ƒkilissati.

attanÄ• akataá¹ƒ pÄ• paá¹ƒ, attanÄ• va visujjhati.

suddhÄ« asuddhi paccattaá¹ƒ, nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ visodhayeâ€™â€™ ti || (Dhp 165; Kv

etthÄ• yamattho --- yena attanÄ• akusalaá¹ƒ kammaá¹ƒ kataá¹ƒ hoti, so catÅ«su apÄ• yesu
attanÄ• va saá¹ƒkilissati. yena pana attanÄ• akataá¹ƒ pÄ• paá¹ƒ, so sugatiÃ±ceva agatiÃ±c
visujjhati. kusalakammasaá¹…khÄ• tÄ• suddhi akusalakammasaá¹…khÄ• tÄ• ca asuddhi
attaniyeva vipaccati. aÃ±Ã±o puggalo aÃ±Ã±aá¹ƒ puggalaá¹ƒ na visodhaye neva visodheti,
hoti.

__tiá¹-á¹-hateva nibbÄ• na_nti amatamahÄ• nibbÄ• naá¹ƒ tiá¹-á¹-hatiyeva. __nibbÄ• nagÄ•
pubbabhÄ• gavipassanÄ• to paá¹-á¹-hÄ• ya ariyamaggo. __tiá¹-á¹-hÄ• mahaá¹ƒ samÄ• dap
patiá¹-á¹-hÄ• petÄ• tiá¹-á¹-hÄ• mi. __evaá¹ƒ_ \Ee I 108/ __ovadiyamÄ• nÄ• evaá¹ƒ anusÄ
mayÄ• evaá¹ƒ ovadiyamÄ• nÄ• evaá¹ƒ anusÄ• siyamÄ• nÄ• . ettha uppanne vatthusmiá¹ƒ
anuppanne vatthusmiá¹ƒ anusÄ• santo ``ayasopi te bhavissatÄ«â€™â€™ tiÄ• divasena an
__anusÄ• sati_ nÄ• ma. sammukhÄ• vadantopi __ovadati_ nÄ• ma, parammukhÄ• dÅ«tas
__anusÄ• sati_ nÄ• ma. sakiá¹ƒ vadantopi __ovadati_ nÄ• ma, punappunaá¹ƒ vadanto __a
eva vÄ• __anusÄ• sati_ nÄ• ma. __appekacce_ti api ekacce, eketi attho. __accantaniá¹-á¹
Ä• rÄ• dhentÄ«_ti khayavayasaá¹…khÄ• taá¹ƒ antaá¹ƒ atÄ«tanti accantaá¹ƒ, accantaÃ±ca
appavattiá¹-á¹-hÄ• nattÄ• niá¹-á¹-haÃ±cÄ• ti accantaniá¹-á¹-haá¹ƒ, ekantaniá¹-á¹-haá¹ƒ, sat
attho. taá¹ƒ accantanibbÄ• naá¹ƒ Ä• rÄ• dhenti sampÄ• denti. __nÄ• rÄ• dhentÄ«_ti na san
paá¹-ilabhantÄ«ti attho. __ettha kyÄ• ha_nti etesu kiá¹ƒ ahaá¹ƒ, kiá¹ƒ karomÄ«ti attho. __m
paá¹-ipadÄ• maggakkhÄ• yÄ« \Ne 84/. __Ä• cikkhati_ katheti. __attanÄ• paá¹-ipajjamÄ• nÄ
paá¹-ipajjantÄ• mayaá¹ƒ muÃ±ceyyuá¹ƒ.

__atÄ«taá¹ƒ upÄ• dÄ• yÄ• _ti atÄ«taá¹ƒ paá¹-icca. __kathaá¹ƒ pure apekkhaá¹ƒ karotÄ«_ti
olokanaá¹ƒ karoti. __evaá¹ƒrÅ«po ahosi_nti dÄ«gharassaaá¹‡ukathÅ«lÄ• divasena evaá¹ƒjÄ
__tattha nandiá¹ƒ samannÄ• netÄ«_ti tasmiá¹ƒ rÅ«pÄ• rammaá¹‡e taá¹‡haá¹ƒ sammÄ• Ä•
__vedanÄ• _dÄ«supi eseva nayo.

__ ``iti me cakkhÅ«â€™â€™ _tiÄ• dayo vatthuÄ• rammaá¹‡avasena taá¹‡huppattiá¹ƒ dass

rÅ«pÄ• tÄ«_ti evaá¹ƒ rÅ«pÄ• iti. __tattha chandarÄ• gapaá¹-ibaddha_nti tesu cakkhurÅ«pe
chando ca balavasaá¹…khÄ• to rÄ• go ca, tena chandarÄ• gena paá¹-ibaddhaá¹ƒ allÄ«naá
javanacittaá¹ƒ. __chandarÄ• gapaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assÄ• _ti tassa javanaviÃ±Ã
baddhabhÄ• vÄ• . __tadabhinandatÄ«_ti taá¹ƒ Ä• rammaá¹‡aá¹ƒ taá¹‡hÄ• vasena abhinan

__yÄ• nissa_ \Ee I 109/ __tÄ• nÄ«_ti yÄ• ni assa tÄ• ni. __pubbe_ti atÄ«te. __saddhi_nti e
__hasitalapitakÄ«á¸·itÄ• nÄ«_ti dantavidaá¹ƒsÄ• dihasitÄ• ni ca, vacÄ«bhedaá¹ƒ katvÄ• la
kÄ• yakhiá¸• á¸• Ä• dikÄ«á¸·itÄ• ni ca. __tadassÄ• detÄ«_ti taá¹ƒ assÄ• dayati assÄ• daá¹ƒ
nikÄ• metÄ«_ti taá¹ƒ nikÄ• mayati paccÄ• sÄ«sati. __vittiá¹ƒ Ä• pajjatÄ«_ti tuá¹-á¹-hiá¹ƒ pÄ

__siya_nti \Be 93/ bhaveyyaá¹ƒ. __appaá¹-iladdhassa paá¹-ilÄ• bhÄ• yÄ• _ti appattassa pÄ
__cittaá¹ƒ paá¹‡idahatÄ«_ti cittaá¹ƒ á¹-hapeti. __cetaso paá¹‡idhÄ• napaccayÄ• _ti cittassa

__sÄ«lena vÄ• _ti paÃ±casÄ«lÄ• disÄ«lena vÄ• . __vatena vÄ• _ti dhutaá¹…gasamÄ• dÄ•
vÄ«riyasamÄ• dÄ• nena vÄ• . __brahmacariyena vÄ• _ti methunaviratiyÄ• vÄ• . __devo vÄ
vÄ• . __devaÃ±Ã±ataro vÄ• _ti tesaá¹ƒ aÃ±Ã±ataro vÄ• .

__jappantÄ• _ti guá¹‡avasena kathentÄ• . __pajappantÄ• _ti pakÄ• rena kathentÄ• . __abh
kathentÄ• , upasaggavasena vÄ• vaá¸• á¸• hitaá¹ƒ.

<9> evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``dÅ«re vivekÄ• hi tathÄ• vidhoâ€™â€™ ti sÄ• dhetvÄ
tathÄ• vidhÄ• naá¹ƒ \Ne 85/ dhammataá¹ƒ Ä• vi katvÄ• idÄ• ni tesaá¹ƒ pÄ• pakaraá¹‡aá¹ƒ
giddhÄ• â€™â€™ _ti gÄ• thamÄ• ha.

tassattho --- __te_ sattÄ• kÄ• mesu paribhogataá¹‡hÄ• ya __giddhÄ• , _ pariyesanÄ• dima
sammohamÄ• pannattÄ• __pamÅ«á¸·hÄ• , _ avagamanatÄ• ya macchariyatÄ• ya buddhÄ
__avadÄ• niyÄ• , _ kÄ• yavisamÄ• dimhi __visame_ niviá¹-á¹-hÄ• , antakÄ• le maraá¹‡a__
bhavissÄ• ma ito cutÄ• seâ€™â€™ ti paridevayantÄ«ti.

__giddhÄ• _ti kÄ• marÄ• gena giddhÄ• . __gadhitÄ• _ti saá¹…kapparÄ• gena paccÄ• sÄ«
__mucchitÄ• _ti kÄ• mataá¹‡hÄ• ya mucchÄ• paretÄ• . __ajjhosannÄ• _ti kÄ• manandiyÄ•
__laggÄ• _ti kÄ• masinehena allÄ«nÄ• . __laggitÄ• _ti kÄ• mapariá¸·Ä• hena ekÄ«bhÅ«tÄ•
kÄ• masaÃ±Ã±Ä• ya Ä• vaá¹-á¹-itÄ• . atha vÄ• ``diá¹-á¹-hidassane __giddhÄ• _. abhiá¹‡ha
saá¹ƒsaggakiriyasmiá¹ƒ \Ee I 110/ __mucchitÄ• _. vissÄ• sakiriyasmiá¹ƒ __ajjhosannÄ• . _s
__laggÄ• _. dvayaá¹ƒdvayasamÄ• pattimhi __laggitÄ• _. aparÄ• paraá¹ƒ amuÃ±camÄ• nÄ•
evameke vaá¹‡á¹‡ayanti.

__esantÄ«_ti paccÄ• sÄ«santi. __gavesantÄ«_ti maggayanti. __pariyesantÄ«_ti sabbÄ• kÄ
atha vÄ• diá¹-á¹-hÄ• rammaá¹‡e subhÄ• subhaá¹ƒ atthi, natthÄ«ti __esanti_. subhÄ• subhÄ
katvÄ• vaá¸·aÃ±janatthÄ• ya piyaá¹ƒ karontÄ• __gavesanti_ \Be 94/. cittavasena __esanti
__gavesanti_. karaá¹‡avasena __pariyesanti_. te duvidhe kÄ• me paá¹-icca otaritvÄ• caran
ca kÄ• me bahulaá¹ƒ yebhuyyena vaá¸• á¸• henti pavattayantÄ«ti __tabbahulÄ• _. te ca kÄ•
rahantÄ«ti __taggarukÄ• _. tesu kÄ• mesu ninnÄ• namitÄ• hutvÄ• vasantÄ«ti __tanninnÄ
hutvÄ• vasantÄ«ti __tappoá¹‡Ä• _. tesu kÄ• mesu avalambitÄ• hutvÄ• tesuyeva namitÄ•
tesu kÄ• mesu avattharitvÄ• mucchÄ• paretappasaá¹…gÄ• hutvÄ• vadantÄ«ti __tadadhi
adhipatiá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• vasantÄ«ti __tadadhipateyyÄ• _. atha vÄ• ``Ä• rammaá
__taccaritÄ• _. Ä• rammaá¹‡assa kantabhÄ• vena __tabbahulÄ• _. Ä• rammaá¹‡assa manÄ
Ä• rammaá¹‡assa piyabhÄ• vena __tanninnÄ• _. Ä• rammaá¹‡assa kÄ• mupasaá¹ƒhitabhÄ
Ä• rammaá¹‡assa rajanÄ«yabhÄ• vena __tappabbhÄ• rÄ• _. Ä• rammaá¹‡assa mucchanÄ
Ä• rammaá¹‡assa bandhanÄ«yabhÄ• vena __tadadhipateyyÄ• â€™â€™ _ti evameke vaá¹

__rÅ«pe_ \Ne 86/ __pariyesantÄ«_tiÄ• dÄ«su __pariyesantÄ«_ti aladdhassa lÄ• bhÄ• ya e
__paá¹-ilabhantÄ«_ti hatthagatavasena. __paribhuÃ±jantÄ«_ti vaá¸·aÃ±janavasena vuttanti
kalahaá¹ƒ vivÄ• daá¹ƒ karotÄ«ti __kalahakÄ• rako_. tasmiá¹ƒ niyuttoti __kalahapasuto. kam
eseva nayo. __gocare caranto_ti vesiyÄ• digocare, satipaá¹-á¹-hÄ• nÄ• digocare vÄ• \Ee I
niyutto __gocarapasuto_. Ä• rammaá¹‡Å«panijjhÄ• navasena jhÄ• naá¹ƒ assa atthÄ«ti __jh
__jhÄ• napasuto_.

__avagacchantÄ«_ti apÄ• yaá¹ƒ gacchanti. __maccharino_ti sakasampattiá¹ƒ niguhantÄ• .
__byapatha_nti vÄ• kyapathaá¹ƒ. __desana_nti vissajjanaovÄ• daá¹ƒ. __anusiá¹-á¹-hi_nti a
__nÄ• diyantÄ«_ti na gaá¹‡hanti na garuá¹ƒ karonti. ``na paá¹-issantÄ«â€™â€™ ti vÄ• pÄ•
vatthuto macchariyadassanatthaá¹ƒ __ ``paÃ±ca macchariyÄ• ni Ä• vÄ• samacchariyaâ€™
Ä• vÄ• se macchariyaá¹ƒ __Ä• vÄ• samacchariyaá¹ƒ_. sesapadesupi eseva nayo.

Ä• vÄ• so \Be 95/ nÄ• ma sakalÄ• rÄ• mopi pariveá¹‡ampi ekovarakopi rattiá¹-á¹-hÄ• nÄ• d
sukhaá¹ƒ vasanti, paccaye labhanti. eko bhikkhu vattasampannasseva pesalassa bhikkhund
icchati, Ä• gatopi ``khippaá¹ƒ gacchatÅ«â€™â€™ ti cintesi, idaá¹ƒ __Ä• vÄ• samacchariyaá
bhaá¹‡á¸• anakÄ• rakÄ• dÄ«naá¹ƒ pana tattha vÄ• saá¹ƒ anicchato Ä• vÄ• samacchariyaá

__kula_nti upaá¹-á¹-hÄ• kakulampi Ã±Ä• tikulampi. tattha aÃ±Ã±assa upasaá¹…kamanaá¹
__kulamacchariyaá¹ƒ_ hoti. pÄ• papuggalassa pana upasaá¹…kamanaá¹ƒ anicchatopi mac
hi tesaá¹ƒ pasÄ• dabhedÄ• ya paá¹-ipajjati. pasÄ• daá¹ƒ rakkhituá¹ƒ samatthasseva pana b
upasaá¹…kamanaá¹ƒ anicchato macchariyaá¹ƒ nÄ• ma hoti.

__lÄ• bho_ti catupaccayalÄ• bhova. taá¹ƒ aÃ±Ã±asmiá¹ƒ sÄ«lavanteyeva labhante ``mÄ•

cintentassa __lÄ• bhamacchariyaá¹ƒ_ hoti. yo pana saddhÄ• deyyaá¹ƒ vinipÄ• teti, aparibh
vinÄ• seti, pÅ«tibhÄ• vaá¹ƒ gacchantampi aÃ±Ã±assa na deti, taá¹ƒ disvÄ• ``sace imaá¹ƒ e
sÄ«lavÄ• labheyya, paribhogaá¹ƒ gaccheyyÄ• â€™â€™ ti cintentassa macchariyaá¹ƒ nÄ•

__vaá¹‡á¹‡o_ \Ee I 112/ nÄ• ma sarÄ«ravaá¹‡á¹‡opi guá¹‡avaá¹‡á¹‡opi. tattha sarÄ«ravaá
pÄ• sÄ• diko rÅ«pavÄ• â€™â€™ ti \Ne 87/ vutte taá¹ƒ na kathetukÄ• mo hoti. guá¹‡avaá¹‡á
sÄ«lena dhutaá¹…gena paá¹-ipadÄ• ya Ä• cÄ• rena vaá¹‡á¹‡aá¹ƒ na kathetukÄ• mo hoti.

__dhammo_ti pariyattidhammo ca paá¹-ivedhadhammo ca. tattha ariyasÄ• vakÄ• paá¹-ive
maccharÄ• yanti, attanÄ• paá¹-ividdhadhamme sadevakassa lokassa paá¹-ivedhaá¹ƒ iccha
paá¹-ivedhaá¹ƒ ``pare jÄ• nantÅ«â€™â€™ ti icchanti, tantidhammeyeva pana __dhammam
tena samannÄ• gato puggalo yaá¹ƒ guá¸·haá¹ƒ ganthaá¹ƒ vÄ• kathÄ• maggaá¹ƒ vÄ• jÄ• n
jÄ• nÄ• petukÄ• mo hoti. yo pana puggalaá¹ƒ upaparikkhitvÄ• dhammÄ• nuggahena dham
puggalÄ• nuggahena na deti, ayaá¹ƒ dhammamaccharÄ« nÄ• ma na hoti. tattha ekacco pug
samaá¹‡o hoti \Be 96/, kÄ• lena brÄ• hmaá¹‡o, kÄ• lena nigaá¹‡á¹-ho. yo hi bhikkhu ``ayaá
paveá¹‡iÄ• gataá¹ƒ tantiá¹ƒ saá¹‡haá¹ƒ sukhumaá¹ƒ dhammantaraá¹ƒ bhinditvÄ• Ä• luá¸·e
ayaá¹ƒ puggalaá¹ƒ upaparikkhitvÄ• dhammÄ• nuggahena na deti nÄ• ma. yo pana ``ayaá¹
sacÄ• yaá¹ƒ puggalo gaá¹‡hissati, aÃ±Ã±aá¹ƒ byÄ• karitvÄ• attÄ• naá¹ƒ Ä• vi katvÄ• nass
ayaá¹ƒ dhammaá¹ƒ upaparikkhitvÄ• puggalÄ• nuggahena na deti nÄ• ma. yo pana ``sacÄ•
gaá¹‡hissati, amhÄ• kaá¹ƒ samayaá¹ƒ bhindituá¹ƒ samattho bhavissatÄ«â€™â€™ ti na deti
nÄ• ma hoti.

imesu paÃ±casu macchariyesu Ä• vÄ• samacchariyena tÄ• va yakkho vÄ• peto vÄ• hutvÄ
saá¹…kÄ• raá¹ƒ sÄ«sena ukkhipitvÄ• vicarati. kulamacchariyena tasmiá¹ƒ kule aÃ±Ã±esaá
karonte disvÄ• ``bhinnaá¹ƒ vatidaá¹ƒ kulaá¹ƒ mamÄ• â€™â€™ ti cintayato lohitampi mukha
kucchivirecanampi hoti, antÄ• nipi khaá¹‡á¸• Ä• khaá¹‡á¸• Ä• ni hutvÄ• nikkhamanti. lÄ• bh
vÄ• gaá¹‡assa vÄ• santake lÄ• bhe maccharÄ• yitvÄ• puggalikaparibhogaá¹ƒ viya paribh
vÄ• mahÄ• ajagaro vÄ• hutvÄ• nibbattati. sarÄ«ravaá¹‡á¹‡aguá¹‡avaá¹‡á¹‡amaccharena
pariyattidhammamacchariyena ca attanova vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡eti, paresaá¹ƒ vaá¹‡á¹‡e
esoâ€™â€™ ti taá¹ƒ taá¹ƒ dosaá¹ƒ vadanto pariyattidhammaÃ±ca kassaci kiÃ±ci adento du
eá¸·amÅ«go ca hoti.

api ca Ä• vÄ• samacchariyena lohagehe paccati, kulamacchariyena appalÄ• bho hoti, lÄ• b
gÅ«thaniraye nibbattati, vaá¹‡á¹‡amacchariyena bhave bhave nibbattassa vaá¹‡á¹‡o nÄ• m
dhammamacchariyena kukkuá¸·aniraye nibbattatÄ«ti.

maccharÄ• yanavasena \Ne 88/ __macchariyaá¹ƒ_. maccharÄ• yanÄ• kÄ• ro __maccharÄ
maccherasamaá¹…gino bhÄ• vo __maccharÄ• yitattaá¹ƒ_. ``mayhameva hontu, mÄ• aÃ±Ã

sampattiyo byÄ• petuá¹ƒ na icchatÄ«ti viviccho, vivicchassa bhÄ• vo __vevicchaá¹ƒ, _ mud
nÄ• maá¹ƒ. kadariyo vuccati anÄ• daro, tassa bhÄ• vo __kadariyaá¹ƒ, _ thaddhamacchariya
samannÄ• gato puggalo parampi paresaá¹ƒ dadamÄ• naá¹ƒ nivÄ• reti. vuttampi cetaá¹ƒ ---

``kadariyo \Be 97/ pÄ• pasaá¹…kappo, micchÄ• diá¹-á¹-hianÄ• daro.

dadamÄ• naá¹ƒ nivÄ• reti, yÄ• camÄ• nÄ• na bhojanaâ€™â€™ nti || (SN a I 132).

yÄ• cake disvÄ• kaá¹-ukabhÄ• vena cittaá¹ƒ aÃ±cati saá¹…kocetÄ«ti kaá¹-ukaÃ±cuko, tas
__kaá¹-ukaÃ±cukatÄ• _. aparo nayo --- kaá¹-ukaÃ±cukatÄ• vuccati kaá¹-acchuggÄ• ho. sa
ukkhaliyÄ• bhattaá¹ƒ gaá¹‡hanto sabbatobhÄ• gena saá¹…kuá¹-itena aggakaá¹-acchunÄ•
gahetuá¹ƒ na sakkoti, evaá¹ƒ maccharipuggalassa cittaá¹ƒ saá¹…kucati, tasmiá¹ƒ saá¹…ku
saá¹…kucati paá¹-ikuá¹-ati paá¹-inivaá¹-á¹-ati na sampasÄ• rÄ«yatÄ«ti maccheraá¹ƒ ``kaá¹-
vuttaá¹ƒ.

__aggahitattaá¹ƒ cittassÄ• _ti paresaá¹ƒ upakÄ• rakaraá¹‡e dÄ• nÄ• dinÄ• Ä• kÄ• rena ya
evaá¹ƒ Ä• varitvÄ• gahitabhÄ• vo cittassa. yasmÄ• pana maccharipuggalo attano santaka
adÄ• tukÄ• mo hoti, parasantakaá¹ƒ gaá¹‡hitukÄ• mo. tasmÄ• ``idaá¹ƒ acchariyaá¹ƒ mayh
aÃ±Ã±assÄ• â€™â€™ ti pavattivasenassa attasampattinigÅ«hanalakkhaá¹‡atÄ• parasamp
veditabbÄ• .

__khandhamacchariyampi macchariya_nti attano paÃ±cakkhandhasaá¹…khÄ• taá¹ƒ upapa
asÄ• dhÄ• raá¹‡aá¹ƒ ``acchariyaá¹ƒ mayhameva hotu, mÄ• aÃ±Ã±assÄ• â€™â€™ ti pava
khandhamacchariyaá¹ƒ nÄ• ma. __dhÄ• tuÄ• yatanamacchariyesu_pi eseva nayo. __gÄ• h
gahaá¹‡aá¹ƒ. __avadaÃ±Ã±utÄ• yÄ• _ti sabbaÃ±Ã±ubuddhÄ• nampi kathitaá¹ƒ ajÄ• nanab
adadamÄ• no hi tehi kathitaá¹ƒ na jÄ• nÄ• ti nÄ• ma. __janÄ• pamattÄ• _ti sativippavÄ• sÄ
saá¹…khepavacanaá¹ƒ. __byappatha_nti vitthÄ• ravacanaá¹ƒ. __desana_nti upamaá¹ƒ das
atthasandassanavacanaá¹ƒ. __anusiá¹-á¹-hi_nti punappunaá¹ƒ saá¹ƒlakkhÄ• panavacanaá
kathanaá¹ƒ __vacanaá¹ƒ_ nÄ• ma. gaá¹‡hÄ• petvÄ• kathanaá¹ƒ __byappathaá¹ƒ_ nÄ• ma
__desanaá¹ƒ_ nÄ• ma. padassetvÄ• kathanaá¹ƒ __anusiá¹-á¹-hi_ nÄ• ma. atha vÄ• paritÄ
kathanaá¹ƒ __vacanaá¹ƒ_ nÄ• ma. pariá¸·Ä• hadukkhaá¹ƒ nÄ• setvÄ• kathanaá¹ƒ __byapp
apÄ• yadukkhaá¹ƒ nÄ• setvÄ• kathanaá¹ƒ __desanaá¹ƒ_ nÄ• ma. bhavadukkhaá¹ƒ nÄ• se
__anusiá¹-á¹-hi_ nÄ• ma. atha vÄ• dukkhasaccapariÃ±Ã±Ä• paá¹-ivedhayuttaá¹ƒ __vacana
samudayasaccapahÄ• napaá¹-ivedhayuttaá¹ƒ __byappathaá¹ƒ_. nirodhasaccasacchikiriyap
__desanaá¹ƒ_. maggasaccabhÄ• vanÄ• paá¹-ivedhayuttaá¹ƒ __anusiá¹-á¹-hÄ«_ti evamÄ• c
vaá¹‡á¹‡ayanti.

__na_ \Be 98/ __sussusantÄ«_ti na suá¹‡anti. __na sotaá¹ƒ odahantÄ«_ti savanatthaá¹ƒ k

á¹-hapenti. __na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapentÄ«_ti jÄ• nanatthaá¹ƒ cittaá¹ƒ na patiá¹-
__anassavÄ• _ti ovÄ• daá¹ƒ asuá¹‡amÄ• nÄ• . __avacanakarÄ• _ti suá¹‡amÄ• nÄ• pi vaca
__paá¹-ilomavuttino_ti paá¹-Ä• á¹‡Ä« hutvÄ• pavattanakÄ• \Ee I 115/. __aÃ±Ã±eneva muk
karontÄ• pi mukhaá¹ƒ na dentÄ«ti attho.

__visame_ti kÄ• yasucaritÄ• disammatassa samassa paá¹-ipakkhattÄ• visamaá¹ƒ, tasmiá
__niviá¹-á¹-hÄ• _ti paviá¹-á¹-hÄ• dunnÄ«harÄ• . __kÄ• yakamme_ti kÄ• yato pavatte, kÄ• y
__vacÄ«kammÄ• _dÄ«supi eseva nayo.

tattha kÄ• yakammavacÄ«kammamanokammÄ• ni duccaritavasena vibhattÄ• ni, pÄ• á¹‡Ä
dasaakusalakammapathavasena vibhattÄ• ti Ã±Ä• tabbaá¹ƒ. ayaá¹ƒ tÄ• vettha sÄ• dhÄ• ra
asÄ• dhÄ• raá¹‡esu pana pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡avadho pÄ
pÄ• á¹‡oti cettha vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pana pÄ• á¹‡e p
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pitÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã±
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. so guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡
appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya, payogas
guá¹‡avantesu manussÄ• dÄ«su appaguá¹‡e pÄ• á¹‡e appasÄ• vajjo, mahÄ• guá¹‡e mahÄ
pana samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• vajjo, tibba
veditabbo.

tassa paÃ±ca sambhÄ• rÄ• honti --- pÄ• á¹‡o pÄ• á¹‡asaÃ±Ã±itÄ• vadhakacittaá¹ƒ upakk
chappayogÄ• --- sÄ• hatthiko Ä• á¹‡attiko nissaggiyo thÄ• varo vijjÄ• mayo iddhimayoti. im
vitthÄ• riyamÄ• ne atipapaÃ±co hoti, tasmÄ• naá¹ƒ na vitthÄ• rayissÄ• ma. aÃ±Ã±aÃ±ca e
atthikehi pana samantapÄ• sÄ• dikaá¹ƒ vinayaá¹-á¹-hakathaá¹ƒ (Sp (to Vin III) II 172) oloket

adinnassa \Be 99/ Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ parassa haraá¹‡aá¹ƒ theyyaá¹ƒ c
tattha __adinna_nti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto a
anupavajjo ca hoti, tasmiá¹ƒ pana parapariggahite parapariggahitasaÃ±Ã±ino
tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• theyyacetanÄ• \Ee I 116/ adinnÄ• dÄ• naá
vatthusmiá¹ƒ appasÄ• vajjaá¹ƒ, paá¹‡Ä«te mahÄ• sÄ• vajjaá¹ƒ. kasmÄ• ? vatthupaá¹‡Ä«ta
guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthusmiá¹ƒ mahÄ• sÄ• vajjaá¹ƒ. taá¹ƒ taá¹ƒ guá¹‡Ä• dhika
hÄ«naguá¹‡assa santake vatthusmiá¹ƒ appasÄ• vajjaá¹ƒ.

tassa paÃ±ca sambhÄ• rÄ• honti --- parapariggahitaá¹ƒ parapariggahitasaÃ±Ã±itÄ• theyy
haraá¹‡anti. chappayogÄ• sÄ• hatthikÄ• dayova. te ca kho yathÄ• nurÅ«paá¹ƒ theyyÄ• vah
paá¹-icchannÄ• vahÄ• ro parikappÄ• vahÄ• ro kusÄ• vahÄ• roti imesaá¹ƒ paÃ±cannaá¹ƒ av
ayamettha saá¹…khepo. vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ vutto.

__kÄ• mesumicchÄ• cÄ• ro_ti ettha pana __kÄ• mesÅ«_ti methunasamÄ• cÄ• resu. __mic
lÄ• makÄ• cÄ• ro. lakkhaá¹‡ato pana asaddhammasevanÄ• dhippÄ• yena kÄ• yadvÄ• rapp
agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• kÄ• mesumicchÄ• cÄ• ro.

tattha agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• piturakk
bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sÄ•
mÄ• turakkhitÄ• dayo dasa, dhanakkÄ«tÄ• chandavÄ• sinÄ« bhogavÄ• sinÄ« paá¹-avÄ• si
obhatacumbaá¹-akÄ• dÄ• sÄ« ca bhariyÄ• kammakÄ• rÄ« ca bhariyÄ• dhajÄ• haá¹-Ä• m
dasÄ• ti vÄ«sati itthiyo. itthÄ«su pana dvÄ«nnaá¹ƒ sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ dasa
dhanakkÄ«tÄ• dÄ«nanti dvÄ• dasannaá¹ƒ itthÄ«naá¹ƒ aÃ±Ã±e purisÄ• , idaá¹ƒ agamanÄ«y

so panesa micchÄ• cÄ• ro sÄ«lÄ• diguá¹‡arahite agamanÄ«yaá¹-á¹-hÄ• ne appasÄ• vajjo,
mahÄ• sÄ• vajjo. tassa cattÄ• ro sambhÄ• rÄ• \Be 100/ --- agamanÄ«yavatthu tasmiá¹ƒ se
maggena maggapaá¹-ipattiadhivÄ• sananti. eko payogo sÄ• hatthiko eva.

__musÄ• _ti \Ne 91/ visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±janako vacÄ«payogo kÄ•
visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• dakakÄ• yavacÄ«payogasamuá¹-
aparo nayo --- __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __vÄ• do_ti \Ee I 117/ tassa bhÅ
viÃ±Ã±Ä• panaá¹ƒ. lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petukÅ
tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• __musÄ• vÄ• do_. so yamatthaá¹ƒ bhaÃ±ja
appasÄ• vajjo, mahantatÄ• ya mahÄ• sÄ• vajjo. api ca gahaá¹-á¹-hÄ• naá¹ƒ attano santaka
``natthÄ«â€™â€™ tiÄ• dinayappavatto appasÄ• vajjo, sakkhinÄ• hutvÄ• atthabhaÃ±janatt
pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sappiá¹ƒ vÄ• labhitvÄ• hasÄ• dhippÄ• yena ``ajja
maÃ±Ã±e sandatÄ«â€™â€™ ti pÅ«raá¹‡akathÄ• nayena pavatto appasÄ• vajjo, adiá¹-á¹-ha
diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ• naá¹ƒ mahÄ• sÄ• vajjo.

tassa cattÄ• ro sambhÄ• rÄ• honti --- atathaá¹ƒ vatthu visaá¹ƒvÄ• danacittaá¹ƒ tajjo vÄ• yÅ
tadatthavijÄ• nananti. eko payogo sÄ• hatthikova. so ca kÄ• yena vÄ• kÄ• yapaá¹-ibaddhen
paravisaá¹ƒvÄ• dakakiriyÄ• karaá¹‡e daá¹-á¹-habbo. tÄ• ya ce kiriyÄ• ya paro tamatthaá¹ƒ j
kiriyasamuá¹-á¹-hÄ• pikÄ• cetanÄ• kkhaá¹‡eyeva musÄ• vÄ• dakammunÄ• bajjhati.

__pisuá¹‡avÄ• cÄ• _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ bhÄ• sati, tassa
parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• __pisuá¹‡avÄ• cÄ• _. yÄ• ya pana attÄ• nampi
yÄ• vÄ• cÄ• sayampi pharusÄ• neva kaá¹‡á¹‡asukhÄ• na hadayaá¹…gamÄ• , ayaá¹ƒ __
palapati niratthakaá¹ƒ, so __samphappalÄ• po_. tesaá¹ƒ mÅ«labhÅ«tÄ• pi cetanÄ• pisuá¹‡
labhati, sÄ• eva idha adhippetÄ• ti.

tattha saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ•

kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __pisuá¹‡avÄ• cÄ• _. sÄ• yassa bheda
appaguá¹‡Ä• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• .

tassÄ• cattÄ• ro sambhÄ• rÄ• honti --- bhinditabbo paro ``iti ime nÄ• nÄ• bhavissanti vinÄ
ti bhedapurekkhÄ• ratÄ• vÄ• , ``iti ahaá¹ƒ piyo bhavissÄ• mi vissÄ• sikoâ€™â€™ ti viyakar
vÄ• yÄ• mo, tassa tadatthavijÄ• nananti.

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusacetanÄ
mammacchedakopi \Ne 92/ payogo cittasaá¹‡hatÄ• ya pharusavÄ• cÄ• na hoti. mÄ• tÄ• pi
vadanti ``corÄ• vo khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™â€™ ti, uppalapattampi ca
icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti ``kiá¹ƒ ime ahirikÄ• and
niddhamatha neâ€™â€™ ti. atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti. yathÄ
pharusavÄ• cÄ• na hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusavÄ• cÄ• pi na hoti. na hi mÄ
sukhaá¹ƒ sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharusavÄ• cÄ• hoti, cittapharusatÄ• ya pa
yaá¹ƒ sandhÄ• ya pavattitÄ• . tassa appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• y
sambhÄ• rÄ• --- akkositabbo paro kupitacittaá¹ƒ akkosananti.

anatthaviÃ±Ã±Ä• pikÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetanÄ• __sam
Ä• sevanamandatÄ• ya appasÄ• vajjo, Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo. tassa dv
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• tathÄ• rÅ«pÄ«kath

abhijjhÄ• yatÄ«ti __abhijjhÄ• , _ parabhaá¹‡á¸• Ä• bhimukhÄ« hutvÄ• tanninnatÄ• ya pava
vata idaá¹ƒ mamÄ• ssÄ• â€™â€™ ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡Ä• . a
appasÄ• vajjÄ• mahÄ• sÄ• vajjÄ• ca. tassÄ• dve sambhÄ• rÄ• honti --- parabhaá¹‡á¸• aa
pariá¹‡Ä• manaÃ±cÄ• ti. parabhaá¹‡á¸• avatthuke hi lobhe uppannepi na tÄ• va kammapath
vatidaá¹ƒ mamÄ• ssÄ• â€™â€™ ti attano na pariá¹‡Ä• meti.

hitasukhaá¹ƒ \Be 102/ byÄ• pÄ• dayatÄ«ti __byÄ• pÄ• do, _ so paravinÄ• sÄ• ya manopad
viya appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• honti --- parasatto ca tassa
parasattavatthuke hi kodhe uppannepi na tÄ• va kammapathabhedo \Ee I 119/ hoti, yÄ• va
ucchijjeyya vinasseyyÄ• â€™â€™ ti tassa vinÄ• saá¹ƒ na cintesi.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena micchÄ• passatÄ«ti __micchÄ• diá¹-á¹-hi_. sÄ• ``nat
nayena viparÄ«tadassanalakkhaá¹‡Ä• . samphappalÄ• po viya appasÄ• vajjÄ• mahÄ• sÄ•

__saÃ±Ã±Ä«, asaÃ±Ã±Ä«, nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissÄ• mÄ• _ti rÅ«pÄ• divas
kho maya_ntiÄ• dinÄ• attÄ• naá¹ƒ kaá¹…khanti. tattha __bhavissÄ• ma nu kho. na nu kho
93/ sassatÄ• kÄ• raÃ±ca ucchedÄ• kÄ• raÃ±ca nissÄ• ya anÄ• gate attÄ• naá¹ƒ vijjamÄ• n

kaá¹…khanti. __kiá¹ƒ nu kho bhavissÄ• mÄ• _ti jÄ• tiliá¹…gupapattiyo nissÄ• ya ``khattiyÄ•
brÄ• hmaá¹‡avessasuddagahaá¹-á¹-hapabbajitadevamanussÄ• naá¹ƒ aÃ±Ã±atarÄ• â€™â€
kho bhavissÄ• mÄ• _ti saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya ``dÄ«ghÄ• nu kho bhavissÄ• r
rassaodÄ• takaá¹‡hapamÄ• á¹‡ikaappamÄ• á¹‡ikÄ• dÄ«naá¹ƒ aÃ±Ã±atarÄ• â€™â€™ ti ka
``issaranimmÄ• nÄ• dÄ«ni nissÄ• ya `kena nu kho kÄ• raá¹‡ena bhavissÄ• mÄ• â€™ ti hetu
vadanti. __kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• ma nu kho maya_nti jÄ• tiÄ• dÄ«ni nissÄ• ya ``kha
brÄ• hmaá¹‡Ä• bhavissÄ• ma ... pe ... devÄ• hutvÄ• manussÄ• â€™â€™ ti attano param
sabbattheva pana __addhÄ• na_nti kÄ• lÄ• dhivacanametaá¹ƒ.

<10> yasmÄ• etadeva __tasmÄ• hi sikkhetha ... pe ... Ä• hu dhÄ«rÄ• _ti. tattha __sikkhet
Ä• vajjeyya. __idhevÄ• _ti imasmiá¹ƒyeva sÄ• sane. tattha sikkhitabbÄ• ti __sikkhÄ• . tisso_
__adhisÄ«lasikkhÄ• _ti adhikaá¹ƒ uttamaá¹ƒ sÄ«lanti adhisÄ«laá¹ƒ, adhisÄ«laÃ±ca taá¹ƒ si
sikkhÄ• cÄ• ti adhisÄ«lasikkhÄ• . esa nayo adhicittaadhipaÃ±Ã±Ä• sikkhÄ• su.

katamaá¹ƒ panettha sÄ«laá¹ƒ, katamaá¹ƒ adhisÄ«laá¹ƒ, katamaá¹ƒ cittaá¹ƒ, katamaá¹ƒ adh
paÃ±Ã±Ä• , katamÄ• adhipaÃ±Ã±Ä• ti? vuccate --- paÃ±caá¹…gadasaá¹…gasÄ«laá¹ƒ tÄ•
buddhe uppannepi anuppannepi loke pavattati \Ee I 120/. uppanne buddhe tasmiá¹ƒ sÄ«le b
mahÄ• janaá¹ƒ samÄ• dapenti, anuppanne buddhe paccekabuddhÄ• ca kammavÄ• dino ca
ca cakkavattÄ« ca mahÄ• rÄ• jÄ• no mahÄ• bodhisattÄ• ca samÄ• dapenti, sÄ• mampi pa
samÄ• diyanti. te taá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paripÅ«retvÄ• devesu ca manussesu ca sam

pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ pana ``adhisÄ«laâ€™â€™ nti vuccati. taÃ±hi sÅ«riyo viya
viya pabbatÄ• naá¹ƒ sabbalokiyasÄ«lÄ• naá¹ƒ adhikaÃ±ceva uttamaÃ±ca, buddhuppÄ• dey
buddhuppÄ• dÄ• . na hi taá¹ƒ paÃ±Ã±attiá¹ƒ uddharitvÄ• aÃ±Ã±o satto á¹-hapetuá¹ƒ sakko
sabbaso kÄ• yavacÄ«dvÄ• raajjhÄ• cÄ• rasotaá¹ƒ chinditvÄ• tassa tassa vÄ«tikkamassa a
sÄ«lasaá¹ƒvaraá¹ƒ paÃ±Ã±apenti. pÄ• timokkhasaá¹ƒvaratopi ca maggaphalasampayuttam

kÄ• mÄ• vacarÄ• ni \Ne 94/ pana aá¹-á¹-ha kusalacittÄ• ni lokiyaaá¹-á¹-hasamÄ• patticittÄ•
cittamevÄ• ti veditabbÄ• ni. buddhuppÄ• dÄ• nuppÄ• de cassa pavatti, samÄ• dapanaá¹ƒ s
vuttanayeneva veditabbaá¹ƒ.

vipassanÄ• pÄ• dakaá¹ƒ aá¹-á¹-hasamÄ• patticittaá¹ƒ pana ``adhicittaâ€™â€™ nti vuccati.
sÄ«lÄ• naá¹ƒ, sabbalokiyacittÄ• naá¹ƒ adhikaÃ±ceva uttamaÃ±ca, buddhuppÄ• deyeva ca
tatopi ca maggaphalacittameva adhicittaá¹ƒ.

``atthi dinnaá¹ƒ atthi yiá¹-á¹-haâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (MN II 94) pana kammass
paÃ±Ã±Ä• . sÄ• hi buddhe uppannepi anuppannepi loke pavattati. uppanne buddhe tassÄ•
sÄ• vakÄ• pi mahÄ• janaá¹ƒ samÄ• dapenti, anuppanne buddhe paccekabuddhÄ• ca kam

samaá¹‡abrÄ• hmaá¹‡Ä• ca cakkavattÄ« ca mahÄ• rÄ• jÄ• no mahÄ• bodhisattÄ• ca sam
sattÄ• samÄ• diyanti. tathÄ• hi aá¹…kuro dasavassasahassÄ• ni mahÄ• dÄ• naá¹ƒ adÄ• s
bahÅ« paá¹‡á¸• itamanussÄ• mahÄ• dÄ• nÄ• ni adaá¹ƒsu. te taá¹ƒ kusalaá¹ƒ dhammaá¹ƒ
manussesu ca sampattiá¹ƒ anubhaviá¹ƒsu.

tilakkhaá¹‡Ä• kÄ• rapariccheda kaá¹ƒ \Be 104/ pana \Ee I 121/ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ ``
vuccati. sÄ• hi adhisÄ«laadhicittÄ• ni viya sÄ«lacittÄ• naá¹ƒ, sabbalokiyapaÃ±Ã±Ä• naá¹ƒ
na ca vinÄ• buddhuppÄ• dÄ• loke pavattati. tatopi ca maggaphalapaÃ±Ã±Ä• va adhipaÃ±
idÄ• ni ekekaá¹ƒ dassento __ ``katamÄ• adhisÄ«lasikkhÄ• --- idha bhikkhu sÄ«lavÄ• hoti
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«â€™â€™ _tiÄ• dimÄ• ha. __idhÄ• _ti vacanaá¹ƒ
pubbabhÄ• gakaraá¹‡Ä«yasampadÄ• ya sampannassa sabbapakÄ• rasÄ«laparipÅ«rakass
sannissayabhÅ«tasÄ• sanaparidÄ«panaá¹ƒ, aÃ±Ã±asÄ• sanassa ca tathÄ• bhÄ• vapaá¹-is
``idheva, bhikkhave, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±eh
__bhikkhÅ«_ti tassa sÄ«lassa paripÅ«rakassa puggalassa paridÄ«panaá¹ƒ. __pÄ• timokkha
idamassa pÄ• timokkhasaá¹ƒvare patiá¹-á¹-hitabhÄ• vaparidÄ«panaá¹ƒ. __viharatÄ«_ti idam
tadanurÅ«pavihÄ• rasamaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ. __Ä• cÄ• ragocarasampanno_t
upakÄ• rakadhammaparidÄ«panaá¹ƒ. __aá¹‡umattesu vajjesu bhayadassÄ• vÄ«_ti idamas
acavanadhammatÄ• paridÄ«panaá¹ƒ. __samÄ• dÄ• yÄ• _ti idamassa sikkhÄ• padÄ• naá¹ƒ
Ä• dÄ• naparidÄ«panaá¹ƒ. __sikkhatÄ«_ti idamassa sikkhÄ• ya samaá¹…gÄ«bhÄ• vaparid
idamassa sikkhitabbadhammaparidÄ«panaá¹ƒ.

tattha __bhikkhÅ«_ti saá¹ƒsÄ• re bhayaá¹ƒ ikkhatÄ«ti bhikkhu. sÄ«lamassa atthÄ«ti sÄ«lav
sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. kimidaá¹ƒ sÄ«lanaá¹ƒ nÄ• ma? samÄ• dhÄ• naá¹ƒ vÄ• , kÄ• y
avippakiá¹‡á¹‡atÄ• ti attho. upadhÄ• raá¹‡aá¹ƒ vÄ• , kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ patiá¹-
Ä• dhÄ• rabhÄ• voti attho. etadeva hi ettha atthadvayaá¹ƒ saddalakkhaá¹‡avidÅ« anujÄ• na
``adhisevanaá¹-á¹-hena Ä• cÄ• raá¹-á¹-hena \Ee I 122/ sÄ«lanaá¹-á¹-hena siraá¹-á¹-hena sÄ
sivaá¹-á¹-hena __sÄ«laâ€™â€™ _nti vaá¹‡á¹‡ayanti.

sÄ«lanaá¹ƒ lakkhaá¹‡aá¹ƒ tassa, bhinnassÄ• pi anekadhÄ• .

sanidassanattaá¹ƒ rÅ«passa, yathÄ• bhinnassanekadhÄ• ||

yathÄ• hi nÄ«lapÄ«tÄ• dibhedenanekadhÄ• bhinnassÄ• pi rÅ«pÄ• yatanassa sanidassan
nÄ«lÄ• dibhedena bhinnassÄ• pi sanidassanabhÄ• vÄ• natikkamanato. tathÄ• sÄ«lassa ce
bhinnassÄ• pi yadetaá¹ƒ \Be 105/ kÄ• yakammÄ• dÄ«naá¹ƒ samÄ• dhÄ• navasena, kusalÄ
patiá¹-á¹-hÄ• vasena vuttaá¹ƒ sÄ«lanaá¹ƒ, tadeva lakkhaá¹‡aá¹ƒ cetanÄ• dibhedena bhinna
samÄ• dhÄ• napatiá¹-á¹-hÄ• bhÄ• vÄ• natikkamanato. evaá¹ƒ lakkhaá¹‡assa panassa ---

dussÄ«lyaviddhaá¹ƒsanatÄ• , anavajjaguá¹‡o tathÄ• .

kiccasampattiatthena, raso nÄ• ma pavuccati ||

tasmÄ• idaá¹ƒ sÄ«laá¹ƒ nÄ• ma kiccaá¹-á¹-hena rasena dussÄ«lyaviddhaá¹ƒsanarasaá¹ƒ, anavajjarasanti veditabbaá¹ƒ.

soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, tayidaá¹ƒ tassa viÃ±Ã±ubhi.

ottappaÃ±ca hirÄ« ceva, padaá¹-á¹-hÄ• nanti vaá¹‡á¹‡itaá¹ƒ ||

taÃ±hidaá¹ƒ sÄ«laá¹ƒ ``kÄ• yasoceyyaá¹ƒ vacÄ«soceyyaá¹ƒ manosoceyyaâ€™â€™ nti eva vuttasoceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, soceyyabhÄ• vena paccupaá¹-á¹-hÄ• ti gahaá¹‡abhÄ hirottappaÃ±ca pana tassa viÃ±Ã±Å«hi padaá¹-á¹-hÄ• nanti vaá¹‡á¹‡itaá¹ƒ, Ä• sannakÄ• ra hi sati sÄ«laá¹ƒ uppajjati \Ne 96/ ceva tiá¹-á¹-hati ca, asati neva uppajjati ceva na tiá¹-á¹-hati evaá¹ƒvidhena sÄ«lena sÄ«lavÄ• hoti. etaá¹ƒ sÄ«laá¹ƒ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi v vattapaá¹-ipattiá¹ƒ vÄ• pÅ«rentassa cetanÄ• dayo \Ee I 123/ dhammÄ• veditabbÄ• . vuttaÂ paá¹-isambhidÄ• yaá¹ƒ ``kiá¹ƒ sÄ«lanti? cetanÄ• sÄ«laá¹ƒ, cetasikaá¹ƒ sÄ«laá¹ƒ, saá¹ƒvar sÄ«laâ€™â€™ nti (Paá¹-is I 39).

tattha __cetanÄ• sÄ«laá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi vÄ• viramantassa vattapaâ cetanÄ• . __cetasikaá¹ƒ sÄ«laá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa virati. a nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pajahantassa sattakammapathacetanÄ• . cetasikaá¹ƒ sÄ pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• (DN I 217) nayena saá¹ anabhijjhÄ• byÄ• pÄ• dasammÄ• diá¹-á¹-hidhammÄ• . __saá¹ƒvaro sÄ«la_nti ettha paÃ±ca pÄ• timokkhasaá¹ƒvaro satisaá¹ƒvaro Ã±Ä• á¹‡asaá¹ƒvaro khantisaá¹ƒvaro vÄ«riyasaá¹ƒva upari Ä• vi bhavissati. __avÄ«tikkamo sÄ«la_nti samÄ• dinnasÄ«lassa kÄ• yikavÄ• casiko a saá¹ƒvarasÄ«laá¹ƒ, avÄ«tikkamasÄ«lanti idameva nippariyÄ• yato \Be 106/ sÄ«laá¹ƒ. cetan sÄ«lanti pariyÄ• yato sÄ«lanti veditabbaá¹ƒ.

__pÄ• timokkha_nti sikkhÄ• padasÄ«laá¹ƒ. taÃ±hi yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti dukkhehi, tasmÄ• ``pÄ• timokkhaâ€™â€™ nti vuttaá¹ƒ. __pÄ• timokkhasaá¹ƒvarasaá¹ƒvut pÄ• timokkhasaá¹ƒvarasÄ«lena samannÄ• gato. __Ä• cÄ• ragocarasampanno_ti Ä• cÄ• re __aá¹‡umattesÅ«_ti appamattakesu. __vajjesÅ«_ti akusaladhammesu. __bhayadassÄ• vÄ« __samÄ• dÄ• yÄ• _ti sammÄ• Ä• diyitvÄ• . __sikkhati sikkhÄ• padesÅ«_ti taá¹ƒ taá¹ƒ sikkh sikkhati. api ca samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«ti yaá¹ƒkiÃ±ci sikkhÄ• padesu sikkh sikkhitabbaá¹ƒ kÄ• yikaá¹ƒ vÄ• cetasikaá¹ƒ vÄ• , taá¹ƒ sabbaá¹ƒ samÄ• dÄ• ya sikkhati.

__khuddako sÄ«lakkhandho_ti saá¹…ghÄ• disesÄ• disÄ• vaseso sÄ«lakkhandho. __maha
yasmÄ• pana pÄ• timokkhasÄ«lena bhikkhu sÄ• sane patiá¹-á¹-hÄ• ti nÄ• ma \Ee I 124/, ta
``patiá¹-á¹-hÄ• â€™â€™ ti vuttaá¹ƒ. patiá¹-á¹-hahati vÄ• ettha bhikkhu, kusalÄ• dhammÄ•
patiá¹-á¹-hahantÄ«ti patiá¹-á¹-hÄ• . ayamattho ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™
ca, ``patiá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, mahÄ• rÄ• ja, sÄ«laá¹ƒ sabbesaá¹ƒ kusalÄ• naá¹ƒ dha
1.9) ca \Ne 97/, ``sÄ«le patiá¹-á¹-hito kho, mahÄ• rÄ• ja ... pe ... sabbe kusalÄ• dhammÄ•
parihÄ• yantÄ«â€™â€™ ti (Mil II 1.9) ca Ä• disuttavasena veditabbo.

tadetaá¹ƒ pubbuppattiatthena __Ä• di_. vuttampi cetaá¹ƒ ``tasmÄ• tiha tvaá¹ƒ uttiya Ä• dim
dhammesu. ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi
382). yathÄ• hi nagaravaá¸• á¸• hakÄ« nagaraá¹ƒ mÄ• petukÄ• mo paá¹-hamaá¹ƒ nagaraá
aparabhÄ• ge vÄ«thicatukkasiá¹…ghÄ• á¹-akÄ• dipariccheda vibhajitvÄ• va nagaraá¹ƒ m
Ä• dito sÄ«laá¹ƒ visodheti, tato aparabhÄ• ge samÄ• dhivipassanÄ• maggaphalanibbÄ• nÄ
pana rajako paá¹-hamaá¹ƒ tÄ«hi khÄ• rehi vatthaá¹ƒ dhovitvÄ• parisuddhe vatthe yadiccha
upaneti, yathÄ• vÄ• pana cheko cittakÄ• ro rÅ«paá¹ƒ likhitukÄ• mo Ä• ditova bhittiparikam
aparabhÄ• ge rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. evameva yogÄ• vacaro \Be 107/ Ä• ditova sÄ«
samathavipassanÄ• dayo dhamme sacchikaroti. tasmÄ• sÄ«laá¹ƒ ``Ä• dÄ«â€™â€™ ti vutt

tadetaá¹ƒ caraá¹‡asarikkhatÄ• ya __caraá¹‡aá¹ƒ_. caraá¹‡Ä• ti hi pÄ• dÄ• vuccanti. yathÄ
purisassa disaá¹ƒ gamanÄ• bhisaá¹…khÄ• ro na jÄ• yati, paripuá¹‡á¹‡apÄ• dasseva jÄ• ya
bhinnaá¹ƒ hoti khaá¹‡á¸• aá¹ƒ aparipuá¹‡á¹‡aá¹ƒ, tassa nibbÄ• nagamanÄ• ya Ã±Ä• á¹‡ag
pana taá¹ƒ abhinnaá¹ƒ hoti akhaá¹‡á¸• aá¹ƒ paripuá¹‡á¹‡aá¹ƒ, tassa nibbÄ• nagamanÄ• ya
sampajjati. tasmÄ• sÄ«laá¹ƒ ``caraá¹‡aâ€™â€™ nti vuttaá¹ƒ.

tadetaá¹ƒ saá¹ƒyamanavasena __saá¹ƒyamo_. saá¹ƒvaraá¹‡avasena __saá¹ƒvaro_ti ubha
sÄ«lasaá¹ƒvaro ca kathito. vacanattho panettha saá¹ƒyameti vÄ«tikkamavipphandanaá¹ƒ \E
saá¹ƒyameti vÄ«tikkamavasena tassa vipphandituá¹ƒ na detÄ«ti saá¹ƒyamo. vÄ«tikkamassa
saá¹ƒvarati pidahatÄ«ti saá¹ƒvaro.

__mokkha_nti uttamaá¹ƒ mukhabhÅ«taá¹ƒ vÄ• . yathÄ• hi sattÄ• naá¹ƒ catubbidho Ä• hÄ•
aá¹…gamaá¹…gÄ• ni pharati, evaá¹ƒ yoginopi catubhÅ«makakusalaá¹ƒ sÄ«lamukhena pav
sampÄ• deti. tena ``mokkhaâ€™â€™ nti. pamukhe sÄ• dhÅ«ti __pÄ• mokkhaá¹ƒ, _ pubbaá
padhÄ• nanti attho. __kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• _ti catubhÅ«makakus
pÄ• mokkhaá¹ƒ pubbaá¹…gamaá¹ƒ seá¹-á¹-haá¹ƒ padhÄ• nanti veditabbaá¹ƒ.

__vivicceva_ \Ne 98/ __kÄ• mehÄ«_ti kÄ• mehi vivicca vinÄ• hutvÄ• apakkamitvÄ• . yo p
niyamatthoti veditabbo. yasmÄ• ca niyamattho, tasmÄ• tasmiá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ

viharaá¹‡asamaye avijjamÄ• nÄ• nampi kÄ• mÄ• naá¹ƒ tassa paá¹-hamajjhÄ• nassa paá¹-i
kÄ• mapariccÄ• geneva cassa adhigamaá¹ƒ dÄ«peti. kathaá¹ƒ? ``vivicceva kÄ• mehÄ«â€™
kariyamÄ• ne idaá¹ƒ paÃ±Ã±Ä• yati, nÅ«nimassa jhÄ• nassa kÄ• mÄ• paá¹-ipakkhabhÅ«tÄ
pavattati andhakÄ• re sati padÄ«pobhÄ• so viya, tesaá¹ƒ pariccÄ• geneva cassa adhigamo
orimatÄ«rapariccÄ• gena pÄ• rimatÄ«rasseva. tasmÄ• niyamaá¹ƒ karotÄ«ti.

tattha \Be 108/ siyÄ• ``kasmÄ• panesa pubbapadeyeva vutto na uttarapade, kiá¹ƒ akusale
jhÄ• naá¹ƒ upasampajja vihareyyÄ• â€™â€™ ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹
pubbapade eva esa vutto. kÄ• madhÄ• tusamatikkamanato hi kÄ• marÄ• gapaá¹-ipakkhato
kÄ• mÄ• nameva nissaraá¹‡aá¹ƒ. yathÄ• ha --- ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadida
72). uttarapadepi pana yathÄ• \Ee I 126/ ``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá
139) ettha evakÄ• ro Ä• netvÄ• vuccati, evaá¹ƒ vattabbo. na hi sakkÄ• ito aÃ±Ã±ehipi nÄ«
akusalehi dhammehi avivicca jhÄ• naá¹ƒ upasampajja vihariuá¹ƒ. tasmÄ• vivicceva kÄ• m
dhammehÄ«ti evaá¹ƒ padadvayepi esa daá¹-á¹-habbo. padadvayepi ca kiÃ±cÄ• pi viviccÄ•
sÄ• dhÄ• raá¹‡avacanena tadaá¹…gavivekÄ• dayo kÄ• yavivekÄ• dayo ca sabbepi vivekÄ•
tathÄ• pi pubbabhÄ• ge kÄ• yavivekacittavivekavikkhambhanavivekÄ• daá¹-á¹-habbÄ• . lok
kÄ• yavivekacittavivekasamucchedavivekanissaraá¹‡avivekÄ• .

kÄ• mehÄ«ti iminÄ• pana padena ye ca idha ``katame vatthukÄ• mÄ• manÄ• pikÄ• rÅ«p
vatthukÄ• mÄ• vuttÄ• , ye ca idheva vibhaá¹…ge ``chando kÄ• mo rÄ• go kÄ• mo chandar
rÄ• go kÄ• mo saá¹…kapparÄ• go kÄ• moâ€™â€™ ti evaá¹ƒ kilesakÄ• mÄ• vuttÄ• , te sab
daá¹-á¹-habbÄ• . evaÃ±hi sati vivicceva kÄ• mehÄ«ti vatthukÄ• mehipi viviccevÄ• ti attho yu
vutto hoti.

__vivicca akusalehi dhammehÄ«_ti kilesakÄ• mehi sabbÄ• kusalehi vÄ• viviccÄ• ti attho y
vutto hoti. purimena cettha vatthukÄ• mehi vivekavacanato eva kÄ• masukhapariccÄ• go, d
vivekavacanato nekkhammasukhapariggaho vibhÄ• vito hoti \Ne 99/. evaá¹ƒ
vatthukÄ• makilesakÄ• mavivekavacanatoyeva ca etesaá¹ƒ paá¹-hamena saá¹ƒkilesavatthu
saá¹ƒkilesappahÄ• naá¹ƒ. paá¹-hamena lolabhÄ• vassa hetupariccÄ• go, dutiyena bÄ• labh
payogasuddhi, dutiyena Ä• sayaposanaá¹ƒ vibhÄ• vitaá¹ƒ hotÄ«ti Ã±Ä• tabbaá¹ƒ \Be 109/.
``kÄ• mehÄ«â€™â€™ ti ettha vuttakÄ• mesu vatthukÄ• mapakkhe \Ee I 127/.

kilesakÄ• mapakkhe pana chandoti ca rÄ• goti ca evamÄ• dÄ«hi anekabhedo kÄ• macchan
adhippeto. so ca akusalapariyÄ• pannopi samÄ• no ``tattha katamo kÄ• macchando, kÄ• m
vibhaá¹…ge jhÄ• napaá¹-ipakkhato visuá¹ƒ vutto. kilesakÄ• mattÄ• vÄ• purimapade vutto,
dutiyapade. anekabhedato cassa kÄ• matoti avatvÄ• kÄ• mehÄ«ti vuttaá¹ƒ. aÃ±Ã±esampi
akusalabhÄ• ve vijjamÄ• ne ``tattha katame akusalÄ• dhammÄ• , kÄ• macchandoâ€™â€™
(Vibh 564) uparijhÄ• naá¹…gÄ• naá¹ƒ paccanÄ«kapaá¹-ipakkhabhÄ• vadassanato nÄ«vara

nÄ«varaá¹‡Ä• ni hi jhÄ• naá¹…gapaccanÄ«kÄ• ni tesaá¹ƒ jhÄ• naá¹…gÄ• neva paá¹-ipakk
vighÄ• takÄ• nÄ«ti vuttaá¹ƒ hoti. tathÄ• hi ``samÄ• dhi kÄ• macchandassa paá¹-ipakkho, p
thinamiddhassa, sukhaá¹ƒ uddhaccakukkuccassa, vicÄ• ro vicikicchÄ• yÄ• â€™â€™ ti peá

evamettha vivicceva kÄ• mehÄ«ti iminÄ• kÄ• macchandassa vikkhambhanaviveko vutto h
dhammehÄ«ti iminÄ• paÃ±cannampi nÄ«varaá¹‡Ä• naá¹ƒ. aggahitaggahaá¹‡ena pana paá
dutiyena sesanÄ«varaá¹‡Ä• naá¹ƒ. tathÄ• paá¹-hamena tÄ«su akusalamÅ«lesu paÃ±cakÄ
lobhassa, dutiyena Ä• ghÄ• tavatthubhedÄ• divisayÄ• naá¹ƒ dosamohÄ• naá¹ƒ. oghÄ• dÄ«
kÄ• moghakÄ• mayogakÄ• mÄ• savakÄ• mupÄ• dÄ• naabhijjhÄ• kÄ• yaganthakÄ• marÄ•
avasesaoghayogÄ• savaupÄ• dÄ• naganthasaá¹ƒyojanÄ• naá¹ƒ. paá¹-hamena ca taá¹‡hÄ•
dutiyena avijjÄ• ya taá¹ƒsampayuttakÄ• naÃ±ca. api ca paá¹-hamena lobhasampayuttaaá¹-
dutiyena sesÄ• naá¹ƒ catunnaá¹ƒ akusalacittuppÄ• dÄ• naá¹ƒ vikkhambhanaviveko vutto h

ettÄ• vatÄ• ca paá¹-hamassa jhÄ• nassa pahÄ• naá¹…gaá¹ƒ dassetvÄ• idÄ• ni sampayo
``savitakkaá¹ƒ savicÄ• raâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha Ä• rammaá¹‡e \Be 110/ cittass
vitakko, Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o vicÄ• ro. santepi ca nesaá¹ƒ katthaci aviyog
pubbaá¹…gamaá¹-á¹-hena \Ee I 128/ ca ghaá¹‡á¸• Ä• bhighÄ• to viya cetaso paá¹-hamÄ• b
sukhumaá¹-á¹-hena \Ne 100/ anumajjanasabhÄ• vena ca ghaá¹‡á¸• Ä• nuravo viya anupab
cettha vitakko paá¹-hamuppattikÄ• le paripphandanabhÅ«to cittassa, Ä• kÄ• se uppatitukÄ•
pakkhavikkhepo viya, padumÄ• bhimukhapÄ• to viya ca gandhÄ• nubandhacetaso bhamara
nÄ• tiparipphandanabhÄ• vo cittassa, Ä• kÄ• se uppatitassa pakkhino pakkhappasÄ• raá¹‡
viya ca padumÄ• bhimukhapatitassa bhamarassa padumassa uparibhÄ• ge.

dukanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ pana ``Ä• kÄ• se gacchato mahÄ• sakuá¹‡assa ubhohi
pakkhe sannisÄ«dÄ• petvÄ• gamanaá¹ƒ viya Ä• rammaá¹‡e cetaso abhiniropanabhÄ• ven
vÄ• taggahaá¹‡atthaá¹ƒ pakkhe phandÄ• payamÄ• nassa gamanaá¹ƒ viya anumajjanabhÄ•
vuttaá¹ƒ. taá¹ƒ anuppabandhena pavattiyaá¹ƒ yujjati. so pana nesaá¹ƒ viseso paá¹-hamadu
hoti. api ca malaggahitaá¹ƒ kaá¹ƒsabhÄ• janaá¹ƒ ekena hatthena daá¸·haá¹ƒ gahetvÄ• itar
cuá¹‡á¹‡atelavÄ• laá¹‡á¸• upakena parimajjantassa daá¸·haggahaá¹‡ahattho viya vitakko.
vicÄ• ro. tathÄ• kumbhakÄ• rassa daá¹‡á¸• appahÄ• rena cakkaá¹ƒ bhamayitvÄ• bhÄ• jan
uppÄ«á¸·anahattho viya vitakko. ito cito ca saÃ±caraá¹‡ahattho viya vicÄ• ro. tathÄ• maá¹‡
majjhe sannirumbhitvÄ• á¹-hitakaá¹‡á¹-ako viya abhiniropano vitakko. bahi paribbhamanak
anumajjamÄ• no vicÄ• ro. iti iminÄ• ca vitakkena iminÄ• ca vicÄ• rena saha vattati rukkho
phalena cÄ• ti idaá¹ƒ jhÄ• naá¹ƒ ``savitakkaá¹ƒ savicÄ• raâ€™â€™ nti vuccati.

__vivekaja_nti ettha vivitti viveko, nÄ«varaá¹‡avigamoti attho. vivittoti vÄ• viveko, nÄ«vara
jhÄ• nasampayuttadhammarÄ• sÄ«ti attho. tasmÄ• vivekÄ• , tasmiá¹ƒ vÄ• viveke jÄ• tanti
__pÄ«tisukha_nti ettha piá¹‡ayatÄ«ti pÄ«ti, sÄ• sampiyÄ• yanalakkhaá¹‡Ä• . sÄ• \Ee I 12

\Be 111/, khaá¹‡ikÄ• pÄ«ti, okkantikÄ• pÄ«ti, ubbegÄ• pÄ«ti, pharaá¹‡Ä• pÄ«tÄ«ti paÃ±cav

tattha khuddikÄ• pÄ«ti sarÄ«re lomahaá¹ƒsamattameva kÄ• tuá¹ƒ sakkoti. khaá¹‡ikÄ• pÄ«t
vijjuppÄ• dasadisÄ• hoti. okkantikÄ• pÄ«ti samuddatÄ«raá¹ƒ vÄ«ci viya, kÄ• yaá¹ƒ okkamit
ubbegÄ• pÄ«ti balavatÄ« hoti, kÄ• yaá¹ƒ uddhaggaá¹ƒ katvÄ• Ä• kÄ• se laá¹…ghÄ• panap

pharaá¹‡Ä• pÄ«ti \Ne 101/ atibalavatÄ« hoti. tÄ• ya hi uppannÄ• ya sakalasarÄ«raá¹ƒ dhar
mahatÄ• udakoghena pakkhandapabbatakucchi viya ca anuparipphuá¹-aá¹ƒ hoti. sÄ• pan
gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacchantÄ« duvidhaá¹ƒ passaddhiá¹ƒ paripÅ«reti kÄ
cittapassaddhiÃ±ca, passaddhi gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacchantÄ« duvidha
kÄ• yikaá¹ƒ cetasikaÃ±ca, sukhaá¹ƒ gabbhaá¹ƒ gaá¹‡hantaá¹ƒ paripÄ• kaá¹ƒ gacchantaá¹ƒ
paripÅ«reti khaá¹‡ikasamÄ• dhiá¹ƒ upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ• dhiÃ±cÄ• ti. tÄ
mÅ«laá¹ƒ hutvÄ• vaá¸• á¸• hamÄ• nÄ• samÄ• dhisampayogaá¹…gatÄ• pharaá¹‡Ä• pÄ«ti
pÄ«tÄ«ti.

itaraá¹ƒ pana sukhayatÄ«ti __sukhaá¹ƒ, _ yassa uppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho.
sukhaá¹ƒ, suá¹-á¹-hu vÄ• khÄ• dati khaá¹‡ati ca kÄ• yacittÄ• bÄ• dhanti sukhaá¹ƒ, somana
nÄ• maá¹ƒ. taá¹ƒ sÄ• talakkhaá¹‡aá¹ƒ. santepi ca nesaá¹ƒ katthaci avippayoge
iá¹-á¹-hÄ• rammaá¹‡apaá¹-ilÄ• bhatuá¹-á¹-hi pÄ«ti, paá¹-iladdharasÄ• nubhavanaá¹ƒ sukha
sukhaá¹ƒ, yattha sukhaá¹ƒ, tattha na niyamato pÄ«ti. saá¹…khÄ• rakkhandhasaá¹…gahitÄ•
vedanÄ• kkhandhasaá¹…gahitaá¹ƒ sukhaá¹ƒ. kantÄ• rakhinnassa vanantodakadassanasav
vanacchÄ• yappavesanaudakaparibhogesu viya sukhaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ samaye pÄ• k
vuttanti veditabbaá¹ƒ. iti ayaÃ±ca pÄ«ti idaÃ±ca sukhaá¹ƒ assa jhÄ• nassa, asmiá¹ƒ vÄ• jh
atthÄ«ti idaá¹ƒ jhÄ• naá¹ƒ ``pÄ«tisukhaâ€™â€™ nti vuccati.

atha vÄ• pÄ«ti ca sukhaÃ±ca pÄ«tisukhaá¹ƒ dhammavinayÄ• dayo viya. vivekajaá¹ƒ pÄ«ti
asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti evampi vivekajaá¹ƒpÄ«tisukhaá¹ƒ. yatheva hi jhÄ• naá¹ƒ, eva
vivekajameva hoti, taÃ±cassa atthi, tasmÄ• \Be 112/ alopasamÄ• saá¹ƒ katvÄ• ekapadene
``vivekajaá¹ƒpÄ«tisukhaâ€™â€™ ntipi vattuá¹ƒ yujjati.

__paá¹-hama_nti gaá¹‡anÄ• nupubbatÄ• paá¹-hamaá¹ƒ, idaá¹ƒ paá¹-hamaá¹ƒ uppannanti
duvidhaá¹ƒ jhÄ• naá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ lakkhaá¹‡Å«panijjhÄ• naÃ±cÄ• ti. ta
pathavÄ«kasiá¹‡Ä• diÄ• rammaá¹‡aá¹ƒ upanijjhÄ• yantÄ«ti __Ä• rammaá¹‡Å«panijjhÄ• na
vipassanÄ• maggaphalÄ• ni pana __lakkhaá¹‡Å«panijjhÄ• naá¹ƒ_ nÄ• ma. tattha vipassanÄ
upanijjhÄ• nato lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. vipassanÄ• ya katakiccassa maggena ijjhanato
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ, phalaá¹ƒ pana nirodhasaccaá¹ƒ tathalakkhaá¹‡aá¹ƒ upanijjhÄ•
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. tesu idha pubbabhÄ• ge Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ, loku
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ adhippetaá¹ƒ. tasmÄ• Ä• rammaá¹‡Å«panijjhÄ• nato ca lakkha

paccanÄ«kajhÄ• panato ca jhÄ• nanti veditabbaá¹ƒ.

__upasampajjÄ• _ti \Ne 102/ upagantvÄ• , pÄ• puá¹‡itvÄ• ti vuttaá¹ƒ hoti. upasampÄ• dayi
vuttaá¹ƒ hoti. __viharatÄ«_ti tadanurÅ«pena iriyÄ• pathavihÄ• rena iriyati, vuttappakÄ• rajh
attabhÄ• vassa iriyanaá¹ƒ vuttiá¹ƒ abhinipphÄ• deti.

taá¹ƒ panetaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasaman
dasalakkhaá¹‡asampannaá¹ƒ. tattha kÄ• macchando byÄ• pÄ• do thinamiddhaá¹ƒ uddhacc
imesaá¹ƒ paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• navasena paÃ±caá¹…gavippahÄ«natÄ
appahÄ«nesu jhÄ• naá¹ƒ uppajjati. tenassetÄ• ni pahÄ• naá¹…gÄ• nÄ«ti vuccanti. kiÃ±cÄ•
aÃ±Ã±epi akusalÄ• dhammÄ• pahÄ«yanti, tathÄ• pi etÄ• neva visesena jhÄ• nantarÄ• yal
nÄ• nÄ• visayappalobhitaá¹ƒ cittaá¹ƒ na ekattÄ• rammaá¹‡e \Ee I 131/ samÄ• dhiyati, kÄ• n
taá¹ƒ na kÄ• madhÄ• tuppahÄ• nÄ• ya paá¹-ipadaá¹ƒ paá¹-ipajjati. byÄ• pÄ• dena vÄ• Ä• n
na nirantaraá¹ƒ pavattati. thinamiddhÄ• bhibhÅ«taá¹ƒ akammaÃ±Ã±aá¹ƒ hoti. uddhaccakuk
avÅ«pasantameva hutvÄ• paribbhamati. vicikicchÄ• ya upahataá¹ƒ jhÄ• nÄ• dhigamasÄ• c
nÄ• rohati. iti visesena jhÄ• nantarÄ• yakarattÄ• etÄ• neva pahÄ• naá¹…gÄ• nÄ«ti vuttÄ• n

yasmÄ• pana vitakko Ä• rammaá¹‡e cittaá¹ƒ abhiniropeti, vicÄ• ro anupabandhati, tehi avi
sampÄ• ditapayogassa cetaso payogasampattisambhavÄ• \Be 113/ pÄ«ti pÄ«á¹‡anaá¹ƒ su
karoti. athassa sesasampayuttadhammÄ• etehi abhiniropanÄ• nubandhanapÄ«á¹‡anupabn
ekattÄ• rammaá¹‡e samaá¹ƒ sammÄ• ca Ä• dhiyati. tasmÄ• vitakko vicÄ• ro pÄ«ti sukhaá
paÃ±cannaá¹ƒ uppattivasena paÃ±caá¹…gasamannÄ• gatatÄ• veditabbÄ• . uppannesu hi
uppannaá¹ƒ nÄ• ma hoti. tenassa etÄ• ni paÃ±caá¹…gasamannÄ• gatÄ• nÄ«ti vuccanti. tas
aÃ±Ã±adeva jhÄ• naá¹ƒ nÄ• ma atthÄ«ti gahetabbaá¹ƒ. yathÄ• pana aá¹…gamattavasenev
paÃ±caá¹…gikaá¹ƒ tÅ«riyaá¹ƒ, aá¹-á¹-haá¹…giko ca maggoti vuccati, evamidampi aá¹…gan
paÃ±caá¹…gikanti vÄ• paÃ±caá¹…gasamannÄ• gatanti vÄ• vuccatÄ«ti veditabbaá¹ƒ.

etÄ• ni ca paÃ±caá¹…gÄ• ni kiÃ±cÄ• pi upacÄ• rakkhaá¹‡epi atthi, atha kho upacÄ• re pak
idha pana upacÄ• ratopi balavatarÄ• ni rÅ«pÄ• vacaralakkhaá¹‡appattÄ• ni nipphannÄ• ni.
Ä• kÄ• rena Ä• rammaá¹‡e cittaá¹ƒ abhiniropayamÄ• no uppajjati. vicÄ• ro ativiya Ä• ramm
pÄ«tisukhaá¹ƒ sabbÄ• vantampi kÄ• yaá¹ƒ pharamÄ• naá¹ƒ \Ne 103/. tenevÄ• ha --- ``nÄ• s
kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hotÄ«â€™â€™ ti (DN I 226). cittekaggat
samuggapaá¹-ale \Ee I 132/ uparimaá¹ƒ samuggapaá¹-alaá¹ƒ viya Ä• rammaá¹‡esu phusitÄ
ayametesaá¹ƒ itarehi viseso. tattha cittekaggatÄ• kiÃ±cÄ• pi ``savitakkaá¹ƒ savicÄ• raâ€™
pÄ• á¹-he na niddiá¹-á¹-hÄ• , tathÄ• pi vibhaá¹…ge (Vibh 565) ``jhÄ• nanti vitakko vicÄ• ro p
cittekaggatÄ• â€™â€™ ti evaá¹ƒ vuttattÄ• aá¹…gameva. yena hi adhippÄ• yena bhagavat
vibhaá¹…ge pakÄ• sitoti.

tividhakalyÄ• á¹‡aá¹ƒ

__tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá¹‡asampanna_nti ettha pana Ä• dimajjhapariyosÄ• na
tesaá¹ƒyeva ca Ä• dimajjhapariyosÄ• nÄ• naá¹ƒ lakkhaá¹‡avasena dasalakkhaá¹‡asampan
pÄ• á¸·i ---

``paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, upekkhÄ• nubrÅ«hanÄ• majjhe, sa
paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di. Ä• dissa kati lakkhaá¹‡Ä• ni? Ä• diss
yo \Be 114/ tassa paripantho, tato cittaá¹ƒ visujjhati, visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ sam
paá¹-ipajjati, paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandati. yaÃ±ca paripanthato cittaá¹ƒ visuj
visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipajjati, yaÃ±ca paá¹-ipannattÄ•
pakkhandati. paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, Ä• dissa imÄ• ni tÄ«á¹‡
vuccati --- `paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• dikalyÄ• á¹‡aÃ±ceva hoti tilakkhaá¹‡asampannaÃ±

``paá¹-hamassa jhÄ• nassa upekkhÄ• nubrÅ«hanÄ• majjhe. majjhassa kati lakkhaá¹‡Ä• ni
lakkhaá¹‡Ä• ni --- visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, samathapaá¹-ipannaá¹ƒ ajjhupekkhati
ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. yaÃ±ca visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, yaÃ±ca
ajjhupekkhati, yaÃ±ca ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. paá¹-hamassa jhÄ• nassa up
majjhassa imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• ni. tena vuccati --- `paá¹-hamaá¹ƒ jhÄ• naá¹ƒ majjhe
tilakkhaá¹‡asampannaÃ±cÄ• â€™ ti.

``paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. pariyosÄ• nassa kati lakk
104/ cattÄ• ri lakkhaá¹‡Ä• ni --- tattha \Ee I 133/ jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattana
sampahaá¹ƒsanÄ• , indriyÄ• naá¹ƒ ekarÄ• saá¹-á¹-hena sampahaá¹ƒsanÄ• , tadupagavÄ«r
sampahaá¹ƒsanÄ• , Ä• sevanaá¹-á¹-hena sampahaá¹ƒsanÄ• . paá¹-hamassa jhÄ• nassa sa
pariyosÄ• nassa imÄ• ni cattÄ• ri lakkhaá¹‡Ä• ni. tena vuccati `paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pa
hoti catulakkhaá¹‡asampannaÃ±cÄ• â€™â€™ â€™ ti (Paá¹-is I 158).

``tatra __paá¹-ipadÄ• visuddhi_ nÄ• ma sasambhÄ• riko upacÄ• ro. __upekkhÄ• nubrÅ«ha
__sampahaá¹ƒsanÄ• _ nÄ• ma paccavekkhaá¹‡Ä• â€™â€™ ti evameke vaá¹‡á¹‡ayanti. ya
cittaá¹ƒ paá¹-ipadÄ• visuddhipakkhandaÃ±ceva hoti upekkhÄ• nubrÅ«hitaÃ±ca Ã±Ä• á¹‡en
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, tasmÄ• antoappanÄ• yameva Ä• gamanavasena __paá¹-ipadÄ• vis
tatramajjhattupekkhÄ• ya kiccavasena __upekkhÄ• nubrÅ«hanÄ• , _ dhammÄ• naá¹ƒ anati
pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasena __sampahaá¹ƒsanÄ• _ ca veditabb

kathaá¹ƒ \Be 115/? yasmiÃ±hi vÄ• re appanÄ• uppajjati, tasmiá¹ƒ yo nÄ«varaá¹‡asaá¹…kl
jhÄ• nassa paripantho, tato cittaá¹ƒ visujjhati. visuddhattÄ• Ä• varaá¹‡avirahitaá¹ƒ hutvÄ•
samathanimittaá¹ƒ paá¹-ipajjati. __majjhimasamathanimittaá¹ƒ_ nÄ• ma samappavatto appa

tadanantaraá¹ƒ pana purimacittaá¹ƒ ekasantatipariá¹‡Ä• manayena tathattaá¹ƒ upagacchan
samathanimittaá¹ƒ paá¹-ipajjati nÄ• ma, evaá¹ƒ paá¹-ipannattÄ• tathattupagamanena tattha
evaá¹ƒ tÄ• va purimacitte vijjamÄ• nÄ• kÄ• ranipphÄ• dikÄ• paá¹-hamassa jhÄ• nassa upp
Ä• gamanavasena paá¹-ipadÄ• visuddhi veditabbÄ• .

evaá¹ƒ visuddhassa pana tassa puna visodhetabbÄ• bhÄ• vato visodhane byÄ• pÄ• raá¹ƒ
ajjhupekkhati nÄ• ma. samathabhÄ• vÅ«pagamanena samathapaá¹-ipannassa puna samÄ•
samathapaá¹-ipannaá¹ƒ ajjhupekkhati nÄ• ma. samathapaá¹-ipannabhÄ• vato eva cassa kil
ekattena upaá¹-á¹-hitassa puna ekattupaá¹-á¹-hÄ• ne \Ee I 134/ byÄ• pÄ• raá¹ƒ akaronto ek
ajjhupekkhati nÄ• ma. evaá¹ƒ tatramajjhattupekkhÄ• ya kiccavasena upekkhÄ• nubrÅ«hanÄ

ye panete evaá¹ƒ upekkhÄ• nubrÅ«hite tattha jÄ• tÄ• samÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattamÄ• nÄ• hutvÄ• pavattÄ• , yÄ• ni ca saddhÄ• dÄ«ni indriy
vimuttirasena ekarasÄ• ni hutvÄ• pavattÄ• ni, yaÃ±cesa tadupagaá¹ƒ tesaá¹ƒ anativattana
105/ anucchavikaá¹ƒ vÄ«riyaá¹ƒ vÄ• hayati, yÄ• cassa tasmiá¹ƒ khaá¹‡e pavattÄ• Ä• seva
yasmÄ• Ã±Ä• á¹‡ena saá¹ƒkilesavodÄ• nesu taá¹ƒ taá¹ƒ Ä• dÄ«navaÃ±ca Ä• nisaá¹ƒsaÃ±
sampahaá¹ƒsitattÄ• visodhitattÄ• pariyodÄ• pitattÄ• nipphannÄ• va, tasmÄ• ``dhammÄ•
anativattanÄ• dibhÄ• vasÄ• dhanena pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasen
veditabbÄ• â€™â€™ ti vuttaá¹ƒ.

__vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• _ti vitakkassa ca vicÄ• rassa cÄ• ti imesaá¹ƒ dvinna
samatikkamÄ• , dutiyajjhÄ• nakkhaá¹‡e apÄ• tubhÄ• vÄ• ti vuttaá¹ƒ hoti. tattha kiÃ±cÄ• pi c
paá¹-hamajjhÄ• nadhammÄ• na santi, aÃ±Ã±eyeva hi paá¹-hamajjhÄ• ne phassÄ• dayo, a
oá¸·Ä• rikassa aá¹…gassa samatikkamÄ• paá¹-hamajjhÄ• nato paresaá¹ƒ dutiyajjhÄ• nÄ• c
dassanatthaá¹ƒ ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti \Be 116/ evaá¹ƒ vuttanti
__ajjhatta_nti idha niyakajjhattaá¹ƒ adhippetaá¹ƒ, __vibhaá¹…ge_ pana ``ajjhattaá¹ƒ paccat
573) ettakameva vuttaá¹ƒ. yasmÄ• niyakajjhattaá¹ƒ adhippetaá¹ƒ, tasmÄ• attani jÄ• taá¹ƒ,
nibbattanti ayamettha attho.

__sampasÄ• dana_nti sampasÄ• danaá¹ƒ vuccati saddhÄ• . sampasÄ• danayogato jhÄ• n
nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viya. yasmÄ• vÄ• taá¹ƒ jhÄ• naá¹ƒ sampasÄ• dana
vitakkavicÄ• rakkhobhavÅ«pasamanena ca ceto sampasÄ• dayati, tasmÄ• pi ``sampasÄ• d
vuttaá¹ƒ. imasmiÃ±ca atthavikappe sampasÄ• danaá¹ƒ cetasoti evaá¹ƒ padasambandho ve
atthavikappe cetasoti etaá¹ƒ ekodibhÄ• vena saddhiá¹ƒ yojetabbaá¹ƒ.

tatrÄ• yaá¹ƒ atthayojanÄ• --- eko udetÄ«ti __ekodi, _ vitakkavicÄ• rehi anajjhÄ• rÅ«á¸·hatt
hutvÄ• udetÄ«ti attho. seá¹-á¹-hopi hi loke ekoti vuccati. vitakkavicÄ• ravirahito vÄ• eko as
vattuá¹ƒ vaá¹-á¹-ati. atha vÄ• sampayuttadhamme udÄ• yatÄ«ti udi, uá¹-á¹-hÄ• petÄ«ti atth

eko ca so udi cÄ• ti __ekodi, _ samÄ• dhissetaá¹ƒ adhivacanaá¹ƒ. iti imaá¹ƒ ekodiá¹ƒ bhÄ• idaá¹ƒ dutiyajjhÄ• naá¹ƒ __ekodibhÄ• vaá¹ƒ_. so panÄ• yaá¹ƒ ekodi yasmÄ• cetaso, na sa etaá¹ƒ __ ``cetaso ekodibhÄ• vaâ€™â€™ _nti vuttaá¹ƒ.

nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi atthi, ayaÃ±ca ekodinÄ• mako samÄ• dhi, a ``sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaâ€™â€™ nti vuttanti? vuccate --- aduÃ±hi paá¹-h vitakkavicÄ• rakkhobhena vÄ«citaraá¹…gasamÄ• kulamiva jalaá¹ƒ na suppasannaá¹ƒ hoti, sampasÄ• dananti na vuttaá¹ƒ. na suppasannattÄ• yeva cettha samÄ• dhipi na suá¹-á¹-hu p ekodibhÄ• vantipi na vuttaá¹ƒ. imasmiá¹ƒ pana jhÄ• ne vitakkavicÄ• rapalibodhÄ• bhÄ• ven saddhÄ• , balavasaddhÄ• sahÄ• yapaá¹-ilÄ• bheneva ca samÄ• dhipi pÄ• kaá¹-o. tasmÄ• veditabbaá¹ƒ.

__avitakkaá¹ƒ avicÄ• ra_nti bhÄ• vanÄ• ya pahÄ«nattÄ• etasmiá¹ƒ, etassa vÄ• vitakko na iminÄ• va nayena avicÄ• raá¹ƒ. etthÄ• ha ``nanu ca `vitakkavicÄ• rÄ• naá¹ƒ \Be 117/ vÅ«pa ayamattho siddho. atha kasmÄ• puna vuttaá¹ƒ `avitakkaá¹ƒ avicÄ• raâ€™â€™ â€™ nti? vu siddhovÄ• yamattho. na panetaá¹ƒ tadatthadÄ«pakaá¹ƒ, nanu avocumha ``oá¸·Ä• rikassa p samatikkamÄ• paá¹-hamajjhÄ• nato paresaá¹ƒ dutiyajjhÄ• nÄ• dÄ«naá¹ƒ samadhigamo ho `vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™ ti evaá¹ƒ vuttaâ€™â€™ nti.

api \Ee I 136/ ca vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ sampasÄ• danaá¹ƒ, na kilesa vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• ekodibhÄ• vaá¹ƒ, na upacÄ• rajjhÄ• namiva nÄ«var paá¹-hamajjhÄ• namiva ca aá¹…gapÄ• tubhÄ• vÄ• ti evaá¹ƒ sampasÄ• danaekodibhÄ• vÄ• vacanaá¹ƒ. tathÄ• vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ, n viya cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni viya ca abhÄ• vÄ• ti, evaá¹ƒ avitakkaavicÄ• rabhÄ• vass vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«pakaá¹ƒ. vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«paka avicÄ• raâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ. tasmÄ• purimaá¹ƒ vatvÄ• pi puna vattabbamevÄ•

__samÄ• dhija_nti paá¹-hamajjhÄ• nasamÄ• dhito sampayuttasamÄ• dhito vÄ• jÄ• tanti at paá¹-hamampi sampayuttasamÄ• dhito jÄ• taá¹ƒ, atha kho ayameva samÄ• dhi ``samÄ• dh arahati, vitakkavicÄ• rakkhobhavirahena ativiya acalattÄ• suppasannattÄ• ca. tasmÄ• ima vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ idameva ``samÄ• dhijaâ€™â€™ nti vuttaá¹ƒ. __pÄ«tisukha_nti

__dutiya_nti gaá¹‡anÄ• nupubbatÄ• dutiyaá¹ƒ. idaá¹ƒ dutiyaá¹ƒ uppannantipi dutiyaá¹ƒ.

__pÄ«tiyÄ• ca virÄ• gÄ• _ti virÄ• go nÄ• ma vuttappakÄ• rÄ• ya pÄ«tiyÄ• jigucchanaá¹ƒ v ubhinnaá¹ƒ pana antarÄ• __ca_-saddo sampiá¹‡á¸• anattho, so vÅ«pasamaá¹ƒ vÄ• samp vitakkavicÄ• ravÅ«pasamaá¹ƒ vÄ• . tattha yadÄ• vÅ«pasamameva sampiá¹‡á¸• eti, tadÄ• bhiyyo vÅ«pasamÄ• cÄ• ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ• ca yojanÄ• ya virÄ• go jig

pÄ«tiyÄ• jigucchanÄ• ca samatikkamÄ• cÄ• ti ayamattho daá¹-á¹-habbo. yadÄ• pana vita
sampiá¹‡á¸• eti, tadÄ• pÄ«tiyÄ• ca virÄ• gÄ• , kiÃ±ca bhiyyo vitakkavicÄ• rÄ• naÃ±ca vÅ«
veditabbÄ• . imissÄ• \Be 118/ ca yojanÄ• ya virÄ• go samatikkamanattho hoti, tasmÄ• pÄ«
vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• ti ayamattho daá¹-á¹-habbo.

kÄ• maÃ±cete vitakkavicÄ• rÄ• dutiyajjhÄ• neyeva \Ee I 137/ vÅ«pasantÄ• , imassa pana
maggaparidÄ«panatthaá¹ƒ vaá¹‡á¹‡abhaá¹‡anatthaÃ±cetaá¹ƒ vuttaá¹ƒ. ``vitakkavicÄ• rÄ• n
hi vutte idaá¹ƒ paÃ±Ã±Ä• yati ``nÅ«na vitakkavicÄ• ravÅ«pasamo maggo imassa jhÄ• nass
tatiye ariyamagge appahÄ«nÄ• nampi sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ ``paÃ±cannaá¹ƒ oran
saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• â€™â€™ ti (MN II 132-133) evaá¹ƒ pahÄ• naá¹ƒ vuccamÄ•
hoti, tadadhigamÄ• ya ussukkÄ• naá¹ƒ ussÄ• hajanakaá¹ƒ, evameva idha avÅ«pasantÄ• na
vÅ«pasamo vuccamÄ• no vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti, tenÄ• yamattho vutto ``pÄ«tiyÄ• ca
vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• â€™â€™ ti.

__upekkhako ca viharatÄ«_ti ettha upapattito ikkhatÄ«ti upekkhÄ• , samaá¹ƒ passati, apak
passatÄ«ti attho. tÄ• ya visadÄ• ya vipulÄ• ya thÄ• magatÄ• ya samannÄ• gatattÄ• tatiyajj
``upekkhakoâ€™â€™ ti vuccati.

upekkhÄ• pana dasavidhÄ• hoti --- chaá¸·aá¹…gupekkhÄ• brahmavihÄ• rupekkhÄ• bojjh
saá¹…khÄ• rupekkhÄ• vedanupekkhÄ• vipassanupekkhÄ• tatramajjhattupekkhÄ• jhÄ• nu

tattha yÄ• ``idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na d
viharati sato sampajÄ• noâ€™â€™ ti (MN b VI 1) evamÄ• gatÄ• khÄ«á¹‡Ä• savassa chasu
iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• the parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ
__chaá¸·aá¹…gupekkhÄ• _ nÄ• ma.

yÄ• \Ne 108/ pana ``upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€
77) evamÄ• gatÄ• sattesu majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __brahmavihÄ• ru

yÄ• \Be 119/ pana ``upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaâ€™â€™ nti (M
sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __bojjhaá

yÄ• pana ``kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasi karotÄ«â€™â€™ ti (AN a III 10
anaccÄ• raddhanÄ• tisithilavÄ«riyasaá¹…khÄ• tÄ• upekkhÄ• , ayaá¹ƒ __vÄ«riyupekkhÄ• _

yÄ• pana ``kati saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, kati saá¹…khÄ• rupekk
uppajjanti? aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, dasa saá¹…khÄ• n
uppajjantÄ«â€™â€™ ti (Paá¹-is I 57) evamÄ• gatÄ• nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• san

majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __saá¹…khÄ• rupekkhÄ• _ nÄ• ma.

yÄ• pana ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upek
150) evamÄ• gatÄ• adukkhamasukhasaá¹…khÄ• tÄ• upekkhÄ• , ayaá¹ƒ __vedanupekkhÄ

yÄ• pana ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati, upekkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™
7.55) evamÄ• gatÄ• vicinane majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __vipassanupekkhÄ• _

yÄ• pana chandÄ• dÄ«su yevÄ• panakesu Ä• gatÄ• sahajÄ• tÄ• naá¹ƒ samavÄ• hitabhÅ
__tatramajjhattupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhako ca viharatÄ«â€™â€™ ti evamÄ• gatÄ• aggasukhepi tasmiá¹ƒ apak
ayaá¹ƒ __jhÄ• nupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naâ€™â€™ nti (Dhs 165; DN I 2
sabbapaccanÄ«kaparisuddhÄ• paccanÄ«kavÅ«pasamanepi abyÄ• pÄ• rabhÅ«tÄ• upekkh
nÄ• ma.

tattha chaá¸·aá¹…gupekkhÄ• ca brahmavihÄ• rupekkhÄ• ca bojjhaá¹…gupekkhÄ• ca tatr
jhÄ• nupekkhÄ• ca pÄ• risuddhupekkhÄ• ca atthato ekÄ• , tatramajjhattupekkhÄ• va hoti.
panassÄ• ayaá¹ƒ bhedo \Be 120/. ekassÄ• pi sato sattassa kumÄ• rayuvatherasenÄ• patir
tasmÄ• tÄ• su yattha chaá¸·aá¹…gupekkhÄ• , na tattha bojjhaá¹…gupekkhÄ• dayo. yattha
na tattha chaá¸·aá¹…gupekkhÄ• dayo hontÄ«ti veditabbÄ• .

yathÄ• cetÄ• saá¹ƒ atthato ekÄ«bhÄ• vo, evaá¹ƒ saá¹…khÄ• rupekkhÄ• vipassanupekkhÄ
kiccavasena dvidhÄ• bhinnÄ• , yathÄ• hi purisassa sÄ• yaá¹ƒ gehaá¹ƒ paviá¹-á¹-haá¹ƒ sap
\Ee I 139/ gahetvÄ• pariyesamÄ• nassa taá¹ƒ thusakoá¹-á¹-hake nipannaá¹ƒ disvÄ• ``sapp
avalokentassa sovatthikattayaá¹ƒ disvÄ• nibbematikassa ``sappo na sappoâ€™â€™ ti vicin
uppajjati, evameva yÄ• Ä• raddhavipassakassa vipassanÄ• Ã±Ä• á¹‡ena lakkhaá¹‡attaye
aniccabhÄ• vÄ• divicinane majjhattatÄ• uppajjati, ayaá¹ƒ vipassanupekkhÄ• . yathÄ• pana
ajapadadaá¹‡á¸• akena gÄ• á¸·haá¹ƒ sappaá¹ƒ gahetvÄ• ``kintÄ• haá¹ƒ imaá¹ƒ sappaá¹ƒ a
iminÄ• aá¸• aá¹ƒsÄ• pento muÃ±ceyyaâ€™â€™ nti muÃ±canÄ• kÄ• rameva pariyesato ga
yÄ• lakkhaá¹‡attayassa diá¹-á¹-hattÄ• Ä• ditte viya tayo bhave passato saá¹…khÄ• raggah
ayaá¹ƒ saá¹…khÄ• rupekkhÄ• . iti vipassanupekkhÄ• ya siddhÄ• ya saá¹…khÄ• rupekkhÄ•
panesÄ• vicinanaggahaá¹‡esu majjhattatÄ• saá¹…khÄ• tena kiccena dvidhÄ• bhinnÄ• ti. v
vedanupekkhÄ• ca aÃ±Ã±amaÃ±Ã±aÃ±ca avasesÄ• hi ca atthato bhinnÄ• yevÄ• ti. Ä• ha

``majjhattabrahmabojjhaá¹…gachaá¸·aá¹…gajhÄ• nasuddhiyo.

vipassanÄ• ca saá¹…khÄ• ravedanÄ• vÄ«riyaá¹ƒ iti ||

``vitthÄ• rato dasopekkhÄ• -chamajjhattÄ• dito tato.

duve paÃ±Ã±Ä• tato dvÄ«hi, catassova bhavantimÄ• â€™â€™ ti ||

iti imÄ• su upekkhÄ• su jhÄ• nupekkhÄ• idha adhippetÄ• . sÄ• majjhattalakkhaá¹‡Ä• , anA
abyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• , pÄ«tivirÄ• gapadaá¹-á¹-hÄ• nÄ• ti. etthÄ• ha --- ``nanu
tatramajjhattupekkhÄ• va hoti, sÄ• ca paá¹-hamadutiyajjhÄ• nesupi atthi. tasmÄ• tatrÄ• pi
viharatÄ«â€™ ti evamayaá¹ƒ vattabbÄ• siyÄ• , sÄ• kasmÄ• na vuttÄ• â€™â€™ ti? aparib
\Be 121/ tassÄ• tattha kiccaá¹ƒ, vitakkÄ• dÄ«hi abhibhÅ«tattÄ• . idha panÄ• yaá¹ƒ vitakkav
anabhibhÅ«tattÄ• ukkhittasirÄ• viya hutvÄ• paribyattakiccÄ• jÄ• tÄ• , tasmÄ• vuttÄ• ti.

__sato_ \Ee I 140/ __ca sampajÄ• no_ti ettha saratÄ«ti __sato_. sampajÄ• nÄ• tÄ«ti __sam
sati ca sampajaÃ±Ã±aÃ±ca vuttaá¹ƒ. tattha saraá¹‡alakkhaá¹‡Ä• sati, asammussanarasÄ•
Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• . asammohalakkhaá¹‡aá¹ƒ sampajaÃ±Ã±aá¹ƒ, tÄ«raá¹‡ara
pavicayapaccupaá¹-á¹-hÄ• naá¹ƒ.

tattha kiÃ±cÄ• pi idaá¹ƒ satisampajaÃ±Ã±aá¹ƒ purimajjhÄ• nesupi atthi, muá¹-á¹-hassatissa
upacÄ• ramattampi na sampajjati, pageva appanÄ• . oá¸·Ä• rikattÄ• pana tesaá¹ƒ jhÄ• nÄ•
purisassa cittassa gati sukhÄ• hoti, abyattaá¹ƒ tattha satisampajaÃ±Ã±akiccaá¹ƒ. oá¸·Ä• rik
pana sukhumattÄ• imassa jhÄ• nassa purisassa khuradhÄ• rÄ• yaá¹ƒ viya satisampajaÃ±Ã
cittassa gati icchitabbÄ• ti idheva vuttaá¹ƒ. kiÃ±ca bhiyyo --- yathÄ• dhenupago vaccho dhe
arakkhiyamÄ• no punadeva dhenuá¹ƒ upagacchati, evamidaá¹ƒ tatiyajjhÄ• nasukhaá¹ƒ pÄ«
satisampajaÃ±Ã±Ä• rakkhena arakkhiyamÄ• naá¹ƒ punadeva pÄ«tiá¹ƒ upagaccheyya, pÄ«t
vÄ• pi sattÄ• sÄ• rajjanti. idaÃ±ca atimadhurasukhaá¹ƒ, tato paraá¹ƒ sukhÄ• bhÄ• vÄ• . sa
panettha sukhe asÄ• rajjanÄ• hoti, no aÃ±Ã±athÄ• ti imampi atthavisesaá¹ƒ dassetuá¹ƒ ida
veditabbaá¹ƒ.

idÄ• ni __sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«_ti ettha kiÃ±cÄ• pi tatiyajjhÄ• nasamaá
sukhapaá¹-isaá¹ƒvedanÄ• bhogo natthi, evaá¹ƒ santepi yasmÄ• tassa nÄ• makÄ• yena sar
vÄ• taá¹ƒ nÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nenassa yasmÄ• a
phuá¹-o, yassa phuá¹-attÄ• jhÄ• nÄ• vuá¹-á¹-hitopi sukhaá¹ƒ paá¹-isaá¹ƒvedeyya, tasmÄ•
``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«â€™â€™ ti Ä• ha.

idÄ• ni __yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti upekkhako satimÄ• sukhavihÄ• rÄ«_ti ettha yaá
yaá¹ƒjhÄ• nakÄ• raá¹‡Ä• \Ne 111/ taá¹ƒ tatiyajjhÄ• nasamaá¹…gÄ«puggalaá¹ƒ buddhÄ• d

paÃ±Ã±apenti \Ee I 141/ paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti pakÄ• senti, p
adhippÄ• yo. kinti? upekkhako \Be 122/ satimÄ• sukhavihÄ• rÄ«ti. taá¹ƒ tatiyajjhÄ• naá¹ƒ u
evamettha yojanÄ• veditabbÄ• .

kasmÄ• pana taá¹ƒ te evaá¹ƒ pasaá¹ƒsantÄ«ti? pasaá¹ƒsÄ• rahato. ayaÃ±hi yasmÄ• atim
sukhapÄ• ramippattepi tatiyajjhÄ• ne upekkhako, na tattha sukhÄ• bhisaá¹…gena Ä• kaá¸•
na uppajjati, evaá¹ƒ upaá¹-á¹-hitasatitÄ• ya satimÄ• . yasmÄ• ca ariyakantaá¹ƒ ariyajanase
asaá¹ƒkiliá¹-á¹-haá¹ƒ sukhaá¹ƒ nÄ• makÄ• yena paá¹-isaá¹ƒvedeti, tasmÄ• pasaá¹ƒsÄ• rah
naá¹ƒ ariyÄ• te evaá¹ƒ pasaá¹ƒsÄ• hetubhÅ«te guá¹‡e pakÄ• sento ``upekkhako satimÄ•
evaá¹ƒ pasaá¹ƒsantÄ«ti veditabbaá¹ƒ. __tatiya_nti gaá¹‡anÄ• nupubbatÄ• tatiyaá¹ƒ, idaá¹ƒ
tatiyaá¹ƒ.

__sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• _ti kÄ• yikasukhassa ca kÄ• yikadukk
__pubbevÄ• _ti taÃ±ca kho pubbeva, na catutthajjhÄ• nakkhaá¹‡e. __somanassadomanass
cetasikasukhassa ca cetasikadukkhassa cÄ• ti imesampi dvinnaá¹ƒ pubbeva atthaá¹…gam
hoti.

kadÄ• pana nesaá¹ƒ pahÄ• naá¹ƒ hoti? catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡e. so
catutthajjhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yati, dukkhadomanassasukhÄ• ni paá¹-h
upacÄ• rakkhaá¹‡esu. evametesaá¹ƒ pahÄ• nakkamena avuttÄ• naá¹ƒ, __indriyavibhaá¹…g
uddesakkameneva idhÄ• pi vuttÄ• naá¹ƒ sukhadukkhasomanassadomanassÄ• naá¹ƒ pahÄ

yadi panetÄ• ni tassa tassa jhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yanti, atha kasmÄ•
dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe .
jhÄ• naá¹ƒ upasampajja viharati, ettha cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati
domanassindriyaá¹ƒ ... sukhindriyaá¹ƒ ... somanassindriyaá¹ƒ aparisesaá¹ƒ \Ee I 142/ nirujjh
bhikkhave, bhikkhu, sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja v
cuppannaá¹ƒ somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti (SN c V 510) evaá¹ƒ
nirodho vuttoti. atisayanirodhattÄ• . atisayanirodho hi nesaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su, n
nirodhoyeva pana upacÄ• rakkhaá¹‡e nÄ• tisayanirodho.

tathÄ• \Be 123/ hi nÄ• nÄ• vajjane paá¹-hamajjhÄ• nÅ«pacÄ• re niruddhassÄ• pi dukkhind
á¸• aá¹ƒsamakasÄ• disamphassena vÄ• visamÄ• sanupatÄ• pena vÄ• siyÄ• uppatti, na tv
vÄ• niruddhampetaá¹ƒ na suá¹-á¹-hu niruddhaá¹ƒ hoti, paá¹-ipakkhena avihatattÄ• . antoap
pÄ«tipharaá¹‡ena sabbo kÄ• yo sukhokkanto hoti, sukhokkantakÄ• yassa ca suá¹-á¹-hu niru
dukkhindriyaá¹ƒ, paá¹-ipakkhena vihatattÄ• . nÄ• nÄ• vajjaneyeva ca dutiyajjhÄ• nÅ«pacÄ•
domanassindriyassa yasmÄ• etaá¹ƒ vitakkavicÄ• rapaccayepi kÄ• yakilamathe cittupaghÄ•
vitakkavicÄ• rÄ• bhÄ• ve neva uppajjati. yattha pana uppajjati, tattha vitakkavicÄ• rabhÄ• ve

dutiyajjhÄ• nÅ«pacÄ• re vitakkavicÄ• rÄ• ti tatthassa siyÄ• uppatti, na tveva dutiyajjhÄ• ne
tathÄ• tatiyajjhÄ• nÅ«pacÄ• re pahÄ«nassÄ• pi sukhindriyassa pÄ«tisamuá¹-á¹-hÄ• napaá
siyÄ• uppatti, na tveva tatiyajjhÄ• ne. tatiyajjhÄ• ne hi sukhassa paccayabhÅ«tÄ• pÄ«ti sa
tathÄ• catutthajjhÄ• nÅ«pacÄ• re pahÄ«nassÄ• pi somanassindriyassa Ä• sannattÄ• , app
abhÄ• vena sammÄ• anatikkantattÄ• ca siyÄ• uppatti, na tveva catutthajjhÄ• ne. tasmÄ•
dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti tattha tattha aparisesaggahaá¹‡aá¹ƒ ka

etthÄ• ha --- ``athevaá¹ƒ tassa tassa jhÄ• nassupacÄ• re pahÄ«nÄ• pi etÄ• vedanÄ• idha
ti? sukhaggahaá¹‡atthaá¹ƒ. yÄ• hi ayaá¹ƒ __adukkhamasukha_nti ettha adukkhamasukhÄ•
sukhumÄ• dubbiÃ±Ã±eyyÄ• , na sakkÄ• sukhena gahetuá¹ƒ, tasmÄ• \Ee I 143/ yathÄ• n
tathÄ• vÄ• upasaá¹…kamitvÄ• gahetuá¹ƒ asakkuá¹‡eyyassa goá¹‡assa sukhagahaá¹‡att
sabbÄ• gÄ• vo samÄ• harati, athekekaá¹ƒ nÄ«haranto paá¹-ipÄ• á¹-iyÄ• Ä• gataá¹ƒ ``ayaa
nti tampi gÄ• hÄ• peti, evameva bhagavÄ• sukhaggahaá¹‡atthaá¹ƒ sabbÄ• etÄ• samÄ• h
etÄ• dassetvÄ• ``yaá¹ƒ neva sukhaá¹ƒ, na dukkhaá¹ƒ, na somanassaá¹ƒ, na domanassaá
vedanÄ• â€™â€™ ti sakkÄ• hoti esÄ• gÄ• hayituá¹ƒ.

api ca adukkhamasukhÄ• ya cetovimuttiyÄ• paccayadassanatthaÃ±cÄ• pi etÄ• vuttÄ• ti v
dukkhappahÄ• nÄ• dayo hi tassÄ• paccayÄ• . yathÄ• ha --- ``cattÄ• ro \Be 124/ kho, Ä• vu
adukkhamasukhÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• . idhÄ• vuso, bhikkhu sukhassa ca pa
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ime kho, Ä• vuso, cattÄ• ro paccayÄ• adukkh
cetovimuttiyÄ• samÄ• pattiyÄ• â€™â€™ ti (MN I 458). yathÄ• vÄ• aÃ±Ã±attha pahÄ«nÄ•
tatiyamaggassa vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ ``tattha pahÄ«nÄ• â€™â€™ ti vuttÄ• , evaá¹ƒ
vaá¹‡á¹‡abhaá¹‡anatthampetassa jhÄ• nassetÄ• idha vuttÄ• tipi veditabbÄ• . paccayaghÄ•
rÄ• gadosÄ• naá¹ƒ atidÅ«rabhÄ• vaá¹ƒ dassetumpetÄ• vuttÄ• ti veditabbÄ• . etÄ• su hi su
somanassaá¹ƒ rÄ• gassa, dukkhaá¹ƒ domanassassa, domanassaá¹ƒ dosassa. sukhÄ• digh
rÄ• gadosÄ• hatÄ• ti atidÅ«re hontÄ«ti.

__adukkhamasukha_nti dukkhÄ• bhÄ• vena adukkhaá¹ƒ, sukhÄ• bhÄ• vena asukhaá¹ƒ. et
sukhadukkhapaá¹-ipakkhabhÅ«taá¹ƒ tatiyavedanaá¹ƒ dÄ«peti, na dukkhasukhÄ• bhÄ• vam
adukkhamasukhÄ• , upekkhÄ• tipi vuccati. sÄ• iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhavanal
avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• , sukhanirodhapadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• .

__upekkhÄ• satipÄ• risuddhi_nti upekkhÄ• ya janitasatipÄ• risuddhiá¹ƒ. imasmiÃ±hi jhÄ• n
ca tassÄ• satiyÄ• \Ee I 144/ pÄ• risuddhi, sÄ• upekkhÄ• ya katÄ• , na aÃ±Ã±ena. tasmÄ•
``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti vuccati. yÄ• ya ca upekkhÄ• ya ettha sati pÄ• risu
tatramajjhattatÄ• ti veditabbÄ• . na kevalaÃ±cettha tÄ• ya satiyeva parisuddhÄ• , api ca kho
sampayuttadhammÄ• , satisÄ«sena pana desanÄ• vuttÄ• .

tattha kiÃ±cÄ• pi ayaá¹ƒ upekkhÄ• heá¹-á¹-hÄ• pi tÄ«su jhÄ• nesu vijjati, yathÄ• pana div
sÅ«riyappabhÄ• bhibhavÄ• sommabhÄ• vena ca attano upakÄ• rakattena vÄ• sabhÄ• gÄ
vijjamÄ• nÄ• pi candalekhÄ• aparisuddhÄ• hoti apariyodÄ• tÄ• , evamayampi tatramajjhat
vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• sabhÄ• gÄ• ya ca upekkhÄ• vedanÄ• ratti
paá¹-hamajjhÄ• nÄ• dibhedesu aparisuddhÄ• hoti. tassÄ• ca aparisuddhÄ• ya divÄ• apar
viya sahajÄ• tÄ• pi satiÄ• dayo \Be 125/ aparisuddhÄ• va honti. tasmÄ• tesu ekampi ``upek
nti na vuttaá¹ƒ. idha pana vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• bhÄ• vÄ• sabhÄ
upekkhÄ• vedanÄ• rattiyÄ• paá¹-ilÄ• bhÄ• ayaá¹ƒ tatramajjhattupekkhÄ• candalekhÄ• ati
parisuddhattÄ• parisuddhacandalekhÄ• ya pabhÄ• viya sahajÄ• tÄ• pi satiÄ• dayo parisuc
tasmÄ• idameva ``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti \Ne 114/ vuttanti veditabbaá¹ƒ. _
gaá¹‡anÄ• nupubbatÄ• catutthaá¹ƒ. idaá¹ƒ catutthaá¹ƒ uppannantipi catutthaá¹ƒ.

__paÃ±Ã±avÄ• hotÄ«_ti paÃ±Ã±Ä• assa atthÄ«ti paÃ±Ã±avÄ• . __udayatthagÄ• miniyÄ•
atthagÄ• miniyÄ• ca. __samannÄ• gato_ti paripuá¹‡á¹‡o. __ariyÄ• yÄ• _ti niddosÄ• ya. __
nibbedhapakkhikÄ• ya. __dukkhakkhayagÄ• miniyÄ• _ti nibbÄ• nagÄ• miniyÄ• . __so idaá¹
``ettakaá¹ƒ dukkhaá¹ƒ na ito bhiyyoâ€™â€™ ti sabbampi dukkhasaccaá¹ƒ sarasalakkhaá¹‡
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti paá¹-ivijjhati. tassa ca dukkhassa nibbattikaá¹ƒ taá¹‡haá¹ƒ __
dukkhasamudayoâ€™â€™ _ti. tadubhayampi yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• nirujjhati, taá¹ƒ te
145/ nibbÄ• naá¹ƒ __ ``ayaá¹ƒ dukkhanirodhoâ€™â€™ _ti. tassa ca sampÄ• pakaá¹ƒ ariyan
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ _ti sarasalakkhaá¹‡apaá¹-ivedhena yathÄ•
paá¹-ivijjhatÄ«ti evamattho veditabbo.

evaá¹ƒ sarÅ«pato saccÄ• ni dassetvÄ• idÄ• ni kilesavasena pariyÄ• yato dassento __ ``im
_tiÄ• dimÄ• ha. te vuttanayeneva veditabbÄ• . evaá¹ƒ tisso sikkhÄ• yo dassetvÄ• idÄ• ni tÄ
dassetuá¹ƒ __ ``imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyyÄ• â€™â€™ _tiÄ• dimÄ• ha. tas
paripÅ«retuá¹ƒ Ä• vajjantopi sikkheyya, Ä• vajjitvÄ• pi ``ayaá¹ƒ nÄ• ma sikkhÄ• â€™â€™ ti
jÄ• nitvÄ• punappunaá¹ƒ passantopi sikkheyya, passitvÄ• yathÄ• diá¹-á¹-haá¹ƒ paccavekk
paccavekkhitvÄ• tattheva cittaá¹ƒ acalaá¹ƒ katvÄ• patiá¹-á¹-hapentopi sikkheyya,
taá¹ƒtaá¹ƒsikkhÄ• sampayuttasaddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±Ä• hi sakasakakiccaá¹
abhiÃ±Ã±eyyÄ• bhijÄ• nanakÄ• lepi taá¹ƒ taá¹ƒ kiccaá¹ƒ karontopi tisso sikkhÄ• yo sikkhey
Ä• careyya, adhicittaá¹ƒ sammÄ• careyya, adhipaÃ±Ã±aá¹ƒ samÄ• dÄ• ya vatteyya.

__idhÄ• _ti \Be 126/ mÅ«lapadaá¹ƒ. __imissÄ• diá¹-á¹-hiyÄ• _tiÄ• dÄ«hi dasahi padehi sik
sabbaÃ±Ã±ubuddhasÄ• sanameva kathitaá¹ƒ. taÃ±hi buddhena bhagavatÄ• diá¹-á¹-hattÄ•
tasseva khamanavasena __khanti, _ ruccanavasena __ruci, _ gahaá¹‡avasena __Ä• dÄ• y
__dhammo, _ sikkhitabbaá¹-á¹-hena __vinayo, _ tadubhayenapi __dhammavinayo, _ pavutt
seá¹-á¹-hacariyaá¹-á¹-hena __brahmacariyaá¹ƒ, _ anusiá¹-á¹-hidÄ• navasena __satthusÄ• s
``imissÄ• diá¹-á¹-hiyÄ• â€™â€™ tiÄ• dÄ«su imissÄ• buddhadiá¹-á¹-hiyÄ• imissÄ• buddha

buddharuciyÄ• imasmiá¹ƒ buddhaÄ• dÄ• ye imasmiá¹ƒ buddhadhamme imasmiá¹ƒ buddha

``ye \Ne 115/ kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si `ime dhammÄ• sarÄ• gÄ• ya saá¹
saÃ±Ã±ogÄ• ya saá¹ƒvattanti, no visaÃ±Ã±ogÄ• ya, Ä• cayÄ• ya saá¹ƒvattanti, no apacayÄ
saá¹ƒvattanti, no appicchatÄ• ya, asantuá¹-á¹-hiyÄ• saá¹ƒvattanti, no santuá¹-á¹-hiyÄ• , saá
saá¹ƒvattanti \Ee I 146/, no pavivekÄ• ya, kosajjÄ• ya saá¹ƒvattanti, no vÄ«riyÄ• rambhÄ• y
saá¹ƒvattanti, no subharatÄ• yÄ• â€™ ti. ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si `neso dhamm
satthusÄ• sanaâ€™ nti.

``ye ca kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si `ime dhammÄ• virÄ• gÄ• ya saá¹ƒvattan
subharatÄ• ya saá¹ƒvattanti, no dubbharatÄ• yÄ• â€™ ti. ekaá¹ƒsena, gotami, dhÄ• reyyÄ•
etaá¹ƒ satthusÄ• sanaâ€™â€™ â€™ nti (AN c 8.53; Vin II 406) ---

evaá¹ƒ vutte imasmiá¹ƒ buddhadhammavinaye imasmiá¹ƒ buddhapÄ• vacane imasmiá¹ƒ b
buddhasÄ• saneti evamattho veditabbo.

api cetaá¹ƒ sikkhattayasaá¹…khÄ• taá¹ƒ sakalaá¹ƒ sÄ• sanaá¹ƒ bhagavatÄ• diá¹-á¹-hattÄ•
sammÄ• diá¹-á¹-hipaccayattÄ• sammÄ• diá¹-á¹-hipubbaá¹…gamattÄ• ca diá¹-á¹-hi. bhagav
ruccanavasena ruci. gahaá¹‡avasena Ä• dÄ• yo. attano kÄ• rakaá¹ƒ apÄ• yesu apatamÄ• r
dhammo. sova saá¹ƒkilesapakkhaá¹ƒ vinetÄ«ti vinayo. dhammo ca so vinayo cÄ• ti dhamm
akusaladhammÄ• naá¹ƒ esa vinayoti dhammavinayo. teneva vuttaá¹ƒ ---

``ye \Be 127/ ca kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si `ime dhammÄ• virÄ• gÄ• ya sa
... pe ... ekaá¹ƒsena gotami dhÄ• reyyÄ• si `eso dhammo, eso vinayo, etaá¹ƒ satthusÄ• san
8.53; Vin II 406).

dhammena vÄ• vinayo, na daá¹‡á¸• Ä• dÄ«hÄ«ti dhammavinayo. vuttampi cetaá¹ƒ ---

``daá¹‡á¸• eneke damayanti, aá¹…kusehi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, nÄ• go danto mahesinÄ• â€™â€™ ti || (Vin II 342; MN II 352).

tathÄ• \Ne 116/ ---

``dhammena nÄ«yamÄ• nÄ• naá¹ƒ, kÄ• usÅ«yÄ• vijÄ• nataâ€™â€™ nti || (Vin I 63).

dhammÄ• ya vÄ• vinayo dhammavinayo. anavajjadhammatthaÃ±hesa vinayo, na bhavabh
bhagavÄ• ``nayidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati janakuhanatthaâ€™â€™ nti \E

vitthÄ• ro. puá¹‡á¹‡attheropi Ä• ha ``anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä• vuso, bhaga
vussatÄ«â€™â€™ ti (MN I 259). visiá¹-á¹-haá¹ƒ vÄ• nayatÄ«ti vinayo. dhammato vinayo dh
saá¹ƒsÄ• radhammato hi sokÄ• didhammato vÄ• esa visiá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ nayati. d
titthakarÄ• nanti dhammavinayo. dhammabhÅ«to hi bhagavÄ• , tasseva vinayo.

yasmÄ• vÄ• dhammÄ• eva abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• pahÄ• tabbÄ• bhÄ• vetabb
dhammesu vinayo, na sattesu na jÄ«vesu cÄ• ti dhammavinayo. sÄ• tthasabyaÃ±janatÄ• dA
padhÄ• naá¹ƒ vacananti pavacanaá¹ƒ, pavacanameva pÄ• vacanaá¹ƒ. sabbacariyÄ• hi visi
brahmacariyaá¹ƒ. devamanussÄ• naá¹ƒ satthubhÅ«tassa bhagavato sÄ• sananti satthusÄ•
sÄ• sanantipi satthusÄ• sanaá¹ƒ. ``so vo mamaccayena satthÄ• ti (DN II 216) hi dhammavi
vuttoti evametesaá¹ƒ padÄ• naá¹ƒ attho veditabbo.

yasmÄ• pana imasmiá¹ƒyeva sÄ• sane sabbappakÄ• rajjhÄ• nanibbattako bhikkhu dissati
tattha ``imissÄ• â€™â€™ ti ca ``imasmiâ€™â€™ nti ca ayaá¹ƒ niyamo katoti veditabbo.

jÄ«vanti \Be 128/ tena taá¹ƒsampayuttakÄ• dhammÄ• ti jÄ«vitaá¹ƒ. anupÄ• lanalakkhaá¹‡
kÄ• retÄ«ti indriyaá¹ƒ. jÄ«vitameva indriyaá¹ƒ __jÄ«vitindriyaá¹ƒ_. taá¹ƒ pavattasantatÄ• dh
lakkhaá¹‡Ä• dÄ«hi pana attanÄ• avinibhuttÄ• naá¹ƒ dhammÄ• naá¹ƒ anupÄ• lanalakkhaá¹
pavattanarasaá¹ƒ, tesaá¹ƒyeva á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbadhammap
anupÄ• lanalakkhaá¹‡Ä• dimhi vidhÄ• ne atthikkhaá¹‡eyeva taá¹ƒ te dhamme anupÄ• leti, u
yathÄ• sakaá¹ƒ paccayehi uppannepi ca dhamme pÄ• leti, dhÄ• ti viya kumÄ• raá¹ƒ,
sayaá¹ƒpavattitadhammasambandheneva \Ee I 148/ ca pavattati, niyÄ• mako viya nÄ• vaá¹
pavattayati, attano ca pavattayitabbÄ• naÃ±ca abhÄ• vÄ• . na bhaá¹…gakkhaá¹‡e á¹-hapet
khÄ«yamÄ• no viya vaá¹-á¹-isineho padÄ«pasikhaá¹ƒ, na ca anupÄ• lanapavattanaá¹-á¹-ha
\Ne 117/, yathÄ• vuttakkhaá¹‡e tassa tassa sÄ• dhanatoti daá¹-á¹-habbaá¹ƒ. __á¹-hitiparitta
á¹-hitikkhaá¹‡assa mandatÄ• ya thokatÄ• ya. __appaka_nti mandaá¹ƒ lÄ• makaá¹ƒ. __sara
paccayabhÅ«tÄ• naá¹ƒ kiccÄ• naá¹ƒ sampattÄ«naá¹ƒ vÄ• appatÄ• ya dubbalatÄ• ya.

tesaá¹ƒ dvinnaá¹ƒ kÄ• raá¹‡aá¹ƒ vibhÄ• gato dassetuá¹ƒ __ ``kathaá¹ƒ á¹-hitiparittatÄ• yÄ•
tattha ``atÄ«te cittakkhaá¹‡e jÄ«vitthÄ• ti evamÄ• di paÃ±cavokÄ• rabhave pavattiyaá¹ƒ citt
sabbasmiá¹ƒ rÅ«pÄ• rÅ«padhamme anirujjhantepi rÅ«pato arÅ«passa paá¹-á¹-hÄ• nabhÄ•
sandhÄ• ya, cuticittena vÄ• saddhiá¹ƒ sabbesaá¹ƒ rÅ«pÄ• rÅ«pÄ• naá¹ƒ nirujjhanabhÄ• ve
cuticittaá¹ƒ sandhÄ• ya, catuvokÄ• rabhave rÅ«passa abhÄ• vena catuvokÄ• rabhavaá¹ƒ sa
veditabbaá¹ƒ. __atÄ«te cittakkhaá¹‡e_ti atÄ«tacittassa bhaá¹…gakkhaá¹‡asamaá¹…gÄ«kÄ
``jÄ«vitthaâ€™â€™ iti vattuá¹ƒ labbhati. __na jÄ«vatÄ«_ti ``jÄ«vatÄ«â€™â€™ tipi vattuá¹ƒ
jÄ«vissatÄ«_ti ``jÄ«vissatÄ«â€™â€™ tipi vattuá¹ƒ na labbhati. __anÄ• gate cittakkhaá¹‡e jÄ
anÄ• gatacittassa anuppajjanakkhaá¹‡asamaá¹…gÄ«kÄ• le ``jÄ«vissatÄ«â€™â€™ ti vattuá
``jÄ«vatÄ«â€™â€™ ti vattuá¹ƒ na labbhati. __na jÄ«vitthÄ• _ti ``jÄ«vitthaâ€™â€™ itipi vattu

__paccuppanne cittakkhaá¹‡e_ti paccuppannacittakkhaá¹‡asamaá¹…gÄ«kÄ• le. __jÄ«vatÄ
ti vattuá¹ƒ labbhati. __na jÄ«vitthÄ• _ti ``jÄ«vitthaâ€™â€™ iti vattuá¹ƒ na labbhati. __na jÄ«
``jÄ«vissatÄ«â€™â€™ tipi vattuá¹ƒ na labbhati.

__jÄ«vitaá¹ƒ_ \Be 129/ __attabhÄ• vo ca sukhadukkhÄ• cÄ• _ti ayaá¹ƒ gÄ• thÄ• paÃ±cav
labbhamÄ• nÄ• ya dukkhÄ• ya vedanÄ• ya gahitattÄ• \Ee I 149/ paÃ±cavokÄ• rabhavamev
kathaá¹ƒ? __jÄ«vita_nti jÄ«vitasÄ«sena saá¹…khÄ• rakkhandho. __attabhÄ• vo_ti rÅ«pakk
santattÄ• , sukhamicceva bhÄ• sitÄ• â€™â€™ ti (Vibh-a 232) vuttattÄ• upekkhÄ• vedanÄ•
cÄ• _ti vedanÄ• kkhandho, cittaá¹ƒ iti viÃ±Ã±Ä• á¹‡akkhandho vutto. imesaá¹ƒ catunnaá¹ƒ
kathitattÄ• yeva khandhalakkhaá¹‡ena ekalakkhaá¹‡abhÄ• vena lakkhaá¹‡Ä• kÄ• ravasena
veditabbo. evaá¹ƒ vuttesu paÃ±casu khandhesu arÅ«padhammaá¹ƒ muÃ±citvÄ• kammasa
appavattanabhÄ• vena __ekacittasamÄ• yuttÄ• _ti arÅ«papadhÄ• nabhÄ• vo kathito hoti. k
rÅ«pampi idhupacitakammabalaá¹ƒ amuÃ±citvÄ• va pavattati, nirodhasamÄ• pannÄ• naá¹ƒ
paá¹-hamasamÄ• pannasamÄ• pattibalaá¹ƒ amuÃ±citvÄ• va pavattati. evaá¹ƒ attano appav
rÅ«papavattiá¹ƒ attano santakameva katvÄ• pavattanasabhÄ• vassa arÅ«padhammassa a
rÅ«papavattiyÄ• padhÄ• nakÄ• raá¹‡abhÄ• vena ekacittasamÄ• yuttÄ• ti cittapadhÄ• nabh

evaá¹ƒ \Ne 118/ paÃ±cavokÄ• rabhave pavattiyaá¹ƒ rÅ«papavattiyÄ• padhÄ• nabhÅ«tacit
dharamÄ• neyeva pavattÄ• naá¹ƒ nirodho nÄ• ma hotÄ«ti arÅ«padhammavasena eva __ ``
_ti vuttaá¹ƒ. atha vÄ• paÃ±cavokÄ• rabhave cuticittaá¹ƒ sandhÄ• ya kathitÄ• ti veditabbÄ•
sukhadukkhÄ• cÄ• ti kÄ• yikacetasikasukhavedanÄ• ca kÄ• yikacetasikadukkhavedanÄ•
ekasantativasena cuticittena saddhiá¹ƒ nirujjhatÄ«ti kathitÄ• . catuvokÄ• rabhavaá¹ƒ vÄ• sa
veditabbÄ• . kathaá¹ƒ \Ee I 150/? aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne attabhÄ• voti saÃ±Ã±Ä• kkhand
attabhÄ• voti saÃ±Ã±Ä• kkhandhova gahito. brahmaloke kÄ• yikasukhadukkhadomanassaá
vedanÄ• sÄ• maÃ±Ã±ato labbhamÄ• no vedanÄ• kkhandho gahitoti veditabbaá¹ƒ. sesaá¹ƒ
vikappesu __kevalÄ• _ti dhuvasukhasubhaattÄ• natthi, kevalaá¹ƒ tehi avomissÄ• . __lahus
vuttanayena ekacittakkhaá¹‡ikatÄ• ya lahuko atiparitto jÄ«vitÄ• dÄ«naá¹ƒ khaá¹‡o vattati.

ekato \Be 130/ dvinnaá¹ƒ cittÄ• naá¹ƒ appavattiá¹ƒ dassento __ ``cullÄ• sÄ«tisahassÄ• nÄ
__cullÄ• sÄ«tisahassÄ• ni, kappÄ• tiá¹-á¹-hanti ye marÅ«_ti ye devagaá¹‡Ä• caturÄ• sÄ«t
gahetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane tiá¹-á¹-hanti. ``ye narÄ• â€™â€™ tipi pÄ•
dvÄ«hi cittasamohitÄ• _ti tepi devÄ• dvÄ«hi cittehi samohitÄ• ekato hutvÄ• yuganaddhena
jÄ«vanti, ekenekena cittena jÄ«vantÄ«ti attho.

idÄ• ni maraá¹‡akÄ• laá¹ƒ dassento __ ``ye niruddhÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha
khandhÄ• niruddhÄ• atthaá¹…gatÄ• . __marantassÄ• _ti matassa. __tiá¹-á¹-hamÄ• nassa
__sabbepi sadisÄ• khandhÄ• _ti cutito uddhaá¹ƒ niruddhakkhandhÄ• vÄ• pavatte niruddh
ghaá¹-etuá¹ƒ asakkuá¹‡eyyaá¹-á¹-hena sabbepi khandhÄ• sadisÄ• . __gatÄ• appaá¹-isand

niruddhakkhandhÄ• naá¹ƒ puna Ä• gantvÄ• paá¹-isandhÄ• nÄ• bhÄ• vena gatÄ• appaá¹-is

idÄ• ni tÄ«su kÄ• lesu niruddhakkhandhÄ• naá¹ƒ nÄ• nattaá¹ƒ natthÄ«ti dassetuá¹ƒ __ ``an
gÄ• thamÄ• ha. tattha __anantarÄ• ca ye bhaggÄ• , ye ca bhaggÄ• anÄ• gatÄ• _ti ye kha
\Ee I 151/ bhinnÄ• niruddhÄ• , ye ca anÄ• gatÄ• khandhÄ• bhijjissanti. __tadantare_ti tes
niruddhÄ• naá¹ƒ paccuppannakhandhÄ• naá¹ƒ. __vesamaá¹ƒ natthi lakkhaá¹‡e_ti visamass
vesamaá¹ƒ natthi, tehi nÄ• nattaá¹ƒ natthÄ«ti attho. lakkhÄ«yatÄ«ti lakkhaá¹‡aá¹ƒ, tasmiá¹ƒ

idÄ• ni \Ne 119/ anÄ• gatakkhandhÄ• naá¹ƒ vattamÄ• nakkhandhehi asammissabhÄ• vaá¹
jÄ• toâ€™â€™ _ti gÄ• thamÄ• ha. __anibbattena na jÄ• to_ti ajÄ• tena apÄ• tubhÅ«tena an
nibbatto. etena anÄ• gatakkhandhassa vattamÄ• nakkhandhena asammissabhÄ• vaá¹ƒ kat
jÄ«vatÄ«_ti khaá¹‡apaccuppannena vattamÄ• nakkhandhena jÄ«vati. etena ekakkhaá¹‡e d
kathitaá¹ƒ. __cittabhaggÄ• mato_ti dvÄ«hi cittehi ekakkhaá¹‡e ajÄ«vanabhÄ• vena cittabha
cittabhaá¹…gÄ• â€™â€™ tipi pÄ• á¸·i, taá¹ƒ ujukameva. __paÃ±Ã±atti paramatthiyÄ• _ti ``n
maccÄ• naá¹ƒ, nÄ• magottaá¹ƒ na jÄ«ratÄ«â€™â€™ ti (SN a I 76) vacanakkamena paá¹‡á
jÄ«raá¹‡asabhÄ• vena paramÄ• á¹-hiti etissÄ• ti paramatthiyÄ• , sabhÄ• vaá¹-á¹-hitikÄ• ti a
mato, mitto matoâ€™â€™ ti paá¹‡á¹‡attimattameva hi tiá¹-á¹-hati. atha vÄ• __paramatthiyÄ
paramo attho etissÄ• ti paramatthikÄ• . ajaá¹-Ä• kÄ• soti paÃ±Ã±attiyÄ• natthidhammaá¹ƒ
matoti paÃ±Ã±atti natthidhammaá¹ƒ paá¹-icca na kathiyati, jÄ«vitindriyabhaá¹…gasaá¹…khÄ
paá¹-icca kathiyati.

__anidhÄ• nagatÄ• _ \Ee I 152/ __bhaggÄ• _ti ye khandhÄ• bhinnÄ• , te nidhÄ• naá¹ƒ nih
gacchantÄ«ti anidhÄ• nagatÄ• . __puÃ±jo natthi anÄ• gate_ti anÄ• gatepi nesaá¹ƒ puÃ±jab
__nibbattÄ• yeva tiá¹-á¹-hantÄ«_ti paccuppannavasena uppannÄ• á¹-hitikkhaá¹‡e vayadha
tiá¹-á¹-hanti. kimiva? __Ä• ragge sÄ• sapÅ«pamÄ• _ti sÅ«cimukhe sÄ• sapo viya.

idÄ• ni khandhÄ• naá¹ƒ dassanabhÄ• vaá¹ƒ dassento __ ``nibbattÄ• naâ€™â€™ _nti gÄ• t
__nibbattÄ• naá¹ƒ dhammÄ• na_nti paccuppannÄ• naá¹ƒ khandhÄ• naá¹ƒ. __bhaá¹…go ne
bhedo purato katvÄ• á¹-hapito. __palokadhammÄ• _ti nassanasabhÄ• vÄ• . __purÄ• á¹‡eh
khandhehi na missitÄ• na saá¹ƒsaggÄ• .

idÄ• ni khandhÄ• naá¹ƒ adassanabhÄ• vaá¹ƒ dassento __ ``adassanato Ä• yantÄ«â€™â€™
__adassanato Ä• yantÄ«_ti adissamÄ• nÄ• yeva Ä• gacchanti uppajjanti. __bhaá¹…gÄ• ga
bhaá¹…gato uddhaá¹ƒ adassanabhÄ• vaá¹ƒ gacchanti. __vijjuppÄ• dova Ä• kÄ• se_ti vivaá
vijjulatÄ• niccharaá¹‡aá¹ƒ viya. __uppajjanti vayanti cÄ• _ti pubbantato uddhaá¹ƒ uppajjanti
nassantÄ«ti attho. ``udeti Ä• pÅ«rati veti candoâ€™â€™ ti (J I 5.3) evamÄ• dÄ«su viya.

evaá¹ƒ \Ne 120/ á¹-hitiparittataá¹ƒ dassetvÄ• idÄ• ni sarasaparittataá¹ƒ dassento __ ``kath

sarasaparittatÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __assÄ• sÅ«panibandhaá¹ƒ jÄ«vita_n
abbhantarapavisananÄ• sikavÄ• tapaá¹-ibaddhaá¹ƒ jÄ«vitindriyaá¹ƒ. __passÄ• so_ti bahinik
__assÄ• sapassÄ• so_ti tadubhayaá¹ƒ. __mahÄ• bhÅ«tÅ«panibandha_nti catusamuá¹-á¹-h
pathavÄ«Ä• patejavÄ• yÄ• naá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ paá¹-ibaddhaá¹ƒ jÄ«vitaá¹ƒ.
__kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«panibandha_nti asitapÄ«tÄ• dikabaá¸·Ä«kÄ• raÄ• hÄ• rena up
__usmÅ«panibandha_nti \Ee I 153/ kammajatejodhÄ• tÅ«panibandhaá¹ƒ. __viÃ±Ã±Ä• á¹‡Å
bhavaá¹…gaviÃ±Ã±Ä• á¹‡Å«panibandhaá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``Ä• yu usmÄ• ca
jahantimaâ€™â€™ nti (SN b III 95).

idÄ• ni \Be 132/ nesaá¹ƒ dubbalakÄ• raá¹‡aá¹ƒ dassento __ ``mÅ«lampi imesaá¹ƒ dubbala
tattha __mÅ«lampÄ«_ti patiá¹-á¹-haá¹-á¹-hena mÅ«labhÅ«tampi. assÄ• sapassÄ• sÄ• naÃ±
mahÄ• bhÅ«tÄ• dÄ«naá¹ƒ avijjÄ• kammataá¹‡hÄ• hÄ• rÄ• . __imesa_nti vuttappakÄ• rÄ• n
jÄ«vitindriyapavattikÄ• raá¹‡avasena vuttÄ• naá¹ƒ. etesu hi ekekasmiá¹ƒ asati jÄ«vitindriyaa
__dubbala_nti appathÄ• maá¹ƒ. __pubbahetÅ«pÄ«_ti atÄ«tajÄ• tiyaá¹ƒ imassa vipÄ• kavaá
kÄ• raá¹‡asaá¹…khÄ• tÄ• avijjÄ• saá¹…khÄ• rataá¹‡hupÄ• dÄ• nabhavÄ• pi. __imesaá¹ƒ
dubbalÄ• _ti ye Ä• rammaá¹‡Ä• disÄ• dhÄ• raá¹‡apaccayÄ• . __pabhÄ• vikÄ• _ti padhÄ• n
bhavataá¹‡hÄ• . __sahabhÅ«mÄ«_ti sahabhavikÄ• pi rÅ«pÄ• rÅ«padhammÄ• . __sampayo
arÅ«padhammÄ• . __sahajÄ• pÄ«_ti saddhiá¹ƒ ekacitte uppannÄ• pi. __yÄ• pi payojikÄ• _t
yojetuá¹ƒ niyuttÄ• ti payojikÄ• , vaá¹-á¹-amÅ«lakÄ• taá¹‡hÄ• . vuttaÃ±hetaá¹ƒ ``taá¹‡hÄ• d
(It 15, 105). __niccadubbalÄ• _ti nirantarena dubbalÄ• . __anavaá¹-á¹-hitÄ• _ti na avaá¹-á¹-
á¹-hitÄ• . __paripÄ• tayanti ime_ti ime aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• tayanti khepayanti. __aÃ±Ã
aÃ±Ã±assa, eko ekassÄ• ti attho. __hi_-iti kÄ• raá¹‡atthe nipÄ• to. __natthi tÄ• yitÄ• _ti tÄ•
__na cÄ• pi á¹-hapenti aÃ±Ã±amaÃ±Ã±a_nti aÃ±Ã±e aÃ±Ã±aá¹ƒ á¹-hapetuá¹ƒ na sakkonti.
__nibbattako so na vijjatÄ«_ti yopi imesaá¹ƒ uppÄ• dako dhammo, so idÄ• ni natthi.

__na ca kenaci koci hÄ• yatÄ«_ti koci ekopi kassaci vasena na parihÄ• yati. __gandhabbÄ•
sabbe hi ime khandhÄ• sabbÄ• kÄ• rena bhaá¹…gaá¹ƒ pÄ• puá¹‡ituá¹ƒ yuttÄ• . __purimeh
pubbahetupaccayehi ime vattamÄ• nakÄ• uppÄ• dikÄ• . __yepi pabhÄ• vikÄ• _ti yepi ime v
pubbahetupaccayÄ• . __te pure matÄ• _ti te vuttappakÄ• rapaccayÄ• vattamÄ• naá¹ƒ apÄ•
maraá¹‡aá¹ƒ pattÄ• . __purimÄ• pi ca pacchimÄ• pi cÄ• _ti purimÄ• pubbahetupaccayÄ• p
vattamÄ• ne paccayasamuppannÄ• ca. __aÃ±Ã±amaÃ±Ã±aá¹ƒ na kadÄ• ci maddasaá¹ƒsA
kÄ• le na diá¹-á¹-hapubbÄ• . __ma_-kÄ• ro padasandhivasena vutto.

__cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• na_nti dhataraá¹-á¹-havirÅ«á¸·hakavirÅ«pakkhakuve
catumahÄ• rÄ• jÄ• issarÄ• etesanti cÄ• tumahÄ• rÄ• jikÄ• . rÅ«pÄ• dÄ«hi dibbanti kÄ«á¸·á
sinerupabbatassa vemajjhe honti. tesu atthi pabbataá¹-á¹-hakÄ• pi, atthi Ä• kÄ• saá¹-á¹-hak
paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . khiá¸• á¸• Ä• padosikÄ• manopadosikÄ• s
candimÄ• devaputto sÅ«riyo devaputtoti ete sabbepi cÄ• tumahÄ• rÄ• jikadevalokaá¹-á¹-hÄ

cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ jÄ«vitaá¹ƒ. __upÄ• dÄ• yÄ• _ti paá¹-icca. __parittaka_nti vudd
mandakÄ• laá¹ƒ, dÄ«ghadivasapaá¹-isedho. __khaá¹‡ika_nti mandakÄ• laá¹ƒ, kÄ• lantarap
sallahukaá¹ƒ, alasapaá¹-isedho. __itara_nti sÄ«ghabalavapaá¹-isedho \Ee I 155/. __anaddh
na addhÄ• nakkhamaá¹ƒ. __naciraá¹-á¹-hitika_nti divasena ciraá¹ƒ na tiá¹-á¹-hatÄ«ti naciraá
divasapaá¹-isedho.

__tÄ• vatiá¹ƒsÄ• na_nti tettiá¹ƒsajanÄ• tattha upapannÄ• ti tÄ• vatiá¹ƒsÄ• . api ca tÄ• vati
devÄ• naá¹ƒ nÄ• mamevÄ• tipi vuttaá¹ƒ. tepi atthi pabbataá¹-á¹-hakÄ• , atthi Ä• kÄ• saá¹-á
paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . tathÄ• __yÄ• mÄ• _dÄ«naá¹ƒ. ekadevalok
cakkavÄ• á¸·apabbataá¹ƒ appattÄ• nÄ• ma natthi. dibbasukhaá¹ƒ yÄ• tÄ• payÄ• tÄ• samp
pahaá¹-á¹-hÄ• ti __tusitÄ• _. pakatipaá¹-iyattÄ• rammaá¹‡ato atirekena nimmitukÄ• makÄ•
nimminitvÄ• ramantÄ«ti __nimmÄ• naratÄ«_. cittÄ• cÄ• raá¹ƒ Ã±atvÄ• parehi nimmitesu b
__paranimmitavasavattÄ«_. brahmakÄ• ye brahmaghaá¹-Ä• ya niyuttÄ• ti __brahmakÄ• yik
paÃ±cavokÄ• rabrahmÄ• no gahitÄ• .

__gamaniyo_ti gandhabbo. __samparÄ• yo_ti paraloko. __yo bhikkhave ciraá¹ƒ jÄ«vati, so
ciraá¹ƒ tiá¹-á¹-hamÄ• no, so vassasatamattaá¹ƒ tiá¹-á¹-hati. __appaá¹ƒ vÄ• bhiyyo_ti vassa
tiá¹-á¹-hamÄ• no dve vassasatÄ• ni tiá¹-á¹-hamÄ• no nÄ• ma natthi. __hÄ«á¸·eyya na_nti n
avaÃ±Ã±Ä• taá¹ƒ kareyya, lÄ• makato cinteyya. ``hÄ«á¸·eyyÄ• naâ€™â€™ nti ca paá¹-hant
atikkamanti. __ahorattÄ• _ti rattindivaparicchedÄ• . __uparujjhatÄ«_ti jÄ«vitindriyaá¹ƒ nirujjh
upagacchati. __Ä• yu khiyyati maccÄ• na_nti sattÄ• naá¹ƒ Ä• yusaá¹…khÄ• ro khayaá¹ƒ yÄ
odaka_nti yathÄ• udakacchinnÄ• ya kunnadiyÄ• udakaá¹ƒ, evaá¹ƒ maccÄ• naá¹ƒ Ä• yu kh
atiparitto sattÄ• naá¹ƒ jÄ«vitakkhaá¹‡o ekacittakkhaá¹‡ikamattoyeva. yathÄ• nÄ• ma rathac
\Ne 122/ \Be 134/ ekeneva nemipadesena pavattati, tiá¹-á¹-hamÄ• nampi ekeneva tiá¹-á¹-ha
ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaá¹ƒ \Ee I 156/ tasmiá¹ƒ citte niruddhamatte satto

__dhÄ«rÄ• _ti dhÄ«rÄ• iti. puna __dhÄ«rÄ• _ti paá¹‡á¸• itÄ• . __dhitimÄ• _ti dhiti assa atth
__dhitisampannÄ• _ti paá¹‡á¸• iccena samannÄ• gatÄ• . __dhÄ«katapÄ• pÄ• _ti garahitap
dassetuá¹ƒ __ ``dhÄ« vuccati paÃ±Ã±Ä• â€™â€™ _tiÄ• dimÄ• ha. tattha pajÄ• nÄ• tÄ«ti __
``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• nayena ariyasaccÄ• ni. aá¹-á¹-hakathÄ• yaá¹ƒ pana `
paÃ±Ã±Ä• â€™â€™ ti vuttÄ• . kinti paÃ±Ã±Ä• peti? ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™
avijjÄ• ya abhibhavanato adhipatiyaá¹-á¹-hena indriyaá¹ƒ, dassanalakkhaá¹‡e vÄ• indaá¹-á
indriyaá¹ƒ, paÃ±Ã±Ä• va indriyaá¹ƒ __paÃ±Ã±indriyaá¹ƒ_. sÄ• panesÄ• obhÄ• sanalakkha
ca; yathÄ• hi catubhittike gehe rattibhÄ• ge dÄ«pe jalite andhakÄ• raá¹ƒ nirujjhati, Ä• loko p
evameva obhÄ• sanalakkhaá¹‡Ä• paÃ±Ã±Ä• . paÃ±Ã±obhÄ• sasamo obhÄ• so nÄ• ma na
nisinnassa dasasahassilokadhÄ• tu ekÄ• lokÄ• hoti. tenÄ• ha thero ---

``yathÄ• , mahÄ• rÄ• ja, puriso andhakÄ• re gehe telappadÄ«paá¹ƒ paveseyya, paviá¹-á¹-h
viddhaá¹ƒseti, obhÄ• saá¹ƒ janeti, Ä• lokaá¹ƒ vidaá¹ƒseti, pÄ• kaá¹-Ä• ni ca rÅ«pÄ• ni karot
mahÄ• rÄ• ja, paÃ±Ã±Ä• uppajjamÄ• nÄ• avijjandhakÄ• raá¹ƒ viddhaá¹ƒseti, vijjobhÄ• saá
vidaá¹ƒseti, pÄ• kaá¹-Ä• ni ariyasaccÄ• ni karoti. evaá¹ƒ kho, mahÄ• rÄ• ja, obhÄ• sanalakk
(Mil II 1.15).

yathÄ• pana cheko bhisakko Ä• turÄ• naá¹ƒ sappÄ• yÄ• sappÄ• yÄ• ni bhojanÄ• dÄ«ni jÄ
uppajjamÄ• nÄ• kusalÄ• kusale sevitabbÄ• sevitabbe hÄ«nappaá¹‡Ä«takaá¹‡hasukkasapp
dhamme pajÄ• nÄ• ti. vuttampi cetaá¹ƒ dhammasenÄ• patinÄ• ``pajÄ• nÄ• ti pajÄ• nÄ• tÄ«
paÃ±Ã±avÄ• ti vuccati. kiÃ±ca pajÄ• nÄ• ti? idaá¹ƒ dukkhanti pajÄ• nÄ• tÄ«â€™â€™ ti (MN
evamassÄ• pajÄ• nanalakkhaá¹‡atÄ• veditabbÄ• .

aparo \Ee I 157/ \Be 135/ nayo --- yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• paÃ±Ã±Ä• ,
akkhalitapaá¹-ivedhalakkhaá¹‡Ä• vÄ• , kusalissÄ• sakhittausupaá¹-ivedho viya. visayobhÄ•
asammohapaccupaá¹-á¹-hÄ• nÄ• , araÃ±Ã±agatasudesako viya.

__khandhadhÄ«rÄ• _ti \Ne 123/ paÃ±casu khandhesuÃ±Ä• á¹‡aá¹ƒ pavattentÄ«ti khandha
dhÄ• tÅ«su Ã±Ä• á¹‡aá¹ƒ pavattentÄ«ti __dhÄ• tudhÄ«rÄ• _. sesesupi iminÄ• nayena atth
evamÄ• haá¹ƒsÅ«_ti ete paá¹‡á¸• itÄ• evaá¹ƒ kathayiá¹ƒsu. __kathentÄ«_ti ``appakaá¹ƒ pa
kathayanti. __bhaá¹‡antÄ«_ti ``thokaá¹ƒ khaá¹‡ikaâ€™â€™ nti bhÄ• santi. __dÄ«payantÄ«
ittaraâ€™â€™ nti patiá¹-á¹-hapenti. __voharantÄ«_ti ``anaddhanikaá¹ƒ naciraá¹-á¹-hitikaâ€™
nÄ• nÄ• vidhena byavaharanti.

<11> idÄ• ni ye tathÄ• na karonti, tesaá¹ƒ byasanuppattiá¹ƒ dassento __ ``passÄ• mÄ«â€™
tattha __passÄ• mÄ«_ti maá¹ƒsacakkhuÄ• dÄ«hi pekkhÄ• mi. __loke_ti apÄ• yÄ• dimhi. __
ca phandamÄ• naá¹ƒ. __pajaá¹ƒ ima_nti imaá¹ƒ sattakÄ• yaá¹ƒ. __taá¹‡hÄ• gata_nti taá¹‡h
nipÄ• titanti adhippÄ• yo. __bhavesÅ«_ti kÄ• mabhavÄ• dÄ«su. __hÄ«nÄ• narÄ• _ti hÄ«na
lapantÄ«_ti antakÄ• le sampatte maraá¹‡amukhe paridevanti. __avÄ«tataá¹‡hÄ• se_ti aviga
kÄ• mabhavÄ• dikÄ• . __bhavesÅ«_ti kÄ• mabhavÄ• dikesu. atha vÄ• __bhavÄ• bhavesÅ«
punappunabhavesÅ«ti vuttaá¹ƒ hoti.

__passÄ• mÄ«ti maá¹ƒsacakkhunÄ• pi passÄ• mÄ«_ti duvidhaá¹ƒ maá¹ƒsacakkhu --- sasa
pasÄ• dacakkhÅ«ti. tattha yoyaá¹ƒ akkhikÅ«pake patiá¹-á¹-hito heá¹-á¹-hÄ• akkhikÅ«pakaá
bhamukaá¹-á¹-hikena ubhato akkhikÅ«á¹-ehi bahiddhÄ• akkhilomehi paricchinno akkhikÅ«p
nhÄ• rusuttakena matthaluá¹…ge Ä• baddho setakaá¹‡hamaá¹‡á¸• alavicitto maá¹ƒsapiá¹‡
__sasambhÄ• racakkhu_ nÄ• ma. yo pana \Ee I 158/ ettha sito ettha paá¹-ibaddho catunna
upÄ• dÄ• ya pasÄ• do, idaá¹ƒ __pasÄ• dacakkhu_ nÄ• ma. idamadhippetaá¹ƒ. tadetaá¹ƒ ta
setamaá¹‡á¸• alaparikkhittassa kaá¹‡hamaá¹‡á¸• alassa majjhe abhimukhe á¹-hitÄ• naá¹ƒ

sarÄ«rasaá¹‡á¹-hÄ• nuppattipadese diá¹-á¹-hamaá¹‡á¸• ale sattasu \Be 136/ picupaá¹-alesu
picupaá¹-alÄ• ni viya sattakkhipaá¹-alÄ• ni byÄ• petvÄ• pamÄ• á¹‡ato Å«kÄ• siramattaá¹ƒ
yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

taá¹ƒ cakkhatÄ«ti cakkhu, tena maá¹ƒsacakkhunÄ• passÄ• mi. __dibbacakkhunÄ• _ti ``ad
bhikkhave, dibbena cakkhunÄ• visuddhenÄ• â€™â€™ ti (MN I 284) evaá¹ƒvidhena dibbaca
__paÃ±Ã±Ä• cakkhunÄ• _ti ``virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â
evaá¹ƒ Ä• gatena paÃ±Ã±Ä• cakkhunÄ• . __buddhacakkhunÄ• _ti ``addasaá¹ƒ kho ahaá¹ƒ,
lokaá¹ƒ volokentoâ€™â€™ ti (MN I 283) evamÄ• gatena buddhacakkhunÄ• . __samantacak
vuccati sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Nidd II dhotakamÄ• á¹‡avapucchÄ• iddes
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85) evamÄ• gatena \Ne 124/ samantacakkhunÄ•
hatthatale á¹-hapitÄ• malakaá¹ƒ viya rÅ«pagataá¹ƒ maá¹ƒsacakkhunÄ• . __dakkhÄ• mÄ«_t
cakkhunÄ• cutÅ«papÄ• taá¹ƒ. __olokemÄ«_ti avalokemi paÃ±Ã±Ä• cakkhunÄ• catusacca
buddhacakkhunÄ• saddhÄ• paÃ±camakÄ• ni indriyÄ• ni. __upaparikkhÄ• mÄ«_ti samanta
samantacakkhunÄ• paÃ±ca neyyapathe.

__taá¹‡hÄ• phandanÄ• ya phandamÄ• na_nti taá¹‡hÄ• calanÄ• ya calamÄ• naá¹ƒ. ito para
diá¹-á¹-hiphandanÄ• didiá¹-á¹-hibyasanena dukkhena phandamÄ• napariyosÄ• naá¹ƒ vuttan
__samphandamÄ• na_nti punappunaá¹ƒ phandamÄ• naá¹ƒ. __vipphandamÄ• na_nti nÄ• n
vedhamÄ• na_nti kampamÄ• naá¹ƒ. __pavedhamÄ• na_nti padhÄ• nena kampamÄ• naá¹ƒ
punappunaá¹ƒ kampamÄ• naá¹ƒ. upasaggena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

__taá¹‡hÄ• nugata_nti taá¹‡hÄ• ya anupaviá¹-á¹-haá¹ƒ. __taá¹‡hÄ• yÄ• nusaá¹-a_nti taá¹‡
__taá¹‡hÄ• yÄ• sanna_nti taá¹‡hÄ• ya nimuggaá¹ƒ. taá¹‡hÄ• ya pÄ• tita_nti taá¹‡hÄ• ya kh
nti vÄ• pÄ• á¹-ho. __abhibhÅ«ta_nti taá¹‡hÄ• ya madditaá¹ƒ ajjhotthaá¹-aá¹ƒ. __pariyÄ• di
gahitacittaá¹ƒ. atha vÄ• oghena gataá¹ƒ viya __taá¹‡hÄ• gataá¹ƒ_. upÄ• diá¹‡á¹‡akarÅ«pa
gataá¹ƒ viya __taá¹‡hÄ• nugataá¹ƒ_. udakapiá¹-á¹-hiá¹ƒ chÄ• detvÄ• patthaá¹-anÄ«likÄ• u
__taá¹‡hÄ• nusaá¹-aá¹ƒ_. vaccakÅ«pe nimuggaá¹ƒ viya __taá¹‡hÄ• yÄ• sannaá¹ƒ_. rukkha
patitaá¹ƒ viya __taá¹‡hÄ• pÄ• titaá¹ƒ_. upÄ• diá¹‡á¹‡akarÅ«paá¹ƒ saá¹ƒyogaá¹ƒ viya __taá
upÄ• diá¹‡á¹‡akarÅ«papariggÄ• hakassa uppannavipassanaá¹ƒ viya taá¹‡hÄ• ya __pariyÄ•
kÄ• macchandena __taá¹‡hÄ• gataá¹ƒ_. kÄ• mapipÄ• sÄ• ya __taá¹‡hÄ• nugataá¹ƒ_. kÄ•
__taá¹‡hÄ• nusaá¹-aá¹ƒ_. kÄ• mapariá¸·Ä• hena __taá¹‡hÄ• yÄ• sannaá¹ƒ_. kÄ• majjhosÄ
kÄ• moghena __taá¹‡hÄ• ya abhibhÅ«taá¹ƒ_. kÄ• mupÄ• dÄ• nena taá¹‡hÄ• ya __pariyÄ•
vaá¹‡á¹‡ayanti. __kÄ• mabhave_ti kÄ• mÄ• vacare. __rÅ«pabhave_ti rÅ«pÄ• vacare. __ar
tesaá¹ƒ nÄ• nattaá¹ƒ heá¹-á¹-hÄ• pakÄ• sitaá¹ƒyeva.

__bhavÄ• bhavesÅ«ti bhavÄ• bhave_ti __bhavo_ti kÄ• madhÄ• tu. __abhavo_ti rÅ«pÄ• rÅ
kÄ• madhÄ• tu rÅ«padhÄ• tu. __abhavo_ti arÅ«padhÄ• tu. tesu bhavÄ• bhavesu. __kamma

__punabbhave_ti ponobhavike vipÄ• kavaá¹-á¹-e. __kÄ• mabhave_ti kÄ• madhÄ• tuyÄ• . __
tattha kammabhavo bhÄ• vayatÄ«ti bhavo. __kÄ• mabhave punabbhave_ti kÄ• madhÄ• tuy
vipÄ• kavaá¹-á¹-e. vipÄ• kabhavo bhavatÄ«ti bhavo. __rÅ«pabhavÄ• _dÄ«supi eseva nayo.
rÅ«pabhave arÅ«pabhaveâ€™â€™ ti \Ne 125/ okÄ• sabhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tÄ«s
kammabhavaá¹ƒ \Ee I 160/, tathÄ• ``punabbhaveâ€™â€™ ti upapattibhavaá¹ƒ sandhÄ• ya
__punappunabbhave_ti aparÄ• paraá¹ƒ uppattiyaá¹ƒ. __gatiyÄ• _ti paÃ±cagatiyÄ• aÃ±Ã±a
__attabhÄ• vÄ• bhinibbattiyÄ• _ti attabhÄ• vÄ• naá¹ƒ abhinibbattiyÄ• . __avÄ«tataá¹‡hÄ• _
__avigatataá¹‡hÄ• _ti khaá¹‡ikasamÄ• dhi viya khaá¹‡ikappahÄ• nÄ• bhÄ• vena na vigatÄ•
avigatataá¹‡hÄ• . __acattataá¹‡hÄ• _ti tadaá¹…gappahÄ• nÄ• bhÄ• vena apariccattataá¹‡h
vikkhambhanappahÄ• nÄ• bhÄ• vena na vantataá¹‡hÄ• ti avantataá¹‡hÄ• . __amuttataá¹‡h
accantasamucchedappahÄ• nÄ• bhÄ• vena na muttataá¹‡hÄ• . __appahÄ«nataá¹‡hÄ• _ti p
na pahÄ«nataá¹‡hÄ• . __appaá¹-inissaá¹-á¹-hataá¹‡hÄ• _ti nissaraá¹‡appahÄ• nÄ• bhÄ• ve
anusayakilesaá¹ƒ appaá¹-inissajjitvÄ• á¹-hitattÄ• appaá¹-inissaá¹-á¹-hataá¹‡hÄ• .

<12> idÄ• ni yasmÄ• avigatataá¹‡hÄ• evaá¹ƒ phandanti ca lapanti ca, tasmÄ• taá¹‡hÄ• v
``mamÄ• yiteâ€™â€™ _ti gÄ• thamÄ• ha. tattha __mamÄ• yite_ti taá¹‡hÄ• diá¹-á¹-himamat
pariggahite vatthusmiá¹ƒ. __passathÄ• _ti sotÄ• re Ä• lapanto Ä• ha. __etampÄ«_ti etampi
pÄ• kaá¹-ameva.

__dve mamattÄ• _ti dve Ä• layÄ• . __yÄ• vatÄ• _ti paricchedaniyamatthe nipÄ• to. __taá¹‡
taá¹‡hÄ• koá¹-á¹-hÄ• sena, saá¹…khÄ• saá¹…khÄ• tanti atthato \Be 138/ ekaá¹ƒ ``saÃ±Ã±
papaÃ±casaá¹…khÄ• â€™â€™ tiÄ• dÄ«su (Sn 880) viya. __sÄ«makata_nti aparicchedado
``tiyojanaparamaá¹ƒ sÄ«maá¹ƒ sammannituâ€™â€™ nti Ä• dÄ«su (Vin I 140) viya. __odhik
vacanaparicchedadosavirahitaá¹ƒ paricchedakataá¹ƒ \Ee I 161/ sÄ«mantarikarukkho viya. __
paricchedakataá¹ƒ. sÄ«mantarikarukkho pana dvinnaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, ayaá¹ƒ pana
katanti pariyantakataá¹ƒ. __pariggahita_nti kÄ• lantarepi parÄ• yattaá¹ƒ muÃ±citvÄ• sabbÄ
__mamÄ• yita_nti Ä• layakataá¹ƒ vassÅ«pagataá¹ƒ senÄ• sanaá¹ƒ viya. __idaá¹ƒ mama_nt
__etaá¹ƒ mama_nti dÅ«re á¹-hitaá¹ƒ. __ettaka_nti parikkhÄ• raniyamanaá¹ƒ ``ettakampi nap
ti viya. __ettÄ• vatÄ• _ti paricchedatthepi nipÄ• taniyamanaá¹ƒ ``ettÄ• vatÄ• kho mahÄ• nÄ
__kevalampi mahÄ• pathavi_nti sakalampi mahÄ• pathaviá¹ƒ.

__aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicarita_nti aá¹-á¹-huttarasataá¹ƒ taá¹‡hÄ• gamanavitthÄ• raá
aá¹-á¹-huttarasataá¹ƒ kathaá¹ƒ hotÄ«ti ce? rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• ti eva
javanavÄ«thiyÄ• pavattÄ• taá¹‡hÄ• ``seá¹-á¹-hiputto, brÄ• hmaá¹‡aputtoâ€™â€™ ti evam
viya pitusadisÄ• rammaá¹‡e bhÅ«tÄ• . ettha \Ne 126/ ca rÅ«pÄ• rammaá¹‡Ä• rÅ«pe taá¹‡h
kÄ• marÄ• gabhÄ• vena rÅ«paá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• kÄ• mataá¹‡hÄ• . sassat
``rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataâ€™â€™ nti evaá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• k
ucchedadiá¹-á¹-hisahagatarÄ• gabhÄ• vena ``rÅ«paá¹ƒ ucchijjati vinassati pacchedaá¹ƒ bha

assÄ• dentÄ« pavattamÄ• nÄ• vibhavataá¹‡hÄ• ti evaá¹ƒ tividhÄ• hoti. yathÄ• ca rÅ«pata
saddataá¹‡hÄ• dayopÄ«ti etÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni honti. tÄ• ni ajjhattar
aá¹-á¹-hÄ• rasa, bahiddhÄ• rÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa, iti atÄ«tÄ• ni cha
chattiá¹ƒsa, paccuppannÄ• ni chattiá¹ƒsÄ• ti aá¹-á¹-hasataá¹ƒ. ajjhattikassa upÄ• dÄ• ya ``a
``itthasmÄ«â€™â€™ ti hotÄ«ti vÄ• evamÄ• dÄ«ni ajjhattikarÅ«pÄ• dinissitÄ• ni aá¹-á¹-hÄ•
iminÄ• ``asmÄ«â€™â€™ ti hoti, iminÄ• ``itthasmÄ«â€™â€™ ti hotÄ«ti bÄ• hirarÅ«pÄ• din
chattiá¹ƒsa. iti atÄ«tÄ• ni chattiá¹ƒsa, anÄ• gatÄ• ni chattiá¹ƒsa, paccuppannÄ• ni chattiá¹ƒs
aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni honti.

__vÄ«sativatthukÄ• _ \Ee I 162/ \Be 139/ __sakkÄ• yadiá¹-á¹-hÄ«_ti rÅ«pÄ• dÄ«naá¹ƒ paÃ
ekekampi ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is I 130-131) nayen
pavattÄ• ni vatthÅ«ni katvÄ• uppannÄ• vijjamÄ• naá¹-á¹-hena sati khandhapaÃ±cakasaá¹.
sakkÄ• yadiá¹-á¹-hi. __dasavatthukÄ• micchÄ• diá¹-á¹-hÄ«_ti ``natthi dinnaá¹ƒ, natthi yiá¹-á
ntiÄ• dinayappavattÄ• micchÄ• diá¹-á¹-hi, ayÄ• thÄ• vadiá¹-á¹-hi virajjhitvÄ• gahaá¹‡ato vÄ
micchÄ• diá¹-á¹-hi, anatthÄ• vahattÄ• paá¹‡á¸• itehi kucchitÄ• diá¹-á¹-hÄ«tipi micchÄ• diá¹
abhinivesalakkhaá¹‡Ä• , parÄ• mÄ• sarasÄ• , micchÄ• bhinivesapaccupaá¹-á¹-hÄ• nÄ• ,
ariyÄ• namadassanakÄ• matÄ• dipadaá¹-á¹-hÄ• nÄ• , paramavajjÄ• ti daá¹-á¹-habbÄ• . __d
diá¹-á¹-hÄ«_ti sassato loko, asassato loko, antavÄ• lokoâ€™â€™ ti Ä• dinayappavattÄ• ek
patiá¹-á¹-haá¹ƒ katvÄ• gahaá¹‡avasena evaá¹ƒ pavattÄ• diá¹-á¹-hi dasavatthukÄ• antaggÄ
evarÅ«pÄ• diá¹-á¹-hÄ«_ti yÄ• evaá¹ƒjÄ• tikÄ• diá¹-á¹-hi. __diá¹-á¹-higata_nti diá¹-á¹-hÄ«su
dassanaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-hiantogadhattÄ• ti diá¹-á¹-higataá¹ƒ, diá¹-á¹-hiyeva durati
gahanaá¹ƒ __diá¹-á¹-higahanaá¹ƒ_ tiá¹‡agahanavanagahanapabbatagahanÄ• ni viya.
sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena __diá¹-á¹-hikantÄ• raá¹ƒ_
corakantÄ• ravÄ• á¸·akantÄ• ranirudakakantÄ• radubbhikkhakantÄ• rÄ• viya. sammÄ• diá¹
vinivijjhanaá¹-á¹-hena vilomanaá¹-á¹-hena ca __diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ_. micchÄ• dassa
sammÄ• dassanaá¹ƒ vinivijjhati ceva vilometi ca. kadÄ• ci sassatassa, kadÄ• ci ucchedassa
diá¹-á¹-hiyÄ• virÅ«paá¹ƒ phanditanti __diá¹-á¹-hivipphanditaá¹ƒ_. diá¹-á¹-higatiko hi ekasmi
patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti. kadÄ• ci sassataá¹ƒ anussarati, kadÄ• ci ucchedaá¹ƒ. diá¹-á¹
bandhanaá¹-á¹-hena saá¹ƒyojananti __diá¹-á¹-hisaá¹ƒyojanaá¹ƒ_. susumÄ• rÄ• dayo \Ee I 1
Ä• rammaá¹‡aá¹ƒ daá¸·haá¹ƒ gaá¹‡hÄ• tÄ«ti __gÄ• ho_. patiá¹-á¹-hahanato __patiá¹-á¹-hÄ«
balavapavattibhÄ• vena patiá¹-á¹-hahitvÄ• gaá¹‡hÄ• ti. niccÄ• divasena abhinivisatÄ«ti __a
dhammasabhÄ• vaá¹ƒ atikkamitvÄ• niccÄ• divasena parato Ä• masatÄ«ti __parÄ• mÄ• so
maggo, kucchitÄ• naá¹ƒ vÄ• apÄ• yÄ• naá¹ƒ maggoti __kummaggo_. ayÄ• thÄ• vapathato
disÄ• mÅ«á¸·hena ``ayaá¹ƒ asukagÄ• massa nÄ• ma pathoâ€™â€™ ti gahitopi taá¹ƒ gÄ• m
diá¹-á¹-higatikena ``sugatipathoâ€™â€™ ti gahitÄ• pi diá¹-á¹-hi sugatiá¹ƒ na pÄ• petÄ«ti ayÄ
micchÄ• patho. micchÄ• sabhÄ• vato __micchattaá¹ƒ_. tattheva paribbhamanato \Be 140/ t
titthaá¹ƒ, titthaÃ±ca taá¹ƒ anatthÄ• naÃ±ca Ä• yatananti __titthÄ• yatanaá¹ƒ, _ titthiyÄ• naá¹
saÃ±jÄ• tidesaá¹-á¹-hena nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena ca Ä• yatanantipi __titthÄ• yatana

gÄ• ho, vipariyesato vÄ• gÄ• hoti __vipariyesaggÄ• ho_. asabhÄ• vagÄ• hoti __viparÄ«tag
nti Ä• dinayappavattavasena parivattetvÄ• gÄ• ho __vipallÄ• saggÄ• ho_. anupÄ• yagÄ• h
ayÄ• thÄ• vakasmiá¹ƒ vatthusmiá¹ƒ na sabhÄ• vasmiá¹ƒ vatthusmiá¹ƒ tathaá¹ƒ yÄ• thÄ• va
``ayÄ• thÄ• vakasmiá¹ƒ yÄ• thÄ• vakaâ€™â€™ nti gÄ• ho. yÄ• vatÄ• _ti yattakÄ• . __dvÄ•
brahmajÄ• le (DN I 29 Ä• dayo) Ä• gatÄ• ni dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni.

__acchedasaá¹ƒkinopi phandantÄ«_ti acchinditvÄ• pasayha balakkÄ• rena gaá¹‡hissantÄ
calanti. __acchindantepÄ«_ti vuttanayena acchijjantepi. __acchinnepÄ«_ti vuttanayena acch
__vipariá¹‡Ä• masaá¹ƒkinopÄ«_ti parivattetvÄ• aÃ±Ã±athÄ• bhÄ• vena Ä• saá¹ƒkinopi \Ee
__vipariá¹‡Ä• mantepÄ«_ti viparivattanakÄ• lepi. __vipariá¹‡atepÄ«_ti viparivattitepi. __pha
__samphandantÄ«_ti sabbÄ• kÄ• rena calanti. __vipphandantÄ«_ti vividhÄ• kÄ• rena phan
bhayaá¹ƒ disvÄ• kampanti. __pavedhantÄ«_ti chambhitattÄ• bhayena visesena kampanti.
lomahaá¹ƒsanabhayena sabbÄ• kÄ• rena kampanti. __phandamÄ• ne_ti upayogabahuvaca
__parittodake_ti luá¸·itodake. __udakapariyÄ• dÄ• ne_ti khÄ«á¹‡odake. __balÄ• kÄ• hi vÄ•
pakkhijÄ• tÄ«hi. __paripÄ• tiyamÄ• nÄ• _ti vihiá¹ƒsiyamÄ• nÄ• ghaá¹-á¹-iyamÄ• nÄ• . __uk
kaddamantarato nÄ«hariyamÄ• nÄ• giliyamÄ• nÄ• vÄ• . __khajjamÄ• nÄ• _ti khÄ• diyamÄ
__samphandanti_ kulalehi. __vipphandanti_ balÄ• kÄ• hi. __vedhanti_ tuá¹‡á¸• ena gahitak
__pavedhanti_ vijjhanakÄ• le. __sampavedhanti_ maraá¹‡asamÄ«pe.

__passitvÄ• _ti aguá¹‡aá¹ƒ passitvÄ• . __tulayitvÄ• _ti guá¹‡Ä• guá¹‡aá¹ƒ tulayitvÄ• . __tÄ
guá¹‡Ä• guá¹‡aá¹ƒ vitthÄ• retvÄ• . __vibhÄ• vayitvÄ• _ti vatthuhÄ• nabhÄ• giá¹ƒ muÃ±citvÄ
katvÄ• _ti nipphattiá¹ƒ pÄ• petvÄ• Ä• veá¹‡ikaá¹ƒ katvÄ• . atha vÄ• saá¹ƒkiá¹‡á¹‡adosaá¹
vatthuvibhÄ• gakaraá¹‡ena __passitvÄ• _. aparicchedadosaá¹ƒ \Ne 128/ mocetvÄ• pamÄ•
__tulayitvÄ• _. vatthudosaá¹ƒ mocetvÄ• vibhÄ• gakaraá¹‡avasena __tÄ«rayitvÄ• _. sammo
141/ aggavibhÄ• gakaraá¹‡avasena __vibhÄ• vayitvÄ• _. ghanadosaá¹ƒ mocetvÄ• pakativ
__vibhÅ«taá¹ƒ katvÄ• . pahÄ• yÄ• _ti pajahitvÄ• . __paá¹-inissajjitvÄ• _ti nissajjitvÄ• . __am
taá¹‡hÄ• diá¹-á¹-hÄ«hi Ä• layaá¹ƒ akaronto. __agaá¹‡hanto_ti diá¹-á¹-hiyÄ• pubbabhÄ• ge
gaá¹‡hanto. __aparÄ• masanto_ti vitakkena Å«hanaá¹ƒ akaronto. __anabhinivesanto_ti
niyÄ• mokkantidiá¹-á¹-hivasena nappavisanto.

__akubbamÄ• no_ti pariggÄ• hataá¹‡hÄ• vasena akaronto. __ajanayamÄ• no_ti ponobhav
__asaÃ±janayamÄ• no_ti \Ee I 165/ visesena asaÃ±janayamÄ• no. __anibbattayamÄ• no_t
nibbattayamÄ• no. __anabhinibbattayamÄ• no_ti sabbÄ• kÄ• rena na abhinibbattayamÄ• n
padÄ• ni vaá¸• á¸• hitÄ• ni. evamettha paá¹-hamagÄ• thÄ• ya assÄ• daá¹ƒ.

<13> tato parÄ• hi catÅ«hi gÄ• thÄ• hi Ä• dÄ«navaÃ±ca dassetvÄ• idÄ• ni saupÄ• yaá¹ƒ n
nissaraá¹‡Ä• nisaá¹ƒsaÃ±ca dassetuá¹ƒ, sabbÄ• hi vÄ• etÄ• hi kÄ• mÄ• naá¹ƒ Ä• dÄ«nava
dassetvÄ• idÄ• ni nekkhamme Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ __ ``ubhosu antesÅ«â€™â€™

__ubhosu antesÅ«_ti phassaphassasamudayÄ• dÄ«su dvÄ«su, dvÄ«su paricchedesu. __vi
chandarÄ• gaá¹ƒ vinetvÄ• . __phassaá¹ƒ pariÃ±Ã±Ä• yÄ• _ti cakkhusamphassÄ• diphassa
taá¹ƒsampayutte sabbepi arÅ«padhamme, tesaá¹ƒ vatthudvÄ• rÄ• rammaá¹‡avasena rÅ«p
nÄ• marÅ«paá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __anÄ• nugiddho_ti rÅ«pÄ• dÄ«su sa
__yadattagarahÄ« tadakubbamÄ• no_ti yaá¹ƒ attanÄ• garahati, taá¹ƒ akurumÄ• no. __na li
dhÄ«ro_ti so evarÅ«po dhitisampanno dhÄ«ro diá¹-á¹-hesu ca sutesu ca dhammesu dvinna
lepena na limpati, Ä• kÄ• samiva nirupalitto accantavodÄ• nappatto hoti.

__phasso eko anto_ti phasso ekaparicchedo. phusatÄ«ti phasso. svÄ• yaá¹ƒ phusanalakkh
saá¹…ghaá¹-á¹-anaraso, sannipÄ• tapaccupaá¹-á¹-hÄ• no, Ä• pÄ• thagatavisayapadaá¹-á¹-
samÄ• no Ä• rammaá¹‡e \Be 142/ phusanÄ• kÄ• reneva pavattatÄ«ti phusanalakkhaá¹‡o. e
rÅ«paá¹ƒ viya cakkhuá¹ƒ, saddo viya ca sotaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aÃ±ca saá¹…ghaá¹-á
saá¹…ghaá¹-á¹-anaraso, vatthÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anato vÄ• uppannattÄ• samp
``saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti veditabbo. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_

``catubhÅ«makaphasso \Ne 129/ no phusanalakkhaá¹‡o nÄ• ma natthi, saá¹…ghaá¹-á¹-ana
hoti. paÃ±cadvÄ• rikassa hi phusanalakkhaá¹‡otipi saá¹…ghaá¹-á¹-anarasotipi nÄ• maá¹ƒ.
phusanalakkhaá¹‡otveva nÄ• maá¹ƒ, na saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti \Ee I 166/ (Dhs
dhammuddesakathÄ•).

idaÃ±ca vatvÄ• idaá¹ƒ suttaá¹ƒ (Mil II 3.8) Ä• bhataá¹ƒ ---

``yathÄ• , mahÄ• rÄ• ja, dve meá¹‡á¸• Ä• yujjheyyuá¹ƒ, yathÄ• eko meá¹‡á¸• o, evaá¹ƒ ca
yathÄ• dutiyo meá¹‡á¸• o, evaá¹ƒ rÅ«paá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• tesaá¹ƒ sannipÄ• to
daá¹-á¹-habbo. evaá¹ƒ phusanalakkhaá¹‡o ca phasso saá¹…ghaá¹-á¹-anaraso ca. yathÄ• ,
vajjeyyuá¹ƒ, dve pÄ• á¹‡Ä« vajjeyyuá¹ƒ. yathÄ• eko pÄ• á¹‡i, evaá¹ƒ cakkhu daá¹-á¹-habba
pÄ• á¹‡i, evaá¹ƒ rÅ«paá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• tesaá¹ƒ sannipÄ• to, evaá¹ƒ phasso d
phusanalakkhaá¹‡o ca phasso saá¹…ghaá¹-á¹-anaraso cÄ• â€™â€™ ti vitthÄ• ro.

yathÄ• vÄ• ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1352, 1354) cakkhu
cakkhuÄ• dinÄ• mena vuttÄ• ni, evamidhÄ• pi tÄ• ni cakkhuÄ• dinÄ• meneva vuttÄ• nÄ«ti v
cakkhu daá¹-á¹-habbaâ€™â€™ ntiÄ• dÄ«su evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habb
veditabbo. evaá¹ƒ sante cittÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anato imasmimpi sutte kiccaá¹-á¹
``saá¹…ghaá¹-á¹-anarasoâ€™â€™ ti siddho hoti. tiá¹‡á¹‡aá¹ƒ sannipÄ• tasaá¹…khÄ• tassa
vasena paveditattÄ• sannipÄ• tapaccupaá¹-á¹-hÄ• no. ayaÃ±hi tattha tattha ``tiá¹‡á¹‡aá¹ƒ
ti evaá¹ƒ kÄ• raá¹‡asseva vasena paveditoti. imassa ca suttapadassa tiá¹‡á¹‡aá¹ƒ saá¹…ga
ayamattho, na saá¹…gatimattameva phasso.

evaá¹ƒ \Be 143/ paveditattÄ• pana tenevÄ• kÄ• rena paccupaá¹-á¹-hÄ• tÄ«ti ``sannipÄ• ta
ti vutto. phalaá¹-á¹-hena pana paccupaá¹-á¹-hÄ• nenesa vedanÄ• paccupaá¹-á¹-hÄ• no nÄ•
paccupaá¹-á¹-hÄ• peti, uppÄ• detÄ«ti attho. uppÄ• dayamÄ• no ca yathÄ• bahiddhÄ• uá¹‡
lÄ• khÄ• saá¹…khÄ• tadhÄ• tunissitÄ• usmÄ• attano nissaye mudubhÄ• vakÄ• rÄ« hoti, n
bahiddhÄ• vÄ«taccitaá¹…gÄ• rasaá¹…khÄ• te uá¹‡habhÄ• ve. evaá¹ƒ vatthÄ• rammaá¹‡a
samÄ• no cittanissitattÄ• attano nissayabhÅ«te citte eva esa vedanuppÄ• dako hoti, na atta
vatthumhi Ä• rammaá¹‡evÄ• ti \Ne 130/ veditabbo. tajjena \Ee I 167/ samannÄ• hÄ• rena pa
visaye anantarÄ• yena uppajjanato esa ``Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• noâ€™â€™ t

phasso yato samudeti uppajjati, so ``phassasamudayoâ€™â€™ ti vuccati. vuttaÃ±hetaá¹ƒ
``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti (Vin I 1; Vibh 225). atÄ«taduko kÄ• lavasena
``upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ• â€™â€™ ti (Vibh-a 232) vuttattÄ• u
katvÄ• sukhadukkhavasena, nÄ• marÅ«paduko rÅ«pÄ• rÅ«pavasena, Ä• yatanaduko saá¹
paÃ±cakkhandhavasena vuttoti veditabbo. tattha sukhayatÄ«ti __sukhÄ• _. vedayatÄ«ti __v
__dukkhÄ• _. namanalakkhaá¹‡aá¹ƒ __nÄ• maá¹ƒ_. ruppanalakkhaá¹‡aá¹ƒ __rÅ«paá¹ƒ_. c
ajjhattikÄ• ni_. rÅ«pÄ• yatanÄ• dÄ«ni __cha bÄ• hirÄ• ni_. rÅ«pakkhandhÄ• dayo paÃ±cak
__sakkÄ• yo_. avijjÄ• kammataá¹‡hÄ• Ä• hÄ• raphassanÄ• marÅ«pÄ• __sakkÄ• yasamuc

__cakkhusamphasso_ti cakkhatÄ«ti cakkhu, rÅ«paá¹ƒ assÄ• deti vibhÄ• veti cÄ• ti attho. c
samphasso cakkhusamphasso. so pana attanÄ• sampayuttÄ• ya vedanÄ• ya
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rasampayuttaatthiavigatavasena aá¹-á¹
suá¹‡Ä• tÄ«ti __sotaá¹ƒ_. taá¹ƒ sasambhÄ• rasotabilassa anto tanutambalomÄ• cite aá¹…g
padese sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhaya
pavatto samphasso __sotasamphasso. ghÄ• nasamphassÄ• _dÄ«supi eseva nayo. ghÄ• ya
sasambhÄ• rabilassa anto ajapadasaá¹‡á¹-hÄ• ne padese ghÄ• naviÃ±Ã±Ä• á¹‡Ä• dÄ«naá
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati. jÄ«vitamavhÄ• yatÄ«ti __jivhÄ•
__jivhÄ• _. sÄ• sasambhÄ• rajivhÄ• ya atiaggamÅ«lapassÄ• ni vajjetvÄ• uparimatalamajjh
bhinnauppaladalaggasaá¹‡á¹-hÄ• ne padese jivhÄ• viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ \Ee I 168/ ya
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• nÄ• tiá¹-á¹-hati. kucchitÄ• naá¹ƒ sÄ• savadhamm
uppattideso. yÄ• vatÄ• imasmiá¹ƒ kÄ• ye upÄ• diá¹‡á¹‡apavatti nÄ• ma atthi, tattha yebhu
kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• n
_ vijÄ• nÄ• tÄ«ti attho. __mano_ti sahÄ• vajjanabhavaá¹…gaá¹ƒ; manato pavatto samphass

chabbidhampi phassaá¹ƒ duvidhameva hotÄ«ti dassetuá¹ƒ __ ``adhivacanasamphasso paá
Ä• ha \Ne 131/. manodvÄ• riko __adhivacanasamphasso_. paÃ±cadvÄ• riko vatthÄ• ramma
__paá¹-ighasamphasso_.

sukhavedanÄ• ya Ä• rammaá¹‡e __sukhavedanÄ«yo_. dukkhavedanÄ• ya Ä• rammaá¹‡e

adukkhamasukhavedanÄ• ya Ä• rammaá¹‡e __adukkhamasukhavedanÄ«yo_. tattha sukha
taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho. suá¹-á¹-hu vÄ• khanati, khÄ• dati ca kÄ• yacittÄ• bÄ• dhar
dukkhayatÄ«ti dukkhaá¹ƒ, yassuppajjati, taá¹ƒ dukkhitaá¹ƒ karotÄ«ti attho. na dukkhaá¹ƒ na
adukkhamasukhaá¹ƒ, __ma_-kÄ• ro padasandhivasena vutto.

__kusalo_tiÄ• dayo jÄ• tivasena vuttÄ• . tattha __kusalo_ti ekavÄ«satikusalacittasampayut
dvÄ• dasÄ• kusalacittasampayutto. __abyÄ• kato_ti avasesavipÄ• kakiriyÄ• byÄ• katacittas

puna bhavappabhedavasena niddisanto __ ``kÄ• mÄ• vacaroâ€™â€™ _tiÄ• dimÄ• ha.
catupaÃ±Ã±Ä• sakÄ• mÄ• vacaracittasampayutto __kÄ• mÄ• vacaro_. kÄ• maá¹ƒ pahÄ• ya
_ kusalÄ• byÄ• katavasena paÃ±cadasarÅ«pÄ• vacaracittasampayutto. kÄ• maÃ±ca rÅ«pa
__arÅ«pÄ• vacaro, _ kusalÄ• byÄ• katavasena dvÄ• dasÄ• rÅ«pÄ• vacaracittasampayutto.

idÄ• ni \Be 145/ abhinivesavasena dassento __ ``suÃ±Ã±atoâ€™â€™ _tiÄ• dimÄ• ha. tatth
rÄ• gadosamohehi suÃ±Ã±attÄ• suÃ±Ã±ato. rÄ• gadosamohanimittehi animittattÄ• __anim
rÄ• gadosamohapaá¹‡idhÄ«naá¹ƒ abhÄ• vato __appaá¹‡ihito_ti vuccati.

idÄ• ni vaá¹-á¹-apariyÄ• pannaapariyÄ• pannavasena dassento __ ``lokiyoâ€™â€™ _tiÄ• d
lujjanapalujjanaá¹-á¹-hena vaá¹-á¹-aá¹ƒ \Ee I 169/, tasmiá¹ƒ pariyÄ• pannabhÄ• vena loke n
uttiá¹‡á¹‡oti uttaro, loke apariyÄ• pannabhÄ• vena lokato uttaroti __lokuttaro. phusanÄ• _ti
__samphusanÄ• samphusitatta_nti upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

__evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• _ti evaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• jÄ• nanto __tÄ«reti_ tÄ«raya
cinteti. aniccantikatÄ• ya Ä• diantavantatÄ• ya ca __aniccato_ tÄ«reti. uppÄ• davayapaá¹-ip
dukkhavatthutÄ• ya ca __dukkhato_. paccayayÄ• panÄ«yatÄ• ya rogamÅ«latÄ• ya ca __rog
\Ne 132/ kilesÄ• sucipaggharatÄ• ya uppÄ• dajarÄ• bhaá¹…gehi uddhumÄ• taparipakkapab
pÄ«á¸·Ä• janakatÄ• ya antotudanatÄ• ya dunnÄ«haraá¹‡Ä«yatÄ• ya ca __sallato_. vigaraha
avaá¸• á¸• hiÄ• vahanatÄ• ya aghavatthutÄ• ya ca __aghato_. aseribhÄ• vajanakatÄ• ya Ä•
__Ä• bÄ• dhato_. avasatÄ• ya avidheyyatÄ• ya ca __parato_. byÄ• dhijarÄ• maraá¹‡ehi luj
__palokato_. anekabyasanÄ• vahanatÄ• ya __Ä«tito_. aviditÄ• naá¹ƒyeva vipulÄ• naá¹ƒ an
sabbÅ«paddavavatthutÄ• ya ca __upaddavato_. sabbabhayÄ• naá¹ƒ Ä• karatÄ• ya ca dukk
paramassÄ• sassa paá¹-ipakkhabhÅ«tatÄ• ya ca __bhayato_. anekehi anatthehi anubaddha
dosÅ«pasaá¹-á¹-hatÄ• ya, upasaggo viya anadhivÄ• sanÄ• rahatÄ• ya ca __upasaggato_. l
lÄ• bhÄ• dÄ«hi ca lokadhammehi pacalitatÄ• ya __calato_. upakkamena ceva sarasena ca
__pabhaá¹…guto_. sabbÄ• vatthÄ• vinipÄ• titÄ• ya, thirabhÄ• vassa ca abhÄ• vatÄ• ya __a
alabbhaneyyakhematÄ• ya ca \Be 146/ __atÄ• á¹‡ato_. allÄ«yituá¹ƒ anarahatÄ• ya, allÄ«nÄ
leá¹‡akiccÄ• kÄ• ritÄ• ya __aleá¹‡ato_. nissitÄ• naá¹ƒ bhayasÄ• rakattÄ• bhÄ• vena __asa
yathÄ• parikappitehi dhuvasubhasukhattabhÄ• vehi \Ee I 170/ rittatÄ• ya __rittato_. rittatÄ•

appakattÄ• vÄ• . appakampi hi loke ``tucchaâ€™â€™ nti vuccati. sÄ• minivÄ• sivedaka
kÄ• rakÄ• dhiá¹-á¹-hÄ• yakavirahitatÄ• ya __suÃ±Ã±ato_.

 sayaÃ±ca asÄ• mikabhÄ• vÄ• ditÄ• ya __anattato_. pavattidukkhatÄ• ya, dukkhassa ca Ä•
atha vÄ• Ä• dÄ«naá¹ƒ vÄ• ti gacchati pavattatÄ«ti Ä• dÄ«navo, kapaá¹‡amanussassetaá¹ƒ
ca kapaá¹‡Ä• yevÄ• ti Ä• dÄ«navasadisatÄ• ya __Ä• dÄ«navato_. jarÄ• ya ceva maraá¹‡en
pariá¹‡Ä• mapakatitÄ• ya __vipariá¹‡Ä• madhammato_. dubbalatÄ• ya, pheggu viya sukhal
__asÄ• rakato_. aghahetutÄ• ya __aghamÅ«lato_. mittamukhasapatto viya vissÄ• saghÄ• t
vigatabhavatÄ• ya vibhavasambhÅ«tatÄ• ya ca __vibhavato_. Ä• savapadaá¹-á¹-hÄ• natÄ•
abhisaá¹…khatatÄ• ya __saá¹…khatato_. maccumÄ• rakilesamÄ• rÄ• naá¹ƒ Ä• misabhÅ«ta
jÄ• tijarÄ• byÄ• dhimaraá¹‡apakatitÄ• ya __jÄ• tijarÄ• byÄ• dhimaraá¹‡adhammato_. sokap
__sokaparidevaupÄ• yÄ• sadhammato_. taá¹‡hÄ• diá¹-á¹-hiduccaritasaá¹ƒkilesÄ• naá¹ƒ vis
__saá¹ƒkilesadhammato_. avijjÄ• kammataá¹‡hÄ• saá¸·Ä• yatanavasena uppattito __samu
__atthaá¹…gamato_. phasse chandarÄ• gavasena madhurassÄ• dena __assÄ• dato_. pha
__Ä• dÄ«navato_. ubhinnaá¹ƒ nissaraá¹‡ena __nissaraá¹‡ato tÄ«retÄ«_ti sabbesu ca imes
pÄ• á¹-haseso daá¹-á¹-habbo.

 __pajahatÄ«_ti sakasantÄ• nato nÄ«harati. __vinodetÄ«_ti tudati. __byantiá¹ƒ karotÄ«_ti vi
karoti. __anabhÄ• vaá¹ƒ gametÄ«_ti anu anu abhÄ• vaá¹ƒ gameti. ariyamaggasatthena ucc
taá¹‡hÄ• avijjÄ• mayaá¹ƒ mÅ«lametesanti __ucchinnamÅ«lÄ• _. tÄ• lavatthu viya nesaá¹ƒ v
__tÄ• lÄ• vatthukatÄ• _. yathÄ• hi tÄ• larukkhaá¹ƒ samÅ«laá¹ƒ uddharitvÄ• tassa vatthum
na puna tassa tÄ• lassa uppatti paÃ±Ã±Ä• yati, evaá¹ƒ ariyamaggasatthena samÅ«le rÅ«pÄ
tesaá¹ƒ pubbe uppannapubbabhÄ• vena vatthumatte cittasantÄ• ne kate sabbepi te ``tÄ• lÄ
vuccanti. __yasseso_ti \Ee I 171/ yassa \Be 147/ puggalassa eso gedho. __samucchinno_ti
__vÅ«pasanto_ti phalena vÅ«pasanto. __paá¹-ipassaddho_ti paá¹-ipassaddhippahÄ• nena
upasaggena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __abhabbuppattiko_ti puna uppajjituá¹ƒ abhab
daá¸• á¸• ho_ti maggaÃ±Ä• á¹‡agginÄ• jhÄ• pito. atha vÄ• visanikkhittaá¹ƒ bhÄ• janena sa
vatthunÄ• saha pahÄ«no. mÅ«lacchinnavisavalli viya samÅ«lacchinnoti __samucchinno_. u
siÃ±citvÄ• nibbÄ• pitaaá¹…gÄ• raá¹ƒ viya __vÅ«pasanto_. nibbÄ• pitaaá¹…gÄ• re patitauc
__paá¹-ipassaddho_. aá¹…kuruppattiyÄ• hetucchinnabÄ«jaá¹ƒ viya __abhabbuppattiko_. a
__Ã±Ä• á¹‡a_gginÄ• __daá¸• á¸• ho_ti evameke vaá¹‡á¹‡ayanti.

 __vÄ«tagedho_ti idaá¹ƒ sakabhÄ• vapariccajanavasena vuttaá¹ƒ. __vigatagedho_ti idaá¹ƒ
sÄ• layabhÄ• vapariccajanavasena. __cattagedho_ti idaá¹ƒ puna anÄ• diyanabhÄ• vadassa
idaá¹ƒ santatito vinimocanavasena. __pahÄ«nagedho_ti idaá¹ƒ muttassÄ• pi kvaci anavaá¹-
__paá¹-inissaá¹-á¹-hagedho_ti idaá¹ƒ Ä• dinnapubbassa nissaggadassanavasena vuttaá¹ƒ.
cattarÄ• go_ti vuttanayena yojetabbaá¹ƒ. tattha gijjhanavasena __gedho_. raÃ±janavasena
nittaá¹‡ho. ``nicchadoâ€™â€™ tipi pÄ• á¹-ho, taá¹‡hÄ• chadanavirahitoti attho. __nibbuto_t

__sÄ«tibhÅ«to_ti sÄ«tasabhÄ• vo. __sukhapaá¹-isaá¹ƒvedÄ«_ti kÄ• yikacetasikasukhaá¹ƒ a
__brahmabhÅ«tenÄ• _ti uttamasabhÄ• vena. __attanÄ• _ti cittena.

__katattÄ• cÄ• _ti pÄ• pakammÄ• naá¹ƒ katabhÄ• vena ca. __akatattÄ• cÄ• _ti kusalÄ• n
__kataá¹ƒ me kÄ• yaduccaritaá¹ƒ, akataá¹ƒ me kÄ• yasucarita_ntiÄ• dayo dvÄ• ravasena a
kammapathavasena ca vuttÄ• . __sÄ«lesumhi na paripÅ«rakÄ• rÄ«_tiÄ• dayo catupÄ• risu
__jÄ• gariyamananuyutto_ti paÃ±cajÄ• garaá¹‡avasena. __satisampajaÃ±Ã±enÄ• _ti sÄ• tt
I 172/. __cattÄ• ro satipaá¹-á¹-hÄ• nÄ• _tiÄ• dayo bodhipakkhiyadhammÄ• lokiyalokuttarav
apariÃ±Ã±Ä• ta_ntiÄ• dayo cattÄ• ro ariyasaccavasena vuttÄ• ti veditabbaá¹ƒ. te atthato tat
vuttanayattÄ• pÄ• kaá¹-Ä• yeva.

__dhÄ«ro_ \Ne 134/ \Be 148/ __paá¹‡á¸• ito_ti satta padÄ• vuttatthÄ• yeva. api ca dukkhe
__dhÄ«ro_. sukhe anuppilavaá¹-á¹-hena __paá¹‡á¸• ito_. diá¹-á¹-hadhammikasamparÄ• yik
kataparicayaá¹-á¹-hena __paÃ±Ã±avÄ• _. attatthaparatthe niccalaá¹-á¹-hena __buddhimÄ•
apaccosakkanaá¹-á¹-hena __Ã±Ä• á¹‡Ä«_. guá¸·hapaá¹-icchannatthe obhÄ• sanaá¹-á¹-hen
nikkilesabyavadÄ• naá¹-á¹-hena tulÄ• sadisoti __medhÄ• vÄ«_. __na limpatÄ«_ti sajÄ• tiyÄ
lekhÄ• viya. __na palimpatÄ«_ti visesena na limpati. __na upalimpatÄ«_ti saÃ±Ã±ogo hutv
hatthatale lekhÄ• viya. __alitto_ti saÃ±Ã±ogo hutvÄ• pi na kilissati kÄ• sikavatthe á¹-hapita
viya. __apalitto_ti visesena na kilissati maá¹‡iratane paliveá¹-hitakÄ• sikavatthaá¹ƒ viya. __a
upagantvÄ• pi na allÄ«yati pokkharapatte udakabindu viya. __nikkhanto_ti bahi nikkhanto b
palÄ• to viya. __nissaá¹-o_ti pÄ• papahÄ«no amittassa paá¹-icchÄ• pitakiliá¹-á¹-havatthu viy
suá¹-á¹-hu mutto gayhÅ«page vatthumhi ratiá¹ƒ nÄ• setvÄ• puna nÄ• gamanaá¹ƒ viya. __v
ekato na yutto byÄ• dhinÄ• muttagilÄ• no viya. __vimariyÄ• dikatena cetasÄ• _ti vigatamar
sabbabhavena sabbÄ• rammaá¹‡ena sabbakilesehi muttacittenÄ• ti attho.

<14> __saÃ±Ã±aá¹ƒ pariÃ±Ã±Ä• _ti gÄ• thÄ• ya pana ayaá¹ƒ saá¹…khepattho --- na keval
pana kÄ• masaÃ±Ã±Ä• dibhedaá¹ƒ saÃ±Ã±aá¹ƒ, saÃ±Ã±Ä• nusÄ• rena vÄ• pubbe vuttana
pariÃ±Ã±Ä• hi parijÄ• nitvÄ• imÄ• ya paá¹-ipadÄ• ya catubbidhampi \Ee I 173/ vitareyya __
tiá¹‡á¹‡ogho taá¹‡hÄ• diá¹-á¹-hipariggahesu taá¹‡hÄ• diá¹-á¹-hikilesappahÄ• nena anupalitt
rÄ• gÄ• disallÄ• naá¹ƒ abbÅ«á¸·hattÄ• __abbÅ«á¸·hasallo, _ sativepullappattiyÄ• __appar
pubbabhÄ• ge vÄ• appamatto caranto tena appamÄ• dacÄ• rena abbÅ«á¸·hasallo hutvÄ•
__nÄ• sÄ«sati lokamimaá¹ƒ paraÃ±ca, _ aÃ±Ã±adatthu carimacittanirodhÄ• nirupÄ• dÄ• n
arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, dhammanettiá¹-hapanameva karonto; na t
maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• uppÄ• desi, khÄ«á¹‡Ä• savassa desitattÄ• ti.

nÄ«lÄ• dibhedaá¹ƒ \Be 149/ Ä• rammaá¹‡aá¹ƒ saÃ±jÄ• nÄ• tÄ«ti __saÃ±Ã±Ä• _. sÄ• saÃ
paccÄ• bhiÃ±Ã±Ä• á¹‡arasÄ• . catubhÅ«mikasaÃ±Ã±Ä• hi nosaÃ±jÄ• nanalakkhaá¹‡Ä• n
saÃ±jÄ• nanalakkhaá¹‡Ä• va. yÄ• panettha abhiÃ±Ã±Ä• á¹‡ena saÃ±jÄ• nÄ• ti, sÄ• paccÄ

tassÄ• vaá¸• á¸• hakissa dÄ• rumhi abhiÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• puna tena abhiÃ±Ã±Ä• á¹
paccÄ• bhijÄ• nanakÄ• le, purisassa kÄ• á¸·atilakÄ• diabhiÃ±Ã±Ä• á¹‡aá¹ƒ sallakkhetvÄ• p
``asuko nÄ• ma esoâ€™â€™ ti tassa paccÄ• bhijÄ• nanakÄ• le, raÃ±Ã±o piá¸·andhanagop
135/ tasmiá¹ƒ tasmiá¹ƒ piá¸·andhane nÄ• mapaá¹‡á¹‡akaá¹ƒ bandhitvÄ• ``asukaá¹ƒ piá¸·an
Ä• harÄ• â€™â€™ ti vutte dÄ«paá¹ƒ jÄ• letvÄ• sÄ• ragabbhaá¹ƒ pavisitvÄ• paá¹‡á¹‡aá¹ƒ
piá¸·andhanassa Ä• haraá¹‡akÄ• le ca pavatti veditabbÄ• .

aparo nayo --- sabbasaá¹…gÄ• hikavasena hi saÃ±jÄ• nanalakkhaá¹‡Ä• saÃ±Ã±Ä• ,
punasaÃ±jÄ• nanapaccayanimittakaraá¹‡arasÄ• dÄ• ruÄ• dÄ«su tacchakÄ• dayo viya, yat
abhinivesakaraá¹‡apaccupaá¹-á¹-hÄ• nÄ• hatthidassakaandho viya, Ä• rammaá¹‡e anogÄ
aciraá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• nÄ• vÄ• vijju viya, yathÄ• upaá¹-á¹-hitavisayapadaá¹-á
migapotakÄ• naá¹ƒ purisÄ• ti uppannasaÃ±Ã±Ä• viya. yÄ• panettha Ã±Ä• á¹‡asampayuttÄ
anuvattati, sasambhÄ• rapathavÄ«Ä• dÄ«su sesadhammÄ• pathavÄ«Ä• dÄ«ni viyÄ• ti ved

kÄ• mapaá¹-isaÃ±Ã±uttÄ• saÃ±Ã±Ä• __kÄ• masaÃ±Ã±Ä• _. byÄ• pÄ• dapaá¹-isaÃ±Ã±ut
vihiá¹ƒsÄ• paá¹-isaÃ±Ã±uttÄ• saÃ±Ã±Ä• __vihiá¹ƒsÄ• saÃ±Ã±Ä• _ \Ee I 174/. tesu dve sa
uppajjanti. kÄ• masaÃ±Ã±Ä• hi piye manÄ• pe satte vÄ• saá¹…khÄ• re vÄ• vitakkentassa
appiye amanÄ• pe satte vÄ• saá¹…khÄ• re vÄ• kujjhitvÄ• olokanakÄ• lato paá¹-á¹-hÄ• ya
vihiá¹ƒsÄ• saÃ±Ã±Ä• saá¹…khÄ• resu na uppajjati. saá¹…khÄ• ro hi dukkhÄ• petabbo nÄ•
haÃ±Ã±antu vÄ• , ucchijjantu vÄ• , vinassantu vÄ• , mÄ• vÄ• ahesuâ€™â€™ nti cintanakÄ
nekkhammapaá¹-isaÃ±Ã±uttÄ• saÃ±Ã±Ä• __nekkhammasaÃ±Ã±Ä• , _ sÄ• asubhapubba
asubhajhÄ• ne rÅ«pÄ• vacarÄ• , taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggaphal
abyÄ• pÄ• dapaá¹-isaÃ±Ã±uttÄ• saÃ±Ã±Ä• __abyÄ• pÄ• dasaÃ±Ã±Ä• , _ sÄ• mettÄ• pul
mettÄ• jhÄ• ne rÅ«pÄ• vacarÄ• , taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggapha
avihiá¹ƒsÄ• paá¹-isaÃ±Ã±uttÄ• saÃ±Ã±Ä• __avihiá¹ƒsÄ• saÃ±Ã±Ä• , _ sÄ• karuá¹‡Ä• pul
karuá¹‡Ä• jhÄ• ne rÅ«pÄ• vacarÄ• , taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggap
alobho sÄ«saá¹ƒ hoti, tadÄ• itare dve tadanvÄ• yikÄ• bhavanti. yadÄ• mettÄ• sÄ«saá¹ƒ h
tadanvÄ• yikÄ• bhavanti. yadÄ• karuá¹‡Ä• sÄ«saá¹ƒ hoti, tadÄ• itare dve tadanvÄ• yikÄ•
rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• rabbha uppannÄ• saÃ±Ã±Ä• __rÅ«pasaÃ±Ã±Ä• . saddasaÃ±Ã±
tassÄ• yeva Ä• rammaá¹‡ato nÄ• maá¹ƒ. Ä• rammaá¹‡Ä• naá¹ƒ vuttattÄ• cakkhusamphas
honti.

__yÄ• evarÅ«pÄ• saÃ±Ã±Ä• _ti aÃ±Ã±Ä• pi ``paá¹-ighasamphassajÄ• saÃ±Ã±Ä• adhiva
ti evamÄ• dikÄ• veditabbÄ• . tattha adhivacanasamphassajÄ• saÃ±Ã±Ä• tipi pariyÄ• yena
tayo hi arÅ«pino khandhÄ• sayaá¹ƒ piá¹-á¹-hivaá¹-á¹-akÄ• hutvÄ• attanÄ• sahajÄ• tasaÃ±
``adhivacanasamphassajÄ• saÃ±Ã±Ä• â€™â€™ ti nÄ• maá¹ƒ karonti, nippariyÄ• yena par
saÃ±Ã±Ä• nÄ• ma paÃ±cadvÄ• rikÄ• saÃ±Ã±Ä• , adhivacanasamphassajÄ• saÃ±Ã±Ä• n
atirekasaÃ±Ã±Ä• pariggahitÄ• ti veditabbÄ• .

__saÃ±Ã±Ä• _ti \Ee I 175/ sabhÄ• vanÄ• maá¹ƒ. __saÃ±jÄ• nanÄ• _ti saÃ±jÄ• nanÄ• kÄ• saÃ±jÄ• nitabhÄ• vo.

__avijjogha_nti pÅ«retuá¹ƒ ayuttaá¹-á¹-hena kÄ• yaduccaritÄ• di avindiyaá¹ƒ nÄ• ma, alado avindiyaá¹ƒ vindatÄ«ti avijjÄ• . tabbiparÄ«tato kÄ• yasucaritÄ• di vindiyaá¹ƒ nÄ• ma, taá¹ƒ v vindatÄ«ti avijjÄ• . khandhÄ• naá¹ƒ rÄ• saá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá suÃ±Ã±aá¹-á¹-haá¹ƒ, indriyÄ• naá¹ƒ adhipatiyaá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ tathaá¹-á¹-haá¹ƒ a avijjÄ• . dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• divasena vuttaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ aviditaá¹ antavirahite saá¹ƒsÄ• re yonigatibhavaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu satte javÄ• p paramatthato avijjamÄ• nesu itthipurisÄ• dÄ«su javati, vijjamÄ• nesu khandhÄ• dÄ«su na ja cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vatthÄ• rammaá¹‡Ä• naá¹ƒ paá¹-iccasamuppÄ• dapaá¹-i chÄ• danatopi avijjÄ• , taá¹ƒ avijjoghaá¹ƒ. kÄ• moghavasena __uttareyya_. bhavoghavasen diá¹-á¹-hoghavasena __samatikkameyya_. avijjoghavasena __vÄ«tivatteyya_. atha vÄ• sot pahÄ• navasena __uttareyya_. sakadÄ• gÄ• mimaggena pahÄ• navasena __patareyya_. a __samatikkameyya_. arahattamaggena pahÄ• navasena __vÄ«tivatteyya_. atha vÄ• __ ``t tadaá¹…gÄ• dipaÃ±capahÄ• nena yojetabbaâ€™â€™ nti keci vadanti.

__ ``monaá¹ƒ vuccati Ã±Ä• á¹‡aâ€™â€™ _nti vatvÄ• taá¹ƒ pabhedato dassetuá¹ƒ __ ``yÄ _tiÄ• dimÄ• ha. taá¹ƒ vuttanayameva á¹-hapetvÄ• ``amoho dhammavicayoâ€™â€™ ti pada dhammesu abhÄ• vanÄ• ya paá¹-ipakkho bhÄ• vanÄ• hetu. amohena aviparÄ«taá¹ƒ gaá¹‡h viparÄ«taggahaá¹‡ato. amohena yÄ• thÄ• vaá¹ƒ yÄ• thÄ• vato dhÄ• rento yathÄ• sabhÄ• v ``tacchaá¹ƒ atacchaá¹ƒ, atacchaÃ±ca tacchaâ€™â€™ nti gaá¹‡hÄ• ti; tathÄ• icchitÄ• lÄ• b amÅ«á¸·hassa ``taá¹ƒ kutettha labbhÄ• â€™â€™ ti evamÄ• dipaccavekkhaá¹‡asambhavato sammohamaraá¹‡aÃ±hi dukkhaá¹ƒ, na ca taá¹ƒ amÅ«á¸·hassa hoti. pabbajitÄ• naá¹ƒ sukha tiracchÄ• nayoniyaá¹ƒ nibbatti na hoti. mohena hi niccasammÅ«á¸·hÄ• tiracchÄ• nayoniá¹ƒ I 176/. mohapaá¹-ipakkho ca amoho mohavasena amajjhattabhÄ• vassa abhÄ• vakaro. amo dhÄ• tusaÃ±Ã±Ä• majjhimÄ• ya paá¹-ipattiyÄ• paá¹-ipajjanaá¹ƒ, pacchimaganthadvayassa pacchimÄ• ni dve satipaá¹-á¹-hÄ• nÄ• ni tasseva Ä• nubhÄ• vena ijjhanti. amoho dÄ«ghÄ• amÅ«á¸·ho hi hitÄ• hitaá¹ƒ Ã±atvÄ• ahitaá¹ƒ parivajjento hitaÃ±ca paá¹-isevamÄ• no dÄ«gh attasampattiyÄ• aparihÄ«no hoti. amÅ«á¸·ho hi attano hitameva karonto attÄ• naá¹ƒ sampA paccayo hoti, udÄ• sinapakkhesu nibbuto hoti amÅ«á¸·hassa sabbÄ• bhisaá¹…gatÄ• ya ab anattadassanaá¹ƒ hoti. asammÅ«á¸·ho hi yÄ• thÄ• vagahaá¹‡akusalo apariá¹‡Ä• yakaá¹ƒ k apariá¹‡Ä• yakato bujjhati. yathÄ• ca etena anattadassanaá¹ƒ, evaá¹ƒ attadassanaá¹ƒ moh attasuÃ±Ã±ataá¹ƒ bujjhitvÄ• puna sammohaá¹ƒ Ä• pajjeyyÄ• ti.

__tena Ã±Ä• á¹‡ena samannÄ• gato_ti etena vuttappakÄ• rena Ã±Ä• á¹‡ena samaá¹…gÄ« __monappatto_ti paá¹-iladdhaÃ±Ä• á¹‡o munibhÄ• vaá¹ƒ \Be 152/ patto. __tÄ«á¹‡Ä«_ti gaâ

__moneyyÄ• nÄ«_ti munibhÄ• vakarÄ• moneyyakarÄ• paá¹-ipadÄ• dhammÄ• . __kÄ• ya
viÃ±Ã±attikÄ• yarÅ«pakÄ• yavasena paÃ±Ã±Ä• petabbaá¹ƒ __kÄ• yamoneyyaá¹ƒ_. viÃ±Ã±
paÃ±Ã±Ä• petabbaá¹ƒ __vacÄ«moneyyaá¹ƒ_. manodvÄ• rikacittÄ• divasena paÃ±Ã±Ä• pe
tividhakÄ• yaduccaritÄ• naá¹ƒ pahÄ• na_nti pÄ• á¹‡Ä• tipÄ• tÄ• dividhÄ• naá¹ƒ kÄ• yato pa
caritÄ• naá¹ƒ pajahanaá¹ƒ. __kÄ• yasucarita_nti kÄ• yato pavattaá¹ƒ suá¹-á¹-hu caritaá¹ƒ. _
Ã±Ä• á¹‡a_nti kÄ• yaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• aniccÄ• divasena pavattaá¹ƒ kÄ• yÄ• ra
__kÄ• yapariÃ±Ã±Ä• _ti kÄ• yaá¹ƒ Ã±Ä• tatÄ«raá¹‡appahÄ• napariÃ±Ã±Ä• hi jÄ• nanavase
__pariÃ±Ã±Ä• sahagato maggo_ti ajjhattikaá¹ƒ kÄ• yaá¹ƒ sammasitvÄ• uppÄ• ditamaggo p
chandarÄ• gassa pahÄ• na_nti kÄ• ye taá¹‡hÄ• chandarÄ• gassa pajahanaá¹ƒ. __kÄ• yasa
assÄ• sapassÄ• sÄ• naá¹ƒ nirodho Ä• varaá¹‡o, catutthajjhÄ• nasamÄ• pattisamÄ• pajjana
__vacÄ«saá¹…khÄ• ranirodho_ti vitakkavicÄ• rÄ• naá¹ƒ nirodho Ä• varaá¹‡o, dutiyajjhÄ• na
__cittasaá¹…khÄ• ranirodho_ti saÃ±Ã±Ä• vedanÄ• naá¹ƒ nirodho Ä• varaá¹‡o,
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattisamÄ• pajjanaá¹ƒ.

paá¹-hamagÄ• thÄ• ya __kÄ• yamuni_ntiÄ• dÄ«su kÄ• yaduccaritappahÄ• navasena __kÄ
vacÄ«duccaritappahÄ• navasena __vÄ• cÄ• muni_. manoduccaritappahÄ• navasena __ma
sabbÄ• kusalappahÄ• navasena __anÄ• savamuni. moneyyasampanna_nti jÄ• nitabbaá¹ƒ
moneyyasampannaá¹ƒ. __Ä• hu sabbappahÄ• yina_nti sabbakilese pajahitvÄ• á¹-hitattÄ•
kathayanti.

dutiyagÄ• thÄ• ya \Ne 138/ __ninhÄ• tapÄ• paka_nti yo ajjhattabahiddhasaá¹…khÄ• te sab
ajjhattabahiddhÄ• rammaá¹‡avasena uppattirahÄ• ni sabbapÄ• pakÄ• ni maggaÃ±Ä• á¹‡er
ninhÄ• tapÄ• pakaá¹ƒ Ä• hÅ«ti evamattho daá¹-á¹-habbo. agÄ• ramajjhe vasantÄ• __agÄ•
__anagÄ• ramunino_. tattha sekkhÄ• __sekkhamunino_. arahanto __asekkhamunino_. pa
sammÄ• sambuddhÄ• __munimunino_.

puna kathetukamyatÄ• pucchÄ• vasena __ ``katame agÄ• ramuninoâ€™â€™ _ti Ä• ha. __
kasigorakkhÄ• diagÄ• rikakamme niyuttÄ• . __diá¹-á¹-hapadÄ• _ti diá¹-á¹-hanibbÄ• nÄ• \Be
__viÃ±Ã±Ä• tasÄ• sanÄ• _ti viÃ±Ã±Ä• taá¹ƒ sikkhattayasÄ• sanaá¹ƒ etesanti viÃ±Ã±Ä• tas
kasigorakkhÄ• diagÄ• riyakammaá¹ƒ etesaá¹ƒ natthÄ«ti pabbajitÄ• ``anagÄ• rÄ• â€™â€™
sekkhÄ• _ti sotÄ• pannÄ• dayo satta. tÄ«su sikkhÄ• su sikkhantÄ«ti sekkhÄ• . arahanto na
taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca ekakÄ• va anÄ• cariyakÄ• va catusaccaá¹ƒ bujjhitavant
paccekamunino_.

__munimunino vuccanti tathÄ• gatÄ• _ti ettha aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• g
tathÄ• gato, tathÄ• gatoti tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadham
178/ abhisambuddhoti tathÄ• gato, tathadassitÄ• ya tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• g
tathÄ• gato, abhibhavanaá¹-á¹-hena tathÄ• gatoti.

kathaá¹ƒ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato_? yathÄ• sabbalokahitÄ• ya ussukkam
sammÄ• sambuddhÄ• Ä• gatÄ• . kiá¹ƒ vuttaá¹ƒ hoti? yenÄ• bhinÄ«hÄ• rena purimakÄ• bh
amhÄ• kampi bhagavÄ• Ä• gato. atha vÄ• yathÄ• purimakÄ• bhagavanto
dÄ• nasÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccÄ• dhiá¹-á¹-hÄ• namettupekkhÄ• saá
upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samatiá¹ƒsapÄ• ramiyo pÅ«retvÄ• aá¹…gapa
nayanadhanarajjaputtadÄ• rapariccÄ• ganti ime paÃ±ca mahÄ• pariccÄ• ge pariccajitvÄ•
pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo pÅ«retvÄ• buddhicariyÄ
tathÄ• amhÄ• kampi bhagavÄ• Ä• gato. yathÄ• ca purimakÄ• bhagavanto cattÄ• ro satip
sammappadhÄ• ne, cattÄ• ro iddhipÄ• de, paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vetvÄ• pÅ«retvÄ• Ä• gatÄ• , tathÄ• amhÄ• kampi b
Ä• gatoti tathÄ• gato.

``yathÄ• \Ne 139/ ca dÄ«paá¹…karabuddhaÄ• dayo, sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato, tathÄ• gato vuccati tena cakkhumÄ• â€™â€™ ti ||

kathaá¹ƒ \Be 154/ __tathÄ• gatoti tathÄ• gato_? yathÄ• sampatijÄ• tÄ• purimakÄ• bhaga
gatÄ• ? te hi sampatijÄ• tÄ• samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya uttarÄ• bhimuk
gatÄ• . yathÄ• ha ---

``sampatijÄ• to, Ä• nanda, bodhisatto samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• utta
sattapadavÄ«tihÄ• rena gacchati, setamhi chatte anudhÄ• riyamÄ• ne sabbÄ• ca disÄ• an
vÄ• caá¹ƒ bhÄ• sati --- `aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohama
jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti (DN II 31; MN III 207).

taÃ±cassa gamanaá¹ƒ tathaá¹ƒ ahosi avitathaá¹ƒ anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ \Ee
pubbanimittabhÄ• vena. yaÃ±hi so sampatijÄ• to samehi pÄ• dehi patiá¹-á¹-hÄ• ti, idamassa
caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. uttaramukhabhÄ• vo panassa sabbaloku
pubbanimittaá¹ƒ. sattapadavÄ«tihÄ• ro sattabojjhaá¹…garatanapaá¹-ilÄ• bhassa. ``suvaá¹‡a
vÄ«tipatanti cÄ• marÄ• â€™â€™ ti (Sn 693) ettha vuttacÄ• marukkhepo pana sabbatitthiya
setacchattadhÄ• raá¹‡aá¹ƒ arahattavimuttivaravimalasetacchattapaá¹-ilÄ• bhassa. sabbadis
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassa. Ä• sabhivÄ• cÄ• bhÄ• sanaá¹ƒ p
appaá¹-ivattiyavaradhammacakkapavattanassa pubbanimittaá¹ƒ. tathÄ• ayaá¹ƒ bhagavÄ• p
tathaá¹ƒ ahosi avitathaá¹ƒ tesaá¹ƒyeva visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• vena. te

``muhuttajÄ• tova gavampatÄ« yathÄ• , samehi pÄ• dehi phusÄ« vasundharaá¹ƒ.

so vikkamÄ« satta padÄ• ni gotamo, setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

``gantvÄ• na so satta padÄ• ni gotamo, disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayi, sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hitoâ€™
It-a 38).

evaá¹ƒ \Ne 140/ \Be 155/ tathÄ• gatoti tathÄ• gato.

atha vÄ• yathÄ• purimakÄ• bhagavanto, ayampi bhagavÄ• tatheva nekkhammena kÄ• n
paá¹-hamajjhÄ• nena nÄ«varaá¹‡e ... pe ... aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ ... pe
sabbakilese pahÄ• ya gato, evampi tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato_? pathavÄ«dhÄ• tuyÄ• kakkhaá¸·atta
avitathaá¹ƒ, Ä• podhÄ• tuyÄ• paggharaá¹‡alakkhaá¹‡aá¹ƒ, tejodhÄ• tuyÄ• uá¹‡hattalakkha
vitthambhanalakkhaá¹‡aá¹ƒ, Ä• kÄ• sadhÄ• tuyÄ• asamphuá¹-á¹-halakkhaá¹‡aá¹ƒ, viÃ±Ã±
vijÄ• nanalakkhaá¹‡aá¹ƒ.

rÅ«passa \Ee I 180/ ruppanalakkhaá¹‡aá¹ƒ, vedanÄ• ya vedayitalakkhaá¹‡aá¹ƒ, saÃ±Ã±Ä•
saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ, viÃ
vijÄ• nanalakkhaá¹‡aá¹ƒ.

vitakkassa abhiniropanalakkhaá¹‡aá¹ƒ, vicÄ• rassa anumajjanalakkhaá¹‡aá¹ƒ, pÄ«tiyÄ• pl
sukhassa sÄ• talakkhaá¹‡aá¹ƒ, cittekaggatÄ• ya avikkhepalakkhaá¹‡aá¹ƒ, phassassa phusa

saddhindriyassa adhimokkhalakkhaá¹‡aá¹ƒ, vÄ«riyindriyassa paggahalakkhaá¹‡aá¹ƒ, satin
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, samÄ• dhindriyassa avikkhepalakkhaá¹‡aá¹ƒ, paÃ±Ã±indriy
pajÄ• nanalakkhaá¹‡aá¹ƒ.

saddhÄ• balassa assaddhiye akampiyalakkhaá¹‡aá¹ƒ, vÄ«riyabalassa kosajje, satibalassa
samÄ• dhibalassa uddhacce, paÃ±Ã±Ä• balassa avijjÄ• ya akampiyalakkhaá¹‡aá¹ƒ.

satisambojjhaá¹…gassa upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, dhammavicayasambojjhaá¹…gass
vÄ«riyasambojjhaá¹…gassa paggahalakkhaá¹‡aá¹ƒ, pÄ«tisambojjhaá¹…gassa pharaá¹‡ala
passaddhisambojjhaá¹…gassa upasamalakkhaá¹‡aá¹ƒ, samÄ• dhisambojjhaá¹…gassa avik
upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• nalakkhaá¹‡aá¹ƒ.

sammÄ• diá¹-á¹-hiyÄ• dassanalakkhaá¹‡aá¹ƒ, sammÄ• saá¹…kappassa abhiniropanalakk

pariggahalakkhaá¹‡aá¹ƒ, sammÄ• kammantassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, sammÄ•
sammÄ• vÄ• yÄ• massa \Ne 141/ paggahalakkhaá¹‡aá¹ƒ, sammÄ• satiyÄ• upaá¹-á¹-hÄ• n
avikkhepalakkhaá¹‡aá¹ƒ.

avijjÄ• ya \Be 156/ aÃ±Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ cetanÄ• lakkhaá¹‡a
vijÄ• nanalakkhaá¹‡aá¹ƒ, nÄ• massa namanalakkhaá¹‡aá¹ƒ, rÅ«passa ruppanalakkhaá¹‡aá
Ä• yatanalakkhaá¹‡aá¹ƒ, phassassa phusanalakkhaá¹‡aá¹ƒ, vedanÄ• ya vedayitalakkhaá¹‡
hetulakkhaá¹‡aá¹ƒ, upÄ• dÄ• nassa gahaá¹‡alakkhaá¹‡aá¹ƒ, bhavassa Ä• yÅ«hanalakkhaá
nibbattilakkhaá¹‡aá¹ƒ, jarÄ• ya jÄ«raá¹‡alakkhaá¹‡aá¹ƒ, maraá¹‡assa cutilakkhaá¹‡aá¹ƒ.

dhÄ• tÅ«naá¹ƒ suÃ±Ã±atalakkhaá¹‡aá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanalakkhaá¹‡aá¹ƒ, satip
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, sammappadhÄ• nÄ• naá¹ƒ padahanalakkhaá¹‡aá¹ƒ, iddhip
ijjhanalakkhaá¹‡aá¹ƒ, indriyÄ• naá¹ƒ adhipatilakkhaá¹‡aá¹ƒ, balÄ• naá¹ƒ akampiyalakkhaá¹
niyyÄ• nalakkhaá¹‡aá¹ƒ, maggassa hetulakkhaá¹‡aá¹ƒ.

saccÄ• naá¹ƒ tathalakkhaá¹‡aá¹ƒ, samathassa avikkhepalakkhaá¹‡aá¹ƒ, vipassanÄ• ya an
samathavipassanÄ• naá¹ƒ ekarasalakkhaá¹‡aá¹ƒ, yuganaddhÄ• naá¹ƒ anativattanalakkhaá

sÄ«lavisuddhiyÄ• saá¹ƒvaraá¹‡alakkhaá¹‡aá¹ƒ, cittavisuddhiyÄ• avikkhepalakkhaá¹‡aá¹ƒ
dassanalakkhaá¹‡aá¹ƒ, khaye Ã±Ä• á¹‡assa samucchedalakkhaá¹‡aá¹ƒ, anuppÄ• de Ã±Ä•
chandassa mÅ«lalakkhaá¹‡aá¹ƒ.

manasikÄ• rassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, phassassa \Ee I 181/ samodhÄ• nalakk
samosaraá¹‡alakkhaá¹‡aá¹ƒ, samÄ• dhissa pamukhalakkhaá¹‡aá¹ƒ, satiyÄ• Ä• dhipateyya
tatuttariyalakkhaá¹‡aá¹ƒ, vimuttiyÄ• sÄ• ralakkhaá¹‡aá¹ƒ, amatogadhassa nibbÄ• nassa pa
tathaá¹ƒ avitathaá¹ƒ, etaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ã±Ä• á¹‡agatiyÄ• Ä• gato avirajjhitvÄ• pa
tathÄ• gato. evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato_? tathadhammÄ• n
yathÄ• ha ---

``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ• ni cattÄ• ri? `
dukkhaâ€™ nti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti v

tÄ• ni \Be 157/ ca bhagavÄ• abhisambuddhoti tathÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• ga
abhisambuddhattho hi ettha gatasaddo.

api ca jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho ana

saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho anaÃ
saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho ... pe ... jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayaá¹-á¹-h
anaÃ±Ã±atho. taá¹ƒ sabbaá¹ƒ bhagavÄ• abhisambuddho, tassÄ• pi tathÄ• naá¹ƒ abhisamb
tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato.

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato_? bhagavÄ• yaá¹ƒ sadevake loke ... pe ... sadeva
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• p
rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹ƒ sabbÄ• kÄ• rena jÄ• nÄ• ti passati. evaá¹ƒ jÄ• na
iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• nakapad
rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ• (Dhs 616) nayena anekehi nÄ• me
dvipaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti, vitathaá¹ƒ natthi. esa nayo s
Ä• pÄ• thamÄ• gacchantesu \Ee I 182/ saddÄ• dÄ«su. vuttampi cetaá¹ƒ bhagavatÄ• ---

``yaá¹ƒ, bhikkhave, sadevakassa lokassa ... pe ... sadevamanussÄ• ya pajÄ• ya diá¹-á¹-haá
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi ... pe
abbhaÃ±Ã±Ä• siá¹ƒ. taá¹ƒ tathÄ• gatassa viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â

evaá¹ƒ tathadassitÄ• ya tathÄ• gato. tattha tathadassÄ«atthe tathÄ• gatoti padasambhavo

kathaá¹ƒ __tathavÄ• ditÄ• ya tathÄ• gato_? yaá¹ƒ rattiá¹ƒ bhagavÄ• bodhimaá¹‡á¸• e apa
catunnaá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhi
yamakasÄ• lÄ• namantare \Ne 143/ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡e kÄ• le \Be 158/ paá¹-hamabodhiyampi majjhimabod
yaá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ suttaá¹ƒ geyyaá¹ƒ ... pe ... vedallaá¹ƒ. sabbaá¹ƒ taá¹ƒ attha
anupavajjaá¹ƒ anÅ«namanadhikaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ rÄ• gamadanimmada
natthi tattha vÄ• laggamattampi pakkhalitaá¹ƒ, sabbaá¹ƒ taá¹ƒ ekamuddikÄ• ya laÃ±chitaá¹
mitaá¹ƒ viya, ekatulÄ• ya tulitaá¹ƒ viya ca tathameva hoti avitathaá¹ƒ anaÃ±Ã±athaá¹ƒ. yath

``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, ya
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati
taá¹ƒ tatheva hoti no aÃ±Ã±athÄ• , tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (DN III

gadaattho hi ettha gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato.

api ca Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tatho aviparÄ«to Ä• gado assÄ• ti dakÄ• ras
tathÄ• gatoti evametasmiá¹ƒ atthe padasiddhi veditabbÄ• .

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato_? bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi, k
yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒ bhÅ«tassa c
kÄ• yopi tathÄ• gato pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• pavattÄ• t
--- ``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«
tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. `tasmÄ• tathÄ• gatoâ€™ ti vuccatÄ«â€™â
tathÄ• kÄ• ritÄ• ya tathÄ• gato.

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato_? upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«ciá
tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati sÄ«lena samÄ• dhinÄ•
vimuttiÃ±Ä• á¹‡adassanena, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi, atha kho atulo a
rÄ• jÄ• tirÄ• jÄ• devÄ• naá¹ƒ atidevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibrahmÄ• . t

``sadevake \Be 159/, bhikkhave, loke ... pe ... sadevamanussÄ• ya pajÄ• ya tathÄ• gato abh
144/ aÃ±Ã±adatthudaso vasavattÄ«, tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a

tatthevaá¹ƒ padasiddhi veditabbÄ• --- agado viya agado. ko panesa? desanÄ• vilÄ• so cev
hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• dino sadeva
sabbalokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• samayo ceva puÃ±Ã±amayo ca aga
takÄ• raá¹ƒ katvÄ• tathÄ• gatoti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

api ca tathÄ• ya gatotipi tathÄ• gato, tathaá¹ƒ gatotipi tathÄ• gato. __gato_ti avagato, atÄ«t
paá¹-ipannoti attho. tattha sakalaá¹ƒ lokaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya tathÄ• ya gato avagat
lokasamudayaá¹ƒ pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya gato atÄ«toti tathÄ• gato, lokanirodhaá
gato pattoti tathÄ• gato, lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ tathaá¹ƒ gato paá¹-ipannoti t
yaá¹ƒ vuttaá¹ƒ bhagavatÄ• ---

``loko, bhikkhave, tathÄ• gatena abhisambuddho, lokasmÄ• tathÄ• gato visaá¹ƒ yutto. lokas
tathÄ• gatena abhisambuddho, lokasamudayo tathÄ• gatassa pahÄ«no. lokanirodho, bhikkh
abhisambuddho, lokanirodho tathÄ• gatassa sacchikato. lokanirodhagÄ• minÄ« \Ee I 184/ p
tathÄ• gatena abhisambuddhÄ• , lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gatassa bhÄ•
sadevakassa lokassa ... pe ... anuvicaritaá¹ƒ manasÄ• , sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhis
`tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a IV 23).

tassa \Be 160/ evampi attho veditabbo. idampi ca tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«pe
sabbÄ• kÄ• rena pana tathÄ• gatova tathÄ• gatassa tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya.
tathÄ• gataguá¹‡enÄ• pi samasamÄ• , tasmÄ• sabbesaá¹ƒ vasena ``tathÄ• gatÄ• â€™â€™

__arahanto_ti kilesehi Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«naá¹ƒ

rahÄ• bhÄ• vÄ• tathÄ• gato arahaá¹ƒ. Ä• rakÄ• hi so sabbakilesehi suvidÅ«ravidÅ«re á¹-h
kilesÄ• naá¹ƒ viddhaá¹ƒsitattÄ• ti Ä• rakattÄ• arahaá¹ƒ.

``so \Ne 145/ tato Ä• rakÄ• nÄ• ma, yassa yenÄ• samaá¹…gitÄ• .

asamaá¹…gÄ« ca dosehi, nÄ• tho tenÄ• rahaá¹ƒ matoâ€™â€™ ||

te cÄ• nena kilesÄ• rayo maggena hatÄ• ti arÄ«naá¹ƒ hatattÄ• pi arahaá¹ƒ.

``yasmÄ• rÄ• gÄ• disaá¹…khÄ• tÄ• , sabbepi arayo hatÄ• .

paÃ±Ã±Ä• satthena nÄ• thena, tasmÄ• pi arahaá¹ƒ matoâ€™â€™ ||

 yaÃ±cetaá¹ƒ avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhiá¹ƒ puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• naá¹
Ä• savasamudayamayena akkhena vijjhitvÄ• tibhavarathe samÄ• yojitaá¹ƒ anÄ• dikÄ• lapp
tassÄ• nena bodhimaá¹‡á¸• e vÄ«riyapÄ• dehi sÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya saddhÄ•
Ã±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbe arÄ• hatÄ• ti arahaá¹ƒ.

``arÄ• saá¹ƒsÄ• racakkassa, hatÄ• Ã±Ä• á¹‡Ä• sinÄ• yato.

lokanÄ• thena tenesa, `arahaâ€™ nti pavuccatiâ€™â€™ ||

 aggadakkhiá¹‡eyyattÄ• \Ee I 185/ ca cÄ«varÄ• dipaccaye arahati pÅ«jÄ• visesaÃ±ca, tene
ye keci mahesakkhÄ• devamanussÄ• , na te aÃ±Ã±attha pÅ«jaá¹ƒ karonti. tathÄ• hi brahm
ratanadÄ• mena tathÄ• gataá¹ƒ pÅ«jesi, yathÄ• balaÃ±ca aÃ±Ã±e devÄ• ca manussÄ• ca
parinibbutampi ca bhagavantaá¹ƒ uddissa channavutikoá¹-idhanaá¹ƒ vissajjetvÄ• asokama
sakalajambudÄ«pe caturÄ• sÄ«tivihÄ• rasahassÄ• ni patiá¹-á¹-hÄ• pesi. ko pana vÄ• do aÃ
paccayÄ• dÄ«naá¹ƒ arahattÄ• pi arahaá¹ƒ.

``pÅ«jÄ• visesaá¹ƒ \Be 161/ saha paccayehi, yasmÄ• ayaá¹ƒ arahati lokanÄ• tho.

atthÄ• nurÅ«paá¹ƒ arahanti loke, tasmÄ• jino arahati nÄ• mametaá¹ƒâ€™â€™ ||

 yathÄ• ca loke ye keci paá¹‡á¸• itamÄ• nino bÄ• lÄ• asilokabhayena raho pÄ• paá¹ƒ karo
pÄ• paá¹ƒ karotÄ«ti pÄ• pakaraá¹‡e rahÄ• bhÄ• vatopi arahaá¹ƒ.

``yasmÄ• natthi raho nÄ• ma, pÄ• pakammesu tÄ• dino.

rahÄ• bhÄ• vena tenesa, arahaá¹ƒ iti vissutoâ€™â€™ ||

evaá¹ƒ \Ne 146/ sabbathÄ• pi ---

``Ä• rakattÄ• hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, arahaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

yasmÄ• pana sabbe buddhÄ• arahattaguá¹‡enÄ• pi samasamÄ• , tasmÄ• sabbesampi v
__sammÄ• sambuddhÄ• _ti sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• sam
sammÄ• sambuddho, abhiÃ±Ã±eyye dhamme abhiÃ±Ã±eyyato, pariÃ±Ã±eyye dhamme pa
pahÄ• tabbato, sacchikÄ• tabbe dhamme sacchikÄ• tabbato, bhÄ• vetabbe dhamme bhÄ• v

``abhiÃ±Ã±eyyaá¹ƒ \Ee I 186/ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (Sn 563

atha vÄ• cakkhu dukkhasaccaá¹ƒ, tassa mÅ«lakÄ• raá¹‡abhÄ• vena samuá¹-á¹-hÄ• pikÄ•
samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, nirodhapajÄ• nanÄ• paá¹-ipad
ekekapaduddhÄ• renÄ• pi sabbadhamme sammÄ• sÄ• maÃ±ca buddho. esa nayo sotagh
nayena rÅ«pÄ• dÄ«ni cha Ä• yatanÄ• ni, cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo cha viÃ±Ã±Ä• á¹‡ak
phassÄ• , cakkhusamphassajÄ• vedanÄ• dayo cha vedanÄ• , rÅ«pasaÃ±Ã±Ä• dayo \Be 1
rÅ«pasaÃ±cetanÄ• dayo cha cetanÄ• , rÅ«pataá¹‡hÄ• dayo cha taá¹‡hÄ• kÄ• yÄ• , rÅ«pav
rÅ«pavicÄ• rÄ• dayo cha vicÄ• rÄ• , rÅ«pakkhandhÄ• dayo paÃ±cakkhandhÄ• , dasa kasiá
uddhumÄ• takasaÃ±Ã±Ä• divasena dasa saÃ±Ã±Ä• , kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• , dv
dhÄ• tuyo, kÄ• mabhavÄ• dayo nava bhavÄ• , paá¹-hamÄ• dÄ«ni cattÄ• ri jhÄ• nÄ• ni, met
appamaÃ±Ã±Ä• yo, catasso arÅ«pasamÄ• pattiyo, paá¹-ilomato jarÄ• maraá¹‡Ä• dÄ«ni, an
paá¹-iccasamuppÄ• daá¹…gÄ• ni ca yojetabbÄ• ni.

tatrÄ• yaá¹ƒ ekapadayojanÄ• --- jarÄ• maraá¹‡aá¹ƒ dukkhasaccaá¹ƒ, jÄ• ti samudayasacc
nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhapajÄ• nanÄ• paá¹-ipadÄ• maggasaccanti evaá¹ƒ
sabbadhamme sammÄ• sÄ• maÃ±ca \Ne 147/ buddho anubuddho paá¹-ividdho. yaá¹ƒ vÄ•
nÄ• ma, sabbassa sammÄ• sambuddhattÄ• vimokkhantikaÃ±Ä• á¹‡avasena sammÄ• sam
Ä• vi bhavissati. yasmÄ• pana sabbabuddhÄ• sammÄ• sambuddhaguá¹‡enÄ• pi samasam
``sammÄ• sambuddhÄ• â€™â€™ ti Ä• ha.

__monenÄ• _ti kÄ• maÃ±hi moneyyapaá¹-ipadÄ• saá¹…khÄ• tena maggaÃ±Ä• á¹‡amone
tuá¹‡hÄ«bhÄ• vaá¹ƒ sandhÄ• ya ``na monenÄ• â€™â€™ ti vuttaá¹ƒ. __mÅ«á¸·harÅ«po_ti t
I 187/ aviÃ±Ã±Å«. evarÅ«po hi tuá¹‡hÄ«bhÅ«topi muni nÄ• ma na hoti. atha vÄ• moneyyar
tucchabhÄ• vo ca pana aÃ±Ã±Ä• á¹‡Ä« ca hotÄ«ti attho. __yo ca tulaá¹ƒva paggayhÄ• _ti y
á¹-hito atirekaá¹ƒ ce hoti, harati, Å«naá¹ƒ ce hoti, pakkhipati; evameva so atirekaá¹ƒ haranto
harati parivajjeti, Å«nake pakkhipanto viya kusalaá¹ƒ paripÅ«reti. evaÃ±ca pana karonto
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• taá¹ƒ __varaá¹ƒ_ ut
akusalakammÄ• ni __parivajjeti sa muni_ nÄ• mÄ• ti attho. __tena so munÄ«_ti kasmÄ• pa
heá¹-á¹-hÄ• vuttakÄ• raá¹‡aá¹ƒ, tena so munÄ«ti attho. __yo munÄ• ti ubho loke_ti yo pugg
khandhÄ• diloke tulaá¹ƒ Ä• ropetvÄ• minanto viya ``ime ajjhattikÄ• khandhÄ• , ime bÄ• hir
ime \Be 163/ ubho atthe munÄ• ti. __muni tena pavuccatÄ«_ti tena pana kÄ• raá¹‡ena ``mu
vuccatiyevÄ• ti attho.

__asataÃ±cÄ• _ti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- yvÄ• yaá¹ƒ akusalakusalappabh
dhammo, taá¹ƒ ``ajjhattaá¹ƒ bahiddhÄ• â€™â€™ ti imasmiá¹ƒ sabbaloke pavicayaÃ±Ä• á¹‡
Ã±atvÄ• dhammaá¹ƒ. tassa Ã±Ä• tattÄ• eva, rÄ• gÄ• dibhedato sattavidhaá¹ƒ __saá¹…ga
duvidhaá¹ƒ __jÄ• la_Ã±ca __aticca_ atikkamitvÄ• á¹-hito, so tena monasaá¹…khÄ• tena pa
samannÄ• gatattÄ• __muni. devamanussehi pÅ«jito_ti idaá¹ƒ panassa thutivacanaá¹ƒ. so h
devamanussÄ• naá¹ƒ pÅ«jÄ• raho hoti, tasmÄ• evaá¹ƒ vuttoti.

__salla_nti mÅ«lapadaá¹ƒ. __satta sallÄ• nÄ«_ti gaá¹‡anapariccheda. __rÄ• gasalla_nti ra
ca pÄ«á¸·Ä• janakatÄ• ya antotudanatÄ• ya dunnÄ«haraá¹‡atÄ• ya sallaÃ±cÄ• ti rÄ• gasall
eseva nayo. __abbÅ«á¸·hasallo_ti mÅ«lapadaá¹ƒ. __abbahitasallo_ti nÄ«haá¹-asallo. __udd
haá¹-asallo uddharitasallo. __samuddhatasallo_ti upasaggavasena vutto. __uppÄ• á¹-itasall
__samuppÄ• á¹-itasallo_ti upasaggavaseneva.

__sakkaccakÄ• rÄ«_ti \Ne 148/ \Ee I 188/ dÄ• nÄ• dÄ«naá¹ƒ kusaladhammÄ• naá¹ƒ bhÄ•
deyyadhammassa vÄ• sakkaccakaraá¹‡avasena sakkaccakÄ• rÄ«. satatabhÄ• vakaraá¹‡e
aá¹-á¹-hitakaraá¹‡ena __aá¹-á¹-hitakÄ• rÄ«_. yathÄ• nÄ• ma kakaá¹‡á¹-ako thokaá¹ƒ gantv
na nirantaraá¹ƒ gacchati; evameva yo puggalo ekadivasaá¹ƒ dÄ• naá¹ƒ datvÄ• pÅ«jaá¹ƒ vÄ
sutvÄ• samaá¹‡adhammaá¹ƒ vÄ• katvÄ• puna cirassaá¹ƒ karoti, taá¹ƒ na nirantaraá¹ƒ pa
``asÄ• taccakÄ• rÄ«, anaá¹-á¹-hitakÄ• rÄ«â€™â€™ ti vuccati. ayaá¹ƒ evaá¹ƒ na karotÄ«ti a
__anolÄ«navuttiko_ti nirantarakaraá¹‡asaá¹…khÄ• tassa vipphÄ• rassa bhÄ• vena na lÄ«na
__anikkhittacchando_ti kusalakaraá¹‡e vÄ«riyacchandassa anikkhittabhÄ• vena anikkhittac
__anikkhittadhuro_ti vÄ«riyadhurassa anoropanena anikkhittadhuro, anosakkitamÄ• nasoti
chando ca vÄ• yÄ• mo cÄ• _ti yo tesu kusaladhammesu kattukamyatÄ• dhammacchando c
ussahanavasena \Be 164/ __ussÄ• ho ca_. adhimattussahanavasena __ussoá¸·hÄ« ca_. vA
gamanaá¹-á¹-hena. ussÄ• ho ceso pubbaá¹…gamanaá¹-á¹-hena. ussoá¸·hÄ« ceso adhimatt

cÄ• _ti anivattanÄ• ca. __sati ca sampajaÃ±Ã±a_nti saratÄ«ti sati. sampajÄ• nÄ• tÄ«ti sam
pakÄ• rehi jÄ• nÄ• tÄ«ti attho. sÄ• tthakasampajaÃ±Ã±aá¹ƒ sappÄ• yasampajaÃ±Ã±aá¹ƒ g
asammohasampajaÃ±Ã±anti imassa sampajÄ• nassa vasena bhedo veditabbo. __Ä• tappa
__padhÄ• na_nti uttamavÄ«riyaá¹ƒ. __adhiá¹-á¹-hÄ• na_nti kusalakaraá¹‡e patiá¹-á¹-hÄ• bh
anuyuÃ±janaá¹ƒ. __appamÄ• do_ti nappamajjanaá¹ƒ, satiyÄ• avippavÄ• so.

__imaá¹ƒ lokaá¹ƒ nÄ• sÄ«satÄ«_ti mÅ«lapadaá¹ƒ. __sakattabhÄ• va_nti attano attabhÄ• v
paraloke attabhÄ• vaá¹ƒ. sakarÅ«pavedanÄ• dayo attano paÃ±cakkhandhe, pararÅ«paveda
paÃ±cakkhandhe. __kÄ• madhÄ• tu_nti kÄ• mabhavaá¹ƒ. __rÅ«padhÄ• tu_nti rÅ«pabhava
arÅ«pabhavaá¹ƒ. puna rÅ«pÄ• rÅ«pavasena dukaá¹ƒ \Ee I 189/ dassetuá¹ƒ kÄ• madhÄ• tu
katvÄ• , arÅ«padhÄ• tuá¹ƒ ekaá¹ƒ katvÄ• vuttaá¹ƒ. __gatiá¹ƒ vÄ• _ti patiá¹-á¹-hÄ• navasen
__upapattiá¹ƒ vÄ• _ti nibbattivasena catuyoni vuttÄ• . __paá¹-isandhiá¹ƒ vÄ• _ti tiá¹‡á¹‡aá¹
ghaá¹-anavasena paá¹-isandhi vuttÄ• . __bhavaá¹ƒ vÄ• _ti kammabhavavasena. __saá¹ƒsÄ
khandhÄ• dÄ«naá¹ƒ abbocchinnavasena. __vaá¹-á¹-aá¹ƒ vÄ• _ti tebhÅ«makavaá¹-á¹-aá¹ƒ _

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

guhaá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-haá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ•

<15> duá¹-á¹-haá¹-á¹-hake \Ne 149/ \Ee I 190/ paá¹-hamagÄ• thÄ• yaá¹ƒ tÄ• va tattha __va
bhikkhusaá¹…ghaÃ±ca upavadanti. __duá¹-á¹-hamanÄ• pi eke, athopi ve saccamanÄ• _ti e
ekacce tathasaÃ±Ã±inopi hutvÄ• titthiyÄ• tuá¹-á¹-hacittÄ• , ye tesaá¹ƒ sutvÄ• saddahiá¹ƒs
adhippÄ• yo. __vÄ• daÃ±ca jÄ• ta_nti etaá¹ƒ akkosavÄ• daá¹ƒ uppannaá¹ƒ. __muni no upe
akuppanatÄ• ya ca buddhamuni na upeti. __tasmÄ• munÄ« natthi khilo kuhiÃ±cÄ«_ti tena
rÄ• gÄ• dikhilehi natthi khilo kuhiÃ±cÄ«ti veditabbo.

__duá¹-á¹-hamanÄ• _ti \Be 165/ uppannehi dosehi dÅ«sitacittÄ• . __viruddhamanÄ• _ti teh
dvÄ• raá¹ƒ adatvÄ• Ä• varitacittÄ• . __paá¹-iviruddhamanÄ• _ti upasaggavasena padaá¹ƒ v
__Ä• hatamanÄ• _ti paá¹-ighena Ä• hataá¹ƒ cittaá¹ƒ etesanti Ä• hatamanÄ• . __paccÄ• hat
__Ä• ghÄ• titamanÄ• _ti vihiá¹ƒsÄ• vasena Ä• ghÄ• titaá¹ƒ manaá¹ƒ etesanti Ä• ghÄ• titam
upasaggavaseneva. atha vÄ• ``kodhavasena __duá¹-á¹-hamanÄ• , _ upanÄ• havasena __
makkhavasena __viruddhamanÄ• , _ paá¸·Ä• savasena __paá¹-iviruddhamanÄ• , _ dosava
byÄ• pÄ• davasena __Ä• ghÄ• titapaccÄ• ghÄ• titamanÄ• _. paccayÄ• naá¹ƒ alÄ• bhena _
_ ayasena __viruddhamanÄ• paá¹-iviruddhamanÄ• , _ garahena __Ä• hatapaccÄ• hatama
dukkhavedanÄ• samaá¹…gÄ«bhÄ• vena __Ä• ghÄ• titapaccÄ• ghÄ• titamanÄ• â€™â€™ _
vaá¹‡á¹‡ayanti. __upavadantÄ«_ti garahaá¹ƒ uppÄ• denti. __abhÅ«tenÄ• _ti asaá¹ƒvijjamÄ

__saddahantÄ• _ti pasÄ• davasena saddhaá¹ƒ uppÄ• dentÄ• . __okappentÄ• _ti \Ee I 191/
avakappayantÄ• . __adhimuccantÄ• _ti sampasÄ• danavasena sanniá¹-á¹-hÄ• naá¹ƒ katvÄ
adhivÄ• sentÄ• . __saccamanÄ• _ti tacchamanÄ• . __saccasaÃ±Ã±ino_ti tacchasaÃ±Ã±ino
aviparÄ«tamanÄ• . __bhÅ«tamanÄ• _ti bhÅ«tatthamanÄ• . __yÄ• thÄ• vamanÄ• _ti niccala
nicchayamanÄ• . tattha ``saccamanÄ• \Ne 150/ saccasaÃ±Ã±inoâ€™â€™ ti saccavÄ• digu
tathasaÃ±Ã±inoâ€™â€™ ti saccasaddhÄ• guá¹‡aá¹ƒ, ``bhÅ«tamanÄ• bhÅ«tasaÃ±Ã±inoâ€
``yÄ• thÄ• vamanÄ• yÄ• thÄ• vasaÃ±Ã±inoâ€™â€™ ti paccayikaguá¹‡aá¹ƒ, ``aviparÄ«tam
ti avisaá¹ƒvÄ• daguá¹‡aá¹ƒ kathitanti Ã±Ä• tabbaá¹ƒ.

__paratoghoso_ti aÃ±Ã±esaá¹ƒ santikÄ• uppannasaddo. __akkoso_ti jÄ• tiÄ• dÄ«su dasa
vÄ• daá¹ƒ upetÄ«_ti yo puggalo upavÄ• daá¹ƒ upagacchati. __kÄ• rako vÄ• _ti katadoso vÄ
dosassa katabhÄ• vena __vuccamÄ• no_ti kathiyamÄ• no. __upavadiyamÄ• no_ti dosaá¹ƒ
kopaá¹ƒ karoti.

__khÄ«lajÄ• tatÄ• pi_ \Be 166/ __natthÄ«_ti cittabandhabhÄ• vacittakacavarabhÄ• vasaá¹.
paá¹-ighakhilaá¹ƒ jÄ• taá¹ƒ assÄ• ti khilajÄ• to, tassa bhÄ• vo khilajÄ• tatÄ• , tÄ• pi natthi na
cetokhilÄ• _ti kÄ• me avÄ«tarÄ• go, kÄ• ye avÄ«tarÄ• go, rÅ«pe avÄ«tarÄ• go, yÄ• vadatth
bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati, aÃ±Ã±atara
paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati ``iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ•
vÄ• bhavissÄ• mi, devaÃ±Ã±ataro vÄ• â€™â€™ ti (MN I 186) evarÅ«pÄ• paÃ±capi cittass
bandhabhÄ• vakacavarabhÄ• vasaá¹…khÄ• tÄ• cetokhilÄ• natthi.

<16> imaÃ±ca gÄ• thaá¹ƒ vatvÄ• bhagavÄ• Ä• nandattheraá¹ƒ pucchi --- ``evaá¹ƒ khuá¹ƒ
vuccamÄ• nÄ• bhikkhÅ«, Ä• nanda, kiá¹ƒ \Ee I 192/ vadantÄ«â€™â€™ ti, ``na kiÃ±ci bhag
Ä• nanda, `ahaá¹ƒ sÄ«lavÄ• â€™ ti sabbattha tuá¹‡hÄ« bhavitabbaá¹ƒ. loke hi nÄ• bhÄ• sa
bÄ• lehi paá¹‡á¸• itaâ€™â€™ nti (SN a II 241) vatvÄ• ``bhikkhÅ«, Ä• nanda, te manusse e
ti dhammadesanatthÄ• ya ``abhÅ«tavÄ• dÄ« nirayaá¹ƒ upetÄ«â€™â€™ ti (Dhp 306; Ud 38
gÄ• thaá¹ƒ abhÄ• si. thero taá¹ƒ uggahetvÄ• bhikkhÅ« Ä• ha --- ``manussÄ• tumhehi imÄ•
paá¹-icodetabbÄ• â€™â€™ ti. bhikkhÅ« tathÄ• akaá¹ƒsu. paá¹‡á¸• itamanussÄ• tuá¹‡hÄ«
rÄ• japurise sabbattha pesetvÄ• yesaá¹ƒ dhuttÄ• naá¹ƒ laÃ±jaá¹ƒ datvÄ• titthiyÄ• taá¹ƒ m
gahetvÄ• niggayha taá¹ƒ pavattiá¹ƒ Ã±atvÄ• titthiye paribhÄ• si. manussÄ• pi titthiye disvÄ
hananti, paá¹ƒsunÄ• okiranti ``bhagavato ayasaá¹ƒ uppÄ• desuâ€™â€™ nti. Ä• nandatthe
Ä• rocesi, bhagavÄ• therassa imaá¹ƒ gÄ• thamabhÄ• si __ ``sakaÃ±hi diá¹-á¹-hiá¹ƒ ... pe ..

tassa \Ne 151/ attho --- yÄ• yaá¹ƒ diá¹-á¹-hi titthiyajanassa ``sundariá¹ƒ mÄ• retvÄ• samaá
sakyaputtiyÄ• naá¹ƒ avaá¹‡á¹‡aá¹ƒ pakÄ• setvÄ• etenupÄ• yena laddhaá¹ƒ sakkÄ• raá¹ƒ s
taá¹ƒ diá¹-á¹-hiá¹ƒ kathaá¹ƒ atikkameyya? atha kho so ayaso tameva titthiyajanaá¹ƒ paccÄ•

diá¹-á¹-hiá¹ƒ accetuá¹ƒ asakkontaá¹ƒ. yo vÄ• sassatÄ• divÄ• dÄ«, sopi __sakaá¹ƒ diá¹-á¹-h
tena diá¹-á¹-hi__chandena anunÄ«to_ tÄ• ya ca diá¹-á¹-hi__ruciyÄ• niviá¹-á¹-ho, _ api ca kh
samattÄ• ni pakubbamÄ• no_ attanÄ• va paripuá¹‡á¹‡Ä• ni tÄ• ni diá¹-á¹-higatÄ• ni karonto
vadeyyÄ• _ti.

__avaá¹‡á¹‡aá¹ƒ_ \Be 167/ __pakÄ• sayitvÄ• _ti aguá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• . __sak
paccayÄ• naá¹ƒ sakkaccakaraá¹‡aá¹ƒ. __sammÄ• na_nti cittena bahumÄ• nanaá¹ƒ. __pac
lÄ• bhÄ• diá¹ƒ nibbattessÄ• ma. __evaá¹ƒdiá¹-á¹-hikÄ• _ti evaá¹ƒladdhikÄ• . yathÄ• taá¹ƒ
nibbattessÄ• mÄ• â€™â€™ ti evaá¹ƒ ayaá¹ƒ laddhi tesaá¹ƒ atthi, tathÄ• ``atthi me vuttappa
etesaá¹ƒ khamati ceva ruccati ca, evaá¹ƒsabhÄ• vameva vÄ• tesaá¹ƒ cittaá¹ƒ ``atthi me cit
tesaá¹ƒ diá¹-á¹-hi vÄ• , diá¹-á¹-hiyÄ• \Ee I 193/ saha khanti vÄ• , diá¹-á¹-hikhantÄ«hi saddhi
diá¹-á¹-hikhantirucÄ«hi saddhiá¹ƒ laddhi vÄ• , diá¹-á¹-hikhantiruciladdhÄ«hi saddhiá¹ƒ ajjhÄ•
diá¹-á¹-hikhantiruciladdhiajjhÄ• sayehi saddhiá¹ƒ adhippÄ• yo vÄ• hotÄ«ti dassento __ ``ev
pe ... evaá¹ƒadhippÄ• yÄ• â€™â€™ _ti Ä• ha. __sakaá¹ƒ diá¹-á¹-hi_nti attano dassanaá¹ƒ.
attano sahanaá¹ƒ. __sakaá¹ƒ ruci_nti attano ruciá¹ƒ. __sakaá¹ƒ laddhi_nti attano laddhiá¹ƒ.
ajjhÄ• saya_nti attano ajjhÄ• sayaá¹ƒ. __sakaá¹ƒ adhippÄ• ya_nti attano bhÄ• vaá¹ƒ. __atik
samatikkamituá¹ƒ. __atha kho sveva ayaso_ti so eva ayaso ekaá¹ƒsena. __te paccÄ• gato_
__te_ti sÄ• miatthe upayogavacanaá¹ƒ.

__atha vÄ• _ti atthantaradassanaá¹ƒ. __sassato_ti nicco dhuvo. __loko_ti attabhÄ• vo. __i
moghamaÃ±Ã±a_nti idaá¹ƒ eva tacchaá¹ƒ tathaá¹ƒ, aÃ±Ã±aá¹ƒ tucchaá¹ƒ. __samattÄ• _ti s
__samÄ• dinnÄ• _ti sammÄ• Ä• dinnÄ• . __gahitÄ• _ti upagantvÄ• gahitÄ• .

__parÄ• maá¹-á¹-hÄ• _ti sabbÄ• kÄ• rena parÄ• masitvÄ• gahitÄ• . __abhiniviá¹-á¹-hÄ• _t
laddhappatiá¹-á¹-hÄ• . __asassato_ti vuttavipariyÄ• yena veditabbo.

__antavÄ• _ti saanto. __anantavÄ• _ti vuddhianantavÄ• . __taá¹ƒ jÄ«va_nti so jÄ«vo, liá¹…
__jÄ«vo_ti ca attÄ• yeva. __tathÄ• gato_ti satto, ``arahaâ€™â€™ nti eke. __paraá¹ƒ maraá
uddhaá¹ƒ, paraloketi attho. __na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti maraá¹‡ato uddhaá
__hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti maraá¹‡ato uddhaá¹ƒ hoti ca na hoti
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti ucchedavasena neva hoti, takkikavasena na na hoti.

__sakÄ• ya_ \Be 168/ __diá¹-á¹-hiyÄ• _tiÄ• dayo karaá¹‡avacanaá¹ƒ. __allÄ«no_ti ekÄ«bh

__sayaá¹ƒ samattaá¹ƒ karotÄ«_ti attanÄ• Å«nabhÄ• vaá¹ƒ mocetvÄ• sammÄ• attaá¹ƒ sa
__paripuá¹‡á¹‡a_nti atirekadosaá¹ƒ mocetvÄ• sampuá¹‡á¹‡aá¹ƒ. __anoma_nti hÄ«nadosa
__agga_nti Ä• diá¹ƒ. __seá¹-á¹-ha_nti padhÄ• naá¹ƒ niddosaá¹ƒ. __visesa_nti jeá¹-á¹-hakaá
__pÄ• mokkha_nti adhikaá¹ƒ. __uttama_nti visesaá¹ƒ na heá¹-á¹-himaá¹ƒ. __pavaraá¹ƒ kar

uttamaá¹ƒ karoti. atha vÄ• ``Ä• sayadosamocanena __aggaá¹ƒ, _ saá¹ƒkilesadosamocane
upakkilesadosamocanena __visesaá¹ƒ, _ pamattadosamocanena __pÄ• mokkhaá¹ƒ, _ majj
_ uttamamajjhimadosamocanena __pavaraá¹ƒ karotÄ«â€™â€™ _ti evameke vaá¹‡á¹‡ayan
sabbaÃ±Ã±Å«_ti ayaá¹ƒ amhÄ• kaá¹ƒ satthÄ• sabbajÄ• nanavasena sabbaÃ±Ã±Å«. __aya
amhÄ• kaá¹ƒ dhammo suá¹-á¹-hu akkhÄ• to. __ayaá¹ƒ gaá¹‡o suppaá¹-ipanno_ti ayaá¹ƒ an
paá¹-ipanno. __ayaá¹ƒ diá¹-á¹-hi bhaddikÄ• _ti ayaá¹ƒ amhÄ• kaá¹ƒ laddhi sundarÄ• . __ay
supaÃ±Ã±attÄ• _ti ayaá¹ƒ amhÄ• kaá¹ƒ pubbabhÄ• gÄ• attanta pÄ• dipaá¹-ipadÄ• suá¹-á
maggo niyyÄ• niko_ti ayaá¹ƒ amhÄ• kaá¹ƒ niyyÄ• mokkantiko maggo niyyÄ• nikoti __sayaá

__katheyya_ ``sassato lokoâ€™â€™ ti. __bhaá¹‡eyya_ ``idameva saccaá¹ƒ moghamaÃ±Ã
``antavÄ•  lokoâ€™â€™ ti. __vohareyya_ nÄ• nÄ• vidhena gaá¹‡hÄ• peyya ``hoti ca na ca

<17> atha rÄ• jÄ• sattÄ• haccayena taá¹ƒ kuá¹‡apaá¹ƒ chaá¸• á¸• Ä• petvÄ• sÄ• yanhasa
bhagavantaá¹ƒ abhivÄ• detvÄ• Ä• ha --- ``nanu, bhante, Ä«dise ayase uppanne mayhampi
ti? evaá¹ƒ vutte bhagavÄ• ``na, mahÄ• rÄ• ja, `ahaá¹ƒ sÄ«lavÄ• guá¹‡asampannoâ€™ ti p
ariyÄ• naá¹ƒ paá¹-irÅ«paâ€™â€™ nti vatvÄ• tassÄ• aá¹-á¹-huppattiyÄ• __ ``yo attano sÄ«
avasesagÄ• thÄ• yo abhÄ• si.

tattha __sÄ«lavatÄ• nÄ«_ti pÄ• timokkhÄ• dÄ«ni sÄ«lÄ• ni, Ä• raÃ±Ã±ikÄ• dÄ«ni dhutaá¹…
__anÄ• nupuá¹-á¹-ho_ti apucchito. __pÄ• vÄ• _ti vadati. __anariyadhammaá¹ƒ kusalÄ• tam
sayameva pÄ• vÄ• _ti \Ne 153/ yo evaá¹ƒ attÄ• naá¹ƒ \Be 169/ sayameva vadati, tassa taá¹
``anariyadhammo esoâ€™â€™ ti kusalÄ• evaá¹ƒ kathenti.

__atthi sÄ«laÃ±ceva vataÃ±cÄ• _ti sÄ«lanaá¹-á¹-hena sÄ«laÃ±ceva atthi, samÄ• dÄ• naá¹
__vataá¹ƒ na sÄ«la_nti vuttatthena vataá¹ƒ atthi, taá¹ƒ na sÄ«laá¹ƒ. __katama_nti \Ee I 195
kathetukamyatÄ• pucchÄ• . __idha bhikkhu sÄ«lavÄ• _tiÄ• dayo vuttanayÄ• eva. __saá¹ƒv
saá¹ƒvaraá¹‡aá¹-á¹-hena, vÄ«tikkamadvÄ• raá¹ƒ pidahanaá¹-á¹-hena. __samÄ• dÄ• naá¹-á
sikkhÄ• padaá¹ƒ sammÄ• Ä• dÄ• naá¹-á¹-hena. __Ä• raÃ±Ã±ikaá¹…ga_nti araÃ±Ã±e nivÄ
tassa aá¹…gaá¹ƒ Ä• raÃ±Ã±ikaá¹…gaá¹ƒ. __piá¹‡á¸• apÄ• tikaá¹…ga_nti bhikkhÄ• saá¹…k
paraÄ• misapiá¹‡á¸• Ä• naá¹ƒ pÄ• to piá¹‡á¸• apÄ• to, parehi dinnÄ• naá¹ƒ piá¹‡á¸• Ä• naá
hoti. taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ uÃ±chati taá¹ƒ taá¹ƒ kulaá¹ƒ upasaá¹…kamanto gavesatÄ«ti
piá¹‡á¸• Ä• ya vÄ• patituá¹ƒ vatametassÄ• ti piá¹‡á¸• apÄ• tÄ«. __patitu_nti carituá¹ƒ. piá¹‡
piá¹‡á¸• apÄ• tiko, tassa aá¹…gaá¹ƒ piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ. __aá¹…ga_nti kÄ• raá¹‡a
samÄ• dÄ• nena so piá¹‡á¸• apÄ• tiko hoti, tassetaá¹ƒ adhivacananti veditabbaá¹ƒ. eteneva
rathikÄ• susÄ• nasaá¹…kÄ• rakÅ«á¹-Ä• dÄ«naá¹ƒ yattha katthaci paá¹ƒsÅ«naá¹ƒ upari á¹-h
tesu paá¹ƒsukÅ«lamivÄ• ti paá¹ƒsukÅ«laá¹ƒ. atha vÄ• paá¹ƒsu viya kucchitabhÄ• vaá¹ƒ ula
kucchitabhÄ• vaá¹ƒ gacchatÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ laddhanibbacanassa paá¹ƒsukÅ«lass
paá¹ƒsukÅ«laá¹ƒ, paá¹ƒsukÅ«laá¹ƒ sÄ«lamassÄ• ti paá¹ƒsukÅ«liko, paá¹ƒsukÅ«likassa aá¹

__paá¹ƒsukÅ«likaá¹…gaá¹ƒ_. saá¹…ghÄ• á¹-iuttarÄ• saá¹…gaantaravÄ• sakasaá¹…khÄ• t
tecÄ«variko, tecÄ«varikassa aá¹…gaá¹ƒ __tecÄ«varikaá¹…gaá¹ƒ. sapadÄ• nacÄ• rikaá¹…g
avakhaá¹‡á¸• anaá¹ƒ, apetaá¹ƒ dÄ• nato apadÄ• naá¹ƒ, anavakhaá¹‡á¸• ananti attho. saha
avakhaá¹‡á¸• anavirahitaá¹ƒ, anugharanti vuttaá¹ƒ hoti. sapadÄ• naá¹ƒ carituá¹ƒ idamassa
sapadÄ• nacÄ• rÄ«, sapadÄ• nacÄ• rÄ«yeva sapadÄ• nacÄ• riko, tassa aá¹…gaá¹ƒ sapad
__khalupacchÄ• bhattikaá¹…ga_nti __khalÅ«_ti paá¹-isedhanatthe nipÄ• to. pavÄ• ritena sa
bhattaá¹ƒ pacchÄ• bhattaá¹ƒ nÄ• ma, tassa pacchÄ• bhattassa bhojanaá¹ƒ pacchÄ• bhatta
pacchÄ• bhattabhojane pacchÄ• bhattasaÃ±Ã±aá¹ƒ katvÄ• pacchÄ• bhattaá¹ƒ sÄ«lamass
pacchÄ• bhattiko \Ee I 196/ khalupacchÄ• bhattiko, samÄ• dÄ• navasena paá¹-ikkhittÄ• tirit
nÄ• maá¹ƒ, tassa aá¹…gaá¹ƒ khalupacchÄ• bhattikaá¹…gaá¹ƒ \Be 170/. __nesajjikaá¹…ga_
paá¹-ikkhipitvÄ• nisajjÄ• ya viharituá¹ƒ sÄ«lamassÄ• ti nesajjiko, tassa aá¹…gaá¹ƒ nesajjik
__yathÄ• santhatikaá¹…ga_nti yadeva santhataá¹ƒ yathÄ• santhataá¹ƒ, ``idaá¹ƒ tuyhaá¹ƒ p
evaá¹ƒ paá¹-hamaá¹ƒ uddiá¹-á¹-hasenÄ• sanassetaá¹ƒ adhivacanaá¹ƒ. tasmiá¹ƒ yathÄ• sar
sÄ«lamassÄ• ti yathÄ• santhatiko, tassa aá¹…gaá¹ƒ yathÄ• santhatikaá¹…gaá¹ƒ. sabbÄ• n
samÄ• dÄ• nena dhutakilesattÄ• dhutassa bhikkhuno aá¹…gÄ• ni, kilesadhunanato vÄ• dh
Ã±Ä• á¹‡aá¹ƒ aá¹…gaá¹ƒ etesanti __dhutaá¹…gÄ• ni_. atha \Ne 154/ vÄ• dhutÄ• ni ca tÄ•
dhunanato aá¹…gÄ• ni ca paá¹-ipattiyÄ• tipi __dhutaá¹…gÄ• ni_. evaá¹ƒ tÄ• vettha atthato
sabbÄ• neva cetÄ• ni samÄ• dÄ• nacetanÄ• lakkhaá¹‡Ä• ni. vuttampi cetaá¹ƒ ---

``yo samÄ• diyati, so puggalo. yena samÄ• diyati, cittacetasikÄ• ete dhammÄ• . yÄ• samÄ
dhutaá¹…gaá¹ƒ. yaá¹ƒ paá¹-ikkhipati, taá¹ƒ vatthuâ€™â€™ nti (Vism I 23).

sabbÄ• neva ca loluppaviddhaá¹ƒsanarasÄ• ni, nilloluppabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• ni,
appicchatÄ• diariyadhammapadaá¹-á¹-hÄ• nÄ• ni. evamettha lakkhaá¹‡Ä• dÄ«hi vinicchayo

__vÄ«riyasamÄ• dÄ• nampÄ«_ti vÄ«riyaggahaá¹‡ampi. __kÄ• ma_nti ekaá¹ƒsatthe nipÄ•
chavi ca nhÄ• ruvalliyo ca. __aá¹-á¹-hi cÄ• _ti sabbÄ• aá¹-á¹-hiyo ca. __avasissatÅ«_ti tiá¹-
__upasussatu maá¹ƒsalohita_nti sabbaá¹ƒ maá¹ƒsaÃ±ca lohitaÃ±ca sukkhatu. ``tacoâ€™â€
``nhÄ• rÅ«â€™â€™ ti ekaá¹ƒ, ``aá¹-á¹-hÄ«â€™â€™ ti ekaá¹ƒ, ``upasussatu maá¹ƒsalohitaâ
aá¹…gaá¹ƒ. __yaá¹ƒ ta_nti upari vattabbapadena sambandho. __purisathÄ• menÄ• _ti puris
__balenÄ• _ti Ã±Ä• á¹‡abalena. __vÄ«riyenÄ• _ti cetasikaÃ±Ä• á¹‡avÄ«riyatejena. __parak
á¹-hÄ• naá¹ƒ akkamanena ussÄ• happattavÄ«riyena. __pattabba_nti \Ee I 197/ yaá¹ƒ taá¹ƒ
taá¹ƒ apÄ• puá¹‡itvÄ• _ti taá¹ƒ pattabbaá¹ƒ appatvÄ• . __vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bh
vuttappakÄ• rassa vÄ«riyassa sithilattaá¹ƒ osÄ«danaá¹ƒ na bhavissati. ``paá¹-á¹-hÄ• naâ€™
ayamevattho. __cittaá¹ƒ paggaá¹‡hÄ• tÄ«_ti cittaá¹ƒ ussÄ• haá¹ƒ gaá¹‡hÄ• peti. __padaha

__nÄ• sissa_nti \Be 171/ na khÄ• dissÄ• mi na bhuÃ±jissÄ• mi. __na pivissÄ• mÄ«_ti yÄ•
__vihÄ• rato na nikkhame_ti senÄ• sanato bahi na nikkhameyyaá¹ƒ. __napi passaá¹ƒ nipÄ•

vÄ• pÄ«á¹-he vÄ• bhÅ«miyaá¹ƒ vÄ• kaá¹-asantharake vÄ• pÄ• tanaá¹ƒ á¹-hapanaá¹ƒ na
anÅ«hate_ti taá¹‡hÄ• saá¹…khÄ• te kaá¹‡á¸• e anuddhaá¹-e, avigateti attho.

__imaá¹ƒ pallaá¹…ka_nti samantato Ä• bhujitaá¹ƒ Å«rubaddhÄ• sanaá¹ƒ. __na bhindissÄ•
__yÄ• va me na anupÄ• dÄ• yÄ• _ti catÅ«hi upÄ• dÄ• nehi gahaá¹‡aá¹ƒ aggahetvÄ• . __Ä•
catÅ«hi Ä• savehi. __vimuccissatÄ«_ti samucchedavimuttiyÄ• na muccissati. __na tÄ• vÄ•
vuá¹-á¹-hahissÄ• mÄ«_ti Ä• diá¹ƒ katvÄ• yÄ• va __rukkhamÅ«lÄ• nikkhamissÄ• mÄ«_ti ok
__imasmiÃ±Ã±eva pubbaá¹‡hasamayaá¹ƒ ariyadhammaá¹ƒ Ä• harissÄ• mÄ«_ti Ä• diá¹ƒ ka
kÄ• lavasena vuttÄ• . __purime vayokhandhe_tiÄ• dayo vayavasena vuttÄ• . tattha __Ä• sa
vuá¹-á¹-hahissÄ• mÄ«_ti nisinnÄ• sanÄ• na uá¹-á¹-hahissÄ• mi. __aá¸• á¸• hayogÄ• _ti nik
__pÄ• sÄ• dÄ• _ti dÄ«ghapÄ• sÄ• dÄ• . __hammiyÄ• _ti muá¹‡á¸• acchadanagehÄ• . __gu
__leá¹‡Ä• _ti mariyÄ• dachinnacchiddÄ• pabbataleá¹‡Ä• . __kuá¹-iyÄ• _ti ullittÄ• dikuá¹-iyÄ
kaá¹‡á¹‡ikaá¹ƒ Ä• ropetvÄ• katagehato. __aá¹-á¹-Ä• _ti dvÄ• raá¹-á¹-Ä• lakÄ• . __mÄ• á¸·Ä
uddaá¹‡á¸• o nÄ• ma eko patissayaviseso. ``tichadanagehoâ€™â€™ tipi eke. __upaá¹-á¹-h
sannipÄ• tasÄ• lÄ• bhojanasÄ• lÄ• vÄ• . __maá¹‡á¸• apÄ• _dayo pÄ• kaá¹-Ä• yeva. __ari
anavajjadhammaá¹ƒ, ariyÄ• naá¹ƒ vÄ• buddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ dha
cittasamÄ«paá¹ƒ Ä• nayissÄ• mi sÄ«lena. __samÄ• harissÄ• mÄ«_ti visesena Ä• nayissÄ•
__adhigacchissÄ• mÄ«_ti paá¹-ilÄ• bhavasena gamissÄ• mi tadaá¹…gena. __phassayissÄ•
__sacchikarissÄ• mÄ«_ti paccakkhaá¹ƒ karissÄ• mi phalena. atha vÄ• sotÄ• pattimaggena
sakadÄ• gÄ• mimaggena __samÄ• harissÄ• mi, _ anÄ• gÄ• mimaggena __adhigacchissÄ•
__phassayissÄ• mi, _ paccavekkhaá¹‡ena __sacchikarissÄ• mi_. dvÄ«supi nayesu phassay
nibbÄ• naá¹ƒ phusissÄ• mÄ«ti attho.

__apuá¹-á¹-ho_ti mÅ«lapadaá¹ƒ, tassa apucchitoti attho. __apucchito_ti ajÄ• nÄ• pito. __ay
anÄ• yÄ• cito. __anajjhesito_ti anÄ• á¹‡Ä• pito \Be 172/, ``na icchitoâ€™â€™ ti eke. __apa
pasÄ• dÄ• pito. __pÄ• vadatÄ«_ti kathayati. __ahamasmÄ«_ti ahaá¹ƒ asmi bhavÄ• mi. __jÄ
khattiyabrÄ• hmaá¹‡ajÄ• tiyÄ• vÄ• . __gottena vÄ• _ti gotamÄ• digottena vÄ• . __kolaputti
kulaputtabhÄ• vena vÄ• . __vaá¹‡á¹‡apokkharatÄ• ya vÄ• _ti sarÄ«rasundaratÄ• ya vÄ• . _
dhanasampattiyÄ• vÄ• . __ajjhenena vÄ• _ti ajjhÄ• yakaraá¹‡ena vÄ• . __kammÄ• yatanen
kammÄ• yatanaá¹ƒ, tena kammÄ• yatanena, kasigorakkhakammÄ• dinÄ• vÄ• . __sippÄ• y
vÄ• . __vijjÄ• á¹-á¹-hÄ• nena vÄ• _ti aá¹-á¹-hÄ• rasavijjÄ• á¹-á¹-hÄ• nena vÄ• . __sutena vÄ
vÄ• . __paá¹-ibhÄ• nena vÄ• _ti kÄ• raá¹‡Ä• kÄ• raá¹‡apaá¹-ibhÄ• nasaá¹…khÄ• taÃ±Ä• á
vÄ• vatthunÄ• _ti jÄ• tiÄ• dÄ«naá¹ƒ ekekena vatthunÄ• vÄ• .

__uccÄ• kulÄ• _ti khattiyabrÄ• hmaá¹‡akulÄ• , etena jÄ• tigottamahattaá¹ƒ dÄ«peti. __ma
gahapatimahÄ• sÄ• lakulÄ• , etena aá¸• á¸• hamahattaá¹ƒ dÄ«peti. __uá¸·Ä• rabhogakulÄ•
etena pahÅ«tajÄ• tarÅ«parajatÄ• diá¹ƒ dÄ«peti. caá¹‡á¸• Ä• lÄ• pi hi uá¸·Ä• rabhogÄ• hon
__yassassÄ«_ti parivÄ• rasampanno. __suttantiko_ti \Ee I 199/ suttante niyutto. __vinayadh

vinayapiá¹-akadharo. __dhammakathiko_ti \Ne 156/ Ä• bhidhammiko. __Ä• raÃ±Ã±iko_tiÄ•
dhutaá¹…gapubbaá¹…gamapaá¹-ipattidassanatthaá¹ƒ vuttÄ• . __paá¹-hamassa jhÄ• nassa
rÅ«pÄ• rÅ«paaá¹-á¹-hasamÄ• pattiyo dassetvÄ• paá¹-ivedhadassanavasena vuttÄ• . __pÄ
__kathetÄ«_ti ``piá¹-akÄ• cariyosmÄ«â€™â€™ ti kathayati. __bhaá¹‡atÄ«_ti ``dhutaá¹…gik
pÄ• kaá¹-aá¹ƒ karoti. __dÄ«payatÄ«_ti ``rÅ«pajjhÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™â€™ ti paridÄ
``arÅ«pajjhÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™â€™ ti vÄ• kyabhedaá¹ƒ karoti.

__khandhakusalÄ• _ti paÃ±casu khandhesu salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡esu chek
Ã±Ä• tatÄ«raá¹‡apahÄ• navasena kusalÄ• ti attho. __dhÄ• tuÄ• yatanapaá¹-iccasamuppÄ•
__nibbÄ• nakusalÄ• _ti nibbÄ• ne chekÄ• . __anariyÄ• na_nti na ariyÄ• naá¹ƒ. __eso dham
__bÄ• lÄ• na_nti apaá¹‡á¸• itÄ• naá¹ƒ. __asappurisÄ• na_nti na sobhanapurisÄ• naá¹ƒ. __

<18> __santo_ti rÄ• gÄ• dikilesÅ«pasamena santo. tathÄ• __abhinibbutatto. itiâ€™ hanti s
``ahamasmi sÄ«lasampannoâ€™â€™ tiÄ• dinÄ• \Be 173/ nayena iti sÄ«lesu akatthamÄ• n
attupanÄ• yikaá¹ƒ vÄ• caá¹ƒ abhÄ• samÄ• noti vuttaá¹ƒ hoti. __tamariyadhammaá¹ƒ kusalÄ
akatthanaá¹ƒ ``ariyadhammo esoâ€™â€™ ti buddhÄ• dayo khandhÄ• dikusalÄ• vadanti. _
loke_ti yassa khÄ«á¹‡Ä• savassa rÄ• gÄ• dayo sattussadÄ• kuhiÃ±ci loke natthi. tassa taá
``ariyadhammo esoâ€™â€™ ti evaá¹ƒ kusalÄ• vadantÄ«ti sambandho.

__santo_ti mÅ«lapadaá¹ƒ. __rÄ• gassa samitattÄ• _ti raÃ±janalakkhaá¹‡assa rÄ• gassa sa
__dosÄ• _dÄ«supi eseva nayo. __vijjhÄ• tattÄ• _ti sabbapariá¸·Ä• hÄ• naá¹ƒ jhÄ• pitattÄ• .
sabbasantÄ• pÄ• naá¹ƒ nibbÄ• pitabhÄ• vena. __vigatattÄ• _ti sabbÄ• kusalÄ• bhisaá¹…kh
dÅ«rabhÄ• vena. __paá¹-ipassaddhattÄ• _ti sabbÄ• kÄ• rena abhabbuppattikabhÄ• vena. _
__dhammÄ• naá¹ƒ bhinnattÄ• bhikkhÅ«_ti upari vattabbÄ• naá¹ƒ sattadhammÄ• naá¹ƒ bhi
bhikkhu. sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• soti ime tayo kilesÄ• sotÄ• p
dosoti ime dve kilesÄ• oá¸·Ä• rikÄ• sakadÄ• gÄ• mimaggena bhinnÄ• , te eva aá¹‡usahag
bhinnÄ• , moho mÄ• noti ime dve kilesÄ• arahattamaggena bhinnÄ• . avasese kilese dasse
pÄ• pakÄ• akusalÄ• dhammÄ• â€™â€™ _ti Ä• ha. __saá¹ƒkilesikÄ• _ti kilesapaccayÄ• . _
punabbhavadÄ• yikÄ• . __sadarÄ• _ti kilesadarathÄ• ettha santÄ«ti sadarÄ• . ``saddarÄ• â
sahadarathÄ• ti attho. __dukkhavipÄ• kÄ• _ti phalakÄ• le dukkhadÄ• yikÄ• . __Ä• yatiá¹ƒ jÄ
anÄ• gate jÄ• tijarÄ• maraá¹‡assa paccayÄ• .

__pajjena_ \Ne 157/ __katena attanÄ• _ti gÄ• thÄ• ya ayaá¹ƒ piá¹‡á¸• attho --- yo attanÄ•
parinibbÄ• naá¹ƒ gato, kilesaparinibbÄ• naá¹ƒ patto, parinibbÄ• nagatattÄ• eva ca __vitiá¹‡
vipattisampattihÄ• nivuddhiucchedasassataapuÃ±Ã±apuÃ±Ã±appabhedaá¹ƒ __bhavaÃ±ca
maggavÄ• saá¹ƒ __vusitavÄ• _ khÄ«á¹‡apunabbhavoti etesaá¹ƒ thutivacanÄ• naá¹ƒ araho

__itihanti_ \Be 174/, __idahantÄ«_ti duvidho pÄ• á¹-ho. __itÄ«ti padasandhi_Ä• dayo sandh

pÄ• á¹-haá¹ƒ na rocenti. tattha __itÄ«_ti yaá¹ƒ vuttaá¹ƒ. __padasandhÄ«_ti padÄ• naá¹ƒ sa
padaghaá¹-ananti attho. __padasaá¹ƒsaggo_ti padÄ• naá¹ƒ ekÄ«bhÄ• vo. __padapÄ• ripÅ«
paripÅ«raá¹‡aá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ ekÄ«bhÄ• vo. __akkharasamavÄ• yo_ti ekÄ«bhÅ
ayaá¹ƒ na evaá¹ƒ. akkharÄ• naá¹ƒ samavÄ• yo sannipÄ• to hotÄ«ti dassanatthaá¹ƒ ``akkha
__byaÃ±janasiliá¹-á¹-hatÄ• _ti byaÃ±janasamuccayo padamÄ«ti vuttÄ• naá¹ƒ byaÃ±janÄ• n
atthabyattikÄ• raá¹‡Ä• naá¹ƒ vÄ• madhurabhÄ• vattÄ• pÄ• á¹-hassa mudubhÄ• vo. __pad
__meta_nti padÄ• naá¹ƒ anupubbabhÄ• vo padÄ• nupubbatÄ• , padapaá¹-ipÄ• á¹-ibhÄ• vo
katamanti ce? __itÄ«_ti idaá¹ƒ. __meta_nti ettha ma-kÄ• ro padasandhivasena vutto. __katt
``ahamasmi sÄ«lasampannoâ€™â€™ ti attÄ• naá¹ƒ ukkaá¹ƒsetvÄ• kathanasÄ«lo hoti. __k
kathayati. __vikatthatÄ«_ti vividhÄ• kathayati. __katthanÄ• _ti kathanÄ• . __Ä• rato_ti dÅ«n
á¹-hÄ• nasaá¹…kantivasena vigatabhÄ• vena rato. __paá¹-ivirato_ti tato nivattitvÄ• sabbÄ•
rato. tattha pisÄ• caá¹ƒ viya disvÄ• palÄ• to Ä• rato. hatthimhi maddante viya paridhÄ• vitv
yodhasampahÄ• raá¹ƒ viya pothetvÄ• maddetvÄ• gato paá¹-ivirato.

__khÄ«á¹‡Ä• savassÄ• _ti khÄ«á¹‡akilesÄ• savassa. __kammussado_ti
puÃ±Ã±Ä• bhisaá¹…khÄ• raapuÃ±Ã±Ä• bhisaá¹…khÄ• raÄ• neÃ±jÄ• bhisaá¹…khÄ• rasaá¹
ussannatÄ• . __yassime_ti yassa khÄ«á¹‡Ä• savassa ime ussadÄ• .

<19> evaá¹ƒ khÄ«á¹‡Ä• savapaá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni diá¹-á¹-higatikÄ• naá¹ƒ titthiy
paá¹-ipattiÃ±ca dassento Ä• ha __ ``pakappitÄ• saá¹…khatÄ• â€™â€™ _ti. tattha __pakap
__saá¹…khatÄ• _ti paccayÄ• bhisaá¹…khatÄ• . __yassÄ• _ti yassa kassaci diá¹-á¹-higatika
diá¹-á¹-hiyo. __purakkhatÄ• _ti purato katÄ• . __santÄ«_ti saá¹ƒvijjanti. __avÄ«vadÄ• tÄ• _t
__yadattani passati Ä• nisaá¹ƒsaá¹ƒ, taá¹ƒ nissito kuppapaá¹-iccasanti_nti yassete diá¹-á¹-h
`purakkhatÄ• avodÄ• tÄ• santi, so evaá¹ƒvidho yasmÄ• attani tassÄ• diá¹-á¹-hiyÄ• diá¹-á
sakkÄ• rÄ• diá¹ƒ, samparÄ• yikaÃ±ca gativisesÄ• diá¹ƒ \Ne 158/ Ä• nisaá¹ƒsaá¹ƒ sampass
Ä• nisaá¹ƒsaá¹ƒ, taÃ±ca kuppatÄ• ya ca paá¹-iccasamuppannatÄ• ya ca sammutisantitÄ• y
kuppapaá¹-iccasantisaá¹…khÄ• taá¹ƒ \Be 175/ diá¹-á¹-hiá¹ƒ nissito ca hoti. so taá¹ƒ nissitatt
ukkaá¹ƒseyya, pare vÄ• vambheyya abhÅ«tehipi guá¹‡adosehi.

__saá¹…khatÄ• _ti mÅ«lapadaá¹ƒ. __saá¹…khatÄ• _ti paccayehi samÄ• gantvÄ• katÄ• . u
vaá¸• á¸• hitaá¹ƒ. __abhisaá¹…khatÄ• _ti \Ee I 202/ paccayehi abhikatÄ• . __saá¹‡á¹-hapitÄ
sammÄ• á¹-hapitÄ• . __aniccÄ• _ti hutvÄ• abhÄ• vena. __paá¹-iccasamuppannÄ• _ti vatth
uppannÄ• . __khayadhammÄ• _ti kamena khayasabhÄ• vÄ• . __vayadhammÄ• _ti pavattiv
__virÄ• gadhammÄ• _ti anivattÄ« hutvÄ• vigacchanasabhÄ• vÄ• . __nirodhadhammÄ• _ti
anuppattidhammÄ• hutvÄ• nirujjhanasabhÄ• vÄ• ti attho. __diá¹-á¹-higatikassÄ• _ti dvÄ• s
gahetvÄ• á¹-hitapuggalassa.

__purekkhÄ• rÄ• _ti pure katÄ• . __taá¹‡hÄ• dhajo_ti ussÄ• pitaá¹-á¹-hena taá¹‡hÄ• dhajo

atthÄ«ti taá¹‡hÄ• dhajo. purecÄ• rikaá¹-á¹-hena taá¹‡hÄ• eva ketu assÄ• ti __taá¹‡hÄ• ket
chandÄ• dhipativasena, taá¹‡hÄ• adhipatito Ä• gatÄ• ti vÄ• taá¹‡hÄ• dhipateyyo, taá¹‡hÄ•
atthÄ«ti taá¹‡hÄ• dhipateyyo. __diá¹-á¹-hidhajÄ• _dÄ«supi eseva nayo. __avodÄ• tÄ• _ti ap
__saá¹ƒkiliá¹-á¹-hÄ• _ti sayaá¹ƒ kiliá¹-á¹-hÄ• . __saá¹ƒkilesikÄ• _ti tapanÄ«yÄ• .

__dve Ä• nisaá¹ƒse passatÄ«_ti dve guá¹‡e dakkhati. __diá¹-á¹-hadhammikaÃ±ca Ä• nisaá
attabhÄ• ve paccakkhadhammÄ• nisaá¹ƒsaÃ±ca. __samparÄ• yika_nti paraloke pattabbaá¹
__yaá¹ƒdiá¹-á¹-hiko satthÄ• hotÄ«_ti satthÄ• yathÄ• laddhiko bhavati. __taá¹ƒdiá¹-á¹-hikÄ•
tassa vacanaá¹ƒ suá¹‡antÄ• sÄ• vakÄ• pi tathÄ• laddhikÄ• honti. __sakkarontÄ«_ti sakkÄ
__garuá¹ƒ karontÄ«_ti garukÄ• rappattaá¹ƒ karonti. __mÄ• nentÄ«_ti manasÄ• piyÄ• yanti
catupaccayÄ• bhihÄ• rapÅ«jÄ• ya pÅ«jenti. __apacitiá¹ƒ karontÄ«_ti apacitippattaá¹ƒ karon
cattÄ• ro paccaye sakkaritvÄ• suabhisaá¹…khate paá¹‡Ä«te katvÄ• denti, so sakkato. yas
paá¹-á¹-hapetvÄ• denti, so garukato. yaá¹ƒ manasÄ• piyÄ• yanti, so mÄ• nito. yassa sabb
pÅ«jito. yassa abhivÄ• danapaccupaá¹-á¹-hÄ• naaÃ±jalikammÄ• divasena \Ee I 203/ param
apacito. keci \Be 176/ __ ``sakkaronti_ kÄ• yena, __garuá¹ƒ karonti_ vÄ• cÄ• ya, __mÄ• ne
lÄ• bhenÄ• â€™â€™ ti vaá¹‡á¹‡ayanti. __alaá¹ƒ nÄ• gattÄ• ya vÄ• _ti nÄ• gabhÄ• vÄ• ya
pariyattaá¹ƒ. __supaá¹‡á¹‡attÄ• ya vÄ• _ti supaá¹‡á¹‡arÄ• jabhÄ• vÄ• ya. __yakkhattÄ• ya
yakkhasenÄ• patibhÄ• vÄ• ya. __asurattÄ• ya_ \Ne 159/ __vÄ• _ti asurabhÄ• vÄ• ya. __ga
gandhabbadevaghaá¹-e nibbattabhÄ• vÄ• ya. __mahÄ• rÄ• jattÄ• ya vÄ• _ti catunnaá¹ƒ ma
aÃ±Ã±atarabhÄ• vÄ• ya. __indattÄ• ya vÄ• _ti sakkabhÄ• vÄ• ya. __brahmattÄ• ya vÄ• _ti
aÃ±Ã±atarabhÄ• vÄ• ya. __devattÄ• ya vÄ• _ti sammutidevÄ• dÄ«naá¹ƒ aÃ±Ã±atarabhÄ•
parisuddhabhÄ• vÄ• ya alaá¹ƒ pariyattaá¹ƒ. __visuddhiyÄ• _ti sabbamalarahitaaccantaparis
__parisuddhiyÄ• _ti sabbÄ• kÄ• rena parisuddhabhÄ• vÄ• ya.

tattha tiracchÄ• nayoniyaá¹ƒ adhipaccattaá¹ƒ suddhiyÄ• . devaloke adhipaccattaá¹ƒ visudd
adhipaccattaá¹ƒ parisuddhiyÄ• . caturÄ• sÄ«tikappasahassÄ• ni atikkamitvÄ• muccanattha
antarÄ• yÄ• bhÄ• vena muccanatthaá¹ƒ __vimuttiyÄ• _. sabbÄ• kÄ• rena muttiyÄ• __parim
samaye pabbajitabhÄ• vena suddhiá¹ƒ pÄ• puá¹‡anti. __visujjhantÄ«_ti pabbajjaá¹ƒ gahetv
yuttabhÄ• vena vividhena sujjhanti. __parisujjhantÄ«_ti nipphattiá¹ƒ pÄ• petvÄ• sabbÄ• kÄ
__muccanti_ tesaá¹ƒ samayantaradhammena. __vimuccanti_ etassa satthuno ovÄ• dena. _
satthuno anusÄ• sanena. __sujjhissÄ• mÄ«_tiÄ• dayo anÄ• gatavasena vuttÄ• . __Ä• yatiá
anÄ• gate vipÄ• kaphalamÄ• kaá¹…khamÄ• no. idaá¹ƒ diá¹-á¹-higatikÄ• naá¹ƒ icchÄ• matta
ijjhamÄ• naá¹ƒ nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• nipphÄ• deti.

__accantasantÄ«_ti atiantanissaraá¹‡asanti. __tadaá¹…gasantÄ«_ti paá¹-hamajjhÄ• nÄ• d
nÄ«varaá¹‡Ä• diaguá¹‡aá¹…gaá¹ƒ sametÄ«ti jhÄ• naá¹ƒ tadaá¹…gasanti. __sammutisantÄ
diá¹-á¹-hisanti. tÄ• vibhÄ• gato dassetuá¹ƒ __ ``katamÄ• accantasantÄ«â€™â€™ _tiÄ• dir
204/ __nibbÄ• na_nti evamÄ• dayo heá¹-á¹-hÄ• vuttatthÄ• yeva. __paá¹-hamaá¹ƒ jhÄ• naá

santÄ• hontÄ«_ti evamÄ• dayo anto appanÄ• yaá¹ƒ atisayavasena vuttÄ• . api ca sammuti
adhippetÄ• , santÄ«ti itare dve santiyo paá¹-ikkhipitvÄ• sammutisantimeva dÄ«peti. __kupp
vipÄ• kajanakavasena parivattanavasena calasantiá¹ƒ \Be 177/. __pakuppasanti_nti visese
__eritasanti_nti kampanasantiá¹ƒ. __sameritasanti_nti visesena kampitasantiá¹ƒ. __calitasa
vevacanaá¹ƒ. __ghaá¹-á¹-itasanti_nti pÄ«á¸·itasantiá¹ƒ. __santiá¹ƒ nissito_ti diá¹-á¹-hisaá¹…
santiá¹ƒ nissito. __assito_ti Ä• sito visesena nissito. __allÄ«no_ti ekÄ«bhÅ«to.

<20> evaá¹ƒ nissite tÄ• va __ ``diá¹-á¹-hÄ«nivesÄ• ... pe ... Ä• diyatÄ« ca dhammaâ€™â€
__diá¹-á¹-hÄ«nivesÄ• _ti idaá¹ƒsaccÄ• bhinivesasaá¹…khÄ• tÄ• ni diá¹-á¹-hinivesanÄ• ni. _
sukhena ativattitabbÄ• na honti. __dhammesu niccheyya samuggahÄ«ta_nti dvÄ• saá¹-á¹-
taá¹ƒ samuggahitaá¹ƒ \Ne 160/ abhiniviá¹-á¹-hadhammaá¹ƒ nicchinitvÄ• pavattÄ• diá¹-á¹-h
svÄ• tivattÄ• ti vuttaá¹ƒ hoti. __tasmÄ• naro tesu nivesanesu, nirassatÄ« Ä• diyatÄ« ca dha
svÄ• tivattÄ• , tasmÄ• naro tesuyeva diá¹-á¹-hinivesanesu
ajasÄ«lagosÄ«lakukkurasÄ«lapaÃ±cÄ• tapamaruppapÄ• taukkuá¹-ikappadhÄ• nakaá¹‡á¹-a
satthÄ• raá¹ƒ dhammakkhÄ• naá¹ƒ gaá¹‡Ä• dibhedaÃ±ca taá¹ƒ taá¹ƒ dhammaá¹ƒ nirassati
gaá¹‡hÄ• ti ca vanamakkaá¹-o viya taá¹ƒ taá¹ƒ sÄ• khanti vuttaá¹ƒ hoti.

evaá¹ƒ nirassanto ca Ä• diyanto ca anavaá¹-á¹-hitacittattÄ• asantehipi \Ee I 205/ guá¹‡ado
parassa vÄ• yasÄ• yasaá¹ƒ uppÄ• deyya. __durativattÄ• _ti atikkamituá¹ƒ dukkhÄ• . __dut
__duppatarÄ• dussamatikkamÄ• dubbinivattÄ• _ti upasaggena vaá¸• á¸• hitÄ• .

__nicchinitvÄ• _ti sassatavasena nicchayaá¹ƒ katvÄ• . __vinicchinitvÄ• _ti attavasena nÄ•
vinicchayaá¹ƒ katvÄ• . __vicinitvÄ• _ti pariyesitvÄ• . __pavicinitvÄ• _ti attaniyavasena sabb
pariyesitvÄ• . ``nicinitvÄ• viccinitvÄ• â€™â€™ tipi pÄ• á¹-ho. __odhiggÄ• ho_ti avadhiyitvÄ
__bilaggÄ• ho_ti koá¹-á¹-hÄ• savasena gÄ• ho ``bilaso vibhajitvÄ• â€™â€™ tiÄ• dÄ«su (DN
__varaggÄ• ho_ti uttamagÄ• ho. __koá¹-á¹-hÄ• saggÄ• ho_ti avayavavasena gÄ• ho. __uc
gÄ• ho. __samuccayaggÄ• ho_ti koá¹-á¹-hÄ• savasena rÄ• sivasena ca gÄ• ho. __idaá¹ƒ s
__taccha_nti tathabhÄ• vaá¹ƒ aviparÄ«tasabhÄ• vaá¹ƒ. __tatha_nti vipariá¹‡Ä• marahitaá¹ƒ
vijjamÄ• naá¹ƒ. __yÄ• thÄ• va_nti yathÄ• sabhÄ• vaá¹ƒ. __aviparÄ«ta_nti na viparÄ«taá¹ƒ.

__nirassatÄ«_ti \Be 178/ niassati vikkhipati. __paravicchindanÄ• ya vÄ• _ti parehi vissajjÄ•
__anabhisambhuá¹‡anto vÄ• _ti asampÄ• puá¹‡anto vÄ• asakkonto vÄ• vissajjeti. __paro
viyogaá¹ƒ karoti. __natthetthÄ• _ti natthi ettha. __sÄ«laá¹ƒ anabhisambhuá¹‡anto_ti sÄ«laá
__sÄ«laá¹ƒ nirassatÄ«_ti sÄ«laá¹ƒ vissajjeti. ito paresupi eseva nayo.

<21> yo panÄ• yaá¹ƒ sabbadiá¹-á¹-higatÄ• didosadhunanÄ• ya paÃ±Ã±Ä• ya samannÄ• g
hi ... pe ... anÅ«payo so_. kiá¹ƒ vuttaá¹ƒ hoti? dhonadhammasamannÄ• gamÄ• __dhonass
arahato katthaci __loke_ tesu tesu __bhavesu_ \Ee I 206/ saá¹ƒkappanÄ• __diá¹-á¹-hi natt

diá¹-á¹-hiyÄ• abhÄ• vÄ• , yÄ• ya ca attanÄ• kataá¹ƒ pÄ• pakammaá¹ƒ paá¹-icchÄ• dentÄ•
mÄ• nena vÄ• evaá¹ƒ agatiá¹ƒ gacchanti, tampi __mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dho
__kena_ \Ne 161/ __gaccheyya, _ diá¹-á¹-hadhamme samparÄ• ye vÄ• nirayÄ• dÄ«su gati
gaccheyya, __anÅ«payo so, _ so hi taá¹‡hÄ• diá¹-á¹-hiupayÄ• naá¹ƒ dvinnaá¹ƒ abhÄ• vena

__kiá¹ƒ kÄ• raá¹‡Ä• _ti kena kÄ• raá¹‡ena. __dhonÄ• vuccati paÃ±Ã±Ä• _ti dhonÄ• iti kiá
kathÄ«yati. __tÄ• ya paÃ±Ã±Ä• ya kÄ• yaduccarita_nti tÄ• ya vuttappakÄ• rÄ• ya paÃ±Ã±Ä
duá¹-á¹-hu kilesapÅ«tikattÄ• vÄ• caritanti kÄ• yaduccaritaá¹ƒ. __dhÅ«taÃ±ca dhotaÃ±cÄ•
dhovitaÃ±ca. __sandhotaÃ±cÄ• _ti sammÄ• dhovitaÃ±ca. __niddhotaÃ±cÄ• _ti visesena su
__rÄ• go dhuto cÄ• _tiÄ• dayo catunnaá¹ƒ maggÄ• naá¹ƒ vasena yojetabbÄ• .

__sammÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hi dhutÄ• cÄ• _ti maggasampayuttÄ• ya sammÄ
micchÄ• diá¹-á¹-hi kampitÄ• calitÄ• dhovitÄ• . __sammÄ• saá¹…kappÄ• _dÄ«supi eseva n
``sammÄ• diá¹-á¹-hikassa, bhikkhave, micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hotÄ«â€™â€™ ti sut
III 360) vitthÄ• retabbaá¹ƒ. __sammÄ• Ã±Ä• á¹‡enÄ• _ti maggasampayuttaÃ±Ä• á¹‡ena, pa
__micchÄ• Ã±Ä• á¹‡a_nti viparÄ«taÃ±Ä• á¹‡aá¹ƒ ayÄ• thÄ• vaÃ±Ä• á¹‡aá¹ƒ, pÄ• pakiriyÄ•
katvÄ• ``sukataá¹ƒ mayÄ• â€™â€™ ti paccavekkhaá¹‡Ä• kÄ• rena ca \Be 179/ uppanno m
micchÄ• vimuttÄ«_ti samucchedavimuttiyÄ• viparÄ«tÄ• ayÄ• thÄ• vavimuttiyeva cetovimu

__arahÄ• imehi dhoneyyehi dhammehÄ«_ti rÄ• gÄ• dÄ«hi kilesehi dÅ«re á¹-hito arahÄ• in
kilesadhovanehi dhammehi upeto hoti. __dhono_ti dhono puggalo, teneva __ ``so dhutarÄ•

__mÄ• yÄ• vuccati vaÃ±canikÄ• cariyÄ• _ti vaÃ±canakiriyaá¹ƒ vaÃ±canakaraá¹‡aá¹ƒ assÄ
vaÃ±canikÄ• cariyÄ• . __tassa paá¹-icchÄ• danahetÅ«_ti \Ee I 207/ tesaá¹ƒ duccaritÄ• naá¹
__pÄ• pikaá¹ƒ icchaá¹ƒ paá¹‡idahatÄ«_ti lÄ• makaá¹ƒ patthanaá¹ƒ patiá¹-á¹-hÄ• peti. __ ``n
ti icchatÄ«_ti ``mayhaá¹ƒ kataá¹ƒ pÄ• paá¹ƒ pare mÄ• jÄ• niá¹ƒsÅ«â€™â€™ ti paccÄ• sÄ«
vitakkaá¹ƒ uppÄ• deti. __vÄ• caá¹ƒ bhÄ• satÄ«_ti jÄ• naá¹ƒyeva paá¹‡á¹‡attiá¹ƒ vÄ«tikkam
karoti. ``amhÄ• kaá¹ƒ vÄ«tikkamaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«â€™â€™ ti upasanto viya
parakkamatÄ«_ti ``mayÄ• kataá¹ƒ idaá¹ƒ pÄ• pakammaá¹ƒ mÄ• keci jÄ• niá¹ƒsÅ«â€™â€™
vijjamÄ• nadosapaá¹-icchÄ• danato cakkhumohanamÄ• yÄ• assÄ• ti mÄ• yÄ• vÄ«, mÄ• yÄ
pÄ• paá¹ƒ puna paá¹-icchÄ• danato aticca assarati etÄ• ya sattoti __accasarÄ• _. kÄ• yavÄ
dassanato vaÃ±cetÄ«ti __vaÃ±canÄ• _ \Ne 162/. etÄ• ya sattÄ• nikarontÄ«ti __nikati, _ mi
``nÄ• haá¹ƒ evaá¹ƒ karomÄ«â€™â€™ ti pÄ• pÄ• naá¹ƒ vikkhipanato__ nikiraá¹‡Ä• . _ ``nÄ•
ti parivajjanato __pariharaá¹‡Ä• _. kÄ• yÄ• dÄ«hi saá¹ƒharaá¹‡ato __gÅ«hanÄ• _. samabh
__parigÅ«hanÄ• _. tiá¹‡apaá¹‡á¹‡ehi viya gÅ«thaá¹ƒ kÄ• yavacÄ«kammehi pÄ• paá¹ƒ chÄ
bhÄ• gena chÄ• danÄ• __paricchÄ• danÄ• _. na uttÄ• niá¹ƒ katvÄ• dassetÄ«ti __anuttÄ•
katvÄ• dassetÄ«ti __anÄ• vikammaá¹ƒ_. suá¹-á¹-hu chÄ• danÄ• __vocchÄ• danÄ• _. kata

pÄ• passa karaá¹‡ato __pÄ• pakiriyÄ• . ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ katapaá¹-icchÄ• danala
vuccati, yÄ• ya samannÄ• gato puggalo bhasmapaá¹-icchanno viya aá¹…gÄ• ro, udakapaá
pilotikapaliveá¹-hitaá¹ƒ viya ca satthaá¹ƒ hoti.

__ekavidhena_ \Be 180/ __mÄ• no_ti ekapariccheda ekakoá¹-á¹-hÄ• sena mÄ• no. __yÄ
cittassa abbhussÄ• panÄ• , ayaá¹ƒ mÄ• noti attho. ettha puggalaá¹ƒ anÄ• masitvÄ• nibbat

__attukkaá¹ƒsanamÄ• no_ti attÄ• naá¹ƒ upari á¹-hapanamÄ• no. __paravambhanamÄ• no
ime dve mÄ• nÄ• yebhuyyena tathÄ• pavattÄ• kÄ• ravasena vuttÄ• .

__ ``seyyohamasmÄ«â€™â€™ ti mÄ• no_ti jÄ• tiÄ• dÄ«ni nissÄ• ya ``ahamasmi seyyoâ€™
mÄ• no. __sadisamÄ• nÄ• _dÄ«supi eseva nayo. evamimepi tayo mÄ• nÄ• puggalavisesa
pavattÄ• kÄ• ravasena vuttÄ• . tesu ekeko tiá¹‡á¹‡ampi seyyasadisahÄ«nÄ• naá¹ƒ uppajjat
``seyyohamasmÄ«â€™â€™ ti mÄ• no seyyasseva yÄ• thÄ• vamÄ• no, sesÄ• naá¹ƒ ayÄ• t
ti mÄ• no sadisasseva yÄ• thÄ• vamÄ• no, sesÄ• naá¹ƒ ayÄ• thÄ• vamÄ• no. ``hÄ«nohama
yÄ• thÄ• vamÄ• no, sesÄ• naá¹ƒ ayÄ• thÄ• vamÄ• no.

catubbidhena mÄ• no lokadhammavasena vutto. paÃ±cavidhena mÄ• no paÃ±cakÄ• magu
mÄ• no cakkhÄ• disampattivasena vutto. tattha __mÄ• naá¹ƒ janetÄ«_ti mÄ• naá¹ƒ uppÄ• c

sattavidhena mÄ• naniddese __mÄ• no_ti unnamo. __atimÄ• no_ti ``jÄ• tiÄ• dÄ«hi mayÄ•
atikkamitvÄ• maÃ±Ã±anavasena uppanno mÄ• no. __mÄ• nÄ• timÄ• no_ti ``ayaá¹ƒ pubbe
seá¹-á¹-ho, ayaá¹ƒ hÄ«nataroâ€™â€™ ti uppanno mÄ• no. ayaá¹ƒ bhÄ• rÄ• tibhÄ• ro viya
sadisamÄ• naá¹ƒ upÄ• dÄ• ya mÄ• nÄ• timÄ• no nÄ• mÄ• ti dassetuá¹ƒ __ ``mÄ• nÄ• timÄ
hÄ«namÄ• no. yo ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no nÄ• ma vutto, ayaá¹ƒ omÄ• no nÄ
kÄ• kajÄ• ti viya te jÄ• ti. tvaá¹ƒ gottavÄ• , caá¹‡á¸• Ä• lagottaá¹ƒ viya te gottaá¹ƒ. tuyhaá¹ƒ
kÄ• kasaro viya te saroâ€™â€™ ti evaá¹ƒ attÄ• naá¹ƒ heá¹-á¹-hÄ• katvÄ• pavattanavaser
veditabbo.

__adhimÄ• no_ti cattÄ• ri saccÄ• ni appatvÄ• pattasaÃ±Ã±issa, catÅ«hi maggehi kattabbe
katasaÃ±Ã±issa, catusaccadhamme anadhigate adhigatasaÃ±Ã±issa \Be 181/, arahatte asa
sacchikatasaÃ±Ã±issa uppanno adhigatamÄ• no adhimÄ• no nÄ• ma. ayaá¹ƒ pana kassa u
uppajjatÄ«ti? ariyasÄ• vakassa tÄ• va na uppajjati. so hi
maggaphalanibbÄ• napahÄ«nakilesÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡ena saÃ±jÄ• tasor
nikkaá¹…kho, tasmÄ• sotÄ• pannÄ• dÄ«naá¹ƒ ``ahaá¹ƒ sakadÄ• gÄ• mÄ«â€™â€™ tiÄ• di
dussÄ«lassa ca na uppajjati. so hi ariyaguá¹‡Ä• dhigame nirÄ• sova. sÄ«lavatopi pariccatta
niddÄ• rÄ• matÄ• dimanuyuttassa na uppajjati \Ee I 209/, parisuddhasÄ«lassa pana kamma
nÄ• marÅ«paá¹ƒ vavatthapetvÄ• paccayapariggahena vitiá¹‡á¹‡akaá¹…khassa tilakkhaá¹‡

sammasantassa Ä• raddhavipassakassa uppajjati, uppanne ca suddhasamathalÄ• bhÄ« su
antarÄ• á¹-hapeti. so hi dasapi vassÄ• ni vÄ«sampi vassÄ• ni tiá¹ƒsampi vassÄ• ni asÄ«tip
kilesasamudÄ• cÄ• raá¹ƒ apassanto ``ahaá¹ƒ sotÄ• pannoâ€™â€™ ti vÄ• ``sakadÄ• gÄ• r
``anÄ• gÄ• mÄ«â€™â€™ ti vÄ• maÃ±Ã±ati, samathavipassanÄ• lÄ• bhÄ« pana arahatteye
samÄ• dhibalena kilesÄ• vikkhambhitÄ• , vipassanÄ• balena saá¹…khÄ• rÄ• supariggahit
vassÄ• ni asÄ«tipi vassÄ• ni vassasatampi kilesÄ• na samudÄ• caranti, khÄ«á¹‡Ä• savass
evaá¹ƒ dÄ«gharattaá¹ƒ kilesasamudÄ• cÄ• raá¹ƒ apassanto antarÄ• aá¹-á¹-hatvÄ• va ``ara
maÃ±Ã±ati.

__asmimÄ• no_ti rÅ«pe asmÄ«tiÄ• dinÄ• nayena paÃ±casu khandhesu ``ahaá¹ƒ rÅ«pÄ• c
__micchÄ• mÄ• no_ti pÄ• pakehi kammÄ• yatanasippÄ• yatanavijjÄ• á¹-á¹-hÄ• nasutapaá¹
ca diá¹-á¹-hiyÄ• uppanno mÄ• no. tattha __pÄ• pakaá¹ƒ kammÄ• yatanaá¹ƒ_ nÄ• ma
kevaá¹-á¹-amacchabandhanesÄ• dÄ• naá¹ƒ kammaá¹ƒ. __pÄ• pakaá¹ƒ sippÄ• yatanaá¹ƒ_
macchajÄ• lakhipakumÄ«nakaraá¹‡esu ceva pÄ• saoá¸• á¸• anasÅ«lÄ• ropanÄ• dÄ«su ca
vijjÄ• á¹-á¹-hÄ• naá¹ƒ_ nÄ• ma yÄ• kÄ• ci parÅ«paghÄ• tavijjÄ• . __pÄ• pakaá¹ƒ sutaá¹ƒ_
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• dipaá¹-isaá¹ƒyuttaá¹ƒ. __pÄ• pakaá¹ƒ paá¹-ibhÄ• naá¹ƒ
kappanÄ• á¹-akavilappanÄ• dipaá¹-ibhÄ• naá¹ƒ \Ne 164/. __pÄ• pakaá¹ƒ sÄ«laá¹ƒ_ nÄ• ma
__vatampi_ ajavatagovatameva. __pÄ• pikÄ• diá¹-á¹-hi_ pana dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-h
diá¹-á¹-hi. __aá¹-á¹-havidhamÄ• no_ uttÄ• natthoyeva.

navavidhena \Be 182/ mÄ• naniddese __seyyassa ``seyyohamasmÄ«â€™â€™ _tiÄ• dayo
vuttÄ• . ettha pana __seyyassa ``seyyohamasmÄ«â€™â€™ ti mÄ• no_ rÄ• jÄ• naÃ±ceva p
rÄ• jÄ• hi ``raá¹-á¹-hena vÄ• dhanavÄ• hanehi vÄ• ko \Ee I 210/ mayÄ• sadiso atthÄ«â€™
karoti. pabbajitopi ``sÄ«ladhutaá¹…gÄ• dÄ«hi ko mayÄ• sadiso atthÄ«â€™â€™ ti etaá¹ƒ m

__seyyassa ``sadisohamasmÄ«â€™â€™ ti mÄ• no_pi etesaá¹ƒyeva uppajjati. rÄ• jÄ• hi ``
dhanavÄ• hanehi vÄ• aÃ±Ã±arÄ• jÅ«hi saddhiá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™
pabbajitopi ``sÄ«ladhutaá¹…gÄ• dÄ«hi aÃ±Ã±ena bhikkhunÄ• mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• kar
mÄ• naá¹ƒ karoti.

__seyyassa ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no_pi etesaá¹ƒyeva uppajjati. yassa hi raÃ
dhanavÄ• hanÄ• dÄ«ni vÄ• nÄ• tisampannÄ• ni honti, so ``mayhaá¹ƒ rÄ• jÄ• ti vohÄ• rasu
nÄ• ma ahaâ€™â€™ nti etaá¹ƒ mÄ• naá¹ƒ karoti. pabbajitopi appalÄ• bhasakkÄ• ro ``ahaá
mahÄ• theroti kathÄ• mattameva, kiá¹ƒ dhammakathiko nÄ• mÄ• haá¹ƒ, kiá¹ƒ bahussuto nÄ
nÄ• mÄ• haá¹ƒ, yassa me lÄ• bhasakkÄ• ro natthÄ«â€™â€™ ti etaá¹ƒ mÄ• naá¹ƒ karoti.

__sadisassa ``seyyohamasmÄ«â€™â€™ ti mÄ• nÄ• _dayo amaccÄ• dÄ«naá¹ƒ uppajjanti.
``bhogayÄ• navÄ• hanÄ• dÄ«hi ko mayÄ• sadiso aÃ±Ã±o rÄ• japuriso atthÄ«â€™â€™ ti v

saddhiá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti vÄ• , ``amaccoti nÄ• mameva mayhaá¹ƒ, gh
natthi, kiá¹ƒ amacco nÄ• mÄ• haâ€™â€™ nti vÄ• ete mÄ• ne karoti.

__hÄ«nassa ``seyyohamasmÄ«â€™â€™ ti mÄ• nÄ• _dayo dÄ• sÄ• dÄ«naá¹ƒ uppajjanti.
ko mayÄ• sadiso aÃ±Ã±o dÄ• so nÄ• ma atthi, aÃ±Ã±e jÄ«vituá¹ƒ asakkontÄ• kucchihetu
pana paveá¹‡Ä«Ä• gatattÄ• seyyoâ€™â€™ ti vÄ• , ``paveá¹‡Ä«Ä• gatabhÄ• vena ubhatos
nÄ• ma saddhiá¹ƒ ki mayhaá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti vÄ• , ``kucchivasenÄ• haá¹ƒ
mÄ• tÄ• pitukoá¹-iyÄ• pana me dÄ• saá¹-á¹-hÄ• naá¹ƒ natthi \Ne 165/, kiá¹ƒ dÄ• so nÄ• ma
karoti. yathÄ• ca dÄ• so, evaá¹ƒ pukkusacaá¹‡á¸• Ä• lÄ• dayopi ete mÄ• ne karontiyeva.

ettha \Be 183/ ca seyyassa ``seyyohamasmÄ«â€™â€™ ti uppannamÄ• nova yÄ• thÄ• vam
ayÄ• thÄ• vamÄ• nÄ• . tathÄ• sadisassa ``sadisohamasmÄ«â€™â€™ ti, hÄ«nassa ``hÄ«n
yÄ• thÄ• vamÄ• no, itare dve ayÄ• thÄ• vamÄ• nÄ• . tattha yÄ• thÄ• vamÄ• nÄ• arahattam
sotÄ• pattimaggavajjhÄ• .

ettha \Ee I 211/ ca seyyassa ``seyyohamasmÄ«â€™â€™ ti mÄ• no uttamassa uttamaá¹-á¹
ti evaá¹ƒ uppannamÄ• no, seyyassa ``sadisohamasmÄ«â€™â€™ ti mÄ• no uttamassa sam
sadisoâ€™â€™ ti evaá¹ƒ uppannamÄ• no. seyyassa ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• n
``ahaá¹ƒ hÄ«noâ€™â€™ ti evaá¹ƒ uppannamÄ• no. evaá¹ƒ seyyamÄ• no sadisamÄ• no hÄ
seyyassa uppajjanti. sadisassÄ• pi ahaá¹ƒ seyyo, sadiso, hÄ«noti tayo mÄ• nÄ• uppajjanti.
hÄ«no, sadiso, seyyoti tayo mÄ• nÄ• uppajjanti.

dasavidhamÄ• naniddese __idhekacco mÄ• naá¹ƒ janetÄ«_ti ekacco puggalo mÄ• naá¹ƒ ja
khattiyabhÄ• vÄ• dijÄ• tisampattiyÄ• vÄ• . __gottena vÄ• _ti gotamagottÄ• dinÄ• ukkaá¹-á
__kolaputtiyena vÄ• _ti mahÄ• kulabhÄ• vena vÄ• . __vaá¹‡á¹‡apokkharatÄ• ya vÄ• _ti vaá
vÄ• . sarÄ«raÃ±hi ``pokkharaâ€™â€™ nti vuccati, tassa vaá¹‡á¹‡asampattiyÄ• abhirÅ«pab
__dhanena vÄ• _ti dhanasampannabhÄ• vena vÄ• , mayhaá¹ƒ nidhÄ• nagatassa dhanassa
__ajjhenena vÄ• _ti ajjhÄ• yanavasena vÄ• . __kammÄ• yatanena vÄ• _ti ``avasesÄ• sattÄ
ahaá¹ƒ pana mahiddhiko mahÄ• nubhÄ• voâ€™â€™ ti vÄ• , ``ahaá¹ƒ yaá¹ƒ yaá¹ƒ kammaá
samijjhatÄ«â€™â€™ ti vÄ• evamÄ• dinayappavattena kammÄ• yatanena vÄ• . __sippÄ• y
nisippÄ• , ahaá¹ƒ sippavÄ• â€™â€™ ti evamÄ• dinayappavattena sippÄ• yatanena vÄ• . __
idaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. __sutena vÄ• _ti ``avasesÄ• sattÄ• appassutÄ• , ahaá
evamÄ• disutena vÄ• . __paá¹-ibhÄ• nena vÄ• _ti ``avasesÄ• sattÄ• appaá¹-ibhÄ• nÄ• , m
paá¹-ibhÄ• nappamÄ• á¹‡aá¹ƒ natthÄ«â€™â€™ ti evamÄ• dipaá¹-ibhÄ• nena vÄ• . __aÃ±Ã
vatthunÄ• _ti avuttena aÃ±Ã±ena vatthunÄ• vÄ• . __yo evarÅ«po mÄ• no_ti mÄ• nakaraá¹
maÃ±Ã±itatta_nti Ä• kÄ• rabhÄ• vaniddeso. ussitaá¹-á¹-hena __unnati_. yassuppajjati, taá¹ƒ
unnÄ• meti ukkhipitvÄ• á¹-hapetÄ«ti __unnÄ• mo_. samussitaá¹-á¹-hena __dhajo_. ukkhipa
sampaggaá¹‡hÄ• tÄ«ti __sampaggÄ• ho_. ketu \Ne 166/ vuccati bahÅ«su dhajesu accugga

punappunaá¹ƒ uppajjamÄ• no aparÄ• pare upÄ• dÄ• ya accuggataá¹-á¹-hena ketu viyÄ• ti k
ketukamyaá¹ƒ, tassa bhÄ• vo __ketukamyatÄ• _. sÄ• pana cittassa, na attano. tena vuttaá
cittassÄ• â€™â€™ ti. mÄ• nasampayuttaÃ±hi cittaá¹ƒ ketuá¹ƒ icchati, tassa bhÄ• vo, ketusa
__dhono mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya pajahitvÄ• _ yo so dhono arahÄ• heá¹-á¹-hÄ•
vinodanabyantikaraá¹‡Ä• divasena kilese pajahitvÄ• á¹-hito, so tena rÄ• gÄ• dinÄ• kilesen

__nerayikoti vÄ• _ti niraye nibbattakasattoti vÄ• . __tiracchÄ• nayonikÄ• _dÄ«supi eseva n
natthÄ«_ti yena janakahetunÄ• gatiyÄ• dÄ«su nibbatteyya, so hetu natthi. __paccayo_ti tas
__kÄ• raá¹‡a_nti á¹-hÄ• naá¹ƒ. kÄ• raá¹‡aÃ±hi tadÄ• yattavuttitÄ• ya attano phalassa á¹-hÄ
yena hetunÄ• yena paccayena gatiyÄ• dÄ«su nibbatteyya, taá¹ƒ kÄ• raá¹‡aá¹ƒ natthi.

<22> yo pana nesaá¹ƒ dvinnaá¹ƒ upayÄ• naá¹ƒ bhÄ• vena upayo hoti, so __upayo hi ... pe
sabba_nti. tattha __upayo_ti taá¹‡hÄ• diá¹-á¹-hinissito. __dhammesu upeti vÄ• da_nti ``ratto
``duá¹-á¹-hoâ€™â€™ ti vÄ• evaá¹ƒ tesu tesu dhammesu upeti vÄ• daá¹ƒ. __anÅ«payaá¹ƒ
taá¹‡hÄ• diá¹-á¹-hippahÄ• nena pana anÅ«payaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ kena rÄ• gena vÄ•
``rattoâ€™â€™ ti vÄ• ``duá¹-á¹-hoâ€™â€™ ti vÄ• vadeyya. evaá¹ƒ anupavajjo ca so kiá¹ƒ
katapaá¹-icchÄ• dako bhavissatÄ«ti adhippÄ• yo. __attÄ• nirattÄ• na hi tassa atthÄ«_ti tas
vÄ• ucchedadiá¹-á¹-hi vÄ• natthi, gahaá¹‡amuÃ±canaá¹ƒ vÄ• pi attanirattasaÃ±Ã±itaá¹ƒ na
natthÄ«ti ce? __adhosi so diá¹-á¹-himidheva sabba_nti. yasmÄ• so idheva attabhÄ• ve Ã±Ä
sabbadiá¹-á¹-higataá¹ƒ adhosi pajahi vinodesÄ«ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ
rÄ• jÄ• attamano bhagavantaá¹ƒ abhivÄ• detvÄ• pakkÄ• mÄ«ti.

__rattoti vÄ• _ti rÄ• gena rattoti vÄ• . __duá¹-á¹-hoti vÄ• _tiÄ• dÄ«supi eseva \Ee I 213/ nay
abhisaá¹…khÄ• rÄ• appahÄ«nÄ• _ti ye puÃ±Ã±Ä• puÃ±Ã±aÄ• neÃ±jÄ• bhisaá¹…khÄ• rÄ•
__abhisaá¹…khÄ• rÄ• naá¹ƒ appahÄ«nattÄ• _ti tesaá¹ƒ vuttappakÄ• rÄ• naá¹ƒ kammÄ• bh
pahÄ«nabhÄ• vena. __gatiyÄ• vÄ• daá¹ƒ upetÄ«_ti paÃ±cannaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±atar
tenevÄ• ha --- __ ``nerayikoti vÄ• ... pe ... vÄ• daá¹ƒ upeti upagacchatÄ«â€™â€™ _ti. __va
__gahitaá¹ƒ natthÄ«_ti gahetabbaá¹ƒ natthi. __muÃ±citabbaá¹ƒ natthÄ«_ti muÃ±citvÄ• á¹-h
natthi.

__yassatthi_ \Ne 167/ __gahita_nti yassa puggalassa ``ahaá¹ƒ mamÄ• â€™â€™ ti gahitaá
muÃ±citabba_nti tassa puggalassa mocetabbaá¹ƒ atthi. upari padÄ• ni parivattetvÄ• yojeta
muÃ±canÄ• samatikkanto_ti gahaá¹‡amocanÄ• arahÄ• atikkanto. __buddhiparihÄ• nivÄ«
parihÄ• niÃ±ca atikkamitvÄ• pavatto. __so vuá¹-á¹-havÄ• so_tiÄ• diá¹ƒ katvÄ• __Ã±Ä• á¹‡
pariyosÄ• naá¹ƒ heá¹-á¹-hÄ• vuttanayameva. __adhosÄ«_ti kantesi. __dhuni sandhuni nidd
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

duá¹-á¹-haá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. suddhaá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ•

<23> catutthe \Ne 168/ \Ee I 214/ suddhaá¹-á¹-hake paá¹-hamagÄ• thÄ• ya tÄ• vattho --- na
dassanena suddhi hoti, api ca kho kilesamalÄ«nattÄ• asuddhaá¹ƒ, kilesarogÄ• naá¹ƒ adhig
candÄ• bhaá¹ƒ brÄ• hmaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• evarÅ«paá¹ƒ disvÄ• diá¹-á¹-higatiko bÄ•
``passÄ• mi suddhaá¹ƒ paramaá¹ƒ arogaá¹ƒ, _ tena ca diá¹-á¹-hisaá¹…khÄ• tena dassanen
hotÄ«â€™â€™ _ti, so evaá¹ƒ abhijÄ• nanto taá¹ƒ dassanaá¹ƒ __ ``paramaâ€™â€™ nti Ã±a
__suddhÄ• nupassÄ«_ samÄ• no taá¹ƒ dassanaá¹ƒ ``maggaÃ±Ä• á¹‡aâ€™â€™ nti __pacc
na hoti.

__paramaá¹ƒ Ä• rogyappatta_nti uttamaá¹ƒ nibyÄ• dhiá¹ƒ pÄ• puá¹‡itvÄ• á¹-hitaá¹ƒ. __tÄ•
pÄ• lanappattaá¹ƒ. __leá¹‡appatta_nti nilÄ«yanappattaá¹ƒ. _saraá¹‡appatta_nti patiá¹-á¹-hÄ
dukkhanÄ• sanaá¹ƒ vÄ• pattaá¹ƒ. __abhayappatta_nti nibbhayabhÄ• vappattaá¹ƒ. __accut
pattaá¹ƒ. __amatappatta_nti amataá¹ƒ mahÄ• nibbÄ• naá¹ƒ pattaá¹ƒ. __nibbÄ• nappatta_n
pattaá¹ƒ.

__abhijÄ• nanto_ti \Be 186/ visesena jÄ• nanto. __Ä• jÄ• nanto_ti Ä• jÄ• namÄ• no. __vijÄ
jÄ• namÄ• no. __paá¹-ivijÄ• nanto_ti taá¹ƒ taá¹ƒ paá¹-icca vijÄ• namÄ• no. __paá¹-ivijjhanto

__cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«padassanenÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«padassanaá
paÃ±Ã±Ä• iti saddahati. __maggoti paccetÄ«_ti ``upÄ• yoâ€™â€™ ti saddahati. __patho_t
__nÄ«yÄ• na_nti gahetvÄ• yÄ• tÄ«ti nÄ«yÄ• naá¹ƒ. ``niyyÄ• naâ€™â€™ nti vÄ• pÄ• á¹-ho

<24> __ ``diá¹-á¹-hena_ \Ee I 215/ __ce suddhÄ«â€™â€™ _ti dutiyagÄ• thÄ• . tassattho ---
rÅ«padassanasaá¹…khÄ• tena __diá¹-á¹-hena_ yadi kilesa__suddhi narassa hoti, _ tena __
jÄ• tiÄ• di__dukkhaá¹ƒ pajahÄ• ti, _ evaá¹ƒ sante \Ne 169/ ariyamaggato __aÃ±Ã±ena_ asu
sujjhati, _ rÄ• gÄ• dÄ«hi upadhÄ«hi saupadhiko eva samÄ• no sujjhatÄ«ti vattabbataá¹ƒ Ä•
evaá¹ƒvidho sujjhati. tasmÄ• __diá¹-á¹-hÄ« hi naá¹ƒ pÄ• va tathÄ• vadÄ• naá¹ƒ, _ sÄ• na
``micchÄ• diá¹-á¹-hiko ayaâ€™â€™ nti katheti, diá¹-á¹-hianurÅ«paá¹ƒ ``sassato lokoâ€™â€
tathÄ• tathÄ• vadatÄ«ti.

rÄ• gena saha vattatÄ«ti __sarÄ• go, _ rÄ• gavÄ• ti attho. __sadoso_tiÄ• dÄ«supi eseva na

<25> __na brÄ• hmaá¹‡o_ti tatiyagÄ• thÄ• . tassattho --- yo pana bÄ• hitapÄ• pattÄ• __br
maggena adhigatÄ• savakkhayo khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o ariyamaggaÃ±Ä• á¹‡ato aÃ

abhimaá¹…galasammatarÅ«pasaá¹…khÄ• te __diá¹-á¹-he, _ tathÄ• vidhasaddasaá¹…khÄ•
avÄ«tikkamasaá¹…khÄ• te __sÄ«le, _ hatthivatÄ• dibhede __vate, _ pathaviÄ• dibhede __
micchÄ• Ã±Ä• á¹‡ena __suddhiá¹ƒ na_ Ä• hÄ• ti. sesamassa brÄ• hmaá¹‡assa vaá¹‡á¹‡ab
tedhÄ• tuka__puÃ±Ã±e_ sabbasmiÃ±ca __pÄ• pe anÅ«palitto, _ kasmÄ• ? tassa pahÄ«nat
yassa kassaci vÄ• gahaá¹‡assa pahÄ«nattÄ• __attaÃ±jaho, _ puÃ±Ã±Ä• bhisaá¹…khÄ• r
``nayidha pakubbamÄ• noâ€™â€™ _ti vuccati. tasmÄ• naá¹ƒ evaá¹ƒ pasaá¹ƒsanto Ä• ha.
purimapÄ• dena sambandho veditabbo --- puÃ±Ã±e ca pÄ• pe ca anÅ«palitto attaÃ±jaho \B
na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• hÄ• ti. __nÄ• ti paá¹-ikkhepo_ti na iti paá¹-isedho.

__bÄ• hitvÄ• sabbapÄ• pakÄ• nÄ«_ti gÄ• thÄ• yattho --- yo catutthamaggena bÄ• hitvÄ•
á¹-hitoicceva vuttaá¹ƒ hoti. bÄ• hitapÄ• pattÄ• eva ca __vimalo_ vimalabhÄ• vaá¹ƒ brahma
seá¹-á¹-habhÄ• vaá¹ƒ patto, paá¹-inissaá¹-á¹-hasamÄ• dhivikkhepakarakilesamalena \Ee I 2
aggamaggaphalasamÄ• dhinÄ• __sÄ• dhusamÄ• hito, _ saá¹ƒsÄ• rahetusamatikkamena _
pariniá¹-á¹-hitakiccatÄ• ya __kevalÄ«_ti ca, taá¹‡hÄ• diá¹-á¹-hÄ«hi anissitattÄ• __anissito_
nibbikÄ• rattÄ• __tÄ• dÄ«_ti ca pavuccati. evaá¹ƒ thutiraho __sa brahmÄ• _ so brÄ• hmaá

__aÃ±Ã±atra satipaá¹-á¹-hÄ• nehÄ«_ti cattÄ• ro satipaá¹-á¹-hÄ• ne muÃ±citvÄ• . __samma
nayo.

__santeke samaá¹‡abrÄ• hmaá¹‡Ä• _ti ekacce lokasaá¹…ketena ``samaá¹‡abrÄ• hmaá¹‡
saá¹ƒvijjanti. __diá¹-á¹-hasuddhikÄ• _ti diá¹-á¹-hena suddhiá¹ƒ icchamÄ• nÄ• . __te ekaccÄ
dassana_nti ete diá¹-á¹-hasuddhikÄ• \Ne 170/ etesaá¹ƒ rÅ«pÄ• rammaá¹‡Ä• naá¹ƒ olokana
paccentÄ«_ti iddhikÄ• raá¹‡aá¹ƒ buddhikÄ• raá¹‡aá¹ƒ sabbasampattikÄ• raá¹‡aá¹ƒ patiá¹-á
__amaá¹…galaá¹ƒ paccentÄ«_ti aniddhikÄ• raá¹‡aá¹ƒ na buddhikÄ• raá¹‡aá¹ƒ na sampatti
patiá¹-á¹-hÄ• penti. __te kÄ• lato vuá¹-á¹-hahitvÄ• _ti ete diá¹-á¹-hÄ• dimaá¹…galikÄ• puret
uá¹-á¹-hahitvÄ• . __abhimaá¹…galagatÄ• nÄ«_ti visesena vuá¸• á¸• hikÄ• raá¹‡agatÄ• ni. _
nÄ• nÄ• vidhÄ• ni rÅ«pÄ• rammaá¹‡Ä• ni dakkhanti. __cÄ• á¹-akasakuá¹‡a_nti evaá¹ƒnÄ•
__phussaveá¸·uvalaá¹-á¹-hi_nti phussanakkhattena uppannaá¹ƒ taruá¹‡abeá¸·uvalaá¹-á¹-hi
sagabbhaá¹ƒ itthiá¹ƒ. __kumÄ• rakaá¹ƒ khandhe Ä• ropetvÄ• gacchanta_nti taruá¹‡adÄ• ra
gacchamÄ• naá¹ƒ. __puá¹‡á¹‡aghaá¹-a_nti udakapuá¹‡á¹‡aghaá¹-aá¹ƒ. __rohitamaccha_n
__Ä• jaÃ±Ã±aratha_nti sindhavayuttarathaá¹ƒ. __usabha_nti maá¹…galausabhaá¹ƒ. __goka

__palÄ• lapuÃ±ja_nti thusarÄ• siá¹ƒ. __takkaghaá¹-a_nti gotakkÄ• dipÅ«ritacÄ• á¹-iá¹ƒ. __
217/ tucchaghaá¹-aá¹ƒ. __naá¹-a_nti naá¹-akÄ• diá¹ƒ. ``dhuttakiriyaâ€™â€™ nti eke. __nag
niccoá¸·asamaá¹‡aá¹ƒ \Be 188/. __khara_nti gadrabhaá¹ƒ. __kharayÄ• na_nti gadrabhayutt
__ekayuttayÄ• na_nti ekena vÄ• hanena saá¹ƒyuttaá¹ƒ yÄ• naá¹ƒ. __kÄ• á¹‡a_nti ekakkhiu
__kuá¹‡i_nti hatthakuá¹‡iá¹ƒ. __khaÃ±ja_nti khaÃ±japÄ• daá¹ƒ tiriyagatapÄ• daá¹ƒ. __pakk
pÄ«á¹-hasappiá¹ƒ. __jiá¹‡á¹‡aka_nti jarÄ• jiá¹‡á¹‡aá¹ƒ. __byÄ• dhika_nti byÄ• dhipÄ«á¸·ita

kÄ• laá¹…kataá¹ƒ.

__sutasuddhikÄ• _ti sotaviÃ±Ã±Ä• á¹‡ena sutena suddhiá¹ƒ icchamÄ• nÄ• . __saddÄ• naá
saddÄ• rammaá¹‡Ä• naá¹ƒ savanaá¹ƒ. __vaá¸• á¸• hÄ• ti vÄ• _tiÄ• dayo loke pavattasadda
amaá¹…galaá¹ƒ pana __ ``kÄ• á¹‡oâ€™â€™ _tiÄ• dinÄ• tena tena nÄ• mena vuttasaddÄ•
vÄ• _ti hatthapÄ• dÄ• dicchinnanti vÄ• . __ ``bhindaâ€™â€™ nti vÄ• _ti sÄ«sÄ• dibhinnanti
nti vÄ• _ti agginÄ• jhÄ• pitanti vÄ• . __ ``naá¹-á¹-haâ€™â€™ nti vÄ• _ti corÄ• dÄ«hi vinÄ•
``natthÄ«â€™â€™ ti vÄ• _ti na vijjatÄ«ti vÄ• .

__sÄ«lasuddhikÄ• _ti sÄ«lena visuddhiá¹ƒ icchanakÄ• . __sÄ«lamattenÄ• _ti saá¹ƒvaraá¹‡
__saá¹ƒyamamattenÄ• _ti uparamamattena. __saá¹ƒvaramattenÄ• _ti dvÄ• rathakanamatte
na atikkamitamattena. __samaá¹‡o muá¹‡á¸• ikÄ• putto_ti mÄ• tito laddhanÄ• maá¹ƒ. __sa
paripuá¹‡á¹‡akusalaá¹ƒ. __paramakusala_nti uttamakusalaá¹ƒ. __uttamapattippatta_nti utta
pÄ• puá¹‡itabbataá¹ƒ patvÄ• á¹-hitaá¹ƒ. __ayojja_nti parÄ• jetuá¹ƒ asakkuá¹‡eyyaá¹ƒ sama

__vatasuddhikÄ• _ti samÄ• dÄ• nena vatena suddhiá¹ƒ icchanakÄ• . __hatthivatikÄ• vÄ• _
hatthivataá¹ƒ \Ne 171/ etesaá¹ƒ atthÄ«ti hatthivatikÄ• , sabbahatthikiriyaá¹ƒ karontÄ«ti attho
``ajja \Ee I 218/ paá¹-á¹-hÄ• ya hatthÄ«hi kÄ• tabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti evaá¹ƒ upp
gamanÄ• kÄ• raá¹ƒ tiá¹-á¹-hanÄ• kÄ• raá¹ƒ nisÄ«danÄ• kÄ• raá¹ƒ sayanÄ• kÄ• raá¹ƒ uccÄ
aÃ±Ã±e hatthÄ« disvÄ• soá¹‡á¸• aá¹ƒ ussÄ• petvÄ• gamanÄ• kÄ• raÃ±ca sabbaá¹ƒ karon
assavatikÄ• _dÄ«supi labbhamÄ• navasena yathÄ• yogaá¹ƒ yojetabbaá¹ƒ. tesu avasÄ• ne
puratthimÄ• didisÄ• naá¹ƒ namassanavasena samÄ• dinnadisÄ• vatikÄ• , etesaá¹ƒ vuttapp
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vatasamÄ• dÄ• naá¹ƒ sampajjamÄ• naá¹ƒ hatthiÄ• dÄ«naá
panassa micchÄ• diá¹-á¹-hi hoti ``iminÄ• haá¹ƒ sÄ«lavatasamÄ• dÄ• nabrahmacariyena dev
homÄ«â€™â€™ ti cintayantassa nirayatiracchÄ• nayonÄ«naá¹ƒ aÃ±Ã±ataro hotÄ«ti Ã±Ä• t
bhagavatÄ• (MN II 79) ---

``idha \Be 189/, puá¹‡á¹‡a, ekacco kukkuravataá¹ƒ bhÄ• veti paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡
bhÄ• veti paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, kukkuracittaá¹ƒ bhÄ• veti paripuá¹‡á¹‡aá¹ƒ a
kukkurÄ• kappaá¹ƒ bhÄ• veti paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ. so kukkuravataá¹ƒ bhÄ•
abbokiá¹‡á¹‡aá¹ƒ, kukkurasÄ«laá¹ƒ bhÄ• vetvÄ• paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, kukk
paripuá¹‡á¹‡aá¹ƒ abbokiá¹‡á¹‡aá¹ƒ, kukkurÄ• kappaá¹ƒ bhÄ• vetvÄ• paripuá¹‡á¹‡aá¹ƒ abb
bhedÄ• paraá¹ƒ maraá¹‡Ä• kukkurÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. sace kho panassa ev
`iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavis
ti, sÄ• ssa hoti micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hissa kho ahaá¹ƒ, puá¹‡á¹‡a, dvinnaá¹ƒ
aÃ±Ã±ataraá¹ƒ gatiá¹ƒ vadÄ• mi nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• . iti kho, puá¹‡á¹‡a
kukkuravataá¹ƒ kukkurÄ• naá¹ƒ sahabyataá¹ƒ upaneti, vipajjamÄ• naá¹ƒ nirayaâ€™â€™ nt

__gandhabbavatikÄ• _dayo gandhabbÄ• dÄ«naá¹ƒ sahabyataá¹ƒ upagacchantÄ«ti attho n
micchÄ• diá¹-á¹-hiyÄ• gahitattÄ• nirayatiracchÄ• nayonimeva upagacchantÄ«ti gahetabbo.

__mutasuddhikÄ• _ti \Ee I 219/ phusitena suddhikÄ• . __pathaviá¹ƒ Ä• masantÄ«_ti sasam
mahÄ• pathaviá¹ƒ kÄ• yena phusanti. __harita_nti allanÄ«lasaddalaá¹ƒ. __gomaya_nti gavÄ
__kacchapa_nti aá¹-á¹-hikacchapÄ• dianekavidhaá¹ƒ. __phÄ• laá¹ƒ akkamantÄ«_ti ayaphÄ
__tilavÄ• ha_nti tilasakaá¹-aá¹ƒ tilarÄ• siá¹ƒ vÄ• . __phussatilaá¹ƒ khÄ• dantÄ«_ti maá¹…ga
tilaá¹ƒ khÄ• danti. __phussatelaá¹ƒ makkhentÄ«_ti tathÄ• rÅ«paá¹ƒ tilatelaá¹ƒ sarÄ«rabbha
__dantakaá¹-á¹-ha_nti dantapoá¹‡aá¹ƒ. __mattikÄ• ya nhÄ• yantÄ«_ti kuá¹…kuá¹-á¹-hÄ• di
saá¹‡hamattikÄ• ya sarÄ«raá¹ƒ ubbaá¹-á¹-etvÄ• nhÄ• yanti. __sÄ• á¹-akaá¹ƒ nivÄ• sentÄ«
maá¹…galapaá¹-isaá¹ƒyuttaá¹ƒ vatthaá¹ƒ paridahanti. __veá¹-hanaá¹ƒ veá¹-hentÄ«_ti sÄ«sa
pattuá¹‡á¹‡Ä• dipaá¹-aá¹ƒ sÄ«se á¹-hapenti paá¹-imuccanti.

__tedhÄ• tukaá¹ƒ kusalÄ• bhisaá¹…khÄ• ra_nti kÄ• madhÄ• turÅ«padhÄ• tuarÅ«padhÄ• t
kosallasambhÅ«taá¹ƒ paccayÄ• bhisaá¹…khÄ• raá¹ƒ. __sabbaá¹ƒ akusala_nti dvÄ• dasavi
akusalaá¹ƒ. __yato_ti yadÄ• . te dasavidho \Be 190/ puÃ±Ã±Ä• bhisaá¹…khÄ• ro ca, dvÄ• d
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro ca, catubbidho Ä• neÃ±jÄ• bhisaá¹…khÄ• ro ca yathÄ• nurÅ«
pahÄ«nÄ• honti. __attadiá¹-á¹-hijaho_ti ``eso me attÄ• â€™â€™ ti gahitadiá¹-á¹-hiá¹ƒ jaho.
``esohamasmÄ«â€™â€™ ti mÄ• nasampayuttagahaá¹‡aá¹ƒ jaho. puna __attaÃ±jaho_ti ``e
taá¹‡hÄ• gahaá¹‡avasena ca diá¹-á¹-higahaá¹‡avasena ca parÄ• masitvÄ• gahitaá¹ƒ, para
tasmiá¹ƒ abhiniviá¹-á¹-haÃ±ca, balavataá¹‡hÄ• vasena gilitvÄ• ajjhositaÃ±ca, balavamucch
taá¹ƒ cattaá¹ƒ hotÄ«_tiÄ• dayo vuttanayÄ• yeva.

<26> evaá¹ƒ ``na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• hÄ• â€™â€™ ti vatvÄ• idÄ• ni ye d
suddhiá¹ƒ bruvanti, tesaá¹ƒ tassÄ• diá¹-á¹-hiyÄ• anibbÄ• hakabhÄ• vaá¹ƒ \Ee I 220/ dasse
pahÄ• yÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- tehi aÃ±Ã±ato suddhivÄ• dÄ• samÄ•
appahÄ«nattÄ• gahaá¹‡amuÃ±canaá¹ƒ hoti, tÄ• ya __purimaá¹ƒ_ satthÄ• rÄ• diá¹ƒ __pahÄ
__ejÄ• _saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya __anugatÄ• _ abhibhÅ«tÄ• rÄ• gÄ• dibhedaá¹ƒ __
atarantÄ• taá¹ƒ taá¹ƒ dhammaá¹ƒ uggaá¹‡hanti ca __nirassajanti_ ca makkaá¹-ova __sÄ• l

__purimaá¹ƒ satthÄ• raá¹ƒ pahÄ• yÄ• _ti purimagahitaá¹ƒ satthupaá¹-iÃ±Ã±aá¹ƒ vajjetvÄ•
nissitÄ• _ti aÃ±Ã±aá¹ƒ satthupaá¹-iÃ±Ã±aá¹ƒ nissitÄ• allÄ«nÄ• . __purimaá¹ƒ dhammakkhÄ
pahÄ• yÄ• _tiÄ• dÄ«supi eseva nayo.

__ejÄ• nugÄ• _ti taá¹‡hÄ• ya anugÄ• . __ejÄ• nugatÄ• _ti taá¹‡hÄ• ya anugatÄ• . __ejÄ• n
anusaá¹-Ä• pakkhandÄ• vÄ• . __ejÄ• ya pannÄ• patitÄ• _ti taá¹‡hÄ• ya nimuggÄ• ca nik

__makkaá¹-o_ti vÄ• naro. __araÃ±Ã±e_ti vipine. __pavane_ti mahÄ• vane. __caramÄ• no_

__evamevÄ• _ti opammasaá¹ƒsandanaá¹ƒ. __puthÅ«_ti nÄ• nÄ• . __puthudiá¹-á¹-higatÄ• n
diá¹-á¹-higatÄ• ni. __gaá¹‡hanti ca muÃ±canti cÄ• _ti gahaá¹‡avasena gaá¹‡hanti ca cajana
__Ä• diyanti ca nirassajanti cÄ• _ti palibodhaá¹ƒ karonti ca vissajjenti ca khipanti ca.

<27> paÃ±camagÄ• thÄ• ya \Ne 173/ ca sambandho --- yo ca so ``diá¹-á¹-hÄ« hi naá¹ƒ pÄ•
nti vutto, so sayaá¹ƒ samÄ• dÄ• yÄ• ti. tattha __saya_nti sÄ• maá¹ƒ \Be 191/. __samÄ• dÄ•
__vatÄ• nÄ«_ti hatthivatÄ• dÄ«ni. __uccÄ• vaca_nti aparÄ• paraá¹ƒ, hÄ«napaá¹‡Ä«taá¹ƒ v
satthÄ• rÄ• diá¹ƒ. __saÃ±Ã±asatto_ti kÄ• masaÃ±Ã±Ä• dÄ«su laggo. __vidvÄ• ca vedehi s
paramatthavidvÄ• ca arahÄ• catÅ«hi maggaÃ±Ä• á¹‡avedehi catusaccadhammaá¹ƒ abhis
pÄ• kaá¹-ameva.

__sÄ• maá¹ƒ samÄ• dÄ• yÄ• _ti sayameva gahetvÄ• . __Ä• dÄ• yÄ• _ti Ä• diyitvÄ• gaá¹‡
Ä• dÄ• ya. __Ä• diyitvÄ• _ti palibodhaá¹ƒ \Ee I 221/ katvÄ• . __samÄ• diyitvÄ• _ti sammÄ•
__gaá¹‡hitvÄ• _ti avissajjetvÄ• . __parÄ• masitvÄ• _ti dassitvÄ• . __abhinivisitvÄ• _ti patiá¹
__kÄ• masaÃ±Ã±Ä• dayo_ vuttanayÄ• eva.

__vidvÄ• _ti medhÄ• vÄ«. __vijjÄ• gato_ti vijÄ• nanabhÄ• vaá¹ƒ gato. __Ã±Ä• á¹‡Ä«_ti pa
__vibhÄ• vÄ«_ti Ã±Ä• á¹‡ena vÄ«maá¹ƒsako. __medhÄ• vÄ«_ti aniccÄ• dÄ«hi tulitaÃ±Ä• á
heá¹-á¹-hÄ• vuttanayÄ• yeva. catusaccadhammaá¹ƒ vicinÄ• tÄ«ti __dhammavicayasamboj
heá¹-á¹-hÄ• vuttova. __vÄ«maá¹ƒsÄ• _ti catusaccadhammavicinanÄ• paÃ±Ã±Ä• va. ``vÄ«
ti hi vuttÄ• . __vipassanÄ• _ti maggasampayuttÄ• vividhÄ• kÄ• rena passanÄ• paÃ±Ã±Ä•
sobhanÄ• pasaá¹-á¹-hÄ• sundarÄ• maggasampayuttÄ• sammÄ• diá¹-á¹-hi. __tehi vedeh
maggaÃ±Ä• á¹‡ehi. __antagato_ti jÄ• tijarÄ• maraá¹‡assa pariyosÄ• naá¹ƒ gato. __koá¹-iga
vuttanayÄ• va. __vedÄ• naá¹ƒ vÄ• antagato_ti jÄ• nitabbÄ• naá¹ƒ avasÄ• nappatto. __ved
maggaÃ±Ä• á¹‡avedehi vaá¹-á¹-adukkhassa pariyantabhÄ• vena antasaá¹…khÄ• taá¹ƒ nibl
viditabhÄ• vena jÄ• nitabhÄ• vena.

__vedÄ• ni viceyya kevalÄ• nÄ«_ti gÄ• thÄ• ya ayamattho --- yo catÅ«hi maggaÃ±Ä• á¹‡av
karonto gato, so paramatthato vedagÅ« nÄ• ma hoti. __sova_ sabba__samaá¹‡abrÄ• hmaá
__vedÄ• ni_ tÄ• yeva maggabhÄ• vanÄ• ya kiccato aniccÄ• divasena __viceyya_. tattha ch
__sabbaá¹ƒ vedamaticca_ yÄ• pi vedapaccayÄ• , aÃ±Ã±athÄ• vÄ• uppajjanti vedanÄ• , tÄ
vÄ«tarÄ• go_ hoti. tasmÄ• tamatthaá¹ƒ dassento ``kiá¹ƒ pattinamÄ• hu vedaguâ€™â€™ nt
``idaá¹ƒ pattinaâ€™â€™ nti avatvÄ• \Be 192/ ``vedÄ• ni viceyya ... pe ... vedagÅ« soâ€™â
yo pavicayapaÃ±Ã±Ä• ya __vedÄ• ni viceyya, _ tattha chandarÄ• gappahÄ• nena __sabbaá
satthasaÃ±Ã±itÄ• ni __vedÄ• ni_ gato Ã±Ä• to atikkantova hoti. yo __vedanÄ• su_ \Ne 174/
vedanÄ• saÃ±Ã±itÄ• ni __vedÄ• ni_ gato atikkanto \Ee I 222/, ativedanaá¹ƒ gatotipi __veda
atthaá¹ƒ dassento ``idaá¹ƒ pattinaâ€™â€™ nti avatvÄ• ``vedÄ• ni viceyya ... pe ... vedagÅ«

__sameccÄ• _ti Ã±Ä• á¹‡ena samÄ• gantvÄ• . __abhisameccÄ• _ti Ã±Ä• á¹‡ena paá¹-ivijjh
catusaccadhammaá¹ƒ. __sabbe saá¹…khÄ• rÄ• _ti sabbe sappaccayÄ• dhammÄ• . te hi s
paccayehi saá¹…gamma karÄ«yantÄ«ti saá¹…khÄ• rÄ• , te evaá¹ƒ paccayehi saá¹…gamm
ti visesetvÄ• vuttÄ• . ``kammanibbattÄ• tebhÅ«makarÅ«pÄ• rÅ«padhammÄ• abhisaá¹…k
II 587) aá¹-á¹-hakathÄ• su vuttÄ• . tepi ``aniccÄ• vata saá¹…khÄ• rÄ• â€™â€™ tiÄ• dÄ«su
186) saá¹…khatasaá¹…khÄ• resu saá¹…gahaá¹ƒ gacchanti. ``avijjÄ• gatoyaá¹ƒ, bhikkhave,
saá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«â€™â€™ tiÄ• dÄ«su (SN a II 51) avijjÄ• paccayÄ• sa
tebhÅ«mikakusalÄ• kusalacetanÄ• abhisaá¹…kharaá¹‡akasaá¹…khÄ• rÄ• nÄ• ma. ``yÄ• v
tÄ• vatikaá¹ƒ gantvÄ• akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• sÄ«â€™â€™ tiÄ• dÄ«su (AN a
kÄ• yikacetasikavÄ«riyaá¹ƒ payogÄ• bhisaá¹…khÄ• ro nÄ• ma. ``saÃ±Ã±Ä• vedayitanirodh
visÄ• kha, bhikkhuno paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• r
cittasaá¹…khÄ• roâ€™â€™ tiÄ• dÄ«su (MN I 464) Ä• gatÄ• vitakkavicÄ• rÄ• vÄ• caá¹ƒ sa
vacÄ«saá¹…khÄ• rÄ• , assÄ• sapassÄ• sÄ• kÄ• yena saá¹…kharÄ«yantÄ«ti kÄ• yasaá¹…
cittena saá¹…kharÄ«yantÄ«ti cittasaá¹…khÄ• rÄ• . idha pana saá¹…khatasaá¹…khÄ• rÄ• a
abhÄ• vaá¹-á¹-hena. __dukkhÄ• _ paá¹-ipÄ«á¸·anaá¹-á¹-hena. __sabbe dhammÄ• _ti nibbÄ
__anattÄ• _ avasavattanaá¹-á¹-hena. __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _ti ettha yaá¹ƒ pa
paccayo. __paá¹-iccÄ• _ti na vinÄ• , apaccakkhitvÄ• ti attho. __etÄ«_ti uppajjati ceva pavatt
apica upakÄ• rakaá¹-á¹-ho paccayaá¹-á¹-ho. avijjÄ• ca sÄ• paccayo cÄ• ti avijjÄ• paccayo,
avijjÄ• paccayÄ• . saá¹…khÄ• rÄ• __sambhavantÄ«_ti nibbattanti, evaá¹ƒ sambhavantisad
kÄ• tabbÄ• .

tattha \Ee I 223/ katamÄ• avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• a
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamupp
katame saá¹…khÄ• rÄ• ? puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä• bhisaá¹…khÄ• ro Ä• ne
vacÄ«saá¹…khÄ• ro cittasaá¹…khÄ• ro, aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• , paÃ±ca
puÃ±Ã±Ä• bhisaá¹…khÄ• ro, dvÄ• dasa akusalacetanÄ• \Ne 175/ apuÃ±Ã±Ä• bhisaá¹…kh
arÅ«pÄ• vacarakusalacetanÄ• Ä• neÃ±jÄ• bhisaá¹…khÄ• ro, kÄ• yasaÃ±cetanÄ• kÄ• yas
vacÄ«saá¹…khÄ• ro, manosaÃ±cetanÄ• cittasaá¹…khÄ• ro.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``ime saá¹…khÄ• rÄ• avijjÄ• paccayÄ• a
avijjÄ• bhÄ• ve bhÄ• vato. yassa hi dukkhÄ• dÄ«su avijjÄ• saá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• á¹‡a
dukkhe tÄ• va pubbantÄ• dÄ«su ca aÃ±Ã±Ä• á¹‡ena saá¹ƒsÄ• radukkhaá¹ƒ sukhasaÃ±Ã±Ä
tividhepi saá¹…khÄ• re Ä• rabhati. samudaye aÃ±Ã±Ä• á¹‡ena dukkhahetubhÅ«tepi taá¹‡h
sukhahetuto maÃ±Ã±amÄ• no Ä• rabhati. nirodhe pana magge ca aÃ±Ã±Ä• á¹‡ena dukkha
dukkhanirodhasaÃ±Ã±Ä« hutvÄ• nirodhassa ca amaggabhÅ«tesupi yaÃ±Ã±Ä• maratapÄ•
dukkhanirodhaá¹ƒ patthayamÄ• no yaÃ±Ã±Ä• maratapÄ• dimukhena tividhepi saá¹…khÄ• r

api ca so tÄ• ya catÅ«su saccesu appahÄ«nÄ• vijjatÄ• ya visesato
jÄ• tijarÄ• rogamaraá¹‡Ä• dianekÄ• dÄ«navavokiá¹‡á¹‡ampi puÃ±Ã±aphalasaá¹…khÄ• taá
tassa adhigamÄ• ya kÄ• yavacÄ«cittasaá¹…khÄ• rabhedaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• raá
viya maruppapÄ• taá¹ƒ. sukhasammatassÄ• pi ca tassa puÃ±Ã±aphalassa ante mahÄ• par
vipariá¹‡Ä• madukkhataá¹ƒ appassÄ• dataÃ±ca apassantopi tappaccayaá¹ƒ vuttappakÄ• ra
puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati salabho viya dÄ«pasikhÄ• bhinipÄ• taá¹ƒ, madhu
madhulittasatthadhÄ• rÄ• lehanaá¹ƒ.

kÄ• mupasevanÄ• dÄ«su \Be 194/ ca savipÄ• kesu Ä• dÄ«navaá¹ƒ apassanto sukhasaÃ±Ã
ca dvÄ• rattayappavattampi apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati bÄ• lo \Ee I 224/ vi
maritukÄ• mo viya ca visakhÄ• danaá¹ƒ. Ä• ruppavipÄ• kesu cÄ• pi saá¹…khÄ• raviparia¹‡Ã
anavabujjhamÄ• no sassatÄ• divipallÄ• sena cittasaá¹…khÄ• rabhÅ«taá¹ƒ Ä• neÃ±jÄ• bhis
disÄ• mÅ«á¸·ho viya pisÄ• canagarÄ• bhimukhamaggagamanaá¹ƒ. evaá¹ƒ yasmÄ• avijjÄ•
abhÄ• vato. tasmÄ• jÄ• nitabbametaá¹ƒ ``ime saá¹…khÄ• rÄ• avijjÄ• paccayÄ• hontÄ«â€

etthÄ• ha --- gaá¹‡hÄ• ma tÄ• va etaá¹ƒ ``avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayoâ€™â€™
avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo, udÄ• hu aÃ±Ã±epi paccayÄ• santÄ«ti? kiá¹ƒ panet
ekakÄ• raá¹‡avÄ• do Ä• pajjati. atha aÃ±Ã±epi santi, ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€
nupapajjatÄ«ti? na nupapajjati. kasmÄ• ? yasmÄ• ---

``ekaá¹ƒ \Ne 176/ na ekato idha, nÄ• nekamanekatopi no ekaá¹ƒ.

phalamatthi atthi pana eka-hetuphaladÄ«pane atthoâ€™â€™ || (Vibh-a 226, saá¹…khÄ• rap
1.105; Vism II 617).

bhagavÄ• hi katthaci padhÄ• nattÄ• , katthaci pÄ• kaá¹-attÄ• , katthaci asÄ• dhÄ• raá¹‡att
veneyyÄ• naÃ±ca anurÅ«pato ekameva hetuá¹ƒ vÄ• phalaá¹ƒ vÄ• dÄ«peti. tasmÄ• ayam
aÃ±Ã±esu vatthÄ• rammaá¹‡asahajÄ• tadhammÄ• dÄ«su saá¹…khÄ• rakÄ• raá¹‡esu ``ass
pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 52) ca, ``avijjÄ• samudayÄ• Ä• savasamudayoâ€™â
aÃ±Ã±esampi taá¹‡hÄ• dÄ«naá¹ƒ saá¹…khÄ• rahetÅ«naá¹ƒ hetÅ«ti padhÄ• nattÄ• , ``avidv
puÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá¹…kharotÄ«â€™â€™ ti pÄ• kaá¹-attÄ• , asÄ• dhÄ•
hetubhÄ• vena dÄ«pitÄ• ti veditabbÄ• . eteneva ca ekekahetuphaladÄ«panaparihÄ• ravaca
ekekahetuphaladÄ«pane payojanaá¹ƒ veditabbanti.

etthÄ• ha --- evaá¹ƒ santepi ekantÄ• niá¹-á¹-haphalÄ• ya sÄ• vajjÄ• ya avijjÄ• ya kathaá¹ƒ
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rapaccayattaá¹ƒ yujjati? na hi nimbabÄ«jato ucchu uppa
yujjissati? lokasmiÃ±hi ---

``viruddho \Be 195/ cÄ• viruddho ca, sadisÄ• sadiso tathÄ• .

dhammÄ• naá¹ƒ paccayo siddho, vipÄ• kÄ• eva te ca naâ€™â€™ ||

iti \Ee I 225/ ayaá¹ƒ avijjÄ• vipÄ• kavasena ekantÄ• niá¹-á¹-haphalÄ• , sabhÄ• vavasena c
sabbesampi etesaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ yathÄ• nurÅ«paá¹ƒ
á¹-hÄ• nakiccasabhÄ• vaviruddhÄ• viruddhapaccayavasena, sadisÄ• sadisapaccayavasena
api ca ayaá¹ƒ aÃ±Ã±opi pariyÄ• yo ---

``cutÅ«papÄ• te saá¹ƒsÄ• re, saá¹…khÄ• rÄ• naÃ±ca lakkhaá¹‡e.

yo paá¹-iccasamuppanna-dhammesu ca vimuyhati ||

``abhisaá¹…kharoti so ete, saá¹…khÄ• re tividhe yato.

avijjÄ• paccayo tesaá¹ƒ, tividhÄ• nampayaá¹ƒ tato ||

``yathÄ• pi \Ne 177/ nÄ• ma jaccandho, naro apariá¹‡Ä• yako.

ekadÄ• yÄ• ti maggena, ummaggenÄ• pi ekadÄ• ||

``saá¹ƒsÄ• re saá¹ƒsaraá¹ƒ bÄ• lo, tathÄ• apariá¹‡Ä• yako.

karoti ekadÄ• puÃ±Ã±aá¹ƒ, apuÃ±Ã±amapi ekadÄ• ||

``yadÄ• ca Ã±atvÄ• so dhammaá¹ƒ, saccÄ• ni abhisamessati.

tadÄ• avijjÅ«pasamÄ• , upasanto carissatÄ«â€™â€™ ti ||

__saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a_nti chaviÃ±Ã±Ä• á¹‡akÄ• yÄ• cakkhuviÃ±Ã±Ä
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalavipÄ• kaá¹ƒ akusalavipÄ• kanti duvidhaá¹ƒ. tathÄ•
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni. manoviÃ±Ã±Ä• á¹‡aá¹ƒ pana dve vipÄ• kama
ahetukavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, aá¹-á¹-ha sahetukavipÄ• kacittÄ• ni, paÃ±ca
cattÄ• ri arÅ«pÄ• vacaravipÄ• kacittÄ• nÄ«ti bÄ• vÄ«satividhaá¹ƒ. iti sabbÄ• ni
bÄ• ttiá¹ƒsalokiyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``idaá¹ƒ vuttappakÄ• raá¹ƒ viÃ±Ã±Ä• á¹

saá¹…khÄ• rapaccayÄ• hotÄ«â€™â€™ ti? upacitakammÄ• bhÄ• ve vipÄ• kÄ• bhÄ• vato.
upacitakammÄ• bhÄ• ve uppajjati, yadi uppajjeyya, sabbesaá¹ƒ \Be 196/ sabbavipÄ• kÄ• ni
uppajjantÄ«ti jÄ• nitabbametaá¹ƒ ``saá¹…khÄ• rapaccayÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«
idaá¹ƒ pavattipaá¹-isandhivasena dvedhÄ• pavattati \Ee I 226/. tattha dve paÃ±caviÃ±Ã±Ä•
manodhÄ• tuyo, somanassasahagatÄ• ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti imÄ• ni tera
pavattiyaá¹ƒyeva pavattanti. sesÄ• ni ekÅ«navÄ«sati tÄ«su bhavesu yathÄ• nurÅ«paá¹ƒ pa
paá¹-isandhiyampi pavattanti.

``laddhappaccayamiti dhamma-mattametaá¹ƒ bhavantaramupeti.

nÄ• ssa tato saá¹…kanti, na tato hetuá¹ƒ vinÄ• hotiâ€™â€™ ||

iti hetaá¹ƒ laddhappaccayaá¹ƒ rÅ«pÄ• rÅ«padhammamattaá¹ƒ uppajjamÄ• naá¹ƒ ``bhavan
na satto na jÄ«vo. tassa ca nÄ• pi atÄ«tabhavato idha saá¹…kanti atthi, nÄ• pi tato hetuá¹ƒ
pÄ• tubhÄ• vo. ettha ca purimaá¹ƒ cavanato cuti, pacchimaá¹ƒ bhavantarÄ• dipaá¹-isandhÄ
vuccati.

etthÄ• ha --- nanu evaá¹ƒ asaá¹…kantipÄ• tubhÄ• ve sati ye imasmiá¹ƒ manussattabhÄ• v
niruddhattÄ• , phalapaccayassa ca kammassa tattha agamanato, aÃ±Ã±assa aÃ±Ã±ato ca
upabhuÃ±jake ca asati kassa taá¹ƒ phalaá¹ƒ siyÄ• , tasmÄ• na sundaramidaá¹ƒ vidhÄ• nan

``santÄ• ne yaá¹ƒ phalaá¹ƒ etaá¹ƒ, nÄ• Ã±Ã±assa na ca aÃ±Ã±ato.

bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro, etassatthassa sÄ• dhako ||

``phalassuppattiyÄ• eva, siddhÄ• bhuÃ±jakasammuti.

phaluppÄ• dena rukkhassa, yathÄ• phalati sammutÄ«â€™â€™ ti ||

yopi vadeyya ``evaá¹ƒ santepi ete saá¹…khÄ• rÄ• vijjamÄ• nÄ• vÄ• phalassa paccayÄ•
yadi ca vijjamÄ• nÄ• , pavattikkhaá¹‡eyeva nesaá¹ƒ vipÄ• kena bhavitabbaá¹ƒ. atha avijjam
pacchÄ• ca niccaá¹ƒ phalÄ• vahÄ• siyuâ€™â€™ nti. so evaá¹ƒ vattabbo ---

``katattÄ• paccayÄ• ete, na ca niccaá¹ƒ phalÄ• vahÄ• .

pÄ• á¹-ibhogÄ• dikaá¹ƒ tattha, veditabbaá¹ƒ nidassanaâ€™â€™ nti ||

__viÃ±Ã±Ä• á¹‡apaccayÄ• _ \Ee I 227/ \Be 197/ __nÄ• marÅ«pa_nti idha vedanÄ• saÃ±Ã±
nÄ• maá¹ƒ, cattÄ• ri mahÄ• bhÅ«tÄ• ni catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ
abhÄ• vakagabbhaseyyakÄ• naá¹ƒ aá¹‡á¸• ajÄ• naÃ±ca paá¹-isandhikkhaá¹‡e vatthudasak
rÅ«parÅ«pÄ• ni, tayo ca arÅ«pino khandhÄ• ti ete tevÄ«sati dhammÄ• ``viÃ±Ã±Ä• á¹‡apac
veditabbÄ• . sabhÄ• vakÄ• naá¹ƒ bhÄ• vadasakaá¹ƒ pakkhipitvÄ• tettiá¹ƒsa, opapÄ• tikasa
paá¹-isandhikkhaá¹‡e cakkhusotavatthudasakÄ• ni jÄ«vitindriyanavakaÃ±cÄ• ti ekÅ«nacattA
tayo ca arÅ«pino khandhÄ• ti ete bÄ• cattÄ• lÄ«sa dhammÄ• ``viÃ±Ã±Ä• á¹‡apaccayÄ• nA
kÄ• mabhave pana sesaopapÄ• tikÄ• naá¹ƒ, saá¹ƒsedajÄ• naá¹ƒ vÄ• sabhÄ• vakaparipuá
paá¹-isandhikkhaá¹‡e cakkhusotaghÄ• najivhÄ• kÄ• yavatthubhÄ• vadasakÄ• nÄ«ti sattati
arÅ«pino khandhÄ• ti ete \Ne 179/ tesattati dhammÄ• ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ
ukkaá¹ƒso, avakaá¹ƒsena pana taá¹ƒtaá¹ƒdasakavikalÄ• naá¹ƒ tassa tassa vasena hÄ• pet
paá¹-isandhiyaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pasaá¹…khÄ• veditabbÄ• . arÅ«pÄ
khandhÄ• . asaÃ±Ã±Ä«naá¹ƒ rÅ«pato jÄ«vitindriyanavakamevÄ• ti. esa tÄ• va paá¹-isandhi

pavatte pana sabbattha rÅ«papavattidese paá¹-isandhicittassa á¹-hitikkhaá¹‡e paá¹-isandhi
pavattaututo utusamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakaá¹ƒ pÄ• tubhavati. paá¹-hamabhava
cittasamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakaá¹ƒ, saddapÄ• tubhÄ• vakÄ• le ututo ceva cittat
kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-haka
Ä• hÄ• rasamuá¹-á¹-hÄ• nassa, suddhaá¹-á¹-hakassa, utucittasamuá¹-á¹-hÄ• nÄ• naÃ±ca d
chabbÄ«satividhaá¹ƒ, ekekacitte tikkhattuá¹ƒ uppajjamÄ• naá¹ƒ vuttakammasamuá¹-á¹-hÄ•
channavutividhaá¹ƒ rÅ«paá¹ƒ, tayo ca arÅ«pino khandhÄ• ti navanavutidhammÄ• yathÄ• s
``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti veditabbÄ• .

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``paá¹-isandhinÄ• marÅ«paá¹ƒ viÃ±Ã±Ä
hotÄ«â€™â€™ ti? suttato yuttito ca. sutte \Ee I 228/ hi ``cittÄ• nuparivattino dhammÄ• â€™
dukamÄ• tikÄ• 62) nayena bahudhÄ• vedanÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayatÄ• siddh

``cittajena \Be 198/ hi rÅ«pena, idha diá¹-á¹-hena sijjhati.

adiá¹-á¹-hassÄ• pi rÅ«passa, viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo itÄ«â€™â€™ ti ||

__nÄ• marÅ«papaccayÄ• saá¸·Ä• yatana_nti nÄ• maá¹ƒ vuttameva. idha pana rÅ«paá¹ƒ n
mahÄ• bhÅ«tÄ• ni, cha vatthÅ«ni, jÄ«vitindriyanti ekÄ• dasavidhaá¹ƒ. saá¸·Ä• yatanaá¹ƒ pa
sotaghÄ• najivhÄ• kÄ• yamanÄ• yatanaá¹ƒ.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanassa pa
nÄ• marÅ«pabhÄ• ve bhÄ• vato. tassa tassa hi nÄ• massa rÅ«passa ca bhÄ• ve taá¹ƒ taá¹
aÃ±Ã±athÄ• ti.

__saá¸·Ä• yatanapaccayÄ• phasso_ti ---

``chaá¸·eva \Ne 180/ phassÄ• saá¹…khepÄ• , cakkhusamphassaÄ• dayo.

viÃ±Ã±Ä• á¹‡amiva bÄ• ttiá¹ƒsa, vitthÄ• rena bhavanti teâ€™â€™ ||

__phassapaccayÄ• vedanÄ• _ti ---

``dvÄ• rato vedanÄ• vuttÄ• , cakkhusamphassajÄ• dikÄ• .

chaá¸·eva tÄ• pabhedena, idha bÄ• ttiá¹ƒsa vedanÄ• â€™â€™ ||

__vedanÄ• paccayÄ• taá¹‡hÄ• _ti ---

``rÅ«pataá¹‡hÄ• dibhedena, cha taá¹‡hÄ• idha dÄ«pitÄ• .

ekekÄ• tividhÄ• tattha, pavattÄ• kÄ• rato matÄ• ||

``dukkhÄ« sukhaá¹ƒ patthayati, sukhÄ« bhiyyopi icchati.

upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ• ||

``taá¹‡hÄ• ya paccayÄ• tasmÄ• , honti tissopi vedanÄ• .

vedanÄ• paccayÄ• taá¹‡hÄ• , iti vuttÄ• mahesinÄ• â€™â€™ ti ||

__taá¹‡hÄ• paccayÄ• upÄ• dÄ• na_nti cattÄ• ri upÄ• dÄ• nÄ• ni kÄ• mupÄ• dÄ• naá¹ƒ diâ
sÄ«labbatupÄ• dÄ• naá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ. __upÄ• dÄ• napaccayÄ• bhavo_ti idh
upapattibhavo pana paduddhÄ• ravasena vutto. __bhavapaccayÄ• jÄ• tÄ«_ti kammabhava
paá¹-isandhikhandhÄ• naá¹ƒ pÄ• tubhavo.

tattha \Ee I 229/ siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``bhavo jÄ• tiyÄ• paccayoâ€™
bÄ• hirapaccayasamattepi hÄ«napaá¹‡Ä«tatÄ• divisesadassanato. bÄ• hirÄ• naÃ±hi
janakajananisukkasoá¹‡itÄ• hÄ• rÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ samattepi sattÄ• naá¹ƒ yam
hÄ«napaá¹‡Ä«tatÄ• diviseso dissati. so ca na ahetuko sabbadÄ• ca sabbesaÃ±ca abhÄ• v
aÃ±Ã±ahetuko tadabhinibbattakasattÄ• naá¹ƒ ajjhattasantÄ• ne aÃ±Ã±assa kÄ• raá¹‡assa
kammabhavahetukova. kammaÃ±hi sattÄ• naá¹ƒ hÄ«napaá¹‡Ä«tatÄ• divisesassa hetu. ten

satte \Ne 181/ vibhajati yadidaá¹ƒ hÄ«napaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti (MN III 289). tasmÄ•
``bhavo jÄ• tiyÄ• paccayoâ€™â€™ ti.

__jÄ• tipaccayÄ• jarÄ• maraá¹‡a_ntiÄ• dÄ«su yasmÄ• asati jÄ• tiyÄ• jarÄ• maraá¹‡aÃ±c
honti, jÄ• tiyÄ• pana sati jarÄ• maraá¹‡aÃ±ceva jarÄ• maraá¹‡asaá¹…khÄ• tadukkhadham
jarÄ• maraá¹‡Ä• disambandhÄ• vÄ• tena tena dukkhadhammena phuá¹-á¹-hassa anabhis
dhammÄ• honti. tasmÄ• jÄ• tipaccayÄ• jarÄ• maraá¹‡anti. __samecca abhisamecca dhar
catusaccadhammaá¹ƒ paá¹-ivijjhitvÄ• .

evaá¹ƒ dvÄ• dasapadikaá¹ƒ paccayÄ• kÄ• rappavattiá¹ƒ dassetvÄ• idÄ• ni vivaá¹-á¹-avase
nirodhadassanatthaá¹ƒ __ ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoti samecca abhisamecca
_ntiÄ• dimÄ• ha. tattha __avijjÄ• nirodhÄ• _ti avijjÄ• ya anuppÄ• danirodhÄ• puna appavat
__saá¹…khÄ• ranirodho_ti saá¹…khÄ• rÄ• naá¹ƒ anuppÄ• danirodho hoti. evaá¹ƒ sesapade
dukkha_ntiÄ• dayo pubbe vuttanayÄ• eva. __ime dhammÄ• abhiÃ±Ã±eyyÄ• _ti ime tebhÅ
sabhÄ• valakkhaá¹‡Ä• vabodhavasena sobhanÄ• kÄ• rena, adhikena Ã±Ä• á¹‡ena vÄ• sa
__pariÃ±Ã±eyyÄ• _ti sÄ• maÃ±Ã±alakkhaá¹‡Ä• vabodhavasena, kiccasamÄ• panavasena
dhammÄ• pahÄ• tabbÄ• _ti ime samudayapakkhikÄ• dhammÄ• tena tena guá¹‡aá¹…gen
\Ee I 230/ vaá¸• á¸• hetabbÄ• . __sacchikÄ• tabbÄ• _ti paccakkhaá¹ƒ kÄ• tabbÄ• . duvidhÄ
paá¹-ilÄ• bhasacchikiriyÄ• ca Ä• rammaá¹‡asacchikiriyÄ• ca. __channaá¹ƒ phassÄ• yatan
channaá¹ƒ Ä• yatanÄ• naá¹ƒ. __samudayaÃ±ca atthaá¹…gamaÃ±cÄ• _ti uppÄ• daÃ±ca nir

__bhÅ«ripaÃ±Ã±o_ti bhÅ«ri viyÄ• ti bhÅ«ri, tÄ• ya bhÅ«ripaÃ±Ã±Ä• ya samannÄ• gato bhÅ
__mahÄ• paÃ±Ã±o_tiÄ• dÄ«su mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gatoti attho.

tatridaá¹ƒ \Be 200/ mahÄ• paÃ±Ã±Ä• dÄ«naá¹ƒ nÄ• nattaá¹ƒ --- katamÄ• mahÄ• paÃ±Ã±Ä
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• . mahante dhamme ... pe ... mahantÄ• niruttiyo ... m
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• . mahante sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ
samÄ• dhikkhandhe ... pe ... paÃ±Ã±Ä• kkhandhe ... vimuttikkhandhe ... vimuttiÃ±Ä• á¹‡ada
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• . mahantÄ• ni á¹-hÄ• nÄ• á¹-hÄ• nÄ• ni ... pe ... mah
mahantÄ• ni ariyasaccÄ• ni ... mahante satipaá¹-á¹-hÄ• ne ... sammappadhÄ• ne ... iddhipÄ
indriyÄ• ni \Ne 182/ ... balÄ• ni ... bojjhaá¹…gÄ• ni ... mahante ariyamagge ... mahantÄ• ni s
... mahÄ• abhiÃ±Ã±Ä• yo ... mahantaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ pariggaá¹‡hÄ• tÄ«ti n

katamÄ• puthupaÃ±Ã±Ä• ? puthunÄ• nÄ• khandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ
pe ... puthunÄ• nÄ• Ä• yatanesu ... puthunÄ• nÄ• paá¹-iccasamuppÄ• desu ... puthunÄ• nÄ
puthunÄ• nÄ• atthesu ... dhammesu ... niruttÄ«su ... paá¹-ibhÄ• nesu ... puthunÄ• nÄ• sÄ«la
puthunÄ• nÄ• samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanakkhandhesu ... puthunÄ
puthunÄ• nÄ• vihÄ• rasamÄ• pattÄ«su ... puthunÄ• nÄ• ariyasaccesu ... puthunÄ• nÄ• satip

sammappadhÄ• nesu ... iddhipÄ• desu ... indriyesu ... balesu ... bojjhaá¹…gesu ... puthunÄ•
sÄ• maÃ±Ã±aphalesu ... abhiÃ±Ã±Ä• su ... puthunÄ• nÄ• janasÄ• dhÄ• raá¹‡e dhamme sa
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• .

katamÄ• \Ee I 231/ hÄ• sapaÃ±Ã±Ä• ? idhekacco hÄ• sabahulo vedabahulo tuá¹-á¹-hibahu
paripÅ«reti. indriyasaá¹ƒvaraá¹ƒ paripÅ«reti. bhojane mattaÃ±Ã±utaá¹ƒ ... pe ... jÄ• gariyÄ•
sÄ«lakkhandhaá¹ƒ ... samÄ• dhikkhandhaá¹ƒ ... paÃ±Ã±Ä• kkhandhaá¹ƒ ... vimuttikkhandha
vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo ... p
á¹-hÄ• nÄ• á¹-hÄ• naá¹ƒ paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo vihÄ• rasamÄ• p
hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo ariyasaccÄ• ni paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• . satipaá
sammappadhÄ• ne ... iddhipÄ• de ... indriyÄ• ni ... balÄ• ni ... bojjhaá¹…ge ... ariyamaggaá¹
hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti hÄ• sapaÃ±Ã±Ä•
hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo paramatthaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti hÄ• sapaÃ±Ã

katamÄ• \Be 201/ javanapaÃ±Ã±Ä• ? yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppann
vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re s
aniccato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . dukkhato, anattato khippaá¹ƒ javatÄ«ti javan
vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹
dukkhato ... anattato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . cakkhuá¹ƒ ... pe ... jarÄ• maraá
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccato ... dukkhato ... anattato khippaá¹ƒ javatÄ«ti java

rÅ«paá¹ƒ \Ne 183/ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá
asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• rÅ«pa
javatÄ«ti javanapaÃ±Ã±Ä• . vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹
jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹
asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• ... pe ... vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibb
javatÄ«ti javanapaÃ±Ã±Ä• .

rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppan
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti tulayitvÄ• ... pe ... \Ee I 232/ vibhÅ
rÅ«panirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . vedanÄ• ... pe ... saÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá
nirodhadhammanti tulayitvÄ• ... pe ... vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• n
javanapaÃ±Ã±Ä• .

katamÄ• tikkhapaÃ±Ã±Ä• ? khippaá¹ƒ kilese chindatÄ«ti tikkhapaÃ±Ã±Ä• . uppannaá¹ƒ kÄ
nÄ• dhivÄ• seti. uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ...

akusale dhamme ... uppannaá¹ƒ rÄ• gaá¹ƒ ... uppannaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... kodhaá¹ƒ
makkhaá¹ƒ ... paá¸·Ä• saá¹ƒ ... issaá¹ƒ ... macchariyaá¹ƒ ... mÄ• yaá¹ƒ ... sÄ• á¹-heyyaá¹ƒ .
sÄ• rambhaá¹ƒ ... mÄ• naá¹ƒ ... atimÄ• naá¹ƒ ... madaá¹ƒ ... pamÄ• daá¹ƒ ... sabbe kilese ..
sabbe abhisaá¹…khÄ• re ... sabbe bhavagÄ• mikamme nÄ• dhivÄ• seti pajahati vinodeti by
gametÄ«ti tikkhapaÃ±Ã±Ä• . ekamhi Ä• sane cattÄ• ro ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±
paá¹-isambhidÄ• yo, cha abhiÃ±Ã±Ä• yo adhigatÄ• honti sacchikatÄ• phassitÄ• paÃ±Ã±Ä

katamÄ• \Be 202/ nibbedhikapaÃ±Ã±Ä• ? idhekacco sabbasaá¹…khÄ• resu ubbegabahulo
ukkaá¹‡á¹-hanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaá¹…khÄ•
apadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• . anib
apadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ ... pe ... mohakkhandhaá¹ƒ ... kodhaá¹ƒ ... upanÄ• h
bhavagÄ• mikamme nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• .

<28> __sa sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ v
khÄ«á¹‡Ä• savo yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• mutaá¹ƒ vÄ• tesu sabbadham
vinÄ• setvÄ• á¹-hitabhÄ• vena \Ne 184/ visenibhÅ«to. __tameva dassi_nti taá¹ƒ eva visudd
__vivaá¹-aá¹ƒ caranta_nti taá¹‡hÄ• chadanÄ• divigamena vivaá¹-aá¹ƒ hutvÄ• carantaá¹ƒ. _
vikappayeyyÄ• _ti \Ee I 233/ kena idha loke taá¹‡hÄ• kappena vÄ• diá¹-á¹-hikappena vÄ• l
vÄ• pahÄ«nattÄ• rÄ• gÄ• dinÄ• pubbe vuttenÄ• ti.

__kÄ• mÄ• te paá¹-hamÄ• senÄ• _tiÄ• dÄ«su catÅ«su gÄ• thÄ• su ayamattho --- yasmÄ•
vatthukÄ• mesu kilesa__kÄ• mÄ• _ mohayanti, te abhibhuyya anagÄ• riyabhÄ• vaá¹ƒ upag
senÄ• sanesu, aÃ±Ã±ataraÃ±Ã±ataresu vÄ• adhikusalesu dhammesu __arati_ uppajjati. vu
``pabbajitena kho, Ä• vuso, abhirati dukkarÄ• â€™â€™ ti (SN b IV 331). tato te parapaá¹-iba
__khuppipÄ• sÄ• _ bÄ• dheti, tÄ• ya bÄ• dhitÄ• naá¹ƒ pariyesana__taá¹‡hÄ• _ cittaá¹ƒ kila
kilantacittÄ• naá¹ƒ __thinamiddhaá¹ƒ_ okkamati tato visesamanadhigacchantÄ• naá¹ƒ dura
araÃ±Ã±avanapatthesu senÄ• sanesu viharataá¹ƒ utrÄ• sasaÃ±Ã±itÄ• __bhÄ«ru_ jÄ• yati,
ussaá¹…kitaparisaá¹…kitÄ• naá¹ƒ dÄ«gharattaá¹ƒ vivekarasamanassÄ• dayamÄ• nÄ• naá¹
esa maggoâ€™â€™ ti paá¹-ipattiyaá¹ƒ __vicikicchÄ• _ uppajjati, taá¹ƒ vinodetvÄ• viharataá
visesÄ• dhigamena __mÄ• namakkhathambhÄ• _ jÄ• yanti, tepi vinodetvÄ• viharataá¹ƒ tat
visesÄ• dhigamaá¹ƒ nissÄ• ya __lÄ• bhasakkÄ• rasilokÄ• _ uppajjanti, lÄ• bhÄ• dimucchitÄ
pakÄ• sentÄ• __micchÄ• yasaá¹ƒ_ adhigantvÄ• tattha á¹-hitÄ• jÄ• tiÄ• dÄ«hi __attÄ• naá
vambhenti_. tasmÄ• kÄ• mÄ• dÄ«naá¹ƒ paá¹-hamasenÄ• dibhÄ• vo veditabbo.

evametaá¹ƒ \Be 203/ dasavidhaá¹ƒ senaá¹ƒ uddisitvÄ• yasmÄ• sÄ• kaá¹‡hadhammasam
namucino upakÄ• rÄ• ya saá¹ƒvattati, tasmÄ• naá¹ƒ ``tava senÄ• â€™â€™ ti niddisanto Ä•
senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«â€™â€™ _ti. tattha __abhippahÄ• rinÄ«_ti samaá¹‡a
nippothinÄ«, antarÄ• yakarÄ«ti attho. __na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• va labhate sukha_n

asÅ«ro kÄ• ye ca jÄ«vite ca sÄ• pekkho puriso na jinÄ• ti, sÅ«ro pana jinÄ• ti, jetvÄ• va ma
phalasukhaÃ±ca adhigacchati.

__yato_ \Ee I 234/ __catÅ«hi ariyamaggehÄ«_ti yadÄ• catÅ«hi niddosanibbÄ• namaggana
__mÄ• rasenÄ• _ti mÄ• rassa senÄ• vacanakarÄ• kilesÄ• . __paá¹-isenikarÄ• _ti paá¹-ipa
parÄ• jayamÄ• nÄ• hanitÄ• ca. __parÄ• jitÄ• cÄ• _ti niggahitÄ• ca. __bhaggÄ• _ti bhinnÄ
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• . __parammukhÄ• _ti vimukhabhÄ• vaá¹ƒ pÄ• pitÄ• . __visenibhÅ«t

__vodÄ• tadassi_nti \Ne 185/ byavadÄ• tadassiá¹ƒ. __tÄ• ni chadanÄ• nÄ«_ti etÄ• ni taá¹‡
__vivaá¹-Ä• nÄ«_ti pÄ• kaá¹-Ä«katÄ• ni. __viddhaá¹ƒsitÄ• nÄ«_ti á¹-hitaá¹-á¹-hÄ• nato apal
__ugghÄ• á¹-itÄ• nÄ«_ti uppÄ• á¹-itÄ• ni. __samugghÄ• á¹-itÄ• nÄ«_ti visesena uppÄ• á¹-it

<29> __na kappayantÄ«_ti gÄ• thÄ• ya sambandho attho ca --- kiÃ±ca bhiyyo? te hi tÄ• dis
kappÄ• naá¹ƒ purekkhÄ• rÄ• naÃ±ca kenaci __na kappayanti, na purekkharonti_. paramatth
adhigatattÄ• anaccantasuddhiá¹ƒyeva akiriyasassatadiá¹-á¹-hiá¹ƒ __ ``accantasuddhÄ«â€™
Ä• dÄ• naganthaá¹ƒ gatitaá¹ƒ visajjÄ• _ti catubbidhampi rÅ«pÄ• dÄ«naá¹ƒ Ä• dÄ• yakattÄ•
cittasantÄ• ne gathitaá¹ƒ baddhaá¹ƒ ariyamaggasatthena vissajja chinditvÄ• . sesaá¹ƒ pÄ• b

__accantasuddhi_nti accantaá¹ƒ paramatthaá¹ƒ suddhiá¹ƒ. __saá¹ƒsÄ• rasuddhi_nti saá¹ƒ
__akiriyadiá¹-á¹-hi_nti karoto na karÄ«yati pÄ• panti akiriyadiá¹-á¹-hiá¹ƒ. __sassatavÄ• da_n
sassatoâ€™â€™ ti vacanaá¹ƒ. __na vadanti_ na kathenti.

__ganthÄ• _ti \Be 204/ nÄ• makÄ• yaá¹ƒ ganthenti, cutipaá¹-isandhivasena vaá¹-á¹-asmiá¹
abhijjhÄ• ca sÄ• nÄ• makÄ• yaghaá¹-anavasena gantho cÄ• ti __abhijjhÄ• kÄ• yagantho_
__byÄ• pÄ• do_. byÄ• pÄ• do ca so vuttanayena gantho cÄ• ti __byÄ• pÄ• do kÄ• yaganth
bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«lena suddhi vatena suddhÄ«â€™â€™ ti (Dh
__idaá¹ƒsaccÄ• bhiniveso_ti sabbaÃ±Ã±ubhÄ• sitampi paá¹-ikkhipitvÄ• ``sassato loko, idan
moghamaÃ±Ã±aâ€™â€™ nti \Ee I 235/ (Dhs 1144) iminÄ• Ä• kÄ• rena abhiniveso idaá¹ƒs
diá¹-á¹-hiyÄ• rÄ• go_ti attanÄ• abhinivisitvÄ• gahitÄ• ya diá¹-á¹-hiyÄ• chandarÄ• go. __pa
parassa vacanesu kopo. __appaccayo_ti atuá¹-á¹-hÄ• kÄ• ro. __attano sÄ«laá¹ƒ vÄ• _ti atta
gosÄ«lÄ• disÄ«laá¹ƒ vÄ• . __attano diá¹-á¹-hÄ«_ti attanÄ• gahitÄ• parÄ• maá¹-á¹-hÄ• diá
ganthehÄ«_ti etehi vuttehi nÄ• makÄ• yaghaá¹-anehi. __rÅ«paá¹ƒ Ä• diyantÄ«_ti catusamu
rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• diyanti gaá¹‡hanti. __upÄ• diyantÄ«_ti upagantvÄ• gaá¹‡hanti ta
__parÄ• masanti_ diá¹-á¹-higahaá¹‡ena. __abhinivisanti_ mÄ• nagahaá¹‡ena. __vaá¹-á¹-a_
tebhÅ«makavaá¹-á¹-aá¹ƒ. __ganthe_ti bandhane.

__vosajjitvÄ• vÄ• _ti sammÄ• vissajjitvÄ• vÄ• . __gathite_ti bandhane. __ganthite_ti gant

__vibandhe_ti visesena bandhe. __Ä• bandhe_ti anekavidhena bandhe. __palibuddhe_ti an
poá¹-ayitvÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hibandhanÄ• ni pappoá¹-ayitvÄ• . __visajjÄ• _ti caj

ime \Ne 186/ pana cattÄ• ro ganthe kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-á¹-ati, mag
--- kilesapaá¹-ipÄ• á¹-iyÄ• abhijjhÄ• kÄ• yagantho arahattamaggena pahÄ«yati, byÄ• pÄ• d
anÄ• gÄ• mimaggena, sÄ«labbataparÄ• mÄ• so kÄ• yagantho idaá¹ƒsaccÄ• bhiniveso kÄ•
maggapaá¹-ipÄ• á¹-iyÄ• sÄ«labbataparÄ• mÄ• so kÄ• yagantho idaá¹ƒsaccÄ• bhiniveso kÄ
byÄ• pÄ• do kÄ• yagantho anÄ• gÄ• mimaggena, abhijjhÄ• kÄ• yagantho arahattamaggen
saá¹ƒvijjanti, taá¹ƒ cutipaá¹-isandhivasena vaá¹-á¹-asmiá¹ƒ ganthenti ghaá¹-entÄ«ti ganthÄ•
abhijjhÄ• yanti etÄ• ya, sayaá¹ƒ vÄ• abhijjhÄ• yati, abhijjhÄ• yanamattameva vÄ• esÄ• ti _
\Be 205/ nÄ• makÄ• yaá¹ƒ gantheti cutipaá¹-isandhivasena vaá¹-á¹-asmiá¹ƒ ghaá¹-etÄ«ti __
byÄ• pajjati tena cittaá¹ƒ pÅ«tibhÄ• vaá¹ƒ gacchati, byÄ• pÄ• dayati \Ee I 236/ vÄ•
vinayÄ• cÄ• rarÅ«pasampattihitasukhÄ• dÄ«nÄ«ti __byÄ• pÄ• do_. ``ito bahiddhÄ• samaá
suddhi vatena suddhÄ«â€™â€™ ti parÄ• masanaá¹ƒ sÄ«labbataparÄ• mÄ• so, sabbaÃ±Ã±
``sassato loko, idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• Ä• kÄ• rena abhi
idaá¹ƒsaccÄ• bhiniveso. __yathÄ• vayhaá¹ƒ vÄ• _tiÄ• diá¹ƒ vayhÄ• divisaá¹…kharaá¹‡aá¹
upamaá¹ƒ dassento Ä• ha.

__na janentÄ«_ti na uppÄ• denti. __na saÃ±janentÄ«_ti na nibbattenti. __nÄ• bhinibbatten
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. na saÃ±janentÄ«ti uppÄ• dakkhaá¹‡aá¹ƒ. na nibbattenti nÄ• bhi
pavattikkhaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<30> __sÄ«mÄ• tigo_ti gÄ• thÄ• ekapuggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya vuttÄ• . pu
sambandho, so evaá¹ƒ atthavaá¹‡á¹‡anÄ• ya saddhiá¹ƒ veditabbo --- kiÃ±ca bhiyyo? so Ä«
catunnaá¹ƒ kilesasÄ«mÄ• naá¹ƒ atÄ«tattÄ• __sÄ«mÄ• tigo, _ bÄ• hitapÄ• pattÄ• ca __brÄ
ca __tassa natthi, _ paracittapubbenivÄ• saÃ±Ä• á¹‡ehi __Ã±atvÄ• _ vÄ• maá¹ƒsadibbaca
__samuggahÄ«taá¹ƒ, _ abhiniviá¹-á¹-hanti vuttaá¹ƒ hoti. so ca kÄ• marÄ• gÄ• bhÄ• vato __
rÅ«pÄ• rÅ«parÄ• gÄ• bhÄ• vato __na virÄ• garatto, _ yato evaá¹ƒvidhassa __tassa_ ``idaá
__idha uggahÄ«taá¹ƒ natthÄ«_ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi.

__catasso sÄ«mÄ• yo_ti cattÄ• ro paricchedÄ• . __diá¹-á¹-hÄ• nusayo_ti diá¹-á¹-hi ca sÄ•
anusayo cÄ• ti diá¹-á¹-hÄ• nusayo. __vicikicchÄ• nusayÄ• _dÄ«supi eseva nayo. kenaá¹-á¹
anusayanaá¹-á¹-hena. ko esa anusayaá¹-á¹-ho nÄ• mÄ• ti? appahÄ«naá¹-á¹-ho. ete hi appa
tassa \Ne 187/ santÄ• ne anusenti nÄ• ma, tasmÄ• ``anusayÄ• â€™â€™ ti vuccanti. __anu
kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«ti attho. athÄ• pi siyÄ• --- anusayaá¹-á¹-ho nÄ• ma app
appahÄ«nÄ• kÄ• ro ca ``uppajjatÄ«â€™â€™ ti vattuá¹ƒ na yujjati, tasmÄ• na anusayÄ• up
paá¹-ivacanaá¹ƒ --- appahÄ«nÄ• kÄ• ro anusayo, anusayoti pana appahÄ«naá¹-á¹-hena thÄ
so cittasampayutto sÄ• rammaá¹‡o sappaccayaá¹-á¹-hena \Be 206/ sahetuko ekantÄ• kusa

paccuppannopi, tasmÄ• ``uppajjatÄ«â€™â€™ ti vattuá¹ƒ yujjati.

tatridaá¹ƒ \Ee I 237/ pamÄ• á¹‡aá¹ƒ --- __paá¹-isambhidÄ• yaá¹ƒ_ tÄ• va abhisamayakathÄ
``paccuppanne kilese pajahatÄ«â€™â€™ ti pucchitvÄ• anusayÄ• naá¹ƒ paccuppannabhÄ•
anusayaá¹ƒ pajahatÄ«â€™â€™ ti vuttaá¹ƒ. __dhammasaá¹…gaá¹‡iyaá¹ƒ_ mohassa padab
``avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ, avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ, ay
hotÄ«â€™â€™ ti akusalacittena saddhiá¹ƒ avijjÄ• nusayassa uppannabhÄ• vo vutto. __katl
abyÄ• katÄ• anusayÄ• ahetukÄ• anusayÄ• cittavippayuttÄ• â€™â€™ ti (Kv 605) sabbe v
__anusayayamake_ sattannaá¹ƒ mahÄ• vÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ uppajjanavÄ• re
uppajjati tassa paá¹-ighÄ• nusayo uppajjatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. tasmÄ• ``anusentÄ•
kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ iminÄ• tantippamÄ•
veditabbaá¹ƒ. yampi ``cittasampayutto sÄ• rammaá¹‡oâ€™â€™ tiÄ• di vuttaá¹ƒ, tampi suvu
nÄ• mesa parinipphanno cittasampayutto akusaladhammoti niá¹-á¹-hamettha gantabbaá¹ƒ.

tattha diá¹-á¹-hÄ• nusayo catÅ«su diá¹-á¹-hisampayuttesu, vicikicchÄ• nusayo vicikicchÄ• s
dvÄ• dasasu akusalacittesu sahajÄ• tavasena Ä• rammaá¹‡avasena ca; tayopi avasesateb
Ä• rammaá¹‡avasena diá¹-á¹-hivicikicchÄ• mohÄ• . kÄ• marÄ• gÄ• nusayo cettha lobhasah
Ä• rammaá¹‡avasena ca, manÄ• pesu avasesakÄ• mÄ• vacaradhammesu Ä• rammaá¹‡av
paá¹-ighÄ• nusayo domanassasahagatacittesu sahajÄ• tavasena Ä• rammaá¹‡avasena ca,
avasesakÄ• mÄ• vacaradhammesu Ä• rammaá¹‡avaseneva uppajjamÄ• no doso. mÄ• nÄ•
diá¹-á¹-hivippayuttalobhasahagatacittesu sahajÄ• tavasena Ä• rammaá¹‡avasena ca, dukkh
avasesakÄ• mÄ• vacaradhammesu rÅ«pÄ• rÅ«pÄ• vacaradhammesu ca Ä• rammaá¹‡avas
bhavarÄ• gÄ• nusayo catÅ«su diá¹-á¹-hivippayuttesu uppajjamÄ• nopi \Ee I 238/ \Be 207/ s
Ä• rammaá¹‡avaseneva pana rÅ«pÄ• rÅ«pÄ• vacaradhammesu uppajjamÄ• no lobho vutto

tattha \Ne 188/ __diá¹-á¹-hÄ• nusayo_ti dvÄ• saá¹-á¹-hividhÄ• diá¹-á¹-hi. __vicikicchÄ• nus
aá¹-á¹-havatthukÄ• vicikicchÄ• . __tadekaá¹-á¹-hÄ• ca kilesÄ• _ti sahajekaá¹-á¹-havasena
vicikicchÄ• ya, sahajekaá¹-á¹-havasena ekato á¹-hitÄ• . __mÄ• nÄ• nusayo_ti navavidhamÄ
vÄ• Ã±atvÄ• _ti paresaá¹ƒ cittÄ• cÄ• rajÄ• nanapaÃ±Ã±Ä• ya jÄ• nitvÄ• , cetopariyaÃ±Ä• a
hoti. __pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ• _ti atÄ«te nivuá¹-á¹-hakkhandhÄ• nussara
__maá¹ƒsacakkhunÄ• vÄ• _ti pakaticakkhunÄ• . __dibbacakkhunÄ• vÄ• _ti dibbasadisena
dibbacakkhunÄ• passitvÄ• . __rÄ• garattÄ• _ti rÄ• gena raÃ±jitÄ• . __ye paÃ±casu kÄ• ma
rÅ«pÄ• divatthukÄ• makoá¹-á¹-hÄ• sesu. __virÄ• garattÄ• _ti virÄ• gasaá¹…khÄ• tÄ• su rÅ«
atirattÄ• allÄ«nÄ• . __yato kÄ• marÄ• go cÄ• _ti yadÄ• kÄ• mabhave rÄ• go ca. __rÅ«pÄ•

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

suddhaá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paramaá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ•

<31> paÃ±came \Ne 189/ \Ee I 239/ paramaá¹-á¹-hakasutte __paramanti diá¹-á¹-hÄ«su par
paramanti gahetvÄ• sakÄ• ya sakÄ• ya diá¹-á¹-hiyÄ• vasamÄ• no. __yaduttariá¹ƒ kurute_t
satthÄ• rÄ• diá¹ƒ seá¹-á¹-haá¹ƒ karoti. __hÄ«nÄ• ti aÃ±Ã±e tato sabbamÄ• hÄ• _ti taá¹ƒ att
á¹-hapetvÄ• tato aÃ±Ã±e sabbe ``hÄ«nÄ• imeâ€™â€™ ti Ä• ha. __tasmÄ• vivÄ• dÄ• ni a
so diá¹-á¹-hikalahe avÄ«tivattova hoti.

__vasantÄ«_ti paá¹-hamuppannadiá¹-á¹-hivasena vasanti. __pavasantÄ«_ti pavisitvÄ• vas
visesena vasanti. __parivasantÄ«_ti sabbabhÄ• gena vasanti. taá¹ƒ upamÄ• ya sÄ• dhento
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• gÄ• rikÄ• vÄ• _ti gharasÄ• mikÄ• . __gharesu vasantÄ
Ä• saá¹…kavirahitÄ• hutvÄ• nivasanti. __sÄ• pattikÄ• vÄ• _ti Ä• pattibahulÄ• . __sakilesÄ
rÄ• gÄ• dikilesabahulÄ• . __uttariá¹ƒ karotÄ«_ti atirekaá¹ƒ karoti. __ayaá¹ƒ satthÄ• sabbaÃ
amhÄ• kaá¹ƒ satthÄ• sabbaá¹ƒ jÄ• nÄ• tiâ€™.

__sabbe parappavÄ• de khipatÄ«_ti sabbÄ• paraladdhiyo chaá¸• á¸• eti. __ukkhipatÄ«_ti
__parikkhipatÄ«_ti parammukhe karoti. __diá¹-á¹-himedhagÄ• nÄ«_ti diá¹-á¹-hivihesakÄ• ni

<32> dutiyagÄ• thÄ• yattho --- evaá¹ƒ avÄ«tivatto ca __yaá¹ƒ diá¹-á¹-he sute sÄ«lavate mu
vatthÅ«su uppannadiá¹-á¹-hisaá¹…khÄ• te __attani_ pubbe vuttappakÄ• raá¹ƒ __Ä• nisaá¹ƒ
tattha_ sakÄ• ya diá¹-á¹-hiyÄ• Ä• nisaá¹ƒsaá¹ƒ ``idaá¹ƒ seá¹-á¹-haâ€™â€™ nti abhinivisitvÄ
sabbaá¹ƒ_ parasatthÄ• rÄ• dikaá¹ƒ __nihÄ«nato passati_.

__dve Ä• nisaá¹ƒse passatÄ«_ti dve guá¹‡e oloketi. __diá¹-á¹-hadhammikaÃ±cÄ• _ti \Ee I
paccakkhe attabhÄ• ve \Ne 190/ vipaccanakaraá¹‡aá¹ƒ. __samparÄ• yikaÃ±cÄ• _ti paralok
paá¹-ilabhitabbaguá¹‡aÃ±ca. __yaá¹ƒdiá¹-á¹-hiko satthÄ• _ti yaá¹ƒladdhiko titthÄ• yatanasÄ
nÄ• gattÄ• ya vÄ• _ti nÄ• garÄ• jabhÄ• vÄ• ya vÄ• pariyattaá¹ƒ. __supaá¹‡á¹‡attÄ• _dÄ«s
vÄ• _ti sammutidevÄ• dibhÄ• vÄ• ya. __Ä• yatiá¹ƒ phalapÄ• á¹-ikaá¹…khÄ« hotÄ«_ti anÄ•
patthayÄ• no hoti. __diá¹-á¹-hasuddhiyÄ• pi dve Ä• nisaá¹ƒse passatÄ«_ti cakkhuviÃ±Ã±Ä•
diá¹-á¹-harÅ«pÄ• yatanassa vasena suddhiyÄ• hetuttÄ• pi attano gahitagahaá¹‡ena dve gu
__sutasuddhiyÄ• _dÄ«supi eseva nayo.

<33> tatiyagÄ• thÄ• yattho --- evaá¹ƒ passato ca __yaá¹ƒ_ attano satthÄ• rÄ• diá¹ƒ __nissi
parasatthÄ• rÄ• diá¹ƒ __hÄ«naá¹ƒ passati, taá¹ƒ_ pana dassanaá¹ƒ __gantha_meva __kus
vuttaá¹ƒ hoti. yasmÄ• etadeva, __tasmÄ• hi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«lab
nissayeyya, _ nÄ• bhiniveseyyÄ• ti vuttaá¹ƒ hoti.

__kusalÄ• _ti khandhÄ• dijÄ• nane chekÄ• . __khandhakusalÄ• _ti rÅ«pÄ• dÄ«su paÃ±cas
__dhÄ• tuÄ• yatanapaá¹-iccasamuppÄ• dasatipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• d
bbÄ• nesu_pi eseva nayo. tattha __maggakusalÄ• _ti catÅ«su maggesu. __phalakusalÄ• _
__nibbÄ• nakusalÄ• _ti duvidhe nibbÄ• ne chekÄ• . __te kusalÄ• _ti te etesu vuttappakÄ• r
__evaá¹ƒ vadantÄ«_ti evaá¹ƒ kathenti. __gantho eso_ti passato ca attano satthÄ• rÄ• dinis
parasatthÄ• rÄ• diá¹ƒ hÄ«nato dassanaÃ±ca gantho bandhano esoti vadanti. __lagganaá¹ƒ
vuttappakÄ• raá¹ƒ nÄ• gadante laggitaá¹ƒ viya adholambanaá¹ƒ. __bandhanaá¹ƒ eta_nti ni
dukkhaá¹-á¹-hena saá¹…khalikÄ• dibandhanaá¹ƒ \Ee I 241/ viya etaá¹ƒ bandhanaá¹ƒ. __pa
saá¹ƒsÄ• rato nikkhamituá¹ƒ appadÄ• naá¹-á¹-hena eso palibodho.

<34> catutthagÄ• thÄ• yattho --- na kevalaá¹ƒ diá¹-á¹-hasutÄ• dÄ«su na nissayeyya, apica
uparÅ«pari __diá¹-á¹-himpi lokasmiá¹ƒ na kappayeyya, _ na janeyyÄ• ti vuttaá¹ƒ hoti. kÄ«di
vÄ• sÄ«lavatena vÄ• pi, _ samÄ• pattiÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡ena vÄ• sÄ«lavatena vÄ• y
diá¹-á¹-hiá¹ƒ na kappeyya. na kevalaÃ±ca diá¹-á¹-hiá¹ƒ na kappayeyya, apica kho pana mÄ
vatthÅ«hi __samoti attÄ• namanÅ«paneyya, hÄ«no na maÃ±Ã±etha visesi vÄ• pÄ«_ti.

__aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡ena vÄ• _ti paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹
sampayuttapaÃ±Ã±Ä• ya vÄ• . __paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• _ti lokiyÄ• naá¹ƒ p
sampayuttapaÃ±Ã±Ä• ya vÄ• . __micchÄ• Ã±Ä• á¹‡ena vÄ• _ti \Ne 191/ viparÄ«tasabhÄ• v
muttaá¹ƒ passÄ• ti evaá¹ƒ uppannena micchÄ• Ã±Ä• á¹‡ena vÄ• .

<35> paÃ±camagÄ• thÄ• yattho --- evaÃ±hi diá¹-á¹-hiá¹ƒ akappento amaÃ±Ã±amÄ• no ca
anupÄ• diyÄ• no_ yaá¹ƒ pubbe gahitaá¹ƒ, taá¹ƒ pahÄ• ya paraá¹ƒ aggaá¹‡hanto tasmimpi v
duvidhaá¹ƒ __nissayaá¹ƒ no karoti, _ akaronto ca __sa ve viyattesu_ nÄ• nÄ• diá¹-á¹-hivase
__na vaggasÄ• rÄ«_ chandÄ• divasena agacchanadhammo hutvÄ• dvÄ• saá¹-á¹-hiyÄ• di
diá¹-á¹-hiá¹ƒ na pacceti, _ na paccÄ• gacchatÄ«ti vuttaá¹ƒ hoti.

__catÅ«hi upÄ• dÄ• nehÄ«_ti kÄ• mupÄ• dÄ• nÄ• dÄ«hi catÅ«hi bhusaá¹ƒ gahaá¹‡ehi __s
nicchitesu. __bhinnesÅ«_ti dvidhÄ• bhinnesu.

<36> idÄ• ni yo so imÄ• ya gÄ• thÄ• ya vutto khÄ«á¹‡Ä• savo, tassa vaá¹‡á¹‡abhaá¹‡anat
``yassÅ«bhayanteâ€™â€™ _tiÄ• dikÄ• tisso gÄ• thÄ• yo Ä• ha. tattha paá¹-hamagÄ• thÄ•
vutte phassÄ• dibhede. __paá¹‡idhÄ«_ti \Be 210/ taá¹‡hÄ• . __bhavÄ• bhavÄ• yÄ• _ti puna
__idha vÄ• huraá¹ƒ vÄ• _ti sakattabhÄ• vÄ• dibhede idha vÄ• parattabhÄ• vÄ• dibhede pa

__phasso eko anto_ti cakkhusamphassÄ• diko eko koá¹-á¹-hÄ• so. __phassasamudayo_ti
samudeti uppajjati, so samudayo. __dutiyo anto_ti dutiyo koá¹-á¹-hÄ• so. __atÄ«ta_nti ati ita
atikkantanti vuttaá¹ƒ hoti. __anÄ• gata_nti na Ä• gataá¹ƒ, anuppannanti vuttaá¹ƒ hoti. __suk

visabhÄ• gavasena. __nÄ• marÅ«pa_dukaá¹ƒ namanaruppanavasena. __ajjhattikÄ• _dayo
__sakkÄ• yÄ• _dayo khandhapaÃ±cakÄ• naá¹ƒ pavattisamudayavasena vuttÄ• ti veditabbÄ

__sakattabhÄ• vo_ti attano attabhÄ• vo. __parattabhÄ• vo_ti parassa attabhÄ• vo.

<37> dutiyagÄ• thÄ• ya __diá¹-á¹-he vÄ• _ti diá¹-á¹-hasuddhiyÄ• vÄ• . esa nayo __sutÄ• _
saÃ±Ã±Ä• samuá¹-á¹-hÄ• pikÄ• diá¹-á¹-hi.

__aparÄ• masanta_nti \Ne 192/ taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi na parÄ• masantaá¹ƒ. __an
anabhinivisantaá¹ƒ.

__ ``vinibaddhoâ€™â€™ ti vÄ• _ti mÄ• nena vinibaddhoti vÄ• . __ ``parÄ• maá¹-á¹-hoâ€™
niccasukhasubhÄ• dÄ«hi parÄ• maá¹-á¹-hoti vÄ• . __vikkhepagato_ti uddhaccavasena. __a
vicikicchÄ• vasena. __thÄ• magato_ti anusayavasena. __gatiyÄ• _ti gantabbavasena.

<38> tatiyagÄ• thÄ• ya __dhammÄ• pi tesaá¹ƒ na paá¹-icchitÄ• se_ti dvÄ• saá¹-á¹-hidiá¹-á
``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti (Ud 54) evaá¹ƒ na paá¹-icchitÄ• . __pÄ•
tÄ• dÄ«_ti nibbÄ• napÄ• raá¹ƒ gato tena tena maggena pahÄ«ne kilese puna nÄ• gacchati
hotÄ«ti. sesaá¹ƒ pÄ• kaá¹-ameva.

__vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hÄ«_ti ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™
nayena ekekasmiá¹ƒ khandhe catÅ«hi catÅ«hi Ä• kÄ• rehi paÃ±cakkhandhe patiá¹-á¹-haá¹ƒ
kÄ• ye diá¹-á¹-hi. __dasavatthukÄ• _ \Ee I 243/ __micchÄ• diá¹-á¹-hÄ«_ti ``natthi \Be 211/ d
ntiÄ• dinayappavattÄ• (Dhs 1221) diá¹-á¹-hi. __antaggÄ• hikÄ• diá¹-á¹-hÄ«_ti ``sassato lok
moghamaÃ±Ã±aâ€™â€™ ntiÄ• dinayappavattÄ• (MN III 27) ekekaá¹ƒ antaá¹ƒ atthÄ«ti gah
__yÄ• evarÅ«pÄ• diá¹-á¹-hÄ«_ti idÄ• ni vuccamÄ• nÄ• naá¹ƒ ekÅ«navÄ«sapadÄ• naá¹ƒ s
yÄ• diá¹-á¹-hi, tadeva __diá¹-á¹-higataá¹ƒ; _ yÄ• diá¹-á¹-hi, tadeva __diá¹-á¹-higahana_nti s
sambandho kÄ• tabbo. yÄ• ayÄ• thÄ• vadassanaá¹-á¹-hena diá¹-á¹-hi, tadeva diá¹-á¹-hÄ«s
dvÄ• saá¹-á¹-hidiá¹-á¹-hiyÄ• antogatattÄ• ti __diá¹-á¹-higataá¹ƒ_. heá¹-á¹-hÄ• pissa attho vu

dvinnaá¹ƒ antÄ• naá¹ƒ ekantagatattÄ• tipi __diá¹-á¹-higataá¹ƒ_. tattha __sassato_ti nicco. _
``idha sarÄ«raá¹ƒyeva nassati, attÄ• pana idha parattha ca soyevÄ• â€™â€™ ti maÃ±Ã±an
Ä• loketÄ«ti katvÄ• lokoti maÃ±Ã±ati. __asassato_ti anicco. attÄ• sarÄ«reneva saha nassa
__antavÄ• _ti paritte kasiá¹‡e jhÄ• naá¹ƒ uppÄ• detvÄ• taá¹ƒ parittakasiá¹‡Ä• rammaá¹‡aá
attÄ• â€™â€™ ti maÃ±Ã±anti. __ananta vÄ• _ti na antavÄ• appamÄ• á¹‡e kasiá¹‡e jhÄ• n
appamÄ• á¹‡akasiá¹‡Ä• rammaá¹‡aá¹ƒ cetanaá¹ƒ ``apariyanto attÄ• â€™â€™ ti maÃ±Ã±a
sarÄ«ra_nti jÄ«vo ca sarÄ«raÃ±ca taá¹ƒyeva. jÄ«voti attÄ• , liá¹…gavipallÄ• sena napuá¹ƒs
__sarÄ«ra_nti rÄ• saá¹-á¹-hena khandhapaÃ±cakaá¹ƒ. __aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ s

aÃ±Ã±aá¹ƒ khandhapaÃ±cakaá¹ƒ \Ne 193/. __hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti khand
satto maraá¹‡ato paraá¹ƒ hoti vijjati na nassati, __tathÄ• gato_ti cetaá¹ƒ sattÄ• dhivacanant
``tathÄ• gato_ti arahÄ• â€™â€™ ti vadanti. ime __na hotÄ«_ti pakkhe dosaá¹ƒ disvÄ• evaá
tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti khandhÄ• pi idheva nassanti \Ee I 244/, tathÄ• gato ca m
hoti ucchijjati. ime __hotÄ«_ti pakkhe dosaá¹ƒ disvÄ• evaá¹ƒ gaá¹‡hanti. __hoti ca na ca ho
ekekapakkhapariggahe dosaá¹ƒ disvÄ• ubhayapakkhaá¹ƒ gaá¹‡hanti. __neva hoti na na ho
ubhayapakkhapariggahe ubhayadosÄ• pattiá¹ƒ disvÄ• ``hoti ca na hotÄ«â€™â€™ ti ca ``ne
ti ca amarÄ• vikkhepapakkhaá¹ƒ gaá¹‡hanti.

ayaá¹ƒ panettha aá¹-á¹-hakathÄ• nayo (Paá¹-is-a II 1.113) --- ``sassato lokoâ€™â€™ ti vÄ•
dasahÄ• kÄ• rehi diá¹-á¹-hipabhedova vutto. tattha __sassato_ __loko_ti \Be 212/ ca khand
gahetvÄ• ``ayaá¹ƒ loko nicco dhuvo sabbakÄ• likoâ€™â€™ ti gaá¹‡hantassa sassatanti ga
diá¹-á¹-hi. __asassato_ti tameva lokaá¹ƒ ``ucchijjati vinassatÄ«â€™â€™ ti gaá¹‡hantassa
ucchedaggahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. __antavÄ• _ti parittakasiá¹‡alÄ• bhino sup
vÄ• kasiá¹‡e samÄ• pannassa antosamÄ• pattiyaá¹ƒ pavattitarÅ«pÄ• rÅ«padhamme ``loko
kasiá¹‡aparicchedantena ``antavÄ• â€™â€™ ti ca gaá¹‡hantassa ``antavÄ• lokoâ€™â€™
diá¹-á¹-hi. sÄ• sassatadiá¹-á¹-hipi hoti ucchedadiá¹-á¹-hipi. vipulakasiá¹‡alÄ• bhino pana tas
samÄ• pannassa antosamÄ• pattiyaá¹ƒ pavattitarÅ«pÄ• rÅ«padhamme ``lokoâ€™â€™ ti ca
``anantoâ€™â€™ ti gaá¹‡hantassa ``anantavÄ• lokoâ€™â€™ ti gahaá¹‡Ä• kÄ• rappavattÄ
sassatadiá¹-á¹-hi hoti, ucchedadiá¹-á¹-hipi. __taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti bhedanadhan
``jÄ«vaâ€™â€™ nti gahitattÄ• ``sarÄ«re ucchijjamÄ• ne jÄ«vampi ucchijjatÄ«â€™â€™ ti
ucchedaggahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. dutiyapadena sarÄ«rato aÃ±Ã±assa jÄ«va
ucchijjamÄ• nepi jÄ«vaá¹ƒ na ucchijjatÄ«â€™â€™ ti sassatagahaá¹‡Ä• kÄ• rappavattÄ• di
tathÄ• gato_tiÄ• dÄ«su ``satto tathÄ• gato nÄ• ma, so paraá¹ƒ maraá¹‡Ä• hotÄ«â€™â€™
sassatadiá¹-á¹-hi. ``na hotÄ«â€™â€™ ti gaá¹‡hato dutiyÄ• ucchedadiá¹-á¹-hi. ``hoti ca na c
gaá¹‡hato tatiyÄ• ekaccasassatadiá¹-á¹-hi. ``neva hoti na na hotÄ«â€™â€™ ti gaá¹‡hato ca
amarÄ• vikkhepadiá¹-á¹-hÄ«ti vuttappakÄ• rÄ• dasavidhÄ• diá¹-á¹-hi. yathÄ• yogaá¹ƒ bhav
vibhavadiá¹-á¹-hi cÄ• ti dvidhÄ• hoti. tÄ• su ekÄ• pi tesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ na paa

__ye kilesÄ• _ti ye kilesÄ• __sotÄ• pattimaggena pahÄ«nÄ• , _ te kilese \Ee I 245/. __na p
\Ne 194/. __na paccetÄ«_ti puna nibbattetvÄ• na paá¹-ieti, __na paccÄ• gacchatÄ«_ti pacc
__paÃ±cahÄ• kÄ• rehi tÄ• dÄ«_ti paÃ±cahi kÄ• raá¹‡ehi koá¹-á¹-hÄ• sehi vÄ• sadiso. __iá
iá¹-á¹-hÄ• rammaá¹‡e ca aniá¹-á¹-hÄ• rammaá¹‡e ca anunayapaá¹-ighaá¹ƒ muÃ±citvÄ• á¹-
__cattÄ• vÄ«_ti kilese cajitavÄ• . __tiá¹‡á¹‡Ä• vÄ«_ti saá¹ƒsÄ• raá¹ƒ atikkamitavÄ• . __mut
muttavÄ• . __taá¹ƒniddesÄ• tÄ• dÄ«_ti tena tena sÄ«lasaddhÄ• dinÄ• niddisitvÄ• niddisit

taá¹ƒ \Be 213/ paÃ±cavidhaá¹ƒ vitthÄ• retvÄ• kathetukÄ• mo __ ``kathaá¹ƒ arahÄ• iá¹-á¹-
tÄ• dÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __lÄ• bhepÄ«_ti catunnaá¹ƒ paccayÄ• naá¹ƒ lÄ• bh

alÄ• bhepi. __yasepÄ«_ti parivÄ• repi. __ayasepÄ«_ti parivÄ• ravipattiyÄ• pi. __pasaá¹ƒsÄ
vaá¹‡á¹‡abhaá¹‡anÄ• yapi. __nindÄ• yapÄ«_ti garahÄ• yapi. __sukhepÄ«_ti kÄ• yikasukhe
kÄ• yikadukkhepi. __ekaÃ±ce bÄ• haá¹ƒ gandhena limpeyyu_nti sace ekaá¹ƒ bÄ• haá¹ƒ ca
uparÅ«pari dadeyyuá¹ƒ. __vÄ• siyÄ• taccheyyu_nti yadi ekaá¹ƒ bÄ• haá¹ƒ vaá¸• á¸• hakÄ«
tacchetvÄ• tanuá¹ƒ kareyyuá¹ƒ. __amusmiá¹ƒ natthi rÄ• go_ti amusmiá¹ƒ gandhalepane si
saá¹ƒvijjati. __amusmiá¹ƒ natthi paá¹-igha_nti amusmiá¹ƒ vÄ• siyÄ• tacchane paá¹-ihanana
paá¹-ighaá¹ƒ kopaá¹ƒ natthi na saá¹ƒvijjati. __anunayapaá¹-ighavippahÄ«no_ti sinehaÃ±ca
á¹-hito. __ugghÄ• tinighÄ• tivÄ«tivatto_ti anunayavasena anuggahaÃ±ca paá¹-ighavasena n
á¹-hito. __anurodhavirodhasamatikkanto_ti anunayaÃ±ca paá¹-ighaÃ±ca sammÄ• atikkanto

__sÄ«le satÄ«_ti sÄ«le saá¹ƒvijjamÄ• ne. __sÄ«lavÄ• _ti sÄ«lasampanno. tena niddesaá¹ƒ
__tÄ• dÄ«. saddhÄ• ya sati saddho_ti evamÄ• dÄ«supi eseva nayo.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

paramaá¹-á¹-hakasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jarÄ• suttaniddesavaá¹‡á¹‡anÄ•

<39> chaá¹-á¹-he \Ne 195/ \Ee II 247/ jarÄ• sutte __appaá¹ƒ vata jÄ«vitaá¹ƒ ida_nti idaá¹ƒ
jÄ«vitaá¹ƒ appakaá¹ƒ parittaá¹ƒ á¹-hitiparittatÄ• ya sarasaparittatÄ• yÄ• ti guhaá¹-á¹-hakasu
vuttanayametaá¹ƒ. __oraá¹ƒ vassasatÄ• pi miyyatÄ«_ti vassasatÄ• oraá¹ƒ kalalÄ• dikÄ• le
vassasataá¹ƒ atikkamitvÄ• . __jarasÄ• pi miyyatÄ«_ti jarÄ• ya miyyati. ito paraá¹ƒ
guhaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ• ya vuttanayeneva gahetabbaá¹ƒ.

__appa_nti \Be 214/ mandaá¹ƒ. __gamanÄ«yo samparÄ• yo_ti paraloko gantabbo. __kalal
kalalakÄ• laá¹ƒ nÄ• ma paá¹-isandhikkhaá¹‡e tÄ«hi jÄ• tiuá¹‡á¹‡aá¹ƒsÅ«hi katasuttagge
á¹-hitatelabinduppamÄ• á¹‡aá¹ƒ acchaá¹ƒ vippasannakalalaá¹ƒ hoti. yaá¹ƒ sandhÄ• ya vutt

``tilatelassa yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒ vaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ, kalalaá¹ƒ sampavuccatÄ«â€™â€™ ti || (Spk I 1.235; V
pakiá¹‡á¹‡akakathÄ•).

tasmiá¹ƒ \Ne 196/ kalalakÄ• lepi. __cavatÄ«_ti jÄ«vitaá¹ƒ gaá¸·ati. __maratÄ«_ti jÄ«vitaviyo
__antaradhÄ• yatÄ«_ti adassanaá¹ƒ pÄ• puá¹‡Ä• ti. __vippalujjatÄ«_ti chijjati. ``aá¹‡á¸• aja
jalÄ• bujayoniyÄ• __marati_. saá¹ƒsedajayoniyÄ• __antaradhÄ• yati_. opapÄ• tikayoniyÄ•
evameke vaá¹‡á¹‡ayanti. __abbudakÄ• lepÄ«_ti abbudaá¹ƒ nÄ• ma kalalato sattÄ• haccayo

maá¹ƒsadhovanaudakavaá¹‡á¹‡aá¹ƒ hoti, kalalanti nÄ• maá¹ƒ antaradhÄ• yati. vuttampi ce

``sattÄ• haá¹ƒ \Ee II 248/ kalalaá¹ƒ hoti, paripakkaá¹ƒ samÅ«hataá¹ƒ.

vivaá¹-á¹-amÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, abbudaá¹ƒ nÄ• ma jÄ• yatÄ«â€™â€™ ti || (Spk I 1.23

tasmiá¹ƒ abbudakÄ• lepi. __pesikÄ• lepÄ«_ti tasmÄ• pi abbudÄ• sattÄ• haccayena vilÄ«n
saÃ±jÄ• yati. sÄ• maricaphÄ• á¹‡itena dÄ«petabbÄ• . gÄ• madÄ• rikÄ• hi supakkÄ• ni ma
bhaá¹‡á¸• ikaá¹ƒ katvÄ• pÄ«á¸·etvÄ• maá¹‡á¸• aá¹ƒ Ä• dÄ• ya kapÄ• le pakkhipitvÄ• Ä• t
sukkhamÄ• naá¹ƒ sabbabhÄ• gehi muccati. evarÅ«pÄ• pesi hoti, abbudanti nÄ• maá¹ƒ ant
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``sattÄ• haá¹ƒ abbudaá¹ƒ hoti, paripakkaá¹ƒ samÅ«hataá¹ƒ.

vivaá¹-á¹-amÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, pesi nÄ• ma pajÄ• yatÄ«â€™â€™ ti || (Spk I 1.235).

tasmiá¹ƒ pesikÄ• lepi. __ghanakÄ• lepÄ«_ti tatopi pesito sattÄ• haccayena kukkuá¹-aá¹‡á¸
nÄ• ma maá¹ƒsapiá¹‡á¸• o nibbattati, pesÄ«ti nÄ• maá¹ƒ antaradhÄ• yati. vuttampi cetaá¹ƒ

``sattÄ• haá¹ƒ \Be 215/ pesi bhavati, paripakkaá¹ƒ samÅ«hataá¹ƒ.

vivaá¹-á¹-amÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, ghanoti nÄ• ma jÄ• yati ||

``yathÄ• kukkuá¹-iyÄ• aá¹‡á¸• aá¹ƒ, samantÄ• parimaá¹‡á¸• alaá¹ƒ.

evaá¹ƒ ghanassa saá¹‡á¹-hÄ• naá¹ƒ, nibbattaá¹ƒ kammapaccayÄ• â€™â€™ ti || (Spk I 1.23

tasmiá¹ƒ ghanakÄ• lepi. __pasÄ• khakÄ• lepÄ«_ti paÃ±came sattÄ• he dvinnaá¹ƒ dvinnaá
catthÄ• ya paÃ±ca pÄ«á¸·akÄ• jÄ• yanti, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``paÃ±came, bhikk
pÄ«á¸·akÄ• saá¹‡á¹-hahanti kammatoâ€™â€™ ti. tasmiá¹ƒ pasÄ• khakÄ• lepi. tato paraá¹
sattÄ• hÄ• ni atikkamma desanaá¹ƒ saá¹…khipitvÄ• dvÄ• cattÄ• lÄ«sasattÄ• he pariá¹‡ata
uppattikÄ• laÃ±ca. tassa ca nÄ• bhito uá¹-á¹-hito nÄ• á¸·o mÄ• tu udarapaá¹-alena ekÄ• ba
uppaladaá¹‡á¸• ako viya chiddo, tena Ä• hÄ• raraso saá¹ƒsaritvÄ• Ä• hÄ• rasamuá¹-á¹-hÄ
samuá¹-á¹-hÄ• peti. evaá¹ƒ so dasamÄ• se yÄ• peti, taá¹ƒ \Ee II 249/ sabbaá¹ƒ avatvÄ• __
Ä• ha. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``kesÄ• \Ne 197/ lomÄ• nakhÄ• ni caâ€™â€™.

``yaÃ±cassa bhuÃ±jatÄ« mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroâ€™â€™ ti || (SN a I 235; Kv 692).

tattha __sÅ«tighare_ti sÅ«tikaghare, vijÄ• yanaghareti attho. ``sÅ«tikÄ• ghareâ€™â€™ ti v
sÅ«tikÄ• yÄ• ti padacchedo. __addhamÄ• sikopÄ«_ti jÄ• tadivasato paá¹-á¹-hÄ• ya addham
addhamÄ• siko. __dvemÄ• sikÄ• _dÄ«supi eseva nayo. jÄ• tadivasato paá¹-á¹-hÄ• ya ekaá
atthÄ«ti saá¹ƒvacchariko. upari __dvevassikÄ• _dÄ«supi eseva nayo.

__yadÄ• jiá¹‡á¹‡o hotÄ«_ti yasmiá¹ƒ kÄ• le jarÄ• jiá¹‡á¹‡o bhavati jajjarÄ«bhÅ«to. __vudd
__mahallako_ti jÄ• timahallako. __addhagato_ti tayo addhe atikkanto. __vayoanuppatto_ti t
anuppatto. __khaá¹‡á¸• adanto_ti antarantarÄ• patitÄ• dantÄ• phÄ• litÄ• ca jarÄ• nubhÄ
jÄ• tÄ• assÄ• ti khaá¹‡á¸• adanto. __palitakeso_ti paá¹‡á¸• arakeso. __vilÅ«na_nti luÃ±citv
khallÄ• á¹-asÄ«so \Be 216/. __khalitasiro_ti mahÄ• khallÄ• á¹-asÄ«so. __valina_nti saÃ±jÄ•
__tilakÄ• hatagatto_ti setatilakakÄ• á¸·atilakehi vikiá¹‡á¹‡asarÄ«ro. __bhoggo_ti bhaggo, im
vaá¹…kabhÄ• vaá¹ƒ dÄ«peti. __daá¹‡á¸• aparÄ• yaá¹‡o_ti daá¹‡á¸• apaá¹-issaraá¹‡o daá¹
jarÄ• yapÄ«_ti so puggalo jarÄ• yapi abhibhÅ«to marati. __natthi maraá¹‡amhÄ• mokkho_
natthi nupalabbhati.

__phalÄ• namiva pakkÄ• naá¹ƒ, pÄ• to patanato bhaya_nti paripÄ• kagatÄ• naá¹ƒ sithilava
panasaphalÄ• dipakkÄ• naá¹ƒ paccÅ«sakÄ• le avassaá¹ƒ patissantÄ«ti phalasÄ• mikÄ• na
__evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhaya_nti evameva uppannÄ• naá
maccusaá¹…khÄ• tamaraá¹‡ato satataá¹ƒ kÄ• laá¹ƒ bhayaá¹ƒ.

__yathÄ• pi_ \Ee II 250/ __kumbhakÄ• rassÄ• _ti yathÄ• nÄ• ma mattikÄ• bhÄ• janaá¹ƒ ka
mattikabhÄ• jana_nti (Sn 582) tena niá¹-á¹-hÄ• pitabhÄ• janaá¹ƒ. __sabbaá¹ƒ bhedanapariy
sabbaá¹ƒ bhedanaá¹ƒ bhijjapariyantaá¹ƒ avasÄ• naá¹ƒ assÄ• ti bhedanapariyantaá¹ƒ. __ev
evameva sattÄ• naá¹ƒ Ä• yusaá¹…khÄ• raá¹ƒ.

__daharÄ• _ \Ne 198/ __ca mahantÄ• cÄ• _ti taruá¹‡Ä• ca mahallakÄ• ca. __ye bÄ• lÄ•
assÄ• sapassÄ• sÄ• yattÄ• jÄ«vitÄ• bÄ• lÄ• ye ca paá¹‡á¸• iccena samannÄ• gatÄ• bud
yantÄ«_ti ete vuttappakÄ• rÄ• daharÄ• dayo sabbe maccuno issariyaá¹ƒ upagacchanti.

__tesaá¹ƒ maccuparetÄ• na_nti etesaá¹ƒ maccunÄ• parivÄ• ritÄ• naá¹ƒ. __gacchataá¹ƒ pa
manussalokato paralokaá¹ƒ gacchantÄ• naá¹ƒ. __na pitÄ• tÄ• yate putta_nti pitÄ• puttaá¹ƒ
vÄ• pana Ã±Ä• take_ti mÄ• tÄ• pitipakkhikÄ• Ã±Ä• tÄ« vÄ• teyeva Ã±Ä• take rakkhituá¹ƒ

__pekkhataÃ±Ã±eva Ã±Ä• tÄ«na_nti vuttavidhÄ• naá¹ƒyeva Ã±Ä• tÄ«naá¹ƒ pekkhantÄ• na

__passa lÄ• lappataá¹ƒ puthÅ«_ti __passÄ• _ti Ä• lapanaá¹ƒ. lÄ• lapantÄ• naá¹ƒ vilapantÄ•
nÄ• nappakÄ• rÄ• naá¹ƒ. __ekamekova maccÄ• naá¹ƒ, govajjho viya niyyatÄ«_ti sattÄ• naá
niyyamÄ• nagoá¹‡o viya maraá¹‡Ä• ya niyyati pÄ• puá¹‡Ä«yati. __evamabbhÄ• hato loko_t
bhusaá¹ƒ Ä• hato. __maccunÄ• ca jarÄ• ya cÄ• _ti maraá¹‡ena ca jarÄ• ya ca abhibhÅ«to.

<40> __mamÄ• yite_ti mamÄ• yitavatthukÄ• raá¹‡Ä• . __vinÄ• bhÄ• vaá¹ƒ santamevida_n
vinÄ• bhÄ• vameva idaá¹ƒ, na sakkÄ• avinÄ• bhÄ• vena bhavitunti vuttaá¹ƒ hoti.

__socantÄ«_ti cittena socanaá¹ƒ karonti. __kilamantÄ«_ti kÄ• yena kilamathaá¹ƒ pÄ• puá¹‡
nÄ• nÄ• vidhaá¹ƒ vÄ• cÄ• vilÄ• paá¹ƒ bhaá¹‡anti. __urattÄ• á¸·iá¹ƒ kandantÄ«_ti uraá¹ƒ tÄ•
kandanti. __sammohaá¹ƒ Ä• pajjantÄ«_ti sammohabhÄ• vaá¹ƒ pÄ• puá¹‡anti.

__anicco_ti hutvÄ• abhÄ• vaá¹-á¹-hena. __saá¹…khato_ti paccayehi saá¹…gamma kato. _
paccayasÄ• maggiá¹ƒ paá¹-icca na paccakkhÄ• ya saha sammÄ• ca uppanno. __khayadha
gamanasabhÄ• vo. __vayadhammo_ti vayaá¹ƒ gamanasabhÄ• vo, bhaá¹…gavasena bhaá
__virÄ• gadhammo_ti virajjanasabhÄ• vo. __nirodhadhammo_ti nirujjhanasabhÄ• vo. __yvÄ
ayaá¹ƒ pariggaho. ``yÄ• ya pariggahoâ€™â€™ tipi pÄ• á¹-ho, ayameva padacchedo. __nico
__dhuvo_ti thiro. __sassato_ti acavano. __avipariá¹‡Ä• madhammo_ti pakatiajahanasabhÄ
tatheva á¹-hassatÄ«_ti candasÅ«riyasinerumahÄ• samuddapathavÄ«pabbatÄ• dayo viya tiá

__nÄ• nÄ• bhÄ• vo_ti jÄ• tiyÄ• nÄ• nÄ• bhÄ• vo. __vinÄ• bhÄ• vo_ti maraá¹‡ena viyogab
199/ sabbhÄ• vato aÃ±Ã±athÄ• bhÄ• vo. __purimÄ• naá¹ƒ purimÄ• naá¹ƒ khandhÄ• na_nti
khandhÄ• naá¹ƒ. __vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• _ti pakatibhÄ• vaá¹ƒ jahitvÄ• aÃ±Ã
pacchimÄ• khandhÄ• dayo pavattanti uppajjantÄ«ti sambandho.

__sabbaá¹ƒ gharÄ• vÄ• sapalibodha_nti sakalaá¹ƒ gihibhÄ• vajaá¹-aá¹ƒ. __Ã±Ä• timittÄ• m
mÄ• tÄ• pitupakkhikÄ• __Ã±Ä• tÄ«, mittÄ• _ sahÄ• yÄ• , __amaccÄ• _ bhaccÄ• . __sannid
chinditvÄ• . __kesamassuá¹ƒ ohÄ• retvÄ• _ti kese ca massÅ«ni ca oropayitvÄ• . __kÄ• sÄ•
kasÄ• yarasapÄ«tÄ• ni vatthÄ• ni.

<41> __mÄ• mako_ti \Be 218/ mama upÄ• sako bhikkhu vÄ• ti saá¹…khaá¹ƒ gato, buddhÄ
mamÄ• yamÄ• no.

__tesaá¹ƒ tesaá¹ƒ sattÄ• na_nti anekesaá¹ƒ sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddeso. ``yaÃ±Ã
somadattassa maraá¹‡aâ€™â€™ nti evaÃ±hi divasampi kathiyamÄ• ne neva sattÄ• pariyÄ
sabbaá¹ƒ aparattadÄ«panaá¹ƒ sijjhati. imehi pana dvÄ«hi padehi na koci satto apariyÄ• dinn
aparattÄ• dÄ«panaá¹ƒ na sijjhati. __tamhÄ• tamhÄ• _ti ayaá¹ƒ gativasena anekesaá¹ƒ nikÄ
sÄ• dhÄ• raá¹‡aniddeso. __sattanikÄ• yÄ• _ti sattÄ• naá¹ƒ nikÄ• yÄ• , sattaghaá¹-Ä• satta

\Ee II 252/ cavanavasena vuttaá¹ƒ. ekacatupaÃ±cakkhandhÄ• ya cutiyÄ• sÄ• maÃ±Ã±avac
bhÄ• vavacanena lakkhaá¹‡anidassanaá¹ƒ. __bhedo_ti cutikhandhÄ• naá¹ƒ bhaá¹…guppat
__antaradhÄ• na_nti ghaá¹-assa viya bhinnassa bhinnÄ• naá¹ƒ khandhÄ• naá¹ƒ yena kena
á¹-hÄ• nÄ• bhÄ• vaparidÄ«panaá¹ƒ. __maccumaraá¹‡a_nti maccusaá¹…khÄ• taá¹ƒ maraá
kÄ• lo nÄ• ma antako, tassa kiriyÄ• ti __kÄ• laá¹ƒkiriyÄ• _. ettÄ• vatÄ• sammutimaraá¹‡aá
paramatthena dÄ«petuá¹ƒ __ ``khandhÄ• naá¹ƒ bhedoâ€™â€™ _tiÄ• dimÄ• ha. paramatth
na satto nÄ• ma koci marati. khandhesu pana bhijjamÄ• nesu satto marati, bhinnesu ``mato

ettha ca catuvokÄ• rapaÃ±cavokÄ• ravasena khandhÄ• naá¹ƒ bhedo, ekavokÄ• ravasena
catuvokÄ• ravasena vÄ• khandhÄ• naá¹ƒ bhedo, sesadvayavasena kaá¸·evarassa nikkhep
kÄ• marÅ«pabhavadvayepi rÅ«pakÄ• yasaá¹…khÄ• tassa kaá¸·evarassa sabbhÄ• vato. yas
khandhÄ• bhijjanteva, na kiÃ±ci nikkhipanti, tasmÄ• tesaá¹ƒ vasena khandhÄ• naá¹ƒ bhed
kaá¸·evarassa \Ne 200/ nikkhepo. ettha ca kaá¸·evarassa nikkhepakaraá¹‡ato maraá¹‡aá¹ƒ
nikkhepoâ€™â€™ ti vuttaá¹ƒ. __jÄ«vitindriyassupacchedo_ti iminÄ• indriyabaddhasseva m
anindriyabaddhassa maraá¹‡aá¹ƒ nÄ• ma natthÄ«ti dasseti. ``sassaá¹ƒ mataá¹ƒ, rukkho ma
vohÄ• ramattameva. atthato pana evarÅ«pÄ• ni vacanÄ• ni sassÄ• dÄ«naá¹ƒ khayavayabh
__rÅ«pagata_nti rÅ«pameva rÅ«pagataá¹ƒ. __vedanÄ• gata_ntiÄ• dÄ«supi eseva nayo.

tattha \Be 219/ __pubbeva macca_nti maccaá¹ƒ vÄ• bhogÄ• pubbeva paá¹-hamataraÃ±Ã
bhoge pubbataraá¹ƒ jahati. __kÄ• makÄ• mÄ«_ti corarÄ• jÄ• naá¹ƒ Ä• lapati. ambho kÄ• m
bhogino nÄ• ma loke asassatÄ• , bhogesu vÄ• naá¹-á¹-hesu jÄ«vamÄ• nÄ• ca abhogino h
sayaá¹ƒ nassanti, tasmÄ• ahaá¹ƒ mahÄ• janassa sokakÄ• lepi na socÄ• mÄ«ti attho.

__viditÄ• _ \Ee II 253/ __mayÄ• sattuka lokadhammÄ• _ti corarÄ• jÄ• naá¹ƒ Ä• lapanto Ä•
lÄ• bho alÄ• bho yaso ayasotiÄ• dayo lokadhammÄ• viditÄ• . yatheva hi cando udeti ca pÅ
yathÄ• ca sÅ«riyo andhakÄ• raá¹ƒ vidhamento mahantaá¹ƒ lokappadesaá¹ƒ tapitvÄ• na pu
atthaá¹ƒ gacchati na dissati, evameva bhogÄ• uppajjanti ca vinassanti ca, tattha kiá¹ƒ soke
socÄ• mÄ«ti attho.

__taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±atÄ«_ti taá¹‡hÄ• ya janitamÄ• namaÃ±Ã±anÄ• ya ma
diá¹-á¹-himaÃ±Ã±anÄ• yÄ• _ti diá¹-á¹-hiá¹ƒ upanissayaá¹ƒ katvÄ• uppannÄ• ya maÃ±Ã±an
sahajÄ• tamÄ• namaÃ±Ã±anÄ• ya. __kilesamaÃ±Ã±anÄ• yÄ• _ti vuttappakÄ• rÄ• ya upatÄ
maÃ±Ã±ati.

__kuhÄ• _ti vimhÄ• pakÄ• . __thaddhÄ• _ti khÄ• á¹‡u viya thaddhÄ• . __lapÄ• _ti paccaya

<42> __saá¹…gata_nti samÄ• gataá¹ƒ, diá¹-á¹-haá¹ƒ phuá¹-á¹-haá¹ƒ vÄ• . __piyÄ• yita_nti

__saá¹…gata_nti sammukhÄ«bhÅ«taá¹ƒ. __samÄ• gata_nti samÄ«paá¹ƒ Ä• gataá¹ƒ. __sa
__sannipatita_nti piá¹‡á¸• itaá¹ƒ. __supinagato_ti supinaá¹ƒ paviá¹-á¹-ho. __senÄ• byÅ«haá
senÄ• sannivesaá¹ƒ dakkhati. __Ä• rÄ• marÄ• maá¹‡eyyaka_nti pupphÄ• rÄ• mÄ• dÄ«naá
__vanarÄ• maá¹‡eyyakÄ• _dÄ«supi eseva nayo. __peta_nti ito paralokaá¹ƒ gataá¹ƒ. __kÄ•

<43> __nÄ• maá¹ƒyevÄ• vasissati_ \Ne 201/, __akkheyya_nti sabbaá¹ƒ rÅ«pÄ• didhamma
nÄ• mamattameva tu avasissati ``buddharakkhito dhammarakkhitoâ€™â€™ ti evaá¹ƒ akkhÄ

__ye_ \Be 220/ __cakkhuviÃ±Ã±Ä• á¹‡Ä• bhisambhÅ«tÄ• _ti ye sayaá¹ƒ cakkhuviÃ±Ã±Ä•
rÄ• sikatÄ• diá¹-á¹-hÄ• catusamuá¹-á¹-hÄ• nikÄ• rÅ«pÄ• . __sotaviÃ±Ã±Ä• á¹‡Ä• bhisam
sotaviÃ±Ã±Ä• á¹‡ena rÄ• sikatÄ• sutÄ• dvisamuá¹-á¹-hÄ• nikÄ• saddÄ• .

<44> __munayo_ti khÄ«á¹‡Ä• savamunayo. __khemadassino_ti nibbÄ• nadassino.

__soko_ti sokaniddese --- byasatÄ«ti byasanaá¹ƒ, hitasukhaá¹ƒ khipati \Ee II 254/ viddhaá¹
Ã±Ä• tÄ«naá¹ƒ byasanaá¹ƒ Ã±Ä• tibyasanaá¹ƒ, corarogabhayÄ• dÄ«hi Ã±Ä• tikkhayo Ã±Ä•
__Ã±Ä• tibyasanena. phuá¹-á¹-hassÄ• _ti ajjhotthaá¹-assa, abhibhÅ«tassa samannÄ• gatas
nayo. ayaá¹ƒ pana viseso --- bhogÄ• naá¹ƒ byasanaá¹ƒ __bhogabyasanaá¹ƒ, _ rÄ• jacorÄ•
bhogavinÄ• soti attho. rogoyeva byasanaá¹ƒ __rogabyasanaá¹ƒ_. rogo hi Ä• rogyaá¹ƒ byas
byasanaá¹ƒ. sÄ«lassa byasanaá¹ƒ __sÄ«labyasanaá¹ƒ, _ dussilyassetaá¹ƒ nÄ• maá¹ƒ. sam
vinÄ• sayamÄ• nÄ• uppannÄ• diá¹-á¹-hiyeva byasanaá¹ƒ __diá¹-á¹-hibyasanaá¹ƒ_. ettha c
anipphannÄ• ni, pacchimÄ• ni tÄ«á¹‡i nipphannÄ• ni tilakkhaá¹‡abbhÄ• hatÄ• ni. purimÄ• n
nÄ• kusalÄ• ni, sÄ«ladiá¹-á¹-hibyasanadvayaá¹ƒ akusalaá¹ƒ.

__aÃ±Ã±ataraÃ±Ã±atarenÄ• _ti gahitesu vÄ• yena kenaci aggahitesu vÄ• mittÄ• maccab
__samannÄ• gatassÄ• _ti samanubandhassa aparimuccamÄ• nassa. __aÃ±Ã±ataraÃ±Ã±a
kenaci sokadukkhassa uppattihetunÄ• . __soko_ti socanakavasena soko. idaá¹ƒ tehi kÄ• ra
sabhÄ• vapaccattaá¹ƒ. __socanÄ• _ti socanÄ• kÄ• ro. __socitatta_nti socitabhÄ• vo. __ant
dutiyapadaá¹ƒ upasaggena vaá¸• á¸• hitaá¹ƒ. so hi abbhantaraá¹ƒ sukkhÄ• pento viya paris
uppajjatÄ«ti ``antosoko antoparisokoâ€™â€™ ti vuccati. __antodÄ• ho_ti abbhantaradÄ• ho
upasaggena vaá¸• á¸• hitaá¹ƒ. __cetaso parijjhÄ• yanÄ• _ti cittassa jhÄ• nanÄ• kÄ• ro. soko
cittaá¹ƒ jhÄ• peti \Be 221/ dahati, ``cittaá¹ƒ me jhÄ• maá¹ƒ, na me kiÃ±ci paá¹-ibhÄ• tÄ«â€™
dukkhito mano dummano, tassa bhÄ• vo __domanassaá¹ƒ_. anupaviá¹-á¹-haá¹-á¹-hena sok
__sokasallaá¹ƒ_.

paridevaniddese \Ne 202/ --- ``mayhaá¹ƒ dhÄ«tÄ• , mayhaá¹ƒ puttoâ€™â€™ ti evaá¹ƒ Ä• c
rodanti etenÄ• ti __Ä• devo_. taá¹ƒ taá¹ƒ vaá¹‡á¹‡aá¹ƒ parikittetvÄ• parikittetvÄ• devanti e
tato parÄ• ni dve dve padÄ• ni purimadvayasseva Ä• kÄ• rabhÄ• vaniddesavasena vuttÄ• n

__palÄ• po_ti tucchaá¹ƒ niratthakavacanaá¹ƒ \Ee II 255/. uppaá¸• á¸• habhaá¹‡itaaÃ±Ã±abh
palÄ• po __vippalÄ• po. lÄ• lappo_ti punappunaá¹ƒ lapanaá¹ƒ. lÄ• lappanÄ• kÄ• ro __lÄ• la
bhÄ• vo __lÄ• lappitattaá¹ƒ_. macchariyÄ• dÄ«ni vuttatthÄ• neva.

<45> sattamagÄ• thÄ• evaá¹ƒ maraá¹‡abbhÄ• hate loke anurÅ«papaá¹-ipattidassanatthaá
__patilÄ«nacarassÄ• _ti tato tato patilÄ«naá¹ƒ cittaá¹ƒ katvÄ• carantassa. __bhikkhuno_ti
kalyÄ• á¹‡aputhujjanassa vÄ• sekkhassa vÄ• . __sÄ• maggiyamÄ• hu tassa taá¹ƒ, yo attÄ•
tassetaá¹ƒ patirÅ«pamÄ• hu, yo evaá¹ƒpaá¹-ipanno nirayÄ• dibhede bhavane attÄ• naá¹ƒ n
imamhÄ• maraá¹‡Ä• mucceyyÄ• ti adhippÄ• yo.

__patilÄ«nacarÄ• vuccantÄ«_ti tato tato lÄ«nacittÄ• cÄ• rÄ• kathÄ«yanti. __satta sekkhÄ•
tÄ«su sikkhÄ• su sikkhantÄ«ti sotÄ• pattimaggaá¹-á¹-haá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va arahatta
sekkhÄ• . __arahÄ• _ti phalaá¹-á¹-ho. so niá¹-á¹-hitacittattÄ• __patilÄ«no_. sekkhÄ• naá¹ƒ
patilÄ«nacaraá¹‡abhÄ• ve kÄ• raá¹‡aá¹ƒ dassento __ ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ _tiÄ• d
satta sekkhÄ• tehi tehi Ä• rammaá¹‡ehi __cittaá¹ƒ patilÄ«nentÄ• _ti attano cittaá¹ƒ nilÄ«ne
__patikuá¹-entÄ• _ti saá¹…kocentÄ• . __pativaá¹-á¹-entÄ• _ti kaá¹-asÄ• rakaá¹ƒ viya Ä• bhu
__sanniruddhantÄ• _ti sannirujjhantÄ• . __sannigaá¹‡hantÄ• _ti niggahaá¹ƒ kurumÄ• nÄ• .
vÄ• rayamÄ• nÄ• . __rakkhantÄ• _ti rakkhaá¹ƒ kurumÄ• nÄ• . __gopentÄ• _ti cittamaÃ±jÅ«

idÄ• ni \Be 222/ dvÄ• ravasena dassento __ ``cakkhudvÄ• reâ€™â€™ _tiÄ• dimÄ• ha. tatth
cakkhuviÃ±Ã±Ä• á¹‡advÄ• re. __sotadvÄ• rÄ• _dÄ«supi eseva nayo. __bhikkhunoti puthujj
bhikkhuno, sekkhassa vÄ• bhikkhuno_ti bhikkhusaddassa vacanatthaá¹ƒ avatvÄ• idhÄ• dh
tattha puthujjano ca so kilesÄ• naá¹ƒ asamucchinnattÄ• , kalyÄ• á¹‡o ca sÄ«lÄ• dipaá¹-ipat
256/ puthujjanakalyÄ• á¹‡ova puthujjanakalyÄ• á¹‡ako, tassa __puthujjanakalyÄ• á¹‡akass
sikkhatÄ«ti __sekkho, _ tassa sekkhassa vÄ• sotÄ• pannassa vÄ• sakadÄ• gÄ• mino vÄ•

Ä• santi \Ne 203/ nisÄ«danti etthÄ• ti __Ä• sanaá¹ƒ. yatthÄ• _ti yesu maÃ±capÄ«á¹-hÄ• dÄ
Ä• sanassa pabhedavacanÄ• ni. maÃ±copi hi nisajjÄ• yapi okÄ• sattÄ• idha Ä• sanesu vut
masÄ• rakabundikÄ• baddhakuá¸·Ä«rapÄ• dakaÄ• haccapÄ• dakÄ• naá¹ƒ aÃ±Ã±ataro. __
aÃ±Ã±atarameva. __bhisÄ«_ti uá¹‡á¹‡abhisi coá¸·abhisi vÄ• kabhisi tiá¹‡abhisi paá¹‡á¹‡ab
__taá¹-á¹-ikÄ• _ti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi vinitvÄ• katÄ• . __cammakhaá¹‡á¸• o_ti nisajjÄ•
cammakhaá¹‡á¸• o. __tiá¹‡asanthÄ• rÄ• _dayo tiá¹‡Ä• dÄ«ni gumbetvÄ• katÄ• . __asappÄ
asappÄ• yÄ• naá¹ƒ iá¹-á¹-harÅ«pÄ• naá¹ƒ olokanena. __ritta_nti abbhantarato tucchaá¹ƒ. _
bahiddhÄ• pavesanena suÃ±Ã±aá¹ƒ. __pavivitta_nti koci gahaá¹-á¹-ho tattha natthÄ«ti atire
__asappÄ• yasaddassavane_pi eseva nayo. __paÃ±cahi kÄ• maguá¹‡ehÄ«_ti itthirÅ«pasa
paÃ±cahi kÄ• makoá¹-á¹-hÄ• sehi. vuttampi cetaá¹ƒ ---

``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

paÃ±ca kÄ• maguá¹‡Ä• loke, itthirÅ«pasmiá¹ƒ dissareâ€™â€™ ti || (AN b V 55).

__bhajato_ti cittena sevanaá¹ƒ karontassa. __sambhajato_ti sammÄ• sevantassa. __seva
__nisevato_ti nissayaá¹ƒ katvÄ• sevantassa. __saá¹ƒsevato_ti suá¹-á¹-hu sevantassa. __p
punappunaá¹ƒ upasaá¹…kamantassa.

__gaá¹‡asÄ• maggÄ«_ti samaá¹‡Ä• naá¹ƒ ekÄ«bhÄ• vo samaggabhÄ• vo. __dhammasÄ•
sattatiá¹ƒsabodhipakkhiyadhammÄ• naá¹ƒ samÅ«habhÄ• vo. __anabhinibbattisÄ• maggÄ«
223/ anuppajjamÄ• nÄ• naá¹ƒ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutÄ• naá¹ƒ
__samaggÄ• _ti kÄ• yena aviyogÄ• . __sammodamÄ• nÄ• _ti cittena suá¹-á¹-hu modamÄ•
__avivadamÄ• nÄ• _ti vÄ• cÄ• ya \Ee II 257/ vivÄ• daá¹ƒ akurumÄ• nÄ• . __khÄ«rodakÄ«b
saá¹ƒsaá¹-á¹-haudakasadisÄ• .

__te ekato pakkhandantÄ«_ti te bodhipakkhiyadhammÄ• ekaá¹ƒ Ä• rammaá¹‡aá¹ƒ pavisa
tasmiá¹ƒyeva Ä• rammaá¹‡e pasÄ• damÄ• pajjanti. __anupÄ• disesÄ• yÄ• _ti upÄ• divirahi

__nibbÄ• nadhÄ• tuyÄ• _ti amatamahÄ• nibbÄ• nadhÄ• tuyÄ• . __Å«nattaá¹ƒ vÄ• _ti ettha
aparipuá¹‡á¹‡abhÄ• voti attho. __puá¹‡á¹‡attaá¹ƒ vÄ• _ti paripuá¹‡á¹‡abhÄ• vo puá¹‡á¹‡at
vÄ• na paÃ±Ã±Ä• yati natthÄ«ti attho.

__nerayikÄ• na_nti \Ne 204/ niraye nibbattanakakammÄ• naá¹ƒ atthibhÄ• vena. nirayaá¹ƒ
tesaá¹ƒ nerayikÄ• naá¹ƒ. __nirayo bhavana_nti nirayo eva tesaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ g
__tiracchÄ• nayonikÄ• na_ntiÄ• dÄ«supi eseva nayo. __tassesÄ• sÄ• maggÄ«_ti tassa kh
nibbÄ• nasÄ• maggÄ«. __etaá¹ƒ channa_nti etaá¹ƒ anucchavikaá¹ƒ. __patirÅ«pa_nti sadisa
asadisaá¹ƒ appaá¹-ibhÄ• gaá¹ƒ na hoti. __anucchavika_nti etaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä•
maggaphalanibbÄ• nasÄ• sanadhammÄ• naá¹ƒ vÄ• anucchavikaá¹ƒ. tesaá¹ƒ chaviá¹ƒ chÄ
anugacchati, atha kho santikÄ• va tehi dhammehi anucchavikattÄ• eva ca anulomaá¹ƒ. tes
na vilomaá¹ƒ na paccanÄ«kabhÄ• ve á¹-hitaá¹ƒ.

<46> idÄ• ni ``yo attÄ• naá¹ƒ bhavane na dassayeâ€™â€™ ti evaá¹ƒ khÄ«á¹‡Ä• savo vibh
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ ito parÄ• tisso gÄ• thÄ• yo Ä• ha. tattha paá¹-hamagÄ• thÄ• y
Ä• yatanesu. na piyaá¹ƒ kubbati nopi appiyanti niddese __piyÄ• _ti citte pÄ«tikarÄ• . te vibh
``katame sattÄ• piyÄ• , idha yassa te hontÄ«â€™â€™ _ti Ä• ha. tattha __yassa te_ti ye ass
bhavanti. __atthakÄ• mÄ• _ti vaá¸• á¸• hikÄ• mÄ• . __hitakÄ• mÄ• _ti sukhakÄ• mÄ• . __ph
sukhavihÄ• rakÄ• mÄ• . __yogakkhemakÄ• mÄ• _ti catÅ«hi yogehi khemaá¹ƒ nibbhayaá¹ƒ
__mÄ• tÄ• _. piyÄ• yatÄ«ti __pitÄ• _. bhajatÄ«ti __bhÄ• tÄ• _. __bhaginÄ«_ti \Be 224/ etth
tÄ• yati rakkhatÄ«ti __putto_. kulavaá¹ƒsaá¹ƒ dhÄ• retÄ«ti __dhÄ«tÄ• . mittÄ• _ sahÄ• yÄ•

__Ã±Ä• tÄ«_ pitupakkhikÄ• . __sÄ• lohitÄ• _ mÄ• tipakkhikÄ• . __ime sattÄ• piyÄ• _ti ime
vuttavipariyÄ• yena appiyÄ• veditabbÄ• .

<47> __yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• _ti ettha pana yadidaá¹ƒ diá¹-á¹-hasutaá¹ƒ, ett
dhammesu; evaá¹ƒ muni na upalimpatÄ«ti evaá¹ƒ sambandho veditabbo.

__udakathevo_ti udakassa thevo. ``udakatthevakoâ€™â€™ tipi pÄ• á¹-ho. __padumapatte

<48> __dhono na hi tena maÃ±Ã±ati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• _ti atrÄ• pi yadi
tena vatthunÄ• na maÃ±Ã±ati, mutesu vÄ• dhammesu na maÃ±Ã±atÄ«ti evameva sambar
rajjati, no virajjatÄ«_ti bÄ• laputhujjano viya na rajjati, kalyÄ• á¹‡aputhujjanasekkhÄ• viya n
rÄ• gassa khÄ«á¹‡attÄ• ``virattoâ€™â€™ tveva saá¹…khaá¹ƒ gacchati. sesaá¹ƒ pÄ• kaá¹-

__tÄ• ya_ \Ne 205/ __paÃ±Ã±Ä• ya kÄ• yaduccarita_nti sampayuttÄ• ya pubbabhÄ• gÄ• y
pariggahetabbe pariggaá¹‡hanto yogÄ« tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ samucchedavasena
vipannadhammaá¹ƒ desanÄ• dhammesu dhunantesu taá¹ƒdhammasamaá¹…gÄ«puggalopi
paÃ±Ã±Ä• ya attano pavattikkhaá¹‡e dhunitumÄ• raddho dhutÄ• ti vuccati, yathÄ• bhuÃ±jit
vuccati. lakkhaá¹‡aá¹ƒ panettha saddasatthato veditabbaá¹ƒ. __dhuta_nti kattusÄ• dhanaá¹
paá¹-hamamaggena. __dhotaá¹ƒ_ dutiyamaggena. __sandhotaá¹ƒ_ tatiyamaggena. __nidd

__dhono diá¹-á¹-haá¹ƒ na maÃ±Ã±atÄ«_ti arahÄ• maá¹ƒsacakkhunÄ• diá¹-á¹-haá¹ƒ \Ee II
diá¹-á¹-haá¹ƒ rÅ«pÄ• yatanaá¹ƒ na maÃ±Ã±ati tÄ«hi maÃ±Ã±anÄ• hi, kathaá¹ƒ? rÅ«pÄ• yat
sukhasaÃ±Ã±Ä• ya ca passanto na tattha chandarÄ• gaá¹ƒ janeti na taá¹ƒ assÄ• deti nÄ• b
diá¹-á¹-haá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya na maÃ±Ã±ati. ``iti me rÅ«paá¹ƒ siyÄ• anÄ• gatam
panettha nandiá¹ƒ na samannÄ• neti. rÅ«pasampadaá¹ƒ vÄ• Ä• kaá¹…khamÄ• no dÄ• naá
samÄ• diyati, uposathakammaá¹ƒ na karoti. evampi \Be 225/ diá¹-á¹-haá¹ƒ taá¹‡hÄ• maÃ±Ã
attano pana parassa ca rÅ«pasampattivipattiá¹ƒ nissÄ• ya mÄ• naá¹ƒ na janeti. ``iminÄ• ha
sadisosmÄ«ti vÄ• , hÄ«nosmÄ«ti vÄ• â€™â€™ ti evaá¹ƒ diá¹-á¹-haá¹ƒ mÄ• namaÃ±Ã±anÄ
rÅ«pÄ• yatanaá¹ƒ pana ``niccaá¹ƒ dhuvaá¹ƒ sassataâ€™â€™ nti na maÃ±Ã±ati. attÄ• naá¹
maÃ±Ã±ati. maá¹…galaá¹ƒ ``amaá¹…galaâ€™â€™ nti na maÃ±Ã±ati. evaá¹ƒ diá¹-á¹-haá¹ƒ
maÃ±Ã±ati. __diá¹-á¹-hasmiá¹ƒ na maÃ±Ã±atÄ«_ti rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassan
diá¹-á¹-hasmiá¹ƒ na maÃ±Ã±ati. yathÄ• vÄ• thane thaÃ±Ã±aá¹ƒ, evaá¹ƒ rÅ«pasmiá¹ƒ rÄ•
diá¹-á¹-hasmiá¹ƒ na maÃ±Ã±ati. tasmiá¹ƒyeva panassa diá¹-á¹-himaÃ±Ã±anÄ• ya amaÃ±Ã±
mÄ• naÃ±ca na uppÄ• dayato taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi natthÄ«ti veditabbÄ• . evaá
__diá¹-á¹-hato na maÃ±Ã±atÄ«_ti ettha pana __diá¹-á¹-hato_ti nissakkavacanaá¹ƒ. tasmÄ•
attano vÄ• parassa vÄ• yathÄ• vuttappabhedato diá¹-á¹-hato upapatti vÄ• niggamanaá¹ƒ
aÃ±Ã±o attÄ• ti amaÃ±Ã±amÄ• no diá¹-á¹-hato na maÃ±Ã±atÄ«ti veditabbo. ayamassa na
tasmiá¹ƒyeva panassa diá¹-á¹-himaÃ±Ã±anÄ• ya amaÃ±Ã±ite vatthusmiá¹ƒ sinehaá¹ƒ mÄ•

taá¹‡hÄ• mÄ• namaÃ±Ã±anÄ• pi veditabbÄ• .

__diá¹-á¹-hÄ• meti na maÃ±Ã±atÄ«_ti ettha pana ``etaá¹ƒ mamÄ• â€™â€™ ti taá¹‡hÄ• va
diá¹-á¹-haá¹ƒ taá¹‡hÄ• maÃ±Ã±anÄ• ya na maÃ±Ã±ati. __suta_nti \Ee II 260/ maá¹ƒsasoter
sutaá¹ƒ, saddÄ• yatanassetaá¹ƒ adhivacanaá¹ƒ. __muta_nti mutvÄ• munitvÄ• ca gahitaá¹
attho. indriyÄ• naá¹ƒ Ä• rammaá¹‡Ä• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒkilese viÃ±Ã±Ä• ta
gandharasaphoá¹-á¹-habbÄ• yatanÄ• naá¹ƒ \Ne 206/ etaá¹ƒ adhivacanaá¹ƒ. __viÃ±Ã±Ä• ta
sesÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• yatanÄ• nametaá¹ƒ adhivacanaá¹ƒ, dhammÄ• rammaá¹‡assa
sakkÄ• yapariyÄ• pannameva labbhati. vitthÄ• ro panettha diá¹-á¹-havÄ• re vuttanayena ve

idÄ• ni bhagavatÄ• vuttasuttavasena dassento __ ``asmÄ«ti bhikkhaveâ€™â€™ _tiÄ• dim
bhavÄ• mi, niccassetaá¹ƒ adhivacanaá¹ƒ. __maÃ±Ã±itameta_nti diá¹-á¹-hikappanaá¹ƒ etaá
ayaá¹ƒ ahaá¹ƒ asmi bhavÄ• mi.

__aÃ±Ã±atra satipaá¹-á¹-hÄ• nehÄ«_ti á¹-hapetvÄ• catusatipaá¹-á¹-hÄ• ne.

__sabbe bÄ• laputhujjanÄ• rajjantÄ«_ti sakalÄ• andhabÄ• lÄ• nÄ• nÄ• janÄ• lagganti. _
virajjantÄ«_ti sotÄ• pannÄ• dayo satta ariyajanÄ• virÄ• gaá¹ƒ Ä• pajjanti \Be 226/. __arahÄ
virajjatÄ«_ti kilesÄ• naá¹ƒ parinibbÄ• pitattÄ• ubhayampi na karoti. __khayÄ• rÄ• gassÄ• _
nibbÄ• nameva.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

jarÄ• suttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tissametteyyasuttaniddesavaá¹‡á¹‡anÄ•

<49> sattame \Ne 207/ \Ee II 261/ tissametteyyasutte __methunamanuyuttassÄ• _ti methu
samÄ• yuttassa. __itÄ«_ti evamÄ• ha. __Ä• yasmÄ• _ti piyavacanametaá¹ƒ. __tisso_ti nÄ•
hi tissoti nÄ• mena. __metteyyo_ti gottaá¹ƒ, gottavaseneva esa pÄ• kaá¹-o ahosi. tasmÄ• a
(Sn-a II 821) vuttaá¹ƒ --- ``tissametteyyÄ• nÄ• ma dve sahÄ• yÄ• â€™â€™ ti. __vighÄ• ta_
__brÅ«hÄ«_ti Ä• cikkha. __mÄ• risÄ• _ti piyavacanametaá¹ƒ, niddukkhÄ• ti vuttaá¹ƒ hoti. _
sÄ• sana_nti tava vacanaá¹ƒ sutvÄ• . __viveke sikkhissÄ• mase_ti sahÄ• yaá¹ƒ Ä• rabbha
bhaá¹‡ati, so pana sikkhitasikkhoyeva.

__methunadhammo nÄ• mÄ• _ti idaá¹ƒ niddisitabbassa methunadhammassa upadesapada
nÄ«cajanÄ• naá¹ƒ dhammo. __gÄ• madhammo_ti gÄ• mavÄ• sÄ«naá¹ƒ sevanadhammo. _
kilesavassanato vÄ• sayameva vasalo dhammoti vasaladhammo. __duá¹-á¹-hullo_ti duá¹-á

duá¹-á¹-hattÄ• , thÅ«lo ca anipuá¹‡abhÄ• vatoti duá¹-á¹-hullo. yasmÄ• ca tassa dhammass
dassanampi gahaá¹‡ampi Ä• masanampi phusanampi ghaá¹-á¹-anampi duá¹-á¹-hullaá¹ƒ, ta
methunadhammo. __odakantiko_ti udakaá¹ƒ assa ante suddhatthaá¹ƒ Ä• diyatÄ«ti udakant
raho paá¹-icchanne okÄ• se kattabbatÄ• ya __rahasso_. vinaye pana ``duá¹-á¹-hullaá¹ƒ oda
nti (Vin III 39) pÄ• á¹-ho. tattha tÄ«su padesu __yo so_ti padaá¹ƒ parivattetvÄ• yaá¹ƒ tanti \
yojetabbaá¹ƒ ``yaá¹ƒ taá¹ƒ duá¹-á¹-hullaá¹ƒ, so methunadhammo, yaá¹ƒ taá¹ƒ odakantikaá¹
yaá¹ƒ taá¹ƒ rahassaá¹ƒ \Be 227/, so methunadhammoâ€™â€™ ti. idha pana ``yo so asaddh
pe ... yo so rahasso, so methunadhammoâ€™â€™ ti evaá¹ƒ yojanÄ• veditabbÄ• . dvayena
__dvayaá¹ƒdvayasamÄ• patti_. tattha yojanÄ• --- yÄ• sÄ• dvayaá¹ƒdvayasamÄ• patti, so
__kiá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo_ti kena kÄ• raá¹‡ena kena pariyÄ• yena met
kÄ• raá¹‡aá¹ƒ dassento __ ``ubhinnaá¹ƒ rattÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha __ubhin
dvinnaá¹ƒ itthipurisÄ• naá¹ƒ rÄ• gena raÃ±jitÄ• naá¹ƒ. __sÄ• rattÄ• na_nti visesena suá¹-á¹
__avassutÄ• na_nti kilesena tintÄ• naá¹ƒ. __pariyuá¹-á¹-hitÄ• na_nti kusalÄ• cÄ• raá¹ƒ pari
á¹-hitÄ• naá¹ƒ ``magge corÄ• pariyuá¹-á¹-hitÄ• â€™â€™ tiÄ• dÄ«su viya. __pariyÄ• dinnac
pariyÄ• diyitvÄ• khepetvÄ• á¹-hitacittÄ• naá¹ƒ. __ubhinnaá¹ƒ sadisÄ• na_nti dvinnaá¹ƒ kile
__dhammo_ti sabhÄ• vo. __taá¹ƒ kÄ• raá¹‡Ä• _ti tena kÄ• raá¹‡ena. taá¹ƒ upamÄ• ya sÄ•
kalahakÄ• rakÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ubho kalahakÄ• rakÄ• _ti pubbabhÄ• g
__methunakÄ• ti vuccantÄ«_ti sadisÄ• ti vuccanti. __bhaá¹‡á¸• anakÄ• rakÄ• _ti tattha tatth
bhaá¹‡á¸• anaá¹ƒ karontÄ• . __bhassakÄ• rakÄ• _ti vÄ• cÄ• kalahaá¹ƒ karontÄ• . __vivÄ• c
karontÄ• . __adhikaraá¹‡akÄ• rakÄ• _ti vinicchayapÄ• puá¹‡anavisesakÄ• raá¹‡aá¹ƒ karon
vÄ• dapaá¹-ivÄ• dino. __sallÄ• pakÄ• _ti vÄ• caá¹ƒ kathentÄ• __evameva_nti upamÄ• saá

__yuttassÄ• _ti saÃ±Ã±uttassa. __payuttassÄ• _ti Ä• darena yuttassa. __Ä• yuttassÄ• _ti v
__samÄ• yuttassÄ• _ti ekato yuttassa. __taccaritassÄ• _ti taá¹ƒcaritaá¹ƒ karontassa. __tabl
taá¹ƒbahulaá¹ƒ karontassa. __taggarukassÄ• _ti taá¹ƒgaruá¹ƒ karontassa. __tanninnassÄ•
natacittassa. __tappoá¹‡assÄ• _ti tasmiá¹ƒ natakÄ• yassa. __tappabbhÄ• rassÄ• _ti \Ee II 2
abhimukhakÄ• yassa. __tadadhimuttassÄ• _ti tasmiá¹ƒ adhiharitassa. __tadadhipateyyassÄ
jeá¹-á¹-hakaá¹ƒ katvÄ• pavattassa.

__vighÄ• ta_nti niddesassa uddesavacanaá¹ƒ. __vighÄ• ta_nti pÄ«á¸·anaá¹ƒ. __upaghÄ• t
pÄ«á¸·anaá¹ƒ. __pÄ«á¸·ana_nti ghaá¹-á¹-anaá¹ƒ. __ghaá¹-á¹-ana_nti pÄ«á¸·anaá¹ƒ. sabbaa
aÃ±Ã±amaÃ±Ã±avevacanaá¹ƒ. __upaddava_nti hiá¹ƒsanaá¹ƒ. __upasagga_nti tattha tattha
pÄ«á¸·anÄ• kÄ• raá¹ƒ. __brÅ«hÄ«_ti kathehi. __Ä• cikkhÄ• _ti \Be 228/ vissajjehi. __deseh
__paÃ±Ã±apehÄ«_ti Ã±Ä• pehi. __paá¹-á¹-hapehÄ«_ti á¹-hapehi. __vivarÄ• _ti pÄ• kaá¹-aá
bhÄ• jehi. __uttÄ• nÄ«karohÄ«_ti tÄ«raá¹ƒ pÄ• pehi. __pakÄ• sehÄ«_ti pÄ• kaá¹-aá¹ƒ karo

__tuyhaá¹ƒ vacana_nti tava vÄ• caá¹ƒ. __byappatha_nti vacanaá¹ƒ. __desana_nti Ä• cikkh
ovÄ• daá¹ƒ. __anusiá¹-á¹-ha_nti anusÄ• sanaá¹ƒ. __sutvÄ• _ti sotena sutvÄ• . __suá¹‡itvÄ

__uggahetvÄ• _ti sammÄ• gahetvÄ• . __upadhÄ• rayitvÄ• _ti anÄ• setvÄ• . __upalakkhayi

<50> __mussate vÄ• pi sÄ• sana_nti pariyattipaá¹-ipattito duvidhampi sÄ• sanaá¹ƒ nassati.
padapÅ«raá¹‡amattaá¹ƒ. __etaá¹ƒ tasmiá¹ƒ anariya_nti tasmiá¹ƒ puggale etaá¹ƒ anariyaá¹ƒ
micchÄ• paá¹-ipadÄ• . __gÄ• ravÄ• dhivacana_nti guá¹‡avisiá¹-á¹-hasabbasattuttamagarug
porÄ• á¹‡Ä• ---

``bhagavÄ• ti \Ne 209/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, __bhagavÄ• _ tena vuccatÄ«â€™â€™ ti || (Vism I 142).

catubbidhaá¹ƒ vÄ• nÄ• maá¹ƒ Ä• vatthikaá¹ƒ, liá¹…gikaá¹ƒ, nemittikaá¹ƒ, adhiccasamuppa
adhiccasamuppannaá¹ƒ nÄ• ma lokiyavohÄ• rena ``yadicchakaâ€™â€™ nti vuttaá¹ƒ hoti. ta
balÄ«baddhoti evamÄ• di __Ä• vatthikaá¹ƒ, _ daá¹‡á¸• Ä«, chattÄ«, sikhÄ«, karÄ«ti evamÄ
tevijjo, chaá¸·abhiÃ±Ã±oti evamÄ• di __nemittikaá¹ƒ, _ sirivaá¸• á¸• hako, dhanavaá¸• á¸• h
264/ vacanatthaá¹ƒ anapekkhitvÄ• pavattaá¹ƒ __adhiccasamuppannaá¹ƒ_. idaá¹ƒ pana __
nemittikaá¹ƒ, na mahÄ• mÄ• yÄ• ya, na suddhodanamahÄ• rÄ• jena, na asÄ«tiyÄ• Ã±Ä• ti
sakkasantusitÄ• dÄ«hi devatÄ• visesehi kataá¹ƒ. vakkhati ca ``bhagavÄ• ti netaá¹ƒ nÄ• maá
pe ... paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• â€™â€™ ti (Nidd I 84).

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu __bhagavÄ• _ tatoâ€™â€™ ti || (Vism I 144).

tattha ---

``vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyÄ• yo, dve cÄ• pare vaá¹‡á¹‡avikÄ• ranÄ• sÄ• .

dhÄ• tÅ«namatthÄ• tisayena yogo, taduccate paÃ±cavidhaá¹ƒ niruttiâ€™â€™ nti || ---

evaá¹ƒ \Be 229/ vuttaniruttilakkhaá¹‡aá¹ƒ gahetvÄ• padasiddhi veditabbÄ• . tattha ``nakkha
tÄ• rakÄ• naâ€™â€™ nti ettha rakÄ• rÄ• gamo viya avijjamÄ• nassa akkharassa Ä• gamo
``hiá¹ƒsanÄ• , hiá¹ƒsoâ€™â€™ ti vattabbe ``sÄ«hoâ€™â€™ ti viya vijjamÄ• nakkharÄ• naá
parivattanaá¹ƒ __vaá¹‡á¹‡avipariyÄ• yo_ nÄ• ma. ``nave channake dÄ• naá¹ƒ diyyatÄ«â€™
ekÄ• rÄ• pajjanatÄ• viya aÃ±Ã±akkharassa aÃ±Ã±akkharÄ• pajjanatÄ• __vaá¹‡á¹‡avikÄ•
jÄ«vanamÅ«toâ€™â€™ ti vattabbe ``jÄ«mÅ«toâ€™â€™ ti vakÄ• ranakÄ• rÄ• naá¹ƒ vinÄ• s
__vaá¹‡á¹‡avinÄ• so_ nÄ• ma. ``pharusÄ• hi vÄ• cÄ• hi pakrubbamÄ• no Ä• sajja maá¹ƒ tv
ettha pakrubbamÄ• noti padassa abhibhavamÄ• noti atthapaá¹-ipÄ• danaá¹ƒ viya tattha tatt

visesatthayogo __dhÄ• tÅ«naá¹ƒ atthÄ• tisayena yogo_ nÄ• ma.

evaá¹ƒ \Ne 210/ niruttilakkhaá¹‡aá¹ƒ gahetvÄ• saddanayena vÄ• pisodarÄ• dinissito patiá
pisodarÄ• dipakkhepalakkhaá¹‡aá¹ƒ gahetvÄ• yasmÄ• lokiyalokuttarasukhÄ• bhinibbattak
dÄ• nasÄ«lÄ• dipÄ• rappattaá¹ƒ bhÄ• gyamassa atthi, tasmÄ• ``bhÄ• gyavÄ• â€™â€™ ti v
vuccatÄ«ti Ã±Ä• tabbaá¹ƒ.

yasmÄ• pana lobhadosamohaviparÄ«tamanasikÄ• raahirikÄ• nottappakodhÅ«panÄ• hama
macchariyamÄ• yÄ• sÄ• á¹-heyyathambhasÄ• rambhamÄ• nÄ• timÄ• namadapamÄ• dataá
- saá¹ƒkilesamalavisamasaÃ±Ã±Ä• vitakkapapaÃ±cacatubbidhavipariyesaÄ• savaganthaog
taá¹‡huppÄ• dupÄ• dÄ• napaÃ±cacetokhÄ«lavinibandhanÄ«varaá¹‡Ä• bhinandanachavivÄ
aá¹-á¹-hamicchattanavataá¹‡hÄ• mÅ«lakadasÄ• kusalakammapathadvÄ• saá¹-á¹-hidiá¹-á¹-
aritappabhesabbadaratha- pariá¸·Ä• hakilesasatasahassÄ• ni, saá¹…khepato vÄ• paÃ±ca
kilesakhandhaabhisaá¹…khÄ• radevaputtamaccumÄ• re abhaÃ±ji, tasmÄ• bhaggattÄ• ete
``bhaggavÄ• â€™â€™ ti vattabbe __ ``bhagavÄ• â€™â€™ _ti vuccati. Ä• ha cettha ---

``bhaggarÄ• go bhaggadoso, bhaggamoho anÄ• savo.

bhaggÄ• ssa pÄ• pakÄ• dhammÄ• , __bhagavÄ• _ tena vuccatÄ«â€™â€™ ti || (Sp (to Vin

bhÄ• gyavantatÄ• ya cassa satapuÃ±Ã±ajalakkhaá¹‡avarassa rÅ«pakÄ• yasampatti dÄ«pi
dhammakÄ• yasampatti. tathÄ• lokiyasarikkhakÄ• naá¹ƒ bahumatabhÄ• vo \Be 230/, gahaá
abhigamanÄ«yatÄ• , abhigatÄ• naÃ±ca nesaá¹ƒ kÄ• yacittadukkhÄ• panayane paá¹-ibalabh
upakÄ• ritÄ• , lokiyalokuttarasukhehi ca saÃ±Ã±ojanasamatthatÄ• dÄ«pitÄ• hoti.

yasmÄ• ca loke issariyadhammayasasirikÄ• mapayattesu chasu dhammesu bhagasaddo p
sakacitte __issariyaá¹ƒ, _ aá¹‡imÄ• laá¹…ghimÄ• dikaá¹ƒ vÄ• lokiyasammataá¹ƒ sabbÄ• k
tathÄ• lokuttaro __dhammo, _ lokattayabyÄ• pako yathÄ• bhuccaguá¹‡Ä• dhigato ativiya p
rÅ«pakÄ• yadassanabyÄ• vaá¹-ajananayanappasÄ• dajananasamatthÄ• sabbÄ• kÄ• rapan
sabbaá¹…gapaccaá¹…ga__sirÄ«, _ yaá¹ƒ yaá¹ƒ etena icchitaá¹ƒ patthitaá¹ƒ attahitaá¹ƒ par
tassa tatheva abhinipphannattÄ• \Ee II 266/ icchiticchitatthanipphattisaÃ±Ã±ito __kÄ• mo, _
sabbalokagarubhÄ• vappattihetubhÅ«to sammÄ• vÄ• yÄ• masaá¹…khÄ• to __payatto_ ca
yuttattÄ• pi __bhagÄ• assa santÄ«_ti iminÄ• atthena __ ``bhagavÄ• â€™â€™ _ti vuccati.

yasmÄ• \Ne 211/ pana kusalÄ• dÄ«hi bhedehi sabbadhamme,
khandhÄ• yatanadhÄ• tusaccaindriyapaá¹-iccasamuppÄ• dÄ• dÄ«hi vÄ• kusalÄ• didhamm
pÄ«á¸·anasaá¹…khatasantÄ• paviparia¹‡Ä• maá¹-á¹-hena vÄ• __dukkhamariyasaccaá¹ƒ, _
Ä• yÅ«hananidÄ• nasaá¹ƒyogapalibodhaá¹-á¹-hena __samudayaá¹ƒ, _ nissaraá¹‡avivekÄ•

nirodhaá¹ƒ, niyyÄ• nikahetudassanÄ• dhipateyyaá¹-á¹-hena __maggaá¹ƒ_ vibhattavÄ• , vib
desitavÄ• ti vuttaá¹ƒ hoti, tasmÄ• __ ``vibhattavÄ• â€™â€™ _ti vattabbe __ ``bhagavÄ• â€

yasmÄ• ca esa dibbabrahmaariyavihÄ• re kÄ• yacittaupadhiviveke suÃ±Ã±atappaá¹‡ihitÄ•
lokiyalokuttare uttarimanussadhamme bhaji sevi bahulamakÄ• si, tasmÄ• __ ``bhattavÄ• â€
``bhagavÄ• â€™â€™ _ti vuccati.

yasmÄ• pana tÄ«su bhavesu taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanaá¹ƒ anena vantaá¹ƒ, tasm
ti vattabbe bhavasaddato bhakÄ• raá¹ƒ gamanasaddato gakÄ• raá¹ƒ vantasaddato vakÄ• ra
Ä• dÄ• ya __ ``bhagavÄ• â€™â€™ _ti vuccati, yathÄ• loke ``mehanassa khassa mÄ• lÄ• â
``mekhalÄ• â€™â€™ ti vuccati.

puna \Be 231/ aparampi pariyÄ• yaá¹ƒ niddisanto __ ``api ca bhaggarÄ• goti bhagavÄ• â€™
bhaggo rÄ• go assÄ• ti bhaggarÄ• go. __bhaggadosÄ• _dÄ«supi eseva nayo. __kaá¹‡á¸• a
kilesÄ• eva. __bhajÄ«_ti uddesavasena vibhÄ• gaá¹ƒ katvÄ• bhÄ• jesi. __vibhajÄ«_ti nidd
bhÄ• jesi. __pavibhajÄ«_ti paá¹-iniddesavasena pakÄ• rena vibhaji. ugghaá¹-itaÃ±Ã±Å«naá
vipaÃ±citaÃ±Ã±Å«naá¹ƒ vasena __vibhaji_. neyyÄ• naá¹ƒ vasena __pavibhaji_.

__dhammaratana_nti ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Khp-a VI 3; Sv II 33) ---

evaá¹ƒ vaá¹‡á¹‡itaá¹ƒ dhammaratanaá¹ƒ tividhena bhÄ• jesi. __bhavÄ• naá¹ƒ_ \Ee II 267/ _
kÄ• mabhavÄ• dÄ«naá¹ƒ navannaá¹ƒ bhavÄ• naá¹ƒ paricchedaá¹ƒ pariyantaá¹ƒ parivaá¹-u
__bhÄ• vitakÄ• yo_ti vaá¸• á¸• hitakÄ• yo. tathÄ• itaresupi. __bhajÄ«_ti sevi. __araÃ±Ã±av
vÄ• nagarassa vÄ• indakhÄ«lato bahi araÃ±Ã±aá¹ƒ. vanapatthÄ• ni manussÅ«pacÄ• rÄ• t
vanasaá¹‡á¸• Ä• ni. __pantÄ• nÄ«_ti yattha manussÄ• na kasanti na vapanti dÅ«rÄ• ni ser
``vanapattÄ• nÄ«ti yasmÄ• yattha byagghÄ• dayo atthi, taá¹ƒ vanaá¹ƒ te pÄ• layanti rakkha
rakkhitattÄ• vanapattÄ• nÄ«â€™â€™ ti vadanti. __senÄ• sanÄ• nÄ«_ti seti ceva Ä• sati ca
__appasaddÄ• nÄ«_ti vacanasaddena appasaddÄ• ni. __appanigghosÄ• nÄ«_ti gÄ• manag
appanigghosÄ• ni. __vijanavÄ• tÄ• nÄ«_ti antosaÃ±caraá¹‡ajanassa sarÄ«ravÄ• tena virah
``vijanavÄ• dÄ• nÄ«â€™â€™ tipi pÄ• á¹-ho, ``antojanavÄ• dena virahitÄ• nÄ«â€™â€™ ti a
tipi pÄ• á¹-ho, ``janasaÃ±cÄ• ravirahitÄ• nÄ«â€™â€™ ti attho. __manussarÄ• hasseyyakÄ•
rahassakaraá¹‡aá¹-á¹-hÄ• nÄ• ni. __paá¹-isallÄ• nasÄ• ruppÄ• nÄ«_ti vivekÄ• nurÅ«pÄ• ni
cÄ«varÄ• dikoá¹-á¹-hÄ• so assa atthÄ«â€™â€™ ti bhÄ• gÄ«. ``paá¹-ilÄ• bhavasena atthara
atthÄ«â€™â€™ ti bhÄ• gÄ«. __attharasassÄ• _ti hetuphalasampattisaá¹…khÄ• tassa attha

hetusampattisaá¹…khÄ• tassa dhammarasassa. vuttaÃ±hetaá¹ƒ ``hetuphale Ã±Ä• á¹‡aá¹ƒ
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• â€™â€™ ti (Vibh 720). __vimuttirasassÄ• _ti phala
vimuttirasassa. vuttampi cetaá¹ƒ ``kiccasampattiatthena, raso nÄ• ma pavuccatÄ«â€™â€™
mÄ• tikÄ• vaá¹‡á¹‡anÄ• ; Vism I 8).

__catunnaá¹ƒ_ \Be 232/ __jhÄ• nÄ• na_nti paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ•
appamaÃ±Ã±Ä• na_nti mettÄ• dÄ«naá¹ƒ pharaá¹‡appamÄ• á¹‡avirahitÄ• naá¹ƒ catunnaá¹
__catunnaá¹ƒ arÅ«pasamÄ• pattÄ«na_nti Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«naá¹ƒ catunna
__aá¹-á¹-hannaá¹ƒ vimokkhÄ• na_nti ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dinÄ• (Dh
Ä• rammaá¹‡avimuttÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ. __abhibhÄ• yatanÄ• na_n
abhibhÅ«tÄ• ni Ä• yatanÄ• ni etesaá¹ƒ jhÄ• nÄ• nanti abhibhÄ• yatanÄ• ni, jhÄ• nÄ• ni. __
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanasaá¹…khÄ• tÄ• ni kasiá¹‡Ä• rammaá¹‡Ä• ni. Ã±Ä• á¹
visadaÃ±Ä• á¹‡oti kiá¹ƒ ettha Ä• rammaá¹‡e samÄ• pajjitabbaá¹ƒ, na mayi cittekaggatÄ• ka
tÄ• ni Ä• rammaá¹‡Ä• ni abhibhavitvÄ• samÄ• pajjati. saha nimittuppÄ• denevettha appana
evaá¹ƒ uppÄ• ditÄ• ni jhÄ• nÄ• ni abhibhÄ• yatanÄ• nÄ«ti vuccanti, tesaá¹ƒ aá¹-á¹-hannaá¹
__navannaá¹ƒ anupubbavihÄ• rasamÄ• pattÄ«na_nti pubbaá¹ƒ pubbaá¹ƒ anu anupubbaá¹ƒ
samÄ• pajjitabbato anupubbavihÄ• rasamÄ• patti, anupaá¹-ipÄ• á¹-iyÄ• samÄ• pajjitabbÄ•
anupubbavihÄ• rasamÄ• pattÄ«naá¹ƒ. __dasannaá¹ƒ saÃ±Ã±Ä• bhÄ• vanÄ• na_nti girimÄ•
Ä• gatÄ• naá¹ƒ aniccasaÃ±Ã±Ä• dÄ«naá¹ƒ dasannaá¹ƒ saÃ±Ã±Ä• bhÄ• vanÄ• naá¹ƒ. __da
sakalaá¹-á¹-hena kasiá¹‡asaá¹…khÄ• tÄ• naá¹ƒ pathavÄ«kasiá¹‡ajjhÄ• nÄ• dÄ«naá¹ƒ dasa
__Ä• nÄ• pÄ• nassatisamÄ• dhissÄ• _ti Ä• nÄ• pÄ• nassatisampayuttasamÄ• dhissa \Ne 2
asubhajjhÄ• nasamÄ• pattiyÄ• . __dasannaá¹ƒ tathÄ• gatabalÄ• na_nti dasabalabalÄ• naá¹
vesÄ• rajjÄ• na_nti visÄ• radabhÄ• vÄ• naá¹ƒ catunnaá¹ƒ vesÄ• rajjÄ• naá¹ƒ. __catunnaá¹
paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• naá¹ƒ catunnaá¹ƒ. __channaá¹ƒ abhiÃ±Ã±Ä• á¹‡Ä• na_nti ido
abhiÃ±Ã±Ä• á¹‡Ä• naá¹ƒ. __channaá¹ƒ buddhadhammÄ• na_nti ``sabbaá¹ƒ kÄ• yakammaa
tiÄ• dinÄ• (Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Nett 15) nayena upari Ä• g
buddhadhammÄ• naá¹ƒ.

tattha cÄ«varÄ• dayo bhÄ• gyasampattivasena vuttÄ• . attharasatiko \Ee II 269/ paá¹-ivedh
adhisÄ«latiko paá¹-ipattivasena. jhÄ• nattiko rÅ«pÄ• rÅ«pajjhÄ• navasena. vimokkhattiko sa
saÃ±Ã±Ä• catukko upacÄ• rappanÄ• vasena. satipaá¹-á¹-hÄ• nÄ• dayo sattatiá¹ƒsabodhipa
__tathÄ• gatabalÄ• na_ntiÄ• dayo Ä• veá¹‡ikadhammavasena vuttÄ• ti veditabbÄ• .

ito \Be 233/ paraá¹ƒ __bhagavÄ• ti netaá¹ƒ nÄ• ma_ntiÄ• di ``atthamanugatÄ• ayaá¹ƒ paÃ
Ã±Ä• panatthaá¹ƒ vuttaá¹ƒ. tattha __samaá¹‡Ä• _ pabbajjupagatÄ• . __brÄ• hmaá¹‡Ä• _ bh
samitapÄ• pabÄ• hitapÄ• pÄ• vÄ• . __devatÄ• _ sakkÄ• dayo brahmÄ• no ca. __vimokkha
vimokkhassa anto arahattaphalaá¹ƒ, tasmiá¹ƒ vimokkhante bhavaá¹ƒ vimokkhantikaá¹ƒ nÄ•
hi arahattamaggena sijjhati, arahattaphalÄ• dhigamena siddho hoti. tasmÄ• sabbaÃ±Ã±ubh

hoti. taá¹ƒ nemittikampi nÄ• maá¹ƒ vimokkhante bhavaá¹ƒ nÄ• ma hoti. tena vuttaá¹ƒ --- ``vi
buddhÄ• naá¹ƒ bhagavantÄ• naâ€™â€™ nti. __bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±
mahÄ• bodhirukkhamÅ«le yathÄ• vuttakkhaá¹‡e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• b
paÃ±Ã±attÄ«_ti arahattaphalasacchikiriyÄ• ya sabbadhammasacchikiriyÄ• ya vÄ• jÄ• tÄ•
bhagavÄ• _ti yÄ• ayaá¹ƒ bhagavÄ• ti paÃ±Ã±atti.

__dvÄ«hi kÄ• raá¹‡ehÄ«_ti dvÄ«hi koá¹-á¹-hÄ• sehi. __pariyattisÄ• sana_nti tepiá¹-akaá¹ƒ
__paá¹-ipattÄ«_ti paá¹-ipajjati etÄ• yÄ• ti paá¹-ipatti. __yaá¹ƒ tassa pariyÄ• puá¹-a_nti tena
pariyÄ• puá¹-aá¹ƒ sajjhÄ• yitaá¹ƒ karaá¹‡atthe sÄ• mivacanaá¹ƒ. ``pariyÄ• puá¹-á¹-aâ€™â€
__sutta_nti ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rÄ• , suttanipÄ• te maá¹…galasut
Ä• dayo) ratanasutta- (Khp 6.1 Ä• dayo) tuvaá¹-akasuttÄ• ni (Sn 921 Ä• dayo), aÃ±Ã±ampi
tathÄ• gatavacanaá¹ƒ suttanti veditabbaá¹ƒ. __geyya_nti sabbampi sagÄ• thakaá¹ƒ suttaá¹
visesena saá¹ƒyuttake sakalopi sagÄ• thÄ• vaggo. __veyyÄ• karaá¹‡a_nti \Ee II 270/ sakala
abhidhammapiá¹-akaá¹ƒ niggÄ• thakaá¹ƒ suttaá¹ƒ, yaÃ±ca aÃ±Ã±ampi aá¹-á¹-hahi aá¹…ge
buddhavacanaá¹ƒ \Ne 214/, taá¹ƒ ``veyyÄ• karaá¹‡aâ€™â€™ nti veditabbaá¹ƒ. __gÄ• thÄ•
theragÄ• thÄ• , therÄ«gÄ• thÄ• , suttanipÄ• te nosuttanÄ• mikÄ• suddhikagÄ• thÄ• ca ``gA
__udÄ• na_nti somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• dveasÄ«ti suttantÄ
veditabbaá¹ƒ. __itivuttaka_nti ``vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™â€™ tiÄ• dinayappavattÄ•
dasuttarasatasuttantÄ• ``itivuttakaâ€™â€™ nti veditabbaá¹ƒ. __jÄ• taka_nti apaá¹‡á¹‡akaj
paá¹‡á¹‡Ä• sÄ• dhikÄ• ni paÃ±cajÄ• takasatÄ• ni ``jÄ• takaâ€™â€™ nti veditabbaá¹ƒ. __al
\Be 234/, bhikkhave, acchariyÄ• abbhutadhammÄ• Ä• nandeâ€™â€™ tiÄ• dinayappavattÄ
sabbepi acchariyaabbhutadhammapaá¹-isaá¹ƒyuttÄ• suttantÄ• ``abbhutadhammaâ€™â€™
__vedalla_nti cÅ«á¸·avedalla- (MN I 460 Ä• dayo) mahÄ• vedalla- (MN I 449 Ä• dayo) samm
Ä• dayo) sakkapaÃ±ha- (DN II 344 Ä• dayo) saá¹…khÄ• rabhÄ• janiyamahÄ• puá¹‡á¹‡ama
sabbepi vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitasuttantÄ• ``vedallaâ€™â€™ n
pariyattisÄ• sana_nti idaá¹ƒ vuttappakÄ• raá¹ƒ tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ pariyÄ• puá
pariyatti, anusÄ• sanaá¹-á¹-hena sÄ• sananti katvÄ• pariyattisÄ• sanaá¹ƒ. __tampi mussatÄ
pariyattisÄ• sanaá¹ƒ nassati. __sammussatÄ«_ti Ä• dito nassati. __paribÄ• hiro hotÄ«_ti pa

__katamaá¹ƒ paá¹-ipattisÄ• sana_nti lokuttaradhammato pubbabhÄ• go tadatthaá¹ƒ paá¹-ip
sÄ• sÄ«yanti ettha veneyyÄ• ti sÄ• sanaá¹ƒ. __sammÄ• paá¹-ipadÄ• _tiÄ• dayo vuttanayÄ•

__pÄ• á¹‡ampi hanatÄ«_ti jÄ«vitindriyampi ghÄ• teti. __adinnampi Ä• diyatÄ«_ti paraparigg
gaá¹‡hÄ• ti. __sandhimpi chindatÄ«_ti gharasandhimpi chindati. __nillopampi haratÄ«_ti gÄ
mahÄ• vilopampi karoti. __ekÄ• gÄ• rikampi_ \Ee II 271/ __karotÄ«_ti paá¹‡á¹‡Ä• samatteh
parivÄ• retvÄ• jÄ«vaggÄ• haá¹ƒ gahetvÄ• pi dhanaá¹ƒ Ä• harÄ• peti. __paripanthepi tiá¹-á¹
panthadÅ«hanakammaá¹ƒ karoti. __paradÄ• rampi gacchatÄ«_ti paradÄ• resu cÄ• rittaá¹ƒ
bhaá¹‡atÄ«_ti atthabhaÃ±janakaá¹ƒ musÄ• pi vadati. __anariyadhammo_ti anariyasabhÄ• v

<51> __eko pubbe caritvÄ• nÄ• _ti pabbajjÄ• saá¹…khÄ• tena vÄ• gaá¹‡Ä• vavassaggaá¹
viharitvÄ• . __yÄ• naá¹ƒ bhantaá¹ƒva taá¹ƒ loke, hÄ«namÄ• hu puthujjana_nti taá¹ƒ vibbhan
yathÄ• hatthiyÄ• nÄ• diyÄ• naá¹ƒ adantaá¹ƒ visamampi Ä• rohati, Ä• rohanakampi bhaÃ±ja
evaá¹ƒ \Ne 215/ kÄ• yaduccaritÄ• divisamÄ• rohanena nirayÄ• dÄ«su, atthabhaÃ±janena jÄ
ca yÄ• naá¹ƒ bhantaá¹ƒva hÄ«naá¹ƒ puthujjanaÃ±ca Ä• hÅ«ti.

__pabbajjÄ• saá¹…khÄ• tena vÄ• _ti pabbajjÄ• koá¹-á¹-hÄ• sena vÄ• ``pabbajito samaá¹‡
vÄ• . __gaá¹‡Ä• vavassaggaá¹-á¹-hena vÄ• _ti gaá¹‡asaá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ vissajje

__eko_ \Be 235/ __paá¹-ikkamatÄ«_ti ekakova gÄ• mato nivattati. __yo nisevatÄ«_ti niddes
__aparena samayenÄ• _ti aÃ±Ã±asmiá¹ƒ kÄ• le aparabhÄ• ge. __buddha_nti sabbaÃ±Ã±u
svÄ• kkhÄ• tatÄ• diguá¹‡ayuttaá¹ƒ dhammaá¹ƒ. __saá¹…gha_nti suppaá¹-ipannatÄ• diguá¹
__sikkha_nti adhisÄ«lÄ• disikkhitabbaá¹ƒ sikkhaá¹ƒ. __paccakkhÄ• yÄ• _ti buddhÄ• diá¹ƒ p
__hÄ«nÄ• yÄ• _ti hÄ«natthÄ• ya gihibhÄ• vÄ• ya. __Ä• vattitvÄ• _ti nivattitvÄ• . __sevati_ e
__nisevati_ anekavidhena sevati. __saá¹ƒsevati_ allÄ«yitvÄ• sevati. __paá¹-isevati_ punap

__bhanta_nti vibbhantaá¹ƒ. __adanta_nti dantabhÄ• vaá¹ƒ anupanÄ«taá¹ƒ. __akÄ• rita_nti
asikkhÄ• pitaá¹ƒ. __avinÄ«ta_nti na vinÄ«taá¹ƒ Ä• cÄ• rasampattiyÄ• asikkhitaá¹ƒ. __uppa
vuttappakÄ• raá¹ƒ yÄ• naá¹ƒ adantÄ• tiyuttaá¹ƒ bhantaá¹ƒ visamamaggaá¹ƒ upeti. __visam
pÄ• sÄ• á¹‡ampi abhiruhatÄ«_ti visamaá¹ƒ hutvÄ• á¹-hitaá¹ƒ kharakhÄ• á¹‡umpi tathÄ• \E
pabbatapÄ• sÄ• á¹‡ampi Ä• rohati. __yÄ• nampi Ä• rohanakampi bhaÃ±jatÄ«_ti vayhÄ• diy
pÄ• jentassa hatthapÄ• dÄ• dimpi bhindati. __papÄ• tepi papatatÄ«_ti ekatocchinnapabbhÄ
vibbhantako_ti so paá¹-ikkantako. __bhantayÄ• napaá¹-ibhÄ• go_ti anavaá¹-á¹-hitayÄ• nasa
gaá¹‡hÄ• tÄ«_ti kusalakammapathato paá¹-ikkamitvÄ• apÄ• yapathabhÅ«taá¹ƒ uppathaá¹ƒ
__visamaá¹ƒ kÄ• yakammaá¹ƒ abhiruhatÄ«_ti samassa paá¹-ipakkhaá¹ƒ kÄ• yaduccaritasa
kÄ• yakammaá¹ƒ Ä• rohati. sesesupi eseva nayo. __niraye attÄ• naá¹ƒ bhaÃ±jatÄ«_ti niras
attabhÄ• vaá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karoti. __manussaloke attÄ• naá¹ƒ bhaÃ±jatÄ«_ti
vividhakammakÄ• raá¹‡avasena bhaÃ±jati. __devaloke attÄ• naá¹ƒ bhaÃ±jatÄ«_ti piyavippa
__jÄ• tipapÄ• tampi papatatÄ«_ti jÄ• tipapÄ• tepi pÄ• teti. __jarÄ• papÄ• tÄ• _dÄ«supi esev
idha adhippetalokameva dasseti.

__puthujjanÄ• _ti niddesassa uddesapadaá¹ƒ. tattha puthujjanÄ• ti ---

puthÅ«naá¹ƒ \Ne 216/ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti ||

so \Be 236/ hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hipi kÄ
vibhÄ• gato dassetuá¹ƒ __ ``puthu kilese janentÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha bahÅ«na
sakkÄ• yadiá¹-á¹-hÄ«naá¹ƒ avihatattÄ• vÄ• tÄ• janenti, tÄ• hi janitÄ• ti vÄ• puthujjanÄ• .
janasaddo vadati. __puthu satthÄ• rÄ• naá¹ƒ mukhullokikÄ• _ti ettha puthÅ« nÄ• nÄ• janÄ•
etesanti puthujjanÄ• ti vacanattho. __puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• _ti ettha janetabbÄ
janÄ• , gatiyo. puthÅ« janÄ• etesanti puthujjanÄ• . ito pare jÄ• yanti etehÄ«ti janÄ• , abhisa
etesaá¹ƒ vijjantÄ«ti puthujjanÄ• . abhisaá¹…kharaá¹‡Ä• diattho eva vÄ• janasaddo daá¹-á¹
__nÄ• nÄ• santÄ• pehi santapantÄ«_ti rÄ• gaggiÄ• dayo santÄ• pÄ• . te eva vÄ• sabbepi
__puthu_ \Ee II 273/ __paÃ±casu kÄ• maguá¹‡esÅ«_ti ettha jÄ• yatÄ«ti jano, rÄ• go gedho
etesanti puthujjanÄ• . puthu jÄ• tÄ• rattÄ• ti evaá¹ƒ rÄ• gÄ• diattho eva vÄ• janasaddo daá
__palibuddhÄ• _ti sambaddhÄ• . __Ä• vutÄ• _ti Ä• varitÄ• . __nivutÄ• _ti vÄ• ritÄ• . __ovut
__pihitÄ• _ti heá¹-á¹-hÄ• bhÄ• gena pihitÄ• . __paá¹-icchannÄ• _ti apÄ• kaá¹-Ä• . __paá¹-ik

atha vÄ• puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«tÄ• naá¹ƒ ariyadhammaparammukhÄ• na
janÄ• naá¹ƒ antogadhattÄ• pi puthujjanÄ• . puthu vÄ• ayaá¹ƒ visuá¹ƒyeva saá¹…khaá¹ƒ ga
sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janotipi puthujjano.

evaá¹ƒ ye te ---

``duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || ---

dveva puthujjanÄ• vuttÄ• , tesu andhaputhujjano vutto hotÄ«ti veditabbo.

<52> __yaso kitti cÄ• _ti lÄ• bhasakkÄ• ro pasaá¹ƒsÄ• ca. __pubbe_ti pabbajitabhÄ• ve. _
sÄ• _ti tassa vibbhantakassa sato so \Be 237/ ca yaso sÄ• ca kitti hÄ• yati. __etampi disvÄ
pubbe yasakittÄ«naá¹ƒ lÄ• bhaá¹ƒ pacchÄ• ca hÄ• niá¹ƒ disvÄ• . __sikkhetha methunaá¹ƒ
sikkhÄ• yo sikkhetha. kiá¹ƒ kÄ• raá¹‡Ä• ? __methunaá¹ƒ vippahÄ• tave, _ methunappahÄ•

__kittivaá¹‡á¹‡agato_ti bhagavÄ• kittivaá¹‡á¹‡o, kittisaddaÃ±ceva guá¹‡aÃ±ca ukkhipitvÄ•
attho. cittaá¹ƒ nÄ• nÄ• nayena kathanaá¹ƒ assa atthÄ«ti __cittakathÄ«. kalyÄ• á¹‡apaá¹-ibh

__hÄ• yatÄ«_ti niddesassa uddesapadaá¹ƒ. __parihÄ• yatÄ«_ti samantato hÄ• yati. __pari
adhopathaviá¹ƒ patati. __paripatatÄ«_ti \Ee II 274/ samantato apagacchati. __antaradhÄ• y
yÄ• ti. __vippalujjatÄ«_ti ucchijjati.

__khuddako sÄ«lakkhandho_ti thullaccayÄ• di. __mahanto sÄ«lakkhandho_ti pÄ• rÄ• jikas

__methunadhammassa pahÄ• nÄ• yÄ• _ti tadaá¹…gÄ• dipahÄ• nena pajahanatthÄ• ya. __
vÅ«pasamanatthÄ• ya. __paá¹-inissaggÄ• yÄ• _ti pakkhandanapariccÄ• gapaá¹-inissaggatt
__paá¹-ipassaddhiyÄ• _ti paá¹-ipassaddhisaá¹…khÄ• tassa phalassa atthÄ• ya.

<53> yo hi methunaá¹ƒ na vippajahati __saá¹…kappehi ... pe ... tathÄ• vidho_. tattha __par
__paresaá¹ƒ nigghosa_nti upajjhÄ• yÄ• dÄ«naá¹ƒ nindÄ• vacanaá¹ƒ. __maá¹…ku hotÄ«_ti

__kÄ• masaá¹…kappenÄ• _ti kÄ• mapaá¹-isaá¹ƒyuttena vitakkena. upariá¹-á¹-hepi eseva r
vitakkehi phusito. __pareto_ti aparihÄ«no. __samohito_ti sammÄ• ohito anto paviá¹-á¹-ho.
duggatamanusso viya. __mando viyÄ• _ti aÃ±Ã±Ä• á¹‡Ä« viya. __momÅ«ho viyÄ• _ti samr
cinteti. __pajjhÄ• yatÄ«_ti bhusaá¹ƒ cinteti. __nijjhÄ• yatÄ«_ti anekavidhena cinteti. __apajj
apagantvÄ• cinteti. __ulÅ«ko_ti ulÅ«kasakuá¹‡o. __rukkhasÄ• khÄ• ya_nti rukkhe uá¹-á¹-h
vÄ• . __mÅ«sikaá¹ƒ magayamÄ• no_ti mÅ«sikaá¹ƒ gavesamÄ• no, ``maggayamÄ• noâ€™â
siá¹…gÄ• lo. __biá¸·Ä• ro_ti babbu. __sandhisamalasaá¹…kaá¹-ire_ti \Be 238/ dvinnaá¹ƒ gh
udakaniddhamanacikkhallakacavaranikkhipanaá¹-á¹-hÄ• ne ca thaá¹‡á¸• ile ca. __vahacchi
piá¹-á¹-higÄ«vamaá¹ƒsacchinno. ito parÄ• gÄ• thÄ• pÄ• kaá¹-asambandhÄ• eva.

<54> tÄ• su \Ne 218/ __satthÄ• nÄ«_ti kÄ• yaduccaritÄ• dÄ«ni. tÄ• ni hi attano paresaÃ±ca
``satthÄ• nÄ«â€™â€™ ti vuccanti. tesu vÄ• yaá¹ƒ visesena tÄ• va Ä• dito musÄ• vacanasa
kÄ• raá¹‡enÄ• haá¹ƒ vibbhantoâ€™â€™ ti bhaá¹‡anto. tenevÄ• ha --- __ ``esa khvassa ma
__mosavajjaá¹ƒ pagÄ• hatÄ«â€™â€™ _ti. tattha__ esa khvassÄ• _ti esa kho assa. __ mah
katamoti ce? yadidaá¹ƒ mosavajjaá¹ƒ pagÄ• hati, svÄ• yaá¹ƒ musÄ• vÄ• dajjhogÄ• ho ``ma

__tÄ«á¹‡i satthÄ• nÄ«_ti tayo chedakÄ• . kÄ• yaduccaritaá¹ƒ __kÄ• yasatthaá¹ƒ. vacÄ«sat
taá¹ƒ vibhÄ• gato dassetuá¹ƒ __ ``tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ kÄ• yasatthaâ€™â€™ _nti
bhÄ• satÄ«_ti jÄ• nanto tucchaá¹ƒ vÄ• caá¹ƒ bhÄ• sati. __abhirato ahaá¹ƒ bhante ahosiá¹ƒ
pabbajjÄ• ya anabhirativirahito ahaá¹ƒ Ä• siá¹ƒ. __mÄ• tÄ• me posetabbÄ• _ti mÄ• tÄ• ma
vibbhantoti bhaá¹‡atÄ«_ti tena kÄ• raá¹‡ena paá¹-ikkanto asmÄ«tipi katheti. __pitÄ• me po
eseva nayo.

__eso tassa mahÄ• gedho_ti tassa puggalassa eso mahÄ• bandho. __mahÄ• vana_nti ma
__gahana_nti duratikkamaá¹ƒ. __kantÄ• ro_ti corakantÄ• rÄ• disadiso. __visamo_ti kaá¹‡á¹
vaá¹…kakaá¹-akasadiso. __paá¹…ko_ti pallalasadiso. __palipo_ti kaddamasadiso. __palibo
__mahÄ• bandhana_nti mahantaá¹ƒ dumocayabandhanaá¹ƒ. __yadidaá¹ƒ sampajÄ• namus
sampajÄ• namusÄ• vÄ• do.

__sabhaggato vÄ• _ti sabhÄ• yaá¹ƒ á¹-hito vÄ• . __parisaggato vÄ• _ti gÄ• maparisÄ• yaá
__Ã±Ä• timajjhagato vÄ• _ti dÄ• yÄ• dÄ• naá¹ƒ majjhe á¹-hito vÄ• . __pÅ«gamajjhagato vÄ
á¹-hito vÄ• . __rÄ• jakulamajjhagato vÄ• _ti rÄ• jakulassa majjhe mahÄ• vinicchaye á¹-hito v
pucchanatthÄ• ya nÄ«to. __sakkhipuá¹-á¹-ho_ti sakkhiá¹ƒ katvÄ• pucchito. __ehambho pur
Ä• lapanametaá¹ƒ. __attahetu vÄ• parahetu vÄ• _ti attano vÄ• parassa vÄ• hatthapÄ• dÄ
__Ä• misakiÃ±cikkhahetu vÄ• _ti ettha __Ä• misa_nti lÄ• bho adhippeto. __kiÃ±cikkha_nti y
appamattakaá¹ƒ, antamaso tittiravaá¹-á¹-akasappipiá¹‡á¸• anavanÄ«tapiá¹‡á¸• Ä• dimattaka
\Ee II 276/ attho. __sampajÄ• namusÄ• bhÄ• satÄ«_ti jÄ• nantoyeva musÄ• vÄ• daá¹ƒ kar

puna aÃ±Ã±aá¹ƒ pariyÄ• yaá¹ƒ dassento __ ``api ca tÄ«hÄ• kÄ• rehi musÄ• vÄ• do hoti, pu
_tiÄ• dimÄ• ha. tattha __tÄ«hÄ• kÄ• rehÄ«_ti sampajÄ• namusÄ• vÄ• dassa aá¹…gabhÅ«t
__pubbevassa_ \Ne 219/ __hotÄ«_ti pubbabhÄ• geyeva assa puggalassa evaá¹ƒ hoti ``mus
__bhaá¹‡antassa hotÄ«_ti bhaá¹‡amÄ• nassa hoti. __bhaá¹‡itassa hotÄ«_ti bhaá¹‡ite assa
tasmiá¹ƒ vutte hotÄ«ti attho. atha vÄ• __bhaá¹‡itassÄ• _ti vuttavato niá¹-á¹-hitavacanassa
pubbabhÄ• gepi jÄ• nÄ• ti, bhaá¹‡antopi jÄ• nÄ• ti, pacchÄ• pi jÄ• nÄ• ti ``musÄ• mayÄ• b
vadanto musÄ• vÄ• dakammunÄ• bajjhatÄ«ti ayamettha attho dassito. kiÃ±cÄ• pi dassito,
--- pucchÄ• tÄ• va hoti, ``musÄ• bhaá¹‡issaâ€™â€™ nti pubbabhÄ• go atthi, ``musÄ• ma
pacchÄ• bhÄ• go natthi. vuttamattameva hi koci pamussati kiá¹ƒ tassa musÄ• vÄ• do hoti, n
__aá¹-á¹-hakathÄ• su_ vissajjitÄ• --- pubbabhÄ• ge ``musÄ• bhaá¹‡issaâ€™â€™ nti ca, b
bhaá¹‡Ä• mÄ«â€™â€™ ti ca jÄ• nato pacchÄ• bhÄ• ge ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™
sacepi na hoti, musÄ• vÄ• doyeva. purimameva hi aá¹…gadvayaá¹ƒ pamÄ• á¹‡aá¹ƒ. yassÄ
bhaá¹‡issaâ€™â€™ nti Ä• bhogo natthi, bhaá¹‡anto pana ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™
``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti jÄ• nÄ• ti. so musÄ• vÄ• dena na kÄ• retabbo. pub
tasmiá¹ƒ asati davÄ• bhaá¹‡itaá¹ƒ vÄ• , ravÄ• bhaá¹‡itaá¹ƒ vÄ• hotÄ«ti.

ettha ca taá¹ƒÃ±Ä• á¹‡atÄ• ca Ã±Ä• á¹‡asamodhÄ• naÃ±ca pariccajitabbaá¹ƒ. __taá¹ƒÃ±Ä
yena cittena ``musÄ• bhaá¹‡issaâ€™â€™ nti jÄ• nÄ• ti, teneva ``musÄ• bhaá¹‡Ä• mÄ«â€
bhaá¹‡itaâ€™â€™ nti ca jÄ• nÄ• tÄ«ti evaá¹ƒ ekacitteneva tÄ«su khaá¹‡esu jÄ• nÄ• tÄ«ti a
pariccajitabbÄ• . na \Be 240/ hi sakkÄ• teneva cittena taá¹ƒ cittaá¹ƒ jÄ• nituá¹ƒ, yathÄ• na
asinÄ• so asi chinditunti. purimaá¹ƒ purimaá¹ƒ pana cittaá¹ƒ pacchimassa pacchimassa citt
uppattiyÄ• paccayo hutvÄ• nirujjhati. tenetaá¹ƒ vuccati ---

``pamÄ• á¹‡aá¹ƒ \Ee II 277/ pubbabhÄ• gova, tasmiá¹ƒ sati na hessati.

sesadvayanti nattheta, miti vÄ• cÄ• tivaá¹…gikÄ• â€™â€™ ti || (Sp (to Vin III) II 200).

Ã±Ä• á¹‡asamodhÄ• naá¹ƒ pariccajitabbanti etÄ• ni tÄ«á¹‡i cittÄ• ni ekakkhaá¹‡e uppajjan

idaÃ±hi cittaá¹ƒ nÄ• ma ---

``aniruddhamhi paá¹-hame, na uppajjati pacchimaá¹ƒ.

nirantaruppajjanato, ekaá¹ƒ viya pakÄ• satÄ«â€™â€™ ti || (Sp (to Vin III) II 200).

ito \Ne 220/ paraá¹ƒ pana yvÄ• yaá¹ƒ ajÄ• naá¹ƒyeva ``jÄ• nÄ• mÄ«â€™â€™ tiÄ• dinÄ• n
bhaá¹‡ati, yasmÄ• so ``idaá¹ƒ abhÅ«taâ€™â€™ nti evaá¹ƒdiá¹-á¹-hiko hoti, tassa hi atthev
tathÄ• ``idaá¹ƒ abhÅ«taâ€™â€™ nti evamassa khamati ceva ruccati ca. evamassa saÃ±Ã±
cassa cittaá¹ƒ ``idaá¹ƒ abhÅ«taâ€™â€™ nti. yadÄ• pana musÄ• vattukÄ• mo hoti, tadÄ• t
diá¹-á¹-hiyÄ• saha khantiá¹ƒ vÄ• diá¹-á¹-hikhantÄ«hi saddhiá¹ƒ ruciá¹ƒ vÄ• diá¹-á¹-hikhant
saÃ±Ã±aá¹ƒ vÄ• diá¹-á¹-hikhantirucisaÃ±Ã±Ä• hi saddhiá¹ƒ bhÄ• vaá¹ƒ vÄ• vinidhÄ• ya ni
paá¹-icchÄ• detvÄ• abhÅ«taá¹ƒ katvÄ• bhaá¹‡ati. tasmÄ• tesampivasena aá¹…gabhedaá
catÅ«hÄ• kÄ• rehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

ettha ca __vinidhÄ• ya diá¹-á¹-hi_nti balavadhammavinidhÄ• navasenetaá¹ƒ vuttaá¹ƒ. __vin
khanti_ntiÄ• dÄ«ni tato dubbaladubbalÄ• naá¹ƒ vinidhÄ• navasena. __vinidhÄ• ya saÃ±Ã±a
sabbadubbaladhammavinidhÄ• navasena. saÃ±Ã±Ä• mattampi nÄ• ma avinidhÄ• ya sampa
á¹-hÄ• naá¹ƒ vijjati.

<55> __mandova parikissatÄ«_ti pÄ• á¹‡avadhÄ• dÄ«ni karonto tatonidÄ• naÃ±ca dukkha
bhogapariyesanÄ• rakkhaá¹‡Ä• ni ca karonto momÅ«ho viya parikilissati.

__tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• rentÄ«_ti na rÄ• jÄ• n
nÄ• nÄ• vidhÄ• ni kammakÄ• raá¹‡Ä• ni karonti. __kasÄ• hipi_ \Be 241/ __tÄ• á¸·entÄ«_ti k
vitajjenti. __vettehÄ«_ti vettalatÄ• hi. __addhadaá¹‡á¸• akehÄ«_ti \Ee II 278/ muggarehi, pa
vÄ• catuhatthadaá¹‡á¸• aá¹ƒ dvedhÄ• chetvÄ• gahitadaá¹‡á¸• akehi. __bilaá¹…gathÄ• lik
kaÃ±jiyaukkhalikakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ \Ne 221/ karontÄ• sÄ«sakapÄ• laá¹ƒ uppÄ•
ayoguá¸·aá¹ƒ saá¹‡á¸• Ä• sena gahetvÄ• tattha pakkhipanti, tena matthaluá¹…gaá¹ƒ pakku
uttarati. __saá¹…khamuá¹‡á¸• ika_nti saá¹…khamuá¹‡á¸• akammakÄ• raá¹‡aá¹ƒ. taá¹ƒ kar
uttaroá¹-á¹-haubhatokaá¹‡á¹‡acÅ«á¸·ikagalavÄ• á¹-akapariccheda cammaá¹ƒ chinditvÄ•
gaá¹‡á¹-hiá¹ƒ katvÄ• daá¹‡á¸• akena veá¹-hetvÄ• uppÄ• á¹-enti, saha kesehi cammaá¹ƒ u
sÄ«sakaá¹-Ä• haá¹ƒ thÅ«lasakkharÄ• hi ghaá¹ƒsitvÄ• dhovantÄ• saá¹…khavaá¹‡á¹‡aá¹ƒ
rÄ• humukhakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• saá¹…kunÄ• mukhaá¹ƒ vivaritvÄ• anto
kaá¹‡á¹‡acÅ«á¸·ikÄ• hi vÄ• paá¹-á¹-hÄ• ya mukhaá¹ƒ nikhÄ• danena khananti, lohitaá¹ƒ pa
pÅ«reti.

__jotimÄ• lika_nti sakalasarÄ«raá¹ƒ telapilotikÄ• ya veá¹-hetvÄ• Ä• limpenti. __hatthapajjo

telapilotikÄ• ya veá¹-hetvÄ• dÄ«paá¹ƒ viya pajjÄ• lenti. __erakavattika_nti erakavattakamm
karontÄ• heá¹-á¹-hÄ• gÄ«vato paá¹-á¹-hÄ• ya cammavaá¹-á¹-e kantitvÄ• gopphake pÄ• te
bandhitvÄ• kaá¸• á¸• hanti. so attano cammavaá¹-á¹-e akkamitvÄ• akkamitvÄ• patati. __c
cirakavÄ• sikakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• tatheva cammavaá¹-á¹-e kantitvÄ• kaá
kaá¹-ito paá¹-á¹-hÄ• ya kantitvÄ• gopphakesu á¹-hapenti, uparimehi heá¹-á¹-himasarÄ«raá
cirakanivÄ• sananivatthaá¹ƒ viya hoti. __eá¹‡eyyaka_nti eá¹‡eyyakakammakÄ• raá¹‡aá¹ƒ. t
kapparesu ca ubhosu jaá¹‡á¹‡ukesu ca ayavalayÄ• ni datvÄ• ayasÅ«lÄ• ni koá¹-á¹-enti, so
bhÅ«miyaá¹ƒ patiá¹-á¹-hahati. atha naá¹ƒ parivÄ• retvÄ• aggiá¹ƒ karonti. ``eá¹‡eyyako jotip
yathÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• nepi idameva vuttaá¹ƒ. taá¹ƒ sandhito sandhito sÅ«lÄ•
aá¹-á¹-hikoá¹-Ä«hiyeva á¹-hapenti. evarÅ«pÄ• kammakÄ• raá¹‡Ä• nÄ• ma natthi.

__baá¸·isamaá¹ƒsika_nti \Ee II 279/ ubhatomukhehi baá¸·isehi paharitvÄ• cammamaá¹ƒsa
__kahÄ• paá¹‡ika_nti sakalasarÄ«raá¹ƒ tiá¹‡hÄ• hi vÄ• sÄ«hi koá¹-ito paá¹-á¹-hÄ• ya kahÄ
kahÄ• paá¹‡amattaá¹ƒ pÄ• tentÄ• koá¹-á¹-enti. __khÄ• rÄ• patacchika_nti sarÄ«raá¹ƒ \Be 2
Ä• vudhehi paharitvÄ• kocchehi khÄ• raá¹ƒ ghaá¹ƒsenti, cammamaá¹ƒsanhÄ• rÅ«ni paggh
aá¹-á¹-hikasaá¹…khalikÄ• va tiá¹-á¹-hati. __palighaparivattika_nti ekena passena nipajjÄ• pe
kaá¹‡á¹‡acchiddena ayasÅ«laá¹ƒ koá¹-á¹-etvÄ• pathaviyÄ• ekÄ• baddhaá¹ƒ karonti. atha
Ä• viÃ±chanti. __palÄ• lapÄ«á¹-haka_nti chekÄ• kÄ• raá¹‡ikÄ• chavicammaá¹ƒ acchinditv
aá¹-á¹-hÄ«ni chinditvÄ• kesesu gahetvÄ• ukkhipanti, maá¹ƒsarÄ• siyeva hoti. atha naá¹ƒ k
pariyonandhitvÄ• gaá¹‡hanti, palÄ• lapÄ«á¹-haá¹ƒ viya katvÄ• paliveá¹-henti. __sunakheh
divasÄ• ni Ä• hÄ• raá¹ƒ adatvÄ• chÄ• tasunakhehi khÄ• dÄ• penti. te muhuttena aá¹-á¹-his
__evampi kissatÄ«_ti evampi vighÄ• taá¹ƒ pÄ• puá¹‡Ä• ti. __parikissatÄ«_ti sabbabhÄ• gen
pÄ• puá¹‡Ä• ti. __parikilissatÄ«_ti upatÄ• paá¹ƒ pÄ• puá¹‡Ä• ti.

puna aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ dassento __ ``atha vÄ• kÄ• mataá¹‡hÄ• ya abhibhÅ«toâ€
__kÄ• mataá¹‡hÄ• yÄ• _ti paÃ±cakÄ• maguá¹‡ikalobhena. __abhibhÅ«to_ti tena maddito.
kusalÄ• cÄ• raá¹ƒ khepetvÄ• gahitacitto. __bhoge pariyesanto_ti dhanaá¹ƒ gavesamÄ• no.
pakkhandatÄ«_ti taraá¹‡Ä«saá¹…khÄ• tÄ• ya nÄ• vÄ• ya mahantaá¹ƒ loá¹‡asÄ• garaá¹ƒ pa
purakkhato_ti sÄ«taá¹ƒ purato katvÄ• . __uá¹‡hassa purakkhato_ti uá¹‡haá¹ƒ purato katvÄ•
piá¹…galamakkhikÄ• . __makasÄ• _ti makasÄ• eva. __pÄ«á¸·iyamÄ• no_ti á¸• aá¹ƒsÄ• dis
__khuppipÄ• sÄ• ya miyyamÄ• no_ti khuddÄ• pipÄ• sÄ• ya maramÄ• no. __tigumbaá¹ƒ ga
gacchatÄ«_tipariyosÄ• nÄ• ni catuvÄ«sati padÄ• ni raá¹-á¹-hanÄ• mena vuttÄ• ni. __maruk
__gacchatÄ«_ti vÄ• lukakantÄ• raá¹ƒ tÄ• rakasaÃ±Ã±Ä• ya gacchati \Ne 222/. __jaá¹‡á¹‡up
gantabbamaggaá¹ƒ. __ajapatha_nti ajehi gantabbamaggaá¹ƒ. __meá¹‡á¸• apathe_pi eseva

__saá¹…kupatha_nti khÄ• á¹‡uke koá¹-á¹-etvÄ• tehi uggamitabbaá¹ƒ khÄ• á¹‡umaggaá¹ƒ
pabbatapÄ• de á¹-hatvÄ• ayasiá¹…ghÄ• á¹-akaá¹ƒ yottena bandhitvÄ• uddhaá¹ƒ khipitvÄ•
yottenÄ• ruyha vajiraggena lohadaá¹‡á¸• ena pabbataá¹ƒ vijjhitvÄ• khÄ• á¹‡ukaá¹ƒ koá¹-á¹

siá¹…ghÄ• á¹-akaá¹ƒ Ä• kaá¸• á¸• hitvÄ• puna upari laggÄ• petvÄ• tattha á¹-hito cammayo
Ä• dÄ• ya otaritvÄ• heá¹-á¹-himakhÄ• á¹‡uke bandhitvÄ• vÄ• mahatthena yottaá¹ƒ gahetv
muggaraá¹ƒ Ä• dÄ• ya yottaá¹ƒ paharitvÄ• khÄ• á¹‡ukaá¹ƒ nÄ«haritvÄ• puna \Be 243/ abh
pabbatamatthakaá¹ƒ abhiruyha parato otaranto purimanayeneva paá¹-hamaá¹ƒ pabbatamat
koá¹-á¹-etvÄ• cammapasibbake yottaá¹ƒ bandhitvÄ• khÄ• á¹‡uke veá¹-hetvÄ• sayaá¹ƒ an
makkaá¹-akÄ• naá¹ƒ suttavissajjanÄ• kÄ• rena yottaá¹ƒ viniveá¹-hetvÄ• otarati. tena vuttaá
koá¹-á¹-etvÄ• tehi uggamitabbaá¹ƒ khÄ• á¹‡umaggaâ€™â€™ nti. __chattapatha_nti camm
gÄ• hÄ• petvÄ• sakuá¹‡ehi viya otaritabbaá¹ƒ maggaá¹ƒ. __vaá¹ƒsapatha_nti veá¹‡ugumb
rukkhaá¹ƒ pharasunÄ• koá¹-á¹-etvÄ• maggaá¹ƒ karonto veá¸·uvane nisseá¹‡iá¹ƒ katvÄ• v
veá¸·uá¹ƒ chinditvÄ• aparassa veá¸·ugumbassa upari pÄ• tetvÄ• veá¸·ugumbamatthakene
sandhÄ• ya ``vaá¹ƒsapathaá¹ƒ gacchatÄ«â€™â€™ ti vuttanti veditabbaá¹ƒ.

__gavesanto na vindati, alÄ• bhamÅ«lakampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedetÄ
kÄ• yikacetasikaá¹ƒ dukkhaá¹ƒ paá¹-ilabhati.

__laddhÄ• _ti labhitvÄ• . __Ä• rakkhamÅ«laka_nti rakkhaá¹‡amÅ«lakampi. __kinti me bhog
bhoge. __neva rÄ• jÄ• no hareyyuá¹ƒ ... pe ... na appiyÄ• dÄ• yÄ• dÄ• hareyyu_nti. __gop
gopayantassa. __vippalujjantÄ«_ti vinassanti.

<56> __etamÄ• dÄ«navaá¹ƒ_ \Ee II 281/ __Ã±atvÄ• , muni pubbÄ• pare idhÄ• _ti etaá¹ƒ ``
hÄ• yate vÄ• pi tassa sÄ• â€™â€™ ti ito pabhuti vutte pubbÄ• pare idha imasmiá¹ƒ sÄ• sam
samaá¹‡abhÄ• vato vibbhantakabhÄ• ve Ä• dÄ«navaá¹ƒ muni Ã±atvÄ• .

__daá¸·haá¹ƒ kareyyÄ• _ti niddesapadassa uddesapadaá¹ƒ. __thiraá¹ƒ kareyyÄ• _ti asithila
__daá¸·haá¹ƒ samÄ• dÄ• no assÄ• _ti thirapaá¹-iÃ±Ã±o bhaveyya. __avaá¹-á¹-hitasamÄ• d
sanniá¹-á¹-hÄ• napaá¹-iÃ±Ã±o.

<57> __etaá¹ƒ_ \Ne 223/ __ariyÄ• namuttama_nti yadidaá¹ƒ vivekacariyÄ• , etaá¹ƒ buddhÄ
uttamaá¹ƒ. tasmÄ• vivekaá¹ƒyeva sikkhethÄ• ti adhippÄ• yo. __na tena seá¹-á¹-ho maÃ±Ã±
attÄ• naá¹ƒ ``seá¹-á¹-ho ahaâ€™â€™ nti na maÃ±Ã±eyya, tena mÄ• nathaddho na bhavey

__unnati_nti \Be 244/ ussÄ• panaá¹ƒ. __unnama_nti uggantvÄ• paá¹-á¹-hapanaá¹ƒ. __mÄ
__thÄ• ma_nti balakkÄ• raá¹ƒ. __thambha_nti thaddhakaraá¹‡aá¹ƒ. __thaddho_ti amaddav
amaddavo. __paggahitasiro_ti uá¹-á¹-hitasÄ«so. __sÄ• mantÄ• _ti na Ä• rakÄ• . __Ä• sann
samÄ«pe. __upakaá¹-á¹-he_ti santike.

<58> __rittassÄ• _ti vivittassa, kÄ• yaduccaritÄ• dÄ«hi virahitassa. __oghatiá¹‡á¹‡assa pih
gadhitÄ• pajÄ• _ti vatthukÄ• mesu laggÄ• sattÄ• tassa caturoghatiá¹‡á¹‡assa pihayanti iâ

Ä• á¹‡aá¹‡yassÄ• ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi.

__rittassÄ• _ti sabbakilesehi tucchassa. __vivittassÄ• _ti suÃ±Ã±assa. __pavivittassÄ• _ti e
ritto hoti, te dassento __ ``kÄ• yaduccaritena rittassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha kiles
maggapaá¹-ipÄ• á¹-iyÄ• ti dvidhÄ• rittatÄ• veditabbÄ• . kilesapaá¹-ipÄ• á¹-iyÄ• tÄ• va rÄ•
mÄ• no madoti, imehi chahi kilesehi arahattamaggena ritto hoti; doso kodho upanÄ• ho pam
kilesehi anÄ• gÄ• mimaggena \Ee II 282/ ritto hoti; atimÄ• no makkho paá¸·Ä• so issÄ• ma
sÄ• á¹-heyyanti, imehi sattahi sotÄ• pattimaggena ritto hoti.

maggapaá¹-ipÄ• á¹-iyÄ• pana sotÄ• pattimaggena atimÄ• no makkho paá¸·Ä• so issÄ• ma
sÄ• á¹-heyyanti; imehi sattahi ritto hoti, anÄ• gÄ• mimaggena doso kodho upanÄ• ho pamÄ
hoti; arahattamaggena rÄ• go moho thambho sÄ• rambho mÄ• no madoti, imehi chahi ritto
sabbakilesehÄ«tiÄ• dinÄ• nayena avasesÄ• pi yathÄ• yogaá¹ƒ yojetabbÄ• .

__vatthukÄ• me_ \Be 245/ __parijÄ• nitvÄ• _ti tebhÅ«make vatthukÄ• me Ã±Ä• tatÄ«raá¹‡
jÄ• nitvÄ• . __kilesakÄ• me pahÄ• yÄ• _ti chandÄ• dayo kilesakÄ• me pahÄ• napariÃ±Ã±Ä
karitvÄ• _ti vigatantaá¹ƒ vigatakoá¹-iá¹ƒ karitvÄ• .

__kÄ• moghaá¹ƒ_ \Ne 224/ __tiá¹‡á¹‡assÄ• _ti anÄ• gÄ• mimaggena avasÄ• nasaá¹…khÄ
á¹-hitassa. __bhavogha_nti arahattamaggena. __diá¹-á¹-hogha_nti sotÄ• pattimaggena. __a
arahattamaggena. __sabbaá¹ƒ saá¹ƒsÄ• rapatha_nti sabbakhandhadhÄ• tuÄ• yatanapaá¹-i
arahattamaggeneva taritvÄ• á¹-hitassa. sotÄ• pattimaggena __uttiá¹‡á¹‡assa_. sakadÄ• gÄ
__nittiá¹‡á¹‡assa_. anÄ• gÄ• mimaggena kÄ• madhÄ• tuá¹ƒ __atikkantassa_. arahattamag
__samatikkantassa_. phalasamÄ• pattivasena __vÄ«tivattassa. pÄ• raá¹ƒgatassÄ• _tiÄ• dÄ
__yathÄ• iá¹‡Ä• yikÄ• Ä• á¹‡aá¹‡ya_nti pavaá¸• á¸• hakaiá¹‡aá¹ƒ Ä• dÄ• ya vicarantÄ• Ä
patthanaá¹ƒ uppÄ• denti. __Ä• bÄ• dhikÄ• Ä• rogya_nti pittÄ• dirogÄ• turo bhesajjakiriyÄ•
taá¹ƒrogavÅ«pasamanatthaá¹ƒ Ä• rogyaá¹ƒ. __yathÄ• bandhanabaddhÄ• _ti nakkhattadiva
baddhapurisÄ• . __yathÄ• dÄ• sÄ• bhujissa_nti yasmÄ• bhujissÄ• purisÄ• yaá¹ƒ icchant
koci balakkÄ• rena tato nivatteti, tasmÄ• dÄ• sÄ• bhujissabhÄ• vaá¹ƒ patthenti. __yathÄ•
kantÄ• raddhÄ• napakkhandÄ• _ti yasmÄ• balavanto purisÄ• hatthabhÄ• raá¹ƒ gahetvÄ•
II 283/ kantÄ• raá¹ƒ paá¹-ipajjanti, te corÄ• dÅ«ratova disvÄ• palÄ• yanti. te sotthinÄ• kan
nittharitvÄ• khemantaá¹ƒ patvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• honti. tasmÄ• kantÄ• rapakkhand
patthenti. desanÄ• pariyosÄ• ne tisso sotÄ• pattiphalaá¹ƒ patvÄ• pacchÄ• pabbajitvÄ• ara

saddhammapajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

tissametteyyasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. pasÅ«rasuttaniddesavaá¹‡á¹‡anÄ•

<59> aá¹-á¹-hame \Ne 225/ \Ee II 284/ pasÅ«rasuttaniddese paá¹-hamagÄ• thÄ• ya tÄ• va
diá¹-á¹-higatikÄ• attano diá¹-á¹-hiá¹ƒ sandhÄ• ya ``idheva suddhÄ«â€™â€™ ti vadanti. aÃ±
visuddhiá¹ƒ nÄ• hu, evaá¹ƒ yaá¹ƒ attano satthÄ• rÄ• diá¹ƒ nissitÄ• , tattheva ``esa vÄ• do s
subhavÄ• dÄ• hutvÄ• puthÅ« samaá¹‡abrÄ• hmaá¹‡Ä• ``sassato lokoâ€™â€™ tiÄ• dÄ«s

__sabbe_ \Be 246/ __paravÄ• de khipantÄ«_ti sabbÄ• paraladdhiyo chaá¸• á¸• enti. __ukk
khipanti. __parikkhipantÄ«_ti samantato khipanti. __subhavÄ• dÄ• _ti niddesassa uddesapa
__sobhanavÄ• dÄ• _ti ``etaá¹ƒ sundaraâ€™â€™ nti kathentÄ• . __paá¹‡á¸• itavÄ• dÄ• _ti `
evaá¹ƒ kathentÄ• . __thiravÄ• dÄ• _ti ``niddosavÄ• daá¹ƒ vadÄ• mÄ• â€™â€™ ti kathentÄ•
``yuttavÄ• daá¹ƒ vadÄ• mÄ• â€™â€™ ti kathentÄ• . __hetuvÄ• dÄ• _ti ``kÄ• raá¹‡asahitaá
__lakkhaá¹‡avÄ• dÄ• _ti ``sallakkhetabbaá¹ƒ vadÄ• mÄ• â€™â€™ ti vadantÄ• . __kÄ• raá
``udÄ• haraá¹‡ayuttavÄ• daá¹ƒ vadÄ• mÄ• â€™â€™ ti kathentÄ• . __á¹-hÄ• navÄ• dÄ• _ti
asakkuá¹‡eyyavÄ• daá¹ƒ vadÄ• mÄ• â€™â€™ ti vadantÄ• .

__niviá¹-á¹-hÄ• _ti antopaviá¹-á¹-hÄ• . __patiá¹-á¹-hitÄ• _ti tattheva á¹-hitÄ• .

<60> evaá¹ƒ niviá¹-á¹-hÄ• ca __ ``te vÄ• dakÄ• mÄ• â€™â€™ _ti dutiyagÄ• thÄ• . tattha _
aÃ±Ã±amaÃ±Ã±a_nti ``ayaá¹ƒ bÄ• lo, ayaá¹ƒ bÄ• loâ€™â€™ ti evaá¹ƒ dvepi janÄ• aÃ±Ã±
bÄ• lato passanti. __vadanti te aÃ±Ã±asitÄ• kathojja_nti te aÃ±Ã±amaÃ±Ã±asatthÄ• rÄ• di
vadanti. __pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• _ti pasaá¹ƒsatthikÄ• ubhopi ``mayaá¹ƒ
paá¹‡á¸• itavÄ• dÄ• â€™â€™ ti evaá¹ƒ saÃ±Ã±ino hutvÄ• .

__vÄ• datthikÄ• _ti vÄ• dena atthikÄ• . __vÄ• dÄ• dhippÄ• yÄ• _ti vÄ• dajjhÄ• sayÄ• . __v
purato \Ne 226/ katvÄ• caramÄ• nÄ• \Ee II 285/. __vÄ• dapariyesanaá¹ƒ carantÄ• _ti vÄ•
caramÄ• nÄ• . __vigayhÄ• _ti pavisitvÄ• . __ogayhÄ• _ti otaritvÄ• . __ajjhogÄ• hetvÄ• _ti n
antokatvÄ• .

__anojavantÄ«_ti nihÄ«naojavatÄ«, tejavirahitÄ• ti attho. __sÄ• kathÄ• _ti esÄ• vÄ• cÄ• .
vadantÄ«_ti nittejaá¹ƒ bhaá¹‡anti. evaá¹ƒ vadÄ• nesu ca tesu eko niyamato eva.

<61> __yutto kathÄ• ya_nti gÄ• thÄ• . tattha __yutto kathÄ• ya_nti vÄ• dakathÄ• ya ussukk
vinighÄ• ti hotÄ«_ti attano pasaá¹ƒsaá¹ƒ icchanto ``kathaá¹ƒ nu kho niggahessÄ• mÄ«â€™
pubbeva vÄ• dÄ• kathaá¹ƒkathÄ« vinighÄ• tÄ« hoti. __apÄ• hatasmi_nti paÃ±havÄ«maá¹ƒ
bhaá¹‡itaá¹ƒ, byaÃ±janÄ• pagataá¹ƒ te bhaá¹‡itaâ€™â€™ ntiÄ• dinÄ• nayena apaharite \E
kuppatÄ«_ti evaá¹ƒ apÄ• hatasmiÃ±ca vÄ• de uppannÄ• ya nindÄ• ya so kuppati. __randha
gavesanto.

__thomana_nti vaá¹‡á¹‡abhaá¹‡anaá¹ƒ. __kitti_nti pÄ• kaá¹-akaraá¹‡aá¹ƒ. __vaá¹‡á¹‡ahÄ
guá¹‡avaá¸• á¸• hanaá¹ƒ. __pubbeva sallÄ• pÄ• _ti sallÄ• pato puretarameva. ``kathamidaá
kathaá¹ƒkathÄ• assa atthÄ«ti __kathaá¹ƒkathÄ«. jayo nu kho me_ti mama jayo. __kathaá¹ƒ
pakÄ• rena niggaá¹‡hanaá¹ƒ. __paá¹-ikammaá¹ƒ karissÄ• mÄ«_ti mama laddhiá¹ƒ parisudd
__visesa_nti atirekaá¹ƒ. __paá¹-ivisesa_nti punappunaá¹ƒ visesaá¹ƒ. __Ä• veá¹-hiyaá¹ƒ kar
pariveá¹-hanaá¹ƒ karissÄ• mi. __nibbeá¹-hiya_nti mama nibbeá¹-hanaá¹ƒ mocanaá¹ƒ nikkha
vÄ• dachindanaá¹ƒ. __maá¹‡á¸• ala_nti vÄ• dasaá¹…ghÄ• taá¹ƒ. __pÄ• risajjÄ• _ti paricÄ•
kÄ• raá¹‡itÄ• . __apaharantÄ«_ti paá¹-ibÄ• hanti.

__atthÄ• pagata_nti atthato apagataá¹ƒ \Ee II 286/, attho natthÄ«ti. __atthato apaharantÄ«_
paá¹-ibÄ• hanti. __attho te dunnito_ti tava attho na sammÄ• upanÄ«to. __byaÃ±janaá¹ƒ te
byaÃ±janaá¹ƒ duppatiá¹-á¹-hÄ• pitaá¹ƒ. __niggaho te akato_ti tayÄ• niggaho na kato. __pa
dukkaá¹-a_nti tayÄ• attano laddhipatiá¹-á¹-hÄ• panaá¹ƒ duá¹-á¹-hu kataá¹ƒ. __visamakatha
sammÄ• kathitaá¹ƒ. __dubbhaá¹‡ita_nti bhaá¹‡antenapi duá¹-á¹-hu bhaá¹‡itaá¹ƒ. __dullapi
vissajjitaá¹ƒ. __durutta_nti aÃ±Ã±athÄ• bhaá¹‡itaá¹ƒ. __dubbhÄ• sita_nti virÅ«paá¹ƒ bhÄ•

__nindÄ• yÄ• _ti garahaá¹‡ena. __garahÄ• yÄ• _ti dosakathanena. __akittiyÄ• _ti aguá¹‡a
__avaá¹‡á¹‡ahÄ• rikÄ• yÄ• _ti aguá¹‡avaá¸• á¸• hanena.

__kuppatÄ«_ti \Ne 227/ pakatibhÄ• vaá¹ƒ jahetvÄ• calati. __byÄ• pajjatÄ«_ti dosavasena
Ä• pajjati. __patiá¹-á¹-hÄ«yatÄ«_ti kodhavasena gaá¹‡abhÄ• vaá¹ƒ gacchati. __kopaÃ±cÄ•
__dosaÃ±cÄ• _ti dÅ«sanaá¹ƒ. __apaccayaÃ±cÄ• _ti atuá¹-á¹-hÄ• kÄ• raÃ±ca. __pÄ• tukar
__randhamesÄ«_ti antaragavesÄ«. __virandhamesÄ«_ti chiddagavesÄ«. __aparaddhames
dosameva gavesÄ«. __khalitamesÄ«_ti pakkhalanagavesÄ«. __gaá¸·itamesÄ«_ti patanaga
``ghaá¹-á¹-itamesÄ«â€™â€™ tipi pÄ• á¹-ho, tassa pÄ«á¸·anagavesÄ«ti attho. __vivarames

<62> na \Be 248/ kevalaÃ±ca so kuppati, apica kho pana __ ``yamassa vÄ• daâ€™â€™ _
__parihÄ«namÄ• hu, apÄ• hata_nti atthabyaÃ±janÄ• dito apÄ• hataá¹ƒ parihÄ«naá¹ƒ vadan
tatonimittaá¹ƒ so ``aÃ±Ã±aá¹ƒ mayÄ• Ä• vajjitaâ€™â€™ ntiÄ• dÄ«hi vippalapati. __socatÄ
tiÄ• dÄ«ni Ä• rabbha socati. __ ``upaccagÄ• maâ€™â€™ nti anutthunÄ• tÄ«_ti ``so maá¹ƒ
atikkantoâ€™â€™ tiÄ• dinÄ• nayena suá¹-á¹-hutaraá¹ƒ vippalapati.

__parihÄ• pita_nti na vaá¸• á¸• hitaá¹ƒ. __aÃ±Ã±aá¹ƒ mayÄ• Ä• vajjita_nti aÃ±Ã±aá¹ƒ kÄ•
avanamitaá¹ƒ. __cintita_nti vÄ«maá¹ƒsitaá¹ƒ. __mahÄ• pakkho_ti mahanto Ã±Ä• tipakkho e
__mahÄ• pariso_ti mahÄ• paricÄ• rikapariso. __mahÄ• parivÄ• ro_ti mahÄ• dÄ• sadÄ• sipa
vaggÄ• _ti ayaÃ±ca parisÄ• vaggÄ• , na ekÄ• . __puna bhaÃ±jissÄ• mÄ«_ti puna bhindiss

<63> __ete_ \Ee II 287/ __vivÄ• dÄ• samaá¹‡esÅ«_ti ettha pana samaá¹‡Ä• vuccanti bÄ•
ugghÄ• tinighÄ• ti hotÄ«_ti etesu vÄ• desu jayaparÄ• jayÄ• divasena cittaugghÄ• tanighÄ•
ugghÄ• ti ca nighÄ• ti ca hoti. __virame kathojja_nti pajaheyya kalahaá¹ƒ. __na haÃ±Ã±ada
pasaá¹ƒsalÄ• bhÄ• _ti na hi ettha pasaá¹ƒsalÄ• bhato aÃ±Ã±o attho atthi. __uttÄ• no vÄ• _
``paÃ±cime kÄ• maguá¹‡Ä• â€™â€™ tiÄ• dÄ«su (AN b VI 63) viya.

__gambhÄ«ro vÄ• _ti duppaveso appatiá¹-á¹-ho paá¹-iccasamuppÄ• do viya. __gÅ«á¸·ho v
á¹-hito ``abhirama nanda ahaá¹ƒ te pÄ• á¹-ibhogoâ€™â€™ tiÄ• dÄ«su (Ud 22) viya. __paá¹
apÄ• kaá¹-o ``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• â€™â€™ tiÄ• dÄ«su (Dhp 294; Nett 113) viya
kathetabbo ``asaddho akataÃ±Ã±Å« cÄ• â€™â€™ tiÄ• dÄ«su (Dhp 97) viya. __nÄ«to vÄ• _
kathetabbo ``cattÄ• rome, bhikkhave, ariyavaá¹ƒsÄ• â€™â€™ tiÄ• dÄ«su (AN a IV 28) viya
niddosattho ``kusalÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su \Ne 228/ (Dhs tikamÄ• tikÄ• 1) viya.
kilesavirahito vipassanÄ• viya. __vodÄ• no_ __vÄ• _ti \Be 249/ parisuddho lokuttaraá¹ƒ viy
uttamattho uttamatthabhÅ«to attho khandhadhÄ• tuÄ• yatananibbÄ• nÄ• ni viya.

<64> chaá¹-á¹-hagÄ• thÄ• yattho --- yasmÄ• ca na haÃ±Ã±adatthatthi pasaá¹ƒsalÄ• bhÄ•
labhantopi ``sundaro ayaâ€™â€™ nti __tattha_ diá¹-á¹-hiyÄ• __pasaá¹ƒsito vÄ• pana hotÄ
parisÄ• ya majjhe_ dÄ«petvÄ• tato so tena jayatthena tuá¹-á¹-hiá¹ƒ vÄ• dantavidaá¹ƒsakaa
__hassati, _ mÄ• nena ca __unnamati_. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? yasmÄ• taá¹ƒ jayatthaá¹ƒ __
jÄ• to.

__thambhayitvÄ• _ti pÅ«retvÄ• . __brÅ«hayitvÄ• _ti vaá¸• á¸• hetvÄ• . imissÄ• gÄ• thÄ• y

<65> evaá¹ƒ unnamato ca __ ``yÄ• unnatÄ«â€™â€™ _ti gÄ• thÄ• . tattha __mÄ• nÄ• timÄ
pana taá¹ƒ unnatiá¹ƒ ``vighÄ• tabhÅ«mÄ«â€™â€™ ti abujjhamÄ• no mÄ• naÃ±ca atimÄ• n
gÄ• thÄ• ya niddeso uttÄ• nattho.

<66> evaá¹ƒ vÄ• de dosaá¹ƒ dassetvÄ• idÄ• ni tassa vÄ• daá¹ƒ asampaá¹-icchanto \Ee II
gÄ• thamÄ• ha. tattha __rÄ• jakhÄ• dÄ• yÄ• _ti rÄ• jakhÄ• danÄ«yena, bhattavetanenÄ• ti
paá¹-isÅ«ramiccha_nti yathÄ• so paá¹-isÅ«raá¹ƒ icchanto abhigajjanto eti, evaá¹ƒ diá¹-á¹-hi
diá¹-á¹-higatikanti dasseti. __yeneva so tena palehÄ«_ti yena so tuyhaá¹ƒ paá¹-isÅ«ro, tena
natthi yadidaá¹ƒ yudhÄ• yÄ• _ti yaá¹ƒ pana kilesajÄ• taá¹ƒ yuddhÄ• ya siyÄ• , taá¹ƒ idha pu
bodhimÅ«leyevassa pahÄ«nanti dasseti.

__sÅ«ro_ti niddesassa uddesapadaá¹ƒ. suá¹-á¹-hu uro sÅ«ro, vissaá¹-á¹-hauro ninnauroti a
parakkamavanto. __vikkanto_ti saá¹…gÄ• maá¹ƒ pavisanto. __abhÄ«rÅ«_tiÄ• dayo vuttana
niddesassa uddesapadaá¹ƒ. __posito_ti thÅ«lakato. __Ä• pÄ• dito_ti upaá¸• á¸• habalito pa
__vaá¸• á¸• hito_ti tato tato bhÄ• vito.

__gajjanto_ti \Be 250/ abyattasarena gajjanto. __uggajjanto_ti ukkuá¹-á¹-hiá¹ƒ karonto. __a
sÄ«hanÄ• daá¹ƒ karonto. __etÄ«_ti Ä• gacchati. __upetÄ«_ti tato samÄ«paá¹ƒ gacchati. __
samÄ«paá¹ƒ \Ne 229/ gantvÄ• na nivattati. __paá¹-isÅ«ra_nti nibbhayaá¹ƒ. __paá¹-ipurisa_
__paá¹-isattu_nti sattu hutvÄ• abhimukhe á¹-hitaá¹ƒ. __paá¹-imalla_nti paá¹-isedhaá¹ƒ hutv
__icchanto_ti Ä• kaá¹…khamÄ• no.

__palehÄ«_ti gaccha. __vajÄ• _ti mÄ• tiá¹-á¹-ha. __gacchÄ• _ti samÄ«paá¹ƒ upasaá¹…ka
parakkamaá¹ƒ karohi.

__bodhiyÄ• mÅ«le_ti mahÄ• bodhirukkhassa samÄ«pe. __ye paá¹-isenikarÄ• kilesÄ• _ti y
paá¹-ipakkhakarÄ• . __paá¹-ilomakarÄ• _ti paá¹-Ä• á¹‡Ä«karÄ• . __paá¹-ikaá¹‡á¹-akakarÄ•
__paá¹-ipakkhakarÄ• _ti sattukarÄ• .

<67> ito paraá¹ƒ sesagÄ• thÄ• pÄ• kaá¹-asambandhÄ• eva. tattha __vivÄ• dayantÄ«_ti v
__paá¹-isenikattÄ• _ti paá¹-ilomakÄ• rakÄ• . ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• n
nayena viruddhavacanaá¹ƒ vivÄ• do.

__sahitaá¹ƒ me_ti mama vacanaá¹ƒ atthasaá¹ƒhitaá¹ƒ. __asahitaá¹ƒ te_ti tava vacanaá¹ƒ a
__adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti \Ee II 289/ yaá¹ƒ taá¹ƒ adhiciá¹‡á¹‡aá¹ƒ cirakÄ• las
paguá¹‡aá¹ƒ, taá¹ƒ mama vÄ• daá¹ƒ Ä• gamma nivattaá¹ƒ. __Ä• ropito te vÄ• do_ti tuyhaá
Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _ti bhattapuá¹-aá¹ƒ Ä• dÄ• ya taá¹ƒ taá¹ƒ upasaá
pamokkhatthÄ• ya uttaraá¹ƒ pariyesamÄ• no vicara. __nibbeá¹-hehi vÄ• _ti atha vÄ• mayÄ
mocehi. __sace pahosÄ«_ti sace sakkosi.

__Ä• veá¹-hiyÄ• ya Ä• veá¹-hiya_nti Ä• veá¹-hetvÄ• nivattanena nivattanaá¹ƒ. __nibbeá¹-h
dosato mocanena mocanaá¹ƒ. __chedena cheda_nti evamÄ• di heá¹-á¹-hÄ• vuttanayattÄ•

<68> __visenikatvÄ• _ti kilesasenaá¹ƒ vinÄ• setvÄ• . __kiá¹ƒ labhethÄ• _ti paá¹-imallaá¹ƒ k
__pasÅ«rÄ• _ti taá¹ƒ paribbÄ• jakaá¹ƒ Ä• lapati. __yesÄ«dha natthÄ«_ti yesaá¹ƒ idha natth
niddeso uttÄ• natthoyeva.

<69> __pavitakka_nti \Be 251/ ``jayo nu kho me bhavissatÄ«â€™â€™ tiÄ• dÄ«ni vitakkent
samÄ• gamÄ• _ti dhutakilesena buddhena saddhiá¹ƒ yugaggÄ• haá¹ƒ samÄ• panno. __na
sampayÄ• tave_ti \Ne 230/ kotthuÄ• dayo viya sÄ«hÄ• dÄ«hi dhonena saha yugaá¹ƒ gahet
yugaggÄ• hameva vÄ• sampÄ• detuá¹ƒ na sakkhissasÄ«ti.

__mano_ti niddesassa uddesapadaá¹ƒ. __citta_nti cittatÄ• ya cittaá¹ƒ. ``Ä• rammaá¹‡aá¹ƒ

jÄ• nÄ• tÄ«â€™â€™ ti mano. __mÄ• nasa_nti mano eva. ``antalikkhacaro pÄ• so, yvÄ• yaá
(Vin I 33; SN a I 151) hi ettha pana sampayuttakadhammo mÄ• nasoti vutto.

``kathaÃ±hi bhagavÄ• tuyhaá¹ƒ, sÄ• vako sÄ• sane rato.

appattamÄ• naso sekkho, kÄ• laá¹ƒkayirÄ• janesutÄ• â€™â€™ ti || (SN a I 159) ---

ettha \Ee II 290/ arahattaá¹ƒ mÄ• nasanti vuttaá¹ƒ. idha pana manova mÄ• nasaá¹ƒ, byaÃ±j
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

__hadaya_nti cittaá¹ƒ. ``cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• lessÄ• mÄ«â
Ä• á¸·avakasutta; SN a I 237) ettha uro hadayanti vuttaá¹ƒ. ``hadayÄ• hadayaá¹ƒ maÃ±Ã±e
tacchatÄ«â€™â€™ ti (MN I 63) ettha cittaá¹ƒ. ``vakkaá¹ƒ hadayaâ€™â€™ nti (DN II 377; M
3.dvattiá¹ƒsÄ• kÄ• ra) ettha hadayavatthu. idha pana cittameva abbhantaraá¹-á¹-hena ``had
tameva parisuddhaá¹-á¹-hena __paá¹‡á¸• araá¹ƒ, _ bhavaá¹…gaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá
``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upakkilesehi upakkiliá¹-
I 49). tato nikkhantattÄ• pana akusalampi gaá¹…gÄ• ya nikkhantÄ• nadÄ« gaá¹…gÄ• viya
godhÄ• vari viya ca ``paá¹‡á¸• araâ€™â€™ ntveva vuttaá¹ƒ.

__mano manÄ• yatana_nti idha pana manogahaá¹‡aá¹ƒ manasseva Ä• yatanabhÄ• vadÄ«
``nayidaá¹ƒ devÄ• yatanaá¹ƒ viya manassa Ä• yatanattÄ• manÄ• yatanaá¹ƒ, atha kho man
manÄ• yatanaâ€™â€™ nti. tattha nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-hena samos
saÃ±jÄ• tidesaá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-hena ca __Ä• yatanaá¹ƒ_ veditabbaá¹ƒ. tathÄ• h
vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ Ä• yatananti vuccati \Be
rajatÄ• yatanaâ€™â€™ ntiÄ• dÄ«su Ä• karo. sÄ• sane pana ``manorame Ä• yatane, sevan
tiÄ• dÄ«su (AN b V 38) samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹‡Ä• patho gunnaá¹ƒ Ä• ya
saÃ±jÄ• tideso. ``tatra tatreva sakkhibhabbataá¹ƒ \Ne 231/ pÄ• puá¹‡Ä• ti sati satiÄ• yatane
III 102; MN III 158) kÄ• raá¹‡aá¹ƒ. idha pana saÃ±jÄ• tidesaá¹-á¹-hena samosaraá¹‡aá¹-á¹-h
kÄ• raá¹‡aá¹-á¹-henÄ• ti tidhÄ• pi vaá¹-á¹-ati.

phassÄ• dayo hi dhammÄ• ettha saÃ±jÄ• yantÄ«ti saÃ±jÄ• tidesaá¹-á¹-henapi etaá¹ƒ Ä• y
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• Ä• rammaá¹‡abhÄ• venettha osarantÄ«ti samosa
Ä• yatanaá¹ƒ \Ee II 291/. phassÄ• dÄ«naá¹ƒ pana sahajÄ• tÄ• dipaccayaá¹-á¹-hena kÄ• raá
kÄ• raá¹‡aá¹-á¹-henÄ• pi Ä• yatananti veditabbaá¹ƒ. __manindriyaá¹ƒ_ vuttatthameva.

vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. viÃ±Ã±Ä• á¹‡ameva khandho __viÃ±Ã±Ä• á¹‡akkhan
attho veditabbo. ``mahÄ• udakakkhandhotveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti (AN a I
rÄ• saá¹-á¹-hena khandho vutto. ``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ tiÄ• dÄ«su

``addasa kho bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaâ€™â€™ nti (SN b IV 241) ettha paá¹
pana rÅ«á¸·hito khandho vutto. rÄ• saá¹-á¹-hena hi viÃ±Ã±Ä• á¹‡akkhandhassa ekadeso ek
tasmÄ• yathÄ• rukkhassa ekadesaá¹ƒ chindanto rukkhaá¹ƒ chindatÄ«ti vuccati, evameva
ekadesabhÅ«taá¹ƒ ekampi viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«á¸·hito viÃ±Ã±Ä• á¹‡akkhandhoti vuttaá¹ƒ

__tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti tesaá¹ƒ phassÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ anu
imasmiÃ±hi pade ekameva cittaá¹ƒ minanaá¹-á¹-hena mano, vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä
sabhÄ• vaá¹-á¹-hena nissattaá¹-á¹-hena vÄ• dhÄ• tÅ«ti tÄ«hi nÄ• mehi vuttaá¹ƒ.

__saddhiá¹ƒ yugaá¹ƒ samÄ• gama_nti ekappahÄ• rena saddhiá¹ƒ. __sammÄ• gantvÄ• _ti
gaá¹‡hitvÄ• _ti yugapaá¹-ibhÄ• gaá¹ƒ gahetvÄ• . __sÄ• kacchetu_nti saddhiá¹ƒ kathetuá¹ƒ.
allÄ• pasallÄ• paá¹ƒ kÄ• tuá¹ƒ. __sÄ• kacchaá¹ƒ samÄ• pajjitu_nti saddhiá¹ƒ kathanaá¹ƒ pa
paá¹-ibalabhÄ• ve kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ kissahetu, pasÅ«ro paribbÄ• jako h
__so hi bhagavÄ• aggo_ \Be 253/ __cÄ• _ti asadisadÄ• naaggattÄ• asamÄ• napaÃ±Ã±att
sabbaguá¹‡ehi appaá¹-isamaá¹-á¹-hena seá¹-á¹-ho ca. __mokkho cÄ• _ti savÄ• sanehi kiles
__uttamo cÄ• _ti attano uttaritaravirahitattÄ• uttamo ca. __pavaro cÄ• _ti sabbalokena abh
pavaro ca. __mattena_ \Ee II 292/ __mÄ• taá¹…genÄ• _ti pabhinnamadena hatthinÄ• .

__kotthuko_ti \Ne 232/ jiraá¹‡asiá¹…gÄ• lo. __sÄ«hena migaraÃ±Ã±Ä• saddhi_nti kesaras
__taruá¹‡ako_ti chÄ• pako. __dhenupako_ti khÄ«rapako. __usabhenÄ• _ti maá¹…galasam
saddhi_nti calamÄ• nakakunÄ• saddhiá¹ƒ. __dhaá¹…ko_ti kÄ• ko. __garuá¸·ena venateyye
__garuá¸·enÄ• _ti jÄ• tivasena nÄ• maá¹ƒ. __venateyyenÄ• _ti gottavasena. __caá¹‡á¸• Ä•
__raÃ±Ã±Ä• cakkavattinÄ• _ti cÄ• tuddÄ«pikacakkavattinÄ• . __paá¹ƒsupisÄ• cako_ti kaca
nibbattako yakkho. __indena devaraÃ±Ã±Ä• saddhi_nti sakkena devarÄ• jena saha. __so h
mahÄ• paÃ±Ã±o_tiÄ• dÄ«ni chappadÄ• ni heá¹-á¹-hÄ• vitthÄ• ritÄ• ni. tattha __paÃ±Ã±Ä•
anantavikappe paÃ±Ã±Ä• bhede cheko. __pabhinnaÃ±Ä• á¹‡o_ti anantappabhedapattaÃ±Ä
paÃ±Ã±Ä• pabhedakusalattepi sati tÄ• saá¹ƒ paÃ±Ã±Ä• naá¹ƒ anantabhedattaá¹ƒ dasseti.
paá¹-iladdhaaggacatupaá¹-isambhidaÃ±Ä• á¹‡o. __catuvesÄ• rajjappatto_ti cattÄ• ri visÄ• r
Ã±Ä• á¹‡Ä• ni patto. yathÄ• ha ---

``sammÄ• sambuddhassa te paá¹-ijÄ• nato `ime dhammÄ• anabhisambuddhÄ• â€™ ti, tatr
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhamm
nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi, etamahaá¹ƒ, bhikkhave, nimittaá¹ƒ asama
abhayappatto vesÄ• rajjappatto viharÄ• mi.

``khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato `ime Ä• savÄ• aparikkhÄ«á¹‡Ä• â€™ ti ... pe ... `ye
dhammÄ• vuttÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti ... pe ... yassa kho
dhammo desito, so na niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• yÄ• ti, tatra vata maá¹

vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sahadhammena paá¹-icode
bhikkhave, na samanupassÄ• mi, etamahaá¹ƒ, bhikkhave, nimittaá¹ƒ asamanupassanto khe
vesÄ• rajjappatto viharÄ• mÄ«â€™â€™ ti (AN a IV 8; MN I 150).

__dasabalabaladhÄ• rÄ«_ti \Ee II 293/ dasa balÄ• ni etesanti dasabalÄ• , dasabalÄ• naá¹ƒ
tÄ• ni dasabalabalÄ• ni dhÄ• rayatÄ«ti dasabalabaladhÄ• rÄ«, dasabalaÃ±Ä• á¹‡abaladhÄ•
vacanehi anantappabhedÄ• naá¹ƒ neyyÄ• naá¹ƒ pabhedamukhamattaá¹ƒ dassitaá¹ƒ. soyev
abhimaá¹…galasammataá¹-á¹-hena __purisÄ• sabho_. asantÄ• saá¹-á¹-hena __purisasÄ«h
__purisanÄ• go_. pajÄ• nanaá¹-á¹-hena __purisÄ• jaÃ±Ã±o_. lokakiccadhuravahanaá¹-á¹-h

atha \Ne 233/ tejÄ• dikaá¹ƒ anantaÃ±Ä• á¹‡ato laddhaá¹ƒ guá¹‡avisesaá¹ƒ dassetukÄ• mo
anantaÃ±Ä• á¹‡amÅ«labhÄ• vaá¹ƒ dassento __ ``anantaÃ±Ä• á¹‡oâ€™â€™ _ti vatvÄ• __
tattha __anantaÃ±Ä• á¹‡o_ti gaá¹‡anavasena ca pabhÄ• vavasena ca antavirahitaÃ±Ä• á¹‡
veneyyasantÄ• ne mohatamavidhamanena anantaÃ±Ä• á¹‡atejo. __anantayaso_ti paÃ±Ã±
lokattayavitthatÄ• nantakittighoso. __aá¸• á¸• ho_ti paÃ±Ã±Ä• dhanasamiddhiyÄ• samiddh
paÃ±Ã±Ä• dhanavaá¸• á¸• hattepi pabhÄ• vamahattena mahantaá¹ƒ pavattapaÃ±Ã±Ä• dha
``mahÄ• dhanoâ€™â€™ ti vÄ• pÄ• á¹-ho. __dhanavÄ• _ti pasaá¹ƒsitabbapaÃ±Ã±Ä• dhana
niccayuttapaÃ±Ã±Ä• dhanavattÄ• atisayabhÄ• vena paÃ±Ã±Ä• dhanavattÄ• dhanavÄ• . e
vacanaá¹ƒ saddavidÅ« icchanti.

evaá¹ƒ paÃ±Ã±Ä• guá¹‡ena bhagavato attasampattisiddhiá¹ƒ dassetvÄ• puna paÃ±Ã±Ä•
lokahitasampattisiddhiá¹ƒ dassento __ ``netÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha veneyye
saá¹ƒsÄ• rasaá¹…khÄ• tabhayaá¹-á¹-hÄ• nato nibbÄ• nasaá¹…khÄ• taá¹ƒ khemaá¹-á¹-hÄ•
nayanakÄ• le eva saá¹ƒvaravinayapahÄ• navinayavasena veneyye __vinetÄ• _. dhammade
saá¹ƒsayacchedanena __anunetÄ• _. saá¹ƒsayaá¹ƒ chinditvÄ• saÃ±Ã±Ä• petabbaá¹ƒ attha
paÃ±Ã±Ä• pitÄ• naá¹ƒ nicchayakaraá¹‡ena __nijjhÄ• petÄ• _. tathÄ• nijjhÄ• pitassa atthas
paá¹-ipattipayojanavasena \Ee II 294/ __pekkhetÄ• _. tathÄ• paá¹-ipanne paá¹-ipattibalena
bhagavÄ• _ti ettha __hi_-kÄ• ro anantaraá¹ƒ vuttassa atthassa kÄ• raá¹‡opadese nipÄ• to.

__anuppannassa maggassa uppÄ• detÄ• _ti sakasantÄ• ne nauppannapubbassa chaasÄ•
ariyamaggassa bodhimÅ«le lokahitatthaá¹ƒ sakasantÄ• ne uppÄ• detÄ• . __asaÃ±jÄ• tassa
veneyyasantÄ• ne asaÃ±jÄ• tapubbassa sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡ahetubhÅ«tassa ariy
pabhuti yÄ• vajjakÄ• lÄ• veneyyasantÄ• ne saÃ±janetÄ• . sÄ• vakaveneyyÄ• nampi hi san
vuttavacaneneva ariyamaggassa saÃ±jananato bhagavÄ• saÃ±janetÄ• nÄ• ma hoti. __an
akkhÄ• tÄ• _ti aá¹-á¹-hadhammasamannÄ• gatÄ• naá¹ƒ buddhabhÄ• vÄ• ya kathÄ• bhinÄ«
buddhabhÄ• vÄ• ya byÄ• karaá¹‡aá¹ƒ datvÄ• anakkhÄ• tapubbassa pÄ• ramitÄ• maggass
byÄ• karaá¹‡amatteneva bodhimÅ«le uppajjitabbassa ariyamaggassa akkhÄ• tÄ• . ayaá¹ƒ
paccekabodhisattabyÄ• karaá¹‡epi labbhatiyeva. __maggaÃ±Ã±Å«_ti paccavekkhaá¹‡Ä• va

ariyamaggassa Ã±Ä• tÄ• . __maggavidÅ«_ti veneyyasantÄ• ne janetabbassa ariyamaggass
bodhisattÄ• naá¹ƒ akkhÄ• tabbamagge vicakkhaá¹‡o. atha vÄ• abhisambodhipaá¹-ipatti __
paccekabodhipaá¹-ipatti __maggavidÅ«, _ sÄ• vakabodhipaá¹-ipatti __maggakovido_. atha

``etena \Ne 234/ maggena tariá¹ƒsu pubbe,

tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 409) ---

vacanato yathÄ• yogaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannabuddhapaccekabuddhasÄ• vakÄ•
suÃ±Ã±atÄ• nimittaappaá¹‡ihitamaggavasena \Ee II 295/ ca ugghaá¹-itaÃ±Ã±Å«vipaÃ±citaÃ
maggavasena ca yathÄ• kkamenettha yojanaá¹ƒ karonti \Be 256/. __maggÄ• nugÄ• ca par
gatamaggÄ• nugÄ• mino hutvÄ• . ettha __ca_-saddo hetuatthe nipÄ• to, etena ca bhagavat
maggupPÄ• danÄ• diguá¹‡Ä• dhigamÄ• ya hetu vutto hoti. __pana_-saddo katatthe nipÄ• to
katamaggakaraá¹‡aá¹ƒ vuttaá¹ƒ hoti. __pacchÄ• samannÄ• gatÄ• _ti paá¹-hamaá¹ƒ gatass
sÄ«lÄ• diguá¹‡ena samannÄ• gatÄ• . iti thero ``anuppannassa maggassa uppÄ• detÄ• â€™
bhagavato sÄ«lÄ• dayo guá¹‡Ä• arahattamaggameva nissÄ• ya Ä• gatÄ• , tasmÄ• arahat
kathesi.

__jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti jÄ• nitabbaá¹ƒ jÄ• nÄ• ti, sabbaÃ±Ã±utÄ• ya yaá¹ƒkiÃ±ci paÃ±Ã
atthi, taá¹ƒ sabbaá¹ƒ paÃ±caneyyapathabhÅ«taá¹ƒ paÃ±Ã±Ä• ya jÄ• nÄ• tÄ«ti attho. __pas
passitabbaá¹ƒ passati, sabbadassÄ• vitÄ• ya taá¹ƒyeva neyyapathaá¹ƒ cakkhunÄ• diá¹-á¹-
paÃ±Ã±Ä• cakkhunÄ• passatÄ«ti attho. yathÄ• vÄ• ekacco viparÄ«taá¹ƒ gaá¹‡hanto jÄ• n
passantopi na passati, na evaá¹ƒ bhagavÄ• . bhagavÄ• pana yathÄ• sabhÄ• vaá¹ƒ gaá¹‡h
passanto passatiyeva. svÄ• yaá¹ƒ nayana pariá¹‡Ä• yakaá¹-á¹-hena __cakkhubhÅ«to_. vidi
__Ã±Ä• á¹‡abhÅ«to_. aviparÄ«tasabhÄ• vaá¹-á¹-hena vÄ• pariyattidhammapavattanato ha
nicchÄ• ritadhammamayoti vÄ• __dhammabhÅ«to_. seá¹-á¹-haá¹-á¹-hena __brahmabhÅ«to
bhÅ«toti __cakkhubhÅ«to_. Ã±Ä• á¹‡aá¹ƒ viya bhÅ«toti __Ã±Ä• á¹‡abhÅ«to_. aviparÄ«tadh
__dhammabhÅ«to_. brahmÄ• viya bhÅ«toti __brahmabhÅ«to_. yvÄ• yaá¹ƒ dhammassa va
nÄ• nappakÄ• rehi vacanato vattanato vÄ• __pavattÄ• _. atthaá¹ƒ nÄ«haritvÄ• dassanato
amatÄ• dhigamÄ• ya paá¹-ipattidesanato, amatappakÄ• sanÄ• ya vÄ• dhammadesanÄ• ya
296/ __amatassa dÄ• tÄ• _. lokuttarassa dhammassa uppÄ• ditattÄ• veneyyÄ• nurÅ«pena
lokuttaradhammassa dÄ• nena ca dhammesu issaroti __dhammassÄ• mÄ«_. tathÄ• gatapa

idÄ• ni ``jÄ• naá¹ƒ jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«hi vuttaguá¹‡aá¹ƒ sabbaÃ±Ã±utÄ• ya vise
sabbaÃ±Ã±utaá¹ƒ sÄ• dhento __ ``natthÄ«â€™â€™ _tiÄ• dimÄ• ha. evaá¹ƒbhÅ«tassa hi \E
pÄ• ramitÄ• puÃ±Ã±aphalappabhÄ• vanipphannena arahattamaggaÃ±Ä• á¹‡ena sabbadha
vihatattÄ• asammohato \Ne 235/ sabbadhammÄ• naá¹ƒ Ã±Ä• tattÄ• __aÃ±Ã±Ä• taá¹ƒ_ nÄ
sabbadhammÄ• naá¹ƒ cakkhunÄ• viya Ã±Ä• á¹‡acakkhunÄ• diá¹-á¹-hattÄ• __adiá¹-á¹-ha

pattattÄ• __aviditaá¹ƒ_ nÄ• ma natthi. asammohasacchikiriyÄ• ya sacchikatattÄ• __asacc
asammohapaÃ±Ã±Ä• ya phuá¹-á¹-hattÄ• paÃ±Ã±Ä• ya __aphassitaá¹ƒ_ nÄ• ma natthi.

__paccuppanna_nti paccuppannaá¹ƒ kÄ• laá¹ƒ vÄ• dhammaá¹ƒ vÄ• . __upÄ• dÄ• yÄ• _ti
upÄ• dÄ• yavacaneneva kÄ• lavinimuttaá¹ƒ nibbÄ• nampi gahitameva hoti. ``atÄ«tÄ• â€™â
``natthÄ«â€™â€™ tiÄ• divacaneneva ghaá¹-iyanti, ``sabbeâ€™â€™ tiÄ• divacanena vÄ• .
sabbasaá¹…khatÄ• saá¹…khatadhammapariyÄ• dÄ• naá¹ƒ. __sabbÄ• kÄ• renÄ• _ti sabba
aniccÄ• kÄ• rÄ• disabbÄ• kÄ• rapariyÄ• dÄ• naá¹ƒ. __Ã±Ä• á¹‡amukhe_ti Ã±Ä• á¹‡Ä• bhi
osaraá¹‡aá¹ƒ upenti. __jÄ• nitabba_nti padaá¹ƒ __neyya_nti padassa atthavivaraá¹‡atthaá¹

__attattho vÄ• _tiÄ• dÄ«su __vÄ• _-saddo samuccayattho. __attattho_ti attano attho. __pa
tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ attho. __ubhayattho_ti attano ca paresaÃ±cÄ• ti sakiá¹ƒyeva ubhi
__diá¹-á¹-hadhammiko_ti diá¹-á¹-hadhamme niyutto, diá¹-á¹-hadhammappayojano vÄ• atth
samparÄ• yappayojano vÄ• __samparÄ• yiko. uttÄ• no_tiÄ• dÄ«su vohÄ• ravasena vattab
\Ee II 297/. vohÄ• raá¹ƒ atikkamitvÄ• vattabbo suÃ±Ã±atÄ• paá¹-isaá¹ƒyutto dukkhapatiá¹-
lokuttaro accantatirokkhattÄ• __gÅ«á¸·ho_. aniccatÄ• diko ghanÄ• dÄ«hi paá¹-icchannattÄ
apacuravohÄ• rena vattabbo yathÄ• rutaá¹ƒ aggahetvÄ• adhippÄ• yassa netabbato __ney
vacanamatteneva adhippÄ• yassa nÄ«tattÄ• __nÄ«to_. suparisuddhasÄ«lasamÄ• dhivipas
tadaá¹…gavikkhambhanavasena vajjavirahitattÄ• __anavajjo_. kilesasamucchedanato ariy
kilesapaá¹-ippassaddhattÄ• ariyaphalattho __vodÄ• no_. saá¹…khatÄ• saá¹…khatesu agg
__paramattho. parivattatÄ«_ti buddhaÃ±Ä• á¹‡assa visayabhÄ• vato abahibhÅ«tattÄ• anto
vÄ• samantÄ• vÄ• alaá¹…karitvÄ• vÄ• visesena vÄ• vattati.

__ ``sabbaá¹ƒ_ \Be 258/ __kÄ• yakammaâ€™â€™ _ntiÄ• dÄ«hi bhagavato Ã±Ä• á¹‡avisa
__Ã±Ä• á¹‡Ä• nuparivattÄ«_ti Ã±Ä• á¹‡aá¹ƒ anuparivatti, Ã±Ä• á¹‡avirahitaá¹ƒ na hotÄ«ti a
nirÄ• varaá¹‡ataá¹ƒ dasseti. puna sabbaÃ±Ã±utaá¹ƒ upamÄ• ya sÄ• dhetukÄ• mo __ ``yÄ•
tattha jÄ• nitabbanti __neyyaá¹ƒ_. neyyapariyanto neyyÄ• vasÄ• namassa atthÄ«ti __neyya
asabbaÃ±Ã±Å«naá¹ƒ pana neyyÄ• vasÄ• nameva natthi. __Ã±Ä• á¹‡apariyantike_pi eseva
vuttatthameva iminÄ• yamakena visesetvÄ• ___dasseti \Ne 236/, tatiyayamakena paá¹-ise
dasseti. ettha ca neyyaá¹ƒ Ã±Ä• á¹‡assa pathattÄ• __neyyapatho. aÃ±Ã±amaÃ±Ã±apariya
neyyaÃ±ca Ã±Ä• á¹‡aÃ±ca khepetvÄ• á¹-hÄ• nato aÃ±Ã±amaÃ±Ã±assa pariyante á¹-hÄ•

__Ä• vajjanapaá¹-ibaddhÄ• _ti manodvÄ• rÄ• vajjanÄ• yattÄ• , Ä• vajjitÄ• nantarameva jÄ•
__Ä• kaá¹…khapaá¹-ibaddhÄ• _ti ruciÄ• yattÄ• \Ee II 298/, Ä• vajjanÄ• nantaraá¹ƒ javanaÃ
attho. itarÄ• ni dve padÄ• ni imesaá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ yathÄ• kkamena atthappakÄ
__Ä• sayaá¹ƒ jÄ• nÄ• tÄ«_ti ettha Ä• sayanti nissayanti etthÄ• ti Ä• sayo, micchÄ• diá¹-á¹-h
kÄ• mÄ• dÄ«hi nekkhammÄ• dÄ«hi vÄ• paribhÄ• vitassa santÄ• nassetaá¹ƒ adhivacanaá¹
anupavattentÄ«ti anusayÄ• , thÄ• magatÄ• naá¹ƒ kÄ• marÄ• gÄ• dÄ«naá¹ƒva etaá¹ƒ adhiv

jÄ• nÄ• tÄ«_ti anusayakathÄ• heá¹-á¹-hÄ• vuttÄ• yeva.

__carita_nti pubbe katakusalÄ• kusalakammaá¹ƒ. __adhimutti_nti sampati kusale akusale v
__apparajakkhe_ti paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ rÄ• gÄ• dirajo etesanti apparajakkhÄ
etesanti vÄ• apparajakkhÄ• , te apparajakkhe. __mahÄ• rajakkhe_ti Ã±Ä• á¹‡amaye akkhi
etesanti mahÄ• rajakkhÄ• . mahantaá¹ƒ rÄ• gÄ• dirajo etesanti vÄ• mahÄ• rajakkhÄ• , te m
mudindriye_ti tikkhÄ• ni saddhÄ• dÄ«ni indriyÄ• ni etesanti tikkhindriyÄ• . mudÅ«ni saddhÄ
etesanti mudindriyÄ• . __svÄ• kÄ• re dvÄ• kÄ• re_ti sundarÄ• saddhÄ• dayo Ä• kÄ• rÄ• k
svÄ• kÄ• rÄ• . kucchitÄ• garahitÄ• asaddhÄ• dayo Ä• kÄ• rÄ• koá¹-á¹-hÄ• sÄ• etesanti d
duviÃ±Ã±Ä• paye_ti ye kathitaá¹ƒ kÄ• raá¹‡aá¹ƒ sallakkhenti \Be 259/ sukhena sakkÄ• hon
suviÃ±Ã±Ä• payÄ• . tabbiparÄ«tÄ• duviÃ±Ã±Ä• payÄ• . __bhabbÄ• bhabbe_ti bhabbe ca a
bhavanti jÄ• yantÄ«ti __bhabbÄ• _. vattamÄ• nasamÄ«pe vattamÄ• navacanaá¹ƒ. bhavissa
bhÄ• janabhÅ«tÄ• ti attho. ye ariyamaggapaá¹-ivedhassa anucchavikÄ• upanissayasampa
vuttapaá¹-ipakkhÄ• __abhabbÄ• _.

__satte pajÄ• nÄ• tÄ«_ti rÅ«pÄ• dike Ä• rammaá¹‡e lagge laggite satte pajÄ• nÄ• ti. __sad
__loko_ti saha devehi sadevako. saha mÄ• rena __samÄ• rako_. saha brahmunÄ• __sabra
samaá¹‡abrÄ• hmaá¹‡ehi __sassamaá¹‡abrÄ• hmaá¹‡Ä«_. pajÄ• tattÄ• __pajÄ• _. saha d
``pajÄ• â€™â€™ ti sattalokassa pariyÄ• yavacanametaá¹ƒ. tattha sadevakavacanena
paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, samÄ• rakavacanena \Ne 237/ chaá¹-á¹-hakÄ•
sabrahmakavacanena brahmakÄ• yikÄ• dibrahmaggahaá¹‡aá¹ƒ. sassamaá¹‡abrÄ• hmaá¹‡
paccatthikapaccÄ• mittasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aá¹ƒ samitapÄ• pabÄ• hitapÄ• pa
pajÄ• vacanena sattalokaggahaá¹‡aá¹ƒ. sadevamanussavacanena sammutidevaavasesam
tÄ«hi padehi okÄ• saloko. dvÄ«hi pajÄ• vasena sattaloko gahitoti veditabbo.

aparo nayo --- sadevakaggahaá¹‡ena arÅ«pÄ• vacaraloko gahito, samÄ• rakaggahaá¹‡ena
sabrahmakaggahaá¹‡ena rÅ«pÄ• vacarabrahmaloko, sassamaá¹‡abrÄ• hmaá¹‡Ä• diggaha
sammutidevehi vÄ• saha manussaloko, avasesasabbasattaloko vÄ• . api cettha sadevakav
ukkaá¹-á¹-haparicchedato sabbassapi lokassa antobuddhaÃ±Ä• á¹‡e parivattanabhÄ• vaá¹ƒ
siyÄ• ``mÄ• ro mahÄ• nubhÄ• vo chakÄ• mÄ• vacarissaro vasavattÄ«, kiá¹ƒ sopi antobudd
ti. tesaá¹ƒ vimatiá¹ƒ vidhamento ``samÄ• rakoâ€™â€™ ti Ä• ha. yesaá¹ƒ pana siyÄ• ``brah
ekaá¹…guliyÄ• ekasmiá¹ƒ cakkavÄ• á¸·asahasse Ä• lokaá¹ƒ pharati. dvÄ«hi ... pe ... dasah
cakkavÄ• á¸·asahassesu Ä• lokaá¹ƒ pharati, anuttaraÃ±ca jhÄ• nasamÄ• pattisukhaá¹ƒ paá
antobuddhaÃ±Ä• á¹‡e parivattatÄ«â€™â€™ ti. tesaá¹ƒ vimatiá¹ƒ vidhamento ``sabrahmako
yesaá¹ƒ \Be 260/ siyÄ• ``puthÅ« samaá¹‡abrÄ• hmaá¹‡Ä• sÄ• sanapaccatthikÄ• , kiá¹ƒ te
parivattantÄ«â€™â€™ ti. tesaá¹ƒ vimatiá¹ƒ vidhamento ``sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ

evaá¹ƒ ukkaá¹-á¹-hÄ• naá¹ƒ antobuddhaÃ±Ä• á¹‡e parivattanabhÄ• vaá¹ƒ pakÄ• setvÄ• a

ca upÄ• dÄ• ya ukkaá¹-á¹-haparicchedavasena sesasattalokassa antobuddhaÃ±Ä• á¹‡e \Ee
pakÄ• sento ``sadevamanussÄ• â€™â€™ ti Ä• ha. ayamettha anusandhikkamo. porÄ• á¹‡
devatÄ• hi saddhiá¹ƒ avasesaloko. __samÄ• rako_ti mÄ• rena saddhiá¹ƒ avasesaloko. __sa
saddhiá¹ƒ avasesaloko. evaá¹ƒ sabbepi tibhavÅ«page satte tÄ«hÄ• kÄ• rehi tÄ«su padesu
dvÄ«hÄ• kÄ• rehi pariyÄ• dÄ• tuá¹ƒ __ `sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanus
paÃ±cahi padehi tena tena Ä• kÄ• rena tedhÄ• tukameva pariyÄ• dinnaá¹ƒ hotÄ«â€™â€™

__antamaso_ti uparimantena. __timitimiá¹…gala_nti ettha timi nÄ• ma ekÄ• macchajÄ• ti,
samatthÄ• tato mahantasarÄ«rÄ• timiá¹…galÄ• nÄ• ma ekÄ• macchajÄ• ti, timiá¹…galan
paÃ±cayojanasatikasarÄ«rÄ• timitimiá¹…galÄ• nÄ• ma ekÄ• macchajÄ• ti. idha jÄ• tiggah
238/ katanti veditabbaá¹ƒ. __garuá¸·aá¹ƒ venateyya_nti ettha __garuá¸·o_ti jÄ• tivasena nÄ
__venateyyo_ti gottavasena. __padese_ti ekadese. __sÄ• riputtasamÄ• _ti sabbabuddhÄ•
gahetvÄ• vuttanti veditabbaá¹ƒ. sesasÄ• vakÄ• hi paÃ±Ã±Ä• ya dhammasenÄ• patitthere
yathÄ• ha --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ
sÄ• riputtoâ€™â€™ ti (AN a I 188-189). aá¹-á¹-hakathÄ• yaÃ±ca (Vism I 171; Paá¹-is-a II 3.

``lokanÄ• thaá¹ƒ á¹-hapetvÄ• na, ye caÃ±Ã±e santi pÄ• á¹‡ino.

paÃ±Ã±Ä• ya sÄ• riputtassa, kalaá¹ƒ nÄ• gghanti soá¸·asiâ€™â€™ nti ||

__pharitvÄ• _ti buddhaÃ±Ä• á¹‡aá¹ƒ sabbadevamanussÄ• nampi paÃ±Ã±aá¹ƒ pÄ• puá¹‡it
paÃ±Ã±aá¹ƒ pharitvÄ• byÄ• pitvÄ• tiá¹-á¹-hati. __abhibhavitvÄ• _ti sabbadevamanussÄ• n
atikkamitvÄ• , tesaá¹ƒ avisayabhÅ«tampi sabbaá¹ƒ neyyaá¹ƒ abhibhavitvÄ• tiá¹-á¹-hatÄ«ti

paá¹-isambhidÄ• yaá¹ƒ \Be 261/ (Paá¹-is III 5) pana ``atighaá¹ƒsitvÄ• â€™â€™ ti pÄ• á¹-ho
tuditvÄ• ti attho. __yepi te_tiÄ• dÄ«hi evaá¹ƒ pharitvÄ• abhibhavitvÄ• á¹-hÄ• nassa paccak
dasseti. tattha __paá¹‡á¸• itÄ• _ti paá¹‡á¸• iccena samannÄ• gatÄ• \Ee II 301/. __nipuá¹‡Ä
saá¹‡hasukhumabuddhino sukhume atthantare paá¹-ivijjhanasamatthÄ• . __kataparappavÄ
viÃ±Ã±Ä• taparappavÄ• dÄ• ceva parehi saddhiá¹ƒ katavÄ• daparicayÄ• ca. __vÄ• lavedh
vÄ• lavedhidhanuggahasadisÄ• . __vo bhindantÄ• maÃ±Ã±e caranti paÃ±Ã±Ä• gatena diá
viya vÄ• laá¹ƒ sukhumÄ• nipi paresaá¹ƒ diá¹-á¹-higamanÄ• ni attano paÃ±Ã±Ä• gamanena
attho. atha vÄ• ``gÅ«thagataá¹ƒ muttagataâ€™â€™ ntiÄ• dÄ«su (AN c 9.11) viya paÃ±Ã±Ä
diá¹-á¹-hiyo eva __diá¹-á¹-higatÄ• ni. paÃ±he abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• _ti c
catupadampi pucchaá¹ƒ racayitvÄ• tesaá¹ƒ paÃ±hÄ• naá¹ƒ atibahukattÄ• sabbasaá¹…gah
vuttaá¹ƒ. __gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni ca_ atthajÄ• tÄ• nÄ«ti pÄ• á¹-haseso. tesaá¹
attanÄ• abhisaá¹…khataá¹ƒ paÃ±haá¹ƒ pucchantÄ«ti evaá¹ƒ bhagavatÄ• adhippetattÄ• p
aÃ±Ã±esaá¹ƒ pana pucchÄ• ya okÄ• sameva adatvÄ• bhagavÄ• upasaá¹…kamantÄ• naá

``te paÃ±haá¹ƒ abhisaá¹…kharonti `imaá¹ƒ mayaá¹ƒ paÃ±haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ u
pucchissÄ• ma, sace no samaá¹‡o gotamo evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evama
239/ Ä• ropessÄ• ma, evaá¹ƒ cepi no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evampissa mayaá¹ƒ
ti. te suá¹‡anti `samaá¹‡o khalu bho gotamo amukaá¹ƒ nÄ• ma gÄ• maá¹ƒ vÄ• nigamaá¹ƒ
samaá¹‡o gotamo tenupasaá¹…kamanti. te samaá¹‡o gotamo dhammiyÄ• kathÄ• ya sand
sampahaá¹ƒseti. te samaá¹‡ena gotamena dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dap
sampahaá¹ƒsitÄ• na ceva samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ pucchanti, kutossa vÄ• daá
samaá¹‡asseva gotamassa sÄ• vakÄ• sampajjantÄ«â€™â€™ ti (MN I 289).

kasmÄ• paÃ±he na pucchantÄ«ti ce? bhagavÄ• kira parisamajjhe dhammaá¹ƒ desento pa
oloketi, tato passati ``ime paá¹‡á¸• itÄ• gÅ«á¸·haá¹ƒ rahassaá¹ƒ paÃ±haá¹ƒ ovaá¹-á¹-ikasÄ
Ä• gatÄ• â€™â€™ ti. so tehi apuá¹-á¹-hoyeva \Be 262/ ``paÃ±hapucchÄ• ya ettakÄ• dosÄ•
pade, akkhare ettakÄ• ti; imaá¹ƒ paÃ±haá¹ƒ pucchanto evaá¹ƒ puccheyya, vissajjento \Ee I
vissajjeyyÄ• â€™â€™ ti; iti ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• nÄ«te paÃ±he dhammakathÄ•
dasseti. te paá¹‡á¸• itÄ• ``seyyÄ• vata no, ye mayaá¹ƒ ime paÃ±he na pucchimhÄ• . sacep
appatiá¹-á¹-hite no katvÄ• samaá¹‡o gotamo khipeyyÄ• â€™â€™ ti attamanÄ• bhavanti.

api ca buddhÄ• nÄ• ma dhammaá¹ƒ desentÄ• parisaá¹ƒ mettÄ• ya pharanti. mettÄ• phara
mahÄ• janassa cittaá¹ƒ pasÄ«dati. buddhÄ• nÄ• ma rÅ«paggappattÄ• honti dassanasamp
suphusitadantÄ• varaá¹‡Ä• , amatena hadayaá¹ƒ siÃ±cantÄ• viya dhammaá¹ƒ kathenti. tat
mettÄ• pharaá¹‡ena pasannacittÄ• naá¹ƒ evaá¹ƒ hoti --- ``evarÅ«paá¹ƒ advejjhakathaá¹ƒ an
niyyÄ• nikakathaá¹ƒ kathentena bhagavatÄ• saddhiá¹ƒ na sakkhissÄ• ma paccanÄ«kaggÄ
attano pasannabhÄ• veneva paÃ±he na pucchantÄ«ti.

__kathitÄ• vissajjitÄ• vÄ• _ti ``evaá¹ƒ tumhe pucchathÄ• â€™â€™ ti apucchitapaÃ±hÄ• n
paÃ±hÄ• bhagavatÄ• kathitÄ• eva honti. yathÄ• ca te vissajjetabbÄ• , tathÄ• vissajjitÄ•
__niddiá¹-á¹-hakÄ• raá¹‡Ä• _ti iminÄ• kÄ• raá¹‡ena iminÄ• hetunÄ• evaá¹ƒ hontÄ«ti evaá
vissajjanena bhagavatÄ• niddiá¹-á¹-hakÄ• raá¹‡Ä• eva honti te paÃ±hÄ• . __upakkhittakÄ•
sampajjantÄ«_ti khattiyapaá¹‡á¸• itÄ• dayo bhagavato paÃ±havissajjaneneva bhagavato sa
pakkhittakÄ• sampajjanti; sÄ• vakÄ• vÄ• sampajjanti, upÄ• sakÄ• vÄ• ti attho; sÄ• vakas
pÄ• puá¹‡anti, upÄ• sakasampattiá¹ƒ vÄ• ti vuttaá¹ƒ hoti. __athÄ• _ti anantaratthe, tesaá¹ƒ
upakkhittakasampattisamanantaramevÄ• ti attho. __tatthÄ• _ti tasmiá¹ƒ á¹-hÄ• ne, tasmiá¹ƒ
__atirocatÄ«_ti ativiya jotati pakÄ• sati. __yadidaá¹ƒ paÃ±Ã±Ä• yÄ• _ti yÄ• yaá¹ƒ bhagavat
paÃ±Ã±Ä• ya bhagavÄ• va atirocatÄ«ti attho. __iti_-saddo kÄ• raá¹‡attho, iminÄ• kÄ• raá¹
sabbattha pÄ• kaá¹-amevÄ• ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

pasÅ«rasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mÄ• gaá¹‡á¸• iyasuttaniddesavaá¹‡á¹‡anÄ•

<70> navame \Ne 241/ \Ee II 303/ \Be 263/ mÄ• gaá¹‡á¸• iyasuttaniddese paá¹-hamagÄ• th
ajapÄ• lanigrodhamÅ«le nÄ• nÄ• rÅ«pÄ• ni nimminitvÄ• abhikÄ• maá¹ƒ Ä• gataá¹ƒ mÄ• ra
aratiá¹ƒ ragaÃ±ca_ chandamattampi __methunasmiá¹ƒ nÄ• hosi, kimevidaá¹ƒ_ imissÄ• dÄ
__muttakarÄ«sapuá¹‡á¹‡aá¹ƒ_ rÅ«paá¹ƒ disvÄ• bhavissati, sabbathÄ• __pÄ• dÄ• pi naá¹
kutonena saá¹ƒvasitunti.

__muttapuá¹‡á¹‡a_nti Ä• hÄ• rautuvasena vatthipuá¹-antaraá¹ƒ pÅ«retvÄ• á¹-hitamuttena
__karÄ«sapuá¹‡á¹‡a_nti pakkÄ• sayasaá¹…khÄ• te heá¹-á¹-hÄ• nÄ• bhipiá¹-á¹-hikaá¹‡á¹-a
ubbedhena aá¹-á¹-haá¹…gulamatte antÄ• vasÄ• ne á¹-hitavaccena puá¹‡á¹‡aá¹ƒ. __semha
á¹-hitaekapattappamÄ• á¹‡ena semhena pÅ«ritaá¹ƒ. __ruhirapuá¹‡á¹‡a_nti yakanassa heá
hadayavakkapapphÄ• sÄ• naá¹ƒ upari thokaá¹ƒ thokaá¹ƒ paggharantena vakkahadayayaka
á¹-hitena ekapattassa pÅ«raá¹‡amattena sannicitalohitasaá¹…khÄ• tena ca kesalomanakha
maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ceva thaddhasukkhacammaÃ±ca á¹-hapetvÄ• dhamanÄ«j
upÄ• diá¹‡á¹‡akasarÄ«raá¹ƒ pharitvÄ• á¹-hitasaá¹ƒsaraá¹‡alohitasaá¹…khÄ• tena ca duvid
puá¹‡á¹‡aá¹ƒ.

__aá¹-á¹-hisaá¹…ghÄ• ta_nti sakalasarÄ«re heá¹-á¹-hÄ• aá¹-á¹-hÄ«naá¹ƒ upariá¹-á¹-hitÄ•
aá¹-á¹-hisatÄ• ni, tehi aá¹-á¹-hÄ«hi ghaá¹-itaá¹ƒ. __nhÄ• rusambandha_nti sakalasarÄ«re a
Ä• bandhitvÄ• á¹-hitÄ• ni nava nhÄ• rusatÄ• ni, tehi nhÄ• rÅ«hi sambandhaá¹ƒ Ä• bandhaa
__rudhiramaá¹ƒsÄ• valepana_nti saá¹ƒsaraá¹‡alohitena ca sÄ• dhikÄ• ni tÄ«á¹‡i aá¹-á¹-his
á¹-hitena navamaá¹ƒsapesisatena ca anulittaá¹ƒ sarÄ«raá¹ƒ. __cammavinaddha_nti sakala
pariyonandhitvÄ• pÄ• kaá¹-akilomakassa upari chaviyÄ• heá¹-á¹-hÄ• \Ee II 304/ á¹-hitaá¹ƒ
vinaddhaá¹ƒ pariyonaddhaá¹ƒ. ``cammÄ• vanaddhaâ€™â€™ ntipi pÄ• á¸·i. __chaviyÄ• pa
atisukhumachaviyÄ• paá¹-icchannaá¹ƒ chÄ• detvÄ• á¹-hitaá¹ƒ. __chiddÄ• vachidda_nti an
__uggharanta_nti akkhimukhÄ• dÄ«hi uggharantaá¹ƒ. __paggharanta_nti adhobhÄ• gena p
__kimisaá¹…ghanisevita_nti sÅ«cimukhÄ• dÄ«hi \Ne 242/ nÄ• nÄ• pÄ• á¹‡akulasamÅ«heh
__nÄ• nÄ• kalimalaparipÅ«ra_nti anekavidhehi asucikoá¹-á¹-hÄ• sehi pÅ«ritaá¹ƒ.

<71> tato \Be 264/ mÄ• gaá¹‡á¸• iyo ``pabbajitÄ• nÄ• ma mÄ• nusake kÄ• me pahÄ• ya d
ayaÃ±ca dibbepi kÄ• me na icchati, idampi itthiratanaá¹ƒ, kÄ• nu assa diá¹-á¹-hÄ«â€™â€™
dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __etÄ• disaá¹ƒ ce ratana_nti dibbitthiratanaá¹ƒ sandhÄ• ya
attano dhÄ«taraá¹ƒ sandhÄ• ya. __diá¹-á¹-higataá¹ƒ sÄ«lavataá¹ƒ nu jÄ«vita_nti diá¹-á¹-hiÃ
vataÃ±ca jÄ«vitaÃ±ca. __bhavÅ«papattiÃ±ca vadesi kÄ«disa_nti attano bhavÅ«papattiá¹ƒ v
vadesi.

<72> ito parÄ• dve gÄ• thÄ• vissajjanapucchÄ• nayena pavattattÄ• pÄ• kaá¹-asambandh
paá¹-hamagÄ• thÄ• ya saá¹…khepattho --- __tassa_ mayhaá¹ƒ mÄ• gaá¹‡á¸• iya dvÄ• saá
nicchinitvÄ• ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti (MN III 27, 301) evaá¹ƒ __i
samuggahÄ«taá¹ƒ na hoti_ natthi na vijjati, kiá¹ƒ kÄ• raá¹‡Ä• ? ahaÃ±hi passanto __diá¹-á¹
kaÃ±ci diá¹-á¹-hiá¹ƒ aggahetvÄ• saccÄ• ni pavicinanto ajjhattaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ santib
__ajjhattasanti_saá¹…khÄ• taá¹ƒ nibbÄ• nameva addasanti.

__Ä• dÄ«nava_nti upaddavaá¹ƒ. __sadukkha_nti kÄ• yikadukkhena sadukkhaá¹ƒ. __savigh
sahitaá¹ƒ. __saupÄ• yÄ• sa_nti upÄ• yÄ• sasahitaá¹ƒ. __sapariá¸·Ä• ha_nti sadarathaá¹ƒ. _
vaá¹-á¹-e nibbindanatthÄ• ya. __na virÄ• gÄ• yÄ• _ti na vaá¹-á¹-e virÄ• gatthÄ• ya. __na nir
vaá¹-á¹-assa nirodhatthÄ• ya. __na upasamÄ• yÄ• _ti na vaá¹-á¹-assa upasamatthÄ• ya. __
vaá¹-á¹-assa abhijÄ• nanatthÄ• ya. __na sambodhÄ• yÄ• _ti na kilesaniddÄ• vigamena vaá
\Ee II 305/. __na nibbÄ• nÄ• yÄ• _ti na amatanibbÄ• natthÄ• ya. ettha pana ``nibbidÄ• yÄ•
``virÄ• gÄ• yÄ• â€™â€™ ti maggo. ``nirodhÄ• ya upasamÄ• yÄ• â€™â€™ ti nibbÄ• naá¹ƒ.
ti maggo. ``nibbÄ• nÄ• yÄ• â€™â€™ ti nibbÄ• nameva. evaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne vipass
nibbÄ• naá¹ƒ vuttanti evaá¹ƒ vavatthÄ• nakathÄ• veditabbÄ• . pariyÄ• yena pana sabbÄ• n
nibbÄ• navevacanÄ• nipi hontiyeva.

__ajjhattaá¹ƒ rÄ• gassa santi_nti ajjhattarÄ• gassa santabhÄ• vena nibbutabhÄ• vena ajjha
nibbÄ• naá¹ƒ olokesiá¹ƒ. __dosassa santi_ntiÄ• dÄ«supi eseva nayo. __pacina_nti niddesa
__vicinanto_ti saccÄ• ni vaá¸• á¸• hento vibhÄ• vento. __pavicinanto_ti tÄ• neva paccekaá¹
keci \Be 265/ ``gavesantoâ€™â€™ ti vaá¹‡á¹‡ayanti. __adassa_nti olokesiá¹ƒ. __adakkhi_n
__aphassi_nti paÃ±Ã±Ä• ya phusiá¹ƒ. __paá¹-ivijjhi_nti Ã±Ä• á¹‡ena paccakkhaá¹ƒ akÄ• sia

<73> dutiyagÄ• thÄ• ya saá¹…khepattho --- __yÄ• ni_mÄ• ni diá¹-á¹-higatÄ• ni tehi tehi sat
gahitattÄ• __ ``vinicchayÄ• â€™â€™ _ti ca attano paccayehi abhisaá¹…khatabhÄ• vÄ• din
``pakappitÄ• nÄ«â€™â€™ _ti ca vuccanti, __te ve munÄ«_ diá¹-á¹-higatadhamme aggahetv
yametamatthaá¹ƒ brÅ«si, _ Ä• cikkha me, __kathaá¹ƒ nu dhÄ«rehi paveditaá¹ƒ taá¹ƒ_ katha
dhÄ«rehÄ«ti vadati.

imissÄ• gÄ• thÄ• ya niddeso uttÄ• nattho á¹-hapetvÄ• paramatthapadaá¹ƒ. tattha __yaá¹ƒ
uttamaá¹ƒ nibbÄ• naá¹ƒ.

<74> athassa bhagavÄ• yathÄ• yena upÄ• yena taá¹ƒ padaá¹ƒ dhÄ«rehi pakÄ• sitaá¹ƒ, ta
sapaá¹-ipakkhaá¹ƒ dassento __ ``na diá¹-á¹-hiyÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __na
diá¹-á¹-hisutiaá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡abÄ• hirasÄ«labbatÄ• ni paá¹-ikkhipati. __ ``sudd
ettha vuttaá¹ƒ __Ä• ha_-saddaá¹ƒ sabbattha nakÄ• rena saddhiá¹ƒ yojetvÄ• purimapadatta

``diá¹-á¹-hiyÄ• suddhiá¹ƒ nÄ• ha \Ee II 306/ na kathemÄ«â€™â€™ ti evamattho veditabbo.
uttarapadesupi. tattha ca __adiá¹-á¹-hiyÄ• nÄ• hÄ• _ti dasavatthukaá¹ƒ sammÄ• diá¹-á¹-hiá
tathÄ• __assutiyÄ• _ti navaá¹…gaá¹ƒ savanaá¹ƒ vinÄ• . __aÃ±Ä• á¹‡Ä• _ti kammassakata
vinÄ• . __asÄ«latÄ• _ti pÄ• timokkhasaá¹ƒvaraá¹ƒ vinÄ• . __abbatÄ• _ti dhutaá¹…gavataá¹
tesu ekamekena diá¹-á¹-hiÄ• dimattenÄ• pi na kathemÄ«ti evamattho veditabbo. __ete ca n
ete ca purimadiá¹-á¹-hiÄ• dibhede kaá¹‡hapakkhike dhamme samugghÄ• takaraá¹‡ena niss
adiá¹-á¹-hiÄ• dibhede sukkapakkhikepi atammayatÄ• pajjanena anuggahÄ• ya. __santo ani
imÄ• ya paá¹-ipattiyÄ• rÄ• gÄ• divÅ«pasamena santo cakkhÄ• dÄ«su kaÃ±ci dhammaá¹ƒ a
jappe, apihetuá¹ƒ apatthetuá¹ƒ samattho siyÄ• , ayamassa ajjhattasantÄ«ti adhippÄ• yo.

__savanampi icchitabba_nti suttÄ• divasena suá¹‡anampi Ä• kaá¹…khitabbaá¹ƒ. __sambh
sammÄ• diá¹-á¹-hiÄ• dikÄ• ime dhammÄ• upakÄ• raá¹-á¹-hena sambhÄ• rÄ• honti \Be 26
akusalapakkhe bhavÄ• naá¹ƒ. __samugghÄ• tato pahÄ• naá¹ƒ icchitabba_nti sammÄ• han
Ä• kaá¹…khitabbaá¹ƒ. __tedhÄ• tukesu kusalesu dhammesÅ«_ti kÄ• marÅ«pÄ• rÅ«pasaá¹
kosallasambhÅ«tesu. __atammayatÄ• _ti nittaá¹‡habhÄ• vo.

<75> evaá¹ƒ \Ne 244/ vutte vacanatthaá¹ƒ asallakkhento mÄ• gaá¹‡á¸• iyo __ ``no ce kirÄ•
tattha diá¹-á¹-hÄ• dÄ«ni vuttanayÄ• neva. kaá¹‡hapakkhikÄ• niyeva pana sandhÄ• ya ubha
__Ä• ha_-saddaá¹ƒ pana ``no ceâ€™â€™ ti saddena yojetvÄ• __no ce kira Ä• ha_ no ce k
daá¹-á¹-habbo. __momÅ«ha_nti atimÅ«á¸·haá¹ƒ, mohanaá¹ƒ vÄ• . __paccentÄ«_ti jÄ• nant
niddeso uttÄ• no.

<76> athassa \Ee II 307/ bhagavÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ nissÄ• ya pucchaá¹ƒ paá¹-ikkhipant
nissÄ• yÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- tvaá¹ƒ mÄ• gaá¹‡á¸• iya __diá¹-á¹-hiá
pucchamÄ• no yÄ• ni te diá¹-á¹-higatÄ• ni samuggahitÄ• ni, tesveva __samuggahÄ«tesu pa
__ito_ ca mayÄ• vuttaajjhattasantito paá¹-ipattito dhammadesanato vÄ• __aá¹‡umpi_ yutta
passasi, tena kÄ• raá¹‡ena tvaá¹ƒ imaá¹ƒ dhammaá¹ƒ __momÅ«hato_ passasÄ«ti.

__lagganaá¹ƒ nissÄ• ya laggana_nti diá¹-á¹-hilagganaá¹ƒ allÄ«yitvÄ• diá¹-á¹-hilagganaá¹ƒ.
diá¹-á¹-hibandhanaá¹ƒ. __palibodha_nti diá¹-á¹-hipalibodhaá¹ƒ.

__andhakÄ• raá¹ƒ pakkhandosÄ«_ti bahalandhakÄ• raá¹ƒ paviá¹-á¹-hosi. __yuttasaÃ±Ã±a
yuttasaÃ±Ã±aá¹ƒ. __pattasaÃ±Ã±a_nti samaá¹‡adhamme paá¹-iladdhasaÃ±Ã±aá¹ƒ. __lagg
saÃ±jÄ• nitasaÃ±Ã±aá¹ƒ. __kÄ• raá¹‡asaÃ±Ã±a_nti hetusaÃ±Ã±aá¹ƒ. __á¹-hÄ• nasaÃ±Ã±a
paá¹-ilabhasÄ«_ti na vindasi. __kuto Ã±Ä• á¹‡a_nti maggaÃ±Ä• á¹‡aá¹ƒ pana kena kÄ• raá
__aniccaá¹ƒ vÄ• _ti hutvÄ• abhÄ• vaá¹-á¹-hena paÃ±cakkhandhÄ• aniccaá¹ƒ. __aniccasa
``paÃ±cakkhandhÄ• aniccÄ• â€™â€™ ti uppannÄ• saÃ±Ã±Ä• aniccasaÃ±Ã±Ä• , tÄ• ya s
appaá¹-ikkÅ«laá¹ƒ aniccasaÃ±Ã±Ä• nulomaá¹ƒ. kiá¹ƒ taá¹ƒ? vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. dvi

vipassanÄ• Ã±Ä• á¹‡Ä• naá¹ƒ dukkhÄ• nattasaÃ±Ã±Ä• nulomÄ• nampi eseva nayo.

<77> evaá¹ƒ samuggahitesu pamohena mÄ• gaá¹‡á¸• iyassa vivÄ• dÄ• pattiá¹ƒ dassetvÄ• dhammesu vigatappamohassa attano nibbivÄ• dataá¹ƒ \Be 267/ dassento __ ``samo visesÄ tassattho --- __yo_ evaá¹ƒ tidhÄ• mÄ• nena vÄ• diá¹-á¹-hiyÄ• vÄ• puggalena vÄ• __maÃ tÄ• ya vÄ• diá¹-á¹-hiyÄ• tena vÄ• puggalena vivadeyya. yo pana amhÄ• diso imÄ• su __tÃ samo visesÄ«_ti __na tassa hoti, _ na ca hÄ«noti pÄ• á¹-haseso. imissÄ• pi gÄ• thÄ• ya nid

<78> kiÃ±ca \Ne 245/ bhiyyo --- __ ``saccanti soâ€™â€™ _ti gÄ• thÄ• . tassattho --- __so_ pahÄ«namÄ• nadiá¹-á¹-hiko ``mÄ• diso `bÄ• hitapÄ• pattÄ• â€™ dinÄ• nayena __brÄ• hm __kiá¹ƒ vadeyya_ kiá¹ƒ vatthuá¹ƒ bhaá¹‡eyya, kena \Ee II 308/ vÄ• kÄ• raá¹‡ena bhaá¹‡ey tuyhaá¹ƒ musÄ• â€™â€™ ti vÄ• __kena_ mÄ• nena diá¹-á¹-hiyÄ• puggalena vÄ• vivadey khÄ«á¹‡Ä• save ``sadisohamasmÄ«â€™â€™ ti pavattiyÄ• __samaá¹ƒ_ vÄ• , itaradvayabh vÄ• _ maÃ±Ã±itaá¹ƒ __natthi, _ samÄ• nÄ• dÄ«su __kena vÄ• daá¹ƒ paá¹-isaá¹ƒyujeyya_ p gÄ• thÄ• ya niddeso uttÄ• no.

<79> nanu ekaá¹ƒseneva evarÅ«po puggalo? __ ``okaá¹ƒ pahÄ• yÄ• â€™â€™ _ti gÄ• thÄ rÅ«padhÄ• tvÄ• diviÃ±Ã±Ä• á¹‡assokÄ• saá¹ƒ tatra chandarÄ• gappahÄ• nena chaá¸• á¸• rÅ«panimittaniketÄ• dÄ«ni taá¹‡hÄ• vasena asaranto. __gÄ• me akubbaá¹ƒ muni santhavÄ akaronto. __kÄ• mehi ritto_ti kÄ• mesu chandarÄ• gÄ• bhÄ• vena sabbakÄ• mehi puthubhÄ Ä• yatiá¹ƒ attabhÄ• vaá¹ƒ anabhinibbattento. __kathaá¹ƒ na viggayha janena kayirÄ• _ti jan viggÄ• hikakathaá¹ƒ na katheyya.

__hÄ• liddakÄ• nÄ«_ti evaá¹ƒnÄ• mako gahapati. __yenÄ• yasmÄ• mahÄ• kaccÄ• no ten bhummatthe karaá¹‡avacanaá¹ƒ. tasmÄ• yattha mahÄ• kaccÄ• no, tattha upasaá¹…kamÄ« daá¹-á¹-habbo. yena vÄ• kÄ• raá¹‡ena mahÄ• kaccÄ• no devamanussehi upasaá¹…kamita upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo. kena ca kÄ• raá¹‡ena \Be 268/ mahÄ• k nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• dhippÄ• yena, sÄ• duphalÅ«pabhogÄ• dhippÄ• y niccaphalitamahÄ• rukkho viya. upasaá¹…kamÄ«ti ca gatoti vuttaá¹ƒ hoti. __upasaá¹…kam upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• evaá¹ƒ gato tato Ä• sannataraá¹ƒ á¹- samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• tipi vuttaá¹ƒ hoti.

__abhivÄ• detvÄ• _ti paÃ±capatiá¹-á¹-hitena vanditvÄ• . idÄ• ni yenatthena mahÄ• kaccÄ• Ä• gato, taá¹ƒ pucchitukÄ• mo dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ sirasi patiá¹ nisÄ«di. __ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso \Ee II 309/ ``visamaá¹ƒ candimasÅ«r tiÄ• dÄ«su (AN a IV 7) viya. tasmÄ• yathÄ• nisinno ekamantaá¹ƒ nisinno hoti, evaá¹ƒ nisÄ daá¹-á¹-habbo. bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ. __nisÄ«dÄ«_ti nisajjaá¹ƒ kapp devamanussÄ• garuá¹-á¹-hÄ• niyaá¹ƒ upasaá¹…kamitvÄ• Ä• sanakusalatÄ• ya ekamanta

tesaá¹ƒ aÃ±Ã±ataro, tasmÄ• ekamantaá¹ƒ nisÄ«di.

kathaá¹ƒ \Ne 246/ nisinno ca pana ekamantaá¹ƒ nisinno hotÄ«ti? cha nisajjadose vajjetvÄ• atidÅ«raá¹ƒ accÄ• sannaá¹ƒ uparivÄ• taá¹ƒ unnatappadesaá¹ƒ atisammukhaá¹ƒ atipacchÄ• kathetukÄ• mo hoti, uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…ghaá¹-á nisinno sarÄ«ragandhena bÄ• dhati. unnatappadese nisinno agÄ• ravaá¹ƒ pakÄ• seti. atisa daá¹-á¹-hukÄ• mo hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á¹-habbaá¹ƒ hoti. atipacchÄ• daá¹-á¹-hukÄ• mo hoti, gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ• ayampi ete nisÄ«di. tena vuttaá¹ƒ --- ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ ti.

__etadavocÄ• _ti etaá¹ƒ avoca. __vuttamidaá¹ƒ bhante kaccÄ• na bhagavatÄ• aá¹-á¹-haka mÄ• gaá¹‡á¸• iyapaÃ±he_ti aá¹-á¹-hakavaggiyamhi mÄ• gaá¹‡á¸• iyapaÃ±ho nÄ• ma atthi,

__rÅ«padhÄ• tÅ«_ti rÅ«pakkhandho adhippeto. __rÅ«padhÄ• turÄ• gavinibandha_nti rÅ«p vinibaddhaá¹ƒ. __viÃ±Ã±Ä• á¹‡a_nti kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. __okasÄ• rÄ«_ti gehasÄ• r panettha ``viÃ±Ã±Ä• á¹‡adhÄ• tu kho gahapatÄ«â€™â€™ ti na vuttanti? sammohavighÄ• t atthato paccayo vuccati, purejÄ• taÃ±ca \Be 269/ kammaviÃ±Ã±Ä• á¹‡aá¹ƒ pacchÄ• jÄ• tas vipÄ• kaviÃ±Ã±Ä• á¹‡assapi, vipÄ• kaviÃ±Ã±Ä• á¹‡aÃ±ca vipÄ• kaviÃ±Ã±Ä• á¹‡assapi kan hoti, tasmÄ• ``kataraá¹ƒ nu kho idha viÃ±Ã±Ä• á¹‡aâ€™â€™ nti sammoho bhaveyya. tass aggahetvÄ• asambhinnÄ• va desanÄ• katÄ• ti. apica vipÄ• kaÄ• rammaá¹‡avasena catas abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyoti vuttÄ• ti tÄ• dassetumpi idha viÃ±Ã±Ä• á¹‡aá

__upayupÄ• dÄ• nÄ• _ti \Ee II 310/ taá¹‡hÅ«payadiá¹-á¹-hÅ«payavasena dve upayÄ• , kÄ• upÄ• dÄ• nÄ• ni ca. __cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• _ti akusalacittassa ad abhinivesabhÅ«tÄ• ca anusayabhÅ«tÄ• ca. __tathÄ• gatassÄ• _ti sammÄ• sambuddhass khÄ«á¹‡Ä• savÄ• naá¹ƒ ete pahÄ«nÄ• va, satthu pana khÄ«á¹‡Ä• savabhÄ• vo loke atipÄ• evaá¹ƒ vuttaá¹ƒ. __viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• _ti idha viÃ±Ã±Ä• á¹‡aá¹ƒ kasmÄ• gahitaá¹ƒ kilesappahÄ• nadassanatthaá¹ƒ. kilesÄ• hi na kevalaá¹ƒ catÅ«suyeva khandhesu pahÄ«nÄ pahÄ«yantiyevÄ• ti kilesappahÄ• nadassanatthaá¹ƒ gahitaá¹ƒ. __evaá¹ƒ kho gahapati anok kammaviÃ±Ã±Ä• á¹‡ena okaá¹ƒ asarantena anokasÄ• rÄ« nÄ• ma hoti.

__rÅ«panimittaniketavisÄ• ravinibandhÄ• _ti rÅ«pameva kilesÄ• naá¹ƒ paccayaá¹-á¹-hena Ä• rammaá¹‡akiriyasaá¹…khÄ• tena \Ne 247/ nivÄ• saá¹-á¹-hena niketanti rÅ«panimittanike vinibandho ca visÄ• ravinibandhÄ• . ubhayenapi hi kilesÄ• naá¹ƒ patthaá¹-abhÄ• vo ca vinib rÅ«panimittanikete visÄ• ravinibandhÄ• ti rÅ«panimittaniketavisÄ• ravinibandhÄ• , tasmÄ• uppannena kilesavisÄ• rena ceva kilesavinibandhanena cÄ• ti attho. __niketasÄ• rÄ«ti vucc Ä• rammaá¹‡akaraá¹‡avasena nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena niketasÄ• rÄ«ti vuccati. __p rÅ«panimittanikete kilesavisÄ• ravinibandhÄ• pahÄ«nÄ• .

kasmÄ• panettha paÃ±cakkhandhÄ• ca ``okÄ• â€™â€™ ti vuttÄ• , cha Ä• rammaá¹‡Ä• n
chandarÄ• gassa balavadubbalatÄ• ya. samÄ• nepi hi etesaá¹ƒ Ä• layaá¹-á¹-hena visayabh
suddhaá¹ƒ gehameva vuccati, __niketa_nti \Be 270/ ``ajja asukaá¹-á¹-hÄ• ne kÄ«á¸·issÄ• m
katasaá¹…ketÄ• naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ uyyÄ• nÄ• di. tattha yathÄ• puttadÄ• rac
chandarÄ• go balavÄ• hoti, evaá¹ƒ ajjhattikesu khandhesu. yathÄ• pana uyyÄ• naá¹-á¹-hÄ
hoti, evaá¹ƒ bÄ• hiresu \Ee II 311/ chasu Ä• rammaá¹‡esÅ«ti chandarÄ• gassa balavadubb
katÄ• ti veditabbÄ• .

__sukhitesu sukhito_ti upaá¹-á¹-hÄ• kesu dhanadhaÃ±Ã±alÄ• bhÄ• divasena sukhitesu ``id
cÄ«varaá¹ƒ manÄ• paá¹ƒ bhojanaá¹ƒ labhissÄ• mÄ«â€™â€™ ti gehassitasukhena sukhito
attanÄ• anubhavamÄ• no viya carati. __dukkhitesu dukkhito_ti tesaá¹ƒ kenacideva kÄ• raá
sayaá¹ƒ dviguá¹‡ena dukkhena dukkhito hoti. __kiccakaraá¹‡Ä«yesÅ«_ti kiccasaá¹…khÄ• t
__voyogaá¹ƒ Ä• pajjatÄ«_ti upayogaá¹ƒ sayaá¹ƒ tesaá¹ƒ kiccÄ• naá¹ƒ kattabbataá¹ƒ Ä• paj

__kÄ• mesÅ«_ti vatthukÄ• mesu. __evaá¹ƒ kho gahapati kÄ• mehi aritto hotÄ«_ti evaá¹ƒ k

anto kÄ• mÄ• naá¹ƒ bhÄ• vena atuccho. sukkapakkho tesaá¹ƒ abhÄ• vena ritto tucchoti ve

__purakkharÄ• no_ti vaá¹-á¹-aá¹ƒ purato kurumÄ• no. __evaá¹ƒrÅ«po siya_ntiÄ• dÄ«su dÄ
rÅ«pesu evaá¹ƒrÅ«po nÄ• ma bhaveyyanti pattheti. sukhÄ• dÄ«su vedanÄ• su __evaá¹ƒve
nÄ«lasaÃ±Ã±Ä• dÄ«su saÃ±Ã±Ä• su __evaá¹ƒsaÃ±Ã±o_ nÄ• ma. puÃ±Ã±Ä• bhisaá¹…khÄ
__evaá¹ƒsaá¹…khÄ• ro_ nÄ• ma. cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su viÃ±Ã±Ä• á¹‡esu __evaá¹
pattheti.

__apurakkharÄ• no_ti \Ne 248/ vaá¹-á¹-aá¹ƒ purato akurumÄ• no. __sahitaá¹ƒ me, asahitaá
vacanaá¹ƒ asahitaá¹ƒ asiliá¹-á¹-haá¹ƒ, mayhaá¹ƒ sahitaá¹ƒ siliá¹-á¹-haá¹ƒ madhuraá¹ƒ madh
__adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti yaá¹ƒ tuyhaá¹ƒ dÄ«ghena kÄ• lena paricitaá¹ƒ supp
vÄ• daá¹ƒ Ä• gamma sabbaá¹ƒ khaá¹‡ena viparÄ• vattaá¹ƒ nivattaá¹ƒ. __Ä• ropito te vÄ• d
Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _ti taá¹ƒ taá¹ƒ Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• u
vÄ• dassa mokkhÄ• ya cara Ä• hiá¹‡á¸• a. __nibbeá¹-hehi vÄ• sace pahosÄ«_ti atha sayan
nibbeá¹-hehÄ«ti.

<80> so \Be 271/ evarÅ«po __ ``yehi vivittoâ€™â€™ _ti gÄ• thÄ• . tattha __yehÄ«_ti yehi c
__vivitto vicareyyÄ• _ti ritto careyya. __na tÄ• ni_ \Ee II 312/ __uggayha vadeyya nÄ• go_ti
karotÄ«â€™â€™ tiÄ• dinÄ• (Nidd II bhadrÄ• vudhamÄ• á¹‡avapucchÄ• niddesa 70; pÄ• rÄ
nÄ• go tÄ• ni diá¹-á¹-higatÄ• ni uggahetvÄ• na careyya. __elambuja_nti elasaÃ±Ã±ite ambu
kaá¹‡á¹-akanÄ• á¸·aá¹ƒ vÄ• rijaá¹ƒ, padumanti vuttaá¹ƒ hoti. __yathÄ• jalena paá¹…kena c

padumaá¹ƒ yathÄ• jalena ca paá¹…kena ca anupalittaá¹ƒ hoti. __evaá¹ƒ muni santivÄ• do
ajjhattasantivÄ• do muni gedhÄ• bhÄ• vena agiddho. __kÄ• me ca loke ca anÅ«palitto_ti du
ca loke dvÄ«hi silesehi anupalitto hoti.

__Ä• guá¹ƒ na karotÄ«_ti akusalÄ• didosaá¹ƒ na karoti. __na gacchatÄ«_ti agativasena na
__nÄ• gacchatÄ«_ti pahÄ«nakilese na upeti. __pÄ• pakÄ• _ti lÄ• makÄ• . __akusalÄ• _ti al
kilese na punetÄ«_ti ye kilesÄ• pahÄ«nÄ• , te kilese puna na eti. __na paccetÄ«_ti paá¹-i n
paccÄ• gacchatÄ«_ti puna na nivattati.

__kharadaá¹‡á¸• o_ti kharapattadaá¹‡á¸• o pharusadaá¹‡á¸• o. __cattagedho_ti vissaá¹-á¹
vamitagedho. __muttagedho_ti chinnabandhanagedho. __pahÄ«nagedho_ti pajahitagedho.
__paá¹-inissaá¹-á¹-hagedho_ti yathÄ• na puna cittaá¹ƒ Ä• ruhati, evaá¹ƒ paá¹-ivissajjitaged
__vÄ«tarÄ• gÄ• _dÄ«supi eseva nayo. sabbÄ• neva tÄ• ni gahitaggahaá¹‡assa vissaá¹-á¹-

<81> kiÃ±ca bhiyyo --- __ ``na vedagÅ«â€™â€™ _ti gÄ• thÄ• . tattha __na vedagÅ« diá¹-á
catumaggavedagÅ« mÄ• diso diá¹-á¹-hiyÄ• yako na hoti, diá¹-á¹-hiyÄ• gacchanto vÄ• , taá
hoti. tattha vacanattho --- yÄ• yatÄ«ti yÄ• yako. karaá¹‡avacanena diá¹-á¹-hiyÄ• yÄ• yatÄ«
upayogatthe sÄ• mivacanenapi diá¹-á¹-hiyÄ• yÄ• tÄ«tipi diá¹-á¹-hiyÄ• yako. __na mutiyÄ•
mutarÅ«pÄ• dibhedÄ• ya mutiyÄ• pi so mÄ• naá¹ƒ na eti. __na hi tammayo so_ti taá¹‡hÄ•
tapparÄ• yaá¹‡o, ayaá¹ƒ pana na tÄ• diso. __na kammunÄ• nopi_ \Ee II 313/ __sutena ney
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dinÄ• kammunÄ• vÄ• , sutasuddhiÄ• dinÄ• sutena vÄ• \Be
__anÅ«panÄ«to sa nivesanesÅ«_ti so dvinnampi upayÄ• naá¹ƒ pahÄ«nattÄ• sabbesu taá¹
anupanÄ«to.

__mutarÅ«pena vÄ• _ti ettha mutarÅ«paá¹ƒ nÄ• ma gandharasaphoá¹-á¹-habbÄ• ni. __mÄ
na eti. __na upetÄ«_ti samÄ«paá¹ƒ na eti. __na upagacchatÄ«_ti upagantvÄ• na tiá¹-á¹-ha
tappakato.

<82> tassa ca evaá¹ƒvidhassa __ ``saÃ±Ã±Ä• virattassÄ• â€™â€™ _ti gÄ• thÄ• . tattha __
nekkhammasaÃ±Ã±Ä• pubbaá¹…gamÄ• ya bhÄ• vanÄ• ya pahÄ«nakÄ• mÄ• disaÃ±Ã±ass
samathayÄ• niko adhippeto. __paÃ±Ã±Ä• vimuttassÄ• _ti vipassanÄ• pubbaá¹…gamÄ• ya
vimuttassa. iminÄ• sukkhavipassako adhippeto. __saÃ±Ã±aÃ±ca diá¹-á¹-hiÃ±ca ye aggahe
vicaranti loke_ti ye pana kÄ• masaÃ±Ã±Ä• dikaá¹ƒ saÃ±Ã±aá¹ƒ aggahesuá¹ƒ, te visesato g
kÄ• mÄ• dhikaraá¹‡aá¹ƒ, ye ca diá¹-á¹-hiá¹ƒ aggahesuá¹ƒ, te visesato pabbajitÄ• dhammÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-entÄ• vicarantÄ«ti.

__yo samathapubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• vetÄ«_ti yo puggalo samathapubba
katvÄ• sahavipassanaá¹ƒ ariyamaggaá¹ƒ bhÄ• veti, paá¹-hamaá¹ƒ samÄ• dhiá¹ƒ uppÄ• de

ariyamaggaá¹ƒ uppÄ• detÄ«ti attho. __tassa Ä• dito_ti tassa puggalassa paá¹-hamajjhÄ• nÄ
paá¹-icca Ä• gamma. __ganthÄ• vikkhambhÄ«tÄ• hontÄ«_ti ganthÄ• dÅ«rÄ«katÄ• bhava
arahattaphalaá¹ƒ patte. __arahato_ti arahattaphale á¹-hitassa. __ganthÄ• ca mohÄ• cÄ• _
pahÄ«nÄ• honti.

__yo vipassanÄ• pubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ bhÄ• vetÄ«_ti yo puggalo vipassanaá
purecÄ• rikaá¹ƒ katvÄ• ariyamaggaá¹ƒ bhÄ• veti, paá¹-hamaá¹ƒ vipassanaá¹ƒ uppÄ• detvÄ
ariyamaggasampayuttaá¹ƒ samÄ• dhiá¹ƒ bhÄ• vetÄ«ti attho. __tassa Ä• dito upÄ• dÄ• yÄ•
vipassanato paá¹-á¹-hÄ• ya vipassanaá¹ƒ \Ee II 314/ paá¹-icca. __mohÄ• vikkhambhitÄ• h
__vikkhambhitÄ• _ti dÅ«raá¹ƒ pÄ• pitÄ• saÃ±Ã±Ä• vasena. __ghaá¹-á¹-entÄ«_ti ye kÄ• ma
saÃ±Ã±Ä• vasena pÄ«á¸·enti. __saá¹…ghaá¹-á¹-entÄ«_ti tato tato pÄ«á¸·enti \Ne 250/. idÄ•
dassetuá¹ƒ __ ``rÄ• jÄ• nopi_ \Be 273/ __rÄ• jÅ«hi vivadantÄ«â€™â€™ _tiÄ• dinÄ• nayen
__aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¹‡Ä«hipi upakkamantÄ«_ti ettha aÃ±Ã±amaÃ±Ã±aá¹ƒ hattheh
kapÄ• lakhaá¹‡á¸• ehi. __daá¹‡á¸• ehÄ«_ti aá¸• á¸• hadaá¹‡á¸• akehi. __satthehÄ«_ti ubha

__abhisaá¹…khÄ• rÄ• naá¹ƒ appahÄ«nattÄ• _ti puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• naá¹ƒ ap
ghaá¹-á¹-entÄ«_ti gantabbÄ• ya patiá¹-á¹-hÄ• bhÅ«tÄ• ya gatiyÄ• pÄ«á¸·enti ghaá¹-á¹-anaá
__nirayÄ• _dÄ«supi eseva nayo. sesamettha vuttanayattÄ• uttÄ• nameva.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

mÄ• gaá¹‡á¸• iyasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. purÄ• bhedasuttaniddesavaá¹‡á¹‡anÄ•

<83> dasame \Ne 251/ \Ee II 315/ purÄ• bhedasuttaniddese __kathaá¹ƒdassÄ«_ti imassa s
paÃ±cannaá¹ƒ kalahavivÄ• dacÅ«á¸·abyÅ«hamahÄ• byÅ«hatuvaá¹-akaattadaá¹‡á¸• asuttÄ
sammÄ• paribbÄ• janÄ«yasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Sn-a II 362 Ä• dayo) vuttanayeneva sÄ
veditabbÄ• . visesato pana yatheva tasmiá¹ƒ mahÄ• samaye rÄ• gacaritadevatÄ• naá¹ƒ sap
desetuá¹ƒ nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ• sammÄ• paribbÄ• janÄ«yasuttan
evaá¹ƒ tasmiá¹ƒyeva mahÄ• samaye ``kiá¹ƒ nu kho purÄ• sarÄ«rabhedÄ• kattabbaâ€™â€
devatÄ• naá¹ƒ cittaá¹ƒ Ã±atvÄ• tÄ• saá¹ƒ anuggahatthaá¹ƒ aá¸• á¸• hateá¸·asabhikkhusata
nimmitabuddhaá¹ƒ Ä• kÄ• sena Ä• netvÄ• tena attÄ• naá¹ƒ pucchÄ• petvÄ• imaá¹ƒ suttan

kathaá¹ƒ? buddhÄ• nÄ• ma mahantÄ• ete sattavisesÄ• , yaá¹ƒ sadevakassa lokassa diá¹
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• na kiÃ±ci katthaci nÄ«lÄ• di
vibhattarÅ«pÄ• rammaá¹‡esu vibhattarÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• , bherisaddÄ• divasena vi
saddÄ• diÄ• rammaá¹‡aá¹ƒ vÄ• atthi, yaá¹ƒ etesaá¹ƒ Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ nÄ•

bhikkhave, sadevakassa lokassa ... pe ... sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá
pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ \Be 274/ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi tamahaá¹ƒ
(AN a IV 24). evaá¹ƒ sabbattha appaá¹-ihataÃ±Ä• á¹‡o bhagavÄ• sabbÄ• pi tÄ• devatÄ• b
koá¹-á¹-hÄ• se akÄ• si. ``kammÄ• varaá¹‡ena vÄ• samannÄ• gatÄ• â€™â€™ tiÄ• dinÄ• (
abhabbÄ• nÄ• ma. te ekavihÄ• re vasantepi buddhÄ• na olokenti. viparÄ«tÄ• pana bhabb
gantvÄ• saá¹…gaá¹‡hanti. tasmiá¹ƒ devatÄ• sannipÄ• te ye abhabbÄ• , te \Ee II 316/ pahÄ
pariggahetvÄ• ``ettakÄ• ettha rÄ• gacaritÄ• , ettakÄ• dosÄ• dicaritÄ• â€™â€™ ti cariyava
akÄ• si. atha nesaá¹ƒ sappÄ• yadhammadesanaá¹ƒ upadhÄ• rento ``rÄ• gacaritÄ• naá¹ƒ d
sammÄ• paribbÄ• janÄ«yasuttaá¹ƒ (Sn 361 Ä• dayo) kathessÄ• mi, dosacaritÄ• naá¹ƒ kala
868 Ä• dayo), mohacaritÄ• naá¹ƒ mahÄ• byÅ«hasuttaá¹ƒ (Sn 901 Ä• dayo), vitakkacaritÄ• n
(Sn 884 Ä• dayo), saddhÄ• caritÄ• naá¹ƒ tuvaá¹-akasuttaá¹ƒ (Sn 921 Ä• dayo), buddhicarit
(Sn 854 Ä• dayo) kathessÄ• mÄ«â€™â€™ ti desanaá¹ƒ vavatthÄ• petvÄ• puna taá¹ƒ paris
``attajjhÄ• sayena nu kho jÄ• neyya, parajjhÄ• sayena, aá¹-á¹-huppattikena, pucchÄ• vasen
``pucchÄ• vasena jÄ• neyyÄ• â€™â€™ ti Ã±atvÄ• ``atthi nu kho koci devatÄ• naá¹ƒ ajjhÄ•
cariyavasena paÃ±haá¹ƒ pucchituá¹ƒ samatthoâ€™â€™ ti ``tesu paÃ±casatesu bhikkhÅ«su
addasa. tato asÄ«timahÄ• sÄ• vake, dve aggasÄ• vake ca samannÄ• haritvÄ• ``tepi na sa
cintesi --- ``sace paccekabuddho bhaveyya, sakkuá¹‡eyya nu khoâ€™â€™ ti. ``sopi na sakk
Ã±atvÄ• ``sakkasuyÄ• mÄ• dÄ«su koci sakkuá¹‡eyyÄ• â€™â€™ ti samannÄ• hari. sace hi
pucchÄ• petvÄ• attanÄ• vissajjeyya. na pana tesupi koci sakkoti. athassa etadahosi --- ``m
sakkuá¹‡eyya, atthi pana katthaci aÃ±Ã±o buddhoâ€™â€™ ti anantÄ• su lokadhÄ• tÅ«su a
pattharitvÄ• lokaá¹ƒ olokento na aÃ±Ã±aá¹ƒ buddhaá¹ƒ addasa. anacchariyaÃ±cetaá¹ƒ, idÄ
passeyya, yo jÄ• tadivasepi brahmajÄ• lavaá¹‡á¹‡anÄ• yaá¹ƒ (Sv I 7) vuttanayena attanÄ•
``aggohamasmi lokassÄ• â€™â€™ ti (DN II 31) appaá¹-ivattiyaá¹ƒ sÄ«hanÄ• daá¹ƒ nadi. ev
samaá¹ƒ apassitvÄ• cintesi ``sace \Be 275/ ahaá¹ƒ pucchitvÄ• ahameva vissajjeyyaá¹ƒ, ev
sakkhissanti paá¹-ivijjhituá¹ƒ. aÃ±Ã±asmiá¹ƒ pana buddheyeva pucchante mayi ca vissajjan
bhavissati, sakkhissanti ca devatÄ• paá¹-ivijjhituá¹ƒ, tasmÄ• nimmitabuddhaá¹ƒ mÄ• pessA
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``pattacÄ«varaggahaa
samiÃ±jitaá¹ƒ pasÄ• ritaÃ±ca mama sadisaá¹ƒyeva hotÅ«â€™â€™ ti kÄ• mÄ• vacaracitteh
317/ ``pÄ• cÄ«nayugandharaparikkhepato ullaá¹…ghayamÄ• naá¹ƒ candamaá¹‡á¸• alaá¹ƒ
Ä• gacchatÅ«â€™â€™ ti rÅ«pÄ• vacaracittena adhiá¹-á¹-hÄ• si. devasaá¹…gho taá¹ƒ disvÄ
cando uggatoâ€™â€™ ti Ä• ha. atha candaá¹ƒ ohÄ• ya Ä• sannatare jÄ• te ``na cando, sÅ«
Ä• sannatare jÄ• te ``na sÅ«riyo, devavimÄ• naá¹ƒ etaâ€™â€™ nti. puna Ä• sannatare jÄ•
devaputto esoâ€™â€™ ti. puna Ä• sannatare jÄ• te ``na devaputto, mahÄ• brahmÄ• esoâ€
jÄ• te ``na mahÄ• brahmÄ• , aparopi bho buddho Ä• gatoâ€™â€™ ti Ä• ha.

tattha puthujjanadevatÄ• cintayiá¹ƒsu --- ``ekabuddhassa tÄ• va ayaá¹ƒ devatÄ• sannipÄ•
kÄ«vamahanto bhavissatÄ«â€™â€™ ti. ariyadevatÄ• cintayiá¹ƒsu --- ``ekissÄ• lokadhÄ• t
253/ natthi, addhÄ• bhagavÄ• attanÄ• sadisaá¹ƒ aÃ±Ã±aá¹ƒ ekaá¹ƒ buddhaá¹ƒ nimminÄ«

devasaá¹…ghassa passantasseva nimmitabuddho Ä• gantvÄ• dasabalaá¹ƒ avanditvÄ• va
katvÄ• mÄ• pite Ä• sane nisÄ«di. bhagavato bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni, nim
sarÄ«rÄ• chabbaá¹‡á¹‡arasmiyo nikkhamanti, nimmitassÄ• pi, bhagavato sarÄ«rarasmiyo
paá¹-ihaÃ±Ã±anti, nimmitassa rasmiyo bhagavato kÄ• ye paá¹-ihaÃ±Ã±anti. tÄ• dvinnampi
uggamma bhavaggaá¹ƒ Ä• hacca tato tato paá¹-inivattitvÄ• devatÄ• naá¹ƒ matthakamattha
cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ patiá¹-á¹-hahiá¹ƒsu. sakalacakkavÄ• á¸·agabbhaá¹ƒ
suvaá¹‡á¹‡amayavaá¹…kagopÄ• nasivinaddhamiva cetiyagharaá¹ƒ virocittha. dasasahassa
ekacakkavÄ• á¸·e rÄ• sibhÅ«tÄ• dvinnaá¹ƒ buddhÄ• naá¹ƒ rasmiabbhantaraá¹ƒ pavisitvÄ•
nisÄ«dantoyeva __ ``kathaá¹ƒdassÄ« kathaá¹ƒsÄ«lo, upasantoti vuccatÄ«â€™â€™ _tiÄ• d
adhipaÃ±Ã±Ä• dikaá¹ƒ pucchanto gÄ• thamÄ• ha.

tattha pucchÄ• ya tÄ• va so nimmito __kathaá¹ƒdassÄ«_ti adhipaÃ±Ã±aá¹ƒ, __kathaá¹ƒsÄ
__upasanto_ti adhicittaá¹ƒ pucchati. sesaá¹ƒ pÄ• kaá¹-ameva.

nimmitabuddhÄ• divibhÄ• vanatthaá¹ƒ \Ee II 318/ \Be 276/ peá¹-ake ---

``upeti dhammaá¹ƒ paripucchamÄ• no, kusalaá¹ƒ atthupasaÃ±hitaá¹ƒ.

na jÄ«vati na nibbuto na mato, taá¹ƒ puggalaá¹ƒ katamaá¹ƒ vadanti buddhÄ• || (Vin V 479)

``saá¹ƒsÄ• rakhÄ«á¹‡o na ca vantarÄ• go, na cÄ• pi sekkho na ca diá¹-á¹-hadhammo.

akhÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«, taá¹ƒ puggalaá¹ƒ katamaá¹ƒ vadanti buddhÄ• ||

``na dukkhasaccena samaá¹…gibhÅ«to, na maggasaccena kuto nirodho.

samudayasaccato suvidÅ«ravidÅ«ro, taá¹ƒ puggalaá¹ƒ katamaá¹ƒ vadanti buddhÄ• ||

``ahetuko nopi ca rÅ«panissito, apaccayo nopi ca so asaá¹…khato.

asaá¹…khatÄ• rammaá¹‡o nopi ca rÅ«pÄ«, taá¹ƒ puggalaá¹ƒ katamaá¹ƒ vadanti buddhÄ• â

vuttaá¹ƒ.

tattha \Ne 254/ paá¹-hamagÄ• thÄ• nimmitabuddhaá¹ƒ sandhÄ• ya, dutiyagÄ• thÄ• pacch
sandhÄ• ya, tatiyagÄ• thÄ• arahattaphalaá¹-á¹-haá¹ƒ sandhÄ• ya, catutthagÄ• thÄ• arÅ«p
nibbÄ• napaccavekkhaá¹‡amanodvÄ• rapurecÄ• rikacittasamaá¹…giá¹ƒ sandhÄ• ya vuttÄ•
dassanenÄ• _ti kÄ«disavasena dassanena. __kiá¹ƒsaá¹‡á¹-hitenÄ• _ti kiá¹ƒsarikkhena. __k

kiá¹ƒvidhena. __kiá¹ƒpaá¹-ibhÄ• genÄ• _ti kiá¹ƒÄ• kÄ• rena.

__yaá¹ƒ pucchÄ• mÄ«_ti yaá¹ƒ puggalaá¹ƒ pucchÄ• mi, taá¹ƒ mayhaá¹ƒ viyÄ• karohi. __yÄ
__ajjhesÄ• mÄ«_ti Ä• á¹‡Ä• pemi. __pasÄ• demÄ«_ti tava santÄ• ne somanassaá¹ƒ uppÄ•
uddesapadaá¹ƒ. __Ä• cikkhÄ• _ti desetabbÄ• naá¹ƒ ``imÄ• ni nÄ• mÄ• nÄ«â€™â€™ ti nÄ•
dassehi \Ee II 319/. __paÃ±Ã±apehÄ«_ti jÄ• nÄ• pehi. Ã±Ä• á¹‡amukhavasena hi appanaá
``paÃ±Ã±apehÄ«â€™â€™ ti \Be 277/ vuccati. __paá¹-á¹-hapehÄ«_ti paÃ±Ã±Ä• pehi, pavat
Ã±Ä• á¹‡amukhe á¹-hapehÄ«ti vÄ• . __vivarÄ• _ti vivaá¹-aá¹ƒ karohi, vivaritvÄ• dassehÄ«t
vibhÄ• gakiriyÄ• ya vibhÄ• vento dassehÄ«ti attho. __uttÄ• nÄ«karohÄ«_ti pÄ• kaá¹-abhÄ•

atha vÄ• __Ä• cikkhÄ• _ti desanÄ• dÄ«naá¹ƒ channaá¹ƒ padÄ• naá¹ƒ mÅ«lapadaá¹ƒ. des
atthassa vivaraá¹‡atthaá¹ƒ vuttÄ• ni. tattha __desehÄ«_ti ugghaá¹-itaÃ±Ã±Å«naá¹ƒ vasena
paá¹-hamaá¹ƒ uddesavasena desehi. ugghaá¹-itaÃ±Ã±Å« hi saá¹…khepena vuttaá¹ƒ paá¹-h
paá¹-ivijjhanti. __paÃ±Ã±apehÄ«_ti vipaÃ±citaÃ±Ã±Å«naá¹ƒ vasena tesaá¹ƒ cittatosanena b
paá¹-hamaá¹ƒ saá¹ƒkhittassa vitthÄ• rato niddesavaseneva paÃ±Ã±apehi. __paá¹-á¹-hapeh
niddiá¹-á¹-hassa niddesassa paá¹-iniddesavasena vitthÄ• ritavasena á¹-hapeti paá¹-á¹-hape
niddiá¹-á¹-hassapi punappunaá¹ƒ vacanena vivarÄ• hi. __vibhajÄ• _ti punappunaá¹ƒ vuttass
vibhajÄ• hi. __uttÄ• nÄ«karohÄ«_ti vivaá¹-assa vitthÄ• rataravacanena vibhattassa ca nidas
karohi. ayaá¹ƒ desanÄ• neyyÄ• nampi paá¹-ivedhÄ• ya hotÄ«ti.

<84> vissajjane pana bhagavÄ• sarÅ«pena adhipaÃ±Ã±Ä• dÄ«ni avissajjetvÄ• va adhipaÃ
kilesÄ• naá¹ƒ upasamÄ• ``upasantoâ€™â€™ ti vuccati, nÄ• nÄ• devatÄ• naá¹ƒ Ä• sayÄ• n
dÄ«pento __ ``vÄ«tataá¹‡hoâ€™â€™ _tiÄ• dikÄ• gÄ• thÄ• yo abhÄ• si. tattha Ä• dito aá¹-a
``taá¹ƒ brÅ«mi upasantoâ€™â€™ ti imÄ• ya gÄ• thÄ• ya sambandho veditabbo, tato parÄ•
vuccatÄ«â€™â€™ ti iminÄ• sabbapacchimena padena.

anupadavaá¹‡á¹‡anÄ• nayo --- __vÄ«tataá¹‡ho purÄ• bhedÄ• _ti yo sarÄ«rabhedÄ• pubb
__pubbamantamanissito_ti \Ne 255/ atÄ«taddhÄ• dibhedaá¹ƒ pubbaantaá¹ƒ anissito. __ven
paccuppannepi addhani ``rattoâ€™â€™ tiÄ• dinÄ• nayena na upasaá¹…khÄ• tabbo \Ee II
purakkhata_nti tassa arahato dvinnaá¹ƒ purekkhÄ• rÄ• naá¹ƒ abhÄ• vÄ• anÄ• gate addhan
taá¹ƒ brÅ«mi upasantoti evamettha yojanÄ• veditabbÄ• . esa nayo sabbattha.

__purÄ• kÄ• yassa bhedÄ• _ti karajakÄ• yassa bhedato pubbeyeva. __attabhÄ• vassÄ• _
__kaá¸·evarassa nikkhepÄ• _ti kaá¸·evarassa nikkhepato \Be 278/ sarÄ«rassa á¹-hapanato.
upacchedÄ• _ti duvidhassa jÄ«vitindriyassa upacchedato pubbameva.

__pubbanto vuccati atÄ«to addhÄ• _ti pubbasaá¹…khÄ• to anto koá¹-á¹-hÄ• so ``atÄ«to ad
kÄ• loâ€™â€™ ti kathÄ«yati. __atÄ«taá¹ƒ addhÄ• naá¹ƒ Ä• rabbhÄ• _ti atÄ«takÄ• laá¹ƒ pa

aparampi bhaddekarattapariyÄ• yaá¹ƒ (MN III 272 Ä• dayo) dassento __ ``atha vÄ• â€™â€
__evaá¹ƒrÅ«po ahosi_nti kÄ• á¸·opi samÄ• no indanÄ«lamaá¹‡ivaá¹‡á¹‡o ahosinti evaá¹ƒ r
evaá¹ƒrÅ«po ahosiá¹ƒ. kusalasukhasomanassavedanÄ• vaseneva __evaá¹ƒvedano_. taá¹ƒ
saÃ±Ã±Ä• dÄ«naá¹ƒ vasena __evaá¹ƒsaÃ±Ã±o. evaá¹ƒsaá¹…khÄ• ro. evaá¹ƒviÃ±Ã±Ä• á¹‡
tattha nandiá¹ƒ na samannÄ• netÄ«_ti tesu rÅ«pÄ• dÄ«su taá¹‡haá¹ƒ vÄ• taá¹‡hÄ• sampa
nÄ• nupavattayati. aparena pariyÄ• yena mahÄ• kaccÄ• nabhaddekarattapariyÄ• yaá¹ƒ das
cakkhu ahosÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __cakkhÅ«_ti cakkhupasÄ• do. __rÅ«pÄ• _
iminÄ• nayena sesÄ• yatanÄ• nipi veditabbÄ• ni. __viÃ±Ã±Ä• á¹‡a_nti nissayaviÃ±Ã±Ä• á
tadabhinandatÄ«_ti taá¹ƒ cakkhuÃ±ceva rÅ«paÃ±ca taá¹‡hÄ• diá¹-á¹-hivasena nÄ• bhinanc
iti dhammÄ• _ti ettha pana __mano_ti bhavaá¹…gacittaá¹ƒ. __dhammÄ• _ti tebhÅ«makadh
__hasitalapitakÄ«á¸·itÄ• nÄ«_ti dantavidaá¹ƒsakahasitaÃ±ca vÄ• cÄ• lapitaÃ±ca kÄ• yakÄ«
hasitalapitakÄ«á¸·itÄ• ni. __na tadassÄ• detÄ«_ti tÄ• ni hasitÄ• dÄ«ni nÄ• bhinandati. __na
kantaá¹ƒ na karoti. __na ca tena vittiá¹ƒ Ä• pajjatÄ«_ti tena ca tuá¹-á¹-hiá¹ƒ na pÄ• puá¹‡Ä•

taá¹ƒ \Ee II 321/ taá¹ƒ paccayaá¹ƒ paá¹-icca uppannoti __paccuppanno. rattoti nupasaá¹…
rattoti gaá¹‡anaá¹ƒ na upanetabbo. uparipi eseva nayo. __evarÅ«po siya_ntiÄ• dÄ«su
paá¹‡Ä«tamanuÃ±Ã±arÅ«pÄ• divaseneva \Ne 256/ taá¹‡hÄ• diá¹-á¹-hipavattanasaá¹…khÄ•
veditabbÄ• . __na paá¹‡idahatÄ«_ti patthanÄ• vasena na á¹-hapeti. __appaá¹‡idhÄ• napac
patthanÄ• á¹-hapanakÄ• raá¹‡ena.

<85> __asantÄ• sÄ«_ti tena tena alÄ• bhato asantasanto. __avikatthÄ«_ti sÄ«lÄ• dÄ«hi av
__akukkuco_ti hatthakukkuccÄ• divirahito. __mantabhÄ• á¹‡Ä«_ti mantÄ• ya pariggahetvÄ•
__anuddhato_ti \Be 279/ uddhaccavirahito. __sa ve vÄ• cÄ• yato_ti so vÄ• cÄ• ya yato saá¹
vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

__akkodhanoti yaÃ±hi kho vutta_nti ``na kodhano akodhano kodhavirahitoâ€™â€™ ti yaá¹ƒ
paá¹-hamaá¹ƒ tÄ• va kodhaá¹ƒ kathetukÄ• mo __ ``apica kodho tÄ• va vattabboâ€™â€™ _
vattabbo_ti paá¹-hamaá¹ƒ kodho kathetabbo. __dasahÄ• kÄ• rehi kodho jÄ• yatÄ«_ti dasah
uppajjati. __anatthaá¹ƒ me acarÄ«_ti avaá¸• á¸• hiá¹ƒ me akÄ• si, iminÄ• upÄ• yena sabba
__aá¹-á¹-hÄ• ne vÄ• pana kodho jÄ• yatÄ«_ti akÄ• raá¹‡e kodho uppajjati. ekacco hi ``dev
kuppati, ``na vassatÄ«â€™â€™ ti kuppati, ``sÅ«riyo tappatÄ«â€™â€™ ti kuppati, ``na tapp
vÄ• te vÄ• yantepi kuppati, avÄ• yantepi kuppati, sammajjituá¹ƒ asakkonto bodhipaá¹‡á¹‡Ä•
cÄ«varaá¹ƒ pÄ• rupituá¹ƒ asakkonto vÄ• tassa kuppati, upakkhalitvÄ• khÄ• á¹‡ukassa kup
vuttaá¹ƒ --- ``aá¹-á¹-hÄ• ne vÄ• pana kodho jÄ• yatÄ«â€™â€™ ti. tattha heá¹-á¹-hÄ• navas
Ä• rabbha uppannattÄ• kammapathabhedo hoti.

aá¹-á¹-hÄ• naghÄ• to pana saá¹…khÄ• resu uppanno kammapathabhedaá¹ƒ na karoti. citta

__cittassa Ä• ghÄ• to_. tato balavataro __paá¹-ighÄ• to_. paá¹-ihaÃ±Ã±anavasena __paá¹-
paá¹-ivirujjhatÄ«ti __paá¹-ivirodho_. kuppanavasena __kopo. pakopo sampakopo_ti upasag
vaá¸• á¸• hitaá¹ƒ. dussanavasena __doso. padoso sampadoso_ti upasaggavasena padaá¹ƒ
\Ee II 322/ __byÄ• pattÄ«_ti cittassa vipannatÄ• viparivattanÄ• kÄ• ro. manaá¹ƒ padÅ«saya
__manopadoso_. kujjhanavasena __kodho_. kujjhanÄ• kÄ• ro __kujjhanÄ• _. kujjhitassa bh
dussatÄ«ti __doso. dussanÄ• _ti dussanÄ• kÄ• ro. __dussitatta_nti dussitabhÄ• vo. pakatib
byÄ• pajjanaá¹ƒ __byÄ• patti. byÄ• pajjanÄ• _ti byÄ• pajjanÄ• kÄ• ro. virujjhatÄ«ti __virodh
virujjhatÄ«ti __paá¹-ivirodho_. viruddhÄ• kÄ• rapaá¹-iviruddhÄ• kÄ• ravasena vÄ• idaá¹ƒ vu
vuccati caá¹‡á¸• o, thaddhapuggalo, tassa bhÄ• vo __caá¹‡á¸• ikkaá¹ƒ_. na etena suropitaá
duruttaá¹ƒ aparipuá¹‡á¹‡ameva hotÄ«ti __asuropo_. kuddhakÄ• le hi \Be 280/ paripuá¹‡á¹‡
sacepi kassaci \Ne 257/ hoti, taá¹ƒ appamÄ• á¹‡aá¹ƒ. apare pana ``assujananaá¹-á¹-hena a
assuropoâ€™â€™ ti vadanti, taá¹ƒ akÄ• raá¹‡aá¹ƒ somanassassÄ• pi assujananato.
heá¹-á¹-hÄ• vuttaattamanatÄ• paá¹-ipakkhato na attamanatÄ• ti __anattamanatÄ• _. sÄ• p
sattassa, tasmÄ• __ ``cittassÄ• â€™â€™ _ti vuttaá¹ƒ.

__adhimattaparittatÄ• veditabbÄ• _ti adhimattabhÄ• vo parittabhÄ• vo ca, balavabhÄ• vo
__kaÃ±ci kÄ• le_ti ekadÄ• . ``kaÃ±ci kÄ• laâ€™â€™ ntipi pÄ• á¹-ho. __cittÄ• vilakaraá¹‡am
Ä• vilakaraá¹‡appamÄ• á¹‡o, cittakiliá¹-á¹-hakaraá¹‡appamÄ• á¹‡oti attho. ``cittÄ• lasakara
pÄ• á¹-ho, taá¹ƒ na sundaraá¹ƒ. tassa cittakilamathakaraá¹‡amattoti attho. __na ca tÄ• va n
hotÄ«_ti mukhassa saá¹…kocanavisaá¹…kocano na ca tÄ• va hoti. __na ca tÄ• va hanusaÃ
hanÅ«naá¹ƒ aparÄ• paraá¹ƒ calano na ca tÄ• va hoti. __na ca tÄ• va pharusavÄ• caá¹ƒ nic
paresaá¹ƒ mammacchedakaá¹ƒ pharusavÄ• caá¹ƒ mukhato nÄ«haraá¹‡ena bahi nikkhama
tÄ• va disÄ• vidisÄ• nuvilokano hotÄ«_ti parassa abbhukkiraá¹‡atthaá¹ƒ daá¹‡á¸• Ä• diatth
punappunaá¹ƒ vilokano na ca tÄ• va hoti.

__na ca tÄ• va daá¹‡á¸• asatthaparÄ• masano hotÄ«_ti Ä• ghÄ• tanatthaá¹ƒ daá¹‡á¸• aÃ±
Ä• diyano na ca tÄ• va hoti. __na ca tÄ• va daá¹‡á¸• asatthaabbhukkiraá¹‡o hotÄ«_ti vuttap
daá¹‡á¸• asatthaá¹ƒ ukkhipitvÄ• paharaá¹‡o na ca tÄ• va hoti. __na ca tÄ• va_ \Ee II 323/
__daá¹‡á¸• asatthaabhinipÄ• tano hotÄ«_ti etaá¹ƒ duvidhaá¹ƒ parassa paharaá¹‡atthaá¹ƒ n
__na ca tÄ• va chinnavicchinnakaraá¹‡o hotÄ«_ti daá¹‡á¸• asatthÄ• dikhipanena parasarÄ«
vividhÄ• kÄ• rena vaá¹‡akaraá¹‡o ca na tÄ• va hoti. ``chiddavicchiddakaraá¹‡oâ€™â€™ tip
sambhaÃ±janapalibhaÃ±jano hotÄ«_ti sarÄ«raá¹ƒ bhaÃ±jitvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡akaraá
ca tÄ• va aá¹…gamaá¹…gaapakaá¸• á¸• hano hotÄ«_ti aá¹…gapaccaá¹…gaá¹ƒ sampaggal
tÄ• va hoti. __na ca tÄ• va jÄ«vitÄ• voropano hotÄ«_ti jÄ«vitindriyato voropano na ca tÄ• v
sabbacÄ• gapariccÄ• gÄ• ya saá¹‡á¹-hito hotÄ«_ti sabbaá¹ƒ parassa \Be 281/ jÄ«vitaá¹ƒ nÄ
jÄ«vitanÄ• sanatthÄ• ya saá¹‡á¹-hito na ca tÄ• va hoti. idaá¹ƒ vuttaá¹ƒ hoti --- yadÄ• aÃ±Ã
voropetvÄ• attÄ• naá¹ƒ jÄ«vitÄ• voropanatthÄ• ya á¹-hito, tadÄ• sabbacÄ• gapariccÄ• gÄ
bhagavatÄ• ---

``kodhaá¹ƒ \Ne 258/ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa brÄ• hmaá¹‡a.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti || (SN a I 187, 267).

__yato_ti yadÄ• . __parapuggalaá¹ƒ ghÄ• á¹-etvÄ• _ti parapuggalaá¹ƒ nÄ• setvÄ• . __attÄ
attÄ• naá¹ƒ mÄ• reti. __paramussadagato_ti atibalavabhÄ• vaá¹ƒ gato. __paramavepullapp
patto. __kodhassa pahÄ«nattÄ• _ti anÄ• gÄ• mimaggena vuttappakÄ• rassa kodhassa pah
pariÃ±Ã±Ä• tattÄ• _ti kodhassa patiá¹-á¹-hÄ• bhÅ«tassa kÄ• raá¹‡abhÅ«tassa piyÄ• piyaaá
vatthussa Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• hi byÄ• petvÄ• Ã±Ä• tabhÄ• vena. __kodhahetuss
janakahetuno domanassasahagatacittuppÄ• dassa ucchinnabhÄ• vena.

__tÄ• sÄ«_ti bhÄ• yanasÄ«lo hoti. __uttÄ• sÄ«_ti atibhÄ• yanasÄ«lo. __parittÄ• sÄ«_ti sar
__bhÄ• yatÄ«_ti bhayaá¹ƒ uppajjati. __santÄ• saá¹ƒ Ä• pajjatÄ«_ti virÅ«pabhÄ• vaá¹ƒ pÄ•
II 324/ __hotÄ«_ti attano vaá¹‡á¹‡abhaá¹‡anasÄ«lo hoti. __vikatthÄ«_ti vividhÄ• nÄ• nappa
vaá¹‡á¹‡abhaá¹‡anasÄ«lo. __jÄ• tiyÄ• vÄ• _ti khattiyabhÄ• vÄ• dijÄ• tisampattiyÄ• vÄ• . _
gotamagottÄ• dinÄ• ukkaá¹-á¹-hagottena vÄ• . __kolaputtiyena vÄ• _ti mahÄ• kulabhÄ• ve
__vaá¹‡á¹‡apokkharatÄ• ya vÄ• _ti vaá¹‡á¹‡asampannasarÄ«ratÄ• ya vÄ• . sarÄ«raÃ±hi ``
tassa vaá¹‡á¹‡asampattiyÄ• abhirÅ«pabhÄ• venÄ• ti attho. __dhanena vÄ• _tiÄ• dÄ«ni utt

__kukkucca_nti niddesassa uddesapadaá¹ƒ. tattha __kukkucca_nti kucchitaá¹ƒ kataá¹ƒ kuk
kukkuccaá¹ƒ. taá¹ƒ pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ, katÄ• katÄ• nusocanarasaá¹ƒ,
vippaá¹-isÄ• rapaccupaá¹-á¹-hÄ• naá¹ƒ, katÄ• katapadaá¹-á¹-hÄ• naá¹ƒ, dÄ• sabyaá¹ƒ viya
__hatthakukkuccampÄ«_ti hatthehi kucchitaá¹ƒ kataá¹ƒ kukataá¹ƒ, tassa bhÄ• vo hatthakuk
__pÄ• dakukkuccÄ• _dÄ«supi eseva nayo.

__akappiye_ \Be 282/ __kappiyasaÃ±Ã±itÄ• _ti acchamaá¹ƒsaá¹ƒ sÅ«karamaá¹ƒsanti khÄ
migamaá¹ƒsanti khÄ• dati, akappiyabhojanaá¹ƒ kappiyabhojananti bhuÃ±jati, vikÄ• le kÄ• la
akappiyapÄ• nakaá¹ƒ kappiyapÄ• nakanti \Ne 259/ pivati. ayaá¹ƒ akappiye kappiyasaÃ±Ã±i
akappiyasaÃ±Ã±itÄ• _ti sÅ«karamaá¹ƒsaá¹ƒ acchamaá¹ƒsanti khÄ• dati, migamaá¹ƒsaá¹ƒ
kappiyabhojanaá¹ƒ akappiyabhojananti bhuÃ±jati, kÄ• le vikÄ• lasaÃ±Ã±itÄ• ya bhuÃ±jati, k
akappiyapÄ• nakanti pivati. ayaá¹ƒ kappiye akappiyasaÃ±Ã±itÄ• . __avajje vajjasaÃ±Ã±itÄ•
dosasaÃ±Ã±itÄ• . __vajje avajjasaÃ±Ã±itÄ• _ti sadose niddosasaÃ±Ã±itÄ• . __kukkuccÄ• y
__kukkuccÄ• yitatta_nti kukkuccÄ• yitabhÄ• vo. __cetaso vippaá¹-isÄ• ro_ti cittassa virÅ«pa
__manovilekho_ti cittassa vilekho.

__katattÄ• ca akatattÄ• cÄ• _ti kÄ• yaduccaritÄ• dÄ«naá¹ƒ katabhÄ• vena ca kÄ• yasuca
ca. __kataá¹ƒ me kÄ• yaduccarita_nti mayÄ• kÄ• yena kilesapÅ«tikattÄ• duá¹-á¹-hu carita
__akataá¹ƒ me kÄ• yasucarita_nti mayÄ• kÄ• yena suá¹-á¹-hu caritaá¹ƒ na kataá¹ƒ.
__vacÄ«duccaritavacÄ«sucaritÄ• _dÄ«supi eseva nayo __nirodha_pariyosÄ• nesu \Ee II 32

__cittassÄ• _ti na sattassa na posassa. __uddhacca_nti uddhatÄ• kÄ• ro. __avÅ«pasamo_
vikkhipatÄ«ti __cetaso vikkhepo, bhantattaá¹ƒ cittassÄ• _ti cittassa bhantabhÄ• vo
bhantayÄ• nabhantagoá¹‡Ä• dÄ«naá¹ƒ viya. iminÄ• ekÄ• rammaá¹‡asmiá¹ƒyeva vipphand
ekÄ• rammaá¹‡e vipphandati, vicikicchÄ• nÄ• nÄ• rammaá¹‡eti. __idaá¹ƒ vuccati uddhacc
kathÄ«yati.

__musÄ• vÄ• daá¹ƒ pahÄ• yÄ• _ti ettha __musÄ• _ti visaá¹ƒvÄ• danapurekkhÄ• rassa atth
kÄ• yapayogo vÄ• . visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• dakakÄ• yava
cetanÄ• musÄ• vÄ• do.

aparo nayo --- __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __vÄ• do_ti tassa bhÅ«tato tac
lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ
cetanÄ• musÄ• vÄ• do, taá¹ƒ __musÄ• vÄ• daá¹ƒ. pahÄ• yÄ• _ti imaá¹ƒ musÄ• vÄ• daceta
pajahitvÄ• \Be 283/. __paá¹-ivirato_ti pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya tato dussÄ«lyato ora
tassa vÄ«tikkamissÄ• mÄ«ti cakkhusotaviÃ±Ã±eyyÄ• dhammÄ• , pageva kÄ• yaviÃ±Ã±eyy
evarÅ«pesu padesu attho veditabbo.

saccaá¹ƒ vadatÄ«ti __saccavÄ• dÄ«_. saccena saccaá¹ƒ sandahati ghaá¹-etÄ«ti saccasan
vadatÄ«ti attho. yo hi puriso kadÄ• ci musÄ• vadati, kadÄ• ci saccaá¹ƒ, tassa \Ne 260/ mus
saccaá¹ƒ saccena na ghaá¹-iyati, tasmÄ• so na saccasandho, ayaá¹ƒ pana na tÄ• diso, jÄ«
saccena saccaá¹ƒ sandahatiyevÄ• ti saccasandho.

__theto_ti thiro, thirakathoti attho. eko hi puggalo haliddirÄ• go viya, thusarÄ• simhi nikhÄ•
assapiá¹-á¹-he á¹-hapitakumbhaá¹‡á¸• amiva ca na thirakatho hoti, eko pÄ• sÄ• á¹‡alekhÄ•
ca thirakatho hoti, asinÄ• sÄ«saá¹ƒ chindantepi dve kathÄ• na katheti, ayaá¹ƒ vuccati thet

__paccayiko_ti pattiyÄ• yitabbako, saddhÄ• yitabbakoti attho. ekacco hi \Ee II 326/ puggalo
``idaá¹ƒ kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti vutte ``mÄ• tassa vacanaá¹ƒ saddahathÄ• â€
Ä• pajjati. eko paccayiko hoti, ``idaá¹ƒ kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti vutte ``yadi tena
pamÄ• á¹‡aá¹ƒ, idÄ• ni upaparikkhitabbaá¹ƒ natthi, evameva idaâ€™â€™ nti vattabbataá¹ƒ
paccayiko.

__avisaá¹ƒvÄ• dako lokassÄ• _ti tÄ• ya saccavÄ• ditÄ• ya lokaá¹ƒ na visaá¹ƒvÄ• detÄ«ti a

__pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ
piyabhÄ• vaá¹ƒ parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• __pisuá¹‡Ä• vÄ• cÄ• _. yÄ• ya
pharusaá¹ƒ karoti, yÄ• vÄ• cÄ• sayampi pharusÄ• , neva kaá¹‡á¹‡asukhÄ• na hadayaá¹…
vÄ• cÄ• _. yena samphaá¹ƒ palapati niratthakaá¹ƒ, so __samphappalÄ• po_. yÄ• tesaá¹ƒ n
pisuá¹‡avÄ• cÄ• dinÄ• mameva labhati, sÄ• eva ca idha adhippetÄ• .

__imesaá¹ƒ_ \Be 284/ __bhedÄ• yÄ• _ti yesaá¹ƒ ito vuttÄ• naá¹ƒ santike sutaá¹ƒ, tesaá¹ƒ b
vÄ• sandhÄ• tÄ• _ti dvinnaá¹ƒ mittÄ• naá¹ƒ vÄ• samÄ• nupajjhÄ• yakÄ• dÄ«naá¹ƒ vÄ• ke
bhinnÄ• naá¹ƒ ekamekaá¹ƒ upasaá¹…kamitvÄ• ``tumhÄ• kaá¹ƒ Ä«dise kule jÄ• tÄ• naá¹ƒ c
na yuttaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• sandhÄ• naá¹ƒ kattÄ• anukattÄ• .

__anuppadÄ• tÄ• _ti sandhÄ• nÄ• nuppadÄ• tÄ• . dve jane samagge disvÄ• ``tumhÄ• kaá
evarÅ«pehi guá¹‡ehi samannÄ• gatÄ• naá¹ƒ anucchavikametaâ€™â€™ ntiÄ• dÄ«ni vatvÄ•
attho. samaggo Ä• rÄ• mo assÄ• ti __samaggÄ• rÄ• mo, _ yattha samaggÄ• natthi, tattha v
icchatÄ«ti attho. ``samaggarÄ• moâ€™â€™ tipi pÄ• á¸·i, ayamevettha attho. __samaggarat
pahÄ• ya aÃ±Ã±atra gantumpi na icchatÄ«ti attho. samagge disvÄ• pi sutvÄ• pi nandatÄ«ti
samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• _ti yÄ• vÄ• cÄ• satte samaggeyeva karoti, taá¹
sÄ• maggiguá¹‡aparidÄ«pikameva vÄ• caá¹ƒ bhÄ• sati, na itaranti.

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusacetanÄ
elaá¹ƒ vuccati doso, nassÄ• elanti nelÄ• , niddosÄ• ti attho ``nelaá¹…go setapacchÄ• doâ€
Peá¹- 25) vuttanelaá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±janamadhuratÄ• ya \Ee II 327/ ka
sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti || atthamadhuratÄ• ya sakalasarÄ«re kop
janetÄ«ti __pemanÄ«yÄ• _. hadayaá¹ƒ gacchati apaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaá¹ƒ
__hadayaá¹…gamÄ• _. guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«, _ pure saá¹ƒva
sukumÄ• rÄ• tipi __porÄ«, _ purassa esÄ• tipi __porÄ«, _ nagaravÄ• sÄ«naá¹ƒ kathÄ• ti att
yuttakathÄ• honti, pitimattaá¹ƒ pitÄ• ti bhÄ• timattaá¹ƒ bhÄ• tÄ• ti vadanti. evarÅ«pÄ« kath
kantÄ• hotÄ«ti __bahujanakantÄ• _. kantabhÄ• veneva bahuno janassa manÄ• pÄ• cittavu
__bahujanamanÄ• pÄ• _.

anatthaviÃ±Ã±Ä• pikÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetanÄ• __sam
__kÄ• lavÄ• dÄ«, _ vattabbayuttakÄ• laá¹ƒ sallakkhetvÄ• vadatÄ«ti attho. bhÅ«taá¹ƒ tathaa
sabhÄ• vameva vadatÄ«ti __bhÅ«tavÄ• dÄ«_ \Be 285/. diá¹-á¹-hadhammikasamparÄ• yikat
vadatÄ«ti __atthavÄ• dÄ«_. navalokuttaradhammasannissitaá¹ƒ katvÄ• vadatÄ«ti __dhamm
saá¹ƒvaravinayapahÄ• navinayasannissitaá¹ƒ katvÄ• vadatÄ«ti __vinayavÄ• dÄ«_.

nidhÄ• naá¹ƒ vuccati á¹-hapanokÄ• so, nidhÄ• namassa atthÄ«ti __nidhÄ• navatÄ«, _ hada

vÄ• caá¹ƒ bhÄ• sitÄ• ti attho. __kÄ• lenÄ• _ti evarÅ«piá¹ƒ bhÄ• samÄ• nopi ca ``ahaá¹ƒ nic
bhÄ• sissÄ• mÄ«â€™â€™ ti na akÄ• lena bhÄ• sati, yuttakÄ• laá¹ƒ pana apekkhitvÄ• va bh
__sÄ• padesa_nti saupamaá¹ƒ, sakÄ• raá¹‡anti attho. __pariyantavati_nti paricchedaá¹ƒ da
paricchedo paÃ±Ã±Ä• yati, evaá¹ƒ bhÄ• satÄ«ti attho. __atthasaá¹ƒhita_nti anekehipi nayeh
pariyÄ• dÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya atthasampannaá¹ƒ bhÄ• sati. yaá¹ƒ vÄ• so atthavÄ
atthena sahitattÄ• atthasaá¹ƒhitaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, na aÃ±Ã±aá¹ƒ nikkhipitvÄ• aÃ±Ã
vuttaá¹ƒ hoti. __catuddosÄ• pagataá¹ƒ vÄ• caá¹ƒ bhÄ• satÄ«_ti musÄ• vÄ• dÄ• dÄ«hi catÅ
bhÄ• sati. __dvattiá¹ƒsÄ• ya tiracchÄ• nakathÄ• yÄ• _ti dvattiá¹ƒsÄ• ya saggamokkhÄ• naá
kathÄ• ya.

__dasa_ \Ne 262/ __kathÄ• vatthÅ«nÄ«_ti appicchatÄ• dÄ«ni dasa vivaá¹-á¹-anissitÄ• ya k
kÄ• raá¹‡Ä• ni. __appicchakatha_nti ettha appicchoti \Ee II 328/ icchÄ• virahito aniccho nitta
byaÃ±janaá¹ƒ sÄ• vasesaá¹ƒ viya, attho pana niravaseso. na hi khÄ«á¹‡Ä• savassa aá¹‡un
atthi.

apicettha atricchatÄ• pÄ• picchatÄ• mahicchatÄ• appicchatÄ• ti ayaá¹ƒ bhedo veditabbo
atittassa paralÄ• bhapatthanÄ• __atricchatÄ• _ nÄ• ma, tÄ• ya samannÄ• gatassa ekabhÄ
patte patite na supakko viya khuddako viya ca khÄ• yati, sveva pana parassa patte pakkhitt
mahanto viya ca khÄ• yati. asantaguá¹‡asambhÄ• vanatÄ• pana paá¹-iggahaá¹‡e ca amat
nÄ• ma, sÄ• ``idhekacco asaddho samÄ• no saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ tiÄ
Ä• gatÄ• yeva. tÄ• ya ca samannÄ• gato puggalo kohaÃ±Ã±e patiá¹-á¹-hÄ• ti. santaguá¹‡as
paá¹-iggahaá¹‡e \Be 286/ ca amattaÃ±Ã±utÄ• __mahicchatÄ• _ nÄ• ma, sÄ• pi ``idhekacc
maá¹ƒ jano jÄ• nÄ• tÅ«ti icchati, sÄ«lavÄ• samÄ• no sÄ«lavÄ• ti maá¹ƒ jano jÄ• nÄ• tÅ«â€
nayena Ä• gatÄ• yeva. tÄ• ya samannÄ• gato puggalo dussantappayo hoti, vijÄ• tamÄ• tÄ•
sakkoti. tenetaá¹ƒ vuccati ---

``aggikkhandho samuddo ca, mahiccho cÄ• pi puggalo.

sakaá¹-ena paccaye detu, tayopete atappayÄ• â€™â€™ ti || (Ps I 252; Mp I 1.63; Ud-a 31).

santaguá¹‡anigÅ«hanatÄ• pana paá¹-iggahaá¹‡e ca mattaÃ±Ã±utÄ• __appicchatÄ• _ nÄ•
puggalo attani vijjamÄ• nampi guá¹‡aá¹ƒ paá¹-icchÄ• detukÄ• matÄ• ya saddho samÄ• no
jÄ• nÄ• tÅ«â€™â€™ ti na icchati. sÄ«lavÄ• ... pavivitto ... bahussuto ... Ä• raddhavÄ«riyo .
... paÃ±Ã±avÄ• ... khÄ«á¹‡Ä• savo samÄ• no ``khÄ«á¹‡Ä• savoti maá¹ƒ jano jÄ• nÄ• tÅ«â
seyyathÄ• pi __majjhantikatthero_. evaá¹ƒ appiccho ca pana bhikkhu anuppannaá¹ƒ lÄ• bha
thÄ• varaá¹ƒ karoti, dÄ• yakÄ• naá¹ƒ cittaá¹ƒ Ä• rÄ• dheti, yathÄ• yathÄ• hi so \Ee II 329/
appaá¹ƒ gaá¹‡hÄ• ti, tathÄ• tathÄ• tassa vatte pasannÄ• manussÄ• bahÅ« denti.

aparopi catubbidho appiccho paccayaappiccho dhutaá¹…gaappiccho pariyattiappiccho adh
tattha catÅ«su paccayesu appiccho __paccayaappiccho_. so dÄ• yakassa vasaá¹ƒ jÄ• nÄ•
jÄ• nÄ• ti, attano thÄ• maá¹ƒ jÄ• nÄ• ti. yadi hi deyyadhammo bahu hoti, dÄ• yako appaá¹ƒ
vasena appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammo appo, dÄ• yako bahuá¹ƒ dÄ• tukÄ• mo, deyyad
gaá¹‡hÄ• ti. deyyadhammopi bahu, dÄ• yakopi bahuá¹ƒ dÄ• tukÄ• mo, attano thÄ• maá¹ƒ Ã
gaá¹‡hÄ• ti.

dhutaá¹…gasamÄ• dÄ• nassa attani atthibhÄ• vaá¹ƒ na jÄ• nÄ• petukÄ• mo __dhutaá¹…g
bahussutabhÄ• vaá¹ƒ na jÄ• nÄ• petukÄ• mo, ayaá¹ƒ __pariyattiappiccho_ nÄ• ma. yo pana
hutvÄ• sotÄ• pannÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ na icchati, __ayaá¹ƒ adhigamaappiccho
287/ pana atricchataá¹ƒ pÄ• picchataá¹ƒ mahicchataá¹ƒ pahÄ• ya sabbaso icchÄ• paá¹-ipal
alobhasaá¹…khÄ• tÄ• ya parisuddhÄ• ya appicchatÄ• ya samannÄ• gatattÄ• appiccho nÄ•
pÄ• picchatÄ• mahicchatÄ• ti, ime dhammÄ• pahÄ• tabbÄ• ti, tesu Ä• dÄ«navaá¹ƒ dasset
samÄ• dÄ• ya vattitabbaâ€™â€™ nti vadanto appicchakathaá¹ƒ katheti nÄ• ma.

__santuá¹-á¹-hÄ«katha_ntiÄ• dÄ«su visesatthameva dÄ«payissÄ• ma, yojanÄ• pana vutta
__santuá¹-á¹-hÄ«katha_nti itarÄ«tarapaccayasantosaá¹ƒ nissitaá¹ƒ kathaá¹ƒ. so panesa sa
hoti. seyyathidaá¹ƒ --- cÄ«vare yathÄ• lÄ• bhasantoso, yathÄ• balasantoso, yathÄ• sÄ• rup
evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«supi.

tassÄ• yaá¹ƒ pabhedavaá¹‡á¹‡anÄ• --- idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹ƒ vÄ• a
yÄ• peti, aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa \Ee II 330/ cÄ«vare _
atha pana yo pakatidubbalo vÄ• hoti, Ä• bÄ• dhajarÄ• bhibhÅ«to vÄ• , garucÄ«varaá¹ƒ pÄ•
sabhÄ• gena bhikkhunÄ• saddhiá¹ƒ taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-h
__yathÄ• balasantoso_. aparo paá¹‡Ä«tapaccayalÄ• bhÄ« hoti. so pattuá¹‡á¹‡acÄ«varÄ• d
mahagghacÄ«varaá¹ƒ, bahÅ«ni vÄ• pana cÄ«varÄ• ni labhitvÄ• ``idaá¹ƒ therÄ• naá¹ƒ cira
bahussutÄ• naá¹ƒ anurÅ«paá¹ƒ, idaá¹ƒ gilÄ• nÄ• naá¹ƒ, idaá¹ƒ appalÄ• bhÄ«naá¹ƒ hotÅ«â
purÄ• á¹‡acÄ«varaá¹ƒ vÄ• saá¹…kÄ• rakÅ«á¹-Ä• dito vÄ• nantakÄ• ni uccinitvÄ• tehi saá
dhÄ• rentopi santuá¹-á¹-hova hoti. ayamassa cÄ«vare __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
\Ne 264/ pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa piá¹‡á¸• apÄ• te __yathÄ• lÄ• bhasa
pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ labhati, yenassa parib
taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato sappÄ• yabhojanaá¹ƒ bhuÃ±jitvÄ• sa
santuá¹-á¹-hova hoti. ayamassa piá¹‡á¸• apÄ• te __yathÄ• balasantoso_. aparo bahuá¹ƒ pa
piá¹‡á¸• apÄ• taá¹ƒ \Be 288/ labhati, so taá¹ƒ cÄ«varaá¹ƒ viya
theracirapabbajitabahussutaappalÄ• bhÄ«gilÄ• nÄ• naá¹ƒ datvÄ• tesaá¹ƒ vÄ• sesakaá¹ƒ p
missakÄ• hÄ• raá¹ƒ bhuÃ±jantopi santuá¹-á¹-hova hoti. ayamassa piá¹‡á¸• apÄ• te __yathÄ

idha pana bhikkhu senÄ• sanaá¹ƒ labhati manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ• , so tena n
domanassaá¹ƒ uppÄ• deti, antamaso tiá¹‡asanthÄ• rakenÄ• pi yathÄ• laddheneva tussati. a
__yathÄ• lÄ• bhasantoso_. yo pana attano pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ•
yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa santake sa
santuá¹-á¹-hova hoti. ayamassa senÄ• sane __yathÄ• balasantoso_.

aparo mahÄ• puÃ±Ã±o leá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni bahÅ«ni paá¹‡Ä«taser
cÄ«varaá¹ƒ viya theracirapabbajitabahussutaappalÄ• bhÄ«gilÄ• nÄ• naá¹ƒ datvÄ• yattha k
santuá¹-á¹-hova hoti. ayamassa senÄ• sane __yathÄ• sÄ• ruppasantoso_. yopi \Ee II 331/ `
pamÄ• daá¹-á¹-hÄ• naá¹ƒ, tattha nisinnassa thinamiddhaá¹ƒ okkamati, niddÄ• bhibhÅ«tassa
pÄ• pavitakkÄ• pÄ• tubhavantÄ«â€™â€™ ti paá¹-isaÃ±cikkhitvÄ• tÄ• disaá¹ƒ senÄ• sana
sampaá¹-icchati, so taá¹ƒ paá¹-ikkhipitvÄ• abbhokÄ• sarukkhamÅ«lÄ• dÄ«su vasantopi sar
ayamassa senÄ• sane __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so yaá¹ƒ labhati,
aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa gilÄ• napaccaye __yathÄ• lÄ•
telena atthiko phÄ• á¹‡itaá¹ƒ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa hattha
aÃ±Ã±adeva vÄ• pariyesitvÄ• bhesajjaá¹ƒ karontopi santuá¹-á¹-hova hoti. ayamassa gilÄ•
__yathÄ• balasantoso_.

aparo \Be 289/ mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tabhesajjaá¹ƒ l
viya theracirapabbajitabahussutaappalÄ• bhÄ«gilÄ• nÄ• naá¹ƒ datvÄ• tesaá¹ƒ Ä• bhatena
santuá¹-á¹-hova \Ne 265/ hoti. yo pana ekasmiá¹ƒ bhÄ• jane catumadhuraá¹ƒ á¹-hapetvÄ•
muttaharÄ«takaá¹ƒ ``gaá¹‡ha, bhante, yadicchasÄ«â€™â€™ ti vuccamÄ• no ``sacassa tes
vÅ«pasammati, atha muttaharÄ«takaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itaâ€™â€™ nti ca
muttaharÄ«takena bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova hoti. ayamassa gilÄ• napac
__yathÄ• sÄ• ruppasantoso_. imesaá¹ƒ pana paccekapaccayesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ
yathÄ• sÄ• ruppasantosova aggo. arahÄ• ekekasmiá¹ƒ paccaye imehi tÄ«hipi santuá¹-á¹-h

__pavivekakatha_nti pavivekanissitaá¹ƒ kathaá¹ƒ. tayo hi vivekÄ• kÄ• yaviveko cittaviveko
tattha eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ pi
pavisati, eko paá¹-ikkamati, eko abhikkamati, eko caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko carat
ayaá¹ƒ __kÄ• yaviveko_ nÄ• ma. aá¹-á¹-ha samÄ• pattiyo pana __cittaviveko_ nÄ• ma. nibb
nÄ• ma.

vuttampi hetaá¹ƒ \Ee II 332/ --- ``kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ
cittaviveko ca parisuddhacittÄ• naá¹ƒ paramavodÄ• nappattÄ• naá¹ƒ. upadhiviveko ca nirup

visaá¹…khÄ• ragatÄ• naâ€™â€™ nti (Nidd I 57).

__asaá¹ƒsaggakatha_nti ettha pana savanasaá¹ƒsaggo dassanasaá¹ƒsaggo samullapanas
kÄ• yasaá¹ƒsaggoti paÃ±cavidho saá¹ƒsaggo. tesu idha bhikkhu suá¹‡Ä• ti ``amukasmiá¹ƒ
itthÄ« vÄ• kumÄ• rÄ« vÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹
samannÄ• gatÄ• â€™â€™ ti, so taá¹ƒ sutvÄ• saá¹ƒsÄ«dati visÄ«dati, na sakkoti brahmaca
sikkhÄ• dubbalyaá¹ƒ anÄ• vikatvÄ• hÄ«nÄ• yÄ• vattati. evaá¹ƒ parehi kathiyamÄ• narÅ«pÄ
hasitalapitagÄ«tasaddaá¹ƒ suá¹‡antassa sotaviÃ±Ã±Ä• á¹‡avÄ«thivasena uppanno rÄ• go

``idha \Be 290/ bhikkhu na heva kho suá¹‡Ä• ti, api ca kho sÄ• maá¹ƒ passati itthiá¹ƒ vÄ• k
abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya sama
saá¹ƒsÄ«dati visÄ«dati, na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhÄ• dubbalyaá¹ƒ
hÄ«nÄ• yÄ• vattati. evaá¹ƒ visabhÄ• garÅ«paá¹ƒ olokentassa pana cakkhuviÃ±Ã±Ä• á¹‡avÄ
__dassanasaá¹ƒsaggo_ nÄ• ma.

aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ne 266/ allÄ• pasallÄ• pavasena uppannarÄ• go pana __samullapan
bhikkhuniyÄ• santakaá¹ƒ bhikkhuniyÄ• vÄ• bhikkhussa santakaá¹ƒ gahetvÄ• paribhogak
__sambhogasaá¹ƒsaggo_ nÄ• ma. hatthaggÄ• hÄ• divasena uppannarÄ• go pana __kÄ• y
paÃ±cahi saá¹ƒsaggehi catÅ«hipi parisÄ• hi saddhiá¹ƒ asaá¹ƒsaá¹-á¹-ho, gÄ• hamuttako ce
asaá¹ƒsaggassa vaá¹‡á¹‡aá¹ƒ bhaá¹‡anto asaá¹ƒsaggakathaá¹ƒ katheti nÄ• ma.

__vÄ«riyÄ• rambhakatha_nti ettha yo paggahitavÄ«riyo paripuá¹‡á¹‡akÄ• yikacetasikavÄ«
uppannaá¹ƒ kilesaá¹ƒ á¹-hÄ• naá¹ƒ \Ee II 333/ pÄ• puá¹‡ituá¹ƒ na deti, á¹-hÄ• ne uppannaá
nisajjÄ• ya uppannaá¹ƒ kilesaá¹ƒ sayanaá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, daá¹‡á¸• ena kaá¹‡ha
gaá¹‡hanto viya amittaá¹ƒ gÄ«vÄ• ya akkamanto viya ca vicarati, tÄ• disassa Ä• raddhavÄ«
bhaá¹‡anto vÄ«riyÄ• rambhakathaá¹ƒ katheti nÄ• ma.

__sÄ«lakatha_ntiÄ• dÄ«su __sÄ«la_nti catupÄ• risuddhisÄ«laá¹ƒ. __samÄ• dhÄ«_ti vipass
samÄ• pattiyo. __paÃ±Ã±Ä• _ti lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ. __vimuttÄ«_ti arahattaphalavi
__vimuttiÃ±Ä• á¹‡adassana_nti ekÅ«navÄ«satividhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. sÄ
pakÄ• sento sÄ«lÄ• dikathaá¹ƒ katheti nÄ• ma.

__satipaá¹-á¹-hÄ• nakatha_ntiÄ• dÄ«ni __saá¹…gajÄ• lamaticca so munÄ«_tipariyosÄ• nÄ
veditabbÄ• ni.

<86> __nirÄ• sattÄ«_ti nittaá¹‡ho. __vivekadassÄ« phassesÅ«_ti paccuppannesu cakkhus
attÄ• dibhÄ• vavivekaá¹ƒ passati. __diá¹-á¹-hÄ«su ca na nÄ«yatÄ«_ti dvÄ• saá¹-á¹-hiyÄ• d
diá¹-á¹-hiyÄ• na nÄ«yati.

__vipariá¹‡ataá¹ƒ_ \Be 291/ __vÄ• vatthuá¹ƒ na socatÄ«_ti pakatibhÄ• vaá¹ƒ jahitvÄ• naá
vatthusmiá¹ƒ na sokaá¹ƒ Ä• pajjati. __vipariá¹‡atasmiá¹ƒ vÄ• _ti vinassamÄ• ne vatthumhi.

__cakkhusamphasso_ti cakkhuá¹ƒ vatthuá¹ƒ katvÄ• cakkhuviÃ±Ã±Ä• á¹‡asahajÄ• to phas
eseva nayo. ettha ca purimÄ• cakkhupasÄ• dÄ• divatthukÄ• va, manosamphasso hadayav
catubhÅ«mako phasso. __adhivacanasamphasso_ti pariyÄ• yena etassa nÄ• maá¹ƒ hotiye
khandhÄ• sayaá¹ƒ piá¹-á¹-hivaá¹-á¹-akÄ• hutvÄ• attano sahajÄ• tasamphassassa adhivac
karonti. __paá¹-ighasamphasso_ti nippariyÄ• yena pana paá¹-ighasamphasso nÄ• ma paÃ±
adhivacanasamphasso nÄ• ma manodvÄ• rikaphasso. __sukhavedanÄ«yo phasso_ti sukha
itaradvayepi eseva nayo. __kusalo phasso_ti ekavÄ«satikusalacittasahajÄ• to phasso. __ak
dvÄ• dasaakusalasahajÄ• to phasso. __abyÄ• kato_ti chappaÃ±Ã±Ä• saabyÄ• katasahajÄ•
catupaÃ±Ã±Ä• sakÄ• mÄ• vacarasahajÄ• to phasso. __rÅ«pÄ• vacaro_ti kusalÄ• dipaÃ±ca
334/. __arÅ«pÄ• vacaro_ti kusalÄ• byÄ• katavasena dvÄ• dasaarÅ«pÄ• vacarasampayutto

__suÃ±Ã±ato_ti anattÄ• nupassanÄ• vasena vipassantassa uppanno maggo suÃ±Ã±ato, te
phasso. itaradvayepi eseva nayo. __animitto_ti ettha aniccÄ• nupassanÄ• vasena vipassan
animitto. __appaá¹‡ihito_ti dukkhÄ• nupassanÄ• vasena vipassantassa uppanno maggo ap
vuccati lujjanapalujjanaá¹-á¹-hena vaá¹-á¹-o, tasmiá¹ƒ pariyÄ• pannabhÄ• vena loke niyuttot
dhammo. __lokuttaro_ti lokato uttaro uttiá¹‡á¹‡oti lokuttaro, loke apariyÄ• pannabhÄ• venap
vÄ• _ti attabhÄ• vena vÄ• . __attaniyena vÄ• _ti attÄ• yattena vÄ• .

<87> __patilÄ«no_ti rÄ• gÄ• dÄ«naá¹ƒ pahÄ«nattÄ• tato apagato. __akuhako_ti avimhÄ•
__apihÄ• lÅ«_ti apihanasÄ«lo, patthanÄ• taá¹‡hÄ• ya \Be 292/ rahitoti vuttaá¹ƒ hoti. __ama
paÃ±camaccheravirahito. __appagabbho_ti kÄ• yapÄ• gabbhiyÄ• divirahito. __ajeguccho_t
ajegucchanÄ«yo asecanako manÄ• po. __pesuá¹‡eyye ca no yuto_ti dvÄ«hi Ä• kÄ• rehi up
ayutto.

__rÄ• gassa pahÄ«nattÄ• _ti arahattamaggena rÄ• gakilesassa pahÄ«nabhÄ• vena. __asm
asmÄ«ti unnatimÄ• no samucchedavasena pahÄ«no hoti.

__tÄ«á¹‡i kuhanavatthÅ«nÄ«_ti tÄ«á¹‡i vimhÄ• panakÄ• raá¹‡Ä• ni. __paccayapaá¹-isevan
kuhanavatthÅ«_tiÄ• dÄ«su cÄ«varÄ• dÄ«hi nimantitassa tadatthikasseva sato pÄ• picchata
paá¹-ikkhipanena te ca gahapatike attani suppatiá¹-á¹-hitapasÄ• de Ã±atvÄ• puna tesaá¹ƒ
kiÃ±ci \Ne 268/ paá¹-iggaá¹‡hituá¹ƒ icchati, suladdhaá¹ƒ vata no assa, sace appamattakam
paá¹-iggaá¹‡heyyÄ• â€™â€™ ti nÄ• nÄ• vidhehi upÄ• yehi paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«ni
tadanuggahakÄ• mataá¹ƒyeva avikatvÄ• paá¹-iggahaá¹‡ena ca tato pabhuti api sakaá¹-abh
upanÄ• manahetubhÅ«taá¹ƒ vimhÄ• panaá¹ƒ __paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuh

pÄ• picchasseva pana sato sambhÄ• vanÄ• dhippÄ• yena katena iriyÄ• pathena \Ee II 335/
__iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«_ti veditabbaá¹ƒ. pÄ• picchasseva pana sato
uttarimanussadhammÄ• dhigamaparidÄ«panavÄ• cÄ• ya tathÄ• tathÄ• vimhÄ• panaá¹ƒ __
kuhanavatthÅ«_ti veditabbaá¹ƒ.

__katamaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• ta_nti ettha paccayapaá¹-isevananti evaá¹ƒ
paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ. __nimantentÄ«_ti idha gahapatikÄ• ``bhikkhaá¹ƒ g
bhikkhÅ« nimantenti. ayameva vÄ• pÄ• á¹-ho. ``nimantetÄ«â€™â€™ ti vÄ• ``vadantÄ«â€™
tÄ• dise nimantÄ• penti. nimantentÄ«ti pÄ• á¹-hassa sambhavo daá¹-á¹-habbo. __cÄ«varaá
cÄ«varaá¹ƒ paá¹-ikkhipati. __etaá¹ƒ sÄ• ruppaá¹ƒ, yaá¹ƒ samaá¹‡o_ti yaá¹ƒ cÄ«varadhÄ• r
etaá¹ƒ sÄ• ruppaá¹ƒ anucchavikaá¹ƒ. __pÄ• paá¹‡ikÄ• vÄ• nantakÄ• nÄ«_ti Ä• paá¹‡adv
pilotikÄ• ni. __uccinitvÄ• _ti saá¹ƒkaá¸• á¸• hitvÄ• . __uÃ±chÄ• cariyÄ• yÄ• _ti bhikkhÄ• ca
__piá¹‡á¸• iyÄ• lopenÄ• _ti piá¹‡á¸• aá¹ƒ katvÄ• laddhaÄ• lopena. __pÅ«timuttena vÄ• _ti
__osadhaá¹ƒ kareyyÄ• _ti bhesajjakiccaá¹ƒ kareyya. __tadupÄ• dÄ• yÄ• _ti tato paá¹-á¹-hÄ
dhutaguá¹‡avÄ• dÄ«. __bhiyyo bhiyyo nimantentÄ«_ti uparÅ«pari nimantenti. __sammukhÄ
sammukhÄ«bhÄ• vena, vijjamÄ• natÄ• yÄ• ti attho. __pasavatÄ«_ti paá¹-ilabhati. saddhÄ• y
kÄ• tunti __ ``saddhÄ• ya sammukhÄ«bhÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. deyyadhammÄ•
pana dullabhÄ• . puthujjanassa hi saddhÄ• athÄ• varÄ• , padavÄ• re padavÄ• re nÄ• nÄ•
mahÄ• moggallÄ• nasadisopi aggasÄ• vako pÄ• á¹-ibhogo bhavituá¹ƒ asakkonto Ä• ha ``dv
dhammÄ• naá¹ƒ pÄ• á¹-ibhogo bhogÄ• naÃ±ca jÄ«vitassa ca, saddhÄ• ya pana tvaá¹ƒ pÄ•

__evaá¹ƒ tumhe puÃ±Ã±ena paribÄ• hirÄ• bhavissathÄ• _ti ettha __puÃ±Ã±enÄ• _ti \Ee II
karaá¹‡avacanaá¹ƒ. puÃ±Ã±ato parihÄ«nÄ• parammukhÄ• bhavissatha. __bhÄ• kuá¹-ikÄ•
padhÄ• napurimaá¹-á¹-hitabhÄ• vadassanena bhÄ• kuá¹-ikaraá¹‡aá¹ƒ, mukhasaá¹…kocoti
bhÄ• kuá¹-ikaraá¹‡aá¹ƒ sÄ«lamassÄ• ti __bhÄ• kuá¹-iko, _ bhÄ• kuá¹-ikassa bhÄ• vo __bh
vimhÄ• panÄ• . kuhassa Ä• yanÄ• __kuhÄ• yanÄ• _. kuhitassa bhÄ• vo __kuhitataá¹ƒ_.

__pÄ• piccho_ti \Ne 269/ asantaguá¹‡adÄ«panakÄ• mo. __icchÄ• pakato_ti icchÄ• ya apa
__sambhÄ• vanÄ• dhippÄ• yo_ti bahumÄ• najjhÄ• sayo. __gamanaá¹ƒ saá¹‡á¹-hapetÄ«_ti
abhisaá¹…kharoti, pÄ• sÄ• dikabhÄ• vaá¹ƒ karotÄ«ti vuttaá¹ƒ hoti. itaresupi eseva nayo. __
gacchatÄ«_ti patthanaá¹ƒ á¹-hapetvÄ• gacchati. sesesupi eseva nayo. __samÄ• hito viya g
upacÄ• rappatto viya gacchati. sesesupi eseva nayo.

__Ä• pÄ• thakajjhÄ• yÄ«va hotÄ«_ti sammukhÄ• Ä• gatÄ• naá¹ƒ manussÄ• naá¹ƒ jhÄ• na
santabhÄ• vaá¹ƒ dasseti. __iriyÄ• pathassÄ• _ti catuiriyÄ• pathassa. __Ä• á¹-hapanÄ• _ti Ä
vÄ• á¹-hapanÄ• . __á¹-hapanÄ• _ti á¹-hapanÄ• kÄ• ro. __saá¹‡á¹-hapanÄ• _ti abhisaá¹…k
pÄ• sÄ• dikabhÄ• vakaraá¹‡anti vuttaá¹ƒ hoti. __ariyadhammasannissita_nti lokuttaradham
__kuÃ±cika_nti avÄ• puraá¹‡aá¹ƒ. __mittÄ• _ti sinehavanto. __sandiá¹-á¹-hÄ• _ti diá¹-á¹-ha

daá¸·hamittÄ• . __uddaá¹‡á¸• e_ti eko patissayaviseso.

__korajikakorajiko_ti \Be 294/ saá¹…kocasaá¹…kocako, atisaá¹…kocakoti vuttaá¹ƒ hoti. ``k
ti vÄ• pÄ• á¹-ho. __bhÄ• kuá¹-ikabhÄ• kuá¹-iko_ti ativiya mukhasaá¹…kocanasÄ«lo. __kuh
vimhÄ• pako. __lapakalapako_ti ativiya sallÄ• pako. __mukhasambhÄ• viko_ti attano mukh
sambhÄ• viko, appitacittoti eke. __santÄ• na_nti kilesasantatÄ• ya santÄ• naá¹ƒ. __samÄ•
samÄ• pajjitabbÄ• naá¹ƒ. __gambhÄ«ra_nti ninnapatiá¹-á¹-hÄ• naá¹ƒ. __gÅ«á¸·ha_nti \Ee I
dukkhaá¹ƒ. __nipuá¹‡a_nti sukhumaá¹ƒ. __paá¹-icchanna_nti padatthena duppaá¹-ivijjhÄ• c
__lokuttara_nti dhammadÄ«pakaá¹ƒ. __suÃ±Ã±atÄ• paá¹-isaÃ±Ã±utta_nti nibbÄ• napaá¹-is
__lokuttarasuÃ±Ã±atÄ• paá¹-isaÃ±Ã±utta_nti lokuttaradhammabhÅ«tanibbÄ• napaá¹-isaÃ±

__kÄ• yikaá¹ƒ pÄ• gabbhiya_nti kÄ• ye bhavaá¹ƒ kÄ• yikaá¹ƒ. vÄ• casikacetasikesupi esev
__acittÄ«kÄ• rakato_ti bahumÄ• nakiriyarahito. __anupÄ• hanÄ• naá¹ƒ caá¹…kamantÄ• na
caá¹…kamantÄ• naá¹ƒ samÄ«pe, anÄ• dare vÄ• sÄ• mivacanaá¹ƒ. __saupÄ• hano_ti upÄ
__nÄ«ce caá¹…kame caá¹…kamantÄ• na_nti akatapariccheda• ya bhÅ«miyÄ• caá¹…kam
vÄ• lukaá¹ƒ Ä• kiritvÄ• Ä• lambanaá¹ƒ yojetvÄ• katacaá¹…kame nÄ«cepi caá¹…kame caá
caá¹…kamatÄ«_ti iá¹-á¹-hakacayanasampanne vedikÄ• parikkhitte ucce caá¹…kame caá¹…
pÄ• kÄ• raparikkhitto hoti dvÄ• rakoá¹-á¹-hakayutto, pabbatantaravanantarabhÅ«mantarass
tÄ• dise caá¹…kame caá¹…kamituá¹ƒ vaá¹-á¹-ati, appaá¹-icchannepi upacÄ• raá¹ƒ muÃ±cit
__ghaá¹-á¹-ayantopi tiá¹-á¹-hatÄ«_ti atisamÄ«pe tiá¹-á¹-hati. __puratopi_ \Ne 270/ __tiá¹-á¹-
puratthimatopi tiá¹-á¹-hati. __á¹-hitakopi bhaá¹‡atÄ«_ti khÄ• á¹‡uko viya anonamitvÄ• bhaá
__bÄ• hÄ• vikkhepako_ti bÄ• huá¹ƒ khipitvÄ• khipitvÄ• bhaá¹‡ati.

__anupakhajjÄ• _ti sabbesaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• . __navepi bhikkhÅ« Ä• s
attano pattÄ• sane anisÄ«ditvÄ• pure vÄ• pacchÄ• vÄ• pavisanto Ä• sanena paá¹-ibÄ• h

__anÄ• pucchampi kaá¹-á¹-haá¹ƒ pakkhipatÄ«_ti anÄ• pucchitvÄ• anapaloketvÄ• aggimh
__dvÄ• raá¹ƒ pidahatÄ«_ti jantÄ• ghare pidahati.

__otaratÄ«_ti \Be 295/ udakatitthaá¹ƒ pavisati. __nhÄ• yatÄ«_ti sarÄ«raá¹ƒ sineheti. __utta
udakatitthato tÄ«raá¹ƒ uggacchati.

__vokkammÄ• pÄ«_ti atikkamitvÄ• pi. __ovarakÄ• nÄ«_ti gabbhe patiá¹-á¹-hitasayanaghar

__gÅ«á¸·hÄ• nÄ«_ti \Ee II 338/ paá¹-icchannÄ• ni. __paá¹-icchannÄ• nÄ«_ti aÃ±Ã±ehi paá

__anajjhiá¹-á¹-ho vÄ• _ti therehi ``dhammaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti anÄ• á¹‡atto anÄ•

__pÄ• padhammo_ti lÄ• makadhammo. __asucisaá¹…kasarasamÄ• cÄ• ro_ti aÃ±Ã±ehi ``a
saá¹…kÄ• ya saritabbo Ä• cÄ• ro saá¹ƒyogo etassÄ• ti asucisaá¹…kasarasamÄ• cÄ• ro. sa
sakÄ• raá¹ƒ saá¹ƒyogaá¹ƒ katvÄ• pi paá¹-hanti. __paá¹-icchannakammanto_ti paá¹-icchÄ• c
__assamaá¹‡o_ti na samaá¹‡o. __samaá¹‡apaá¹-iÃ±Ã±o_ti ``ahaá¹ƒ samaá¹‡oâ€™â€™ ti
__abrahmacÄ• rÄ«_ti seá¹-á¹-hacariyÄ• virahito. __brahmacÄ• ripaá¹-iÃ±Ã±o_ti vuttapaá¹-i
abbhantare kusaladhammavirahitattÄ• antopÅ«tibhÄ• vamÄ• panno. __avassuto_ti rÄ• ger
saá¹…kÄ• rasabhÄ• vo. __Ä• cÄ• ragocarasampanno_ti ettha bhikkhu sagÄ• ravo sappatis
sunivattho supÄ• ruto pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä• lokitena vilokitena sa
okkhittacakkhu iriyÄ• pathasampanno indriyesu guttadvÄ• ro bhojane mattaÃ±Ã±Å« jÄ• gar
satisampajaÃ±Ã±ena samannÄ• gato appiccho santuá¹-á¹-ho Ä• raddhavÄ«riyo Ä• bhisamÄ
garucittÄ«kÄ• rabahulo viharati, ayaá¹ƒ vuccati Ä• cÄ• ro. evaá¹ƒ tÄ• va Ä• cÄ• ro veditabb

gocaro \Ne 271/ pana tividho upanissayagocaro Ä• rakkhagocaro upanibandhagocaroti. tat
__upanissayagocaro_? dasakathÄ• vatthuguá¹‡asamannÄ• gato kalyÄ• á¹‡amitto, yaá¹ƒ ni
sutaá¹ƒ pariyodÄ• peti, kaá¹…khaá¹ƒ vitarati, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti, cittaá¹ƒ pasÄ• deti;
anusikkhamÄ• no saddhÄ• ya vaá¸• á¸• hati, sÄ«lena, sutena, cÄ• gena, paÃ±Ã±Ä• ya vaá
upanissayagocaro.

katamo \Be 296/ __Ä• rakkhagocaro_? idha bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ
okkhittacakkhu yugamattadassÄ• vÄ« susaá¹ƒvuto gacchati, na hatthiá¹ƒ olokento, na assa
pattiá¹ƒ, na itthiá¹ƒ, na purisaá¹ƒ olokento, na uddhaá¹ƒ ullokento, na \Ee II 339/ adho oloke
disÄ• vidisaá¹ƒ pekkhamÄ• no gacchati. ayaá¹ƒ vuccati Ä• rakkhagocaro.

katamo __upanibandhagocaro_? cattÄ• ro satipaá¹-á¹-hÄ• nÄ• yattha cittaá¹ƒ upanibandh
bhagavatÄ• --- ``ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? yadidaá¹ƒ cattÄ•
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti (SN c V 372), ayaá¹ƒ vuccati upanibandhagocaroti. iti iminÄ
ca gocarena upeto ... pe ... samannÄ• gato. tenapi vuccati Ä• cÄ• ragocarasampannoti.

__aá¹‡umattesu vajjesu bhayadassÄ• vÄ«_ti aá¹‡uppamÄ• á¹‡esu asaÃ±cicca
Ä• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesu vajjesu bhayadassanasÄ«lo. __samÄ• dÄ
yaá¹ƒkiÃ±ci sikkhÄ• padesu sikkhitabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ sammÄ• Ä• dÄ• ya sikkhati. et
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti ettÄ• vatÄ• ca puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ dassitaá¹ƒ. ``Ä• cÄ• ragocarasampannoâ€™â€™ tiÄ• di p
yathÄ• paá¹-ipannassa taá¹ƒ sÄ«laá¹ƒ sampajjati, taá¹ƒ paá¹-ipattiá¹ƒ dassetuá¹ƒ vuttanti ve

<88> __sÄ• tiyesu anassÄ• vÄ«_ti sÄ• tavatthÅ«su kÄ• maguá¹‡esu taá¹‡hÄ• santhavavir
kÄ• yakammÄ• dÄ«hi samannÄ• gato. __paá¹-ibhÄ• navÄ• _ti pariyattiparipucchÄ• dhigam
__na saddho_ti sÄ• maá¹ƒ adhigatadhammaá¹ƒ na kassaci saddahati. __na virajjatÄ«_ti kh

idÄ• ni na virajjati.

__yesaá¹ƒ esÄ• _ti yesaá¹ƒ puggalÄ• naá¹ƒ sÄ• tavatthÅ«su kÄ• maguá¹‡esu icchÄ• taá¹
santhavasampayuttÄ• \Ne 272/ taá¹‡hÄ• arahattamaggena appahÄ«nÄ• . __tesaá¹ƒ cakk
etesaá¹ƒ cakkhudvÄ• rato pavattajavanavÄ«thisampayuttÄ• rÅ«pÄ• rammaá¹‡Ä• taá¹‡hÄ
okÄ• sato yÄ• va bhavaggÄ• dhammato yÄ• va gotrabhÅ« savati. __sandatÄ«_ti nadÄ«sot
sandati. __pavattatÄ«_ti punappunaá¹ƒ uppattivasena \Be 297/ pavattati. sesadvÄ• resupi e
vuttavipariyÄ• yena taá¹‡hÄ• arahattamaggena suppahÄ«nÄ• . tesaá¹ƒ cakkhuto rÅ«pataá

__saá¹‡hena_ \Ee II 340/ __kÄ• yakammena samannÄ• gato_ti apharusena mudunÄ• kÄ
ekÄ«bhÅ«to. __vacÄ«kammÄ• _dÄ«supi eseva nayo. __saá¹‡hehi satipaá¹-á¹-hÄ• nehÄ«_
satipaá¹-á¹-hÄ• nÄ• dayo lokiyalokuttaramissakÄ• .
pariyÄ• puá¹‡anaatthÄ• diparipucchÄ• lokiyalokuttaradhammÄ• dhigamavasena
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthÄ• tisso paá¹-ibhÄ• nappabhedasa
atthi, so __paá¹-ibhÄ• navÄ• . tassa pariyattiá¹ƒ nissÄ• ya paá¹-ibhÄ• yatÄ«_ti tassa puggal
pariyÄ• puá¹‡anaá¹ƒ allÄ«yitvÄ• Ã±Ä• á¹‡aá¹ƒ jÄ• yati Ã±Ä• á¹‡aá¹ƒ abhimukhaá¹ƒ hoti. _
satipaá¹-á¹-hÄ• nÄ• _ti sattatiá¹ƒsa bodhipakkhiyadhammÄ• lokiyalokuttaramissakavasena
nibbattitalokuttaravasena. catasso paá¹-isambhidÄ• yo cha ca abhiÃ±Ã±Ä• yo vimokkhantik
Ã±Ä• tabbÄ• .

tattha __catasso paá¹-isambhidÄ• yo_ti cattÄ• ro Ã±Ä• á¹‡appabhedÄ• ti attho.
iddhividhÄ• diÄ• savakkhayapariyosÄ• nÄ• ni adhikÄ• ni cha Ã±Ä• á¹‡Ä• ni. __tassÄ• _ti pa
paá¹-ibhÄ• yatÄ«ti sambandho. __attho_ti saá¹…khepato hetuphalaá¹ƒ. taÃ±hi yasmÄ• het
adhigamÄ«yati pÄ• puá¹‡Ä«yati, tasmÄ• atthoti vuccati. pabhedato pana yaá¹ƒkiÃ±ci pacca
bhÄ• sitattho vipÄ• ko kiriyÄ• ti ime paÃ±ca dhammÄ• atthoti veditabbÄ• , taá¹ƒ atthaá¹ƒ p
attho pabhedato Ã±Ä• to pÄ• kaá¹-o hoti. __dhammo_ti saá¹…khepato paccayo. so hi yasm
pavatteti ceva pÄ• peti ca, tasmÄ• dhammoti vuccati. pabhedato pana yo koci phalanibbatt
bhÄ• sitaá¹ƒ kusalaá¹ƒ akusalanti ime paÃ±ca dhammÄ• dhammoti veditabbÄ• , taá¹ƒ dha
dhammo pabhedato Ã±Ä• to pÄ• kaá¹-o hoti, tasmiá¹ƒ atthe ca dhamme ca yÄ• sabhÄ• va
tassa abhilÄ• pe bhÄ• sane udÄ«raá¹‡e taá¹ƒ lapitaá¹ƒ bhÄ• sitaá¹ƒ udÄ«ritaá¹ƒ sabhÄ• va
Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa sÄ• nirutti Ã±Ä• tÄ• pÄ• kaá¹-Ä• hoti.

ettha \Be 298/ __atthe Ã±Ä• te attho paá¹-ibhÄ• yatÄ«_ti idÄ• ni tassa saddaá¹ƒ Ä• haritvÄ
pÄ• kaá¹-Ä«bhÅ«te vuttappabhedo \Ee II 341/ attho tassa puggalassa paá¹-ibhÄ• yati Ã±Ä•
__dhamme Ã±Ä• te_ \Ne 273/ __dhammo paá¹-ibhÄ• yatÄ«_ti vuttappabhede dhamme pÄ•
dhammo paá¹-ibhÄ• yati. __niruttiyÄ• Ã±Ä• tÄ• ya nirutti paá¹-ibhÄ• yatÄ«_ti vuttappabhed
pÄ• kaá¹-Ä• ya vuttappabhedÄ• nirutti paá¹-ibhÄ• yati. __imesu tÄ«su Ã±Ä• á¹‡esu Ã±Ä• á
atthadhammaniruttÄ«su imesu tÄ«su sabbatthakaÃ±Ä• á¹‡amÄ• rammaá¹‡aá¹ƒ katvÄ• pa

Ã±Ä• á¹‡esu pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yathÄ• vuttesu vÄ• tesu tÄ«su Ã±Ä• á¹‡esu g
vitthÄ• ragataá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• . __imÄ• ya paá¹-ibhÄ• napa
vuttappakÄ• rÄ• ya yathÄ• vuttavitthÄ• rapaÃ±Ã±Ä• ya upeto hoti. __so vuccati paá¹-ibhÄ•
__yassa pariyatti natthÄ«_ti pariyatti nÄ• ma buddhavacanaá¹ƒ. taÃ±hi uggaá¹‡hantassa pa
honti. yassa puggalassa evarÅ«pÄ• pariyatti natthi. __paripucchÄ• natthÄ«_ti paripucchÄ•
pÄ• á¸·iaá¹-á¹-hakathÄ• dÄ«su gaá¹‡á¹-hipadaatthapadavinicchayakathÄ• . uggahitapÄ• á¸
kathentassa paá¹-isambhidÄ• visadÄ• honti. __adhigamo natthÄ«_ti adhigamo nÄ• ma ara
pattassa paá¹-isambhidÄ• visadÄ• honti. yassa vuttappakÄ• rÄ• tividhÄ• sampatti natthi.
paá¹-ibhÄ• yissatÄ«_ti kena kÄ• raá¹‡ena tassa puggalassa pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ

__sÄ• ma_nti sayameva. __sayaá¹ƒ abhiÃ±Ã±Ä• ta_nti sayameva tena Ã±Ä• á¹‡ena avaga
dhamma_nti attanÄ• paá¹-ivijjhitaá¹ƒ paccavekkhitaá¹ƒ dhammaá¹ƒ. __na kassaci saddaha
paresaá¹ƒ na saddahati, saddhÄ• ya na gacchati. __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _tiÄ•
dvÄ• dasapadikapaccayÄ• kÄ• radassanavasena vuttaá¹ƒ. __avijjÄ• nirodhÄ• _tiÄ• dayo sa
vuttÄ• . __idaá¹ƒ dukkha_ntiÄ• di saccadassanavasena. __ime Ä• savÄ• _tiÄ• dayo aparen
paccayadassanavasena. __ime dhammÄ• abhiÃ±Ã±eyyÄ• _tiÄ• dayo
abhiÃ±Ã±eyyapariÃ±Ã±eyyapahÄ• tabbabhÄ• vetabbasacchikÄ• tabbadhammÄ• naá¹ƒ das
phassÄ• yatanÄ• na_ntiÄ• dayo phassÄ• yatanÄ• naá¹ƒ uppattiÃ±ca atthaá¹…gamaÃ±ca a
upaddavaÃ±ca nissaraá¹‡aÃ±ca dassanavasena. __paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ•
udayaÃ±ca vayaÃ±ca, tesu chandarÄ• gavasena \Be 299/ assÄ• daÃ±ca, tesaá¹ƒ vipariá¹‡
nissaraá¹‡asaá¹…khÄ• taá¹ƒ nibbÄ• naÃ±ca. __catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ_ avijjÄ•
avijjÄ• dinirodhe atthaá¹…gamaÃ±ca evamÄ• didassanavasena vuttÄ• . ete dhammÄ• tatth
veditabbÄ• .

__amatogadha_nti natthi etassa maraá¹‡asaá¹…khÄ• taá¹ƒ matanti amataá¹ƒ. kilesavisapa
amataá¹ƒ. tasmiá¹ƒ ninnatÄ• ya __amatogadhaá¹ƒ. amataparÄ• yana_nti vuttappakÄ• raá¹
\Ne 274/ gati patiá¹-á¹-hÄ• assÄ• ti amataparÄ• yanaá¹ƒ. __amatapariyosÄ• na_nti taá¹ƒ a
niá¹-á¹-hÄ• bhÅ«tattÄ• pariyosÄ• namassÄ• ti amatapariyosÄ• naá¹ƒ.

<89> __lÄ• bhakamyÄ• na sikkhatÄ«_ti lÄ• bhapatthanÄ• ya suttantÄ• dÄ«ni na sikkhati.
rasesu nÄ• nugijjhatÄ«_ti virodhÄ• bhÄ• vena ca aviruddho hutvÄ• taá¹‡hÄ• ya mÅ«larasÄ

__kena nu kho_ti lÄ• bhapatthanÄ• ya kÄ• raá¹‡acintena pihassa pariyesane nipÄ• to. __l
catunnaá¹ƒ paccayÄ• naá¹ƒ visesena uppattiyÄ• . __lÄ• bhaá¹ƒ paripÄ• cento_ti paccaye p

__attadamatthÄ• yÄ• _ti vipassanÄ• sampayuttÄ• ya paÃ±Ã±Ä• ya attano damanatthÄ• ya
samÄ• dhisampayuttÄ• ya paÃ±Ã±Ä• ya attano samÄ• dhÄ• natthÄ• ya. __attaparinibbÄ• p
Ã±Ä• á¹‡ena attano anupÄ• dÄ• parinibbÄ• natthÄ• ya. vuttaÃ±hetaá¹ƒ ``anupÄ• dÄ• parin

bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti (MN I 259). __appicchaÃ±Ã±eva nissÄ• yÄ
adhigamaappiccho pariyattiappiccho dhutaá¹…gaappicchoti cattÄ• ro appicchÄ• , tesaá¹ƒ n
vitthÄ• ritaá¹ƒ eva, taá¹ƒ appicchaá¹ƒ allÄ«yitvÄ• . __santuá¹-á¹-hiÃ±Ã±evÄ• _ti catÅ«su pa
santosaá¹ƒ allÄ«yitvÄ• , etesaá¹ƒ vibhÄ• go heá¹-á¹-hÄ• vitthÄ• ritoyeva. __sallekhaÃ±Ã±e
__idamatthitaÃ±Ã±evÄ• _ti imehi kusaladhammehi \Ee II 343/ atthi idamatthi, tassa bhÄ• vo
idamatthitaá¹ƒyeva nissÄ• ya allÄ«yitvÄ• .

__raso_ti niddesassa uddesapadaá¹ƒ. __mÅ«laraso_ti yaá¹ƒkiÃ±ci mÅ«laá¹ƒ paá¹-icca nib
__khandharasÄ• _dÄ«supi eseva nayo. __ambila_nti takkambilÄ• di. __madhura_nti \Be 30
madhu pana kasÄ• vayuttaá¹ƒ ciranikkhittaá¹ƒ kasÄ• vaá¹ƒ hoti, phÄ• á¹‡itaá¹ƒ khÄ• riyutta
khÄ• riyaá¹ƒ hoti. sappi pana ciranikkhittaá¹ƒ vaá¹‡á¹‡agandhe jahantampi rasaá¹ƒ na jahat
ekantamadhuraá¹ƒ. __tittaka_nti nimbapaá¹‡á¹‡Ä• di. __kaá¹-uka_nti siá¹…giveramaricÄ• d
sÄ• muddikaloá¹‡Ä• di. __khÄ• rika_nti vÄ• tiá¹…gaá¹‡akaá¸·Ä«rÄ• di. __lambika_nti
badarÄ• malakakapiá¹-á¹-hasÄ• lavÄ• di. __kasÄ• va_nti harÄ«takÄ• di. ime sabbepi rasÄ•
taá¹ƒtaá¹ƒvatthuko panettha raso ca ambilÄ• dÄ«ni nÄ• mehi vuttoti veditabbo. __sÄ• dÅ«_
__asÄ• dÅ«_ti aniá¹-á¹-haraso. iminÄ• padadvayena sabbopi raso pariyÄ• dinno. __sÄ«ta_
__uá¹‡ha_nti \Ne 275/ uá¹‡haraso. evamayaá¹ƒ mÅ«larasÄ• dinÄ• bhedena bhinnopi raso
abhinnoyeva. sabbopi hesa jivhÄ• paá¹-ihananalakkhaá¹‡o, jivhÄ• viÃ±Ã±Ä• á¹‡assa visaya
gocarapaccupaá¹-á¹-hÄ• no. __te jivhaggena rasaggÄ• nÄ«_ti ete samaá¹‡abrÄ• hmaá¹‡Ä•
uttamarasÄ• ni. __pariyesantÄ• _ti gavesamÄ• nÄ• . __Ä• hiá¹‡á¸• antÄ«_ti tattha tattha vi
labhitvÄ• anambilaá¹ƒ pariyesantÄ«_ti takkÄ• diambilaá¹ƒ laddhÄ• anambilaá¹ƒ gavesanti
parivattetvÄ• parivattetvÄ• yojitaá¹ƒ.

__paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• retÄ«_ti paá¹-isaá¹…khÄ• napaÃ±Ã±Ä• y
Ä• hÄ• reti. idÄ• ni upÄ• yaá¹ƒ dassetuá¹ƒ __ ``neva davÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __neva davÄ• yÄ• _ti davatthÄ• ya na Ä• hÄ• reti. tattha naá¹-alaá¹…ghakÄ• dayo d
nÄ• ma. yaÃ±hi bhojanaá¹ƒ bhuttassa naccagÄ«takabbasilokasaá¹…khÄ• to davo atirekata
bhojanaá¹ƒ adhammena visamena pariyesitvÄ• te Ä• hÄ• renti. ayaá¹ƒ pana bhikkhu na ev

__na_ \Ee II 344/ __madÄ• yÄ• _ti mÄ• namadapurisamadÄ• naá¹ƒ vaá¸• á¸• hanatthÄ• ya
rÄ• jarÄ• jamahÄ• mattÄ• madatthÄ• ya Ä• hÄ• renti nÄ• ma. te hi attano mÄ• namadapur
piá¹‡á¸• arasabhojanÄ• dÄ«ni paá¹‡Ä«tabhojanÄ• ni bhuÃ±janti. ayaá¹ƒ pana bhikkhu evaá

__na_ \Be 301/ __maá¹‡á¸• anÄ• yÄ• _ti sarÄ«ramaá¹‡á¸• anatthÄ• ya na Ä• hÄ• reti. tatth
mÄ• tugÄ• mÄ• antepurikÄ• dayo ca sappiphÄ• á¹‡itÄ• dÄ«ni pivanti, siniddhamudumadda
no aá¹…galaá¹-á¹-hi susaá¹‡á¹-hitÄ• bhavissati, sarÄ«re chavivaá¹‡á¹‡o pasanno bhavissa
bhikkhu evaá¹ƒ na Ä• hÄ• reti.

__na vibhÅ«sanÄ• yÄ• _ti sarÄ«re maá¹ƒsavibhÅ«sanatthÄ• ya na Ä• hÄ• reti. tattha nibbuddhamallamuá¹-á¹-hikamallaceá¹-akÄ• dayo susiniddhehi macchamaá¹ƒsÄ• dÄ«hi sar no maá¹ƒsaá¹ƒ ussadaá¹ƒ bhavissati pahÄ• rasahanatthÄ• yÄ• â€™â€™ ti. ayaá¹ƒ pana bh maá¹ƒsavibhÅ«sanatthÄ• ya na Ä• hÄ• reti.

__yÄ• vadevÄ• _ti Ä• hÄ• rÄ• haraá¹‡apayojanassa paricchedaniyamadassanaá¹ƒ. __imas imassa \Ne 276/ catumahÄ• bhÅ«tikassa karajakÄ• yassa á¹-hapanatthÄ• ya Ä• hÄ• reti, id payojananti attho. __yÄ• panÄ• yÄ• _ti jÄ«vitindriyayÄ• panatthÄ• ya Ä• hÄ• reti. __vihiá¹ƒs nÄ• ma abhuttapaccayÄ• uppajjanakakhuddÄ• , tassÄ• uparatiyÄ• vÅ«pasamanatthÄ• ya __brahmacariyÄ• nuggahÄ• yÄ• _ti brahmacariyaá¹ƒ nÄ• ma tisso sikkhÄ• sakalasÄ• sana Ä• hÄ• reti.

__itÄ«_ti upÄ• yanidassanaá¹ƒ, iminÄ• upÄ• yenÄ• ti attho. __purÄ• á¹‡aÃ±ca vedanaá¹ƒ purÄ• á¹‡avedanaá¹ƒ nÄ• ma abhuttapaccayÄ• uppajjanakavedanÄ• , taá¹ƒ paá¹-ihanissÄ vedanaá¹ƒ na uppÄ• dessÄ• mÄ«_ti navavedanÄ• nÄ• ma atibhuttapaccayena uppajjanak uppÄ• dessÄ• mÄ«ti Ä• hÄ• reti. atha vÄ• navavedanÄ• nÄ• ma bhuttapaccayÄ• na uppa anuppannÄ• ya anuppajjanatthameva Ä• hÄ• reti.

__yÄ• trÄ• ca me bhavissatÄ«_ti yÄ• panÄ• ca me bhavissati. __anavajjatÄ• cÄ• _ti ettha anavajjaá¹ƒ. tattha adhammikapariyesanÄ• adhammikapaá¹-iggahaá¹‡aá¹ƒ adhammena pa nÄ• ma. dhammena pana pariyesitvÄ• \Ee II 345/ dhammena paá¹-iggahetvÄ• paccavekkh anavajjaá¹ƒ nÄ• ma. ekacco anavajjeyeva sÄ• vajjaá¹ƒ karoti, ``laddhaá¹ƒ meâ€™â€™ ti ka pamÄ• á¹‡Ä• tikkantaá¹ƒ \Be 302/ bhuÃ±jati, taá¹ƒ jÄ«rÄ• petuá¹ƒ asakkonto uddhaá¹ƒvirec kilamati, sakalavihÄ• re bhikkhÅ« tassa sarÄ«rapaá¹-ijagganabhesajjapariyesanÄ• dÄ«su u ``kiá¹ƒ idaâ€™â€™ nti vutte ``asukassa nÄ• ma udaraá¹ƒ uddhumÄ• taâ€™â€™ ntiÄ• diá¹ƒ evaá¹ƒ pakatikoyeva, attano kucchippamÄ• á¹‡aá¹ƒ nÄ• ma na jÄ• nÄ• tÄ«â€™â€™ ti nind anavajjeyeva sÄ• vajjaá¹ƒ karoti nÄ• ma. evaá¹ƒ akatvÄ• ``anavajjatÄ• ca me bhavissatÄ«

__phÄ• suvihÄ• ro cÄ• _ti etthÄ• pi atthi phÄ• suvihÄ• ro, atthi na phÄ• suvihÄ• ro. tattha Ä alaá¹ƒsÄ• á¹-ako tatravaá¹-á¹-ako kÄ• kamÄ• sako bhuttavamitakoti imesaá¹ƒ paÃ±cannaá¹ bhojanaá¹ƒ na phÄ• suvihÄ• ro nÄ• ma. etesu hi __Ä• harahatthako_ nÄ• ma bahuá¹ƒ bhuÃ uá¹-á¹-hÄ• tuá¹ƒ asakkonto ``Ä• hara hatthaâ€™â€™ nti vadati. __alaá¹ƒsÄ• á¹-ako_ nÄ• m uá¹-á¹-hitopi sÄ• á¹-akaá¹ƒ nivÄ• setuá¹ƒ na sakkoti. __tatravaá¹-á¹-ako_ nÄ• ma uá¹-á¹-hÄ tatreva parivaá¹-á¹-ati. __kÄ• kamÄ• sako_ nÄ• ma yathÄ• kÄ• kehi Ä• masituá¹ƒ sakkoti, Ä• hÄ• reti. __bhuttavamitako_ nÄ• ma mukhena sandhÄ• retuá¹ƒ asakkonto tattheva vama ``phÄ• suvihÄ• ro ca me bhavissatÄ«â€™â€™ ti Ä• hÄ• reti. phÄ• suvihÄ• ro nÄ• ma catÅ« Å«nÅ«daratÄ• . ettakaÃ±hi bhuÃ±jitvÄ• pÄ• nÄ«yaá¹ƒ pivato cattÄ• ro iriyÄ• pathÄ• sukhe

dhammasenÄ• pati evamÄ• ha ---

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983; Mil VI 5.10).

imasmiá¹ƒ pana á¹-hÄ• ne aá¹…gÄ• ni samodhÄ• netabbÄ• ni. neva davÄ• yÄ• ti hi ekaá¹ƒ
ekaá¹ƒ, na maá¹‡á¸• anÄ• yÄ• ti ekaá¹ƒ, na vibhÅ«sanÄ• yÄ• ti ekaá¹ƒ, yÄ• vadeva imassa
yÄ• panÄ• yÄ• ti ekaá¹ƒ, vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• yÄ• ti ekaá¹ƒ, iti pu
paá¹-ihaá¹…khÄ• mi navaÃ±ca \Ee II 346/ vedanaá¹ƒ na uppÄ• dessÄ• mÄ«ti ekaá¹ƒ, yÄ• t
ekaá¹ƒ aá¹…gaá¹ƒ, anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• ti ayamettha bhojanÄ• nisaá¹ƒso.

mahÄ• sivatthero \Be 303/ panÄ• ha --- ``heá¹-á¹-hÄ• cattÄ• ri aá¹…gÄ• ni paá¹-ikkhepo n
aá¹-á¹-haá¹…gÄ• ni samodhÄ• netabbÄ• nÄ«â€™â€™ ti. tattha yÄ• vadeva imassa kÄ• ya
aá¹…gaá¹ƒ, yÄ• panÄ• yÄ• ti ekaá¹ƒ, vihiá¹ƒsÅ«paratiyÄ• ti ekaá¹ƒ, brahmacariyÄ• nuggah
purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mÄ«ti ekaá¹ƒ, navaÃ±ca vedanaá¹ƒ na uppÄ
me bhavissatÄ«ti ekaá¹ƒ, anavajjatÄ• cÄ• ti ekaá¹ƒ, phÄ• suvihÄ• ro pana bhojanÄ• nisaá¹
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reti.

<90> __upekkhako_ti chaá¸·aá¹…gupekkhÄ• ya samannÄ• gato. __sato_ti kÄ• yÄ• nupass

__upekkhakoti chaá¸·aá¹…gupekkhÄ• ya samannÄ• gato_ti ettha chaá¸·aá¹…gupekkhÄ• d
Ã±Ä• á¹‡Ä• dayo. ``Ã±Ä• á¹‡aâ€™â€™ nti vutte kiriyato cattÄ• ri Ã±Ä• á¹‡asampayuttÄ• ni
``satatavihÄ• roâ€™â€™ ti vutte aá¹-á¹-ha mahÄ• cittÄ• ni labbhanti, ``rajjanadussanaá¹ƒ n
dasa cittÄ• ni labbhanti. somanassaá¹ƒ Ä• sevanavasena labbhati. __cakkhunÄ• rÅ«paá¹ƒ
cakkhÅ«ti laddhavohÄ• rena rÅ«padassanasamatthena cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ
cakkhu rÅ«paá¹ƒ na passati acittakattÄ• , cittampi na passati acakkhukattÄ• .
dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-á¹-anena pana pasÄ• davatthukena cittena passati. Ä«dis
``dhanunÄ• vijjhatÄ«â€™â€™ tiÄ• dÄ«su \Ne 278/ viya sasambhÄ• rakathÄ• nÄ• ma hoti.
rÅ«paá¹ƒ disvÄ• ti ayamevettha attho.

__neva sumano hotÄ«_ti lobhuppattivasena chandarÄ• guppattivasena somanasso na hoti
paá¹-ighuppattivasena duá¹-á¹-hacitto na hoti. __upekkhako_ti upapattito ikkhako hoti, apak
iriyÄ• pathaá¹ƒ pavatteti. __sato sampajÄ• no_ti satimÄ• Ã±Ä• á¹‡asampanno. __manÄ• p
manavaá¸• á¸• hanakaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ nÄ• bhigijjhati na pattheti. __nÄ• bhiha
__na rÄ• gaá¹ƒ janetÄ«_ti tattha tattha raÃ±janaá¹ƒ na uppÄ• deti. __tassa_ \Ee II 347/ __á
hotÄ«_ti tassa khÄ«á¹‡Ä• savassa cakkhÄ• dikÄ• yo kampÄ• rahitattÄ• á¹-hito niccalo hoti
aniá¹-á¹-hÄ• rammaá¹‡aá¹ƒ \Be 304/. __na maá¹…ku hotÄ«_ti domanassito na hoti. __appa

kodhavasena á¹-hitamano na hoti. __alÄ«namanaso_ti alÄ«nacitto. __abyÄ• pannacetaso_

__rajanÄ«ye na rajjatÄ«_ti rajanÄ«yasmiá¹ƒ vatthusmiá¹ƒ na rÄ• gaá¹ƒ uppÄ• deti. __duss
dosuppÄ• de vatthusmiá¹ƒ na dosaá¹ƒ uppÄ• deti. __mohanÄ«ye na muyhatÄ«_ti mohanÄ«
mohaá¹ƒ uppÄ• deti. __kopanÄ«ye na kuppatÄ«_ti kodhanÄ«yasmiá¹ƒ vatthusmiá¹ƒ na cala
majjatÄ«_ti madanÄ«yasmiá¹ƒ vatthusmiá¹ƒ na saá¹ƒsÄ«dati. __kilesanÄ«ye na kilissatÄ«_
vatthusmiá¹ƒ na upatappati. __diá¹-á¹-he diá¹-á¹-hamatto_ti rÅ«pÄ• rammaá¹‡e cakkhuviÃ±
diá¹-á¹-hamatto. __sute sutamatto_ti saddÄ• yatane sotaviÃ±Ã±Ä• á¹‡ena sute sutamatto. _
ghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡ena pÄ• puá¹‡itvÄ• gahite gahitamatto. __viÃ±Ã±Ä• te v
manoviÃ±Ã±Ä• á¹‡ena Ã±Ä• te Ã±Ä• tamatto. __diá¹-á¹-he na limpatÄ«_ti cakkhuviÃ±Ã±Ä•
rÅ«pÄ• rammaá¹‡e taá¹‡hÄ• diá¹-á¹-hilepena na limpati. __diá¹-á¹-he anÅ«payo_ti rÅ«pÄ• r
__anapÄ• yo_ti apaduá¹-á¹-hacitto.

__saá¹ƒvijjatÄ«_ti labbhati. __passatÄ«_ti oloketi. __chandarÄ• go_ti sineho. __rÅ«pÄ• rÄ•
Ä• rÄ• maá¹ƒ assÄ• ti rÅ«pÄ• rÄ• maá¹ƒ. rÅ«pe ratanti __rÅ«parataá¹ƒ_. rÅ«pe santuá¹-á¹-

__dantaá¹ƒ nayanti samiti_nti uyyÄ• nakÄ«á¸·Ä• maá¹‡á¸• alÄ• dÄ«su mahÄ• janamajjhaá
goá¹‡ajÄ• tiá¹ƒ vÄ• assajÄ• tiá¹ƒ vÄ• yÄ• ne yojetvÄ• nayanti. __rÄ• jÄ• _ti tathÄ• rÅ«pÄ
rÄ• jÄ• pi dantameva abhiruhati. __manussesÅ«_ti manussesupi catÅ«hi ariyamaggehi dan
348/ seá¹-á¹-ho. __yotivÄ• kya_nti yo evarÅ«paá¹ƒ atikkamavacanaá¹ƒ punappunaá¹ƒ vucc
paá¹-ipphandati na vihaÃ±Ã±ati, evarÅ«po danto seá¹-á¹-hoti attho.

__assatarÄ• _ti \Ne 279/ vaá¸·avÄ• ya gadrabhena jÄ• tÄ• . __Ä• jÄ• nÄ«yÄ• _ti yaá¹ƒ ass
kÄ• reti, tassa khippaá¹ƒ jÄ• nanasamatthÄ• . __sindhavÄ• _ti sindhavaraá¹-á¹-he jÄ• tÄ• a
kuÃ±jarasaá¹…khÄ• tÄ• mahÄ• hatthino. __attadanto_ti \Be 305/ ete assatarÄ• vÄ• Ä• jÄ
kuÃ±jarÄ• vÄ• varÄ• dantÄ• , na adantÄ• . yo pana catumaggasaá¹…khÄ• tena attadante
nibbisevano, ayaá¹ƒ tatopi varaá¹ƒ, sabbehipi etehi uttaritaroti attho.

__na hi etehi yÄ• nehÄ«_ti yÄ• ni etÄ• ni hatthiyÄ• nÄ• diyÄ• nÄ• ni, na hi etehi yÄ• nehi k
agatapubbattÄ• __ ``agataâ€™â€™ _nti saá¹…khÄ• taá¹ƒ nibbÄ• na__disaá¹ƒ, _ taá¹ƒ á¹-
pubbabhÄ• ge indriyadamena __dantena_ aparabhÄ• ge ariyamaggabhÄ• vanÄ• ya __suda
sappaÃ±Ã±o puggalo taá¹ƒ agatapubbaá¹ƒ disaá¹ƒ gacchati, dantabhÅ«miá¹ƒ pÄ• puá¹‡Ä•
varanti attho.

__vidhÄ• su na vikampantÄ«_ti seyyassa seyyohamasmÄ«tiÄ• dÄ«su mÄ• navidhÄ• su na
__vippamuttÄ• punabbhavÄ• _ti punabbhavapaá¹-isandhiyÄ• punappunaá¹ƒ uppattito suá
á¹-hitÄ• . __dantabhÅ«mimanuppattÄ• _ti ekantadamanaá¹ƒ arahattaphalabhÅ«miá¹ƒ pÄ• p

vijitÄ• vino_ti te arahanto sattaloke vijitavijayÄ• vijitavanto nÄ• ma honti.

yasmÄ• ca bhÄ• vitindriyo nibbhayo nibbikÄ• ro danto hoti, tasmÄ• tamatthaá¹ƒ dassento
``yassindriyÄ• nÄ«â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- __yassa_ cakkhÄ• dÄ«ni __ch
gocarabhÄ• vanÄ• ya aniccÄ• ditilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vÄ• sanÄ• bhÄ• vanÄ• ya sat
gÄ• hÄ• petvÄ• __bhÄ• vitÄ• ni, _ tÄ• ni ca kho __ajjhatta_gocarabhÄ• vanÄ• ya, evaá¹ƒ p
sabbaloke_ti yattha yattha indriyÄ• naá¹ƒ vekallatÄ• vekallato vÄ• sambhavo, tattha nÄ• b
__bhÄ• vitÄ• nÄ«_ti evaá¹ƒ __nibbijjha_ Ã±atvÄ• paá¹-ivijjhitvÄ• __imaá¹ƒ paraÃ±ca lokaá
sakasantatikhandhalokaá¹ƒ parasantatikhandhalokaÃ±ca \Ee II 349/ dantamaraá¹‡aá¹ƒ mar
kaá¹…khati, _ jÄ«vitakkhayakÄ• laá¹ƒ Ä• gameti patimÄ• neti, na bhÄ• yati maraá¹‡assa. ya

``maraá¹‡e me bhayaá¹ƒ natthi, nikanti natthÄ« jÄ«viteâ€™â€™ || (Th 20).

``nÄ• bhikaá¹…khÄ• mi \Ne 280/ maraá¹‡aá¹ƒ, nÄ• bhikaá¹…khÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca patimÄ• nemi, nibbisaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 606, 654, 1002; Mil
visadisaá¹ƒ).

__bhÄ• vito_ \Be 306/ __sa danto_ti evaá¹ƒ bhÄ• vitindriyo so danto.

<91> __nissayatÄ• _ti taá¹‡hÄ• diá¹-á¹-hinissayÄ• . __Ã±atvÄ• dhamma_nti aniccÄ• dÄ«h
jÄ• nitvÄ• . __anissito_ti evaá¹ƒ tehi nissayehi anissito. tena aÃ±Ã±atra dhammaÃ±Ä• á¹‡Ä
abhÄ• voti dÄ«peti. __bhavÄ• ya vibhavÄ• ya vÄ• _ti sassatÄ• ya ucchedÄ• ya vÄ• . imissÄ

<92> __taá¹ƒ brÅ«mi upasanto_ti taá¹ƒ evarÅ«paá¹ƒ ekekagÄ• thÄ• ya vuttaá¹ƒ upasantot
visattika_nti so imaá¹ƒ visatÄ• dibhÄ• vena visattikÄ• saá¹…khÄ• taá¹ƒ mahÄ• taá¹‡haá¹ƒ a

__attano diá¹-á¹-hiyÄ• rÄ• go abhijjhÄ• kÄ• yagantho_ti sayaá¹ƒ gahitadiá¹-á¹-hiyÄ• raÃ±j
abhijjhÄ• kÄ• yagantho. __paravÄ• desu Ä• ghÄ• to appaccayo_ti paresaá¹ƒ vÄ• dapaá¹-iv
atuá¹-á¹-hÄ• kÄ• ro ca byÄ• pÄ• do kÄ• yagantho. __attano sÄ«laá¹ƒ vÄ• vataá¹ƒ vÄ• _ti s
gahitamethunaviratisaá¹…khÄ• taá¹ƒ sÄ«laá¹ƒ vÄ• govatÄ• divataá¹ƒ vÄ• . __sÄ«labbataá
__parÄ• mÄ• so_ti iminÄ• suddhÄ«tiÄ• divasena parato Ä• masati. __attano diá¹-á¹-hi idaá
kÄ• yagantho_ti sayaá¹ƒ gahitadiá¹-á¹-hiá¹ƒ ``idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™
ayoniso abhiniveso idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho. __ganthÄ• tassa na vijjantÄ«_ti
dve diá¹-á¹-higanthÄ• sotÄ• pattimaggena na santi. byÄ• pÄ• do kÄ• yagantho anÄ• gÄ• m
arahattamaggena.

<93> idÄ• ni tameva upasantaá¹ƒ pasaá¹ƒsanto Ä• ha __ ``na tassa puttÄ• â€™â€™ _ti ev

atrajÄ• dayo cattÄ• ro. ettha ca puttapariggahÄ• dayo puttÄ• dinÄ• mena vuttÄ• ti veditabb
tesaá¹ƒ vÄ• abhÄ• vena puttÄ• dayo na vijjantÄ«ti. __attÄ• _ti \Ee II 350/ ``attÄ• atthÄ«â€
sassatadiá¹-á¹-hiá¹ƒ natthi. __nirattÄ• _ti ``ucchijjatÄ«â€™â€™ ti gahitÄ• ucchedadiá¹-á¹-h

__natthÄ«_ti \Be 307/ gahetabbaá¹ƒ natthi. __muÃ±citabbaá¹ƒ natthÄ«_ti mocetabbaá¹ƒ na
gahita_nti yassa \Ne 281/ puggalassa taá¹‡hÄ• diá¹-á¹-hivasena gahitaá¹ƒ na vijjati. __tassa
muÃ±citabba_nti tassa puggalassa muÃ±citabbaá¹ƒ na vijjati. __gÄ• hamuÃ±canasamatikk
mocanaÃ±ca vÄ«tivatto. __vuddhiparihÄ• nivÄ«tivatto_ti vuá¸• á¸• hiÃ±ca hÄ• niÃ±ca atikk

<94> __yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• _ti yena taá¹ƒ rÄ•
puthujjanÄ• sabbepi devamanussÄ• itova bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca rattoti
vadeyyuá¹ƒ. __taá¹ƒ tassa apurakkhata_nti taá¹ƒ rÄ• gÄ• divajjaá¹ƒ tassa arahato apurakkh
vÄ• desu nejatÄ«_ti taá¹ƒkÄ• raá¹‡Ä• nindÄ• vacanesu na kampati.

__nejatÄ«_ti niddesassa uddesapadaá¹ƒ. __na iÃ±jatÄ«_ti calanaá¹ƒ na karoti. __na calat
namati. __na vedhatÄ«_ti kampetuá¹ƒ asakkuá¹‡eyyatÄ• ya na phandati. __nappavedhatÄ«
sampavedhatÄ«_ti na parivattati.

<95> __na ussesu vadate_ti visiá¹-á¹-hesu attÄ• naá¹ƒ antokatvÄ• ``ahaá¹ƒ visiá¹-á¹-hoâ€
na vadati. esa nayo itaresu dvÄ«su. __kappaá¹ƒ neti akappiyo_ti so evarÅ«po duvidhampi k
kasmÄ• ? yasmÄ• akappiyo, pahÄ«nakappoti vuttaá¹ƒ hoti. imissÄ• pi gÄ• thÄ• ya niddes

<96> __saka_nti mayhanti pariggahitaá¹ƒ. __asatÄ• ca na socatÄ«_ti avijjamÄ• nÄ• dinÄ•
__dhammesu ca na gacchatÄ«_ti sabbadhammesu chandÄ• divasena na gacchati. __sa ve
evarÅ«po naruttamo ``santoâ€™â€™ ti vuccati. imissÄ• pi gÄ• thÄ• ya niddeso uttÄ• nova.
desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne koá¹-isatasahassadevatÄ• naá¹ƒ arahat
sotÄ• pannÄ• dÄ«naá¹ƒ gaá¹‡anÄ• natthÄ«ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

purÄ• bhedasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kalahavivÄ• dasuttaniddesavaá¹‡á¹‡anÄ•

<97> ekÄ• dasame \Ne 282/ \Ee II 351/ \Be 308/ kalahavivÄ• dasuttaniddese __kutopahÅ«
kalaho ca tassa pubbabhÄ• go vivÄ• do cÄ• ti ime kuto jÄ• tÄ• . __paridevasokÄ• sahama
ca sahamaccharÄ• ca kuto pahÅ«tÄ• . __mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• cÄ• _ti mÄ•
kuto pahÅ«tÄ• . __te_ti te sabbepi aá¹-á¹-ha kilesadhammÄ• . __tadiá¹…gha byÅ«hÄ«_ti ta

pucchitamatthaá¹ƒ brÅ«hi, yÄ• cÄ• mi taá¹ƒ ahanti. yÄ• canattho hi __iá¹…ghÄ• _ti nipÄ• to

__ekena Ä• kÄ• renÄ• _ti ekena kÄ• raá¹‡ena. __aparena Ä• kÄ• renÄ• _ti aparena kÄ• ra
daá¹‡á¸• apasutÄ• _ti gahapatino vihesamÄ• nÄ• . __pabbajitÄ• Ä• pattiá¹ƒ Ä• pajjantÄ• _
Ä• pattikkhandhesu aÃ±Ã±ataraá¹ƒ Ä• pajjamÄ• nÄ• .

__kutopahÅ«tÄ• _ti kutobhÅ«tÄ• . __kutojÄ• tÄ• _ti kuto paá¹-iladdhabhÄ• vÄ• . __kutosaÃ
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __kutonibbattÄ• _ti kuto nibbattalakkhaá¹‡aá¹ƒ pattÄ• . upasagg
vaá¸• á¸• hetvÄ• __ ``kutoabhinibbattÄ• â€™â€™ _ti vuttaá¹ƒ. __kutopÄ• tubhÅ«tÄ• _ti kut
nidÄ• nÄ• _tiÄ• dÄ«su attano phalaá¹ƒ nidetÄ«ti __nidÄ• naá¹ƒ_. etasmÄ• phalaá¹ƒ samuc
phalaá¹ƒ jÄ• yatÄ«ti __jÄ• ti_. etasmÄ• phalaá¹ƒ pabhavatÄ«ti __pabhavo. mÅ«laá¹ƒ pucch
kÄ• raá¹‡aá¹ƒ pucchati. kÄ• raá¹‡aÃ±hi patiá¹-á¹-haá¹-á¹-hena mÅ«laá¹ƒ. attano phalanipph
pavattatÄ«ti __hetu_. ``handa naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dassentaá¹ƒ viya attano phala
__nidÄ• naá¹ƒ_. etasmÄ• phalaá¹ƒ sambhavatÄ«ti __sambhavo_. pabhavati phalaá¹ƒ etas
samuá¹-á¹-hÄ• ti ettha phalaá¹ƒ, etena vÄ• samuá¹-á¹-hÄ• tÄ«ti __samuá¹-á¹-hÄ• naá¹ƒ_. a
Ä• haratÄ«ti __Ä• hÄ• ro_. apaá¹-ikkhipitabbaá¹-á¹-hena attano phalaá¹ƒ Ä• rametÄ«ti __Ä•
paá¹-icca apaá¹-ikkhipitvÄ• phalaá¹ƒ \Ee II 352/ eti pavattatÄ«ti __paccayo_. etasmÄ• pha
__samudayo_ti evametesaá¹ƒ padÄ• naá¹ƒ vacanattho veditabbo. taá¹ƒ sandhÄ• ya ``kalah
mÅ«laá¹ƒ pucchatÄ«â€™â€™ tiÄ• dinÄ• nayena desanÄ• vuttÄ• .

<98> __piyappahÅ«tÄ• _ti \Ne 283/ piyavatthuto jÄ• tÄ• . __maccherayuttÄ• kalahÄ• vivÄ
kalahavivÄ• dÄ• dÄ«naá¹ƒ na kevalaá¹ƒ piyavatthumeva, macchariyampi paccayaá¹ƒ \Be 3
kalahavivÄ• dasÄ«sena cettha sabbepi te dhammÄ• vuttÄ• ti veditabbÄ• . yathÄ• ca etesa
pesuá¹‡Ä• naÃ±ca vivÄ• daá¹ƒ. tenÄ• ha __ ``vivÄ• dajÄ• tesu ca pesuá¹‡Ä• nÄ«â€™â€™
uttÄ• natthoyeva.

<99> __piyÄ• su lokasmiá¹ƒ kutonidÄ• nÄ• , ye cÄ• pi lobhÄ• vicaranti loke_ti ``piyappah
ye ettha vuttÄ• , te piyÄ• lokasmiá¹ƒ kutonidÄ• nÄ• , na kevalaÃ±ca piyÄ• , ye cÄ• pi khatti
lobhahetu lobhenÄ• bhibhÅ«tÄ• vicaranti, tesaá¹ƒ so lobho ca kutonidÄ• noti dve atthe ekÄ
__kutonidÄ• nÄ• _ti cettha kiá¹ƒnidÄ• nÄ• kiá¹ƒhetukÄ• ti paccattavacanassa toÄ• deso ve
lopÄ• bhÄ• vo. atha vÄ• __nidÄ• nÄ• _ti jÄ• tÄ• , uppannÄ• ti attho. tasmÄ• kuto jÄ• tÄ• k
hoti. __Ä• sÄ• ca niá¹-á¹-hÄ• cÄ• _ti Ä• sÄ• ca tassÄ• Ä• sÄ• ya samiddhi ca. __ye samp
ye narassa samparÄ• yÄ• ya honti, parÄ• yanÄ• hontÄ«ti vuttaá¹ƒ hoti. ekÄ• evÄ• yampi p

__dÄ«pÄ• hontÄ«_ti patiá¹-á¹-hÄ• bhavanti. __saraá¹‡Ä• hontÄ«_ti dukkhanÄ• sanÄ• ho
__niá¹-á¹-hÄ• parÄ• yanÄ• hontÄ«_ti samiddhiparÄ• yanÄ• honti.

<100> __chandÄ• nidÄ• nÄ• nÄ«_ti kÄ• macchandÄ• dichandanidÄ• nÄ• ni. __ye cÄ• pi lo

khattiyÄ• dayo lobhÄ• vicaranti, tesaá¹ƒ lobhopi chandanidÄ• noti dvepi atthe ekato vissajje
chandanidÄ• nÄ• evÄ• ti vuttaá¹ƒ hoti. ``itonidÄ• nÄ• â€™â€™ ti hi chandaá¹ƒ sandhÄ• yÄ
lobhÄ• dayo. ``itonidÄ• nÄ• â€™â€™ ti saddasiddhi \Ee II 353/ cettha ``kutonidÄ• nÄ• â€™
veditabbÄ• . Ä• sÄ• ya samiddhi vuccati __niá¹-á¹-hÄ• _ti ajjhÄ• sayanibbattipaá¹-ilÄ• bho k

<101> __vinicchayÄ• _ti taá¹‡hÄ• diá¹-á¹-hivinicchayÄ• . __ye cÄ• pi dhammÄ• samaá¹‡e
kodhÄ• dÄ«hi sampayuttÄ• , tathÄ• rÅ«pÄ• vÄ• akusalÄ• dhammÄ• buddhasamaá¹‡ena

__aÃ±Ã±ajÄ• tikÄ• _ti \Be 310/ aÃ±Ã±asabhÄ• vÄ• . __aÃ±Ã±avihitakÄ• _ti aÃ±Ã±enÄ• kÄ
__samitapÄ• penÄ• _ti nibbÄ• pitapÄ• pena. __bÄ• hitapÄ• padhammenÄ• _ti pahÄ«nalÄ•
__bhinnakilesamÅ«lenÄ• _ti kilesamÅ«lÄ• ni \Ne 284/ bhinditvÄ• á¹-hitena. __sabbÄ• kusa
pamuttenÄ• _ti dvÄ• dasaakusalabandhanaá¹ƒ mocetvÄ• á¹-hitena. __vuttÄ• _ti kathitÄ• . _
kathitÄ• .

<102> __tamÅ«panissÄ• ya pahoti chando_ti taá¹ƒ sukhadukkhavedanaá¹ƒ tadubhayavatth
sÄ• tÄ• sÄ• taá¹ƒ upanissÄ• ya saá¹ƒyogaviyogapatthanÄ• vasena chando pahoti. ettÄ• va
kutonidÄ• noâ€™â€™ ti ayaá¹ƒ paÃ±ho vissajjito hoti. __rÅ«pesu disvÄ• vibhavaá¹ƒ bhava
uppÄ• daÃ±ca disvÄ• . __vinicchayaá¹ƒ kubbati jantu loke_ti apÄ• yÄ• dike loke ayaá¹ƒ jant
taá¹‡hÄ• vinicchayaá¹ƒ ``attÄ• me uppannoâ€™â€™ tiÄ• dinÄ• nayena diá¹-á¹-hivinicchay
``vinicchayÄ• cÄ• pi kutopabhÅ«tÄ• â€™â€™ ti ayaá¹ƒ paÃ±ho vissajjito hoti.

__sÄ• tÄ• sÄ• taá¹ƒ nissÄ• yÄ• _ti madhuraÃ±ca amadhuraÃ±ca upanissayaá¹ƒ katvÄ• . _
iá¹-á¹-hÄ• rammaá¹‡aÃ±ca aniá¹-á¹-hÄ• rammaá¹‡aÃ±ca.

__surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• nuyoga_nti ettha __surÄ• _ti piá¹-á¹-hasurÄ
kiá¹‡á¹‡apakkhittÄ• sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±ca surÄ• . __meraya_nti pupphÄ• savo
guá¸·Ä• savo sambhÄ• rasaá¹ƒyuttoti paÃ±ca Ä• savÄ• . taá¹ƒ sabbampi madakaraá¹‡avas
__pamÄ• daá¹-á¹-hÄ• na_nti pamÄ• dakÄ• raá¹‡aá¹ƒ, yÄ• ya cetanÄ• ya taá¹ƒ majjaá¹ƒ piv
__anuyoga_nti taá¹ƒ surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ \Ee II 354/ anu
karaá¹‡aá¹ƒ. yasmÄ• ca pana taá¹ƒ anuyuttassa me uppannÄ• ceva bhogÄ• parihÄ• yant
tasmÄ• ``me bhogÄ• parikkhayaá¹ƒ khÄ«á¹‡abhÄ• vaá¹ƒ gacchantÄ«â€™â€™ ti jÄ• nÄ• t
__vikÄ• lavisikhÄ• cariyÄ• nuyoga_nti avelÄ• ya visikhÄ• su cariyÄ• nuyuttaá¹ƒ. __samajjÄ
naccÄ• didassanavasena samajjÄ• bhigamanaá¹ƒ. __Ä• lasyÄ• nuyoga_nti kÄ• yÄ• lasiyat
__apÄ• yamukhÄ• ni na sevatÄ«_ti bhogÄ• naá¹ƒ vinÄ• sadvÄ• rÄ• ni na sevati.

__kasiyÄ• vÄ• _ti kasikammena vÄ• . __vaá¹‡ijjÄ• ya vÄ• _ti dhammikavaá¹‡ijjakammena
gopÄ• lakammena vÄ• . __issatthena vÄ• _ti dhanusippena \Be 311/ vÄ• . __rÄ• japorisena
vÄ• . __sippaÃ±Ã±atarena vÄ• _ti kumbhakÄ• rÄ• disippÄ• naá¹ƒ aÃ±Ã±atarena vÄ• . __pa

karoti. __cakkhusmiá¹ƒ uppanne jÄ• nÄ• tÄ«_ti sasambhÄ• racakkhusmiá¹ƒ uppanne jÄ• n
uppannoâ€™â€™ _ti diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. __cakkhusmiá¹ƒ antarahite_ti tasmiá¹ƒ vina
285/ __me antarahito_ti ``mama attÄ• vinaá¹-á¹-hoâ€™â€™ ti diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. __
vÄ«tikkanto mama attÄ• . __sotasmi_ntiÄ• dÄ«supi eseva nayo.

<103> __etepi dhammÄ• dvayameva sante_ti ete kodhÄ• dayo dhammÄ• sÄ• tÄ• sÄ• ta
ettÄ• vatÄ• tatiyapaÃ±hopi vissajjito hoti. idÄ• ni yo evaá¹ƒ vissajjitesu etesu paÃ±hesu kat
bhaveyya, tassa kathaá¹ƒkathÄ• pahÄ• nÅ«pÄ• yaá¹ƒ dassento Ä• ha __ ``kathaá¹ƒkathÄ«
_ti, Ã±Ä• á¹‡adassanaÃ±Ä• á¹‡Ä• dhigamanatthaá¹ƒ tisso sikkhÄ• sikkheyyÄ• ti vuttaá¹ƒ h
__Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• _. buddhasamaá¹‡ena hi Ã±atvÄ• dhammÄ•
aÃ±Ã±Ä• á¹‡aá¹ƒ, attano pana Ã±Ä• á¹‡Ä• nubhÄ• vena te ajÄ• nanto na jÄ• neyya, na des
__kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe, Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• _

__pakkhepabandhanena vÄ• baddho_ti nÄ• garikabandhena baddho. __parikkhepabandh
vatiparikkhepabandhanena vÄ• . __gÄ• mabandhanenÄ• _tiÄ• dÄ«su tasmÄ• tasmÄ• \Ee
alabhanto gÄ• mabandhanÄ• dÄ«hi baddho nÄ• ma hoti. __tassa bandhanassa mokkhatthÄ
bandhanassa mocanatthaá¹ƒ.

__Ã±Ä• á¹‡ampi Ã±Ä• á¹‡apatho_ti pure uppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ aparÄ• paruppannassa
saÃ±caraá¹‡amaggoti Ã±Ä• á¹‡ampi Ã±Ä• á¹‡apatho. __Ã±Ä• á¹‡assa Ä• rammaá¹‡ampi Ã
paccayopi taá¹ƒ Ä• lambitvÄ• uppajjanato Ã±Ä• á¹‡apatho. __Ã±Ä• á¹‡asahabhunopi dhar
Ã±Ä• á¹‡ena sahuppannÄ• avasesÄ• cittacetasikÄ• dhammÄ• pi Ã±Ä• á¹‡apatho. idÄ• ni
ariyamaggo ariyapathoâ€™â€™ _tiÄ• dimÄ• ha.

__kathaá¹ƒkathÄ«_ \Be 312/ __puggalo_ti vicikicchÄ• vanto puggalo. __sakaá¹…kho_ti sa
__savilekho_ti cittarÄ• jivanto. __sadveá¸·hako_ti kaá¹…khÄ• vanto. __savicikiccho_ti sand
__Ã±Ä• á¹‡Ä• dhigamÄ• yÄ• _ti Ã±Ä• á¹‡apaá¹-ilÄ• bhatthÄ• ya. __Ã±Ä• á¹‡aphusanÄ• yÄ
atha vÄ• Ã±Ä• á¹‡avindanatthÄ• ya. __Ã±Ä• á¹‡asacchikiriyÄ• yÄ• _ti Ã±Ä• á¹‡assa pacca
__sanidÄ• nÄ• ha_nti ahaá¹ƒ sanidÄ• naá¹ƒ sapaccayaá¹ƒ katvÄ• dhammadesanaá¹ƒ karo
niyyÄ• nikaá¹ƒ katvÄ• . __no appÄ• á¹-ihÄ• riya_nti aniyyÄ• nikaá¹ƒ akatvÄ• dhammadesa

<104> __sÄ• taá¹ƒ asÄ• taÃ±ca kutonidÄ• nÄ• _ti ettha sÄ• tÄ• sÄ• tanti sukhadukkhaved
__na bhavanti hete_ti na bhavanti ete. __vibhavaá¹ƒ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá
yatonidÄ• na_nti sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavaá¹ƒ bhavaÃ±ca etampi yaá¹ƒ atthaá¹ƒ. liá¹…
idaá¹ƒ pana vuttaá¹ƒ hoti --- sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavo bhavo cÄ• ti yo esa attho, etaá¹
yatonidÄ• nanti. ettha ca sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavabhavavatthukÄ• vibhavabhavadiá¹-
atthato veditabbÄ• . tathÄ• hi imassa paÃ±hassa vissajjanapakkhe ``bhavadiá¹-á¹-hipi phas
vibhavadiá¹-á¹-hipi phassanidÄ• nÄ• â€™â€™ ti upari niddese (Nidd I 105) vakkhati. imÄ• y

vattabbaá¹ƒ natthi.

<105> __itonidÄ• na_nti phassanidÄ• naá¹ƒ. imÄ• yapi vattabbaá¹ƒ natthi.

<106> __kismiá¹ƒ_ \Ee II 356/ __vibhÅ«te na phusanti phassÄ• _ti kismiá¹ƒ vÄ«tivatte cakk
paÃ±ca phassÄ• na phusanti. imÄ• yapi vattabbaá¹ƒ natthi.

<107> __nÄ• maÃ±ca rÅ«paÃ±ca paá¹-iccÄ• _ti sampayuttakanÄ• maÃ±ca vatthÄ• ramma
vibhÅ«te na phusanti phassÄ• _ti rÅ«pe vÄ«tivatte paÃ±ca phassÄ• na phusanti.

__tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso_ti cakkhurÅ«paviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tiá¹‡á¹‡annaá¹ƒ sa
__cakkhu ca rÅ«pÄ• ca rÅ«pasmi_nti pasÄ• dacakkhuÃ±ca rÅ«pÄ• rammaá¹‡Ä• ni ca rÅ«
katvÄ• . __cakkhusamphassaá¹ƒ á¹-hapetvÄ• _ti tiá¹‡á¹‡aá¹ƒ saá¹…gatiyÄ• uppannaphass
__sampayuttakÄ• dhammÄ• nÄ• masmi_nti avasesÄ• vedanÄ• dayo \Be 313/ phassena s
__sotaÃ±ca paá¹-iccÄ• _tiÄ• dÄ«supi eseva nayo.

__catÅ«hÄ• kÄ• rehi rÅ«paá¹ƒ vibhÅ«taá¹ƒ hotÄ«_ti catÅ«hi kÄ• raá¹‡ehi rÅ«paá¹ƒ vÄ«tiva
__Ã±Ä• tavibhÅ«tenÄ• _ti pÄ• kaá¹-aá¹ƒ katvÄ• vÄ«tivattena. __tÄ«raá¹‡avibhÅ«tenÄ• _ti
vÄ«tivattena. __pahÄ• navibhÅ«tenÄ• _ti chandarÄ• gapahÄ• nato vÄ«tivattena. __samatik
catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ paá¹-ilÄ• bhavasena vÄ«tivattena.

<108> __kathaá¹ƒ sametassÄ• _ti kathaá¹ƒ paá¹-ipannassa. __vibhoti rÅ«pa_nti rÅ«paá¹ƒ
vÄ• . __sukhaá¹ƒ dukhaÃ±cÄ• _ti iá¹-á¹-hÄ• niá¹-á¹-harÅ«pameva pucchati.

__jÄ• neyyÄ• mÄ• _ti \Ne 287/ jÄ• nissÄ• ma. __Ä• jÄ• neyyÄ• mÄ• _ti visesena jÄ• nissÄ
anekavidhena jÄ• nissÄ• ma. __paá¹-ivijÄ• neyyÄ• mÄ• _ti sammÄ• jÄ• nissÄ• ma. __paá
bujjhissÄ• ma.

<109> __na saÃ±Ã±asaÃ±Ã±Ä«_ti yathÄ• sametassa vibhoti rÅ«paá¹ƒ, so pakatisaÃ±Ã±Ä
visaÃ±Ã±asaÃ±Ã±Ä«_ti visaÃ±Ã±Ä• yapi virÅ«pÄ• ya saÃ±Ã±Ä• ya visaÃ±Ã±Ä« na hoti um
__nopi asaÃ±Ã±Ä«_ti saÃ±Ã±Ä• virahitopi na hoti nirodhasamÄ• panno vÄ• asaÃ±Ã±asatt
vibhÅ«tasaÃ±Ã±Ä«_ti ``sabbaso rÅ«pasaÃ±Ã±Ä• naâ€™â€™ ntiÄ• dinÄ• (Vibh 508) naye
hoti arÅ«pajjhÄ• nalÄ• bhÄ«. __evaá¹ƒ sametassa vibhoti rÅ«pa_nti etasmiá¹ƒ saÃ±Ã±asaÃ
aá¹-á¹-hatvÄ• yadetaá¹ƒ vuttaá¹ƒ ``so evaá¹ƒ \Ee II 357/ samÄ• hite citte ... pe ...
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• ya cittaá¹ƒ abhinÄ«haratÄ«â€™â
arÅ«pamaggasamaá¹…gino vibhoti rÅ«paá¹ƒ. __saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…k
ca yÄ• saÃ±Ã±Ä• , taá¹ƒnidÄ• nÄ• taá¹‡hÄ• diá¹-á¹-hipapaÃ±cÄ• ssa appahÄ«nÄ• va hon

__asaÃ±Ã±ino vuccanti nirodhasamÄ• pannÄ• _ti saÃ±Ã±Ä• vedanÄ• nirodhetvÄ• nirodh
asaÃ±Ã±inoti kathÄ«yanti. __asaÃ±Ã±asattÄ• _ti sabbena sabbaá¹ƒ saÃ±Ã±Ä• bhÄ• vena

__so evaá¹ƒ samÄ• hite citte_ti tattha __so_ti so bhikkhu. __eva_nti catutthajjhÄ• nakkama
iminÄ• kamena catutthajjhÄ• naá¹ƒ paá¹-ilabhitvÄ• ti vuttaá¹ƒ \Be 314/ hoti. __samÄ• hite_
catutthajjhÄ• nasamÄ• dhinÄ• samÄ• hite. __parisuddhe_tiÄ• dÄ«su pana upekkhÄ• satip
parisuddhattÄ• yeva __pariyodÄ• te, _ pabhassareti vuttaá¹ƒ hoti. sukhÄ• dÄ«naá¹ƒ paccay
vihatarÄ• gÄ• diaá¹…gaá¹‡attÄ• __anaá¹…gaá¹‡e_. anaá¹…gaá¹‡attÄ• eva ca __vigatÅ«
cittaá¹ƒ upakkilissati. subhÄ• vitattÄ• __mudubhÅ«te, _ vasÄ«bhÄ• vappatteti vuttaá¹ƒ hoti
cittaá¹ƒ mudÅ«ti vuccati. muduttÄ• yeva ca __kammaniye, _ kammakkhame kammayoggeti
cittaá¹ƒ kammaniyaá¹ƒ hoti suddhantamiva suvaá¹‡á¹‡aá¹ƒ. tadubhayampi ca subhÄ• vitatt
``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ bhÄ•
yathayidaá¹ƒ, bhikkhave, cittaâ€™â€™ nti (AN a I 22).

etesu hi parisuddhabhÄ• vÄ• dÄ«su á¹-hitattÄ• __á¹-hite_. á¹-hitattÄ• yeva __Ä• neÃ±japp
vuttaá¹ƒ \Ne 288/ hoti. mudukammaÃ±Ã±abhÄ• vena vÄ• attano vase á¹-hitattÄ• __á¹-hite
pariggahitattÄ• __Ä• neÃ±jappatte_. saddhÄ• pariggahitaÃ±hi cittaá¹ƒ assaddhiyena na iÃ±
vÄ«riyapariggahitaá¹ƒ kosajjena na iÃ±jati, satipariggahitaá¹ƒ pamÄ• dena na iÃ±jati, samÄ
uddhaccena na iÃ±jati, paÃ±Ã±Ä• pariggahitaá¹ƒ avijjÄ• ya na iÃ±jati, obhÄ• sagataá¹ƒ kile
iÃ±jati. imehi chahi dhammehi pariggahituá¹ƒ Ä• neÃ±jappattaá¹ƒ hoti. evaá¹ƒ \Ee II 358/
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ cittaá¹ƒ abhinÄ«hÄ• rakkhamaá¹ƒ hoti
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• ya.

aparo nayo --- catutthajjhÄ• nasamÄ• dhinÄ• __samÄ• hite_. nÄ«varaá¹‡adÅ«rÄ«bhÄ• ve
vitakkÄ• disamatikkamena __pariyodÄ• te_. jhÄ• napaá¹-ilÄ• bhapaccanikÄ• naá¹ƒ pÄ• pak
abhÄ• vena __anaá¹…gaá¹‡e_. icchÄ• vacarÄ• nanti icchÄ• ya avacarÄ• naá¹ƒ, icchÄ• vas
pavattÄ• naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kopaappaccayÄ• nanti attho. abhijjhÄ• dÄ«naá¹ƒ c
__vigatÅ«pakkilese_. ubhayampi cetaá¹ƒ aá¹…gaá¹‡asuttavatthasuttÄ• nusÄ• reneva (MN
veditabbaá¹ƒ. vasippattiyÄ• __mudubhÅ«te_. iddhipÄ• dabhÄ• vÅ«pagamanena __kamma
paá¹‡Ä«tabhÄ• vÅ«pagamena __á¹-hite Ä• neÃ±jappatte, _ yathÄ• Ä• neÃ±jabhÄ• vaá¹ƒ Ä
á¹-hiteti attho. evampi aá¹-á¹-haá¹…gasamannÄ• gamena cittaá¹ƒ abhinÄ«hÄ• rakkhamaá¹ƒ
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• ya pÄ• dakaá¹ƒ padaá¹-á¹-hÄ• n

__Ä• ruppamaggasamaá¹…gÄ«_ti \Be 315/ arÅ«pasamÄ• pattiyÄ• gamanamaggena apar
papaÃ±casaá¹…khÄ• _ti taá¹‡hÄ• dipapaÃ±cÄ• yeva papaÃ±casaá¹…khÄ• .

<110> __ettÄ• vataggaá¹ƒ nu vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se. ud
etto_ti ettÄ• vatÄ• nu idha paá¹‡á¸• itÄ• samaá¹‡abrÄ• hmaá¹‡Ä• aggaá¹ƒ suddhiá¹ƒ satt

aÃ±Ã±ampi etto arÅ«pasamÄ• pattito adhikaÃ±ca vadantÄ«ti pucchati.

__etto arÅ«pasamÄ• pattito_ti etasmÄ• arÅ«pasamÄ• pattito.

<111> __ettÄ• vataggampi vadanti heke_ti eke sassatavÄ• dÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ettÄ• vatÄ• pi aggaá¹ƒ suddhiá¹ƒ vadanti. __tesaá¹ƒ paneke samayaá¹ƒ vadantÄ«_ti tesaÃ± samayaá¹ƒ ucchedaá¹ƒ vadanti. __anupÄ• disese kusalÄ• vadÄ• nÄ• _ti anupÄ• disese kus

__bhavatajjitÄ• _ti \Ne 289/ bhavato bhÄ«tÄ• . __vibhavaá¹ƒ abhinandantÄ«_ti ucchedaá¹ƒ tussanti. __te sattassa sama_nti te ucchedavÄ• dino puggalassa samaá¹ƒ anuppattiá¹ƒ vad atÄ«va samaá¹ƒ. __vÅ«pasama_nti santaá¹ƒ. __nirodha_nti anuppÄ• daá¹ƒ. __paá¹-ipassa

<112> __ete ca Ã±atvÄ• upanissitÄ• _ti ete ca diá¹-á¹-higatike sassatucchedadiá¹-á¹-hiyo __Ã±atvÄ• munÄ« nissaye so vÄ«maá¹ƒsÄ«_ti nissaye ca Ã±atvÄ• so vÄ«maá¹ƒsÄ« paá¹ vimutto_ti dukkhÄ• niccÄ• dito dhamme Ã±atvÄ• vimutto. __bhavÄ• bhavÄ• ya na sametÄ« na samÄ• gacchati. __aparÄ• masa_nti aparÄ• masanto. parÄ• mÄ• saá¹ƒ nÄ• pajjantoti at

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

kalahavivÄ• dasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. cÅ«á¸·abyÅ«hasuttaniddesavaá¹‡á¹‡anÄ•

dvÄ• dasame \Ne 290/ \Ee II 360/ \Be 316/ cÅ«á¸·abyÅ«hasuttaniddese __sakaá¹ƒsakaá¹ƒ idampi tasmiá¹ƒyeva mahÄ• samaye ``sabbepime diá¹-á¹-higatikÄ• `sÄ• dhurÅ«pÄ• mhÄ• sÄ• dhurÅ«pÄ• va ime attano eva diá¹-á¹-hiyÄ• patiá¹-á¹-hahanti, udÄ• hu aÃ±Ã±ampi diá¹ gaá¹‡hantÄ«â€™â€™ ti uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ tamatthaá¹ƒ pa nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ• vuttaá¹ƒ.

<113> tattha Ä• dito dvepi gÄ• thÄ• pucchÄ• gÄ• thÄ• yeva. tÄ• su __sakaá¹ƒ sakaá¹ƒ diá attano attano diá¹-á¹-hiyÄ• vasamÄ• nÄ• . __viggayha nÄ• nÄ• kusalÄ• vadantÄ«_ti taá¹ƒ balavaggÄ• haá¹ƒ gahetvÄ• ``tattha kusalÄ• mhÄ• â€™â€™ ti paá¹-ijÄ• namÄ• nÄ• puthu vadanti. __yo evaá¹ƒ jÄ• nÄ• ti sa vedi dhammaá¹ƒ, idaá¹ƒ paá¹-ikkosamakevalÄ« so_ti taÃ sandhÄ• ya yo evaá¹ƒ jÄ• nÄ• ti, so dhammaá¹ƒ vediyi. idaá¹ƒ pana paá¹-ikkosanto hÄ«no

__nÄ• nÄ• vadantÄ«_ti nÄ• nÄ• kÄ• raá¹‡aá¹ƒ bhaá¹‡anti. __vividhaá¹ƒ vadantÄ«_ti nÄ• __aÃ±Ã±oÃ±Ã±aá¹ƒ vadantÄ«_ti ekaá¹ƒ avatvÄ• aÃ±Ã±aá¹ƒ aÃ±Ã±aá¹ƒ gahetvÄ• vadant ayaá¹ƒ. __asamatto_ti na paripÅ«ro. __aparipuá¹‡á¹‡o_ti na sampuá¹‡á¹‡o.

<114> __bÄ• lo_ti hÄ«no. __akkusalo_ti avidvÄ• .

<115> idÄ• ni tisso vissajjanagÄ• thÄ• hontÄ«ti. tÄ• purimaá¸• á¸• hena vuttamatthaá¹ƒ pa
paá¹-ibyÅ«hitvÄ• á¹-hitÄ• . tena byÅ«hena uttarasuttato ca appakattÄ• idaá¹ƒ suttaá¹ƒ ``cÅ
nÄ• maá¹ƒ labhi. tattha paá¹-hamagÄ• thÄ• yaá¹ƒ tÄ• va __parassa ce dhamma_nti parass
bÄ• lÄ• _ti evaá¹ƒ sante sabbeva ime \Ee II 361/ bÄ• lÄ• hontÄ«ti adhippÄ• yo. kiá¹ƒkÄ• ra
diá¹-á¹-hiparibbasÄ• nÄ• _ti.

<116> __sandiá¹-á¹-hiyÄ• _ \Ne 291/ __ceva na vÄ«vadÄ• tÄ• , saá¹ƒsuddhapaÃ±Ã±Ä• ku
diá¹-á¹-hiyÄ• anavÄ«vadÄ• tÄ• avodÄ• tÄ• saá¹ƒkiliá¹-á¹-hÄ• va samÄ• nÄ• saá¹ƒsuddha
mutimanto ca te honti ce. atha vÄ• ``sandiá¹-á¹-hiyÄ• ce vadÄ• tÄ• â€™â€™ ti pÄ• á¹-ho,
pana diá¹-á¹-hiyÄ• vodÄ• tÄ• \Be 317/ saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• mutimanto honti c
evaá¹ƒ sante tesaá¹ƒ ekopi nihÄ«napaÃ±Ã±o na hoti, kiá¹ƒkÄ• raá¹‡Ä• ? __diá¹-á¹-hÄ« hi te
_ yathÄ• itaresanti.

<117> __na vÄ• hameta_nti gÄ• thÄ• ya saá¹…khepattho --- __yaá¹ƒ_ te __mithu_ dve dve
``bÄ• loâ€™â€™ ti Ä• hu, ahaá¹ƒ __etaá¹ƒ tathiya_nti tacchanti __neva brÅ«mi_. kiá¹ƒkÄ• l
te __sakaá¹ƒ sakaá¹ƒ diá¹-á¹-hiá¹ƒ_ ``idameva __saccaá¹ƒ_ moghamaÃ±Ã±aâ€™â€™ nti _
kÄ• raá¹‡ena __paraá¹ƒ ``bÄ• loâ€™â€™ _ti __dahanti_. ettha ca tathiyaá¹ƒ, tathevanti (Sn
pÄ• á¹-hÄ• .

__taccha_nti atucchaá¹ƒ. __tatha_nti aviparÄ«taá¹ƒ, __bhÅ«ta_nti santaá¹ƒ. __yÄ• thÄ• va
saá¹ƒvijjamÄ• naá¹ƒ. __aviparita_nti na visaá¹…ketaá¹ƒ.

<118> __yamÄ• hÅ«_ti pucchÄ• gÄ• thÄ• ya __ ``yaá¹ƒ_ diá¹-á¹-hi__saccaá¹ƒ tathiyaâ€™

<119> __ekaÃ±hi sacca_nti vissajjanagÄ• thÄ• ya ekaá¹ƒ saccaá¹ƒ nirodho maggo vÄ• . __
pajÄ• na_nti yamhi sacce pajÄ• nanto pajÄ• no vivadeyyuá¹ƒ. __sayaá¹ƒ thunantÄ«_ti atta

<120> __kasmÄ• nÅ«_ti pucchÄ• gÄ• thÄ• ya __pavÄ• diyÄ• se_ti vÄ• dino. __udÄ• hu te
vÄ• dino udÄ• hu attano takkamattaá¹ƒ anugacchanti.

__takkapariyÄ• hata_nti vitakkena samantato Ä• hataá¹ƒ. __vÄ«maá¹ƒsÄ• nucarita_nti atta
upaá¹-á¹-hitapaÃ±Ã±Ä• ya vicaritaá¹ƒ. __sayaá¹ƒpaá¹-ibhÄ• na_nti attano paá¹-ibhÄ• naá¹ƒ

<121> __na_ \Ee II 362/ __hevÄ• _ti vissajjanagÄ• thÄ• ya __aÃ±Ã±atra saÃ±Ã±Ä• ya nico
saÃ±Ã±Ä• mattena niccanti gahitaggahaá¹‡Ä• ni. __takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ

niccasaá¹…kappamattaá¹ƒ diá¹-á¹-hÄ«su janetvÄ• .

yasmÄ• \Ne 292/ pana diá¹-á¹-hÄ«su vitakkaá¹ƒ janentÄ• diá¹-á¹-hiyo saÃ±janenti, tasmÄ
``diá¹-á¹-higatÄ• ni janenti saÃ±janentÄ«â€™â€™ tiÄ• di. __janentÄ«_ti uparÅ«pari diá¹-á¹-
janenti. __saÃ±janentÄ«_tiÄ• dÄ«ni upasaggavasena padaá¹ƒ vaá¸• á¸• hetvÄ• vuttÄ• ni. _
vacanaá¹ƒ tacchaá¹ƒ.

<122> idÄ• ni \Be 318/ evaá¹ƒ nÄ• nÄ• saccesu asantesu takkamattaá¹ƒ anussarantÄ• naá
vippaá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``diá¹-á¹-he suteâ€™â€™ _tiÄ• dikÄ• gÄ• thÄ• yo abhÄ• si
diá¹-á¹-haá¹ƒ, diá¹-á¹-hasuddhinti adhippÄ• yo. esa nayo sutÄ• dÄ«su. __ete ca nissÄ• ya v
diá¹-á¹-hidhamme nissayitvÄ• suddhibhÄ• vasaá¹…khÄ• taá¹ƒ vimÄ• naá¹ƒ asammÄ• naá
á¹-hatvÄ• pahassamÄ• no, bÄ• lo paro akkusaloti cÄ• hÄ• _ti evaá¹ƒ vimÄ• nadassÄ«pi ta
á¹-hatvÄ• tuá¹-á¹-hijÄ• to hÄ• sajÄ• to hutvÄ• paro ``hÄ«no ca avidvÄ• cÄ• â€™â€™ ti ev

__na sammÄ• netÄ«tipi vimÄ• nadassÄ«_ti na bahumÄ• naá¹ƒ karotÄ«ti evampi vimÄ• na
__domanassaá¹ƒ janetÄ«_ti paá¹-hamaá¹ƒ diá¹-á¹-hinissayaá¹ƒ allÄ«yitvÄ• domanassaá¹ƒ
diá¹-á¹-hivinicchaye á¹-hitakÄ• le somanassaá¹ƒ uppÄ• detÄ«ti attho.

__vinicchayadiá¹-á¹-hiyÄ• á¹-hatvÄ• _ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• gahitadiá¹-á¹-hiyÄ• á

<123> evaá¹ƒ sante __yenevÄ• _ti gÄ• thÄ• . tattha __sayamattanÄ• _ti sayameva attÄ• n
garahati. __tadeva pÄ• vÄ• _ti tadeva vacanaá¹ƒ diá¹-á¹-hiá¹ƒ vadati, taá¹ƒ vÄ• puggalaá¹ƒ

<124> __atisÄ• radiá¹-á¹-hiyÄ• _ti gÄ• thÄ• yattho --- __so_ evaá¹ƒ tÄ• ya lakkhaá¹‡Ä• tisÄ
__atisÄ• radiá¹-á¹-hiyÄ• samatto_ paripuá¹‡á¹‡o uddhumÄ• to, tena ca diá¹-á¹-hi__mÄ• ne
\Ee II 363/ ahaá¹ƒ kevalÄ«â€™â€™ ti evaá¹ƒ __paripuá¹‡á¹‡amÄ• nÄ«. sayameva_ attÄ• n
paá¹‡á¸• itoâ€™â€™ ti abhisiÃ±cati. kiá¹ƒkÄ• raá¹‡Ä• ? __diá¹-á¹-hÄ« hi sÄ• tassa tathÄ•

__sabbÄ• tÄ• diá¹-á¹-hiyo lakkhaá¹‡Ä• tikkantÄ• _ti tÄ• sabbÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-hi
atisarantÄ«ti atikkantÄ• . __anomo_ti anÅ«no.

<125> __parassa ce_ti gÄ• thÄ• ya sambandho attho ca --- kiÃ±ca bhiyyo? yo so vinicchay
``bÄ• lo paro akkusaloâ€™â€™ ti cÄ• ha, tassa __parassa ce hi vacasÄ• _ so tena vuccam
hoti, __tumo sahÄ• hoti nihÄ«napaÃ±Ã±o, _ sopi teneva saha nihÄ«napaÃ±Ã±o hoti. sopi h
vadati. atha tassa \Be 319/ vacanaá¹ƒ appamÄ• á¹‡aá¹ƒ, so pana __sayameva vedagÅ«_ c
evaá¹ƒ sante __na koci bÄ• lo samaá¹‡esu atthi_. sabbepi hi te attano icchÄ• ya paá¹‡á¸• it

__vÄ• cÄ• yÄ• _ti kathanena. __vacanenÄ• _ti bhÄ• sitena. __ninditakÄ• raá¹‡Ä• _ti garah

__garahitakÄ• raá¹‡Ä• _ti avaÃ±Ã±Ä• tahetunÄ• . __upavaditakÄ• raá¹‡Ä• _ti upavÄ• dahe

<126> __aÃ±Ã±aá¹ƒ ito_ti gÄ• thÄ• ya sambandho attho ca --- ``atha ce sayaá¹ƒ vedagÅ« bÄ• lo samaá¹‡esu atthÄ«â€™â€™ ti evaÃ±hi vuttepi siyÄ• kassaci ``kasmÄ• â€™â€™ ti. __aÃ±Ã±aá¹ƒ ito yÄ• bhivadanti dhammaá¹ƒ, aparaddhÄ• suddhimakevalÄ« te. evampi titth ito aÃ±Ã±aá¹ƒ diá¹-á¹-hiá¹ƒ abhivadanti, te aparaddhÄ• viraddhÄ• suddhimaggaá¹ƒ, akeva puthutitthiyÄ• yasmÄ• vadantÄ«ti vuttaá¹ƒ hoti. kasmÄ• panevaá¹ƒ vadantÄ«ti ce? __sano tebhirattÄ• , _ yasmÄ• sakena diá¹-á¹-hirÄ• gena te abhirattÄ• ti vuttaá¹ƒ hoti.

__te suddhimagga_nti te aÃ±Ã±atitthiyÄ• akiliá¹-á¹-hamaggaá¹ƒ. __visuddhimagga_nti nid __parisuddhimagga_nti sukkamaggaá¹ƒ. __vodÄ• tamagga_nti paá¹‡á¸• aramaggaá¹ƒ. __p pabhÄ• vantamaggaá¹ƒ. __viraddhÄ• _ti vuttavidhinÄ• maggena virajjhitvÄ• á¹-hitÄ• . __a á¹-hitÄ• . __khalitÄ• _ti \Ee II 364/ parihÄ«nÄ• . __galitÄ• _ti tato bhaá¹-á¹-hÄ• . __aÃ±Ã±Ä• __aparaddhÄ• _ti parÄ• jayamÄ• pannÄ• . atha vÄ• ``Ã±Ä• yÄ• paraddhÄ• â€™â€™ tipi p viraddhÄ• ti attho.

<127> evaá¹ƒ abhirattÄ• ca --- __idheva suddhi_nti gÄ• thÄ• . tattha __sakÄ• yane_ti saka vadÄ• nÄ• _ti daá¸·havÄ• dÄ• .

__thiravÄ• dÄ• _ti sanniá¹-á¹-hÄ• navÄ• dÄ• . __balikavÄ• dÄ• _ti balavantavÄ• dÄ• . __av patiá¹-á¹-hahitvÄ• kathitavÄ• dÄ• .

<128> ye evaÃ±ca daá¸·havÄ• dÄ• , tesu yo koci titthiyo sakÄ• yane vÄ• pi daá¸·haá¹ƒ vad paraá¹ƒ daheyya, _ saá¹…khepato tattha sassatucchedasaá¹…khÄ• te vitthÄ• rato natthikaissarakÄ• rakaniyatiÄ• dibhede sake ayane ``idameva saccaâ€™â€™ nti daá¸·haá¹ ettha diá¹-á¹-higate \Ne 294/ ``bÄ• loâ€™â€™ ti saha dhammena passeyya, nanu sabbopi t \Be 320/ eva suppaá¹-ipanno eva ca. evaá¹ƒ sante __sayameva so medhagamÄ• vaheyya, bÄ• lamasuddhidhammaá¹ƒ_. sopi paraá¹ƒ ``bÄ• lo ca asuddhidhammo ca ayaâ€™â€™ nti Ä• vaheyya. kasmÄ• ? yasmÄ• sabbopi tassa matena paá¹‡á¸• itoyeva suppaá¹-ipannoyev

<129> evaá¹ƒ sabbathÄ• pi __vinicchaye á¹-hatvÄ• sayaá¹ƒ pamÄ• ya, uddhaá¹ƒ sa lokas diá¹-á¹-hiyÄ• á¹-hatvÄ• sayaÃ±ca satthÄ• rÄ• diá¹ƒ minitvÄ• so bhiyyo vivÄ• dametÄ«ti. e Ä• dÄ«navaá¹ƒ Ã±atvÄ• ariyamaggena __hitvÄ• na sabbÄ• ni vinicchayÄ• ni, na medhaga arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi.

__sayaá¹ƒ pamÄ• yÄ• _ti attanÄ• minitvÄ• . __paminitvÄ• _ti pamÄ• á¹‡aá¹ƒ katvÄ• . ``pa pÄ• á¹-ho, taá¹ƒ na sundaraá¹ƒ. __uddhaá¹ƒ vÄ• dena saddhi_nti attano upari kathentena s purÄ• bhedasutte (Nidd I 83) vuttasadiso eva abhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

cÅ«á¸·abyÅ«hasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. mahÄ• byÅ«hasuttaniddesavaá¹‡á¹‡anÄ•

<130> terasame \Ee II 365/ \Ne 295/ mahÄ• byÅ«hasuttaniddese __ye kecime diá¹-á¹-hipa
``kiá¹ƒ nu kho ime diá¹-á¹-hiparibbasÄ• nÄ• viÃ±Ã±Å«naá¹ƒ santikÄ• nindameva labhanti,
pasaá¹ƒsampÄ«â€™â€™ ti uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ tamatthaá¹
nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ• vuttaá¹ƒ. tattha __anvÄ• nayantÄ«_ti anu Ä
Ä• haranti.

__nindameva anventÄ«_ti garahameva upagacchanti.

<131> idÄ• ni yasmÄ• te ``idameva saccaâ€™â€™ nti vadantÄ• pi diá¹-á¹-higatikavÄ• din
pasaá¹ƒsampi labhanti, yaá¹ƒ etaá¹ƒ pasaá¹ƒsÄ• saá¹…khÄ• taá¹ƒ vÄ• daphalaá¹ƒ, taá¹ƒ a
samÄ• ya samatthaá¹ƒ na hoti, ko pana vÄ• do dutiye nindÄ• phale, tasmÄ• \Be 321/ etam
tÄ• va vissajjanagÄ• thaá¹ƒ Ä• ha __ ``appaÃ±hi etaá¹ƒ na alaá¹ƒ samÄ• ya, duve vivÄ• da
_ti. tattha __duve vivÄ• dassa phalÄ• nÄ«_ti nindÄ• ca pasaá¹ƒsÄ• ca jayaparÄ• jayÄ• dÄ
__etampi disvÄ• _ti ``nindÄ• aniá¹-á¹-hÄ• eva, pasaá¹ƒsÄ• nÄ• laá¹ƒ samÄ• yÄ• â€™â€™
Ä• dÄ«navaá¹ƒ disvÄ• . __khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«mi_nti avivÄ• dabhÅ«miá¹ƒ

__appaka_nti mandaá¹ƒ. __parittaka_nti thokaá¹ƒ. __omaka_nti heá¹-á¹-himakaá¹ƒ. __lÄ•
__samÄ• yÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ samanatthÄ• ya. __upasamÄ• yÄ• _ti uparÅ«pari sama
sannisÄ«dÄ• panatthÄ• ya. __nibbÄ• nÄ• yÄ• _ti amatamahÄ• nibbÄ• natthÄ• ya. __paá¹-i
kilesÄ• naá¹ƒ nissajjanatthÄ• ya. __paá¹-ipassaddhiyÄ• _ti phalena paá¹-ipassaddhÄ• naá¹
nÄ• laá¹ƒ.

<132> evaÃ±hi avivÄ• damÄ• no --- __yÄ• kÄ• cimÄ• _ti gÄ• thÄ• . tattha__ sammutiyo_ti
puthujjanasambhavÄ• . __so_ \Ee II 366/ __upayaá¹ƒ kimeyyÄ• _ti so upagantabbaá¹-á¹-he
ekampi \Ne 296/ dhammaá¹ƒ kiá¹ƒ upeyya, kena vÄ• kÄ• raá¹‡ena upeyya. __diá¹-á¹-he su
diá¹-á¹-hasutasuddhÄ«su pemaá¹ƒ akaronto.

__puthujjanehi janitÄ• _ti puthujjanehi uppÄ• ditÄ• . __sammutiyo_ti diá¹-á¹-hiyo. __puthu
vÄ• _ti anekavidhehi diá¹-á¹-higatikehi uppÄ• ditÄ• vÄ• . __netÄ«_ti na eti. __na upetÄ«_ti
__na upagacchatÄ«_ti nivattati. __nÄ• bhinivisatÄ«_ti pavisitvÄ• nappatiá¹-á¹-hati.

<133> ito bÄ• hirÄ• pana --- __sÄ«luttamÄ• _ti gÄ• thÄ• tassattho --- sÄ«laá¹ƒyeva ``uttar
maÃ±Ã±amÄ• nÄ• __sÄ«luttamÄ• _ti eke bhonto saá¹ƒyamamattena __suddhiá¹ƒ_ vadant
samÄ• dÄ• ya upaá¹-á¹-hitÄ• se. idheva_ diá¹-á¹-hiyaá¹ƒ __assa_ satthuno __suddhiá¹ƒ bh
bhavajjhositÄ• samÄ• nÄ• vadanti, api ca te __kusalÄ• vadÄ• nÄ• _ ``kusalÄ• mayaâ€™â

<134> evaá¹ƒ sÄ«luttamesu ca tesu tathÄ• paá¹-ipanno yo koci --- __sace cuto_ti gÄ• thÄ
__sace_ tato __sÄ«lavatato_ paravicchindanena vÄ• anabhisambhuá¹‡anto vÄ• __cuto ho
sÄ«labbatakammaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dikammaá¹ƒ vÄ• __virÄ• dhayitvÄ• v
322/, api ca kho taá¹ƒ sÄ«labbatasuddhiá¹ƒ __pajappatÄ«_ ca vippalapati ca __patthayatÄ«
__satthÄ• va hÄ«no pavasaá¹ƒ gharamhÄ• , _ gharamhÄ• pavasanto satthato hÄ«no yath
satthaá¹ƒ vÄ• patthayatÄ«ti.

__paravicchindanÄ• ya vÄ• _ti parena vÄ• riyamÄ• no vÄ• . __anabhisambhuá¹‡anto vÄ• _
asampÄ• dento vÄ• .

__aÃ±Ã±Ä• ya aparaddho_ti nibbÄ• nena parihÄ«no maggato vÄ• . __taá¹ƒ vÄ• satthaá¹ƒ
satthaá¹ƒ sabbattha pacchato gacchati.

<135> evaá¹ƒ pana sÄ«luttamÄ• naá¹ƒ pavedhanakÄ• raá¹‡aá¹ƒ ariyasÄ• vako __sÄ«labb
gÄ• thÄ• . tattha __sÄ• vajjÄ• navajja_nti sabbÄ• kusalaá¹ƒ lokiyakusalaÃ±ca. __etaá¹ƒ su
367/ __apatthayÄ• no_ti paÃ±cakÄ• maguá¹‡Ä• dibhedaá¹ƒ suddhiá¹ƒ akusalÄ• dibhedaá¹
__virato care_ti suddhiyÄ• asuddhiyÄ• ca virato careyya. __santi manuggahÄ• yÄ• _ti diá¹

__kaá¹‡haá¹ƒ_ \Ne 297/ __kaá¹‡havipÄ• ka_nti akusalakammaá¹ƒ akusalavipÄ• kadÄ• yal
sukkavipÄ• ka_nti lokiyakusalaá¹ƒ attanÄ• sadisaá¹ƒ sukkavipÄ• kadÄ• yakaá¹ƒ.

__niyÄ• mÄ• vakkanti_nti maggapavisanaá¹ƒ. __sekkhÄ• _ti satta sekkhÄ• . __aggadhamm
arahattaphalaá¹ƒ.

<136> evaá¹ƒ ito bÄ• hirake sÄ«luttame saá¹ƒyamena visuddhivÄ• de tesaÃ±ca vipÄ• kaá¹
arahato ca paá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±athÄ• pi suddhivÄ• de bÄ• hirake dasser
``tamÅ«panissÄ• yÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- santaÃ±Ã±epi samaá¹‡abr
amarantapaá¹ƒ vÄ• diá¹-á¹-hasuddhiÄ• dÄ«su vÄ• aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ __upanissÄ•
__uddhaá¹ƒsarÄ• _ hutvÄ• __bhavÄ• bhavesu avÄ«tataá¹‡hÄ• suddhiâ€™ manutthunanti

__tapojigucchavÄ• dÄ• _ti kÄ• yapÄ«á¸·anÄ• ditapena pÄ• pahirÄ«yanavÄ• dÄ• . __tapoji
hirÄ«yanasÄ• ravanto. __uddhaá¹ƒsarÄ• vÄ• dÄ• _ti saá¹ƒsÄ• rena suddhiá¹ƒ kathayantÄ•

<137> evaá¹ƒ \Be 323/ tesaá¹ƒ avÄ«tataá¹‡hÄ• naá¹ƒ suddhiá¹ƒ anutthunantÄ• naá¹ƒ yopi
attÄ• naá¹ƒ maÃ±Ã±eyya, tassÄ• pi avÄ«tataá¹‡hattÄ• bhavÄ• bhavesu taá¹ƒ taá¹ƒ vatthu
jappitÄ• ni_ punappunaá¹ƒ hontiyevÄ• ti adhippÄ• yo. taá¹‡hÄ• hi Ä• sevitÄ• taá¹‡haá¹ƒ v
kevalaÃ±ca jappitÄ• ni, __pavedhitaá¹ƒ vÄ• pi pakappitesu, _ taá¹‡hÄ• diá¹-á¹-hÄ«hi cassa
pavedhitampi hotÄ«ti vuttaá¹ƒ hoti. bhavÄ• bhavesu pana vÄ«tataá¹‡hattÄ• Ä• yatiá¹ƒ __cu
natthi, sa kena vedheyya kuhiá¹ƒ va jappe_ti ayametissÄ• gÄ• thÄ• ya sambandho.

__Ä• gamana_nti puna Ä• gamanaá¹ƒ. __gamana_nti ito aÃ±Ã±attha gamanaá¹ƒ \Ee II 368
gantvÄ• puna nivattanaá¹ƒ. __kÄ• la_nti maraá¹‡aá¹ƒ. __gatÄ«_ti gamanavasena gatiyÄ•

<138> __yamÄ• hu dhamma_nti pucchÄ• gÄ• thÄ• .

<139> idÄ• ni yasmÄ• ekopi ettha vÄ• do sacco natthi, kevalaá¹ƒ diá¹-á¹-himattakena hi te
tamatthaá¹ƒ dassento __ ``sakaá¹ƒ hÄ«â€™â€™ _ti imaá¹ƒ tÄ• va vissajjanagÄ• thamÄ• ha
diá¹-á¹-hiá¹ƒ. __anoma_nti anÅ«naá¹ƒ.

<140> evametesu \Ne 298/ sakaá¹ƒ dhammaá¹ƒ paripuá¹‡á¹‡aá¹ƒ brÅ«vantesu aÃ±Ã±ass
vadantesu yassa kassaci --- __parassa ce vambhayitena hÄ«no_ti gÄ• thÄ• . tassattho --- y
ninditakÄ• raá¹‡Ä• __hÄ«no_ bhaveyya, __na koci dhammesu visesi_ aggo bhaveyya. kiá¹
aÃ±Ã±assa vadanti dhammaá¹ƒ nihÄ«nato_ sabbeva te __samhi daá¸·haá¹ƒ vadÄ• nÄ• _sa

__vambhayitakÄ• raá¹‡Ä• _ti dhaá¹ƒsitakÄ• raá¹‡Ä• . __garahitakÄ• raá¹‡Ä• _ti lÄ• makak
__upavaditakÄ• raá¹‡Ä• _ti akkositakÄ• raá¹‡Ä• . __sakÄ• yana_nti sakamaggaá¹ƒ.

<141> kiÃ±ca bhiyyo --- __saddhammapÅ«jÄ• _ti gÄ• thÄ• . tassattho --- te ca titthiyÄ• __
sakÄ• yanÄ• ni, saddhammapÅ«jÄ• pi nesaá¹ƒ tatheva_ vattati. te hi ativiya satthÄ• rÄ• dÄ«
yadi te pamÄ• á¹‡Ä• siyuá¹ƒ, evaá¹ƒ sante __sabbeva vÄ• dÄ• tathiyÄ• bhaveyyuá¹ƒ_. ki
__suddhÄ« hi nesaá¹ƒ paccattameva_. na sÄ• aÃ±Ã±attha sijjhati, nÄ• pi paramatthato. att
diá¹-á¹-higÄ• hamattameva hi taá¹ƒ tesaá¹ƒ parapaccayaneyyabuddhÄ«naá¹ƒ. __paccattam

<142> yo pana viparÄ«tato bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡o, tassa __na brÄ• hmaá¹‡ass
gÄ• thÄ• . tassattho --- __brÄ• hmaá¹‡assa_ hi ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™
sudiá¹-á¹-hattÄ• parena netabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ natthi. diá¹-á¹-hi__dhammesu_ ``idamev
nti nicchinitvÄ• __sumaggahÄ«ta_mpi natthi. taá¹ƒkÄ• raá¹‡Ä• so diá¹-á¹-hikalahÄ• ni atik
__seá¹-á¹-hato passati dhammamaÃ±Ã±aá¹ƒ_ aÃ±Ã±atra satipaá¹-á¹-hÄ• nÄ• dÄ«hi.

__na paraneyyo_ti parena netabbo jÄ• nÄ• petabbo na hoti. __na parapattiyo na parapacca

paccetabbo na hoti. __na parapaá¹-ibaddhagÅ«_ti paresaá¹ƒ paá¹-ibaddhagamano na hoti.

<143> __jÄ• nÄ• mÄ«_ti gÄ• thÄ• ya sambandho attho ca --- evaá¹ƒ tÄ• va paramatthabrÄ
passati dhammamaÃ±Ã±aá¹ƒ, aÃ±Ã±e pana titthiyÄ• paracittaÃ±Ä• á¹‡Ä• dÄ«hi jÄ• nantÄ
passÄ• mi tatheva etaâ€™â€™ _nti evaá¹ƒ vadantÄ• pi ca __diá¹-á¹-hiyÄ• suddhiá¹ƒ pacc
ekopi adakkhi ce addasa cepi __tena_ paracittaÃ±Ä• á¹‡Ä• dinÄ• yathÄ• bhÅ«tamatthaá¹ƒ
tassa tena dassanena kiá¹ƒ kataá¹ƒ, kiá¹ƒ dukkhapariÃ±Ã±Ä• sÄ• dhitÄ• , udÄ• hu samuda
aÃ±Ã±ataraá¹ƒ, yato sabbathÄ• pi atikkamitvÄ• ariyamaggaá¹ƒ te titthiyÄ• aÃ±Ã±eneva \N
suddhiá¹ƒ, _ atikkamitvÄ• vÄ• te titthiye buddhÄ• dayo aÃ±Ã±eneva vadanti suddhinti.

<144> __passaá¹ƒ naro_ti gÄ• thÄ• ya sambandho attho ca --- kiÃ±ca bhiyyo? yvÄ• yaá¹ƒ
addakkhi, so __passaá¹ƒ naro dakkhati nÄ• marÅ«paá¹ƒ, _ na tato paraá¹ƒ, __disvÄ• na vÄ
nÄ• marÅ«pÄ• ni niccato sukhato vÄ• , na aÃ±Ã±athÄ• ; so evaá¹ƒ passanto __kÄ• maá¹ƒ
nÄ• marÅ«paá¹ƒ niccato sukhato ca athassa evarÅ«pena dassanena __na hi tena suddhiá¹

<145> __nivissavÄ• dÄ«_ti \Be 325/ gÄ• thÄ• ya sambandho attho ca --- tena ca dassanen
``jÄ• nÄ• mi passÄ• mi tatheva etaâ€™â€™ nti evaá¹ƒ nivissavÄ• dÄ«, etaá¹ƒ vÄ• dassan
suddhiá¹ƒ paccento ``idameva saccaâ€™â€™ nti evaá¹ƒ nivissavÄ• dÄ«, so __subbinayo_
__pakappitaá¹ƒ_ abhisaá¹…khataá¹ƒ __diá¹-á¹-hiá¹ƒ purakkharÄ• no_. so hi __yaá¹ƒ_ satth
tattheva subhaá¹ƒ vadÄ• no suddhiá¹ƒ vado, _ ``parisuddhivÄ• do \Ee II 370/ parisuddhidas
attÄ• naá¹ƒ maÃ±Ã±amÄ• no __tattha tathaddasÄ• so, _ tattha sakÄ• ya diá¹-á¹-hiyÄ• avi
yathÄ• sÄ• diá¹-á¹-hi pavattati, tatheva taá¹ƒ addasa, na aÃ±Ã±athÄ• passituá¹ƒ icchatÄ«

__nivissavÄ• dÄ«_ti patiá¹-á¹-hahitvÄ• kathento. __dubbinayo_ti vinetuá¹ƒ dukkho. __dupp
Ã±Ä• petuá¹ƒ cittena labbhÄ• petuá¹ƒ dukkho. __dunnijjhÄ• payo_ti cittena vÄ«maá¹ƒsitvÄ•
punappunaá¹ƒ nijjhÄ• payituá¹ƒ dukkho. __duppekkhÄ• payo_ti ikkhÄ• payituá¹ƒ dukkho. _
pasÄ• daá¹ƒ uppÄ• detuá¹ƒ dukkho.

__appassÄ«_ti Ã±Ä• á¹‡ena paá¹-ivedhaá¹ƒ pÄ• puá¹‡i. __paá¹-ivijjhÄ«_ti cittena avabodh

<146> evaá¹ƒ pakappitaá¹ƒ diá¹-á¹-hiá¹ƒ purakkharÄ• nesu titthiyesu --- __na brÄ• hmaá¹‡
saá¹…khÄ• _ti gÄ• thÄ• . tattha __saá¹…khÄ• _ti saá¹…khÄ• ya, jÄ• nitvÄ• ti attho. __napi
samÄ• pattiÃ±Ä• á¹‡Ä• dinÄ• akatataá¹‡hÄ• diá¹-á¹-hibandhu. tattha viggaho --- nÄ• pi ass
atthÄ«ti napi Ã±Ä• á¹‡abandhu. __sammutiyo_ti diá¹-á¹-hisammutiyo. __puthujjÄ• _ti puthuj
__uggahaá¹‡anti maÃ±Ã±e_ti uggahaá¹‡anti aÃ±Ã±e, aÃ±Ã±e tÄ• sammutiyo uggaá¹‡han

__upekkhatÄ«_ti \Ne 300/ upapattito apakkhapatito hutvÄ• passati.

<147> kiÃ±ca bhiyyo --- __vissajja ganthÄ• nÄ«_ti gÄ• thÄ• . tattha __anuggaho_ti uggaha
nÄ• ssa uggahoti anuggaho. na vÄ• uggaá¹‡hÄ• tÄ«ti anuggaho.

__ganthe vossajjitvÄ• _ti abhijjhÄ• dike ganthe cajitvÄ• . __vissajjÄ• _ti puna anÄ• diyanav
__gadhite_ti ghaá¹-ite. __ganthite_ti suttena saá¹…gahite viya ganthite. __bandhe_ti suá¹-á
__vibandhe_ti vividhÄ• bandhe. __palibuddhe_ti \Be 326/ samantato bandhanena bandhe.
kilesabandhane. __phoá¹-ayitvÄ• _ti papphoá¹-etvÄ• . __saccaá¹ƒ vissajjaá¹ƒ karontÄ«_ti v
aparibhogaá¹ƒ karonti. __vikopentÄ«_ti cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karonti.

<148> kiÃ±ca bhiyyo --- so evarÅ«po --- __pubbÄ• save_ti gÄ• thÄ• . tattha __pubbÄ• save
Ä• rabbha uppajjanadhammakilese \Ee II 371/. __nave_ti paccuppannarÅ«pÄ• dÄ«ni Ä• rab
chandagÅ«_ti chandÄ• divasena na gacchati. __anattagarahÄ«_ti katÄ• katavasena attÄ• n

<149> evaá¹ƒ anattagarahÄ« ca --- __sa sabbadhammesÅ«_ti gÄ• thÄ• . tattha __sabbadh
dvÄ• saá¹-á¹-hidiá¹-á¹-hidhammesu ``yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ vÄ• â€™â€™ ti evaá¹ƒpabl
patitabhÄ• ro. na kappetÄ«ti __na kappiyo, _ duvidhampi kappaá¹ƒ na karotÄ«ti attho. __nÅ
puthujjanakalyÄ• á¹‡akasekkhÄ• viya uparatisamaá¹…gÄ«pi no hoti. __na patthiyo_ti nittaá
patthayatÄ«ti patthiyÄ• , nÄ• ssa patthiyÄ• ti na patthiyo. ito paraÃ±ca heá¹-á¹-hÄ• ca tattha
vuttanayattÄ• uttÄ• natthameva. evaá¹ƒ arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hÄ• pes
purÄ• bhedasutte (Nidd I 83) vuttasadiso eva abhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

mahÄ• byÅ«hasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. tuvaá¹-akasuttaniddesavaá¹‡á¹‡anÄ•

<150> cuddasame \Ne 301/ \Ee II 372/ tuvaá¹-akasuttaniddese __pucchÄ• mi ta_nti idampi
mahÄ• samaye ``kÄ• nu kho arahattappattiyÄ• paá¹-ipattÄ«â€™â€™ ti uppannacittÄ• naá
tamatthaá¹ƒ pakÄ• setuá¹ƒ purimanayeneva nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ•

tattha Ä• dipucchÄ• gÄ• thÄ• ya tÄ• va __pucchÄ• mÄ«_ti ettha adiá¹-á¹-hajotanÄ• divaser
__Ä• diccabandhÅ«_ti Ä• diccassa gottabandhu. __vivekaá¹ƒ_ \Be 327/ __santipadaÃ±cÄ•
santipadaÃ±ca. __kathaá¹ƒ disvÄ• _ti kena kÄ• raá¹‡ena disvÄ• , kathaá¹ƒ pavattadassano

__tisso pucchÄ• _ti gaá¹‡anapariccheda. __adiá¹-á¹-hajotanÄ• _ti yaá¹ƒ na diá¹-á¹-haá¹ƒ n
tassa pÄ• kaá¹-akaraá¹‡atthÄ• ya pucchÄ• . __diá¹-á¹-hasaá¹ƒsandanÄ• _ti yaá¹ƒ Ã±Ä• á¹‡
tassa ghaá¹-anatthÄ• ya. __vimaticchedanÄ• _ti yÄ• kaá¹…khÄ• , tassÄ• cchedanatthaá¹ƒ

aÃ±Ã±Ä• ta_nti dhammÄ• naá¹ƒ tathalakkhaá¹‡aá¹ƒ pakatiyÄ• na Ã±Ä• taá¹ƒ. __adiá¹-á¹-h
niá¹-á¹-haâ€™â€™ ntipi pÄ• á¹-ho. __atulita_nti tulÄ• ya tulitaá¹ƒ viya na tulitaá¹ƒ. __atÄ«ri
tÄ«raá¹‡Ä• ya na tÄ«ritaá¹ƒ. __avibhÅ«ta_nti na pÄ• kaá¹-aá¹ƒ. __avibhÄ• vita_nti paÃ±Ã±
__tassa Ã±Ä• á¹‡Ä• yÄ• _ti tassa dhammassa lakkhaá¹‡ajÄ• nanatthÄ• ya. __dassanÄ• yÄ
__tulanÄ• yÄ• _ti tulanatthÄ• ya. __tÄ«raá¹‡Ä• yÄ• _ti tÄ«raá¹‡atthÄ• ya. __vibhÄ• vanÄ• y
vibhÄ• gakaraá¹‡atthÄ• ya. __aÃ±Ã±ehi paá¹‡á¸• itehÄ«_ti aÃ±Ã±ehi buddhisampannehi. _
sandehaá¹ƒ paviá¹-á¹-ho.

__manussapucchÄ• _ti manussÄ• naá¹ƒ pucchÄ• . __amanussapucchÄ• _ti nÄ• gasupaá¹
__gahaá¹-á¹-hÄ• _ti avasesagahaá¹-á¹-hÄ• . __pabbajitÄ• _ti liá¹…gavasena vuttÄ• . __nÄ•
nÄ• gÄ• . __supaá¹‡á¹‡Ä• _ti supaá¹‡á¹‡asaá¹ƒyuttavasena (SN b III 392 Ä• dayo). __yakk
yakkhasaá¹ƒyuttavasena (SN a 10.235 Ä• dayo) ca veditabbÄ• \Ee II 373/. __asurÄ• _ti pa
__gandhabbÄ• _ti paÃ±casikhagandhabbaputtÄ• dayo \Ne 302/. __mahÄ• rÄ• jÄ• no_ti cat
__ahÄ«nindriya_nti saá¹‡á¹-hÄ• navasena avikalindriyaá¹ƒ. __so nimmito_ti so bhagavatÄ•

__vodÄ• natthapucchÄ• _ti visesadhammapucchÄ• . __atÄ«tapucchÄ• _ti atÄ«te dhamme
__anÄ• gatÄ• _dÄ«supi eseva nayo. __kusalapucchÄ• _ti anavajjadhammapucchÄ• . __ak
sÄ• vajjadhammapucchÄ• . __abyÄ• katapucchÄ• _ti tadubhayaviparÄ«tadhammapucchÄ•

__ajjhesÄ• mi ta_nti taá¹ƒ Ä• á¹‡Ä• pemi. __kathayassu me_ti mayhaá¹ƒ kathehi. __gottaÃ
Ã±Ä• tako. __gottabandhÅ«_ti gottajjhattiko. __ekenÄ• kÄ• renÄ• _ti ekena koá¹-á¹-hÄ• ser

__santipada_nti santisaá¹…khÄ• taá¹ƒ nibbÄ• napadaá¹ƒ. __ye dhammÄ• santÄ• dhigam
satipaá¹-á¹-hÄ• nÄ• dayo dhammÄ• nibbÄ• napaá¹-ilÄ• bhatthÄ• ya. __santiphusanÄ• yÄ•
nibbÄ• naphusanatthÄ• ya. __sacchikiriyÄ• yÄ• _ti paccakkhakaraá¹‡atthÄ• ya. __mahanta
mahantaá¹ƒ sÄ«larÄ• siá¹ƒ. __samÄ• dhikkhandhÄ• _dÄ«supi eseva nayo. sÄ«lakkhandhÄ
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ lokiyameva.

__tamokÄ• yassa padÄ• lana_nti avijjÄ• rÄ• sissa viddhaá¹ƒsanaá¹ƒ. __vipallÄ• sassa bhe
catubbidhavipallÄ• sassa bhedanaá¹ƒ. __taá¹‡hÄ• sallassa abbuhana_nti taá¹‡hÄ• kaá¹‡á¹
__abhisaá¹…khÄ• rassa vÅ«pasama_nti puÃ±Ã±Ä• diabhisaá¹…khÄ• rassa nibbÄ• panaá¹
paÃ±cakkhandhabhÄ• rassa á¹-hapanaá¹ƒ. __saá¹ƒsÄ• ravaá¹-á¹-assa upacchedana_nti sa
chedanaá¹ƒ. __santÄ• passa nibbÄ• pana_nti kilesasantÄ• passa nibbuti. __pariá¸·Ä• hass
kilesadarathassa sannisÄ«danaá¹ƒ. __devadevo_ti devÄ• naá¹ƒ atidevo.

<151> atha bhagavÄ• yasmÄ• yathÄ• passanto kilese uparundhati, tathÄ• disvÄ• tathÄ
parinibbÄ• ti, tasmÄ• tamatthaá¹ƒ Ä• vikaronto nÄ• nappakÄ• rena taá¹ƒ devaparisaá¹ƒ kile
niyojento __ ``mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• yÄ• â€™â€™ _ti Ä• rabhitvÄ• paÃ±ca gÄ• t

tattha Ä• digÄ• thÄ• ya tÄ• va saá¹…khepattho --- __papaÃ±casaá¹…khÄ• _ti papaÃ±cÄ•
eva papaÃ±casaá¹…khÄ• . tassÄ• avijjÄ• dayo kilesÄ• mÅ«laá¹ƒ, taá¹ƒ papaÃ±casaá¹…k
pavattamÄ• naÃ±ca \Ne 303/ sabbaá¹ƒ mantÄ• ya __uparundhe. yÄ• kÄ• ci ajjhattaá¹ƒ taá
__tÄ• saá¹ƒ vinayÄ• ya_ pahÄ• nÄ• ya __sadÄ• sato sikkhe_ upaá¹-á¹-hitassati hutvÄ• sik

__ajjhattasamuá¹-á¹-hÄ• nÄ• vÄ• _ti citte uppannÄ• vÄ• . __purebhatta_nti divÄ• bhattato
accantasaá¹ƒyogatthe upayogavacanaá¹ƒ, atthato pana bhummameva purebhatteti, esa na
__pacchÄ• bhatta_nti divÄ• bhattato pacchÄ• kÄ• laá¹ƒ. __purimaá¹ƒ yÄ• ma_nti rattiyÄ• p
__majjhimaá¹ƒ yÄ• ma_nti rattiyÄ• dutiyakoá¹-á¹-hÄ• saá¹ƒ. __pacchimaá¹ƒ yÄ• ma_nti rat
tatiyakoá¹-á¹-hÄ• saá¹ƒ. __kÄ• á¸·e_ti kÄ• á¸·apakkhe. __juá¹‡he_ti sukkapakkhe. __vasse
vassÄ• namÄ• se. __hemante_ti cattÄ• ro hemantamÄ• se. __gimhe_ti cattÄ• ro gimhÄ• na
paá¹-hame vayokoá¹-á¹-hÄ• se, paá¹-hamavayeti attho. tÄ«su ca vayesu vassasatÄ• yukass
vaye catumÄ• sÄ• dhikÄ• ni tettiá¹ƒsa vassÄ• ni honti.

<152> evaá¹ƒ \Be 329/ paá¹-hamagÄ• thÄ• ya tÄ• va tÄ«hi sikkhÄ• hi yuttaá¹ƒ desanaá¹ƒ a
desetvÄ• puna mÄ• nappahÄ• navasena desetuá¹ƒ __ ``yaá¹ƒ kiÃ±cÄ«â€™â€™ _ti gÄ• th
dhammamabhijaÃ±Ã±Ä• ajjhatta_nti yaá¹ƒ kiÃ±ci uccÄ• kulÄ«natÄ• dikaá¹ƒ attano guá¹‡aa
bahiddhÄ• _ti atha vÄ• bahiddhÄ• pi Ä• cariyupajjhÄ• yÄ• naá¹ƒ vÄ• guá¹‡aá¹ƒ jÄ• neyya
kubbethÄ• _ti tena guá¹‡ena mÄ• naá¹ƒ na kareyya.

__satÄ• na_nti santaguá¹‡avantÄ• naá¹ƒ. __santÄ• na_nti nibbutasantÄ• naá¹ƒ. __na vutt
__nappavuttÄ• _ti na vissajjitÄ• .

<153> idÄ• nissa akaraá¹‡avidhiá¹ƒ dassento __ ``seyyo na tenÄ• â€™â€™ _ti gÄ• thamÄ
ca mÄ• nena ``seyyohaâ€™â€™ nti vÄ• ``nÄ«cohaâ€™â€™ nti \Ee II 375/ vÄ• ``sarikkhol
maÃ±Ã±eyya_. tehi ca uccÄ• kulÄ«natÄ• dÄ«hi guá¹‡ehi __phuá¹-á¹-ho anekarÅ«pehi_ ``al
pabbajitoâ€™â€™ tiÄ• dinÄ• nayena attÄ• naá¹ƒ vikappento na tiá¹-á¹-heyyÄ• ti.

<154> evaá¹ƒ mÄ• nappahÄ• navasenapi desetvÄ• idÄ• ni sabbakilesÅ«pasamavasena d
``ajjhattamevÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __ajjhattamevupasame_ti attani eva rÄ•
upasameyya. __na aÃ±Ã±ato bhikkhu santimeseyyÄ• _ti á¹-hapetvÄ• ca satipaá¹-á¹-hÄ• nA
santiá¹ƒ na pariyeseyya. __kuto nirattÄ• vÄ• _ti nirattÄ• kutoyeva.

__na_ \Ne 304/ __eseyyÄ• _ti sÄ«labbatÄ• dÄ«hi na maggeyya. __na gaveseyyÄ• _ti na o
pariyeseyyÄ• _ti punappunaá¹ƒ na ikkheyya.

<155> idÄ• ni ajjhattaá¹ƒ upasantassa khÄ«á¹‡Ä• savassa tÄ• dibhÄ• vaá¹ƒ dassento __ `

gÄ• thamÄ• ha. tassattho --- __yathÄ• _ mahÄ• __samuddassa_ upariheá¹-á¹-himabhÄ• gÄ
catuyojanasahassappamÄ• á¹‡e __majjhe_ pabbatantare á¹-hitassa vÄ• majjhe samuddas
á¹-hito_va so __hoti_ avikampamÄ• no, __evaá¹ƒ_ anejo khÄ«á¹‡Ä• savo lÄ• bhÄ• dÄ«su
so tÄ• diso rÄ• gÄ• di__ussadaá¹ƒ bhikkhu na kareyya kuhiÃ±cÄ«_ti.

__ubbedhenÄ• _ti heá¹-á¹-hÄ• bhÄ• gena. __gambhÄ«ro_ti udakapiá¹-á¹-hito paá¹-á¹-hÄ•
__caturÄ• sÄ«tiyojanasahassÄ• ni_ gambhÄ«ro. ``ubbedhoâ€™â€™ tipi pÄ• á¹-ho, taá¹ƒ n
__heá¹-á¹-hÄ• _ti antoudakaá¹ƒ. __uparÄ«_ti uddhaá¹ƒudakaá¹ƒ. __majjhe_ti vemajjhe. __
á¹-hitaá¹-á¹-hÄ• nato na calati. __na vikampatÄ«_ti ito cito ca na calati. __na calatÄ«_ti nicc
__na vedhatÄ«_ti na phandati. __nappavedhatÄ«_ti na parivattati. __na sampavedhatÄ«_ti
__anerito_ti na erito. __aghaá¹-á¹-ito_ti akkhobho. __acalito_ti na kampito. __aluá¸·ito_ti na
__tatra Å«mi no jÄ• yatÄ«_ti tasmiá¹ƒ á¹-hÄ• ne vÄ«ci na uppajjati.

__sattannaá¹ƒ pabbatÄ• naá¹ƒ antarikÄ• sÅ«_ti yugandharÄ• dÄ«naá¹ƒ sattannaá¹ƒ pabba
__sÄ«dantarÄ• _ti antamaso simbalÄ«tÅ«lampi tesu patitapatitaá¹ƒ sÄ«datÄ«ti sÄ«dÄ• , pa
antarÄ• . ``antarasÄ«dÄ• â€™â€™ tipi pÄ• á¹-ho.

<156> idÄ• ni \Ee II 376/ evaá¹ƒ arahattanikÅ«á¹-ena desitaá¹ƒ dhammadesanaá¹ƒ abbhÄ•
arahattassa Ä• dipaá¹-ipadaá¹ƒ pucchanto nimmitabuddho __ ``akittayÄ«â€™â€™ _ti gÄ• t
__akittayÄ«_ti Ä• cikkhi. __vivaá¹-acakkhÅ«_ti vivaá¹-ehi anÄ• varaá¹‡ehi paÃ±cahi cakkhÅ
__sakkhidhamma_nti sakÄ• yattaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ attapaccakkhadhammaá¹ƒ
parissayavinayanaá¹ƒ. __paá¹-ipadaá¹ƒ vadehÄ«_ti idÄ• ni paá¹-ipattiá¹ƒ vadehi. __bhadda
atthÅ«ti bhagavantaá¹ƒ Ä• lapanto Ä• ha. atha vÄ• bhaddaá¹ƒ sundaraá¹ƒ tava paá¹-ipada
hoti. __pÄ• timokkhaá¹ƒ atha vÄ• pi samÄ• dhi_nti tameva paá¹-ipadaá¹ƒ bhinditvÄ• pucch
vÄ• maggaá¹ƒ pucchati. itarehi sÄ«laá¹ƒ samÄ• dhiÃ±ca pucchati.

__maá¹ƒsacakkhunÄ• pÄ«_ti \Ne 305/ sasambhÄ• rikamaá¹ƒsacakkhunÄ• pi. __dibbacakk
dibbaá¹ƒ. devÄ• naÃ±hi sucaritakammanibbattaá¹ƒ pittasemharuhirÄ• dÄ«hi apalibuddhaá¹
dÅ«repi Ä• rammaá¹‡asampaá¹-icchanasamatthaá¹ƒ dibbaá¹ƒ pasÄ• dacakkhu hoti. idaÃ±c
vÄ«riyabhÄ• vanÄ• balanibbattaá¹ƒ Ã±Ä• á¹‡acakkhu tÄ• disamevÄ• ti dibbasadisattÄ• dib
paá¹-iladdhattÄ• , attanÄ• ca dibbavihÄ• rasannissitattÄ• pi dibbaá¹ƒ. Ä• lokapariggahena
dibbaá¹ƒ. tirokuá¹-á¹-Ä• digatarÅ«padassanena mahÄ• gatikattÄ• pi dibbaá¹ƒ. taá¹ƒ sabbaá
veditabbaá¹ƒ. dassanaá¹-á¹-hena cakkhu, cakkhukiccakaraá¹‡ena cakkhumivÄ• tipi cakkhu
cÄ• ti dibbacakkhu. tena dibbacakkhunÄ• pi vivaá¹-acakkhu. idÄ• ni paÃ±cavidhaá¹ƒ cakkhu
kathetuá¹ƒ __ ``kathaá¹ƒ bhagavÄ• maá¹ƒsacakkhunÄ• pi_ __vivaá¹-acakkhÅ«â€™â€™ _t
__maá¹ƒsacakkhumhi bhagavato paÃ±cavaá¹‡á¹‡Ä• saá¹ƒvijjantÄ«_ti ettha sasambhÄ• rÄ
bhagavato paÃ±ca koá¹-á¹-hÄ• sÄ• paccekaá¹ƒ paccekaá¹ƒ upalabbhanti.

__nÄ«lo ca vaá¹‡á¹‡o_ti umÄ• pupphavaá¹‡á¹‡o. __pÄ«tako ca vaá¹‡á¹‡o_ti kaá¹‡ikÄ• ra
ca vaá¹‡á¹‡o_ti indagopakavaá¹‡á¹‡o. __kaá¹‡ho ca vaá¹‡á¹‡o_ti aÃ±janavaá¹‡á¹‡o. __od
osadhitÄ• rakavaá¹‡á¹‡o. __yattha ca akkhilomÄ• ni patiá¹-á¹-hitÄ• nÄ«_ti yasmiá¹ƒ á¹-hÄ•
patiá¹-á¹-hahitvÄ• \Ee II 377/ uá¹-á¹-hitÄ• ni. __taá¹ƒ nÄ«laá¹ƒ hoti sunÄ«la_nti ettha __nÄ«
sabbasaá¹…gÄ• hakavasena vuttaá¹ƒ. __sunÄ«la_nti antaravirahitaá¹ƒ suá¹-á¹-hu nÄ«laá¹ƒ
pasÄ• dajanakaá¹ƒ. __dassaneyya_nti dassanÄ«yaá¹ƒ. __umÄ• pupphasamÄ• na_nti daka
parato_ti tassa samantÄ• bÄ• hirapasse. __pÄ«taka_nti sabbasaá¹…gÄ• hakaá¹ƒ. __supÄ
suá¹-á¹-hu pÄ«takaá¹ƒ. __ubhayato ca akkhikÅ«á¹-Ä• nÄ«_ti dve ca akkhikoá¹-iyo. __lohital
sabbasaá¹…gÄ• hakavasena vuttaá¹ƒ. __sulohitakÄ• nÄ«_ti apaÃ±Ã±Ä• yamÄ• navivarÄ•
__majjhe kaá¹‡ha_nti akkhÄ«naá¹ƒ majjhimaá¹-á¹-hÄ• naá¹ƒ aÃ±janasadisaá¹ƒ kaá¹‡haá¹ƒ
antaravirahitaá¹ƒ suá¹-á¹-hu kaá¹‡haá¹ƒ. __alÅ«kha_nti pÄ• sÄ• dikaá¹ƒ. __siniddha_nti pa
__bhaddÄ• riá¹-á¹-hakasamÄ• na_nti apanÄ«tatacabhaddÄ• riá¹-á¹-hakaphalasadisaá¹ƒ.
``addÄ• riá¹-á¹-hakasamÄ• naâ€™â€™ ntipi pÄ• á¸·i, tassÄ• tintakÄ• kasadisanti attho. __
sabbasaá¹…gÄ• hakavasena vuttaá¹ƒ. __suodÄ• ta_nti antaravirahitaá¹ƒ rajatamaá¹‡á¸• al
odÄ• taá¹ƒ. __setaá¹ƒ paá¹‡á¸• ara_nti dvÄ«hipi atiodÄ• tataá¹ƒ dasseti. __pÄ• katikena ma
pakatimaá¹ƒsacakkhunÄ• . __attabhÄ• vapariyÄ• pannenÄ• _ti attabhÄ• vasannissitena.
__purimasucaritakammÄ• bhinibbattenÄ• _ti purimesu tattha tatthuppannesu attabhÄ• vesu
uppÄ• ditena. __samantÄ• yojanaá¹ƒ passatÄ«_ti samantato catugÄ• vutappamÄ• á¹‡e yo
rÅ«paá¹ƒ Ä• varaá¹‡avirahitaá¹ƒ pakatimaá¹ƒsacakkhunÄ• dakkhati.

__divÄ• _ \Ne 306/ __ceva rattiÃ±cÄ• _ti divasabhÄ• ge ca rattibhÄ• ge ca. __caturaá¹…ga
aá¹…gehi samannÄ• gato paripuá¹‡á¹‡aandhakÄ• ro Ä• lokavirahito. __sÅ«riyo vÄ• atthaá
janayanto uá¹-á¹-hito sÅ«riyo \Be 332/ vigato. __kÄ• á¸·apakkho ca uposatho_ti kÄ• á¸·apak
cÄ• tuddasÄ«uposathadivaso ca. __tibbo ca vanasaá¹‡á¸• o_ti gahano ca rukkharÄ• si. __n
abbhuá¹-á¹-hito_ti mahanto kÄ• á¸·amegho abbhapaá¹-alo ca uá¹-á¹-hito hoti. __kuá¹-á¹-o vÄ
vÄ• . __kavÄ• á¹-aá¹ƒ vÄ• _ti dvÄ• ravÄ• tapÄ• nÄ• dikavÄ• á¹-aá¹ƒ vÄ• . __pÄ• kÄ• ro vÄ
__pabbato vÄ• _ti paá¹ƒsupabbatÄ• dipabbato vÄ• . __gacchaá¹ƒ vÄ• _ti taruá¹‡agacchÄ•
__latÄ• vÄ• _ti karavindÄ• di latÄ• vÄ• . __Ä• varaá¹‡aá¹ƒ rÅ«pÄ• naá¹ƒ dassanÄ• yÄ• _t
dassanatthÄ• ya paá¹-isedhaá¹ƒ natthi. __ekaÃ±ce tilaphalaá¹ƒ nimittaá¹ƒ katvÄ• _ti sace e
saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• . __tilavÄ• he pakkhipeyyÄ• _ti dve sakaá¹-e tilarÄ• simhi khipey
nÄ• ma kumbhÄ• tirekadvesakaá¹-aâ€™â€™ nti vadanti. __taÃ±Ã±eva tilaphalaá¹ƒ uddhar
tilabÄ«jaá¹ƒyeva uddharitvÄ• gaá¹‡heyya.

__dibbena cakkhunÄ• _ti idaá¹ƒ vuttatthameva. __visuddhenÄ• _ti cutÅ«papÄ• tadassaner
diá¹-á¹-hivisuddhihetuttÄ• visuddhena. yo hi cutimattameva passati na upapÄ• taá¹ƒ, so uc
gaá¹‡hÄ• ti. yo upapÄ• tameva passati na cutiá¹ƒ, so navasattapÄ• tubhÄ• vasassatadiá¹-á
pana tadubhayaá¹ƒ passati, so yasmÄ• duvidhampi taá¹ƒ diá¹-á¹-higataá¹ƒ ativattati, tasmÄ
diá¹-á¹-hivisuddhihetu hoti, ubhayaÃ±cetaá¹ƒ buddhaputtÄ• passanti. tena vuttaá¹ƒ --- ``cut

diá¹-á¹-hivisuddhihetuttÄ• visuddhaâ€™â€™ nti. manussÅ«pacÄ• raá¹ƒ atikkamitvÄ• rÅ«p
atikkantamÄ• nusakaá¹ƒ, mÄ• nusakaá¹ƒ vÄ• maá¹ƒsacakkhuá¹ƒ atikkantattÄ• atikkantam

tena dibbena cakkhunÄ• visuddhena __atikkantamÄ• nusakena satte passatÄ«_ti manuss
oloketi. __cavamÄ• ne upapajjamÄ• ne_ti ettha cutikkhaá¹‡e upapattikkhaá¹‡e vÄ• dibbaca
sakkÄ• . ye pana Ä• sannacutikÄ• idÄ• ni cavissanti, te cavamÄ• nÄ• . ye ca gahitapaá¹-isa
sampatinibbattÄ• va, te upapajjamÄ• nÄ• ti adhippetÄ• . te evarÅ«pe cavamÄ• ne upapajja
__hÄ«ne_ti mohanissandayuttattÄ• hÄ«ne. tabbiparÄ«te __paá¹‡Ä«te. suvaá¹‡á¹‡e_ti ado
iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. tabbiparÄ«te __dubbaá¹‡á¹‡e, _ abhirÅ«pe virÅ«pe
sugatigate, alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti \Be 333/
lobhanissandayuttattÄ• vÄ• dalidde appannapÄ• ne. __yathÄ• kammÅ«page_ti yaá¹ƒ yaá
tena upagate \Ne 307/. tattha purimehi ``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi dibbacakkhukicca
iminÄ• pana padena yathÄ• kammÅ«pagaÃ±Ä• á¹‡akiccaá¹ƒ.

tassa ca Ã±Ä• á¹‡assa ayamuppattikkamo --- idha bhikkhu heá¹-á¹-hÄ• nirayÄ• bhimukhaá
nerayike satte passati mahÄ• dukkhaá¹ƒ anubhavamÄ• ne, taá¹ƒ dassanaá¹ƒ dibbacakkhuk
karoti ``kiá¹ƒ nu kho kammaá¹ƒ katvÄ• ime sattÄ• etaá¹ƒ dukkhaá¹ƒ anubhavantÄ«â€™â€
nÄ• ma katvÄ• â€™â€™ ti taá¹ƒ kammÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati. tathÄ• up
Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• nandanavana missakavana phÄ• rusakavanÄ• dÄ«su satte pa
anubhavamÄ• ne. tampi dassanaá¹ƒ dibbacakkhukiccameva. so evaá¹ƒ manasi karoti ``kiá¹
ime sattÄ• etaá¹ƒ sampattiá¹ƒ anubhavantÄ«â€™â€™ ti. athassa ``idaá¹ƒ nÄ• ma katvÄ• â
kammÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡amuppajjati. idaá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ nÄ
nÄ• ma natthi. yathÄ• ca imassa, evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• pi. dibbacakkhupÄ
dibbacakkhunÄ• saheva ijjhanti.

__ime vata bhonto_tiÄ• dÄ«su __ime_ti dibbacakkhunÄ• diá¹-á¹-hÄ• naá¹ƒ nidassanavaca
anusocanatthe nipÄ• to. __bhonto_ti bhavanto. duá¹-á¹-hu caritaá¹ƒ, duá¹-á¹-huá¹ƒ vÄ• car
kilesapÅ«tikattÄ• ti duccaritaá¹ƒ; kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ• uppannaá¹ƒ duccarit
__kÄ• yaduccaritaá¹ƒ_. itaresupi eseva nayo. __samannÄ• gatÄ• _ti samaá¹…gÄ«bhÅ«tÄ•

__ariyÄ• naá¹ƒ upavÄ• dakÄ• _ti buddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ ariyÄ• na
anatthakÄ• mÄ• hutvÄ• antimavatthunÄ• vÄ• guá¹‡aparidhaá¹ƒsanena vÄ• upavÄ• dak
vuttaá¹ƒ hoti. tattha ``natthi imesaá¹ƒ samaá¹‡adhammo, assamaá¹‡Ä• eteâ€™â€™ ti vada
upavadati. ``natthi imesaá¹ƒ jhÄ• naá¹ƒ vÄ• vimokkho vÄ• maggo vÄ• phalaá¹ƒ vÄ• â€™â
guá¹‡aparidhaá¹ƒsanena upavadatÄ«ti veditabbo. so ca jhÄ• naá¹ƒ vÄ• upavadeyya ajhÄ•
ariyÅ«pavÄ• dova hoti; atibhÄ• riyaá¹ƒ kammaá¹ƒ, anantariyakammasadisaá¹ƒ, saggÄ• var
satekicchaá¹ƒ pana hoti. tasmÄ• yo ariyaá¹ƒ upavadati, tena gantvÄ• sace attanÄ• vuá¸•
380/, ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• ``ahaá¹ƒ Ä• yasmantaá¹ƒ \Be 334/ idaÃ±cidaÃ±ca avacaá¹

khamÄ• hÄ«â€™â€™ ti khamÄ• petabbo. sace pana navakataro hoti, vanditvÄ• ukkuá¹-ika
paggahetvÄ• ``ahaá¹ƒ, bhante, tumhe idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamathÄ• â€™
nakkhamati, disÄ• pakkanto vÄ• hoti, sayaá¹ƒ vÄ• gantvÄ• saddhivihÄ• rike vÄ• \Ne 308
sace nÄ• pi gantuá¹ƒ na pesetuá¹ƒ sakkÄ• hoti, ye tasmiá¹ƒ vihÄ• re bhikkhÅ« vasanti, tes
sace navakatarÄ• honti, ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• sace vuá¸• á¸• hatarÄ• , vuá¸• á¸• he v
paá¹-ipajjitvÄ• ``ahaá¹ƒ, bhante, asukaá¹ƒ nÄ• ma Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá
Ä• yasmÄ• â€™â€™ ti vatvÄ• khamÄ• petabbo. sammukhÄ• akhamantepi etadeva kÄ• ta
hoti, neva tassa vasanaá¹-á¹-hÄ• naá¹ƒ na gataá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, ekassa paá
santikaá¹ƒ gantvÄ• ``ahaá¹ƒ, bhante, asukaá¹ƒ nÄ• ma Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca av
anussarato vippaá¹-isÄ• ro hoti, kiá¹ƒ karomÄ«â€™â€™ ti vattabbaá¹ƒ. so vakkhati ``tumhe
tumhÄ• kaá¹ƒ khamati, cittaá¹ƒ vÅ«pasamethÄ• â€™â€™ ti. tenapi ariyassa gatadisÄ• bhin
paggahetvÄ• ``khamathÄ• â€™â€™ ti vattabbaá¹ƒ. yadi so parinibbuto hoti, parinibbutama
gantvÄ• yÄ• va sivathikaá¹ƒ gantvÄ• pi khamÄ• petabbo. evaá¹ƒ kate neva saggÄ• varaá¹
hoti, pÄ• katikameva hotÄ«ti.

__micchÄ• diá¹-á¹-hikÄ• _ti viparÄ«tadassanÄ• . __micchÄ• diá¹-á¹-hikammasamÄ• dÄ• n
samÄ• dinnanÄ• nÄ• vidhakammÄ• , ye ca micchÄ• diá¹-á¹-himÅ«lakesu kÄ• yakammÄ• d
vacÄ«duccaritaggahaá¹‡eneva ariyÅ«pavÄ• de, manoduccaritaggahaá¹‡ena ca micchÄ• di
imesaá¹ƒ dvinnaá¹ƒ punavacanaá¹ƒ mahÄ• sÄ• vajjabhÄ• vadassanatthanti veditabbaá¹ƒ. n
ariyÅ«pavÄ• do Ä• nantariyasadiso. vuttampi cetaá¹ƒ ---

``seyyathÄ• pi, sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampa
aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya, evaá¹ƒsampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi. taá¹ƒ vÄ• caá¹ƒ
appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ \Ee II
(MN I 149).

micchÄ• diá¹-á¹-hito ca mahÄ• sÄ• vajjataraá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ natthi. yathÄ• ha ---

``nÄ• haá¹ƒ \Be 335/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ eva
yathayidaá¹ƒ, bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni bhikkhave, mahÄ
(AN a I 310).

__kÄ• yassa bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹‡Ä• _ti
tadanantarÄ• bhinibbattakkhandhaggahaá¹‡e \Ne 309/. atha vÄ• __kÄ• yassa bhedÄ• _ti j
__paraá¹ƒ maraá¹‡Ä• _ti cuticittato uddhaá¹ƒ. __apÄ• ya_nti evamÄ• di sabbaá¹ƒ nirayave
saggamokkhahetubhÅ«tÄ• puÃ±Ã±asammatÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ vÄ• Ä• ya
paá¹-isaraá¹‡anti __duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• g
nipatanti tattha dukkaá¹-akÄ• rinoti __vinipÄ• to, _ vinassantÄ• vÄ• ettha nipatanti

sambhijjamÄ• naá¹…gapaccaá¹…gÄ• tipi __vinipÄ• to_. natthi ettha assÄ• dasaÃ±Ã±ito ay

atha vÄ• apÄ• yaggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti, tiracchÄ• nayoni hi apÄ• yo s
duggati, mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatiggahaá¹‡ena pe
apÄ• yo ceva duggati ca sukhato apetattÄ• dukkhassa ca gatibhÅ«tattÄ• , na tu vinipÄ• to,
avinipatitattÄ• . vinipÄ• taggahaá¹‡ena asurakÄ• yaá¹ƒ dÄ«peti. so hi yathÄ• vuttena atthen
ca sabbasamussayehi ca vinipatitattÄ• vinipÄ• toti vuccati. nirayaggahaá¹‡ena avÄ«ciÄ• di
nirayameva dÄ«petÄ«ti. __upapannÄ• _ti upagatÄ• , tattha abhinibbattÄ• ti adhippÄ• yo. vu
sukkapakkho veditabbo. ayaá¹ƒ pana viseso --- tattha sugatiggahaá¹‡ena manussagatipi sa
saggaggahaá¹‡ena devagatiyeva. tattha sundarÄ• gatÄ«ti __sugati_. rÅ«pÄ• dÄ«hi visayeh
__saggo_. so sabbopi lujjanapalujjanaá¹-á¹-hena __loko_ti ayaá¹ƒ vacanattho. __iti dibbena
sabbaá¹ƒ nigamanavacanaá¹ƒ.

evaá¹ƒ dibbena cakkhunÄ• passatÄ«ti ayamettha saá¹…khepattho --- dibbacakkhuÃ±Ä• á
parittapaccuppannaajjhattabahiddhÄ• rammaá¹‡avasena catÅ«su Ä• rammaá¹‡esu pavatta
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ parittamahaggatÄ• tÄ«taajjhattabahiddhÄ• rammaá¹‡av
pavattati. anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ
parittamahaggataappamÄ• á¹‡amaggaanÄ• gataajjhattabahiddhÄ• navattabbÄ• rammaá¹‡a
pavattatÄ«ti.

__Ä• kaá¹…khamÄ• no ca bhagavÄ• _ti bhagavÄ• icchamÄ• no. __ekampi lokadhÄ• tuá¹ƒ
cakkavÄ• á¸·aá¹ƒ olokeyya. __sahassimpi cÅ«á¸·anika_nti ettha yÄ• vatÄ• candimasÅ«riyÄ
bhÄ• nti virocamÄ• nÄ• , tÄ• va sahassadhÄ• loko, esÄ• sahassicÅ«á¸·anikÄ• nÄ• ma. __
__dvisahassimpi majjhimikaá¹ƒ lokadhÄ• tu_nti ettha sahassacakkavÄ• á¸·Ä• naá¹ƒ sahass
dasasatasahassacakkavÄ• á¸·aparimÄ• á¹‡Ä• dvisahassÄ« majjhimikÄ• lokadhÄ• tu nÄ• n
jÄ• tikkhettaá¹ƒ \Ne 310/ nÄ• ma dassitaá¹ƒ. bodhisattÄ• naÃ±hi pacchimabhave devalokat
mÄ• tukucchiyaá¹ƒ paá¹-isandhiggahaá¹‡adivase ca mÄ• tukucchito nikkhamanadivase ca n
sambodhidhammacakkapavattanaÄ• yusaá¹…khÄ• rossajjanaparinibbÄ• nadivasesu ca ett

__tisahassimpi. mahÄ• sahassimpi lokadhÄ• tu_nti sahassito paá¹-á¹-hÄ• ya tatiyÄ• ti tisah
paá¹-hamasahassiá¹ƒ sahassadhÄ• katvÄ• gaá¹‡itaá¹ƒ majjhimikaá¹ƒ sahassadhÄ• katvÄ
sahassehi gaá¹‡itÄ• ti mahÄ• sahassÄ«. ettÄ• vatÄ• koá¹-isatasahassacakkavÄ• á¸·aparim
gaá¹‡akaputtatissatthero pana evamÄ• ha --- ``na hi tisahassimahÄ• sahassilokadhÄ• tuyÄ•
\Ee II 383/. idaÃ±hi Ä• cariyÄ• naá¹ƒ sajjhÄ• yamÅ«lakaá¹ƒ vÄ• cÄ• ya parihÄ«naá¹-á¹-hÄ•
dasakoá¹-isatasahassacakkavÄ• á¸·aparimÄ• á¹‡aá¹ƒ pana á¹-hÄ• naá¹ƒ tisahassimahÄ• s
ti. ettÄ• vatÄ• hi bhagavato Ä• á¹‡Ä• kkhettaá¹ƒ nÄ• ma dassitaá¹ƒ. etasmiÃ±hi antare Ä• a
III 275 Ä• dayo) isigiliparitta- (MN III 133 Ä• dayo) dhajaggaparitta- (SN a I 249)
bojjhaá¹…gaparittakhandhaparitta- (AN a IV 67) moraparitta- (J I 2.17-18) mettaparitta- (Khp

143 Ä• dayo) ratanaparittÄ• naá¹ƒ (Khp 6.1 Ä• dayo; Sn 224 Ä• dayo) Ä• á¹‡Ä• pharati.

__yÄ• vatakaá¹ƒ vÄ• pana Ä• kaá¹…kheyyÄ• _ti yattakaá¹ƒ vÄ• iccheyya. iminÄ• visayal
buddhÄ• naÃ±hi visayakkhettassa pamÄ• á¹‡aparicchedo nÄ• ma natthi \Be 337/, natthikab
Ä• haranti --- koá¹-isatasahassacakkavÄ• á¸·amhi yÄ• va brahmalokÄ• sÄ• sapehi pÅ«retv
disÄ• ya ekacakkavÄ• á¸·e ekaá¹ƒ sÄ• sapaá¹ƒ pakkhipanto Ä• gaccheyya, sabbepi te sÄ•
gaccheyyuá¹ƒ. na tveva puratthimÄ• ya disÄ• ya cakkavÄ• á¸·Ä• ni. dakkhiá¹‡Ä• dÄ«supi e
buddhÄ• naá¹ƒ avisayo nÄ• ma natthi. __tÄ• vatakaá¹ƒ passeyyÄ• _ti tattakaá¹ƒ olokeyya.
bhagavato dibbacakkhÅ«ti dibbacakkhukathaá¹ƒ niá¹-á¹-hÄ• pesi.

__kathaá¹ƒ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• pi vivaá¹-acakkhÅ«_ti kenappakÄ• rena paÃ±
__mahÄ• paÃ±Ã±o puthupaÃ±Ã±o_tiÄ• dikaá¹ƒ __tattha atirocati yadidaá¹ƒ paÃ±Ã±Ä• yÄ•
vuttatthameva.

__buddhacakkhunÄ• _ti indriyaparopariyattaÃ±Ä• á¹‡ena ca Ä• sayÄ• nusayaÃ±Ä• á¹‡ena
Ã±Ä• á¹‡Ä• naá¹ƒ buddhacakkhÅ«ti nÄ• maá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa samantaca
maggaÃ±Ä• á¹‡Ä• naá¹ƒ dhammacakkhÅ«ti \Ne 311/. __lokaá¹ƒ volokento addasa satte_ti
__apparajakkhe_tiÄ• dÄ«su yesaá¹ƒ vuttanayeneva paÃ±Ã±Ä• cakkhumhi rÄ• gÄ• dirajaá¹
yesaá¹ƒ taá¹ƒ mahantaá¹ƒ, te __mahÄ• rajakkhÄ• _. yesaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni tikk
__tikkhindriyÄ• _. yesaá¹ƒ tÄ• ni mudÅ«ni, te __mudindriyÄ• _. yesaá¹ƒ teyeva saddhÄ• da
__svÄ• kÄ• rÄ• _. ye kathitakÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti viÃ±Ã±Ä• pe
__suviÃ±Ã±Ä• payÄ• _. ye paralokaÃ±ceva vajjaÃ±ca bhayato passanti, te __paralokavajja

__uppaliniya_nti \Ee II 384/ uppalavane. itaresupi eseva nayo. __antonimuggaposÄ«nÄ«_ti
antonimuggÄ• neva posiyanti. __udakaá¹ƒ accuggamma tiá¹-á¹-hantÄ«_ti udakaá¹ƒ atikkam
tattha yÄ• ni yÄ• ni accuggamma á¹-hitÄ• ni, tÄ• ni tÄ• ni sÅ«riyarasmisamphassaá¹ƒ Ä• ga
ajja pupphanakÄ• ni. yÄ• ni samodakaá¹ƒ á¹-hitÄ• ni, tÄ• ni sve pupphanakÄ• ni. yÄ• ni uda
antonimuggaposÄ«ni, tÄ• ni tatiyadivaseva pupphanakÄ• ni. udakÄ• pana anuggatÄ• ni aÃ
nÄ• ma atthi, yÄ• ni neva pupphissanti, macchakacchapabhakkhÄ• neva bhavissanti, tÄ• ni
Ä• haritvÄ• pana dÄ«petabbÄ• nÄ«ti dÄ«pitÄ• ni.

yatheva \Be 338/ hi tÄ• ni catubbidhapupphÄ• ni, evameva ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ
cattÄ• ro puggalÄ• . yassa puggalassa udÄ• haá¹-avelÄ• ya dhammÄ• bhisamayo hoti, aya
__ugghaá¹-itaÃ±Ã±Å«_. yassa puggalassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthe vib
dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __vipaÃ±citaÃ±Ã±Å«_. yassa puggalass
yoniso manasikaroto kalyÄ• á¹‡amitte sevato bhajato payirupÄ• sato dhammÄ• bhisamayo
__neyyo_. yassa puggalassa bahumpi suá¹‡ato bahumpi bhaá¹‡ato bahumpi dhÄ• rayato b
jÄ• tiyÄ• dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __padaparamo_. tattha bhagav

dasasahassilokadhÄ• tuá¹ƒ olokento ajja pupphanakÄ• ni ugghaá¹-itaÃ±Ã±Å«, sve pupphan
evaá¹ƒ sabbÄ• kÄ• rato ca addasa. tattha tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ imasmiá¹ƒyeva attal
dhammadesanÄ• atthaá¹ƒ sÄ• dheti, padaparamÄ• naá¹ƒ anÄ• gatatthÄ• ya vÄ• sanÄ• ho

__rÄ• gacarito_tiÄ• dÄ«su rajjanavasena Ä• rammaá¹‡e caraá¹‡aá¹ƒ etassa atthÄ«ti rÄ• g
Ä• rammaá¹‡e caraá¹‡aá¹ƒ etassa atthÄ«ti __dosacarito_. muyhanavasena Ä• rammaá¹‡e
__mohacarito_. vitakkanavasena Å«hanavasena Ä• rammaá¹‡e caraá¹‡aá¹ƒ etassa atthÄ«
okappanasaddhÄ• vasena Ä• rammaá¹‡e caraá¹‡aá¹ƒ etassa atthÄ«ti __saddhÄ• carito_. Â
Ã±Ä• á¹‡ena vÄ• caraá¹‡aá¹ƒ, Ã±Ä• á¹‡assa vÄ• caraá¹‡aá¹ƒ, Ã±Ä• á¹‡ato vÄ• caraá¹‡a
__Ã±Ä• á¹‡acarito. rÄ• gacaritassÄ• _ti \Ee II 385/ rÄ• gussadassa rÄ• gabahulassa. parato

__asubhakathaá¹ƒ kathetÄ«_ti uddhumÄ• takÄ• didasavidhaá¹ƒ asubhapaá¹-isaá¹ƒyuttaka
vuttaÃ±hetaá¹ƒ --- ``asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ• yÄ• â€™â€™ ti (AN c 9
Ä• cikkhatÄ«_ti mettÄ• bhÄ• vanaá¹ƒ cittasinehanaá¹ƒ katheti. vuttaÃ±hetaá¹ƒ --- ``mettÄ•
byÄ• pÄ• dassa pahÄ• nÄ• yÄ• â€™â€™ ti. __uddese_ti sajjhÄ• yane. __paripucchÄ• yÄ•
dhammassavane_ti yuttappattakÄ• le uttari pariyattidhammassavane. __dhammasÄ• kacch
sÄ• kacchÄ• ya. __garusaá¹ƒvÄ• se_ti garÅ«naá¹ƒ payirupÄ• sane. __nivesetÄ«_ti Ä• cariy
patiá¹-á¹-hÄ• peti. __Ä• nÄ• pÄ• nassatiá¹ƒ Ä• cikkhatÄ«_ti \Be 339/ Ä• nÄ• pÄ• nassatisan
katheti. vuttaÃ±hetaá¹ƒ --- ``Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• yÄ• â€™
__pasÄ• danÄ«yaá¹ƒ nimittaá¹ƒ Ä• cikkhatÄ«_ti cÅ«á¸·avedalla- (MN I 460 Ä• dayo) mahÄ•
dipasÄ• dajanakaá¹ƒ suttaá¹ƒ katheti. __buddhasubodhi_nti buddhassa bhagavato buddhat
__dhammasudhammata_nti navavidhalokuttaradhammassa svÄ• kkhÄ• tataá¹ƒ. __saá¹…g
aá¹-á¹-havidhaariyasaá¹…ghassa suppaá¹-ipannatÄ• disuá¹-á¹-hupaá¹-ipattiá¹ƒ. __sÄ«lÄ• n
santakasÄ«lÄ• ni ca. __Ä• cikkhati vipassanÄ• nimitta_nti udayabbayÄ• dipaá¹-isaá¹ƒyuttaá
__aniccÄ• kÄ• ra_nti hutvÄ• abhÄ• vÄ• kÄ• raá¹ƒ. __dukkhÄ• kÄ• ra_nti udayabbayapaá¹-
__anattÄ• kÄ• ra_nti avasavattanÄ• kÄ• raá¹ƒ.

__sele yathÄ• pabbatamuddhaniá¹-á¹-hito_ti selamaye ekagghane pabbatamuddhani á¹-hi
á¹-hitassa dassanatthaá¹ƒ abhimukhe gÄ«vukkhipanapasÄ• raá¹‡Ä• dikiccaá¹ƒ atthi. __tath
tappaá¹-ibhÄ• gaá¹ƒ selapabbatÅ«pamaá¹ƒ. ayaá¹ƒ panettha saá¹…khepattho --- yathÄ• s
á¹-hitova cakkhunÄ• puriso __samantato janataá¹ƒ_ passeyya. __sumedha_ sundarapaÃ±
__samantacakkhu_ bhagavÄ• __dhammamayaá¹ƒ_ paÃ±Ã±Ä• mayaá¹ƒ __pÄ• sÄ• damÄ•
386/ __sokÄ• vatiá¹‡á¹‡aá¹ƒ jÄ• tijarÄ• bhibhÅ«ta_Ã±ca __janataá¹ƒ avekkhassu_ upadhÄ•

ayaá¹ƒ panettha adhippÄ• yo --- yathÄ• hi pabbatapÄ• dasÄ• mantÄ• mahantaá¹ƒ khettaá
kedÄ• rapÄ• á¸·Ä«su kuá¹-iyo katvÄ• rattiá¹ƒ aggiá¹ƒ jÄ• leyya, caturaá¹…gasamannÄ• gat
atha tassa pabbatassa matthake á¹-hatvÄ• cakkhumato purisassa bhÅ«miá¹ƒ olokayato ne
kedÄ• rapÄ• á¸·iyo \Ne 313/ na kuá¹-iyo na tattha sayitamanussÄ• paÃ±Ã±Ä• yeyyuá¹ƒ, ku

aggijÄ• lamattameva paÃ±Ã±Ä• yeyya. evaá¹ƒ dhammapÄ• sÄ• daá¹ƒ Ä• ruyha sattakÄ• y
akatakalyÄ• á¹‡Ä• sattÄ• , te ekavihÄ• re dakkhiá¹‡ajÄ• á¹‡upasse nisinnÄ• pi buddhacak
nÄ• gacchanti, rattiá¹ƒ khittasarÄ• viya honti. ye pana katakalyÄ• á¹‡Ä• veneyyapuggalÄ•
á¹-hitÄ• Ä• pÄ• thaá¹ƒ gacchanti, te eva aggi viya himavantapabbato viya ca. vuttampi ceta

``dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti || (Dhp 304; Nett 11).

__sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a_nti \Be 340/ ettha paÃ±caneyyapathappabhedaá¹ƒ sabbaá¹
saá¹…khatÄ• saá¹…khatÄ• dibhedÄ• sabbadhammÄ• hi saá¹…khÄ• ro vikÄ• ro lakkhaá¹‡
paÃ±ceva neyyapathÄ• honti. sabbaÃ±Ã±ussa bhÄ• vo sabbaÃ±Ã±utÄ• , sabbaÃ±Ã±utÄ•
``sabbaÃ±Ã±utÄ• Ã±Ä• á¹‡aâ€™â€™ nti vattabbe ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ n
kamasabbaÃ±Ã±Å« sakiá¹ƒsabbaÃ±Ã±Å« satatasabbaÃ±Ã±Å« sattisabbaÃ±Ã±Å« Ã±Ä• tas
sabbaÃ±Ã±uno siyuá¹ƒ. tesu kamena sabbajÄ• nanakÄ• lÄ• sambhavato kamasabbaÃ±Ã±u
sabbÄ• rammaá¹‡aggahaá¹‡Ä• bhÄ• vato sakiá¹ƒsabbaÃ±Ã±utÄ• na hoti, cakkhuviÃ±Ã±Ä
yathÄ• rammaá¹‡acittasambhavato bhavaá¹…gacittavirodhato yuttiabhÄ• vato ca satatasab
parisesato sabbajÄ• nanasamatthatÄ• ya \Ee II 387/ sattisabbaÃ±Ã±utÄ• vÄ• siyÄ• , vidita
Ã±Ä• tasabbaÃ±Ã±utÄ• vÄ• , sattisabbaÃ±Ã±uno sabbajÄ• nanattaá¹ƒ natthÄ«ti tampi na y
adiá¹-á¹-hamidhatthi kiÃ±ci ... pe ... samantacakkhÅ«â€™â€™ ti vuttattÄ• Ã±Ä• tasabbaÃ±
evaÃ±hi sati kiccato asammohato kÄ• raá¹‡asiddhito Ä• vajjanapaá¹-ibaddhato sabbaÃ±Ã±
Ã±Ä• á¹‡enÄ• _ti tena sabbajÄ• nanaÃ±Ä• á¹‡ena.

puna aparena pariyÄ• yena sabbaÃ±Ã±ubhÄ• vasÄ• dhanatthaá¹ƒ __ ``na tassÄ• â€™â€™
tassa addiá¹-á¹-hamidhatthi kiÃ±cÄ«_ti tassa tathÄ• gatassa idha imasmiá¹ƒ tedhÄ• tuke lo
paccuppannakÄ• le vÄ• paÃ±Ã±Ä• cakkhunÄ• adiá¹-á¹-haá¹ƒ nÄ• ma kiÃ±ci appamattaka
__atthÄ«_ti idaá¹ƒ vattamÄ• nakÄ• likaá¹ƒ Ä• khyÄ• tapadaá¹ƒ, iminÄ• paccuppannakÄ• li
Ã±Ä• tabhÄ• vaá¹ƒ dasseti. gÄ• thÄ• bandhasukhatthaá¹ƒ panettha __da_-kÄ• ro payutto.
__atho_ti vacanopÄ• dÄ• ne \Ne 314/ nipÄ• to. __aviÃ±Ã±Ä• ta_nti atÄ«takÄ• likaá¹ƒ aviÃ±
dhammajÄ• taá¹ƒ nÄ• hosÄ«ti pÄ• á¹-haseso. abyayabhÅ«tassa __atthi_-saddassa gahaá¹
yujjatiyeva. iminÄ• atÄ«takÄ• likassa sabbadhammassa Ã±Ä• tabhÄ• vaá¹ƒ dasseti. __ajÄ
anÄ• gatakÄ• likaá¹ƒ ajÄ• nitabbaá¹ƒ nÄ• ma dhammajÄ• taá¹ƒ na bhavissati natthÄ«ti. imi
sabbadhammassa Ã±Ä• tabhÄ• vaá¹ƒ dasseti. jÄ• nanakiriyÄ• visesamattameva vÄ• ettha
abhiÃ±Ã±Ä• si yadatthi neyya_nti ettha yaá¹ƒ tekÄ• likaá¹ƒ vÄ• kÄ• lavinimuttaá¹ƒ vÄ• ney
kiÃ±ci dhammajÄ• taá¹ƒ atthi, taá¹ƒ sabbaá¹ƒ tathÄ• gato abhiÃ±Ã±Ä• si adhikena sabbaÃ±
jÄ• ni paá¹-ivijjhi, ettha __atthi_-saddena tekÄ• likassa kÄ• lavimuttassa ca gahaá¹‡Ä• __a
abyayabhÅ«toyeva daá¹-á¹-habbo. __tathÄ• gato tena samantacakkhÅ«_ti kÄ• lavasena ok
samantÄ• sabbato pavattaá¹ƒ Ã±Ä• á¹‡acakkhu assÄ• ti samantacakkhu, tena yathÄ• vutt

samantacakkhu sabbaÃ±Ã±Å«ti vuttaá¹ƒ hoti \Ee II 388/. imissÄ• gÄ• thÄ• ya puggalÄ• dhi
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• dhitaá¹ƒ.

__na itihitiha_nti ``evaá¹ƒ kira Ä• si, evaá¹ƒ kira Ä• sÄ«â€™â€™ ti na hoti. __na itikirÄ• yÄ
etaâ€™â€™ nti na hoti. __na paramparÄ• yÄ• _ti paramparakathÄ• yÄ• pi na hoti. __na piá
amhÄ• kaá¹ƒ piá¹-akatantiyÄ• saddhiá¹ƒ sametÄ«ti na hoti. __na takkahetÅ«_ti takkaggÄ•
Ä• kÄ• raparivitakkenÄ• _ti ``sundaramidaá¹ƒ kÄ• raá¹‡aâ€™â€™ nti evaá¹ƒ kÄ• raá¹‡apar
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• _ti amhÄ• kaá¹ƒ nijjhÄ• yitvÄ• khamitvÄ• gahitadiá¹-á¹-hiyÄ
na hoti.

__atha vÄ• pi samÄ• dhi_nti ettha __samÄ• dhi_nti kusalacittekaggatÄ• samÄ• dhi. kenaá
samÄ• dhÄ• naá¹-á¹-hena. kimidaá¹ƒ samÄ• dhÄ• naá¹ƒ nÄ• ma? ekÄ• rammaá¹‡e cittacet
Ä• dhÄ• naá¹ƒ, á¹-hapananti vuttaá¹ƒ hoti. tasmÄ• yassa dhammassa Ä• nubhÄ• vena ekÄ
samaá¹ƒ sammÄ• ca avikkhippamÄ• nÄ• avippakiá¹‡á¹‡Ä• ca hutvÄ• tiá¹-á¹-hanti, idaá¹ƒ
veditabbaá¹ƒ. tassa kho pana samÄ• dhissa ---

``lakkhaá¹‡aá¹ƒ tu avikkhepo, vikkhepaddhaá¹ƒsanaá¹ƒ raso.

akampanamupaá¹-á¹-hÄ• naá¹ƒ, padaá¹-á¹-hÄ• naá¹ƒ sukhaá¹ƒ panaâ€™â€™ || (Paá¹-is-a

samÄ• dhi anÄ• vilaacalabhÄ• vena Ä• rammaá¹‡e tiá¹-á¹-hatÄ«ti __á¹-hiti_. parato padad
315/ vaá¸• á¸• hitaá¹ƒ. api ca sampayuttadhamme Ä• rammaá¹‡amhi sampiá¹‡á¸• etvÄ• tiá
Ä• rammaá¹‡aá¹ƒ ogÄ• hetvÄ• anupavisitvÄ• tiá¹-á¹-hatÄ«ti __avaá¹-á¹-hiti_. kusalapakkh
dhammÄ• Ä• rammaá¹‡aá¹ƒ ogÄ• hanti saddhÄ• sati samÄ• dhi paÃ±Ã±Ä• ti. teneva sad
sati ``apilÄ• panatÄ• â€™â€™ ti, samÄ• dhi ``avaá¹-á¹-hitÄ«â€™â€™ ti, paÃ±Ã±Ä• ``pariy
akusalapakkhe pana tayo dhammÄ• Ä• rammaá¹‡aá¹ƒ ogÄ• hanti taá¹‡hÄ• \Be 342/ diá¹-
``oghÄ• â€™â€™ ti vuttÄ• . cittekaggatÄ• panettha na balavatÄ« hoti. yathÄ• \Ee II 389/ h
rajuá¹-á¹-hÄ• naá¹-á¹-hÄ• ne udakena siÃ±citvÄ• sammaá¹-á¹-he thokameva kÄ• laá¹ƒ rajo
sukkhante puna pakatibhÄ• veneva vuá¹-á¹-hÄ• ti, evameva akusalapakkhe cittekaggatÄ•

uddhaccavicikicchÄ• vasena pavattassa visÄ• hÄ• rassa paá¹-ipakkhato __avisÄ• hÄ• ro_.
gacchantaá¹ƒ cittaá¹ƒ vikkhipati nÄ• ma. ayaá¹ƒ pana tathÄ• vidho vikkhepo na hotÄ«ti __a
uddhaccavicikicchÄ• vaseneva cittaá¹ƒ visÄ• haá¹-aá¹ƒ nÄ• ma hoti, ito cito ca harÄ«yati, a
avisÄ• haá¹-amÄ• nasassa bhÄ• voti __avisÄ• haá¹-amÄ• nasatÄ• . samatho_ti tividho sam
adhikaraá¹‡asamatho sabbasaá¹…khÄ• rasamathoti. tattha aá¹-á¹-hasu samÄ• pattÄ«su cit
nÄ• ma. taÃ±hi Ä• gamma cittacalanaá¹ƒ cittavipphanditaá¹ƒ sammati vÅ«pasammati, tasm
ti vuccati. sammukhÄ• vinayÄ• disattavidho samatho __adhikaraá¹‡asamatho_ nÄ• ma. taÃ
adhikaraá¹‡Ä• ni sammanti vÅ«pasammanti, tasmÄ• so ``adhikaraá¹‡asamathoâ€™â€™ ti

saá¹…khÄ• rÄ• nibbÄ• naá¹ƒ Ä• gamma sammanti vÅ«pasammanti vÅ«pasammanti, tasm
``sabbasaá¹…khÄ• rasamathoâ€™â€™ ti vuccati. imasmiá¹ƒ atthe cittasamatho adhippeto.
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __samÄ• dhindriyaá¹ƒ_. uddhacce na kampatÄ«ti __samÄ• dhi
yÄ• thÄ• vasamÄ• dhi niyyÄ• nikasamÄ• dhi.

<157> athassa bhagavÄ• yasmÄ• indriyasaá¹ƒvaro sÄ«lassa rakkhÄ• , yasmÄ• vÄ• imi
ayaá¹ƒ desanÄ• tÄ• saá¹ƒ devatÄ• naá¹ƒ sappÄ• yÄ• , tasmÄ• indriyasaá¹ƒvarato pabhut
``cakkhÅ«hÄ«â€™â€™ _tiÄ• di Ä• raddho. tattha __cakkhÅ«hi neva lolassÄ• _ti adiá¹-á¹-h
cakkhÅ«hi lolo neva assa. __gÄ• makathÄ• ya Ä• varaye sota_nti tiracchÄ• nakathÄ• ya so

__cakkhuloliyenÄ• _ti cakkhudvÄ• re uppannalolavasena cakkhuloliyena. __adiá¹-á¹-haá¹ƒ
adiá¹-á¹-hapubbaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ passituá¹ƒ yuttaá¹ƒ. __diá¹-á¹-haá¹ƒ samatikka
diá¹-á¹-hapubbarÅ«pÄ• rammaá¹‡aá¹ƒ atikkamituá¹ƒ \Ne 316/ yuttaá¹ƒ. __Ä• rÄ• mena Ä•
pupphÄ• rÄ• mÄ• diÄ• rÄ• mena \Be 343/ phalÄ• rÄ• mÄ• diá¹ƒ \Ee II 390/ vÄ• pupphÄ• r
__dÄ«ghacÄ• rika_nti dÄ«ghacaraá¹‡aá¹ƒ. __anavaá¹-á¹-hitacÄ• rika_nti asanniá¹-á¹-hÄ• n
hoti rÅ«padassanÄ• yÄ• _ti rÅ«pÄ• rammaá¹‡adassanatthÄ• ya punappunaá¹ƒ yutto hoti.

__antaragharaá¹ƒ paviá¹-á¹-ho_ti ummÄ• rabbhantaraá¹ƒ paviá¹-á¹-ho. __vÄ«thiá¹ƒ paá¹-ip
otiá¹‡á¹‡o. __gharamukhÄ• ni olokento_ti gharadvÄ• rÄ• ni avalokento. __uddhaá¹ƒ ulloke
uddhaá¹ƒmukho hutvÄ• vilokento.

__cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti kÄ• raá¹‡avasena cakkhÅ«ti laddhavohÄ• rena rÅ«pada
cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• . porÄ• á¹‡Ä• panÄ• hu --- ``cakkhu rÅ«paá¹ƒ na
cittaá¹ƒ na passati acakkhukattÄ• . dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-á¹-e pana pasÄ• dava
Ä«disÄ« panesÄ• `dhanunÄ• vijjhatÄ«â€™ tiÄ• dÄ«su viya sasambhÄ• rakathÄ• nÄ• ma
cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• ti ayamettha atthoâ€™â€™ ti. __nimittaggÄ• hÄ«
subhanimittÄ• dikaá¹ƒ vÄ• kilesavatthubhÅ«taá¹ƒ nimittaá¹ƒ chandarÄ• gavasena gaá¹‡hÄ
saá¹‡á¹-hÄ• ti. __anubyaÃ±janaggÄ• hÄ«_ti kilesÄ• naá¹ƒ anuanubyaÃ±janato pÄ• kaá¹-ab
anubyaÃ±jananti laddhavohÄ• raá¹ƒ hatthapÄ• dasitahasitakathitaÄ• lokitavilokitÄ• dibheda
gaá¹‡hÄ• ti. __yatvÄ• dhikaraá¹‡amena_ntiÄ• dimhi yaá¹ƒkÄ• raá¹‡Ä• yassa cakkhundriyÄ
puggalaá¹ƒ satikavÄ• á¹-ena cakkhundriyaá¹ƒ __asaá¹ƒvutaá¹ƒ_ apihitacakkhudvÄ• raá¹ƒ h
abhijjhÄ• dayo dhammÄ• __anvÄ• ssaveyyuá¹ƒ_ anuppabandheyyuá¹ƒ ajjhotthareyyuá¹ƒ.
paá¹-ipajjatÄ«_ti tassa cakkhundriyassa satikavÄ• á¹-ena pidahanatthÄ• ya na paá¹-ipajjati.
__na rakkhati cakkhundriyaá¹ƒ. na cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«_tipi vuccati. tatth
cakkhundriye saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• natthi. na hi cakkhupasÄ• daá¹ƒ nissÄ• ya sa
vÄ• uppajjati. apica yadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchati, ta
uppajjitvÄ• niruddhe kiriyÄ• manodhÄ• tu \Ee II 391/ Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ
tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccaá¹ƒ, tato manodhÄ• tu sampaá¹-icchanakiccaá¹

vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ, tato kiriyÄ• hetukaman
voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ• nirujjhati, tadanantaraá¹ƒ javanaá

tatrÄ• pi neva bhavaá¹…gasamaye na Ä• vajjanÄ• dÄ«naá¹ƒ aÃ±Ã±atarasamaye saá¹ƒvar
javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ vÄ• muá¹-á¹-hassaccaá¹ƒ vÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ
\Ne 317/ vÄ• uppajjati, asaá¹ƒvaro hoti. evaá¹ƒ honto pana so ``cakkhundriye asaá¹ƒvaroâ€
kasmÄ• ? yasmÄ• tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi Ä•
vÄ«thicittÄ• ni. yathÄ• kiá¹ƒ? yathÄ• nagare catÅ«su dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• pi
antogharadvÄ• rakoá¹-á¹-hakagabbhÄ• dayo saá¹ƒvutÄ• , tathÄ• pi antonagare sabbaá¹ƒ b
agopitameva hoti. nagaradvÄ• rena hi pavisitvÄ• corÄ• yadicchanti taá¹ƒ kareyyuá¹ƒ, evar
dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi aguttaá¹ƒ hoti bhavaá¹.
vÄ«thicittÄ• ni.

__saddhÄ• deyyÄ• nÄ«_ti kammaÃ±ca phalaÃ±ca idhalokaÃ±ca paralokaÃ±ca saddahitvÄ
Ã±Ä• tÄ«ti vÄ• , mittoti vÄ• , idaá¹ƒ vÄ• paá¹-ikarissati, idaá¹ƒ vÄ• nena katapubbaâ€™â€™
dinnÄ• nÄ«ti attho. evaá¹ƒ dinnÄ• ni hi na saddhÄ• deyyÄ• ni nÄ• ma honti. __bhojanÄ• nÄ
desanÄ• sÄ«samattametaá¹ƒ, atthato pana saddhÄ• deyyÄ• ni bhojanÄ• ni bhuÃ±jitvÄ• cÄ
senÄ• sanÄ• ni sevamÄ• nÄ• gilÄ• napaccayabhesajjaá¹ƒ paribhuÃ±jamÄ• nÄ• ti sabbame

__seyyathida_nti nipÄ• to. tassattho, katamo hoti. __naccaá¹ƒ_ nÄ• ma yaá¹ƒkiÃ±ci naccaâ
gacchantenÄ• pi gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-huá¹ƒ na vaá¹-á¹-ati. __gÄ«ta_nti yaá¹ƒkiÃ
__vÄ• dita_nti yaá¹ƒkiÃ±ci vÄ• ditaá¹ƒ. __pekkha_nti naá¹-asamajjaá¹ƒ. __akkhÄ• na_nti
bhÄ• ratarÄ• mÄ• yanÄ• dikaá¹ƒ. yasmiá¹ƒ á¹-hÄ• ne kathÄ«yati, tattha gantumpi na vaá¹-á
kaá¹ƒsatÄ• á¸·aá¹ƒ, ``pÄ• á¹‡itÄ• á¸·aâ€™â€™ ntipi vadanti. __vetÄ• á¸·a_nti ghanatÄ• á¸·
matasarÄ«ruá¹-á¹-hÄ• panaâ€™â€™ ntipi eke. __kumbhathÅ«á¹‡a_nti caturassaambaá¹‡a
``kumbhasaddaâ€™â€™ ntipi eke. __sobhanaka_nti naá¹-Ä• naá¹ƒ abbhokkiraá¹‡aá¹ƒ; sob
paá¹-ibhÄ• nacittanti vuttaá¹ƒ hoti. __caá¹‡á¸• Ä• la_nti ayoguá¸·akÄ«á¸·Ä• , ``caá¹‡á¸• Ä• l
sÄ• á¹‡adhovanakÄ«á¸·Ä• â€™â€™ tipi vadanti. __vaá¹ƒsa_nti veá¹‡uá¹ƒ ussÄ• petvÄ• kA

__dhovana_nti \Be 345/ aá¹-á¹-hidhovanaá¹ƒ, ekaccesu kira janapadesu kÄ• laá¹…kate Ã±
nikhaá¹‡itvÄ• á¹-hapenti. atha tesaá¹ƒ pÅ«tibhÅ«taá¹ƒ kÄ• yaá¹ƒ Ã±atvÄ• nÄ«haritvÄ• aá
gandhehi makkhetvÄ• á¹-hapenti. te nakkhattakÄ• le ekasmiá¹ƒ á¹-hÄ• ne aá¹-á¹-hÄ«ni á¹-l
á¹-hÄ• ne surÄ• dÄ«ni á¹-hapetvÄ• rodantÄ• paridevantÄ• suraá¹ƒ pivanti. vuttampi cetaá
dakkhiá¹‡esu janapadesu dhovanaá¹ƒ nÄ• ma, tattha hoti annampi pÄ• nampi khajjampi bh
naccampi gÄ«tampi vÄ• ditampi. atthekaá¹ƒ bhikkhave dhovanaá¹ƒ, netaá¹ƒ natthÄ«ti vadÄ
10.107). ekacce pana ``indajÄ• lena aá¹-á¹-hidhovanaá¹ƒ dhovanaâ€™â€™ nti vadanti. __h
318/ bhikkhuno neva hatthiÄ• dÄ«hi saddhiá¹ƒ yujjhituá¹ƒ, na te yujjhÄ• petuá¹ƒ, na yujjhant
vaá¹-á¹-ati. __nibbuddha_nti mallayuddhaá¹ƒ. __uyyodhika_nti yattha sampahÄ• ro diyyati.

balagaá¹‡anaá¹-á¹-hÄ• naá¹ƒ. __senÄ• byÅ«ha_nti senÄ• niveso, sakaá¹-abyÅ«hÄ• divase
__anÄ«kadassana_nti ``tayo hatthÄ« pacchimaá¹ƒ hatthÄ• nÄ«kaâ€™â€™ ntiÄ• dinÄ• (Vi
anÄ«kassa dassanaá¹ƒ.

__na nimittaggÄ• hÄ« hotÄ«_ti chandarÄ• gavasena vuttappakÄ• raá¹ƒ nimittaá¹ƒ na gaá¹
sesapadÄ• nipi vuttapaá¹-ipakkhanayena veditabbÄ• ni. yathÄ• ca heá¹-á¹-hÄ• javane dus
tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi Ä• vajjanÄ• dÄ«nipi v
evamidha tasmiá¹ƒ sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá¹ƒ hoti, bhavaá¹…gampi Ä•
vÄ«thicittÄ• ni. yathÄ• kiá¹ƒ? yathÄ• nagaradvÄ• resu saá¹ƒvutesu kiÃ±cÄ• pi antogharÄ•
tathÄ• pi antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ surakkhitaá¹ƒ sugopitameva hoti, nagaradvÄ
paveso \Ee II 393/ natthi. evameva javane sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá¹ƒ h
Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ• ni. tasmÄ• javanakkhaá¹‡e uppajjamÄ• nopi ``cakkhundriy
vutto. ito paraá¹ƒ heá¹-á¹-hÄ• ca upari ca vuttapariyÄ• yena attho veditabbo.

__visÅ«kadassanÄ• _ti paá¹-Ä• á¹‡Ä«dassanato. __gÄ• makathÄ• _ti gÄ• mavÄ• sÄ«naá¹
dvattiá¹ƒsa. aniyyÄ• nikattÄ• saggamokkhamaggÄ• naá¹ƒ tiracchÄ• nabhÅ«tÄ• kathÄ• ti _
rÄ• jÄ• naá¹ƒ Ä• rabbha ``mahÄ• sammato \Be 346/ mandhÄ• tÄ• dhammÄ• soko evaá¹ƒ
nayena pavattÄ• kathÄ• __rÄ• jakathÄ• _. esa nayo __corakathÄ• _dÄ«su. tesu ``asuko r
dassanÄ«yoâ€™â€™ tiÄ• dinÄ• nayena gehassitakathÄ• va tiracchÄ• nakathÄ• hoti. ``so
khayaá¹ƒ gatoâ€™â€™ ti evaá¹ƒ pavattÄ• pana kammaá¹-á¹-hÄ• nabhÄ• ve tiá¹-á¹-hati. co
mahÄ• nubhÄ• vo, meghamÄ• lo evaá¹ƒ mahÄ• nubhÄ• voâ€™â€™ ti tesaá¹ƒ kammaá¹ƒ p
gehassitakathÄ• va tiracchÄ• nakathÄ• . yuddhepi bhÄ• ratayuddhÄ• dÄ«su ``asukena asu
viddhoâ€™â€™ ti kÄ• massÄ• davaseneva kathÄ• tiracchÄ• nakathÄ• . ``tepi nÄ• ma khay
pavattÄ• pana sabbattha kammaá¹-á¹-hÄ• nameva hoti.

api ca annÄ• dÄ«su ``evaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ gandhavantaá¹ƒ rasavantaá¹ƒ phassasam
bhuÃ±jimha pivimha paribhuÃ±jimhÄ• â€™â€™ ti kÄ• massÄ• davasena kathetuá¹ƒ na vaá
katvÄ• ``pubbe evaá¹ƒ vaá¹‡á¹‡Ä• disampannaá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ sayanaá¹
sÄ«lavantÄ• naá¹ƒ adamha, cetiyapÅ«jaá¹ƒ akarimhÄ• â€™â€™ ti \Ne 319/ kathetuá¹ƒ vaá
__Ã±Ä• tikathÄ• _dÄ«su pana ``amhÄ• kaá¹ƒ Ã±Ä• takÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti v
vicitrehi yÄ• nehi vicarimhÄ• â€™â€™ ti vÄ• assÄ• davasena vattuá¹ƒ na vaá¹-á¹-ati, sÄ• t
``tepi no Ã±Ä• takÄ• khayaá¹ƒ gatÄ• â€™â€™ ti vÄ• , ``pubbe mayaá¹ƒ evarÅ«pÄ• upÄ• l
ti vÄ• kathetuá¹ƒ vaá¹-á¹-ati. gÄ• makathÄ• pi suniviá¹-á¹-hadunniviá¹-á¹-hasubhikkhadubb
``asukagÄ• mavÄ• sino sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ• evaá¹ƒ assÄ• davasena vattuá
pana katvÄ• \Ee II 394/ ``saddhÄ• pasannÄ• â€™â€™ ti vÄ• , ``khayavayaá¹ƒ gatÄ• â€™
vaá¹-á¹-ati.

__nigamanagarajanapadakathÄ• su_pi eseva nayo. itthikathÄ• pi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ

assÄ• davasena na vaá¹-á¹-ati, ``saddhÄ• pasannÄ• , khayavayaá¹ƒ gatÄ• â€™â€™ ti eva
__sÅ«rakathÄ• _pi ``nandimitto nÄ• ma yodho sÅ«ro ahosÄ«â€™â€™ ti assÄ• davasena n
khayavayaá¹ƒ gatoâ€™â€™ ti evameva vaá¹-á¹-ati. __visikhÄ• kathÄ• _pi ``asukÄ• visikhÄ
dunniviá¹-á¹-hÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti assÄ• davasena na vaá¹-á¹-ati. ``saddhÄ•
gatÄ• â€™â€™ icceva vaá¹-á¹-ati.

__kumbhaá¹-á¹-hÄ• nakathÄ• _ti \Be 347/ udakaá¹-á¹-hÄ• nakathÄ• , ``udakatitthakathÄ• â
kumbhadÄ• sikathÄ• vÄ• . sÄ• pi ``pÄ• sÄ• dikÄ• , naccituá¹ƒ gÄ• yituá¹ƒ chekÄ• â€™â€™
vaá¹-á¹-ati, ``saddhÄ• pasannÄ• â€™â€™ tiÄ• dinÄ• nayena vaá¹-á¹-ati. __pubbapetakath
tattha vattamÄ• naÃ±Ä• tikathÄ• sadisova vinicchayo.

__nÄ• nattakathÄ• _ti purimapacchimakathÄ• hi vimuttÄ• avasesÄ• nÄ• nÄ• sabhÄ• vÄ•
__lokakkhÄ• yikÄ• _ti ``ayaá¹ƒ loko kena nimmito? asukena nÄ• ma nimmito. kÄ• ko seto a
balÄ• kÄ• rattÄ• lohitassa rattattÄ• â€™â€™ ti evamÄ• dikÄ• lokÄ• yatavitaá¹‡á¸• asallÄ•

__samuddakkhÄ• yikÄ• _ nÄ• ma kasmÄ• samuddo sÄ• garo? sÄ• garadevena khatattÄ•
hatthamuddÄ• ya sayaá¹ƒ niveditattÄ• samuddoti evamÄ• dikÄ• niratthakÄ• samuddakkh
__abhavo_ti hÄ• ni. iti bhavo iti abhavoti yaá¹ƒ vÄ• taá¹ƒ vÄ• niratthakakÄ• raá¹‡aá¹ƒ vatv
__itibhavÄ• bhavakathÄ• _.

__Ä• vareyyÄ• _ti Ä• varaá¹‡aá¹ƒ kareyya. __nivÄ• reyyÄ• _ti Ä• rammaá¹‡ato vÄ• reyya.
nissesaá¹ƒ \Ne 320/ katvÄ• vÄ• reyya. __rakkheyyÄ• _ti rakkhaá¹ƒ kareyya. __gopeyyÄ• _
__pidaheyyÄ• _ti pidahanaá¹ƒ kareyya. __pacchindeyyÄ• _ti sotaá¹ƒ chindeyya.

__tena_ \Ee II 395/ __tena na tussantÄ«_ti tena tena ambilÄ• dinÄ• rasena na santosaá¹ƒ
__aparÄ• paraá¹ƒ pariyesantÄ«_ti uparÅ«pari gavesanti.

<158> __phassenÄ• _ti rogaphassena. __bhavaÃ±ca nÄ• bhijappeyyÄ• _ti tassa phassass
kÄ• mabhavÄ• dibhavaÃ±ca na pattheyya. __bheravesu ca na sampavedheyyÄ• _ti tassa p
sÄ«habyagghÄ• dÄ«su bheravesu ca na sampavedheyya, avasesesu vÄ• ghÄ• nindriyama
sampavedheyya. evaá¹ƒ paripÅ«ro indriyasaá¹ƒvaro ca vutto hoti. purimehi vÄ• indriyasaá¹
iminÄ• ``araÃ±Ã±e vasatÄ• bheravaá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• nappavedhitabbaâ€™â€

__ekenÄ• kÄ• renÄ• _ti \Be 348/ ekena kÄ• raá¹‡ena. __bhayampi bheravampi taÃ±Ã±evÄ
khuddakampi mahantampi uttÄ• sanimittameva. tamevatthaá¹ƒ dassetuá¹ƒ __ ``vuttaá¹ƒ he
__bhaya_nti tappaccayÄ• uppannabhayaá¹ƒ. __bhayÄ• naka_nti Ä• kÄ• raniddeso. __char
gattacalanaá¹ƒ. __lomahaá¹ƒso_ti lomÄ• naá¹ƒ haá¹ƒsanaá¹ƒ uddhaggabhÄ• vo. iminÄ• pa
dassetvÄ• puna __ ``cetaso ubbego utrÄ• soâ€™â€™ _ti sabhÄ• vato dasseti. __ubbeggo

cittakkhobho. __jÄ• tibhaya_nti jÄ• tiá¹ƒ paá¹-icca uppannabhayaá¹ƒ. sesesupi eseva nayo.
uppannabhayaá¹ƒ __rÄ• jabhayaá¹ƒ_. sesesupi eseva nayo. __attÄ• nuvÄ• dabhaya_nti pÄ
anuvadantassa uppajjanakabhayaá¹ƒ. __parÄ• nuvÄ• dabhaya_nti parassa anuvÄ• dato up

__daá¹‡á¸• abhaya_nti Ä• gÄ• rikassa raÃ±Ã±Ä• pavattitadaá¹‡á¸• aá¹ƒ, anÄ• gÄ• rikassa
uppajjanakabhayaá¹ƒ. __duggatibhaya_nti cattÄ• ro apÄ• ye paá¹-icca uppajjanakabhayaá¹
mahÄ• samudde udakaá¹ƒ orohantassa pavattabhayaá¹ƒ. mahÄ• samudde kira mahindavÄ
uggacchati, taraá¹…gavÄ«ci nÄ• ma paá¹‡á¹‡Ä• sa yojanÄ• ni, rohaá¹‡avÄ«ci nÄ• ma catt
evarÅ«pÄ• Å«miyo paá¹-icca pavattaá¹ƒ Å«mibhayaá¹ƒ \Ee II 396/. kumbhÄ«lato pavattaá¹
__kumbhÄ«labhayaá¹ƒ_. udakÄ• vaá¹-á¹-ato bhayaá¹ƒ __Ä• vaá¹-á¹-abhayaá¹ƒ_. susukÄ•
bhayaá¹ƒ __susukÄ• bhayaá¹ƒ. Ä• jÄ«vikabhaya_nti jÄ«vitavuttito bhayaá¹ƒ Ä• jÄ«vikabhay
garahato bhayaá¹ƒ.

<159> __laddhÄ• _ \Ne 321/ __na sannidhiá¹ƒ kayirÄ• _ti etesaá¹ƒ annÄ• dÄ«naá¹ƒ yaá¹ƒ
``araÃ±Ã±e ca senÄ• sane vasatÄ• dullabhaâ€™â€™ nti cintetvÄ• sannidhiá¹ƒ na kareyya

__odano_ti sÄ• li vÄ«hi yavo godhumo kaá¹…gu varako kudrÅ«sakoti sattannaá¹ƒ dhaÃ±Ã
dhaÃ±Ã±Ä• nulomÄ• naÃ±ca taá¹‡á¸• ulehi nibbatto. __kummÄ• so_ti yavehi nibbatto. __sa
katasattu. __maccho_ dakasambhavo. __maá¹ƒsaá¹ƒ_ pÄ• kaá¹-ameva. __ambapÄ• na_nt
katapÄ• naá¹ƒ. tattha Ä• mehi karontena ambataruá¹‡Ä• ni bhinditvÄ• udake pakkhipitvÄ•
pacitvÄ• parissÄ• vetvÄ• tadahu paá¹-iggahitehi \Be 349/ madhusakkarakappÅ«rÄ• dÄ«hi
__jambupÄ• na_nti jambuphalehi katapÄ• naá¹ƒ. __cocapÄ• na_nti aá¹-á¹-hikehi kadaliphal
__mocapÄ• na_nti anaá¹-á¹-hikehi kadaliphalehi katapÄ• naá¹ƒ. __madhukapÄ• na_nti mad
katapÄ• naá¹ƒ. taá¹ƒ pana udakasambhinnaá¹ƒ vaá¹-á¹-ati, suddhaá¹ƒ na vaá¹-á¹-ati. __mu
udake madditvÄ• ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ. __sÄ• lÅ«kapÄ• na_nti rattuppalanÄ
madditvÄ• katapÄ• naá¹ƒ. __phÄ• rusakapÄ• na_nti phÄ• rusakehi ambapÄ• naá¹ƒ viya ka
kosambaphalehi katapÄ• naá¹ƒ. __kolapÄ• na_nti kolaphalehi katapÄ• naá¹ƒ. __badarapÄ•
ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ. imÄ• ni ekÄ• dasa pÄ• nÄ• ni, tÄ• nipi Ä• diccapÄ• kÄ

__ghatapÄ• na_nti sappipÄ• naá¹ƒ. __telapÄ• na_nti tilatelÄ• dÄ«naá¹ƒ pÄ• naá¹ƒ. __payo
__yÄ• gupÄ• na_nti sÄ«talÄ• diyÄ• gupÄ• naá¹ƒ. __rasapÄ• na_nti sÄ• kÄ• dirasapÄ• naá
sattannaá¹ƒ tÄ• va dhaÃ±Ã±Ä• naá¹ƒ dhaÃ±Ã±Ä• nulomÄ• naá¹ƒ aparaá¹‡á¹‡Ä• naÃ±ca p
labujapiá¹-á¹-haá¹ƒ \Ee II 397/ ambÄ• á¹-akapiá¹-á¹-haá¹ƒ sÄ• lapiá¹-á¹-haá¹ƒ khÄ«ravallipiá
evamÄ• dÄ«naá¹ƒ piá¹-á¹-hehi kataá¹ƒ piá¹-á¹-hakhajjakaá¹ƒ. __pÅ«vakhajjaka_mpi etehiye
__mÅ«lakhajjaka_nti mÅ«lakamÅ«laá¹ƒ khÄ• rakamÅ«laá¹ƒ cuccumÅ«lanti evamÄ• di. __ta
ucchutacÄ• dayo. __pattakhajjaka_nti nimbapaá¹‡á¹‡akuá¹-ajapaá¹‡á¹‡apaá¹-olapaá¹‡á¹‡a
__pupphakhajjaka_nti mÅ«lakapupphakhÄ• rakapupphasetavaraá¹‡asigguuppalapadumak
panasalabujatÄ• lanÄ• á¸·ikeraambÄ• á¹-akatintiá¹‡ikamÄ• tuluá¹…gakapiá¹-á¹-haphalaalÄ

phalatimbarÅ«sakatilavÄ• tiá¹…gaá¹‡acocamocamadhukÄ• dÄ«naá¹ƒ phalÄ• naá¹ƒ khajjak

__na kuhanÄ• yÄ• _ti na vimhÄ• panÄ• ya. __na lapanÄ• yÄ• _ti paccayatthaá¹ƒ na lapanÄ
manusse disvÄ• ``kimatthÄ• ya bhonto Ä• gatÄ• â€™â€™ ti bhikkhÅ« nimantetunti. ``yadi
pacchato gahetvÄ• Ä• gacchÄ• mÄ«â€™â€™ ti evaá¹ƒ na \Ne 322/ lapanÄ• ya. atha vÄ•
tisso, mayi rÄ• jÄ• pasanno, mayi asuko rÄ• jÄ• asuko ca rÄ• jamahÄ• matto pasannoâ€™
__na nemittikatÄ• yÄ• _ti yena kenaci paresaá¹ƒ paccayadÄ• nasaÃ±Ã±Ä• janakena kÄ• ya
nemittikatÄ• ya. __na nippesikatÄ• yÄ• _ti yÄ• paresaá¹ƒ akkosanÄ• dikiriyÄ• yasmÄ• ve
abbhaá¹…gaá¹ƒ parassa guá¹‡aá¹ƒ nippeseti nipuÃ±chati, yasmÄ• vÄ• gandhajÄ• taá¹ƒ n
viya paraguá¹‡e nipisitvÄ• vicuá¹‡á¹‡etvÄ• \Be 350/ esÄ• lÄ• bhamagganÄ• hoti, tasmÄ•
vuccati. na evarÅ«pÄ• ya nippesikatÄ• ya. __na lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• yÄ• _
magganÄ• , aÃ±Ã±ato laddhaÃ±hi aÃ±Ã±attha haraá¹‡avasena lÄ• bhena lÄ• bhamagganÄ
lÄ• bhena lÄ• bhamagganÄ• ya.

__na dÄ• rudÄ• nenÄ• _ti na paccayahetukena dÄ• rudÄ• nena vihÄ• re uá¹-á¹-hitaÃ±hi ar
rakkhitagopitadÄ• ruá¹ƒ ``evaá¹ƒ me paccayaá¹ƒ dassantÄ«â€™â€™ ti upaá¹-á¹-hÄ• kÄ• n
evaÃ±hi jÄ«vikaá¹ƒ kappento anesanÄ• ya micchÄ• jÄ«vena jÄ«vati, so diá¹-á¹-heva dhamm
samparÄ• ye ca apÄ• yaparipÅ«rako hoti. attano puggalikaá¹ƒ dÄ• ruá¹ƒ kusalaá¹…gahatth
kuladÅ«sakadukkaá¹-aá¹ƒ Ä• pajjati, parapuggalikaá¹ƒ theyyacittena dadanto bhaá¹‡á¸• ag
saá¹…ghikepi eseva nayo. sace pana taá¹ƒ issaratÄ• ya deti, garubhaá¹‡á¸• avissajjanaá¹ƒ
pana dÄ• ru garubhaá¹‡á¸• aá¹ƒ hoti, kataraá¹ƒ na hotÄ«ti? yaá¹ƒ tÄ• va aropimaá¹ƒ sayaá
saá¹…ghena paricchinnaá¹-á¹-hÄ• neyeva garubhaá¹‡á¸• aá¹ƒ, tato paraá¹ƒ na garubhaá¹‡
ca sabbena sabbaá¹ƒ garubhaá¹‡á¸• aá¹ƒ, pamÄ• á¹‡ato sÅ«cidaá¹‡á¸• akappamÄ• á¹‡aá

__na veá¸·udÄ• nenÄ• _tiÄ• dÄ«supi __na veá¸·udÄ• nenÄ• _ti na paccayahetukena veá¸·
dÄ• rudÄ• nenÄ• ti ettha vuttanayeneva veditabbaá¹ƒ. veá¸·u pana pamÄ• á¹‡ato telanÄ• á
garubhaá¹‡á¸• aá¹ƒ, na tato heá¹-á¹-hÄ• . manussÄ• vihÄ• raá¹ƒ gantvÄ• veá¸·uá¹ƒ yÄ• ca
``saá¹…ghikoâ€™â€™ ti dÄ• tuá¹ƒ na visahanti, manussÄ• punappunaá¹ƒ yÄ• canti vÄ• t
``daá¹‡á¸• akammaá¹ƒ katvÄ• gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati, veá¸·udÄ• naá
daá¹‡á¸• akammatthÄ• ya vÄ• sipharasuÄ• dÄ«ni vÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá
vaá¹-á¹-ati.

vinayaá¹-á¹-hakathÄ• yaá¹ƒ pana ``daá¸• á¸• hagehÄ• manussÄ• gaá¹‡hitvÄ• gacchantÄ
vuttaá¹ƒ. sace saá¹…ghassa veá¸·ugumbe veá¸·udÅ«sikÄ• uppajjati, taá¹ƒ akoá¹-á¹-Ä• pen
``kiá¹ƒ kÄ• tabbaâ€™â€™ nti bhikkhÄ• cÄ• re manussÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. sace koa
``samaá¹ƒ bhÄ• gaá¹ƒ labhissathÄ• â€™â€™ ti \Be 351/ vattabbÄ• . na icchantiyeva, ``dve
labhissathÄ• â€™â€™ ti vattabbÄ• . evampi anicchantesu naá¹-á¹-hena attho natthi, ``tumh
daá¹‡á¸• akammaá¹ƒ karissatha, koá¹-á¹-etvÄ• gaá¹‡hathÄ• â€™â€™ ti \Ne 323/ vattabbÄ

hoti. veá¸·ugumbe aggimhi uá¹-á¹-hitepi udakena vuyhamÄ• naveá¸·Å«supi eseva nayo.

__pattadÄ• ne_ garubhaá¹‡á¸• atÄ• ya ayaá¹ƒ vinicchayo --- pattampi hi yattha vikkÄ• yati,
gandhapaliveá¹-hanÄ• dÄ«naá¹ƒ atthÄ• ya gaá¹‡hanti, tÄ• dise dullabhaá¹-á¹-hÄ• neyeva g
tÄ• va kiá¹ƒsukapattakaá¹‡á¹‡apiá¸·andhanatÄ• lapattÄ• dÄ«su \Ee II 399/ vinicchayo. tÄ• l
imasmiá¹ƒyeva á¹-hÄ• ne kathetabbaá¹ƒ --- tÄ• lapaá¹‡á¹‡ampi hi sayaá¹ƒjÄ• te tÄ• lavane
paricchinnaá¹-á¹-hÄ• neyeva garubhaá¹‡á¸• aá¹ƒ, na tato paraá¹ƒ, ropimatÄ• lesu sabbamp
pamÄ• á¹‡aá¹ƒ heá¹-á¹-himakoá¹-iyÄ• aá¹-á¹-haá¹…gulappamÄ• á¹‡opi rittapotthako. tiá¹‡á
kathetabbaá¹ƒ. yattha pana tiá¹‡aá¹ƒ natthi, tattha tÄ• lanÄ• á¸·ikerapaá¹‡á¹‡Ä• dÄ«hipi chA
tÄ• nipi tiá¹‡eneva saá¹…gahitÄ• ni. iti muÃ±japalÄ• lÄ• dÄ«su yaá¹ƒkiÃ±ci muá¹-á¹-hippam
nÄ• á¸·ikerapaá¹‡á¹‡Ä• dÄ«su ca ekapaá¹‡á¹‡ampi saá¹…ghassa dinnaá¹ƒ vÄ• tattha jÄ•
saá¹…ghassa tiá¹‡avatthumhi jÄ• tatiá¹‡aá¹ƒ vÄ• rakkhitagopitaá¹ƒ vÄ• garubhaá¹‡á¸• aá
saá¹…ghakamme ca cetiyakamme ca kate atirekaá¹ƒ puggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-at
vuttadÄ• ruveá¸·Å«supi eseva nayo.

__pupphadÄ• ne_ ``ettakesu rukkhesu pupphÄ• ni vissajjitvÄ• yÄ• gubhattatthÄ• ya upane
senÄ• sanapaá¹-isaá¹…kharaá¹‡e upanentÅ«â€™â€™ ti evaá¹ƒ niyamitaá¹-á¹-hÄ• neyeva
honti. yadi sÄ• maá¹‡erÄ• pupphÄ• ni ocinitvÄ• rÄ• siá¹ƒ karonti, paÃ±caá¹…gasamannÄ•
bhikkhusaá¹…ghaá¹ƒ gaá¹‡etvÄ• koá¹-á¹-hÄ• se karoti. so sampattaparisÄ• ya saá¹…ghaá
labhati. asammatena pana Ä• pucchitvÄ• dÄ• tabbaá¹ƒ. bhikkhuno pana kassa pupphÄ• ni
labbhatÄ«ti? mÄ• tÄ• pitÅ«naá¹ƒ gehaá¹ƒ haritvÄ• pi gehato pakkosÄ• petvÄ• pi ``vatthupÅ
dÄ• tuá¹ƒ labbhati, piá¸·andhanatthÄ• ya na labbhati. sesaÃ±Ä• tÄ«naá¹ƒ pana haritvÄ• na
pakkosÄ• petvÄ• pÅ«janatthÄ• ya dÄ• tabbaá¹ƒ. sesajanassa pÅ«janaá¹-á¹-hÄ• naá¹ƒ sam
dÄ• tabbaá¹ƒ, pupphadÄ• naá¹ƒ nÄ• ma na hoti.

vihÄ• re \Be 352/ bahÅ«ni pupphÄ• ni pupphanti, bhikkhunÄ• piá¹‡á¸• Ä• ya carantena ma
bahÅ«ni pupphÄ• ni pÅ«jethÄ• â€™â€™ ti vattabbaá¹ƒ, vacanamatte doso natthi, ``manuss
Ä• dÄ• ya Ä• gamissantÄ«â€™â€™ ti cittena pana na vattabbaá¹ƒ. sace vadati, khÄ• danÄ
paribhuÃ±jitabbaá¹ƒ. manussÄ• attano dhammatÄ• ya ``vihÄ• re pupphÄ• ni atthÄ«â€™â€
vihÄ• raá¹ƒ Ä• gamissÄ• ma, sÄ• maá¹‡erÄ• naá¹ƒ \Ee II 400/ pupphÄ• ni ocinituá¹ƒ mÄ• V
vadanti. bhikkhu sÄ• maá¹‡erÄ• naá¹ƒ kathetuá¹ƒ pamuá¹-á¹-ho, sÄ• maá¹‡erehi pupphÄ•
bhikkhuá¹ƒ upasaá¹…kamitvÄ• mayaá¹ƒ tumhÄ• kaá¹ƒ asukadivase evaá¹ƒ Ä• rocayimha
ocinituá¹ƒ mÄ• dethÄ• â€™â€™ ti, kasmÄ• na vÄ• rayitthÄ• ti? ``sati me pamuá¹-á¹-hÄ• ,
ocinitamattÄ• neva, na tÄ• va pÅ«jÄ• katÄ• â€™â€™ ti vattabbaá¹ƒ, ``gaá¹‡hatha pÅ«jeth
sace vadati, Ä• misaá¹ƒ na paribhuÃ±jitabbaá¹ƒ. aparo bhikkhu sÄ• maá¹‡erÄ• naá¹ƒ Ä• cil
`pupphÄ• ni mÄ• ocinitthÄ• â€™ ti Ä• haá¹ƒsÅ«â€™â€™ ti manussÄ• pi Ä• misaá¹ƒ Ä• ha
``amhÄ• kaá¹ƒ manussÄ• na bahukÄ• , sÄ• maá¹‡ere amhehi saha pupphÄ• ni ocinituá¹ƒ
``sÄ• maá¹‡erehi bhikkhÄ• laddhÄ• . ye bhikkhÄ• cÄ• raá¹ƒ na gacchanti, te sayameva jÄ•

vattabbaá¹ƒ. ettakaá¹ƒ nayaá¹ƒ labhitvÄ• sÄ• maá¹‡ere putte vÄ• bhÄ• tike vÄ• katvÄ• p
doso natthi, pupphadÄ• naá¹ƒ nÄ• ma na hoti.

__phaladÄ• ne_ phalampi pupphaá¹ƒ viya niyamitameva garubhaá¹‡á¸• aá¹ƒ hoti. vihÄ• re
sati aphÄ• sukamanussÄ• Ä• gantvÄ• yÄ• canti, bhikkhÅ« ``saá¹…ghikaâ€™â€™ nti dÄ•
vippaá¹-isÄ• rino akkosanti paribhÄ• santi, tattha kiá¹ƒ kÄ• tabbanti? phalehi vÄ• rukkhehi
kathikÄ• kÄ• tabbÄ• ``asuke ca rukkhe asuke ca rukkhe ettakÄ• ni phalÄ• ni gaá¹‡hantÄ•
phalÄ• ni gaá¹‡hantÄ• na vÄ• retabbÄ• â€™â€™ ti. corÄ• vÄ• issarÄ• vÄ• balakkÄ• rer
kuddhÄ• hi te sakalavihÄ• rampi nÄ• seyyuá¹ƒ, Ä• dÄ«navo pana kathetabboti.

__sinÄ• nadÄ• ne_ sinÄ• nacuá¹‡á¹‡Ä• ni koá¹-á¹-itÄ• ni na garubhaá¹‡á¸• Ä• ni, akoá¹-á¹
rukkhataco garubhaá¹‡á¸• aá¹ƒ, cuá¹‡á¹‡aá¹ƒ pana agilÄ• nassa rajananipakkaá¹ƒ vaá¹-á¹-
yaá¹ƒkiÃ±ci cuá¹‡á¹‡aá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atiyeva.

__na_ \Be 353/ __cuá¹‡á¹‡adÄ• nenÄ• _ti vuttanayena sirÄ«sacuá¹‡á¹‡Ä• dÄ«naá¹ƒ dÄ• r
hi yattha dullabhÄ• hoti, tattheva garubhaá¹‡á¸• aá¹ƒ. sÄ• pi heá¹-á¹-himakoá¹-iyÄ•
tiá¹ƒsapalaguá¸·apiá¹‡á¸• appamÄ• á¹‡Ä• va, tato heá¹-á¹-hÄ• na garubhaá¹‡á¸• anti.

__dantakaá¹-á¹-hadÄ• ne_ \Ee II 401/ dantakaá¹-á¹-haá¹ƒ acchinnakameva garubhaá¹‡á¸•
sÄ• maá¹‡erÄ• naá¹ƒ saá¹…ghato dantakaá¹-á¹-havÄ• ro pÄ• puá¹‡Ä• ti, te attano Ä• cariy
pÄ• á¹-iyekkaá¹ƒ dÄ• tuá¹ƒ na labhanti. yehi pana ``ettakÄ• ni dantakaá¹-á¹-hÄ• ni Ä• harita
paricchinditvÄ• vÄ• rÄ• gahitÄ• , te atirekÄ• ni Ä• cariyupajjhÄ• yÄ• naá¹ƒ \Ne 325/ dÄ• tu
bhikkhunÄ• dantakaá¹-á¹-hamÄ• á¸·akato bahÅ«ni dantakaá¹-á¹-hÄ• ni na gahetabbÄ• ni, d
gahetabbaá¹ƒ. pÄ• á¹-iyekkaá¹ƒ vasantenÄ• pi bhikkhusaá¹…ghaá¹ƒ gaá¹‡ayitvÄ• yattakÄ
tattakÄ• neva gahetvÄ• gantabbaá¹ƒ. antarÄ• Ä• gantukesu vÄ• Ä• gatesu disaá¹ƒ vÄ• p
gahitaá¹-á¹-hÄ• neyeva á¹-hapetabbÄ• ni. __na mukhodakadÄ• nenÄ• _ti na mukhadhovan

__na cÄ• á¹-ukamyatÄ• yÄ• _tiÄ• dÄ«su cÄ• á¹-ukamyatÄ• vuccati attÄ• naá¹ƒ dÄ• saá¹ƒ
á¹-hapetvÄ• parassa khalitavacanampi saá¹‡á¹-hapetvÄ• piyakÄ• matÄ• ya paggayhavaca
muggasÅ«pyatÄ• yÄ• _ti na muggasÅ«pasamÄ• natÄ• ya. muggasÅ«pasamÄ• natÄ• ti sac
etaá¹ƒ adhivacanaá¹ƒ. yathÄ• hi muggasÅ«pe paccante bahÅ« muggÄ• pÄ• kaá¹ƒ gaccha
evameva saccÄ• likena jÄ«vikakappake puggale bahu alikaá¹ƒ hoti, appakaá¹ƒ saccaá¹ƒ. y
apavisanaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi, evameva saccÄ• likavuttino puggalassa appatiá¹-
siá¹…ghÄ• á¹-akaá¹ƒ viya icchiticchitaá¹-á¹-hÄ• nassa patiá¹-á¹-hÄ• ti. tenassa sÄ• musÄ•
``muggasÅ«pyatÄ• â€™â€™ ti vuttÄ• . __na pÄ• ribhaá¹-yatÄ• yÄ• _ti na paribhaá¹-akamm
kammaá¹ƒ pÄ• ribhaá¹-yaá¹ƒ, tassa bhÄ• vo pÄ• ribhaá¹-yatÄ• , alaá¹…kÄ• rakaraá¹‡Ä• dÄ
dÄ• rakakÄ«á¸·Ä• panassetaá¹ƒ adhivacanaá¹ƒ. __na pÄ«á¹-hamaddikatÄ• yÄ• _ti na saha
pÄ«á¹-hake nisÄ«danakatÄ• ya.

__na vatthuvijjÄ• yÄ• _tiÄ• dÄ«su __vatthuvijjÄ• _ nÄ• ma gÄ• manigamanagarÄ• dÄ«naá
suniviá¹-á¹-hadunniviá¹-á¹-hajÄ• nanasatthaá¹ƒ. __tiracchÄ• navijjÄ• _ \Ee II 402/ nÄ• ma a
saggamokkhamaggÄ• naá¹ƒ tiracchÄ• nabhÅ«tÄ• aá¹…gasatthanimittÄ• dikÄ• avasesavij
nÄ• ma itthipurisÄ• naá¹ƒ subhagadubbhagalakkhaá¹‡ajÄ• nanaá¹ƒ. __nakkhattavijjÄ• _ nÄ
yogajÄ• nanasatthaá¹ƒ.

__na dÅ«tagamanenÄ• _ti na dÅ«teyyaá¹ƒ katvÄ• gamanena. __na pahiá¹‡agamanenÄ• _
gahetvÄ• gharÄ• gharaá¹ƒ pahitassa gamanena. __na jaá¹…ghapesaniyenÄ• _ti gÄ• man
tesaá¹ƒ gihÄ«naá¹ƒ sÄ• sanapaá¹-isÄ• sanaá¹ƒ haraá¹‡ena. idaÃ±hi jaá¹…ghapesaniyaá¹ƒ
mÄ• tÄ• pitÅ«naá¹ƒ, ye cÄ• ssa mÄ• tÄ• pitaro upaá¹-á¹-hahanti, tesaá¹ƒ sÄ• sanaá¹ƒ gahe
vaá¹-á¹-ati. cetiyassa vÄ• saá¹…ghassa vÄ• attano vÄ• kammaá¹ƒ karontÄ• naá¹ƒ vaá¸• a
harituá¹ƒ vaá¹-á¹-ati. manussÄ• ``dÄ• naá¹ƒ dassÄ• ma, pÅ«jaá¹ƒ karissÄ• ma, bhikkhusaá
Ä• cikkhathÄ• â€™â€™ ti ca vadanti; ``asukattherassa nÄ• ma dethÄ• â€™â€™ ti piá¹‡á¸•
cÄ«varaá¹ƒ vÄ• denti, ``vihÄ• re pÅ«jaá¹ƒ karothÄ• â€™â€™ ti mÄ• lÄ• gandhavilepanÄ• d
dhajapaá¹-Ä• kÄ• dÄ«ni vÄ• niyyÄ• tenti. sabbaá¹ƒ harituá¹ƒ vaá¹-á¹-ati, jaá¹…ghapesaniya
sesasÄ• sanaá¹ƒ gahetvÄ• gacchantassa padavÄ• re padavÄ• re doso.

__na vejjakammenÄ• _ti na vejjena hutvÄ• kÄ• yatikicchanÄ• dibhesajjakaraá¹‡ena. bhesa
sahadhammikÄ• naá¹ƒ kÄ• tabbaá¹ƒ bhikkhussa bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá
samasÄ«lasaddhÄ• paÃ±Ã±Ä• naÃ±hi etesaá¹ƒ tÄ«su sikkhÄ• su yuttÄ• naá¹ƒ bhesajjaá¹ƒ
mÄ• tÄ• pitÅ«naá¹ƒ tadupaá¹-á¹-hÄ• kÄ• naá¹ƒ attano veyyÄ• vaccakarassa paá¹‡á¸• upalÄ
paÃ±cannampi kÄ• tuá¹ƒ vaá¹-á¹-ati. jeá¹-á¹-habhÄ• tu, kaniá¹-á¹-habhÄ• tu, jeá¹-á¹-habhag
kaniá¹-á¹-habhaginiyÄ• , cÅ«á¸·amÄ• tuyÄ• , mahÄ• mÄ• tuyÄ• , cÅ«á¸·apituno, mahÄ• pitu
mÄ• tucchÄ• yÄ• ti etesaá¹ƒ pana dasannampi karontena tesaá¹ƒyeva santakaá¹ƒ bhesajja
yojetvÄ• dÄ• tabbaá¹ƒ. sace nappahoti, attano santakaá¹ƒ tÄ• vakÄ• likaá¹ƒ dÄ• tabbaá¹ƒ.
yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• , tÄ• va cattÄ• ro paccaye Ä• harÄ• pentassa akataviÃ
karontassa vejjakammaá¹ƒ vÄ• , kuladÅ«sakÄ• patti vÄ• na hoti.

__na_ \Ee II 403/ __piá¹‡á¸• apaá¹-ipiá¹‡á¸• akenÄ• _ti ettha piá¹‡á¸• apÄ• to kassa dÄ• ta
mÄ• tÄ• pitÅ«naá¹ƒ tadupaá¹-á¹-hÄ• kÄ• naá¹ƒ veyyÄ• vaccakarassa paá¹‡á¸• upalÄ• sass
issarassÄ• pi dÄ• tabbo. etesaá¹ƒ datvÄ• pacchÄ• laddhampi piá¹‡á¸• apaá¹-ipiá¹‡á¸• aá¹
dÄ• nÄ• nuppadÄ• nenÄ• _ti attano \Be 355/ dinnakÄ• naá¹ƒ na puna dÄ• nena. __dhamm
__samenÄ• _ti kÄ• yasucaritÄ• dinÄ• . __laddhÄ• _ti kÄ• yena laddhÄ• . __labhitvÄ• _ti citt
__adhigantvÄ• _ti sampÄ• puá¹‡itvÄ• . __vinditvÄ• _ti Ã±Ä• á¹‡ena vinditvÄ• . __paá¹-ilabh
labhitvÄ• .

__annasannidhi_nti ettha duvidhÄ• annakathÄ• vinayavasena ca sallekhavasena ca. vina

yaá¹ƒkiÃ±ci annaá¹ƒ ajja paá¹-iggahitaá¹ƒ aparajju sannidhikÄ• rakaá¹ƒ hoti, tassa paribhog
attanÄ• laddhaá¹ƒ pana sÄ• maá¹‡erÄ• naá¹ƒ datvÄ• tehi laddhaá¹ƒ á¹-hapÄ• petvÄ• dut
vaá¹-á¹-ati, sallekho pana na hoti.

__pÄ• nasannidhimhi_pi eseva nayo. ettha pÄ• naá¹ƒ nÄ• ma ambapÄ• nÄ• dÄ«ni aá¹-á¹-
anulomÄ• ni.

__vatthasannidhi_ntiÄ• dimhi anadhiá¹-á¹-hitÄ• vikappitaá¹ƒ sannidhi ca hoti sallekhaÃ±ca
327/ pariyÄ• ya kathÄ• va, nippariyÄ• yato pana ticÄ«varasantuá¹-á¹-hena bhavitabbaá¹ƒ, c
aÃ±Ã±assa dÄ• tabbaá¹ƒ. sace yassa kassaci dÄ• tuá¹ƒ na sakkoti, yassa pana dÄ• tukÄ•
vÄ• paripucchatthÄ• ya vÄ• gato, Ä• gatamatte dÄ• tabbaá¹ƒ, adÄ• tuá¹ƒ na vaá¹-á¹-ati. c
satiyÄ• paccÄ• sÄ• ya anuÃ±Ã±Ä• takÄ• laá¹ƒ á¹-hapetuá¹ƒ vaá¹-á¹-ati. sÅ«cisuttacÄ«vara
tato parampi vinayakammaá¹ƒ katvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. ``imasmiá¹ƒ jiá¹‡á¹‡e puna
labhissÄ• mÄ«â€™â€™ ti pana á¹-hapetuá¹ƒ na vaá¹-á¹-ati, sannidhi ca hoti, sallekhaÃ±ca

__yÄ• nasannidhimhi_ yÄ• naá¹ƒ nÄ• ma vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ• nikÄ• siv
pabbajitassa yÄ• naá¹ƒ. upÄ• hanÄ• pana pabbajitassa yÄ• naá¹ƒyeva. ekabhikkhussa hi e
dhotapÄ• dakatthÄ• yÄ• ti ukkaá¹ƒsato dve upÄ• hanasaá¹…ghÄ• á¹-Ä• \Ee II 404/ vaá¹-á¹
aÃ±Ã±assa dÄ• tabbo, ``imasmiá¹ƒ jiá¹‡á¹‡e aÃ±Ã±aá¹ƒ kuto labhissÄ• mÄ«â€™â€™ ti hi
sannidhi ca hoti, sallekhaÃ±ca vikopeti.

__sayanasannidhimhi_ sayananti maÃ±co. ekassa bhikkhuno eko gabbhe eko divÄ• á¹-á¹-
maÃ±cÄ• vaá¹-á¹-anti, tato uttari labhitvÄ• aÃ±Ã±assa bhikkhuno vÄ• gaá¹‡assa vÄ• dÄ•
vaá¹-á¹-ati, sannidhi ceva hoti, sallekhaÃ±ca kopeti.

__gandhasannidhimhi_ \Be 356/ bhikkhuno kaá¹‡á¸• ukacchuchavidosÄ• diÄ• bÄ• dhe sati
gandhena tasmiá¹ƒ roge vÅ«pasante aÃ±Ã±esaá¹ƒ vÄ• Ä• bÄ• dhikÄ• naá¹ƒ dÄ• tabbo. dv
paÃ±caá¹…gulagharadhÅ«panÄ• dÄ«su vÄ• upanetabbo. ``puna roge sati bhavissatÄ«â€™
vaá¹-á¹-ati, gandhasannidhi ca hoti, sallekhaÃ±ca kopeti.

__Ä• misa_nti annÄ• divuttÄ• vasesaá¹ƒva daá¹-á¹-habbaá¹ƒ. seyyathidaá¹ƒ --- idhekacco
kÄ• le upakÄ• rÄ• ya bhavissantÄ«â€™â€™ ti
tilataá¹‡á¸• ulamuggamÄ• sanÄ• á¸·ikeraloá¹‡amacchamaá¹ƒsavallÅ«rasappitelaguá¸·a- bh
á¹-hapeti. so vassakÄ• le kÄ• lasseva sÄ• maá¹‡erehi yÄ• guá¹ƒ pacÄ• petvÄ• bhuÃ±jitvÄ•
dukkhaá¹ƒ gÄ• maá¹ƒ pavisituá¹ƒ, gaccha asukakulaá¹ƒ gantvÄ• mayhaá¹ƒ vihÄ• re nisinn
asukakulato dadhiÄ• dÄ«ni Ä• harÄ• â€™â€™ ti peseti. bhikkhÅ«hi ``kiá¹ƒ, bhante, gÄ• ma
vuttepi ``duppaveso Ä• vuso idÄ• ni gÄ• moâ€™â€™ ti vadati. te ``hotu, bhante, acchatha t
pariyesitvÄ• Ä• harissÄ• mÄ• â€™â€™ ti gacchanti. atha sÄ• maá¹‡eropi dadhiÄ• dÄ«ni Ä

byaÃ±janaÃ±ca sampÄ• detvÄ• upaneti, taá¹ƒ bhuÃ±jantasseva \Ne 328/ upaá¹-á¹-hÄ• kÄ
tatopi manÄ• paá¹ƒ manÄ• paá¹ƒ bhuÃ±jati. atha bhikkhÅ« piá¹‡á¸• apÄ• taá¹ƒ gahetvÄ• Ä
manÄ• paá¹ƒ manÄ• paá¹ƒ gÄ«vÄ• yÄ• makaá¹ƒ bhuÃ±jatiyeva. evaá¹ƒ catumÄ• sampi vÄ
``muá¹‡á¸• akuá¹-umbikajÄ«vikaá¹ƒ jÄ«vati, na samaá¹‡ajÄ«vikaâ€™â€™ nti. evarÅ«po Ä•

bhikkhuno pana vasanaá¹-á¹-hÄ• ne ekÄ• taá¹‡á¸• ulanÄ• á¸·i eko guá¸·apiá¹‡á¸• o catubh
ettakaá¹ƒ nidhetuá¹ƒ vaá¹-á¹-ati akÄ• le sampattacorÄ• naá¹ƒ atthÄ• ya. te hi ettakampi Ä•
alabhantÄ• jÄ«vitÄ• pi voropeyyuá¹ƒ, tasmÄ• \Ee II 405/ sacepi ettakaá¹ƒ natthi, Ä• harÄ•
vaá¹-á¹-ati. aphÄ• sukakÄ• le ca yadettha kappiyaá¹ƒ, taá¹ƒ attanÄ• pi paribhuÃ±jituá¹ƒ vaá
kappiyakuá¹-iyaá¹ƒ pana bahuá¹ƒ á¹-hapentassÄ• pi sannidhi nÄ• ma natthi.

<160> __jhÄ• yÄ« na pÄ• dalolassÄ• _ti jhÄ• nÄ• bhirato ca na ca pÄ• dalolo assa. __viran
nappamajjeyyÄ• _ti hatthakukkuccÄ• dikukkuccaá¹ƒ vinodeyya, sakkaccakÄ• ritÄ• ya cettha

__ekattamanuyutto_ti \Be 357/ ekÄ«bhÄ• vaá¹ƒ anuyutto. __paramatthagaruko_ti uttamatth
``sakatthagarukoâ€™â€™ ti vÄ• pÄ• á¹-ho.

__paá¹-isallÄ• nÄ• rÄ• mo_ti Ä• ramaá¹‡aá¹ƒ Ä• rÄ• mo, tato tato Ä• rammaá¹‡ato paá¹-isa
paá¹-isallÄ• ne Ä• rÄ• mo yassa so paá¹-isallÄ• nÄ• rÄ• mo. __assÄ• _ti bhaveyya. tasmiá¹
__paá¹-isallÄ• narato_. etehi sÄ«lesu paripÅ«rakÄ• ritaá¹ƒ dasseti. taá¹ƒ kissa hetu? sÄ«lav
ekaggatÄ• pi na sampajjati. __ajjhattaá¹ƒ cetosamathamanuyutto_ti attano cittasamathe yut
ajjhattanti vÄ• attanoti vÄ• etaá¹ƒ ekatthaá¹ƒ, byaÃ±janameva nÄ• naá¹ƒ. bhummatthe pan
__anÅ«_ti iminÄ• upasaggena yoge siddhaá¹ƒ.

__anirÄ• katajjhÄ• no_ti bahi anihatajjhÄ• no avinÄ• sitajjhÄ• no vÄ• . nÄ«haraá¹‡avinÄ• s
nirÄ• karaá¹‡aá¹ƒ nÄ• ma. ``thambhaá¹ƒ niraá¹ƒkatvÄ• nivÄ• tavuttÄ«â€™â€™ tiÄ• dÄ«su
daá¹-á¹-habbo. __vipassanÄ• ya samannÄ• gato_ti sattavidhÄ• ya anupassanÄ• ya yutto. s
aniccÄ• nupassanÄ• dukkhÄ• nupassanÄ• anattÄ• nupassanÄ• nibbidÄ• nupassanÄ• vi
paá¹-inissaggÄ• nupassanÄ• ti. tÄ• visuddhimagge (Vism II 741 Ä• dayo, 849 Ä• dayo) vitth
__byÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• na_nti vaá¸• á¸• hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ. ettha ca
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• rattindivaá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ pavisitvÄ• nisÄ«damÄ
suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€™ nti \Ee II 406/ veditabbo. ekabhÅ«makÄ• dibhede pÄ• sÄ• c
brÅ«hetÄ• ti daá¹-á¹-habbo.

__sakkaccakÄ• rÄ«_tiÄ• dÄ«su dÄ• nÄ• dÄ«naá¹ƒ kusaladhammÄ• naá¹ƒ bhÄ• vanÄ• ya
sakkaccakÄ• ritÄ• vasena sakkaccakÄ• rÄ«. __assÄ• _ti bhaveyya. satatabhÄ• vo sÄ• tacc
__sÄ• taccakÄ• rÄ«_. nirantarakÄ• ritÄ• ya __aá¹-á¹-hitakÄ• rÄ«_. yathÄ• nÄ• ma kakaá¹‡
thokaá¹ƒ tiá¹-á¹-hati, na nirantaraá¹ƒ gacchati, evameva yo puggalo ekadivasaá¹ƒ dÄ• naá¹

katvÄ• dhammaá¹ƒ vÄ• sutvÄ• samaá¹‡adhammaá¹ƒ vÄ• katvÄ• puna cirassaá¹ƒ karoti
pavatteti. so ``asÄ• taccakÄ• rÄ«, á¹-hitakÄ• rÄ«â€™â€™ ti vuccati. yo pana evaá¹ƒ na hot
__anolÄ«navuttiko_ti nirantarakaraá¹‡asaá¹…khÄ• tassa \Be 358/ vipphÄ• rassa atthitÄ• ya
__anikkhittacchando_ti kusalakiriyÄ• ya vÄ«riyacchandassa anikkhittabhÄ• vena anikkhittac
__anikkhittadhuro_ti vÄ«riyadhurassa anoropako, anosakkitamÄ• nasoti attho.

__appaá¹-ivÄ• nÄ«_ti anivattanaá¹ƒ. __adhiá¹-á¹-hÄ• na_nti kusalakaraá¹‡e patiá¹-á¹-hÄ• b
anuyuÃ±janaá¹ƒ. __appamÄ• do_ti satiyÄ• avippavÄ• so.

<161> __tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• a_nti Ä• lasiyaÃ±ca mÄ• yaÃ±ca hassaÃ
khiá¸• á¸• aÃ±ca. __savibhÅ«sa_nti saddhiá¹ƒ vibhÅ«sÄ• ya.

__rattindivaá¹ƒ chakoá¹-á¹-hÄ• saá¹ƒ karitvÄ• _ti purimayÄ• mamajjhimayÄ• mapacchimay
tathÄ• divÄ• ti chabbidhaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• . __paÃ±cakoá¹-á¹-hÄ• saá¹ƒ paá¹-i
majjhimayÄ• maá¹ƒ vissajjetvÄ• avasesapaÃ±cakoá¹-á¹-hÄ• sesu na niddaá¹ƒ okkameyya.
nipajjeyyÄ• _ti ekaá¹ƒ majjhimayÄ• makoá¹-á¹-hÄ• saá¹ƒ sato sampajÄ• no nipajjitvÄ• nidd

idha bhikkhu divasampi pubbaá¹‡he majjhanhe sÄ• yanheti tayopi divasakoá¹-á¹-hÄ• sÄ• g
nisajjÄ• yÄ• _ti sakalaá¹ƒ divasaá¹ƒ iminÄ• iriyÄ• pathadvayeneva viharanto cittassa Ä• va
__Ä• varaá¹‡Ä«yehi dhammehi_ paÃ±cahi nÄ«varaá¹‡ehi sabbÄ• kusaladhammehi vÄ• . __
dhammehi \Ne 330/ cittaá¹ƒ \Ee II 407/ visodheyya. á¹-hÄ• naá¹ƒ panettha kiÃ±cÄ• pi na ga
caá¹…kamanisajjÄ• sannissitaá¹ƒ pana katvÄ• gahetabbameva. __paá¹-hamaá¹ƒ yÄ• ma_
paá¹-hamayÄ• me.

__seyya_nti ettha kÄ• mabhogÄ«seyyÄ• petaseyyÄ• sÄ«haseyyÄ• tathÄ• gataseyyÄ• ti
``yebhuyyena, bhikkhave, kÄ• mabhogÄ« vÄ• mena passena sentÄ«â€™â€™ ti (AN I 4246
tesu hi yebhuyyena dakkhiá¹‡apassena sayÄ• no nÄ• ma natthi. ``yebhuyyena, bhikkhave,
sentÄ«â€™â€™ ti (AN a IV 246) ayaá¹ƒ __petaseyyÄ• _. appamaá¹ƒsalohitattÄ• hi
aá¹-á¹-hisaá¹…ghÄ• á¹-aghaá¹-á¹-itÄ• ekena passena sayituá¹ƒ na sakkonti, uttÄ• nÄ• va s
migarÄ• jÄ• dakkhiá¹‡ena passena seyyaá¹ƒ kappeti ... pe ... attamano hotÄ«â€™â€™ ti (A
__sÄ«haseyyÄ• _. tejussadattÄ• hi sÄ«ho migarÄ• jÄ• dve purimapÄ• de ekasmiá¹ƒ paccl
\Be 359/ á¹-hapetvÄ• naá¹…guá¹-á¹-haá¹ƒ antarasatthimhi pakkhipitvÄ•
purimapÄ• dapacchimapÄ• danaá¹…guá¹-á¹-hÄ• naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkhetvÄ• dvi
matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati. divasampi sayitvÄ• pabujjhamÄ• no na utrasto pab
ukkhipitvÄ• purimapÄ• dÄ• dÄ«naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkheti. sace kiÃ±ci á¹-hÄ• naá¹
hoti, ``nayidaá¹ƒ tuyhaá¹ƒ jÄ• tiyÄ• , na sÅ«rabhÄ• vassa anurÅ«paâ€™â€™ nti anattaman
na gocarÄ• ya pakkamati. avijahitvÄ• á¹-hite pana ``tuyhaá¹ƒ jÄ• tiyÄ• ca sÅ«rabhÄ• vassa
nti haá¹-á¹-hatuá¹-á¹-ho uá¹-á¹-hÄ• ya sÄ«havijambhitaá¹ƒ vijambhitvÄ• kesarabhÄ• raá¹ƒ v

sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkamati. catutthajjhÄ• naseyyÄ• pana __tathÄ• g
idha sÄ«haseyyÄ• Ä• gatÄ• . ayaÃ±hi tejussadairiyÄ• pathattÄ• uttamaseyyÄ• nÄ• ma.

__pÄ• de pÄ• da_nti dakkhiá¹‡apÄ• de vÄ• mapÄ• daá¹ƒ. __accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ
á¹-hapetvÄ• . gopphakena hi gopphake, jÄ• á¹‡unÄ• vÄ• jÄ• á¹‡umhi saá¹…ghaá¹-á¹-iyam
uppajjati, cittaá¹ƒ ekaggaá¹ƒ na hoti, seyyÄ• aphÄ• su hoti. yathÄ• pana na saá¹…ghaá¹-á
á¹-hapite vedanÄ• nuppajjati, cittaá¹ƒ ekaggaá¹ƒ hoti, seyyÄ• \Ee II 408/ phÄ• su hoti. tena
``pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• yÄ• â€™â€™ ti. __sato sampajÄ• no_ti satiyÄ• ceva samp
hutvÄ• . iminÄ• supariggÄ• hakaá¹ƒ satisampajaÃ±Ã±aá¹ƒ kathitaá¹ƒ. __uá¹-á¹-hÄ• nasaÃ
``asukavelÄ• ya nÄ• ma uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti evaá¹ƒ uá¹-á¹-hÄ• navelÄ• paricch
uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ citte á¹-hapetvÄ• . evaá¹ƒ katvÄ• nipanno hi yathÄ• paricchinnal

vÄ«riyindriyaniddese __cetasiko_ti idaá¹ƒ vÄ«riyassa niyamato cetasikabhÄ• vadÄ«panatth
\Ne 331/ vÄ«riyaá¹ƒ ``yadapi, bhikkhave, kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ, tadapi vÄ«riyasambojjhaá
cetasikaá¹ƒ vÄ«riyaá¹ƒ, tadapi vÄ«riyasambojjhaá¹…goti. itihidaá¹ƒ uddesaá¹ƒ gacchatÄ«â€
suttesu (SN c V 233) caá¹…kamÄ• dÄ«ni karontassa uppajjanatÄ• ya kÄ• yikanti vuccamÄ•
viya kÄ• yikaá¹ƒ nÄ• ma natthi, cetasikameva panetanti dÄ«petuá¹ƒ ``cetasikoâ€™â€™ ti v
__vÄ«riyÄ• rambho_ti vÄ«riyasaá¹…khÄ• to Ä• rambho. ayaÃ±hi Ä• rambhasaddo kamme
hiá¹ƒsÄ• yaá¹ƒ vikopaneti anekesu atthesu Ä• gato.

``yaá¹ƒ \Be 360/ kiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ Ä• rambhapaccayÄ• .

Ä• rambhÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavoâ€™â€™ ti || (Sn 749) ---

ettha hi kammaá¹ƒ Ä• rambhoti Ä• gataá¹ƒ. ``Ä• rambhati ca vippaá¹-isÄ• rÄ« ca hotÄ«â€™
ettha Ä• patti. ``mahÄ• yaÃ±Ã±Ä• mahÄ• rambhÄ• , na te honti mahapphalÄ• â€™â€™ ti (
yÅ«pussÄ• panÄ• dikiriyÄ• . ``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• saneâ€™â
29; Peá¹- 38; Mil V 1.4) ettha vÄ«riyaá¹ƒ. ``samaá¹‡aá¹ƒ gotamaá¹ƒ uddissa pÄ• á¹‡aá¹ƒ Ä•
(MN II 51) ettha hiá¹ƒsÄ• . ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hotÄ«
ettha chedanabhaÃ±janÄ• dikaá¹ƒ vikopanaá¹ƒ. idha pana vÄ«riyameva adhippetaá¹ƒ. tenÄ
vÄ«riyasaá¹…khÄ• to Ä• rambhoâ€™â€™ ti. vÄ«riyaÃ±hi Ä• rambhanavasena Ä• rambhoti
sabhÄ• vapadaá¹ƒ. kosajjato nikkhamanavasena __nikkamo_. paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹
__parakkamo_. uggantvÄ• yamanavasena \Ee II 409/ __uyyÄ• mo_. vÄ• yamanavasena __
__ussÄ• ho_. adhimattussahanavasena __ussoá¸·hÄ«_. thirabhÄ• vaá¹-á¹-hena __thÄ• mo
dhÄ• raá¹‡avasena avicchedato vÄ• pavattanavasena kusalasantÄ• naá¹ƒ dhÄ• retÄ«ti __

aparo nayo --- __nikkamo_ ceso kÄ• mÄ• naá¹ƒ panudanÄ• ya. __parakkamo_ ceso bandh
oghassa nittharaá¹‡Ä• ya. __vÄ• yÄ• mo_ ceso pÄ• raá¹ƒ gamanaá¹-á¹-hena. __ussÄ• ho_

__ussoá¸·hÄ«_ ceso adhimattaá¹-á¹-hena. __thÄ• mo_ ceso palighugghÄ• á¹-anatÄ• ya. __
aá¹-á¹-hitakÄ• ritÄ• yÄ• ti.

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatÅ«â€™â€™ ti (AN a II 5) evaá¹ƒ pav
asithilaparakkamavasena __asithilaparakkamatÄ• , _ thiraparakkamo daá¸·haparakkamoti a
vÄ«riyaá¹ƒ kusalakammakaraá¹‡aá¹-á¹-hÄ• ne chandaá¹ƒ na nikkhipati, dhuraá¹ƒ na nikkhip
vissajjeti, anosakkitamÄ• nasataá¹ƒ Ä• vahati, tasmÄ• __ ``anikkhittacchandatÄ• anikkhitta
vuttaá¹ƒ. yathÄ• pana tajjÄ• tike udakasambhinnaá¹-á¹-hÄ• ne dhuravÄ• hagoá¹‡aá¹ƒ ``ga
so jÄ• á¹‡unÄ• bhÅ«miá¹ƒ uppÄ«á¸·etvÄ• pi dhuraá¹ƒ vahati, bhÅ«miyaá¹ƒ patituá¹ƒ na de
vÄ«riyaá¹ƒ kusalakammakaraá¹‡aá¹-á¹-hÄ• ne dhuraá¹ƒ na nikkhipati paggaá¹‡hÄ• ti, tasm
``dhurasampaggÄ• hoâ€™â€™ _ti vuttaá¹ƒ. paggahalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«
kosajje na kampatÄ«ti __vÄ«riyabalaá¹ƒ_. yÄ• thÄ• vaniyyÄ• nikakusalavÄ• yÄ• matÄ• ya

__tandÄ«_ti jÄ• tiÄ• lasiyaá¹ƒ. __tandiyanÄ• _ti tandiyanÄ• kÄ• ro. __tandimanakatÄ• _ti ta
abhibhÅ«tacittatÄ• . alasassa bhÄ• vo __Ä• lasyaá¹ƒ, _ Ä• lasyÄ• yanÄ• kÄ• ro __Ä• lasyÄ
bhÄ• vo __Ä• lasyÄ• yitattaá¹ƒ_. iti sabbehi imehi padehi kilesavasena kÄ• yÄ• lasiyaá¹ƒ ka

__vaÃ±canikÄ• cariyÄ• _ti vaÃ±canikÄ• kiriyÄ• . __mÄ• maá¹ƒ jaÃ±Ã±Ä• ti vÄ• caá¹ƒ bh
paá¹‡á¹‡attiá¹ƒ vÄ«tikkamanto bhikkhu bhÄ• riyaá¹ƒ karoti, amhÄ• kaá¹ƒ pana vÄ«tikkamaa
natthÄ«ti upasanto viya bhÄ• sati. __kÄ• yena parakkamatÄ«_ti \Ee II 410/ ``mayÄ• kataá¹
mÄ• keci jÄ• niá¹ƒsÅ«â€™â€™ ti kÄ• yena vattaá¹ƒ karoti. vijjamÄ• nadosapaá¹-icchÄ• da
viyÄ• ti mÄ• yÄ• , mÄ• yÄ• vino bhÄ• vo __mÄ• yÄ• vitÄ• _. katvÄ• pÄ• paá¹ƒ puna paá¹-i
sattoti __accasarÄ• _. kÄ• yavÄ• cÄ• kiriyÄ• hi aÃ±Ã±athÄ• dassanato vaÃ±cetÄ«ti __vaÃ
nikarontÄ«ti __nikati, _ micchÄ• karontÄ«ti attho. ``nÄ• haá¹ƒ evaá¹ƒ karomÄ«â€™â€™ ti
__nikiraá¹‡Ä• _. ``nÄ• haá¹ƒ evaá¹ƒ karomÄ«â€™â€™ ti parivajjanato __pariharaá¹‡Ä• _. k
__gÅ«hanÄ• _. sabbato bhÄ• gena gÅ«hanÄ• __parigÅ«hanÄ• _. tiá¹‡apaá¹‡á¹‡ehi viya g
pÄ• paá¹ƒ chÄ• diyatÄ«ti __chÄ• danÄ• _. sabbato bhÄ• gena chÄ• danÄ• __paricchÄ• da
dassetÄ«ti __anuttÄ• nÄ«kammaá¹ƒ_. na pÄ• kaá¹-aá¹ƒ katvÄ• dassetÄ«ti __anÄ• vikamm
__vocchÄ• danÄ• _. katapÄ• papaá¹-icchÄ• danavasena punapi pÄ• passa karaá¹‡ato __p
ayaá¹ƒ katapaá¹-icchÄ• danalakkhaá¹‡Ä• mÄ• yÄ• nÄ• ma vuccati. yÄ• ya samannÄ• gat
viya aá¹…gÄ• ro, udakapaá¹-icchanno viya khÄ• á¹‡u, pilotikÄ• ya paliveá¹-hitaá¹ƒ viya ca s
__ativelaá¹ƒ dantavidaá¹ƒsakaá¹ƒ hasatÄ«_ti pamÄ• á¹‡Ä• tikkantaá¹ƒ dantaá¹ƒ vivaritvÄ•
hÄ• saá¹ƒ somanassaá¹ƒ uppÄ• detvÄ• hasati.

__kÄ• yikÄ• _ \Ne 333/ \Be 362/ __ca khiá¸• á¸• Ä• _ti kÄ• yena pavattÄ• kÄ«á¸·Ä• . esev
__hatthÄ«hipi kÄ«á¸·antÄ«_ti hatthÄ«hi kÄ«á¸·itatthÄ• ya purato
dhÄ• vanaÄ• dhÄ• vanapiá¹-á¹-hanisÄ«danÄ• dikÄ«á¹-á¹-hÄ• ya kÄ«á¸·anti. eseva nayo __
__aá¹-á¹-hapadepi kÄ«á¸·antÄ«_ti ekekÄ• ya pantiyÄ• aá¹-á¹-ha aá¹-á¹-ha padÄ• ni assÄ•

tasmiá¹ƒ aá¹-á¹-hapade. __dasapade_pi eseva nayo. __Ä• kÄ• sepÄ«_ti aá¹-á¹-hapadadasa
kÄ«á¸·anti. __parihÄ• rapathepÄ«_ti bhÅ«miyaá¹ƒ nÄ• nÄ• pathamaá¹‡á¸• alaá¹ƒ katvÄ• ta
pariharantÄ• kÄ«á¸·anti. __santikÄ• yapi kÄ«á¸·antÄ«_ti santikakÄ«á¸·Ä• ya kÄ«á¸·anti, ek
II 411/ sÄ• riyo vÄ• pÄ• sÄ• á¹‡asakkharÄ• yo vÄ• acÄ• lentÄ• nakheneva apanenti ca up
calati, parÄ• jayo hotÄ«ti.

__khalikÄ• yÄ• _ti jÅ«taphalake pÄ• sakakÄ«á¸·Ä• ya kÄ«á¸·anti. __ghaá¹-ikÄ• yÄ• _ti gha
dÄ«ghadaá¹‡á¸• akena rassadaá¹‡á¸• akaá¹ƒ paharaá¹‡akÄ«á¸·Ä• , tÄ• ya kÄ«á¸·anti. __sa
vÄ• maÃ±jaá¹-á¹-hiyÄ• vÄ• piá¹-á¹-hodakena vÄ• salÄ• kahatthaá¹ƒ temetvÄ• ``kiá¹ƒ hot
vÄ• bhittiyaá¹ƒ vÄ• taá¹ƒ paharitvÄ• hatthiassÄ• dirÅ«pÄ• ni dassentÄ• kÄ«á¸·anti. __akk
__paá¹…kacÄ«renÄ• _ti paá¹…kacÄ«raá¹ƒ vuccati paá¹‡á¹‡anÄ• á¸·ikÄ• , taá¹ƒ dhamantÄ
__vaá¹…kakenÄ• _ti gÄ• madÄ• rakÄ• naá¹ƒ kÄ«á¸·anakena khuddakanaá¹…galena. __mo
samparivattakakÄ«á¸·Ä• ya, Ä• kÄ• se vÄ• daá¹‡á¸• aá¹ƒ gahetvÄ• bhÅ«miyaá¹ƒ vÄ• sÄ«
heá¹-á¹-hupariyabhÄ• vena parivattantÄ• kÄ«á¸·antÄ«ti vuttaá¹ƒ hoti. __ciá¹…gulakenÄ• _t
tÄ• lapaá¹‡á¹‡Ä• dÄ«hi kataá¹ƒ vÄ• tappahÄ• rena paribbhamanacakkaá¹ƒ, tena kÄ«á¸·ant
pattÄ• á¸·hakaá¹ƒ vuccati paá¹‡á¹‡anÄ• á¸·i, tÄ• ya vÄ• likÄ• dÄ«ni minantÄ• kÄ«á¸·anti. _
khuddakarathena. __dhanukenÄ• _ti khuddakadhanunÄ• . __akkharikÄ• yÄ• _ti akkharikÄ•
piá¹-á¹-hiyaá¹ƒ vÄ• akkharajÄ• nanakÄ«á¸·Ä• , tÄ• ya kÄ«á¸·anti. __manesikÄ• yÄ• _ti man
cintitajÄ• nanakÄ«á¸·Ä• , tÄ• ya kÄ«á¸·anti. __yathÄ• vajjenÄ• _ti yathÄ• vajjaá¹ƒ vuccati
kÄ• á¹‡akuá¹‡ikhujjÄ• dÄ«naá¹ƒ yaá¹ƒ yaá¹ƒ vajjaá¹ƒ, taá¹ƒ taá¹ƒ payojetvÄ• dassanakÄ«
__mukhabherika_nti mukhasaddena bherÄ« viya vÄ• danaá¹ƒ. __mukhÄ• lambara_nti
mukhÄ• nulittabherisaddakaraá¹‡aá¹ƒ. __mukhaá¸• iá¹‡á¸• imaka_nti mukhena pahatabher
__mukhavalimaka_nti oá¹-á¹-hamaá¹ƒsaá¹ƒ jimhaá¹ƒ katvÄ• saddakaraá¹‡aá¹ƒ. ``mukhata
mukhaá¹ƒ parivattetvÄ• dhamanaá¹ƒ \Be 363/. __mukhabheruá¸·aka_nti mukhena bherivÄ•
abhinayaá¹ƒ dassetvÄ• uggaá¹‡hÄ• panaá¹ƒ. ``naá¹-á¹-akaâ€™â€™ ntipi pÄ• á¹-ho. __lÄ•
ukkuá¹-á¹-hitakaraá¹‡aá¹ƒ. __gÄ«ta_nti gÄ• yanaá¹ƒ. __davakamma_nti \Ee II 412/ hassak
__ayaá¹ƒ vÄ• casikÄ• khiá¸• á¸• Ä• _ti ayaá¹ƒ kÄ«á¸·Ä• vÄ• cÄ• ya jÄ• tÄ• vacÄ«dvÄ• re

__kesÄ• ca massu cÄ• _tiÄ• dÄ«su kesÄ• naá¹ƒ kattarikÄ• ya á¹-hÄ• nÄ• tirittÄ• ni akatvÄ
\Ne 334/ massÅ«naá¹ƒ dÄ• á¹-hikaá¹ƒ á¹-hapetvÄ• kappÄ• sanaÃ±ca ekatovaá¹‡á¸• ikÄ• c
mÅ«lagandhÄ• di__gandhÄ• _ ca chavikaraá¹‡a__vilepanÄ• _ ca. gÄ«vÄ• dÄ«su piá¸·andh
paá¹-imuÃ±canapasÄ• dhana__piá¸·andhanÄ• _ ca sarÄ«ranivÄ• sanavicitra__vatthÄ• _ ca
saá¹ƒvelliyabandhanapasÄ• dhanaÃ±ca. ``parÄ• sanaâ€™â€™ ntipi pÄ• á¹-ho.
sÄ«saveá¹-hanapaá¹-asaá¹…khÄ• ta__veá¹-hanaÃ±ca_.

__ucchÄ• danÄ• _dÄ«su mÄ• tukucchito nikkhantadÄ• rakÄ• naá¹ƒ sarÄ«ragandho dvÄ• c
tesaá¹ƒ sarÄ«ragandhaharaá¹‡atthÄ• ya gandhacuá¹‡á¹‡Ä• dÄ«hi ucchÄ• denti, evarÅ«paa
vaá¹-á¹-ati. puÃ±Ã±avante pana dÄ• rake Å«rÅ«su nipajjÄ• petvÄ• telena makkhetvÄ•

hatthapÄ• daÅ«runÄ• bhiÄ• dÄ«naá¹ƒ saá¹‡á¹-hÄ• nasampÄ• danatthaá¹ƒ parimaddanti, e
vaá¹-á¹-ati.

__nhÄ• pana_nti tesaá¹ƒyeva dÄ• rakÄ• naá¹ƒ gandhÄ• dÄ«hi nhÄ• panaá¹ƒ. __sambÄ• h
hatthapÄ• de muggarÄ• dÄ«hi paharitvÄ• bÄ• huvaá¸• á¸• hanaá¹ƒ. __Ä• dÄ• sa_nti yaá¹ƒ
na vaá¹-á¹-ati. __aÃ±janaá¹ƒ_ alaá¹…kÄ• raÃ±janameva. __mÄ• lÄ• _ti baddhamÄ• lÄ• vÄ
__vilepana_nti yaá¹ƒkiÃ±ci chavirÄ• gakaraá¹‡aá¹ƒ. __mukhacuá¹‡á¹‡akaá¹ƒ mukhalepana
kÄ• á¸·apÄ«á¸·akÄ• dÄ«naá¹ƒ haraá¹‡atthÄ• ya mattikÄ• kakkaá¹ƒ denti. tena lohite calite s
tena dose khÄ• dite tilakakkaá¹ƒ denti, tena lohite sannisinne haliddikakkaá¹ƒ denti, tena ch
Ä• rÅ«á¸·he mukhacuá¹‡á¹‡akena mukhaá¹ƒ cuá¹‡á¹‡enti, taá¹ƒ sabbaá¹ƒ na vaá¹-á¹-ati.

__hatthabandhÄ• _dÄ«su hatthe vicitrasaá¹…khakapÄ• lÄ• dÄ«ni bandhitvÄ• vicaranti, taá
sabbampi hatthÄ• bharaá¹‡aá¹ƒ na vaá¹-á¹-ati. apare sikhaá¹ƒ bandhitvÄ• vicaranti,
suvaá¹‡á¹‡acÄ«rakamuttÄ• vaá¸·iÄ• dÄ«hi ca taá¹ƒ parikkhipanti, taá¹ƒ sabbaá¹ƒ na vaá¹-á
catuhatthadaá¹‡á¸• aá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pana alaá¹…katadaá¹‡á¸• akaá¹ƒ gahetvÄ•
itthipurisarÅ«pÄ• divicittaá¹ƒ bhesajjanÄ• á¸·ikaá¹ƒ suparikkhittaá¹ƒ vÄ• mapasse olaggenti
anekacitrakosaá¹ƒ atitikhiá¹‡aá¹ƒ asiá¹ƒ, paÃ±cavaá¹‡á¹‡asuttasibbitaá¹ƒ makaradantakÄ•
suvaá¹‡á¹‡arajatÄ• divicitrÄ• morapiÃ±chÄ• diparikkhittÄ• upÄ• hanÄ• , keci ratanamattÄ•
caturaá¹…gulavitthataá¹ƒ kesantapariccheda á¹ƒ dassetvÄ• meghamukhe vijjulataá¹ƒ viya n
uá¹‡hÄ«sapaá¹-á¹-aá¹ƒ bandhitvÄ• cÅ«á¸·Ä• maá¹‡iá¹ƒ dhÄ• renti, cÄ• maravÄ• labÄ«jani
na vaá¹-á¹-ati.

__imassa vÄ• pÅ«tikÄ• yassÄ• _ti imassa cÄ• tumahÄ• bhÅ«tamayassa kuá¹‡apasarÄ«ra
kÄ«á¸·Ä• panÄ• \Ne 335/. __parikeá¸·anÄ• _ti sabbato bhÄ• gena kÄ«á¸·Ä• panÄ• . __ged
__gedhitatta_nti giddhabhÄ• vo abhikaá¹…khitabhÄ• vo. __capalatÄ• _ti alaá¹…kÄ• rakara
capalabhÄ• vaá¹ƒ.

__savibhÅ«sa_ntiÄ• dÄ«su vibhÅ«sÄ• ya saha savibhÅ«saá¹ƒ. chavirÄ• gakaraá¹‡asaá¹…
__saparivÄ• raá¹ƒ_. paribhaá¹‡á¸• ena saha __saparibhaá¹‡á¸• aá¹ƒ_. parikkhÄ• rena saha

<162> __Ä• thabbaá¹‡a_nti Ä• thabbaá¹‡ikamantappayogaá¹ƒ. __supina_nti supinasatthaa
maá¹‡ilakkhaá¹‡Ä• diá¹ƒ. __no vidahe_ti nappayojeyya. __virutaÃ±cÄ• _ti migÄ• dÄ«naá¹ƒ

__Ä• thabbaá¹‡ikÄ• _ti parÅ«paghÄ• tamantajÄ• nanakÄ• . __Ä• thabbaá¹‡aá¹ƒ payojentÄ
sattÄ• haá¹ƒ aloá¹‡akaá¹ƒ bhuÃ±jitvÄ• dabbe attharitvÄ• pathaviyaá¹ƒ sayamÄ• nÄ• tapa
susÄ• nabhÅ«miá¹ƒ sajjetvÄ• sattame pade á¹-hatvÄ• hatthaá¹ƒ vaá¹-á¹-etvÄ• vaá¹-á¹-etv
parijappanti, atha tesaá¹ƒ kammaá¹ƒ samijjhati. evarÅ«paá¹ƒ sandhÄ• ya __ ``Ä• thabbaá¹‡
_ti Ä• ha. tattha __payojentÄ«_ti yuttappayuttÄ• honti. __nagare vÄ• ruddhe_ti nagare san

Ä• varitvÄ• gahite. __saá¹…gÄ• me vÄ• paccupaá¹-á¹-hite_ti raá¹‡e upagantvÄ• á¹-hite. _
paccÄ• mittesÅ«_ti paá¹-Ä• á¹‡Ä«bhÅ«tesu verÄ«su. __Ä«tiá¹ƒ uppÄ• dentÄ«_ti sarÄ«raca
uppÄ• danaá¹ƒ karonti. __upaddava_nti kÄ• yapÄ«á¸·anaá¹ƒ karonti. __roga_nti \Ee II 414/
__pajjaraka_nti jaraá¹ƒ. __sÅ«la_nti uddhumÄ• takaá¹ƒ. __visÅ«cika_nti vijjhanaá¹ƒ. __pak
lohitapakkhandikaá¹ƒ. __karontÄ«_ti uppÄ• denti.

__supinapÄ• á¹-hakÄ• _ti supinabyÄ• karaá¹‡akÄ• . __Ä• disantÄ«_ti byÄ• karonti. __yo p
passatÄ«_tiÄ• dÄ«su accantasaá¹ƒyoge upayogavacanaá¹ƒ, pubbaá¹‡hasamayeti attho. __
iá¹-á¹-hÄ• niá¹-á¹-havasena evarÅ«po \Be 365/ vipÄ• ko hoti. __avakujja nipanno_ti adhomu
passati. evaá¹ƒ supinapÄ• á¹-hakÄ• supinaá¹ƒ Ä• disanti.

taÃ±ca pana supinaá¹ƒ passanto catÅ«hi kÄ• raá¹‡ehi passati dhÄ• tukkhobhato vÄ• anub
devatopasaá¹ƒhÄ• rato vÄ• pubbanimittato vÄ• ti. tattha pittÄ• dÄ«naá¹ƒ khobhakaraá¹‡ap
khubhitadhÄ• tuko __dhÄ• tukkhobhato_ supinaá¹ƒ passati, passanto ca nÄ• nÄ• vidhaá¹ƒ
__anubhÅ«tapubbato_ passanto pubbe anubhÅ«tapubbaá¹ƒ Ä• rammaá¹‡aá¹ƒ passati. __c
devatÄ• naá¹ƒ Ä• nubhÄ• vena Ä• rammaá¹‡Ä• ni passati. __pubbanimittato_ passanto pu
uppajjitukÄ• massa atthassa vÄ• anatthassa vÄ• pubbanimittabhÅ«taá¹ƒ supinaá¹ƒ passa
dhÄ• tukkhobhato anubhÅ«tapubbato ca supinaá¹ƒ passati, na taá¹ƒ saccaá¹ƒ hoti. yaá¹ƒ d
passati, taá¹ƒ saccaá¹ƒ vÄ• hoti alikaá¹ƒ vÄ• . kuddhÄ• hi devatÄ• upÄ• yena vinÄ• setuk
dassenti. yaá¹ƒ pana pubbanimittato passati, taá¹ƒ ekantasaccameva hoti. etesaá¹ƒ catunna
mÅ«lakÄ• raá¹‡Ä• naá¹ƒ saá¹ƒsaggabhedatopi supinabhedo hotiyeva. taÃ±ca panetaá¹ƒ ca
sekkhaputhujjanÄ• va passanti appahÄ«navipallÄ• sattÄ• . asekkhÄ• na passanti pahÄ«na

kiá¹ƒ panetaá¹ƒ passanto sutto passati, udÄ• hu paá¹-ibuddho, udÄ• hu neva sutto na paá¹
--- yadi tÄ• va sutto passati, abhidhammavirodho Ä• pajjati. bhavaá¹…gacittena hi supati, ta
rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ rÄ• gÄ• disampayuttaá¹ƒ vÄ• na hoti, supinaá¹ƒ passan
uppajjanti. atha paá¹-ibuddho passati, vinayavirodho Ä• pajjati. yaÃ±hi paá¹-ibuddho passati
sabbohÄ• rikacittena passati, sabbohÄ• rikacittena ca kate vÄ«tikkame \Ee II 415/ anÄ• pat
supinaá¹ƒ passantena pana kate vÄ«tikkame ekantaá¹ƒ anÄ• patti eva. atha neva sutto na p
nÄ• ma passati. evaÃ±ca sati supinassa abhÄ• vova Ä• pajjati, na abhÄ• vo. kasmÄ• ? yas
passati. vuttaÃ±hetaá¹ƒ --- ``majjhÅ«pagato, mahÄ• rÄ• ja, kapiniddÄ• pareto supinaá¹ƒ pa
3.5).

__kapiniddÄ• pareto_ti \Be 366/ makkaá¹-aniddÄ• ya yutto. yathÄ• hi makkaá¹-assa niddÄ
evaá¹ƒ yÄ• niddÄ• punappunaá¹ƒ kusalÄ• dicittavokiá¹‡á¹‡attÄ• lahuviparivattÄ• . yassÄ•
punappunaá¹ƒ bhavaá¹…gato uttaraá¹‡aá¹ƒ hoti, tÄ• ya yutto supinaá¹ƒ passati. tenÄ• yaá¹
akusalopi abyÄ• katopi. tattha supinante cetiyavandanadhammassavanadhammadesanÄ• c
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karontassa akusalo, dvÄ«hi antehi mutto Ä• vajjanatadÄ• ramma

veditabbo. svÄ• yaá¹ƒ dubbalavatthukattÄ• cetanÄ• ya paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹
aÃ±Ã±ehi kusalÄ• kusalehi upatthambhito vipÄ• kaá¹ƒ deti.

__maá¹‡ilakkhaá¹‡Ä• _dÄ«su evarÅ«po maá¹‡i pasattho, evarÅ«po apasattho, sÄ• mino Ä
hoti, na hotÄ«ti evaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena maá¹‡iÄ• dÄ«naá¹ƒ lakkhaá¹‡a
tattha __Ä• vudhalakkhaá¹‡a_nti á¹-hapetvÄ• asiÄ• dÄ«ni avasesaá¹ƒ Ä• vudhaá¹ƒ \Ne 33
__itthilakkhaá¹‡Ä• _dÄ«nipi yamhi kule itthipurisÄ• dayo vasanti, tassa vuddhihÄ• nivasene
__ajalakkhaá¹‡Ä• _dÄ«su pana ``evarÅ«pÄ• naá¹ƒ ajÄ• dÄ«naá¹ƒ maá¹ƒsaá¹ƒ khÄ• ditabb
khÄ• ditabbaâ€™â€™ nti ayampi viseso veditabbo.

api cettha godhÄ• ya lakkhaá¹‡e cittakammapiá¸·andhanÄ• dÄ«supi ``evarÅ«pÄ• ya godhÄ
hotÄ«â€™â€™ ti ayampi viseso veditabbo. __kaá¹‡á¹‡ikÄ• lakkhaá¹‡aá¹ƒ_ piá¸·andhanaka
gehakaá¹‡á¹‡ikÄ• yapi vasena veditabbaá¹ƒ. __kacchapalakkhaá¹‡a_mpi godhalakkhaá¹‡a
__migalakkhaá¹‡aá¹ƒ_ sabbasaá¹…gÄ• hikaá¹ƒ sabbacatuppadÄ• naá¹ƒ lakkhaá¹‡avasena
lakkhaá¹‡apÄ• á¹-hakÄ• lakkhaá¹‡aá¹ƒ Ä• disantÄ«_ti evaá¹ƒ lakkhaá¹‡asatthavÄ• cakÄ•
kathenti.

__nakkhattÄ• nÄ«_ti \Ee II 416/ kattikÄ• dÄ«ni aá¹-á¹-havÄ«sati nakkhattÄ• ni. __iminÄ• n
kÄ• tabbo_ti gehappavesamaá¹…galaá¹ƒ kÄ• tabbaá¹ƒ. __makuá¹-aá¹ƒ bandhitabba_nti pa
kÄ• tabbaá¹ƒ. __vÄ• reyya_nti ``imassa dÄ• rakassa asukakulato asukanakkhattena dÄ• rik
Ä• vÄ• hakaraá¹‡aÃ±ca ``imaá¹ƒ dÄ• rikaá¹ƒ asukassa nÄ• ma dÄ• rakassa asukanakkhatt
vuá¸• á¸• hi bhavissatÄ«â€™â€™ ti vivÄ• hakaraá¹‡aÃ±ca vatvÄ• vÄ• reyyasaá¹…khÄ• ta
kÄ• tabbanti Ä• disanti. __bÄ«janÄ«hÄ• ro_ti bÄ«jÄ• naá¹ƒ vappatthÄ• ya bahi nÄ«haraá¹‡
\Be 367/ pÄ• á¸·i. __migavÄ• kka_nti idaá¹ƒ sabbasaá¹…gÄ• hikanÄ• maá¹ƒ, sabbasakuá¹‡
rutaÃ±Ä• á¹‡avaseneva vuttaá¹ƒ. __migavÄ• kkapÄ• á¹-hakÄ• _ti sakuntacatuppadÄ• naá¹
__migavÄ• kkaá¹ƒ Ä• disantÄ«_ti tesaá¹ƒ saddaá¹ƒ sutvÄ• byÄ• karonti. __ruta_nti saddaá
pÄ• á¸·i. __vassita_nti vÄ• caá¹ƒ. __gabbhakaraá¹‡Ä«yÄ• _ti vinassamÄ• nassa gabbhassa
osadhadÄ• nena gabbhasaá¹‡á¹-hÄ• nakÄ• rakÄ• . gabbho hi vÄ• tena pÄ• á¹‡akehi kamm
vinassati. tattha vÄ• tena vinassante vÄ• tavinÄ• sanaá¹ƒ sÄ«talaá¹ƒ bhesajjaá¹ƒ deti. pÄ• a
pÄ• á¹‡akÄ• naá¹ƒ paá¹-ikammaá¹ƒ karoti. kammunÄ• vinassante pana buddhÄ• pi paá¹-ib
na taá¹ƒ idha gahitaá¹ƒ. __sÄ• lÄ• kiya_nti salÄ• kavejjakammaá¹ƒ. __sallakattiya_nti sallak
__kÄ• yatikiccha_nti mÅ«labhesajjÄ• dÄ«ni yojetvÄ• kÄ• yatikicchavejjakammaá¹ƒ. __bhÅ«
bhÅ«tavejjakammaá¹ƒ. __komÄ• rabhacca_nti komÄ• rakavejjakammaá¹ƒ. __kuhÄ• _ti vim
dÄ• rukkhandhaá¹ƒ viya thaddhasarÄ«rÄ• . __lapÄ• _ti paccayapaá¹-ibaddhavacanakÄ• . _
maá¹‡á¸• anapakatikÄ• . __unnaá¸·Ä• _ti uggatamÄ• nanaá¸·Ä• . __asamÄ• hitÄ• _ti upacÄ

__na gaá¹‡heyyÄ• _tiÄ• dÄ«su uddesaggahaá¹‡avasena __na gaá¹‡heyya_. sajjhÄ• yava
\Ne 338/ á¹-hapanavasena __na dhÄ• reyya_. samÄ«paá¹ƒ katvÄ• á¹-hapanavasena __na

upaparikkhÄ• vasena __na upalakkheyya_. aÃ±Ã±esaá¹ƒ vÄ• canavasena __nappayojeyya

<163> __pesuá¹‡iya_nti \Ee II 417/ pesuÃ±Ã±aá¹ƒ. sesaniddeso ca vuttatthoyeva.

<164> __kayavikkaye_ti paÃ±cahi sahadhammikehi saddhiá¹ƒ vaÃ±canavasena vÄ• uday
tiá¹-á¹-heyya. __upavÄ• daá¹ƒ bhikkhu na kareyyÄ• _ti upavÄ• dakare kilese anibbattento a
samaá¹‡abrÄ• hmaá¹‡ehi upavÄ• daá¹ƒ na janeyya. __gÄ• me ca nÄ• bhisajjeyyÄ• _ti gÄ•
nÄ• bhisajjeyya. __lÄ• bhakamyÄ• janaá¹ƒ na lapayeyyÄ• _ti lÄ• bhakÄ• matÄ• ya janaá¹ƒ

__ye kayavikkayÄ• vinaye paá¹-ikkhittÄ• _ti ye dÄ• napaá¹-iggahaá¹‡avasena kayavikkaya
Ä• dayo) na vaá¹-á¹-atÄ«ti paá¹-ikkhittÄ• , idhÄ• dhippetaá¹ƒ kayavikkayaá¹ƒ dassetuá¹ƒ __
saddhiá¹ƒ pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __paÃ±cannaá¹ƒ
sahadhammikehi saha. paÃ±ca sahadhammikÄ• nÄ• ma bhikkhubhikkhunÄ«sikkhamÄ• na
__vaÃ±caniyaá¹ƒ vÄ• _ti paá¹-irÅ«pakaá¹ƒ dassetvÄ• vaÃ±caniyaá¹ƒ vÄ• . __udayaá¹ƒ vÄ
vuá¸• á¸• hiá¹ƒ patthento vÄ• . __parivattetÄ«_ti parivattanaá¹ƒ karoti.

__iddhimanto_ti ijjhanapabhÄ• vavanto. __dibbacakkhukÄ• _ti dibbasadisaÃ±Ä• á¹‡acakkh
dibbavihÄ• rasannissayena laddhaÃ±Ä• á¹‡acakkhukÄ• . __paracittaviduno_ti attano citten
cittajÄ• nanakÄ• . __te dÅ«ratopi passantÄ«_ti ekayojanatopi yojanasatatopi yojanasahassa
yojanasatasahassatopi cakkavÄ• á¸·atopi dvetÄ«á¹‡icattÄ• ripaÃ±cadasavÄ«saticattÄ• lÄ«s
atirekatopi cakkavÄ• á¸·ato passanti dakkhanti. __Ä• sannÄ• pi na dissantÄ«_ti samÄ«pe á
paÃ±Ã±Ä• yanti. __cetasÄ• pi cittaá¹ƒ pajÄ• nantÄ«_ti attano cittenÄ• pi paresaá¹ƒ cittaá¹ƒ
__devatÄ• pi kho santi iddhimantiniyo_ti devatÄ• pi evaá¹ƒ saá¹ƒvijjanti ijjhanapabhÄ• vava
__paracittaviduniyo_ti paresaá¹ƒ cittaá¹ƒ jÄ• nantiyo. __oá¸·Ä• rikehi vÄ• kilesehÄ«_ti kÄ•
vÄ• upatÄ• pehi. __majjhimehi vÄ• _ti kÄ• mavitakkÄ• dikehi vÄ• . __sukhumehi vÄ• _ti Ã±
kÄ• yaduccaritÄ• dayo kammapathavasena \Ee II 418/, kÄ• mavitakkÄ• dayo vaá¹-á¹-amÅ«

__Ã±Ä• tivitakkÄ• _dÄ«su \Ne 339/ ``mayhaá¹ƒ Ã±Ä• tayo sukhajÄ«vino sampattiyuttÄ• â€
paÃ±cakÄ• maguá¹‡asannissitena gehasannissitapemena Ã±Ä• take Ä• rabbha uppannavi
``mayhaá¹ƒ Ã±Ä• tayo khayaá¹ƒ gatÄ• vayaá¹ƒ gatÄ• saddhÄ• pasannÄ• â€™â€™ ti eva
nÄ• ma na hoti.

``amhÄ• kaá¹ƒ janapado subhikkho sampannasassoâ€™â€™ ti tuá¹-á¹-hamÄ• nasassa ge
uppannavitakko __janapadavitakko_. ``amhÄ• kaá¹ƒ janapade manussÄ• saddhÄ• pasan
gatÄ• â€™â€™ ti evaá¹ƒ pavatto pana janapadavitakko nÄ• ma na hoti.

amarattÄ• ya vitakko, amaro vÄ• vitakkoti __amaravitakko_. tattha ukkuá¹-ikappadhÄ• nÄ•
samparÄ• ye attÄ• sukhÄ« hoti. __amaro_ti \Be 369/ dukkarakÄ• rikaá¹ƒ karontassa tÄ• ya

paá¹-isaá¹ƒyutto vitakko amarattÄ• ya vitakko nÄ• ma. diá¹-á¹-higatiko pana ``sassataá¹ƒ va
puá¹-á¹-ho ``evantipi me no, tathÄ• tipi me no, aÃ±Ã±athÄ• tipi me no, notipi me no, no notip
vikkhepaá¹ƒ Ä• pajjati, tassa so diá¹-á¹-higatapaá¹-isaá¹ƒyutto vitakko, yathÄ• amaro nÄ• m
gahetvÄ• mÄ• retuá¹ƒ na sakkÄ• , ito cito ca dhÄ• vati gÄ• haá¹ƒ na gacchati, evameva ek
asaá¹‡á¹-hahanato na maratÄ«ti amaro nÄ• ma hoti, taá¹ƒ duvidhampi ekato katvÄ• ``amar
vuttaá¹ƒ.

__parÄ• nuddayatÄ• paá¹-isaÃ±Ã±utto_ti anuddayatÄ• paá¹-irÅ«pakena gehassitapemena
upaá¹-á¹-hÄ• kesu nandakesu socantesu ca tehi saddhiá¹ƒ diguá¹‡aá¹ƒ nandati diguá¹‡aá¹ƒ
diguá¹‡aá¹ƒ sukhito hoti, dukkhitesu diguá¹‡aá¹ƒ dukkhito hoti. uppannesu kiccakaraá¹‡Ä«y
Ä• pajjati. tÄ• ni tÄ• ni kiccÄ• ni sÄ• dhento paÃ±Ã±attiá¹ƒ vÄ«tikkamati, sallekhaá¹ƒ kopeti
saá¹ƒsaá¹-á¹-havihÄ• re tasmiá¹ƒ vÄ• voyogÄ• pajjane gehassito vitakko, ayaá¹ƒ parÄ• nu
vitakko nÄ• ma.

__lÄ• bhasakkÄ• rasilokapaá¹-isaÃ±Ã±utto_ti cÄ«varÄ• dilÄ• bhena ceva sakkÄ• rena ca k
Ä• rammaá¹‡akaraá¹‡avasena paá¹-isaÃ±Ã±utto. __anavaÃ±Ã±attipaá¹-isaÃ±Ã±utto_ti \Ee
pare na avajÄ• neyyuá¹ƒ, na sodhetvÄ• visodhetvÄ• katheyyuâ€™â€™ nti evaá¹ƒ anavaÃ
saddhiá¹ƒ uppajjanakavitakko \Ne 340/. so tasmiá¹ƒ ``mÄ• maá¹ƒ pare avajÄ• niá¹ƒsÅ«â€™
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• tagehanissito hutvÄ• uppannavitakko anavaÃ±Ã±attipaá¹
__tatra tatra sajjatÄ«_ti tesu tesu Ä• rammaá¹‡esu laggati. __tatra tatra gaá¹‡hÄ• tÄ«_ti vu
Ä• rammaá¹‡aá¹ƒ pavisati. __bajjhatÄ«_ti tehi tehi Ä• rammaá¹‡ehi saddhiá¹ƒ bajjhati ekÄ«
__anayabyasana_nti tattha tattha avaá¸• á¸• hiá¹ƒ vinÄ• saá¹ƒ. __Ä• pajjatÄ«_ti pÄ• puá¹‡Ä
__Ä• misacakkhukassÄ• _ti \Be 370/ cÄ«varÄ• diÄ• misalolassa. __lokadhammagarukassÄ
muÃ±citvÄ• rÅ«pÄ• dilokadhammameva garuá¹ƒ katvÄ• carantassa. __Ä• lapanÄ• _ti vihÄ
``kimatthÄ• ya bhonto Ä• gatÄ• , kiá¹ƒ bhikkhÅ« nimantetuá¹ƒ, yadi evaá¹ƒ gacchatha, ahaá
gahetvÄ• Ä• gacchÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• ditova lapanÄ• . atha vÄ• attÄ• naá¹ƒ up
rÄ• jÄ• pasanno, mayi asuko ca asuko ca rÄ• jamahÄ• matto pasannoâ€™â€™ ti evaá¹ƒ a
__Ä• lapanÄ• . lapanÄ• _ti puá¹-á¹-hassa sato vuttappakÄ• rameva lapanaá¹ƒ.

__sallapanÄ• _ti gahapatikÄ• naá¹ƒ ukkaá¹‡á¹-hane bhÄ«tassa okÄ• saá¹ƒ datvÄ• suá¹-á
``mahÄ• kuá¹-umbiko mahÄ• nÄ• viko mahÄ• dÄ• napatÄ«â€™â€™ ti evaá¹ƒ uddhaá¹ƒ kat
sabbato bhÄ• gena uddhaá¹ƒ katvÄ• lapanÄ• . __unnahanÄ• _ti ``upÄ• sakÄ• pubbe Ä«di
idÄ• ni kiá¹ƒ na dethÄ• â€™â€™ ti evaá¹ƒ yÄ• va ``dassÄ• ma bhante, okÄ• saá¹ƒ na labhÄ
vadanti, tÄ• va uddhaá¹ƒ uddhaá¹ƒ nahanÄ• , veá¹-hanÄ• ti vuttaá¹ƒ hoti. atha vÄ• ucchuh
Ä• bhataá¹ƒ upÄ• sakÄ• â€™â€™ ti pucchati. ucchukhettato bhanteti. kiá¹ƒ tattha ucchu ma
bhante jÄ• nitabbanti. na upÄ• sakÄ• ``bhikkhussa ucchuá¹ƒ dethÄ• â€™â€™ ti vattuá¹ƒ va

nibbeá¹-hentassapi niveá¹-hanakakathÄ• , sÄ• __unnahanÄ• _. sabbato bhÄ• gena punapp
__samunnahanÄ• . ukkÄ• canÄ• _ti \Ee II 420/ ``etaá¹ƒ kulaá¹ƒ maá¹ƒyeva jÄ• nÄ• ti, sace
uppajjati, mayhaá¹ƒyeva detÄ«â€™â€™ ti evaá¹ƒ ukkhipitvÄ• kÄ• canÄ• ukkÄ• canÄ• , uc
sabbato bhÄ• gena pana punappunaá¹ƒ ukkÄ• canÄ• __samukkÄ• canÄ• . anuppiyabhÄ•
punappunaá¹ƒ piyavacanabhaá¹‡anÄ• . __saá¹‡havÄ• catÄ• _ti muduvacanatÄ• . __sakhila
mandapamÄ• á¹‡ayuttavacanatÄ• sithilavacanatÄ• vÄ• . __sithilavÄ• catÄ• _ti allÄ«yavac
__apharusavÄ• catÄ• _ti madhuravacanatÄ• .

__purÄ• á¹‡aá¹ƒ mÄ• tÄ• pettika_nti pure uppannaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ. __a
paá¹-icchannaá¹ƒ tirobhÅ«taá¹ƒ \Ne 341/. __Ã±Ä• yÄ• mÄ«_ti pÄ• kaá¹-o homi. __asukassa
amaccassa kulapayirupÄ• sako. __asukÄ• yÄ• _ti asukÄ• ya upÄ• sikÄ• ya. __maá¹ƒ ujjhitv

<165> __payutta_nti \Be 371/ cÄ«varÄ• dÄ«hi sampayuttaá¹ƒ, tadatthaá¹ƒ vÄ• payojitaá¹ƒ
niddeso sabbo heá¹-á¹-hÄ• vuttanayova. _

<166> mosavajje na niyyethÄ• __ti musÄ• vÄ• de na niyyetha. _jÄ«vitenÄ• __ti jÄ«vikÄ• ya

__saá¹-ho_ti asantaguá¹‡adÄ«panato na sammÄ• bhÄ• sitÄ• . sabbato bhÄ• gena saá¹-ho
tatthÄ• _ti yaá¹ƒ tasmiá¹ƒ puggale. __saá¹-ha_nti asantaguá¹‡adÄ«panaá¹ƒ kerÄ• á¹-iyaá¹ƒ
saá¹-hÄ• kÄ• ro. __sÄ• á¹-heyya_nti saá¹-habhÄ• vo. __kakkaratÄ• _ti padumanÄ• á¸·assa
pharusabhÄ• vo. __kakkariya_ntipi tasseva vevacanaá¹ƒ. __parikkhattatÄ• pÄ• rikkhattiya_
nikhaá¹‡itvÄ• á¹-hapitaá¹ƒ viya daá¸·hakerÄ• á¹-iyaá¹ƒ vuttaá¹ƒ. keci pana __ ``kakkaratÄ•
vacanaá¹ƒ. __kakkariya_nti sambhÄ• vayitvÄ• vacanabhÄ• vo. __parikkhattatÄ• _ti alaá¹…
__pÄ• rikkhattiya_nti alaá¹…karaá¹‡abhÄ• voâ€™â€™ ti atthaá¹ƒ vaá¹‡á¹‡ayanti. __idaá¹ƒ
avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡aá¹ƒ sÄ• á¹-heyyaá¹ƒ nÄ• ma vuccati. yena sama
kucchiá¹ƒ vÄ• piá¹-á¹-hiá¹ƒ vÄ• jÄ• nituá¹ƒ na sakkÄ• .

``vÄ• mena \Ee II 421/ sÅ«karo hoti, dakkhiá¹‡ena ajÄ• migo.

sarena nelako hoti, visÄ• á¹‡ena jaraggavoâ€™â€™ ti || (Sv II 296; Vibh-a 894) ---

evaá¹ƒ vuttayakkhasÅ«karasadiso hoti. __atimaÃ±Ã±atÄ«_ti atikkamitvÄ• maÃ±Ã±ati.

__kiá¹ƒ panÄ• yaá¹ƒ bahulÄ• jÄ«vo_ti ayaá¹ƒ pana puggalo ko nÄ• ma bahulÄ• jÄ«vako. _
laddhaá¹ƒ sabbaá¹ƒ khÄ• dati. __appapuÃ±Ã±o_ti mandapuÃ±Ã±o. __appesakkho_ti pariv
__paÃ±Ã±Ä• sampanno_ti sampannapaÃ±Ã±o paripuá¹‡á¹‡apaÃ±Ã±o. __paÃ±haá¹ƒ vissa
byÄ• karoti.

<167> __sutvÄ• rusito bahuá¹ƒ vÄ• caá¹ƒ, samaá¹‡Ä• naá¹ƒ vÄ• puthujanÄ• na_nti rusito
tesaá¹ƒ \Ne 342/ samaá¹‡Ä• naá¹ƒ vÄ• khattiyÄ• dibhedÄ• naá¹ƒ vÄ• aÃ±Ã±esaá¹ƒ puthu
aniá¹-á¹-haá¹ƒ vÄ• caá¹ƒ sutvÄ• . __na paá¹-ivajjÄ• _ti na paá¹-ivadeyya. kiá¹ƒ kÄ• raá¹‡Ä•
paá¹-iseniá¹ƒ karonti_.

__kakkhaá¸·enÄ• _ti \Be 372/ dÄ• ruá¹‡ena. __santo_ti nibbutakilesÄ• . __paá¹-iseni_nti pa
__paá¹-imalla_nti paá¹-iyodhaá¹ƒ. __paá¹-ikaá¹‡á¹-aka_nti paá¹-iveriá¹ƒ. __paá¹-ipakkha_nt
kilesapaá¹-ipakkhaá¹ƒ, kilesavasena saá¹…gaá¹ƒ na karontÄ«ti attho.

<168> __etaÃ±ca dhammamaÃ±Ã±Ä• yÄ• _ti sabbametaá¹ƒ yathÄ• vuttaá¹ƒ dhammaá¹ƒ
__santÄ«ti nibbutiá¹ƒ Ã±atvÄ• _ti nibbutiá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ santÄ«ti Ã±atvÄ• .

__samaÃ±cÄ• _ti kÄ• yasucaritÄ• diá¹ƒ. __visamaÃ±cÄ• _ti kÄ• yaduccaritÄ• diá¹ƒ. __pat
dasakusalakammapathaá¹ƒ. __vipathaÃ±cÄ• _ti dasaakusalakammapathaá¹ƒ. __sÄ• vajjaÃ
__anavajjaÃ±cÄ• _ti kusalaÃ±ca. __hÄ«napaá¹‡Ä«takaá¹‡hasukkaviÃ±Ã±Å«garahitaviÃ±Ã
kusalÄ• kusalameva. tattha kÄ• yasucaritÄ• di samakaraá¹‡ato __samaá¹ƒ_. kÄ• yaduccari
__visamaá¹ƒ_. dasakusalakammapathÄ• sugatigamanapathattÄ• __pathaá¹ƒ_. dasaakusa
sugatigamanapaá¹-ipakkhattÄ• apÄ• yagamanapathattÄ• __vipathaá¹ƒ_. akusalaá¹ƒ sado
kusalaá¹ƒ niddosattÄ• __anavajjaá¹ƒ_. tathÄ• mohena vÄ• dosamohena vÄ• lobhamohe
__hÄ«naá¹ƒ_ \Ee II 422/. alobhaadosaamohasampayuttattÄ• __paá¹‡Ä«taá¹ƒ_. kaá¹‡havip
sukkavipÄ• kattÄ• __sukkaá¹ƒ_. buddhÄ• dÄ«hi viÃ±Ã±Å«hi garahitattÄ• __viÃ±Ã±Å«gara
thomitattÄ• __viÃ±Ã±Å«pasattha_nti Ã±Ä• tabbaá¹ƒ.

<169> kiá¹ƒ kÄ• raá¹‡Ä• nappamajjeyya iti ce --- __abhibhÅ« hi so_ti gÄ• thÄ• . tattha __a
rÅ«pÄ• dÄ«naá¹ƒ abhibhavitÄ• . __anabhibhÅ«to_ti tehi anabhibhÅ«to. __sakkhidhammam
paccakkhameva anÄ«tihaá¹ƒ dhammaá¹ƒ addakkhi. __sadÄ• namassaâ€™ manusikkhe_ti
sikkhÄ• yo sikkheyya.

__kehici kilesehÄ«_ti kehici rÄ• gÄ• diupatÄ• pakarehi kilesehi. __abhibhosi ne_ti te kilese
sabbattha pÄ• kaá¹-ameva.

kevalaá¹ƒ pana ettha ``cakkhÅ«hi neva loloâ€™â€™ tiÄ• dÄ«hi indriyasaá¹ƒvaro, ``annÄ•
ntiÄ• dÄ«hi sannidhipaá¹-ikkhepamukhena paccayapaá¹-isevanasÄ«laá¹ƒ, methunamosava
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ \Ne 343/, ``Ä• thabbaá¹‡aá¹ƒ supinaá¹ƒ lakkhaá¹‡aâ€™â€
Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ, ``jhÄ• yÄ« na pÄ• dalolassÄ• â€™â€™ ti iminÄ• samÄ• dh
iminÄ• paÃ±Ã±Ä• , ``sadÄ• sato \Be 373/ sikkheâ€™â€™ ti iminÄ• puna saá¹…khepato t
Ä• sanesu sayanesu, appasaddesu bhikkhu vihareyya, niddaá¹ƒ na bahulÄ«kareyyÄ• â€™â
sÄ«lasamÄ• dhipaÃ±Ã±Ä• naá¹ƒ upakÄ• rÄ• nupakÄ• rasaá¹…gaá¹‡hanavinodanÄ• ni vutt

paripuá¹‡á¹‡apaá¹-ipadaá¹ƒ vatvÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, desan
purÄ• bhedasutte (Nidd I 83 Ä• dayo) vuttasadisoyevÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

tuvaá¹-akasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. attadaá¹‡á¸• asuttaniddesavaá¹‡á¹‡anÄ•

<170> pannarasame \Ne 344/ \Ee II 423/ attadaá¹‡á¸• asuttaniddese __attadaá¹‡á¸• Ä• bh
paá¹-hamagÄ• thÄ• ya attho --- yaá¹ƒ lokassa diá¹-á¹-hadhammikaá¹ƒ vÄ• samparÄ• yikaá
taá¹ƒ sabbaá¹ƒ __attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taá¹ƒ_ attano duccaritakÄ• raá¹‡Ä• jÄ• ta
__janaá¹ƒ passatha medhagaá¹ƒ, _ imaá¹ƒ sÄ• kiyÄ• dijanaá¹ƒ passatha aÃ±Ã±amaÃ±Ã±a
bÄ• dhakanti. evaá¹ƒ taá¹ƒ paá¹-iviruddhaá¹ƒ vippaá¹-ipannaá¹ƒ janaá¹ƒ paribhÄ• sitvÄ• at
paá¹-ipattidassanena tassa saá¹ƒvegaá¹ƒ janetuá¹ƒ Ä• ha __ ``saá¹ƒvegaá¹ƒ kittayissÄ• mi
mayÄ• â€™â€™ _ti. pubbe bodhisatteneva satÄ• ti adhippÄ• yo.

__tayo_ti gaá¹‡anapariccheda. __daá¹‡á¸• Ä• _ti duccaritÄ• . __kÄ• yadaá¹‡á¸• o_ti kÄ• y
__vacÄ«daá¹‡á¸• Ä• _dÄ«supi eseva nayo. __tividhaá¹ƒ kÄ• yaduccarita_nti pÄ• á¹‡Ä• tipÄ
duá¹-á¹-huá¹ƒ caritaá¹ƒ, kilesapÅ«tikattÄ• vÄ• duá¹-á¹-hu caritanti laddhanÄ• maá¹ƒ tividha
kÄ• yaduccaritaá¹ƒ. __catubbidha_nti musÄ• vÄ• dÄ• dicatubbidhaá¹ƒ. __tividha_nti abhijjh
__diá¹-á¹-hadhammika_nti diá¹-á¹-heva dhamme imasmiá¹ƒyeva attabhÄ• ve paá¹-isaá¹ƒve
__samparÄ• yika_nti anÄ• gate attabhÄ• ve paá¹-isaá¹ƒvedanÄ«yaá¹ƒ. __Ä• gucÄ• rÄ«_ti p
__tamenaá¹ƒ rÄ• jÄ• paribhÄ• satÄ«_ti pÄ• pakÄ• riá¹ƒ rÄ• jÄ• paribhÄ• sati, bhayaá¹ƒ up
domanassaá¹ƒ paá¹-isaá¹ƒvedetÄ«_ti kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ domanassaá¹ƒ vi
dukkhaá¹ƒ domanassa_nti evarÅ«paá¹ƒ bhayaÃ±ca dukkhaÃ±ca domanassaÃ±ca. __kuto t
corassa kuto uppannaá¹ƒ. __attadaá¹‡á¸• ato jÄ• ta_nti attanÄ• kataduccaritato uppannaá¹

__antamaso_ti heá¹-á¹-himato. __savacanÄ«yampi karoti ``na_ \Ee II 424/ __te labbhÄ• ito
ito imamhÄ• gÄ• mÄ• dinÄ• gantuá¹ƒ na labbhÄ• . na sakkÄ• bahi nikkhamitunti palibodh
__dhanajÄ• nipaccayÄ• pÄ«_ti dhanaparihÄ• nikÄ• raá¹‡Ä• pi. rÄ• jÄ• tassa vividhÄ• kam
__kasÄ• hipi tÄ• á¸·etÄ«_ti kasÄ• daá¹‡á¸• akehi potheti. __vettehipi tÄ• á¸·etÄ«_ti sakaá¹‡
potheti. __aá¸• á¸• hadaá¹‡á¸• akehÄ«_tiÄ• dayo heá¹-á¹-hÄ• vuttanayÄ• yeva. __sunakhe
345/ katipayÄ• ni divasÄ• ni Ä• hÄ• re adatvÄ• chÄ• tasunakhehi khÄ• dÄ• peti. te muhutte
aá¹-á¹-hikasaá¹…khalikameva karoti. __ sÅ«le uttÄ• setÄ«_ti sÅ«laá¹ƒ Ä• ropeti. __ rÄ• jÄ•
daá¹‡á¸• Ä• naá¹ƒ issaro_ti imÄ• saá¹ƒ catunnaá¹ƒ Ä• á¹‡Ä• naá¹ƒ kÄ• tuá¹ƒ rÄ• jÄ• sama

__sakena kammenÄ• _ti sayaá¹ƒkatena kammena. __tamenaá¹ƒ nirayapÄ• lÄ• _ti ettha ek

nÄ• ma natthi, yantarÅ«paá¹ƒ viya kammameva kÄ• raá¹‡aá¹ƒ kÄ• retÄ«â€™â€™ ti vadant
nirayesu nirayapÄ• lÄ• ti, Ä• mantÄ• . atthi ca kÄ• raá¹‡ikÄ• â€™â€™ tiÄ• dinÄ• nayena a
paá¹-isedhitameva. yathÄ• hi manussaloke kammakÄ• raá¹‡akÄ• rakÄ• atthi, evameva nir
__tattaá¹ƒ ayokhila_nti tigÄ• vutaá¹ƒ attabhÄ• vaá¹ƒ sampajjalitÄ• ya lohapathaviyÄ• uttÄ•
dakkhiá¹‡ahatthe tÄ• lappamÄ• á¹‡aá¹ƒ ayasÅ«laá¹ƒ pavesenti, tathÄ• vÄ• mahatthÄ• dÄ«
nipajjÄ• petvÄ• evaá¹ƒ urenapi vÄ• mapassenapi dakkhiá¹‡apassenapi nipajjÄ• petvÄ• taa
karontiyeva.

__saá¹ƒvesetvÄ• _ti jalitÄ• ya lohapathaviyÄ• tigÄ• vutaá¹ƒ attabhÄ• vaá¹ƒ nipajjÄ• petvÄ
mahatÄ«hi gehacchÄ• danassa ekapakkhamattÄ• hi kuá¹-hÄ• rÄ«hi tacchenti, lohitaá¹ƒ nac
lohapathavito jÄ• lÄ• uá¹-á¹-hahitvÄ• tacchitaá¹-á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti, mahÄ• dukkhaá
pana suttÄ• hataá¹ƒ karitvÄ• dÄ• ru viya aá¹-á¹-haá¹ƒsampi chaá¸·aá¹ƒsampi karonti. __vÄ
mahÄ• suppapamÄ• á¹‡Ä• hi \Be 375/ vÄ• sÄ«hi. __rathe yojetvÄ• _ti saddhiá¹ƒ
yugayottaupakkharacakkakubbarapÄ• janehi sabbato \Ee II 425/ pajjalite rathe yojetvÄ• . __
mahÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡aá¹ƒ. __Ä• ropentÄ«_ti sampajjalitehi ayamuggarehi po
uddha_nti supakkutthitÄ• ya ukkhaliyÄ• pakkhittataá¹‡á¸• ulaá¹ƒ viya uddhaá¹ƒ adho tiriyaÅ
__mahÄ• niraye_ti avÄ«cimahÄ• nirayamhi.

__catukkaá¹‡á¹‡o_ti caturassamaÃ±jÅ«sÄ• sadiso. __vibhatto_ti catudvÄ• ravasena vibhat
dvÄ• ravÄ«thÄ«naá¹ƒ vasena bhÄ• ge á¹-hapetvÄ• á¹-hapetvÄ• vibhatto. __pariyanto_ti pa
upari navayojanikena ayapattena chÄ• dito. __samantÄ• yojanasataá¹ƒ pharitvÄ• tiá¹-á¹-h
tiá¹-á¹-hati, yathÄ• samantÄ• yojanasate á¹-hatvÄ• olokentassa akkhÄ«ni yamakagoá¸·ak
__kadariyÄ• tapanÄ• _ti sabbepi te ussadehi saddhiá¹ƒ aá¹-á¹-ha mahÄ• nirayÄ• kadariyÄ•
kadariyÄ• tapanÄ• . balavadukkhatÄ• ya __ghorÄ• _. kappaá¹-á¹-hikÄ• naá¹ƒ accÄ«naá¹ƒ a
Ä• sÄ• detuá¹ƒ ghaá¹-á¹-etuá¹ƒ dukkaratÄ• ya __durÄ• sadÄ• _. diá¹-á¹-hamattÄ• vÄ• sut
haá¹ƒsentÄ«ti __lomahaá¹ƒsanarÅ«pÄ• _. bhÄ«sanatÄ• ya __bhismÄ• _. bhayajananatÄ• y
sukhÄ• bhÄ• vena __dukhÄ• _.

__puratthimÄ• ya_ \Ne 346/ __bhittiyÄ• _tiÄ• digÄ• thÄ• naá¹ƒ evaá¹ƒ avÄ«cinirayoti pariya
saá¹…khepattho --- aggijÄ• lÄ• naá¹ƒ vÄ• pana sattÄ• naá¹ƒ vÄ• tesaá¹ƒ dukkhassa vÄ•
etthÄ• ti avÄ«ci. tatra hi puratthimÄ• dÄ«hi bhittÄ«hi jÄ• lÄ• rÄ• si uá¹-á¹-hahitvÄ• pÄ• paka
jhÄ• pento pacchimÄ• dÄ«su bhittÄ«su paá¹-ihaÃ±Ã±ati paharati, tÄ• ca bhittiyo vinivijjhitvÅ
yojanasataá¹ƒ gaá¹‡hÄ• ti, heá¹-á¹-hÄ• uá¹-á¹-hitÄ• upari paá¹-ihaÃ±Ã±ati, upari uá¹-á¹-hit
paá¹-ihaÃ±Ã±ati. evaá¹ƒ tÄ• vettha jÄ• lÄ• naá¹ƒ vÄ«ci nÄ• ma natthi. tassa pana anto yoja
khÄ«ravallipiá¹-á¹-hassa pÅ«ritanÄ• á¸·i viya sattehi nirantaraá¹ƒ pÅ«ritaá¹ƒ catÅ«hi iriyÄ• p
paccantÄ• naá¹ƒ sattÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ•
paccanti. evamettha sattÄ• naá¹ƒ vÄ«ci nÄ• ma natthi. yathÄ• pana jivhagge cha madhubin
tambalohabinduno anudahanabalavatÄ• ya abbohÄ• rikÄ• ni honti, tathÄ• tattha \Ee II 426/

sesÄ• \Be 376/ cha akusalavipÄ• kupekkhÄ• abbohÄ• rikÄ• honti, dukkhameva nirantaraá
dukkhassa vÄ«ci nÄ• ma natthi. nirassÄ• daá¹-á¹-hena __nirayo_.

__tattha sattÄ• mahÄ• luddÄ• _ti tasmiá¹ƒ nibbattÄ• sattÄ• mahantÄ• luddÄ• . __mahÄ•
mahantadÄ• ruá¹‡akammakÄ• rino. __accantapÄ• pakammantÄ• _ti ekaá¹ƒsena pÄ• pakar
channaá¹ƒ jÄ• lÄ• namantare paccanti, na ca miyyanti. __jÄ• tavedasamo kÄ• yo_ti tesaá¹ƒ
__tesaá¹ƒ nirayavÄ• sina_nti tesaá¹ƒ pÄ• pakammÄ• naá¹ƒ nirayavÄ• sÄ«naá¹ƒ. __passa k
pÄ• pakammÄ• naá¹ƒ thirabhÄ• vaá¹ƒ olokehi. __na bhasmÄ• hoti napÄ« masÄ«_ti chÄ• r
__puratthimenÄ• _ti yadÄ• taá¹ƒ dvÄ• raá¹ƒ apÄ• rutaá¹ƒ hoti, atha tadabhimukhÄ• dhÄ• v
chaviÄ• dÄ«ni jhÄ• yanti. dvÄ• rasamÄ«paá¹ƒ pattÄ• naÃ±ca tesaá¹ƒ taá¹ƒ pÄ«dhÄ«yati, p
khÄ• yati. esa nayo sabbattha. __abhinikkhamitÄ• sÄ• te_ti nirayÄ• nikkhamituá¹ƒ Ä• sÄ•
__mokkhagavesino_ti muÃ±canupÄ• yaá¹ƒ esantÄ• gavesantÄ• pi. __na te tato nikkhamitu
kammapaccayÄ• _ti te sattÄ• nirayato nikkhamanadvÄ• raá¹ƒ pÄ• pakammapaccayÄ• nÄ•
pÄ• pakammantaá¹ƒ, avipakkaá¹ƒ kataá¹ƒ bahu_nti tesaÃ±ca sattÄ• naá¹ƒ lÄ• makaá¹ƒ dÄ
bahuvidhaá¹ƒ nÄ• nappakÄ• raá¹ƒ adinnavipÄ• kaá¹ƒ kataá¹ƒ upacitaá¹ƒ atthi.

__saá¹ƒvega_nti vinilanaá¹ƒ. __ubbega_nti á¹-hitaá¹-á¹-hÄ• nato gamanaá¹ƒ. __utrÄ• sa_n
asanniá¹-á¹-hÄ• naá¹ƒ. __bhaya_nti cittutrÄ• sanaá¹ƒ. __pÄ«á¸·ana_nti ghaá¹-á¹-anaá¹ƒ. __
pÄ«á¸·Ä• karaá¹‡aá¹ƒ. __upaddava_nti Ä«tiá¹ƒ. __upasagga_nti rundhanaá¹ƒ.

<171> idÄ• ni \Ne 347/ yathÄ• nena saá¹ƒvijitaá¹ƒ, taá¹ƒ pakÄ• raá¹ƒ dassento __ ``phanda
_ntiÄ• dimÄ• ha. tattha __phandamÄ• na_nti taá¹‡hÄ• diá¹-á¹-hÄ«hi kampamÄ• naá¹ƒ. __a
__aÃ±Ã±amaÃ±Ã±ehi byÄ• ruddhe_ \Ee II 427/ __disvÄ• _ti nÄ• nÄ• satte ca aÃ±Ã±amaÃ±
disvÄ• . __maá¹ƒ bhayamÄ• visÄ«_ti maá¹ƒ bhayaá¹ƒ paviá¹-á¹-haá¹ƒ.

__kilesaphandanÄ• ya phandamÄ• na_nti rÄ• gÄ• dikilesacalanÄ• ya calamÄ• naá¹ƒ. __pa

__viruddhÄ• _ti virodhamÄ• pannÄ• . __paá¹-iviruddhÄ• _ti paá¹-imukhaá¹ƒ hutvÄ• virodh
viruddhÄ• vÄ• . __Ä• hatÄ• _ti kodhena Ä• hatÄ• pahatÄ• . __paccÄ• hatÄ• _ti \Be 377/ p
__Ä• ghÄ• titÄ• _ti ghaá¹-á¹-itÄ• . __paccÄ• ghÄ• titÄ• _ti visesena ghaá¹-á¹-itÄ• . __pÄ• á¹
hatthehipi paharanti.

<172> __samantamasÄ• ro loko_ti nirayaá¹ƒ Ä• diá¹ƒ katvÄ• samantato loko asÄ• ro nicca
sabbÄ• sameritÄ• _ti sabbÄ• disÄ• aniccatÄ• ya kampitÄ• . __icchaá¹ƒ bhavanamattano_
icchanto. __nÄ• ddasÄ• siá¹ƒ anosita_nti kiÃ±ci á¹-hÄ• naá¹ƒ jarÄ• dÄ«hi anajjhÄ• vuá¹-á¹-

__asÄ• ro_ti na sÄ• ro, sÄ• ravirahito vÄ• . __nissÄ• ro_ti sabbena sabbaá¹ƒ sÄ• ravirahito
sÄ• rato apagato. __niccasÄ• rasÄ• rena vÄ• _ti satatasÄ• rasaá¹…khÄ• tena sÄ• rena vÄ•

__ye puratthimÄ• ya disÄ• ya saá¹…khÄ• rÄ• _ti ye puratthimÄ• ya disÄ• ya paccayehi saá
saá¹…khÄ• rÄ• . __tepi eritÄ• _ti tepi saá¹…khÄ• rÄ• kampitÄ• . __sameritÄ• _ti sammÄ•
calanaá¹ƒ gatÄ• . __ghaá¹-á¹-itÄ• _ti udayabbayena pÄ«á¸·itÄ• . __aniccatÄ• yÄ• _ti hutvÄ•
anugatÄ• _ti nibbattiyÄ• anupaviá¹-á¹-hÄ• . __jarÄ• ya anusaá¹-Ä• _ti paripakkatÄ• ya anu
abhibhÅ«tÄ• _ti cÄ• tuvisamena uppannabyÄ• dhinÄ• ajjhotthaá¹-Ä• . __maraá¹‡ena abbh
abhiÄ• hatÄ• pahatÄ• . __atÄ• á¹‡Ä• _ti rakkhavirahitÄ• . __aleá¹‡Ä• _ti leá¹‡avirahitÄ• . _
etesaá¹ƒ saraá¹‡anti asaraá¹‡Ä• . __asaraá¹‡Ä«bhÅ«tÄ• _ti sayaá¹ƒ saraá¹‡akiccaá¹ƒ na k
asaraá¹‡Ä«bhÅ«tÄ• .

__attano bhavana_nti niddesapadassa uddesapadaá¹ƒ. __tÄ• á¹‡a_nti pÄ• lanaá¹ƒ. __leá¹
leá¹‡aá¹-á¹-hÄ• naá¹ƒ. __saraá¹‡a_nti \Ne 348/ dukkhanÄ• sanaá¹ƒ. __gati_nti patiá¹-á¹-ha
paraá¹ƒ ayanaá¹ƒ. __ajjhositaá¹ƒyeva_ \Ee II 428/ __addasa_nti jarÄ• dÄ«hi madditaá¹ƒyev
__sabbaá¹ƒ yobbaÃ±Ã±a_nti yobbanabhÄ• vo yobbaÃ±Ã±aá¹ƒ, sacetanÄ• naá¹ƒ sabbaá¹ƒ
osita_nti paripÄ• kÄ• ya jarÄ• ya avasitaá¹ƒ madditaá¹ƒ. evaá¹ƒ sabbattha.

<173> __osÄ• ne tveva byÄ• ruddhe, disvÄ• me aratÄ« ahÅ«_ti yobbaÃ±Ã±Ä• dÄ«naá¹ƒ
vinÄ• sake eva jarÄ• dÄ«hi byÄ• ruddhe Ä• hatacitte \Be 378/ satte disvÄ• arati me ahosi.
atha etesu sattesu rÄ• gÄ• disallaá¹ƒ. __hadayassita_nti cittanissitaá¹ƒ.

__yobbaÃ±Ã±aá¹ƒ jarÄ• osÄ• petÄ«_ti jarÄ• atthaá¹…gameti vinÄ• seti. evaá¹ƒ sabbattha

<174> ``kathaá¹ƒ Ä• nubhÄ• vaá¹ƒ sallaâ€™â€™ nti ce? __yena sallena otiá¹‡á¹‡o_ti gÄ•
sabbÄ• vidhÄ• vatÄ«_ti sabbÄ• duccaritadisÄ• pi puratthimÄ• didisÄ• pi vidisÄ• pi dhÄ• va
na dhÄ• vati na sÄ«datÄ«_ti tameva sallaá¹ƒ uddharitvÄ• tÄ• ca disÄ• na dhÄ• vati, catur

__aÃ±Ã±Ä• á¹‡a_ntiÄ• dÄ«su Ã±Ä• á¹‡adassanapaá¹-ipakkhato aÃ±Ã±Ä• á¹‡aá¹ƒ adassa
na sameti na samÄ• gacchatÄ«ti __anabhisamayo_. anurÅ«pato dhamme bujjhatÄ«ti __anu
__ananubodho_. aniccÄ• dÄ«hi saddhiá¹ƒ yojetvÄ• na bujjhatÄ«ti __asambodho_. asantaá
__asambodho_. catusaccadhammaá¹ƒ na paá¹-ivijjhatÄ«ti __appaá¹-ivedho_. rÅ«pÄ• dÄ«s
aniccÄ• disÄ• maÃ±Ã±ato na saá¹…gaá¹‡hÄ• tÄ«ti __asaá¹…gÄ• haá¹‡Ä• _. tameva dham
__apariyogÄ• haá¹‡Ä• _. na samaá¹ƒ pekkhatÄ«ti __asamapekkhanÄ• _. dhammÄ• naá¹ƒ
__apaccavekkhaá¹‡Ä• _.

kusalÄ• kusalakammesu viparÄ«tavuttiyÄ• sabhÄ• vagahaá¹‡Ä• bhÄ• vena vÄ• ekampi k
natthi, sayaá¹ƒ vÄ• kassaci dhammassa paccakkhakaraá¹‡aá¹ƒ nÄ• ma na hotÄ«ti __apac
etasmiá¹ƒ anuppajjamÄ• ne cittasantÄ• naá¹ƒ mejjhaá¹ƒ bhaveyya suci vodÄ• naá¹ƒ, taá¹ƒ
iminÄ• ti __dummejjhaá¹ƒ_. bÄ• lÄ• naá¹ƒ bhÄ• vo __bÄ• lyaá¹ƒ_. muyhatÄ«ti __moho_. ba
samantato \Ee II 429/ muyhatÄ«ti __sammoho_. vijjÄ• ya paá¹-ipakkhabhÄ• vato na vijjÄ• ti

oghayoga_ttho vuttoyeva. thÄ• magataá¹-á¹-hena anusetÄ«ti __anusayo_. cittaá¹ƒ pariyuá¹
__pariyuá¹-á¹-hÄ• naá¹ƒ_. hitaggahaá¹‡Ä• bhÄ• vena hitÄ• bhimukhaá¹ƒ gantuá¹ƒ na sakk
laá¹…gatiyevÄ• ti __laá¹…gÄ«, _ khaÃ±jatÄ«ti \Ne 349/ attho. durugghÄ• á¹-anaá¹-á¹-hena
hi mahÄ• palighasaá¹…khÄ• tÄ• laá¹…gÄ« durugghÄ• á¹-Ä• hoti, evamayampi laá¹…gÄ«
uttÄ• natthameva.

__yÄ• _ \Be 379/ __evarÅ«pÄ• kaá¹…khÄ• _ti ettha kaá¹…khanavasena __kaá¹…khÄ• _.
__kaá¹…khÄ• yanÄ• _. purimakaá¹…khÄ• hi uttarakaá¹…khaá¹ƒ Ä• nayati nÄ• ma. Ä• kÄ•
kaá¹…khÄ• samaá¹…gicittaá¹ƒ kaá¹…khÄ• ya Ä• yitattÄ• kaá¹…khÄ• yitaá¹ƒ nÄ• ma. tass
vimatÄ«_ti vigatÄ• mati vimati. __vicikicchÄ• _ti vigatÄ• cikicchÄ• vicikicchÄ• , sabhÄ• va
kicchati kilamati etÄ• yÄ• ti __vicikicchÄ• _. sÄ• saá¹ƒsayalakkhaá¹‡Ä• , kampanarasÄ• ,
anicchayapaccupaá¹-á¹-hÄ• nÄ• , anekaá¹ƒsaggÄ• hapaccupaá¹-á¹-hÄ• nÄ• vÄ• , ayoniso
paá¹-ipattiyÄ• antarÄ• yakarÄ• ti daá¹-á¹-habbÄ• .

kampanaá¹-á¹-hena dvidhÄ• eá¸·ayatÄ«ti__ dveá¸·hakaá¹ƒ_. paá¹-ipattinivÄ• raá¹‡ena dvi
__dvedhÄ• patho_. ``niccaá¹ƒ vÄ• idaá¹ƒ aniccaá¹ƒ vÄ• â€™â€™ tiÄ• dipavattiyÄ• ekasm
asamatthatÄ• ya samantato setÄ«ti __saá¹ƒsayo_. ekaá¹ƒsaá¹ƒ gahetuá¹ƒ asamatthatÄ• ya
__anekaá¹ƒsaggÄ• ho_. nicchetuá¹ƒ asakkontÄ« Ä• rammaá¹‡ato osakkatÄ«ti __Ä• sappa
parisamantato sappatÄ«ti __parisappanÄ• _. pariyogÄ• hituá¹ƒ asamatthatÄ• ya __apariyo
Ä• rammaá¹‡e pavattituá¹ƒ asamatthatÄ• ya __chambhitattaá¹ƒ cittassa, _ thaddhabhÄ• vo
uppajjitvÄ• cittaá¹ƒ thaddhaá¹ƒ karoti, yasmÄ• pana sÄ• uppajjamÄ• nÄ• Ä• rammaá¹‡aa
vilikhantÄ« viya, tasmÄ• __manovilekho_ti vuttÄ• .

__viddho_ti sallena laddhappahÄ• ro. __phuá¹-á¹-ho_ti ghaá¹-á¹-ito. __pareto_ti pÄ«á¸·ito.
purato gacchati. __vidhÄ• vatÄ«_ti anekavidhena \Ee II 430/ gacchati. __sandhÄ• vatÄ«_ti
__saá¹ƒsaratÄ«_ti ito cito ca carati.

__acelako_ti niccolo, naggoti attho. __muttÄ• cÄ• ro_ti visaá¹-á¹-hÄ• cÄ• ro, uccÄ• rakam
lokiyakulaputtÄ• cÄ• rena virahito á¹-hitakova uccÄ• raá¹ƒ karoti, passÄ• vaá¹ƒ karoti, khÄ•
__hatthÄ• palekhano_ti hatthe piá¹‡á¸• amhi á¹-hite jivhÄ• ya hatthaá¹ƒ apalikhati, uccÄ• ra
hatthamhiyeva daá¹‡á¸• akasaÃ±Ã±Ä« hutvÄ• hatthena apalikhati. te kira daá¹‡á¸• akaá¹ƒ
paÃ±Ã±apenti. bhikkhÄ• gahaá¹‡atthaá¹ƒ ``ehi bhadanteâ€™â€™ ti vutto na etÄ«ti __na eh
``tiá¹-á¹-ha \Ne 350/ bhadanteâ€™â€™ ti vuttopi na \Be 380/ tiá¹-á¹-hatÄ«ti __na tiá¹-á¹-hab
tadubhayampi kira so ``etassa vacanaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti na karoti.

__abhihaá¹-a_nti puretaraá¹ƒ gahetvÄ• Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ. __uddissakata_nti ``idaá
kataâ€™â€™ nti evaá¹ƒ Ä• rocitaá¹ƒ bhikkhaá¹ƒ. __na nimantana_nti ``asukaá¹ƒ nÄ• ma k
gÄ• maá¹ƒ vÄ• paviseyyÄ• thÄ• â€™â€™ ti evaá¹ƒ nimantitabhikkhampi na sÄ• diyati na g

kumbhimukhÄ• _ti kumbhito uddharitvÄ• diyyamÄ• naá¹ƒ bhikkhaá¹ƒ na gaá¹‡hÄ• ti. __na
kaá¸·opÄ«ti ukkhali vÄ• pacchi vÄ• , tatopi na gaá¹‡hÄ• ti. kasmÄ• ? kumbhikaá¸·opiyo ma
kaá¹-acchunÄ• pahÄ• raá¹ƒ labhantÄ«ti. __na eá¸·akamantara_nti ummÄ• raá¹ƒ antaraá¹ƒ
gaá¹‡hÄ• ti. kasmÄ• ? ayaá¹ƒ maá¹ƒ nissÄ• ya antarakaraá¹‡aá¹ƒ labhatÄ«ti. __daá¹‡á¸• a

__na dvinna_nti dvÄ«su bhuÃ±jamÄ• nesu ekasmiá¹ƒ uá¹-á¹-hÄ• ya dente na gaá¹‡hÄ• ti.
hotÄ«ti. __na gabbhiniyÄ• _tiÄ• dÄ«su pana ``gabbhiniyÄ• kucchiyaá¹ƒ dÄ• rako kilamatÄ«
dÄ• rakassa khÄ«rantarÄ• yo hotÄ«â€™â€™ ti, ``purisantaragatÄ• ya ratiantarÄ• yo hotÄ«
__na saá¹ƒkittÄ«sÅ«_ti saá¹ƒkittetvÄ• katabhattesu. dubbhikkhasamaye kira acelakasÄ• va
tato tato taá¹‡á¸• ulÄ• dÄ«ni samÄ• dapetvÄ• bhattaá¹ƒ pacanti, ukkaá¹-á¹-ho acelako tato
__na yattha sÄ• _ti yattha sunakho ``piá¹‡á¸• aá¹ƒ labhissÄ• mÄ«â€™â€™ ti upaá¹-á¹-hito
adatvÄ• Ä• haá¹-aá¹ƒ na gaá¹‡hÄ• ti. kasmÄ• ? etassa piá¹‡á¸• antarÄ• yo hotÄ«ti. __saá¹
samÅ«hasamÅ«hacÄ• rinÄ« \Ee II 431/. sace hi acelakaá¹ƒ disvÄ• ``imassa bhikkhaá¹ƒ da
bhattagehaá¹ƒ pavisanti, tesu ca pavisantesu kaá¸·opimukhÄ• dÄ«su nilÄ«nÄ• makkhikÄ•
saá¹‡á¸• asaá¹‡á¸• Ä• caranti. tato Ä• haá¹-aá¹ƒ bhikkhaá¹ƒ na gaá¹‡hÄ• ti. kasmÄ• ? maá
gocarantarÄ• yo jÄ• toti. __thusodaka_nti sabbasassasambhÄ• rehi kataá¹ƒ sovÄ«rakaá¹ƒ.
sÄ• vajjaá¹ƒ, ayaá¹ƒ pana sabbesupi sÄ• vajjasaÃ±Ã±Ä«.

__ekÄ• gÄ• riko_ti yo ekasmiá¹ƒyeva gehe bhikkhaá¹ƒ labhitvÄ• nivattati. __ekÄ• lopiko_ti
yÄ• peti. __dvÄ• gÄ• rikÄ• _dÄ«supi eseva nayo. __ekissÄ• pi dattiyÄ• _ti ekÄ• ya dattiyÄ•
khuddakapÄ• ti hoti, yattha aggabhikkhaá¹ƒ pakkhipitvÄ• á¹-hapenti. __ekÄ• hika_nti \Be 3
ekadivasantarikaá¹ƒ. __aá¸• á¸• hamÄ• sika_nti aá¸• á¸• hamÄ• santarikaá¹ƒ. __pariyÄ• ya
vÄ• rabhattabhojanaá¹ƒ \Ne 351/, ekÄ• havÄ• rena dvÄ«havÄ• rena sattÄ• havÄ• rena aá¸•
divasavÄ• rena Ä• bhataá¹ƒ bhattabhojanaá¹ƒ.

__sÄ• kabhakkho_tiÄ• dÄ«ni vuttatthÄ• neva. __ubbhaá¹-á¹-hako_ti uddhaá¹ƒ á¹-hitako.
__ukkuá¹-ikappadhÄ• namanuyutto_ti ukkuá¹-ikaá¹ƒ vÄ«riyaá¹ƒ anuyutto. gacchantopi ukku
uppatitvÄ• uppatitvÄ• gacchati. __kaá¹‡á¹-akÄ• passayiko_ti ayakaá¹‡á¹-ake vÄ• pakatika
bhÅ«miyaá¹ƒ koá¹-á¹-etvÄ• tattha cammaá¹ƒ attharitvÄ• á¹-hÄ• nacaá¹…kamÄ• dÄ«ni kar
tattheva seyyaá¹ƒ kappeti. __phalakaseyya_nti rukkhaphalake seyyaá¹ƒ. __thaá¹‡á¸• ilasey
ucce bhÅ«miá¹-á¹-hÄ• ne seyyaá¹ƒ. __ekapassayiko_ti ekapasseneva sayati. __rajojalladha
makkhetvÄ• rajuá¹-á¹-hÄ• naá¹-á¹-hÄ• ne tiá¹-á¹-hati, athassa sarÄ«re rajojallaá¹ƒ laggati, t
__yathÄ• santhatiko_ti laddhaá¹ƒ Ä• sanaá¹ƒ akopetvÄ• yadeva labhati, tattheva nisÄ«dan
vikaá¹-akhÄ• danasÄ«lo, vikaá¹-anti gÅ«thaá¹ƒ vuccati. __apÄ• nako_ti paá¹-ikkhittasÄ«tud
tatiyaá¹ƒ assÄ• ti __sÄ• yatatiyakaá¹ƒ_. pÄ• to majjhanhike sÄ• yanti divasassa tikkhattuá¹ƒ
432/ pavÄ• hessÄ• mÄ«â€™â€™ ti __udakorohanÄ• nuyogaá¹ƒ anuyutto viharati_.

__te salle abhisaá¹…kharotÄ«_ti te rÄ• gÄ• disattasalle abhinibbatteti. __abhisaá¹…kharon

__sallÄ• bhisaá¹…khÄ• ravasenÄ• _ti sallÄ• bhinibbattÄ• panakÄ• raá¹‡Ä• . __puratthimaá
purimaá¹ƒ disaá¹ƒ gacchati. __te sallÄ• bhisaá¹…khÄ• rÄ• appahÄ«nÄ• _ti ete rÄ• gÄ• dis
__sallÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ appahÄ«nattÄ• _ti sallapayogÄ• naá¹ƒ appahÄ«nabhÄ•
gatiyaá¹ƒ dhÄ• vati. __gatiyÄ• gati_nti gatito gatiá¹ƒ.

__na sÄ«datÄ«_ti na nimujjati. __na saá¹ƒsÄ«datÄ«_ti na samantato mujjati. __na osÄ«dat
__na avasÄ«datÄ«_ti na paccosakkati. __na avagacchatÄ«_ti na heá¹-á¹-hÄ• gacchati.

<175> evaá¹ƒ mahÄ• nubhÄ• vena sallena otiá¹‡á¹‡esu ca sattesu --- __tattha sikkhÄ• nug
gadhitÄ• nÄ«_ti gÄ• thÄ• . tassattho --- ye __loke_ \Be 382/ paÃ±ca kÄ• maguá¹‡Ä• paá¹-i
katvÄ• ``gadhitÄ• nÄ«â€™â€™ ti vuccanti, cirakÄ• lasevitattÄ• vÄ• ``gadhitÄ• nÄ«â€™â€
taá¹ƒ nimittaá¹ƒ hatthisikkhÄ• dikÄ• anekÄ• __sikkhÄ• _ kathÄ«yanti, uggayhanti vÄ• . pas
vÄ• yaá¹ƒ loko, yato paá¹‡á¸• ito kulaputto __tesu_ vÄ• gadhitesu tÄ• su vÄ• sikkhÄ• su \
siyÄ• , _ aÃ±Ã±adatthu aniccÄ• didassanena __nibbijjha sabbaso kÄ• me. attano nibbÄ• na

__paá¹-ivijjhitvÄ• _ti Ã±Ä• á¹‡ena nikkhametvÄ• vÄ• nibbijjhitvÄ• vÄ• .

<176> idÄ• ni yathÄ• nibbÄ• nÄ• ya sikkhitabbaá¹ƒ, taá¹ƒ dassento __ ``sacco siyÄ• â€™
__sacco_ti vÄ• cÄ• saccena Ã±Ä• á¹‡asaccena maggasaccena ca samannÄ• gato. __rittap
__veviccha_nti macchariyaá¹ƒ.

<177> __niddaá¹ƒ tandiá¹ƒ sahe thÄ«na_nti pacalÄ• yikaÃ±ca kÄ• yÄ• lasiyaÃ±ca cittÄ• la
dhamme abhibhaveyya. __nibbÄ• namÄ• naso_ti nibbÄ• naninnacitto.

__kÄ• yassa akalyatÄ• _ti khandhattayasaá¹…khÄ• tassa nÄ• makÄ• yassa gilÄ• nabhÄ•
vuccati. vinayepi (Vin III 151) vuttaá¹ƒ --- ``nÄ• haá¹ƒ, bhante, akallakoâ€™â€™ ti. __akam
kÄ• yagelaÃ±Ã±asaá¹…khÄ• to \Ee II 433/ akammaÃ±Ã±atÄ• kÄ• ro. megho viya Ä• kÄ• sa
__onÄ• ho_. sabbato bhÄ• gena onÄ• ho __pariyonÄ• ho_. abbhantare samorundhatÄ«ti _
__middhaá¹ƒ, _ akammaÃ±Ã±abhÄ• vena vihiá¹ƒsatÄ«ti attho. supanti tenÄ• ti __suppaá¹ƒ
pacalabhÄ• vaá¹ƒ karotÄ«ti __pacalÄ• yikÄ• . suppanÄ• suppitatta_nti Ä• kÄ• rabhÄ• vani
olÄ«yanÄ• kÄ• ro. dutiyaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ. __lÄ«na_nti avipphÄ• rikat
itare dve Ä• kÄ• rabhÄ• vaniddesÄ• . __thina_nti sappipiá¹‡á¸• o viya avipphÄ• rikatÄ• ya g
__thiyanÄ• _ti Ä• kÄ• raniddeso. thiyitassa bhÄ• vo __thiyitattaá¹ƒ, _ avipphÄ• ravasena th

__sabbasaá¹…khÄ• radhÄ• tuyÄ• _ti \Be 383/ nibbÄ• naninnamÄ• naso sabbatebhÅ«mika
paá¹-ivÄ• petvÄ• _ti cittaá¹ƒ nivattÄ• petvÄ• . __etaá¹ƒ santa_nti etaá¹ƒ nibbÄ• naá¹ƒ. kiles
__santaá¹ƒ_. atappakaá¹-á¹-hena __paá¹‡Ä«taá¹ƒ_.

__na paá¹‡á¸• itÄ• upadhisukhassa hetÅ«_ti dabbajÄ• tikÄ• kÄ• masukhassa kÄ• raá¹‡Ä
__kÄ• maÃ±ca te upadhiparikkhayÄ• yÄ• _ti ekaá¹ƒsena te paá¹‡á¸• itÄ• kÄ• makkhayÄ• y
denti \Ne 353/. __apunabbhavÄ• yÄ• _ti nibbÄ• natthÄ• ya. __jhÄ• nÄ• ni bhÄ• ventÄ«_ti p
vaá¸• á¸• henti. __punabbhavÄ• yÄ• _ti punabbhavakÄ• raá¹‡Ä• . __te_ paá¹‡á¸• itÄ• nibb
dÄ• naá¹ƒ dadanti.

<178> __sÄ• hasÄ• _ti rattassa rÄ• gacaritÄ• dibhedÄ• sÄ• hasÄ• kÄ• raá¹‡Ä• . niddeso

<179> __purÄ• á¹‡aá¹ƒ nÄ• bhinandeyyÄ• _ti atÄ«taá¹ƒ rÅ«pÄ• diá¹ƒ nÄ• bhinandeyya. __
__hÄ«yamÄ• ne_ti vinassamÄ• ne. __Ä• kÄ• saá¹ƒ na sito siyÄ• _ti taá¹‡hÄ• nissito na bha
rÅ«pÄ• dÄ«naá¹ƒ Ä• kÄ• sanato ``Ä• kÄ• soâ€™â€™ ti vuccati.

__vemÄ• ne_ti \Ee II 434/ abhavamÄ• ne. __vigacchamÄ• ne_ti apagacchamÄ• ne.

__ ``Ä• kÄ• satÄ«â€™â€™ _ti ``Ä• kassatÄ«â€™â€™ ti ca duvidho pÄ• á¹-ho.

<180> kiá¹ƒ kÄ• raá¹‡Ä• Ä• kÄ• saá¹ƒ na sito siyÄ• ti ce? __gedhaá¹ƒ brÅ«mÄ«_ti gÄ• thA
imaá¹ƒ Ä• kÄ• sasaá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ rÅ«pÄ• dÄ«su gijjhanato __gedhaá¹ƒ brÅ«m
kiÃ±ca bhiyyo --- avahananaá¹-á¹-hena __ ``oghoâ€™â€™ _ti ca Ä• javanaá¹-á¹-hena __ ``
``idaá¹ƒ mayhaá¹ƒ, idaá¹ƒ mayhaâ€™â€™ nti jappakÄ• raá¹‡ato __ ``jappanaâ€™â€™ _nt
``Ä• rammaá¹‡aâ€™â€™ _nti ca kampakaraá¹‡aá¹-á¹-hena __ ``kampanaâ€™â€™ _nti ca
palibodhaá¹-á¹-hena duratikkamanÄ«yaá¹-á¹-hena ca __ ``kÄ• mapaá¹…ko duraccayoâ€™â

__Ä• java_nti Ä• paá¹-isandhito javati dhÄ• vatÄ«ti Ä• javaá¹ƒ, vaá¹-á¹-amÅ«latÄ• ya puna
paá¹-isandhidÄ• nataá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ. __jappana_nti patthanÄ• , taá¹‡hÄ• ye
__Ä• rammaá¹‡ampi vuccati taá¹‡hÄ• _ti rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu uppannataá¹‡hÄ
asakkuá¹‡eyyaá¹-á¹-hena Ä• rammaá¹‡Ä• ti kathÄ«yati. __kÄ• mapaá¹…ko_ti osÄ«danaá¹-
__kaddamo_ti saá¹…gaá¹-á¹-hena kaddamo. tÄ• panaá¹-á¹-hena __kileso_ \Be 384/. niyyÄ
laggÄ• panaá¹-á¹-hena __palipo_. rundhitvÄ• dhÄ• raá¹‡aá¹-á¹-hena __palirodho_. evamet
Ä• kÄ• saá¹ƒ anissito.

<181> __saccÄ• avokkama_nti gÄ• thÄ• . tassattho --- pubbe vuttÄ• tividhÄ• pi saccÄ• a
__munÄ«_ti saá¹…khaá¹ƒ gato nibbÄ• nathale __tiá¹-á¹-hati brÄ• hmaá¹‡o, sa ve_evarÅ«p
nissajjitvÄ• __ ``santoâ€™â€™ _ti vuccati. niddese vattabbaá¹ƒ natthi.

<182> kiÃ±ca \Ne 354/ bhiyyo --- __sa ve vidvÄ• _ti gÄ• thÄ• . tattha __Ã±atvÄ• dhamma_
saá¹…khatadhammaá¹ƒ aÃ±Ã±Ä• ya. __sammÄ• so loke iriyÄ• no_ti asammÄ• iriyanakarÄ
sammÄ• so loke iriyamÄ• no.

<183> evaá¹ƒ \Ee II 435/ apihento ca --- __yodha kÄ• me_ti gÄ• thÄ• . tattha __saá¹…ga_
saá¹…gaá¹ƒ yo accatari. __nÄ• jjhetÄ«_ti na abhijjhÄ• yati.

<184> tasmÄ• tumhesupi yo evarÅ«po hotuá¹ƒ icchati, taá¹ƒ vadÄ• mi --- __yaá¹ƒ pubbe_
__yaá¹ƒ pubbe_ti atÄ«te saá¹…khÄ• re Ä• rabbha uppajjanadhammaá¹ƒ kilesajÄ• taá¹ƒ atÄ
te mÄ• hu kiÃ±cana_nti anÄ• gatepi saá¹…khÄ• re Ä• rabbha uppajjanadhammaá¹ƒ rÄ• gÄ
ce no gahessasÄ«_ti paccuppannarÅ«pÄ• didhammepi na gahessasi ce. evaá¹ƒ upasanto

__abÄ«jaá¹ƒ karohÄ«_ti maggaÃ±Ä• á¹‡ena na bÄ«jaá¹ƒ karohi. __rÄ• gakiÃ±cana_nti rÄ•
__dosakiÃ±canÄ• _dÄ«supi eseva nayo.

<185> evaá¹ƒ arahattappattiá¹ƒ dassetvÄ• idÄ• ni arahato thutivasena ito parÄ• gÄ• thÄ•
__sabbaso_ti gÄ• thÄ• ya __mamÄ• yita_nti mamattakaraá¹‡aá¹ƒ. ``mama idaâ€™â€™ nti
ca na socatÄ«_ti avijjamÄ• nakÄ• raá¹‡Ä• asantakÄ• raá¹‡Ä• na socati. __na jÄ«yatÄ«_ti

__ahu_ \Be 385/ __vata me_ti mayhaá¹ƒ ahosi vata. __taá¹ƒ vata me natthÄ«_ti yaá¹ƒ atÄ«
mayhaá¹ƒ idÄ• ni na santi. __siyÄ• vata me_ti yaá¹ƒ mayhaá¹ƒ bhavissati, __taá¹ƒ vatÄ• h
idÄ• ni ahaá¹ƒ ekaá¹ƒsena na pÄ• puá¹‡Ä• mi.

<186> kiÃ±ca bhiyyo --- __yassa natthÄ«_ti gÄ• thÄ• . tattha __kiÃ±cana_nti kiÃ±ci rÅ«pÄ•

__abhisaá¹…khata_nti kammena saá¹…kharitaá¹ƒ. __abhisaÃ±cetayita_nti cittena rÄ• sika
tvevÄ• _ti avijjÄ• ya tu eva. __asesavirÄ• ganirodhÄ• _ti virÄ• gasaá¹…khÄ• tena maggena

__suÃ±Ã±ato_ \Ne 355/ __lokaá¹ƒ avekkhassÅ«_ti avasavattisallakkhaá¹‡avasena vÄ•
tucchasaá¹…khÄ• rasamanupassanavasena vÄ• ti dvÄ«hÄ• kÄ• rehi suÃ±Ã±ato lokaá¹ƒ pa
Å«haccÄ• _ti sakkÄ• yadiá¹-á¹-hiá¹ƒ uddharitvÄ• . __evaá¹ƒ maccutaro siyÄ• _ti evaá¹ƒ ma
taraá¹‡o bhaveyya. __evaá¹ƒ lokaá¹ƒ avekkhanta_nti evaá¹ƒ khandhalokaá¹ƒ passantaá¹ƒ.
passatÄ«_ti maraá¹‡arÄ• jÄ• na oloketi na dakkhati.

__nÄ• Ã±Ã±aá¹ƒ patthayate kiÃ±cÄ«_ti aÃ±Ã±aá¹ƒ appamattakampi na patthayati na pihay
appaá¹-isandhiyÄ• _ti nibbÄ• naá¹ƒ á¹-hapetvÄ• . ``aÃ±Ã±atrappaá¹-isandhiyÄ• â€™â€™ ti
paá¹-hanti.

<187> kiÃ±ca bhiyyo --- __aniá¹-á¹-hurÄ«_ti gÄ• thÄ• . tattha __aniá¹-á¹-hurÄ«_ti anissukÄ
``aniá¹-á¹-harÄ«â€™â€™ tipi keci paá¹-hanti. __sabbadhÄ« samo_ti sabbattha samo, upekh
vuttaá¹ƒ hoti? yo so ``natthi meâ€™â€™ ti na socati, tamahaá¹ƒ avikampinaá¹ƒ puggalaá¹ƒ

aniá¹-á¹-hurÄ« ananugiddho, anejo sabbadhÄ« samo_ti imaá¹ƒ tasmiá¹ƒ puggale catubbidh
brÅ«mÄ«ti.

__niá¹-á¹-huriyo_ti issukÄ«. niá¹-á¹-hurabhÄ• vo __niá¹-á¹-huriyaá¹ƒ, _ taá¹ƒ nissÄ• ya etta
kheá¸·apÄ• tanti attho. __niá¹-á¹-huriyakamma_nti niá¹-á¹-huriyakaraá¹‡aá¹ƒ. gahaá¹-á¹-ho
gahaá¹-á¹-haá¹ƒ bhikkhu vÄ• bhikkhuá¹ƒ nissÄ• ya vasanto appamattakeneva kujjhitvÄ• ta
natthÄ«ti kheá¸·aá¹ƒ pÄ• tetvÄ• pÄ• dena maddanto viya niá¹-á¹-huriyaá¹ƒ nÄ• ma karoti. t
``niá¹-á¹-huriyakammaâ€™â€™ nti vuccati. __issÄ• _ti sabhÄ• vaniddeso \Be 386/. tato par
Ä• kÄ• rabhÄ• vaniddesÄ• . itarattayaá¹ƒ pariyÄ• yavacanaá¹ƒ. lakkhaá¹‡Ä• dito panesÄ•
usÅ«yanalakkhaá¹‡Ä• issÄ• ; tattha ca anabhiratirasÄ• ; tato vimukhabhÄ• vapaccupaá¹-á
parasampattipadaá¹-á¹-hÄ• nÄ• .

__lÄ• bhepi na iÃ±jatÄ«_ti paccayalÄ• bhe na calati. __alÄ• bhepÄ«_ti paccayÄ• naá¹ƒ alÄ

<188> kiÃ±ca bhiyyo --- __anejassÄ• _ti gÄ• thÄ• . tattha __nisaá¹…khatÄ«_ti puÃ±Ã±Ä• b
koci saá¹…khÄ• ro. so hi yasmÄ• nisaá¹…khariyati, nisaá¹…kharoti vÄ• , tasmÄ• ``nisaá¹.
__viyÄ• rambhÄ• _ti vividhÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dikÄ• Ä• rambhÄ• . __khemaa
abhayameva passati.

__Ä• rambhÄ• _ti \Ne 356/ kammÄ• naá¹ƒ paá¹-hamÄ• rambhÄ• . __viyÄ• rambhÄ• _ti upa
vividhaÄ• rambhanavasena vÄ«riyÄ• rambhÄ• . tÄ«su bhavesu paá¹-isandhijanakakammÄ•
tasmÄ• viyÄ• rambhÄ• Ä• rato.

<189> evaá¹ƒ passanto __na samesÅ«_ti gÄ• thÄ• . tattha __na vadate_ti ``sadisohamasm
mÄ• navasena samesupi attÄ• naá¹ƒ na vadati omesupi ussesupi. __nÄ• deti na nirassatÄ«
dhammaá¹ƒ na gaá¹‡hÄ• ti na nissajjati. sesaá¹ƒ sabbattha tattha tattha vuttanayattÄ• pÄ•
arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

attadaá¹‡á¸• asuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. sÄ• riputtasuttaniddesavaá¹‡á¹‡anÄ•

<190> soá¸·asame \Ne 357/ \Ee II 438/ __na me diá¹-á¹-ho_ti sÄ• riputtasuttaniddeso. tatth
saá¹…kassanagare otaraá¹‡ato pubbe. __vagguvado_ti sundaravado. __tusitÄ• gaá¹‡imÄ•
cavitvÄ• mÄ• tukucchiá¹ƒ Ä• gatattÄ• tusitÄ• Ä• gato. gaá¹‡Ä• cariyattÄ• __gaá¹‡Ä«_ \B
santuá¹-á¹-haá¹-á¹-hena vÄ• tusitasaá¹…khÄ• tÄ• devalokÄ• gaá¹‡iá¹ƒ Ä• gato, tusitÄ• na

gaá¹‡iá¹ƒ Ä• gatoti.

__iminÄ• cakkhunÄ• _ti iminÄ• attabhÄ• vapariyÄ• pannena pakatimaá¹ƒsacakkhunÄ• . _
iminÄ• pacchimena attabhÄ• vena. __tÄ• vatiá¹ƒsabhavane_ti tÄ• vatiá¹ƒsadevaloke. __pÄ
koviá¸·Ä• rarukkhassa heá¹-á¹-hÄ• . __paá¹‡á¸• ukambalasilÄ• ya_nti rattakambalasadisap
__vassaá¹ƒ vuá¹-á¹-ho_ti vuá¹-á¹-havasso. __devagaá¹‡aparivuto_ti devasaá¹…ghena pariv
avatiá¹‡á¹‡o. __imaá¹ƒ dassanaá¹ƒ pubbe_ti aÃ±Ã±atra imamhÄ• dassanÄ• pubbe. __na
diá¹-á¹-hapubbo.

__khattiyassa vÄ• _ti khattiyassa vadantassa na suto. __brÄ• hmaá¹‡Ä• _dÄ«supi eseva n

__madhuravado_tiÄ• dÄ«su byaÃ±janasampannaá¹ƒ madhuraá¹ƒ vadatÄ«ti __madhurava
vadatÄ«ti __pemanÄ«yavado_. hadayaá¹…gamacitte á¹-hapanayogyaá¹ƒ vadatÄ«ti __hada
karavÄ«kasakuá¹‡asaddo viya madhuraghoso assÄ• ti __karavÄ«karutamaÃ±jughoso. viss
tattha tattha apakkhalano. __viÃ±Ã±eyyo cÄ• _ti suvijÄ• neyyo ca. __maÃ±ju cÄ• _ti madhu
kaá¹‡á¹‡asukho ca. __bindu cÄ• _ti ghano ca. __avisÄ• rÄ« cÄ• _ti na patthaá¹-o ca. __gar
ca. __ninnÄ• di cÄ• _ti ghosavanto ca. __assÄ• _ti assa satthuno. __bahiddhÄ• parisÄ• yÄ
niccharatÄ«_ti na nikkhamati. kiá¹ƒkÄ• raá¹‡Ä• ? evarÅ«po madhurasaddo nikkÄ• raá¹‡Ä•
__brahmassaro_ti \Ee II 439/ aÃ±Ã±e chinnassarÄ• pi bhinnassarÄ• pi kÄ• kassarÄ• pi hon
mahÄ• brahmuno sarasadisena sarena samannÄ• gato. mahÄ• brahmuno hi pittasemhehi a
hoti, bhagavatÄ• pi katakammaá¹ƒ vatthuá¹ƒ sodheti, vatthuno suddhattÄ• nÄ• bhito paá¹-á
samuá¹-á¹-hahanto saro \Ne 358/ visuddho aá¹-á¹-haá¹…gasamannÄ• gatÄ• va samuá¹-á¹-
bhaá¹‡atÄ«ti __karavÄ«kabhÄ• á¹‡Ä«, _ mattakaravÄ«karutamaÃ±jughosoti attho.

__tÄ• retÄ«_ti akhemantaá¹-á¹-hÄ• naá¹ƒ atikkÄ• meti. __uttÄ• retÄ«_ti khemantabhÅ«miá
__nittÄ• retÄ«_ti akhemantaá¹-á¹-hÄ• nato nikkhÄ• mento tÄ• reti \Be 388/. __patÄ• retÄ«_
hatthena pariggahetvÄ• viya tÄ• retÄ«ti attho. sabbampetaá¹ƒ tÄ• raá¹‡uttÄ• raá¹‡Ä• dikhe
á¹-hapanamevÄ• ti Ä• ha --- __ ``khemantabhÅ«miá¹ƒ sampÄ• petÄ«â€™â€™ _ti. __satte_
mahÄ• gahanatÄ• ya mahÄ• natthatÄ• ya dunnittariyatÄ• ya ca jÄ• tiyeva kantÄ• ro jÄ• tika
__jÄ• tikantÄ• raá¹ƒ_.

__gaá¹‡assa sussÅ«satÄ«_ti gaá¹‡o assa vacanaá¹ƒ sussÅ«sati suá¹‡Ä• ti upalakkheti. __
sotukÄ• matÄ• ya sotaá¹ƒ avadahati patiá¹-á¹-hÄ• peti. __aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapet
cittaá¹ƒ paá¹‡idahati. __gaá¹‡aá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• _ti janasamÅ«haá¹ƒ akosa
uá¹-á¹-hÄ• petvÄ• . __kusale patiá¹-á¹-hÄ• petÄ«_ti kosallasambhÅ«te kusale á¹-hapeti. __s
saá¹…gho assa atthÄ«ti saá¹…ghÄ«. parisavasena gaá¹‡o assa atthÄ«ti __gaá¹‡Ä«_. gaá¹
__gaá¹‡Ä• cariyo_.

<191> dutiyagÄ• thÄ• ya __sadevakassa lokassa, yathÄ• dissatÄ«_ti sadevakassa lokass
dissati. yathÄ• vÄ• dissatÄ«ti tacchato aviparÄ«tato dissati. __cakkhumÄ• _ti uttamacakkh
pabbajjÄ• saá¹…khÄ• tÄ• dÄ«hi eko. __rati_nti nekkhammaratiÄ• diá¹ƒ.

__patirÅ«pako_ti suvaá¹‡á¹‡apatirÅ«pako kuá¹‡á¸• alo. __mattikÄ• kuá¹‡á¸• alovÄ• _ti ma
viya. __lohaá¸• á¸• hamÄ• sova suvaá¹‡á¹‡achanno_ti suvaá¹‡á¹‡ena paá¹-icchanno loham
__parivÄ• rachannÄ• _ti parivÄ• rena chÄ• ditÄ• . __anto asuddhÄ• _ti \Ee II 440/ abbhanta
aparisuddhÄ• . __bahi sobhamÄ• nÄ• _ti cÄ«varÄ• dÄ«hi bÄ• hirato sundarÄ• .

__akappitairiyÄ• pathÄ• cÄ• _ti asajjitairiyÄ• pathÄ• . __paá¹‡idhisampannÄ• _ti paripuá¹‡

__visuddhasaddo_ti parisuddhakittisaddo, yathÄ• bhÅ«tathutighosoti attho. __gatakittisadd
kittisaddaÃ±ca silokaÃ±ca gahetvÄ• caraá¹‡asÄ«lo. kattha visuddhasaddoti ce? __ ``nÄ• g
supaá¹‡á¹‡abhavane_ \Ne 359/ __cÄ• â€™â€™ _tiÄ• dinÄ• \Be 389/ nayena vitthÄ• retvÄ
bhiyyo_ti tato vuttappakÄ• rato ca veneyyavasena atirekataropi dissati.

__sabbaá¹ƒ rÄ• gatama_nti sakalaá¹ƒ rÄ• gandhakÄ• raá¹ƒ. __dosatamÄ• _dÄ«supi eseva
paÃ±Ã±Ä• lokanivÄ• raá¹‡akaraá¹‡aá¹ƒ. __acakkhukaraá¹‡a_nti paÃ±Ã±Ä• cakkhuno akar
__aÃ±Ã±Ä• á¹‡akaraá¹‡a_nti Ã±Ä• á¹‡ena ajÄ• nanakaraá¹‡aá¹ƒ. __paÃ±Ã±Ä• nirodhika_
__vighÄ• tapakkhika_nti pÄ«á¸·Ä• koá¹-á¹-hÄ• sikaá¹ƒ. __anibbÄ• nasaá¹ƒvattanika_nti apa
na saá¹ƒvattanikaá¹ƒ.

__sabbaá¹ƒ taá¹ƒ tena bodhiÃ±Ä• á¹‡ena bujjhÄ«_ti taá¹ƒ sakalaá¹ƒ tena catumaggaÃ±Ä•
paá¹-hamamaggavasena jÄ• ni __anubujjhi_. dutiyamaggavasena puna aÃ±Ã±Ä• si __paá¹
paá¹-ivedhaá¹ƒ pÄ• puá¹‡i __sambujjhi_. catutthamaggavasena nissesapaá¹-ivedhena __sa
phassesi sacchÄ• kÄ• sÄ«_ti etaá¹ƒ tayaá¹ƒ phalavasena yojetabbaá¹ƒ. paá¹-hamadutiyava
tatiyavasena Ã±Ä• á¹‡aphassena phusi. catutthavasena paccakkhaá¹ƒ akÄ• si. atha vÄ• el
labbhanti eva.

__nekkhammarati_nti pabbajjÄ• dÄ«ni nissÄ• ya uppannaratiá¹ƒ. __vivekarati_nti kÄ• yavi
uppannaratiá¹ƒ. __upasamarati_nti kilesavÅ«pasame ratiá¹ƒ. __sambodhirati_nti maggaá¹ƒ
uppannaratiá¹ƒ.

<192> tatiyagÄ• thÄ• ya __bahÅ«namidha baddhÄ• na_nti idha bahÅ«naá¹ƒ khattiyÄ• dÄ«
Ä• cariyapaá¹-ibaddhavuttittÄ• ``baddhÄ• â€™â€™ ti vuccanti. __atthi paÃ±hena Ä• gama
Ä• gatomhi \Ee II 441/, atthikÄ• naá¹ƒ vÄ• paÃ±hena Ä• gamanaá¹ƒ, paÃ±hena atthi Ä• ga

buddhoti padassa abhÄ• vepi __taá¹ƒ buddha_nti pade yo so buddho, taá¹ƒ niddisitukÄ• m

vuttaá¹ƒ. __sayambhÅ«_ti upadesaá¹ƒ vinÄ• sayameva bhÅ«to. __anÄ• cariyako_ti sayam
atthavivaraá¹‡aá¹ƒ. yo hi Ä• cariyaá¹ƒ vinÄ• saccÄ• ni paá¹-ivijjhati, so sayambhÅ« nÄ• ma
ananussutesÅ«_tiÄ• di anÄ• cariyakabhÄ• vassa atthappakÄ• sanaá¹ƒ. __ananussutesÅ«_
__sÄ• ma_nti sayameva. __abhisambujjhÄ«_ti bhusaá¹ƒ sammÄ• paá¹-ivijjhi. __tattha ca s
pÄ• puá¹‡Ä«_ti tesu ca saccesu sabbaÃ±Ã±ubhÄ• vaá¹ƒ pÄ• puá¹‡i. yathÄ• saccÄ• ni paá
honti \Be 390/, tathÄ• saccÄ• naá¹ƒ paá¹-ividdhattÄ• evaá¹ƒ vuttaá¹ƒ. ``sabbaÃ±Ã±utaá¹ƒ
pÄ• á¹-ho. __balesu_ \Ne 360/ __ca vasÄ«bhÄ• va_nti dasasu ca tathÄ• gatabalesu issarab
evaá¹ƒ bhÅ«to, so buddhoti vuttaá¹ƒ hoti. tattha sabbadhammesu
appaá¹-ihataÃ±Ä• á¹‡animittÄ• nuttaravimokkhÄ• dhigamaparibhÄ• vitakhandhasantÄ• naá
sabbaÃ±Ã±utapadaá¹-á¹-hÄ• naá¹ƒ vÄ• saccÄ• bhisambodhimupÄ• dÄ• ya paá¹‡á¹‡attiko
atthato buddhavibhÄ• vanÄ• katÄ• hoti.

idÄ• ni byaÃ±janato vibhÄ• vento __ ``buddhoti kenaá¹-á¹-hena buddhoâ€™â€™ _tiÄ• dim
avagantÄ• ``avagatoâ€™â€™ ti vuccati, evaá¹ƒ __bujjhitÄ• saccÄ• nÄ«ti buddho_. yathÄ•
``paá¹‡á¹‡asusÄ• â€™â€™ ti vuccanti, evaá¹ƒ __bodhetÄ• pajÄ• yÄ• ti buddho. sabbaÃ±Ã
sabbadhammabujjhanasamatthÄ• ya buddhiyÄ• buddhoti vuttaá¹ƒ hoti. __sabbadassÄ• vit
sabbadhammÄ• naá¹ƒ Ã±Ä• á¹‡acakkhunÄ• diá¹-á¹-hattÄ• buddhoti vuttaá¹ƒ hoti. __anaÃ
aÃ±Ã±ena abodhanÄ«yato sayameva buddhattÄ• buddhoti vuttaá¹ƒ hoti. __visavitÄ• ya bu
nÄ• nÄ• guá¹‡avikasanato padumamiva vikasanaá¹-á¹-hena buddhoti vuttaá¹ƒ hoti. __khÄ«
buddho_tiÄ• dÄ«hi chahi pariyÄ• yehi cittasaá¹…kocakaradhammappahÄ• nena niddÄ• ya
sabbakilesaniddÄ• ya vibuddhattÄ• buddhoti vuttaá¹ƒ hoti. saá¹…khÄ• \Ee II 442/ saá¹…kl
__saá¹…khÄ• tenÄ• _ti vacanassa koá¹-á¹-hÄ• senÄ• ti attho. taá¹‡hÄ• lepadiá¹-á¹-hilepÄ•
nirupalepasaá¹…khÄ• tena savÄ• sanÄ• naá¹ƒ sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• ekantava
__ekantanikkileso_ti rÄ• gadosamohÄ• vasesehi sabbakilesehi nikkileso.

__ekÄ• yanamaggaá¹ƒ gatoti buddho_ti gamanatthÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ bujjhanatthattÄ
gamanatthÄ• honteva, tasmÄ• ekÄ• yanamaggaá¹ƒ gatattÄ• buddhoti vuttaá¹ƒ hoti. ekÄ•

``maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetÅ« ca, kullo ca bhisi saá¹…kamoâ€™â€™ ti || (Nidd II pÄ• rÄ• yanatthutig

maggassa \Be 391/ bahÅ«su nÄ• mesu ayananÄ• mena vuttamagganÄ• mena vutto. tasmÄ
dvedhÄ• pathabhÅ«toti attho. atha vÄ• ekena ayitabbo maggoti ekÄ• yanamaggo. ekenÄ•
pahÄ• ya pavivittena. ayitabboti paá¹-ipajjitabbo, ayanti vÄ• etenÄ• ti ayano, saá¹ƒsÄ• rato
gacchantÄ«ti attho. ekesaá¹ƒ ayanoti ekÄ• yano. __ekesa_nti seá¹-á¹-hÄ• naá¹ƒ. sabbasatt
sammÄ• sambuddhÄ• , tasmÄ• ekesaá¹ƒ maggabhÅ«to sammÄ• sambuddhÄ• naá¹ƒ ayan
hoti. ayatÄ«ti vÄ• ayano, gacchati pavattatÄ«ti attho. ekasmiá¹ƒ ayano maggoti ekÄ• yanan

buddhasÄ• sane pavattamÄ• no maggo, na aÃ±Ã±atthÄ• ti vuttaá¹ƒ hoti. api ca ekaá¹ƒ aya
nÄ• nÄ• mukhabhÄ• vanÄ• nayappavattopi aparabhÄ• ge ekaá¹ƒ nibbÄ• nameva gacchatÄ
__ekÄ• yanamaggo_ti ekanibbÄ• nagamanamaggoti attho.

__eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho_ti na parehi buddhattÄ• buddho
sammÄ• sambodhiá¹ƒ abhisambuddhattÄ• buddhoti vuttaá¹ƒ hoti. __abuddhivihatattÄ• bu
buddho_ti buddhi buddhaá¹ƒ bodhoti pariyÄ• yavacanametaá¹ƒ. tattha yathÄ• \Ee II 443/ ``
nÄ«lo paá¹-o, ratto paá¹-oâ€™â€™ ti vuccati, evaá¹ƒ buddhaguá¹‡ayogÄ• ``buddhoâ€™â€

tato paraá¹ƒ __buddhoti netaá¹ƒ nÄ• ma_ntiÄ• di ``atthamanugatÄ• ayaá¹ƒ paÃ±Ã±attÄ«â
vuttaá¹ƒ. tattha __mittÄ• _ sahÄ• yÄ• . __amaccÄ• _ bhaccÄ• . __Ã±Ä• tÄ«_ pitupakkhikÄ•
mÄ• tupakkhikÄ• . __samaá¹‡Ä• _ pabbajjupagatÄ• . __brÄ• hmaá¹‡Ä• _ bhovÄ• dino, san
__devatÄ• _ sakkÄ• dayo brahmÄ• no ca. __vimokkhantika_nti vimokkho arahattamaggo, v
arahattaphalaá¹ƒ, tasmiá¹ƒ vimokkhante bhavaá¹ƒ vimokkhantikaá¹ƒ nÄ• maá¹ƒ. sabbaÃ±Ã
sijjhati, arahattaphalodaye siddhaá¹ƒ hoti. tasmÄ• sabbaÃ±Ã±ubhÄ• vo vimokkhante bhavo
nÄ• maá¹ƒ vimokkhante bhavaá¹ƒ nÄ• ma hoti. tena vuttaá¹ƒ --- ``vimokkhantikametaá¹ƒ bu
bhagavantÄ• naâ€™â€™ nti. __bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá
mahÄ• bodhirukkhamÅ«le yathÄ• vuttakkhaá¹‡e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• b
paÃ±Ã±attÄ«_ti arahattaphalasacchikiriyÄ• ya sabbadhammasacchikiriyÄ• ya \Be 392/ vÄ•
__yadidaá¹ƒ buddho_ti paÃ±Ã±atti. ayaá¹ƒ byaÃ±janato buddhavibhÄ• vanÄ• . ito paraá¹ƒ _
pariyosÄ• naá¹ƒ tattha tattha vuttanayattÄ• yathÄ• pÄ• á¸·imeva niyyÄ• ti.

<193> catutthagÄ• thÄ• ya __vijigucchato_ti jÄ• tiÄ• dÄ«hi aá¹-á¹-Ä«yato. __rittamÄ• sana
maÃ±capÄ«á¹-haá¹ƒ. __pabbatÄ• naá¹ƒ guhÄ• su vÄ• _ti pabbataguhÄ• su vÄ• rittamÄ• s
sambandhitabbaá¹ƒ.

__jÄ• tiyÄ• vijigucchato_ti jÄ• tiá¹ƒ vijigucchato. __jarÄ• ya. byÄ• dhinÄ• _tiÄ• dÄ«supi es
evamÄ• dÄ«su __bhajato_ti bhajantassa. __sevato_ti sevantassa. __nisevato_ti sammÄ• s
__saá¹ƒsevato_ti punappunaá¹ƒ sevantassa. __paá¹-isevato_ti upagantvÄ• sevantassa. __
pabbatakucchiyo.

<194> paÃ±camagÄ• thÄ• ya __uccÄ• vacesÅ«_ti hÄ«napaá¹‡Ä«tesu. __sayanesÅ«_ti vih
__kÄ«vanto tattha bheravÄ• _ti kittakÄ• tattha bhayakÄ• raá¹‡Ä• . ``kuvantoâ€™â€™ tipi p
attho.

__kuvanto_ti \Ee II 444/ saddÄ• yanto. __kÅ«janto_ti abyattasaddaá¹ƒ karonto. __nadanto_
karonto. __saddaá¹ƒ karonto_ti vÄ• caá¹ƒ bhÄ• santo. __katÄ«_ti pucchÄ• . __kittakÄ• _ti p
__kÄ«vatakÄ• _ti paricchedapucchÄ• . __kÄ«vabahukÄ• _ti pamÄ• á¹‡aparicchedapucchÄ

bhayajananupaddavÄ• bhayÄ• rammaá¹‡Ä• . __kÄ«vabahukÄ• _ti pucchite Ä• rammaá¹‡e
dÄ«pÄ«â€™â€™ _tiÄ• dÄ«hi vissajjeti.

<195> chaá¹-á¹-hagÄ• thÄ• ya __kati parissayÄ• _ti kittakÄ• upaddavÄ• . __agataá¹ƒ disa
agatapubbattÄ• agataá¹ƒ, niddisitabbato disÄ• cÄ• ti. tena vuttaá¹ƒ --- ``agataá¹ƒ disaâ€™
disaâ€™â€™ ntipi pÄ• á¹-ho. __abhisambhave_ti abhisambhaveyya. __pantamhÄ«_ti pariy

__agatapubbÄ• sÄ• disÄ• _ti yÄ• disÄ• supinantenapi na gatapubbÄ• . __na sÄ• disÄ•
vuttanayena na gatapubbÄ• . __iminÄ• dÄ«ghena addhunÄ• _ti anena dÄ«ghakÄ• lena.

__samatittika_nti \Be 393/ antomukhavaá¹-á¹-ilekhaá¹ƒ pÄ• petvÄ• samabharitaá¹ƒ. __ana
anavasiÃ±canakaá¹ƒ aparisiÃ±canakaá¹ƒ katvÄ• . __telapatta_nti pakkhittatelaá¹ƒ telapatta
hareyya Ä• dÄ• ya gaccheyya. __evaá¹ƒ sacittamanurakkhe_ti taá¹ƒ telabharitaá¹ƒ pattaá¹ƒ
kÄ• yagatÄ• ya satiyÄ• gocare ceva sampayuttasatiyÄ• cÄ• ti ubhinnaá¹ƒ antare pakkhipit
bahiddhÄ• gocare na vikkhipati, tathÄ• paá¹‡á¸• ito yogÄ• vacaro rakkheyya gopayeyya. k
---

``dunniggahassa lahuno, yatthakÄ• manipÄ• tino.

cittassa damatho sÄ• dhu, cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaá¹ƒâ€™â€™ || (Dhp 35).

tasmÄ• \Ne 363/ ---

``sududdasaá¹ƒ sunipuá¹‡aá¹ƒ, yatthakÄ• manipÄ• tinaá¹ƒ.

cittaá¹ƒ rakkhetha medhÄ• vÄ«, cittaá¹ƒ guttaá¹ƒ sukhÄ• vahaá¹ƒâ€™â€™ || (Dhp 36).

idaÃ±hi ---

``dÅ«raá¹…gamaá¹ƒ ekacaraá¹ƒ, asarÄ«raá¹ƒ guhÄ• sayaá¹ƒ.

ye cittaá¹ƒ saá¹ƒyamessanti, mokkhanti mÄ• rabandhanÄ• â€™â€™ || (Dhp 37).

itarassa pana ---

``anavaá¹-á¹-hitacittassa \Ee II 445/, saddhammaá¹ƒ avijÄ• nato.

pariplavapasÄ• dassa, paÃ±Ã±Ä• na paripÅ«ratiâ€™â€™ || (Dhp 38).

thirakammaá¹-á¹-hÄ• nasahÄ• yassa pana ---

``anavassutacittassa, ananvÄ• hatacetaso.

puÃ±Ã±apÄ• papahÄ«nassa, natthi jÄ• garato bhayaá¹ƒâ€™â€™ || (Dhp 39).

tasmÄ• etaá¹ƒ ---

``phandanaá¹ƒ capalaá¹ƒ cittaá¹ƒ, dÅ«rakkhaá¹ƒ dunnivÄ• rayaá¹ƒ.

ujuá¹ƒ karoti medhÄ• vÄ«, usukÄ• rova tejanaá¹ƒâ€™â€™ || (Dhp 33).

evaá¹ƒ ujuá¹ƒ karonto sacittamanurakkhe.

__patthayÄ• no_ \Be 394/ __disaá¹ƒ agatapubba_nti imasmiá¹ƒ kÄ• yagatÄ• satikammaá¹-
Ä• rabhitvÄ• anamatagge saá¹ƒsÄ• re agatapubbaá¹ƒ disaá¹ƒ patthento vuttanayena sakaa
attho. kÄ• panesÄ• disÄ• nÄ• ma ---

``mÄ• tÄ• pitÄ• \Ne 364/ disÄ• pubbÄ• , Ä• cariyÄ• dakkhiá¹‡Ä• disÄ• .

puttadÄ• rÄ• disÄ• pacchÄ• , mittÄ• maccÄ• ca uttarÄ• ||

``dÄ• sakammakarÄ• heá¹-á¹-hÄ• , uddhaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

etÄ• disÄ• namasseyya, alamatto kule gihÄ«â€™â€™ ti || (DN III 273) ---

ettha tÄ• va mÄ• tÄ• pitÄ• dayo ``disÄ• â€™â€™ ti vuttÄ• .

``disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo.

katamaá¹ƒ disaá¹ƒ tiá¹-á¹-hati nÄ• garÄ• jÄ• , yamaddasÄ• supine chabbisÄ• á¹‡aâ€™â€™

ettha puratthimÄ• dibhedÄ• disÄ• va ``disÄ• â€™â€™ ti vuttÄ• .

``agÄ• rino annadapÄ• navatthadÄ• , avhÄ• yikÄ• tampi disaá¹ƒ vadanti.

esÄ• disÄ• paramÄ• setaketu, yaá¹ƒ patvÄ• dukkhÄ« sukhino bhavantÄ«â€™â€™ ti \Ee

ettha nibbÄ• naá¹ƒ ``disaâ€™â€™ nti vuttaá¹ƒ. idhÄ• pi tadeva adhippetaá¹ƒ. taá¹‡hakkhay
dissati apadissati tasmÄ• ``disÄ• â€™â€™ ti vuccati. anamatagge pana saá¹ƒsÄ• re kenac
supinenapi agatapubbatÄ• ya ``agatapubbÄ• disÄ• nÄ• mÄ• â€™â€™ ti vuccati. taá¹ƒ pat
yogo karaá¹‡Ä«yoti. __vajato_tiÄ• dÄ«su ettha maggupp Ä• dato samÄ«paá¹ƒ vajato. á¹-hiti
phalodayato __atikkamato_.

__ante_ti antamhi á¹-hite. __pante_ti vanagahanagambhÄ«re á¹-hite. __pariyante_ti dÅ«ral
á¹-hite. __selante_ti pabbatÄ• naá¹ƒ ante. __vanante_ti vanaghaá¹-Ä• naá¹ƒ ante. __nadan
__udakante_ti udakÄ• naá¹ƒ pariyante. __yattha na kasÄ«yati na vapÄ«yatÄ«_ti yasmiá¹ƒ k
karÄ«yati. __janantaá¹ƒ_ \Be 395/ __atikkamitvÄ• _ á¹-hite. __manussÄ• naá¹ƒ anupacÄ• r
manussehi anupacaritabbe senÄ• sane.

<196> sattamagÄ• thÄ• ya \Ne 365/ __kyÄ• ssa byappathayo assÅ«_ti kidisÄ• ni tassa vac

__musÄ• vÄ• daá¹ƒ pahÄ• yÄ• _ti ettha musÄ• ti visaá¹ƒvÄ• danapurekkhÄ• rassa atthabh
kÄ• yapayogo vÄ• . visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• dakakÄ• yava
cetanÄ• __musÄ• vÄ• do_. aparo nayo --- __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu, __v
tacchato viÃ±Ã±Ä• panaá¹ƒ. lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±
tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• __musÄ• vÄ• do_. so yamatthaá¹ƒ bhaÃ±ja
appasÄ• vajjo, mahantatÄ• ya mahÄ• sÄ• vajjo. api ca gahaá¹-á¹-hÄ• naá¹ƒ attano santaka
``natthÄ«â€™â€™ tiÄ• dinayappavatto appasÄ• vajjo, sakkhinÄ• hutvÄ• atthabhaÃ±janatt
pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sappiá¹ƒ vÄ• labhitvÄ• hasÄ• dhippÄ• yena ``ajja
maÃ±Ã±e sandatÄ«â€™â€™ ti pÅ«raá¹‡akathÄ• nayena pavatto appasÄ• vajjo, adiá¹-á¹-ha
diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ• naá¹ƒ mahÄ• sÄ• vajjo.

tassa cattÄ• ro sambhÄ• rÄ• honti --- atathaá¹ƒ vatthu \Ee II 447/ visaá¹ƒvÄ• danacittaá¹ƒ
parassa tadatthavijÄ• nananti. eko payogo sÄ• hatthikova. so ca kÄ• yena vÄ• kÄ• yapaá¹-
paravisaá¹ƒvÄ• dakakiriyÄ• karaá¹‡e daá¹-á¹-habbo. tÄ• ya ce kiriyÄ• ya paro tamatthaá¹ƒ j
kiriyasamuá¹-á¹-hÄ• pikÄ• cetanÄ• kkhaá¹‡eyeva musÄ• vÄ• dakammunÄ• bajjhati.

saccaá¹ƒ vadatÄ«ti __saccavÄ• dÄ«_. saccena saccaá¹ƒ sandahati ghaá¹-etÄ«ti __saccas
musÄ• vadatÄ«ti attho. yo hi puriso kadÄ• ci musÄ• vadati, kadÄ• ci saccaá¹ƒ, tassa musÄ
saccaá¹ƒ saccena na ghaá¹-iyati, tasmÄ• na so saccasandho. ayaá¹ƒ pana na tÄ• diso, jÄ«
saccena saccaá¹ƒ sandahatiyevÄ• ti saccasandho.

__theto_ti thiro, thirakathoti attho. eko puggalo haliddirÄ• go viya thusarÄ• simhi nikhÄ• tak
assapiá¹-á¹-he á¹-hapitakumbhaá¹‡á¸• amiva ca \Be 396/ na thirakatho hoti. eko pÄ• sÄ• á¹

viya ca thirakatho hoti, asinÄ• sÄ«saá¹ƒ chindantepi dvekathÄ• na katheti. ayaá¹ƒ vuccati

__paccayiko_ti pattiyÄ• yitabbo, saddhÄ• yitabbakoti attho. ekacco hi puggalo na paccayiko
vuttaá¹ƒ, asukenÄ• â€™â€™ ti vutte ``mÄ• tassa vacanaá¹ƒ saddahathÄ• â€™â€™ ti vatta
eko paccayiko hoti, ``idaá¹ƒ kena vuttaá¹ƒ, asukenÄ• â€™â€™ ti vutte ``yadi tena vuttaá¹ƒ,
pamÄ• á¹‡aá¹ƒ, idÄ• ni upaparikkhitabbaá¹ƒ natthi, evameva idaâ€™â€™ nti vattabbataá¹ƒ
paccayiko. __avisaá¹ƒvÄ• dako lokassÄ• _ti tÄ• ya saccavÄ• ditÄ• ya lokaá¹ƒ na visaá¹ƒvÄ

__pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ
piyabhÄ• vaá¹ƒ parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• pisuá¹‡avÄ• cÄ• . yÄ• ya pana
karoti, yÄ• vÄ• cÄ• sayampi pharusÄ• , neva kaá¹‡á¹‡asukhÄ• na hadayaá¹…gamÄ• , ay
samphaá¹ƒ palapati niratthakaá¹ƒ, so __samphappalÄ• po_. tesaá¹ƒ mÅ«labhÅ«tÄ• pi \Ee I
pisuá¹‡avÄ• cÄ• dinÄ• mameva labhati, sÄ• eva idha adhippetÄ• ti.

tattha saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ•
kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __pisuá¹‡avÄ• cÄ• _. sÄ• yassa bheda
appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• .

tassÄ• cattÄ• ro sambhÄ• rÄ• honti --- bhinditabbo paro, ``iti ime nÄ• nÄ• bhavissanti vin
ti bhedapurekkhÄ• ratÄ• vÄ• , ``iti ahaá¹ƒ piyo bhavissÄ• mi vissÄ• sikoâ€™â€™ ti piyakam
vÄ• yÄ• mo, tassa tadatthavijÄ• nananti.

__imesaá¹ƒ bhedÄ• yÄ• _ti yesaá¹ƒ itoti vuttÄ• naá¹ƒ santike sutaá¹ƒ, tesaá¹ƒ bhedÄ• ya. _
sandhÄ• tÄ• _ti dvinnaá¹ƒ mittÄ• naá¹ƒ vÄ• samÄ• nupajjhÄ• yakÄ• dÄ«naá¹ƒ vÄ• kenaci
ekamekaá¹ƒ upasaá¹…kamitvÄ• ``tumhÄ• kaá¹ƒ Ä«dise kule jÄ• tÄ• naá¹ƒ evaá¹ƒ bahussu
ntiÄ• dÄ«ni vatvÄ• sandhÄ• naá¹ƒ kattÄ• . __anuppadÄ• tÄ• _ti sandhÄ• nÄ• nuppadÄ• tÄ
397/ ``tumhÄ• kaá¹ƒ evarÅ«pe kule jÄ• tÄ• naá¹ƒ evarÅ«pehi guá¹‡ehi samannÄ• gatÄ• na
ntiÄ• dÄ«ni vatvÄ• daá¸·hÄ«kammaá¹ƒ kattÄ• ti attho.

samaggo Ä• rÄ• mo assÄ• ti __samaggÄ• rÄ• mo, _ yattha samaggÄ• natthi, tattha vasitu
``samaggarÄ• moâ€™â€™ tipi pÄ• á¸·i, ayamevattho. __samaggarato_ti samaggesu rato, t
na icchatÄ«ti attho. samagge disvÄ• pi sutvÄ• pi nandatÄ«ti __samagganandÄ«_ \Ne 367/.
vÄ• caá¹ƒ bhÄ• sitÄ• _ti yÄ• vÄ• cÄ• satte samaggeyeva karoti, taá¹ƒ sÄ• maggiguá¹‡apa
bhÄ• sati, na itaranti.

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusacetanÄ
mammacchedakopi payogo cittasaá¹‡hatÄ• ya pharusavÄ• cÄ• na hoti. mÄ• tÄ• pitaro hi k
``corÄ• vo khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™â€™ ti, uppalapattampi ca nesaá¹ƒ

icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti ``kiá¹ƒ ime ahirikÄ• and
niddhamatha neâ€™â€™ ti. atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti. yathÄ
pharusavÄ• cÄ• na hoti, evaá¹ƒ \Ee II 449/ vacanasaá¹‡hatÄ• ya apharusavÄ• cÄ• pi na ho
mÄ• rÄ• petukÄ• massa ``imaá¹ƒ sukhaá¹ƒ sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharusav
panesÄ• pharusavÄ• cÄ• va, sÄ• yaá¹ƒ sandhÄ• ya pavattitÄ• . tassa appaguá¹‡atÄ• ya a
mahÄ• sÄ• vajjÄ• . tassÄ• tayo sambhÄ• rÄ• --- akkositabbo paro kupitacittaá¹ƒ akkosanÄ

__nelÄ• _ti elaá¹ƒ vuccati doso, nÄ• ssÄ• elanti nelÄ• , niddosÄ• ti attho. ``nelaá¹…go seta
(Ud 65; Peá¹- 25) ettha vuttanelaá¹ƒ viya. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±janamadhuratÄ• ya
sÅ«civijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. atthamadhuratÄ• ya sakalasarÄ«re kopa
janetÄ«ti __pemaniyÄ• _. hadayaá¹ƒ gacchati apaá¹-ihaÃ±Ã±amÄ• nÄ• sukhena cittaá¹ƒ p
__hadayaá¹…gamÄ• _. guá¹‡aparipuá¹‡á¹‡atÄ• ya pure bhavÄ• ti __porÄ«_. pure saá¹ƒva
__porÄ«_. purassa esÄ• tipi __porÄ«, _ nagaravÄ• sÄ«naá¹ƒ kathÄ• ti attho. nagaravÄ• sin
pitimattaá¹ƒ pitÄ• ti bhÄ• timattaá¹ƒ bhÄ• tÄ• ti vadanti. evarÅ«pÄ« kathÄ• bahuno janassa
__bahujanakantÄ• _. kantabhÄ• veneva bahuno janassa manÄ• pÄ• cittavuá¸• á¸• hikarÄ•

anatthaviÃ±Ã±Ä• pikÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetanÄ• __sam
Ä• sevanamandatÄ• ya appasÄ• vajjo, Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo. tassa dv
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• , tathÄ• rÅ«pÄ«kat

kÄ• lena vadatÄ«ti __kÄ• lavÄ• dÄ«, _ vattabbayuttakÄ• laá¹ƒ sallakkhetvÄ• vadatÄ«ti atth
sabhÄ• vameva vadatÄ«ti __bhÅ«tavÄ• dÄ«_. diá¹-á¹-hadhammikasamparÄ• yikatthasannis
__atthavÄ• dÄ«_ \Ne 368/. navalokuttaradhammasannissitaá¹ƒ katvÄ• vadatÄ«ti __dhamm
saá¹ƒvaravinayapahÄ• navinayasannissitaá¹ƒ katvÄ• vadatÄ«ti __vinayavÄ• dÄ«_. nidhÄ•
á¹-hapanokÄ• so, nidhÄ• namassÄ• atthÄ«ti __nidhÄ• navatÄ«, _ hadaye nidhÄ• tabbayut
attho. __kÄ• lenÄ• _ti evarÅ«piá¹ƒ bhÄ• samÄ• nopi ca ``ahaá¹ƒ nidhÄ• navatiá¹ƒ \Ee II 45
bhÄ• sissÄ• mÄ«â€™â€™ ti na akÄ• lena bhÄ• sati, yuttakÄ• laá¹ƒ pana apekkhitvÄ• va bh
__sÄ• padesa_nti saupamaá¹ƒ, sakÄ• raá¹‡anti attho. __pariyantavati_nti paricchedaá¹ƒ da
paricchedo paÃ±Ã±Ä• yati, evaá¹ƒ bhÄ• satÄ«ti attho. __atthasaá¹ƒhita_nti anekehi nayehi
pariyÄ• dÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya atthasampannaá¹ƒ. yaá¹ƒ vÄ• so atthavÄ• dÄ« att
sahitattÄ• atthasaá¹ƒhitaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, na aÃ±Ã±aá¹ƒ nikkhipitvÄ• aÃ±Ã±aá¹ƒ b

__catÅ«hi vacÄ«sucaritehÄ«_ti ``musÄ• vÄ• daá¹ƒ pahÄ• yÄ• â€™â€™ tiÄ• dinÄ• nayena
yuttehi suá¹-á¹-hu caritehi. __samannÄ• gato_ti aparihÄ«no. __catudosÄ• pagataá¹ƒ vÄ• ca
appiyÄ• dÄ«hi catÅ«hi dosehi apagataá¹ƒ parihÄ«naá¹ƒ vÄ• caá¹ƒ bhÄ• sati.

__atthi agocaro_ti kiÃ±cÄ• pi thero samaá¹‡Ä• cÄ• raá¹ƒ samaá¹‡agocaraá¹ƒ kathetukÄ• n

gocaroâ€™â€™ ti padaá¹ƒ uddhari, yathÄ• pana maggakusalo puriso maggaá¹ƒ Ä• cikkha
dakkhiá¹‡aá¹ƒ gaá¹‡hÄ• â€™â€™ ti paá¹-hamaá¹ƒ muÃ±citabbaá¹ƒ sabhayamaggaá¹ƒ upp
pacchÄ• gahetabbaá¹ƒ khemamaggaá¹ƒ ujumaggaá¹ƒ, evameva maggakusalapurisasadis
pahÄ• tabbaá¹ƒ \Be 399/ buddhapaá¹-ikuá¹-á¹-haá¹ƒ agocaraá¹ƒ Ä• cikkhitvÄ• pacchÄ• go
``katamo agocaroâ€™â€™ _tiÄ• dimÄ• ha. purisena hi Ä• cikkhitamaggo sampajjeyya vÄ•
Ä• cikkhitamaggo apaá¹‡á¹‡ako indavissaá¹-á¹-haá¹ƒ vajiraá¹ƒ viya avirajjhanako nibbÄ• na
samosarati. tena vuttaá¹ƒ --- ``puriso maggakusaloti kho tissa tathÄ• gatassetaá¹ƒ adhivaca
sammÄ• sambuddhassÄ• â€™â€™ ti (SN b III 84).

yasmÄ• vÄ• sasÄ«saá¹ƒ nhÄ• nena pahÄ«nasedamalajallikassa purisassa
mÄ• lÄ• gandhavilepanÄ• divibhÅ«sanavidhÄ• naá¹ƒ viya pahÄ«napÄ• padhammassa kaly
sampannarÅ«po hoti, tasmÄ• sedamalajallikaá¹ƒ viya pahÄ• tabbaá¹ƒ paá¹-hamaá¹ƒ agoca
pahÄ«nasedamalajallikassa mÄ• lÄ• gandhavilepanÄ• divibhÅ«sanavidhÄ• naá¹ƒ viya pacc
Ä• cikkhitukÄ• mopi __ ``katamo agocaroâ€™â€™ _tiÄ• dimÄ• ha.

tattha \Ne 369/ \Ee II 451/ __gocaro_ti piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya upasaá¹…kar
yuttaá¹-á¹-hÄ• naá¹ƒ. ayuttaá¹-á¹-hÄ• naá¹ƒ __agocaro_. vesiyÄ• gocaro assÄ• ti __vesiyÄ
mittasanthavavasena upasaá¹…kamitabbaá¹-á¹-hÄ• nanti attho. tattha vesiyÄ• nÄ• ma rÅ«
kenacideva sulabhajjhÄ• cÄ• ratÄ• mittasanthavasinehavasena upasaá¹…kamanto vesiyÄ
evaá¹ƒ upasaá¹…kamituá¹ƒ na vaá¹-á¹-ati. kiá¹ƒkÄ• raá¹‡Ä• ? Ä• rakkhavipattito. evaá¹ƒ up
cirarakkhitagopitopi samaá¹‡adhammo katipÄ• heneva nassati. sacepi na nassati, garahaá¹
dakkhiá¹‡Ä• vasena pana upasaá¹…kamantena satiá¹ƒ upaá¹-á¹-hapetvÄ• upasaá¹…kami

__vidhavÄ• _ vuccanti matapatikÄ• vÄ• pavuá¹-á¹-hapatikÄ• vÄ• . __thullakumÄ• riyo_ti
anibbiddhakumÄ• riyo. __paá¹‡á¸• akÄ• _ti lokÄ• misanissitakathÄ• bahulÄ• ussannakiles
napuá¹ƒsakÄ• . tesaá¹ƒ sabbesampi upasaá¹…kamane Ä• dÄ«navo vuttanayeneva veditab
nayo. api ca bhikkhÅ« nÄ• ma ussannabrahmacariyÄ• honti, tathÄ• bhikkhuniyo. te aÃ±Ã±
katipÄ• heneva rakkhitagopitasamaá¹‡adhammaá¹ƒ nÄ• senti. gilÄ• napucchakena pana ga
bhikkhunÄ• pupphÄ• ni labhitvÄ• pÅ«janatthÄ• yapi ovÄ• dadÄ• natthÄ• yapi gantuá¹ƒ va

__pÄ• nÄ• gÄ• ra_nti \Be 400/ surÄ• pÄ• nagharaá¹ƒ, taá¹ƒ brahmacariyantarÄ• yakarehi s
hoti. tattha tehi saddhiá¹ƒ sahasoá¹‡á¸• avasena upasaá¹…kamituá¹ƒ na vaá¹-á¹-ati, brahm
__saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hÄ«_tiÄ• dÄ«su __rÄ• jÄ• no_ti abhisittÄ• vÄ• hontu an
rajjamanusÄ• santi. __rÄ• jamahÄ• mattÄ• _ti rÄ• jÅ«naá¹ƒ issariyasadisÄ• ya mahatiyÄ• i
samannÄ• gatÄ• . __titthiyÄ• _ti viparÄ«tadassanÄ• bÄ• hiraparibbÄ• jakÄ• . __titthiyasÄ•
tesaá¹ƒ paccayadÄ• yakÄ• , etehi saddhiá¹ƒ saá¹ƒsaggajÄ• to hotÄ«ti attho.

__ananulomikena saá¹ƒsaggenÄ• _ti ananulomikasaá¹ƒsaggo nÄ• ma tissannaá¹ƒ sikkhÄ•

paccanÄ«kasaá¹ƒsaggo. yena brahmacariyantarÄ• yaá¹ƒ paÃ±Ã±attivÄ«tikkamaá¹ƒ sallekh
seyyathidaá¹ƒ? rÄ• jarÄ• jamahÄ• mattehi saddhiá¹ƒ sahasokitÄ• sahananditÄ• samasukh
kiccakaraá¹‡Ä«yesu \Ee II 452/ attanÄ• yogaá¹ƒ Ä• pajjanatÄ• titthiyatitthiyasÄ• vakehi sa
ekacchandarucisamÄ• cÄ• ratÄ• ekacchandarucisamÄ• cÄ• rabhÄ• vÄ• vaho vÄ• sinehab
rÄ• jarÄ• jamahÄ• mattehi saddhiá¹ƒ saá¹ƒsaggo brahmacariyantarÄ• yakaro, itarehi titthiya
laddhiggahaá¹‡aá¹ƒ \Ne 370/. tesaá¹ƒ pana vÄ• daá¹ƒ bhinditvÄ• attano laddhiá¹ƒ gaá¹‡hÄ
upasaá¹…kamituá¹ƒ vaá¹-á¹-ati.

idÄ• ni aparenapi pariyÄ• yena agocaraá¹ƒ dassetuá¹ƒ __ ``yÄ• ni vÄ• pana tÄ• ni kulÄ• n
Ä• raddhaá¹ƒ. tattha __assaddhÄ• nÄ«_ti buddhÄ• dÄ«su saddhÄ• virahitÄ• ni. tÄ• ni ``buc
niyyÄ• niko, saá¹…gho suppaá¹-ipannoâ€™â€™ ti na saddahanti. __appasannÄ• nÄ«_ti cit
kÄ• tuá¹ƒ na sakkonti. __akkosakaparibhÄ• sakÄ• nÄ«_ti akkosakÄ• ni ceva paribhÄ• sakÄ
mÅ«á¸·hosi, oá¹-á¹-hosi, goá¹‡osi, gadrabhosi, Ä• pÄ• yikosi, nerayikosi, tiracchÄ• nagatosi
sugati, duggatiyeva tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti evaá¹ƒ dasahi akkosavatthÅ«h
taá¹ƒ paharissÄ• ma, bandhissÄ• ma, vadhissÄ• mÄ• â€™â€™ ti evaá¹ƒ bhayadassanena

__anatthakÄ• mÄ• nÄ«_ti \Be 401/ atthaá¹ƒ na icchanti, anatthameva icchanti. __ahitakÄ•
icchanti, hitaá¹ƒ na icchanti. __aphÄ• sukÄ• mÄ• nÄ«_ti phÄ• sukaá¹ƒ na icchanti, aphÄ• s
__ayogakkhemakÄ• mÄ• nÄ«_ti catÅ«hi yogehi khemaá¹ƒ nibbhayaá¹ƒ na icchanti, sabhay
__bhikkhÅ«na_nti ettha sÄ• maá¹‡erÄ• pi saá¹…gahaá¹ƒ gacchanti. __bhikkhunÄ«na_nti et
sikkhamÄ• nÄ• sÄ• maá¹‡eriyopi. sabbesampi hi bhagavantaá¹ƒ uddissa pabbajitÄ• naÃ±c
catunnampi parisÄ• naá¹ƒ tÄ• ni anatthakÄ• mÄ• niyeva. __tathÄ• rÅ«pÄ• ni kulÄ• nÄ«_ti e
kulÄ• ni. __sevatÄ«_ti nissÄ• ya jÄ«vati. __bhajatÄ«_ti upasaá¹…kamati. __payirupÄ• satÄ
upasaá¹…kamati. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ vesiyÄ• digocarassa vesiyÄ• diko rÄ• jÄ• d
rÄ• jÄ• diko assaddhakulÄ• disevakassa assaddhakulÄ• diko cÄ• ti tippakÄ• ropi ayuttagoc
veditabbo.

tassa iminÄ• pi pariyÄ• yena agocaratÄ• veditabbÄ• --- vesiyÄ• diko tÄ• va paÃ±cakÄ• m
veditabbo. yathÄ• ha --- ``ko ca, bhikkhave, bhikkhuno agocaro paravisayo, yadidaá¹ƒ paÃ±
ti \Ee II 453/. rÄ• jÄ• diko jhÄ• nÄ• nuyogassa anupanissayato lÄ• bhasakkÄ• rÄ• sanicakka
diá¹-á¹-hivipattihetuto ca, assaddhakulÄ• diko saddhÄ• hÄ• nicittapadosÄ• vahanato agocar

antaragharappavesÄ• diko ca cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ• diko ca saddh
371/ bhuÃ±jitvÄ• visÅ«kadassanÄ• nuyogo ca paÃ±ca kÄ• maguá¹‡Ä• cÄ• ti catubbidhopi
agocaroti veditabbo.

__mÄ• bhikkhave agocare carathÄ• _ti carituá¹ƒ ayuttaá¹-á¹-hÄ• ne mÄ• caratha. __parav
__agocare bhikkhave carata_nti ayuttaá¹-á¹-hÄ• ne carantÄ• naá¹ƒ. ``caraâ€™â€™ ntipi pÄ

labhissati passissati. __mÄ• ro_ti devaputtamÄ• ropi maccumÄ• ropi. __otÄ• ra_nti randhaá

gocaraniddese __na vesiyÄ• gocaro hotÄ«_tiÄ• dÄ«ni vuttapaá¹-ipakkhavasena veditabbÄ
__cattÄ• ro satipaá¹-á¹-hÄ• nÄ• gocaro_ti \Be 402/ carituá¹ƒ yuttaá¹-á¹-hÄ• navasena catus
gocaro. __sake_ti attano santake. __pettike visaye_ti pitito Ä• gatavisaye.

__Ä• raddhavÄ«riyassÄ• _ti sammÄ• upaá¹-á¹-hitacatusammappadhÄ• navÄ«riyavantassa
balappattassa. __daá¸·haparakkamassÄ• _ti thiravÄ«riyassa. __yassatthÄ• ya pesito_ti yen
attabhÄ• vo pariccatto. __attatthe cÄ• _ti attano atthe arahattaphale ca. __Ã±Ä• ye cÄ• _ti a
magge ca. __lakkhaá¹‡e cÄ• _ti aniccÄ• dilakkhaá¹‡apaá¹-ivedhe ca. __kÄ• raá¹‡e cÄ• _ti
__á¹-hÄ• nÄ• á¹-hÄ• ne cÄ• _ti á¹-hÄ• ne ca aá¹-á¹-hÄ• ne ca, kÄ• raá¹‡Ä• kÄ• raá¹‡e cÄ•
dassetuá¹ƒ __ ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ _tiÄ• dimÄ• ha.

<197> aá¹-á¹-hamagÄ• thÄ• ya __ekodi nipako_ti ekaggacitto paá¹‡á¸• ito.

__jÄ• tarÅ«passa oá¸·Ä• rikampi malaá¹ƒ dhamatÄ«_ti suvaá¹‡á¹‡assa thÅ«laá¹ƒ jallaá¹ƒ a
nÄ«harati. __sandhamatÄ«_ti sammÄ• nÄ«harati. __niddhamatÄ«_ti apunabhavappattikaá
``jhÄ• petÄ«â€™â€™ ti keci vadanti. __majjhimakampÄ«_ti tato sukhumatarampi. __sukhum
atisukhumatarampi. __evamevÄ• _ti \Ee II 454/ opammasampaá¹-ipÄ• danaá¹ƒ. __attano o
dhamatÄ«_ti kÄ• yaduccaritÄ• dike thÅ«lakilese vÄ«riyÄ• tapena nÄ«harati. __majjhimakep
kÄ• mavitakkÄ• dike oá¸·Ä• rikasukhumÄ• naá¹ƒ majjhimakepi. __sukhumakepÄ«_ti Ã±Ä• t
kilese. __sammÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hiá¹ƒ dhamatÄ«_ti saha vipassanÄ• ya ma
sammÄ• diá¹-á¹-hiyÄ• viparÄ«tasaá¹…khÄ• taá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ nÄ«harati. __samm
nayo.

<198> evaá¹ƒ Ä• yasmatÄ• sÄ• riputtena tÄ«hi gÄ• thÄ• hi bhagavantaá¹ƒ thometvÄ• paÅ
paÃ±casatÄ• naá¹ƒ \Ne 372/ sissÄ• namatthÄ• ya ca senÄ• sanagocarasÄ«lavatÄ• dÄ«ni p
pakÄ• setuá¹ƒ __ ``vijigucchamÄ• nassÄ• â€™â€™ _tiÄ• dinÄ• nayena vissajjanamÄ• rad
paá¹-hamagÄ• thÄ• ya tÄ• vattho --- jÄ• tiÄ• dÄ«hi __jigucchamÄ• nassa rittÄ• sanaá¹ƒ say
sambodhikÄ• massa_ sÄ• riputta bhikkhuno __yadidaá¹ƒ phÄ• su_ yo phÄ• suvihÄ• ro __ya
anudhammo, __taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ_ yathÄ• pajÄ• nanto \Be 403/ v
__yaá¹ƒ phÄ• suvihÄ• ra_nti yaá¹ƒ sukhavihÄ• raá¹ƒ. __asappÄ• yarÅ«padassanenÄ• _ti
itthirÅ«pÄ• disamaá¹‡Ä• sappÄ• yarÅ«padassanena. __taá¹ƒ bodhiá¹ƒ bujjhitukÄ• massÄ•
catumaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ bodhiá¹ƒ bujjhituá¹ƒ icchantassa. __anubujjhitukÄ• m
paá¹-ipattiyÄ• bujjhitukÄ• massa. __paá¹-ivijjhitukÄ• massÄ• _ti abhimukhe katvÄ• nibbijjh
__sambujjhitukÄ• massÄ• _ti pahÄ«nakilese apaccÄ• gamanavasena sammÄ• bujjhituá¹ƒ
__adhigantukÄ• massÄ• _ti pÄ• puá¹‡itukÄ• massa. __sacchikÄ• tukÄ• massÄ• _ti paá¹-ilÄ
pattukÄ• massa. atha vÄ• __bujjhitukÄ• massÄ• _ti sotÄ• pattimaggaÃ±Ä• á¹‡aá¹ƒ Ã±Ä• tu

__anubujjhitukÄ• massÄ• _ti sakadÄ• gÄ• mimaggaÃ±Ä• á¹‡aá¹ƒ puna Ã±Ä• tukÄ• massa.
anÄ• gÄ• mimaggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhavasena Ã±Ä• tukÄ• massa. __sambujjhitukÄ•
sammÄ• Ã±Ä• tukÄ• massa. __adhigantukÄ• massÄ• _ti catubbidhampi adhigantukÄ• mas
Ã±Ä• á¹‡aphusanÄ• ya phusitukÄ• massa. __sacchikÄ• tukÄ• massÄ• _ti paccavekkhaá¹‡A
kattukÄ• massa.

__catunnaá¹ƒ maggÄ• naá¹ƒ pubbabhÄ• ge vipassanÄ• _ti catunnaá¹ƒ ariyamaggÄ• naá¹ƒ
uppannaudayabbayÄ• divipassanÄ• Ã±Ä• á¹‡Ä• ni.

<199> dutiyagÄ• thÄ• ya __sapariyantacÄ• rÄ«_ti sÄ«lÄ• dÄ«su catÅ«su pariyantesu cara
__á¸• aá¹ƒsÄ• dhipÄ• tÄ• na_nti piá¹…galamakkhikÄ• naÃ±ca sesamakkhikÄ• naÃ±ca. te h
khÄ• danti, tasmÄ• ``adhipÄ• tÄ• â€™â€™ ti vuccanti. __manussaphassÄ• na_nti corÄ• di

__cattÄ• ro pariyantÄ• _ti cattÄ• ro mariyÄ• dÄ• paricchedÄ• . __antopÅ«tibhÄ• vaá¹ƒ pac
kucchitabhÄ• vaá¹ƒ sÄ«lavirahitabhÄ• vaá¹ƒ olokayamÄ• no. __anto sÄ«lasaá¹ƒvarapariyan
sÄ«lasaá¹ƒvarapariccheda bbhantare carati vicarati. __mariyÄ• daá¹ƒ na bhindatÄ«_ti sÄ«la
sÄ«lapariccheda á¹ƒ na kopeti.

__Ä• dittapariyÄ• yaá¹ƒ paccavekkhamÄ• no_ti Ä• dittadesanaá¹ƒ (Vin I 54; SN b III 61; b I
__akkhabbhaÃ±janavaá¹‡apaá¹-icchÄ• danaputtamaá¹ƒsÅ«pamaá¹ƒ paccavekkhamÄ• no_
404/ akkhabbhaÃ±janaupamaÃ±ca, kuá¹-á¹-habyÄ• dhino vaá¹‡Ä• naá¹ƒ paá¹-icchÄ• danat
kantÄ• rapaá¹-ipannÄ• naá¹ƒ jÄ• yampatikÄ• naá¹ƒ puttamaá¹ƒsakhÄ• danaupamaÃ±ca (S
__bhaddekarattavihÄ• raá¹ƒ paccavekkhamÄ• no_ti ---

``atÄ«taá¹ƒ nÄ• nvÄ• gameyya, nappaá¹-ikaá¹…khe anÄ• gataá¹ƒ.

taá¹ƒ ve `bhaddekarattoâ€™ ti, santo Ä• cikkhate munÄ«â€™â€™ ti || (MN III 280; Nett 103

evaá¹ƒ vuttaá¹ƒ bhaddekarattavihÄ• raá¹ƒ olokento. __tÄ• uppatitvÄ• uppatitvÄ• khÄ• dan
nippatitvÄ• khÄ• danti.

<200> tatiyagÄ• thÄ• ya __paradhammikÄ• _ nÄ• ma sattasahadhammikavajjÄ• sabbepi t
__kusalÄ• nuesÄ«_ti kusaladhamme anvesamÄ• no.

__satta sahadhammike á¹-hapetvÄ• _ti bhikkhubhikkhunÄ«sikkhamÄ• nÄ• sÄ• maá¹‡erasA
vajjetvÄ• . __athÄ• parÄ• nipi_ \Ee II 456/ __atthi abhisambhotabbÄ• nÄ«_ti aparÄ• nipi ma
saá¹ƒvijjanti.

<201> catutthagÄ• thÄ• ya __Ä• taá¹…kaphassenÄ• _ti rogaphassena. __sÄ«taá¹ƒ athuá¹
__so tehi phuá¹-á¹-ho bahudhÄ• _ti so tehi Ä• taá¹…kÄ• dÄ«hi anekehi Ä• kÄ• rehi phuá¹-á
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anokÄ• sabhÅ«to. __abbhantaradhÄ• tupakop
Ä• podhÄ• tukkhobhavasena vÄ• aÃ±Ã±adhÄ• tukkhobhavasena vÄ• . __uá¹‡ha_nti sarÄ«
tejodhÄ• tukkhobhavasena uá¹‡haá¹ƒ bhavati. __abhisaá¹…khÄ• rasahagataviÃ±Ã±Ä• á¹‡a
kusalÄ• kusalacetanÄ• sampayuttacittassa. __okÄ• saá¹ƒ na karotÄ«_ti avakÄ• saá¹ƒ patiá
__avatthitasamÄ• dÄ• no_ti otaritvÄ• gÄ• hako.

<202> evaá¹ƒ ``bhikkhuno vijigucchatoâ€™â€™ tiÄ• dÄ«hi tÄ«hi gÄ• thÄ• hi puá¹-á¹-hama
``kyÄ• ssa byappathayoâ€™â€™ tiÄ• dinÄ• nayena puá¹-á¹-haá¹ƒ vissajjento __ ``theyyaá
_tiÄ• dimÄ• ha. tattha __phasse_ti phuseyya. __yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã±Ä• _ti ya
vijÄ• neyya, taá¹ƒ sabbaá¹ƒ __ ``kaá¹‡hassa pakkhoâ€™â€™ _ti vinodayeyya.

__adinnÄ• dÄ• naá¹ƒ_ \Ne 374/ \Be 405/ __pahÄ• yÄ• _ti ettha adinnassa Ä• dÄ• naá¹ƒ ad
parasaá¹ƒharaá¹‡aá¹ƒ, theyyaá¹ƒ corikÄ• ti vuttaá¹ƒ hoti. tattha __adinna_nti parapariggahit
yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto adaá¹‡á¸• Ä• raho anupavajjo ca hoti; tasmiá¹ƒ parap
parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• theyyacetanÄ•
parassa santake appasÄ• vajjaá¹ƒ, paá¹‡Ä«te mahÄ• sÄ• vajjaá¹ƒ. kasmÄ• ? vatthupaá¹‡Ä
guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthusmiá¹ƒ mahÄ• sÄ• vajjaá¹ƒ, taá¹ƒ taá¹ƒ guá¹‡Ä• dhika
hÄ«naguá¹‡assa santake vatthusmiá¹ƒ appasÄ• vajjaá¹ƒ.

tassa paÃ±ca sambhÄ• rÄ• honti --- parapariggahitaá¹ƒ, parapariggahitasaÃ±Ã±itÄ• , they
tena haraá¹‡anti. __pahÄ• yÄ• _ti imaá¹ƒ adinnÄ• dÄ• nacetanÄ• saá¹…khÄ• taá¹ƒ dussÄ«
__paá¹-ivirato_ti pahÄ«nakÄ• lato paá¹-á¹-hÄ• ya tato dussÄ«lyato orato viratova. dinnamev
__dinnÄ• dÄ• yÄ«_. cittenapi dinnameva paá¹-ikaá¹…khatÄ«ti __dinnapÄ• á¹-ikaá¹…khÄ«_
theno, na thenena __athenena_. athenattÄ• yeva __sucibhÅ«tena. attanÄ• _ti attabhÄ• ven
attabhÄ• vaá¹ƒ katvÄ• viharatÄ«ti vuttaá¹ƒ hoti. ito paraá¹ƒ vuttanayameva.

mettÄ• yanavasena __metti_. mettÄ• kÄ• ro __mettÄ• yanÄ• _. mettÄ• ya ayitassa mettÄ•
__mettÄ• yitattaá¹ƒ_. anudayatÄ«ti __anudayÄ• , _ rakkhatÄ«ti attho. anudayÄ• kÄ• ro __a
bhÄ• vo __anudayitattaá¹ƒ_. hitassa esanavasena __hitesitÄ• _. anukampanavasena __an
padehi upacÄ• rappanÄ• ppattÄ• va mettÄ• vuttÄ• . __vipulenÄ• _ti ettha pharaá¹‡avasena
bhÅ«mivasena pana taá¹ƒ __mahaggataá¹ƒ_. paguá¹‡avasena __appamÄ• á¹‡aá¹ƒ_. sattÄ
__appamÄ• á¹‡aá¹ƒ_. byÄ• pÄ• dapaccatthikappahÄ• nena __averaá¹ƒ_. domanassappah
niddukkhanti vuttaá¹ƒ hoti.

__Ä• vila_nti appasannaá¹ƒ. __luá¸·ita_nti kalalaá¹ƒ. __erita_nti asanniá¹-á¹-hÄ• naá¹ƒ. __
Ä• rammaá¹‡ena ghaá¹-á¹-anamÄ• pÄ• ditaá¹ƒ. __calita_nti kampamÄ• naá¹ƒ. __bhanta_n

__avÅ«pasanta_nti anibbutaá¹ƒ.

__yo_ \Be 406/ __so mÄ• ro_ti evamÄ• dÄ«su mahÄ• janaá¹ƒ anatthe niyojetvÄ• mÄ• retÄ
kaá¹‡hakammattÄ• __kaá¹‡ho_. kÄ• mÄ• vacarissarattÄ• __adhipati_. maraá¹‡aá¹ƒ pÄ• p
appadÄ• naá¹-á¹-hena __namuci_. mÄ• rassa baá¸·isanti __mÄ• rabaá¸·isaá¹ƒ_. vaá¹-á¹-as
mÄ• rassa Ä• misanti __mÄ• rÄ• misaá¹ƒ_. vasavattanaá¹-á¹-hena mÄ• rassa visayoti __m
mÄ• rassa nivÄ• soti __mÄ• ranivÄ• so_ \Ne 375/. kÄ• macÄ• raá¹ƒ caraá¹-á¹-hena mÄ• ra
duppamuÃ±canaá¹-á¹-hena mÄ• rassa bandhananti __mÄ• rabandhanaá¹ƒ. dukkhuddayo_

<203> __mÅ«lampi tesaá¹ƒ palikhaÃ±Ã±a tiá¹-á¹-he_ti tesaá¹ƒ kodhÄ• timÄ• nÄ• naá¹ƒ ya
mÅ«laá¹ƒ, tampi palikhaá¹‡itvÄ• tiá¹-á¹-heyya. __addhÄ• bhavanto abhisambhaveyyÄ• _ti
abhibhavanto ekaá¹ƒseneva abhibhaveyya, na tattha sithilaá¹ƒ parakkameyyÄ• ti adhippÄ•

__avijjÄ• mÅ«la_ntiÄ• dayo \Ee II 458/ avijjÄ• kodhassa upanissayasahajÄ• tÄ• divasena
anupÄ• yamanasikÄ• ro ca asmimÄ• no ca ime dve upanissayavaseneva. ahirikaanottappa
upanissayasahajÄ• tÄ• divasena mÅ«lÄ• ni honti, tathÄ• atimÄ• nassÄ• pi.

<204> __paÃ±Ã±aá¹ƒ purakkhatvÄ• _ti paÃ±Ã±aá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• . __kalyÄ•
kalyÄ• á¹‡apÄ«tiyÄ• samannÄ• gato. __caturo sahetha paridevadhamme_ti anantaragÄ• t
paridevanÄ«yadhamme saheyya.

__vicayabahulo_ti parivÄ«maá¹ƒsanabahulo. __pavicayabahulo_ti visesena vÄ«maá¹ƒsana
__pekkhÄ• yanabahulo_ti ikkhaá¹‡abahulo. __samekkhÄ• yanabahulo_ti esanabahulo. __v
pÄ• kaá¹-aá¹ƒ katvÄ• Ã±Ä• tavihÄ• rÄ«.

__abhikkante paá¹-ikkante_ti ettha tÄ• va abhikkantaá¹ƒ vuccati gamanaá¹ƒ. paá¹-ikkantaá
tadubhayampi catÅ«su iriyÄ• pathesu labbhati. gamane tÄ• va purato kÄ• yaá¹ƒ abhiharant
paá¹-inivattento paá¹-ikkamati nÄ• ma. á¹-hÄ• nepi á¹-hitakova kÄ• yaá¹ƒ purato onamento
pacchato apanÄ• mento paá¹-ikkamati nÄ• ma. nisajjÄ• yapi nisinnakova Ä• sanassa purim
saá¹ƒsaranto abhikkamati nÄ• ma. pacchimaaá¹…gappadesaá¹ƒ pacchÄ• saá¹ƒsaranto pa
nipajjÄ• yapi eseva nayo.

__sampajÄ• nakÄ• rÄ«_ \Be 407/ __hotÄ«_ti sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«, sampa
hi abhikkantÄ• dÄ«su sampajaÃ±Ã±aá¹ƒ karoteva, na katthaci sampajaÃ±Ã±avirahito hoti. _
ettha pana Ä• lokitaá¹ƒ nÄ• ma purato pekkhanaá¹ƒ. vilokitaá¹ƒ nÄ• ma anudisÄ• pekkhana
heá¹-á¹-hÄ• upari pacchato pekkhanavasena olokitaullokitaapalokitÄ• ni \Ne 376/ nÄ• ma h
gahitÄ• ni. sÄ• ruppavasena pana imÄ• neva dve gahitÄ• ni, iminÄ• vÄ• mukhena sabbÄ•

__samiÃ±jite pasÄ• rite_ti pabbÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡e. __saá¹…ghÄ• á¹-ipatta
saá¹…ghÄ• á¹-icÄ«varÄ• naá¹ƒ nivÄ• sanapÄ• rupanavasena \Ee II 459/, pattassa bhikkhÄ
paribhogo dhÄ• raá¹‡aá¹ƒ nÄ• ma. __asitÄ• _dÄ«su __asite_ti piá¹‡á¸• apÄ• tabhojane. __
__khÄ• yite_ti piá¹-á¹-hakhajjakÄ• dikhÄ• dane. __sÄ• yite_ti madhuphÄ• á¹‡itÄ• disÄ• yan
uccÄ• rassa ca passÄ• vassa ca karaá¹‡e. __gatÄ• _dÄ«su __gate_ti gamane. __á¹-hite_ti
nisajjÄ• ya.

__sutte_ti sayane. __jÄ• garite_ti jÄ• garaá¹‡e. __bhÄ• site_ti kathane. tattha upÄ• dÄ• rÅ
appavatte sati bhÄ• sitÄ• nÄ• ma na hoti, tasmiá¹ƒ pavattante hotÄ«ti pariggÄ• hako bhikk
sampajÄ• nakÄ• rÄ« nÄ• ma hoti. vimuttÄ• yatanasÄ«sena dhammaá¹ƒ desentopi bÄ• ttiá¹
dasakathÄ• vatthunissitaá¹ƒ kathaá¹ƒ kathentopi bhÄ• site sampajÄ• nakÄ• rÄ« nÄ• ma. __
tattha upÄ• dÄ• rÅ«passa saddÄ• yatanassa pavattiyaá¹ƒ tuá¹‡hÄ«bhÄ• vo nÄ• ma natthi,
pariggÄ• hako bhikkhu tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« nÄ• ma hoti. aá¹-á¹-hatiá¹ƒsa
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisinnopi dutiyajjhÄ• naá¹ƒ samÄ• pannopi tuá¹‡hÄ«bhÄ
ettha ca eko iriyÄ• patho dvÄ«su á¹-hÄ• nesu Ä• gato. so heá¹-á¹-hÄ• abhikkante paá¹-ikka
bhikkhÄ• cÄ• ragÄ• maá¹ƒ gacchato Ä• gacchato ca addhÄ• nagamanavasena kathito. gat
cuá¹‡á¹‡ikapÄ• duddhÄ• ravasena kathitoti veditabbo. __buddhÄ• nussativasenÄ• _tiÄ• da
pakÄ• sitÄ• eva.

__aratÄ«_ti \Be 408/ ratipaá¹-ikkhepo. __aratitÄ• _ti aramanÄ• kÄ• ro. __anabhiratÄ«_ti an
__anabhiramanÄ• _ti anabhiramanÄ• kÄ• ro. __ukkaá¹‡á¹-hitÄ• _ti ukkaá¹‡á¹-hanÄ• kÄ• ro
ukkaá¹‡á¹-hanavaseneva paritassanÄ• .

<205> __kiá¹ƒ sÅ« asissa_nti kiá¹ƒ bhuÃ±jissÄ• mi. __kuva vÄ• asissa_nti kuhiá¹ƒ vÄ• as
vata settha kuvajja sessa_nti imaá¹ƒ rattiá¹ƒ dukkhaá¹ƒ sayiá¹ƒ, ajja Ä• gamanarattiá¹ƒ katt
__ete vitakke_ti ete piá¹‡á¸• apÄ• tanissite dve, senÄ• sananissite dveti cattÄ• ro vitakke. _
apalibodhacÄ• rÄ« nittaá¹‡hacÄ• rÄ«.

__phalake_ \Ne 377/ \Ee II 460/ __vÄ• _ti vaá¹…kÄ• diphalakapÄ«á¹-he ca. __Ä• gÄ• mira
__Ä• devaneyye_ti visesena devaniyye. __paridevaneyye_ti samantato devaniyye.

<206> __kÄ• le_ti piá¹‡á¸• apÄ• takÄ• le piá¹‡á¸• apÄ• tasaá¹…khÄ• taá¹ƒ annaá¹ƒ vÄ• ,
cÄ«varasaá¹…khÄ• taá¹ƒ vasanaá¹ƒ vÄ• laddhÄ• dhammena samenÄ• ti adhippÄ• yo. __
ca paribhoge ca so pamÄ• á¹‡aá¹ƒ jÄ• neyya. __idhÄ• _ti sÄ• sane, nipÄ• tamattameva vÄ
santosatthaá¹ƒ, etadatthaá¹ƒ mattaá¹ƒ jÄ• neyyÄ• ti vuttaá¹ƒ hoti. __so tesu gutto_ti so bhik
gutto. __yatacÄ• rÄ«_ti saÃ±Ã±atavihÄ• ro, rakkhitairiyÄ• patho rakkhitakÄ• yavacÄ«mano
``yaticÄ• rÄ«â€™â€™ tipi pÄ• á¹-ho, esoyevattho. __rusito_ti rosito. ghaá¹-á¹-itoti vuttaá¹ƒ

__dvÄ«hi kÄ• raá¹‡ehi mattaá¹ƒ jÄ• neyyÄ• _ti dvÄ«hi bhÄ• gehi pamÄ• á¹‡aá¹ƒ jÄ• neyya
parehi diyyamÄ• naggahaá¹‡akÄ• lato vÄ• . __paribhogato vÄ• _ti paribhuÃ±janakÄ• lato v
appakepi diyyamÄ• ne. __kulÄ• nudayÄ• yÄ• _ti kulÄ• naá¹ƒ anudayatÄ• ya. __kulÄ• nurak
anurakkhaá¹‡atthÄ• ya. __paá¹-iggaá¹‡hÄ• tÄ«_ti thokampi gaá¹‡hÄ• ti. __bahukepi diyyan
diyyamÄ• ne. __kÄ• yaparihÄ• rikaá¹ƒ cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«_ti ettha kÄ• yaá¹ƒ
kÄ• yaparihÄ• rikaá¹ƒ. __kucchiparihÄ• rika_nti kucchiá¹ƒ pariharati posetÄ«ti kucchiparihÄ
itarÄ«tarapaccayasantosena samannÄ• gatassa bhikkhuno aá¹-á¹-ha parikkhÄ• rÄ• vaá¹-á
patto dantakaá¹-á¹-hacchedanavÄ• si ekÄ• sÅ«ci kÄ• yabandhanaá¹ƒ parissÄ• vananti. vu

``ticÄ«varaÃ±ca \Be 409/ patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti || (Sv I 215; Ps I 294; II 34

te sabbe kÄ• yaparihÄ• rikÄ• pi honti kucchiparihÄ• rikÄ• pi. kathaá¹ƒ? ticÄ«varaá¹ƒ tÄ• va
pÄ• rupitvÄ• ca vicaraá¹‡akÄ• le kÄ• yaá¹ƒ \Ee II 461/ pariharati posetÄ«ti kÄ• yaparihÄ• r
cÄ«varakaá¹‡á¹‡ena udakaá¹ƒ parissÄ• vetvÄ• pivanakÄ• le khÄ• ditabbaphalÄ• phalagga
pariharati posetÄ«ti kucchiparihÄ• rikaá¹ƒ hoti.

pattopi tena udakaá¹ƒ uddharitvÄ• nhÄ• nakÄ• le kuá¹-iparibhaá¹‡á¸• akaraá¹‡akÄ• le ca
378/. Ä• hÄ• raá¹ƒ gahetvÄ• bhuÃ±janakÄ• le kucchiparihÄ• riko. vÄ• sipi tÄ• ya dantakaá
maÃ±capÄ«á¹-hÄ• naá¹ƒ aá¹…gapÄ• dacÄ«varakuá¹-idaá¹‡á¸• akasajjanakÄ• le ca kÄ• ya
ucchucchedananÄ• á¸·ikerÄ• ditacchanakÄ• le kucchiparihÄ• rikÄ• . sÅ«ci cÄ«varasibbana
pÅ«vaá¹ƒ vÄ• phalaá¹ƒ vÄ• vijjhitvÄ• khÄ• danakÄ• le kucchiparihÄ• rikÄ• . kÄ• yabandh
vicaraá¹‡akÄ• le kÄ• yaparihÄ• rikaá¹ƒ. ucchuÄ• dÄ«ni bandhitvÄ• gahaá¹‡akÄ• le kucchi
parissÄ• vanaá¹ƒ tena udakaá¹ƒ parissÄ• vetvÄ• nhÄ• nakÄ• le senÄ• sanaparibhaá¹‡á¸•
kÄ• yaparihÄ• rikaá¹ƒ, pÄ• nÄ«yapÄ• á¹‡akaparissÄ• vanakÄ• le teneva tilataá¹‡á¸• ulaput
khÄ• danakÄ• le ca kucchiparihÄ• rikaá¹ƒ.

__paá¹-isaá¹…khÄ• yoniso_ti upÄ• yena pathena paá¹-isaá¹…khÄ• ya Ã±atvÄ• , paccavek
``sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€™ tiÄ• dinÄ• nayena vuttapaccavekkhaá¹‡ameva yo
veditabbaá¹ƒ. tattha __cÄ«vara_nti antaravÄ• sakÄ• dÄ«su yaá¹ƒkiÃ±ci. __paá¹-isevatÄ«_t
vÄ• pÄ• rupati vÄ• . __yÄ• vadevÄ• _ti payojanÄ• vadhiparicchedaniyamavacanaá¹ƒ. ettak
cÄ«varapaá¹-isevane payojanaá¹ƒ, yadidaá¹ƒ sÄ«tassa paá¹-ighÄ• tÄ• yÄ• tiÄ• di, na ito bh
ajjhattadhÄ• tukkhobhavasena vÄ• bahiddhÄ• utupariá¹‡Ä• manavasena vÄ• uppannassa

__paá¹-ighÄ• tÄ• yÄ• _ti paá¹-ihananatthaá¹ƒ. yathÄ• sarÄ«re Ä• bÄ• dhaá¹ƒ na uppÄ• de
vinodanatthaá¹ƒ. sÄ«tabbhÄ• hate hi sarÄ«re vikkhittacitto yoniso padahituá¹ƒ na sakkoti. ta
paá¹-ighÄ• tÄ• ya cÄ«varaá¹ƒ sevitabbanti \Be 410/ bhagavÄ• anuÃ±Ã±Ä• si. esa nayo sab

__uá¹‡hassÄ• _ti aggisantÄ• passa, tassa vanadÄ• hÄ• dÄ«su sambhavo veditabbo.
__á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• na_nti ettha pana __á¸• aá¹ƒsÄ• _
``andhamakkhikÄ• â€™â€™ tipi vuccanti. __makasÄ• _ti makasÄ• eva. __vÄ• tÄ• _ti saraj
__Ä• tapo_ti sÅ«riyÄ• tapo. __sarÄ«sapÄ• _ti ye keci sarantÄ• gacchanti dÄ«ghajÄ• tikÄ•
daá¹-á¹-hasamphasso ca phuá¹-á¹-hasamphasso cÄ• ti duvidho samphasso; sopi cÄ«varaá
bÄ• dhati. tasmÄ• tÄ• disesu á¹-hÄ• nesu tesaá¹ƒ paá¹-ighÄ• tatthÄ• ya paá¹-isevati. __yÄ
vacanaá¹ƒ niyatapayojanÄ• vadhiparicchedadassanatthaá¹ƒ. __hirikopÄ«napaá¹-icchÄ• dan
niyatapayojanaá¹ƒ, itarÄ• ni kadÄ• ci honti. tattha __hirikopÄ«na_nti taá¹ƒ taá¹ƒ sambÄ• dh
yasmiá¹ƒ yasmiÃ±hi aá¹…ge vivariyamÄ• ne hirÄ« kuppati vinassati, taá¹ƒ taá¹ƒ hiriá¹ƒ kopa
vuccati. tassa ca hirikopÄ«nassa paá¹-icchÄ• danatthanti hirikopÄ«napaá¹-icchÄ• danatthaá
paá¹-icchÄ• danatthaâ€™â€™ ntipi pÄ• á¹-ho.

__piá¹‡á¸• apÄ• ta_nti \Ne 379/ yaá¹ƒkiÃ±ci Ä• hÄ• raá¹ƒ. yo hi koci Ä• hÄ• ro bhikkhuno p
patitattÄ• ``piá¹‡á¸• apÄ• toâ€™â€™ ti vuccati. piá¹‡á¸• Ä• naá¹ƒ vÄ• pÄ• to piá¹‡á¸• apÄ
laddhÄ• naá¹ƒ bhikkhÄ• naá¹ƒ sannipÄ• to, samÅ«hoti vuttaá¹ƒ hoti. sesaá¹ƒ heá¹-á¹-hÄ• v

__senÄ• sana_nti sayanaÃ±ca Ä• sanaÃ±ca. yattha yattha hi seti vihÄ• re vÄ• aá¸• á¸• ha
senaá¹ƒ. yattha yattha Ä• sati nisÄ«dati, taá¹ƒ Ä• sanaá¹ƒ, taá¹ƒ ekato katvÄ• ``senÄ• sana
__utuparissayavinodanapaá¹-isallÄ• nÄ• rÄ• mattha_nti parisahanaá¹-á¹-hena utuyeva utup
vinodanatthaÃ±ca paá¹-isallÄ• nÄ• rÄ• matthaÃ±ca. yo sarÄ«rÄ• bÄ• dhacittavikkhepakaro
senÄ• sanapaá¹-isevanena vinodetabbo hoti, tassa vinodanatthaá¹ƒ ekÄ«bhÄ• vasukhattha
kÄ• maÃ±ca sÄ«tapaá¹-ighÄ• tÄ• dinÄ• va utuparissayavinodanaá¹ƒ vuttameva. yathÄ• pa
``hirikopÄ«napaá¹-icchÄ• danaá¹ƒ niyatapayojanaá¹ƒ, itarÄ• ni kadÄ• ci kadÄ• ci bhavantÄ«
evamidhÄ• pi niyatautuparissayavinodanaá¹ƒ sandhÄ• ya idaá¹ƒ vuttanti veditabbaá¹ƒ. atha
vuttappakÄ• ro utu utuyeva. parissayo pana duvidho pÄ• kaá¹-aparissayo ca paá¹-icchanna
411/ __pÄ• kaá¹-aparissayo_ sÄ«habyagghÄ• dayo, __paá¹-icchannaparissayo_ rÄ• gados
apariguttiyÄ• ca asappÄ• yarÅ«padassanÄ• dinÄ• ca Ä• bÄ• dhaá¹ƒ na karonti, taá¹ƒ sen
paccavekkhitvÄ• paá¹-isevanto \Ee II 463/ bhikkhu paá¹-isaá¹…khÄ• yoniso senÄ• sanaá¹
utuparissayavinodanatthaá¹ƒ paá¹-isevatÄ«ti veditabbo.

__gilÄ• napaccayabhesajjaparikkhÄ• ra_nti ettha rogassa paá¹-iayanaá¹-á¹-hena paccayo,
paccanÄ«kagamanaá¹-á¹-henÄ• ti attho. yassa kassaci sappÄ• yassetaá¹ƒ adhivacanaá¹ƒ.
anuÃ±Ã±Ä• tattÄ• ti bhesajjaá¹ƒ. gilÄ• napaccayova bhesajjaá¹ƒ gilÄ• napaccayabhesajjaá
sappÄ• yaá¹ƒ bhisakkakammaá¹ƒ telamadhuphÄ• á¹‡itÄ• dÄ«ti vuttaá¹ƒ hoti. parikkhÄ• roti
nagaraparikkhÄ• rehi suparikkhattaá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«su (AN b 7.67) parivÄ• ro vu
sÄ«laparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyoâ€™â€™ tiÄ• dÄ«su (SN c V 4) alaá¹…kÄ• ro
jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• â€™â€™ tiÄ• dÄ«su (MN I 191-192) sambhÄ• ro
parivÄ• ropi vaá¹-á¹-ati. taÃ±ca gilÄ• napaccayabhesajjaá¹ƒ jÄ«vitassa parivÄ• ropi hoti,

jÄ«vitanÄ• sakÄ• bÄ• dhuppattiyÄ• antaraá¹ƒ adatvÄ• rakkhaá¹‡ato sambhÄ• ropi. yathÄ•
kÄ• raá¹‡abhÄ• vato; tasmÄ• ``parikkhÄ• roâ€™â€™ ti vuccati. evaá¹ƒ gilÄ• napaccayabh
cÄ• ti gilÄ• napaccayabhesajjaparikkhÄ• ro, taá¹ƒ \Ne 380/ gilÄ• napaccayabhesajjaparikkh
kiÃ±ci sappÄ• yaá¹ƒ bhisakkÄ• nuÃ±Ã±Ä• taá¹ƒ telamadhuphÄ• á¹‡itÄ• dijÄ«vitaparikkhÄ•

__uppannÄ• na_nti jÄ• tÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ nibbattÄ• naá¹ƒ. __veyyÄ• bÄ• dhikÄ• na
dhÄ• tukkhobho taá¹ƒsamuá¹-á¹-hÄ• nÄ• ca kuá¹-á¹-hagaá¹‡á¸• apÄ«á¸·akÄ• dayo, byÄ• b
veyyÄ• bÄ• dhikÄ• . __vedanÄ• na_nti dukkhavedanÄ• , akusalavipÄ• kavedanÄ• , tÄ• saá
vedanÄ• naá¹ƒ. __abyÄ• bajjhaparamatÄ• yÄ• _ti niddukkhaparamatÄ• ya. yÄ• va taá¹ƒ du
hoti, tÄ• vÄ• ti attho.

__santuá¹-á¹-ho hotÄ«_ti paccayasantosena santuá¹-á¹-ho hoti. __itarÄ«tarena cÄ«varenÄ
thÅ«lasukhumalÅ«khapaá¹‡Ä«tathirajiá¹‡á¹‡Ä• naá¹ƒ yena kenaci. atha kho yathÄ• laddhÄ
kenaci santuá¹-á¹-ho hotÄ«ti \Be 412/ attho. cÄ«varasmiÃ±hi tayo \Ee II 464/ santosÄ• yath
yathÄ• balasantoso yathÄ• sÄ• ruppasantosoti. piá¹‡á¸• apÄ• tÄ• dÄ«supi eseva nayo.

__vaá¹‡á¹‡avÄ• dÄ«_ti eko santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ na katheti, eko na
santosassa vaá¹‡á¹‡aá¹ƒ katheti, eko neva santuá¹-á¹-ho hoti, na santosassa vaá¹‡á¹‡aá¹ƒ
santuá¹-á¹-ho ca hoti, santosassa vaá¹‡á¹‡aá¹ƒ katheti, taá¹ƒ dassetuá¹ƒ __
``itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. __anesan
dÅ«teyyapahÄ«nagamanÄ• nuyogappabhedaá¹ƒ nÄ• nappakÄ• raá¹ƒ anesanaá¹ƒ. __appa
cÄ• _ti alabhitvÄ• . yathÄ• ekacco ``kathaá¹ƒ nu kho cÄ«varaá¹ƒ labhissÄ• mÄ«â€™â€™ t
saddhiá¹ƒ ekato hutvÄ• kohaÃ±Ã±aá¹ƒ karonto uttassati paritassati, santuá¹-á¹-ho bhikkhu
cÄ«varaá¹ƒ na paritassati. laddhÄ• cÄ• _ti dhammena samena labhitvÄ• . __agadhito_ti vig
__amucchito_ti adhimattataá¹‡hÄ• ya mucchaá¹ƒ anÄ• panno. __anajjhÄ• panno_ti taá¹‡hÄ
apariyonaddho. __Ä• dÄ«navadassÄ• vÄ«_ti anesanÄ• pattiyaÃ±ca gadhitaparibhoge ca Ä
__nissaraá¹‡apaÃ±Ã±o_ti ``yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti (MN I 23)
pajÄ• nanto. __itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• _ti yena kenaci cÄ«varena santuá¹-á¹-hiy
__nevattÄ• nukkaá¹ƒsetÄ«_ti ``ahaá¹ƒ paá¹ƒsukÅ«liko, mayÄ• upasampadamÄ• á¸·eyeva
gahitaá¹ƒ, ko mayÄ• sadiso atthÄ«â€™â€™ ti attukkaá¹ƒsanaá¹ƒ na karoti. __na paraá¹ƒ v
panaÃ±Ã±e bhikkhÅ« na paá¹ƒsukÅ«likÄ• â€™â€™ ti vÄ• ``paá¹ƒsukÅ«likamattampi etesa
evaá¹ƒ paraá¹ƒ na vambheti.

__yo_ \Ne 381/ __hi tattha dakkho_ti yo tasmiá¹ƒ cÄ«varasantose vaá¹‡á¹‡avÄ• dÄ«, tÄ• s
byatto. __analaso_ti sÄ• taccakiriyÄ• ya Ä• lasiyavirahito. __sampajÄ• no paá¹-issato_ti sa
satiyÄ• ca yutto. __porÄ• á¹‡e_ti na adhunuppattike. __aggaÃ±Ã±e_ti ``aggoâ€™â€™ ti jÄ
á¹-hito_ti ariyÄ• naá¹ƒ vaá¹ƒse patiá¹-á¹-hito. ariyavaá¹ƒsoti ca yathÄ• hi khattiyavaá¹ƒso b
vessavaá¹ƒso suddavaá¹ƒso \Be 413/ samaá¹‡avaá¹ƒso kulavaá¹ƒso rÄ• javaá¹ƒso, evaá¹ƒ

ariyavaá¹ƒso ariyatanti ariyapaveá¹‡Ä« nÄ• ma hoti. so kho panÄ• yaá¹ƒ ariyavaá¹ƒso imes
mÅ«lagandhÄ• dÄ«naá¹ƒ kÄ• á¸·Ä• nusÄ• rigandhÄ• dayo viya aggamakkhÄ• yati. ke pana
ariyÄ• vuccanti buddhÄ• ca paccekabuddhÄ• ca tathÄ• gatasÄ• vakÄ• ca, etesaá¹ƒ ariyÄ
ariyavaá¹ƒso. ito pubbe hi satasahassakappÄ• dikÄ• naá¹ƒ catunnaá¹ƒ asaá¹…khyeyyÄ• na
taá¹‡haá¹…karo meá¹…kero saraá¹‡aá¹…karo dÄ«paá¹…karoti cattÄ• ro buddhÄ• uppann
ariyÄ• naá¹ƒ vaá¹ƒsoti ariyavaá¹ƒso. tesaá¹ƒ buddhÄ• naá¹ƒ parinibbÄ• nato aparabhÄ• ge
atikkamitvÄ• koá¹‡á¸• aÃ±Ã±o nÄ• ma buddho uppanno ... pe ... imasmiá¹ƒ kappe kakusan
amhÄ• kaá¹ƒ bhagavÄ• gotamoti cattÄ• ro buddhÄ• uppannÄ• , tesaá¹ƒ ariyÄ• naá¹ƒ vaá¹
atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ sabbabuddhapaccekabuddhasÄ• vakÄ• naá¹ƒ ariyÄ
tasmiá¹ƒ ariyavaá¹ƒse patiá¹-á¹-hito.

__itarÄ«tarena piá¹‡á¸• apÄ• tenÄ• _ti yena kenaci piá¹‡á¸• apÄ• tena. __senÄ• sanÄ• _dÄ
__Ä• yatanesÅ«_ti cakkhÄ• dÄ«su Ä• yatanesu.

__yato_ti saÃ±Ã±ato. __yatto_ti yattavÄ• . __paá¹-iyatto_ti ativiya yattavÄ• . __gutto_ti rakk
maÃ±jÅ«sÄ• ya viya paá¹-á¹-hapito. __rakkhito_ti paá¹-isÄ• mito. __saá¹ƒvuto_ti dvÄ• rasaa
__khuá¹ƒsito_ti garahito. __vambhito_ti apasÄ• dito. __ghaá¹-á¹-ito_ti ghaá¹-á¹-anamÄ• pÄ•
avamaÃ±Ã±ito. __upavadito_ti akkosito.

__pharusenÄ• _ti mammacchedanavacanena. __kakkhaá¸·enÄ• _ti dÄ• ruá¹‡ena. __nappa
na katheyya.

<207> __jhÄ• nÄ• nuyutto_ti anuppannuppÄ• danena uppannasevanena ca jhÄ• nena anu
samÄ• hitatto_ti catutthajjhÄ• nupekkhaá¹ƒ uppÄ• detvÄ• samÄ• hitacitto. __takkÄ• sayaá¹
\Ne 382/ kÄ• mavitakkÄ• divitakkaÃ±ca kÄ• masaÃ±Ã±Ä• dikaá¹ƒ vitakkassa Ä• sayaÃ±ca
upacchindeyya.

__anuppannassa_ \Be 414/ __vÄ• paá¹-hamassa jhÄ• nassa uppÄ• dÄ• yÄ• _ti tasmiá¹ƒ a
uppajjitvÄ• parihÄ«nassa vÄ• paá¹-hamajjhÄ• nassa uppÄ• danatthaá¹ƒ attano santÄ• ne
__uppannaá¹ƒ vÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• sevatÄ«_tiÄ• dÄ«su ettha Ä• darena seva
__bhÄ• veti_ vaá¸• á¸• heti __bahulÄ«karoti_ punappunaá¹ƒ karoti.

__upekkhÄ• _ti \Ee II 466/ catutthajjhÄ• ne uppannÄ• tatramajjhattupekkhÄ• . __upekkhÄ•
__upekkhanÄ• _ti upapattito ikkhanÄ• kÄ• ro. __ajjhupekkhanÄ• _ti adhikÄ• hutvÄ• ikkhan
cittassa samatÄ• cittassa Å«nÄ• tirittataá¹ƒ vajjetvÄ• samabhÄ• vo. __cittappassaddhatÄ•
appagabbhatÄ• , athaddhabhÄ• voti attho. __majjhattatÄ• cittassÄ• _ti na sattassa na posa
majjhattabhÄ• voti attho. __catutthe jhÄ• ne upekkhaá¹ƒ Ä• rabbhÄ• _ti catutthasmiá¹ƒ jhÄ•
tatramajjhattupekkhaá¹ƒ paá¹-icca. __ekaggacitto_ti ekÄ• rammaá¹‡e pavattacitto. __avikkh

uddhaccavirahito na vikkhittacitto.

nava vitakkÄ• vuttanayÄ• eva. __kÄ• mavitakkÄ• naá¹ƒ kÄ• masaÃ±Ã±Ä• sayo_ti kÄ• ma
uppannÄ• kÄ• masaÃ±Ã±Ä• tesaá¹ƒ vitakkÄ• naá¹ƒ Ä• sayo vasanokÄ• soti kÄ• masaÃ±
__byÄ• pÄ• davitakkÄ• _dÄ«supi eseva nayo.

<208> __cudito vacÄ«bhi satimÄ• bhinande_ti upajjhÄ• yÄ• dÄ«hi vÄ• cÄ• hi codito samÄ
codanaá¹ƒ abhinandeyya. __vÄ• caá¹ƒ pamuÃ±ce kusala_nti Ã±Ä• á¹‡asamuá¹-á¹-hitaá¹ƒ
__nÄ• tivela_nti ativelaá¹ƒ pana vÄ• caá¹ƒ kÄ• lavelaÃ±ca sÄ«lavelaÃ±ca atikkantaá¹ƒ nap
__janavÄ• dadhammÄ• yÄ• _ti janaparivÄ• dakathÄ• ya. __na cetayeyyÄ• _ti cetanaá¹ƒ na

__idaá¹ƒ te appatta_nti idaá¹ƒ tava na pattaá¹ƒ. __asÄ• ruppa_nti tava payogaá¹ƒ asÄ• rup
__asÄ«laá¹-á¹-ha_nti tava payogaá¹ƒ na sÄ«le patiá¹-á¹-hanti asÄ«laá¹-á¹-haá¹ƒ, sÄ«le á¹-h
hotÄ«ti vuttaá¹ƒ hoti. keci ``asiliá¹-á¹-haâ€™â€™ nti paá¹-hanti, amaá¹-á¹-havacananti attha
vaá¹‡á¹‡ayanti.

__nidhÄ«na_nti tattha tattha nidahitvÄ• á¹-hapitÄ• naá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dipÅ«rÄ
__pavattÄ• ra_nti \Ne 383/ kicchajÄ«vike \Ee II 467/ duggatamanusse anukampaá¹ƒ katvÄ•
415/ jÄ«vanupÄ• yaá¹ƒ dassessÄ• mÄ«â€™â€™ ti nidhiá¹-á¹-hÄ• naá¹ƒ netvÄ• hatthaá¹ƒ
sukhaá¹ƒ jÄ«vÄ• â€™â€™ ti Ä• cikkhitÄ• raá¹ƒ viya. __vajjadassina_nti dve vajjadassino ``
vÄ• khalitena vÄ• saá¹…ghamajjhe niggaá¹‡hissÄ• mÄ«â€™â€™ ti randhagavesako ca a
Ã±Ä• taá¹ƒ anuggaá¹‡hatthÄ• ya sÄ«lÄ• dinÄ• cassa vuddhikÄ• matÄ• ya taá¹ƒ taá¹ƒ vajja
ullapanasabhÄ• vasaá¹‡á¹-hito ca. ayaá¹ƒ idha adhippeto. yathÄ• hi duggatamanusso ``ima
tajjetvÄ• poá¹-á¹-hetvÄ• pi nidhiá¹ƒ dassente kopaá¹ƒ na karoti, pamuditova hoti, evameva
asÄ• ruppaá¹ƒ vÄ• khalitaá¹ƒ vÄ• disvÄ• Ä• cikkhante kopo na kÄ• tabbo, tuá¹-á¹-heneva
mahantaá¹ƒ vo kataá¹ƒ kammaá¹ƒ, mayhaá¹ƒ Ä• cariyupajjhÄ• yaá¹-á¹-hÄ• ne á¹-hatvÄ• o
vadeyyÄ• thÄ• â€™â€™ ti pavÄ• retabbameva. __niggayhavÄ• di_nti ekacco hi saddhivihÄ
vÄ• khalitaá¹ƒ vÄ• disvÄ• ``ayaá¹ƒ me mukhodakadÄ• nÄ• dÄ«hi sakkaccaá¹ƒ upaá¹-á¹-h
na maá¹ƒ upaá¹-á¹-hahissati, evaá¹ƒ mama parihÄ• ni bhavissatÄ«â€™â€™ ti vattuá¹ƒ avis
nÄ• ma hoti, so imasmiá¹ƒ sÄ• sane kacavaraá¹ƒ Ä• kirati. yo pana tathÄ• rÅ«paá¹ƒ vajjaá¹
tajjetvÄ• paá¹‡Ä• mento daá¹‡á¸• akammaá¹ƒ karonto vihÄ• rÄ• nÄ«haranto sikkhÄ• peti,
seyyathÄ• pi sammÄ• sambuddho. vuttaÃ±hetaá¹ƒ --- ``niggayha niggayhÄ• haá¹ƒ, Ä• nand
pavayhÄ• haá¹ƒ, Ä• nanda, vakkhÄ• mi, yo sÄ• ro so á¹-hassatÄ«â€™â€™ ti (MN III 196).
dhammojapaÃ±Ã±Ä• ya samannÄ• gataá¹ƒ. __tÄ• disa_nti evarÅ«paá¹ƒ paá¹‡á¸• itaá¹ƒ bh
tÄ• disaÃ±hi Ä• cariyaá¹ƒ bhajamÄ• nassa antevÄ• sikassa seyyova hoti, na pÄ• piyo, vuá¸
parihÄ• nÄ«ti.

__ovadeyyÄ• _ti uppanne vatthusmiá¹ƒ vadanto ovadati nÄ• ma, anuppanne ``ayasopi te s

anÄ• gataá¹ƒ dassento anusÄ• sati nÄ• ma. sammukhÄ• vadantopi ovadati nÄ• ma, param
sÄ• sanaá¹ƒ vÄ• pesento anusÄ• sati nÄ• ma. sakiá¹ƒ vadantopi ovadati nÄ• ma, punappu
nÄ• ma. ovadanto eva vÄ• anusÄ• sati nÄ• mÄ• ti evaá¹ƒ ovadeyya anusÄ• seyya. __asab
nivÄ• reyya, kusaladhamme patiá¹-á¹-hapeyyÄ• ti attho. __sataÃ±hi so piyo hotÄ«_ti so eva
buddhÄ• dÄ«naá¹ƒ sappurisÄ• naá¹ƒ piyo hoti. ye \Be 416/ pana adiá¹-á¹-hadhammÄ• avit
Ä• misacakkhukÄ• jÄ«vikatthÄ• ya pabbajitÄ• , tesaá¹ƒ asataá¹ƒ so ovÄ• dako anusÄ• sak
upajjhÄ• yo, na Ä• cariyo, kasmÄ• amhÄ• kaá¹ƒ ovadasÄ«â€™â€™ ti evaá¹ƒ mukhasattÄ«
hotÄ«ti.

__ekakamma_nti \Ne 384/ apalokanakammÄ• dikaá¹ƒ ekakammaá¹ƒ. __ekuddeso_ti nidÄ•
__samasikkhatÄ• _ti samÄ• nasikkhatÄ• . __Ä• hatacittata_nti kodhena pahatacittabhÄ• va
thaddhabhÄ• vaá¹ƒ. __paÃ±capi cetokhile_ti buddhadhammasaá¹…ghasikkhÄ• sabrahmac
thaddhabhÄ• ve.

__Ã±Ä• á¹‡asamuá¹-á¹-hitaá¹ƒ vÄ• ca_nti Ã±Ä• á¹‡asampayuttacittena uppÄ• ditaá¹ƒ vÄ•
vissajjeyya. __atthÅ«pasaá¹ƒhita_nti atthasahitaá¹ƒ kÄ• raá¹‡asahitaá¹ƒ. __dhammÅ«pasa
yuttaá¹ƒ. __kÄ• lÄ• tikkantaá¹ƒ vÄ• caá¹ƒ na bhÄ• seyyÄ• _ti kÄ• lÄ• tÄ«taá¹ƒ vÄ• caá¹ƒ na
atikkantattÄ• . __velÄ• tikkanta_nti mariyÄ• dÄ• tÄ«taá¹ƒ vacanaá¹ƒ na bhaá¹‡eyya vacana
atikkantattÄ• . ubhayavasena kÄ• lavelÄ• .

__yo ve kÄ• le asampatte_ti attano vacanakÄ• le asampatte. __ativela_nti velÄ• tikkantaá¹
atirekappamÄ• á¹‡aá¹ƒ bhÄ• sati. __nihato setÄ«_ti nigghÄ• tito sayati. __kokilÄ• yeva atra
paá¹-ijaggito kokilÄ• ya abbhantare jÄ• to kokilapotako viya.

<209> __athÄ• para_nti atha idÄ• ni ito parampi. __paÃ±ca rajÄ• nÄ«_ti rÅ«parÄ• gÄ• dÄ«
__yesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe_ti yesaá¹ƒ upaá¹-á¹-hitassati hutvÄ• va vinayanatt
sikkheyya. evaá¹ƒ sikkhanto hi __rÅ«pesu ... pe ... phassesu sahetha rÄ• gaá¹ƒ, _ na aÃ±Ã

__rÅ«parajo_ti \Ee II 469/ rÅ«pÄ• rammaá¹‡aá¹ƒ paá¹-icca uppanno rÄ• gÄ• dirajo. __sadd
nayo.

<210> tato so tesaá¹ƒ vinayÄ• ya sikkhanto anukkamena --- __etesu dhammesÅ«_ti gÄ• th
rÅ«pÄ• dÄ«su. __kÄ• lena so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no_ti so bhikkhu
samathassa \Be 417/ kÄ• loâ€™â€™ tiÄ• dinÄ• (SN c V 234) nayena kÄ• lo vutto, tena kÄ
saá¹…khatadhammaá¹ƒ aniccÄ• dinayena parivÄ«maá¹ƒsamÄ• no. __ekodibhÅ«to vihane
sabbaá¹ƒ mohÄ• ditamaá¹ƒ vihaneyya, natthi ettha saá¹ƒsayo.

__uddhate citte_ti vÄ«riyindriyavasena citte avÅ«pasante. balavavÄ«riyaÃ±hi mandasamÄ•

uddhaccapakkhattÄ• uddhaccaá¹ƒ abhibhavati. evaá¹ƒ uddhate citte. __samathassa kÄ• lo
bhÄ• vanÄ• ya kÄ• lo. __samÄ• hite citte_ti upacÄ• rappanÄ• hi citte samÄ• hite. balavasa
samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ abhibhavati. samÄ• dhi vÄ«riyena saÃ±Ã±ojito
labhati. vÄ«riyaá¹ƒ samÄ• dhinÄ• saÃ±Ã±ojitaá¹ƒ uddhacce patituá¹ƒ na labhati \Ne 385/. t
samaá¹ƒ kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• hoti. __vipassanÄ• ya kÄ• lo_ti eva
vividhÄ• ya passanÄ• ya kÄ• lo, samÄ• dhikammikassa balavatÄ«pi saddhÄ• vaá¹-á¹-ati. e
appanaá¹ƒ pÄ• puá¹‡Ä• ti. samÄ• dhipaÃ±Ã±Ä• su pana samÄ• dhikammikassa balavatÄ«
appanaá¹ƒ pÄ• puá¹‡Ä• ti. vipassanÄ• kammikassa pana paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati.
lakkhaá¹‡appaá¹-ivedhaá¹ƒ pÄ• puá¹‡Ä• ti. ubhinnaá¹ƒ pana samattepi appanÄ• hoti eva.

__kÄ• le paggaá¹‡hati citta_nti yasmiá¹ƒ samaye atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá
samaye dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gasamuá¹-á¹-hÄ• panena taá¹ƒ cittaá¹ƒ p
__niggaá¹‡hatÄ«_ti yasmiá¹ƒ samaye accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ cittaá¹ƒ h
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena taá¹ƒ cittaá¹ƒ nigga
kÄ• lenÄ• _ti yasmiá¹ƒ samaye cittaá¹ƒ paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upasamasukh
nirassÄ• daá¹ƒ hoti \Ee II 470/, tasmiá¹ƒ samaye aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡
aá¹-á¹-ha saá¹ƒvegavatthÅ«ni nÄ• ma --- jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• ya
atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccup
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhanti. ratanattayaguá¹‡Ä• nussaraá¹‡enÄ• ssa pas
vuccati ``sampahaá¹ƒsati kÄ• lenÄ• â€™â€™ ti. __kÄ• le cittaá¹ƒ samÄ• dahe_ti yasmiá¹ƒ
saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samabhÄ• vo, tasmiá¹ƒ kÄ• le cittaá

__ajjhupekkhati kÄ• lenÄ• _ti yasmiá¹ƒ samaye sammÄ• paá¹-ipattiá¹ƒ Ä• gamma alÄ«naá
anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaá¹ƒ cittaá¹ƒ ho
paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati sÄ• rathi viya samappava
``ajjhupekkhati kÄ• lenÄ• â€™â€™ ti. __so yogÄ« kÄ• lakovido_ti eso vuttappakÄ• ro kam
paggahaniggahasampahaá¹ƒsanasamÄ• dahanaajjhupekkhanakÄ• lesu cheko byatto. __ki
paggahÄ• dikÄ• laá¹ƒ pucchati.

idÄ• ni paggahÄ• dikÄ• laá¹ƒ vissajjento __ ``lÄ«ne cittamhÄ«â€™â€™ _tiÄ• dimÄ• ha. ati
citte lÄ«nabhÄ• vaá¹ƒ gate dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gasamuá¹-á¹-hÄ• pan
viniggaho_ti accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhate citte
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena niggaho. __nirassÄ
sampahaá¹ƒseyya tÄ• vade_ti paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upasamasukhÄ• naá¹ƒ
assÄ• davirahitaá¹ƒ gataá¹ƒ aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena vÄ• ratanattaya
tasmiá¹ƒ khaá¹‡e cittaá¹ƒ sampahaá¹ƒseyya.

__sampahaá¹-á¹-haá¹ƒ yadÄ• citta_nti yasmiá¹ƒ kÄ• le vuttanayeneva sampahaá¹ƒsitaá¹ƒ

__alÄ«naá¹ƒ bhavati nuddhata_nti vÄ«riyasamÄ• dhÄ«hi saÃ±Ã±ojitattÄ• lÄ«nuddhaccavir
__samathanimittassÄ• _ti samatho ca nimittaÃ±ca samathanimittaá¹ƒ, tassa samathanimitta
lÄ«nuddhaccavirahitakÄ• lo vutto, so kÄ• lo. __ajjhattaá¹ƒ ramaye mano_ti jhÄ• nasampayu
kasiá¹‡Ä• digocarajjhatte toseyya abhiramÄ• peyya.

__etena_ \Ee II 471/ __mevupÄ• yenÄ• _ti etena vuttaupÄ• yena eva. __ma_-kÄ• ro padas
__ajjhupekkheyya tÄ• vade_ti yadÄ• upacÄ• rappanÄ• hi taá¹ƒ cittaá¹ƒ samÄ• hitaá¹ƒ, tad
cittaâ€™â€™ nti jÄ• nitvÄ• paggahaniggahasampahaá¹ƒsanesu byÄ• pÄ• raá¹ƒ akatvÄ• t
ajjhupekkhanameva kareyya.

idÄ• ni \Be 419/ ``kimhi kÄ• lamhi paggÄ• hoâ€™â€™ ti puá¹-á¹-hagÄ• thaá¹ƒ nigamento _
dhÄ«roâ€™â€™ _tiÄ• dimÄ• ha. __kÄ• lena kÄ• laá¹ƒ cittassa, nimittamupalakkhaye_ti kÄ
samÄ• dhisampayuttacittassa Ä• rammaá¹‡aá¹ƒ sallakkheyya, upaparikkheyyÄ• ti attho. se
pÄ• kaá¹-ameva. evaá¹ƒ arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti.

saddhammappajjotikÄ• ya mahÄ• niddesaá¹-á¹-hakathÄ• ya

sÄ• riputtasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappajjotikÄ• nÄ• ma mahÄ• niddesa-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ•

pÄ• rÄ• yanavagganiddeso

1. ajitamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

pÄ• rÄ• yanavaggassa \Ne 1/ \Ee 1/ \Be 1/ paá¹-hame ajitasuttaniddese ---

<1> á¹• 24 ``kenassu nivuto loko, (iccÄ• yasmÄ• ajito,)

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒsu tassa mahabbhayaâ€™â€™ nti || ---

ajitamÄ• á¹‡avassa pucchite paá¹-hamapaÃ±he ca uparÅ«paripaÃ±he ca niddesesu ca vutt
visesameva vakkhÄ• ma. tattha __nivuto_ti paá¹-icchÄ• dito. __kissÄ• bhilepanaá¹ƒ brÅ«sÄ
abhilepanaá¹ƒ vadesi?

__Ä• vuto_ti \Ne 2/ Ä• varito. __nivuto_ti paá¹-icchÄ• dito. __ovuto_ti heá¹-á¹-hÄ• paá¹-icc
uparibhÄ• gena chÄ• dito. __paá¹-icchanno_ti avivaá¹-o. __paá¹-ikujjito_ti adhomukhaá¹ƒ cl

__nappakÄ• satÄ«_ti nappakÄ• so hoti. __nappabhÄ• satÄ«_ti Ã±Ä• á¹‡appabhÄ• saá¹ƒ n
Ã±Ä• á¹‡atapaá¹ƒ na karoti. __na virocatÄ«_ti Ã±Ä• á¹‡avirocanaá¹ƒ na karoti. __na Ã±Ä• y
__na paÃ±Ã±Ä• yatÄ«_ti nappaÃ±Ã±Ä• yate.

__kena_ \Be 2/ __litto_ti kena limpito. __saá¹ƒlitto upalitto_ti upasaggena padaá¹ƒ vaá¸• á¸•
__Ä• cikkhasi_ niddesavasena. __desesi_ paá¹-iniddesavasena \Ee 2/. __paÃ±Ã±apesi_ te
atthaá¹ƒ bodhento __paá¹-á¹-hapesi_. tassatthassa kÄ• raá¹‡aá¹ƒ dassento __vivarasi_. by
dassento __vibhajasi_. nikujjitabhÄ• vaá¹ƒ gambhÄ«rabhÄ• vaÃ±ca haritvÄ• sotÅ«naá¹ƒ Ã
janayanto __uttÄ• nÄ«karosi_. sabbehipi imehi Ä• kÄ• rehi sotÅ«naá¹ƒ aÃ±Ã±Ä• á¹‡andhal
__pakÄ• sesÄ«_ti evaá¹ƒ attho daá¹-á¹-habbo.

<2> __vevicchÄ• pamÄ• dÄ• nappakÄ• satÄ«_ti macchariyahetu ca pamÄ• dahetu ca na
dÄ• nÄ• dÄ«hi guá¹‡ehi pakÄ• situá¹ƒ na deti, pamÄ• do sÄ«lÄ• dÄ«hi. __jappÄ• bhilepana

makkaá¹-alepo viya makkaá¹-assa abhilepanaá¹ƒ. __dukkha_nti jÄ• tiÄ• dikaá¹ƒ dukkhaá¹ƒ

__yesaá¹ƒ dhammÄ• na_nti yesaá¹ƒ rÅ«pÄ• didhammÄ• naá¹ƒ. __Ä• dito samudÄ• gamar
uppÄ• do paÃ±Ã±Ä• yati. __atthaá¹…gamato nirodho paÃ±Ã±Ä• yatÄ«_ti bhaá¹…gato niruj
__kammasannissito vipÄ• ko_ti kusalÄ• kusalavipÄ• ko kammaá¹ƒ amuÃ±citvÄ• pavattana
vuccati. __vipÄ• kasannissitaá¹ƒ kamma_nti kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa okÄ
vipÄ• kasannissitaá¹ƒ kammanti vuccati. __nÄ• masannissitaá¹ƒ rÅ«pa_nti paÃ±cavokÄ• re
amuÃ±citvÄ• pavattanato nÄ• masannissitaá¹ƒ rÅ«panti vuccati. __rÅ«pasannissitaá¹ƒ nÄ•
nÄ• maá¹ƒ rÅ«paá¹ƒ amuÃ±citvÄ• pavattanato rÅ«pasannissitaá¹ƒ nÄ• manti vuccati.

<3> __savanti sabbadhi sotÄ• _ti sabbesu rÅ«pÄ• diÄ• yatanesu taá¹‡hÄ• dikÄ• sotÄ• sa
nivÄ• raá¹‡a_nti tesaá¹ƒ kiá¹ƒ Ä• varaá¹‡aá¹ƒ kÄ• rakkhÄ• . __saá¹ƒvaraá¹ƒ brÅ«hÄ«_ti ta
nivÄ• raá¹‡asaá¹…khÄ• taá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi. etena sÄ• vasesappahÄ• naá¹ƒ puccha
kena dhammena ete sotÄ• pidhÄ«yanti pacchijjanti. etena anavasesappahÄ• naá¹ƒ puccha

__savantÄ«_ti \Ne 3/ uppajjanti. __Ä• savantÄ«_ti adhogÄ• mino hutvÄ• savanti. __sanda
hutvÄ• sandamÄ• nÄ• pavattanti. __pavattantÄ«_ti punappunaá¹ƒ vattanti.

<4> __sati_ \Be 3/ __tesaá¹ƒ nivÄ• raá¹‡a_nti vipassanÄ• yuttÄ• kusalÄ• kusaladhammÄ•
samanvesamÄ• nÄ• sati tesaá¹ƒ sotÄ• naá¹ƒ nivÄ• raá¹‡aá¹ƒ \Ee 3/. __sotÄ• naá¹ƒ saá¹ƒ
tamevÄ• haá¹ƒ satiá¹ƒ sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mÄ«ti adhippÄ• yo. __paÃ±Ã±Ä• yet
pana aniccatÄ• dipaá¹-ivedhasÄ• dhikÄ• ya maggapaÃ±Ã±Ä• ya ete sotÄ• sabbaso pidhÄ«

__pacchijjantÄ«_ti ucchijjanti. __samudayaÃ±cÄ• _ti paccayaÃ±ca. __atthaá¹…gamaÃ±cÄ
abhÄ• vagamanaÃ±ca, anuppannÄ• naá¹ƒ anuppÄ• daá¹ƒ vÄ• . __assÄ• daÃ±cÄ• _ti Ä• ni
dosaÃ±ca. __nissaraá¹‡aÃ±cÄ• _ti nikkhamanaÃ±ca.

<5> __paÃ±Ã±Ä• cevÄ• _ti paÃ±hÄ• gÄ• thÄ• ya yÄ• cÄ• yaá¹ƒ tayÄ• vuttÄ• __paÃ±Ã±
tadavasesaá¹ƒ __nÄ• marÅ«paá¹ƒ, etaá¹ƒ_ sabbampi __kattha_ nirujjhati. __etaá¹ƒ me_ pa
pabrÅ«hÄ«_ti evaá¹ƒ saá¹…khepattho veditabbo.

__katthetaá¹ƒ uparujjhatÄ«_ti etaá¹ƒ nÄ• marÅ«paá¹ƒ kattha na bhavati. __vÅ«pasammatÄ
gacchatÄ«_ti abhÄ• vaá¹ƒ gacchati. __paá¹-ippassambhatÄ«_ti sannisÄ«dati.

<6> vissajjanagÄ• thÄ• ya panassa yasmÄ• paÃ±Ã±Ä• satiyo nÄ• meneva saá¹…gahaá¹ƒ
vuttÄ• . ayamettha saá¹…khepattho --- __yaá¹ƒ maá¹ƒ_ tvaá¹ƒ, __ajita, etaá¹ƒ paÃ±haá¹ƒ a
``katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti, tadetaá¹ƒ __yattha nÄ• maÃ±ca rÅ«paÃ±ca asesaá¹
__vadÄ• mi_. tassa tassa hi __viÃ±Ã±Ä• á¹‡assa nirodhena_ saheva apubbaá¹ƒ acarimaá¹

_ ettheva viÃ±Ã±Ä• á¹‡anirodhena nirujjhati etaá¹ƒ, viÃ±Ã±Ä• á¹‡anirodhÄ• tassa tassa nir
nÄ• tivattatÄ«ti vuttaá¹ƒ hoti.

__sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhenÄ• _ti sotÄ•
kusalÄ• kusalacetanÄ• sampayuttacittassa abhabbuppattikavasena nirujjhanena. tattha duv
anupÄ• dinnakanirodho upÄ• dinnakanirodhoti. __sotÄ• pattimaggena_ hi cattÄ• ri diá¹-á¹-h
vicikicchÄ• sahagatanti paÃ±ca cittÄ• ni nirujjhanti, tÄ• ni rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti \Ee
anupÄ• dinnakarÅ«pakkhandho \Ne 4/, tÄ• ni cittÄ• ni viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampa
saá¹…khÄ• rÄ• tayo arÅ«pakkhandhÄ• . tattha sace sotÄ• pannassa sotÄ• pattimaggo abh
paÃ±ca \Be 4/ cittÄ• ni chasu Ä• rammaá¹‡esu pariyuá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡eyyuá¹ƒ. so
pariyuá¹-á¹-hÄ• nuppattiá¹ƒ vÄ• rayamÄ• no setusamugghÄ• taá¹ƒ abhabbuppattikabhÄ• va
nirodheti nÄ• ma. __sakadÄ• gÄ• mimaggena_ cattÄ• ri diá¹-á¹-hivippayuttÄ• ni dve doman
oá¸·Ä• rikakÄ• marÄ• gabyÄ• pÄ• davasena cha cittÄ• ni nirujjhanti. __anÄ• gÄ• mimagger
aá¹‡usahagatakÄ• marÄ• gabyÄ• pÄ• davasena tÄ• ni eva cha cittÄ• ni nirujjhanti. __araha
diá¹-á¹-hivippayuttÄ• ni uddhaccasahagataÃ±cÄ• ti paÃ±ca akusalacittÄ• ni nirujjhanti. tatth
ariyÄ• naá¹ƒ te maggÄ• abhÄ• vitÄ• assu, tÄ• ni cittÄ• ni chasu Ä• rammaá¹‡esu pariyuá¹
pÄ• puá¹‡eyyuá¹ƒ. te pana tesaá¹ƒ maggÄ• pariyuá¹-á¹-hÄ• nuppattiá¹ƒ vÄ• rayamÄ• nÄ•
abhabbuppattikabhÄ• vaá¹ƒ kurumÄ• nÄ• anupÄ• dinnakaá¹ƒ nirodhenti nÄ• ma. evaá¹ƒ a

sace pana sotÄ• pannassa sotÄ• pattimaggo abhÄ• vito abhavissÄ• , á¹-hapetvÄ• satta bh
saá¹ƒsÄ• ravaá¹-á¹-e upÄ• dinnakakkhandhappavattaá¹ƒ pavatteyya. kasmÄ• ? tassa pavat
tÄ«á¹‡i saá¹ƒyojanÄ• ni diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayoti ime pana paÃ±ca kilese so
samugghÄ• teti. idÄ• ni kuto sotÄ• pannassa satta bhave á¹-hapetvÄ• anamatagge saá¹ƒsA
upÄ• dinnakappavattaá¹ƒ pavattissati. evaá¹ƒ sotÄ• pattimaggo upÄ• dinnakappavattaá¹ƒ a
upÄ• dinnakaá¹ƒ nirodheti nÄ• ma.

sace sakadÄ• gÄ• missa sakadÄ• gÄ• mimaggo abhÄ• vito abhavissÄ• , á¹-hapetvÄ• dve
upÄ• dinnakappavattaá¹ƒ pavatteyya. kasmÄ• ? tassa pavattiyÄ• hetÅ«naá¹ƒ atthitÄ• ya. o
kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanÄ• ni oá¸·Ä• riko kÄ• marÄ• gÄ• nusayo paá¹-ighÄ• nusa
maggo uppajjamÄ• nova samugghÄ• teti. idÄ• ni kuto sakadÄ• gÄ• missa dve bhave á¹-hap
upÄ• dinnakappavattaá¹ƒ pavattissati \Ee 5/. evaá¹ƒ sakadÄ• gÄ• mimaggo upÄ• dinnakapp
kurumÄ• no upÄ• dinnakaá¹ƒ nirodheti nÄ• ma.

sace anÄ• gÄ• missa anÄ• gÄ• mimaggo abhÄ• vito abhavissÄ• , á¹-hapetvÄ• ekaá¹ƒ bha
upÄ• dinnakappavattaá¹ƒ pavatteyya. kasmÄ• ? tassa \Be 5/ pavattiyÄ• hetÅ«naá¹ƒ atthitÄ
kÄ• marÄ• gapaá¹-ighasaÃ±Ã±ojanÄ• ni aá¹‡usahagato kÄ• marÄ• gÄ• nusayo paá¹-ighÄ•
so maggo uppajjamÄ• nova samugghÄ• teti. idÄ• ni kuto anÄ• gÄ• missa ekaá¹ƒ \Ne 5/ bha
upÄ• dinnakappavattaá¹ƒ pavattissati. evaá¹ƒ anÄ• gÄ• mimaggo upÄ• dinnakappavattaá¹ƒ

upÄ• dinnakaá¹ƒ nirodheti nÄ• ma.

sace arahato arahattamaggo abhÄ• vito abhavissÄ• , rÅ«pÄ• rÅ«pabhavesu upÄ• dinnaka
kasmÄ• ? tassa pavattiyÄ• hetÅ«naá¹ƒ atthitÄ• ya. rÅ«parÄ• go arÅ«parÄ• go mÄ• no udd
bhavarÄ• gÄ• nusayo avijjÄ• nusayoti ime pana aá¹-á¹-ha kilese so maggo uppajjamÄ• nov
khÄ«á¹‡Ä• savassa punabbhave upÄ• dinnakappavattaá¹ƒ pavattissati? evaá¹ƒ arahattama
appavattaá¹ƒ kurumÄ• no upÄ• dinnakaá¹ƒ nirodheti nÄ• ma.

sotÄ• pattimaggo cettha apÄ• yabhavaá¹ƒ nirodheti. sakadÄ• gÄ• mimaggo sugatikÄ• mab
kÄ• mabhavaá¹ƒ. arahattamaggo rÅ«pÄ• rÅ«pabhavaá¹ƒ, sabbabhavepi nirodheti evÄ• ti va
upÄ• dinnakanirodho veditabbo.

tattha ``abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhenÄ• â€™â€™ ti etena anupÄ• dinnaka
uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhantÄ«â€™â€™ ti iminÄ• pana upÄ• d

tattha __satta bhave á¹-hapetvÄ• _ti kÄ• mabhavato kÄ• mabhavaá¹ƒ saá¹ƒsarantassa sat
__anamatagge saá¹ƒsÄ• re_ti ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , `saá¹ƒsÄ• roâ€™ ti pavuccatÄ«â€™â€™ ti || (Vism II 619; I
4.199; Paá¹-is-a II 1.117; It-a 14, 58; Ud-a 39) ---

evaá¹ƒ \Ee 6/ vaá¹‡á¹‡ite saá¹ƒsÄ• ravaá¹-á¹-e. __ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±c
catukkhandhasaá¹…khÄ• taá¹ƒ nÄ• maÃ±ca ruppanalakkhaá¹‡aá¹ƒ bhÅ«topÄ• dÄ• yasaá¹
uppajjeyyuá¹ƒ. __etthete nirujjhantÄ«_ti etasmiá¹ƒ sotÄ• pattimagge ete \Be 6/ nÄ• marÅ«p
abhabbuppattikavasena nirodhaá¹ƒ gacchanti. __sakadÄ• gÄ• mimaggaÃ±Ä• á¹‡enÄ• _ti e
sakiá¹ƒyeva imaá¹ƒ lokaá¹ƒ Ä• gacchatÄ«ti sakadÄ• gÄ• mÄ« \Ne 6/, tassa maggo sakadÄ
sampayuttaÃ±Ä• á¹‡ena. __dve bhave á¹-hapetvÄ• _ti kÄ• madhÄ• tuÄ• yeva paá¹-isandh
__paÃ±casu bhavesÅ«_ti tadavasiá¹-á¹-hesu paÃ±casu bhavesu. __etthete nirujjhantÄ«_ti e
ete dhammÄ• vuttanayena nirujjhanti. __ekaá¹ƒ bhavaá¹ƒ á¹-hapetvÄ• _ti ukkaá¹-á¹-havase
arÅ«padhÄ• tuÄ• vÄ• ekaá¹ƒ bhavaá¹ƒ vajjetvÄ• . __rÅ«padhÄ• tuÄ• vÄ• arÅ«padhÄ•
rÅ«padhÄ• tuÄ• ceva arÅ«padhÄ• tuÄ• ca. __nÄ• maÃ±ca rÅ«paÃ±cÄ• _ti ettha rÅ«pa
nÄ• mameva. __etthete nirujjhantÄ«_ti ettha anÄ• gÄ• mimagge ete nÄ• marÅ«padhammÄ

__arahato_ti kilesehi Ä• rakattÄ• ``arahÄ• â€™â€™ ti laddhanÄ• massa khÄ«á¹‡Ä• savas
nibbÄ• nadhÄ• tuÄ• _ti duvidhÄ• hi nibbÄ• nadhÄ• tu saupÄ• disesÄ• ca anupÄ• disesÄ
mamÄ• â€™â€™ ti bhusaá¹ƒ gaá¹‡hÄ«yatÄ«ti upÄ• di, khandhapaÃ±cakassetaá¹ƒ adhivac

avasiá¹-á¹-ho upÄ• diseso, saha upÄ• disesena vattatÄ«ti __saupÄ• disesÄ• _. natthettha u
__anupÄ• disesÄ• _. tÄ• ya anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• . __parinibbÄ• yantas
jÄ• tavedassa nibbÄ• yantassa appavattaá¹ƒ pavisantassa. __carimaviÃ±Ã±Ä• á¹‡assa nir
assÄ• sapassÄ• sÄ• naá¹ƒ nirodhavasena. tayo carimÄ• bhavacarimo jhÄ• nacarimo cutic
assÄ• sapassÄ• sÄ• pavattanti, rÅ«pÄ• rÅ«pabhavesu nappavattanti. tasmÄ• so __bhava
purimajhÄ• nattayeva pavattanti, catutthe nappavattanti. tasmÄ• so __jhÄ• nacarimo_. ye p
soá¸·asamena cittena sahuppannÄ• , te cuticittena saha nirujjhanti. so __cuticarimo nÄ• ma
adhippeto. ye hi keci_ \Ee 7/ buddhÄ• vÄ• paccekabuddhÄ• vÄ• ariyasÄ• vakÄ• vÄ• an
upÄ• dÄ• ya sabbe bhavaá¹…gacitteneva abyÄ• katena dukkhasaccena kÄ• laá¹ƒ karonti. t
nirodhenÄ• _ti cuticittassa nirodhenÄ• ti attho.

__paÃ±Ã±Ä• _ \Be 7/ __ca sati ca nÄ• maÃ±cÄ• _ti etehi catunnaá¹ƒ arÅ«pakkhandhÄ• na
paccetabbaá¹ƒ. __rÅ«paÃ±cÄ• _ti etena catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ catuvÄ«satiupÄ
paccetabbaá¹ƒ. idÄ• ni tassa nirujjhanÅ«pÄ• yaá¹ƒ dassento __ ``viÃ±Ã±Ä• á¹‡assa nirodh
uparujjhatÄ«â€™â€™ _ti Ä• ha. tattha __viÃ±Ã±Ä• á¹‡a_nti carimaviÃ±Ã±Ä• á¹‡ampi abhis
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa pahÄ«nanirodhena etthetaá¹ƒ uparujjhati nirujjhati dÄ«
apaá¹‡á¹‡attikabhÄ• vaá¹ƒ yÄ• ti, carimaviÃ±Ã±Ä• á¹‡assa anuppÄ• dapaccayattÄ• anupp
anuppÄ• davaseneva uparujjhatÄ«ti (Sv I 499).

<7> ettÄ• vatÄ• \Ne 7/ ca ``dukkhamassa mahabbhayaâ€™â€™ nti iminÄ• pakÄ• sitaá¹ƒ
sotÄ• nÄ«â€™â€™ ti iminÄ• samudayasaccaá¹ƒ, ``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti
uparujjhatÄ«â€™â€™ ti iminÄ• nirodhasaccanti evaá¹ƒ cattÄ• ri saccÄ• ni sutvÄ• pi ariyab
sekkhÄ• sekkhapaá¹-ipadaá¹ƒ pucchanto __ ``ye ca saá¹…khÄ• tadhammÄ• seâ€™â€™ _
__saá¹…khÄ• tadhammÄ• _ti aniccÄ• divasena parivÄ«maá¹ƒsitadhammÄ• , arahantÄ• na
__sekkhÄ• _ti sÄ«lÄ• dÄ«ni sikkhamÄ• nÄ• avasesÄ• ariyapuggalÄ• . __puthÅ«_ti bahÅ«
nipako iriyaá¹ƒ puá¹-á¹-ho pabrÅ«hÄ«_ti tesaá¹ƒ me sekkhÄ• sekkhÄ• naá¹ƒ nipako paá¹‡á
paá¹-ipattiá¹ƒ brÅ«hÄ«ti.

__tesaá¹ƒ khandhÄ• saá¹…khÄ• tÄ• _ti tesaá¹ƒ paÃ±cakkhandhÄ• appaá¹-isandhikaá¹ƒ k
katvÄ• á¹-hapitÄ• vÄ• . dhÄ• tuÄ• dÄ«supi eseva nayo. __iriya_nti payogaá¹ƒ. __cariya_n
pavattiá¹ƒ. __Ä• cara_nti caraá¹‡aá¹ƒ. __gocara_nti paccayaá¹ƒ. __vihÄ• ra_nti iriyÄ• patha
__paá¹-ipada_nti vipassanaá¹ƒ.

<8> athassa bhagavÄ• yasmÄ• sekkhena kÄ• macchandanÄ«varaá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ
tasmÄ• __ ``kÄ• mesÅ«_ti \Ee 8/ upaá¸• á¸• hagÄ• thÄ• ya sekkhapaá¹-ipadaá¹ƒ dasseti. t
vatthu__kÄ• mesu_ kilesakÄ• mena __nÄ• bhigijjheyya, _ kÄ• yaduccaritÄ• dayo ca manas
pajahanto __manasÄ• nÄ• vilo siyÄ• _ti. yasmÄ• pana asekkho aniccÄ• divasena sabbasa
paritulitattÄ• __kusalo_ sabbadhammesu kÄ• yÄ• nupassanÄ• satiÄ• dÄ«hi ca __sato_ sa

bhinnattÄ• __bhikkhu_bhÄ• vaá¹ƒ patto hutvÄ• sabbairiyÄ• pathesu __paribbajati, _ tasmÄ
upaá¸• á¸• hagÄ• thÄ• ya asekkhapaá¹-ipadaá¹ƒ dasseti.

__nÄ• bhigijjheyyÄ• _ti \Be 8/ gedhaá¹ƒ nÄ• pajjeyya. __na paligijjheyyÄ• _ti lobhaá¹ƒ nÄ•
palibundheyyÄ• _ti lobhavasena na allÄ«yeyya.

__Ä• vilakare kilese jaheyyÄ• _ti cittÄ• luá¸·akare upatÄ• pasaá¹…khÄ• te kilese jaheyya.

__sabbe dhammÄ• anattÄ• _ti nibbÄ• naá¹ƒ antokaritvÄ• vuttaá¹ƒ. __yaá¹ƒ kiÃ±ci samud
sappaccayasabhÄ• vaá¹ƒ.

__saha gÄ• thÄ• pariyosÄ• nÄ• _ti gÄ• thÄ• vasÄ• neneva saddhiá¹ƒ. __yete brÄ• hmaá¹‡
ete \Ne 8/ ajitamÄ• á¹‡avena kalyÄ• á¹‡achandena ekajjhÄ• sayÄ• . __ekappayogÄ• _ti kÄ
ekappayogÄ• . __ekÄ• dhippÄ• yÄ• _ti eko adhippÄ• yo ruci etesanti ekÄ• dhippÄ• yÄ• , ek
__ekavÄ• sanavÄ• sitÄ• _ti atÄ«tabuddhasÄ• sane tena saddhiá¹ƒ bhÄ• vitabhÄ• vanÄ• . _
anekesaá¹ƒ devamanussasaá¹…khÄ• tÄ• naá¹ƒ pÄ• á¹‡asahassÄ• naá¹ƒ. __virajaá¹ƒ vÄ«t
rÄ• gÄ• dirajavirahitaá¹ƒ rÄ• gÄ• dimalavirahitaÃ±ca.

__dhammacakkhu_nti idha sotÄ• pattimaggo adhippeto. aÃ±Ã±attha heá¹-á¹-hÄ• maggatta
uppattikÄ• raá¹‡adassanatthaá¹ƒ __ ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ n
Ä• ha. taÃ±hi nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• kiccavasena evaá¹ƒ sabbasaá¹…khataá
uppajjati. __tassa brÄ• hmaá¹‡assa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccÄ«_ti tassa ca
antevÄ• sikasahassÄ• naÃ±ca taá¹‡hÄ• dÄ«hi aggahetvÄ• kÄ• mÄ• savÄ• dÄ«hi maggakk
phalakkhaá¹‡e vimucci. __saha arahattappattÄ• _ti arahattappattiyÄ• ca saheva Ä• yasma
antevÄ• sikasahassassa ca ajinajaá¹-Ä• vÄ• kacÄ«ratidaá¹‡á¸• akamaá¹‡á¸• aluÄ• dayo \E
sabbeva iddhimayapattacÄ«varadharÄ• dvaá¹…gulakesÄ• ehibhikkhÅ« hutvÄ• bhagavan
nisÄ«diá¹ƒsu. pÄ• á¸·iyaá¹ƒ pana ajitattherova paÃ±Ã±Ä• yati. tattha __anvatthapaá¹-ipattiy
paccÄ• sÄ«sitaladdhapaá¹-ipattiyÄ• , nibbÄ• naladdhabhÄ• venÄ• ti attho. sesaá¹ƒ sabbatth
bhagavÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

ajitamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. tissametteyyamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<9> dutiye \Ee 10/ \Be 9/ tissametteyyasuttaniddese --- __kodha santusito_ti niá¹-á¹-hite pa
``kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti (Sn 1124; Nidd II

mogharÄ• jamÄ• á¹‡avapucchÄ• 143) evaá¹ƒ mogharÄ• jÄ• pucchituá¹ƒ Ä• rabhi. ``na tÄ•
gatÄ• nÄ«â€™â€™ ti Ã±atvÄ• bhagavÄ• ``tiá¹-á¹-ha tvaá¹ƒ, mogharÄ• ja, aÃ±Ã±o puccha
tato tissametteyyo attano saá¹ƒsayaá¹ƒ pucchanto __ ``kodhÄ• _ti gÄ• thamÄ• ha. tattha __
idha satto tuá¹-á¹-ho. __iÃ±jitÄ• _ti taá¹‡hÄ• diá¹-á¹-hivipphanditÄ• ni. __ubhantamabhiÃ±Ã
abhijÄ• nitvÄ• . __mantÄ• na lippatÄ«_ti paÃ±Ã±Ä• ya na lippati.

__paripuá¹‡á¹‡asaá¹…kappo_ti \Ne 9/ nekkhammÄ• divitakkehi paripuá¹‡á¹‡asaá¹…kappa

__taá¹‡hiÃ±jita_nti taá¹‡hÄ• ya calitaá¹ƒ. __diá¹-á¹-hiÃ±jitÄ• _dÄ«supi eseva nayo. __kÄ• n
kilesakÄ• mehi iÃ±jitaá¹ƒ phanditaá¹ƒ. ``kammiÃ±jitaâ€™â€™ ntipi pÄ• á¹-ho, taá¹ƒ na sund

mahanto purisoti __mahÄ• puriso_. uttamo purisoti __aggapuriso_. padhÄ• no purisoti __s
alÄ• mako purisoti __visiá¹-á¹-hapuriso_. jeá¹-á¹-hako purisoti __pÄ• mokkhapuriso_. na he
__uttamapuriso_. purisÄ• naá¹ƒ koá¹-ippatto purisoti __padhÄ• napuriso_. sabbesaá¹ƒ icch
__pavarapuriso_.

__sibbinimaccagÄ• _ti taá¹‡haá¹ƒ atiagÄ• , atikkamitvÄ• á¹-hito. __upaccagÄ• _ti bhusaá¹

<10> tassetamatthaá¹ƒ bhagavÄ• byÄ• karonto __ ``kÄ• mesÅ«â€™â€™ _ti gÄ• thÄ• dva
brahmacariyavÄ• _ti kÄ• manimittaá¹ƒ brahmacariyavÄ• , kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ•
samannÄ• gatoti vuttaá¹ƒ hoti. ettÄ• vatÄ• santusitataá¹ƒ dasseti. ``vÄ«tataá¹‡hoâ€™â€™
aniÃ±jitataá¹ƒ. tattha __saá¹…khÄ• ya nibbuto_ti aniccÄ• divasena dhamme vÄ«maá¹ƒsitvÄ
nibbuto.

__asaddhammasamÄ• pattiyÄ• _ti \Ee 11/ \Be 10/ nÄ«cadhammasamÄ• yogato. __Ä• ratÄ
__viratÄ«_ti tÄ• ya vinÄ• ramanaá¹ƒ. __paá¹-iviratÄ«_ti paá¹-inivattitvÄ• tÄ• ya vinÄ• ram
__veramaá¹‡Ä«_ti veravinÄ• sanaá¹ƒ. __akiriyÄ• _ti kiriyÄ• pacchindanaá¹ƒ. __akaraá¹‡a_
karaá¹‡aparicchindanaá¹ƒ. __anajjhÄ• pattÄ«_ti anÄ• pajjanatÄ• . __velÄ• anatikkamo_ti s
tattha tattha vuttanayattÄ• pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ay
patiá¹-á¹-hÄ• si saddhiá¹ƒ antevÄ• sikasahassena, aÃ±Ã±esaÃ±ca anekasahassÄ• naá¹ƒ d
sesaá¹ƒ pubbasadisameva.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

tissametteyyamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. puá¹‡á¹‡akamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<12> tatiye \Ne 10/ \Ee 12/ puá¹‡á¹‡akasuttaniddese --- __aneja_nti idampi purimanayenev
paá¹-ikkhipitvÄ• vuttaá¹ƒ. tattha __mÅ«ladassÄ• vi_nti akusalamÅ«lÄ• didassÄ• viá¹ƒ. __is
jaá¹-ilÄ• . __yaÃ±Ã±a_nti deyyadhammaá¹ƒ. __akappayiá¹ƒsÅ«_ti pariyesiá¹ƒsu.

__hetudassÄ• vÄ«_tiÄ• dÄ«ni sabbÄ• ni kÄ• raá¹‡avevacanÄ• neva. kÄ• raá¹‡aÃ±hi yasm
pavattati, tasmÄ• __hetÅ«_ti vuccati. yasmÄ• taá¹ƒ phalaá¹ƒ nideti `handa, gaá¹‡hatha na
tasmÄ• __nidÄ• na_nti vuccati. __sambhavadassÄ• vÄ«_tiÄ• dÄ«ni paÃ±ca padÄ• ni heá¹
yasmÄ• taá¹ƒ paá¹-icca eti pavattati, taÃ±ca phalaá¹ƒ tato samudeti uppajjati, tasmÄ• __pa
__samudayo_ti ca vuccati.

__yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci sugatiyo_ti catuapÄ• yavinimuttakÄ• uttaramÄ• tÄ• day
ca dullabhaghÄ• sacchÄ• danÄ• dukkhapÄ«á¸·itÄ• veditabbÄ• . __yÄ• vÄ• panaÃ±Ã±Ä•
yamarÄ• janÄ• gasupaá¹‡á¹‡apetamahiddhikÄ• dayo paccetabbÄ• . __attabhÄ• vÄ• bhinib
11/ paá¹-isandhivasena attabhÄ• vapaá¹-ilÄ• bhatthÄ• ya. __jÄ• nÄ• tÄ«_ti sabbaÃ±Ã±utaÃ
__passatÄ«_ti samantacakkhunÄ• passati.

__akusalÄ• _ti akosallasambhÅ«tÄ• . akusalaá¹ƒ bhajantÄ«ti __akusalabhÄ• giyÄ• _. akus
__akusalapakkhikÄ• _. sabbe te avijjÄ• mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etesanti __avijjÄ• mÅ«lak
sammÄ• osaranti gacchantÄ«ti __avijjÄ• samosaraá¹‡Ä• . avijjÄ• samugghÄ• tÄ• _ti araha
__sabbe te samugghÄ• taá¹ƒ gacchantÄ«_ti vuttappakÄ• rÄ• akusaladhammÄ• , te sabbe

__appamÄ• damÅ«lakÄ• _ti satiavippavÄ• so appamÄ• do mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etesan
appamÄ• desu sammÄ• osaranti gacchantÄ«ti __appamÄ• dasamosaraá¹‡Ä• . appamÄ• d
aggamakkhÄ• yatÄ«__ti sayaá¹ƒ kÄ• mÄ• vacaropi samÄ• no catubhÅ«makadhammÄ• naá
jÄ• to. _

__alamatto_ti samatthacitto. __mayÄ• pucchita_nti mayÄ• puá¹-á¹-haá¹ƒ. __vahassetaá¹ƒ
Ä• bhatabhÄ• raá¹ƒ \Ne 11/ vahassu. __ye keci isipabbajjaá¹ƒ pabbajitÄ• _. ``isipabbajjÄ• p
pÄ• á¹-ho.

__Ä• jÄ«vakasÄ• vakÄ• naá¹ƒ Ä• jÄ«vakÄ• devatÄ• _ti ye Ä• jÄ«vakavacanaá¹ƒ suá¹‡ant
Ä• jÄ«vakasÄ• vakÄ• , tesaá¹ƒ Ä• jÄ«vakasÄ• vakÄ• naá¹ƒ. Ä• jÄ«vakÄ• ca tesaá¹ƒ deyya
eva Ä• jÄ«vakÄ• devatÄ• . evaá¹ƒ sabbattha. __ye yesaá¹ƒ dakkhiá¹‡eyyÄ• _ti ye Ä• jÄ«va
yesaá¹ƒ khattiyÄ• dÄ«naá¹ƒ deyyadhammÄ• nucchavikÄ• . __te tesaá¹ƒ devatÄ• _ti te Ä• jÄ
khattiyÄ• dÄ«naá¹ƒ devatÄ• .

__yepi yaÃ±Ã±aá¹ƒ esantÄ«_ti deyyadhammaá¹ƒ icchanti. __gavesantÄ«_ti olokenti. __pa
__yaÃ±Ã±Ä• vÄ• ete puthÅ«_ti yaÃ±Ã±Ä• eva vÄ• ete puthukÄ• . __yaÃ±Ã±ayÄ• jakÄ•
yÄ• janakÄ• eva vÄ• ete puthukÄ• . __dakkhiá¹‡eyyÄ• vÄ• ete puthÅ«_ti deyyadhammÄ
puthukÄ• . te vitthÄ• rato dassetuá¹ƒ __ ``kathaá¹ƒ yaÃ±Ã±Ä• vÄ• ete puthÅ«â€™â€™ _ti
dasseti.

<13> __Ä• sÄ«samÄ• nÄ• _ti \Be 12/ rÅ«pÄ• dÄ«ni patthayamÄ• nÄ• . __itthatta_nti itthab
manussÄ• dibhÄ• vaá¹ƒ icchantÄ• ti vuttaá¹ƒ hoti. __jaraá¹ƒ sitÄ• _ti jaraá¹ƒ nissitÄ• . jarÄ•
sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ vuttaá¹ƒ. tena vaá¹-á¹-adukkhanissitÄ• tato aparimuccamÄ•
dÄ«peti.

__rÅ«papaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• _ti vaá¹‡á¹‡Ä• yatanasampattilÄ• bhaá¹ƒ patth
eseva nayo. __khattiyamahÄ• sÄ• lakule attabhÄ• vapaá¹-ilÄ• bha_nti sÄ• rappatte khattiyÄ
attabhÄ• valÄ• bhaá¹ƒ paá¹-isandhiá¹ƒ patthayamÄ• nÄ• . __brÄ• hmaá¹‡amahÄ• sÄ• laku
__brahmakÄ• yikesu devesÅ«_ti ettha pubbabhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __etthÄ• _ti kh

__jarÄ• nissitÄ• _ti jaraá¹ƒ assitÄ• . __byÄ• dhinissitÄ• _tiÄ• dÄ«supi \Ee 14/ eseva nayo.
vaá¹-á¹-adukkhaá¹ƒ pariyÄ• diyitvÄ• dassitaá¹ƒ hoti.

<14> __kaccisu te bhagavÄ• yaÃ±Ã±apathe appamattÄ• , atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ
yaÃ±Ã±apatho. idaá¹ƒ vuttaá¹ƒ hoti --- kacci te yaÃ±Ã±e appamattÄ• hutvÄ• yaÃ±Ã±aá¹ƒ
vaá¹-á¹-adukkhamuttariá¹ƒsÅ«ti.

__yepi_ \Ne 12/ __yaÃ±Ã±aá¹ƒ denti yajantÄ«_ti deyyadhammadÄ• navasena yajanti. __pa
vissajjenti.

<15> __Ä• sÄ«santÄ«_ti rÅ«papaá¹-ilÄ• bhÄ• dayo patthenti. __thomayantÄ«_ti ``suciá¹ƒ c
nayena yaÃ±Ã±Ä• dÄ«ni pasaá¹ƒsanti. __abhijappantÄ«_ti rÅ«pÄ• dipaá¹-ilÄ• bhÄ• ya vÄ•
denti. __kÄ• mÄ• bhijappanti paá¹-icca lÄ• bha_nti rÅ«pÄ• dilÄ• bhaá¹ƒ paá¹-icca punappun
abhijappanti, ``aho vata amhÄ• kampi siyyuâ€™â€™ nti vadanti, taá¹‡haÃ±ca tattha vaá¸• a
hoti. __yÄ• jayogÄ• _ti yÄ• gÄ• dhimuttÄ• . __bhavarÄ• garattÄ• _ti evamimehi Ä• sÄ«sanÄ
bhavarÄ• garattÄ• vÄ• hutvÄ• etÄ• ni Ä• sÄ«sanÄ• dÄ«ni karontÄ• __nÄ• tariá¹ƒsu_ jÄ•
uttariá¹ƒsu.

__yaÃ±Ã±aá¹ƒ vÄ• thomentÄ«_ti dÄ• naá¹ƒ vÄ• vaá¹‡á¹‡enti. __phalaá¹ƒ vÄ• _ti rÅ«pÄ•
__dakkhiá¹‡eyye vÄ• _ti jÄ• tisampannÄ• dÄ«su. __suciá¹ƒ dinna_nti suciá¹ƒ katvÄ• dinna
manavaá¸• á¸• hanakaá¹ƒ. __paá¹‡Ä«ta_nti ojavantaá¹ƒ. __kÄ• lenÄ• _ti tattha tattha samp

__kappiya_nti akappiyaá¹ƒ vajjetvÄ• dinnaá¹ƒ. __anavajja_nti niddosaá¹ƒ. __abhiá¹‡ha_nti
__dadaá¹ƒ cittaá¹ƒ pasÄ• dita_nti dadato muÃ±canacittaá¹ƒ pasÄ• ditanti. __thomenti kitten
pÄ• kaá¹-aá¹ƒ karonti. __vaá¹‡á¹‡entÄ«_ti vaá¹‡á¹‡aá¹ƒ bhaá¹‡anti. __pasaá¹ƒsantÄ«_ti pa

__ito nidÄ• na_nti ito manussalokato dinnakÄ• raá¹‡Ä• . __ajjhÄ• yakÄ• _ti mante parivatte
mante dhÄ• rentÄ• . __tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti iruvedayajuvedasÄ• mavedÄ• naá¹ƒ. oá¹-
pÄ• raá¹ƒ gatÄ• ti __pÄ• ragÅ«_. saha nighaá¹‡á¸• unÄ• ca keá¹-ubhena ca __sanighaá¹‡
nighaá¹‡á¸• Å«_ti nighaá¹‡á¸• urukkhÄ• dÄ«naá¹ƒ vevacanappakÄ• sakaá¹ƒ satthaá¹ƒ. __k
kiriyÄ• kappavikappo kavÄ«naá¹ƒ upakÄ• rÄ• vahaá¹ƒ satthaá¹ƒ \Ee 15/. saha akkharappab
__sÄ• kkharappabhedÄ• naá¹ƒ. akkharappabhedo_ti sikkhÄ• ca nirutti ca. __itihÄ• sapaÃ±
Ä• thabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katvÄ• ``itiha Ä• sa, itiha Ä• sÄ• â€™â€™ ti
Ä«disavacanapaá¹-isaá¹ƒyuttapurÄ• á¹‡akathÄ• saá¹…khÄ• to itihÄ• so paÃ±camo etesant
itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naá¹ƒ.

padaá¹ƒ tadavasesaÃ±ca byÄ• karaá¹‡aá¹ƒ adhiyanti, vedenti vÄ• ti __padakÄ• veyyÄ• ka
vuccati vitaá¹‡á¸• avÄ• dasatthaá¹ƒ. __mahÄ• purisalakkhaá¹‡a_nti mahÄ• purisÄ• naá¹ƒ b
lakkhaá¹‡adÄ«pakaá¹ƒ dvÄ• dasasahassaganthappamÄ• á¹‡aá¹ƒ satthaá¹ƒ. yattha
soá¸·asasahassagÄ• thÄ• padaparimÄ• á¹‡Ä• buddhamantÄ• nÄ• ma ahesuá¹ƒ. yesaá¹ƒ
samannÄ• gatÄ• buddhÄ• nÄ• ma honti, iminÄ• paccekabuddhÄ• , aggasÄ• vakÄ• \Ne 1
1288), buddhamÄ• tÄ• , buddhapitÄ• , aggupaá¹-á¹-hÄ• ko, aggupaá¹-á¹-hÄ• yikÄ• , rÄ• jÄ•
viseso Ã±Ä• yati. __anavayÄ• _ti imesu lokÄ• yatamahÄ• purisalakkhaá¹‡esu anÅ«nÄ• pa
hontÄ«ti vuttaá¹ƒ hoti. avayÄ• nÄ• ma ye tÄ• ni atthato ca ganthato ca sandhÄ• retuá¹ƒ na
__vÄ«tarÄ• gÄ• _ti pahÄ«narÄ• gÄ• . etena arahattaphalaá¹-á¹-hÄ• vuttÄ• . __rÄ• gavinay
etena arahattamaggaá¹-á¹-hÄ• . __vÄ«tadosÄ• _ti anÄ• gÄ• miphalaá¹-á¹-hÄ• . __dosavina
etena anÄ• gÄ• mimaggaá¹-á¹-hÄ• . __vÄ«tamohÄ• _ti arahattaphalaá¹-á¹-hÄ• . __mohavir
arahattamaggaá¹-á¹-hÄ• . __sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttisampannÄ• _ti \Be 14/ etehi
lokiyalokuttaramissakehi sÄ«lÄ• dÄ«hi sampannÄ• . __vimuttiÃ±Ä• á¹‡adassanasampannÄ
paccavekkhaá¹‡aÃ±Ä• á¹‡asampannÄ• vuttÄ• ti Ã±Ä• tabbaá¹ƒ, taÃ±ca kho lokiyameva. _
__jappantÄ«_ti paccÄ• sÄ«santi. __pajappantÄ«_ti atÄ«va paccÄ• sÄ«santi. __yÄ• jayoges
deyyadhamme diyyamÄ• ne abhiyogavasena yuttÄ• .

<16> __atha ko carahÄ«_ti atha idÄ• ni ko aÃ±Ã±o atÄ• ri.

<17> __saá¹…khÄ• yÄ• _ti Ã±Ä• á¹‡ena vÄ«maá¹ƒsitvÄ• . __paroparÄ• nÄ«_ti parÄ• ni ca
parattabhÄ• vasakattabhÄ• vÄ• dÄ«ni parÄ• ni ca oparÄ• ni cÄ• ti vuttaá¹ƒ hoti. __vidhÅ«m
kÄ• yaduccaritÄ• didhÅ«mavirahito \Ee 16/. __anÄ«gho_ti rÄ• gÄ• diÄ«ghavirahito. __atÄ•
jÄ• tijaraá¹ƒ atÄ• ri.

__sakarÅ«pÄ• _ti attano rÅ«pÄ• . __pararÅ«pÄ• _ti paresaá¹ƒ rÅ«pÄ• . __kÄ• yaduccarita
tividhakÄ• yaduccaritaá¹ƒ vidhÅ«maá¹ƒ kataá¹ƒ. __vidhamita_nti nÄ• sitaá¹ƒ.

__mÄ• no hi te, brÄ• hmaá¹‡a, khÄ• ribhÄ• ro_ti yathÄ• khÄ• ribhÄ• ro khandhena vayhar
akkantakkantaá¹-á¹-hÄ• naá¹ƒ pathaviyÄ• saddhiá¹ƒ phasseti viya, evaá¹ƒ jÄ• tigottakulÄ•
nissÄ• ya ussÄ• pito mÄ• no, tattha tattha issaá¹ƒ uppÄ• dento catÅ«su apÄ• yesu saá¹ƒsÄ
``mÄ• no hi te, brÄ• hmaá¹‡a, khÄ• ribhÄ• roâ€™â€™ ti. __kodho dhÅ«mo_ti tava Ã±Ä• á¹
kodho dhÅ«mo. tena hi te upakkiliá¹-á¹-ho Ã±Ä• á¹‡aggi na virocati. __bhasmani mosavajja
musÄ• vÄ• do chÄ• rikÄ• nÄ• ma. yathÄ• hi chÄ• rikÄ• ya paá¹-icchanno aggi na jotati, ev
paá¹-icchannaá¹ƒ Ã±Ä• á¹‡anti dasseti. __jivhÄ• sujÄ• _ti yathÄ• tuyhaá¹ƒ
suvaá¹‡á¹‡arajatalohakaá¹-á¹-hamattikÄ• su aÃ±Ã±ataramayÄ• yÄ• gayajanatthÄ• ya sujÄ
dhammayÄ• gayajanatthÄ• ya \Ne 14/ pahutajivhÄ• sujÄ• ti vadati. yathÄ• tuyhaá¹ƒ nadÄ«
evaá¹ƒ dhammayÄ• gayajanaá¹-á¹-hÄ• naá¹-á¹-hena __hadayaá¹ƒ jotiá¹-á¹-hÄ• naá¹ƒ. attÄ•

__jÄ• tÄ«_ti jÄ• yanakavasena jÄ• ti. idamettha sabhÄ• vapaccattaá¹ƒ. saÃ±jÄ• yanavasen
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. okkamanavasena __okkanti_. jÄ• yanaá¹-á¹-hena \Be 15/ vÄ• __
aparipuá¹‡á¹‡Ä• yatanavasena yuttÄ• . saÃ±jÄ• yanaá¹-á¹-hena saÃ±jÄ• ti. sÄ• paripuá¹‡á
okkamanaá¹-á¹-hena __okkanti_. sÄ• aá¹‡á¸• ajajalÄ• bujavasena yuttÄ• . te hi aá¹‡á¸• ak
okkamanti pavisanti okkamantÄ• pavisantÄ• viya paá¹-isandhiá¹ƒ gaá¹‡hanti. abhinibbatta
__abhinibbatti_. sÄ• saá¹ƒsedajaopapÄ• tikavasena yuttÄ• . te hi pÄ• kaá¹-Ä• eva hutvÄ•
sammutikathÄ• .

idÄ• ni paramatthakathÄ• hoti. khandhÄ• eva hi paramatthato pÄ• tubhavanti, na sattÄ• .
__khandhÄ• na_nti ekavokÄ• rabhave ekassa, catuvokÄ• rabhave catunnaá¹ƒ, paÃ±cavokÄ
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __pÄ• tubhÄ• vo_ti uppatti. __Ä• yatanÄ• na_nti ettha tatra tatra
upapajjamÄ• nÄ• yatanÄ• naá¹ƒ saá¹…gaho veditabbo. __paá¹-ilÄ• bho_ti santatiyÄ• pÄ•
pÄ• tubhavantÄ• neva hi tÄ• ni paá¹-iladdhÄ• ni nÄ• ma honti. sÄ• panesÄ• tattha tattha b
paá¹-hamÄ• bhinibbattilakkhaá¹‡Ä• jÄ• ti, niyyÄ• tanarasÄ• , atÄ«tabhavato idha ummujjan
phalavasena dukkhavicittatÄ• paccupaá¹-á¹-hÄ• nÄ• vÄ• .

__jarÄ• _ti sabhÄ• vapaccattaá¹ƒ. __jÄ«raá¹‡atÄ• _ti Ä• kÄ• rabhÄ• vaniddeso. __khaá¹‡á
kÄ• lÄ• tikkame kiccaniddesÄ• , pacchimÄ• dve pakatiniddesÄ• . ayaÃ±hi __jarÄ• _ti iminÄ
dÄ«pitÄ• . tenassÄ• idaá¹ƒ sabhÄ• vapaccattaá¹ƒ. __jÄ«raá¹‡atÄ• _ti iminÄ• Ä• kÄ• rato,
Ä• kÄ• raniddeso. __khaá¹‡á¸• icca_nti iminÄ• kÄ• lÄ• tikkame dantanakhÄ• naá¹ƒ khaá¹‡
__pÄ• licca_nti iminÄ• kesalomÄ• naá¹ƒ palitabhÄ• vakaraá¹‡akiccato. __valittacatÄ• _ti im
milÄ• petvÄ• tace valibhÄ• vakaraá¹‡akiccato. tenassÄ• ime khaá¹‡á¸• iccantiÄ• dayo tay
kiccaniddesÄ• . tehi imesaá¹ƒ vikÄ• rÄ• naá¹ƒ dassanavasena pÄ• kaá¹-Ä«bhÅ«tÄ• pÄ• ka
udakassa vÄ• vÄ• tassa vÄ• aggino vÄ• tiá¹‡arukkhÄ• dÄ«naá¹ƒ saá¹ƒbhaggapalibhagga

gatamaggo pÄ• kaá¹-o hoti, na ca so gatamaggo tÄ• neva udakÄ• dÄ«ni, evameva jarÄ• ya
khaá¹‡á¸• iccÄ• divasena gatamaggo pÄ• kaá¹-o, cakkhuá¹ƒ ummÄ«letvÄ• pi gayhati, na ca
jarÄ• . na hi jarÄ• cakkhuviÃ±Ã±eyyÄ• hoti.

__Ä• yuno_ \Ne 15/ \Be 16/ __saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko_ti imehi pana padehi
abhibyattÄ• ya Ä• yukkhayacakkhÄ• diindriyaparipÄ• kasaá¹…khÄ• tÄ• ya pakatiyÄ• dÄ«p
pakatiniddesÄ• ti veditabbÄ• . tattha yasmÄ• jaraá¹ƒ pattassa Ä• yu hÄ• yati, tasmÄ• jarÄ•
saá¹ƒhÄ• nÄ«â€™â€™ ti phalÅ«pacÄ• rena vuttÄ• . yasmÄ• ca daharakÄ• le suppasannÄ
sukheneva gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ pattassa paripakkÄ• n
oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti. tasmÄ• ``indriyÄ• naá¹ƒ pa
phalÅ«pacÄ• reneva vuttÄ• .

sÄ• panesÄ• evaá¹ƒ niddiá¹-á¹-hÄ• sabbÄ• pi jarÄ• pÄ• kaá¹-Ä• paá¹-icchannÄ• ti \Ee 1
dantÄ• dÄ«su khaá¹‡á¸• Ä• dibhÄ• vadassanato rÅ«padhammesu jarÄ• __pÄ• kaá¹-ajarÄ•
jarÄ• tÄ• disassa vikÄ• rassa adassanato __paá¹-icchannajarÄ• _ nÄ• ma. tattha yvÄ• yaá
dissati, so tÄ• disÄ• naá¹ƒ dantÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• vaá¹‡á¹‡oyeva. taÃ±ca cak
cintetvÄ• ``ime dantÄ• jarÄ• ya pahaá¹-Ä• â€™â€™ ti jaraá¹ƒ jÄ• nÄ• ti. udakaá¹-á¹-hÄ• n
oloketvÄ• heá¹-á¹-hÄ• udakassa atthibhÄ• vajÄ• nanaá¹ƒ viya.

puna avÄ«ci savÄ«cÄ«ti evampi ayaá¹ƒ jarÄ• duvidhÄ• hoti. tattha
maá¹‡ikanakarajatapavÄ• á¸·acandasÅ«riyÄ• dÄ«naá¹ƒ mandadasakÄ• dÄ«su pÄ• á¹‡Ä«n
pupphaphalapallavÄ• dÄ«su apÄ• á¹‡Ä«naá¹ƒ viya ca antarantarÄ• vaá¹‡á¹‡avisesÄ• dÄ«
__avÄ«cijarÄ• _ nÄ• ma, nirantarajarÄ• ti attho. tato aÃ±Ã±esu pana yathÄ• vuttesu antara
vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• jarÄ• __savÄ«cijarÄ• _ nÄ• ma.

tattha savÄ«cijarÄ• upÄ• dinnakaanupÄ• dinnakavasena evaá¹ƒ dÄ«petabbÄ• --- daharak
paá¹-hamameva khÄ«radantÄ• nÄ• ma uá¹-á¹-hahanti, na te thirÄ• . tesu pana patitesu pur
te paá¹-hamameva setÄ• honti, jarÄ• vÄ• tena pana pahaá¹-akÄ• le kÄ• á¸·akÄ• honti. kes
tambÄ• pi honti kÄ• á¸·akÄ• pi setakÄ• pi. chavi pana salohitakÄ• hoti. vaá¸• á¸• hantÄ• na
odÄ• tÄ• naá¹ƒ odÄ• tabhÄ• vo, kÄ• á¸·akÄ• naá¹ƒ kÄ• á¸·akabhÄ• vo paÃ±Ã±Ä• yati. jarÄ
gaá¹‡hÄ• ti. sabbampi sassaá¹ƒ vapitakÄ• le setaá¹ƒ hoti, pacchÄ• nÄ«laá¹ƒ. jarÄ• vÄ• ter
paá¹‡á¸• araá¹ƒ \Be 17/ hoti. ambaá¹…kurenÄ• pi dÄ«petuá¹ƒ vaá¹-á¹-ati eva. sÄ• panesÄ•
khandhaparipÄ• kalakkhaá¹‡Ä• jarÄ• , maraá¹‡Å«panayanarasÄ• , yobbanavinÄ• sapaccu
sabbattha pÄ• kaá¹-ameva. evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva dese
ayampi brÄ• hmaá¹‡o \Ne 16/ arahatte patiá¹-á¹-hÄ• si saddhiá¹ƒ antevÄ• sikasahassena. a
anekasahassÄ• naá¹ƒ dhammacakkhuá¹ƒ udapÄ• di. sesaá¹ƒ vuttasadisameva.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

puá¹‡á¹‡akamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mettagÅ«mÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<18> catutthe \Ee 19/ mettagÅ«sutte --- __maÃ±Ã±Ä• mi taá¹ƒ vedagÅ« bhÄ• vitatta_nti ``a
ca ``bhÄ• vitattoâ€™â€™ ti ca evaá¹ƒ taá¹ƒ maÃ±Ã±Ä• mi.

__aparitto_ti na appo. __mahanto_ti na khuddako. __gambhÄ«ro_ti na uttÄ• no. __appame
sakkuá¹‡eyyo. __duppariyogÄ• á¸·ho_ti avagÄ• hituá¹ƒ otarituá¹ƒ dukkho. __bahuratano sÄ
dhammaratanÄ• naá¹ƒ Ä• karattÄ• anekavidharatanasampanno mahÄ• samuddo viya bahu

__na maá¹…ku hotÄ«_ti na vikuá¹‡itamukho hoti. __appatiá¹-á¹-hitacitto_ti dosavasena na
__alÄ«namanaso_ti na saá¹…kucitacitto. __abyÄ• pannacetaso_ti na pÅ«ticitto.

__diá¹-á¹-he diá¹-á¹-hamatto_ti cakkhuvisaye rÅ«pÄ• rammaá¹‡e diá¹-á¹-hamattoyeva taá¹ƒ
bhavissati, kattÄ• vÄ• kÄ• retÄ• vÄ• natthi. yaá¹ƒ cakkhunÄ• diá¹-á¹-haá¹ƒ vaá¹‡á¹‡Ä• y
__sutÄ• _dÄ«supi eseva nayo. api ca __diá¹-á¹-he_ti dassanayogena vaá¹‡á¹‡Ä• yatanaá¹ƒ
saddÄ• yatanaá¹ƒ, mutayogena ghÄ• najivhÄ• kÄ• yÄ• yatanÄ• ni dasseti. ghÄ• nassa gan
rasÄ• yatanaá¹ƒ, kÄ• yassa pathavÄ« tejo vÄ• yÅ«ti phoá¹-á¹-habbÄ• yatanaá¹ƒ, viÃ±Ã±Ä•
dasseti. __diá¹-á¹-he anÅ«payo_ti cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-he rÄ• gÅ«payavirahito.
kodhavirahito appaá¹-igho \Be 18/. __anissito_ti taá¹‡hÄ• ya anallÄ«no. __appaá¹-ibaddho_
__vippamutto_ti sabbÄ• rammaá¹‡ato mutto. __visaÃ±Ã±utto_ti kilesehi viyutto hutvÄ• á¹-h

__saá¹ƒvijjati bhagavato cakkhÅ«_ti buddhassa bhagavato pakatimaá¹ƒsacakkhu \Ee 20/ u
__passatÄ«_ti \Ne 17/ dakkhati oloketi. __cakkhunÄ• rÅ«pa_nti cakkhuviÃ±Ã±Ä• á¹‡ena rÅ
__chandarÄ• go_ti taá¹‡hÄ• chando.

__dantaá¹ƒ nayanti samiti_nti uyyÄ• nakÄ«á¸·Ä• maá¹‡á¸• alÄ• dÄ«su hi mahÄ• janamajjh
goá¹‡aá¹ƒ vÄ• dantaá¹ƒ assÄ• jÄ• nÄ«yaá¹ƒ vÄ• yÄ• ne yojetvÄ• nayanti. __rÄ• jÄ• _ti ta
gacchanto rÄ• jÄ• pi dantameva abhiruhati. __manussesÅ«_ti manussesupi catÅ«hi ariyam
seá¹-á¹-ho. __yotivÄ• kya_nti evarÅ«paá¹ƒ atikkammavacanaá¹ƒ punappunaá¹ƒ vuccamÄ•
nappatippharati na vihaÃ±Ã±ati, evarÅ«po danto seá¹-á¹-hoti attho.

__assatarÄ• _ti vaá¸·avÄ• ya gadrabhena jÄ• tÄ• . __Ä• jÄ• nÄ«yÄ• _ti yaá¹ƒ assadamma
tassa khippaá¹ƒ jÄ• nanasamatthÄ• . __sindhavÄ• _ti sindhavaraá¹-á¹-he jÄ• tÄ• assÄ• . __
kuÃ±jarasaá¹…khÄ• tÄ• mahÄ• hatthino. __attadanto_ti ete assatarÄ• vÄ• sindhavÄ• vÄ
adantÄ• . yo pana catumaggasaá¹…khÄ• tena attano dantatÄ• ya attadanto nibbisevano, ay

sabbehipi etehi uttaritaroti attho.

__na hi etehi yÄ• nehÄ«_ti yÄ• ni etÄ• ni hatthiyÄ• nÄ• dÄ«ni uttamayÄ• nÄ• ni, etehi yÄ• supinantenapi agatapubbattÄ• ``agataâ€™â€™ nti saá¹…khÄ• taá¹ƒ nibbÄ• nadisaá¹ƒ tath pubbabhÄ• ge indriyadamena dantena, aparabhÄ• ge ariyamaggabhÄ• vanÄ• ya sudantena puggalo taá¹ƒ agatapubbaá¹ƒ disaá¹ƒ gacchati, dantabhÅ«miá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• at attho (Dhp-a II 322; Nidd I-a 90).

__vidhÄ• su na vikampantÄ«_ti navavidhamÄ• nakoá¹-á¹-hÄ• sesu na calanti na vedhenti. punabbhavÄ• _ti kammakilesato samucchedavimuttiyÄ• suá¹-á¹-hu muttÄ• . __dantabhÅ«n arahattaphalaá¹ƒ pÄ• puá¹‡itvÄ• á¹-hitÄ• . __te loke vijitÄ• vino_ti \Be 19/ te vuttappakÄ• rÅ sattaloke vijitavijayÄ• nÄ• ma (Spk II 3.76; Nidd I-a 90).

__yassindriyÄ• ni bhÄ• vitÄ• nÄ«_ti yassa khÄ«á¹‡Ä• savassa saddhÄ• dipaÃ±cindriyÄ• n vaá¸• á¸• hitÄ• ni. __ajjhattaÃ±ca bahiddhÄ• cÄ• _ti cakkhÄ• diajjhattÄ• yatanÄ• ni ca rÅ«p nibbisevanÄ• ni katÄ• ni. __sabbaloke_ti sakalatedhÄ• tuke loke ca. __nibbijjha imaá¹ƒ para attabhÄ• vaá¹ƒ paraloke ca attabhÄ• vaá¹ƒ atikkamitvÄ• á¹-hito khÄ«á¹‡Ä• savo \Ne 18/. __ bhÄ• vito sa danto_ti so khÄ«á¹‡Ä• savo cakkhÄ• dito danto vaá¸• á¸• hitacitto maraá¹‡akÄ 522; Nidd I-a 90).

__yesaá¹ƒ dhammÄ• naá¹ƒ Ä• dito samudÄ• gamanaá¹ƒ paÃ±Ã±Ä• yatÄ«_ti yesaá¹ƒ khar paÃ±Ã±Ä• yati. __atthaá¹…gamato nirodho_ti atthaá¹…gamanavasena tesaá¹ƒyeva abhÄ• __kammasannissito vipÄ• ko_ti kusalÄ• kusalakammanissito vipÄ• ko kammaá¹ƒ amuÃ±cit kammasannissitova nÄ• ma. __nÄ• masannissitaá¹ƒ rÅ«pa_nti sabbarÅ«paá¹ƒ nÄ• maá¹ƒ nÄ• masannissitaá¹ƒ nÄ• ma jÄ• taá¹ƒ. __jÄ• tiyÄ• anugata_nti sabbaá¹ƒ kammÄ• dikaá¹ƒ __jarÄ• ya anusaá¹-a_nti jarÄ• ya patthaá¹-aá¹ƒ. __byÄ• dhinÄ• abhibhÅ«ta_nti byÄ• dhidu __maraá¹‡ena abbhÄ• hata_nti maccunÄ• abhihaá¹-aá¹ƒ pahaá¹-aá¹ƒ. __atÄ• á¹‡a_nti put abhÄ• vato atÄ• yanaá¹ƒ anÄ• rakkhaá¹ƒ alabbhaá¹‡eyyaá¹ƒ khemaá¹ƒ vÄ• . __aleá¹‡a_nt anarahaá¹ƒ, allÄ«nÄ• nampi na leá¹‡akiccakaraá¹‡aá¹ƒ. __asaraá¹‡a_nti nissitÄ• naá¹ƒ na bhayavinÄ• sakaá¹ƒ. __asaraá¹‡Ä«bhÅ«ta_nti pure uppattiyÄ• attano abhÄ• veneva asara uppattisamakÄ• lameva asaraá¹‡abhÅ«tanti attho.

<19> __apucchasÄ«_ti ettha __a_-iti padapÅ«raá¹‡amatte nipÄ• to, pucchasitveva attho. __ pajÄ• na_nti yathÄ• pajÄ• nanto Ä• cikkhati, evaá¹ƒ Ä• cikkhissÄ• mi. __upadhinidÄ• nÄ• taá¹‡hÄ• diupadhinidÄ• nÄ• jÄ• tiÄ• didukkhavisesÄ• pabhavanti.

__taá¹‡hÅ«padhÄ«_ti \Ee 22/ \Be 20/ taá¹‡hÄ• eva taá¹‡hÅ«padhi. sassatucchedadiá¹-á¹- __diá¹-á¹-hÅ«padhi_. rÄ• gÄ• dikilesÄ• eva __kilesÅ«padhi_. puÃ±Ã±Ä• dikammÄ• ni eva

tividhaduccaritÄ• niyeva __duccaritÅ«padhi_. kabaá¸·Ä«kÄ• rÄ• dayo Ä• hÄ• rÄ• eva __Ä•
eva __paá¹-ighÅ«padhi_. kammasamuá¹-á¹-hÄ• nÄ• kammeneva gahitÄ• pathavÄ• dayo
upÄ• dinnadhÄ• tuyo upadhÄ«_. cakkhÄ• dichaajjhattikÄ• ni Ä• yatanÄ• ni eva __cha ajjha
upadhÄ«_. cakkhuviÃ±Ã±Ä• á¹‡Ä• dichaviÃ±Ã±Ä• á¹‡akÄ• yÄ• va __cha viÃ±Ã±Ä• á¹‡akÄ
dukkhamanaá¹-á¹-henÄ• _ti sabbatebhÅ«makaá¹ƒ dukkhaá¹ƒ dussahanaá¹-á¹-hena upadhi

<20> evaá¹ƒ upadhinidÄ• nato pabhavantesu dukkhesu --- __yo ve avidvÄ• _ti gÄ• thÄ• . t
saá¹…khÄ• re aniccÄ• divasena jÄ• nanto. __dukkhassa jÄ• tippabhavÄ• nupassÄ«_ti vaá¹
jÄ• tikÄ• raá¹‡aá¹ƒ ``upadhÄ«â€™â€™ ti anupassanto. imissÄ• gÄ• thÄ• ya niddese vatta

<21> __sokapariddavaÃ±cÄ• _ti \Ne 19/ sokaÃ±ca parideva Ã±ca. __tathÄ• hi te vidito esa
sattÄ• jÄ• nanti, tathÄ• tathÄ• Ã±Ä• panavasena vidito esa tayÄ• dhammoti.

tattha __tarantÄ«_ti paá¹-hamamaggena diá¹-á¹-hoghaá¹ƒ taranti. __uttarantÄ«_ti dutiyama
tanukaraá¹‡avasena uggantvÄ• taranti. __patarantÄ«_ti tameva niravasesappahÄ• navase
taranti. __samatikkamantÄ«_ti bhavoghaavijjoghappahÄ• navasena catutthamaggena sam
__vÄ«tivattantÄ«_ti phalaá¹ƒ pÄ• puá¹‡itvÄ• tiá¹-á¹-hanti.

<22> __kittayissÄ• mi te dhamma_nti nibbÄ• nadhammaá¹ƒ nibbÄ• nagÄ• minipaá¹-ipadÄ•
__diá¹-á¹-he dhamme_ti diá¹-á¹-heva dukkhÄ• didhamme, imasmiá¹ƒyeva vÄ• attabhÄ• ve
attapaccakkhaá¹ƒ. __yaá¹ƒ viditvÄ• _ti yaá¹ƒ dhammaá¹ƒ ``sabbe saá¹…khÄ• rÄ• aniccÄ•
Th 676; Kv 753) nayena sammasanto viditvÄ• .

tattha __Ä• dikalyÄ• á¹‡a_nti hitvÄ• pi anuttaraá¹ƒ vivekasukhaá¹ƒ dhammaá¹ƒ tava kittayi
appaá¹ƒ vÄ• bahuá¹ƒ vÄ• kittayanto Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva kittayissÄ• mi. Ä•
bhaddakaá¹ƒ anavajjameva katvÄ• kittayissÄ• mi \Ee 23/. majjhepi. pariyosÄ• nepi bhadda
kittayissÄ• mÄ«ti \Be 21/ vuttaá¹ƒ hoti. yasmiÃ±hi bhagavÄ• ekagÄ• thampi desesi, sÄ• sa
dhammassa paá¹-hamapÄ• dena Ä• dikalyÄ• á¹‡Ä• , dutiyatatiyapÄ• dehi majjhekalyÄ• á¹‡
pariyosÄ• nakalyÄ• á¹‡Ä• . ekÄ• nusandhikaá¹ƒ suttaá¹ƒ nidÄ• nena Ä• dikalyÄ• á¹‡aá¹ƒ, n
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sesena majjhekalyÄ• á¹‡aá¹ƒ. nÄ• nÄ• nusandhikaá¹ƒ suttaá¹
Ä• dikalyÄ• á¹‡aá¹ƒ, pacchimena pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sesehi majjhekalyÄ• á¹‡aá¹

api ca sanidÄ• nauppattittÄ• Ä• dikalyÄ• á¹‡aá¹ƒ, veneyyÄ• naá¹ƒ anurÅ«pato atthassa av
hetudÄ• haraá¹‡ayuttato ca majjhekalyÄ• á¹‡aá¹ƒ, sotÅ«naá¹ƒ saddhÄ• paá¹-ilÄ• bhajanan
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ.

sakalo hi sÄ• sanadhammo attano atthabhÅ«tena sÄ«lena Ä• dikalyÄ• á¹‡o, samathavipas
majjhekalyÄ• á¹‡o, nibbÄ• nena pariyosÄ• nakalyÄ• á¹‡o. sÄ«lasamÄ• dhÄ«hi vÄ• Ä• dika

majjhekalyÄ• á¹‡o, phalanibbÄ• nehi pariyosÄ• nakalyÄ• á¹‡o. buddhasubodhitÄ• ya vÄ• Ä
dhammasudhammatÄ• ya majjhekalyÄ• á¹‡o, saá¹…ghasuppaá¹-ipattiyÄ• pariyosÄ• nakal
tathattÄ• ya paá¹-ipannena adhigantabbÄ• ya abhisambodhiyÄ• vÄ• Ä• dikalyÄ• á¹‡o, pac
majjhekalyÄ• á¹‡o, sÄ• vakabodhiyÄ• pariyosÄ• nakalyÄ• á¹‡o.

suyyamÄ• no cesa nÄ«varaá¹‡avikkhambhanato bhavanenapi kalyÄ• á¹‡ameva Ä• vahatÄ
paá¹-ipajjiyamÄ• no samathavipassanÄ• sukhÄ• vahanato paá¹-ipattiyÄ• pi kalyÄ• á¹‡amev
majjhekalyÄ• á¹‡o, tathÄ• paá¹-ipanno (Sp (to Vin III) I 1) ca paá¹-ipattiphale niá¹-á¹-hite
tÄ• dibhÄ• vÄ• vahanato paá¹-ipattiphalenapi kalyÄ• á¹‡ameva Ä• vahatÄ«ti pariyosÄ• nak

yaá¹ƒ panesa bhagavÄ• dhammaá¹ƒ desento sÄ• sanabrahmacariyaá¹ƒ maggabrahmaca
dÄ«peti. taá¹ƒ yathÄ• nurÅ«paá¹ƒ atthasampattiyÄ• __sÄ• tthaá¹ƒ_. byaÃ±janasampattiyÄ
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attiatthapadasam
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• __sabyaÃ±janaá¹ƒ_.
atthagambhÄ«ratÄ• paá¹-ivedhagambhÄ«ratÄ• hi __sÄ• tthaá¹ƒ_ \Be 22/. dhammagambhÄ
__sabyaÃ±janaá¹ƒ_. atthapaá¹-ibhÄ• napaá¹-isambhidÄ• visayato __sÄ• tthaá¹ƒ_.
dhammaniruttipaá¹-isambhidÄ• visayato \Ee 24/ __sabyaÃ±janaá¹ƒ_. paá¹‡á¸• itavedanÄ«y
sarikkhakajanappasÄ• dakanti __sÄ• tthaá¹ƒ_. saddheyyato lokiyajanappasÄ• dakanti __sa
gambhÄ«rÄ• dhippÄ• yato __sÄ• tthaá¹ƒ_. uttÄ• napadato __sabyaÃ±janaá¹ƒ_. upanetabb
sakalaparipuá¹‡á¹‡abhÄ• vena __kevalaparipuá¹‡á¹‡aá¹ƒ_. apanetabbassa abhÄ• vato nid
__parisuddhaá¹ƒ_.

api ca --- paá¹-ipattiyÄ• adhigamabyattito __sÄ• tthaá¹ƒ_. pariyattiyÄ• Ä• gamabyattito __
sÄ«lÄ• dipaÃ±cadhammakkhandhayuttato __kevalaparipuá¹‡á¹‡aá¹ƒ_. nirupakkilesato nitth
lokÄ• misanirapekkhato ca __parisuddhaá¹ƒ_. sikkhattayapariggahitattÄ• brahmabhÅ«tehi
tesaÃ±ca cariyabhÄ• vato __brahmacariyaá¹ƒ_ (Sp (to Vin III) I 1).

evaá¹ƒ pariyattidhammaá¹ƒ dassetvÄ• idÄ• ni lokuttaradhammaá¹ƒ dassetuá¹ƒ __ ``cattÄ•
satipaá¹-á¹-hÄ• neâ€™â€™ _ti Ä• ha. sattatiá¹ƒsabodhipakkhiyadhamme dassetvÄ• nibba
__ ``nibbÄ• naÃ±cÄ• â€™â€™ _ti Ä• ha. __nibbÄ• nagÄ• miniÃ±ca paá¹-ipada_nti
pubbabhÄ• gasÄ«lasamÄ• dhivipassanÄ• dhammaÃ±ca kittayissÄ• mi.

__dukkhe diá¹-á¹-he_ti dukkhasacce sarasalakkhaá¹‡ena diá¹-á¹-he dukkhasaccaá¹ƒ pakÄ
__samudayÄ• _dÄ«supi eseva nayo.

<23> __taÃ±cÄ• haá¹ƒ_ \Ne 21/ __abhinandÄ• mÄ«_ti taá¹ƒ vuttappakÄ• radhammajotaka
patthayÄ• mi. __dhammamuttama_nti taÃ±ca dhammamuttamaá¹ƒ abhinandÄ• mi.

tattha __mahato tamokÄ• yassa padÄ• lana_nti mahato avijjÄ• rÄ• sissa chedanaá¹ƒ. anicc
dukkhalakkhaá¹‡avasena __gavesÄ«_. anattalakkhaá¹‡avasena samantato __pariyesÄ«. m
pabhedana_nti mahantassa asubhe subhantiÄ• didvÄ• dasavidhassa vipallÄ• sassa bhedan
taá¹‡hÄ• sallassa abbahana_nti mahantassa antotudanaá¹-á¹-hena taá¹‡hÄ• kaá¹‡á¹-akass
__diá¹-á¹-hisaá¹…ghÄ• á¹-assa viniveá¹-hana_nti diá¹-á¹-hiyeva abbocchinnappavattito saá¹
saá¹…ghÄ• á¹-o, tassa diá¹-á¹-hisaá¹…ghÄ• á¹-assa nivattanaá¹ƒ. __mÄ• nadhajassa pÄ• t
unnatilakkhaá¹‡assa mÄ• naddhajassa pÄ• tanaá¹ƒ. __abhisaá¹…khÄ• rassa vÅ«pasama_
\Ee 25/ upasamanaá¹ƒ. __oghassa nittharaá¹‡a_nti vaá¹-á¹-e osÄ«dÄ• panassa kÄ• moghÄ
nittharaá¹‡aá¹ƒ nikkhamanaá¹ƒ. __bhÄ• rassa nikkhepana_nti rÅ«pÄ• dipaÃ±cakkhandhabl
chaá¸• á¸• anaá¹ƒ. __saá¹ƒsÄ• ravaá¹-á¹-assa upaccheda_nti khandhÄ• dipaá¹-ipÄ• á¹-isaá
hetunassanena ucchijjanaá¹ƒ. __santÄ• passa nibbÄ• pana_nti kilesasantÄ• passa nibbutiá
paá¹-ipassaddha_nti kilesapariá¸·Ä• hassa vÅ«pasamaá¹ƒ paá¹-ipassambhanaá¹ƒ. __dham
navavidhalokuttaradhammassa ussÄ• petvÄ• á¹-hapanaá¹ƒ. __paramatthaá¹ƒ amataá¹ƒ nil
paramatthaá¹ƒ. natthi etassa maraá¹‡asaá¹…khÄ• taá¹ƒ matanti amataá¹ƒ. kilesavisapaá¹-i
amataá¹ƒ. saá¹ƒsÄ• radukkhapaá¹-ipakkhabhÅ«tattÄ• nibbutanti __nibbÄ• naá¹ƒ_. natthett
vÄ• nantipi __nibbÄ• naá¹ƒ_.

__mahesakkhehi sattehÄ«_ti mahÄ• nubhÄ• vehi sakkÄ• dÄ«hi sattehi. __pariyesito_ti par
devadevo_ti devÄ• naá¹ƒ atidevo kuhiá¹ƒ. __kahaá¹ƒ narÄ• sabho_ti uttamapuriso.

<24> __uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe_ti ettha __uddha_nti anÄ• gataddhÄ• vuccat
__tiriyaÃ±cÄ• pi majjhe_ti paccuppannaddhÄ• . __etesu nandiÃ±ca nivesanaÃ±ca, panujja
uddhÄ• dÄ«su taá¹‡haÃ±ca diá¹-á¹-hinivesanaÃ±ca abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aÃ±ca
na tiá¹-á¹-he_ti evaá¹ƒ sante duvidhepi bhave na tiá¹-á¹-heyya. evaá¹ƒ tÄ• va panujjasaddas
imasmiá¹ƒ atthavikappe sambandho. panuditvÄ• ti etasmiá¹ƒ pana atthavikappe bhave na ti
sambandho. etÄ• ni nandÄ«nivesanaviÃ±Ã±Ä• á¹‡Ä• ni panuditvÄ• duvidhepi bhave na tiá

sahokÄ• savasena devaloko uddhaá¹ƒ. apÄ• yaloko adho. manussaloko majjhe. tattha __k
muÃ±citvÄ• upari paá¹-isandhidÄ• nato kusalÄ• dhammÄ• __uddha_nti vuccanti. __akusa
apÄ• yesu paá¹-isandhidÄ• nato __adho_ti. tadubhayavimuttattÄ• __abyÄ• katÄ• dhammÄ
vuccanti. sabboparivasena arÅ«padhÄ• tu uddhaá¹ƒ. sabbaadhovasena kÄ• madhÄ• tu adh
rÅ«padhÄ• tu majjhe. kÄ• yacittÄ• bÄ• dhakhananavasena sukhÄ• vedanÄ• uddhaá¹ƒ \Ee
vedanÄ• adho. adukkhamasukhÄ• vedanÄ• majjhe. attabhÄ• vavasena paricchedaá¹ƒ da
pÄ• datalÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __uddhaá¹ƒ pÄ• datalÄ• _ti pÄ• datalato upari
kesamatthakato adho. __majjhe_ti dvinnaá¹ƒ antaraá¹ƒ.

__puÃ±Ã±Ä• bhisaá¹…khÄ• rasahagataá¹ƒ_ \Be 24/ __viÃ±Ã±Ä• á¹‡a_nti
terasavidhapuÃ±Ã±Ä• bhisaá¹…khÄ• rasampayuttaá¹ƒ kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. __apuÃ±

viÃ±Ã±Ä• á¹‡a_nti dvÄ• dasavidhaapuÃ±Ã±Ä• bhisaá¹…khÄ• rasampayuttaá¹ƒ kammaviÃ±
__Ä• neÃ±jÄ• bhisaá¹…khÄ• rasahagataá¹ƒ viÃ±Ã±Ä• á¹‡a_nti catubbidhaá¹ƒ Ä• neÃ±jÄ•
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. __nujjÄ• _ti khipa. __panujjÄ• _ti atÄ«va khipa. __nudÄ• _ti luÃ±
luÃ±ca. __pajahÄ• _ti chaá¸• á¸• ehi. __vinodehÄ«_ti dÅ«raá¹ƒ karohi.

__kammabhavaÃ±cÄ• _ti puÃ±Ã±Ä• bhisaá¹…khÄ• racetanÄ• va. __paá¹-isandhikaÃ±ca p
rÅ«pÄ• dipunabbhavaÃ±ca. __pajahanto_ paá¹-hamamaggena, __vinodento_ dutiyamagge
tatiyamaggena, __anabhÄ• vaá¹ƒ gamento_ catutthamaggena. __kammabhave na tiá¹-á¹-h
puÃ±Ã±Ä• diabhisaá¹…khÄ• re na tiá¹-á¹-heyya.

<25> etÄ• ni vinodetvÄ• bhave atiá¹-á¹-hanto eso --- __evaá¹ƒ vihÄ• rÄ«_ti gÄ• thÄ• . tatth
imasmiá¹ƒyeva sÄ• sane, imasmiá¹ƒyeva vÄ• attabhÄ• ve. imissÄ• gÄ• thÄ• ya niddeso u

<26> __sukittitaá¹ƒ gotamanÅ«padhÄ«ka_nti ettha __anÅ«padhÄ«ka_nti nibbÄ• naá¹ƒ, taá
Ä• lapanto Ä• ha --- ``sukittitaá¹ƒ gotamanÅ«padhÄ«kaâ€™â€™ nti.

niddese __kilesÄ• cÄ• _ti upatÄ• panaá¹-á¹-hena rÄ• gÄ• dayo kilesÄ• ca rÄ• saá¹-á¹-her
paÃ±cakkhandhÄ• ca kusalÄ• diabhisaá¹…khÄ• rÄ• cetanÄ• ca ``upadhÄ«â€™â€™ ti vu
__upadhippahÄ• naá¹ƒ_ tadaá¹…gappahÄ• nena, __upadhivÅ«pasamaá¹ƒ_ vikkhambhana
__upadhipaá¹-inissaggaá¹ƒ_ samucchedappahÄ• nena __upadhipaá¹-ipassaddhaá¹ƒ_ phal

<27> na kevalaá¹ƒ dukkhameva pahÄ• si --- __te cÄ• pÄ«_ti gÄ• thÄ• . tattha __aá¹-á¹-hita
\Ne 23/ vÄ• . __taá¹ƒ taá¹ƒ namassÄ• mÄ«_ti tasmÄ• \Ee 27/ taá¹ƒ namassÄ• mi. __same
__nÄ• gÄ• _ti bhagavantaá¹ƒ Ä• lapanto Ä• ha.

niddese __sameccÄ• _ti jÄ• nitvÄ• , ekato hutvÄ• vÄ• . __abhisameccÄ• _ti paá¹-ivijjhitvÄ
sammukhÄ• hutvÄ• . __abhisamÄ• gantvÄ• _ti samÄ«paá¹ƒ gantvÄ• . __sammukhÄ• _ti s
pÄ• paá¹ƒ na karoti.

<28> idÄ• ni naá¹ƒ bhagavÄ• ``addhÄ• hi bhagavÄ• pahÄ• si dukkhaâ€™â€™ nti evaá¹ƒ
attÄ• naá¹ƒ anupanetvÄ• va pahÄ«nadukkhena puggalena ovadanto \Be 25/ __ ``yaá¹ƒ brÄ
gÄ• thamÄ• ha. tassattho --- __yaá¹ƒ_ taá¹ƒ abhijÄ• nanto ``ayaá¹ƒ bÄ• hitapÄ• pattÄ• __b
gatattÄ• __vedagÅ«, _ kiÃ±canÄ• bhÄ• vÄ• __akiÃ±cano, _ kÄ• mesu ca bhavesu ca asa
asattoâ€™â€™ _ti jaÃ±Ã±Ä• jÄ• neyyÄ• si. __addhÄ• hi so oghamimaá¹ƒ atÄ• ri, tiá¹‡á¹‡
akaá¹…kho_.

niddese __rÄ• gakiÃ±cana_nti rÄ• gapalibodhaá¹ƒ. __dosakiÃ±cana_ntiÄ• dipi eseva nayo
anÄ• gÄ• mimaggena. __bhavoghaá¹ƒ tiá¹‡á¹‡o_ arahattamaggena. __diá¹-á¹-hoghaá¹ƒ tiá

__avijjoghaá¹ƒ tiá¹‡á¹‡o_ arahattamaggena. __saá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡o kusalÄ• kusa
uttiá¹‡á¹‡o_ paá¹-hamamaggena. __nittiá¹‡á¹‡o_ dutiyamaggena. __atikkanto_ tatiyamagg
catutthamaggena. _vÄ«tivatto phalena.

<29> kiÃ±ca bhiyyo --- __vidvÄ• ca yo_ti gÄ• thÄ• . tattha __idhÄ• _ti imasmiá¹ƒ sÄ• sane
__visajjÄ• _ti vosajjitvÄ• .

niddese __sajja_nti muÃ±canaá¹ƒ. __visajja_nti vosajjanaá¹ƒ. sesaá¹ƒ sabbattha pÄ• kaá¹-
idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ca vuttasadiso eva dh

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

mettagÅ«mÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dhotakamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<30> paÃ±came \Ne 24/ \Ee 28/ dhotakasutte --- __vÄ• cÄ• bhikaá¹…khÄ• mÄ«_ti vÄ• caá
nibbÄ• namattano_ti attano rÄ• gÄ• dÄ«naá¹ƒ nibbÄ• natthÄ• ya adhisÄ«lÄ• dÄ«ni sikkhey

<31> á¹• 04 __ito_ti mama mukhato.

niddese __Ä• tappa_nti kilesatÄ• panaá¹ƒ. __ussÄ• ha_nti asaá¹…kocaá¹ƒ. __ussoá¸·hÄ«
__thÄ• ma_nti asithilaá¹ƒ. __dhiti_nti dhÄ• raá¹‡aá¹ƒ. __vÄ«riyaá¹ƒ karohÄ«_ti parakkamaá
janehÄ«_ti ruciá¹ƒ uppÄ• dehi.

<32> evaá¹ƒ \Be 26/ vutte attamano dhotako bhagavantaá¹ƒ abhitthavamÄ• no kathaá¹ƒka
__ ``passÄ• mahaâ€™â€™ _nti gÄ• thamÄ• ha. tattha __passÄ• mahaá¹ƒ devamanussalo
devamanussaloke. __taá¹ƒ taá¹ƒ namassÄ• mÄ«_ti taá¹ƒ evarÅ«paá¹ƒ taá¹ƒ namassÄ• mi.

niddese __paccekabuddhÄ• _ti taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ pÄ• á¹-iyekkaá¹ƒ catusaccaá
paá¹-ivedhappattÄ• ti paccekabuddhÄ• . __sÄ«hasÄ«ho_ti achambhitaá¹-á¹-hena sÄ«hÄ• n
__nÄ• ganÄ• go_ti nikkilesaá¹-á¹-hena, mahantaá¹-á¹-hena vÄ• nÄ• gÄ• naá¹ƒ atinÄ• go. _
gaá¹‡avantÄ• naá¹ƒ atÄ«va gaá¹‡avÄ• . __munimunÄ«_ti Ã±Ä• á¹‡avantÄ• naá¹ƒ atÄ«va Ã
uttamarÄ• jÄ• . __muÃ±ca ma_nti mocehi maá¹ƒ. __pamuÃ±ca ma_nti nÄ• nÄ• vidhena mu
sithilaá¹ƒ karohi maá¹ƒ. __pamocehi ma_nti atÄ«va sithilaá¹ƒ karohi maá¹ƒ. __uddhara ma_
saá¹ƒsÄ• rapaá¹…kÄ• uddharitvÄ• thale patiá¹-á¹-hÄ• pehi. __samuddhara ma_nti sammÄ
patiá¹-á¹-hÄ• pehi maá¹ƒ. __vuá¹-á¹-hÄ• pehÄ«_ti vicikicchÄ• sallato apanetvÄ• visuá¹ƒ ka

uá¹-á¹-hÄ• pehi.

<33> athassa bhagavÄ• attÄ• dhÄ«nameva kathaá¹ƒkathÄ• pamokkhaá¹ƒ oghataraá¹‡am
_nti gÄ• thamÄ• ha. tattha \Ee 29/ __nÄ• haá¹ƒ sahissÄ• mÄ«_ti ahaá¹ƒ na sahissÄ• mi na
vÄ• yamissÄ• mÄ«ti vuttaá¹ƒ hoti. __pamocanÄ• yÄ• _ti pamocetuá¹ƒ. __kathaá¹ƒkathi_nti
tareyyÄ• si.

niddese \Ne 25/ __na Ä«hÄ• mÄ«_ti payogaá¹ƒ na karomi. na samÄ«hÄ• mÄ«ti atÄ«va pa
puggale_ti ratanattaye saddhÄ• virahite puggale. __acchandike_ti maggaphalatthaá¹ƒ ruciv
samÄ• dhivirahite. __hÄ«navÄ«riye_ti nibbÄ«riye. __appaá¹-ipajjamÄ• ne_ti paá¹-ipattiyÄ•

<34> evaá¹ƒ vutte attamanataro dhotako bhagavantaá¹ƒ abhitthavamÄ• no anusÄ• saniá¹ƒ
brahmeâ€™â€™ _ti gÄ• thamÄ• ha. tattha __brahme_ti seá¹-á¹-havacanametaá¹ƒ. tena bh
Ä• ha ``anusÄ• sa brahmeâ€™â€™ ti. __vivekadhamma_nti sabbasaá¹…khÄ• ravivekaá¹ƒ
__abyÄ• pajjamÄ• no_ti nÄ• nappakÄ• rakaá¹ƒ anÄ• pajjamÄ• no. __idheva santo_ti idheva

35-7__._ ito \Be 27/ parÄ• dve gÄ• thÄ• mettagÅ«sutte vuttanayÄ• eva. kevalaÃ±hi tattha
santinti ayaá¹ƒ viseso. tatiyagÄ• thÄ• yapi pubbaá¸• á¸• haá¹ƒ tattha vuttanayameva. apara
sajjanaá¹-á¹-hÄ• naá¹ƒ, lagganantí vuttaá¹ƒ hoti. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

dhotakamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upasÄ«vamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<38> chaá¹-á¹-he \Ee 30/ upasÄ«vasutte --- __mahantamogha_nti mahantaá¹ƒ oghaá¹ƒ. __
vÄ• dhammaá¹ƒ vÄ• anallÄ«no. __no visahÄ• mÄ«_ti na sakkomi. __Ä• rammaá¹‡a_nti ni
yaá¹ƒ dhammaá¹ƒ vÄ• puggalaá¹ƒ vÄ• nissito.

niddese __kÄ• mogha_nti anÄ• gÄ• mimaggena kÄ• moghaá¹ƒ. arahattamaggena __bhave
__diá¹-á¹-hoghaá¹ƒ_. arahattamaggena __avijjoghaá¹ƒ_ tareyyaá¹ƒ. __sakyakulÄ• pabbajit
uccÄ• kulaparidÄ«panavasena vuttaá¹ƒ. __Ä• lambaá¹‡a_nti avattharitvÄ• á¹-hÄ• naá¹ƒ. _
__upanissaya_nti apassayanaá¹ƒ.

<39> idÄ• ni \Ne 26/ yasmÄ• brÄ• hmaá¹‡o Ä• kiÃ±caÃ±Ã±Ä• yatanalÄ• bhÄ« taÃ±ca sar
tenassa bhagavÄ• taÃ±ca nissayaá¹ƒ uttariÃ±ca niyyÄ• napathaá¹ƒ dassento __ ``Ä• kiÃ±c
gÄ• thamÄ• ha. tattha __pekkhamÄ• no_ti taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ sa
vuá¹-á¹-hahitvÄ• ca aniccÄ• divasena passamÄ• no. __natthÄ«ti nissÄ• yÄ• _ti taá¹ƒ ``natt
pavattaá¹ƒ samÄ• pattiá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• . __tarassu ogha_nti tato pabhuti pavat
yathÄ• nurÅ«paá¹ƒ catubbidhampi oghaá¹ƒ tarassu. __kathÄ• hÄ«_ti kathaá¹ƒkathÄ• hi. __
nattamahÄ• bhipassÄ• _ti rattindivaá¹ƒ nibbÄ• naá¹ƒ vibhÅ«taá¹ƒ katvÄ• passa. etenassa
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ kathesi.

niddese \Be 28/ __taÃ±Ã±eva viÃ±Ã±Ä• á¹‡aá¹ƒ abhÄ• vetÄ«_ti Ä• kÄ• sÄ• lambaá¹‡aá¹ƒ
pavattamahaggataviÃ±Ã±Ä• á¹‡aá¹ƒ abhÄ• veti abhÄ• vaá¹ƒ gameti. __vibhÄ• vetÄ«_ti vivi
__antaradhÄ• petÄ«_ti adassanaá¹ƒ gameti. __natthi kiÃ±cÄ«ti passatÄ«_ti antamaso bhaá
passati.

<40> idÄ• ni ``kÄ• me pahÄ• yÄ• â€™â€™ ti sutvÄ• vikkhambhanavasena attanÄ• pahÄ•
``sabbesÅ«â€™â€™ _ti gÄ• thamÄ• ha. tattha __hitvÄ• _ \Ee 31/ __maÃ±Ã±a_nti aÃ±Ã±aa
chabbidhampi samÄ• pattiá¹ƒ hitvÄ• . __saÃ±Ã±Ä• vimokkhe parame_ti sattasu saÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatane. __tiá¹-á¹-he nu so tattha anÄ• nuyÄ• yÄ«_ti so puggalo tattha
Ä• kiÃ±caÃ±Ã±Ä• yatanabrahmaloke avigacchamÄ• no tiá¹-á¹-heyya nÅ«ti pucchati.

niddese __aviccamÄ• no_ti aviyujjamÄ• no. __avigacchamÄ• no_ti viyogaá¹ƒ anÄ• pajjamÄ
__anantaradhÄ• yamÄ• no_ti antaradhÄ• naá¹ƒ anÄ• pajjamÄ• no. __aparihÄ• yamÄ• no_t
anÄ• pajjamÄ• no.

41-2__._ athassa bhagavÄ• saá¹-á¹-hikappasahassamattakaá¹ƒyeva á¹-hÄ• naá¹ƒ anujÄ•
gÄ• thamÄ• ha. evaá¹ƒ tassa tattha á¹-hÄ• naá¹ƒ sutvÄ• idÄ• nissa sassatucchedabhÄ• va
ceâ€™â€™ _ti gÄ• thamÄ• ha. tattha __pÅ«gampi vassÄ• na_nti anekasaá¹…khyampi vas
attho. ``pÅ«gampi vassÄ• nÄ«â€™â€™ tipi pÄ• á¹-ho. tattha vibhattibyattayena sÄ• mivaca
kÄ• tabbaá¹ƒ, pÅ«ganti vÄ• etassa bahÅ«nÄ«ti attho vattabbo. ``pÅ«gÄ• nÄ«â€™â€™ ti vA
purimapÄ• á¹-hoyeva sabbasundaro. __tattheva so sÄ«ti siyÄ• vimutto_ti so puggalo tatthe
nÄ• nÄ• dukkhehi vimutto sÄ«tibhÄ• vappatto bhaveyya, nibbÄ• nappatto sassato hutvÄ• t
__cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassÄ• _ti ``udÄ• hu tathÄ• vidhassa viÃ±Ã±Ä• á¹‡a
parinibbÄ• yeyyÄ• â€™â€™ ti \Ne 27/ ucchedaá¹ƒ pucchati, ``paá¹-isandhiggahaá¹‡atthaá¹
paá¹-isandhimpi tassa pucchati.

__tassa viÃ±Ã±Ä• á¹‡aá¹ƒ caveyyÄ• _ti tassa Ä• kiÃ±caÃ±Ã±Ä• yatane uppannassa viÃ±Ã
pÄ• puá¹‡eyya. __ucchijjeyyÄ• _ti ucchedaá¹ƒ bhaveyya. __vinasseyyÄ• _ti vinÄ• saá¹ƒ pÄ

bhaveyyÄ• _ti abhÄ• vaá¹ƒ gameyya. __upapannassÄ• _ti paá¹-isandhivasena upapannass

<43> athassa \Be 29/ bhagavÄ• ucchedasassataá¹ƒ anupagamma tatthupapannassa ariya
parinibbÄ• naá¹ƒ dassento __ ``accÄ« yathÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __atthaá
gacchati. __na upeti saá¹…kha_nti ``asukaá¹ƒ nÄ• ma disaá¹ƒ gatoâ€™â€™ ti \Ee 32/ vohÄ
__evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto_ti evaá¹ƒ tattha uppanno sekkhamuni pakatiyÄ•
tattha catutthamaggaá¹ƒ nibbattetvÄ• dhammakÄ• yassa pariÃ±Ã±Ä• tattÄ• puna nÄ• mak
ubhatobhÄ• gavimutto khÄ«á¹‡Ä• savo hutvÄ• anupÄ• dÄ• nibbÄ• nasaá¹…khÄ• taá¹ƒ att
``khattiyo vÄ• brÄ• hmaá¹‡o vÄ• â€™â€™ ti evamÄ• dikaá¹ƒ.

niddese __khittÄ• _ti calitÄ• . __ukkhittÄ• _ti aticalitÄ• . __nunnÄ• _ti papphoá¹-iyÄ• . __pa
dÅ«rÄ«katÄ• . __khambhitÄ• _ti paá¹-ikkamÄ• pitÄ• . __vikkhambhitÄ• _ti na santike katÄ•

<44> idÄ• ni ``atthaá¹ƒ paletÄ«â€™â€™ ti sutvÄ• tassa yoniso atthamasallakkhento __ ``a
_ti gÄ• thamÄ• ha. tassattho --- so atthaá¹…gato udÄ• hu natthi, __udÄ• hu ve sassatiyÄ• _
avipariá¹‡Ä• madhammo soti evaá¹ƒ __taá¹ƒ me munÄ« sÄ• dhu_ byÄ• karohi. kiá¹ƒkÄ• ra
esa dhammo_ti.

niddese __niruddho_ti nirodhaá¹ƒ patto. __ucchinno_ti ucchinnasantÄ• no. __vinaá¹-á¹-ho_

<45> athassa bhagavÄ• tathÄ• avattabbataá¹ƒ dassento __ ``atthaá¹…gatassÄ• â€™â€™
__atthaá¹…gatassÄ• _ti anupÄ• dÄ• parinibbutassa. __na pamÄ• á¹‡amatthÄ«_ti rÅ«pÄ• d
naá¹ƒ vajju_nti yena rÄ• gÄ• dinÄ• naá¹ƒ vadeyyuá¹ƒ. __sabbesu dhammesÅ«_ti sabbesu

niddese \Ne 28/ __adhivacanÄ• ni cÄ• _ti sirivaá¸• á¸• hako dhanavaá¸• á¸• hakotiÄ• dayo
adhikÄ• raá¹ƒ katvÄ• pavattÄ• adhivacanÄ• nÄ• ma. adhivacanÄ• naá¹ƒ pathÄ• __adhiv
``abhisaá¹…kharontÄ«ti kho, bhikkhave, tasmÄ• saá¹…khÄ• rÄ• â€™â€™ ti (SN b III 79) e
sahetukaá¹ƒ katvÄ• vuccamÄ• nÄ• abhilÄ• pÄ• __nirutti_ nÄ• ma. niruttÄ«naá¹ƒ pathÄ• _
``takko vitakko saá¹…kappoâ€™â€™ ti \Be 30/ (Dhs 7) evaá¹ƒ tena tena pakÄ• rena paÃ±Ã
nÄ• ma. paÃ±Ã±attÄ«naá¹ƒ pathÄ• __paÃ±Ã±attipathÄ• _ (Dhs-a 101-108) nÄ• ma. sesaá

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

upasÄ«vamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nandamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<46> sattame \Ee 33/ nandasutte --- paá¹-hamagÄ• thÄ• yattho --- __loke khattiyÄ• dayo_j
Ä• jÄ«vakanigaá¹‡á¹-hÄ• dike sandhÄ• ya ``santi loke munayoâ€™â€™ ti vadanti. __tayida
kho te samÄ• pattiÃ±Ä• á¹‡Ä• dinÄ• Ã±Ä• á¹‡ena upapannattÄ• __Ã±Ä• á¹‡Å«papannaá¹
evaá¹ƒvidhaá¹ƒ nu vadanti, __udÄ• hu ve_ nÄ• nappakÄ• rakena lÅ«khajÄ«vitasaá¹…khÄ•

niddese __aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡ena vÄ• _ti paá¹-hamajjhÄ• nÄ• diaá¹-á¹-hasamÄ•
vÄ• . __paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• _ti pubbenivÄ• sÄ• dijÄ• nanaÃ±Ä• á¹‡ena v

<47> athassa bhagavÄ• tadubhayampi paá¹-ikkhipitvÄ• muniá¹ƒ dassento __ ``na diá¹-á¹-
gÄ• thamÄ• ha. _

<48> idÄ• ni ``diá¹-á¹-hÄ• dÄ«hi suddhÄ«â€™â€™ ti vadantÄ• naá¹ƒ vÄ• de kaá¹…khÄ• p
kecimeâ€™â€™ _ti pucchati. tattha __anekarÅ«penÄ• _ti kotÅ«halamaá¹…galÄ• dinÄ• pi. _
tattha sakkÄ• yadiá¹-á¹-hiyÄ• guttÄ• viharantÄ• .

<49> athassa \Ne 29/ tathÄ• suddhiabhÄ• vaá¹ƒ dÄ«pento bhagavÄ• catutthaá¹ƒ gÄ• tha

<50> evaá¹ƒ ``nÄ• tariá¹ƒsÅ«â€™â€™ ti sutvÄ• idÄ• ni yo atari, taá¹ƒ sotukÄ• mo __ ``ye
pucchati. athassa bhagavÄ• oghatiá¹‡á¹‡amukhena jÄ• tijarÄ• tiá¹‡á¹‡e dassento chaá¹-á¹

<51> tattha \Be 31/ __nivutÄ• _ti ovuá¹-Ä• pariyonaddhÄ• . __ye sÄ«dhÄ• _ti ye su idha, e
nipÄ• tamattaá¹ƒ. __taá¹‡haá¹ƒ pariÃ±Ã±Ä• yÄ• _ti tÄ«hi pariÃ±Ã±Ä• hi taá¹‡haá¹ƒ parijÄ•
pubbe vuttanayattÄ• pÄ• kaá¹-ameva.

<52> evaá¹ƒ bhagavÄ• arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hÄ• pesi, desanÄ• pariy
bhÄ• sitaá¹ƒ abhinandamÄ• no __etÄ• bhinandÄ• mÄ«_ti gÄ• thamÄ• ha. idhÄ• pi ca pubb
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

nandamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. hemakamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<53> aá¹-á¹-hame \Ee 34/ hemakasutte --- __ye me pubbe viyÄ• kaá¹ƒsÅ«_ti ye bÄ• variÄ•
sakaá¹ƒ laddhiá¹ƒ viyÄ• kaá¹ƒsu. __huraá¹ƒ gotamasÄ• sanÄ• _ti gotamasÄ• sanato pubba

takkavaá¸• á¸• hana_nti sabbaá¹ƒ taá¹ƒ kÄ• mavitakkÄ• divaá¸• á¸• hanaá¹ƒ.

__ye caÃ±Ã±e tassa Ä• cariyÄ• _ti ye ca aÃ±Ã±e tassa bÄ• variyassa Ä• cÄ• re sikkhÄ• pa
diá¹-á¹-hi_nti te Ä• cariyÄ• attano diá¹-á¹-hiá¹ƒ. __sakaá¹ƒ khanti_nti attano khamanaá¹ƒ. _
attano rocanaá¹ƒ. __vitakkavaá¸• á¸• hana_nti kÄ• mavitakkÄ• divitakkÄ• naá¹ƒ uppÄ• dana
pavattanaá¹ƒ. __saá¹…kappavaá¸• á¸• hana_nti kÄ• masaá¹…kappÄ• dÄ«naá¹ƒ vaá¸• á¸• h
sabbasaá¹…gÄ• hikavasena vuttÄ• ni. idÄ• ni kÄ• mavitakkÄ• dike sarÅ«pato dassetuá¹ƒ _
``kÄ• mavitakkavaá¸• á¸• hanaâ€™â€™ _ntiÄ• dinÄ• nayena navavitakke dassesi.

<54> __taá¹‡hÄ• nigghÄ• tana_nti \Ne 30/ taá¹‡hÄ• vinÄ• sanaá¹ƒ.

55-6__._ athassa bhagavÄ• taá¹ƒ dhammaá¹ƒ Ä• cikkhanto __ ``idhÄ• â€™â€™ _ti gÄ• th
__etadaÃ±Ã±Ä• ya ye satÄ• _ti etaá¹ƒ nibbÄ• naá¹ƒ padamaccutaá¹ƒ ``sabbe saá¹…khÄ• n
(Dhp 277; Th 676; Kv 753) nayena vipassantÄ• anupubbena jÄ• nitvÄ• ye kÄ• yÄ• nupass
satÄ• . __diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti viditadhammattÄ• diá¹-á¹-hadhammÄ• ca rÄ
abhinibbutÄ• . sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

hemakamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. todeyyamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<57> navame \Ee 35/ todeyyasutte --- __vimokkho tassa kÄ«diso_ti tassa kÄ«diso vimokkh
pucchati.

<58> idÄ• nissa aÃ±Ã±avimokkhÄ• bhÄ• vaá¹ƒ dassento bhagavÄ• dutiyaá¹ƒ gÄ• thamÄ•
nÄ• paro_ti tassa aÃ±Ã±o vimokkho natthi.

<59> evaá¹ƒ ``taá¹‡hakkhayo eva vimokkhoâ€™â€™ ti vuttepi tamatthaá¹ƒ asallakkhento _
Ä• sasÄ• noâ€™â€™ _ti puna pucchati. tattha __uda paÃ±Ã±akappÄ«_ti udÄ• hu samÄ• p
taá¹‡hÄ• kappaá¹ƒ vÄ• diá¹-á¹-hikappaá¹ƒ vÄ• kappayati.

<60> athassa bhagavÄ• taá¹ƒ Ä• cikkhanto catutthaá¹ƒ gÄ• thamÄ• ha. tattha __kÄ• mabl

__rÅ«pe nÄ• sÄ«satÄ«_ti catusamuá¹-á¹-hÄ• nike rÅ«pÄ• rammaá¹‡e chandarÄ• gavasen
eseva \Ne 31/ nayo. palibodhaá¹-á¹-hena rÄ• go eva kiÃ±canaá¹ƒ __rÄ• gakiÃ±canaá¹ƒ_ m
__dosakiÃ±canÄ• _dÄ«supi eseva nayo. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

todeyyamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kappamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<61> dasame \Ee 36/ \Be 33/ kappasuttaniddese --- __majjhe sarasmi_nti
purimapacchimakoá¹-ipaÃ±Ã±Ä• á¹‡Ä• bhÄ• vato majjhabhÅ«te saá¹ƒsÄ• reti vuttaá¹ƒ hoti.
tiá¹-á¹-hamÄ• nÄ• naá¹ƒ. __yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• _ti yathÄ• idaá¹ƒ dukkhaá¹ƒ

__Ä• gamana_nti pubbantato idhÄ• gamanaá¹ƒ. __gamana_nti ito paralokagamanaá¹ƒ. __
tadubhayavasena vuttaá¹ƒ. __kÄ• la_nti maraá¹‡akÄ• laá¹ƒ. __gatÄ«_ti nibbatti. __bhavÄ•
__cuti cÄ• _ti bhavato cavanaÃ±ca. __upapatti cÄ• _ti cutassa upapatti ca. __nibbatti cÄ• _
__bhedo cÄ• _ti khandhabhedo ca. __jÄ• ti cÄ• _ti jananaÃ±ca. __jarÄ• cÄ• _ti hÄ• ni ca. _
jÄ«vitindriyassa cÄ• go ca. __purimÄ• pi koá¹-i na paÃ±Ã±Ä• yatÄ«_ti pubbÄ• pi koá¹-i natt
tathÄ• __pacchimÄ• pi koá¹-i_.

__ettakÄ• jÄ• tiyo_ti etaparamÄ• jÄ• tiyo. __vaá¹-á¹-aá¹ƒ vattÄ«_ti saá¹ƒsÄ• rapavatti. __
vattatÄ«_ti tato uddhaá¹ƒ nappavattati. __hevaá¹ƒ natthÄ«_ti evaá¹ƒ natthi na saá¹ƒvijjati. _
__anamataggoya_nti ayaá¹ƒ saá¹ƒsÄ• ro aviditaggo.

__avijjÄ• nÄ«varaá¹‡Ä• na_nti avijjÄ• ya Ä• varitÄ• naá¹ƒ. __taá¹‡hÄ• saá¹ƒyojanÄ• na_nt
kÄ• marÄ• gasaá¹…khÄ• tataá¹‡hÄ• bandhanabaddhÄ• naá¹ƒ. __sandhÄ• vata_nti kÄ• ma
dhÄ• vantÄ• naá¹ƒ. __saá¹ƒsarata_nti rÅ«pÄ• rÅ«padhÄ• tuyÄ• saá¹ƒsarantÄ• naá¹ƒ. __d
kÄ• yikacetasikadukkhaá¹ƒ anubhÅ«taá¹ƒ vinditaá¹ƒ. __tibba_nti bahalaá¹ƒ. __byasana_nti
__kaá¹-asÄ« vaá¸• á¸• hitÄ• _ti susÄ• navaá¸• á¸• hitaá¹ƒ. __alamevÄ• _ti yuttameva \Ne 3
tebhÅ«makasaá¹…khÄ• resu. __nibbinditu_nti ukkaá¹‡á¹-hituá¹ƒ. __virajjitu_nti virÄ• gaá¹ƒ
__vimuccitu_nti mocetuá¹ƒ. __vaá¹-á¹-aá¹ƒ vattissatÄ«_ti saá¹ƒsÄ• rapavattaá¹ƒ tebhÅ«ma
pavattissati. __tato paraá¹ƒ na vattissatÄ«_ti tato uddhaá¹ƒ anÄ• gate saá¹ƒsÄ• rapavattaá¹
__jÄ• tibhaye_ti jÄ• tiá¹ƒ paá¹-icca uppajjanakabhaye. __jarÄ• bhayÄ• _dÄ«supi eseva nay

62-3__._ athassa \Ee 37/ bhagavÄ• tamatthaá¹ƒ byÄ• karonto uparÅ«parigÄ• thÄ• yo abhÄ
vuttatthÄ• yeva. tatiyagÄ• thÄ• ya __akiÃ±cana_nti kiÃ±canapaá¹-ipakkhaá¹ƒ. __anÄ• dÄ•
Ä• dÄ• napaá¹-ipakkhaá¹ƒ, kiÃ±canÄ• dÄ• navÅ«pasamanti vuttaá¹ƒ hoti. __anÄ• para_nti
aparapaá¹-ibhÄ• gadÄ«pavirahitaá¹ƒ, seá¹-á¹-hanti vuttaá¹ƒ hoti.

<64> catutthagÄ• thÄ• ya \Be 34/ __na te mÄ• rassa paddhagÅ«_ti te mÄ• rassa paddhaca
honti.

__mahÄ• janaá¹ƒ pÄ• se niyojetvÄ• mÄ• retÄ«ti mÄ• ro. _ akusalakamme niyuttattÄ• __k
adhipatittÄ• __adhipati_. akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ antaá¹ƒ gatattÄ• __antagÅ«_. p
__namuci_. sativippavÄ• sappamattapuggalÄ• naá¹ƒ Ã±Ä• takoti __pamattabandhu_. sesaá

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

kappamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. jatukaá¹‡á¹‡imÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<65> ekÄ• dasame \Ee 38/ jatukaá¹‡á¹‡isutte --- __sutvÄ• nahaá¹ƒ vÄ«ra akÄ• makÄ• mi_
bhagavÄ• â€™â€™ tiÄ• dinÄ• (Vin III 1; DN I 157, 255, 301; AN b VI 10; SN c V 997) naye
akÄ• manato akÄ• makÄ• miá¹ƒ buddhaá¹ƒ sutvÄ• . __akÄ• mamÄ• gama_nti nikkÄ• maá¹
Ä• gatomhi. __sahajanettÄ• _ti sahajÄ• tasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡acakkhu \Ne 33/. __ya
__brÅ«hi me_ti puna yÄ• canto bhaá¹‡ati. yÄ• canto hi sahassakkhattumpi bhaá¹‡eyya, ko

__itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho_ti imesaá¹ƒ padÄ• naá¹ƒ attho heá¹-á¹-
caraá¹‡ena ca sampannattÄ• __vijjÄ• caraá¹‡asampanno_. tattha __vijjÄ• _ti tissopi vijjÄ•
tisso vijjÄ• bhayabheravasutte (MN I 34 Ä• dayo) vuttanayena veditabbÄ• , aá¹-á¹-ha amba
Ä• dayo). tattha hi vipassanÄ• Ã±Ä• á¹‡ena manomayiddhiyÄ• ca saha cha abhiÃ±Ã±Ä• p
vuttÄ• . __caraá¹‡a_nti sÄ«lasaá¹ƒvaro indriyesu guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ•
saddhammÄ• cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• nÄ«ti ime pannarasa dhammÄ• veditabbÄ•
yasmÄ• etehi \Be 35/ carati ariyasÄ• vako gacchati amataá¹ƒ disaá¹ƒ, tasmÄ• ``caraá¹‡aâ
yathÄ• ha --- ``idha, mahÄ• nÄ• ma, ariyasÄ• vako sÄ«lavÄ• hotÄ«â€™â€™ ti (MN II 24) s
majjhimapaá¹‡á¹‡Ä• sake vuttanayena veditabbaá¹ƒ. bhagavÄ• imÄ• hi vijjÄ• hi iminÄ• ca
tena vuccati vijjÄ• caraá¹‡asampannoti. tattha vijjÄ• sampadÄ• bhagavato sabbaÃ±Ã±utaá

caraá¹‡asampadÄ• mahÄ• kÄ• ruá¹‡ikataá¹ƒ. so sabbaÃ±Ã±utÄ• ya sabbasattÄ• naá¹ƒ att
mahÄ• kÄ• ruá¹‡ikatÄ• ya anatthaá¹ƒ parivajjetvÄ• atthe niyojeti, yathÄ• taá¹ƒ vijjÄ• caraá
\Ee 39/ sÄ• vakÄ• suppaá¹-ipannÄ• honti, no duppaá¹-ipannÄ• , vijjÄ• caraá¹‡avipannÄ• n
attantapÄ• dayo viya (Sp (to Vin III) I 1).

sobhanagamanattÄ• sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• sammÄ• gatattÄ• sammÄ• ca g
gatanti vuccati. taÃ±ca bhagavato sobhanaá¹ƒ parisuddhamanavajjaá¹ƒ. kiá¹ƒ pana tanti? a
gamanena khemaá¹ƒ disaá¹ƒ asajjamÄ• no gatoti __sobhanagamanattÄ• sugato_. sundara
amataá¹ƒ nibbÄ• nanti __sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• pi sugato_. sammÄ• ca gato te
kilese puna apaccÄ• gacchanto. vuttaÃ±hetaá¹ƒ ---

``sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gacch
arahattamaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gacchatÄ
I 38; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 27).

sammÄ• vÄ• gato dÄ«paá¹…karapÄ• damÅ«lato pabhuti yÄ• va bodhimaá¹‡á¸• Ä• tÄ• v
\Ne 34/ sammÄ• paá¹-ipattiyÄ• sabbalokassa hitasukhameva karonto sassataá¹ƒ uccheda
attakilamathanti ime ca ante anupagacchanto gatoti __sammÄ• gatattÄ• pi sugato_. samm
yuttaá¹-á¹-hÄ• nesu yuttameva vÄ• caá¹ƒ bhÄ• satÄ«ti __sammÄ• gadattÄ• pi sugato_.

tatridaá¹ƒ sÄ• dhakasuttaá¹ƒ ---

``yaá¹ƒ tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sÄ• c
amanÄ• pÄ• , na taá¹ƒ tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. yampi tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ
36/ anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , tampi tathÄ• gato vÄ• ca
tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ
kÄ• laÃ±Ã±Å« tathÄ• gato hoti tassÄ• vÄ• cÄ• ya veyyÄ• karaá¹‡Ä• ya. yaá¹ƒ tathÄ• gato
atacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ. sÄ• ca paresaá¹ƒ piyÄ• manÄ• pÄ• , na taá¹ƒ tathÄ• gato
tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá
tathÄ• gato vÄ• caá¹ƒ na bhÄ• sati. yaÃ±ca kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ
atthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ piyÄ• manÄ• pÄ• , tatra kÄ• laÃ±Ã±Å« \Ee 40/ tathÄ•
veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti (MN II 86).

evaá¹ƒ __sammÄ• gadattÄ• pi sugato_ti veditabbo.

sabbathÄ• viditalokattÄ• pana __lokavidÅ«_. so hi bhagavÄ• sabhÄ• vato samudayato ni
sabbathÄ• lokaá¹ƒ avedi aÃ±Ã±Ä• si paá¹-ivijjhi. yathÄ• ha ---

``yattha kho, Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ ta
lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mi. na cÄ• haá¹ƒ, Ä• vu
antaá¹ƒ dukkhassa antakiriyaá¹ƒ vadÄ• mi. api cÄ• haá¹ƒ, Ä• vuso, imasmiá¹ƒyeva byÄ• ma
sasaÃ±Ã±imhi samanake lokaÃ±ca paÃ±Ã±apemi lokasamudayaÃ±ca lokanirodhaÃ±ca lok
paá¹-ipadaá¹ƒ (SN a I 107; AN a IV 45).

``gamanena \Ne 35/ na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca appatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒ ||

``tasmÄ• have lokavidÅ« sumedho, lokantagÅ« vusitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• , nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti ||

api \Be 37/ ca --- tayo lokÄ• saá¹…khÄ• raloko sattaloko okÄ• salokoti. tattha ``eko loko sa
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (Paá¹-is I 112) Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko ve
vÄ• asassato lokoti vÄ• â€™â€™ ti (DN I 421; MN I 269; SN b IV 416; Vibh 937) Ä• gataá¹

``yÄ• vatÄ• candimasÅ«riyÄ• pariharanti, disÄ• bhanti virocamÄ• nÄ• .

tÄ• va sahassadhÄ• loko, ettha te vattatÄ« vasoâ€™â€™ ti || (MN I 503) ---

Ä• gataá¹-á¹-hÄ• ne okÄ• saloko. tampi bhagavÄ• sabbathÄ• avedi. tathÄ• hissa ``eko lok
Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• nÄ• maÃ±ca rÅ«paÃ±ca. tayo lokÄ• tisso vedanÄ• . catt
Ä• hÄ• rÄ• . paÃ±ca lokÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• . cha \Ee 41/ lokÄ• cha ajjhattikÄ
satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha lokÄ• aá¹-á¹-ha lokadhammÄ• . nava lokÄ• nava
lokÄ• dasÄ• yatanÄ• ni. dvÄ• dasa lokÄ• dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasalokÄ• aá
(Paá¹-is I 112) ayaá¹ƒ saá¹…khÄ• ralokopi sabbathÄ• vidito.

yasmÄ• panesa sabbesampi sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, ca
adhimuttiá¹ƒ jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye, svÄ• kÄ• re
duviÃ±Ã±Ä• paye, bhabbe abhabbe satte jÄ• nÄ• ti. tasmÄ• ssa sattalokopi sabbathÄ• vidi
evaá¹ƒ okÄ• salokopi. tathÄ• hesa ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ Ä• yÄ• mato ca vitthÄ• rato ca
satasahassÄ• ni catutiá¹ƒsa satÄ• ni ca paÃ±Ã±Ä• saÃ±ca yojanÄ• ni. parikkhepato ---

sabbaá¹ƒ \Ne 36/ satasahassÄ• ni, chattiá¹ƒsa parimaá¹‡á¸• alaá¹ƒ.

dasa ceva sahassÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• ni ca ||

tattha \Be 38/ ---

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• ||

tassÄ• yeva sandhÄ• rakaá¹ƒ ---

cattÄ• ri satasahassÄ• ni, aá¹-á¹-heva nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, jalaá¹ƒ vÄ• te patiá¹-á¹-hitaá¹ƒ ||

tassÄ• pi sandhÄ• rako ---

nava satasahassÄ• ni, mÄ• luto nabhamuggato.

saá¹-á¹-hi ceva sahassÄ• ni, esÄ• lokassa saá¹‡á¹-hiti ||

evaá¹ƒ \Ee 42/ saá¹‡á¹-hite cettha yojanÄ• naá¹ƒ ---

caturÄ• sÄ«ti sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, sineru pabbatuttamo ||

tato upaá¸• á¸• hupaá¸• á¸• hena, pamÄ• á¹‡ena yathÄ• kkamaá¹ƒ.

ajjhogÄ• á¸·huggatÄ• dibbÄ• , nÄ• nÄ• ratanacittitÄ• ||

yugandharo Ä«sadharo, karavÄ«ko sudassano.

nemindharo vinatako, assakaá¹‡á¹‡o giri brahÄ• ||

ete \Ne 37/ satta mahÄ• selÄ• , sinerussa samantato.

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• , devayakkhanisevitÄ• ||

yojanÄ• naá¹ƒ satÄ• nucco, himavÄ• paÃ±ca pabbato.

yojanÄ• naá¹ƒ sahassÄ• ni, tÄ«á¹‡i Ä• yatavitthato ||

caturÄ• sÄ«tisahassehi, kÅ«á¹-ehi paá¹-imaá¹‡á¸• ito.

tipaÃ±cayojanakkhandha-parikkhepÄ• nagavhayÄ• ||

paÃ±Ã±Ä• sayojanakkhandha-sÄ• khÄ• yÄ• mÄ• samantato.

satayojanavitthiá¹‡á¹‡Ä• , tÄ• vadeva ca uggatÄ• .

jambÅ« yassÄ• nubhÄ• vena, jambudÄ«po pakÄ• sito || (Vism I 137; Dhs-a 584).

yaÃ±cetaá¹ƒ \Be 39/ jambuyÄ• pamÄ• á¹‡aá¹ƒ, etadeva asurÄ• naá¹ƒ cittapÄ• á¹-aliyÄ• , simbalirukkhassa, aparagoyÄ• ne kadambassa, uttarakurÅ«su kapparukkhassa, pubbavidel tÄ• vatiá¹ƒsesu pÄ• ricchattakassÄ• ti. tenÄ• hu porÄ• á¹‡Ä• ---

``pÄ• á¹-alÄ« \Ee 43/ simbalÄ« jambÅ«, devÄ• naá¹ƒ pÄ• ricchattako.

kadambo kapparukkho ca, sirÄ«sena bhavati sattamaá¹ƒ ||

``dve asÄ«ti sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, cakkavÄ• á¸·asiluccayo.

parikkhipitvÄ• taá¹ƒ sabbaá¹ƒ, lokadhÄ• tumayaá¹ƒ á¹-hitoâ€™â€™ ti || (Vism I 137; Dhs-a

tattha candamaá¹‡á¸• alaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ, sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ± tÄ• vatiá¹ƒsabhavanaá¹ƒ dasasahassayojanaá¹ƒ, tathÄ• asurabhavanaá¹ƒ avÄ«cimahÄ• n aparagoyÄ• naá¹ƒ sattasahassayojanaá¹ƒ. tathÄ• pubbavideho. uttarakuru aá¹-á¹-hasahas mahÄ• dÄ«po paÃ±casatapaÃ±casataparittadÄ«paparivÄ• ro. taá¹ƒ sabbampi ekaá¹ƒ cakka tadantaresu lokantarikanirayÄ• \Ne 38/. evaá¹ƒ anantÄ• ni cakkavÄ• á¸·Ä• ni anantÄ• loka anantena buddhaÃ±Ä• á¹‡ena avedi aÃ±Ã±Ä• si paá¹-ivijjhi. evamassa okÄ• salokopi sabba __sabbathÄ• viditalokattÄ• lokavidÅ«_.

attano pana guá¹‡ehi visiá¹-á¹-hatarassa kassaci abhÄ• vato natthi etassa uttaroti __anutta sÄ«laguá¹‡enapi sabbaá¹ƒ lokaá¹ƒ abhibhavati samÄ• dhi ... pe ... paÃ±Ã±Ä• ... vimutti ... vimuttiÃ±Ä• á¹‡adassanaguá¹‡enapi. sÄ«laguá¹‡enapi asamo asamasamo appaá¹-imo app

... pe ... vimuttiÃ±Ä• á¹‡adassanaguá¹‡enapi. yathÄ• ha --- ``na kho panÄ• haá¹ƒ passÄ• m
... sadevamanussÄ• ya attanÄ• sÄ«lasampannataraâ€™â€™ nti (SN a I 173; AN a IV 21) v

evaá¹ƒ aggapasÄ• dasuttÄ• dÄ«ni (AN a IV 34; It 90) ``na me Ä• cariyo atthÄ«â€™â€™ tiÄ
11; Kv 405; Mil IV 5.11) gÄ• thÄ• yo ca vitthÄ• retabbÄ• .

purisadamme \Be 40/ sÄ• retÄ«ti __purisadammasÄ• rathi, _ dameti vinetÄ«ti vuttaá¹ƒ hoti
__purisadammÄ• _ti adantÄ• dametuá¹ƒ yuttÄ• tiracchÄ• napurisÄ• pi manussapurisÄ• pi
tathÄ• hi bhagavatÄ• tiracchÄ• napurisÄ• pi apalÄ• lo nÄ• garÄ• jÄ• cÅ«á¸·odaro mahoda
aravÄ• á¸·o nÄ• garÄ• jÄ• dhanapÄ• lako hatthÄ«ti evamÄ• dayo damitÄ• nibbisÄ• katÄ•
patiá¹-á¹-hÄ• pitÄ• . manussapurisÄ• pi
saccakanigaá¹‡á¹-haputtaambaá¹-á¹-hamÄ• á¹‡avapokkharasÄ• tisoá¹‡adantakÅ«á¹-adant
Ä• á¸·avakasÅ«cilomakharalomayakkhasakkadevarÄ• jÄ• dayo damitÄ• vinÄ«tÄ• vicitrehi
kho kesi purisadamme saá¹‡henapi vinemi, pharusenapi vinemi, saá¹‡hapharusenapi vinem
idaÃ±cettha suttaá¹ƒ vitthÄ• retabbaá¹ƒ. api ca bhagavÄ• visuddhasÄ«lÄ• dÄ«naá¹ƒ paá¹-
sotÄ• pannÄ• dÄ«naÃ±ca uttarimaggapaá¹-ipadaá¹ƒ Ä• cikkhanto dantepi dametiyeva.

atha vÄ• __anuttaro purisadammasÄ• rathÄ«_ti ekamevidaá¹ƒ atthapadaá¹ƒ. bhagavÄ• h
sÄ• reti, yathÄ• ekapallaá¹…keneva nisinnÄ• aá¹-á¹-ha disÄ• asajjamÄ• nÄ• dhÄ• vanti.
purisadammasÄ• rathÄ«â€™â€™ ti vuccati. ``hatthidamakena, bhikkhave, hatthi dammo sÄ
dhÄ• vatÄ«â€™â€™ ti idaÃ±cettha suttaá¹ƒ (MN III 312) vitthÄ• retabbaá¹ƒ.

__vÄ«riyavÄ• _ti \Ne 39/ ariyamaggena sabbapÄ• pakehi virato. __pahÅ«_ti pabhÅ«. __vis
vÄ«riyuppÄ• dako. __alamatto_ti samatthacitto.

__virato_ti ariyamaggena viratattÄ• Ä• yatiá¹ƒ appaá¹-isandhiko. __sabbapÄ• pakehi niray
Ä• yatiá¹ƒ appaá¹-isandhitÄ• ya nirayadukkhaá¹ƒ aticca á¹-hito. __vÄ«riyavÄ• so_ti vÄ«riya
vÄ«riyavÄ• _ti so khÄ«á¹‡Ä• savo ``vÄ«riyavÄ• â€™â€™ ti vattabbataá¹ƒ arahati. __padhÄ
imÄ• ni panassa thutivacanÄ• ni. so hi padhÄ• navÄ• maggajjhÄ• napadhÄ• nena, vÄ«ro
kilesÄ• rividdhaá¹ƒsanasamatthatÄ• ya, tÄ• di nibbikÄ• ratÄ• ya __pavuccate tathattÄ• _ti t
``vÄ«riyavÄ• â€™â€™ ti pavuccati.

__te kÄ• makÄ• mino_ti ete rÅ«pÄ• divatthukÄ• me icchantÄ• . __rÄ• garÄ• gino_ti rÄ• ge
__saÃ±Ã±Ä• saÃ±Ã±ino_ti rÄ• gasaÃ±Ã±Ä• ya saÃ±Ã±ino. __na_ \Be 41/ __kÄ• me kÄ• m
pattheti. __akÄ• mo_ti kÄ• mehi virahito. __nikkÄ• mo_ti nikkantakÄ• mo.

__sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a_nti \Ee 45/ tiyaddhagataá¹ƒ sabbaneyyapathaá¹ƒ jÄ• nÄ• tÄ
sabbaÃ±Ã±utÄ• , sabbaÃ±Ã±utÄ• eva Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, sabb

__nettaÃ±ca_ vÄ• sanÄ• ya saha kilese parÄ• jetvÄ• jitattÄ• __jinabhÄ• vo ca apubbaá¹ƒ
__ekasmiá¹ƒ khaá¹‡e_ ekasmiá¹ƒ kÄ• le __uppanno_ pubbantato uddhaá¹ƒ pannoti uppann

<66> __tejÄ« tejasÄ• _ti tejena samannÄ• gato tejasÄ• abhibhuyya. __yamahaá¹ƒ vijaÃ±Ã
vippahÄ• na_nti yaá¹ƒ ahaá¹ƒ jÄ• tijarÄ• ya pahÄ• nabhÅ«taá¹ƒ dhammaá¹ƒ idheva jÄ• ney

__jagatÄ«_ti pathavÄ«. __sabbaá¹ƒ Ä• kÄ• sagata_nti sakalaá¹ƒ Ä• kÄ• se pavattaá¹ƒ patt
tamameva tamagataá¹ƒ andhakÄ• raá¹ƒ yathÄ• gÅ«thagataá¹ƒ muttagatanti. __abhivihacc
__andhakÄ• raá¹ƒ vidhamitvÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• rakaá¹ƒ andhakÄ• raá¹
dassayitvÄ• _ti sÅ«riyÄ• lokaá¹ƒ dassayitvÄ• . __Ä• kÄ• se_ti ajaá¹-Ä• kÄ• se. __antalikkhe
antaradhÄ• tusamatthatucchokÄ• se. __gaganapathe_ti devatÄ• naá¹ƒ gamanamagge gacc
abhisaá¹…khÄ• rasamudaya_nti sakalaá¹ƒ kammaá¹ƒ samudayaá¹ƒ uppÄ• daá¹ƒ, taá¹‡han
avijjandhakÄ• raá¹ƒ vidhamitvÄ• _ti kilesatamasaá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ avijjandh
nÄ• setvÄ• . __Ã±Ä• á¹‡Ä• lokaá¹ƒ_ paÃ±Ã±Ä• lokaá¹ƒ dassayitvÄ• . __vatthukÄ• me parij
rÅ«pÄ• divatthukÄ• me Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• ya jÄ• nitvÄ• . __kilesakÄ• me pahÄ•
kilesakÄ• me pahÄ• napariÃ±Ã±Ä• ya pajahitvÄ• .

<67> athassa bhagavÄ• taá¹ƒ dhammaá¹ƒ Ä• cikkhanto uparÅ«parigÄ• thÄ• yo abhÄ• si.
daá¹-á¹-hu khemato_ti nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ ``khemaâ€™â
taá¹‡hÄ• vasena diá¹-á¹-hivasena gahitaá¹ƒ. __nirattaá¹ƒ vÄ• _ti nirassitabbaá¹ƒ vÄ• , muÃ
hoti. __mÄ• te vijjitthÄ• _ti mÄ• te ahosi. __kiÃ±cana_nti rÄ• gÄ• dikiÃ±canaá¹ƒ, tampi te n

__muÃ±citabba_nti muÃ±citvÄ• na puna gahetabbaá¹ƒ. __vijahitabba_nti cajitabbaá¹ƒ. __
khipitabbaá¹ƒ. __byantÄ«kÄ• tabba_nti vigatantaá¹ƒ kÄ• tabbaá¹ƒ \Ee 46/. __anabhÄ• vaá¹
abhÄ• vaá¹ƒ gametabbaá¹ƒ.

68-9__._ __pubbe_ti \Be 42/ atÄ«te saá¹…khÄ• re Ä• rabbha uppannakilesÄ• . __brÄ• hma
jatukaá¹‡á¹‡iá¹ƒ Ä• lapati. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

jatukaá¹‡á¹‡imÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. bhadrÄ• vudhamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<70> dvÄ• dasame \Ee 47/ bhadrÄ• vudhasutte --- __okaÃ±jaha_nti Ä• layaá¹ƒ jahaá¹ƒ. __
taá¹‡hÄ• kÄ• yacchidaá¹ƒ. __aneja_nti lokadhammesu nikkampaá¹ƒ. __nandiÃ±jaha_nti
anÄ• gatarÅ«pÄ• dipatthanÄ• jahaá¹ƒ. ekÄ• eva hi sÄ• taá¹‡hÄ• , thutivasena idha nÄ• na
__kappaÃ±jaha_nti duvidhaá¹ƒ kappajahaá¹ƒ. __abhiyÄ• ce_ti ativiya yÄ• cÄ• mi. __sutvÄ•
ito_ti nÄ• gassa tava bhagavato vacanaá¹ƒ sutvÄ• ito pÄ• sÄ• á¹‡akacetiyato bahujanÄ• p
adhippÄ• yo.

__ye_ \Ne 41/ __upayupÄ• dÄ• nÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi upagantvÄ• gahitÄ• . __cet
citte patiá¹-á¹-hitÄ• . __abhinivesÄ• nusayÄ• _ti patiá¹-á¹-hahitvÄ• Ä• gantvÄ• sayitÄ• .

<71> __janapadehi saá¹…gatÄ• _ti aá¹…gÄ• dÄ«hi janapadehi idha samÄ• gatÄ• . __viyÄ

__saá¹…gatÄ• _ti ete khattiyÄ• dayo ekÄ«bhÅ«tÄ• . __samÄ• gatÄ• _ti vuttappakÄ• rehi ja
__samohitÄ• _ti rÄ• sÄ«bhÅ«tÄ• . __sannipatitÄ• _ti adhiyogÄ• .

<72> athassa Ä• sayÄ• nulomena dhammaá¹ƒ desento bhagavÄ• uparÅ«parigÄ• thÄ• yo
__Ä• dÄ• nataá¹‡ha_nti rÅ«pÄ• dÄ«naá¹ƒ Ä• dÄ• yikaá¹ƒ gahaá¹‡ataá¹‡haá¹ƒ, taá¹‡hupÄ•
yaÃ±hi lokasmimupÄ• diyantÄ«_ti etesu uddhÄ• dibhedesu yaá¹ƒ yaá¹ƒ gaá¹‡hanti. __tene
__jantu_nti \Be 43/ teneva upÄ• dÄ• napaccayanibbattakammÄ• bhisaá¹…khÄ• ranibbattav
paá¹-isandhikkhandhamÄ• ro taá¹ƒ sattaá¹ƒ anugacchati.

<73> __tasmÄ• pajÄ• na_nti tasmÄ• etamÄ• dÄ«navaá¹ƒ aniccÄ• divasena vÄ• saá¹…kl
iti pekkhamÄ• no, pajaá¹ƒ imaá¹ƒ maccudheyye visatta_nti Ä• dÄ• tabbaá¹-á¹-hena Ä• dÄ•
sabbaloke imaá¹ƒ pajaá¹ƒ maccudheyye laggaá¹ƒ pekkhamÄ• no \Ee 48/, Ä• dÄ• nasatte vA
puggale Ä• dÄ• nasaá¹…gahetuÃ±ca imaá¹ƒ pajaá¹ƒ maccudheyye laggaá¹ƒ tato vÄ«tikkam
pekkhamÄ• no kiÃ±canaá¹ƒ sabbaloke na upÄ• diyethÄ• ti. sesaá¹ƒ sabbattha pÄ• kaá¹-am

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

bhadrÄ• vudhasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. udayamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<74> terasame \Ne 42/ \Ee 49/ udayasutte --- __aÃ±Ã±Ä• vimokkha_nti paÃ±Ã±Ä• nubhÄ•
vimokkhaá¹ƒ pucchati.

__paá¹-hamenapi jhÄ• nena jhÄ• yÄ«_ti vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• sampayut
paá¹-hamajjhÄ• nena jhÄ• yatÄ«ti jhÄ• yÄ«. __dutiyenÄ• _ti pÄ«tisukhacittekaggatÄ• samp
sukhacittekaggatÄ• sampayuttena. __catutthenÄ• _ti upekkhÄ• cittekaggatÄ• sampayuttena
jhÄ• nena jhÄ• yÄ«_ti catukkanayapaÃ±cakanayesu paá¹-hamajjhÄ• nena savitakkasavicÄ•
jhÄ• yÄ«. __avitakkavicÄ• ramattenÄ• _ti paÃ±cakanaye dutiyena jhÄ• nena. __avitakkaavi
dutiyatatiyÄ• diavasesajhÄ• nena. __sappÄ«tikenÄ• _ti pÄ«tisampayuttena dukatikajhÄ• ne
pÄ«tivirahitena tadavasesajhÄ• nena. __sÄ• tasahagatenÄ• _ti sukhasahagatena tikacatukk
__upekkhÄ• sahagatenÄ• _ti catukkapaÃ±cakena. __suÃ±Ã±atenapÄ«_ti suÃ±Ã±atavimokk
__animittenapÄ«_ti aniccanimittaá¹ƒ dhuvanimittaá¹ƒ animittaÃ±ca ugghÄ• á¹-etvÄ• paá¹-il
animittenapi jhÄ• nena jhÄ• yatÄ«ti jhÄ• yÄ«. __appaá¹‡ihitenapÄ«_ti maggÄ• gamanavase
pariyÄ• diyitvÄ• phalasamÄ• pattivasena appaá¹‡ihitenapi. __lokiyenapÄ«_ti lokiyena
paá¹-hamadutiyatatiyacatutthena.

__lokuttarenapÄ«_ti teneva lokuttarasampayuttena. __jhÄ• narato_ti jhÄ• nesu abhirato. __
ekattaá¹ƒ ekÄ«bhÄ• vaá¹ƒ anuyutto payutto. __sadatthagaruko_ti sakatthagaruko, __ka_-kÄ
kato. sadatthoti ca arahattaá¹ƒ veditabbaá¹ƒ. taÃ±hi attÅ«panibaddhaá¹-á¹-hena attÄ• naá¹ƒ
attano paramatthaá¹-á¹-hena ca attano atthattÄ• sakatthoti vuccati. phalasamÄ• pattisamÄ•
sakatthagaruko, ``nibbÄ• nagarukoâ€™â€™ ti eke. __arajo_ti nikkileso. __virajo_ti vigatakil
apanÄ«takileso \Ee 50/, ``vitarajoâ€™â€™ tipi pÄ• á¹-ho, soyevattho. __rajÄ• pagato_ti kile
__rajavippahÄ«no_ti kilesappahÄ«no. __rajavippayutto_ti kilesehi mutto.

__pÄ• sÄ• á¹‡ake cetiye_ti pÄ• sÄ• á¹‡apiá¹-á¹-he pÄ• rÄ• yanasuttantadesitaá¹-á¹-hÄ• ne
__sabbossukkapaá¹-ippassaddhattÄ• _ti sabbesaá¹ƒ kilesaussukkÄ• naá¹ƒ paá¹-ippassadd
__Ä• sÄ«no_.

__kiccÄ• kicca_nti \Ne 43/ ``idaá¹ƒ kattabbaá¹ƒ, idaá¹ƒ na kattabbaâ€™â€™ nti evaá¹ƒ ma
__karaá¹‡Ä«yÄ• karaá¹‡Ä«ya_nti kÄ• yadvÄ• rena avassaá¹ƒ idaá¹ƒ karaá¹‡Ä«yaá¹ƒ, idaá¹
karaá¹‡Ä«yÄ• karaá¹‡Ä«yaá¹ƒ. __pahÄ«na_nti vissaá¹-á¹-haá¹ƒ. __vasippatto_ti paguá¹‡ab

<75> atha bhagavÄ• yasmÄ• udayo catutthajjhÄ• nalÄ• bhÄ«, tasmÄ• ssa paá¹-iladdhajh
aÃ±Ã±Ä• vimokkhaá¹ƒ dassento uparÅ«parigÄ• thamÄ• ha. tattha __pahÄ• naá¹ƒ kÄ• mac
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nibbattentassa kÄ• macchandapahÄ• naá¹ƒ, tampi aÃ±Ã±Ä• vimo
sabbapadÄ• ni yojetabbÄ• ni.

__yÄ• cittassa akalyatÄ• _ti cittassa gilÄ• nabhÄ• vo. gilÄ• no hi akallakoti vuccati. vinaye
``nÄ• haá¹ƒ, bhante, akallakoâ€™â€™ ti (Vin III 151). __akammaÃ±Ã±atÄ• _ti \Be 45/ cittag
akammaÃ±Ã±atÄ• kÄ• ro. __olÄ«yanÄ• _ti olÄ«yanÄ• kÄ• ro. iriyÄ• pathikacittaÃ±hi iriyÄ•

asakkontaá¹ƒ rukkhe vagguli viya khÄ«le laggitaphÄ• á¹‡itavÄ• rako viya ca olÄ«yati, tassa
sandhÄ• ya ``olÄ«yanÄ• â€™â€™ ti vuttaá¹ƒ. dutiyapadaá¹ƒ upasaggavasena vaá¸• á¸• hit
avipphÄ• rikatÄ• ya paá¹-ikuá¹-itaá¹ƒ. itare dve Ä• kÄ• rabhÄ• vaniddesÄ• . __thina_nti sap
avipphÄ• rikatÄ• ya ghanabhÄ• vena á¹-hitaá¹ƒ. __thiyanÄ• _ti Ä• kÄ• raniddeso. thiyitabhÄ
avipphÄ• ravaseneva thaddhatÄ• ti attho (Dhs-a 1162).

<76> __upekkhÄ• satisaá¹ƒsuddha_nti catutthajjhÄ• naupekkhÄ• satÄ«hi saá¹ƒsuddhaá¹ƒ
iminÄ• tasmiá¹ƒ catutthajjhÄ• navimokkhe á¹-hatvÄ• jhÄ• naá¹…gÄ• ni vipassitvÄ• adhiga
arahattavimokkhaá¹ƒ vadati. arahattavimokkhassa hi maggasampayuttasammÄ• saá¹…kap
purejavo hoti. tenÄ• ha ``dhammatakkapurejavaâ€™â€™ nti. __avijjÄ• ya pabhedana_nti et
aÃ±Ã±Ä• vimokkhaá¹ƒ avijjÄ• pabhedanasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ nissÄ• ya jÄ• tattÄ
``avijjÄ• ya pabhedanaâ€™â€™ nti brÅ«mÄ«ti.

__yÄ• catutthe jhÄ• ne upekkhÄ• _ti ettha upapattito ikkhatÄ«ti upekkhÄ• , samaá¹ƒ passa
passatÄ«ti attho. __upekkhanÄ• _ti Ä• kÄ• raniddeso. __ajjhupekkhanÄ• _ti upasaggavase
__cittasamatÄ• _ti cittassekaggabhÄ• vo. __cittappassaddhatÄ• _ti cittassa Å«nÄ• tirittavaj
__majjhattatÄ• _ti cittassa majjhe á¹-hitabhÄ• vo.

<77> evaá¹ƒ \Ne 44/ avijjÄ• pabhedavacanena vuttaá¹ƒ nibbÄ• naá¹ƒ sutvÄ• ``taá¹ƒ kissa
vuccatÄ«â€™â€™ ti pucchanto __ ``kiá¹ƒsu saá¹ƒyojanoâ€™â€™ _ti gÄ• thamÄ• ha. tattha
kiá¹ƒsaá¹ƒyojano. __vicÄ• raá¹‡a_nti vicÄ• raá¹‡akÄ• raá¹‡aá¹ƒ. __kissassa vippahÄ• nenÄ
dhammassa vippahÄ• nena.

<78> athassa bhagavÄ• tamatthaá¹ƒ byÄ• karonto __ ``nandisaá¹ƒyojanoâ€™â€™ _ti gÄ•
__vitakkassÄ• _ti kÄ• mavitakkÄ• diko vitakko assa.

<79> idÄ• ni \Be 46/ tassa nibbÄ• nassa maggaá¹ƒ pucchanto __ ``kathaá¹ƒ satassÄ• â€™
__viÃ±Ã±Ä• á¹‡a_nti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ.

<80> á¹• 04 athassa maggaá¹ƒ kathento bhagavÄ• __ ``ajjhattaÃ±cÄ• â€™â€™ _ti gÄ• th
satassÄ• _ti evaá¹ƒ satassa sampajÄ• nassa. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

udayamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. posÄ• lamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<81> cuddasame \Ee 52/ posÄ• lasutte --- __yo atÄ«taá¹ƒ Ä• disatÄ«_ti yo bhagavÄ• attan
jÄ• tiâ€™â€™ ntiÄ• dibhedaá¹ƒ atÄ«taá¹ƒ Ä• disati.

__ekampi jÄ• ti_nti ekampi paá¹-isandhimÅ«lakaá¹ƒ cutipariyosÄ• naá¹ƒ ekabhavapariyÄ•
khandhasantÄ• naá¹ƒ. esa nayo __dvepi jÄ• tiyo_tiÄ• dÄ«su. __anekepi saá¹ƒvaá¹-á¹-akap
parihÄ• yamÄ• no kappo saá¹ƒvaá¹-á¹-akappo, tadÄ• sabbesaá¹ƒ brahmaloke sannipatana
vivaá¹-á¹-akappo, tadÄ• brahmalokato sattÄ• naá¹ƒ vivaá¹-á¹-anato. tattha saá¹ƒvaá¹-á¹-en
saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« gahito hoti taá¹ƒmÅ«lakattÄ• , vivaá¹-á¹-ena ca vivaá¹-á¹-aá¹-á
sati yÄ• ni tÄ• ni ``cattÄ• rimÄ• ni, bhikkhave, kappassa \Ne 45/ asaá¹…khyeyyÄ• ni. katam
saá¹ƒvaá¹-á¹-o saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« vivaá¹-á¹-o vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«â€™â€™ t
tÄ• ni pariggahitÄ• ni honti. __saá¹ƒvaá¹-á¹-akappe vivaá¹-á¹-akappe_ti ca kappassa addha
__saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe_ti sakalaá¹ƒ kappaá¹ƒ gahetvÄ• vuttaá¹ƒ. kathaá¹ƒ anus
__amutrÄ• si_ntiÄ• dinÄ• nayena. tattha __amutrÄ• si_nti amumhi saá¹ƒvaá¹-á¹-akappe ah
yoniyÄ• vÄ• gatiyÄ• vÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• vÄ• sattÄ• vÄ• se vÄ• sattanikÄ• y
__evaá¹ƒnÄ• mo_ti tisso vÄ• phusso vÄ• . __evaá¹ƒgotto_ti kaccÄ• no vÄ• kassapo vÄ• V
attano nÄ• magottÄ• nussaraá¹‡avasena vuttaá¹ƒ. sace pana tasmiá¹ƒ kÄ• le attano vaá¹‡á
lÅ«khapaá¹‡Ä«tajÄ«vitabhÄ• vaá¹ƒ vÄ• sukhadukkhabahulataá¹ƒ vÄ• appÄ• yukadÄ«ghÄ
anussaritukÄ• mo, tampi anussaratiyeva. tenÄ• ha --- __ ``evaá¹ƒvaá¹‡á¹‡o evamÄ• yupari
__evaá¹ƒvaá¹‡á¹‡o_ti odÄ• to vÄ• sÄ• mo vÄ• . __evamÄ• hÄ• ro_ti sÄ• limaá¹ƒsodanÄ• l
vÄ• . __evaá¹ƒ sukhadukkhapaá¹-isaá¹ƒvedÄ«_ti \Ee 53/ anekappakÄ• rena kÄ• yikacetasi
sÄ• misanirÄ• misÄ• dippabhedÄ• naá¹ƒ vÄ• sukhadukkhÄ• naá¹ƒ paá¹-isaá¹ƒvedÄ«. __ev
vassasataparamÄ• yupariyanto vÄ• caturÄ• sÄ«ti kappasahassaparamÄ• yupariyanto vÄ•

__so tato cuto amutra udapÄ• di_nti so ahaá¹ƒ tato bhavato yonito gatito viÃ±Ã±Ä• á¹‡aá¹-
sattÄ• vÄ• sato sattanikÄ• yato vÄ• cuto puna amukasmiá¹ƒ nÄ• ma bhave yoniyÄ• gatiyÄ
sattÄ• vÄ• se sattanikÄ• ye vÄ• udapÄ• diá¹ƒ. __tatrÄ• pÄ• si_nti atha tatrÄ• pi bhave yoni
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• sattÄ• vÄ• se sattanikÄ• ye vÄ• puna ahosiá¹ƒ. __evaá¹ƒnÄ• n

api ca --- yasmÄ• __amutrÄ• si_nti idaá¹ƒ anupubbena Ä• rohantassa yÄ• vadicchakaá¹ƒ
cuto_ti paá¹-inivattantassa paccavekkhaá¹‡aá¹ƒ. tasmÄ• __idhÅ«papanno_ti imissÄ• idhÅ
anantaramevassa upapattiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya amutra udapÄ• dinti idaá¹ƒ vuttanti v
__tatrÄ• pÄ• si_nti evamÄ• di panassa tatrÄ• imissÄ• upapattiyÄ• antare upapattiá¹-á¹-hÄ
anussaraá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. __so tato cuto idhÅ«papanno_ti svÄ• haá¹ƒ tato
anantarÅ«papattiá¹-á¹-hÄ• nato cuto idha asukasmiá¹ƒ nÄ• ma khattiyakule vÄ• brÄ• hmaá

__iti_ti evaá¹ƒ. __sÄ• kÄ• raá¹ƒ sauddesa_nti nÄ• magottavasena sauddesaá¹ƒ, vaá¹‡á¹‡Ä
nÄ• magottena hi satto ``tisso kassapoâ€™â€™ ti uddisiyati, vaá¹‡á¹‡Ä• dÄ«hi ``odÄ• to sÄ
paÃ±Ã±Ä• yati. tasmÄ• nÄ• magottaá¹ƒ uddeso, itare Ä• kÄ• rÄ• ti. __pubbenivÄ• sa_nti \E
\Ne 46/ nivuá¹-á¹-hakkhandhÄ• pubbenivÄ• so. nivuá¹-á¹-hÄ• ti ajjhÄ• vuá¹-á¹-hÄ• anubhÅ
uppajjitvÄ• niruddhÄ• , nivuá¹-á¹-hadhammÄ• vÄ• . nivuá¹-á¹-hÄ• ti gocaranivÄ• sena nivu
viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• paricchinnÄ• , paraviÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• pi vÄ•
chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«su. te buddhÄ• naá¹ƒyeva labbhanti. taá¹ƒ pubbeniv
__paresaá¹ƒ atÄ«ta_nti aÃ±Ã±esaá¹ƒ parapuggalÄ• naá¹ƒ pubbenivÄ• saá¹ƒ ekampi jÄ• tin

__mahÄ• padÄ• niyasuttanta_nti \Ee 54/ mahÄ• purisÄ• naá¹ƒ apadÄ• naniyuttaá¹ƒ mahÄ•
Ä• dayo). __mahÄ• sudassaniyasuttanta_nti mahÄ• sudassanassa sampattiyuttaá¹ƒ mahÄ•
Ä• dayo). __mahÄ• govindiyasuttanta_nti mahÄ• govindabrÄ• hmaá¹‡assa apadÄ• naniyut
II 293 Ä• dayo). __mÄ• ghadeviyasuttanta_nti maghadevaraÃ±Ã±o apadÄ• naniyuttaá¹ƒ ma
Ä• dayo). __satÄ• nusÄ• riÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«_ti pubbenivÄ• sÄ• nussatisampayuttaÃ±

__yÄ• vatakaá¹ƒ Ä• kaá¹…khatÄ«_ti yattakaá¹ƒ Ã±Ä• tuá¹ƒ icchati, tattakaá¹ƒ jÄ• nissÄ• m
athassa dubbalapattapuá¹-e pakkhandanÄ• rÄ• dho viya appaá¹-ihataá¹ƒ anivÄ• ritaá¹ƒ Ã±
yÄ• vatakaá¹ƒ Ä• kaá¹…khati, tÄ• vatakaá¹ƒ anussarati. __bodhija_nti bodhiyÄ• mÅ«le jÄ•
uppajjatÄ«_ti catumaggaÃ±Ä• á¹‡aá¹ƒ uppajjati. __ayamantimÄ• jÄ• tÄ«_ti tena Ã±Ä• á¹‡e
pahÄ«nattÄ• puna ``ayamantimÄ• jÄ• ti, natthidÄ• ni punabbhavoâ€™â€™ ti (DN II 31) ap
uppajjati. __indriyaparopariyattaÃ±Ä• á¹‡a_nti ettha upari ``sattÄ• naâ€™â€™ nti padaá¹ƒ i
sattÄ• naá¹ƒ indriyaparopariyattaÃ±Ä• á¹‡anti yojetabbaá¹ƒ. parÄ• ni ca aparÄ• ni ca ``parÄ
vattabbe sandhivasena __ro_-kÄ• raá¹ƒ katvÄ• ``paroparÄ• nÄ«â€™â€™ ti vuccati. paropa
paropariyaá¹ƒ, paropariyameva paropariyattaá¹ƒ, veneyyasattÄ• naá¹ƒ saddhÄ• dÄ«naá¹ƒ p
paropariyattaá¹ƒ indriyaparopariyattaá¹ƒ, indriyaparopariyattassa Ã±Ä• á¹‡aá¹ƒ indriyaparop
indriyÄ• naá¹ƒ uttamÄ• nuttamabhÄ• vaÃ±Ä• á¹‡anti attho. ``indriyavarovariyattaÃ±Ä• á¹‡a
varÄ• ni ca avarÄ• ni ca varovariyÄ• ni, varovariyÄ• naá¹ƒ bhÄ• vo varovariyattanti yojetabb
ca uttamÄ• nÄ«ti attho. atha vÄ• --- parÄ• ni ca oparÄ• ni \Be 49/ ca paroparÄ• ni, tesaá¹ƒ
paropariyattanti yojetabbaá¹ƒ. __oparÄ• nÄ«_ti ca orÄ• nÄ«ti vuttaá¹ƒ hoti, lÄ• makÄ• nÄ«ti
samecca dhammÄ• â€™â€™ tiÄ• dÄ«su (AN a IV 5; Sn 479) viya. ``indriyaparopariyatte Ã±
bhummavacanenapi pÄ• á¹-ho (Paá¹-is-a I 1.68).

__tathÄ• gatassÄ• _ti \Ne 47/ \Ee 55/ yathÄ• vipassiÄ• dayo pubbakÄ• isayo Ä• gatÄ• , ta
te gatÄ• , tathÄ• gatassa. __tathÄ• gatabala_nti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ tathÄ• gat
pubbabuddhÄ• naá¹ƒ balaá¹ƒ puÃ±Ã±ussayasampattiyÄ• Ä• gataá¹ƒ, tathÄ• Ä• gatabalan
tathÄ• gatassa balaá¹ƒ kÄ• yabalaÃ±ca Ã±Ä• á¹‡abalaÃ±ca. tesu kÄ• yabalaá¹ƒ hatthikulÄ•
vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Ps I 148; Spk II
760; Ud-a 75; Paá¹-is-a II 2.44).

yadetaá¹ƒ pakatihatthiggaá¹‡anÄ• ya hatthÄ«naá¹ƒ koá¹-isahassassa, purisagaá¹‡anÄ• ya
purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti, idaá¹ƒ tÄ• va tathÄ• gatassa kÄ• yabalaá¹ƒ. Ã±Ä•
mahÄ• sÄ«hanÄ• de (MN I 146 Ä• dayo) Ä• gataá¹ƒ dasabalaÃ±Ä• á¹‡aá¹ƒ catuvesÄ• rajja
parisÄ• su akampanaÃ±Ä• á¹‡aá¹ƒ catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ paÃ±cagatiparicche
(SN a II 33-34) Ä• gatÄ• ni tesattati Ã±Ä• á¹‡Ä• ni sattasattati Ã±Ä• á¹‡Ä• nÄ«ti evaá¹ƒ aÃ±
Ã±Ä• á¹‡asahassÄ• ni, etaá¹ƒ Ã±Ä• á¹‡abalaá¹ƒ nÄ• ma. idhÄ• pi Ã±Ä• á¹‡abalameva adh
akampiyaá¹-á¹-hena upathambhakaá¹-á¹-hena ca balanti (Paá¹-is-a II 2.44) vuttaá¹ƒ.

__sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡a_nti ettha rÅ«pÄ• dÄ«su khandhesu chandarÄ•
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``rÅ«pe kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , tatra satto tatra visa
ti vuccati \Be 50/. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e yo char
yÄ• taá¹‡hÄ• , tatra satto tatra visatto, tasmÄ• `sattoâ€™ ti vuccatÄ«â€™â€™ ti (SN b III 1

akkharacintakÄ• pana atthaá¹ƒ avicÄ• retvÄ• ``nÄ• mamattametaâ€™â€™ nti icchanti. ye
satvayogena sattÄ• ti icchanti. tesaá¹ƒ sattÄ• naá¹ƒ Ä• sayanti nissayanti etthÄ• ti Ä• sayo
micchÄ• diá¹-á¹-hiyÄ• sammÄ• diá¹-á¹-hiyÄ• vÄ• kÄ• mÄ• dÄ«hi nekkhammÄ• dÄ«hi vÄ•
cittasantÄ• nassetaá¹ƒ adhivacanaá¹ƒ. sattasantÄ• ne anusenti anupavattantÄ«ti anusayÄ•
kÄ• marÄ• gÄ• dÄ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. Ä• sayo ca anusayo \Ee 56/ ca Ä• sayÄ• n
dvandasamÄ• savasena ca ekavacanaá¹ƒ veditabbaá¹ƒ. yasmÄ• caritÄ• dhimuttiyo Ä• say
uddese caritÄ• dhimuttÄ«su Ã±Ä• á¹‡Ä• ni Ä• sayÄ• nusayaÃ±Ä• á¹‡eneva saá¹…gahetvÄ
nti vuttaá¹ƒ.

__yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡a_nti ettha aggikkhandhaudakadhÄ• rÄ• dÄ«naá¹ƒ apubb
pavattito yamakaá¹ƒ, assaddhiyÄ• dÄ«naá¹ƒ paá¹-ipakkhadhammÄ• naá¹ƒ haraá¹‡ato pÄ•
pÄ• á¹-ihÄ«raÃ±cÄ• ti yamakapÄ• á¹-ihÄ«raá¹ƒ.

__mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡a_nti ettha paradukkhe sati sÄ• dhÅ«naá¹ƒ
karuá¹‡Ä• , kinÄ• ti vÄ• paradukkhaá¹ƒ hiá¹ƒsati vinÄ• setÄ«ti karuá¹‡Ä• , kirÄ«yati vÄ• du
pharaá¹‡avasena pasÄ• rÄ«yatÄ«ti karuá¹‡Ä• , pharaá¹‡akammavasena kammaguá¹‡avas
mahÄ• karuá¹‡Ä• , samÄ• pajjanti etaá¹ƒ mahÄ• kÄ• ruá¹‡ikÄ• ti samÄ• patti, mahÄ• karuá
mahÄ• karuá¹‡Ä• samÄ• patti, tassaá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattiyaá¹ƒ. taá¹ƒ sampay

__sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡a_nti ettha paÃ±caneyyapathapp
sabbaÃ±Ã±Å«, sabbaÃ±Ã±ussa bhÄ• vo sabbaÃ±Ã±utÄ• , sabbaÃ±Ã±utÄ• eva Ã±Ä• á¹‡a
vattabbe sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡anti vuttaá¹ƒ. saá¹…khatÄ• saá¹…khatÄ• dibhedÄ• sab
vikÄ• ro lakkhaá¹‡aá¹ƒ nibbÄ• naá¹ƒ paÃ±Ã±attÄ«ti paÃ±ceva neyyapathÄ• honti. Ä• vajja
natthi tassa Ä• varaá¹‡anti tadeva __anÄ• varaá¹‡aÃ±Ä• á¹‡a_nti vuccati (Paá¹-is-a I 1.68).

__sabbattha_ \Be 51/ __asaá¹…gamappaá¹-ihatamanÄ• varaá¹‡aÃ±Ä• á¹‡a_nti ettha atÄ«
asaá¹…gaá¹ƒ saá¹…gavirahitaá¹ƒ appaá¹-ihataá¹ƒ paá¹-ipakkhavirahitaá¹ƒ hutvÄ• pavattaá
Ã±Ä• á¹‡aá¹ƒ.

__anÄ• gatampi Ä• disatÄ«_ti ---

``imasmiá¹ƒ bhaddake kappe, tayo Ä• siá¹ƒsu nÄ• yakÄ• .

ahametarahi sambuddho, metteyyo cÄ• pi hessatÄ«â€™â€™ ti || ca ---

``asÄ«tivassasahassÄ• yukesu \Ne 49/ \Ee 57/, bhikkhave, manussesu metteyyo nÄ• ma bh
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampannoâ€™â€™ ti ca (DN III 107) ---

``atha kho, bhikkhave, saá¹…kho nÄ• ma rÄ• jÄ• yo so yÅ«po raÃ±Ã±Ä• mahÄ• panÄ• de
ussÄ• petvÄ• ajjhÄ• vasitvÄ• taá¹ƒ datvÄ• vissajjitvÄ• samaá¹‡abrÄ• hmaá¹‡akapaá¹‡ac
dÄ• naá¹ƒ datvÄ• metteyyassa bhagavato arahato sammÄ• sambuddhassa santike kesam
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissatÄ«â€™â€™ ti ca (DN I

``anÄ• gate aá¹-á¹-hissaro nÄ• ma paccekasambuddho bhavissatÄ«â€™â€™ ti (Mil IV 1.3)
paccekasambuddho bhavissatÄ«â€™â€™ ti ca ---

Ä• dinÄ• nayena devadattÄ• dÄ«naá¹ƒ anÄ• gataá¹ƒ Ä• cikkhati. __paccuppannampi Ä• di

<82> __vibhÅ«tarÅ«pasaÃ±Ã±issÄ• _ti samatikkantarÅ«pasaÃ±Ã±issa. __sabbakÄ• yappa
tadaá¹…gavikkhambhanavasena sabbarÅ«pakÄ• yapahÄ• yino, pahÄ«narÅ«pabhavapaá¹-
__natthi kiÃ±cÄ«ti passato_ti viÃ±Ã±Ä• á¹‡Ä• bhÄ• vadassanena ``natthi kiÃ±cÄ«â€™â€™
Ä• kiÃ±caÃ±Ã±Ä• yatanalÄ• bhinoti vuttaá¹ƒ hoti. __Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupucchÄ• mÄ«_
Ä• lapanto Ä• ha. tassa puggalassa Ã±Ä• á¹‡aá¹ƒ pucchÄ• mi, kÄ«disaá¹ƒ icchitabbanti. __
kathaÃ±ca so netabbo, kathamassa uttariÃ±Ä• á¹‡aá¹ƒ uppÄ• detabbanti.

__katamÄ• _ \Be 52/ __rÅ«pasaÃ±Ã±Ä• _ti ettha __rÅ«pasaÃ±Ã±Ä• _ti saÃ±Ã±Ä• sÄ«sen

tadÄ• rammaá¹‡aÃ±ca. rÅ«pÄ• vacarajhÄ• nampi hi rÅ«panti vuccati ``rÅ«pÄ« rÅ«pÄ• ni pa
248; Paá¹-is I 209). tassa Ä• rammaá¹‡ampi ``bahiddhÄ• rÅ«pÄ• ni passati suvaá¹‡á¹‡adu
tiÄ• dÄ«su (Dhs 223). tasmÄ• idha rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• ti evaá¹ƒ saÃ±Ã±Ä•
rÅ«pÄ• vacarajhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. rÅ«paá¹ƒ saÃ±Ã±Ä• assÄ• ti rÅ«pasaÃ±Ã±
vuttaá¹ƒ hoti. evaá¹ƒ pathavÄ«kasiá¹‡Ä• dibhedassa tadÄ• rammaá¹‡assa cetaá¹ƒ adhivac
pana kusalavipÄ• kakiriyavasena paÃ±cadasajhÄ• nasaá¹…khÄ• tÄ• rÅ«pasaÃ±Ã±Ä• eva
__rÅ«pÄ• vacarasamÄ• pattiá¹ƒ_ \Ee 58/ __samÄ• pannassa vÄ• _ti rÅ«pÄ• vacarakusalaj
samÄ• pannassa. __upapannassa vÄ• _ti vipÄ• kajjhÄ• navasena tasmiá¹ƒ bhave upapann
__diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• _ti imasmiá¹ƒyeva attabhÄ• ve kiriyÄ• jhÄ• naá¹ƒ
uppÄ• detvÄ• viharantassa. __arÅ«pasamÄ• pattiyo_ti Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«n
uppÄ• detvÄ• á¹-hitassa. __rÅ«pasaÃ±Ã±Ä• vibhÅ«tÄ• hontÄ«_ti rÅ«pasaÃ±Ã±Ä• apaga
vinÄ• sitÄ• . ``abhÄ• vitÄ• â€™â€™ tipi pÄ• á¹-ho, sundaro.

__tadaá¹…gasamatikkamÄ• _ti tadaá¹…gappahÄ• navasena atikkamena. __vikkhambhana
arÅ«pajjhÄ• napaá¹-ilÄ• bhena vikkhambhanena pahÄ«no. __tassa rÅ«pakÄ• yo_ti tassa ar
arÅ«papuggalassa rÅ«pÄ• vacarakÄ• yo.

__Ä• kiÃ±caÃ±Ã±Ä• yatana_nti ettha nÄ• ssa kiÃ±cananti akiÃ±canaá¹ƒ, antamaso saá¹…
avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. akiÃ±canassa bhÄ• vo Ä• kiÃ±caÃ±Ã±aá¹ƒ,
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• pagamassetaá¹ƒ adhivacanaá¹ƒ, taá¹ƒ Ä• kiÃ±
adhiá¹-á¹-hÄ• naá¹-á¹-hena imissÄ• saÃ±Ã±Ä• ya Ä• yatananti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹
pavattitaviÃ±Ã±Ä• á¹‡Ä• pagamÄ• rammaá¹‡assa jhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __viÃ±Ã
sato samÄ• pajjitvÄ• _ti taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ satokÄ• rÄ« hutvÄ• samÄ• p
vuá¹-á¹-hahitvÄ• _ti satokÄ• rÄ« hutvÄ• tÄ• ya samÄ• pattiyÄ• vuá¹-á¹-hÄ• ya. __taÃ±Ã±e
Ä• kÄ• se pavattitaá¹ƒ mahaggataviÃ±Ã±Ä• á¹‡aá¹ƒ. __abhÄ• vetÄ«_ti vinÄ• seti. __vibhÄ•
__antaradhÄ• petÄ«_ti adassanaá¹ƒ gameti.

__kathaá¹ƒ_ \Be 53/ __so netabbo_ti so puggalo kenappakÄ• rena jÄ• nitabbo. __vinetabb
jÄ• nitabbo. __anunetabbo_ti punappunaá¹ƒ cittena kathaá¹ƒ gamayitabbo.

<83> á¹• 04 athassa bhagavÄ• tÄ• dise puggale attano appaá¹-ihataÃ±Ä• á¹‡ataá¹ƒ pakÄ•
byÄ• kÄ• tuá¹ƒ gÄ• thamÄ• ha. tattha __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sabbÄ• , abhijÄ• naá¹ƒ t
abhisaá¹…khÄ• ravasena catasso paá¹-isandhivasena sattÄ• ti evaá¹ƒ sabbÄ• viÃ±Ã±Ä• á
tathÄ• gato. __tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• tÄ«_ti kammÄ• bhisaá¹…khÄ• ravasena tiá¹-á
jÄ• nÄ• ti \Ee 59/ --- ``Ä• yatiá¹ƒ ayaá¹ƒ evaá¹ƒgatiko bhavissatÄ«â€™â€™ ti. __dhimutta_n
Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dÄ«su adhimuttaá¹ƒ. __tapparÄ• yaá¹‡a_nti tammayaá¹ƒ.

__viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti \Ne 51/ paá¹-isandhiviÃ±Ã±Ä• á¹‡assa á¹-hÄ• nÄ• ni saviÃ±

tattha __seyyathÄ• pÄ«_ti nidassanatthe nipÄ• to yathÄ• manussÄ• ti attho. aparimÄ• á¹‡e
aparimÄ• á¹‡Ä• naá¹ƒ manussÄ• naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena dvepi ekasadi
yamakabhÄ• taro vaá¹‡á¹‡ena vÄ• saá¹‡á¹-hÄ• nena vÄ• sadisÄ• honti. tepi Ä• lokitavilo
honti. tasmÄ• __ ``nÄ• nattakÄ• yÄ• â€™â€™ _ti vuttÄ• . paá¹-isandhisaÃ±Ã±Ä• pana nes
ahetukÄ• pi hoti. tasmÄ• __ ``nÄ• nattasaÃ±Ã±inoâ€™â€™ _ti vuttÄ• . __ekacce ca devÄ•
tesu hi kesaÃ±ci kÄ• yo nÄ«lo hoti, kesaÃ±ci pÄ«takÄ• divaá¹‡á¹‡o. saÃ±Ã±Ä• pana nesa
hoti, ahetukÄ• na hoti. __ekacce ca vinipÄ• tikÄ• _ti catuapÄ• yavinimuttÄ• punabbasumÄ
piyaá¹…karamÄ• tÄ• phussamittÄ• dhammaguttÄ• ti evamÄ• dayo aÃ±Ã±e ca vemÄ• nikÄ
odÄ• takÄ• á¸·amaá¹…guracchavisÄ• mavaá¹‡á¹‡Ä• divasena ceva kisathÅ«larassadÄ«gh
manussÄ• naá¹ƒ viya tihetukaduhetukÄ• hetukavasena saÃ±Ã±Ä• pi. te pana devÄ• viya n
kapaá¹‡amanussÄ• viya appesakkhÄ• dullabhaghÄ• sacchÄ• danÄ• dukkhapÄ«á¸·itÄ• v
dukkhitÄ• juá¹‡hapakkhe sukhitÄ• honti, tasmÄ• sukhasamussayato vinipatitattÄ• __vinip
panettha tihetukÄ• , tesaá¹ƒ dhammÄ• bhisamayopi hoti piyaá¹…karamÄ• tÄ• dÄ«naá¹ƒ viy

__brahmakÄ• yikÄ• _ti \Be 54/ brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• no. __pa
sabbepi paá¹-hamajjhÄ• nena nibbattÄ• . brahmapÄ• risajjÄ• pana parittena, brahmapuroh
nesaá¹ƒ vipphÄ• rikataro hoti. mahÄ• brahmÄ• no paá¹‡Ä«tena, kÄ• yo pana nesaá¹ƒ ativip
kÄ• yassa nÄ• nattÄ• , paá¹-hamajjhÄ• navasena saÃ±Ã±Ä• ya ekattÄ• __nÄ• nattakÄ• yÄ
yathÄ• ca te, evaá¹ƒ catÅ«su apÄ• yesu sattÄ• . nirayesu hi kesaÃ±ci gÄ• vutaá¹ƒ, kesaÃ±
kesaÃ±ci tigÄ• vutaá¹ƒ attabhÄ• vo hoti, devadattassa \Ee 60/ pana yojanasatiko jÄ• to. tira
khuddakÄ• honti, keci mahantÄ• . pettivisayesupi keci saá¹-á¹-hihatthÄ• , keci asÄ«tihatthÄ
suvaá¹‡á¹‡Ä• , keci dubbaá¹‡á¹‡Ä• . tathÄ• kÄ• lakaÃ±cikÄ• asurÄ• . api cettha dÄ«ghap
saá¹-á¹-hiyojanikÄ• pi honti. saÃ±Ã±Ä• pana sabbesampi akusalavipÄ• kÄ• hetukÄ• va hot
__nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino_ti saá¹…khaá¹ƒ gacchanti.

__Ä• bhassarÄ• _ti daá¹‡á¸• aukkÄ• ya acci viya etesaá¹ƒ sarÄ«rato Ä• bhÄ• chijjitvÄ• ch
sarati visaratÄ«ti Ä• bhassarÄ• . tesu paÃ±cakanaye dutiyatatiyajjhÄ• nadvayaá¹ƒ parittaá¹
upapannÄ• __parittÄ• bhÄ• _ nÄ• ma honti. majjhimaá¹ƒ bhÄ• vetvÄ• upapannÄ• __appa
paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• upapannÄ• Ä• bhassarÄ• nÄ• ma honti. idha pana ukkaá¹-á¹-h
gahitÄ• . sabbesaÃ±hi tesaá¹ƒ kÄ• yo ekavipphÄ• rova hoti, saÃ±Ã±Ä• pana avitakkavicÄ•
avitakkaavicÄ• rÄ• cÄ• ti nÄ• nÄ• .

__subhakiá¹‡hÄ• _ti subhena vokiá¹‡á¹‡Ä• , subhena sarÄ«rappabhÄ• vaá¹‡á¹‡ena ekagg
Ä• bhassarÄ• naá¹ƒ viya chijjitvÄ• chijjitvÄ• pabhÄ• gacchatÄ«ti. catukkanaye tatiyassa p
parittamajjhimapaá¹‡Ä«tassa jhÄ• nassa vasena parittasubhaappamÄ• á¹‡asubhasubhakiá
nibbattanti. iti sabbepi te __ekattakÄ• yÄ• _ ceva catutthajjhÄ• nasaÃ±Ã±Ä• ya __ekattasaÃ
veditabbÄ• . __vehapphalÄ• _pi catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitimeva bhajanti. __asaÃ±Ã±a
viÃ±Ã±Ä• á¹‡Ä• bhÄ• vÄ• ettha saá¹…gahaá¹ƒ na gacchanti, sattÄ• vÄ• sesu gacchanti.

__suddhÄ• vÄ• sÄ• _ \Be 55/ vivaá¹-á¹-apakkhe á¹-hitÄ• , na sabbakÄ• likÄ• , kappasatasa
buddhasuÃ±Ã±e loke na uppajjanti. soá¸·asakappasahassabbhantare buddhesu uppannesu
dhammacakkapavattissa (SN c V 1081; Vin I 13; Paá¹-is II 30) bhagavato khandhÄ• vÄ• ras
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ, na ca sattÄ• vÄ• saá¹ƒ bhajanti. mahÄ• sÄ«vatthero pana ``na l
Ä• vÄ• so sulabharÅ«po, yo mayÄ• anÄ• vuá¹-á¹-hapubbo iminÄ• dÄ«ghena addhunÄ• a
iminÄ• \Ee 61/ suttena (MN I 160) suddhÄ• vÄ• sÄ• pi catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ c
bhajantÄ«â€™â€™ ti vadati, taá¹ƒ appaá¹-ibÄ• hitattÄ• suttassa anuÃ±Ã±Ä• taá¹ƒ (Mp III 7
1.21).

__sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• _ti ettha __sabbaso_ti sabbÄ• kÄ• rena,
anavasesÄ• nanti attho. __rÅ«pasaÃ±Ã±Ä• na_nti saÃ±Ã±Ä• sÄ«sena vuttarÅ«pÄ• vacaraj
tadÄ• rammaá¹‡Ä• naÃ±ca. rÅ«pÄ• vacarajjhÄ• nampi hi rÅ«panti vuccati ``rÅ«pÄ« rÅ«pÄ•
(Dhs 248; Paá¹-is I 209), tassa Ä• rammaá¹‡ampi ``bahiddhÄ• rÅ«pÄ• ni passati suvaá¹‡á¹
tiÄ• dÄ«su (Dhs 223). tasmÄ• idha ``rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• â€™â€™ ti evaá¹ƒ
vuttarÅ«pÄ• vacarajjhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. rÅ«paá¹ƒ saÃ±Ã±Ä• assÄ• ti rÅ«pasa
vuttaá¹ƒ hoti. evaá¹ƒ pathavÄ«kasiá¹‡Ä• dibhedassa tadÄ• rammaá¹‡assa cetaá¹ƒ adhivac

__samatikkamÄ• _ti \Ne 53/ virÄ• gÄ• nirodhÄ• ca. kiá¹ƒ vuttaá¹ƒ hoti? etÄ• saá¹ƒ kusala
paÃ±cadasannaá¹ƒ jhÄ• nasaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã±Ä• naá¹ƒ etesaÃ±ca pathav
aá¹-á¹-hannaá¹ƒ Ä• rammaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã±Ä• naá¹ƒ sabbÄ• kÄ• re
nirodhÄ• ca virÄ• gahetu ceva nirodhahetu ca Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja
sabbaso anatikkantarÅ«pasaÃ±Ã±ena etaá¹ƒ upasampajja viharitunti. tattha yasmÄ• Ä• ra
saÃ±Ã±Ä• samatikkamo na hoti, samatikkantÄ• su ca saÃ±Ã±Ä• su Ä• rammaá¹‡aá¹ƒ sam
Ä• rammaá¹‡asamatikkamaá¹ƒ avatvÄ• ---

``tattha katamÄ• rÅ«pasaÃ±Ã±Ä• ? rÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pannassa vÄ• u
diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ, \Be
rÅ«pasaÃ±Ã±Ä• yo. imÄ• rÅ«pasaÃ±Ã±Ä• yo atikkanto hoti vÄ«tikkanto samatikkanto, tena
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â€™ ti ---

evaá¹ƒ __vibhaá¹…ge_ (Vibh 602) saÃ±Ã±Ä• naá¹ƒyeva samatikkamo vutto. yasmÄ• pana
pattabbÄ• etÄ• samÄ• pattiyo, na ekasmiá¹ƒyeva Ä• rammaá¹‡e paá¹-hamajjhÄ• nÄ• dÄ«
Ä• rammaá¹‡asamatikkamavasenÄ• pi atthavaá¹‡á¹‡anÄ• katÄ• ti veditabbÄ• .

__paá¹-ighasaÃ±Ã±Ä• naá¹ƒ_ \Ee 62/ __atthaá¹…gamÄ• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«na
Ä• rammaá¹‡Ä• naÃ±ca paá¹-ighÄ• tena uppannÄ• saÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• , rÅ«pa
adhivacanaá¹ƒ. yathÄ• ha --- ``tattha katamÄ• paá¹-ighasaÃ±Ã±Ä• ? rÅ«pasaÃ±Ã±Ä• sad

rasasaÃ±Ã±Ä• phoá¹-á¹-habbasaÃ±Ã±Ä• , imÄ• vuccanti paá¹-ighasaÃ±Ã±Ä• yoâ€™â€™
kusalavipÄ• kÄ• naá¹ƒ paÃ±cannaá¹ƒ akusalavipÄ• kÄ• naá¹ƒ paÃ±cannanti sabbaso dasa
atthaá¹…gamÄ• pahÄ• nÄ• asamuppÄ• dÄ• , appavattiá¹ƒ katvÄ• ti vuttaá¹ƒ hoti.

kÄ• maÃ±cetÄ• paá¹-hamajjhÄ• nÄ• dÄ«ni samÄ• pannassÄ• pi na santi, na hi tasmiá¹ƒ s
cittaá¹ƒ pavattati, evaá¹ƒ santepi aÃ±Ã±attha pahÄ«nÄ• naá¹ƒ sukhadukkhÄ• naá¹ƒ catutth
sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ tatiyamagge viya ca imasmiá¹ƒyeva jhÄ• ne ussÄ• hajanan
pasaá¹ƒsÄ• vasena etÄ• saá¹ƒ ettha vacanaá¹ƒ veditabbaá¹ƒ. atha vÄ• --- kiÃ±cÄ• pi tÄ•
samÄ• pannassa na santi, atha kho na pahÄ«nattÄ• na santi, na hi rÅ«pavirÄ• gÄ• ya rÅ«p
saá¹ƒvattati, rÅ«pÄ• yattÄ• ca etÄ• saá¹ƒ pavatti, ayaá¹ƒ pana bhÄ• vanÄ• rÅ«pavirÄ• gÄ
tasmÄ• tÄ• ettha ``pahÄ«nÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. na kevalaÃ±ca vattuá¹ƒ, eka
dhÄ• retumpi vaá¹-á¹-ati. tÄ• saÃ±hi ito pubbe appahÄ«nattÄ• yeva ``paá¹-hamajjhÄ• naá¹ƒ
kaá¹‡á¹-akoâ€™â€™ ti (AN c 10.72) vutto bhagavatÄ• . idha ca pahÄ«nattÄ• yeva arÅ«pas
santavimokkhatÄ• ca vuttÄ• --- ``Ä• á¸·Ä• ro ca kÄ• lÄ• mo arÅ«paá¹ƒ samÄ• panno paÃ±
nissÄ• ya nissÄ• ya atikkantÄ• ni neva addasa, na pana saddaá¹ƒ assosÄ«â€™â€™ ti (DN

__nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• _ti nÄ• natte gocare pavattÄ• naá¹ƒ saÃ±Ã±
saÃ±Ã±Ä• naá¹ƒ. yasmÄ• hi etÄ• ---

``tattha \Be 57/ katamÄ• nÄ• nattasaÃ±Ã±Ä• ? asamÄ• pannassa manodhÄ• tusamaá¹…g
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamaá¹…gissa vÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitatta
nÄ• nattasaÃ±Ã±Ä• yoâ€™â€™ ti (Vibh 604) ---

evaá¹ƒ __vibhaá¹…ge_ vibhajitvÄ• vuttÄ• va idha adhippetÄ• asamÄ• pannassa
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…gahitÄ• saÃ±Ã±Ä• rÅ«pasaddÄ• dibhede
pavattanti. yasmÄ• cetÄ• aá¹-á¹-ha kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• dvÄ• dasa akusalas
kÄ• mÄ• vacarakusalavipÄ• kasaÃ±Ã±Ä• dve akusalavipÄ• kasaÃ±Ã±Ä• ekÄ• dasa kÄ• m
catucattÄ• lÄ«sampi saÃ±Ã±Ä• nÄ• nattÄ• nÄ• nÄ• sabhÄ• vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ asa
``nÄ• nattasaÃ±Ã±Ä• â€™â€™ ti vuttÄ• . tÄ• saá¹ƒ sabbaso nÄ• nattasaÃ±Ã±Ä• naá¹ƒ am
asamannÄ• hÄ• rÄ• apaccavekkhaá¹‡Ä• . yasmÄ• tÄ• nÄ• vajjati na manasikaroti na pac
hoti.

yasmÄ• cettha purimÄ• rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• ca iminÄ• jhÄ• nena nibba
tasmiá¹ƒ bhave imaá¹ƒ jhÄ• naá¹ƒ upasampajja viharaá¹‡akÄ• le, tasmÄ• tÄ• saá¹ƒ ``sama
atthaá¹…gamÄ• â€™â€™ ti dvedhÄ• pi abhÄ• voyeva vutto. nÄ• nattasaÃ±Ã±Ä• su pana y
kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• nava kiriyasaÃ±Ã±Ä• dasa akusalasaÃ±Ã±Ä• ti, imÄ• sa
jhÄ• nena nibbatte bhave vijjanti, tasmÄ• tÄ• saá¹ƒ ``amanasikÄ• rÄ• â€™â€™ ti vuttanti v
imaá¹ƒ jhÄ• naá¹ƒ upasampajja viharanto tÄ• saá¹ƒ amanasikÄ• rÄ• yeva upasampajja viha

asamÄ• panno hotÄ«ti. saá¹…khepato cettha ``rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â
sabbarÅ«pÄ• vacaradhammÄ• naá¹ƒ pahÄ• naá¹ƒ vuttaá¹ƒ. ``paá¹-ighasaÃ±Ã±Ä• naá¹ƒ att
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â€™â€™ ti \Ne 55/ iminÄ• sabbesaá¹ƒ kÄ• mÄ
pahÄ• naá¹ƒ amanasikÄ• ro ca vuttoti veditabbo (Paá¹-is-a II 1.213).

iti bhagavÄ• pannarasannaá¹ƒ rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamena dasannaá¹ƒ paá¹-ig
atthaá¹…gamena catucattÄ• lÄ«sÄ• ya nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• renÄ• ti tÄ«
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• vaá¹‡á¹‡aá¹ƒ kathesi. kiá¹ƒ kÄ• raá¹‡Ä• ti ce?
ussÄ• hajananatthaÃ±ceva palobhanatthaÃ±ca. sace hi keci \Be 58/ apaá¹‡á¸• itÄ• vadeyy
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ nibbattethÄ• ti vadati, ko nu kho etÄ• ya nibbatt
Ä• nisaá¹ƒsoâ€™â€™ ti. ``te evaá¹ƒ vattuá¹ƒ mÄ• labhantÅ«â€™â€™ ti imehi Ä• kÄ• rehi
kathesi. taÃ±hi nesaá¹ƒ sutvÄ• evaá¹ƒ bhavissati --- ``evaá¹ƒ santÄ• kira ayaá¹ƒ samÄ• pa
nibbattessÄ• ma naâ€™â€™ nti, athassÄ• nibbattanatthÄ• ya ussÄ• haá¹ƒ karissantÄ«ti.

palobhanatthaÃ±cÄ• pi tesaá¹ƒ etissÄ• vaá¹‡á¹‡aá¹ƒ kathesi visakaá¹‡á¹-akavÄ• á¹‡ijoviy
visakaá¹‡á¹-akavÄ• á¹‡ijo nÄ• ma guá¸·avÄ• á¹‡ijo vuccati. so kira guá¸·aphÄ• á¹‡itakhaá¹‡
64/ sakaá¹-ena Ä• dÄ• ya paccantagÄ• maá¹ƒ gantvÄ• ``visakaá¹‡á¹-akaá¹ƒ gaá¹‡hatha, v
gaá¹‡hathÄ• â€™â€™ ti ugghosesi. taá¹ƒ sutvÄ• gÄ• mikÄ• ``visaá¹ƒ nÄ• ma kakkhaá¸·aá
marati, kaá¹‡á¹-akopi vijjhitvÄ• mÄ• reti, ubhopete kakkhaá¸·Ä• , ko ettha Ä• nisaá¹ƒsoâ€™
thakesuá¹ƒ, dÄ• rake ca palÄ• pesuá¹ƒ. taá¹ƒ disvÄ• vÄ• á¹‡ijo ``avohÄ• rakusalÄ• ime gÄ
gaá¹‡hÄ• pemÄ«â€™â€™ ti ``atimadhuraá¹ƒ gaá¹‡hatha, atisÄ• duá¹ƒ gaá¹‡hatha, guá¸·aá
samagghaá¹ƒ labbhati, kÅ«á¹-amÄ• sakakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hipi labbhatÄ«â€™â€™
gÄ• mikÄ• haá¹-á¹-hapahaá¹-á¹-hÄ• nikkhantÄ• bahumpi mÅ«laá¹ƒ datvÄ• gahesuá¹ƒ.

tattha vÄ• á¹‡ijassa ``visakaá¹‡á¹-akaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti ugghosanaá¹ƒ viya bhag
``Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ nibbattethÄ• â€™â€™ ti vacanaá¹ƒ. ``ubhopet
Ä• nisaá¹ƒsoâ€™â€™ ti gÄ• mikÄ• naá¹ƒ cintanaá¹ƒ viya ``bhagavÄ• `Ä• kÄ• sÄ• naÃ±cÄ
Ä• ha, ko nu kho ettha Ä• nisaá¹ƒso, nÄ• ssa guá¹‡aá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti sotÅ«naá
vÄ• á¹‡ijassa ``atimadhuraá¹ƒ gaá¹‡hathÄ• â€™â€™ tiÄ• divacanaá¹ƒ viya bhagavato
rÅ«pasaÃ±Ã±Ä• samatikkamanÄ• dikaá¹ƒ Ä• nisaá¹ƒsappakÄ• sanaá¹ƒ. idaÃ±hi sutvÄ• te
gÄ• mikÄ• viya guá¸·aá¹ƒ ``iminÄ• Ä• nisaá¹ƒsena palobhitacittÄ• mahantampi ussÄ• haá
samÄ• pattiá¹ƒ nibbattessantÄ«â€™â€™ ti ussÄ• hajananatthaá¹ƒ palobhanatthaÃ±ca kath

__Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• _ti \Ne 56/ \Be 59/ ettha nÄ• ssa antoti anantaá¹ƒ, Ä
Ä• kÄ• sÄ• nantaá¹ƒ, Ä• kÄ• sÄ• nantaá¹ƒ eva Ä• kÄ• sÄ• naÃ±caá¹ƒ, taá¹ƒ Ä• kÄ• sÄ• na
Ä• yatanamassa sasampayuttadhammassa jhÄ• nassa devÄ• naá¹ƒ devÄ• yatanamivÄ• ti
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sassetaá¹ƒ adhivacanaá¹ƒ. tattha jhÄ• naá¹ƒ nibbattetvÄ• paá¹
Ä• kÄ• sÄ• naÃ±cÄ• yatanabhavaá¹ƒ upagatÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• . ito pa

vaá¹‡á¹‡ayissÄ• ma (Dhs-a 265, 1436-7).

__Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• _ti ettha tÄ• va pubbe vuttanayena Ä• k
adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• ti jhÄ• nampi Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, vuttanayeneva Ä
jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi \Ee 65/ appavattikaraá¹‡ena ca amanasika
yasmÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharitabbaá¹ƒ, tasmÄ• ubha
``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• _ti ettha pana ``anantaâ€™â€™ nti manasikÄ• tabb
anantaá¹ƒ, anantameva Ä• naÃ±caá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• naÃ±caá¹ƒ ``viÃ±Ã±Ä• á¹‡Ä•
``viÃ±Ã±Ä• á¹‡aÃ±caâ€™â€™ nti vuttaá¹ƒ. ayaÃ±hettha ruá¸·hÄ«saddo. tadeva viÃ±Ã±Ä• a
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatananti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ. tattha jhÄ• naá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanabhavaá¹ƒ upagatÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• .

__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkammÄ• _ti etthapi pubbe vuttanayeneva viÃ±Ã
adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• ti jhÄ• nampi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, vuttanayeneva
jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi appavattikaraá¹‡ena ca amanasikaraá¹‡en
idaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharitabbaá¹ƒ, tasmÄ• ubhayampetaá¹ƒ
``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

__Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• _ti ettha pana nÄ• ssa kiÃ±cananti akiÃ±canaá¹ƒ, anta
avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. akiÃ±canassa bhÄ• vo Ä• kiÃ±caÃ±Ã±aá¹ƒ,
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• pagamassetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• kiÃ±
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatananti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. tattha jhÄ• naá¹ƒ nib
Ä• kiÃ±caÃ±Ã±Ä• yatanabhavaá¹ƒ upagatÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . __ayaá¹ƒ
\Be 60/ imaá¹ƒ sattamaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡assa á¹-hÄ• naá¹ƒ jÄ• nÄ• ti \Ne 57/.
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ yatheva saÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, tasmÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su na vuttaá¹ƒ.

__abhÅ«ta_nti abhÅ«tatthaá¹ƒ ``rÅ«paá¹ƒ attÄ• â€™â€™ tiÄ• divacanaá¹ƒ. taá¹ƒ vipallÄ• s
diá¹-á¹-hinissayato __anatthasaÃ±hitaá¹ƒ_. atha vÄ• __abhÅ«ta_nti asantaá¹ƒ avijjamÄ• na
``idaá¹ƒ te corikÄ• ya Ä• bhataá¹ƒ, na idaá¹ƒ tuyhaá¹ƒ ghare dhanaâ€™â€™ ntiÄ• divacana
atathÄ• kÄ• raá¹ƒ aÃ±Ã±athÄ• santaá¹ƒ. __anatthasaÃ±hita_nti na idhalokatthaá¹ƒ vÄ• pa
nissitaá¹ƒ. __na taá¹ƒ tathÄ• gato byÄ• karotÄ«_ti taá¹ƒ aniyyÄ• nikakathaá¹ƒ tathÄ• gato n
tacchaá¹ƒ anatthasaÃ±hita_nti rÄ• jakathÄ• ditiracchÄ• nakathaá¹ƒ. __bhÅ«taá¹ƒ tacchaá¹ƒ
ariyasaccasannissitaá¹ƒ. __tatra kÄ• laÃ±Ã±Å« tathÄ• gato hotÄ«_ti tasmiá¹ƒ tatiyabyÄ• ka
byÄ• karaá¹‡atthÄ• ya tathÄ• gato kÄ• laÃ±Ã±Å« hoti. mahÄ• janassa Ä• dÄ• nakÄ• laá¹ƒ
sahetukaá¹ƒ sakÄ• raá¹‡aá¹ƒ katvÄ• yuttapattakÄ• leyeva byÄ• karotÄ«ti attho.

yuttapattakÄ• le vadatÄ«ti __kÄ• lavÄ• dÄ«_. bhÅ«taá¹ƒ sabhÄ• vaá¹ƒ vadatÄ«ti __bhÅ«ta
nibbÄ• naá¹ƒ vadatÄ«ti __atthavÄ• dÄ«_. maggaphaladhammaá¹ƒ vadatÄ«ti __dhammavÄ
vadatÄ«ti __vinayavÄ• dÄ«_. tattha diá¹-á¹-hanti aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparim
cakkhudvÄ• resu Ä• pÄ• thaá¹ƒ Ä• gacchantaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹
passati. evaá¹ƒ jÄ• natÄ• passatÄ• ca tena taá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ•
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• nakapadavasena vÄ• ``katamaá¹ƒ taá¹ƒ rÅ«p
rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• sanidassanaá¹
pÄ«takaâ€™â€™ ntiÄ• dinÄ• (Dhs 617-618) nayena anekehi nÄ• mehi terasahi vÄ• rehi d
vibhajjamÄ• naá¹ƒ tathameva hoti vitathaá¹ƒ natthi. esa nayo sotadvÄ• rÄ• dÄ«supi. Ä• pÄ•
saddÄ• dÄ«su tesaá¹ƒ vividhaá¹ƒ dassetuá¹ƒ __ ``diá¹-á¹-haá¹ƒ sutaâ€™â€™ nti Ä• ha. tat
rÅ«pÄ• yatanaá¹ƒ. __suta_nti saddÄ• yatanaá¹ƒ. __muta_nti patvÄ• gahetabbato gandhÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ. __viÃ±Ã±Ä• ta_nti sukhadukkhÄ• didhammÄ• rammaá¹‡aá¹ƒ.
apariyesitvÄ• vÄ• pattaá¹ƒ. __pariyesita_nti \Be 61/ pattaá¹ƒ vÄ• apattaá¹ƒ vÄ• pariyesita
__anuvicaritaá¹ƒ manasÄ• _ti cittena anusaÃ±caritaá¹ƒ.

__tathÄ• gatena abhisambuddha_nti iminÄ• etaá¹ƒ dasseti --- yaÃ±hi aparimÄ• á¹‡Ä• su l
sadevakassa lokassa nÄ«laá¹ƒ pÄ«takantiÄ• di rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhudvÄ• re Ä• p
satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma rÅ«pÄ• rammaá¹‡aá¹ƒ disvÄ• sumano \Ee 67/ vÄ
\Ne 58/ jÄ• toâ€™â€™ ti sabbaá¹ƒ taá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ. tathÄ•
lokadhÄ• tÅ«su imassa sadevakassa lokassa bherisaddo mudiá¹…gasaddotiÄ• di saddÄ• r
Ä• pÄ• thaá¹ƒ Ä• gacchati, mÅ«lagandho tacagandhotiÄ• di gandhÄ• rammaá¹‡aá¹ƒ ghÄ•
mÅ«laraso khandharasotiÄ• di rasÄ• rammaá¹‡aá¹ƒ jivhÄ• dvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacch
pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yodhÄ• tubhedaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ kÄ• y
``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ phusitvÄ
majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ taá¹ƒ tathÄ• gatassa evaá¹ƒ abhisambuddhaá¹ƒ.
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su imassa sadevakassa lokassa sukhadukkhÄ• dibhedaá¹
manodvÄ• rassa Ä• pÄ• thaá¹ƒ Ä• gacchati, ``ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ•
vijÄ• nitvÄ• sumano vÄ• dummano vÄ• majjhatto vÄ• jÄ• toâ€™â€™ ti sabbaá¹ƒ taá¹ƒ ta
abhisambuddhaá¹ƒ.

yaÃ±hi, cunda, imesaá¹ƒ sattÄ• naá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ, tatth
adiá¹-á¹-haá¹ƒ vÄ• asutaá¹ƒ vÄ• amutaá¹ƒ vÄ• aviÃ±Ã±Ä• taá¹ƒ vÄ• natthi, imassa pana
apattampi atthi, apariyesitvÄ• apattampi atthi, pariyesitvÄ• pattampi atthi, apariyesitvÄ• pa
sabbampi tathÄ• gatassa asampattaá¹ƒ nÄ• ma natthi Ã±Ä• á¹‡ena asacchikataá¹ƒ. __tasm
yaá¹ƒ tathÄ• lokena gataá¹ƒ, tassa tatheva gatattÄ• tathÄ• gatoti vuccatÄ«ti. pÄ• á¸·iyaá¹ƒ
``abhisambuddhaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ gatasaddena ekatthaá¹ƒ. iminÄ• nayena sabb
nigamassa attho veditabbo (Sv III 188; Mp II 4.23).

``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, ya
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ \Be 62/ etasmiá¹ƒ antare bh
sabbaá¹ƒ taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• , tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti ---

ettha yaá¹ƒ rattiá¹ƒ bhagavÄ• bodhimaá¹‡á¸• e apparÄ• jitapallaá¹…ke nisinno tiá¹‡á¹‡aá¹
matthakaá¹ƒ madditvÄ• anuttarasammÄ• sambodhiá¹ƒ abhisambuddho, yaÃ±ca rattiá¹ƒ ya
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi, etthantare paÃ±cacattÄ• lÄ«savass
paá¹-hamabodhiyÄ• pi majjhimabodhiyÄ• pi pacchimabodhiyÄ• pi yaá¹ƒ bhagavatÄ• bhÄ•
pe ... vedallaá¹ƒ, taá¹ƒ sabbaá¹ƒ atthato ca byaÃ±janato ca anupavajjaá¹ƒ anÅ«namanadhil
sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ rÄ• gamadanimmadanaá¹ƒ dosamohamadanimmadanaá¹ƒ
avakkhalitaá¹ƒ, sabbaá¹ƒ taá¹ƒ ekamuddikÄ• ya laÃ±chitaá¹ƒ viya, ekanÄ• á¸·iyÄ• mitaá¹ƒ
tulitaá¹ƒ viya ca tathameva hoti \Ne 59/ vitathaá¹ƒ natthi. tenÄ• ha --- ``yaÃ±ca, cunda, rattiá
... pe ... sabbaá¹ƒ taá¹ƒ tathameva hoti, no aÃ±Ã±athÄ• tasmÄ• tathÄ• gatoti vuccatÄ«â€™
ettha gatasaddo.

api ca --- Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tatho aviparÄ«to Ä• gado assÄ• ti da-kÄ•
katvÄ• gatoti evametasmiá¹ƒ atthe padasiddhi veditabbÄ• .

``yathÄ• vÄ• dÄ«, cunda ... pe ... vuccatÄ«â€™â€™ ti ettha bhagavato vÄ• cÄ• ya kÄ• yo a
vÄ• cÄ• , tasmÄ• bhagavÄ• yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ
yathÄ• vÄ• cÄ• , kÄ• yopi tathÄ• gato pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ•
tathÄ• gatoti evamettha padasiddhi veditabbÄ• .

__abhibhÅ« anabhibhÅ«to_ti upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«cipariyantaá¹ƒ aparimÄ•
sabbasatte abhibhavati sÄ«lenapi samÄ• dhinÄ• pi paÃ±Ã±Ä• yapi vimuttiyÄ• pi na tassa tu
atthi. atulo appameyyo anuttaro rÄ• jarÄ• jÄ• devadevo sakkÄ• naá¹ƒ atisakko brahmÄ• na
__aÃ±Ã±adatthÅ«_ti ekaá¹ƒsatthe nipÄ• to. dakkhatÄ«ti __daso_. vasaá¹ƒ vattetÄ«ti vasava

tatrÄ• yaá¹ƒ \Be 63/ padasiddhi veditabbÄ• --- agado viya agado, ko panesa? desanÄ• vilÄ
ca. tena hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• din
abhibhavati. iti sabbalokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• samayo ceva puÃ±Ã
da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• tathÄ• gatoti veditabbo (Sv I 7).

__idhatthaÃ±Ã±eva jÄ• nÄ• ti kammÄ• bhisaá¹…khÄ• ravasenÄ• _ti apuÃ±Ã±Ä• bhisaá¹…
jÄ• nÄ• ti. __kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• _ti upÄ• dinnakhandhabhedÄ• maraá¹
__apÄ• ya_ntiÄ• dÄ«su vuá¸• á¸• hisaá¹…khÄ• tasukhasÄ• tato ayÄ• apetattÄ• apÄ• yo.
__duggati_. dukkarakÄ• rino ettha vinipatantÄ«ti __vinipÄ• to_. niratiaá¹-á¹-hena nirassÄ• d

__nirayo_. taá¹ƒ __apÄ• yaá¹ƒ ... pe ... nirayaá¹ƒ. upapajjissatÄ«_ti paá¹-isandhivasena upp
__tiracchÄ• nayoni_nti tiriyaá¹ƒ aÃ±cantÄ«ti tiracchÄ• nÄ• , tesaá¹ƒ yoni tiracchÄ• nayoni, t
tiracchÄ• nayoniá¹ƒ. __pettivisaya_nti paccabhÄ• vaá¹ƒ pattÄ• naá¹ƒ visayoti pettivisayo, ta
manaso ussannatÄ• ya manussÄ• \Ne 60/, tesu __manussesu_. ito paraá¹ƒ __kammÄ• bh
puÃ±Ã±Ä• bhisaá¹…khÄ• ravasena attho gahetabbo.

__Ä• savÄ• naá¹ƒ khayÄ• _ti Ä• savÄ• naá¹ƒ vinÄ• sena. __anÄ• savaá¹ƒ cetovimutti_nti Ä
arahattaphalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nti arahattaphalapaÃ±Ã±aá¹ƒ. arahattaph
cetovimutti, arahattaphalapaÃ±Ã±Ä• avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimuttÄ«ti veditabbÄ• . ta
appanÄ• jhÄ• nabalena kilese vikkhambhetvÄ• adhigataá¹ƒ arahattaphalaá¹ƒ rÄ• gavirÄ• g
diá¹-á¹-hicaritena upacÄ• rajjhÄ• namattaá¹ƒ nibbattetvÄ• vipassitvÄ• adhigataá¹ƒ arahatta
avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti. anÄ• gÄ• miphalaá¹ƒ vÄ• kÄ• marÄ• gaá¹ƒ sandhÄ• y
arahattaphalaá¹ƒ sabbappakÄ• rato avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti.

__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ dhimuttanti vimokkhenÄ• _ti kenaá¹-á¹-hena vimokkho vedi
adhimuccanaá¹-á¹-hena. ko ayaá¹ƒ adhimuccanaá¹-á¹-ho \Ee 70/ nÄ• ma? paccanÄ«kadha
vimuccanaá¹-á¹-ho, Ä• rammaá¹‡e ca abhirativasena suá¹-á¹-hu vimuccanaá¹-á¹-ho, pitu \B
vissaá¹-á¹-haaá¹…gapaccaá¹…gassa dÄ• rakassa sayanaá¹ƒ viya aniggahitabhÄ• vena nir
pavattÄ«ti vuttaá¹ƒ hoti. evarÅ«pena vimokkhena __dhimutta_nti. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
Ä• kiÃ±caÃ±Ã±Ä• yatane nirÄ• saá¹…kavasena dhimuttaá¹ƒ allÄ«naá¹ƒ. __tatrÄ• dhimutta_
allÄ«naá¹ƒ. __tadadhimutta_nti tasmiá¹ƒ jhÄ• ne adhimuttaá¹ƒ. __tadÄ• dhipateyya_nti taá¹
jeá¹-á¹-hakaá¹ƒ. __rÅ«pÄ• dhimutto_tiÄ• dÄ«ni paÃ±ca kÄ• maguá¹‡agarukavasena vuttÄ•
tÄ«á¹‡i khattiyÄ• dikulagarukavasena vuttÄ• ni. __lÄ• bhÄ• dhimutto_tiÄ• dÄ«ni aá¹-á¹-ha l
__dhÄ«varÄ• dhimutto_tiÄ• dÄ«ni cattÄ• ri paccayavasena vuttÄ• ni. __suttantÄ• dhimutto_
piá¹-akattayavasena vuttÄ• ni. __Ä• raÃ±Ã±akaá¹…gÄ• dhimutto_tiÄ• dÄ«ni dhutaá¹…gasa
__paá¹-hamajjhÄ• nÄ• dhimutto_tiÄ• dÄ«ni paá¹-ilÄ• bhavasena vuttÄ• ni.

__kammaparÄ• yaá¹‡a_nti abhisaá¹…khÄ• ravasena. __vipÄ• kaparÄ• yaá¹‡a_nti pavattiv
cetanÄ• garukaá¹ƒ. __paá¹-isandhigaruka_nti upapattigarukaá¹ƒ.

<84> __Ä• kiÃ±caÃ±Ã±Ä• sambhavaá¹ƒ Ã±atvÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattit
Ä• kiÃ±caÃ±Ã±Ä• yatanajanakakammÄ• bhisaá¹…khÄ• raá¹ƒ Ã±atvÄ• ``kinti palibodho aya
__nandisaá¹ƒyojanaá¹ƒ itÄ«_ti yÄ• catutthaarÅ«parÄ• gasaá¹…khÄ• tÄ• nandÄ« taÃ±ca s
tattha vipassatÄ«_ti atha \Ne 61/ tattha Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattito vuá¹-á¹-hahi
aniccÄ• divasena vipassati. __etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassÄ• _ti etaá¹ƒ tassa puggala
anukkamena uppannaá¹ƒ arahattaÃ±Ä• á¹‡aá¹ƒ aviparÄ«taá¹ƒ. __vusÄ«mato_ti vusitavanta
pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

posÄ• lamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. mogharÄ• jamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<85> pannarasame \Ee 71/ \Be 65/ mogharÄ• jasutte --- __dvÄ• ha_nti dve vÄ• re ahaá¹ƒ.
(Sn 1038 Ä• dayo) ca tissametteyyasuttassa (Sn 1046 Ä• dayo) ca avasÄ• ne dvikkhattuá¹ƒ
bhagavÄ• panassa indriyaparipÄ• kaá¹ƒ Ä• gamayamÄ• no na byÄ• kÄ• si. tenÄ• ha --- ``d
apucchissaâ€™â€™ nti. __yÄ• vatatiyaÃ±ca devÄ«si, byÄ• karotÄ«ti me suta_nti yÄ• vatat
puá¹-á¹-ho visuddhidevabhÅ«to isi bhagavÄ• sammÄ• sambuddho byÄ• karotÄ«ti evaá¹ƒ n
godhÄ• varÄ«tÄ«reyeva kira so evamassosi. tenÄ• ha --- ``byÄ• karotÄ«ti me sutaâ€™â€™
niddese yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ heá¹-á¹-hÄ• vuttanayaá¹ƒ eva.

<86> __ayaá¹ƒ loko_ti manussaloko. __paro loko_ti taá¹ƒ á¹-hapetvÄ• avaseso. __sadeva
á¹-hapetvÄ• avaseso upapattidevasammutidevayutto. ``brahmaloko sadevakoâ€™â€™ ti e
lokoâ€™â€™ tiÄ• dinayanidassanamattaá¹ƒ. tena sabbopi tathÄ• vuttappakÄ• raloko vedita

<87> __evaá¹ƒ abhikkantadassÄ• vi_nti evaá¹ƒ aggadassÄ• viá¹ƒ, sadevakassa lokassa
ajjhÄ• sayÄ• dhimuttigatiparÄ• yaá¹‡Ä• dÄ«ni passituá¹ƒ samatthanti dasseti.

<88> __suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«_ti avasiyapavattasallakkhaá¹‡avasena vÄ•
tucchasaá¹…khÄ• rasamanupassanÄ• vasena \Ne 62/ vÄ• ti dvÄ«hÄ• kÄ• rehi suÃ±Ã±ato
__attÄ• nudiá¹-á¹-hiá¹ƒ Å«haccÄ• _ti sakkÄ• yadiá¹-á¹-hiá¹ƒ uddharitvÄ• .

__lujjatÄ«_ti bhijjati. cakkhatÄ«ti __cakkhu_. tadetaá¹ƒ sasambhÄ• racakkhuno setamaá¹‡a
kaá¹‡hamaá¹‡á¸• alassa majjhe abhimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppattides
diá¹-á¹-hamaá¹‡á¸• ale cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ
tiá¹-á¹-hati. rÅ«payantÄ«ti __rÅ«pÄ• , _ vaá¹‡á¹‡avikÄ• ramÄ• pajjantÄ• hadayaá¹…gatab
attho. cakkhuto pavattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 72/, cakkhussa vÄ• cakkhusannissitaá¹ƒ
__cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. cakkhuto pavatto samphasso __cakkhusamphasso. cakkhusa
cakkhuviÃ±Ã±Ä• á¹‡asampayuttaphassapaccayÄ• . __vedayita_nti \Be 66/ vindanaá¹ƒ, ved
sukhayatÄ«ti __sukhaá¹ƒ, _ yassa uppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho. suá¹-á¹-hu vÄ•
ca kÄ• yacittÄ• bÄ• dhanti __sukhaá¹ƒ_. dukkhayatÄ«ti __dukkhaá¹ƒ_. yassa uppajjati, taá¹
attho. na dukkhaá¹ƒ na sukhanti __adukkhamasukhaá¹ƒ. ma_-kÄ• ro sandhipadavasena vu

attanÄ• sampayuttÄ• ya vedanÄ• ya sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• ra
aá¹-á¹-hadhÄ• paccayo hoti, sampaá¹-icchanasampayuttÄ• ya anantarasamanantarÅ«pani
paÃ±cadhÄ• , santÄ«raá¹‡Ä• disampayuttÄ• naá¹ƒ upanissayavaseneva paccayo hoti.

suá¹‡Ä• tÄ«ti __sotaá¹ƒ, _ taá¹ƒ sasambhÄ• rasotabilassa anto tanutambalomÄ• cite aá¹…
padese sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhaya
saddÄ«yantÄ«ti __saddÄ• , _ udÄ• harÄ«yantÄ«ti attho. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ, _ taá¹
anto ajapadasaá¹‡á¹-hÄ• ne padese ghÄ• naviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vat
sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati. gandhiyantÄ«ti __gandhÄ• , _ attano vatthuá¹ƒ sÅ«ciyantÄ
avhÄ• yatÄ«ti __jivhÄ• , _ sÄ• yanaá¹-á¹-hena vÄ• __jivhÄ• _. sÄ• sasambhÄ• rajivhÄ• ya
vajjetvÄ• uparimatalamajjhe bhinnauppaladalaggasaá¹‡á¹-hÄ• ne padese jivhÄ• viÃ±Ã±Ä•
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• nÄ• tiá¹-á¹-hati. rasanti te sattÄ• ti __rasÄ• , _ ass

kucchitÄ• naá¹ƒ Ä• savadhammÄ• naá¹ƒ Ä• yoti __kÄ• yo_. Ä• yoti uppattideso. so yÄ• va
upÄ• dinnapavatti nÄ• ma atthi, tattha yebhuyyena kÄ• yappasÄ• do kÄ• yaviÃ±Ã±Ä• á¹‡Ä•
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• no tiá¹-á¹-hati. phusiyantÄ«ti __phoá¹-á¹-habbÄ• _
vijÄ• nÄ• tÄ«ti attho. attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«ti __dhammÄ• . mano_ti sahÄ• vajja
__dhammÄ• _ti nibbÄ• naá¹ƒ muÃ±citvÄ• \Ne 63/ avasesÄ• dhammÄ• rammaá¹‡adhamm
javanamanoviÃ±Ã±Ä• á¹‡aá¹ƒ. __manosamphasso_ti taá¹ƒsampayutto phasso, so sampayu
vipÄ• kapaccayavajjehi sesehi sattahi paccayehi paccayo hoti. anantarÄ• ya teheva sesÄ• n
paccayo hoti.

__avasiyapavattasallakkhaá¹‡avasena vÄ• _ti avaso hutvÄ• pavattasaá¹…khÄ• re passan
attho. __rÅ«pe vaso na labbhatÄ«_ti rÅ«pasmiá¹ƒ \Be 67/ vasavattibhÄ• vo issarabhÄ• vo n
__vedanÄ• _dÄ«supi eseva nayo.

__nÄ• yaá¹ƒ, bhikkhave, kÄ• yo tumhÄ• ka_nti attani sati attaniyaá¹ƒ nÄ• ma hoti, attÄ• ye
``nÄ• yaá¹ƒ, bhikkhave, kÄ• yo tumhÄ• kaâ€™â€™ nti Ä• ha. __nÄ• pi aÃ±Ã±esa_nti aÃ±Ã
tasmiá¹ƒ sati aÃ±Ã±esaá¹ƒ nÄ• ma siyÄ• , sopi natthi. tasmÄ• ``nÄ• pi aÃ±Ã±esaâ€™â€™
__purÄ• á¹‡amidaá¹ƒ, bhikkhave, kamma_nti nayidaá¹ƒ purÄ• á¹‡akammameva, purÄ• á¹‡
tasmÄ• paccayavohÄ• rena evaá¹ƒ vutto. __abhisaá¹…khata_ntiÄ• di kammavohÄ• rassev
purimaliá¹…gasabhÄ• vatÄ• ya vuttaá¹ƒ. ayaá¹ƒ panettha attho --- __abhisaá¹…khata_nti p
daá¹-á¹-habbo. __abhisaÃ±cetayita_nti cetanÄ• vatthuko, cetanÄ• mÅ«lakoti daá¹-á¹-habbo
vedanÄ• ya vatthÅ«ti daá¹-á¹-habbo.

__rÅ«pe sÄ• ro na labbhatÄ«_ti rÅ«pasmiá¹ƒ niccÄ• disÄ• ro na labbhati. __vedanÄ• _dÄ«
assÄ• raá¹ƒ nissÄ• ra_nti rÅ«paá¹ƒ assÄ• raá¹ƒ sÄ• ravirahitaÃ±ca. __sÄ• rÄ• pagata_nti s
__niccasÄ• rasÄ• rena vÄ• _ti bhaá¹…gaá¹ƒ atikkamitvÄ• pavattamÄ• nena niccasÄ• rena

abhÄ• vato niccasÄ• rena sÄ• ro natthi. __sukhasÄ• rasÄ• rena vÄ• _ti á¹-hitisukhaá¹ƒ atikl
kassaci sukhasÄ• rassa abhÄ• vato sukhasÄ• rasÄ• rena vÄ• . __attasÄ• rasÄ• rena vÄ• _
__niccena vÄ• _ti bhaá¹…gaá¹ƒ atikkamitvÄ• pavattamÄ• nassa kassaci niccassa abhÄ• v
vÄ• _ti vijjamÄ• nakÄ• lepi paccayÄ• yattavuttitÄ• ya thirassa kassaci abhÄ• vato dhuvena
abbocchinnassa sabbakÄ• le vijjamÄ• nassa kassaci abhÄ• vato sassatena vÄ• . __avipari
jarÄ• bhaá¹…gavasena avipariá¹‡Ä• mapakatikassa kassaci abhÄ• vato avipariá¹‡Ä• madh

__cakkhu_ \Ee 74/ __suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• _ti ``kÄ• rako vedako sayaá¹
parikappikena attanÄ• vÄ• attÄ• bhÄ• vatoyeva attano santakena parikkhÄ• rena ca suÃ±
cakkhÄ• dilokiyadhammajÄ• taá¹ƒ \Ne 64/ yasmÄ• attÄ• ca ettha natthi, attaniyaÃ±ca ettha
``suÃ±Ã±aâ€™â€™ nti vuccatÄ«ti attho \Be 68/. lokuttarÄ• pi dhammÄ• attattaniyehi suÃ±
suÃ±Ã±Ä• tÄ«tadhammÄ• natthÄ«ti vuttaá¹ƒ hoti. tasmiá¹ƒ dhamme attattaniyasÄ• rassa n
loke ca ``suÃ±Ã±aá¹ƒ gharaá¹ƒ suÃ±Ã±o ghaá¹-oâ€™â€™ ti vutto gharassa ghaá¹-assa ca
tasmiá¹ƒ ghaá¹-e ca aÃ±Ã±assa natthibhÄ• vo vutto hoti. bhagavatÄ• ca iti yampi koci tatth
suÃ±Ã±aá¹ƒ. yaá¹ƒ pana tattha avasiá¹-á¹-haá¹ƒ hoti, taá¹ƒ santaá¹ƒ idamatthÄ«ti pajÄ• nÄ
vutto. tathÄ• __Ã±Ä• yaganthe saddaganthe_ ca ayamevattho. iti imasmiá¹ƒ sutte anattalak
__anissariyato_ti attano issariye avasavattanato. __akÄ• makÄ• riyato_ti attano akÄ• maá¹
__apÄ• puá¹‡iyato_ti á¹-hÄ• tuá¹ƒ patiá¹-á¹-hÄ• bhÄ• vato. __avasavattanato_ti attano vase
aniccato paccayÄ• yattavuttito. __vivittato_ti nissarato.

__suddha_nti kevalaá¹ƒ issarakÄ• lapakatÄ«hi vinÄ• kevalaá¹ƒ paccayÄ• yattapavattivase
suddhaá¹ƒ nÄ• ma. attaniyavirahito suddhadhammapuÃ±joti ca. __suddhaá¹ƒ dhammasam
saá¹…khÄ• rasantati_nti suddhaá¹ƒ passantassa jÄ• nantassa saá¹…khÄ• rÄ• naá¹ƒ santa
abbocchinnasaá¹…khÄ• rasantatiá¹ƒ. tatheva suddhaá¹ƒ passantassa saá¹…khÄ• rÄ• dÄ«n
dvattikkhattuá¹ƒ vuttÄ• ni. evaá¹ƒ passantassa maraá¹‡amukhe bhayaá¹ƒ na hoti. __gÄ• ma
__tiá¹‡akaá¹-á¹-hasamaá¹ƒ loka_nti imaá¹ƒ upÄ• dinnakkhandhasaá¹…khÄ• taá¹ƒ lokaá¹ƒ.
tiá¹‡akaá¹-á¹-hasamaá¹ƒ paÃ±Ã±Ä• ya passati. yathÄ• araÃ±Ã±e tiá¹‡akaá¹-á¹-hÄ• dÄ«su
attaniyaá¹ƒ vÄ• gaá¹‡hÄ• tÄ«ti na hoti, tesu vÄ• tiá¹‡akaá¹-á¹-hÄ• dÄ«su sayameva nassa
vinassantesupi attÄ• nassati, attaniyo nassatÄ«ti na hoti. evaá¹ƒ imasmiá¹ƒ kÄ• yepi nassa
vÄ• attÄ• vÄ• attaniyaá¹ƒ vÄ• bhijjatÄ«ti apassanto paÃ±Ã±Ä• ya tiá¹‡akaá¹-á¹-hasamaá
__nÄ• Ã±Ã±aá¹ƒ patthayate kiÃ±ci, aÃ±Ã±atrappaá¹-isandhiyÄ• _ti paá¹-isandhivirahitaá¹ƒ
aÃ±Ã±aá¹ƒ bhavaá¹ƒ vÄ• attabhÄ• vaá¹ƒ vÄ• na pattheti.

__rÅ«paá¹ƒ samannesatÄ«_ti rÅ«passa sÄ• raá¹ƒ pariyesati. __ahanti vÄ• _ti diá¹-á¹-hivas
taá¹‡hÄ• vasena. __asmÄ«ti vÄ• _ti mÄ• navasena. __tampi tassa na hotÄ«_ti taá¹ƒ tividha
hoti.

__idhÄ• _ti \Be 69/ desÄ• padese nipÄ• to, svÄ• yaá¹ƒ katthaci lokaá¹ƒ upÄ• dÄ• ya vucca

tathÄ• gato loke uppajjatÄ«â€™â€™ ti (SN b III 78; AN a IV 33). katthaci sÄ• sanaá¹ƒ \Ne 6
``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡oâ€™â€™ ti (MN I 139; DN II 214). kat
yathÄ• ha ---

``idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti || (DN II 369).

katthaci padapÅ«raá¹‡amattameva. yathÄ• ha --- ``idhÄ• haá¹ƒ, bhikkhave, bhuttÄ• vÄ« as
(MN I 30). idha pana lokaá¹ƒ upÄ• dÄ• ya vuttoti veditabbo. __assutavÄ• puthujjano_ti etth
Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo ``assutavÄ• â€™â€™ iti. yassa hi
khandhadhÄ• tuÄ• yatanapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ• dÄ«su uggahaparipucchÄ• v
diá¹-á¹-hipaá¹-isedhako neva Ä• gamo, paá¹-ipattiyÄ• adhigantabbassa anadhigatattÄ• nev
Ä• gamÄ• dhigamÄ• bhÄ• vÄ• Ã±eyyo ``assutavÄ• â€™â€™ iti. svÄ• yaá¹ƒ ---

puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti || (Sv I 7; Ps I 2; Mp I 1.51; Paá¹-is-a II 1.13

so hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hipi kÄ• raá¹‡eh
puthu kilese janentÄ«ti puthujjanÄ• \Ee 76/, puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujja
satthÄ• rÄ• naá¹ƒ mukhullokikÄ• ti puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthu
nÄ• nÄ• bhisaá¹…khÄ• re abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyha
nÄ• nÄ• santÄ• pehi santappentÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi pariá¸• ayh
paÃ±casu kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• muÃ±chitÄ• ajjhosannÄ• laggÄ• lag
puthujjanÄ• , puthu paÃ±cahi nÄ«varaá¹‡ehi Ä• vuá¹-Ä• nivuá¹-Ä• ovuá¹-Ä• pihitÄ• paá¹-
puthujjanÄ• (Nidd I 51, 94), puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«tÄ• naá¹ƒ ariyadhamm
nÄ«cadhammasamÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antogadhattÄ• pi puthujjanÄ• , puthuva ay
gato, visaá¹ƒsaá¹-á¹-ho \Be 70/ sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janotipi puthujjano. evam
puthujjanoâ€™â€™ ti dvÄ«hi padehi ye te ---

``duve \Ne 66/ puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || (Sv I 7; Ps I 2; Spk II 2.61; Mp
II 1.130; Dhs-a 1007) ---

dve puthujjanÄ• vuttÄ• , tesu andhaputhujjano vutto hotÄ«ti veditabbo.

__ariyÄ• naá¹ƒ adassÄ• vÄ«_tiÄ• dÄ«su __ariyÄ• _ti Ä• rakattÄ• kilesehi, anaye na iriyana
sadevakena ca lokena araá¹‡Ä«yato buddhÄ• ca paccekabuddhÄ• ca buddhasÄ• vakÄ• c
idha ariyÄ• . yathÄ• ha --- ``sadevake, bhikkhave, loke ... pe ... tathÄ• gato ariyoti vuccatÄ«a
1098).

__sappurisÄ• _ti ettha pana paccekabuddhÄ• tathÄ• gatasÄ• vakÄ• ca ``sappurisÄ• â€™
lokuttaraguá¹‡ayogena sobhanÄ• purisÄ• ti sappurisÄ• . sabbeva vÄ• ete dvidhÄ• pi vuttÄ
sappurisÄ• ca paccekabuddhÄ• pi buddhasÄ• vakÄ• pi. yathÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro, kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukhitassa sakkacca karoti kiccaá¹ƒ, tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadantÄ«â€™â€™ ti || (
1.130; Dhs-a 1007).

``kalyÄ• á¹‡amitto \Ee 77/ daá¸·habhatti ca hotÄ«â€™â€™ ti ettÄ• vatÄ• hi buddhasÄ• val
kataÃ±Ã±utÄ• dÄ«hi paccekabuddhÄ• buddhÄ• ti, yo imesaá¹ƒ ariyÄ• naá¹ƒ adassanasÄ«
so __ariyÄ• naá¹ƒ adassÄ• vÄ«_ti veditabbo. so cakkhunÄ• adassÄ• vÄ«, Ã±Ä• á¹‡ena ad
Ã±Ä• á¹‡ena adassÄ• vÄ« idha adhippeto. maá¹ƒsacakkhunÄ• hi dibbacakkhunÄ• vÄ• ar
adiá¹-á¹-hÄ• va honti tesaá¹ƒ cakkhunÄ• vaá¹‡á¹‡amattagahaá¹‡ato, na ariyabhÄ• vagoca
soá¹‡asiá¹…gÄ• lÄ• dayopi cakkhunÄ• ariye passanti, na ca te ariyÄ• naá¹ƒ dassÄ• vino.

tatridaá¹ƒ \Be 71/ vatthu --- cittalapabbatavÄ• sino kira khÄ«á¹‡Ä• savattherassa upaá¹-á¹-
vuá¸• á¸• hapabbajito ekadivasaá¹ƒ \Ne 67/ therena saddhiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• thera
gahetvÄ• piá¹-á¹-hito Ä• gacchanto theraá¹ƒ pucchi --- ``ariyÄ• nÄ• ma, bhante, kÄ«disÄ•
--- ``idhekacco mahallako ariyÄ• naá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• vattapaá¹-ipattiá¹ƒ katvÄ
ariye jÄ• nÄ• ti, evaá¹ƒ dujjÄ• nÄ• , Ä• vuso, ariyÄ• â€™â€™ ti. evaá¹ƒ vuttepi so neva aÃ±
dassanaá¹ƒ na dassanaá¹ƒ, Ã±Ä• á¹‡ena dassanameva dassanaá¹ƒ. yathÄ• ha --- ``alaá¹ƒ
iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passatÄ
87). tasmÄ• cakkhunÄ• passantopi Ã±Ä• á¹‡ena ariyehi diá¹-á¹-haá¹ƒ aniccÄ• dilakkhaá¹‡
ariyÄ• naá¹ƒ adhigataÃ±ca dhammaá¹ƒ anadhigacchanto, ariyakaradhammÄ• naá¹ƒ ariyab
``ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ ti veditabbo.

__ariyadhammassa akovido_ti satipaá¹-á¹-hÄ• nÄ• dibhede ariyadhamme akusalo. __ariya
pana ---

duvidho vinayo nÄ• ma, ekamekettha paÃ±cadhÄ• .

abhÄ• vato tassa ayaá¹ƒ, ``avinÄ«toâ€™â€™ ti vuccati || (Ps I 2; Sn-a I uragasuttavaá¹‡á¹‡

1.130; Dhs-a 1007).

ayaÃ±hi \Ee 78/ saá¹ƒvaravinayo pahÄ• navinayoti duvidho vinayo. ettha ca duvidhepi vina
paÃ±cadhÄ• bhijjati. __saá¹ƒvaravinayo_pi hi sÄ«lasaá¹ƒvaro satisaá¹ƒvaro Ã±Ä• á¹‡asaá
vÄ«riyasaá¹ƒvaroti paÃ±cavidho. __pahÄ• navinayo_pi tadaá¹…gappahÄ• naá¹ƒ vikkhambl
samucchedappahÄ• naá¹ƒ paá¹-ippassaddhippahÄ• naá¹ƒ nissaraá¹‡appahÄ• nanti paÃ±c

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) ayaá
``rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (MN I 295; S
ayaá¹ƒ __satisaá¹ƒvaro_.

``yÄ• ni \Be 72/ sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ• ,)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ti || (Sn 1041; Nidd I
ajitamÄ• á¹‡avapucchÄ• niddesa 4; Nett 11, 45; Dhs-a 1007) ---

ayaá¹ƒ \Ne 68/ __Ã±Ä• á¹‡asaá¹ƒvaro_. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ ti (M
ayaá¹ƒ __khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ ti (
58) ayaá¹ƒ __vÄ«riyasaá¹ƒvaro_. sabbopi cÄ• yaá¹ƒ saá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvarital
kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato ``saá¹ƒvaroâ€™â€™, vinayanato ``vinayoâ€™
saá¹ƒvaravinayo paÃ±cadhÄ• bhijjatÄ«ti veditabbo.

tathÄ• yaá¹ƒ nÄ• marÅ«papariccheddÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡esu paá¹-ipakkhabhÄ•
tena tena vipassanÄ• Ã±Ä• á¹‡ena tassa tassa anatthassa pahÄ• naá¹ƒ. seyyathidaá¹ƒ --- n
sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, tasseva a
kaá¹…khÄ• vitaraá¹‡ena kathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasammasanena ``ahaá¹ƒ man
maggÄ• maggavavatthÄ• nena amagge maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá
sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhaye abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassane
nibbidÄ• nupassanÄ• ya abhiratisaÃ±Ã±Ä• ya \Ee 79/, muÃ±citukamyatÄ• Ã±Ä• á¹‡ena am
upekkhÄ• Ã±Ä• á¹‡ena anupekkhÄ• ya, anulomena dhammaá¹-á¹-hitiyaá¹ƒ nibbÄ• ne ca pa
saá¹…khÄ• ranimittaggÄ• hassa pahÄ• naá¹ƒ. etaá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ_ nÄ• ma

yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹‡ato ghaá¹
sevÄ• lassa tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ, etaá¹ƒ __vikkh
yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒtaá¹ƒmaggavato attano attano sa
``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277; Vibh 628) nayena vu

kilesagaá¹‡assa accantaappavattibhÄ• vena pahÄ• naá¹ƒ, idaá¹ƒ __samucchedappahÄ• na
phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, etaá¹ƒ __paá¹-ippassaddhippahÄ• na
sabbasaá¹…khatanissaá¹-attÄ• \Be 73/ pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹
nÄ• ma. sabbampi cetaá¹ƒ pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayanaá
``pahÄ• navinayoâ€™â€™ ti vuccati. taá¹ƒ taá¹ƒ pahÄ• navato vÄ• tassa tassa vinayassa
``pahÄ• navinayoâ€™â€™ ti vuccati. evaá¹ƒ pahÄ• navinayopi paÃ±cadhÄ• bhijjatÄ«ti ved
uragasuttavaá¹‡á¹‡anÄ• ; Paá¹-is-a II 1.130).

evamayaá¹ƒ \Ne 69/ saá¹…khepato duvidho bhedato ca dasavidho vinayo bhinnasaá¹ƒvara
appahÄ«nattÄ• yasmÄ• etassa assutavato puthujjanassa natthi, tasmÄ• abhÄ• vato tassa
vuccatÄ«ti. eseva nayo __sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido, sa
etthapi. ninnÄ• nÄ• karaá¹‡aÃ±hi etamatthato. yathÄ• ha --- ``yeva te ariyÄ• , teva te sappu
sappurisÄ• , teva te ariyÄ• . yo eva so ariyÄ• naá¹ƒ dhammo, so eva so sappurisÄ• naá¹ƒ d
sappurisÄ• naá¹ƒ dhammo, so eva so ariyÄ• naá¹ƒ dhammo. yeva te ariyavinayÄ• , teva te
sappurisavinayÄ• , teva te ariyavinayÄ• . ariyeti vÄ• , sappuriseti vÄ• , ariyadhammeti \Ee 8
sappurisadhammeti vÄ• , ariyavinayeti vÄ• , sappurisavinayeti vÄ• esese eke ekaá¹-á¹-he s
taÃ±Ã±evÄ• ti (Dhs-a 1007; Paá¹-is-a II 1.130).

__rÅ«paá¹ƒ attato samanupassatÄ«_ti idhekacco rÅ«paá¹ƒ attato samanupassati, ``yaá¹ƒ r
ahaá¹ƒ, taá¹ƒ rÅ«paâ€™â€™ nti rÅ«paÃ±ca attÄ• naÃ±ca advayaá¹ƒ samanupassati. seyya
jhÄ• yato ``yÄ• acci, so vaá¹‡á¹‡o. yo vaá¹‡á¹‡o, sÄ• accÄ«â€™â€™ ti acciÃ±ca vaá¹‡á¹‡
samanupassati, evameva idhekacco rÅ«paá¹ƒ attato ... pe ... samanupassatÄ«ti (Paá¹-is I 1
rÅ«paá¹ƒ ``attÄ• â€™â€™ ti diá¹-á¹-hipassanÄ• ya passati. __rÅ«pavantaá¹ƒ vÄ• attÄ• na_
``attÄ• â€™â€™ ti gahetvÄ• chÄ• yÄ• vantaá¹ƒ rukkhaá¹ƒ viya taá¹ƒ rÅ«pavantaá¹ƒ ``attÄ•
__attani vÄ• rÅ«pa_nti arÅ«pameva ``attÄ• â€™â€™ ti gahetvÄ• pupphasmiá¹ƒ gandhaá¹
samanupassati. __rÅ«pasmiá¹ƒ vÄ• attÄ• na_nti arÅ«pameva ``attÄ• â€™â€™ ti gahetvÄ•
taá¹ƒ attÄ• naá¹ƒ rÅ«pasmiá¹ƒ samanupassati. __vedanÄ• _dÄ«supi eseva nayo.

tattha \Be 74/ ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ ti suddharÅ«paá¹ƒyeva ``attÄ• â
``rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. veda
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«â€™â€™ ti (Paá
á¹-hÄ• nesu arÅ«paá¹ƒ ``attÄ• â€™â€™ ti kathitaá¹ƒ, ``vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ,
vedanÄ• ya vÄ• attÄ• naâ€™â€™ nti evaá¹ƒ catÅ«su khandhesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ
á¹-hÄ• nesu rÅ«pÄ• rÅ«pamissako attÄ• kathito. tattha rÅ«paá¹ƒ attato samanupassati. ve
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«ti paÃ±casu á¹-hÄ• nesu ucch
avasesesu sassatadiá¹-á¹-hi. evamettha pannarasa bhavadiá¹-á¹-hiyo paÃ±ca vibhavadiá¹-á
sabbÄ• pi maggÄ• varaá¹‡Ä• , na saggÄ• varaá¹‡Ä• , paá¹-hamamaggavajjhÄ• ti veditabbÄ

__Ä• raÃ±Ã±iko_ti \Ne 70/ araÃ±Ã±e nivÄ• saá¹ƒ. __pavane_ti mahante gambhÄ«ravane.
tahiá¹ƒ vicaramÄ• no. __vissattho gacchatÄ«_ti nibbhayo nirÄ• saá¹…ko carati. __anÄ• pÄ•
81/ migaluddassa parammukhagato. __antamakÄ• si mÄ• ra_nti kilesamÄ• raá¹ƒ vÄ• deva
akÄ• si. __apadaá¹ƒ vadhitvÄ• _ti kilesapadaá¹ƒ hantvÄ• nÄ• setvÄ• . __mÄ• racakkhuá¹ƒ
adassanavisayaá¹ƒ patto. __anÄ• pÄ• thagato_ti mÄ• rassa parammukhaá¹ƒ patto. sesaá¹ƒ

evaá¹ƒ bhagavÄ• idampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi, desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

mogharÄ• jamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. piá¹…giyamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ•

<89> soá¸·asame \Ee 82/ piá¹…giyasuttaniddese --- __jiá¹‡á¹‡ohamasmi abalo vÄ«tavaá¹‡
brÄ• hmaá¹‡o jarÄ• bhibhÅ«to vÄ«savassasatiko jÄ• tiyÄ• , dubbalo ca ``idha pÄ• daá¹ƒ ka
aÃ±Ã±atreva karoti, vinaá¹-á¹-hapurimachavivaá¹‡á¹‡o ca. tenÄ• ha --- ``jiá¹‡á¹‡ohamasmi
vÄ«tavaá¹‡á¹‡oâ€™â€™ ti. __mÄ• haá¹ƒ_ \Be 75/ __nassaá¹ƒ momuho antarÄ• vÄ• _ti mÄ
asacchikatvÄ• antarÄ• eva avidvÄ• hutvÄ• anassiá¹ƒ. __ jÄ• tijarÄ• ya idha vippahÄ• na_
pÄ• sÄ• á¹‡ake cetiye vÄ• jÄ• tijarÄ• ya vippahÄ• naá¹ƒ nibbÄ• naá¹ƒ dhammarasaá¹ƒ aha
Ä• cikkha.

__abalo_ti balavirahito. __dubbalo_ti dubbalabalo. __appabalo_ti parittabalo. __appathÄ• r
__vÄ«tavaá¹‡á¹‡o_ti parivattitachavivaá¹‡á¹‡o. __vigatavaá¹‡á¹‡o_ti apagatachavivaá¹‡á¹‡
__vigacchitavaá¹‡á¹‡o_ti dÅ«rÄ«bhÅ«tachavivaá¹‡á¹‡o. __yÄ• sÄ• purimÄ• subhÄ• vaá
subhÄ• sundarÄ• purimakÄ• le sati, sÄ• vaá¹‡á¹‡anibhÄ• etarahi antarahitÄ• vigatÄ• . _
upaddavo pÄ• turahosi. ``yÄ• sÄ• purimÄ• subhÄ• vaá¹‡á¹‡anibhÄ• â€™â€™ ti pÄ• á¹-h
assÄ• â€™â€™ ti eke vaá¹‡á¹‡ayanti.

__asuddhÄ• _ti paá¹-alÄ• dÄ«hi asuddhÄ• . __avisuddhÄ• _ti timirÄ• dÄ«hi avisuddhÄ• . _
phoá¹-apaá¹-alÄ• dÄ«hi pariyonaddhattÄ• aparisuddhÄ• . __avodÄ• tÄ• _ti nappasannÄ•
cakkhunÄ• rÅ«pe passÄ• mÄ«_ti yathÄ• porÄ• á¹‡acakkhunÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ pa
tena pakÄ• rena idÄ• ni na passÄ• mi. __sotaá¹ƒ asuddha_ntiÄ• dÄ«supi eseva nayo. __mÄ
vinassaá¹ƒ.

<90> idÄ• ni yasmÄ• piá¹…giyo kÄ• ye sÄ• pekkhatÄ• ya ``jiá¹‡á¹‡ohamasmÄ«â€™â€™
bhagavÄ• kÄ• ye sinehappahÄ• natthaá¹ƒ __ ``disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• neâ€™â

__rÅ«pesÅ«_ti rÅ«pahetu rÅ«papaccayÄ• . __vihaÃ±Ã±amÄ• ne_ti kammakÄ• raá¹‡Ä• dÄ«
rÅ«pesÅ«_ti cakkhurogÄ• dÄ«hi ca rÅ«pahetuyeva janÄ• ruppanti bÄ• dhiyanti.

__haÃ±Ã±antÄ«_ti ghaá¹-Ä«yanti. __vihaÃ±Ã±antÄ«_ti vihesiyanti. __upavihaÃ±Ã±antÄ«_
labhanti. __upaghÄ• tiyantÄ«_ti maraá¹‡aá¹ƒ labhanti. __kuppantÄ«_ti parivattanti. __pÄ«á
vighÄ• taá¹ƒ Ä• pajjanti. __ghaá¹-á¹-ayantÄ«_ti ghaá¹-á¹-anaá¹ƒ pÄ• puá¹‡anti. __byÄ• dhit
__domanassitÄ• _ti cittavighÄ• taá¹ƒ pattÄ• . __vemÄ• ne_ti nassamÄ• ne.

<91> evaá¹ƒ \Be 76/ bhagavatÄ• yÄ• va arahattaá¹ƒ, tÄ• va kathitaá¹ƒ paá¹-ipattiá¹ƒ sutvÄ
jarÄ• dubbalatÄ• ya visesaá¹ƒ anadhigantvÄ• ca puna __ ``disÄ• catassoâ€™â€™ _ti imÄ
thomento desanaá¹ƒ yÄ• cati.

<92> athassa bhagavÄ• punapi yÄ• va arahattaá¹ƒ, tÄ• va paá¹-ipadaá¹ƒ dassento __ ``ta
gÄ• thamÄ• ha.

__taá¹‡hÄ• dhipanne_ti taá¹‡hÄ• ya vimuccitvÄ• á¹-hite. __taá¹‡hÄ• nuge_ti taá¹‡hÄ• ya
__taá¹‡hÄ• nugate_ti taá¹‡hÄ• ya anubandhante. __taá¹‡hÄ• nusaá¹-e_ti taá¹‡hÄ• ya saha
panne_ti taá¹‡hÄ• ya nimugge. __paá¹-ipanne_ti taá¹‡hÄ• ya avatthaá¹-e. __abhibhÅ«te_ti
__pariyÄ• dinnacitte_ti pariyÄ• diyitvÄ• gahitakusalacitte.

__santÄ• pajÄ• te_ti saÃ±jÄ• tacittasantÄ• pe. __Ä«tijÄ• te_ti roguppanne. __upaddavajÄ•
__upasaggajÄ• te_ti uppannadukkhajÄ• te.

__virajaá¹ƒ vÄ«tamala_nti ettha __viraja_nti vigatarÄ• gÄ• dirajaá¹ƒ. __vÄ«tamala_nti vÄ«t
rÄ• gÄ• dayo hi ajjhottharaá¹‡aá¹-á¹-hena rajo nÄ• ma, dÅ«saá¹-á¹-hena malaá¹ƒ nÄ• ma. _
paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ \Ne 72/, katthaci Ä• dÄ«ni tÄ«á¹‡i maggaÃ±Ä• á¹‡Ä• ni, kat
catutthamaggaÃ±Ä• á¹‡ampi. idha pana jaá¹-ilasahassassa catutthamaggaÃ±Ä• á¹‡aá¹ƒ. p
tatiyamaggaÃ±Ä• á¹‡ameva. __yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodha
evaá¹ƒ pavattassa dhammacakkhuá¹ƒ udapÄ• dÄ«ti attho. sesaá¹ƒ sabbattha pÄ• kaá¹-am

evaá¹ƒ \Ee 84/ idampi suttaá¹ƒ bhagavÄ• arahattanikÅ«á¹-eneva desesi, desanÄ• pariyos
anÄ• gÄ• miphale patiá¹-á¹-hÄ• si. so kira antarantarÄ• cintesi --- ``evaá¹ƒ vicitrapaá¹-ibhÄ
desanaá¹ƒ na labhati mayhaá¹ƒ mÄ• tulo bÄ• varÄ« savanÄ• yÄ• â€™â€™ ti. tena sinehav
pÄ• puá¹‡ituá¹ƒ nÄ• sakkhi. antevÄ• sikÄ• panassa sahassajaá¹-ilÄ• arahattaá¹ƒ pÄ• puá
iddhimayapattacÄ«varadharÄ• ehibhikkhuno ahesunti.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

piá¹…giyamÄ• á¹‡avasuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. pÄ• rÄ• yanatthutigÄ• thÄ• niddesavaá¹‡á¹‡anÄ•

<93> ito \Ee 85/ \Be 77/ paraá¹ƒ saá¹…gÄ«tikÄ• rÄ• desanaá¹ƒ thomentÄ• __ ``idamavoc
_tiÄ• dimÄ• haá¹ƒsu. tattha __idamavocÄ• _ti idaá¹ƒ pÄ• rÄ• yanaá¹ƒ avoca. __paricÄ• rak
paricÄ• rakena piá¹…giyena saha soá¸·asÄ• naá¹ƒ, buddhassa vÄ• bhagavato paricÄ• rak
paricÄ• rakasoá¸·asÄ• naá¹ƒ. te eva ca brÄ• hmaá¹‡Ä• tattha soá¸·asasu disÄ• su purato
ca dakkhiá¹‡apassato ca cha cha yojanÄ• nisinnÄ• ujukena dvÄ• dasayojanikÄ• ahosi. __

94-97__._ __atthamaÃ±Ã±Ä• yÄ• _ti pÄ• á¸·iatthamaÃ±Ã±Ä• ya. __dhammamaÃ±Ã±Ä• yÄ
__pÄ• rÄ• yana_nti evaá¹ƒ imassa dhammapariyÄ• yassa adhivacanaá¹ƒ Ä• ropetvÄ• tesa
kittayanto __ ``ajito ... pe ... buddhaseá¹-á¹-hamupÄ• gamuâ€™â€™ _nti Ä• haá¹ƒsu. tattha
nibbÄ• napadaá¹-á¹-hÄ• nabhÅ«tena pÄ• timokkhasÄ«lÄ• dinÄ• sampannaá¹ƒ. __isi_nti m

niddese __upÄ• gamiá¹ƒsÅ«_ti samÄ«paá¹ƒ gamiá¹ƒsu. __upasaá¹…kamiá¹ƒsÅ«_ti avidÅ«
__payirupÄ• siá¹ƒsÅ«_ti \Ne 73/ samÄ«pe nisÄ«diá¹ƒsu. __paripucchiá¹ƒsÅ«_ti paripuccha
__parigaá¹‡hiá¹ƒsÅ«_ti tulayiá¹ƒsu. ``codayiá¹ƒsÅ«â€™â€™ ti keci.

__sÄ«lÄ• cÄ• ranibbattÄ«_ti uttamasÄ«lÄ• cÄ• ranibbatti, maggena nipphannasÄ«lanti atth

__gambhÄ«re_ti uttÄ• nabhÄ• vapaá¹-ikkhepavacanaá¹ƒ. __duddase_ti gambhÄ«rattÄ• d
daá¹-á¹-habbe, na sakkÄ• sukhena daá¹-á¹-huá¹ƒ. duddasattÄ• va __duranubodhe, _ dukk
sakkÄ• sukhena avabujjhituá¹ƒ. __sante_ti nibbute. __paá¹‡Ä«te_ti atappake. idaá¹ƒ dvaya
sandhÄ• ya vuttaá¹ƒ. __atakkÄ• vacare_ti takkena na avacaritabbe \Ee 86/ na ogÄ• hitabbe
avacaritabbe. __nipuá¹‡e_ti saá¹‡he. __paá¹‡á¸• itavedanÄ«ye_ti sammÄ• paá¹-ipannehi

<98> __tosesÄ«_ti tuá¹-á¹-hiá¹ƒ Ä• pÄ• desi. __vitosesÄ«_ti vividhÄ• tesaá¹ƒ somanassaá
__pasÄ• desÄ«_ti tesaá¹ƒ cittappasÄ• daá¹ƒ akÄ• si \Be 78/. __Ä• rÄ• dhesÄ«_ti Ä• rÄ• dh
__attamane akÄ• sÄ«_ti somanassavasena sakamane akÄ• si.

<99> tato paraá¹ƒ __brahmacariyamacariá¹ƒsÅ«_ti maggabrahmacariyaá¹ƒ acariá¹ƒsu.

<101> __tasmÄ• pÄ• rÄ• yana_nti tassa pÄ• rabhÅ«tassa nibbÄ• nassa Ä• yatananti vutta

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

pÄ• rÄ• yanatthutigÄ• thÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesavaá¹‡á¹‡anÄ•

<102> __pÄ• rÄ• yanamanugÄ• yissa_nti assa ayaá¹ƒ sambandho --- bhagavatÄ• hi pÄ• r
soá¸·asasahassajaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, avasesÄ• naÃ±ca cuddasakoá¹-isa
devamanussÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``tato \Ne 74/ pÄ• sÄ• á¹‡ake ramme, pÄ• rÄ• yanasamÄ• game.

amataá¹ƒ pÄ• payÄ« buddho, cuddasa pÄ• á¹‡akoá¹-iyoâ€™â€™ ti || (Sn-a II 1138).

niá¹-á¹-hitÄ• ya pana dhammadesanÄ• ya tato tato Ä• gatÄ• manussÄ• bhagavato Ä• nub
gÄ• manigamÄ• dÄ«sveva pÄ• turahesuá¹ƒ. bhagavÄ• pi sÄ• vatthimeva agamÄ• si paricÄ
bhikkhusahassehi parivuto. tattha piá¹…giyo bhagavantaá¹ƒ vanditvÄ• Ä• ha --- ``gacchÄ•
bÄ• varissa buddhuppÄ• daá¹ƒ Ä• rocetuá¹ƒ, paá¹-issutaÃ±hi tasseva mayÄ• â€™â€™ ti. a
Ã±Ä• á¹‡agamaneneva godhÄ• varÄ«tÄ«raá¹ƒ gantvÄ• pÄ• dagamanena assamÄ• bhimul
brÄ• hmaá¹‡o maggaá¹ƒ olokento nisinno dÅ«ratova taá¹ƒ khÄ• rijaá¹-Ä• divirahitaá¹ƒ bhikk
disvÄ• ``buddho loke uppannoâ€™â€™ ti niá¹-á¹-hamagamÄ• si. sampattaÃ±cÄ• pi naá¹ƒ
piá¹…giya, buddho loke uppannoâ€™â€™ ti? ``Ä• ma, brÄ• hmaá¹‡a, uppanno, pÄ• sÄ• á¹
dhammaá¹ƒ desesi, tamahaá¹ƒ tuyhaá¹ƒ desessÄ• mÄ«â€™â€™ ti. tato bÄ• varÄ« mahatÄ
sapariso taá¹ƒ pÅ«jetvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi. tattha nisÄ«ditvÄ• piá¹…giyo __
``pÄ• rÄ• yanamanugÄ• yissaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __anugÄ• yissa_nti bhagavato gÄ«taá¹ƒ anugÄ• yissaá¹ƒ. __yathÄ• ddakkhÄ«_ti yat
saccÄ• bhisambodhena asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡ena ca addakkhi. __nikkÄ• mo_ti pahÄ«
pÄ• á¹-ho, vÄ«riyavÄ• ti attho. nikkhanto vÄ• akusalapakkhÄ• . __nibbano_ti kilesavanavira
eva vÄ• . __kissa hetu musÄ• bhaá¹‡e_ti yehi kilesehi musÄ• bhaá¹‡eyya, ete tassa pahÄ
brÄ• hmaá¹‡assa savane ussÄ• haá¹ƒ janeti (Sn-a II 1138).

__amalo_ti kilesamalavirahito. __vimalo_ti vigatakilesamalo. __nimmalo_ti kilesamalasuddh
kilesamalÄ• dÅ«rÄ«bhÅ«to hutvÄ• carati. __malavippahÄ«no_ti kilesamalappahÄ«no. __n
vimutto. __sabbamalavÄ«tivatto_ti vÄ• sanÄ• disabbakilesamalaá¹ƒ atikkanto. __te vanÄ• _
kilesÄ• .

<103> vaá¹‡á¹‡Å«pasaá¹ƒhitanti guá¹‡Å«pasaá¹ƒhitaá¹ƒ.

<104> __saccavhayo_ti \Ne 75/ buddho hi sacceneva avhÄ• nena nÄ• mena yutto. __brah
Ä• lapati.

tattha __loko_ti lujjanaá¹-á¹-hena loko. __eko loko bhavaloko_ti tebhÅ«makavipÄ• ko. so hi
bhavo eva loko bhavaloko. __bhavaloko ca sambhavaloko cÄ• _ti ettha ekeko dve dve hoti.
sampattibhavavipattibhavavasena duvidho. sambhavalokopi sampattisambhavavipattisambl
__sampattibhavaloko_ti sugatiloko. so hi iá¹-á¹-haphalattÄ• sundaro lokoti sampatti, bhavat
sampatti eva bhavo sampattibhavo, so eva loko sampattibhavaloko. __sampattisambhavalo
kammaá¹ƒ. taÃ±hi sambhavati \Be 80/ etasmÄ• phalanti sambhavo, sampattiyÄ• sambhav
sampattisambhavo eva loko sampattisambhavalokoti.

__vipattibhavaloko_ti apÄ• yaloko. so hi aniá¹-á¹-haphalattÄ• virÅ«po lokoti vipatti, bhavat
vipatti eva bhavo vipattibhavo, vipattibhavo eva loko \Ee 88/ vipattibhavaloko. __vipattisamb
apÄ• yÅ«pagaá¹ƒ kammaá¹ƒ. taÃ±hi sambhavati etasmÄ• phalanti sambhavo, vipattiyÄ• s
vipattisambhavo eva loko vipattisambhavalokoti. __tisso vedanÄ• _ti sukhÄ• vedanÄ• , duk
adukkhamasukhÄ• vedanÄ• lokiyÄ• eva. __Ä• hÄ• rÄ• _ti paccayÄ• . paccayÄ• hi attano
Ä• hÄ• rÄ• . kabaá¸·Ä«kÄ• rÄ• hÄ• ro phassÄ• hÄ• ro manosaÃ±cetanÄ• hÄ• ro viÃ±Ã±Ä•
kabaá¸·Ä«kattabbattÄ• kabaá¸·Ä«kÄ• ro, ajjhoharitabbattÄ• Ä• hÄ• ro, odanakummÄ• sÄ•
nÄ• maá¹ƒ. sÄ• hi ojaá¹-á¹-hamakarÅ«pÄ• ni Ä• haratÄ«ti Ä• hÄ• ro. cakkhusamphassÄ• c
vedanÄ• Ä• haratÄ«ti Ä• hÄ• ro. manaso saÃ±cetanÄ• na sattassÄ• ti manosaÃ±cetanÄ•
vÄ• sampayuttÄ• saÃ±cetanÄ• manosaÃ±cetanÄ• yathÄ• Ä• jaÃ±Ã±aratho, tebhÅ«mak
bhave Ä• haratÄ«ti Ä• hÄ• ro. viÃ±Ã±Ä• á¹‡anti ekÅ«navÄ«satibhedaá¹ƒ paá¹-isandhiviÃ±Ã
paá¹-isandhinÄ• marÅ«paá¹ƒ Ä• haratÄ«ti Ä• hÄ• ro.

__upÄ• dÄ• nakkhandhÄ• _ti upÄ• dÄ• nagocarÄ• khandhÄ• upÄ• dÄ• nakkhandhÄ• , m
upÄ• dÄ• nasambhÅ«tÄ• vÄ• khandhÄ• upÄ• dÄ• nakkhandhÄ• yathÄ• tiá¹‡aggi, thusa
khandhÄ• upÄ• dÄ• nakkhandhÄ• yathÄ• rÄ• japuriso. upÄ• dÄ• nappabhavÄ• vÄ• kha
puppharukkho, phalarukkho. upÄ• dÄ• nÄ• ni pana kÄ• mupÄ• dÄ• naá¹ƒ diá¹-á¹-hupÄ• dÄ
attavÄ• dupÄ• dÄ• nanti \Ne 76/ cattÄ• ri. atthato pana bhusaá¹ƒ Ä• dÄ• nanti upÄ• dÄ• na
vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkha
paÃ±ca. __cha ajjhattikÄ• ni Ä• yatanÄ• nÄ«_ti cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ•
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ. __satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_
__aá¹-á¹-ha_ \Be 81/ __lokadhammÄ• _. api ca --- lÄ• bho, alÄ• bho, yaso, ayaso, nindÄ• ,
dukkhanti ime aá¹-á¹-ha lokappavattiyÄ• sati anuparivattanadhammakattÄ• \Ee 89/ lokassa
etehi mutto satto nÄ• ma natthi, buddhÄ• nampi hontiyeva. yathÄ• ha ---

``aá¹-á¹-hime, bhikkhave, lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca aá¹-á¹-ha lokadhar
katame aá¹-á¹-ha? lÄ• bho ca alÄ• bho ca ... pe ... sukhaÃ±ca dukkhaÃ±ca. ime kho, bhikkh
lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca ime aá¹-á¹-ha lokadhamme anuparivattatÄ«

tattha __anuparivattantÄ«_ti anubandhanti nappajahanti, lokato na nivattantÄ«ti attho. __lÄ
pabbajitassa cÄ«varÄ• di, gahaá¹-á¹-hassa dhanadhaÃ±Ã±Ä• dilÄ• bho. soyeva alabbhamÄ
__alÄ• bho_ti vuccati, no ca attÄ• bhÄ• vappattito pariÃ±Ã±eyyo siyÄ• . __yaso_ti parivÄ• r
yaso __ayaso. nindÄ• _ti avaá¹‡á¹‡abhaá¹‡anaá¹ƒ. __pasaá¹ƒsÄ• _ti vaá¹‡á¹‡abhaá¹‡ana
kÄ• mÄ• vacarakÄ• yikacetasikaá¹ƒ. __dukkha_nti puthujjanasotÄ• pannasakadÄ• gÄ• mÄ
anÄ• gÄ• miarahantÄ• naá¹ƒ kÄ• yikameva. __sattÄ• vÄ• sÄ• _ti sattÄ• naá¹ƒ Ä• vÄ• sÄ• ,
tÄ• ni pana tathÄ• pakÄ• sitÄ• khandhÄ• eva. sattasu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su asaÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanena ca saddhiá¹ƒ nava sattÄ• vÄ• sÄ• . __dasÄ• yatan
rÅ«pÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yata
rasÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatananti evaá¹ƒ dasa. __dvÄ• dasÄ
manÄ• yatanadhammÄ• yatanehi saddhiá¹ƒ evaá¹ƒ dvÄ• dasa. __aá¹-á¹-hÄ• rasa dhÄ• tuy
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... manodhÄ• tu, dhammadhÄ• tu, manoviÃ±Ã±Ä• á¹‡ad
tÄ«á¹‡i katvÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo.

__sadisanÄ• mo_ti tesaá¹ƒ sadisanÄ• mo ekaguá¹‡avaá¹‡á¹‡anÄ• mo. __sadisavhayo_ti e
avhÄ• yano. __saccasadisavhayo_ti avitathaekaguá¹‡avaá¹‡á¹‡anÄ• mena aviparÄ«tena a

__Ä• sito_ti \Ne 77/ \Be 82/ upasaá¹…kamito. __upÄ• sito_ti upagantvÄ• sevito. __payirup
atÄ«va sevito.

<105> __kubbanaka_nti \Ee 90/ parittavanaá¹ƒ. __bahupphalaá¹ƒ kÄ• nanamÄ• vaseyyÄ•
anekaphalÄ• divikatibharitakÄ• nanaá¹ƒ Ä• gamma vaseyya. __appadasse_ti bÄ• varippabl
__mahodadhi_nti anotattÄ• diá¹ƒ mahantaá¹ƒ udakarÄ• siá¹ƒ.

__appadassÄ• _ti mandadassino. __parittadassÄ• _ti atimandadassino. __thokadassÄ• _ti
atiparittadassino. __omakadassÄ• _ti heá¹-á¹-himadassino. __lÄ• makadassÄ• _ti appadhÄ
__chatukkadassÄ• _ti na uttamadassino. __appamÄ• á¹‡adassa_nti pamÄ• á¹‡aá¹ƒ atikkan
nibbÄ• nadassaá¹ƒ. __aggadassa_nti ``aggato ve pasannÄ• naâ€™â€™ ntiÄ• dinÄ• (AN a
aggadhammadassaá¹ƒ. __seá¹-á¹-hadassa_nti sambuddho dvipadaseá¹-á¹-hoti seá¹-á¹-had
__viseá¹-á¹-hadassa_ntiÄ• dÄ«ni cattÄ• ri upasaggena vaá¸• á¸• hitÄ• ni. __asama_nti na s
sabbaÃ±Ã±uá¹ƒ. __asamasama_nti asamehi atÄ«tabuddhehi samaá¹ƒ asamasamaá¹ƒ. __a
sadisavirahitaá¹ƒ. __appaá¹-ibhÄ• ga_nti attano paá¹-ibimbavirahitaá¹ƒ. __appaá¹-ipuggala_
paá¹-imallapuggalavirahitaá¹ƒ. __devÄ• tideva_nti visuddhidevÄ• nampi atidevaá¹ƒ. abhima
__usabhaá¹ƒ_. achambhitaá¹-á¹-hena __purisasÄ«haá¹ƒ_. niddosaá¹-á¹-hena __purisanÄ•
__purisÄ• jaÃ±Ã±aá¹ƒ_. aá¹-á¹-haparisapathaviá¹ƒ uppÄ«á¸·etvÄ• sadevake loke kenaci pa
akampiye acalaá¹-á¹-hÄ• ne tiá¹-á¹-hanaá¹-á¹-hena __purisanisabhaá¹ƒ_. dhammadesanÄ•
__purisadhorayhaá¹ƒ_.

__mÄ• nasakaá¹ƒ vÄ• sara_nti manasÄ• cintetvÄ• kataá¹ƒ pallaá¹ƒ vÄ• nÄ• mameva vÄ
candimasÅ«riyÄ• dakkhiá¹‡ena vÄ• uttarena vÄ• gacchantÄ• pabbatantarena taá¹ƒ obhÄ
obhÄ• senti, tenevassa ``anotattaâ€™â€™ nti saá¹…khÄ• udapÄ• di. evarÅ«paá¹ƒ anotatt
__akkhobhaá¹ƒ amitodaka_nti cÄ• letuá¹ƒ asakkuá¹‡eyyaá¹ƒ aparimitaá¹ƒ \Ee 91/ udakajal
opammasaá¹ƒsandanaá¹ƒ, buddhaá¹ƒ bhagavantaá¹ƒ akkhobhaá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• na
asakkuá¹‡eyyaá¹ƒ. __amitateja_nti aparimitaÃ±Ä• á¹‡atejaá¹ƒ. __pabhinnaÃ±Ä• á¹‡a_nti d
pabhedagataÃ±Ä• á¹‡aá¹ƒ. __vivaá¹-acakkhu_nti samantacakkhuá¹ƒ.

__paÃ±Ã±Ä• pabhedakusala_nti \Ne 78/ \Be 83/ ``yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo pa
16; Vibh 525) nayena paÃ±Ã±Ä• ya pabhedajÄ• nane chekaá¹ƒ. __adhigatapaá¹-isambhida
paá¹-iladdhacatupaá¹-isambhidaá¹ƒ. __catuvesÄ• rajjappatta_nti ``sammÄ• sambuddhassa
dhammÄ• anabhisambuddhÄ• â€™â€™ tiÄ• dinÄ• (MN I 150; AN a IV 8) nayena vuttesu
visÄ• radabhÄ• vappattaá¹ƒ. __saddhÄ• dhimutta_nti parisuddhe phalasamÄ• patticitte adh
paviá¹-á¹-haá¹ƒ. __setapaccatta_nti vÄ• sanÄ• ya vippahÄ«nattÄ• parisuddhaá¹ƒ Ä• veá¹‡
__advayabhÄ• á¹‡i_nti paricchinnavacanattÄ• dvivacanavirahitaá¹ƒ. __tÄ• di_nti tÄ• disaá¹
iá¹-á¹-hÄ• niá¹-á¹-hesu akampanaá¹ƒ vÄ• . tathÄ• paá¹-iÃ±Ã±Ä• assÄ• ti __tathÄ• paá¹-iÃ±
__aparitta_nti na khuddakaá¹ƒ. __mahanta_nti tedhÄ• tuá¹ƒ atikkamitvÄ• mahantappattaá¹

__gambhÄ«ra_nti aÃ±Ã±esaá¹ƒ duppavesaá¹ƒ. __appameyya_nti atulaá¹-á¹-hena appame
pariyogÄ• hituá¹ƒ dukkhappavesaá¹ƒ. __pahÅ«taratana_nti saddhÄ• diratanehi pahÅ«tarat
ratanÄ• karato samuddasadisaá¹ƒ. __chaá¸·aá¹…gupekkhÄ• ya samannÄ• gata_nti ``cakkh
sumano hoti na dummanoâ€™â€™ ti (AN b VI 1) vuttanayena chaá¸·aá¹…gupekkhÄ• ya pa
tulavirahitaá¹ƒ, tulayituá¹ƒ asakkuá¹‡eyyaá¹ƒ. __vipula_nti atimahantaá¹ƒ. __appameyya_n
asakkuá¹‡eyyaá¹ƒ. __taá¹ƒ tÄ• disa_nti taá¹ƒ bhagavantaá¹ƒ tÄ• diguá¹‡asampannaá¹ƒ. __
maggavÄ• dina_nti pavadantÄ• naá¹ƒ kathentÄ• naá¹ƒ uttamaá¹ƒ kathayantaá¹ƒ vadantaá¹
__merumiva nagÄ• na_nti pabbatÄ• naá¹ƒ antare sineruá¹ƒ viya. __garuá¸·amiva dijÄ• na_
pakkhijÄ• tÄ• naá¹ƒ antare supaá¹‡á¹‡aá¹ƒ viya. __sÄ«hamiva migÄ• na_nti catuppadÄ• na
__udadhimiva aá¹‡á¹‡avÄ• na_nti vitthiá¹‡á¹‡aaá¹‡á¹‡avÄ• naá¹ƒ antare samuddaá¹ƒ viya
__jinapavara_nti buddhuttamaá¹ƒ.

<106> __yeme pubbe_ti ye ime pubbe.

<107> __tamonudÄ• sÄ«no_ti tamonudo Ä• sÄ«no. __bhÅ«ripaÃ±Ã±Ä• á¹‡o_ti Ã±Ä• á¹‡a
vipulapaÃ±Ã±o.

niddese __pabhaá¹…karo_ti tejaá¹ƒkaro. __Ä• lokakaro_ti anandhakÄ• rakaro. __obhÄ• sa
karotÄ«ti obhÄ• sakaro. dÄ«pasadisaá¹ƒ Ä• lokaá¹ƒ karotÄ«ti __dÄ«paá¹…karo_. padÄ«pa
karotÄ«ti \Be 84/ __padÄ«pakaro. ujjotakaro_ti patÄ• pakaro. __pajjotakaro_ti disÄ• vidisÄ•

__bhÅ«ripaÃ±Ã±Ä• á¹‡o_ti \Ne 79/ puthulaÃ±Ä• á¹‡o. __Ã±Ä• á¹‡apaÃ±Ã±Ä• á¹‡o_ti Ã±Ä
__paÃ±Ã±Ä• dhajo_ti ussitaá¹-á¹-hena paÃ±Ã±Ä• va dhajo assÄ• ti paÃ±Ã±Ä• dhajo, dhajo
paÃ±Ã±Ä• á¹‡antiÄ• dÄ«su (J II 22.1841; Nidd II pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 1
__vibhÅ«tavihÄ• rÄ«_ti pÄ• kaá¹-avihÄ• ro.

<108> __sandiá¹-á¹-hikamakÄ• lika_nti sÄ• maá¹ƒ passitabbaá¹ƒ phalaá¹ƒ, na ca kÄ• lanta
__anÄ«tika_nti kilesÄ• diÄ«tivirahitaá¹ƒ.

__sandiá¹-á¹-hika_nti lokuttaradhammo yena adhigato hoti, tena parasaddhÄ• ya gantabba
paccavekkhaá¹‡aÃ±Ä• á¹‡ena sayaá¹ƒ daá¹-á¹-habboti sandiá¹-á¹-hiko, taá¹ƒ sandiá¹-á¹-hik
phalaá¹ƒdÄ• naá¹ƒ sandhÄ• ya nÄ• ssa kÄ• loti akÄ• lo, akÄ• loyeva akÄ• liko. yo ettha ari
samanantarameva phalaá¹ƒ detÄ«ti attho, taá¹ƒ __akÄ• likaá¹ƒ_. ehi passa imaá¹ƒ dhamma
ehipassavidhiá¹ƒ arahatÄ«ti ehipassiko, taá¹ƒ __ehipassikaá¹ƒ_. Ä• dittaá¹ƒ celaá¹ƒ vÄ• sÄ
ajjhupekkhitvÄ• pi attano citte upanayaá¹ƒ arahatÄ«ti opaneyyiko, taá¹ƒ __opaneyyikaá¹ƒ_.
ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«hi ``bhÄ• vito me maggo, adhigataá¹ƒ phalaá¹ƒ, sacchikato nirod
veditabbanti __paccattaá¹ƒ veditabbaá¹ƒ viÃ±Ã±Å«hi_.

<109> atha naá¹ƒ bÄ• varÄ« Ä• ha __ ``kiá¹ƒ nu tamhÄ• â€™â€™ _ti dve gÄ• thÄ• .

__muhuttampÄ«_ti \Ee 93/ thokampi. __khaá¹‡ampÄ«_ti na bahukampi. __layampÄ«_ti ma
koá¹-á¹-hÄ• sampi. __addhampÄ«_ti divasampi.

111-113__._ tato piá¹…giyo bhagavato santikÄ• avippavÄ• sameva dÄ«pento __ ``nÄ• haá
_tiÄ• dimÄ• ha. __nÄ• haá¹ƒ yo me ... pe ... passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• vÄ• _ti
maá¹ƒsacakkhunÄ• viya manasÄ• passÄ• mi. __namassamÄ• no vivasemi ratti_nti namas

<114> tena \Be 85/ __teneva nato_ti yena yena disÄ• bhÄ• gena buddho, tena tenevÄ• ha
tappoá¹‡oti dasseti.

<115> __dubbalathÄ• makassÄ• _ti appathÄ• makassa. atha vÄ• dubbalassa dutthÄ• mal
balavÄ«riyahÄ«nassÄ• pÄ«ti \Ne 80/ vuttaá¹ƒ hoti. __teneva kÄ• yo na paletÄ«_ti teneva du
kÄ• yo na gacchati, yena buddho, na tena gacchati. ``na paretÄ«â€™â€™ tipi pÄ• á¹-ho, so
buddhassa santike. __saá¹…kappayantÄ• yÄ• _ti saá¹…kappagamanena. __tena yutto_ti y
payutto anuyuttoti dasseti.

__yena buddho_ti yena disÄ• bhÄ• gena buddho upasaá¹…kamitabbo, tena disÄ• bhÄ• ge
bhummatthe karaá¹‡avacanaá¹ƒ. yattha buddho tattha na paleti na gacchati. __na vajatÄ«_

__na gacchatÄ«_ti nivattati. __nÄ• tikkamatÄ«_ti na upasaá¹…kamati.

<116> __paá¹…ke sayÄ• no_ti kÄ• makaddame sayamÄ• no. __dÄ«pÄ• dÄ«paá¹ƒ upallav
satthÄ• rÄ• diá¹ƒ adhigacchiá¹ƒ. __athaddasÄ• siá¹ƒ sambuddha_nti sohaá¹ƒ evaá¹ƒ dudiá
anvÄ• hiá¹‡á¸• anto atha pÄ• sÄ• á¹‡akacetiye buddhamaddakkhiá¹ƒ.

tattha __semÄ• no_ti nisajjamÄ• no. __sayamÄ• no_ti seyyaá¹ƒ kappayamÄ• no. __Ä• vas
__parivasamÄ• no_ti niccaá¹ƒ vasamÄ• no.

__pallavi_nti uggamiá¹ƒ. __upallavi_nti uttariá¹ƒ \Ee 94/, __sampallavi_nti upasaggena pad
vaá¸• á¸• hitaá¹ƒ. __addasa_nti niddesassa uddesapadaá¹ƒ. __addasa_nti passiá¹ƒ. __add
__apassi_nti esiá¹ƒ. __paá¹-ivijjhi_nti vinivijjhiá¹ƒ.

<117> imissÄ• gÄ• thÄ• ya avasÄ• ne piá¹…giyassa ca bÄ• varissa ca indriyaparipÄ• kaá
sÄ• vatthiyaá¹ƒ á¹-hitoyeva suvaá¹‡á¹‡obhÄ• saá¹ƒ muÃ±ci. piá¹…giyo bÄ• varissa buddha
nisinno eva taá¹ƒ obhÄ• saá¹ƒ disvÄ• ``kiá¹ƒ idaâ€™â€™ nti olokento bhagavantaá¹ƒ attan
disvÄ• bÄ• varibrÄ• hmaá¹‡assa ``buddho Ä• gatoâ€™â€™ ti Ä• rocesi. brÄ• hmaá¹‡o uá¹
aÃ±jaliá¹ƒ paggahetvÄ• aá¹-á¹-hÄ• si. bhagavÄ• pi obhÄ• saá¹ƒ pharitvÄ• brÄ• hmaá¹‡ass
ubhinnampi sappÄ• yaá¹ƒ viditvÄ• piá¹…giyameva Ä• lapamÄ• no __ ``yathÄ• ahÅ«, vakk
gÄ• thamabhÄ• si.

tassattho --- __yathÄ• vakkali_tthero saddhÄ• dhimutto ahosi, saddhÄ• dhureneva arahatt
ca soá¸·asannaá¹ƒ eko __bhadrÄ• vudho_ nÄ• ma, yathÄ• ca __Ä• á¸·avigotamo ca. evam
saddhaá¹ƒ_ \Ne 81/, tato saddhÄ• ya adhimuccanto ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â
Paá¹-is I 31; Kv 753) nayena vipassanaá¹ƒ Ä• rabhitvÄ• __maccudheyyassa pÄ• raá¹ƒ_ nib
arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, desanÄ• pariyosÄ• ne piá¹…giyo arahatte
patiá¹-á¹-hahi, bÄ• varibrÄ• hmaá¹‡assa sissÄ• pana paÃ±casatÄ• sotÄ• pannÄ• ahesuá

tattha __muÃ±cassÅ«_ti mocassu. __pamuÃ±cassÅ«_ti mocehi. __adhimuÃ±cassÅ«_ti tat
__okappehÄ«_ti bahumÄ• naá¹ƒ uppÄ• dehÄ«ti. __sabbe saá¹…khÄ• rÄ• aniccÄ• _ti hutvA
saá¹…khÄ• rÄ• dukkhÄ• _ti dukkhamaá¹-á¹-hena. __sabbe dhammÄ• anattÄ• _ti avasava

<118> idÄ• ni piá¹…giyo attano pasÄ• daá¹ƒ nivedento __ ``esa bhiyyo_tiÄ• dimÄ• ha. tatth
paá¹-ibhÄ• nappaá¹-isambhidÄ• ya upeto.

__bhiyyo bhiyyo_ti uparÅ«pari.

<119> __adhideve abhiÃ±Ã±Ä• yÄ• _ti adhidevakare dhamme Ã±atvÄ• . __paropara_nti hA

parassa ca adhidevattakaraá¹ƒ sabbadhammajÄ• taá¹ƒ avedÄ«ti vuttaá¹ƒ hoti. __kaá¹…khÄ
\Ee 95/ kaá¹…khÄ«naá¹ƒyeva sataá¹ƒ ``nikkaá¹…khamhÄ• â€™â€™ ti paá¹-ijÄ• nantÄ• na

niddese __pÄ• rÄ• yanikapaÃ±hÄ• na_nti pÄ• rÄ• yanikabrÄ• hmaá¹‡Ä• naá¹ƒ pucchÄ• na
__antakaro_. koá¹-iá¹ƒ karotÄ«ti __pariyantakaro_. sÄ«maá¹ƒ mariyÄ• daá¹ƒ karotÄ«ti __pa
nigamaá¹ƒ karotÄ«ti __parivaá¹-umakaro_. __sabhiyapaÃ±hÄ• na_nti na kevalaá¹ƒ pÄ• rÄ•
paÃ±hÄ• naá¹ƒ eva, atha kho sabhiyaparibbÄ• jakÄ• dÄ«nampi paÃ±hÄ• naá¹ƒ antaá¹ƒ kar
``sabhiyapaÃ±hÄ• naâ€™â€™ _ntiÄ• dimÄ• ha.

<120> __asaá¹ƒhÄ«ra_nti \Be 87/ rÄ• gÄ• dÄ«hi asaá¹ƒhÄ• riyaá¹ƒ. __asaá¹…kuppa_nti a
avipariá¹‡Ä• madhammaá¹ƒ. dvÄ«hipi padehi nibbÄ• naá¹ƒ bhaá¹‡ati. __addhÄ• gamissÄ•
anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ gamissÄ• mi. __na mettha kaá¹…khÄ• _ti natthi me ett
__evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacitta_nti piá¹…giyo ``evameva tvampi pamuÃ±cassu sa
bhagavato ovÄ• dena attani saddhaá¹ƒ uppÄ• detvÄ• saddhÄ• dhureneva ca vimuÃ±citvÄ•
pakÄ• sento bhagavantaá¹ƒ Ä• ha --- ``evaá¹ƒ maá¹ƒ \Ne 82/ dhÄ• rehi adhimuttacittaâ€™â
adhippÄ• yo ``yathÄ• maá¹ƒ tvaá¹ƒ avaca, evameva maá¹ƒ adhimuttacittaá¹ƒ dhÄ• rehÄ«â

__na saá¹ƒhariyatÄ«_ti gahetvÄ• saá¹ƒharituá¹ƒ na sakkÄ• . __niyogavacana_nti yuttavac
__avatthÄ• panavacana_nti sanniá¹-á¹-hÄ• navacanaá¹ƒ. imasmiá¹ƒ pÄ• rÄ• yanavagge ya
taá¹ƒ heá¹-á¹-hÄ• vuttanayena gahetabbaá¹ƒ. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• yanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khaggavisÄ• á¹‡asuttaniddeso

khaggavisÄ• á¹‡asuttaniddesavaá¹‡á¹‡anÄ•

1. paá¹-hamavaggavaá¹‡á¹‡anÄ•

<121> ito \Ne 83/ \Ee 96/ \Be 88/ paraá¹ƒ khaggavisÄ• á¹‡asuttaniddesavaá¹‡á¹‡anÄ• ya c
``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aâ€™â€™ nti ito paraá¹ƒ atirekapadamattameva v
__sabbesÅ«_ti anavasesesu. __bhÅ«tesÅ«_ti sattesu. ettha bhÅ«tesÅ«ti kiÃ±cÄ• pi bhÅ«ta
pÄ• cittiyaâ€™â€™ nti evamÄ• dÄ«su (Vin IV 69) vijjamÄ• ne, ``bhÅ«tamidaá¹ƒ, sÄ• riputta
evamÄ• dÄ«su khandhapaÃ±cake, ``cattÄ• ro kho, bhikkhu, mahÄ• bhÅ«tÄ• hetÅ«â€™â€™

catubbidhe pathavÄ«dhÄ• tvÄ• dirÅ«pe, ``yo ca kÄ• laghaso bhÅ«toâ€™â€™ ti evamÄ• dÄ
``sabbeva nikkhipissanti, bhÅ«tÄ• loke samussayaâ€™â€™ nti evamÄ• dÄ«su (DN II 220)
``bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• â€™â€™ ti evamÄ• dÄ«su (Vin IV 90) rukkhÄ• dike, ``bh
pajÄ• nÄ• tÄ«â€™â€™ ti evamÄ• dÄ«su (MN I 3) cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ heá¹-á¹-hÄ•
vattati. idha pana avisesato pathavÄ«pabbatÄ• dÄ«su jÄ• tÄ• sattÄ• bhÅ«tÄ• ti veditabbÄ•
__nidhÄ• yÄ• _ti nikkhipitvÄ• .

__daá¹‡á¸• a_nti kÄ• yavacÄ«manodaá¹‡á¸• aá¹ƒ, kÄ• yaduccaritÄ• dÄ«nametaá¹ƒ adhiva
daá¹‡á¸• ayatÄ«ti daá¹‡á¸• o, bÄ• dheti anayabyasanaá¹ƒ pÄ• petÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ
manoduccaritaÃ±ca. paharaá¹‡adaá¹‡á¸• o eva vÄ• daá¹‡á¸• o, taá¹ƒ nidhÄ• yÄ• tipi vutta
__aviheá¹-haya_nti aviheá¹-hayanto. __aÃ±Ã±atarampÄ«_ti yaá¹ƒ kiÃ±ci ekampi. __tesamp
sabbabhÅ«tÄ• naá¹ƒ. __na puttamiccheyyÄ• _ti atrajo khettajo dinnako antevÄ• sikoti imesu
kiÃ±ci puttaá¹ƒ na iccheyya. __kuto sahÄ• ya_nti sahÄ• yaá¹ƒ pana iccheyyÄ• ti kuto eva e

__eko_ti pabbajjÄ• saá¹…khÄ• tena eko, adutiyaá¹-á¹-hena eko, taá¹‡hÄ• pahÄ• naá¹-á¹-h
ekantavigatakilesoti eko, eko paccekasambodhiá¹ƒ abhisambuddhoti eko. samaá¹‡asahass
vattamÄ• no gihisaÃ±Ã±ojanassa chinnattÄ• eko, evaá¹ƒ __pabbajjÄ• saá¹…khÄ• tena_ el
eko gacchati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko iriyati vattatÄ«ti eko. evaá¹ƒ __aduti
eko.

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti || (It 15, 105; Nidd I 191; Nidd
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107) ---

evaá¹ƒ __taá¹‡hÄ• pahÄ• naá¹-á¹-hena_ eko. sabbakilesÄ• ssa pahÄ«nÄ• ucchinnamÅ«lÄ
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti evaá¹ƒ __ekantavigatakileso_ti ek
sayambhÅ« sÄ• maÃ±Ã±eva paccekasambodhiá¹ƒ abhisambuddhoti evaá¹ƒ __eko paccek
eko.

__care_ti yÄ• imÄ• aá¹-á¹-ha cariyÄ• yo. seyyathidaá¹ƒ --- yÄ• paá¹‡idhisampannÄ• naá
iriyÄ• pathacariyÄ• , indriyesu guttadvÄ• rÄ• naá¹ƒ ajjhattikÄ• yatanesu Ä• yatanacariyÄ• ,
catÅ«su satipaá¹-á¹-hÄ• nesu saticariyÄ• , adhicittamanuyuttÄ• naá¹ƒ catÅ«su jhÄ• nesu sa
buddhisampannÄ• naá¹ƒ catÅ«su ariyasaccesu Ã±Ä• á¹‡acariyÄ• , sammÄ• paá¹-ipannÄ•

maggacariyÄ• , adhigataphalÄ• naá¹ƒ catÅ«su sÄ• maÃ±Ã±aphalesu paá¹-ipatticariyÄ• , tiá
sabbasattesu lokatthacariyÄ• , tattha padesato paccekabuddhasÄ• vakÄ• nanti. yathÄ• ha
cariyÄ• yo yÄ• iriyÄ• pathacariyÄ• â€™â€™ ti (Nidd II khaggavisÄ• á¹‡asuttaniddesa 121;
vitthÄ• ro. tÄ• hi cariyÄ• hi samannÄ• gato bhaveyyÄ• ti attho. atha vÄ• yÄ• imÄ• ``adhim
paggaá¹‡hanto vÄ«riyena carati, upaá¹-á¹-hahanto satiyÄ• carati, avikkhitto samÄ• dhinÄ•
pajÄ• nanto paÃ±Ã±Ä• ya carati, vijÄ• nanto viÃ±Ã±Ä• á¹‡ena carati, evaá¹ƒ paá¹-ipannass
Ä• yÄ• pentÄ«ti Ä• yatanacariyÄ• ya carati, evaá¹ƒ paá¹-ipanno visesamadhigacchatÄ«ti vis
caratÄ«â€™â€™ ti (Nidd II khaggavisÄ• á¹‡asuttaniddesa 121; Paá¹-is I 197; III 29) evaá¹ƒ
cariyÄ• vuttÄ• . tÄ• hi samannÄ• gato bhaveyyÄ• ti attho. __khaggavisÄ• á¹‡akappo_ti kha
khaggamigasiá¹…gaá¹ƒ.

__kappa_ \Ne 85/ \Be 90/ -saddo panÄ• yaá¹ƒ
abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±atticchedavikappalesasamantabhÄ• vasadisÄ• diane
``okappanÄ«yametaá¹ƒ bhoto gotamassa. yathÄ• taá¹ƒ arahato sammÄ• sambuddhassÄ•
abhisaddahanattho. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ parib
evamÄ• dÄ«su (Vin II 250) vohÄ• ro. ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™
kÄ• lo. ``iccÄ• yasmÄ• kappoâ€™â€™ ti evamÄ• dÄ«su (Sn 1098; Nidd II kappamÄ• á¹‡av
kappamÄ• á¹‡avapucchÄ• niddesa 61) paÃ±Ã±atti. ``alaá¹…kato kappitakesamassÅ«â€™â
22.1368) chedanaá¹ƒ. ``kappati dvaá¹…gulakappoâ€™â€™ ti evamÄ• dÄ«su (Vin II 446) vi
nipajjituâ€™â€™ nti evamÄ• dÄ«su (AN c 8.80) leso. ``kevalakappaá¹ƒ veá¸·uvanaá¹ƒ obhA
evamÄ• dÄ«su (SN a I 94) samantabhÄ• vo. ``satthukappena vata kira, bho, sÄ• vakena sa
jÄ• nimhÄ• â€™â€™ ti evamÄ• dÄ«su (MN I 260) sadiso, paá¹-ibhÄ• goti attho. idha panas
attho veditabbo, khaggavisÄ• á¹‡asadisoti vuttaá¹ƒ hoti. ayaá¹ƒ tÄ• vettha padato atthavaá¹

adhippÄ• yÄ• nusandhito pana evaá¹ƒ veditabbo --- yvÄ• yaá¹ƒ vuttappakÄ• ro daá¹‡á¸• o
ahito hoti, taá¹ƒ tesu appavattiyamÄ• nesu tappaá¹-ipakkhabhÅ«tÄ• ya mettÄ• ya hitÅ«pasa
bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, nihitadaá¹‡á¸• attÄ• eva ca yathÄ• anihitadaá¹‡á¸• Ä•
daá¹‡á¸• ena vÄ• \Ee 99/ satthena vÄ• pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• viheá¹-henti
aÃ±Ã±atarampi tesaá¹ƒ imaá¹ƒ mettÄ• kammaá¹-á¹-hÄ• namÄ• gamma yadeva tattha veda
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡agataá¹ƒ taÃ±ca tadanusÄ• reneva tadaÃ±Ã±aÃ±ca
imaá¹ƒ paccekabodhiá¹ƒ adhigatomhÄ«â€™â€™ ti ayaá¹ƒ tÄ• va adhippÄ• yo.

ayaá¹ƒ pana anusandhi --- evaá¹ƒ vutte te amaccÄ• Ä• haá¹ƒsu --- ``idÄ• ni, bhante, kuhiá
ti? tato tena ``pubbapaccekasambuddhÄ• kattha vasantÄ«â€™â€™ ti Ä• vajjetvÄ• Ã±atvÄ
``gandhamÄ• danapabbateâ€™â€™ ti vutte punÄ• haá¹ƒsu --- ``amhe dÄ• ni, bhante, pajah
atha paccekabuddho Ä• ha --- ``na puttamiccheyyÄ• â€™â€™ ti sabbaá¹ƒ. tatrÄ• yaá¹ƒ adh
atrajÄ• dÄ«su yaá¹ƒ \Be 91/ kiÃ±ci puttampi na iccheyyaá¹ƒ, kuto pana tumhÄ• disaá¹ƒ sah
tumhesupi yo mayÄ• saddhiá¹ƒ gantukÄ• mo mÄ• diso vÄ• hotuá¹ƒ icchati, so eko care kh

vÄ• tehi ``amhe dÄ• ni, bhante, pajahatha, na icchathÄ• â€™â€™ ti vutte so paccekasamb
kuto sahÄ• yaâ€™â€™ nti vatvÄ• attano yathÄ• vuttenaá¹-á¹-hena ekacariyÄ• ya \Ne 86/ g
pÄ«tisomanassajÄ• to imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi (Sn-a I 35).

tattha __tasÄ• _ti vipÄ• sakiriyÄ• . __thÄ• varÄ• _ti khÄ«á¹‡Ä• savÄ• . __bhayabheravÄ• _
cittutrÄ• sÄ• . __nidhÄ• yÄ• _ti chaá¸• á¸• etvÄ• . __nidahitvÄ• _ti á¹-hapetvÄ• . __oropayit
__samoropayitvÄ• _ti adhogataá¹ƒ vissajjetvÄ• . __nikkhipitvÄ• _ti tato apanetvÄ• . __paá¹-
sannisÄ«dÄ• petvÄ• .

__Ä• lapana_nti Ä• dito lapanaá¹ƒ. __sallapana_nti sammÄ• lapanaá¹ƒ. __ullapana_nti ud
__samullapana_nti punappunaá¹ƒ uddhaá¹ƒ katvÄ• lapanaá¹ƒ.

__iriyÄ• pathacariyÄ• _ti iriyÄ• pathÄ• naá¹ƒ cariyÄ• , pavattananti attho. sesesupi eseva n
pana Ä• yatanesu satisampajaÃ±Ã±Ä• naá¹ƒ cariyÄ• . __pattÄ«_ti phalÄ• ni. tÄ• ni hi pÄ• p
``pattÄ«â€™â€™ ti vuttÄ• ni. sattalokassa diá¹-á¹-hadhammikasamparÄ• yikÄ• atthÄ• __l

idÄ• ni tÄ• saá¹ƒ cariyÄ• naá¹ƒ bhÅ«miá¹ƒ dassento __ ``catÅ«su iriyÄ• pathesÅ«â€™â€™
__satipaá¹-á¹-hÄ• nesÅ«_ti Ä• rammaá¹‡asatipaá¹-á¹-hÄ• nesupi vuccamÄ• nesu satito ana
aÃ±Ã±Ä• ni viya katvÄ• vuttaá¹ƒ. __ariyasaccesÅ«_ti pubbabhÄ• ge lokiyasaccaÃ±Ä• á¹‡e
saccapariggahavasena vuttaá¹ƒ. __ariyamaggesu sÄ• maÃ±Ã±aphalesÅ«_ti ca vohÄ• rava
lokatthacariyÄ• ya ekadese. nippadesato hi lokatthacariyaá¹ƒ buddhÄ• eva karonti. puna tÄ
kÄ• rakapuggalavasena dassento __ ``paá¹‡idhisampannÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. t
iriyÄ• pathÄ• naá¹ƒ santattÄ• iriyÄ• pathÄ• va á¹-hitiyÄ• sampannÄ• akampitairiyÄ• pathÄ
santena iriyÄ• pathena sampannÄ• .

__indriyesu_ \Be 92/ __guttadvÄ• rÄ• na_nti cakkhÄ• dÄ«su chasu indriyesu attano attano
ekekadvÄ• ravasena guttaá¹ƒ dvÄ• raá¹ƒ etesanti guttadvÄ• rÄ• , tesaá¹ƒ guttadvÄ• rÄ• na
uppattidvÄ• ravasena cakkhÄ• dayo eva. __appamÄ• davihÄ• rÄ«na_nti sÄ«lÄ• dÄ«su app
__adhicittamanuyuttÄ• na_nti vipassanÄ• ya pÄ• dakabhÄ• vena adhicittasaá¹…khÄ• taá¹ƒ
__buddhisampannÄ• na_nti nÄ• marÅ«pavavatthÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va gotrabhu
sampannÄ• naá¹ƒ \Ne 87/. __sammÄ• paá¹-ipannÄ• na_nti catumaggakkhaá¹‡e. __adhiga
catuphalakkhaá¹‡e. __tathÄ• gatÄ• na_nti tathÄ• Ä• gatÄ• naá¹ƒ. __arahantÄ• na_nti dÅ«
__sammÄ• sambuddhÄ• na_nti sammÄ• sÄ• maÃ±ca sabbadhammabuddhÄ• naá¹ƒ. imes
pakÄ• sito eva.

__padesato paccekabuddhÄ• na_nti paccekasambuddhÄ• naá¹ƒ ekadesato. __sÄ• vakÄ•
__adhimuccanto_ti adhimokkhaá¹ƒ karonto. __saddhÄ• ya caratÄ«_ti saddhÄ• vasena pava
catusammappadhÄ• navÄ«riyena padahanto. __upaá¹-á¹-hapento_ti satiyÄ• Ä• rammaá¹‡a

__avikkhepaá¹ƒ karonto_ti samÄ• dhivasena vikkhepaá¹ƒ akaronto. __pajÄ• nanto_ti catusa
pakÄ• rena jÄ• nanto. __vijÄ• nanto_ti indriyasampayuttajavanapubbaá¹…gamena \Ee 101/
Ä• rammaá¹‡aá¹ƒ vijÄ• nanto. __viÃ±Ã±Ä• á¹‡acariyÄ• yÄ• _ti Ä• vajjanaviÃ±Ã±Ä• á¹‡acar
paá¹-ipannassÄ• _ti sahÄ• vajjanÄ• ya indriyacariyÄ• ya paá¹-ipannassa. __kusalÄ• dhamm
samathavipassanÄ• vasena pavattÄ• kusalÄ• dhammÄ• bhusaá¹ƒ yÄ• penti, pavattantÄ«
__Ä• yatanacariyÄ• yÄ• _ti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhusaá¹ƒ yatanacariyÄ• ya, pav
hoti. __visesamadhigacchatÄ«_ti vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhiva

__dassanacariyÄ• ca sammÄ• diá¹-á¹-hiyÄ• _tiÄ• dÄ«su sammÄ• passati, sammÄ• vÄ•
sundarÄ• vÄ• diá¹-á¹-hÄ«ti __sammÄ• diá¹-á¹-hi, _ tassÄ• sammÄ• diá¹-á¹-hiyÄ• nibbÄ•
dassanacariyÄ• . sammÄ• saá¹…kappeti, sammÄ• vÄ• tena saá¹…kappenti, pasaá¹-á¹-ho
__sammÄ• saá¹…kappo_. tassa Ä• rammaá¹‡e cittassa abhiniropanacariyÄ• . sammÄ• va
pasaá¹-á¹-hÄ• sundarÄ• vÄ• vÄ• cÄ• ti __sammÄ• vÄ• cÄ• , _ micchÄ• vÄ• cÄ• viratiyÄ•
catubbidhavacÄ«saá¹ƒvarapariggahacariyÄ• . sammÄ• karoti, sammÄ• vÄ• tena \Be 93/
sundaraá¹ƒ vÄ• kammanti sammÄ• kammaá¹ƒ, sammÄ• kammameva __sammÄ• kammar
nÄ• maá¹ƒ. tassa tividhakÄ• yasaá¹ƒvarasamuá¹-á¹-hÄ• nacariyÄ• . sammÄ• Ä• jÄ«vati, sa
pasaá¹-á¹-ho sundaro vÄ• Ä• jÄ«voti __sammÄ• Ä• jÄ«vo, _ micchÄ• Ä• jÄ«vaviratiyÄ• et
vodÄ• nacariyÄ• parisuddhacariyÄ• . sammÄ• vÄ• yamati, sammÄ• vÄ• tena vÄ• yaman
vÄ• yÄ• moti __sammÄ• vÄ• yÄ• mo, _ tassa paggahacariyÄ• . sammÄ• sarati, sammÄ• v
sundarÄ• vÄ• satÄ«ti __sammÄ• sati, _ tassÄ• upaá¹-á¹-hÄ• nacariyÄ• . sammÄ• samÄ•
samÄ• dhiyanti, pasaá¹-á¹-ho sundaro vÄ• samÄ• dhÄ«ti __sammÄ• samÄ• dhi, _ tassa av

__takkappo_ti tena kappo, evarÅ«poti attho. __tassadiso_ti tena sadiso, ``tassadikoâ€™â€
pÄ• á¹-ho. __tappaá¹-ibhÄ• go_ti tena paá¹-ibhÄ• go tappaá¹-ibhÄ• go, edisoti attho. sÄ• du
loá¹‡aá¹ƒ __atiloá¹‡aá¹ƒ. loá¹‡akappo_ti loá¹‡asadisoti vuccati. __atititaka_nti \Ee 102/
atikkantatittakaá¹ƒ, pucimandÄ• dikappo tittakasadisoti vuccati. __atimadhura_nti khÄ«rapÄ
__himakappo_ti himodakasadiso. __satthukappo_ti satthunÄ• buddhena sadiso. __evamev
opammasampaá¹-ipÄ• danaá¹ƒ.

tatrÄ• yaá¹ƒ etassa paccekabuddhassa saá¹…khepena vipassanÄ• Ä• cikkhanavidhiá¹ƒ da
nÄ• marÅ«papariggahaá¹ƒ kÄ• tukÄ• mo paccekabodhisatto rÅ«pÄ• rÅ«paaá¹-á¹-hasamÄ•
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya vitakkÄ• dÄ«ni jhÄ• naá¹…gÄ• ni ca taá¹ƒsampayutte ca pl
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• navasena paricchinditvÄ• ``sabbampeta
namanato namanaá¹-á¹-hena nÄ• maâ€™â€™ nti vavatthapeti. tato tassa paccayaá¹ƒ pariy
nissÄ• ya pavattatÄ«â€™â€™ ti passati. puna vatthussa paccayabhÅ«tÄ• ni ca upÄ• dÄ• rÅ
sabbaá¹ƒ ruppanato rÅ«paâ€™â€™ nti pariggaá¹‡hÄ• ti. puna tadubhayaá¹ƒ ``namanalakk
ruppanalakkhaá¹‡aá¹ƒ rÅ«paâ€™â€™ nti evaá¹ƒ saá¹…khepato nÄ• marÅ«paá¹ƒ vavattha
vuttaá¹ƒ. vipassanÄ• yÄ• niko pana catudhÄ• tuvavatthÄ• namukhena bhÅ«tupÄ• dÄ• yarÅ

``sabbampetaá¹ƒ ruppanato rÅ«paâ€™â€™ nti passati. tato evaá¹ƒ paricchinnarÅ«passa ca
pavattamÄ• nÄ• arÅ«padhammÄ• Ä• pÄ• thamÄ• gacchanti. tato sabbepi te arÅ«padham
``idaá¹ƒ nÄ• maâ€™â€™ nti passati, so \Be 94/ ``idaá¹ƒ nÄ• maá¹ƒ, idaá¹ƒ rÅ«paâ€™â€™
evaá¹ƒ vavatthapetvÄ• ``nÄ• marÅ«pato uddhaá¹ƒ aÃ±Ã±o satto vÄ• puggalo vÄ• devo v
ti passati.

yathÄ• hi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti ``sattoâ€™â€™ ti sammuti || (SN a I 171; Mil II 1.1; Kv 233

evameva paÃ±casu upÄ• dÄ• nakkhandhesu santesu ``satto puggaloâ€™â€™ ti vohÄ• ran
nayena nÄ• marÅ«pÄ• naá¹ƒ yÄ• thÄ• vadassanasaá¹…khÄ• tena diá¹-á¹-hivisuddhibhÅ«te
nÄ• marÅ«paá¹ƒ pariggahetvÄ• puna tassa paccayampi pariggaá¹‡hanto vuttanayena nÄ•
nu kho imassa hetÅ«â€™â€™ ti pariyesanto ahetuvÄ• davisamahetuvÄ• desu dosaá¹ƒ disv
nidÄ• naá¹ƒ samuá¹-á¹-hÄ• nampi pariyesanto vejjo viya tassa hetuÃ±ca paccayaÃ±ca pariy
upÄ• dÄ• naá¹ƒ kammanti ime cattÄ• ro dhamme nÄ• marÅ«passa uppÄ• dapaccayattÄ• `
Ä• hÄ• raá¹ƒ upatthambhanapaccayattÄ• ``paccayoâ€™â€™ ti ca passati. imassa hi kÄ• y
mÄ• tÄ• viya dÄ• rakassa upanissayÄ• honti, kammaá¹ƒ pitÄ• viya puttassa janakaá¹ƒ, Ä
dÄ• rakassa sandhÄ• rakoti. evaá¹ƒ rÅ«pakÄ• yassa paccayapariggahaá¹ƒ katvÄ• puna ``c
uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (SN b IV 60; Kv 465) nayena nÄ• mak
pariggaá¹‡hÄ• ti, evaá¹ƒ pariggaá¹‡hanto ``atÄ«tÄ• nÄ• gatÄ• pi dhammÄ• evameva vatta
sanniá¹-á¹-hÄ• naá¹ƒ karoti.

tassa yÄ• sÄ• pubbantaá¹ƒ Ä• rabbha ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, n
kho, kathaá¹ƒ nu kho, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€
vicikicchÄ• vuttÄ• .

yÄ• pi aparantaá¹ƒ Ä• rabbha ``bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, na
kho bhavissÄ• mi, kathaá¹ƒ nu kho bhavissÄ• mi, kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho a
anÄ• gatamaddhÄ• naâ€™â€™ nti (MN I 18; SN a II 20) paÃ±cavidhÄ• vicikicchÄ• vuttÄ•

yÄ• pi \Be 95/ etarahi vÄ• pana paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kathaá¹ƒkathÄ«
nu khosmi, kiá¹ƒ nu khosmi, kathaá¹ƒ nu khosmi, ayaá¹ƒ nu kho satto kuto Ä• gato, so kuhiâ
bhavissatÄ«â€™â€™ ti (MN I 18; SN a II 20) chabbidhÄ• vicikicchÄ• vuttÄ• , sÄ• sabbÄ•
paccayapariggahaá¹‡ena tÄ«su addhÄ• su kaá¹…khaá¹ƒ vitaritvÄ• á¹-hitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ
``kaá¹…khÄ• vitaraá¹‡avisuddhÄ«â€™â€™ tipi ``dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ ntipi
ntipi ``sammÄ• dassanaâ€™â€™ ntipi vuccati.

ettha pana tisso hi lokiyapariÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• pahÄ• na
``ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, vedayitalakkhaá¹‡Ä• vedanÄ• â€™â€™ ti evaá¹ƒ tesaá
paccattalakkhaá¹‡asallakkhaá¹‡avasena \Ee 104/ pavattÄ• paÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä•
vedanÄ• aniccÄ• â€™â€™ tiÄ• dinÄ• pana nayena tesaá¹ƒyeva dhammÄ• naá¹ƒ sÄ• maÃ
pavattÄ• lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• paÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• nÄ• ma.
niccasaÃ±Ã±Ä• dipajahanavasena pavattÄ• lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• va paÃ±

tattha \Ne 90/ saá¹…khÄ• rapariccheda to paá¹-á¹-hÄ• ya yÄ• va paccayapariggahÄ• Ã±Ä•
etasmiÃ±hi antare dhammÄ• naá¹ƒ paccattalakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaá¹ƒ h
paá¹-á¹-hÄ• ya yÄ• va udayabbayÄ• nupassanÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya bhÅ«mi. etasmi
sÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaá¹ƒ hoti. bhaá¹…gÄ• nupassanato p
pahÄ• napariÃ±Ã±Ä• ya bhÅ«mi. tato ca paá¹-á¹-hÄ• ya hi aniccato anupassanto niccasaÃ±
anupassanto sukhasaÃ±Ã±aá¹ƒ, anattato anupassanto attasaÃ±Ã±aá¹ƒ, nibbindanto nandiá
nirodhento samudayaá¹ƒ, paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahatÄ«ti evaá¹ƒ niccasaÃ±Ã±Ä
sattannaá¹ƒ anupassanÄ• naá¹ƒ Ä• dhipaccaá¹ƒ. iti imÄ• su tÄ«su pariÃ±Ã±Ä• su saá¹…kh
paccayapariggahassa ca sÄ• dhitattÄ• iminÄ• yoginÄ• Ã±Ä• tapariÃ±Ã±Ä• va adhigatÄ• .

puna ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ•
dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ hutvÄ• abhÄ• vato aniccaá¹ƒ, udayabbayapaá¹-ipÄ
avasavattittÄ• anattÄ• . yÄ• kÄ• ci vedanÄ• ... saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• \Be
viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä
hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hu
udayabbayapaá¹-ipÄ«á¸·itattÄ• dukkhaá¹ƒ, avasavattittÄ• anattÄ• â€™â€™ ti evamÄ• din
48) nayena kalÄ• pasammasanaá¹ƒ karoti. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``tilakkhaá¹‡aá¹ƒ Ä•

evaá¹ƒ saá¹…khÄ• re aniccadukkhÄ• nattavasena kalÄ• pasammasanaá¹ƒ katvÄ• puna s
passati. kathaá¹ƒ \Ee 105/? ``avijjÄ• samudayÄ• rÅ«pasamudayo, taá¹‡hÄ• kammaÄ• hÄ•
rÅ«pasamudayoâ€™â€™ ti (Paá¹-is I 50). evaá¹ƒ rÅ«pakkhandhassa paccayÄ• yattatÄ• da
udayaá¹ƒ passati, nibbattilakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa udayaá¹ƒ passati. e
rÅ«pakkhandhassa udayaá¹ƒ passati. ``avijjÄ• nirodhÄ• rÅ«panirodho, taá¹‡hÄ• kammaÄ•
rÅ«panirodhoâ€™â€™ ti (Paá¹-is I 50) paccayanirodhadassanena rÅ«pakkhandhassa vaya
vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa vayaá¹ƒ passatÄ«ti evaá¹ƒ pa
rÅ«pakkhandhassa vayaá¹ƒ passati.

tathÄ• ``avijjÄ• samudayÄ• vedanÄ• samudayo, taá¹‡hÄ• kammaphassasamudayÄ• ved
50) paccayÄ• yattatÄ• dassanena vedanÄ• kkhandhassa udayaá¹ƒ passati, nibbattilakkhaá
vedanÄ• kkhandhassa udayaá¹ƒ passati. ``avijjÄ• nirodhÄ• vedanÄ• nirodho, taá¹‡hÄ• kan
vedanÄ• nirodhoâ€™â€™ ti (Paá¹-is I 50) paccayanirodhadassanena vedanÄ• kkhandhass

vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi vedanÄ• kkhandhassa vayaá¹ƒ passati. evaá¹ƒ sa

ayaá¹ƒ pana viseso --- viÃ±Ã±Ä• á¹‡akkhandhassa phassaá¹-á¹-hÄ• ne ``nÄ• marÅ«pasan
nÄ• marÅ«panirodhÄ• â€™â€™ ti yojetabbaá¹ƒ. evaá¹ƒ ekekasmiá¹ƒ khandhe paccayasan
nibbattilakkhaá¹‡avasena ca paccayanirodhavasena ca vipariá¹‡Ä• malakkhaá¹‡avasena ca
dasa dasa katvÄ• paÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni vuttÄ• ni. tesaá¹ƒ vasena ``evampi rÅ«pass
vayoâ€™â€™ ti paccayato ceva khaá¹‡ato ca vitthÄ• rena manasikÄ• raá¹ƒ karoti.

tassevaá¹ƒ karoto ``iti kira ime dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™â€
visadaá¹ƒ hoti. ``evaá¹ƒ kira ime dhammÄ• anuppannÄ• \Be 97/ uppajjanti, uppannÄ• niru
niccanavÄ• hutvÄ• saá¹…khÄ• rÄ• upaá¹-á¹-hahanti. na kevalaÃ±ca niccanavÄ• , sÅ«riyu
udakabubbuá¸·o viya udake daá¹‡á¸• arÄ• ji viya Ä• ragge sÄ• sapo viya vijjuppÄ• do viya c
mÄ• yÄ• marÄ«cisupinÄ• lÄ• tacakkagandhabbanagarapheá¹‡akadaliÄ• dayo viya asÄ• rÄ
upaá¹-á¹-hahanti. ettÄ• vatÄ• ca pana anena ``vayadhammameva uppajjati, uppannaÃ±ca
iminÄ• Ä• kÄ• rena sammasanapaÃ±Ã±Ä• ya lakkhaá¹‡Ä• ni \Ee 106/ paá¹-ivijjhitvÄ• á¹-h
__udayabbayÄ• nupassanaá¹ƒ_ nÄ• ma paá¹-hamaá¹ƒ taruá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ a
``Ä• raddhavipassakoâ€™â€™ ti saá¹…khaá¹ƒ gacchati.

athassa Ä• raddhavipassakassa kulaputtassa obhÄ• so Ã±Ä• á¹‡aá¹ƒ pÄ«ti passaddhi suk
upaá¹-á¹-hÄ• naá¹ƒ upekkhÄ• nikantÄ«ti dasa vipassanupakkilesÄ• uppajjanti. ettha __obh
vipassanakkhaá¹‡e Ã±Ä• á¹‡assa balavattÄ• lohitaá¹ƒ sannisÄ«dati, tena ca cittobhÄ• so n
akusalo yogÄ« ``maggo me pattoâ€™â€™ ti tameva obhÄ• saá¹ƒ assÄ• deti. __Ã±Ä• á¹‡a_
taá¹ƒ saá¹…khÄ• re sammasantassa suddhaá¹ƒ pasannaá¹ƒ hutvÄ• pavattati. taá¹ƒ disvÄ•
ti assÄ• deti. __pÄ«ti_pi vipassanÄ• pÄ«ti eva. tassa hi tasmiá¹ƒ khaá¹‡e paÃ±cavidhÄ• pÄ
__passaddhÄ«_ti vipassanÄ• passaddhi. tasmiá¹ƒ samaye neva kÄ• yacittÄ• naá¹ƒ daratho
kakkhaá¸·atÄ• , na akammaÃ±Ã±atÄ• , na gelaÃ±Ã±atÄ• , na \Ne 92/ vaá¹…katÄ• hoti. __s
vipassanÄ• sukhameva. tassa kira tasmiá¹ƒ samaye sakalasarÄ«raá¹ƒ abhisandayamÄ• na
uppajjati.

__adhimokkho_ nÄ• ma vipassanakkhaá¹‡e pavattÄ• saddhÄ• . tasmiÃ±hi khaá¹‡e cittace
pasÄ• dabhÅ«tÄ• balavatÄ« saddhÄ• uppajjati. __paggaho_ nÄ• ma vipassanÄ• sampayu
khaá¹‡e asithilaá¹ƒ anaccÄ• raddhaá¹ƒ supaggahitaá¹ƒ vÄ«riyaá¹ƒ uppajjati. __upaá¹-á¹-hÄ
vipassanÄ• sampayuttÄ• sati. tasmiÃ±hi khaá¹‡e supaá¹-á¹-hitÄ• sati uppajjati. __upekkhÄ
vipassanÄ• vajjanavasena. tasmiÃ±hi khaá¹‡e sabbasaá¹…khÄ• ragahaá¹‡e majjhattabhÅ«
vipassanupekkhÄ• saá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ balavantaá¹ƒ hutvÄ• uppajjati manodvÄ
taá¹ƒ taá¹ƒ \Be 98/ á¹-hÄ• naá¹ƒ Ä• vajjantassa sÅ«rÄ• tikhiá¹‡Ä• hutvÄ• vahati. __nikant
vipassanÄ• nikanti. obhÄ• sÄ• dÄ«su hi Ä• layaá¹ƒ kurumÄ• nÄ• sukhumÄ• santÄ• kÄ• rÄ
obhÄ• sÄ• dayo kilesavatthutÄ• ya ``upakkilesÄ• â€™â€™ ti vuttÄ• na akusalattÄ• . nikant

kilesavatthu ca.

paá¹‡á¸• ito pana bhikkhu obhÄ• sÄ• dÄ«su uppannesu vikkhepaá¹ƒ agacchanto ``obhÄ• s
upakkilesavimuttaá¹ƒ pana vÄ«thipaá¹-ipannaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ maggoâ€™â€™
vavatthapeti. tassevaá¹ƒ ``ayaá¹ƒ maggo, ayaá¹ƒ na maggoâ€™â€™ ti Ã±atvÄ• á¹-hitaá¹ƒ
__maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhÄ«_ti vuccati. ito paá¹-á¹-hÄ• ya aá¹-á¹-hannaá
vasena sikhÄ• pattavipassanÄ• Ã±Ä• á¹‡aá¹ƒ navamaÃ±ca saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡a
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi_ nÄ• ma hoti. udayabbayÄ• nupassanÄ• Ã±Ä• á
bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• dÄ«navÄ•
nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-isaá¹…khÄ• nu
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡anti imÄ• ni aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni nÄ• ma. navamaá¹ƒ s
anulomassetaá¹ƒ nÄ• maá¹ƒ.

tasmÄ• taá¹ƒ sampÄ• detukÄ• mena upakkilesavimuttaá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ Ä• d
karaá¹‡Ä«yo. udayabbayaá¹ƒ passantassa hi aniccalakkhaá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ upaá
udayabbayapaá¹-ipÄ«á¸·anaá¹ƒ passato dukkhalakkhaá¹‡aÃ±ca, ``dukkhameva hi sambhot
veti cÄ• â€™â€™ ti (SN a I 171; Kv 233) passato anattalakkhaá¹‡aÃ±ca.

ettha ca aniccaá¹ƒ aniccalakkhaá¹‡aá¹ƒ dukkhaá¹ƒ dukkhalakkhaá¹‡aá¹ƒ anattÄ• anattala
93/ vibhÄ• go veditabbo. tattha __anicca_nti khandhapaÃ±cakaá¹ƒ. kasmÄ• ? uppÄ• davay
abhÄ• vato vÄ• . aÃ±Ã±athattaá¹ƒ nÄ• ma jarÄ• . uppÄ• davayaÃ±Ã±athattaá¹ƒ __aniccala
abhÄ• vasaá¹…khÄ• to vÄ• Ä• kÄ• ravikÄ• ro. ``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti v
khandhapaÃ±cakaá¹ƒ __dukkhaá¹ƒ_. kasmÄ• ? abhiá¹‡haá¹ƒ paá¹-ipÄ«á¸·anato. abhiá¹‡ha
__dukkhalakkhaá¹‡aá¹ƒ_. ``yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti (SN b III 15-16) vacan
khandhapaÃ±cakaá¹ƒ __anattÄ• _. kasmÄ• ? avasavattanato \Ee 108/. avasavattanÄ• kÄ•
imÄ• ni tÄ«á¹‡ipi lakkhaá¹‡Ä• ni udayabbayaá¹ƒ passantasseva Ä• rammaá¹‡Ä• ni honti.

punapi \Be 99/ so rÅ«pÄ• rÅ«padhamme ``evaá¹ƒ aniccÄ• â€™â€™ tiÄ• dinÄ• vipassati, t
lahuá¹ƒ Ä• pÄ• thaá¹ƒ Ä• gacchanti, tato uppÄ• daá¹ƒ vÄ• á¹-hitiá¹ƒ vÄ• pavattaá¹ƒ vÄ• n
Ä• rammaá¹‡aá¹ƒ akatvÄ• tesaá¹ƒ khayavayanirodhe eva sati santiá¹-á¹-hati, idaá¹ƒ __bha
imassa uppÄ• dato paá¹-á¹-hÄ• ya ayaá¹ƒ yogÄ« ``yathÄ• ime saá¹…khÄ• rÄ• bhijjanti nir
saá¹…khÄ• ragataá¹ƒ bhijji, anÄ• gatepi bhijjissatÄ«â€™â€™ ti nirodhameva passanto tiá¹-
bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• sevantassa bahulÄ«karontassa sabbabhavayoni
pabhedakÄ• saá¹…khÄ• rÄ• jalitaá¹…gÄ• rakÄ• suÄ• dayo viya mahÄ• bhayaá¹ƒ hutvÄ•
__bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma.

tassa taá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• sevantassa sabbe bhavÄ• dayo Ä• ditt
samussitakhaggo viya paccatthiko appaá¹-isaraá¹‡Ä• sÄ• dÄ«navÄ• hutvÄ• upaá¹-á¹-hah

__Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. tassa evaá¹ƒ saá¹…khÄ• re Ä• dÄ«na
saá¹…khÄ• rÄ• naá¹ƒ Ä• dÄ«navattÄ• saá¹…khÄ• resu ukkaá¹‡á¹-hanÄ• anabhirati uppaj
__nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma.

sabbasaá¹…khÄ• resu nibbindantassa ukkaá¹‡á¹-hantassa tasmÄ• saá¹…khÄ• ragatÄ• m
nissaritukÄ• matÄ• hoti. idaá¹ƒ __muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. puna tasmÄ•
pana te eva saá¹…khÄ• re paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡ena tilakkhaá¹‡aá¹ƒ Ä• n
__paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma.

so evaá¹ƒ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re pariggaá¹‡hanto tesu anattalakkhaá
``attÄ• â€™â€™ ti vÄ• ``attaniyaâ€™â€™ nti vÄ• agaá¹‡hanto saá¹…khÄ• resu bhayaÃ±c
saá¹…khÄ• resu udÄ• sÄ«no hoti majjhatto, ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ
upekkhako, idaá¹ƒ __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma.

taá¹ƒ \Ne 94/ panesa ce santipadaá¹ƒ nibbÄ• naá¹ƒ santato passati, sabbasaá¹…khÄ• rapa
nibbÄ• naninnaá¹ƒ pakkhandaá¹ƒ hoti. no ce nibbÄ• naá¹ƒ santato passati, punappunaá¹ƒ `
``dukkhaâ€™â€™ nti vÄ• ``anattÄ• â€™â€™ ti vÄ• tividhÄ• nupassanÄ• vasena \Ee 109/
hutvÄ• pavattati. evaá¹ƒ tiá¹-á¹-hamÄ• naÃ±ca etaá¹ƒ tividhavimokkhamukhabhÄ• vaá¹ƒ Ä•
tisso hi anupassanÄ• ``tÄ«á¹‡i vimokkhamukhÄ• nÄ«â€™â€™ ti vuccanti. evaá¹ƒ aniccato
adhimokkhabahulo __animittaá¹ƒ vimokkhaá¹ƒ_ paá¹-ilabhati, dukkhato manasikaronto pass
__appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ_ paá¹-ilabhati, anattato manasikaronto vedabahulo __suÃ±
paá¹-ilabhati.

ettha ca animitto vimokkhoti animittÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pa
animittÄ• ya dhÄ• tuyÄ• uppannattÄ• animitto, kilesehi ca vimuttattÄ• vimokkho. eteneva
appaá¹‡ihitÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto appaá¹‡ihito, suÃ±
Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto suÃ±Ã±atoti veditabbo.

evaá¹ƒ adhigatasaá¹…khÄ• rupekkhassa kulaputtassa vipassanÄ• sikhÄ• ppattÄ• hoti.
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ti etadeva. assa taá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡a
saá¹…khÄ• rupekkhÄ• uppajjati. tassa ``idÄ• ni maggo uppajjissatÄ«â€™â€™ ti saá¹…khÄ
``dukkhÄ• â€™â€™ ti vÄ• ``anattÄ• â€™â€™ ti vÄ• sammasitvÄ• bhavaá¹…gaá¹ƒ otarat
saá¹…khÄ• rupekkhÄ• ya kathitanayeneva aniccÄ• diÄ• kÄ• rena manasikaritvÄ• uppajjati
tatheva manasikaroto paá¹-hamaá¹ƒ javanacittaá¹ƒ uppajjati. yaá¹ƒ parikammanti vuccati, ta
dutiyajavanacittaá¹ƒ uppajjati. yaá¹ƒ upacÄ• ranti vuccati, tadanantarampi tadeva uppajjati t
javanacittaá¹ƒ. yaá¹ƒ anulomanti vuccati, idaá¹ƒ tesaá¹ƒ pÄ• á¹-iekkaá¹ƒ nÄ• ma.

avisesena pana tividhampetaá¹ƒ ``Ä• sevanaâ€™â€™ ntipi ``parikammaâ€™â€™ ntipi ``up

``anulomaâ€™â€™ ntipi vuccati. idaá¹ƒ pana anulomaÃ±Ä• á¹‡aá¹ƒ saá¹…khÄ• rÄ• ramma
vipassanÄ• ya pariyosÄ• naá¹ƒ hoti, nippariyÄ• yena pana gotrabhuÃ±Ä• á¹‡ameva vipassa
vuccati. tato paraá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ kurumÄ• naá¹ƒ puthujjanagottaá¹ƒ atil
ariyagottaá¹ƒ okkamamÄ• naá¹ƒ nibbÄ• nÄ• rammaá¹‡e paá¹-hamasamannÄ• hÄ• rabhÅ«t
110/ gotrabhuÃ±Ä• á¹‡aá¹ƒ uppajjati. idaá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡adas
Ã±Ä• á¹‡adassanavisuddhiÃ±ca na bhajati. antarÄ• abbohÄ• rikameva hoti. vipassanÄ• so
``paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«â€™â€™ ti vÄ• ``vipassanÄ• â€™â€™ ti vÄ• s
Ä• rammaá¹‡aá¹ƒ katvÄ• gotrabhuÃ±Ä• á¹‡e niruddhe tena dinnasaÃ±Ã±Ä• ya nibbÄ• naá
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ \Ne 95/ \Be 101/ sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ vicikicch
saá¹ƒyojanÄ• ni viddhaá¹ƒsento sotÄ• pattimaggo uppajjati, tadanantaraá¹ƒ tasseva vipÄ• k
vÄ• phalacittÄ• ni uppajjanti anantaravipÄ• kattÄ• lokuttarakusalÄ• naá¹ƒ, phalapariyosÄ•
uppannabhavaá¹…gaá¹ƒ vicchinditvÄ• paccavekkhaá¹‡atthÄ• ya manodvÄ• rÄ• vajjanaá¹ƒ
vatÄ• haá¹ƒ maggena Ä• gatoâ€™â€™ ti maggaá¹ƒ paccavekkhati. tato ``me ayaá¹ƒ Ä• nis
phalaá¹ƒ paccavekkhati. tato ``ime nÄ• ma kilesÄ• pahÄ«nÄ• â€™â€™ ti pahÄ«nakilese pa
nÄ• ma kilesÄ• avasiá¹-á¹-hÄ• â€™â€™ ti uparimaggattayavajjhakilese paccavekkhati. ava
mayÄ• paá¹-ividdhoâ€™â€™ ti amataá¹ƒ nibbÄ• naá¹ƒ paccavekkhati. iti sotÄ• pannassa a
paccavekkhaá¹‡Ä• ni honti. tathÄ• sakadÄ• gÄ• mianÄ• gÄ• miphalÄ• vasÄ• ne. arahattap
avasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ nÄ• ma natthi. evaá¹ƒ sabbÄ• nipi ekÅ«navÄ«satip

evaá¹ƒ paccavekkhitvÄ• so yogÄ• vacaro tasmiá¹ƒyeva Ä• sane nisinno vuttanayena vipas
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vaá¹ƒ karonto dutiyamaggaá¹ƒ pÄ• puá¹‡Ä• ti,
phalaÃ±ca. tato vuttanayena vipassitvÄ• kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappal
pÄ• puá¹‡Ä• ti, vuttanayena phalaÃ±ca. tato tasmiá¹ƒyevÄ• sane vuttanayena vipassitvÄ•
rÅ«parÄ• gÄ• rÅ«parÄ• gamÄ• nuddhaccÄ• vijjÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ karonto c
vuttanayena phalaÃ±ca. ettÄ• vatÄ• cesa hoti arahÄ• mahÄ• khÄ«á¹‡Ä• savo paccekabud
Ã±Ä• á¹‡aá¹ƒ __Ã±Ä• á¹‡adassanavisuddhi_ nÄ• ma.

ettÄ• vatÄ• ``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi
etena pÄ• timokkhasaá¹ƒvarÄ• disÄ«lassa vuttattÄ• sÄ«lavisuddhi. ``na puttamiccheyya ku
etena paá¹-ighÄ• nunayavivajjanavasena mettÄ• dÄ«naá¹ƒ vuttattÄ• cittavisuddhi. ``eko ca
khaggavisÄ• á¹‡akappoâ€™â€™ ti iminÄ• pana nÄ• marÅ«papariggahÄ• dÄ«naá¹ƒ vuttatt
kaá¹…khÄ• vitaraá¹‡avisuddhi maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi paá¹-ipadÄ• Ã±Ä
Ã±Ä• á¹‡adassanavisuddhÄ«ti satta visuddhiyo vuttÄ• honti. ayamettha mukhamattanidass
icchantena \Be 102/ visuddhimaggaá¹ƒ (Vism II 662, 678, 692, 737, 806 Ä• dayo) oloketvÄ•
ettÄ• vatÄ• ceso paccekabuddho ---

``cÄ• tuddiso \Ne 96/ appaá¹-igho ca hoti, santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 4
khaggavisÄ• á¹‡asuttaniddesa 128) ---

pasaá¹ƒsiyÄ• dibhÄ• vaá¹ƒ Ä• pajjitvÄ• gandhamÄ• danapabbataá¹ƒ upasobhayamÄ• no v

paá¹-hamagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<122> dutiye __saá¹ƒsaggajÄ• tassÄ• _ti jÄ• tasaá¹ƒsaggassa. tattha dassanasavanakÄ• y
paÃ±cavidho saá¹ƒsaggo. tattha aÃ±Ã±amaÃ±Ã±aá¹ƒ disvÄ• cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiv
__dassanasaá¹ƒsaggo_ nÄ• ma. tattha sÄ«haá¸·adÄ«pe kÄ• á¸·adÄ«ghavÄ• pÄ«gÄ• me p
kalyÄ• á¹‡avihÄ• ravÄ• siá¹ƒ daharabhikkhuá¹ƒ disvÄ• paá¹-ibaddhacittÄ• kenaci upÄ• ye
kÄ• lakatÄ• kuá¹-umbiyadhÄ«tÄ• tassÄ• nivÄ• sanacoá¸·akkhaá¹‡á¸• aá¹ƒ disvÄ• ``evar
nÄ• ma saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ nÄ• latthaâ€™â€™ nti hadayaá¹ƒ phÄ• letvÄ• kÄ• lakat
nidassanaá¹ƒ.

parehi pana kathiyamÄ• naá¹ƒ rÅ«pÄ• disampattiá¹ƒ attanÄ• vÄ• hasitalapitagÄ«tasadda
sotaviÃ±Ã±Ä• á¹‡avÄ«thivasena uppanno rÄ• go __savanasaá¹ƒsaggo_ nÄ• ma. tatrÄ• pi
girigÄ• mavÄ• sÄ«kammÄ• radhÄ«tÄ• ya paÃ±cahi kumÄ• rÄ«hi saddhiá¹ƒ padumassaraá¹
sÄ«se Ä• ropetvÄ• uccÄ• saddena gÄ• yantiyÄ• Ä• kÄ• sena gacchanto saddaá¹ƒ sutvÄ•
parihÄ• yitvÄ• anayabyasanaá¹ƒ patto paÃ±caggaá¸·aleá¹‡avÄ• sÄ« tissadaharo nidassan

aÃ±Ã±amaÃ±Ã±aá¹ƒ aá¹…gaparÄ• masanena uppannarÄ• go __kÄ• yasaá¹ƒsaggo_ nÄ•
nidassanaá¹ƒ. mahÄ• vihÄ• re kira daharabhikkhu dhammaá¹ƒ bhÄ• sati, tattha mahÄ• jane
saddhiá¹ƒ antepurena. tato rÄ• jadhÄ«tÄ• ya tassa rÅ«paÃ±ca saddaÃ±ca Ä• gamma balav
daharassÄ• pi. taá¹ƒ disvÄ• rÄ• jÄ• sallakkhetvÄ• sÄ• á¹‡ipÄ• kÄ• rena parikkhipÄ• pesi,
aÃ±Ã±amaÃ±Ã±aá¹ƒ parÄ• masitvÄ• Ä• liá¹…gisu. puna sÄ• á¹‡ipÄ• kÄ• raá¹ƒ apanetvÄ•
addasaá¹ƒsÅ«ti.

aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lapanasamullapane uppannarÄ• go pana __samullapanasaá¹ƒsag
saddhiá¹ƒ paribhogakaraá¹‡e uppannarÄ• go __sambhogasaá¹ƒsaggo_ nÄ• ma. dvÄ«supi
\Ne 97/ bhikkhu ca bhikkhunÄ« ca nidassanaá¹ƒ. maricavaá¹-á¹-imahÄ• vihÄ• ramahe kira d
abhayamahÄ• rÄ• jÄ• mahÄ• dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• ubhatosaá¹…ghaá¹ƒ parivisati.
saá¹…ghanavakasÄ• maá¹‡erÄ« anÄ• dhÄ• rakassa sattavassikasaá¹…ghanavakasÄ• ma
samullÄ• paá¹ƒ akÄ• si, te ubhopi upasampajjitvÄ• saá¹-á¹-hivassÄ• hutvÄ• paratÄ«raá¹ƒ
samullÄ• pena pubbasaÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• tÄ• vadeva jÄ• tasinehÄ• sikkhÄ• padÄ•
ahesunti.

evaá¹ƒ paÃ±cavidhe saá¹ƒsagge yena kenaci saá¹ƒsaggena jÄ• tasaá¹ƒsaggassa __bhava

purimarÄ• gapaccayÄ• balavarÄ• go uppajjati. tato __snehanvayaá¹ƒ dukkhamidaá¹ƒ paho
anugacchantaá¹ƒ sandiá¹-á¹-hikasamparÄ• yikasokaparidevÄ• dinÄ• nappakÄ• rakaá¹ƒ duk
bhavati \Ee 113/ jÄ• yati. apare pana ``Ä• rammaá¹‡e cittavosaggo saá¹ƒsaggoâ€™â€™ ti
snehadukkhanti.

evamatthappabhedaá¹ƒ imaá¹ƒ aá¸• á¸• hagÄ• thaá¹ƒ vatvÄ• so paccekabuddho Ä• ha ---
snehanvayaá¹ƒ sokÄ• didukkhaá¹ƒ pahoti, tassa dukkhassa mÅ«laá¹ƒ khananto paccekasa
evaá¹ƒ vutte te amaccÄ• Ä• haá¹ƒsu --- ``amhehi dÄ• ni, bhante, kiá¹ƒ kattabbaâ€™â€™ n
``tumhe vÄ• aÃ±Ã±e vÄ• yo imamhÄ• dukkhÄ• muccitukÄ• mo, so sabbopi __Ä• dÄ«nav
care khaggavisÄ• á¹‡akappo_ti. ettha ca yaá¹ƒ taá¹ƒ ``snehanvayaá¹ƒ dukkhamidaá¹ƒ paho
tadeva sandhÄ• ya ``Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• noâ€™â€™ ti idaá¹ƒ vuttanti v
yathÄ• vuttena saá¹ƒsaggena __saá¹ƒsaggajÄ• tassa bhavanti snehÄ• , snehanvayaá¹ƒ du
yathÄ• bhÅ«taá¹ƒ Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no ahaá¹ƒ adhigatoti evampi abh
pubbe vuttanayeneva udÄ• navasena vuttoti veditabbo. tato paraá¹ƒ sabbaá¹ƒ purimagÄ• th
(Sn-a I 36).

niddese \Be 104/ __anuppÄ• detÄ«_ti rÅ«pasmiá¹ƒ anubyaÃ±janaá¹ƒ disvÄ• allÄ«yati. __a
rÅ«pasmiá¹ƒ snehavasena bandhati. __bhavantÄ«_ti honti. __jÄ• yantÄ«_ti uppajjanti. __ni
__pÄ• tubhavantÄ«_ti pÄ• kaá¹-Ä• honti. __sambhavanti saÃ±jÄ• yanti abhinibbattantÄ«_ti
vaá¸• á¸• hitÄ• ni. ito paraá¹ƒ aá¹-á¹-hakavagge (Nidd I 1 Ä• dayo) vuttanayeneva veditabba

dutiyagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<123> tatiye \Ne 98/ mettÄ• yanavasena __mittÄ• _. suhadabhÄ• vena __suhajjÄ• _. keci
mittÄ• va honti, na suhajjÄ• . keci gamanÄ• gamanaá¹-á¹-hÄ• nanisajjÄ• samullÄ• pÄ• dÄ«
suhajjÄ• va honti, na mittÄ• . keci tadubhayavasena suhajjÄ• ceva mittÄ• ca. te duvidhÄ•
anagÄ• riyÄ• ca. tattha agÄ• riyÄ• tividhÄ• honti upakÄ• rÄ• samÄ• nasukhadukkhÄ• an
visesena atthakkhÄ• yino \Ee 114/. evaá¹ƒ te catÅ«hi catÅ«hi aá¹…gehi samannÄ• gatÄ• h

yathÄ• ha ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi upakÄ• ro mitto suhado veditabbo. pamattaá¹ƒ rak
sÄ• pateyyaá¹ƒ rakkhati, bhÄ«tassa saraá¹‡aá¹ƒ hoti, uppannesu kiccakaraá¹‡Ä«yesu tadd
anuppadeti (DN III 261).

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi samÄ• nasukhadukkho mitto suhado veditabbo. g

guyhamassa parigÅ«hati, Ä• padÄ• su na vijahati, jÄ«vitampissa atthÄ• ya pariccattaá¹ƒ ho

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi anukampako mitto suhado veditabbo. abhavenass
nandati, avaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ nivÄ• reti, vaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ pas

tathÄ• \Be 105/ ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi atthakkhÄ• yÄ« mitto suhado veditabbo. pÄ• pÄ•
niveseti, assutaá¹ƒ sÄ• veti, saggassa maggaá¹ƒ Ä• cikkhatÄ«â€™â€™ ti (DN III 263).

tesu idha agÄ• riyÄ• adhippetÄ• , atthato pana sabbepi yujjanti. te mitte suhajje. __anukan
anudayamÄ• no, tesaá¹ƒ sukhaá¹ƒ upasaá¹ƒharitukÄ• mo dukkhaá¹ƒ apaharitukÄ• mo.

__hÄ• peti_ \Ne 99/ __attha_nti diá¹-á¹-hadhammikasamparÄ• yikaparamatthavasena tividh
attatthaparatthaubhayatthavasenÄ• pi tividhaá¹ƒ atthaá¹ƒ laddhavinÄ• sanena aladdhÄ• nu
hÄ• peti vinÄ• seti. __paá¹-ibaddhacitto_ti ``ahaá¹ƒ imaá¹ƒ vinÄ• na jÄ«vÄ• mi, eso me gat
parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ attÄ• naá¹ƒ nÄ«ce á¹-hÄ• ne á¹-hapentopi paá¹-ibaddhac
na jÄ«vanti, ahaá¹ƒ tesaá¹ƒ gati, ahaá¹ƒ tesaá¹ƒ parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ attÄ• naá
á¹-hapentopi paá¹-ibaddhacitto hoti. idha pana evaá¹ƒ paá¹-ibaddhacitto adhippeto.

__etaá¹ƒ bhaya_nti etaá¹ƒ atthahÄ• panabhayaá¹ƒ, attano samÄ• pattihÄ• niá¹ƒ sandhÄ• y
tividho santhavo taá¹‡hÄ• diá¹-á¹-himittasanthavavasena. tattha aá¹-á¹-hasatappabhedÄ• pi
taá¹‡hÄ• santhavo, dvÄ• saá¹-á¹-hippabhedÄ• pi diá¹-á¹-hi diá¹-á¹-hisanthavo, paá¹-ibaddha
mittÄ• nukampanÄ• mittasanthavo. so idha adhippeto \Ee 115/. tena hissa samÄ• patti pari
``etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• noâ€™â€™ ti. sesaá¹ƒ pubbasadisamevÄ• ti vedita
natthi (Sn-a I 37; Ap-a I 1.93-94).

tatiyagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<124> catutthe __vaá¹ƒso_ti veá¸·u. __visÄ• lo_ti vitthiá¹‡á¹‡o. __va_-kÄ• ro avadhÄ• raá¹
ayaá¹ƒ. sandhivasenettha __e_-kÄ• ro naá¹-á¹-ho. tassa parapadena sambandho, taá¹ƒ pa
__yathÄ• _ti paá¹-ibhÄ• ge. __visatto_ti laggo jaá¹-ito saá¹ƒsibbito. __puttesu dÄ• resu cÄ•
puttadhÄ«tubhariyÄ• su. __yÄ• apekkhÄ• _ti yÄ• taá¹‡hÄ• yo sneho \Be 106/. __vaá¹ƒsa
vaá¹ƒsakaá¸·Ä«ro viya alaggamÄ• no. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• vaá¹ƒso visÄ• lo visatto e
dÄ• resu ca yÄ• apekkhÄ• , sÄ• pi evaá¹ƒ tÄ• ni vatthÅ«ni saá¹ƒsibbitvÄ• á¹-hitattÄ• visat
apekkhÄ• ya apekkhavÄ• visÄ• lo vaá¹ƒso viya visattoti evaá¹ƒ apekkhÄ• ya Ä• dÄ«navaá

maggaÃ±Ä• á¹‡ena chindanto ayaá¹ƒ vaá¹ƒsakaá¸·Ä«rova rÅ«pÄ• dÄ«su vÄ• diá¹-á¹-hÄ• c
kÄ• mabhavÄ• dÄ«su vÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena asajjamÄ• no paccekasambod
purimanayeneva veditabbaá¹ƒ. imÄ• yapi niddese atirekaá¹ƒ natthi (Sn-a I 38).

catutthagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<125> paÃ±came __migo_ti sabbesaá¹ƒ Ä• raÃ±Ã±ikacatuppadÄ• naá¹ƒ eva etaá¹ƒ adhiva
\Ne 100/ adhippeto. __araÃ±Ã±amhÄ«_ti gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca á¹-hapetvÄ•
pana uyyÄ• naá¹ƒ adhippetaá¹ƒ, tasmÄ• ``uyyÄ• namhÄ«â€™â€™ ti vuttaá¹ƒ hoti. __yathÄ
__abaddho_ti rajjubandhanÄ• dÄ«su yena kenaci abaddho. etena vissaá¹-á¹-hacariyaá¹ƒ dÄ
gacchati gocarÄ• yÄ• _ti yena disÄ• bhÄ• gena gantuá¹ƒ icchati, tena gocaratthaá¹ƒ gaccha
yattakaá¹ƒ icchati gantuá¹ƒ, tattakaá¹ƒ gacchati. yaá¹ƒ icchati khÄ• dituá¹ƒ, taá¹ƒ khÄ• datÄ
__viÃ±Ã±Å« naro_ti paá¹‡á¸• itapuriso. __serita_nti \Ee 116/ sacchandavuttitaá¹ƒ aparÄ• ya
__pekkhamÄ• no_ti paÃ±Ã±Ä• cakkhunÄ• olokayamÄ• no. atha vÄ• dhammaseritaá¹ƒ pug
hi kilesavasaá¹ƒ agamanato serino tehi samannÄ• gatÄ• puggalÄ• ca, tesaá¹ƒ bhÄ• vanid
pekkhamÄ• noti. kiá¹ƒ vuttaá¹ƒ hoti? __migo araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ
kadÄ• nu kho ahampi taá¹‡hÄ• bandhanaá¹ƒ chinditvÄ• evaá¹ƒ gaccheyyanti iti me tumhe
parivÄ• retvÄ• á¹-hitehi baddhassa yenicchakaá¹ƒ gantuá¹ƒ alabhantassa tasmiá¹ƒ yenicch
Ä• dÄ«navaá¹ƒ yenicchakagamane Ä• nisaá¹ƒsaá¹ƒ disvÄ• anukkamena samathavipassan
paccekabodhiá¹ƒ adhigatomhi. tasmÄ• aÃ±Ã±opi viÃ±Ã±Å« __naro seritaá¹ƒ pekkhamÄ• n
khaggavisÄ• á¹‡akappo_ti (Sn-a I 39 Ä• dayo).

paÃ±camagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<126> chaá¹-á¹-he \Be 107/ ayaá¹ƒ piá¹‡á¸• attho --- __sahÄ• yamajjhe_ á¹-hitassa divÄ• s
__vÄ• se_ ca mahÄ• upaá¹-á¹-hÄ• nasaá¹…khÄ• te __á¹-hÄ• ne_ ca uyyÄ• nagamanasaá¹
janapadacÄ• rikasaá¹…khÄ• tÄ• ya __cÄ• rikÄ• ya_ ca ``idaá¹ƒ me suá¹‡a, idaá¹ƒ me dehÄ
tathÄ• tathÄ• Ä• mantanÄ• hoti, tasmÄ• ahaá¹ƒ tattha tattha nibbijjitvÄ• yÄ• yaá¹ƒ ariyaj
anekÄ• nisaá¹ƒsÄ• ekantasukhÄ• , evaá¹ƒ santepi lobhÄ• bhibhÅ«tehi sabbakÄ• purisehi a
pabbajjÄ• , taá¹ƒ __anabhijjhitaá¹ƒ_ paresaá¹ƒ avasavattanena bhabbapuggalavaseneva ca
vipassanaá¹ƒ Ä• rabhitvÄ• anukkamena paccekasambodhiá¹ƒ adhigatoti. sesaá¹ƒ vuttanay

chaá¹-á¹-hagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<127> sattame __khiá¸• á¸• Ä• _ti kÄ«á¸·anÄ• . sÄ• duvidhÄ• hoti kÄ• yikÄ• ca vÄ• casik
kÄ• yikÄ• nÄ• ma hatthÄ«hipi kÄ«á¸·anti, assehipi rathehipi dhanÅ«hipi tharÅ«hipÄ«ti evam
gÄ«taá¹ƒ silokabhaá¹‡anaá¹ƒ \Ee 117/ mukhabherikanti evamÄ• di. __ratÄ«_ti paÃ±cakÄ• n
yÄ• va aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca á¹-hÄ• nena sakalattabhÄ• vabyÄ• pakaá¹ƒ. sesaá¹ƒ p

anusandhiyojanÄ• pi cettha saá¹ƒsaggagÄ• thÄ• ya vuttanayeneva veditabbÄ• (Sn-a I 41).

sattamagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<128> aá¹-á¹-hame __cÄ• tuddiso_ti catÅ«su disÄ• su yathÄ• sukhavihÄ• rÄ«, ``ekaá¹ƒ dis
viharatÄ«â€™â€™ tiÄ• dinÄ• (DN I 556; III 308; AN a IV 125; Vibh 643; Nidd II khaggavisÄ
vÄ• nayena brahmavihÄ• rabhÄ• vanÄ• pharitÄ• catasso disÄ• assa santÄ«tipi cÄ• tuddis
satte vÄ• saá¹…khÄ• re vÄ• bhayena na paá¹-ihaÃ±Ã±atÄ«ti __appaá¹-igho_. __santussa
santosassa vasena santussako. __itarÄ«tarenÄ• _ti uccÄ• vacena paccayena. __parissayÄ
ettha parissayanti kÄ• yacittÄ• ni, parihÄ• penti vÄ• tesaá¹ƒ sampattiá¹ƒ, tÄ• ni vÄ• paá¹-i
parissayÄ• , bÄ• hirÄ• naá¹ƒ sÄ«habyagghÄ• dÄ«naá¹ƒ abbhantarÄ• naÃ±ca kÄ• macchar
kÄ• yacittupaddavÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. te parissaye adhivÄ• sanakhantiyÄ• ca
sahatÄ«ti __parissayÄ• naá¹ƒ sahitÄ• _. thaddhabhÄ• vakarabhayÄ• bhÄ• vena \Be 108/ _
hoti? yathÄ• te cattÄ• ro samaá¹‡Ä• , evaá¹ƒ itarÄ«tarena paccayena santussamÄ• no etth
paá¹-ipattipadaá¹-á¹-hÄ• ne santose á¹-hito catÅ«su disÄ• su mettÄ• dibhÄ• vanÄ• ya cÄ• t
paá¹-ihananakarabhayÄ• bhÄ• vena appaá¹-igho ca hoti. so cÄ• tuddisattÄ• vuttappakÄ• r
sahitÄ• , appaá¹-ighattÄ• achambhÄ« ca hotÄ«ti etaá¹ƒ paá¹-ipattiguá¹‡aá¹ƒ disvÄ• yonis
paccekasambodhiá¹ƒ adhigatomhÄ«ti.

atha vÄ• te samaá¹‡Ä• viya santussamÄ• no itarÄ«tarena vuttanayeneva cÄ• tuddiso hot
cÄ• tuddisabhÄ• vaá¹ƒ patthayanto yoniso paá¹-ipajjitvÄ• adhigatomhi. tasmÄ• aÃ±Ã±opi
patthayamÄ• no cÄ• tuddisatÄ• ya parissayÄ• naá¹ƒ sahitÄ• appaá¹-ighatÄ• ya ca achamb
khaggavisÄ• á¹‡akappoti (Sn-a I 42).

niddese __mettÄ• _ti atthato tÄ• va mijjatÄ«ti mettÄ• , sinehatÄ«ti attho. mitte vÄ• bhavÄ•
pavattÄ«tipi mettÄ• . __mettÄ• sahagatenÄ• _ti \Ee 118/ mettÄ• ya samannÄ• gatena. __ce
disa_nti ekissÄ• disÄ• ya paá¹-hamapariggahitaá¹ƒ sattaá¹ƒ upÄ• dÄ• ya ekaá¹ƒ disaá¹ƒ
pariyÄ• pannasattapharaá¹‡avasena \Ne 102/ vuttaá¹ƒ. __pharitvÄ• _ti phusitvÄ• Ä• ramm
__viharatÄ«_ti brahmavihÄ• rÄ• dhiá¹-á¹-hitaá¹ƒ iriyÄ• pathavihÄ• raá¹ƒ pavatteti. __tathÄ•
puratthimÄ• dÄ«su disÄ• su yaá¹ƒ kiÃ±ci ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tatheva tadana
tatiyaá¹ƒ catutthaÃ±cÄ• ti attho.

__iti uddha_nti eteneva ca nayena uparimaá¹ƒ disanti vuttaá¹ƒ hoti. __adho tiriya_nti adhoc
disampi evameva. tattha ca __adho_ti heá¹-á¹-hÄ• . __tiriya_nti anudisÄ• . evaá¹ƒ sabbadis
assamiva mettÄ• sahagataá¹ƒ cittaá¹ƒ sÄ• retipi paccÄ• sÄ• retipÄ«ti. ettÄ• vatÄ• ekameka
odhiso mettÄ• pharaá¹‡aá¹ƒ dassitaá¹ƒ. __sabbadhÄ«_tiÄ• di pana anodhiso dassanatthaá
__sabbadhÄ«_ti sabbattha. __sabbattatÄ• yÄ• _ti sabbesu
hÄ«namajjhimaukkaá¹-á¹-hamittasapattamajjhattÄ• nippabhedesu attatÄ• ya, ``ayaá¹ƒ para

akatvÄ• attasamatÄ• yÄ• ti vuttaá¹ƒ hoti.

atha \Be 109/ vÄ• __sabbattatÄ• yÄ• _ti sabbena cittabhÄ• vena, Ä«sakampi bahi avikkhip
__sabbÄ• vanta_nti sabbasattavantaá¹ƒ, sabbasattayuttanti attho. __loka_nti sattalokaá¹ƒ.
evamÄ• dipariyÄ• yadassanato panettha puna __ ``mettÄ• sahagatenÄ• â€™â€™ _ti vuttaá
pharaá¹‡e viya puna tathÄ• -saddo iti-saddo vÄ• na vutto, tasmÄ• puna ``mettÄ• sahagate
vuttaá¹ƒ. nigamanavasena vÄ• etaá¹ƒ vuttaá¹ƒ. vipulenÄ• ti ettha ca pharaá¹‡avasena vipu
bhÅ«mivasena pana taá¹ƒ __mahaggataá¹ƒ_. paguá¹‡avasena appamÄ• á¹‡asattÄ• ramma
byÄ• pÄ• dapaccatthikappahÄ• nena __averaá¹ƒ_. domanassappahÄ• nena __abyÄ• pajja
(Vism I 254). __karuá¹‡Ä• _ heá¹-á¹-hÄ• vuttatthÄ• yeva. modanti tÄ• ya taá¹ƒsamaá¹…gin
modanamattameva vÄ• sÄ• ti __muditÄ• _. ``averÄ• hontÅ«â€™â€™ tiÄ• dibyÄ• pÄ• dap
majjhattabhÄ• vÅ«pagamanena ca upekkhatÄ«ti __upekkhÄ• _.

lakkhaá¹‡Ä• dito panettha hitÄ• kÄ• rappavattilakkhaá¹‡Ä• mettÄ• , hitÅ«pasaá¹ƒhÄ• rara
Ä• ghÄ• tavinayapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ manÄ• pabhÄ• vadassanapadaá¹-á¹
sampatti, sinehasambhavo vipatti. dukkhÄ• panayanÄ• kÄ• rappavattilakkhaá¹‡Ä• karuá¹‡
avihiá¹ƒsÄ• paccupaá¹-á¹-hÄ• nÄ• , dukkhÄ• bhibhÅ«tÄ• naá¹ƒ anÄ• thabhÄ• vadassanapa
tassÄ• sampatti, sokasambhavo vipatti. pamodalakkhaá¹‡Ä• muditÄ• , anissÄ• yanarasÄ•
arativighÄ• tapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ sampattidassanapadaá¹-á¹-hÄ• nÄ• . ara
pahÄ• nasambhavo vipatti. sattesu majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• upekkhÄ• , sattes
paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• \Ne 103/, ``kammassakÄ• sattÄ• , te
bhavissanti, dukkhato vÄ• muccissanti, pattasampattito vÄ• na parihÄ• yissantÄ«â€™â€™
pavattakammassakatÄ• dassanapadaá¹-á¹-hÄ• nÄ• . paá¹-ighÄ• nunayavÅ«pasamo tassÄ•
aÃ±Ã±Ä• á¹‡upekkhÄ• ya sambhavo vipatti.

tattha __santuá¹-á¹-ho hotÄ«_ti paccayasantosavasena santuá¹-á¹-ho hoti. __itarÄ«tarena
thÅ«lasukhumalÅ«khapaá¹‡Ä«tathirajiá¹‡á¹‡Ä• naá¹ƒ yena \Be 110/ kenaci cÄ«varena, ath
itarÄ«tarena yena kenaci santuá¹-á¹-ho hotÄ«ti attho. cÄ«varasmiÃ±hi tayo santosÄ• --- ya
yathÄ• balasantoso, yathÄ• sÄ• ruppasantosoti. piá¹‡á¸• apÄ• tÄ• dÄ«supi eseva nayo. iti i
``santuá¹-á¹-ho hoti itarÄ«tarena cÄ«varena. yathÄ• laddhÄ• dÄ«su yena kenaci cÄ«varena
hotÄ«â€™â€™ ti vuttaá¹ƒ.

ettha ca cÄ«varaá¹ƒ jÄ• nitabbaá¹ƒ, cÄ«varakhettaá¹ƒ jÄ• nitabbaá¹ƒ, paá¹ƒsukÅ«laá¹ƒ jÄ•
cÄ«varasantoso jÄ• nitabbo, cÄ«varapaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni jÄ• nitabbÄ• ni. t
jÄ• nitabba_nti khomÄ• dÄ«ni cha cÄ«varÄ• ni dukÅ«lÄ• dÄ«ni cha anulomacÄ«varÄ• nipi j
kappiyacÄ«varÄ• ni. kusacÄ«raá¹ƒ vÄ• kacÄ«raá¹ƒ phalakacÄ«raá¹ƒ kesakambalaá¹ƒ vÄ•
cammaá¹ƒ ulÅ«kapakkhaá¹ƒ rukkhadussaá¹ƒ latÄ• dussaá¹ƒ erakadussaá¹ƒ kadalidussaá¹
pana akappiyacÄ«varÄ• ni.

__cÄ«varakhetta_nti \Ee 120/ ``saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ•
paá¹ƒsukÅ«laá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ uppajjanato cha khettÄ• ni, aá¹-á¹-hannaÃ±ca mÄ
khettÄ• ni jÄ• nitabbÄ• ni.

__paá¹ƒsukÅ«la_nti sosÄ• nikaá¹ƒ pÄ• paá¹‡ikaá¹ƒ rathiyaá¹ƒ saá¹…kÄ• rakÅ«á¹-aá¹ƒ sot
titthaá¹ƒ gatapaccÄ• gataá¹ƒ aggiá¸• aá¸• á¸• haá¹ƒ gokhÄ• yitaá¹ƒ upacikÄ• khÄ• yitaá¹ƒ u
antacchinnaá¹ƒ dasacchinnaá¹ƒ dhajÄ• haá¹-aá¹ƒ thÅ«paá¹ƒ samaá¹‡acÄ«varaá¹ƒ sÄ• mu
panthikaá¹ƒ vÄ• tÄ• haá¹-aá¹ƒ iddhimayaá¹ƒ devadattiyanti tevÄ«sati paá¹ƒsukÅ«lÄ• ni ved
__sotthiya_nti gabbhamalaharaá¹‡aá¹ƒ. __gatapaccÄ• gata_nti matakasarÄ«raá¹ƒ pÄ• rupi
Ä• nÄ«tacÄ«varaá¹ƒ. __dhajÄ• haá¹-a_nti dhajaá¹ƒ ussÄ• petvÄ• tato Ä• nÄ«taá¹ƒ. __thÅ«
pÅ«jitacÄ«varaá¹ƒ. __sÄ• muddiya_nti samuddavÄ«cÄ«hi thalaá¹ƒ pÄ• pitaá¹ƒ. __panthika
corabhayena pÄ• sÄ• á¹‡ehi koá¹-á¹-etvÄ• pÄ• rutacÄ«varaá¹ƒ. __iddhimaya_nti ehibhikkh
pÄ• kaá¹-ameva.

__cÄ«varasantoso_ti \Ne 104/ vÄ«sati cÄ«varasantosÄ• --- cÄ«vare vitakkasantoso gama
pariyesanasantoso paá¹-ilÄ• bhasantoso mattapaá¹-iggahaá¹‡asantoso loluppavivajjanasan
\Be 111/ yathÄ• balasantoso yathÄ• sÄ• ruppasantoso udakasantoso dhovanasantoso kara
parimÄ• á¹‡asantoso suttasantoso sibbanasantoso rajanasantoso kappasantoso paribhoga
sannidhiparivajjanasantoso vissajjanasantosoti. tattha sÄ• dakabhikkhuno temÄ• saá¹ƒ niba
ekamÄ• samattaá¹ƒ vitakkituá¹ƒ vaá¹-á¹-ati. so hi pavÄ• retvÄ• cÄ«varamÄ• se cÄ«varaá¹ƒ
addhamÄ• seneva karoti. idaá¹ƒ mÄ• saddhamÄ• samattaá¹ƒ vitakkanaá¹ƒ __vitakkasantos
gacchantassa pana ``kattha labhissÄ• mÄ«â€™â€™ ti acintetvÄ• kammaá¹-á¹-hÄ• nasÄ«s
__gamanasantoso_ nÄ• ma. pariyesantassa pana yena vÄ• tena vÄ• saddhiá¹ƒ apariyesit
pesalabhikkhuá¹ƒ gahetvÄ• pariyesanaá¹ƒ __pariyesanasantoso_ nÄ• ma. evaá¹ƒ pariyesa
cÄ«varaá¹ƒ dÅ«ratova disvÄ• ``etaá¹ƒ manÄ• paá¹ƒ bhavissati, etaá¹ƒ amanÄ• paâ€™â€™
121/ thÅ«lasukhumÄ• dÄ«su yathÄ• laddheneva santussanaá¹ƒ __paá¹-ilÄ• bhasantoso_ n
gaá¹‡hantassÄ• pi ``ettakaá¹ƒ dupaá¹-á¹-assa bhavissati, ettakaá¹ƒ ekapaá¹-á¹-assÄ• â€™
pahonakamatteneva santussanaá¹ƒ __mattapaá¹-iggahaá¹‡asantoso_ nÄ• ma. cÄ«varaá¹ƒ
``asukassa gharadvÄ• re manÄ• paá¹ƒ labhissÄ• mÄ«â€™â€™ ti acintetvÄ• dvÄ• rapaá¹-i
__loluppavivajjanasantoso_ nÄ• ma.

lÅ«khapaá¹‡Ä«tesu yena kenaci yÄ• petuá¹ƒ sakkontassa yathÄ• laddheneva yÄ• panaá¹ƒ
nÄ• ma. attano thÄ• maá¹ƒ jÄ• nitvÄ• yena yÄ• petuá¹ƒ sakkoti, tena yÄ• panaá¹ƒ __yathÄ
manÄ• paá¹ƒ aÃ±Ã±assa datvÄ• attanÄ• yena kenaci yÄ• panaá¹ƒ __yathÄ• sÄ• ruppasa
manÄ• paá¹ƒ, kattha amanÄ• paâ€™â€™ nti avicÄ• retvÄ• yena kenaci dhovanupagena u
__udakasantoso_ nÄ• ma. tathÄ• paá¹‡á¸• umattikagerukapÅ«tipaá¹‡á¹‡arasakiliá¹-á¹-hÄ•
vaá¹-á¹-ati. dhovantassa pana muggarÄ• dÄ«hi apaharitvÄ• hatthehi madditvÄ• dhovanaá

tathÄ• asujjhantaá¹ƒ paá¹‡á¹‡Ä• ni pakkhipitvÄ• tÄ• pitaudakenÄ• pi dhovituá¹ƒ vaá¹-á¹-at
karontassa ``idaá¹ƒ thÅ«laá¹ƒ, idaá¹ƒ sukhumaâ€™â€™ nti akopetvÄ• pahonakanÄ«hÄ• r
__karaá¹‡asantoso_ nÄ• ma. timaá¹‡á¸• alapaá¹-icchÄ• danamattasseva karaá¹‡aá¹ƒ __pa
nÄ• ma. cÄ«varakaraá¹‡atthÄ• ya pana ``manÄ• paá¹ƒ suttaá¹ƒ pariyesissÄ• mÄ«â€™â€™
vÄ• devaá¹-á¹-hÄ• ne vÄ• Ä• haritvÄ• pÄ• damÅ«le vÄ• á¹-hapitaá¹ƒ yaá¹ƒ kiÃ±cideva s
__suttasantoso_ nÄ• ma.

kusibandhanakÄ• le pana aá¹…gulimatte sattavÄ• re na vijjhitabbaá¹ƒ. evaá¹ƒ karontassa
hoti, tassa vattabhedopi natthi. tivaá¹…gulamatte pana sattavÄ• re vijjhitabbaá¹ƒ. evaá¹ƒ \N
maggapaá¹-ipannenÄ• pi sahÄ• yena bhavitabbaá¹ƒ. yo na hoti, tassa vattabhedo. ayaá¹ƒ _
rajantena pana kÄ• á¸·akacchakÄ• dÄ«ni pariyesantena na rajitabbaá¹ƒ, somavakkalÄ• dÄ«
rajitabbaá¹ƒ. alabhantena \Ee 122/ pana manussehi araÃ±Ã±e vÄ• kaá¹ƒ gahetvÄ• chaá¸•
bhikkhÅ«hi pacitvÄ• chaá¸• á¸• itakasaá¹-aá¹ƒ vÄ• gahetvÄ• rajitabbaá¹ƒ. ayaá¹ƒ __rajan
nÄ«lakaddamakÄ• á¸·asÄ• mesu yaá¹ƒ kiÃ±ci gahetvÄ• hatthipiá¹-á¹-he nisinnassa paÃ±Ã
__kappasantoso_ nÄ• ma.

hirikopÄ«napaá¹-icchÄ• danamattavasena paribhuÃ±janaá¹ƒ __paribhogasantoso_ nÄ• ma
suttaá¹ƒ vÄ• sÅ«ciá¹ƒ vÄ• kÄ• rakaá¹ƒ vÄ• alabhantena á¹-hapetuá¹ƒ vaá¹-á¹-ati, labhant
katampi ce antevÄ• sikÄ• dÄ«naá¹ƒ dÄ• tukÄ• mo hoti, te ca asannihitÄ• , yÄ• va Ä• gama
Ä• gatamattesu tesu dÄ• tabbaá¹ƒ. dÄ• tuá¹ƒ asakkontena adhiá¹-á¹-hÄ• tabbaá¹ƒ. aÃ±Ã±a
paccattharaá¹‡ampi adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati. anadhiá¹-á¹-hitameva hi sannidhi hoti. a
hotÄ«ti mahÄ• sÄ«vatthero Ä• ha. ayaá¹ƒ __sannidhiparivajjanasantoso_ nÄ• ma. vissajjen
oloketvÄ• na dÄ• tabbaá¹ƒ, sÄ• raá¹‡Ä«yadhamme á¹-hatvÄ• va vissajjetabbanti ayaá¹ƒ __

__cÄ«varapaá¹-isaá¹ƒyuttÄ• ni dhutaá¹…gÄ• ni_ nÄ• ma paá¹ƒsukÅ«likaá¹…gaÃ±ceva tec
cÄ«varasantosamahÄ• ariyavaá¹ƒsaá¹ƒ pÅ«rayamÄ• no paccekasambuddho imÄ• ni dve d
gopento cÄ«varasantosamahÄ• ariyavaá¹ƒsavasena santuá¹-á¹-ho hoti.

__vaá¹‡á¹‡avÄ• dÄ«_ti eko santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ na katheti. eko na
santosassa vaá¹‡á¹‡aá¹ƒ katheti \Be 113/. eko neva santuá¹-á¹-ho hoti, na santosassa vaá¹
santuá¹-á¹-ho ca hoti, santosassa ca vaá¹‡á¹‡aá¹ƒ katheti. tathÄ• rÅ«po so paccekasambud
``itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ.

__anesana_nti dÅ«teyyapahiá¹‡agamanÄ• nuyogappabhedaá¹ƒ nÄ• nappakÄ• raá¹ƒ anes
ayuttaá¹ƒ. __aladdhÄ• cÄ• _ti alabhitvÄ• . yathÄ• ekacco ``kathaá¹ƒ nu kho cÄ«varaá¹ƒ la
puÃ±Ã±avantehi bhikkhÅ«hi saddhiá¹ƒ ekato hutvÄ• kohaÃ±Ã±aá¹ƒ karonto uttasati paritas
evaá¹ƒ aladdhÄ• ca cÄ«varaá¹ƒ na paritassati. __laddhÄ• _ \Ee 123/ __cÄ• _ti dhammena
__adhigato_ti vigatalobhagiddho. __amucchito_ti adhimattataá¹‡hÄ• ya mucchanaá¹ƒ anÄ•

\Ne 106/ taá¹‡hÄ• ya anotthaá¹-o apariyonaddho. __Ä• dÄ«navadassÄ• vÄ«_ti anesanÄ• p
Ä• dÄ«navaá¹ƒ passamÄ• no. __nissaraá¹‡apaÃ±Ã±o_ti ``yÄ• vadeva sÄ«tassa paá¹-ighÄ•
VI 58) vuttaá¹ƒ nissaraá¹‡ameva pajÄ• nanto.

__itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• _ti yena kenaci cÄ«varena santuá¹-á¹-hiyÄ• . __neva
yathÄ• panidhekacco ``ahaá¹ƒ paá¹ƒsukÅ«liko, mayÄ• upasampadamÄ• á¸·eyeva paá¹ƒsu
mayÄ• sadiso atthÄ«â€™â€™ ti attukkaá¹ƒsanaá¹ƒ karoti. evaá¹ƒ so attukkaá¹ƒsanaá¹ƒ na
vambhetÄ«_ti ``ime panaÃ±Ã±e bhikkhÅ« na paá¹ƒsukÅ«likÄ• ti vÄ• paá¹ƒsukÅ«likamattan
ti vÄ• evaá¹ƒ paraá¹ƒ na vambheti. __yo hi tattha dakkho_ti yo tasmiá¹ƒ cÄ«varasantose va
vÄ• dakkho cheko byatto. __analaso_ti sÄ• taccakiriyÄ• ya Ä• lasiyavirahito. __sampajÄ• n
sampajÄ• napaÃ±Ã±Ä• ya ceva satiyÄ• ca yutto. __ariyavaá¹ƒse á¹-hito_ti ariyavaá¹ƒse pa

__itarÄ«tarena piá¹‡á¸• apÄ• tenÄ• _ti yena kenaci piá¹‡á¸• apÄ• tena. etthapi piá¹‡á¸• apA
piá¹‡á¸• apÄ• takhettaá¹ƒ jÄ• nitabbaá¹ƒ, piá¹‡á¸• apÄ• tasantoso jÄ• nitabbo, piá¹‡á¸• apÄ
dhutaá¹…gaá¹ƒ jÄ• nitabbaá¹ƒ. tattha __piá¹‡á¸• apÄ• to_ti odano kummÄ• so sattu macch
sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ yÄ• gu khÄ• danÄ«yaá¹ƒ sÄ• yanÄ«yaá
piá¹‡á¸• apÄ• tÄ• .

__piá¹‡á¸• apÄ• takhetta_nti \Be 114/ saá¹…ghabhattaá¹ƒ uddesabhattaá¹ƒ nimantanaá¹ƒ
pakkhikaá¹ƒ uposathikaá¹ƒ pÄ• á¹-ipadikaá¹ƒ Ä• gantukabhattaá¹ƒ gamikabhattaá¹ƒ gilÄ• n
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ dhurabhattaá¹ƒ kuá¹-ibhattaá¹ƒ vÄ• rabhattaá¹ƒ vihÄ• rabh
piá¹‡á¸• apÄ• takhettÄ• ni.

__piá¹‡á¸• apÄ• tasantoso_ti piá¹‡á¸• apÄ• te vitakkasantoso gamanasantoso pariyesanas
paá¹-iggahaá¹‡asantoso mattapaá¹-iggahaá¹‡asantoso loluppavivajjanasantoso yathÄ• lÄ•
yathÄ• balasantoso yathÄ• sÄ• ruppasantoso upakÄ• rasantoso parimÄ• á¹‡asantoso parib
sannidhiparivajjanasantoso \Ee 124/ vissajjanasantosoti pannarasa santosÄ• . tattha sÄ• da
dhovitvÄ• vitakketi. piá¹‡á¸• apÄ• tikena pana gaá¹‡ena saddhiá¹ƒ caratÄ• sÄ• yaá¹ƒ theru
kattha piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti ``asukagÄ• me, bhanteâ€™â€™ ti ettakaá¹
na vitakketabbaá¹ƒ. ekacÄ• rikena vitakkamÄ• á¸·ake á¹-hatvÄ• vitakketabbaá¹ƒ. tato paá¹-
pana ariyavaá¹ƒsÄ• cuto hoti paribÄ• hiro. ayaá¹ƒ __vitakkasantoso_ nÄ• ma. piá¹‡á¸• Ä• y
pana ``kuhiá¹ƒ labhissÄ• mÄ«â€™â€™ ti acintetvÄ• kammaá¹-á¹-hÄ• nasÄ«sena gantabba
nÄ• ma. pariyesantena yaá¹ƒ vÄ• taá¹ƒ vÄ• aggahetvÄ• lajjiá¹ƒ pesalameva gahetvÄ• pa
__pariyesanasantoso_ nÄ• ma. dÅ«ratova Ä• hariyamÄ• naá¹ƒ disvÄ• ``etaá¹ƒ manÄ• paá
cittaá¹ƒ na uppÄ• detabbaá¹ƒ. ayaá¹ƒ __paá¹-ilÄ• bhasantoso_ nÄ• ma. ``idaá¹ƒ manÄ• pa
amanÄ• paá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™ ti acintetvÄ• yaá¹ƒ kiÃ±ci yÄ• panamattaá¹ƒ
__paá¹-iggahaá¹‡asantoso_ nÄ• ma.

ettha pana deyyadhammo bahu, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, appaá¹ƒ gahetabbaá¹ƒ. bahudÄ• tukÄ• mo, pamÄ• á¹‡eneva gahetabbaá¹ƒ. deyyadhammopi na bahu, dÄ• yakopi a gahetabbaá¹ƒ. deyyadhammo na bahu, dÄ• yako pana bahudÄ• tukÄ• mo, pamÄ• á¹‡ena g paá¹-iggahaá¹‡asmiÃ±hi mattaá¹ƒ ajÄ• nanto manussÄ• naá¹ƒ pasÄ• daá¹ƒ makkheti, sadd sÄ• sanaá¹ƒ na karoti. vijÄ• tamÄ• tuyÄ• pissa cittaá¹ƒ gahetuá¹ƒ na sakkoti. iti mattaá¹ƒ jÄ paá¹-iggahetabbanti ayaá¹ƒ __mattapaá¹-iggahaá¹‡asantoso_ nÄ• ma. aá¸• á¸• hakulÄ• niy dvÄ• rapaá¹-ipÄ• á¹-iyÄ• \Be 115/ gantabbaá¹ƒ. ayaá¹ƒ __loluppavivajjanasantoso_ nÄ• ma __yathÄ• lÄ• bhasantosÄ• _dayo cÄ«vare vuttanayÄ• eva.

piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• ``samaá¹‡adhammaá¹ƒ anupÄ• lessÄ• mÄ«â€™â€™ paribhuÃ±janaá¹ƒ __upakÄ• rasantoso_ nÄ• ma. pattaá¹ƒ pÅ«retvÄ• Ä• nÄ«taá¹ƒ na paá¹- sati tena gÄ• hÄ• petabbaá¹ƒ, asati Ä• harÄ• petvÄ• paá¹-iggahaá¹‡aparimÄ• á¹‡amattaá¹ __parimÄ• á¹‡asantoso_ nÄ• ma. jighacchÄ• ya paá¹-ivinodanaá¹ƒ ``na idamettha nissaraá evaá¹ƒ paribhuÃ±janaá¹ƒ __paribhogasantoso_ nÄ• ma. nidahitvÄ• na paribhuÃ±jitabbaá¹ __sannidhiparivajjanasantoso_ nÄ• ma. mukhaá¹ƒ anoloketvÄ• sÄ• raá¹‡Ä«yadhamme á¹- ayaá¹ƒ __vissajjanasantoso_ nÄ• ma.

__piá¹‡á¸• apÄ• tapaá¹-isaá¹ƒyuttÄ• ni_ pana __paÃ±ca dhutaá¹…gÄ• ni_ piá¹‡á¸• apÄ• ti sapadÄ• nacÄ• rikaá¹…gaá¹ƒ ekÄ• sanikaá¹…gaá¹ƒ pattapiá¹‡á¸• ikaá¹…gaá¹ƒ khalupacch piá¹‡á¸• apÄ• tasantosamahÄ• ariyavaá¹ƒsaá¹ƒ pÅ«rayamÄ• no paccekasambuddho imÄ• imÄ• ni gopento piá¹‡á¸• apÄ• tasantosamahÄ• ariyavaá¹ƒsavasena santuá¹-á¹-ho hoti. __ vuttanayeneva veditabbÄ• ni.

__senÄ• sanÄ• nÄ«_ti idha senÄ• sanaá¹ƒ jÄ• nitabbaá¹ƒ, senÄ• sanakhettaá¹ƒ jÄ• nitabb jÄ• nitabbo, senÄ• sanapaá¹-isaá¹ƒyuttadhutaá¹…gaá¹ƒ jÄ• nitabbaá¹ƒ. tattha __senÄ• san bhisi bimbohanaá¹ƒ \Ne 108/ vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ• leá¹ veá¸·ugumbo rukkhamÅ«laá¹ƒ yattha vÄ• pana bhikkhÅ« paá¹-ikkamantÄ«ti imÄ• ni panna

__senÄ• sanakhetta_nti saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ• attano vÄ• ti cha khettÄ• ni.

__senÄ• sanasantoso_ti senÄ• sane vitakkasantosÄ• dayo pannarasa santosÄ• . te piá¹‡á veditabbÄ• . __senÄ• sanapaá¹-isaá¹ƒyuttÄ• ni_ pana __paÃ±ca dhutaá¹…gÄ• ni_ Ä• raÃ± rukkhamÅ«likaá¹…gaá¹ƒ abbhokÄ• sikaá¹…gaá¹ƒ sosÄ• nikaá¹…gaá¹ƒ yathÄ• santhatikaá mahÄ• ariyavaá¹ƒsaá¹ƒ pÅ«rayamÄ• no paccekasambuddho imÄ• ni paÃ±ca dhutaá¹…gÄ• senÄ• sanasantosamahÄ• ariyavaá¹ƒsavasena santuá¹-á¹-ho hoti.

iti \Be 116/ Ä• yasmÄ• dhammasenÄ• pati sÄ• riputtatthero pathaviá¹ƒ pattharamÄ• no viy

pÅ«rayamÄ• no viya Ä• kÄ• saá¹ƒ vitthÄ• rayamÄ• no viya ca paá¹-hamaá¹ƒ cÄ«varasanto
candaá¹ƒ uá¹-á¹-hÄ• pento viya sÅ«riyaá¹ƒ ullaá¹…ghento viya ca dutiyapiá¹‡á¸• apÄ• tasa
sineruá¹ƒ ukkhipento viya tatiyaá¹ƒ senÄ• sanasantosaá¹ƒ ariyavaá¹ƒsaá¹ƒ kathetvÄ• \Ee 1
gilÄ• napaccayasantosaá¹ƒ ariyavaá¹ƒsaá¹ƒ kathetuá¹ƒ __ ``santuá¹-á¹-ho hoti itarÄ«tarena
gilÄ• napaccayabhesajjaparikkhÄ• renÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ piá¹‡á¸• apÄ• tag
yathÄ• lÄ• bhayathÄ• balayathÄ• sÄ• ruppasantoseneva santussitabbaá¹ƒ. bhÄ• vanÄ• rÄ•
anÄ• gato, nesajjikaá¹…gaá¹ƒ bhÄ• vanÄ• rÄ• maariyavaá¹ƒsaá¹ƒ bhajati (Sv III 309; Mp II

``paÃ±ca senÄ• sane vuttÄ• , paÃ±ca Ä• hÄ• ranissitÄ• .

eko vÄ«riyasaá¹ƒyutto, dve ca cÄ«varanissitÄ• â€™â€™ ti || (Sv III 309; Mp II 4.28).

__porÄ• á¹‡e aggaÃ±Ã±e ariyavaá¹ƒse á¹-hito_ti ettha __porÄ• á¹‡e_ti na adhunuppattike.
jÄ• nitabbe. __ariyavaá¹ƒse_ti ariyÄ• naá¹ƒ vaá¹ƒse. yathÄ• hi khattiyavaá¹ƒso brÄ• hmaá
suddavaá¹ƒso samaá¹‡avaá¹ƒso kulavaá¹ƒso rÄ• javaá¹ƒso, evamayampi aá¹-á¹-hamo ariy
ariyapaveá¹‡i nÄ• ma hoti. so kho panÄ• yaá¹ƒ vaá¹ƒso imesaá¹ƒ vaá¹ƒsÄ• naá¹ƒ mÅ«laga
kÄ• lÄ• nusÄ• rigandhÄ• dayo viya aggamakkhÄ• yati. ke pana te ariyÄ• , yesaá¹ƒ eso vaá
vuccanti buddhÄ• ca paccekabuddhÄ• ca tathÄ• gatasÄ• vakÄ• ca, etesaá¹ƒ ariyÄ• naá¹
pubbe hi satasahassakappÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ asaá¹…khyeyyÄ• naá¹ƒ matthake ta
saraá¹‡aá¹…karo dÄ«paá¹…karoti cattÄ• ro buddhÄ• uppannÄ• , te ariyÄ• , tesaá¹ƒ ariyÄ•
ariyavaá¹ƒso. tesaá¹ƒ buddhÄ• naá¹ƒ parinibbÄ• nato aparabhÄ• ge asaá¹…khyeyyaá¹ƒ ati
nÄ• ma buddho uppanno ... pe ... imasmiá¹ƒ kappe kakusandho koá¹‡Ä• gamano kassapo
cattÄ• ro buddhÄ• uppannÄ• , tesaá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsoti ariyavaá¹ƒso. api ca atÄ«tÄ•
sabbabuddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsoti ariyavaá¹ƒso,
4.28). __á¹-hito_ti patiá¹-á¹-hito. sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

aá¹-á¹-hamagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<129> navame \Ee 127/ \Be 117/ ayaá¹ƒ yojanÄ• --- __dussaá¹…gahÄ• pabbajitÄ• pi eke
tathÄ• vidhÄ• eva ca __atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• _. etamahaá¹ƒ dussaá¹…
vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ adhigatomhÄ«ti. sesaá¹ƒ purimanayeneva ve

niddese __anassavÄ• _ti vacanaá¹ƒ assavanakÄ• . __avacanakarÄ• _ti dubbacÄ• . __paá
paccanÄ«kaá¹ƒ kathanasÄ«lÄ• , paá¹-imallÄ• hutvÄ• pavattantÄ«ti attho. __aÃ±Ã±eneva
ovÄ• dadÄ• yake disvÄ• mukhaá¹ƒ parivattetvÄ• aÃ±Ã±aá¹ƒ disÄ• bhÄ• gaá¹ƒ olokenti. __
avÄ• vaá¹-o hutvÄ• . __anapekkho hutvÄ• _ti anallÄ«no hutvÄ• .

navamagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

<130> dasame __oropayitvÄ• _ti apanetvÄ• . __gihibyaÃ±janÄ• nÄ«_ti
kesamassuodÄ• tavatthÄ• laá¹…kÄ• ramÄ• lÄ• gandhavilepanaitthiputtadÄ• sidÄ• sÄ• dÄ«
byaÃ±jayanti, tasmÄ• ``gihibyaÃ±janÄ• nÄ«â€™â€™ ti vuccanti. __saÃ±chinnapatto_ti pat
maggaÃ±Ä• á¹‡ena chinditvÄ• . __vÄ«ro_ti maggavÄ«riyasamannÄ• gato. __gihibandhanÄ
kÄ• mÄ• hi gihÄ«naá¹ƒ bandhanÄ• ni. ayaá¹ƒ tÄ• va padattho.

ayaá¹ƒ pana adhippÄ• yo --- ``aho vatÄ• hampi oropayitvÄ• gihibyaÃ±janÄ• ni saÃ±chinna
koviá¸·Ä• ro bhaveyyaâ€™â€™ nti evaÃ±hi cintayamÄ• no vipassanaá¹ƒ Ä• rabhitvÄ• pac
(Sn-a I 44). sesaá¹ƒ purimanayeneva jÄ• nitabbaá¹ƒ.

niddese __sÄ• rÄ• sanaÃ±cÄ• _ti sÄ• raá¹ƒ Ä• sanaá¹ƒ. __chinnÄ• nÄ«_ti gaá¸·itÄ• ni. __s
nipaá¹‡á¹‡Ä• ni. __patitÄ• nÄ«_ti vaá¹‡á¹-ato muttÄ• ni. __paripatitÄ• nÄ«_ti bhÅ«miyaá¹ƒ

dasamagÄ• thÄ• niddesavaá¹‡á¹‡anÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggavaá¹‡á¹‡anÄ•

131-2__._ dutiyavaggassa \Ee 128/ \Be 118/ paá¹-hamadvaye __nipaka_nti pakatinipuá¹‡aa
kasiá¹‡aparikammÄ• dÄ«su kusalaá¹ƒ. __sÄ• dhuvihÄ• ri_nti appanÄ• vihÄ• rena vÄ• upa
__dhÄ«ra_nti dhitisampannaá¹ƒ. tattha nipakattena dhitisampadÄ• vuttÄ• . idha pana dhitis
dhiti nÄ• ma asithilaparakkamatÄ• , ``kÄ• maá¹ƒ taco ca nhÄ• ru cÄ• â€™â€™ ti (MN II 184
evaá¹ƒ pavattavÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. api ca dhikkatapÄ• potipi dhÄ«ro. __rÄ• jÄ•
vijitaá¹ƒ pahÄ• yÄ• _ti yathÄ• paá¹-irÄ• jÄ• ``vijitaá¹ƒ raá¹-á¹-haá¹ƒ anatthÄ• vahaâ€™â€™
pahÄ• ya eko carati evaá¹ƒ bÄ• lasahÄ• yaá¹ƒ pahÄ• ya eko care. atha vÄ• __rÄ• jÄ• va ra
rÄ• jÄ• vijitaá¹ƒ raá¹-á¹-haá¹ƒ pahÄ• ya eko cari, yathÄ• ca mahÄ• janako evaá¹ƒ ekova ca
sesaá¹ƒ vuttÄ• nusÄ• rena sakkÄ• jÄ• nitunti na vitthÄ• ritaá¹ƒ (Sn-a I 45-46). niddese vatta

paá¹-hamadvayaá¹ƒ.

<133> tatiyagÄ• thÄ• padatthato uttÄ• nÄ• eva. kevalaÃ±ca pana __sahÄ• yasampada_n
sÄ«lÄ• dikkhandhehi sampannÄ• sahÄ• yÄ• eva ``sahÄ• yasampadÄ• â€™â€™ ti veditab
yÄ• ayaá¹ƒ vuttÄ• sahÄ• yasampadÄ• , taá¹ƒ sahÄ• yasampadaá¹ƒ __addhÄ• pasaá¹ƒsÄ
vuttaá¹ƒ hoti. kathaá¹ƒ? __seá¹-á¹-hÄ• samÄ• sevitabbÄ• sahÄ• yÄ• _ti. kasmÄ• ? attano
sevamÄ• nassa sÄ«lÄ• dayo dhammÄ• anuppannÄ• uppajjanti, uppannÄ• vuddhiá¹ƒ virÅ

pÄ• puá¹‡anti. same sevamÄ• nassa aÃ±Ã±amaÃ±Ã±asamadhÄ• raá¹‡ena kukkuccavinod
\Ne 111/. ete pana sahÄ• yake seá¹-á¹-he ca same ca aladdhÄ• kuhanÄ• dimicchÄ• jÄ«vaá
uppannaá¹ƒ bhojanaá¹ƒ bhuÃ±janto tattha ca paá¹-ighÄ• nunayaá¹ƒ \Ee 129/ anuppÄ• dent
atthakÄ• mo kulaputto eko care khaggavisÄ• á¹‡akappo. ahampi hi evaá¹ƒ caranto imaá¹ƒ s
(Sn-a I 47). niddeso vuttanayo eva.

tatiyaá¹ƒ.

<134> catutthe \Be 119/ __disvÄ• _ti oloketvÄ• . __suvaá¹‡á¹‡assÄ• _ti kaÃ±canassa. ``va
pÄ• á¹-haseso. sÄ• vasesapÄ• á¹-ho hi ayaá¹ƒ attho. __pabhassarÄ• nÄ«_ti pabhÄ• sanas
vuttaá¹ƒ hoti. sesaá¹ƒ uttÄ• napadatthameva. ayaá¹ƒ pana yojanÄ• --- disvÄ• bhujasmiá¹ƒ
valayÄ• ni ``gaá¹‡avÄ• se sati saá¹…ghaá¹-á¹-anÄ• , ekavÄ• se sati aghaá¹-á¹-anÄ• â€™â
vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ adhigatomhÄ«ti. sesaá¹ƒ vuttanayamevÄ• ti (S
__nÅ«purÄ• nÄ«_ti valayÄ• ni. ``niyurÄ• â€™â€™ ti keci vadanti. __ghaá¹-á¹-entÄ«_ti aÃ±Ã

catutthaá¹ƒ.

<135> paÃ±camagÄ• thÄ• padatthato uttÄ• nÄ• eva. ayaá¹ƒ pana ettha adhippÄ• yo --- y
kumÄ• rena sÄ«tuá¹‡hÄ• dÄ«ni nivedentena sahavÄ• sena taá¹ƒ saÃ±Ã±Ä• pentassa mam
sinehavasena __abhisajjanÄ• vÄ• _ jÄ• tÄ• . sace ahaá¹ƒ imaá¹ƒ na pariccajÄ• mi, tato __
hessati. yathÄ• idÄ• ni, __evaá¹ƒ dutÄ«yena saha mamassa, vÄ• cÄ• bhilÄ• po abhisajjan
antarÄ• yakaraá¹ƒ visesÄ• dhigamassÄ• ti __etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no_ ta
paá¹-ipajjitvÄ• paccekabodhiá¹ƒ adhigatomhÄ«ti (Sn-a I 49). sesaá¹ƒ vuttanayameva.

paÃ±camaá¹ƒ.

<136> chaá¹-á¹-he __kÄ• mÄ• _ti dve kÄ• mÄ• vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca. tatth
rÅ«pÄ• dayo dhammÄ• , kilesakÄ• mÄ• chandÄ• dayo sabbepi rÄ• gappabhedÄ• . idha pa
130/. rÅ«pÄ• dianekappakÄ• rena __citrÄ• _. lokassÄ• davasena __madhurÄ• _. bÄ• laput
ramentÄ«ti __manoramÄ• . virÅ«parÅ«penÄ• _ti virÅ«pena rÅ«pena, anekavidhena sabhÄ•
112/ hi rÅ«pÄ• divasena citrÄ• , rÅ«pÄ• dÄ«supi nÄ«lÄ• divasena vividharÅ«pÄ• . evaá¹ƒ te
tathÄ• assÄ• daá¹ƒ dassetvÄ• __mathenti cittaá¹ƒ, _ pabbajjÄ• ya abhiramituá¹ƒ na dentÄ
pÄ• kaá¹-ameva. nigamanampi dvÄ«hi tÄ«hi vÄ• padehi yojetvÄ• purimagÄ• thÄ• su vutta
50).

__kÄ• maguá¹‡Ä• _ti \Be 120/ kÄ• mayitabbaá¹-á¹-hena kÄ• mÄ• . bandhanaá¹-á¹-hena gu
bhikkhave, ahatÄ• naá¹ƒ vatthÄ• naá¹ƒ diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ nti (Vin I 348)
guá¹‡aá¹-á¹-ho. ``accenti kÄ• lÄ• tarayanti rattiyo, vayoguá¹‡Ä• anupubbaá¹ƒ jahantÄ«â€™

rÄ• saá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• â€™â
Ä• nisaá¹ƒsaá¹-á¹-ho guá¹‡aá¹-á¹-ho. ``antaá¹ƒ antaguá¹‡aá¹ƒ (DN II 377; MN I 110; Khp 3.
kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«â€™â€™ ti ettha bandhanaá¹-á¹-ho guá¹‡aá¹-á¹-ho. idhÄ• p
vuttaá¹ƒ --- ``bandhanaá¹-á¹-hena guá¹‡Ä• â€™â€™ ti. __cakkhuviÃ±Ã±eyyÄ• _ti cakkhuvi
etenupÄ• yena __sotaviÃ±Ã±eyyÄ• _dÄ«supi attho veditabbo. __iá¹-á¹-hÄ• _ti pariyiá¹-á¹-h
iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• ti attho. __kantÄ• _ti kÄ• manÄ«yÄ• . __manÄ• pÄ• _ti mana
__piyarÅ«pÄ• _ti piyajÄ• tikÄ• . __kÄ• mÅ«pasaá¹ƒhitÄ• _ti Ä• rammaá¹‡aá¹ƒ katvÄ• uppa
upasaá¹ƒhitÄ• . __rajanÄ«yÄ• _ti rajjaniyÄ• , rÄ• guppattikÄ• raá¹‡abhÅ«tÄ• ti attho.

__yadi muddÄ• yÄ• _tiÄ• dÄ«su __muddÄ• _ti aá¹…gulipabbesu saÃ±Ã±aá¹ƒ á¹-hapetvÄ•
acchiddagaá¹‡anÄ• . __saá¹…khÄ• na_nti piá¹‡á¸• agaá¹‡anÄ• . yÄ• ya khettaá¹ƒ oloketvÄ
bhavissantiâ€™â€™, rukkhaá¹ƒ oloketvÄ• ``idha ettakÄ• ni phalÄ• ni bhavissantiâ€™â€™
Ä• kÄ• se sakuá¹‡Ä• ettakÄ• nÄ• ma bhavissantÄ«â€™â€™ ti jÄ• nanti. __kasÄ«_ti kasik
jaá¹…ghavaá¹‡ijjathalavaá¹‡ijjÄ• divaá¹‡ippatho. __gorakkha_nti attano vÄ• paresaá¹ƒ vÄ•
paÃ±cagorasavikkayena jÄ«vanakammaá¹ƒ. __issattho_ vuccati Ä• vudhaá¹ƒ \Ee 131/ gah
upaá¹-á¹-hÄ• nakammaá¹ƒ. __rÄ• japorisa_nti vinÄ• Ä• vudhena rÄ• jakammaá¹ƒ katvÄ• n
__sippaÃ±Ã±atara_nti gahitÄ• vasesahatthiassasippÄ• di.

__sÄ«tassa purakkhato_ti lakkhaá¹ƒ viya sarassa sÄ«tassa purato á¹-hito, sÄ«tena bÄ• dh
uá¹‡hepi eseva nayo. __á¸• aá¹ƒsÄ• _dÄ«su __á¸• aá¹ƒsÄ• _ti piá¹…galamakkhikÄ• . __ma
__sarÄ«sapÄ• _ti ye keci saritvÄ• gacchanti. __rissamÄ• no_ti pÄ«á¸·iyamÄ• no ruppamÄ
__mÄ«yamÄ• no_ti maramÄ• no. __ayaá¹ƒ, bhikkhave_ti bhikkhave, ayaá¹ƒ muddÄ• dÄ«hi
sÄ«tÄ• dipaccayo \Ne 113/ Ä• bÄ• dho. __kÄ• mÄ• naá¹ƒ Ä• dÄ«navo_ti kÄ• mesu \Be 121
__sandiá¹-á¹-hiko_ti paccakkho sÄ• maá¹ƒ passitabbo. __dukkhakkhandho_ti dukkharÄ• si.
paccayaá¹-á¹-hena kÄ• mÄ• assa hetÅ«ti __kÄ• mahetu_. mÅ«laá¹-á¹-hena kÄ• mÄ• nidÄ
liá¹…gavipallÄ• sena pana ``kÄ• manidÄ• naâ€™â€™ nti vutto. kÄ• raá¹‡aá¹-á¹-hena kÄ• n
__kÄ• mÄ• dhikaraá¹‡o_. liá¹…gavipallÄ• seneva pana ``kÄ• mÄ• dhikaraá¹‡aâ€™â€™ nti
idaá¹ƒ niyamavacanaá¹ƒ kÄ• mapaccayÄ• uppajjatiyevÄ• ti attho.

__uá¹-á¹-hahato_ti Ä• jÄ«vasamuá¹-á¹-hÄ• pakavÄ«riyena uá¹-á¹-hahantassa. __ghaá¹-ato
pubbenÄ• paraá¹ƒ ghaá¹-entassa. __vÄ• yamato_ti vÄ• yÄ• maá¹ƒ parakkamaá¹ƒ payogaá
__nÄ• bhinipphajjantÄ«_ti na nipphajjanti, hatthaá¹ƒ nÄ• bhiruhanti. __socatÄ«_ti citte uppa
socati. __kilamatÄ«_ti kÄ• ye uppannadukkhena kilamati. __paridevatÄ«_ti vÄ• cÄ• ya pari
uraá¹ƒ tÄ• á¸·etvÄ• . __kandatÄ«_ti rodati. __sammohaá¹ƒ Ä• pajjatÄ«_ti visaÃ±Ã±Ä« viya
__mogha_nti tucchaá¹ƒ. __aphalo_ti nipphalo.

__Ä• rakkhÄ• dhikaraá¹‡a_nti Ä• rakkhakÄ• raá¹‡Ä• . __kinti me_ti kena nu kho me upÄ• y
mayhaá¹ƒ kasikammÄ• dÄ«ni katvÄ• uppÄ• ditaá¹ƒ dhanaá¹ƒ ahosi. __tampi no natthÄ«_ti

natthi.

__puna caparaá¹ƒ, bhikkhave, kÄ• mahetÅ«_tiÄ• dinÄ• pi kÄ• raá¹‡aá¹ƒ dassetvÄ• va Ä• d
__kÄ• mahetÅ«_ti kÄ• mapaccayÄ• __rÄ• jÄ• nopi rÄ• jÅ«hi vivadantÄ«_ti attho. __kÄ• ma
bhÄ• vanapuá¹ƒsakaá¹ƒ, kÄ• me nidÄ• naá¹ƒ katvÄ• vivadantÄ«ti attho. __kÄ• mÄ• dhikar
bhÄ• vanapuá¹ƒsakameva, kÄ• me adhikaraá¹‡aá¹ƒ katvÄ• vivadantÄ«ti attho. __kÄ• mÄ•
gÄ• manigamasenÄ• patipurohitaá¹-á¹-hÄ• nantarÄ• dÄ«naá¹ƒ kÄ• mÄ• naá¹ƒyeva hetu viv
__upakkamantÄ«_ti paharanti.

__asicamma_nti asiÃ±ceva kheá¹-akaphalakÄ• dÄ«ni ca.

__dhanukalÄ• paá¹ƒ sannayhitvÄ• _ti dhanuá¹ƒ gahetvÄ• sarakalÄ• paá¹ƒ sannayhitvÄ• .
ubhatorÄ• sibhÅ«taá¹ƒ. __pakkhandantÄ«_ti pavisanti. __usÅ«sÅ«_ti kaá¹‡á¸• esu. __vijjot
parivattamÄ• nesu. __te tatthÄ• _ti te tasmiá¹ƒ saá¹…gÄ• me.

__addÄ• valepanÄ• _ \Ne 114/ \Be 122/ __upakÄ• riyo_ti cettha manussÄ• pÄ• kÄ• rapÄ•
iá¹-á¹-hakÄ• hi cinitvÄ• upari sudhÄ• ya limpanti. evaá¹ƒ katapÄ• kÄ• rapÄ• dÄ• ``upakÄ•
tintena kalalena sittÄ• addÄ• valepanÄ• nÄ• ma honti. __pakkhandantÄ«_ti tÄ• saá¹ƒ heá
tikhiá¹‡aayasÅ«larukkhasÅ«lÄ• dÄ«hi vijjhiyamÄ• nÄ• pÄ• kÄ• rassa picchillabhÄ• vena Ä
upadhÄ• vantiyeva. __chakaá¹‡akÄ• yÄ• _ti kuthitagomayena. __abhivaggenÄ• _ti satadan
aá¹-á¹-hadantÄ• kÄ• rena katvÄ• ``nagaradvÄ• raá¹ƒ bhinditvÄ• pavisissÄ• mÄ• â€™â€™
tassa bandhanayottÄ• ni chinditvÄ• tena abhivaggena omaddanti.

__sandhimpi chindantÄ«_ti gharasandhimpi. __nillopa_nti gÄ• me paharitvÄ• mahÄ• vilop
__ekÄ• gÄ• rika_nti paá¹‡á¹‡Ä• samattÄ• pi saá¹-á¹-himattÄ• pi parivÄ• retvÄ• jÄ«vaggÄ•
Ä• harÄ• penti. __paripanthepi tiá¹-á¹-hantÄ«_ti panthadÅ«hanakammaá¹ƒ karonti. __aá¸• a
muggarehi (Ps I 169). sesaá¹ƒ vuttatthameva.

chaá¹-á¹-haá¹ƒ.

<137> sattame etÄ«ti __Ä«ti, _ Ä• gantukÄ• naá¹ƒ akusalabhÄ• giyÄ• naá¹ƒ byasanahetÅ«
tasmÄ• kÄ• maguá¹‡Ä• pi ete anekabyasanÄ• vahaá¹-á¹-hena daá¸·hasannipÄ• taá¹-á¹-he
asuciá¹ƒ paggharati, uddhumÄ• taparipakkaparibhinno hoti. tasmÄ• \Ee 133/ ete kilesÄ• a
uppÄ• dajarÄ• bhaá¹…gehi uddhumÄ• taparipakkaparibhinnabhÄ• vato ca __gaá¹‡á¸• o_. u
anatthaá¹ƒ janento abhibhavati ajjhottharatÄ«ti attho, rÄ• gagaá¹‡á¸• Ä• dÄ«nametaá¹ƒ adh
kÄ• maguá¹‡Ä• pete aviditanibbÄ• natthÄ• vahahetutÄ• ya sabbupaddavavatthutÄ• ya ca u
kilesÄ• turabhÄ• vaá¹ƒ janentÄ• sÄ«lasaá¹…khÄ• tamÄ• rogyaá¹ƒ loluppaá¹ƒ vÄ• uppÄ• d
vilumpanti, tasmÄ• iminÄ• Ä• rogyavilumpanaá¹-á¹-hena __rogo_. abbhantaramanupaviá¹

antotudanaá¹-á¹-hena dunnÄ«haraá¹‡Ä«yaá¹-á¹-hena ca __sallaá¹ƒ_. diá¹-á¹-hadhammikas
__bhayaá¹ƒ. meta_nti etaá¹ƒ sesamettha pÄ• kaá¹-ameva. nigamanampi vuttanayeneva ve

__kÄ• marÄ• garattÄ• ya_nti \Be 123/ kÄ• marÄ• gena ratto ayaá¹ƒ. __chandarÄ• gaviniba
baddho. __diá¹-á¹-hadhammikÄ• pi gabbhÄ• _ti imasmiá¹ƒ attabhÄ• ve vattamÄ• nasaá¸·Ä•
__samparÄ• yikÄ• pi gabbhÄ• _ti paralokepi saá¸·Ä• yatanagabbhÄ• . __na parimuccatÄ«_
__otiá¹‡á¹‡o sÄ• tarÅ«penÄ• _ti \Ne 115/ madhurasabhÄ• vena rÄ• gena otiá¹‡á¹‡o ogÄ• h
kÄ• makalalamaggaá¹ƒ. __dugga_nti duggamaá¹ƒ.

sattamaá¹ƒ.

<138> aá¹-á¹-hame __sÄ«taá¹ƒ_ dubbidhaá¹ƒ abbhantaradhÄ• tukkhobhapaccayaÃ±ca bÄ
tathÄ• __uá¹‡haá¹ƒ_. tattha __á¸• aá¹ƒsÄ• _ti piá¹…galamakkhikÄ• . __sarÄ«sape_ti ye ke
gacchanti. sesaá¹ƒ pÄ• kaá¹-ameva. nigamanampi vuttanayeneva veditabbaá¹ƒ.

aá¹-á¹-hamaá¹ƒ.

<139> navamagÄ• thÄ• padatthato pÄ• kaá¹-Ä• eva. ayaá¹ƒ panettha adhippÄ• yayojanÄ
na anussavavasena. yathÄ• ayaá¹ƒ hatthÄ« manussakantesu sÄ«lesu dantattÄ• adantabh
sarÄ«ramahantatÄ• ya vÄ• __nÄ• go_. evaá¹ƒ kudÄ• ssu nÄ• mÄ• hampi ariyakantesu sÄ
adantabhÅ«miá¹ƒ nÄ• gamanena, Ä• guá¹ƒ akaraá¹‡ena, puna itthattaá¹ƒ anÄ• gamanena
vÄ• nÄ• go bhaveyyaá¹ƒ. yathÄ• cesa __yÅ«thÄ• ni vivajjayitvÄ• _ ekacariyasukhena __y
araÃ±Ã±e, eko care khaggavisÄ• á¹‡akappo, _ kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ gaá¹‡aá¹
ekattÄ• bhiratisukhena jhÄ• nasukhena yathÄ• bhirantaá¹ƒ araÃ±Ã±e attano yathÄ• yathÄ•
yattakaá¹ƒ vÄ• icchÄ• mi, tattakaá¹ƒ araÃ±Ã±e nivÄ• saá¹ƒ eko care khaggavisÄ• á¹‡akap
yathÄ• cesa susaá¹‡á¹-hitakkhandhamahantatÄ• ya __saÃ±jÄ• takkhandho, _ kudÄ• ssu n
asekkhasÄ«lakkhandhamahantatÄ• ya saÃ±jÄ• takkhandho bhaveyyaá¹ƒ. yathÄ• cesa pad
padumakule uppannatÄ• ya vÄ• __padumÄ«, _ kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ paduma
ariyajÄ• tipadume uppannatÄ• ya vÄ• padumÄ« bhaveyyaá¹ƒ. yathÄ• cesa thÄ• mabalaja
nÄ• mÄ• hampi evaá¹ƒ parisuddhakÄ• yasamÄ• cÄ• ratÄ• dÄ«hi sÄ«lasamÄ• dhinibbedhik
uá¸·Ä• ro bhaveyyanti evaá¹ƒ cintento vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ adhigat

navamaá¹ƒ.

<140> dasame __aá¹-á¹-hÄ• nata_nti aá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, akÄ• raá¹‡aá¹ƒ tanti vuttaá¹ƒ
lopo \Ne 116/ kato ``ariyasaccÄ• na dassanaâ€™â€™ ntiÄ• dÄ«su (Khp 5.11; Sn 270) viya
__saá¹…gaá¹‡ikÄ• ratassÄ• _ti gaá¹‡Ä• bhiratassa. __ya_nti kÄ• raá¹‡avacanametaá¹ƒ ``y
hirÄ«yitabbenÄ• â€™â€™ tiÄ• dÄ«su (Dhs 30) viya. __phassaye_ti adhigacche. __sÄ• may

lokiyasamÄ• pattiá¹ƒ. sÄ• hi appitappitasamaye eva paccanÄ«kehi vimuccanato ``sÄ• may
vuccati. taá¹ƒ sÄ• mayikaá¹ƒ vimuttiá¹ƒ. ``aá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, na taá¹ƒ kÄ• raá¹‡aá¹ƒ vi
saá¹…gaá¹‡ikÄ• ratassa, yena kÄ• raá¹‡ena phassaye iti etaá¹ƒ Ä• diccabandhussa paccel
saá¹…gaá¹‡ikÄ• ratiá¹ƒ pahÄ• ya yoniso paá¹-ipajjanto adhigatomhÄ«â€™â€™ ti Ä• ha. se
54; Ap-a I 1.110).

niddese \Ee 135/ __nekkhammasukha_nti pabbajjÄ• sukhaá¹ƒ. __pavivekasukha_nti kÄ• y
__upasamasukha_nti kilesupasamaá¹ƒ phalasamÄ• pattisukhaá¹ƒ. __sambodhisukha_nti m
__nikÄ• malÄ• bhÄ«_ti attano rucivasena yathÄ• kÄ• malÄ• bhÄ«. __akicchalÄ• bhÄ«_ti ac
__akasiralÄ• bhÄ«_ti vipulalÄ• bhÄ«. __asÄ• mayika_nti lokuttaraá¹ƒ. __akuppa_nti kuppav
lokuttaramaggaá¹ƒ.

dasamaá¹ƒ.

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggavaá¹‡á¹‡anÄ•

<141> tatiyavaggassa \Ee 136/ paá¹-hame __diá¹-á¹-hÄ«visÅ«kÄ• nÄ«_ti dvÄ• saá¹-á¹-hidi
maggasammÄ• diá¹-á¹-hiyÄ• visÅ«kaá¹-á¹-hena vijjhanaá¹-á¹-hena vilomaá¹-á¹-hena ca vis
diá¹-á¹-hiyÄ• visÅ«kÄ• nÄ«ti diá¹-á¹-hivisÅ«kÄ• ni, diá¹-á¹-hiyo eva vÄ• visÅ«kÄ• ni diá¹-á¹
__upÄ• tivatto_ti \Be 125/ dassanamaggena atikkanto. __patto niyÄ• ma_nti avinipÄ• tadha
sambodhiparÄ• yanatÄ• ya ca niyatabhÄ• vaá¹ƒ adhigato, sammattaniyÄ• masaá¹…khÄ• ta
ettÄ• vatÄ• paá¹-hamamaggakiccanipphatti ca tassa paá¹-ilÄ• bho ca vutto. idÄ• ni __paá¹-
sesamaggapaá¹-ilÄ• bhaá¹ƒ dasseti. __uppannaÃ±Ä• á¹‡omhÄ«_ti uppannapaccekabodhiÃ
dasseti. __anaÃ±Ã±aneyyo_ti aÃ±Ã±ehi ``idaá¹ƒ saccaá¹ƒ idaá¹ƒ saccaâ€™â€™ nti naneta
dÄ«peti. patte vÄ• paccekabodhiÃ±Ä• á¹‡e aÃ±Ã±aneyyatÄ• ya abhÄ• vÄ• sayaá¹ƒvasita
diá¹-á¹-hivisÅ«kÄ• ni upÄ• tivatto, Ä• dimaggena patto niyÄ• maá¹ƒ, sesehi paá¹-iladdhama
117/ uppannaÃ±Ä• á¹‡o, taá¹ƒ sabbaá¹ƒ attanÄ• va adhigatoti anaÃ±Ã±aneyyo. sesaá¹ƒ vu
(Sn-a I 54; Ap-a I 1.111).

__na paraneyyo_ti na aÃ±Ã±ehi netabbo. __na parappattiyo_ti paccakkhadhammattÄ• na
__na parappaccayo_ti na assa paro paccayo, na parassa saddhÄ• ya vattatÄ«ti na parappa
parapaá¹-ibaddhagÅ«_ti na aÃ±Ã±esaá¹ƒ paá¹-ibaddhaÃ±Ä• á¹‡agamano.

paá¹-hamaá¹ƒ.

<142> dutiye __nillolupo_ti alolupo. yo hi rasataá¹‡hÄ• bhibhÅ«to hoti, so bhusaá¹ƒ luppati

luppati, tena ``lolupoâ€™â€™ ti vuccati. tasmÄ•  esa taá¹ƒ paá¹-ikkhipanto Ä• ha ``nillolupo
__nikkuho_ti ettha kiÃ±cÄ• pi yassa tividhakuhanavatthu natthi, so ``nikkuhoâ€™â€™ ti vuc
gÄ• thÄ• ya manuÃ±Ã±abhojanÄ• dÄ«su \Ee 137/ vimhayamanÄ• pajjanato nikkuhoti ayam
ettha pÄ• tumicchÄ• pipÄ• sÄ• , tassÄ• abhÄ• vena nippipÄ• so, sÄ• durasalobhena bhott
__nimmakkho_ti ettha paraguá¹‡avinÄ• sanalakkhaá¹‡o makkho, tassa abhÄ• vena nimma
sÅ«dassa guá¹‡amakkhanÄ• bhÄ• vaá¹ƒ sandhÄ• ya Ä• ha. __niddhantakasÄ• vamoho_ti
kÄ• yaduccaritÄ• dÄ«ni ca tÄ«á¹‡Ä«ti cha dhammÄ• yathÄ• sambhavaá¹ƒ \Be 126/ appasa
vijahÄ• petvÄ• parabhÄ• vaá¹ƒ gaá¹‡hÄ• panaá¹-á¹-hena kasaá¹-aá¹-á¹-hena ca ``kasÄ• vA
yathÄ• ha ---

``tattha katame tayo kasÄ• vÄ• ? rÄ• gakasÄ• vo dosakasÄ• vo mohakasÄ• vo, ime tayo ka
tayo kasÄ• vÄ• ? kÄ• yakasÄ• vo vacÄ«kasÄ• vo manokasÄ• voâ€™â€™ ti (Vibh 924).

tesu mohaá¹ƒ á¹-hapetvÄ• paÃ±cannaá¹ƒ kasÄ• vÄ• naá¹ƒ tesaÃ±ca sabbesaá¹ƒ mÅ«lab
niddhantakasÄ• vamoho, tiá¹‡á¹‡aá¹ƒ eva vÄ• kÄ• yavacÄ«manokasÄ• vÄ• naá¹ƒ mohass
niddhantakasÄ• vamoho. itaresu nillolupatÄ• dÄ«hi rÄ• gakasÄ• vassa, nimmakkhatÄ• ya d
siddho eva. __nirÄ• saso_ti nittaá¹‡ho. __sabbaloke_ti sakalaloke, tÄ«su bhavesu dvÄ• das
bhavavibhavataá¹‡hÄ• virahito hutvÄ• ti attho. sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ \Ne 118
pÄ• de vatvÄ• __eko care_ti eko carituá¹ƒ sakkuá¹‡eyyÄ• ti evampi ettha sambandho kÄ•

dutiyaá¹ƒ.

<143> tatiye ayaá¹ƒ saá¹…khepattho --- yvÄ• yaá¹ƒ dasavatthukÄ• ya pÄ• padiá¹-á¹-hiyÄ•
__pÄ• po_. paresampi anatthaá¹ƒ dassetÄ«ti __anatthadassÄ«_. kÄ• yaduccaritÄ• dimhi ca
taá¹ƒ atthakÄ• mo kulaputto __pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visan
sayaá¹ƒ na seve_ti attano vasena taá¹ƒ na seveyya. yadi pana paravaso hoti, kiá¹ƒ sakkÄ•
138/ hoti. __pasuta_nti pasaá¹-aá¹ƒ, diá¹-á¹-hivasena tattha tattha lagganti attho. __pamatta
kÄ• maguá¹‡esu vossaá¹-á¹-hacittaá¹ƒ, kusalabhÄ• vanÄ• rahitaá¹ƒ vÄ• . taá¹ƒ evarÅ«paá¹
payirupÄ• se, aÃ±Ã±adatthu eko care khaggavisÄ• á¹‡akappoti.

niddese __sayaá¹ƒ na seveyyÄ• _ti sÄ• maá¹ƒ na upasaá¹…kameyya. __sÄ• maá¹ƒ na sev
upasaá¹…kameyya. __na seveyyÄ• _ti na bhajeyya. __na_ \Be 127/ __niseveyyÄ• _ti samÄ
saá¹ƒseveyyÄ• _ti dÅ«re bhaveyya. __na parisaá¹ƒseveyyÄ• _ti paá¹-ikkameyya.

tatiyaá¹ƒ.

<144> catutthe ayaá¹ƒ saá¹…khepattho --- __bahussuta_nti duvidho bahussuto tÄ«su piá¹-
pariyattibahussuto ca maggaphalavijjÄ• bhiÃ±Ã±Ä• naá¹ƒ paá¹-ividdhattÄ• paá¹-ivedhabah

__dhammadharo_. uá¸·Ä• rehi pana kÄ• yavacÄ«manokammehi samannÄ• gato __uá¸·Ä• r
muttapaá¹-ibhÄ• no ca yuttamuttapaá¹-ibhÄ• no ca __paá¹-ibhÄ• navÄ• _. pariyattiparipucch
tidhÄ• paá¹-ibhÄ• navÄ• veditabbo. yassa hi pariyatti paá¹-ibhÄ• ti, so pariyattipaá¹-ibhÄ• r
atthaÃ±ca Ã±Ä• yaÃ±ca lakkhaá¹‡aÃ±ca á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±ca paripucchantassa pa
paripucchÄ• paá¹-ibhÄ• navÄ• . yena maggÄ• dayo paá¹-ividdhÄ• honti, so adhigamapaá¹-
__bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha, mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ• navantaá¹ƒ_.
attatthaparatthaubhayatthabhedato vÄ• diá¹-á¹-hadhammikasamparÄ• yikaparamatthabhed
__aÃ±Ã±Ä• ya atthÄ• ni, _ tato ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ•
Nidd I 174) kaá¹…khÄ• á¹-á¹-hÄ• nesu \Ne 119/ __vineyya kaá¹…khaá¹ƒ_ vicikicchaá¹ƒ vin
katasabbakicco eko care khaggavisÄ• á¹‡akappoti (Sn-a I 58).

catutthaá¹ƒ.

<145> paÃ±came \Ee 139/ __khiá¸• á¸• Ä• _ ca __rati_ ca pubbe vuttÄ• va. __kÄ• masukh
vatthukÄ• mÄ• pi hi sukhassa visayÄ• dibhÄ• vena sukhanti vuccanti. yathÄ• ha --- ``atthi r
sukhÄ• nupatitaâ€™â€™ nti (SN b III 60). evametaá¹ƒ khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukha
__analaá¹…karitvÄ• _ alanti akatvÄ• ``etaá¹ƒ tappakaâ€™â€™ nti vÄ• ``sÄ• rabhÅ«taâ€™
aggahetvÄ• . __anapekkhamÄ• no_ti tena analaá¹…karaá¹‡ena anapekkhanasÄ«lo apihÄ•
__vibhÅ«saá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«_ eko careti. tattha vibhÅ«sÄ• duvidhÄ• agÄ
anagÄ• rikavibhÅ«sÄ• ca. tattha agÄ• rikavibhÅ«sÄ• sÄ• kaá¹-aveá¹-hanamÄ• lÄ• gandhÄ
anagÄ• rikavibhÅ«sÄ• ca pattamaá¹‡á¸• anÄ• di. vibhÅ«sÄ• eva __vibhÅ«saá¹-á¹-hÄ• naá
vibhÅ«saá¹-á¹-hÄ• nÄ• tividhÄ• yapi viratiyÄ• __virato_. avitathavacanato __saccavÄ• dÄ«
daá¹-á¹-habbo (Sn-a I 59).

paÃ±camaá¹ƒ.

<146> chaá¹-á¹-he __dhanÄ• nÄ«_ti muttÄ• maá¹‡iveá¸·uriyasaá¹…khasilÄ• pavÄ• á¸·araja
ratanÄ• ni. __dhaÃ±Ã±Ä• nÄ«_ti sÄ• livÄ«hiyavagodhumakaá¹…kuvarakakudrÅ«sakappabh
ca. __bandhavÄ• nÄ«_ti Ã±Ä• tibandhu, gottabandhu, mittabandhu, sippabandhuvasena ca
__yathodhikÄ• nÄ«_ti sakasakaodhivasena á¹-hitÄ• niyeva. sesaá¹ƒ vuttanayamevÄ• ti (Sn

chaá¹-á¹-haá¹ƒ.

<147> sattame __saá¹…go eso_ti attano upabhogaá¹ƒ niddisati. so hi sajjanti tattha pÄ• á¹
paviá¹-á¹-ho hatthÄ« viyÄ• ti __saá¹…go. parittamettha sokhya_nti ettha paÃ±cakÄ• maguá
viparÄ«tasaÃ±Ã±Ä• ya uppÄ• detabbato kÄ• mÄ• vacaradhammapariyÄ• pannato vÄ• lÄ•
parittaá¹ƒ, vijjuppabhÄ• ya obhÄ• sitanaccadassanasukhaá¹ƒ viya ittaraá¹ƒ, tÄ• vakÄ• likan
__appassÄ• do dukkhamettha bhiyyo_ti ettha ca yvÄ• yaá¹ƒ ``yaá¹ƒ kho, bhikkhave, ime pa

paá¹-icca \Ee 140/ uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• doâ€™
yamidaá¹ƒ ``ko ca, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo, idha, bhikkhave, kulaputto yena
jÄ«vikaá¹ƒ kappeti yadi muddÄ• ya yadi gaá¹‡anÄ• yÄ• â€™â€™ ti (MN I 162) evamÄ• din
vuttaá¹ƒ, taá¹ƒ upanidhÄ• ya appodakabindumatto hoti, atha kho dukkhameva bhiyyo bahu,
udakasadiso hoti. tena vuttaá¹ƒ --- ``appassÄ• do dukkhamettha bhiyyoâ€™â€™ ti. __gaá¸·
dassetvÄ• Ä• kaá¸• á¸• hanavasena baá¸·iso viya eso, yadidaá¹ƒ paÃ±ca kÄ• maguá¹‡Ä• .
evaá¹ƒ Ã±atvÄ• buddhimÄ• paá¹‡á¸• ito puriso sabbampetaá¹ƒ pahÄ• ya eko care khagga

sattamaá¹ƒ.

<148> aá¹-á¹-hamagÄ• thÄ• ya \Be 129/ dutiyapÄ• de __jÄ• la_nti suttamayaá¹ƒ vuccati. _
caratÄ«ti __ambucÄ• rÄ«, _ macchassetaá¹ƒ adhivacanaá¹ƒ. salile ambucÄ• rÄ« __salilam
nadÄ«salile jÄ• laá¹ƒ bhetvÄ• gataambucÄ• rÄ«vÄ• ti vuttaá¹ƒ hoti. tatiyapÄ• de __daá¸• á
daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ vuccati. yathÄ• aggi daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ puna na niva
Ä• gacchati, evaá¹ƒ maggaÃ±Ä• á¹‡agginÄ• daá¸• á¸• haá¹ƒ kÄ• maguá¹‡aá¹-á¹-hÄ• naá¹
anÄ• gacchantoti vuttaá¹ƒ hoti. sesaá¹ƒ vuttanayamevÄ• ti.

__saá¹ƒyojanÄ• nÄ«_ti yassa saá¹ƒvijjanti, taá¹ƒ puggalaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒyojenti
saá¹ƒyojanÄ• ni. imÄ• ni pana saá¹ƒyojanÄ• ni kilesapaá¹-ipÄ• á¹-iyÄ• pi Ä• harituá¹ƒ vaá¹-
maggapaá¹-ipÄ• á¹-iyÄ• pi. kÄ• marÄ• gapaá¹-ighasaá¹ƒyojanÄ• ni anÄ• gÄ• mimaggena p
arahattamaggena, diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• sotÄ• pattimaggena, bha
arahattamaggena, issÄ• macchariyÄ• ni sotÄ• pattimaggena, avijjÄ• arahattamaggena. ma
diá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• saissÄ• macchariyÄ• sotÄ• pattimaggena pahÄ
anÄ• gÄ• mimaggena, mÄ• nabhavarÄ• gaavijjÄ• arahattamaggenÄ• ti. __bhinditvÄ• _ti bh
__pabhinditvÄ• _ti \Ee 141/ chindaá¹ƒ katvÄ• . __dÄ• layitvÄ• _ti phÄ• letvÄ• . __padÄ• lay
__sampadÄ• layitvÄ• _ti upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

aá¹-á¹-hamaá¹ƒ.

<149> navame __okkhittacakkhÅ«_ti heá¹-á¹-hÄ• khittacakkhu, satta gÄ«vaá¹-á¹-hÄ«ni paá
á¹-hapetvÄ• parivajjanapahÄ• tabbadassanatthaá¹ƒ \Ne 121/ yugamattaá¹ƒ pekkhamÄ• no
hanukaá¹-á¹-hinÄ• hadayaá¹-á¹-hiá¹ƒ saá¹…ghaá¹-á¹-ento. evaÃ±hi okkhittacakkhutÄ• na
__na ca pÄ• dalolo_ti ekassa dutiyo dvinnaá¹ƒ tatiyoti evaá¹ƒ gaá¹‡amajjhaá¹ƒ, pavisitukÄ•
kaá¹‡á¸• Å«yamÄ• napÄ• do viya abhavanto, dÄ«ghacÄ• rikaanavaá¹-á¹-hitacÄ• rikavirato
indriyesu idha manindriyassa visuá¹ƒ vuttattÄ• vuttÄ• vasesavasena gopitindriyo. __rakkhit
mÄ• nasaá¹ƒyeva mÄ• nasÄ• naá¹ƒ, taá¹ƒ rakkhitamassÄ• ti rakkhitamÄ• nasÄ• no. yathÄ•
viluppati, evaá¹ƒ rakkhitacittoti vuttaá¹ƒ hoti. __anavassuto_ti imÄ• ya paá¹-ipattiyÄ• tesu te

kilesaanvÄ• ssavavirahito. __apariá¸• ayhamÄ• no_ti evaá¹ƒ anvÄ• ssavavirahitÄ• eva kile
apariá¸• ayhamÄ• no, bahiddhÄ• vÄ• anavassuto, ajjhattaá¹ƒ apariá¸• ayhamÄ• no. sesaá
63).

__cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti kÄ• raá¹‡avasena ``cakkhÅ«â€™â€™ ti laddhavohÄ• re
cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• . porÄ• á¹‡Ä• panÄ• hu ---

``cakkhu rÅ«paá¹ƒ na passati acittakattÄ• , cittaá¹ƒ na passati acakkhukattÄ• ,
dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-á¹-ane pana pasÄ• davatthukena cittena passati. Ä«disÄ«
vijjhatÄ«â€™ tiÄ• dÄ«su viya sasambhÄ• rakathÄ• nÄ• ma hoti, tasmÄ• cakkhuviÃ±Ã±Ä•
ayamevettha atthoâ€™â€™ ti (Vism I 15; Dhs-a 1352).

__nimittaggÄ• hÄ«_ti itthipurisanimittaá¹ƒ vÄ• subhanimittÄ• dikaá¹ƒ vÄ• kilesavatthubhÅ
chandarÄ• gavasena gaá¹‡hÄ• ti, diá¹-á¹-hamattavasena na saá¹‡á¹-hÄ• ti. __anubyaÃ±jan
anubyaÃ±janato pÄ• kaá¹-abhÄ• vakaraá¹‡ato ``anubyaÃ±janaâ€™â€™ nti laddhavohÄ• ra
hatthapÄ• dahasitalapitavilokitÄ• dibhedaá¹ƒ Ä• kÄ• raá¹ƒ gaá¹‡hÄ• ti.

__yatvÄ• dhikaraá¹‡amena_ntiÄ• dimhi \Ee 142/ yaá¹ƒkÄ• raá¹‡Ä• yassa cakkhundriyÄ• s
puggalaá¹ƒ satikavÄ• á¹-ena __cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ_ apihitacakkhudvÄ• raá¹ƒ h
abhijjhÄ• dayo __dhammÄ• anvÄ• ssaveyyuá¹ƒ. tassa saá¹ƒvarÄ• ya na paá¹-ipajjatÄ«_ti t
satikavÄ• á¹-ena pidahanatthÄ• ya na paá¹-ipajjati. evaá¹ƒbhÅ«toyeva ca __ ``na rakkhati c
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ _tipi vuccati.

tattha \Ne 122/ kiÃ±cÄ• pi cakkhundriye saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• natthi. na hi cakkh
sati vÄ• muá¹-á¹-hassaccaá¹ƒ vÄ• uppajjati, api ca yadÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhus
tadÄ• bhavaá¹…ge dvikkhattuá¹ƒ uppajjitvÄ• niruddhe kiriyamanodhÄ• tu Ä• vajjanakiccaá
uppajjitvÄ• nirujjhati, tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccaá¹ƒ tato vipÄ• kamanodhÄ
sampaá¹-icchanakiccaá¹ƒ tato vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡ak
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu \Be 131/ voá¹-á¹-hapanakiccaá¹ƒ sÄ• dhayamÄ•
tadanantaraá¹ƒ javanaá¹ƒ javati. tatrÄ• pi neva bhavaá¹…gasamaye, na Ä• vajjanÄ• dÄ«na
saá¹ƒvaro vÄ• asaá¹ƒvaro vÄ• atthi, javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ vÄ• muá¹-á
aÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• akkhanti vÄ• kosajjaá¹ƒ vÄ• uppajjati, asaá¹ƒvaro hoti. evaá¹ƒ hont
asaá¹ƒvaroti vuccati. kasmÄ• ? yasmÄ• tasmiá¹ƒ sati dvÄ• rampi aguttaá¹ƒ hoti bhavaá¹…
vÄ«thicittÄ• nipi. yathÄ• kiá¹ƒ? yathÄ• nagare catÅ«su dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• p
antogharadvÄ• rakoá¹-á¹-hakagabbhÄ• dayo susaá¹ƒvutÄ• , tathÄ• pi antonagare sabbaá¹ƒ
agopitameva hoti. nagaradvÄ• rena hi pavisitvÄ• corÄ• yadicchanti, taá¹ƒ hareyyuá¹ƒ. eva
dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi aguttaá¹ƒ hoti bhavaá¹.
vÄ«thicittÄ• nipÄ«ti.

__cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hotÄ«_tiÄ• dÄ«su __na nimittaggÄ• hÄ
vuttappakÄ• raá¹ƒ nimittaá¹ƒ na gaá¹‡hÄ• ti. evaá¹ƒ sesapadÄ• nipi vuttapaá¹-ikkhepena ve
heá¹-á¹-hÄ• ``javane dussÄ«lyÄ• dÄ«su uppannesu tasmiá¹ƒ asaá¹ƒvare sati dvÄ• rampi a
Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipÄ«â€™â€™ ti vuttaá¹ƒ, evamidha tasmiá¹ƒ sÄ«lÄ• dÄ«su
guttaá¹ƒ \Ee 143/ hoti bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipi. yathÄ• kiá¹ƒ? ya
saá¹ƒvutesu kiÃ±cÄ• pi antogharÄ• dayo asaá¹ƒvutÄ• honti. tathÄ• pi antonagare sabbaá¹
surakkhitaá¹ƒ sugopitameva hoti. nagaradvÄ• resu pihitesu corÄ• naá¹ƒ paveso natthi. evam
uppannesu dvÄ• rampi guttaá¹ƒ hoti bhavaá¹…gampi Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• nipi. ta
uppajjamÄ• nopi cakkhundriye saá¹ƒvaroti vutto (Dhs-a 1352; Vism I 15).

__avassutapariyÄ• yaÃ±cÄ• _ti kilesehi tintakÄ• raá¹‡aÃ±ca. __anavassutapariyÄ• yaÃ±cÄ
atintakÄ• raá¹‡aÃ±ca.

__piyarÅ«pe_ \Ne 123/ __rÅ«pe_ti iá¹-á¹-hajÄ• tike rÅ«pÄ• rammaá¹‡e. __appiyarÅ«pe rÅ«
rÅ«pÄ• rammaá¹‡e. __byÄ• pajjatÄ«_ti dosavasena pÅ«tibhÄ• vamÄ• pajjati. __otÄ• ra_nti
__Ä• rammaá¹‡a_nti paccayaá¹ƒ.

__adhibhaá¹ƒsÅ«_ti \Be 132/ maddaá¹ƒsu. __na adhibhosÄ«_ti na maddi. __bahalamattikÄ
dÄ• navasena uddhamÄ• yikÄ• bahalamattikÄ• . __addÄ• valepanÄ• _ti asukkhamattikadÄ

navamaá¹ƒ.

<150> dasame __kÄ• sÄ• yavattho abhinikkhamitvÄ• _ti imassa pÄ• dassa gehÄ• abhinik
hutvÄ• ti evamattho veditabbo. sesaá¹ƒ vuttanayeneva sakkÄ• jÄ• nitunti na vitthÄ• ritanti.

dasamaá¹ƒ.

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggavaá¹‡á¹‡anÄ•

<151> catutthavaggassa \Ee 144/ paá¹-hame __rasesÅ«_ti
ambilamadhuratittakakaá¹-ukaloá¹‡ikakhÄ• rikakasÄ• vÄ• dibhedesu sÄ• yanÄ«yesu. __ge
akaronto, taá¹‡haá¹ƒ anuppÄ• dentoti vuttaá¹ƒ hoti. __alolo_ti ``idaá¹ƒ sÄ• yissÄ• mi, idaá¹
ti evaá¹ƒ rasavisesesu anÄ• kulo. __anaÃ±Ã±aposÄ«_ti posetabbakasaddhivihÄ• rikÄ• divi
kÄ• yasandhÄ• raá¹‡amattena santuá¹-á¹-hoti vuttaá¹ƒ hoti. yathÄ• vÄ• pubbe uyyÄ• ne ra
hutvÄ• aÃ±Ã±aposÄ« Ä• siá¹ƒ, evaá¹ƒ ahutvÄ• yÄ• ya taá¹‡hÄ• ya lolo hutvÄ• rasesu ge

taá¹‡haá¹ƒ hitvÄ• Ä• yatiá¹ƒ taá¹‡hÄ• mÅ«lakassa aÃ±Ã±assa attabhÄ• vassa anibbattane
atha vÄ• atthabhaÃ±janakaá¹-á¹-hena kilesÄ• ``aÃ±Ã±eâ€™â€™ ti vuccanti, tesaá¹ƒ apos
ayamettha attho. __sapadÄ• nacÄ• rÄ«_ti avokkammacÄ• rÄ« anupubbacÄ• rÄ«, gharapaá
aá¸• á¸• hakulaÃ±ca daliddakulaÃ±ca nirantaraá¹ƒ piá¹‡á¸• Ä• ya pavisamÄ• noti attho. __k
appaá¹-ibaddhacitto_ti khattiyakulÄ• dÄ«su yattha katthaci kilesavasena alaggacitto, candÅ«
hutvÄ• ti attho. sesaá¹ƒ vuttanayamevÄ• ti (Sn-a I 65; Ap-a I 1.121).

paá¹-hamaá¹ƒ.

<152> dutiye \Ne 124/ \Be 133/ __Ä• varaá¹‡Ä• nÄ«_ti nÄ«varaá¹‡Ä• neva, tÄ• ni atthato u
vuttÄ• ni. tÄ• ni pana yasmÄ• abbhÄ• dayo viya candaá¹ƒ sÅ«riyaá¹ƒ vÄ• ceto Ä• varanti,
cetasoâ€™â€™ ti vuttÄ• ni. tÄ• ni upacÄ• rena vÄ• appanÄ• ya vÄ• __pahÄ• ya. upakkile
vibÄ• dhente akusale dhamme, __vatthopamÄ• dÄ«su_ (MN I 70 Ä• dayo) vutte abhijjhÄ• d
panuditvÄ• vinÄ• setvÄ• , vipassanÄ• maggena pajahitvÄ• ti attho \Ee 145/. __sabbe_ti an
samathavipassanÄ• sampanno paá¹-hamamaggena diá¹-á¹-hinissayassa pahÄ«nattÄ• __a
tedhÄ• tukagataá¹ƒ __sinehadosaá¹ƒ, _ taá¹‡hÄ• rÄ• ganti vuttaá¹ƒ hoti. sineho eva hi guá¹
sinehadosoti vutto. sesaá¹ƒ vuttanayameva (Sn-a I 66).

dutiyaá¹ƒ.

<153> tatiye __vipiá¹-á¹-hikatvÄ• nÄ• _ti piá¹-á¹-hito katvÄ• , chaá¸• á¸• etvÄ• jahitvÄ• ti at
dukhaÃ±cÄ• _ti kÄ• yikaá¹ƒ sÄ• tÄ• sÄ• taá¹ƒ. __somanassadomanassa_nti cetasikaá¹ƒ sÄ
catutthajjhÄ• nupekkhaá¹ƒ. __samatha_nti catutthajjhÄ• nasamathameva. __visuddha_nti
paÃ±canÄ«varaá¹‡avitakkavicÄ• rapÄ«tisukhasaá¹…khÄ• tehi navahi paccanÄ«kadhamme
niddhantasuvaá¹‡á¹‡amiva vigatÅ«pakkilesanti attho.

ayaá¹ƒ pana yojanÄ• --- vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukkhaÃ±ca pubbeva,
paá¹-hamajjhÄ• nÅ«pacÄ• rabhÅ«miyaá¹ƒyeva dukkhaá¹ƒ, tatiyajjhÄ• nÅ«pacÄ• rabhÅ«miy
Ä• dito vuttaá¹ƒ __ca_-kÄ• raá¹ƒ parato netvÄ• ``somanassaá¹ƒ domanassaÃ±ca vipiá¹-á¹-
ti adhikÄ• ro. tena somanassaá¹ƒ catutthajjhÄ• nÅ«pacÄ• re, domanassaÃ±ca dutiyajjhÄ• n
etÄ• ni hi etesaá¹ƒ pariyÄ• yato pahÄ• naá¹-á¹-hÄ• nÄ• ni. nippariyÄ• yato pana dukkhassa
domanassassa dutiyajjhÄ• naá¹ƒ, sukhassa tatiyajjhÄ• naá¹ƒ, somanassassa catutthajjhÄ•
pahÄ• naá¹-á¹-hÄ• naá¹ƒ. yathÄ• ha --- ``paá¹-hamajjhÄ• naá¹ƒ upasampajja viharati etthup
aparisesaá¹ƒ nirujjhatÄ«â€™â€™ tiÄ• di (SN c V 510). taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttana
parato __pubbevÄ• _ti tÄ«su paá¹-hamajjhÄ• nadÄ«su dukkhadomanassasukhÄ• ni \Be 13
ca catutthajjhÄ• ne somanassaá¹ƒ vipiá¹-á¹-hikatvÄ• imÄ• ya paá¹-ipadÄ• ya __laddhÄ• nu
visuddhaá¹ƒ eko care_ iti. sesaá¹ƒ vuttanayamevÄ• ti (Sn-a I 67; Ap-a I 1.123).

tatiyaá¹ƒ.

<154> catutthe \Ne 125/ \Ee 146/ Ä• raddhaá¹ƒ vÄ«riyaá¹ƒ assÄ• ti __Ä• raddhaviriyo_. ete
vÄ«riyÄ• rambhaá¹ƒ Ä• divÄ«riyaá¹ƒ dasseti. paramattho vuccati nibbÄ• naá¹ƒ, tattha pattiy
__paramatthapattiyÄ• _. etena vÄ«riyÄ• rambhena pattabbaphalaá¹ƒ dasseti. __alÄ«nacitto
vÄ«riyupatthambhÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ alÄ«nataá¹ƒ dasseti. __akusÄ«tavuttÄ«_ti
á¹-hÄ• nÄ• sanacaá¹…kamÄ• dÄ«su kÄ• yassa anavasÄ«danaá¹ƒ. __daá¸·hanikkamo_ti et
cÄ• â€™â€™ ti (MN I 184; SN a II 22; AN a II 5; Nidd I 196) evaá¹ƒ pavattaá¹ƒ padahanavÄ
taá¹ƒ anupubbasikkhÄ• dÄ«su padahanto ``kÄ• yena ceva paramatthasaccaá¹ƒ sacchikaro
ativijjha passatÄ«â€™â€™ ti vuccati. atha vÄ• etena maggasampayuttavÄ«riyaá¹ƒ dasseti.
bhÄ• vanÄ• pÄ• ripÅ«rigatattÄ• , nikkamo ca sabbaso paá¹-ipakkhÄ• nikkhantattÄ• , tasmÄ
daá¸·ho nikkamo assÄ• ti ``daá¸·hanikkamoâ€™â€™ ti vuccati. __thÄ• mabalÅ«papanno_ti
Ã±Ä• á¹‡abalena ca upapanno. atha vÄ• thÄ• mabhÅ«tena balena upapannoti __thÄ• mab
thiraÃ±Ä• á¹‡abalÅ«papannoti vuttaá¹ƒ hoti. etena tassa vÄ«riyassa vipassanÄ• Ã±Ä• á¹‡a
yoniso padahanabhÄ• vaá¹ƒ sÄ• dheti. pubbabhÄ• gamajjhimaukkaá¹-á¹-havÄ«riyavasena
sesaá¹ƒ vuttanayamevÄ• ti (Sn-a I 68).

catutthaá¹ƒ.

<155> paÃ±came __paá¹-isallÄ• na_nti tehi tehi sattasaá¹…khÄ• rehi paá¹-inivattitvÄ• sall
ekÄ«bhÄ• vo kÄ• yavivekoti attho. __jhÄ• na_nti paccanÄ«kajhÄ• panato Ä• rammaá¹‡alak
cittaviveko vuccati. tattha aá¹-á¹-ha samÄ• pattiyo nÄ«varaá¹‡Ä• dipaccanÄ«kajhÄ• panato
kasiá¹‡Ä• diÄ• rammaá¹‡Å«panijjhÄ• nato ca ``jhÄ• naâ€™â€™ nti vuccati. vipassanÄ• ma
sattasaÃ±Ã±Ä• dipaccanÄ«kajhÄ• panato lakkhaá¹‡Å«panijjhÄ• nato ca ``jhÄ• naâ€™â€™
Ä• rammaá¹‡Å«panijjhÄ• nameva adhippetaá¹ƒ \Ee 147/. evametaá¹ƒ paá¹-isallÄ• naÃ±ca
ajahamÄ• no anissajjamÄ• no. __dhammesÅ«_ti vipassanupagesu paÃ±cakkhandhÄ• didh
samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ. __anudhammacÄ• rÄ«_ti te dhamme Ä• rabbha pavattamÄ• r
vipassanÄ• dhammaá¹ƒ caramÄ• no. atha vÄ• __dhammesÅ«ti_ ettha __dhammÄ• _ti nav
dhammÄ• naá¹ƒ anulomo dhammoti anudhammo, vipassanÄ• yetaá¹ƒ adhivacanaá¹ƒ. tatth
anudhammacÄ• rÄ«â€™â€™ ti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ vibhattibyattayena
siyÄ• . __Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesÅ«_ti tÄ• ya anudhammacÄ• ritÄ• saá¹…khÄ
aniccÄ• kÄ• rÄ• didosaá¹ƒ tÄ«su bhavesu samanupassanto evaá¹ƒ imÄ• ya kÄ• yavivekaci
sikhÄ• ppattavipassanÄ• saá¹…khÄ• tÄ• ya \Ne 126/ paá¹-ipadÄ• ya adhigatoti vattabbo __
veditabbÄ• (Sn-a I 69; Ap-a I 1.125).

paÃ±camaá¹ƒ.

<156> chaá¹-á¹-he __taá¹‡hakkhaya_nti nibbÄ• naá¹ƒ, evaá¹ƒ diá¹-á¹-hÄ• dÄ«navÄ• ya taá

__appamatto_ti sÄ• taccakÄ• rÄ«. __aneá¸·amÅ«go_ti alÄ• lÄ• mukho. atha vÄ• aneá¸·o c
byattoti vuttaá¹ƒ hoti. hitasukhasampÄ• pakaá¹ƒ sutamassa atthÄ«ti __sutavÄ• , _ Ä• gama
__satÄ«mÄ• _ti cirakatÄ• dÄ«naá¹ƒ anussaritÄ• . __saá¹…khÄ• tadhammo_ti dhammÅ«pa
__niyato_ti ariyamaggena niyÄ• maá¹ƒ patto. __padhÄ• navÄ• _ti sammappadhÄ• navÄ«riy
esa pÄ• á¹-ho yojetabbo. evametehi appamÄ• dÄ• dÄ«hi samannÄ• gato niyÄ• masampÄ•
tena padhÄ• nena pattaniyÄ• mattÄ• niyato, tato arahattappattiyÄ• saá¹…khÄ• tadhammo
saá¹…khÄ• tabbÄ• bhÄ• vato ``saá¹…khÄ• tadhammoâ€™â€™ ti vuccati. yathÄ• ha --- ``y
sekkhÄ• puthÅ« idhÄ• â€™â€™ ti (SN a II 31; Sn 1044; Nidd II ajitamÄ• á¹‡avapucchÄ• 6
ajitamÄ• á¹‡avapucchÄ• niddesa 7; Nett 14; Peá¹- 45). sesaá¹ƒ vuttanayamevÄ• ti (Sn-a I 7

chaá¹-á¹-haá¹ƒ.

<157> sattame \Ee 148/ \Be 136/ __sÄ«ho_ti cattÄ• ro sÄ«hÄ• --- tiá¹‡asÄ«ho, paá¹‡á¸• u
kesarasÄ«hoti. tesaá¹ƒ kesarasÄ«ho aggamakkhÄ• yati, eso idha adhippeto. __vÄ• to_ pur
anekavidho. __padumaá¹ƒ_ rattasetÄ• divasena. tesu yo koci vÄ• to yaá¹ƒ kiÃ±ci padumaá
yasmÄ• santÄ• so attasinehena hoti, attasineho ca taá¹‡hÄ• lepo, sopi diá¹-á¹-hisampayutt
diá¹-á¹-hivippayuttena vÄ• lobhena hoti, sopi ca taá¹‡hÄ• yeva. sajjanaá¹ƒ pana tattha upa
mohena hoti, moho ca avijjÄ• . tattha samathena taá¹‡hÄ• ya pahÄ• naá¹ƒ hoti, vipassanÄ•
samathena attasinehaá¹ƒ pahÄ• ya __sÄ«ho viya saddesu_ aniccadukkhÄ• dÄ«su__asanta
pahÄ• ya __vÄ• tova jÄ• lamhi_ khandhÄ• yatanÄ• dÄ«su __asajjamÄ• no, _ samatheneva
diá¹-á¹-hiÃ±ca pahÄ• ya, __padumaá¹ƒva toyena_ sabbabhavabhogalobhena __alippamÄ•

ettha \Ne 127/ ca samathassa sÄ«laá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, samatho samÄ• dhi, vipassa
dvÄ«su dhammesu siddhesu tayopi khandhÄ• siddhÄ• honti. tattha sÄ«lakkhandhena sura
saddhesu Ä• ghÄ• tavatthÅ«su akujjhitukÄ• matÄ• ya na santasati, paÃ±Ã±Ä• kkhandhena
jÄ• lamhi khandhÄ• didhammabhede na sajjati, samÄ• dhikkhandhena vÄ«tarÄ• go paduma
lippati. evaá¹ƒ samathavipassanÄ• hi sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhehi ca yathÄ• sam
tiá¹‡á¹‡aÃ±ca akusalamÅ«lÄ• naá¹ƒ pahÄ• navasena asantasanto asajjamÄ• no alippamÄ•
vuttanayamevÄ• ti (Sn-a I 71; Ap-a I 1.127).

sattamaá¹ƒ.

<158> aá¹-á¹-hame sahanÄ• ca hananÄ• ca sÄ«ghajavattÄ• ca __sÄ«ho_. kesarasÄ«ho
balamassa atthÄ«ti __dÄ• á¹-habalÄ«. pasayha abhibhuyyÄ• _ti ubhayaá¹ƒ __cÄ• rÄ«_sad
__pasayhacÄ• rÄ« abhibhuyyacÄ• rÄ«_ti. tattha pasayha niggayha pavÄ• hetvÄ• caraá¹‡e
abhibhavitvÄ• \Be 137/ santÄ• setvÄ• vasÄ«katvÄ• caraá¹‡ena abhibhuyhacÄ• rÄ«. svÄ•
pasayhacÄ• rÄ«, tejasÄ• abhibhuyyacÄ• rÄ«. tattha sace koci vadeyya ``kiá¹ƒ pasayha abh
tato __migÄ• na_nti sÄ• mivacanaá¹ƒ upayogatthe katvÄ• ``mige pasayha abhibhuyyacÄ•

paá¹-ivattabbaá¹ƒ. __pantÄ• nÄ«_ti dÅ«rÄ• ni. __senÄ• sanÄ• nÄ«_ti vasanaá¹-á¹-hÄ• nÄ•
vuttanayeneva sakkÄ• jÄ• nitunti na vitthÄ• ritaá¹ƒ (Sn-a I 72).

aá¹-á¹-hamaá¹ƒ.

<159> navame ``sabbe sattÄ• sukhitÄ• bhavantÅ«â€™â€™ tiÄ• dinÄ• nayena hitasukhÅ
``aho vata imamhÄ• dukkhÄ• vimucceyyuâ€™â€™ ntiÄ• dinÄ• nayena ahitadukkhÄ• pan
``modanti vata bhonto sattÄ• , modanti sÄ• dhu suá¹-á¹-hÅ«â€™â€™ tiÄ• dinÄ• nayena hit
__muditÄ• _. ``paÃ±Ã±Ä• yissanti sakena kammenÄ• â€™â€™ ti sukhadukkhesu ajjhupekk
gÄ• thÄ• bandhasukhatthaá¹ƒ pana uppaá¹-ipÄ• á¹-iyÄ• mettaá¹ƒ vatvÄ• upekkhÄ• vuttÄ•
__vimutti_nti catassopi hi vimuttÄ«. etÄ• attano paccanÄ«kadhammehi vimuttattÄ• vimuttiy
``mettaá¹ƒ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ• leâ€™â€™

tattha \Ne 128/ __Ä• sevamÄ• no_ti tisso tikacatukkajjhÄ• navasena bhÄ• vayamÄ• no, up
catutthajjhÄ• navasena bhÄ• vayamÄ• no. __kÄ• le_ti mettaá¹ƒ Ä• sevitvÄ• tato vuá¹-á¹-hÄ
vuá¹-á¹-hÄ• ya muditaá¹ƒ, tato itarato vÄ• nippÄ«tikajjhÄ• nato vuá¹-á¹-hÄ• ya upekkhaá¹ƒ
Ä• sevamÄ• noâ€™â€™ ti vuccati, Ä• sevituá¹ƒ phÄ• sukÄ• le vÄ• . __sabbena lokena avir
sabbena sattalokena avirujjhamÄ• no. mettÄ• dÄ«naÃ±hi bhÄ• vitattÄ• sattÄ• appaá¹-ikkÅ
virodhabhÅ«to paá¹-igho vÅ«pasammati. tena vuttaá¹ƒ --- ``sabbena lokena avirujjhamÄ• no
vuttasadisamevÄ• ti (Sn-a I 73).

navamaá¹ƒ.

<160> dasame \Ee 150/ __saá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• ni, tÄ• ni ca tena tena
__sandÄ• layitvÄ• na. asantasaá¹ƒ jÄ«vitasaá¹…khayamhÄ«_ti jÄ«vitasaá¹…khayo vuccati
paribhedo, tasmiÃ±ca jÄ«vitasaá¹…khaye jÄ«vitanikantiyÄ• pahÄ«nattÄ• asantasanti. ettÄ
saupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ attano dassetvÄ• gÄ• thÄ• pariyosÄ• ne anupÄ• dises
parinibbÄ• yÄ«ti (Sn-a I 74).

dasamaá¹ƒ.

<161> ekÄ• dasame __bhajantÄ«_ti sarÄ«rena allÄ«yitvÄ• payirupÄ• santi. __sevantÄ«_t
kiá¹ƒkÄ• rapaá¹-issÄ• vitÄ• ya ca paricaranti. kÄ• raá¹‡aá¹ƒ attho etesanti __kÄ• raá¹‡atthÄ
sevanÄ• ya ca nÄ• Ã±Ã±aá¹ƒ kÄ• raá¹‡amatthi, attho eva tesaá¹ƒ kÄ• raá¹‡aá¹ƒ, atthahetu
__nikkÄ• raá¹‡Ä• dullabhÄ• ajja mittÄ• _ti ``ito kiÃ±ci lacchÄ• mÄ• â€™â€™ ti evaá¹ƒ atta
nikkÄ• raá¹‡Ä• , kevalaá¹ƒ ---

``upakÄ• ro ca yo mitto, sukhe dukkhe ca yo sakhÄ• .

atthakkhÄ• yÄ« ca yo mitto, yo ca mittÄ• nukampakoâ€™â€™ ti || (Sn-a I 75; Ap-a I 1.131;

evaá¹ƒ vuttena ariyena mittabhÄ• vena samannÄ• gatÄ• dullabhÄ• ajja mittÄ• . attani á¹-h
attÄ• naá¹ƒyeva olokenti, na aÃ±Ã±anti __attaá¹-á¹-hapaÃ±Ã±Ä• _. ``diá¹-á¹-hatthapaÃ±Ã±
porÄ• á¹‡apÄ• á¹-ho \Ne 129/. sampati diá¹-á¹-heyeva atthe etesaá¹ƒ paÃ±Ã±Ä• , Ä• yatiá¹
hoti. __asucÄ«_ti asucinÄ• anariyena kÄ• yavacÄ«manokammena samannÄ• gatÄ• ti. ses
veditabbaá¹ƒ. yaá¹ƒ antarantarÄ• ativitthÄ• rabhayena na vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ pÄ• á¹-
veditabbaá¹ƒ (Sn-a I 75; Ap-a I 1.131). ekÄ• dasamaá¹ƒ.

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappajjotikÄ• ya cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• ya

khaggavisÄ• á¹‡asuttaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

yo \Ne 130/ \Ee 151/ \Be 139/ so sugataputtÄ• naá¹ƒ, adhipatibhÅ«tena hitaratinÄ• .

therena thiraguá¹‡avatÄ• , suvibhatto __mahÄ• niddeso_ ||

tassatthavaá¹‡á¹‡anÄ• yÄ• , pubbaá¹-á¹-hakathÄ• nayaá¹ƒ tathÄ• .

yuttiá¹ƒ nissÄ• ya mayÄ• raddhÄ• , niá¹-á¹-hÄ• namupagatÄ• esÄ• ||

yaá¹ƒ puraá¹ƒ puruttamaá¹ƒ, __anurÄ• dhapuravhayaá¹ƒ_.

yo tassa dakkhiá¹‡e bhÄ• ge, mahÄ• vihÄ• ro patiá¹-á¹-hito ||

yo tassa tilako bhÅ«to, mahÄ• thÅ«po siluccayo.

yaá¹ƒ tassa pacchime bhÄ• ge, lekho kathikasaÃ±Ã±ito ||

__kittiseno_ti nÄ• mena, sajÄ«vo rÄ• jasammato.

sucicÄ• rittasampanno, lekho kusalakammiko ||

sÄ«tacchÄ• yatarupetaá¹ƒ, salilÄ• sayasampadaá¹ƒ.

cÄ• rupÄ• kÄ• rasaÃ±citaá¹ƒ, pariveá¹‡amakÄ• rayi ||

__upaseno_ mahÄ• thero, mahÄ• pariveá¹‡avÄ• siyo.

tassÄ• dÄ• si pariveá¹‡aá¹ƒ, lekho kusalakammiko ||

vasantenettha therena, thirasÄ«lena tÄ• dinÄ• .

upasenavhayena sÄ• , katÄ• saddhammajotikÄ• ||

raÃ±Ã±o \Ne 131/ \Ee 152/ sirinivÄ• sassa, sirisaá¹…ghassa bodhino.

chabbÄ«satimhi vassamhi, niá¹-á¹-hitÄ• __niddesavaá¹‡á¹‡anÄ• _ ||

samayaá¹ƒ anulomentÄ«, therÄ• naá¹ƒ theravaá¹ƒsadÄ«pÄ• naá¹ƒ.

niá¹-á¹-haá¹ƒ gatÄ• yathÄ• yaá¹ƒ, aá¹-á¹-hakathÄ• lokahitajananÄ« ||

saddhammaá¹ƒ anulomentÄ• , attahitaá¹ƒ parahitaÃ±ca sÄ• dhentÄ• .

niá¹-á¹-haá¹ƒ gacchantu tathÄ• , manorathÄ• sabbasattÄ• naá¹ƒ ||

__saddhammappajjotikÄ• ya, _ \Be 140/ aá¹-á¹-hakathÄ• yettha gaá¹‡itakusalehi.

gaá¹‡itÄ• tu bhÄ• á¹‡avÄ• rÄ• , Ã±eyyÄ• tirekacattÄ• risÄ• ||

Ä• nuá¹-á¹-hubhena assÄ• , chando baddhena gaá¹‡iyamÄ• nÄ• tu.

atirekadasasahassa-saá¹…khÄ• gÄ• thÄ• ti viÃ±Ã±eyyÄ• ||

sÄ• sanaciraá¹-á¹-hitatthaá¹ƒ, lokahitatthaÃ±ca sÄ• darena mayÄ• .

puÃ±Ã±aá¹ƒ imaá¹ƒ racayatÄ• , yaá¹ƒ pattamanappakaá¹ƒ vipulaá¹ƒ ||

puÃ±Ã±ena tena loko, saddhammarasÄ• yanaá¹ƒ dasabalassa.

upabhuÃ±jitvÄ• vimalaá¹ƒ, pappotu sukhaá¹ƒ sukhenevÄ• ti ||

saddhammappajjotikÄ• nÄ• ma

cÅ«á¸·aniddesa-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

mahÄ• niddesapÄ• á¸·i

1. aá¹-á¹-hakavaggo

1. kÄ• masuttaniddeso

<1> á¹• 21 __kÄ• maá¹ƒ_ \Se 1/ \Ne 1/ \Ee I 1/ \Be 1/ __kÄ• mayamÄ• nassa, tassa ce taá

__addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchati ||_

__kÄ• maá¹ƒ kÄ• mayamÄ• nassÄ• _ti __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthuk
__vatthukÄ• mÄ• ? _ manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ• manÄ• pikÄ• gandhÄ•
phoá¹-á¹-habbÄ• ; attharaá¹‡Ä• pÄ• vuraá¹‡Ä• {pÄ• puraá¹‡Ä• (Ce Se) } dÄ• sidÄ• sÄ• a
hatthigavÄ• ssavaá¸·avÄ• khettaá¹ƒ vatthu hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ gÄ• manigamarÄ
janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca, yaá¹ƒ kiÃ±ci rajanÄ«yaá¹ƒ vatthu --- vatthukÄ

api \Ne 2/ ca atÄ«tÄ• kÄ• mÄ• anÄ• gatÄ• kÄ• mÄ• paccuppannÄ• kÄ• mÄ• ; ajjhattÄ•
ajjhattabahiddhÄ• kÄ• mÄ• ; hÄ«nÄ• kÄ• mÄ• majjhimÄ• kÄ• mÄ• paá¹‡Ä«tÄ• kÄ• mÄ
kÄ• mÄ• dibbÄ• kÄ• mÄ• paccupaá¹-á¹-hitÄ• kÄ• mÄ• ; nimmitÄ• kÄ• mÄ• animmitÄ•
pariggahitÄ• kÄ• mÄ• , apariggahitÄ• \Ee I 2/ kÄ• mÄ• , mamÄ• yitÄ• \Se 2/ kÄ• mÄ• , an
kÄ• mÄ• vacarÄ• dhammÄ• , sabbepi rÅ«pÄ• vacarÄ• dhammÄ• , sabbepi arÅ«pÄ• vacar
taá¹‡hÄ• rammaá¹‡Ä• kÄ• manÄ«yaá¹-á¹-hena rajanÄ«yaá¹-á¹-hena madanÄ«yaá¹-á¹-hen
vatthukÄ• mÄ• .

katame __kilesakÄ• mÄ• ? _ chando kÄ• mo rÄ• go kÄ• mo chandarÄ• go kÄ• mo; saá¹…
saá¹…kapparÄ• go kÄ• mo; yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ
kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• mayogo kÄ• mu
kÄ• macchandanÄ«varaá¹‡aá¹ƒ.

``addasaá¹ƒ kÄ• ma te mÅ«laá¹ƒ, saá¹…kappÄ• kÄ• ma jÄ• yasi.

na taá¹ƒ saá¹…kappayissÄ• mi, evaá¹ƒ kÄ• ma na hohisÄ«â€™â€™ ti {na hehisÄ«ti (Se) }

ime vuccanti kilesakÄ• mÄ• . __kÄ• mayamÄ• nassÄ• _ti kÄ• mayamÄ• nassa icchamÄ• na

patthayamÄ• nassa pihayamÄ• nassa abhijappamÄ• nassÄ• ti --- kÄ• maá¹ƒ kÄ• mayamÄ•

__tassa ce taá¹ƒ samijjhatÄ«_ti. __tassa ce_ti tassa khattiyassa vÄ• brÄ• hmaá¹‡assa vÄ•
vÄ• gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• devassa vÄ• manussassa vÄ• . __ta_nti vatth
manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ• manÄ• pikÄ• gandhÄ• manÄ• pikÄ• rasÄ•
__samijjhatÄ«_ti ijjhati samijjhati labhati paá¹-ilabhati adhigacchati vindatÄ«ti --- tassa ce taá
samijjhati.

__addhÄ• _ \Se 3/ __pÄ«timano hotÄ«_ti. __addhÄ• _ti ekaá¹ƒsavacanaá¹ƒ nissaá¹ƒsayav
nikkaá¹…khÄ• vacanaá¹ƒ advejjhavacanaá¹ƒ adveá¸·hakavacanaá¹ƒ niyogavacanaá¹ƒ apaá
avatthÄ• panavacanametaá¹ƒ \Ee I 3/ --- addhÄ• ti. __pÄ«tÄ«_ti yÄ• paÃ±cakÄ• maguá¹‡a
pÄ• mujjaá¹ƒ Ä• modanÄ• pamodanÄ• hÄ• so pahÄ• so vitti tuá¹-á¹-hi odagyaá¹ƒ attaman
cittassa. __mano_ti yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano ma
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu, ayaá¹ƒ \Ne
imÄ• ya pÄ«tiyÄ• sahagato hoti sahajÄ• to saá¹ƒsaá¹-á¹-ho sampayutto ekuppÄ• do ekanir
ekÄ• rammaá¹‡o. __pÄ«timano hotÄ«_ti pÄ«timano hoti tuá¹-á¹-hamano haá¹-á¹-hamano pa
attamano udaggamano muditamano pamoditamano hotÄ«ti --- addhÄ• pÄ«timano hoti.

__laddhÄ• macco yadicchatÄ«_ti. __laddhÄ• _ti labhitvÄ• paá¹-ilabhitvÄ• adhigantvÄ• vi
satto naro mÄ• navo poso puggalo jÄ«vo jÄ• gu {jÄ• tu (Se), jagu (Katthaci) } jantu indagu {
manujo. __yadicchatÄ«_ti yaá¹ƒ icchati yaá¹ƒ sÄ• diyati yaá¹ƒ pattheti yaá¹ƒ piheti yaá¹ƒ ab
vÄ• saddaá¹ƒ vÄ• gandhaá¹ƒ vÄ• rasaá¹ƒ vÄ• phoá¹-á¹-habbaá¹ƒ vÄ• ti, laddhÄ• macco

tenÄ• ha bhagavÄ• ---

``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa ce taá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchatÄ«â€™â€™ ti ||

<2> á¹• 21 __tassa_ \Se 4/ __ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno. _

__te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppati ||_

__tassa_ \Ee I 4/ __ce kÄ• mayÄ• nassÄ• _ti. __tassa ce_ti tassa khattiyassa vÄ• brÄ• hm
suddassa vÄ• gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• devassa vÄ• manussassa vÄ• . __
icchamÄ• nassa sÄ• diyamÄ• nassa patthayamÄ• nassa pihayamÄ• nassa abhijappamÄ• n
yÄ• yati niyyati vuyhati saá¹ƒharÄ«yati. yathÄ• hatthiyÄ• nena vÄ• assayÄ• nena vÄ• goy
meá¹‡á¸• ayÄ• nena vÄ• oá¹-á¹-hayÄ• nena vÄ• kharayÄ• nena vÄ• yÄ• yati niyyati vuyh

kÄ• mataá¹‡hÄ• ya yÄ• yati niyyati vuyhati saá¹ƒharÄ«yatÄ«ti --- tassa ce kÄ• mayÄ• nassa

__chandajÄ• tassa jantuno_ti. __chando_ti yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ
kÄ• masneho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• m
kÄ• macchandanÄ«varaá¹‡aá¹ƒ, tassa so kÄ• macchando jÄ• to hoti saÃ±jÄ• to nibbatto ab
__jantuno_ti sattassa narassa mÄ• navassa posassa puggalassa jÄ«vassa jÄ• gussa jantus
--- chandajÄ• tassa jantuno.

__te_ \Ne 4/ __kÄ• mÄ• parihÄ• yantÄ«_ti --- te vÄ• kÄ• mÄ• parihÄ• yanti, so \Se 5/ vÄ•
kathaá¹ƒ te kÄ• mÄ• parihÄ• yanti? tassa tiá¹-á¹-hantasseva \Be 4/ te bhoge rÄ• jÄ• no vÄ•
haranti, aggi vÄ• dahati, udakaá¹ƒ vÄ• vahati, appiyÄ• vÄ• dÄ• yÄ• dÄ• haranti, nihitaá¹
duppayuttÄ• vÄ• kammantÄ• bhijjanti, kule vÄ• \Ee I 5/ kulaá¹…gÄ• ro uppajjati, yo te bh
{vidhameti (Se) } viddhaá¹ƒseti aniccatÄ• yeva aá¹-á¹-hamÄ«. evaá¹ƒ te kÄ• mÄ• hÄ• yanti
paridhaá¹ƒsenti paripatanti antaradhÄ• yanti vippalujjanti. kathaá¹ƒ so kÄ• mehi parihÄ• yat
bhoge so cavati marati vippalujjati. evaá¹ƒ so kÄ• mehi hÄ• yati parihÄ• yati paridhaá¹ƒseti
antaradhÄ• yati vippalujjati.

corÄ• haranti rÄ• jÄ• no, aggi dahati nassati.

atha antena jahati {atho antena heti (Se), asahantena dahati (Katthaci) }, sarÄ«raá¹ƒ sapari

etadaÃ±Ã±Ä• ya medhÄ• vÄ«, bhuÃ±jetha ca dadetha ca ||

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ, anindito saggamupeti á¹-hÄ• nanti, te kÄ• mÄ

__sallaviddhova ruppatÄ«_ti. yathÄ• ayomayena vÄ• sallena viddho, aá¹-á¹-himayena vÄ•
sallena visÄ• á¹‡amayena vÄ• \Se 6/ sallena kaá¹-á¹-hamayena vÄ• sallena viddho ruppat
pÄ«á¸·Ä«yati, byÄ• dhito domanassito hoti, evameva vatthukÄ• mÄ• naá¹ƒ vipariá¹‡Ä• maÃ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . so kÄ• masallena ca sokasallena ca viddho,
ghaá¹-á¹-Ä«yati pÄ«á¸·Ä«yati byÄ• dhito domanassito hotÄ«ti --- sallaviddhova ruppati.

tenÄ• ha bhagavÄ• ---

``tassa ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppatÄ«â€™â€™ ti ||

<3> á¹• 21 __yo_ \Ee I 6/ __kÄ• me parivajjeti, sappasseva padÄ• siro. _

__somaá¹ƒ visattikaá¹ƒ loke, sato samativattati ||_

__yo_ \Ne 5/ __kÄ• me parivajjetÄ«_ti. __yo_ti yo yÄ• diso yathÄ• yutto yathÄ• vihito yathÄ
yaá¹ƒá¹-hÄ• nappatto yaá¹ƒdhammasamannÄ• gato khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso
pabbajito \Be 5/ vÄ• devo vÄ• manusso vÄ• . __kÄ• me parivajjetÄ«_ti. __kÄ• mÄ• _ti udo
vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuc
__kÄ• me parivajjetÄ«_ti dvÄ«hi kÄ• raá¹‡ehi kÄ• me parivajjeti --- vikkhambhanato vÄ• sa
vikkhambhanato kÄ• me parivajjeti? ``aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• appassÄ• daá
vikkhambhanato kÄ• me parivajjeti, ``maá¹ƒsapesÅ«pamÄ• \Se 7/ kÄ• mÄ• bahusÄ• dhÄ•
passanto vikkhambhanato kÄ• me parivajjeti, ``tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• anudahanaá¹-á
vikkhambhanato kÄ• me parivajjeti, ``aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• mahÄ• pariá¸·Ä
vikkhambhanato kÄ• me parivajjeti, ``supinakÅ«pamÄ• kÄ• mÄ• ittarapaccupaá¹-á¹-hÄ• na
passanto vikkhambhanato kÄ• me parivajjeti, ``yÄ• citakÅ«pamÄ• kÄ• mÄ• tÄ• vakÄ• likaá
vikkhambhanato kÄ• me parivajjeti, ``rukkhaphalÅ«pamÄ• kÄ• mÄ• sambhaÃ±janaparibha
passanto vikkhambhanato kÄ• me parivajjeti, ``asisÅ«nÅ«pamÄ• kÄ• mÄ• adhikuá¹-á¹-ana
{adhikantanaá¹-á¹-henÄ• ti (Se) } passanto vikkhambhanato kÄ• me parivajjeti, ``sattisÅ«lÅ«
vinivijjhanaá¹-á¹-henÄ• â€™â€™ ti passanto vikkhambhanato kÄ• me parivajjeti, ``sappasir
sappaá¹-ibhayaá¹-á¹-henÄ• â€™â€™ ti \Ee I 7/ passanto vikkhambhanato kÄ• me parivajjet
kÄ• mÄ• mahÄ• bhitÄ• panaá¹-á¹-henÄ• â€™â€™ ti passanto vikkhambhanato kÄ• me pa

buddhÄ• nussatiá¹ƒ bhÄ• ventopi vikkhambhanato kÄ• me parivajjeti, dhammÄ• nussatiá¹ƒ
saá¹…ghÄ• nussatiá¹ƒ bhÄ• ventopi ... sÄ«lÄ• nussatiá¹ƒ bhÄ• ventopi ... cÄ• gÄ• nussatiá
devatÄ• nussatiá¹ƒ bhÄ• ventopi ... Ä• nÄ• pÄ• nassatiá¹ƒ {Ä• nÄ• pÄ• nasatiá¹ƒ (Ce) } bhÄ
maraá¹‡assatiá¹ƒ bhÄ• ventopi ... kÄ• yagatÄ• satiá¹ƒ bhÄ• ventopi ... upasamÄ• nussatiá¹
vikkhambhanato kÄ• me parivajjeti.

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• ventopi vikkhambhanato kÄ• me \Se 8/ parivajjeti, dutiyaá¹ƒ
... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ bhÄ• ventopi ... catutthaá¹ƒ jhÄ• naá¹ƒ bhÄ• ventopi ...
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ bhÄ• ventopi ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasam
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ bhÄ• ventopi \Be 6/ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
bhÄ• ventopi vikkhambhanato kÄ• me parivajjeti. evaá¹ƒ vikkhambhanato kÄ• me parivajjeti

kathaá¹ƒ \Ne 6/ samucchedato kÄ• me parivajjeti? sotÄ• pattimaggaá¹ƒ bhÄ• ventopi apÄ•
samucchedato parivajjeti, sakadÄ• gÄ• mimaggaá¹ƒ bhÄ• ventopi oá¸·Ä• rike kÄ• me samu
anÄ• gÄ• mimaggaá¹ƒ bhÄ• ventopi anusahagate kÄ• me samucchedato parivajjeti, arahatt
sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ asesaá¹ƒ nissesaá¹ƒ samucchedato kÄ• me parivajjeti. evaá
parivajjetÄ«ti --- yo kÄ• me parivajjeti.

__sappasseva padÄ• siro_ti. __sappo_ vuccati ahi. kenaá¹-á¹-hena sappo? saá¹ƒsappanto
bhujanto \Ee I 8/ gacchatÄ«ti bhujago; urena gacchatÄ«ti urago; pannasiro gacchatÄ«ti pan
supatÄ«ti {sappatÄ«ti (Katthaci) } sarÄ«sapo {siriá¹ƒsapo (Ce) }; bile sayatÄ«ti bilÄ• sayo; g
sayatÄ«ti guhÄ• sayo; dÄ• á¹-hÄ• tassa Ä• vudhoti dÄ• á¹-hÄ• vudho; visaá¹ƒ tassa ghoran
duvidhÄ• ti dvijivho; dvÄ«hi jivhÄ• hi \Se 9/ rasaá¹ƒ sÄ• yatÄ«ti dvirasaÃ±Ã±Å«. yathÄ• pur
amaritukÄ• mo sukhakÄ• mo dukkhapaá¹-ikkÅ«lo pÄ• dena sappasiraá¹ƒ vajjeyya vivajjeyya
abhinivajjeyya; evameva sukhakÄ• mo dukkhapaá¹-ikkÅ«lo kÄ• me vajjeyya vivajjeyya pariv
--- sappasseva padÄ• siro.

__somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«_ti. __so_ti yo kÄ• me parivajjeti. visattikÄ
taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go anunayo anurodho nandÄ« nandirÄ• go, cittassa sÄ• rÄ• g
gedho paligedho {paá¸·igedho (Ce) } saá¹…go paá¹…ko, ejÄ• mÄ• yÄ• janikÄ• saÃ±janan
visattikÄ• , suttaá¹ƒ visatÄ• Ä• yÅ«hinÄ« {Ä• yÅ«hanÄ« (Ce Se) } dutiyÄ• paá¹‡idhi bhava
sandhavo sneho apekkhÄ• paá¹-ibandhu, Ä• sÄ• Ä• sÄ«sanÄ• Ä• sÄ«sitataá¹ƒ, rÅ«pÄ• s
rasÄ• sÄ• phoá¹-á¹-habbÄ• sÄ• , lÄ• bhÄ• sÄ• janÄ• sÄ• puttÄ• sÄ• jÄ«vitÄ• sÄ• , jappÄ
jappitataá¹ƒ loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ• yitataá¹ƒ pucchaÃ±jikatÄ• sÄ• dhukamy
visamalobho nikanti \Be 7/ nikÄ• manÄ• patthanÄ• pihanÄ• sampatthanÄ• , kÄ• mataá¹‡h
vibhavataá¹‡hÄ• , rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• , rÅ«pataá¹‡hÄ• sado
rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• \Se 10/, ogho yogo gantho upÄ•
nÄ«varaá¹‡aá¹ƒ chadanaá¹ƒ bandhanaá¹ƒ, upakkileso anusayo pariyuá¹-á¹-hÄ• naá¹ƒ latÄ•
dukkhamÅ«laá¹ƒ dukkhanidÄ• naá¹ƒ dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ
taá¹‡hÄ• jÄ• laá¹ƒ taá¹‡hÄ• gaddulaá¹ƒ taá¹‡hÄ• samuddo abhijjhÄ• lobho akusalamÅ«laá

__visattikÄ• _ti. kenaá¹-á¹-hena visattikÄ• ? visatÄ• ti visattikÄ• ; visÄ• lÄ• ti visattikÄ• ; vis
visattikÄ• ; visakkatÄ«ti visattikÄ• ; visaá¹ƒharatÄ«ti visattikÄ• ; visaá¹ƒvÄ• dikÄ• ti visattikÄ
visattikÄ• ; visaphalÄ• ti visattikÄ• ; visaparibhogoti visattikÄ• ; visÄ• lÄ• vÄ• pana sÄ• taá
gandhe rase phoá¹-á¹-habbe, kule gaá¹‡e Ä• vÄ• se lÄ• bhe yase, pasaá¹ƒsÄ• ya sukhe cÄ
senÄ• sane gilÄ• napaccayabhesajjaparikkhÄ• re, kÄ• madhÄ• tuyÄ• rÅ«padhÄ• tuyÄ• ar
rÅ«pabhave arÅ«pabhave, saÃ±Ã±Ä• bhave asaÃ±Ã±Ä• bhave nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
catuvokÄ• rabhave paÃ±cavokÄ• rabhave, atÄ«te anÄ• gate paccuppanne, diá¹-á¹-hasutam
visaá¹-Ä• vitthatÄ• ti visattikÄ• .

__loke_ti apÄ• yaloke manussaloke devaloke, khandhaloke dhÄ• tuloke Ä• yatanaloke. __s
sato --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ \Se 11/ bhÄ• vento sato, vedanÄ
dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato.

aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- asatiparivajjanÄ• ya sato, satikaraá¹‡Ä«yÄ• naá¹ƒ o

sato, satiparibandhÄ• naá¹ƒ dhammÄ• naá¹ƒ hatattÄ• sato, satinimittÄ• naá¹ƒ dhammÄ• n
10/ sato.

aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- satiyÄ• samannÄ• gatattÄ• sato, satiyÄ• vasitattÄ
pÄ• guÃ±Ã±atÄ• ya sato, satiyÄ• apaccorohaá¹‡atÄ• ya {apaccoropanatÄ• ya (Ce) } sato.

aparehipi \Be 8/ catÅ«hi kÄ• raá¹‡ehi sato --- sattattÄ• sato, santattÄ• sato, samitattÄ• sa
santadhammasamannÄ• gatattÄ• sato. buddhÄ• nussatiyÄ• sato, dhammÄ• nussatiyÄ• s
sÄ«lÄ• nussatiyÄ• sato, cÄ• gÄ• nussatiyÄ• sato, devatÄ• nussatiyÄ• sato, Ä• nÄ• pÄ• n
maraá¹‡assatiyÄ• sato, kÄ• yagatÄ• satiyÄ• sato, upasamÄ• nussatiyÄ• sato. yÄ• sati a
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá
satisambojjhaá¹…go ekÄ• yanamaggo, ayaá¹ƒ vuccati sati. imÄ• ya satiyÄ• upeto hoti sam
upapanno samupapanno samannÄ• gato, so vuccati sato.

__somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«_ti. loke vÄ• sÄ• visattikÄ• , loke vÄ• taá
visattikaá¹ƒ sato tarati uttarati patarati samatikkamati vÄ«tivattatÄ«ti --- somaá¹ƒ visattikaá¹ƒ
samativattati.

tenÄ• ha bhagavÄ• ---

``yo kÄ• me \Se 12/ parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattatÄ«â€™â€™ ti ||

<4> á¹• 21 __khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• , gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ. _

__thiyo bandhÅ« puthu kÄ• me, yo naro anugijjhati ||_

__khettaá¹ƒ_ \Ee I 11/ __vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• _ti. __khetta_nti sÄ• likkhettaá¹ƒ vÄ«
muggakkhettaá¹ƒ mÄ• sakkhettaá¹ƒ yavakkhettaá¹ƒ godhumakkhettaá¹ƒ tilakkhettaá¹ƒ. __v
koá¹-á¹-hakavatthuá¹ƒ purevatthuá¹ƒ pacchÄ• vatthuá¹ƒ Ä• rÄ• mavatthuá¹ƒ vihÄ• ravatthu
hiraÃ±Ã±aá¹ƒ vuccati kahÄ• paá¹‡oti --- khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• .

__gavÄ• ssaá¹ƒ dÄ• saporisa_nti. __gava_nti gavÄ• {gÄ• vo (Katthaci) } vuccanti. __assÄ
vuccanti. __dÄ• sÄ• _ti cattÄ• ro dÄ• sÄ• --- antojÄ• tako dÄ• so, dhanakkÄ«tako dÄ• so, s
upeti, akÄ• mako vÄ• dÄ• savisayaá¹ƒ upeti.

``Ä• mÄ• ya \Be 9/ dÄ• sÄ• pi bhavanti heke, dhanena kÄ«tÄ• pi bhavanti dÄ• sÄ• .

sÄ• maÃ±ca eke upayanti dÄ• syaá¹ƒ, bhayÄ• panuá¹‡á¹‡Ä• pi bhavanti dÄ• sÄ• â€™â€™

__purisÄ• _ti tayo purisÄ• --- bhatakÄ• , kammakarÄ• , upajÄ«vinoti --- gavÄ• ssaá¹ƒ dÄ•

__thiyo bandhÅ« puthu kÄ• me_ti. __thiyo_ti itthipariggaho vuccati. __bandhÅ«_ti \Se 13/ c
Ã±Ä• tibandhavÄ• pi bandhu, gottabandhavÄ• pi bandhu, mantabandhavÄ• pi bandhu, sipp
kÄ• me_ti bahÅ« kÄ• me. ete puthu kÄ• mÄ• manÄ• pikÄ• rÅ«pÄ• ... pe ... manÄ• pikÄ•
bandhÅ« puthu kÄ• me.

__yo naro anugijjhatÄ«_ti. __yo_ti yo yÄ• diso yathÄ• yutto yathÄ• vihito yathÄ• pakÄ• ro y
yaá¹ƒdhammasamannÄ• gato khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso vÄ• suddo vÄ• gaha
\Ne 9/ pvÄ• devo vÄ• manusso vÄ• . __naro_ti satto naro mÄ• navo poso puggalo jÄ«vo j
__anugijjhatÄ«_ti kilesakÄ• mena vatthukÄ• mesu gijjhati anugijjhati paligijjhati palibajjhatÄ«
anugijjhati.

tenÄ• ha bhagavÄ• ---

``khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• , gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

thiyo bandhÅ« puthu kÄ• me, yo naro anugijjhatÄ«â€™â€™ ti ||

<5> á¹• 21 __abalÄ• naá¹ƒ balÄ«yanti, maddante naá¹ƒ parissayÄ• . _

__tato naá¹ƒ dukkhamanveti, nÄ• vaá¹ƒ bhinnamivodakaá¹ƒ ||_

__abalÄ• naá¹ƒ balÄ«yantÄ«_ti. __abalÄ• _ti abalÄ• kilesÄ• dubbalÄ• appabalÄ• appat
) { (parihÄ«nÄ•) (Ce Se) } omakÄ• lÄ• makÄ• chatukkÄ• parittÄ• . te kilesÄ• taá¹ƒ pugga
abhibhavanti ajjhottharanti pariyÄ• diyanti maddantÄ«ti, evampi abalÄ• naá¹ƒ balÄ«yanti. a
puggalaá¹ƒ dubbalaá¹ƒ appabalaá¹ƒ appathÄ• makaá¹ƒ hÄ«naá¹ƒ \Se 14/ nihÄ«naá¹ƒ oma
parittaá¹ƒ, yassa natthi saddhÄ• balaá¹ƒ vÄ«riyabalaá¹ƒ satibalaá¹ƒ samÄ• dhibalaá¹ƒ paÃ±
ottappabalaá¹ƒ \Be 10/. te kilesÄ• taá¹ƒ puggalaá¹ƒ sahanti parisahanti abhibhavanti ajjhott
pariyÄ• diyanti maddantÄ«ti --- evampi abalÄ• naá¹ƒ balÄ«yantÄ«ti.

__maddante naá¹ƒ parissayÄ• _ti. dve parissayÄ• --- pÄ• kaá¹-aparissayÄ• ca paá¹-iccha
__pÄ• kaá¹-aparissayÄ• _? sÄ«hÄ• byagghÄ• dÄ«pÄ« acchÄ• taracchÄ• kokÄ• mahiá¹
ahivicchikÄ• satapadÄ«, corÄ• \Ee I 13/ vÄ• assu mÄ• navÄ• vÄ• katakammÄ• vÄ• aka
sotarogo ghÄ• narogo jivhÄ• rogo kÄ• yarogo sÄ«sarogo kaá¹‡á¹‡arogo mukharogo dantar

á¸• Ä• ho jaro, kucchirogo mucchÄ• pakkhandikÄ• sÅ«lÄ• visÅ«cikÄ• , kuá¹-á¹-haá¹ƒ gaá
apamÄ• ro, daddu kaá¹‡á¸• u kacchu rakhasÄ• {rakkhasÄ• (Katthaci) } vitacchikÄ• lohitap
aá¹ƒsÄ• piá¸·akÄ• bhagandalÄ• , pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• semhasamuá¹-á¹-
vÄ• tasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• sannipÄ• tikÄ• Ä• bÄ• dhÄ• utupariá¹‡Ä• majÄ•
Ä• bÄ• dhÄ• , opakkamikÄ• Ä• bÄ• dhÄ• kammavipÄ• kajÄ• Ä• bÄ• dhÄ• , sÄ«taá¹ƒ uá¹-
passÄ• vo á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• iti vÄ• --- ime vuccanti p

katame \Ne 10/ __paá¹-icchannaparissayÄ• _? kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ man
kÄ• macchandanÄ«varaá¹‡aá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«varaá¹‡aá¹ƒ
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ, rÄ• go doso moho kodho upanÄ• ho makkho paá¸·Ä• so issÄ•
sÄ• á¹-heyyaá¹ƒ thambho sÄ• rambho mÄ• no atimÄ• no mado pamÄ• do, sabbe kilesÄ• s
sabbe pariá¸·Ä• hÄ• sabbe santÄ• pÄ• sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• --- ime vuccan

__parissayÄ• _ti kenaá¹-á¹-hena parissayÄ• ? parisahantÄ«ti parissayÄ• , parihÄ• nÄ• ya s
parissayÄ• , tatrÄ• sayÄ• ti parissayÄ• . kathaá¹ƒ parisahantÄ«ti parissayÄ• ? te parissayÄ•
sahanti parisahanti abhibhavanti ajjhottharanti pariyÄ• diyanti maddanti. evaá¹ƒ parisahantÄ
kathaá¹ƒ parihÄ• nÄ• ya saá¹ƒvattantÄ«ti parissayÄ• ? te parissayÄ• kusalÄ• naá¹ƒ dhamm
parihÄ• nÄ• ya saá¹ƒvattanti. katamesaá¹ƒ \Be 11/ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sammÄ
anulomapaá¹-ipadÄ• ya apaccanÄ«kapaá¹-ipadÄ• ya \Ee I 14/ aviruddhapaá¹-ipadÄ• ya anv
dhammÄ• nudhammapaá¹-ipadÄ• ya, sÄ«lesu paripÅ«rikÄ• ritÄ• ya indriyesu guttadvÄ• rat
jÄ• gariyÄ• nuyogassa satisampajaÃ±Ã±assa, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ•
sammappadhÄ• nÄ• naá¹ƒ bhÄ• vanÄ• nuyogassa catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• va
indriyÄ• naá¹ƒ bhÄ• vanÄ• nuyogassa paÃ±cannaá¹ƒ balÄ• naá¹ƒ bhÄ• vanÄ• nuyogassa,
bhÄ• vanÄ• nuyogassa \Se 16/ ariyassa aá¹-á¹-haá¹…gikassa maggassa bhÄ• vanÄ• nuyo
dhammÄ• naá¹ƒ antarÄ• yÄ• ya parihÄ• nÄ• ya saá¹ƒvattanti. evaá¹ƒ parihÄ• nÄ• ya saá¹ƒ

kathaá¹ƒ tatrÄ• sayÄ• ti parissayÄ• ? tatthete pÄ• pakÄ• akusalÄ• dhammÄ• uppajjanti a
yathÄ• bile bilÄ• sayÄ• pÄ• á¹‡Ä• sayanti, dake dakÄ• sayÄ• pÄ• á¹‡Ä• sayanti, vane v
rukkhe rukkhÄ• sayÄ• pÄ• á¹‡Ä• sayanti, evameva tatthete pÄ• pakÄ• akusalÄ• dhamm
attabhÄ• vasannissayÄ• . evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``sÄ• ntevÄ• siko, bhikkhave, bhikkhu sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharati. kathaÃ±
sÄ• ntevÄ• siko sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharati? idha, bhikkhave, bhikkhuno ca
uppajjanti ye pÄ• pakÄ• akusalÄ• dhammÄ• sarasaá¹…kappÄ• saÃ±Ã±ojaniyÄ• , tyassa
pÄ• pakÄ• akusalÄ• dhammÄ• ti --- tasmÄ• sÄ• ntevÄ• sikoti \Ne 11/ vuccati. te naá¹ƒ sa
samudÄ• caranti naá¹ƒ pÄ• pakÄ• akusalÄ• dhammÄ• ti --- tasmÄ• sÄ• cariyakoti vuccati

``puna caparaá¹ƒ \Ee I 15/, bhikkhave, bhikkhuno sotena saddaá¹ƒ sutvÄ• , ghÄ• nena gan
jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• , kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• , manasÄ• dhammaá
pÄ• pakÄ• akusalÄ• dhammÄ• sarasaá¹…kappÄ• saÃ±Ã±ojaniyÄ• , tyassa anto vasanti
akusalÄ• dhammÄ• ti --- tasmÄ• sÄ• ntevÄ• sikoti vuccati. te naá¹ƒ samudÄ• caranti. sam
akusalÄ• dhammÄ• ti --- tasmÄ• sÄ• cariyakoti vuccati. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ
dukkhaá¹ƒ na phÄ• su viharatÄ«â€™â€™ ti. evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ \Be 12/ bhagavatÄ• ---

``tayome, bhikkhave, antarÄ• malÄ• --- antarÄ• amittÄ• antarÄ• sapattÄ• antarÄ• vadhak
katame tayo? lobho, bhikkhave, antarÄ• malaá¹ƒ {antarÄ• malo (Se) } antarÄ• amitto antarÄ
antarÄ• paccatthiko. doso ... pe ... moho, bhikkhave, antarÄ• malaá¹ƒ antarÄ• amitto antarÄ
antarÄ• vadhako antarÄ• paccatthiko. ime kho, bhikkhave, tayo antarÄ• malÄ• --- antarÄ• a
antarÄ• vadhakÄ• antarÄ• paccatthikÄ• .

``anatthajanano lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhantamaá¹ƒ {andhatamaá¹ƒ (Se Katthaci) } tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒ ||

``anatthajanano \Ne 12/ doso, doso cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhantamaá¹ƒ \Se 18/ tadÄ• hoti, yaá¹ƒ doso sahate naraá¹ƒ ||

``anatthajanano \Ee I 16/ moho, moho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``mÅ«á¸·ho atthaá¹ƒ na jÄ• nÄ• ti, mÅ«á¸·ho dhammaá¹ƒ na passati.

andhantamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahate naraâ€™â€™ nti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttampi hetaá¹ƒ bhagavatÄ• --- ``tayo kho, mahÄ• rÄ• ja, purisassa dhammÄ• ajjhattaá¹ƒ
uppajjanti, ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. katame tayo? lobho kho, mahÄ• rÄ•
ajjhattaá¹ƒ uppajjamÄ• no uppajjati, ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. doso kho,
kho, mahÄ• rÄ• ja, purisassa dhammo ajjhattaá¹ƒ uppajjamÄ• no uppajjati, ahitÄ• ya dukkh
ime kho, mahÄ• rÄ• ja, tayo purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppajjanti, a
aphÄ• suvihÄ• rÄ• ya.

``lobho \Be 13/ doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttampi \Se 19/ cetaá¹ƒ bhagavatÄ• ---

``rÄ• go ca doso ca itonidÄ• nÄ• , arati rati lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajantÄ«â€™â€™ ti {dh

evampi tatrÄ• sayÄ• ti --- parissayÄ• . __maddante naá¹ƒ parissayÄ• _ti. te parissayÄ• taá
parisahanti abhibhavanti ajjhottharanti pariyÄ• diyanti maddantÄ«ti --- maddante naá¹ƒ paris

__tato_ \Ee I 17/ __naá¹ƒ dukkhamanvetÄ«_ti. __tato_ti tato tato parissayato taá¹ƒ puggala
anveti anugacchati anvÄ• yikaá¹ƒ hoti, jÄ• tidukkhaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ ho
13/ anveti anugacchati anvÄ• yikaá¹ƒ hoti, byÄ• dhidukkhaá¹ƒ anveti anugacchati anvÄ• yik
maraá¹‡adukkhaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ hoti, sokaparidevadukkhadomanassu
anugacchati anvÄ• yikaá¹ƒ hoti, nerayikaá¹ƒ dukkhaá¹ƒ, tiracchÄ• nayonikaá¹ƒ dukkhaá¹ƒ,
dukkhaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ hoti, mÄ• nusikaá¹ƒ dukkhaá¹ƒ ... gabbhokkan
... gabbhe á¹-hitimÅ«lakaá¹ƒ dukkhaá¹ƒ ... gabbhÄ• vuá¹-á¹-hÄ• namÅ«lakaá¹ƒ dukkhaá¹ƒ
jÄ• tassÅ«panibandhakaá¹ƒ dukkhaá¹ƒ ... jÄ• tassa parÄ• dheyyakaá¹ƒ dukkhaá¹ƒ ... attÅ«p
parÅ«pakkamaá¹ƒ dukkhaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ hoti, dukkhadukkhaá¹ƒ anv
anvÄ• yikaá¹ƒ hoti, saá¹…khÄ• radukkhaá¹ƒ ... vipariá¹‡Ä• madukkhaá¹ƒ \Se 20/ ... cakkhu
jivhÄ• rogo kÄ• yarogo sÄ«sarogo kaá¹‡á¹‡arogo mukharogo dantarogo, kÄ• so sÄ• so pin
mucchÄ• pakkhandikÄ• sÅ«lÄ• visÅ«cikÄ• , kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so soso apam

rakhasÄ• vitacchikÄ• lohitapittaá¹ƒ, madhumeho aá¹ƒsÄ• piá¸·akÄ• bhagandalÄ• pittasa
semhasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• vÄ• tasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• sannipÄ•
utupariá¹‡Ä• majÄ• Ä• bÄ• dhÄ• visamaparihÄ• rajÄ• Ä• bÄ• dhÄ• , opakkamikÄ• Ä• bÄ
sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo á¸• aá¹ƒsamakasavÄ• tÄ• t
... mÄ• tumaraá¹‡aá¹ƒ dukkhaá¹ƒ ... pitumaraá¹‡aá¹ƒ dukkhaá¹ƒ ... bhÄ• tumaraá¹‡aá¹ƒ du
bhaginimaraá¹‡aá¹ƒ dukkhaá¹ƒ ... puttamaraá¹‡aá¹ƒ dukkhaá¹ƒ ... dhÄ«tumaraá¹‡aá¹ƒ dukk
Ã±Ä• tibyasanaá¹ƒ dukkhaá¹ƒ ... bhogabyasanaá¹ƒ dukkhaá¹ƒ ... rogabyasanaá¹ƒ dukkhaá
dukkhaá¹ƒ ... diá¹-á¹-hibyasanaá¹ƒ dukkhaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ hotÄ«ti --- t
dukkhamanveti.

__nÄ• vaá¹ƒ bhinnamivodaka_nti. yathÄ• bhinnaá¹ƒ nÄ• vaá¹ƒ dakamesiá¹ƒ {udakadÄ• yi
anvÄ• yikaá¹ƒ (Se) } tato tato udakaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ hoti, puratopi uda
anugacchati anvÄ• yikaá¹ƒ hoti, pacchatopi ... heá¹-á¹-hatopi ... passatopi udakaá¹ƒ anveti a
anvÄ• yikaá¹ƒ hoti; evameva tato tato parissayato taá¹ƒ puggalaá¹ƒ dukkhaá¹ƒ anveti anuga
hoti, jÄ• tidukkhaá¹ƒ anveti anugacchati anvÄ• yikaá¹ƒ hoti ... pe ... diá¹-á¹-hibyasanaá¹ƒ du
anugacchati anvÄ• yikaá¹ƒ hotÄ«ti --- nÄ• vaá¹ƒ \Se 21/ bhinnamivodakaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``abalÄ• naá¹ƒ balÄ«yanti, maddante naá¹ƒ parissayÄ• .

tato naá¹ƒ dukkhamanveti, nÄ• vaá¹ƒ bhinnamivodakaâ€™â€™ nti ||

<6> á¹• 21 __tasmÄ• _ \Ne 14/ __jantu sadÄ• sato, kÄ• mÄ• ni parivajjaye. _

__te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ« ||_

__tasmÄ• jantu sadÄ• sato_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu tappaco
Ä• dÄ«navaá¹ƒ sampassamÄ• no kÄ• mesÅ«ti --- tasmÄ• . __jantÅ«_ti satto naro mÄ• nav
jantu indagu manujo. __sadÄ• _ti sadÄ• sabbadÄ• sabbakÄ• laá¹ƒ niccakÄ• laá¹ƒ dhuvak
abbokiá¹‡á¹‡aá¹ƒ poá¹…khÄ• nupoá¹…khaá¹ƒ udakÅ«mikajÄ• taá¹ƒ avÄ«ci santati sahitaá
(Ce Se) }, purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ \Ee I 19/ purimayÄ• maá¹ƒ majjhimayÄ• maá¹ƒ
juá¹‡he vasse hemante gimhe, purime vayokhandhe majjhime vayokhandhe pacchime vayo
kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato, ve
dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato. aparehi catÅ«hi
... so vuccati satoti --- tasmÄ• jantu sadÄ• sato.

__kÄ• mÄ• ni parivajjaye_ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ• ca

ime vuccanti vatthukÄ• mÄ• ... pe ... ime \Se 22/ vuccanti kilesakÄ• mÄ• . __kÄ• mÄ• ni pa
kÄ• raá¹‡ehi kÄ• me parivajjeyya --- vikkhambhanato vÄ• samucchedato vÄ• . kathaá¹ƒ vik
parivajjeyya? ``aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• appassÄ• daá¹-á¹-henÄ• â€™â€™ ti
parivajjeyya, ``maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• bahusÄ• dhÄ• raá¹‡aá¹-á¹-henÄ• â€™â€™
parivajjeyya, ``tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• anudahanaá¹-á¹-henÄ• â€™â€™ ti passanto vik
parivajjeyya ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ bhÄ• vento vikkh
parivajjeyya. evaá¹ƒ vikkhambhanato kÄ• me parivajjeyya ... pe ... evaá¹ƒ samucchedato kÄ
--- kÄ• mÄ• ni parivajjaye.

__te pahÄ• ya tare ogha_nti. __te_ti vatthukÄ• me parijÄ• nitvÄ• kilesakÄ• me pahÄ• ya p
byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gamitvÄ• ; kÄ• macchandanÄ«varaá¹‡aá¹ƒ pahÄ• ya paj
karitvÄ• anabhÄ• vaá¹ƒ gamitvÄ• ; byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ ... pe ... thinamiddhanÄ«va
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ ... vicikicchÄ• nÄ«varaá¹‡aá¹ƒ pahÄ• ya pajahitvÄ• vin
anabhÄ• vaá¹ƒ gamitvÄ• kÄ• moghaá¹ƒ bhavoghaá¹ƒ diá¹-á¹-hoghaá¹ƒ avijjoghaá¹ƒ tareyy
samatikkameyya vÄ«tivatteyyÄ• ti --- te pahÄ• ya tare oghaá¹ƒ.

__nÄ• vaá¹ƒ_ \Ne 15/ \Ee I 20/ __sitvÄ• va pÄ• ragÅ«_ti. yathÄ• garukaá¹ƒ nÄ• vaá¹ƒ bhÄ
{siÃ±citvÄ• (Ce Se) } osiÃ±citvÄ• chaá¸• á¸• etvÄ• lahukÄ• ya nÄ• vÄ• ya khippaá¹ƒ lahua
pÄ• raá¹ƒ gaccheyya; evameva vatthukÄ• me parijÄ• nitvÄ• kilesakÄ• me pahÄ• ya pajahit
karitvÄ• anabhÄ• vaá¹ƒ gamitvÄ• ; kÄ• macchandanÄ«varaá¹‡aá¹ƒ ... byÄ• pÄ• danÄ«vara
thinamiddhanÄ«varaá¹‡aá¹ƒ ... uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ ... vicikicchÄ• nÄ«varaá
vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gamitvÄ• khippaá¹ƒ lahuá¹ƒ appakasireneva
pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• rasamatho sabbÅ«padhi
virÄ• go nirodho nibbÄ• naá¹ƒ \Be 16/. __pÄ• raá¹ƒ gaccheyyÄ• _ti --- pÄ• raá¹ƒ adhigacch
pÄ• raá¹ƒ sacchikareyya. __pÄ• ragÅ«_ti yopi pÄ• raá¹ƒ gantukÄ• mo sopi pÄ• ragÅ«; yopi
pÄ• ragÅ«; yopi pÄ• raá¹ƒ gato, sopi pÄ• ragÅ«.

vuttampi hetaá¹ƒ bhagavatÄ• ---

tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oti. brÄ• hmaá¹‡oti kho, bhikkhave, a
adhivacanaá¹ƒ. so abhiÃ±Ã±Ä• pÄ• ragÅ« pariÃ±Ã±Ä• pÄ• ragÅ« pahÄ• napÄ• ragÅ« bhÄ
sacchikiriyÄ• pÄ• ragÅ« samÄ• pattipÄ• ragÅ«. abhiÃ±Ã±Ä• pÄ• ragÅ« sabbadhammÄ• na
sabbadukkhÄ• naá¹ƒ, pahÄ• napÄ• ragÅ« sabbakilesÄ• naá¹ƒ, bhÄ• vanÄ• pÄ• ragÅ« catu
sacchikiriyÄ• pÄ• ragÅ« nirodhassa, samÄ• pattipÄ• ragÅ« sabbasamÄ• pattÄ«naá¹ƒ. so va
ariyasmiá¹ƒ sÄ«lasmiá¹ƒ, vasippatto pÄ• ramippatto ariyasmiá¹ƒ samÄ• dhismiá¹ƒ, vasippat
ariyÄ• ya paÃ±Ã±Ä• ya, vasippatto pÄ• ramippatto ariyÄ• ya vimuttiyÄ• . so pÄ• raá¹ƒ gato
antappatto koá¹-igato \Se 24/ koá¹-ippatto pariyantagato pariyantappatto vosÄ• nagato vosÄ
tÄ• á¹‡appatto leá¹‡agato leá¹‡appatto saraá¹‡agato saraá¹‡appatto abhayagato abhayapp

accutappatto amatagato amatappatto nibbÄ• nagato nibbÄ• nappatto. so vuá¹-á¹-havÄ• so
gatadiso gatakoá¹-iko pÄ• litabrahmacariyo uttamadiá¹-á¹-hippatto bhÄ• vitamaggo pahÄ«na
paá¹-ividdhÄ• kuppo sacchikatanirodho, dukkhaá¹ƒ tassa pariÃ±Ã±Ä• taá¹ƒ, samudayo pah
nirodho sacchikato, abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá
pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ, sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ.

so ukkhittapaligho saá¹ƒkiá¹‡á¹‡aparikkho abbuá¸·hesiko niraggaá¸·o ariyo pannaddhajo pa
visaÃ±Ã±utto paÃ±caá¹…gavippahÄ«no chaá¸·aá¹…gasamannÄ• gato ekÄ• rakkho caturÄ•
samavayasaá¹-á¹-hesano anÄ• vilasaá¹…kappo passaddhakÄ• yasaá¹…khÄ• ro suvimutta
vusitavÄ• uttamapuriso paramapuriso paramapattippatto. so nevÄ• cinati {neva Ä• cinÄ• ti
\Ne 16/, apacinitvÄ• á¹-hito. neva pajahati na upÄ• diyati, pajahitvÄ• á¹-hito. neva saá¹ƒsib
(Ce), neva visÄ«neti (Se) } na ussineti, visinitvÄ• \Be 17/ á¹-hito. neva vidhÅ«peti na sandh
vidhÅ«petvÄ• á¹-hito. asekkhena sÄ«lakkhandhena samannÄ• gatattÄ• á¹-hito. asekkhena
asekkhena paÃ±Ã±Ä• kkhandhena ... asekkhena vimuttikkhandhena ... asekkhena vimuttiÃ±
samannÄ• gatattÄ• \Se 25/ á¹-hito. saccaá¹ƒ sampaá¹-ipÄ• diyitvÄ• á¹-hito. ejaá¹ƒ samatik
kilesaggiá¹ƒ pariyÄ• diyitvÄ• á¹-hito, aparigamanatÄ• ya á¹-hito, kaá¹-aá¹ƒ samÄ• dÄ• ya á
muttipaá¹-isevanatÄ• ya á¹-hito, mettÄ• ya pÄ• risuddhiyÄ• á¹-hito, karuá¹‡Ä• ya ... muditÄ
pÄ• risuddhiyÄ• á¹-hito, accantapÄ• risuddhiyÄ• á¹-hito, akammayatÄ• ya {atammayatÄ• y
(Se) } pÄ• risuddhiyÄ• á¹-hito, vimuttattÄ• á¹-hito, santussitattÄ• á¹-hito, khandhapariyante
dhÄ• tupariyante á¹-hito, Ä• yatanapariyante á¹-hito, gatipariyante á¹-hito, upapattipariyante
paá¹-isandhipariyante á¹-hito, (bhavapariyante á¹-hito, saá¹ƒsÄ• rapariyante á¹-hito \Ee I 22/
vaá¹-á¹-apariyante á¹-hito, antime bhave á¹-hito,) { ( ) natthi sÄ«haá¸·apotthake} antime san
antimadehadharo arahÄ• .

``tassÄ• yaá¹ƒ pacchimako bhavo, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoâ€™â€™ ti ||

nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ«ti. tenÄ• ha bhagavÄ• ---

``tasmÄ• jantu sadÄ• sato, kÄ• mÄ• ni parivajjaye.

te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ«â€™â€™ ti ||

kÄ• masuttaniddeso paá¹-hamo.

2. guhaá¹-á¹-hakasuttaniddeso

atha \Ne 17/ guhaá¹-á¹-hakasuttaniddesaá¹ƒ vakkhati ---

<7> á¹• 21 __satto_ \Se 26/ \Ee I 23/ __guhÄ• yaá¹ƒ bahunÄ• bhichanno, tiá¹-á¹-haá¹ƒ nar
pagÄ• á¸·ho. _

__dÅ«re vivekÄ• hi tathÄ• vidho so, kÄ• mÄ• hi loke na hi suppahÄ• yÄ• ||_

__satto guhÄ• yaá¹ƒ bahunÄ• bhichanno_ti. sattoti hi kho vuttaá¹ƒ, api ca guhÄ• tÄ• va va
vuccati kÄ• yo. kÄ• yoti vÄ• guhÄ• ti vÄ• dehoti \Be 18/ vÄ• sandehoti vÄ• nÄ• vÄ• ti vÄ•
vammikoti vÄ• nagaranti vÄ• niá¸• á¸• anti vÄ• kuá¹-Ä«ti vÄ• gaá¹‡á¸• oti vÄ• kumbhoti v
kÄ• yassetaá¹ƒ adhivacanaá¹ƒ. __satto guhÄ• ya_nti guhÄ• yaá¹ƒ satto visatto Ä• satto lag
yathÄ• bhittikhile vÄ• nÄ• gadante vÄ• gaá¹‡á¸• aá¹ƒ sattaá¹ƒ visattaá¹ƒ Ä• sattaá¹ƒ lagg
palibuddhaá¹ƒ; evameva guhÄ• yaá¹ƒ satto visatto Ä• satto laggo laggito palibuddho. vuttaÃ

``rÅ«pe kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upayÅ«pÄ• dÄ•
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , tatra satto tatra visatto; tasmÄ• sattoti vuccati. ved
... pe ... saÃ±Ã±Ä• ya kho, rÄ• dha ... saá¹…khÄ• resu kho, rÄ• dha ... viÃ±Ã±Ä• á¹‡e kho,
rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upayÅ«pÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhiniv
visatto; tasmÄ• sattoti vuccati. sattoti lagganÄ• dhivacanaâ€™â€™ nti --- satto guhÄ• yaá¹
__bahunÄ• bhichanno_ti bahukehi kilesehi channo, rÄ• gena channo dosena channo mohe
channo upanÄ• hena channo makkhena channo paá¸·Ä• sena channo issÄ• ya channo ma
sÄ• á¹-heyyena channo thambhena channo sÄ• rambhena channo mÄ• nena channo atimÄ
pamÄ• dena channo. sabbakilesehi sabbaduccaritehi sabbadarathehi sabbapariá¸·Ä• hehi s
sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi channo vichanno ucchanno Ä• vuto nivuto ovuto {ophut
paá¹-ikujjitoti --- satto guhÄ• yaá¹ƒ bahunÄ• bhichanno.

__tiá¹-á¹-haá¹ƒ_ \Ne 18/ __naro mohanasmiá¹ƒ pagÄ• á¸·ho_ti tiá¹-á¹-hanto naro ratto rÄ• g
duá¹-á¹-ho dosavasena tiá¹-á¹-hati, mÅ«á¸·ho mohavasena tiá¹-á¹-hati, vinibaddho mÄ• nav
parÄ• maá¹-á¹-ho diá¹-á¹-hivasena tiá¹-á¹-hati, vikkhepagato uddhaccavasena tiá¹-á¹-hati, an
vicikicchÄ• vasena tiá¹-á¹-hati, thÄ• magato anusayavasena tiá¹-á¹-hati. evampi tiá¹-á¹-haá¹

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ•
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu abhinandati abhivadati \Be
tiá¹-á¹-hati. santi, bhikkhave, sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• \Ee
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ•
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu abhinandati a
tiá¹-á¹-hatÄ«â€™â€™ ti. evampi tiá¹-á¹-haá¹ƒ naro.

vuttaÃ±hetaá¹ƒ \Se 28/ bhagavatÄ• --- ``rÅ«pÅ«payaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá
tiá¹-á¹-hati, rÅ«pÄ• rammaá¹‡aá¹ƒ rÅ«papatiá¹-á¹-haá¹ƒ nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ
Ä• pajjati. vedanÅ«payaá¹ƒ vÄ• , bhikkhave ... pe ... saÃ±Ã±Å«payaá¹ƒ ... saá¹…khÄ• rÅ«p
viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hati, saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ saá¹…kh
nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjatÄ«â€™â€™ ti. evampi tiá¹

vuttampi hetaá¹ƒ bhagavatÄ• --- ``kabaá¸·Ä«kÄ• re ce, bhikkhave, Ä• hÄ• re atthi rÄ• go a
taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ v
virÅ«á¸·haá¹ƒ, atthi tattha nÄ• marÅ«passÄ• vakkanti. yattha atthi nÄ• marÅ«passÄ• vakka
saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha atthi saá¹…khÄ• rÄ• naá¹ƒ vuddhi, atthi tattha Ä• yatiá
punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti, atthi tattha Ä• yat
jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, sasokaá¹ƒ taá¹ƒ, bh
saupÄ• yÄ• santi vadÄ• mÄ«â€™â€™ ti. evampi tiá¹-á¹-haá¹ƒ naro.

``phasse ce, bhikkhave, Ä• hÄ• re ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re
bhikkhave, Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• \Ee I 26/, patiá¹-á¹-hitaá¹ƒ tatt
virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, atthi tattha nÄ• mar
yattha atthi nÄ• marÅ«passÄ• vakkanti, atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha att
vuddhi, atthi tattha \Ne 19/ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ punab
\Se 29/, atthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá¹ƒ jÄ• tijarÄ• mar
taá¹ƒ, bhikkhave, sarajaá¹ƒ saupÄ• yÄ• santi vadÄ• mÄ«â€™â€™ ti. evampi tiá¹-á¹-haá¹ƒ n

__mohanasmiá¹ƒ pagÄ• á¸·ho_ti. mohanÄ• vuccanti paÃ±ca kÄ• maguá¹‡Ä• . cakkhuviÃ±
kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• ; sotaviÃ±Ã±eyyÄ• sa
... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . kiá¹ƒ kÄ• raá¹‡Ä• mohanÄ• vuccanti paÃ±ca kÄ• mag
\Be 20/ paÃ±casu kÄ• maguá¹‡esu muyhanti sammuyhanti sampamuyhanti, mÅ«á¸·hÄ• sa
avijjÄ• ya andhÄ«katÄ• Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ• paá¹-icchannÄ• paá¹-ikujjitÄ• , t
vuccanti paÃ±ca kÄ• maguá¹‡Ä• . __mohanasmiá¹ƒ pagÄ• á¸·ho_ti mohanasmiá¹ƒ pagÄ• á
nimuggoti --- tiá¹-á¹-haá¹ƒ naro mohanasmiá¹ƒ pagÄ• á¸·ho.

__dÅ«re vivekÄ• hi tathÄ• vidho so_ti. __vivekÄ• _ti tayo vivekÄ• --- kÄ• yaviveko, cittaviv
katamo kÄ• yaviveko? idha bhikkhu vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkham
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. kÄ
eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸•
pavisati, eko paá¹-ikkamati, eko raho nisÄ«dati, eko caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko ca
vattati pÄ• leti yapeti yÄ• peti. ayaá¹ƒ kÄ• yaviveko.

katamo \Ee I 27/ cittaviveko? paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa nÄ«varaá¹‡ehi cit
dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rehi cittaá¹ƒ vivittaá¹ƒ hoti. tatiyaá¹ƒ jhÄ
pÄ«tiyÄ• cittaá¹ƒ vivittaá¹ƒ hoti. catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa sukhadukkhehi cit
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• y
vivittaá¹ƒ hoti. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatan
hoti. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã
sotÄ• pannassa sakkÄ• yadiá¹-á¹-hiyÄ• vicikicchÄ• ya sÄ«labbataparÄ• mÄ• sÄ• diá¹-á¹-h
tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ vivittaá¹ƒ hoti. sakadÄ• gÄ• missa oá¸·Ä• rikÄ• kÄ• ma
paá¹-ighasaÃ±Ã±ojanÄ• oá¸·Ä• rikÄ• kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• , tadek
cittaá¹ƒ vivittaá¹ƒ hoti. anÄ• gÄ• missa anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ig
kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• , tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ vivittaá
rÅ«pÄ• rÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ• gÄ• nu
tadekaá¹-á¹-hehi \Se 31/ ca kilesehi bahiddhÄ• ca sabbanimittehi cittaá¹ƒ vivittaá¹ƒ hoti. aya

katamo upadhiviveko? upadhi vuccanti kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• ca. u
amataá¹ƒ nibbÄ• naá¹ƒ. yo sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡h
nibbÄ• naá¹ƒ. ayaá¹ƒ upadhiviveko. kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ {vÅ«paka
nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca parisuddhacittÄ• naá¹ƒ paramavodÄ• nappattÄ
nirÅ«padhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…khÄ• ragatÄ• naá¹ƒ.

__dÅ«re_ \Ee I 28/ __vivekÄ• hÄ«_ti. yo so evaá¹ƒ guhÄ• yaá¹ƒ satto, evaá¹ƒ bahukehi kil
mohanasmiá¹ƒ pagÄ• á¸·ho, so kÄ• yavivekÄ• pi dÅ«re, cittavivekÄ• pi dÅ«re, upadhivivekÄ
suvidÅ«re na santike na sÄ• mantÄ• anÄ• sanne vivekaá¹-á¹-he {vavakaá¹-á¹-he (Ce), anu
__tathÄ• vidho_ti tÄ• diso tassaá¹‡á¹-hito tappakÄ• ro tappaá¹-ibhÄ• go yo so mohanasmiá
vivekÄ• hi tathÄ• vidho so.

__kÄ• mÄ• hi loke na hi suppahÄ• yÄ• _ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vat
katame vatthukÄ• mÄ• ? manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ• manÄ• pikÄ• gandh
phoá¹-á¹-habbÄ• , attharaá¹‡Ä• pÄ• vuraá¹‡Ä• dÄ• sidÄ• sÄ• ajeá¸·akÄ• kukkuá¹-asÅ«ka
khettaá¹ƒ vatthu hiraÃ±Ã±aá¹ƒ \Se 32/ suvaá¹‡á¹‡aá¹ƒ, gÄ• manigamarÄ• jadhÄ• niyo raá¹-
ca koá¹-á¹-hÄ• gÄ• raÃ±ca, yaá¹ƒ kiÃ±ci rajanÄ«yaá¹ƒ vatthu --- vatthukÄ• mÄ• . api ca atÄ
kÄ• mÄ• paccuppannÄ• kÄ• mÄ• , ajjhattÄ• kÄ• mÄ• bahiddhÄ• kÄ• mÄ• ajjhattabahid
majjhimÄ• kÄ• mÄ• paá¹‡Ä«tÄ• kÄ• mÄ• , Ä• pÄ• yikÄ• kÄ• mÄ• mÄ• nusikÄ• kÄ• mÄ
kÄ• mÄ• , nimmitÄ• kÄ• mÄ• animmitÄ• kÄ• mÄ• paranimmitÄ• kÄ• mÄ• , pariggahitÄ•
mamÄ• yitÄ• kÄ• mÄ• amamÄ• yitÄ• kÄ• mÄ• , sabbepi kÄ• mÄ• vacarÄ• dhammÄ• , sa

arÅ«pÄ• vacarÄ• dhammÄ• , taá¹‡hÄ• vatthukÄ• taá¹‡hÄ• rammaá¹‡Ä• kÄ• manÄ«yaá¹-
madanÄ«yaá¹-á¹-hena kÄ• mÄ• . ime vuccanti vatthukÄ• mÄ• .

katame \Ne 21/ \Be 22/ kilesakÄ• mÄ• ? chando kÄ• mo rÄ• go kÄ• mo chandarÄ• go kÄ•
saá¹…kapparÄ• go kÄ• mo, yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ
kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• mayogo kÄ• mu
kÄ• macchandanÄ«varaá¹‡aá¹ƒ.

``addasaá¹ƒ kÄ• ma te mÅ«laá¹ƒ, saá¹…kappÄ• kÄ• ma jÄ• yasi.

na taá¹ƒ saá¹…kappayissÄ• mi, evaá¹ƒ kÄ• ma na hohisÄ«â€™â€™ ti || ---

ime vuccanti kilesakÄ• mÄ• . __loke_ti \Ee I 29/ apÄ• yaloke manussaloke devaloke, khanc
Ä• yatanaloke. __kÄ• mÄ• hi loke na_ \Se 33/ __hi suppahÄ• yÄ• _ti. kÄ• mÄ• hi loke dup
duppariccajjÄ• dunnimmadayÄ• dunniveá¹-hayÄ• dubbiniveá¹-hayÄ• duttarÄ• duppatarÄ
dubbinivattÄ• ti --- kÄ• mÄ• hi loke na hi suppahÄ• yÄ• .

tenÄ• ha bhagavÄ• ---

``satto guhÄ• yaá¹ƒ bahunÄ• bhichanno, tiá¹-á¹-haá¹ƒ naro mohanasmiá¹ƒ pagÄ• á¸·ho.

dÅ«re vivekÄ• hi tathÄ• vidho so, kÄ• mÄ• hi loke na hi suppahÄ• yÄ• â€™â€™ ti ||

<8> á¹• 21 __icchÄ• nidÄ• nÄ• bhavasÄ• tabaddhÄ• , te duppamuÃ±cÄ• na hi aÃ±Ã±amc

pacchÄ• pure vÄ• pi apekkhamÄ• nÄ• , ime va kÄ• me purime va jappaá¹ƒ ||_

__icchÄ• nidÄ• nÄ• bhavasÄ• tabaddhÄ• _ti. icchÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ•
nandirÄ• go, cittassa sÄ• rÄ• go icchÄ• mucchÄ• ajjhosÄ• naá¹ƒ gedho paligedho saá¹…g
janikÄ• saÃ±jananÄ« sibbinÄ« jÄ• linÄ« saritÄ• visattikÄ• , suttaá¹ƒ visaá¹-Ä• Ä• yÅ«hinÄ
bhavanetti, vanaá¹ƒ vanatho sandhavo sneho apekkhÄ• paá¹-ibandhu, Ä• sÄ• Ä• sÄ«sanÄ
saddÄ• sÄ• gandhÄ• sÄ• rasÄ• sÄ• phoá¹-á¹-habbÄ• sÄ• , lÄ• bhÄ• sÄ• dhanÄ• sÄ• pu
pajappÄ• abhijappÄ• \Se 34/ jappanÄ• jappitattaá¹ƒ loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ•
pucchaÃ±chikatÄ• sÄ• dhukamyatÄ• , adhammarÄ• go visamalobho \Ee I 30/ nikanti nikÄ•
sampatthanÄ• , kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• , rÅ«pataá¹‡hÄ• arÅ«pa
rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• c
gantho upÄ• dÄ• naá¹ƒ Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ chadanaá¹ƒ bandhanaá¹ƒ, upakkile
pariyuá¹-á¹-hÄ• naá¹ƒ latÄ• vevicchaá¹ƒ \Ne 22/, dukkhamÅ«laá¹ƒ dukkhanidÄ• naá¹ƒ dukk

mÄ• rabaá¸·isaá¹ƒ mÄ• ravisayo, taá¹‡hÄ• nadÄ« taá¹‡hÄ• jÄ• laá¹ƒ taá¹‡hÄ• gaddulaá¹ƒ t
lobho akusalamÅ«laá¹ƒ. __icchÄ• nidÄ• nÄ• _ti icchÄ• nidÄ• nakÄ• icchÄ• hetukÄ• icchÄ
icchÄ• pabhavÄ• ti --- icchÄ• nidÄ• nÄ• .

__bhavasÄ• tabaddhÄ• _ti. ekaá¹ƒ bhavasÄ• taá¹ƒ --- sukhÄ• vedanÄ• . dve bhavasÄ• tÄ
iá¹-á¹-haÃ±ca vatthu. tÄ«á¹‡i bhavasÄ• tÄ• ni --- yobbaÃ±Ã±aá¹ƒ, Ä• rogyaá¹ƒ, jÄ«vitaá¹ƒ. c
--- lÄ• bho, yaso, pasaá¹ƒsÄ• , sukhaá¹ƒ. paÃ±ca bhavasÄ• tÄ• ni --- manÄ• pikÄ• rÅ«pÄ•
manÄ• pikÄ• gandhÄ• , manÄ• pikÄ• rasÄ• , manÄ• pikÄ• phoá¹-á¹-habbÄ• . cha bhavas
sotasampadÄ• , ghÄ• nasampadÄ• , jivhÄ• sampadÄ• , kÄ• yasampadÄ• , manosampadÄ•
vedanÄ• ya sÄ• tabaddhÄ• , iá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ baddhÄ• , yobbaÃ±Ã±e baddhÄ•
baddhÄ• , lÄ• bhe baddhÄ• , yase baddhÄ• , pasaá¹ƒsÄ• yaá¹ƒ baddhÄ• , sukhe baddhÄ•
baddhÄ• , saddesu ... gandhesu ... rasesu ... manÄ• pikesu phoá¹-á¹-habbesu baddhÄ• , ca
sotaghÄ• najivhÄ• kÄ• yamanosampadÄ• ya baddhÄ• , vibaddhÄ• Ä• baddhÄ• laggÄ• la
icchÄ• nidÄ• nÄ• bhavasÄ• tabaddhÄ• .

__te_ \Ee I 31/ __duppamuÃ±cÄ• na hi aÃ±Ã±amokkhÄ• _ti te vÄ• bhavasÄ• tavatthÅ« d
dummocayÄ• . kathaá¹ƒ te bhavasÄ• tavatthÅ« duppamuÃ±cÄ• ? sukhÄ• vedanÄ• duppa
duppamuÃ±caá¹ƒ, yobbaÃ±Ã±aá¹ƒ duppamuÃ±caá¹ƒ, Ä• rogyaá¹ƒ duppamuÃ±caá¹ƒ, jÄ«vi
duppamuÃ±co, yaso duppamuÃ±co, pasaá¹ƒsÄ• duppamuÃ±cÄ• , sukhaá¹ƒ duppamuÃ±ca
duppamuÃ±cÄ• , manÄ• pikÄ• saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ• duppam
duppamuÃ±cÄ• , sotaghÄ• najivhÄ• kÄ• yamanosampadÄ• duppamuÃ±cÄ• dummocayÄ•
dubbiniveá¹-hayÄ• \Be 24/, duttarÄ• duppatarÄ• dussamatikkamÄ• dubbinivattÄ• . evaá¹
duppamuÃ±cÄ• .

kathaá¹ƒ sattÄ• etto dummocayÄ• ? sukhÄ• ya vedanÄ• ya sattÄ• dummocayÄ• , iá¹-á¹-h
yobbaÃ±Ã±Ä• dummocayÄ• , Ä• rogyÄ• dummocayÄ• , jÄ«vitÄ• dummocayÄ• , lÄ• bhÄ•
pasaá¹ƒsÄ• ya dummocayÄ• , sukhÄ• dummocayÄ• \Se 36/, manÄ• pikehi rÅ«pehi dumm
gandhehi ... rasehi ... phoá¹-á¹-habbehi dummocayÄ• , cakkhusampadÄ• ya dummocayÄ• ,
sotaghÄ• najivhÄ• kÄ• yamanosampadÄ• ya dummocayÄ• duruddharÄ• {duddharÄ• (Kat
dubbuá¹-á¹-hÄ• payÄ• dussamuá¹-á¹-hÄ• payÄ• dunniveá¹-hayÄ• dubbiniveá¹-hayÄ• dut
dussamatikkamÄ• dubbinivattÄ• . evaá¹ƒ sattÄ• etto dummocayÄ• ti --- te duppamuÃ±cÄ•

__na_ \Ne 23/ \Ee I 32/ __hi aÃ±Ã±amokkhÄ• _ti te attanÄ• palipapalipannÄ• na sakkonti
palipapalipannaá¹ƒ uddharituá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``so vata, cunda, attanÄ•
paraá¹ƒ palipapalipannaá¹ƒ uddharissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vata, cunda, atta
avinÄ«to aparinibbuto paraá¹ƒ damessati vinessati parinibbÄ• pessatÄ«ti netaá¹ƒ á¹-hÄ• na
evampi na hi aÃ±Ã±amokkhÄ• .

atha vÄ• natthaÃ±Ã±o koci mocetÄ• . te yadi muÃ±ceyyuá¹ƒ, sakena thÄ• mena sakena b
sakena parakkamena sakena purisathÄ• mena sakena purisabalena sakena purisavÄ«riyen
attanÄ• sammÄ• paá¹-ipadaá¹ƒ anulomapaá¹-ipadaá¹ƒ apaccanÄ«kapaá¹-ipadaá¹ƒ anvatth
dhammÄ• nudhammapaá¹-ipadaá¹ƒ paá¹-ipajjamÄ• nÄ• muÃ±ceyyunti. evampi na hi aÃ±Ã

vuttampi hetaá¹ƒ bhagavatÄ• ---

``nÄ• haá¹ƒ sahissÄ• mi pamocanÄ• ya, kathaá¹ƒkathiá¹ƒ dhotaka kiÃ±ci loke.

dhammaÃ±ca \Se 37/ seá¹-á¹-haá¹ƒ abhijÄ• namÄ• no, evaá¹ƒ tuvaá¹ƒ oghamimaá¹ƒ tares

evampi na hi aÃ±Ã±amokkhÄ• .

vuttampi hetaá¹ƒ bhagavatÄ• ---

``attanÄ• va \Be 25/ kataá¹ƒ pÄ• paá¹ƒ, attanÄ• saá¹ƒkilissati.

attanÄ• akataá¹ƒ pÄ• paá¹ƒ, attanÄ• va visujjhati.

suddhÄ« asuddhi paccattaá¹ƒ, nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ visodhayeâ€™â€™ ti ||

evampi na hi aÃ±Ã±amokkhÄ• .

vuttampi \Ee I 33/ hetaá¹ƒ bhagavatÄ• --- ``evameva kho, brÄ• hmaá¹‡a, tiá¹-á¹-hateva nib
tiá¹-á¹-hati nibbÄ• nagÄ• mimaggo, tiá¹-á¹-hÄ• mahaá¹ƒ samÄ• dapetÄ• . atha ca pana mar
ovadiyamÄ• nÄ• evaá¹ƒ anusÄ• siyamÄ• nÄ• appekacce accantaniá¹-á¹-haá¹ƒ nibbÄ• naá
nÄ• rÄ• dhenti. ettha kyÄ• haá¹ƒ, brÄ• hmaá¹‡a, karomi? maggakkhÄ• yÄ«, brÄ• hmaá¹‡a,
Ä• cikkhati \Ne 24/. attanÄ• paá¹-ipajjamÄ• nÄ• muÃ±ceyyuâ€™â€™ nti. evampi na hi aÃ
duppamuÃ±cÄ• na hi aÃ±Ã±amokkhÄ• .

__pacchÄ• pure vÄ• pi apekkhamÄ• nÄ• _ti. pacchÄ• vuccati anÄ• gataá¹ƒ, pure vuccati
upÄ• dÄ• ya anÄ• gataÃ±ca paccuppannaÃ±ca pacchÄ• , anÄ• gataá¹ƒ upÄ• dÄ• ya atÄ«t
kathaá¹ƒ pure apekkhaá¹ƒ karoti? ``evaá¹ƒrÅ«po ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ nti t
samannÄ• neti. ``evaá¹ƒvedano ahosiá¹ƒ ... evaá¹ƒsaÃ±Ã±o ahosiá¹ƒ ... evaá¹ƒsaá¹…khÄ•
evaá¹ƒviÃ±Ã±Ä• á¹‡o ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ nti tattha nandiá¹ƒ samannÄ• n
karoti.

atha vÄ• ``iti me cakkhu ahosi atÄ«tamaddhÄ• naá¹ƒ, iti rÅ«pÄ• â€™â€™ ti --- tattha chan

hoti viÃ±Ã±Ä• á¹‡aá¹ƒ. chandarÄ• gapaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati. t
apekkhaá¹ƒ karoti. ``iti me sotaá¹ƒ ahosi atÄ«tamaddhÄ• naá¹ƒ, iti saddÄ• â€™â€™ ti ... pe
ghÄ• naá¹ƒ ahosi atÄ«tamaddhÄ• naá¹ƒ, iti gandhÄ• â€™â€™ ti ... ``iti me jivhÄ• ahosi atÄ
rasÄ• â€™â€™ ti ... ``iti me kÄ• yo ahosi atÄ«tamaddhÄ• naá¹ƒ, iti phoá¹-á¹-habbÄ• â€™â€
ahosi atÄ«tamaddhÄ• naá¹ƒ, iti dhammÄ• â€™â€™ ti --- tattha chandarÄ• gapaá¹-ibaddhaâ
chandarÄ• gapaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati. tadabhinandanto evamp

atha \Ee I 34/ \Be 26/ vÄ• yÄ• nissa tÄ• ni pubbe mÄ• tugÄ• mena saddhiá¹ƒ hasitalapitak
taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. evampi pure apekkhaá¹ƒ karoti.

kathaá¹ƒ pacchÄ• apekkhaá¹ƒ karoti? ``evaá¹ƒrÅ«po siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™â
samannÄ• neti. ``evaá¹ƒvedano siyaá¹ƒ ... evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ... evaá¹ƒsaá¹…khÄ• ro
evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™â€™ nti tattha nandiá¹ƒ samannÄ
karoti.

atha vÄ• ``iti me cakkhu siyÄ• anÄ• gatamaddhÄ• naá¹ƒ, iti rÅ«pÄ• â€™â€™ ti --- appaá¹
paá¹-ilÄ• bhÄ• ya cittaá¹ƒ paá¹‡idahati. cetaso paá¹‡idhÄ• napaccayÄ• tadabhinandati. tad
pacchÄ• apekkhaá¹ƒ karoti. ``iti \Se 39/ me sotaá¹ƒ siyÄ• anÄ• gatamaddhÄ• naá¹ƒ, iti sad
me ghÄ• naá¹ƒ siyÄ• anÄ• gatamaddhÄ• naá¹ƒ, iti gandhÄ• â€™â€™ ti ... ``iti me jivhÄ• s
iti \Ne 25/ rasÄ• â€™â€™ ti ... ``iti me kÄ• yo siyÄ• anÄ• gatamaddhÄ• naá¹ƒ, iti phoá¹-á¹-h
``iti me mano siyÄ• anÄ• gatamaddhÄ• naá¹ƒ, iti dhammÄ• â€™â€™ ti --- appaá¹-iladdhas
paá¹‡idahati. cetaso paá¹‡idhÄ• napaccayÄ• tadabhinandati. tadabhinandanto evampi pac

atha vÄ• ``iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo
devaÃ±Ã±ataro vÄ• â€™â€™ ti --- appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ paá¹‡idaha
paá¹‡idhÄ• napaccayÄ• tadabhinandati. tadabhinandanto evampi pacchÄ• apekkhaá¹ƒ ka
vÄ• pi apekkhamÄ• nÄ• .

__ime va kÄ• me purime va jappa_nti. __ime va kÄ• me_ti paccuppanne \Ee I 35/ paÃ±ca
sÄ• diyantÄ• patthayantÄ• pihayantÄ• abhijappantÄ• . purime va jappanti atÄ«te paÃ±ca
pajappantÄ• abhijappantÄ• ti --- ime va kÄ• me purime va jappaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``icchÄ• nidÄ• nÄ• bhavasÄ• tabaddhÄ• , te duppamuÃ±cÄ• na hi aÃ±Ã±amokkhÄ• .

pacchÄ• pure vÄ• pi apekkhamÄ• nÄ• , ime va kÄ• me purime va jappaâ€™â€™ nti ||

<9> á¹• 21 __kÄ• mesu_ \Se 40/ \Be 27/ __giddhÄ• pasutÄ• pamÅ«á¸·hÄ• , avadÄ• niyÄ•

__dukkhÅ«panÄ«tÄ• paridevayanti, kiá¹ƒsÅ« bhavissÄ• ma ito cutÄ• se ||_

__kÄ• mesu giddhÄ• pasutÄ• pamÅ«á¸·hÄ• _ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ•
ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . gedho vuccat
sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. kilesakÄ• mena vatthukÄ• mesu ratt
mucchitÄ• ajjhosannÄ• {ajjhopannÄ• (Ce Se) } laggÄ• laggitÄ• palibuddhÄ• ti --- kÄ• me

__pasutÄ• _ti yepi kÄ• me esanti gavesanti pariyesanti, taccaritÄ• tabbahulÄ• taggarukÄ•
tappabbhÄ• rÄ• tadadhimuttÄ• tadadhipateyyÄ• , tepi kÄ• mapasutÄ• . yepi taá¹‡hÄ• vase
pariyesanti ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... pe ... pariyesanti taccaritÄ• tab
taggarukÄ• , tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ• tadadhimuttÄ• tadadhipateyyÄ• , tep
taá¹‡hÄ• vasena rÅ«pe paá¹-ilabhanti ... sadde ... gandhe \Ee I 36/ ... rase ... phoá¹-á¹-habb
taccaritÄ• tabbahulÄ• taggarukÄ• , tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ• tadadhimuttÄ
kÄ• mapasutÄ• . yepi taá¹‡hÄ• vasena rÅ«pe paribhuÃ±janti \Se 41/ ... sadde ... gandhe ...
phoá¹-á¹-habbe paribhuÃ±janti taccaritÄ• tabbahulÄ• taggarukÄ• , tanninnÄ• tappoá¹‡Ä•
tadadhimuttÄ• tadadhipateyyÄ• , tepi kÄ• mapasutÄ• . yathÄ• kalahakÄ• rako kalahapasu
gocare caranto gocarapasuto, jhÄ• yÄ« jhÄ• napasuto; evameva yepi kÄ• me esanti gavesa
tabbahulÄ• taggarukÄ• tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ• tadadhimuttÄ• tadadhipa
yepi taá¹‡hÄ• vasena rÅ«pe esanti gavesanti pariyesanti ... sadde ... gandhe ... rase ... phoá
... pariyesanti taccaritÄ• tabbahulÄ• taggarukÄ• tanninnÄ• tappoá¹‡Ä• tappabbhÄ• rÄ•
tadadhipateyyÄ• , tepi kÄ• mapasutÄ• . yepi taá¹‡hÄ• vasena rÅ«pe paá¹-ilabhanti ... sadde
phoá¹-á¹-habbe paá¹-ilabhanti taccaritÄ• tabbahulÄ• taggarukÄ• , tanninnÄ• \Be 28/ tappo
tadadhimuttÄ• tadadhipateyyÄ• , tepi kÄ• mapasutÄ• . yepi taá¹‡hÄ• vasena rÅ«pe paribhu
gandhe ... rase ... phoá¹-á¹-habbe paribhuÃ±janti taccaritÄ• tabbahulÄ• taggarukÄ• , tanni
tappabbhÄ• rÄ• tadadhimuttÄ• tadadhipateyyÄ• , tepi kÄ• mapasutÄ• .

__pamÅ«á¸·hÄ• _ti yebhuyyena devamanussÄ• paÃ±casu kÄ• maguá¹‡esu muyhanti sam
sammÅ«á¸·hÄ• sampamÅ«á¸·hÄ• avijjÄ• ya andhÄ«katÄ• Ä• vutÄ• \Se 42/ nivutÄ• ovut
paá¹-ikujjitÄ• ti --- kÄ• mesu giddhÄ• pasutÄ• pamÅ«á¸·hÄ• .

__avadÄ• niyÄ• te visame niviá¹-á¹-hÄ• _ti. __avadÄ• niyÄ• _ti avagacchantÄ«tipi avadÄ•
vuccanti avadÄ• niyÄ• , buddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ vacanaá¹ƒ byappathaá¹ƒ \Ee I 37/
nÄ• diyantÄ«ti --- avadÄ• niyÄ• . kathaá¹ƒ avagacchantÄ«ti avadÄ• niyÄ• ? nirayaá¹ƒ gacch
gacchanti, pettivisayaá¹ƒ gacchantÄ«ti, evaá¹ƒ Ä• gacchantÄ«ti --- avadÄ• niyÄ• . kathaá¹ƒ
avadÄ• niyÄ• ? paÃ±ca macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ
vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ macchariyaá¹ƒ macc

maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ±cukatÄ• aggahitattaá¹ƒ cittassa,
macchariyaá¹ƒ. api ca, khandhamacchariyampi macchariyaá¹ƒ, dhÄ• tumacchariyampi mac
Ä• yatanamacchariyampi macchariyaá¹ƒ gÄ• ho. idaá¹ƒ vuccati macchariyaá¹ƒ. iminÄ• ma
samannÄ• gatÄ• janÄ• pamattÄ• . evaá¹ƒ maccharino vuccanti avadÄ• niyÄ• . kathaá¹ƒ b
vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ anusiá¹-á¹-hiá¹ƒ nÄ• diyantÄ«ti --- avadÄ• niyÄ• ? bud
vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ anusiá¹-á¹-hiá¹ƒ \Ne 27/ na Ä• diyanti na sussusanti, n
aÃ±Ã±Ä• \Se 43/ cittaá¹ƒ upaá¹-á¹-hapenti, anassavÄ• avacanakarÄ• paá¹-ilomavuttino, a
karonti. evaá¹ƒ buddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ {buddhÄ• naá¹ƒ buddhasÄ• vakÄ• naá¹ƒ (
desanaá¹ƒ anusiá¹-á¹-hiá¹ƒ nÄ• diyantÄ«ti avadÄ• niyÄ• ti --- avadÄ• niyÄ• .

__te visame niviá¹-á¹-hÄ• _ti visame kÄ• yakamme niviá¹-á¹-hÄ• , visame vacÄ«kamme niv
manokamme niviá¹-á¹-hÄ• , visame pÄ• á¹‡Ä• tipÄ• te niviá¹-á¹-hÄ• , visame adinnÄ• dÄ• n
kÄ• mesumicchÄ• cÄ• re niviá¹-á¹-hÄ• , visame musÄ• vÄ• de niviá¹-á¹-hÄ• , visamÄ• ya pi
niviá¹-á¹-hÄ• \Ee I 38/, visamÄ• ya pharusÄ• ya vÄ• cÄ• ya ... visame samphappalÄ• pe ...
niviá¹-á¹-hÄ• , visame byÄ• pÄ• de ... visamÄ• ya micchÄ• diá¹-á¹-hiyÄ• niviá¹-á¹-hÄ• , visa
niviá¹-á¹-hÄ• , visamesu paÃ±casu kÄ• maguá¹‡esu niviá¹-á¹-hÄ• , visamesu paÃ±casu nÄ•
viniviá¹-á¹-hÄ• \Be 29/ patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• laggÄ• l
--- avadÄ• niyÄ• te visame niviá¹-á¹-hÄ• .

__dukkhÅ«panÄ«tÄ• paridevayantÄ«_ti. __dukkhÅ«panÄ«tÄ• _ti dukkhappattÄ• dukkhas
mÄ• rappattÄ• mÄ• rasampattÄ• mÄ• rÅ«pagatÄ• , maraá¹‡appattÄ• maraá¹‡asampattÄ•
__paridevayantÄ«_ti lapanti lÄ• lapanti {sallapanti (Ce) }, socanti kilamanti paridevanti urattÄ
kandanti sammohaá¹ƒ Ä• pajjantÄ«ti --- dukkhÅ«panÄ«tÄ• paridevayanti.

__kiá¹ƒsÅ«_ \Se 44/ __bhavissÄ• ma ito cutÄ• se_ti ito cutÄ• kiá¹ƒ bhavissÄ• ma? nerayik
tiracchÄ• nayonikÄ• bhavissÄ• ma, pettivisayikÄ• bhavissÄ• ma, manussÄ• bhavissÄ• m
bhavissÄ• ma, arÅ«pÄ« bhavissÄ• ma, saÃ±Ã±Ä« bhavissÄ• ma, asaÃ±Ã±Ä« bhavissÄ• m
bhavissÄ• ma, ``bhavissÄ• ma nu kho mayaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, nanu kho bhavis
kiá¹ƒ nu kho bhavissÄ• ma anÄ• gatamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho bhavissÄ• ma anÄ•
kiá¹ƒ bhavissÄ• ma nu kho mayaá¹ƒ anÄ• gatamaddhÄ• naâ€™â€™ nti saá¹ƒsayapakkhan
dveá¸·hakajÄ• tÄ• lapanti lÄ• lapanti, socanti kilamanti paridevanti urattÄ• á¸·iá¹ƒ kandanti
Ä• pajjantÄ«ti --- kiá¹ƒsÅ« bhavissÄ• ma ito cutÄ• se.

tenÄ• ha bhagavÄ• ---

``kÄ• mesu \Ee I 39/ giddhÄ• pasutÄ• pamÅ«á¸·hÄ• , avadÄ• niyÄ• te visame niviá¹-á¹-hÄ

dukkhÅ«panÄ«tÄ• paridevayanti, kiá¹ƒsÅ« bhavissÄ• ma ito cutÄ• seâ€™â€™ ti ||

<10> á¹• 21 __tasmÄ• _ \Ne 28/ __hi sikkhetha idheva jantu, _ __yaá¹ƒ kiÃ±ci jaÃ±Ã±Ä• v

__na tassa hetÅ« visamaá¹ƒ careyya, appaÃ±hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• ||_

__tasmÄ• hi sikkhetha idheva jantÅ«_ti. __tasmÄ• _ti taá¹ƒkÄ• raá¹‡Ä• \Se 45/ taá¹ƒhetu
tannidÄ• nÄ• , etamÄ• dÄ«navaá¹ƒ sampassamÄ• no kÄ• mesÅ«ti --- tasmÄ• . __sikkhethÄ
adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• .

katamÄ• adhisÄ«lasikkhÄ• ? idha bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvut
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhat
sÄ«lakkhandho, mahanto sÄ«lakkhandho, sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä• di caraá¹‡aá¹ƒ saá¹ƒy
pÄ• mokkhaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ adhisÄ«lasikkhÄ

katamÄ• adhicittasikkhÄ• ? idha bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi s
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vitakkavicÄ• rÄ•
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sa
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satim
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati --- ayaá¹ƒ adhicittasikkhÄ• .

katamÄ• \Ee I 40/ adhipaÃ±Ã±Ä• sikkhÄ• ? idha bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ•
samannÄ• gato, ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• \Se 46/. so
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ paj
dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``ime Ä• savÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `
ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ Ä• savanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ paj
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- ayaá¹

imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyya, jÄ• nanto sikkheyya, passanto sikkheyya \Ne
sikkheyya, cittaá¹ƒ adhiá¹-á¹-hahanto sikkheyya, saddhÄ• ya adhimuccanto sikkheyya, vÄ«
sikkheyya, satiá¹ƒ upaá¹-á¹-hapento sikkheyya, cittaá¹ƒ samÄ• dahanto sikkheyya, paÃ±Ã±
sikkheyya, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto sikkheyya, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto sikkh
pajahanto sikkheyya, bhÄ• vetabbaá¹ƒ bhÄ• vento sikkheyya \Be 31/, sacchikÄ• tabbaá¹ƒ s
Ä• careyya samÄ• careyya samÄ• dÄ• ya vatteyya.

__idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• imissÄ• khantiyÄ• imissÄ• ruciyÄ• imasmiá¹ƒ Ä• dÄ•
imasmiá¹ƒ vinaye imasmiá¹ƒ dhammavinaye imasmiá¹ƒ pÄ• vacane imasmiá¹ƒ brahmacariy
imasmiá¹ƒ attabhÄ• ve imasmiá¹ƒ manussaloke --- tena vuccati idhÄ• ti. __jantÅ«_ti satto n
manujoti --- tasmÄ• hi sikkhetha idheva jantu.

__yaá¹ƒ kiÃ±ci jaÃ±Ã±Ä• visamanti loke_ti. __yaá¹ƒ kiÃ±cÄ«_ti sabbena sabbaá¹ƒ \Se 47/
asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyanavacanametaá¹ƒ \Ee I 41/ {paridÄ• yavacanametaá¹ƒ (S
__visamanti jaÃ±Ã±Ä• _ti visamaá¹ƒ kÄ• yakammaá¹ƒ visamanti jÄ• neyya, visamaá¹ƒ vacÄ
jÄ• neyya, visamaá¹ƒ manokammaá¹ƒ visamanti jÄ• neyya, visamaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹
adinnÄ• dÄ• naá¹ƒ visamanti jÄ• neyya, visamaá¹ƒ kÄ• mesumicchÄ• cÄ• raá¹ƒ visamoti jÄ
musÄ• vÄ• daá¹ƒ visamoti jÄ• neyya, visamaá¹ƒ pisuá¹‡aá¹ƒ vÄ• caá¹ƒ visamÄ• ti jÄ• neyy
vÄ• caá¹ƒ visamÄ• ti jÄ• neyya, visamaá¹ƒ samphappalÄ• paá¹ƒ visamoti jÄ• neyya, visama
jÄ• neyya, visamaá¹ƒ byÄ• pÄ• daá¹ƒ visamoti jÄ• neyya, visamaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ
saá¹…khÄ• re visamÄ• ti jÄ• neyya, visame paÃ±ca kÄ• maguá¹‡e visamÄ• ti jÄ• neyya, vi
visamÄ• ti jÄ• neyya Ä• jÄ• neyya vijÄ• neyya paá¹-ivijÄ• neyya paá¹-ivijjheyya. __loke_ti a
Ä• yatanaloketi --- yaá¹ƒ kiÃ±ci jaÃ±Ã±Ä• visamanti loke.

__na tassa hetÅ« visamaá¹ƒ careyyÄ• _ti. visamassa kÄ• yakammassa hetu visamaá¹ƒ na
vacÄ«kammassa hetu visamaá¹ƒ na careyya, visamassa manokammassa hetu visamaá¹ƒ n
pÄ• á¹‡Ä• tipÄ• tassa hetu visamaá¹ƒ na careyya, visamassa adinnÄ• dÄ• nassa hetu visa
kÄ• mesumicchÄ• cÄ• rassa hetu visamaá¹ƒ \Se 48/ na careyya, visamassa musÄ• vÄ• das
visamÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya hetu visamaá¹ƒ na careyya, visamÄ• ya pharusÄ• ya v
careyya, visamassa samphappalÄ• passa hetu visamaá¹ƒ na careyya, visamÄ• ya abhijjhÄ•
na careyya, visamassa byÄ• pÄ• dassa hetu visamaá¹ƒ \Ne 30/ na careyya, visamÄ• ya mi
visamaá¹ƒ na careyya, visamÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ hetu visamaá¹ƒ na careyya, vi
paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ hetu visamaá¹ƒ na careyya, visamÄ• naá¹ƒ paÃ±can
visamaá¹ƒ na careyya, visamÄ• ya cetanÄ• ya hetu visamaá¹ƒ na careyya, visamÄ• ya patt
careyya, visamÄ• ya paá¹‡idhiyÄ• hetu visamaá¹ƒ na careyya na Ä• careyya na samÄ• ca
vatteyyÄ• ti --- na tassa hetÅ« visamaá¹ƒ careyya.

__appaÃ±hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• _ti. __jÄ«vita_nti Ä• yu á¹-hiti yapanÄ• yÄ• panÄ
pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ. api ca, dvÄ«hi kÄ• raá¹‡ehi appakaá¹ƒ jÄ«vitaá¹ƒ ---
vÄ• appakaá¹ƒ jÄ«vitaá¹ƒ, sarasaparittatÄ• ya vÄ• appakaá¹ƒ jÄ«vitaá¹ƒ. kathaá¹ƒ á¹-hitip
jÄ«vitaá¹ƒ? atÄ«te cittakkhaá¹‡e jÄ«vittha, na jÄ«vati na jÄ«vissati; anÄ• gate cittakkhaá¹‡e
jÄ«vati na jÄ«vittha; paccuppanne cittakkhaá¹‡e jÄ«vati, na jÄ«vittha na jÄ«vissati.

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡o ||

``cullÄ• sÄ«tisahassÄ• ni \Se 49/, kappÄ• tiá¹-á¹-hanti ye marÅ«.

natveva tepi jÄ«vanti, dvÄ«hi cittehi saá¹ƒyutÄ• ||

``ye niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbepi sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• ||

``anantarÄ• ca ye bhaggÄ• {bhaá¹…gÄ• (Ce Se) }, ye ca bhaggÄ• anÄ• gatÄ• .

tadantare niruddhÄ• naá¹ƒ, vesamaá¹ƒ natthi lakkhaá¹‡e ||

``anibbattena na jÄ• to, paccuppannena jÄ«vati.

cittabhaggÄ• mato loko, paÃ±Ã±atti paramatthiyÄ• ||

``yathÄ• ninnÄ• pavattanti, chandena pariá¹‡Ä• mitÄ• .

acchinnadhÄ• rÄ• vattanti, saá¸·Ä• yatanapaccayÄ• ||

``anidhÄ• nagatÄ• \Ne 31/ \Ee I 43/ bhaggÄ• , puÃ±jo natthi anÄ• gate.

nibbattÄ• ye ca {nibbattÄ• yeva (sabbattha) } tiá¹-á¹-hanti, Ä• ragge sÄ• sapÅ«pamÄ• ||

``nibbattÄ• naÃ±ca \Be 33/ dhammÄ• naá¹ƒ, bhaá¹…go nesaá¹ƒ purakkhato.

palokadhammÄ• tiá¹-á¹-hanti, purÄ• á¹‡ehi amissitÄ• ||

``adassanato Ä• yanti, bhaá¹…gÄ• gacchanti dassanaá¹ƒ.

vijjuppÄ• dova Ä• kÄ• se, uppajjanti vayanti cÄ• â€™â€™ ti ||

evaá¹ƒ á¹-hitiparittatÄ• ya appakaá¹ƒ jÄ«vitaá¹ƒ.

kathaá¹ƒ sarasaparittatÄ• ya appakaá¹ƒ jÄ«vitaá¹ƒ? assÄ• sÅ«panibandhaá¹ƒ jÄ«vitaá¹ƒ, p
jÄ«vitaá¹ƒ, assÄ• sapassÄ• sÅ«panibandhaá¹ƒ jÄ«vitaá¹ƒ, mahÄ• bhÅ«tÅ«panibandhaá¹ƒ

kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«panibandhaá¹ƒ jÄ«vitaá¹ƒ, usmÅ«panibandhaá¹ƒ jÄ«vitaá¹ƒ, viÃ±
jÄ«vitaá¹ƒ. mÅ«lampi imesaá¹ƒ dubbalaá¹ƒ, pubbahetÅ«pi imesaá¹ƒ dubbalÄ• . ye paccayÄ
pabhÄ• vikÄ• tepi dubbalÄ• . sahabhÅ«mi imesaá¹ƒ dubbalÄ• , sampayogÄ• pi imesaá¹ƒ d
dubbalÄ• , yÄ• pi payojikÄ• sÄ• pi dubbalÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ ime niccadubbalÄ• , aÃ
anavaá¹-á¹-hitÄ• ime. aÃ±Ã±amaÃ±Ã±aá¹ƒ paripÄ• tayanti ime, aÃ±Ã±amaÃ±Ã±assa hi na
á¹-hapenti aÃ±Ã±amaÃ±Ã±aá¹ƒ ime. yopi nibbattako so na vijjati.

``na ca kenaci koci hÄ• yati, gandhabbÄ• ca ime hi sabbaso.

purimehi pabhÄ• vikÄ• ime, yepi pabhÄ• vikÄ• te pure matÄ• .

purimÄ• pi ca pacchimÄ• pi \Ee I 44/ ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ na kadÄ• ci maddasaá¹ƒsÅ«

evaá¹ƒ sarasaparittatÄ• ya appakaá¹ƒ jÄ«vitaá¹ƒ.

api ca cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ jÄ«vitaá¹ƒ upÄ• dÄ• ya manussÄ• naá¹ƒ
parittakaá¹ƒ jÄ«vitaá¹ƒ thokaá¹ƒ {thokakaá¹ƒ (Katthaci) } jÄ«vitaá¹ƒ khaá¹‡ikaá¹ƒ jÄ«vitaá¹ƒ
jÄ«vitaá¹ƒ ittaraá¹ƒ jÄ«vitaá¹ƒ anaddhanÄ«yaá¹ƒ jÄ«vitaá¹ƒ naciraá¹-á¹-hitikaá¹ƒ \Se 51/ jÄ«
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ ... tusitÄ• naá¹ƒ dev
nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ ... paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ ... brahma
jÄ«vitaá¹ƒ \Ne 32/ upÄ• dÄ• ya manussÄ• naá¹ƒ appakaá¹ƒ jÄ«vitaá¹ƒ parittakaá¹ƒ jÄ«vitaá
khaá¹‡ikaá¹ƒ jÄ«vitaá¹ƒ lahukaá¹ƒ jÄ«vitaá¹ƒ ittaraá¹ƒ jÄ«vitaá¹ƒ anaddhanÄ«yaá¹ƒ jÄ«vitaá
naciraá¹-á¹-hitikaá¹ƒ jÄ«vitaá¹ƒ.

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``appamidaá¹ƒ \Be 34/, bhikkhave, manussÄ• naá¹ƒ Ä• yu. gamaniyo samparÄ• yo mantÄ•
kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aá¹ƒ. yo, bhikkhave, cira
vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyoâ€™â€™.

``appamÄ• yu manussÄ• naá¹ƒ, hÄ«á¸·eyya naá¹ƒ suporiso.

careyyÄ• dittasÄ«sova natthi maccussanÄ• gamo ||

``accayanti ahorattÄ• , jÄ«vitaá¹ƒ uparujjhati.

Ä• yu khiyyati maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaâ€™â€™ nti ||

__appaÃ±hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• _ti. dhÄ«rÄ• ti dhÄ«rÄ• , dhitimÄ• ti dhÄ«rÄ• , dh
dhÄ«katapÄ• pÄ• ti dhÄ«rÄ• . dhÄ« vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vica
45/ sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nep
upaparikkhÄ• bhÅ«ri medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ patodo paÃ
paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä• Ä• loko paÃ±Ã±
paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi, tÄ• ya paÃ±Ã±Ä• ya saman
khandhadhÄ«rÄ• dhÄ• tudhÄ«rÄ• Ä• yatanadhÄ«rÄ• , paá¹-iccasamuppÄ• dadhÄ«rÄ• sa
sammappadhÄ• nadhÄ«rÄ• iddhipÄ• dadhÄ«rÄ• , indriyadhÄ«rÄ• baladhÄ«rÄ• bojjhaá¹…
phaladhÄ«rÄ• nibbÄ• nadhÄ«rÄ• . te dhÄ«rÄ• evamÄ• haá¹ƒsu --- ``manussÄ• naá¹ƒ app
jÄ«vitaá¹ƒ \Se 52/, thokaá¹ƒ jÄ«vitaá¹ƒ, khaá¹‡ikaá¹ƒ jÄ«vitaá¹ƒ, lahukaá¹ƒ jÄ«vitaá¹ƒ, ittara
anaddhanÄ«yaá¹ƒ jÄ«vitaá¹ƒ, naciraá¹-á¹-hitikaá¹ƒ jÄ«vitaâ€™â€™ nti. evamÄ• haá¹ƒsu ev
bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- appaÃ±hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«r

tenÄ• ha bhagavÄ• ---

``tasmÄ• hi sikkhetha idheva jantu, yaá¹ƒ kiÃ±ci jaÃ±Ã±Ä• visamanti loke.

na tassa hetÅ« visamaá¹ƒ careyya, appaÃ±hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• â€™â€™ ti ||

<11> á¹• 21 __passÄ• mi_ \Ne 33/ __loke pariphandamÄ• naá¹ƒ, pajaá¹ƒ imaá¹ƒ taá¹‡hag

__hÄ«nÄ• narÄ• maccumukhe lapanti, avÄ«tataá¹‡hÄ• se bhavÄ• bhavesu ||_

__passÄ• mi_ \Be 35/ __loke pariphandamÄ• na_nti. __passÄ• mÄ«_ti maá¹ƒsacakkhunÄ
passÄ• mi, paÃ±Ã±Ä• cakkhunÄ• pi passÄ• mi, buddhacakkhunÄ• pi passÄ• mi, samantac
olokemi nijjhÄ• yÄ• mi upaparikkhÄ• mi. __loke_ti apÄ• yaloke manussaloke devaloke khan
dhÄ• tuloke Ä• yatanaloke.

__pariphandamÄ• na_nti taá¹‡hÄ• phandanÄ• ya phandamÄ• naá¹ƒ, diá¹-á¹-hiphandanÄ•
kilesaphandanÄ• ya phandamÄ• naá¹ƒ, payogaphandanÄ• ya phandamÄ• naá¹ƒ, vipÄ• kap
duccaritaphandanÄ• ya phandamÄ• naá¹ƒ, rattaá¹ƒ rÄ• gena phandamÄ• naá¹ƒ, duá¹-á¹-ha
phandamÄ• naá¹ƒ, mÅ«á¸·haá¹ƒ mohena phandamÄ• naá¹ƒ, vinibaddhaá¹ƒ mÄ• nena phan
diá¹-á¹-hiyÄ• phandamÄ• naá¹ƒ, vikkhepagataá¹ƒ uddhaccena phandamÄ• naá¹ƒ, aniá¹-á¹
phandamÄ• naá¹ƒ, thÄ• magataá¹ƒ anusayehi phandamÄ• naá¹ƒ, lÄ• bhena phandamÄ• na
yasena phandamÄ• naá¹ƒ, ayasena phandamÄ• naá¹ƒ, pasaá¹ƒsÄ• ya phandamÄ• naá¹ƒ,
phandamÄ• naá¹ƒ, dukkhena phandamÄ• naá¹ƒ, jÄ• tiyÄ• phandamÄ• naá¹ƒ, jarÄ• ya pha
phandamÄ• naá¹ƒ, maraá¹‡ena phandamÄ• naá¹ƒ, sokaparidevadukkhadomanassupÄ• yÄ
dukkhena phandamÄ• naá¹ƒ, tiracchÄ• nayonikena dukkhena phandamÄ• naá¹ƒ, pettivisay

mÄ• nusikena dukkhena phandamÄ• naá¹ƒ, gabbhokkantimÅ«lakena dukkhena phandamÄ
dukkhena phandamÄ• naá¹ƒ, gabbhÄ• vuá¹-á¹-hÄ• namÅ«lakena dukkhena phandamÄ• na
dukkhena phandamÄ• naá¹ƒ, jÄ• tassa parÄ• dheyyakena dukkhena phandamÄ• naá¹ƒ, att
phandamÄ• naá¹ƒ, parÅ«pakkamena dukkhena phandamÄ• naá¹ƒ, dukkhadukkhena phand
phandamÄ• naá¹ƒ, vipariá¹‡Ä• madukkhena phandamÄ• naá¹ƒ, cakkhurogena dukkhena ph
dukkhena phandamÄ• naá¹ƒ, ghÄ• narogena \Ee I 47/ dukkhena ... pe ... jivhÄ• rogena ... k
sÄ«sarogena ... kaá¹‡á¹‡arogena ... mukharogena ... dantarogena ... kÄ• sena ... sÄ• sena
dÄ• hena ... jarena ... kucchirogena ... mucchÄ• ya ... pakkhandikÄ• ya ... sÅ«lÄ• ya \Se 54/
kuá¹-á¹-hena ... gaá¹‡á¸• ena ... kilÄ• sena ... sosena ... apamÄ• rena ... dadduyÄ• ... kaá¹‡
kacchuyÄ• ... rakhasÄ• ya ... vitacchikÄ• ya ... lohitena ... pittena ... madhumehena ... aá¹ƒ
piá¸·akÄ• ya ... bhagandalena {bhagandalÄ• ya (Se) } ... pittasamuá¹-á¹-hÄ• nena Ä• bÄ• dh
semhasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... vÄ• tasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... sa
utupariá¹‡Ä• majena Ä• bÄ• dhena ... visamaparihÄ• rajena Ä• bÄ• dhena ... opakkamikena
kammavipÄ• kajena Ä• bÄ• dhena ... sÄ«tena ... uá¹‡hena ... jighacchÄ• ya ... pipÄ• sÄ• ya
passÄ• vena ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassena dukkhena ... mÄ• tu
pitumaraá¹‡ena dukkhena ... bhÄ• tumaraá¹‡ena dukkhena ... bhaginimaraá¹‡ena dukkhen
dukkhena ... dhÄ«tumaraá¹‡ena dukkhena ... Ã±Ä• tibyasanena ... bhogabyasanena ... roga
sÄ«labyasanena ... diá¹-á¹-hibyasanena dukkhena phandamÄ• naá¹ƒ samphandamÄ• naá¹
vedhamÄ• naá¹ƒ pavedhamÄ• naá¹ƒ sampavedhamÄ• naá¹ƒ passÄ• mi dakkhÄ• mi oloken
passÄ• mi loke pariphandamÄ• naá¹ƒ.

__pajaá¹ƒ imaá¹ƒ taá¹‡hagataá¹ƒ bhavesÅ«_ti. __pajÄ• _ti sattÄ• dhivacanaá¹ƒ. __taá¹‡hÄ
saddataá¹‡hÄ• , gandhataá¹‡hÄ• , rasataá¹‡hÄ• , phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡h
taá¹‡hÄ• gataá¹ƒ taá¹‡hÄ• nugataá¹ƒ taá¹‡hÄ• yÄ• nusaá¹-aá¹ƒ taá¹‡hÄ• yÄ• sannaá¹ƒ taá
abhibhÅ«taá¹ƒ pariyÄ• dinnacittaá¹ƒ \Se 55/ \Ee I 48/. __bhavesÅ«_ti kÄ• mabhave rÅ«pab
pajaá¹ƒ imaá¹ƒ taá¹‡hagataá¹ƒ bhavesu.

__hÄ«nÄ• narÄ• maccumukhe lapantÄ«_ti. __hÄ«nÄ• narÄ• _ti hÄ«nÄ• narÄ• hÄ«nena
hÄ«nÄ• narÄ• , hÄ«nena vacÄ«kammena samannÄ• gatÄ• ti hÄ«nÄ• narÄ• , hÄ«nena ma
narÄ• , hÄ«nena pÄ• á¹‡Ä• tipÄ• tena samannÄ• gatÄ• ti hÄ«nÄ• narÄ• , hÄ«nena adinnÄ
kÄ• mesumicchÄ• cÄ• rena ... hÄ«nena musÄ• vÄ• dena ... hÄ«nÄ• ya pisuá¹‡Ä• ya vÄ• cÄ
vÄ• cÄ• ya ... hÄ«nena samphappalÄ• pena ... hÄ«nÄ• ya abhijjhÄ• ya ... hÄ«nena byÄ• pÄ
micchÄ• diá¹-á¹-hiyÄ• ... hÄ«nehi saá¹…khÄ• rehi ... hÄ«nehi paÃ±cahi kÄ• maguá¹‡ehi nÄ
cetanÄ• ya ... hÄ«nÄ• ya patthanÄ• ya ... hÄ«nÄ• ya paá¹‡idhiyÄ• samannÄ• gatÄ• ti hÄ«n
ohÄ«nÄ• omakÄ• lÄ• makÄ• chatukkÄ• parittÄ• ti --- hÄ«nÄ• narÄ• . __maccumukhe lap
mÄ• ramukhe maraá¹‡amukhe, maccuppattÄ• maccusampattÄ• maccÅ«pÄ• gatÄ• , mÄ•
mÄ• rÅ«pÄ• gatÄ• , maraá¹‡appattÄ• maraá¹‡asampattÄ• maraá¹‡Å«pÄ• gatÄ• lapanti lÄ
paridevanti urattÄ• á¸·iá¹ƒ kandanti sammohaá¹ƒ Ä• pajjantÄ«ti --- hÄ«nÄ• narÄ• maccum

__avÄ«tataá¹‡hÄ• se bhavÄ• bhavesÅ«_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dhamm
__bhavÄ• bhavesÅ«_ti bhavÄ• bhave kammabhave punabbhave kÄ• mabhave \Se 56/, kar
rÅ«pabhave, kammabhave rÅ«pabhave punabbhave arÅ«pabhave, kammabhave \Be 37/ a
punappunabbhave, punappunagatiyÄ• punappunaupapattiyÄ• \Ee I 49/ punappunapaá¹-is
punappunaattabhÄ• vÄ• bhinibbattiyÄ• , avÄ«tataá¹‡hÄ• avigatataá¹‡hÄ• \Ne 35/ acattata
amuttataá¹‡hÄ• appahÄ«nataá¹‡hÄ• appaá¹-inissaá¹-á¹-hataá¹‡hÄ• ti --- avÄ«tataá¹‡hÄ•

tenÄ• ha bhagavÄ• ---

``passÄ• mi loke pariphandamÄ• naá¹ƒ, pajaá¹ƒ imaá¹ƒ taá¹‡hagataá¹ƒ bhavesu.

hÄ«nÄ• narÄ• maccumukhe lapanti, avÄ«tataá¹‡hÄ• se bhavÄ• bhavesÅ«â€™â€™ ti ||

<12> á¹• 21 __mamÄ• yite passatha phandamÄ• ne, _ __maccheva_ {macchova (Ce) } __

__etampi disvÄ• amamo careyya, bhavesu Ä• sattimakubbamÄ• no ||_

__mamÄ• yite passatha phandamÄ• ne_ti. __mamattÄ• _ti dve mamattÄ• --- taá¹‡hÄ• ma
diá¹-á¹-himamattaÃ±ca. katamaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ? yÄ• vatÄ• taá¹‡hÄ• saá¹…khÄ•
mariyÄ• dikataá¹ƒ odhikataá¹ƒ pariyantakataá¹ƒ pariggahitaá¹ƒ mamÄ• yitaá¹ƒ. idaá¹ƒ mam
ettakaá¹ƒ mamaá¹ƒ, ettÄ• vatÄ• mamaá¹ƒ, mama rÅ«pÄ• saddÄ• gandhÄ• \Se 57/ rasÄ•
pÄ• vuraá¹‡Ä• dÄ• sidÄ• sÄ• ajeá¸·akÄ• kukkuá¹-asÅ«karÄ• hatthigavÄ• ssavaá¸·avÄ•
suvaá¹‡á¹‡aá¹ƒ gÄ• manigamarÄ• jadhÄ• niyo raá¹-á¹-haÃ±ca janapado ca koso ca koá¹-á
mahÄ• pathaviá¹ƒ taá¹‡hÄ• vasena mamÄ• yati. yÄ• vatÄ• aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vica
taá¹‡hÄ• mamattaá¹ƒ.

katamaá¹ƒ diá¹-á¹-himamattaá¹ƒ? vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• m
dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi; yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-
50/ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphandikaá¹ƒ diá¹-á¹-hisaÃ±Ã±
paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yat
viparÄ«taggÄ• ho vipallÄ• saggÄ• ho micchÄ• gÄ• ho ``ayÄ• thÄ• vakasmiá¹ƒ yÄ• thÄ• vak
dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni, idaá¹ƒ diá¹-á¹-himamattaá¹ƒ. __mamÄ• yite passatha pha
vatthuá¹ƒ acchedasaá¹ƒkinopi phandanti, acchindantepi phandanti, acchinnepi phandanti, m
vipariá¹‡Ä• masaá¹ƒkinopi phandanti, vipariá¹‡Ä• mantepi phandanti, vipariá¹‡atepi phanda
samphandanti vipphandanti vedhanti {vedhenti (Se) } pavedhanti sampavedhanti. evaá¹ƒ ph
samphandamÄ• ne vipphandamÄ• ne vedhamÄ• ne pavedhamÄ• ne sampavedhamÄ• ne p
nijjhÄ• yatha upaparikkhathÄ• ti --- mamÄ• yite passatha phandamÄ• ne.

__maccheva_ \Ne 36/ __appodake khÄ«á¹‡asote_ti. yathÄ• macchÄ• appodake parittoda
kÄ• kehi vÄ• kulalehi vÄ• balÄ• kÄ• hi vÄ• paripÄ• tiyamÄ• nÄ• ukkhipiyamÄ• nÄ• khajj
samphandanti vipphandanti vedhanti pavedhanti sampavedhanti; evameva pajÄ• mamÄ• y
acchedasaá¹ƒkinopi phandanti, acchindantepi phandanti, acchinnepi phandanti, mamÄ• yita
vipariá¹‡Ä• masaá¹ƒkinopi phandanti, vipariá¹‡Ä• mantepi phandanti, vipariá¹‡atepi phanda
samphandanti vipphandanti vedhanti pavedhanti sampavedhantÄ«ti --- maccheva appodake

__etampi disvÄ• amamo careyyÄ• _ti. etaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• passitvÄ• tulayitvÄ•
(Katthaci) } vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• mamattesÅ«ti \Ee I 51/ --- etampi disvÄ• .
__mamattÄ• _ti dve mamattÄ• --- taá¹‡hÄ• mamattaÃ±ca diá¹-á¹-himamattaÃ±ca ... pe ... i
... pe ... idaá¹ƒ diá¹-á¹-himamattaá¹ƒ. taá¹‡hÄ• mamattaá¹ƒ pahÄ• ya diá¹-á¹-himamattaá¹ƒ
cakkhuá¹ƒ amamÄ• yanto sotaá¹ƒ amamÄ• yanto ghÄ• naá¹ƒ amamÄ• yanto jivhaá¹ƒ ama
manaá¹ƒ amamÄ• yanto rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... dhamme ...
gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... lÄ• bhaá¹ƒ ... yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«vara
piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹ƒ ... gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• ma
rÅ«padhÄ• tuá¹ƒ ... arÅ«padhÄ• tuá¹ƒ ... kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... arÅ«pabhav
... asaÃ±Ã±Ä• bhavaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ ... ekavokÄ• rabhavaá
paÃ±cavokÄ• rabhavaá¹ƒ ... atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccuppannaá¹ƒ ... diá¹-á¹-hasuta
dhamme amamÄ• yanto agaá¹‡hanto aparÄ• masanto anabhinivisanto careyya \Se 59/ viha
pÄ• leyya yapeyya yÄ• peyyÄ• ti --- etampi disvÄ• amamo careyya.

__bhavesu Ä• sattimakubbamÄ• no_ti. __bhavesÅ«_ti kÄ• mabhave rÅ«pabhave arÅ«pab
taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. __bhavesu Ä• s
bhavesu Ä• sattiá¹ƒ akubbamÄ• no, chandaá¹ƒ pemaá¹ƒ rÄ• gaá¹ƒ khantiá¹ƒ akubbamÄ• n
anibbattayamÄ• no anabhinibbattayamÄ• noti --- bhavesu Ä• sattimakubbamÄ• no.

tenÄ• ha bhagavÄ• ---

``mamÄ• yite \Be 39/ passatha phandamÄ• ne, maccheva appodake khÄ«á¹‡asote.

etampi disvÄ• amamo careyya, bhavesu Ä• sattimakubbamÄ• noâ€™â€™ ti ||

<13> á¹• 21 __ubhosu_ \Ne 37/ __antesu vineyya chandaá¹ƒ, phassaá¹ƒ pariÃ±Ã±Ä• ya a

yadattagarahÄ« tadakubbamÄ• no, na limpatÄ« {na lippati (Ce) } diá¹-á¹-hasutesu dhÄ«ro ||

__ubhosu_ \Ee I 52/ __antesu vineyya chanda_nti. __antÄ• _ti phasso eko anto phassasan

atÄ«to eko anto anÄ• gato dutiyo anto, sukhÄ• vedanÄ• eko anto dukkhÄ• \Se 60/ vedan
eko anto rÅ«paá¹ƒ dutiyo anto, cha ajjhattikÄ• ni Ä• yatanÄ• ni eko anto cha bÄ• hirÄ• ni Ä•
sakkÄ• yo eko anto sakkÄ• yasamudayo dutiyo anto. __chando_ti yo kÄ• mesu kÄ• maccha
kÄ• mataá¹‡hÄ• kÄ• masneho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ
kÄ• macchandanÄ«varaá¹‡aá¹ƒ. __ubhosu antesu vineyya chanda_nti ubhosu antesu chan
pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyyÄ• ti --- ubhosu antesu vine

__phassaá¹ƒ pariÃ±Ã±Ä• ya anÄ• nugiddho_ti. __phasso_ti cakkhusamphasso sotasamph
jivhÄ• samphasso kÄ• yasamphasso manosamphasso, adhivacanasamphasso, paá¹-ighas
samphasso dukkhavedanÄ«yo samphasso adukkhamasukhavedanÄ«yo samphasso, kusal
phasso, kÄ• mÄ• vacaro phasso rÅ«pÄ• vacaro phasso arÅ«pÄ• vacaro phasso, suÃ±Ã±at
appaá¹‡ihito phasso, lokiyo phasso lokuttaro phasso, atÄ«to phasso anÄ• gato phasso pac
yo evarÅ«po phasso phusanÄ• samphusanÄ• samphusitattaá¹ƒ --- ayaá¹ƒ vuccati phasso

__phassaá¹ƒ pariÃ±Ã±Ä• yÄ• _ti phassaá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• --- Ã±Ä• ta
tÄ«raá¹‡apariÃ±Ã±Ä• ya {tiraá¹‡apariÃ±Ã±Ä• ya (Se) }, pahÄ• napariÃ±Ã±Ä• ya. katamÄ•
phassaá¹ƒ jÄ• nÄ• ti --- ayaá¹ƒ cakkhusamphasso, ayaá¹ƒ sotasamphasso, ayaá¹ƒ ghÄ• na
jivhÄ• samphasso, ayaá¹ƒ kÄ• yasamphasso, ayaá¹ƒ manosamphasso, ayaá¹ƒ adhivacana
paá¹-ighasamphasso, ayaá¹ƒ sukhavedanÄ«yo phasso, ayaá¹ƒ dukkhavedanÄ«yo phasso,
adukkhamasukhavedanÄ«yo phasso, ayaá¹ƒ kusalo phasso, ayaá¹ƒ akusalo phasso, ayaá¹
kÄ• mÄ• vacaro phasso, ayaá¹ƒ rÅ«pÄ• vacaro phasso, ayaá¹ƒ \Ee I 53/ arÅ«pÄ• vacaro p
phasso, ayaá¹ƒ animitto phasso, ayaá¹ƒ appaá¹‡ihito phasso, ayaá¹ƒ lokiyo phasso, ayaá¹ƒ
38/, ayaá¹ƒ atÄ«to phasso, ayaá¹ƒ anÄ• gato phasso, ayaá¹ƒ paccuppanno phassoti jÄ• nÄ
Ã±Ä• tapariÃ±Ã±Ä• .

katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• phassaá¹ƒ tÄ«reti. aniccato d
sallato aghato Ä• bÄ• dhato parato palokato Ä«tito upaddavato bhayato upasaggato calato
atÄ• á¹‡ato aleá¹‡ato asaraá¹‡ato rittato tucchato suÃ±Ã±ato anattato Ä• dÄ«navato vipariá
asÄ• rakato aghamÅ«lato vadhakato vibhavato sÄ• savato saá¹…khatato mÄ• rÄ• misato
jÄ• tijarÄ• byÄ• dhimaraá¹‡adhammato sokaparidevadukkhadomanassupÄ• yÄ• sadhamma
atthaá¹…gamato assÄ• dato Ä• dÄ«navato nissaraá¹‡ato tÄ«reti --- ayaá¹ƒ tÄ«raá¹‡apariÃ±

katamÄ• \Se 62/ pahÄ• napariÃ±Ã±Ä• ? evaá¹ƒ tÄ«rayitvÄ• phasse chandarÄ• gaá¹ƒ paja
karoti anabhÄ• vaá¹ƒ gameti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``yo, bhikkhave, phassesu cha
pajahatha. evaá¹ƒ so phasso pahÄ«no bhavissati ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ
41/ anuppÄ• dadhammoâ€™â€™ ti --- ayaá¹ƒ pahÄ• napariÃ±Ã±Ä• . __phassaá¹ƒ pariÃ±Ã
tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __anÄ• nugiddho_ti. __gedhÄ• _e vuccati taá¹‡hÄ• . yo
abhijjhÄ• lobho akusalamÅ«laá¹ƒ. yasseso gedho pahÄ«no samucchinno vÅ«pasanto paá¹

Ã±Ä• á¹‡agginÄ• daá¸• á¸• ho, so vuccati agiddho. so rÅ«pe agiddho sadde agiddho gandh
phoá¹-á¹-habbe agiddho kule ... gaá¹‡e ... Ä• vÄ• se ... lÄ• bhe ... yase ... pasaá¹ƒsÄ• ya ...
... piá¹‡á¸• apÄ• te ... senÄ• sane ... gilÄ• napaccayabhesajjaparikkhÄ• re agiddho \Ee I 54/
rÅ«padhÄ• tuyÄ• ... arÅ«padhÄ• tuyÄ• ... kÄ• mabhave ... rÅ«pabhave ... arÅ«pabhave ...
asaÃ±Ã±Ä• bhave ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhave ... ekavokÄ• rabhave ... catuvok
paÃ±cavokÄ• rabhave ... atÄ«te ... anÄ• gate ... paccuppanne ... diá¹-á¹-hasutamutaviÃ±Ã±
agiddho agadhito amucchito anajjhÄ• panno vÄ«tagedho vigatagedho cattagedho vantaged
paá¹-inissaá¹-á¹-hagedho vÄ«tarÄ• go vigatarÄ• go cattarÄ• go vantarÄ• go muttarÄ• go pa
paá¹-inissaá¹-á¹-harÄ• go nicchÄ• to nibbuto sÄ«tibhÅ«to sukhapaá¹-isaá¹ƒvedÄ« brahmab
viharatÄ«ti \Se 63/ --- phassaá¹ƒ pariÃ±Ã±Ä• ya anÄ• nugiddho.

__yadattagarahÄ« tadakubbamÄ• no_ti. __yada_nti yaá¹ƒ. __attagarahÄ«_ti dvÄ«hi kÄ• ra
--- katattÄ• ca akatattÄ• ca. kathaá¹ƒ katattÄ• ca akatattÄ• ca attÄ• naá¹ƒ garahati? kata
kÄ• yaduccaritaá¹ƒ, akataá¹ƒ me kÄ• yasucaritanti --- attÄ• naá¹ƒ garahati. kataá¹ƒ me vac
akataá¹ƒ me vacÄ«sucaritanti --- attÄ• naá¹ƒ garahati. kataá¹ƒ me manoduccaritaá¹ƒ, akata
--- attÄ• naá¹ƒ garahati. kato me pÄ• á¹‡Ä• tipÄ• to, akatÄ• me pÄ• á¹‡Ä• tipÄ• tÄ• veram
garahati. kataá¹ƒ me adinnÄ• dÄ• naá¹ƒ, akatÄ• me adinnÄ• dÄ• nÄ• veramaá¹‡Ä«ti --- at
kÄ• mesumicchÄ• cÄ• ro, akatÄ• me kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«ti --- attÄ• n
akatÄ• me musÄ• vÄ• dÄ• veramaá¹‡Ä«ti --- attÄ• naá¹ƒ garahati. katÄ• me pisuá¹‡Ä• v
vÄ• cÄ• ya veramaá¹‡Ä«ti --- attÄ• naá¹ƒ garahati. katÄ• me pharusÄ• vÄ• cÄ• , akatÄ• n
veramaá¹‡Ä«ti --- attÄ• naá¹ƒ garahati. kato me samphappalÄ• po, akatÄ• me samphappal
attÄ• naá¹ƒ \Be 42/ garahati. katÄ• me abhijjhÄ• , akatÄ• me anabhijjhÄ• ti --- attÄ• naá¹ƒ
byÄ• pÄ• do, akato me abyÄ• pÄ• doti --- attÄ• naá¹ƒ garahati. katÄ• me micchÄ• diá¹-á¹-h
sammÄ• diá¹-á¹-hÄ«ti --- attÄ• naá¹ƒ \Se 64/ garahati. evaá¹ƒ katattÄ• ca akatattÄ• ca attÄ
vÄ• , sÄ«lesumhi na paripÅ«rakÄ• rÄ«ti --- attÄ• naá¹ƒ garahati. indriyesumhi \Ee I 55/ agut
attÄ• naá¹ƒ garahati. bhojanemhi {bhojane (Se) } amattaÃ±Ã±Å«ti --- attÄ• naá¹ƒ garahati. j
ananuyuttoti --- attÄ• naá¹ƒ garahati. satisampajaÃ±Ã±ena asamannÄ• gatoti --- attÄ• naá¹
me cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ti --- attÄ• naá¹ƒ garahati. abhÄ• vitÄ• me cattÄ• ro samn
attÄ• naá¹ƒ garahati. abhÄ• vitÄ• me cattÄ• ro iddhipÄ• dÄ• ti --- attÄ• naá¹ƒ garahati. abh
paÃ±cindriyÄ• nÄ«ti --- attÄ• naá¹ƒ garahati. abhÄ• vitÄ• ni me paÃ±ca balÄ• nÄ«ti --- attÄ•
abhÄ• vitÄ• me satta bojjhaá¹…gÄ• ti --- attÄ• naá¹ƒ garahati. abhÄ• vito me ariyo aá¹-á¹-h
attÄ• naá¹ƒ garahati. dukkhaá¹ƒ me apariÃ±Ã±Ä• tanti --- attÄ• naá¹ƒ garahati. samudayo n
attÄ• naá¹ƒ garahati. maggo me abhÄ• vitoti --- attÄ• naá¹ƒ garahati. nirodho me asacchika
garahati. evaá¹ƒ katattÄ• ca akatattÄ• ca attÄ• naá¹ƒ garahati. evaá¹ƒ attagarahitaá¹ƒ kam
ajanayamÄ• no asaÃ±janayamÄ• no anibbattayamÄ• no anabhinibbattayamÄ• noti --- yada
limpatÄ« diá¹-á¹-hasutesu dhÄ«ro_ti. __lepo_ti dve lepÄ• --- taá¹‡hÄ• lepo ca diá¹-á¹-hilepo
ayaá¹ƒ taá¹‡hÄ• lepo ... pe ... ayaá¹ƒ diá¹-á¹-hilepo. __dhÄ«ro_ti paá¹‡á¸• ito paÃ±Ã±avÄ•
\Se 65/ vibhÄ• vÄ« medhÄ• vÄ«. dhÄ«ro taá¹‡hÄ• lepaá¹ƒ pahÄ• ya diá¹-á¹-hilepaá¹ƒ paá¹-

limpati, sute na limpati, mute na limpati, viÃ±Ã±Ä• te na limpati, na palimpati {na saá¹ƒlimpa
upalimpati. alitto apalitto {asaá¹ƒlitto (Se) } anupalitto nikkhanto nissaá¹-o vippamutto visaÃ±
vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- na limpatÄ« diá¹-á¹-hasutesu dhÄ«roti.

tenÄ• ha \Ne 40/ bhagavÄ• ---

``ubhosu antesu vineyya chandaá¹ƒ, phassaá¹ƒ pariÃ±Ã±Ä• ya anÄ• nugiddho.

yadattagarahÄ« tadakubbamÄ• no, na limpatÄ« diá¹-á¹-hasutesu dhÄ«roâ€™â€™ ti ||

<14> á¹• 21 __saÃ±Ã±aá¹ƒ_ \Ee I 56/ \Be 43/ __pariÃ±Ã±Ä• vitareyya oghaá¹ƒ, pariggahe

__abbÅ«á¸·hasallo caramappamatto, nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±ca ||_

__saÃ±Ã±aá¹ƒ pariÃ±Ã±Ä• vitareyya ogha_nti. __saÃ±Ã±Ä• _ti kÄ• masaÃ±Ã±Ä• byÄ• p
nekkhammasaÃ±Ã±Ä• abyÄ• pÄ• dasaÃ±Ã±Ä• avihiá¹ƒsÄ• saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• s
rasasaÃ±Ã±Ä• phoá¹-á¹-habbasaÃ±Ã±Ä• dhammasaÃ±Ã±Ä• --- yÄ• evarÅ«pÄ• saÃ±Ã±
--- ayaá¹ƒ vuccati saÃ±Ã±Ä• . __saÃ±Ã±aá¹ƒ pariÃ±Ã±Ä• _ti saÃ±Ã±aá¹ƒ tÄ«hi pariÃ±Ã±Ä•
Ã±Ä• tapariÃ±Ã±Ä• ya, tÄ«raá¹‡apariÃ±Ã±Ä• ya, pahÄ• napariÃ±Ã±Ä• ya.

katamÄ• \Se 66/ Ã±Ä• tapariÃ±Ã±Ä• ? saÃ±Ã±aá¹ƒ jÄ• nÄ• ti --- ayaá¹ƒ kÄ• masaÃ±Ã±Ä•
ayaá¹ƒ vihiá¹ƒsÄ• saÃ±Ã±Ä• , ayaá¹ƒ nekkhammasaÃ±Ã±Ä• , ayaá¹ƒ abyÄ• pÄ• dasaÃ±Ã±
ayaá¹ƒ rÅ«pasaÃ±Ã±Ä• , ayaá¹ƒ saddasaÃ±Ã±Ä• , ayaá¹ƒ gandhasaÃ±Ã±Ä• , ayaá¹ƒ rasas
phoá¹-á¹-habbasaÃ±Ã±Ä• , ayaá¹ƒ dhammasaÃ±Ã±Ä• ti jÄ• nÄ• ti passati --- ayaá¹ƒ Ã±Ä• t

katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• saÃ±Ã±aá¹ƒ tÄ«reti. aniccato
sallato aghato Ä• bÄ• dhato parato palokato Ä«tito upaddavato bhayato upasaggato calato
samudayato atthaá¹…gamato assÄ• dato Ä• dÄ«navato nissaraá¹‡ato tÄ«reti --- ayaá¹ƒ tÄ«

katamÄ• pahÄ• napariÃ±Ã±Ä• ? evaá¹ƒ tÄ«rayitvÄ• saÃ±Ã±Ä• ya chandarÄ• gaá¹ƒ pajah
gameti. vuttampi hetaá¹ƒ bhagavatÄ• --- ``yo, bhikkhave, saÃ±Ã±Ä• ya chandarÄ• go, taá¹
saÃ±Ã±Ä• pahÄ«nÄ• bhavissati ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒ kat
anuppÄ• dadhammÄ• â€™â€™ ti --- ayaá¹ƒ pahÄ• napariÃ±Ã±Ä• . __saÃ±Ã±aá¹ƒ pariÃ±Ã
pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __vitareyya_ \Ee I 57/ __ogha_nti kÄ• moghaá¹ƒ bhavoghaá¹
avijjoghaá¹ƒ tareyya uttareyya patareyya samatikkameyya vÄ«tivatteyyÄ• ti --- saÃ±Ã±aá¹ƒ
oghaá¹ƒ.

__pariggahesu_ \Ne 41/ __muni nopalitto_ti. __pariggahÄ• _ti dve pariggahÄ• --- taá¹‡hÄ•

diá¹-á¹-hipariggaho ca ... pe ... ayaá¹ƒ taá¹‡hÄ• pariggaho ... pe ... ayaá¹ƒ diá¹-á¹-hipariggah
monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho \Be 44/ dham
tena Ã±Ä• á¹‡ena samannÄ• gato muni monappattoti. tÄ«á¹‡i moneyyÄ• ni --- kÄ• yamoney
manomoneyyaá¹ƒ.

katamaá¹ƒ kÄ• yamoneyyaá¹ƒ? tividhakÄ• yaduccaritÄ• naá¹ƒ pahÄ• naá¹ƒ kÄ• yamoneyy
kÄ• yasucaritaá¹ƒ kÄ• yamoneyyaá¹ƒ, kÄ• yÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ kÄ• yamoneyyaá
kÄ• yamoneyyaá¹ƒ, pariÃ±Ã±Ä• sahagato maggo kÄ• yamoneyyaá¹ƒ, kÄ• ye chandarÄ• ga
kÄ• yasaá¹…khÄ• ranirodho catutthajjhÄ• nasamÄ• patti kÄ• yamoneyyaá¹ƒ --- idaá¹ƒ kÄ•

katamaá¹ƒ vacÄ«moneyyaá¹ƒ? catubbidhavacÄ«duccaritÄ• naá¹ƒ pahÄ• naá¹ƒ vacÄ«mon
vacÄ«sucaritaá¹ƒ vacÄ«moneyyaá¹ƒ, vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ vacÄ«moneyyaá¹ƒ
vacÄ«moneyyaá¹ƒ, pariÃ±Ã±Ä• sahagato maggo vacÄ«moneyyaá¹ƒ, vÄ• cÄ• ya chandarÄ•
vacÄ«saá¹…khÄ• ranirodho dutiyajjhÄ• nasamÄ• patti vacÄ«moneyyaá¹ƒ --- idaá¹ƒ vacÄ«m

katamaá¹ƒ manomoneyyaá¹ƒ? tividhamanoduccaritÄ• naá¹ƒ pahÄ• naá¹ƒ manomoneyyaá
manomoneyyaá¹ƒ, cittÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ manomoneyyaá¹ƒ, cittapariÃ±Ã±Ä• ma
\Se 68/ maggo manomoneyyaá¹ƒ, citte chandarÄ• gassa pahÄ• naá¹ƒ manomoneyyaá¹ƒ, ci
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Ee I 58/ manomoneyyaá¹ƒ --- idaá¹ƒ manomoneyyaá¹ƒ.

``kÄ• yamuniá¹ƒ vÄ• cÄ• muniá¹ƒ, manomunimanÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu sabbappahÄ• yinaá¹ƒ ||

``kÄ• yamuniá¹ƒ vÄ• cÄ• muniá¹ƒ, manomunimanÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu ninhÄ• tapÄ• pakaâ€™â€™ nti {niá¹ƒnhÄ• tapÄ• pa

imehi tÄ«hi moneyyehi dhammehi samannÄ• gatÄ• cha munino {cha munayo (Se) } --- agÄ
sekhamunino, asekhamunino, paccekamunino, munimuninoti. katame agÄ• ramunino? ye te
viÃ±Ã±Ä• tasÄ• sanÄ• --- ime agÄ• ramunino. katame anagÄ• ramunino \Ne 42/? ye te pab
viÃ±Ã±Ä• tasÄ• sanÄ• --- ime anagÄ• ramunino. satta sekhÄ• sekhamunino. arahanto ase
paccekamunino. munimunino vuccanti tathÄ• gatÄ• arahanto sammÄ• sambuddhÄ• .

``na \Be 45/ monena muni hoti, mÅ«á¸·harÅ«po aviddasu.

yo ca tulaá¹ƒva paggayha, varamÄ• dÄ• ya paá¹‡á¸• ito ||

``pÄ• pÄ• ni parivajjeti, sa muni tena so muni.

yo munÄ• ti ubho loke, muni tena pavuccati ||

``asataÃ±ca sataÃ±ca Ã±atvÄ• dhammaá¹ƒ, ajjhattaá¹ƒ bahiddhÄ• ca sabbaloke.

devamanussehi \Se 69/ pÅ«jito yo, saá¹…gajÄ• lamaticca so munÄ«â€™â€™ ti ||

__lepÄ• _ti dve lepÄ• --- taá¹‡hÄ• lepo ca diá¹-á¹-hilepo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• lepo .
diá¹-á¹-hilepo. muni taá¹‡hÄ• lepaá¹ƒ pahÄ• ya diá¹-á¹-hilepaá¹ƒ paá¹-inissajjitvÄ• pariggah
limpati na palimpati na upalimpati. alitto apalitto anupalitto nikkhanto nissaá¹-o vippamutto v
vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- pariggahesu muni nopalitto.

__abbÅ«á¸·hasallo caramappamatto_ti. __salla_nti satta sallÄ• ni --- rÄ• gasallaá¹ƒ, dosas
mohasallaá¹ƒ, mÄ• nasallaá¹ƒ, diá¹-á¹-hisallaá¹ƒ, sokasallaá¹ƒ, kathaá¹ƒkathÄ• sallaá¹ƒ {du
}. yassete sallÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppa
daá¸• á¸• hÄ• , so vuccati abbÅ«á¸·hasallo abbahitasallo uddhatasallo samuddhatasallo upp
samuppÄ• á¹-itasallo cattasallo vantasallo muttasallo pahÄ«nasallo paá¹-inissaá¹-á¹-hasallo
sÄ«tibhÅ«to sukhapaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharatÄ«ti --- abbÅ«á¸·has

__cara_nti caranto viharanto iriyanto vattanto pÄ• lento yapento yÄ• pento. __appamatto_t
sÄ• taccakÄ• rÄ« aá¹-á¹-hitakÄ• rÄ« anolÄ«navuttiko anikkhittacchando anikkhittadhuro kus
``kathÄ• haá¹ƒ aparipÅ«raá¹ƒ vÄ• sÄ«lakkhandhaá¹ƒ paripÅ«reyyaá¹ƒ, paripÅ«raá¹ƒ vÄ• s
70/ tattha paÃ±Ã±Ä• ya anuggaá¹‡heyyaâ€™â€™ nti yo tattha chando ca vÄ• yÄ• mo ca u
appaá¹-ivÄ• ni ca sati ca sampajaÃ±Ã±aÃ±c Ä• tappaá¹ƒ padhÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹
\Ne 43/ dhammesu. ``kathÄ• haá¹ƒ aparipÅ«raá¹ƒ vÄ• samÄ• dhikkhandhaá¹ƒ paripÅ«reyy
samÄ• dhikkhandhaá¹ƒ tattha tattha paÃ±Ã±Ä• ya \Be 46/ anuggaá¹‡heyyaâ€™â€™ nti ...
``kathÄ• haá¹ƒ aparipÅ«raá¹ƒ vÄ• paÃ±Ã±Ä• kkhandhaá¹ƒ \Ee I 60/ paripÅ«reyyaá¹ƒ ... vim
vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ paripÅ«reyyaá¹ƒ, paripÅ«raá¹ƒ vÄ• vimuttiÃ±Ä• á¹‡
tattha paÃ±Ã±Ä• ya anuggaá¹‡heyyaâ€™â€™ nti yo tattha chando ca vÄ• yÄ• mo ca ussÄ
appaá¹-ivÄ• ni ca sati ca sampajaÃ±Ã±aÃ±ca Ä• tappaá¹ƒ padhÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá
dhammesu. ``kathÄ• haá¹ƒ apariÃ±Ã±Ä• taá¹ƒ vÄ• dukkhaá¹ƒ parijÄ• neyyaá¹ƒ, appahÄ«n
abhÄ• vitaá¹ƒ vÄ• maggaá¹ƒ bhÄ• veyyaá¹ƒ, asacchikataá¹ƒ vÄ• nirodhaá¹ƒ sacchikareyy
ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• ni ca sati ca sampajaÃ±Ã±aÃ±c
adhiá¹-á¹-hÄ• naá¹ƒ anuyogo appamÄ• do kusalesu dhammesÅ«ti --- abbÅ«á¸·hasallo cara

__nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• _ti imaá¹ƒ lokaá¹ƒ nÄ• sÄ«sati sakattabhÄ• vaá¹
parattabhÄ• vaá¹ƒ; imaá¹ƒ lokaá¹ƒ nÄ• sÄ«sati sakarÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• n

lokaá¹ƒ nÄ• sÄ«sati pararÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ; imaá¹ƒ
ajjhattikÄ• ni Ä• yatanÄ• ni, paraá¹ƒ \Se 71/ lokaá¹ƒ nÄ• sÄ«sati cha bÄ• hirÄ• ni Ä• yatanÄ
nÄ• sÄ«sati manussalokaá¹ƒ, paraá¹ƒ lokaá¹ƒ nÄ• sÄ«sati devalokaá¹ƒ. imaá¹ƒ lokaá¹ƒ nÄ•
paraá¹ƒ lokaá¹ƒ nÄ• sÄ«sati rÅ«padhÄ• tuá¹ƒ arÅ«padhÄ• tuá¹ƒ; imaá¹ƒ lokaá¹ƒ nÄ• sÄ«sa
rÅ«padhÄ• tuá¹ƒ, paraá¹ƒ lokaá¹ƒ nÄ• sÄ«sati arÅ«padhÄ• tuá¹ƒ. puna gatiá¹ƒ vÄ• upapat
vÄ• bhavaá¹ƒ vÄ• saá¹ƒsÄ• raá¹ƒ vÄ• vaá¹-á¹-aá¹ƒ vÄ• nÄ• sÄ«sati na icchati na sÄ• diy
nÄ• tijappatÄ«ti --- nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• ti.

tenÄ• ha bhagavÄ• ---

``saÃ±Ã±aá¹ƒ \Ee I 61/ pariÃ±Ã±Ä• vitareyya oghaá¹ƒ, pariggahesu muni nopalitto.

abbÅ«á¸·hasallo caramappamatto, nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti ||

guhaá¹-á¹-hakasuttaniddeso dutiyo.

3. duá¹-á¹-haá¹-á¹-hakasuttaniddeso

atha \Ne 44/ \Be 47/ duá¹-á¹-haá¹-á¹-hakasuttaniddesaá¹ƒ vakkhati ---

<15> á¹• 21 __vadanti_ \Se 72/ \Ee I 62/ __ve duá¹-á¹-hamanÄ• pi eke, _ __athopi_ aÃ±Ã±
(Se) } __ve saccamanÄ• vadanti. _

__vÄ• daÃ±ca jÄ• taá¹ƒ muni no upeti, tasmÄ• munÄ« natthi khilo kuhiÃ±ci ||_

__vadanti ve duá¹-á¹-hamanÄ• pi eke_ti te titthiyÄ• duá¹-á¹-hamanÄ• viruddhamanÄ• paa
Ä• hatamanÄ• paccÄ• hatamanÄ• Ä• ghÄ• titamanÄ• paccÄ• ghÄ• titamanÄ• vadanti up
bhikkhusaá¹…ghaÃ±ca abhÅ«tenÄ• ti --- vadanti ve duá¹-á¹-hamanÄ• pi eke.

__athopi ve saccamanÄ• vadantÄ«_ti ye tesaá¹ƒ titthiyÄ• naá¹ƒ saddahantÄ• okappentÄ•
saccasaÃ±Ã±ino bhÅ«tamanÄ• bhÅ«tasaÃ±Ã±ino tathamanÄ• tathasaÃ±Ã±ino yÄ• thÄ• v
aviparÄ«tamanÄ• aviparÄ«tasaÃ±Ã±ino vadanti upavadanti bhagavantaÃ±ca bhikkhusaá¹.
athopi ve saccamanÄ• vadanti.

__vÄ• daÃ±ca jÄ• taá¹ƒ muni no upetÄ«_ti. so vÄ• do jÄ• to hoti saÃ±jÄ• to nibbatto abhini
paratoghoso akkoso upavÄ• do bhagavato ca bhikkhusaá¹…ghassa ca abhÅ«tenÄ• ti --- vÄ
upetÄ«_ti. __munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• amo
sammÄ• diá¹-á¹-hi, tena \Se 73/ Ã±Ä• á¹‡ena \Ee I 63/ samannÄ• gato muni monappatto ...

saá¹…gajÄ• lamaticca so muni. yo vÄ• daá¹ƒ upeti so dvÄ«hi kÄ• raá¹‡ehi vÄ• daá¹ƒ upeti
vÄ• daá¹ƒ upeti, atha vÄ• vuccamÄ• no upavadiyamÄ• no kuppati byÄ• pajjati patiá¹-á¹-hiy
appaccayaÃ±ca pÄ• tukaroti. akÄ• rakomhÄ«ti yo vÄ• daá¹ƒ upeti so imehi dvÄ«hi kÄ• raá¹
dvÄ«hi kÄ• raá¹‡ehi vÄ• daá¹ƒ na upeti --- akÄ• rako muni akÄ• rakatÄ• ya vÄ• daá¹ƒ na up
upavadiyamÄ• no na kuppati na byÄ• pajjati na patiá¹-á¹-hiyati na kopaÃ±ca dosaÃ±ca appa
akÄ• rakomhÄ«ti \Ne 45/ muni imehi dvÄ«hi kÄ• raá¹‡ehi vÄ• daá¹ƒ na upeti na upagaccha
parÄ• masati na abhinivisatÄ«ti --- vÄ• daÃ±ca jÄ• taá¹ƒ muni no upeti.

__tasmÄ• munÄ« natthi khilo kuhiÃ±cÄ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒ
taá¹ƒnidÄ• naá¹ƒ munino Ä• hatacittatÄ• khilajÄ• tatÄ• pi natthi. paÃ±capi cetokhilÄ• natth
natthi. rÄ• gakhilo dosakhilo mohakhilo natthi na santi na saá¹ƒvijjati nupalabbhati, pahÄ«no
vÅ«pasanto paá¹-ipassaddho abhabbuppattiko Ã±Ä• á¹‡agginÄ• daá¸• á¸• ho. __kuhiÃ±cÄ
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• ti --- tasmÄ• munÄ« natthi khilo ku

tenÄ• ha bhagavÄ• ---

``vadanti \Se 74/ ve duá¹-á¹-hamanÄ• pi eke, athopi ve saccamanÄ• vadanti.

vÄ• daÃ±ca jÄ• taá¹ƒ muni no upeti, tasmÄ• munÄ« natthi khilo kuhiÃ±cÄ«â€™â€™ ti ||

<16> á¹• 21 __sakaÃ±hi diá¹-á¹-hiá¹ƒ kathamaccayeyya, chandÄ• nunÄ«to ruciyÄ• niviá¹-

__sayaá¹ƒ samattÄ• ni pakubbamÄ• no, yathÄ• hi jÄ• neyya tathÄ• vadeyya ||_

__sakaÃ±hi_ \Ee I 64/ __diá¹-á¹-hiá¹ƒ kathamaccayeyyÄ• _ti. yaá¹ƒ te titthiyÄ• sundaripari
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ avaá¹‡á¹‡aá¹ƒ pakÄ• sayitvÄ• ``evaá¹ƒ etaá¹ƒ lÄ• b
sammÄ• naá¹ƒ paccÄ• harissÄ• mÄ• â€™â€™ ti te evaá¹ƒdiá¹-á¹-hikÄ• evaá¹ƒkhantikÄ•
evaá¹ƒajjhÄ• sayÄ• evaá¹ƒadhippÄ• yÄ• , te nÄ• sakkhiá¹ƒsu sakaá¹ƒ diá¹-á¹-hiá¹ƒ sakaá¹
sakaá¹ƒ laddhiá¹ƒ sakaá¹ƒ ajjhÄ• sayaá¹ƒ sakaá¹ƒ adhippÄ• yaá¹ƒ atikkamituá¹ƒ; atha kho
paccÄ• gatoti, evampi --- sakaÃ±hi diá¹-á¹-hiá¹ƒ kathamaccayeyya. atha vÄ• ``sassato loko
moghamaÃ±Ã±aâ€™â€™ nti yo so evaá¹ƒvÄ• do, so sakaá¹ƒ diá¹-á¹-hiá¹ƒ sakaá¹ƒ khantiá
laddhiá¹ƒ sakaá¹ƒ ajjhÄ• sayaá¹ƒ sakaá¹ƒ adhippÄ• yaá¹ƒ kathaá¹ƒ accayeyya atikkameyya
vÄ«tivatteyya? taá¹ƒ kissa hetu? tassa sÄ• diá¹-á¹-hi tathÄ• samattÄ• samÄ• dinnÄ• gahi
abhiniviá¹-á¹-hÄ• ajjhositÄ• adhimuttÄ• ti. evampi \Se 75/ --- sakaÃ±hi diá¹-á¹-hiá¹ƒ katham
``asassato loko ... pe ... antavÄ• loko ... anantavÄ• loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹
\Be 49/ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... na hoti ta
maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... neva hoti na na hoti tath
46/ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti yo so evaá¹ƒ vÄ• do, so s

khantiá¹ƒ sakaá¹ƒ ruciá¹ƒ sakaá¹ƒ laddhiá¹ƒ sakaá¹ƒ ajjhÄ• sayaá¹ƒ sakaá¹ƒ adhippÄ• yaá¹
atikkameyya samatikkameyya vÄ«tivatteyya? taá¹ƒ kissa hetu? tassa sÄ• diá¹-á¹-hi tathÄ•
gahitÄ• parÄ• maá¹-á¹-hÄ• abhiniviá¹-á¹-hÄ• ajjhositÄ• adhimuttÄ• ti. evampi --- sakaÃ±h
kathamaccayeyya.

__chandÄ• nunÄ«to ruciyÄ• niviá¹-á¹-ho_ti. __chandÄ• nunÄ«to_ti sakÄ• ya diá¹-á¹-hiyÄ•
ruciyÄ• sakÄ• ya laddhiyÄ• yÄ• yati niyyati vuyhati saá¹ƒharÄ«yati. yathÄ• hatthiyÄ• nena
I 65/ rathayÄ• nena vÄ• goyÄ• nena vÄ• ajayÄ• nena vÄ• meá¹‡á¸• ayÄ• nena vÄ• oá¹-á
yÄ• yati niyyati vuyhati saá¹ƒharÄ«yati, evameva sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ
sakÄ• ya laddhiyÄ• yÄ• yati niyyati vuyhati saá¹ƒharÄ«yatÄ«ti --- chandÄ• nunÄ«to. __ruciy
sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya ruciyÄ• sakÄ• ya laddhiyÄ• niviá¹-á¹-ho patiá¹-á¹-hito allÄ
adhimuttoti \Se 76/ --- chandÄ• nunÄ«to ruciyÄ• niviá¹-á¹-ho.

__sayaá¹ƒ samattÄ• ni pakubbamÄ• no_ti. sayaá¹ƒ samattaá¹ƒ karoti paripuá¹‡á¹‡aá¹ƒ kar
aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ karoti. ``ayaá¹ƒ
sabbaÃ±Ã±Å«â€™â€™ ti sayaá¹ƒ samattaá¹ƒ karoti paripuá¹‡á¹‡aá¹ƒ karoti anomaá¹ƒ karo
visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ karoti. ``ayaá¹ƒ dhammo svÄ• kkhÄ• to
suppaá¹-ipanno ... ayaá¹ƒ diá¹-á¹-hi bhaddikÄ• ... ayaá¹ƒ paá¹-ipadÄ• supaÃ±Ã±attÄ• ... a
niyyÄ• nikoâ€™â€™ ti sayaá¹ƒ samattaá¹ƒ karoti paripuá¹‡á¹‡aá¹ƒ karoti anomaá¹ƒ karoti a
visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ karoti janeti saÃ±janeti nibbatteti abhin
sayaá¹ƒ samattÄ• ni pakubbamÄ• no.

__yathÄ• hi jÄ• neyya tathÄ• vadeyyÄ• _ti yathÄ• jÄ• neyya, tathÄ• vadeyya katheyya b
vohareyya. ``sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti yathÄ• jÄ• ney
bhaá¹‡eyya dÄ«payeyya vohareyya. ``asassato loko ... pe ... neva hoti \Be 50/ na na hoti ta
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti yathÄ• jÄ• neyya, tathÄ• vad
dÄ«payeyya vohareyyÄ• ti --- yathÄ• hi jÄ• neyya tathÄ• vadeyya.

tenÄ• ha \Ne 47/ bhagavÄ• ---

``sakaÃ±hi \Ee I 66/ diá¹-á¹-hiá¹ƒ kathamaccayeyya, chandÄ• nunÄ«to ruciyÄ• niviá¹-á¹-ho.

sayaá¹ƒ \Se 77/ samattÄ• ni pakubbamÄ• no, yathÄ• hi jÄ• neyya tathÄ• vadeyyÄ• â€™â€

<17> á¹• 21 __yo attano sÄ«lavatÄ• ni jantu, anÄ• nupuá¹-á¹-hova_ {anÄ• nupuá¹-á¹-ho ca
pÄ• vÄ• (Ce Se) __. _

__anariyadhammaá¹ƒ kusalÄ• tamÄ• hu, yo Ä• tumÄ• naá¹ƒ sayameva pÄ• va_ {pÄ• vÄ•

__yo attano sÄ«lavatÄ• ni jantÅ«_ti. __yo_ti yo yÄ• diso yathÄ• yutto yathÄ• vihito yathÄ• p
yaá¹ƒá¹-hÄ• nappatto yaá¹ƒdhammasamannÄ• gato khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso
pabbajito vÄ• devo vÄ• manusso vÄ• . __sÄ«lavatÄ• nÄ«_ti atthi sÄ«laÃ±ceva vataÃ±ca {
evamuparipi}, atthi vataá¹ƒ na sÄ«laá¹ƒ. katamaá¹ƒ sÄ«laÃ±ceva vataÃ±ca? idha bhikkhu s
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. yo tattha saá¹ƒyamo saá¹ƒvaro avÄ«tikkamo, idaá¹ƒ sÄ«laá¹ƒ. yaá
vataá¹ƒ. saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ; samÄ• dÄ• naá¹-á¹-hena vataá¹ƒ --- idaá¹ƒ vuccati
katamaá¹ƒ vataá¹ƒ, na sÄ«laá¹ƒ? aá¹-á¹-ha dhutaá¹…gÄ• ni --- Ä• raÃ±Ã±ikaá¹…gaá¹ƒ, piá
paá¹ƒsukÅ«likaá¹…gaá¹ƒ, tecÄ«varikaá¹…gaá¹ƒ, sapadÄ• nacÄ• rikaá¹…gaá¹ƒ, khalupaccl
nesajjikaá¹…gaá¹ƒ, yathÄ• santhatikaá¹…gaá¹ƒ --- idaá¹ƒ vuccati vataá¹ƒ, na sÄ«laá¹ƒ \Se
vÄ«riyasamÄ• dÄ• nampi vuccati vataá¹ƒ, na sÄ«laá¹ƒ. ``kÄ• maá¹ƒ taco ca nhÄ• ru {nahÄ
ca avasissatu {avasussatu (Se) }, sarÄ«re upassussatu maá¹ƒsalohitaá¹ƒ. yaá¹ƒ taá¹ƒ puris
purisabalena purisavÄ«riyena purisaparakkamena pattabbaá¹ƒ \Ee I 67/, na taá¹ƒ apÄ• puá
saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti --- cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evarÅ«paá
--- idaá¹ƒ vuccati vataá¹ƒ, na sÄ«laá¹ƒ.

``nÄ• sissaá¹ƒ \Be 51/ na pivissÄ• mi, vihÄ• rato na nikkhame.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hateâ€™â€™ ti ||

cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, n
tÄ• vÄ• haá¹ƒ imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi yÄ• va me na anupÄ• dÄ• ya Ä• savehi
--- cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ
tÄ• vÄ• haá¹ƒ imamhÄ• Ä• sanÄ• vuá¹-á¹-hahissÄ• mi, caá¹…kamÄ• orohissÄ• mi, vihÄ•
aá¸• á¸• hayogÄ• nikkhamissÄ• mi, pÄ• sÄ• dÄ• nikkhamissÄ• mi, hammiyÄ• nikkhamiss
leá¹‡Ä• nikkhamissÄ• mi, kuá¹-iyÄ• nikkhamissÄ• mi, kÅ«á¹-Ä• gÄ• rÄ• \Ne 48/ nikkhamis
nikkhamissÄ• mi, mÄ• á¸·Ä• nikkhamissÄ• mi, uddaá¹‡á¸• Ä• {uá¹-á¹-aá¹‡á¸• Ä• (Katthac
upaá¹-á¹-hÄ• nasÄ• lÄ• ya nikkhamissÄ• mi maá¹‡á¸• apÄ• nikkhamissÄ• mi, rukkhamÅ«l
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccissatÄ«â€™â€™ ti --- cittaá¹ƒ paggaá¹‡hÄ• ti pada
vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, na sÄ«laá¹ƒ. ``imasmiÃ±Ã±eva pubbaá¹‡hasama
Ä• harissÄ• mi samÄ• harissÄ• mi adhigacchissÄ• mi phassayissÄ• mi sacchikarissÄ• mÄ«
paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, na sÄ«laá
majjhanhikasamayaá¹ƒ, sÄ• yanhasamayaá¹ƒ, purebhattaá¹ƒ, pacchÄ• bhattaá¹ƒ, purimaá¹
yÄ• maá¹ƒ, pacchimaá¹ƒ yÄ• maá¹ƒ, kÄ• á¸·e, juá¹‡he, vasse, hemante, gimhe, purime vay
vayokhandhe, pacchime vayokhandhe ariyadhammaá¹ƒ Ä• harissÄ• mi \Ee I 68/ samÄ• har
phassayissÄ• mi sacchikarissÄ• mÄ«â€™â€™ ti --- cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evarÅ
vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, na sÄ«laá¹ƒ. __jantÅ«_ti satto naro mÄ• navo {m

puggalo jÄ«vo jÄ• gu jantu indagu manujoti --- yo attano sÄ«lavatÄ• ni jantu.

__anÄ• nupuá¹-á¹-hova paresa pÄ• vÄ• _ti. __paresa_nti paresaá¹ƒ khattiyÄ• naá¹ƒ brÄ• h
suddÄ• naá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ pabbajitÄ• naá¹ƒ devÄ• naá¹ƒ manussÄ• naá¹ƒ. __anÄ
apucchito ayÄ• cito anajjhesito apasÄ• dito. __pÄ• vÄ• _ti attano sÄ«laá¹ƒ vÄ• vataá¹ƒ vÄ•
pÄ• vadati. ahamasmi sÄ«lasampannoti vÄ• , vatasampannoti vÄ• , sÄ«labbatasampannoti
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya
52/ vÄ• vijjÄ• á¹-á¹-hÄ• nena {vijjaá¹-á¹-hÄ• nena (Se) } vÄ• sutena vÄ• paá¹-ibhÄ• nena
Katthaci) } vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• , uccÄ• kulÄ• pabbajitoti vÄ• , ma
mahÄ• bhogakulÄ• pabbajitoti \Se 80/ vÄ• , uá¸·Ä• rabhogakulÄ• pabbajitoti vÄ• , Ã±Ä• to
sagahaá¹-á¹-hapabbajitÄ• nanti vÄ• , lÄ• bhimhi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti
vinayadharoti vÄ• , dhammakathikoti vÄ• , Ä• raÃ±Ã±ikoti vÄ• , piá¹‡á¸• apÄ• tikoti vÄ• , pa
tecÄ«varikoti vÄ• , sapadÄ• nacÄ• rikoti vÄ• , khalupacchÄ• bhattikoti vÄ• , nesajjikoti vÄ• ,
vÄ• , paá¹-hamassa jhÄ• nassa lÄ• bhÄ«ti vÄ• , dutiyassa jhÄ• nassa lÄ• bhÄ«ti vÄ• , tatiya
vÄ• , catutthassa jhÄ• nassa lÄ• bhÄ«ti vÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• l
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• , Ä• kiÃ±caÃ±Ã±Ä• yatanasam
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• pÄ• vadati katheti bh
anÄ• nupuá¹-á¹-hova paresaá¹ƒ pÄ• va.

__anariyadhammaá¹ƒ_ \Ne 49/ \Ee I 69/ __kusalÄ• tamÄ• hÅ«_ti. __kusalÄ• _ti ye te khar
Ä• yatanakusalÄ• paá¹-iccasamuppÄ• dakusalÄ• satipaá¹-á¹-hÄ• nakusalÄ• sammappad
indriyakusalÄ• balakusalÄ• bojjhaá¹…gakusalÄ• maggakusalÄ• phalakusalÄ• nibbÄ• na
evamÄ• haá¹ƒsu --- ``anariyÄ• naá¹ƒ eso dhammo, neso dhammo ariyÄ• naá¹ƒ; bÄ• lÄ• na
paá¹‡á¸• itÄ• naá¹ƒ; asappurisÄ• naá¹ƒ eso dhammo, neso dhammo sappurisÄ• naâ€™â€™
kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- anariyadhammaá¹ƒ k

__yo_ \Se 81/ __Ä• tumÄ• naá¹ƒ sayameva pÄ• vÄ• _ti. __Ä• tumÄ• _ vuccati attÄ• . __sa
attÄ• naá¹ƒ pÄ• vadati --- ``ahamasmi sÄ«lasampannoti vÄ• , vatasampannoti vÄ• , sÄ«lab
jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ•
vÄ• sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±
vatthunÄ• , uccÄ• kulÄ• pabbajitoti \Be 53/ vÄ• , mahÄ• kulÄ• pabbajitoti vÄ• , mahÄ• bh
uá¸·Ä• rabhogakulÄ• pabbajitoti vÄ• , Ã±Ä• to yasassÄ« sagahaá¹-á¹-hapabbajitÄ• nanti vÄ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nanti vÄ• , sutta
vÄ• , dhammakathikoti vÄ• , Ä• raÃ±Ã±ikoti vÄ• , piá¹‡á¸• apÄ• tikoti vÄ• , paá¹ƒsukÅ«likoti
sapadÄ• nacÄ• rikoti vÄ• , khalupacchÄ• bhattikoti vÄ• , nesajjikoti vÄ• , yathÄ• santhatikot
jhÄ• nassa lÄ• bhÄ«ti vÄ• , dutiyassa jhÄ• nassa lÄ• bhÄ«ti vÄ• , tatiyassa jhÄ• nassa lÄ• b
jhÄ• nassa lÄ• bhÄ«ti vÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• ,

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• ,

vibhavaÃ±ca bhavaÃ±ca vippahÄ• ya, vusitavÄ• khÄ«á¹‡apunabbhavo sa bhikkhÅ«â€™â€

Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• \Ee I 70/ lÄ• bhÄ«ti vÄ• , nevasaÃ±Ã±Ä• nÄ• saÁ
lÄ• bhÄ«ti vÄ• â€™â€™ pÄ• vadati katheti bhaá¹‡ati dÄ«payati voharatÄ«ti --- yo Ä• tumÄ•

tenÄ• ha bhagavÄ• ---

``yo \Se 82/ attano sÄ«lavatÄ• ni jantu, anÄ• nupuá¹-á¹-hova paresa pÄ• va.

anariyadhammaá¹ƒ kusalÄ• tamÄ• hu, yo Ä• tumÄ• naá¹ƒ sayameva pÄ• vÄ• â€™â€™ ti |

<18> á¹• 21 __santo ca bhikkhu abhinibbutatto, _ __itihanti sÄ«lesu akatthamÄ• no. _

__tamariyadhammaá¹ƒ kusalÄ• vadanti, yassussadÄ• natthi kuhiÃ±ci loke ||_

__santo_ \Ne 50/ __ca bhikkhu abhinibbutatto_ti. __santo_ti rÄ• gassa samitattÄ• santo, d
santo, mohassa samitattÄ• santo, kodhassa ... pe ... upanÄ• hassa ... makkhassa ... paá¸·Ä
(Ce Katthaci) } ... issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhas
... mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa ... sabbakilesÄ• naá¹ƒ ... sabba
sabbadarathÄ• naá¹ƒ ... sabbapariá¸·Ä• hÄ• naá¹ƒ ... sabbasantÄ• pÄ• naá¹ƒ ... sabbÄ• ku
santattÄ• samitattÄ• vÅ«pasamitattÄ• vijjhÄ• tattÄ• nibbutattÄ• vigatattÄ• paá¹-ipassad
\Be 54/ vÅ«pasanto nibbuto paá¹-ipassaddhoti --- santo. __bhikkhÅ«_ti sattannaá¹ƒ dhamm
bhikkhu --- sakkÄ• yadiá¹-á¹-hi bhinnÄ• hoti, vicikicchÄ• bhinnÄ• hoti, sÄ«labbataparÄ• m
bhinno hoti, doso bhinno hoti, moho bhinno hoti, mÄ• no bhinno hoti \Se 83/. bhinnÄ• ssa h
dhammÄ• saá¹ƒkilesikÄ• ponobhavikÄ• {ponobbhavikÄ• (Se Katthaci) } sadarÄ• dukkha
jÄ• tijarÄ• maraá¹‡iyÄ• .

``pajjena \Ee I 71/ katena attanÄ• , [sabhiyÄ• ti bhagavÄ•]

parinibbÄ• nagato vitiá¹‡á¹‡akaá¹…kho.

vibhavaÃ±ca {vibhavaá¹ƒ (Ce Katthaci) Sn 519} bhavaÃ±ca vippahÄ• ya,

vusitavÄ• khÄ«á¹‡apunabbhavo sa bhikkhÅ«â€™â€™ ti ||

__santo ca bhikkhu abhinibbutatto_ti rÄ• gassa nibbÄ• pitattÄ• abhinibbutatto, dosassa nib

abhinibbutatto, mohassa nibbÄ• pitattÄ• abhinibbutatto, kodhassa ... pe ... upanÄ• hassa ..
paá¸·Ä• sassa ... issÄ• ya ... macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhas
mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa ... sabbakilesÄ• naá¹ƒ ... sabbadu
sabbadarathÄ• naá¹ƒ ... sabbapariá¸·Ä• hÄ• naá¹ƒ ... sabbasantÄ• pÄ• naá¹ƒ ... sabbÄ• ku
nibbÄ• pitattÄ• abhinibbutattoti --- santo ca bhikkhu abhinibbutatto.

__itihanti sÄ«lesu akatthamÄ• no_ti. __itiha_nti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ
byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ {padÄ• nupubbatÄ• metaá¹ƒ (Se Katt
__sÄ«lesu akatthamÄ• no_ti. idhekacco katthÄ« hoti vikatthÄ«. so katthati vikatthati. ahama
vÄ• , vatasampannoti vÄ• , sÄ«labbatasampannoti vÄ• , jÄ• tiyÄ• vÄ• gottena vÄ• kolapu
vaá¹‡á¹‡apokkharatÄ• ya vÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ
vikatthati. evaá¹ƒ \Se 84/ na katthati na vikatthati. katthanÄ• Ä• rato virato paá¹-ivirato nikkh
vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- itihanti sÄ«lesu akattha

__tamariyadhammaá¹ƒ_ \Ne 51/ \Be 55/ __kusalÄ• vadantÄ«_ti. __kusalÄ• _ti ye te khanc
Ä• yatanakusalÄ• paá¹-iccasamuppÄ• dakusalÄ• \Ee I 72/ satipaá¹-á¹-hÄ• nakusalÄ• sam
iddhipÄ• dakusalÄ• indriyakusalÄ• balakusalÄ• bojjhaá¹…gakusalÄ• maggakusalÄ• pha
kusalÄ• evaá¹ƒ vadanti --- ``ariyÄ• naá¹ƒ eso dhammo, neso dhammo anariyÄ• naá¹ƒ; paá
neso dhammo bÄ• lÄ• naá¹ƒ; sappurisÄ• naá¹ƒ eso dhammo, neso dhammo asappurisÄ• n
ariyÄ• naá¹ƒ evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti ---
kusalÄ• vadanti.

__yassussadÄ• natthi kuhiÃ±ci loke_ti. __yassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __ussad
rÄ• gussado, dosussado, mohussado, mÄ• nussado, diá¹-á¹-hussado, kilesussado, kammus
Se) } ussadÄ• natthi na santi na vijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasa
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• . __kuhiÃ±cÄ«_ti kuhiÃ±ci kimhici katth
bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• . __loke_ti apÄ• yaloke manussaloke devaloke kha
Ä• yatanaloketi --- yassussadÄ• natthi kuhiÃ±ci \Se 85/ loke.

tenÄ• ha bhagavÄ• ---

``santo ca bhikkhu abhinibbutatto, itihanti sÄ«lesu akatthamÄ• no.

tamariyadhammaá¹ƒ kusalÄ• vadanti, yassussadÄ• natthi kuhiÃ±ci lokeâ€™â€™ ti ||

<19> á¹• 21 __pakappitÄ• saá¹…khatÄ• yassa dhammÄ• , _ __purakkhatÄ• _ {purekkhat
avÄ«vadÄ• tÄ• . _

__yadattani passati Ä• nisaá¹ƒsaá¹ƒ, taá¹ƒ nissito kuppapaá¹-iccasantiá¹ƒ ||_

__pakappitÄ• saá¹…khatÄ• yassa dhammÄ• _ti. __pakappanÄ• _ti dve pakappanÄ• --- t
diá¹-á¹-hipakappanÄ• ca ... pe ... ayaá¹ƒ taá¹‡hÄ• pakappanÄ• ... pe ... ayaá¹ƒ diá¹-á¹-hipa
__saá¹…khatÄ• _ti saá¹…khatÄ• abhisaá¹…khatÄ• \Ee I 73/ saá¹‡á¹-hapitÄ• tipi --- saá¹…
saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ•
\Be 56/. __yassÄ• _ti diá¹-á¹-higatikassa. __dhammÄ• _ vuccanti dvÄ• saá¹-á¹-hi diá¹-á¹-hig
pakappitÄ• saá¹…khatÄ• yassa dhammÄ• .

__purakkhatÄ• santi avÄ«vadÄ• tÄ• _ti. __purakkhatÄ• _ti dve purekkhÄ• rÄ• --- taá¹‡hÄ
diá¹-á¹-hipurekkhÄ• ro ca ... pe ... ayaá¹ƒ taá¹‡hÄ• purekkhÄ• ro ... pe ... ayaá¹ƒ diá¹-á¹-hipu
taá¹‡hÄ• purekkhÄ• ro \Ne 52/ appahÄ«no, diá¹-á¹-hipurekkhÄ• ro appaá¹-inissaá¹-á¹-ho. ta
taá¹‡hÄ• purekkhÄ• rassa \Se 86/ appahÄ«nattÄ• , diá¹-á¹-hipurekkhÄ• rassa appaá¹-inissa
vÄ• diá¹-á¹-hiá¹ƒ vÄ• purato katvÄ• carati taá¹‡hÄ• dhajo taá¹‡hÄ• ketu taá¹‡hÄ• dhipate
diá¹-á¹-hiketu diá¹-á¹-hÄ• dhipateyyo, taá¹‡hÄ• ya vÄ• diá¹-á¹-hiyÄ• vÄ• parivÄ• rito carat
__santÄ«_ti santi saá¹ƒvijjanti atthi upalabbhanti. __avÄ«vadÄ• tÄ• _ti avevadÄ• tÄ• avodÄ
saá¹ƒkiliá¹-á¹-hÄ• saá¹ƒkilesikÄ• ti --- purakkhatÄ• santi avÄ«vadÄ• tÄ• .

__yadattani passati Ä• nisaá¹ƒsa_nti. __yadattanÄ«_ti yaá¹ƒ attani. __attÄ• _ vuccati diá¹-á
diá¹-á¹-hiyÄ• dve Ä• nisaá¹ƒse passati --- diá¹-á¹-hadhammikaÃ±ca Ä• nisaá¹ƒsaá¹ƒ, samp
Ä• nisaá¹ƒsaá¹ƒ. katamo diá¹-á¹-hiyÄ• diá¹-á¹-hadhammiko Ä• nisaá¹ƒso? yaá¹ƒdiá¹-á¹-hik
taá¹ƒdiá¹-á¹-hikÄ• sÄ• vakÄ• honti. taá¹ƒdiá¹-á¹-hikaá¹ƒ satthÄ• raá¹ƒ sÄ• vakÄ• sakkaro
{garukaronti (Ce Se) } mÄ• nenti pÅ«jenti apacitiá¹ƒ karonti. labhati ca tatonidÄ• naá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ --- ayaá¹ƒ diá¹
Ä• nisaá¹ƒso. katamo diá¹-á¹-hiyÄ• samparÄ• yiko Ä• nisaá¹ƒso? ayaá¹ƒ diá¹-á¹-hi alaá¹ƒ n
supaá¹‡á¹‡attÄ• ya vÄ• yakkhattÄ• ya vÄ• asurattÄ• ya vÄ• gandhabbattÄ• ya vÄ• mahÄ
brahmattÄ• ya vÄ• devattÄ• ya vÄ• . ayaá¹ƒ diá¹-á¹-hi \Ee I 74/ suddhiyÄ• visuddhiyÄ• pa
vimuttiyÄ• parimuttiyÄ• . imÄ• ya diá¹-á¹-hiyÄ• sujjhanti visujjhanti parisujjhanti \Se 87/ mu
parimuccanti. imÄ• ya diá¹-á¹-hiyÄ• sujjhissÄ• mi visujjhissÄ• mi parisujjhissÄ• mi, mucciss
parimuccissÄ• mÄ«ti Ä• yatiá¹ƒ phalapÄ• á¹-ikaá¹…khÄ« hoti --- ayaá¹ƒ diá¹-á¹-hiyÄ• samp
attano diá¹-á¹-hiyÄ• ime dve Ä• nisaá¹ƒse passati dakkhati oloketi nijjhÄ• yati upaparikkhat
passati Ä• nisaá¹ƒsaá¹ƒ.

__taá¹ƒ_ \Be 57/ __nissito kuppapaá¹-iccasanti_nti. tisso santiyo --- accantasanti, tadaá¹…
sammutisanti. katamÄ• __accantasanti_? accantasanti vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n
accantasanti. katamÄ• __tadaá¹…gasanti_? paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa nÄ
dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rÄ• santÄ• honti; tatiyaá¹ƒ jhÄ• naá¹ƒ

hoti; catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa sukhadukkhÄ• santÄ• honti; Ä• kÄ• sÄ• naÃ
rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• santÄ• hoti; viÃ±Ã±Ä• á¹‡aÃ±c
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• santÄ• hoti; Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• \Ne 53/ santÄ• hoti; nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• santÄ• hoti. ayaá¹ƒ tadaá¹…gasanti. katamÄ• \Se 88
sammutisantiyo vuccanti dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni diá¹-á¹-hisantiyo. api ca sammuti
atthe adhippetÄ• santÄ«ti. __taá¹ƒ_ \Ee I 75/ __nissito kuppapaá¹-iccasanti_nti. kuppasanti
eritasantiá¹ƒ sameritasantiá¹ƒ calitasantiá¹ƒ ghaá¹-á¹-itasantiá¹ƒ kappitasantiá¹ƒ pakappitas
saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadham
nissito asito allÄ«no upagato ajjhosito adhimuttoti --- taá¹ƒ nissito kuppapaá¹-iccasantiá¹ƒ.

tenÄ• ha bhagavÄ• ---

``pakappitÄ• saá¹…khatÄ• yassa dhammÄ• , purakkhatÄ• santi avÄ«vadÄ• tÄ• .

yadattani passati Ä• nisaá¹ƒsaá¹ƒ, taá¹ƒ nissito kuppapaá¹-iccasantiâ€™â€™ nti ||

<20> á¹• 21 __diá¹-á¹-hÄ«nivesÄ• na hi svÄ• tivattÄ• , dhammesu niccheyya samuggahÄ«

__tasmÄ• naro tesu nivesanesu, nirassatÄ« Ä• diyatÄ« ca dhammaá¹ƒ ||_

__diá¹-á¹-hÄ«nivesÄ• na hi svÄ• tivattÄ• _ti. __diá¹-á¹-hÄ«nivesÄ• _ti ``sassato loko, idam
moghamaÃ±Ã±aâ€™â€™ nti abhinivesaparÄ• mÄ• so diá¹-á¹-hinivesanaá¹ƒ. ``asassato lok
anantavÄ• loko \Be 58/ ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±a
hoti tathÄ• gato paraá¹ƒ \Se 89/ maraá¹‡Ä• ... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , ida
moghamaÃ±Ã±aâ€™â€™ nti abhinivesaparÄ• mÄ• so diá¹-á¹-hinivesananti. __diá¹-á¹-hÄ«n
diá¹-á¹-hinivesÄ• na hi svÄ• tivattÄ• \Ee I 76/ durativattÄ• duttarÄ• duppatarÄ• dussama
dubbinivattÄ• ti --- {dubbÄ«tivattÄ• ti (Ce Se Katthaci) } diá¹-á¹-hÄ«nivesÄ• na hi svÄ• tivatt

__dhammesu niccheyya samuggahÄ«ta_nti. __dhammesÅ«_ti dvÄ• saá¹-á¹-hi diá¹-á¹-higat
nicchinitvÄ• vinicchinitvÄ• vicinitvÄ• pavicinitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ•
__samuggahÄ«ta_nti nivesanesu odhiggÄ• ho bilaggÄ• ho varaggÄ• ho koá¹-á¹-hÄ• saggÄ
samuccayaggÄ• ho. idaá¹ƒ saccaá¹ƒ tacchaá¹ƒ tathaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ aviparÄ
parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttanti --- dhammesu niccheyya

__tasmÄ• _ \Ne 54/ __naro tesu nivesanesÅ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• t
taá¹ƒnidÄ• naá¹ƒ. __naro_ti satto naro mÄ• navo poso puggalo jÄ«vo jÄ• gu jantu indagu m

nivesanesÅ«_ti tesu diá¹-á¹-hinivesanesÅ«ti --- tasmÄ• naro tesu nivesanesu.

__nirassatÄ« Ä• diyatÄ« ca dhamma_nti. __nirassatÄ«_ti dvÄ«hi kÄ• raá¹‡ehi nirassati --- nirassati, anabhisambhuá¹‡anto vÄ• nirassati. kathaá¹ƒ paravicchindanÄ• ya nirassati? par satthÄ• na sabbaÃ±Ã±Å«, dhammo na svÄ• kkhÄ• to, gaá¹‡o na suppaá¹-ipanno, diá¹-á¹-h paá¹-ipadÄ• na supaÃ±Ã±attÄ• , maggo na niyyÄ• niko, natthettha suddhi vÄ• visuddhi vÄ vimutti vÄ• parimutti vÄ• , natthettha sujjhanti vÄ• visujjhanti vÄ• parisujjhanti vÄ• mucca vÄ• parimuccanti vÄ• , hÄ«nÄ• nihÄ«nÄ• omakÄ• lÄ• makÄ• chatukkÄ• {jatukkÄ• (Ce vicchindeti. evaá¹ƒ vicchindiyamÄ• no satthÄ• raá¹ƒ nirassati \Ee I 77/, dhammakkhÄ• naá¹ nirassati, diá¹-á¹-hiá¹ƒ nirassati, paá¹-ipadaá¹ƒ nirassati, maggaá¹ƒ nirassati. evaá¹ƒ paravic nirassati. kathaá¹ƒ anabhisambhuá¹‡anto nirassati? sÄ«laá¹ƒ anabhisambhuá¹‡anto sÄ«laá anabhisambhuá¹‡anto vataá¹ƒ nirassati, sÄ«labbataá¹ƒ \Be 59/ anabhisambhuá¹‡anto sÄ«l evaá¹ƒ anabhisambhuá¹‡anto nirassati. __Ä• diyatÄ« ca dhamma_nti. satthÄ• raá¹ƒ gaá¹‡h gaá¹‡hÄ• ti, gaá¹‡aá¹ƒ gaá¹‡hÄ• ti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, paá¹-ipadaá¹ƒ gaá¹‡hÄ• ti, ma parÄ• masati abhinivisatÄ«ti --- nirassatÄ« Ä• diyatÄ« ca dhammaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``diá¹-á¹-hÄ«nivesÄ• na hi svÄ• tivattÄ• , dhammesu niccheyya samuggahÄ«taá¹ƒ.

tasmÄ• naro tesu nivesanesu, nirassatÄ« Ä• diyatÄ« ca dhammaâ€™â€™ nti ||

<21> á¹• 21 __dhonassa hi natthi kuhiÃ±ci loke, _ __pakappitÄ• diá¹-á¹-hi bhavÄ• bhavesu

__mÄ• yaÃ±ca_ \Se 91/ __mÄ• naÃ±ca pahÄ• ya dhono, sa kena gaccheyya anÅ«payo so

__dhonassa hi natthi kuhiÃ±ci loke pakappitÄ• diá¹-á¹-hi bhavÄ• bhavesÅ«_ti. __dhono_ti. paÃ±Ã±Ä• --- yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo pavicayo dhammavicayo sallakkhaá¹‡Ä paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±Ã±aá¹ƒ vebhabyÄ• cintÄ• upapa pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ± paÃ±Ã±Ä• pÄ• sÄ• do \Ne 55/ paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ä• obhÄ• so paÃ±Ã±Ä• pajjoto pa sammÄ• diá¹-á¹-hi. kiá¹ƒkÄ• raá¹‡Ä• dhonÄ• vuccati paÃ±Ã±Ä• ? tÄ• ya paÃ±Ã±Ä• ya kÄ dhutaÃ±ca dhotaÃ±ca sandhotaÃ±ca niddhotaÃ±ca; vacÄ«duccaritaá¹ƒ ... manoduccaritaá¹ sandhotaÃ±ca niddhotaÃ±ca; rÄ• go dhuto ca dhoto ca sandhoto ca niddhoto ca; doso ... pe upanÄ• ho ... makkho ... paá¸·Ä• so dhuto ca dhoto ca sandhoto ca niddhoto ca; issÄ• dhut sandhotÄ• ca niddhotÄ• ca; macchariyaá¹ƒ dhutaÃ±ca dhotaÃ±ca sandhotaÃ±ca niddhota dhotÄ• ca sandhotÄ• ca niddhotÄ• ca; sÄ• á¹-heyyaá¹ƒ dhutaÃ±ca dhotaÃ±ca sandhotaÃ dhuto ca dhoto ca sandhoto ca niddhoto ca; sÄ• rambho ... mÄ• no ... atimÄ• no ... mado ...

dhoto ca sandhoto ca niddhoto ca; sabbe kilesÄ• , sabbe duccaritÄ• , sabbe darathÄ• , sab
santÄ• pÄ• , sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• \Be 60/ dhutÄ• ca dhotÄ• ca sandhotÄ•
dhonÄ• vuccati paÃ±Ã±Ä• .

atha vÄ• sammÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hi dhutÄ• ca dhotÄ• \Se 92/ ca sandhot
sammÄ• saá¹…kappena micchÄ• saá¹…kappo dhuto ca dhoto ca sandhoto ca niddhoto ca;
dhutÄ• ca dhotÄ• ca ... pe ... sammÄ• kammantena micchÄ• kammanto dhuto ca ... samm
dhuto ca ... sammÄ• vÄ• yÄ• mena micchÄ• vÄ• yÄ• mo dhuto ca ... sammÄ• satiyÄ• micc
sammÄ• samÄ• dhinÄ• micchÄ• samÄ• dhi dhuto ca dhoto ca sandhoto ca niddhoto ca; sa
micchÄ• Ã±Ä• á¹‡aá¹ƒ dhutaá¹ƒ ca ... sammÄ• vimuttiyÄ• micchÄ• vimutti dhutÄ• ca dhot
ca.

atha vÄ• ariyena aá¹-á¹-haá¹…gikena maggena sabbe kilesÄ• , sabbe duccaritÄ• , sabbe
pariá¸·Ä• hÄ• , sabbe santÄ• pÄ• , sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• dhutÄ• ca dhotÄ•
arahÄ• imehi dhoneyyehi dhammehi upeto samupeto upagato samupagato upapanno sam
arahÄ• dhono. so dhutarÄ• go dhutapÄ• po dhutakileso dhutapariá¸·Ä• hoti --- dhono. __ku
kimhici katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• . __loke_ti apÄ• ya
Ä• yatanaloke.

__pakappitÄ• _ti \Ne 56/ dve pakappanÄ• --- taá¹‡hÄ• pakappanÄ• \Ee I 79/ ca diá¹-á¹-hi
ayaá¹ƒ taá¹‡hÄ• pakappanÄ• ... pe ... ayaá¹ƒ diá¹-á¹-hipakappanÄ• . __bhavÄ• bhavesÅ«_
punabbhave kÄ• mabhave, kammabhave kÄ• mabhave punabbhave rÅ«pabhave, kammab
arÅ«pabhave, kammabhave arÅ«pabhave punabbhave \Se 93/ punappunabhave punappun
punappunapaá¹-isandhiyÄ• punappunaattabhÄ• vÄ• bhinibbattiyÄ• . __dhonassa hi natthi
diá¹-á¹-hi bhavÄ• bhavesÅ«_ti dhonassa kuhiÃ±ci loke bhavÄ• bhavesu ca kappitÄ• pakap
saá¹‡á¹-hapitÄ• diá¹-á¹-hi natthi na santi na saá¹ƒvijjati nupalabbhati, pahÄ«nÄ• samucchi
paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- dhonassa hi na
diá¹-á¹-hi bhavÄ• bhavesu.

__mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dhono_ti. __mÄ• yÄ• _ vuccati vaÃ±canikÄ• cariyÄ
caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ \Be 61/ caritvÄ• tassa
pÄ• pikaá¹ƒ icchaá¹ƒ paá¹‡idahati --- ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti icchati, ``mÄ• ma
saá¹…kappeti, ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sati, ``mÄ• maá¹ƒ jaÃ±
parakkamati. yÄ• evarÅ«pÄ• mÄ• yÄ• mÄ• yÄ• vitÄ• accasarÄ• vaÃ±canÄ• nikati nikira
parigÅ«hanÄ• chÄ• danÄ• paricchÄ• danÄ• anuttÄ• nikammaá¹ƒ anÄ• vikammaá¹ƒ vocc
vuccati mÄ• yÄ• .

__mÄ• no_ti ekavidhena mÄ• no --- yÄ• cittassa unnati {uá¹‡á¹‡ati (Se Katthaci) }. duvidhe

attukkaá¹ƒsanamÄ• no, paravambhanamÄ• no. tividhena mÄ• no --- ``seyyohamasmÄ«â€™
``sadisohamasmÄ«â€™â€™ ti \Ee I 80/ mÄ• no, ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no. ca
lÄ• bhena mÄ• naá¹ƒ janeti, yasena mÄ• naá¹ƒ janeti, pasaá¹ƒsÄ• ya mÄ• naá¹ƒ janeti, suk
paÃ±cavidhena mÄ• no --- ``lÄ• bhimhi manÄ• pikÄ• naá¹ƒ rÅ«pÄ• naâ€™â€™ nti mÄ• naá
manÄ• pikÄ• naá¹ƒ saddÄ• naá¹ƒ ... pe ... gandhÄ• naá¹ƒ ... rasÄ• naá¹ƒ ... phoá¹-á¹-habbÄ
janeti. chabbidhena mÄ• no --- cakkhusampadÄ• ya mÄ• naá¹ƒ janeti, sotasampadÄ• ya ...
jivhÄ• sampadÄ• ya ... kÄ• yasampadÄ• ya ... manosampadÄ• ya mÄ• naá¹ƒ janeti. sattavi
atimÄ• no, mÄ• nÄ• timÄ• no, omÄ• no, adhimÄ• no, asmimÄ• no, micchÄ• mÄ• no. aá¹-á¹
mÄ• naá¹ƒ janeti, alÄ• bhena omÄ• naá¹ƒ janeti, yasena mÄ• naá¹ƒ janeti, ayasena omÄ• n
mÄ• naá¹ƒ janeti, nindÄ• ya omÄ• naá¹ƒ janeti, sukhena mÄ• naá¹ƒ janeti, dukkhena omÄ•
mÄ• no --- seyyassa seyyohamasmÄ«ti mÄ• no, seyyassa sadisohamasmÄ«ti mÄ• no, seyy
57/, sadisassa seyyohamasmÄ«ti mÄ• no, sadisassa sadisohamasmÄ«ti mÄ• no, sadisassa
hÄ«nassa seyyohamasmÄ«ti mÄ• no, hÄ«nassa sadisohamasmÄ«ti mÄ• no, hÄ«nassa hÄ«
mÄ• no --- idhekacco mÄ• naá¹ƒ janeti jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiyena vÄ• vaá¹‡
dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena vÄ• sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ•
paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . yo \Se 95/ evarÅ«po mÄ• n
unnati unnÄ• mo {uá¹‡á¹‡amo (Se Katthaci) } dhajo sampaggÄ• ho \Be 62/ ketukamyatÄ• c
mÄ• no. __mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dhono_ti. dhono mÄ• yaÃ±ca mÄ• naÃ±ca
byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dhon

__sa kena gaccheyya anÅ«payo so_ti. __upayÄ• _ti dve upayÄ• --- taá¹‡hÅ«payo ca diá¹-
ayaá¹ƒ taá¹‡hÅ«payo ... pe ... ayaá¹ƒ diá¹-á¹-hÅ«payo. tassa taá¹‡hÅ«payo pahÄ«no \Ee I 8
paá¹-inissaá¹-á¹-ho. taá¹‡hÅ«payassa pahÄ«nattÄ• , diá¹-á¹-hÅ«payassa paá¹-inissaá¹-á¹-h
kena rÄ• gena gaccheyya, kena dosena gaccheyya, kena mohena gaccheyya, kena mÄ• ne
diá¹-á¹-hiyÄ• gaccheyya, kena uddhaccena gaccheyya, kÄ• ya vicikicchÄ• ya gaccheyya, k
--- rattoti vÄ• duá¹-á¹-hoti vÄ• mÅ«á¸·hoti vÄ• vinibaddhoti vÄ• parÄ• maá¹-á¹-hoti vÄ• vi
aniá¹-á¹-haá¹…gatoti vÄ• thÄ• magatoti vÄ• . te abhisaá¹…khÄ• rÄ• pahÄ«nÄ• . abhisaá¹.
gatiyo kena gaccheyya --- nerayikoti vÄ• tiracchÄ• nayonikoti vÄ• pettivisayikoti vÄ• manu
rÅ«pÄ«ti vÄ• arÅ«pÄ«ti vÄ• saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã
paccayo natthi kÄ• raá¹‡aá¹ƒ natthi, yena gaccheyyÄ• ti --- sa kena gaccheyya anÅ«payo s

tenÄ• ha bhagavÄ• ---

``dhonassa \Se 96/ hi natthi kuhiÃ±ci loke, pakappitÄ• diá¹-á¹-hi bhavÄ• bhavesu.

mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dhono, sa kena gaccheyya anÅ«payo soâ€™â€™ ti ||

<22> á¹• 21 __upayo hi dhammesu upeti vÄ• daá¹ƒ, _ __anÅ«payaá¹ƒ kena kathaá¹ƒ vade

__attÄ• nirattÄ• na hi tassa atthi, adhosi so diá¹-á¹-himidheva sabbaá¹ƒ ||_

__upayo_ \Ne 58/ __hi dhammesu upeti vÄ• da_nti. __upayÄ• _ti dve upayÄ• --- taá¹‡hÅ«
... pe ... ayaá¹ƒ taá¹‡hÅ«payo ... pe ... ayaá¹ƒ diá¹-á¹-hÅ«payo. tassa taá¹‡hÅ«payo appahÄ
diá¹-á¹-hÅ«payo appaá¹-inissaá¹-á¹-ho. taá¹‡hÅ«payassa appahÄ«nattÄ• \Be 63/, diá¹-á¹-h
appaá¹-inissaá¹-á¹-hattÄ• dhammesu vÄ• daá¹ƒ upeti --- rattoti vÄ• duá¹-á¹-hoti vÄ• mÅ«á
vÄ• parÄ• maá¹-á¹-hoti vÄ• vikkhepagatoti vÄ• aniá¹-á¹-haá¹…gatoti \Ee I 82/ vÄ• thÄ• m
abhisaá¹…khÄ• rÄ• appahÄ«nÄ• . abhisaá¹…khÄ• rÄ• naá¹ƒ appahÄ«nattÄ• gatiyÄ• vÄ•
tiracchÄ• nayonikoti vÄ• pettivisayikoti vÄ• manussoti vÄ• devoti vÄ• rÅ«pÄ«ti vÄ• arÅ«
asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• vÄ• daá¹ƒ upeti upagacchati gaá¹‡h
abhinivisatÄ«ti --- upayo hi dhammesu upeti vÄ• daá¹ƒ.

__anÅ«payaá¹ƒ_ \Se 97/ __kena kathaá¹ƒ vadeyyÄ• _ti. __upayÄ• _ti dve upayÄ• --- taá¹‡
diá¹-á¹-hÅ«payo ca ... pe ... ayaá¹ƒ taá¹‡hÅ«payo ... pe ... ayaá¹ƒ diá¹-á¹-hÅ«payo. tassa ta
pahÄ«no, diá¹-á¹-hÅ«payo paá¹-inissaá¹-á¹-ho. taá¹‡hÅ«payassa pahÄ«nattÄ• , diá¹-á¹-hÅ«
paá¹-inissaá¹-á¹-hattÄ• anÅ«payaá¹ƒ puggalaá¹ƒ kena rÄ• gena vadeyya, kena dosena vad
kena mÄ• nena vadeyya, kÄ• ya diá¹-á¹-hiyÄ• vadeyya, kena uddhaccena vadeyya, kÄ• ya
anusayehi vadeyya --- rattoti vÄ• duá¹-á¹-hoti vÄ• mÅ«á¸·hoti vÄ• vinibaddhoti vÄ• parÄ•
vikkhepagatoti vÄ• aniá¹-á¹-haá¹…gatoti vÄ• thÄ• magatoti vÄ• . te abhisaá¹…khÄ• rÄ• pa
abhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• gatiyo kena vadeyya --- nerayikoti vÄ• ... pe ... nev
vÄ• . so hetu natthi, paccayo natthi, kÄ• raá¹‡aá¹ƒ natthi, yena vadeyya katheyya bhaá¹‡ey
vohareyyÄ• ti --- anÅ«payaá¹ƒ kena kathaá¹ƒ vadeyya.

__attÄ• nirattÄ• na hi tassa atthÄ«_ti. __attÄ• _ti attÄ• nudiá¹-á¹-hi natthi. __nirattÄ• _ti ud
natthi. __attÄ• _ti gahitaá¹ƒ natthi. __nirattÄ• _ti muÃ±citabbaá¹ƒ natthi. yassatthi gahitaá¹ƒ
muÃ±citabbaá¹ƒ; yassatthi muÃ±citabbaá¹ƒ, tassatthi gahitaá¹ƒ. gahaá¹‡aá¹ƒ muÃ±canÄ•
buddhiparihÄ• nivÄ«tivatto. so vuá¹-á¹-havÄ• so ciá¹‡á¹‡acaraá¹‡o gataddho gatadiso jÄ• ti
natthi tassa punabbhavoti --- attÄ• nirattÄ• na hi tassa atthi.

__adhosi_ \Ee I 83/ __so diá¹-á¹-himidheva sabba_nti tassa dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ•
pahÄ«nÄ• ni samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±
sabbadiá¹-á¹-higataá¹ƒ idheva adhosi \Ne 59/ dhuni sandhuni niddhuni pajahi vinodesi byan
anabhÄ• vaá¹ƒ gamesÄ«ti --- adhosi so diá¹-á¹-himidheva sabbaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``upayo hi dhammesu upeti vÄ• daá¹ƒ, anÅ«payaá¹ƒ kena kathaá¹ƒ vadeyya.

attÄ• nirattÄ• na hi tassa atthi, adhosi so diá¹-á¹-himidheva sabbaâ€™â€™ nti ||

duá¹-á¹-haá¹-á¹-hakasuttaniddeso tatiyo.

4. suddhaá¹-á¹-hakasuttaniddeso

atha \Ne 60/ suddhaá¹-á¹-hakasuttaniddesaá¹ƒ vakkhati ---

<23> á¹• 21 __passÄ• mi_ \Se 99/ \Ee I 84/ __suddhaá¹ƒ paramaá¹ƒ arogaá¹ƒ, _ __diá¹-á¹
hoti. _

__evÄ• bhijÄ• naá¹ƒ paramanti Ã±atvÄ• , suddhÄ• nupassÄ«ti pacceti Ã±Ä• á¹‡aá¹ƒ ||_

__passÄ• mi suddhaá¹ƒ paramaá¹ƒ aroga_nti. __passÄ• mi suddha_nti passÄ• mi suddha
olokemi suddhaá¹ƒ, nijjhÄ• yÄ• mi suddhaá¹ƒ, upaparikkhÄ• mi suddhaá¹ƒ. __paramaá¹ƒ a
Ä• rogyappattaá¹ƒ tÄ• á¹‡appattaá¹ƒ leá¹‡appattaá¹ƒ saraá¹‡appattaá¹ƒ abhayappattaá¹ƒ a
amatappattaá¹ƒ nibbÄ• nappattanti --- passÄ• mi suddhaá¹ƒ paramaá¹ƒ arogaá¹ƒ.

__diá¹-á¹-hena saá¹ƒsuddhi narassa hotÄ«_ti. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ {cakkhuviÃ±Ã±Ä•
rÅ«padassanena narassa suddhi visuddhi parisuddhi, mutti vimutti parimutti hoti, naro sujjha
parisujjhati, muccati vimuccati parimuccatÄ«ti --- diá¹-á¹-hena saá¹ƒsuddhi narassa hoti.

__evÄ• bhijÄ• naá¹ƒ paramanti Ã±atvÄ• _ti. evaá¹ƒ abhijÄ• nanto Ä• jÄ• nanto vijÄ• nanto
paá¹-ivijjhanto. ``idaá¹ƒ paramaá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ ut
nti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• \Se 100/ tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ
paramanti Ã±atvÄ• .

__suddhÄ• nupassÄ«ti_ \Ee I 85/ \Be 65/ __pacceti Ã±Ä• á¹‡a_nti. yo suddhaá¹ƒ passati, s
__pacceti_ __Ã±Ä• á¹‡a_nti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«padassanena Ã±Ä• á¹‡anti pacce
pacceti, niyyÄ• nanti paccetÄ«ti --- suddhÄ• nupassÄ« pacceti Ã±Ä• á¹‡aá¹ƒ.

tenÄ• ha \Ne 61/ bhagavÄ• ---

``passÄ• mi suddhaá¹ƒ paramaá¹ƒ arogaá¹ƒ, diá¹-á¹-hena saá¹ƒsuddhi narassa hoti.

evÄ• bhijÄ• naá¹ƒ paramanti Ã±atvÄ• , suddhÄ• nupassÄ«ti pacceti Ã±Ä• á¹‡aâ€™â€™ nti

<24> á¹• 21 __diá¹-á¹-hena ce suddhi narassa hoti, _ __Ã±Ä• á¹‡ena vÄ• so pajahÄ• ti du

__aÃ±Ã±ena so sujjhati sopadhÄ«ko, diá¹-á¹-hÄ« hi naá¹ƒ pÄ• va tathÄ• vadÄ• naá¹ƒ ||_

__diá¹-á¹-hena ce suddhi narassa hotÄ«_ti. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«padassanena ce
parisuddhi, mutti vimutti parimutti hoti, naro sujjhati visujjhati parisujjhati, muccati vimuccati
parimuccatÄ«ti --- diá¹-á¹-hena ce suddhi narassa hoti.

__Ã±Ä• á¹‡ena vÄ• so pajahÄ• ti dukkha_nti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«padassanena c
pajahati, jarÄ• dukkhaá¹ƒ pajahati, byÄ• dhidukkhaá¹ƒ \Se 101/ pajahati, maraá¹‡adukkhaá
sokaparidevadukkhadomanassupÄ• yÄ• sadukkhaá¹ƒ pajahatÄ«ti --- Ã±Ä• á¹‡ena vÄ• so

__aÃ±Ã±ena so sujjhati sopadhÄ«ko_ti. aÃ±Ã±ena asuddhimaggena micchÄ• paá¹-ipadÄ•
aÃ±Ã±atra satipaá¹-á¹-hÄ• nehi aÃ±Ã±atra sammappadhÄ• nehi aÃ±Ã±atra iddhipÄ• dehi a
balehi aÃ±Ã±atra bojjhaá¹…gehi aÃ±Ã±atra ariyÄ• aá¹-á¹-haá¹…gikÄ• maggÄ• naro sujjh
\Ee I 86/, muccati vimuccati parimuccati. __sopadhÄ«ko_ti sarÄ• go sadoso samoho samÄ•
sakileso saupÄ• dÄ• noti --- aÃ±Ã±ena so sujjhati sopadhÄ«ko.

__diá¹-á¹-hÄ« hi naá¹ƒ pÄ• va tathÄ• vadÄ• na_nti. sÄ• va diá¹-á¹-hi taá¹ƒ puggalaá¹ƒ pÄ•
puggalo micchÄ• diá¹-á¹-hiko viparÄ«tadassano. __tathÄ• vadÄ• na_nti tathÄ• vadantaá¹ƒ
dÄ«payantaá¹ƒ voharantaá¹ƒ. ``sassato loko \Be 66/, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€
kathentaá¹ƒ bhaá¹‡antaá¹ƒ dÄ«payantaá¹ƒ voharantaá¹ƒ. ``asassato loko ... pe ... antavÄ•
loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... h
paraá¹ƒ maraá¹‡Ä• ... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• g
... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±a
vadantaá¹ƒ kathentaá¹ƒ bhaá¹‡antaá¹ƒ dÄ«payantaá¹ƒ voharantanti --- diá¹-á¹-hÄ« hi naá¹ƒ
vadÄ• naá¹ƒ \Se 102/.

tenÄ• ha \Ne 62/ bhagavÄ• ---

``diá¹-á¹-hena ce suddhi narassa hoti, Ã±Ä• á¹‡ena vÄ• so pajahÄ• ti dukkhaá¹ƒ.

aÃ±Ã±ena so sujjhati sopadhÄ«ko, diá¹-á¹-hÄ« hi naá¹ƒ pÄ• va tathÄ• vadÄ• naâ€™â€™

<25> á¹• 21 __na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• ha, _ __diá¹-á¹-he sute sÄ«lavate m

__puÃ±Ã±e ca pÄ• pe ca anÅ«palitto, attaÃ±jaho nayidha pakubbamÄ• no ||_

__na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• ha diá¹-á¹-he sute sÄ«lavate mute vÄ• _ti. __nÄ•
__brÄ• hmaá¹‡o_ti sattannaá¹ƒ dhammÄ• naá¹ƒ bÄ• hitattÄ• brÄ• hmaá¹‡o --- sakkÄ• yad
vicikicchÄ• bÄ• hitÄ• hoti, sÄ«labbataparÄ• mÄ• so bÄ• hito hoti \Ee I 87/, rÄ• go bÄ• hito
moho bÄ• hito hoti, mÄ• no bÄ• hito hoti. bÄ• hitÄ• ssa honti pÄ• pakÄ• akusalÄ• dhamm
sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• .

bÄ• hitvÄ• sabbapÄ• pakÄ• ni, [sabhiyÄ• ti bhagavÄ•]

vimalo sÄ• dhusamÄ• hito á¹-hitatto.

saá¹ƒsÄ• ramaticca kevalÄ« so, asito {anissito (Se) } tÄ• di pavuccate sa brahmÄ• ||

__na_ \Se 103/ \Be 67/ __brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• hÄ• _ti. brÄ• hmaá¹‡o aÃ±Ã
micchÄ• paá¹-ipadÄ• ya aniyyÄ• nikapathena aÃ±Ã±atra satipaá¹-á¹-hÄ• nehi aÃ±Ã±atra sa
iddhipÄ• dehi aÃ±Ã±atra indriyehi aÃ±Ã±atra balehi aÃ±Ã±atra bojjhaá¹…gehi aÃ±Ã±atra a
maggena suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ, nÄ• ha na k
na dÄ«payati na voharatÄ«ti --- na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• ha.

__diá¹-á¹-he sute sÄ«lavate mute vÄ• _ti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hisudd
rÅ«pÄ• naá¹ƒ dassanaá¹ƒ maá¹…galaá¹ƒ paccenti, ekaccÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanaá
katamesaá¹ƒ rÅ«pÄ• naá¹ƒ dassanaá¹ƒ maá¹…galaá¹ƒ paccenti? te kÄ• lato vuá¹-á¹-hahitv
rÅ«pÄ• ni passanti --- cÄ• á¹-akasakuá¹‡aá¹ƒ {vÄ• tasakuá¹‡aá¹ƒ (Se), cÄ• pasakuá¹‡aá¹ƒ
phussaveá¸·uvalaá¹-á¹-hiá¹ƒ passanti, gabbhinitthiá¹ƒ passanti, kumÄ• rakaá¹ƒ khandhe Ä•
passanti, puá¹‡á¹‡aghaá¹-aá¹ƒ passanti, rohitamacchaá¹ƒ passanti, Ä• jaÃ±Ã±aá¹ƒ passan
passanti, usabhaá¹ƒ \Ee I 88/ passanti, gokapilaá¹ƒ passanti. evarÅ«pÄ• naá¹ƒ rÅ«pÄ• naá
maá¹…galaá¹ƒ paccenti. katamesaá¹ƒ rÅ«pÄ• naá¹ƒ dassanaá¹ƒ amaá¹…galaá¹ƒ paccenti?
takkaghaá¹-aá¹ƒ \Ne 63/ passanti, rittaghaá¹-aá¹ƒ passanti, naá¹-aá¹ƒ passanti, naggasama
kharaá¹ƒ passanti, kharayÄ• naá¹ƒ passanti, ekayuttayÄ• naá¹ƒ passanti \Se 104/, kÄ• á¹‡a
passanti, khaÃ±jaá¹ƒ passanti, pakkhahataá¹ƒ {pakkhapÄ• daá¹ƒ (Katthaci) } passanti, jiá¹‡
byÄ• dhikaá¹ƒ {byÄ• dhitaá¹ƒ (Ce) } passanti. evarÅ«pÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ dassanaá¹ƒ a
te samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hisuddhikÄ• . te diá¹-á¹-hena suddhiá¹ƒ visuddhiá¹ƒ pa
vimuttiá¹ƒ parimuttiá¹ƒ paccenti.

santeke samaá¹‡abrÄ• hmaá¹‡Ä• sutasuddhikÄ• . te ekaccÄ• naá¹ƒ saddÄ• naá¹ƒ savana
ekaccÄ• naá¹ƒ saddÄ• naá¹ƒ savanaá¹ƒ amaá¹…galaá¹ƒ paccenti. katamesaá¹ƒ saddÄ• na
paccenti? te kÄ• lato vuá¹-á¹-hahitvÄ• abhimaá¹…galagatÄ• ni saddÄ• ni suá¹‡anti --- vaá¸
vaá¸• á¸• hamÄ• nÄ• ti vÄ• puá¹‡á¹‡Ä• ti vÄ• phussÄ• ti vÄ• asokÄ• ti vÄ• sumanÄ• ti v
sumaá¹…galÄ• ti vÄ• sirÄ«ti vÄ• sirÄ«vaá¸• á¸• hÄ• ti vÄ• . evarÅ«pÄ• naá¹ƒ saddÄ• naá

paccenti. katamesaá¹ƒ saddÄ• naá¹ƒ savanaá¹ƒ amaá¹…galaá¹ƒ paccenti? kÄ• á¹‡oti vÄ• pakkhahatoti vÄ• jiá¹‡á¹‡akoti vÄ• byÄ• dhikoti vÄ• matoti vÄ• chindanti vÄ• bhindanti v naá¹-á¹-hanti vÄ• natthÄ«ti vÄ• . evarÅ«pÄ• naá¹ƒ saddÄ• naá¹ƒ savanaá¹ƒ \Be 68/ amaá¹ samaá¹‡abrÄ• hmaá¹‡Ä• sutasuddhikÄ• . te sutena suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ m parimuttiá¹ƒ paccenti.

santeke \Se 105/ samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lasuddhikÄ• . te sÄ«lamattena saá¹ƒyaman avÄ«tikkamamattena suddhiá¹ƒ \Ee I 89/ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parin samaá¹‡omuá¹‡á¸• ikÄ• putto {samaá¹‡o maá¹‡á¸• ikÄ• putto (Ce), samaá¹‡amuá¹‡á¸• ikÄ ``catÅ«hi kho ahaá¹ƒ, gahapati {thapati (Ce Se) evamuparipi}, dhammehi samannÄ• gataá¹ paÃ±Ã±Ä• pemi sampannakusalaá¹ƒ paramakusalaá¹ƒ uttamapattippattaá¹ƒ samaá¹‡aá¹ƒ a idha, gahapati, na kÄ• yena pÄ• pakaá¹ƒ kammaá¹ƒ karoti, na pÄ• pakaá¹ƒ vÄ• caá¹ƒ bhÄ• saá¹…kappaá¹ƒ saá¹…kappati, na pÄ• pakaá¹ƒ Ä• jÄ«vaá¹ƒ Ä• jÄ«vati. imehi kho ahaá¹ƒ, g samannÄ• gataá¹ƒ purisapuggalaá¹ƒ paÃ±Ã±Ä• pemi sampannakusalaá¹ƒ paramakusalaá¹ samaá¹‡aá¹ƒ ayojjaá¹ƒâ€™â€™. evameva santeke samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lasuddhi saá¹ƒyamamattena saá¹ƒvaramattena avÄ«tikkamamattena suddhiá¹ƒ visuddhiá¹ƒ parisudd parimuttiá¹ƒ paccenti.

santeke samaá¹‡abrÄ• hmaá¹‡Ä• vatasuddhikÄ• . te hatthivatikÄ• vÄ• honti, assavatikÄ• honti, kukkuravatikÄ• vÄ• honti, kÄ• kavatikÄ• vÄ• honti, vÄ• sudevavatikÄ• vÄ• honti, honti, puá¹‡á¹‡abhaddavatikÄ• vÄ• honti, maá¹‡ibhaddavatikÄ• vÄ• honti, aggivatikÄ• v vÄ• honti, supaá¹‡á¹‡avatikÄ• \Ne 64/ vÄ• honti, yakkhavatikÄ• vÄ• honti, asuravatikÄ• gandhabbavatikÄ• vÄ• honti, mahÄ• rÄ• javatikÄ• vÄ• honti, candavatikÄ• vÄ• honti, sÄ honti, indavatikÄ• vÄ• honti, brahmavatikÄ• vÄ• honti, devavatikÄ• vÄ• honti, disÄ• vati samaá¹‡abrÄ• hmaá¹‡Ä• vatasuddhikÄ• . te vatena suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ m parimuttiá¹ƒ paccenti.

santeke samaá¹‡abrÄ• hmaá¹‡Ä• mutasuddhikÄ• . te kÄ• lato uá¹-á¹-hahitvÄ• pathaviá¹ƒ Ä• masanti, gomayaá¹ƒ \Ee I 90/ Ä• masanti, kacchapaá¹ƒ Ä• masanti, phÄ• laá¹ƒ akkaman phussatilaá¹ƒ khÄ• danti, phussatelaá¹ƒ \Be 69/ makkhenti, phussadantakaá¹-á¹-haá¹ƒ khÄ nhÄ• yanti, phussasÄ• á¹-akaá¹ƒ nivÄ• senti, phussaveá¹-hanaá¹ƒ veá¹-henti. ime te samaá mutasuddhikÄ• . te mutena suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimut brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• ha.

__diá¹-á¹-he sute sÄ«lavate mute vÄ• _ti. brÄ• hmaá¹‡o diá¹-á¹-hasuddhiyÄ• pi suddhiá¹ƒ n suddhiá¹ƒ nÄ• ha, sÄ«lasuddhiyÄ• pi suddhiá¹ƒ nÄ• ha, vatasuddhiyÄ• pi suddhiá¹ƒ nÄ• ha nÄ• ha na katheti na bhaá¹‡ati na dÄ«payati na voharatÄ«ti --- na brÄ• hmaá¹‡o aÃ±Ã±ato sute sÄ«lavate mute vÄ• .

__puÃ±Ã±e ca pÄ• pe ca anÅ«palitto_ti. __puÃ±Ã±aá¹ƒ_ vuccati yaá¹ƒ kiÃ±ci tedhÄ• tukaá
kusalÄ• bhisaá¹…khÄ• raá¹ƒ, __apuÃ±Ã±aá¹ƒ_ vuccati sabbaá¹ƒ akusalaá¹ƒ. yato puÃ±Ã±
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro ca Ä• neÃ±jÄ• bhisaá¹…khÄ• ro \Se 107/ ca pahÄ«nÄ• hont
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ; ettÄ• vatÄ• puÃ±Ã±e ca pÄ• pe ca
upalimpati alitto apalitto anÅ«palitto nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ•
viharatÄ«ti --- puÃ±Ã±e ca pÄ• pe ca anÅ«palitto.

__attaÃ±jaho nayidha pakubbamÄ• no_ti. __attaÃ±jaho_ti attadiá¹-á¹-hijaho. __attaÃ±jaho_
{gÄ• hajaho (Ce Se), attagÄ• haá¹ƒ jaho (Katthaci) }. __attaÃ±jaho_ti taá¹‡hÄ• vasena diá¹-
parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ \Ee I 91/ adhimuttaá¹ƒ, sabbaá¹ƒ taá¹ƒ
vantaá¹ƒ muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ. __nayidha pakubbamÄ• no_ti puÃ±Ã
apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ vÄ• Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ vÄ• apakubbamÄ•
anibbattayamÄ• no anabhinibbattayamÄ• noti --- attaÃ±jaho nayidha pakubbamÄ• no.

tenÄ• ha \Ne 65/ bhagavÄ• ---

``na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• ha, diá¹-á¹-he sute sÄ«lavate mute vÄ• .

puÃ±Ã±e ca pÄ• pe ca anÅ«palitto, attaÃ±jaho nayidha pakubbamÄ• noâ€™â€™ ti ||

<26> á¹• 21 __purimaá¹ƒ_ \Be 70/ __pahÄ• ya aparaá¹ƒ sitÄ• se, _ __ejÄ• nugÄ• te na ta

__te_ \Se 108/ __uggahÄ• yanti nirassajanti, kapÄ«va sÄ• khaá¹ƒ pamuÃ±caá¹ƒ_ {pamukh

__purimaá¹ƒ pahÄ• ya aparaá¹ƒ sitÄ• se_ti. purimaá¹ƒ satthÄ• raá¹ƒ pahÄ• ya paraá¹ƒ sat
purimaá¹ƒ dhammakkhÄ• naá¹ƒ pahÄ• ya aparaá¹ƒ dhammakkhÄ• naá¹ƒ nissitÄ• ; purimaá
gaá¹‡aá¹ƒ nissitÄ• ; purimaá¹ƒ diá¹-á¹-hiá¹ƒ pahÄ• ya aparaá¹ƒ diá¹-á¹-hiá¹ƒ nissitÄ• ; purim
pahÄ• ya aparaá¹ƒ paá¹-ipadaá¹ƒ nissitÄ• ; purimaá¹ƒ maggaá¹ƒ pahÄ• ya aparaá¹ƒ magga
allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• ti --- purimaá¹ƒ pahÄ• ya aparaá¹ƒ sitÄ• se.

__ejÄ• nugÄ• te na taranti saá¹…ga_nti. __ejÄ• _ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go
akusalamÅ«laá¹ƒ. __ejÄ• nugÄ• _ti ejÄ• nugÄ• ejÄ• nugatÄ• ejÄ• nusaá¹-Ä• ejÄ• ya pan
pariyÄ• dinnacittÄ• . __te na taranti saá¹…ga_nti rÄ• gasaá¹…gaá¹ƒ dosasaá¹…gaá¹ƒ moh
diá¹-á¹-hisaá¹…gaá¹ƒ kilesasaá¹…gaá¹ƒ duccaritasaá¹…gaá¹ƒ na taranti na uttaranti na pat
samatikkamanti na vÄ«tivattantÄ«ti --- ejÄ• nugÄ• te na taranti saá¹…gaá¹ƒ.

__te uggahÄ• yanti nirassajantÄ«_ti satthÄ• raá¹ƒ gaá¹‡hanti, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá

gaá¹‡hanti; dhammakkhÄ• naá¹ƒ gaá¹‡hanti \Ee I 92/, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ dham
gaá¹‡aá¹ƒ gaá¹‡hanti, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡aá¹ƒ gaá¹‡hanti; diá¹-á¹-hiá¹ƒ ga
muÃ±citvÄ• aÃ±Ã±aá¹ƒ \Se 109/ diá¹-á¹-hiá¹ƒ gaá¹‡hanti; paá¹-ipadaá¹ƒ gaá¹‡hanti, taá¹ƒ
paá¹-ipadaá¹ƒ gaá¹‡hanti; maggaá¹ƒ gaá¹‡hanti, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ maggaá¹ƒ g
muÃ±canti ca Ä• diyanti ca nirassajanti cÄ• ti --- te uggahÄ• yanti nirassajanti.

__kapÄ«va sÄ• khaá¹ƒ pamuÃ±caá¹ƒ gahÄ• yÄ• _ti. yathÄ• makkaá¹-o araÃ±Ã±e pavane
taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ sÄ• khaá¹ƒ gaá¹‡hÄ• ti. evameva puthusamaá¹‡abrÄ• hmaá
gaá¹‡hanti ca muÃ±canti ca Ä• diyanti ca nirassajanti cÄ• ti --- kapÄ«va sÄ• khaá¹ƒ pamuÃ

tenÄ• ha \Ne 66/ bhagavÄ• ---

``purimaá¹ƒ pahÄ• ya aparaá¹ƒ sitÄ• se, ejÄ• nugÄ• te na taranti saá¹…gaá¹ƒ.

te uggahÄ• yanti nirassajanti, kapÄ«va sÄ• khaá¹ƒ pamuÃ±caá¹ƒ gahÄ• yÄ• â€™â€™ ti ||

<27> á¹• 21 __sayaá¹ƒ_ \Be 71/ __samÄ• dÄ• ya vatÄ• ni jantu, uccÄ• vacaá¹ƒ gacchati s

__vidvÄ• ca vedehi samecca dhammaá¹ƒ, na uccÄ• vacaá¹ƒ gacchati bhÅ«ripaÃ±Ã±o ||_

__sayaá¹ƒ samÄ• dÄ• ya vatÄ• ni jantÅ«_ti. __sayaá¹ƒ samÄ• dÄ• yÄ• _ti sÄ• maá¹ƒ sam
hatthivataá¹ƒ vÄ• assavataá¹ƒ vÄ• govataá¹ƒ vÄ• kukkÅ«ravataá¹ƒ vÄ• kÄ• kavataá¹ƒ vÄ
baladevavataá¹ƒ vÄ• puá¹‡á¹‡abhaddavataá¹ƒ vÄ• maá¹‡ibhaddavataá¹ƒ vÄ• aggivataá¹
supaá¹‡á¹‡avataá¹ƒ vÄ• yakkhavataá¹ƒ vÄ• asuravataá¹ƒ vÄ• ... pe ... disÄ• vataá¹ƒ vÄ•
Ä• diyitvÄ• samÄ• diyitvÄ• gaá¹‡hitvÄ• parÄ• masitvÄ• abhinivisitvÄ• . __jantÅ«_ti satto
manujoti --- sayaá¹ƒ samÄ• dÄ• ya vatÄ• ni jantu.

__uccÄ• vacaá¹ƒ gacchati saÃ±Ã±asatto_ti satthÄ• rato satthÄ• raá¹ƒ gacchati; dhammakk
gacchati; gaá¹‡ato gaá¹‡aá¹ƒ gacchati; diá¹-á¹-hiyÄ• diá¹-á¹-hiá¹ƒ gacchati; paá¹-ipadÄ• ya
gacchati; maggato maggaá¹ƒ gacchati. __saÃ±Ã±asatto_ti kÄ• masaÃ±Ã±Ä• ya byÄ• pÄ• d
vihiá¹ƒsÄ• saÃ±Ã±Ä• ya diá¹-á¹-hisaÃ±Ã±Ä• ya satto visatto Ä• satto laggo laggito palibudd
vÄ• nÄ• gadante vÄ• bhaá¹‡á¸• aá¹ƒ sattaá¹ƒ visattaá¹ƒ Ä• sattaá¹ƒ laggaá¹ƒ laggitaá¹ƒ p
kÄ• masaÃ±Ã±Ä• ya byÄ• pÄ• dasaÃ±Ã±Ä• ya vihiá¹ƒsÄ• saÃ±Ã±Ä• ya diá¹-á¹-hisaÃ±Ã±Ä
laggito palibuddhoti --- uccÄ• vacaá¹ƒ gacchati saÃ±Ã±asatto.

__vidvÄ• ca vedehi samecca dhamma_nti. __vidvÄ• _ti vidvÄ• vijjÄ• gato Ã±Ä• á¹‡Ä« vib
__vedehÄ«_ti __vedÄ• _ vuccanti catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• paÃ±Ã±indri
dhammavicayasambojjhaá¹…go vÄ«maá¹ƒsÄ• vipassanÄ• sammÄ• diá¹-á¹-hi. tehi vedehi

antagato antappatto, koá¹-igato koá¹-ippatto, pariyantagato pariyantappatto, vosÄ• nagato v
tÄ• á¹‡agato tÄ• á¹‡appatto, leá¹‡agato leá¹‡appatto, saraá¹‡agato saraá¹‡appatto, abhaya
accutagato accutappatto, amatagato amatappatto, nibbÄ• nagato nibbÄ• nappatto. vedÄ• n
__vedagÅ«_, vedehi vÄ• antagatoti vedagÅ«, sattannaá¹ƒ vÄ• dhammÄ• naá¹ƒ viditattÄ•
viditÄ• hoti, vicikicchÄ• viditÄ• hoti, sÄ«labbataparÄ• mÄ• so vidito \Ne 67/ \Be 72/ hoti, rÄ
doso vidito hoti, moho vidito hoti, mÄ• no vidito hoti, viditÄ• ssa honti pÄ• pakÄ• akusalÄ•
saá¹ƒkilesikÄ• ponobhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ

vedÄ• ni viceyya kevalÄ• ni, [sabhiyÄ• ti bhagavÄ•]

samaá¹‡Ä• naá¹ƒ yÄ• nÄ«dhatthi {yÄ• nipatthi (Ce Se) Sn 534} brÄ• hmaá¹‡Ä• naá¹ƒ.

sabbavedanÄ• su vÄ«tarÄ• go, sabbaá¹ƒ vedamaticca vedagÅ« soti ||

__vidvÄ• _ \Ee I 94/ __ca vedehi samecca dhamma_nti. samecca abhisamecca dhammaá¹
aniccÄ• ti samecca abhisamecca dhammaá¹ƒ; sabbe saá¹…khÄ• rÄ• dukkhÄ• ti samecca
dhammÄ• anattÄ• ti samecca abhisamecca dhammaá¹ƒ; avijjÄ• paccayÄ• saá¹…khÄ• rÄ•
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti samecca abhisamecca dhammaá¹ƒ; viÃ±Ã±Ä• á
... pe ... nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti ... saá¸·Ä• yatanapaccayÄ• phassoti ... p
... vedanÄ• paccayÄ• taá¹‡hÄ• ti ... taá¹‡hÄ• paccayÄ• upÄ• dÄ• nanti ... upÄ• dÄ• napac
bhavapaccayÄ• jÄ• tÄ«ti ... jÄ• tipaccayÄ• jarÄ• maraá¹‡anti samecca abhisamecca dham
saá¹…khÄ• ranirodhoti samecca abhisamecca dhammaá¹ƒ; saá¹…khÄ• ranirodhÄ• viÃ±Ã±
abhisamecca dhammaá¹ƒ; viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodhoti ... nÄ• marÅ«pan
... saá¸·Ä• yatananirodhÄ• phassanirodhoti ... phassanirodhÄ• vedanÄ• nirodhoti ... vedan
taá¹‡hÄ• nirodhoti ... taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodhoti ... upÄ• dÄ• nanirodhÄ• bha
bhavanirodhÄ• jÄ• tinirodhoti ... jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoti samecca abhisame
dukkhanti samecca abhisamecca dhammaá¹ƒ; ayaá¹ƒ dukkhasamudayoti ... ayaá¹ƒ dukkha
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti samecca abhisamecca dhammaá¹ƒ; ime Ä• savÄ•
dhammaá¹ƒ; ayaá¹ƒ Ä• savasamudayoti ... ayaá¹ƒ Ä• savanirodhoti ... ayaá¹ƒ Ä• savanirod
samecca abhisamecca dhammaá¹ƒ; ime dhammÄ• abhiÃ±Ã±eyyÄ• ti samecca abhisamec
pariÃ±Ã±eyyÄ• ti ... ime dhammÄ• pahÄ• tabbÄ• ti ... ime dhammÄ• bhÄ• vetabbÄ• ti \Be
sacchikÄ• tabbÄ• ti samecca abhisamecca dhammaá¹ƒ. channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca samecca \Se 113/ abhisamecca dhamma
upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«na
abhisamecca \Ee I 95/ dhammaá¹ƒ. catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ samudayaÃ±ca atth
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca samecca abhisamecca dhammaá¹ƒ. yaá¹ƒ kiÃ±ci samu
taá¹ƒ nirodhadhammanti samecca abhisamecca dhammanti --- vidvÄ• ca vedehi samecca

__na uccÄ• vacaá¹ƒ gacchati bhÅ«ripaÃ±Ã±o_ti na satthÄ• rato satthÄ• raá¹ƒ gacchati, na dhammakkhÄ• naá¹ƒ gacchati, na gaá¹‡ato gaá¹‡aá¹ƒ gacchati, na diá¹-á¹-hiyÄ• diá¹-á¹-hia paá¹-ipadÄ• ya paá¹-ipadaá¹ƒ gacchati, na maggato maggaá¹ƒ gacchati. __bhÅ«ripaÃ±Ã±o mahÄ• paÃ±Ã±o puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhik pathavÄ«. tÄ• ya pathavisamÄ• ya paÃ±Ã±Ä• ya vipulÄ• ya vitthatÄ• ya samannÄ• gatoti -- bhÅ«ripaÃ±Ã±o.

tenÄ• ha bhagavÄ• ---

``sayaá¹ƒ samÄ• dÄ• ya vatÄ• ni jantu, uccÄ• vacaá¹ƒ gacchati saÃ±Ã±asatto.

vidvÄ• ca vedehi samecca dhammaá¹ƒ, na uccÄ• vacaá¹ƒ gacchati bhÅ«ripaÃ±Ã±oâ€™â€

<28> á¹• 21 __sa sabbadhammesu visenibhÅ«to, _ __yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹

__tameva_ \Se 114/ __dassiá¹ƒ vivaá¹-aá¹ƒ carantaá¹ƒ, kenÄ«dha lokasmi vikappayeyya ||

__sa sabbadhammesu visenibhÅ«to yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• _ti. mÄ• rasenÄ• . kÄ• yaduccaritaá¹ƒ mÄ• rasenÄ• , vacÄ«duccaritaá¹ƒ mÄ• rasenÄ• , manod mÄ• rasenÄ• , doso mÄ• rasenÄ• , moho mÄ• rasenÄ• , kodho mÄ• rasenÄ• , upanÄ• ho . sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• mÄ• rasenÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``kÄ• mÄ• \Ee I 96/ te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• vuccati ||

``paÃ±camÄ« \Be 74/ thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho te aá¹-á¹-hamo ||

``lÄ• bho siloko sakkÄ• ro, micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca avajÄ• nati ||

``esÄ• \Ne 69/ namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«.

na naá¹ƒ asuro jinÄ• ti, jetvÄ• va labhate sukhaâ€™â€™ nti ||

yato catÅ«hi ariyamaggehi sabbÄ• ca mÄ• rasenÄ• sabbe ca paá¹-isenikarÄ• kilesÄ• jitÄ
bhaggÄ• vippaluggÄ• parammukhÄ• , so vuccati visenibhÅ«to. so diá¹-á¹-he visenibhÅ«to,
visenibhÅ«to, viÃ±Ã±Ä• te visenibhÅ«toti --- sa sabbadhammesu visenibhÅ«to yaá¹ƒ kiÃ±ci
sutaá¹ƒ mutaá¹ƒ vÄ• .

__tameva_ \Se 115/ __dassiá¹ƒ vivaá¹-aá¹ƒ caranta_nti. tameva suddhadassiá¹ƒ visuddhad
parisuddhadassiá¹ƒ vodÄ• tadassiá¹ƒ pariyodÄ• tadassiá¹ƒ. atha vÄ• , suddhadassanaá¹ƒ v
parisuddhadassanaá¹ƒ vodÄ• tadassanaá¹ƒ pariyodÄ• tadassanaá¹ƒ. __vivaá¹-a_nti taá¹‡h
diá¹-á¹-hichadanaá¹ƒ kilesachadanaá¹ƒ duccaritachadanaá¹ƒ avijjÄ• chadanaá¹ƒ. tÄ• ni cha
honti viddhaá¹ƒsitÄ• ni ugghÄ• á¹-itÄ• ni samugghÄ• á¹-itÄ• ni pahÄ«nÄ• ni samucchinnÄ•
paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ni. __caranta_nti
viharantaá¹ƒ iriyantaá¹ƒ vattentaá¹ƒ pÄ• lentaá¹ƒ yapentaá¹ƒ yÄ• pentanti --- tameva dassiá
carantaá¹ƒ.

__kenÄ«dha_ \Ee I 97/ __lokasmi vikappayeyyÄ• _ti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ
ca ... pe ... ayaá¹ƒ taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. tassa taá¹‡hÄ• kappo pa
diá¹-á¹-hikappo paá¹-inissaá¹-á¹-ho. taá¹‡hÄ• kappassa pahÄ«nattÄ• diá¹-á¹-hikappassa pa
kena rÄ• gena kappeyya, kena dosena kappeyya, kena mohena kappeyya, kena mÄ• nena
kappeyya, kena uddhaccena kappeyya, kÄ• ya vicikicchÄ• ya kappeyya, kehi anusayehi kap
duá¹-á¹-hoti vÄ• mÅ«á¸·hoti vÄ• vinibaddhoti vÄ• parÄ• maá¹-á¹-hoti vÄ• vikkhepagatoti v
vÄ• thÄ• magatoti vÄ• . te abhisaá¹…khÄ• rÄ• pahÄ«nÄ• . abhisaá¹…khÄ• rÄ• naá¹ƒ pah
kappeyya --- nerayikoti vÄ• tiracchÄ• nayonikoti \Se 116/ vÄ• pettivisayikoti vÄ• manussot
rÅ«pÄ«ti vÄ• arÅ«pÄ«ti vÄ• saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã
paccayo natthi, kÄ• raá¹‡aá¹ƒ natthi, yena kappeyya vikappeyya vikappaá¹ƒ Ä• pajjeyya. __
manussaloke devaloke khandhaloke dhÄ• tuloke Ä• yatanaloketi --- kenÄ«dha lokasmiá¹ƒ v

tenÄ• ha \Ne 70/ bhagavÄ• ---

``sa sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• .

tameva dassiá¹ƒ vivaá¹-aá¹ƒ carantaá¹ƒ, kenÄ«dha lokasmi vikappayeyyÄ• â€™â€™ ti ||

<29> á¹• 21 __na kappayanti na purekkharonti, accantasuddhÄ«ti na te vadanti. _

__Ä• dÄ• naganthaá¹ƒ gathitaá¹ƒ visajja, Ä• saá¹ƒ na kubbanti kuhiÃ±ci loke ||_

__na kappayanti na purekkharontÄ«_ti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ• kappo ca di
... ayaá¹ƒ taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. tesaá¹ƒ taá¹‡hÄ• kappo pahÄ«no
paá¹-inissaá¹-á¹-ho. taá¹‡hÄ• kappassa pahÄ«nattÄ• , diá¹-á¹-hikappassa paá¹-inissaá¹-á¹-h
vÄ• diá¹-á¹-hikappaá¹ƒ \Ee I 98/ vÄ• na kappenti na janenti na saÃ±janenti na nibbattenti n
--- na kappayanti \Se 117/. __na purekkharontÄ«_ti. __purekkhÄ• rÄ• _ti dve purekkhÄ• rÄ•
ca diá¹-á¹-hipurekkhÄ• ro ca ... pe ... ayaá¹ƒ taá¹‡hÄ• purekkhÄ• ro ... pe ... ayaá¹ƒ diá¹-á¹-h
tesaá¹ƒ taá¹‡hÄ• purekkhÄ• ro pahÄ«no, diá¹-á¹-hipurekkhÄ• ro paá¹-inissaá¹-á¹-ho. taá¹‡h
pahÄ«nattÄ• , diá¹-á¹-hipurekkhÄ• rassa paá¹-inissaá¹-á¹-hattÄ• na taá¹‡haá¹ƒ vÄ• na diá¹
katvÄ• caranti, na taá¹‡hÄ• dhajÄ• na taá¹‡hÄ• ketÅ« na taá¹‡hÄ• dhipateyyÄ• , na diá¹-á
diá¹-á¹-hiketÅ« na diá¹-á¹-hÄ• dhipateyyÄ• , na taá¹‡hÄ• ya vÄ• na diá¹-á¹-hiyÄ• vÄ• pari
na kappayanti na purekkharonti.

__accantasuddhÄ«ti na te vadantÄ«_ti accantasuddhiá¹ƒ saá¹ƒsÄ• rasuddhiá¹ƒ akiriyadiá¹
sassatavÄ• daá¹ƒ na vadanti na kathenti na bhaá¹‡anti na dÄ«payanti na voharantÄ«ti --- a
vadanti.

__Ä• dÄ• naganthaá¹ƒ_ \Be 76/ __gathitaá¹ƒ visajjÄ• _ti. __ganthÄ• _ti cattÄ• ro ganthÄ•
kÄ• yagantho, byÄ• pÄ• do kÄ• yagantho, sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsa
attano diá¹-á¹-hiyÄ• rÄ• go abhijjhÄ• kÄ• yagantho; paravÄ• desu Ä• ghÄ• to appaccayo b
sÄ«laá¹ƒ vÄ• vataá¹ƒ vÄ• sÄ«lavataá¹ƒ vÄ• parÄ• masantÄ«ti sÄ«labbataparÄ• mÄ• so k
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho. kiá¹ƒkÄ• raá¹‡Ä• vuccati Ä• dÄ• nagantho? tehi gan
upÄ• diyanti gaá¹‡hanti parÄ• masanti abhinivisanti; vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá
viÃ±Ã±Ä• á¹‡aá¹ƒ ... gatiá¹ƒ \Se 118/ ... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ...
saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ Ä• diyanti upÄ• diyanti gaá¹‡hanti parÄ• masanti abhinivisanti. taá
Ä• dÄ• nagantho. __visajjÄ• _ti \Ne 71/ ganthe vosajjitvÄ• vÄ• --- visajja. atha vÄ• ganthe
ganthite bandhe vibandhe Ä• bandhe lagge laggite palibuddhe bandhane poá¹-ayitvÄ• --- {
visajja. yathÄ• vayhaá¹ƒ vÄ• rathaá¹ƒ vÄ• sakaá¹-aá¹ƒ vÄ• sandamÄ• nikaá¹ƒ vÄ• sajjaa
vikopenti; evameva ganthe vosajjitvÄ• --- visajja. atha vÄ• ganthe gadhite ganthite bandhe
lagge laggite palibuddhe bandhane poá¹-ayitvÄ• visajjÄ• ti --- Ä• dÄ• naganthaá¹ƒ gathitaá

__Ä• saá¹ƒ na kubbanti kuhiÃ±ci loke_ti. __Ä• sÄ• _ vuccati taá¹‡hÄ• yo rÄ• go sÄ• rÄ• g
lobho akusalamÅ«laá¹ƒ. __Ä• saá¹ƒ na kubbantÄ«_ti Ä• saá¹ƒ na kubbanti na janenti na sa
na abhinibbattenti. __kuhiÃ±cÄ«_ti kuhiÃ±ci kimhici katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ•
vÄ• . __loke_ti apÄ• yaloke ... pe ... Ä• yatanaloketi --- Ä• saá¹ƒ na kubbanti kuhiÃ±ci loke.

tenÄ• ha bhagavÄ• ---

``na kappayanti na purekkharonti, accantasuddhÄ«ti na te vadanti.

Ä• dÄ• naganthaá¹ƒ gathitaá¹ƒ visajja, Ä• saá¹ƒ na kubbanti kuhiÃ±ci lokeâ€™â€™ ti ||

<30> á¹• 21 __sÄ«mÄ• tigo_ \Se 119/ __brÄ• hmaá¹‡o tassa natthi, Ã±atvÄ• ca disvÄ• ca

__na rÄ• garÄ• gÄ« na virÄ• garatto, tassÄ«dha natthi paramuggahÄ«taá¹ƒ ||_

__sÄ«mÄ• tigo_ \Be 77/ __brÄ• hmaá¹‡o tassa natthi, Ã±atvÄ• ca disvÄ• ca samuggahÄ«
sÄ«mÄ• yo --- sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, diá¹-á¹-hÄ• nusa
tadekaá¹-á¹-hÄ• ca kilesÄ• --- ayaá¹ƒ paá¹-hamÄ• sÄ«mÄ• . oá¸·Ä• rikaá¹ƒ kÄ• marÄ• ga
paá¹-ighasaÃ±Ã±ojanaá¹ƒ, oá¸·Ä• riko kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo, tadekaá
dutiyÄ• sÄ«mÄ• . anusahagataá¹ƒ kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±ojanaá
kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo, tadekaá¹-á¹-hÄ• ca kilesÄ• --- ayaá¹ƒ tatiyÄ•
100/ arÅ«parÄ• go mÄ• no uddhaccaá¹ƒ avijjÄ• , mÄ• nÄ• nusayo bhavarÄ• gÄ• nusayo av
kilesÄ• --- ayaá¹ƒ catutthÄ• sÄ«mÄ• . yato ca catÅ«hi ariyamaggehi imÄ• catasso sÄ«mÄ
samatikkanto vÄ«tivatto, so vuccati sÄ«mÄ• tigo. __brÄ• hmaá¹‡o_ti sattannaá¹ƒ dhammÄ•
brÄ• hmaá¹‡o --- sakkÄ• yadiá¹-á¹-hi bÄ• hitÄ• hoti, vicikicchÄ• bÄ• hitÄ• hoti \Ne 72/, sÄ
bÄ• hito hoti ... pe ... asito tÄ• di pavuccate sa brahmÄ• . __tassÄ• _ti arahato khÄ«á¹‡Ä• s

__Ã±atvÄ• _ti paracittaÃ±Ä• á¹‡ena vÄ• Ã±atvÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ
maá¹ƒsacakkhunÄ• vÄ• disvÄ• dibbacakkhunÄ• vÄ• disvÄ• . __sÄ«mÄ• tigo brÄ• hmaá
120/ __ca disvÄ• ca samuggahÄ«ta_nti. tassa idaá¹ƒ paramaá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ vis
{viseá¹-á¹-haá¹ƒ (Ce Se) } pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaranti gahitaá¹ƒ parÄ• maá¹-á¹-haá
ajjhositaá¹ƒ adhimuttaá¹ƒ natthi na santi na saá¹ƒvijjati nupalabbhati, pahÄ«naá¹ƒ samucchi
vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• daá¸• á¸• hanti
tassa natthi Ã±atvÄ• ca disvÄ• ca samuggahÄ«taá¹ƒ.

__na rÄ• garÄ• gÄ« na virÄ• garatto_ti. __rÄ• garattÄ• _ vuccanti ye paÃ±casu kÄ• maguá
gadhitÄ• mucchitÄ• ajjhosannÄ• laggÄ• laggitÄ• palibuddhÄ• . virÄ• garattÄ• vuccanti y
rÅ«pÄ• vacaraarÅ«pÄ• vacarasamÄ• pattÄ«su rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhos
palibuddhÄ• . __na rÄ• garÄ• gÄ« na virÄ• garatto_ti yato kÄ• marÄ• go ca rÅ«parÄ• go ca
honti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• {anabhÄ• vakatÄ• (Ce), a
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . ettÄ• vatÄ• na rÄ• garÄ• gÄ« na virÄ• garatto.

__tassÄ«dha_ \Be 78/ __natthi paramuggahÄ«ta_nti. __tassÄ• _ti arahato khÄ«á¹‡Ä• sava
paramaá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaranti gahit
\Ee I 101/ abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttaá¹ƒ natthi na santi na saá¹ƒvijjati nupala
pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä

tassÄ«dha natthi paramuggahÄ«taá¹ƒ.

tenÄ• ha bhagavÄ• ---

``sÄ«mÄ• tigo \Se 121/ brÄ• hmaá¹‡o tassa natthi, Ã±atvÄ• ca disvÄ• ca samuggahÄ«taá

na rÄ• garÄ• gÄ« na virÄ• garatto, tassÄ«dha natthi paramuggahÄ«taâ€™â€™ nti ||

suddhaá¹-á¹-hakasuttaniddeso catuttho.

5. paramaá¹-á¹-hakasuttaniddeso

atha \Ne 73/ paramaá¹-á¹-hakasuttaniddesaá¹ƒ vakkhati ---

<31> á¹• 21 __paramanti_ \Se 122/ \Ee I 102/ __diá¹-á¹-hÄ«su paribbasÄ• no, yaduttariá¹ƒ

__hÄ«nÄ• ti aÃ±Ã±e tato sabbamÄ• ha, tasmÄ• vivÄ• dÄ• ni avÄ«tivatto ||_

__paramanti diá¹-á¹-hÄ«su paribbasÄ• no_ti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hig
dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatÄ• naá¹ƒ aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá¹-á¹-higataá¹ƒ ``idaá
seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraâ€™â€™ nti gahetvÄ• ugga
parÄ• masitvÄ• abhinivisitvÄ• sakÄ• ya sakÄ• ya diá¹-á¹-hiyÄ• vasanti pavasanti Ä• vasa
Ä• gÄ• rikÄ• vÄ• gharesu vasanti, sÄ• pattikÄ• vÄ• Ä• pattÄ«su vasanti, sakilesÄ• vÄ•
santeke samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-higatikÄ• . te dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatÄ•
aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá¹-á¹-higataá¹ƒ ``idaá¹ƒ paramaá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá
uttamaá¹ƒ pavaraâ€™â€™ nti gahetvÄ• uggahetvÄ• gaá¹‡hitvÄ• parÄ• masitvÄ• abhiniv
diá¹-á¹-hiyÄ• vasanti pavasanti {saá¹ƒvasanti (Se) natthi sÄ«haá¸·apotthake} Ä• vasanti pa
paramanti diá¹-á¹-hÄ«su paribbasÄ• no.

__yaduttariá¹ƒ_ \Be 79/ __kurute jantu loke_ti. __yada_nti yaá¹ƒ. __uttariá¹ƒ kurute_ti uttari
aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ \Ee I 103/ uttamaá¹ƒ pavaraá¹ƒ \Se 1
satthÄ• sabbaÃ±Ã±Å«â€™â€™ ti uttariá¹ƒ karoti, aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ
pavaraá¹ƒ karoti. ``ayaá¹ƒ dhammo svÄ• kkhÄ• to ..., ayaá¹ƒ gaá¹‡o suppaá¹-ipanno ..., aya
bhaddikÄ• ..., ayaá¹ƒ paá¹-ipadÄ• supaÃ±Ã±attÄ• ..., ayaá¹ƒ maggo niyyÄ• nikoâ€™â€™
aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ karoti nibbatteti
__jantÅ«_ti satto naro ... pe ... manujo. __loke_ti apÄ• yaloke ... pe ... Ä• yatanaloketi --- ya
kurute jantu loke.

__hÄ«nÄ• ti aÃ±Ã±e tato sabbamÄ• hÄ• _ti attano satthÄ• raá¹ƒ dhammakkhÄ• naá¹ƒ gaá
paá¹-ipadaá¹ƒ maggaá¹ƒ á¹-hapetvÄ• \Ne 74/ sabbe parappavÄ• de khipati ukkhipati parikk
sabbaÃ±Ã±Å«, dhammo na svÄ• kkhÄ• to, gaá¹‡o na suppaá¹-ipanno, diá¹-á¹-hi na bhaddik
supaÃ±Ã±attÄ• , maggo na niyyÄ• niko, natthettha suddhi vÄ• visuddhi vÄ• parisuddhi vÄ•
parimutti vÄ• , natthettha sujjhanti vÄ• visujjhanti vÄ• parisujjhanti vÄ• muccanti vÄ• vimu
parimuccanti vÄ• , hÄ«nÄ• nihÄ«nÄ• omakÄ• lÄ• makÄ• chatukkÄ• parittÄ• â€™â€™ ti
bhaá¹‡ati evaá¹ƒ dÄ«payati evaá¹ƒ voharatÄ«ti --- hÄ«nÄ• ti aÃ±Ã±e tato sabbamÄ• ha.

__tasmÄ• vivÄ• dÄ• ni avÄ«tivatto_ti. __tasmÄ• _ti taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu tappaccay
__vivÄ• dÄ• nÄ«_ti diá¹-á¹-hikalahÄ• ni diá¹-á¹-hibhaá¹‡á¸• anÄ• ni diá¹-á¹-hiviggahÄ• ni diá
diá¹-á¹-himedhagÄ• ni ca. __avÄ«tivatto_ti anatikkanto asamatikkanto avÄ«tivattoti --- tasmÄ
vivÄ• dÄ• ni avÄ«tivatto.

tenÄ• ha bhagavÄ• ---

``paramanti diá¹-á¹-hÄ«su paribbasÄ• no, yaduttariá¹ƒ kurute jantu loke.

hÄ«nÄ• ti aÃ±Ã±e tato sabbamÄ• ha, tasmÄ• vivÄ• dÄ• ni avÄ«tivattoâ€™â€™ ti ||

<32> á¹• 21 __yadattanÄ«_ \Ee I 104/ __passati Ä• nisaá¹ƒsaá¹ƒ, diá¹-á¹-he sute sÄ«lavate

__tadeva so tattha samuggahÄ• ya, nihÄ«nato passati sabbamaÃ±Ã±aá¹ƒ ||_

__yadattanÄ«_ \Be 80/ __passati Ä• nisaá¹ƒsaá¹ƒ, diá¹-á¹-he sute sÄ«lavate mute vÄ• _ti.
attani. __attÄ• _ vuccati diá¹-á¹-higataá¹ƒ. attano diá¹-á¹-hiyÄ• dve Ä• nisaá¹ƒse passati ---
diá¹-á¹-hadhammikaÃ±ca Ä• nisaá¹ƒsaá¹ƒ, samparÄ• yikaÃ±ca Ä• nisaá¹ƒsaá¹ƒ. katamo di
diá¹-á¹-hadhammiko Ä• nisaá¹ƒso? yaá¹ƒdiá¹-á¹-hiko satthÄ• hoti, taá¹ƒdiá¹-á¹-hikÄ• sÄ• v
taá¹ƒdiá¹-á¹-hikaá¹ƒ satthÄ• raá¹ƒ sÄ• vakÄ• sakkaronti garuá¹ƒ karonti mÄ• nenti pÅ«jenti
tatonidÄ• naá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá
diá¹-á¹-hadhammiko Ä• nisaá¹ƒso. katamo diá¹-á¹-hiyÄ• samparÄ• yiko Ä• nisaá¹ƒso? ayaá
nÄ• gattÄ• ya vÄ• supaá¹‡á¹‡attÄ• ya vÄ• yakkhattÄ• ya vÄ• asurattÄ• ya vÄ• gandhabb
mahÄ• rÄ• jattÄ• ya vÄ• indattÄ• ya vÄ• brahmattÄ• ya vÄ• devattÄ• ya vÄ• ; ayaá¹ƒ diá¹
visuddhiyÄ• parisuddhiyÄ• muttiyÄ• vimuttiyÄ• parimuttiyÄ• ; imÄ• ya diá¹-á¹-hiyÄ• sujjh
parisujjhanti muccanti vimuccanti parimuccanti; imÄ• ya diá¹-á¹-hiyÄ• sujjhissÄ• mi visujjhis
parisujjhissÄ• mi muccissÄ• mi vimuccissÄ• mi parimuccissÄ• mi Ä• yatiá¹ƒ \Ne 75/ phalapA
ayaá¹ƒ diá¹-á¹-hiyÄ• samparÄ• yiko Ä• nisaá¹ƒso. attano diá¹-á¹-hiyÄ• ime dve Ä• nisaá¹ƒs
diá¹-á¹-hasuddhiyÄ• pi dve Ä• nisaá¹ƒse passati, sutasuddhiyÄ• pi dve Ä• nisaá¹ƒse passat
Ä• nisaá¹ƒse passati, vatasuddhiyÄ• pi dve Ä• nisaá¹ƒse passati, mutasuddhiyÄ• pi dve Ä•

diá¹-á¹-hadhammikaÃ±ca Ä• nisaá¹ƒsaá¹ƒ samparÄ• yikaÃ±ca Ä• nisaá¹ƒsaá¹ƒ. katamo mu
Ä• nisaá¹ƒso? yaá¹ƒdiá¹-á¹-hiko satthÄ• hoti taá¹ƒdiá¹-á¹-hikÄ• sÄ• vakÄ• honti ... pe ... a
diá¹-á¹-hadhammiko Ä• nisaá¹ƒso. katamo \Ee I 105/ mutasuddhiyÄ• samparÄ• yiko Ä• nis
alaá¹ƒ nÄ• gattÄ• ya vÄ• ... pe ... ayaá¹ƒ mutasuddhiyÄ• samparÄ• yiko Ä• nisaá¹ƒso. mu
Ä• nisaá¹ƒse passati dakkhati oloketi nijjhÄ• yati upaparikkhatÄ«ti --- yadattanÄ« passati Ä•
diá¹-á¹-he sute sÄ«lavate mute vÄ• .

__tadeva so tattha samuggahÄ• yÄ• _ti. __tadevÄ• _ti taá¹ƒ diá¹-á¹-higataá¹ƒ. __tatthÄ• _t
diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ• sakÄ• ya ruciyÄ• sakÄ• ya laddhiyÄ• . __samuggahÄ• y
seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaranti gahetvÄ• uggahetvÄ• g
abhinivisitvÄ• ti --- tadeva so tattha samuggahÄ• ya.

__nihÄ«nato_ \Be 81/ __passati sabbamaÃ±Ã±a_nti. aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ dhammakk
diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ hÄ«nato nihÄ«nato omakato lÄ• makato chatukkato p
dakkhati oloketi nijjhÄ• yati upaparikkhatÄ«ti --- nihÄ«nato passati sabbamaÃ±Ã±aá¹ƒ.

tenÄ• ha bhagavÄ• ---

``yadattanÄ« passati Ä• nisaá¹ƒsaá¹ƒ, diá¹-á¹-he sute sÄ«lavate mute vÄ• .

tadeva so tattha samuggahÄ• ya, nihÄ«nato passati sabbamaÃ±Ã±aâ€™â€™ nti ||

<33> á¹• 21 __taá¹ƒ vÄ• pi_ {cÄ• pi (Ce) } __ganthaá¹ƒ kusalÄ• vadanti, yaá¹ƒ nissito pas

__tasmÄ• hi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ bhikkhu na nissayeyya

__taá¹ƒ vÄ• pi ganthaá¹ƒ kusalÄ• vadantÄ«_ti. __kusalÄ• _ti ye te khandhakusalÄ• dhÄ•
paá¹-iccasamuppÄ• dakusalÄ• satipaá¹-á¹-hÄ• nakusalÄ• sammappadhÄ• nakusalÄ• idd
balakusalÄ• bojjhaá¹…gakusalÄ• maggakusalÄ• phalakusalÄ• nibbÄ• nakusalÄ• , te kus
--- ``gantho eso, lagganaá¹ƒ etaá¹ƒ, bandhanaá¹ƒ etaá¹ƒ, palibodho \Ee I 106/ esoâ€™â€™
evaá¹ƒ \Ne 76/ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- taá¹ƒ
kusalÄ• vadanti.

__yaá¹ƒ nissito passati hÄ«namaÃ±Ã±a_nti. __yaá¹ƒ nissito_ti yaá¹ƒ satthÄ• raá¹ƒ dhamm
diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ nissito sannissito allÄ«no upagato ajjhosito adhimutto
hÄ«namaÃ±Ã±a_nti aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ dhammakkhÄ• naá¹ƒ gaá¹‡aá¹ƒ diá¹-á¹-hiá¹ƒ
hÄ«nato nihÄ«nato omakato lÄ• makato chatukkato parittato dissati passati dakkhati oloketi
upanijjhÄ• yati upaparikkhatÄ«ti --- yaá¹ƒ nissito passati hÄ«namaÃ±Ã±aá¹ƒ.

__tasmÄ• hi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ bhikkhu na nissayeyyÄ
taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu tappaccayÄ• taá¹ƒnidÄ• nÄ• diá¹-á¹-haá¹ƒ vÄ• diá¹-á¹-hasud
sutasuddhiá¹ƒ vÄ• mutaá¹ƒ vÄ• mutasuddhiá¹ƒ vÄ• sÄ«laá¹ƒ vÄ• \Be 82/ sÄ«lasuddhiá¹ƒ
vatasuddhiá¹ƒ vÄ• na nissayeyya na gaá¹‡heyya na parÄ• maseyya nÄ• bhiniveseyyÄ• ti -
va sutaá¹ƒ mutaá¹ƒ vÄ• sÄ«labbataá¹ƒ bhikkhu na nissayeyya.

tenÄ• ha bhagavÄ• ---

``taá¹ƒ vÄ• pi ganthaá¹ƒ kusalÄ• vadanti, yaá¹ƒ nissito passati hÄ«namaÃ±Ã±aá¹ƒ.

tasmÄ• hi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ bhikkhu na nissayeyyÄ• â

<34> á¹• 21 __diá¹-á¹-himpi_ \Se 128/ __lokasmiá¹ƒ na kappayeyya, Ã±Ä• á¹‡ena vÄ• sÄ«

__samoti attÄ• namanÅ«paneyya, hÄ«no na maÃ±Ã±etha visesi vÄ• pi ||_

__diá¹-á¹-himpi lokasmiá¹ƒ na kappayeyya, Ã±Ä• á¹‡ena vÄ• sÄ«lavatena vÄ• pÄ«_ti. aá¹
vÄ• paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• micchÄ• Ã±Ä• á¹‡ena vÄ• , sÄ«lena vÄ• vate
diá¹-á¹-hiá¹ƒ na kappayeyya na janeyya na saÃ±janeyya na nibbatteyya na abhinibbatteyya
apÄ• yaloke ... pe ... Ä• yatanaloketi --- diá¹-á¹-himpi lokasmiá¹ƒ na kappayeyya Ã±Ä• á¹‡en
vÄ• pi.

__samoti attÄ• namanÅ«paneyyÄ• _ti. sadisohamasmÄ«ti attÄ• naá¹ƒ na upaneyya jÄ• tiy
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya
sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±at
--- samoti attÄ• namanÅ«paneyya.

__hÄ«no na maÃ±Ã±etha visesi vÄ• pÄ«_ti. hÄ«nohamasmÄ«ti attÄ• naá¹ƒ na upaneyya j
pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . seyyohamasmÄ«ti attÄ• naá¹ƒ na upaneyya
... pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• ti --- hÄ«no na maÃ±Ã±etha \Se 129/ vises

tenÄ• ha bhagavÄ• ---

``diá¹-á¹-himpi \Be 83/ lokasmiá¹ƒ na kappayeyya, Ã±Ä• á¹‡ena vÄ• sÄ«lavatena vÄ• pi.

samoti attÄ• namanÅ«paneyya, hÄ«no na maÃ±Ã±etha visesi vÄ• pÄ«â€™â€™ ti ||

<35> á¹• 21 __attaá¹ƒ pahÄ• ya anupÄ• diyÄ• no, Ã±Ä• á¹‡enapi so nissayaá¹ƒ no karoti. _

__sa ve viyattesu na vaggasÄ• rÄ«, diá¹-á¹-himpi so na pacceti kiÃ±ci ||_

__attaá¹ƒ pahÄ• ya anupÄ• diyÄ• no_ti. __attaá¹ƒ pahÄ• yÄ• _ti attadiá¹-á¹-hiá¹ƒ pahÄ• ya
gÄ• haá¹ƒ {attagÄ• haá¹ƒ (Ce Katthaci) } pahÄ• ya. __attaá¹ƒ pahÄ• yÄ• _ti taá¹‡hÄ• vaser
gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttaá¹ƒ pahÄ• ya paja
byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- attaá¹ƒ \Ee I 108/ pahÄ• ya. __anupÄ• di
upÄ• dÄ• nehi anupÄ• diyamÄ• no agaá¹‡hamÄ• no aparÄ• mÄ• samÄ• no anabhinivisam
anupÄ• diyÄ• no.

__Ã±Ä• á¹‡enapi so nissayaá¹ƒ no karotÄ«_ti aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡ena vÄ• paÃ±
micchÄ• Ã±Ä• á¹‡ena vÄ• taá¹‡hÄ• nissayaá¹ƒ vÄ• diá¹-á¹-hinissayaá¹ƒ vÄ• na karoti na
nibbatteti na abhinibbattetÄ«ti --- Ã±Ä• á¹‡enapi so nissayaá¹ƒ no karoti.

__sa_ \Se 130/ __ve viyattesu na vaggasÄ• rÄ«_ti sa ve viyattesu bhinnesu dvejjhÄ• pann
nÄ• nÄ• diá¹-á¹-hikesu nÄ• nÄ• khantikesu nÄ• nÄ• rucikesu nÄ• nÄ• laddhikesu nÄ• nÄ• c
chandÄ• gatiá¹ƒ gacchantesu dosÄ• gatiá¹ƒ gacchantesu mohÄ• gatiá¹ƒ gacchantesu bhay
chandÄ• gatiá¹ƒ gacchati na dosÄ• gatiá¹ƒ gacchati na mohÄ• gatiá¹ƒ gacchati na bhayÄ• g
rÄ• gavasena gacchati na dosavasena gacchati na mohavasena gacchati na mÄ• navasena
\Ne 78/ gacchati na uddhaccavasena gacchati na vicikicchÄ• vasena gacchati na anusayav
dhammehi yÄ• yati niyyati vuyhati saá¹ƒharÄ«yatÄ«ti --- sa ve viyattesu na vaggasÄ• rÄ«.

__diá¹-á¹-himpi_ \Be 84/ __so na pacceti kiÃ±cÄ«_ti. tassa dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• n
samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ
diá¹-á¹-higataá¹ƒ na pacceti na paccÄ• gacchatÄ«ti --- diá¹-á¹-himpi so na pacceti kiÃ±ci.

tenÄ• ha bhagavÄ• ---

``attaá¹ƒ pahÄ• ya anupÄ• diyÄ• no, Ã±Ä• á¹‡enapi so nissayaá¹ƒ no karoti.

sa ve viyattesu na vaggasÄ• rÄ«, diá¹-á¹-himpi so na pacceti kiÃ±cÄ«â€™â€™ ti ||

<36> á¹• 21 __yassÅ«bhayante_ \Ee I 109/ __paá¹‡idhÄ«dha natthi, bhavÄ• bhavÄ• ya idh

__nivesanÄ• _ \Se 131/ __tassa na santi keci, dhammesu niccheyya samuggahÄ«taá¹ƒ ||_

__yassÅ«bhayante paá¹‡idhÄ«dha natthi, bhavÄ• bhavÄ• ya idha vÄ• huraá¹ƒ vÄ• _ti __y

khÄ«á¹‡Ä• savassa. __anto_ti {antÄ• ti (Se) } phasso eko anto, phassasamudayo dutiyo an
anÄ• gato dutiyo anto; sukhÄ• vedanÄ• eko anto, dukkhÄ• vedanÄ• dutiyo anto; nÄ• ma
anto; cha ajjhattikÄ• ni Ä• yatanÄ• ni eko anto, cha bÄ• hirÄ• ni Ä• yatanÄ• ni dutiyo anto; s
sakkÄ• yasamudayo dutiyo anto. __paá¹‡idhi_ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe
akusalamÅ«laá¹ƒ.

__bhavÄ• bhavÄ• yÄ• _ti bhavÄ• bhavÄ• ya kammabhavÄ• ya punabbhavÄ• ya kÄ• mabh
punabbhavÄ• ya rÅ«pabhavÄ• ya, kammabhavÄ• ya rÅ«pabhavÄ• ya punabbhavÄ• ya arÅ
arÅ«pabhavÄ• ya punabbhavÄ• ya punappunabhavÄ• ya punappunagatiyÄ• punappunaup
punappunaattabhÄ• vÄ• bhinibbattiyÄ• . __idhÄ• _ti sakattabhÄ• vo, __hurÄ• _ti parattabhÄ
sakarÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ, __hurÄ• _ti
pararÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ; __idhÄ• _ti cha ajjhattikÄ•
bÄ• hirÄ• ni Ä• yatanÄ• ni; __idhÄ• _ti manussaloko, __hurÄ• _ti devaloko \Be 85/; __idhÄ•
__hurÄ• _ti rÅ«padhÄ• tu arÅ«padhÄ• tu; __idhÄ• _ti kÄ• madhÄ• tu \Se 132/ rÅ«padhÄ• tu
__yassÅ«bhayante paá¹‡idhÄ«dha natthi bhavÄ• bhavÄ• ya idha vÄ• huraá¹ƒ vÄ• _ti. yass
bhavÄ• bhavÄ• ya ca idha huraÃ±ca paá¹‡idhi taá¹‡hÄ• natthi na santi na saá¹ƒvijjanti nup
samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• \Ee I 110/ abhabbuppattikÄ• Ã±Ä• á¹‡agg
yassÅ«bhayante paá¹‡idhÄ«dha natthi bhavÄ• bhavÄ• ya idha vÄ• huraá¹ƒ vÄ• .

__nivesanÄ• tassa na santi kecÄ«_ti. __nivesanÄ• _ti dve nivesanÄ• --- taá¹‡hÄ• nivesan
diá¹-á¹-hinivesanÄ• ca ... pe ... ayaá¹ƒ taá¹‡hÄ• nivesanÄ• ... pe ... ayaá¹ƒ diá¹-á¹-hinivesa
arahato khÄ«á¹‡Ä• savassa. __nivesanÄ• tassa na santi kecÄ«_ti nivesanÄ• tassa na san
saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• ab
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- nivesanÄ• tassa na santi keci.

__dhammesu niccheyya samuggahÄ«ta_nti. __dhammesÅ«_ti dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-
nicchinitvÄ• vinicchinitvÄ• vicinitvÄ• pavicinitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ•
__samuggahÄ«ta_nti odhiggÄ• ho bilaggÄ• ho varaggÄ• ho koá¹-á¹-hÄ• saggÄ• ho uccaya
saccaá¹ƒ tacchaá¹ƒ tathaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ aviparÄ«taâ€™â€™ nti gahitaá¹ƒ pa
abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttaá¹ƒ natthi na santi na saá¹ƒvijjanti nupalabbhanti,
samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ•
niccheyya samuggahÄ«taá¹ƒ.

tenÄ• ha bhagavÄ• ---

``yassÅ«bhayante \Se 133/ paá¹‡idhÄ«dha natthi, bhavÄ• bhavÄ• ya idha vÄ• huraá¹ƒ vÄ•

nivesanÄ• tassa na santi keci, dhammesu niccheyya samuggahÄ«taâ€™â€™ nti ||

<37> á¹• 21 __tassÄ«dha diá¹-á¹-he va sute mute vÄ• , pakappitÄ• natthi aá¹‡Å«pi saÃ±Ã

__taá¹ƒ brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-himanÄ• diyÄ• naá¹ƒ, kenÄ«dha lokasmiá¹ƒ vikappayeyya

__tassÄ«dha_ \Be 86/ __diá¹-á¹-he va sute mute vÄ• , pakappitÄ• natthi aá¹‡Å«pi saÃ±Ã±
arahato khÄ«á¹‡Ä• savassa. tassa diá¹-á¹-he vÄ• \Ee I 111/ diá¹-á¹-hasuddhiyÄ• vÄ• sute
mute vÄ• mutasuddhiyÄ• vÄ• saÃ±Ã±Ä• pubbaá¹…gamatÄ• saÃ±Ã±Ä• vikappayeyyatÄ•
uá¹-á¹-hapitÄ• samuá¹-á¹-hapitÄ• kappitÄ• pakappitÄ• saá¹…khatÄ• abhisaá¹…khatÄ•
natthi na santi na saá¹ƒvijjanti \Ne 80/ nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasan
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- tassÄ«dha diá¹-á¹-he va sute mute
aá¹‡Å«pi saÃ±Ã±Ä• .

__taá¹ƒ brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-himanÄ• diyÄ• na_nti. brÄ• hmaá¹‡oti sattannaá¹ƒ dham
brÄ• hmaá¹‡o --- sakkÄ• yadiá¹-á¹-hi bÄ• hitÄ• hoti ... pe ... asito tÄ• di pavuccate sa brah
brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-himanÄ• diyÄ• nanti. taá¹ƒ brÄ• hmaá¹‡aá¹ƒ \Se 134/ diá¹-á¹-hima
agaá¹‡hantaá¹ƒ aparÄ• masantaá¹ƒ anabhinivesantanti --- taá¹ƒ brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-h

__kenÄ«dha lokasmiá¹ƒ vikappayeyyÄ• _ti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ• kappo c
... ayaá¹ƒ taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. tassa taá¹‡hÄ• kappo pahÄ«no,
paá¹-inissaá¹-á¹-ho. taá¹‡hÄ• kappassa pahÄ«nattÄ• , diá¹-á¹-hikappassa paá¹-inissaá¹-á¹-h
kappeyya kena dosena kappeyya kena mohena kappeyya kena mÄ• nena kappeyya kÄ• ya
uddhaccena kappeyya kÄ• ya vicikicchÄ• ya kappeyya kehi anusayehi kappeyya --- rattoti v
mÅ«á¸·hoti vÄ• vinibaddhoti vÄ• parÄ• maá¹-á¹-hoti vÄ• vikkhepagatoti vÄ• aniá¹-á¹-haá¹
vÄ• . te abhisaá¹…khÄ• rÄ• pahÄ«nÄ• . abhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• gatiyo ke
tiracchÄ• nayonikoti vÄ• pettivisayikoti \Ee I 112/ vÄ• manussoti vÄ• devoti vÄ• rÅ«pÄ«ti
saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• . so hetu natthi pac
natthi, yena kappeyya vikappeyya vikappaá¹ƒ Ä• pajjeyya. __lokasmi_nti apÄ• yaloke ... pe
kenÄ«dha lokasmiá¹ƒ vikappayeyya.

tenÄ• ha bhagavÄ• ---

``tassÄ«dha \Se 135/ diá¹-á¹-he va sute mute vÄ• , pakappitÄ• natthi aá¹‡Å«pi saÃ±Ã±Ä• .

taá¹ƒ brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-himanÄ• diyÄ• naá¹ƒ, kenÄ«dha lokasmiá¹ƒ vikappayeyyÄ•

<38> á¹• 21 __na_ \Be 87/ __kappayanti na purekkharonti, dhammÄ• pi tesaá¹ƒ na paá¹-ic

__na brÄ• hmaá¹‡o sÄ«lavatena neyyo, pÄ• raá¹…gato na pacceti tÄ• dÄ« ||_

__na kappayanti na purekkharontÄ«_ti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ• kappo ca di
taá¹‡hÄ• kappo? yÄ• vatÄ• taá¹‡hÄ• saá¹…khÄ• tena sÄ«makataá¹ƒ mariyÄ• dikataá¹ƒ oc
pariggahitaá¹ƒ \Ne 81/ mamÄ• yitaá¹ƒ --- ``idaá¹ƒ mamaá¹ƒ, etaá¹ƒ mamaá¹ƒ, ettakaá¹ƒ ma
mamaá¹ƒ, mama rÅ«pÄ• saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• , attharaá¹‡Ä• pÄ• vu
(Se Katthaci) } ajeá¸·akÄ• kukkuá¹-asÅ«karÄ• hatthigavÄ• ssavaá¸·avÄ• khettaá¹ƒ vatthu
suvaá¹‡á¹‡aá¹ƒ gÄ• manigamarÄ• jadhÄ• niyo raá¹-á¹-haÃ±ca janapado ca koso ca koá¹-á
mahÄ• pathaviá¹ƒ taá¹‡hÄ• vasena mamÄ• yati, yÄ• vatÄ• aá¹-á¹-hasatataá¹‡hÄ• vicaritaá
katamo diá¹-á¹-hikappo? vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• \Ee I 113/ m
dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi, yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ \Se 1
diá¹-á¹-hikantÄ• raá¹ƒ diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaÃ±Ã±c
paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yata
{vipariyesaggÄ• ho (Ce Se Katthaci) } viparÄ«taggÄ• ho vipallÄ• saggÄ• ho micchÄ• gÄ• ho
yÄ• thÄ• vakanti gÄ• ho, yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni --- ayaá¹ƒ diá¹-á¹-hika
taá¹‡hÄ• kappo pahÄ«no, diá¹-á¹-hikappo paá¹-inissaá¹-á¹-ho. taá¹‡hÄ• kappassa pahÄ«na
paá¹-inissaá¹-á¹-hattÄ• taá¹‡hÄ• kappaá¹ƒ vÄ• diá¹-á¹-hikappaá¹ƒ vÄ• na kappenti na jan
nibbattenti na abhinibbattentÄ«ti --- na kappayanti.

__na purekkharontÄ«_ti. __purekkhÄ• rÄ• _ti dve purekkhÄ• rÄ• --- taá¹‡hÄ• purekkhÄ• ro
ca ... pe ... ayaá¹ƒ taá¹‡hÄ• purekkhÄ• ro ... pe ... ayaá¹ƒ diá¹-á¹-hipurekkhÄ• ro. tesaá¹ƒ ta
pahÄ«no, diá¹-á¹-hipurekkhÄ• ro paá¹-inissaá¹-á¹-ho. taá¹‡hÄ• purekkhÄ• rassa pahÄ«nattÄ
diá¹-á¹-hipurekkhÄ• rassa paá¹-inissaá¹-á¹-hattÄ• na taá¹‡haá¹ƒ vÄ• na diá¹-á¹-hiá¹ƒ vÄ• p
na taá¹‡hÄ• dhajÄ• na taá¹‡hÄ• ketÅ« na taá¹‡hÄ• dhipateyyÄ• na diá¹-á¹-hidhajÄ• na di
diá¹-á¹-hÄ• dhipateyyÄ• . na taá¹‡hÄ• ya vÄ• na diá¹-á¹-hiyÄ• vÄ• parivÄ• retvÄ• carantÄ
purekkharonti.

__dhammÄ• pi_ \Be 88/ __tesaá¹ƒ na paá¹-icchitÄ• se_ti. __dhammÄ• _ vuccanti dvÄ• saá
__tesa_nti tesaá¹ƒ arahantÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ. __na paá¹-icchitÄ• se_ti \Se 1
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti na paá¹-icchitÄ• se. ``asassato loko ... anta
loko ... taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... h
paraá¹ƒ maraá¹‡Ä• ... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• g
... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±a
paá¹-icchitÄ• seti --- dhammÄ• pi tesaá¹ƒ na paá¹-icchitÄ• se.

__na brÄ• hmaá¹‡o sÄ«lavatena neyyo_ti. __nÄ• _ti paá¹-ikkhepo. __brÄ• hmaá¹‡o_ti satt
bÄ• hitattÄ• brÄ• hmaá¹‡o --- sakkÄ• yadiá¹-á¹-hi bÄ• hitÄ• hoti ... pe ... \Ee I 114/ asito tÄ
brahmÄ• \Ne 82/. __na brÄ• hmaá¹‡o sÄ«lavatena neyyo_ti. brÄ• hmaá¹‡o sÄ«lena vÄ• v

yÄ• yati na niyyati na vuyhati na saá¹ƒharÄ«yatÄ«ti --- na brÄ• hmaá¹‡o sÄ«lavatena neyyo

__pÄ• raá¹…gato na pacceti tÄ• dÄ«_ti. pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so sa
sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. so pÄ• raá¹…ga
antappatto koá¹-igato koá¹-ippatto [vitthÄ• ro] jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punab
pÄ• raá¹…gato. __na paccetÄ«_ti sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na p
paccÄ• gacchati. sakadÄ• gÄ• mimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pa
anÄ• gÄ• mimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gacc
kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gacchatÄ«ti \Se 138/ --- pÄ• ra
__tÄ• dÄ«_ti arahÄ• paÃ±cahÄ• kÄ• rehi tÄ• dÄ« --- iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, cattÄ• v
tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«, muttÄ• vÄ«ti tÄ• dÄ«, taá¹ƒniddesÄ• tÄ• dÄ«.

kathaá¹ƒ arahÄ• iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«? arahÄ• lÄ• bhepi tÄ• dÄ«, alÄ• bhepi tÄ• d
tÄ• dÄ«, pasaá¹ƒsÄ• yapi tÄ• dÄ«, nindÄ• yapi tÄ• dÄ«, sukhepi tÄ• dÄ«, dukkhepi tÄ• dÄ«
(Ce) } gandhena limpeyyuá¹ƒ, ekacce \Be 89/ bÄ• haá¹ƒ {aá¹…gaá¹ƒ (Ce) } vÄ• siyÄ• tacch
natthi rÄ• go, amusmiá¹ƒ natthi paá¹-ighaá¹ƒ, anunayapaá¹-ighavippahÄ«no ugghÄ• tinighÄ
anurodhavirodhasamatikkanto. evaá¹ƒ arahÄ• iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«.

kathaá¹ƒ arahÄ• cattÄ• vÄ«ti tÄ• dÄ«? arahato rÄ• go catto vanto \Ee I 115/ mutto pahÄ«n
doso ... pe ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... issÄ• ... macchariya
... sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atimÄ• no ... mado ... pamÄ• do
sabbe duccaritÄ• ... sabbe darathÄ• ... sabbe pariá¸·Ä• hÄ• ... sabbe santÄ• pÄ• ...
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• cattÄ• vantÄ• muttÄ• pahÄ«nÄ• paá¹-inissaá¹-á¹-hÄ
tÄ• dÄ«.

kathaá¹ƒ arahÄ• tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«? arahÄ• kÄ• moghaá¹ƒ tiá¹‡á¹‡o bhavoghaá¹ƒ
tiá¹‡á¹‡o avijjoghaá¹ƒ tiá¹‡á¹‡o sabbaá¹ƒ saá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡o uttiá¹‡á¹‡o nittiá¹‡á
samatikkanto \Ne 83/ vÄ«tivatto \Se 139/. so vuá¹-á¹-havÄ• so ciá¹‡á¹‡acaraá¹‡o jÄ• timara
tassa punabbhavoti. evaá¹ƒ arahÄ• tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«.

kathaá¹ƒ arahÄ• muttÄ• vÄ«ti tÄ• dÄ«? arahato rÄ• gÄ• cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvi
muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ, mohÄ• cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ, kodhÄ
... makkhÄ• ... paá¸·Ä• sÄ• ... issÄ• ya ... macchariyÄ• ... mÄ• yÄ• ya ... sÄ• á¹-heyyÄ• ..
sÄ• rambhÄ• ... mÄ• nÄ• ... atimÄ• nÄ• ... madÄ• ... pamÄ• dÄ• ... sabbakilesehi ... sabb
sabbadarathehi ... sabbapariá¸·Ä• hehi ... sabbasantÄ• pehi ... sabbÄ• kusalÄ• bhisaá¹…kh
vimuttaá¹ƒ suvimuttaá¹ƒ. evaá¹ƒ arahÄ• muttÄ• vÄ«ti tÄ• dÄ«.

kathaá¹ƒ arahÄ• taá¹ƒniddesÄ• tÄ• dÄ«? arahÄ• sÄ«le sati sÄ«lavÄ• ti taá¹ƒniddesÄ• tÄ

saddhoti taá¹ƒniddesÄ• tÄ• dÄ«; vÄ«riye sati vÄ«riyavÄ• ti taá¹ƒniddesÄ• tÄ• dÄ«; satiyÄ•
taá¹ƒniddesÄ• tÄ• dÄ«; samÄ• dhimhi sati samÄ• hitoti taá¹ƒniddesÄ• tÄ• dÄ«; paÃ±Ã±Ä•
taá¹ƒniddesÄ• tÄ• dÄ«; vijjÄ• ya sati tevijjoti taá¹ƒniddesÄ• tÄ• dÄ«; abhiÃ±Ã±Ä• ya sati c
taá¹ƒniddesÄ• tÄ• dÄ«. evaá¹ƒ arahÄ• taá¹ƒniddesÄ• \Ee I 116/ tÄ• dÄ«ti --- pÄ• raá¹…ga

tenÄ• ha bhagavÄ• ---

``na \Be 90/ kappayanti na purekkharonti, dhammÄ• pi tesaá¹ƒ na paá¹-icchitÄ• se.

na \Se 140/ brÄ• hmaá¹‡o sÄ«lavatena neyyo, pÄ• raá¹…gato na pacceti tÄ• dÄ«â€™â€™

paramaá¹-á¹-hakasuttaniddeso paÃ±camo.

6. jarÄ• suttaniddeso

atha \Ne 84/ jarÄ• suttaniddesaá¹ƒ vakkhati ---

<39> á¹• 21 __appaá¹ƒ_ \Se 141/ \Ee I 117/ __vata jÄ«vitaá¹ƒ idaá¹ƒ, oraá¹ƒ vassasatÄ• p
(Ce) } __. _

__yo cepi aticca jÄ«vati, atha kho so jarasÄ• pi miyyati ||_

__appaá¹ƒ vata jÄ«vitaá¹ƒ ida_nti. __jÄ«vita_nti Ä• yu á¹-hiti yapanÄ• yÄ• panÄ• iriyanÄ•
jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ. api ca, dvÄ«hi kÄ• raá¹‡ehi appakaá¹ƒ jÄ«vitaá¹ƒ thokaá¹ƒ jÄ«vi
á¹-hitiparittatÄ• ya vÄ• appakaá¹ƒ jÄ«vitaá¹ƒ, sarasaparittatÄ• ya vÄ• appakaá¹ƒ jÄ«vitaá¹
á¹-hitiparittatÄ• ya vÄ• appakaá¹ƒ jÄ«vitaá¹ƒ? atÄ«te cittakkhaá¹‡e jÄ«vittha, na jÄ«vati na
anÄ• gate cittakkhaá¹‡e jÄ«vissati, na jÄ«vati na jÄ«vittha; paccuppanne cittakkhaá¹‡e jÄ«v
jÄ«vissati.

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡o ||

``cullÄ• sÄ«tisahassÄ• ni, kappÄ• tiá¹-á¹-hanti ye marÅ«.

na tveva tepi jÄ«vanti, dvÄ«hi cittehi saá¹ƒyutÄ• {samohitÄ• (Ce Se Katthaci) } ||

``ye \Ee I 118/ niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbepi sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• ||

``anantarÄ• \Se 142/ ca ye bhaggÄ• , ye ca bhaggÄ• anÄ• gatÄ• .

tadantare niruddhÄ• naá¹ƒ, vesamaá¹ƒ natthi lakkhaá¹‡e ||

``anibbattena \Ne 85/ na jÄ• to, paccuppannena jÄ«vati.

cittabhaggÄ• mato loko, paÃ±Ã±atti paramatthiyÄ• ||

``yathÄ• \Be 91/ ninnÄ• pavattanti, chandena pariá¹‡Ä• mitÄ• .

acchinnadhÄ• rÄ• vattanti, saá¸·Ä• yatanapaccayÄ• ||

``anidhÄ• nagatÄ• bhaggÄ• , puÃ±jo natthi anÄ• gate.

nibbattÄ• ye ca tiá¹-á¹-hanti, Ä• ragge sÄ• sapÅ«pamÄ• ||

``nibbattÄ• naÃ±ca dhammÄ• naá¹ƒ, bhaá¹…go nesaá¹ƒ purakkhato.

palokadhammÄ• tiá¹-á¹-hanti, purÄ• á¹‡ehi amissitÄ• ||

``adassanato Ä• yanti, bhaá¹…gÄ• gacchanti dassanaá¹ƒ.

vijjuppÄ• dova Ä• kÄ• se, uppajjanti vayanti cÄ• â€™â€™ ti ||

evaá¹ƒ á¹-hitiparittatÄ• ya appakaá¹ƒ jÄ«vitaá¹ƒ.

kathaá¹ƒ sarasaparittatÄ• ya appakaá¹ƒ jÄ«vitaá¹ƒ? assÄ• sÅ«panibaddhaá¹ƒ {assÄ• sÅ«p
jÄ«vitaá¹ƒ, passÄ• sÅ«panibaddhaá¹ƒ jÄ«vitaá¹ƒ, assÄ• sapassÄ• sÅ«panibaddhaá¹ƒ jÄ«vi
mahÄ• bhÅ«tÅ«panibaddhaá¹ƒ jÄ«vitaá¹ƒ, kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«panibaddhaá¹ƒ jÄ«vita
jÄ«vitaá¹ƒ, viÃ±Ã±Ä• á¹‡Å«panibaddhaá¹ƒ jÄ«vitaá¹ƒ. mÅ«lampi imesaá¹ƒ dubbalaá¹ƒ, pub
dubbalÄ• , ye paccayÄ• tepi dubbalÄ• , yepi pabhÄ• vikÄ• tepi dubbalÄ• , sahabhÅ«pi ime
sampayogÄ• pi imesaá¹ƒ dubbalÄ• , sahajÄ• pi imesaá¹ƒ dubbalÄ• , yÄ• pi \Se 143/ payojik
aÃ±Ã±amaÃ±Ã±aá¹ƒ ime niccadubbalÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ee I 119/ anavaá¹-á¹-hitÄ•
paripÄ• tayanti ime, aÃ±Ã±amaÃ±Ã±assa hi natthi tÄ• yitÄ• , na cÄ• pi á¹-hapenti aÃ±Ã±am
nibbattako so na vijjati.

``na ca kenaci koci hÄ• yati, gandhabbÄ• ca ime hi sabbaso.

purimehi pabhÄ• vikÄ• ime, yepi pabhÄ• vikÄ• te pure matÄ• .

purimÄ• pi ca pacchimÄ• pi ca, aÃ±Ã±amaÃ±Ã±aá¹ƒ na kadÄ• ci maddasaá¹ƒsÅ«â€™â€™

 evaá¹ƒ \Ne 86/ sarasaparittatÄ• ya appakaá¹ƒ jÄ«vitaá¹ƒ.

 api ca, cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ {cÄ• tummahÄ• rÄ• jikÄ• naá¹ƒ (Ce Se) } devÄ• naá¹ƒ manussÄ• naá¹ƒ appakaá¹ƒ jÄ«vitaá¹ƒ parittaá¹ƒ jÄ«vitaá¹ƒ thokaá¹ƒ jÄ«vitaá¹ƒ khaá¹‡ikaá jÄ«vitaá¹ƒ ittaraá¹ƒ jÄ«vitaá¹ƒ \Be 92/ anaddhanÄ«yaá¹ƒ jÄ«vitaá¹ƒ naciraá¹-á¹-hitikaá¹ƒ jÄ« tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ ... tusitÄ• naá¹ƒ dev nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ ... paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ ... brahma jÄ«vitaá¹ƒ upÄ• dÄ• ya manussÄ• naá¹ƒ appakaá¹ƒ jÄ«vitaá¹ƒ parittaá¹ƒ jÄ«vitaá¹ƒ thokaá jÄ«vitaá¹ƒ lahukaá¹ƒ jÄ«vitaá¹ƒ ittaraá¹ƒ jÄ«vitaá¹ƒ anaddhanÄ«yaá¹ƒ jÄ«vitaá¹ƒ naciraá¹-á jÄ«vitaá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``appamidaá¹ƒ, bhikkhave, manussÄ• naá¹ƒ Ä• mantÄ• ya boddhabbaá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• bhikkhave, ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyo.

``appamÄ• yu manussÄ• naá¹ƒ, hÄ«á¸·eyya naá¹ƒ suporiso.

careyyÄ• dittasÄ«sova natthi maccussanÄ• gamo ||

``accayanti \Se 144/ ahorattÄ• , jÄ«vitaá¹ƒ uparujjhati.

Ä• yu khiyyati maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaâ€™â€™ nti ||

 appaá¹ƒ \Ee I 120/ vata jÄ«vitaá¹ƒ idaá¹ƒ.

 __oraá¹ƒ vassasatÄ• pi miyyatÄ«_ti. kalalakÄ• lepi cavati marati antaradhÄ• yati vippalujjat cavati marati antaradhÄ• yati vippalujjati, pesikÄ• lepi cavati marati antaradhÄ• yati vippaluj cavati marati antaradhÄ• yati vippalujjati, pasÄ• khakÄ• lepi cavati marati antaradhÄ• yati vi jÄ• tamattopi cavati marati antaradhÄ• yati vippalujjati, sÅ«tigharepi {pasÅ«tighare (Se), sÅ« (Katthaci) } cavati marati antaradhÄ• yati vippalujjati, addhamÄ• sikopi cavati marati antarad vippalujjati, mÄ• sikopi cavati marati antaradhÄ• yati vippalujjati, dvemÄ• sikopi ... pe ... tem catumÄ• sikopi ... paÃ±camÄ• sikopi cavati marati antaradhÄ• yati vippalujjati, chamÄ• siko ... aá¹-á¹-hamÄ• sikopi ... navamÄ• sikopi ... dasamÄ• sikopi ... saá¹ƒvaccharikopi cavati ma

vippalujjati, dvevassikopi ... tivassikopi ... catuvassikopi ... paÃ±cavassikopi \Ne 87/ ... chava
sattavassikopi ... aá¹-á¹-havassikopi ... navavassikopi ... dasavassikopi ... vÄ«sativassikopi .
tiá¹ƒsavassikopi ... cattÄ• rÄ«savassikopi ... paÃ±Ã±Ä• savassikopi ... saá¹-á¹-hivassikopi ...
... asÄ«tivassikopi ... navutivassikopi cavati marati antaradhÄ• yati vippalujjatÄ«ti --- oraá¹ƒ
miyyati.

__yo_ \Se 145/ \Be 93/ __cepi aticca jÄ«vatÄ«_ti. yo vassasataá¹ƒ atikkamitvÄ• jÄ«vati so
jÄ«vati, dve vÄ• vassÄ• ni jÄ«vati, tÄ«á¹‡i vÄ• vassÄ• ni jÄ«vati, cattÄ• ri vÄ• vassÄ• ni jÄ
vassÄ• ni jÄ«vati ... pe ... dasa vÄ• vassÄ• ni jÄ«vati, vÄ«sati vÄ• vassÄ• ni jÄ«vati, tiá¹ƒs
jÄ«vati, cattÄ• rÄ«saá¹ƒ vÄ• vassÄ• ni jÄ«vatÄ«ti --- yo cepi aticca jÄ«vati. __atha kho so ja
miyyatÄ«_ti. yadÄ• jiá¹‡á¹‡o hoti vuddho mahallako addhagato vayoanuppatto khaá¹‡á¸• a
palitakeso vilÅ«naá¹ƒ khalitasiro {khalitaá¹ƒ siro (Ce) } valinaá¹ƒ tilakÄ• hatagatto vaá¹…ko
daá¹‡á¸• aparÄ• yano, so jarÄ• yapi cavati marati antaradhÄ• yati vippalujjati, natthi maraá¹

``phalÄ• namiva pakkÄ• naá¹ƒ, pÄ• to patanato {papatato (Ce) } bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ ||

``yathÄ• pi kumbhakÄ• rassa, katÄ• mattikabhÄ• janÄ• .

sabbe bhedanapariyantÄ• , evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

``daharÄ• ca mahantÄ• ca, ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• .

sabbe maccuvasaá¹ƒ yanti, sabbe maccuparÄ• yanÄ• ||

``tesaá¹ƒ maccuparetÄ• naá¹ƒ, gacchataá¹ƒ paralokato.

na pitÄ• tÄ• yate puttaá¹ƒ, Ã±Ä• tÄ« vÄ• pana Ã±Ä• take ||

``pekkhataÃ±Ã±eva Ã±Ä• tÄ«naá¹ƒ, passa lÄ• lappataá¹ƒ puthu.

ekamekova \Se 146/ maccÄ• naá¹ƒ, govajjho viya niyyati.

evamabbhÄ• hato loko, maccunÄ• ca jarÄ• ya cÄ• â€™â€™ ti ||

atha \Ne 88/ kho so jarasÄ• pi miyyati.

tenÄ• ha bhagavÄ• ---

``appaá¹ƒ vata jÄ«vitaá¹ƒ idaá¹ƒ, oraá¹ƒ vassasatÄ• pi miyyati.

yo cepi aticca jÄ«vati, atha kho so jarasÄ• pi miyyatÄ«â€™â€™ ti ||

<40> á¹• 21 __socanti_ \Be 94/ __janÄ• mamÄ• yite, na hi santi niccÄ• pariggahÄ• . _

__vinÄ• bhÄ• vaá¹ƒ santamevidaá¹ƒ, iti disvÄ• nÄ• gÄ• ramÄ• vase ||_

__socanti janÄ• mamÄ• yite_ti. __janÄ• _ti khattiyÄ• ca brÄ• hmaá¹‡Ä• ca vessÄ• ca su
pabbajitÄ• ca devÄ• ca manussÄ• \Ee I 122/ ca. __mamattÄ• _ti dve mamattÄ• --- taá¹‡h
diá¹-á¹-himamattaÃ±ca ... pe ... idaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ ... pe ... idaá¹ƒ diá¹-á¹-himamat
mamÄ• yitaá¹ƒ vatthuá¹ƒ acchedasaá¹…kinopi socanti, acchijjantepi socanti, acchinnepi soc
vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi socanti, vipariá¹‡Ä• mantepi socanti, vipariá¹‡atepi so
paridevanti urattÄ• á¸·iá¹ƒ kandanti sammohaá¹ƒ Ä• pajjantÄ«ti --- socanti janÄ• mamÄ• yit

__na_ \Se 147/ __hi santi niccÄ• pariggahÄ• _ti. dve pariggahÄ• --- taá¹‡hÄ• pariggaho c
ca ... pe ... ayaá¹ƒ taá¹‡hÄ• pariggaho ... pe ... ayaá¹ƒ diá¹-á¹-hipariggaho. taá¹‡hÄ• parigga
saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo nirodhad
diá¹-á¹-hipariggahopi anicco saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhamm
vipariá¹‡Ä• madhammo. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``passatha no tumhe, bhikkhave, ta
yvÄ• yaá¹ƒ pariggaho nicco dhuvo sassato avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tathev
hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu, bhikkhave! ahampi kho etaá¹ƒ, bhikkhave, pariggahaá
yvÄ• yaá¹ƒ pariggaho nicco dhuvo sassato avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tathev
pariggahÄ• niccÄ• dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• natthi na santi na saá¹ƒv
na hi santi niccÄ• pariggahÄ• .

__vinÄ• bhÄ• vaá¹ƒ santamevida_nti. nÄ• nÄ• bhÄ• ve vinÄ• bhÄ• ve aÃ±Ã±athÄ• bhÄ• v
upalabbhiyamÄ• ne. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``alaá¹ƒ, Ä• nanda! mÄ• soci mÄ• pa
Ä• nanda, mayÄ• paá¹-ikacceva {paá¹-igacceva (Ce) } akkhÄ• taá¹ƒ \Ee I 123/ --- `sabbehe
nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo \Ne 89/ aÃ±Ã±athÄ• bhÄ• vo. taá¹ƒ kutettha, Ä• nanda, lab
\Be 95/ bhÅ«taá¹ƒ \Se 148/ saá¹…khataá¹ƒ palokadhammaá¹ƒ taá¹ƒ vata mÄ• palujjÄ«â€™
vijjati. purimÄ• naá¹ƒ purimÄ• naá¹ƒ khandhÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ Ä• yatanÄ• naá¹ƒ vipa
pacchimÄ• pacchimÄ• khandhÄ• ca dhÄ• tuyo ca Ä• yatanÄ• ni ca pavattantÄ«â€™â€™
santamevidaá¹ƒ.

__iti disvÄ• nÄ• gÄ• ramÄ• vase_ti. __itÄ«_ti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ«

byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ. __itÄ«_ti iti disvÄ• passitvÄ• tulayitv
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• mamattesÅ«ti --- iti disvÄ• . __nÄ• gÄ• ramÄ• vase_ti
gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• rapalibodhaá¹ƒ chinditvÄ• Ã±Ä• tipalibodh
mittÄ• maccapalibodhaá¹ƒ chinditvÄ• sannidhipalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±canabhÄ• vaá¹ƒ
vihareyya iriyeyya vatteyya pÄ• leyya yapeyya yÄ• peyyÄ• ti --- iti disvÄ• nÄ• gÄ• ramÄ• va

tenÄ• ha bhagavÄ• ---

``socanti janÄ• mamÄ• yite, na hi santi niccÄ• pariggahÄ• .

vinÄ• bhÄ• vaá¹ƒ santamevidaá¹ƒ, iti disvÄ• nÄ• gÄ• ramÄ• vaseâ€™â€™ ti ||

<41> á¹• 21 __maraá¹‡enapi taá¹ƒ pahÄ«yati_ {pahiyyati (Katthaci) } __yaá¹ƒ puriso mamid

__etampi_ \Se 149/ __viditvÄ• na_ {etaá¹ƒ disvÄ• na (Ce Katthaci) } __paá¹‡á¸• ito, na mar
||_

__maraá¹‡enapi taá¹ƒ pahÄ«yatÄ«_ti. __maraá¹‡a_nti yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ta
sattanikÄ• yÄ• cuti cavanatÄ• bhedo \Ee I 124/ antaradhÄ• naá¹ƒ maccumaraá¹‡aá¹ƒ kÄ•
bhedo kaá¸·evarassa nikkhepo jÄ«vitindriyassupacchedo. __ta_nti rÅ«pagataá¹ƒ vedanÄ• g
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ. __pahÄ«yatÄ«_ti pahÄ«yati jahÄ«yati vijahÄ«
vippalujjati. bhÄ• sitampi hetaá¹ƒ ---

``pubbeva \Be 96/ maccaá¹ƒ vijahanti bhogÄ• , maccova ne pubbataraá¹ƒ jahÄ• ti.

asassatÄ• bhogino kÄ• makÄ• mÄ«, tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• le ||

``udeti Ä• pÅ«rati veti cando, attaá¹ƒ gametvÄ• na paleti sÅ«riyo.

viditÄ• mayÄ• sattuka lokadhammÄ• , tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• leâ€™â€™ ti |

maraá¹‡enapi \Ne 90/ taá¹ƒ pahÄ«yati. __yaá¹ƒ puriso mamidanti maÃ±Ã±atÄ«_ti. __ya_nt
vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ. __puriso
paÃ±Ã±atti vohÄ• ro {lokavohÄ• ro (Se) } nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ n
abhilÄ• po. __mamidanti maÃ±Ã±atÄ«_ti taá¹‡hÄ• maÃ±Ã±anÄ• ya maÃ±Ã±ati, diá¹-á¹-him
mÄ• namaÃ±Ã±anÄ• ya maÃ±Ã±ati, kilesamaÃ±Ã±anÄ• ya maÃ±Ã±ati, duccaritamaÃ±Ã±a
maÃ±Ã±ati, vipÄ• kamaÃ±Ã±anÄ• ya maÃ±Ã±atÄ«ti --- yaá¹ƒ puriso mamidanti maÃ±Ã±ati.

__etampi viditvÄ• na paá¹‡á¸• ito_ti. etaá¹ƒ Ä• dÄ«navaá¹ƒ Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• mamattesÅ«ti, etampi viditvÄ• paá¹‡á¸• ito dhÄ«ro pa buddhimÄ• Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«ti --- etampi viditvÄ• na paá¹‡á¸• ito.

__na mamattÄ• ya nametha mÄ• mako_ti. __mamattÄ• _ti dve mamattÄ• \Ee I 125/ --- taá diá¹-á¹-himamattaÃ±ca ... pe ... idaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ ... pe ... idaá¹ƒ diá¹-á¹-himama __mÄ• mako_ti buddhamÄ• mako dhammamÄ• mako saá¹…ghamÄ• mako. so bhagavanta puggalaá¹ƒ pariggaá¹‡hÄ• ti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``ye te, bhikkhave, bhikkhÅ« k (Katthaci) It 108} lapÄ• siá¹…gÄ« unnaá¸·Ä• asamÄ• hitÄ• , na me te, bhikkhave, bhikkhÅ te, bhikkhave, bhikkhÅ« imasmÄ• dhammavinayÄ• . na ca te imasmiá¹ƒ dhammavinaye vu vepullaá¹ƒ Ä• pajjanti. ye ca kho te, bhikkhave, bhikkhÅ« nikkuhÄ• nillapÄ• dhÄ«rÄ• attha kho me, bhikkhave, bhikkhÅ« mÄ• makÄ• ; anapagatÄ• ca te, bhikkhave, bhikkhÅ« imasm imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ \Se 151/ vepullaá¹ƒ Ä• pajjantiâ€™â€™.

``kuhÄ• \Be 97/ thaddhÄ• lapÄ• siá¹…gÄ«, unnaá¸·Ä• asamÄ• hitÄ• .

na te dhamme virÅ«hanti, sammÄ• sambuddhadesite ||

``nikkuhÄ• nillapÄ• dhÄ«rÄ• , atthaddhÄ• susamÄ• hitÄ• .

te ve dhamme virÅ«hanti, sammÄ• sambuddhadesiteâ€™â€™ ||

__na mamattÄ• ya nametha mÄ• mako_ti. mÄ• mako taá¹‡hÄ• mamattaá¹ƒ pahÄ• ya diá¹- paá¹-inissajjitvÄ• mamattÄ• ya na nameyya na onameyya, na taá¹ƒninno assa na tappoá¹‡ tadadhimutto na tadadhipateyyoti --- na mamattÄ• ya nametha mÄ• mako.

tenÄ• ha \Ne 91/ bhagavÄ• ---

``maraá¹‡enapi taá¹ƒ pahÄ«yati, yaá¹ƒ puriso mamidanti maÃ±Ã±ati.

etampi viditvÄ• na paá¹‡á¸• ito, na mamattÄ• ya nametha mÄ• makoâ€™â€™ ti ||

<42> á¹• 21 __supinena_ \Ee I 126/ __yathÄ• pi saá¹…gataá¹ƒ, paá¹-ibuddho puriso na pa

__evampi piyÄ• yitaá¹ƒ janaá¹ƒ, petaá¹ƒ kÄ• laá¹…kataá¹ƒ_ {kÄ• lakataá¹ƒ (Ce Se) } __na

__supinena yathÄ• pi saá¹…gata_nti. saá¹…gataá¹ƒ samÄ• gataá¹ƒ samÄ• hitaá¹ƒ sannipa

yathÄ• pi saá¹…gataá¹ƒ. __paá¹-ibuddho_ \Se 152/ __puriso na passatÄ«_ti yathÄ• puriso
passati, sÅ«riyaá¹ƒ passati, mahÄ• samuddaá¹ƒ passati, sineruá¹ƒ pabbatarÄ• jÄ• naá¹ƒ pa
assaá¹ƒ passati, rathaá¹ƒ passati, pattiá¹ƒ passati, senÄ• byÅ«haá¹ƒ passati, Ä• rÄ• marÄ•
vanarÄ• maá¹‡eyyakaá¹ƒ ... pe ... bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ ... pokkharaá¹‡Ä«rÄ• maá¹‡
paá¹-ibuddho na kiÃ±ci passatÄ«ti --- paá¹-ibuddho puriso na passati.

__evampi piyÄ• yitaá¹ƒ jana_nti. __eva_nti opammasampaá¹-ipÄ• danaá¹ƒ. __piyÄ• yitaá¹
janaá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• bhaginiá¹ƒ vÄ• puttaá¹ƒ vÄ• dh
amaccaá¹ƒ vÄ• Ã±Ä• tiá¹ƒ vÄ• sÄ• lohitaá¹ƒ vÄ• ti --- evampi piyÄ• yitaá¹ƒ janaá¹ƒ.

__petaá¹ƒ_ \Be 98/ __kÄ• laá¹…kataá¹ƒ na passatÄ«_ti. __peto_ vuccati mato. kÄ• laá¹…k
dakkhati nÄ• dhigacchati na vindati na paá¹-ilabhatÄ«ti --- petaá¹ƒ kÄ• laá¹…kataá¹ƒ na pas

tenÄ• ha bhagavÄ• ---

``supinena yathÄ• pi saá¹…gataá¹ƒ, paá¹-ibuddho puriso na passati.

evampi piyÄ• yitaá¹ƒ janaá¹ƒ, petaá¹ƒ kÄ• laá¹…kataá¹ƒ na passatÄ«â€™â€™ ti ||

<43> á¹• 21 __diá¹-á¹-hÄ• pi_ \Ee I 127/ __sutÄ• pi te janÄ• , yesaá¹ƒ nÄ• mamidaá¹ƒ pavu

__nÄ• maá¹ƒyevÄ• vasissati_ \Se 153/, {nÄ• mamevÄ• â€™ vasissati (Ce Se) } __akkheyy

__diá¹-á¹-hÄ• pi sutÄ• pi te janÄ• _ti. __diá¹-á¹-hÄ• _ti ye cakkhuviÃ±Ã±Ä• á¹‡Ä• bhisambh
sotaviÃ±Ã±Ä• á¹‡Ä• bhisambhÅ«tÄ• \Ne 92/. __te janÄ• _ti khattiyÄ• ca brÄ• hmaá¹‡Ä• c
gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• cÄ• ti --- diá¹-á¹-hÄ• pi sutÄ• pi te ja

__yesaá¹ƒ nÄ• mamidaá¹ƒ pavuccatÄ«_ti. __yesa_nti yesaá¹ƒ khattiyÄ• naá¹ƒ brÄ• hmaá¹
suddÄ• naá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ pabbajitÄ• naá¹ƒ devÄ• naá¹ƒ manussÄ• naá¹ƒ. __nÄ•
paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ a
vuccati pavuccati kathÄ«yati bhaá¹‡Ä«yati dÄ«pÄ«yati voharÄ«yatÄ«ti --- yesaá¹ƒ nÄ• mam

__nÄ• maá¹ƒyevÄ• vasissati akkheyya_nti. rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gata
viÃ±Ã±Ä• á¹‡agataá¹ƒ pahÄ«yati jahÄ«yati vijahÄ«yati antaradhÄ• yati vippalujjati, nÄ• maá
__akkheyya_nti. akkhÄ• tuá¹ƒ kathetuá¹ƒ bhaá¹‡ituá¹ƒ dÄ«payituá¹ƒ voharitunti --- nÄ• maá
akkheyyaá¹ƒ. __petassa jantuno_ti. __petassÄ• _ti matassa kÄ• laá¹…katassa. __jantuno_t
mÄ• navassa posassa puggalassa jÄ«vassa jÄ• gussa jantussa indagussa manujassÄ• ti --

tenÄ• ha bhagavÄ• ---

``diá¹-á¹-hÄ• pi \Se 154/ \Be 99/ sutÄ• pi te janÄ• , yesaá¹ƒ nÄ• mamidaá¹ƒ pavuccati.

nÄ• maá¹ƒyevÄ• vasissati, akkheyyaá¹ƒ petassa jantunoâ€™â€™ ti ||

<44> á¹• 21 __sokapparidevamaccharaá¹ƒ_ \Ee I 128/, __na pajahanti giddhÄ• mamÄ• yit

__tasmÄ• munayo pariggahaá¹ƒ, hitvÄ• acariá¹ƒsu khemadassino ||_

__sokapparidevamaccharaá¹ƒ na pajahanti giddhÄ• mamÄ• yite_ti. __soko_ti Ã±Ä• tibyas
bhogabyasanena vÄ• phuá¹-á¹-hassa rogabyasanena vÄ• phuá¹-á¹-hassa sÄ«labyasanen
diá¹-á¹-hibyasanena vÄ• phuá¹-á¹-hassa aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• g
dukkhadhammena phuá¹-á¹-hassa soko socanÄ• socitattaá¹ƒ antosoko antoparisoko antod
{antoá¸• Ä• ho antopariá¸• Ä• ho (Se) } cetaso parijjhÄ• yanÄ• domanassaá¹ƒ sokasallaá¹ƒ
Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa ... pe ... diá¹-á¹-hibyasanena vÄ• phuá¹-á¹-hassa aÃ
byasanena samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa
paridevanÄ• Ä• devitattaá¹ƒ paridevitattaá¹ƒ vÄ• cÄ• palÄ• po vippalÄ• po lÄ• lappo lÄ• la
lÄ• lappÄ• yitattaá¹ƒ. __macchariya_nti paÃ±ca macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹ƒ
kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ \Se 155/, dhammamac
evarÅ«paá¹ƒ macchariyaá¹ƒ maccharÄ• yanÄ• maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariya
aggahitattaá¹ƒ cittassa --- idaá¹ƒ vuccati macchariyaá¹ƒ. api ca khandhamacchariyampi mac
dhÄ• tumacchariyampi macchariyaá¹ƒ, Ä• yatanamacchariyampi macchariyaá¹ƒ gÄ• ho --- i
gedho vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. _
mamattÄ• --- taá¹‡hÄ• mamattaÃ±ca diá¹-á¹-himamattaÃ±ca \Ee I 129/ ... pe ... idaá¹ƒ taá¹‡
... idaá¹ƒ diá¹-á¹-himamattaá¹ƒ. mamÄ• yitaá¹ƒ vatthuá¹ƒ acchedasaá¹…kinopi socanti, acch
acchinnepi socanti, mamÄ• yitaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi socanti, vipariá¹‡Ä
vipariá¹‡atepi socanti, mamÄ• yitaá¹ƒ vatthuá¹ƒ acchedasaá¹…kinopi paridevanti, acchijjant
paridevanti, acchinnepi paridevanti. mamÄ• yitaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi pa
vipariá¹‡Ä• mantepi paridevanti, vipariá¹‡atepi paridevanti. mamÄ• yitaá¹ƒ vatthuá¹ƒ rakkha
pariggaá¹‡hanti mamÄ• yanti maccharÄ• yanti; mamÄ• yitasmiá¹ƒ vatthusmiá¹ƒ sokaá¹ƒ na
jahanti, macchariyaá¹ƒ na jahanti, gedhaá¹ƒ na jahanti nappajahanti na vinodenti na byantiá
anabhÄ• vaá¹ƒ gamentÄ«ti --- sokapparidevamaccharaá¹ƒ nappajahanti giddhÄ• mamÄ• y

__tasmÄ• munayo pariggahaá¹ƒ, hitvÄ• acariá¹ƒsu khemadassino_ti. __tasmÄ• _ti tasmÄ
tappaccayÄ• taá¹ƒnidÄ• nÄ• etaá¹ƒ Ä• dÄ«navaá¹ƒ \Se 156/ sampassamÄ• nÄ• mamatte
__monaá¹ƒ_ vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammav
Ã±Ä• á¹‡ena samannÄ• gatÄ• munayo monappattÄ• . tÄ«á¹‡i moneyyÄ• ni --- kÄ• yamone

manomoneyyaá¹ƒ ... pe ... saá¹…gajÄ• lamaticca so muni. __pariggaho_ti dve pariggahÄ• diá¹-á¹-hipariggaho ca ... pe ... ayaá¹ƒ taá¹‡hÄ• pariggaho ... pe ... ayaá¹ƒ diá¹-á¹-hipariggah taá¹‡hÄ• pariggahaá¹ƒ pariccajitvÄ• diá¹-á¹-hipariggahaá¹ƒ paá¹-inissajjitvÄ• cajitvÄ• paja byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• acariá¹ƒsu vihariá¹ƒsu iriyiá¹ƒsu vattiá¹ƒsu pÄ yÄ• piá¹ƒsu. __khemadassino_ti \Ee I 130/ __khemaá¹ƒ_ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. y sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n khemadassino tÄ• á¹‡adassino leá¹‡adassino saraá¹‡adassino abhayadassino accutadassi nibbÄ• nadassinoti --- tasmÄ• munayo pariggahaá¹ƒ hitvÄ• acariá¹ƒsu khemadassino.

tenÄ• ha \Ne 94/ bhagavÄ• ---

``sokapparidevamaccharaá¹ƒ, na jahanti giddhÄ• mamÄ• yite.

tasmÄ• munayo pariggahaá¹ƒ, hitvÄ• acariá¹ƒsu khemadassinoâ€™â€™ ti ||

<45> á¹• 21 __patilÄ«nacarassa bhikkhuno, bhajamÄ• nassa vivittamÄ• sanaá¹ƒ. _

__sÄ• maggiyamÄ• hu_ \Se 157/ __tassa taá¹ƒ, yo attÄ• naá¹ƒ bhavane na dassaye ||_

__patilÄ«nacarassa_ \Be 101/ __bhikkhuno_ti. patilÄ«nacarÄ• vuccanti satta sekkhÄ• {se patilÄ«no. kiá¹ƒkÄ• raá¹‡Ä• patilÄ«nacarÄ• vuccanti satta sekkhÄ• ? te tato tato cittaá¹ƒ p patikuá¹-entÄ• pativaá¹-á¹-entÄ• sanniruddhantÄ• {sannirumbhentÄ• (Ce) } sanniggaá¹‡h rakkhantÄ• gopentÄ• caranti vicaranti viharanti iriyanti vattenti pÄ• lenti yapenti yÄ• penti, cittaá¹ƒ patilÄ«nentÄ• patikuá¹-entÄ• pativaá¹-á¹-entÄ• sanniruddhantÄ• sanniggaá¹‡han rakkhantÄ• gopentÄ• caranti vicaranti viharanti iriyanti vattenti pÄ• lenti yapenti yÄ• penti, cittaá¹ƒ ... pe ... ghÄ• nadvÄ• re cittaá¹ƒ ... jivhÄ• dvÄ• re cittaá¹ƒ ... kÄ• yadvÄ• re cittaá¹ƒ cittaá¹ƒ patilÄ«nentÄ• patikuá¹-entÄ• pativaá¹-á¹-entÄ• sanniruddhantÄ• sanniggaá¹‡han rakkhantÄ• gopentÄ• \Ee I 131/ caranti vicaranti viharanti iriyanti vattenti pÄ• lenti yapenti kukkuá¹-apattaá¹ƒ vÄ• nhÄ• rudaddulaá¹ƒ vÄ• aggimhi pakkhittaá¹ƒ patilÄ«yati patikuá¹-at sampasÄ• riyati; evameva tato tato cittaá¹ƒ patilÄ«nentÄ• patikuá¹-entÄ• pativaá¹-á¹-entÄ• sanniggaá¹‡hantÄ• sannivÄ• rentÄ• rakkhantÄ• gopentÄ• caranti vicaranti viharanti iriyan yapenti yÄ• penti, cakkhudvÄ• re cittaá¹ƒ ... pe ... sotadvÄ• re cittaá¹ƒ ... ghÄ• nadvÄ• re \S jivhÄ• dvÄ• re cittaá¹ƒ ... kÄ• yadvÄ• re cittaá¹ƒ ... manodvÄ• re cittaá¹ƒ patilÄ«nentÄ• pati pativaá¹-á¹-entÄ• sanniruddhantÄ• sanniggaá¹‡hantÄ• sannivÄ• rentÄ• rakkhantÄ• gope viharanti iriyanti vattenti pÄ• lenti yapenti yÄ• penti. taá¹ƒkÄ• raá¹‡Ä• patilÄ«nacarÄ• vucc __bhikkhuno_ti puthujjanakalyÄ• á¹‡akassa vÄ• bhikkhuno sekkhassa vÄ• bhikkhunoti --- bhikkhuno.

__bhajamÄ• nassa vivittamÄ• sana_nti __Ä• sanaá¹ƒ_ vuccati yattha nisÄ«danti --- maÃ±c
taá¹-á¹-ikÄ• cammakhaá¹‡á¸• o tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• ro palÄ• lasanthÄ• ro.
asappÄ• yarÅ«padassanena rittaá¹ƒ vivittaá¹ƒ pavivittaá¹ƒ, asappÄ• yasaddassavanena ritt
pavivittaá¹ƒ, asappÄ• yagandhaghÄ• yanena ... asappÄ• yarasasÄ• yanena ... asappÄ• yap
asappÄ• yehi paÃ±cahi kÄ• maguá¹‡ehi \Ne 95/ rittaá¹ƒ vivittaá¹ƒ pavivittaá¹ƒ. taá¹ƒ vivittaá
bhajato sambhajato sevato nisevato saá¹ƒsevato paá¹-isevatoti --- bhajamÄ• nassa vivittam

__sÄ• maggiyamÄ• hu_ \Be 102/ __tassa taá¹ƒ, yo attÄ• naá¹ƒ bhavane na dassaye_ti. __
sÄ• maggiyo --- gaá¹‡asÄ• maggÄ«, dhammasÄ• maggÄ«, anabhinibbattisÄ• maggÄ«. kata
bhikkhÅ« samaggÄ• sammodamÄ• nÄ• \Ee I 132/ avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ«tÄ
sampassantÄ• viharanti --- ayaá¹ƒ \Se 159/ gaá¹‡asÄ• maggÄ«. katamÄ• dhammasÄ• ma
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo. te ekato pakkhandanti pasÄ«danti sampatiá
tesaá¹ƒ dhammÄ• naá¹ƒ vivÄ• do pavivÄ• do atthi --- ayaá¹ƒ dhammasÄ• maggÄ«. katamÄ
cepi bhikkhÅ« anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yanti; na tesaá¹ƒ nibbÄ
Å«nattaá¹ƒ vÄ• puá¹‡á¹‡attaá¹ƒ vÄ• paÃ±Ã±Ä• yati --- ayaá¹ƒ anabhinibbattisÄ• maggÄ«.
nerayikÄ• naá¹ƒ nirayo bhavanaá¹ƒ, tiracchÄ• nayonikÄ• naá¹ƒ tiracchÄ• nayoni bhavanaá
pettivisayo bhavanaá¹ƒ, manussÄ• naá¹ƒ manussaloko bhavanaá¹ƒ, devÄ• naá¹ƒ devaloko
__sÄ• maggiyamÄ• hu tassa taá¹ƒ, yo attÄ• naá¹ƒ bhavane na dassaye_ti. tassesÄ• sÄ• m
patirÅ«paá¹ƒ etaá¹ƒ anucchavikaá¹ƒ etaá¹ƒ anulomaá¹ƒ, yo evaá¹ƒ paá¹-icchanne niraye at
tiracchÄ• nayoniyaá¹ƒ attÄ• naá¹ƒ na dasseyya, pettivisaye attÄ• naá¹ƒ na dasseyya, manu
dasseyya, devaloke attÄ• naá¹ƒ na dasseyyÄ• ti evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ b
evaá¹ƒ voharantÄ«ti --- sÄ• maggiyamÄ• hu tassa taá¹ƒ, yo attÄ• naá¹ƒ bhavane na dassay

tenÄ• ha bhagavÄ• ---

``patilÄ«nacarassa \Se 160/ bhikkhuno, bhajamÄ• nassa vivittamÄ• sanaá¹ƒ.

sÄ• maggiyamÄ• hu tassa taá¹ƒ, yo attÄ• naá¹ƒ bhavane na dassayeâ€™â€™ ti ||

<46> á¹• 21 __sabbattha_ \Ee I 133/ __munÄ« anissito, na piyaá¹ƒ kubbati nopi appiyaá¹ƒ.

__tasmiá¹ƒ paridevamaccharaá¹ƒ, paá¹‡á¹‡e vÄ• ri yathÄ• na limpati ||_

__sabbattha_ \Be 103/ __munÄ« anissito_ti. sabbaá¹ƒ vuccati dvÄ• dasÄ• yatanÄ• ni --- ca
sotaÃ±ca saddÄ• ca, ghÄ• naÃ±ca gandhÄ• ca, jivhÄ• ca rasÄ• ca, kÄ• yo ca phoá¹-á¹-h
ca. __munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…gajÄ• lamaticca so muni. __
nissayÄ• --- taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• nissayo ... p

diá¹-á¹-hinissayo. muni taá¹‡hÄ• nissayaá¹ƒ pahÄ• ya diá¹-á¹-hinissayaá¹ƒ paá¹-inissajjitvÄ•
sotaá¹ƒ anissito ghÄ• naá¹ƒ anissito jivhaá¹ƒ anissito kÄ• yaá¹ƒ anissito manaá¹ƒ anissito r
gandhe ... rase ... phoá¹-á¹-habbe ... dhamme ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... lÄ•
yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• madhÄ• tuá¹ƒ ... rÅ«padhÄ• tuá¹ƒ ... arÅ«pa
kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... arÅ«pabhavaá¹ƒ ... saÃ±Ã±Ä• bhavaá¹ƒ ... asaÃ±Ã±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ ... ekavokÄ• rabhavaá¹ƒ ... catuvokÄ• rabhavaá¹ƒ
atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccuppannaá¹ƒ ... diá¹-á¹-haá¹ƒ ... sutaá¹ƒ ... mutaá¹ƒ ... viÃ±
sabbe dhamme anissito anallÄ«no anupagato anajjhosito anadhimutto nikkhanto nissaá¹-o
vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- sabbattha muni anissito.

__na piyaá¹ƒ kubbati nopi appiya_nti. __piyÄ• _ti dve piyÄ• --- sattÄ• vÄ• saá¹…khÄ• rÄ•
piyÄ• ? idha yassa te honti atthakÄ• mÄ• hitakÄ• mÄ• phÄ• sukÄ• mÄ• yogakkhemakÄ•
\Ee I 134/ vÄ• bhaginÄ« vÄ• puttÄ• vÄ• dhÄ«tarÄ• vÄ• mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä
sattÄ• piyÄ• . katame saá¹…khÄ• rÄ• piyÄ• ? manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ
rasÄ• manÄ• pikÄ• phoá¹-á¹-habbÄ• --- ime saá¹…khÄ• rÄ• piyÄ• . __appiyÄ• _ti dve ap
saá¹…khÄ• rÄ• vÄ• . katame sattÄ• appiyÄ• ? idha yassa te honti anatthakÄ• mÄ• ahitak
ayogakkhemakÄ• mÄ• jÄ«vitÄ• voropetukÄ• mÄ• --- ime sattÄ• appiyÄ• . katame saá¹…
rÅ«pÄ• amanÄ• pikÄ• saddÄ• amanÄ• pikÄ• gandhÄ• amanÄ• pikÄ• rasÄ• amanÄ• pi
saá¹…khÄ• rÄ• \Se 162/ appiyÄ• . __na piyaá¹ƒ kubbati nopi appiya_nti. ``ayaá¹ƒ me satto
saá¹…khÄ• rÄ• manÄ• pÄ• â€™â€™ ti rÄ• gavasena piyaá¹ƒ na karoti; ``ayaá¹ƒ me satto
amanÄ• pÄ• â€™â€™ ti paá¹-ighavasena \Be 104/ appiyaá¹ƒ na karoti na janeti na saÃ±jan
nÄ• bhinibbattetÄ«ti --- na piyaá¹ƒ kubbati nopi appiyaá¹ƒ.

__tasmiá¹ƒ paridevamaccharaá¹ƒ paá¹‡á¹‡e vÄ• ri yathÄ• na limpatÄ«_ti. __tasmi_nti tasm
khÄ«á¹‡Ä• save. __paridevo_ti Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa bhogabyasanena vÄ
rogabyasanena vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• phuá¹-á¹-hassa diá¹-á¹-hibyasan
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±atarena dukkhad
paridevo Ä• devanÄ• paridevanÄ• Ä• devitattaá¹ƒ \Ne 97/ paridevitattaá¹ƒ vÄ• cÄ• palÄ•
lÄ• lappÄ• yanÄ• lÄ• lappÄ• yitattaá¹ƒ. __macchariya_nti paÃ±ca macchariyÄ• ni --- Ä• vÄ
kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá
macchariyaá¹ƒ maccharÄ• yanÄ• maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ
cittassa --- idaá¹ƒ vuccati macchariyaá¹ƒ. api ca khandhamacchariyampi macchariyaá¹ƒ, dh
I 135/ macchariyaá¹ƒ, Ä• yatanamacchariyampi macchariyaá¹ƒ gÄ• ho --- idaá¹ƒ vuccati ma

__paá¹‡á¹‡e vÄ• ri yathÄ• na limpatÄ«_ti. __paá¹‡á¹‡a_á¹ƒ vuccati padumapattaá¹ƒ. __vÄ
yathÄ• \Se 163/ vÄ• ri padumapattaá¹ƒ na limpati na palimpati na upalimpati alittaá¹ƒ apalit
anupalittaá¹ƒ, evameva tasmiá¹ƒ puggale arahante khÄ«á¹‡Ä• save paridevo macchariyaÃ±

na upalimpati alittÄ• apalittÄ• anupalittÄ• . so ca puggalo arahanto tehi kilesehi na limpati
upalimpati alitto apalitto anupalitto nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• c
viharatÄ«ti --- tasmiá¹ƒ paridevamaccharaá¹ƒ paá¹‡á¹‡e vÄ• ri yathÄ• na limpati.

tenÄ• ha bhagavÄ• ---

``sabbattha munÄ« anissito, na piyaá¹ƒ kubbati nopi appiyaá¹ƒ.

tasmiá¹ƒ paridevamaccharaá¹ƒ, paá¹‡á¹‡e vÄ• ri yathÄ• na limpatÄ«â€™â€™ ti ||

<47> á¹• 21 __udabindu yathÄ• pi pokkhare, padume vÄ• ri yathÄ• na limpati. _

__evaá¹ƒ muni nopalimpati, yadidaá¹ƒ diá¹-á¹-hasutamutesu_ {diá¹-á¹-hasute mutesu (Ce),
mutesu (Se Katthaci) } __vÄ• ||_

__udabindu yathÄ• pi pokkhare_ti. udabindu vuccati udakathevo. pokkharaá¹ƒ vuccati padu
udabindu padumapatte na limpati na palimpati na upalimpati \Be 105/ alittaá¹ƒ apalittaá¹ƒ ar
udabindu yathÄ• pi pokkhare. __padume_ \Se 164/ __vÄ• ri yathÄ• na limpatÄ«_ti. padum
padumapupphaá¹ƒ. vÄ• ri vuccati udakaá¹ƒ. yathÄ• vÄ• ri padumapupphaá¹ƒ na limpati na
alittaá¹ƒ apalittaá¹ƒ anupalittanti --- padume vÄ• ri yathÄ• na limpati.

__evaá¹ƒ_ \Ee I 136/ __muni nopalimpati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• _ti. __eva_
opammasampaá¹-ipÄ• danaá¹ƒ. __munÄ«_ti. __monaá¹ƒ_ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... sa
__lepÄ• _ti dve lepÄ• --- taá¹‡hÄ• lepo \Ne 98/ ca diá¹-á¹-hilepo ca ... pe ... ayaá¹ƒ taá¹‡hÄ
ayaá¹ƒ diá¹-á¹-hilepo. muni taá¹‡hÄ• lepaá¹ƒ pahÄ• ya diá¹-á¹-hilepaá¹ƒ paá¹-inissajjitvÄ• c
limpati, sute na limpati, mute na limpati, viÃ±Ã±Ä• te na limpati na palimpati na upalimpati a
anupalitto nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharat
nopalimpati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• .

tenÄ• ha bhagavÄ• ---

``udabindu yathÄ• pi pokkhare, padume vÄ• ri yathÄ• na limpati.

evaá¹ƒ muni nopalimpati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• â€™â€™ ti ||

<48> á¹• 21 __dhono na hi tena maÃ±Ã±ati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• . _

__nÄ• Ã±Ã±ena_ \Se 165/ __visuddhimicchati, na hi so rajjati no virajjati ||_

__dhono na hi tena maÃ±Ã±ati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• _ti. __dhono_ti __dho
yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi. kiá¹ƒkÄ• r
paÃ±Ã±Ä• ? tÄ• ya paÃ±Ã±Ä• ya kÄ• yaduccaritaá¹ƒ dhutaÃ±ca dhota ca sandhotaÃ±ca ni
... pe ... manoduccaritaá¹ƒ dhutaÃ±ca dhotaÃ±ca sandhotaÃ±ca niddhotaÃ±ca, rÄ• go dhut
niddhoto ca, doso ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... issÄ• ... mac
mÄ• yÄ• ... sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atimÄ• no ... mado ...
kilesÄ• ... sabbe duccaritÄ• ... sabbe darathÄ• ... sabbe pariá¸·Ä• hÄ• ... sabbe \Ee I 137
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• dhutÄ• ca dhotÄ• ca sandhotÄ• ca niddhotÄ• ca. taá
paÃ±Ã±Ä• .

atha \Be 106/ vÄ• sammÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hi dhutÄ• ca dhotÄ• ca sandho
sammÄ• saá¹…kappena micchÄ• saá¹…kappo dhuto ca dhoto ca sandhoto ca niddhoto ca,
dhutÄ• ca ... sammÄ• kammantena micchÄ• kammanto dhuto ca ... sammÄ• Ä• jÄ«vena m
sammÄ• vÄ• yÄ• mena micchÄ• vÄ• yÄ• mo dhuto ca ... sammÄ• satiyÄ• micchÄ• sati \Se
sammÄ• samÄ• dhinÄ• micchÄ• samÄ• dhi dhuto ca ... sammÄ• Ã±Ä• á¹‡ena micchÄ• Ã±
sammÄ• vimuttiyÄ• micchÄ• vimutti dhutÄ• ca dhotÄ• ca sandhotÄ• ca niddhotÄ• ca.

atha \Ne 99/ vÄ• ariyena aá¹-á¹-haá¹…gikena maggena sabbe kilesÄ• ... sabbe duccaritÄ
sabbe pariá¸·Ä• hÄ• ... sabbe santÄ• pÄ• ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• dhutÄ• c
niddhotÄ• ca. arahÄ• imehi dhonehi dhammehi upeto samupeto upagato samupagato upa
samannÄ• gato. tasmÄ• arahÄ• dhono. so dhutarÄ• go dhutapÄ• po dhutakileso dhutapar

__dhono na hi tena maÃ±Ã±ati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• _ti. dhono diá¹-á¹-haá
diá¹-á¹-hasmiá¹ƒ na maÃ±Ã±ati, diá¹-á¹-hato na maÃ±Ã±ati, diá¹-á¹-hÄ• meti na maÃ±Ã±ati
sutasmiá¹ƒ na maÃ±Ã±ati, sutato na maÃ±Ã±ati, sutaá¹ƒ meti na maÃ±Ã±ati; mutaá¹ƒ na m
maÃ±Ã±ati, mutato na maÃ±Ã±ati, mutaá¹ƒ meti na maÃ±Ã±ati; viÃ±Ã±Ä• taá¹ƒ na maÃ±Ã
maÃ±Ã±ati, viÃ±Ã±Ä• tato na maÃ±Ã±ati, viÃ±Ã±Ä• taá¹ƒ meti na maÃ±Ã±ati. vuttampi heta
``asmÄ«ti, bhikkhave, maÃ±Ã±itametaá¹ƒ, ayamahamasmÄ«ti maÃ±Ã±itametaá¹ƒ, bhavissa
bhavissanti maÃ±Ã±itametaá¹ƒ, rÅ«pÄ« bhavissanti maÃ±Ã±itametaá¹ƒ, arÅ«pÄ« bhavissa
maÃ±Ã±itametaá¹ƒ, saÃ±Ã±Ä« bhavissanti \Se 167/ maÃ±Ã±itametaá¹ƒ, asaÃ±Ã±Ä« bhavis
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissanti maÃ±Ã±itametaá¹ƒ. maÃ±Ã±itaá¹ƒ {maÃ±Ã±itaá
maÃ±Ã±itaá¹ƒ gaá¹‡á¸• o, maÃ±Ã±itaá¹ƒ sallaá¹ƒ, maÃ±Ã±itaá¹ƒ upaddavo. tasmÄ• tiha, b
cetasÄ• viharissÄ• mÄ• ti, evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti --- dhono na hi t
diá¹-á¹-hasutamutesu vÄ• .

__nÄ• Ã±Ã±ena_ \Be 107/ __visuddhimicchatÄ«_ti. dhono aÃ±Ã±ena asuddhimaggena mi
aniyyÄ• nikapathena aÃ±Ã±atra satipaá¹-á¹-hÄ• nehi aÃ±Ã±atra sammappadhÄ• nehi aÃ±Ã

indriyehi aÃ±Ã±atra balehi aÃ±Ã±atra bojjhaá¹…gehi aÃ±Ã±atra ariyÄ• aá¹-á¹-haá¹…gikÄ• visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ na icchati na sÄ• diyati na patthet nÄ• bhijappatÄ«ti --- nÄ• Ã±Ã±ena visuddhimicchati.

__na hi so rajjati no virajjatÄ«_ti. sabbe bÄ• laputhujjanÄ• rajjanti, puthujjanakalyÄ• á¹‡aka satta sekkhÄ• virajjanti; arahÄ• neva rajjati no virajjati. viratto so khayÄ• rÄ• gassa vÄ«tar dosassa vÄ«tadosattÄ• , khayÄ• mohassa vÄ«tamohattÄ• . so vuá¹-á¹-havÄ• so ciá¹‡á¹‡ad jÄ• tijarÄ• maraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoti --- na hi so rajjati no virajjati.

tenÄ• ha \Ne 100/ bhagavÄ• ---

``dhono \Se 168/ na hi tena maÃ±Ã±ati, yadidaá¹ƒ diá¹-á¹-hasutamutesu vÄ• .

nÄ• Ã±Ã±ena visuddhimicchati, na hi so rajjati no virajjatÄ«â€™â€™ ti ||

jarÄ• suttaniddeso chaá¹-á¹-ho.

7. tissametteyyasuttaniddeso

atha \Ne 101/ tissametteyyasuttaniddesaá¹ƒ vakkhati ---

<49> á¹• 21 __methunamanuyuttassa_ \Se 169/ \Ee I 139/, __ [iccÄ• yasmÄ• tisso mettey

__vighÄ• taá¹ƒ brÅ«hi mÄ• risa. _

__sutvÄ• na tava sÄ• sanaá¹ƒ, viveke sikkhissÄ• mase ||_

__methunamanuyuttassÄ• _ti. __methunadhammo_ nÄ• ma yo so asaddhammo gÄ• madh odakantiko rahasso dvayaá¹ƒdvayasamÄ• patti. kiá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo sÄ• rattÄ• naá¹ƒ avassutÄ• naá¹ƒ pariyuá¹-á¹-hitÄ• naá¹ƒ pariyÄ• dinnacittÄ• naá¹ƒ ubhinna --- taá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo. yathÄ• ubho kalahakÄ• rakÄ• methunakÄ• bhaá¹‡á¸• anakÄ• rakÄ• methunakÄ• ti vuccanti, ubho bhassakÄ• rakÄ• methunakÄ• ti vu methunakÄ• ti vuccanti, ubho adhikaraá¹‡akÄ• rakÄ• methunakÄ• ti vuccanti, ubho vÄ• dir ubho sallÄ• pakÄ• methunakÄ• ti vuccanti; evamevaá¹ƒ ubhinnaá¹ƒ rattÄ• naá¹ƒ sÄ• rattÄ• pariyuá¹-á¹-hitÄ• naá¹ƒ pariyÄ• dinnacittÄ• naá¹ƒ ubhinnaá¹ƒ sadisÄ• naá¹ƒ dhammoti --- ta methunadhammo.

__methunamanuyuttassÄ• _ti. methunadhamme yuttassa payuttassa Ä• yuttassa samÄ• yu

tabbahulassa taggarukassa tanninnassa tappoá¹‡assa tappabbhÄ• rassa tadadhimuttassa
170/ --- methunamanuyuttassa.

__iccÄ• yasmÄ• tisso metteyyo_ti. __iccÄ• _ti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ«
byaÃ±janasiliá¹-á¹-hatÄ• \Ee I 140/ padÄ• nupubbatÄ• petaá¹ƒ --- iccÄ• ti. __Ä• yasmÄ• _t
garuvacanaá¹ƒ sagÄ• ravavacanaá¹ƒ sappatissavacanametaá¹ƒ --- Ä• yasmÄ• ti. __tisso_ti
saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madhey
__metteyyo_ti \Ne 102/ tassa therassa gottaá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ
metteyyo.

__vighÄ• taá¹ƒ brÅ«hi mÄ• risÄ• _ti. __vighÄ• ta_nti vighÄ• taá¹ƒ upaghÄ• taá¹ƒ pÄ«á¸·an
upaddavaá¹ƒ upasaggaá¹ƒ brÅ«hi Ä• cikkha desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivara vib
{uttÄ• niá¹ƒ karohi (Katthaci) } pakÄ• sehi. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ sa
sappatissavacanametaá¹ƒ mÄ• risÄ• ti --- vighÄ• taá¹ƒ brÅ«hi mÄ• risa.

__sutvÄ• na tava sÄ• sana_nti. tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ anusÄ• sana
suá¹‡itvÄ• uggahetvÄ• upadhÄ• rayitvÄ• upalakkhayitvÄ• ti --- sutvÄ• na tava sÄ• sanaá¹

__viveke sikkhissÄ• mase_ti. __viveko_ti tayo vivekÄ• --- kÄ• yaviveko, cittaviveko, upadh
kÄ• yaviveko? idha bhikkhu vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ
giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• sapuÃ±jaá¹ƒ \Se 171/, kÄ• y
gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• y
paá¹-ikkamati, eko raho nisÄ«dati \Be 109/, eko caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko carati,
vattati pÄ• leti yapeti yÄ• peti --- ayaá¹ƒ kÄ• yaviveko.

katamo cittaviveko? paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa nÄ«varaá¹‡ehi cittaá¹ƒ vivi
jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rehi cittaá¹ƒ vivittaá¹ƒ hoti, tatiyaá¹ƒ jhÄ• naá¹ƒ sa
cittaá¹ƒ vivittaá¹ƒ hoti, catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa sukhadukkhehi cittaá¹ƒ vivit
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• y
vivittaá¹ƒ hoti, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Ee I 141/ samÄ• pannassa Ä• kÄ• sÄ• naÃ±
vivittaá¹ƒ hoti, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanas
hoti, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanas
sotÄ• pannassa sakkÄ• yadiá¹-á¹-hiyÄ• vicikicchÄ• ya sÄ«labbataparÄ• mÄ• sÄ• diá¹-á¹-h
tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ vivittaá¹ƒ hoti, sakadÄ• gÄ• missa oá¸·Ä• rikÄ• kÄ• ma
paá¹-ighasaÃ±Ã±ojanÄ• oá¸·Ä• rikÄ• kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• tadek
vivittaá¹ƒ hoti, anÄ• gÄ• missa anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±
kÄ• marÄ• gÄ• nusayÄ• \Ne 103/ paá¹-ighÄ• nusayÄ• tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ
rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ

tadekaá¹-á¹-hehi ca kilesehi bahiddhÄ• ca sabbanimittehi cittaá¹ƒ vivittaá¹ƒ hoti --- ayaá¹ƒ c

katamo upadhiviveko? __upadhi_ vuccanti kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• c
amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá
nibbÄ• naá¹ƒ --- ayaá¹ƒ upadhiviveko. kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkha
cittaviveko ca parisuddhacittÄ• naá¹ƒ paramavodÄ• napattÄ• naá¹ƒ; upadhiviveko ca nirÅ«p
visaá¹…khÄ• ragatÄ• naá¹ƒ. __viveke sikkhissÄ• mase_ti. so thero pakatiyÄ• sikkhitasikkh
upÄ• dÄ• ya dhammadesanaá¹ƒ sÄ• vento {yÄ• canto (Ce Se) } evamÄ• ha --- viveke sikkh

tenÄ• ha thero tissametteyyo ---

``methunamanuyuttassa \Be 110/, [iccÄ• yasmÄ• tisso metteyyo]

vighÄ• taá¹ƒ brÅ«hi mÄ• risa.

sutvÄ• na tava sÄ• sanaá¹ƒ, viveke sikkhissÄ• maseâ€™â€™ ti ||

<50> á¹• 21 __methunamanuyuttassa_ \Se 173/ \Ee I 142/, __ [metteyyÄ• ti bhagavÄ•] _

__mussate vÄ• pi sÄ• sanaá¹ƒ. _

__micchÄ• ca paá¹-ipajjati, etaá¹ƒ tasmiá¹ƒ anÄ• riyaá¹ƒ ||_

__methunamanuyuttassÄ• _ti. methunadhammo nÄ• ma yo so asaddhammo gÄ• madham
odakantiko rahasso dvayaá¹ƒdvayasamÄ• patti. kiá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo
sÄ• rattÄ• naá¹ƒ avassutÄ• naá¹ƒ pariyuá¹-á¹-hitÄ• naá¹ƒ pariyÄ• dinnacittÄ• naá¹ƒ ubhinna
--- taá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo. yathÄ• ubho kalahakÄ• rakÄ• methunakÄ•
bhaá¹‡á¸• anakÄ• rakÄ• methunakÄ• ti vuccanti, ubho bhassakÄ• rakÄ• methunakÄ• ti vu
methunakÄ• ti vuccanti, ubho adhikaraá¹‡akÄ• rakÄ• methunakÄ• ti vuccanti, ubho vÄ• dir
ubho sallÄ• pakÄ• methunakÄ• ti vuccanti; evamevaá¹ƒ ubhinnaá¹ƒ rattÄ• naá¹ƒ sÄ• rattÄ•
104/ pariyuá¹-á¹-hitÄ• naá¹ƒ pariyÄ• dinnacittÄ• naá¹ƒ ubhinnaá¹ƒ sadisÄ• naá¹ƒ dhammoti
vuccati methunadhammo.

__methunamanuyuttassÄ• _ti. methunadhamme yuttassa payuttassa Ä• yuttassa samÄ• yu
tabbahulassa taggarukassa tanninnassa tappoá¹‡assa tappabbhÄ• rassa tadadhimuttassa
methunamanuyuttassa.

__metteyyÄ• _ti bhagavÄ• taá¹ƒ theraá¹ƒ gottena Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhi

bhaggarÄ• goti bhagavÄ• , bhaggadosoti \Se 174/ bhagavÄ• , bhaggamohoti bhagavÄ• , bh
bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggakaá¹‡á¸• akoti {bhaggakaá¹‡á¸• akoti (Ce Se) } bha
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti bh
bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• , bhaji vÄ• bhagavÄ• araÃ±Ã±
vanapatthÄ• ni (Ce) } pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ•
manussarÄ• hasseyyakÄ• ni {manussarÄ• haseyyakÄ• ni (Ce Se) } paá¹-isallÄ• nasÄ• rupp
bhagavÄ• \Ee I 143/ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ
vÄ• bhagavÄ• attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhicittassa ad
bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ ca
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ a
anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ sa
kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhissa asubhasamÄ• pattiyÄ• ti bha
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ i
indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ
paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ {abhiÃ±Ã±Ä• á¹‡Ä• naá¹ƒ (Ce) } cha
bhagavÄ• . bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• \Se 175/ kataá¹ƒ, na pitarÄ• kataá¹
bhaginiyÄ• kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡
na devatÄ• hi kataá¹ƒ. vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ•

__mussate vÄ• pi sÄ• sana_nti. dvÄ«hi kÄ• raá¹‡ehi sÄ• sanaá¹ƒ mussati --- pariyattisÄ• s
paá¹-ipattisÄ• sanampi mussati. katamaá¹ƒ pariyattisÄ• sanaá¹ƒ? yaá¹ƒ tassa pariyÄ• puá¹
geyyaá¹ƒ \Ne 105/ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbh
idaá¹ƒ pariyattisÄ• sanaá¹ƒ. tampi mussati sammussati pamussati sampamussati paribÄ• h
mussate vÄ• pi sÄ• sanaá¹ƒ.

katamaá¹ƒ paá¹-ipattisÄ• sanaá¹ƒ? sammÄ• paá¹-ipadÄ• anulomapaá¹-ipadÄ• \Ee I 144/
anvatthapaá¹-ipadÄ• dhammÄ• nudhammapaá¹-ipadÄ• sÄ«lesu paripÅ«rakÄ• ritÄ• indriy
mattaÃ±Ã±utÄ• jÄ• gariyÄ• nuyogo satisampajaÃ±Ã±aá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ca
cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-
paá¹-ipattisÄ• sanaá¹ƒ. tampi mussati sammussati pamussati sampamussati paribÄ• hiro h
vÄ• pi sÄ• sanaá¹ƒ.

__micchÄ• _ \Be 112/ __ca paá¹-ipajjatÄ«_ti. pÄ• á¹‡ampi hanati, adinnampi Ä• diyati \Se 1
chindati, nillopampi harati, ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati, paradÄ• rampi
bhaá¹‡atÄ«ti --- micchÄ• ca paá¹-ipajjati.

__etaá¹ƒ tasmiá¹ƒ anÄ• riya_nti. etaá¹ƒ tasmiá¹ƒ puggale anariyadhammo bÄ• ladhammo
aÃ±Ã±Ä• á¹‡adhammo amarÄ• vikkhepadhammo, yadidaá¹ƒ micchÄ• paá¹-ipadÄ• ti --- eta

tenÄ• ha bhagavÄ• ---

``methunamanuyuttassa, [metteyyÄ• ti bhagavÄ•]

mussate vÄ• pi sÄ• sanaá¹ƒ.

micchÄ• ca paá¹-ipajjati, etaá¹ƒ tasmiá¹ƒ anÄ• riyaâ€™â€™ nti ||

<51> á¹• 21 __eko pubbe caritvÄ• na, methunaá¹ƒ yo nisevati. _

__yÄ• naá¹ƒ bhantaá¹ƒva taá¹ƒ loke, hÄ«namÄ• hu puthujjanaá¹ƒ ||_

__eko pubbe caritvÄ• nÄ• _ti. dvÄ«hi kÄ• raá¹‡ehi eko pubbe caritvÄ• na --- pabbajjÄ• saá
gaá¹‡Ä• vavassaggaá¹-á¹-hena vÄ• . kathaá¹ƒ pabbajjÄ• saá¹…khÄ• tena eko pubbe caritv
gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• rapalibodhaá¹ƒ chinditvÄ• Ã±Ä• tipalibodh
mittÄ• maccapalibodhaá¹ƒ chinditvÄ• sannidhipalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ
vatthÄ• ni \Ne 106/ acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Se 177/ pabbajitvÄ• akiÃ
eko \Ee I 145/ carati viharati iriyati vattati pÄ• leti yapeti yÄ• peti. evaá¹ƒ pabbajjÄ• saá¹…kh
caritvÄ• na.

kathaá¹ƒ gaá¹‡Ä• vavassaggaá¹-á¹-hena eko pubbe caritvÄ• na? so evaá¹ƒ pabbajito samÃ
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghos
manussarÄ• hasseyyakÄ• ni paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko gacchati, eko tiá¹-á¹-hati,
seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko paá¹-ikkamati, eko raho nisÄ«
adhiá¹-á¹-hÄ• ti, eko carati viharati iriyati vattati pÄ• leti yapeti yÄ• peti. evaá¹ƒ
gaá¹‡Ä• vavassaggaá¹-á¹-hena eko pubbe caritvÄ• na.

__methunaá¹ƒ yo nisevatÄ«_ti. __methunadhammo_ nÄ• ma yo so asaddhammo ... pe ... t
methunadhammo. __methunaá¹ƒ yo nisevatÄ«_ti \Be 113/. yo aparena samayena buddhaá
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattitvÄ• methunaá¹ƒ dhammaá¹ƒ sevati nisevati saá
methunaá¹ƒ yo nisevati.

__yÄ• naá¹ƒ bhantaá¹ƒva taá¹ƒ loke_ti. __yÄ• na_nti hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ goyÄ•
meá¹‡á¸• ayÄ• naá¹ƒ oá¹-á¹-hayÄ• naá¹ƒ kharayÄ• naá¹ƒ bhantaá¹ƒ adantaá¹ƒ akÄ• ritaá¹ƒ
gaá¹‡hÄ• ti, visamaá¹ƒ khÄ• á¹‡umpi pÄ• sÄ• á¹‡ampi abhiruhati, yÄ• nampi Ä• rohanakan

papatati. yathÄ• taá¹ƒ bhantaá¹ƒ \Se 178/ yÄ• naá¹ƒ adantaá¹ƒ akÄ• ritaá¹ƒ avinÄ«taá¹ƒ up
evamevaá¹ƒ so vibbhantako bhantayÄ• napaá¹-ibhÄ• go uppathaá¹ƒ gaá¹‡hÄ• ti, micchÄ• d
pe ... micchÄ• samÄ• dhiá¹ƒ gaá¹‡hÄ• ti. yathÄ• taá¹ƒ bhantaá¹ƒ yÄ• naá¹ƒ adantaá¹ƒ akÄ
visamaá¹ƒ khÄ• á¹‡umpi pÄ• sÄ• á¹‡ampi abhiruhati; evamevaá¹ƒ so vibbhantako bhantayÄ
kÄ• yakammaá¹ƒ abhiruhati, visamaá¹ƒ vacÄ«kammaá¹ƒ abhiruhati, visamaá¹ƒ manokamm
pÄ• á¹‡Ä• tipÄ• taá¹ƒ abhiruhati, visamaá¹ƒ adinnÄ• dÄ• naá¹ƒ abhiruhati, visamaá¹ƒ kÄ• m
abhiruhati, visamaá¹ƒ musÄ• vÄ• daá¹ƒ abhiruhati, visamaá¹ƒ pisuá¹‡avÄ• caá¹ƒ abhiruhati
pharusavÄ• caá¹ƒ abhiruhati, visamaá¹ƒ samphappalÄ• paá¹ƒ abhiruhati \Ee I 146/, visama
abhiruhati, visamaá¹ƒ byÄ• pÄ• daá¹ƒ abhiruhati, visamaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ abhiruha
abhiruhati, visame paÃ±ca kÄ• maguá¹‡e abhiruhati, visame nÄ«varaá¹‡e abhiruhati. yathÄ
yÄ• naá¹ƒ adantaá¹ƒ akÄ• ritaá¹ƒ avinÄ«taá¹ƒ yÄ• nampi Ä• rohanakampi bhaÃ±jati; evame
bhantayÄ• napaá¹-ibhÄ• go niraye attÄ• naá¹ƒ bhaÃ±jati \Ne 107/, tiracchÄ• nayoniyaá¹ƒ at
pettivisaye attÄ• naá¹ƒ bhaÃ±jati, manussaloke attÄ• naá¹ƒ bhaÃ±jati, devaloke attÄ• naá¹ƒ
taá¹ƒ bhantaá¹ƒ yÄ• naá¹ƒ adantaá¹ƒ akÄ• ritaá¹ƒ avinÄ«taá¹ƒ papÄ• te papatati; evamevaá
bhantayÄ• napaá¹-ibhÄ• go jÄ• tipapÄ• tampi papatati, jarÄ• papÄ• tampi papatati, byÄ• dh
maraá¹‡apapÄ• tampi papatati, sokaparidevadukkhadomanassupÄ• yÄ• sapapÄ• tampi pap
manussaloketi \Se 179/ --- yÄ• naá¹ƒ bhantaá¹ƒva taá¹ƒ loke.

__hÄ«namÄ• hu puthujjana_nti. __puthujjanÄ• _ti kenaá¹-á¹-hena puthujjanÄ• ? puthu kiles
puthujjanÄ• , puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• , puthu satthÄ• rÄ• naá¹ƒ n
puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthujjanÄ• \Be 114/, puthu nÄ• nÄ• bhi
{nÄ• nÄ• bhisaá¹…khÄ• rehi (Se) } abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghe
puthu nÄ• nÄ• santÄ• pehi santapantÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi parida
paÃ±casu kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• {ajjhopannÄ
palibuddhÄ• ti puthujjanÄ• , puthu paÃ±cahi nÄ«varaá¹‡ehi Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ
paá¹-ikujjitÄ• ti puthujjanÄ• . __hÄ«namÄ• hu puthujjana_nti. puthujjanaá¹ƒ hÄ«naá¹ƒ nihÄ«
lÄ• makaá¹ƒ \Ee I 147/ chatukkaá¹ƒ parittanti evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá
evaá¹ƒ voharantÄ«ti --- hÄ«namÄ• hu puthujjanaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``eko pubbe caritvÄ• na, methunaá¹ƒ yo nisevati.

yÄ• naá¹ƒ bhantaá¹ƒva taá¹ƒ loke, hÄ«namÄ• hu puthujjanaâ€™â€™ nti ||

<52> á¹• 21 __yaso kitti ca yÄ• pubbe, hÄ• yate vÄ• pi tassa sÄ• . _

__etampi disvÄ• sikkhetha, methunaá¹ƒ vippahÄ• tave ||_

__yaso kitti ca yÄ• pubbe, hÄ• yate vÄ• pi tassa sÄ• _ti. katamo yaso? idhekacco pubbe s
hoti garukato \Se 180/ mÄ• nito pÅ«jito apacito lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ --- ayaá¹ƒ
idhekacco pubbe samaá¹‡abhÄ• ve kittivaá¹‡á¹‡agato hoti paá¹‡á¸• ito viyatto medhÄ• vÄ«
kalyÄ• á¹‡apaá¹-ibhÄ• no --- suttantikoti vÄ• vinayadharoti vÄ• dhammakathikoti vÄ• Ä• r
piá¹‡á¸• apÄ• tikoti vÄ• paá¹ƒsukÅ«likoti vÄ• tecÄ«varikoti vÄ• sapadÄ• nacÄ• rikoti vÄ•
\Ne 108/ vÄ• nesajjikoti vÄ• yathÄ• santhatikoti vÄ• paá¹-hamassa jhÄ• nassa lÄ• bhÄ«ti
lÄ• bhÄ«ti vÄ• tatiyassa jhÄ• nassa lÄ• bhÄ«ti vÄ• catutthassa jhÄ• nassa lÄ• bhÄ«ti vÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasa
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
ayaá¹ƒ kittÄ«ti --- yaso kitti ca yÄ• pubbe.

__hÄ• yate_ \Be 115/ __vÄ• pi tassa sÄ• _ti. tassa aparena samayena buddhaá¹ƒ dhamma
paccakkhÄ• ya hÄ«nÄ• yÄ• vattassa so ca yaso sÄ• ca kitti hÄ• yati parihÄ• yati \Ee I 148/
paripatati antaradhÄ• yati vippalujjatÄ«ti --- yaso kitti ca yÄ• pubbe hÄ• yate vÄ• pi tassa s

__etampi disvÄ• sikkhetha methunaá¹ƒ vippahÄ• tave_ti. __eta_nti pubbe samaá¹‡abhÄ•
aparabhÄ• ge buddhaá¹ƒ dhammaá¹ƒ saá¹…ghaá¹ƒ sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ•
etaá¹ƒ sampattiá¹ƒ \Se 181/ vipattiá¹ƒ. __disvÄ• _ti passitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ
vibhÅ«taá¹ƒ katvÄ• ti --- etampi disvÄ• . __sikkhethÄ• _ti tisso sikkhÄ• --- adhisÄ«lasikkhÄ
adhipaÃ±Ã±Ä• sikkhÄ• . katamÄ• adhisÄ«lasikkhÄ• ? idha bhikkhu sÄ«lavÄ• hoti, pÄ• tim
viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya
khuddako sÄ«lakkhandho, mahanto sÄ«lakkhandho. sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä• di caraá¹‡a
mukhaá¹ƒ pamukhaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ adhisÄ«l

katamÄ• adhicittasikkhÄ• ? idha bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi s
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... dutiyaá¹ƒ
tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati --- ayaá¹ƒ adhicittasikkh

katamÄ• adhipaÃ±Ã±Ä• sikkhÄ• ? idha bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ•
ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . so idaá¹ƒ dukkhanti yathÄ•
dukkhasamudayoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dukkhanirodhoti yathÄ• bhÅ«taá¹
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ime Ä• savÄ• ti yat
ayaá¹ƒ Ä• savasamudayoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ Ä• savanirodhoti yathÄ•
109/, ayaá¹ƒ Ä• savanirodhagÄ• minÄ« \Se 182/ paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
adhipaÃ±Ã±Ä• sikkhÄ• . __methunadhammo_ \Ee I 149/ nÄ• ma yo so asaddhammo ... pe
methunadhammo.

__etampi_ \Be 116/ __disvÄ• sikkhetha, methunaá¹ƒ vippahÄ• tave_ti. methunadhammass
paá¹-inissaggÄ• ya paá¹-ipassaddhiyÄ• adhisÄ«lampi sikkheyya, adhicittampi sikkheyya, a
imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyya, jÄ• nanto sikkheyya, passanto sikkheyya, pac
cittaá¹ƒ adhiá¹-á¹-hahanto sikkheyya, saddhÄ• ya adhimuccanto sikkheyya, vÄ«riyaá¹ƒ pag
satiá¹ƒ upaá¹-á¹-hapento sikkheyya, cittaá¹ƒ samÄ• dahanto sikkheyya, paÃ±Ã±Ä• ya pajÄ•
abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto sikkheyya, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto sikkheyya, pahÄ
sikkheyya, bhÄ• vetabbaá¹ƒ bhÄ• vento sikkheyya, sacchikÄ• tabbaá¹ƒ sacchikaronto sikkh
samÄ• careyya samÄ• dÄ• ya vatteyyÄ• ti --- etampi disvÄ• sikkhetha, methunaá¹ƒ vippah

tenÄ• ha bhagavÄ• ---

``yaso kitti ca yÄ• pubbe, hÄ• yate vÄ• pi tassa sÄ• .

etampi disvÄ• sikkhetha, methunaá¹ƒ vippahÄ• taveâ€™â€™ ti ||

<53> á¹• 21 __saá¹…kappehi pareto so, kapaá¹‡o viya jhÄ• yati. _

__sutvÄ• paresaá¹ƒ nigghosaá¹ƒ, maá¹…ku hoti tathÄ• vidho ||_

__saá¹…kappehi_ \Se 183/ __pareto so, kapaá¹‡o viya jhÄ• yatÄ«_ti. kÄ• masaá¹…kappe
vihiá¹ƒsÄ• saá¹…kappena diá¹-á¹-hisaá¹…kappena phuá¹-á¹-ho pareto samohito samannÄ•
mando viya momÅ«ho viya jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ• yati {avajjhÄ• yati (Se
rukkhasÄ• khÄ• yaá¹ƒ mÅ«sikaá¹ƒ magayamÄ• no jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ
nadÄ«tÄ«re macche magayamÄ• no jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ• yati, yathÄ•
sandhisamalasaá¹…kaá¹-ire mÅ«sikaá¹ƒ magayamÄ• no jhÄ• yati pajjhÄ• yati nijjhÄ• yati a
gadrabho vahacchinno sandhisamalasaá¹…kaá¹-ire jhÄ• yati pajjhÄ• yati nijjhÄ• yati apajjhÄ
vibbhantako kÄ• masaá¹…kappena byÄ• pÄ• dasaá¹…kappena vihiá¹ƒsÄ• saá¹…kappena
pareto samohito \Ne 110/ samannÄ• gato pihito kapaá¹‡o viya mando viya momÅ«ho viya j
nijjhÄ• yati apajjhÄ• yatÄ«ti --- saá¹…kappehi pareto so kapaá¹‡o viya jhÄ• yati.

__sutvÄ• _ \Be 117/ __paresaá¹ƒ nigghosaá¹ƒ, maá¹…ku hoti tathÄ• vidho_ti. __paresa_nt
Ä• cariyÄ• vÄ• samÄ• nupajjhÄ• yakÄ• vÄ• samÄ• nÄ• cariyakÄ• vÄ• mittÄ• vÄ• sand
sahÄ• yÄ• vÄ• codenti --- ``tassa te, Ä• vuso, alÄ• bhÄ• , tassa te dulladdhaá¹ƒ, yaá¹ƒ tva
uá¸·Ä• raá¹ƒ satthÄ• raá¹ƒ labhitvÄ• evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• eva
labhitvÄ• hÄ«nassa methunadhammassa kÄ• raá¹‡Ä• buddhaá¹ƒ \Se 184/ dhammaá¹ƒ sa
hÄ«nÄ• yÄ• vattosi. saddhÄ• pi nÄ• ma te nÄ• hosi kusalesu dhammesu, hirÄ«pi nÄ• ma te
ottappampi nÄ• ma te nÄ• hosi kusalesu dhammesu, vÄ«riyampi nÄ• ma te nÄ• hosi kusale

nÄ• hosi kusalesu dhammesu, paÃ±Ã±Ä• pi nÄ• ma te nÄ• hosi kusalesu dhammesÅ«â€™
byappathaá¹ƒ desanaá¹ƒ anusÄ• sanaá¹ƒ anusiá¹-á¹-hiá¹ƒ sutvÄ• suá¹‡itvÄ• uggahetvÄ•
upalakkhayitvÄ• maá¹…ku hoti, pÄ«á¸·ito ghaá¹-á¹-ito byÄ• dhito domanassito hoti. __tathÄ
tathÄ• vidho tÄ• diso tassaá¹‡á¹-hito tappakÄ• ro tappaá¹-ibhÄ• go. yo so vibbhantakoti --- s
nigghosaá¹ƒ maá¹…ku hoti tathÄ• vidho.

tenÄ• ha bhagavÄ• ---

``saá¹…kappehi pareto so, kapaá¹‡o viya jhÄ• yati.

sutvÄ• paresaá¹ƒ nigghosaá¹ƒ, maá¹…ku hoti tathÄ• vidhoâ€™â€™ ti ||

<54> á¹• 21 __atha satthÄ• ni kurute, paravÄ• dehi codito. _

__esa khvassa mahÄ• gedho, mosavajjaá¹ƒ pagÄ• hati_ {saá¹ƒgÄ• hati (Katthaci) } __ ||_

__atha satthÄ• ni kurute, paravÄ• dehi codito_ti. __athÄ• _ti padasandhi padasaá¹ƒsaggo
akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- athÄ• ti. __sat
satthÄ• ni --- kÄ• yasatthaá¹ƒ, vacÄ«satthaá¹ƒ, manosatthaá¹ƒ. tividhaá¹ƒ kÄ• yaduccaritaá
catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ vacÄ«satthaá¹ƒ, tividhaá¹ƒ manoduccaritaá¹ƒ manosattha
codito_ti. upajjhÄ• yehi vÄ• Ä• cariyehi vÄ• samÄ• nupajjhÄ• yakehi vÄ• samÄ• nÄ• cariy
vÄ• sandiá¹-á¹-hehi vÄ• sambhattehi vÄ• sahÄ• yehi vÄ• codito sampajÄ• namusÄ• bhÄ
bhante, ahosiá¹ƒ pabbajjÄ• ya. mÄ• tÄ• me posetabbÄ• , tenamhi vibbhantoâ€™â€™ ti bh
posetabbo \Ne 111/, tenamhi vibbhantoâ€™â€™ ti bhaá¹‡ati. ``bhÄ• tÄ• me posetabbo ... I
... putto me posetabbo ... dhÄ«tÄ• me posetabbÄ• ... mittÄ• me posetabbÄ• ... amaccÄ•
Ã±Ä• takÄ• me posetabbÄ• ... sÄ• lohitÄ• me posetabbÄ• , tenamhi vibbhantoâ€™â€™ ti
karoti saá¹…karoti janeti saÃ±janeti nibbatteti abhinibbattetÄ«ti --- atha satthÄ• ni kurute, pa
codito.

__esa khvassa mahÄ• gedho_ti. eso tassa mahÄ• gedho \Ee I 152/ mahÄ• vanaá¹ƒ mahÄ•
mahÄ• visamo mahÄ• kuá¹-ilo mahÄ• paá¹…ko mahÄ• palipo mahÄ• palibodho mahÄ• bar
sampajÄ• namusÄ• vÄ• doti --- esa khvassa mahÄ• gedho.

__mosavajjaá¹ƒ pagÄ• hatÄ«_ti. mosavajjaá¹ƒ vuccati musÄ• vÄ• do. idhekacco sabhagga
Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhip
purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha --- ``jÄ• nÄ• m
``jÄ• naá¹ƒâ€™â€™ vÄ• Ä• ha --- ``na jÄ• nÄ• mÄ«â€™â€™ ti, apassaá¹ƒ vÄ• Ä• ha --- `
vÄ• Ä• ha --- ``na passÄ• mÄ«â€™â€™ ti. iti attahetu vÄ• parahetu \Se 186/ vÄ• Ä• misa

sampajÄ• namusÄ• bhÄ• sati --- idaá¹ƒ vuccati mosavajjaá¹ƒ.

api ca tÄ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. pubbevassa hoti --- ``musÄ• bhaá¹‡issaâ€™â€
--- ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itassa hoti --- ``musÄ• mayÄ• bhaá¹‡itaâ€™
musÄ• vÄ• do hoti. api ca catÅ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. pubbevassa hoti --- ``musÄ
bhaá¹‡antassa hoti --- ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itassa hoti --- ``musÄ• m
vinidhÄ• ya diá¹-á¹-hiá¹ƒ. imehi catÅ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. api ca paÃ±cahÄ• kÄ
sattahÄ• kÄ• rehi ... aá¹-á¹-hahÄ• kÄ• rehi musÄ• vÄ• do hoti. pubbevassa hoti --- ``musÄ•
bhaá¹‡antassa hoti --- ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itassa hoti --- ``musÄ• m
vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya saÃ±Ã±aá¹
bhÄ• vaá¹ƒ. imehi aá¹-á¹-hahÄ• kÄ• rehi musÄ• vÄ• do hoti. __mosavajjaá¹ƒ pagÄ• hatÄ«_
pagÄ• hati ogÄ• hati ajjhogÄ• hati pavisatÄ«ti --- mosavajjaá¹ƒ pagÄ• hati.

tenÄ• ha \Ne 112/ bhagavÄ• ---

``atha \Ee I 153/ satthÄ• ni kurute, paravÄ• dehi codito.

esa khvassa mahÄ• gedho, mosavajjaá¹ƒ pagÄ• hatÄ«â€™â€™ ti ||

<55> á¹• 21 __paá¹‡á¸• itoti samaÃ±Ã±Ä• to, ekaccariyaá¹ƒ_ {ekacariyaá¹ƒ (Ce Se) } __ad

__sa cÄ• pi methune yutto, mandova parikissati ||_

__paá¹‡á¸• itoti samaÃ±Ã±Ä• to_ti. idhekacco pubbe samaá¹‡abhÄ• ve kitti vaá¹‡á¹‡agato
viyatto medhÄ• vÄ« bahussuto cittakathÄ« kalyÄ• á¹‡apaá¹-ibhÄ• no suttantikoti vÄ• vinay
dhammakathikoti vÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bh
evaá¹ƒ Ã±Ä• to hoti paÃ±Ã±Ä• to samaÃ±Ã±Ä• to hotÄ«ti --- paá¹‡á¸• itoti samaÃ±Ã±Ä• to.

__ekaccariyaá¹ƒ adhiá¹-á¹-hito_ti. dvÄ«hi kÄ• raá¹‡ehi ekaccariyaá¹ƒ adhiá¹-á¹-hito --- pabb
vÄ• gaá¹‡Ä• vavassaggaá¹-á¹-hena vÄ• . kathaá¹ƒ pabbajjÄ• saá¹…khÄ• tena ekaccariyaá
gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• ... pe ... evaá¹ƒ pabbajjÄ• saá¹…khÄ• tena ekaccari
kathaá¹ƒ gaá¹‡Ä• vavassaggaá¹-á¹-hena ekaccariyaá¹ƒ adhiá¹-á¹-hito? so evaá¹ƒ pabbajito
araÃ±Ã±avanapatthÄ• ni pantÄ• ni ... pe ... evaá¹ƒ gaá¹‡Ä• vavassaggaá¹-á¹-hena ekaccari
--- ekaccariyaá¹ƒ adhiá¹-á¹-hito.

__sa cÄ• pi methune yutto_ti. __methunadhammo_ nÄ• ma yo so asaddhammo gÄ• madh
vuccati methunadhammo. __sa cÄ• pi methune yutto_ti. so aparena samayena buddhaá¹ƒ
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattitvÄ• methunadhamme yutto {yutto saá¹ƒyutto (C

samÄ• yuttoti --- sa cÄ• pi methune yutto.

__mandova parikissatÄ«_ti. kapaá¹‡o viya mando viya momÅ«ho viya kissati \Ee I 154/ par
parikilissati. pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, sandhimpi chindati, nillopampi harati,
karoti, paripanthepi tiá¹-á¹-hati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati. evampi kissati
parikilissati. tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti \Be 12
tÄ• á¸·enti, vettehipi tÄ• á¸·enti, addhadaá¹‡á¸• akehipi \Se 188/ tÄ• á¸·enti, hatthampi chinc
chindanti, hatthapÄ• dampi chindanti, kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti \Ne 113
chindanti, bilaá¹…gathÄ• likampi karonti, saá¹…khamuá¹‡á¸• ikampi karonti, rÄ• humukham
karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cirakavÄ• sikampi karonti, eá¹‡e
baá¸·isamaá¹ƒsikampi karonti, kahÄ• paá¹‡ikampi karonti, khÄ• rÄ• patacchikampi {khÄ• rÄ
(Katthaci) } karonti, palighaparivattikampi karonti, palÄ• lapÄ«á¹-hakampi karonti, tattenapi t
osiÃ±canti, sunakhehipi khÄ• dÄ• penti, jÄ«vantampi sÅ«le uttÄ• senti, asinÄ• pi sÄ«saá¹ƒ
kissati parikissati parikilissati.

atha vÄ• kÄ• mataá¹‡hÄ• ya abhibhÅ«to pariyÄ• dinnacitto bhoge pariyesanto nÄ• vÄ• ya
sÄ«tassa purakkhato uá¹‡hassa purakkhato á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamp
khuppipÄ• sÄ• ya miyyamÄ• no tigumbaá¹ƒ gacchati, takkolaá¹ƒ gacchati, takkasÄ«laá¹ƒ ga
gacchati, purapÅ«raá¹ƒ gacchati, vesuá¹…gaá¹ƒ gacchati, verÄ• pathaá¹ƒ gacchati, javaá¹ƒ
{kamaliá¹ƒ (Se), taá¹ƒmaliá¹ƒ (Katthaci) } gacchati, vaá¹…gaá¹ƒ gacchati, eá¸·abandhanaá¹
suvaá¹‡á¹‡akÅ«á¹-aá¹ƒ \Ee I 155/ gacchati, suvaá¹‡á¹‡abhÅ«miá¹ƒ gacchati, tambapÄ• á¹‡
suppÄ• dakaá¹ƒ gacchati, bhÄ• rukacchaá¹ƒ gacchati, suraá¹-á¹-haá¹ƒ gacchati, bhaá¹…ga
bhaá¹…gaá¹‡aá¹ƒ gacchati, saramataá¹ƒ gaá¹‡aá¹ƒ gacchati, yonaá¹ƒ gacchati \Se 189/, pa
(Se) } gacchati, vinakaá¹ƒ {navakaá¹ƒ (Ce) } gacchati, mÅ«lapadaá¹ƒ gacchati, marukantÄ•
jaá¹‡á¹‡upathaá¹ƒ gacchati, ajapathaá¹ƒ gacchati, meá¹‡á¸• apathaá¹ƒ gacchati, saá¹…kup
chattapathaá¹ƒ gacchati, vaá¹ƒsapathaá¹ƒ gacchati, sakuá¹‡apathaá¹ƒ gacchati, mÅ«sikapa
daripathaá¹ƒ gacchati, vettÄ• cÄ• raá¹ƒ gacchati. evampi kissati parikissati parikilissati.

gavesanto na vindati, alÄ• bhamÅ«lakampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. ev
parikilissati.

gavesanto vindati, laddhÄ• pi Ä• rakkhamÅ«lakampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒ
neva rÄ• jÄ• no hareyyuá¹ƒ, na corÄ• hareyyuá¹ƒ, na aggÄ« daheyyuá¹ƒ, na udakaá¹ƒ vah
hareyyuâ€™â€™ nti. tassa evaá¹ƒ Ä• rakkhato gopayato te bhogÄ• vippalujjanti. so vippay
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. evampi kissati parikissati parikilissatÄ«ti \Ee I
methune yutto, mandova parikissati.

tenÄ• ha \Ne 114/ bhagavÄ• ---

``paá¹‡á¸• itoti samaÃ±Ã±Ä• to, ekaccariyaá¹ƒ adhiá¹-á¹-hito.

sa cÄ• pi methune yutto, mandova parikissatÄ«â€™â€™ ti ||

<56> á¹• 21 __etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , muniá¹ƒ pubbÄ• pare idha. _

__ekaccariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• , na nisevetha methunaá¹ƒ ||_

__etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , muni pubbÄ• pare idhÄ• _ti. __eta_nti pubbe samaá¹‡abl
aparabhÄ• ge buddhaá¹ƒ dhammaá¹ƒ saá¹…ghaá¹ƒ \Se 190/ sikkhaá¹ƒ paccakkhÄ• ya hÄ«
ca; etaá¹ƒ sampattiá¹ƒ vipattiÃ±ca. __Ã±atvÄ• _ti jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ•
katvÄ• . __munÄ«_ti. __monaá¹ƒ_ vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... p
muni. __idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• imissÄ• khantiyÄ• imissÄ• ruciyÄ• imasmiá¹ƒ Ä•
imasmiá¹ƒ vinaye imasmiá¹ƒ dhammavinaye imasmiá¹ƒ pÄ• vacane imasmiá¹ƒ brahmacariy
imasmiá¹ƒ attabhÄ• ve imasmiá¹ƒ manussaloketi --- etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• muni pub

__ekaccariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• _ti. dvÄ«hi kÄ• raá¹‡ehi ekaccariyaá¹ƒ daá¸·ahaá¹ƒ ka
pabbajjÄ• saá¹…khÄ• tena vÄ• gaá¹‡Ä• vavassaggaá¹-á¹-hena vÄ• . kathaá¹ƒ pabbajjÄ• s
daá¸·haá¹ƒ kareyya? sabbaá¹ƒ gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• rapalibodha
Ã±Ä• tipalibodhaá¹ƒ chinditvÄ• mittÄ• maccapalibodhaá¹ƒ chinditvÄ• sannidhipalibodhaá¹
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
upagantvÄ• eko careyya vihareyya iriyeyya vatteyya pÄ• leyya \Ee I 157/ yapeyya yÄ• pey
pabbajjÄ• saá¹…khÄ• tena ekaccariyaá¹ƒ daá¸·haá¹ƒ kareyya.

kathaá¹ƒ gaá¹‡Ä• vavassaggaá¹-á¹-hena ekaccariyaá¹ƒ daá¸·haá¹ƒ kareyya? so evaá¹ƒ pa
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni paá¹-iseveyya appasaddÄ• ni appanigg
manussarÄ• hasseyyakÄ• ni \Se 191/ paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko gaccheyya, eko
nisÄ«deyya, eko seyyaá¹ƒ kappeyya, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviseyya, eko \Be 122
nisÄ«deyya, eko caá¹…kamaá¹ƒ adhiá¹-á¹-heyya, eko careyya vihareyya iriyeyya vatteyya p
yÄ• peyya. evaá¹ƒ gaá¹‡Ä• vavassaggaá¹-á¹-hena ekaccariyaá¹ƒ daá¸·haá¹ƒ kareyyÄ• ti ---
daá¸·haá¹ƒ kareyya, thiraá¹ƒ kareyya, daá¸·haá¹ƒ samÄ• dÄ• no assa, avaá¹-á¹-hitasamÄ•
dhammesÅ«ti --- ekaccariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• .

__na nisevetha methuna_nti. __methunadhammo_ nÄ• ma yo so asaddhammo gÄ• madha
vuccati methunadhammo. methunadhammaá¹ƒ na seveyya na niseveyya na saá¹ƒseveyya
samÄ• careyya na samÄ• dÄ• ya vatteyyÄ• ti --- na nisevetha methunaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , muni pubbÄ• pare idha.

ekaccariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• , na nisevetha methunaâ€™â€™ nti ||

<57> á¹• 21 __vivekaÃ±Ã±eva sikkhetha, etaá¹ƒ ariyÄ• namuttamaá¹ƒ. _

__na tena seá¹-á¹-ho maÃ±Ã±etha, sa ve nibbÄ• nasantike ||_

__vivekaÃ±Ã±eva sikkhethÄ• _ti. __viveko_ti tayo vivekÄ• --- kÄ• yaviveko, cittaviveko, up
\Ee I 158/ kÄ• yaviveko ... pe ... ayaá¹ƒ upadhiviveko. kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ
nekkhammÄ• bhiratÄ• naá¹ƒ. cittaviveko ca parisuddhacittÄ• naá¹ƒ paramavodÄ• nappattÄ
192/ nirÅ«padhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…khÄ• ragatÄ• naá¹ƒ. __sikkhÄ• _ti tisso sik
adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• ... pe ... ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . __viveka
vivekaÃ±Ã±eva sikkheyya Ä• careyya samÄ• careyya samÄ• dÄ• ya vatteyyÄ• ti --- vivekaÃ

__etaá¹ƒ ariyÄ• namuttama_nti. __ariyÄ• _ vuccanti buddhÄ• ca buddhasÄ• vakÄ• ca pa
etaá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ yadidaá
etaá¹ƒ ariyÄ• namuttamaá¹ƒ.

__na tena seá¹-á¹-ho maÃ±Ã±ethÄ• _ti. kÄ• yavivekacariyÄ• ya unnatiá¹ƒ na kareyya, unna
mÄ• naá¹ƒ na kareyya, thÄ• maá¹ƒ na kareyya, thambhaá¹ƒ na kareyya, na tena mÄ• naá¹
assa patthaddho paggahitasiroti --- tena seá¹-á¹-ho na maÃ±Ã±etha.

__sa_ \Ne 116/ \Be 123/ __ve nibbÄ• nasantike_ti. so nibbÄ• nassa santike sÄ• mantÄ• Ä
upakaá¹-á¹-heti --- sa ve nibbÄ• nasantike.

tenÄ• ha bhagavÄ• ---

``vivekaÃ±Ã±eva sikkhetha, etaá¹ƒ ariyÄ• namuttamaá¹ƒ.

na tena seá¹-á¹-ho maÃ±Ã±etha, sa ve nibbÄ• nasantikeâ€™â€™ ti ||

<58> á¹• 21 __rittassa munino carato, kÄ• mesu anapekkhino. _

__oghatiá¹‡á¹‡assa pihayanti, kÄ• mesu gadhitÄ• pajÄ• ||_

__rittassa munino carato_ti. rittassa vivittassa \Ee I 159/ pavivittassa \Se 193/, kÄ• yaducca
vivittassa pavivittassa. vacÄ«duccaritena ... pe ... manoduccaritena ... rÄ• gena ... dosena ..
kodhena ... upanÄ• hena ... makkhena ... paá¸·Ä• sena ... issÄ• ya ... macchariyena ... mÄ•
sÄ• á¹-heyyena ... thambhena ... sÄ• rambhena ... mÄ• nena ... atimÄ• nena ... madena ... p
sabbakilesehi ... sabbaduccaritehi ... sabbadarathehi ... sabbapariá¸·Ä• hehi ... sabbasantÄ•
sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi rittassa vivittassa pavivittassa. __munino_ti. __mona_á
... pe ... saá¹…gajÄ• lamaticca so muni. __carato_ti carato viharato iriyato vattato pÄ• layato
yÄ• payatoti --- rittassa munino carato.

__kÄ• mesu anapekkhino_ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ• c
vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . vatthukÄ• me parijÄ• nitvÄ•
pajahitvÄ• vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• kÄ• mesu anapekkha
muttakÄ• mo pahÄ«nakÄ• mo paá¹-inissaá¹-á¹-hakÄ• mo, vÄ«tarÄ• go cattarÄ• go vantarÄ•
paá¹-inissaá¹-á¹-harÄ• go nicchÄ• to nibbuto sÄ«tibhÅ«to {sÄ«tÄ«bhÅ«to (Ce) } sukhappaá¹
brahmabhÅ«tena attanÄ• viharatÄ«ti --- kÄ• mesu anapekkhino.

__oghatiá¹‡á¹‡assa pihayanti, kÄ• mesu gadhitÄ• pajÄ• _ti. __pajÄ• _ti sattÄ• dhivacanaá
rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• laggÄ• laggitÄ• palibuddhÄ• . te kÄ• m
bhavoghaá¹ƒ tiá¹‡á¹‡assa diá¹-á¹-hoghaá¹ƒ tiá¹‡á¹‡assa avijjoghaá¹ƒ tiá¹‡á¹‡assa sabbasa
tiá¹‡á¹‡assa uttiá¹‡á¹‡assa nittiá¹‡á¹‡assa atikkantassa samatikkantassa vÄ«tivattassa pÄ•
pÄ• raá¹ƒ pattassa \Ne 117/ \Be 124/ antaá¹ƒ gatassa \Ee I 160/ antaá¹ƒ pattassa koá¹-iá¹ƒ
pattassa pariyantaá¹ƒ gatassa pariyantaá¹ƒ pattassa vosÄ• naá¹ƒ gatassa vosÄ• naá¹ƒ patt
tÄ• á¹‡aá¹ƒ pattassa leá¹‡aá¹ƒ gatassa leá¹‡aá¹ƒ pattassa saraá¹‡aá¹ƒ gatassa saraá¹‡aá¹
gatassa abhayaá¹ƒ pattassa accutaá¹ƒ gatassa accutaá¹ƒ pattassa amataá¹ƒ gatassa amat
gatassa nibbÄ• naá¹ƒ pattassa icchanti sÄ• diyanti patthayanti pihayanti abhijappanti. yathÄ
Ä• naá¹‡yaá¹ƒ {Ä• á¹‡aá¹‡yaá¹ƒ (-a) } patthenti pihayanti, yathÄ• Ä• bÄ• dhikÄ• Ä• rogya
yathÄ• bandhanabaddhÄ• bandhanamokkhaá¹ƒ patthenti pihayanti, yathÄ• dÄ• sÄ• bhuj
yathÄ• kantÄ• raddhÄ• napakkhandÄ• {kantÄ• raddhÄ• napakkhantÄ• (Ce), kantÄ• raddh
khemantabhÅ«miá¹ƒ patthenti pihayanti; evamevaá¹ƒ pajÄ• kÄ• mesu rattÄ• giddhÄ• gad
laggÄ• laggitÄ• palibuddhÄ• te kÄ• moghaá¹ƒ tiá¹‡á¹‡assa bhavoghaá¹ƒ tiá¹‡á¹‡assa ... p
gatassa nibbÄ• naá¹ƒ pattassa icchanti sÄ• diyanti patthayanti pihayanti abhijappantÄ«ti ---
pihayanti, kÄ• mesu gadhitÄ• pajÄ• .

tenÄ• ha bhagavÄ• ---

``rittassa \Se 195/ munino carato, kÄ• mesu anapekkhino.

oghatiá¹‡á¹‡assa pihayanti, kÄ• mesu gadhitÄ• pajÄ• â€™â€™ ti ||

tissametteyyasuttaniddeso sattamo.

8. pasÅ«rasuttaniddeso

atha \Ne 118/ pasÅ«rasuttaniddesaá¹ƒ vakkhati ---

<59> á¹• 21 __idheva_ \Se 196/ \Ee I 161/ __suddhiá¹ƒ iti vÄ• dayanti, nÄ• Ã±Ã±esu dham

__yaá¹ƒ nissitÄ• tattha subhaá¹ƒ vadÄ• nÄ• , paccekasaccesu puthÅ« niviá¹-á¹-hÄ• ||_

__idheva suddhiá¹ƒ iti vÄ• dayantÄ«_ti. idheva suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá
parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. ``sassato loko, idameva sacc
moghamaÃ±Ã±aâ€™â€™ nti suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parim
bhaá¹‡anti dÄ«payanti voharanti. ``asassato loko \Be 125/ ... antavÄ• loko ... anantavÄ• lo
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ ... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ ... hoti tathÄ• gat
... na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ... hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti su
parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti vohar
suddhiá¹ƒ iti vÄ• dayanti.

__nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hÅ«_ti. attano satthÄ• raá¹ƒ dhammakkhÄ• naá¹
paá¹-ipadaá¹ƒ maggaá¹ƒ á¹-hapetvÄ• sabbe paravÄ• de khipanti ukkhipanti parikkhipanti. `
sabbaÃ±Ã±Å«, dhammo na svÄ• kkhÄ• to \Se 197/, gaá¹‡o na suppaá¹-ipanno, diá¹-á¹-hi na
supaÃ±Ã±attÄ• \Ee I 162/, maggo na niyyÄ• niko, natthettha suddhi vÄ• visuddhi vÄ• pari
vimutti vÄ• parimutti vÄ• , na tattha sujjhanti vÄ• visujjhanti vÄ• parisujjhanti vÄ• muccant
vÄ• parimuccanti vÄ• , hÄ«nÄ• nihÄ«nÄ• omakÄ• lÄ• makÄ• chatukkÄ• parittÄ• â€™â€
vadanti evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- nÄ• Ã
visuddhimÄ• hu.

__yaá¹ƒ nissitÄ• tattha subhaá¹ƒ vadÄ• nÄ• _ti. __yaá¹ƒ nissitÄ• _ti yaá¹ƒ satthÄ• raá¹ƒ d
gaá¹‡aá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ \Ne 119/ maggaá¹ƒ nissitÄ• Ä• nissitÄ• {patiá¹-á¹-hi
(Se) } allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• . __tatthÄ• _ti sakÄ• ya diá¹-á¹-hiyÄ• sak
ruciyÄ• sakÄ• ya laddhiyÄ• . __subhaá¹ƒ vadÄ• nÄ• _ti subhavÄ• dÄ• sobhanavÄ• dÄ• p
{dhÄ«ravÄ• dÄ• (Se) } Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• kÄ• raá¹‡avÄ• d
laddhiyÄ• ti --- yaá¹ƒ nissitÄ• tattha subhaá¹ƒ vadÄ• nÄ• .

__paccekasaccesu puthÅ« niviá¹-á¹-hÄ• _ti. puthÅ« samaá¹‡abrÄ• hmaá¹‡Ä• puthÅ« pac

patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• . ``sassato loko, idameva saccaá
nti niviá¹-á¹-hÄ• patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• . ``asassato lok
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€
patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• ti \Se 198/ --- paccekasaccesu p

tenÄ• ha bhagavÄ• ---

``idheva \Be 126/ suddhiá¹ƒ iti vÄ• dayanti, nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hu.

yaá¹ƒ nissitÄ• tattha subhaá¹ƒ vadÄ• nÄ• , paccekasaccesu puthÅ« niviá¹-á¹-hÄ• â€™â€™

<60> á¹• 21 __te_ \Ee I 163/ __vÄ• dakÄ• mÄ• parisaá¹ƒ vigayha, bÄ• laá¹ƒ dahantÄ« mi

__vadanti te aÃ±Ã±asitÄ• kathojjaá¹ƒ, pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• ||_

__te vÄ• dakÄ• mÄ• parisaá¹ƒ vigayhÄ• _ti. __te vÄ• dakÄ• mÄ• _ti te vÄ• dakÄ• mÄ• v
vÄ• dapurekkhÄ• rÄ• vÄ• dapariyesanaá¹ƒ carantÄ• . __parisaá¹ƒ vigayhÄ• _ti khattiyapar
gahapatiparisaá¹ƒ samaá¹‡aparisaá¹ƒ vigayha ogayha ajjhogÄ• hetvÄ• pavisitvÄ• ti --- te v
vigayha.

__bÄ• laá¹ƒ dahantÄ« mithu aÃ±Ã±amaÃ±Ã±a_nti. __mithÅ«_ti dve janÄ• dve kalahakÄ•
bhaá¹‡á¸• anakÄ• rakÄ• dve bhassakÄ• rakÄ• dve vivÄ• dakÄ• rakÄ• dve adhikaraá¹‡ak
sallÄ• pakÄ• ; te aÃ±Ã±amaÃ±Ã±aá¹ƒ bÄ• lato hÄ«nato nihÄ«nato omakato lÄ• makato cha
passanti dakkhanti olokenti nijjhÄ• yanti upaparikkhantÄ«ti --- bÄ• laá¹ƒ dahantÄ« mithu aÃ

__vadanti_ \Se 199/ \Ne 120/ __te aÃ±Ã±asitÄ• kathojja_nti. aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ dha
diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ nissitÄ• Ä• nissitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ•
__kathojjaá¹ƒ_ vuccati kalaho bhaá¹‡á¸• anaá¹ƒ viggaho vivÄ• do medhagaá¹ƒ. atha vÄ• _
nisÄ• kathÄ• kathojjaá¹ƒ vadanti, kalahaá¹ƒ vadanti, bhaá¹‡á¸• anaá¹ƒ vadanti, viggahaá¹ƒ
vadanti, medhagaá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- vadanti te aÃ±
kathojjaá¹ƒ.

__pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• _ti. __pasaá¹ƒsakÄ• mÄ• _ti pasaá¹ƒsakÄ• mÄ•
pasaá¹ƒsÄ• dhippÄ• yÄ• pasaá¹ƒsapurekkhÄ• rÄ• pasaá¹ƒsapariyesanaá¹ƒ carantÄ• . __
kusalavÄ• dÄ• paá¹‡á¸• itavÄ• dÄ• thiravÄ• dÄ• Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹
á¹-hÄ• navÄ• dÄ• sakÄ• ya laddhiyÄ• ti --- pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• .

tenÄ• ha bhagavÄ• ---

``te \Be 127/ vÄ• dakÄ• mÄ• parisaá¹ƒ vigayha, bÄ• laá¹ƒ dahantÄ« mithu aÃ±Ã±amaÃ±Ã±

vadanti te aÃ±Ã±asitÄ• kathojjaá¹ƒ, pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• â€™â€™ ti ||

<61> á¹• 21 __yutto kathÄ• yaá¹ƒ parisÄ• ya majjhe, pasaá¹ƒsamicchaá¹ƒ vinighÄ• ti hoti.

__apÄ• hatasmiá¹ƒ pana maá¹…ku hoti, nindÄ• ya so kuppati randhamesÄ« ||_

__yutto_ \Se 200/ __kathÄ• yaá¹ƒ parisÄ• ya majjhe_ti. khattiyaparisÄ• ya vÄ• brÄ• hmaá
gahapatiparisÄ• ya vÄ• samaá¹‡aparisÄ• ya vÄ• majjhe attano kathÄ• yaá¹ƒ yutto payutto
sampayutto kathetunti --- yutto kathÄ• yaá¹ƒ parisÄ• ya majjhe.

__pasaá¹ƒsamicchaá¹ƒ vinighÄ• ti hotÄ«_ti. __pasaá¹ƒsamiccha_nti pasaá¹ƒsaá¹ƒ thoman
vaá¹‡á¹‡ahÄ• riyaá¹ƒ icchanto sÄ• diyanto patthayanto pihayanto abhijappanto. __vinighÄ•
sallÄ• pÄ• kathaá¹ƒkathÄ« vinighÄ• tÄ« hoti. ``jayo nu kho me bhavissati, parÄ• jayo nu kh
kathaá¹ƒ niggahaá¹ƒ karissÄ• mi, kathaá¹ƒ paá¹-ikammaá¹ƒ karissÄ• mi, kathaá¹ƒ visesaá¹
paá¹-ivisesaá¹ƒ karissÄ• mi, kathaá¹ƒ Ä• veá¹-hiyaá¹ƒ {Ä• vedhiyaá¹ƒ (Se) } karissÄ• mi, ka
{nibbedhiyaá¹ƒ (Se Katthaci) } karissÄ• mi, kathaá¹ƒ chedaá¹ƒ karissÄ• mi, kathaá¹ƒ maá¹‡
karissÄ• mÄ«â€™â€™ ti, evaá¹ƒ pubbeva sallÄ• pÄ• kathaá¹ƒkathÄ« vinighÄ• ti hotÄ«ti ---
vinighÄ• ti hoti.

__apÄ• hatasmiá¹ƒ_ \Ne 121/ __pana maá¹…ku hotÄ«_ti. ye te paÃ±havÄ«maá¹ƒsakÄ• \B
pÄ• sÄ• rikÄ• {pÄ• sanikÄ• (Se) }, te apaharanti. ``atthÄ• pagataá¹ƒ bhaá¹‡itaâ€™â€™ nt
``byaÃ±janÄ• pagataá¹ƒ bhaá¹‡itaâ€™â€™ nti byaÃ±janato apaharanti, ``atthabyaÃ±janÄ•
nti atthabyaÃ±janato apaharanti, ``attho te dunnÄ«to, byaÃ±janaá¹ƒ te duropitaá¹ƒ, atthabya
dunnÄ«taá¹ƒ duropitaá¹ƒ, niggaho te akato, paá¹-ikammaá¹ƒ te dukkaá¹-aá¹ƒ, viseso te aka
dukkaá¹-o, Ä• veá¹-hiyÄ• te akatÄ• , nibbeá¹-hiyÄ• te dukkaá¹-Ä• \Se 201/, chedo te akato
dukkaá¹-aá¹ƒ visamakathaá¹ƒ dukkathitaá¹ƒ dubbhaá¹‡itaá¹ƒ dullapitaá¹ƒ duruttaá¹ƒ dubbh
apaharanti. __apÄ• hatasmiá¹ƒ pana maá¹…ku hotÄ«_ti \Be 128/. apÄ• hatasmiá¹ƒ maá¹…
ghaá¹-á¹-ito byÄ• dhito domanassito hotÄ«ti --- apÄ• hatasmiá¹ƒ pana maá¹…ku hoti.

__nindÄ• ya so kuppati randhamesÄ«_ti. nindÄ• ya garahÄ• ya akittiyÄ• avaá¹‡á¹‡ahÄ• ri
patiá¹-á¹-hÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukarotÄ«ti --- nindÄ• ya so kup
virandhamesÄ« aparaddhamesÄ« khalitamesÄ« gaá¸·itamesÄ« vivaramesÄ«ti --- nindÄ• ya

tenÄ• ha bhagavÄ• ---

``yutto kathÄ• yaá¹ƒ parisÄ• ya majjhe, pasaá¹ƒsamicchaá¹ƒ vinighÄ• ti hoti.

apÄ• hatasmiá¹ƒ pana maá¹…ku hoti, nindÄ• ya so kuppati randhamesÄ«â€™â€™ ti ||

<62> á¹• 21 __yamassa_ \Ee I 166/ __vÄ• daá¹ƒ parihÄ«namÄ• hu, apÄ• hataá¹ƒ paÃ±hav
{paÃ±havimaá¹ƒsakÄ• ye (Se) } __. _

__paridevati socati hÄ«navÄ• do, upaccagÄ• manti anutthunÄ• ti ||_

__yamassa vÄ• daá¹ƒ parihÄ«namÄ• hÅ«_ti yaá¹ƒ tassa vÄ• daá¹ƒ hÄ«naá¹ƒ nihÄ«naá¹ƒ
paripÅ«ritaá¹ƒ, evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ \Se 202/ dÄ«pay
--- yamassa vÄ• daá¹ƒ parihÄ«namÄ• hu.

__apÄ• hataá¹ƒ paÃ±havimaá¹ƒsakÄ• se_ti. ye te paÃ±havÄ«maá¹ƒsakÄ• parisÄ• pÄ• ris
apaharanti. ``atthÄ• pagataá¹ƒ bhaá¹‡itaâ€™â€™ nti atthato apaharanti, ``byaÃ±janÄ• paga
nti byaÃ±janato apaharanti, ``atthabyaÃ±janÄ• pagataá¹ƒ bhaá¹‡itaâ€™â€™ nti atthabyaÃ±
``attho te dunnÄ«to, byaÃ±janaá¹ƒ te duropitaá¹ƒ, atthabyaÃ±janaá¹ƒ te dunnÄ«taá¹ƒ durop
akato, paá¹-ikammaá¹ƒ \Ne 122/ te dukkaá¹-aá¹ƒ, viseso te akato, paá¹-iviseso te dukkaá¹-o
akatÄ• , nibbeá¹-hiyÄ• te dukkaá¹-Ä• , chedo te akato, maá¹‡á¸• alaá¹ƒ te dukkaá¹-aá¹ƒ vis
dukkathitaá¹ƒ dubbhaá¹‡itaá¹ƒ dullapitaá¹ƒ duruttaá¹ƒ dubbhÄ• sitaâ€™â€™ nti, apaharant
paÃ±havimaá¹ƒsakÄ• se.

__paridevati_ \Be 129/ __socati hÄ«navÄ• do_ti. __paridevatÄ«_ti ``aÃ±Ã±aá¹ƒ mayÄ• Ä•
cintitaá¹ƒ aÃ±Ã±aá¹ƒ upadhÄ• ritaá¹ƒ, aÃ±Ã±aá¹ƒ upalakkhitaá¹ƒ so mahÄ• pakkho mahÄ•
parisÄ• cÄ• yaá¹ƒ vaggÄ• , na samaggÄ• ; samaggÄ• ya parisÄ• ya hetu kathÄ• sallÄ• po
yÄ• evarÅ«pÄ• {yo evarÅ«po (Se) } vÄ• cÄ• palÄ• po vippalÄ• po lÄ• lappo lÄ• lappÄ• ya
paridevati. __socatÄ«_ti ``tassa jayoâ€™â€™ ti socati ``mayhaá¹ƒ parÄ• jayoâ€™â€™ ti so
lÄ• bhoâ€™â€™ ti socati, ``mayhaá¹ƒ alÄ• bhoâ€™â€™ ti socati, ``tassa yasoâ€™â€™ ti s
ayasoâ€™â€™ ti socati, ``tassa pasaá¹ƒsÄ• â€™â€™ ti socati, ``mayhaá¹ƒ nindÄ• â€™â€™
sukhaâ€™â€™ nti socati, ``mayhaá¹ƒ dukkhaâ€™â€™ nti socati, ``so \Se 203/ sakkato gar
apacito lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ
agarukato amÄ• nito \Ee I 167/ apÅ«jito anapacito na lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti
urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjatÄ«ti --- paridevati socati. __hÄ«navÄ• do_ti hÄ
parihÄ«navÄ• do parihÄ• pitavÄ• do na paripÅ«ravÄ• doti --- paridevati socati hÄ«navÄ• do

__upaccagÄ• manti anutthunÄ• tÄ«_ti. so maá¹ƒ vÄ• dena vÄ• daá¹ƒ accagÄ• upaccagÄ
vÄ«tivattoti. evampi upaccagÄ• manti. atha vÄ• maá¹ƒ vÄ• dena vÄ• daá¹ƒ abhibhavitvÄ•

pariyÄ• diyitvÄ• maddayitvÄ• carati viharati iriyati vattati pÄ• leti yapeti yÄ• petÄ«ti. evamp
anutthunÄ• vuccati vÄ• cÄ• palÄ• po vippalÄ• po lÄ• lappo lÄ• lappÄ• yanÄ• lÄ• lappÄ• y
anutthunÄ• ti.

tenÄ• ha bhagavÄ• ---

``yamassa vÄ• daá¹ƒ parihÄ«namÄ• hu, apÄ• hataá¹ƒ paÃ±havimaá¹ƒsakÄ• se.

paridevati socati hÄ«navÄ• do, upaccagÄ• manti anutthunÄ• tÄ«â€™â€™ ti ||

<63> á¹• 21 __ete_ \Be 130/ __vivÄ• dÄ• samaá¹‡esu jÄ• tÄ• , etesu ugghÄ• tinighÄ• ti h

__etampi_ \Se 204/ __disvÄ• virame kathojjaá¹ƒ, na haÃ±Ã±adatthatthi pasaá¹ƒsalÄ• bhÄ•

__ete_ \Ne 123/ __vivÄ• dÄ• samaá¹‡esu jÄ• tÄ• _ti. __samaá¹‡Ä• _ti ye keci ito bahiddh
paribbajasamÄ• pannÄ• . ete diá¹-á¹-hikalahÄ• diá¹-á¹-hibhaá¹‡á¸• anÄ• diá¹-á¹-hiviggahÄ
diá¹-á¹-himedhagÄ• samaá¹‡esu jÄ• tÄ• saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ
samaá¹‡esu jÄ• tÄ• .

__etesu ugghÄ• tinighÄ• ti hotÄ«_ti. jayaparÄ• jayo hoti, lÄ• bhÄ• lÄ• bho hoti, yasÄ• yaso
hoti, sukhadukkhaá¹ƒ \Ee I 168/ hoti, somanassadomanassaá¹ƒ hoti, iá¹-á¹-hÄ• niá¹-á¹-haá¹
anunayapaá¹-ighaá¹ƒ hoti, ugghÄ• titanigghÄ• titaá¹ƒ hoti, anurodhavirodho hoti, jayena citt
hoti parÄ• jayena cittaá¹ƒ nigghÄ• titaá¹ƒ hoti, lÄ• bhena cittaá¹ƒ ugghÄ• titaá¹ƒ hoti alÄ• bh
nigghÄ• titaá¹ƒ hoti, yasena cittaá¹ƒ ugghÄ• titaá¹ƒ hoti ayasena cittaá¹ƒ nigghÄ• titaá¹ƒ hot
cittaá¹ƒ ugghÄ• titaá¹ƒ hoti nindÄ• ya cittaá¹ƒ nigghÄ• titaá¹ƒ hoti, sukhena cittaá¹ƒ ugghÄ•
dukkhena cittaá¹ƒ nigghÄ• titaá¹ƒ hoti, somanassena cittaá¹ƒ ugghÄ• titaá¹ƒ hoti domanass
nigghÄ• titaá¹ƒ hoti, unnatiyÄ• {uá¹‡á¹‡atiyÄ• (Se Katthaci) } cittaá¹ƒ ugghÄ• titaá¹ƒ hoti o
(Se Katthaci) } cittaá¹ƒ nigghÄ• titaá¹ƒ hotÄ«ti --- etesu ugghÄ• tinighÄ• ti hoti.

__etampi disvÄ• virame kathojja_nti. __etampi disvÄ• _ti etaá¹ƒ \Se 205/ Ä• dÄ«navaá¹ƒ c
tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• diá¹-á¹-hikalahesu diá¹-á¹-hibh
diá¹-á¹-hiviggahesu diá¹-á¹-hivivÄ• desu diá¹-á¹-himedhagesÅ«ti --- __etampi disvÄ• virame
__kathojja_á¹ƒ vuccati kalaho bhaá¹‡á¸• anaá¹ƒ viggaho vivÄ• do medhagaá¹ƒ. atha vÄ• _
nisÄ• kathÄ• kathojjaá¹ƒ na kareyya, kalahaá¹ƒ na kareyya, bhaá¹‡á¸• anaá¹ƒ na kareyya,
vivÄ• daá¹ƒ na kareyya, medhagaá¹ƒ na kareyya, kalahabhaá¹‡á¸• anaviggahavivÄ• damed
byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyya, kalahabhaá¹‡á¸• anaviggahavivÄ• damedhagÄ
paá¹-ivirato nikkhanto \Be 131/ nissaá¹-o vippayutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ
etampi disvÄ• virame kathojjaá¹ƒ.

__na haÃ±Ã±adatthatthi pasaá¹ƒsalÄ• bhÄ• _ti. pasaá¹ƒsalÄ• bhÄ• aÃ±Ã±o attho natthi a
ubhayattho vÄ• diá¹-á¹-hadhammiko vÄ• attho, samparÄ• yiko vÄ• attho, uttÄ• no vÄ• att
vÄ• attho, gÅ«á¸·ho vÄ• attho, paá¹-icchanno vÄ• attho, neyyo vÄ• attho, nÄ«to vÄ• atth
nikkileso vÄ• attho, vodÄ• no vÄ• attho, paramattho vÄ• attho natthi na santi na saá¹ƒvijja
--- na haÃ±Ã±adatthatthi pasaá¹ƒsalÄ• bhÄ• .

tenÄ• ha \Ne 124/ bhagavÄ• ---

``ete vivÄ• dÄ• samaá¹‡esu jÄ• tÄ• , etesu ugghÄ• tinighÄ• ti hoti.

etampi \Se 206/ disvÄ• virame kathojjaá¹ƒ, na haÃ±Ã±adatthatthi pasaá¹ƒsalÄ• bhÄ• â€™â

<64> á¹• 21 __pasaá¹ƒsito vÄ• pana tattha hoti, akkhÄ• ya vÄ• daá¹ƒ parisÄ• ya majjhe. _

__so_ {so taá¹ƒ (Ce) } __hassatÄ« unnamatÄ«_ {uá¹‡á¹‡amatÄ« (Se Katthaci) } __ca tena,
yathÄ• mano ahu ||_

__pasaá¹ƒsito vÄ• pana tattha hotÄ«_ti. __tatthÄ• _ti sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya kha
sakÄ• ya laddhiyÄ• pasaá¹ƒsito thomito kittito vaá¹‡á¹‡ito hotÄ«ti --- pasaá¹ƒsito vÄ• pana

__akkhÄ• ya vÄ• daá¹ƒ parisÄ• ya majjhe_ti. khattiyaparisÄ• ya vÄ• brÄ• hmaá¹‡aparisÄ•
samaá¹‡aparisÄ• ya vÄ• majjhe attano vÄ• daá¹ƒ akkhÄ• ya Ä• cikkhitvÄ• anuvÄ• daá¹ƒ a
thambhayitvÄ• brÅ«hayitvÄ• dÄ«payitvÄ• jotayitvÄ• voharitvÄ• pariggaá¹‡hitvÄ• ti --- ak
parisÄ• ya majjhe.

__so hassatÄ« unnamatÄ« ca tenÄ• _ti. so tena jayatthena tuá¹-á¹-ho hoti haá¹-á¹-ho paha
paripuá¹‡á¹‡asaá¹…kappo. atha vÄ• dantavidaá¹ƒsakaá¹ƒ hasamÄ• no. __so hassatÄ« un
jayatthena \Be 132/ unnato hoti unnamo \Ee I 170/ dhajo sampaggÄ• ho ketukamyatÄ• citta
unnamatÄ« ca tena.

__pappuyya_ \Se 207/ __tamatthaá¹ƒ yathÄ• mano ahÅ«_ti. taá¹ƒ jayatthaá¹ƒ pappuyya p
vinditvÄ• paá¹-ilabhitvÄ• . __yathÄ• mano ahÅ«_ti yathÄ• mano ahu, yathÄ• citto ahu, ya
yathÄ• viÃ±Ã±Ä• á¹‡o ahÅ«ti --- pappuyya tamatthaá¹ƒ yathÄ• mano ahu.

tenÄ• ha bhagavÄ• ---

``pasaá¹ƒsito vÄ• pana tattha hoti, akkhÄ• ya vÄ• daá¹ƒ parisÄ• ya majjhe.

so hassatÄ« unnamatÄ« ca tena, pappuyya tamatthaá¹ƒ yathÄ• mano ahÅ«â€™â€™ ti ||

<65> á¹• 21 __yÄ• _ \Ne 125/ __unnatÄ« sÄ• ssa vighÄ• tabhÅ«mi, mÄ• nÄ• timÄ• naá¹ƒ

__etampi disvÄ• na vivÄ• dayetha, na hi tena suddhiá¹ƒ kusalÄ• vadanti ||_

__yÄ• unnatÄ« sÄ• ssa vighÄ• tabhÅ«mÄ«_ti. yÄ• unnati unnamo dhajo sampaggÄ• ho k
unnati. __sÄ• ssa vighÄ• tabhÅ«mÄ«_ti sÄ• tassa vighÄ• tabhÅ«mi upaghÄ• tabhÅ«mi pÄ
ghaá¹-á¹-anabhÅ«mi upaddavabhÅ«mi upasaggabhÅ«mÄ«ti --- yÄ• unnatÄ« sÄ• ssa vighÄ

__mÄ• nÄ• timÄ• naá¹ƒ vadate paneso_ti. so puggalo mÄ• naÃ±ca vadati atimÄ• naÃ±ca v
vadate paneso.

__etampi disvÄ• na vivÄ• dayethÄ• _ti. etaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• passitvÄ• tulayitvÄ
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• diá¹-á¹-hikalahesu diá¹-á¹-hibhaá¹‡á¸• anesu \Se 208/
diá¹-á¹-hivivÄ• desu diá¹-á¹-himedhagesÅ«ti --- etampi disvÄ• . __na vivÄ• dayethÄ• _ti \Ee
kareyya na bhaá¹‡á¸• anaá¹ƒ kareyya na viggahaá¹ƒ kareyya na vivÄ• daá¹ƒ kareyya, na m
kalahabhaá¹‡á¸• anaviggahavivÄ• damedhagaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya a
kalahabhaá¹‡á¸• anaviggahavivÄ• damedhagÄ• Ä• rato assa virato paá¹-ivirato nikkhanto n
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- etampi disvÄ• na vivÄ• dayetha

__na_ \Be 133/ __hi tena suddhiá¹ƒ kusalÄ• vadantÄ«_ti. __kusalÄ• _ti ye te khandhakusa
Ä• yatanakusalÄ• paá¹-iccasamuppÄ• dakusalÄ• satipaá¹-á¹-hÄ• nakusalÄ• sammappadh
indriyakusalÄ• balakusalÄ• bojjhaá¹…gakusalÄ• maggakusalÄ• phalakusalÄ• nibbÄ• na
diá¹-á¹-hikalahena diá¹-á¹-hibhaá¹‡á¸• anena diá¹-á¹-hiviggahena diá¹-á¹-hivivÄ• dena diá¹-á
suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ na vadanti na kathenti
dÄ«payanti na voharantÄ«ti --- na hi tena suddhiá¹ƒ kusalÄ• vadanti.

tenÄ• ha bhagavÄ• ---

``yÄ• unnatÄ« sÄ• ssa vighÄ• tabhÅ«mi, mÄ• nÄ• timÄ• naá¹ƒ vadate paneso.

etampi disvÄ• na vivÄ• dayetha, na hi tena suddhiá¹ƒ kusalÄ• vadantÄ«â€™â€™ ti ||

<66> á¹• 21 __sÅ«ro_ \Se 209/ \Ne 126/ __yathÄ• rÄ• jakhÄ• dÄ• ya puá¹-á¹-ho, abhigajja
_

__yeneva so tena palehi sÅ«ra, pubbeva natthi yadidaá¹ƒ yudhÄ• ya ||_

__sÅ«ro yathÄ• rÄ• jakhÄ• dÄ• ya puá¹-á¹-ho_ti. __sÅ«ro_ti sÅ«ro vÄ«ro vikkanto abhÄ«r
apalÄ• yÄ«. __rÄ• jakhÄ• dÄ• ya puá¹-á¹-ho_ti rÄ• jakhÄ• danÄ«yena rÄ• jabhojanÄ«yena
apÄ• dito vaá¸• á¸• hitoti --- sÅ«ro yathÄ• rÄ• jakhÄ• dÄ• ya puá¹-á¹-ho.

__abhigajjameti paá¹-isÅ«ramiccha_nti. so gajjanto uggajjanto abhigajjanto eti upeti upagac
paá¹-isÅ«raá¹ƒ paá¹-ipurisaá¹ƒ paá¹-isattuá¹ƒ paá¹-imallaá¹ƒ icchanto sÄ• diyanto patthayan
abhijappantoti --- abhigajjameti paá¹-isÅ«ramicchaá¹ƒ.

__yeneva so tena palehi sÅ«rÄ• _ti. yeneva so diá¹-á¹-higatiko tena palehi, tena vaja, tena
atikkama, so tuyhaá¹ƒ paá¹-isÅ«ro paá¹-ipuriso paá¹-isattu paá¹-imalloti --- yeneva so tena p

__pubbeva natthi yadidaá¹ƒ yudhÄ• yÄ• _ti. pubbeva bodhiyÄ• mÅ«le ye paá¹-isenikarÄ•
paá¹-ikaá¹‡á¸• akakarÄ• paá¹-ipakkhakarÄ• te natthi na \Be 134/ santi na saá¹ƒvijjanti nup
samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá
__yudhÄ• yÄ• _ti yadidaá¹ƒ yuddhatthÄ• ya kalahatthÄ• ya bhaá¹‡á¸• anatthÄ• ya viggahat
medhagatthÄ• yÄ• ti --- pubbeva natthi yadidaá¹ƒ yudhÄ• ya.

tenÄ• ha bhagavÄ• ---

``sÅ«ro yathÄ• rÄ• jakhÄ• dÄ• ya puá¹-á¹-ho, abhigajjameti paá¹-isÅ«ramicchaá¹ƒ.

yeneva so tena palehi sÅ«ra, pubbeva natthi yadidaá¹ƒ yudhÄ• yÄ• â€™â€™ ti ||

<67> á¹• 21 __ye diá¹-á¹-himuggayha vivÄ• dayanti, idameva saccanti ca vÄ• dayanti. _

__te tvaá¹ƒ vadassÅ« na hi tedha atthi, vÄ• damhi jÄ• te paá¹-isenikattÄ• ||_

__ye_ \Ee I 173/ __diá¹-á¹-himuggayha vivÄ• dayantÄ«_ti ye dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ•
aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá¹-á¹-higataá¹ƒ gahetvÄ• gaá¹‡hitvÄ• uggaá¹‡hitvÄ• parÄ• m
vivÄ• dayanti kalahaá¹ƒ karonti bhaá¹‡á¸• anaá¹ƒ karonti \Ne 127/ `viggahaá¹ƒ karonti vivÄ•
medhagaá¹ƒ karonti --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ
Ä• jÄ• nÄ• mi, kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi, micchÄ• paá¹-ipanno t
sammÄ• paá¹-ipanno, sahitaá¹ƒ me, asahitaá¹ƒ te, pure vacanÄ«yaá¹ƒ pacchÄ• avaca, pa
avaca, adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• do, niggahito tvamasi, cara vÄ
nibbeá¹-hehi vÄ• sace \Se 211/ pahosÄ«â€™â€™ ti --- ye diá¹-á¹-himuggayha vivÄ• dayan

__idameva saccanti ca vÄ• dayantÄ«_ti. ``sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±
kathenti bhaá¹‡anti dÄ«payanti voharanti. ``asassato loko ... pe ... neva hoti na na hoti tathÄ
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti vÄ• dayanti kathenti bhaá¹‡an
idameva saccanti ca vÄ• dayanti.

__te tvaá¹ƒ vadassÅ« na hi tedha atthi, vÄ• damhi jÄ• te paá¹-isenikattÄ• _ti. te tvaá¹ƒ diá¹-
vadassu vÄ• dena vÄ• daá¹ƒ, niggahena niggahaá¹ƒ, paá¹-ikammena paá¹-ikammaá¹ƒ, vise
paá¹-ivisesena paá¹-ivisesaá¹ƒ, Ä• veá¹-hiyÄ• ya Ä• veá¹-hiyaá¹ƒ, nibbeá¹-hiyÄ• ya nibbeá¹
chedaá¹ƒ, maá¹‡á¸• alena maá¹‡á¸• alaá¹ƒ, te \Be 135/ tuyhaá¹ƒ paá¹-isÅ«rÄ• paá¹-ipurisÄ
paá¹-imallÄ• ti --- te tvaá¹ƒ vadassÅ« na hi tedha atthi. __vÄ• damhi jÄ• te paá¹-isenikattÄ•
saÃ±jÄ• te nibbatte abhinibbatte pÄ• tubhÅ«teyeva paá¹-isenikattÄ• {paá¹-isenikatÄ• (Katt
tÄ«su padesupi} paá¹-ilomakattÄ• \Ee I 174/ paá¹-ibhaá¹‡á¸• akattÄ• paá¹-ipakkhakattÄ• I
bhaá¹‡á¸• anaá¹ƒ kareyyuá¹ƒ viggahaá¹ƒ kareyyuá¹ƒ vivÄ• daá¹ƒ kareyyuá¹ƒ medhagaá¹ƒ I
santi na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• ... pe ... Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti -
na hi tedha atthi vÄ• damhi jÄ• te paá¹-isenikattÄ• .

tenÄ• ha bhagavÄ• ---

``ye diá¹-á¹-himuggayha vivÄ• dayanti, idameva saccanti ca vÄ• dayanti.

te \Se 212/ tvaá¹ƒ vadassÅ« na hi tedha atthi, vÄ• damhi jÄ• te paá¹-isenikattÄ• â€™â€™ ti

<68> á¹• 21 __visenikatvÄ• pana ye caranti, diá¹-á¹-hÄ«hi diá¹-á¹-hiá¹ƒ avirujjhamÄ• nÄ• .

__tesu tvaá¹ƒ kiá¹ƒ labhetha pasÅ«ra, yesÄ«dha natthi paramuggahÄ«taá¹ƒ ||_

__visenikatvÄ• pana ye carantÄ«_ti. senÄ• vuccati mÄ• rasenÄ• . kÄ• yaduccaritaá¹ƒ mÄ•
\Ne 128/ mÄ• rasenÄ• , manoduccaritaá¹ƒ mÄ• rasenÄ• , lobho mÄ• rasenÄ• , doso mÄ• ra
... upanÄ• ho ... makkho ... paá¸·Ä• so ... issÄ• ... macchariyaá¹ƒ ... mÄ• yÄ• ... sÄ• á¹-hey
... sÄ• rambho ... mÄ• no ... atimÄ• no ... mado ... pamÄ• do ... sabbe kilesÄ• ... sabbe duc
darathÄ• ... sabbe pariá¸·Ä• hÄ• ... sabbe santÄ• pÄ• ... sabbÄ• kusalÄ• bhisaá¹…khÄ• r

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati ... pe ....

na naá¹ƒ asuro jinÄ• ti, jetvÄ• va labhate sukhaâ€™â€™ nti ||

yato catÅ«hi ariyamaggehi sabbÄ• ca mÄ• rasenÄ• sabbe ca paá¹-isenikarÄ• kilesÄ• jitÄ
bhaggÄ• vippaluggÄ• \Ee I 175/ parammukhÄ• , tena vuccati visenikatvÄ• ti. __ye_ti araha
__carantÄ«_ti caranti viharanti \Be 136/ iriyanti vattenti pÄ• lenti yapenti yÄ• pentÄ«ti --- vis
ye caranti.

__diá¹-á¹-hÄ«hi diá¹-á¹-hiá¹ƒ avirujjhamÄ• nÄ• _ti. yesaá¹ƒ dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ•
pahÄ«nÄ• ni samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±
diá¹-á¹-hÄ«hi diá¹-á¹-hiá¹ƒ avirujjhamÄ• nÄ• appaá¹-ivirujjhamÄ• nÄ• appahÄ«yamÄ• nÄ•
appaá¹-ihatamÄ• nÄ• ti --- diá¹-á¹-hÄ«hi diá¹-á¹-hiá¹ƒ avirujjhamÄ• nÄ• .

__tesu tvaá¹ƒ kiá¹ƒ labhetha pasÅ«rÄ• _ti. tesu arahantesu khÄ«á¹‡Ä• savesu kiá¹ƒ labhet
paá¹-ipurisaá¹ƒ paá¹-isattuá¹ƒ paá¹-imallanti --- tesu tvaá¹ƒ kiá¹ƒ labhetha pasÅ«ra.

__yesÄ«dha natthi paramuggahÄ«ta_nti. yesaá¹ƒ arahantÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹
seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraâ€™â€™ nti gahitaá¹ƒ parÄ
abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttaá¹ƒ, natthi na santi na saá¹ƒvijjanti nupalabbhanti,
samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ•
natthi paramuggahÄ«taá¹ƒ.

tenÄ• ha bhagavÄ• ---

``visenikatvÄ• pana ye caranti, diá¹-á¹-hÄ«hi diá¹-á¹-hiá¹ƒ avirujjhamÄ• nÄ• .

tesu tvaá¹ƒ kiá¹ƒ labhetha pasÅ«ra, yesÄ«dha natthi paramuggahÄ«taâ€™â€™ nti ||

<69> á¹• 21 __atha_ \Ne 129/ __tvaá¹ƒ pavitakkamÄ• gamÄ• , _ {pavitakkamÄ• gama (Ce
(Katthaci) } __manasÄ• diá¹-á¹-higatÄ• ni cintayanto. _

__dhonena yugaá¹ƒ samÄ• gamÄ• , na hi tvaá¹ƒ sakkhasi sampayÄ• tave ||_

__atha_ \Se 214/ \Ee I 176/ __tvaá¹ƒ pavitakkamÄ• gamÄ• _ti. __athÄ• _ti padasandhi pad
padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹
__pavitakkamÄ• gamÄ• _ti takkento vitakkento saá¹…kappento ``jayo nu kho me bhavissati
bhavissati, kathaá¹ƒ niggahaá¹ƒ karissÄ• mi, kathaá¹ƒ paá¹-ikammaá¹ƒ karissÄ• mi, kathaá
kathaá¹ƒ paá¹-ivisesaá¹ƒ karissÄ• mi, kathaá¹ƒ Ä• veá¹-hiyaá¹ƒ karissÄ• mi, kathaá¹ƒ nibbe
\Be 137/, kathaá¹ƒ chedaá¹ƒ karissÄ• mi, kathaá¹ƒ maá¹‡á¸• alaá¹ƒ karissÄ• miâ€™â€™ ev
saá¹…kappento Ä• gatosi upagatosi sampattosi mayÄ• saddhiá¹ƒ samÄ• gatosÄ«ti --- atha

__manasÄ• diá¹-á¹-higatÄ• ni cintayanto_ti. __mano_ti yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ l
mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• m
diá¹-á¹-hiá¹ƒ cintento vicintento ``sassato lokoâ€™â€™ ti vÄ• , ``asassato lokoâ€™â€™ ti v
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• ti --- manasÄ• diá¹-á¹-higatÄ

__dhonena yugaá¹ƒ samÄ• gamÄ• , na hi tvaá¹ƒ sakkhasi sampayÄ• tave_ti. __dhonÄ• _ v
pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi. kiá¹ƒkÄ• raá¹‡Ä• dhonÄ•
paÃ±Ã±Ä• ya kÄ• yaduccaritaá¹ƒ dhutaÃ±ca dhotaÃ±ca sandhotaÃ±ca niddhotaÃ±ca, vacÄ
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• dhutÄ• ca dhotÄ• ca sandhotÄ• ca niddhotÄ• \Se 21
sammÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hi ... sammÄ• saá¹…kappena micchÄ• saá¹…kappo
micchÄ• vimutti dhutÄ• ca dhotÄ• ca sandhotÄ• ca niddhotÄ• ca. atha vÄ• ariyena aá¹-á
sabbe kilesÄ• ... sabbe duccaritÄ• ... sabbe darathÄ• ... sabbe pariá¸·Ä• hÄ• ... sabbe sa
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• dhutÄ• ca dhotÄ• ca sandhotÄ• ca niddhotÄ• ca. bha
upeto samupeto \Ee I 177/ upagato samupagato upapanno samupapanno samannÄ• gato,
dhutarÄ• go dhutapÄ• po dhutakileso dhutapariá¸·Ä• hoti --- dhonoti.

__dhonena yugaá¹ƒ samÄ• gamÄ• , na hi tvaá¹ƒ sakkhasi sampayÄ• tave_ti. pasÅ«ro pari
dhonena buddhena bhagavatÄ• saddhiá¹ƒ yugaá¹ƒ samÄ• gamaá¹ƒ samÄ• gantvÄ• yuga
sÄ• kacchetuá¹ƒ sallapituá¹ƒ sÄ• kacchaá¹ƒ samÄ• pajjituá¹ƒ. taá¹ƒ kissa hetu? pasÅ«ro pa
\Ne 130/ omako lÄ• mako chatukko paritto. so hi bhagavÄ• aggo ca seá¹-á¹-ho ca visiá¹-á¹-
uttamo ca pavaro ca. yathÄ• saso na paá¹-ibalo mattena mÄ• taá¹…gena saddhiá¹ƒ yugaá
samÄ• gantvÄ• yugaggÄ• haá¹ƒ gaá¹‡hituá¹ƒ; yathÄ• kotthuko na paá¹-ibalo sÄ«hena mig
samÄ• gamaá¹ƒ samÄ• gantvÄ• yugaggÄ• haá¹ƒ gaá¹‡hituá¹ƒ; yathÄ• vacchako taruá¹‡a
paá¹-ibalo usabhena calakakunÄ• {balakkakunÄ• (Se) } saddhiá¹ƒ yugaá¹ƒ samÄ• gamaá
gaá¹‡hituá¹ƒ; yathÄ• dhaá¹…ko na \Se 216/ paá¹-ibalo garuá¸·ena venateyyena saddhiá¹ƒ
samÄ• gantvÄ• yugaggÄ• haá¹ƒ gaá¹‡hituá¹ƒ; yathÄ• caá¹‡á¸• Ä• lo na paá¹-ibalo raÃ±Ã±
yugaá¹ƒ samÄ• gamaá¹ƒ samÄ• gantvÄ• yugaggÄ• haá¹ƒ gaá¹‡hituá¹ƒ; yathÄ• paá¹ƒsupi
devaraÃ±Ã±Ä• saddhiá¹ƒ yugaá¹ƒ samÄ• gamaá¹ƒ samÄ• gantvÄ• yugaggÄ• haá¹ƒ gaá¹‡
paribbÄ• jako na paá¹-ibalo dhonena buddhena bhagavatÄ• saddhiá¹ƒ yugaá¹ƒ samÄ• gan
yugaggÄ• haá¹ƒ gaá¹‡hitvÄ• sÄ• kacchetuá¹ƒ sallapituá¹ƒ sÄ• kacchaá¹ƒ samÄ• pajjituá¹ƒ
paribbÄ• jako hÄ«napaÃ±Ã±o nihÄ«napaÃ±Ã±o omakapaÃ±Ã±o lÄ• makapaÃ±Ã±o chatuk
bhagavÄ• mahÄ• paÃ±Ã±o puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±
paÃ±Ã±Ä• pabhedakusalo pabhinnaÃ±Ä• á¹‡o adhigatapaá¹-isambhido, catuvesÄ• rajjappa
purisÄ• sabho purisasÄ«ho purisanÄ• go purisÄ• jaÃ±Ã±o \Ee I 178/ purisadhorayho, anant
anantayaso aá¸• á¸• ho mahaddhano dhanavÄ• , netÄ• vinetÄ• anunetÄ• , paÃ±Ã±Ä• pet
pasÄ• detÄ• . so hi bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa ma
maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggakovido maggÄ• nugÄ• ca pana
pacchÄ• samannÄ• gatÄ• .

so hi bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dh
vattÄ• \Se 217/ pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ•
aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ {aphusitaá¹ƒ (Se) } p
anÄ• gataá¹ƒ paccuppannaá¹ƒ upÄ• dÄ• ya sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa
Ä• gacchanti. yaá¹ƒ kiÃ±ci neyyaá¹ƒ nÄ• ma atthi dhammaá¹ƒ jÄ• nitabbaá¹ƒ. attattho vÄ•
vÄ• diá¹-á¹-hadhammiko vÄ• attho, samparÄ• yiko vÄ• attho, uttÄ• no vÄ• attho, gambhÄ
attho, paá¹-icchanno vÄ• attho, neyyo vÄ• attho, nÄ«to vÄ• attho, anavajjo vÄ• attho, nik
vodÄ• no vÄ• attho, paramattho vÄ• attho, sabbaá¹ƒ taá¹ƒ antobuddhaÃ±Ä• á¹‡e parivatta

sabbaá¹ƒ \Be 139/ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti, sabbaá
Ã±Ä• á¹‡Ä• nuparivatti \Ne 131/, sabbaá¹ƒ manokammaá¹ƒ Ã±Ä• á¹‡Ä• nuparivatti. atÄ«te
appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gate appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, paccuppanne app
yÄ• vatakaá¹ƒ neyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vata
neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ, neyyaá¹ƒ atikkamitv
nappavattati \Ee I 179/, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apa
dhammÄ• . yathÄ• dvinnaá¹ƒ samuggapaá¹-alÄ• naá¹ƒ sammÄ• phusitÄ• naá¹ƒ heá¹-á¹-h
uparimaá¹ƒ nÄ• tivattati, uparimaá¹ƒ samuggapaá¹-alaá¹ƒ heá¹-á¹-himaá¹ƒ nÄ• tivattati \Se
aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino; evameva buddhassa bhagavato neyyaÃ±ca Ã±Ä
aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino; yÄ• vatakaá¹ƒ neyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡a
tÄ• vatakaá¹ƒ neyyaá¹ƒ, neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ neyya
Ã±Ä• á¹‡aá¹ƒ nappavattati, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi. aÃ±Ã±amaÃ±Ã±
dhammÄ• sabbadhammesu buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati.

sabbe dhammÄ• buddhassa bhagavato Ä• vajjanapaá¹-ibaddhÄ• Ä• kaá¹…khapaá¹-ibad
cittuppÄ• dapaá¹-ibaddhÄ• . sabbasattesu buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati, s
bhagavÄ• Ä• sayaá¹ƒ jÄ• nÄ• ti anusayaá¹ƒ jÄ• nÄ• ti caritaá¹ƒ jÄ• nÄ• ti adhimuttiá¹ƒ jÄ•
mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã
pajÄ• nÄ• ti. sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• s
parivattati.

yathÄ• ye keci macchakacchapÄ• antamaso timitimiá¹…galaá¹ƒ upÄ• dÄ• ya antomahÄ•
sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanus
parivattati. yathÄ• ye keci pakkhÄ« antamaso garuá¸·aá¹ƒ venateyyaá¹ƒ upÄ• dÄ• ya Ä• kÄ
parivattanti; evameva yepi te sÄ• riputtasamÄ• paÃ±Ã±Ä• ya tepi buddhaÃ±Ä• á¹‡assa \Ee
\Se 219/. buddhaÃ±Ä• á¹‡aá¹ƒ devamanussÄ• naá¹ƒ paÃ±Ã±aá¹ƒ pharitvÄ• abhibhavitvÄ•

yepi te khattiyapaá¹‡á¸• itÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• gahapatipaá¹‡á¸• itÄ• samaá¹‡a

kataparappavÄ• dÄ• vÄ• lavedhirÅ«pÄ• . vobhindantÄ• {te bhindantÄ• (Katthaci) } maÃ±Á
diá¹-á¹-higatÄ• ni \Be 140/. te paÃ±he abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• tathÄ• gat
pucchanti gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni ca. kathitÄ• visajjitÄ• va te paÃ±hÄ• bhagava
niddiá¹-á¹-hakÄ• raá¹‡Ä• upakkhittakÄ• ca. te bhagavato \Ne 132/ sampajjanti. atha kho bh
atirocati yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti --- dhonena yugaá¹ƒ samÄ• gamÄ• , na hi tvaá¹ƒ sakkh

tenÄ• ha bhagavÄ• ---

``atha tvaá¹ƒ pavitakkamÄ• gamÄ• , manasÄ• diá¹-á¹-higatÄ• ni cintayanto.

dhonena yugaá¹ƒ samÄ• gamÄ• , na hi tvaá¹ƒ sakkhasi sampayÄ• taveâ€™â€™ ti ||

pasÅ«rasuttaniddeso aá¹-á¹-hamo.

9. mÄ• gaá¹‡á¸• iyasuttaniddeso

atha \Ne 133/ mÄ• gaá¹‡á¸• iyasuttaniddesaá¹ƒ vakkhati ---

<70> á¹• 21 __disvÄ• na_ \Se 220/ \Ee I 181/ __taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca, nÄ• hosi ch
_

__kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na icche ||_

__disvÄ• na taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca, nÄ• hosi chando api methunasmi_nti. taá¹‡haÃ
mÄ• radhÄ«taro disvÄ• passitvÄ• methunadhamme chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ•
taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca nÄ• hosi chando api methunasmiá¹ƒ.

__kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na icche_ti. ki
muttapuá¹‡á¹‡aá¹ƒ karÄ«sapuá¹‡á¹‡aá¹ƒ semhapuá¹‡á¹‡aá¹ƒ ruhirapuá¹‡á¹‡aá¹ƒ
aá¹-á¹-hisaá¹…ghÄ• tanhÄ• rusambandhaá¹ƒ rudhiramaá¹ƒsÄ• valepanaá¹ƒ cammavinaddh
chiddÄ• vachiddaá¹ƒ uggharantaá¹ƒ paggharantaá¹ƒ kimisaá¹…ghanisevitaá¹ƒ nÄ• nÄ• kali
akkamituá¹ƒ na iccheyya, kuto pana saá¹ƒvÄ• so vÄ• samÄ• gamo vÄ• ti --- kimevidaá¹ƒ \E
muttakarÄ«sapuá¹‡á¹‡aá¹ƒ, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na icche. anacchariyaÃ±cetaá
patthayanto mÄ• nusake kÄ• me na iccheyya, mÄ• nusake vÄ• kÄ• me patthayanto \Be 14
yaá¹ƒ tvaá¹ƒ ubhopi na icchasi na sÄ• diyasi na patthesi na pihesi nÄ• bhijappasi, kiá¹ƒ te d
katamÄ• ya tvaá¹ƒ diá¹-á¹-hiyÄ• samannÄ• gatoti pucchatÄ«ti.

tenÄ• ha bhagavÄ• ---

``disvÄ• na taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca, nÄ• hosi chando api methunasmiá¹ƒ.

kimevidaá¹ƒ \Se 221/ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na icche

<71> á¹• 21 __etÄ• disaá¹ƒ_ \Ne 134/ __ce ratanaá¹ƒ na icchasi, nÄ• riá¹ƒ narindehi bahÅ«

__diá¹-á¹-higataá¹ƒ sÄ«lavataá¹ƒ nu jÄ«vitaá¹ƒ, bhavÅ«papattiÃ±ca vadesi kÄ«disaá¹ƒ ||_

<72> á¹• 21 __idaá¹ƒ vadÄ• mÄ«ti na tassa hoti, [mÄ• gaá¹‡á¸• iyÄ• ti_ {mÄ• gandiyÄ• ti (

__dhammesu niccheyya samuggahÄ«taá¹ƒ. _

__passaÃ±ca diá¹-á¹-hÄ«su anuggahÄ• ya, ajjhattasantiá¹ƒ pacinaá¹ƒ adassaá¹ƒ ||_

__idaá¹ƒ vadÄ• mÄ«ti na tassa hotÄ«_ti. __idaá¹ƒ vadÄ• mÄ«_ti idaá¹ƒ vadÄ• mi, etaá¹ƒ v
vadÄ• mi, ettÄ• vatÄ• vadÄ• mi, idaá¹ƒ diá¹-á¹-higataá¹ƒ vadÄ• mi --- ``sassato lokoâ€™â€
``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• . __na tassa hotÄ«_ti
``ettÄ• vatÄ• vadÄ• mÄ«â€™â€™ ti na tassa hotÄ«ti --- idaá¹ƒ vadÄ• mÄ«ti na tassa hoti.

__mÄ• gaá¹‡á¸• iyÄ• _ti \Ee I 183/ bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati.
gÄ• ravÄ• dhivacanaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti --- mÄ• gaá¹

__dhammesu niccheyya samuggahÄ«ta_nti. __dhammesÅ«_ti dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-
nicchinitvÄ• vinicchinitvÄ• vicinitvÄ• pavicinitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ•
odhiggÄ• ho bilaggÄ• ho \Se 222/ varaggÄ• ho koá¹-á¹-hÄ• saggÄ• ho uccayaggÄ• ho sam
tacchaá¹ƒ tathaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ aviparÄ«taâ€™â€™ nti gahitaá¹ƒ parÄ• maá¹
abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ \Be 142/ adhimuttaá¹ƒ, natthi na santi na saá¹ƒvijjati nupalab
pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä
dhammesu niccheyya samuggahÄ«taá¹ƒ.

__passaÃ±ca diá¹-á¹-hÄ«su anuggahÄ• yÄ• _ti. diá¹-á¹-hÄ«su Ä• dÄ«navaá¹ƒ passanto dia
parÄ• masÄ• mi nÄ• bhinivisÄ• mi. atha vÄ• na gaá¹‡hitabbÄ• na parÄ• masitabbÄ• nÄ•
passaÃ±ca diá¹-á¹-hÄ«su anuggahÄ• ya.

atha vÄ• ``sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti diá¹-á¹-higatame
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaÃ±Ã±ojan
savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ, na nibbidÄ• ya na virÄ• gÄ• ya na niro

abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattatÄ«ti. diá¹-á¹-hÄ«su Ä• dÄ«n
na gaá¹‡hÄ• mi na parÄ• masÄ• mi \Ne 135/ nÄ• bhinivisÄ• mi. atha vÄ• na gaá¹‡hitabbÄ•
nÄ• bhinivisitabbÄ• ti. evampi passaÃ±ca diá¹-á¹-hÄ«su anuggahÄ• ya.

atha vÄ• ``asassato \Ee I 184/ loko, antavÄ• loko, anantavÄ• loko, taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ s
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , na hoti tathÄ• gato p
ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , neva hoti na na hoti tathÄ• gato paraá¹ƒ mar
saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti diá¹-á¹-higatametaá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hi
diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ, sadukkhaá¹ƒ
saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upa
sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattatÄ«ti. diá¹-á¹-hÄ«su Ä• dÄ«navaá¹ƒ passanto di
parÄ• masÄ• mi nÄ• bhinivisÄ• mi. atha vÄ• na gaá¹‡hitabbÄ• na parÄ• masitabbÄ• nÄ•
passaÃ±ca diá¹-á¹-hÄ«su anuggahÄ• ya.

atha vÄ• imÄ• diá¹-á¹-hiyo evaá¹ƒgahitÄ• evaá¹ƒparÄ• maá¹-á¹-hÄ• evaá¹ƒgatikÄ• bhav
evaá¹ƒabhisamparÄ• yÄ• ti. diá¹-á¹-hÄ«su Ä• dÄ«navaá¹ƒ passanto diá¹-á¹-hiyo na gaá¹‡hÄ
nÄ• bhinivisÄ• mi. atha vÄ• na gaá¹‡hitabbÄ• na parÄ• masitabbÄ• nÄ• bhinivisitabbÄ• ti
diá¹-á¹-hÄ«su anuggahÄ• ya.

atha vÄ• imÄ• diá¹-á¹-hiyo nirayasaá¹ƒvattanikÄ• tiracchÄ• nayonisaá¹ƒvattanikÄ• pettiv
diá¹-á¹-hÄ«su Ä• dÄ«navaá¹ƒ passanto diá¹-á¹-hiyo na gaá¹‡hÄ• mi \Be 143/ na parÄ• mas
vÄ• na gaá¹‡hitabbÄ• na parÄ• masitabbÄ• nÄ• bhinivisitabbÄ• ti. evampi passaÃ±ca diá

atha vÄ• imÄ• diá¹-á¹-hiyo aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhamm
nirodhadhammÄ• ti. diá¹-á¹-hÄ«su Ä• dÄ«navaá¹ƒ passanto diá¹-á¹-hiyo na gaá¹‡hÄ• mi na
nÄ• bhinivisÄ• mi. atha vÄ• na gaá¹‡hitabbÄ• na parÄ• masitabbÄ• nÄ• bhinivisitabbÄ• ti
diá¹-á¹-hÄ«su anuggahÄ• ya.

__ajjhattasantiá¹ƒ_ \Ee I 185/ __pacinaá¹ƒ adassa_nti. ajjhattasantiá¹ƒ ajjhattaá¹ƒ rÄ• gass
dosassa santiá¹ƒ, mohassa santiá¹ƒ, kodhassa ... upanÄ• hassa ... makkhassa \Se 224/ ... p
issÄ• ya ... macchariyassa \Ne 136/ ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ
mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa ... sabbakilesÄ• naá¹ƒ ... sabbadu
sabbadarathÄ• naá¹ƒ ... sabbapariá¸·Ä• hÄ• naá¹ƒ ... sabbasantÄ• pÄ• naá¹ƒ ... sabbÄ• ku
santiá¹ƒ upasantiá¹ƒ vÅ«pasantiá¹ƒ nibbutiá¹ƒ paá¹-ipassaddhiá¹ƒ santiá¹ƒ. __pacina_nti pa
pavicinanto tulayanto tÄ«rayanto vibhÄ• vayanto vibhÅ«taá¹ƒ karonto, ``sabbe saá¹…khÄ• p
pacinanto vicinanto pavicinanto tulayanto tÄ«rayanto vibhÄ• vayanto vibhÅ«taá¹ƒ karonto, `
dukkhÄ• â€™â€™ ti ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti pacinanto vicinanto pavicina
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti pacinanto vicinanto pa

vibhÄ• vayanto vibhÅ«taá¹ƒ karonto. __adassa_nti adassaá¹ƒ adakkhiá¹ƒ apassiá¹ƒ paá¹-iv
ajjhattasantiá¹ƒ pacinaá¹ƒ adassaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``idaá¹ƒ vadÄ• mÄ«ti na tassa hoti, [mÄ• gaá¹‡á¸• iyÄ• ti bhagavÄ•]

dhammesu niccheyya samuggahÄ«taá¹ƒ.

passaÃ±ca diá¹-á¹-hÄ«su anuggahÄ• ya.

ajjhattasantiá¹ƒ pacinaá¹ƒ adassaâ€™â€™ nti ||

<73> á¹• 21 __vinicchayÄ• yÄ• ni pakappitÄ• ni, [iti mÄ• gaá¹‡á¸• iyo] _

__te ve munÄ« brÅ«si anuggahÄ• ya. _

__ajjhattasantÄ«ti yametamatthaá¹ƒ, kathaá¹ƒ nu dhÄ«rehi paveditaá¹ƒ taá¹ƒ ||_

__vinicchayÄ• _ \Se 225/ \Ee I 186/ __yÄ• ni pakappitÄ• nÄ«_ti. vinicchayÄ• vuccanti dvÄ
diá¹-á¹-higatÄ• ni diá¹-á¹-hivinicchayÄ• . __pakappitÄ• nÄ«_ti kappitÄ• pakappitÄ• abhisaá
saá¹‡á¹-hapitÄ• tipi pakappitÄ• \Be 144/. atha vÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamup
vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• vipariá¹‡Ä• madhammÄ• tipi pakappi
pakappitÄ• ni.

__iti mÄ• gaá¹‡á¸• iyo_ti. __itÄ«_ti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ«rÄ« akkhar
byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- itÄ«ti. __mÄ• gaá¹‡á¸• iyo_ti tassa
saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro --- iti mÄ• gaá¹‡á¸• iyoti.

__te_ \Ne 137/ __ve munÄ« brÅ«si anuggahÄ• ya, ajjhattasantÄ«ti yametamattha_nti. __te
diá¹-á¹-higatÄ• ni. __munÄ«_ti. __monaá¹ƒ_ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…gajÄ• lam
__anuggahÄ• yÄ• _ti diá¹-á¹-hÄ«su Ä• dÄ«navaá¹ƒ passanto diá¹-á¹-hiyo na gaá¹‡hÄ• mi n
nÄ• bhinivisÄ• mÄ«ti ca bhaá¹‡asi, ajjhattasantÄ«ti ca bhaá¹‡asi. __yametamattha_nti yaá¹
ve munÄ« brÅ«si anuggahÄ• ya, ajjhattasantÄ«ti yametamatthaá¹ƒ.

__kathaá¹ƒ nu dhÄ«rehi paveditaá¹ƒ ta_nti. __kathaá¹ƒ nÅ«_ti padaá¹ƒ saá¹ƒsayapucchÄ•
dveá¸·hakapucchÄ• anekaá¹ƒsapucchÄ• , evaá¹ƒ nu kho nanu kho kiá¹ƒ nu kho kathaá¹ƒ n
__dhÄ«rehÄ«_ti dhÄ«rehi paá¹‡á¸• itehi paÃ±Ã±avantehi {paÃ±Ã±Ä• vantehi (Ce Se) } bud

vibhÄ• vÄ«hi medhÄ• vÄ«hi. __pavedita_nti veditaá¹ƒ paveditaá¹ƒ Ä• cikkhitaá¹ƒ desitaá¹ƒ
paá¹-á¹-hapitaá¹ƒ vivaá¹-aá¹ƒ \Ee I 187/ vibhattaá¹ƒ uttÄ• nÄ«kataá¹ƒ pakÄ• sitanti --- katha
paveditaá¹ƒ taá¹ƒ.

tenÄ• ha so brÄ• hmaá¹‡o ---

``vinicchayÄ• \Se 226/ yÄ• ni pakappitÄ• ni, [iti mÄ• gaá¹‡á¸• iyo]

te ve munÄ« brÅ«si anuggahÄ• ya.

ajjhattasantÄ«ti yametamatthaá¹ƒ, kathaá¹ƒ nu dhÄ«rehi paveditaá¹ƒ taâ€™â€™ nti ||

<74> á¹• 21 __na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, [mÄ• gaá¹‡á¸• iyÄ• ti bhagav

__sÄ«labbatenÄ• pi na suddhimÄ• ha. _

__adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tena. _

__ete ca nissajja anuggahÄ• ya, santo anissÄ• ya bhavaá¹ƒ na jappe ||_

__na_ \Be 145/ __diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡enÄ• _ti. diá¹-á¹-henÄ• pi suddhiá¹
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi na dÄ«payas
sutenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na
na dÄ«payasi na voharasi; diá¹-á¹-hasutenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá
parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi na dÄ«payasi na voharasi; Ã±Ä• á¹‡enÄ• pi su
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi na dÄ«payas
na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena.

__mÄ• gaá¹‡á¸• iyÄ• _ti \Ne 138/ bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati. _
gÄ• ravÄ• dhivacanaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti --- mÄ• gaá¹

__sÄ«labbatenÄ• pi_ \Se 227/ \Ee I 188/ __na suddhimÄ• hÄ• _ti. sÄ«lenÄ• pi suddhiá¹ƒ v
muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi na dÄ«payasi na voharasi;
visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi
voharasi; sÄ«labbatenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimu
kathesi na bhaá¹‡asi na dÄ«payasi na voharasÄ«ti --- sÄ«labbatenÄ• pi na suddhimÄ• ha.

__adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tenÄ• _ti. diá¹-á¹-hipi

dasavatthukÄ• sammÄ• diá¹-á¹-hi --- atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi
sukatadukkaá¹-Ä• naá¹ƒ {sukaá¹-adukkaá¹-Ä• naá¹ƒ (Ce) } kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k
paro loko, atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hr
{samaggatÄ• (Katthaci) } sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sa
sacchikatvÄ• pavedentÄ«ti; savanampi icchitabbaá¹ƒ --- parato ghoso, suttaá¹ƒ, geyyaá¹ƒ,
gÄ• thÄ• , udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallaá¹ƒ; Ã±Ä• á¹‡
kammassakataÃ±Ä• á¹‡aá¹ƒ, saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ {kammassakataá¹ƒ Ã±Ä• á¹‡a
(Ce Katthaci) Ã±Ä• á¹‡avibhaá¹…gepi}, abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ, samÄ• pattiÃ±Ä• á¹‡aá
pÄ• timokkhasaá¹ƒvaro; vatampi icchitabbaá¹ƒ --- aá¹-á¹-ha dhutaá¹…gÄ• ni --- Ä• raÃ±Ã±ik
piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ, paá¹ƒsukÅ«likaá¹…gaá¹ƒ, tecÄ«varikaá¹…ga, sapadÄ• nacÄ•
khalupacchÄ• bhattikaá¹…gaá¹ƒ, nesajjikaá¹…gaá¹ƒ, yathÄ• santhatikaá¹…ganti.

__adiá¹-á¹-hiyÄ• _ \Be 146/ __assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi_ \Se 228
nÄ• pi sammÄ• diá¹-á¹-himattena, nÄ• pi savanamattena, nÄ• pi Ã±Ä• á¹‡amattena, nÄ• pi
vatamattena ajjhattasantiá¹ƒ patto hoti, nÄ• pi vinÄ• etehi dhammehi ajjhattasantiá¹ƒ pÄ• p
sambhÄ• rÄ• ime dhammÄ• honti ajjhattasantiá¹ƒ pÄ• puá¹‡ituá¹ƒ adhigantuá¹ƒ phassituá
adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• asÄ«latÄ• abbatÄ• nopi tena.

__ete ca nissajja anuggahÄ• yÄ• _ti. __ete_ti kaá¹‡hapakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ sa
icchitabbaá¹ƒ, tedhÄ• tukesu kusalesu dhammesu atammayatÄ• {akammayatÄ• (Ce Katth
kaá¹‡hapakkhiyÄ• dhammÄ• samugghÄ• tapahÄ• nena pahÄ«nÄ• honti ucchinnamÅ«lÄ•
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , tedhÄ• tukesu ca kusalesu dhamm
na gaá¹‡hÄ• ti na \Ne 139/ parÄ• masati nÄ• bhinivisati. atha vÄ• na gaá¹‡hitabbÄ• na pa
nÄ• bhinivisitabbÄ• ti. evampi ete ca nissajja anuggahÄ• ya. yato taá¹‡hÄ• ca diá¹-á¹-hi ca
honti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadha
gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisatÄ«ti. evampi ete ca nissajja anuggahÄ• ya.

yato puÃ±Ã±Ä• bhisaá¹…khÄ• ro ca apuÃ±Ã±Ä• bhisaá¹…khÄ• ro ca Ä• neÃ±jÄ• bhisaá¹.
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
parÄ• masati nÄ• bhinivisatÄ«ti. evampi \Se 229/ ete ca nissajja anuggahÄ• ya.

__santo anissÄ• ya bhavaá¹ƒ na jappe_ti. __santo_ti rÄ• gassa samitattÄ• santo, dosassa
mohassa samitattÄ• santo \Ee I 190/, kodhassa ... upanÄ• hassa ... makkhassa ... paá¸·Ä•
macchariyassa ... mÄ• yÄ• ya ... sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambhassa ... mÄ•
madassa ... pamÄ• dassa ... sabbakilesÄ• naá¹ƒ ... sabbaduccaritÄ• naá¹ƒ ... sabbadarathÄ
sabbapariá¸·Ä• hÄ• naá¹ƒ ... sabbasantÄ• pÄ• naá¹ƒ ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ•
vÅ«pasamitattÄ• vijjhÄ• tattÄ• nibbutattÄ• vigatattÄ• paá¹-ipassaddhattÄ• santo upasant
paá¹-ipassaddhoti --- santo.

__anissÄ• yÄ• _ti \Be 147/ dve nissayÄ• --- taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca ... pe
taá¹‡hÄ• nissayo ... pe ... ayaá¹ƒ diá¹-á¹-hinissayo. taá¹‡hÄ• nissayaá¹ƒ pahÄ• ya diá¹-á¹-hi
paá¹-inissajjitvÄ• cakkhuá¹ƒ anissÄ• ya, sotaá¹ƒ anissÄ• ya, ghÄ• naá¹ƒ anissÄ• ya, jivhaá
anissÄ• ya, manaá¹ƒ anissÄ• ya, rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... ku
... Ä• vÄ• saá¹ƒ ... lÄ• bhaá¹ƒ ... yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹
... senÄ• sanaá¹ƒ ... gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• madhÄ• tuá¹ƒ ... rÅ«pa
arÅ«padhÄ• tuá¹ƒ ... kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... arÅ«pabhavaá¹ƒ ... saÃ±Ã±Ä• b
asaÃ±Ã±Ä• bhavaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ ... ekavokÄ• rabhavaá¹ƒ
paÃ±cavokÄ• rabhavaá¹ƒ ... atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccuppannaá¹ƒ ... diá¹-á¹-hasuta
dhamme anissÄ• ya aggaá¹‡hitvÄ• aparÄ• masitvÄ• anabhinivisitvÄ• ti --- santo \Se 230/ a
jappe_ti kÄ• mabhavaá¹ƒ na jappeyya, rÅ«pabhavaá¹ƒ na jappeyya, arÅ«pabhavaá¹ƒ na jap
abhijappeyyÄ• ti --- santo anissÄ• ya bhavaá¹ƒ na jappe.

tenÄ• ha \Ne 140/ bhagavÄ• ---

``na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, [mÄ• gaá¹‡á¸• iyÄ• ti bhagavÄ•]

sÄ«labbatenÄ• pi na suddhimÄ• ha.

adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tena.

ete ca nissajja anuggahÄ• ya, santo anissÄ• ya bhavaá¹ƒ na jappeâ€™â€™ ti ||

<75> á¹• 21 __no_ \Ee I 191/ __ce kira diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, [iti mÄ• g

__sÄ«labbatenÄ• pi na suddhimÄ• ha. _

__adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tena. _

__maÃ±Ã±Ä• mahaá¹ƒ momuhameva dhammaá¹ƒ, diá¹-á¹-hiyÄ• eke paccenti suddhiá¹ƒ ||_

__no ce kira diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡enÄ• _ti. diá¹-á¹-hiyÄ• pi suddhiá¹ƒ visud
muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi na dÄ«payasi na voharasi; s
visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ ... diá¹-á¹-hasutenÄ• pi suddhiá¹ƒ
parisuddhiá¹ƒ \Se 231/, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ ... Ã±Ä• á¹‡enÄ• pi suddhiá¹ƒ visud
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na \Be 148/ bhaá¹‡asi na d
voharasÄ«ti --- no ce kira diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena.

__iti mÄ• gaá¹‡á¸• iyo_ti __itÄ«_ti padasandhi ... pe .... __mÄ• gaá¹‡á¸• iyo_ti tassa brÄ• h
... pe ... iti mÄ• gaá¹‡á¸• iyo.

__sÄ«labbatenÄ• pi na suddhimÄ• hÄ• _ti. sÄ«lenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá
suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ ... pe ... sÄ«labbatenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisu
vimuttiá¹ƒ parimuttiá¹ƒ nÄ• ha na kathesi na bhaá¹‡asi na dÄ«payasi na voharasÄ«ti --- sÄ«
suddhimÄ• ha.

__adiá¹-á¹-hiyÄ• _ \Ee I 192/ __assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tenÄ• _
icchitabbÄ• ti evaá¹ƒ bhaá¹‡asi, savanampi icchitabbanti evaá¹ƒ bhaá¹‡asi, Ã±Ä• á¹‡ampi i
bhaá¹‡asi, na sakkosi ekaá¹ƒsena anujÄ• nituá¹ƒ, napi sakkosi ekaá¹ƒsena paá¹-ikkhipitunt
assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tena.

__maÃ±Ã±Ä• mahaá¹ƒ_ \Ne 141/ __momuhameva dhamma_nti. momÅ«hadhammo ayaá¹
aÃ±Ã±Ä• á¹‡adhammo amarÄ• vikkhepadhammoti evaá¹ƒ maÃ±Ã±Ä• mi evaá¹ƒ jÄ• nÄ• m
evaá¹ƒ paá¹-ivijÄ• nÄ• mi evaá¹ƒ paá¹-ivijjhÄ• mÄ«ti --- maÃ±Ã±Ä• mahaá¹ƒ momuhameva

__diá¹-á¹-hiyÄ• _ \Se 232/ __eke paccenti suddhi_nti. suddhidiá¹-á¹-hiyÄ• eke samaá¹‡abr
visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ paccenti; ``sassato loko, idameva
moghamaÃ±Ã±aâ€™â€™ nti diá¹-á¹-hiyÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• suddhiá¹ƒ visudd
vimuttiá¹ƒ parimuttiá¹ƒ paccenti; ``asassato loko ... pe ... neva hoti na na hoti tathÄ• gato pa
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti diá¹-á¹-hiyÄ• eke samaá¹‡ab
visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ paccentÄ«ti --- diá¹-á¹-hiyÄ• eke
suddhiá¹ƒ.

tenÄ• ha so brÄ• hmaá¹‡o ---

``no ce kira diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, [iti mÄ• gaá¹‡á¸• iyo]

sÄ«labbatenÄ• pi na suddhimÄ• ha.

adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• , asÄ«latÄ• abbatÄ• nopi tena.

maÃ±Ã±Ä• mahaá¹ƒ momuhameva dhammaá¹ƒ, diá¹-á¹-hiyÄ• eke paccenti suddhiâ€™â€™

<76> á¹• 21 __diá¹-á¹-hiÃ±ca_ \Ee I 193/ \Be 149/ {diá¹-á¹-hÄ«su (Ce Se Katthaci) } __niss
[mÄ• gaá¹‡á¸• iyÄ• ti bhagavÄ•] _

__samuggahÄ«tesu pamohamÄ• gÄ• _ {samohamÄ• gÄ• (Katthaci) } __. _

__ito ca nÄ• ddakkhi aá¹‡umpi saÃ±Ã±aá¹ƒ, tasmÄ• tuvaá¹ƒ momuhato dahÄ• si ||_

__diá¹-á¹-hiÃ±ca nissÄ• yanupucchamÄ• no_ti. mÄ• gaá¹‡á¸• iyo brÄ• hmaá¹‡o diá¹-á¹-hiá
pucchati, lagganaá¹ƒ nissÄ• ya lagganaá¹ƒ pucchati, bandhanaá¹ƒ \Se 233/ nissÄ• ya band
palibodhaá¹ƒ nissÄ• ya palibodhaá¹ƒ pucchati. __anupucchamÄ• no_ti punappunaá¹ƒ pucc
nissÄ• yanupucchamÄ• no.

__mÄ• gaá¹‡á¸• iyÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati. __bhagav
pe ... sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti --- mÄ• gaá¹‡á¸• iyÄ• ti bhagavÄ• .

__samuggahÄ«tesu pamohamÄ• gÄ• _ti. yÄ• sÄ• diá¹-á¹-hi tayÄ• gahitÄ• parÄ• maá¹-á
ajjhositÄ• adhimuttÄ• , tÄ• yeva tvaá¹ƒ diá¹-á¹-hiyÄ• mÅ«á¸·hosi pamÅ«á¸·hosi sammÅ«á¸
142/ pamohaá¹ƒ Ä• gatosi sammohaá¹ƒ Ä• gatosi andhakÄ• raá¹ƒ pakkhandosÄ«ti --- samu

__ito ca nÄ• ddakkhi aá¹‡umpi saÃ±Ã±a_nti. ito ajjhattasantito vÄ• paá¹-ipadÄ• to vÄ• dh
yuttasaÃ±Ã±aá¹ƒ pattasaÃ±Ã±aá¹ƒ lakkhaá¹‡asaÃ±Ã±aá¹ƒ kÄ• raá¹‡asaÃ±Ã±aá¹ƒ á¹-hÄ• n
kuto Ã±Ä• á¹‡anti. evampi ito ca nÄ• ddakkhi aá¹‡umpi saÃ±Ã±aá¹ƒ. atha vÄ• aniccaá¹ƒ vÄ
vÄ• , dukkhaá¹ƒ vÄ• dukkhasaÃ±Ã±Ä• nulomaá¹ƒ vÄ• , anattaá¹ƒ vÄ• anattasaÃ±Ã±Ä• nu
saÃ±Ã±uppÄ• damattaá¹ƒ vÄ• saÃ±jÄ• nitamattaá¹ƒ vÄ• na paá¹-ilabhati \Ee I 194/, kuto Ã
nÄ• ddakkhi aá¹‡umpi saÃ±Ã±aá¹ƒ.

__tasmÄ• tuvaá¹ƒ momuhato dahÄ• sÄ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒ
momÅ«hadhammato bÄ• ladhammato mÅ«á¸·hadhammato \Se 234/ aÃ±Ã±Ä• á¹‡adhamm
passasi dakkhasi olokesi nijjhÄ• yasi upaparikkhasÄ«ti --- tasmÄ• tuvaá¹ƒ momuhato dahÄ

tenÄ• ha bhagavÄ• ---

``diá¹-á¹-hiÃ±ca \Be 150/ nissÄ• yanupucchamÄ• no, [mÄ• gaá¹‡á¸• iyÄ• ti bhagavÄ•]

samuggahÄ«tesu pamohamÄ• gÄ• .

ito ca nÄ• ddakkhi aá¹‡umpi saÃ±Ã±aá¹ƒ, tasmÄ• tuvaá¹ƒ momuhato dahÄ• sÄ«â€™â€™

<77> á¹• 21 __samo visesÄ« uda vÄ• nihÄ«no, yo maÃ±Ã±ati so vivadetha tena. _

__tÄ«su vidhÄ• su avikampamÄ• no, samo visesÄ«ti na tassa hoti ||_

__samo visesÄ« uda vÄ• nihÄ«no, yo maÃ±Ã±ati so vivadetha tenÄ• _ti. sadisohamasmÄ
hÄ«nohamasmÄ«ti vÄ• yo maÃ±Ã±ati, so tena mÄ• nena tÄ• ya diá¹-á¹-hiyÄ• tena vÄ• pu
bhaá¹‡á¸• anaá¹ƒ kareyya viggahaá¹ƒ kareyya vivÄ• daá¹ƒ kareyya medhagaá¹ƒ kareyya --
dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi, kiá¹ƒ tva
Ä• jÄ• nissasi, micchÄ• paá¹-ipanno tvamasi, ahamasmi sammÄ• paá¹-ipanno, sahitaá¹ƒ m
vacanÄ«yaá¹ƒ pacchÄ• avaca, pacchÄ• vacanÄ«yaá¹ƒ pure avaca, adhiciá¹‡á¹‡aá¹ƒ te vi
vÄ• do, niggahito \Se 235/ tvamasi, cara vÄ• dappamokkhÄ• ya, nibbeá¹-hehi vÄ• sace pa
visesÄ« uda vÄ• nihÄ«no yo maÃ±Ã±ati so vivadetha tena.

__tÄ«su_ \Ne 143/ \Ee I 195/ __vidhÄ• su avikampamÄ• no, samo visesÄ«ti na tassa hotÄ
vidhÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±
tÄ«su vidhÄ• su na kampati na vikampati, avikampamÄ• nassa puggalassa sadisohamasm
hÄ«nohamasmÄ«ti vÄ• . __na tassa hotÄ«_ti. na mayhaá¹ƒ hotÄ«ti tÄ«su vidhÄ• su avikam
na tassa hoti.

tenÄ• ha bhagavÄ• ---

``samo visesÄ« uda vÄ• nihÄ«no, yo maÃ±Ã±ati so vivadetha tena.

tÄ«su vidhÄ• su avikampamÄ• no, samo visesÄ«ti na tassa hotÄ«â€™â€™ ti ||

<78> á¹• 21 __saccanti_ \Be 151/ __so brÄ• hmaá¹‡o kiá¹ƒ vadeyya, musÄ• ti vÄ• so viva

__yasmiá¹ƒ samaá¹ƒ visamaá¹ƒ vÄ• pi natthi, sa kena vÄ• daá¹ƒ paá¹-isaá¹ƒyujeyya ||_

__saccanti so brÄ• hmaá¹‡o kiá¹ƒ vadeyyÄ• _ti. __brÄ• hmaá¹‡o_ti sattannaá¹ƒ dhammÄ•
brÄ• hmaá¹‡o ... pe ... asito tÄ• di pavuccate sa brahmÄ• . __saccanti so brÄ• hmaá¹‡o kiá
``sassato \Se 236/ loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti brÄ• hmaá¹‡o kiá
kiá¹ƒ bhaá¹‡eyya kiá¹ƒ dÄ«payeyya kiá¹ƒ vohareyya; ``asassato loko ... pe ... neva hoti na
paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti brÄ• hmaá¹‡o kiá¹ƒ v
bhaá¹‡eyya kiá¹ƒ dÄ«payeyya kiá¹ƒ vohareyyÄ• ti --- saccanti so brÄ• hmaá¹‡o kiá¹ƒ vadey

__musÄ• ti vÄ• so vivadetha kenÄ• _ti. brÄ• hmaá¹‡o mayhaá¹ƒva saccaá¹ƒ, tuyhaá¹ƒ mu
diá¹-á¹-hiyÄ• , kena vÄ• puggalena kalahaá¹ƒ kareyya bhaá¹‡á¸• anaá¹ƒ kareyya viggahaá
vivÄ• daá¹ƒ kareyya medhagaá¹ƒ kareyya --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• n
nibbeá¹-hehi vÄ• sace pahosÄ«â€™â€™ ti --- musÄ• ti vÄ• so vivadetha kena.

__yasmiá¹ƒ samaá¹ƒ visamaá¹ƒ vÄ• pi natthÄ«_ti. __yasmi_nti yasmiá¹ƒ puggale arahante
sadisohamasmÄ«ti mÄ• no natthi, seyyohamasmÄ«ti mÄ• no natthi, hÄ«nohamasmÄ«ti om
saá¹ƒvijjati nupalabbhati, pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hanti --- yasmiá¹ƒ samaá¹ƒ visamaá¹ƒ vÄ• pi natthi.

__sa_ \Ne 144/ __kena vÄ• daá¹ƒ paá¹-isaá¹ƒyujeyyÄ• _ti. so kena mÄ• nena, kÄ• ya diá¹-
puggalena vÄ• daá¹ƒ paá¹-isaÃ±Ã±ojeyya paá¹-ibaleyya kalahaá¹ƒ kareyya bhaá¹‡á¸• anaá
kareyya vivÄ• daá¹ƒ kareyya medhagaá¹ƒ kareyya --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ
nibbeá¹-hehi vÄ• sace \Se 237/ pahosÄ«â€™â€™ ti --- sa kena vÄ• daá¹ƒ paá¹-isaá¹ƒyujey

tenÄ• ha bhagavÄ• ---

``saccanti so brÄ• hmaá¹‡o kiá¹ƒ vadeyya, musÄ• ti vÄ• so vivadetha kena.

yasmiá¹ƒ samaá¹ƒ visamaá¹ƒ vÄ• pi natthi, sa kena vÄ• daá¹ƒ paá¹-isaá¹ƒyujeyyÄ• â€™â€

<79> á¹• 21 __okaá¹ƒ_ \Be 152/ __pahÄ• ya aniketasÄ• rÄ«, gÄ• me akubbaá¹ƒ muni sant
(Katthaci) } __. _

__kÄ• mehi ritto apurekkharÄ• no, kathaá¹ƒ na viggayha janena kayirÄ• ||_

atha \Ee I 197/ kho hÄ• liddakÄ• ni {haliddakÄ• nÄ« (Ce) } gahapati yenÄ• yasmÄ• mahÄ•
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ ni
hÄ• liddakÄ• ni gahapati Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``vuttamidaá¹
bhagavatÄ• aá¹-á¹-hakavaggike mÄ• gaá¹‡á¸• iyapaÃ±he ---

``okaá¹ƒ pahÄ• ya aniketasÄ• rÄ«, gÄ• me akubbaá¹ƒ muni santhavÄ• ni.

kÄ• mehi ritto apurekkharÄ• no, kathaá¹ƒ na viggayha janena kayirÄ• â€™â€™ ti ||

``imassa nu kho bhante, kaccÄ• na, bhagavatÄ• saá¹…khittena bhÄ• sitassa kathaá¹ƒ vitt
daá¹-á¹-habboâ€™â€™ ti?

``rÅ«padhÄ• tu kho, gahapati, viÃ±Ã±Ä• á¹‡assa oko \Se 238/ rÅ«padhÄ• tu rÄ• gaviniban
{rÄ• gavinibaddhaÃ±ca (Ce) } pana viÃ±Ã±Ä• á¹‡aá¹ƒ okasÄ• rÄ«ti vuccati. vedanÄ• dhÄ• t
saÃ±Ã±Ä• dhÄ• tu kho, gahapati ... saá¹…khÄ• radhÄ• tu kho, gahapati, viÃ±Ã±Ä• á¹‡assa
rÄ• gavinibandhaÃ±ca pana viÃ±Ã±Ä• á¹‡aá¹ƒ okasÄ• rÄ«ti vuccati. evaá¹ƒ kho, gahapati,

``kathaÃ±ca, gahapati, anokasÄ• rÄ« hoti? rÅ«padhÄ• tuyÄ• kho, gahapati, yo chando yo
taá¹‡hÄ• ye upÄ• yupÄ• dÄ• nÄ• {upayupÄ• dÄ• nÄ• (Katthaci) } cetaso adhiá¹-á¹-hÄ• nÄ
tathÄ• gatassa pahÄ«nÄ• \Ne 145/ ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒka
anuppÄ• dadhammÄ• ; tasmÄ• tathÄ• gato anokasÄ• rÄ«ti vuccati. vedanÄ• dhÄ• tuyÄ• k
saÃ±Ã±Ä• dhÄ• tuyÄ• kho, gahapati ... saá¹…khÄ• radhÄ• tuyÄ• kho, gahapati ... viÃ±Ã±Ä
gahapati, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upÄ• yupÄ• dÄ• nÄ• cetaso
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• te \Be 153/ tathÄ• gatassa pahÄ«nÄ• ucchinnamÅ«
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ; tasmÄ• tathÄ• gato anokasÄ• rÄ«t
anokasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, niketasÄ• rÄ« hoti? rÅ«panimittaniketavisÄ• ravinibandhÄ• kho, ga
vuccati. saddanimitta ... gandhanimitta ... rasanimitta ... phoá¹-á¹-habbanimitta ...
dhammanimittaniketavisÄ• ravinibandhÄ• kho, gahapati, niketasÄ• rÄ«ti vuccati. evaá¹ƒ kh
niketasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, aniketasÄ• rÄ« hoti? rÅ«panimittaniketavisÄ• ravinibandhÄ• kho, g
pahÄ«nÄ• ucchinnamÅ«lÄ• \Se 239/ tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ
tathÄ• gato aniketasÄ• rÄ«ti vuccati. saddanimitta ... gandhanimitta ... rasanimitta ... phoá¹-á
... dhammanimittaniketavisÄ• ravinibandhÄ• kho, gahapati, tathÄ• gatassa pahÄ«nÄ• ucch
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ; tasmÄ• tathÄ•
evaá¹ƒ kho, gahapati, aniketasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, gÄ• me santhavajÄ• to hoti? idha \Ee I 199/, gahapati, ekacco bhikk
saá¹ƒsaá¹-á¹-ho viharati sahanandÄ« sahasokÄ«, sukhitesu sukhito, dukkhitesu dukkhito, up
kiccakaraá¹‡Ä«yesu attanÄ• voyogaá¹ƒ Ä• pajjati. evaá¹ƒ kho, gahapati, gÄ• me santhavaj

``kathaÃ±ca, gahapati, gÄ• me na santhavajÄ• to hoti? idha, gahapati, ekacco bhikkhu gihÄ
viharati na sahanandÄ« na sahasokÄ«, na sukhitesu sukhito, na dukkhitesu dukkhito, uppan
kiccakaraá¹‡Ä«yesu na attanÄ• voyogaá¹ƒ Ä• pajjati. evaá¹ƒ kho, gahapati, gÄ• me na san

``kathaÃ±ca, gahapati, kÄ• mehi aritto hoti? idha, gahapati, ekacco bhikkhu kÄ• mesu avÄ«
avigatacchando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigatataá¹‡ho. evaá¹ƒ k
aritto hoti.

``kathaÃ±ca \Be 154/, gahapati, kÄ• mehi ritto hoti? idha, gahapati, ekacco bhikkhu kÄ• me
vigatacchando vigatapemo vigatapipÄ• so vigatapariá¸·Ä• ho vigatataá¹‡ho. evaá¹ƒ kho, ga
hoti.

``kathaÃ±ca, gahapati, purekkharÄ• no hoti? idha \Se 240/, gahapati, ekaccassa bhikkhunc
`evaá¹ƒrÅ«po siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™ nti tattha nandiá¹ƒ samannÄ• neti, `evaá¹
evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ... evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ ... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ an
tattha nandiá¹ƒ samannÄ• neti. evaá¹ƒ kho, gahapati, purekkharÄ• no hoti.

``kathaÃ±ca \Ee I 200/, gahapati, apurekkharÄ• no hoti? idha, gahapati, ekaccassa bhikkhu
`evaá¹ƒrÅ«po siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™ nti na tattha nandiá¹ƒ samannÄ• neti, `ev
evaá¹ƒsaÃ±Ã±o siyaá¹ƒ ... evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ ... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ an
tattha nandiá¹ƒ samannÄ• neti. evaá¹ƒ kho, gahapati, apurekkharÄ• no hoti.

``kathaÃ±ca, gahapati, kathaá¹ƒ viggayha janena kattÄ• hoti? idha, gahapati, ekacco evarA
kattÄ• hoti --- `na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammav
tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi, micchÄ• paá¹-ipanno tvamasi, ahamasmi s
me, asahitaá¹ƒ te, pure vacanÄ«yaá¹ƒ pacchÄ• avaca, pacchÄ• vacanÄ«yaá¹ƒ pure avaca
viparÄ• vattaá¹ƒ, Ä• ropito te vÄ• do, niggahito tvamasi, cara vÄ• dappamokkhÄ• ya, nibbea
pahosÄ«â€™ ti. evaá¹ƒ kho, gahapati, kathaá¹ƒ viggayha janena kattÄ• hoti.

``kathaÃ±ca, gahapati, kathaá¹ƒ viggayha janena na kattÄ• hoti? idha, gahapati, ekacco na
kathaá¹ƒ kattÄ• hoti --- `na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si ... pe ... nibbeá¹-
pahosÄ«â€™ ti. evaá¹ƒ kho, gahapati, viggayha janena na kattÄ• hoti. iti kho, gahapati, yaa
bhagavatÄ• aá¹-á¹-hakavaggike mÄ• gaá¹‡á¸• iyapaÃ±he ---

``okaá¹ƒ \Ne 147/ pahÄ• ya aniketasÄ• rÄ«, gÄ• me akubbaá¹ƒ muni santhavÄ• ni.

kÄ• mehi \Se 241/ ritto apurekkharÄ• no, kathaá¹ƒ na viggayha janena kayirÄ• â€™â€™ ti |

``imassa \Ee I 201/ \Be 155/ kho, gahapati, bhagavatÄ• saá¹…khittena bhÄ• sitassa evaá¹
daá¹-á¹-habboâ€™â€™ ti.

tenÄ• ha bhagavÄ• ---

``okaá¹ƒ pahÄ• ya aniketasÄ• rÄ«, gÄ• me akubbaá¹ƒ muni santhavÄ• ni.

kÄ• mehi ritto apurekkharÄ• no, kathaá¹ƒ na viggayha janena kayirÄ• â€™â€™ ti ||

<80> á¹• 21 __yehi vivitto vicareyya loke, na tÄ• ni uggayha vadeyya nÄ• go. _

__elambujaá¹ƒ kaá¹‡á¸• akavÄ• rijaá¹ƒ_ {kaá¹‡á¹-akaá¹ƒ vÄ• rijaá¹ƒ (Ce) } __yathÄ• , jalen
canÅ«palittaá¹ƒ. _

__evaá¹ƒ munÄ« santivÄ• do agiddho, kÄ• me ca loke ca anÅ«palitto ||_

__yehi vivitto vicareyya loke_ti. __yehÄ«_ti yehi diá¹-á¹-higatehi. __vivitto_ti kÄ• yaduccarit
vivitto pavivitto, vacÄ«duccaritena ... manoduccaritena ... rÄ• gena ... pe ... sabbÄ• kusalÄ•
ritto vivitto pavivitto. __vicareyyÄ• _ti vicareyya vihareyya iriyeyya vatteyya pÄ• leyya yapey
__loke_ti manussaloketi --- yehi vivitto vicareyya loke.

__na_ \Se 242/ __tÄ• ni uggayha vadeyya nÄ• go_ti. __nÄ• go_ti Ä• guá¹ƒ na karotÄ«ti ---
--- nÄ• go, nÄ• gacchatÄ«ti --- nÄ• go. kathaá¹ƒ Ä• guá¹ƒ na karotÄ«ti --- nÄ• go? Ä• gÅ« v
dhammÄ• saá¹ƒkilesikÄ• ponobhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ•

Ä• guá¹ƒ \Ee I 202/ na karoti kiÃ±ci loke, [sabhiyÄ• ti bhagavÄ•]

sabbasaÃ±Ã±oge visajja bandhanÄ• ni.

sabbattha na sajjati vimutto, nÄ• go tÄ• dÄ« pavuccate tathattÄ• ||

evaá¹ƒ Ä• guá¹ƒ na karotÄ«ti --- nÄ• go.

kathaá¹ƒ \Ne 148/ \Be 156/ na gacchatÄ«ti --- nÄ• go? na chandÄ• gatiá¹ƒ gacchati, na dos
mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, na rÄ• gavasena gacchati, na dosavas
mohavasena gacchati, na mÄ• navasena gacchati, na diá¹-á¹-hivasena gacchati, na uddhac
vicikicchÄ• vasena gacchati, nÄ• nusayavasena gacchati, na vaggehi dhammehi yÄ• yati n
saá¹ƒharÄ«yati. evaá¹ƒ na gacchatÄ«ti --- nÄ• go.

kathaá¹ƒ nÄ• gacchatÄ«ti --- nÄ• go? sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• te kilese
paccÄ• gacchati. sakadÄ• gÄ• mimaggena ... anÄ• gÄ• mimaggena ... arahattamaggena ye
puneti na pacceti na paccÄ• gacchati. evaá¹ƒ nÄ• gacchatÄ«ti --- nÄ• go.

__na_ \Se 243/ __tÄ• ni uggayha vadeyya nÄ• go_ti. nÄ• go na tÄ• ni diá¹-á¹-higatÄ• ni ga
gaá¹‡hitvÄ• parÄ• masitvÄ• abhinivisitvÄ• vadeyya katheyya bhaá¹‡eyya dÄ«payeyya vo
pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±
katheyya bhaá¹‡eyya dÄ«payeyya vohareyyÄ• ti --- na tÄ• ni uggayha vadeyya nÄ• go.

__elambujaá¹ƒ kaá¹‡á¸• akavÄ• rijaá¹ƒ yathÄ• , jalena paá¹…kena canÅ«palitta_nti. elaá¹ƒ

ambujaá¹ƒ vuccati padumaá¹ƒ, kaá¹‡á¸• ako vuccati \Ee I 203/ kharadaá¹‡á¸• o, vÄ• ri vucc
vuccati padumaá¹ƒ vÄ• risambhavaá¹ƒ, jalaá¹ƒ vuccati udakaá¹ƒ, paá¹…ko vuccati kaddam
vÄ• rijaá¹ƒ vÄ• risambhavaá¹ƒ jalena ca paá¹…kena ca na limpati na palimpati na upalimpa
asaá¹ƒlittaá¹ƒ anupalittanti --- elambujaá¹ƒ kaá¹‡á¸• akavÄ• rijaá¹ƒ yathÄ• jalena paá¹…ke

__evaá¹ƒ munÄ« santivÄ• do agiddho, kÄ• me ca loke ca anÅ«palitto_ti. __eva_nti opamm
__munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…gajÄ• lamaticca so muni. __san
muni tÄ• á¹‡avÄ• do leá¹‡avÄ• do saraá¹‡avÄ• do abhayavÄ• do accutavÄ• do amatavÄ• d
santivÄ• do. __agiddho_ti. gedho vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ•
akusalamÅ«laá¹ƒ. yasseso gedho pahÄ«no samucchinno vÅ«pasanto paá¹-ipassaddho abh
daá¸• á¸• ho so vuccati agiddho. so rÅ«pe agiddho, sadde ... gandhe ... rase ... phoá¹-á¹-hal
gaá¹‡e ... Ä• vÄ• se ... lÄ• bhe ... yase ... pasaá¹ƒsÄ• ya ... sukhe ... cÄ«vare ... piá¹‡á¸• ap
senÄ• sane ... gilÄ• napaccayabhesajjaparikkhÄ• re ... kÄ• madhÄ• tuyÄ• \Ne 149/ ... rÅ«p
arÅ«padhÄ• tuyÄ• ... kÄ• mabhave ... rÅ«pabhave ... arÅ«pabhave ... saÃ±Ã±Ä• bhave ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhave ... ekavokÄ• rabhave ... catuvokÄ• rabhave ... paÃ±ca
anÄ• gate ... paccuppanne ... diá¹-á¹-ha-suta-muta-viÃ±Ã±Ä• tabbesu dhammesu agiddho a
anajjhosanno {anajjhÄ• panno (Ce), anajjhopanno (Se) }, vÄ«tagedho vigatagedho cattaged
pahÄ«nagedho paá¹-inissaá¹-á¹-hagedho, vÄ«tarÄ• go vigatarÄ• go cattarÄ• go vantarÄ• g
pahÄ«narÄ• go paá¹-inissaá¹-á¹-harÄ• go, nicchÄ• to nibbuto sÄ«tibhÅ«to sukhappaá¹-isaá
attanÄ• viharatÄ«ti --- evaá¹ƒ muni santivÄ• do agiddho.

__kÄ• me ca loke ca anÅ«palitto_ti. __kÄ• mÄ• _ti udÄ• nato dve kÄ• mÄ• --- vatthukÄ• m
... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . __loke_ti apÄ• yaloke
khandhaloke dhÄ• tuloke Ä• yatanaloke. __lepÄ• _ti dve lepÄ• --- taá¹‡hÄ• lepo ca diá¹-á¹-
ayaá¹ƒ taá¹‡hÄ• lepo ... pe ... ayaá¹ƒ diá¹-á¹-hilepo. muni taá¹‡hÄ• lepaá¹ƒ pahÄ• ya diá¹-á
paá¹-inissajjitvÄ• kÄ• me ca loke ca na limpati na palimpati na upalimpati, alitto apalitto anu
nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- eva
agiddho, kÄ• me ca loke ca anÅ«palitto.

tenÄ• ha bhagavÄ• ---

``yehi vivitto vicareyya loke, na tÄ• ni uggayha vadeyya nÄ• go.

elambujaá¹ƒ kaá¹‡á¸• akavÄ• rijaá¹ƒ yathÄ• , jalena paá¹…kena canÅ«palittaá¹ƒ.

evaá¹ƒ munÄ« santivÄ• do agiddho, kÄ• me ca loke ca anÅ«palittoâ€™â€™ ti ||

<81> á¹• 21 __na vedagÅ« diá¹-á¹-hiyÄ• _ {diá¹-á¹-hiyÄ• yako (Katthaci-a) Sn 852} na mut

hi tammayo so. _

__na kammunÄ• nopi sutena neyyo, anÅ«panÄ«to sa nivesanesu ||_

__na_ \Be 158/ __vedagÅ« diá¹-á¹-hiyÄ• na mutiyÄ• , sa mÄ• nametÄ«_ti. __nÄ• _ti paá¹-
vedo vuccati catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ \Ee I 205/, paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ
dhammavicayasambojjhaá¹…go vÄ«maá¹ƒsÄ• vipassanÄ• sammÄ• diá¹-á¹-hi. tehi vedehi
antappatto, koá¹-igato koá¹-ippatto, pariyantagato pariyantappatto, vosÄ• nagato vosÄ• nap
tÄ• á¹‡appatto, leá¹‡agato leá¹‡appatto, saraá¹‡agato saraá¹‡appatto, abhayagato abhaya
246/ accutappatto \Ne 150/, amatagato amatappatto, nibbÄ• nagato nibbÄ• nappatto, vedÄ•
vedagÅ«, vedehi vÄ• antaá¹ƒ gatoti vedagÅ«, sattannaá¹ƒ vÄ• dhammÄ• naá¹ƒ viditattÄ•
sakkÄ• yadiá¹-á¹-hi viditÄ• hoti, vicikicchÄ• viditÄ• hoti, sÄ«labbataparÄ• mÄ• so vidito ho
hoti, doso vidito hoti, moho vidito hoti, mÄ• no vidito hoti, viditÄ• ssa honti pÄ• pakÄ• akusa
saá¹ƒkilesikÄ• ponobhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ

vedÄ• ni viceyya kevalÄ• ni, [sabhiyÄ• ti bhagavÄ•]

samaá¹‡Ä• naá¹ƒ yÄ• nÄ«dhatthi brÄ• hmaá¹‡Ä• naá¹ƒ.

sabbavedanÄ• su vÄ«tarÄ• go, sabbaá¹ƒ vedamaticca vedagÅ« soti ||

__na diá¹-á¹-hiyÄ• _ti tassa dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni pahÄ«nÄ• ni samucchinnÄ• n
paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ni. so diá¹-á¹-hiy
vuyhati na saá¹ƒharÄ«yati, napi taá¹ƒ diá¹-á¹-higataá¹ƒ sÄ• rato pacceti na paccÄ• gacchat
diá¹-á¹-hiyÄ• . __na mutiyÄ• _ti mutarÅ«pena vÄ• parato ghosena vÄ• mahÄ• janasammu
206/ na upeti na upagacchati na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisatÄ«ti --- na veda
mutiyÄ• sa mÄ• nameti.

__na hi tammayo so_ti na taá¹‡hÄ• vasena diá¹-á¹-hivasena \Se 247/ tammayo hoti tappar
taá¹‡hÄ• ca diá¹-á¹-hi ca mÄ• no cassa pahÄ«nÄ• honti ucchinnamÅ«lÄ• tÄ• lÄ• vatthuka
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ettÄ• vatÄ• na tammayo hoti na tapparamo na tapparÄ• y
tammayo so.

__na_ \Be 159/ __kammunÄ• nopi sutena neyyo_ti. __na kammunÄ• _ti puÃ±Ã±Ä• bhisaá
apuÃ±Ã±Ä• bhisaá¹…khÄ• rena vÄ• Ä• neÃ±jÄ• bhisaá¹…khÄ• rena vÄ• na yÄ• yati na n
saá¹ƒharÄ«yatÄ«ti --- na kammunÄ• . __nopi sutena neyyo_ti sutasuddhiyÄ• vÄ• parato g
mahÄ• janasammutiyÄ• vÄ• na yÄ• yati na nÄ«yati na vuyhati na saá¹ƒharÄ«yatÄ«ti --- na
neyyo.

__anÅ«panÄ«to sa nivesanesÅ«_ti. __upayÄ• _ti dve upayÄ• --- taá¹‡hÅ«payo ca diá¹-á¹-
ayaá¹ƒ \Ne 151/ taá¹‡hÅ«payo ... pe ... ayaá¹ƒ diá¹-á¹-hÅ«payo. tassa taá¹‡hÅ«payo pahÄ«
paá¹-inissaá¹-á¹-ho. taá¹‡hÅ«payassa pahÄ«nattÄ• , diá¹-á¹-hÅ«payassa paá¹-inissaá¹-á¹-h
anÅ«panÄ«to anupalitto anupagato anajjhosito anadhimutto nikkhanto nissaá¹-o vippamutto
vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- anÅ«panÄ«to sa nivesanesu.

tenÄ• ha \Ee I 207/ bhagavÄ• ---

``na vedagÅ« diá¹-á¹-hiyÄ• na mutiyÄ• , sa mÄ• nameti na hi tammayo so.

na kammunÄ• nopi sutena neyyo, anÅ«panÄ«to sa nivesanesÅ«â€™â€™ ti ||

<82> á¹• 21 __saÃ±Ã±Ä• virattassa_ \Se 248/ __na santi ganthÄ• , paÃ±Ã±Ä• vimuttassa

__saÃ±Ã±aÃ±ca diá¹-á¹-hiÃ±ca ye aggahesuá¹ƒ, te ghaá¹-á¹-amÄ• nÄ• _ {ghaá¹-á¹-ayantÄ
loke ||_

__saÃ±Ã±Ä• virattassa na santi ganthÄ• _ti. yo samathapubbaá¹…gamaá¹ƒ ariyamaggaá¹
upÄ• dÄ• ya ganthÄ• vikkhambhitÄ• honti, arahatte patte arahato ganthÄ• ca mohÄ• ca
kÄ• masaÃ±Ã±Ä• byÄ• pÄ• dasaÃ±Ã±Ä• vihiá¹ƒsÄ• saÃ±Ã±Ä• diá¹-á¹-hisaÃ±Ã±Ä• ca pa
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti --- saÃ±Ã±Ä•

__paÃ±Ã±Ä• vimuttassa na santi mohÄ• _ti. yo vipassanÄ• pubbaá¹…gamaá¹ƒ ariyamagga
upÄ• dÄ• ya mohÄ• vikkhambhitÄ• honti, arahatte \Be 160/ patte arahato mohÄ• ca ganth
kÄ• masaÃ±Ã±Ä• byÄ• pÄ• dasaÃ±Ã±Ä• vihiá¹ƒsÄ• saÃ±Ã±Ä• diá¹-á¹-hisaÃ±Ã±Ä• ca pa
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti --- paÃ±Ã±Ä•

__saÃ±Ã±aÃ±ca diá¹-á¹-hiÃ±ca ye aggahesuá¹ƒ, te ghaá¹-á¹-amÄ• nÄ• vicaranti loke_ti. y
kÄ• masaÃ±Ã±aá¹ƒ byÄ• pÄ• dasaÃ±Ã±aá¹ƒ vihiá¹ƒsÄ• saÃ±Ã±aá¹ƒ te saÃ±Ã±Ä• vasena
rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi \Ee I 208/ vivadanti, brÄ• hmaá¹‡Ä• p
249/ vivadanti, gahapatÄ«pi gahapatÄ«hi vivadanti, mÄ• tÄ• pi puttena vivadati, puttopi mÄ
pitÄ• pi puttena vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhaginÄ«
vivadati, bhÄ• tÄ• pi bhaginiyÄ• vivadati, bhaginÄ«pi bhÄ• tarÄ• vivadati, sahÄ• yopi sahÄ
te tattha kalahaviggahavivÄ• damÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¹‡Ä«hipi upakkam
{leá¹-á¹-Å«hipi (Katthaci) } upakkamanti, daá¹‡á¸• ehipi upakkamanti, satthehipi upakkaman
maraá¹‡ampi nigacchanti maraá¹‡amattampi dukkhaá¹ƒ. ye diá¹-á¹-hiá¹ƒ gaá¹‡hanti ``sassa
... pe ... ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• te diá¹-á¹-hiv

saá¹…ghaá¹-á¹-enti, satthÄ• rato satthÄ• raá¹ƒ ghaá¹-á¹-enti, dhammakkhÄ• nato dhammak
gaá¹‡ato gaá¹‡aá¹ƒ ghaá¹-á¹-enti, diá¹-á¹-hiyÄ• diá¹-á¹-hiá¹ƒ ghaá¹-á¹-enti, paá¹-ipadÄ• ya
ghaá¹-á¹-enti, maggato maggaá¹ƒ ghaá¹-á¹-enti.

atha vÄ• te vivadanti, kalahaá¹ƒ karonti, bhaá¹‡á¸• anaá¹ƒ karonti, viggahaá¹ƒ karonti, vivÄ
medhagaá¹ƒ karonti --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si ... pe ... nibbeá¹-
pahosÄ«â€™â€™ ti. tesaá¹ƒ abhisaá¹…khÄ• rÄ• appahÄ«nÄ• ; abhisaá¹…khÄ• rÄ• naá¹ƒ
ghaá¹-á¹-enti, niraye ghaá¹-á¹-enti, tiracchÄ• nayoniyÄ• ghaá¹-á¹-enti, pettivisaye ghaá¹-á¹-
ghaá¹-á¹-enti, devaloke ghaá¹-á¹-enti, gatiyÄ• gatiá¹ƒ ... upapattiyÄ• upapattiá¹ƒ ... paá¹-isa
paá¹-isandhiá¹ƒ ... bhavena bhavaá¹ƒ ... saá¹ƒsÄ• rena saá¹ƒsÄ• raá¹ƒ ... vaá¹-á¹-ena \Se 2
ghaá¹-á¹-enti saá¹…ghaá¹-á¹-enti vadanti vicaranti viharanti iriyanti vattenti pÄ• lenti yapenti
__loke_ti apÄ• yaloke ... pe ... Ä• yatanaloketi --- saÃ±Ã±aÃ±ca \Ee I 209/ diá¹-á¹-hiÃ±ca ye
ghaá¹-á¹-amÄ• nÄ• vicaranti loke.

tenÄ• ha bhagavÄ• ---

``saÃ±Ã±Ä• virattassa \Be 161/ na santi ganthÄ• , paÃ±Ã±Ä• vimuttassa na santi mohÄ• .

saÃ±Ã±aÃ±ca diá¹-á¹-hiÃ±ca ye aggahesuá¹ƒ, te ghaá¹-á¹-amÄ• nÄ• vicaranti lokeâ€™â€™

mÄ• gaá¹‡á¸• iyasuttaniddeso navamo.

10. purÄ• bhedasuttaniddeso

atha \Ne 153/ purÄ• bhedasuttaniddesaá¹ƒ vakkhati ---

<83> á¹• 21 __kathaá¹ƒdassÄ«_ \Se 251/ \Ee I 210/ __kathaá¹ƒsÄ«lo, upasantoti vuccati. _

__taá¹ƒ me gotama pabrÅ«hi, pucchito uttamaá¹ƒ naraá¹ƒ ||_

__kathaá¹ƒdassÄ« kathaá¹ƒsÄ«lo, upasantoti vuccatÄ«_ti. __kathaá¹ƒdassÄ«_ti kÄ«disena
kiá¹ƒsaá¹‡á¹-hitena, kiá¹ƒpakÄ• rena, kiá¹ƒpaá¹-ibhÄ• genÄ• ti --- kathaá¹ƒdassÄ«. __katha
sÄ«lena samannÄ• gato, kiá¹ƒsaá¹‡á¹-hitena, kiá¹ƒpakÄ• rena, kiá¹ƒpaá¹-ibhÄ• genÄ• ti ---
kathaá¹ƒsÄ«lo. __upasantoti vuccatÄ«_ti santo upasanto vÅ«pasanto nibbuto paá¹-ipassad
kathÄ«yati bhaá¹‡Ä«yati dÄ«pÄ«yati voharÄ«yati. kathaá¹ƒdassÄ«ti adhipaÃ±Ã±aá¹ƒ pucch
adhisÄ«laá¹ƒ pucchati, upasantoti adhicittaá¹ƒ pucchatÄ«ti --- kathaá¹ƒdassÄ« kathaá¹ƒsÄ«
vuccati.

__taá¹ƒ me gotama pabrÅ«hÄ«_ti. __ta_nti yaá¹ƒ pucchÄ• mi, yaá¹ƒ yÄ• cÄ• mi, yaá¹ƒ ajjh
__gotamÄ• _ti so nimmito buddhaá¹ƒ bhagavantaá¹ƒ gottena Ä• lapati. __pabrÅ«hÄ«_ti \Ee
desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivara vibhaja uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- taá¹ƒ

__pucchito uttamaá¹ƒ nara_nti. __pucchito_ti puá¹-á¹-ho pucchito yÄ• cito ajjhesito pasÄ• c
nara_nti aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ narant
naraá¹ƒ.

tenÄ• ha \Se 252/ so nimmito ---

``kathaá¹ƒdassÄ« kathaá¹ƒsÄ«lo, upasantoti vuccati.

taá¹ƒ me gotama pabrÅ«hi, pucchito uttamaá¹ƒ naraâ€™â€™ nti ||

<84> á¹• 21 __vÄ«tataá¹‡ho_ \Ne 154/ \Be 162/ __purÄ• bhedÄ• , [iti bhagavÄ•] _

__pubbamantamanissito. _

__vemajjhe nupasaá¹…kheyyo, _

__tassa natthi purakkhataá¹ƒ ||_

__vÄ«tataá¹‡ho purÄ• bhedÄ• _ti. purÄ• kÄ• yassa bhedÄ• , purÄ• attabhÄ• vassa bhed
nikkhepÄ• , purÄ• jÄ«vitindriyassa upacchedÄ• vÄ«tataá¹‡ho vigatataá¹‡ho cattataá¹‡ho v
pahÄ«nataá¹‡ho paá¹-inissaá¹-á¹-hataá¹‡ho, vÄ«tarÄ• go vigatarÄ• go cattarÄ• go vantarÄ
pahÄ«narÄ• go paá¹-inissaá¹-á¹-harÄ• go, nicchÄ• to nibbuto sÄ«tibhÅ«to sukhappaá¹-isaá
attanÄ• viharati.

__bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ. api ca bhaggarÄ• goti bhagavÄ• , bhaggadosoti b
bhagavÄ• , bhaggamÄ• noti bhagavÄ• , bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggataá¹‡hoti bh
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti bh
bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• , bhaji vÄ• bhagavÄ• araÃ±Ã±
pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• ha
paá¹-isallÄ• nasÄ• ruppÄ• nÄ«ti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nanti bhagavÄ•
attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhicittassa adhipaÃ±Ã±Ä• yÄ•
bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ catunnaá¹ƒ arÅ«p
bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ abhibhÄ• yat

anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ paÄ
kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhissa asubhasamÄ• pattiyÄ• ti bha
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ id
indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ
paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ channaá¹ƒ buddhadhammÄ• nanti bh
nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá¹ƒ, na bhaginiyÄ•
kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ \Be 163/, na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ, na d
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti --- vÄ«tataá¹‡ho purÄ• bhedÄ• ti bhagavÄ• .

__pubbamantamanissito_ti \Se 254/ \Ne 155/ pubbanto vuccati atÄ«to addhÄ• . atÄ«taá¹ƒ a
taá¹‡hÄ• pahÄ«nÄ• , diá¹-á¹-hi paá¹-inissaá¹-á¹-hÄ• taá¹‡hÄ• ya pahÄ«nattÄ• , diá¹-á¹-hiyÄ
paá¹-inissaá¹-á¹-hattÄ• . evampi pubbamantamanissito. atha vÄ• ``evaá¹ƒrÅ«po ahosiá¹ƒ a
tattha nandiá¹ƒ na samannÄ• neti, ``evaá¹ƒvedano ahosiá¹ƒ ... evaá¹ƒsaÃ±Ã±o ahosiá¹ƒ ...
I 213/ ahosiá¹ƒ ... evaá¹ƒviÃ±Ã±Ä• á¹‡o ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ nti tattha nan
evampi pubbamantamanissito. atha vÄ• ``iti me cakkhu {cakkhuá¹ƒ (Ce Katthaci) } ahosi at
iti rÅ«pÄ• â€™â€™ ti tattha na chandarÄ• gapaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, na ch
viÃ±Ã±Ä• á¹‡assa na tadabhinandati; na tadabhinandanto. evampi pubbamantamanissito. `
atÄ«tamaddhÄ• naá¹ƒ --- iti saddÄ• â€™â€™ ti, ``iti me ghÄ• naá¹ƒ ahosi atÄ«tamaddhÄ• n
ti, ``iti me jivhÄ• ahosi atÄ«tamaddhÄ• naá¹ƒ --- iti rasÄ• â€™â€™ ti, ``iti me kÄ• yo ahosi a
--- iti phoá¹-á¹-habbÄ• â€™â€™ ti, ``iti me mano ahosi atÄ«tamaddhÄ• naá¹ƒ --- iti dhammÄ
chandarÄ• gapaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ, na chandarÄ• gapaá¹-ibaddhattÄ• vi
tadabhinandati; na tadabhinandanto. evampi pubbamantamanissito. atha vÄ• yÄ• ni tÄ• ni
saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni na tadassÄ• deti, na taá¹ƒ nikÄ• meti, na ca tena vittiá¹ƒ
pubbamantamanissito.

__vemajjhe nupasaá¹…kheyyo_ti. vemajjhaá¹ƒ vuccati paccuppanno addhÄ• . paccuppann
taá¹‡hÄ• pahÄ«nÄ• , diá¹-á¹-hi paá¹-inissaá¹-á¹-hÄ• \Se 255/. taá¹‡hÄ• ya pahÄ«nattÄ• , d
paá¹-inissaá¹-á¹-hattÄ• rattoti nupasaá¹…kheyyo, duá¹-á¹-hoti nupasaá¹…kheyyo, mÅ«á¸·h
vinibaddhoti nupasaá¹…kheyyo, parÄ• maá¹-á¹-hoti nupasaá¹…kheyyo, vikkhepagatoti nupa
aniá¹-á¹-haá¹…gatoti nupasaá¹…kheyyo, thÄ• magatoti nupasaá¹…kheyyo; te abhisaá¹…kh
abhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• gatiyÄ• nupasaá¹…kheyyo, nerayikoti vÄ• tiracch
pettivisayikoti vÄ• manussoti vÄ• \Be 164/ devoti vÄ• rÅ«pÄ«ti \Ee I 214/ vÄ• arÅ«pÄ«ti v
asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• . so hetu natthi paccayo natthi kÄ• ra
saá¹…khaá¹ƒ gaccheyyÄ• ti --- vemajjhe nupasaá¹…kheyyo.

__tassa natthi purakkhata_nti. __tassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __purekkhÄ• rÄ• _

taá¹‡hÄ• purekkhÄ• ro ca diá¹-á¹-hipurekkhÄ• ro ca ... pe ... ayaá¹ƒ taá¹‡hÄ• purekkhÄ• ro
diá¹-á¹-hipurekkhÄ• ro. tassa taá¹‡hÄ• purekkhÄ• ro pahÄ«no, diá¹-á¹-hipurekkhÄ• ro paá¹-
taá¹‡hÄ• purekkhÄ• rassa pahÄ«nattÄ• , diá¹-á¹-hipurekkhÄ• rassa paá¹-inissaá¹-á¹-hattÄ•
diá¹-á¹-hiá¹ƒ vÄ• purato katvÄ• carati, na taá¹‡hÄ• dhajo na taá¹‡hÄ• ketu na taá¹‡hÄ• dh
diá¹-á¹-hidhajo na diá¹-á¹-hiketu na diá¹-á¹-hÄ• dhipateyyo, na taá¹‡hÄ• ya \Ne 156/ vÄ• diá
parivÄ• rito carati. evampi tassa natthi purakkhataá¹ƒ. atha vÄ• ``evaá¹ƒrÅ«po siyaá¹ƒ anÄ
nti tattha nandiá¹ƒ na samannÄ• neti, ``evaá¹ƒvedano \Se 256/ siyaá¹ƒ ... evaá¹ƒsaÃ±Ã±o s
evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ ... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™â
samannÄ• neti. evampi tassa natthi purakkhataá¹ƒ. atha vÄ• ``iti me cakkhu siyÄ• anÄ• ga
rÅ«pÄ• â€™â€™ ti appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ na paá¹‡idahati, cetaso ap
tadabhinandati; na tadabhinandanto. evampi tassa natthi purakkhataá¹ƒ. ``iti me sotaá¹ƒ siy
anÄ• gatamaddhÄ• naá¹ƒ --- iti saddÄ• â€™â€™ ti, ``iti me ghÄ• naá¹ƒ siyÄ• anÄ• gatama
gandhÄ• â€™â€™ ti, ``iti me jivhÄ• siyÄ• anÄ• gatamaddhÄ• naá¹ƒ --- iti rasÄ• â€™â€™
anÄ• gatamaddhÄ• naá¹ƒ --- iti phoá¹-á¹-habbÄ• â€™â€™ ti, ``iti me mano siyÄ• anÄ• gata
dhammÄ• â€™â€™ ti appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ na paá¹‡idahati, cetaso
tadabhinandati; na tadabhinandanto. evampi tassa natthi purakkhataá¹ƒ. atha vÄ• ``iminÄ•
sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±
appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ na paá¹‡idahati, cetaso appaá¹‡idhÄ• nappac
na tadabhinandato. evampi tassa natthi purakkhataá¹ƒ.

tenÄ• ha bhagavÄ• ---

``vÄ«tataá¹‡ho purÄ• bhedÄ• , [iti bhagavÄ•]

pubbamantamanissito.

vemajjhe nupasaá¹…kheyyo,

tassa natthi purakkhataâ€™â€™ nti ||

<85> á¹• 21 __akkodhano_ \Se 257/ \Be 165/ __asantÄ• sÄ«, avikatthÄ« akukkuco. _

__mantabhÄ• á¹‡Ä« anuddhato, sa ve vÄ• cÄ• yato muni ||_

__akkodhano asantÄ• sÄ«_ti. __akkodhano_ti yaÃ±hi kho vuttaá¹ƒ. api ca kodho tÄ• va va
kodho jÄ• yati --- ``anatthaá¹ƒ me acarÄ«â€™â€™ ti kodho jÄ• yati, ``anatthaá¹ƒ me caratÄ
jÄ• yati, ``anatthaá¹ƒ me carissatÄ«â€™â€™ ti kodho jÄ• yati, ``piyassa me manÄ• passa a
anatthaá¹ƒ carati ... anatthaá¹ƒ carissatÄ«â€™â€™ ti kodho jÄ• yati, ``appiyassa me amanÄ

... atthaá¹ƒ carati ... atthaá¹ƒ carissatÄ«â€™â€™ ti kodho jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana
evarÅ«po cittassa Ä• ghÄ• to paá¹-ighÄ• to, paá¹-ighaá¹ƒ paá¹-ivirodho, kopo pakopo samp
sampadoso, cittassa byÄ• patti manopadoso \Ne 157/, kodho kujjhanÄ• kujjhitattaá¹ƒ, dosc
dussitattaá¹ƒ, byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ, virodho paá¹-ivirodho caá¹‡á¸• ik
{assuropo (Ce Katthaci) } anattamanatÄ• cittassa --- ayaá¹ƒ vuccati kodho.

api \Ee I 216/ ca kodhassa adhimattaparittatÄ• veditabbÄ• . atthi kaÃ±ci {kiÃ±ci (Katthaci)
cittÄ• vilakaraá¹‡amatto hoti, na ca tÄ• va mukhakulÄ• navikulÄ• no hoti; atthi kaÃ±ci kÄ• la
mukhakulÄ• navikulÄ• namatto hoti, na ca tÄ• va hanusaÃ±copano hoti; atthi kaÃ±ci kÄ• laá
hanusaÃ±copanamatto hoti, na ca tÄ• va pharusavÄ• caá¹ƒ nicchÄ• raá¹‡o {pharusavÄ• ca
atthi kaÃ±ci kÄ• laá¹ƒ kodho pharusavÄ• caá¹ƒ nicchÄ• raá¹‡amatto hoti, na ca tÄ• va disÄ
258/ hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho disÄ• vidisÄ• nuvilokanamatto hoti, na ca tÄ• va
daá¹‡á¸• asatthaparÄ• masano hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho daá¹‡á¸• asatthaparÄ• ma
daá¹‡á¸• asatthaabbhukkiraá¹‡o hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho daá¹‡á¸• asatthaabbhuk
tÄ• va daá¹‡á¸• asatthaabhinipÄ• tano hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho \Be 166/ daá¹‡á¸•
hoti, na ca tÄ• va chinnavicchinnakaraá¹‡o hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho chinnavicchinn
na ca tÄ• va sambhaÃ±janapalibhaÃ±jano hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho sambhaÃ±jana
na ca tÄ• va aá¹…gamaá¹…gaapakaá¸• á¸• hano hoti; atthi kaÃ±ci kÄ• laá¹ƒ kodho aá¹…ga
hoti, na ca tÄ• va jÄ«vitÄ• voropano {jÄ«vitapanÄ• sano (Se) } hoti; atthi kaÃ±ci kÄ• laá¹ƒ k
jÄ«vitÄ• voropanamatto hoti, na ca tÄ• va sabbacÄ• gapariccÄ• gÄ• ya saá¹‡á¹-hito hoti. ya
ghÄ• á¹-etvÄ• attÄ• naá¹ƒ ghÄ• á¹-eti, ettÄ• vatÄ• kodho paramussadagato paramavepulla
pahÄ«no samucchinno vÅ«pasanto paá¹-ipassaddho \Ee I 217/ abhabbuppattiko Ã±Ä• á¹‡a
vuccati akkodhano. kodhassa pahÄ«nattÄ• akkodhano, kodhavatthussa pariÃ±Ã±Ä• tattÄ•
upacchinnattÄ• akkodhanoti --- akkodhano.

__asantÄ• sÄ«_ti idhekacco tÄ• sÄ« hoti uttÄ• sÄ« parittÄ• sÄ«, so \Se 259/ tasati na uttas
bhÄ• yati santÄ• saá¹ƒ Ä• pajjati. kulaá¹ƒ vÄ• na labhÄ• mi, gaá¹‡aá¹ƒ vÄ• na labhÄ• mi,
labhÄ• mi, lÄ• bhaá¹ƒ vÄ• na labhÄ• mi, yasaá¹ƒ vÄ• na labhÄ• mi, pasaá¹ƒsaá¹ƒ vÄ• na
labhÄ• mi, cÄ«varaá¹ƒ vÄ• na labhÄ• mi, piá¹‡á¸• apÄ• taá¹ƒ vÄ• na labhÄ• mi, senÄ• sa
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ vÄ• na labhÄ• mi, gilÄ• nupaá¹-á¹-hÄ• kaá¹ƒ vÄ•
appaÃ±Ã±Ä• tomhÄ«ti tasati uttasati parittasati bhÄ• yati santÄ• saá¹ƒ Ä• pajjati.

idha \Ne 158/ bhikkhu asantÄ• sÄ« hoti anuttÄ• sÄ« aparittÄ• sÄ«; so na tasati na uttasati
bhÄ• yati na santÄ• saá¹ƒ Ä• pajjati. kulaá¹ƒ vÄ• na labhÄ• mi, gaá¹‡aá¹ƒ vÄ• na labhÄ• m
labhÄ• mi, lÄ• bhaá¹ƒ vÄ• na labhÄ• mi, yasaá¹ƒ vÄ• na labhÄ• mi, pasaá¹ƒsaá¹ƒ vÄ• na
labhÄ• mi, cÄ«varaá¹ƒ vÄ• na labhÄ• mi, piá¹‡á¸• apÄ• taá¹ƒ vÄ• na labhÄ• mi, senÄ• sa
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ vÄ• na labhÄ• mi, gilÄ• nupaá¹-á¹-hÄ• kaá¹ƒ vÄ•
appaÃ±Ã±Ä• tomhÄ«ti na tasati na uttasati na parittasati na bhÄ• yati na santÄ• saá¹ƒ Ä• p

asantÄ• sÄ«.

__avikatthÄ« akukkuco_ti. idhekacco katthÄ« hoti vikatthÄ«, so katthati vikatthati --- ahama
sÄ«lasampannoti vÄ• vatasampannoti vÄ• sÄ«labbatasampannoti vÄ• jÄ• tiyÄ• vÄ• gott
vaá¹‡á¹‡apokkharatÄ• ya \Be 167/ vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena vÄ
vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• \Se 260/ paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atar
kulÄ• \Ee I 218/ pabbajitoti vÄ• mahÄ• kulÄ• pabbajitoti vÄ• , mahÄ• bhogakulÄ• pabbaji
uá¸·Ä• rabhogakulÄ• pabbajitoti vÄ• , Ã±Ä• to yasassÄ« gahaá¹-á¹-hapabbajitÄ• nanti vÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nanti vÄ• , sutta
dhammakathikoti vÄ• , Ä• raÃ±Ã±ikoti vÄ• piá¹‡á¸• apÄ• tikoti vÄ• paá¹ƒsukÅ«likoti vÄ• te
sapadÄ• nacÄ• rikoti vÄ• khalupacchÄ• bhattikoti vÄ• nesajjikoti vÄ• yathÄ• santhatikoti v
jhÄ• nassa lÄ• bhÄ«ti vÄ• dutiyassa jhÄ• nassa lÄ• bhÄ«ti vÄ• tatiyassa jhÄ• nassa lÄ• bh
jhÄ• nassa lÄ• bhÄ«ti vÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• ... viÃ±Ã±Ä• á¹‡aÃ
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• p
vikatthati. evaá¹ƒ na katthati na vikatthati, katthanÄ• vikatthanÄ• Ä• rato virato paá¹-ivirato
nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- avikatthÄ«.

__akukkuco_ti. __kukkucca_nti hatthakukkuccampi kukkuccaá¹ƒ, pÄ• dakukkuccampi kukk
hatthapÄ• dakukkuccampi kukkuccaá¹ƒ, akappiye kappiyasaÃ±Ã±itÄ• kappiye akappiyasaÃ
kÄ• lasaÃ±Ã±itÄ• kÄ• le vikÄ• lasaÃ±Ã±itÄ• , avajje vajjasaÃ±Ã±itÄ• vajje avajjasaÃ±Ã±itÄ
kukkuccaá¹ƒ kukkuccÄ• yanÄ• kukkuccÄ• yitattaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho ---
kukkuccaá¹ƒ.

api \Se 261/ \Ne 159/ ca dvÄ«hi kÄ• raá¹‡ehi uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro m
ca akatattÄ• ca. kathaá¹ƒ katattÄ• ca akatattÄ• ca uppajjati kukkuccaá¹ƒ cetaso vippaá¹-is
``kataá¹ƒ me kÄ• yaduccaritaá¹ƒ, akataá¹ƒ me kÄ• yasucaritaâ€™â€™ ntiuppajjati kukkucc
manovilekho; ``kataá¹ƒ me vacÄ«duccaritaá¹ƒ, akataá¹ƒ me vacÄ«sucaritaá¹ƒ ... kataá¹ƒ me
akataá¹ƒ me manosucaritaâ€™â€™ nti --- uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro man
pÄ• á¹‡Ä• tipÄ• to, akatÄ• me pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ ti --- uppajjati ku
vippaá¹-isÄ• ro manovilekho; ``kataá¹ƒ me adinnÄ• dÄ• naá¹ƒ \Ee I 219/, akatÄ• me adinnÄ
ti --- uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho; ``kato me kÄ• mesumicchÄ•
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«â€™â€™ ti --- uppajjati kukkuccaá¹ƒ cetaso vippaá
me musÄ• vÄ• do, akatÄ• me musÄ• vÄ• dÄ• veramaá¹‡Ä«â€™â€™ ti ... ``katÄ• me pisu
pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä«â€™â€™ ti ... ``katÄ• me pharusÄ• vÄ• cÄ• , akatÄ
veramaá¹‡Ä«â€™â€™ ti ... ``kato me samphappalÄ• po, akatÄ• me samphappalÄ• pÄ• ve
me abhijjhÄ• , akatÄ• me anabhijjhÄ• â€™â€™ ti ... ``kato me byÄ• pÄ• do, akato me abyÄ
me micchÄ• diá¹-á¹-hi, akatÄ• me sammÄ• diá¹-á¹-hÄ«â€™â€™ ti --- uppajjati kukkuccaá¹ƒ
vippaá¹-isÄ• ro manovilekho. evaá¹ƒ katattÄ• ca akatattÄ• ca uppajjati kukkuccaá¹ƒ cetaso

manovilekho.

atha vÄ• ``sÄ«lesumhi na paripÅ«rakÄ• rÄ«â€™â€™ ti --- uppajjati kukkuccaá¹ƒ cetaso vi
manovilekho; ``indriyesumhi aguttadvÄ• roâ€™â€™ ti ... ``bhojane amattaÃ±Ã±umhÄ«â€™
ananuyuttomhÄ«â€™â€™ ti ... ``na satisampajaÃ±Ã±ena samannÄ• gatomhÄ«â€™â€™ ti
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti ... ``abhÄ• vitÄ• me cattÄ• ro sammappadhÄ• nÄ• â€™â€
iddhipÄ• dÄ• â€™â€™ ti ... ``abhÄ• vitÄ• ni me paÃ±cindriyÄ• nÄ«â€™â€™ ti ... ``abhÄ• vi
balÄ• nÄ«â€™â€™ ti ... ``abhÄ• vitÄ• me satta bojjhaá¹…gÄ• â€™â€™ ti ... ``abhÄ• vito m
maggoâ€™â€™ ti ... ``dukkhaá¹ƒ me apariÃ±Ã±Ä• taâ€™â€™ nti ... ``samudayo me appah
abhÄ• vitoâ€™â€™ ti ... ``nirodho me asacchikatoâ€™â€™ ti --- uppajjati kukkuccaá¹ƒ ceta
manovilekho. yassetaá¹ƒ kukkuccaá¹ƒ pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ip
abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• daá¸• á¸• haá¹ƒ, so vuccati akukkuccoti --- avikatthÄ

__mantabhÄ• á¹‡Ä« anuddhato_ti. mantÄ• vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä• pajÄ• nan
sammÄ• diá¹-á¹-hi. mantÄ• ya pariggahetvÄ• pariggahetvÄ• vÄ• caá¹ƒ bhÄ• sati bahumpi
bhaá¹‡anto bahumpi dÄ«payanto bahumpi voharanto. dukkathitaá¹ƒ dubbhaá¹‡itaá¹ƒ \Ee I 2
duruttaá¹ƒ dubbhÄ• sitaá¹ƒ vÄ• caá¹ƒ na bhÄ• satÄ«ti --- mantabhÄ• á¹‡Ä«. __anuddhato_
263/ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ \Be 169/ avÅ«pasamo cetaso vikkhepo bha
idaá¹ƒ vuccati uddhaccaá¹ƒ. yassetaá¹ƒ uddhaccaá¹ƒ pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pas
abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• daá¸• á¸• haá¹ƒ, so vuccati anuddhatoti --- mantabhÄ

__sa ve vÄ• cÄ• yato munÄ«_ti. idha bhikkhu musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ•
saccasandho theto paccayiko avisaá¹ƒvÄ• dako lokassa. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya p
paá¹-ivirato hoti --- ito sutvÄ• na amutra akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutv
akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya. iti bhinnÄ• naá¹ƒ vÄ• sandhÄ• tÄ• , sahitÄ• naá¹ƒ vÄ•
samaggarato samagganandÄ« samaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. pharusaá¹ƒ
vÄ• cÄ• ya paá¹-ivirato hoti --- yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• h
bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti. samphap
samphappalÄ• pÄ• paá¹-ivirato hoti --- kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« atthavÄ• dÄ« dhamn
nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthas
vacÄ«sucaritehi samannÄ• gato catuddosÄ• pagataá¹ƒ vÄ• caá¹ƒ bhÄ• sati, bÄ• ttiá¹ƒsÄ• y
assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cet

dasa kathÄ• vatthÅ«ni kathesi, seyyathidaá¹ƒ --- appicchakathaá¹ƒ katheti, santuá¹-á¹-hÄ«k
katheti, pavivekakathaá¹ƒ ... asaá¹ƒsaggakathaá¹ƒ ... vÄ«riyÄ• rambhakathaá¹ƒ ... sÄ«lakat
samÄ• dhikathaá¹ƒ ... paÃ±Ã±Ä• kathaá¹ƒ ... vimuttikathaá¹ƒ \Ee I 221/ ... vimuttiÃ±Ä• á¹‡a
satipaá¹-á¹-hÄ• nakathaá¹ƒ ... sammappadhÄ• nakathaá¹ƒ ... iddhipÄ• dakathaá¹ƒ ... indriya
balakathaá¹ƒ ... bojjhaá¹…gakathaá¹ƒ ... maggakathaá¹ƒ ... phalakathaá¹ƒ ... nibbÄ• nakath

__vÄ• cÄ• yato_ti yatto pariyatto gutto gopito rakkhito vÅ«pasanto. __munÄ«_ti. __mona_á
yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi ... pe ... sa
munÄ«ti --- sa ve vÄ• cÄ• yato muni.

tenÄ• ha bhagavÄ• ---

``akkodhano asantÄ• sÄ«, avikatthÄ« akukkuco.

mantabhÄ• á¹‡Ä« anuddhato, sa ve vÄ• cÄ• yato munÄ«â€™â€™ ti ||

<86> á¹• 21 __nirÄ• satti_ \Ne 161/ \Be 170/ __anÄ• gate, atÄ«taá¹ƒ nÄ• nusocati. _

__vivekadassÄ« phassesu, diá¹-á¹-hÄ«su ca na nÄ«yati ||_

__nirÄ• satti anÄ• gate_ti. __Ä• satti_ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhi
akusalamÅ«laá¹ƒ. yassesÄ• Ä• satti taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• pa
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti. evampi nirÄ• satti anÄ• gate. atha vÄ• ``evaá¹ƒrÅ«po si
anÄ• gatamaddhÄ• naâ€™â€™ nti tattha nandiá¹ƒ na samannÄ• neti, ``evaá¹ƒvedano siya
... evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ ... evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ• gatamaddhÄ• naâ€™
samannÄ• neti. evampi nirÄ• satti anÄ• gate. atha vÄ• ``iti me cakkhu siyÄ• anÄ• gatamad
rÅ«pÄ• â€™â€™ ti appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ na paá¹‡idahati \Se 265/,
appaá¹‡idhÄ• nappaccayÄ• na tadabhinandati; na tadabhinandanto. evampi nirÄ• satti anÄ
siyÄ• anÄ• gatamaddhÄ• naá¹ƒ --- iti saddÄ• â€™â€™ ti ... pe ... ``iti me mano siyÄ• anÄ•
dhammÄ• â€™â€™ ti appaá¹-iladdhassa paá¹-ilÄ• bhÄ• ya cittaá¹ƒ na paá¹‡idahati, cetaso
\Ee I 222/ na tadabhinandati; na tadabhinandanto. evampi nirÄ• satti anÄ• gate. atha vÄ• ``
vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro
paá¹-ilÄ• bhÄ• ya cittaá¹ƒ na paá¹‡idahati, cetaso appaá¹‡idhÄ• nappaccayÄ• na tadabhin
tadabhinandanto. evampi nirÄ• satti anÄ• gate.

__atÄ«taá¹ƒ nÄ• nusocatÄ«_ti. vipariá¹‡ataá¹ƒ vÄ• vatthuá¹ƒ na socati, vipariá¹‡atasmiá¹ƒ
socati, ``cakkhu me vipariá¹‡ataâ€™â€™ nti na socati, ``sotaá¹ƒ me ... ghÄ• naá¹ƒ me ... jiv
... rÅ«pÄ• me ... saddÄ• me ... gandhÄ• me ... rasÄ• me ... phoá¹-á¹-habbÄ• me ... kulaá
... Ä• vÄ• so me ... lÄ• bho me ... yaso me ... pasaá¹ƒsÄ• me ... sukhaá¹ƒ me ... cÄ«varaá¹
piá¹‡á¸• apÄ• to me ... senÄ• sanaá¹ƒ me ... gilÄ• napaccayabhesajjaparikkhÄ• ro me ... mA
bhÄ• tÄ• me ... bhaginÄ« me ... putto me ... dhÄ«tÄ• me ... mittÄ• me ... amaccÄ• me ... A
sÄ• lohitÄ• me vipariá¹‡atÄ• â€™â€™ ti na socati na kilamati na paridevati na urattÄ• á¸·iá
sammohaá¹ƒ Ä• pajjatÄ«ti --- atÄ«taá¹ƒ nÄ• nusocati.

__vivekadassÄ«_ \Se 266/ \Be 171/ __phassesÅ«_ti. cakkhusamphasso sotasamphasso g
jivhÄ• samphasso kÄ• yasamphasso manosamphasso, adhivacanasamphasso paá¹-ighasa
dukkhavedanÄ«yo phasso adukkhamasukhavedanÄ«yo phasso, kusalo phasso akusalo ph
kÄ• mÄ• vacaro phasso rÅ«pÄ• vacaro phasso arÅ«pÄ• vacaro phasso, suÃ±Ã±ato phasso
phasso, lokiyo phasso lokuttaro phasso, atÄ«to phasso anÄ• gato phasso paccuppanno ph
phusanÄ• samphusanÄ• samphusitattaá¹ƒ --- ayaá¹ƒ vuccati phasso.

__vivekadassÄ« phassesÅ«_ti. cakkhusamphassaá¹ƒ vivittaá¹ƒ passati attena vÄ• attaniye
dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ• , sotasamphassaá¹ƒ vivittaá¹
ghÄ• nasamphassaá¹ƒ vivittaá¹ƒ passati ... jivhÄ• samphassaá¹ƒ vivittaá¹ƒ passati ... kÄ• ya
vivittaá¹ƒ passati ... manosamphassaá¹ƒ vivittaá¹ƒ passati ... adhivacanasamphassaá¹ƒ vivi
paá¹-ighasamphassaá¹ƒ vivittaá¹ƒ passati ... sukhavedanÄ«yaá¹ƒ phassaá¹ƒ ... dukkhaveda
adukkhamasukhavedanÄ«yaá¹ƒ phassaá¹ƒ ... kusalaá¹ƒ phassaá¹ƒ ... akusalaá¹ƒ phassaá¹
phassaá¹ƒ ... kÄ• mÄ• vacaraá¹ƒ phassaá¹ƒ ... rÅ«pÄ• vacaraá¹ƒ phassaá¹ƒ ... arÅ«pÄ• va
lokiyaá¹ƒ phassaá¹ƒ vivittaá¹ƒ passati attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ
avipariá¹‡Ä• madhammena vÄ• .

atha vÄ• atÄ«taá¹ƒ phassaá¹ƒ anÄ• gatehi ca paccuppannehi ca phassehi \Se 267/ vivittaá
phassaá¹ƒ atÄ«tehi ca paccuppannehi ca phassehi vivittaá¹ƒ passati, paccuppannaá¹ƒ phas
anÄ• gatehi ca phassehi vivittaá¹ƒ passati. atha vÄ• ye te phassÄ• ariyÄ• anÄ• savÄ• lok
suÃ±Ã±atapaá¹-isaÃ±Ã±uttÄ• , te phasse vivitte passati rÄ• gena dosena mohena kodhena
paá¸·Ä• sena issÄ• ya macchariyena mÄ• yÄ• ya sÄ• á¹-heyyena thambhena sÄ• rambhen
pamÄ• dena sabbakilesehi sabbaduccaritehi sabbadarathehi sabbapariá¸·Ä• hehi sabbasan
sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi vivitte passatÄ«ti --- vivekadassÄ« phassesu.

__diá¹-á¹-hÄ«su ca na nÄ«yatÄ«_ti. tassa dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni pahÄ«nÄ• ni sa
vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ•
yÄ• yati na nÄ«yati na vuyhati na saá¹ƒharÄ«yati; napi taá¹ƒ diá¹-á¹-higataá¹ƒ sÄ• rato pacc
paccÄ• gacchatÄ«ti --- diá¹-á¹-hÄ«su ca na nÄ«yati.

tenÄ• ha \Ne 163/ bhagavÄ• ---

``nirÄ• satti \Ee I 224/ anÄ• gate, atÄ«taá¹ƒ nÄ• nusocati.

vivekadassÄ« phassesu, diá¹-á¹-hÄ«su ca na nÄ«yatÄ«â€™â€™ ti ||

<87> á¹• 21 __patilÄ«no akuhako, apihÄ• lu amaccharÄ«. _

__appagabbho ajeguccho, pesuá¹‡eyye ca no yuto ||_

__patilÄ«no akuhako_ti. __patilÄ«no_ti rÄ• gassa pahÄ«nattÄ• patilÄ«no, dosassa pahÄ«
pahÄ«nattÄ• patilÄ«no, kodhassa ... upanÄ• hassa \Se 268/ ... makkhassa ... paá¸·Ä• sass
macchariyassa ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• patilÄ«no. v
--- ``kathaÃ±ca, bhikkhave, bhikkhu patilÄ«no hoti? imassa, bhikkhave, bhikkhuno asmimÄ•
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo. evaá
patilÄ«no hotÄ«â€™â€™ ti --- patilÄ«no.

__akuhako_ti tÄ«á¹‡i kuhanavatthÅ«ni --- paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanava
iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu, sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavat

katamaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idha gahapatikÄ• bhikkh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi. so pÄ• piccho i
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ bhiyyokam
paccakkhÄ• ti, piá¹‡á¸• apÄ• taá¹ƒ paccakkhÄ• ti, senÄ• sanaá¹ƒ paccakkhÄ• ti, gilÄ• napa
paccakkhÄ• ti. so evamÄ• ha --- ``kiá¹ƒ samaá¹‡assa mahagghena cÄ«varena! etaá¹ƒ sÄ•
susÄ• nÄ• vÄ• saá¹…kÄ• rakÅ«á¹-Ä• vÄ• pÄ• paá¹‡ikÄ• vÄ• nantakÄ• ni uccinitvÄ• sa
kiá¹ƒ samaá¹‡assa mahagghena piá¹‡á¸• apÄ• tena \Ee I 225/! etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ s
piá¹‡á¸• iyÄ• lopena jÄ«vikaá¹ƒ kappeyya. kiá¹ƒ samaá¹‡assa mahagghena senÄ• sanena!
samaá¹‡o rukkhamÅ«liko vÄ• assa sosÄ• niko vÄ• abbhokÄ• siko \Se 269/ vÄ• . kiá¹ƒ sam
gilÄ• napaccayabhesajjaparikkhÄ• rena! etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o pÅ«timuttena
vÄ• osadhaá¹ƒ kareyyÄ• â€™â€™ ti. tadupÄ• dÄ• ya lÅ«khaá¹ƒ cÄ«varaá¹ƒ dhÄ• reti, lÅ«
paribhuÃ±jati, lÅ«khaá¹ƒ senÄ• sanaá¹ƒ paá¹-isevati \Be 173/, lÅ«khaá¹ƒ gilÄ• napaccayabh
paá¹-isevati. tamenaá¹ƒ gahapatikÄ• evaá¹ƒ jÄ• nanti --- ``ayaá¹ƒ samaá¹‡o appiccho santu
asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo \Ne 164/ dhutavÄ• doâ€™â€™ ti bhiyyo bhiyyo nimante
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi. so evamÄ• ha
sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati. saddhÄ• ya samm
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati, deyyadhammassa sammukhÄ«bhÄ• vÄ• saddho kulaputto
dakkhiá¹‡eyyÄ• naá¹ƒ sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasav
saddhÄ• atthi, deyyadhammo ca saá¹ƒvijjati, ahaÃ±ca paá¹-iggÄ• hako. sacehaá¹ƒ na paá¹
tumhe puÃ±Ã±ena paribÄ• hirÄ• bhavissanti. na mayhaá¹ƒ iminÄ• attho. api ca tumhÄ• ka
paá¹-iggaá¹‡hÄ• mÄ«â€™â€™ â€™ ti. tadupÄ• dÄ• ya bahumpi cÄ«varaá¹ƒ paá¹-iggaá¹‡h
paá¹-iggaá¹‡hÄ• ti, bahumpi gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-iggaá¹‡hÄ• ti. yÄ
bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹ƒ paccayapaá¹-isevanasaá¹…

katamaá¹ƒ \Se 270/ iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• piccho icc
sambhÄ• vanÄ• dhippÄ• yo, ``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti, gamanaá

saá¹‡á¹-hapeti \Ee I 226/ nisajjaá¹ƒ saá¹‡á¹-hapeti sayanaá¹ƒ saá¹‡á¹-hapeti, paá¹‡idhÄ• ya
paá¹‡idhÄ• ya tiá¹-á¹-hati paá¹‡idhÄ• ya nisÄ«dati paá¹‡idhÄ• ya seyyaá¹ƒ kappeti, samÄ•
samÄ• hito viya tiá¹-á¹-hati samÄ• hito viya nisÄ«dati samÄ• hito viya seyyaá¹ƒ kappeti, Ä•
hoti. yÄ• evarÅ«pÄ• iriyÄ• pathassa á¹-hapanÄ• Ä• á¹-hapanÄ• {aá¹-á¹-hapanÄ• (Ce) } s
bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹ƒ iriyÄ• patha
kuhanavatthu.

katamaá¹ƒ sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• piccho icchÄ
``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti, ariyadhammasannissitaá¹ƒ vÄ• caá¹ƒ b
cÄ«varaá¹ƒ dhÄ• reti so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yo evarÅ«paá¹ƒ pa
lohathÄ• lakaá¹ƒ dhÄ• reti ... dhammakaraá¹‡aá¹ƒ dhÄ• reti ... parisÄ• vanaá¹ƒ dhÄ• reti ...
... upÄ• hanaá¹ƒ dhÄ• reti ... kÄ• yabandhanaá¹ƒ dhÄ• reti ... Ä• yogaá¹ƒ dhÄ• reti so sama
mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yassa evarÅ«po upajjhÄ• yo so samaá¹‡o mahesakkho
evarÅ«po Ä• cariyo ... evarÅ«pÄ• samÄ• nupajjhÄ• yakÄ• ... samÄ• nÄ• cariyakÄ• ... mitt
sambhattÄ• ... sahÄ• yÄ• so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yo evarÅ«pe
mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yo evarÅ«pe \Se 271/ aá¸• á¸• hayoge vasati ... pÄ• sÄ
vasati ... guhÄ• yaá¹ƒ vasati ... leá¹‡e vasati ... kuá¹-iyÄ• vasati ... kÅ«á¹-Ä• gÄ• re vasati ..
vasati \Ne 165/ ... mÄ• á¸·e vasati ... uddaá¹‡á¸• e vasati ... upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ v
vasati ... rukkhamÅ«le vasati, so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati.

atha vÄ• korajikakorajiko {koraÃ±jikakoraÃ±jiko (Ce) } bhÄ• kuá¹-ikabhÄ• kuá¹-iko kuhakak
mukhasambhÄ• viko, ``ayaá¹ƒ samaá¹‡o imÄ• saá¹ƒ evarÅ«pÄ• naá¹ƒ santÄ• naá¹ƒ vihÄ•
ti tÄ• disaá¹ƒ gambhÄ«raá¹ƒ gÅ«á¸·haá¹ƒ nipuá¹‡aá¹ƒ paá¹-icchannaá¹ƒ lokuttaraá¹ƒ suÃ±Ã
\Ee I 227/ kathaá¹ƒ kathesi. yÄ• evarÅ«pÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• ku
idaá¹ƒ sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu. yassimÄ• ni tÄ«á¹‡i kuhanavatthÄ
samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ
akuhakoti --- patilÄ«no akuhako.

__apihÄ• lu amaccharÄ«_ti. pihÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. yassesÄ• pihÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paÃ
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so vuccati apihÄ• lu. so rÅ«pe na piheti, sadde ... gandhe
phoá¹-á¹-habbe ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... lÄ• bhaá¹ƒ ... yasaá¹ƒ ... pasaá¹ƒ
sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹ƒ ... gilÄ• napaccayabhesajj
kÄ• madhÄ• tuá¹ƒ ... rÅ«padhÄ• tuá¹ƒ ... arÅ«padhÄ• tuá¹ƒ ... kÄ• mabhavaá¹ƒ ... rÅ«pabh
... saÃ±Ã±Ä• bhavaá¹ƒ ... asaÃ±Ã±Ä• bhavaá¹ƒ \Se 272/ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
... catuvokÄ• rabhavaá¹ƒ ... paÃ±cavokÄ• rabhavaá¹ƒ ... atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccu
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe dhamme na piheti na icchati na sÄ• diyati na pattheti nÄ
apihÄ• lu. __amaccharÄ«_ti paÃ±ca macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹ƒ, kulamacch

lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ. yaá¹ƒ evarÅ«paá
maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ±cukatÄ• \Be 175/ aggahitattaá¹ƒ
vuccati macchariyaá¹ƒ. api ca khandhamacchariyampi macchariyaá¹ƒ, dhÄ• tumacchariyam
Ä• yatanamacchariyampi macchariyaá¹ƒ gÄ• ho --- idaá¹ƒ vuccati macchariyaá¹ƒ. yassetaá
pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä
vuccati amaccharÄ«ti --- apihÄ• lu amaccharÄ«.

__appagabbho_ \Ee I 228/ __ajeguccho_ti. pÄ• gabbhiyanti tÄ«á¹‡i pÄ• gabbhiyÄ• ni --- kÄ
vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ, cetasikaá¹ƒ pÄ• gabbhiyaá¹ƒ. katamaá¹ƒ kÄ• yikaá¹ƒ pÄ• g
saá¹…ghagatopi kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, gaá¹‡agatopi kÄ• yikaá¹ƒ pÄ• gabbh
bhojanasÄ• lÄ• yampi \Ne 166/ kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, jantÄ• gharepi kÄ• yik
dasseti, udakatitthepi kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, antaragharaá¹ƒ pavisantopi kÄ•
dasseti, antaragharaá¹ƒ paviá¹-á¹-hopi kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ saá¹…ghagato kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco saá¹…ghagato a
{acittikÄ• rakato (Se Katthaci) } there bhikkhÅ« ghaá¹-á¹-ayantopi tiá¹-á¹-hati, ghaá¹-á¹-ayan
puratopi tiá¹-á¹-hati, puratopi nisÄ«dati, uccepi Ä• sane nisÄ«dati, sasÄ«saá¹ƒ pÄ• rupitvÄ•
á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ saá¹…ghagato kÄ• yikaá¹ƒ p

kathaá¹ƒ gaá¹‡agato kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco gaá¹‡agato acittÄ«k
bhikkhÅ«naá¹ƒ anupÄ• hanÄ• naá¹ƒ caá¹…kamantÄ• naá¹ƒ saupÄ• hano caá¹…kamati, nÄ
ucce caá¹…kame caá¹…kamati, chamÄ• ya caá¹…kamantÄ• naá¹ƒ caá¹…kame caá¹…kam
ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, puratopi nisÄ«dati, uccepi Ä• sane nisÄ«d
pÄ• rupitvÄ• nisÄ«dati, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ gaá¹
pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ bhojanasÄ• lÄ• yaá¹ƒ kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco bhojanasÄ
there bhikkhÅ« anupakhajja nisÄ«dati, navepi bhikkhÅ« Ä• sanena paá¹-ibÄ• hati, ghaá¹-á¹-
ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, puratopi nisÄ«dati, uccepi Ä• sane nisÄ«d
pÄ• rupitvÄ• pi nisÄ«dati, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi \Be 176/ bhaá¹‡ati. e
bhojanasÄ• lÄ• yaá¹ƒ kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ \Ee I 229/ jantÄ• ghare kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco jantÄ• gh
there bhikkhÅ« ghaá¹-á¹-ayantopi tiá¹-á¹-hati, ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-h
nisÄ«dati, uccepi Ä• sane nisÄ«dati \Se 274/, anÄ• pucchampi anajjhiá¹-á¹-hopi kaá¹-á¹-haá
dvÄ• rampi pidahati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ jantÄ• ghare kÄ• yikaá¹ƒ pÄ•

kathaá¹ƒ udakatitthe kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco udakatitthe acittÄ«kÄ

ghaá¹-á¹-ayantopi otarati, puratopi otarati, ghaá¹-á¹-ayantopi nhÄ• yati {nahÄ• yati (Ce) }, pu
\Ne 167/, uparitopi nhÄ• yati, ghaá¹-á¹-ayantopi uttarati, puratopi uttarati, uparitopi uttarati. e
udakatitthe kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ antaragharaá¹ƒ pavisanto kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco antara
acittÄ«kÄ• rakato there bhikkhÅ« ghaá¹-á¹-ayantopi gacchati, puratopi gacchati, vokkammÄ
bhikkhÅ«naá¹ƒ purato purato gacchati. evaá¹ƒ antaragharaá¹ƒ pavisanto kÄ• yikaá¹ƒ pÄ• ga

kathaá¹ƒ antaragharaá¹ƒ paviá¹-á¹-ho kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco ant
paviá¹-á¹-ho, ``na pavisa {pavisatha (Ce) evamaÃ±Ã±esu padadvayesupi}, bhanteâ€™â€™
``na tiá¹-á¹-ha, bhanteâ€™â€™ ti vuccamÄ• no tiá¹-á¹-hati, ``na nisÄ«da, bhanteâ€™â€™ ti
anokÄ• sampi pavisati, anokÄ• sepi tiá¹-á¹-hati, anokÄ• sepi nisÄ«dati, yÄ• nipi tÄ• ni honti
gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni ca. yattha kulitthiyo kuladhÄ«taro kulasuá¹‡hÄ• yo kulak
tatthapi sahasÄ• pavisati kumÄ• rakassapi siraá¹ƒ parÄ• masati. evaá¹ƒ antaragharaá¹ƒ pa
pÄ• gabbhiyaá¹ƒ dasseti --- idaá¹ƒ kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

katamaá¹ƒ \Ee I 230/ vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco saá¹…ghagatopi
pÄ• gabbhiyaá¹ƒ \Se 275/ dasseti, gaá¹‡agatopi vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, an
paviá¹-á¹-hopi vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ \Be 177/ saá¹…ghagato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco saá¹.
there bhikkhÅ« anÄ• pucchaá¹ƒ vÄ• anajjhiá¹-á¹-ho vÄ• Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«na
paÃ±haá¹ƒ visajjeti, pÄ• timokkhaá¹ƒ uddisati, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi b
saá¹…ghagato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ gaá¹‡agato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco gaá¹‡agato acittÄ
anÄ• pucchaá¹ƒ vÄ• anajjhiá¹-á¹-ho vÄ• Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹
visajjeti, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati. Ä• rÄ• magatÄ• naá¹ƒ bhikk
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ dhammaá¹ƒ bhaá¹‡ati, paÃ±haá¹ƒ visajjeti, á¹-hitakopi
bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ gaá¹‡agato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasset

kathaá¹ƒ \Ne 168/ antaragharaá¹ƒ paviá¹-á¹-ho vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idh
paviá¹-á¹-ho itthiá¹ƒ vÄ• kumÄ• riá¹ƒ vÄ• evamÄ• ha --- ``itthaá¹ƒnÄ• me itthaá¹ƒgotte kiá¹
bhattaá¹ƒ atthi, khÄ• danÄ«yaá¹ƒ atthi. kiá¹ƒ pivissÄ• ma, kiá¹ƒ bhuÃ±jissÄ• ma, kiá¹ƒ khÄ•
atthi, kiá¹ƒ vÄ• me dassathÄ• â€™â€™ ti vippalapati, yÄ• evarÅ«pÄ• vÄ• cÄ• palÄ• po v
lÄ• lappanÄ• lÄ• lappitattaá¹ƒ. evaá¹ƒ antaragharaá¹ƒ paviá¹-á¹-ho vÄ• casikaá¹ƒ pÄ• gabb
idaá¹ƒ vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ.

katamaá¹ƒ \Se 276/ cetasikaá¹ƒ pÄ• gabbhiyaá¹ƒ? idhekacco na uccÄ• kulÄ• pabbajito sa
pabbajitena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ dahati cittena, na mahÄ• kulÄ• pabbajito sam
pabbajitena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ dahati cittena, na mahÄ• bhogakulÄ• pabbajit
mahÄ• bhogakulÄ• pabbajitena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ dahati \Ee I 231/ cittena, n
pabbajito samÄ• no ... na suttantiko samÄ• no suttantikena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ
vinayadharo samÄ• no ... na dhammakathiko samÄ• no ... na Ä• raÃ±Ã±iko samÄ• no ... na
... na paá¹ƒsukÅ«liko samÄ• no ... na tecÄ«variko samÄ• no ... na sapadÄ• nacÄ• riko sam
khalupacchÄ• bhattiko samÄ• no ... na nesajjiko samÄ• no ... na yathÄ• santhatiko samÄ• n
jhÄ• nassa lÄ• bhÄ« samÄ• no paá¹-hamassa jhÄ• nassa lÄ• bhinÄ• saddhiá¹ƒ sadisaá¹ƒ a
pe ... na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ« \Be 178/ samÄ• no
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhinÄ• saddhiá¹ƒ sadisaá¹ƒ attÄ
cetasikaá¹ƒ pÄ• gabbhiyaá¹ƒ. yassimÄ• ni tÄ«á¹‡i pÄ• gabbhiyÄ• ni pahÄ«nÄ• ni samucchi
paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ni, so vuccati ap

__ajeguccho_ti \Se 277/. atthi puggalo jeguccho, atthi ajeguccho. katamo ca puggalo jeguc
puggalo dussÄ«lo hoti pÄ• padhammo asucisaá¹…kassarasamÄ• cÄ• ro paá¹-icchannakam
samaá¹‡apaá¹-iÃ±Ã±o abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasa
puggalo jeguccho. atha vÄ• kodhano hoti upÄ• yÄ• sabahulo, appampi vutto samÄ• no abh
patiá¹-á¹-hÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti --- ayaá¹ƒ vuccati pugg
kodhano hoti upanÄ• hÄ«, makkhÄ« hoti paá¸·Ä• sÄ«, issukÄ« hoti maccharÄ«, saá¹-ho hot
thaddho hoti atimÄ• nÄ«, pÄ• piccho hoti micchÄ• diá¹-á¹-hi {micchÄ• diá¹-á¹-hÄ« (Ce) }, sa
hoti Ä• dÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« --- ayaá¹ƒ vuccati puggalo jeguccho.

katamo ca puggalo ajeguccho? idha bhikkhu sÄ«lavÄ• hoti pÄ• timokkhasaá¹ƒvarasaá¹ƒvu
Ä• cÄ• ragocarasampanno \Ee I 232/ aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• y
ayaá¹ƒ vuccati puggalo ajeguccho. atha vÄ• akkodhano hoti anupÄ• yÄ• sabahulo, bahump
abhisajjati na kuppati na byÄ• pajjati na patiá¹-á¹-hÄ«yati, na kopaÃ±ca dosaÃ±ca appaccay
ayaá¹ƒ vuccati puggalo ajeguccho. atha vÄ• akkodhano hoti anupanÄ• hÄ«, amakkhÄ« hot
hoti amaccharÄ«, asaá¹-ho hoti amÄ• yÄ• vÄ«, athaddho hoti anatimÄ• nÄ« \Se 278/, na pÄ
micchÄ• diá¹-á¹-hi, asandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti anÄ• dÄ• naggÄ• hÄ« suppaá¹-inissa
puggalo ajeguccho. sabbe bÄ• laputhujjanÄ• jegucchÄ• , puthujjanakalyÄ• á¹‡akaá¹ƒ upÄ•
ariyapuggalÄ• ajegucchÄ• ti --- appagabbho ajeguccho.

__pesuá¹‡eyye ca no yuto_ti. pesuÃ±Ã±anti idhekacco pisuá¹‡avÄ• co hoti, ito sutvÄ• amu
bhedÄ• ya, amutra vÄ• sutvÄ• \Be 179/ imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya. iti sa
{bhedo (Katthaci) }, bhinnÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• , vaggÄ• rÄ• mo, vaggarato, vaggar
vÄ• caá¹ƒ bhÄ• sitÄ• hoti --- idaá¹ƒ vuccati pesuÃ±Ã±aá¹ƒ.

api ca dvÄ«hi kÄ• raá¹‡ehi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati --- piyakamyatÄ• ya vÄ• , bhedÄ
{bhedÄ• dhippÄ• yo (bahÅ«su) } vÄ• . kathaá¹ƒ piyakamyatÄ• ya pesuÃ±Ã±aá¹ƒ upasaá¹ƒh
bhavissÄ• mi, manÄ• po bhavissÄ• mi, vissÄ• siko bhavissÄ• mi, abbhantariko bhavissÄ• m
evaá¹ƒ piyakamyatÄ• ya pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati. kathaá¹ƒ bhedÄ• dhippÄ• yena pe
``kathaá¹ƒ ime nÄ• nÄ• assu vinÄ• assu vaggÄ• assu dvedhÄ• assu dvejjhÄ• assu dve
samÄ• gaccheyyuá¹ƒ dukkhaá¹ƒ na phÄ• su {aphÄ• suá¹ƒ (Ce) } vihareyyuâ€™â€™ nti. ev
bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati. yassetaá¹ƒ pesuÃ±Ã±aá¹ƒ pahÄ«naá
paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• daá¸• á¸• haá¹ƒ, so pesuÃ±Ã±e
payutto na sammÄ• yuttoti --- pesuá¹‡eyye ca no yuto.

tenÄ• ha \Ne 170/ bhagavÄ• ---

``patilÄ«no akuhako, apihÄ• lu amaccharÄ«.

appagabbho ajeguccho, pesuá¹‡eyye ca no yutoâ€™â€™ ti ||

<88> á¹• 21 __sÄ• tiyesu anassÄ• vÄ«, atimÄ• ne ca no yuto. _

__saá¹‡ho ca paá¹-ibhÄ• navÄ• , na saddho na virajjati ||_

__sÄ• tiyesu anassÄ• vÄ«_ti. __sÄ• tiyÄ• _ vuccanti paÃ±ca kÄ• maguá¹‡Ä• . kiá¹ƒkÄ• raá
kÄ• maguá¹‡Ä• ? yebhuyyena devamanussÄ• paÃ±ca kÄ• maguá¹‡e icchanti sÄ• tiyanti p
abhijappanti, taá¹ƒkÄ• raá¹‡Ä• sÄ• tiyÄ• vuccanti paÃ±ca kÄ• maguá¹‡Ä• . yesaá¹ƒ esÄ•
tesaá¹ƒ cakkhuto rÅ«pataá¹‡hÄ• savati Ä• savati {pasavati (Se) } sandati pavattati, sotato s
ghÄ• nato gandhataá¹‡hÄ• ... jivhÄ• to rasataá¹‡hÄ• ... kÄ• yato phoá¹-á¹-habbataá¹‡hÄ•
savati Ä• savati sandati pavattati. yesaá¹ƒ esÄ• sÄ• tiyÄ• taá¹‡hÄ• pahÄ«nÄ• samucchin
paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• tesaá¹ƒ cakkhuto rÅ
nÄ• savati {na pasavati (Se) } na sandati na pavattati \Be 180/, sotato saddataá¹‡hÄ• ... pe
dhammataá¹‡hÄ• na savati nÄ• savati na sandati na pavattatÄ«ti --- sÄ• tiyesu anassÄ• vÄ

__atimÄ• ne ca no yuto_ti. katamo atimÄ• no? idhekacco paraá¹ƒ \Se 280/ atimaÃ±Ã±ati jÄ
... pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ
dhajo sampaggÄ• ho ketukamyatÄ• \Ee I 234/ cittassa --- ayaá¹ƒ vuccati atimÄ• no. yasses
samucchinno vÅ«pasanto paá¹-ipassaddho abhabbuppattiko Ã±Ä• á¹‡agginÄ• daá¸• á¸• ho
yutto nappayutto na sammÄ• yuttoti --- atimÄ• ne ca no yuto.

__saá¹‡ho ca paá¹-ibhÄ• navÄ• _ti. __saá¹‡ho_ti saá¹‡hena kÄ• yakammena samannÄ• g
vacÄ«kammena ... saá¹‡hena manokammena samannÄ• gatoti saá¹‡ho, saá¹‡hehi satipaá

saá¹‡ho, saá¹‡hehi sammappadhÄ• nehi ... saá¹‡hehi iddhipÄ• dehi ... saá¹‡hehi indriyehi .
... saá¹‡hehi bojjhaá¹…gehi samannÄ• gatoti saá¹‡ho, saá¹‡hena ariyena aá¹-á¹-haá¹…gike
samannÄ• gatoti --- saá¹‡ho.

__paá¹-ibhÄ• navÄ• _ti \Ne 171/ tayo paá¹-ibhÄ• navanto --- pariyattipaá¹-ibhÄ• navÄ• ,
paripucchÄ• paá¹-ibhÄ• navÄ• , adhigamapaá¹-ibhÄ• navÄ• . katamo pariyattipaá¹-ibhÄ• na
pariyÄ• puá¹-aá¹ƒ hoti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivu
abbhutadhammaá¹ƒ vedallaá¹ƒ, tassa pariyattiá¹ƒ nissÄ• ya paá¹-ibhÄ• yati --- ayaá¹ƒ pariy
katamo \Se 281/ paripucchÄ• paá¹-ibhÄ• navÄ• ? idhekacco paripucchitÄ• {paripucchitaá¹ƒ
hoti attatthe ca Ã±Ä• yatthe ca lakkhaá¹‡e ca kÄ• raá¹‡e ca á¹-hÄ• nÄ• á¹-hÄ• ne ca, tassa
nissÄ• ya paá¹-ibhÄ• yati --- ayaá¹ƒ paripucchÄ• paá¹-ibhÄ• navÄ• . katamo adhigamapaá¹-
adhigatÄ• honti cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddh
paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo cattÄ• ro ariyamaggÄ•
sÄ• maÃ±Ã±aphalÄ• ni catasso paá¹-isambhidÄ• yo cha abhiÃ±Ã±Ä• yo, tassa attho Ã±Ä•
Ã±Ä• tÄ• , atthe Ã±Ä• te attho paá¹-ibhÄ• yati \Ee I 235/, dhamme Ã±Ä• te dhammo paá¹-ib
Ã±Ä• tÄ• ya nirutti paá¹-ibhÄ• yati; imesu tÄ«su \Be 181/ Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ib
imÄ• ya paá¹-ibhÄ• napaá¹-isambhidÄ• ya upeto samupeto upagato samupagato upapanno
vuccati paá¹-ibhÄ• navÄ• . yassa pariyatti natthi, paripucchÄ• natthi, adhigamo natthi, kiá¹ƒ
paá¹-ibhÄ• yissatÄ«ti --- saá¹‡ho ca paá¹-ibhÄ• navÄ• .

__na saddho na virajjatÄ«_ti. __na saddho_ti sÄ• maá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ attapa
kassaci saddahati aÃ±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• devassa vÄ• mÄ•
saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti sÄ• maá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ ... pe ... \Se 282
dukkhÄ• â€™â€™ ti ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti ... ``avijjÄ• paccayÄ• saá¹…
``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti ... ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€
``jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â€™ ti ... ``idaá¹ƒ dukkhaâ€™â€™ nti ... pe ... `
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti ... ``ime Ä• savÄ• â€™â€™ ti ... pe ... ``a
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti ... ``ime dhammÄ• abhiÃ±Ã±eyyÄ• â€™
sacchikÄ• tabbÄ• â€™â€™ ti sÄ• maá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ ... pe ... channaá¹ƒ pha
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca, paÃ
samudayaÃ±ca ... pe ... catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ
nissaraá¹‡aÃ±ca sÄ• maá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ ... pe ... ``yaá¹ƒ kiÃ±ci samudayadh
nirodhadhammaâ€™â€™ nti sÄ• maá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ attapaccakkhaá¹ƒ dhan
aÃ±Ã±assa samaá¹‡assa \Ee I 236/ vÄ• brÄ• hmaá¹‡assa vÄ• devassa vÄ• mÄ• rassa v
... pe ... (Ce Katthaci) }.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``saddahasi tvaá¹ƒ, sÄ• riputta, saddhindriyaá¹ƒ bhÄ• vitaá
amatogadhaá¹ƒ \Ne 172/ hoti amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ; vÄ«riyindriyaá¹ƒ

samÄ• dhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti
amatapariyosÄ• naâ€™â€™ nti?

``na khvÄ• haá¹ƒ ettha, bhante, bhagavato saddhÄ• ya gacchÄ• mi saddhindriyaá¹ƒ ... vÄ«
satindriyaá¹ƒ ... samÄ• dhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ ama
amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ. yesaá¹ƒ nÅ«netaá¹ƒ, bhante \Se 283/, aÃ±Ã±Ä
aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya, te tattha paresaá¹ƒ saddhÄ• ya gacc
bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yanaá¹ƒ amatapariyosÄ• naâ
satindriyaá¹ƒ ... samÄ• dhindriyaá¹ƒ \Be 182/ ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kata
hoti amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ. yesaÃ±ca kho etaá¹ƒ, bhante, Ã±Ä• taá¹ƒ
sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya, nikkaá¹…khÄ• te tattha nibbicikicchÄ• . saddhind
vÄ«riyindriyaá¹ƒ ... satindriyaá¹ƒ ... samÄ• dhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ b
amatogadhaá¹ƒ hoti amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ. mayhaÃ±ca kho, etaá¹ƒ b
diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya, nikkaá¹…khohaá¹ƒ tattha n
saddhindriyaá¹ƒ ... vÄ«riyindriyaá¹ƒ ... satindriyaá¹ƒ ... samÄ• dhindriyaá¹ƒ ... paÃ±Ã±indriya
bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yanaá¹ƒ amatapariyosÄ• naâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, sÄ• riputta! yesaÃ±hetaá¹ƒ, sÄ• riputta, aÃ±Ã±Ä• taá¹ƒ assa adiá¹-á¹-ha
asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya, te tattha paresaá¹ƒ saddhÄ• ya gaccheyyuá¹ƒ s
paÃ±Ã±indriyaá¹ƒ \Ee I 237/ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ•
amatapariyosÄ• nanti.

``assaddho akataÃ±Ã±Å« ca, sandhicchedo ca yo naro.

hatÄ• vakÄ• so vantÄ• so, sa ve uttamaporisoâ€™â€™ ti ||

__na saddho na virajjatÄ«_ti. sabbe bÄ• laputhujjanÄ• rajjanti, puthujjanakalyÄ• á¹‡akaá¹ƒ
sekkhÄ• virajjanti. arahÄ• neva rajjati no virajjati, viratto so khayÄ• rÄ• gassa vÄ«tarÄ• ga
vÄ«tadosattÄ• , khayÄ• mohassa vÄ«tamohattÄ• . so vuá¹-á¹-havÄ• so ciá¹‡á¹‡acaraá¹‡o
jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi \Se 284/ tassa punabbhavoti --- na saddho na virajjati.

tenÄ• ha \Ne 173/ bhagavÄ• ---

``sÄ• tiyesu anassÄ• vÄ«, atimÄ• ne ca no yuto.

saá¹‡ho ca paá¹-ibhÄ• navÄ• , na saddho na virajjatÄ«â€™â€™ ti ||

<89> á¹• 21 __lÄ• bhakamyÄ• na sikkhati, alÄ• bhe ca na kuppati. _

__aviruddho ca taá¹‡hÄ• ya, rasesu_ {rase ca (Ce Se) } __nÄ• nugijjhati ||_

__lÄ• bhakamyÄ• na sikkhati, alÄ• bhe ca na kuppatÄ«_ti. kathaá¹ƒ lÄ• bhakamyÄ• sikkh
bhikkhu bhikkhuá¹ƒ passati lÄ• bhiá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayal
tassa evaá¹ƒ hoti --- ``kena nu \Be 183/ kho ayamÄ• yasmÄ• lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti?
kho Ä• yasmÄ• suttantiko, tenÄ• yamÄ• yasmÄ• lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti.
lÄ• bhakÄ• raá¹‡Ä• lÄ• bhÄ• bhinibbattiyÄ• lÄ• bhaá¹ƒ paripÄ• cento suttantaá¹ƒ pariyÄ•
lÄ• bhakamyÄ• sikkhati.

atha vÄ• \Ee I 238/ bhikkhu bhikkhuá¹ƒ passati lÄ• bhiá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. tassa eva
ayamÄ• yasmÄ• lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapar
evaá¹ƒ hoti --- ``ayaá¹ƒ kho Ä• yasmÄ• vinayadharo ... pe ... dhammakathiko ... Ä• bhidhan
lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™
lÄ• bhapaccayÄ• lÄ• bhakÄ• raá¹‡Ä• \Se 285/ lÄ• bhÄ• bhinibbattiyÄ• lÄ• bhaá¹ƒ paripÄ•
pariyÄ• puá¹‡Ä• ti. evampi lÄ• bhakamyÄ• sikkhati.

atha vÄ• bhikkhu bhikkhuá¹ƒ passati lÄ• bhiá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. tassa eva
ayamÄ• yasmÄ• lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapar
evaá¹ƒ hoti --- ``ayaá¹ƒ kho Ä• yasmÄ• Ä• raÃ±Ã±iko ... piá¹‡á¸• apÄ• tiko ... paá¹ƒsukÅ«li
sapadÄ• nacÄ• riko ... khalupacchÄ• bhattiko ... nesajjiko ... yathÄ• santhatiko, tenÄ• yamÄ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti.
lÄ• bhakÄ• raá¹‡Ä• \Ne 174/ lÄ• bhÄ• bhinibbattiyÄ• lÄ• bhaá¹ƒ paripÄ• cento Ä• raÃ±Ã±i
yathÄ• santhatiko hoti. evampi lÄ• bhakamyÄ• sikkhati.

kathaá¹ƒ na lÄ• bhakamyÄ• sikkhati? idha bhikkhu na lÄ• bhahetu, na lÄ• bhapaccayÄ• , n
lÄ• bhÄ• bhinibbattiyÄ• , na lÄ• bhaá¹ƒ paripÄ• cento, yÄ• vadeva attadamatthÄ• ya attasa
attaparinibbÄ• panatthÄ• ya suttantaá¹ƒ pariyÄ• puá¹‡Ä• ti, vinayaá¹ƒ pariyÄ• puá¹‡Ä• ti, al
pariyÄ• puá¹‡Ä• ti. evampi na lÄ• bhakamyÄ• sikkhati.

atha \Be 184/ vÄ• bhikkhu na lÄ• bhahetu, na lÄ• bhapaccayÄ• , na lÄ• bhakÄ• raá¹‡Ä• , n
lÄ• bhaá¹ƒ paripÄ• cento, yÄ• vadeva appicchaÃ±Ã±eva {appicchaá¹ƒyeva (Ce) } nissÄ• ya
nissÄ• ya sallekhaÃ±Ã±eva nissÄ• ya paviveka Ã±Ã±eva nissÄ• ya idamatthitaÃ±Ã±eva {ida
nissÄ• ya Ä• raÃ±Ã±iko hoti, piá¹‡á¸• apÄ• tiko hoti, paá¹ƒsukÅ«liko hoti, tecÄ«variko hoti \

sapadÄ• nacÄ• riko hoti, khalupacchÄ• bhattiko hoti, nesajjiko hoti, yathÄ• santhatiko hoti. e
lÄ• bhakamyÄ• sikkhatÄ«ti --- lÄ• bhakamyÄ• na sikkhati.

__alÄ• bhe_ \Ee I 239/ __ca na kuppatÄ«_ti. kathaá¹ƒ alÄ• bhe kuppati? idhekacco ``kulaá
gaá¹‡aá¹ƒ vÄ• na labhÄ• mi, Ä• vÄ• saá¹ƒ vÄ• na labhÄ• mi, lÄ• bhaá¹ƒ vÄ• na labhÄ• m
pasaá¹ƒsaá¹ƒ vÄ• na labhÄ• mi, sukhaá¹ƒ vÄ• na labhÄ• mi, cÄ«varaá¹ƒ vÄ• na labhÄ• m
labhÄ• mi, senÄ• sanaá¹ƒ vÄ• na labhÄ• mi, gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ vÄ•
gilÄ• nupaá¹-á¹-hÄ• kaá¹ƒ vÄ• na labhÄ• mi, appaÃ±Ã±Ä• tomhÄ«â€™â€™ ti kuppati byÄ•
kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. evaá¹ƒ alÄ• bhe kuppati.

kathaá¹ƒ alÄ• bhe na kuppati? idha bhikkhu ``kulaá¹ƒ vÄ• na labhÄ• mi gaá¹‡aá¹ƒ vÄ• na
appaÃ±Ã±Ä• tomhÄ«â€™â€™ ti na kuppati na byÄ• pajjati na patiá¹-á¹-hÄ«yati, na kopaÃ±
pÄ• tukaroti. evaá¹ƒ alÄ• bhe na kuppatÄ«ti --- lÄ• bhakamyÄ• na sikkhati alÄ• bhe ca na k

__aviruddho_ \Se 287/ __ca taá¹‡hÄ• ya, rasesu nÄ• nugijjhatÄ«_ti. __viruddho_ti yo cittas
paá¹-ighÄ• to, paá¹-ighaá¹ƒ paá¹-ivirodho, kopo pakopo sampakopo, doso padoso sampado
manopadoso, kodho kujjhanÄ• kujjhitattaá¹ƒ, doso dussanÄ• dussitattaá¹ƒ, byÄ• patti byÄ•
byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho, caá¹‡á¸• ikkaá¹ƒ, asuropo, anattamanatÄ• cittassa
virodho. yasseso virodho pahÄ«no samucchinno vÅ«pasanto paá¹-ipassaddho abhabbuppa
daá¸• á¸• ho, so vuccati aviruddho. __taá¹‡hÄ• _ti \Ee I 240/ rÅ«pataá¹‡hÄ• saddataá¹‡hÄ•
rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• . __raso_ti mÅ«laraso khandhara
puppharaso phalaraso, ambilaá¹ƒ \Be 185/ madhuraá¹ƒ tittakaá¹ƒ kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ k
{lapilaá¹ƒ (Ce), lambilaá¹ƒ (Se), labilaá¹ƒ (Katthaci), Ä• yatanavibhaá¹…ge} kasÄ• vo sÄ• du
uá¹‡haá¹ƒ. santeke samaá¹‡abrÄ• hmaá¹‡Ä• rasagiddhÄ• . te jivhaggena rasaggÄ• ni pari
ambilaá¹ƒ labhitvÄ• anambilaá¹ƒ pariyesanti, anambilaá¹ƒ labhitvÄ• ambilaá¹ƒ pariyesanti;
amadhuraá¹ƒ pariyesanti, amadhuraá¹ƒ labhitvÄ• madhuraá¹ƒ pariyesanti; tittakaá¹ƒ labhitv
pariyesanti, atittakaá¹ƒ labhitvÄ• tittakaá¹ƒ pariyesanti; kaá¹-ukaá¹ƒ labhitvÄ• akaá¹-ukaá¹ƒ
akaá¹-ukaá¹ƒ labhitvÄ• kaá¹-ukaá¹ƒ pariyesanti; loá¹‡ikaá¹ƒ labhitvÄ• aloá¹‡ikaá¹ƒ pariyes
labhitvÄ• loá¹‡ikaá¹ƒ pariyesanti; khÄ• rikaá¹ƒ labhitvÄ• akhÄ• rikaá¹ƒ pariyesanti, akhÄ• r
khÄ• rikaá¹ƒ pariyesanti; lambikaá¹ƒ labhitvÄ• kasÄ• vaá¹ƒ pariyesanti \Se 288/, kasÄ• vaá
pariyesanti; sÄ• duá¹ƒ labhitvÄ• asÄ• duá¹ƒ pariyesanti, asÄ• duá¹ƒ labhitvÄ• sÄ• duá¹ƒ p
labhitvÄ• uá¹‡haá¹ƒ pariyesanti, uá¹‡haá¹ƒ labhitvÄ• sÄ«taá¹ƒ pariyesanti. te yaá¹ƒ yaá¹ƒ
na santussanti aparÄ• paraá¹ƒ pariyesanti, manÄ• pikesu rasesu rattÄ• giddhÄ• gadhitÄ•
laggÄ• laggitÄ• palibuddhÄ• . yassesÄ• rasataá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pas
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so paá¹-isaá¹…khÄ• yoniso Ä• hÄ• ra
na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, yÄ• vadeva imassa kÄ• yassa á¹-hi
vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya. iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹
na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• â€™â

yathÄ• \Ee I 241/ vanaá¹ƒ Ä• limpeyya yÄ• vadeva ropanatthÄ• ya, yathÄ• vÄ• pana akk
bhÄ• rassa nittharaá¹‡atthÄ• ya, yathÄ• vÄ• pana puttamaá¹ƒsaá¹ƒ Ä• hÄ• raá¹ƒ Ä• harey
nittharaá¹‡atthÄ• ya; evameva bhikkhu paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti --
phÄ• suvihÄ• ro cÄ• â€™â€™ ti. rasataá¹‡haá¹ƒ pajahati vinodeti byantiá¹ƒ karoti anabhÄ•
rasataá¹‡hÄ• ya Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±ut
cetasÄ• viharatÄ«ti --- aviruddho ca taá¹‡hÄ• ya rasesu nÄ• nugijjhati.

tenÄ• ha \Ne 176/ bhagavÄ• ---

``lÄ• bhakamyÄ• \Be 186/ na sikkhati, alÄ• bhe ca na kuppati.

aviruddho ca taá¹‡hÄ• ya, rasesu nÄ• nugijjhatÄ«â€™â€™ ti ||

<90> á¹• 21 __upekkhako sadÄ• sato, na loke maÃ±Ã±ate samaá¹ƒ. _

__na visesÄ« na nÄ«ceyyo, tassa no santi ussadÄ• ||_

__upekkhako sadÄ• sato_ti. __upekkhako_ti chaá¸·aá¹…gupekkhÄ• ya samannÄ• gato. ca
sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. sotena saddaá¹ƒ sutvÄ•
dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhako viharati sato sampajÄ
disvÄ• manÄ• paá¹ƒ nÄ• bhigijjhati nÄ• bhihaá¹ƒsati {nÄ• bhihasati (Ce Se) } na rÄ• gaá¹ƒ
kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. cakkhunÄ• \Ee I
rÅ«paá¹ƒ disvÄ• amanÄ• paá¹ƒ na maá¹…ku hoti appatiá¹-á¹-hitacitto {appatiá¹-á¹-hÄ«na c
appatiá¹-á¹-hanacitto (Katthaci) } alÄ«namanaso {Ä• dinamanaso (Se) } abyÄ• pannacetaso
hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. sotena saddaá¹ƒ sutvÄ•
gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
dhammaá¹ƒ viÃ±Ã±Ä• ya manÄ• paá¹ƒ nÄ• bhigijjhati nÄ• bhihaá¹ƒsati na \Se 290/ rÄ• gaá
kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. manasÄ• kho pa
viÃ±Ã±Ä• ya amanÄ• paá¹ƒ na maá¹…ku hoti appatiá¹-á¹-hitacitto alÄ«namanaso abyÄ• pa
kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ.

cakkhunÄ• rÅ«paá¹ƒ disvÄ• manÄ• pÄ• manÄ• pesu rÅ«pesu tassa á¹-hitova kÄ• yo hoti,
ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. sotena saddaá¹ƒ sutvÄ• ... pe ... manasÄ• dha
manÄ• pÄ• manÄ• pesu dhammesu tassa á¹-hitova kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá
suvimuttaá¹ƒ.

cakkhunÄ• rÅ«paá¹ƒ disvÄ• rajanÄ«ye na rajjati, dussanÄ«ye {dosanÄ«ye (bahÅ«su) } na

muyhati, kopanÄ«ye na kuppati, madanÄ«ye na majjati, kilesanÄ«ye na kilissati. sotena sad
... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya rajanÄ«ye na rajjati dussanÄ«ye na dussati, mohanÄ
na kuppati, madanÄ«ye na majjati, kilesanÄ«ye na kilissati. diá¹-á¹-he \Be 187/ diá¹-á¹-hama
sutamatto, mute mutamatto, viÃ±Ã±Ä• te viÃ±Ã±Ä• tamatto. diá¹-á¹-he na \Ne 177/ limpati, s
na limpati, viÃ±Ã±Ä• te na limpati. diá¹-á¹-he anÅ«payo anapÄ• yo anissito appaá¹-ibaddho
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharati. sute ... mute ... viÃ±Ã±Ä• te \Se 291/ anÅ
anissito appaá¹-ibaddho vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharati.

saá¹ƒvijjati arahato cakkhu, passati arahÄ• cakkhunÄ• rÅ«paá¹ƒ. chandarÄ• go \Ee I 243/
suvimuttacitto arahÄ• . saá¹ƒvijjati arahato sotaá¹ƒ, suá¹‡Ä• ti arahÄ• sotena saddaá¹ƒ. cha
natthi, suvimuttacitto arahÄ• . saá¹ƒvijjati arahato ghÄ• naá¹ƒ, ghÄ• yati arahÄ• ghÄ• nena
arahato natthi, suvimuttacitto arahÄ• . saá¹ƒvijjati arahato jivhÄ• , sÄ• yati arahÄ• jivhÄ• ya
saá¹ƒvijjati arahato kÄ• yo, phusati arahÄ• kÄ• yena phoá¹-á¹-habbaá¹ƒ ... pe ... saá¹ƒvijjat
vijÄ• nÄ• ti arahÄ• manasÄ• dhammaá¹ƒ. chandarÄ• go arahato natthi suvimuttacitto arah

cakkhu rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«pasammuditaá¹ƒ, taá¹ƒ arahato dantaá¹ƒ gutta
saá¹ƒvutaá¹ƒ, tassa ca saá¹ƒvarÄ• ya dhammaá¹ƒ deseti. sotaá¹ƒ saddÄ• rÄ• maá¹ƒ ... pe
gandhÄ• rÄ• maá¹ƒ ... jivhÄ• rasÄ• rÄ• mÄ• rasaratÄ• rasasammuditÄ• , sÄ• arahato da
saá¹ƒvutÄ• , tassÄ• ca saá¹ƒvarÄ• ya dhammaá¹ƒ deseti. kÄ• yo phoá¹-á¹-habbÄ• rÄ• mo
dhammarato dhammasammudito, so arahato danto gutto rakkhito saá¹ƒvuto, tassa ca saá¹ƒ

``dantaá¹ƒ nayanti samitiá¹ƒ, dantaá¹ƒ rÄ• jÄ• bhirÅ«hati.

danto seá¹-á¹-ho manussesu, yotivÄ• kyaá¹ƒ titikkhati ||

``varamassatarÄ• \Se 292/ dantÄ• , Ä• jÄ• nÄ«yÄ• ca {Ä• jÄ• niyÄ• va (Se) } sindhavÄ• .

kuÃ±jarÄ• ca mahÄ• nÄ• gÄ• , attadanto tato varaá¹ƒ ||

``na hi etehi yÄ• nehi, gaccheyya agataá¹ƒ disaá¹ƒ.

yathÄ• ttanÄ• sudantena, danto dantena gacchati ||

``vidhÄ• su \Be 188/ na vikampanti, vippamuttÄ• punabbhavÄ• .

dantabhÅ«mimanuppattÄ• , te loke vijitÄ• vino ||

``yassindriyÄ• ni \Ne 178/ \Ee I 244/ bhÄ• vitÄ• ni {vibhÄ• vitÄ• ni (Ce) }, ajjhattaá¹ƒ bahiddh
{ajjhattabahiddhÄ• ca (Ce), ajjhattaÃ±ca bahiddhÄ• ca (Se Katthaci) Sn 521} sabbaloke.

nibbijjha imaá¹ƒ {nibbijjhimaá¹ƒ (Se), nibbijja imaá¹ƒ (Katthaci) } paraÃ±ca lokaá¹ƒ, kÄ• laá¹
bhÄ• vito sa dantoâ€™â€™ ti ||

__upekkhako sadÄ• _ti. sadÄ• sabbadÄ• sabbakÄ• laá¹ƒ niccakÄ• laá¹ƒ dhuvakÄ• laá¹ƒ
vayokhandhe. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-
vedanÄ• su ... citte ... dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento
satoti --- upekkhako sadÄ• sato.

__na loke maÃ±Ã±ate sama_nti. ``sadisohamasmÄ«â€™â€™ ti mÄ• naá¹ƒ na janeti jÄ• tiy
... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• ti --- na loke maÃ±Ã±ate samaá¹ƒ.

__na visesÄ« na nÄ«ceyyo_ti. ``seyyohamasmÄ«â€™â€™ ti atimÄ• naá¹ƒ na janeti jÄ• tiy
... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• \Se 293/. ``hÄ«nohamasmÄ«â€™â€™ ti omÄ•
gottena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• ti --- na visesÄ« na nÄ«ceyyo

__tassa no santi ussadÄ• _ti. __tassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __ussadÄ• _ti satt
dosussado mohussado mÄ• nussado diá¹-á¹-hussado kilesussado kammussado. tassime u
saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• ab
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- tassa no santi ussadÄ• .

tenÄ• ha bhagavÄ• ---

``upekkhako sadÄ• sato, na loke maÃ±Ã±ate samaá¹ƒ.

na visesÄ« na nÄ«ceyyo, tassa no santi ussadÄ• â€™â€™ ti ||

<91> á¹• 21 __yassa_ \Be 189/ __nissayatÄ• _ {nissayanÄ• (Katthaci) } __natthi, Ã±atvÄ•

__bhavÄ• ya vibhavÄ• ya vÄ• , taá¹‡hÄ• yassa na vijjati ||_

__yassa_ \Ee I 245/ __nissayatÄ• natthÄ«_ti. __yassÄ• _ti arahato khÄ«á¹‡Ä• savassa. _
--- taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• nissayo ... pe ... ayaá¹
diá¹-á¹-hinissayo \Ne 179/. tassa taá¹‡hÄ• nissayo pahÄ«no, diá¹-á¹-hinissayo paá¹-inissaá¹
taá¹‡hÄ• nissayassa pahÄ«nattÄ• diá¹-á¹-hinissayassa paá¹-inissaá¹-á¹-hattÄ• nissayatÄ•
na saá¹ƒvijjati nupalabbhati, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• a

Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- yassa nissayatÄ• natthi.

__Ã±atvÄ• _ \Se 294/ __dhammaá¹ƒ anissito_ti. __Ã±atvÄ• _ti Ã±atvÄ• jÄ• nitvÄ• tulayitv
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti Ã±atvÄ•
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€
anattÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadh
jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . __anissito_ti dve n
taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• nissayo ... pe ... ayaá¹ƒ d
taá¹‡hÄ• nissayaá¹ƒ pahÄ• ya diá¹-á¹-hinissayaá¹ƒ paá¹-inissajjitvÄ• cakkhuá¹ƒ anissito, so
ghÄ• naá¹ƒ anissito, jivhaá¹ƒ anissito, kÄ• yaá¹ƒ anissito, manaá¹ƒ anissito, rÅ«pe ... sadde
rase ... phoá¹-á¹-habbe ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... pe ... diá¹-á¹-hasutamutav
dhamme anissito anallÄ«no anupagato anajjhosito anadhimutto nikkhanto nissaá¹-o vippam
vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- Ã±atvÄ• dhammaá¹ƒ anissito.

__bhavÄ• ya vibhavÄ• ya vÄ• , taá¹‡hÄ• yassa na vijjatÄ«_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ
gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• . __yassÄ• _ti a
__bhavÄ• yÄ• _ti bhavadiá¹-á¹-hiyÄ• , __vibhavÄ• yÄ• _ti vibhavadiá¹-á¹-hiyÄ• ; __bhavÄ• y
__vibhavÄ• yÄ• _ti ucchedadiá¹-á¹-hiyÄ• ; __bhavÄ• yÄ• _ti punappunabhavÄ• ya punappu
punappunapaá¹-isandhiyÄ• \Ee I 246/ punappunaattabhÄ• vÄ• bhinibbattiyÄ• \Se 295/. taá
santi \Be 190/ na saá¹ƒvijjati nupalabbhati, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ip
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- bhavÄ• ya vibhavÄ• ya vÄ• taá¹‡h

tenÄ• ha bhagavÄ• ---

``yassa nissayatÄ• natthi, Ã±atvÄ• dhammaá¹ƒ anissito.

bhavÄ• ya vibhavÄ• ya vÄ• , taá¹‡hÄ• yassa na vijjatÄ«â€™â€™ ti ||

<92> á¹• 21 __taá¹ƒ_ \Ne 180/ __brÅ«mi upasantoti, kÄ• mesu anapekkhinaá¹ƒ. _

__ganthÄ• tassa na vijjanti, atarÄ« so visattikaá¹ƒ ||_

__taá¹ƒ brÅ«mi upasanto_ti. upasanto vÅ«pasanto nibbuto paá¹-ipassaddhoti. taá¹ƒ brÅ«m
bhaá¹‡Ä• mi taá¹ƒ dÄ«payÄ• mi taá¹ƒ voharÄ• mÄ«ti --- taá¹ƒ brÅ«mi upasantoti.

__kÄ• mesu anapekkhina_nti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ•
ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . vatthukÄ• me parijÄ• nit
pajahitvÄ• vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• kÄ• mesu anapekkhin

vantakÄ• mo muttakÄ• mo pahÄ«nakÄ• mo paá¹-inissaá¹-á¹-hakÄ• mo, kÄ• mesu vÄ«tarÄ•
vantarÄ• go muttarÄ• go pahÄ«narÄ• go paá¹-inissaá¹-á¹-harÄ• go nicchÄ• to nibbuto sÄ«ti
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharatÄ«ti --- kÄ• mesu anapekkhinaá¹

__ganthÄ• _ \Se 296/ __tassa na vijjantÄ«_ti. __ganthÄ• _ti cattÄ• ro ganthÄ• --- abhijjhÄ•
byÄ• pÄ• do kÄ• yagantho, sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsaccÄ• bhinivesa
diá¹-á¹-hiyÄ• rÄ• go abhijjhÄ• kÄ• yagantho, paravÄ• desu Ä• ghÄ• to appaccayo byÄ• pÄ
sÄ«laá¹ƒ vÄ• vataá¹ƒ vÄ• sÄ«labbataá¹ƒ vÄ• parÄ• mÄ• so sÄ«labbataparÄ• mÄ• so kÄ•
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho. __tassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __ganthÄ•
ganthÄ• tassa natthi na santi na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ
paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- ganthÄ• tassa

__atarÄ« so visattika_nti. __visattikÄ• _ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... ab
akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• \Be 191/? visatÄ• ti visattikÄ• ,
visattikÄ• , visaá¹-Ä• ti visattikÄ• , visamÄ• ti visattikÄ• , visakkatÄ«ti visattikÄ• , visaá¹ƒhara
visattikÄ• , visaá¹ƒvÄ• dikÄ• ti visattikÄ• , visamÅ«lÄ• ti visattikÄ• , visaphalÄ• ti visattikÄ• ,
visattikÄ• , visÄ• lÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á
gaá¹‡e ... Ä• vÄ• se ... pe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu visataá¹ƒ vitt
__atarÄ« so visattika_nti. so imaá¹ƒ visattikaá¹ƒ taá¹‡haá¹ƒ atari uttari patari samatikkami vA
atarÄ« \Se 297/ so visattikaá¹ƒ.

tenÄ• ha \Ne 181/ bhagavÄ• ---

``taá¹ƒ brÅ«mi upasantoti, kÄ• mesu anapekkhinaá¹ƒ.

ganthÄ• tassa na vijjanti, atarÄ« so visattikaâ€™â€™ nti ||

<93> á¹• 21 __na tassa puttÄ• pasavo, khettaá¹ƒ vatthuÃ±ca vijjati. _

__attÄ• vÄ• pi nirattÄ• vÄ• , na tasmiá¹ƒ upalabbhati ||_

__na tassa puttÄ• pasavo, khettaá¹ƒ vatthuÃ±ca vijjatÄ«_ti. __nÄ• _ti paá¹-ikkhepo. __tass
khÄ«á¹‡Ä• savassa. __puttÄ• _ti cattÄ• ro puttÄ• --- attajo putto, khettajo putto, dinnako pu
antevÄ• siko putto. __pasavo_ti. ajeá¸·akÄ• kukkuá¹-asÅ«karÄ• hatthigÄ• vÄ• ssavaá¸·avA
sÄ• likhettaá¹ƒ vÄ«hikhettaá¹ƒ muggakhettaá¹ƒ mÄ• sakhettaá¹ƒ yavakhettaá¹ƒ godhumakh
__vatthu_nti gharavatthuá¹ƒ koá¹-á¹-havatthuá¹ƒ purevatthuá¹ƒ pacchÄ• vatthuá¹ƒ Ä• rÄ• m
vihÄ• ravatthuá¹ƒ. __na tassa puttÄ• pasavo, khettaá¹ƒ vatthuÃ±ca vijjatÄ«_ti. tassa puttap
pasupariggaho vÄ• khettapariggaho vÄ• vatthupariggaho vÄ• natthi na santi na saá¹ƒvijja

pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡a
puttÄ• pasavo, khettaá¹ƒ vatthuÃ±ca vijjati.

__attÄ• vÄ• pi nirattÄ• vÄ• , na tasmiá¹ƒ upalabbhatÄ«_ti. __attÄ• _ti attadiá¹-á¹-hi, __nira
ucchedadiá¹-á¹-hi; __attÄ• _ti gahitaá¹ƒ natthi, __nirattÄ• _ti muÃ±citabbaá¹ƒ natthi. yassa n
tassa natthi \Se 298/ muÃ±citabbaá¹ƒ. yassa natthi muÃ±citabbaá¹ƒ tassa natthi gahitaá¹ƒ.
gÄ• hamuÃ±canasamatikkanto arahÄ• vuddhiparihÄ• nivÄ«tivatto. so vuá¹-á¹-havÄ• so ciá
jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi tassa punabbhavoti --- attÄ• vÄ• pi nirattÄ• vÄ• , na tasm

tenÄ• ha bhagavÄ• ---

``na \Be 192/ tassa puttÄ• pasavo, khettaá¹ƒ vatthuÃ±ca vijjati.

attÄ• vÄ• pi nirattÄ• vÄ• , na tasmiá¹ƒ upalabbhatÄ«â€™â€™ ti ||

<94> á¹• 21 __yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• . _

__taá¹ƒ tassa apurakkhataá¹ƒ, tasmÄ• vÄ• desu nejati ||_

__yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• _ti. __puthujjanÄ• _ti pu
I 249/ puthujjanÄ• \Ne 182/, puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• , puthu satt
mukhullokikÄ• ti {mukhullokakÄ• ti (Ce) } puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti
nÄ• nÄ• bhisaá¹…khÄ• re abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyha
nÄ• nÄ• santÄ• pehi santappentÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi pariá¸• ayh
paÃ±casu kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• laggÄ• lagg
puthujjanÄ• , puthu paÃ±cahi nÄ«varaá¹‡ehi Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ• paá¹-icchan
puthujjanÄ• . __samaá¹‡Ä• _ti ye keci ito bahiddhÄ• paribbajÅ«pagatÄ• paribbajasamÄ• p
keci bhovÄ• dikÄ• . __yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• _ti \
taá¹ƒ rÄ• gena vadeyyuá¹ƒ, yena dosena vadeyyuá¹ƒ, yena mohena vadeyyuá¹ƒ, yena mÄ•
diá¹-á¹-hiyÄ• vadeyyuá¹ƒ, yena uddhaccena vadeyyuá¹ƒ, yÄ• ya vicikicchÄ• ya vadeyyuá¹ƒ
vadeyyuá¹ƒ, rattoti vÄ• duá¹-á¹-hoti vÄ• mÅ«á¸·hoti vÄ• vinibaddhoti vÄ• parÄ• maá¹-á¹-h
vÄ• aniá¹-á¹-haá¹…gatoti vÄ• thÄ• magatoti vÄ• te abhisaá¹…khÄ• rÄ• pahÄ«nÄ• ; abhis
gatiyÄ• {gatiyo (Se) } yena taá¹ƒ vadeyyuá¹ƒ --- nerayikoti vÄ• tiracchÄ• nayonikoti vÄ• pe
manussoti vÄ• devoti vÄ• rÅ«pÄ«ti vÄ• arÅ«pÄ«ti vÄ• saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ•
vÄ• . so hetu natthi paccayo natthi kÄ• raá¹‡aá¹ƒ natthi yena naá¹ƒ vadeyyuá¹ƒ katheyyuá¹
dÄ«payeyyuá¹ƒ vohareyyunti --- yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hma

__taá¹ƒ tassa apurakkhata_nti. __tassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __purekkhÄ• rÄ•

taá¹‡hÄ• purekkhÄ• ro ca \Ee I 250/ diá¹-á¹-hipurekkhÄ• ro ca ... pe ... ayaá¹ƒ \Be 193/ taá¹
pe ... ayaá¹ƒ diá¹-á¹-hipurekkhÄ• ro. tassa taá¹‡hÄ• purekkhÄ• ro pahÄ«no, diá¹-á¹-hipurekk
paá¹-inissaá¹-á¹-ho; taá¹‡hÄ• purekkhÄ• rassa pahÄ«nattÄ• , diá¹-á¹-hipurekkhÄ• rassa paa
taá¹‡haá¹ƒ vÄ• diá¹-á¹-hiá¹ƒ vÄ• purato katvÄ• carati, na taá¹‡hÄ• dhajo na taá¹‡hÄ• ketu
na diá¹-á¹-hidhajo na diá¹-á¹-hiketu na diá¹-á¹-hÄ• dhipateyyo, na taá¹‡hÄ• ya vÄ• na diá¹-á
parivÄ• rito \Se 300/ caratÄ«ti --- taá¹ƒ tassa apurakkhataá¹ƒ.

__tasmÄ• vÄ• desu nejatÄ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu tappacc
upavÄ• desu nindÄ• ya garahÄ• ya akittiyÄ• avaá¹‡á¹‡ahÄ• rikÄ• ya nejati na iÃ±jati na ca
nappavedhati na sampavedhatÄ«ti --- tasmÄ• vÄ• desu nejati.

tenÄ• ha \Ne 183/ bhagavÄ• ---

``yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• .

taá¹ƒ tassa apurakkhataá¹ƒ, tasmÄ• vÄ• desu nejatÄ«â€™â€™ ti ||

<95> á¹• 21 __vÄ«tagedho amaccharÄ«, na ussesu vadate muni. _

__na samesu na omesu, kappaá¹ƒ neti akappiyo ||_

__vÄ«tagedho amaccharÄ«_ti. __gedho_ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... a
akusalamÅ«laá¹ƒ. yasseso gedho pahÄ«no samucchinno vÅ«pasanto paá¹-ipassaddho abh
daá¸• á¸• ho, so vuccati vÄ«tagedho. so rÅ«pe agiddho ... pe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä
agiddho agadhito amucchito anajjhosito, vÄ«tagedho vigatagedho cattagedho vantagedho r
paá¹-inissaá¹-á¹-hagedho nicchÄ• to ... pe ... brahmabhÅ«tena attanÄ• viharatÄ«ti --- vÄ«ta
__amaccharÄ«_ti \Ee I 251/ __macchariyanti_ paÃ±ca macchariyÄ• ni --- Ä• vÄ• samaccha
lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ. yaá¹ƒ evarÅ«paá
idaá¹ƒ vuccati macchariyaá¹ƒ. yassetaá¹ƒ macchariyaá¹ƒ pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«
paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ \Se 301/ Ã±Ä• á¹‡agginÄ• daá¸• á¸• haá¹ƒ, so vu
vÄ«tagedho amaccharÄ«.

__na ussesu vadate muni, na samesu na omesÅ«_ti. __munÄ«_ti. __monaá¹ƒ_ vuccati Ã±
saá¹…gajÄ• lamaticca so muni. ``seyyohamasmÄ«â€™â€™ ti vÄ• , ``sadisohamasmÄ«â€™
``hÄ«nohamasmÄ«â€™â€™ ti vÄ• na vadati na katheti na bhaá¹‡ati na dÄ«payati na voha
vadate muni, na \Be 194/ samesu na omesu.

__kappaá¹ƒ neti akappiyo_ti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ• kappo ca diá¹-á¹-hikap

taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. tassa taá¹‡hÄ• kappo pahÄ«no, diá¹-á¹-hik
paá¹-inissaá¹-á¹-ho; taá¹‡hÄ• kappassa pahÄ«nattÄ• , diá¹-á¹-hikappassa paá¹-inissaá¹-á¹-h
vÄ• diá¹-á¹-hikappaá¹ƒ vÄ• neti na upeti na upagacchati na gaá¹‡hÄ• ti na parÄ• masati nA
kappaá¹ƒ neti. __akappiyo_ti. kappÄ• ti dve kappÄ• --- taá¹‡hÄ• kappo ca diá¹-á¹-hikappo c
taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. tassa taá¹‡hÄ• kappo pahÄ«no, diá¹-á¹-hik
paá¹-inissaá¹-á¹-ho; tassa \Ne 184/ taá¹‡hÄ• kappassa pahÄ«nattÄ• , diá¹-á¹-hikappassa pa
taá¹‡hÄ• kappaá¹ƒ vÄ• diá¹-á¹-hikappaá¹ƒ vÄ• na kappeti na janeti na saÃ±janeti na nibba
nÄ• bhinibbattetÄ«ti --- kappaá¹ƒ neti akappiyo.

tenÄ• ha bhagavÄ• ---

``vÄ«tagedho \Se 302/ amaccharÄ«, na ussesu vadate muni.

na samesu na omesu, kappaá¹ƒ neti akappiyoâ€™â€™ ti ||

<96> á¹• 21 __yassa loke sakaá¹ƒ natthi, asatÄ• ca na socati. _

__dhammesu ca na gacchati, sa ve santoti vuccati ||_

__yassa_ \Ee I 252/ __loke sakaá¹ƒ natthÄ«_ti. __yassÄ• _ti arahato khÄ«á¹‡Ä• savassa.
natthÄ«_ti. tassa mayhaá¹ƒ vÄ• idaá¹ƒ paresaá¹ƒ vÄ• idanti kiÃ±ci rÅ«pagataá¹ƒ vedanÄ•
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ, gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹-á¹-h
adhimuttaá¹ƒ, natthi na santi ... pe ... Ã±Ä• á¹‡agginÄ• daá¸• á¸• hanti --- yassa loke sakaá
ca na socatÄ«_ti. vipariá¹‡ataá¹ƒ vÄ• vatthuá¹ƒ na socati, vipariá¹‡atasmiá¹ƒ vÄ• vatthusm
cakkhu me vipariá¹‡atanti na socati. sotaá¹ƒ me ... ghÄ• naá¹ƒ me ... jivhÄ• me ... kÄ• yo m
rÅ«pÄ• me ... saddÄ• me ... gandhÄ• me ... rasÄ• me ... phoá¹-á¹-habbÄ• me ... kulaá¹ƒ
Ä• vÄ• so me ... lÄ• bho me ... yaso me ... pasaá¹ƒsÄ• me ... sukhaá¹ƒ me ... cÄ«varaá¹ƒ m
... senÄ• sanaá¹ƒ me ... gilÄ• napaccayabhesajjaparikkhÄ• ro me ... mÄ• tÄ• me ... pitÄ• m
bhaginÄ« me ... putto me ... dhÄ«tÄ• me ... mittÄ• me ... amaccÄ• me ... Ã±Ä• takÄ• me
vipariá¹‡atÄ• ti na socati na kilamati na paridevati na urattÄ• á¸·iá¹ƒ kandati na sammohaá¹
evampi, asatÄ• ca na socati.

atha vÄ• asantÄ• ya {asatÄ• ya (Ce), asÄ• tÄ• ya (Se) } dukkhÄ• ya vedanÄ• ya phuá¹-á¹-
samannÄ• gato na \Se 303/ socati na kilamati na paridevati na urattÄ• á¸·iá¹ƒ \Be 195/ kanc
Ä• pajjati. cakkhurogena phuá¹-á¹-ho pareto samohito samannÄ• gato na socati na kilamati
urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjati, sotarogena ... ghÄ• narogena ... jivhÄ• ro
... sÄ«sarogena ... kaá¹‡á¹‡arogena ... mukharogena ... dantarogena ... kÄ• sena ... sÄ• sen
á¸• Ä• hena ... jarena ... kucchirogena ... mucchÄ• ya ... pakkhandikÄ• ya ... sÅ«lena ... visÅ

kuá¹-á¹-hena ... gaá¹‡á¸• ena ... kilÄ• sena ... sosena ... apamÄ• rena ... dadduyÄ• ... kaá¹‡
kacchuyÄ• ... rakhasÄ• ya \Ne 185/ ... vitacchikÄ• ya ... lohitena ... pittena ... madhumehen
piá¸·akÄ• ya ... bhagandalena {bhagandalÄ• ya (Ce Se) } ... pittasamuá¹-á¹-hÄ• nena Ä• bÄ
semhasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... vÄ• tasamuá¹-á¹-hÄ• nena \Ee I 253/ Ä• bÄ• d
Ä• bÄ• dhena ... utupariá¹‡Ä• majena Ä• bÄ• dhena ... visamaparihÄ• rajena Ä• bÄ• dhena
... kammavipÄ• kajena Ä• bÄ• dhena ... sÄ«tena ... uá¹‡hena ... jighacchÄ• ya ... pipÄ• sÄ•
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassehi phuá¹-á¹-ho pareto samohito saman
na paridevati na urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjatÄ«ti. evampi, asatÄ• ca na

atha vÄ• asante asaá¹ƒvijjamÄ• ne anupalabbhamÄ• ne {anupalabbhiyamÄ• ne (Se Katth
natthi, siyÄ• vata me taá¹ƒ, taá¹ƒ vatÄ• haá¹ƒ na ca labhÄ• mÄ«â€™â€™ ti na socati na ki
urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjatÄ«ti. evampi asatÄ• ca na socati. __dhamm
gacchatÄ«_ti na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ ga
gacchati, na rÄ• gavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na
diá¹-á¹-hivasena gacchati, na uddhaccavasena gacchati, na vicikicchÄ• vasena gacchati, na
gacchati na ca vaggehi dhammehi yÄ• yati nÄ«yati vuyhati saá¹ƒharÄ«yatÄ«ti --- dhammesu

__sa ve santoti vuccatÄ«_ti. so santo upasanto vÅ«pasanto nibbuto paá¹-ipassaddhoti vuc
kathÄ«yati bhaá¹‡Ä«yati dÄ«pÄ«yati \Ee I 254/ voharÄ«yatÄ«ti --- sa ve santoti vuccati.

tenÄ• ha bhagavÄ• ---

``yassa \Be 196/ loke sakaá¹ƒ natthi, asatÄ• ca na socati.

dhammesu ca na gacchati, sa ve santoti vuccatÄ«â€™â€™ ti ||

purÄ• bhedasuttaniddeso dasamo.

11. kalahavivÄ• dasuttaniddeso

atha \Ne 186/ kalahavivÄ• dasuttaniddesaá¹ƒ vakkhati ---

<97> á¹• 21 __kutopahÅ«tÄ• _ \Se 305/ \Ee II 255/ __kalahÄ• vivÄ• dÄ• , paridevasokÄ•

__mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca, kutopahÅ«tÄ• te tadiá¹…gha brÅ«hi ||_

__kutopahÅ«tÄ• kalahÄ• vivÄ• dÄ• _ti. __kalaho_ti ekena Ä• kÄ• rena kalaho; vivÄ• dotip
vivÄ• do, yo vivÄ• do so kalaho. atha vÄ• aparena Ä• kÄ• rena vivÄ• do vuccati kalahassa

rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi vivadanti, brÄ• hmaá¹‡Ä• pi brÄ• hm
gahapatÄ«pi gahapatÄ«hi vivadanti, mÄ• tÄ• pi puttena vivadati, puttopi mÄ• tarÄ• vivadati
vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhÄ• tÄ• pi bhaginiyÄ• v
bhÄ• tarÄ• vivadati, sahÄ• yopi sahÄ• yena vivadati --- ayaá¹ƒ vivÄ• do. katamo kalaho? Ä
daá¹‡á¸• apasutÄ• kÄ• yena vÄ• cÄ• ya kalahaá¹ƒ karonti, pabbajitÄ• Ä• pattiá¹ƒ Ä• pajja
kalahaá¹ƒ karonti --- ayaá¹ƒ kalaho.

__kutopahÅ«tÄ• _ \Ee II 256/ __kalahÄ• vivÄ• dÄ• _ti. kalahÄ• ca vivÄ• dÄ• ca kutopahÅ
kutosaÃ±jÄ• tÄ• kutonibbattÄ• kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• , kiá¹ƒnidÄ• nÄ• kiá
kiá¹ƒpabhavÄ• ti kalahassa ca vivÄ• dassa ca mÅ«laá¹ƒ pucchati, hetuá¹ƒ pucchati \Se 306
sambhavaá¹ƒ pucchati, pabhavaá¹ƒ pucchati, samuá¹-á¹-hÄ• naá¹ƒ pucchati, Ä• hÄ• raá¹ƒ
pucchati, paccayaá¹ƒ pucchati, samudayaá¹ƒ pucchati papucchati \Be 197/ yÄ• cati ajjhesat
pasÄ• detÄ«ti --- kutopahÅ«tÄ• kalahÄ• vivÄ• dÄ• .

__paridevasokÄ• sahamaccharÄ• cÄ• _ti. __paridevo_ti Ã±Ä• tibyasanena vÄ• phuá¹-á¹-
phuá¹-á¹-hassa, rogabyasanena vÄ• phuá¹-á¹-hassa, sÄ«labyasanena vÄ• phuá¹-á¹-hassa
phuá¹-á¹-hassa, aÃ±Ã±ataraÃ±Ã±atarena \Ne 187/ vÄ• byasanena samannÄ• gatassa, aÃ±
dukkhadhammena phuá¹-á¹-hassa, Ä• devo paridevo, Ä• devanÄ• paridevanÄ• , Ä• devitat
palÄ• po vippalÄ• po lÄ• lappo lÄ• lappÄ• yanÄ• lÄ• lappÄ• yitattaá¹ƒ. __soko_ti Ã±Ä• tiby
bhogarogasÄ«ladiá¹-á¹-hibyasanena vÄ• phuá¹-á¹-hassa, aÃ±Ã±ataraÃ±Ã±atarena vÄ• by
aÃ±Ã±ataraÃ±Ã±atarena vÄ• dukkhadhammena phuá¹-á¹-hassa, soko socanÄ• socitattaá
antoá¸• Ä• ho antopariá¸• Ä• ho, cetaso parijjhÄ• yanÄ• domanassaá¹ƒ sokasallaá¹ƒ. __ma
macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá
dhammamacchariyaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ macchariyaá¹ƒ maccharÄ• yanaá¹ƒ maccharÄ•
kadariyaá¹ƒ kaá¹-ukaÃ±cukatÄ• aggahitattaá¹ƒ cittassa --- idaá¹ƒ vuccati macchariyaá¹ƒ. a
khandhamacchariyampi macchariyaá¹ƒ \Se 307/, dhÄ• tumacchariyampi macchariyaá¹ƒ, Ä•
257/ macchariyaá¹ƒ gÄ• ho. idaá¹ƒ vuccati macchariyanti --- paridevasokÄ• sahamaccharÄ

__mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• cÄ• _ti. __mÄ• no_ti idhekacco mÄ• naá¹ƒ janeti jÄ
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya
vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ•
idhekacco paraá¹ƒ atimaÃ±Ã±ati jÄ• tiyÄ• vÄ• gottena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atare
__pesuÃ±Ã±a_nti idhekacco pisuá¹‡avÄ• co hoti --- ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹
sutvÄ• imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• , bhi
vaggÄ• rÄ• mo vaggarato vagganandÄ« vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti --- ida
api ca dvÄ«hi kÄ• raá¹‡ehi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati --- piyakamyatÄ• ya vÄ• bhedÄ•
piyakamyatÄ• ya pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati? imassa piyo \Be 198/ bhavissÄ• mi, manÄ
bhavissÄ• mi, abbhantariko bhavissÄ• mi, suhadayo bhavissÄ• mÄ«ti --- evaá¹ƒ piyakamya

upasaá¹ƒharati. kathaá¹ƒ bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati? kathaá¹ƒ im
vaggÄ• assu, dvidhÄ• assu, dvejjhÄ• assu, dve pakkhÄ• assu, bhijjeyyuá¹ƒ na samÄ• ga
phÄ• su \Se 308/ vihareyyunti --- evaá¹ƒ bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upasaá¹ƒhar
sahapesuá¹‡Ä• ca.

__kutopahÅ«tÄ• te tadiá¹…gha brÅ«hÄ«_ti. kalaho ca vivÄ• do ca paridevo ca soko ca ma
atimÄ• no ca \Ee II 258/ pesuÃ±Ã±aÃ±cÄ• ti --- ime aá¹-á¹-ha kilesÄ• kutopahÅ«tÄ• kutojÄ
kutonibbattÄ• kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• , kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• \N
kiá¹ƒpabhavÄ• ti. imesaá¹ƒ aá¹-á¹-hannaá¹ƒ kilesÄ• naá¹ƒ mÅ«laá¹ƒ pucchati, hetuá¹ƒ pucc
pucchati, sambhavaá¹ƒ pucchati, pabhavaá¹ƒ pucchati, samuá¹-á¹-hÄ• naá¹ƒ pucchati, Ä• h
Ä• rammaá¹‡aá¹ƒ pucchati, paccayaá¹ƒ pucchati, samudayaá¹ƒ pucchati papucchati yÄ• ca
--- kutopahÅ«tÄ• te tadiá¹…ghaá¹ƒ brÅ«hÄ«ti. iá¹…gha brÅ«hi Ä• cikkha desehi paÃ±Ã±ap
vibhaja uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- kutopahÅ«tÄ• te tadiá¹…gha brÅ«hi.

tenÄ• ha so nimmito ---

``kutopahÅ«tÄ• kalahÄ• vivÄ• dÄ• , paridevasokÄ• sahamaccharÄ• ca.

mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca, kutopahÅ«tÄ• te tadiá¹…gha brÅ«hÄ«â€™â€™ ti

<98> á¹• 21 __piyappahÅ«tÄ• kalahÄ• vivÄ• dÄ• , paridevasokÄ• sahamaccharÄ• ca. _

__mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca, maccherayuttÄ• _ \Se 309/ __kalahÄ• vivÄ• dÄ

__vivÄ• dajÄ• tesu ca pesuá¹‡Ä• ni ||_

__piyappahÅ«tÄ• kalahÄ• vivÄ• dÄ• , paridevasokÄ• sahamaccharÄ• cÄ• _ti. __piyÄ• _
saá¹…khÄ• rÄ• vÄ• . katame sattÄ• piyÄ• ? idha yassa \Be 199/ te honti atthakÄ• mÄ• hit
yogakkhemakÄ• mÄ• mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• putto vÄ• dh
Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• --- ime sattÄ• piyÄ• . katame saá¹…khÄ• rÄ• piyÄ• ? man
saddÄ• manÄ• pikÄ• gandhÄ• manÄ• pikÄ• rasÄ• manÄ• pikÄ• phoá¹-á¹-habbÄ• --- im

piyaá¹ƒ vatthuá¹ƒ \Ee II 259/ acchedasaá¹…kinopi kalahaá¹ƒ karonti, acchijjantepi kalahaá¹
acchinnepi kalahaá¹ƒ karonti. piyaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi kalahaá¹ƒ karo
kalahaá¹ƒ karonti, vipariá¹‡atepi kalahaá¹ƒ karonti. piyaá¹ƒ vatthuá¹ƒ acchedasaá¹…kinopi v
acchijjantepi vivadanti, acchinnepi vivadanti. piyaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi v
vipariá¹‡Ä• mantepi vivadanti, vipariá¹‡atepi vivadanti. piyaá¹ƒ vatthuá¹ƒ acchedasaá¹…kin
acchijjantepi paridevanti, acchinnepi paridevanti. piyaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kin

vipariá¹‡Ä• mantepi paridevanti, vipariá¹‡atepi paridevanti. piyaá¹ƒ vatthuá¹ƒ acchedasaá¹…
acchijjantepi socanti, acchinnepi socanti. piyaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi \Ne
310/, vipariá¹‡Ä• mantepi socanti, vipariá¹‡atepi socanti. piyaá¹ƒ vatthuá¹ƒ rakkhanti gopent
mamÄ• yanti maccharÄ• yanti.

__mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• cÄ• _ti. piyaá¹ƒ vatthuá¹ƒ nissÄ• ya mÄ• naá¹ƒ jan
nissÄ• ya atimÄ• naá¹ƒ janenti. kathaá¹ƒ piyaá¹ƒ vatthuá¹ƒ nissÄ• ya mÄ• naá¹ƒ janenti? m
manÄ• pikÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ saddÄ• naá¹ƒ gandhÄ• naá¹ƒ rasÄ• naá¹ƒ phoá¹-á¹-habb
nissÄ• ya mÄ• naá¹ƒ janenti. kathaá¹ƒ piyaá¹ƒ vatthuá¹ƒ nissÄ• ya atimÄ• naá¹ƒ janenti? m
manÄ• pikÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ saddÄ• naá¹ƒ gandhÄ• naá¹ƒ rasÄ• naá¹ƒ phoá¹-á¹-habb
lÄ• bhino manÄ• pikÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ saddÄ• naá¹ƒ gandhÄ• naá¹ƒ rasÄ• naá¹ƒ phoá
vatthuá¹ƒ nissÄ• ya atimÄ• naá¹ƒ janenti. __pesuÃ±Ã±a_nti idhekacco pisuá¹‡avÄ• co hoti,
akkhÄ• tÄ• imesaá¹ƒ bhedÄ• ya ... pe ... evaá¹ƒ bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upas
mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca.

__maccherayuttÄ• _ \Ee II 260/ __kalahÄ• vivÄ• dÄ• _ti. kalaho ca vivÄ• do ca paridevo ca
atimÄ• no ca pesuÃ±Ã±aÃ±cÄ• ti --- ime satta kilesÄ• macchariye yuttÄ• payuttÄ• Ä• yutt
maccherayuttÄ• kalahÄ• vivÄ• dÄ• .

__vivÄ• dajÄ• tesu_ \Be 200/ __ca pesuá¹‡Ä• nÄ«_ti. vivÄ• de jÄ• te saÃ±jÄ• te nibbatte a
pesuÃ±Ã±aá¹ƒ upasaá¹ƒharanti; ito sutvÄ• \Se 311/ amutra akkhÄ• yanti imesaá¹ƒ bhedÄ•
imesaá¹ƒ akkhÄ• yanti amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• ro, bhinnÄ•
vaggÄ• rÄ• mÄ• vaggaratÄ• vagganandÄ« vaggakaraá¹‡iá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• ro hon
pesuÃ±Ã±aá¹ƒ. api ca dvÄ«hi kÄ• raá¹‡ehi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharanti --- piyakamyatÄ
vÄ• . kathaá¹ƒ piyakamyatÄ• ya pesuÃ±Ã±aá¹ƒ upasaá¹ƒharanti? imassa piyÄ• bhavissÄ•
vissÄ• sikÄ• bhavissÄ• ma, abbhantarikÄ• bhavissÄ• ma, suhadayÄ• bhavissÄ• mÄ• ti. e
pesuÃ±Ã±aá¹ƒ upasaá¹ƒharanti. kathaá¹ƒ bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upasaá¹ƒha
assu, vinÄ• assu, vaggÄ• assu, dvedhÄ• assu, dvejjhÄ• assu, dve pakkhÄ• assu, bhijjey
samÄ• gaccheyyuá¹ƒ, dukkhaá¹ƒ na phÄ• su vihareyyuâ€™â€™ nti --- evaá¹ƒ bhedÄ• dhip
upasaá¹ƒharantÄ«ti --- vivÄ• dajÄ• tesu ca pesuá¹‡Ä• ni.

tenÄ• ha \Ne 190/ bhagavÄ• ---

``piyappahÅ«tÄ• kalahÄ• vivÄ• dÄ• , paridevasokÄ• sahamaccharÄ• ca.

mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca, maccherayuttÄ• kalahÄ• vivÄ• dÄ• .

vivÄ• dajÄ• tesu ca pesuá¹‡Ä• nÄ«â€™â€™ ti ||

<99> á¹• 21 __piyÄ• _ \Se 312/ \Ee II 261/ __su lokasmiá¹ƒ kutonidÄ• nÄ• , ye cÄ• pi lobhÄ

__Ä• sÄ• ca niá¹-á¹-hÄ• ca kutonidÄ• nÄ• , ye samparÄ• yÄ• ya narassa honti ||_

__piyÄ• su lokasmiá¹ƒ kutonidÄ• nÄ• _ti. piyÄ• kutonidÄ• nÄ• kutojÄ• tÄ• kutosaÃ±jÄ• t
kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• , kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá
mÅ«laá¹ƒ pucchati ... pe ... samudayaá¹ƒ pucchati papucchati yÄ• cati ajjhesati pasÄ• detÄ
lokasmiá¹ƒ kutonidÄ• nÄ• .

__ye cÄ• pi lobhÄ• vicaranti loke_ti. __ye cÄ• pÄ«_ti khattiyÄ• ca brÄ• hmaá¹‡Ä• ca vess
gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• \Be 201/ ca. __lobhÄ• _ti yo lobho lu
sÄ• rÄ• go sÄ• rajjanÄ• sÄ• rajjitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laá¹ƒ. __vicarantÄ«_t
iriyanti vattanti pÄ• lenti yapenti yÄ• penti. __loke_ti apÄ• yaloke manussaloke devaloke kha
Ä• yatanaloketi --- ye cÄ• pi lobhÄ• vicaranti loke.

__Ä• sÄ• ca niá¹-á¹-hÄ• ca kutonidÄ• nÄ• _ti. Ä• sÄ• ca niá¹-á¹-hÄ• ca kutonidÄ• nÄ• k
kutonibbattÄ• kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• , kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá
Ä• sÄ• ya \Se 313/ ca niá¹-á¹-hÄ• ya ca mÅ«laá¹ƒ pucchati ... pe ... samudayaá¹ƒ pucchati p
ajjhesati pasÄ• detÄ«ti --- Ä• sÄ• ca niá¹-á¹-hÄ• ca kutonidÄ• nÄ• . __ye samparÄ• yÄ• ya
narassa parÄ• yanÄ• honti dÄ«pÄ• honti tÄ• á¹‡Ä• honti leá¹‡Ä• honti saraá¹‡Ä• honti n
hontÄ«ti --- ye samparÄ• yÄ• ya narassa honti.

tenÄ• ha so nimmito ---

``piyÄ• \Ee II 262/ su lokasmiá¹ƒ kutonidÄ• nÄ• , ye cÄ• pi lobhÄ• vicaranti loke.

Ä• sÄ• ca niá¹-á¹-hÄ• ca kutonidÄ• nÄ• , ye samparÄ• yÄ• ya narassa hontÄ«â€™â€™ ti

<100> á¹• 21 __chandÄ• nidÄ• nÄ• ni_ \Ne 191/ __piyÄ• ni loke, ye cÄ• pi_ {ye vÄ• pi (Se)
_

__Ä• sÄ• ca niá¹-á¹-hÄ• ca itonidÄ• nÄ• , ye samparÄ• yÄ• ya narassa honti ||_

__chandÄ• nidÄ• nÄ• ni piyÄ• ni loke_ti. __chando_ti yo kÄ• mesu kÄ• macchando kÄ• ma
kÄ• masneho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• n
kÄ• macchandanÄ«varaá¹‡aá¹ƒ. api ca paÃ±ca chandÄ• --- pariyesanacchando, paá¹-ilÄ•
paribhogacchando, sannidhicchando, visajjanacchando. katamo \Se 314/ pariyesanacchand

ajjhositoyeva atthiko chandajÄ• to rÅ«pe pariyesati, sadde ... gandhe ... rase ... phoá¹-á¹-ha
--- ayaá¹ƒ \Be 202/ pariyesanacchando. katamo paá¹-ilÄ• bhacchando? idhekacco ajjhositoy
rÅ«pe paá¹-ilabhati, sadde ... gandhe ... rase ... phoá¹-á¹-habbe paá¹-ilabhati --- ayaá¹ƒ
paá¹-ilÄ• bhacchando. katamo paribhogacchando? idhekacco ajjhositoyeva atthiko chandaj
sadde ... gandhe ... rase ... phoá¹-á¹-habbe paribhuÃ±jati --- ayaá¹ƒ paribhogacchando. kata
sannidhicchando? idhekacco ajjhositoyeva atthiko chandajÄ• to dhanasannicayaá¹ƒ karoti `
bhavissatÄ«â€™â€™ ti --- ayaá¹ƒ sannidhicchando. katamo visajjanacchando? idhekacco a
chandajÄ• to dhanaá¹ƒ visajjeti hatthÄ• rohÄ• naá¹ƒ assÄ• rohÄ• naá¹ƒ rathikÄ• naá¹ƒ dha
``ime maá¹ƒ rakkhissanti gopissanti samparivÄ• rissantÄ«â€™â€™ ti --- ayaá¹ƒ visajjanacc
\Ee II 263/ dve piyÄ• --- sattÄ• vÄ• saá¹…khÄ• rÄ• vÄ• ... pe ... ime sattÄ• piyÄ• ... pe
piyÄ• . __chandÄ• nidÄ• nÄ• ni piyÄ• ni loke_ti. piyÄ• chandanidÄ• nÄ• chandasamudayÄ
chandapabhavÄ• ti --- chandÄ• nidÄ• nÄ• ni piyÄ• ni loke.

__ye_ \Se 315/ __cÄ• pi lobhÄ• vicaranti loke_ti. __ye cÄ• pÄ«_ti khattiyÄ• ca brÄ• hmaá
ca gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• ca. __lobhÄ• _ti yo lobho lubbha
sÄ• rajjanÄ• sÄ• rajjitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laá¹ƒ. __vicarantÄ«_ti vicaranti v
vattanti pÄ• lenti yapenti yÄ• penti. __loke_ti apÄ• yaloke ... pe ... Ä• yatanaloketi --- ye cÄ•
vicaranti loke.

__Ä• sÄ• ca niá¹-á¹-hÄ• ca itonidÄ• nÄ• _ti. Ä• sÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ•
lobho akusalamÅ«laá¹ƒ. __niá¹-á¹-hÄ• _ti idhekacco rÅ«pe pariyesanto rÅ«paá¹ƒ paá¹-ilabh
hoti, sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ...
yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ \Ne 192/ ... suttantaá¹ƒ ... vinayaá¹ƒ ... abhidhamm
Ä• raÃ±Ã±ikaá¹…gaá¹ƒ ... piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ ... paá¹ƒsukÅ«likaá¹…gaá¹ƒ ... tecÄ«
sapadÄ• nacÄ• rikaá¹…gaá¹ƒ ... khalupacchÄ• bhattikaá¹…gaá¹ƒ ... nesajjikaá¹…gaá¹ƒ ... y
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jh
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ .
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ \Be 203/ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanas
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilabhati, nevasaÃ±Ã±Ä• nÄ• saÃ
hoti.

``Ä• sÄ• ya \Se 316/ kasate khettaá¹ƒ, bÄ«jaá¹ƒ Ä• sÄ• ya vappati.

Ä• sÄ• ya vÄ• á¹‡ijÄ• yanti, samuddaá¹ƒ dhanahÄ• rakÄ• .

yÄ• ya Ä• sÄ• ya tiá¹-á¹-hÄ• mi, sÄ• me Ä• sÄ• samijjhatÄ«â€™â€™ ti ||

Ä• sÄ• ya samiddhi vuccate niá¹-á¹-hÄ• . __Ä• sÄ• _ \Ee II 264/ __ca niá¹-á¹-hÄ• ca itonid
niá¹-á¹-hÄ• ca ito chandanidÄ• nÄ• chandasamudayÄ• chandajÄ• tikÄ• chandapabhavÄ•
itonidÄ• nÄ• .

__ye samparÄ• yÄ• ya narassa hontÄ«_ti. ye narassa parÄ• yanÄ• honti dÄ«pÄ• honti tÄ
saraá¹‡Ä• honti niá¹-á¹-hÄ• parÄ• yanÄ• hontÄ«ti --- ye samparÄ• yÄ• ya narassa honti.

tenÄ• ha bhagavÄ• ---

``chandÄ• nidÄ• nÄ• ni piyÄ• ni loke, ye cÄ• pi lobhÄ• vicaranti loke.

Ä• sÄ• ca niá¹-á¹-hÄ• ca itonidÄ• nÄ• , ye samparÄ• yÄ• ya narassa hontÄ«â€™â€™ ti ||

<101> á¹• 21 __chando nu lokasmiá¹ƒ kutonidÄ• no, vinicchayÄ• cÄ• pi_ {vÄ• pi (Ce Se) }

__kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• ca, ye cÄ• pi dhammÄ• samaá¹‡ena vuttÄ• ||_

__chando nu lokasmiá¹ƒ kutonidÄ• no_ti. chando kutonidÄ• no kutojÄ• to \Se 317/ kutosaÃ
kutoabhinibbatto kutopÄ• tubhÅ«to, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhav
pucchati ... pe ... samudayaá¹ƒ pucchati papucchati yÄ• cati ajjhesati pasÄ• detÄ«ti --- chan
kutonidÄ• no.

__vinicchayÄ• _ \Ne 193/ __cÄ• pi kutopahÅ«tÄ• _ti. vinicchayÄ• kutopahÅ«tÄ• kutojÄ• t
kutonibbattÄ• kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• \Be 204/, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamuc
kiá¹ƒpabhavÄ• ti vinicchayÄ• naá¹ƒ mÅ«laá¹ƒ pucchati ... pe ... samudayaá¹ƒ pucchati papu
ajjhesati pasÄ• detÄ«ti --- vinicchayÄ• cÄ• pi kutopahÅ«tÄ• .

__kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• cÄ• _ti. __kodho_ti yo evarÅ«po cittassa Ä• ghÄ
paá¹-ighaá¹ƒ paá¹-ivirodho, kopo pakopo sampakopo, doso padoso sampadoso, cittassa by
manopadoso, kodho kujjhanÄ• kujjhitattaá¹ƒ, doso dussanÄ• dussitattaá¹ƒ, byÄ• patti byÄ
byÄ• pajjitattaá¹ƒ, virodho paá¹-ivirodho, caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa.
musÄ• vÄ• do. kathaá¹ƒkathÄ• vuccati vicikicchÄ• ti --- kodho mosavajjaÃ±ca kathaá¹ƒkath

__ye cÄ• pi dhammÄ• samaá¹‡ena vuttÄ• _ti. __ye cÄ• pÄ«_ti ye kodhena ca mosavajjen
sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• sampayuttÄ• , ekuppÄ• dÄ• ekanirodhÄ• ekav
vuccanti ye cÄ• pi dhammÄ• . atha vÄ• ye te kilesÄ• \Se 318/ aÃ±Ã±ajÄ• tikÄ• aÃ±Ã±avih
cÄ• pi dhammÄ• . __samaá¹‡ena vuttÄ• _ti samaá¹‡ena samitapÄ• pena brÄ• hmaá¹‡ena
bhinnakilesamÅ«lena sabbÄ• kusalamÅ«labandhanÄ• pamuttena vuttÄ• pavuttÄ• Ä• cikk

paá¹-á¹-hapitÄ• vivaá¹-Ä• vibhattÄ• uttÄ• nÄ«katÄ• pakÄ• sitÄ• ti --- ye cÄ• pi dhammÄ•

tenÄ• ha so nimmito ---

``chando nu lokasmiá¹ƒ kutonidÄ• no, vinicchatÄ• cÄ• pi kutopahÅ«tÄ• .

kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• ca, ye cÄ• pi dhammÄ• samaá¹‡ena vuttÄ• â€™â€

<102> á¹• 21 __sÄ• taá¹ƒ asÄ• tanti yamÄ• hu loke, tamÅ«panissÄ• ya pahoti chando. _

__rÅ«pesu disvÄ• vibhavaá¹ƒ bhavaÃ±ca, vinicchayaá¹ƒ kubbati_ {kÅ«rute (Se) } __jantu l

__sÄ• taá¹ƒ asÄ• tanti yamÄ• hu loke_ti. __sÄ• ta_nti sukhÄ• ca vedanÄ• , iá¹-á¹-haÃ±ca
Katthaci) }. __asÄ• ta_nti dukkhÄ• ca vedanÄ• , aniá¹-á¹-haÃ±ca vatthu. __yamÄ• hu loke_
Ä• haá¹ƒsu yaá¹ƒ kathenti yaá¹ƒ bhaá¹‡anti yaá¹ƒ dÄ«penti yaá¹ƒ voharantÄ«ti --- sÄ• taá¹ƒ
loke.

__tamÅ«panissÄ• ya_ \Ne 194/ \Ee II 266/ __pahoti chando_ti. sÄ• tÄ• sÄ• taá¹ƒ nissÄ• ya
somanassadomanassaá¹ƒ nissÄ• ya, iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ nissÄ• ya, anunayapaá¹-igha
pahoti pabhavati jÄ• yati saÃ±jÄ• yati nibbattati abhinibbattatÄ«ti --- tamÅ«panissÄ• ya pah

__rÅ«pesu disvÄ• vibhavaá¹ƒ bhavaÃ±cÄ• _ti. __rÅ«pesÅ«_ti cattÄ• ro ca mahÄ• bhÅ«tÄ
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«paá¹ƒ. katamo rÅ«pÄ• naá¹ƒ bhavo? yo rÅ«pÄ• naá
abhinibbatti pÄ• tubhÄ• vo --- ayaá¹ƒ rÅ«pÄ• naá¹ƒ bhavo. katamo rÅ«pÄ• naá¹ƒ vibhavo?
bhedo paribhedo aniccatÄ• antaradhÄ• naá¹ƒ --- ayaá¹ƒ rÅ«pÄ• naá¹ƒ vibhavo. __rÅ«pesu
bhavaÃ±cÄ• _ti rÅ«pesu bhavaÃ±ca vibhavaÃ±ca disvÄ• passitvÄ• tulayitvÄ• tÄ«rayitvÄ•
katvÄ• ti --- rÅ«pesu disvÄ• vibhavaá¹ƒ bhavaÃ±ca.

__vinicchayaá¹ƒ kubbati jantu loke_ti. __vinicchayÄ• _ti dve vinicchayÄ• --- taá¹‡hÄ• vinic
diá¹-á¹-hivinicchayo ca. kathaá¹ƒ taá¹‡hÄ• vinicchayaá¹ƒ karoti? idhekaccassa anuppannÄ•
uppajjanti, uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacchanti. tassa evaá¹ƒ hoti --- ``kena nu k
anuppannÄ• ceva bhogÄ• na uppajjanti, uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacchantÄ«
hoti ``surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ anuyuttassa me anuppannÄ•
uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacchanti; vikÄ• lavisikhÄ• cariyÄ• nuyogaá¹ƒ anuyut
ceva bhogÄ• na uppajjanti, uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacchanti; samajjÄ• bhic
... jutappamÄ• daá¹-á¹-hÄ• nÄ• nuyogaá¹ƒ anuyuttassa me ... pÄ• pamittÄ• nuyogaá¹ƒ anu
bhogÄ• na uppajjanti, uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacchanti; Ä• lasyÄ• nuyogaá
anuppannÄ• ceva bhogÄ• na uppajjanti, uppannÄ• ca bhogÄ• parikkhayaá¹ƒ gacchantÄ«

katvÄ• cha bhogÄ• naá¹ƒ apÄ• yamukhÄ• ni na sevati, cha bhogÄ• naá¹ƒ Ä• yamukhÄ• ni taá¹‡hÄ• vinicchayaá¹ƒ karoti.

atha \Be 206/ vÄ• kasiyÄ• vÄ• vaá¹‡ijjÄ• ya vÄ• gorakkhena vÄ• issatthena {issattena (isu + sattha} vÄ• rÄ• japorisena vÄ• sippaÃ±Ã±atarena vÄ• paá¹-ipajjati. evampi taá¹‡hÄ• kathaá¹ƒ diá¹-á¹-hivinicchayaá¹ƒ karoti? cakkhusmiá¹ƒ uppanne jÄ• nÄ• ti --- ``attÄ• me up cakkhusmiá¹ƒ antarahite jÄ• nÄ• ti --- ``attÄ• me antarahito vigato me attÄ• â€™â€™ ti. ev diá¹-á¹-hivinicchayaá¹ƒ karoti. sotasmiá¹ƒ ... ghÄ• nasmiá¹ƒ ... jivhÄ• ya ... kÄ• yasmiá¹ƒ ... saddasmiá¹ƒ ... gandhasmiá¹ƒ ... rasasmiá¹ƒ ... phoá¹-á¹-habbasmiá¹ƒ uppanne jÄ• nÄ• ti -- uppannoâ€™â€™ ti, phoá¹-á¹-habbasmiá¹ƒ antarahite jÄ• nÄ• ti --- ``attÄ• \Ne 195/ me ant attÄ• â€™â€™ ti. evampi diá¹-á¹-hivinicchayaá¹ƒ karoti janeti saÃ±janeti nibbatteti abhinibb satto naro mÄ• navo ... pe ... manujo. __loke_ti apÄ• yaloke \Se 321/ ... pe ... Ä• yatanaloke vinicchayaá¹ƒ kubbati jantu loke.

tenÄ• ha bhagavÄ• ---

``sÄ• taá¹ƒ asÄ• tanti yamÄ• hu loke, tamÅ«panissÄ• ya pahoti chando.

rÅ«pesu disvÄ• vibhavaá¹ƒ bhavaÃ±ca, vinicchayaá¹ƒ kubbati jantu lokeâ€™â€™ ti ||

<103> á¹• 21 __kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• ca, etepi dhammÄ• dvayameva sa

__kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe, Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ•

__kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• cÄ• _ti. __kodho_ti yo evarÅ«po cittassa Ä• ghÄ• mosavajjaá¹ƒ vuccati \Ee II 268/ musÄ• vÄ• do. kathaá¹ƒkathÄ• vuccati vicikicchÄ• . iá¹-á¹- nissÄ• yapi kodho jÄ• yati, aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• yapi kodho jÄ• yati. iá¹-á¹-haá¹ƒ musÄ• vÄ• do uppajjati, aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• yapi musÄ• vÄ• do uppajjati. iá¹-á¹ nissÄ• yapi kathaá¹ƒkathÄ• uppajjati, aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• yapi kathaá¹ƒkathÄ•

kathaá¹ƒ aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya kodho jÄ• yati? pakatiyÄ• aniá¹-á¹-haá¹ƒ vatth jÄ• yati. anatthaá¹ƒ me acarÄ«ti kodho jÄ• yati, anatthaá¹ƒ me caratÄ«ti kodho jÄ• yati, ana carissatÄ«ti \Be 207/ kodho jÄ• yati; piyassa me manÄ• passa anatthaá¹ƒ acari \Se 322/ ... anatthaá¹ƒ carissatÄ«ti kodho jÄ• yati; appiyassa me amanÄ• passa atthaá¹ƒ acari ... atthaa atthaá¹ƒ carissatÄ«ti kodho jÄ• yati. evaá¹ƒ aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya kodho jÄ• ya

kathaá¹ƒ iá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya kodho jÄ• yati? iá¹-á¹-haá¹ƒ vatthuá¹ƒ acchedasa jÄ• yati, acchijjantepi kodho jÄ• yati, acchinnepi kodho jÄ• yati. iá¹-á¹-haá¹ƒ vatthuá¹ƒ

vipariá¹‡Ä• masaá¹…kinopi kodho jÄ• yati, vipariá¹‡Ä• mantepi kodho jÄ• yati, vipariá¹‡atep
iá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya kodho jÄ• yati.

kathaá¹ƒ aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya musÄ• vÄ• do uppajjati? idhekacco anduband
Katthaci) } vÄ• baddho {bandho (Se Katthaci) }; tassa bandhanassa mokkhatthÄ• ya sampa
rajjubandhanena vÄ• baddho ... saá¹…khalikabandhanena \Ne 196/ vÄ• baddho ... vettaba
latÄ• bandhanena vÄ• baddho ... pakkhepabandhanena vÄ• baddho ... parikkhepabandha
gÄ• manigamanagararaá¹-á¹-habandhanena vÄ• baddho ... janapadabandhanena vÄ• bad
mokkhatthÄ• ya sampajÄ• namusÄ• bhÄ• sati \Ee II 269/. evaá¹ƒ aniá¹-á¹-haá¹ƒ vatthuá¹ƒ
uppajjatÄ«ti.

kathaá¹ƒ iá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya musÄ• vÄ• do uppajjati? idhekacco manÄ• pikÄ•
} rÅ«pÄ• naá¹ƒ hetu sampajÄ• namusÄ• bhÄ• sati ... manÄ• pikÄ• naá¹ƒ saddÄ• naá¹ƒ ...
... phoá¹-á¹-habbÄ• naá¹ƒ hetu ... cÄ«varahetu ... piá¹‡á¸• apÄ• tahetu ... senÄ• sanahetu ..
gilÄ• napaccayabhesajjaparikkhÄ• rahetu sampajÄ• namusÄ• bhÄ• sati. evaá¹ƒ iá¹-á¹-haá
musÄ• vÄ• do uppajjati.

kathaá¹ƒ \Se 323/ aniá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya kathaá¹ƒkathÄ• uppajjati? ``mucciss
(Ce) } nu kho cakkhurogato, na nu kho muccissÄ• mi cakkhurogato. muccissÄ• mi nu kho s
... jivhÄ• rogato ... kÄ• yarogato ... sÄ«sarogato ... kaá¹‡á¹‡arogato ... mukharogato ... muc
dantarogato, na nu kho muccissÄ• mi dantarogatoâ€™â€™ ti. evaá¹ƒ aniá¹-á¹-haá¹ƒ vatthu
kathaá¹ƒkathÄ• uppajjati.

kathaá¹ƒ \Be 208/ iá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya kathaá¹ƒkathÄ• uppajjati? ``labhissÄ• r
{manÄ• piye (Ce Katthaci) } rÅ«pe, na nu kho labhissÄ• mi manÄ• pike rÅ«pe. labhissÄ• mi
... gandhe ... rase ... phoá¹-á¹-habbe ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... lÄ• bhaá¹ƒ .
pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹ƒ ...
gilÄ• napaccayabhesajjaparikkhÄ• raâ€™â€™ nti. evaá¹ƒ iá¹-á¹-haá¹ƒ vatthuá¹ƒ nissÄ• ya
uppajjatÄ«ti --- kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• ca.

__etepi dhammÄ• dvayameva sante_ti. sÄ• tÄ• sÄ• te sante, sukhadukkhe sante, somana
iá¹-á¹-hÄ• niá¹-á¹-he sante, anunayapaá¹-ighe sante saá¹ƒvijjamÄ• ne atthi upalabbhamÄ• r
dvayameva sante.

__kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe_ti. Ã±Ä• á¹‡ampi Ã±Ä• á¹‡apatho, Ã±Ä• á¹‡
Ã±Ä• á¹‡apatho, Ã±Ä• á¹‡asahabhunopi dhammÄ• Ã±Ä• á¹‡apatho. yathÄ• ariyamaggo a
brahmamaggo brahmapatho; evameva Ã±Ä• á¹‡ampi Ã±Ä• á¹‡apatho, Ã±Ä• á¹‡assa Ä• ra
Ã±Ä• á¹‡asahabhunopi dhammÄ• Ã±Ä• á¹‡apatho.

__sikkhe_ti \Ne 197/ \Ee II 270/ tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhi
katamÄ• adhisÄ«lasikkhÄ• ? idha bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvut
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhat
sÄ«lakkhandho ... mahanto sÄ«lakkhandho ... sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä• di caraá¹‡aá¹ƒ saá
mukhaá¹ƒ pamukhaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ adhisÄ«l
adhicittasikkhÄ• ? idha bhikkhu vivicceva kÄ• mehi ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasamp
ayaá¹ƒ adhicittasikkhÄ• . katamÄ• adhipaÃ±Ã±Ä• sikkhÄ• ? idha bhikkhu paÃ±Ã±avÄ• hot
paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
pajÄ• nÄ• ti, ``ime Ä• savÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ Ä•
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• .

__kathaá¹ƒkathÄ«_ \Be 209/ __Ã±Ä• á¹‡apathÄ• ya sikkhe_ti. kathaá¹ƒkathÄ« puggalo sak
sadveá¸·hako savicikiccho, Ã±Ä• á¹‡Ä• dhigamÄ• ya Ã±Ä• á¹‡aphusanÄ• ya Ã±Ä• á¹‡asac
sikkheyya, adhicittampi sikkheyya, adhipaÃ±Ã±ampi sikkheyya; imÄ• tisso sikkhÄ• yo Ä• va
jÄ• nanto sikkheyya, passanto sikkheyya, paccavekkhanto sikkheyya, cittaá¹ƒ adhiá¹-á¹-hah
sikkheyya, saddhÄ• ya adhimuccanto sikkheyya, vÄ«riyaá¹ƒ paggaá¹‡hanto sikkheyya, sati
sikkheyya, cittaá¹ƒ samÄ• dahanto sikkheyya, paÃ±Ã±Ä• ya pajÄ• nanto sikkheyya, abhiÃ±
sikkheyya, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto sikkheyya, pahÄ• tabbaá¹ƒ pajahanto sikkheyya,
sikkheyya, sacchikÄ• tabbaá¹ƒ sacchikaronto sikkheyya \Ee II 271/ Ä• careyya samÄ• carey
--- kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe.

__Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• _ti. __Ã±atvÄ• _ti Ã±atvÄ• jÄ• nitvÄ• tulayit
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• vuttÄ• pavuttÄ• Ä• cikkhitÄ• desitÄ• paÃ±Ã±apitÄ•
vibhattÄ• uttÄ• nÄ«katÄ• {uttÄ• niá¹ƒ katÄ• (Katthaci) } pakÄ• sitÄ• . ``sabbe saá¹…khÄ•
Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• vuttÄ• pa
paÃ±Ã±apitÄ• paá¹-á¹-hapitÄ• vivaá¹-Ä• vibhattÄ• uttÄ• nÄ«katÄ• pakÄ• sitÄ• , ``sabbe
ti ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti ... ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™
jarÄ• maraá¹‡aâ€™â€™ nti ... ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ ti ... pe ...
jarÄ• maraá¹‡anirodhoâ€™â€™ ti ... ``idaá¹ƒ dukkhaâ€™â€™ nti ... pe ... ``ayaá¹ƒ dukkhan
paá¹-ipadÄ• â€™â€™ ti ... ``ime Ä• savÄ• â€™â€™ ti ... pe ... ``ayaá¹ƒ \Ne 198/ Ä• savanir
paá¹-ipadÄ• â€™â€™ ti ... ``ime dhammÄ• abhiÃ±Ã±eyyÄ• â€™â€™ ti ... ``ime dhammÄ•
``ime dhammÄ• pahÄ• tabbÄ• â€™â€™ ti ... ``ime dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti .
sacchikÄ• tabbÄ• â€™â€™ ti ... channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca ... paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ ... catur
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ ntntti Ã±atvÄ
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• vuttÄ• pavuttÄ• Ä• cikkhitÄ• desitÄ• pa

vivaá¹-Ä• vibhattÄ• uttÄ• nÄ«katÄ• pakÄ• sitÄ• .

vuttaÃ±hetaá¹ƒ \Be 210/ bhagavatÄ• --- ``abhiÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ sanidÄ• nÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemi, no anidÄ• naá¹ƒ. sappÄ• á¹-ihÄ• riyÄ• desemi, no appÄ• á¹-ihÄ• riyaá¹ƒ. tassa mayhaá¹ƒ, bhikkhave, abhiÃ±Ã±Ä• ya dhammaá¹ƒ sanidÄ• naá¹ƒ dhammaá¹ƒ desayato, no anidÄ• naá¹ƒ, sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ appÄ• á¹-ihÄ• riyaá¹ƒ, karaá¹‡Ä«yo ovÄ• do, karaá¹‡Ä«yÄ• anusÄ• sanÄ«. alaÃ±ca pana, alaá¹ƒ pÄ• mojjÄ• ya alaá¹ƒ somanassÄ• ya sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• t saá¹…ghoti. imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne dasasahassÄ« lo --- Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• .

tenÄ• ha bhagavÄ• ---

``kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• ca, etepi dhammÄ• dvayameva sante.

kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe, Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• â€

<104> á¹• 21 __sÄ• taá¹ƒ_ \Se 327/ __asÄ• taÃ±ca kutonidÄ• nÄ• , kismiá¹ƒ asante na bh

__vibhavaá¹ƒ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá¹ƒ me pabrÅ«hi yatonidÄ• naá¹ƒ ||_

__sÄ• taá¹ƒ asÄ• taÃ±ca kutonidÄ• nÄ• _ti. sÄ• tÄ• asÄ• tÄ• kutonidÄ• nÄ• kutojÄ• tÄ• kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• , kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá sÄ• tÄ• sÄ• tÄ• naá¹ƒ mÅ«laá¹ƒ pucchati ... pe ... samudayaá¹ƒ pucchati papucchati yÄ• ca --- sÄ• taá¹ƒ asÄ• taÃ±ca kutonidÄ• nÄ• .

__kismiá¹ƒ asante na bhavanti hete_ti. kismiá¹ƒ asante asaá¹ƒvijjamÄ• ne natthi anupalabb sÄ• tÄ• sÄ• tÄ• na bhavanti nappabhavanti na jÄ• yanti na saÃ±jÄ• yanti na nibbattanti na kismiá¹ƒ asante na bhavanti hete.

__vibhavaá¹ƒ bhavaÃ±cÄ• pi yametamattha_nti. katamo sÄ• tÄ• sÄ• tÄ• naá¹ƒ bhavo? yo pabhavo jÄ• ti saÃ±jÄ• ti nibbatti abhinibbatti pÄ• tubhÄ• vo --- ayaá¹ƒ sÄ• tÄ• sÄ• tÄ• naá¹ 273/ sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavo? yo sÄ• tÄ• sÄ• tÄ• naá¹ƒ khayo vayo bhedo paribhedo antaradhÄ• naá¹ƒ --- ayaá¹ƒ sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavo. __yametamattha_nti yaá¹ƒ par bhavaÃ±cÄ• pi yametamatthaá¹ƒ.

__etaá¹ƒ me pabrÅ«hi yatonidÄ• na_nti. __eta_nti yaá¹ƒ pucchÄ• mi yaá¹ƒ \Se 328/ yÄ• cÄ yaá¹ƒ pasÄ• demi. __pabrÅ«hÄ«_ti brÅ«hi vadehi Ä• cikkha desehi paÃ±Ã±apehi paá¹-á¹-h

uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- etaá¹ƒ me pabrÅ«hi. __yatonidÄ• na_nti yaá¹ƒnidÄ• naá¹
yaá¹ƒjÄ• tikaá¹ƒ yaá¹ƒpabhavanti --- etaá¹ƒ me pabrÅ«hi yatonidÄ• naá¹ƒ.

tenÄ• ha so nimmito ---

``sÄ• taá¹ƒ asÄ• taÃ±ca kutonidÄ• nÄ• , kismiá¹ƒ asante na bhavanti hete.

vibhavaá¹ƒ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá¹ƒ me pabrÅ«hi yatonidÄ• naâ€™â€™ nt

<105> á¹• 21 __phassanidÄ• naá¹ƒ sÄ• taá¹ƒ asÄ• taá¹ƒ, phasse asante na bhavanti hete.

__vibhavaá¹ƒ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá¹ƒ te pabrÅ«mi itonidÄ• naá¹ƒ ||_

__phassanidÄ• naá¹ƒ sÄ• taá¹ƒ asÄ• ta_nti. sukhavedanÄ«yaá¹ƒ phassaá¹ƒ paá¹-icca upp
tasseva sukhavedanÄ«yassa phassassa nirodhÄ• , yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ sukhavedanÄ
uppannÄ• sukhÄ• vedanÄ• sÄ• nirujjhati, sÄ• vÅ«pasammati. dukkhavedanÄ«yaá¹ƒ pha
dukkhÄ• vedanÄ• . yÄ• tasseva dukkhavedanÄ«yassa phassassa nirodhÄ• , yaá¹ƒ tajjaá¹
dukkhavedanÄ«yaá¹ƒ \Ee II 274/ phassaá¹ƒ paá¹-icca uppannÄ• dukkhÄ• vedanÄ• sÄ• n
adukkhamasukhavedanÄ«yaá¹ƒ phassaá¹ƒ paá¹-icca uppajjati adukkhamasukhÄ• vedanÄ•
adukkhamasukhavedanÄ«yassa \Se 329/ phassassa nirodhÄ• , yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ a
phassaá¹ƒ paá¹-icca uppannÄ• adukkhamasukhÄ• vedanÄ• sÄ• nirujjhati, vÅ«pasammat
asÄ• ta_nti \Ne 200/. sÄ• tÄ• sÄ• tÄ• phassanidÄ• nÄ• phassasamudayÄ• phassajÄ• tikÄ
phassanidÄ• naá¹ƒ sÄ• taá¹ƒ asÄ• taá¹ƒ.

__phasse asante na bhavanti hete_ti. phasse asante asaá¹ƒvijjamÄ• ne natthi anupalabbha
bhavanti nappabhavanti na jÄ• yanti na saÃ±jÄ• yanti na nibbattanti nÄ• bhinibbattanti na p
phasse asante na bhavanti hete.

__vibhavaá¹ƒ_ \Be 212/ __bhavaÃ±cÄ• pi yametamattha_nti. bhavadiá¹-á¹-hipi phassanidÄ
phassanidÄ• nÄ• . __yametamattha_nti yaá¹ƒ paramatthanti --- vibhavaá¹ƒ bhavaÃ±cÄ• pi y

__etaá¹ƒ te pabrÅ«mi itonidÄ• na_nti. __eta_nti yaá¹ƒ pucchasi yaá¹ƒ yÄ• casi yaá¹ƒ ajjhes
__pabrÅ«mÄ«_ti brÅ«mi Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vi
pakÄ• semÄ«ti --- etaá¹ƒ te pabrÅ«mi. __itonidÄ• na_nti ito phassanidÄ• naá¹ƒ phassasam
phassappabhavanti --- etaá¹ƒ te pabrÅ«mi itonidÄ• naá¹ƒ.

tenÄ• ha bhagavÄ• ---

``phassanidÄ• naá¹ƒ sÄ• taá¹ƒ asÄ• taá¹ƒ, phasse asante na bhavanti hete.

vibhavaá¹ƒ \Se 330/ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá¹ƒ te pabrÅ«mi itonidÄ• naâ€™â

<106> á¹• 21 __phasso_ \Ee II 275/ __nu lokasmiá¹ƒ kutonidÄ• no, pariggahÄ• cÄ• pi_ vÄ
__kutopahÅ«tÄ• . _

__kismiá¹ƒ asante na mamattamatthi, kismiá¹ƒ vibhÅ«te na phusanti phassÄ• ||_

__phasso nu lokasmiá¹ƒ kutonidÄ• no_ti. phasso kutonidÄ• no kutojÄ• to kutosaÃ±jÄ• to ku
kutoabhinibbatto kutopÄ• tubhÅ«to, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhav
pucchati hetuá¹ƒ pucchati ... pe ... samudayaá¹ƒ pucchati papucchati yÄ• cati ajjhesati pasÄ
nu lokasmiá¹ƒ kutonidÄ• no.

__pariggahÄ• cÄ• pi kutopahÅ«tÄ• _ti pariggahÄ• kutopahÅ«tÄ• kutojÄ• tÄ• kutosaÃ±jÄ
kutoabhinibbattÄ• kutopÄ• tubhÅ«tÄ• , kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá
pariggahÄ• naá¹ƒ mÅ«laá¹ƒ pucchati hetuá¹ƒ pucchati ... pe ... samudayaá¹ƒ pucchati papu
ajjhesati pasÄ• detÄ«ti --- pariggahÄ• cÄ• pi kutopahÅ«tÄ• .

__kismiá¹ƒ_ \Be 213/ __asante na mamattamatthÄ«_ti. kismiá¹ƒ asante asaá¹ƒvijjamÄ• ne
mamattÄ• natthi na santi na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pas
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- kismiá¹ƒ asante na mamattamatthi

__kismiá¹ƒ_ \Se 331/ __vibhÅ«te na phusanti phassÄ• _ti. kismiá¹ƒ vibhÅ«te vibhavite atikk
vÄ«tivatte phassÄ• na phusantÄ«ti --- kismiá¹ƒ vibhÅ«te na phusanti phassÄ• .

tenÄ• ha so nimmito ---

``phasso nu lokasmiá¹ƒ kutonidÄ• no, pariggahÄ• cÄ• pi kutopahÅ«tÄ• .

kismiá¹ƒ asante na mamattamatthi, kismiá¹ƒ vibhÅ«te na phusanti phassÄ• â€™â€™ ti ||

<107> á¹• 21 __nÄ• maÃ±ca rÅ«paÃ±ca paá¹-icca phasso, icchÄ• nidÄ• nÄ• ni pariggahÄ•

__icchÄ• yasantyÄ• na mamattamatthi, rÅ«pe vibhÅ«te na phusanti phassÄ• ||_

__nÄ• maÃ±ca_ \Ee II 276/ __rÅ«paÃ±ca paá¹-icca phasso_ti. cakkhuÃ±ca paá¹-icca rÅ«p
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. cakkhu ca {cakkhuÃ±ca (bahÅ«s

cakkhusamphassaá¹ƒ á¹-hapetvÄ• sampayuttakÄ• dhammÄ• nÄ• masmiá¹ƒ. evampi nÄ•
sotaÃ±ca paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phass
rÅ«pasmiá¹ƒ sotasamphassaá¹ƒ á¹-hapetvÄ• sampayuttakÄ• dhammÄ• nÄ• masmiá¹ƒ. e
paá¹-icca phasso. ghÄ• naÃ±ca paá¹-icca gandhe ca uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, ti
phasso. ghÄ• naÃ±ca gandhÄ• ca rÅ«pasmiá¹ƒ ghÄ• nasamphassaá¹ƒ á¹-hapetvÄ• samp
nÄ• masmiá¹ƒ. evampi nÄ• maÃ±ca rÅ«paÃ±ca paá¹-icca phasso. jivhaÃ±ca paá¹-icca rase
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. jivhÄ• ca rasÄ• ca rÅ«pasmiá¹ƒ
á¹-hapetvÄ• sampayuttakÄ• dhammÄ• nÄ• masmiá¹ƒ. evampi nÄ• maÃ±ca rÅ«paÃ±ca p
paá¹-icca phoá¹-á¹-habbe ca uppajjati kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati pha
phoá¹-á¹-habbÄ• ca rÅ«pasmiá¹ƒ kÄ• yasamphassaá¹ƒ á¹-hapetvÄ• sampayuttakÄ• dhan
nÄ• maÃ±ca rÅ«paÃ±ca paá¹-icca phasso. manaÃ±ca paá¹-icca dhamme ca uppajjati manc
saá¹…gati phasso. vatthu \Be 214/ rÅ«paá¹ƒ rÅ«pasmiá¹ƒ, dhammÄ• rÅ«pino rÅ«pasmiá¹ƒ
á¹-hapetvÄ• sampayuttakÄ• dhammÄ• nÄ• masmiá¹ƒ. evampi nÄ• maÃ±ca rÅ«paÃ±ca p

__icchÄ• nidÄ• nÄ• ni pariggahÄ• nÄ«_ti. icchÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go .
akusalamÅ«laá¹ƒ. __pariggahÄ• _ti dve pariggahÄ• --- taá¹‡hÄ• pariggaho ca diá¹-á¹-hipar
ayaá¹ƒ taá¹‡hÄ• pariggaho ... pe ... ayaá¹ƒ diá¹-á¹-hipariggaho. __icchÄ• nidÄ• nÄ• ni parig
pariggahÄ• icchÄ• nidÄ• nÄ• icchÄ• hetukÄ• icchÄ• paccayÄ• icchÄ• kÄ• raá¹‡Ä• icchÄ
pariggahÄ• ni.

__icchÄ• yasantyÄ• na mamattamatthÄ«_ti. icchÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• g
akusalamÅ«laá¹ƒ. __mamattÄ• _ti dve mamattÄ• --- taá¹‡hÄ• mamattaÃ±ca diá¹-á¹-himam
... idaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ \Se 333/ ... pe ... idaá¹ƒ diá¹-á¹-himamattaá¹ƒ. __icchÄ• yas
mamattamatthÄ«_ti. icchÄ• ya asantyÄ• asaá¹ƒvijjamÄ• nÄ• ya natthi anupalabbhamÄ• nÄ
na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ•
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- icchÄ• yasantyÄ• na mamattamatthi.

__rÅ«pe vibhÅ«te na phusanti phassÄ• _ti. __rÅ«pe_ti cattÄ• ro ca mahÄ• bhÅ«tÄ• catun
upÄ• dÄ• ya rÅ«paá¹ƒ. __rÅ«pe vibhÅ«te_ti catÅ«hÄ• kÄ• rehi {catÅ«hi kÄ• raá¹‡ehi (Se) }
--- Ã±Ä• tavibhÅ«tena {Ã±Ä• á¹‡avibhÅ«tena (Ce), tadaá¹-á¹-hakathÄ• yaá¹ƒ pana Ã±Ä• tav
tÄ«raá¹‡avibhÅ«tena, pahÄ• navibhÅ«tena, samatikkamavibhÅ«tena. kathaá¹ƒ Ã±Ä• tavibh
hoti? rÅ«paá¹ƒ jÄ• nÄ• ti --- ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ cattÄ• ri ca mahÄ•
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«paâ€™â€™ nti jÄ• nÄ• ti passati. evaá¹ƒ Ã±Ä• tavib
hoti.

kathaá¹ƒ tÄ«raá¹‡avibhÅ«tena rÅ«paá¹ƒ vibhÅ«taá¹ƒ hoti? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• rÅ«p
dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato Ä«tito upaddavat
calato pabhaá¹…guto adhuvato atÄ• á¹‡ato aleá¹‡ato asaraá¹‡ato rittato tucchato suÃ±Ã±a

vipariá¹‡Ä• madhammato asÄ• rakato aghamÅ«lato vadhakato \Be 215/ vibhavato sÄ• sava
jÄ• tidhammato jarÄ• dhammato byÄ• dhidhammato maraá¹‡adhammato, sokaparidevaduk
saá¹ƒkilesikadhammato samudayato atthaá¹…gamato, assÄ• dato \Se 334/ Ä• dÄ«navato r
tÄ«raá¹‡avibhÅ«tena rÅ«paá¹ƒ vibhÅ«taá¹ƒ hoti.

kathaá¹ƒ \Ne 203/ \Ee II 278/ pahÄ• navibhÅ«tena rÅ«paá¹ƒ vibhÅ«taá¹ƒ hoti? evaá¹ƒ tÄ«r
chandarÄ• gaá¹ƒ pajahati vinodeti byantiá¹ƒ karoti anabhÄ• vaá¹ƒ gameti. vuttaÃ±hetaá¹ƒ b
bhikkhave, rÅ«pe chandarÄ• go taá¹ƒ pajahatha. evaá¹ƒ taá¹ƒ rÅ«paá¹ƒ pahÄ«naá¹ƒ bhavis
tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaâ€™â€™ nti. e
vibhÅ«taá¹ƒ hoti.

kathaá¹ƒ samatikkamavibhÅ«tena rÅ«paá¹ƒ vibhÅ«taá¹ƒ hoti. catasso arÅ«pasamÄ• pattiy
vibhÅ«tÄ• honti vibhÄ• vitÄ• atikkantÄ• samatikkantÄ• vÄ«tivattÄ• . evaá¹ƒ samatikkama
vibhÅ«taá¹ƒ hoti. imehi catÅ«hi kÄ• raá¹‡ehi rÅ«paá¹ƒ vibhÅ«taá¹ƒ hoti.

__rÅ«pe vibhÅ«te na phusanti phassÄ• _ti. rÅ«pe vibhÅ«te vibhÄ• vite atikkante samatikka
phassÄ• na phusanti --- cakkhusamphasso, sotasamphasso, ghÄ• nasamphasso, jivhÄ• sa
rÅ«pe vibhÅ«te na phusanti phassÄ• .

tenÄ• ha bhagavÄ• ---

``nÄ• maÃ±ca rÅ«paÃ±ca paá¹-icca phasso, icchÄ• nidÄ• nÄ• ni pariggahÄ• ni.

icchÄ• yasantyÄ• na mamattamatthi, rÅ«pe vibhÅ«te na phusanti phassÄ• â€™â€™ ti ||

<108> á¹• 21 __kathaá¹ƒ_ \Se 335/ __sametassa vibhoti rÅ«paá¹ƒ, sukhaá¹ƒ dukhaÃ±cÄ•
__kathaá¹ƒ vibhoti. _

__etaá¹ƒ me pabrÅ«hi yathÄ• vibhoti, taá¹ƒ jÄ• niyÄ• mÄ• ti_ {jÄ• nissÄ• mÄ• ti (Ce Kattha

__kathaá¹ƒ sametassa vibhoti rÅ«pa_nti. __kathaá¹ƒ sametassÄ• _ti kathaá¹ƒ sametassa k
kathaá¹ƒ iriyantassa kathaá¹ƒ vattentassa kathaá¹ƒ pÄ• lentassa kathaá¹ƒ yapentassa \Ee I
yÄ• pentassa rÅ«paá¹ƒ vibhoti vibhÄ• vÄ«yati atikkamÄ«yati \Be 216/ samatikkamÄ«yati {vi
atikkamiyyati samatikkamiyyati (bahÅ«su) } vÄ«tivattÄ«yatÄ«ti --- kathaá¹ƒ sametassa vibho

__sukhaá¹ƒ dukhaÃ±cÄ• pi kathaá¹ƒ vibhotÄ«_ti sukhaÃ±ca dukkhaÃ±ca kathaá¹ƒ vibhoti
atikkamÄ«yati samatikkamÄ«yati vÄ«tivattÄ«yatÄ«ti --- sukhaá¹ƒ dukhaÃ±cÄ• pi kathaá¹ƒ v

__etaá¹ƒ me pabrÅ«hi yathÄ• vibhotÄ«_ti. __eta_nti yaá¹ƒ pucchÄ• mi yaá¹ƒ yÄ• cÄ• mi y
pasÄ• demÄ«ti --- etaá¹ƒ. __me pabrÅ«hÄ«_ti me pabrÅ«hi Ä• cikkha desehi paÃ±Ã±apehi
vibhaja \Ne 204/ uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- etaá¹ƒ me pabrÅ«hi. __yathÄ• vibhotÄ«
vibhÄ• vÄ«yati atikkamÄ«yati samatikkamÄ«yati vÄ«tivattÄ«yatÄ«ti --- etaá¹ƒ me pabrÅ«hi

__taá¹ƒ jÄ• niyÄ• mÄ• ti me mano ahÅ«_ti. __taá¹ƒ jÄ• niyÄ• mÄ• _ti taá¹ƒ jÄ• neyyÄ• ma
paá¹-ivijÄ• neyyÄ• ma paá¹-ivijjheyyÄ• mÄ• ti --- taá¹ƒ jÄ• niyÄ• ma. __iti me mano ahÅ«_ti
cittaá¹ƒ ahu \Se 336/, iti me saá¹…kappo ahu, iti me viÃ±Ã±Ä• á¹‡aá¹ƒ ahÅ«ti --- taá¹ƒ jÄ• n
ahu.

tenÄ• ha so nimmito ---

``kathaá¹ƒ sametassa vibhoti rÅ«paá¹ƒ, sukhaá¹ƒ dukhaÃ±cÄ• pi kathaá¹ƒ vibhoti.

etaá¹ƒ me pabrÅ«hi yathÄ• vibhoti, taá¹ƒ jÄ• niyÄ• mÄ• ti me mano ahÅ«â€™â€™ ti ||

<109> á¹• 21 __na saÃ±Ã±asaÃ±Ã±Ä« na visaÃ±Ã±asaÃ±Ã±Ä«, nopi asaÃ±Ã±Ä« na vibh

__evaá¹ƒ sametassa vibhoti rÅ«paá¹ƒ, saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• ||_

__na saÃ±Ã±asaÃ±Ã±Ä« na visaÃ±Ã±asaÃ±Ã±Ä«_ti. saÃ±Ã±asaÃ±Ã±ino vuccanti ye paka
pakatisaÃ±Ã±Ä• ya á¹-hito. visaÃ±Ã±asaÃ±Ã±ino vuccanti ummattakÄ• ye ca khittacittÄ• \
{ukkhittacittÄ• (Se) }, napi so ummattako, nopi khittacittoti --- na saÃ±Ã±asaÃ±Ã±Ä« na visa

__nopi_ \Be 217/ __asaÃ±Ã±Ä« na vibhÅ«tasaÃ±Ã±Ä«_ti. asaÃ±Ã±ino vuccanti nirodhasam
asaÃ±Ã±asattÄ• , napi so nirodhasamÄ• panno, napi asaÃ±Ã±asatto. vibhÅ«tasaÃ±Ã±ino v
arÅ«pasamÄ• pattÄ«naá¹ƒ lÄ• bhino, napi so catunnaá¹ƒ arÅ«pasamÄ• pattÄ«naá¹ƒ lÄ• bh
vibhÅ«tasaÃ±Ã±Ä«.

__evaá¹ƒ_ \Se 337/ __sametassa vibhoti rÅ«pa_nti. idha bhikkhu sukhassa ca pahÄ• nÄ•
jhÄ• naá¹ƒ upasampajja viharati. so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹
mudubhÅ«te kammaniye á¹-hite Ä• neÃ±jappatte Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattipa
abhinÄ«harati abhininnÄ• meti Ä• ruppamaggasamaá¹…gÄ«ti. evaá¹ƒ sametassa evaá¹ƒ pa
iriyantassa evaá¹ƒ vattentassa evaá¹ƒ pÄ• lentassa evaá¹ƒ yapentassa evaá¹ƒ yÄ• pentass
vibhoti vibhÄ• vÄ«yati atikkamÄ«yati samatikkamÄ«yati vÄ«tivattÄ«yatÄ«ti --- evaá¹ƒ samet

__saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• _ti. papaÃ±cÄ• yeva papaÃ±casaá¹…khÄ

diá¹-á¹-hipapaÃ±casaá¹…khÄ• , mÄ• napapaÃ±casaá¹…khÄ• saÃ±Ã±Ä• nidÄ• nÄ• saÃ±Ã
saÃ±Ã±Ä• pabhavÄ• ti --- saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• .

tenÄ• ha bhagavÄ• ---

``na saÃ±Ã±asaÃ±Ã±Ä« na visaÃ±Ã±asaÃ±Ã±Ä«, nopi asaÃ±Ã±Ä« na vibhÅ«tasaÃ±Ã±Ä«.

evaá¹ƒ sametassa vibhoti rÅ«paá¹ƒ, saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€™â€

<110> á¹• 21 __yaá¹ƒ_ \Ee II 281/ __taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ puc
brÅ«hi. _

__ettÄ• vataggaá¹ƒ_ \Se 338/ __nu vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• s

__udÄ• hu aÃ±Ã±ampi vadanti etto ||_

__yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no_ti. yaá¹ƒ taá¹ƒ apucchimha ayÄ• cimha ajjhesimha
__akittayÄ« no_ti kittitaá¹ƒ pakittitaá¹ƒ Ä• cikkhitaá¹ƒ desitaá¹ƒ paÃ±Ã±apitaá¹ƒ paá¹-á¹-hap
vibhattaá¹ƒ uttÄ• nÄ«kataá¹ƒ pakÄ• sitanti --- yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no.

__aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hÄ«_ti. aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma, a
aÃ±Ã±aá¹ƒ taá¹ƒ ajjhesÄ• ma, aÃ±Ã±aá¹ƒ taá¹ƒ pasÄ• dema, uttariá¹ƒ taá¹ƒ pucchÄ• ma. _
iá¹…gha \Be 218/ brÅ«hi Ä• cikkha desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivara vibhaja uttÄ•
--- aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hi.

__ettÄ• vataggaá¹ƒ nu vadanti heke yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se_ti. eke san
arÅ«pasamÄ• pattiyo aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pava
bhaá¹‡anti dÄ«payanti voharanti. __yakkhassÄ• _ti sattassa narassa mÄ• navassa posassa
jÄ• gussa jantussa indagussa manujassa. __suddhi_nti suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹
parimuttiá¹ƒ. __idha paá¹‡á¸• itÄ• se_ti idha paá¹‡á¸• itavÄ• dÄ• thiravÄ• dÄ• Ã±Ä• yavÄ•
lakkhaá¹‡avÄ• dÄ• kÄ• raá¹‡avÄ• dÄ• \Ne 206/ á¹-hÄ• navÄ• dÄ• sakÄ• ya laddhiyÄ• ti -
vadanti heke yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se.

__udÄ• hu aÃ±Ã±ampi vadanti etto_ti. udÄ• hu eke samaá¹‡abrÄ• hmaá¹‡Ä• etÄ• arÅ«pa
samatikkamitvÄ• \Ee II 282/ vÄ«tivattetvÄ• etto arÅ«pasamÄ• pattito aÃ±Ã±aá¹ƒ uttariá¹ƒ
visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«pa
--- udÄ• hu aÃ±Ã±ampi vadanti etto.

tenÄ• ha so nimmito ---

``yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hi.

ettÄ• vataggaá¹ƒ nu vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se.

udÄ• hu aÃ±Ã±ampi vadanti ettoâ€™â€™ ti ||

<111> á¹• 21 __ettÄ• vataggampi vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se

__tesaá¹ƒ paneke samayaá¹ƒ vadanti, anupÄ• disese kusalÄ• vadÄ• nÄ• ||_

__ettÄ• vataggampi vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se_ti. santeke s
sassatavÄ• dÄ• , etÄ• arÅ«pasamÄ• pattiyo aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mo
vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. __yakkhassÄ• _ti sattassa narassa mÄ• m
puggalassa jÄ«vassa jÄ• gussa jantussa indagussa \Se 340/ manujassa. __suddhi_nti sudd
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ. __idha paá¹‡á¸• itÄ• se_ti idha paá¹‡á¸• itav
Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• \Be 219/ lakkhaá¹‡avÄ• dÄ• kÄ• raá¹‡avÄ• dÄ• á¹-hÄ• nav
ettÄ• vataggampi vadanti heke yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se.

__tesaá¹ƒ paneke samayaá¹ƒ vadanti, anupÄ• disese kusalÄ• vadÄ• nÄ• _ti tesaá¹ƒyeva s
samaá¹‡abrÄ• hmaá¹‡Ä• ucchedavÄ• dÄ• bhavatajjitÄ• vibhavaá¹ƒ abhinandanti, te satta
vÅ«pasamaá¹ƒ nirodhaá¹ƒ paá¹-ipassaddhinti vadanti, yato kiá¹ƒ, bho, ayaá¹ƒ attÄ• kÄ• ya
vinassati na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• vatÄ• anupÄ• disesoti. __kusalÄ• vadÄ• nÄ• _
paá¹‡á¸• itavÄ• dÄ• thiravÄ• dÄ• Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• kÄ•
laddhiyÄ• ti --- tesaá¹ƒ paneke samayaá¹ƒ vadanti anupÄ• disese kusalÄ• vadÄ• nÄ• .

tenÄ• ha \Ne 207/ bhagavÄ• ---

``ettÄ• vataggampi vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se.

tesaá¹ƒ paneke samayaá¹ƒ vadanti, anupÄ• disese kusalÄ• vadÄ• nÄ• â€™â€™ ti ||

<112> á¹• 21 __ete ca Ã±atvÄ• upanissitÄ• ti, Ã±atvÄ• munÄ« nissaye so vÄ«maá¹ƒsÄ«.

__Ã±atvÄ• _ \Se 341/ __vimutto na vivÄ• dameti, bhavÄ• bhavÄ• ya na sameti dhÄ«ro ||_

__ete ca Ã±atvÄ• upanissitÄ• _ti. __ete_ti diá¹-á¹-higatike. __upanissitÄ• _ti sassatadiá¹-á

Ã±atvÄ• , ucchedadiá¹-á¹-hinissitÄ• ti Ã±atvÄ• , sassatucchedadiá¹-á¹-hinissitÄ• ti Ã±atvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- ete ca Ã±atvÄ• upanissitÄ• ti.

__Ã±atvÄ• munÄ« nissaye so vÄ«maá¹ƒsÄ«_ti. __munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• á¹‡aá saá¹…gajÄ• lamaticca so muni. muni sassatadiá¹-á¹-hinissitÄ• ti Ã±atvÄ• , ucchedadiá¹-á¹-h sassatucchedadiá¹-á¹-hinissitÄ• ti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitv __so vÄ«maá¹ƒsÄ«_ti paá¹‡á¸• ito paÃ±Ã±avÄ• buddhimÄ• Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medh vÄ«maá¹ƒsÄ«. __Ã±atvÄ• vimutto na vivÄ• dametÄ«_ti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ« vibhÅ«taá¹ƒ katvÄ• \Be 220/. __vimutto_ti mutto vimutto parimutto suvimutto accantaanupÄ ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vi katvÄ• mutto vimutto parimutto suvimutto accantaanupÄ• dÄ• vimokkhena. ``sabbe saá¹… ``sabbe dhammÄ• anattÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabba nirodhadhammaâ€™â€™ nti \Ee II 284/ Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• mutto vimutto parimutto \Se 342/ suvimutto accantaanupÄ• dÄ• vimokkhenÄ• ti --- Ã±atvÄ• vivÄ• dametÄ«_ti na kalahaá¹ƒ karoti, na bhaá¹‡á¸• anaá¹ƒ karoti, na viggahaá¹ƒ karoti, na medhagaá¹ƒ karoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``evaá¹ƒ vimuttacitto kho, aggivessana, saá¹ƒvadati, na kenaci vivadati, yaÃ±ca loke vuttaá¹ƒ tena ca voharati aparÄ• masaâ€™â€ vimutto na vivÄ• dameti.

__bhavÄ• bhavÄ• ya na sameti dhÄ«ro_ti. __bhavÄ• bhavÄ• yÄ• _ti bhavÄ• ya kammabha \Ne 208/, kammabhavÄ• ya kÄ• mabhavÄ• ya punabbhavÄ• ya rÅ«pabhavÄ• ya, kammabh arÅ«pabhavÄ• ya, kammabhavÄ• ya arÅ«pabhavÄ• ya punabbhavÄ• ya punappunabbhavÄ punappunaupapattiyÄ• punappunapaá¹-isandhiyÄ• punappunaattabhÄ• vÄ• ya punappun samÄ• gacchati na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisati. __dhÄ«ro_ti dhÄ«ro paá¹‡á Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«ti --- bhavÄ• bhavÄ• ya na sameti dhÄ«ro.

tenÄ• ha bhagavÄ• ---

``ete ca Ã±atvÄ• upanissitÄ• ti, Ã±atvÄ• munÄ« nissaye so vÄ«maá¹ƒsÄ«.

Ã±atvÄ• vimutto na vivÄ• dameti, bhavÄ• bhavÄ• ya na sameti dhÄ«roâ€™â€™ ti ||

kalahavivÄ• dasuttaniddeso ekÄ• dasamo.

12. cÅ«á¸·aviyÅ«hasuttaniddeso

atha \Ne 209/ cÅ«á¸·aviyÅ«hasuttaniddesaá¹ƒ vakkhati ---

<113> á¹• 21 __sakaá¹ƒ_ \Se 343/ \Ee II 285/ __sakaá¹ƒ diá¹-á¹-hiparibbasÄ• nÄ• , viggayh
vadanti. _

__yo evaá¹ƒ jÄ• nÄ• ti_ {evaá¹ƒ pajÄ• nÄ• ti (Ce) } __sa vedi dhammaá¹ƒ, idaá¹ƒ paá¹-ikkos

__sakaá¹ƒ_ \Be 221/ __sakaá¹ƒ diá¹-á¹-hiparibbasÄ• nÄ• _ti. santeke samaá¹‡abrÄ• hmaá
dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatÄ• naá¹ƒ aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá¹-á¹-higataá¹ƒ gahet
gaá¹‡hitvÄ• parÄ• masitvÄ• abhinivisitvÄ• sakÄ• ya sakÄ• ya diá¹-á¹-hiyÄ• vasanti saá¹ƒ
parivasanti. yathÄ• agÄ• rikÄ• gharesu vasanti, sÄ• pattikÄ• vÄ• Ä• pattÄ«su vasanti, sa
vasanti; evameva santeke samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-higatikÄ• , te dvÄ• saá¹-á¹-hiyÄ
aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá¹-á¹-higataá¹ƒ gahetvÄ• uggahetvÄ• gaá¹‡hitvÄ• parÄ• mas
sakÄ• ya diá¹-á¹-hiyÄ• vasanti saá¹ƒvasanti Ä• vasanti parivasantÄ«ti --- sakaá¹ƒ sakaá¹ƒ
diá¹-á¹-hiparibbasÄ• nÄ• .

__viggayha nÄ• nÄ• kusalÄ• vadantÄ«_ti. __viggayhÄ• _ti gahetvÄ• uggahetvÄ• gaá¹‡h
abhinivisitvÄ• nÄ• nÄ• vadanti vividhaá¹ƒ vadanti aÃ±Ã±oÃ±Ã±aá¹ƒ vadanti puthu {puthuá
ekaá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. __kusalÄ• _ti kusalavÄ• dÄ• \Se
thiravÄ• dÄ• Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• \Ee II 286/ kÄ• raá¹‡avÄ•
laddhiyÄ• ti --- viggayha nÄ• nÄ• kusalÄ• vadanti.

__yo evaá¹ƒ jÄ• nÄ• ti sa vedi dhamma_nti. yo imaá¹ƒ {idaá¹ƒ (Ce Katthaci) } dhammaá¹ƒ
paá¹-ipadaá¹ƒ maggaá¹ƒ jÄ• nÄ• ti so dhammaá¹ƒ vedi aÃ±Ã±Ä• si apassi paá¹-ivijjhÄ«ti ---
vedi dhammaá¹ƒ.

__idaá¹ƒ paá¹-ikkosamakevalÄ« so_ti. yo imaá¹ƒ dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ m
akevalÄ« \Ne 210/ so asamatto so aparipuá¹‡á¹‡o so hÄ«no nihÄ«no omako lÄ• mako chat
paá¹-ikkosamakevalÄ« so.

tenÄ• ha so nimmito ---

``sakaá¹ƒ sakaá¹ƒ diá¹-á¹-hiparibbasÄ• nÄ• , viggayha nÄ• nÄ• kusalÄ• vadanti.

yo evaá¹ƒ jÄ• nÄ• ti sa vedi dhammaá¹ƒ, idaá¹ƒ paá¹-ikkosamakevalÄ« soâ€™â€™ ti ||

<114> á¹• 21 __evampi viggayha vivÄ• dayanti, bÄ• lo paro akkusaloti cÄ• hu. _

__sacco nu vÄ• do katamo imesaá¹ƒ, sabbeva hÄ«me kusalÄ• vadÄ• nÄ• ||_

__evampi_ \Be 222/ __viggayha vivÄ• dayantÄ«_ti. evaá¹ƒ gahetvÄ• uggahetvÄ• gaá¹‡hi
abhinivisitvÄ• vivÄ• dayanti, kalahaá¹ƒ karonti, bhaá¹‡á¸• anaá¹ƒ \Se 345/ karonti, viggaha
vivÄ• daá¹ƒ karonti, medhagaá¹ƒ karonti --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ
nibbeá¹-hehi vÄ• sace pahosÄ«â€™â€™ ti --- evampi viggayha vivÄ• dayanti.

__bÄ• lo paro akkusaloti cÄ• hÅ«_ti. paro bÄ• lo hÄ«no nihÄ«no omako lÄ• mako chatukko
avijjÄ• gato aÃ±Ã±Ä• á¹‡Ä« avibhÄ• vÄ« duppaÃ±Ã±oti, evamÄ• haá¹ƒsu evaá¹ƒ kathenti \
evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- bÄ• lo paro akkusaloti cÄ• hu.

__sacco nu vÄ• do katamo imesa_nti. imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vÄ• do ka
yÄ• thÄ• vo aviparÄ«toti --- sacco nu vÄ• do katamo imesaá¹ƒ.

__sabbeva hÄ«me kusalÄ• vadÄ• nÄ• _ti. sabbevime samaá¹‡abrÄ• hmaá¹‡Ä• kusalavÄ•
Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• kÄ• raá¹‡avÄ• dÄ• á¹-hÄ• navÄ• dÄ•
kusalÄ• vadÄ• nÄ• .

tenÄ• ha so nimmito ---

``evampi viggayha vivÄ• dayanti, bÄ• lo paro akkusaloti cÄ• hu.

sacco nu vÄ• do katamo imesaá¹ƒ, sabbeva hÄ«me kusalÄ• vadÄ• nÄ• â€™â€™ ti ||

<115> á¹• 21 __parassa_ \Ne 211/ __ce dhammamanÄ• nujÄ• naá¹ƒ, bÄ• lomako hoti nihÄ

__sabbeva_ \Se 346/ __bÄ• lÄ• sunihÄ«napaÃ±Ã±Ä• , sabbevime diá¹-á¹-hiparibbasÄ• nÄ

__parassa ce dhammamanÄ• nujÄ• na_nti. parassa dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹
anÄ• nupassanto anÄ• numananto anÄ• numaÃ±Ã±anto anÄ• numodantoti --- parassa ce d

__bÄ• lomako_ \Be 223/ __hoti nihÄ«napaÃ±Ã±o_ti. paro bÄ• lo hoti hÄ«no nihÄ«no omak
hÄ«napaÃ±Ã±o nihÄ«napaÃ±Ã±o omakapaÃ±Ã±o lÄ• makapaÃ±Ã±o chatukkapaÃ±Ã±o pa
nihÄ«napaÃ±Ã±o.

__sabbeva bÄ• lÄ• sunihÄ«napaÃ±Ã±Ä• _ti. sabbevime samaá¹‡abrÄ• hmaá¹‡Ä• bÄ• lÄ
chatukkÄ• parittÄ• , sabbeva hÄ«napaÃ±Ã±Ä• nihÄ«napaÃ±Ã±Ä• omakapaÃ±Ã±Ä• \Ee
chatukkapaÃ±Ã±Ä• parittapaÃ±Ã±Ä• ti --- sabbeva bÄ• lÄ• sunihÄ«napaÃ±Ã±Ä• .

__sabbevime diá¹-á¹-hiparibbasÄ• nÄ• _ti. sabbevime samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-hi

dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatÄ• naá¹ƒ aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá¹-á¹-higataá¹ƒ gahet
gaá¹‡hitvÄ• parÄ• masitvÄ• abhinivisitvÄ• sakÄ• ya sakÄ• ya diá¹-á¹-hiyÄ• vasanti saá¹ƒ
parivasanti. yathÄ• agÄ• rikÄ• vÄ• gharesu vasanti, sÄ• pattikÄ• vÄ• Ä• pattÄ«su vasan
vasanti; evameva sabbevime samaá¹‡abrÄ• hmaá¹‡Ä• diá¹-á¹-higatikÄ• ... pe ... parivasan
diá¹-á¹-hiparibbasÄ• nÄ• .

tenÄ• ha bhagavÄ• ---

``parassa ce dhammamanÄ• nujÄ• naá¹ƒ, bÄ• lomako hoti nihÄ«napaÃ±Ã±o.

sabbeva bÄ• lÄ• sunihÄ«napaÃ±Ã±Ä• , sabbevime diá¹-á¹-hiparibbasÄ• nÄ• â€™â€™ ti ||

<116> á¹• 21 __sandiá¹-á¹-hiyÄ• ceva navÄ«vadÄ• tÄ• , _ {cevanavevadÄ• tÄ• (Ce), ce p
saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• mutÄ«mÄ• . _

__na tesaá¹ƒ koci parihÄ«napaÃ±Ã±o, diá¹-á¹-hÄ« hi tesampi tathÄ• samattÄ• ||_

__sandiá¹-á¹-hiyÄ• ceva navÄ«vadÄ• tÄ• _ti. sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ•
212/ laddhiyÄ• anavÄ«vadÄ• tÄ• avodÄ• tÄ• apariyodÄ• tÄ• saá¹ƒkiliá¹-á¹-hÄ• saá¹ƒkile
ceva navÄ«vadÄ• tÄ• .

__saá¹ƒsuddhapaÃ±Ã±Ä• _ \Ee II 289/ __kusalÄ• mutÄ«mÄ• _ti. suddhapaÃ±Ã±Ä• visud
vodÄ• tapaÃ±Ã±Ä• pariyodÄ• tapaÃ±Ã±Ä• . atha vÄ• suddhadassanÄ• visuddhadassanÄ
vodÄ• tadassanÄ• pariyodÄ• tadassanÄ• ti --- saá¹ƒsuddhapaÃ±Ã±Ä• . __kusalÄ• _ti kusa
iddhimanto Ã±Ä• á¹‡ino vibhÄ• vino medhÄ• vinoti --- saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• . __
paá¹‡á¸• itÄ• paÃ±Ã±avanto iddhimanto Ã±Ä• á¹‡ino \Se 348/ vibhÄ• vino medhÄ• vinoti --
kusalÄ• mutÄ«mÄ• .

__tesaá¹ƒ na koci parihÄ«napaÃ±Ã±o_ti. tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ na koci h
omakapaÃ±Ã±o lÄ• makapaÃ±Ã±o chatukkapaÃ±Ã±o parittapaÃ±Ã±o atthi. sabbeva seá¹-á
visiá¹-á¹-hapaÃ±Ã±Ä• pÄ• mokkhapaÃ±Ã±Ä• uttamapaÃ±Ã±Ä• pavarapaÃ±Ã±Ä• ti --- tes

__diá¹-á¹-hÄ« hi tesampi tathÄ• samattÄ• _ti. tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ diá¹
samÄ• dinnÄ• gahitÄ• parÄ• maá¹-á¹-hÄ• abhiniviá¹-á¹-hÄ• ajjhositÄ• adhimuttÄ• ti --- d
tathÄ• samattÄ• .

tenÄ• ha bhagavÄ• ---

``sandiá¹-á¹-hiyÄ• ceva navÄ«vadÄ• tÄ• , saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• mutÄ«mÄ• .

tesaá¹ƒ na koci parihÄ«napaÃ±Ã±o, diá¹-á¹-hÄ« hi tesampi tathÄ• samattÄ• â€™â€™ ti ||

<117> á¹• 21 __na vÄ• hametaá¹ƒ tathiyanti_ {tathivanti (Se) } __brÅ«mi, yamÄ• hu bÄ• lÄ
_

__sakaá¹ƒ sakaá¹ƒ diá¹-á¹-himakaá¹ƒsu saccaá¹ƒ, tasmÄ• hi bÄ• loti paraá¹ƒ dahanti ||_

__na_ \Ee II 290/ __vÄ• hametaá¹ƒ tathiyanti brÅ«mÄ«_ti. __nÄ• _ti paá¹-ikkhepo. __eta_n
``dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni nÄ• haá¹ƒ etaá¹ƒ tacchaá¹ƒ tathaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ•
nti \Se 349/ brÅ«mi Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vibhajÄ
pakÄ• semÄ«ti --- na vÄ• hametaá¹ƒ tathiyanti brÅ«mi.

__yamÄ• hu bÄ• lÄ• mithu aÃ±Ã±amaÃ±Ã±a_nti. __mithÅ«_ti dve janÄ• , dve kalahakÄ• r
bhaá¹‡á¸• anakÄ• rakÄ• , dve bhassakÄ• rakÄ• , dve vivÄ• dakÄ• rakÄ• , dve adhikaraá¹‡a
sallapakÄ• ; te aÃ±Ã±amaÃ±Ã±aá¹ƒ bÄ• lo {bÄ• lato (Ce Katthaci) evamaÃ±Ã±esu chappa
hÄ«no nihÄ«no omako lÄ• mako chatukko parittoti, evamÄ• haá¹ƒsu \Ne 213/ \Be 225/ evaa
bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- yamÄ• hu bÄ• lÄ• mithu aÃ±Ã±amaA

__sakaá¹ƒ sakaá¹ƒ diá¹-á¹-himakaá¹ƒsu sacca_nti. ``sassato loko, idameva saccaá¹ƒ mogh
sakaá¹ƒ sakaá¹ƒ diá¹-á¹-himakaá¹ƒsu saccaá¹ƒ. ``asassato loko, idameva saccaá¹ƒ mogha
... ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±
sakaá¹ƒ diá¹-á¹-himakaá¹ƒsu saccaá¹ƒ.

__tasmÄ• hi bÄ• loti paraá¹ƒ dahantÄ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒh
taá¹ƒnidÄ• nÄ• paraá¹ƒ bÄ• lo hÄ«no nihÄ«no omako lÄ• mako chatukko parittoti dahanti p
nijjhÄ• yanti upaparikkhantÄ«ti --- tasmÄ• hi bÄ• loti paraá¹ƒ dahanti.

tenÄ• ha bhagavÄ• ---

``na vÄ• hametaá¹ƒ tathiyanti brÅ«mi, yamÄ• hu bÄ• lÄ• mithu aÃ±Ã±amaÃ±Ã±aá¹ƒ.

sakaá¹ƒ \Se 350/ sakaá¹ƒ diá¹-á¹-himakaá¹ƒsu saccaá¹ƒ, tasmÄ• hi bÄ• loti paraá¹ƒ dahan

<118> á¹• 21 __yamÄ• hu_ \Ee II 291/ __saccaá¹ƒ tathiyanti eke, tamÄ• hu aÃ±Ã±epi_ aÃ±
__tucchaá¹ƒ musÄ• ti. _

__evampi viggayha vivÄ• dayanti, kasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadanti ||_

__yamÄ• hu saccaá¹ƒ tathiyanti eke_ti. yaá¹ƒ dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ mag
samaá¹‡abrÄ• hmaá¹‡Ä• ``idaá¹ƒ saccaá¹ƒ tacchaá¹ƒ tathaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ
evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«t
tathiyanti eke.

__tamÄ• hu aÃ±Ã±epi tucchaá¹ƒ musÄ• tÄ«_ti. tameva dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipad
samaá¹‡abrÄ• hmaá¹‡Ä• ``tucchaá¹ƒ etaá¹ƒ, musÄ• etaá¹ƒ, abhÅ«taá¹ƒ etaá¹ƒ, alikaá¹ƒ e
etaâ€™â€™ nti, evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti eva
tamÄ• hu aÃ±Ã±epi tucchaá¹ƒ musÄ• ti.

__evampi_ \Be 226/ __viggayha vivÄ• dayantÄ«_ti. evaá¹ƒ gahetvÄ• uggahetvÄ• gaá¹‡hi
abhinivisitvÄ• vivÄ• dayanti, kalahaá¹ƒ karonti, bhaá¹‡á¸• anaá¹ƒ karonti, viggahaá¹ƒ karon
karonti \Ne 214/, medhagaá¹ƒ karonti --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• s
vÄ• sace pahosÄ«â€™â€™ ti --- evampi viggayha vivÄ• dayanti.

__kasmÄ• _ \Se 351/ __na ekaá¹ƒ samaá¹‡Ä• vadantÄ«_ti. __kasmÄ• _ti kasmÄ• kiá¹ƒkA
kiá¹ƒpaccayÄ• kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• na ekaá¹ƒ
vividhaá¹ƒ vadanti aÃ±Ã±oÃ±Ã±aá¹ƒ {aÃ±Ã±oÃ±Ã±e (Katthaci) } vadanti puthu vadanti kath
dÄ«payanti voharantÄ«ti --- kasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadanti.

tenÄ• ha so nimmito ---

``yamÄ• hu \Ee II 292/ saccaá¹ƒ tathiyanti eke, tamÄ• hu aÃ±Ã±epi tucchaá¹ƒ musÄ• ti.

evampi viggayha vivÄ• dayanti, kasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadantÄ«â€™â€™ ti ||

<119> á¹• 21 __ekaÃ±hi saccaá¹ƒ na dutÄ«yamatthi, yasmiá¹ƒ pajÄ• no vivade pajÄ• naá

__nÄ• nÄ• te saccÄ• ni sayaá¹ƒ thunanti, tasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadanti ||_

__ekaÃ±hi saccaá¹ƒ na dutÄ«yamatthÄ«_ti. ekaá¹ƒ saccaá¹ƒ vuccati dukkhanirodho nibbÄ
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n
saccaá¹ƒ vuccati --- maggasaccaá¹ƒ, niyyÄ• nasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipa
aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sam
sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhÄ«ti --- ekaÃ±hi

__yasmiá¹ƒ_ \Se 352/ __pajÄ• no vivade pajÄ• na_nti. __yasmi_nti yasmiá¹ƒ sacce. __paj
sattÄ• dhivacanaá¹ƒ. __pajÄ• na_nti {pajÄ• naá¹ƒ (Ce Katthaci), pajÄ• (Se) } yaá¹ƒ saccaá
Ä• jÄ• nantÄ• vijÄ• nantÄ• paá¹-ivijÄ• nantÄ• paá¹-ivijjhantÄ• na kalahaá¹ƒ kareyyuá¹ƒ, n
kareyyuá¹ƒ, na viggahaá¹ƒ kareyyuá¹ƒ, na vivÄ• daá¹ƒ kareyyuá¹ƒ, na medhagaá¹ƒ kareyyu
bhaá¹‡á¸• anaá¹ƒ viggahaá¹ƒ vivÄ• daá¹ƒ medhagaá¹ƒ pajaheyyuá¹ƒ, vinodeyyuá¹ƒ, byanti
{byantÄ«kareyyuá¹ƒ (Ce Se) }, anabhÄ• vaá¹ƒ gameyyunti --- yasmiá¹ƒ pajÄ• no vivade pa

__nÄ• nÄ• _ \Be 227/ __te saccÄ• ni sayaá¹ƒ thunantÄ«_ti. nÄ• nÄ• te saccÄ• ni sayaá¹ƒ
bhaá¹‡anti dÄ«payanti voharanti. ``sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€
thunanti vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. ``asassato loko ... pe ... neva hot
215/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti saya
bhaá¹‡anti dÄ«payanti voharantÄ«ti --- nÄ• nÄ• te saccÄ• ni sayaá¹ƒ thunanti.

__tasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadantÄ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá
taá¹ƒnidÄ• nÄ• na ekaá¹ƒ vadanti nÄ• nÄ• vadanti vividhaá¹ƒ vadanti aÃ±Ã±oÃ±Ã±aá¹ƒ va
kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- tasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadanti.

tenÄ• ha bhagavÄ• ---

``ekaÃ±hi saccaá¹ƒ na dutÄ«yamatthi, yasmiá¹ƒ pajÄ• no vivade pajÄ• naá¹ƒ.

nÄ• nÄ• \Se 353/ te saccÄ• ni sayaá¹ƒ thunanti, tasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadantÄ«â

<120> á¹• 21 __kasmÄ• nu saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ

__saccÄ• ni sutÄ• ni bahÅ«ni nÄ• nÄ• , udÄ• hu te takkamanussaranti ||_

__kasmÄ• nu saccÄ• ni vadanti nÄ• nÄ• _ti. __kasmÄ• _ti kasmÄ• kiá¹ƒkÄ• raá¹‡Ä• kiá¹
kiá¹ƒnidÄ• nÄ• saccÄ• ni nÄ• nÄ• {nÄ• nÄ• ni (Katthaci) } vadanti, vividhÄ• ni vadanti, aÃ±
puthÅ«ni vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- kasmÄ• nu saccÄ• ni vad

__pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ• _ti. __pavÄ• diyÄ• se_ti vippavadantÄ«tipi pavÄ• diy
diá¹-á¹-higataá¹ƒ pavadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. ``sassato loko, idame
moghamaÃ±Ã±aâ€™â€™ nti pavadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. ``asassat
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€
bhaá¹‡anti dÄ«payanti voharanti. __kusalÄ• vadÄ• nÄ• _ti \Ee II 294/ \Be 228/ kusalavÄ• dÄ
thiravÄ• dÄ• Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• kÄ• raá¹‡avÄ• dÄ• á¹-hÄ
pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ• .

__saccÄ• ni sutÄ• ni bahÅ«ni nÄ• nÄ• _ti saccÄ• ni sutÄ• ni bahukÄ• ni nÄ• nÄ• ni \Se 354
puthÅ«nÄ«ti --- saccÄ• ni sutÄ• ni bahÅ«ni nÄ• nÄ• .

__udÄ• hu te takkamanussarantÄ«_ti udÄ• hu takkena saá¹…kappena yÄ• yanti nÄ«yanti v
\Ne 216/. evampi udÄ• hu te takkamanussaranti. atha vÄ• takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒ
paá¹-ibhÄ• naá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti. evampi udÄ• hu te t

tenÄ• ha so nimmito ---

``kasmÄ• nu saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ• .

saccÄ• ni sutÄ• ni bahÅ«ni nÄ• nÄ• , udÄ• hu te takkamanussarantÄ«â€™â€™ ti ||

<121> á¹• 21 __na heva saccÄ• ni bahÅ«ni nÄ• nÄ• , aÃ±Ã±atra saÃ±Ã±Ä• ya niccÄ• ni lo

__takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hu ||_

__na heva saccÄ• ni bahÅ«ni nÄ• nÄ• _ti na heva saccÄ• ni bahukÄ• ni nÄ• nÄ• ni vividhÄ
puthÅ«nÄ«ti --- na heva saccÄ• ni bahÅ«ni nÄ• nÄ• .

__aÃ±Ã±atra saÃ±Ã±Ä• ya niccÄ• ni loke_ti aÃ±Ã±atra saÃ±Ã±Ä• ya niccaggÄ• hÄ• ekaÃ
bhaá¹‡Ä«yati dÄ«pÄ«yati voharÄ«yati --- dukkhanirodho nibbÄ• naá¹ƒ. yo so sabbasaá¹…k
sabbÅ«padhipaá¹-inissaggo \Se 355/ taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. atha vÄ
maggasaccaá¹ƒ, niyyÄ• nasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• , ariyo aá¹-á¹-h
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi \Ee II 295/ ... pe ... sammÄ• samÄ• dhÄ«ti --- aÃ±Ã±atr
loke.

__takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«_ti.
saá¹…kappaá¹ƒ takkayitvÄ• vitakkayitvÄ• saá¹…kappayitvÄ• diá¹-á¹-higatÄ• ni janenti saÃ
nibbattenti abhinibbattenti. diá¹-á¹-higatÄ• ni janetvÄ• saÃ±janetvÄ• nibbattetvÄ• abhinibb
saccaá¹ƒ tuyhaá¹ƒ musÄ• â€™â€™ ti, evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti
voharantÄ«ti --- takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• saccaá¹ƒ musÄ• ti dvayadhamma

tenÄ• ha bhagavÄ• ---

``na heva saccÄ• ni bahÅ«ni nÄ• nÄ• , aÃ±Ã±atra saÃ±Ã±Ä• ya niccÄ• ni loke.

takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«â€™â€

<122> á¹• 21 __diá¹-á¹-he_ \Ne 217/ __sute sÄ«lavate mute vÄ• , ete ca_ {etesu (Ce) } __n
_

__vinicchaye á¹-hatvÄ• pahassamÄ• no, bÄ• lo paro akkusaloti cÄ• ha ||_

__diá¹-á¹-he_ \Se 356/ __sute sÄ«lavate mute vÄ• , ete ca nissÄ• ya vimÄ• nadassÄ«_ti. d
diá¹-á¹-hasuddhiá¹ƒ vÄ• , sutaá¹ƒ vÄ• sutasuddhiá¹ƒ vÄ• , sÄ«laá¹ƒ vÄ• sÄ«lasuddhiá¹ƒ v
vatasuddhiá¹ƒ vÄ• , mutaá¹ƒ vÄ• mutasuddhiá¹ƒ vÄ• nissÄ• ya upanissÄ• ya gaá¹‡hitvÄ•
abhinivisitvÄ• ti --- diá¹-á¹-he sute sÄ«lavate mute vÄ• . __ete ca nissÄ• ya vimÄ• nadassÄ«
sammÄ• netÄ«tipi vimÄ• nadassÄ«. atha vÄ• domanassaá¹ƒ janetÄ«tipi vimÄ• nadassÄ«ti
mute vÄ• ete ca nissÄ• ya vimÄ• nadassÄ«.

__vinicchaye á¹-hatvÄ• pahassamÄ• no_ti. vinicchayÄ• vuccanti \Ee II 296/ dvÄ• saá¹-á¹-
diá¹-á¹-hivinicchaye vinicchayadiá¹-á¹-hiyÄ• á¹-hatvÄ• patiá¹-á¹-hahitvÄ• gaá¹‡hitvÄ• parÄ
abhinivisitvÄ• ti --- vinicchaye á¹-hatvÄ• . __pahassamÄ• no_ti tuá¹-á¹-ho hoti haá¹-á¹-ho pa
paripuá¹‡á¹‡asaá¹…kappo. atha vÄ• dantavidaá¹ƒsakaá¹ƒ pahassamÄ• noti --- vinicchaye

__bÄ• lo paro akkusaloti cÄ• hÄ• _ti. paro bÄ• lo hÄ«no nihÄ«no omako lÄ• mako chatukk
avijjÄ• gato aÃ±Ã±Ä• á¹‡Ä« avibhÄ• vÄ« amedhÄ• vÄ« duppaÃ±Ã±oti, evamÄ• ha evaá¹ƒ
dÄ«payati evaá¹ƒ voharatÄ«ti --- bÄ• lo paro akkusaloti cÄ• ha.

tenÄ• ha bhagavÄ• ---

``diá¹-á¹-he \Se 357/ \Be 230/ sute sÄ«lavate mute vÄ• , ete ca nissÄ• ya vimÄ• nadassÄ«.

vinicchaye á¹-hatvÄ• pahassamÄ• no, bÄ• lo paro akkusaloti cÄ• hÄ• â€™â€™ ti ||

<123> á¹• 21 __yeneva bÄ• loti paraá¹ƒ dahÄ• ti, tenÄ• tumÄ• naá¹ƒ kusaloti cÄ• ha. _

__sayamattanÄ• so kusalÄ• vadÄ• no, aÃ±Ã±aá¹ƒ vimÄ• neti tadeva pÄ• va ||_

__yeneva bÄ• loti paraá¹ƒ dahÄ• tÄ«_ti. yeneva hetunÄ• yena paccayena yena kÄ• raá¹‡e
bÄ• lato hÄ«nato nihÄ«nato omakato lÄ• makato chatukkato parittato dahati passati dakkha
upaparikkhatÄ«ti --- yeneva bÄ• loti paraá¹ƒ dahÄ• ti.

__tenÄ• tumÄ• naá¹ƒ_ \Ne 218/ __kusaloti cÄ• hÄ• _ti. __Ä• tumÄ• no_ vuccati attÄ• . sop

paccayena tena kÄ• raá¹‡ena tena pabhavena attÄ• naá¹ƒ ahamasmi kusalo paá¹‡á¸• ito \B
buddhimÄ• Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«ti --- tenÄ• tumÄ• naá¹ƒ kusaloti cÄ• ha.

__sayamattanÄ• so kusalÄ• vadÄ• no_ti. sayameva attÄ• naá¹ƒ kusalavÄ• do paá¹‡á¸• ita
hetuvÄ• do lakkhaá¹‡avÄ• do kÄ• raá¹‡avÄ• do á¹-hÄ• navÄ• do sakÄ• ya laddhiyÄ• ti --- s

__aÃ±Ã±aá¹ƒ_ \Se 358/ __vimÄ• neti tadeva pÄ• vÄ• _ti. na sammÄ• netÄ«tipi aÃ±Ã±aá¹ƒ
domanassaá¹ƒ janetÄ«tipi aÃ±Ã±aá¹ƒ vimÄ• neti. __tadeva pÄ• vÄ• _ti tadeva taá¹ƒ diá¹-á¹
``itipÄ• yaá¹ƒ puggalo micchÄ• diá¹-á¹-hiko viparÄ«tadassanoâ€™â€™ ti --- aÃ±Ã±aá¹ƒ vim

tenÄ• ha bhagavÄ• ---

``yeneva bÄ• loti paraá¹ƒ dahÄ• ti, tenÄ• tumÄ• naá¹ƒ kusaloti cÄ• ha.

sayamattanÄ• so kusalÄ• vadÄ• no, aÃ±Ã±aá¹ƒ vimÄ• neti tadeva pÄ• vÄ• â€™â€™ ti ||

<124> á¹• 21 __atisÄ• radiá¹-á¹-hiyÄ• _ \Be 231/ __so samatto, mÄ• nena matto paripuá¹‡

__sayameva sÄ• maá¹ƒ manasÄ• bhisitto, diá¹-á¹-hÄ« hi sÄ• tassa tathÄ• samattÄ• ||_

__atisÄ• radiá¹-á¹-hiyÄ• so samatto_ti. atisÄ• radiá¹-á¹-hiyo vuccanti dvÄ• saá¹-á¹-hi diá¹-á
kiá¹ƒkÄ• raá¹‡Ä• atisÄ• radiá¹-á¹-hiyo vuccanti dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni? sabbÄ•
kÄ• raá¹‡Ä• tikkantÄ• lakkhaá¹‡Ä• tikkantÄ• á¹-hÄ• nÄ• tikkantÄ• , taá¹ƒkÄ• raá¹‡Ä• atis
dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni. sabbÄ• pi \Ee II 298/ diá¹-á¹-hiyo atisÄ• radiá¹-á¹-hiyo {sa
atisÄ• radiá¹-á¹-hiyÄ• (Se) }. kiá¹ƒkÄ• raá¹‡Ä• sabbÄ• pi diá¹-á¹-hiyo vuccanti atisÄ• radiá
(Katthaci) } aÃ±Ã±amaÃ±Ã±aá¹ƒ atikkamitvÄ• samatikkamitvÄ• vÄ«tivattitvÄ• diá¹-á¹-higa
saÃ±janenti \Se 359/ nibbattenti abhinibbattenti, taá¹ƒkÄ• raá¹‡Ä• sabbÄ• pi diá¹-á¹-hiyo vu
atisÄ• radiá¹-á¹-hiyo. __atisÄ• radiá¹-á¹-hiyÄ• so samatto_ti. atisÄ• radiá¹-á¹-hiyÄ• samatto
anomoti --- atisÄ• radiá¹-á¹-hiyÄ• so samatto.

__mÄ• nena matto paripuá¹‡á¹‡amÄ• nÄ«_ti. sakÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-himÄ• nena m
atimattoti \Ne 219/ --- mÄ• nena matto. __paripuá¹‡á¹‡amÄ• nÄ«_ti paripuá¹‡á¹‡amÄ• nÄ«
anomamÄ• nÄ«ti --- mÄ• nena matto paripuá¹‡á¹‡amÄ• nÄ«.

__sayameva sÄ• maá¹ƒ manasÄ• bhisitto_ti. sayameva attÄ• naá¹ƒ cittena abhisiÃ±cati ``a
paá¹‡á¸• ito paÃ±Ã±avÄ• buddhimÄ• Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«â€™â€™ ti ---

__diá¹-á¹-hÄ« hi sÄ• tassa tathÄ• samattÄ• _ti. tassa sÄ• diá¹-á¹-hi tathÄ• samattÄ• sar
parÄ• maá¹-á¹-hÄ• abhiniviá¹-á¹-hÄ• ajjhositÄ• adhimuttÄ• ti --- diá¹-á¹-hÄ« hi sÄ• tassa t

tenÄ• ha bhagavÄ• ---

``atisÄ• radiá¹-á¹-hiyÄ• so samatto, mÄ• nena matto paripuá¹‡á¹‡amÄ• nÄ«.

sayameva sÄ• maá¹ƒ manasÄ• bhisitto, diá¹-á¹-hÄ« hi sÄ• tassa tathÄ• samattÄ• â€™â€™

<125> á¹• 21 __parassa_ \Be 232/ __ce hi vacasÄ• nihÄ«no, tumo sahÄ• hoti nihÄ«napa

__atha_ \Se 360/ __ce sayaá¹ƒ vedagÅ« hoti dhÄ«ro, na koci bÄ• lo samaá¹‡esu atthi ||_

__parassa_ \Ee II 299/ __ce hi vacasÄ• nihÄ«no_ti parassa ce vÄ• cÄ• ya vacanena nindi
garahitakÄ• raá¹‡Ä• upavaditakÄ• raá¹‡Ä• paro bÄ• lo hoti hÄ«no nihÄ«no omako lÄ• ma
parassa ce hi vacasÄ• nihÄ«no. __tumo sahÄ• hoti nihÄ«napaÃ±Ã±o_ti. sopi teneva sahÄ
nihÄ«napaÃ±Ã±o omakapaÃ±Ã±o lÄ• makapaÃ±Ã±o chatukkapaÃ±Ã±o parittapaÃ±Ã±oti --
nihÄ«napaÃ±Ã±o.

__atha ce sayaá¹ƒ vedagÅ« hoti dhÄ«ro_ti atha ce sayaá¹ƒ vedagÅ« hoti dhÄ«ro paá¹‡á¸•
Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«ti --- atha ce sayaá¹ƒ vedagÅ« hoti dhÄ«ro.

__na koci bÄ• lo samaá¹‡esu atthÄ«_ti. samaá¹‡esu na koci bÄ• lo hÄ«no nihÄ«no omako
atthi, sabbeva seá¹-á¹-hapaÃ±Ã±Ä• {aggapaÃ±Ã±Ä• seá¹-á¹-hapaÃ±Ã±Ä• (Se) } visiá¹-á¹-
pÄ• mokkhapaÃ±Ã±Ä• uttamapaÃ±Ã±Ä• pavarapaÃ±Ã±Ä• ti --- na koci bÄ• lo samaá¹‡es

tenÄ• ha \Ne 220/ bhagavÄ• ---

``parassa ce hi vacasÄ• nihÄ«no, tumo sahÄ• hoti nihÄ«napaÃ±Ã±o.

atha ce sayaá¹ƒ vedagÅ« hoti dhÄ«ro, na koci bÄ• lo samaá¹‡esu atthÄ«â€™â€™ ti ||

<126> á¹• 21 __aÃ±Ã±aá¹ƒ_ \Se 361/ __ito yÄ• bhivadanti dhammaá¹ƒ, aparaddhÄ• sudd

__evampi titthyÄ• puthuso vadanti, sandiá¹-á¹-hirÄ• gena hi tebhirattÄ• ||_

__aÃ±Ã±aá¹ƒ ito yÄ• bhivadanti dhammaá¹ƒ, aparaddhÄ• suddhimakevalÄ« te_ti. ito aÃ±Ã

diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ \Ee II 300/ ye abhivadanti, te suddhimaggaá¹ƒ visudd
parisuddhimaggaá¹ƒ vodÄ• tamaggaá¹ƒ pariyodÄ• tamaggaá¹ƒ viraddhÄ• aparaddhÄ• kha
aparaddhÄ• \Be 233/ akevalÄ« te, asamattÄ• te, aparipuá¹‡á¹‡Ä• te, hÄ«nÄ• nihÄ«nÄ•
parittÄ• ti --- aÃ±Ã±aá¹ƒ ito yÄ• bhivadanti dhammaá¹ƒ, aparaddhÄ• suddhimakevalÄ« te.

__evampi titthyÄ• puthuso vadantÄ«_ti. titthaá¹ƒ vuccati diá¹-á¹-higataá¹ƒ. titthiyÄ• vuccar
diá¹-á¹-higatikÄ• . puthudiá¹-á¹-hiyÄ• puthudiá¹-á¹-higatÄ• ni vadanti kathenti bhaá¹‡anti dÄ
voharantÄ«ti --- evampi titthyÄ• puthuso vadanti.

__sandiá¹-á¹-hirÄ• gena hi tebhirattÄ• _ti. sakÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hirÄ• gena rattÄ•
sandiá¹-á¹-hirÄ• gena hi tebhirattÄ• .

tenÄ• ha bhagavÄ• ---

``aÃ±Ã±aá¹ƒ ito yÄ• bhivadanti dhammaá¹ƒ, aparaddhÄ• suddhimakevalÄ« te.

evampi \Se 362/ titthyÄ• puthuso vadanti, sandiá¹-á¹-hirÄ• gena hi tebhirattÄ• â€™â€™ ti |

<127> á¹• 21 __idheva suddhiá¹ƒ iti vÄ• dayanti, nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hu

__evampi titthyÄ• puthuso niviá¹-á¹-hÄ• , sakÄ• yane tattha daá¸·haá¹ƒ vadÄ• nÄ• ||_

__idheva suddhiá¹ƒ iti vÄ• dayantÄ«_ti. idha suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ
parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti. ``sassato loko, idameva sacc
moghamaÃ±Ã±aâ€™â€™ nti idha suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ
kathenti bhaá¹‡anti \Ne 221/ dÄ«payanti voharanti. ``asassato loko ... pe ... neva hoti na na
paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti idha suddhiá¹ƒ visudd
vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti \Ee II 301/ dÄ«payanti voharantÄ«ti --- id
iti vÄ• dayanti.

__nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hÅ«_ti. attano satthÄ• raá¹ƒ dhammakkhÄ• naá¹
paá¹-ipadaá¹ƒ maggaá¹ƒ á¹-hapetvÄ• sabbe paravÄ• de khipanti ukkhipanti parikkhipanti. `
sabbaÃ±Ã±Å«, dhammo na svÄ• kkhÄ• to, gaá¹‡o na suppaá¹-ipanno, diá¹-á¹-hi na bhaddik
supaÃ±Ã±attÄ• , maggo na niyyÄ• niko, natthettha suddhi vÄ• visuddhi vÄ• parisuddhi vÄ
parimutti vÄ• , natthettha \Se 363/ sujjhanti vÄ• visujjhanti vÄ• parisujjhanti vÄ• , muccanti
vÄ• parimuccanti vÄ• hÄ«nÄ• \Be 234/ nihÄ«nÄ• omakÄ• lÄ• makÄ• chatukkÄ• parittÄ
evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ dÄ«payanti evaá¹ƒ voharantÄ«ti --- nÄ• Ã±Ã±esu

__evampi titthyÄ• puthuso niviá¹-á¹-hÄ• _ti. titthaá¹ƒ vuccati diá¹-á¹-higataá¹ƒ. titthiyÄ• vu
diá¹-á¹-higatikÄ• . puthudiá¹-á¹-hiyÄ• {puthutitthiyÄ• (Ce Katthaci) purimagÄ• thÄ• ya pÄ• a
puthudiá¹-á¹-higatesu niviá¹-á¹-hÄ• patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimutt
titthyÄ• puthuso niviá¹-á¹-hÄ• .

__sakÄ• yane tattha daá¸·haá¹ƒ vadÄ• nÄ• _ti. dhammo sakÄ• yanaá¹ƒ, diá¹-á¹-hi sakÄ• y
sakÄ• yanaá¹ƒ, maggo sakÄ• yanaá¹ƒ, sakÄ• yane daá¸·havÄ• dÄ• thiravÄ• dÄ• balikavÄ
sakÄ• yane tattha daá¸·haá¹ƒ vadÄ• nÄ• .

tenÄ• ha bhagavÄ• ---

``idheva suddhiá¹ƒ iti vÄ• dayanti, nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hu.

evampi titthyÄ• puthuso niviá¹-á¹-hÄ• , sakÄ• yane tattha daá¸·haá¹ƒ vadÄ• nÄ• â€™â€™

<128> á¹• 21 __sakÄ• yane vÄ• pi daá¸·haá¹ƒ vadÄ• no, kamettha_ {kaá¹ƒ tattha (Ce Katth
daheyya. _

__sayaá¹ƒva_ {sayameva (Se) } __so medhagamÄ• vaheyya, paraá¹ƒ vadaá¹ƒ bÄ• lamasu

__sakÄ• yane_ \Se 364/ \Ee II 302/ __vÄ• pi daá¸·haá¹ƒ vadÄ• no_ti. dhammo sakÄ• yana
sakÄ• yanaá¹ƒ, paá¹-ipadÄ• sakÄ• yanaá¹ƒ, maggo sakÄ• yanaá¹ƒ, sakÄ• yane daá¸·havÄ
avaá¹-á¹-hitavÄ• doti --- sakÄ• yane vÄ• pi daá¸·haá¹ƒ vadÄ• no.

__kamettha_ \Ne 222/ __bÄ• loti paraá¹ƒ daheyyÄ• _ti. __etthÄ• _ti sakÄ• ya diá¹-á¹-hiyÄ•
sakÄ• ya ruciyÄ• sakÄ• ya laddhiyÄ• paraá¹ƒ bÄ• lato hÄ«nato nihÄ«nato omakato lÄ• ma
kaá¹ƒ daheyya kaá¹ƒ passeyya kaá¹ƒ dakkheyya kaá¹ƒ olokeyya kaá¹ƒ nijjhÄ• yeyya kaá¹ƒ
kamettha bÄ• loti paraá¹ƒ daheyya.

__sayaá¹ƒva_ \Be 235/ __so medhagamÄ• vaheyya, paraá¹ƒ vadaá¹ƒ bÄ• lamasuddhidhar
nihÄ«no omako lÄ• mako chatukko paritto asuddhidhammo avisuddhidhammo aparisuddhid
evaá¹ƒ vadanto evaá¹ƒ kathento evaá¹ƒ bhaá¹‡anto evaá¹ƒ dÄ«payanto evaá¹ƒ voharanto s
bhaá¹‡á¸• anaá¹ƒ viggahaá¹ƒ vivÄ• daá¹ƒ medhagaá¹ƒ Ä• vaheyya samÄ• vaheyya Ä• hare
samÄ• kaá¸• á¸• heyya gaá¹‡heyya parÄ• maseyya abhiniviseyyÄ• ti --- sayaá¹ƒva so medh
bÄ• lamasuddhidhammaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``sakÄ• yane vÄ• pi daá¸·haá¹ƒ vadÄ• no, kamettha bÄ• loti paraá¹ƒ daheyya.

sayaá¹ƒva \Se 365/ so medhagamÄ• vaheyya, paraá¹ƒ vadaá¹ƒ bÄ• lamasuddhidhammaâ€

<129> á¹• 21 __vinicchaye á¹-hatvÄ• sayaá¹ƒ pamÄ• ya, uddhaá¹ƒsa_ {uddhaá¹ƒ so (Se)
_

__hitvÄ• na sabbÄ• ni vinicchayÄ• ni, na medhagaá¹ƒ kubbati jantu loke ||_

__vinicchaye_ \Ee II 303/ __á¹-hatvÄ• sayaá¹ƒ pamÄ• yÄ• _ti. vinicchayÄ• vuccanti dvÄ• diá¹-á¹-higatÄ• ni. vinicchayadiá¹-á¹-hiyÄ• á¹-hatvÄ• patiá¹-á¹-hahitvÄ• gaá¹‡hitvÄ• parÄ• abhinivisitvÄ• vinicchaye á¹-hatvÄ• . __sayaá¹ƒ pamÄ• yÄ• _ti sayaá¹ƒ pamÄ• ya paminitv sabbaÃ±Ã±Å«â€™â€™ ti sayaá¹ƒ pamÄ• ya paminitvÄ• , ``ayaá¹ƒ dhammo svÄ• kkhÄ• to ... ayaá¹ƒ diá¹-á¹-hi bhaddikÄ• ... ayaá¹ƒ paá¹-ipadÄ• supaÃ±Ã±attÄ• ... ayaá¹ƒ maggo niy sayaá¹ƒ pamÄ• ya paminitvÄ• ti --- vinicchaye á¹-hatvÄ• sayaá¹ƒ pamÄ• ya.

__uddhaá¹ƒsa lokasmiá¹ƒ vivÄ• dametÄ«_ti. uddhaá¹ƒso vuccati anÄ• gataá¹ƒ. attano vÄ• sayameva kalahaá¹ƒ bhaá¹‡á¸• anaá¹ƒ viggahaá¹ƒ vivÄ• daá¹ƒ medhagaá¹ƒ eti upeti upaga parÄ• masati abhinivisatÄ«ti. evampi uddhaá¹ƒsa lokasmiá¹ƒ vivÄ• dameti. atha vÄ• aÃ±Ã saddhiá¹ƒ kalahaá¹ƒ karoti bhaá¹‡á¸• anaá¹ƒ karoti viggahaá¹ƒ karoti vivÄ• daá¹ƒ karoti me ``na tvaá¹ƒ \Ne 223/ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si ... pe ... nibbeá¹-hehi vÄ• sace evampi uddhaá¹ƒsa lokasmiá¹ƒ vivÄ• dameti.

__hitvÄ• na_ \Se 366/ \Be 236/ __sabbÄ• ni vinicchayÄ• nÄ«_ti. vinicchayÄ• vuccanti dvÄ diá¹-á¹-higatÄ• ni. diá¹-á¹-hivinicchayÄ• sabbe vinicchaye {sabbÄ• vinicchitadiá¹-á¹-hiyo (S vinicchayadiá¹-á¹-hiyo (Katthaci) } hitvÄ• cajitvÄ• pariccajitvÄ• jahitvÄ• pajahitvÄ• vinode karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- hitvÄ• na sabbÄ• ni vinicchayÄ• ni.

__na medhagaá¹ƒ kubbati jantu loke_ti. na kalahaá¹ƒ karoti, na bhaá¹‡á¸• anaá¹ƒ karoti, na na vivÄ• daá¹ƒ karoti, na medhagaá¹ƒ karoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``evaá¹ƒ vimut aggivessana, bhikkhu na kenaci saá¹ƒvadati, na kenaci vivadati, yaÃ±ca loke vuttaá¹ƒ tena aparÄ• masaâ€™â€™ nti. __jantÅ«_ti satto naro mÄ• navo poso \Ee II 304/ puggalo jÄ«vo __loke_ti apÄ• yaloke ... pe ... Ä• yatanaloketi --- na medhagaá¹ƒ kubbati jantu loketi.

tenÄ• ha bhagavÄ• ---

``vinicchaye á¹-hatvÄ• sayaá¹ƒ pamÄ• ya, uddhaá¹ƒsa lokasmiá¹ƒ vivÄ• dameti.

hitvÄ• na sabbÄ• ni vinicchayÄ• ni, na medhagaá¹ƒ kubbati jantu lokeâ€™â€™ ti ||

cÅ«á¸·aviyÅ«hasuttaniddeso dvÄ• dasamo.

13. mahÄ• viyÅ«hasuttaniddeso

atha \Ne 224/ mahÄ• viyÅ«hasuttaniddesaá¹ƒ vakkhati ---

<130> á¹• 21 __ye_ \Se 367/ \Ee II 305/ __kecime diá¹-á¹-hiparibbasÄ• nÄ• , idameva sacc
{saccanti pavÄ• dayanti (Se) } __. _

__sabbeva te nindamanvÄ• nayanti, atho pasaá¹ƒsampi labhanti tattha ||_

__ye kecime diá¹-á¹-hiparibbasÄ• nÄ• _ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• sa
pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __diá¹-á¹-hiparibbasÄ• nÄ• _ti. santeke samaa
diá¹-á¹-higatikÄ• ; te dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatÄ• naá¹ƒ aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ diá
uggahetvÄ• gaá¹‡hitvÄ• parÄ• masitvÄ• \Be 237/ abhinivisitvÄ• sakÄ• ya sakÄ• ya diá¹-á
saá¹ƒvasanti Ä• vasanti parivasanti. yathÄ• agÄ• rikÄ• vÄ• gharesu vasanti, sÄ• pattikÄ•
sakilesÄ• vÄ• kilesesu vasanti; evameva santeke ... pe ... parivasantÄ«ti --- ye kecime
diá¹-á¹-hiparibbasÄ• nÄ• .

__idameva saccanti ca vÄ• dayantÄ«_ti. ``sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±
kathenti bhaá¹‡anti dÄ«payanti voharanti. ``asassato loko ... pe ... neva hoti na na hoti tathÄ
maraá¹‡Ä• , idameva saccaá¹ƒ \Ee II 306/ moghamaÃ±Ã±aâ€™â€™ nti vadanti kathenti bh
voharantÄ«ti --- idameva saccanti ca vÄ• dayanti.

__sabbeva te nindamanvÄ• nayantÄ«_ti. sabbeva te samaá¹‡abrÄ• hmaá¹‡Ä• nindameva
akittimeva anventi; sabbe ninditÄ• yeva honti, garahitÄ• yeva honti, akittitÄ• yeva hontÄ«ti -
nindamanvÄ• nayanti.

__atho pasaá¹ƒsampi labhanti tatthÄ• _ti. tattha sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ•
sakÄ• ya laddhiyÄ• pasaá¹ƒsaá¹ƒ thomanaá¹ƒ kittiá¹ƒ vaá¹‡á¹‡ahÄ• rikaá¹ƒ labhanti paá¹-i
vindantÄ«ti --- atho pasaá¹ƒsampi labhanti tattha.

tenÄ• ha \Ne 225/ so nimmito ---

``ye kecime diá¹-á¹-hiparibbasÄ• nÄ• , idameva saccanti ca vÄ• dayanti.

sabbeva te nindamanvÄ• nayanti, atho pasaá¹ƒsampi labhanti tatthÄ• â€™â€™ ti ||

<131> á¹• 21 __appaÃ±hi etaá¹ƒ na alaá¹ƒ samÄ• ya, duve vivÄ• dassa phalÄ• ni brÅ«mi.

__etampi disvÄ• na vivÄ• dayetha, khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«miá¹ƒ ||_

__appaÃ±hi etaá¹ƒ na alaá¹ƒ samÄ• yÄ• _ti. __appaÃ±hi eta_nti appakaá¹ƒ etaá¹ƒ, omaka
etaá¹ƒ, lÄ• makaá¹ƒ etaá¹ƒ, chatukkaá¹ƒ etaá¹ƒ, parittakaá¹ƒ etanti --- appaÃ±hi etaá¹ƒ. __
samÄ• yÄ• _ti nÄ• laá¹ƒ rÄ• gassa \Se 369/ samÄ• ya, dosassa samÄ• ya, mohassa samÄ
upanÄ• hassa ... makkhassa ... paá¸·Ä• sassa ... issÄ• ya ... macchariyassa ... mÄ• yÄ• ya
thambhassa ... sÄ• rambhassa ... mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa
sabbaduccaritÄ• naá¹ƒ ... sabbadarathÄ• naá¹ƒ \Ee II 307/ ... sabbapariá¸·Ä• hÄ• naá¹ƒ ... s
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ samÄ• ya upasamÄ• ya vÅ«pasamÄ• ya nibbÄ•
paá¹-ipassaddhiyÄ• ti --- appaÃ±hi etaá¹ƒ na alaá¹ƒ samÄ• ya.

__duve vivÄ• dassa phalÄ• ni brÅ«mÄ«_ti. diá¹-á¹-hikalahassa diá¹-á¹-hibhaá¹‡á¸• anassa
diá¹-á¹-hivivÄ• dassa diá¹-á¹-himedhagassa dve phalÄ• ni honti --- jayaparÄ• jayo hoti, lÄ• b
yasÄ• yaso hoti, nindÄ• pasaá¹ƒso hoti, sukhadukkhaá¹ƒ hoti, somanassadomanassaá¹ƒ ho
hoti, anunayapaá¹-ighaá¹ƒ hoti, ugghÄ• tinigghÄ• ti hoti, anurodhavirodho hoti. atha vÄ• taa
nirayasaá¹ƒvattanikaá¹ƒ, tiracchÄ• nayonisaá¹ƒvattanikaá¹ƒ, pettivisayasaá¹ƒvattanikanti br
desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• semÄ
phalÄ• ni brÅ«mi.

__etampi disvÄ• na vivÄ• dayethÄ• _ti. __etampi disvÄ• _ti etaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ•
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• diá¹-á¹-hikalahesu diá¹-á¹-hibhaá¹‡á¸• an
diá¹-á¹-hivivÄ• desu diá¹-á¹-himedhagesÅ«ti --- etampi disvÄ• . __na vivÄ• dayethÄ• _ti na l
kareyya, na bhaá¹‡á¸• anaá¹ƒ kareyya, na viggahaá¹ƒ kareyya, na vivÄ• daá¹ƒ kareyya, na
kalahaá¹ƒ bhaá¹‡á¸• anaá¹ƒ viggahaá¹ƒ vivÄ• daá¹ƒ medhagaá¹ƒ pajaheyya vinodeyya bya
gameyya, kalahÄ• bhaá¹‡á¸• anÄ• viggahÄ• \Ne 226/ vivÄ• dÄ• medhagÄ• Ä• rato assa
nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- etampi disv

__khemÄ• bhipassaá¹ƒ_ \Ee II 308/ __avivÄ• dabhÅ«mi_nti. avivÄ• dabhÅ«miá¹ƒ vuccati a
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n
avivÄ• dabhÅ«miá¹ƒ khemato tÄ• á¹‡ato leá¹‡ato saraá¹‡ato abhayato accutato amatato nil
dakkhanto olokento nijjhÄ• yanto upaparikkhantoti --- khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«m

tenÄ• ha bhagavÄ• ---

``appaÃ±hi \Be 239/ etaá¹ƒ na alaá¹ƒ samÄ• ya, duve vivÄ• dassa phalÄ• ni brÅ«mi.

etampi disvÄ• na vivÄ• dayetha, khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«miâ€™â€™ nti ||

<132> á¹• 21 __yÄ• kÄ• cimÄ• sammutiyo puthujjÄ• , sabbÄ• va etÄ• na upeti vidvÄ• . _

__anÅ«payo so upayaá¹ƒ kimeyya, diá¹-á¹-he sute khantimakubbamÄ• no ||_

__yÄ• _ \Se 371/ __kÄ• cimÄ• sammutiyo puthujjÄ• _ti. __yÄ• kÄ• cÄ«_ti sabbena sabba
asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyanavacanametaá¹ƒ --- yÄ• kÄ• cÄ«ti. __sammutiyo_ti. sam
dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni diá¹-á¹-hisammutiyo. __puthujjÄ• _ti puthujjanehi janitÄ• s
puthujjÄ• , puthu nÄ• nÄ• janehi janitÄ• vÄ• sammutiyoti puthujjÄ• ti --- yÄ• kÄ• cimÄ• sa

__sabbÄ• va etÄ• na upeti vidvÄ• _ti. vidvÄ• vijjÄ• gato Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ•
diá¹-á¹-hisammutiyo neti na upeti na upagacchati na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhiniv
etÄ• na upeti vidvÄ• .

__anÅ«payo so upayaá¹ƒ kimeyyÄ• _ti. __upayo_ti dve upayÄ• --- taá¹‡hÅ«payo ca diá¹-á
ayaá¹ƒ taá¹‡hÅ«payo ... pe ... ayaá¹ƒ diá¹-á¹-hÅ«payo. tassa taá¹‡hÅ«payo pahÄ«no, diá¹-á
paá¹-inissaá¹-á¹-ho; taá¹‡hÅ«payassa pahÄ«nattÄ• , diá¹-á¹-hÅ«payassa paá¹-inissaá¹-á¹-h
kiá¹ƒ rÅ«paá¹ƒ upeyya upagaccheyya gaá¹‡heyya parÄ• maseyya abhiniviseyya \Ee II 309/
vedanaá¹ƒ ... kiá¹ƒ saÃ±Ã±aá¹ƒ ... kiá¹ƒ saá¹…khÄ• re ... kiá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ... kiá¹ƒ g
upapattiá¹ƒ ... kiá¹ƒ paá¹-isandhiá¹ƒ ... kiá¹ƒ bhavaá¹ƒ \Ne 227/ ... kiá¹ƒ saá¹ƒsÄ• raá¹ƒ ... ki
vaá¹-á¹-aá¹ƒ upeyya upagaccheyya gaá¹‡heyya parÄ• maseyya abhiniveseyyÄ• ti --- anÅ«p

__diá¹-á¹-he sute khantimakubbamÄ• no_ti. diá¹-á¹-he vÄ• diá¹-á¹-hasuddhiyÄ• vÄ• sute
mute vÄ• mutasuddhiyÄ• vÄ• khantiá¹ƒ \Se 372/ akubbamÄ• no chandaá¹ƒ akubbamÄ• n
akubbamÄ• no ajanayamÄ• no asaÃ±janayamÄ• no anibbattayamÄ• no anabhinibbattayam
khantimakubbamÄ• no.

tenÄ• ha bhagavÄ• ---

``yÄ• \Be 240/ kÄ• cimÄ• sammutiyo puthujjÄ• , sabbÄ• va etÄ• na upeti vidvÄ• .

anÅ«payo so upayaá¹ƒ kimeyya, diá¹-á¹-he sute khantimakubbamÄ• noâ€™â€™ ti ||

<133> á¹• 21 __sÄ«luttamÄ• saÃ±Ã±amenÄ• hu suddhiá¹ƒ, vataá¹ƒ samÄ• dÄ• ya upaá¹-

__idheva sikkhema athassa suddhiá¹ƒ, bhavÅ«panÄ«tÄ• kusalÄ• vadÄ• nÄ• ||_

__sÄ«luttamÄ• saÃ±Ã±amenÄ• hu suddhi_nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• sÄ«lutta
saÃ±Ã±amamattena saá¹ƒvaramattena avÄ«tikkamamattena suddhiá¹ƒ visuddhiá¹ƒ parivisu
vimuttiá¹ƒ parivimuttiá¹ƒ Ä• hu {Ä• haá¹ƒsu (Ce Katthaci) } vadanti kathenti bhaá¹‡anti dÄ«p

samaá¹‡amuá¹‡á¸• ikÄ• putto evamÄ• ha --- ``catÅ«hi kho ahaá¹ƒ, gahapati, dhammehi sa
purisapuggalaá¹ƒ paÃ±Ã±apemi sampannakusalaá¹ƒ paramakusalaá¹ƒ uttamapattipattaá¹ƒ
ayojjhaá¹ƒ. katamehi catÅ«hi? idha, gahapati, na kÄ• yena pÄ• pakammaá¹ƒ karoti, na pÄ•
} vÄ• caá¹ƒ bhÄ• sati, na pÄ• pakaá¹ƒ saá¹…kappaá¹ƒ saá¹…kappeti, na pÄ• pakaá¹ƒ Ä• jÄ
ahaá¹ƒ, gahapati \Se 373/, catÅ«hi dhammehi samannÄ• gataá¹ƒ purisapuggalaá¹ƒ paÃ±Ã±
paramakusalaá¹ƒ uttamapattipattaá¹ƒ samaá¹‡aá¹ƒ ayojjhaá¹ƒ; evameva santeke samaá¹‡a
sÄ«luttamavÄ• dÄ• ; te sÄ«lamattena saÃ±Ã±amamattena saá¹ƒvaramattena avÄ«tikkaman
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ Ä• hu vadanti kathenti bhaá¹‡anti dÄ«payant
ti --- sÄ«luttamÄ• saÃ±Ã±amenÄ• hu suddhiá¹ƒ.

__vataá¹ƒ samÄ• dÄ• ya upaá¹-á¹-hitÄ• se_ti. __vata_nti hatthivataá¹ƒ vÄ• assavataá¹ƒ vÄ
kukkuravataá¹ƒ vÄ• kÄ• kavataá¹ƒ vÄ• vÄ• sudevavataá¹ƒ vÄ• baladevavataá¹ƒ vÄ• puá
maá¹‡ibhaddavataá¹ƒ vÄ• aggivataá¹ƒ \Ne 228/ vÄ• nÄ• gavataá¹ƒ vÄ• supaá¹‡á¹‡avataá
asuravataá¹ƒ vÄ• gandhabbavataá¹ƒ vÄ• mahÄ• rÄ• javataá¹ƒ vÄ• candavataá¹ƒ vÄ• sÅ
vÄ• brahmavataá¹ƒ vÄ• devavataá¹ƒ vÄ• disÄ• vataá¹ƒ vÄ• Ä• dÄ• ya samÄ• dÄ• ya Ä•
parÄ• masitvÄ• abhinivisitvÄ• \Be 241/ upaá¹-á¹-hitÄ• paccupaá¹-á¹-hitÄ• allÄ«nÄ• upag
adhimuttÄ• ti --- vataá¹ƒ samÄ• dÄ• ya upaá¹-á¹-hitÄ• se.

__idheva sikkhema athassa suddhi_nti. __idhÄ• _ti sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khant
sakÄ• ya laddhiyÄ• . __sikkhemÄ• _ti sikkhema Ä• carema samÄ• carema samÄ• dÄ• ya v
__athassa suddhi_nti athassa suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ pari
sikkhema athassa suddhiá¹ƒ.

__bhavÅ«panÄ«tÄ• _ \Se 374/ __kusalÄ• vadÄ• nÄ• _ti. __bhavÅ«panÄ«tÄ• _ti bhavÅ«pa
bhavajjhositÄ• bhavÄ• dhimuttÄ• ti --- bhavÅ«panÄ«tÄ• \Ee II 311/. __kusalÄ• vadÄ• nÄ•
paá¹‡á¸• itavÄ• dÄ• thiravÄ• dÄ• Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• kÄ•
laddhiyÄ• ti --- bhavÅ«panÄ«tÄ• kusalÄ• vadÄ• nÄ• .

tenÄ• ha bhagavÄ• ---

``sÄ«luttamÄ• saÃ±Ã±amenÄ• hu suddhiá¹ƒ, vataá¹ƒ samÄ• dÄ• ya upaá¹-á¹-hitÄ• se.

idheva sikkhema athassa suddhiá¹ƒ, bhavÅ«panÄ«tÄ• kusalÄ• vadÄ• nÄ• â€™â€™ ti ||

<134> á¹• 21 __sace cuto sÄ«lavatato hoti, pavedhatÄ«_ {sa vedhatÄ« (sÄ« Se) } __kamm

__pajappatÄ«_ {sa jappatÄ« (Ce Se) } __patthayatÄ« ca suddhiá¹ƒ, satthÄ• va hÄ«no pava

__sace cuto sÄ«lavatato hotÄ«_ti. dvÄ«hi kÄ• raá¹‡ehi sÄ«lavatato cavati --- paravicchinda
anabhisambhuá¹‡anto vÄ• cavati. kathaá¹ƒ paravicchindanÄ• ya cavati? paro vicchindati s
sabbaÃ±Ã±Å«, dhammo na svÄ• kkhÄ• to, gaá¹‡o na suppaá¹-ipanno, diá¹-á¹-hi na bhaddik
supaÃ±Ã±attÄ• , maggo na niyyÄ• niko, natthettha suddhi vÄ• visuddhi vÄ• parisuddhi vÄ
parimutti \Se 375/ vÄ• , natthettha sujjhanti vÄ• visujjhanti vÄ• parisujjhanti vÄ• , muccanti
vÄ• , parimuccanti vÄ• , hÄ«nÄ• nihÄ«nÄ• omakÄ• lÄ• makÄ• chatukkÄ• parittÄ• ti. eva
vicchindiyamÄ• no satthÄ• rÄ• cavati, dhammakkhÄ• nÄ• \Ne 229/ cavati, gaá¹‡Ä• cavati
paá¹-ipadÄ• ya cavati, maggato cavati. evaá¹ƒ parivicchindanÄ• ya \Be 242/ cavati. kathaá¹
anabhisambhuá¹‡anto cavati? sÄ«laá¹ƒ anabhisambhuá¹‡anto sÄ«lato cavati, vataá¹ƒ anab
cavati, sÄ«labbataá¹ƒ anabhisambhuá¹‡anto sÄ«labbatato cavati. evaá¹ƒ anabhisambhuá¹‡
cuto sÄ«lavatato hoti.

__pavedhati kammavirÄ• dhayitvÄ• _ti. __pavedhatÄ«_ti sÄ«laá¹ƒ vÄ• vataá¹ƒ vÄ• sÄ«la
mayÄ• , aparaddhaá¹ƒ mayÄ• , khalitaá¹ƒ mayÄ• , galitaá¹ƒ mayÄ• , aÃ±Ã±Ä• ya aparaddh
pavedhati sampavedhatÄ«ti --- pavedhati. __kammavirÄ• dhayitvÄ• _ti puÃ±Ã±Ä• bhisaá¹…
apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ vÄ• Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ vÄ• ``viraddhaá¹ƒ
khalitaá¹ƒ mayÄ• , galitaá¹ƒ mayÄ• , aÃ±Ã±Ä• ya aparaddho ahaâ€™â€™ nti vedhati pave
pavedhati kammavirÄ• dhayitvÄ• .

__pajappatÄ« patthayatÄ« ca suddhi_nti. __pajappatÄ«_ti sÄ«laá¹ƒ vÄ• jappati, vataá¹ƒ v
sÄ«labbataá¹ƒ vÄ• jappati pajappati abhijappatÄ«ti --- pajappati. __patthayatÄ« ca suddhi_
vÄ• pattheti, vatasuddhiá¹ƒ vÄ• pattheti, sÄ«labbatasuddhiá¹ƒ vÄ• pattheti piheti abhijapp
pajappatÄ« patthayatÄ« ca suddhiá¹ƒ.

__satthÄ• va hÄ«no pavasaá¹ƒ gharamhÄ• _ti. yathÄ• puriso gharato nikkhanto satthena
ohÄ«no, taá¹ƒ vÄ• satthaá¹ƒ anubandhati sakaá¹ƒ vÄ• gharaá¹ƒ paccÄ• gacchati; evamev
vÄ• satthÄ• raá¹ƒ gaá¹‡hÄ• ti aÃ±Ã±aá¹ƒ vÄ• satthÄ• raá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ vÄ• dhamm
aÃ±Ã±aá¹ƒ vÄ• dhammakkhÄ• naá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ vÄ• gaá¹‡aá¹ƒ gaá¹‡hÄ• ti aÃ±Ã±
taá¹ƒ vÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti aÃ±Ã±aá¹ƒ vÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ vÄ• pa
aÃ±Ã±aá¹ƒ vÄ• paá¹-ipadaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ vÄ• maggaá¹ƒ gaá¹‡hÄ• ti aÃ±Ã±aá¹ƒ v
parÄ• masati abhinivisatÄ«ti \Ee II 313/ --- satthÄ• va hÄ«no pavasaá¹ƒ gharamhÄ• .

tenÄ• ha bhagavÄ• ---

``sace cuto sÄ«lavatato hoti, pavedhatÄ« kammavirÄ• dhayitvÄ• .

pajappatÄ« patthayatÄ« ca suddhiá¹ƒ, satthÄ• va hÄ«no pavasaá¹ƒ gharamhÄ• â€™â€™ ti

<135> á¹• 21 __sÄ«labbataá¹ƒ_ \Be 243/ __vÄ• pi pahÄ• ya sabbaá¹ƒ, kammaÃ±ca sÄ• va

__suddhiá¹ƒ asuddhinti apatthayÄ• no, virato care santimanuggahÄ• ya ||_

__sÄ«labbataá¹ƒ_ \Ne 230/ __vÄ• pi pahÄ• ya sabba_nti. sabbÄ• sÄ«lasuddhiyo pahÄ• ya
vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• , sabbÄ• vatasuddhiyo pahÄ• ya
byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• , sabbÄ• sÄ«labbatasuddhiyo pahÄ• ya pajah
karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ.

__kammaÃ±ca sÄ• vajjanavajjameta_nti. sÄ• vajjakammaá¹ƒ vuccati --- kaá¹‡haá¹ƒ kaá¹‡h
anavajjakammaá¹ƒ vuccati --- sukkaá¹ƒ sukkavipÄ• kaá¹ƒ. sÄ• vajjaÃ±ca kammaá¹ƒ anavaj
pajahitvÄ• vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- kammaÃ±ca sÄ•

__suddhiá¹ƒ asuddhinti apatthayÄ• no_ti. __asuddhi_nti asuddhiá¹ƒ patthenti, akusale dha
__suddhi_nti suddhiá¹ƒ patthenti, paÃ±ca kÄ• maguá¹‡e patthenti; asuddhiá¹ƒ patthenti, ak
patthenti, paÃ±ca kÄ• maguá¹‡e patthenti; suddhiá¹ƒ patthenti, dvÄ• saá¹-á¹-hi diá¹-á¹-higat
asuddhiá¹ƒ patthenti, akusale dhamme patthenti, paÃ±ca kÄ• maguá¹‡e patthenti, dvÄ• saá
patthenti; suddhiá¹ƒ patthenti, tedhÄ• tuke kusale dhamme patthenti, asuddhiá¹ƒ patthenti,
patthenti, paÃ±ca kÄ• maguá¹‡e patthenti, dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni patthenti, tedh
378/ dhamme patthenti; suddhiá¹ƒ patthenti, puthujjanakalyÄ• á¹‡akÄ• {kalyÄ• á¹‡aputhujj
á¹-hÄ• nesu} niyÄ• mÄ• vakkantiá¹ƒ {niyÄ• mÄ• vattantiá¹ƒ (Katthaci) } patthenti. sekkhÄ•
arahattaá¹ƒ patthenti. arahatte patte arahÄ• neva akusale dhamme pattheti, napi paÃ±ca k
napi dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni pattheti, napi tedhÄ• tuke kusale dhamme pattheti, na
niyÄ• mÄ• vakkantiá¹ƒ pattheti, napi aggadhammaá¹ƒ arahattaá¹ƒ pattheti. patthanÄ• sama
vuddhipÄ• rihÄ• nivÄ«tivatto {vuddhipÄ• rihÄ• niá¹ƒ vÄ«tivatto (Ce) }. so vuá¹-á¹-havÄ• so c
... jÄ• tijarÄ• maraá¹‡asaá¹ƒsÄ• ro natthi tassa punabbhavoti --- suddhiá¹ƒ asuddhinti apatt

__virato_ \Be 244/ __care santimanuggahÄ• yÄ• _ti. __virato_ti suddhiasuddhiyÄ• Ä• rato
nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto, vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- vi
careyya vicareyya vihareyya iriyeyya vatteyya pÄ• leyya yapeyya yÄ• peyyÄ• ti --- virato ca
__santimanuggahÄ• yÄ• _ti santiyo vuccanti dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni diá¹-á¹-hisan

aparÄ• masanto anabhinivisantoti --- virato care santimanuggahÄ• ya.

tenÄ• ha \Ne 231/ bhagavÄ• ---

``sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ, kammaÃ±ca sÄ• vajjanavajjametaá¹ƒ.

suddhiá¹ƒ asuddhinti apatthayÄ• no, virato care santimanuggahÄ• yÄ• â€™â€™ ti ||

<136> á¹• 21 __tamÅ«panissÄ• ya_ \Se 379/ \Ee II 315/ __jigucchitaá¹ƒ vÄ• , atha vÄ• pi d
mutaá¹ƒ vÄ• . _

__uddhaá¹ƒsarÄ• suddhimanutthunanti, avÄ«tataá¹‡hÄ• se bhavÄ• bhavesu ||_

__tamÅ«panissÄ• ya jigucchitaá¹ƒ vÄ• _ti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• tapojiguccha
tapojigucchanissitÄ• Ä• nissitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• ti --- tamÅ«pan
vÄ• .

__atha vÄ• pi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• _ti. diá¹-á¹-haá¹ƒ vÄ• diá¹-á¹-hasuddhi
sutasuddhiá¹ƒ vÄ• mutaá¹ƒ vÄ• mutasuddhiá¹ƒ vÄ• nissÄ• ya upanissÄ• ya gaá¹‡hitvÄ•
abhinivisitvÄ• ti --- atha vÄ• pi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• .

__uddhaá¹ƒsarÄ• suddhimanutthunantÄ«_ti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• uddhaá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• uddhaá¹ƒsarÄ• vÄ• dÄ• ? ye te samaá¹‡abrÄ• hmaá¹‡Ä• accan
akiriyadiá¹-á¹-hikÄ• , sassatavÄ• dÄ• --- ime te samaá¹‡abrÄ• hmaá¹‡Ä• uddhaá¹ƒsarÄ• v
suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ thunanti vadanti kathe
dÄ«payanti voharantÄ«ti --- uddhaá¹ƒsarÄ• suddhimanutthunanti.

__avÄ«tataá¹‡hÄ• se bhavÄ• bhavesÅ«_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• saddataá¹‡hÄ•
phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• . __bhavÄ• bhavesÅ«_ti bhavÄ• bhave kamma
kammabhave kÄ• mabhave punabbhave rÅ«pabhave \Be 245/, kammabhave rÅ«pabhave p
arÅ«pabhave punabbhave punappunabbhave punappunagatiyÄ• punappunaupapattiyÄ• p
punappunaattabhÄ• vÄ• bhinibbattiyÄ• \Se 380/ avÄ«tataá¹‡hÄ• avigatataá¹‡hÄ• acattata
amuttataá¹‡hÄ• appahÄ«nataá¹‡hÄ• appaá¹-inissaá¹-á¹-hataá¹‡hÄ• ti --- avÄ«tataá¹‡hÄ•

tenÄ• ha \Ne 232/ bhagavÄ• ---

``tamÅ«panissÄ• ya \Ee II 316/ jigucchitaá¹ƒ vÄ• , atha vÄ• pi diá¹-á¹-haá¹ƒ va sutaá¹ƒ muta

uddhaá¹ƒsarÄ• suddhimanutthunanti, avÄ«tataá¹‡hÄ• se bhavÄ• bhavesÅ«â€™â€™ ti ||

<137> á¹• 21 __patthayamÄ• nassa hi jappitÄ• ni, pavedhitaá¹ƒ vÄ• pi pakappitesu. _

__cutÅ«papÄ• to idha yassa natthi, sa kena vedheyya kuhiá¹ƒ va jappe ||_

__patthayamÄ• nassa hi jappitÄ• nÄ«_ti. patthanÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• g
lobho akusalamÅ«laá¹ƒ. __patthayamÄ• nassÄ• _ti patthayamÄ• nassa icchamÄ• nassa sÄ
abhijappayamÄ• nassÄ• ti --- patthayamÄ• nassa hi. __jappitÄ• nÄ«_ti. __jappanÄ• _ vucca
sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«lanti --- patthayamÄ• nassa hi jappitÄ• ni.

__pavedhitaá¹ƒ vÄ• pi pakappitesÅ«_ti. __pakappanÄ• _ti dve pakappanÄ• --- taá¹‡hÄ• pa
diá¹-á¹-hipakappanÄ• ca ... pe ... ayaá¹ƒ taá¹‡hÄ• pakappanÄ• ... pe ... ayaá¹ƒ diá¹-á¹-hipa
__pavedhitaá¹ƒ vÄ• pi pakappitesÅ«_ti. pakappitaá¹ƒ vatthuá¹ƒ acchedasaá¹…kinopi vedhe
381/ vedhenti, acchinnepi vedhenti; pakappitaá¹ƒ vatthuá¹ƒ vipariá¹‡Ä• masaá¹…kinopi ved
vipariá¹‡amantepi vedhenti, vipariá¹‡atepi vedhenti pavedhenti sampavedhentÄ«ti --- paved
pakappitesu.

__cutÅ«papÄ• to idha yassa natthÄ«_ti. __yassÄ• _ti arahato khÄ«á¹‡Ä• savassa. yassa g
gamanÄ• gamanaá¹ƒ kÄ• laá¹ƒgati bhavÄ• bhavo cuti ca upapatti ca nibbatti ca bhedo ca jÄ
natthi na santi na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá
abhabbuppattikÄ• \Ee II 317/ Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- cutÅ«papÄ• to idha yas

__sa_ \Be 246/ __kena vedheyya kuhiá¹ƒ va jappe_ti. so kena rÄ• gena vedheyya, kena do
mohena vedheyya, kena mÄ• nena vedheyya, kÄ• ya diá¹-á¹-hiyÄ• vedheyya, kena uddhac
vicikicchÄ• ya vedheyya, kehi anusayehi vedheyya --- rattoti vÄ• duá¹-á¹-hoti vÄ• mÅ«á¸·h
vÄ• parÄ• maá¹-á¹-hoti vÄ• vikkhepagatoti vÄ• aniá¹-á¹-haá¹…gatoti vÄ• thÄ• magatoti vÄ
pahÄ«nÄ• ; abhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• gatiyÄ• kena vedheyya --- nerayikoti v
pettivisayikoti vÄ• manussoti vÄ• devoti vÄ• rÅ«pÄ«ti vÄ• arÅ«pÄ«ti \Ne 233/ vÄ• saÃ±Ã
vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• , so hetu natthi paccayo natthi kÄ• raá¹‡aá¹ƒ natth
sampavedheyyÄ• ti \Se 382/ --- sa kena vedheyya. __kuhiá¹ƒva jappe_ti kuhiá¹ƒ vÄ• jappe
kattha jappeyya pajappeyya abhijappeyyÄ• ti --- sa kena vedheyya kuhiá¹ƒ va jappe.

tenÄ• ha bhagavÄ• ---

``patthayamÄ• nassa hi jappitÄ• ni, pavedhitaá¹ƒ vÄ• pi pakappitesu.

cutÅ«papÄ• to idha yassa natthi, sa kena vedheyya kuhiá¹ƒ va jappeâ€™â€™ ti ||

<138> á¹• 21 __yamÄ• hu dhammaá¹ƒ paramanti eke, tameva hÄ«nanti panÄ• hu aÃ±Ã±e

__sacco nu vÄ• do katamo imesaá¹ƒ, sabbeva hÄ«me kusalÄ• vadÄ• nÄ• ||_

__yamÄ• hu dhammaá¹ƒ paramanti eke_ti. yaá¹ƒ dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ m
samaá¹‡abrÄ• hmaá¹‡Ä• ``idaá¹ƒ paramaá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• m
pavaraâ€™â€™ nti \Ee II 318/, evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti evaá¹ƒ
voharantÄ«ti --- yamÄ• hu dhammaá¹ƒ paramanti eke.

__tameva hÄ«nanti panÄ• hu aÃ±Ã±e_ti tameva dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ m
samaá¹‡abrÄ• hmaá¹‡Ä• ``hÄ«naá¹ƒ etaá¹ƒ, nihÄ«naá¹ƒ etaá¹ƒ, omakaá¹ƒ etaá¹ƒ, lÄ• mal
etaá¹ƒ, parittakaá¹ƒ etaâ€™â€™ nti, evamÄ• haá¹ƒsu evaá¹ƒ kathenti evaá¹ƒ bhaá¹‡anti ev
voharantÄ«ti --- tameva hÄ«nanti panÄ• hu aÃ±Ã±e.

__sacco_ \Se 383/ \Be 247/ __nu vÄ• do katamo imesa_nti. imesaá¹ƒ samaá¹‡abrÄ• hmaá
taccho tatho bhÅ«to yÄ• thÄ• vo aviparÄ«toti --- sacco nu vÄ• do katamo imesaá¹ƒ.

__sabbeva hÄ«me kusalÄ• vadÄ• nÄ• _ti. sabbevime samaá¹‡abrÄ• hmaá¹‡Ä• kusalavÄ•
Ã±Ä• yavÄ• dÄ• hetuvÄ• dÄ• lakkhaá¹‡avÄ• dÄ• kÄ• raá¹‡avÄ• dÄ• á¹-hÄ• navÄ• dÄ•
kusalÄ• vadÄ• nÄ• .

tenÄ• ha \Ne 234/ so nimmito ---

``yamÄ• hu dhammaá¹ƒ paramanti eke, tameva hÄ«nanti panÄ• hu aÃ±Ã±e.

sacco nu vÄ• do katamo imesaá¹ƒ, sabbeva hÄ«me kusalÄ• vadÄ• nÄ• â€™â€™ ti ||

<139> á¹• 21 __sakaÃ±hi dhammaá¹ƒ paripuá¹‡á¹‡amÄ• hu, aÃ±Ã±assa dhammaá¹ƒ pana

__evampi viggayha vivÄ• dayanti, sakaá¹ƒ sakaá¹ƒ sammutimÄ• hu saccaá¹ƒ ||_

__sakaÃ±hi dhammaá¹ƒ paripuá¹‡á¹‡amÄ• hÅ«_ti sakaá¹ƒ dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-
samaá¹‡abrÄ• hmaá¹‡Ä• ``idaá¹ƒ samattaá¹ƒ paripuá¹‡á¹‡aá¹ƒ anomaâ€™â€™ nti, evam
voharantÄ«ti --- sakaÃ±hi dhammaá¹ƒ paripuá¹‡á¹‡amÄ• hu.

__aÃ±Ã±assa_ \Ee II 319/ __dhammaá¹ƒ pana hÄ«namÄ• hÅ«_ti. aÃ±Ã±assa dhammaá¹ƒ
384/ maggaá¹ƒ eke samaá¹‡abrÄ• hmaá¹‡Ä• ``hÄ«naá¹ƒ etaá¹ƒ, nihÄ«naá¹ƒ etaá¹ƒ, omak

etaá¹ƒ, chatukkaá¹ƒ etaá¹ƒ, parittakaá¹ƒ etaâ€™â€™ nti, evamÄ• haá¹ƒsu evaá¹ƒ kathenti
dÄ«payanti evaá¹ƒ voharantÄ«ti --- aÃ±Ã±assa dhammaá¹ƒ pana hÄ«namÄ• hu.

__evampi viggayha vivÄ• dayantÄ«_ti evaá¹ƒ gahetvÄ• uggahetvÄ• gaá¹‡hitvÄ• parÄ• m
vivÄ• dayanti, kalahaá¹ƒ karonti, bhaá¹‡á¸• anaá¹ƒ karonti, viggahaá¹ƒ karonti, vivÄ• daá¹ƒ
karonti --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si ... pe ... nibbeá¹-hehi vÄ• sac
--- evampi viggayha vivÄ• dayanti.

__sakaá¹ƒ sakaá¹ƒ sammutimÄ• hu sacca_nti. ``sassato loko, idameva saccaá¹ƒ moghama
sakaá¹ƒ sammutimÄ• hu saccaá¹ƒ. ``asassato loko \Be 248/ ... pe ... neva hoti na na hoti tat
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti --- sakaá¹ƒ sakaá¹ƒ sammutim

tenÄ• ha bhagavÄ• ---

``sakaÃ±hi dhammaá¹ƒ paripuá¹‡á¹‡amÄ• hu, aÃ±Ã±assa dhammaá¹ƒ pana hÄ«namÄ• hu

evampi viggayha vivÄ• dayanti, sakaá¹ƒ sakaá¹ƒ sammutimÄ• hu saccaâ€™â€™ nti ||

<140> á¹• 21 __parassa_ \Ne 235/ __ce vambhayitena hÄ«no, na koci dhammesu visesi as

__puthÅ« hi aÃ±Ã±assa vadanti dhammaá¹ƒ, nihÄ«nato samhi daá¸·haá¹ƒ vadÄ• nÄ• ||_

__parassa_ \Se 385/ __ce vambhayitena hÄ«no_ti parassa ce vambhayitakÄ• raá¹‡Ä• nin
garahitakÄ• raá¹‡Ä• upavaditakÄ• raá¹‡Ä• paro bÄ• lo hoti hÄ«no nihÄ«no omako lÄ• ma
parassa ce vambhayitena hÄ«no.

__na koci dhammesu visesi assÄ• _ti. dhammesu na koci aggo seá¹-á¹-ho visiá¹-á¹-ho pÄ•
assÄ• ti --- na koci dhammesu visesi assa.

__puthÅ«_ \Ee II 320/ __hi aÃ±Ã±assa vadanti dhammaá¹ƒ, nihÄ«nato_ti. bahukÄ• pi bahÅ
upavadanti nindanti garahanti hÄ«nato nihÄ«nato omakato lÄ• makato chatukkato parittato,
dhammaá¹ƒ vadanti upavadanti nindanti garahanti hÄ«nato nihÄ«nato omakato lÄ• makato
ekopi bahÅ«naá¹ƒ dhammaá¹ƒ vadati upavadati nindati garahati hÄ«nato nihÄ«nato omakat
parittato, ekopi ekassa dhammaá¹ƒ vadati upavadati nindati garahati hÄ«nato nihÄ«nato om
chatukkato parittatoti --- puthÅ« hi aÃ±Ã±assa vadanti dhammaá¹ƒ.

__nihÄ«nato samhi daá¸·haá¹ƒ vadÄ• nÄ• _ti. dhammo sakÄ• yanaá¹ƒ, diá¹-á¹-hi sakÄ• ya
sakÄ• yanaá¹ƒ, maggo sakÄ• yanaá¹ƒ, sakÄ• yane daá¸·havÄ• dÄ• thiravÄ• dÄ• balikavÄ

aá¹-á¹-hitavÄ• dÄ• ti --- nihÄ«nato samhi daá¸·haá¹ƒ vadÄ• nÄ• .

tenÄ• ha bhagavÄ• ---

``parassa \Se 386/ ce vambhayitena hÄ«no, na koci dhammesu visesi assa.

puthÅ« hi aÃ±Ã±assa vadanti dhammaá¹ƒ, nihÄ«nato samhi daá¸·haá¹ƒ vadÄ• nÄ• â€™â€

<141> á¹• 21 __saddhammapÅ«jÄ• pi_ {saddhammapÅ«jÄ• ca (Ce Se) } __panÄ• tathev
sakÄ• yanÄ• ni. _

__sabbeva vÄ• dÄ• _ {sabbe pavÄ• dÄ• (Se) } __tathiyÄ• _ {tathi vÄ• (bahÅ«su) } __bhav
paccattameva ||_

__saddhammapÅ«jÄ• pi panÄ• tathevÄ• _ti. katamÄ• saddhammapÅ«jÄ• ? sakaá¹ƒ satth
\Ne 236/ mÄ• neti pÅ«jeti ``ayaá¹ƒ satthÄ• sabbaÃ±Ã±Å«â€™â€™ ti --- ayaá¹ƒ saddhamm
dhammakkhÄ• naá¹ƒ sakaá¹ƒ gaá¹‡aá¹ƒ sakaá¹ƒ diá¹-á¹-hiá¹ƒ sakaá¹ƒ paá¹-ipadaá¹ƒ saka
garuá¹ƒ karoti mÄ• neti pÅ«jeti ``ayaá¹ƒ maggo niyyÄ• nikoâ€™â€™ ti --- ayaá¹ƒ saddham
__saddhammapÅ«jÄ• pi panÄ• tathevÄ• _ti saddhammapÅ«jÄ• tathÄ• tacchÄ• bhÅ«tÄ•
saddhammapÅ«jÄ• pi panÄ• tatheva.

__yathÄ• pasaá¹ƒsanti sakÄ• yanÄ• nÄ«_ti. dhammo sakÄ• yanaá¹ƒ diá¹-á¹-hi sakÄ• yana
maggo sakÄ• yanaá¹ƒ, sakÄ• yanÄ• ni pasaá¹ƒsanti thomenti kittenti vaá¹‡á¹‡entÄ«ti --- ya
sakÄ• yanÄ• ni.

__sabbeva vÄ• dÄ• tathiyÄ• bhaveyyu_nti sabbeva vÄ• dÄ• tathÄ• tacchÄ• bhÅ«tÄ• y
bhaveyyunti --- sabbeva vÄ• dÄ• tathiyÄ• bhaveyyuá¹ƒ.

__suddhÄ«_ \Se 387/ __hi nesaá¹ƒ paccattamevÄ• _ti. paccattameva tesaá¹ƒ samaá¹‡abr
visuddhi parisuddhi, mutti vimutti parimuttÄ«ti --- suddhÄ« hi nesaá¹ƒ paccattameva.

tenÄ• ha bhagavÄ• ---

``saddhammapÅ«jÄ• pi panÄ• tatheva, yathÄ• pasaá¹ƒsanti sakÄ• yanÄ• ni.

sabbeva vÄ• dÄ• tathiyÄ• bhaveyyuá¹ƒ, suddhÄ« hi nesaá¹ƒ paccattamevÄ• â€™â€™ ti ||

<142> á¹• 21 __na_ \Be 250/ __brÄ• hmaá¹‡assa paraneyyamatthi, dhammesu niccheyya

__tasmÄ• vivÄ• dÄ• ni upÄ• tivatto, na hi seá¹-á¹-hato passati dhammamaÃ±Ã±aá¹ƒ ||_

__na brÄ• hmaá¹‡assa paraneyyamatthÄ«_ti. __nÄ• _ti paá¹-ikkhepo. __brÄ• hmaá¹‡o_ti s
bÄ• hitattÄ• brÄ• hmaá¹‡o ... pe ... asito tÄ• di pavuccate sa brahmÄ• . __na brÄ• hmaá¹‡a
brÄ• hmaá¹‡assa paraneyyatÄ• natthi, brÄ• hmaá¹‡o na paraneyyo, na parapattiyo, na par
parapaá¹-ibaddhagÅ« {parapaá¹-ibandhagÅ« (Katthaci) } jÄ• nÄ• ti passati asammÅ«á¸·ho s
``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti brÄ• hmaá¹‡assa paraneyyatÄ• natthi, brÄ• h
parapattiyo, na parapaccayo, na parapaá¹-ibaddhagÅ« jÄ• nÄ• ti \Ee II 322/ passati asamm
paá¹-issato. ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ \Se 388/ kiÃ±ci s
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ ntntti brÄ• hmaá¹‡assa paraneyyatÄ• natthi, brÄ
237/, na parapattiyo, na parapaccayo, na parapaá¹-ibaddhagÅ« jÄ• nÄ• ti passati asammÅ«
paá¹-issatoti --- na brÄ• hmaá¹‡assa paraneyyamatthi.

__dhammesu niccheyya samuggahÄ«ta_nti. __dhammesÅ«_ti dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-
nicchinitvÄ• vinicchinitvÄ• vicinitvÄ• pavicinitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ•
odhiggÄ• ho bilaggÄ• ho varaggÄ• ho koá¹-á¹-hÄ• saggÄ• ho uccayaggÄ• ho samuccayagg
bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ aviparÄ«taâ€™â€™ nti gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹
adhimuttaá¹ƒ natthi na santi na saá¹ƒvijjati nupalabbhati, pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«p
paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• daá¸• á¸• hanti --- dhammesu ni

__tasmÄ• vivÄ• dÄ• ni upÄ• tivatto_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu t
diá¹-á¹-hikalahÄ• ni diá¹-á¹-hibhaá¹‡á¸• anÄ• ni diá¹-á¹-hiviggahÄ• ni diá¹-á¹-hivivÄ• dÄ• ni d
upÄ• tivatto atikkanto samatikkanto vÄ«tivattoti --- tasmÄ• vivÄ• dÄ• ni upÄ• tivatto.

__na hi seá¹-á¹-hato passati dhammamaÃ±Ã±a_nti. aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ dhammakkhÄ
diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ aÃ±Ã±atra satipaá¹-á¹-hÄ• nehi, aÃ±Ã±atra sammapp
iddhipÄ• dehi \Be 251/, aÃ±Ã±atra indriyehi, aÃ±Ã±atra balehi, aÃ±Ã±atra bojjhaá¹…gehi, a
389/ aá¹-á¹-haá¹…gikÄ• maggÄ• , aggaá¹ƒ seá¹-á¹-haá¹ƒ visiá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ u
dhammaá¹ƒ na passati na dakkhati na oloketi na nijjhÄ• yati \Ee II 323/ na upaparikkhatÄ«ti
seá¹-á¹-hato passati dhammamaÃ±Ã±aá¹ƒ.

tenÄ• ha bhagavÄ• ---

``na brÄ• hmaá¹‡assa paraneyyamatthi, dhammesu niccheyya samuggahÄ«taá¹ƒ.

tasmÄ• vivÄ• dÄ• ni upÄ• tivatto, na hi seá¹-á¹-hato passati dhammamaÃ±Ã±aâ€™â€™ nt

<143> á¹• 21 __jÄ• nÄ• mi passÄ• mi tatheva etaá¹ƒ, diá¹-á¹-hiyÄ• eke paccenti suddhiá¹ƒ

__adakkhi ce kiÃ±hi tumassa tena, atisitvÄ• aÃ±Ã±ena vadanti suddhiá¹ƒ ||_

__jÄ• nÄ• mi passÄ• mi tatheva eta_nti. __jÄ• nÄ• mÄ«_ti paracittaÃ±Ä• á¹‡ena {paracitta
aá¹-á¹-hakathÄ• oloketabbÄ• } vÄ• jÄ• nÄ• mi, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ• j
maá¹ƒsacakkhunÄ• vÄ• passÄ• mi, dibbena cakkhunÄ• \Ne 238/ vÄ• passÄ• mi. __tathe
tacchaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ aviparÄ«tanti --- jÄ• nÄ• mi passÄ• mi tatheva etaá¹ƒ.

__diá¹-á¹-hiyÄ• eke paccenti suddhi_nti. diá¹-á¹-hiyÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• sudd
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ paccenti. ``sassato loko, idameva saccaá¹ƒ n
nti diá¹-á¹-hiyÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ, muttiá
parimuttiá¹ƒ \Se 390/ paccenti. ``asassato loko ... pe ... neva hoti na na hoti tathÄ• gato para
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti diá¹-á¹-hiyÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ paccentÄ«ti --- diá¹-á¹-hiyÄ• eke paccenti su

__adakkhi ce kiÃ±hi tumassa tenÄ• _ti. __adakkhÄ«_ti paracittaÃ±Ä• á¹‡ena vÄ• adakkhi,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ• adakkhi, maá¹ƒsacakkhunÄ• vÄ• adakkhi, dibbe
adakkhi ce. __kiÃ±hi tumassa tenÄ• _ti. tassa tena dassanena kiá¹ƒ kataá¹ƒ? na dukkhapar
samudayassa pahÄ• naá¹ƒ atthi, na maggabhÄ• vanÄ• atthi, na \Ee II 324/ phalasacchikiri
samucchedapahÄ• naá¹ƒ atthi, na dosassa samucchedapahÄ• naá¹ƒ atthi, na mohassa sam
252/, na kilesÄ• naá¹ƒ samucchedapahÄ• naá¹ƒ atthi, na saá¹ƒsÄ• ravaá¹-á¹-assa upacche
kiÃ±hi tumassa tena.

__atisitvÄ• aÃ±Ã±ena vadanti suddhi_nti te titthiyÄ• suddhimaggaá¹ƒ visuddhimaggaá¹ƒ p
vodÄ• tamaggaá¹ƒ parivodÄ• tamaggaá¹ƒ atikkamitvÄ• samatikkamitvÄ• vÄ«tivattitvÄ• aÃ
aÃ±Ã±atra sammappadhÄ• nehi, aÃ±Ã±atra iddhipÄ• dehi, aÃ±Ã±atra indriyehi, aÃ±Ã±atra
bojjhaá¹…gehi, aÃ±Ã±atra ariyÄ• aá¹-á¹-haá¹…gikÄ• maggÄ• suddhiá¹ƒ visuddhiá¹ƒ paris
vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti. evampi atisitvÄ
391/ vadanti suddhiá¹ƒ.

atha vÄ• buddhÄ• ca buddhasÄ• vakÄ• ca paccekabuddhÄ• ca tesaá¹ƒ titthiyÄ• naá¹ƒ a
avisuddhimaggaá¹ƒ aparisuddhimaggaá¹ƒ avodÄ• tamaggaá¹ƒ aparivodÄ• tamaggaá¹ƒ atik
vÄ«tivattitvÄ• catÅ«hi satipaá¹-á¹-hÄ• nehi catÅ«hi sammappadhÄ• nehi catÅ«hi iddhipÄ• d
paÃ±cahi balehi sattahi bojjhaá¹…gehi ariyena aá¹-á¹-haá¹…gikena maggena suddhiá¹ƒ vis
parisuddhiá¹ƒ, muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti vohar
atisitvÄ• aÃ±Ã±ena vadanti suddhiá¹ƒ.

tenÄ• ha bhagavÄ• ---

``jÄ• nÄ• mi passÄ• mi tatheva etaá¹ƒ, diá¹-á¹-hiyÄ• eke paccenti suddhiá¹ƒ.

adakkhi ce kiÃ±hi tumassa tena, atisitvÄ• aÃ±Ã±ena vadanti suddhiâ€™â€™ nti ||

<144> á¹• 21 __passaá¹ƒ naro dakkhati nÄ• marÅ«paá¹ƒ, disvÄ• na vÄ• Ã±Ä• yati_ {Ã±as

__kÄ• maá¹ƒ bahuá¹ƒ passatu appakaá¹ƒ vÄ• , na hi tena suddhiá¹ƒ kusalÄ• vadanti ||_

__passaá¹ƒ_ \Ee II 325/ __naro dakkhati nÄ• marÅ«pa_nti passaá¹ƒ naro dakkhati paracitt
passanto, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ• passanto, maá¹ƒsacakkhunÄ• vÄ• pa
passanto nÄ• marÅ«paá¹ƒyeva dakkhati niccato sukhato attato, na tesaá¹ƒ dhammÄ• naá¹ƒ
atthaá¹…gamaá¹ƒ vÄ• assÄ• daá¹ƒ vÄ• Ä• dÄ«navaá¹ƒ vÄ• nissaraá¹‡aá¹ƒ vÄ• dakkhat
nÄ• marÅ«paá¹ƒ.

__disvÄ• na_ \Be 253/ __vÄ• Ã±Ä• yati tÄ• nimevÄ• _ti. __disvÄ• _ti paracittaÃ±Ä• á¹‡ena
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ• disvÄ• , maá¹ƒsacakkhunÄ• vÄ• disvÄ• , dibber
nÄ• marÅ«paá¹ƒyeva disvÄ• Ã±Ä• yati niccato sukhato attato, na tesaá¹ƒ dhammÄ• naá¹ƒ
atthaá¹…gamaá¹ƒ vÄ• assÄ• daá¹ƒ vÄ• Ä• dÄ«navaá¹ƒ vÄ• nissaraá¹‡aá¹ƒ vÄ• Ã±Ä• ya
tÄ• nimeva.

__kÄ• maá¹ƒ bahuá¹ƒ passatu appakaá¹ƒ vÄ• _ti. kÄ• maá¹ƒ bahukaá¹ƒ vÄ• passanto nÄ
niccato sukhato attatoti --- kÄ• maá¹ƒ bahuá¹ƒ passatu appakaá¹ƒ vÄ• .

__na hi tena suddhiá¹ƒ kusalÄ• vadantÄ«_ti. __kusalÄ• _ti ye te khandhakusalÄ• dhÄ• tu
paá¹-iccasamuppÄ• dakusalÄ• satipaá¹-á¹-hÄ• nakusalÄ• sammappadhÄ• nakusalÄ• iddh
balakusalÄ• bojjhaá¹…gakusalÄ• maggakusalÄ• phalakusalÄ• nibbÄ• nakusalÄ• , te kus
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena vÄ• maá¹ƒsacakkhunÄ• vÄ• dibbena cakkhunÄ• vÄ
suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ na vadanti na kathenti
dÄ«payanti na voharantÄ«ti --- na hi tena suddhiá¹ƒ kusalÄ• vadanti.

tenÄ• ha bhagavÄ• ---

``passaá¹ƒ \Se 393/ naro dakkhati nÄ• marÅ«paá¹ƒ, disvÄ• na vÄ• Ã±Ä• yati tÄ• nimeva.

kÄ• maá¹ƒ bahuá¹ƒ passatu appakaá¹ƒ vÄ• , na hi tena suddhiá¹ƒ kusalÄ• vadantÄ«â€™â

<145> á¹• 21 __nivissavÄ• dÄ«_ \Ee II 326/ __na hi subbinÄ• yo, pakappitÄ• diá¹-á¹-hipure

__yaá¹ƒ nissito tattha subhaá¹ƒ vadÄ• no, suddhiá¹ƒ vado tattha tathaddasÄ• so ||_

__nivissavÄ• dÄ« na hi subbinÄ• yo_ti. ``sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±a
``asassato loko ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva sacc
moghamaÃ±Ã±aâ€™â€™ nti --- nivissavÄ• dÄ«. __na hi subbinÄ• yo_ti. nivissavÄ• dÄ« du
{duppaÃ±Ã±Ä• piyo (Ce) evamÄ«disesu á¹-hÄ• nesu} dunnijjhÄ• payo \Be 254/ duppekkhÄ
nivissavÄ• dÄ« na hi subbinÄ• yo.

__pakappitÄ• diá¹-á¹-hipurekkharÄ• no_ti. kappitÄ• pakappitÄ• abhisaá¹…khatÄ• saá¹‡á
purekkhato katvÄ• carati. diá¹-á¹-hidhajo diá¹-á¹-hiketu diá¹-á¹-hÄ• dhipateyyo diá¹-á¹-hiyÄ•
caratÄ«ti --- pakappitÄ• diá¹-á¹-hipurekkharÄ• no.

__yaá¹ƒ nissito tattha subhaá¹ƒ vadÄ• no_ti. __yaá¹ƒ nissito_ti yaá¹ƒ satthÄ• raá¹ƒ dhamm
diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ nissito Ä• nissito allÄ«no \Se 394/ upagato ajjhosito a
yaá¹ƒ nissito. __tatthÄ• _ti sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ• sakÄ• ya ruciyÄ• sa
__subhaá¹ƒ vadÄ• no_ti subhavÄ• do sobhanavÄ• do paá¹‡á¸• itavÄ• do thiravÄ• do Ã±Ä•
lakkhaá¹‡avÄ• do kÄ• raá¹‡avÄ• do á¹-hÄ• navÄ• do sakÄ• ya laddhiyÄ• ti --- yaá¹ƒ nissito

__suddhiá¹ƒ vado tattha tathaddasÄ• so_ti. suddhivÄ• do \Ee II 327/ visuddhivÄ• do parisu
parivodÄ• tavÄ• do. atha vÄ• suddhidassano visuddhidassano parisuddhidassano vodÄ• ta
--- suddhiá¹ƒ vÄ• do. __tatthÄ• _ti sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ• sakÄ• ya ruc
laddhiyÄ• tathaá¹ƒ tacchaá¹ƒ bhÅ«taá¹ƒ yÄ• thÄ• vaá¹ƒ aviparÄ«tanti addassa adakkhi apa
suddhiá¹ƒ vÄ• do tattha tathaddasÄ• so.

tenÄ• ha bhagavÄ• ---

``nivissavÄ• dÄ« na hi subbinÄ• yo, pakappitÄ• diá¹-á¹-hipurekkharÄ• no.

yaá¹ƒ nissito tattha subhaá¹ƒ vadÄ• no, suddhiá¹ƒ vado tattha tathaddasÄ• soâ€™â€™ ti ||

<146> á¹• 21 __na brÄ• hmaá¹‡o kappamupeti saá¹…khÄ• , na diá¹-á¹-hisÄ• rÄ« napi Ã±Ä

__Ã±atvÄ• ca so sammutiyo puthujjÄ• , upekkhatÄ« uggahaá¹‡anti maÃ±Ã±e ||_

__na_ \Se 395/ __brÄ• hmaá¹‡o kappamupeti saá¹…khÄ• _ti. __nÄ• _ti paá¹-ikkhepo. __b
dhammÄ• naá¹ƒ bÄ• hitattÄ• brÄ• hmaá¹‡o ... pe ... asito tÄ• di pavuccate sa brahmÄ• . __

taá¹‡hÄ• kappo ca diá¹-á¹-hikappo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á
saá¹…khÄ• vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho \Be 255/ c
sammÄ• diá¹-á¹-hi. __na brÄ• hmaá¹‡o kappamupeti saá¹…khÄ• _ti. brÄ• hmaá¹‡o saá¹…k
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . ``sabbe saá¹…khÄ• rÄ• aniccÄ• ... sabb
pe ... yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ ntntti sa
tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• taá¹‡hÄ• kappaá¹ƒ vÄ• diá¹-á
vÄ• neti na upeti na upagacchati na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisatÄ«ti --- na b
saá¹…khÄ• .

__na diá¹-á¹-hisÄ• rÄ« napi Ã±Ä• á¹‡abandhÅ«_ti. tassa dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni
samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ
diá¹-á¹-hiyÄ• na yÄ• yati na nÄ«yati na vuyhati na saá¹ƒharÄ«yati napi taá¹ƒ diá¹-á¹-higataá
na paccÄ• gacchatÄ«ti --- na diá¹-á¹-hisÄ• rÄ«. __napi Ã±Ä• á¹‡abandhÅ«_ti aá¹-á¹-hasam
paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• taá¹‡hÄ• bandhuá¹ƒ vÄ• diá¹-á¹-hibandhuá¹ƒ vÄ• n
na nibbatteti \Se 396/ nÄ• bhinibbattetÄ«ti --- na diá¹-á¹-hisÄ• rÄ« napi Ã±Ä• á¹‡abandhu.

__Ã±atvÄ• ca so sammutiyo puthujjÄ• _ti. __Ã±atvÄ• _ti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ
vibhÅ«taá¹ƒ katvÄ• . ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti Ã±atvÄ• jÄ• nitvÄ• tulay
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ...
samudayadhammaá¹ƒ \Ne 242/ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti Ã±atvÄ• jÄ• n
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- Ã±atvÄ• ca so. __sammutiyo_ vuccanti dvÄ• saá
diá¹-á¹-hisammutiyo. __puthujjÄ• _ti puthujjanehi janitÄ• vÄ• tÄ• sammutiyoti --- puthujjÄ•
janitÄ• vÄ• sammutiyoti puthujjÄ• ti --- Ã±atvÄ• ca so sammutiyo puthujjÄ• .

__upekkhatÄ« uggahaá¹‡anti maÃ±Ã±e_ti. aÃ±Ã±e taá¹‡hÄ• vasena diá¹-á¹-hivasena gaá
abhinivisanti. arahÄ• upekkhati na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisatÄ«ti --- upekk
maÃ±Ã±e.

tenÄ• ha bhagavÄ• ---

``na brÄ• hmaá¹‡o kappamupeti saá¹…khÄ• , na diá¹-á¹-hisÄ• rÄ« napi Ã±Ä• á¹‡abandhu.

Ã±atvÄ• ca so sammutiyo puthujjÄ• , upekkhatÄ« uggahaá¹‡anti maÃ±Ã±eâ€™â€™ ti ||

<147> á¹• 21 __vissajja_ \Ee II 329/ \Be 256/ __ganthÄ• ni munÄ«dha loke, vivÄ• dajÄ• tes

__santo_ \Se 397/ __asantesu upekkhako so, anuggaho uggahaá¹‡anti maÃ±Ã±e ||_

__vissajja ganthÄ• ni munÄ«dha loke_ti. __ganthÄ• _ti cattÄ• ro ganthÄ• --- abhijjhÄ• kÄ•
kÄ• yagantho, sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsaccÄ• bhiniveso kÄ• yaganth
abhijjhÄ• kÄ• yagantho, paravÄ• desu Ä• ghÄ• to appaccayo byÄ• pÄ• do kÄ• yagantho, a
sÄ«labbataá¹ƒ vÄ• parÄ• masati sÄ«labbataparÄ• mÄ• so kÄ• yagantho, attano diá¹-á¹-hiá
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho. __vissajjÄ• _ti ganthe vossajjitvÄ• vissajja. atha vÄ•
ganthite {gathite gaá¹‡á¹-hite (bahÅ«su) suddhaá¹-á¹-hakasutte sattamagÄ• thÄ• vaá¹‡á¹‡a
vibandhe Ä• bandhe {baddhe vibaddhe Ä• baddhe (Ce) } lagge laggite palibuddhe bandhan
yathÄ• vayhaá¹ƒ vÄ• rathaá¹ƒ vÄ• sakaá¹-aá¹ƒ vÄ• sandamÄ• nikaá¹ƒ vÄ• sajjaá¹ƒ viss
evameva ganthe vossajjitvÄ• vissajja. atha vÄ• ganthe gathite gaá¹‡á¹-hite bandhe viband
laggite palibuddhe bandhane phoá¹-ayitvÄ• vissajja. __munÄ«_ti. __monaá¹ƒ_ vuccati Ã±Ä
saá¹…gajÄ• lamaticca so muni. __idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• ... pe ... imasmiá¹ƒ manu
ganthÄ• ni munÄ«dha loke.

__vivÄ• dajÄ• tesu na vaggasÄ• rÄ«_ti. vivÄ• dajÄ• tesu saÃ±jÄ• tesu nibbattesu abhinibb
{vivÄ• de jÄ• te saÃ±jÄ• te nibbatte abhinibbatte pÄ• tubhÅ«te (Ce Katthaci) } chandÄ• gati
dosÄ• gatiá¹ƒ \Se 398/ gacchantesu \Ee II 330/ bhayÄ• gatiá¹ƒ gacchantesu mohÄ• gatiá¹ƒ
chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, na mohÄ•
rÄ• gavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mÄ• navase
diá¹-á¹-hivasena gacchati, na uddhaccavasena gacchati, na vicikicchÄ• vasena gacchati, na
gacchati, na vaggehi dhammehi yÄ• yati nÄ«yati vuyhati saá¹ƒharÄ«yatÄ«ti --- vivÄ• dajÄ• t

__santo asantesu upekkhako so_ti. __santo_ti rÄ• gassa santattÄ• santo, dosassa santatt
santattÄ• santo ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ santattÄ• samitattÄ• vÅ
vijjhÄ• tattÄ• nibbutattÄ• \Be 257/ vigatattÄ• paá¹-ipassaddhattÄ• santo upasanto vÅ«pas
paá¹-ipassaddhoti --- santo. __asantesÅ«_ti asantesu anupasantesu avÅ«pasantesu anibbu
appaá¹-ipassaddhesÅ«ti --- santo asantesu. __upekkhako so_ti arahÄ• chaá¸·aá¹…gupekk
cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dummano upekkhako viharati sato samp
sutvÄ• ... pe ... kÄ• laá¹ƒ kaá¹…khati bhÄ• vito santoti --- santo asantesu upekkhako so.

__anuggaho uggahaá¹‡anti maÃ±Ã±e_ti. aÃ±Ã±e taá¹‡hÄ• vasena diá¹-á¹-hivasena gaá¹‡h
abhinivisante. arahÄ• upekkhati na \Se 399/ gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisatÄ«t
uggahaá¹‡anti maÃ±Ã±e.

tenÄ• ha bhagavÄ• ---

``vissajja ganthÄ• ni munÄ«dha loke, vivÄ• dajÄ• tesu na vaggasÄ• rÄ«.

santo asantesu upekkhako so, anuggaho uggahaá¹‡anti maÃ±Ã±eâ€™â€™ ti ||

<148> á¹• 21 __pubbÄ• save hitvÄ• nave akubbaá¹ƒ, na chandagÅ« nopi nivissavÄ• dÄ«.

__sa vippamutto diá¹-á¹-higatehi dhÄ«ro, na limpati loke anattagarahÄ« ||_

__pubbÄ• save_ \Ee II 331/ __hitvÄ• nave akubba_nti. __pubbÄ• savÄ• _ vuccanti atÄ«tÄ
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• . atÄ«te saá¹…khÄ• re Ä• rabbha
hitvÄ• cajitvÄ• pariccajitvÄ• pajahitvÄ• vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ ga
hitvÄ• . __nave akubba_nti navÄ• vuccanti paccuppannÄ• rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹.
paccuppanne \Ne 244/ saá¹…khÄ• re Ä• rabbha chandaá¹ƒ {khantiá¹ƒ (Katthaci) } akubbam
rÄ• gaá¹ƒ akubbamÄ• no ajanayamÄ• no asaÃ±janayamÄ• no anibbattayamÄ• no anabhin
hitvÄ• nave akubbaá¹ƒ.

__na chandagÅ« nopi nivissavÄ• dÄ«_ti. na chandÄ• gatiá¹ƒ gacchati \Se 400/, na dosÄ• g
mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, na rÄ• gavasena gacchati \Be 258/, na
mohavasena gacchati, na mÄ• navasena gacchati, na diá¹-á¹-hivasena gacchati, na uddhac
vicikicchÄ• vasena gacchati, na anusayavasena gacchati, na vaggehi dhammehi yÄ• yati nA
saá¹ƒharÄ«yatÄ«ti --- na chandagÅ«. __nopi nivissavÄ• dÄ«_ti ``sassato loko, idameva sac
moghamaÃ±Ã±aâ€™â€™ nti na nivissavÄ• dÄ« ... pe ... ``neva hoti na na hoti tathÄ• gato p
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti na nivissavÄ• dÄ«ti --- na chandagÅ« nopi

__sa vippamutto diá¹-á¹-higatehi dhÄ«ro_ti tassa dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni pahÄ«n
vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ•
vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharati. __dhÄ«ro_ti dhÄ«ro paá¹‡á¸
buddhimÄ• Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«ti --- sa vippamutto diá¹-á¹-higatehi dhÄ«ro

__na limpati loke anattagarahÄ«_ti. __lepÄ• _ti dve lepÄ• --- taá¹‡hÄ• lepo ca diá¹-á¹-hilep
ayaá¹ƒ taá¹‡hÄ• lepo \Ee II 332/ ... pe ... ayaá¹ƒ diá¹-á¹-hilepo. tassa taá¹‡hÄ• lepo pahÄ«n
paá¹-inissaá¹-á¹-ho; tassa taá¹‡hÄ• lepassa pahÄ«nattÄ• , diá¹-á¹-hilepassa paá¹-inissaá¹-á
na limpati, manussaloke na limpati, devaloke na \Se 401/ limpati, khandhaloke na limpati, dh
limpati, Ä• yatanaloke na limpati na palimpati na upalimpati, alitto apalitto anupalitto nikkhan
vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- na limpati loke.

__anattagarahÄ«_ti dvÄ«hi kÄ• raá¹‡ehi attÄ• naá¹ƒ garahati --- katattÄ• ca akatattÄ• ca.
akatattÄ• ca attÄ• naá¹ƒ garahati? ``kataá¹ƒ me kÄ• yaduccaritaá¹ƒ, akataá¹ƒ me kÄ• yasu
attÄ• naá¹ƒ garahati. ``kataá¹ƒ me vacÄ«duccaritaá¹ƒ ... pe ... kataá¹ƒ me manoduccaritaá¹
me pÄ• á¹‡Ä• tipÄ• to ... pe ... katÄ• me micchÄ• diá¹-á¹-hi, akatÄ• me sammÄ• diá¹-á¹-hÄ
garahati. evaá¹ƒ katattÄ• ca akatattÄ• ca attÄ• naá¹ƒ garahati.

atha vÄ• ``sÄ«lesumhi na paripÅ«rakÄ• rÄ«â€™â€™ ti attÄ• naá¹ƒ garahati. ``indriyesumh
... ``bhojanemhi amattaÃ±Ã±Å«â€™â€™ ti ... ``jÄ• gariyamhi ananuyuttoâ€™â€™ ti ... ``na
samannÄ• gatoâ€™â€™ ti ... ``abhÄ• vitÄ• me \Be 259/ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™
cattÄ• ro sammappadhÄ• nÄ• â€™â€™ ti ... ``abhÄ• vitÄ• me cattÄ• ro iddhipÄ• dÄ• â€™
paÃ±cindriyÄ• nÄ«â€™â€™ ti ... ``abhÄ• vitÄ• ni me paÃ±ca balÄ• nÄ«â€™â€™ ti ... ``abh
bojjhaá¹…gÄ• â€™â€™ ti ... ``abhÄ• vito me ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti ... `
apariÃ±Ã±Ä• taâ€™â€™ nti ... ``dukkhasamudayo me appahÄ«noâ€™â€™ ti ... ``maggo m
``nirodho me asacchikatoâ€™â€™ ti attÄ• naá¹ƒ garahati. evaá¹ƒ katattÄ• ca akatattÄ• ca
evaá¹ƒ attagarahÄ«. tayidaá¹ƒ kammaá¹ƒ akubbamÄ• no ajanayamÄ• no asaÃ±janayamÄ•
anibbattayamÄ• no anabhinibbattayamÄ• no anattagarahÄ«ti --- na limpati loke anattagarah

tenÄ• ha bhagavÄ• ---

``pubbÄ• save hitvÄ• nave akubbaá¹ƒ, na chandagÅ« nopi nivissavÄ• dÄ«.

sa vippamutto diá¹-á¹-higatehi dhÄ«ro, na limpati loke anattagarahÄ«â€™â€™ ti ||

<149> á¹• 21 __sa sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ m

__sa pannabhÄ• ro muni vippamutto, na kappiyo nÅ«parato na patthiyo ||_ [iti bhagavÄ•]

__sa sabbadhammesu visenibhÅ«to yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• _ti.
mÄ• rasenÄ• . kÄ• yaduccaritaá¹ƒ mÄ• rasenÄ• , vacÄ«duccaritaá¹ƒ mÄ• rasenÄ• , manod
doso ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... issÄ• ... macchariyaá¹ƒ ...
sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atimÄ• no ... mado ... pamÄ• do ...
sabbe duccaritÄ• ... sabbe darathÄ• ... sabbe pariá¸·Ä• hÄ• ... sabbe santÄ• pÄ• ...
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• mÄ• rasenÄ• .

vuttaÃ±hetaá¹ƒ \Ne 246/ bhagavatÄ• ---

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati ... pe ... \Se 403/ \Ee II 334/.

na naá¹ƒ asuro jinÄ• ti, jetvÄ• va labhate sukhaâ€™â€™ nti ||

yato catÅ«hi ariyamaggehi sabbÄ• ca mÄ• rasenÄ• sabbe ca paá¹-isenikarÄ• kilesÄ• jitÄ
bhaggÄ• vippaluggÄ• parammukhÄ• --- so vuccati visenibhÅ«to. so diá¹-á¹-he visenibhÅ«
260/ ... viÃ±Ã±Ä• te visenibhÅ«toti --- sa sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á

mutaá¹ƒ vÄ• .

__sa pannabhÄ• ro muni vippamutto_ti. __bhÄ• rÄ• _ti tayo bhÄ• rÄ• --- khandhabhÄ• ro,
abhisaá¹…khÄ• rabhÄ• ro. katamo khandhabhÄ• ro? paá¹-isandhiyÄ• rÅ«paá¹ƒ vedanÄ• s
viÃ±Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ khandhabhÄ• ro. katamo kilesabhÄ• ro? rÄ• go doso moho ...
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• --- ayaá¹ƒ kilesabhÄ• ro. katamo abhisaá¹…khÄ• rabhÄ
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro Ä• neÃ±jÄ• bhisaá¹…khÄ• ro --- ayaá¹ƒ abhisaá¹…khÄ• rabh
kilesabhÄ• ro ca abhisaá¹…khÄ• rabhÄ• ro ca pahÄ«nÄ• honti ucchinnamÅ«lÄ• tÄ• lÄ• va
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , so vuccati pannabhÄ• ro patitabhÄ• ro oropitabhÄ• ro sa
paá¹-ipassaddhabhÄ• ro.

__munÄ«_ti \Se 404/ monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo
sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• , paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ
upaparikkhÄ• bhÅ«ri medhÄ• parinÄ• yikÄ• vipassanÄ• sampajaÃ±Ã±aá¹ƒ patodo paÃ±Ã
paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä• Ä• loko paÃ±Ã±Ã
paÃ±Ã±Ä• ratanaá¹ƒ \Ee II 335/ amoho dhammavicayo sammÄ• diá¹-á¹-hi. tena Ã±Ä• á¹‡en
monappatto.

tÄ«á¹‡i moneyyÄ• ni --- kÄ• yamoneyyaá¹ƒ, vacÄ«moneyyaá¹ƒ, manomoneyyaá¹ƒ. katama
tividhÄ• naá¹ƒ kÄ• yaduccaritÄ• naá¹ƒ {tividhakÄ• yaduccaritÄ• naá¹ƒ (Katthaci) Nidd I 14}
kÄ• yamoneyyaá¹ƒ, tividhaá¹ƒ kÄ• yasucaritaá¹ƒ kÄ• yamoneyyaá¹ƒ, kÄ• yÄ• rammaá¹‡e Ã
kÄ• yapariÃ±Ã±Ä• kÄ• yamoneyyaá¹ƒ, pariÃ±Ã±Ä• sahagato maggo kÄ• yamoneyyaá¹ƒ, k
kÄ• yamoneyyaá¹ƒ, kÄ• yasaá¹…khÄ• ranirodho catutthajjhÄ• nasamÄ• patti kÄ• yamoney

katamaá¹ƒ \Ne 247/ vacÄ«moneyyaá¹ƒ? catubbidhÄ• naá¹ƒ vacÄ«duccaritÄ• naá¹ƒ pahÄ•
catubbidhaá¹ƒ vacÄ«sucaritaá¹ƒ vacÄ«moneyyaá¹ƒ, vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ vac
vacÄ«moneyyaá¹ƒ, pariÃ±Ã±Ä• sahagato maggo vacÄ«moneyyaá¹ƒ, vÄ• cÄ• ya chandarÄ•
vacÄ«saá¹…khÄ• ranirodho dutiyajjhÄ• nasamÄ• patti vacÄ«moneyyaá¹ƒ --- idaá¹ƒ vacÄ«m

katamaá¹ƒ \Se 405/ manomoneyyaá¹ƒ? tividhÄ• naá¹ƒ manoduccaritÄ• naá¹ƒ pahÄ• naá¹ƒ
manosucaritaá¹ƒ manomoneyyaá¹ƒ, cittÄ• rammaá¹‡e \Be 261/ Ã±Ä• á¹‡aá¹ƒ manomoney
manomoneyyaá¹ƒ, pariÃ±Ã±Ä• sahagato maggo manomoneyyaá¹ƒ, citte chandarÄ• gassa
cittasaá¹…khÄ• ranirodho saÃ±Ã±Ä• vedayitanirodhasamÄ• patti manomoneyyaá¹ƒ --- idaá

``kÄ• yamuniá¹ƒ vÄ• cÄ• muniá¹ƒ, manomunimanÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu sabbappahÄ• yinaá¹ƒ ||

``kÄ• yamuniá¹ƒ vÄ• cÄ• muniá¹ƒ, manomunimanÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu ninhÄ• tapÄ• pakaâ€™â€™ nti {ninahÄ• tapÄ• paka

imehi \Ee II 336/ tÄ«hi moneyyehi dhammehi samannÄ• gatÄ• cha munino {munayo (Ce S
agÄ• ramunino, anagÄ• ramunino, sekhamunino, asekhamunino, paccekamunino, munimun
Katthaci) Nidd I 14}. katame agÄ• ramunino? ye te agÄ• rikÄ• diá¹-á¹-hapadÄ• viÃ±Ã±Ä• t
agÄ• ramunino. katame anagÄ• ramunino? ye te pabbajitÄ• diá¹-á¹-hapadÄ• viÃ±Ã±Ä• tas
anagÄ• ramunino. satta sekhÄ• sekhamunino, arahanto asekhamunino. paccekabuddhÄ•
vuccanti tathÄ• gatÄ• arahanto sammÄ• sambuddhÄ• .

``na monena muni hoti, mÅ«á¸·harÅ«po aviddasu.

yo ca tulaá¹ƒva paggayha, varamÄ• dÄ• ya paá¹‡á¸• ito ||

``pÄ• pÄ• ni \Se 406/ parivajjeti, sa muni tena so muni.

yo munÄ• ti ubho loke, muni tena pavuccati ||

``asataÃ±ca \Ne 248/ sataÃ±ca Ã±atvÄ• dhammaá¹ƒ, ajjhattaá¹ƒ bahiddhÄ• ca sabbaloke.

devamanussehi pÅ«jito yo, saá¹…gajÄ• lamaticca so muniâ€™â€™ ||

__vippamutto_ti munino rÄ• gÄ• cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ; dosÄ• cittaá¹ƒ
muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi cittaá¹ƒ mutta
suvimuttanti --- sa pannabhÄ• ro muni vippamutto.

__na kappiyo nÅ«parato na patthiyoti bhagavÄ• _ti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ•
ca ... pe ... ayaá¹ƒ taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. tassa taá¹‡hÄ• kappo pa
diá¹-á¹-hikappo paá¹-inissaá¹-á¹-ho; taá¹‡hÄ• kappassa pahÄ«nattÄ• \Be 262/ diá¹-á¹-hikap
paá¹-inissaá¹-á¹-hattÄ• taá¹‡hÄ• kappaá¹ƒ \Ee II 337/ vÄ• diá¹-á¹-hikappaá¹ƒ vÄ• na kapp
saÃ±janeti na nibbatteti nÄ• bhinibbattetÄ«ti --- na kappiyo. __nÅ«parato_ti. sabbe bÄ• lapu
puthujjanakalyÄ• á¹‡akaá¹ƒ upÄ• dÄ• ya satta sekhÄ• appattassa pattiyÄ• anadhigatassa
sacchikiriyÄ• ya Ä• ramanti viramanti paá¹-iviramanti, arahÄ• Ä• rato virato paá¹-ivirato nikk
vippamutto visaÃ±Ã±utto \Se 407/ vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- na kappiyo nÅ
patthiyo_ti. __patthanÄ• _ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobho
yassesÄ• patthanÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ

daá¸• á¸• hÄ• , so vuccati na patthiyo.

__bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ. api ca bhaggarÄ• goti bhagavÄ• , bhaggadosoti b
bhagavÄ• , bhaggamÄ• noti bhagavÄ• , bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggakaá¹‡á¸• al
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti bh
bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• ; bhÄ• gÄ« vÄ• bhagavÄ• ara
senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• hasseyyakÄ
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayal
bhÄ• gÄ« vÄ• bhagavÄ• attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhic
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±
arÅ«pasamÄ• pattÄ«nanti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ
abhibhÄ• yatanÄ• naá¹ƒ navannaá¹ƒ anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• , bhÄ
dasannaá¹ƒ saÃ±Ã±Ä• bhÄ• vanÄ• naá¹ƒ dasannaá¹ƒ kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ•
asubhasamÄ• pattiyÄ• ti \Ne 249/ bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• \Se 408/ catunnaá
catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ paÃ±cannaá¹ƒ indri
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹-haá¹…gikassa maggassÄ• ti bhagavÄ• , b
dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ• rajjÄ• naá¹ƒ catunnaá¹ƒ paá¹-isambh
abhiÃ±Ã±Ä• naá¹ƒ channaá¹ƒ buddhadhammÄ• nanti bhagavÄ• , bhagavÄ• ti netaá¹ƒ nÄ•
kataá¹ƒ na bhÄ• tarÄ• kataá¹ƒ na bhaginiyÄ• kataá¹ƒ na mittÄ• maccehi kataá¹ƒ na Ã±Ä•
kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ na devatÄ• hi kataá¹ƒ; vimokkhantikametaá¹ƒ
bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• s
bhagavÄ• ti --- na kappiyo nÅ«parato na patthiyo iti bhagavÄ• .

tenÄ• ha bhagavÄ• ---

``sa sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• .

sa pannabhÄ• ro muni vippamutto, na kappiyo nÅ«parato na patthiyoâ€™â€™ || [iti bhagav

mahÄ• viyÅ«hasuttaniddeso terasamo.

14. tuvaá¹-á¹-akasuttaniddeso

atha \Ne 250/ tuvaá¹-á¹-akasuttaniddesaá¹ƒ vakkhati ---

<150> á¹• 21 __pucchÄ• mi_ \Se 409/ \Ee II 339/ __taá¹ƒ Ä• diccabandhu, _ {Ä• diccaband
santipadaÃ±ca mahesi_ {mahesiá¹ƒ (Ce Se) } __. _

__kathaá¹ƒ disvÄ• nibbÄ• ti bhikkhu, anupÄ• diyÄ• no lokasmiá¹ƒ kiÃ±ci ||_

__pucchÄ• mi taá¹ƒ Ä• diccabandhÅ«_ti. __pucchÄ• _ti tisso pucchÄ• --- adiá¹-á¹-hajotanÄ
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• . katamÄ• adiá¹-á¹-hajotan
lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti adiá¹-á¹-haá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÄ
Ã±Ä• á¹‡Ä• ya dassanÄ• ya tulanÄ• ya tÄ«raá¹‡Ä• ya vibhÄ• vanÄ• ya paÃ±haá¹ƒ pucchat
pucchÄ• . katamÄ• diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• ? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• ta
tulitaá¹ƒ tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ, aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsan
pucchati --- ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• . katamÄ• vimaticchedanÄ• pucchÄ
saá¹ƒsayapakkhando {saá¹ƒsayapakkhanno (Ce Se) } hoti vimatipakkhando dveá¸·hakajÄ•
kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™â€™ ti so vimaticchedanatthÄ• ya paÃ±haá¹ƒ pucch
vimaticchedanÄ• pucchÄ• . imÄ• tisso pucchÄ• .

aparÄ• pi \Be 264/ tisso pucchÄ• --- manussapucchÄ• , amanussapucchÄ• , nimmitapucch
340/ manussapucchÄ• ? manussÄ• buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±h
pucchanti, bhikkhuniyo pucchanti, upÄ• sakÄ• pucchanti, upÄ• sikÄ• yo pucchanti, rÄ• jÄ•
pucchanti, brÄ• hmaá¹‡Ä• pucchanti, vessÄ• pucchanti, suddÄ• pucchanti, gahaá¹-á¹-hÄ•
pucchanti --- ayaá¹ƒ manussapucchÄ• . katamÄ• amanussapucchÄ• ? amanussÄ• buddha
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanti, nÄ• gÄ• pucchanti, supaá¹‡á¹‡Ä• pucchanti, ya
pucchanti, gandhabbÄ• pucchanti, mahÄ• rÄ• jÄ• no pucchanti, indÄ• pucchanti, brahmÄ•
pucchanti --- ayaá¹ƒ amanussapucchÄ• . katamÄ• nimmitapucchÄ• ? yaá¹ƒ bhagavÄ• rÅ«
manomayaá¹ƒ sabbaá¹…gapaccaá¹…gaá¹ƒ ahÄ«ndriyaá¹ƒ taá¹ƒ so nimmito buddhaá¹ƒ b
\Ne 251/ paÃ±haá¹ƒ pucchati, bhagavÄ• tassa {natthi Ce Se potthakesu} visajjeti --- ayaá¹ƒ
imÄ• tisso pucchÄ• .

aparÄ• pi \Se 411/ tisso pucchÄ• --- attatthapucchÄ• , paratthapucchÄ• , ubhayatthapucch
pucchÄ• --- diá¹-á¹-hadhammikatthapucchÄ• , samparÄ• yikatthapucchÄ• , paramatthapuc
--- anavajjatthapucchÄ• , nikkilesatthapucchÄ• {nikkhepatthapucchÄ• (Ce Katthaci) }, vodÄ
aparÄ• pi tisso pucchÄ• --- atÄ«tapucchÄ• , anÄ• gatapucchÄ• , paccuppannapucchÄ• . ap
ajjhattapucchÄ• , bahiddhÄ• pucchÄ• , ajjhattabahiddhÄ• pucchÄ• . aparÄ• pi tisso pucchÄ
akusalapucchÄ• , abyÄ• katapucchÄ• . aparÄ• pi tisso pucchÄ• --- khandhapucchÄ• , dhÄ•
aparÄ• pi tisso pucchÄ• --- satipaá¹-á¹-hÄ• napucchÄ• , sammappadhÄ• napucchÄ• , iddhi
341/ tisso pucchÄ• --- indriyapucchÄ• , balapucchÄ• , bojjhaá¹…gapucchÄ• . aparÄ• pi tiss
maggapucchÄ• , phalapucchÄ• , nibbÄ• napucchÄ• .

__pucchÄ• mi ta_nti pucchÄ• mi taá¹ƒ yÄ• cÄ• mi taá¹ƒ ajjhesÄ• mi taá¹ƒ pasÄ• demi taá¹ƒ
--- pucchÄ• mi taá¹ƒ. __Ä• diccabandhÅ«_ti. Ä• dicco vuccati sÅ«riyo {suriyo (Ce Se) }. sÅ«
bhagavÄ• pi gotamo gottena, bhagavÄ• sÅ«riyassa gottaÃ±Ä• tako gottabandhu; tasmÄ•

pucchÄ• mi taá¹ƒ Ä• diccabandhu.

__vivekaá¹ƒ santipadaÃ±ca mahesÄ«_ti. __vivekÄ• _ti tayo vivekÄ• --- kÄ• yaviveko \Se 4
upadhiviveko. katamo kÄ• yaviveko? idha \Be 265/ bhikkhu vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati
rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ•
kÄ• yena vivittena viharati. so eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ ka
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko paá¹-ikkamati, eko raho nisÄ«dati, eko caá¹…kamaá
carati viharati iriyati vattati pÄ• leti yapeti yÄ• peti --- ayaá¹ƒ kÄ• yaviveko.

katamo cittaviveko? paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa nÄ«varaá¹‡ehi cittaá¹ƒ vivi
jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rehi cittaá¹ƒ vivittaá¹ƒ hoti, tatiyaá¹ƒ jhÄ• naá¹ƒ sa
cittaá¹ƒ vivittaá¹ƒ hoti, catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa sukhadukkhehi cittaá¹ƒ vivit
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• y
vivittaá¹ƒ hoti, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatan
hoti, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Ne 252/ samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasa
hoti \Ee II 342/, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa Ä• kiÃ±caÃ±Ã±
vivittaá¹ƒ hoti. sotÄ• pannassa sakkÄ• yadiá¹-á¹-hiyÄ• vicikicchÄ• ya sÄ«labbataparÄ• mÄ•
vicikicchÄ• nusayÄ• , tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ vivittaá¹ƒ hoti. sakadÄ• gÄ• miss
kÄ• marÄ• gasaÃ±Ã±ojanÄ• \Se 413/ paá¹-ighasaÃ±Ã±ojanÄ• oá¸·Ä• rikÄ• kÄ• marÄ• gÄ
tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ vivittaá¹ƒ hoti. anÄ• gÄ• missa anusahagatÄ• kÄ• mar
paá¹-ighasaÃ±Ã±ojanÄ• anusahagatÄ• kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• , tad
vivittaá¹ƒ hoti. arahato rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ•
avijjÄ• nusayÄ• , tadekaá¹-á¹-hehi ca kilesehi bahiddhÄ• ca sabbanimittehi cittaá¹ƒ vivittaá
cittaviveko.

katamo upadhiviveko? __upadhi_ vuccati kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• ca
amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá
nibbÄ• naá¹ƒ --- ayaá¹ƒ upadhiviveko. kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ {vÅ«pa
} nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca parisuddhacittÄ• naá¹ƒ paramavodÄ• napattÄ
266/ nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…khÄ• ragatÄ• naá¹ƒ. __santÄ«_ti ekena Ä• l
taá¹ƒyeva amataá¹ƒ nibbÄ• naá¹ƒ, yo so sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-ini
nirodho nibbÄ• naá¹ƒ. vuttÃ±hetaá¹ƒ bhagavatÄ• --- ``santametaá¹ƒ padaá¹ƒ, paá¹‡Ä«tan
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n
aparena \Se 414/ Ä• kÄ• rena ye dhammÄ• santÄ• dhigamÄ• ya \Ee II 343/ santiphusanÄ•
saá¹ƒvattanti, seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ
paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo --- i
santipadaá¹ƒ tÄ• á¹‡apadaá¹ƒ leá¹‡apadaá¹ƒ saraá¹‡apadaá¹ƒ abhayapadaá¹ƒ accutapada
nibbÄ• napadaá¹ƒ.

__mahesÄ«_ti mahesi bhagavÄ• . mahantaá¹ƒ sÄ«lakkhandhaá¹ƒ esÄ« gavesÄ« pariyesÄ
samÄ• dhikkhandhaá¹ƒ ... pe ... mahantaá¹ƒ paÃ±Ã±Ä• kkhandhaá¹ƒ ... mahantaá¹ƒ vimutti
vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti mahesi; mahato tamokÄ•
vipallÄ• sassa bhedanaá¹ƒ, mahato taá¹‡hÄ• sallassa abbahanaá¹ƒ {abbÅ«hanaá¹ƒ (Ce Se
}, mahato diá¹-á¹-hisaá¹…ghÄ• tassa viniveá¹-hanaá¹ƒ, mahato mÄ• nadhajassa papÄ• tana
mahato abhisaá¹…khÄ• rassa vÅ«pasamaá¹ƒ, mahato oghassa nittharaá¹‡aá¹ƒ, mahato bh
saá¹ƒsÄ• ravaá¹-á¹-assa upacchedaá¹ƒ, mahato santÄ• passa nibbÄ• panaá¹ƒ \Ne 253/, ma
paá¹-ipassaddhiá¹ƒ, mahato dhammadhajassa ussÄ• panaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti m
satipaá¹-á¹-hÄ• ne mahante sammappadhÄ• ne mahante iddhipÄ• de mahantÄ• ni indriyÄ•
bojjhaá¹…ge mahantaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ mahantaá¹ƒ paramattha
esÄ« gavesÄ« pariyesÄ«ti mahesi; mahesakkhehi vÄ• sattehi esito gavesito pariyesito kah
kahaá¹ƒ bhagavÄ• kahaá¹ƒ devadevo kahaá¹ƒ narÄ• sabhoti mahesÄ«ti --- vivekaá¹ƒ santi

__kathaá¹ƒ disvÄ• nibbÄ• ti bhikkhÅ«_ti. kathaá¹ƒ disvÄ• passitvÄ• tulayitvÄ• \Ee II 344/
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• attano rÄ• gaá¹ƒ nibbÄ• peti, dosaá¹ƒ nibbÄ• peti, mo
... pe ... upanÄ• haá¹ƒ ... makkhaá¹ƒ ... paá¸·Ä• saá¹ƒ ... issaá¹ƒ ... macchariyaá¹ƒ ... mÄ• y
sÄ• á¹-heyyaá¹ƒ ... thambhaá¹ƒ ... sÄ• rambhaá¹ƒ ... mÄ• naá¹ƒ ... atimÄ• naá¹ƒ ... madaá¹
sabbe kilese ... sabbe duccarite ... sabbe darathe ... sabbe pariá¸·Ä• he ... sabbe santÄ• pe
sabbÄ• kusalÄ• bhisaá¹…khÄ• re nibbÄ• peti sameti upasameti vÅ«pasameti paá¹-ipassam
puthujjanakalyÄ• á¹‡ako vÄ• bhikkhu sekho vÄ• bhikkhÅ«ti --- kathaá¹ƒ disvÄ• nibbÄ• ti b

__anupÄ• diyÄ• no lokasmiá¹ƒ kiÃ±cÄ«_ti. catÅ«hi upÄ• dÄ• nehi anupÄ• diyamÄ• no aga
anabhinivisamÄ• no. __lokasmi_nti apÄ• yaloke manussaloke devaloke, khandhaloke dhÄ•
__kiÃ±cÄ«_ti kiÃ±ci rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá
anupÄ• diyÄ• no lokasmiá¹ƒ kiÃ±ci.

tenÄ• ha so nimmito ---

``pucchÄ• mi taá¹ƒ Ä• diccabandhu, vivekaá¹ƒ santipadaÃ±ca mahesi.

kathaá¹ƒ disvÄ• nibbÄ• ti bhikkhu, anupÄ• diyÄ• no lokasmiá¹ƒ kiÃ±cÄ«â€™â€™ ti ||

<151> á¹• 21 __mÅ«laá¹ƒ_ \Se 416/ __papaÃ±casaá¹…khÄ• ya, [iti bhagavÄ•] _

__mantÄ• asmÄ«ti sabbamuparundhe_ {sabbamuparuddhe (Se) } __. _

__yÄ• kÄ• ci taá¹‡hÄ• ajjhattaá¹ƒ, tÄ• saá¹ƒ vinayÄ• sadÄ• sato sikkhe ||_

__mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• ya, [iti bhagavÄ•] mantÄ• asmÄ«ti sabbamuparundhe_
papaÃ±casaá¹…khÄ• . taá¹‡hÄ• papaÃ±casaá¹…khÄ• diá¹-á¹-hipapaÃ±casaá¹…khÄ• . ka
mÅ«laá¹ƒ? avijjÄ• mÅ«laá¹ƒ, ayonisomanasikÄ• ro \Ne 254/ mÅ«laá¹ƒ, asmimÄ• no mÅ«laá
II 345/, anottappaá¹ƒ mÅ«laá¹ƒ, uddhaccaá¹ƒ mÅ«laá¹ƒ --- idaá¹ƒ taá¹‡hÄ• papaÃ±cassa m
diá¹-á¹-hipapaÃ±cassa mÅ«laá¹ƒ? avijjÄ• mÅ«laá¹ƒ, ayonisomanasikÄ• ro mÅ«laá¹ƒ, asmin
mÅ«laá¹ƒ, anottappaá¹ƒ mÅ«laá¹ƒ, uddhaccaá¹ƒ mÅ«laá¹ƒ --- idaá¹ƒ diá¹-á¹-hipapaÃ±cassa

__bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ. api ca bhaggarÄ• goti bhagavÄ• , bhaggadosoti b
bhagavÄ• , bhaggamÄ• noti bhagavÄ• , bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggakaá¹‡á¸• al
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti bh
bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• ; bhÄ• gÄ« vÄ• bhagavÄ• \Be
\Se 417/ pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manus
paá¹-isallÄ• nasÄ• ruppÄ• nÄ«ti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nanti bhagavÄ•
attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhicittassa adhipaÃ±Ã±Ä• yÄ•
bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ catunnaá¹ƒ arÅ«p
bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ abhibhÄ• yat
anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ saÃ
kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhissa asubhasamÄ• pattiyÄ• ti bha
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ id
indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ
paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ channaá¹ƒ buddhadhammÄ• nanti \E
netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• tarÄ• kataá¹ƒ na bhagi
mittÄ• maccehi kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti --- mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• ya iti bhag

__mantÄ• asmÄ«ti sabbamuparundhe_ti. __mantÄ• _ vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä•
amoho dhammavicayo sammÄ• diá¹-á¹-hi. __asmÄ«_ti rÅ«pe asmÄ«ti mÄ• no asmÄ«ti cha
... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e asmÄ«ti mÄ• no asmÄ«ti chando asm
papaÃ±casaá¹…khÄ• ya iti bhagavÄ• . __mantÄ• asmÄ«ti sabbamuparundhe_ti. papaÃ±ca
asmimÄ• naÃ±ca mantÄ• ya sabbaá¹ƒ rundheyya uparundheyya nirodheyya vÅ«pasameyy
paá¹-ipassambheyyÄ• ti --- mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• ya iti bhagavÄ• , mantÄ• asmÄ

__yÄ• kÄ• ci taá¹‡hÄ• ajjhatta_nti. __yÄ• kÄ• cÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• sabb
pariyÄ• diyanavacanametaá¹ƒ --- yÄ• kÄ• cÄ«ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dh

__ajjhatta_nti ajjhattasamuá¹-á¹-hÄ• nÄ• vÄ• {ajjhattaá¹ƒ samuá¹-á¹-hÄ• ti (Se) } sÄ• taá¹‡
\Be 269/. atha vÄ• __ajjhattikaá¹ƒ_ vuccati cittaá¹ƒ. yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ hada
mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• m
sÄ• taá¹‡hÄ• sahagatÄ• sahajÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• sampayuttÄ• ekuppÄ• dÄ• ekar
ekÄ• rammaá¹‡Ä• tipi ajjhattanti --- yÄ• kÄ• ci taá¹‡hÄ• ajjhattaá¹ƒ.

__tÄ• saá¹ƒ vinayÄ• sadÄ• sato sikkhe_ti. __sadÄ• _ti sadÄ• sabbadÄ• \Ee II 347/ sabb
dhuvakÄ• laá¹ƒ, satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ poá¹…khÄ• nupoá¹…khaá¹ƒ udakÅ
avÄ«cisantatisahitaá¹ƒ phusitaá¹ƒ, purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ \Se 419/, purimaá¹ƒ yÄ
yÄ• maá¹ƒ pacchimaá¹ƒ yÄ• maá¹ƒ, kÄ• á¸·e juá¹‡he, vasse hemante gimhe, purime vayok
pacchime vayokhandhe. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ
bhÄ• vento sato, vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassanÄ• satipa
sato. aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- asati parivajjanÄ• ya sato, satikaraá¹‡Ä«yÄ• na
katattÄ• sato, satipaá¹-ipakkhÄ• naá¹ƒ dhammÄ• naá¹ƒ hatattÄ• sato, satinimittÄ• naá¹ƒ a
aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- satiyÄ• samannÄ• gatattÄ• sato, satiyÄ• vasitattÄ
pÄ• guÃ±Ã±atÄ• ya sato, satiyÄ• apaccorohanatÄ• ya sato. aparehipi catÅ«hi kÄ• raá¹‡eh
santattÄ• sato, samitattÄ• sato, santadhammasamannÄ• gatattÄ• sato. buddhÄ• nussatiy
sato, saá¹…ghÄ• nussatiyÄ• sato, sÄ«lÄ• nussatiyÄ• sato, cÄ• gÄ• nussatiyÄ• sato, deva
Ä• nÄ• pÄ• nassatiyÄ• sato, maraá¹‡assatiyÄ• sato, kÄ• yagatÄ• satiyÄ• sato, upasamÄ
anussati paá¹-issati, sati saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammussanatÄ• , s
satibalaá¹ƒ sammÄ• sati satisambojjhaá¹…go ekÄ• yanamaggo --- ayaá¹ƒ vuccati sati. imÄ
samupeto, upagato samupagato, upapanno samupapanno, samannÄ• gato so vuccati sato.

__sikkhe_ti \Se 420/ tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã±Ä•
256/ adhisÄ«lasikkhÄ• ? idha bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viha
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu \Be 270/ bhayadassÄ• vÄ«, samÄ• dÄ• y
khuddako sÄ«lakkhandho ... mahanto \Ee II 348/ sÄ«lakkhandho, sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä
saá¹ƒyamo saá¹ƒvaro mukhaá¹ƒ pamukhaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiy

katamÄ• adhicittasikkhÄ• ? idha bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi s
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vitakkavicÄ• rÄ•
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sa
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti ``upekkhako satim
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• __adukkhamasukhaá¹ƒ_ upekkhÄ• satipÄ
upasampajja viharati --- ayaá¹ƒ adhicittasikkhÄ• .

katamÄ• adhipaÃ±Ã±Ä• sikkhÄ• ? idha bhikkhu paÃ±Ã±avÄ• hoti, udayatthagÄ• miniyÄ•
ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . so idaá¹ƒ dukkhanti yathÄ•
dukkhasamudayoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dukkhanirodhoti yathÄ• bhÅ«taá¹
ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ime Ä• savÄ
pajÄ• nÄ• ti, ayaá¹ƒ Ä• savasamudayoti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ Ä• savaniro
pajÄ• nÄ• ti, ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• t
adhipaÃ±Ã±Ä• sikkhÄ• .

__tÄ• saá¹ƒ vinayÄ• sadÄ• sato sikkhe_ti. tÄ• saá¹ƒ taá¹‡hÄ• naá¹ƒ vinayÄ• ya paá¹-ivina
vÅ«pasamÄ• ya paá¹-inissaggÄ• ya paá¹-ipassaddhiyÄ• adhisÄ«lampi sikkheyya, adhicitta
adhipaÃ±Ã±ampi sikkheyya; imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyya, pajÄ• nanto sikkh
349/ sikkheyya, paccavekkhanto sikkheyya, cittaá¹ƒ adhiá¹-á¹-hahanto sikkheyya, saddhÄ•
sikkheyya, vÄ«riyaá¹ƒ paggaá¹‡hanto sikkheyya, satiá¹ƒ upaá¹-á¹-hapento sikkheyya, cittaá
sikkheyya, paÃ±Ã±Ä• ya pajÄ• nanto sikkheyya, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto sikkheyya
parijÄ• nanto sikkheyya, pahÄ• tabbaá¹ƒ pajahanto sikkheyya, bhÄ• vetabbaá¹ƒ bhÄ• vento
sacchikÄ• tabbaá¹ƒ \Be 271/ sacchikaronto sikkheyya Ä• careyya samÄ• careyya samÄ• dÄ
vinayÄ• sadÄ• sato sikkhe.

tenÄ• ha \Ne 257/ bhagavÄ• ---

``mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• ya, [iti bhagavÄ•]

mantÄ• asmÄ«ti sabbamuparundhe.

yÄ• kÄ• ci taá¹‡hÄ• ajjhattaá¹ƒ, tÄ• saá¹ƒ vinayÄ• sadÄ• sato sikkheâ€™â€™ ti ||

<152> á¹• 21 __yaá¹ƒ_ \Se 422/ __kiÃ±ci dhammamabhijaÃ±Ã±Ä• , ajjhattaá¹ƒ atha vÄ• pi

__na tena thÄ• maá¹ƒ kubbetha, na hi sÄ• nibbuti sataá¹ƒ vuttÄ• ||_

__yaá¹ƒ kiÃ±ci dhammamabhijaÃ±Ã±Ä• ajjhatta_nti. yaá¹ƒ kiÃ±ci attano guá¹‡aá¹ƒ jÄ• ney
abyÄ• kate vÄ• dhamme. katame attano guá¹‡Ä• ? uccÄ• kulÄ• pabbajito vÄ• assaá¹ƒ {a
pabbajito vÄ• assaá¹ƒ, uá¸·Ä• rabhogakulÄ• pabbajito vÄ• assaá¹ƒ, Ã±Ä• to yasassÄ« sa
vÄ• assaá¹ƒ, lÄ• bhimhi cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikl
suttantiko vÄ• assaá¹ƒ, vinayadharo vÄ• assaá¹ƒ, dhammakathiko vÄ• assaá¹ƒ, Ä• raÃ±Ã
piá¹‡á¸• apÄ• tiko vÄ• assaá¹ƒ, paá¹ƒsukÅ«liko vÄ• assaá¹ƒ, tecÄ«variko vÄ• assaá¹ƒ, sa
assaá¹ƒ, khalupacchÄ• bhattiko vÄ• assaá¹ƒ, nesajjiko vÄ• assaá¹ƒ, yathÄ• santhatiko vÄ
jhÄ• nassa lÄ• bhÄ«ti vÄ• assaá¹ƒ, dutiyassa jhÄ• nassa lÄ• bhÄ«ti vÄ• assaá¹ƒ, tatiyassa

lÄ• bhÄ«ti vÄ• assaá¹ƒ, catutthassa jhÄ• nassa lÄ• bhÄ«ti vÄ• assaá¹ƒ, Ä• kÄ• sÄ• naÃ±c
lÄ• bhÄ«ti vÄ• assaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• ... Ä• kiÃ±caÃ±Ã±Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ«ti vÄ• assaá¹ƒ --- ime vucca
yaá¹ƒ kiÃ±ci attano guá¹‡aá¹ƒ jÄ• neyya Ä• jÄ• neyya vijÄ• neyya paá¹-ivijÄ• neyya paá¹-ivi
kiÃ±ci dhammamabhijaÃ±Ã±Ä• ajjhattaá¹ƒ. __atha vÄ• pi bahiddhÄ• _ti. upajjhÄ• yassa vÄ
guá¹‡Ä• assÅ«ti {assÅ«ti ajjhattaá¹ƒ (bahÅ«su) } --- atha vÄ• pi bahiddhÄ• .

__na_ \Be 272/ __tena thÄ• maá¹ƒ kubbethÄ• _ti. attano vÄ• guá¹‡ena paresaá¹ƒ vÄ• gu
kareyya, thambhaá¹ƒ na kareyya, mÄ• naá¹ƒ na kareyya, unnatiá¹ƒ na kareyya, unnamaá¹ƒ
mÄ• naá¹ƒ janeyya, na tena thaddho assa patthaddho paggahitasiroti --- na tena thÄ• maá¹

__na hi sÄ• nibbuti sataá¹ƒ vuttÄ• _ti. satÄ• naá¹ƒ santÄ• naá¹ƒ sappurisÄ• naá¹ƒ buddhÄ
buddhasÄ• vakÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ sÄ• nibbutÄ«ti na vuttÄ• na pavuttÄ• na
paÃ±Ã±apitÄ• \Ne 258/ na paá¹-á¹-hapitÄ• na vivaá¹-Ä• na vibhattÄ• na uttÄ• nÄ«katÄ•
sÄ• nibbuti sataá¹ƒ vuttÄ• .

tenÄ• ha bhagavÄ• ---

``yaá¹ƒ kiÃ±ci dhammamabhijaÃ±Ã±Ä• , ajjhattaá¹ƒ atha vÄ• pi bahiddhÄ• .

na tena thÄ• maá¹ƒ kubbetha, na hi sÄ• nibbuti sataá¹ƒ vuttÄ• â€™â€™ ti ||

<153> á¹• 21 __seyyo na tena maÃ±Ã±eyya, nÄ«ceyyo atha vÄ• pi sarikkho. _

__phuá¹-á¹-ho_ \Se 424/ __anekarÅ«pehi, nÄ• tumÄ• naá¹ƒ vikappayaá¹ƒ tiá¹-á¹-he ||_

__seyyo na tena maÃ±Ã±eyyÄ• _ti. ``seyyohamasmÄ«â€™â€™ ti atimÄ• naá¹ƒ na janeyya
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya \Ee II 351/ vÄ• dhanena vÄ• ajjhenena vÄ• k
sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±at
--- seyyo na tena maÃ±Ã±eyya.

__nÄ«ceyyo atha vÄ• pi sarikkho_ti. ``hÄ«nohamasmÄ«â€™â€™ ti omÄ• naá¹ƒ na janeyya
pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . ``sadisohamasmÄ«â€™â€™ ti mÄ• naá¹ƒ n
vÄ• kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ
vÄ• vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena
atha vÄ• pi sarikkho.

__phuá¹-á¹-ho anekarÅ«pehÄ«_ti. anekavidhehi Ä• kÄ• rehi phuá¹-á¹-ho pareto samohito s

phuá¹-á¹-ho anekarÅ«pehi.

__nÄ• tumÄ• naá¹ƒ_ \Be 273/ __vikappayaá¹ƒ tiá¹-á¹-he_ti. __Ä• tumÄ• _ vuccati attÄ• . at
vikappento vikappaá¹ƒ Ä• pajjanto na tiá¹-á¹-heyyÄ• ti --- nÄ• tumÄ• naá¹ƒ vikappayaá¹ƒ tiá

tenÄ• ha bhagavÄ• ---

``seyyo \Se 425/ na tena maÃ±Ã±eyya, nÄ«ceyyo atha vÄ• pi sarikkho.

phuá¹-á¹-ho anekarÅ«pehi, nÄ• tumÄ• naá¹ƒ vikappayaá¹ƒ tiá¹-á¹-heâ€™â€™ ti ||

<154> á¹• 21 __ajjhattamevupasame \Ne 259/, na aÃ±Ã±ato bhikkhu santimeseyya. _

__ajjhattaá¹ƒ upasantassa, natthi attÄ• _ {attaá¹ƒ (Se) } __kuto nirattÄ• _ {nirattaá¹ƒ (Se) } _

__ajjhattamevupasame_ti. ajjhattaá¹ƒ rÄ• gaá¹ƒ sameyya, dosaá¹ƒ sameyya, mohaá¹ƒ san
upanÄ• haá¹ƒ ... makkhaá¹ƒ ... paá¸·Ä• saá¹ƒ ... issaá¹ƒ ... macchariyaá¹ƒ ... mÄ• yaá¹ƒ ... s
thambhaá¹ƒ ... sÄ• rambhaá¹ƒ \Ee II 352/ ... mÄ• naá¹ƒ ... atimÄ• naá¹ƒ ... madaá¹ƒ ... pam
kilese ... sabbe duccarite ... sabbe darathe ... sabbe pariá¸·Ä• he ... sabbe santÄ• pe ...
sabbÄ• kusalÄ• bhisaá¹…khÄ• re sameyya upasameyya vÅ«pasameyya nibbÄ• peyya paá
ajjhattamevupasame.

__na aÃ±Ã±ato bhikkhu santimeseyyÄ• _ti. aÃ±Ã±ato asuddhimaggena, micchÄ• paá¹-ipad
aÃ±Ã±atra satipaá¹-á¹-hÄ• nehi, aÃ±Ã±atra sammappadhÄ• nehi, aÃ±Ã±atra iddhipÄ• dehi,
aÃ±Ã±atra balehi, aÃ±Ã±atra bojjhaá¹…gehi, aÃ±Ã±atra ariyÄ• aá¹-á¹-haá¹…gikÄ• maggÄ
vÅ«pasantiá¹ƒ nibbutiá¹ƒ paá¹-ipassaddhiá¹ƒ na eseyya na gaveseyya na pariyeseyyÄ• ti --
santimeseyya.

__ajjhattaá¹ƒ_ \Se 426/ __upasantassÄ• _ti. ajjhattaá¹ƒ rÄ• gaá¹ƒ santassa, dosaá¹ƒ santa
... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• re santassa upasantassa vÅ«pasantassa nibbutass
ajjhattaá¹ƒ upasantassa.

__natthi attÄ• kuto nirattÄ• vÄ• _ti. __natthÄ«_ti paá¹-ikkhepo. __attÄ• _ti attadiá¹-á¹-hi na
__nirattÄ• _ti ucchedadiá¹-á¹-hi natthi. __attÄ• _ti gahitaá¹ƒ natthi; __nirattÄ• _ti muÃ±citabl
yassatthi gahitaá¹ƒ, tassatthi muÃ±citabbaá¹ƒ. tassa gahitaá¹ƒ gÄ• haá¹ƒ \Be 274/ muÃ±car
arahÄ• vuddhipÄ• rihÄ• nivÄ«tivatto. so vuá¹-á¹-havÄ• so ciá¹‡á¹‡acaraá¹‡o ... pe ... jÄ• tir
natthi tassa punabbhavoti --- natthi attÄ• kuto nirattÄ• vÄ• .

tenÄ• ha bhagavÄ• ---

``ajjhattamevupasame, na aÃ±Ã±ato bhikkhu santimeseyya.

ajjhattaá¹ƒ upasantassa, natthi attÄ• kuto nirattÄ• vÄ• â€™â€™ ti ||

<155> á¹• 21 __majjhe_ \Ne 260/ \Ee II 353/ __yathÄ• samuddassa, Å«mi no jÄ• yatÄ« á¹

__evaá¹ƒ á¹-hito anejassa, ussadaá¹ƒ bhikkhu na kareyya_ {kare (Ce) } __kuhiÃ±ci ||_

__majjhe yathÄ• samuddassa, Å«mi no jÄ• yatÄ« á¹-hito hotÄ«_ti. samuddo caturÄ• sÄ«ti
gambhÄ«ro. heá¹-á¹-hÄ• cattÄ• rÄ«sayojanasahassÄ• ni \Se 427/ udakaá¹ƒ macchakaccha
cattÄ• rÄ«sayojanasahassÄ• ni udakaá¹ƒ vÄ• tehi kampati. majjhe cattÄ• rÄ«sayojanasaha
na vikampati na calati na vedhati nappavedhati na sampavedhati. anerito aghaá¹-á¹-ito acali
abhanto vÅ«pasanto tatra Å«mi no jÄ• yati, á¹-hito hoti samuddoti. evampi majjhe yathÄ• sa
jÄ• yatÄ« á¹-hito hoti.

atha vÄ• sattannaá¹ƒ pabbatÄ• naá¹ƒ antarikÄ• su sattasÄ«dantarÄ• mahÄ• samuddÄ• .
tatra udakaá¹ƒ na kampati na vikampati na calati na vedhati nappavedhati na sampavedhati
aghaá¹-á¹-ito acalito aluá¸·ito abhanto vÅ«pasanto tatra Å«mi no jÄ• yati, á¹-hito hoti samud
majjhe yathÄ• samuddassa Å«mi no jÄ• yatÄ« á¹-hito hoti.

__evaá¹ƒ á¹-hito anejassÄ• _ti. __eva_nti opammasampaá¹-ipÄ• danaá¹ƒ. __á¹-hito_ti lÄ• l
alÄ• bhepi na kampati, yasepi na kampati, ayasepi na kampati, pasaá¹ƒsÄ• yapi na kampat
sukhepi na kampati, dukkhepi na kampati na vikampati na calati na vedhati nappavedhati na
evaá¹ƒ á¹-hito. __anejassÄ• _ti ejÄ• vuccati taá¹‡hÄ• . yo rÄ• go \Be 275/ sÄ• rÄ• go ... pe
akusalamÅ«laá¹ƒ. yassesÄ• ejÄ• taá¹‡hÄ• pahÄ«nÄ• ucchinnÄ• samucchinnÄ• vÅ«pas
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so vuccati anejo. ejÄ• ya pahÄ«nattÄ•
na iÃ±jati, alÄ• bhepi na iÃ±jati, yasepi na iÃ±jati, ayasepi \Ee II 354/ na iÃ±jati, pasaá¹ƒsÄ•
iÃ±jati, nindÄ• yapi na iÃ±jati, sukhepi na iÃ±jati, dukkhepi na iÃ±jati, na calati na vedhati na
sampavedhatÄ«ti --- evaá¹ƒ á¹-hito anejassa.

__ussadaá¹ƒ bhikkhu na kareyya kuhiÃ±cÄ«_ti. __ussadÄ• _ti sattussadÄ• --- rÄ• gussada
dosussadaá¹ƒ, mohussadaá¹ƒ, mÄ• nussadaá¹ƒ, diá¹-á¹-hussadaá¹ƒ, kilesussadaá¹ƒ, kamm
janeyya na saÃ±janeyya na \Ne 261/ nibbatteyya nÄ• bhinibbatteyya. __kuhiÃ±cÄ«_ti kuhiÃ
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• ti --- ussadaá¹ƒ bhikkhu na kareyya

tenÄ• ha bhagavÄ• ---

``majjhe yathÄ• samuddassa, Å«mi no jÄ• yatÄ« á¹-hito hoti.

evaá¹ƒ á¹-hito anejassa, ussadaá¹ƒ bhikkhu na kareyya kuhiÃ±cÄ«â€™â€™ ti ||

<156> á¹• 21 __akittayÄ« vivaá¹-acakkhu, sakkhidhammaá¹ƒ parissayavinayaá¹ƒ. _

__paá¹-ipadaá¹ƒ vadehi bhaddante, pÄ• timokkhaá¹ƒ atha vÄ• pi samÄ• dhiá¹ƒ ||_

__akittayÄ« vivaá¹-acakkhÅ«_ti. __akittayÄ«_ti kittitaá¹ƒ Ä• cikkhitaá¹ƒ desitaá¹ƒ paÃ±Ã±ap
paá¹-á¹-hapitaá¹ƒ vivaá¹-aá¹ƒ vibhattaá¹ƒ uttÄ• nÄ«kataá¹ƒ pakÄ• sitanti \Se 429/ --- akittay
akittayi parikittayi Ä• cikkhi desesi paÃ±Ã±apesi paá¹-á¹-hapesi vivari vibhaji uttÄ• nimakÄ•
akittayi (Se) }. __vivaá¹-acakkhÅ«_ti bhagavÄ• paÃ±cahi cakkhÅ«hi vivaá¹-acakkhu --- maá
vivaá¹-acakkhu, dibbena cakkhunÄ• pi vivaá¹-acakkhu, paÃ±Ã±Ä• cakkhunÄ• pi vivaá¹-acak
vivaá¹-acakkhu, samantacakkhunÄ• pi vivaá¹-acakkhu.

kathaá¹ƒ bhagavÄ• maá¹ƒsacakkhunÄ• pi vivaá¹-acakkhu? maá¹ƒsacakkhumhipi bhagava
saá¹ƒvijjanti --- nÄ«lo ca vaá¹‡á¹‡o, pÄ«tako ca vaá¹‡á¹‡o, lohitako ca \Be 276/ vaá¹‡á¹‡o,
vaá¹‡á¹‡o, odÄ• to \Ee II 355/ ca vaá¹‡á¹‡o. akkhilomÄ• ni ca bhagavato yattha ca akkhilom
taá¹ƒ nÄ«laá¹ƒ hoti sunÄ«laá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ umÄ• pupphasamÄ• naá¹ƒ
Katthaci), ummÄ• rapupphasamÄ• naá¹ƒ (Se) }. tassa parato pÄ«takaá¹ƒ hoti supÄ«takaá¹ƒ
pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ kaá¹‡ikÄ• rapupphasamÄ• naá¹ƒ. ubhayato ca akkhikÅ«á¹
honti sulohitakÄ• ni pÄ• sÄ• dikÄ• ni dassaneyyÄ• ni indagopakasamÄ• nÄ• ni. majjhe kaá¹
alÅ«khaá¹ƒ siniddhaá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ addÄ• riá¹-á¹-hakasamÄ• naá¹ƒ {a
(Se) }. tassa parato odÄ• taá¹ƒ hoti suodÄ• taá¹ƒ setaá¹ƒ paá¹‡á¸• araá¹ƒ pÄ• sÄ• dikaá¹ƒ
osadhitÄ• rakasamÄ• naá¹ƒ. tena bhagavÄ• pÄ• katikena maá¹ƒsacakkhunÄ• attabhÄ• va
purimasucaritakammÄ• bhinibbattena samantÄ• yojanaá¹ƒ passati divÄ• ceva rattiÃ±ca. y
caturaá¹…gasamannÄ• gato andhakÄ• ro hoti. sÅ«riyo vÄ• atthaá¹…gato hoti. kÄ• á¸·apak
ca vanasaá¹‡á¸• o hoti. mahÄ• ca kÄ• á¸·amegho {akÄ• lamegho (Se) } abbhuá¹-á¹-hito ho
caturaá¹…gasamannÄ• gate andhakÄ• re samantÄ• yojanaá¹ƒ \Se 430/ passati. natthi so k
vÄ• kavÄ• á¹-aá¹ƒ vÄ• pÄ• kÄ• ro vÄ• pabbato vÄ• gaccho vÄ• latÄ• vÄ• Ä• varaá¹‡aá
ekaÃ±ce tilaphalaá¹ƒ nimittaá¹ƒ \Ne 262/ katvÄ• tilavÄ• he pakkhipeyya. taÃ±Ã±eva tilapha
evaá¹ƒ parisuddhaá¹ƒ bhagavato pÄ• katikaá¹ƒ maá¹ƒsacakkhu. evaá¹ƒ bhagavÄ• maá¹ƒs

kathaá¹ƒ bhagavÄ• dibbena cakkhunÄ• pi vivaá¹-acakkhu? bhagavÄ• dibbena cakkhunÄ•
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate. yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- ``ime vata bhonto sattÄ• kÄ• yaduccar
vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upav

micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• \Ee II 356/, te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹
vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena saman
samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
upapannÄ• â€™â€™ ti \Be 277/. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusaken
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate; yathÄ• kam
Ä• kaá¹…khamÄ• no ca bhagavÄ• ekampi lokadhÄ• tuá¹ƒ passeyya, dvepi lokadhÄ• tuyo
\Se 431/ passeyya, catassopi lokadhÄ• tuyo passeyya, paÃ±capi lokadhÄ• tuyo passeyya,
passeyya, vÄ«sampi lokadhÄ• tuyo passeyya, tiá¹ƒsampi lokadhÄ• tuyo passeyya, cattÄ• lÄ
passeyya, paÃ±Ã±Ä• sampi lokadhÄ• tuyo passeyya, satampi lokadhÄ• tuyo passeyya, sah
lokadhÄ• tuá¹ƒ passeyya, dvisahassimpi majjhimikaá¹ƒ lokadhÄ• tuá¹ƒ passeyya, tisahassi
passeyya, mahÄ• sahassimpi {tisahassiá¹ƒ mahÄ• sahassimpi (Ce Katthaci) } lokadhÄ• tuá
vÄ• pana Ä• kaá¹…kheyya tÄ• vatakaá¹ƒ passeyya. evaá¹ƒ parisuddhaá¹ƒ bhagavato dibb
dibbena cakkhunÄ• pi vivaá¹-acakkhu.

kathaá¹ƒ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• pi vivaá¹-acakkhu? bhagavÄ• mahÄ• paÃ±Ã±o
javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o paÃ±Ã±Ä• pabhedakusalo pabhinnaÃ±
catuvesÄ• rajjappatto dasabaladhÄ• rÄ« purisÄ• sabho purisasÄ«ho purisanÄ• go purisÄ• j
anantaÃ±Ä• á¹‡o anantatejo anantayaso aá¸• á¸• ho mahaddhano dhanavÄ• netÄ• vinetÄ
anijjhÄ• petÄ• pekkhetÄ• pasÄ• detÄ• . so hi bhagavÄ• anuppannassa maggassa uppÄ•
saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggak
sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• .

so \Ne 263/ hi bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti \Ee II 357/ passaá¹ƒ passati, cakkhubhÅ«to Ã
dhammabhÅ«to brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dha
tassa bhagavato aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ paÃ
anÄ• gataá¹ƒ paccuppannaá¹ƒ {atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ (Se) Nidd I 69} upÄ• dÄ•
buddhassa bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchanti. yaá¹ƒ kiÃ±ci neyyaá¹ƒ
{atthi dhammaá¹ƒ jÄ• nitabbaá¹ƒ (Ce Katthaci) } attattho vÄ• parattho vÄ• ubhayattho vÄ•
attho \Be 278/ samparÄ• yiko vÄ• attho uttÄ• no vÄ• attho gambhÄ«ro vÄ• attho gÅ«á¸·ho
vÄ• attho neyyo vÄ• attho nÄ«to vÄ• attho anavajjo vÄ• attho nikkileso vÄ• attho vodÄ•
vÄ• attho, sabbaá¹ƒ taá¹ƒ {paramattho vÄ• , sabbantaá¹ƒ (Se) } antobuddhaÃ±Ä• á¹‡e pari

sabbaá¹ƒ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti sabbaá¹ƒ vacÄ«
manokammaá¹ƒ ... atÄ«te buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gate
Ã±Ä• á¹‡aá¹ƒ. yÄ• vatakaá¹ƒ neyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹
neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ, neyyaá¹ƒ atikkamitvÄ
nappavattati, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-â

yathÄ• dvinnaá¹ƒ samuggapaá¹-alÄ• naá¹ƒ sammÄ• phusitÄ• naá¹ƒ heá¹-á¹-himaá¹ƒ samu
nÄ• tivattati, uparimaá¹ƒ samuggapaá¹-alaá¹ƒ heá¹-á¹-himaá¹ƒ nÄ• tivattati, aÃ±Ã±amaÃ±Ã
evameva buddhassa \Se 433/ bhagavato neyyaÃ±ca Ã±Ä• á¹‡aÃ±ca aÃ±Ã±amaÃ±Ã±apari
neyyaá¹ƒ tÄ• vatakaá¹ƒ \Ee II 358/ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá
neyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ. neyyaá¹ƒ atikkamitvÄ
nappavattati, Ã±Ä• á¹‡aá¹ƒ atikkamitvÄ• neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-á

sabbadhammesu buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. sabbe dhammÄ• buddha
Ä• vajjanapaá¹-ibaddhÄ• Ä• kaá¹…khapaá¹-ibaddhÄ• manasikÄ• rapaá¹-ibaddhÄ• cittupp
buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. sabbesaá¹ƒ sattÄ• naá¹ƒ bhagavÄ• Ä• saya
jÄ• nÄ• ti, caritaá¹ƒ jÄ• nÄ• ti, adhimuttiá¹ƒ jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe tikkhin
svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye bhabbÄ• bhabbe satte pajÄ• r
sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanussÄ• antobuddhaÃ±Ä• á¹‡e
(Katthaci) pasÅ«rasuttaniddese avasÄ• nepi}.

yathÄ• ye keci macchakacchapÄ• antamaso timitimiá¹…galaá¹ƒ upÄ• dÄ• ya antomahÄ•
sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanus
parivattati {parivattanti (Katthaci) pasÅ«rasuttaniddese avasÄ• nepi}. yathÄ• ye keci pakkhÄ
garuá¸·aá¹ƒ venateyyaá¹ƒ upÄ• dÄ• ya Ä• kÄ• sassa padese parivattanti; evameva yepi te
paÃ±Ã±Ä• ya tepi buddhaÃ±Ä• á¹‡assa padese parivattanti; buddhaÃ±Ä• á¹‡aá¹ƒ devaman
pharitvÄ• abhibhavitvÄ• tiá¹-á¹-hati. yepi te khattiyapaá¹‡á¸• itÄ• brÄ• hmaá¹‡apaá¹‡á¸• it
gahapatipaá¹‡á¸• itÄ• samaá¹‡apaá¹‡á¸• itÄ• nipuá¹‡Ä• kataparappavÄ• dÄ• vÄ• lavedh
caranti paÃ±Ã±Ä• gatena diá¹-á¹-higatÄ• ni, te paÃ±haá¹ƒ abhisaá¹…kharitvÄ• abhisaá¹…k
upasaá¹…kamitvÄ• pucchanti gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni ca. kathitÄ• visajjitÄ• ca
honti niddiá¹-á¹-hakÄ• raá¹‡Ä• . upakkhittakÄ• ca \Ee II 359/ te bhagavato sampajjanti. atha
atirocati yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti. evaá¹ƒ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• pi vivaá¹-aca

kathaá¹ƒ bhagavÄ• buddhacakkhunÄ• pi vivaá¹-acakkhu? bhagavÄ• buddhacakkhunÄ• I
apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä•
paralokavajjabhayadassÄ• vino viharante, appekacce na paralokavajjabhayadassÄ• vino vi
uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ•
puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• anuggatÄ•
appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni
samodakaá¹ƒ á¹-hitÄ• ni, appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ
saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• accuggamma tiá¹-á¹-hanti anupalittÄ• ni udakena; evameva
lokaá¹ƒ volokento addasa satte apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ•
suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye appekacce paralokavajjabhayadassÄ• vino \Se 435/ vi
paralokavajjabhayadassÄ• vino viharante. jÄ• nÄ• ti bhagavÄ• --- ``ayaá¹ƒ puggalo rÄ• gac

ayaá¹ƒ mohacarito, ayaá¹ƒ vitakkacarito, ayaá¹ƒ saddhÄ• carito, ayaá¹ƒ Ã±Ä• á¹‡acaritoâ€
bhagavÄ• puggalassa asubhakathaá¹ƒ katheti; dosacaritassa bhagavÄ• puggalassa mettÄ
mohacaritassa bhagavÄ• puggalassa uddese paripucchÄ• ya kÄ• lena dhammassavane kÄ
garusaá¹ƒvÄ• se niveseti; vitakkacaritassa bhagavÄ• puggalassa Ä• nÄ• pÄ• nassatiá¹ƒ Ä•
bhagavÄ• puggalassa pasÄ• danÄ«yaá¹ƒ nimittaá¹ƒ Ä• cikkhati buddhasubodhiá¹ƒ \Ee II 3
{buddhasubuddhataá¹ƒ (Katthaci) } dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipattiá¹ƒ sÄ
Ã±Ä• á¹‡acaritassa bhagavÄ• puggalassa Ä• cikkhati vipassanÄ• nimittaá¹ƒ aniccÄ• kÄ• ra
anattÄ• kÄ• raá¹ƒ.

``sele \Ne 265/ yathÄ• pabbatamuddhaniá¹-á¹-hito, yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha, pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ janatamapetasoko, avekkhassu jÄ• tijarÄ• bhibhÅ«taâ€™â€™ nti ||

evaá¹ƒ bhagavÄ• buddhacakkhunÄ• pi vivaá¹-acakkhu.

kathaá¹ƒ bhagavÄ• samantacakkhunÄ• pi vivaá¹-acakkhu? __samantacakkhu_ vuccati sa
bhagavÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡ena upeto samupeto upagato \Se 436/ samupagato upa

``na tassa adiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«â€™â€™ ti ||

evaá¹ƒ bhagavÄ• samantacakkhunÄ• pi vivaá¹-acakkhÅ«ti --- akittayi vivaá¹-acakkhu.

__sakkhidhammaá¹ƒ parissayavinaya_nti. __sakkhidhamma_nti na itihitihaá¹ƒ, na itikirÄ• y
piá¹-akasampadÄ• ya, na takkahetu, na nayahetu, na Ä• kÄ• raparivitakkena, na diá¹-á¹-hin
sÄ• maá¹ƒ sayamabhiÃ±Ã±Ä• taá¹ƒ attapaccakkhaá¹ƒ dhammanti --- sakkhidhammaá¹ƒ. __
__parissayÄ• _ti dve parissayÄ• --- pÄ• kaá¹-aparissayÄ• ca paá¹-icchannaparissayÄ• ca
pÄ• kaá¹-aparissayÄ• ? sÄ«hÄ• byagghÄ• dÄ«pÄ« acchÄ• taracchÄ• \Ee II 361/ kokÄ•
I 5} hatthÄ« ahi vicchikÄ• satapadÄ«, corÄ• vÄ• assu mÄ• navÄ• vÄ• katakammÄ• vÄ•
sotarogo ghÄ• narogo jivhÄ• rogo kÄ• yarogo sÄ«sarogo kaá¹‡á¹‡arogo mukharogo dantar
á¸• Ä• ho {á¸• aho (Ce Se) Nidd I 5} jaro kucchirogo mucchÄ• pakkhandikÄ• sÅ«lÄ• visÅ«
gaá¹‡á¸• o kilÄ• so soso apamÄ• ro \Be 281/ daddu kaá¹‡á¸• u kacchu rakhasÄ• vitacchikÄ
pittaá¹ƒ (Se Katthaci) } madhumeho aá¹ƒsÄ• piá¸·akÄ• bhagandalÄ• , pittasamuá¹-á¹-hÄ•
semhasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• \Se 437/ vÄ• tasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• s
utupariá¹‡Ä• majÄ• Ä• bÄ• dhÄ• visamaparihÄ• rajÄ• Ä• bÄ• dhÄ• opakkamikÄ• Ä• bÄ•

sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo á¸• aá¹ƒsamakasavÄ• tÄ• t
--- ime vuccanti pÄ• kaá¹-aparissayÄ• .

katame paá¹-icchannaparissayÄ• ? kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá
kÄ• macchandanÄ«varaá¹‡aá¹ƒ \Ne 266/ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«vara
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ rÄ• go doso moho kodho u
macchariyaá¹ƒ mÄ• yÄ• sÄ• á¹-heyyaá¹ƒ thambho sÄ• rambho mÄ• no atimÄ• no mado pa
duccaritÄ• sabbe darathÄ• sabbe pariá¸·Ä• hÄ• sabbe santÄ• pÄ• sabbÄ• kusalÄ• bhisa
paá¹-icchannaparissayÄ• .

__parissayÄ• _ti kenaá¹-á¹-hena parissayÄ• ? parisahantÄ«ti parissayÄ• , parihÄ• nÄ• ya s
parissayÄ• , tatrÄ• sayÄ• ti parissayÄ• . kathaá¹ƒ parisahantÄ«ti parissayÄ• ? te parissayÄ•
sahanti parisahanti abhibhavanti ajjhottharanti pariyÄ• diyanti maddanti. evaá¹ƒ parisahantÄ

kathaá¹ƒ parihÄ• nÄ• ya saá¹ƒvattantÄ«ti parissayÄ• ? te parissayÄ• kusalÄ• naá¹ƒ dham
parihÄ• nÄ• ya saá¹ƒvattanti. katamesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sammÄ• paá¹-
apaccanÄ«kapaá¹-ipadÄ• ya \Se 438/ \Ee II 362/ aviruddhapaá¹-ipadÄ• ya anvatthapaá¹-ipa
dhammÄ• nudhammapaá¹-ipadÄ• ya sÄ«lesu paripÅ«rakÄ• ritÄ• ya indriyesu guttadvÄ• rat
jÄ• gariyÄ• nuyogassa satisampajaÃ±Ã±assa catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• v
sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ p
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹-haá¹…gikassa maggassa bhÄ• vanÄ• nuy
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ antarÄ• yÄ• ya parihÄ• nÄ• ya saá¹ƒvattanti. evampi parihÄ
parissayÄ• .

kathaá¹ƒ \Be 282/ tatrÄ• sayÄ• ti parissayÄ• ? tatthete pÄ• pakÄ• akusalÄ• dhammÄ• up
attabhÄ• vasannissayÄ• . yathÄ• bile bilÄ• sayÄ• pÄ• á¹‡Ä• sayanti, dake dakÄ• sayÄ• p
vanÄ• sayÄ• pÄ• á¹‡Ä• sayanti, rukkhe rukkhÄ• sayÄ• pÄ• á¹‡Ä• sayanti; evameva tatth
uppajjanti attabhÄ• vasannissayÄ• ti. evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``sÄ• ntevÄ• siko, bhikkhave, bhikkhu sÄ• cariyako dukkha
kathaÃ±ca, bhikkhave, bhikkhu sÄ• ntevÄ• siko sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharat
bhikkhuno cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• sarasa
tyassa anto vasanti anvÄ• ssavanti pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• \Ne 267/ sÄ
naá¹ƒ samudÄ• caranti, samudÄ• caranti {samudÄ• cÄ• renti (Ce) } naá¹ƒ pÄ• pakÄ• \Se 4
tasmÄ• sÄ• cariyakoti vuccati.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gand

jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• \Ee II 363/ ... mana
viÃ±Ã±Ä• ya uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• sarasaá¹…kappÄ• saÃ±Ã±ojaniyÄ
anvÄ• ssavanti pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• ntevÄ• sikoti vuccati. te naá
samudÄ• caranti naá¹ƒ pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• cariyakoti vuccati. e
sÄ• ntevÄ• siko sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharatÄ«â€™â€™ ti. evampi tatrÄ• sa

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``tayome, bhikkhave, antarÄ• malÄ• antarÄ• amittÄ• anta
antarÄ• vadhakÄ• antarÄ• paccatthikÄ• . katame tayo? lobho, bhikkhave, antarÄ• malo {an
It 88} antarÄ• amitto antarÄ• sapatto antarÄ• vadhako antarÄ• paccatthiko; doso, bhikkhave
bhikkhave, antarÄ• malo antarÄ• amitto antarÄ• sapatto antarÄ• vadhako antarÄ• paccatthi
tayo antarÄ• malÄ• antarÄ• amittÄ• antarÄ• sapattÄ• antarÄ• vadhakÄ• antarÄ• paccatth

``anatthajanano \Be 283/ lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``luddho \Se 440/ atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhantamaá¹ƒ {andhatamaá¹ƒ (Se) It 88} tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒ ||

``anatthajanano doso, doso cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhantamaá¹ƒ tadÄ• hoti, yaá¹ƒ doso sahate naraá¹ƒ ||

``anatthajanano \Ne 268/ \Ee II 364/ moho, moho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``mÅ«á¸·ho atthaá¹ƒ na jÄ• nÄ• ti, mÅ«á¸·ho dhammaá¹ƒ na passati.

andhantamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahate naraâ€™â€™ nti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``tayo kho, mahÄ• rÄ• ja, purisassa dhammÄ• ajjhattaá¹ƒ
ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. katame tayo? lobho kho, mahÄ• rÄ• ja, purisas
uppajjamÄ• no uppajjati ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya; doso kho, mahÄ• rÄ•
mahÄ• rÄ• ja, purisassa dhammo ajjhattaá¹ƒ uppajjamÄ• no uppajjati ahitÄ• ya dukkhÄ• ya
mahÄ• rÄ• ja, tayo purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppajjanti ahitÄ• ya du

``lobho \Se 441/ doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ \Be 284/ bhagavatÄ• ---

``rÄ• go ca doso ca ito nidÄ• nÄ• , aratÄ« ratÄ« lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajantÄ«â€™â€™ ti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• .

__parissayavinaya_nti \Ee II 365/ parissayavinayaá¹ƒ parissayappahÄ• naá¹ƒ parissayavÅ«
parissayapaá¹-inissaggaá¹ƒ parissayapaá¹-ipassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- sakkhid
parissayavinayaá¹ƒ.

__paá¹-ipadaá¹ƒ vadehi bhaddante_ti. paá¹-ipadaá¹ƒ vadehi --- sammÄ• paá¹-ipadaá¹ƒ anu
apaccanÄ«kapaá¹-ipadaá¹ƒ \Ne 269/ aviruddhapaá¹-ipadaá¹ƒ anvatthapaá¹-ipadaá¹ƒ dhamm
sÄ«lesu paripÅ«rakÄ• ritaá¹ƒ indriyesu guttadvÄ• rataá¹ƒ bhojane mattaÃ±Ã±utaá¹ƒ jÄ• gar
satisampajaÃ±Ã±aá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• ne cattÄ• ro sammappadhÄ• ne cattÄ• ro id
paÃ±ca balÄ• ni satta bojjhaá¹…ge ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ nibbÄ• naÃ±ca
paá¹-ipadaá¹ƒ vadehi Ä• cikkha desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivara vibhaja uttÄ• nÄ
paá¹-ipadaá¹ƒ vadehi. __bhaddante_ti so nimmito \Se 442/ buddhaá¹ƒ bhagavantaá¹ƒ Ä• la
tvaá¹ƒ dhammaá¹ƒ Ä• cikkhasi desesi paÃ±Ã±apesi paá¹-á¹-hapesi vivari vibhaji uttÄ• nÄ«a
taá¹ƒ sundaraá¹ƒ bhaddakaá¹ƒ kalyÄ• á¹‡aá¹ƒ anavajjaá¹ƒ sevitabbanti --- paá¹-ipadaá¹ƒ va

__pÄ• timokkhaá¹ƒ atha vÄ• pi samÄ• dhi_nti. __pÄ• timokkha_nti sÄ«laá¹ƒ patiá¹-á¹-hÄ•
saá¹ƒvaro mukhaá¹ƒ pamukhaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• . __atha
á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• hatamÄ• nasatÄ• samatho
samÄ• dhibalaá¹ƒ sammÄ• samÄ• dhÄ«ti --- pÄ• timokkhaá¹ƒ atha vÄ• pi samÄ• dhiá¹ƒ.

tenÄ• ha so nimmito ---

``akittayÄ« vivaá¹-acakkhu, sakkhidhammaá¹ƒ parissayavinayaá¹ƒ.

paá¹-ipadaá¹ƒ vadehi bhaddante, pÄ• timokkhaá¹ƒ atha vÄ• pi samÄ• dhiâ€™â€™ nti ||

<157> á¹• 21 __cakkhÅ«hi_ \Be 285/ __neva lolassa, gÄ• makathÄ• ya Ä• varaye sotaá¹ƒ.

__rase ca nÄ• nugijjheyya, na ca mamÄ• yetha kiÃ±ci lokasmiá¹ƒ ||_

__cakkhÅ«hi_ \Ee II 366/ __neva lolassÄ• _ti. kathaá¹ƒ cakkhuloloti? idhekacco cakkhuloliy
hoti --- ``adiá¹-á¹-haá¹ƒ dakkhitabbaá¹ƒ \Se 443/, diá¹-á¹-haá¹ƒ samatikkamitabbaâ€™â€™
Ä• rÄ• maá¹ƒ uyyÄ• nena uyyÄ• naá¹ƒ gÄ• mena gÄ• maá¹ƒ nigamena nigamaá¹ƒ nagaren
raá¹-á¹-haá¹ƒ janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ anavaá¹-á¹-hitacÄ• rikaá¹ƒ {anav
} anuyutto ca hoti rÅ«passa dassanÄ• ya. evampi cakkhulolo hoti.

atha vÄ• bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno asaá¹ƒvuto gacchati
assaá¹ƒ olokento, rathaá¹ƒ olokento, pattiá¹ƒ olokento, itthiyo olokento, purise olokento, kum
kumÄ• rikÄ• yo olokento, antarÄ• paá¹‡aá¹ƒ olokento \Ne 270/, gharamukhÄ• ni olokento, u
olokento, disÄ• vidisaá¹ƒ vipekkhamÄ• no gacchati. evampi cakkhulolo hoti.

atha vÄ• bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• h
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya na paá¹-ipajjati, na rakkhati cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒva
evampi cakkhulolo hoti.

yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhu
visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ p
pÄ• á¹‡issaraá¹ƒ vetÄ• á¸·aá¹ƒ kumbhathÅ«á¹‡aá¹ƒ {kumbhathÅ«naá¹ƒ (Ce Se Katthaci) } s
{sobhanagarakaá¹ƒ (Ce Se) } caá¹‡á¸• Ä• laá¹ƒ vaá¹ƒsaá¹ƒ dhovanaá¹ƒ hatthiyuddhaá¹ƒ as
mahiá¹ƒsayuddhaá¹ƒ {mahisayuddhaá¹ƒ (Ce Se) } usabhayuddhaá¹ƒ ajayuddhaá¹ƒ meá¹‡á
kukkuá¹-ayuddhaá¹ƒ vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ muá¹-á¹-hiyuddhaá¹ƒ nibb
II 367/ balaggaá¹ƒ senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• \Se 444/. evampi cakkhulol

kathaá¹ƒ \Be 286/ na cakkhulolo hoti? idha bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ
saá¹ƒvuto gacchati na hatthiá¹ƒ olokento, na assaá¹ƒ olokento, na rathaá¹ƒ olokento, na pat
itthiyo olokento, na purise olokento, na kumÄ• rake olokento, na kumÄ• rikÄ• yo olokento, n

olokento, na gharamukhÄ• ni olokento, na uddhaá¹ƒ olokento, na adho olokento, na disÄ• v
gacchati. evampi na cakkhulolo hoti.

atha vÄ• bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janag
yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domana
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ
saá¹ƒvaraá¹ƒ Ä• pajjati. evampi na cakkhulolo hoti.

yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhu
visÅ«kadassanaá¹ƒ ananuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹
... pe ... anÄ«kadassanaá¹ƒ iti vÄ• . evarÅ«pÄ• visÅ«kadassanÄ• paá¹-ivirato hoti. evampi

__cakkhÅ«hi_ \Ne 271/ __neva lolassÄ• _ti. cakkhuloliyaá¹ƒ pajaheyya vinodeyya byantiá¹
gameyya, cakkhuloliyÄ• Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visa
vimariyÄ• dikatena cetasÄ• \Se 445/ vihareyyÄ• ti --- cakkhÅ«hi neva lolassa.

__gÄ• makathÄ• ya Ä• varaye sota_nti. gÄ• makathÄ• vuccati bÄ• ttiá¹ƒsa tiracchÄ• naka
rÄ• jakathÄ• corakathÄ• mahÄ• mattakathÄ• senÄ• kathÄ• bhayakathÄ• yuddhakathÄ•
vatthakathÄ• yÄ• nakathÄ• sayanakathÄ• mÄ• lÄ• kathÄ• gandhakathÄ• Ã±Ä• tikathÄ•
368/ nagarakathÄ• janapadakathÄ• itthikathÄ• {itthikathÄ• purisakathÄ• (bahÅ«su) } sÅ«
kumbhaá¹-á¹-hÄ• nakathÄ• pubbapetakathÄ• nÄ• nattakathÄ• lokakkhÄ• yikÄ• samudda
iti vÄ• . __gÄ• makathÄ• ya Ä• varaye sota_nti \Be 287/. gÄ• makathÄ• ya sotaá¹ƒ Ä• varey
rakkheyya gopeyya pidaheyya pacchindeyyÄ• ti --- gÄ• makathÄ• ya Ä• varaye sotaá¹ƒ.

__rase ca nÄ• nugijjheyyÄ• _ti. __rase cÄ• _ti mÅ«laraso khandharaso tacaraso pattaraso
ambilaá¹ƒ madhuraá¹ƒ tittakaá¹ƒ kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ khÄ• rikaá¹ƒ lambikaá¹ƒ kasÄ• vo
uá¹‡haá¹ƒ. santeke samaá¹‡abrÄ• hmaá¹‡Ä• rasagiddhÄ• ; te jivhaggena rasaggÄ• ni pari
ambilaá¹ƒ labhitvÄ• anambilaá¹ƒ pariyesanti, anambilaá¹ƒ labhitvÄ• ambilaá¹ƒ pariyesanti
labhitvÄ• uá¹‡haá¹ƒ pariyesanti, uá¹‡haá¹ƒ labhitvÄ• sÄ«taá¹ƒ pariyesanti. te yaá¹ƒ yaá¹ƒ
na tussanti, aparÄ• paraá¹ƒ pariyesanti, manÄ• pikesu rasesu rattÄ• giddhÄ• gadhitÄ• mu
laggÄ• laggitÄ• palibuddhÄ• . yassesÄ• rasataá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• ... pe ..
daá¸• á¸• hÄ• , so paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti neva davÄ• ya ... pe ..
phÄ• suvihÄ• ro cÄ• ti.

yathÄ• vaá¹‡aá¹ƒ Ä• limpeyya yÄ• vadeva Ä• ruhaá¹‡atthÄ• ya {Ä• ruhanatthÄ• ya (Katth
sattamagÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ}, yathÄ• vÄ• pana akkhaá¹ƒ abbhaÃ±jeyya yÄ• vad
nittharaá¹‡atthÄ• ya, yathÄ• vÄ• puttamaá¹ƒsaá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reyya yÄ• vadeva
nittharaá¹‡atthÄ• ya; evamevaá¹ƒ bhikkhu paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ \Ee II 369

... pe ... anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• ti rasataá¹‡haá¹ƒ pajaheyya vinodeyya byantiá
anabhÄ• vaá¹ƒ gameyya, rasataá¹‡hÄ• ya Ä• rato assa virato paá¹-ivirato nikkhanto nissaá
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- rase ca nÄ• nugijjheyya.

__na ca mamÄ• yetha kiÃ±ci lokasmi_nti. __mamattÄ• _ti dve mamattÄ• --- taá¹‡hÄ• mam
diá¹-á¹-himamattaÃ±ca \Ne 272/ ... pe ... idaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ ... pe ... idaá¹ƒ diá¹-á
taá¹‡hÄ• mamattaá¹ƒ pahÄ• ya diá¹-á¹-himamattaá¹ƒ paá¹-inissajjitvÄ• cakkhuá¹ƒ na mam
parÄ• maseyya nÄ• bhiniviseyya; sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ..
... rase ... phoá¹-á¹-habbe ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... lÄ• bhaá¹ƒ ... yasaá¹ƒ
pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹ƒ ...
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• madhÄ• tuá¹ƒ ... rÅ«padhÄ• tuá¹ƒ ... arÅ«pa
kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... arÅ«pabhavaá¹ƒ ... saÃ±Ã±Ä• bhavaá¹ƒ ... asaÃ±Ã±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ \Se 447/ ... ekavokÄ• rabhavaá¹ƒ ... catuvokÄ• rab
paÃ±cavokÄ• rabhavaá¹ƒ \Be 288/ ... atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccuppannaá¹ƒ ...
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe dhamme na mamÄ• yeyya na gaá¹‡heyya na parÄ• mas
__kiÃ±cÄ«_ti kiÃ±ci rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá
__lokasmi_nti apÄ• yaloke ... pe ... Ä• yatanaloketi --- na ca mamÄ• yetha kiÃ±ci lokasmiá¹

tenÄ• ha bhagavÄ• ---

``cakkhÅ«hi neva lolassa, gÄ• makathÄ• ya Ä• varaye sotaá¹ƒ.

rase ca nÄ• nugijjheyya, na ca mamÄ• yetha kiÃ±ci lokasmiâ€™â€™ nti ||

<158> á¹• 21 __phassena yadÄ• phuá¹-á¹-hassa, paridevaá¹ƒ bhikkhu na kareyya kuhiÃ±c

__bhavaÃ±ca nÄ• bhijappeyya, bheravesu ca na sampavedheyya ||_

__phassena_ \Ee II 370/ __yadÄ• phuá¹-á¹-hassÄ• _ti. __phasso_ti rogaphasso. rogaphas
samohito samannÄ• gato assa; cakkhurogena phuá¹-á¹-ho pareto samohito samannÄ• gato
ghÄ• narogena ... jivhÄ• rogena ... kÄ• yarogena ... sÄ«sarogena ... kaá¹‡á¹‡arogena ... mu
dantarogena ... kÄ• sena ... sÄ• sena ... pinÄ• sena ... á¸• Ä• hena ... jarena ... kucchirogen
pakkhandikÄ• ya ... sÅ«lÄ• ya ... visÅ«cikÄ• ya ... kuá¹-á¹-hena ... gaá¹‡á¸• ena ... kilÄ• sen
apamÄ• rena ... dadduyÄ• ... kaá¹‡á¸• uyÄ• \Se 448/ ... kacchuyÄ• ... rakhasÄ• ya ... vitad
... pittena ... madhumehena ... aá¹ƒsÄ• ya ... piá¸·akÄ• ya ... bhagandalena ... pittasamuá¹-á
Ä• bÄ• dhena ... semhasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... vÄ• tasamuá¹-á¹-hÄ• nena Ä•
Ä• bÄ• dhena ... utupariá¹‡Ä• majena Ä• bÄ• dhena ... visamaparihÄ• rajena Ä• bÄ• dhena
... kammavipÄ• kajena Ä• bÄ• dhena ... sÄ«tena ... uá¹‡hena ... jighacchÄ• ya ... pipÄ• sÄ•

passÄ• vena ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassehi phuá¹-á¹-ho pareto s
--- phassena yadÄ• phuá¹-á¹-hassa.

__paridevaá¹ƒ_ \Ne 273/ __bhikkhu na kareyya kuhiÃ±cÄ«_ti. Ä• devaá¹ƒ paridevaá¹ƒ Ä• d
Ä• devitattaá¹ƒ paridevitattaá¹ƒ vÄ• cÄ• palÄ• paá¹ƒ vippalÄ• paá¹ƒ lÄ• lappaá¹ƒ lÄ• lappÄ
lÄ• lappÄ• yitattaá¹ƒ na kareyya na janeyya na saÃ±janeyya na \Be 289/ nibbatteyya nÄ• bh
__kuhiÃ±cÄ«_ti kuhiÃ±ci kimhici katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ•
bhikkhu na kareyya kuhiÃ±ci.

__bhavaÃ±ca nÄ• bhijappeyyÄ• _ti. kÄ• mabhavaá¹ƒ na jappeyya, rÅ«pabhavaá¹ƒ na japp
jappeyya na pajappeyya nÄ• bhijappeyyÄ• ti --- bhavaÃ±ca nÄ• bhijappeyya.

__bheravesu ca na sampavedheyyÄ• _ti. __bheravÄ• _ti ekenÄ• kÄ• rena bhayampi bhera
vuttaÃ±hetaá¹ƒ \Ee II 371/ bhagavatÄ• --- ``etaá¹ƒ nÅ«na taá¹ƒ bhayaá¹ƒ bheravaá¹ƒ na ja
ti. bahiddhÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ sÄ«hÄ• byagghÄ• \Se 449/ dÄ«pÄ« acchÄ• taracch
hatthÄ« ahi vicchikÄ• satapadÄ«, corÄ• vÄ• assu mÄ• navÄ• vÄ• katakammÄ• vÄ• aka
Ä• kÄ• rena bhayaá¹ƒ vuccati ajjhattikaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ bhayaá¹ƒ bhayÄ• naka
lomahaá¹ƒso cetaso ubbego utrÄ• so, jÄ• tibhayaá¹ƒ jarÄ• bhayaá¹ƒ byÄ• dhibhayaá¹ƒ mar
corabhayaá¹ƒ aggibhayaá¹ƒ udakabhayaá¹ƒ attÄ• nuvÄ• dabhayaá¹ƒ parÄ• nuvÄ• dabhaya
duggatibhayaá¹ƒ Å«mibhayaá¹ƒ kumbhÄ«labhayaá¹ƒ Ä• vaá¹-á¹-abhayaá¹ƒ susukÄ• bhaya
Ä• jÄ«vikabhayaá¹ƒ asilokabhayaá¹ƒ parisÄ• ya sÄ• rajjabhayaá¹ƒ madanabhayaá¹ƒ dugga
bhayÄ• nakaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒso cetaso ubbego utrÄ• so. __bheravesu ca na
passitvÄ• vÄ• suá¹‡itvÄ• vÄ• na vedheyya na pavedheyya na sampavedheyya na taseyy
na bhÄ• yeyya na santÄ• saá¹ƒ Ä• pajjeyya, abhÄ«rÅ« assa achambhÄ« anutrÄ• sÄ« apalÄ
vigatalomahaá¹ƒso vihareyyÄ• ti --- bheravesu ca na sampavedheyya.

tenÄ• ha bhagavÄ• ---

``phassena yadÄ• phuá¹-á¹-hassa, paridevaá¹ƒ bhikkhu na kareyya kuhiÃ±ci.

bhavaÃ±ca nÄ• bhijappeyya, bheravesu ca na sampavedheyyÄ• â€™â€™ ti ||

<159> á¹• 21 __annÄ• namatho pÄ• nÄ• naá¹ƒ, khÄ• danÄ«yÄ• namathopi vatthÄ• naá¹ƒ.

__laddhÄ• _ \Se 450/ __na sannidhiá¹ƒ kayirÄ• , na ca parittase tÄ• ni alabhamÄ• no ||_

__annÄ• namatho_ \Ee II 372/ \Be 290/ __pÄ• nÄ• naá¹ƒ, khÄ• danÄ«yÄ• namathopi vatth
kummÄ• so sattu maccho maá¹ƒsaá¹ƒ. __pÄ• nÄ• na_nti aá¹-á¹-ha pÄ• nÄ• ni --- ambapÄ•

cocapÄ• naá¹ƒ, mocapÄ• naá¹ƒ, madhupÄ• naá¹ƒ \Ne 274/, muddikapÄ• naá¹ƒ, sÄ• lukapÄ
aparÄ• nipi aá¹-á¹-ha pÄ• nÄ• ni --- kosambapÄ• naá¹ƒ, kolapÄ• naá¹ƒ, badarapÄ• naá¹ƒ, g
payopÄ• naá¹ƒ, yÄ• gupÄ• naá¹ƒ, rasapÄ• naá¹ƒ. __khÄ• danÄ«yÄ• na_nti piá¹-á¹-hakhajja
mÅ«lakhajjakaá¹ƒ, tacakhajjakaá¹ƒ, pattakhajjakaá¹ƒ, pupphakhajjakaá¹ƒ, phalakhajjakaá¹ƒ
cÄ«varÄ• ni --- khomaá¹ƒ, kappÄ• sikaá¹ƒ, koseyyaá¹ƒ, kambalaá¹ƒ, sÄ• á¹‡aá¹ƒ, bhaá¹…g
pÄ• nÄ• naá¹ƒ khÄ• danÄ«yÄ• namathopi vatthÄ• naá¹ƒ.

__laddhÄ• na sannidhiá¹ƒ kayirÄ• _ti. __laddhÄ• _ti laddhÄ• labhitvÄ• adhigantvÄ• vindi
kuhanÄ• ya, na lapanÄ• ya, na nemittikatÄ• ya, na nippesikatÄ• ya, na lÄ• bhena lÄ• bhaá¹
{nijigiá¹ƒsanatÄ• ya (Ce Se) }, na kaá¹-á¹-hadÄ• nena, na veá¸·udÄ• nena, na pattadÄ• nen
phaladÄ• nena, na sinÄ• nadÄ• nena, na cuá¹‡á¹‡adÄ• nena, na mattikÄ• dÄ• nena, na da
mukhodakadÄ• nena, na cÄ• á¹-ukamyatÄ• ya, na muggasÅ«pyatÄ• ya {na muggasuppatÄ
}, na pÄ• ribhaá¹-ayayatÄ• ya, na pÄ«á¹-hamaddikatÄ• ya {piá¹-á¹-himaá¹ƒsikatÄ• ya (Ce),
(Katthaci) }, na vatthuvijjÄ• ya, na tiracchÄ• navijjÄ• ya, na aá¹…gavijjÄ• ya, na nakkhattavij
dÅ«tagamanena, na pahiá¹‡agamanena, na jaá¹…ghapesaniyena, na vejjakammena, na na
piá¹‡á¸• apaá¹-ipiá¹‡á¸• akena, na \Se 451/ dÄ• nÄ• nuppadÄ• nena dhammena samena la
vinditvÄ• paá¹-ilabhitvÄ• ti --- laddhÄ• . __na sannidhiá¹ƒ kayirÄ• _ti annasannidhiá¹ƒ pÄ• n
vatthasannidhiá¹ƒ yÄ• nasannidhiá¹ƒ sayanasannidhiá¹ƒ gandhasannidhiá¹ƒ Ä• misasannid
na saÃ±janeyya na nibbatteyya nÄ• bhinibbatteyyÄ• ti --- laddhÄ• na sannidhiá¹ƒ kayirÄ• .

__na ca parittase tÄ• ni alabhamÄ• no_ti. annaá¹ƒ vÄ• na labhÄ• mi \Ee II 373/, pÄ• naá¹ƒ
vatthaá¹ƒ vÄ• na labhÄ• mi, kulaá¹ƒ vÄ• na labhÄ• mi, gaá¹‡aá¹ƒ vÄ• na labhÄ• mi, Ä• vÄ
lÄ• bhaá¹ƒ vÄ• na labhÄ• mi, yasaá¹ƒ vÄ• na labhÄ• mi, pasaá¹ƒsaá¹ƒ vÄ• na labhÄ• mi,
cÄ«varaá¹ƒ vÄ• na labhÄ• mi, piá¹‡á¸• apÄ• taá¹ƒ vÄ• na labhÄ• mi, senÄ• sanaá¹ƒ vÄ•
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ vÄ• na labhÄ• mi, gilÄ• nupaá¹-á¹-hÄ• kaá¹ƒ vÄ•
``appaÃ±Ã±Ä• tomhÄ«â€™â€™ ti na taseyya na uttaseyya na parittaseyya na bhÄ• yeyya n
291/, abhÄ«rÅ« assa achambhÄ« anutrÄ• sÄ« apalÄ• yÄ«, pahÄ«nabhayabheravo vigatalo
ca parittase tÄ• ni alabhamÄ• no.

tenÄ• ha bhagavÄ• ---

``annÄ• namatho pÄ• nÄ• naá¹ƒ, khÄ• danÄ«yÄ• namathopi vatthÄ• naá¹ƒ.

laddhÄ• na sannidhiá¹ƒ kayirÄ• , na ca parittase tÄ• ni alabhamÄ• noâ€™â€™ ti ||

<160> á¹• 21 __jhÄ• yÄ«_ \Se 452/ \Ne 275/ __na pÄ• dalolassa, virame kukkuccÄ• nappa

__athÄ• sanesu sayanesu, appasaddesu bhikkhu vihareyya ||_

__jhÄ• yÄ« na pÄ• dalolassÄ• _ti. __jhÄ• yÄ«_ti paá¹-hamenapi jhÄ• nena jhÄ• yÄ«, dutiye
tatiyenapi jhÄ• nena jhÄ• yÄ«, catutthenapi jhÄ• nena jhÄ• yÄ«, savitakkasavicÄ• renapi jhÄ
avitakkavicÄ• ramattenapi jhÄ• nena jhÄ• yÄ«, avitakkaavicÄ• renapi jhÄ• nena jhÄ• yÄ«, s
jhÄ• yÄ«, nippÄ«tikenapi jhÄ• nena jhÄ• yÄ«, pÄ«tisahagatenapi jhÄ• nena jhÄ• yÄ«, sÄ• ta
jhÄ• yÄ«, sukhasahagatenapi jhÄ• nena jhÄ• yÄ«, upekkhÄ• sahagatenapi jhÄ• nena jhÄ• y
jhÄ• yÄ«, animittenapi jhÄ• nena jhÄ• yÄ«, appaá¹‡ihitenapi jhÄ• nena jhÄ• yÄ«, lokiyenapi
lokuttarenapi jhÄ• nena jhÄ• yÄ«, jhÄ• narato ekattamanuyutto paramatthagarukoti {sadatth
jhÄ• yÄ«.

__na_ \Ee II 374/ __pÄ• dalolassÄ• _ti. kathaá¹ƒ pÄ• dalolo hoti? idhekacco pÄ• daloliyena
Ä• rÄ• mena Ä• rÄ• maá¹ƒ uyyÄ• nena uyyÄ• naá¹ƒ gÄ• mena gÄ• maá¹ƒ nigamena nigam
raá¹-á¹-haá¹ƒ janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ anavaá¹-á¹-hitacÄ• rikaá¹ƒ anuyu
pÄ• dalolo hoti.

atha vÄ• bhikkhu antopisaá¹…ghÄ• rÄ• me pÄ• daloliyena samannÄ• gato hoti. na atthahe
avÅ«pasantacitto \Se 453/ pariveá¹‡ato pariveá¹‡aá¹ƒ gacchati vihÄ• rato vihÄ• raá¹ƒ gaccl
\Be 292/ aá¸• á¸• hayogaá¹ƒ gacchati pÄ• sÄ• dato pÄ• sÄ• daá¹ƒ gacchati hammiyato ham
guhaá¹ƒ gacchati leá¹‡ato leá¹‡aá¹ƒ gacchati kuá¹-ito kuá¹-iá¹ƒ gacchati kÅ«á¹-Ä• gÄ• rato
gacchati aá¹-á¹-ato aá¹-á¹-aá¹ƒ gacchati mÄ• á¸·ato mÄ• á¸·aá¹ƒ gacchati uddaá¹‡á¸• ato u
upaá¹-á¹-hÄ• nasÄ• lato upaá¹-á¹-hÄ• nasÄ• laá¹ƒ gacchati maá¹‡á¸• alamÄ• á¸·ato maá¹‡á
rukkhamÅ«lato rukkhamÅ«laá¹ƒ gacchati. yattha vÄ• pana bhikkhÅ« nisÄ«danti tahiá¹ƒ gac
dutiyo hoti, dvinnaá¹ƒ vÄ• tatiyo hoti, tiá¹‡á¹‡aá¹ƒ vÄ• catuttho hoti. tattha bahuá¹ƒ sampha
palapati, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ senÄ• kathaá
yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá¹ƒ yÄ• nakathaá¹ƒ sayanakatha
gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarakathaá¹ƒ janapad
sÅ«rakathaá¹ƒ visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• natt
samuddakkhÄ• yikaá¹ƒ iti bhavÄ• bhavakathaá¹ƒ iti vÄ• . evampi pÄ• dalolo hoti.

__na_ \Ne 276/ __pÄ• dalolassÄ• _ti. pÄ• daloliyaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ karey
pÄ• daloliyÄ• Ä• rato assa virato paá¹-ivirato \Ee II 375/ nikkhanto nissaá¹-o vippamutto vis
vimariyÄ• dikatena cetasÄ• vihareyya careyya vicareyya iriyeyya vatteyya pÄ• leyya yapey
paá¹-isallÄ• nÄ• rÄ• mo assa paá¹-isallÄ• narato ajjhattaá¹ƒ cetosamathamanuyutto \Se 454
vipassanÄ• samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ jhÄ• yÄ« jhÄ• narato eka
--- jhÄ• yÄ« na pÄ• dalolassa.

__virame kukkuccÄ• nappamajjeyyÄ• _ti. __kukkucca_nti hatthakukkuccampi kukkuccaá¹ƒ
kukkuccaá¹ƒ, hatthapÄ• dakukkuccampi kukkuccaá¹ƒ, akappiye kappiyasaÃ±Ã±itÄ• , kappiy

avajje vajjasaÃ±Ã±itÄ• , vajje avajjasaÃ±Ã±itÄ• , yaá¹ƒ evarÅ«paá¹ƒ kukkuccaá¹ƒ kukkuccÄ
kukkuccÄ• yitattaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho --- idaá¹ƒ vuccati kukkuccaá¹ƒ.

api ca dvÄ«hi kÄ• raá¹‡ehi uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho --- ka
ca. kathaá¹ƒ katattÄ• ca akatattÄ• ca uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovi
kÄ• yaduccaritaá¹ƒ, akataá¹ƒ me kÄ• yasucaritaâ€™â€™ nti uppajjati kukkuccaá¹ƒ cetaso \
manovilekho, ``kataá¹ƒ me vacÄ«duccaritaá¹ƒ, akataá¹ƒ me vacÄ«sucaritaâ€™â€™ nti upp
vippaá¹-isÄ• ro manovilekho, ``kataá¹ƒ me manoduccaritaá¹ƒ, akataá¹ƒ me manosucaritanti
pÄ• á¹‡Ä• tipÄ• to, akatÄ• me pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ ti uppajjati kukk
``kataá¹ƒ me adinnÄ• dÄ• naá¹ƒ ... kato me kÄ• mesumicchÄ• cÄ• ro ... kato me musÄ• vÄ
pisuá¹‡avÄ• cÄ• ... katÄ• me pharusavÄ• cÄ• ... kato me samphappalÄ• po ... katÄ• me
byÄ• pÄ• do ... katÄ• me micchÄ• diá¹-á¹-hi, akatÄ• me sammÄ• diá¹-á¹-hÄ«â€™â€™ ti u
vippaá¹-isÄ• ro manovilekho \Se 455/. evaá¹ƒ katattÄ• ca akatattÄ• ca uppajjati kukkuccaá
vippaá¹-isÄ• ro manovilekho.

atha vÄ• ``sÄ«lesumhi \Ee II 376/ na paripÅ«rakÄ• rÄ«â€™â€™ ti uppajjati kukkuccaá¹ƒ c
manovilekho, ``indriyesumhi aguttadvÄ• roâ€™â€™ ti ... pe ... ``bhojane amattaÃ±Ã±umhÄ
``jÄ• gariyaá¹ƒ ananuyuttomhÄ«â€™â€™ ti ... ``na satisampajaÃ±Ã±ena samannÄ• gatomh
me cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti ... ``abhÄ• vitÄ• me cattÄ• ro sammappadhÄ
me cattÄ• ro \Ne 277/ iddhipÄ• dÄ• â€™â€™ ti ... ``abhÄ• vitÄ• ni me paÃ±cindriyÄ• nÄ«â€
me paÃ±ca balÄ• nÄ«â€™â€™ ti ... ``abhÄ• vitÄ• me satta bojjhaá¹…gÄ• â€™â€™ ti ... ``
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti ... ``dukkhaá¹ƒ me apariÃ±Ã±Ä• taâ€™â€™ nti ... ``sa
ti ... ``maggo me abhÄ• vitoâ€™â€™ ti ... ``nirodho me asacchikatoâ€™â€™ ti uppajjati kuk
vippaá¹-isÄ• ro manovilekho. __virame kukkuccÄ• _ti kukkuccÄ• Ä• rameyya virameyya pa
pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyya. kukkuccÄ• Ä• rato assa
nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- v

__nappamajjeyyÄ• _ti sakkaccakÄ• rÄ« assa sÄ• taccakÄ• rÄ« aá¹-á¹-hitakÄ• rÄ« anolÄ«n
anikkhittadhuro appamÄ• do kusalesu dhammesu. ``kadÄ• haá¹ƒ aparipÅ«raá¹ƒ vÄ• sÄ«la
paripÅ«raá¹ƒ vÄ• sÄ«lakkhandhaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anuggaá¹‡heyyaâ€™â€™
vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca thÄ• mo ca appaá¹-ivÄ• nÄ« ca sati \Se 456/ ca
padhÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ anuyogo appamÄ• do kusalesu dhammesu \Be 294/. ``k
samÄ• dhikkhandhaá¹ƒ ... pe ... paÃ±Ã±Ä• kkhandhaá¹ƒ ... vimuttikkhandhaá¹ƒ ...
vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ ... kadÄ• haá¹ƒ apariÃ±Ã±Ä• taá¹ƒ vÄ• dukkhaá¹ƒ p
kilese pajaheyyaá¹ƒ, abhÄ• vitaá¹ƒ vÄ• maggaá¹ƒ bhÄ• veyyaá¹ƒ, asacchikataá¹ƒ vÄ• nir
nti? yo tattha chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca thÄ• mo ca appaá¹-ivÄ•
sampajaÃ±Ã±aÃ±c Ä• tappaá¹ƒ \Ee II 377/ padhÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ anuyogo app
--- virame kukkuccÄ• nappamajjeyya.

__athÄ• sanesu sayanesu, appasaddesu bhikkhu vihareyyÄ• _ti. __athÄ• _ti padasandhi ..
yattha nisÄ«dati --- maÃ±co pÄ«á¹-haá¹ƒ bhisi taá¹-á¹-ikÄ• cammakhaá¹‡á¸• o tiá¹‡asanthÄ
palÄ• lasanthÄ• ro. sayanaá¹ƒ vuccati senÄ• sanaá¹ƒ vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do
athÄ• sanesu sayanesu.

__appasaddesu bhikkhu vihareyyÄ• _ti. appasaddesu appanigghosesu vijanavÄ• tesu man
paá¹-isallÄ• nasÄ• ruppesu senÄ• sanesu careyya vicareyya vihareyya iriyeyya vatteyya pÄ
yÄ• peyyÄ• ti --- athÄ• sanesu sayanesu appasaddesu bhikkhu vihareyya.

tenÄ• ha \Ne 278/ bhagavÄ• ---

``jhÄ• yÄ« na pÄ• dalolassa, virame kukkuccÄ• nappamajjeyya.

athÄ• sanesu \Se 457/ sayanesu, appasaddesu bhikkhu vihareyyÄ• â€™â€™ ti ||

<161> á¹• 21 __niddaá¹ƒ na bahulÄ«kareyya, jÄ• gariyaá¹ƒ bhajeyya Ä• tÄ• pÄ«. _

__tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• aá¹ƒ, methunaá¹ƒ vippajahe savibhÅ«saá¹ƒ ||_

__niddaá¹ƒ na bahulÄ«kareyyÄ• _ti. rattindivaá¹ƒ chakoá¹-á¹-hÄ• saá¹ƒ kÄ• retvÄ• paÃ±ca
paá¹-ipajjeyya ekakoá¹-á¹-hÄ• saá¹ƒ nippajjeyyÄ• ti --- niddaá¹ƒ na bahulÄ«kareyya.

__jÄ• gariyaá¹ƒ bhajeyya Ä• tÄ• pÄ«_ti. idha bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya
cittaá¹ƒ parisodheyya, rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ caá¹…kamena nisajjÄ• ya Ä• vara
parisodheyya, rattiyÄ• majjhimaá¹ƒ \Ee II 378/ yÄ• maá¹ƒ \Be 295/ dakkhiá¹‡ena passena s
pÄ• depÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasikaritv
paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodh

__jÄ• gariyaá¹ƒ bhajeyyÄ• _ti jÄ• gariyaá¹ƒ bhajeyya sambhajeyya seveyya niseveyya saá
--- jÄ• gariyaá¹ƒ bhajeyya.

__Ä• tÄ• pÄ«_ti. Ä• tappaá¹ƒ vuccati vÄ«riyaá¹ƒ {viriyaá¹ƒ (Ce Se) }. yo cetasiko vÄ«riyÄ•
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo á¹-hiti asithilaparakkamatÄ
anikkhittadhuratÄ• dhurasampaggaho vÄ«riyaá¹ƒ \Se 458/ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ
Ä• tÄ• pena upeto samupeto upagato samupagato upapanno samupapanno samannÄ• gat
jÄ• gariyaá¹ƒ bhajeyya Ä• tÄ• pÄ«.

__tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• aá¹ƒ, methunaá¹ƒ vippajahe savibhÅ«sa_nti. __
tandÄ« tandiyanÄ• tandiyitattaá¹ƒ {natthi attadaá¹‡á¸• asuttaniddese khuddakavatthuvibha
Ä• lasyaá¹ƒ Ä• lasyÄ• yanÄ• Ä• lasyÄ• yitattaá¹ƒ. mÄ• yÄ• vuccati vaÃ±canikÄ• cariyÄ• .
duccaritaá¹ƒ caritvÄ• ... pe ... vÄ• cÄ• ya manasÄ• duccaritaá¹ƒ caritvÄ• tassa paá¹-icchÄ
icchaá¹ƒ paá¹‡idahati. mÄ• maá¹ƒ jaÃ±Ã±Ä• ti {jaÃ±Ã±Å«ti (Katthaci) } icchati, mÄ• maá¹ƒ
saá¹…kappeti, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti vÄ• caá¹ƒ bhÄ• sati, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti kÄ• y
\Ne 279/ mÄ• yÄ• vitÄ• accasarÄ• vaÃ±canÄ• nikati nikiraá¹‡Ä• pariharaá¹‡Ä• gÅ«hanÄ
paricchÄ• danÄ• {paá¹-icchÄ• danÄ• (Ce Katthaci) mahÄ• niddese} anuttÄ• nÄ«kammaá¹
pÄ• pakiriyÄ• --- ayaá¹ƒ vuccati mÄ• yÄ• . __hassa_nti idhekacco ativelaá¹ƒ dantavidaá¹ƒs
vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``kumÄ• rakamidaá¹ƒ, bhikkhave \Ee II 379/, ariyassa vinay
dantavidaá¹ƒsakaá¹ƒ hasitaâ€™â€™ nti.

__khiá¸• á¸• Ä• _ti dve khiá¸• á¸• Ä• --- kÄ• yikÄ• ca khiá¸• á¸• Ä• vÄ• casikÄ• ca khiá¸•
khiá¸• á¸• Ä• ? hatthÄ«hipi kÄ«á¸·anti, assehipi kÄ«á¸·anti, rathehipi kÄ«á¸·anti, dhanÅ«hipi
aá¹-á¹-hapadehipi kÄ«á¸·anti, dasapadehipi kÄ«á¸·anti, Ä• kÄ• sepi kÄ«á¸·anti, parihÄ• rapa
santikÄ• yapi kÄ«á¸·anti \Se 459/, khalikÄ• yapi kÄ«á¸·anti, ghaá¹-ikÄ• yapi kÄ«á¸·anti, salÄ
kÄ«á¸·anti, akkhenapi kÄ«á¸·anti, paá¹…kacÄ«renapi kÄ«á¸·anti \Be 296/, vaá¹…kakenapi k
mokkhacikÄ• yapi kÄ«á¸·anti, ciá¹…gulakenapi kÄ«á¸·anti, pattÄ• á¸·hakenapi kÄ«á¸·anti, ra
dhanukenapi kÄ«á¸·anti, akkharikÄ• yapi kÄ«á¸·anti, manesikÄ• yapi kÄ«á¸·anti, yathÄ• vaj
ayaá¹ƒ kÄ• yikÄ• khiá¸• á¸• Ä• . katamÄ• vÄ• casikÄ• khiá¸• á¸• Ä• ? mukhabherikaá¹ƒ {m
mukhÄ• lambaraá¹ƒ mukhaá¸• iá¹‡á¸• imakaá¹ƒ {mukhadeá¹‡á¸• imakaá¹ƒ (Ce Se) } mukha
{mukhabherulakaá¹ƒ (Ce) } mukhadaddarikaá¹ƒ nÄ• á¹-akaá¹ƒ lÄ• paá¹ƒ gÄ«taá¹ƒ davakam
khiá¸• á¸• Ä• .

methunadhammo nÄ• ma yo so asaddhammo gÄ• madhammo vasaladhammo duá¹-á¹-hul
dvayaá¹ƒdvayasamÄ• patti. kiá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo? ubhinnaá¹ƒ rattÄ•
avassutÄ• naá¹ƒ pariyuá¹-á¹-hitÄ• naá¹ƒ pariyÄ• dinnacittÄ• naá¹ƒ ubhinnaá¹ƒ sadisÄ• naá
taá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo. yathÄ• ubho kalahakÄ• rakÄ• methunakÄ• ti
bhaá¹‡á¸• anakÄ• rakÄ• ... pe ... ubho bhassakÄ• rakÄ• ... ubho adhikaraá¹‡akÄ• rakÄ• .
ubho vÄ• dino ... ubho sallÄ• pakÄ• methunakÄ• ti vuccanti \Ee II 380/; evameva ubhinnaá
sÄ• rattÄ• naá¹ƒ avassutÄ• naá¹ƒ pariyuá¹-á¹-hitÄ• naá¹ƒ pariyÄ• dinnacittÄ• naá¹ƒ ubhinna
taá¹ƒkÄ• raá¹‡Ä• vuccati methunadhammo.

__vibhÅ«sÄ• _ti dve vibhÅ«sÄ• --- atthi agÄ• riyassa vibhÅ«sÄ• , atthi pabbajitassa vibhÅ«
agÄ• riyassa vibhÅ«sÄ• ? kesÄ• ca massu ca mÄ• lÄ• ca gandhÄ• \Se 460/ ca vilepanÄ•
pilandhanÄ• ca vatthaÃ±ca sayanÄ• sanaÃ±ca veá¹-hanaÃ±ca ucchÄ• danaá¹ƒ parimadda
Ä• dÄ• saá¹ƒ aÃ±janaá¹ƒ mÄ• lÄ• vilepanaá¹ƒ mukhacuá¹‡á¹‡akaá¹ƒ mukhalepaá¹ƒ hattha
{vasikkhÄ• bandhaá¹ƒ (Se) } daá¹‡á¸• anÄ• á¸·iyaá¹ƒ khaggaá¹ƒ chattaá¹ƒ citrÄ• upÄ• han

vÄ• á¸·abÄ«janiá¹ƒ odÄ• tÄ• ni vatthÄ• ni dÄ«ghadasÄ• ni iti vÄ• --- ayaá¹ƒ agÄ• riyassa v
pabbajitassa vibhÅ«sÄ• ? cÄ«varamaá¹‡á¸• anÄ• \Ne 280/ pattamaá¹‡á¸• anÄ• senÄ• sar
pÅ«tikÄ• yassa bÄ• hirÄ• naá¹ƒ vÄ• parikkhÄ• rÄ• naá¹ƒ maá¹‡á¸• anÄ• vibhÅ«sanÄ• ke
gedhitattaá¹ƒ capalatÄ• cÄ• palyaá¹ƒ --- ayaá¹ƒ pabbajitassa vibhÅ«sÄ• .

__tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• aá¹ƒ, methunaá¹ƒ vippajahe savibhÅ«sa_nti. tar
hassaÃ±ca khiá¸• á¸• aÃ±ca methunadhammaÃ±ca savibhÅ«saá¹ƒ saparivÄ• raá¹ƒ saparib
pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyyÄ• ti --- tandiá¹ƒ mÄ• yaá¹ƒ
methunaá¹ƒ vippajahe savibhÅ«saá¹ƒ.

tenÄ• ha bhagavÄ• ---

``niddaá¹ƒ \Be 297/ na bahulÄ«kareyya, jÄ• gariyaá¹ƒ bhajeyya Ä• tÄ• pÄ«.

tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• aá¹ƒ, methunaá¹ƒ vippajahe savibhÅ«saâ€™â€™ r

<162> á¹• 21 __Ä• thabbaá¹‡aá¹ƒ_ \Ee II 381/ __supinaá¹ƒ lakkhaá¹‡aá¹ƒ, no vidahe athop

__virutaÃ±ca_ \Se 461/ __gabbhakaraá¹‡aá¹ƒ, tikicchaá¹ƒ mÄ• mako na seveyya ||_

__Ä• thabbaá¹‡aá¹ƒ supinaá¹ƒ lakkhaá¹‡aá¹ƒ, no vidahe athopi nakkhatta_nti. Ä• thabbaá¹
payojenti, nagare vÄ• ruddhe {rundhe (Katthaci) } saá¹…gÄ• me vÄ• paccupaá¹-á¹-hite pa
paccÄ• mittesu Ä«tiá¹ƒ uppÄ• denti, upaddavaá¹ƒ uppÄ• denti, rogaá¹ƒ uppÄ• denti, pajjara
karonti, visÅ«cikaá¹ƒ karonti, pakkhandikaá¹ƒ karonti. evaá¹ƒ Ä• thabbaá¹‡ikÄ• Ä• thabbaá

supinapÄ• á¹-hakÄ• supinaá¹ƒ Ä• disanti, yo pubbaá¹‡hasamayaá¹ƒ supinaá¹ƒ passati, ev
majjhanhikasamayaá¹ƒ {majjhantikasamayaá¹ƒ (bahÅ«su) } supinaá¹ƒ passati, evaá¹ƒ vipÄ•
sÄ• yanhasamayaá¹ƒ supinaá¹ƒ passati, evaá¹ƒ vipÄ• ko hoti. yo purime yÄ• me ... pe ... yo
pacchime yÄ• me ... yo dakkhiá¹‡ena passena nipanno ... yo vÄ• mena passena nipanno ...
... yo avakujja nipanno ... yo candaá¹ƒ passati ... yo sÅ«riyaá¹ƒ passati ... yo mahÄ• samudd
yo sineruá¹ƒ pabbatarÄ• jÄ• naá¹ƒ passati ... yo hatthiá¹ƒ passati ... yo assaá¹ƒ passati ... y
passati ... yo pattiá¹ƒ passati ... yo senÄ• byÅ«haá¹ƒ passati ... yo Ä• rÄ• marÄ• maá¹‡eyya
vanarÄ• maá¹‡eyyakaá¹ƒ passati ... yo bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ passati ... yo pokkharaá
{pokkharaá¹‡irÄ• maá¹‡eyyakaá¹ƒ (Se) } passati, evaá¹ƒ vipÄ• ko hotÄ«ti. evaá¹ƒ supinapÄ
Ä• disanti.

lakkhaá¹‡apÄ• á¹-hakÄ• \Ne 281/ lakkhaá¹‡aá¹ƒ Ä• disanti --- maá¹‡ilakkhaá¹‡aá¹ƒ daá¹‡á
462/ vatthalakkhaá¹‡aá¹ƒ asilakkhaá¹‡aá¹ƒ usulakkhaá¹‡aá¹ƒ dhanulakkhaá¹‡aá¹ƒ Ä• vudh

itthilakkhaá¹‡aá¹ƒ purisalakkhaá¹‡aá¹ƒ kumÄ• rikÄ• lakkhaá¹‡aá¹ƒ kumÄ• ralakkhaá¹‡aá¹ƒ
dÄ• salakkhaá¹‡aá¹ƒ hatthilakkhaá¹‡aá¹ƒ assalakkhaá¹‡aá¹ƒ mahiá¹ƒsalakkhaá¹‡aá¹ƒ usal
goá¹‡alakkhaá¹‡aá¹ƒ \Be 298/ ajalakkhaá¹‡aá¹ƒ meá¹‡á¸• alakkhaá¹‡aá¹ƒ \Ee II 382/ kukku
vaá¹-á¹-alakkhaá¹‡aá¹ƒ godhÄ• lakkhaá¹‡aá¹ƒ kaá¹‡á¹‡ikÄ• lakkhaá¹‡aá¹ƒ kacchapalakkha
iti vÄ• ti. evaá¹ƒ lakkhaá¹‡apÄ• á¹-hakÄ• lakkhaá¹‡aá¹ƒ Ä• disanti.

nakkhattapÄ• á¹-hakÄ• nakkhattaá¹ƒ Ä• disanti. aá¹-á¹-havÄ«sati nakkhattÄ• ni. iminÄ• na
kattabbo, iminÄ• nakkhattena makuá¹-aá¹ƒ bandhitabbaá¹ƒ, iminÄ• nakkhattena vÄ• reyya
nakkhattena bÄ«janÄ«hÄ• ro {bÄ«janihÄ• ro (Se Katthaci) } kattabbo, iminÄ• nakkhattena s
(Se) } gantabboti. evaá¹ƒ nakkhattapÄ• á¹-hakÄ• nakkhattaá¹ƒ Ä• disanti.

__Ä• thabbaá¹‡aá¹ƒ supinaá¹ƒ lakkhaá¹‡aá¹ƒ, no vidahe athopi nakkhatta_nti. Ä• thabbaá¹
lakkhaá¹‡aÃ±ca nakkhattaÃ±ca no vidaheyya na careyya na samÄ• careyya na samÄ• dÄ•
gaá¹‡heyya na uggaá¹‡heyya na dhÄ• reyya na upadhÄ• reyya na upalakkheyya nappayoje
supinaá¹ƒ lakkhaá¹‡aá¹ƒ, no vidahe athopi nakkhattaá¹ƒ.

__virutaÃ±ca gabbhakaraá¹‡aá¹ƒ, tikicchaá¹ƒ mÄ• mako na seveyyÄ• _ti. virutaá¹ƒ vuccati
migavÄ• kkapÄ• á¹-hakÄ• {migacakkaá¹ƒ. migacakkapÄ• á¹-hakÄ• (Se) } migavÄ• kkaá¹ƒ
catuppadÄ• naá¹ƒ vÄ• rutaá¹ƒ {rudaá¹ƒ (Se) } vassitaá¹ƒ jÄ• nantÄ«ti. evaá¹ƒ migavÄ• kka
Ä• disanti. gabbhakaraá¹‡Ä«yÄ• gabbhaá¹ƒ saá¹‡á¹-hÄ• penti. dvÄ«hi \Se 463/ kÄ• raá¹‡e
--- pÄ• á¹‡akehi vÄ• vÄ• takuppehi vÄ• . pÄ• á¹‡akÄ• naá¹ƒ vÄ• vÄ• takuppÄ• naá¹ƒ vÄ•
dentÄ«ti. evaá¹ƒ gabbhakaraá¹‡Ä«yÄ• gabbhaá¹ƒ saá¹‡á¹-hÄ• penti. __tikicchÄ• _ti paÃ±c
sÄ• lÄ• kiyaá¹ƒ, sallakattiyaá¹ƒ, kÄ• yatikicchaá¹ƒ, bhÅ«tiyaá¹ƒ, komÄ• rabhaccaá¹ƒ. __mÄ
dhammamÄ• mako saá¹…ghamÄ• mako, so vÄ• bhagavantaá¹ƒ mamÄ• yati bhagavÄ• vÄ
vuttaÃ±hetaá¹ƒ \Ee II 383/ bhagavatÄ• --- ``ye te, bhikkhave, bhikkhÅ« kuhÄ• thaddhÄ• la
asamÄ• hitÄ• na me te, bhikkhave, bhikkhÅ« mÄ• makÄ• , apagatÄ• ca te, bhikkhave, bhi
na ca te bhikkhÅ« imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanti.
bhikkhÅ« nikkuhÄ• nillapÄ• dhÄ«rÄ• atthaddhÄ• susamÄ• hitÄ• te kho me, bhikkhave, b
apagatÄ• te \Ne 282/, bhikkhave, bhikkhÅ« imasmÄ• dhammavinayÄ• , te ca bhikkhÅ« ima
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjantiâ€™â€™.

``kuhÄ• \Be 299/ thaddhÄ• lapÄ• siá¹…gÄ«, unnaá¸·Ä• asamÄ• hitÄ• .

na te dhamme virÅ«hanti, sammÄ• sambuddhadesite ||

``nikkuhÄ• nillapÄ• dhÄ«rÄ• , atthaddhÄ• susamÄ• hitÄ• .

te ve dhamme virÅ«hanti, sammÄ• sambuddhadesiteâ€™â€™ ||

__virutaÃ±ca gabbhakaraá¹‡aá¹ƒ, tikicchaá¹ƒ mÄ• mako na seveyyÄ• _ti. virutaÃ±ca gabb
tikicchaÃ±ca mÄ• mako na seveyya na niseveyya na saá¹ƒseveyya nappaá¹-iseveyya na ca
samÄ• dÄ• ya vatteyya. atha \Se 464/ vÄ• na gaá¹‡heyya na uggaá¹‡heyya na dhÄ• reyya
upalakkheyya nappayojeyyÄ• ti --- virutaÃ±ca gabbhakaraá¹‡aá¹ƒ tikicchaá¹ƒ mÄ• mako na

tenÄ• ha bhagavÄ• ---

``Ä• thabbaá¹‡aá¹ƒ supinaá¹ƒ lakkhaá¹‡aá¹ƒ, no vidahe athopi nakkhattaá¹ƒ.

virutaÃ±ca gabbhakaraá¹‡aá¹ƒ, tikicchaá¹ƒ mÄ• mako na seveyyÄ• â€™â€™ ti ||

<163> á¹• 21 __nindÄ• ya_ \Ee II 384/ __nappavedheyya, na unnameyya pasaá¹ƒsito bhik

__lobhaá¹ƒ saha macchariyena, kodhaá¹ƒ pesuá¹‡iyaÃ±ca panudeyya ||_

__nindÄ• ya nappavedheyyÄ• _ti. idhekacce bhikkhÅ« nindanti jÄ• tiyÄ• vÄ• gottena vÄ•
vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena vÄ• sippÄ•
vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• nindanti ga
garahito upavadito nindÄ• ya garahÄ• ya upavÄ• dena akittiyÄ• avaá¹‡á¹‡ahÄ• rikÄ• ya na
sampavedheyya na taseyya na uttaseyya na paritaseyya na bhÄ• yeyya na santÄ• saá¹ƒ Ä•
achambhÄ« anutrÄ• sÄ« apalÄ• yÄ«, pahÄ«nabhayabheravo vigatalomahaá¹ƒso vihareyyÄ
nappavedheyya.

__na_ \Ne 283/ __unnameyya pasaá¹ƒsito bhikkhÅ«_ti. idhekacce bhikkhÅ« pasaá¹ƒsanti j
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya
vijjÄ• á¹-á¹-hÄ• nena vÄ• \Be 300/ sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atar
pasaá¹ƒsanti thomenti kittenti vaá¹‡á¹‡enti, pasaá¹ƒsito thomito kittito vaá¹‡á¹‡ito pasaá¹ƒsA
kittiyÄ• vaá¹‡á¹‡ahÄ• rikÄ• ya unnatiá¹ƒ na kareyya unnamaá¹ƒ na kareyya mÄ• naá¹ƒ na
kareyya, na tena mÄ• naá¹ƒ janeyya na tena thaddho assa patthaddho paggahitasiroti --- na
bhikkhu.

__lobhaá¹ƒ saha macchariyena, kodhaá¹ƒ pesuá¹‡iyaÃ±ca panudeyyÄ• _ti. __lobho_ti yo l
lubbhitattaá¹ƒ sÄ• rÄ• go sÄ• rajjanÄ• sÄ• rajjitattaá¹ƒ abhijjhÄ• lobho akusalamÅ«laá¹ƒ. _
macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹ƒ ... pe ... gÄ• ho vuccati macchariyaá¹ƒ. __kodho
paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodho, kopo pakopo sampakopo, doso padoso sampados
manopadoso, kodho kujjhanÄ• kujjhitattaá¹ƒ, doso dussanÄ• dussitattaá¹ƒ, byÄ• pattiá¹ƒ b
byÄ• pajjitattaá¹ƒ, virodho \Ee II 385/ paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ

__pesuÃ±Ã±a_nti idhekacco pisuá¹‡avÄ• co hoti ito sutvÄ• amutra akkhÄ• tÄ• imesaá¹ƒ b
imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya. iti samaggÄ• naá¹ƒ vÄ• bhettÄ• bhinnÄ• na
vaggÄ• rÄ• mo vaggarato vagganandÄ« vaggakaraá¹‡iá¹ƒ \Se 466/ vÄ• caá¹ƒ bhÄ• sitÄ• h
pesuÃ±Ã±aá¹ƒ.

api ca dvÄ«hi kÄ• raá¹‡ehi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati --- piyakamyatÄ• ya vÄ• bhedÄ
piyakamyatÄ• ya pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati? imassa piyo bhavissÄ• mi manÄ• po bhav
abbhantariko bhavissÄ• mi suhadayo bhavissÄ• mÄ«ti. evaá¹ƒ piyakamyatÄ• ya pesuÃ±Ã±
bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati? kathaá¹ƒ ime nÄ• nÄ• assu vinÄ• a
dvejjhÄ• assu dve pakkhÄ• assu bhijjheyyuá¹ƒ na samÄ• gaccheyyuá¹ƒ dukkhaá¹ƒ na phÄ
bhedÄ• dhippÄ• yena pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati. __lobhaá¹ƒ saha macchariyena, kodh
panudeyyÄ• _ti. lobhaÃ±ca macchariyaÃ±ca kodhaÃ±ca pesuÃ±Ã±aÃ±ca nudeyya panude
byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyyÄ• ti --- lobhaá¹ƒ saha macchariyena, kodhaá¹ƒ p

tenÄ• ha \Ne 284/ bhagavÄ• ---

``nindÄ• ya \Be 301/ nappavedheyya, na unnameyya pasaá¹ƒsito bhikkhu.

lobhaá¹ƒ saha macchariyena, kodhaá¹ƒ pesuá¹‡iyaÃ±ca panudeyyÄ• â€™â€™ ti ||

<164> á¹• 21 __kayavikkaye na tiá¹-á¹-heyya, upavÄ• daá¹ƒ bhikkhu na kareyya kuhiÃ±ci.

__gÄ• me ca nÄ• bhisajjeyya, lÄ• bhakamyÄ• janaá¹ƒ na lapayeyya ||_

__kayavikkaye_ \Se 467/ \Ee II 386/ __na tiá¹-á¹-heyyÄ• _ti. ye kayavikkayÄ• vinaye paá¹-
imasmiá¹ƒ atthe adhippetÄ• . kathaá¹ƒ kayavikkaye tiá¹-á¹-hati? paÃ±cannaá¹ƒ saddhiá¹ƒ p
vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci parikkhÄ• raá¹ƒ vaÃ±caniyaá¹ƒ vÄ• karonto udayaá¹ƒ vÄ• pat
kayavikkaye tiá¹-á¹-hati. kathaá¹ƒ kayavikkaye na tiá¹-á¹-hati? paÃ±cannaá¹ƒ saddhiá¹ƒ patt
vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci parikkhÄ• raá¹ƒ na vaÃ±caniyaá¹ƒ vÄ• karonto na udayaá¹ƒ vÄ
evaá¹ƒ kayavikkaye na tiá¹-á¹-hati. __kayavikkaye na tiá¹-á¹-heyyÄ• _ti. kayavikkaye na tiá¹-
santiá¹-á¹-heyya, kayavikkayaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ ga
Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dika
vihareyyÄ• ti --- kayavikkaye na tiá¹-á¹-heyya.

__upavÄ• daá¹ƒ bhikkhu na kareyya kuhiÃ±cÄ«_ti. katame upavÄ• dakarÄ• ti kilesÄ• ? sar
iddhimanto dibbacakkhukÄ• paracittaviduno, te dÅ«ratopi passanti Ä• sannÄ• pi na dissant
pajÄ• nanti, devatÄ• pi kho santi iddhimantiniyo dibbacakkhukÄ• paracittaviduniyo, tÄ• dÅ
Ä• sannÄ• pi na dissanti cetasÄ• pi cittaá¹ƒ pajÄ• nanti. te oá¸·Ä• rikehi vÄ• kilesehi majjhi

sukhumehi vÄ• kilesehi upavadeyyuá¹ƒ. katame oá¸·Ä• rikÄ• kilesÄ• ? kÄ• yaduccaritaá¹ƒ
manoduccaritaá¹ƒ --- ime \Se 468/ vuccanti oá¸·Ä• rikÄ• kilesÄ• . katame majjhimÄ• kilesÄ
byÄ• pÄ• davitakko vihiá¹ƒsÄ• vitakko --- ime vuccanti majjhimÄ• kilesÄ• . katame sukhum
janapadavitakko, aparavitakko, parÄ• nudayatÄ• paá¹-isaÃ±Ã±utto vitakko \Be 302/,
lÄ• bhasakkÄ• rasilokapaá¹-isaÃ±Ã±utto vitakko, anavaÃ±Ã±attipaá¹-isaÃ±Ã±utto vitakko ---
kilesÄ• . te oá¸·Ä• rikehi vÄ• kilesehi majjhimehi vÄ• kilesehi sukhumehi vÄ• kilesehi na u
na kareyya upavÄ• dakare kilese na kareyya na janeyya na saÃ±janeyya na nibbatteyya nÄ
upavÄ• dakare kilese pajaheyya vinodeyya \Ne 285/ \Ee II 387/ byantiá¹ƒ kareyya anabhÄ•
upavÄ• dakarehi kilesehi Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto vis
vimariyÄ• dikatena cetasÄ• vihareyya. __kuhiÃ±cÄ«_ti kuhiÃ±ci kimhici katthaci ajjhattaá¹ƒ
ajjhattabahiddhÄ• vÄ• ti --- upavÄ• daá¹ƒ bhikkhu na kareyya kuhiÃ±ci.

__gÄ• me ca nÄ• bhisajjeyyÄ• _ti. kathaá¹ƒ gÄ• me sajjati? idha bhikkhu gÄ• me gihÄ«hi s
sahanandÄ« sahasokÄ« sukhitesu sukhito dukkhitesu dukkhito, uppannesu kiccakaraá¹‡Ä«
Ä• pajjati. evampi gÄ• me sajjati.

atha vÄ• bhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá
pavisati arakkhiteneva kÄ• yena arakkhitÄ• ya vÄ• cÄ• ya arakkhitena cittena anupaá¹-á¹-hi
asaá¹ƒvutehi indriyehi. so tatra tatra sajjati tatra tatra gaá¹‡hÄ• ti tatra tatra bajjhati tatra tatr
anayabyasanaá¹ƒ Ä• pajjati. evampi gÄ• me sajjati.

kathaá¹ƒ gÄ• me na sajjati? idha bhikkhu gÄ• me gihÄ«hi asaá¹ƒsaá¹-á¹-ho viharati na sah
sukhitesu sukhito na dukkhitesu dukkhito, uppannesu kiccakaraá¹‡Ä«yesu na attanÄ• voyo
gÄ• me na sajjati.

atha vÄ• bhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá
pavisati rakkhiteneva kÄ• yena rakkhitÄ• ya vÄ• cÄ• ya rakkhitena cittena upaá¹-á¹-hitÄ• ya
indriyehi. so tatra tatra na sajjati tatra tatra na gaá¹‡hÄ• ti tatra tatra na bajjhati tatra tatra na
anayabyasanaá¹ƒ Ä• pajjati. evampi gÄ• me na sajjati. __gÄ• me ca nÄ• bhisajjeyyÄ• _ti gÄ
gaá¹‡heyya na bajjheyya na palibajjheyya, agiddho \Be 303/ assa agadhito amucchito anajj
vigatagedho cattagedho ... pe ... brahmabhÅ«tena attanÄ• vihareyyÄ• ti --- gÄ• me ca nÄ•

__lÄ• bhakamyÄ• janaá¹ƒ na lapayeyyÄ• _ti. katamÄ• lapanÄ• ? lÄ• bhasakkÄ• rasilokas
icchÄ• pakatassa Ä• misacakkhukassa \Ee II 388/ lokadhammagarukassa yÄ• paresaá¹ƒ Ä
ullapanÄ• samullapanÄ• unnahanÄ• samunnahanÄ• ukkÄ• canÄ• samukkÄ• canÄ• {uk
anupiyabhÄ• á¹‡itÄ• \Ne 286/ cÄ• tukamyatÄ• muggasÅ«pyatÄ• pÄ• ribhaá¹-ayatÄ• para
{piá¹-á¹-himaá¹ƒsikatÄ• (Katthaci) visuddhimagge sÄ«laniddesavaá¹‡á¹‡anÄ• oloketabbÄ•
saá¹‡havÄ• catÄ• sakhilavÄ• catÄ• sithilavÄ• catÄ• {mettavÄ• cakatÄ• (Se) } apharusav

lapanÄ• .

api ca dvÄ«hi kÄ• raá¹‡ehi janaá¹ƒ lapati --- attÄ• naá¹ƒ vÄ• nÄ«caá¹ƒ á¹-hapento paraá¹ƒ janaá¹ƒ lapati, attÄ• naá¹ƒ vÄ• uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapento janaá¹ƒ la attÄ• naá¹ƒ nÄ«caá¹ƒ á¹-hapento paraá¹ƒ uccaá¹ƒ á¹-hapento janaá¹ƒ lapati? ``tumhe me b tumhe nissÄ• ya labhÄ• mi cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjapa dÄ• tuá¹ƒ vÄ• kÄ• tuá¹ƒ vÄ• maÃ±Ã±anti, tumhe nissÄ• ya tumhe sampassantÄ• yampi m nÄ• madheyyaá¹ƒ tampi me antarahitaá¹ƒ. tumhehi ahaá¹ƒ Ã±Ä• yÄ• mi asukassa kulÅ«pa ti. evaá¹ƒ attÄ• naá¹ƒ nÄ«caá¹ƒ á¹-hapento paraá¹ƒ uccaá¹ƒ á¹-hapento janaá¹ƒ lapati.

kathaá¹ƒ attÄ• naá¹ƒ uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapento janaá¹ƒ lapati? ``ah bahÅ«pakÄ• ro, tumhe maá¹ƒ Ä• gamma buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá saraá¹‡aá¹ƒ gatÄ• , pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• , adinnÄ• dÄ• nÄ• paá¹-iviratÄ• , kÄ• paá¹-iviratÄ• , musÄ• vÄ• dÄ• paá¹-iviratÄ• , surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• tumhÄ• kaá¹ƒ uddesaá¹ƒ demi, paripucchaá¹ƒ demi, uposathaá¹ƒ Ä• cikkhÄ• mi, navakamm pana tumhe maá¹ƒ ujjhitvÄ• aÃ±Ã±e sakkarotha garuá¹ƒ karotha mÄ• netha pÅ«jethÄ• â€™ uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapento \Ee II 389/ janaá¹ƒ lapati.

__lÄ• bhakamyÄ• _ \Se 471/ \Be 304/ __janaá¹ƒ na lapayeyyÄ• _ti. lÄ• bhahetu lÄ• bhapa lÄ• bhÄ• bhinibbattiyÄ• lÄ• bhaá¹ƒ paripÄ• cento janaá¹ƒ na lapayeyya, lapanaá¹ƒ pajahey kareyya anabhÄ• vaá¹ƒ gameyya, lapanÄ• Ä• rato assa virato paá¹-ivirato nikkhanto nissaá visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- lÄ• bhakamyÄ• janaá¹ƒ na lapay

tenÄ• ha bhagavÄ• ---

``kayavikkaye na tiá¹-á¹-heyya, upavÄ• daá¹ƒ bhikkhu na kareyya kuhiÃ±ci.

gÄ• me ca nÄ• bhisajjeyya, lÄ• bhakamyÄ• janaá¹ƒ na lapayeyyÄ• â€™â€™ ti ||

<165> á¹• 21 __na ca katthiko_ {katthitÄ• (Se Katthaci) } __siyÄ• bhikkhu, na ca vÄ• caá¹ bhÄ• seyya. _

__pÄ• gabbhiyaá¹ƒ na sikkheyya, kathaá¹ƒ viggÄ• hikaá¹ƒ na kathayeyya ||_

__na_ \Ne 287/ __ca katthiko siyÄ• bhikkhÅ«_ti. idhekacco katthÄ« hoti vikatthÄ«. so katth ahamasmi sÄ«lasampannoti vÄ• vatasampannoti vÄ• sÄ«labbatasampannoti vÄ• jÄ• tiyÄ kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ•

pabbajitoti \Se 472/ vÄ• mahÄ• bhogakulÄ• pabbajitoti vÄ• uá¸·Ä• rabhogakulÄ• pabbajit
vinayadharoti vÄ• dhammakathikoti vÄ• Ä• raÃ±Ã±ikoti vÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ• s
lÄ• bhÄ«ti vÄ• katthati vikatthati. evaá¹ƒ na kattheyya na vikattheyya, katthaá¹ƒ pajaheyya
kareyya anabhÄ• vaá¹ƒ gameyya, katthanÄ• Ä• rato assa virato paá¹-ivirato nikkhanto niss
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- na ca katthiko siyÄ• bhikkhu.

__na_ \Be 305/ __ca vÄ• caá¹ƒ payuttaá¹ƒ bhÄ• seyyÄ• _ti. katamÄ• payuttavÄ• cÄ• ? idh
cÄ«varapayuttaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, piá¹‡á¸• apÄ• tapayuttaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, se
bhÄ• sati, gilÄ• napaccayabhesajjaparikkhÄ• rapayuttaá¹ƒ vÄ• caá¹ƒ bhÄ• sati --- ayampi v

atha vÄ• cÄ«varahetu piá¹‡á¸• apÄ• tahetu senÄ• sanahetu gilÄ• napaccayabhesajjaparik
bhaá¹‡ati musÄ• pi bhaá¹‡ati, pisuá¹‡ampi bhaá¹‡ati apisuá¹‡ampi bhaá¹‡ati, pharusampi b
bhaá¹‡ati, samphappalÄ• pampi bhaá¹‡ati asamphappalÄ• pampi bhaá¹‡ati, mantÄ• pi vÄ•
vuccati payuttavÄ• cÄ• . atha vÄ• pasannacitto paresaá¹ƒ dhammaá¹ƒ deseti --- ``aho vata
suá¹‡eyyuá¹ƒ, sutvÄ• va dhammaá¹ƒ pasÄ«deyyuá¹ƒ, pasannÄ• ca me pasannÄ• kÄ• raá
vuccati payuttavÄ• cÄ• . __na ca vÄ• caá¹ƒ payuttaá¹ƒ bhÄ• seyyÄ• _ti. antamaso dhamma
payuttavÄ• caá¹ƒ na bhÄ• seyya \Se 473/ na katheyya na bhaá¹‡eyya na dÄ«peyya na voh
pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyya, payuttavÄ• cÄ• ya Ä• rat
nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- n
payuttaá¹ƒ bhÄ• seyya.

__pÄ• gabbhiyaá¹ƒ na sikkheyyÄ• _ti. __pÄ• gabbhiya_nti tÄ«á¹‡i pÄ• gabbhiyÄ• ni --- kÄ•
vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ, cetasikaá¹ƒ pÄ• gabbhiyaá¹ƒ. katamaá¹ƒ kÄ• yikaá¹ƒ pÄ• g
saá¹…ghagatopi kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, gaá¹‡agatopi kÄ• yikaá¹ƒ pÄ• gabbh
bhojanasÄ• lÄ• yapi kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, jantÄ• gharepi kÄ• yikaá¹ƒ pÄ• g
udakatitthepi \Ne 288/ kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, antaragharaá¹ƒ pavisantopi kÄ
dasseti, antaragharaá¹ƒ paviá¹-á¹-hopi kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ saá¹…ghagato kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco saá¹…ghagato a
bhikkhÅ« ghaá¹-á¹-ayantopi tiá¹-á¹-hati, ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, pu
nisÄ«dati, uccepi Ä• sane nisÄ«dati, sasÄ«saá¹ƒ pÄ• rupitvÄ• nisÄ«dati \Ee II 391/, á¹-hital
bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ saá¹…ghagato kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasse

kathaá¹ƒ \Be 306/ gaá¹‡agato kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco gaá¹‡agato
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anupÄ• hanÄ• naá¹ƒ caá¹…kamantÄ• naá¹ƒ saupÄ• hano caá
caá¹…kamantÄ• naá¹ƒ ucce caá¹…kame caá¹…kamati, chamÄ• ya caá¹…kamantÄ• naá¹ƒ
ghaá¹-á¹-ayantopi tiá¹-á¹-hati, ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, puratopi nisÄ
Ä• sane nisÄ«dati, sasÄ«saá¹ƒ pÄ• rupitvÄ• pi nisÄ«dati, á¹-hitopi bhaá¹‡ati, bÄ• hÄ• vikkh

evaá¹ƒ gaá¹‡agato kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ bhojanasÄ• lÄ• ya kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco bhojanasÄ• l
bhikkhÅ« anupakhajja nisÄ«dati, navepi bhikkhÅ« Ä• sanena paá¹-ibÄ• hati, ghaá¹-á¹-ayant
ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, puratopi nisÄ«dati, uccepi Ä• sane nisÄ«d
pÄ• rupitvÄ• nisÄ«dati, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ bhoj
pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ jantÄ• ghare kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco jantÄ• ghare acittÄ
ghaá¹-á¹-ayantopi tiá¹-á¹-hati, ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, puratopi nisÄ
Ä• sane nisÄ«dati, anÄ• pucchÄ• pi kaá¹-á¹-haá¹ƒ pakkhipati, anÄ• pucchÄ• pi dvÄ• raá¹ƒ p
kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ udakatitthe kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco udakatitthe acittÄ«kÄ
ghaá¹-á¹-ayantopi otarati, puratopi otarati, ghaá¹-á¹-ayantopi nhÄ• yati, puratopi nhÄ• yati, u
nhÄ• yati, ghaá¹-á¹-ayantopi uttarati, puratopi uttarati \Se 475/. evaá¹ƒ udakatitthe kÄ• yikaá
dasseti.

kathaá¹ƒ \Ne 289/ antaragharaá¹ƒ pavisanto kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekac
pavisanto acittÄ«kÄ• rakato there bhikkhÅ« ghaá¹-á¹-ayantopi gacchati, puratopi gacchati, v
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato gacchati \Ee II 392/. evaá¹ƒ antaragharaá¹ƒ pavisanto k
pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ antaragharaá¹ƒ paviá¹-á¹-ho kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco ant
``na pavisa, bhanteâ€™â€™ ti vuccamÄ• no pavisati, ``na tiá¹-á¹-ha, bhanteâ€™â€™ ti vuc
tiá¹-á¹-hati, ``na nisÄ«da, bhanteâ€™â€™ ti vuccamÄ• no nisÄ«dati, anokÄ• sampi pavisati
tiá¹-á¹-hati, anokÄ• sepi nisÄ«dati, yÄ• nipi tÄ• ni honti kulÄ• naá¹ƒ ovarakÄ• ni gÅ«á¸·hÄ• n
ca, yattha kulitthiyo kuladhÄ«taro kulasuá¹‡hÄ• yo kulakumÄ• riyo nisÄ«danti tatthapi sahas
kumÄ• rakassa sÄ«sampi parÄ• masati. evaá¹ƒ antaragharaá¹ƒ paviá¹-á¹-ho kÄ• yikaá¹ƒ pÄ
idaá¹ƒ kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ.

katamaá¹ƒ vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ? idhekacco saá¹…ghagatopi vÄ• casikaá¹ƒ pÄ•
gaá¹‡agatopi vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti, antaragharaá¹ƒ paviá¹-á¹-hopi vÄ• ca
dasseti. kathaá¹ƒ saá¹…ghagato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco saá¹…
there bhikkhÅ« anÄ• pucchaá¹ƒ vÄ• anajjhiá¹-á¹-ho vÄ• Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«na
paÃ±haá¹ƒ visajjeti, pÄ• timokkhaá¹ƒ uddisati \Se 476/, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkh
evaá¹ƒ saá¹…ghagato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti.

kathaá¹ƒ gaá¹‡agato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco gaá¹‡agato acittÄ
anÄ• pucchaá¹ƒ vÄ• anajjhiá¹-á¹-ho vÄ• Ä• rÄ• magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹
visajjeti, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati; Ä• rÄ• magatÄ• naá¹ƒ bhikk
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ dhammaá¹ƒ bhaá¹‡ati, paÃ±haá¹ƒ visajjeti, á¹-hitakopi
bÄ• hÄ• vikkhepakopi bhaá¹‡ati. evaá¹ƒ gaá¹‡agato vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasset

kathaá¹ƒ antaragharaá¹ƒ paviá¹-á¹-ho vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti? idhekacco a
paviá¹-á¹-ho itthiá¹ƒ vÄ• kumÄ• riá¹ƒ vÄ• evamÄ• ha --- ``itthannÄ• me itthaá¹ƒgotte kiá¹ƒ
bhattaá¹ƒ atthi, khÄ• danÄ«yaá¹ƒ atthi? kiá¹ƒ pivissÄ• ma \Ee II 393/, kiá¹ƒ bhuÃ±jissÄ• ma
kiá¹ƒ vÄ• atthi, kiá¹ƒ \Ne 290/ vÄ• me dassathÄ• â€™â€™ ti vippalapati. evaá¹ƒ antaragha
vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ dasseti --- idaá¹ƒ vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ.

katamaá¹ƒ cetasikaá¹ƒ pÄ• gabbhiyaá¹ƒ? idhekacco na uccÄ• kulÄ• pabbajito samÄ• no
saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ karoti cittena, na mahÄ• bhogakulÄ• pabbajito samÄ• no
pabbajitena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ karoti cittena, na uá¸·Ä• rabhogakulÄ• pabbaj
uá¸·Ä• rabhogakulÄ• pabbajitena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ karoti cittena, na suttant
suttantikena saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ karoti cittena, na vinayadharo samÄ• no vinay
dhammakathiko samÄ• no dhammakathikena ... na Ä• raÃ±Ã±iko samÄ• no Ä• raÃ±Ã±aken
piá¹‡á¸• apÄ• tikena ... na paá¹ƒsukÅ«liko samÄ• no paá¹ƒsukÅ«likena ... na tecÄ«variko sa
na sapadÄ• nacÄ• riko samÄ• no sapadÄ• nacÄ• rikena ... na khalupacchÄ• bhattiko samÄ
na nesajjiko samÄ• no nesaÃ±Ã±ikena ... na yathÄ• santhatiko samÄ• no yathÄ• santhatike
attÄ• naá¹ƒ karoti cittena, na paá¹-hamassa jhÄ• nassa lÄ• bhÄ« samÄ• no paá¹-hamassa j
saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ karoti cittena, na dutiyassa jhÄ• nassa lÄ• bhÄ« samÄ• no
tatiyassa jhÄ• nassa lÄ• bhÄ« samÄ• no tatiyassa ... na catutthassa jhÄ• nassa lÄ• bhÄ« sa
catutthassa ... na Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• lÄ• bhÄ« samÄ• no Ä• kÄ• s
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• lÄ• bhÄ« samÄ• no viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ« samÄ• no Ä• kiÃ±caÃ±Ã±Ä• yatana sam
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• lÄ• bhÄ« samÄ• no nevasaÃ±Ã±Ä• n
lÄ• bhinÄ• saddhiá¹ƒ sadisaá¹ƒ attÄ• naá¹ƒ karoti cittena --- idaá¹ƒ cetasikaá¹ƒ pÄ• gabbhi
sikkheyyÄ• _ti pÄ• gabbhiyaá¹ƒ na sikkheyya na careyya na Ä• careyya na samÄ• careyya
pÄ• gabbhiyaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyya, pÄ• gab
paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihar
pÄ• gabbhiyaá¹ƒ na sikkheyya.

__kathaá¹ƒ_ \Se 478/ \Ee II 394/ __viggÄ• hikaá¹ƒ na kathayeyyÄ• _ti. katamÄ• viggÄ• hik
evarÅ«piá¹ƒ kathaá¹ƒ kattÄ• hoti --- ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si ... p
sace pahosÄ«â€™â€™ ti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``viggÄ• hikÄ• ya kho, moggallÄ•
kathÄ• bÄ• hullaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ, kathÄ• bÄ• hulle sati uddhaccaá¹ƒ, uddhatassa a

Ä• rÄ• cittaá¹ƒ \Ne 291/ samÄ• dhimhÄ• â€™â€™ ti. __kathaá¹ƒ viggÄ• hikaá¹ƒ na kathay
kathaá¹ƒ na katheyya na bhaá¹‡eyya na dÄ«peyya na vohareyya, viggÄ• hikaá¹ƒ kathaá¹ƒ
byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyya, viggÄ• hikakathÄ• ya Ä• rato assa virato paá¹-i
vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- kathaá¹ƒ viggÄ• hika

tenÄ• ha bhagavÄ• ---

``na \Be 309/ ca katthiko siyÄ• bhikkhu, na ca vÄ• caá¹ƒ payuttaá¹ƒ bhÄ• seyya.

pÄ• gabbhiyaá¹ƒ na sikkheyya, kathaá¹ƒ viggÄ• hikaá¹ƒ na kathayeyyÄ• â€™â€™ ti ||

<166> á¹• 21 __mosavajje na niyyetha, sampajÄ• no saá¹-hÄ• ni na kayirÄ• . _

__atha jÄ«vitena paÃ±Ã±Ä• ya, sÄ«labbatena nÄ• Ã±Ã±amatimaÃ±Ã±e ||_

__mosavajje na niyyethÄ• _ti. mosavajjaá¹ƒ vuccati musÄ• vÄ• do. idhekacco \Se 479/ sab
(Ce Katthaci) } vÄ• parisaggato {parisagato (Ce Katthaci) } vÄ• ... pe ... Ä• misakiÃ±cikkha
sampajÄ• namusÄ• bhÄ• sitÄ• hoti --- idaá¹ƒ vuccati mosavajjaá¹ƒ. api ca tÄ«hÄ• kÄ• reh
pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``musÄ• bhaá¹‡Ä•
hoti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti, imehi tÄ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. api
paÃ±cahÄ• kÄ• rehi ... chahÄ• kÄ• rehi ... sattahÄ• kÄ• rehi ... aá¹-á¹-hahÄ• kÄ• rehi ... mu
pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``musÄ• bhaá¹‡Ä•
hoti ``musÄ• mayÄ• \Ee II 395/ bhaá¹‡itaâ€™â€™ nti vinidhÄ• ya diá¹-á¹-hiá¹ƒ vinidhÄ• ya
ruciá¹ƒ vinidhÄ• ya saÃ±Ã±aá¹ƒ vinidhÄ• ya bhÄ• vaá¹ƒ --- imehi aá¹-á¹-hahÄ• kÄ• rehi mu
na niyyethÄ• _ti. mosavajje na yÄ• yeyya na niyyÄ• yeyya na vaheyya {na vuyheyya (Ce Ka
potthake} na saá¹ƒhareyya, mosavajjaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ•
Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dika
vihareyyÄ• ti --- mosavajje na niyyetha.

__sampajÄ• no saá¹-hÄ• ni na kayirÄ• _ti. katamaá¹ƒ sÄ• á¹-heyyaá¹ƒ? idhekacco saá¹-ho
tattha saá¹-haá¹ƒ saá¹-hatÄ• sÄ• á¹-heyyaá¹ƒ kakkaratÄ• kakkariyaá¹ƒ parikkhattatÄ• pÄ•
idaá¹ƒ vuccati sÄ• á¹-heyyaá¹ƒ. __sampajÄ• no saá¹-hÄ• ni na kayirÄ• _ti. sampajÄ• no hu
kareyya na janeyya na saÃ±janeyya na nibbatteyya nÄ• bhinibbatteyya, sÄ• á¹-heyyaá¹ƒ \S
vinodeyya byantiá¹ƒ kareyya \Ne 292/ anabhÄ• vaá¹ƒ gameyya, sÄ• á¹-heyyÄ• Ä• rato ass
paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihar
saá¹-hÄ• ni na kayirÄ• .

__atha jÄ«vitena paÃ±Ã±Ä• ya, sÄ«labbatena nÄ• Ã±Ã±amatimaÃ±Ã±e_ti. __athÄ• _ti pa

padÄ• nupubbatÄ• petaá¹ƒ --- athÄ• ti. idhekacco lÅ«khajÄ«vitaá¹ƒ jÄ«vanto paraá¹ƒ paá¹‡
jÄ«vantaá¹ƒ atimaÃ±Ã±ati --- ``kiá¹ƒ panÄ• yaá¹ƒ bahulÄ• jÄ«vo sabbaá¹ƒ saá¹ƒbhakkheti,
mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ aggabÄ«jaá¹ƒ bÄ«jabÄ«jameva paÃ±ca
asanivicakkadantakÅ«á¹-asamaá¹‡appadhÄ• nenÄ• â€™â€™ ti {asanÄ«va cakkaá¹ƒ danta
samaá¹‡appadhÄ• nenÄ• ti (Ce) }. so tÄ• ya lÅ«khajÄ«vitÄ• ya paraá¹ƒ paá¹‡Ä«tajÄ«vitaá¹

idhekacco paá¹‡Ä«tajÄ«vitaá¹ƒ jÄ«vanto paraá¹ƒ lÅ«khajÄ«vitaá¹ƒ jÄ«vantaá¹ƒ atimaÃ±Ã±
panÄ• yaá¹ƒ appapuÃ±Ã±o appesakkho na lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti.
II 396/ paraá¹ƒ lÅ«khajÄ«vitaá¹ƒ jÄ«vantaá¹ƒ atimaÃ±Ã±ati. idhekacco paÃ±Ã±Ä• sampann
paÃ±haá¹ƒ visajjeti. tassa evaá¹ƒ hoti --- ``ahamasmi paÃ±Ã±Ä• sampanno, ime panaÃ±Ã±
paÃ±Ã±Ä• sampannÄ• â€™â€™ ti. so tÄ• ya paÃ±Ã±Ä• sampadÄ• ya paraá¹ƒ atimaÃ±Ã±
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. tassa evaá¹ƒ hoti --- ``ahamasmi sÄ«lasampanno, ime panaÃ±Ã±e
dussÄ«lÄ• pÄ• padhammÄ• â€™â€™ ti. so tÄ• ya sÄ«lasampadÄ• ya paraá¹ƒ atimaÃ±Ã±
Ä• raÃ±Ã±iko vÄ• piá¹‡á¸• apÄ• tiko vÄ• paá¹ƒsukÅ«liko vÄ• tecÄ«variko vÄ• sapadÄ• n
khalupacchÄ• bhattiko vÄ• nesajjiko vÄ• yathÄ• santhatiko vÄ• . tassa evaá¹ƒ hoti --- ``aha
ime panaÃ±Ã±e na vatasampannÄ• â€™â€™ ti. so tÄ• ya vatasampadÄ• ya paraá¹ƒ atima
paÃ±Ã±Ä• ya, sÄ«labbatena nÄ• Ã±Ã±amatimaÃ±Ã±e_ti. lÅ«khajÄ«vitÄ• ya vÄ• paá¹‡Ä«ta
paÃ±Ã±Ä• sampadÄ• ya vÄ• sÄ«lasampadÄ• ya vÄ• vatasampadÄ• ya vÄ• paraá¹ƒ nÄ•
mÄ• naá¹ƒ janeyya, na tena thaddho assa, patthaddho paggahitasiroti --- atha jÄ«vitena pa
nÄ• Ã±Ã±amatimaÃ±Ã±e.

tenÄ• ha bhagavÄ• ---

``mosavajje na niyyetha, sampajÄ• no saá¹-hÄ• ni na kayirÄ• .

atha jÄ«vitena paÃ±Ã±Ä• ya, sÄ«labbatena nÄ• Ã±Ã±amatimaÃ±Ã±eâ€™â€™ ti ||

<167> á¹• 21 __sutvÄ• _ \Ne 293/ \Be 311/ __rusito_ {dÅ«sito (Ce Se) } __bahuá¹ƒ vÄ• ca
puthujanÄ• naá¹ƒ_ {puthuvacanÄ• naá¹ƒ (Ce Se) } __. _

__pharusena ne na paá¹-ivajjÄ• , na hi santo paá¹-iseniá¹ƒ karonti_ {paá¹-iseni karoti (Se) }

__sutvÄ• _ \Se 482/ \Ee II 397/ __rusito bahuá¹ƒ vÄ• caá¹ƒ, samaá¹‡Ä• naá¹ƒ puthujanÄ•
dÅ«sito khuá¹ƒsito ghaá¹-á¹-ito vambhito garahito upavadito. __samaá¹‡Ä• na_nti ye keci it
paribbajÅ«pagatÄ• paribbajasamÄ• pannÄ• . __puthujanÄ• na_nti khattiyÄ• ca brÄ• hmaá

gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• ca, te bahukÄ• hi vÄ• cÄ• hi aniá¹-á
amanÄ• pÄ• hi akkoseyyuá¹ƒ paribhÄ• seyyuá¹ƒ roseyyuá¹ƒ viroseyyuá¹ƒ hiá¹ƒseyyuá¹ƒ vi
viheá¹-heyyuá¹ƒ ghÄ• teyyuá¹ƒ upaghÄ• teyyuá¹ƒ upaghÄ• taá¹ƒ kareyyuá¹ƒ tesaá¹ƒ bahuá
akantaá¹ƒ amanÄ• paá¹ƒ sutvÄ• suá¹‡itvÄ• uggahitvÄ• upadhÄ• rayitvÄ• upalakkhayitvÄ
vÄ• caá¹ƒ, samaá¹‡Ä• naá¹ƒ vÄ• puthujanÄ• naá¹ƒ.

__pharusena ne na paá¹-ivajjÄ• _ti. __pharusenÄ• _ti pharusena kakkhaá¸·ena na paá¹-iva
nappaá¹-ibhaá¹‡eyya, akkosantaá¹ƒ na paccakkoseyya, rosantaá¹ƒ nappaá¹-iroseyya, bhaá
nappaá¹-ibhaá¹‡á¸• eyya na kalahaá¹ƒ kareyya na bhaá¹‡á¸• anaá¹ƒ kareyya na viggahaá¹
kareyya na medhagaá¹ƒ kareyya, kalahabhaá¹‡á¸• anaviggahavivÄ• damedhagaá¹ƒ pajahe
kareyya anabhÄ• vaá¹ƒ gameyya, kalahabhaá¹‡á¸• anaviggahavivÄ• damedhagÄ• Ä• rato
nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- p
paá¹-ivajjÄ• .

__na hi santo paá¹-iseniá¹ƒ karontÄ«_ti. __santo_ti rÄ• gassa santattÄ• santo, dosassa ...
kodhassa ... upanÄ• hassa ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ \Se 483/ sant
vÅ«pasamitattÄ• vijjhÄ• tattÄ• nibbutattÄ• vigatattÄ• paá¹-ipassaddhattÄ• santo upasant
paá¹-ipassaddhoti --- santo. __na hi santo paá¹-iseniá¹ƒ karontÄ«_ti. santo paá¹-iseniá¹ƒ pa
paá¹-ikaá¹‡á¹-akaá¹ƒ {paá¹-ibandhanaá¹ƒ (Ce) } paá¹-ipakkhaá¹ƒ na karonti na janenti \Ee I
saÃ±janenti \Be 312/ na nibbattenti nÄ• bhinibbattentÄ«ti --- na hi santo paá¹-iseniá¹ƒ karon

tenÄ• ha bhagavÄ• ---

``sutvÄ• rusito bahuá¹ƒ vÄ• caá¹ƒ, samaá¹‡Ä• naá¹ƒ vÄ• puthujanÄ• naá¹ƒ.

pharusena ne na paá¹-ivajjÄ• , na hi santo paá¹-iseniá¹ƒ karontÄ«â€™â€™ ti ||

<168> á¹• 21 __etaÃ±ca_ \Ne 294/ __dhammamaÃ±Ã±Ä• ya, vicinaá¹ƒ bhikkhu sadÄ• sat

__santÄ«ti nibbutiá¹ƒ Ã±atvÄ• , sÄ• sane gotamassa nappamajjeyya ||_

__etaÃ±ca dhammamaÃ±Ã±Ä• yÄ• _ti. __eta_nti Ä• cikkhitaá¹ƒ desitaá¹ƒ paÃ±Ã±apitaá¹ƒ
vivaá¹-aá¹ƒ vibhattaá¹ƒ uttÄ• nÄ«kataá¹ƒ pakÄ• sitaá¹ƒ dhammaá¹ƒ aÃ±Ã±Ä• ya jÄ• nitvÄ•
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti. evampi etaÃ±ca dhammamaÃ±Ã±Ä• ya. atha vÄ• s
vipathaÃ±ca sÄ• vajjaÃ±ca anavajjaÃ±ca hÄ«naÃ±ca paá¹‡Ä«taÃ±ca kaá¹‡haÃ±ca sukkaÃ
viÃ±Ã±Å«pasatthaÃ±ca dhammaá¹ƒ aÃ±Ã±Ä• ya jÄ• nitvÄ• \Se 484/ tulayitvÄ• tÄ«rayitvÄ
katvÄ• ti. evampi etaÃ±ca dhammamaÃ±Ã±Ä• ya. atha vÄ• sammÄ• paá¹-ipadaá¹ƒ anulom
apaccanÄ«kapaá¹-ipadaá¹ƒ aviruddhapaá¹-ipadaá¹ƒ anvatthapaá¹-ipadaá¹ƒ dhammÄ• nudh

paripÅ«rakÄ• ritaá¹ƒ indriyesu guttadvÄ• rataá¹ƒ bhojane mattaÃ±Ã±utaá¹ƒ jÄ• gariyÄ• nuy
satisampajaÃ±Ã±aá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• ne cattÄ• ro sammappadhÄ• ne cattÄ• ro i
paÃ±ca balÄ• ni satta bojjhaá¹…ge ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, nibbÄ• naÃ±c
paá¹-ipadaá¹ƒ dhammaá¹ƒ aÃ±Ã±Ä• ya jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ•
taÃ±ca dhammamaÃ±Ã±Ä• ya.

__vicinaá¹ƒ bhikkhu sadÄ• sato sikkhe_ti. __vicina_nti vicinanto pavicinanto tulayanto tÄ«r
vibhÄ• vayanto vibhÅ«taá¹ƒ karonto. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti ... pe ... `
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti vicinanto \Ee II 399/ pa
tÄ«rayanto vibhÄ• vayanto vibhÅ«taá¹ƒ karontoti --- vicinaá¹ƒ bhikkhu. __sadÄ• _ti sadÄ• s
... pe ... pacchime vayokhandhe. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so vuccati sato. __sikk
sikkhÄ• yo --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• ... pe ... ayaá¹ƒ
imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyya ... pe ... sikkheyya Ä• careyya samÄ• careyya
--- vicinaá¹ƒ bhikkhu sadÄ• sato sikkhe.

__santÄ«ti_ \Se 485/ __nibbutiá¹ƒ Ã±atvÄ• _ti. rÄ• gassa nibbutiá¹ƒ santÄ«ti Ã±atvÄ• , dos
pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ nibbutiá¹ƒ santÄ«ti Ã±atvÄ• jÄ• nitvÄ• tula
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- santÄ«ti nibbutiá¹ƒ Ã±atvÄ• .

__sÄ• sane gotamassa nappamajjeyyÄ• _ti. gotamassa sÄ• sane buddhasÄ• sane jinasÄ•
devasÄ• sane arahantasÄ• sane. __nappamajjeyyÄ• _ti sakkaccakÄ• rÄ« assa sÄ• taccak
anolÄ«navuttiko anikkhittacchando anikkhittadhuro kusalesu dhammesu. ``kadÄ• haá¹ƒ apa
sÄ«lakkhandhaá¹ƒ paripÅ«reyyaá¹ƒ ... pe ... aparipÅ«raá¹ƒ vÄ• samÄ• dhikkhandhaá¹ƒ ... p
vimuttikkhandhaá¹ƒ ... vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ? kadÄ• haá¹ƒ apariÃ±Ã±Ä• ta
parijÄ• neyyaá¹ƒ, appahÄ«ne vÄ• kilese pajaheyyaá¹ƒ, abhÄ• vitaá¹ƒ vÄ• maggaá¹ƒ bhÄ•
nirodhaá¹ƒ sacchikareyyaâ€™â€™ nti? yo tattha chando ca vÄ• yÄ• mo ca ussÄ• ho ca uss
appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca Ä• tappaá¹ƒ padhÄ• naá¹ƒ adhiá¹-á¹-hÄ• n
kusalesu dhammesÅ«ti --- sÄ• sane gotamassa nappamajjeyya.

tenÄ• ha bhagavÄ• ---

``etaÃ±ca dhammamaÃ±Ã±Ä• ya, vicinaá¹ƒ bhikkhu sadÄ• sato sikkhe.

santÄ«ti nibbutiá¹ƒ Ã±atvÄ• , sÄ• sane gotamassa nappamajjeyyÄ• â€™â€™ ti ||

<169> á¹• 21 __abhibhÅ«_ \Se 486/ \Ee II 400/ __hi so anabhibhÅ«to, sakkhidhammaman

__tasmÄ• hi tassa bhagavato sÄ• sane, appamatto sadÄ• namassamanusikkhe ||_ [iti bha

__abhibhÅ«_ \Be 314/ __hi so anabhibhÅ«to_ti. __abhibhÅ«_ti rÅ«pÄ• bhibhÅ« {abhibhÅ«
paÃ±capadesupi} saddÄ• bhibhÅ« gandhÄ• bhibhÅ« rasÄ• bhibhÅ« phoá¹-á¹-habbÄ• bhibh
kehici kilesehi, abhibhosi ne pÄ• pake {abhibhÅ« hi ne hÄ«ne pÄ• pake (Ce Katthaci), abhib
akusale dhamme saá¹ƒkilesike ponobhavike sadare dukkhavipÄ• ke Ä• yatiá¹ƒ jÄ• tijarÄ• m
so anabhibhÅ«to.

__sakkhidhammamanÄ«tihamaddasÄ«_ti. __sakkhidhamma_nti na itihitihaá¹ƒ na itikiriyÄ•
piá¹-akasampadÄ• ya na takkahetu na nayahetu na Ä• kÄ• raparivitakkena na diá¹-á¹-hinijjh
sayamabhiÃ±Ã±Ä• taá¹ƒ attapaccakkhadhammaá¹ƒ addasi addakkhi apassi paá¹-ivijjhÄ«ti -
sakkhidhammamanÄ«tihamaddasi.

__tasmÄ• hi tassa bhagavato sÄ• sane_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒh
taá¹ƒnidÄ• nÄ• . __tassa bhagavato sÄ• sane_ti. tassa bhagavato sÄ• sane gotamasÄ• sar
tathÄ• gatasÄ• sane devasÄ• sane arahantasÄ• saneti --- tasmÄ• tassa bhagavato sÄ• sa

__appamatto_ \Se 487/ \Ne 296/ __sadÄ• namassamanusikkhe (iti bhagavÄ•) _ti. __appa
... pe ... appamÄ• do kusalesu dhammesu. __sadÄ• _ti sadÄ• sabbakÄ• laá¹ƒ ... pe ... pacc
__namassa_nti kÄ• yena vÄ• namassamÄ• no vÄ• cÄ• ya vÄ• namassamÄ• no cittena vÄ
anvatthapaá¹-ipattiyÄ• vÄ• namassamÄ• no dhammÄ• nudhammapaá¹-ipattiyÄ• \Ee II 40
sakkurumÄ• no garukurumÄ• no {sakkÄ• ramÄ• no garukÄ• ramÄ• no (Se) } mÄ• nayamÄ•
__anusikkhe_ti tisso sikkhÄ• yo --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikk
adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyya ... pe ... sacchikÄ• tab
sikkheyya careyya Ä• careyya samÄ• careyya samÄ• dÄ• ya vatteyya. __bhagavÄ• _ti gÄ•
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti --- appamatto sadÄ• namassamanusikkhe. (i

tenÄ• ha bhagavÄ• ---

``abhibhÅ« \Be 315/ hi so anabhibhÅ«to, sakkhidhammamanÄ«tihamaddasi.

tasmÄ• hi tassa bhagavato sÄ• sane, appamatto sadÄ• namassamanusikkheâ€™â€™ || [

tuvaá¹-á¹-akasuttaniddeso {tuvaá¹-akasuttaniddeso (Ce Se) suttanipÄ• tepi} cuddasamo.

15. attadaá¹‡á¸• asuttaniddeso

atha \Ne 297/ attadaá¹‡á¸• asuttaniddesaá¹ƒ vakkhati ---

<170> á¹• 21 __attadaá¹‡á¸• Ä• _ \Se 488/ \Ee II 402/ __bhayaá¹ƒ jÄ• taá¹ƒ, janaá¹ƒ passa

__saá¹ƒvegaá¹ƒ kittayissÄ• mi, yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• ||_

__attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• ta_nti. __daá¹‡á¸• Ä• _ti tayo daá¹‡á¸• Ä• --- kÄ• yadaá¹
manodaá¹‡á¸• o. tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ kÄ• yadaá¹‡á¸• o, catubbidhaá¹ƒ vacÄ«duc
tividhaá¹ƒ manoduccaritaá¹ƒ manodaá¹‡á¸• o. __bhaya_nti dve bhayÄ• ni --- diá¹-á¹-hadhar
samparÄ• yikaÃ±ca bhayaá¹ƒ. katamaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ bhayaá¹ƒ? idhekacco kÄ
vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati, pÄ• á¹‡ampi hanati, adinnam
chindati, nillopampi harati, ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati, paradÄ• rampi
bhaá¹‡ati. tamenaá¹ƒ gahetvÄ• raÃ±Ã±o dassenti --- ``ayaá¹ƒ, deva, coro Ä• gucÄ• rÄ«. im
daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€™â€™ ti. tamenaá¹ƒ rÄ• jÄ• paribhÄ• sati. so paribhÄ• sapacc
dukkhaá¹ƒ domanassaá¹ƒ {dukkhadomanassaá¹ƒ (Se) } paá¹-isaá¹ƒvedeti. etaá¹ƒ bhayaá¹ƒ
kuto tassa? attadaá¹‡á¸• ato jÄ• taá¹ƒ saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ

ettakenapi rÄ• jÄ• na tussati. tamenaá¹ƒ rÄ• jÄ• bandhÄ• peti andubandhanena \Ee II 403
saá¹…khalikabandhanena vÄ• vettabandhanena vÄ• latÄ• bandhanena vÄ• pakkhepabar
vÄ• (Se) } parikkhepabandhanena vÄ• \Se 489/ gÄ• mabandhanena vÄ• nigamabandhan
raá¹-á¹-habandhanena vÄ• janapadabandhanena vÄ• antamaso savacanÄ«yampi karoti --
pakkamituâ€™â€™ nti. so bandhanapaccayÄ• pi dukkhaá¹ƒ domanassaá¹ƒ \Be 316/ paá¹-i
dukkhaá¹ƒ domanassaá¹ƒ kuto tassa? attadaá¹‡á¸• ato jÄ• taá¹ƒ saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ
pÄ• tubhÅ«taá¹ƒ.

ettakenapi rÄ• jÄ• na tussati. rÄ• jÄ• tassa dhanaá¹ƒ Ä• harÄ• peti --- sataá¹ƒ vÄ• sahas
\Ne 298/ vÄ• . so dhanajÄ• nipaccayÄ• pi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. etaá
domanassaá¹ƒ kuto tassa? attadaá¹‡á¸• ato jÄ• taá¹ƒ saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhinibbatt

ettakenapi rÄ• jÄ• na tussati. tamenaá¹ƒ rÄ• jÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• rÄ• pe
vettehipi tÄ• á¸·eti, aá¸• á¸• hadaá¹‡á¸• akehipi tÄ• á¸·eti, hatthampi chindati, pÄ• dampi chi
chindati, kaá¹‡á¹‡ampi chindati, nÄ• sampi chindati, kaá¹‡á¹‡anÄ• sampi chindati, bilaá¹…g
saá¹…khamuá¹‡á¸• ikampi karoti, rÄ• humukhampi karoti, jotimÄ• likampi karoti, hatthapajjo
erakapattikampi karoti, cÄ«rakavÄ• sikampi karoti, eá¹‡eyyakampi karoti, baá¸·isamaá¹ƒsika
kahÄ• paá¹‡ikampi karoti, khÄ• rÄ• patacchikampi karoti, palighaparivattakampi karoti, palÄ
karoti, tattenapi telena osiÃ±cati, sunakhehipi khÄ• dÄ• peti, jÄ«vantampi sÅ«le uttÄ• seti, a
chindati. so kammakÄ• raá¹‡apaccayÄ• pi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. eta
490/ domanassaá¹ƒ kuto tassa? attadaá¹‡á¸• ato jÄ• taá¹ƒ saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhini
pÄ• tubhÅ«taá¹ƒ. rÄ• jÄ• imesaá¹ƒ catunnaá¹ƒ daá¹‡á¸• Ä• naá¹ƒ issaro.

so sakena kammena kÄ• yassa bhedÄ• paraá¹ƒ \Ee II 404/ maraá¹‡Ä• apÄ• yaá¹ƒ dugga
upapajjati. tamenaá¹ƒ nirayapÄ• lÄ• paÃ±cavidhabandhanaá¹ƒ nÄ• ma kammakÄ• raá¹‡aá
ayokhilaá¹ƒ hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiye hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ
tattaá¹ƒ ayokhilaá¹ƒ dutiye pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹ƒ majjhe urasmiá¹ƒ gamenti.
tibbÄ• {tippÄ• (Se) } kaá¹-ukÄ• vedanÄ• vedeti; na ca tÄ• va kÄ• laá¹ƒkaroti yÄ• va na ta
byantÄ«hoti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto tassa? attadaá¹‡á¸• ato jÄ• ta
nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ.

tamenaá¹ƒ \Be 317/ nirayapÄ• lÄ• saá¹ƒvesetvÄ• {saá¹ƒvesitvÄ• (Se) MN III 267} kuá¹-hÄ
Katthaci) } tacchenti. so tattha dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedeti; na ca tÄ• va kÄ
taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti. tamenaá¹ƒ nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ {uddhap
gahetvÄ• vÄ• sÄ«hi tacchenti. tamenaá¹ƒ nirayapÄ• lÄ• rathe yojetvÄ• Ä• dittÄ• ya patha
sajotibhÅ«tÄ• ya sÄ• rentipi paccÄ• sÄ• rentipi {hÄ• rentipi paccÄ• hÄ• rentipi (Ce Katthaci)
nirayapÄ• lÄ• mahantaá¹ƒ aá¹…gÄ• rapabbataá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá
... pe ... tamenaá¹ƒ nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ \Se 491/ adhosiraá¹ƒ gahetvÄ• tattÄ
pakkhipanti Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya. so tattha pheá¹‡uddehakaá¹ƒ pa
299/ pheá¹‡uddehakaá¹ƒ paccamÄ• no sakimpi uddhaá¹ƒ gacchati, sakimpi adho gacchati,
gacchati. so tattha dukkhÄ• tibbÄ• kaá¹-ukÄ• vedanÄ• vedeti; na ca tÄ• va kÄ• laá¹ƒkaro
pÄ• pakammaá¹ƒ byantÄ«hoti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto tassa? attad
saÃ±jÄ• taá¹ƒ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ. tamenaá¹ƒ nirayapÄ• lÄ• mah
kho pana mahÄ• nirayo ---

``catukkaá¹‡á¹‡o \Ee II 405/ catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto { ... pariyatto (Se Katthaci) }, ayasÄ• paá¹-ikujjito ||

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

``kadariyÄ• tapanÄ• ghorÄ• , accimanto durÄ• sadÄ• .

lomahaá¹ƒsanarÅ«pÄ• ca, bhismÄ• paá¹-ibhayÄ• dukhÄ• ||

``puratthimÄ• ya bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

dahanto pÄ• pakammante, pacchimÄ• ya paá¹-ihaÃ±Ã±ati ||

``pacchimÄ• ya ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

dahanto pÄ• pakammante, puratthimÄ• ya paá¹-ihaÃ±Ã±ati ||

``uttarÄ• ya \Se 492/ ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

dahanto pÄ• pakammante, dakkhiá¹‡Ä• ya paá¹-ihaÃ±Ã±ati ||

``dakkhiá¹‡Ä• ya \Be 318/ ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

dahanto pÄ• pakammante, uttarÄ• ya paá¹-ihaÃ±Ã±ati ||

``heá¹-á¹-hato ca samuá¹-á¹-hÄ• ya, accikkhandho bhayÄ• nako.

dahanto pÄ• pakammante, chadanasmiá¹ƒ paá¹-ihaÃ±Ã±ati ||

``chadanamhÄ• \Ne 300/ samuá¹-á¹-hÄ• ya, accikkhandho bhayÄ• nako.

dahanto pÄ• pakammante, bhÅ«miyaá¹ƒ paá¹-ihaÃ±Ã±ati ||

``ayokapÄ• lamÄ• dittaá¹ƒ, santattaá¹ƒ jalitaá¹ƒ yathÄ• .

evaá¹ƒ avÄ«cinirayo, heá¹-á¹-hÄ• upari passato ||

``tattha sattÄ• mahÄ• luddÄ• , mahÄ• kibbisakÄ• rino.

accantapÄ• pakammantÄ• , paccanti na ca miyyare {mÄ«yare (Ce) } ||

``jÄ• tavedasamo kÄ• yo, tesaá¹ƒ nirayavÄ• sinaá¹ƒ.

passa kammÄ• naá¹ƒ daá¸·hattaá¹ƒ, na bhasmÄ• hoti napÄ« masi ||

``puratthimenapi dhÄ• vanti, tato dhÄ• vanti pacchimaá¹ƒ.

uttarenapi dhÄ• vanti, tato dhÄ• vanti dakkhiá¹‡aá¹ƒ ||

``yaá¹ƒ yaá¹ƒ disaá¹ƒ padhÄ• vanti {disampi dhÄ• vanti (Se) }, taá¹ƒ taá¹ƒ dvÄ• raá¹ƒ pidhÄ

Se) }.

abhinikkhamitÄ• sÄ• te, sattÄ• mokkhagavesino ||

``na te tato nikkhamituá¹ƒ, labhanti kammapaccayÄ• .

tesaÃ±ca pÄ• pakammantaá¹ƒ, avipakkaá¹ƒ kataá¹ƒ bahuâ€™â€™ nti ||

etaá¹ƒ \Se 493/ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto tassa? attadaá¹‡á¸• ato jÄ• taá¹ƒ
abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ. yÄ• ni \Ee II 406/ ca nerayikÄ• ni dukkhÄ• ni yÄ• ni ca tira
dukkhÄ• ni yÄ• ni ca pettivisayikÄ• ni dukkhÄ• ni yÄ• ni ca mÄ• nusikÄ• ni dukkhÄ• ni; tÄ•
saÃ±jÄ• tÄ• ni kuto nibbattÄ• ni kuto abhinibbattÄ• ni kuto pÄ• tubhÅ«tÄ• ni? attadaá¹‡á¸• a
nibbattÄ• ni abhinibbattÄ• ni pÄ• tubhÅ«tÄ• nÄ«ti --- attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taá¹ƒ.

__janaá¹ƒ passatha medhaga_nti. __jana_nti khattiyÄ• ca brÄ• hmaá¹‡Ä• ca vessÄ• ca s
pabbajitÄ• ca devÄ• ca manussÄ• ca medhagaá¹ƒ janaá¹ƒ kalahaá¹ƒ janaá¹ƒ viruddhaá¹ƒ
janaá¹ƒ \Ne 301/ Ä• hataá¹ƒ janaá¹ƒ paccÄ• hataá¹ƒ janaá¹ƒ Ä• ghÄ• titaá¹ƒ janaá¹ƒ paccÄ
janaá¹ƒ passatha dakkhatha oloketha nijjhÄ• yetha upaparikkhathÄ• ti --- janaá¹ƒ passatha

__saá¹ƒvegaá¹ƒ kittayissÄ• mÄ«_ti. saá¹ƒvegaá¹ƒ ubbegaá¹ƒ utrÄ• saá¹ƒ bhayaá¹ƒ pÄ«á¸•
upaddavaá¹ƒ upasaggaá¹ƒ. __kittayissÄ• mÄ«_ti pakittayissÄ• mi Ä• cikkhissÄ• mi desessÄ
paá¹-á¹-hapessÄ• mi vivarissÄ• mi vibhajissÄ• mi uttÄ• nÄ«karissÄ• mi pakÄ• sissÄ• mÄ«ti
kittayissÄ• mi.

__yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• _ti. yathÄ• mayÄ• attanÄ• yeva attÄ• naá¹ƒ saá¹ƒvejito ul
saá¹ƒvegamÄ• pÄ• ditoti --- yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• .

tenÄ• ha bhagavÄ• ---

``attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taá¹ƒ, janaá¹ƒ passatha medhagaá¹ƒ.

saá¹ƒvegaá¹ƒ kittayissÄ• mi, yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• â€™â€™ ti ||

<171> á¹• 21 __phandamÄ• naá¹ƒ_ \Se 494/ __pajaá¹ƒ disvÄ• , macche appodake yathÄ•

__aÃ±Ã±amaÃ±Ã±ehi byÄ• ruddhe, disvÄ• maá¹ƒ bhayamÄ• visi ||_

__phandamÄ• naá¹ƒ pajaá¹ƒ disvÄ• _ti. __pajÄ• _ti sattÄ• dhivacanaá¹ƒ. pajaá¹ƒ taá¹‡hÄ•

diá¹-á¹-hiphandanÄ• ya phandamÄ• naá¹ƒ \Ee II 407/ kilesaphandanÄ• ya phandamÄ• naá¹
phandamÄ• naá¹ƒ payogaphandanÄ• ya phandamÄ• naá¹ƒ vipÄ• kaphandanÄ• ya phanda
phandamÄ• naá¹ƒ duá¹-á¹-haá¹ƒ dosena phandamÄ• naá¹ƒ mÅ«á¸·haá¹ƒ mohena phandan
phandamÄ• naá¹ƒ parÄ• maá¹-á¹-haá¹ƒ diá¹-á¹-hiyÄ• phandamÄ• naá¹ƒ vikkhepagataá¹ƒ u
aniá¹-á¹-haá¹…gataá¹ƒ vicikicchÄ• ya phandamÄ• naá¹ƒ thÄ• magataá¹ƒ anusayehi phanda
phandamÄ• naá¹ƒ alÄ• bhena phandamÄ• naá¹ƒ yasena phandamÄ• naá¹ƒ ayasena phand
phandamÄ• naá¹ƒ nindÄ• ya phandamÄ• naá¹ƒ sukhena phandamÄ• naá¹ƒ dukkhena phan
jarÄ• ya phandamÄ• naá¹ƒ byÄ• dhinÄ• phandamÄ• naá¹ƒ maraá¹‡ena phandamÄ• naá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sehi phandamÄ• naá¹ƒ nerayikena dukkhena phan
dukkhena phandamÄ• naá¹ƒ pettivisayikena dukkhena phandamÄ• naá¹ƒ mÄ• nusikena du
gabbhokkantimÅ«lakena dukkhena ... gabbhaá¹-á¹-hitimÅ«lakena {gabbheá¹-hitÄ«mÅ«laken
dukkhena ... gabbhÄ• vuá¹-á¹-hÄ• namÅ«lakena dukkhena ... jÄ• tassÅ«panibandhakena d
parÄ• dheyyakena dukkhena ... attÅ«pakkamena dukkhena ... parÅ«pakkamena dukkhena
saá¹…khÄ• radukkhena ... vipariá¹‡Ä• madukkhena ... cakkhurogena dukkhena ... sotaroge
ghÄ• narogena ... jivhÄ• rogena \Ne 302/ ... kÄ• yarogena ... sÄ«sarogena \Be 320/ ... kaá¹
mukharogena ... dantarogena ... kÄ• sena ... sÄ• sena ... pinÄ• sena ... á¸• Ä• hena ... jaren
... mucchÄ• ya ... pakkhandikÄ• ya ... sÅ«lÄ• ya ... visÅ«cikÄ• ya ... kuá¹-á¹-hena ... gaá¹‡á¸
... sosena ... apamÄ• rena ... dadduyÄ• ... kaá¹‡á¸• uyÄ• ... kacchuyÄ• ... rakhasÄ• ya ...
lohitena ... pittena ... madhumehena ... aá¹ƒsÄ• ya ... pÄ«á¸·akÄ• ya ... bhagandalena ...
pittasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... semhasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... vÄ•
... sannipÄ• tikena Ä• bÄ• dhena ... utupariá¹‡Ä• majena Ä• bÄ• dhena ... visamaparihÄ• ra
... opakkamikena Ä• bÄ• dhena ... kammavipÄ• kajena Ä• bÄ• dhena ... sÄ«tena ... uá¹‡hen
pipÄ• sÄ• ya ... uccÄ• rena ... passÄ• vena ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasan
mÄ• tumaraá¹‡ena dukkhena ... pitumaraá¹‡ena dukkhena ... bhÄ• tumaraá¹‡ena dukkhena
dukkhena ... puttamaraá¹‡ena dukkhena ... dhÄ«tumaraá¹‡ena dukkhena ... Ã±Ä• timaraá¹‡
bhogabyasanena dukkhena ... rogabyasanena dukkhena ... sÄ«labyasanena dukkhena ... d
dukkhena phandamÄ• naá¹ƒ samphandamÄ• naá¹ƒ vipphandamÄ• naá¹ƒ vedhamÄ• naá¹ƒ
__disvÄ• _ti disvÄ• passitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ•
pajaá¹ƒ disvÄ• .

__macche appodake yathÄ• _ti yathÄ• macchÄ• appodake udakapariyÄ• dÄ• ne kÄ• keh
\Se 496/ paripÄ• tiyamÄ• nÄ• ukkhipiyamÄ• nÄ• khajjamÄ• nÄ• phandanti samphandanti
pavedhanti sampavedhanti; evameva pajÄ• taá¹‡hÄ• phandanÄ• ya phandanti ... pe ... diá¹
phandanti samphandanti vipphandanti vedhanti pavedhanti sampavedhantÄ«ti --- macche a

__aÃ±Ã±amaÃ±Ã±ehi byÄ• ruddhe_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ sattÄ• viruddhÄ• paá¹-iviruddh
Ä• ghÄ• titÄ• paccÄ• ghÄ• titÄ• . rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi viv
brÄ• hmaá¹‡ehi vivadanti, gahapatÄ«pi gahapatÄ«hi vivadanti, mÄ• tÄ• pi puttena vivadati,

vivadati, pitÄ• pi puttena vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhaginiyÄ• vivadati, bhÄ• tÄ• pi bhaginiyÄ• vivadati, bhaginipi bhÄ• tarÄ• vivadati, sahÄ• vivadati; te tattha kalahaviggahavivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¹‡Ä«hipi upa upakkamanti, daá¹‡á¸• ehipi upakkamanti, satthehipi upakkamanti, te tattha maraá¹‡ampi ni maraá¹‡amattampi dukkhanti --- aÃ±Ã±amaÃ±Ã±ehi byÄ• ruddhe.

__disvÄ• _ \Ne 303/ \Ee II 409/ \Be 321/ __maá¹ƒ bhayamÄ• visÄ«_ti. __disvÄ• _ti disvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• bhayaá¹ƒ pÄ«á¸·anaá¹ƒ ghaá¹-á¹-anaá¹ƒ Ä• visÄ«ti {Ä• vÄ«sÄ«ti (Ce), Ä• visatÄ«ti (Se) } --- disvÄ• maá¹ƒ bhayamÄ• visi.

tenÄ• ha bhagavÄ• ---

``phandamÄ• naá¹ƒ \Se 497/ pajaá¹ƒ disvÄ• , macche appodake yathÄ• .

aÃ±Ã±amaÃ±Ã±ehi byÄ• ruddhe, disvÄ• maá¹ƒ bhayamÄ• visÄ«â€™â€™ ti ||

<172> á¹• 21 __samantamasÄ• ro loko, disÄ• sabbÄ• sameritÄ• . _

__icchaá¹ƒ bhavanamattano, nÄ• ddasÄ• siá¹ƒ anositaá¹ƒ ||_

__samantamasÄ• ro loko_ti. __loko_ti nirayaloko tiracchÄ• nayoniloko pettivisayaloko man khandhaloko dhÄ• tuloko Ä• yatanaloko, ayaá¹ƒ loko paro loko, brahmaloko devaloko --- ay nirayaloko asÄ• ro nissÄ• ro sÄ• rÄ• pagato niccasÄ• rasÄ• rena vÄ• sukhasÄ• rasÄ• rena niccena vÄ• dhuvena vÄ• sassatena vÄ• aviparia¹‡Ä• madhammena vÄ• . tiracchÄ• nayo pettivisayaloko ... manussaloko ... devaloko ... khandhaloko ... dhÄ• tuloko ... Ä• yatanaloko ... paro loko ... brahmaloko ... devaloko asÄ• ro nissÄ• ro sÄ• rÄ• pagato niccasÄ• rasÄ• re vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• aviparia¹‡Ä• madh

yathÄ• pana naá¸·o asÄ• ro nissÄ• ro sÄ• rÄ• pagato, yathÄ• eraá¹‡á¸• o asÄ• ro nissÄ• udumbaro asÄ• ro nissÄ• ro sÄ• rÄ• pagato, yathÄ• setakaccho \Ee II 410/ asÄ• ro nissÄ• pÄ• ribhaddako asÄ• ro nissÄ• ro sÄ• rÄ• pagato, yathÄ• pheá¹‡apia¹‡á¸• o asÄ• ro nissÄ udakapubbuá¸·aá¹ƒ {bubbulakaá¹ƒ (Ce), pubbuá¸·akaá¹ƒ (Se) } asÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• yathÄ• marÄ«ci asÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• , yathÄ• kadalikkhandho asÄ• ro ni mÄ• yÄ• asÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• ; evameva nirayaloko asÄ• ro nissÄ• ro sÄ 322/ vÄ• sukhasÄ• rasÄ• rena vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sa aviparia¹‡Ä• madhammena vÄ• .

tiracchÄ• nayoniloko ... pettivisayaloko ... manussaloko ... devaloko asÄ• ro nissÄ• ro sÄ• r

niccasÄ• rasÄ• rena vÄ• sukhasÄ• rasÄ• rena vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• d
avipariá¹‡Ä• madhammena vÄ• . khandhaloko ... dhÄ• tuloko ... Ä• yatanaloko ... ayaá¹ƒ lok
brahmaloko ... devaloko asÄ• ro nissÄ• ro sÄ• rÄ• pagato niccasÄ• rasÄ• rena vÄ• sukhas
attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhamm
loko.

__disÄ• sabbÄ• sameritÄ• _ti. ye puratthimÄ• ya disÄ• ya saá¹…khÄ• rÄ• , tepi eritÄ• sa
ghaá¹-á¹-itÄ• aniccatÄ• ya jÄ• tiyÄ• anugatÄ• jarÄ• ya anusaá¹-Ä• byÄ• dhinÄ• abhibhÅ
dukkhe patiá¹-á¹-hitÄ• atÄ• á¹‡Ä• aleá¹‡Ä• asaraá¹‡Ä• asaraá¹‡Ä«bhÅ«tÄ• . ye pacchim
... pe ... ye uttarÄ• ya disÄ• ya saá¹…khÄ• rÄ• ... ye dakkhiá¹‡Ä• ya disÄ• ya saá¹…khÄ• r
anudisÄ• ya saá¹…khÄ• rÄ• ... ye pacchimÄ• ya anudisÄ• ya saá¹…khÄ• rÄ• ... ye uttarÄ•
... ye dakkhiá¹‡Ä• ya anudisÄ• ya saá¹…khÄ• rÄ• ... ye heá¹-á¹-himÄ• ya disÄ• ya saá¹…k
disÄ• ya saá¹…khÄ• rÄ• ... ye dasasu disÄ• su saá¹…khÄ• rÄ• , tepi eritÄ• sameritÄ• cali
aniccatÄ• ya jÄ• tiyÄ• anugatÄ• jarÄ• ya anusaá¹-Ä• byÄ• dhinÄ• abhibhÅ«tÄ• maraá¹‡
patiá¹-á¹-hitÄ• atÄ• á¹‡Ä• aleá¹‡Ä• asaraá¹‡Ä• asaraá¹‡Ä«bhÅ«tÄ• . bhÄ• sitampi cetaá

``kiÃ±cÄ• pi \Ee II 411/ cetaá¹ƒ jalatÄ« vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ uttariyaá¹ƒ disÄ• ya.

rÅ«pe raá¹‡aá¹ƒ disvÄ• sadÄ• pavedhitaá¹ƒ, tasmÄ• na rÅ«pe ramatÄ« sumedho ||

``maccunÄ• bbhÄ• hato loko, jarÄ• ya parivÄ• rito.

taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«mÄ• yito {icchÄ• dhumÄ• yiko (Se) } sadÄ• ||

``sabbo Ä• dÄ«pito \Be 323/ loko, sabbo loko padhÅ«pito.

sabbo pajjalito loko, sabbo loko pakampitoâ€™â€™ ti ||

disÄ• sabbÄ• sameritÄ• .

__icchaá¹ƒ bhavanamattano_ti. attano bhavanaá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ saraá¹‡aá¹ƒ gati
icchanto sÄ• diyanto patthayanto pihayanto abhijappantoti --- icchaá¹ƒ bhavanamattano. __
anosita_nti. ajjhositaá¹ƒyeva addasaá¹ƒ, anajjhositaá¹ƒ nÄ• ddasaá¹ƒ, sabbaá¹ƒ yobbaÃ±Ã
sabbaá¹ƒ \Ne 305/ Ä• rogyaá¹ƒ byÄ• dhinÄ• ositaá¹ƒ, sabbaá¹ƒ jÄ«vitaá¹ƒ maraá¹‡ena osi
alÄ• bhena ositaá¹ƒ, sabbaá¹ƒ yasaá¹ƒ ayasena ositaá¹ƒ, sabbaá¹ƒ pasaá¹ƒsaá¹ƒ nindÄ• y
sukhaá¹ƒ dukkhena ositaá¹ƒ.

``lÄ• bho \Se 500/ alÄ• bho yaso ayaso ca, nindÄ• pasaá¹ƒsÄ• ca sukhaá¹ƒ dukhaÃ±ca.

ete aniccÄ• manujesu dhammÄ• , asassatÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti ||

nÄ• ddasÄ• siá¹ƒ anositaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``samantamasÄ• ro loko, disÄ• sabbÄ• sameritÄ• .

icchaá¹ƒ bhavanamattano, nÄ• ddasÄ• siá¹ƒ anositaâ€™â€™ nti ||

<173> á¹• 21 __osÄ• ne_ \Ee II 412/ __tveva byÄ• ruddhe, disvÄ• me aratÄ« ahu. _

__athettha sallamaddakkhiá¹ƒ, duddasaá¹ƒ hadayassitaá¹ƒ ||_

__osÄ• ne tveva byÄ• ruddhe_ti. __osÄ• ne tvevÄ• _ti sabbaá¹ƒ yobbaÃ±Ã±aá¹ƒ jarÄ• os
byÄ• dhi osÄ• peti, sabbaá¹ƒ jÄ«vitaá¹ƒ maraá¹‡aá¹ƒ osÄ• peti, sabbaá¹ƒ lÄ• bhaá¹ƒ alÄ• b
yasaá¹ƒ ayaso osÄ• peti, sabbaá¹ƒ pasaá¹ƒsaá¹ƒ nindÄ• osÄ• peti, sabbaá¹ƒ sukhaá¹ƒ du
osÄ• ne tveva. __byÄ• ruddhe_ti yobbaÃ±Ã±akÄ• mÄ• sattÄ• jarÄ• ya paá¹-iviruddhÄ• , Ä
paá¹-iviruddhÄ• , jÄ«vitukÄ• mÄ• sattÄ• maraá¹‡ena paá¹-iviruddhÄ• , lÄ• bhakÄ• mÄ• sa
paá¹-iviruddhÄ• , yasakÄ• mÄ• sattÄ• ayasena paá¹-iviruddhÄ• , pasaá¹ƒsakÄ• mÄ• sattÄ
sukhakÄ• mÄ• sattÄ• dukkhena paá¹-iviruddhÄ• Ä• hatÄ• paccÄ• hatÄ• Ä• ghÄ• titÄ• p
byÄ• ruddhe.

__disvÄ• _ \Se 501/ \Be 324/ __me aratÄ« ahÅ«_ti. __disvÄ• _ti disvÄ• passitvÄ• tulayitv
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- disvÄ• . __me aratÄ«_ti yÄ• arati yÄ• anabhirati
ukkaá¹‡á¹-hitÄ• yÄ• paritasitÄ• ahÅ«ti --- disvÄ• me aratÄ« ahu.

__athettha sallamaddakkhi_nti. __athÄ• _ti padasandhi ... pe ... padÄ• nupubbatÄ• petaá¹ƒ
__etthÄ• _ti \Ne 306/ sattesu. __salla_nti satta sallÄ• ni --- rÄ• gasallaá¹ƒ, dosasallaá¹ƒ, mo
mÄ• nasallaá¹ƒ, diá¹-á¹-hisallaá¹ƒ, sokasallaá¹ƒ, kathaá¹ƒkathÄ• sallaá¹ƒ. __addakkhi_nti a
apassiá¹ƒ paá¹-ivijjhinti --- athettha sallamaddakkhiá¹ƒ.

__duddasaá¹ƒ hadayassita_nti. __duddasa_nti duddasaá¹ƒ duddakkhaá¹ƒ duppassaá¹ƒ du
duppaá¹-ivijjhanti --- duddasaá¹ƒ. __hadayassita_nti hadayaá¹ƒ vuccati cittaá¹ƒ. yaá¹ƒ cittaá
mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä•
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu. __hadayassita_nti hadayanissitaá¹ƒ cittasitaá¹ƒ cittanis
sahagataá¹ƒ sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ ekuppÄ• daá¹ƒ ekanirodhaá

413/ ekÄ• rammaá¹‡anti --- duddasaá¹ƒ hadayassitaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``osÄ• ne tveva byÄ• ruddhe, disvÄ• me aratÄ« ahu.

athettha sallamaddakkhiá¹ƒ, duddasaá¹ƒ hadayassitaâ€™â€™ nti ||

<174> á¹• 21 __yena sallena otiá¹‡á¹‡o, disÄ• sabbÄ• vidhÄ• vati. _

__tameva sallamabbuyha, na dhÄ• vati na sÄ«dati ||_

__yena_ \Se 502/ __sallena otiá¹‡á¹‡o, disÄ• sabbÄ• vidhÄ• vatÄ«_ti. __salla_nti. satta s
rÄ• gasallaá¹ƒ, dosasallaá¹ƒ, mohasallaá¹ƒ, mÄ• nasallaá¹ƒ, diá¹-á¹-hisallaá¹ƒ, sokasallaá¹
kathaá¹ƒkathÄ• sallaá¹ƒ. katamaá¹ƒ rÄ• gasallaá¹ƒ? yo rÄ• go sÄ• rÄ• go anunayo anurodh
sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ --- idaá¹ƒ rÄ• gasallaá¹ƒ.

katamaá¹ƒ dosasallaá¹ƒ? ``anatthaá¹ƒ me acarÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati ``anatthaá
Ä• ghÄ• to jÄ• yati, ``anatthaá¹ƒ me carissatÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati ... pe ... caá¹‡
anattamanatÄ• cittassa --- idaá¹ƒ dosasallaá¹ƒ.

katamaá¹ƒ mohasallaá¹ƒ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... dukkhanirodhagÄ• miniyÄ• p
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ, aparante aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• para
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á¹‡aá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ
ananubodho asambodho appaá¹-ivedho asaá¹…gÄ• haá¹‡Ä• apariyogÄ• haá¹‡Ä• {asaá¹.
asaá¹…gÄ• hanÄ• apariyogÄ• hanÄ• (Katthaci) } asamapekkhanÄ• apaccavekkhanÄ• ap
dummejjhaá¹ƒ bÄ• lyaá¹ƒ moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nus
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- idaá¹ƒ mohasalla

katamaá¹ƒ mÄ• nasallaá¹ƒ? ``seyyohamasmÄ«â€™â€™ ti mÄ• no, ``sadisohamasmÄ«â€™
``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá
sampaggÄ• ho ketukamyatÄ• cittassa --- idaá¹ƒ mÄ• nasallaá¹ƒ.

katamaá¹ƒ diá¹-á¹-hisallaá¹ƒ? vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• \Ee II
micchÄ• diá¹-á¹-hi, dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi. yÄ• evarÅ«pÄ• diá¹-á¹-hi dia
diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ
diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ gÄ• ho paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo {kum
micchÄ• patho micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho viparÄ«taggÄ• ho vipallÄ

ayÄ• thÄ• vakasmiá¹ƒ ``yÄ• thÄ• vakaâ€™â€™ nti gÄ• ho yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á
diá¹-á¹-hisallaá¹ƒ.

katamaá¹ƒ sokasallaá¹ƒ? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa rogabyasanena vÄ• phua
vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• phuá¹-á¹-hassa diá¹-á¹-hibyasanena vÄ• phuá¹-
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±atarena dukkhad
socanÄ• socitattaá¹ƒ antosoko antoparisoko antoá¸• Ä• ho antopariá¸• Ä• ho cetaso parijjh
idaá¹ƒ sokasallaá¹ƒ.

katamaá¹ƒ kathaá¹ƒkathÄ• sallaá¹ƒ? dukkhe kaá¹…khÄ• , dukkhasamudaye kaá¹…khÄ• ,
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya kaá¹…khÄ• , pubbante kaá¹…khÄ• , aparante k
kaá¹…khÄ• , idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khÄ• . yÄ• evarÅ
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹
Ä• sappanÄ• parisappanÄ• apariyogÄ• haá¹‡Ä• chambhitattaá¹ƒ cittassa manovilekho ---
kathaá¹ƒkathÄ• sallaá¹ƒ.

__yena_ \Be 326/ __sallena otiá¹‡á¹‡o, disÄ• sabbÄ• vidhÄ• vatÄ«_ti. rÄ• gasallena otiá¹
phuá¹-á¹-ho pareto samohito samannÄ• gato kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya ducc
duccaritaá¹ƒ carati, pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, sandhimpi chindati, nillopampi
ekÄ• gÄ• rikampi karoti, paripanthepi tiá¹-á¹-hati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡
rÄ• gasallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto samohito samannÄ• gato dhÄ• vati vidh
sandhÄ• vati saá¹ƒsarati. atha vÄ• rÄ• gasallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto sam
bhoge pariyesanto nÄ• vÄ• ya mahÄ• samuddaá¹ƒ pakkhandati. sÄ«tassa \Ee II 415/ purak
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassehi pÄ«á¸·iyamÄ• no {rissamÄ• no (Ce
tigumbaá¹ƒ gacchati, takkolaá¹ƒ gacchati, takkasÄ«laá¹ƒ gacchati, kÄ• á¸·amukhaá¹ƒ gacch
gacchati, vesuá¹…gaá¹ƒ gacchati, verÄ• pathaá¹ƒ gacchati, javaá¹ƒ gacchati, tÄ• maliá¹ƒ ga
gacchati, eá¸·abandhanaá¹ƒ gacchati, suvaá¹‡á¹‡akÅ«á¹-aá¹ƒ gacchati, suvaá¹‡á¹‡abhÅ«m
tambapaá¹‡á¹‡iá¹ƒ gacchati, suppÄ• dakaá¹ƒ {suppÄ• rakaá¹ƒ (Ce Katthaci), suppÄ• raá¹ƒ
bhÄ• rukacchaá¹ƒ gacchati, suraá¹-á¹-haá¹ƒ gacchati, bhaá¹…galokaá¹ƒ {aá¹…galokaá¹ƒ (C
} gacchati, bhaá¹…gaá¹‡aá¹ƒ {gaá¹…gaá¹‡aá¹ƒ (Ce Se) } gacchati, paramabhaá¹…gaá¹‡aá
gacchati, paramayonaá¹ƒ gacchati, vinakaá¹ƒ gacchati, mÅ«lapadaá¹ƒ gacchati, marukantÄ
jaá¹‡á¹‡upathaá¹ƒ gacchati, ajapathaá¹ƒ gacchati \Se 505/, meá¹‡á¸• apathaá¹ƒ gacchati, s
gacchati, chattapathaá¹ƒ gacchati, vaá¹ƒsapathaá¹ƒ gacchati, sakuá¹‡apathaá¹ƒ gacchati, n
gacchati, daripathaá¹ƒ gacchati, vettÄ• cÄ• raá¹ƒ gacchati; pariyesanto na labhati, alÄ• bha
domanassaá¹ƒ paá¹-isaá¹ƒvedeti, pariyesanto labhati, laddhÄ• Ä• rakkhamÅ«lakampi dukk
paá¹-isaá¹ƒvedeti ``kinti me bhoge neva rÄ• jÄ• no hareyyuá¹ƒ na corÄ• hareyyuá¹ƒ na agg
vaheyya na appiyÄ• dÄ• yÄ• dÄ• hareyyuâ€™â€™ nti. tassa evaá¹ƒ Ä• rakkhato gopayat
II 416/, so vippayogamÅ«lakampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. evampi rÄ• g

viddho phuá¹-á¹-ho pareto samohito samannÄ• gato dhÄ• vati vidhÄ• vati sandhÄ• vati saá

dosasallena ... pe ... mohasallena ... mÄ• nasallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto s
samannÄ• gato kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya \Be 327/ duccaritaá¹ƒ carati, mana
pÄ• á¹‡ampi hanati, adinnampi Ä• diyati, sandhimpi chindati, nillopampi harati, ekÄ• gÄ• rik
paripanthepi tiá¹-á¹-hati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati. evaá¹ƒ mÄ• nasallena
phuá¹-á¹-ho pareto samohito samannÄ• gato dhÄ• vati vidhÄ• vati sandhÄ• vati saá¹ƒsarati

diá¹-á¹-hisallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto samohito samannÄ• gato acelako ho
hatthÄ• palekhano {hatthÄ• valekhano (Se) }, na ehibhadantiko \Se 506/, na tiá¹-á¹-habhada
nÄ• bhihaá¹-aá¹ƒ, na uddissakataá¹ƒ, na nimantanaá¹ƒ sÄ• diyati, so na kumbhimukhÄ• pa
kaá¸·opimukhÄ• {khaá¸·opimukhÄ• (Ce) } paá¹-iggaá¹‡hÄ• ti, na eá¸·akamantaraá¹ƒ, na da
musalamantaraá¹ƒ, na dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, na gabbhiniyÄ• , na pÄ• yamÄ• n
saá¹ƒkittÄ«su, na yattha sÄ• upaá¹-á¹-hito hoti, na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• a
na maá¹ƒsaá¹ƒ na suraá¹ƒ na merayaá¹ƒ na thusodakaá¹ƒ pivati. so \Ne 309/ ekÄ• gÄ• riko
dvÄ• gÄ• riko vÄ• hoti dvÄ• lopiko ... pe ... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko. ekissÄ• p
dvÄ«hipi bhattÄ«hi yÄ• peti ... pe ... sattahipi bhattÄ«hi yÄ• peti. ekÄ• hikampi Ä• hÄ• raá¹ƒ
dvÄ«hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti ... pe ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• reti. iti ev
aá¸• á¸• hamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. evampi diá¹-á
viddho phuá¹-á¹-ho pareto samohito samannÄ• gato dhÄ• vati vidhÄ• vati sandhÄ• vati saá

atha vÄ• diá¹-á¹-hisallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto samohito samannÄ• gato s
hoti, sÄ• mÄ• kabhakkho vÄ• hoti, nÄ«vÄ• rabhakkho vÄ• hoti, daddulabhakkho vÄ• hoti,
kaá¹‡abhakkho vÄ• hoti, Ä• cÄ• mabhakkho vÄ• \Ee II 417/ hoti, piÃ±Ã±Ä• kabhakkho vÄ
tiá¹‡abhakkho vÄ• hoti, gomayabhakkho vÄ• hoti, vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavat
sÄ• á¹‡Ä• nipi dhÄ• reti, masÄ• á¹‡Ä• nipi \Se 507/ dhÄ• reti, chavadussÄ• nipi dhÄ• reti, p
tirÄ«á¹-Ä• nipi dhÄ• reti, ajinÄ• nipi dhÄ• reti, ajinakkhipampi dhÄ• reti, kusacÄ«rampi dhÄ•
\Be 328/ dhÄ• reti, phalakacÄ«rampi dhÄ• reti, kesakambalampi dhÄ• reti, ulÅ«kapakkhamp
kesamassulocakopi hoti, kesamassulocanÄ• nuyogamanuyutto viharati. ubbhaá¹-á¹-hakopi
ukkuá¹-ikopi hoti ukkuá¹-ikappadhÄ• namanuyutto, kaá¹‡á¹-akÄ• passayiko hoti, kaá¹‡á¹-ak
kappeti, phalakaseyyampi kappeti, thaá¹‡á¸• ilaseyyampi kappeti, ekÄ• passayiko hoti rajoja
abbhokÄ• sikopi hoti yathÄ• santhatiko, vekaá¹-ikopi hoti vikaá¹-abhojanÄ• nuyogamanuyut
apÄ• nakattamanuyutto, sÄ• yatatiyakampi udakorohanÄ• nuyogamanuyutto viharati. iti eva
kÄ• yassa Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharati. evampi diá¹-á¹-hisallena oti
pareto samohito samannÄ• gato dhÄ• vati vidhÄ• vati sandhÄ• vati saá¹ƒsarati.

sokasallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto samohito samannÄ• gato socati kilamati
urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarissÄ• itthiyÄ• m
tassÄ• kÄ• laá¹ƒ kiriyÄ• ya ummattikÄ• khittacittÄ• rathiyÄ• ya rathiyaá¹ƒ, siá¹…ghÄ• á¹-a
siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `api me mÄ• taraá¹ƒ addassatha,
addassathÄ• â€™ ti \Se 508/.

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarissÄ• \Ee II 418/
kÄ• lamakÄ• si ... bhÄ• tÄ• kÄ• lamakÄ• si ... bhaginÄ« kÄ• lamakÄ• si ... putto kÄ• lamak
kÄ• lamakÄ• si ... sÄ• miko kÄ• lamakÄ• si. sÄ• tassa kÄ• laá¹ƒ kiriyÄ• ya ummattikÄ• khi
rathiyaá¹ƒ, siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `a
api me sÄ• mikaá¹ƒ addassathÄ• â€™ ti.

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarassa purisassa m
tassÄ• kÄ• laá¹ƒ kiriyÄ• ya ummattako khittacitto rathiyÄ• ya rathiyaá¹ƒ, siá¹…ghÄ• á¹-aken
upasaá¹…kamitvÄ• evamÄ• ha --- `api me mÄ• taraá¹ƒ addassatha, api me mÄ• taraá¹ƒ ad

``bhÅ«tapubbaá¹ƒ \Be 329/, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarassa pu
... bhÄ• tÄ• kÄ• lamakÄ• si ... bhaginÄ« kÄ• lamakÄ• si ... putto kÄ• lamakÄ• si ... dhÄ«tÄ•
pajÄ• pati kÄ• lamakÄ• si. so tassÄ• kÄ• laá¹ƒ kiriyÄ• ya ummattako khittacitto rathiyÄ• ya
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha --- `api me pajÄ•
pajÄ• patiá¹ƒ addassathÄ• â€™ ti.

``bhÅ«tapubbaá¹ƒ, brÄ• hmaá¹‡a, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±atarÄ• itthÄ« Ã±Ä• t
Ã±Ä• takÄ• sÄ• mikaá¹ƒ acchinditvÄ• aÃ±Ã±assa dÄ• tukÄ• mÄ• , sÄ• ca naá¹ƒ na iccha
sÄ• mikaá¹ƒ etadavoca --- `ime, ayyaputta, Ã±Ä• takÄ• tava acchinditvÄ• aÃ±Ã±assa dÄ•
509/ marissÄ• mÄ• â€™ ti. atha kho so puriso taá¹ƒ itthiá¹ƒ dvidhÄ• chetvÄ• attÄ• naá¹ƒ c
bhavissÄ• mÄ• â€™â€™ â€™ ti. evaá¹ƒ sokasallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto
dhÄ• vati vidhÄ• vati sandhÄ• vati saá¹ƒsarati.

kathaá¹ƒkathÄ• sallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto samohito samannÄ• gato saá
vimatipakkhando dveá¸·hakajÄ• to --- ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, nanu
atÄ«tamaddhÄ• naá¹ƒ, kiá¹ƒ nu kho ahosiá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho ahosi
311/, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho atÄ«tamaddhÄ• naá¹ƒ, bhavissÄ• mi nu kho ahaá
nanu \Ee II 419/ kho bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ, kiá¹ƒ nu kho bhavissÄ• mi an
nu kho bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ, kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho an
vÄ• paccuppannaá¹ƒ addhÄ• naá¹ƒ ajjhattaá¹ƒ kathaá¹ƒkathÄ« hoti, ahaá¹ƒ nu khosmi, no
khosmi kathaá¹ƒ nu khosmi, ayaá¹ƒ nu kho satto kuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ« bhaviss
kathaá¹ƒkathÄ• sallena otiá¹‡á¹‡o viddho phuá¹-á¹-ho pareto samohito samannÄ• gato dhÄ

sandhÄ• vati saá¹ƒsarati.

te salle abhisaá¹…kharoti; te salle abhisaá¹…kharonto sallÄ• bhisaá¹…khÄ• ravasena purat
dhÄ• vati, pacchimaá¹ƒ disaá¹ƒ dhÄ• vati, uttaraá¹ƒ disaá¹ƒ dhÄ• vati, dakkhiá¹‡aá¹ƒ disaá¹
sallÄ• bhisaá¹…khÄ• rÄ• appahÄ«nÄ• ; sallÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ appahÄ«nattÄ• ga
\Se 510/, tiracchÄ• nayoniyÄ• dhÄ• vati, pettivisaye dhÄ• vati, manussaloke dhÄ• vati, dev
\Be 330/ gatiá¹ƒ, upapattiyÄ• upapattiá¹ƒ, paá¹-isandhiyÄ• paá¹-isandhiá¹ƒ, bhavena bhava
saá¹ƒsÄ• raá¹ƒ, vaá¹-á¹-ena vaá¹-á¹-aá¹ƒ dhÄ• vati vidhÄ• vati sandhÄ• vati saá¹ƒsaratÄ«ti
otiá¹‡á¹‡o disÄ• sabbÄ• vidhÄ• vati.

__tameva sallamabbuyha, na dhÄ• vati na sÄ«datÄ«_ti. tameva rÄ• gasallaá¹ƒ dosasallaá¹
mÄ• nasallaá¹ƒ diá¹-á¹-hisallaá¹ƒ sokasallaá¹ƒ kathaá¹ƒkathÄ• sallaá¹ƒ abbuyha abbuhitvÄ•
samuddharitvÄ• uppÄ• á¹-ayitvÄ• samuppÄ• á¹-ayitvÄ• {uppÄ• dayitvÄ• samuppÄ• dayit
vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• neva puratthimaá¹ƒ disaá¹ƒ dhÄ•
dhÄ• vati na uttaraá¹ƒ disaá¹ƒ dhÄ• vati na dakkhiá¹‡aá¹ƒ disaá¹ƒ dhÄ• vati. te sallÄ• bhisa
sallÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• gatiyÄ• na dhÄ• vati, niraye na dhÄ• vati, tira
dhÄ• vati, pettivisaye na dhÄ• vati, manussaloke na dhÄ• vati, devaloke na dhÄ• vati, na ga
upapattiyÄ• upapattiá¹ƒ, na paá¹-isandhiyÄ• paá¹-isandhiá¹ƒ, na bhavena bhavaá¹ƒ, na sa
saá¹ƒsÄ• raá¹ƒ, na vaá¹-á¹-ena vaá¹-á¹-aá¹ƒ dhÄ• vati vidhÄ• vati sandhÄ• vati saá¹ƒsaratÄ
sallamabbuyha na dhÄ• vati. __na sÄ«datÄ«_ti \Ee II 420/ kÄ• moghe na sÄ«dati, bhavogh
diá¹-á¹-hoghe na sÄ«dati, avijjoghe na sÄ«dati, na saá¹ƒsÄ«dati na osÄ«dati na avasÄ«dati
avagacchatÄ«ti --- tameva sallamabbuyha, na dhÄ• vati na sÄ«dati.

tenÄ• ha \Se 511/ bhagavÄ• ---

``yena sallena otiá¹‡á¹‡o, disÄ• sabbÄ• vidhÄ• vati.

tameva sallamabbuyha, na dhÄ• vati na sÄ«datÄ«â€™â€™ ti ||

<175> á¹• 21 __tattha_ \Ne 312/ __sikkhÄ• nugÄ«yanti, yÄ• ni loke gadhitÄ• ni. _

__na tesu pasuto siyÄ• , nibbijjha sabbaso kÄ• me. _

__sikkhe nibbÄ• namattano ||_

__tattha sikkhÄ• nugÄ«yanti, yÄ• ni loke gadhitÄ• nÄ«_ti. __sikkhÄ• _ti hatthisikkhÄ• assa
dhanusikkhÄ• sÄ• lÄ• kiyaá¹ƒ sallakattiyaá¹ƒ kÄ• yatikicchaá¹ƒ bhÅ«tiyaá¹ƒ komÄ• rabhac
(Se), komÄ• rasaccaá¹ƒ (Katthaci) }. __anugÄ«yantÄ«_ti gÄ«yanti niggÄ«yanti kathÄ«yanti

dÄ«pÄ«yanti voharÄ«yanti. atha vÄ• gÄ«yanti gaá¹‡hÄ«yanti uggaá¹‡hÄ«yanti \Be 331/ dh
upadhÄ• rÄ«yanti upalakkhÄ«yanti gadhitapaá¹-ilÄ• bhÄ• ya. gadhitÄ• vuccanti paÃ±ca kÄ
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaÃ±
saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaÃ±hitÄ• rajanÄ«yÄ• . kiá¹ƒkÄ• ra
kÄ• maguá¹‡Ä• ? yebhuyyena devamanussÄ• paÃ±ca kÄ• maguá¹‡e icchanti sÄ• diyanti p
abhijappanti taá¹ƒkÄ• raá¹‡Ä• gadhitÄ• vuccanti paÃ±ca kÄ• maguá¹‡Ä• . __loke_ti manu
sikkhÄ• nugÄ«yanti, yÄ• ni loke gadhitÄ• ni.

__na tesu pasuto siyÄ• _ti. tÄ• su vÄ• sikkhÄ• su tesu vÄ• paÃ±casu kÄ• maguá¹‡esu na
assa, na tappoá¹‡o, na tappabbhÄ• ro, na tadadhimutto, na tadadhipateyyoti --- na tesu pas

__nibbijjha_ \Se 512/ __sabbaso kÄ• me_ti. __nibbijjhÄ• _ti paá¹-ivijjhitvÄ• . ``sabbe saá¹…
aniccÄ• â€™â€™ ti paá¹-ivijjhitvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti paá¹-ivijj
kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ \Ee II 421/ taá¹ƒ nirodhadhammaâ€™â€™ nti paá¹-i
sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyanavacanametaá¹
uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca ... pe ... ime vuccanti vat
vuccanti kilesakÄ• mÄ• ti --- nibbijjha sabbaso kÄ• me.

__sikkhe nibbÄ• namattano_ti. __sikkhÄ• _ti tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittas
adhipaÃ±Ã±Ä• sikkhÄ• ... pe ... ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . __nibbÄ• namattano_ti att
dosassa nibbÄ• panÄ• ya mohassa nibbÄ• panÄ• ya ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ
upasamÄ• ya vÅ«pasamÄ• ya nibbÄ• panÄ• ya paá¹-inissaggÄ• ya paá¹-ipassaddhiyÄ• ad
sikkheyya adhipaÃ±Ã±ampi sikkheyya, imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkheyya jÄ• nam
sacchikÄ• tabbaá¹ƒ sacchikaronto sikkheyya Ä• careyya samÄ• careyya samÄ• dÄ• ya vatt
nibbÄ• namattano.

tenÄ• ha bhagavÄ• ---

``tattha \Be 332/ sikkhÄ• nugÄ«yanti, yÄ• ni loke gadhitÄ• ni.

na tesu pasuto siyÄ• , nibbijjha sabbaso kÄ• me.

sikkhe nibbÄ• namattanoâ€™â€™ ti ||

<176> á¹• 21 __sacco_ \Se 513/ __siyÄ• appagabbho, amÄ• yo rittapesuá¹‡o. _

__akkodhano lobhapÄ• paá¹ƒ, vevicchaá¹ƒ vitare muni ||_

__sacco siyÄ• appagabbho_ti. __sacco siyÄ• _ti saccavÄ• cÄ• ya samannÄ• gato siyÄ• ,
samannÄ• gato siyÄ• , ariyena aá¹-á¹-haá¹…gikena maggena samannÄ• gato siyÄ• ti --- sa
tÄ«á¹‡i pÄ• gabbhiyÄ• ni --- kÄ• yikaá¹ƒ pÄ• gabbhiyaá¹ƒ, vÄ• casikaá¹ƒ pÄ• gabbhiyaá¹ƒ,
... pe ... idaá¹ƒ cetasikaá¹ƒ pÄ• gabbhiyaá¹ƒ. yassimÄ• ni tÄ«á¹‡i pÄ• gabbhiyÄ• ni pahÄ«n
vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni \Ee II 422/ abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá
appagabbhoti --- sacco siyÄ• appagabbho.

__amÄ• yo rittapesuá¹‡o_ti. mÄ• yÄ• vuccati vaÃ±canikÄ• cariyÄ• . idhekacco kÄ• yena
vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• tassa paá¹-icchÄ• danah
paá¹‡idahati, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti icchati, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti saá¹…kappeti, mÄ•
bhÄ• sati, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti kÄ• yena parakkamati. yÄ• evarÅ«pÄ• mÄ• yÄ• mÄ• y
nikati nikiraá¹‡Ä• pariharaá¹‡Ä• gÅ«hanÄ• parigÅ«hanÄ• chÄ• danÄ• paricchÄ• danÄ•
anÄ• vikammaá¹ƒ vocchÄ• danÄ• pÄ• pakiriyÄ• --- ayaá¹ƒ vuccati mÄ• yÄ• . yassesÄ• m
vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so v
__rittapesuá¹‡o_ti pesuÃ±Ã±anti idhekacco pisuá¹‡avÄ• co hoti ... pe ... evaá¹ƒ bhedÄ• dhi
upasaá¹ƒharati. yassetaá¹ƒ pesuÃ±Ã±aá¹ƒ pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«pasantaá¹ƒ pa
abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• \Ne 314/ daá¸• á¸• haá¹ƒ, so vuccati rittapesuá¹‡o vi
pavivittapesuá¹‡oti --- amÄ• yo rittapesuá¹‡o.

__akkodhano lobhapÄ• paá¹ƒ, vevicchaá¹ƒ vitare munÄ«_ti. __akkodhano_ti hi kho vuttaá¹
vattabbo. dasahÄ• kÄ• rehi kodho \Be 333/ jÄ• yati. ``anatthaá¹ƒ me acarÄ«â€™â€™ ti kod
yasseso kodho pahÄ«no samucchinno vÅ«pasanto paá¹-ipassaddho abhabbuppattiko Ã±Ä•
vuccati akkodhano. kodhassa pahÄ«nattÄ• akkodhano, kodhavatthussa pariÃ±Ã±Ä• tattÄ•
upacchinnattÄ• akkodhano. __lobho_ti yo lobho lubbhanÄ• lubbhitattaá¹ƒ ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. vevicchaá¹ƒ vuccati paÃ±ca macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹ƒ
macchariyaá¹ƒ. __munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…gajÄ• lamaticca
lobhapÄ• paá¹ƒ, vevicchaá¹ƒ vitare munÄ«_ti. muni lobhapÄ• paÃ±ca vevicchaÃ±ca atari u
vÄ«tivattayÄ«ti \Ee II 423/ {vÄ«tivattÄ«ti (Katthaci) } --- akkodhano lobhapÄ• paá¹ƒ, vevicch

tenÄ• ha bhagavÄ• ---

``sacco siyÄ• appagabbho, amÄ• yo rittapesuá¹‡o.

akkodhano lobhapÄ• paá¹ƒ, vevicchaá¹ƒ vitare munÄ«â€™â€™ ti ||

<177> á¹• 21 __niddaá¹ƒ_ \Se 515/ __tandiá¹ƒ sahe thÄ«naá¹ƒ, pamÄ• dena na saá¹ƒvase

__atimÄ• ne na tiá¹-á¹-heyya, nibbÄ• namanaso naro ||_

__niddaá¹ƒ tandiá¹ƒ sahe thÄ«na_nti. __niddÄ• _ti yÄ• kÄ• yassa akalyatÄ• akammaÃ±Ã
antosamorodho middhaá¹ƒ suppaá¹ƒ pacalÄ• yikÄ• suppaá¹ƒ suppanÄ• suppitattaá¹ƒ. __t
(Ce Se Katthaci) } tandiyanÄ• tandiyitattaá¹ƒ tandimanakatÄ• Ä• lasyaá¹ƒ Ä• lasyÄ• yatÄ•
__thÄ«na_nti yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ• olÄ«yanÄ• sallÄ«yanÄ• lÄ«naá¹
thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa. __niddaá¹ƒ tandiá¹ƒ sahe thÄ«na_nti. niddaÃ±ca ta
sahe saheyya parisaheyya abhibhaveyya ajjhotthareyya pariyÄ• diyeyya maddeyyÄ• ti --- ni
thÄ«naá¹ƒ.

__pamÄ• dena na saá¹ƒvase_ti. pamÄ• do vattabbo kÄ• yaduccarite vÄ• vacÄ«duccarite
paÃ±casu vÄ• kÄ• maguá¹‡esu. cittassa vosaggo vosaggÄ• nuppÄ• danaá¹ƒ {vossaggo vo
} vÄ• kusalÄ• naá¹ƒ vÄ• \Ne 315/ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya asakkaccakiriyatÄ• asÄ
anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittacchandatÄ• nikkhittadhuratÄ• anÄ• sevanÄ
abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogo pamÄ• do. yo evarÅ«po pamÄ• do
334/ --- ayaá¹ƒ vuccati pamÄ• do. __pamÄ• dena na saá¹ƒvase_ti pamÄ• dena na vaseyya
na parivaseyya, pamÄ• daá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ game
\Se 516/ virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena
vihareyyÄ• ti --- pamÄ• dena na saá¹ƒvase.

__atimÄ• ne_ \Ee II 424/ __na tiá¹-á¹-heyyÄ• _ti. __atimÄ• no_ti idhekacco paraá¹ƒ atimaÃ
gottena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . yo evarÅ«po mÄ• no maÃ±
unnati unnamo dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati atimÄ• no. _
tiá¹-á¹-heyyÄ• _ti. atimÄ• ne na tiá¹-á¹-heyya na saá¹ƒtiá¹-á¹-heyya, atimÄ• naá¹ƒ pajaheyya
kareyya anabhÄ• vaá¹ƒ gameyya, atimÄ• nÄ• Ä• rato assa virato paá¹-ivirato nikkhanto nis
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- atimÄ• ne na tiá¹-á¹-heyya.

__nibbÄ• namanaso naro_ti. idhekacco dÄ• naá¹ƒ dento sÄ«laá¹ƒ samÄ• diyanto uposatha
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapento pariveá¹‡aá¹ƒ sammajjanto cetiyaá¹ƒ vandanto cetiye
Ä• ropento cetiyaá¹ƒ padakkhiá¹‡aá¹ƒ karonto yaá¹ƒ kiÃ±ci tedhÄ• tukaá¹ƒ kusalÄ• bhisaá¹
abhisaá¹…kharonto na gatihetu na upapattihetu na paá¹-isandhihetu na bhavahetu na saá¹ƒ
vaá¹-á¹-ahetu, sabbaá¹ƒ taá¹ƒ visaá¹ƒyogÄ• dhippÄ• yo nibbÄ• naninno nibbÄ• napoá¹‡o n
abhisaá¹…kharotÄ«ti. evampi nibbÄ• namanaso naro. atha vÄ• sabbasaá¹…khÄ• radhÄ• t
{paá¹-ivÄ• setvÄ• (Katthaci) } amatÄ• ya dhÄ• tuyÄ• cittaá¹ƒ upasaá¹ƒharati --- ``etaá¹ƒ sa
paá¹‡Ä«taá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hak
nibbÄ• naâ€™â€™ nti. evampi nibbÄ• namanaso naro.

``na paá¹‡á¸• itÄ• upadhisukhassa hetu, dadanti dÄ• nÄ• ni punabbhavÄ• ya.

kÄ• maÃ±ca te upadhiparikkhayÄ• ya, dadanti dÄ• naá¹ƒ apunabbhavÄ• ya ||

``na \Be 335/ paá¹‡á¸• itÄ• upadhisukhassa hetu, bhÄ• venti jhÄ• nÄ• ni punabbhavÄ• ya.

kÄ• maÃ±ca te upadhiparikkhayÄ• ya, bhÄ• venti jhÄ• naá¹ƒ apunabbhavÄ• ya ||

``te \Ne 316/ \Ee II 425/ nibbuttiá¹ƒ Ä• sisamÄ• nasÄ• {Ä• siá¹ƒsamÄ• nÄ• (Ce), abhimÄ• tanninnacittÄ• {tanninnÄ• taÃ±cittÄ• (Katthaci) } tadadhimuttÄ• .

najjo yathÄ• sÄ• garamajjhupetÄ• {sÄ• garamajjhagatÄ• (Se) }, bhavanti nibbÄ• naparÄ•

nibbÄ• namanaso naro. tenÄ• ha bhagavÄ• ---

``niddaá¹ƒ tandi sahe thÄ«naá¹ƒ, pamÄ• dena na saá¹ƒvase.

atimÄ• ne na tiá¹-á¹-heyya, nibbÄ• namanaso naroâ€™â€™ ti ||

<178> á¹• 21 __mosavajje na niyyetha, _ {nÄ«yetha (Katthaci) } __rÅ«pe snehaá¹ƒ na kubb

__mÄ• naÃ±ca parijÄ• neyya, sÄ• hasÄ• virato care ||_

__mosavajje_ \Se 518/ __na niyyethÄ• _ti. mosavajjaá¹ƒ vuccati musÄ• vÄ• do. idhekacco parisaggato vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• a --- ``ehambho purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha jÄ• naá¹ƒ vÄ• Ä• ha --- ``na jÄ• nÄ• mÄ«â€™â€™ ti, apassaá¹ƒ vÄ• Ä• ha --- ``passÄ• mÄ --- ``na passÄ• mÄ«â€™â€™ ti. iti attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ• hoti --- idaá¹ƒ vuccati mosavajjaá¹ƒ. api ca tÄ«hÄ• kÄ• rehi ... pe ... catÅ«hÄ• kÄ• rehi ... pa chahÄ• kÄ• rehi ... sattahÄ• kÄ• rehi ... aá¹-á¹-hahÄ• kÄ• rehi ... pe ... imehi aá¹-á¹-hahÄ• k hoti. __mosavajje na niyyethÄ• _ti. mosavajje na yÄ• yeyya na niyyÄ• yeyya na vaheyya na mosavajjaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyya, mosavajjÄ• paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihar na niyyetha.

__rÅ«pe_ \Be 336/ __snehaá¹ƒ na kubbaye_ti. __rÅ«pa_nti cattÄ• ro ca mahÄ• bhÅ«tÄ• \ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«paá¹ƒ. __rÅ«pe snehaá¹ƒ na kubbaye_ti. rÅ«pe sne kareyya pemaá¹ƒ na kareyya rÄ• gaá¹ƒ na kareyya na janeyya na saÃ±janeyya na nibbattey --- rÅ«pe snehaá¹ƒ na kubbaye.

__mÄ• naÃ±ca_ \Ne 317/ __parijÄ• neyyÄ• _ti. __mÄ• no_ti ekavidhena mÄ• no --- yÄ• ci
duvidhena mÄ• no --- attukkaá¹ƒsanamÄ• no, paravambhanamÄ• no. tividhena mÄ• no --- `
mÄ• no, ``sadisohamasmÄ«â€™â€™ ti mÄ• no, ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no. ca
mÄ• naá¹ƒ janeti, yasena mÄ• naá¹ƒ janeti, pasaá¹ƒsÄ• ya mÄ• naá¹ƒ janeti, sukhena mÄ•
mÄ• no --- ``lÄ• bhimhi manÄ• pikÄ• naá¹ƒ rÅ«pÄ• naâ€™â€™ nti mÄ• naá¹ƒ janeti, ``lÄ• b
saddÄ• naá¹ƒ ... pe ... gandhÄ• naá¹ƒ ... rasÄ• naá¹ƒ ... phoá¹-á¹-habbÄ• naâ€™â€™ nti m
chabbidhena mÄ• no --- cakkhusampadÄ• ya mÄ• naá¹ƒ janeti, sotasampadÄ• ya ... pe ... g
jivhÄ• sampadÄ• ya ... kÄ• yasampadÄ• ya ... manosampadÄ• ya mÄ• naá¹ƒ janeti. sattavi
mÄ• nÄ• timÄ• no, omÄ• no, sadisamÄ• no, adhimÄ• no, asmimÄ• no, micchÄ• mÄ• no. aá
mÄ• naá¹ƒ janeti, alÄ• bhena omÄ• naá¹ƒ janeti, yasena mÄ• naá¹ƒ janeti, ayasena omÄ• n
mÄ• naá¹ƒ janeti, nindÄ• ya omÄ• naá¹ƒ janeti, sukhena mÄ• naá¹ƒ janeti, dukkhena omÄ•
mÄ• no --- seyyassa ``seyyohamasmÄ«â€™â€™ ti mÄ• no, seyyassa ``sadisohamasmÄ«â
``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no, sadisassa ``seyyohamasmÄ«â€™â€™ ti mÄ• no, s
mÄ• no, sadisassa ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no, hÄ«nassa ``seyyohamasmÄ«â€
``sadisohamasmÄ«â€™â€™ ti mÄ• no, hÄ«nassa ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• no. c
mÄ• naá¹ƒ janeti jÄ• tiyÄ• vÄ• gottena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthun
mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnamo dhajo sampaggÄ• ho ketukamyatÄ•
mÄ• no.

__mÄ• naÃ±ca parijÄ• neyyÄ• _ti. mÄ• naá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• neyya --- Ã±Ä• t
tÄ«raá¹‡apariÃ±Ã±Ä• ya, pahÄ• napariÃ±Ã±Ä• ya. katamÄ• \Ee II 427/ Ã±Ä• tapariÃ±Ã±Ä•
ekavidhena mÄ• no --- yÄ• cittassa unnati. ayaá¹ƒ duvidhena mÄ• no --- attukkaá¹ƒsanamÄ
pe ... ayaá¹ƒ dasavidhena mÄ• no \Be 337/ --- idhekacco mÄ• naá¹ƒ janeti jÄ• tiyÄ• vÄ• go
aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• ti jÄ• nÄ• ti passati --- ayaá¹ƒ Ã±Ä• tapariÃ±Ã±Ä•

katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? etaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• mÄ• naá¹ƒ tÄ«reti aniccato du
nissaraá¹‡ato tÄ«reti --- ayaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• .

katamÄ• pahÄ• napariÃ±Ã±Ä• ? evaá¹ƒ tÄ«rayitvÄ• mÄ• naá¹ƒ pajahati vinodeti byantiá¹
318/ gameti --- ayaá¹ƒ pahÄ• napariÃ±Ã±Ä• . __mÄ• naÃ±ca parijÄ• neyyÄ• _ti mÄ• naá¹ƒ
parijÄ• neyyÄ• ti --- mÄ• naÃ±ca parijÄ• neyya.

__sÄ• hasÄ• virato care_ti. katamÄ• sÄ• hasÄ• cariyÄ• ? rattassa rÄ• gacariyÄ• sÄ• has
dosacariyÄ• sÄ• hasÄ• cariyÄ• , mÅ«á¸·hassa mohacariyÄ• sÄ• hasÄ• cariyÄ• , vinibado
cariyÄ• , parÄ• maá¹-á¹-hassa diá¹-á¹-hicariyÄ• sÄ• hasÄ• cariyÄ• , vikkhepagatassa uddh
cariyÄ• , aniá¹-á¹-haá¹…gatassa vicikicchÄ• cariyÄ• sÄ• hasÄ• cariyÄ• , thÄ• magatassa a
cariyÄ• --- ayaá¹ƒ sÄ• hasÄ• cariyÄ• . __sÄ• hasÄ• virato_ \Se 521/ __care_ti sÄ• hasÄ•

virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vicareyya iriyeyya vatteyya pÄ• leyya yapeyya yÄ• peyyÄ• ti --- sÄ• hasÄ• virato care.

tenÄ• ha bhagavÄ• ---

``mosavajje na niyyetha, rÅ«pe snehaá¹ƒ na kubbaye.

mÄ• naÃ±ca parijÄ• neyya, sÄ• hasÄ• virato careâ€™â€™ ti ||

<179> á¹• 21 __purÄ• á¹‡aá¹ƒ nÄ• bhinandeyya, nave khantiá¹ƒ na kubbaye_ {khantimaku

__hÄ«yamÄ• ne na soceyya, Ä• kÄ• saá¹ƒ_ {Ä• kassaá¹ƒ (Se) } __na sito siyÄ• ||_

__purÄ• á¹‡aá¹ƒ_ \Ee II 428/ __nÄ• bhinandeyyÄ• _ti. purÄ• á¹‡aá¹ƒ vuccati atÄ«tÄ• rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• . atÄ«te saá¹…khÄ• re taá¹‡hÄ• v nÄ• bhinandeyya nÄ• bhivadeyya na ajjhoseyya, abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhosÄ• n \Be 338/ abhinivesaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyyÄ• t nÄ• bhinandeyya.

__nave khantiá¹ƒ na kubbaye_ti. navÄ• vuccati paccuppannÄ• rÅ«pavedanÄ• saÃ±Ã±Ä• paccuppanne saá¹…khÄ• re taá¹‡hÄ• vasena diá¹-á¹-hivasena khantiá¹ƒ na kareyya chand kareyya rÄ• gaá¹ƒ na kareyya na janeyya na saÃ±janeyya na nibbatteyya nÄ• bhinibbatteyy na kubbaye.

__hÄ«yamÄ• ne_ \Ne 319/ __na soceyyÄ• _ti. hÄ«yamÄ• ne hÄ• yamÄ• ne parihÄ• yamÄ antaradhÄ• yamÄ• ne na soceyya na kilameyya na parÄ• maseyya na parideveyya na uratt sammohaá¹ƒ Ä• pajjeyya. cakkhusmiá¹ƒ hÄ«yamÄ• ne hÄ• yamÄ• ne parihÄ• yamÄ• ne ve antaradhÄ• yamÄ• ne, sotasmiá¹ƒ ... pe ... ghÄ• nasmiá¹ƒ ... jivhÄ• ya ... kÄ• yasmiá¹ƒ ... rÅ saddasmiá¹ƒ ... gandhasmiá¹ƒ ... rasasmiá¹ƒ ... phoá¹-á¹-habbasmiá¹ƒ ... kulasmiá¹ƒ ... gaá¹ Ä• vÄ• sasmiá¹ƒ ... lÄ• bhasmiá¹ƒ ... yasasmiá¹ƒ ... pasaá¹ƒsÄ• ya ... sukhasmiá¹ƒ ... cÄ«va piá¹‡á¸• apÄ• tasmiá¹ƒ ... senÄ• sanasmiá¹ƒ ... gilÄ• napaccayabhesajjaparikkhÄ• rasmiá¹ƒ parihÄ• yamÄ• ne vemÄ• ne vigacchamÄ• ne antaradhÄ• yamÄ• ne na soceyya na kilamey na urattÄ• á¸·iá¹ƒ kandeyya na sammohaá¹ƒ Ä• pajjeyyÄ• ti --- hÄ«yamÄ• ne na soceyya.

__Ä• kÄ• saá¹ƒ na sito siyÄ• _ti. Ä• kÄ• saá¹ƒ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... p akusalamÅ«laá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• Ä• kÄ• saá¹ƒ vuccati taá¹‡hÄ• ? yÄ• ya taá¹‡hÄ• ya rÅ gaá¹‡hÄ• ti parÄ• masati abhinivisati, vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... v gatiá¹ƒ ... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ... saá¹ƒsÄ• raá¹ƒ ... vaá¹-á¹-aá¹ƒ Ä• k

samÄ• kassati gaá¹‡hÄ• ti parÄ• masati abhinivisati; taá¹ƒkÄ• raá¹‡Ä• Ä• kÄ• saá¹ƒ vucca
sito siyÄ• _ti. taá¹‡hÄ• nissito na siyÄ• . taá¹‡haá¹ƒ \Ee II 429/ pajaheyya vinodeyya byantiá
anabhÄ• vaá¹ƒ gameyya, taá¹‡hÄ• ya Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o \S
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- Ä• kÄ• saá¹ƒ na sito siyÄ• .

tenÄ• ha bhagavÄ• ---

``purÄ• á¹‡aá¹ƒ nÄ• bhinandeyya, nave khantiá¹ƒ na kubbaye.

hÄ«yamÄ• ne na soceyya, Ä• kÄ• saá¹ƒ na sito siyÄ• â€™â€™ ti ||

<180> á¹• 21 __gedhaá¹ƒ_ \Be 339/ __brÅ«mi mahoghoti, Ä• javaá¹ƒ_ {Ä• camaá¹ƒ (Se Ka
jappanaá¹ƒ. _

__Ä• rammaá¹‡aá¹ƒ pakampanaá¹ƒ, _ pakappanaá¹ƒ (Se Katthaci) } __kÄ• mapaá¹…ko du

__gedhaá¹ƒ brÅ«mi mahoghotÄ«_ti. gedho vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ..
akusalamÅ«laá¹ƒ. mahogho vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobh
__gedhaá¹ƒ brÅ«mi mahoghotÄ«_ti. gedhaá¹ƒ ``mahoghoâ€™â€™ ti brÅ«mi Ä• cikkhÄ• mi
paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• semÄ«ti --- gedhaá¹ƒ brÅ«m

__Ä• javaá¹ƒ_ \Ne 320/ __brÅ«mi jappana_nti. Ä• javÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• r
lobho akusalamÅ«laá¹ƒ. jappanÄ• pi vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjh
akusalamÅ«laá¹ƒ. __Ä• javaá¹ƒ brÅ«mi jappana_nti Ä• javaá¹ƒ ``jappanÄ• â€™â€™ ti brÅ«
uttÄ• nÄ«karomi pakÄ• semÄ«ti --- Ä• javaá¹ƒ brÅ«mi jappanaá¹ƒ.

__Ä• rammaá¹‡aá¹ƒ pakampana_nti. Ä• rammaá¹‡ampi vuccati taá¹‡hÄ• . yo \Se 524/ rÄ•
abhijjhÄ• lobho akusalamÅ«laá¹ƒ. pakampanÄ• pi vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go
akusalamÅ«lanti --- Ä• rammaá¹‡aá¹ƒ pakampanaá¹ƒ.

__kÄ• mapaá¹…ko duraccayo_ti. kÄ• mapaá¹…ko kÄ• makaddamo kÄ• makileso kÄ• map
(Ce Katthaci) } duraccayo durativatto duttaro duppataro dussamatikkamo dubbÄ«tivattoti ---
duraccayo.

tenÄ• ha bhagavÄ• ---

``gedhaá¹ƒ \Ee II 430/ brÅ«mi mahoghoti, Ä• javaá¹ƒ brÅ«mi jappanaá¹ƒ.

Ä• rammaá¹‡aá¹ƒ pakampanaá¹ƒ, kÄ• mapaá¹…ko duraccayoâ€™â€™ ti ||

<181> á¹• 21 __saccÄ• avokkamaá¹ƒ muni, thale tiá¹-á¹-hati brÄ• hmaá¹‡o. _

__sabbaá¹ƒ so paá¹-inissajja, sa ve santoti vuccati ||_

__saccÄ• avokkamaá¹ƒ munÄ«_ti. saccavÄ• cÄ• ya avokkamanto, sammÄ• diá¹-á¹-hiyÄ• aá¹-á¹-haá¹…gikÄ• maggÄ• avokkamanto. __munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... so munÄ«ti --- saccÄ• avokkamaá¹ƒ muni.

__thale_ \Be 340/ __tiá¹-á¹-hati brÄ• hmaá¹‡o_ti. thalaá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n sattannaá¹ƒ dhammÄ• naá¹ƒ bÄ• hitattÄ• brÄ• hmaá¹‡o ... pe ... asito tÄ• di pavuccate sa tiá¹-á¹-hati brÄ• hmaá¹‡o_ti. thale tiá¹-á¹-hati dÄ«pe tiá¹-á¹-hati tÄ• á¹‡e \Se 525/ tiá¹-á¹-hati tiá¹-á¹-hati saraá¹‡e tiá¹-á¹-hati abhaye tiá¹-á¹-hati accute tiá¹-á¹-hati amate tiá¹-á¹-hati nibbÄ tiá¹-á¹-hatÄ«ti --- thale tiá¹-á¹-hati brÄ• hmaá¹‡o.

__sabbaá¹ƒ so paá¹-inissajjÄ• _ti. sabbaá¹ƒ vuccati dvÄ• dasÄ• yatanÄ• ni --- cakkhu ceva pe ... mano ceva dhammÄ• ca. yato ajjhattikabÄ• hiresu Ä• yatanesu chandarÄ• go pahÄ« tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammo, ettÄ• vatÄ• pi sabba muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ. yato taá¹‡hÄ• ca diá¹-á¹-hi ca mÄ• no ca pah ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ hoti vantaá¹ƒ muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ. yato puÃ±Ã±Ä• bhisaá¹…khÄ• n apuÃ±Ã±Ä• bhisaá¹…khÄ• ro ca Ä• neÃ±jÄ• bhisaá¹…khÄ• ro ca pahÄ«nÄ• honti ucchinn anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• \Ee II 431/, ettÄ• vatÄ• pi sabbaá¹ƒ muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-hanti --- sabbaá¹ƒ so paá¹-inissajja.

__sa ve santoti vuccatÄ«_ti. so santo upasanto vÅ«pasanto nibbuto paá¹-ipassaddhoti vucc bhaá¹‡Ä«yati dÄ«pÄ«yati voharÄ«yatÄ«ti --- sa ve santoti vuccati.

tenÄ• ha bhagavÄ• ---

``saccÄ• avokkamaá¹ƒ muni, thale tiá¹-á¹-hati brÄ• hmaá¹‡o.

sabbaá¹ƒ so paá¹-inissajja, sa ve santoti vuccatÄ«â€™â€™ ti ||

<182> á¹• 21 __sa_ \Se 526/ __ve vidvÄ• _ {viddhÄ• (Se) } __sa vedagÅ«, Ã±atvÄ• dham

__sammÄ• so loke iriyÄ• no, na pihetÄ«dha kassaci ||_

__sa ve vidvÄ• sa vedagÅ«_ti. __vidvÄ• _ti vidvÄ• vijjÄ• gato Ã±Ä• á¹‡Ä« vibhÄ• vÄ« me
vedÄ• vuccanti catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbavedanÄ• su vÄ«tarÄ• go sa
--- sa ve vidvÄ• sa vedagÅ«.

__Ã±atvÄ• _ \Be 341/ __dhammaá¹ƒ anissito_ti. __Ã±atvÄ• _ti Ã±atvÄ• jÄ• nitvÄ• tulayitv
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti Ã±atvÄ•
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ ntntti Ã±atvÄ• jÄ• nitvÄ•
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . __anissito_ti dve nissayÄ• --- taá¹‡hÄ• nissayo ca di
pe ... ayaá¹ƒ taá¹‡hÄ• nissayo ... pe ... ayaá¹ƒ diá¹-á¹-hinissayo. taá¹‡hÄ• nissayaá¹ƒ pahÄ•
diá¹-á¹-hinissayaá¹ƒ paá¹-inissajjitvÄ• cakkhuá¹ƒ anissito ... sotaá¹ƒ anissito ... ghÄ• naá¹ƒ
... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe \Ne 322/ dhamme anissito anallÄ«no anupagato anaj
nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- Ã±
anissito.

__sammÄ• so loke iriyÄ• no_ti. yato ajjhattikabÄ• hiresu Ä• yatanesu chandarÄ• go pahÄ«
tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato \Se 527/ Ä• yatiá¹ƒ anuppÄ• dadhammo, ettÄ• vatÄ•
carati viharati iriyati vattati pÄ• leti yapeti yÄ• peti ... pe ... yato puÃ±Ã±Ä• bhisaá¹…khÄ• ro
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro ca Ä• neÃ±jÄ• bhisaá¹…khÄ• ro ca pahÄ«nÄ• honti ucchinn
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , ettÄ• vatÄ• pi sammÄ• so loke car
pÄ• leti yapeti yÄ• petÄ«ti --- sammÄ• so loke iriyÄ• no.

__na pihetÄ«dha kassacÄ«_ti. __pihÄ• _ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... a
akusalamÅ«laá¹ƒ. yassesÄ• pihÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paa
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so kassaci na piheti khattiyassa vÄ• brÄ• hmaá¹‡assa vÄ
gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• devassa vÄ• manussassa vÄ• ti --- na pihetÄ«dha

tenÄ• ha bhagavÄ• ---

``sa ve vidvÄ• sa vedagÅ«, Ã±atvÄ• dhammaá¹ƒ anissito.

sammÄ• so loke iriyÄ• no, na pihetÄ«dha kassacÄ«â€™â€™ ti ||

<183> á¹• 21 __yodha kÄ• me accatari, saá¹…gaá¹ƒ loke duraccayaá¹ƒ. _

__na so socati nÄ• jjheti, chinnasoto abandhano ||_

__yodha_ \Be 342/ __kÄ• me accatari, saá¹…gaá¹ƒ loke duraccaya_nti. __yo_ti yo yÄ• dis
yathÄ• vihito yathÄ• pakÄ• ro yaá¹ƒ á¹-hÄ• nappatto yaá¹ƒ \Se 528/ dhammasamannÄ• gat
vesso vÄ• suddo vÄ• gahaá¹-á¹-ho vÄ• pabbajito vÄ• devo vÄ• manusso vÄ• . __kÄ• m
vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuc
__saá¹…gÄ• _ti satta saá¹…gÄ• --- rÄ• gasaá¹…go, dosasaá¹…go, mohasaá¹…go, mÄ• n
kilesasaá¹…go, duccaritasaá¹…go. __loke_ti apÄ• yaloke manussaloke devaloke khandhal
Ä• yatanaloke. __saá¹…gaá¹ƒ loke duraccaya_nti. yo kÄ• me ca saá¹…ge ca loke duraccay
duppatare dussamatikkame dubbÄ«tivatte atari uttari patari samatikkami vÄ«tivattayÄ«ti ---
accatari, saá¹…gaá¹ƒ loke duraccayaá¹ƒ.

__na_ \Ee II 433/ __so socati nÄ• jjhetÄ«_ti. vipariá¹‡ataá¹ƒ vÄ• vatthuá¹ƒ na socati, vipar
vatthusmiá¹ƒ na socati. ``cakkhu me vipariá¹‡ataâ€™â€™ nti na socati ... pe ... sotaá¹ƒ me
... jivhÄ• me ... kÄ• yo me ... rÅ«pÄ• me ... saddÄ• me ... gandhÄ• me ... rasÄ• me ... ph
kulaá¹ƒ me ... gaá¹‡o me ... Ä• vÄ• so me ... lÄ• bho me ... yaso me ... pasaá¹ƒsÄ• me ... s
cÄ«varaá¹ƒ me ... piá¹‡á¸• apÄ• to me ... senÄ• sanaá¹ƒ me ... gilÄ• napaccayabhesajjapar
me ... pitÄ• me ... bhÄ• tÄ• me ... bhaginÄ« me ... putto me ... dhÄ«tÄ• me ... mittÄ• me .
Ã±Ä• tÄ« me ... ``sÄ• lohitÄ• me vipariá¹‡atÄ• â€™â€™ ti na socati na kilamati na paridev
kandati na \Se 529/ sammohaá¹ƒ Ä• pajjatÄ«ti --- na socati. __nÄ• jjhetÄ«_ti najjheti na ajjh
upanijjhÄ• yati na nijjhÄ• yati na pajjhÄ• yati. atha vÄ• na jÄ• yati na jiyyati na miyyati na ca
upapajjatÄ«ti --- nÄ• jjhetÄ«ti --- na so socati nÄ• jjheti.

__chinnasoto abandhano_ti. sotaá¹ƒ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijj
akusalamÅ«laá¹ƒ. yassesÄ• sotÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• ... pe ... Ã±Ä• á¹‡
vuccati chinnasoto. __abandhano_ti rÄ• gabandhanaá¹ƒ dosabandhanaá¹ƒ mohabandhana
diá¹-á¹-hibandhanaá¹ƒ kilesabandhanaá¹ƒ duccaritabandhanaá¹ƒ, yassete bandhanÄ• pah
... Ã±Ä• á¹‡agginÄ• \Be 343/ daá¸• á¸• hÄ• , so vuccati abandhanoti --- chinnasoto abandh

tenÄ• ha bhagavÄ• ---

``yodha kÄ• me accatari, saá¹…gaá¹ƒ loke duraccayaá¹ƒ.

na so socati nÄ• jjheti, chinnasoto abandhanoâ€™â€™ ti ||

<184> á¹• 21 __yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ. _

__majjhe ce no gahessasi, upasanto carissasi ||_

á¹• 22

__yaá¹ƒ_ \Ne 324/ \Ee II 434/ __pubbe taá¹ƒ visosehÄ«_ti. atÄ«te saá¹…khÄ• re Ä• rabbha
uppajjeyyuá¹ƒ te kilese sosehi visosehi sukkhÄ• pehi visukkhÄ• pehi abÄ«jaá¹ƒ karohi pajal
karohi anabhÄ• vaá¹ƒ gamehÄ«ti. evampi yaá¹ƒ pubbe taá¹ƒ \Se 530/ visosehi. atha vÄ• ye
kammÄ• bhisaá¹…khÄ• rÄ• avipakkavipÄ• kÄ• te kammÄ• bhisaá¹…khÄ• re sosehi visose
abÄ«jaá¹ƒ karohi pajaha vinodehi byantiá¹ƒ karohi anabhÄ• vaá¹ƒ gamehÄ«ti. evampi yaá¹ƒ

__pacchÄ• te mÄ• hu kiÃ±cana_nti. pacchÄ• vuccati anÄ• gataá¹ƒ. anÄ• gate saá¹…khÄ
uppajjeyyuá¹ƒ rÄ• gakiÃ±canaá¹ƒ dosakiÃ±canaá¹ƒ mohakiÃ±canaá¹ƒ mÄ• nakiÃ±canaá¹ƒ
kilesakiÃ±canaá¹ƒ duccaritakiÃ±canaá¹ƒ, imÄ• ni kiÃ±canÄ• ni {ime kiÃ±canÄ• (Katthaci) p
tuyhaá¹ƒ mÄ• ahu mÄ• akÄ• si mÄ• janesi mÄ• saÃ±janesi mÄ• nibbattesi mÄ• abhinib
byantiá¹ƒ karohi anabhÄ• vaá¹ƒ gamehÄ«ti --- pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

__majjhe ce no gahessasÄ«_ti. majjhaá¹ƒ vuccati paccuppannÄ• rÅ«pavedanÄ• saÃ±Ã±Ä
paccuppanne saá¹…khÄ• re taá¹‡hÄ• vasena diá¹-á¹-hivasena na gahessasi na uggahessa
parÄ• masissasi nÄ• bhinandissasi nÄ• bhicarissasi na ajjhosissasi, abhinandanaá¹ƒ abhiva
gÄ• haá¹ƒ parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahissasi vinodessasi byantiá¹ƒ karissasi anab
majjhe ce no gahessasi.

__upasanto carissasÄ«_ti. rÄ• gassa santattÄ• samitattÄ• upasamitattÄ• , dosassa santa
upasamitattÄ• ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ santattÄ• samitattÄ• upa
vijjhÄ• tattÄ• nibbutattÄ• vigatattÄ• paá¹-ipassaddhattÄ• \Se 531/ santo upasanto vÅ«pas
paá¹-ipassaddho \Be 344/ carissasi viharissasi iriyissasi vattissasi pÄ• lissasi \Ee II 435/ yap
yÄ• pissasÄ«ti --- upasanto carissasi.

tenÄ• ha bhagavÄ• ---

``yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasÄ«â€™â€™ ti ||

<185> á¹• 21 __sabbaso_ \Ne 325/ __nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ. _

__asatÄ• ca na socati, sa ve loke na jÄ«yati ||_

__sabbaso nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yita_nti. __sabbaso_ti sabbena sabb
asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyanavacanametaá¹ƒ --- sabbasoti. __nÄ• ma_nti cattÄ• ro a

__rÅ«pa_nti cattÄ• ro ca mahÄ• bhÅ«tÄ• , catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
khÄ«á¹‡Ä• savassa. __mamÄ• yita_nti dve mamattÄ• --- taá¹‡hÄ• mamattaÃ±ca diá¹-á¹-hi
taá¹‡hÄ• mamattaá¹ƒ ... pe ... idaá¹ƒ diá¹-á¹-himamattaá¹ƒ. __sabbaso nÄ• marÅ«pasmiá¹ƒ
mamÄ• yita_nti sabbaso nÄ• marÅ«pasmiá¹ƒ mamattÄ• yassa natthi na santi na saá¹ƒvijja
samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá
nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ.

__asatÄ• ca na socatÄ«_ti. vipariá¹‡ataá¹ƒ vÄ• vatthuá¹ƒ na socati, vipariá¹‡atasmiá¹ƒ vÄ
socati. ``cakkhu me vipariá¹‡ataâ€™â€™ nti na socati, sotaá¹ƒ me ... ghÄ• naá¹ƒ me ... jivh
... rÅ«pÄ• me ... saddÄ• \Se 532/ me ... gandhÄ• me ... rasÄ• me ... phoá¹-á¹-habbÄ• me
gaá¹‡o me ... Ä• vÄ• so me ... lÄ• bho me ... pe ... ``sÄ• lohitÄ• me vipariá¹‡atÄ• â€™â€™
na paridevati na urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjatÄ«ti. evampi asatÄ• ca na

atha vÄ• asatÄ• ya dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho pareto samohito samannÄ• gato
paridevati na urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjatÄ«ti. evampi asatÄ• ca na so
cakkhurogena phuá¹-á¹-ho pareto ... pe ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasampha
samohito samannÄ• gato na socati na \Ee II 436/ kilamati na paridevati na urattÄ• á¸·iá¹ƒ ka
Ä• pajjatÄ«ti. evampi asatÄ• ca na socati. atha vÄ• asante asaá¹ƒvijjamÄ• ne anupalabbha
taá¹ƒ vata me natthi \Be 345/, siyÄ• vata me, taá¹ƒ vatÄ• haá¹ƒ na labhÄ• mÄ«â€™â€™ ti
paridevati na urattÄ• á¸·iá¹ƒ kandati na sammohaá¹ƒ Ä• pajjatÄ«ti. evampi asatÄ• ca na so

__sa ve loke na jÄ«yatÄ«_ti. yassa ``mayhaá¹ƒ vÄ• idaá¹ƒ paresaá¹ƒ vÄ• idaâ€™â€™ nti
326/ vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ gah
abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttaá¹ƒ atthi, tassa jÄ• ni atthi.

bhÄ• sitampi hetaá¹ƒ ---

``jÄ«no {jiá¹‡á¹‡e (Ce), jinno (Se) } rathassaá¹ƒ {rathasse (Ce) paÃ±cakanipÄ• te (Ä• dimhi)
maá¹‡ikuá¹‡á¸• alajÄ• takaá¹-á¹-hakathÄ• oloketabbÄ• } maá¹‡ikuá¹‡á¸• ale ca, putte ca dA

sabbesu \Se 533/ bhogesu asevitesu, kasmÄ• na santappasi sokakÄ• le ||

``pubbeva maccaá¹ƒ vijahanti bhogÄ• , macco dhane pubbataraá¹ƒ jahÄ• si.

asassatÄ• {asassakÄ• (Ce), assakÄ• (Se) } bhÄ• vino kÄ• makÄ• mÄ«, tasmÄ• na socÄ

``udeti Ä• pÅ«rati veti cando, andhaá¹ƒ tapetvÄ• na {atthaá¹ƒ gamitvÄ• na (bahÅ«su) } pale

viditÄ• mayÄ• sattuka lokadhammÄ• , tasmÄ• na socÄ• mahaá¹ƒ sokakÄ• leâ€™â€™ ti |

yassa ``mayhaá¹ƒ vÄ• idaá¹ƒ paresaá¹ƒ vÄ• idaâ€™â€™ nti kiÃ±ci rÅ«pagataá¹ƒ vedanÄ
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹-á¹-h
adhimuttaá¹ƒ natthi, tassa jÄ• ni natthi. bhÄ• sitampi hetaá¹ƒ --- `` `nandasi, samaá¹‡Ä• â€™
Ä• vusoâ€™ ti? `tena hi, samaá¹‡a, socasÄ«â€™ ti. `kiá¹ƒ jÄ«yittha, Ä• vusoâ€™ ti? `tena
nandasi na socasÄ«â€™ ti. `evamÄ• vusoâ€™â€™ â€™ ti.

``cirassaá¹ƒ \Ee II 437/ \Be 346/ vata passÄ• ma, brÄ• hmaá¹‡aá¹ƒ parinibbutaá¹ƒ.

anandiá¹ƒ anÄ«ghaá¹ƒ bhikkhuá¹ƒ, tiá¹‡á¹‡aá¹ƒ loke visattikaâ€™â€™ nti ||

sa ve loke na jÄ«yati. tenÄ• ha bhagavÄ• ---

``sabbaso \Se 534/ nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ.

asatÄ• ca na socati, sa ve loke na jÄ«yatÄ«â€™â€™ ti ||

<186> á¹• 21 __yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ. _

__mamattaá¹ƒ so asaá¹ƒvindaá¹ƒ, natthi meti na socati ||_

__yassa_ \Ne 327/ __natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±cana_nti. __yassÄ• _ti araha
yassa ``mayhaá¹ƒ vÄ• idaá¹ƒ paresaá¹ƒ vÄ• idaâ€™â€™ nti kiÃ±ci rÅ«pagataá¹ƒ vedanÄ
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ abhiniviá¹-á¹-h
adhimuttaá¹ƒ natthi na santi na saá¹ƒvijjati nupalabbhati, pahÄ«naá¹ƒ samucchinnaá¹ƒ vÅ«
paá¹-ipassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ• daá¸• á¸• hanti. evampi yassa n
vÄ• pi kiÃ±canaá¹ƒ.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``nÄ• yaá¹ƒ, bhikkhave, kÄ• yo tumhÄ• kaá¹ƒ, napi aÃ±Ã±e
bhikkhave, kammaá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ vedanÄ«yaá¹ƒ daá¹-á¹-habl
sutavÄ• ariyasÄ• vako paá¹-iccasamuppÄ• daá¹ƒyeva sÄ• dhukaá¹ƒ yoniso manasikaroti --
hoti imassuppÄ• dÄ• idaá¹ƒ uppajjati, imasmiá¹ƒ asati idaá¹ƒ na hoti imassa nirodhÄ• idaá
yadidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ..
dukkhakkhandhassa samudayo hoti. avijjÄ• yatveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ra
kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ â€™ ti. evampi yassa natthi idaá¹ƒ
kiÃ±canaá¹ƒ.

vuttampi \Se 535/ hetaá¹ƒ bhagavatÄ• ---

``suÃ±Ã±ato \Ee II 438/ lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca {uhacca (Katthaci) Sn 1125}, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti ||

evampi yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ.

vuttampi \Be 347/ hetaá¹ƒ bhagavatÄ• --- ``yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajal
pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• k
na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, yaá¹ƒ in
tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ, taá¹ƒ jano hareyya vÄ• á¸• aheyya {daheyya (Ce Ka
yathÄ• paccayaá¹ƒ vÄ• kareyya, api nu tumhÄ• kaá¹ƒ evamassa --- `amhe jano harati vÄ•
yathÄ• paccayaá¹ƒ vÄ• karotÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa he
etaá¹ƒ, bhante, attÄ• vÄ• attaniyaá¹ƒ vÄ• â€™â€™ ti. ``evameva kho, bhikkhave, yaá¹ƒ \N
taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca
tumhÄ• kaá¹ƒ? rÅ«paá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá
sukhÄ• ya bhavissati. vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ na tu
pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya \Se 536/ bhavissatÄ«â€
natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ. bhÄ• sitampi hetaá¹ƒ ---

``suddhadhammasamuppÄ• daá¹ƒ, suddhasaá¹…khÄ• rasantatiá¹ƒ.

passantassa yathÄ• bhÅ«taá¹ƒ, na bhayaá¹ƒ hoti gÄ• maá¹‡i ||

``tiá¹‡akaá¹-á¹-hasamaá¹ƒ lokaá¹ƒ, yadÄ• paÃ±Ã±Ä• ya passati.

nÄ• Ã±Ã±aá¹ƒ patthayate kiÃ±ci, aÃ±Ã±atra appaá¹-isandhiyÄ• â€™â€™ ti {paá¹-isandhiyÄ

evampi yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ. vajirÄ• \Ee II 439/ bhikkhu
pÄ• pimantaá¹ƒ etadavoca ---

``kaá¹ƒ nu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhati ||

``yathÄ• hi {yathÄ• pi (bahÅ«su) SN a I 171} aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti {sammati (Se) } ||

``dukkhameva hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhatÄ«â€™â€™ ti ||

evampi \Be 348/ yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ. vuttaá¹ƒÃ±hetaá¹

``evameva kho, bhikkhave, bhikkhu rÅ«paá¹ƒ samannesati yÄ• vatÄ• rÅ«passa gati, vedan
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ samannesati yÄ• vatÄ• viÃ±Ã±Ä• á¹‡assa gati. tassa r
rÅ«passa gati, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ samannesa
viÃ±Ã±Ä• á¹‡assa gati \Ne 329/, yampissa taá¹ƒ hoti `ahaâ€™ nti vÄ• `mamaâ€™ nti vÄ• ,
vÄ• , tampi tassa na hotÄ«â€™â€™ ti. evampi yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi ki

Ä• yasmÄ• , Ä• nando, bhagavantaá¹ƒ etadavoca --- `` `suÃ±Ã±o loko, suÃ±Ã±o lokoâ€™
kittÄ• vatÄ• nu kho, bhante, suÃ±Ã±o lokoti vuccatÄ«â€™â€™ ti? ``yasmÄ• kho, Ä• nanda
attaniyena vÄ• , tasmÄ• suÃ±Ã±o lokoti vuccati. kiÃ±cÄ• nanda, suÃ±Ã±aá¹ƒ attena vÄ• a
Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• . rÅ«pÄ• suÃ±Ã±Ä• , cakkhuviÃ±Ã±Ä• á
cakkhusamphasso suÃ±Ã±o, yadidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ
adukkhamasukhaá¹ƒ vÄ• tampi suÃ±Ã±aá¹ƒ ... sotaá¹ƒ suÃ±Ã±aá¹ƒ ... saddÄ• suÃ±Ã±Ä•
gandhÄ• suÃ±Ã±Ä• ... jivhÄ• suÃ±Ã±Ä• ... rasÄ• suÃ±Ã±Ä• ... kÄ• yo suÃ±Ã±o ... phoá
mano suÃ±Ã±o ... dhammÄ• suÃ±Ã±Ä• ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹ƒ ... manosa
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• . yasmÄ• kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• a
suÃ±Ã±o lokoti vuccatÄ«â€™â€™ ti. evampi yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±

__mamattaá¹ƒ so asaá¹ƒvinda_nti. __mamattÄ• _ti dve mamattÄ• --- taá¹‡hÄ• mamattaÃ±
pe ... idaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ ... pe ... idaá¹ƒ \Se 538/ diá¹-á¹-himamattaá¹ƒ. taá¹‡hÄ• m
diá¹-á¹-himamattaá¹ƒ paá¹-inissajjitvÄ• mamattaá¹ƒ avindanto asaá¹ƒvindanto anadhigacch
--- mamattaá¹ƒ so asaá¹ƒvindaá¹ƒ.

__natthi meti na socatÄ«_ti. vipariá¹‡ataá¹ƒ vÄ• vatthuá¹ƒ na socati, vipariá¹‡atasmiá¹ƒ vÄ
socati. ``cakkhu me vipariá¹‡ataâ€™â€™ nti na socati, ``sotaá¹ƒ me ... pe ... sÄ• lohitÄ• m
vipariá¹‡atÄ• â€™â€™ ti na socati na kilamati na paridevati na urattÄ• á¸·iá¹ƒ kandati na sa

Ä• pajjatÄ«ti --- natthi meti na socati.

tenÄ• ha bhagavÄ• ---

``yassa \Be 349/ natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ.

mamattaá¹ƒ so asaá¹ƒvindaá¹ƒ, natthi meti na socatÄ«â€™â€™ ti ||

<187> á¹• 21 __aniá¹-á¹-hurÄ«_ \Ne 330/ __ananugiddho, anejo sabbadhÄ« samo. _

__tamÄ• nisaá¹ƒsaá¹ƒ pabrÅ«mi, pucchito avikampinaá¹ƒ ||_

__aniá¹-á¹-hurÄ« ananugiddho anejo sabbadhÄ« samo_ti. katamaá¹ƒ niá¹-á¹-huriyaá¹ƒ? idh
hoti, paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su issati usÅ«yati {ussuy
(Katthaci) } issaá¹ƒ bandhati. yaá¹ƒ evarÅ«paá¹ƒ niá¹-á¹-huriyaá¹ƒ niá¹-á¹-huriyakammaá¹ƒ
issÄ• yitattaá¹ƒ usÅ«yÄ• usÅ«yanÄ• usÅ«yitattaá¹ƒ --- idaá¹ƒ vuccati niá¹-á¹-huriyaá¹ƒ. ya
niá¹-á¹-huriyaá¹ƒ pahÄ«naá¹ƒ samucchinnaá¹ƒ ... pe ... Ã±Ä• á¹‡agginÄ• daá¸• á¸• haá¹ƒ, s
aniá¹-á¹-hurÄ«ti. __ananugiddho_ti. gedho vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... a
akusalamÅ«laá¹ƒ. yasseso \Ee II 441/ gedho pahÄ«no samucchinno ... pe ... \Se 539/ Ã±Ä•
so vuccati ananugiddho. so rÅ«pe agiddho sadde ... pe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabb
agadhito amucchito anajjhosanno, vÄ«tagedho vigatagedho cattagedho vantagedho muttag
paá¹-inissaá¹-á¹-hagedho, vÄ«tarÄ• go vigatarÄ• go cattarÄ• go vantarÄ• go muttarÄ• go pa
paá¹-inissaá¹-á¹-harÄ• go, nicchÄ• to nibbuto sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahma
viharatÄ«ti --- aniá¹-á¹-hurÄ« ananugiddho.

__anejo sabbadhÄ« samo_ti. __ejÄ• _ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abh
akusalamÅ«laá¹ƒ. yassesÄ• ejÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• ... pe ... Ã±Ä• á¹‡a
vuccati anejo. ejÄ• ya pahÄ«nattÄ• anejo. so lÄ• bhepi na iÃ±jati, alÄ• bhepi na iÃ±jati, yas
ayasepi na iÃ±jati, pasaá¹ƒsÄ• yapi na iÃ±jati, nindÄ• yapi na iÃ±jati, sukhepi na iÃ±jati, duk
na calati na vedhati nappavedhati na sampavedhatÄ«ti --- anejo. __sabbadhÄ« samo_ti sab
dvÄ• dasÄ• yatanÄ• ni. cakkhu ceva rÅ«pÄ• ca ... pe ... mano ceva dhammÄ• ca. yato ajjh
chandarÄ• go pahÄ«no hoti ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹
sabbadhi samo. so sabbattha tÄ• di sabbattha majjhatto sabbattha upekkhakoti --- anejo sa

__tamÄ• nisaá¹ƒsaá¹ƒ_ \Se 540/ \Be 350/ __pabrÅ«mi, pucchito avikampina_nti. avikampin
puá¹-á¹-ho pucchito yÄ• cito ajjhesito pasÄ• dito ime cattÄ• ro Ä• nisaá¹ƒse pabrÅ«mi. yo s
ananugiddho anejo sabbadhi samoti brÅ«mi Ä• cikkhÄ• mi ... pe ... pakÄ• semÄ«ti --- tamÄ•
pucchito avikampinaá¹ƒ.

tenÄ• ha \Ne 331/ bhagavÄ• ---

``aniá¹-á¹-hurÄ« ananugiddho, anejo sabbadhÄ« samo.

tamÄ• nisaá¹ƒsaá¹ƒ pabrÅ«mi, pucchito avikampinaâ€™â€™ nti ||

<188> á¹• 21 __anejassa_ \Ee II 442/ __vijÄ• nato, natthi kÄ• ci nisaá¹…khati_ {nisaá¹…kh

__virato so viyÄ• rabbhÄ• , _ {viyÄ• rambhÄ• (bahÅ«su) } __khemaá¹ƒ passati sabbadhi ||_

__anejassa vijÄ• nato_ti. __ejÄ• _ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. yassesÄ• ejÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• ... pe ... Ã±Ä• á¹‡a
vuccati anejo. ejÄ• ya pahÄ«nattÄ• anejo. so lÄ• bhepi na iÃ±jati, alÄ• bhepi na iÃ±jati, yas
ayasepi na iÃ±jati, pasaá¹ƒsÄ• yapi na iÃ±jati, nindÄ• yapi na iÃ±jati, sukhepi na iÃ±jati, duk
na calati na vedhati nappavedhati na sampavedhatÄ«ti --- anejassa. __vijÄ• nato_ti jÄ• nato
paá¹-ivijÄ• nato paá¹-ivijjhato. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti jÄ• nato Ä• jÄ•
paá¹-ivijÄ• nato paá¹-ivijjhato, ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ
samudayadhammaá¹ƒ sabbaá¹ƒ \Se 541/ taá¹ƒ nirodhadhammaâ€™â€™ ntntti jÄ• nato Ä•
paá¹-ivijÄ• nato paá¹-ivijjhatoti --- anejassa vijÄ• nato.

__natthi kÄ• ci nisaá¹…khatÄ«_ti. __nisaá¹…khatiyÄ• _e vuccanti puÃ±Ã±Ä• bhisaá¹…khÄ
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro. yato puÃ±Ã±Ä• bhisaá¹…khÄ• ro ca apuÃ±Ã±Ä• bhisaá¹…kh
pahÄ«nÄ• honti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anu
nisaá¹…khatiyo natthi na santi na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÃ
paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- natthi kÄ• ci nis

__virato so viyÄ• rabbhÄ• _ti. viyÄ• rabbho vuccati puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro. yato puÃ±Ã±Ä• bhisaá¹…khÄ• ro ca apuÃ±Ã±Ä• bhisaá¹…kh
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro \Ee II 443/ ca pahÄ«nÄ• honti ucchinnamÅ«lÄ• tÄ• lÄ• vatth
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , ettÄ• vatÄ• Ä• rabbhÄ• viyÄ• rabbhÄ• Ä• rato assa vira
nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- virato so viyÄ

__khemaá¹ƒ_ \Ne 332/ __passati sabbadhÄ«_ti. bhayakaro rÄ• go bhayakaro doso bhayak
bhayakarÄ• kilesÄ• . bhayakarassa rÄ• gassa pahÄ«nattÄ• ... pe ... bhayakarÄ• naá¹ƒ kile
sabbattha khemaá¹ƒ passati sabbattha abhayaá¹ƒ passati sabbattha anÄ«tikaá¹ƒ passati sa
anupaddavaá¹ƒ passati sabbattha anupasaggaá¹ƒ passati sabbattha anupasaá¹-á¹-hattaá¹ƒ
passatÄ«ti --- khemaá¹ƒ passati sabbadhi.

tenÄ• ha bhagavÄ• ---

``anejassa vijÄ• nato, natthi kÄ• ci nisaá¹…khati.

virato so viyÄ• rabbhÄ• , khemaá¹ƒ passati sabbadhÄ«â€™â€™ ti ||

<189> á¹• 21 __na samesu na omesu, na ussesu vadate muni. _

__santo so vÄ«tamaccharo, _ {vÄ«tamacchero (Ce) } __nÄ• deti na nirassati ||_ [iti bhagavÄ

__na samesu na omesu, na ussesu vadate munÄ«_ti. __munÄ«_ti. monaá¹ƒ vuccati Ã±Ä• saá¹…gajÄ• lamaticca so muni. ``seyyohamasmÄ«â€™â€™ ti vÄ• ``sadisohamasmÄ«â€™ ti vÄ• na vadati na katheti na bhaá¹‡ati na dÄ«payati na voharatÄ«ti --- na samesu na omes muni.

__santo so vÄ«tamaccharo_ti. __santo_ti rÄ• gassa santattÄ• samitattÄ• santo, dosassa sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ santattÄ• samitattÄ• vÅ«pasamitattÄ• vijjhÄ• ta \Ee II 444/ paá¹-ipassaddhattÄ• santo upasanto vÅ«pasanto nibbuto paá¹-ipassaddhoti --- s __vÄ«tamaccharo_ti. paÃ±ca macchariyÄ• ni Ä• vÄ• samacchariyaá¹ƒ ... pe ... gÄ• ho vucc yassetaá¹ƒ macchariyaá¹ƒ pahÄ«naá¹ƒ samucchinnaá¹ƒ ... pe ... Ã±Ä• á¹‡agginÄ• daá¸• á vÄ«tamaccharo vigatamaccharo cattamaccharo vantamaccharo muttamaccharo pahÄ«nam paá¹-inissaá¹-á¹-hamaccharoti --- santo so vÄ«tamaccharo.

__nÄ• deti_ \Se 543/ \Be 352/ __na nirassati, iti bhagavÄ• _ti. __nÄ• detÄ«_ti rÅ«paá¹ƒ nÄ na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisati, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re gatiá¹ƒ ... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ... saá¹ƒsÄ• raá¹ƒ ... vaá¹-á¹-aá¹ƒ nÄ• upÄ• diyati na gaá¹‡hÄ• ti na parÄ• masati nÄ• bhinivisatÄ«ti --- nÄ• deti. __na nirassatÄ«_ na vinodeti na byantiá¹ƒ karoti na anabhÄ• vaá¹ƒ gameti, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹ viÃ±Ã±Ä• á¹‡aá¹ƒ ... gatiá¹ƒ ... upapattiá¹ƒ \Ne 333/ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ... saá¹ƒ vaá¹-á¹-aá¹ƒ na pajahati na vinodeti na byantiá¹ƒ karoti na anabhÄ• vaá¹ƒ gameti. __bhagav gÄ• ravÄ• dhivacanaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• ti.

tenÄ• ha bhagavÄ• ---

``na samesu na omesu, na ussesu vadate muni.

santo so vÄ«tamaccharo, nÄ• deti na nirassatiâ€™â€™ || [iti bhagavÄ•]

attadaá¹‡á¸• asuttaniddeso pannarasamo.

16. sÄ• riputtasuttaniddeso

atha \Ne 334/ sÄ• riputtasuttaniddesaá¹ƒ vakkhati ---

<190> á¹• 21 __na_ \Se 544/ \Ee II 445/ __me diá¹-á¹-ho ito pubbe, [iccÄ• yasmÄ• sÄ• rip

__na suto uda kassaci. _

__evaá¹ƒ vagguvado satthÄ• , tusitÄ• gaá¹‡imÄ• gato ||_

__na me diá¹-á¹-ho ito pubbe_ti. ito pubbe me mayÄ• na diá¹-á¹-hapubbo so bhagavÄ• im
attabhÄ• vena. yadÄ• bhagavÄ• tÄ• vatiá¹ƒsabhavane pÄ• ricchattakamÅ«le paá¹‡á¸• uka
{vassaá¹ƒvuá¹-á¹-ho (Se) } devagaá¹‡aparivuto majjhe maá¹‡imayena sopÄ• á¹‡ena saá¹…
imaá¹ƒ dassanaá¹ƒ pubbe na diá¹-á¹-hoti --- na me diá¹-á¹-ho ito pubbe.

__iccÄ• yasmÄ• sÄ• riputto_ti. __iccÄ• _ti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ«rÄ«
byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- iccÄ• ti. __Ä• yasmÄ• _ti piyavacan
sagÄ• ravasappatissavacanametaá¹ƒ --- Ä• yasmÄ• ti. __sÄ• riputto_ti \Be 353/ tassa thera
samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti
iccÄ• yasmÄ• sÄ• riputto.

__na suto uda kassacÄ«_ti. __nÄ• _ti paá¹-ikkhepo. __udÄ• _ti padasandhi \Se 545/ padas
padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹
khattiyassa vÄ• brÄ• hmaá¹‡assa vÄ• vessassa vÄ• suddassa vÄ• gahaá¹-á¹-hassa vÄ•
manussassa vÄ• ti --- na suto uda kassaci.

__evaá¹ƒ_ \Ee II 446/ __vagguvado satthÄ• _ti. evaá¹ƒ vagguvado madhuravado pemanÄ«
karavÄ«karutamaÃ±jughoso {karavikarudamaÃ±jussaro (Se) }. aá¹-á¹-haá¹…gasamannÄ• g
mukhato ghoso niccharati \Ne 335/ --- visaá¹-á¹-ho ca viÃ±Ã±eyyo ca maÃ±ju ca savanÄ«yo
ca gambhÄ«ro ca ninnÄ• di ca. yathÄ• parisaá¹ƒ kho pana so bhagavÄ• sarena viÃ±Ã±Ä•
parisÄ• ya ghoso niccharati, brahmassaro kho pana so bhagavÄ• karavÄ«kabhÄ• á¹‡Ä«ti -

__satthÄ• _ti satthÄ• bhagavÄ• satthavÄ• ho. yathÄ• satthavÄ• ho satte kantÄ• raá¹ƒ tÄ•
tÄ• reti, vÄ• á¸·akantÄ• raá¹ƒ tÄ• reti, dubbhikkhakantÄ• raá¹ƒ tÄ• reti, nirudakakantÄ• raá¹
nittÄ• reti patÄ• reti khemantabhÅ«miá¹ƒ sampÄ• peti; evameva bhagavÄ• satthavÄ• ho sa

jÄ• tikantÄ• raá¹ƒ tÄ• reti, jarÄ• kantÄ• raá¹ƒ tÄ• reti, byÄ• dhikantÄ• raá¹ƒ ... pe ... maraá¹
sokaparidevadukkhadomanassupÄ• yÄ• sakantÄ• raá¹ƒ tÄ• reti rÄ• gakantÄ• raá¹ƒ tÄ• reti
mohakantÄ• raá¹ƒ ... mÄ• nakantÄ• raá¹ƒ ... diá¹-á¹-hikantÄ• raá¹ƒ ... kilesakantÄ• raá¹ƒ ...
tÄ• reti, rÄ• gagahanaá¹ƒ tÄ• reti, dosagahanaá¹ƒ ... mohagahanaá¹ƒ ... mÄ• nagahanaá¹ƒ
... kilesagahanaá¹ƒ ... duccaritagahanaá¹ƒ tÄ• reti uttÄ• reti nittÄ• reti patÄ• reti khemantaá
nibbÄ• naá¹ƒ sampÄ• petÄ«ti \Se 546/. evampi bhagavÄ• satthavÄ• ho.

atha vÄ• bhagavÄ• netÄ• vinetÄ• anunetÄ• paÃ±Ã±apetÄ• nijjhÄ• petÄ• pekkhetÄ• p
satthavÄ• ho.

atha \Be 354/ vÄ• bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa ma
anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggakovido maggÄ•
viharanti pacchÄ• samannÄ• gatÄ• ti. evampi bhagavÄ• satthavÄ• hoti --- evaá¹ƒ vagguva

__tusitÄ• gaá¹‡imÄ• gato_ti. bhagavÄ• tusitakÄ• yÄ• cavitvÄ• sato sampajÄ• no mÄ• tu
tusitÄ• gaá¹‡imÄ• gato.

atha vÄ• \Ee II 447/ devÄ• vuccanti tusitÄ• . te tuá¹-á¹-hÄ• santuá¹-á¹-hÄ• attamanÄ• pa
pÄ«tisomanassajÄ• tÄ• devalokato gaá¹‡iá¹ƒ Ä• gatoti. evampi tusitÄ• gaá¹‡imÄ• gato. at
tusitÄ• . te tuá¹-á¹-hÄ• santuá¹-á¹-hÄ• attamanÄ• paripuá¹‡á¹‡asaá¹…kappÄ• arahantÄ•
evampi tusitÄ• gaá¹‡imÄ• gato. __gaá¹‡Ä«_ti gaá¹‡Ä« bhagavÄ• . gaá¹‡Ä• cariyoti gaá¹‡Ä
satthÄ• ti gaá¹‡Ä«, gaá¹‡aá¹ƒ pariharatÄ«ti gaá¹‡Ä«, gaá¹‡aá¹ƒ ovadatÄ«ti gaá¹‡Ä«, gaá¹‡
gaá¹‡Ä«, visÄ• rado gaá¹‡aá¹ƒ upasaá¹…kamatÄ«ti gaá¹‡Ä«, gaá¹‡assa {gaá¹‡ossa (Ce) }
aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapetÄ«ti gaá¹‡Ä«, gaá¹‡aá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• ku
gaá¹‡Ä«, bhikkhugaá¹‡assa gaá¹‡Ä«, bhikkhunigaá¹‡assa gaá¹‡Ä«, upÄ• sakagaá¹‡assa g
gaá¹‡Ä« \Se 547/, rÄ• jagaá¹‡assa gaá¹‡Ä«, khattiyagaá¹‡assa ... brÄ• hmaá¹‡agaá¹‡assa
suddagaá¹‡assa ... devagaá¹‡assa ... brahmagaá¹‡assa gaá¹‡Ä«, saá¹…ghÄ« gaá¹‡Ä« ga
upagato samupagato samupapanno {sampatto (Se Katthaci) } saá¹…kassanagaranti --- tusi

tenÄ• ha thero sÄ• riputto ---

``na me diá¹-á¹-ho ito pubbe, [iccÄ• yasmÄ• sÄ• riputto]

na suto uda kassaci.

evaá¹ƒ vagguvado satthÄ• , tusitÄ• gaá¹‡imÄ• gatoâ€™â€™ ti ||

<191> á¹• 21 __sadevakassa lokassa, yathÄ• dissati cakkhumÄ• . _

__sabbaá¹ƒ tamaá¹ƒ vinodetvÄ• , ekova ratimajjhagÄ• ||_

__sadevakassa_ \Be 355/ __lokassÄ• _ti sadevakassa lokassa samÄ• rakassa sabrahmak
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• yÄ• ti --- sadevakassa lokassa.

__yathÄ• dissati cakkhumÄ• _ti yathÄ• bhagavantaá¹ƒ tÄ• vatiá¹ƒsabhavane pÄ• ricchatt
paá¹‡á¸• ukambalasilÄ• yaá¹ƒ nisinnaá¹ƒ dhammaá¹ƒ desentaá¹ƒ devatÄ• passanti tathÄ•
448/. yathÄ• manussÄ• passanti tathÄ• devatÄ• passanti. yathÄ• devÄ• naá¹ƒ dissati ta
dissati. yathÄ• manussÄ• naá¹ƒ dissati tathÄ• devÄ• naá¹ƒ dissatÄ«ti. evampi \Se 548/ ya
yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• adantÄ• dantavaá¹‡á¹‡ena dissanti
dissanti, anupasantÄ• upasantavaá¹‡á¹‡ena dissanti, anibbutÄ• nibbutavaá¹‡á¹‡ena dissa

``patirÅ«pako mattikÄ• kuá¹‡á¸• alova, lohaá¸• á¸• hamÄ• sova {lohamÄ• sova (Se) } suvaá

caranti loke parivÄ• rachannÄ• , anto asuddhÄ• bahi sobhamÄ• nÄ• â€™â€™ ti {ayaá¹ƒ gA

na bhagavÄ• evaá¹ƒ dissati. bhagavÄ• bhÅ«tena tacchena tathena yÄ• thÄ• vena aviparÄ
337/ dantavaá¹‡á¹‡ena dissati, santo santavaá¹‡á¹‡ena dissati, upasanto upasantavaá¹‡á¹‡
nibbutavaá¹‡á¹‡ena dissati, akappitairiyÄ• pathÄ• ca buddhÄ• bhagavanto paá¹‡idhisamp
dissati cakkhumÄ• .

atha vÄ• bhagavÄ• visuddhasaddo gatakittisaddasiloko {bhaá¹-akittisaddasiloko (Se) } nÄ
supaá¹‡á¹‡abhavane ca yakkhabhavane ca asurabhavane ca gandhabbabhavane ca mahÄ
brahmabhavane ca devabhavane ca ediso ca tÄ• diso ca tato ca bhiyyoti. evampi yathÄ• d

atha vÄ• bhagavÄ• dasahi balehi samannÄ• gato, catÅ«hi vesÄ• rajjehi, catÅ«hi paá¹-isan
abhiÃ±Ã±Ä• hi, chahi buddhadhammehi, tejena ca balena ca guá¹‡ena ca vÄ«riyena ca paÃ
Ã±Ä• yati paÃ±Ã±Ä• yati.

``dÅ«re \Se 549/ \Be 356/ santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• {rattikhittÄ• (Ce) Dhp 304} yathÄ• sarÄ• â€™â€™ t

evampi yathÄ• dissati cakkhumÄ• .

__cakkhumÄ• _ti bhagavÄ• paÃ±cahi cakkhÅ«hi cakkhumÄ• --- maá¹ƒsacakkhunÄ• pi ca
cakkhumÄ• , paÃ±Ã±Ä• cakkhunÄ• pi cakkhumÄ• , buddhacakkhunÄ• pi cakkhumÄ• , sam

kathaá¹ƒ \Ee II 449/ bhagavÄ• maá¹ƒsacakkhunÄ• pi cakkhumÄ• ? maá¹ƒsacakkhumhi bh
saá¹ƒvijjanti --- nÄ«lo ca vaá¹‡á¹‡o, pÄ«tako ca vaá¹‡á¹‡o, lohitako ca vaá¹‡á¹‡o, kaá¹‡ho
odÄ• to ca vaá¹‡á¹‡o. akkhilomÄ• ni ca bhagavato. yattha ca akkhilomÄ• ni patiá¹-á¹-hitÄ• n
sunÄ«laá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ umÄ• pupphasamÄ• naá¹ƒ. tassa parato pÄ«ta
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ kaá¹‡ikÄ• rapupphasamÄ• naá¹
bhagavato lohitakÄ• ni honti sulohitakÄ• ni pÄ• sÄ• dikÄ• ni dassaneyyÄ• ni indagopakasan
hoti sukaá¹‡haá¹ƒ alÅ«khaá¹ƒ suddhaá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ addÄ• riá¹-á¹-hak
odÄ• taá¹ƒ hoti suodÄ• taá¹ƒ setaá¹ƒ paá¹‡á¸• araá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ osad
338/. tena bhagavÄ• pÄ• katikena maá¹ƒsacakkhunÄ• attabhÄ• vapariyÄ• pannena purim
samantÄ• yojanaá¹ƒ passati divÄ• ceva rattiÃ±ca. yadÄ• pi caturaá¹…gasamannÄ• gato a
atthaá¹…gato hoti \Se 550/; kÄ• á¸·apakkho ca uposatho hoti, tibbo ca vanasaá¹‡á¸• o hoti,
abbhuá¹-á¹-hito hoti. evarÅ«pepi caturaá¹…gasamannÄ• gate andhakÄ• re samantÄ• yojan
kuá¹-á¹-o vÄ• kavÄ• á¹-aá¹ƒ vÄ• pÄ• kÄ• ro vÄ• pabbato vÄ• gaccho vÄ• latÄ• vÄ• Ä•
dassanÄ• ya. ekaÃ±ce tilaphalaá¹ƒ nimittaá¹ƒ katvÄ• tilavÄ• he pakkhipeyya, taÃ±Ã±eva ti
evaá¹ƒ parisuddhaá¹ƒ bhagavato pÄ• katikamaá¹ƒsacakkhu. evaá¹ƒ bhagavÄ• maá¹ƒsacak

kathaá¹ƒ bhagavÄ• dibbena cakkhunÄ• pi cakkhumÄ• ? bhagavÄ• dibbena cakkhunÄ• v
satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne \Be 357/ paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹
yathÄ• kammÅ«page satte pajÄ• nÄ• ti \Ee II 450/ --- ``ime vata bhonto sattÄ• kÄ• yaducca
vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavA
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• va
manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sa
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹
\Se 551/ sugate duggate; yathÄ• kammÅ«page satte pajÄ• nÄ• ti. Ä• kaá¹…khamÄ• no ca
passeyya, dvepi lokadhÄ• tuyo passeyya, tissopi lokadhÄ• tuyo passeyya, catassopi lokadh
paÃ±capi lokadhÄ• tuyo passeyya, dasapi lokadhÄ• tuyo passeyya, vÄ«sampi {vÄ«satimpi
passeyya, tiá¹ƒsampi lokadhÄ• tuyo passeyya, cattÄ• lÄ«sampi lokadhÄ• tuyo passeyya, pa
passeyya, satampi lokadhÄ• tuá¹ƒ passeyya, sahassimpi cÅ«á¸·anikaá¹ƒ lokadhÄ• tuá¹ƒ pa
majjhimikaá¹ƒ lokadhÄ• tuá¹ƒ passeyya, tisahassimpi lokadhÄ• tuá¹ƒ passeyya, mahÄ• sah
passeyya, yÄ• vatakaá¹ƒ pana Ä• kaá¹…kheyya tÄ• vatakaá¹ƒ passeyya. evaá¹ƒ parisuddh
evaá¹ƒ bhagavÄ• dibbena cakkhunÄ• pi cakkhumÄ• .

kathaá¹ƒ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• pi cakkhumÄ• ? bhagavÄ• mahÄ• paÃ±Ã±o pu
javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o paÃ±Ã±Ä• pabhedakusalo pabhinnaÃ±
catuvesÄ• rajjappatto \Ne 339/ dasabaladhÄ• rÄ« purisÄ• sabho purisasÄ«ho purisanÄ• go

purisadhorayho \Ee II 451/ anantaÃ±Ä• á¹‡o anantatejo anantayaso aá¸• á¸• ho mahaddhan
anunetÄ• paÃ±Ã±apetÄ• nijjhÄ• petÄ• pekkhetÄ• pasÄ• detÄ• . so hi bhagavÄ• anuppa
asaÃ±jÄ• tassa maggassa saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±
maggakovido maggÄ• nugÄ• ca pana etarahi \Se 552/ sÄ• vakÄ• viharanti pacchÄ• sama

so hi bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dh
vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gato. natt
aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya. atÄ«ta
paccuppannaá¹ƒ upÄ• dÄ• ya sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato Ã±
Ä• gacchanti. yaá¹ƒ kiÃ±ci neyyaá¹ƒ nÄ• ma atthi jÄ• nitabbaá¹ƒ {atthi dhammaá¹ƒ jÄ• nitab
156} attattho vÄ• , parattho vÄ• , ubhayattho vÄ• , diá¹-á¹-hadhammiko vÄ• attho, samparÄ
vÄ• attho, gambhÄ«ro vÄ• attho, gÅ«á¸·ho vÄ• attho, paá¹-icchanno vÄ• attho, neyyo vÄ
anavajjo vÄ• attho, nikkileso vÄ• attho, vodÄ• no vÄ• attho, paramattho vÄ• attho, sabba
antobuddhaÃ±Ä• á¹‡e parivattati.

atÄ«te buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gate appaá¹-ihataá¹ƒ Ã±
appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ. sabbaá¹ƒ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡
vacÄ«kammaá¹ƒ ... sabbaá¹ƒ manokammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivat
tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá¹ƒ neyyaá¹ƒ; neyyapa
Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ; neyyaá¹ƒ atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati, Ã±Ä
neyyapatho natthi; aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• . yathÄ• dvinnaá
sammÄ• phusitÄ• naá¹ƒ \Se 551/ heá¹-á¹-himaá¹ƒ samuggapaá¹-alaá¹ƒ uparimaá¹ƒ nÄ• tiva
samuggapaá¹-alaá¹ƒ heá¹-á¹-himaá¹ƒ nÄ• tivattati, aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino
bhagavato neyyaÃ±ca Ã±Ä• á¹‡aÃ±ca aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino \Ee II 452/
tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá¹ƒ neyyaá¹ƒ, neyyapa
Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ; neyyaá¹ƒ atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ na pavattati, Ã±Ä
neyyapatho natthi; aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• .

sabbadhammesu buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. sabbe dhammÄ• buddhas
Ä• vajjanapaá¹-ibaddhÄ• Ä• kaá¹…khapaá¹-ibaddhÄ• manasikÄ• rapaá¹-ibaddhÄ• cittupp
buddhassa \Ne 340/ bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. sabbesaá¹ƒ sattÄ• naá¹ƒ \Be 359/ b
jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, caritaá¹ƒ jÄ• nÄ• ti, adhimuttiá¹ƒ jÄ• nÄ• ti, apparajakkhe
tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye bhabb
sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanus
parivattati.

yathÄ• ye keci macchakacchapÄ• antamaso timitimiá¹…galaá¹ƒ upÄ• dÄ• ya antomahÄ•
sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanus

parivattati. yathÄ• ye keci pakkhÄ« antamaso garuá¸·aá¹ƒ venateyyaá¹ƒ upÄ• dÄ• ya Ä• kÅ
parivattanti; evameva yepi te sÄ• riputtasamÄ• \Se 554/ paÃ±Ã±Ä• ya tepi buddhaÃ±Ä• á¹‡
buddhaÃ±Ä• á¹‡aá¹ƒ devamanussÄ• naá¹ƒ paÃ±Ã±aá¹ƒ pharitvÄ• abhibhavitvÄ• tiá¹-á¹-ha
khattiyapaá¹‡á¸• itÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• gahapatipaá¹‡á¸• itÄ• samaá¹‡apaá¹‡á¸
kataparappavÄ• dÄ• vÄ• lavedhirÅ«pÄ• vobhindantÄ• maÃ±Ã±e caranti paÃ±Ã±Ä• gaten
abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• pucchanti gÅ
ca. kathitÄ• visajjitÄ• va te paÃ±hÄ• bhagavatÄ• honti niddiá¹-á¹-hakÄ• raá¹‡Ä• upakkhit
sampajjanti. atha kho bhagavÄ• va tattha atirocati \Ee II 453/, yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti. e
paÃ±Ã±Ä• cakkhunÄ• pi cakkhumÄ• .

kathaá¹ƒ bhagavÄ• buddhacakkhunÄ• pi cakkhumÄ• ? bhagavÄ• buddhacakkhunÄ• loka
addasa satte apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re
duviÃ±Ã±Ä• paye appekacce paralokavajjabhayadassÄ• vino viharante appekacce naparalo
viharante. seyyathÄ• pi nÄ• ma uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniya
uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸
antonimuggaposÄ«ni, appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni
saá¹ƒvaá¸• á¸• hÄ• ni samodakaá¹ƒ á¹-hitÄ• ni, appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni
udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakaá¹ƒ accuggamma tiá¹-á¹-hanti anupalittÄ
evamevaá¹ƒ bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ volokento \Se 555/ addasa satte appara
tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye appek
paralokavajjabhayadassÄ• vino viharante appekacce naparalokavajjabhayadassÄ• vino vih
--- ``ayaá¹ƒ puggalo rÄ• gacarito, ayaá¹ƒ dosacarito, ayaá¹ƒ mohacarito, ayaá¹ƒ vitakkacarit
saddhÄ• carito, ayaá¹ƒ Ã±Ä• á¹‡acaritoâ€™â€™ ti. rÄ• gacaritassa bhagavÄ• \Ne 341/ pu
katheti; dosacaritassa bhagavÄ• puggalassa mettÄ• bhÄ• vanaá¹ƒ Ä• cikkhati; mohacarita
uddese paripucchÄ• ya kÄ• lena dhammassavane kÄ• lena dhammasÄ• kacchÄ• ya garus
vitakkacaritassa bhagavÄ• puggalassa Ä• nÄ• pÄ• nassatiá¹ƒ Ä• cikkhati; saddhÄ• caritas
pasÄ• danÄ«yaá¹ƒ nimittaá¹ƒ Ä• cikkhati buddhasubodhiá¹ƒ dhammasudhammataá¹ƒ saá¹
ca attano; Ã±Ä• á¹‡acaritassa bhagavÄ• puggalassa vipassanÄ• nimittaá¹ƒ Ä• cikkhati ani
dukkhÄ• kÄ• raá¹ƒ anattÄ• kÄ• raá¹ƒ.

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito, yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha, pÄ• sÄ• damÄ• ruyha \Ee II 454/ samantacakk

sokÄ• vatiá¹‡á¹‡aá¹ƒ janatamapetasoko, avekkhassu jÄ• tijarÄ• bhibhÅ«taâ€™â€™ nti ||

evaá¹ƒ bhagavÄ• buddhacakkhunÄ• pi cakkhumÄ• .

kathaá¹ƒ \Se 556/ bhagavÄ• samantacakkhunÄ• pi cakkhumÄ• ? samantacakkhu vuccati s
bhagavÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡ena upeto samupeto upagato samupagato upapanno sa

``na tassa adiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«â€™â€™ ti ||

evaá¹ƒ bhagavÄ• samantacakkhunÄ• pi cakkhumÄ• ti --- yathÄ• dissati cakkhumÄ• .

__sabbaá¹ƒ_ \Be 361/ __tamaá¹ƒ vinodetvÄ• _ti sabbaá¹ƒ rÄ• gatamaá¹ƒ dosatamaá¹ƒ mo
diá¹-á¹-hitamaá¹ƒ kilesatamaá¹ƒ duccaritatamaá¹ƒ andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ a
paÃ±Ã±Ä• nirodhikaá¹ƒ vighÄ• tapakkhikaá¹ƒ anibbÄ• nasaá¹ƒvattanikaá¹ƒ nuditvÄ• panu
vinodetvÄ• byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- sabbaá¹ƒ tamaá¹ƒ vinodetvÄ

__ekova ratimajjhagÄ• _ti. __eko_ti bhagavÄ• pabbajjÄ• saá¹…khÄ• tena eko, adutiyaá¹-á
pahÄ• naá¹-á¹-hena eko, ekantavÄ«tarÄ• goti eko, ekantavÄ«tadosoti eko, ekantavÄ«tamoh
ekantanikkilesoti eko, ekÄ• yanamaggaá¹ƒ gatoti eko, anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ ab

kathaá¹ƒ bhagavÄ• pabbajjÄ• saá¹…khÄ• tena eko? bhagavÄ• daharova samÄ• no susu
(Se) } yobbanena samannÄ• gato paá¹-hamena vayasÄ• \Se 557/ akÄ• makÄ• naá¹ƒ mÄ•
rudantÄ• naá¹ƒ vilapantÄ• naá¹ƒ Ã±Ä• tisaá¹…ghaá¹ƒ pahÄ• ya sabbaá¹ƒ gharÄ• vÄ• sapa
puttadÄ• rapalibodhaá¹ƒ chinditvÄ• Ã±Ä• tipalibodhaá¹ƒ chinditvÄ• mittÄ• maccapalibodha
sannidhipalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acc
anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±canabhÄ• vaá¹ƒ upagantvÄ• \Ee II 455/ eko carati vihara
pÄ• leti yapeti yÄ• peti --- evaá¹ƒ bhagavÄ• pabbajjÄ• saá¹…khÄ• tena eko.

kathaá¹ƒ bhagavÄ• adutiyaá¹-á¹-hena eko? so evaá¹ƒ pabbajito samÄ• no eko araÃ±Ã±av
senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ•
paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko carati, eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko
eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko paá¹-ikkamati, eko raho nisÄ«dati, eko caá¹…ka
eko carati viharati iriyati vattati pÄ• leti yapeti yÄ• peti --- evaá¹ƒ bhagavÄ• adutiyaá¹-á¹-her

kathaá¹ƒ bhagavÄ• taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko? so evaá¹ƒ eko adutiyo appamat
viharanto najjÄ• neraÃ±jarÄ• ya \Be 362/ tÄ«re bodhirukkhamÅ«le mahÄ• padhÄ• naá¹ƒ pa
kaá¹‡haá¹ƒ namuciá¹ƒ pamattabandhuá¹ƒ vidhamitvÄ• taá¹‡hÄ• jÄ• liniá¹ƒ visaritaá¹ƒ visat
vinodesi byantiá¹ƒ akÄ• si anabhÄ• vaá¹ƒ gamesi.

``taá¹‡hÄ• dutiyo \Se 558/ puriso, dÄ«ghamaddhÄ• nasaá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ {itthaá¹ƒ bhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ (Katthaci) It 15
nÄ• tivattati ||

``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

evaá¹ƒ bhagavÄ• taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko.

kathaá¹ƒ \Ne 343/ bhagavÄ• ekantavÄ«tarÄ• goti eko? rÄ• gassa pahÄ«nattÄ• ekantavÄ«
pahÄ«nattÄ• ekantavÄ«tadosoti eko, mohassa pahÄ«nattÄ• ekantavÄ«tamohoti eko, kiles
ekantanikkilesoti eko.

kathaá¹ƒ bhagavÄ• ekÄ• yanamaggaá¹ƒ gatoti eko? ekÄ• yanamaggo vuccati cattÄ• ro sa
sammappadhÄ• nÄ• \Ee II 456/ cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni s
aá¹-á¹-haá¹…giko maggo.

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu {atariá¹ƒsu (Se) } pubbe, tarissanti ye ca taranti oghaâ€™â€™ nti

evaá¹ƒ bhagavÄ• ekÄ• yanamaggaá¹ƒ gatoti eko.

kathaá¹ƒ bhagavÄ• eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti eko? bodhi v
Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±indriyaá¹ƒ \Se 559/ paÃ±Ã±Ä• balaá¹ƒ dhammavicayasambojjhaá¹…g
sammÄ• diá¹-á¹-hi. bhagavÄ• tena bodhiÃ±Ä• á¹‡ena ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™
saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti bujjhi, ``sabbe dhammÄ• anattÄ• â€™â€™ ti bujjhi, `
saá¹…khÄ• rÄ• â€™â€™ ti bujjhi ... pe ... ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti bujj
saá¹…khÄ• ranirodhoâ€™â€™ ti bujjhi ... pe ... ``jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™
dukkhaâ€™â€™ nti bujjhi, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti bujjhi, ``ayaá¹ƒ dukkhanir
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« \Be 363/ paá¹-ipadÄ• â€™â€™ ti bujjhi; ``ime Ä• savÄ• a
``ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti bujjhi; ``ime dhammÄ• pariÃ±Ã
pahÄ• tabbÄ• ti ... bhÄ• vetabbÄ• ti ... sacchikÄ• tabbÄ• ti bujjhi, channaá¹ƒ phassÄ• yatan
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca bujjhi, paÃ±cannaá¹ƒ
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca bujjh
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca bujjh
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ ntntti bujjhi.

atha vÄ• yaá¹ƒ \Ee II 457/ kiÃ±ci bujjhitabbaá¹ƒ anubujjhitabbaá¹ƒ paá¹-ibujjhitabbaá¹ƒ sam
adhigantabbaá¹ƒ phassitabbaá¹ƒ sacchikÄ• tabbaá¹ƒ, sabbaá¹ƒ taá¹ƒ tena bodhiÃ±Ä• á¹‡e
paá¹-ibujjhi \Ne 344/ sambujjhi sammÄ• bujjhi adhigacchi phassesi \Se 560/ sacchÄ• kÄ• si
anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti eko.

__ratimajjhagÄ• _ti. __rati_nti nekkhammaratiá¹ƒ vivekaratiá¹ƒ upasamaratiá¹ƒ sambodhira
samajjhagÄ• adhigacchi phassesi sacchÄ• kÄ• sÄ«ti --- ekova ratimajjhagÄ• .

tenÄ• ha thero sÄ• riputto ---

``sadevakassa lokassa, yathÄ• dissati cakkhumÄ• .

sabbaá¹ƒ tamaá¹ƒ vinodetvÄ• , ekova ratimajjhagÄ• â€™â€™ ti ||

<192> á¹• 21 __taá¹ƒ buddhaá¹ƒ asitaá¹ƒ tÄ• diá¹ƒ, akuhaá¹ƒ gaá¹‡imÄ• gataá¹ƒ. _

__bahÅ«namidha baddhÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ ||_

__taá¹ƒ buddhaá¹ƒ asitaá¹ƒ tÄ• di_nti. __buddho_ti yo so bhagavÄ• sayambhÅ« anÄ• cari
dhammesu sÄ• maá¹ƒ saccÄ• ni abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡i {pat
vasÄ«bhÄ• vaá¹ƒ pÄ• puá¹‡i. __buddho_ti kenaá¹-á¹-hena buddho? bujjhitÄ• saccÄ• nÄ«ti
buddho, sabbaÃ±Ã±utÄ• ya buddho, sabbadassÄ• vitÄ• ya buddho, anaÃ±Ã±aneyyatÄ• ya
khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho, nirupakkilesasaá¹…khÄ• tena buddho, ekantavÄ«
ekantavÄ«tadosoti buddho, ekantavÄ«tamohoti buddho, ekantanikkilesoti buddho, ekÄ• yan
eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti buddho, abuddhivihatattÄ• \Ee II 4
buddho. buddhoti netaá¹ƒ \Se 561/ mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• k
kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi \Be 364/ kataá¹ƒ, na samaá¹‡abr
devatÄ• hi kataá¹ƒ. vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• m
sabbaÃ±Ã±utaÃ±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ buddhoti ---
__asita_nti dve nissayÄ• --- taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca. katamo taá¹‡hÄ• nis
taá¹‡hÄ• saá¹…khÄ• tena sÄ«makataá¹ƒ odhikataá¹ƒ {pariyÄ• dikataá¹ƒ (Se) } pariyantakat
mamÄ• yitaá¹ƒ --- idaá¹ƒ mama, etaá¹ƒ mama, ettakaá¹ƒ mama, ettÄ• vatÄ• mama, mama
phoá¹-á¹-habbÄ• , attharaá¹‡Ä• pÄ• vuraá¹‡Ä• dÄ• sidÄ• sÄ• ajeá¸·akÄ• kukkuá¹-asÅ«ka
khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ, gÄ• manigamarÄ• jadhÄ• niyo raá¹-á¹-h
koá¹-á¹-hÄ• gÄ• raÃ±ca, kevalampi mahÄ• pathaviá¹ƒ taá¹‡hÄ• vasena mamÄ• yati, yÄ• va
taá¹‡hÄ• vicaritaá¹ƒ --- ayaá¹ƒ taá¹‡hÄ• nissayo.

katamo \Ne 345/ diá¹-á¹-hinissayo? vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaÃ±Ã±ojan
paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yata
viparÄ«taggÄ• ho vipallÄ• saggÄ• ho \Se 562/ micchÄ• gÄ• ho ``ayÄ• thÄ• vakasmiá¹ƒ yÄ•
yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni --- ayaá¹ƒ diá¹-á¹-hinissayo.

buddhassa bhagavato taá¹‡hÄ• nissayo pahÄ«no, diá¹-á¹-hinissayo paá¹-inissaá¹-á¹-ho; ta
pahÄ«nattÄ• diá¹-á¹-hinissayassa paá¹-inissaá¹-á¹-hattÄ• bhagavÄ• cakkhuá¹ƒ asito, sota
jivhaá¹ƒ ... kÄ• yaá¹ƒ ... manaá¹ƒ asito, rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe
... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ... lÄ• bhaá¹ƒ ... yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«v
piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹ƒ ... gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• ma
rÅ«padhÄ• tuá¹ƒ ... arÅ«padhÄ• tuá¹ƒ \Ee II 459/ ... kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... a
saÃ±Ã±Ä• bhavaá¹ƒ ... asaÃ±Ã±Ä• bhavaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ ..
catuvokÄ• rabhavaá¹ƒ ... paÃ±cavokÄ• rabhavaá¹ƒ ... atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccupp
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe dhamme asito anissito anallÄ«no anupagato anajjhosito
nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- taá¹ƒ buddha

__tÄ• di_nti \Be 365/ bhagavÄ• paÃ±cahÄ• kÄ• rehi tÄ• dÄ« --- iá¹-á¹-hÄ• niá¹-á¹-he tÄ• d
tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«, muttÄ• vÄ«ti tÄ• dÄ«, taá¹ƒniddesÄ• tÄ• dÄ«.

kathaá¹ƒ bhagavÄ• iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«? bhagavÄ• lÄ• bhepi tÄ• dÄ«, alÄ• bhep
ayasepi tÄ• dÄ«, pasaá¹ƒsÄ• yapi tÄ• dÄ« nindÄ• yapi tÄ• dÄ«, sukhepi tÄ• dÄ«, dukkhepi
gandhena limpeyyuá¹ƒ, ekacce bÄ• haá¹ƒ vÄ• siyÄ• taccheyyuá¹ƒ, amukasmiá¹ƒ natthi rÄ•
natthi paá¹-ighaá¹ƒ, anunayapaá¹-ighavippahÄ«no ugghÄ• tinigghÄ• tivÄ«tivatto anurodhav
evaá¹ƒ bhagavÄ• iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«.

kathaá¹ƒ bhagavÄ• cattÄ• vÄ«ti tÄ• dÄ«? bhagavatÄ• {bhagavato (Se) } rÄ• go catto vant
paá¹-inissaá¹-á¹-ho, doso ... pe ... moho ... kodho ... upanÄ• ho ... makkho ... paá¸·Ä• so ... i
macchariyaá¹ƒ ... mÄ• yÄ• ... sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atim
pamÄ• do ... sabbe kilesÄ• ... sabbe duccaritÄ• ... sabbe darathÄ• ... sabbe pariá¸·Ä• hÄ•
\Ne 346/ ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• cattÄ• vantÄ• muttÄ• pahÄ«nÄ• paá¹-inis
cattÄ• vÄ«ti tÄ• dÄ«.

kathaá¹ƒ bhagavÄ• tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«? bhagavÄ• kÄ• moghaá¹ƒ tiá¹‡á¹‡o, bhavog
diá¹-á¹-hoghaá¹ƒ tiá¹‡á¹‡o, avijjoghaá¹ƒ tiá¹‡á¹‡o, sabbaá¹ƒ saá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡o
nittiá¹‡á¹‡o atikkanto samatikkanto vÄ«tivatto. so vuá¹-á¹-havÄ• so ciá¹‡á¹‡acaraá¹‡o gatac
gatakoá¹-iyo pÄ• litabrahmacariyo uttamadiá¹-á¹-hippatto bhÄ• vitamaggo pahÄ«nakileso pa

sacchikatanirodho. dukkhaá¹ƒ tassa pariÃ±Ã±Ä• taá¹ƒ, samudayo pahÄ«no, maggo bhÄ• vi
abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ \Ee II 460/, pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, pahÄ•
bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ, sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ. so ukkhittapaá¸·igho {ukk
Katthaci) Nidd I 6} saá¹ƒkiá¹‡á¹‡aparikkho abbÅ«á¸·hesiko niraggaá¸·o ariyo pannaddhajo p
visaÃ±Ã±utto paÃ±caá¹…gavippahÄ«no \Se 564/ chaá¸·aá¹…gasamannÄ• gato ekÄ• rakkh
panuá¹‡á¹‡apaccekasacco samavayasaá¹-á¹-hesano anÄ• vilasaá¹…kappo passaddhakÄ•
suvimuttapaÃ±Ã±o kevalÄ« vusitavÄ• uttamapuriso paramapuriso paramapattippatto. so ne
apacinitvÄ• á¹-hito \Be 366/ neva pajahati, na upÄ• diyati; pajahitvÄ• á¹-hito neva saá¹ƒsib
visinetvÄ• á¹-hito neva vidhÅ«peti, na sandhÅ«peti; vidhÅ«petvÄ• á¹-hito, asekhena sÄ«la
samannÄ• gatattÄ• á¹-hito, asekhena samÄ• dhikkhandhena samannÄ• gatattÄ• á¹-hito, a
samannÄ• gatattÄ• á¹-hito, asekhena vimuttikkhandhena samannÄ• gatattÄ• á¹-hito, asek
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gatattÄ• á¹-hito, saccaá¹ƒ sampaá¹-ipÄ•
samatikkamitvÄ• á¹-hito, kilesaggiá¹ƒ pariyÄ• diyitvÄ• á¹-hito, aparigamanatÄ• ya á¹-hito, k
á¹-hito, muttapaá¹-isevanatÄ• ya á¹-hito, mettÄ• ya pÄ• risuddhiyÄ• á¹-hito, karuá¹‡Ä• ya p
muditÄ• ya pÄ• risuddhiyÄ• á¹-hito, upekkhÄ• ya pÄ• risuddhiyÄ• á¹-hito, accantapÄ• risu
atammayatÄ• ya pÄ• risuddhiyÄ• á¹-hito, vimuttattÄ• á¹-hito, santusitattÄ• á¹-hito, khandh
dhÄ• tupariyante á¹-hito, Ä• yatanapariyante á¹-hito, gatipariyante á¹-hito, upapattipariyante
paá¹-isandhipariyante á¹-hito, bhavapariyante á¹-hito, saá¹ƒsÄ• rapariyante á¹-hito, vaá¹-á¹-
á¹-hito, antime bhave á¹-hito, antime samussaye á¹-hito, antimadehadharo bhagavÄ• .

``tassÄ• yaá¹ƒ \Se 565/ pacchimako bhavo, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoâ€™â€™ ti ||

evaá¹ƒ \Ne 347/ bhagavÄ• tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«.

kathaá¹ƒ \Ee II 461/ bhagavÄ• muttÄ• vÄ«ti tÄ• dÄ«? bhagavato rÄ• gÄ• cittaá¹ƒ muttaá¹
dosÄ• cittaá¹ƒ ... mohÄ• cittaá¹ƒ ... kodhÄ• ... upanÄ• hÄ• ... makkhÄ• ... paá¸·Ä• sÄ• ..
macchariyÄ• ... mÄ• yÄ• ya ... sÄ• á¹-heyyÄ• ... thambhÄ• ... sÄ• rambhÄ• ... mÄ• nÄ• .
pamÄ• dÄ• ... sabbakilesehi ... sabbaduccaritehi ... sabbadarathehi ... sabbapariá¸·Ä• hehi
... sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ. evaá¹ƒ bh
tÄ• dÄ«.

kathaá¹ƒ bhagavÄ• taá¹ƒniddesÄ• tÄ• dÄ«? bhagavÄ• sÄ«le sati sÄ«lavÄ• ti taá¹ƒniddes
saddhoti taá¹ƒniddesÄ• tÄ• dÄ«, vÄ«riye sati vÄ«riyavÄ• ti taá¹ƒniddesÄ• tÄ• dÄ«, satiyÄ•
taá¹ƒniddesÄ• tÄ• dÄ«, samÄ• dhismiá¹ƒ sati samÄ• hitoti taá¹ƒniddesÄ• tÄ• dÄ«, paÃ±Ã
taá¹ƒniddesÄ• tÄ• dÄ«, vijjÄ• ya sati tevijjoti taá¹ƒniddesÄ• tÄ• dÄ«, abhiÃ±Ã±Ä• ya \Be 3
chaá¸·abhiÃ±Ã±oti taá¹ƒniddesÄ• tÄ• dÄ«, dasabale sati dasabaloti taá¹ƒniddesÄ• tÄ• dÄ«

taá¹ƒniddesÄ• tÄ• dÄ«ti --- taá¹ƒ buddhaá¹ƒ asitaá¹ƒ tÄ• diá¹ƒ.

__akuhaá¹ƒ gaá¹‡imÄ• gata_nti. __akuho_ti tÄ«á¹‡i kuhanavatthÅ«ni --- paccayapaá¹-isev
566/ kuhanavatthu, iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu, sÄ• mantajappanasaá¹…kh

katamaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idha gahapatikÄ• bhikkh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi. so pÄ• piccho i
(Ce), itthiko (Se), purÄ• bhedasuttaniddese pÄ• á¹-hanÄ• nattaá¹ƒ natthi}
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ bhiyyokan
paccakkhÄ• ti, piá¹‡á¸• apÄ• taá¹ƒ paccakkhÄ• ti, senÄ• sanaá¹ƒ paccakkhÄ• ti, gilÄ• napa
paccakkhÄ• ti. so evamÄ• ha --- ``kiá¹ƒ samaá¹‡assa mahagghena cÄ«varena! etaá¹ƒ sÄ•
susÄ• nÄ• vÄ• saá¹…kÄ• rakÅ«á¹-Ä• vÄ• pÄ• paá¹‡ikÄ• vÄ• nantakÄ• ni uccinitvÄ• sa
dhÄ• reyya. kiá¹ƒ samaá¹‡assa mahagghena piá¹‡á¸• apÄ• tena! etaá¹ƒ sÄ• ruppaá¹ƒ, yaá
piá¹‡á¸• iyÄ• lopena jÄ«vitaá¹ƒ kappeyya \Ee II 462/. kiá¹ƒ samaá¹‡assa mahagghena senÄ
sÄ• ruppaá¹ƒ, yaá¹ƒ samaá¹‡o rukkhamÅ«liko vÄ• assa sosÄ• niko vÄ• abbhokÄ• siko vÄ
mahagghena gilÄ• napaccayabhesajjaparikkhÄ• rena! etaá¹ƒ sÄ• ruppaá¹ƒ, yaá¹ƒ samaá¹‡
haritakÄ«khaá¹‡á¸• ena osadhaá¹ƒ kareyyÄ• â€™â€™ ti tadupÄ• dÄ• ya lÅ«khaá¹ƒ cÄ«var
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jati, lÅ«khaá¹ƒ senÄ• sanaá¹ƒ paá¹-isevati, lÅ«khaá¹ƒ
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati. tamenaá¹ƒ \Ne 348/ gahapatikÄ• eva
samaá¹‡o appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo dhutavÄ• do
nimantenti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi \Se 5
``tiá¹‡á¹‡aá¹ƒ sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati, sadd
saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati, deyyadhammassa sammukhÄ«bhÄ• vÄ•
puÃ±Ã±aá¹ƒ pasavati, dakkhiá¹‡eyyÄ• naá¹ƒ sammukhÄ«bhÄ• vÄ• saddho kulaputto bahu
tumhÄ• kaÃ±cevÄ• yaá¹ƒ saddhÄ• atthi, deyyadhammo ca saá¹ƒvijjati, ahaÃ±ca paá¹-iggÄ
paá¹-iggahessÄ• mi \Be 368/, evaá¹ƒ tumhe puÃ±Ã±ena paribÄ• hirÄ• {paá¹-ibÄ• hirÄ• (Ka
mayhaá¹ƒ iminÄ• attho, api ca tumhÄ• kaá¹ƒyeva anukampÄ• ya paá¹-iggaá¹‡hÄ• mÄ«â€™
cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• ti {paá¹-igaá¹‡hati (Ce) }, bahumpi piá¹‡á¸• apÄ• taá¹ƒ paá¹-ig
senÄ• sanaá¹ƒ paá¹-iggaá¹‡hÄ• ti, bahumpi gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-i
bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹ƒ paccayapa
kuhanavatthu.

katamaá¹ƒ iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• piccho icchÄ• paka
``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti gamanaá¹ƒ saá¹‡á¹-hapeti, á¹-hÄ• naá¹
saá¹‡á¹-hapeti, sayanaá¹ƒ saá¹‡á¹-hapeti, paá¹‡idhÄ• ya gacchati, paá¹‡idhÄ• ya tiá¹-á¹-ha
nisÄ«dati, paá¹‡idhÄ• ya seyyaá¹ƒ kappeti, samÄ• hito viya gacchati, samÄ• hito \Ee II 463
samÄ• hito viya nisÄ«dati, samÄ• hito viya seyyaá¹ƒ kappeti, Ä• pÄ• thakajjhÄ• yÄ«va hoti.
iriyÄ• pathassa Ä• á¹-hapanÄ• á¹-hapanÄ• \Se 568/ saá¹‡á¹-hapanÄ• bhÄ• kuá¹-ikÄ• bh

kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹ƒ iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu.

katamaá¹ƒ sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• piccho icchÄ
``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti, ariyadhammasannissitaá¹ƒ vÄ• caá¹ƒ b
cÄ«varaá¹ƒ dhÄ• reti so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yo evarÅ«paá¹ƒ pa
lohathÄ• lakaá¹ƒ dhÄ• reti ... dhammakaraá¹‡aá¹ƒ {dhammakarakaá¹ƒ (Ce Se) abhidhÄ• na
oloketabbaá¹ƒ} dhÄ• reti ... parissÄ• vanaá¹ƒ dhÄ• reti ... kuÃ±cikaá¹ƒ dhÄ• reti ... upÄ• har
kÄ• yabandhanaá¹ƒ dhÄ• reti ... Ä• yogaá¹ƒ dhÄ• reti, so samaá¹‡o mahesakkhoâ€™â€™
upajjhÄ• yo so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yassa evarÅ«po Ä• cariyo ...
samÄ• nupajjhÄ• yakÄ• ... samÄ• nÄ• cariyakÄ• ... mittÄ• ... sandiá¹-á¹-hÄ• ... sambhattÅ
samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yo evarÅ«pe vihÄ• re vasati, so samaá¹‡o m
bhaá¹‡ati; ``yo evarÅ«pe aá¸• á¸• hayoge vasati ... pÄ• sÄ• de vasati ... hammiye vasati ... g
leá¹‡e vasati ... kuá¹-iyÄ• vasati ... kÅ«á¹-Ä• gÄ• re vasati ... aá¹-á¹-e vasati \Ne 349/ ... mÄ
... uddaá¹‡á¸• e vasati ... upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ vasati ... maá¹‡á¸• ape \Be 369/ vas
vasati, so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati.

atha vÄ• korajikakorajiko, bhÄ• kuá¹-ikabhÄ• kuá¹-iko, kuhakakuhako, lapakalapako, mukh
samaá¹‡o imÄ• saá¹ƒ evarÅ«pÄ• naá¹ƒ vihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«â€™â€™ ti. tÅ
gÅ«á¸·haá¹ƒ nipuá¹‡aá¹ƒ paá¹-icchannaá¹ƒ lokuttaraá¹ƒ suÃ±Ã±atÄ• paá¹-isaÃ±Ã±uttaá¹ƒ k
yÄ• evarÅ«pÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- i
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu. buddhassa bhagavato imÄ• ni tÄ«á¹‡i ku
samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ipassaddhÄ• ni abhabbuppattikÄ• ni \Ee II 464/ Ã±Ä
tasmÄ• buddho akuhoti --- akuhaá¹ƒ.

__gaá¹‡imÄ• gata_nti. __gaá¹‡Ä«_ti gaá¹‡Ä« bhagavÄ• . gaá¹‡Ä• cariyoti gaá¹‡Ä«, gaá¹‡
gaá¹‡aá¹ƒ pariharatÄ«ti gaá¹‡Ä«, gaá¹‡aá¹ƒ ovadatÄ«ti gaá¹‡Ä«, gaá¹‡aá¹ƒ anusÄ• satÄ«t
gaá¹‡aá¹ƒ upasaá¹…kamatÄ«ti gaá¹‡Ä«, gaá¹‡assa sussÅ«sati sotaá¹ƒ odahati aÃ±Ã±Ä• g
gaá¹‡Ä«, gaá¹‡aá¹ƒ akusalÄ• vuá¹-á¹-hÄ• petvÄ• kusale patiá¹-á¹-hÄ• petÄ«ti gaá¹‡Ä«, bh
bhikkhunÄ«gaá¹‡assa gaá¹‡Ä«, upÄ• sakagaá¹‡assa gaá¹‡Ä«, upÄ• sikÄ• gaá¹‡assa gaá¹
khattiyagaá¹‡assa gaá¹‡Ä«, brÄ• hmaá¹‡agaá¹‡assa gaá¹‡Ä«, vessagaá¹‡assa gaá¹‡Ä«, s
brahmagaá¹‡assa gaá¹‡Ä«, devagaá¹‡assa gaá¹‡Ä«, saá¹…ghiá¹ƒ {saá¹ƒghagaá¹‡assa ga
gaá¹‡Ä• cariyaá¹ƒ. __Ä• gata_nti upagataá¹ƒ samupagataá¹ƒ samupapannaá¹ƒ {sampattaá
saá¹…kassanagaranti --- akuhaá¹ƒ gaá¹‡imÄ• gataá¹ƒ.

__bahÅ«namidha baddhÄ• na_nti. bahÅ«naá¹ƒ khattiyÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vess
gahaá¹-á¹-hÄ• naá¹ƒ pabbajitÄ• naá¹ƒ devÄ• naá¹ƒ manussÄ• naá¹ƒ. __baddhÄ• na_nti ba
paricÄ• rakÄ• naá¹ƒ sissÄ• nanti --- bahÅ«namidha baddhÄ• naá¹ƒ.

__atthi \Se 570/ paÃ±hena Ä• gama_nti. paÃ±hena atthiko Ä• gatomhi {atthikÄ• mha Ä• ga
evamÄ«disesu dvÄ«su padesupi bahuvacanena}, paÃ±haá¹ƒ pucchitukÄ• mo Ä• gatomhi, p
Ä• gatomhÄ«ti. evampi atthi paÃ±hena Ä• gamaá¹ƒ. atha vÄ• paÃ±hatthikÄ• naá¹ƒ paÃ±ha
paÃ±haá¹ƒ sotukÄ• mÄ• naá¹ƒ Ä• gamanaá¹ƒ abhikkamanaá¹ƒ upasaá¹…kamanaá¹ƒ payir
Katthaci) } siyÄ• atthÄ«ti. evampi atthi paÃ±hena Ä• gamaá¹ƒ. atha vÄ• paÃ±hÄ• gamo tu
\Be 370/ {imÄ• ni tÄ«á¹‡i padÄ• ni natthi Se potthake}, tvamasi alamattho mayÄ• pucchitaá
visajjetuá¹ƒ ``vahassetaá¹ƒ bhÄ• raâ€™â€™ nti. evampi atthi paÃ±hena Ä• gamaá¹ƒ.

tenÄ• ha \Ne 350/ thero sÄ• riputto ---

``taá¹ƒ \Ee II 465/ buddhaá¹ƒ asitaá¹ƒ tÄ• diá¹ƒ, akuhaá¹ƒ gaá¹‡imÄ• gataá¹ƒ.

bahÅ«namidha baddhÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaâ€™â€™ nti ||

<193> á¹• 21 __bhikkhuno vijigucchato, bhajato rittamÄ• sanaá¹ƒ. _

__rukkhamÅ«laá¹ƒ susÄ• naá¹ƒ vÄ• , pabbatÄ• naá¹ƒ guhÄ• su vÄ• ||_

__bhikkhuno vijigucchato_ti. __bhikkhuno_ti puthujjanakalyÄ• á¹‡assa vÄ• bhikkhuno sekk
__vijigucchato_ti jÄ• tiyÄ• vijigucchato, jarÄ• ya ... byÄ• dhinÄ• ... maraá¹‡ena ... sokehi ..
dukkhehi ... domanassehi ... upÄ• yÄ• sehi vijigucchato, nerayikena dukkhena ... tiracchÄ• n
... pettivisayikena dukkhena ... mÄ• nusikena {mÄ• nusakena (Ce Se) Nidd I 171} dukkhena
gabbhokkantimÅ«lakena dukkhena ... gabbhaá¹-á¹-hitimÅ«lakena dukkhena ... gabbhavuá¹-
dukkhena ... jÄ• tassÅ«panibandhakena dukkhena ... jÄ• tassa parÄ• dheyyakena dukkhena
dukkhena ... parÅ«pakkamena dukkhena ... dukkhadukkhena ... saá¹…khÄ• radukkhena \Se
vipariá¹‡Ä• madukkhena ... cakkhurogena dukkhena ... sotarogena dukkhena ... ghÄ• narog
jivhÄ• rogena dukkhena ... kÄ• yarogena dukkhena ... sÄ«sarogena dukkhena ... kaá¹‡á¹‡a
mukharogena dukkhena ... dantarogena dukkhena ... kÄ• sena ... sÄ• sena ... pinÄ• sena ..
... kucchirogena ... mucchÄ• ya ... pakkhandikÄ• ya ... sÅ«lÄ• ya ... visÅ«cikÄ• ya ... kuá¹-á¹
gaá¹‡á¸• ena ... kilÄ• sena ... sosena ... apamÄ• rena ... dadduyÄ• ... kaá¹‡á¸• uyÄ• ... kac
... vitacchikÄ• ya ... lohitena ... pittena ... madhumehena ... aá¹ƒsÄ• ya ... piá¸·akÄ• ya ... bh
pittasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... semhasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... vÄ•
... sannipÄ• tikena Ä• bÄ• dhena ... utupariá¹‡Ä• majena Ä• bÄ• dhena ... visamaparihÄ• ra
opakkamikena Ä• bÄ• dhena ... kammavipÄ• kajena Ä• bÄ• dhena ... sÄ«tena ... uá¹‡hena
pipÄ• sÄ• ya ... uccÄ• rena \Ee II 466/ ... passÄ• vena ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasan
... mÄ• tumaraá¹‡ena dukkhena ... pitumaraá¹‡ena dukkhena ... bhÄ• tumaraá¹‡ena ... bhag
puttamaraá¹‡ena \Be 371/ ... dhÄ«tumaraá¹‡ena ... Ã±Ä• tibyasanena ... bhogabyasanena .
sÄ«labyasanena ... diá¹-á¹-hibyasanena dukkhena vijigucchato aá¹-á¹-Ä«yato harÄ• yato jig

bhikkhuno vijigucchato.

__bhajato rittamÄ• sana_nti. __Ä• sana_á¹ƒ vuccati yattha nisÄ«dati --- maÃ±co pÄ«á¹-haá
cammakhaá¹‡á¸• o tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• ro palÄ• lasanthÄ• ro {palÄ• sasant
Ä• sanaá¹ƒ asappÄ• yarÅ«padassanena rittaá¹ƒ vivittaá¹ƒ pavivittaá¹ƒ \Se 572/, asappÄ• ya
vivittaá¹ƒ pavivittaá¹ƒ, asappÄ• yehi paÃ±cahi kÄ• maguá¹‡ehi rittaá¹ƒ vivittaá¹ƒ \Ne 351/ pa
pavivittaá¹ƒ Ä• sanaá¹ƒ bhajato sambhajato sevato nisevato saá¹ƒsevato paá¹-isevatoti --- b
rittamÄ• sanaá¹ƒ.

__rukkhamÅ«laá¹ƒ susÄ• naá¹ƒ vÄ• _ti. rukkhamÅ«laá¹ƒyeva rukkhamÅ«laá¹ƒ, susÄ• naá
rukkhamÅ«laá¹ƒ susÄ• naá¹ƒ vÄ• . __pabbatÄ• naá¹ƒ guhÄ• su vÄ• _ti. pabbatÄ• yeva pab
giriguhÄ• yeva giriguhÄ• . pabbatantarikÄ• yo vuccanti pabbatapabbhÄ• rÄ• ti --- pabbatÄ•

tenÄ• ha thero sÄ• riputto ---

``bhikkhuno vijigucchato, bhajato rittamÄ• sanaá¹ƒ.

rukkhamÅ«laá¹ƒ susÄ• naá¹ƒ vÄ• , pabbatÄ• naá¹ƒ guhÄ• su vÄ• â€™â€™ ti ||

<194> á¹• 21 __uccÄ• vacesu sayanesu, kivanto_ {gÄ«vanto (Se) moggallÄ• nabyÄ• karaá
__tattha bheravÄ• . _

__ye hi bhikkhu na vedheyya, nigghose sayanÄ• sane ||_

__uccÄ• vacesu_ \Ee II 467/ __sayanesÅ«_ti. __uccÄ• vacesÅ«_ti uccÄ• vacesu hÄ«napp
sayanaá¹ƒ vuccati senÄ• sanaá¹ƒ vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ•
__kivanto tattha bheravÄ• _ti. __kivanto_ti kivanto {kuvanto (Ce), gÄ«vanto (Se) } kÅ«janto
karonto. atha vÄ• __kivanto_ti kati kittakÄ• kÄ«vatakÄ• kÄ«vabahukÄ• te. __bheravÄ• _t
acchÄ• taracchÄ• kokÄ• mahiá¹ƒsÄ• \Se 573/ hatthÄ« ahi vicchikÄ• satapadÄ«, corÄ• v
katakammÄ• vÄ• akatakammÄ• vÄ• ti --- kivanto tattha bheravÄ• .

__ye hi bhikkhu na vedheyyÄ• _ti. __ye hÄ«_ti ye hi bherave passitvÄ• vÄ• suá¹‡itvÄ• vÄ
nappavedheyya na sampavedheyya na taseyya na uttaseyya \Be 372/ na parittaseyya na bh
Ä• pajjeyya, abhÄ«rÅ« assa acchambhÄ« anutrÄ• sÄ« apalÄ• yÄ«, pahÄ«nabhayabheravo
--- ye hi bhikkhu na vedheyya.

__nigghose sayanÄ• sane_ti. appasadde appanigghose vijanavÄ• te manussarÄ• hasseyy
senÄ• saneti --- nigghose sayanÄ• sane.

tenÄ• ha \Ne 352/ thero sÄ• riputto ---

``uccÄ• vacesu sayanesu, kivanto tattha bheravÄ• .

ye hi bhikkhu na vedheyya, nigghose sayanÄ• saneâ€™â€™ ti ||

<195> á¹• 21 __kati parissayÄ• loke, gacchato agataá¹ƒ disaá¹ƒ. _

__ye bhikkhu abhisambhave, pantamhi sayanÄ• sane ||_

__kati parissayÄ• loke_ti. __katÄ«_ti kati kittakÄ• kÄ«vatakÄ• kÄ«vabahukÄ• . __parissa
--- pÄ• kaá¹-aparissayÄ• ca paá¹-icchannaparissayÄ• ca. katame pÄ• kaá¹-aparissayÄ• ?
acchÄ• taracchÄ• kokÄ• mahiá¹ƒsÄ• hatthÄ« ahi vicchikÄ• satapadÄ«, corÄ• vÄ• assu
katakammÄ• vÄ• akatakammÄ• \Ee II 468/ vÄ• , cakkhurogo sotarogo ghÄ• narogo jivhÄ
kaá¹‡á¹‡arogo mukharogo dantarogo kÄ• so sÄ• so pinÄ• so á¸• Ä• ho jaro kucchirogo muc
visÅ«cikÄ• kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so soso apamÄ• ro daddu kaá¹‡á¸• u kacchu rak
pittaá¹ƒ madhumeho aá¹ƒsÄ• piá¸·akÄ• bhagandalÄ• , pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dh
uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«
pÄ• kaá¹-aparissayÄ• .

katame paá¹-icchannaparissayÄ• ? kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá
kÄ• macchandanÄ«varaá¹‡aá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«varaá¹‡aá¹ƒ
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ rÄ• go doso moho kodho upanÄ• ho makkho paá¸·Ä• so issÄ•
sÄ• á¹-heyyaá¹ƒ thambho sÄ• rambho mÄ• no atimÄ• no mado pamÄ• do, sabbe kilesÄ• s
sabbe pariá¸·Ä• hÄ• sabbe santÄ• pÄ• sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• --- ime vuccan

__parissayÄ• _ti \Be 373/ kenaá¹-á¹-hena parissayÄ• ? parisahantÄ«ti parissayÄ• , parihÄ•
parissayÄ• , tatrÄ• sayÄ• ti parissayÄ• .

kathaá¹ƒ \Se 575/ parisahantÄ«ti parissayÄ• ? te parissayÄ• taá¹ƒ puggalaá¹ƒ sahanti pari
ajjhottharanti pariyÄ• diyanti maddanti. evaá¹ƒ parisahantÄ«ti --- parissayÄ• .

kathaá¹ƒ \Ne 353/ parihÄ• nÄ• ya saá¹ƒvattantÄ«ti parissayÄ• ? te parissayÄ• kusalÄ• naá
antarÄ• yÄ• ya parihÄ• nÄ• ya saá¹ƒvattanti. katamesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ?
anulomapaá¹-ipadÄ• ya apaccanÄ«kapaá¹-ipadÄ• ya aviruddhapaá¹-ipadÄ• ya anvatthapaá
dhammÄ• nudhammapaá¹-ipadÄ• ya sÄ«lesu paripÅ«rakÄ• ritÄ• ya indriyesu guttadvÄ• rat
\Ee II 469/ jÄ• gariyÄ• nuyogassa satisampajaÃ±Ã±assa catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• na

catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ paÃ±cannaá¹ƒ indri
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹-haá¹…gikassa maggassa bhÄ• vanÄ• nuy
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ antarÄ• yÄ• ya parihÄ• nÄ• ya saá¹ƒvattanti. evaá¹ƒ parihÄ
parissayÄ• .

kathaá¹ƒ tatrÄ• sayÄ• ti parissayÄ• ? tatthete pÄ• pakÄ• akusalÄ• dhammÄ• uppajjanti a
yathÄ• bile bilÄ• sayÄ• pÄ• á¹‡Ä• sayanti, dake dakÄ• sayÄ• pÄ• á¹‡Ä• sayanti, vane v
rukkhe rukkhÄ• sayÄ• pÄ• á¹‡Ä• sayanti; evameva tatthete pÄ• pakÄ• akusalÄ• dhamm
attabhÄ• vasannissayÄ• ti. evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ \Se 576/ \Ne 354/ bhagavatÄ• ---

``sÄ• ntevÄ• siko, bhikkhave, bhikkhu sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharati. kathaÃ±
sÄ• ntevÄ• siko sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharati? idha, bhikkhave, bhikkhuno ca
uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• sarasaá¹…kappÄ• saÃ±Ã±ojaniyÄ• , tyassa an
pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• ntevÄ• sikoti vuccati. te naá¹ƒ samudÄ• ca
pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• cariyakoti vuccati.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gand
jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhamm
uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• sarasaá¹…kappÄ• saÃ±Ã±ojaniyÄ• , tyassa an
pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• ntevÄ• sikoti vuccati. te naá¹ƒ samudÄ• ca
pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• cariyakoti vuccati. evaá¹ƒ kho, bhikkhave, b
sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharatÄ«â€™â€™ ti. evampi tatrÄ• sayÄ• ti --- parissa

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``tayome, bhikkhave, antarÄ• malÄ• \Ee II 470/ antarÄ• amittÄ• antarÄ• sapattÄ• antarÄ
antarÄ• paccatthikÄ• . katame tayo? lobho, bhikkhave, antarÄ• malo antarÄ• amitto antarÄ
antarÄ• paccatthiko, doso, bhikkhave ... pe ... moho \Se 577/, bhikkhave, antarÄ• malo anta
antarÄ• sapatto antarÄ• vadhako antarÄ• paccatthiko. ime kho, bhikkhave, tayo antarÄ• ma
antarÄ• sapattÄ• antarÄ• vadhakÄ• antarÄ• paccatthikÄ• â€™â€™.

``anatthajanano lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhantamaá¹ƒ {andhatamaá¹ƒ (Se Katthaci) Nidd I 156; It 88} tadÄ• hoti, yaá¹ƒ lobho sah

``anatthajanano doso, doso cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati.

andhantamaá¹ƒ tadÄ• hoti, yaá¹ƒ doso sahate naraá¹ƒ ||

``anatthajanano moho, moho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

``mÅ«á¸·ho atthaá¹ƒ na jÄ• nÄ• ti, mÅ«á¸·ho dhammaá¹ƒ na passati.

andhantamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahate naraâ€™â€™ nti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``tayo kho, mahÄ• rÄ• ja, purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppajjanti ahitÄ
aphÄ• suvihÄ• rÄ• ya. katame tayo \Be 375/? lobho kho, mahÄ• rÄ• ja, purisassa dhammo
uppajjati ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya; doso kho \Se 578/, mahÄ• rÄ• ja ... p
mahÄ• rÄ• ja, purisassa dhammo ajjhattaá¹ƒ uppajjamÄ• no uppajjati ahitÄ• ya dukkhÄ• ya
aphÄ• suvihÄ• rÄ• ya. ime kho, mahÄ• rÄ• ja, tayo purisassa dhammÄ• ajjhattaá¹ƒ uppajja
dukkhÄ• ya aphÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti.

``lobho doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``rÄ• go ca doso ca itonidÄ• nÄ• , aratÄ« ratÄ« lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajantÄ«â€™â€™ ti ||

evampi tatrÄ• sayÄ• ti --- parissayÄ• . __loke_ti manussaloketi --- kati parissayÄ• loke.

__gacchato agataá¹ƒ disa_nti. agatÄ• disÄ• vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbas
sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. agatapubbÄ• sA
gatapubbÄ• iminÄ• dÄ«ghena addhunÄ• .

``samatittikaá¹ƒ anavasesaá¹ƒ, telapattaá¹ƒ yathÄ• parihareyya.

evaá¹ƒ sacittamanurakkhe, patthayÄ• no {patthayamÄ• no (Se) } disaá¹ƒ agatapubbaá¹ƒâ€™

agatapubbaá¹ƒ disaá¹ƒ vajato \Se 579/ gacchato abhikkamatoti --- gacchato agataá¹ƒ disaá

__ye bhikkhu abhisambhave_ti. __ye_ti ye parissaye abhisambhaveyya abhibhaveyya ajjho
maddeyyÄ• ti --- ye bhikkhu abhisambhave.

__pantamhi_ \Be 376/ __sayanÄ• sane_ti. ante pante pariyante selante vÄ• vanante vÄ• n
yattha na kasÄ«yati na vapÄ«yati, janantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• re s
sayanÄ• sane.

tenÄ• ha \Ne 356/ thero sÄ• riputto ---

``kati \Ee II 472/ parissayÄ• loke, gacchato agataá¹ƒ disaá¹ƒ.

ye bhikkhu abhisambhave, pantamhi sayanÄ• saneâ€™â€™ ti ||

<196> á¹• 21 __kyÄ• ssa byappathayo assu, kyÄ• ssassu idha gocarÄ• . _

__kÄ• ni sÄ«labbatÄ• nÄ• ssu, pahitattassa bhikkhuno ||_

__kyÄ• ssa byappathayo assÅ«_ti. kÄ«disena byappathena samannÄ• gato assa kiá¹ƒsaá¹
kiá¹ƒpaá¹-ibhÄ• genÄ• ti vacÄ«pÄ• risuddhiá¹ƒ pucchati. katamÄ• vacÄ«pÄ• risuddhi? idha
pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti saccavÄ• dÄ« saccasandho theto paccayiko avis
pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, ito sutvÄ• na an
bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya, iti bhinnÄ•
sahitÄ• naá¹ƒ \Se 580/ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samagganand
bhÄ• sitÄ• hoti. pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti; y

kaá¹‡á¹‡asukhÄ• pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanaman
bhÄ• sitÄ• hoti. samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti kÄ• la
atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ«, nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti
pariyantavatiá¹ƒ atthasaá¹ƒhitaá¹ƒ. catÅ«hi vacÄ«sucaritehi samannÄ• gato catudosÄ• pag
bÄ• ttiá¹ƒsÄ• ya tiracchÄ• nakathÄ• ya Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o
vimariyÄ• dikatena cetasÄ• viharati. dasa kathÄ• vatthÅ«ni katheti, seyyathidaá¹ƒ --- appic
santuá¹-á¹-hikathaá¹ƒ pavivekakathaá¹ƒ asaá¹ƒsaggakathaá¹ƒ vÄ«riyÄ• rambhakathaá¹ƒ sÄ
samÄ• dhikathaá¹ƒ paÃ±Ã±Ä• kathaá¹ƒ vimuttikathaá¹ƒ vimuttiÃ±Ä• á¹‡adassanakathaá¹ƒ
sammappadhÄ• nakathaá¹ƒ iddhipÄ• dakathaá¹ƒ indriyakathaá¹ƒ balakathaá¹ƒ bojjhaá¹…g
phalakathaá¹ƒ \Ee II 473/ nibbÄ• nakathaá¹ƒ katheti \Be 377/. vÄ• cÄ• ya yato yatto paá¹-iy
rakkhito saá¹ƒvuto --- ayaá¹ƒ vacÄ«pÄ• risuddhi. edisÄ• ya vacÄ«pÄ• risuddhiyÄ• samann
byappathayo assu.

__kyÄ• ssassu idha gocarÄ• _ti. kÄ«disena gocarena samannÄ• gato assa kiá¹ƒsaá¹‡á¹-hi
kiá¹ƒpaá¹-ibhÄ• genÄ• ti gocaraá¹ƒ pucchati. atthi gocaro, atthi agocaro.

katamo \Se 581/ agocaro? idhekacco vesiyÄ• gocaro vÄ• hoti, vidhavÄ• gocaro vÄ• hoti,
357/ {thÅ«lakumÄ• rÄ«gocaro (Se Katthaci) } vÄ• hoti, paá¹‡á¸• akagocaro vÄ• hoti, bhikk
pÄ• nÄ• gÄ• ragocaro vÄ• hoti, saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hi rÄ• jamahÄ• mattehi titth
ananulomikena saá¹ƒsaggena. yÄ• ni vÄ• pana tÄ• ni kulÄ• ni assaddhÄ• ni appasannÄ• n
akkosakaparibhÄ• sakÄ• ni anatthakÄ• mÄ• ni ahitakÄ• mÄ• ni aphÄ• sukÄ• mÄ• ni ayoga
bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, tathÄ• rÅ«pÄ• ni kulÄ• ni sevati bha
vuccati agocaro.

atha vÄ• antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno asaá¹ƒvuto gacchati, hatthiá¹
olokento, rathaá¹ƒ olokento, pattiá¹ƒ olokento, itthiyo olokento, purise olokento, kumÄ• rikÄ•
kumÄ• rake olokento, antarÄ• paá¹‡aá¹ƒ olokento, gharamukhÄ• ni olokento, uddhaá¹ƒ olo
Katthaci) Nidd I 157 natthi pÄ• á¹-hanÄ• nattaá¹ƒ}, adho olokento, disÄ• vidisaá¹ƒ vipekkha
ayampi vuccati agocaro.

atha vÄ• cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«. yatv
... manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa na saá¹ƒvarÄ• ya paá¹-ipajjati, na rakkhati manindriyaá¹ƒ manindriye na saá¹ƒvaraá¹ƒ
vuccati agocaro.

yathÄ• \Be 378/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
\Se 582/ visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ•
akkhÄ• naá¹ƒ pÄ• á¹‡issaraá¹ƒ vetÄ• á¸·aá¹ƒ kumbhathÅ«á¹‡aá¹ƒ sobhanakaá¹ƒ caá¹‡á¸•

dhovanaá¹ƒ hatthiyuddhaá¹ƒ assayuddhaá¹ƒ mahiá¹ƒsayuddhaá¹ƒ usabhayuddhaá¹ƒ ajayu
kukkuá¹-ayuddhaá¹ƒ vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ muá¹-á¹-hiyuddhaá¹ƒ nibb
balaggaá¹ƒ senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• iti, evarÅ«paá¹ƒ visÅ«kadassanaá
vuccati agocaro.

paÃ±capi kÄ• maguá¹‡Ä• agocarÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``mÄ• , bhikkhave, a
agocare, bhikkhave, carataá¹ƒ paravisaye lacchati mÄ• ro otÄ• raá¹ƒ, lacchati mÄ• ro Ä• ra
bhikkhave, bhikkhuno agocaro paravisayo? yadidaá¹ƒ paÃ±ca kÄ• maguá¹‡Ä• . katame paÃ
rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , so
ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoÃ
kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ayaá¹ƒ vuccati, bhikk
paravisayoâ€™â€™ --- ayampi vuccati agocaro.

katamo gocaro? idha bhikkhu na vesiyÄ• gocaro hoti, na vidhavÄ• gocaro hoti, na thullakum
paá¹‡á¸• akagocaro hoti, na bhikkhunÄ«gocaro hoti, na pÄ• nÄ• gÄ• ragocaro hoti, asaá¹ƒs
rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulomikena \Se 583/ saá¹ƒsag
tÄ• ni kulÄ• ni saddhÄ• ni pasannÄ• ni opÄ• nabhÅ«tÄ• ni kÄ• sÄ• vapajjotÄ• ni isivÄ• tapa
hitakÄ• mÄ• ni phÄ• sukÄ• mÄ• ni yogakkhemakÄ• mÄ• ni bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹
tathÄ• rÅ«pÄ• ni kulÄ• ni sevati bhajati payirupÄ• sati --- ayampi vuccati gocaro.

atha vÄ• bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno saá¹ƒvuto gacchati, n
na assaá¹ƒ olokento, na rathaá¹ƒ olokento, na pattiá¹ƒ olokento ... pe ... na disÄ• vidisaá¹ƒ v
gacchati --- ayampi vuccati gocaro.

atha \Be 379/ vÄ• bhikkhu cakkhunÄ• rÅ«paá¹ƒ \Ee II 475/ disvÄ• na nimittaggÄ• hÄ« ho
saá¹ƒvaraá¹ƒ Ä• pajjati --- ayampi vuccati gocaro.

yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhu
visÅ«kadassanaá¹ƒ ananuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ
anÄ«kadassanaá¹ƒ iti vÄ• iti, evarÅ«pÄ• visÅ«kadassanÄ• paá¹-ivirato hoti --- ayampi vuc

cattÄ• ropi satipaá¹-á¹-hÄ• nÄ• gocaro. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``gocare, bhikkhav
visaye. gocare, bhikkhave, carataá¹ƒ sake pettike visaye na lacchati mÄ• ro otÄ• raá¹ƒ, na l
Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? yadidaá¹ƒ cattÄ
katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati, vedanÄ• su
... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya
ayaá¹ƒ vuccati, bhikkhave, bhikkhuno gocaro sako pettiko visayo --- ayampi vuccati gocaro.
samannÄ• gato assÄ• â€™â€™ ti --- kyÄ• ssassu idha gocarÄ• .

__kÄ• ni_ \Ne 359/ __sÄ«labbatÄ• nÄ• ssÅ«_ti. kÄ«disena sÄ«labbatena samannÄ• gato a
kiá¹ƒpakÄ• rena kiá¹ƒpaá¹-ibhÄ• genÄ• ti sÄ«labbatapÄ• risuddhiá¹ƒ pucchati. katamÄ• sÄ
sÄ«laÃ±ceva vataÃ±ca, atthi vataá¹ƒ na sÄ«laá¹ƒ. katamaá¹ƒ sÄ«laÃ±ceva vataÃ±ca? idha
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu. yo tattha saÃ±Ã±amo saá¹ƒvaro avÄ«tikkamo --- idaá¹ƒ sÄ«laá¹ƒ.
taá¹ƒ vataá¹ƒ \Ee II 476/. saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, samÄ• dÄ• naá¹-á¹-hena vataá¹ƒ -
sÄ«laÃ±ceva vataÃ±ca.

katamaá¹ƒ vataá¹ƒ na sÄ«laá¹ƒ? aá¹-á¹-ha dhutaá¹…gÄ• ni --- Ä• raÃ±Ã±ikaá¹…gaá¹ƒ, piá
paá¹ƒsukÅ«likaá¹…gaá¹ƒ, tecÄ«varikaá¹…gaá¹ƒ, sapadÄ• nacÄ• rikaá¹…gaá¹ƒ, khalupaccl
nesajjikaá¹…gaá¹ƒ, yathÄ• santhatikaá¹…gaá¹ƒ --- idaá¹ƒ vuccati vataá¹ƒ na sÄ«laá¹ƒ. vÄ«
vuccati vataá¹ƒ na sÄ«laá¹ƒ. kÄ• maá¹ƒ taco ca nhÄ• ru ca \Se 585/ aá¹-á¹-hi ca avasissatu
maá¹ƒsalohitaá¹ƒ, yaá¹ƒ taá¹ƒ purisathÄ• mena purisabalena purisavÄ«riyena purisaparakk
taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«ti \Be 380/ --- cittaá¹ƒ pag
evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ na sÄ«laá¹ƒ.

``nÄ• sissaá¹ƒ na pivissÄ• mi, vihÄ• rato na nikkhame {na nikkhamiá¹ƒ (Se) Nidd I 17}.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hateâ€™â€™ ti ||

cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ na
imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi yÄ• va me na anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuc
paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, na sÄ«laá
Ä• sanÄ• vuá¹-á¹-hahissÄ• mi ... na tÄ• vÄ• haá¹ƒ imamhÄ• caá¹…kamÄ• orohissÄ• mi ..
aá¸• á¸• hayogÄ• nikkhamissÄ• mi ... pÄ• sÄ• dÄ• nikkhamissÄ• mi ... hammiyÄ• ... guhÄ
... kÅ«á¹-Ä• gÄ• rÄ• ... aá¹-á¹-Ä• ... mÄ• á¸·Ä• ... uddaá¹‡á¸• Ä• ... upaá¹-á¹-hÄ• nasÄ• lÄ
rukkhamÅ«lÄ• nikkhamissÄ• mi yÄ• va me na anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucciss
paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, na sÄ«laá
pubbaá¹‡hasamayaá¹ƒ ariyadhammaá¹ƒ Ä• harissÄ• mi samÄ• harissÄ• mi adhigacchissÄ•
sacchikarissÄ• mÄ«ti --- cittaá¹ƒ paggaá¹‡hÄ• ti \Se 586/ padahati. evarÅ«pampi vÄ«riyasa
vataá¹ƒ, na sÄ«laá¹ƒ. imasmiÃ±Ã±eva majjhanhikasamayaá¹ƒ ... sÄ• yanhasamayaá¹ƒ \Ne
pacchÄ• bhattaá¹ƒ ... purimayÄ• maá¹ƒ ... majjhimayÄ• maá¹ƒ ... pacchimayÄ• maá¹ƒ ... kÄ
vasse ... hemante ... gimhe ... purime vayokhandhe ... majjhime vayokhandhe ... pacchime v
ariyadhammaá¹ƒ Ä• harissÄ• mi samÄ• harissÄ• mi adhigacchissÄ• mi phassayissÄ• mi sa
paggaá¹‡hÄ• ti padahati. evarÅ«pampi vÄ«riyasamÄ• dÄ• naá¹ƒ vuccati vataá¹ƒ, na sÄ«laá
sÄ«labbatapÄ• risuddhi. edisÄ• ya {kÄ«disÄ• ya (Ce), Ä«disÄ• ya (Se) } sÄ«labbatapÄ• risu
assÄ• ti --- kÄ• ni sÄ«labbatÄ• nÄ• ssu.

__pahitattassa bhikkhuno_ti. __pahitattassÄ• _ti Ä• raddhavÄ«riyassa thÄ• magatassa daá
anikkhittacchandassa anikkhittadhurassa kusalesu dhammesu. atha vÄ• pesitattassa yassa
ca Ã±Ä• ye ca lakkhaá¹‡e ca kÄ• raá¹‡e ca á¹-hÄ• nÄ• á¹-hÄ• ne ca. ``sabbe saá¹…khÄ• rÄ
pesitattassa, ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti pesitattassa, ``sabbe dhammÄ•
pesitattassa, ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti pesitattassa \Be 381/ ... pe ... `
jarÄ• maraá¹‡aâ€™â€™ nti pesitattassa, ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™
``jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â€™ ti pesitattassa, ``idaá¹ƒ dukkhaâ€™â€™ n
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti pesitattassa, ``ime Ä• savÄ• â€
... ``ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti pesitattassa, ``ime \Se 587/
abhiÃ±Ã±eyyÄ• â€™â€™ ti pesitattassa ... pe ... ``ime dhammÄ• sacchikÄ• tabbÄ• â€™â€
phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±c
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ ... catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ samuda
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca pesitattassa, ``yaá¹ƒ kiÃ±ci samudayadha
nirodhadhammaâ€™â€™ ntntti \Ee II 478/ pesitattassa. __bhikkhuno_ti puthujjanakalyÄ• á¹
sekkhassa vÄ• bhikkhunoti --- pahitattassa bhikkhuno.

tenÄ• ha thero sÄ• riputto ---

``kyÄ• ssa byappathayo assu, kyÄ• ssassu idha gocarÄ• .

kÄ• ni sÄ«labbatÄ• nÄ• ssu, pahitattassa bhikkhunoâ€™â€™ ti ||

<197> á¹• 21 __kaá¹ƒ so sikkhaá¹ƒ samÄ• dÄ• ya, ekodi nipako sato. _

__kammÄ• ro rajatasseva, niddhame malamattano ||_

__kaá¹ƒ_ \Ne 361/ __so sikkhaá¹ƒ samÄ• dÄ• yÄ• _ti kaá¹ƒ so sikkhaá¹ƒ Ä• dÄ• ya samÄ•
samÄ• diyitvÄ• gaá¹‡hitvÄ• parÄ• masitvÄ• abhinivisitvÄ• ti --- kaá¹ƒ so sikkhaá¹ƒ samÄ•

__ekodi nipako sato_ti. __ekodÄ«_ti ekaggacitto avikkhittacitto avisÄ• haá¹-amÄ• naso sam
samÄ• dhibalaá¹ƒ ... pe ... sammÄ• samÄ• dhi. __nipako_ti nipako paá¹‡á¸• ito paÃ±Ã±avÄ
vibhÄ• vÄ« medhÄ• vÄ«. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ
bhÄ• vento sato, vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassanÄ• satipa
sato. so vuccati satoti --- sato. kaá¹ƒ so \Se 588/ sikkhaá¹ƒ samÄ• dÄ• yÄ• ti adhisÄ«lasikkh
__ekodÄ«_ti adhicittasikkhaá¹ƒ pucchati. __nipako_ti adhipaÃ±Ã±Ä• sikkhaá¹ƒ pucchati. __
pucchatÄ«ti --- kaá¹ƒ so sikkhaá¹ƒ samÄ• dÄ• ya, ekodi nipako sato.

__kammÄ• ro_ \Be 382/ __rajatasseva, niddhame malamattano_ti. kammÄ• ro vuccati suva
vuccati jÄ• tarÅ«paá¹ƒ. yathÄ• suvaá¹‡á¹‡akÄ• ro jÄ• tarÅ«passa oá¸·Ä• rikampi malaá¹ƒ d
niddhamati, majjhimakampi malaá¹ƒ dhamati sandhamati niddhamati, sukhumakampi malaá
niddhamati; evameva bhikkhu attano oá¸·Ä• rikepi kilese dhamati sandhamati niddhamati pa
byantiá¹ƒ karoti anabhÄ• vaá¹ƒ gameti, majjhimakepi kilese ... sukhumakepi kilese dhamati
sandhamati niddhamati pajahati vinodeti byantiá¹ƒ karoti anabhÄ• vaá¹ƒ gameti.

atha vÄ• bhikkhu attano rÄ• gamalaá¹ƒ dosamalaá¹ƒ mohamalaá¹ƒ mÄ• namalaá¹ƒ diá¹-á
duccaritamalaá¹ƒ andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ paÃ±Â
vighÄ• tapakkhikaá¹ƒ anibbÄ• nasaá¹ƒvattanikaá¹ƒ dhamati sandhamati niddhamati pajahat
karoti anabhÄ• vaá¹ƒ gameti.

atha vÄ• sammÄ• diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hiá¹ƒ dhamati sandhamati niddhamati paj
karoti anabhÄ• vaá¹ƒ gameti. sammÄ• saá¹…kappena micchÄ• saá¹…kappaá¹ƒ ... pe ... sa
... sammÄ• kammantena micchÄ• kammantaá¹ƒ ... sammÄ• Ä• jÄ«vena \Se 589/ micchÄ• A
micchÄ• vÄ• yÄ• maá¹ƒ ... sammÄ• satiyÄ• micchÄ• satiá¹ƒ ... sammÄ• samÄ• dhinÄ• mi
sammÄ• Ã±Ä• á¹‡ena micchÄ• Ã±Ä• á¹‡aá¹ƒ ... sammÄ• vimuttiyÄ• micchÄ• vimuttiá¹ƒ dh
pajahati vinodeti byantiá¹ƒ karoti anabhÄ• vaá¹ƒ gameti.

atha \Ne 362/ vÄ• ariyena aá¹-á¹-haá¹…gikena maggena sabbe kilese sabbe duccarite sab
pariá¸·Ä• he sabbe santÄ• pe sabbÄ• kusalÄ• bhisaá¹…khÄ• re dhamati sandhamati niddha
byantiá¹ƒ karoti anabhÄ• vaá¹ƒ gametÄ«ti --- kammÄ• ro rajatasseva niddhame malamattan

tenÄ• ha thero sÄ• riputto ---

``kaá¹ƒ so sikkhaá¹ƒ samÄ• dÄ• ya, ekodi nipako sato.

kammÄ• ro rajatasseva, niddhame malamattanoâ€™â€™ ti ||

<198> á¹• 21 __vijigucchamÄ• nassa yadidaá¹ƒ phÄ• su, [sÄ• riputtÄ• ti bhagavÄ•] _

__rittÄ• sanaá¹ƒ sayanaá¹ƒ sevato ve. _

__sambodhikÄ• massa yathÄ• nudhammaá¹ƒ, taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ |

__vijigucchamÄ• nassa_ \Be 383/ __yadidaá¹ƒ phÄ• sÅ«_ti. __vijigucchamÄ• nassÄ• _ti jÄ
jarÄ• ya ... byÄ• dhinÄ• ... maraá¹‡ena ... sokehi \Ee II 480/ ... paridevehi ... dukkhehi ... do
upÄ• yÄ• sehi ... pe ... diá¹-á¹-hibyasanena dukkhena vijigucchamÄ• nassa aá¹-á¹-Ä«yamÄ•

(Se Katthaci) } harÄ• yamÄ• nassÄ• ti --- vijigucchamÄ• nassa. __yadidaá¹ƒ phÄ• sÅ«_ti ya
kathayissÄ• mi. katamo phÄ• suvihÄ• ro? sammÄ• paá¹-ipadÄ• anulomapaá¹-ipadÄ• apac
aviruddhapaá¹-ipadÄ• anvatthapaá¹-ipadÄ• dhammÄ• nudhammapaá¹-ipadÄ• sÄ«lesu pa
guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ• jÄ• gariyÄ• nuyogo satisampajaÃ±Ã±aá¹ƒ cattÄ•
sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjha
maggo nibbÄ• naÃ±ca nibbÄ• nagÄ• minÄ« ca paá¹-ipadÄ• --- ayaá¹ƒ phÄ• suvihÄ• roti ---
phÄ• su.

__sÄ• riputtÄ• ti bhagavÄ• _ti. taá¹ƒ theraá¹ƒ nÄ• menÄ• lapati. __bhagavÄ• _ti gÄ• ravÄ•
bhaggarÄ• goti bhagavÄ• , bhaggadosoti bhagavÄ• , bhaggamohoti bhagavÄ• , bhaggamÄ
bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggakaá¹‡á¸• akoti bhagavÄ• , bhaggakilesoti bhagavÄ•
{paá¹-ibhaji (Ce Se) Nidd I 50 natthi pÄ• á¹-hanÄ• nattaá¹ƒ} dhammaratananti bhagavÄ• , b
bhagavÄ• , bhÄ• vitakÄ• yo bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• ; b
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijana
manussarÄ• hasseyyakÄ• ni paá¹-isallÄ• nasÄ• ruppÄ• nÄ«ti bhagavÄ• , bhÄ• gÄ« vÄ• bh
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nanti bhagavÄ•
attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa \Ne 363/ adhicittassa adhipaÃ±
bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ ca
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ a
navannaá¹ƒ anupubbavihÄ• rasamÄ• pattÄ«nanti \Se 591/ bhagavÄ• , bhÄ• gÄ« vÄ• bhag
saÃ±Ã±Ä• bhÄ• vanÄ• naá¹ƒ dasannaá¹ƒ kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatis
\Ee II 481/ bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catu
catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ s
ariyassa aá¹-á¹-haá¹…gikassa maggassÄ• ti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasanna
catunnaá¹ƒ vesÄ• rajjÄ• naá¹ƒ catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä•
buddhadhammÄ• nanti bhagavÄ• \Be 384/; bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kat
bhÄ• tarÄ• kataá¹ƒ, na bhaginiyÄ• kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohit
samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ, na devatÄ• hi kataá¹ƒ; vimokkhantikametaá¹ƒ buddhÄ• n
bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti
sÄ• riputtÄ• ti bhagavÄ• .

__rittÄ• sanaá¹ƒ sayanaá¹ƒ sevato ve_ti. Ä• sanaá¹ƒ vuccati yattha nisÄ«dati --- maÃ±co p
taá¹-á¹-ikÄ• cammakhaá¹‡á¸• o tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• ro palÄ• lasanthÄ• ro.
senÄ• sanaá¹ƒ vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ• . taá¹ƒ sayanÄ• sa
rittaá¹ƒ vivittaá¹ƒ pavivittaá¹ƒ, asappÄ• yasaddassavanena ... pe ... asappÄ• yehi paÃ±cahi
rittaá¹ƒ vivittaá¹ƒ pavivittaá¹ƒ. taá¹ƒ sayanÄ• sanaá¹ƒ sevato nisevato saá¹ƒsevato paá¹-ise
rittÄ• sanaá¹ƒ sayanaá¹ƒ sevato ve.

__sambodhikÄ• massa \Se 592/ yathÄ• nudhamma_nti. sambodhi vuccati catÅ«su magges
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ ... pe ... dhammavicayasambojjhaá¹…go vÄ«maá¹ƒsÄ
sammÄ• diá¹-á¹-hi. taá¹ƒ sambodhiá¹ƒ bujjhitukÄ• massa anubujjhitukÄ• massa paá¹-ibujjhi
sambujjhitukÄ• massa adhigantukÄ• massa phassitukÄ• massa sacchikÄ• tukÄ• massÄ• ti

__yathÄ• nudhamma_nti katame bodhiyÄ• anudhammÄ• ? sammÄ• paá¹-ipadÄ• anuloma
aviruddhapaá¹-ipadÄ• anvatthapaá¹-ipadÄ• dhammÄ• nudhammapaá¹-ipadÄ• sÄ«lesu pa
indriyesu guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ• jÄ• gariyÄ• nuyogo satisampajaÃ±Ã±aá
anudhammÄ• . atha vÄ• catunnaá¹ƒ maggÄ• naá¹ƒ pubbabhÄ• ge vipassanÄ• --- ime vuc
sambodhikÄ• massa yathÄ• nudhammaá¹ƒ.

__taá¹ƒ_ \Ne 364/ __te pavakkhÄ• mi yathÄ• pajÄ• na_nti. __ta_nti bodhiyÄ• anudhamma
pavakkhÄ• mi Ä• cikkhissÄ• mi desessÄ• mi paÃ±Ã±apessÄ• mi paá¹-hapessÄ• mi vivariss
uttÄ• nÄ«karissÄ• mi pakÄ• sissÄ• mi. __yathÄ• pajÄ• na_nti yathÄ• pajÄ• naá¹ƒ yathÄ•
vijÄ• nanto paá¹-ivijÄ• nanto paá¹-ivijjhanto na itihitihaá¹ƒ na itikirÄ• ya na paramparÄ• ya n
piá¹-akasampadÄ• ya na takkahetu na nayahetu na Ä• kÄ• raparivitakkena na diá¹-á¹-hinijjh
sayamabhiÃ±Ã±Ä• taá¹ƒ attapaccakkhaá¹ƒ dhammaá¹ƒ, taá¹ƒ kathayissÄ• mÄ«ti --- taá¹ƒ t
pajÄ• naá¹ƒ.

tenÄ• ha bhagavÄ• ---

``vijigucchamÄ• nassa \Se 593/ \Be 385/ yadidaá¹ƒ phÄ• su, [sÄ• riputtÄ• ti bhagavÄ•]

rittÄ• sanaá¹ƒ sayanaá¹ƒ sevato ve.

sambodhikÄ• massa yathÄ• nudhammaá¹ƒ, taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naâ€™â€

<199> á¹• 21 __paÃ±cannaá¹ƒ dhÄ«ro bhayÄ• naá¹ƒ na bhÄ• ye, bhikkhu sato sapariyanta

__á¸• aá¹ƒsÄ• dhipÄ• tÄ• naá¹ƒ sarÄ«sapÄ• naá¹ƒ_ {siriá¹ƒsapÄ• naá¹ƒ (Ce Katthaci) }, __
catuppadÄ• naá¹ƒ ||_

__paÃ±cannaá¹ƒ dhÄ«ro bhayÄ• naá¹ƒ na bhÄ• ye_ti. __dhÄ«ro_ti dhÄ«ro paá¹‡á¸• ito pa
vibhÄ• vÄ« medhÄ• vÄ«. dhÄ«ro paÃ±cannaá¹ƒ bhayÄ• naá¹ƒ na bhÄ• yeyya na taseyya n
parittaseyya na santÄ• saá¹ƒ Ä• pajjeyya \Ee II 483/, abhÄ«rÅ« assa acchambhÄ« anutrÄ•
pahÄ«nabhayabheravo vigatalomahaá¹ƒso vihareyyÄ• ti --- paÃ±cannaá¹ƒ dhÄ«ro bhayÄ• n

__bhikkhu sato sapariyantacÄ• rÄ«_ti. __bhikkhÅ«_ti puthujjanakalyÄ• á¹‡ako vÄ• bhikkhu

__sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ b
... pe ... citte ... dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato --
__sapariyantacÄ• rÄ«_ti cattÄ• ro pariyantÄ• --- sÄ«lasaá¹ƒvarapariyanto, indriyasaá¹ƒvara
mattaÃ±Ã±utÄ• pariyanto, jÄ• gariyÄ• nuyogapariyanto.

katamo \Se 594/ sÄ«lasaá¹ƒvarapariyanto? idha bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhat
antopÅ«tibhÄ• vaá¹ƒ paccavekkhamÄ• no anto sÄ«lasaá¹ƒvarapariyante carati, mariyÄ• da
sÄ«lasaá¹ƒvarapariyanto.

katamo indriyasaá¹ƒvarapariyanto? idha bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittagg
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ ... pe ... cakkhundriye saá¹ƒvaraá¹
sotena saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitv
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« ho
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ susaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanas
dhammÄ• nÄ• nvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati manindriyaá¹ƒ
Ä• pajjati. Ä• dittapariyÄ• yaá¹ƒ paccavekkhamÄ• no anto indriyasaá¹ƒvarapariyante carati,
bhindati --- ayaá¹ƒ indriyasaá¹ƒvarapariyanto.

katamo bhojane mattaÃ±Ã±utÄ• pariyanto? idha bhikkhu paá¹-isaá¹…khÄ• \Ee II 484/ yoni
neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na \Se 595/ vibhÅ«sanÄ• ya, yÄ• vadeva
yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya. iti purÄ• á¹‡aÃ±ca vedana
vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• suvihÄ• ro
akkhabbhaÃ±janavaá¹‡apaá¹-icchÄ• danaputtamaá¹ƒsÅ«pamaá¹ƒ paccavekkhamÄ• no ant
carati, mariyÄ• daá¹ƒ na bhindati --- ayaá¹ƒ bhojane mattaÃ±Ã±utÄ• pariyanto.

katamo jÄ• gariyÄ• nuyogapariyanto? idha bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä•
cittaá¹ƒ parisodheti, rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹
parisodheti, rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappet
accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• , rattiyÄ• pacc
paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodh
{bhaddekarattivihÄ• raá¹ƒ (Ce Katthaci) } paccavekkhamÄ• no anto jÄ• gariyÄ• nuyogapariy
na bhindati --- ayaá¹ƒ jÄ• gariyÄ• nuyogapariyantoti --- bhikkhu sato sapariyantacÄ• rÄ«.

__á¸• aá¹ƒsÄ• dhipÄ• tÄ• naá¹ƒ sarÄ«sapÄ• na_nti. á¸• aá¹ƒsÄ• vuccanti piá¹…galamakk
sabbÄ• pi makkhikÄ• yo. kiá¹ƒkÄ• raá¹‡Ä• adhipÄ• takÄ• vuccanti sabbÄ• pi makkhikÄ• y
uppatitvÄ• khÄ• danti; taá¹ƒkÄ• raá¹‡Ä• adhipÄ• takÄ• vuccanti sabbÄ• pi makkhikÄ• yo.
--- á¸• aá¹ƒsÄ• dhipÄ• tÄ• naá¹ƒ sarÄ«sapÄ• naá¹ƒ.

__manussaphassÄ• naá¹ƒ_ \Se 596/ \Be 387/ __catuppadÄ• na_nti. manussaphassÄ• vu
vÄ• katakammÄ• vÄ• akatakammÄ• vÄ• . te bhikkhuá¹ƒ paÃ±haá¹ƒ vÄ• puccheyyuá¹ƒ v
akkoseyyuá¹ƒ paribhÄ• seyyuá¹ƒ roseyyuá¹ƒ viroseyyuá¹ƒ hiá¹ƒseyyuá¹ƒ vihiá¹ƒseyyuá¹ƒ h
viheá¹-heyyuá¹ƒ ghÄ• teyyuá¹ƒ upaghÄ• teyyuá¹ƒ upaghÄ• taá¹ƒ vÄ• kareyyuá¹ƒ. yo koci n
manussaphasso. __catuppadÄ• na_nti sÄ«hÄ• byagghÄ• \Ee II 485/ dÄ«pi acchÄ• taraco
te bhikkhuá¹ƒ maddeyyuá¹ƒ khÄ• deyyuá¹ƒ hiá¹ƒseyyuá¹ƒ vihiá¹ƒseyyuá¹ƒ heá¹-heyyuá¹ƒ v
ghÄ• teyyuá¹ƒ upaghÄ• teyyuá¹ƒ upaghÄ• taá¹ƒ vÄ• kareyyuá¹ƒ. catuppadato upaghÄ• to
--- manussaphassÄ• naá¹ƒ catuppadÄ• naá¹ƒ.

tenÄ• ha bhagavÄ• ---

``paÃ±cannaá¹ƒ dhÄ«ro bhayÄ• naá¹ƒ na bhÄ• ye, bhikkhu sato sapariyantacÄ• rÄ«.

á¸• aá¹ƒsÄ• dhipÄ• tÄ• naá¹ƒ sarÄ«sapÄ• naá¹ƒ, manussaphassÄ• naá¹ƒ catuppadÄ• naâ

<200> á¹• 21 __paradhammikÄ• nampi na santaseyya, disvÄ• pi tesaá¹ƒ bahubheravÄ• ni.

__athÄ• parÄ• ni abhisambhaveyya, parissayÄ• ni kusalÄ• nuesÄ« ||_

__paradhammikÄ• nampi na santaseyya, disvÄ• pi tesaá¹ƒ bahubheravÄ• nÄ«_ti. paradha
sahadhammike á¹-hapetvÄ• ye keci buddhe dhamme saá¹…ghe appasannÄ• \Se 597/. te
puccheyyuá¹ƒ vÄ• daá¹ƒ vÄ• Ä• ropeyyuá¹ƒ akkoseyyuá¹ƒ paribhÄ• seyyuá¹ƒ roseyyuá¹ƒ v
vihiá¹ƒseyyuá¹ƒ heá¹-heyyuá¹ƒ viheá¹-heyyuá¹ƒ ghÄ• teyyuá¹ƒ upaghÄ• teyyuá¹ƒ upaghÄ•
tesaá¹ƒ bahubherave passitvÄ• vÄ• suá¹‡itvÄ• vÄ• na vedheyya na pavedheyya na sam
santaseyya na uttaseyya na parittaseyya na bhÄ• yeyya na santÄ• saá¹ƒ Ä• pajjeyya, abhÄ
anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigatalomahaá¹ƒso vihareyyÄ• ti --- paradh
disvÄ• pi tesaá¹ƒ bahubheravÄ• ni.

__athÄ• parÄ• ni abhisambhaveyya, parissayÄ• ni kusalÄ• nuesÄ«_ti. athÄ• parÄ• nipi atth
abhibhavitabbÄ• ni ajjhottharitabbÄ• ni pariyÄ• diyitabbÄ• ni \Be 388/ madditabbÄ• ni. __pa
dve parissayÄ• --- pÄ• kaá¹-aparissayÄ• ca paá¹-icchannaparissayÄ• ca ... pe ... evampi t
--- parissayÄ• . __kusalÄ• nuesÄ«_ti sammÄ• paá¹-ipadaá¹ƒ anulomapaá¹-ipadaá¹ƒ apacca
aviruddhapaá¹-ipadaá¹ƒ anvatthapaá¹-ipadaá¹ƒ ... pe ... ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ magg
nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ esantena gavesantena pariyesantena parissayÄ• ab
abhibhavitabbÄ• ajjhottharitabbÄ• pariyÄ• diyitabbÄ• madditabbÄ• ti --- athÄ• parÄ• ni ab
parissayÄ• ni kusalÄ• nuesÄ«.

tenÄ• ha bhagavÄ• ---

``paradhammikÄ• nampi \Se 598/ na santaseyya, disvÄ• pi tesaá¹ƒ bahubheravÄ• ni.

athÄ• parÄ• ni abhisambhaveyya, parissayÄ• ni kusalÄ• nuesÄ«â€™â€™ ti ||

<201> á¹• 21 __Ä• taá¹…kaphassena khudÄ• ya phuá¹-á¹-ho, sÄ«taá¹ƒ athuá¹‡haá¹ƒ_ {atu
__adhivÄ• sayeyya. _

__so tehi phuá¹-á¹-ho bahudhÄ• anoko, vÄ«riyaparakkamaá¹ƒ daá¸·haá¹ƒ kareyya ||_

__Ä• taá¹…kaphassena khudÄ• ya phuá¹-á¹-ho_ti. Ä• taá¹…kaphasso vuccati rogaphasso.
pareto samohito samannÄ• gato assa; cakkhurogena phuá¹-á¹-ho pareto samohito samann
ghÄ• narogena ... jivhÄ• rogena ... kÄ• yarogena ... pe ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasa
phuá¹-á¹-ho pareto samohito samannÄ• gato assa. khudÄ• vuccati chÄ• tako. chÄ• takena
samannÄ• gato assÄ• ti --- Ä• taá¹…kaphassena khudÄ• ya phuá¹-á¹-ho.

__sÄ«taá¹ƒ athuá¹‡haá¹ƒ adhivÄ• sayeyyÄ• _ti. __sÄ«ta_nti dvÄ«hi kÄ• raá¹‡ehi sÄ«taá¹ƒ
abbhantaradhÄ• tuppakopavasena {abbhantaradhÄ• tusaá¹…kopavasena (Se) } vÄ• sÄ«ta
vÄ• sÄ«taá¹ƒ hoti. __uá¹‡ha_nti dvÄ«hi kÄ• raá¹‡ehi uá¹‡haá¹ƒ hoti --- abbhantaradhÄ• tu
uá¹‡haá¹ƒ hoti, bahiddhÄ• utuvasena vÄ• uá¹‡haá¹ƒ hotÄ«ti --- sÄ«taá¹ƒ athuá¹‡haá¹ƒ \E
__adhivÄ• sayeyyÄ• _ti khamo assa \Se 599/ sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ•
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ duruttÄ• naá¹ƒ \Be 389/ durÄ•
uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ {tippÄ• na
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ•
athuá¹‡haá¹ƒ adhivÄ• sayeyya.

__so tehi phuá¹-á¹-ho bahudhÄ• anoko_ti. __so tehÄ«_ti Ä• taá¹…kaphassena ca khudÄ•
ca phuá¹-á¹-ho pareto samohito samannÄ• gato assÄ• ti --- so tehi phuá¹-á¹-ho. __bahudhÄ
Ä• kÄ• rehi phuá¹-á¹-ho pareto samohito samannÄ• gato assÄ• ti --- so tehi phuá¹-á¹-ho bah
__anoko_ti abhisaá¹…khÄ• rasahagataviÃ±Ã±Ä• á¹‡assa okÄ• saá¹ƒ na karotÄ«tipi --- ano
kÄ• yaduccaritassa vacÄ«duccaritassa manoduccaritassa okÄ• saá¹ƒ na karotÄ«tipi --- ano
phuá¹-á¹-ho bahudhÄ• anoko.

__vÄ«riyaparakkamaá¹ƒ daá¸·haá¹ƒ kareyyÄ• _ti. vÄ«riyaparakkamo vuccati yo cetasiko vÄ
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« appaá¹-ivÄ• nÄ« thÄ• mo dhiti asit
anikkhittacchandatÄ• anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ
sammÄ• vÄ• yÄ• mo. __vÄ«riyaparakkamaá¹ƒ daá¸·haá¹ƒ kareyyÄ• _ti. vÄ«riyaá¹ƒ parakka

thiraá¹ƒ kareyya, daá¸·hasamÄ• dÄ• no assa avatthitasamÄ• dÄ• noti --- vÄ«riyaparakkama

tenÄ• ha bhagavÄ• ---

``Ä• taá¹…kaphassena \Se 600/ khudÄ• ya phuá¹-á¹-ho, sÄ«taá¹ƒ athuá¹‡haá¹ƒ adhivÄ• sa

so tehi phuá¹-á¹-ho bahudhÄ• anoko, vÄ«riyaparakkamaá¹ƒ daá¸·haá¹ƒ kareyyÄ• â€™â€™

<202> á¹• 21 __theyyaá¹ƒ na kÄ• re na musÄ• bhaá¹‡eyya, mettÄ• ya phasse tasathÄ• va

__yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã±Ä• , kaá¹‡hassa pakkhoti vinodayeyya ||_

__theyyaá¹ƒ_ \Ee II 488/ __na kÄ• re na musÄ• bhaá¹‡eyyÄ• _ti. __theyyaá¹ƒ na kÄ• re_t
adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato assa dinnÄ• dÄ• yÄ« dinnapÄ•
sucibhÅ«tena attanÄ• vihareyyÄ• ti --- theyyaá¹ƒ na kÄ• re. __na musÄ• bhaá¹‡eyyÄ• _ti i
pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato assa saccavÄ• dÄ« saccasandho theto paccayiko av
theyyaá¹ƒ na kÄ• re na musÄ• bhaá¹‡eyya.

__mettÄ• ya phasse tasathÄ• varÄ• nÄ«_ti. __mettÄ• _ti yÄ• sattesu metti mettÄ• yanÄ•
anudayanÄ• anudayitattaá¹ƒ {anuddayÄ• (Ce) evamÄ«disesu dvÄ«su padesupi dvibhÄ• va
anudÄ• yitattaá¹ƒ (Se Katthaci) } hitesitÄ• anukampÄ• abyÄ• pÄ• do abyÄ• pajjo {abyÄ• p
kusalamÅ«laá¹ƒ. __tasÄ• _ti yesaá¹ƒ tasitÄ• taá¹‡hÄ• appahÄ«nÄ• , yesaÃ±ca bhayabher
kiá¹ƒkÄ• raá¹‡Ä• vuccanti tasÄ• ? te tasanti uttasanti paritasanti \Se 601/ bhÄ• yanti santÄ•
taá¹ƒkÄ• raá¹‡Ä• vuccanti tasÄ• . __thÄ• varÄ• _ti yesaá¹ƒ tasitÄ• taá¹‡hÄ• pahÄ«nÄ• , y
pahÄ«nÄ• . kiá¹ƒkÄ• raá¹‡Ä• vuccanti thÄ• varÄ• ? te na tasanti na uttasanti na paritasanti
santÄ• saá¹ƒ na Ä• pajjanti; taá¹ƒkÄ• raá¹‡Ä• vuccanti thÄ• varÄ• . __mettÄ• ya phasse ta
369/ ca thÄ• vare ca mettÄ• ya phasseyya phareyya, mettÄ• sahagatena cetasÄ• vipulena
averena abyÄ• pajjena pharitvÄ• vihareyyÄ• ti --- mettÄ• ya phasse tasathÄ• varÄ• ni.

__yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã±Ä• _ti. __yadÄ• _ti yadÄ• . __manaso_ti yaá¹ƒ cittaá¹ƒ
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. kÄ• yaduccaritena cittaá¹ƒ Ä• vilaá¹ƒ hoti luá¸·itaá¹ƒ eritaá¹ƒ g
calitaá¹ƒ bhantaá¹ƒ avÅ«pasantaá¹ƒ. vacÄ«duccaritena ... pe ... manoduccaritena ... rÄ• ge
mohena ... kodhena ... upanÄ• hena ... makkhena ... paá¸·Ä• sena ... issÄ• ya ... macchariy
sÄ• á¹-heyyena ... thambhena ... sÄ• rambhena ... mÄ• nena ... atimÄ• nena ... madena ... p
sabbakilesehi ... sabbaduccaritehi ... sabbadarathehi ... sabbapariá¸·Ä• hehi ... sabbasantÄ•
sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi cittaá¹ƒ Ä• vilaá¹ƒ hoti luá¸·itaá¹ƒ eritaá¹ƒ ghaá¹-á¹-itaá¹
calitaá¹ƒ bhantaá¹ƒ avÅ«pasantaá¹ƒ. __yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã±Ä• _ti. cittassa \B

jÄ• neyya Ä• jÄ• neyya vijÄ• neyya paá¹-ivijÄ• neyya paá¹-ivijjheyyÄ• ti --- yadÄ• vilattaá¹ƒ

__kaá¹‡hassa \Se 602/ pakkhoti vinodayeyyÄ• _ti. __kaá¹‡ho_ti yo so mÄ• ro kaá¹‡ho adh
pamattabandhu. kaá¹‡hassa pakkho mÄ• rapakkho mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ• r
mÄ• ranivÄ• so mÄ• ragocaro mÄ• rabandhananti pajaheyya vinodeyya byantiá¹ƒ kareyya a
evampi kaá¹‡hassa pakkhoti vinodayeyya. atha vÄ• kaá¹‡hassa pakkho mÄ• rapakkho aku
dukkhavipÄ• ko nirayasaá¹ƒvattaniko tiracchÄ• nayonisaá¹ƒvattaniko pettivisayasaá¹ƒvattan
vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyyÄ• ti. evampi kaá¹‡hassa pakkhoti vino

tenÄ• ha bhagavÄ• ---

``theyyaá¹ƒ na kÄ• re na musÄ• bhaá¹‡eyya, mettÄ• ya phasse tasathÄ• varÄ• ni.

yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã±Ä• , kaá¹‡hassa pakkhoti vinodayeyyÄ• â€™â€™ ti ||

<203> á¹• 21 __kodhÄ• timÄ• nassa vasaá¹ƒ na gacche, mÅ«lampi tesaá¹ƒ palikhaÃ±Ã±a

__athappiyaá¹ƒ vÄ• pana appiyaá¹ƒ vÄ• , addhÄ• bhavanto abhisambhaveyya ||_

__kodhÄ• timÄ• nassa vasaá¹ƒ na gacche_ti. __kodho_ti yo cittassa Ä• ghÄ• to \Se 603/ p
caá¹‡á¸• ikkaá¹ƒ \Ne 370/ asuropo anattamanatÄ• cittassa. __atimÄ• no_ti idhekacco para
vÄ• gottena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . __kodhÄ• timÄ• nassa
kodhassa ca atimÄ• nassa ca vasaá¹ƒ na gaccheyya, kodhaÃ±ca atimÄ• naÃ±ca pajaheyya
anabhÄ• vaá¹ƒ gameyyÄ• ti --- kodhÄ• timÄ• nassa vasaá¹ƒ na gacche.

__mÅ«lampi_ \Ee II 490/ __tesaá¹ƒ palikhaÃ±Ã±a tiá¹-á¹-he_ti. katamaá¹ƒ kodhassa mÅ«la
ayoniso manasikÄ• ro mÅ«laá¹ƒ, asmimÄ• no mÅ«laá¹ƒ, ahirikaá¹ƒ mÅ«laá¹ƒ, anottappaá¹ƒ
mÅ«laá¹ƒ --- idaá¹ƒ kodhassa mÅ«laá¹ƒ. katamaá¹ƒ atimÄ• nassa mÅ«laá¹ƒ? avijjÄ• mÅ«la
mÅ«laá¹ƒ, asmimÄ• no mÅ«laá¹ƒ, ahirikaá¹ƒ mÅ«laá¹ƒ \Be 392/, anottappaá¹ƒ mÅ«laá¹ƒ, u
idaá¹ƒ atimÄ• nassa mÅ«laá¹ƒ. __mÅ«lampi tesaá¹ƒ palikhaÃ±Ã±a tiá¹-á¹-he_ti. kodhassa c
mÅ«laá¹ƒ palikhaá¹‡itvÄ• uddharitvÄ• samuddharitvÄ• uppÄ• á¹-ayitvÄ• samuppÄ• á¹-ay
byantiá¹ƒ karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• tiá¹-á¹-heyya santiá¹-á¹-heyyÄ• ti --- mÅ«lamp
tiá¹-á¹-he.

__athappiyaá¹ƒ vÄ• pana appiyaá¹ƒ vÄ• , addhÄ• bhavanto abhisambhavaiyyÄ• _ti. __ath
padasaá¹ƒsaggo padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nu
__piyÄ• _ti dve piyÄ• --- sattÄ• vÄ• saá¹…khÄ• rÄ• vÄ• . katame sattÄ• piyÄ• ? idha yÄ
oloketabbÄ• } te honti atthakÄ• mÄ• hitakÄ• mÄ• phÄ• sukÄ• mÄ• yogakkhemakÄ• mÄ•

bhÄ• tÄ• vÄ• bhaginÄ« vÄ• puttÄ• vÄ• dhÄ«tÄ• vÄ• mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä• t
sattÄ• piyÄ• . katame saá¹…khÄ• rÄ• piyÄ• ? manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ
phoá¹-á¹-habbÄ• --- ime saá¹…khÄ• rÄ• piyÄ• . __appiyÄ• _ti dve appiyÄ• --- sattÄ• vÄ•
sattÄ• appiyÄ• ? idha yÄ• ssa te honti anatthakÄ• mÄ• ahitakÄ• mÄ• aphÄ• sukÄ• mÄ• a
voropetukÄ• mÄ• --- ime sattÄ• appiyÄ• . katame saá¹…khÄ• rÄ• appiyÄ• ? amanÄ• pikÄ
gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ• --- ime saá¹…khÄ• rÄ• appiyÄ• . __addhÄ• _ti eka
nissaá¹ƒsayavacanaá¹ƒ nikkaá¹…khavacanaá¹ƒ advejjhavacanaá¹ƒ adveá¸·hakavacanaá¹ƒ
apaá¹‡á¹‡akavacanaá¹ƒ avatthÄ• panavacanametaá¹ƒ --- addhÄ• ti. __athappiyaá¹ƒ vÄ• p
bhavanto abhisambhaveyyÄ• _ti. piyÄ• ppiyaá¹ƒ sÄ• tÄ• sÄ• taá¹ƒ sukhadukkhaá¹ƒ \Ee II 4
iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ abhisambhavanto vÄ• abhibhaveyya adhibhavanto vÄ• abhisambh
vÄ• pana appiyaá¹ƒ vÄ• addhÄ• bhavanto abhisambhaveyya.

tenÄ• ha \Ne 371/ bhagavÄ• ---

``kodhÄ• timÄ• nassa vasaá¹ƒ na gacche, mÅ«lampi tesaá¹ƒ palikhaÃ±Ã±a tiá¹-á¹-he.

athappiyaá¹ƒ vÄ• pana appiyaá¹ƒ vÄ• , addhÄ• bhavanto abhisambhaveyyÄ• â€™â€™ ti

<204> á¹• 21 __paÃ±Ã±aá¹ƒ_ \Se 605/ \Be 393/ __purakkhatvÄ• kalyÄ• á¹‡apÄ«ti, vikkha
_

__aratiá¹ƒ sahetha sayanamhi pante, caturo sahetha paridevadhamme ||_

__paÃ±Ã±aá¹ƒ purakkhatvÄ• kalyÄ• á¹‡apÄ«tÄ«_ti. __paÃ±Ã±Ä• _ti yÄ• paÃ±Ã±Ä• pajÄ
dhammavicayo ... pe ... amoho sammÄ• diá¹-á¹-hi. __paÃ±Ã±aá¹ƒ purakkhatvÄ• _ti idhekac
katvÄ• carati paÃ±Ã±Ä• dhajo paÃ±Ã±Ä• ketu paÃ±Ã±Ä• dhipateyyo vicayabahulo pavicay
{okkhÄ• yanabahulo (bahÅ«su) } sampekkhÄ• yanabahulo {samokkhÄ• yanabahulo (Ce Se
tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipateyyoti. eva
purakkhatvÄ• .

atha vÄ• gacchanto vÄ• ``gacchÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, á¹-hito vÄ• ``á¹-hitomhÄ
nisinno vÄ• ``nisinnomhÄ«â€™â€™ ti pajÄ• nÄ• ti, sayÄ• no vÄ• ``sayÄ• nomhÄ«â€™â€™
vÄ• panassa kÄ• yo paá¹‡ihito hoti tathÄ• tathÄ• naá¹ƒ pajÄ• nÄ• tÄ«ti. evampi paÃ±Ã±a

atha vÄ• abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nak
pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ
jÄ• garite bhÄ• site tuá¹‡hibhÄ• ve sampajÄ• nakÄ• rÄ« \Se 606/ hotÄ«ti. evampi paÃ±Ã±a

__kalyÄ• á¹‡apÄ«tÄ«_ti buddhÄ• nussativasena uppajjati pÄ«ti pÄ• mojjaá¹ƒ {pÄ• mujjaá¹ƒ
kalyÄ• á¹‡apÄ«tÄ«ti. dhammÄ• nussati saá¹…ghÄ• nussati sÄ«lÄ• nussati cÄ• gÄ• nussati
Ä• nÄ• pÄ• nassati maraá¹‡assati kÄ• yagatÄ• sativasena upasamÄ• nussativasena uppajj
kalyÄ• á¹‡apÄ«tÄ«ti --- paÃ±Ã±aá¹ƒ purakkhatvÄ• kalyÄ• á¹‡apÄ«ti.

__vikkhambhaye tÄ• ni parissayÄ• nÄ«_ti. __parissayÄ• _ti dve parissayÄ• --- pÄ• kaá¹-ap
paá¹-icchannaparissayÄ• \Ne 372/ ca ... pe ... ime vuccanti pÄ• kaá¹-aparissayÄ• ... pe ...
vuccanti paá¹-icchannaparissayÄ• ... pe ... evampi tatrÄ• sayÄ• ti --- parissayÄ• . __vikkhan
parissayÄ• nÄ«_ti. tÄ• ni parissayÄ• ni vikkhambheyya abhibhaveyya ajjhotthareyya pariyÄ
vikkhambhaye tÄ• ni parissayÄ• ni.

__aratiá¹ƒ sahetha sayanamhi pante_ti. __aratÄ«_ti yÄ• arati aratitÄ• anabhirati anabhiran
{anabhiramanÄ• (bahÅ«su) Vibh 856} ukkaá¹‡á¹-hitÄ• paritassitÄ• . __sayanamhi pante_ti
aÃ±Ã±ataraÃ±Ã±ataresu vÄ• adhikusalesu dhammesu aratiá¹ƒ saheyya abhibhaveyya ajjh
maddeyyÄ• ti --- aratiá¹ƒ sahetha sayanamhi pante.

__caturo sahetha paridevadhamme_ti. cattÄ• ro paridevanÄ«ye dhamme saheyya parisahe
ajjhotthareyya pariyÄ• diyeyya maddeyyÄ• ti --- caturo sahetha paridevadhamme.

tenÄ• ha bhagavÄ• ---

``paÃ±Ã±aá¹ƒ \Se 607/ purakkhatvÄ• kalyÄ• á¹‡apÄ«ti, vikkhambhaye tÄ• ni parissayÄ• ni

aratiá¹ƒ sahetha sayanamhi pante, caturo sahetha paridevadhammeâ€™â€™ ti ||

<205> á¹• 21 __kiá¹ƒsÅ« asissaá¹ƒ kuva vÄ• _ {kuhiá¹ƒ vÄ• (Ce), kuvaá¹ƒ vÄ• (Se), kutha
__asissaá¹ƒ, dukkhaá¹ƒ vata settha kuvajja sessaá¹ƒ. _

__ete vitakke paridevaneyye, vinayetha sekho aniketacÄ• rÄ«_ {aniketasÄ• rÄ« (Se) } __ ||_

__kiá¹ƒsÅ«_ \Ee II 493/ __asissaá¹ƒ kuva vÄ• asissa_nti. __kiá¹ƒsÅ« asissÄ• mÄ«_ti kiá¹ƒ
odanaá¹ƒ vÄ• kummÄ• saá¹ƒ vÄ• sattuá¹ƒ vÄ• macchaá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• ti --- kiá¹
asissa_nti kattha bhuÃ±jissÄ• mi khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• vessakule vÄ• s
kiá¹ƒsÅ« asissaá¹ƒ kuva vÄ• asissaá¹ƒ.

__dukkhaá¹ƒ vata settha kuvajja sessa_nti imaá¹ƒ rattiá¹ƒ dukkhaá¹ƒ sayittha phalake vÄ•
cammakhaá¹‡á¸• e vÄ• tiá¹‡asanthÄ• re vÄ• paá¹‡á¹‡asanthÄ• re vÄ• palÄ• lasanthÄ• re

{Ä• gamanarattiá¹ƒ (Se) } kattha sukhaá¹ƒ sayissÄ• mi maÃ±ce vÄ• pÄ«á¹-he vÄ• bhisiyÄ
vÄ• vihÄ• re vÄ• aá¸• á¸• hayoge vÄ• pÄ• sÄ• de vÄ• hammiye vÄ• guhÄ• ya vÄ• ti --- d
sessaá¹ƒ.

__ete_ \Ne 373/ __vitakke paridevaneyye_ti. __ete vitakke_ti dve piá¹‡á¸• apÄ• tapaá¹-isaÃ
vitakke, dve senÄ• sanapaá¹-isaÃ±Ã±utte vitakke. __paridevaneyye_ti Ä• devaneyye paride
paridevaneyye.

__vinayetha sekho aniketacÄ• rÄ«_ti. __sekho_ti kiá¹ƒkÄ• raá¹‡Ä• vuccati sekho? sikkhat
sikkhati? adhisÄ«lampi sikkhati, adhicittampi sikkhati, adhipaÃ±Ã±ampi sikkhati. katamÄ• a
pe ... ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkhati, jÄ• nanto
cittaá¹ƒ adhiá¹-á¹-hahanto sikkhati, saddhÄ• ya adhimuccanto sikkhati, vÄ«riyaá¹ƒ paggaá¹
upaá¹-á¹-hapento, cittaá¹ƒ samÄ• dahanto, paÃ±Ã±Ä• ya pajÄ• nanto \Ee II 494/ sikkhati, a
abhijÄ• nanto sikkhati, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto, pahÄ• tabbaá¹ƒ pajahanto, bhÄ• vet
sacchikÄ• tabbaá¹ƒ sacchikaronto sikkhati Ä• carati samÄ• carati samÄ• dÄ• ya sikkhati. ta
sekho. vinayÄ• ya paá¹-ivinayÄ• ya pahÄ• nÄ• ya vÅ«pasamÄ• ya paá¹-inissaggÄ• ya paá¹
sikkheyya, adhicittampi sikkheyya, adhipaÃ±Ã±ampi sikkheyya. imÄ• tisso sikkhÄ• yo Ä• va
jÄ• nanto ... pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto sikkheyya Ä• careyya samÄ• careyya
--- vinayetha sekho.

__aniketacÄ• rÄ«_ti \Se 609/. kathaá¹ƒ niketacÄ• rÄ« hoti? idhekacco kulapalibodhena sam
gaá¹‡apalibodhena ... Ä• vÄ• sapalibodhena ... cÄ«varapalibodhena ... piá¹‡á¸• apÄ• tapali
senÄ• sanapalibodhena ... gilÄ• napaccayabhesajjaparikkhÄ• rapalibodhena samannÄ• gat
hoti. kathaá¹ƒ aniketacÄ• rÄ« hoti? idha bhikkhu na kulapalibodhena samannÄ• gato hoti, n
na Ä• vÄ• sapalibodhena ... na cÄ«varapalibodhena ... na piá¹‡á¸• apÄ• tapalibodhena ... n
... na gilÄ• napaccayabhesajjaparikkhÄ• rapalibodhena samannÄ• gato hoti. evaá¹ƒ aniketa

``magadhaá¹ƒ \Be 396/ gatÄ• kosalaá¹ƒ gatÄ• , ekacciyÄ• pana vajjibhÅ«miyÄ• .

migÄ• viya asaá¹…ghacÄ• rino {mÄ• gadhÄ• visaá¹…ghacÄ• rino (Se) }, aniketÄ• viharam

``sÄ• dhu \Ne 374/ caritakaá¹ƒ sÄ• dhu sucaritaá¹ƒ, sÄ• dhu sadÄ• aniketavihÄ• ro.

atthapucchanaá¹ƒ padakkhiá¹‡aá¹ƒ kammaá¹ƒ, etaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ akiÃ±canassÄ• â€

vinayetha \Ee II 495/ sekho aniketacÄ• rÄ«. tenÄ• ha bhagavÄ• ---

``kiá¹ƒsÅ« asissaá¹ƒ kuva vÄ• asissaá¹ƒ, dukkhaá¹ƒ vata settha kuvajja sessaá¹ƒ.

ete \Se 610/ vitakke paridevaneyye, vinayetha sekho aniketacÄ• rÄ«â€™â€™ ti ||

<206> á¹• 21 __annaÃ±ca laddhÄ• vasanaÃ±ca kÄ• le, mattaá¹ƒ sa jaÃ±Ã±Ä• _ {mattaá¹ƒ
tosanatthaá¹ƒ. _

__so tesu gutto yatacÄ• ri gÄ• me, rusitopi_ {dÅ«sitopi (Katthaci) } __vÄ• caá¹ƒ pharusaá¹ƒ

__annaÃ±ca laddhÄ• vasanaÃ±ca kÄ• le_ti. __anna_nti odano kummÄ• so sattu maccho
cÄ«varÄ• ni --- khomaá¹ƒ, kappÄ• sikaá¹ƒ, koseyyaá¹ƒ, kambalaá¹ƒ, sÄ• á¹‡aá¹ƒ, bhaá¹…g
vasanaÃ±ca kÄ• le_ti. cÄ«varaá¹ƒ labhitvÄ• piá¹‡á¸• apÄ• taá¹ƒ labhitvÄ• na kuhanÄ• ya,
nemittikatÄ• ya, na nippesikatÄ• ya, na lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• ya, na dÄ• rud
na pattadÄ• nena, na pupphadÄ• nena, na phaladÄ• nena, na sinÄ• nadÄ• nena, na cuá¹‡á
mattikÄ• dÄ• nena, na dantakaá¹-á¹-hadÄ• nena, na mukhodakadÄ• nena, na cÄ• tukamya
pÄ• ribhaá¹-yatÄ• ya, na pÄ«á¹-hamaddikatÄ• ya, na vatthuvijjÄ• ya, na tiracchÄ• navijjÄ• y
nakkhattavijjÄ• ya, na dÅ«tagamanena, na pahiá¹‡agamanena, na jaá¹…ghapesanikena, na
piá¹‡á¸• apaá¹-ipiá¹‡á¸• akena, na dÄ• nÄ• nuppadÄ• nena dhammena samena laddhÄ• \B
vinditvÄ• paá¹-ilabhitvÄ• ti --- annaÃ±ca laddhÄ• vasanaÃ±ca kÄ• le.

__mattaá¹ƒ_ \Be 397/ __sa jaÃ±Ã±Ä• idha tosanattha_nti. __mattaá¹ƒ sa jaÃ±Ã±Ä• _ti \Se
mattaá¹ƒ jÄ• neyya --- paá¹-iggahaá¹‡ato vÄ• paribhogato vÄ• . kathaá¹ƒ paá¹-iggahaá¹‡at
thokepi diyyamÄ• ne kulÄ• nudayÄ• ya {kulÄ• nuddayÄ• ya (Ce Katthaci) } kulÄ• nurakkhÄ•
paá¹-iggaá¹‡hÄ• ti, bahukepi diyyamÄ• ne kÄ• yaparihÄ• rikaá¹ƒ cÄ«varaá¹ƒ paá¹-iggaá¹‡h
piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hÄ• ti. evaá¹ƒ paá¹-iggahaá¹‡ato mattaá¹ƒ jÄ• nÄ• ti. katha
jÄ• nÄ• ti?

paá¹-isaá¹…khÄ• \Ne 375/ yoniso cÄ«varaá¹ƒ paá¹-isevati yÄ• vadeva sÄ«tassa paá¹-ighÄ
paá¹-ighÄ• tÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ paá¹-ighÄ•
hirikopÄ«napaá¹-icchÄ• danatthaá¹ƒ.

paá¹-isaá¹…khÄ• yoniso piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevati neva davÄ• ya na madÄ• ya na
vibhÅ«sanÄ• ya, yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ
iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ•
anavajjatÄ• ca phÄ• suvihÄ• ro ca.

paá¹-isaá¹…khÄ• yoniso senÄ• sanaá¹ƒ paá¹-isevati yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ•
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, yÄ• vadeva
utuparissayavinodanapaá¹-isallÄ• nÄ• rÄ• matthaá¹ƒ.

paá¹-isaá¹…khÄ• yoniso gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati yÄ• vadeva
veyyÄ• byÄ• dhikÄ• naá¹ƒ {veyyÄ• bÄ• dhikÄ• naá¹ƒ (Ce Se) } vedanÄ• naá¹ƒ paá¹-ighÄ• t

evaá¹ƒ paribhogato mattaá¹ƒ jÄ• nÄ• ti. __mattaá¹ƒ \Se 612/ sa jaÃ±Ã±Ä• _ti. imehi dvÄ«h
jÄ• neyya Ä• jÄ• neyya paá¹-ivijÄ• neyya paá¹-ivijjheyyÄ• ti --- mattaá¹ƒ sa jaÃ±Ã±Ä• .

__idha tosanattha_nti. idha bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena cÄ«varena
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca cÄ«varahetu anesanaá¹ƒ a
aladdhÄ• ca cÄ«varaá¹ƒ na paritassati, laddhÄ• \Ee II 497/ ca cÄ«varaá¹ƒ agadhito amucc
Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ• ya \Be 398/ ca pana itarÄ«t
nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ vambheti. yo hi tattha dakkho analaso sampajÄ• no paá¹
vuccati bhikkhu porÄ• á¹‡e aggaÃ±Ã±e ariyavaá¹ƒse á¹-hito.

puna caparaá¹ƒ bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena piá¹‡á¸• apÄ• tena
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca piá¹‡á¸• apÄ• tahe
appatirÅ«paá¹ƒ Ä• pajjati, aladdhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ na paritassati, laddhÄ• ca piá¹‡
amucchito anajjhÄ• panno, Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ•
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti, na paraá¹ƒ \Ne 376/ vam
dakkho analaso sampajÄ• no paá¹-issato --- ayaá¹ƒ vuccati bhikkhu porÄ• á¹‡e aggaÃ±Ã±e

puna caparaá¹ƒ bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena senÄ• sanena itarÄ«tarasenÄ• sar
vaá¹‡á¹‡avÄ• dÄ«, na ca senÄ• sanahetu anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjati \Se 613/, a
paritassati, laddhÄ• ca senÄ• sanaá¹ƒ agadhito amucchito anajjhÄ• panno, Ä• dÄ«navadas
paribhuÃ±jati; tÄ• ya ca pana itarÄ«tarasenÄ• sanasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti
hi tattha dakkho analaso sampajÄ• no paá¹-issato --- ayaá¹ƒ vuccati bhikkhu porÄ• á¹‡e agg
á¹-hito.

puna caparaá¹ƒ bhikkhu santuá¹-á¹-ho hoti itarÄ«tarena gilÄ• napaccayabhesajjaparikkhÄ•
itarÄ«taragilÄ• napaccayabhesajjaparikkhÄ• rasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na c
gilÄ• napaccayabhesajjaparikkhÄ• rahetu anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjati, aladdhÄ•
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ na paritassati, laddhÄ• ca gilÄ• napaccayabhesaj
amucchito anajjhÄ• panno, Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati; tÄ•
itarÄ«taragilÄ• napaccayabhesajjaparikkhÄ• rasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti, na
tattha dakkho analaso sampajÄ• no paá¹-issato --- ayaá¹ƒ vuccati bhikkhu porÄ• á¹‡e agga
á¹-hitoti --- mattaá¹ƒ sa jaÃ±Ã±Ä• idha tosanatthaá¹ƒ.

__so_ \Ee II 498/ \Be 399/ __tesu gutto yatacÄ• ri gÄ• me_ti. __so tesu gutto_ti cÄ«vare pi

senÄ• sane gilÄ• napaccayabhesajjaparikkhÄ• re gutto gopito rakkhito saá¹ƒvutoti. evampi
Ä• yatanesu gutto gopito rakkhito saá¹ƒvutoti. evampi so tesu gutto.

__yatacÄ• ri gÄ• me_ti gÄ• me yato yatto paá¹-iyatto gutto gopito \Se 614/ rakkhito saá¹ƒvu
gutto yatacÄ• ri gÄ• me.

__rusitopi vÄ• caá¹ƒ pharusaá¹ƒ na vajjÄ• _ti. dÅ«sito khuá¹ƒsito vambhito ghaá¹-á¹-ito gar
pharusena kakkhaá¸·ena nappaá¹-ivajjÄ• nappaá¹-ibhaá¹‡eyya, akkosantaá¹ƒ na paccakko
nappaá¹-iroseyya, bhaá¹‡á¸• antaá¹ƒ na paá¹-ibhaá¹‡á¸• eyya, na kalahaá¹ƒ kareyya, na bh
na viggahaá¹ƒ kareyya, na vivÄ• daá¹ƒ kareyya, na medhagaá¹ƒ kareyya, kalahaá¹ƒ bhaá¹‡
vivÄ• daá¹ƒ medhagaá¹ƒ pajaheyya \Ne 377/ vinodeyya byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ g
kalahabhaá¹‡á¸• anaviggahavivÄ• damedhagÄ• Ä• rato assa virato paá¹-ivirato nikkhanto n
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• vihareyyÄ• ti --- rusitopi vÄ• caá¹ƒ pharusaá¹ƒ na

tenÄ• ha bhagavÄ• ---

``annaÃ±ca laddhÄ• vasanaÃ±ca kÄ• le, mattaá¹ƒ sa jaÃ±Ã±Ä• idha tosanatthaá¹ƒ.

so tesu gutto yatacÄ• ri gÄ• me, rusitopi vÄ• caá¹ƒ pharusaá¹ƒ na vajjÄ• â€™â€™ ti ||

<207> á¹• 21 __okkhittacakkhu na ca pÄ• dalolo, jhÄ• nÄ• nuyutto bahujÄ• garassa. _

__upekkhamÄ• rabbha samÄ• hitatto, takkÄ• sayaá¹ƒ kukkuccaÃ±cupacchinde_ {kukkucciy

__okkhittacakkhu na ca pÄ• dalolo_ti. kathaá¹ƒ khittacakkhu hoti \Se 615/? idhekacco bhikk
cakkhuloliyena samannÄ• gato hoti, ``adiá¹-á¹-haá¹ƒ dakkhitabbaá¹ƒ, diá¹-á¹-haá¹ƒ samatikk
Ä• rÄ• mena Ä• rÄ• maá¹ƒ uyyÄ• nena uyyÄ• naá¹ƒ gÄ• mena \Ee II 499/ gÄ• maá¹ƒ nigam
raá¹-á¹-hena raá¹-á¹-haá¹ƒ janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ \Be 400/ anavaá¹-á
ca hoti rÅ«padassanÄ• ya. evampi khittacakkhu hoti.

atha vÄ• bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno asaá¹ƒvuto gacchati
assaá¹ƒ olokento, rathaá¹ƒ olokento, pattiá¹ƒ olokento, itthiyo olokento, purise olokento, kum
kumÄ• rikÄ• yo olokento, antarÄ• paá¹‡aá¹ƒ olokento, gharamukhÄ• ni olokento, uddhaá¹ƒ
disÄ• vidisaá¹ƒ vipekkhamÄ• no {pekkhamÄ• no (bahÅ«su) } gacchati. evampi khittacakkhu

atha vÄ• bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• h
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya nappaá¹-ipajjati, na rakkhati cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒva

evampi khittacakkhu hoti.

yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhu
visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ p
pÄ• á¹‡issaraá¹ƒ \Ne 378/ vetÄ• á¸·aá¹ƒ kumbhathÅ«á¹‡aá¹ƒ sobhanakaá¹ƒ caá¹‡á¸• Ä• la
hatthiyuddhaá¹ƒ assayuddhaá¹ƒ mahiá¹ƒsayuddhaá¹ƒ usabhayuddhaá¹ƒ ajayuddhaá¹ƒ meá
kukkuá¹-ayuddhaá¹ƒ vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ \Se 616/ muá¹-á¹-hiyuddh
uyyodhikaá¹ƒ balaggaá¹ƒ senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• . evampi khittacakkh

kathaá¹ƒ na khittacakkhu hoti? idhekacco bhikkhu na cakkhulolo na cakkhuloliyena samann
``adiá¹-á¹-haá¹ƒ dakkhitabbaá¹ƒ diá¹-á¹-haá¹ƒ samatikkamitabbaâ€™â€™ nti na Ä• rÄ• mer
uyyÄ• naá¹ƒ na gÄ• mena gÄ• maá¹ƒ na nigamena nigamaá¹ƒ na nagarena nagaraá¹ƒ na r
janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ anavaá¹-á¹-hitacÄ• rikaá¹ƒ ananuyutto ca hoti
500/. evampi na khittacakkhu hoti.

atha vÄ• bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno saá¹ƒvuto gacchati n
... pe ... na disÄ• vidisaá¹ƒ vipekkhamÄ• no gacchati. evampi na khittacakkhu hoti.

atha \Be 401/ vÄ• bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti ... pe ... c
saá¹ƒvaraá¹ƒ Ä• pajjati. evampi na khittacakkhu hoti.

yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhu
anÄ«kadassanaá¹ƒ iti vÄ• . evarÅ«pÄ• visÅ«kadassanÄ• nuyogÄ• paá¹-ivirato hoti. evamp
--- okkhittacakkhu.

__na ca pÄ• dalolo_ti. kathaá¹ƒ pÄ• dalolo hoti? idhekacco bhikkhu pÄ• dalolo pÄ• daloliye
Ä• rÄ• mena Ä• rÄ• maá¹ƒ ... pe ... dÄ«ghacÄ• rikaá¹ƒ anavaá¹-á¹-hitacÄ• rikaá¹ƒ anuyutto
evampi pÄ• dalolo hoti.

atha vÄ• bhikkhu antopi saá¹…ghÄ• rÄ• me pÄ• dalolo pÄ• daloliyena samannÄ• gato hot
kÄ• raá¹‡ahetu uddhato \Se 617/ avÅ«pasantacitto pariveá¹‡ato pariveá¹‡aá¹ƒ gacchati. vih
bhavÄ• bhavakathaá¹ƒ katheti. evampi pÄ• dalolo hoti.

__na ca pÄ• dalolo_ti. pÄ• daloliyaá¹ƒ pajaheyya vinodeyya byantiá¹ƒ kareyya anabhÄ• va
Ä• rato assa virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dika
vihareyya, paá¹-isallÄ• nÄ• rÄ• mo assa paá¹-isallÄ• narato ajjhattaá¹ƒ cetosamathamanuy
vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• raá¹ƒ jhÄ• yÄ« jhÄ• narato ekatta
okkhittacakkhu na ca pÄ• dalolo.

__jhÄ• nÄ• nuyutto bahujÄ• garassÄ• _ti. __jhÄ• nÄ• nuyutto_ti dvÄ«hi kÄ• raá¹‡ehi jhÄ• n
vÄ• paá¹-hamassa jhÄ• nassa uppÄ• dÄ• ya yutto payutto Ä• yutto samÄ• yutto, anuppann
... tatiyassa jhÄ• nassa ... catutthassa jhÄ• nassa uppÄ• dÄ• ya yutto payutto Ä• yutto samÄ
jhÄ• nÄ• nuyutto. atha vÄ• uppannaá¹ƒ vÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• sevati bhÄ• veti
karoti (Katthaci) }, uppannaá¹ƒ vÄ• dutiyaá¹ƒ \Ee II 501/ jhÄ• naá¹ƒ \Be 402/ ... tatiyaá¹ƒ jhÄ
catutthaá¹ƒ jhÄ• naá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karotÄ«ti. evampi jhÄ• nÄ• nuyutto.

__bahujÄ• garassÄ• _ti idha bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yeh
parisodheti, rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi
parisodheti, rattiyÄ• majjhimaá¹ƒ \Se 618/ yÄ• maá¹ƒ dakkhiá¹‡ena passena sÄ«haseyyaá
accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi katvÄ• , rattiyÄ• pacch
paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodh
bahujÄ• garassa.

__upekkhamÄ• rabbha samÄ• hitatto_ti. __upekkhÄ• _ti yÄ• catutthe jhÄ• ne upekkhÄ• u
cittasamatÄ• cittappassaddhatÄ• majjhattatÄ• cittassa. __samÄ• hitatto_ti yÄ• cittassa á
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriya
sammÄ• samÄ• dhi. __upekkhamÄ• rabbha samÄ• hitatto_ti. catutthe jhÄ• ne upekkhaá¹ƒ
avikkhittacitto avisÄ• haá¹-amÄ• nasoti --- upekkhamÄ• rabbha samÄ• hitatto.

__takkÄ• sayaá¹ƒ kukkuccaÃ±cupacchinde_ti. __takkÄ• _ti nava vitakkÄ• --- kÄ• mavitakk
vihiá¹ƒsÄ• vitakko, Ã±Ä• tivitakko, janapadavitakko, amaravitakko, parÄ• nudayatÄ• paá¹-is
lÄ• bhasakkÄ• rasilokapaá¹-isaÃ±Ã±utto vitakko, anavaÃ±Ã±attipaá¹-isaÃ±Ã±utto vitakko ---
vitakkÄ• . kÄ• mavitakkÄ• naá¹ƒ kÄ• masaÃ±Ã±Ä• sayo, byÄ• pÄ• davitakkÄ• naá¹ƒ byÄ• p
vihiá¹ƒsÄ• vitakkÄ• naá¹ƒ vihiá¹ƒsÄ• saÃ±Ã±Ä• sayo. atha vÄ• takkÄ• naá¹ƒ vitakkÄ• naá¹
avijjÄ• sayo, ayoniso manasikÄ• ro Ä• sayo, asmimÄ• no Ä• sayo, anottappaá¹ƒ Ä• sayo, u

__kukkucca_nti \Ne 380/ hatthakukkuccampi kukkuccaá¹ƒ pÄ• dakukkuccampi \Se 619/ ku
hatthapÄ• dakukkuccampi kukkuccaá¹ƒ, akappiye kappiyasaÃ±Ã±itÄ• kappiye akappiyasaÃ
vajjasaÃ±Ã±itÄ• , vajje avajjasaÃ±Ã±itÄ• . yaá¹ƒ evarÅ«paá¹ƒ kukkuccaá¹ƒ kukkuccÄ• yanÃ
II 502/ cetaso vippaá¹-isÄ• ro manovilekho --- idaá¹ƒ vuccati kukkuccaá¹ƒ.

api \Be 403/ ca dvÄ«hi kÄ• raá¹‡ehi uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovile
akatattÄ• ca. kathaá¹ƒ katattÄ• ca akatattÄ• ca uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ•
``kataá¹ƒ me kÄ• yaduccaritaá¹ƒ, akataá¹ƒ me kÄ• yasucaritaâ€™â€™ nti uppajjati kukkucc
vippaá¹-isÄ• ro manovilekho. ``kataá¹ƒ me vacÄ«duccaritaá¹ƒ ... kataá¹ƒ me manoduccarita
pÄ• á¹‡Ä• tipÄ• to, akatÄ• me pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ ti uppajjati kukk

manovilekho. ``kataá¹ƒ me adinnÄ• dÄ• naá¹ƒ ... kato me kÄ• mesumicchÄ• cÄ• ro ... kato
pisuá¹‡avÄ• cÄ• ... katÄ• me pharusavÄ• cÄ• ... kato me samphappalÄ• po ... katÄ• me
byÄ• pÄ• do ... katÄ• me micchÄ• diá¹-á¹-hi, akatÄ• me sammÄ• diá¹-á¹-hÄ«â€™â€™ ti u
vippaá¹-isÄ• ro manovilekho. evaá¹ƒ katattÄ• ca akatattÄ• ca uppajjati kukkuccaá¹ƒ cetaso
manovilekho.

atha vÄ• ``sÄ«lesumhi na paripÅ«rakÄ• rÄ«â€™â€™ ti uppajjati kukkuccaá¹ƒ cetaso vippa
``indriyesumhi aguttadvÄ• roâ€™â€™ ti ... ``bhojane amattaÃ±Ã±Å«mhÄ«â€™â€™ ti ... ``jÄ
ananuyuttomhÄ«â€™â€™ ti ... ``na satisampajaÃ±Ã±ena samannÄ• gatomhÄ«â€™â€™ ti
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti ... ``abhÄ• vitÄ• me cattÄ• ro sammappadhÄ• nÄ• â€™â€
iddhipÄ• dÄ• â€™â€™ ti ... ``abhÄ• vitÄ• ni me paÃ±cindriyÄ• nÄ«â€™â€™ ti ... ``abhÄ• vi
balÄ• nÄ«â€™â€™ ti ... ``abhÄ• vitÄ• me satta bojjhaá¹…gÄ• â€™â€™ ti ... ``abhÄ• vito m
maggoâ€™â€™ ti ... ``dukkhaá¹ƒ me apariÃ±Ã±Ä• taâ€™â€™ nti ... ``dukkhasamudayo me
``maggo me abhÄ• vitoâ€™â€™ ti ... ``nirodho me asacchikatoâ€™â€™ ti uppajjati kukkuc
vippaá¹-isÄ• ro manovilekho. __takkÄ• sayaá¹ƒ kukkuccaÃ±cupacchinde_ti. takkaÃ±ca takk
upacchindeyya chindeyya ucchindeyya samucchindeyya pajaheyya vinodeyya byantiá¹ƒ kar
gameyyÄ• ti --- takkÄ• sayaá¹ƒ kukkuccaÃ±cupacchinde.

tenÄ• ha \Ne 381/ bhagavÄ• ---

``okkhittacakkhu na ca pÄ• dalolo, jhÄ• nÄ• nuyutto bahujÄ• garassa.

upekkhamÄ• rabbha samÄ• hitatto, takkÄ• sayaá¹ƒ kukkuccaÃ±cupacchindeâ€™â€™ ti ||

<208> á¹• 21 __cudito_ \Ee II 503/ \Be 404/ __vacÄ«bhi satimÄ• bhinande, sabrahmacÄ• r

__vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ nÄ• tivelaá¹ƒ, janavÄ• dadhammÄ• ya na cetayeyya ||_

__cudito vacÄ«bhi satimÄ• bhinande_ti. __cudito_ti upajjhÄ• yÄ• vÄ• \Se 621/ Ä• cariyÄ•
vÄ• samÄ• nÄ• cariyakÄ• vÄ• mittÄ• vÄ• sandiá¹-á¹-hÄ• vÄ• sambhattÄ• vÄ• sahÄ• y
Ä• vuso, ayuttaá¹ƒ, idaá¹ƒ te appattaá¹ƒ, idaá¹ƒ te asÄ• ruppaá¹ƒ, idaá¹ƒ te asÄ«laá¹-á¹-haâ
upaá¹-á¹-hapetvÄ• taá¹ƒ codanaá¹ƒ nandeyya abhinandeyya modeyya anumodeyya icchey
pihayeyya abhijappeyya. yathÄ• itthÄ« vÄ• puriso vÄ• daharo yuvÄ• maá¹‡á¸• anajÄ• tik
uppalamÄ• laá¹ƒ vÄ• vassikamÄ• laá¹ƒ vÄ• adhimuttakamÄ• laá¹ƒ vÄ• labhitvÄ• ubhohi
uttamaá¹…ge sirasmiá¹ƒ patiá¹-á¹-hÄ• petvÄ• nandeyya abhinandeyya modeyya anumode
patthayeyya pihayeyya abhijappeyya; evameva satiá¹ƒ upaá¹-á¹-hapetvÄ• taá¹ƒ codanaá¹ƒ
modeyya anumodeyya iccheyya sÄ• diyeyya patthayeyya pihayeyya abhijappeyya.

``nidhÄ«naá¹ƒva {nidhinaá¹ƒva (Katthaci) Dhp 76} pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassina

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje ||

``tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo.

ovadeyyÄ• nusÄ• seyya, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hoti appiyoâ€™â€™ ti ||

__cudito vacÄ«bhi satimÄ• bhinande, sabrahmacÄ• rÄ«su khilaá¹ƒ pabhinde_ti. __sabrahm
ekuddeso \Se 622/ samasikkhatÄ• . __sabrahmacÄ• rÄ«su khilaá¹ƒ pabhinde_ti. sabrahma
khilajÄ• tataá¹ƒ pabhindeyya \Ee II 504/, paÃ±capi cetokhile bhindeyya, tayopi cetokhile bhi
rÄ• gakhilaá¹ƒ dosakhilaá¹ƒ mohakhilaá¹ƒ bhindeyya pabhindeyya sambhindeyyÄ• ti --- sab
pabhinde.

__vÄ• caá¹ƒ_ \Ne 382/ \Be 405/ __pamuÃ±ce kusalaá¹ƒ nÄ• tivela_nti. Ã±Ä• á¹‡asamuá¹-á
muÃ±ceyya, atthÅ«pasaá¹ƒhitaá¹ƒ dhammÅ«pasaá¹ƒhitaá¹ƒ kÄ• lena sÄ• padesaá¹ƒ pariya
pamuÃ±ceyyÄ• ti --- vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ. __nÄ• tivela_nti. __velÄ• _ti dve velÄ
sÄ«lavelÄ• ca. katamÄ• kÄ• lavelÄ• ? kÄ• lÄ• tikkantaá¹ƒ vÄ• caá¹ƒ na bhÄ• seyya, velÄ•
bhÄ• seyya, kÄ• lavelÄ• tikkantaá¹ƒ vÄ• caá¹ƒ na bhÄ• seyya, kÄ• laá¹ƒ asampattaá¹ƒ vÄ•
asampattaá¹ƒ vÄ• caá¹ƒ na bhÄ• seyya, kÄ• lavelaá¹ƒ asampattaá¹ƒ vÄ• caá¹ƒ na bhÄ• se

``yo ve {ca (Se) } kÄ• le asampatte, ativelaÃ±ca bhÄ• sati.

evaá¹ƒ so nihato seti, kokilÄ• yeva {kokiliyÄ• va (Se) } atrajoâ€™â€™ ti ||

ayaá¹ƒ kÄ• lavelÄ• . katamÄ• sÄ«lavelÄ• ? ratto vÄ• caá¹ƒ na bhÄ• seyya, duá¹-á¹-ho vÄ•
mÅ«á¸·ho vÄ• caá¹ƒ na bhÄ• seyya, musÄ• vÄ• daá¹ƒ na bhÄ• seyya, pisuá¹‡avÄ• caá¹ƒ n
bhÄ• seyya, samphappalÄ• paá¹ƒ na bhÄ• seyya na katheyya na bhaá¹‡eyya na dÄ«payey
sÄ«lavelÄ• ti \Se 623/ --- vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ nÄ• tivelaá¹ƒ.

__janavÄ• dadhammÄ• ya na cetayeyyÄ• _ti. __janÄ• _ti khattiyÄ• ca brÄ• hmaá¹‡Ä• ca
gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• \Ee II 505/ ca manussÄ• ca. janassa vÄ• dÄ• ya u
garahÄ• ya akittiyÄ• avaá¹‡á¹‡ahÄ• rikÄ• ya sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipattiyÄ• vÄ•
Ä• jÄ«vavipattiyÄ• vÄ• na cetayeyya cetanaá¹ƒ na uppÄ• deyya cittaá¹ƒ na uppÄ• deyya s
manasikÄ• raá¹ƒ na uppÄ• deyyÄ• ti --- janavÄ• dadhammÄ• ya na cetayeyya.

tenÄ• ha bhagavÄ• ---

``cudito vacÄ«bhi satimÄ• bhinande, sabrahmacÄ• rÄ«su khilaá¹ƒ pabhinde.

vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ nÄ• tivelaá¹ƒ, janavÄ• dadhammÄ• ya na cetayeyyÄ• â€™

<209> á¹• 21 __athÄ• paraá¹ƒ paÃ±ca rajÄ• ni loke, yesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe

__rÅ«pesu saddesu atho rasesu, gandhesu phassesu sahetha rÄ• gaá¹ƒ ||_

__athÄ• paraá¹ƒ_ \Ne 383/ \Be 406/ __paÃ±ca rajÄ• ni loke_ti. __athÄ• _ti padasandhi pad
padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹
rajÄ• nÄ«_ti rÅ«parajo, saddarajo, gandharajo, rasarajo, phoá¹-á¹-habbarajo.

``rÄ• go \Se 624/ rajo na ca pana reá¹‡u vuccati, rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• {paá¹-ivinoditvÄ• (Katthaci) } paá¹‡á¸• itÄ• , viharanti te vigata
||

``doso rajo na ca pana reá¹‡u vuccati ... pe ....

viharanti te vigatarajassa sÄ• sane ||

``moho rajo na ca pana reá¹‡u vuccati ... pe ....

viharanti te vigatarajassa sÄ• saneâ€™â€™ ||

__loke_ti \Ee II 506/ apÄ• yaloke manussaloke devaloke khandhaloke dhÄ• tuloke Ä• yatar
paÃ±ca rajÄ• ni loke.

__yesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe_ti. __yesa_nti rÅ«parÄ• gassa saddarÄ• gassa ga
phoá¹-á¹-habbarÄ• gassa. __satÄ«mÄ• _ti yÄ• sati anussati paá¹-issati sati saraá¹‡atÄ• dh
apilÄ• panatÄ• asammussanatÄ• satindriyaá¹ƒ satibalaá¹ƒ sammÄ• sati satisambojjhaá¹…
vuccati sati. imÄ• ya satiyÄ• upeto samupeto upagato samupagato upapanno samupapann
satimÄ• \Se 625/. __sikkhe_ti tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , adhipa
katamÄ• adhisÄ«lasikkhÄ• ... pe ... ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . __yesaá¹ƒ satÄ«mÄ•
satimÄ• puggalo yesaá¹ƒ rÅ«parÄ• gassa saddarÄ• gassa gandharÄ• gassa rasarÄ• gassa
vinayÄ• ya paá¹-ivinayÄ• ya pahÄ• nÄ• ya vÅ«pasamÄ• ya paá¹-inissaggÄ• ya paá¹-ipassa

adhicittampi sikkheyya adhipaÃ±Ã±ampi sikkheyya, imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkh
... pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto sikkheyya Ä• careyya samÄ• careyya samÄ• dÄ
satÄ«mÄ• vinayÄ• ya sikkhe.

__rÅ«pesu_ \Ne 384/ \Be 407/ __saddesu atho rasesu, gandhesu phassesu sahetha rÄ• ga
gandhesu rasesu phoá¹-á¹-habbesu rÄ• gaá¹ƒ saheyya parisaheyya abhibhaveyya ajjhottha
maddeyyÄ• ti --- rÅ«pesu saddesu atho rasesu gandhesu phassesu sahetha rÄ• gaá¹ƒ.

tenÄ• ha bhagavÄ• ---

``athÄ• paraá¹ƒ paÃ±ca rajÄ• ni loke, yesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe.

rÅ«pesu saddesu atho rasesu, gandhesu phassesu sahetha rÄ• gaâ€™â€™ nti ||

<210> á¹• 21 __etesu dhammesu vineyya chandaá¹ƒ, bhikkhu satimÄ• suvimuttacitto.

kÄ• le \Se 626/ \Ee II 507/ so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no, ekodibhÅ«to v
bhagavÄ•] _

__etesu dhammesu vineyya chanda_nti. __etesÅ«_ti rÅ«pesu saddesu gandhesu rasesu p
__chando_ti yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ• mataá¹‡hÄ• l
kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• mayogo kÄ• mupÄ• dÄ• naá¹ƒ ... pe
__etesu dhammesu vineyya chanda_nti. etesu dhammesu chandaá¹ƒ vineyya paá¹-ivineyya
byantiá¹ƒ kareyya anabhÄ• vaá¹ƒ gameyyÄ• ti --- etesu dhammesu vineyya chandaá¹ƒ.

__bhikkhu satimÄ• suvimuttacitto_ti. __bhikkhÅ«_ti puthujjanakalyÄ• á¹‡ako vÄ• bhikkhu,
__satimÄ• _ti yÄ• sati anussati ... pe ... sammÄ• sati satisambojjhaá¹…go ekÄ• yanamagg
imÄ• ya satiyÄ• upeto samupeto ... pe ... so vuccati satimÄ• .

__bhikkhu satimÄ• suvimuttacitto_ti. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa nÄ«varaá
vimuttaá¹ƒ suvimuttaá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rehi cittaá¹ƒ m
suvimuttaá¹ƒ, tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa pÄ«tiyÄ• ca cittaá¹ƒ muttaá¹ƒ vimuttaá
catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa sukhadukkhehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvim
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• y
muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa \Se 62
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya \Be 408/ cittaá¹ƒ ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ s
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ; sotÄ• pa

vicikicchÄ• ya sÄ«labbataparÄ• mÄ• sÄ• \Ne 385/ diá¹-á¹-hÄ• nusayÄ• vicikicchÄ• nusayÄ
kilesehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ, sakadÄ• gÄ• missa oá¸·Ä• rikÄ• kÄ• ma
paá¹-ighÄ• nusayÄ• tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ
anÄ• gÄ• missa anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• anu
paá¹-ighÄ• nusayÄ• tadekaá¹-á¹-hehi ca kilesehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá¹ƒ
arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ• gÄ• nusayÄ•
kilesehi bahiddhÄ• ca sabbanimittehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttanti --- bhikkhu s
suvimuttacitto.

__kÄ• lena so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no_ti. __kÄ• lenÄ• _ti uddhate c
(Ce) } kÄ• lo, samÄ• hite citte vipassanÄ• ya kÄ• lo.

``kÄ• le paggaá¹‡hati cittaá¹ƒ, niggaá¹‡hati punÄ• pare {athÄ• pare (Se) }.

sampahaá¹ƒsati kÄ• lena, kÄ• le cittaá¹ƒ samÄ• dahe ||

``ajjhupekkhati kÄ• lena, so yogÄ« kÄ• lakovido.

kimhi kÄ• lamhi paggÄ• ho, kimhi kÄ• le viniggaho ||

``kimhi \Se 628/ pahaá¹ƒsanÄ• kÄ• lo, samathakÄ• lo ca kÄ«diso.

upekkhÄ• kÄ• laá¹ƒ cittassa, kathaá¹ƒ dasseti yogino ||

``lÄ«ne cittamhi paggÄ• ho, uddhatasmiá¹ƒ viniggaho.

nirassÄ• dagataá¹ƒ cittaá¹ƒ, sampahaá¹ƒseyya tÄ• vade ||

``sampahaá¹-á¹-haá¹ƒ yadÄ• cittaá¹ƒ, alÄ«naá¹ƒ bhavatinuddhataá¹ƒ.

samathassa ca so {samathanimittassa so (Ce Katthaci) } kÄ• lo, ajjhattaá¹ƒ ramaye mano ||

``etena mevupÄ• yena, yadÄ• hoti samÄ• hitaá¹ƒ.

samÄ• hitacittamaÃ±Ã±Ä• ya, ajjhupekkheyya tÄ• vade ||

``evaá¹ƒ \Ne 386/ \Be 409/ kÄ• lavidÅ« dhÄ«ro, kÄ• laÃ±Ã±Å« kÄ• lakovido.

kÄ• lena kÄ• laá¹ƒ cittassa, nimittamupalakkhayeâ€™â€™ ti ||

__kÄ• lena so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no_ti. ``sabbe saá¹…khÄ• rÄ• a
parivÄ«maá¹ƒsamÄ• no, ``sabbe saá¹…khÄ• rÄ• \Ee II 509/ dukkhÄ• â€™â€™ ti sammÄ•
``sabbe dhammÄ• anattÄ• â€™â€™ ti sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no ... pe
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti --- sammÄ• dhammaá

__ekodibhÅ«to vihane tamaá¹ƒ so, iti bhagavÄ• _ti. __ekodÄ«_ti ekaggacitto avikkhittacitto
samatho samÄ• dhindriyaá¹ƒ samÄ• dhibalaá¹ƒ sammÄ• samÄ• dhÄ«ti --- ekodibhÅ«to. __
rÄ• gatamaá¹ƒ dosatamaá¹ƒ mohatamaá¹ƒ diá¹-á¹-hitamaá¹ƒ mÄ• natamaá¹ƒ kilesatamaá¹ƒ
andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ paÃ±Ã±Ä• nirodhikaá¹ƒ
anibbÄ• nasaá¹ƒvattanikaá¹ƒ haneyya vihaneyya pajaheyya vinodeyya \Se 629/ byantiá¹ƒ k
gameyya.

__bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ. api ca bhaggarÄ• goti bhagavÄ• , bhaggadosoti b
bhagavÄ• , bhaggamÄ• noti bhagavÄ• , bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggakaá¹‡á¸• al
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti bh
bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• , bhaji vÄ• bhagavÄ• araÃ±Ã±
senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• hasseyyakÄ
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayal
bhÄ• gÄ« vÄ• bhagavÄ• attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhic
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±
arÅ«pasamÄ• pattÄ«nanti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ
abhibhÄ• yatanÄ• naá¹ƒ navannaá¹ƒ anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• , bhÄ•
saÃ±Ã±Ä• bhÄ• vanÄ• naá¹ƒ dasannaá¹ƒ kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatis
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sa
catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ s
ariyassa aá¹-á¹-haá¹…gikassa maggassÄ• ti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasanna
catunnaá¹ƒ \Se 630/ vesÄ• rajjÄ• naá¹ƒ catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhi
buddhadhammÄ• nanti bhagavÄ• \Be 410/, bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kat
bhÄ• tarÄ• kataá¹ƒ na bhaginiyÄ• kataá¹ƒ na mittÄ• maccehi kataá¹ƒ na \Ne 387/ Ã±Ä• tis
samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ na devatÄ• hi kataá¹ƒ; vimokkhantikametaá¹ƒ buddhÄ• n
bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti
ekodibhÅ«to vihane tamaá¹ƒ so iti bhagavÄ• .

tenÄ• ha bhagavÄ• ---

``etesu dhammesu vineyya chandaá¹ƒ, bhikkhu satimÄ• suvimuttacitto.

kÄ• lena so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒ samÄ• no, ekodibhÅ«to vihane tamaá¹ƒ so

sÄ• riputtasuttaniddeso soá¸·asamo.

aá¹-á¹-hakavaggamhi soá¸·asa suttaniddesÄ• samattÄ• .

mahÄ• niddesapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

cÅ«á¸·aniddesapÄ• á¸·i

pÄ• rÄ• yanavaggo

vatthugÄ• thÄ•

<1> á¹• 21 kosalÄ• naá¹ƒ \Se 1/ \Ne 1/ \Be 1/ purÄ• rammÄ• , agamÄ• dakkhiá¹‡Ä• patha

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayÄ• no, brÄ• hmaá¹‡o mantapÄ• ragÅ« ||

<2> á¹• 21 so assakassa visaye, maá¸·akassa {aá¸·akassa (Sn 983) muá¸·akassa (Se), mÅ
samÄ• sane {samÄ• sanne (Katthaci) }.

vasi godhÄ• varÄ«kÅ«le, uÃ±chena ca phalena ca ||

<3> á¹• 21 tasseva {taá¹ƒyeva (Katthaci) aá¹-á¹-hakathÄ• oloketabbÄ• } upanissÄ• ya, gÄ•

tato jÄ• tena Ä• yena, mahÄ• yaÃ±Ã±amakappayi ||

<4> á¹• 21 mahÄ• yaÃ±Ã±aá¹ƒ yajitvÄ• na, puna pÄ• visi assamaá¹ƒ.

tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡o ||

<5> á¹• 21 ugghaá¹-á¹-apÄ• do \Ne 2/ tasito {tassito (Katthaci) }, paá¹…kadanto rajassiro.

so \Se 2/ ca naá¹ƒ upasaá¹…kamma, satÄ• ni paÃ±ca yÄ• cati ||

<6> á¹• 21 tamenaá¹ƒ bÄ• varÄ« disvÄ• , Ä• sanena nimantayi.

sukhaÃ±ca kusalaá¹ƒ pucchi, idaá¹ƒ vacanamabravi {vacanamabruvi (Ce) } ||

<7> á¹• 21 ``yaá¹ƒ kho mama deyyadhammaá¹ƒ, sabbaá¹ƒ visajjitaá¹ƒ mayÄ• .

anujÄ• nÄ• hi me brahme, natthi paÃ±casatÄ• ni meâ€™â€™ ||

<8> á¹• 21 ``sace \Be 2/ me yÄ• camÄ• nassa, bhavaá¹ƒ nÄ• nupadassati {padessati (Katt

sattame divase tuyhaá¹ƒ, muddhÄ• phalatu sattadhÄ• â€™â€™ ||

<9> á¹• 21 abhisaá¹…kharitvÄ• kuhako, bheravaá¹ƒ so akittayi.

tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , bÄ• varÄ« dukkhito ahu ||

<10> á¹• 21 ussussati anÄ• hÄ• ro, sokasallasamappito.

athopi evaá¹ƒ cittassa, jhÄ• ne na ramatÄ« mano ||

<11> á¹• 21 utrastaá¹ƒ dukkhitaá¹ƒ disvÄ• , devatÄ• atthakÄ• minÄ«.

bÄ• variá¹ƒ upasaá¹…kamma, idaá¹ƒ vacanamabravi ||

<12> á¹• 21 ``na so muddhaá¹ƒ pajÄ• nÄ• ti, kuhako so dhanatthiko.

muddhani muddhapÄ• te {muddhanimmuddhapÄ• te (Katthaci) } vÄ• , Ã±Ä• á¹‡aá¹ƒ tassa r

<13> á¹• 21 ``bhotÄ« {bhoti (Katthaci) } carahi jÄ• nÄ• ti, taá¹ƒ me akkhÄ• hi pucchitÄ• .

muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca {muddhÄ• tipÄ• taÃ±ca (Katthaci) }, taá¹ƒ suá¹‡oma va

<14> á¹• 21 ``ahampetaá¹ƒ na jÄ• nÄ• mi, Ã±Ä• á¹‡aá¹ƒ mettha na vijjati.

muddhani muddhÄ• dhipÄ• te ca, jinÄ• naÃ±hettha {janÄ• naÃ±hettha (Katthaci) } dassana

<15> á¹• 21 ``atha \Se 3/ ko carahi {yo carati (Katthaci) } jÄ• nÄ• ti, asmiá¹ƒ pathavimaá¹‡á
{puthavimaá¹‡á¸• ale (Ce) }.

muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, taá¹ƒ me akkhÄ• hi devateâ€™â€™ ||

<16> á¹• 21 ``purÄ• kapilavatthumhÄ• , nikkhanto lokanÄ• yako.

apacco okkÄ• karÄ• jassa, sakyaputto pabhaá¹…karo ||

<17> á¹• 21 ``so hi brÄ• hmaá¹‡a sambuddho, sabbadhammÄ• na pÄ• ragÅ«.

sabbÄ• bhiÃ±Ã±Ä• balappatto {phalappatto (Katthaci) }, sabbadhammesu cakkhumÄ• .

sabbakammakkhayaá¹ƒ patto, vimutto upadhikkhaye ||

<18> á¹• 21 ``buddho so bhagavÄ• loke, dhammaá¹ƒ deseti cakkhumÄ• .

taá¹ƒ tvaá¹ƒ gantvÄ• na pucchassu, so te taá¹ƒ byÄ• karissatiâ€™â€™ ||

<19> á¹• 21 sambuddhoti \Ne 3/ vaco sutvÄ• , udaggo bÄ• varÄ« ahu.

sokassa tanuko Ä• si, pÄ«tiÃ±ca vipulaá¹ƒ labhi ||

<20> á¹• 21 so \Be 3/ bÄ• varÄ« attamano udaggo, taá¹ƒ devataá¹ƒ pucchati vedajÄ• to.

``katamamhi gÄ• me nigamamhi vÄ• pana, katamamhi vÄ• janapade lokanÄ• tho.

yattha gantvÄ• na passemu, sambuddhaá¹ƒ dvipaduttamaá¹ƒâ€™â€™ ||

<21> á¹• 21 ``sÄ• vatthiyaá¹ƒ kosalamandire jino, pahÅ«tapaÃ±Ã±o varabhÅ«rimedhaso.

so sakyaputto vidhuro anÄ• savo, muddhÄ• dhipÄ• tassa vidÅ« narÄ• sabhoâ€™â€™ ||

<22> á¹• 21 tato \Se 4/ Ä• mantayÄ« sisse, brÄ• hmaá¹‡e mantapÄ• ragÅ« {pÄ• rage (Se)

``etha mÄ• á¹‡avÄ• akkhissaá¹ƒ, suá¹‡Ä• tha vacanaá¹ƒ mama ||

<23> á¹• 21 ``yasseso dullabho loke, pÄ• tubhÄ• vo abhiá¹‡haso.

svÄ• jja lokamhi uppanno, sambuddho iti vissuto.

khippaá¹ƒ gantvÄ• na sÄ• vatthiá¹ƒ, passavho dvipaduttamaá¹ƒâ€™â€™ ||

<24> á¹• 21 ``kathaá¹ƒ carahi jÄ• nemu, disvÄ• buddhoti brÄ• hmaá¹‡a.

ajÄ• nataá¹ƒ no pabrÅ«hi, yathÄ• jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

<25> á¹• 21 ``Ä• gatÄ• ni hi mantesu, mahÄ• purisalakkhaá¹‡Ä• .

dvattiá¹ƒsÄ• ni ca byÄ• kkhÄ• tÄ• , samattÄ• anupubbaso ||

<26> á¹• 21 ``yassete honti gattesu, mahÄ• purisalakkhaá¹‡Ä• .

dveyeva tassa gatiyo, tatiyÄ• hi na vijjati ||

<27> á¹• 21 ``sace agÄ• raá¹ƒ Ä• vasati, vijeyya pathaviá¹ƒ imaá¹ƒ.

adaá¹‡á¸• ena asatthena, dhammena anusÄ• sati ||

<28> á¹• 21 ``sace ca so pabbajati, agÄ• rÄ• anagÄ• riyaá¹ƒ.

vivaá¹-á¹-acchado {vivattacchaddo (Ce) } sambuddho, arahÄ• bhavati anuttaro ||

<29> á¹• 21 ``jÄ• tiá¹ƒ gottaÃ±ca lakkhaá¹‡aá¹ƒ, mante sisse punÄ• pare.

muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, manasÄ• yeva pucchatha ||

<30> á¹• 21 ``anÄ• varaá¹‡adassÄ• vÄ«, yadi buddho bhavissati.

manasÄ• pucchite paÃ±he, vÄ• cÄ• ya visajjissatiâ€™â€™ {vissajissati (Katthaci) } ||

<31> á¹• 21 bÄ• varissa \Se 5/ \Be 4/ vaco sutvÄ• , sissÄ• soá¸·asa brÄ• hmaá¹‡Ä• .

ajito tissametteyyo, puá¹‡á¹‡ako atha mettagÅ« ||

<32> á¹• 21 dhotako upasÄ«vo ca, nando ca atha hemako.

todeyya-kappÄ• dubhayo, jatukaá¹‡á¹‡Ä« ca paá¹‡á¸• ito ||

<33> á¹• 21 bhadrÄ• vudho \Ne 4/ udayo ca, posÄ• lo cÄ• pi brÄ• hmaá¹‡o.

mogharÄ• jÄ• ca medhÄ• vÄ«, piá¹…giyo ca mahÄ• isi ||

<34> á¹• 21 paccekagaá¹‡ino sabbe, sabbalokassa vissutÄ• .

jhÄ• yÄ« jhÄ• naratÄ• dhÄ«rÄ• , pubbavÄ• sanavÄ• sitÄ• ||

<35> á¹• 21 bÄ• variá¹ƒ abhivÄ• detvÄ• , katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

jaá¹-Ä• jinadharÄ• sabbe, pakkÄ• muá¹ƒ uttarÄ• mukhÄ• ||

<36> á¹• 21 maá¸·akassa patiá¹-á¹-hÄ• naá¹ƒ, puramÄ• hissatiá¹ƒ {puramÄ• hiyati (Katthac
(Katthaci) }.

ujjeniÃ±cÄ• pi gonaddhaá¹ƒ, vedisaá¹ƒ vanasavhayaá¹ƒ ||

<37> á¹• 21 kosambiÃ±cÄ• pi sÄ• ketaá¹ƒ, sÄ• vatthiÃ±ca puruttamaá¹ƒ.

setabyaá¹ƒ kapilavatthuá¹ƒ, kusinÄ• raÃ±ca mandiraá¹ƒ ||

<38> á¹• 21 pÄ• vaÃ±ca bhoganagaraá¹ƒ, vesÄ• liá¹ƒ mÄ• gadhaá¹ƒ puraá¹ƒ.

pÄ• sÄ• á¹‡akaá¹ƒ cetiyaÃ±ca, ramaá¹‡Ä«yaá¹ƒ manoramaá¹ƒ ||

<39> á¹• 21 tasitovudakaá¹ƒ sÄ«taá¹ƒ, mahÄ• lÄ• bhaá¹ƒva vÄ• á¹‡ijo.

chÄ• yaá¹ƒ ghammÄ• bhitattova turitÄ• pabbatamÄ• ruhuá¹ƒ ||

<40> á¹• 21 bhagavÄ• tamhi samaye, bhikkhusaá¹…ghapurakkhato.

bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti, sÄ«hova nadatÄ« vane ||

<41> á¹• 21 ajito \Se 6/ addasa buddhaá¹ƒ, pÄ«taraá¹ƒsiá¹ƒva {jitaraá¹ƒsiá¹ƒ sÄ«taraá¹ƒsiá
vÄ«taraá¹ƒsiá¹ƒ (Ce Se) } bhÄ• á¹‡umaá¹ƒ.

candaá¹ƒ yathÄ• pannarase, paripÅ«raá¹ƒ {pÄ• ripÅ«riá¹ƒ (Ce Se) } upÄ• gataá¹ƒ ||

<42> á¹• 21 athassa gatte disvÄ• na, paripÅ«raÃ±ca byaÃ±janaá¹ƒ.

ekamantaá¹ƒ á¹-hito haá¹-á¹-ho, manopaÃ±he apucchatha ||

<43> á¹• 21 ``Ä• dissa jammanaá¹ƒ brÅ«hi, gottaá¹ƒ brÅ«hi salakkhaá¹‡aá¹ƒ.

mantesu pÄ• ramiá¹ƒ brÅ«hi, kati vÄ• ceti brÄ• hmaá¹‡oâ€™â€™ ||

<44> á¹• 21 ``vÄ«saá¹ƒ \Be 5/ vassasataá¹ƒ Ä• yu, so ca gottena bÄ• varÄ«.

tÄ«á¹‡issa lakkhaá¹‡Ä• gatte, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<45> á¹• 21 ``lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe.

paÃ±casatÄ• ni vÄ• ceti, sadhamme pÄ• ramiá¹ƒ gatoâ€™â€™ ||

<46> á¹• 21 ``lakkhaá¹‡Ä• naá¹ƒ pavicayaá¹ƒ, bÄ• varissa naruttama.

taá¹‡hacchida {kaá¹…khacchida (Katthaci) } pakÄ• sehi, mÄ• no kaá¹…khÄ• yitaá¹ƒ ahuâ€

<47> á¹• 21 ``mukhaá¹ƒ jivhÄ• ya chÄ• deti, uá¹‡á¹‡assa bhamukantare.

kosohitaá¹ƒ vatthaguyhaá¹ƒ, evaá¹ƒ jÄ• nÄ• hi mÄ• á¹‡avaâ€™â€™ ||

<48> á¹• 21 pucchaÃ±hi \Ne 5/ kiÃ±ci asuá¹‡anto, sutvÄ• paÃ±he viyÄ• kate.

vicinteti jano sabbo, vedajÄ• to kataÃ±jalÄ« ||

<49> á¹• 21 ``ko nu devo vÄ• brahmÄ• vÄ• , indo vÄ• pi sujampati.

manasÄ• pucchite paÃ±he, kametaá¹ƒ paá¹-ibhÄ• sati ||

<50> á¹• 21 ``muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, bÄ• varÄ« paripucchati.

taá¹ƒ byÄ• karohi bhagavÄ• , kaá¹…khaá¹ƒ vinaya no iseâ€™â€™ ||

<51> á¹• 21 ``avijjÄ• \Se 7/ muddhÄ• ti jÄ• nÄ• hi, vijjÄ• muddhÄ• dhipÄ• tinÄ«.

saddhÄ• satisamÄ• dhÄ«hi, chandavÄ«riyena saá¹ƒyutÄ• â€™â€™ ||

<52> á¹• 21 tato vedena mahatÄ• , santhambhetvÄ• na mÄ• á¹‡avo.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , pÄ• desu sirasÄ• pati ||

<53> á¹• 21 ``bÄ• varÄ« brÄ• hmaá¹‡o bhoto, saha sissehi mÄ• risa.

udaggacitto sumano, pÄ• de vandati cakkhumaâ€™â€™ ||

<54> á¹• 21 ``sukhito bÄ• varÄ« hotu, saha sissehi brÄ• hmaá¹‡o.

tvaÃ±cÄ• pi sukhito hohi, ciraá¹ƒ jÄ«vÄ• hi mÄ• á¹‡ava ||

<55> á¹• 21 ``bÄ• varissa ca tuyhaá¹ƒ vÄ• , sabbesaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

katÄ• vakÄ• sÄ• pucchavho, yaá¹ƒ kiÃ±ci manasicchathaâ€™â€™ ||

<56> á¹• 21 sambuddhena katokÄ• so, nisÄ«ditvÄ• na paÃ±jalÄ«.

ajito paá¹-hamaá¹ƒ paÃ±haá¹ƒ, tattha pucchi tathÄ• gataá¹ƒ ||

vatthugÄ• thÄ• niá¹-á¹-hitÄ• .

1. ajitamÄ• á¹‡avapucchÄ•

<57> á¹• 21 ``kenassu \Be 6/ nivuto loko, [iccÄ• yasmÄ• ajito]

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒsu tassa mahabbhayaá¹ƒâ€™â€™ ||

<58> á¹• 21 ``avijjÄ• ya \Ne 6/ nivuto loko, [ajitÄ• ti bhagavÄ•]

vevicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaá¹ƒâ€™â€™ ||

<59> á¹• 21 ``savanti sabbadhi sotÄ• , [iccÄ• yasmÄ• ajito]

sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhiyyareâ€™â€™ ||

<60> á¹• 21 ``yÄ• ni sotÄ• ni lokasmiá¹ƒ, [ajitÄ• ti bhagavÄ•]

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ||

<61> á¹• 21 ``paÃ±Ã±Ä• ceva sati cÄ• pi {satÄ« ceva (Ce) }, [iccÄ• yasmÄ• ajito]

nÄ• marÅ«paÃ±ca mÄ• risa.

etaá¹ƒ me puá¹-á¹-ho pabrÅ«hi katthetaá¹ƒ uparujjhatiâ€™â€™ ||

<62> á¹• 21 ``yametaá¹ƒ paÃ±haá¹ƒ apucchi, ajita taá¹ƒ vadÄ• mi te.

yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatiâ€™â€™ ||

<63> á¹• 21 ``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• {sekkhÄ• (Katthaci) } puthÅ

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risaâ€™â€™ ||

<64> á¹• 21 ``kÄ• mesu nÄ• bhigijjheyya, manasÄ• nÄ• vilo siyÄ• .

kusalo sabbadhammÄ• naá¹ƒ, sato bhikkhu paribbajeâ€™â€™ ti ||

ajitamÄ• á¹‡avapucchÄ• paá¹-hamÄ• .

2. tissametteyyamÄ• á¹‡avapucchÄ•

<65> á¹• 21 ``kodha \Be 7/ santusito loke, [iccÄ• yasmÄ• tissametteyyo]

kassa no santi iÃ±jitÄ• .

ko ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati {na pimpati (bahÅ«su) }.

kaá¹ƒ brÅ«si mahÄ• purisoti, ko idha sibbinimaccagÄ• â€™â€™ ti {sibbanimaccagÄ• (Ce S

<66> á¹• 21 ``kÄ• mesu \Ne 7/ brahmacariyavÄ• , [metteyyÄ• ti bhagavÄ•]

vÄ«tataá¹‡ho sadÄ• sato.

saá¹…khÄ• ya nibbuto bhikkhu, tassa no santi iÃ±jitÄ• ||

<67> á¹• 21 ``so ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati.

taá¹ƒ brÅ«mi mahÄ• purisoti, so idha sibbinimaccagÄ• â€™â€™ ti ||

tissametteyyamÄ• á¹‡avapucchÄ• dutiyÄ• .

3. puá¹‡á¹‡akamÄ• á¹‡avapucchÄ•

<68> á¹• 21 ``anejaá¹ƒ mÅ«ladassÄ• viá¹ƒ, [iccÄ• yasmÄ• puá¹‡á¹‡ako]

atthi paÃ±hena Ä• gamaá¹ƒ.

kiá¹ƒ nissitÄ• isayo manujÄ• , khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒâ€™

<69> á¹• 21 ``ye kecime isayo manujÄ• , [puá¹‡á¹‡akÄ• ti bhagavÄ•]

khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, Ä• sÄ«samÄ• nÄ• puá¹‡á¹‡aka itthattaá¹ƒ.

jaraá¹ƒ sitÄ• yaÃ±Ã±amakappayiá¹ƒsuâ€™â€™ ||

<70> á¹• 21 ``ye \Be 8/ kecime isayo manujÄ• , [iccÄ• yasmÄ• puá¹‡á¹‡ako]

khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, kaccisu te bhagavÄ• yaÃ±Ã±apathe appamattÄ

atÄ• ruá¹ƒ jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒâ€™â

<71> á¹• 21 ``Ä• sÄ«santi thomayanti, abhijappanti juhanti. [puá¹‡á¹‡akÄ• ti bhagavÄ•]

kÄ• mÄ• bhijappanti paá¹-icca lÄ• bhaá¹ƒ, te yÄ• jayogÄ• bhavarÄ• garattÄ• .

nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«miâ€™â€™ ||

<72> á¹• 21 ``te ce nÄ• tariá¹ƒsu yÄ• jayogÄ• , [iccÄ• yasmÄ• puá¹‡á¹‡ako]

yaÃ±Ã±ehi jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒâ€™â€™ ||

<73> á¹• 21 ``saá¹…khÄ• ya \Ne 8/ lokasmi paroparÄ• ni, [puá¹‡á¹‡akÄ• ti bhagavÄ•]

yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke.

santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• tatiyÄ• .

4. mettagÅ«mÄ• á¹‡avapucchÄ•

<74> á¹• 21 ``pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ, [iccÄ• yasmÄ• mettagÅ«]

maÃ±Ã±Ä• mi taá¹ƒ vedaguá¹ƒ bhÄ• vitattaá¹ƒ.

kuto nu dukkhÄ• samudÄ• gatÄ• ime, ye keci lokasmimanekarÅ«pÄ• â€™â€™ ||

<75> á¹• 21 ``dukkhassa \Be 9/ ve maá¹ƒ pabhavaá¹ƒ apucchasi, [mettagÅ«ti bhagavÄ•]

taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ.

upadhinidÄ• nÄ• pabhavanti dukkhÄ• , ye keci lokasmimanekarÅ«pÄ• ||

<76> á¹• 21 ``yo ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhamupeti mando.

tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , dukkhassa jÄ• tippabhavÄ• nupassÄ«â€™â€™

<77> á¹• 21 ``yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…

`kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±caâ€™.

taá¹ƒ me muni sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ||

<78> á¹• 21 ``kittayissÄ• mi te dhammaá¹ƒ, [mettagÅ«ti bhagavÄ•]

diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<79> á¹• 21 ``taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi dhammamuttamaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<80> á¹• 21 ``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [mettagÅ«ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etesu nandiÃ±ca nivesanaÃ±ca, panujja viÃ±Ã±Ä• á¹‡aá¹ƒ bhave na tiá¹-á¹-he ||

<81> á¹• 21 ``evaá¹ƒvihÄ• rÄ« \Ne 9/ sato appamatto, bhikkhu caraá¹ƒ hitvÄ• mamÄ• yitÄ

jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkhaá¹ƒâ€™â€™ ||

<82> á¹• 21 ``etÄ• bhinandÄ• mi \Be 10/ vaco mahesino, sukittitaá¹ƒ gotamanÅ«padhÄ«ka

addhÄ• hi bhagavÄ• pahÄ• si dukkhaá¹ƒ, tathÄ• hi te vidito esa dhammo ||

<83> á¹• 21 ``te cÄ• pi nÅ«nappajaheyyu dukkhaá¹ƒ, ye tvaá¹ƒ muni aá¹-á¹-hitaá¹ƒ ovadey

taá¹ƒ taá¹ƒ namassÄ• mi samecca nÄ• ga, appeva maá¹ƒ bhagavÄ• aá¹-á¹-hitaá¹ƒ ovadey

<84> á¹• 21 ``yaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vedagumÄ• bhijaÃ±Ã±Ä• , akiÃ±canaá¹ƒ kÄ• mabha

addhÄ• hi so oghamimaá¹ƒ atÄ• ri, tiá¹‡á¹‡o ca pÄ• raá¹ƒ akhilo akaá¹…kho ||

<85> á¹• 21 ``vidvÄ• ca yo vedagÅ« naro idha, bhavÄ• bhave saá¹…gamimaá¹ƒ visajja.

so vÄ«tataá¹‡ho anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

mettagÅ«mÄ• á¹‡avapucchÄ• catutthÄ«.

5. dhotakamÄ• á¹‡avapucchÄ•

<86> á¹• 21 ``pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ, [iccÄ• yasmÄ• dhotako]

vÄ• cÄ• bhikaá¹…khÄ• mi mahesi tuyhaá¹ƒ.

tava sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattanoâ€™â€™ ||

<87> á¹• 21 ``tenahÄ• tappaá¹ƒ karohi, [dhotakÄ• ti bhagavÄ•]

idheva nipako sato.

ito sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattanoâ€™â€™ ||

<88> á¹• 21 ``passÄ• mahaá¹ƒ devamanussaloke, akiÃ±canaá¹ƒ brÄ• hmaá¹‡amiriyamÄ•

taá¹ƒ taá¹ƒ namassÄ• mi samantacakkhu, pamuÃ±ca maá¹ƒ sakka kathaá¹ƒkathÄ• hiâ€™â

<89> á¹• 21 ``nÄ• haá¹ƒ \Be 11/ sahissÄ• mi pamocanÄ• ya, kathaá¹ƒkathiá¹ƒ dhotaka kaÃ

dhammaÃ±ca seá¹-á¹-haá¹ƒ abhijÄ• namÄ• no {Ä• jÄ• namÄ• no (Ce Se Ee) }, evaá¹ƒ tuva

<90> á¹• 21 ``anusÄ• sa brahme karuá¹‡Ä• yamÄ• no, vivekadhammaá¹ƒ yamahaá¹ƒ vijaÃ

yathÄ• haá¹ƒ Ä• kÄ• sova abyÄ• pajjamÄ• no, idheva santo asito careyyaá¹ƒâ€™â€™ ||

<91> á¹• 21 ``kittayissÄ• mi \Ne 10/ te santiá¹ƒ, [dhotakÄ• ti bhagavÄ•]

diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<92> á¹• 21 ``taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi santimuttamaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<93> á¹• 21 ``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [dhotakÄ• ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etaá¹ƒ viditvÄ• saá¹…goti loke, bhavÄ• bhavÄ• ya mÄ• kÄ• si taá¹‡haâ€™â€™ nti ||

dhotakamÄ• á¹‡avapucchÄ• paÃ±camÄ«.

6. upasÄ«vamÄ• á¹‡avapucchÄ•

<94> á¹• 21 ``eko ahaá¹ƒ sakka mahantamoghaá¹ƒ, [iccÄ• yasmÄ• upasÄ«vo]

anissito no visahÄ• mi tÄ• rituá¹ƒ.

Ä• rammaá¹‡aá¹ƒ brÅ«hi samantacakkhu, yaá¹ƒ nissito oghamimaá¹ƒ tareyyaá¹ƒâ€™â€™

<95> á¹• 21 ``Ä• kiÃ±caÃ±Ã±aá¹ƒ \Be 12/ pekkhamÄ• no satimÄ• , [upasÄ«vÄ• ti bhagavÄ

natthÄ«ti nissÄ• ya tarassu oghaá¹ƒ.

kÄ• me pahÄ• ya virato kathÄ• hi, taá¹‡hakkhayaá¹ƒ nattamahÄ• bhipassaâ€™â€™ ||

<96> á¹• 21 ``sabbesu kÄ• mesu yo vÄ«tarÄ• go, [iccÄ• yasmÄ• upasÄ«vo]

Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ.

saÃ±Ã±Ä• vimokkhe parame vimutto {dhimutto (Katthaci) }, tiá¹-á¹-he nu so tattha anÄ• nuy
{anÄ• nuvÄ• yÄ« (Se Katthaci) } ||

<97> á¹• 21 ``sabbesu kÄ• mesu yo vÄ«tarÄ• go, [upasÄ«vÄ• ti bhagavÄ•]

Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ.

saÃ±Ã±Ä• vimokkhe parame vimutto, tiá¹-á¹-heyya so tattha anÄ• nuyÄ• yÄ«â€™â€™ ||

<98> á¹• 21 ``tiá¹-á¹-he ce so tattha anÄ• nuyÄ• yÄ«, pÅ«gampi vassÄ• naá¹ƒ samantacak

tattheva so sÄ«tisiyÄ• vimutto, cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassaâ€™â€™ ||

<99> á¹• 21 ``acci \Ne 11/ yathÄ• vÄ• tavegena khittÄ• , [upasÄ«vÄ• ti bhagavÄ•]

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto, atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒâ€™â€™ ||

<100> á¹• 21 ``atthaá¹…gato so uda vÄ• so natthi, udÄ• hu ve sassatiyÄ• arogo.

taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ||

<101> á¹• 21 ``atthaá¹…gatassa na pamÄ• á¹‡amatthi, [upasÄ«vÄ• ti bhagavÄ•]

yena naá¹ƒ vajjuá¹ƒ taá¹ƒ tassa natthi.

sabbesu dhammesu samÅ«hatesu, samÅ«hatÄ• vÄ• dapathÄ• pi sabbeâ€™â€™ ti ||

upasÄ«vamÄ• á¹‡avapucchÄ• chaá¹-á¹-hÄ«.

7. nandamÄ• á¹‡avapucchÄ•

<102> á¹• 21 ``santi \Be 13/ loke munayo, [iccÄ• yasmÄ• nando]

janÄ• vadanti tayidaá¹ƒ kathaá¹ƒsu.

Ã±Ä• á¹‡Å«papannaá¹ƒ muni no vadanti, udÄ• hu ve jÄ«vitenÅ«papannaá¹ƒâ€™â€™ ||

<103> á¹• 21 ``na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, munÄ«dha nanda kusalÄ• va

visenikatvÄ• anÄ«ghÄ• nirÄ• sÄ• , caranti ye te munayoti brÅ«miâ€™â€™ ||

<104> á¹• 21 ``ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [iccÄ• yasmÄ• nando]

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ,

anekarÅ«pena vadanti suddhiá¹ƒ.

kaccissu te bhagavÄ• tattha yatÄ• carantÄ• ,

atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒâ€™â€™ ||

<105> á¹• 21 ``ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [nandÄ• ti bhagavÄ•]

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ.

kiÃ±cÄ• pi te tattha yatÄ• caranti, nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«miâ€™â€™ ||

<106> á¹• 21 ``ye \Ne 12/ kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [iccÄ• yasmÄ• nando]

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ.

te ce muni brÅ«si anoghatiá¹‡á¹‡e, atha ko carahi devamanussaloke.

atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒâ€™â€™

<107> á¹• 21 ``nÄ• haá¹ƒ \Be 14/ sabbe samaá¹‡abrÄ• hmaá¹‡Ä• se, [nandÄ• ti bhagavÄ•

jÄ• tijarÄ• ya nivutÄ• ti brÅ«mi.

ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ

anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se.

te ve narÄ• oghatiá¹‡á¹‡Ä• ti brÅ«miâ€™â€™ ||

<108> á¹• 21 ``etÄ• bhinandÄ• mi vaco mahesino, sukittitaá¹ƒ gotamanÅ«padhÄ«kaá¹ƒ.

ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ

anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se.

ahampi te oghatiá¹‡á¹‡Ä• ti brÅ«mÄ«â€™â€™ ti ||

nandamÄ• á¹‡avapucchÄ• sattamÄ• .

8. hemakamÄ• á¹‡avapucchÄ•

<109> á¹• 21 ``ye me pubbe viyÄ• kaá¹ƒsu, [iccÄ• yasmÄ• hemako]

huraá¹ƒ gotamasÄ• sanÄ• .

iccÄ• si iti bhavissati, sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ.

sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ, nÄ• haá¹ƒ tattha abhiramiá¹ƒ ||

<110> á¹• 21 ``tvaÃ±ca me dhammamakkhÄ• hi, taá¹‡hÄ• nigghÄ• tanaá¹ƒ muni.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<111> á¹• 21 ``idha diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu, piyarÅ«pesu hemaka.

chandarÄ• gavinodanaá¹ƒ, nibbÄ• napadamaccutaá¹ƒ ||

<112> á¹• 21 ``etadaÃ±Ã±Ä• ya \Ne 13/ ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• .

upasantÄ• ca te sadÄ• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

hemakamÄ• á¹‡avapucchÄ• aá¹-á¹-hamÄ• .

9. todeyyamÄ• á¹‡avapucchÄ•

<113> á¹• 21 ``yasmiá¹ƒ \Be 15/ kÄ• mÄ• na vasanti, [iccÄ• yasmÄ• todeyyo]

taá¹‡hÄ• yassa na vijjati.

kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa kÄ«disoâ€™â€™ ||

<114> á¹• 21 ``yasmiá¹ƒ kÄ• mÄ• na vasanti, [todeyyÄ• ti bhagavÄ•]

taá¹‡hÄ• yassa na vijjati.

kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa nÄ• paroâ€™â€™ ||

<115> á¹• 21 ``nirÄ• saso so uda Ä• sasÄ• no {Ä• sayÄ• no (Katthaci) }, paÃ±Ã±Ä• á¹‡avÄ

muniá¹ƒ ahaá¹ƒ sakka yathÄ• vijaÃ±Ã±aá¹ƒ, taá¹ƒ me viyÄ• cikkha samantacakkhuâ€™â€

<116> á¹• 21 ``nirÄ• saso so na ca Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so na ca paÃ±Ã±aka

evampi todeyya muniá¹ƒ vijÄ• na, akiÃ±canaá¹ƒ kÄ• mabhave asattaâ€™â€™ nti ||

todeyyamÄ• á¹‡avapucchÄ• navamÄ• .

10. kappamÄ• á¹‡avapucchÄ•

<117> á¹• 21 ``majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, [iccÄ• yasmÄ• kappo]

oghe jÄ• te mahabbhaye.

jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«hi mÄ• risa.

tvaÃ±ca me dÄ«pamakkhÄ• hi, yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• â€™â€™ ||

<118> á¹• 21 ``majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, [kappÄ• ti bhagavÄ•]

oghe jÄ• te mahabbhaye.

jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«mi kappa te ||

<119> á¹• 21 ``akiÃ±canaá¹ƒ \Ne 14/ \Be 16/ anÄ• dÄ• naá¹ƒ, etaá¹ƒ dÄ«paá¹ƒ anÄ• paraa

nibbÄ• naá¹ƒ iti naá¹ƒ brÅ«mi, jarÄ• maccuparikkhayaá¹ƒ ||

<120> á¹• 21 ``etadaÃ±Ã±Ä• ya ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• .

na te mÄ• ravasÄ• nugÄ• , na te mÄ• rassa paá¹-á¹-hagÅ«â€™â€™ ti {paddhagÅ« (Ce) } ||

kappamÄ• á¹‡avapucchÄ• dasamÄ• .

11. jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ•

<121> á¹• 21 ``sutvÄ• nahaá¹ƒ vÄ«ramakÄ• makÄ• miá¹ƒ, [iccÄ• yasmÄ• jatukaá¹‡á¹‡i]

oghÄ• tigaá¹ƒ puá¹-á¹-humakÄ• mamÄ• gamaá¹ƒ.

santipadaá¹ƒ brÅ«hi sahajanetta, yathÄ• tacchaá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ ||

<122> á¹• 21 ``bhagavÄ• hi kÄ• me abhibhuyya iriyati, Ä• diccova pathaviá¹ƒ tejÄ« tejasÄ•

parittapaÃ±Ã±assa me bhÅ«ripaÃ±Ã±a, Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒâ€™â€™ ||

<123> á¹• 21 ``kÄ• mesu vinaya gedhaá¹ƒ, [jatukaá¹‡á¹‡Ä«ti bhagavÄ•]

nekkhammaá¹ƒ daá¹-á¹-hu khemato.

uggahitaá¹ƒ nirattaá¹ƒ vÄ• , mÄ• te vijjittha kiÃ±canaá¹ƒ ||

<124> á¹• 21 ``yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasi ||

<125> á¹• 21 ``sabbaso nÄ• marÅ«pasmiá¹ƒ, vÄ«tagedhassa brÄ• hmaá¹‡a.

Ä• savÄ• ssa na vijjanti, yehi maccuvasaá¹ƒ vajeâ€™â€™ ti ||

jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• ekÄ• dasamÄ• .

12. bhadrÄ• vudhamÄ• á¹‡avapucchÄ•

<126> á¹• 21 ``okaÃ±jahaá¹ƒ \Ne 15/ \Be 17/ taá¹‡hacchidaá¹ƒ anejaá¹ƒ, [iccÄ• yasmÄ• b

nandiÃ±jahaá¹ƒ oghatiá¹‡á¹‡aá¹ƒ vimuttaá¹ƒ.

kappaÃ±jahaá¹ƒ abhiyÄ• ce sumedhaá¹ƒ, sutvÄ• na nÄ• gassa apanamissanti ito ||

<127> á¹• 21 ``nÄ• nÄ• janÄ• janapadehi saá¹…gatÄ• ,

tava vÄ«ra vÄ• kyaá¹ƒ abhikaá¹…khamÄ• nÄ• .

tesaá¹ƒ tuvaá¹ƒ sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ||

<128> á¹• 21 ``Ä• dÄ• nataá¹‡haá¹ƒ vinayetha sabbaá¹ƒ, [bhadrÄ• vudhÄ• ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

yaá¹ƒ yaÃ±hi lokasmimupÄ• diyanti, teneva mÄ• ro anveti jantuá¹ƒ ||

<129> á¹• 21 ``tasmÄ• pajÄ• naá¹ƒ na upÄ• diyetha, bhikkhu sato kiÃ±canaá¹ƒ sabbaloke

Ä• dÄ• nasatte iti pekkhamÄ• no, pajaá¹ƒ imaá¹ƒ maccudheyye visattaâ€™â€™ nti ||

bhadrÄ• vudhamÄ• á¹‡avapucchÄ• dvÄ• dasamÄ• .

13. udayamÄ• á¹‡avapucchÄ•

<130> á¹• 21 ``jhÄ• yiá¹ƒ virajamÄ• sÄ«naá¹ƒ, [iccÄ• yasmÄ• udayo]

katakiccaá¹ƒ anÄ• savaá¹ƒ.

pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«hi, avijjÄ• ya pabhedanaá¹ƒâ€™â€™ ||

<131> á¹• 21 ``pahÄ• naá¹ƒ kÄ• macchandÄ• naá¹ƒ, [udayÄ• ti bhagavÄ•]

domanassÄ• na cÅ«bhayaá¹ƒ.

thinassa ca panÅ«danaá¹ƒ, kukkuccÄ• naá¹ƒ nivÄ• raá¹‡aá¹ƒ ||

<132> á¹• 21 ``upekkhÄ• satisaá¹ƒsuddhaá¹ƒ \Ne 16/ \Be 18/, dhammatakkapurejavaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi, avijjÄ• ya pabhedanaá¹ƒâ€™â€™ ||

<133> á¹• 21 ``kiá¹ƒsu saá¹ƒyojano loko, kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ.

kissassa vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatiâ€™â€™ ||

<134> á¹• 21 ``nandisaá¹ƒyojano loko, vitakkassa vicÄ• raá¹‡aá¹ƒ.

taá¹‡hÄ• ya vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatiâ€™â€™ ||

<135> á¹• 21 ``kathaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhati.

bhagavantaá¹ƒ puá¹-á¹-humÄ• gamma, taá¹ƒ suá¹‡oma vaco tavaâ€™â€™ ||

<136> á¹• 21 ``ajjhattaÃ±ca bahiddhÄ• ca, vedanaá¹ƒ nÄ• bhinandato.

evaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhatÄ«â€™â€™ ti ||

udayamÄ• á¹‡avapucchÄ• terasamÄ• .

14. posÄ• lamÄ• á¹‡avapucchÄ•

<137> á¹• 21 ``yo atÄ«taá¹ƒ Ä• disati, [iccÄ• yasmÄ• posÄ• lo]

anejo chinnasaá¹ƒsayo.

pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ ||

<138> á¹• 21 ``vibhÅ«tarÅ«pasaÃ±Ã±issa, sabbakÄ• yappahÄ• yino.

ajjhattaÃ±ca bahiddhÄ• ca, natthi kiÃ±cÄ«ti passato.

Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupucchÄ• mi, kathaá¹ƒ neyyo tathÄ• vidhoâ€™â€™ ||

<139> á¹• 21 ``viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sabbÄ• , [posÄ• lÄ• ti bhagavÄ•]

abhijÄ• naá¹ƒ tathÄ• gato.

tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• ti, vimuttaá¹ƒ tapparÄ• yaá¹‡aá¹ƒ ||

<140> á¹• 21 ``Ä• kiÃ±caÃ±Ã±asambhavaá¹ƒ Ã±atvÄ• , nandÄ« saá¹ƒyojanaá¹ƒ iti.

evametaá¹ƒ abhiÃ±Ã±Ä• ya, tato tattha vipassati.

etaá¹ƒ {evaá¹ƒ (Se Katthaci) } Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassa, brÄ• hmaá¹‡assa vusÄ«matoâ€

posÄ• lamÄ• á¹‡avapucchÄ• cuddasamÄ• .

15. mogharÄ• jamÄ• á¹‡avapucchÄ•

<141> á¹• 21 ``dvÄ• haá¹ƒ \Ne 17/ \Be 19/ sakkaá¹ƒ apucchissaá¹ƒ, [iccÄ• yasmÄ• mogha

na me byÄ• kÄ• si cakkhumÄ• .

yÄ• vatatiyaÃ±ca devÄ«si, byÄ• karotÄ«ti me sutaá¹ƒ ||

<142> á¹• 21 ``ayaá¹ƒ loko paro loko, brahmaloko sadevako.

diá¹-á¹-hiá¹ƒ te nÄ• bhijÄ• nÄ• ti, gotamassa yasassino ||

<143> á¹• 21 ``evaá¹ƒ abhikkantadassÄ• viá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ.

kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatiâ€™â€™ ||

<144> á¹• 21 ``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti ||

mogharÄ• jamÄ• á¹‡avapucchÄ• pannarasamÄ• .

16. piá¹…giyamÄ• á¹‡avapucchÄ•

<145> á¹• 21 ``jiá¹‡á¹‡ohamasmi abalo vÄ«tavaá¹‡á¹‡o, [iccÄ• yasmÄ• piá¹…giyo]

nettÄ• na suddhÄ• savanaá¹ƒ na phÄ• su.

mÄ• haá¹ƒ nassaá¹ƒ momuho antarÄ• va, Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒâ€™â€™ ||

<146> á¹• 21 ``disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• ne, [piá¹…giyÄ• ti bhagavÄ•]

ruppanti rÅ«pesu janÄ• pamattÄ• .

tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu rÅ«paá¹ƒ apunabbhavÄ• yaâ€™â€™ ||

<147> á¹• 21 ``disÄ• \Be 20/ catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• y

na tuyhaá¹ƒ adiá¹-á¹-haá¹ƒ asutaá¹ƒ amutaá¹ƒ {asutaá¹ƒ amutaá¹ƒ vÄ• (Ce), asutÄ• mutaá
mutaá¹ƒ vÄ• (Ee) }, atho aviÃ±Ã±Ä• taá¹ƒ kiÃ±canamatthi {kaÃ±ci matthi (Se), kiÃ±ci natth
(Katthaci) } loke.

Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ, jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒâ€™â€™

<148> á¹• 21 ``taá¹‡hÄ• dhipanne \Ne 18/ manuje pekkhamÄ• no, [piá¹…giyÄ• ti bhagavÄ•

santÄ• pajÄ• te jarasÄ• parete.

tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu taá¹‡haá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti

piá¹…giyamÄ• á¹‡avapucchÄ• soá¸·asamÄ• .

17. pÄ• rÄ• yanatthutigÄ• thÄ•

idamavoca \Be 21/ bhagavÄ• magadhesu viharanto pÄ• sÄ• á¹‡ake cetiye, paricÄ• rakasc
{paricÄ• rakasoá¸·asannaá¹ƒ (Se Katthaci) } brÄ• hmaá¹‡Ä• naá¹ƒ ajjhiá¹-á¹-ho puá¹-á¹-ho p
{paÃ±he (Ce Ee) } byÄ• kÄ• si. ekamekassa cepi paÃ±hassa atthamaÃ±Ã±Ä• ya dhamman
paá¹-ipajjeyya, gaccheyyeva jarÄ• maraá¹‡assa pÄ• raá¹ƒ. ``pÄ• raá¹…gamanÄ«yÄ• ime c
imassa dhammapariyÄ• yassa pÄ• rÄ• yananteva {pÄ• rÄ• yaá¹‡aá¹ƒtveva (Ce-a) } adhiva

<149> á¹• 21 ajito tissametteyyo, puá¹‡á¹‡ako atha mettagÅ«.

dhotako upasÄ«vo ca, nando ca atha hemako ||

<150> á¹• 21 todeyyakappÄ• dubhayo, jatukaá¹‡á¹‡Ä« ca paá¹‡á¸• ito.

bhadrÄ• vudho udayo ca, posÄ• lo cÄ• pi brÄ• hmaá¹‡o.

mogharÄ• jÄ• ca medhÄ• vÄ«, piá¹…giyo ca mahÄ• isi ||

<151> á¹• 21 ete buddhaá¹ƒ upÄ• gacchuá¹ƒ, sampannacaraá¹‡aá¹ƒ isiá¹ƒ.

pucchantÄ• nipuá¹‡e paÃ±he, buddhaseá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒ ||

<152> á¹• 21 tesaá¹ƒ buddho pabyÄ• kÄ• si, paÃ±he puá¹-á¹-ho yathÄ• tathaá¹ƒ.

paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena, tosesi brÄ• hmaá¹‡e muni ||

<153> á¹• 21 te tositÄ• cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

brahmacariyamacariá¹ƒsu, varapaÃ±Ã±assa santike ||

<154> á¹• 21 ekamekassa paÃ±hassa, yathÄ• buddhena desitaá¹ƒ.

tathÄ• yo paá¹-ipajjeyya, gacche pÄ• raá¹ƒ apÄ• rato ||

<155> á¹• 21 apÄ• rÄ• pÄ• raá¹ƒ gaccheyya, bhÄ• vento maggamuttamaá¹ƒ.

maggo so pÄ• raá¹ƒ gamanÄ• ya, tasmÄ• pÄ• rÄ• yanaá¹ƒ iti ||

18. pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ•

<156> á¹• 21 ``pÄ• rÄ• yanamanugÄ• yissaá¹ƒ \Ne 19/, [iccÄ• yasmÄ• piá¹…giyo]

yathÄ• ddakkhi tathÄ• kkhÄ• si, vimalo bhÅ«rimedhaso.

nikkÄ• mo nibbano {nibbuto (Se) } nÄ• go, kissa hetu musÄ• bhaá¹‡e ||

<157> á¹• 21 ``pahÄ«namalamohassa, mÄ• namakkhappahÄ• yino.

handÄ• haá¹ƒ kittayissÄ• mi, giraá¹ƒ vaá¹‡á¹‡Å«pasaÃ±hitaá¹ƒ ||

<158> á¹• 21 ``tamonudo \Be 22/ buddho samantacakkhu, lokantagÅ« sabbabhavÄ• tivatto

anÄ• savo sabbadukkhappahÄ«no, saccavhayo brahme upÄ• sito me ||

<159> á¹• 21 ``dijo yathÄ• kubbanakaá¹ƒ pahÄ• ya, bahupphalaá¹ƒ kÄ• nanamÄ• vaseyya

evampahaá¹ƒ appadasse pahÄ• ya, mahodadhiá¹ƒ haá¹ƒsoriva ajjhapatto ||

<160> á¹• 21 ``yeme pubbe viyÄ• kaá¹ƒsu, huraá¹ƒ gotamasÄ• sanÄ• .

iccÄ• si iti bhavissati.

sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ, sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ ||

<161> á¹• 21 ``eko tamanudÄ• sino, jutimÄ• so pabhaá¹…karo.

gotamo bhÅ«ripaÃ±Ã±Ä• á¹‡o, gotamo bhÅ«rimedhaso ||

<162> á¹• 21 ``yo me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaciâ€™â€™ ||

<163> á¹• 21 ``kiá¹ƒ nu tamhÄ• vippavasasi, muhuttamapi piá¹…giya.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||

<164> á¹• 21 ``yo te dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaciâ€™â€™ ||

<165> á¹• 21 ``nÄ• haá¹ƒ tamhÄ• vippavasÄ• mi, muhuttamapi brÄ• hmaá¹‡a.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||

<166> á¹• 21 ``yo me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaci ||

<167> á¹• 04 ``passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• va, rattindivaá¹ƒ brÄ• hmaá¹‡a appa

namassamÄ• no vivasemi rattiá¹ƒ, teneva maÃ±Ã±Ä• mi avippavÄ• saá¹ƒ ||

<168> á¹• 21 ``saddhÄ• \Ne 20/ \Be 23/ ca pÄ«ti ca mano sati ca,

nÄ• pentime gotamasÄ• sanamhÄ• .

yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o, sa tena teneva natohamasmi ||

<169> á¹• 21 ``jiá¹‡á¹‡assa me dubbalathÄ• makassa, teneva kÄ• yo na paleti tattha.

saá¹…kappayantÄ• ya {saá¹ƒkappayattÄ• ya (Ce) } vajÄ• mi niccaá¹ƒ, mano hi me brÄ• hm

<170> á¹• 21 ``paá¹…ke sayÄ• no pariphandamÄ• no, dÄ«pÄ• dÄ«paá¹ƒ upallaviá¹ƒ.

athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<171> á¹• 21 ``yathÄ• ahÅ« vakkali muttasaddho, bhadrÄ• vudho Ä• á¸·avigotamo ca.

evameva tvampi pamuÃ±cassu saddhaá¹ƒ, gamissasi tvaá¹ƒ piá¹…giya maccudheyyassa p
{maccudheyyapÄ• raá¹ƒ (Ce) } ||

<172> á¹• 21 ``esa bhiyyo pasÄ«dÄ• mi, sutvÄ• na munino vaco.

vivaá¹-á¹-acchado sambuddho, akhilo paá¹-ibhÄ• navÄ• ||

<173> á¹• 21 ``adhideve abhiÃ±Ã±Ä• ya, sabbaá¹ƒ vedi paroparaá¹ƒ.

paÃ±hÄ• nantakaro satthÄ• , kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nataá¹ƒ ||

<174> á¹• 21 ``asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, yassa natthi upamÄ• kvaci.

addhÄ• gamissÄ• mi na mettha kaá¹…khÄ• , evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacittaâ€™â€
paá¹-á¹-hÄ• ya yÄ• vapÄ• rÄ• yanÄ• nugÄ«tigÄ• tÄ• pariyosÄ• nÄ• Se ... potthake natthi} |

pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• yanavagganiddeso

1. ajitamÄ• á¹‡avapucchÄ• niddeso

<1> á¹• 21 __kenassu_ \Se 8/ \Ne 21/ \Be 24/ __nivuto loko, [iccÄ• yasmÄ• ajito] _

__kenassu nappakÄ• sati. _

__kissÄ• bhilepanaá¹ƒ brÅ«si_ {brÅ«hi (Se) }, __kiá¹ƒsu tassa mahabbhayaá¹ƒ ||_

__kenassu nivuto loko_ti. __loko_ti nirayaloko tiracchÄ• naloko pettivisayaloko manussalok
khandhaloko dhÄ• tuloko Ä• yatanaloko ayaá¹ƒ loko paro loko brahmaloko devaloko --- aya
loko kena Ä• vuto nivuto ovuto {ophuto (Se) } pihito paá¹-icchanno paá¹-ikujjitoti --- kenassu

__iccÄ• yasmÄ• ajito_ti. __iccÄ• _ti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ«rÄ« akkha
byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ {padÄ• nupubbatÄ• metaá¹ƒ (bahÅ«s
piyavacanaá¹ƒ garuvacanaá¹ƒ sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ Ä• yasmÄ• ti. __a
nÄ• maá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ n
abhilÄ• poti --- iccÄ• yasmÄ• ajito.

__kenassu nappakÄ• satÄ«_ti kena loko nappakÄ• sati na bhÄ• sati na tapati na virocati na
paÃ±Ã±Ä• yatÄ«ti --- kenassu nappakÄ• sati \Se 9/.

__kissÄ• bhilepanaá¹ƒ brÅ«sÄ«_ti kiá¹ƒ lokassa lepanaá¹ƒ lagganaá¹ƒ bandhanaá¹ƒ upakk
saá¹ƒlitto upalitto kiliá¹-á¹-ho saá¹ƒkiliá¹-á¹-ho makkhito saá¹ƒsaá¹-á¹-ho laggo laggito palibu
Ä• cikkhasi desesi paÃ±Ã±apesi {paÃ±Ã±Ä• pesi (Katthaci) } paá¹-á¹-hapesi vivarasi vibhaja
{uttÄ• niá¹ƒ karosi (Katthaci) } pakÄ• sesÄ«ti --- kissÄ• bhilepanaá¹ƒ brÅ«si.

__kiá¹ƒsu_ \Ne 22/ \Be 25/ __tassa mahabbhaya_nti kiá¹ƒ lokassa bhayaá¹ƒ mahabbhayaá
ghaá¹-á¹-anaá¹ƒ upaddavo upasaggoti --- kiá¹ƒsu tassa mahabbhayaá¹ƒ. tenÄ• ha so brÄ•

``kenassu nivuto loko, [iccÄ• yasmÄ• ajito]

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒsu tassa mahabbhayaâ€™â€™ nti ||

<2> á¹• 21 __avijjÄ• ya nivuto loko, [ajitÄ• ti bhagavÄ•] _

__vevicchÄ• pamÄ• dÄ• nappakÄ• sati. _

__jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaá¹ƒ ||_

__avijjÄ• ya nivuto loko_ti. __avijjÄ• _ti dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ dukkhasamudaye aÃ±Ã±
aÃ±Ã±Ä• á¹‡aá¹ƒ dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante
aÃ±Ã±Ä• á¹‡aá¹ƒ pubbantÄ• parante \Se 10/ aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccas
aÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo anan
asaá¹ƒgÄ• hanÄ• apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• {apaccavekk
apaccavekkhaá¹‡akammaá¹ƒ dummejjhaá¹ƒ bÄ• lyaá¹ƒ asampajaÃ±Ã±aá¹ƒ moho pamoho
avijjÄ• yogo avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusalam
avijjÄ• .

__loko_ti nirayaloko tiracchÄ• naloko pettivisayaloko manussaloko devaloko khandhaloko
ayaá¹ƒ loko paro loko brahmaloko devaloko --- ayaá¹ƒ vuccati loko. ayaá¹ƒ loko imÄ• ya avi
ovuto pihito paá¹-icchanno paá¹-ikujjitoti --- avijjÄ• ya nivuto loko.

__ajitÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati. __bhagavÄ• _ti gÄ• rav
bhaggarÄ• goti bhagavÄ• ; bhaggadosoti bhagavÄ• ; bhaggamohoti \Be 26/ bhagavÄ• ; bha
bhaggadiá¹-á¹-hÄ«ti bhagavÄ• ; bhaggakaá¹‡á¹-akoti bhagavÄ• ; bhaggakilesoti bhagavÄ•
dhammaratananti bhagavÄ• ; bhavÄ• naá¹ƒ antakaroti bhagavÄ• ; bhÄ• vitakÄ• yo bhÄ• vit
{bhÄ• vitakÄ• yoti bhagavÄ• , bhÄ• vitasÄ«loti bhÄ• vitacittoti (Se) } bhÄ• vitapaÃ±Ã±oti bha
bhagavÄ• araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghos
manussarÄ• hasseyyakÄ• ni {manussarÄ• haseyyakÄ• ni (Se) } paá¹-isallÄ• nasÄ• ruppÄ•
\Se 11/ vÄ• bhagavÄ• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikk
vÄ• bhagavÄ• attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhicittassa ad

bhÄ• gÄ« vÄ• bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ ca
bhagavÄ• ; bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ a
anupubbasamÄ• pattÄ«nanti bhagavÄ• ; bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ saÃ±Ã±Ä•
kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhissa asubhasamÄ• pattiyÄ• ti bha
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ id
indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹
bhagavÄ• ; bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ
paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ channaá¹ƒ buddhadhammÄ• nanti bh
nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• tarÄ• kataá¹ƒ na bhaginiyÄ• ka
kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ na devatÄ• hi k
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±
sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- ajitÄ• ti bhagavÄ• .

__vevicchÄ• pamÄ• dÄ• nappakÄ• satÄ«_ti. vevicchaá¹ƒ vuccati paÃ±ca macchariyÄ• ni
kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ \Se 12/, dhammamacc
maccheraá¹ƒ maccharÄ• yanÄ• maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ±
cittassa --- idaá¹ƒ vuccati macchariyaá¹ƒ. api ca khandhamacchariyampi macchariyaá¹ƒ, dh
macchariyaá¹ƒ, Ä• yatanamacchariyampi macchariyaá¹ƒ, gÄ• ho vuccati macchariyaá¹ƒ. pa
kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite \Be 27/ vÄ• paÃ±casu kÄ• magu
{vossaggo (bahÅ«su) } vosaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• va
asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• {aniá¹-á¹-hitakiriyatÄ• (Katthaci) Vibh 846} olÄ«
nikkhittacchandatÄ• nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ a
pamÄ• do. yo evarÅ«po pamÄ• do pamajjanÄ• pamajjitattaá¹ƒ --- ayaá¹ƒ vuccati pamÄ• do
nappakÄ• satÄ«_ti iminÄ• ca macchariyena iminÄ• ca pamÄ• dena loko nappakÄ• sati na
virocati na Ã±Ä• yati na paÃ±Ã±Ä• yatÄ«ti --- vevicchÄ• pamÄ• dÄ• nappakÄ• sati.

__jappÄ• bhilepanaá¹ƒ brÅ«mÄ«_ti jappÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go anunay
(Se) } nandirÄ• go cittassa sÄ• rÄ• go icchÄ• mucchÄ• ajjhosÄ• naá¹ƒ gedho paligedho sa
janikÄ• saÃ±jananÄ« sibbinÄ« jÄ• linÄ« saritÄ• visattikÄ• suttaá¹ƒ visaá¹-Ä• {sottaá¹ƒ vis
Ä• yÅ«hanÄ« dutiyÄ• \Ne 24/ dpaá¹‡idhi bhavanetti vanaá¹ƒ vanatho santhavo {sandhavo
sineho apekkhÄ• paá¹-ibandhu Ä• sÄ• Ä• sÄ«sanÄ• {Ä• siá¹ƒsanÄ• (Se) } Ä• sÄ«sitattaá
gandhÄ• sÄ• rasÄ• sÄ• phoá¹-á¹-habbÄ• sÄ• lÄ• bhÄ• sÄ• \Se 13/ dhanÄ• sÄ• puttÄ• s
abhijappÄ• jappanÄ• jappitattaá¹ƒ loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ pucchaÃ
adhammarÄ• go visamalobho nikanti nikÄ• manÄ• patthanÄ• pihanÄ• sampatthanÄ• kÄ•
vibhavataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• rÅ«pataá¹‡hÄ• sadda
rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• ogho yogo gantho upÄ• dÄ• naá
chadanaá¹ƒ bandhanaá¹ƒ upakkileso anusayo pariyuá¹-á¹-hÄ• naá¹ƒ latÄ• vevicchaá¹ƒ duk
dukkhanidÄ• naá¹ƒ dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ• rÄ• misaá¹ƒ mÄ

mÄ• rabandhanaá¹ƒ taá¹‡hÄ• nadÄ« taá¹‡hÄ• jÄ• laá¹ƒ taá¹‡hÄ• gaddulaá¹ƒ taá¹‡hÄ• sam
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati jappÄ• . lokassa lepanaá¹ƒ lagganaá¹ƒ bandhanaá¹ƒ up
loko litto saá¹ƒlitto upalitto kiliá¹-á¹-ho saá¹ƒkiliá¹-á¹-ho makkhito saá¹ƒsaá¹-á¹-ho laggo lagg
palibuddhoti brÅ«mi Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vibhajÄ
pakÄ• semÄ«ti --- jappÄ• bhilepanaá¹ƒ brÅ«mi.

__dukkhamassa_ \Be 28/ __mahabbhaya_nti. __dukkha_nti jÄ• tidukkhaá¹ƒ jarÄ• dukkhaá
maraá¹‡adukkhaá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sadukkhaá¹ƒ nerayikaá¹ƒ duk
dukkhaá¹ƒ pettivisayikaá¹ƒ dukkhaá¹ƒ mÄ• nusikaá¹ƒ dukkhaá¹ƒ gabbhokkantimÅ«lakaá¹ƒ
gabbhaá¹-á¹-hitimÅ«lakaá¹ƒ {gabbheá¹-hitimÅ«lakaá¹ƒ (Se Katthaci) } dukkhaá¹ƒ gabbhavu
dukkhaá¹ƒ jÄ• tassÅ«panibandhakaá¹ƒ dukkhaá¹ƒ jÄ• tassa parÄ• dheyyakaá¹ƒ dukkhaá¹ƒ
parÅ«pakkamadukkhaá¹ƒ saá¹…khÄ• radukkhaá¹ƒ vipariá¹‡Ä• madukkhaá¹ƒ cakkhurogo s
kÄ• yarogo sÄ«sarogo kaá¹‡á¹‡arogo mukharogo dantarogo kÄ• so sÄ• so pinÄ• so á¸• Ä•
kucchirogo mucchÄ• pakkhandikÄ• sÅ«lÄ• visÅ«cikÄ• kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so
kaá¹‡á¸• u kacchu rakhasÄ• {rakkhasÄ• (Katthaci) } vitacchikÄ• lohitapittaá¹ƒ {lohitaá¹ƒ pi
madhumeho aá¹ƒsÄ• piá¸·akÄ• bhagandalÄ• pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• semh
vÄ• tasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• sannipÄ• tikÄ• Ä• bÄ• dhÄ• utupariá¹‡Ä• majÄ•
Ä• bÄ• dhÄ• opakkamikÄ• Ä• bÄ• dhÄ• kammavipÄ• kajÄ• Ä• bÄ• dhÄ• sÄ«taá¹ƒ uá¹‡h
passÄ• vo á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassaá¹ƒ dukkhaá¹ƒ mÄ• tumara
dukkhaá¹ƒ bhÄ• tumaraá¹‡aá¹ƒ dukkhaá¹ƒ bhaginimaraá¹‡aá¹ƒ dukkhaá¹ƒ puttamaraá¹‡aá
dhÄ«tumaraá¹‡aá¹ƒ dukkhaá¹ƒ Ã±Ä• tibyasanaá¹ƒ dukkhaá¹ƒ rogabyasanaá¹ƒ dukkhaá¹ƒ b
sÄ«labyasanaá¹ƒ dukkhaá¹ƒ diá¹-á¹-hibyasanaá¹ƒ dukkhaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ Ä• c
paÃ±Ã±Ä• yati. atthaá¹…gamato nirodho paÃ±Ã±Ä• yati. kammasannissito vipÄ• ko. vipÄ•
nÄ• masannissitaá¹ƒ rÅ«paá¹ƒ rÅ«pasannissitaá¹ƒ nÄ• maá¹ƒ, jÄ• tiyÄ• anugataá¹ƒ jarÄ• y
abhibhÅ«taá¹ƒ maraá¹‡ena abbhÄ• hataá¹ƒ \Ne 25/ dukkhe patiá¹-á¹-hitaá¹ƒ atÄ• á¹‡aá¹ƒ a
asaraá¹‡Ä«bhÅ«taá¹ƒ --- idaá¹ƒ vuccati dukkhaá¹ƒ. idaá¹ƒ dukkhaá¹ƒ lokassa bhayaá¹ƒ ma
ghaá¹-á¹-anaá¹ƒ upaddavo upasaggoti --- dukkhamassa mahabbhayaá¹ƒ. tenÄ• ha bhagavÄ

``avijjÄ• ya \Se 15/ nivuto loko, [ajitÄ• ti bhagavÄ•]

vevicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaâ€™â€™ nti ||

<3> á¹• 21 __savanti_ \Be 29/ __sabbadhi sotÄ• , [iccÄ• yasmÄ• ajito] _

__sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ. _

__sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhiyyare_ {pithiyyare (Se), pithÄ«yare (C

__savanti sabbadhi sotÄ• _ti. __sotÄ• _ti taá¹‡hÄ• soto diá¹-á¹-hisoto kilesasoto duccaritas __sabbadhÄ«_ti sabbesu Ä• yatanesu. __savantÄ«_ti savanti Ä• savanti sandanti pavattant Ä• savanti sandanti pavattanti. sotato sadde savanti ... pe ... ghÄ• nato gandhe savanti ... jiv savanti ... kÄ• yato phoá¹-á¹-habbe savanti ... manato dhamme savanti Ä• savanti sandanti rÅ«pataá¹‡hÄ• savanti Ä• savanti sandanti pavattanti. sotato saddataá¹‡hÄ• savanti Ä• sa pavattanti. ghÄ• nato gandhataá¹‡hÄ• savanti ... jivhÄ• to rasataá¹‡hÄ• savanti ... kÄ• yat phoá¹-á¹-habbataá¹‡hÄ• savanti ... manato dhammataá¹‡hÄ• savanti Ä• savanti sandanti sabbadhi sotÄ• .

__iccÄ• yasmÄ• ajito_ti. __iccÄ• _ti padasandhi ... pe ... \Se 16/ padÄ• nupubbatÄ• petaá¹ iccÄ• yasmÄ• ajito.

__sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡a_nti sotÄ• naá¹ƒ kiá¹ƒ Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ sa gopananti --- sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

__sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hÄ«_ti sotÄ• naá¹ƒ Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ saá¹ gopanaá¹ƒ brÅ«hi Ä• cikkha desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ --- sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi.

__kena_ \Ne 26/ __sotÄ• pidhiyyare_ti kena sotÄ• pidhÄ«yanti pacchijjanti na savanti na nappavattantÄ«ti --- kena sotÄ• pidhiyyare. tenÄ• ha so brÄ• hmaá¹‡o ---

``savanti sabbadhi sotÄ• , [iccÄ• yasmÄ• ajito]

sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhiyyareâ€™â€™ ||

<4> á¹• 21 __yÄ• ni_ \Be 30/ __sotÄ• ni lokasmiá¹ƒ, [ajitÄ• ti bhagavÄ•] _

__sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ. _

__sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete_ \Se 17/ __pidhiyyare ||_

__yÄ• ni sotÄ• ni lokasmi_nti yÄ• ni etÄ• ni sotÄ• ni mayÄ• kittitÄ• ni pakittitÄ• ni Ä• cikkhi paÃ±Ã±apitÄ• ni paá¹-á¹-hapitÄ• ni vivaritÄ• ni vibhajitÄ• ni {vibhattÄ• ni (Katthaci) } uttÄ• n

pakÄ• sitÄ• ni, seyyathidaá¹ƒ {seyyathÄ«daá¹ƒ (Se) } --- taá¹‡hÄ• soto diá¹-á¹-hisoto kilesas
avijjÄ• soto. __lokasmi_nti apÄ• yaloke manussaloke devaloke khandhaloke dhÄ• tuloke Ä•
sotÄ• ni lokasmiá¹ƒ. __ajitÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati.

__sati tesaá¹ƒ nivÄ• raá¹‡a_nti. __satÄ«_ti yÄ• sati anussati paá¹-issati sati saraá¹‡atÄ• c
apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sammÄ• sati satisambojjha
ayaá¹ƒ vuccati sati. __nivÄ• raá¹‡a_nti Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ saá¹ƒvaraá¹‡aá¹ƒ r
sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

__sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mÄ«_ti sotÄ• naá¹ƒ Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ saá
gopanaá¹ƒ brÅ«mi Ä• cikkhÄ• mi ... pe ... uttÄ• nÄ«karomi pakÄ• semÄ«ti --- sotÄ• naá¹ƒ s

__paÃ±Ã±Ä• yete pidhiyyare_ti. __paÃ±Ã±Ä• _ti yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... am
sammÄ• diá¹-á¹-hi. paÃ±Ã±Ä• yete pidhiyyareti --- paÃ±Ã±Ä• yete sotÄ• pidhÄ«yanti pacch
Ä• savanti na sandanti nappavattanti. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti jÄ• nato
pidhÄ«yanti pacchijjanti na \Se 18/ savanti \Ne 27/ na Ä• savanti na sandanti nappavattanti.
saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti jÄ• nato passato paÃ±Ã±Ä• yete sotÄ• pidhÄ«yanti p
Ä• savanti na sandanti nappavattanti. ``sabbe saá¹…khÄ• rÄ• anattÄ• â€™â€™ ti jÄ• nato
pidhÄ«yanti pacchijjanti na savanti na Ä• savanti na sandanti nappavattanti. ``avijjÄ• paccay
saá¹…khÄ• rÄ• â€™â€™ ti jÄ• nato passato paÃ±Ã±Ä• yete sotÄ• pidhÄ«yanti pacchijjant
Ä• savanti na sandanti nappavattanti. ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nt
``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti ... ``nÄ• marÅ«papaccayÄ• saá¸·Ä• y
``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti ... ``phassapaccayÄ• vedanÄ• â€™â€™ ti ...
taá¹‡hÄ• â€™â€™ ti ... ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti ... ``upÄ• dÄ• napac
``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti ... ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti jÄ• na
pidhÄ«yanti pacchijjanti na savanti na Ä• savanti na sandanti nappavattanti. ``avijjÄ• nirodh
saá¹…khÄ• ranirodhoâ€™â€™ ti ... ``saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodhoâ€™â€
nÄ• marÅ«panirodhoâ€™â€™ ti ... ``nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodhoâ€™â€™
phassanirodhoâ€™â€™ ti ... ``phassanirodhÄ• vedanÄ• nirodhoâ€™â€™ ti ... ``vedanÄ• n
taá¹‡hÄ• nirodhoâ€™â€™ ti ... ``taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodhoâ€™â€™ ti ... ``up
bhavanirodhoâ€™â€™ ti ... ``bhavanirodhÄ• jÄ• tinirodhoâ€™â€™ ti ... ``jÄ• tinirodhÄ• jar
ti jÄ• nato passato paÃ±Ã±Ä• yete sotÄ• pidhÄ«yanti pacchijjanti na savanti na Ä• savanti
nappavattanti. ``idaá¹ƒ dukkhaâ€™â€™ nti ... pe ... ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti ...
dukkhanirodhoâ€™â€™ ti ... ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti jÄ•
sotÄ• pidhÄ«yanti pacchijjanti na savanti na Ä• savanti \Se 19/ na sandanti nappavattanti. `
Ä• savÄ• â€™â€™ ti ... pe ... ``ayaá¹ƒ Ä• savasamudayoâ€™â€™ ti ... ``ayaá¹ƒ Ä• savanir
Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti jÄ• nato passato paÃ±Ã±Ä• yete sotÄ•
savanti na Ä• savanti na sandanti nappavattanti. ``ime dhammÄ• abhiÃ±Ã±eyyÄ• â€™â€™

pariÃ±Ã±eyyÄ• â€™â€™ ti ... ``ime dhammÄ•  pahÄ• tabbÄ• â€™â€™ ti ... ``ime dhammÄ
``ime dhammÄ• sacchikÄ• tabbÄ• â€™â€™ ti jÄ• nato passato paÃ±Ã±Ä• yete sotÄ• pidh
na Ä• savanti na sandanti nappavattanti. channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca jÄ• nato passato paÃ±Ã±Ä• yete sotÄ• p
savanti na Ä• savanti na sandanti nappavattanti. paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca jÄ• nato passato ... c
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca jÄ• n
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammanti jÄ• nato passato paÃ±Ã±Ä• yete
na \Ne 28/ savanti na Ä• savanti \Be 32/ na sandanti \Se 20/ nappavattantÄ«ti --- paÃ±Ã±Ä•
tenÄ• ha bhagavÄ• ---

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, [ajitÄ• ti bhagavÄ•]

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ti ||

<5> á¹• 21 __paÃ±Ã±Ä• ceva sati cÄ• pi, [iccÄ• yasmÄ• ajito] _

__nÄ• marÅ«paÃ±ca mÄ• risa. _

__etaá¹ƒ me puá¹-á¹-ho pabrÅ«hi, katthetaá¹ƒ uparujjhati ||_

__paÃ±Ã±Ä• ceva sati cÄ• pÄ«_ti. __paÃ±Ã±Ä• _ti yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• vicayo p
sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ kosallaá¹ƒ nepuÃ±
upaparikkhÄ• bhÅ«rÄ« {bhÅ«ri (Katthaci) } medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi. __satÄ«_
sammÄ• satÄ«ti --- paÃ±Ã±Ä• ceva saticÄ• pi, iccÄ• yasmÄ• ajito.

__nÄ• marÅ«paÃ±ca mÄ• risÄ• _ti. __nÄ• ma_nti cattÄ• ro arÅ«pino khandhÄ• . __rÅ«pa_
catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ \Se 21/. __mÄ• risÄ• _ti piyavac
sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ mÄ• risÄ• ti --- nÄ• marÅ«paÃ±ca mÄ• risa.

__etaá¹ƒ me puá¹-á¹-ho pabrÅ«hÄ«_ti. __etaá¹ƒ me_ti yaá¹ƒ pucchÄ• mi yaá¹ƒ yÄ• cÄ• mi
pasÄ• demi. __puá¹-á¹-ho_ti pucchito yÄ• cito ajjhesito pasÄ• dito. __pabrÅ«hÄ«_ti brÅ«hi
paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi {vivarehi vibhajehi (Katthaci) } uttÄ• nÄ«
--- etaá¹ƒ me puá¹-á¹-ho pabrÅ«hi.

__katthetaá¹ƒ uparujjhatÄ«_ti katthetaá¹ƒ nirujjhati vÅ«pasammati atthaá¹ƒ gacchati paá¹-ip
katthetaá¹ƒ uparujjhati. tenÄ• ha so brÄ• hmaá¹‡o ---

``paÃ±Ã±Ä• \Ne 29/ \Be 33/ ceva sati cÄ• pi, [iccÄ• yasmÄ• ajito]

nÄ• marÅ«paÃ±ca mÄ• risa.

evaá¹ƒ me puá¹-á¹-ho pabrÅ«hi, katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

<6> á¹• 21 __yametaá¹ƒ paÃ±haá¹ƒ apucchi, ajita taá¹ƒ vadÄ• mi te. _

__yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati. _

__viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhati ||_

__yametaá¹ƒ paÃ±haá¹ƒ apucchÄ«_ti. __yameta_nti paÃ±Ã±aÃ±ca satiÃ±ca nÄ• marÅ«pa
yÄ• casi ajjhesati {ajjhesi (Katthaci) } pasÄ• desÄ«ti --- yametaá¹ƒ paÃ±haá¹ƒ apucchi.

__ajita_ \Se 22/ __taá¹ƒ vadÄ• mi te_ti. __ajitÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ•
paÃ±Ã±aÃ±ca satiÃ±ca nÄ• marÅ«paÃ±ca. __vadÄ• mÄ«_ti vadÄ• mi Ä• cikkhÄ• mi desen
vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• semÄ«ti. ajita taá¹ƒ vadÄ• mi te.

__yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhatÄ«_ti __nÄ• ma_nti cattÄ• ro arÅ«pi
cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ. __
sabbathÄ• sabbaá¹ƒ asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyanavacanametaá¹ƒ {pariyÄ• dÄ• yava
asesanti. __uparujjhatÄ«_ti nirujjhati vÅ«pasammati atthaá¹ƒ gacchati paá¹-ippassambhatÄ«
rÅ«paÃ±ca asesaá¹ƒ uparujjhati.

__viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatÄ«_ti sotÄ• pattimaggaÃ±Ä• á¹‡ena
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena satta bhave á¹-hapetvÄ• anamatagge saá¹
nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti vÅ«pasammanti atthaá¹ƒ gacchanti paá¹-ippass
sakadÄ• gÄ• mimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena dve bh
uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti vÅ«pasammanti atthaá¹ƒ gaccha
anÄ• gÄ• mimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa nirodhena ekaá¹ƒ bh
vÄ• arÅ«padhÄ• tuyÄ• vÄ• ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti v
23/ gacchanti paá¹-ippassambhanti. arahattamaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä
uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti vÅ«pasammanti atthaá¹ƒ gaccha

\Be 34/. arahato anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yantassa carimaviÃ±Å
ca sati ca \Ne 30/ nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti vÅ«pasammanti atthaá¹ƒ gacc
paá¹-ippassambhantÄ«ti --- viÃ±Ã±Ä• á¹‡assa nirodhena etthetaá¹ƒ uparujjhati. tenÄ• ha bh

``yametaá¹ƒ paÃ±haá¹ƒ apucchi, ajita taá¹ƒ vadÄ• mi te.

yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

<7> á¹• 21 __ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• _ {sekkhÄ• (Se Katthaci) } _

__tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risa ||_

__ye ca saá¹…khÄ• tadhammÄ• se_ti saá¹…khÄ• tadhammÄ• vuccanti arahanto khÄ«á¹‡
saá¹…khÄ• tadhammÄ• vuccanti arahanto khÄ«á¹‡Ä• savÄ• ? te saá¹…khÄ• tadhammÄ•
tÄ«ritadhammÄ• vibhÅ«tadhammÄ• vibhÄ• vitadhammÄ• . ``sabbe saá¹…khÄ• rÄ• anicc
Ã±Ä• tadhammÄ• tulitadhammÄ• tÄ«ritadhammÄ• vibhÅ«tadhammÄ• vibhÄ• vitadhamm
dukkhÄ• â€™â€™ ti saá¹…khÄ• tadhammÄ• ... pe ... ``sabbe dhammÄ• anattÄ• â€™â€™
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti saá¹…khÄ• tadhammÄ• ... ``yaá¹ƒ kiÃ±ci s
nirodhadhammaâ€™â€™ nti saá¹…khÄ• tadhammÄ• Ã±Ä• tadhammÄ• \Se 24/ tulitadhan
vibhÄ• vitadhammÄ• . atha vÄ• tesaá¹ƒ khandhÄ• saá¹…khÄ• tÄ• dhÄ• tuyo saá¹…khÄ•
gatiyo saá¹…khÄ• tÄ• upapattiyo saá¹…khÄ• tÄ• paá¹-isandhi saá¹…khÄ• tÄ• bhavÄ• sa
saá¹…khÄ• tÄ• vaá¹-á¹-Ä• saá¹…khÄ• tÄ• . atha vÄ• te khandhapariyante á¹-hitÄ• dhÄ•
Ä• yatanapariyante á¹-hitÄ• gatipariyante á¹-hitÄ• upapattipariyante á¹-hitÄ• paá¹-isandhip
bhavapariyante á¹-hitÄ• saá¹ƒsÄ• rapariyante á¹-hitÄ• vaá¹-á¹-apariyante á¹-hitÄ• antime
samussaye á¹-hitÄ• antimadehadharÄ• arahanto.

tesaá¹ƒ cÄ• yaá¹ƒ {yÄ• yaá¹ƒ (Katthaci) } pacchimako, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi nesaá¹ƒ punabbhavoti ||

taá¹ƒkÄ• raá¹‡Ä• saá¹…khÄ• tadhammÄ• vuccanti arahanto khÄ«á¹‡Ä• savÄ• ti. __ye ca
sekhÄ• puthÅ« idhÄ• _ti. __sekhÄ• _ti kiá¹ƒkÄ• raá¹‡Ä• vuccanti \Be 35/ sekhÄ• ? sikkhan
sikkhanti? adhisÄ«lampi sikkhanti, adhicittampi sikkhanti, adhipaÃ±Ã±ampi sikkhanti. katam
idha bhikkhu sÄ«lavÄ• hoti pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasamp
vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu. khuddako sÄ«lakkhandh
sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä• di caraá¹‡aá¹ƒ saá¹ƒyamo saá¹ƒvaro mukhaá¹ƒ pamukhaá¹ƒ kus

samÄ• pattiyÄ• --- ayaá¹ƒ adhisÄ«lasikkhÄ• .

katamÄ• \Se 25/ adhicittasikkhÄ• ? idha bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ
dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati
adhicittasikkhÄ• .

katamÄ• adhipaÃ±Ã±Ä• sikkhÄ• ? idha bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ•
ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . so ``idaá¹ƒ dukkhaâ€™â€™
``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti ... pe ... ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti ... ``ayaá
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``ime Ä• savÄ• â€™â€™ ti ... pe ...
Ä• savasamudayoâ€™â€™ ti ... ``ayaá¹ƒ Ä• savanirodhoâ€™â€™ ti ... ``ayaá¹ƒ Ä• savanir
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• â€
Ä• vajjantÄ• sikkhanti jÄ• nantÄ• sikkhanti passantÄ• sikkhanti cittaá¹ƒ adhiá¹-á¹-hahantÄ
adhimuccantÄ• sikkhanti vÄ«riyaá¹ƒ {viriyaá¹ƒ (Se) } paggaá¹‡hantÄ• sikkhanti satiá¹ƒ upa
sikkhanti cittaá¹ƒ samÄ• dahantÄ• sikkhanti paÃ±Ã±Ä• ya pajÄ• nantÄ• sikkhanti abhiÃ±Ã
sikkhanti pariÃ±Ã±eyyaá¹ƒ parijÄ• nantÄ• sikkhanti pahÄ• tabbaá¹ƒ pajahantÄ• sikkhanti b
sikkhanti sacchikÄ• tabbaá¹ƒ sacchikarontÄ• sikkhanti Ä• caranti samÄ• caranti samÄ• dÄ
taá¹ƒkÄ• raá¹‡Ä• vuccanti --- sekhÄ• . __puthÅ«_ti bahukÄ• . ete sekhÄ• sotÄ• pannÄ• c
sakadÄ• gÄ• mino ca paá¹-ipannÄ• ca \Se 26/ anÄ• gÄ• mino ca paá¹-ipannÄ• ca arahant
__idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• imissÄ• khantiyÄ• imissÄ• ruciyÄ• imasmiá¹ƒ Ä• dÄ• y
imasmiá¹ƒ vinaye imasmiá¹ƒ dhammavinaye imasmiá¹ƒ pÄ• vacane imasmiá¹ƒ brahmacariy
imasmiá¹ƒ attabhÄ• ve imasmiá¹ƒ manussaloketi --- ye ca sekhÄ• puthÅ« idha.

__tesaá¹ƒ_ \Be 36/ __me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• _ti tvampi nipako
buddhimÄ• Ã±Ä• á¹‡Ä« medhÄ• vÄ«. tesaá¹ƒ saá¹…khÄ• tadhammÄ• naÃ±ca sekkhÄ• na
Ä• caraá¹ƒ gocaraá¹ƒ vihÄ• raá¹ƒ paá¹-ipadaá¹ƒ. __puá¹-á¹-ho_ti pucchito yÄ• cito ajjhesito
__pabrÅ«hÄ«_ti brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhaj
pakÄ• sehi. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ sagÄ• ravasappatissÄ• dhivacan
tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risa. tenÄ• ha so brÄ• hmaá¹‡o ---

``ye \Ne 32/ ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti ||

<8> á¹• 21 __kÄ• mesu nÄ• bhigijjheyya, manasÄ• nÄ• vilo siyÄ• . _

__kusalo sabbadhammÄ• naá¹ƒ, sato bhikkhu paribbaje ||_

__kÄ• mesu nÄ• bhigijjheyyÄ• _ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• m
vatthukÄ• mÄ• ? manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ• manÄ• pikÄ• gandhÄ• \Se
phoá¹-á¹-habbÄ• , attharaá¹‡Ä• pÄ• vuraá¹‡Ä• {pÄ• puraá¹‡Ä• (Se) } dÄ• sidÄ• sÄ• ajeá
hatthigavÄ• ssavaá¸·avÄ• khettaá¹ƒ vatthu hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ gÄ• manigamarÄ
(Katthaci) } raá¹-á¹-haÃ±ca janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca --- yaá¹ƒ kiÃ±ci raj
vatthukÄ• mÄ• .

api ca atÄ«tÄ• kÄ• mÄ• anÄ• gatÄ• kÄ• mÄ• paccuppannÄ• kÄ• mÄ• ajjhattÄ• kÄ• m
ajjhattabahiddhÄ• kÄ• mÄ• , hÄ«nÄ• kÄ• mÄ• majjhimÄ• kÄ• mÄ• paá¹‡Ä«tÄ• kÄ• mÄ
kÄ• mÄ• dibbÄ• kÄ• mÄ• , paccupaá¹-á¹-hitÄ• kÄ• mÄ• , nimmitÄ• kÄ• mÄ• paranimmit
apariggahitÄ• kÄ• mÄ• , mamÄ• yitÄ• kÄ• mÄ• amamÄ• yitÄ• kÄ• mÄ• , sabbepi kÄ• mÄ
rÅ«pÄ• vacarÄ• dhammÄ• , sabbepi arÅ«pÄ• vacarÄ• dhammÄ• , taá¹‡hÄ• vatthukÄ• taá
kÄ• manÄ«yaá¹-á¹-hena rajanÄ«yaá¹-á¹-hena madanÄ«yaá¹-á¹-hena ramaá¹‡Ä«yaá¹-á¹-hen
1} kÄ• mÄ• . ime vuccanti vatthukÄ• mÄ• .

katame kilesakÄ• mÄ• ? chando kÄ• mo rÄ• go kÄ• mo chandarÄ• go kÄ• mo saá¹…kappo
kÄ• mo, yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ• mataá¹‡hÄ• kÄ• m
kÄ• mapariá¸·Ä• ho kÄ• magedho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• m
kÄ• macchandanÄ«varaá¹‡aá¹ƒ ---

addasaá¹ƒ kÄ• ma te mÅ«laá¹ƒ, saá¹…kappÄ• kÄ• ma jÄ• yasi.

na taá¹ƒ saá¹…kappayissÄ• mi, evaá¹ƒ kÄ• ma na hehisÄ«ti ||

ime \Se 28/ vuccanti kilesakÄ• mÄ• . gedho vuccati taá¹‡hÄ• , yo rÄ• go sÄ• rÄ• go ... pe ...
akusalamÅ«laá¹ƒ. __kÄ• mesu nÄ• bhigijjheyyÄ• _ti kilesakÄ• mena vatthukÄ• mesu nÄ• b
palibundheyya {palibujjheyya (Se) } agiddho assa agadhito amucchito anajjhÄ• panno {anaj
vÄ«tagedho vigatagedho cattagedho vantagedho muttagedho pahÄ«nagedho paá¹-inissaá¹
vigatarÄ• go cattarÄ• go vantarÄ• go muttarÄ• go pahÄ«narÄ• go paá¹-inissaá¹-á¹-harÄ• go
sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• vihareyyÄ• ti --- kÄ• mesu

__manasÄ• nÄ• vilo siyÄ• _ti. __mano_ti yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá
manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manovi
kÄ• yaduccaritena cittaá¹ƒ Ä• vilaá¹ƒ hoti luá¸·itaá¹ƒ eritaá¹ƒ ghaá¹-á¹-itaá¹ƒ calitaá¹ƒ bhanta
avÅ«pasantaá¹ƒ. vacÄ«duccaritena ... pe ... manoduccaritena ... rÄ• gena ... dosena ... moh
upanÄ• hena ... makkhena ... paá¸·Ä• sena ... issÄ• ya ... macchariyena ... mÄ• yÄ• ya ... sÄ
thambhena ... sÄ• rambhena ... mÄ• nena ... atimÄ• nena ... madena ... pamÄ• dena ... sab
sabbaduccaritehi ... sabbaá¸• Ä• hehi ... sabbapariá¸·Ä• hehi ... sabbasantÄ• pehi ...

sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi cittaá¹ƒ Ä• vilaá¹ƒ hoti luá¸·itaá¹ƒ eritaá¹ƒ ghaá¹-á¹-itaá¹
avÅ«pasantaá¹ƒ. __manasÄ• nÄ• vilo siyÄ• _ti cittena anÄ• vilo siyÄ• --- aluá¸·ito anerito a
abhanto vÅ«pasanto Ä• vilakare kilese jaheyya pajaheyya vinodeyya byantÄ«kareyya {byan
} anabhÄ• vaá¹ƒ \Se 29/ gameyya, Ä• vilakarehi kilesehi ca Ä• rato {Ä• rato assa (Katthaci)
virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ•
manasÄ• nÄ• vilo siyÄ• .

__kusalo_ \Be 38/ __sabbadhammÄ• na_nti ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti k
``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti kusalo sabbadhammÄ• naá¹ƒ, ``sabbe dham
sabbadhammÄ• naá¹ƒ, ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti kusalo sabbadhamm
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti kusalo sabbadhammÄ•
sabbadhammÄ• naá¹ƒ.

atha vÄ• , aniccato kusalo sabbadhammÄ• naá¹ƒ, dukkhato ... pe ... rogato ... gaá¹‡á¸• ato
aghato ... Ä• bÄ• dhato ... parato ... palokato ... Ä«tito ... upaddavato ... bhayato ... upasagg
... pabhaá¹…guto ... addhuvato {adhuvato (Katthaci) Nidd I 13} ... atÄ• á¹‡ato ... aleá¹‡ato ..
... asaraá¹‡Ä«bhÅ«tato ... rittato ... tucchato ... suÃ±Ã±ato ... anattato ... Ä• dÄ«navato ...
vipariá¹‡Ä• madhammato ... asÄ• rakato ... aghamÅ«lato ... vadhakato ... vibhavato ... sÄ• s
saá¹…khatato ... mÄ• rÄ• misato ... jÄ• tidhammato ... jarÄ• dhammato ... byÄ• dhidhamma
sokaparidevadukkhadomanassupÄ• yÄ• sadhammato \Ne 34/ ... saá¹ƒkilesikadhammato ...
atthaá¹…gamato ... assÄ• dato ... Ä• dÄ«navato ... nissaraá¹‡ato kusalo sabbadhammÄ• na
sabbadhammÄ• naá¹ƒ.

atha vÄ• , khandhakusalo dhÄ• tukusalo Ä• yatanakusalo paá¹-iccasamuppÄ• dakusalo sa
sammappadhÄ• nakusalo iddhipÄ• dakusalo indriyakusalo balakusalo bojjhaá¹…gakusalo n
30/ nibbÄ• nakusalo. evampi kusalo sabbadhammÄ• naá¹ƒ.

atha vÄ• , sabbadhammÄ• vuccanti dvÄ• dasÄ• yatanÄ• ni --- cakkhu ceva {cakkhuÃ±cev
sotaÃ±ca saddÄ• ca, ghÄ• naÃ±ca gandhÄ• ca, jivhÄ• ca rasÄ• ca, kÄ• yo ca phoá¹-á¹-h
ca. yato ca ajjhattikabÄ• hiresu Ä• yatanesu chandarÄ• go pahÄ«no hoti ucchinnamÅ«lo tÄ
anabhÄ• vaá¹ƒkato {anabhÄ• vaá¹…gato (Se) } Ä• yatiá¹ƒ anuppÄ• dadhammo, ettÄ• vatÄ•
kusalo sabbadhammÄ• naá¹ƒ.

__sato bhikkhu paribbaje_ti. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato, vedanÄ• su vedanÄ• nupassa
bhÄ• vento sato, citte cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato, dhammesu
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato.

aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- asatiparivajjanÄ• ya sato, satikaraá¹‡Ä«yÄ• naá¹ƒ c
sato, satiparibandhÄ• naá¹ƒ {satipaá¹-ipakkhÄ• naá¹ƒ (Se) Nidd I 3} dhammÄ• naá¹ƒ hatatt
satinimittÄ• naá¹ƒ dhammÄ• naá¹ƒ asammuá¹-á¹-hattÄ• {appamuá¹-á¹-hattÄ• (Se) } sato.

aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- satiyÄ• samannÄ• gatattÄ• sato, satiyÄ• vasitattÄ
pÄ• guÃ±Ã±ena samannÄ• gatattÄ• sato, satiyÄ• apaccorohaá¹‡atÄ• ya sato.

aparehipi catÅ«hi kÄ• raá¹‡ehi sato --- satiyÄ• samannÄ• gatattÄ• sato, santattÄ• sato, s
santadhammasamannÄ• gatattÄ• sato. buddhÄ• nussatiyÄ• sato, dhammÄ• nussatiyÄ• s
sÄ«lÄ• nussatiyÄ• sato, cÄ• gÄ• nussatiyÄ• sato, devatÄ• nussatiyÄ• sato \Se 31/, Ä• nÄ
maraá¹‡assatiyÄ• sato, kÄ• yagatÄ• satiyÄ• sato, upasamÄ• nussatiyÄ• sato. yÄ• sati a
sammÄ• sati satisambojjhaá¹…go ekÄ• yanamaggo, ayaá¹ƒ vuccati sati. imÄ• ya satiyÄ• u
samupÄ• gato upapanno samupapanno \Ne 35/ {sampanno (Katthaci) } samannÄ• gato, so
sattannaá¹ƒ dhammÄ• naá¹ƒ bhinnattÄ• bhikkhu --- sakkÄ• yadiá¹-á¹-hi bhinnÄ• hoti, vicik
sÄ«labbataparÄ• mÄ• so bhinno hoti, rÄ• go bhinno hoti, doso bhinno hoti, moho bhinno ho
bhinnÄ• honti pÄ• pakÄ• akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobhavikÄ• {ponobbhav
dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• .

pajjena katena {pajjotakatena (Katthaci) Sn 519} attanÄ• , [sabhiyÄ• ti bhagavÄ•]

parinibbÄ• nagato vitiá¹‡á¹‡akaá¹…kho.

vibhavaÃ±ca bhavaÃ±ca vippahÄ• ya, vusitavÄ• khÄ«á¹‡apunabbhavo sa bhikkhÅ«ti ||

__sato_ \Be 40/ __bhikkhu paribbaje_ti sato bhikkhu paribbaje, sato gaccheyya, sato tiá¹-á
nisÄ«deyya, sato seyyaá¹ƒ kappeyya, sato abhikkameyya, sato paá¹-ikkameyya, sato Ä• lo
sato samiÃ±jeyya, sato pasÄ• reyya, sato saá¹…ghÄ• á¹-ipattacÄ«varaá¹ƒ dhÄ• reyya, sato
iriyeyya vatteyya pÄ• leyya yapeyya yÄ• peyyÄ• ti --- sato bhikkhu paribbaje. tenÄ• ha bhag

``kÄ• mesu \Se 32/ nÄ• bhigijjheyya, manasÄ• nÄ• vilo siyÄ• .

kusalo sabbadhammÄ• naá¹ƒ, sato bhikkhu paribbajeâ€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ye te brÄ• hmaá¹‡ena saddhiá¹ƒ ekacchandÄ• ekapayogÄ•
ekavÄ• sanavÄ• sitÄ• , tesaá¹ƒ anekapÄ• á¹‡asahassÄ• naá¹ƒ virajaá¹ƒ vÄ«tamalaá¹ƒ dha
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. tassa br
Ä• savehi cittaá¹ƒ vimucci. saha arahattappattÄ• ajinajaá¹-Ä• vÄ• kacÄ«ratidaá¹‡á¸• akama
ca antarahitÄ• , bhaá¹‡á¸• ukÄ• sÄ• yavatthavasano saá¹…ghÄ• á¹-ipattacÄ«varadharo an

paÃ±jaliko bhagavantaá¹ƒ namassamÄ• no nisinno hoti --- ``satthÄ• me bhante bhagavÄ• ,

ajitamÄ• á¹‡avapucchÄ• niddeso paá¹-hamo.

2. tissametteyyamÄ• á¹‡avapucchÄ• niddeso

<9> á¹• 21 __kodha_ \Se 33/ \Ne 36/ __santusito loke, [iccÄ• yasmÄ• tissametteyyo] _

__kassa no santi iÃ±jitÄ• . _

__ko ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati. _

__kaá¹ƒ brÅ«si mahÄ• purisoti, ko idha sibbinimaccagÄ• ||_

__kodha santusito loke_ti ko loke tuá¹-á¹-ho santuá¹-á¹-ho attamano paripuá¹‡á¹‡asaá¹…ka
santusito loke.

__iccÄ• yasmÄ• _ \Be 41/ __tissametteyyo_ti. __iccÄ• _ti padasandhi padasaá¹ƒsaggo pad
akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- iccÄ• ti. __Ä•
garuvacanaá¹ƒ sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ --- Ä• yasmÄ• ti. __tisso_ti tassa
saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madhey
__metteyyo_ti tassa brÄ• hmaá¹‡assa gottaá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ
tissametteyyo.

__kassa no santi iÃ±jitÄ• _ti taá¹‡hiÃ±jitaá¹ƒ diá¹-á¹-hiÃ±jitaá¹ƒ mÄ• niÃ±jitaá¹ƒ kilesiÃ±jitaá
kÄ• miÃ±jitaá¹ƒ. kassime iÃ±jitÄ• natthi na santi na saá¹ƒvijjanti nupalabbhanti pahÄ«nÄ• s
vÅ«pasantÄ• paá¹-ipassaddhÄ• \Se 34/ abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ
iÃ±jitÄ• .

__ko ubhantamabhiÃ±Ã±Ä• yÄ• _ti ko ubho ante abhiÃ±Ã±Ä• ya jÄ• nitvÄ• tulayitvÄ• tÄ«
vibhÅ«taá¹ƒ katvÄ• ti --- ko ubhantamabhiÃ±Ã±Ä• ya.

__majjhe mantÄ• na lippatÄ«_ti majjhe mantÄ• ya na lippati, alitto anupalitto nikkhanto niss
visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- majjhe mantÄ• na lippati.

__kaá¹ƒ brÅ«si mahÄ• puriso_ti mahÄ• puriso aggapuriso seá¹-á¹-hapuriso viseá¹-á¹-hapur
37/ uttamapuriso padhÄ• napuriso pavarapurisoti. kaá¹ƒ brÅ«si kaá¹ƒ kathesi kaá¹ƒ maÃ±Ã

kaá¹ƒ passati kaá¹ƒ voharasÄ«ti --- kaá¹ƒ brÅ«si mahÄ• purisoti.

__ko idha sibbinimaccagÄ• _ti ko idha sibbiniá¹ƒ taá¹‡haá¹ƒ ajjhagÄ• upaccagÄ• atikkant
vÄ«tivattoti --- ko idha sibbinimaccagÄ• . tenÄ• ha so brÄ• hmaá¹‡o ---

``kodha santusito loke, [iccÄ• yasmÄ• tissametteyyo]

kassa no santi iÃ±jitÄ• .

ko ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati.

kaá¹ƒ brÅ«si mahÄ• purisoti, ko \Se 35/ idha sibbinimaccagÄ• â€™â€™ ti ||

<10> á¹• 21 __kÄ• mesu_ \Be 42/ __brahmacariyavÄ• , [metteyyÄ• ti bhagavÄ•] _

__vÄ«tataá¹‡ho sadÄ• sato. _

__saá¹…khÄ• ya nibbuto bhikkhu, tassa no santi iÃ±jitÄ• ||_

__kÄ• mesu brahmacariyavÄ• _ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• m
ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . brahmacariyaá¹ƒ vuccati
asaddhammasamÄ• pattiyÄ• Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ
velÄ• anatikkamo. api ca, nippariyÄ• yena brahmacariyaá¹ƒ vuccati ariyo aá¹-á¹-haá¹…giko
--- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, samm
sammÄ• sati, sammÄ• samÄ• dhi. yo iminÄ• ariyena aá¹-á¹-haá¹…gikena maggena upeto
upapanno samupapanno samannÄ• gato, so vuccati brahmacariyavÄ• . yathÄ• ca dhanena
bhogavÄ• ti vuccati, yasena yasavÄ• ti \Se 36/ vuccati, sippena sippavÄ• ti vuccati, sÄ«lena
vÄ«riyena vÄ«riyavÄ• ti vuccati, paÃ±Ã±Ä• ya paÃ±Ã±avÄ• ti vuccati, vijjÄ• ya vijjavÄ• ti vu
iminÄ• ariyena aá¹-á¹-haá¹…gikena maggena upeto samupeto upÄ• gato samupÄ• gato up
samannÄ• gato, so vuccati brahmacariyavÄ• ti --- kÄ• mesu brahmacariyavÄ• .

__metteyyÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ gottena Ä• lapati. __bhagavÄ• _ti gÄ• r
... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- metteyyÄ• ti bhagavÄ• .

__vÄ«tataá¹‡ho_ \Ne 38/ __sadÄ• sato_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dhamm
taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ•
vuccati vÄ«tataá¹‡ho cattataá¹‡ho vantataá¹‡ho muttataá¹‡ho pahÄ«nataá¹‡ho paá¹-inissa
vÄ«tarÄ• go cattarÄ• go vantarÄ• go muttarÄ• go pahÄ«narÄ• go paá¹-inissaá¹-á¹-harÄ• go

sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati. __sadÄ• _ti sadÄ
niccakÄ• laá¹ƒ dhuvakÄ• laá¹ƒ satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ poá¹…khÄ• nupoá¹…
{pokhÄ• nupokhaá¹ƒ (Se) } udakÅ«mikajÄ• taá¹ƒ avÄ«cisantatisahitaá¹ƒ {avÄ«ci samaá¹…h
phassitaá¹ƒ {phusitaá¹ƒ (Se) } purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ purimayÄ• maá¹ƒ majjhima
kÄ• á¸·e juá¹‡he vasse hemante gimhe purime vayokhandhe majjhime vayokhandhe pacchi
catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye \Se 37/ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato, citte cittÄ• nupassanÄ• satipa
sato, dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so
vÄ«tataá¹‡ho sadÄ• sato.

__saá¹…khÄ• ya nibbuto bhikkhÅ«_ti saá¹…khÄ• vuccati Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• p
pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi. __saá¹…khÄ• yÄ• _ti saá¹…khÄ• ya jÄ• ni
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti saá¹…k
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€
dhammÄ• anattÄ• â€™â€™ ti ... ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti ... ``yaá¹ƒ
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti saá¹…khÄ• ya jÄ• nitvÄ• tulayitvÄ• tÄ«rayitv
katvÄ• .

atha vÄ• , aniccato saá¹…khÄ• ya jÄ• nitvÄ• ... pe ... dukkhato ... rogato ... gaá¹‡á¸• ato ...
... nissaraá¹‡ato saá¹…khÄ• ya jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«ta
rÄ• gassa nibbÄ• pitattÄ• nibbuto, dosassa nibbÄ• pitattÄ• nibbuto, mohassa nibbÄ• pitatt
upanÄ• hassa ... makkhassa ... paá¸·Ä• sassa ... issÄ• ya ... macchariyassa ... mÄ• yÄ• ya
thambhassa ... sÄ• rambhassa ... mÄ• nassa ... atimÄ• nassa ... madassa ... pamÄ• dassa
sabbaduccaritÄ• naá¹ƒ ... sabbadarathÄ• naá¹ƒ \Se 38/ ... sabbapariá¸·Ä• hÄ• naá¹ƒ ... sab
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ nibbÄ• pitattÄ• nibbuto. __bhikkhÅ«_ti sattannaá
bhikkhu ... pe ... vusitavÄ• khÄ«á¹‡apunabbhavo sa bhikkhÅ«ti --- saá¹…khÄ• ya nibbuto b

__tassa no santi iÃ±jitÄ• _ti. __tassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __iÃ±jitÄ• _ti taá¹‡h
diá¹-á¹-hiÃ±jitaá¹ƒ mÄ• niÃ±jitaá¹ƒ kilesiÃ±jitaá¹ƒ kÄ• miÃ±jitaá¹ƒ. tassime iÃ±jitÄ• \Be 44/
saá¹ƒvijjanti \Ne 39/ nupalabbhanti pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassadd
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- tassa no santi iÃ±jitÄ• . tenÄ• ha bhagavÄ• ---

``kÄ• mesu brahmacariyavÄ• , [metteyyÄ• ti bhagavÄ•]

vÄ«tataá¹‡ho sadÄ• sato.

saá¹…khÄ• ya nibbuto bhikkhu, tassa no santi iÃ±jitÄ• â€™â€™ ti ||

<11> á¹• 21 __so ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati. _

__taá¹ƒ brÅ«mi mahÄ• purisoti, so idha sibbinimaccagÄ• ||_

__so ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippatÄ«_ti. __antÄ• _ti phasso eko ant
anto, phassanirodho majjhe; atÄ«taá¹ƒ eko anto, anÄ• gataá¹ƒ dutiyo anto, paccuppannaá¹
eko anto, dukkhÄ• vedanÄ• dutiyo anto, adukkhamasukhÄ• vedanÄ• majjhe; nÄ• maá¹ƒ
anto, viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe; cha ajjhattikÄ• ni Ä• yatanÄ• ni eko anto, cha bÄ• hirÄ• ni Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ majjhe; sakkÄ• yo eko anto, sakkÄ• yasamudayo dutiyo anto, sakkÄ• ya
vuccati paÃ±Ã±Ä• , yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ•

__lepÄ• _ti dve lepÄ• --- taá¹‡hÄ• lepo ca diá¹-á¹-hilepo ca. katamo taá¹‡hÄ• lepo \Se 39/
taá¹‡hÄ• saá¹…khÄ• tena sÄ«makataá¹ƒ odhikataá¹ƒ {mariyÄ• dikataá¹ƒ odhikataá¹ƒ (Se) }
pariggahitaá¹ƒ mamÄ• yitaá¹ƒ --- ``idaá¹ƒ mama, etaá¹ƒ mama, ettakaá¹ƒ mama, ettÄ• vatÄ
gandhÄ• rasÄ• phoá¹-á¹-habbÄ• attharaá¹‡Ä• pÄ• vuraá¹‡Ä• dÄ• sidÄ• sÄ• ajeá¸·akÄ•
hatthigavÄ• ssavaá¸·avÄ• khettaá¹ƒ vatthu hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ gÄ• manigamarÄ
janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±caâ€™â€™. kevalampi mahÄ• pathaviá¹ƒ taá¹‡h
aá¹-á¹-hasatataá¹‡hÄ• vicaritaá¹ƒ --- ayaá¹ƒ taá¹‡hÄ• lepo.

katamo \Be 45/ diá¹-á¹-hilepo? vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• micc
dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi, yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ \Ne 40/ titt
vipariyesaggÄ• ho {vipariyesaggÄ• ho (bahÅ«su) } viparÄ«taggÄ• ho vipallÄ• saggÄ• ho mi
ayÄ• thÄ• vakasmiá¹ƒ yÄ• thÄ• vakanti gÄ• ho, yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• r

__so ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippatÄ«_ti so ubho ca ante majjhaÃ±ca
jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• na lippati na palippa
alitto asaá¹ƒlitto anupalitto nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena
viharatÄ«ti --- so ubhantamabhiÃ±Ã±Ä• ya majjhe mantÄ• na lippati.

__taá¹ƒ_ \Se 40/ __brÅ«mi mahÄ• puriso_ti mahÄ• puriso aggapuriso seá¹-á¹-hapuriso vis
pÄ• mokkhapuriso uttamapuriso pavarapuriso, taá¹ƒ brÅ«mi taá¹ƒ kathemi taá¹ƒ bhaá¹‡Ä• r
voharÄ• mi.

Ä• yasmÄ• sÄ• riputto {passa SN c V 377} bhagavantaá¹ƒ etadavoca --- ``mahÄ• puriso m
vuccati. kittÄ• vatÄ• nu kho, bhante, mahÄ• puriso hotÄ«â€™â€™ ti? ``vimuttacittattÄ• kh
mahÄ• purisoti vadÄ• mi, avimuttacittattÄ• no mahÄ• purisoti vadÄ• mi.

``kathaÃ±ca, sÄ• riputta, vimuttacitto hoti? idha, sÄ• riputta, bhikkhu ajjhattaá¹ƒ kÄ• ye kÄ•
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. tassa kÄ•
cittaá¹ƒ virajjati vimuccati anupÄ• dÄ• ya Ä• savehi. vedanÄ• su ... pe ... citte ... dhammesu
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. tassa dha
viharato cittaá¹ƒ virajjati vimuccati anupÄ• dÄ• ya Ä• savehi. evaá¹ƒ kho, sÄ• riputta, bhikkh
vimuttacittattÄ• khvÄ• haá¹ƒ, sÄ• riputta, mahÄ• purisoti \Be 46/ vadÄ• mi, avimuttacittattÄ
vadÄ• mÄ«â€™â€™ ti --- taá¹ƒ brÅ«mi mahÄ• purisoti.

__so idha sibbinimaccagÄ• _ti sibbinÄ« vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... ab
akusalamÅ«laá¹ƒ, yassesÄ• sibbinÄ« taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ•
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• . so sibbiniá¹ƒ taá¹‡haá¹ƒ accagÄ• upa
samatikkanto vÄ«tivattoti --- so idha sibbinimaccagÄ• . tenÄ• ha bhagavÄ• ---

``so \Ne 41/ ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati.

taá¹ƒ brÅ«mi mahÄ• purisoti, so idha sibbinimaccagÄ• â€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ye te brÄ• hmaá¹‡ena saddhiá¹ƒ ekacchandÄ• ekapayogÄ•
ekavÄ• sanavÄ• sitÄ• , tesaá¹ƒ anekapÄ• á¹‡asahassÄ• naá¹ƒ virajaá¹ƒ vÄ«tamalaá¹ƒ dha
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. tassa br
Ä• savehi cittaá¹ƒ vimucci. saha arahattappattÄ• ajinajaá¹-Ä• vÄ• kacÄ«ratidaá¹‡á¸• akama
ca antarahitÄ• . bhaá¹‡á¸• ukÄ• sÄ• yavatthavasano saá¹…ghÄ• á¹-ipattacÄ«varadharo an
paÃ±jaliko bhagavantaá¹ƒ namassamÄ• no nisinno hoti --- ``satthÄ• me bhante bhagavÄ•

tissametteyyamÄ• á¹‡avapucchÄ• niddeso dutiyo.

3. puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• niddeso

<12> á¹• 21 __anejaá¹ƒ_ \Se 42/ __mÅ«ladassÄ• viá¹ƒ, [iccÄ• yasmÄ• puá¹‡á¹‡ako] _

__atthi paÃ±hena Ä• gamaá¹ƒ. _

__kiá¹ƒnissitÄ• isayo manujÄ• , khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ. _

__yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ

__anejaá¹ƒ mÅ«ladassÄ• vi_nti ejÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhij
akusalamÅ«laá¹ƒ sÄ• ejÄ• taá¹‡hÄ• buddhassa bhagavato pahÄ«nÄ• \Be 47/ ucchinnam
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho anejo. ejÄ• ya pah
na iÃ±jati, alÄ• bhepi na iÃ±jati, yasepi na iÃ±jati, ayasepi na iÃ±jati, pasaá¹ƒsÄ• yapi na iÃ±
na iÃ±jati, sukhepi na iÃ±jati, dukkhepi na iÃ±jati na calati na vedhati nappavedhatÄ«ti --- an
__mÅ«ladassÄ• vi_nti bhagavÄ• mÅ«ladassÄ• vÄ« hetudassÄ• vÄ« nidÄ• nadassÄ• vÄ« s
samuá¹-á¹-hÄ• nadassÄ• vÄ« Ä• hÄ• radassÄ• vÄ« Ä• rammaá¹‡adassÄ• vÄ« paccayadas

tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho akusal

vuttaÃ±hetaá¹ƒ \Ne 42/ bhagavatÄ• --- {passa AN a III 112} ``tÄ«á¹‡imÄ• ni, bhikkhave, nid
kammÄ• naá¹ƒ samudayÄ• ya. katamÄ• ni tÄ«á¹‡i? lobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ sam
kammÄ• naá¹ƒ samudayÄ• ya, moho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya. na, bhikk
kammena mohajena kammena devÄ• paÃ±Ã±Ä• yanti, manussÄ• paÃ±Ã±Ä• yanti, yÄ• v
atha kho, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena nirayo p
paÃ±Ã±Ä• yati, pettivisayo paÃ±Ã±Ä• yati, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci duggatiyo nirayo
pettivisaye attabhÄ• vÄ• bhinibbattiyÄ• â€™â€™. imÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• nÄ«ti bha
evampi bhagavÄ• mÅ«ladassÄ• vÄ« ... pe ... samudayadassÄ• vÄ«. tÄ«á¹‡i kusalamÅ«lÄ•
adoso kusalamÅ«laá¹ƒ, amoho kusalamÅ«laá¹ƒ.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``tÄ«á¹‡imÄ• ni ... pe ... na, bhikkhave, alobhajena kammen
amohajena kammena nirayo paÃ±Ã±Ä• yati, tiracchÄ• nayoni paÃ±Ã±Ä• yati, pettivisayo pa
panaÃ±Ã±Ä• pi kÄ• ci duggatiyo. atha kho, bhikkhave, alobhajena kammena adosajena kam
devÄ• paÃ±Ã±Ä• yanti, manussÄ• paÃ±Ã±Ä• yanti, yÄ• vÄ• panaÃ±Ã±Ä• pi kÄ• ci sugat
attabhÄ• vÄ• bhinibbattiyÄ• â€™â€™. imÄ• ni tÄ«á¹‡i kusalamÅ«lÄ• nÄ«ti bhagavÄ• jÄ• n
mÅ«ladassÄ• vÄ« ... pe ... samudayadassÄ• vÄ«.

vuttaÃ±hetaá¹ƒ \Be 48/ bhagavatÄ• --- ``ye keci, bhikkhave, dhammÄ• akusalÄ• akusalab
akusalapakkhikÄ• \Se 44/ sabbe te avijjÄ• mÅ«lakÄ• avijjÄ• samosaraá¹‡Ä• avijjÄ• samu
samugghÄ• taá¹ƒ gacchantÄ«ti bhagavÄ• jÄ• nÄ• ti passati. evampi bhagavÄ• mÅ«ladass
samudayadassÄ• vÄ«.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``ye keci, bhikkhave, dhammÄ• kusalÄ• kusalabhÄ• giyÄ•
appamÄ• damÅ«lakÄ• appamÄ• dasamosaraá¹‡Ä• . appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ
jÄ• nÄ• ti passati. evampi bhagavÄ• mÅ«ladassÄ• vÄ« ... pe ... samudayadassÄ• vÄ«.

atha vÄ• , bhagavÄ• jÄ• nÄ• ti passati. ``avijjÄ• mÅ«laá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ, saá¹…k
viÃ±Ã±Ä• á¹‡assa \Ne 43/, viÃ±Ã±Ä• á¹‡aá¹ƒ mÅ«laá¹ƒ nÄ• marÅ«passa, nÄ• marÅ«paá¹ƒ

saá¸·Ä• yatanaá¹ƒ mÅ«laá¹ƒ phassassa, phasso mÅ«laá¹ƒ vedanÄ• ya, vedanÄ• mÅ«laá¹ƒ
upÄ• dÄ• nassa, upÄ• dÄ• naá¹ƒ mÅ«laá¹ƒ bhavassa, bhavo mÅ«laá¹ƒ jÄ• tiyÄ• , jÄ• ti mÅ
ti --- bhagavÄ• jÄ• nÄ• ti passati. evampi bhagavÄ• mÅ«ladassÄ• vÄ« ... pe ... samudayad

atha vÄ• , bhagavÄ• jÄ• nÄ• ti passati. ``cakkhu mÅ«laá¹ƒ cakkhurogÄ• naá¹ƒ, sotaá¹ƒ mÅ
ghÄ• naá¹ƒ mÅ«laá¹ƒ ghÄ• narogÄ• naá¹ƒ, jivhÄ• mÅ«laá¹ƒ jivhÄ• rogÄ• naá¹ƒ, kÄ• yo mÅ
mÅ«laá¹ƒ cetasikÄ• naá¹ƒ dukkhÄ• naâ€™â€™ nti --- bhagavÄ• jÄ• nÄ• ti passati. evampi
hetudassÄ• vÄ« nidÄ• nadassÄ• vÄ« sambhavadassÄ• vÄ« pabhavadassÄ• vÄ« samuá¹-á
Ä• rammaá¹‡adassÄ• vÄ« paccayadassÄ• vÄ« samudayadassÄ• vÄ«ti --- anejaá¹ƒ mÅ«lad

__iccÄ• yasmÄ• puá¹‡á¹‡ako_ti __iccÄ• _ti padasandhi ... pe ... Ä• yasmÄ• puá¹‡á¹‡ako

__atthi paÃ±hena Ä• gama_nti paÃ±hena atthiko Ä• gatomhi, {paÃ±hatthikÄ• mha Ä• gatÄ
paÃ±haá¹ƒ pucchitukÄ• mo Ä• gatomhi, paÃ±haá¹ƒ sotukÄ• mo Ä• gatomhÄ«ti --- evampi a
vÄ• , paÃ±hatthikÄ• naá¹ƒ paÃ±haá¹ƒ pucchitukÄ• mÄ• naá¹ƒ paÃ±haá¹ƒ sotukÄ• mÄ• naá
upasaá¹…kamanaá¹ƒ payirupÄ• sanaá¹ƒ atthÄ«ti --- evampi atthi paÃ±hena Ä• gamaá¹ƒ. at
tuyhaá¹ƒ atthi, tvampi pahu tvamasi alamatto. mayÄ• pucchitaá¹ƒ kathetuá¹ƒ visajjetuá¹ƒ va
{visajjetuá¹ƒ sandassetuá¹ƒ bhaá¹‡itunti (Se) vahassu + etaá¹ƒ} --- evampi atthi paÃ±hena Ä

__kiá¹ƒ_ \Be 49/ __nissitÄ• isayo manujÄ• _ti kiá¹ƒ nissitÄ• Ä• sitÄ• allÄ«nÄ• upagatÄ•
__isayo_ti isinÄ• makÄ• ye keci isipabbajjaá¹ƒ pabbajitÄ• Ä• jÄ«vakÄ• nigaá¹‡á¹-hÄ• jaá
__manujÄ• _ti manussÄ• vuccantÄ«ti --- kiá¹ƒ nissitÄ• isayo manujÄ• .

__khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• na_nti. __khattiyÄ• _ti ye keci khattiyajÄ• tikÄ• . __br
bhovÄ• dikÄ• . __devatÄ• na_nti Ä• jÄ«vakasÄ• vakÄ• naá¹ƒ Ä• jÄ«vakÄ• devatÄ• , nigaá
nigaá¹‡á¹-hÄ• devatÄ• , jaá¹-ilasÄ• vakÄ• naá¹ƒ jaá¹-ilÄ• devatÄ• , paribbÄ• jakasÄ• vakÄ
devatÄ• , aviruddhakasÄ• vakÄ• naá¹ƒ aviruddhakÄ• {avaruddhakasÄ• vakÄ• naá¹ƒ avaru
hatthivatikÄ• naá¹ƒ hatthÄ« devatÄ• , assavatikÄ• naá¹ƒ assÄ• devatÄ• , govatikÄ• naá¹ƒ
kukkuravatikÄ• naá¹ƒ kukkurÄ• devatÄ• , kÄ• kavatikÄ• naá¹ƒ kÄ• kÄ• devatÄ• , vÄ• sude
devatÄ• , baladevavatikÄ• naá¹ƒ \Se 46/ baladevo devatÄ• , puá¹‡á¹‡abhaddavatikÄ• naá¹
devatÄ• , maá¹‡ibhaddavatikÄ• naá¹ƒ maá¹‡ibhaddo devatÄ• , aggivatikÄ• naá¹ƒ aggi deva
nÄ• gÄ• devatÄ• , supaá¹‡á¹‡avatikÄ• naá¹ƒ supaá¹‡á¹‡Ä• devatÄ• , yakkhavatikÄ• naá¹
asuravatikÄ• naá¹ƒ asurÄ• devatÄ• , gandhabbavatikÄ• naá¹ƒ gandhabbÄ• devatÄ• , mah
mahÄ• rÄ• jÄ• no devatÄ• , candavatikÄ• naá¹ƒ cando devatÄ• , sÅ«riyavatikÄ• naá¹ƒ sÅ«
indo devatÄ• , brahmavatikÄ• naá¹ƒ brahmÄ• devatÄ• , devavatikÄ• naá¹ƒ devo devatÄ• ,
devatÄ• , ye yesaá¹ƒ dakkhiá¹‡eyyÄ• te tesaá¹ƒ devatÄ• ti --- khattiyabrÄ• hmaá¹‡Ä• deva

__yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke_ti yaÃ±Ã±aá¹ƒ vuccati deyyadhammo

cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ annaá¹ƒ pÄ• r
mÄ• lÄ• gandhavilepanaá¹ƒ {mÄ• lÄ• gandhaá¹ƒ vilepanaá¹ƒ (Se) It 75} seyyÄ• vasathapad
__yaÃ±Ã±amakappayiá¹ƒsÅ«_ti yepi yaÃ±Ã±aá¹ƒ esanti gavesanti pariyesanti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ annaá¹ƒ pÄ• r
mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyaá¹ƒ, tepi yaÃ±Ã±aá¹ƒ kappenti. yep
abhisaá¹…kharonti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• r
... \Se 47/ seyyÄ• vasathapadÄ«peyyaá¹ƒ, tepi yaÃ±Ã±aá¹ƒ kappenti. yepi yaÃ±Ã±aá¹ƒ den
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ annaá¹ƒ pÄ• r
seyyÄ• vasathapadÄ«peyyaá¹ƒ \Be 50/, tepi yaÃ±Ã±aá¹ƒ kappenti. __puthÅ«_ti yaÃ±Ã±Ä•
yaÃ±Ã±ayÄ• jakÄ• {yaÃ±Ã±ayajakÄ• (Se) } vÄ• ete puthÅ«, dakkhiá¹‡eyyÄ• vÄ• ete put
ete puthÅ«? bahukÄ• naá¹ƒ ete yaÃ±Ã±Ä• cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napac
pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• laá¹ƒ gandhaá¹ƒ vilepanaá¹ƒ seyyÄ• vasathapadÄ«pey
ete puthÅ«.

kathaá¹ƒ yaÃ±Ã±ayÄ• jakÄ• vÄ• ete puthÅ«? bahukÄ• ete yaÃ±Ã±ayÄ• jakÄ• khattiyÄ•
suddÄ• ca gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• ca --- evaá¹ƒ yaÃ±Ã±ayÄ

kathaá¹ƒ dakkhiá¹‡eyyÄ• vÄ• ete puthÅ«? bahukÄ• ete dakkhiá¹‡eyyÄ• puthÅ« samaá¹
kapaá¹‡addhikavanibbakayÄ• cakÄ• { ... vaá¹‡ibbakasÄ• vakÄ• (Se) It 75} --- evaá¹ƒ dakk
puthÅ«. __idha loke_ti manussaloketi yaÃ±Ã±amakappayiá¹ƒsu --- puthÅ«dha loke.

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• _ti tisso pucchÄ• --- adiá¹-á¹-h
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• . katamÄ• adiá¹-á¹-hajotan
lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti adiá¹-á¹-haá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÄ
Ã±Ä• á¹‡Ä• ya dassanÄ• ya \Ne 45/ tulanÄ• ya tÄ«raá¹‡Ä• ya vibhÅ«tatthÄ• ya vibhÄ• van
ayaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• .

katamÄ• diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• ? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ hoti d
tulitaá¹ƒ tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ. aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsan
pucchati --- ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• vimaticchedanÄ• pucchÄ• ? pakatiyÄ• saá¹ƒsayapakkhando {saá¹ƒsayapakkha
dveá¸·hakajÄ• to --- ``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™â€™ ti! s
vimaticchedanatthÄ• ya paÃ±haá¹ƒ pucchati --- ayaá¹ƒ vimaticchedanÄ• pucchÄ• . imÄ• ti

aparÄ• pi tisso pucchÄ• --- manussapucchÄ• , amanussapucchÄ• , nimmitapucchÄ• . kata
buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchanti, bhikkhÅ« pucchanti, bhikkhuniyo
pucchanti, upÄ• sikÄ• yo pucchanti, rÄ• jÄ• no \Be 51/ pucchanti, khattiyÄ• pucchanti, brÄ•

vessÄ• pucchanti, suddÄ• pucchanti, gahaá¹-á¹-hÄ• pucchanti, pabbajitÄ• pucchanti --- a

katamÄ• amanussapucchÄ• ? amanussÄ• buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ•
pucchanti, supaá¹‡á¹‡Ä• pucchanti, yakkhÄ• pucchanti, asurÄ• pucchanti, gandhabbÄ• p
pucchanti, indÄ• pucchanti, brahmÄ• no pucchanti, devatÄ• yo pucchanti --- ayaá¹ƒ amanu

katamÄ• nimmitapucchÄ• ? yaá¹ƒ bhagavÄ• rÅ«paá¹ƒ abhinimminÄ• ti manomayaá¹ƒ sab
ahÄ«nindriyaá¹ƒ, so nimmito buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• \Se 49/ paÃ±h
visajjeti {vissajjeti (Katthaci) } --- ayaá¹ƒ nimmitapucchÄ• . imÄ• tisso pucchÄ• .

aparÄ• pi tisso pucchÄ• --- attatthapucchÄ• , paratthapucchÄ• , ubhayatthapucchÄ• . apar
diá¹-á¹-hadhammikatthapucchÄ• , samparÄ• yikatthapucchÄ• , paramatthapucchÄ• . aparÄ
anavajjatthapucchÄ• , nikkilesatthapucchÄ• , vodÄ• natthapucchÄ• . aparÄ• pi tisso pucchÄ
anÄ• gatapucchÄ• , paccuppannapucchÄ• . aparÄ• pi tisso pucchÄ• --- ajjhattapucchÄ• , b
ajjhattabahiddhÄ• pucchÄ• . aparÄ• pi tisso pucchÄ• --- kusalapucchÄ• , akusalapucchÄ• ,
tisso pucchÄ• --- khandhapucchÄ• , dhÄ• tupucchÄ• , Ä• yatanapucchÄ• . aparÄ• pi tisso p
satipaá¹-á¹-hÄ• napucchÄ• , sammappadhÄ• napucchÄ• , iddhipÄ• dapucchÄ• . aparÄ• pi t
balapucchÄ• , bojjhaá¹…gapucchÄ• . aparÄ• pi tisso pucchÄ• --- maggapucchÄ• , phalapu

__pucchÄ• mi_ \Se 50/ __ta_nti pucchÄ• mi taá¹ƒ yÄ• cÄ• mi taá¹ƒ ajjhesÄ• mi taá¹ƒ pasÄ
meâ€™â€™ ti pucchÄ• mi taá¹ƒ. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... sacchikÄ
bhagavÄ• ti. __brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vi
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ. tenÄ• ha sc

``anejaá¹ƒ mÅ«ladassÄ• viá¹ƒ, [iccÄ• yasmÄ• puá¹‡á¹‡ako]

atthi paÃ±hena Ä• gamaá¹ƒ.

kiá¹ƒ nissitÄ• isayo manujÄ• , khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaâ€™â€

<13> á¹• 21 __ye_ \Be 52/ __kecime isayo manujÄ• , [puá¹‡á¹‡akÄ• ti bhagavÄ•] _

__khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ. _

__yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, Ä• sÄ«samÄ• nÄ• puá¹‡á¹‡aka itthattaá¹ƒ_ {
itthabhÄ• vaá¹ƒ (Katthaci) } __. _

__jaraá¹ƒ sitÄ• yaÃ±Ã±amakappayiá¹ƒsu ||_

__ye kecime isayo manujÄ• _ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ as
pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __isayo_ti isinÄ• makÄ• ye keci isipabbajjaá¹
nigaá¹‡á¹-hÄ• \Se 51/ jaá¹-ilÄ• tÄ• pasÄ• . __manujÄ• _ti manussÄ• vuccantÄ«ti --- ye ke
puá¹‡á¹‡akÄ• ti bhagavÄ• .

__khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• na_nti. __khattiyÄ• _ti ye keci khattiyajÄ• tikÄ• . __b
bhovÄ• dikÄ• . __devatÄ• na_nti Ä• jÄ«vakasÄ• vakÄ• naá¹ƒ Ä• jÄ«vakÄ• devatÄ• ... pe .
devatÄ• . ye yesaá¹ƒ dakkhiá¹‡eyyÄ• , te tesaá¹ƒ devatÄ• ti --- khattiyÄ• brÄ• hmaá¹‡Ä• d

__yaÃ±Ã±amakappayiá¹ƒsu_ \Ne 47/ __puthÅ«dha loke_ti. yaÃ±Ã±aá¹ƒ vuccati deyyadhar
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ annaá¹ƒ pÄ• r
seyyÄ• vasathapadÄ«peyyaá¹ƒ. __yaÃ±Ã±amakappayiá¹ƒsÅ«_ti yepi yaÃ±Ã±aá¹ƒ esanti ga
... seyyÄ• vasathapadÄ«peyyaá¹ƒ, tepi yaÃ±Ã±aá¹ƒ kappenti. __puthÅ«_ti yaÃ±Ã±Ä• vÄ•
vÄ• ete puthÅ«, dakkhiá¹‡eyyÄ• vÄ• ete puthÅ« ... pe ... evaá¹ƒ dakkhiá¹‡eyyÄ• vÄ• ete
manussaloketi yaÃ±Ã±amakappayiá¹ƒsu --- puthÅ«dha loke.

__Ä• sÄ«samÄ• nÄ• puá¹‡á¹‡aka itthatta_nti. __Ä• sÄ«samÄ• nÄ• _ti rÅ«papaá¹-ilÄ• bha
saddapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• , gandhapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• , ras
phoá¹-á¹-habbapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• , puttapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• n
Ä• sÄ«samÄ• nÄ• , dhanapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• , yasapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ
Ä• sÄ«samÄ• nÄ• , khattiyamahÄ• sÄ• lakule attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• n
53/ attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• , gahapatimahÄ• sÄ• lakule attabhÄ• va
cÄ• tumahÄ• rÄ• jikesu {cÄ• tummahÄ• rÄ• jikesu (Se) } devesu attabhÄ• vapaá¹-ilÄ• bhaá
tÄ• vatiá¹ƒsesu devesu yÄ• mesu devesu tusitesu devesu nimmÄ• naratÄ«su devesu paran
brahmakÄ• yikesu devesu attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«samÄ• nÄ• icchamÄ• nÄ• s
pihayamÄ• nÄ• abhijappamÄ• nÄ• ti Ä• sÄ«samÄ• nÄ• .

__puá¹‡á¹‡aka itthatta_nti ettha attabhÄ• vÄ• bhinibbattiá¹ƒ Ä• sÄ«samÄ• nÄ• ettha khatt
attabhÄ• vÄ• bhinibbattiá¹ƒ Ä• sÄ«samÄ• nÄ• ... pe ... ettha brahmakÄ• yikesu devesu atta
Ä• sÄ«samÄ• nÄ• icchamÄ• nÄ• sÄ• diyamÄ• nÄ• patthayamÄ• nÄ• pihayamÄ• nÄ• ab
--- puá¹‡á¹‡aka itthattaá¹ƒ.

__jaraá¹ƒ sitÄ• yaÃ±Ã±amakappayiá¹ƒsÅ«_ti jarÄ• nissitÄ• byÄ• dhinissitÄ• maraá¹‡anis
sokaparidevadukkhadomanassupÄ• yÄ• sanissitÄ• . yadeva te jÄ• tinissitÄ• tadeva te jarÄ
jarÄ• nissitÄ• tadeva te byÄ• dhinissitÄ• . yadeva te byÄ• dhinissitÄ• tadeva te maraá¹‡an

maraá¹‡anissitÄ• tadeva te sokaparidevadukkhadomanassupÄ• yÄ• sanissitÄ• . yadeva te
sokaparidevadukkhadomanassupÄ• yÄ• sanissitÄ• tadeva te gatinissitÄ• . yadeva te gatini
upapattinissitÄ• . yadeva te upapattinissitÄ• tadeva te paá¹-isandhinissitÄ• . yadeva te paá
tadeva te bhavanissitÄ• . yadeva te bhavanissitÄ• \Ne 48/ tadeva te saá¹ƒsÄ• ranissitÄ• . y
saá¹ƒsÄ• ranissitÄ• tadeva te vaá¹-á¹-anissitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ•
yaÃ±Ã±amakappayiá¹ƒsu. tenÄ• ha bhagavÄ• ---

``ye kecime isayo manujÄ• , [puá¹‡á¹‡akÄ• ti bhagavÄ•]

khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, Ä• sÄ«samÄ• nÄ• puá¹‡á¹‡aka itthattaá¹ƒ.

jaraá¹ƒ sitÄ• yaÃ±Ã±amakappayiá¹ƒsÅ«â€™â€™ ti ||

<14> á¹• 21 __ye_ \Be 54/ __kecime isayo manujÄ• , [iccÄ• yasmÄ• puá¹‡á¹‡ako] _

__khattiyÄ• _ \Se 54/ __brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ. _

__yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, kaccisu te bhagavÄ• yaÃ±Ã±apathe appamat

__atÄ• ruá¹ƒ_ {atÄ• ruá¹ƒ (Se Katthaci) } __jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ
||_

__ye kecime isayo manujÄ• _ti. __ye kecÄ«_ti ... pe ....

__kaccisu te bhagavÄ• yaÃ±Ã±apathe appamattÄ• _ti. __kaccisÅ«_ti saá¹ƒsayapucchÄ•
dveá¸·hakapucchÄ• anekaá¹ƒsapucchÄ• --- ``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kath
kaccisu. __te_ti yaÃ±Ã±ayÄ• jakÄ• vuccanti. __bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ ... pe
yadidaá¹ƒ bhagavÄ• ti --- kaccisu te bhagavÄ• . __yaÃ±Ã±apathe appamattÄ• _ti yaÃ±Ã±oy
yathÄ• ariyamaggo ariyapatho devamaggo devapatho brahmamaggo brahmapatho, evame
yaÃ±Ã±apatho. __appamattÄ• _ti yaÃ±Ã±apathe appamattÄ• sakkaccakÄ• rino sÄ• taccak
anolÄ«navuttino anikkhittacchandÄ• anikkhittadhurÄ• taccaritÄ• tabbahulÄ• taggarukÄ•
tappabbhÄ• rÄ• tadadhimuttÄ• tadadhipateyyÄ• ti --- tepi yaÃ±Ã±apathe appamattÄ• . yep
gavesanti pariyesanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ
pe ... seyyÄ• vasathapadÄ«peyyaá¹ƒ sakkaccakÄ• rino ... pe ... tadadhipateyyÄ• , tepi yaÃ±
appamattÄ• . yepi yaÃ±Ã±aá¹ƒ abhisaá¹…kharonti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ annaá¹ƒ pÄ• r

seyyÄ• vasathapadÄ«peyyaá¹ƒ sakkaccakÄ• rino ... pe ... tadadhipateyyÄ• , tepi yaÃ±Ã±ap
yaÃ±Ã±aá¹ƒ denti yajanti pariccajanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayab
annaá¹ƒ pÄ• naá¹ƒ ... pe ... seyyÄ• vasathapadÄ«peyyaá¹ƒ sakkaccakÄ• rino \Ne 49/ ... pe
tepi yaÃ±Ã±apathe appamattÄ• ti --- kaccisu te bhagavÄ• yaÃ±Ã±apathe appamattÄ• .

__atÄ• ruá¹ƒ jÄ• tiÃ±ca jaraÃ±ca mÄ• risÄ• _ti jarÄ• maraá¹‡aá¹ƒ atariá¹ƒsu uttariá¹ƒsu pa
samatikkamiá¹ƒsu vÄ«tivattiá¹ƒsu. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ
sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ mÄ• risÄ• ti --- atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ•

__pucchÄ• mi_ \Be 55/ __taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• mi ta_nti pucchÄ• r
ajjhesÄ• mi taá¹ƒ pasÄ• demi taá¹ƒ kathayassu meti --- pucchÄ• mi taá¹ƒ. __bhagavÄ• _ti g
pe ... sacchikÄ• paÃ±Ã±atti --- yadidaá¹ƒ bhagavÄ• ti. __brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ•
paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bh
tenÄ• ha so brÄ• hmaá¹‡o ---

``ye kecime isayo manujÄ• , [iccÄ• yasmÄ• puá¹‡á¹‡ako]

khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu \Se 56/ puthÅ«dha loke, kaccisu te bhagavÄ• yaÃ±Ã±apathe app

atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaâ€™â€™ nti

<15> á¹• 21 __Ä• sÄ«santi_ {Ä• siá¹ƒsanti (Se) } __thomayanti, abhijappanti juhanti. [puá¹‡

__kÄ• mÄ• bhijappanti paá¹-icca lÄ• bhaá¹ƒ, te yÄ• jayogÄ• bhavarÄ• garattÄ• . _

__nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mi ||_

__Ä• sÄ«santi thomayanti abhijappanti juhantÄ«_ti. __Ä• sÄ«santÄ«_ti rÅ«papaá¹-ilÄ• bha
saddapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, gandhapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, rasapaá¹-ilÄ• bha
phoá¹-á¹-habbapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, puttapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, dÄ• rapaá
dhanapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, yasapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, issariyapaá¹-ilÄ• bha
khattiyamahÄ• sÄ• lakule attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, brÄ• hmaá¹‡amahÄ• sÄ
gahapatimahÄ• sÄ• lakule attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi, cÄ• tumahÄ• rÄ• jikes
brahmakÄ• yikesu devesu attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ Ä• sÄ«santi icchanti sÄ• diyanti pat
Ä• sÄ«santi.

__thomayantÄ«_ti \Ne 50/ yaÃ±Ã±aá¹ƒ vÄ• thomenti phalaá¹ƒ vÄ• thomenti dakkhiá¹‡eyy
yaÃ±Ã±aá¹ƒ thomenti? suciá¹ƒ dinnaá¹ƒ {viyaá¹ƒ dinnaá¹ƒ (Se) }, manÄ• paá¹ƒ dinnaá¹ƒ, pa
kÄ• lena \Be 56/ dinnaá¹ƒ, kappiyaá¹ƒ dinnaá¹ƒ, viceyya dinnaá¹ƒ, anavajjaá¹ƒ dinnaá¹ƒ, ab
\Se 57/ dadaá¹ƒ cittaá¹ƒ pasÄ• ditanti --- thomenti kittenti vaá¹‡á¹‡enti pasaá¹ƒsanti. evaá¹ƒ
thomenti.

kathaá¹ƒ phalaá¹ƒ thomenti? ito nidÄ• naá¹ƒ rÅ«papaá¹-ilÄ• bho bhavissati ... pe ... brahma
attabhÄ• vapaá¹-ilÄ• bho bhavissatÄ«ti --- thomenti kittenti vaá¹‡á¹‡enti pasaá¹ƒsanti. evaá
thomenti.

kathaá¹ƒ dakkhiá¹‡eyye thomenti? dakkhiá¹‡eyyÄ• jÄ• tisampannÄ• gottasampannÄ• ajj
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sÄ• kkharappabhed
padakÄ• veyyÄ• karaá¹‡Ä• lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayÄ• ti, vÄ«tarÄ• g
paá¹-ipannÄ• , vÄ«tadosÄ• vÄ• dosavinayÄ• ya vÄ• paá¹-ipannÄ• , vÄ«tamohÄ• vÄ• mo
saddhÄ• sampannÄ• sÄ«lasampannÄ• samÄ• dhisampannÄ• paÃ±Ã±Ä• sampannÄ• vi
vimuttiÃ±Ä• á¹‡adassanasampannÄ• ti --- thomenti kittenti vaá¹‡á¹‡enti pasaá¹ƒsanti. evaá
thomentÄ«ti --- Ä• sÄ«santi thomayanti.

__abhijappantÄ«_ti rÅ«papaá¹-ilÄ• bhaá¹ƒ abhijappanti, saddapaá¹-ilÄ• bhaá¹ƒ abhijappan
gandhapaá¹-ilÄ• bhaá¹ƒ abhijappanti, rasapaá¹-ilÄ• bhaá¹ƒ abhijappanti ... pe ... brahmakÄ•
attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ abhijappantÄ«ti \Se 58/ --- Ä• sÄ«santi thomayanti abhijappant
juhanti denti yajanti pariccajanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesaj
pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ seyyÄ• vasathapadÄ«peyyanti
abhijappanti juhanti puá¹‡á¹‡akÄ• ti bhagavÄ• .

__kÄ• mÄ• bhijappanti paá¹-icca lÄ• bha_nti rÅ«papaá¹-ilÄ• bhaá¹ƒ paá¹-icca kÄ• me abhij
saddapaá¹-ilÄ• bhaá¹ƒ paá¹-icca kÄ• me abhijappanti ... pe ... brahmakÄ• yikesu devesu att
paá¹-icca kÄ• me abhijappanti pajappantÄ«ti --- kÄ• mÄ• bhijappanti paá¹-icca lÄ• bhaá¹ƒ.

__te yÄ• jayogÄ• bhavarÄ• garattÄ• nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mÄ«_ti __te_ti yaÃ±Ã±
__yÄ• jayogÄ• _ti yÄ• jayogesu yuttÄ• payuttÄ• Ä• yuttÄ• samÄ• yuttÄ• taccaritÄ• tabba
\Ne 51/ tappoá¹‡Ä• tappabbhÄ• rÄ• tadadhimuttÄ• tadadhipateyyÄ• ti --- te yÄ• jayogÄ• ,
bhavarÄ• go vuccati yo bhavesu bhavacchando bhavarÄ• go bhavanandÄ« \Be 57/ bhavata
bhavapariá¸·Ä• ho bhavamucchÄ• bhavajjhosÄ• naá¹ƒ. bhavarÄ• gena bhavesu rattÄ• gid
ajjhosannÄ• laggÄ• laggitÄ• palibuddhÄ• ti --- te yÄ• jayogÄ• bhavarÄ• garattÄ• .

__nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mÄ«_ti te yÄ• jayogÄ• bhavarÄ• garattÄ• \Se 59/ jÄ• tija
nÄ• tariá¹ƒsu na uttariá¹ƒsu na patariá¹ƒsu na samatikkamiá¹ƒsu na vÄ«tivattiá¹ƒsu, jÄ• tija

anikkhantÄ• anissaá¹-Ä• anatikkantÄ• asamatikkantÄ• avÄ«tivattÄ• antojÄ• tijarÄ• mara
antosaá¹ƒsÄ• rapathe parivattanti. jÄ• tiyÄ• anugatÄ• jarÄ• ya anusaá¹-Ä• byÄ• dhinÄ• a
abbhÄ• hatÄ• atÄ• á¹‡Ä• aleá¹‡Ä• asaraá¹‡Ä• asaraá¹‡Ä«bhÅ«tÄ• ti; brÅ«mi Ä• cikkhÄ•
paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• semÄ«ti --- te yÄ• jayogÄ• b
nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mi. tenÄ• ha bhagavÄ• ---

``Ä• sÄ«santi thomayanti, abhijappanti juhanti. [puá¹‡á¹‡akÄ• ti bhagavÄ•]

kÄ• mÄ• bhijappanti paá¹-icca lÄ• bhaá¹ƒ, te yÄ• jayogÄ• bhavarÄ• garattÄ• .

nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

<16> á¹• 21 __te ce nÄ• tariá¹ƒsu yÄ• jayogÄ• , [iccÄ• yasmÄ• puá¹‡á¹‡ako] _

__yaÃ±Ã±ehi jÄ• tiÃ±ca jaraÃ±ca mÄ• risa. _

__atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa. _

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ ||_

__te ce nÄ• tariá¹ƒsu yÄ• jayogÄ• _ti te yaÃ±Ã±ayÄ• jakÄ• yÄ• jayogÄ• bhavarÄ• garattÄ
nÄ• tariá¹ƒsu na uttariá¹ƒsu na patariá¹ƒsu na samatikkamiá¹ƒsu na vÄ«tivattiá¹ƒsu, jÄ• tijar
anikkhantÄ• anissaá¹-Ä• \Se 60/ anatikkantÄ• asamatikkantÄ• avÄ«tivattÄ• antojÄ• tijarÄ
antosaá¹ƒsÄ• rapathe parivattanti. jÄ• tiyÄ• anugatÄ• jarÄ• ya anusaá¹-Ä• byÄ• dhinÄ• a
abbhÄ• hatÄ• atÄ• á¹‡Ä• aleá¹‡Ä• asaraá¹‡Ä• asaraá¹‡Ä«bhÅ«tÄ• ti --- te ce nÄ• tariá¹ƒ

__iccÄ• yasmÄ• _ \Ne 52/ __puá¹‡á¹‡ako_ti. iccÄ• ti padasandhi ... pe ... Ä• yasmÄ• puá¹

__yaÃ±Ã±ehi_ \Be 58/ __jÄ• tiÃ±ca jaraÃ±ca mÄ• risÄ• _ti. __yaÃ±Ã±ehÄ«_ti yaÃ±Ã±ehi p
vividhehi yaÃ±Ã±ehi puthÅ«hi. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ sagÄ• ravasa
mÄ• risÄ• ti --- yaÃ±Ã±ehi jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

__atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risÄ• _ti atha ko eso s
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya jÄ• tijarÄ• mara
samatikkami vÄ«tivattayi {vÄ«tivatti (Katthaci) }. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacana
sagÄ• ravasappattissÄ• dhivacanametaá¹ƒ mÄ• risÄ• ti --- atha ko carahi devamanussaloke
mÄ• risa.

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• mi ta_nti pucchÄ• mi taá¹ƒ yÄ•
taá¹ƒ pasÄ• demi taá¹ƒ kathayassu metanti --- pucchÄ• mi taá¹ƒ. __bhagavÄ• _ti gÄ• ravÄ•
sacchikÄ• paÃ±Ã±atti --- yadidaá¹ƒ bhagavÄ• ti. __brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi de
paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bh
tenÄ• ha so brÄ• hmaá¹‡o ---

``te ce nÄ• tariá¹ƒsu yÄ• jayogÄ• , [iccÄ• yasmÄ• puá¹‡á¹‡ako]

yaÃ±Ã±ehi jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaâ€™â€™ nti ||

<17> á¹• 21 __saá¹…khÄ• ya lokasmi_ {lokasmiá¹ƒ (Se Katthaci) } __paroparÄ• ni, [puá¹‡á

__yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke. _

__santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mi ||_

__saá¹…khÄ• ya lokasmi paroparÄ• nÄ«_ti saá¹…khÄ• vuccati Ã±Ä• á¹‡aá¹ƒ yÄ• paÃ±Ã
dhammavicayo sammÄ• diá¹-á¹-hi. __paroparÄ• nÄ«_ti oraá¹ƒ vuccati sakattabhÄ• vo, para
oraá¹ƒ vuccati sakarÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ, paraá¹ƒ vuc
pararÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 53/ \Be 59/; oraá¹ƒ vucc
Ä• yatanÄ• ni, paraá¹ƒ vuccati cha bÄ• hirÄ• ni Ä• yatanÄ• ni. oraá¹ƒ vuccati manussaloko,
oraá¹ƒ vuccati kÄ• madhÄ• tu, paraá¹ƒ vuccati rÅ«padhÄ• tu arÅ«padhÄ• tu; oraá¹ƒ vuccati
paraá¹ƒ vuccati arÅ«padhÄ• tu. __saá¹…khÄ• ya lokasmi paroparÄ• nÄ«_ti paroparÄ• ni ar
rogato gaá¹‡á¸• ato ... pe ... nissaraá¹‡ato saá¹…khÄ• ya jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ•
vibhÅ«taá¹ƒ katvÄ• ti --- saá¹…khÄ• ya lokasmi paroparÄ• ni. __puá¹‡á¹‡akÄ• ti bhagavÄ•
bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati \Se 62/. __bhagavÄ• _ti gÄ• ravÄ• d
yadidaá¹ƒ bhagavÄ• ti --- puá¹‡á¹‡akÄ• ti bhagavÄ• .

__yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke_ti. __yassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __iÃ±jita
taá¹‡hiÃ±jitaá¹ƒ diá¹-á¹-hiÃ±jitaá¹ƒ mÄ• niÃ±jitaá¹ƒ kilesiÃ±jitaá¹ƒ kÄ• miÃ±jitaá¹ƒ. yassime
santi na saá¹ƒvijjanti nupalabbhanti, pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassad
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• . __kuhiÃ±cÄ«_ti kuhiÃ±ci kismiÃ±ci katthaci ajjhattaá¹ƒ vÄ
ajjhattabahiddhÄ• vÄ• . __loke_ti apÄ• yaloke ... pe ... Ä• yatanaloketi --- yassiÃ±jitaá¹ƒ na

__santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«_ti. __santo_ti rÄ• gas
dosassa ... pe ... mohassa ... kodhassa ... upanÄ• hassa ... makkhassa ... sabbÄ• kusalÄ• b
santattÄ• samitattÄ• vÅ«pasamitattÄ• vijjhÄ• tattÄ• {nijjhÄ• tattÄ• (Katthaci) Nidd I 18} n
paá¹-ipassaddhattÄ• santo upasanto vÅ«pasanto nibbuto paá¹-ipassaddhoti santo; __vidhÅ
vidhÅ«mitaá¹ƒ vidhamitaá¹ƒ sositaá¹ƒ visositaá¹ƒ byantÄ«kataá¹ƒ {byantikataá¹ƒ (Katthaci)
... pe ... manoduccaritaá¹ƒ vidhÅ«mitaá¹ƒ vidhamitaá¹ƒ \Se 63/ sositaá¹ƒ visositaá¹ƒ byantÄ
doso ... moho vidhÅ«mito vidhamito sosito visosito byantÄ«kato, kodho ... upanÄ• ho ... mal
... issÄ• ... macchariyaá¹ƒ ... mÄ• yÄ• ... sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ
mado ... pamÄ• do ... sabbe kilesÄ• sabbe duccaritÄ• sabbe darathÄ• sabbe pariá¸·Ä• hÄ
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• vidhÅ«mitÄ• vidhamitÄ• sositÄ• visositÄ• byantÄ«ka
dhÅ«mo ---

mÄ• no \Be 60/ hi te brÄ• hmaá¹‡a khÄ• ribhÄ• ro, kodho dhÅ«mo bhasmani {gammani (Se

jivhÄ• sujÄ• hadayaá¹ƒ {tapparassa (Se) } jotiá¹-á¹-hÄ• naá¹ƒ, attÄ• sudanto purisassa jot

api \Ne 54/ ca, dasahÄ• kÄ• rehi kodho jÄ• yati --- anatthaá¹ƒ me acarÄ«ti kodho jÄ• yati, a
caratÄ«ti kodho jÄ• yati, anatthaá¹ƒ me carissatÄ«ti kodho jÄ• yati, piyassa me manÄ• pass
anatthaá¹ƒ carati, anatthaá¹ƒ carissatÄ«ti kodho jÄ• yati, appiyassa me amanÄ• passa attha
carati, atthaá¹ƒ carissatÄ«ti kodho jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana kodho jÄ• yati. yo evarÄ
Ä• ghÄ• to paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodho kopo pakopo sampakopo doso padoso
byÄ• patti manopadoso kodho kujjhanÄ• kujjhitattaá¹ƒ doso dussanÄ• dussitattaá¹ƒ byÄ• p
byÄ• pajjitattaá¹ƒ \Se 64/ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo {assuropo (Se) } a
cittassa --- ayaá¹ƒ vuccati kodho.

api ca, kodhassa adhimattaparittatÄ• veditabbÄ• . atthi kaÃ±ci {kiÃ±ci (Katthaci) Nidd I 85}
cittÄ• vilakaraá¹‡amatto hoti, na ca tÄ• va mukhakulÄ• navikulÄ• no hoti. atthi kaÃ±ci kÄ• la
mukhakulÄ• navikulÄ• namatto hoti, na ca tÄ• va hanusaÃ±copano hoti. atthi kaÃ±ci kÄ• laá
hanusaÃ±copanamatto hoti, na ca tÄ• va pharusavÄ• caá¹ƒ nicchÄ• raá¹‡o {pharusavÄ• ca
atthi kaÃ±ci kÄ• laá¹ƒ kodho pharusavÄ• caá¹ƒ nicchÄ• raá¹‡amatto hoti, na ca tÄ• va disÄ
atthi kaÃ±ci kÄ• laá¹ƒ kodho disÄ• vidisÄ• nuvilokanamatto hoti, na ca tÄ• va daá¹‡á¸• asat
atthi kaÃ±ci kÄ• laá¹ƒ kodho daá¹‡á¸• asatthaparÄ• masanamatto hoti, na ca tÄ• va daá¹‡á
hoti. atthi kaÃ±ci kÄ• laá¹ƒ kodho daá¹‡á¸• asatthaabbhukkiraá¹‡amatto hoti, na ca tÄ• va
daá¹‡á¸• asatthaabhinipÄ• tano hoti. atthi kaÃ±ci kÄ• laá¹ƒ kodho daá¹‡á¸• asatthaabhinipÄ
tÄ• va chinnavicchinnakaraá¹‡o hoti. atthi kaÃ±ci kÄ• laá¹ƒ kodho chinnavicchinnakaraá¹‡a
ca tÄ• va sambhaÃ±janapalibhaÃ±jano hoti. atthi kaÃ±ci kÄ• laá¹ƒ kodho sambhaÃ±janapal
ca tÄ• va aá¹…gamaá¹…gaapakaá¸• á¸• hano hoti. atthi kaÃ±ci kÄ• laá¹ƒ kodho aá¹…gama

hoti, na ca tÄ• va jÄ«vitÄ• voropano {jÄ«vitapanÄ• sano (Se) Nidd I 85} hoti. atthi kaÃ±ci kÄ
jÄ«vitÄ• voropanamatto hoti, na ca tÄ• va sabbacÄ• gapariccÄ• gÄ• ya \Se 65/ saá¹‡á¹-hito
puggalaá¹ƒ ghÄ• tetvÄ• attÄ• naá¹ƒ ghÄ• teti, ettÄ• vatÄ• kodho paramussadagato param
hoti kodho pahÄ«no samucchinno vÅ«pasanto paá¹-ipassaddho abhabbuppattiko Ã±Ä• á¹‡á
vuccati --- vidhÅ«mo.

kodhassa pahÄ«nattÄ• vidhÅ«mo, kodhavatthussa pariÃ±Ã±Ä• tattÄ• vidhÅ«mo, kodhahe
vidhÅ«mo, kodhahetussa upacchinnattÄ• vidhÅ«mo. __anÄ«gho_ti rÄ• go nÄ«gho, doso n
nÄ«gho, upanÄ• ho nÄ«gho ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• nÄ«ghÄ• . yassete
samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá

__nirÄ• so_ti Ä• sÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akus
Ä• sÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppa
so vuccati nirÄ• so. __jÄ• tÄ«_ti yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• y
okkanti abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho. __jarÄ
sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jarÄ• jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ
saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko. __santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ•
santo ca vidhÅ«mo ca anÄ«gho ca nirÄ• so ca, so jÄ• tijarÄ• maraá¹‡aá¹ƒ atari uttari patari
vÄ«tivattayÄ«ti \Se 66/ brÅ«mi Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ•
uttÄ• nÄ«karomi pakÄ• semÄ«ti --- santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaran
bhagavÄ• ---

``saá¹…khÄ• ya \Be 62/ lokasmi paroparÄ• ni, [puá¹‡á¹‡akÄ• ti bhagavÄ•]

yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke.

santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

sahagÄ• thÄ• pariyosÄ• nÄ• ... pe ... paÃ±jaliko bhagavantaá¹ƒ namassamÄ• no nisinno h
bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti.

puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• niddeso tatiyo.

4. mettagÅ«mÄ• á¹‡avapucchÄ• niddeso

<18> á¹• 21 __pucchÄ• mi_ \Se 67/ __taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ, [iccÄ• yasmÄ• me

__maÃ±Ã±Ä• mi taá¹ƒ vedagÅ« bhÄ• vitattaá¹ƒ. _

__kuto nu dukkhÄ• samudÄ• gatÄ• ime, ye keci lokasmimanekarÅ«pÄ• ||_

__pucchÄ• mi_ \Ne 56/ __taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• mÄ«_ti tisso pucch
pucchÄ• , diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• . katamÄ• adiá¹
pakatiyÄ• lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti adiá¹-á¹-haá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«t
tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya tulanÄ• ya tÄ«raá¹‡Ä• ya vibhÅ«tatthÄ• ya vibhÄ• vanat
ayaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• .

katamÄ• diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• ? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ hoti d
tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ. aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsandanatthÄ
--- ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• vimaticchedanÄ• pucchÄ• ? pakatiyÄ• saá¹ƒsayapakkhando hoti vimatipakkhan
``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™â€™ ti? so vimaticchedanatth
pucchati --- ayaá¹ƒ vimaticchedanÄ• pucchÄ• . imÄ• tisso pucchÄ• .

aparÄ• pi \Se 68/ tisso pucchÄ• --- manussapucchÄ• , amanussapucchÄ• , nimmitapucchÄ
manussÄ• buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchanti, bhikkhÅ«
pucchanti, upÄ• sakÄ• pucchanti, upÄ• sikÄ• yo pucchanti, rÄ• jÄ• no pucchanti \Be 63/ kh
brÄ• hmaá¹‡Ä• pucchanti, vessÄ• pucchanti, suddÄ• pucchanti, gahaá¹-á¹-hÄ• pucchant
ayaá¹ƒ manussapucchÄ• .

katamÄ• amanussapucchÄ• ? amanussÄ• buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ•
pucchanti, supaá¹‡á¹‡Ä• pucchanti, yakkhÄ• pucchanti, asurÄ• pucchanti, gandhabbÄ• p
pucchanti, indÄ• pucchanti, brahmÄ• pucchanti, devÄ• pucchanti --- ayaá¹ƒ amanussapuc

katamÄ• nimmitapucchÄ• ? bhagavÄ• rÅ«paá¹ƒ abhinimminÄ• ti manomayaá¹ƒ sabbaá¹.
so nimmito buddhaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchati. bhagavÄ•
nimmitapucchÄ• . imÄ• tisso pucchÄ• .

aparÄ• pi tisso pucchÄ• --- attatthapucchÄ• , paratthapucchÄ• , ubhayatthapucchÄ• ... pe
57/ pucchÄ• --- diá¹-á¹-hadhammikatthapucchÄ• , samparÄ• yikatthapucchÄ• \Se 69/, para
tisso pucchÄ• --- anavajjatthapucchÄ• , nikkilesatthapucchÄ• , vodÄ• natthapucchÄ• ... ap
atÄ«tapucchÄ• , anÄ• gatapucchÄ• , paccuppannapucchÄ• ... aparÄ• pi tisso pucchÄ• ---
bahiddhÄ• pucchÄ• , ajjhattabahiddhÄ• pucchÄ• ... aparÄ• pi tisso pucchÄ• --- kusalapucc
abyÄ• katapucchÄ• ... aparÄ• pi tisso pucchÄ• --- khandhapucchÄ• , dhÄ• tupucchÄ• Ä•
tisso pucchÄ• --- satipaá¹-á¹-hÄ• napucchÄ• , sammappadhÄ• napucchÄ• , iddhipÄ• dapu

pucchÄ• --- indriyapucchÄ• , balapucchÄ• , bojjhaá¹…gapucchÄ• ... aparÄ• pi tisso pucch
phalapucchÄ• , nibbÄ• napucchÄ• ....

__pucchÄ• mi ta_nti pucchÄ• mi taá¹ƒ yÄ• cÄ• mi taá¹ƒ ajjhesÄ• mi taá¹ƒ pasÄ• demi taá¹
pucchÄ• mi taá¹ƒ. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã
bhagavÄ• ti. __brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vi
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ.

__iccÄ• yasmÄ• mettagÅ«_ti iccÄ• ti padasandhi ... pe ... iccÄ• yasmÄ• mettagÅ«.

__maÃ±Ã±Ä• mi taá¹ƒ vedagÅ« bhÄ• vitatta_nti. __vedagÅ«_ti taá¹ƒ maÃ±Ã±Ä• mi, bhÄ•
maÃ±Ã±Ä• mi, evaá¹ƒ jÄ• nÄ• mi, evaá¹ƒ Ä• jÄ• nÄ• mi evaá¹ƒ paá¹-ijÄ• nÄ• mi evaá¹ƒ pa
bhÄ• vitatto_ti kathaÃ±ca bhagavÄ• vedagÅ«? __vedÄ• _ vuccanti catÅ«su maggesu Ã±Ä
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ ... pe ... dhammavicayasambojjhaá¹…go vÄ«maá¹ƒsÄ
sammÄ• diá¹-á¹-hi. bhagavÄ• tehi vedehi jÄ• tijarÄ• maraá¹‡assa antagato antappatto koá¹
pariyantagato pariyantappatto vosÄ• nagato vosÄ• nappatto tÄ• á¹‡agato tÄ• á¹‡appatto le
saraá¹‡agato saraá¹‡appatto abhayagato abhayappatto accutagato accutappatto amatagat
nibbÄ• nappatto. vedÄ• naá¹ƒ vÄ• antagatoti vedagÅ«; vedehi vÄ• antagatoti vedagÅ«; sa
viditattÄ• vedagÅ«; sakkÄ• yadiá¹-á¹-hi viditÄ• hoti, vicikicchÄ• viditÄ• hoti, sÄ«labbatapa
hoti, rÄ• go doso moho mÄ• no vidito hoti, viditÄ• ssa honti pÄ• pakÄ• akusalÄ• dhammÄ
ponobhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• .

vedÄ• ni \Ne 58/ viceyya kevalÄ• ni, [sabhiyÄ• ti bhagavÄ•]

samaá¹‡Ä• naá¹ƒ yÄ• nÄ«dhatthi {yÄ• ni patthi (Se), yÄ• ni atthi (Katthaci) Sn 534} brÄ• hm

sabbavedanÄ• su vÄ«tarÄ• go.

sabbaá¹ƒ vedamaticca vedagÅ« soti ||

evaá¹ƒ bhagavÄ• vedagÅ«.

kathaá¹ƒ \Se 71/ bhagavÄ• bhÄ• vitatto? bhagavÄ• bhÄ• vitakÄ• yo bhÄ• vitasÄ«lo bhÄ•
bhÄ• vitasatipaá¹-á¹-hÄ• no bhÄ• vitasammappadhÄ• no bhÄ• vitaiddhipÄ• do bhÄ• vitaind
bhÄ• vitabojjhaá¹…go bhÄ• vitamaggo, pahÄ«nakileso paá¹-ividdhÄ• kuppo sacchikataniro
pariÃ±Ã±Ä• taá¹ƒ, samudayo pahÄ«no, maggo bhÄ• vito, nirodho sacchikato, abhiÃ±Ã±eyy
pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• v
sacchikataá¹ƒ, aparitto mahanto gambhÄ«ro appameyyo duppariyogÄ• á¸·ho bahuratano sÄ

(Katthaci) } chaá¸·aá¹…gupekkhÄ• ya samannÄ• gato hoti.

cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dummano; upekkhako viharati sato sam
sutvÄ• , ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• , jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• , kÄ• yena phoá¹-
manasÄ• dhammaá¹ƒ \Be 65/ viÃ±Ã±Ä• ya neva sumano hoti na dummano; upekkhako vih

cakkhunÄ• rÅ«paá¹ƒ disvÄ• manÄ• paá¹ƒ rÅ«paá¹ƒ nÄ• bhigijjhati nÄ• bhihaá¹ƒsati {nÄ•
na rÄ• gaá¹ƒ janeti. tassa á¹-hitova kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hita
suvimuttaá¹ƒ. cakkhunÄ• kho paneva rÅ«paá¹ƒ disvÄ• amanÄ• paá¹ƒ na maá¹…ku hoti ap
{appatiá¹-á¹-hÄ«nacitto (Se) } alÄ«namanaso {Ä• dinamanaso (Se) Nidd I 90} abyÄ• pannac
kÄ• yo hoti á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. sotena saddaá¹ƒ s
ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-ha
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya manÄ• paá¹ƒ \Se 72/ nÄ• bhigijjhati nÄ• bhihaá¹ƒsati n
á¹-hitova kÄ• yo hoti á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. manasÄ•
dhammaá¹ƒ viÃ±Ã±Ä• ya amanÄ• paá¹ƒ na maá¹…ku hoti. appatiá¹-á¹-hitacitto alÄ«namana
á¹-hitova kÄ• yo hoti á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ.

cakkhunÄ• \Ne 59/ rÅ«paá¹ƒ disvÄ• manÄ• pÄ• manÄ• pesu rÅ«pesu á¹-hitova kÄ• yo ho
ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. sotena saddaá¹ƒ sutvÄ• ... pe ... manasÄ• dha
manÄ• pÄ• manÄ• pesu dhammesu á¹-hitova kÄ• yo hoti á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susa
suvimuttaá¹ƒ.

cakkhunÄ• rÅ«paá¹ƒ disvÄ• rajanÄ«ye na rajjati, dussanÄ«ye {dosanÄ«ye (Se Katthaci) N
mohanÄ«ye na muyhati, kopanÄ«ye na kuppati, madanÄ«ye na majjati, kilesanÄ«ye na kilis
sutvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya rajanÄ«ye na rajjati, dussanÄ«ye na du
muyhati, kopanÄ«ye na kuppati, madanÄ«ye na majjati, kilesanÄ«ye na kilissati.

diá¹-á¹-he diá¹-á¹-hamatto, sute sutamatto, mute mutamatto, viÃ±Ã±Ä• te viÃ±Ã±Ä• tamatto
limpati, sute na limpati, mute na limpati, viÃ±Ã±Ä• te na limpati. diá¹-á¹-he anÅ«payo {anupa
(Katthaci) Nidd I 90} anapÄ• yo anissito appaá¹-ibaddho \Be 66/ vippamutto visaÃ±Ã±utto vi
cetasÄ• viharati. sute ... pe ... mute \Se 73/ ... viÃ±Ã±Ä• te anÅ«payo {anupayo (Se), anusa
I 90} anapÄ• yo anissito appaá¹-ibaddho vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetas

saá¹ƒvijjati bhagavato cakkhu, passati bhagavÄ• cakkhunÄ• rÅ«paá¹ƒ, chandarÄ• go bha
suvimuttacitto bhagavÄ• . saá¹ƒvijjati bhagavato sotaá¹ƒ, suá¹‡Ä• ti bhagavÄ• sotena sadd
bhagavato natthi, suvimuttacitto bhagavÄ• . saá¹ƒvijjati bhagavato ghÄ• naá¹ƒ, ghÄ• yati bh
gandhaá¹ƒ, chandarÄ• go bhagavato natthi, suvimuttacitto bhagavÄ• . saá¹ƒvijjati bhagavat
bhagavÄ• jivhÄ• ya rasaá¹ƒ, chandarÄ• go bhagavato natthi, suvimuttacitto bhagavÄ• . saá

kÄ• yo, phusati bhagavÄ• kÄ• yena phoá¹-á¹-habbaá¹ƒ, chandarÄ• go bhagavato natthi, su
saá¹ƒvijjati bhagavato mano, vijÄ• nÄ• ti bhagavÄ• manasÄ• dhammaá¹ƒ, chandarÄ• go b
suvimuttacitto bhagavÄ• .

cakkhu rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«pasammuditaá¹ƒ, taá¹ƒ bhagavato {bhagavatÄ
guttaá¹ƒ rakkhitaá¹ƒ saá¹ƒvutaá¹ƒ; tassa ca saá¹ƒvarÄ• ya dhammaá¹ƒ deseti. sotaá¹ƒ sad
... pe ... ghÄ• naá¹ƒ gandhÄ• rÄ• maá¹ƒ gandharataá¹ƒ ... jivhÄ• rasÄ• rÄ• mÄ• rasaratÄ•
bhagavato dantÄ• guttÄ• rakkhitÄ• saá¹ƒvutÄ• ; tassa ca saá¹ƒvarÄ• ya dhammaá¹ƒ dese
phoá¹-á¹-habbÄ• rÄ• mo phoá¹-á¹-habbarato phoá¹-á¹-habbasammudito ... mano dhammÄ•
dhammasammudito, so bhagavato danto gutto rakkhito saá¹ƒvuto; tassa ca saá¹ƒvarÄ• ya

``dantaá¹ƒ nayanti samitiá¹ƒ, dantaá¹ƒ rÄ• jÄ• bhirÅ«hati.

danto \Se 74/ seá¹-á¹-ho manussesu, yotivÄ• kyaá¹ƒ titikkhati ||

``varamassatarÄ• dantÄ• , Ä• jÄ• nÄ«yÄ• ca {Ä• jÄ• niyÄ• va (Se) Dhp 322} sindhavÄ• .

kuÃ±jarÄ• ca {kuÃ±jarÄ• va (Se) } mahÄ• nÄ• gÄ• , attadanto tato varaá¹ƒ ||

``na hi etehi yÄ• nehi, gaccheyya agataá¹ƒ disaá¹ƒ.

yathÄ• ttanÄ• sudantena, danto dantena gacchati ||

``vidhÄ• su \Be 67/ na vikampanti, vippamuttÄ• punabbhavÄ• .

dantabhÅ«miá¹ƒ anuppattÄ• , te loke vijitÄ• vino ||

``yassindriyÄ• ni bhÄ• vitÄ• ni, ajjhattaÃ±ca bahiddhÄ• ca sabbaloke.

nibbijjha imaá¹ƒ paraÃ±ca lokaá¹ƒ, kÄ• laá¹ƒ kaá¹…khati bhÄ• vito sa dantoâ€™â€™ ti {su
I 90} ||

evaá¹ƒ bhagavÄ• bhÄ• vitattoti.

__maÃ±Ã±Ä• mi taá¹ƒ vedagÅ« bhÄ• vitattaá¹ƒ, kuto nu dukkhÄ• samudÄ• gatÄ• ime_ti.
saá¹ƒsayapucchÄ• vimatipucchÄ• dveá¸·hakapucchÄ• anekaá¹ƒsapucchÄ• --- ``evaá¹ƒ n
kho, kathaá¹ƒ nu khoâ€™â€™ ti --- kuto nu. __dukkhÄ• _ti jÄ• tidukkhaá¹ƒ, jarÄ• dukkhaá¹
maraá¹‡adukkhaá¹ƒ, sokaparidevadukkhadomanassupÄ• yÄ• sadukkhaá¹ƒ, byasanaá¹ƒ du

tiracchÄ• nayonikaá¹ƒ dukkhaá¹ƒ, pettivisayikaá¹ƒ dukkhaá¹ƒ, mÄ• nusikaá¹ƒ dukkhaá¹ƒ, ga
dukkhaá¹ƒ, gabbhaá¹-á¹-hitimÅ«lakaá¹ƒ dukkhaá¹ƒ, gabbhavuá¹-á¹-hÄ• namÅ«lakaá¹ƒ dukk
jÄ• tassÅ«panibandhakaá¹ƒ dukkhaá¹ƒ, jÄ• tassa parÄ• dheyyakaá¹ƒ dukkhaá¹ƒ, attÅ«pakk
parÅ«pakkamaá¹ƒ dukkhaá¹ƒ, dukkhadukkhaá¹ƒ, saá¹…khÄ• radukkhaá¹ƒ, vipariá¹‡Ä• mad
sotarogo ghÄ• narogo jivhÄ• rogo kÄ• yarogo sÄ«sarogo kaá¹‡á¹‡arogo mukharogo dantar
á¸• Ä• ho jaro kucchirogo mucchÄ• pakkhandikÄ• sÅ«lÄ• visÅ«cikÄ• kuá¹-á¹-haá¹ƒ gaá¹‡
daddu kaá¹‡á¸• u kacchu rakhasÄ• vitacchikÄ• lohitapittaá¹ƒ madhumeho aá¹ƒsÄ• piá¸·ak
pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• semhasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• vÄ• tasamu
Ä• bÄ• dhÄ• utupariá¹‡Ä• majÄ• Ä• bÄ• dhÄ• visamaparihÄ• rajÄ• Ä• bÄ• dhÄ• opakka
Ä• bÄ• dhÄ• sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacchÄ• pipÄ• sÄ• uccÄ• ro passÄ• vo
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassaá¹ƒ dukkhaá¹ƒ, mÄ• tumaraá¹‡aá¹ƒ du
dukkhaá¹ƒ, bhÄ• tumaraá¹‡aá¹ƒ dukkhaá¹ƒ, bhaginimaraá¹‡aá¹ƒ dukkhaá¹ƒ, puttamaraá¹‡a
dhÄ«tumaraá¹‡aá¹ƒ dukkhaá¹ƒ, Ã±Ä• tibyasanaá¹ƒ dukkhaá¹ƒ, rogabyasanaá¹ƒ dukkhaá¹ƒ
sÄ«labyasanaá¹ƒ dukkhaá¹ƒ, diá¹-á¹-hibyasanaá¹ƒ dukkhaá¹ƒ; yesaá¹ƒ dhammÄ• naá¹ƒ Ä•
paÃ±Ã±Ä• yati, atthaá¹…gamato nirodho paÃ±Ã±Ä• yati, kammasannissito vipÄ• ko, vipÄ•
nÄ• masannissitaá¹ƒ rÅ«paá¹ƒ, rÅ«pasannissitaá¹ƒ \Be 68/ nÄ• maá¹ƒ, jÄ• tiyÄ• anugataá¹
byÄ• dhinÄ• abhibhÅ«taá¹ƒ, maraá¹‡ena abbhÄ• hataá¹ƒ, dukkhe patiá¹-á¹-hitaá¹ƒ, atÄ• á¹
asaraá¹‡aá¹ƒ asaraá¹‡Ä«bhÅ«taá¹ƒ --- ime vuccanti dukkhÄ• . ime dukkhÄ• kuto samudÄ•
saÃ±jÄ• tÄ• kuto nibbattÄ• kuto abhinibbattÄ• kuto pÄ• tubhÅ«tÄ• kiá¹ƒnidÄ• nÄ• kiá¹ƒs
kiá¹ƒpabhavÄ• ti, imesaá¹ƒ dukkhÄ• naá¹ƒ mÅ«laá¹ƒ pucchati hetuá¹ƒ pucchati nidÄ• naá¹ƒ
sambhavaá¹ƒ pucchati pabhavaá¹ƒ pucchati samuá¹-á¹-hÄ• naá¹ƒ pucchati Ä• hÄ• raá¹ƒ pu
pucchati paccayaá¹ƒ pucchati samudayaá¹ƒ pucchati papucchati yÄ• cati ajjhesati pasÄ• de
dukkhÄ• samudÄ• gatÄ• ime.

__ye keci lokasmimanekarÅ«pÄ• _ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• sabbaá
pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __lokasmi_nti apÄ• yaloke manussaloke deva
dhÄ• tuloke Ä• yatanaloke. __anekarÅ«pÄ• _ti anekavidhÄ• nÄ• nÄ• ppakÄ• rÄ• dukkhÄ•
lokasmimanekarÅ«pÄ• . tenÄ• ha so brÄ• hmaá¹‡o ---

``pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ, [iccÄ• yasmÄ• mettagÅ«]

maÃ±Ã±Ä• mi taá¹ƒ vedagÅ« bhÄ• vitattaá¹ƒ.

kuto nu dukkhÄ• samudÄ• gatÄ• ime, ye keci lokasmimanekarÅ«pÄ• â€™â€™ ti ||

<19> á¹• 21 __dukkhassa ve maá¹ƒ pabhavaá¹ƒ apucchasi, [mettagÅ«ti bhagavÄ•] _

__taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ. _

__upadhinidÄ• nÄ• pabhavanti dukkhÄ• , ye keci lokasmimanekarÅ«pÄ• ||_

__dukkhassa ve maá¹ƒ pabhavaá¹ƒ apucchasÄ«_ti. __dukkhassÄ• _ti jÄ• tidukkhassa jarÄ
maraá¹‡adukkhassa sokaparidevadukkhadomanassupÄ• yÄ• sadukkhassa. __pabhavaá¹ƒ
pucchasi hetuá¹ƒ pucchasi nidÄ• naá¹ƒ pucchasi sambhavaá¹ƒ pucchasi \Se 77/ pabhavaá
samuá¹-á¹-hÄ• naá¹ƒ pucchasi Ä• hÄ• raá¹ƒ pucchasi Ä• rammaá¹‡aá¹ƒ pucchasi paccayaá
pucchasi yÄ• casi ajjhesasi pasÄ• desÄ«ti --- dukkhassa ve maá¹ƒ pabhavaá¹ƒ apucchasi.
taá¹ƒ brÄ• hmaá¹‡aá¹ƒ \Ne 62/ nÄ• mena Ä• lapati. __bhagavÄ• _ti \Be 69/ gÄ• ravÄ• dhiva
sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- mettagÅ«ti bhagavÄ• .

__taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• na_nti. __ta_nti dukkhassa mÅ«laá¹ƒ pavakkhÄ• m
nidÄ• naá¹ƒ pavakkhÄ• mi sambhavaá¹ƒ pavakkhÄ• mi pabhavaá¹ƒ pavakkhÄ• mi samuá¹-
Ä• hÄ• raá¹ƒ pavakkhÄ• mi Ä• rammaá¹‡aá¹ƒ pavakkhÄ• mi paccayaá¹ƒ pavakkhÄ• mi sam
Ä• cikkhissÄ• mi desessÄ• mi paÃ±Ã±apessÄ• mi paá¹-á¹-hapessÄ• mi vivarissÄ• mi vibha
pakÄ• sessÄ• mÄ«ti --- taá¹ƒ te pavakkhÄ• mi. __yathÄ• pajÄ• na_nti yathÄ• pajÄ• nanto
paá¹-ivijÄ• nanto paá¹-ivijjhanto. na itihÄ«tihaá¹ƒ na itikirÄ• ya na paramparÄ• ya na piá¹-ak
piá¹-akasampadÄ• nena (Katthaci) Nidd I 156} na takkahetu na nayahetu na Ä• kÄ• raparivi
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• sÄ• maá¹ƒ sayamabhiÃ±Ã±Ä• taá¹ƒ attapaccakkhadhammaá
taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ.

__upadhinidÄ• nÄ• pabhavanti dukkhÄ• _ti. __upadhÄ«_ti dasa upadhÄ« --- taá¹‡hÅ«pad
kilesÅ«padhi, kammÅ«padhi, duccaritÅ«padhi, Ä• hÄ• rÅ«padhi, paá¹-ighÅ«padhi, catasso
cha ajjhattikÄ• ni Ä• yatanÄ• ni upadhÄ«, cha viÃ±Ã±Ä• á¹‡akÄ• yÄ• upadhÄ«, sabbampi
{dukkhaá¹-á¹-hena (Se) } upadhi. ime \Se 78/ vuccanti dasa upadhÄ«. __dukkhÄ• _ti jÄ• tidu
byÄ• dhidukkhaá¹ƒ maraá¹‡adukkhaá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sadukkha
... diá¹-á¹-hibyasanaá¹ƒ dukkhaá¹ƒ. yesaá¹ƒ dhammÄ• naá¹ƒ Ä• dito samudÄ• gamanaá¹ƒ
nirodho paÃ±Ã±Ä• yati, kammasannissito vipÄ• ko, vipÄ• kasannissitaá¹ƒ kammaá¹ƒ, nÄ• n
rÅ«pasannissitaá¹ƒ nÄ• maá¹ƒ, jÄ• tiyÄ• anugataá¹ƒ, jarÄ• ya anusaá¹-aá¹ƒ, byÄ• dhinÄ•
abbhÄ• hataá¹ƒ, dukkhe patiá¹-á¹-hitaá¹ƒ, atÄ• á¹‡aá¹ƒ aleá¹‡aá¹ƒ asaraá¹‡aá¹ƒ asaraá¹‡Ä
vuccanti dukkhÄ• . ime dukkhÄ• upadhinidÄ• nÄ• upadhihetukÄ• upadhipaccayÄ• upadh
sambhavanti jÄ• yanti saÃ±jÄ• yanti nibbattanti pÄ• tubhavantÄ«ti --- upadhinidÄ• nÄ• pab

__ye keci lokasmimanekarÅ«pÄ• _ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• sabbaá
pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __lokasmi_nti apÄ• yaloke manussaloke deva
dhÄ• tuloke \Be 70/ Ä• yatanaloke. __anekarÅ«pÄ• _ti anekavidhÄ• nÄ• nappakÄ• rÄ• du
lokasmimanekarÅ«pÄ• . tenÄ• ha bhagavÄ• ---

``dukkhassa \Ne 63/ ve maá¹ƒ pabhavaá¹ƒ apucchasi, [mettagÅ«ti bhagavÄ•]

taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ.

upadhinidÄ• nÄ• pabhavanti dukkhÄ• , ye keci lokasmimanekarÅ«pÄ• â€™â€™ ti ||

<20> á¹• 21 __yo ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhamupeti mando. _

__tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , dukkhassa jÄ• tippabhavÄ• nupassÄ« ||_

__yo_ \Se 79/ __ve avidvÄ• upadhiá¹ƒ karotÄ«_ti. __yo_ti yo yÄ• diso yathÄ• yutto yathÄ• yaá¹ƒá¹-hÄ• nappatto yaá¹ƒdhammasamannÄ• gato khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso pabbajito vÄ• devo vÄ• manusso vÄ• . __avidvÄ• _ti avijjÄ• gato aÃ±Ã±Ä• á¹‡Ä« avibhÄ• karotÄ«_ti taá¹‡hÅ«padhiá¹ƒ karoti, diá¹-á¹-hÅ«padhiá¹ƒ karoti, kilesÅ«padhiá¹ƒ karoti, kam duccaritÅ«padhiá¹ƒ karoti, Ä• hÄ• rÅ«padhiá¹ƒ karoti, paá¹-ighÅ«padhiá¹ƒ karoti, catasso u upadhÄ« karoti, cha ajjhattikÄ• ni Ä• yatanÄ• ni upadhÄ« karoti, cha viÃ±Ã±Ä• á¹‡akÄ• ye saÃ±janeti nibbatteti abhinibbattetÄ«ti --- avidvÄ• upadhiá¹ƒ karoti.

__punappunaá¹ƒ dukkhamupeti mando_ti punappunaá¹ƒ jÄ• tidukkhaá¹ƒ jarÄ• dukkhaá¹ƒ maraá¹‡adukkhaá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sadukkhaá¹ƒ eti samupeti up abhinivisatÄ«ti --- punappunaá¹ƒ dukkhamupeti. __mando_ti mando momuho avidvÄ• avij avibhÄ• vÄ« duppaÃ±Ã±oti --- punappunaá¹ƒ dukkhamupeti mando.

__tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• _ti. __tasmÄ• _ti taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu etaá¹ƒ Ä• dÄ«navaá¹ƒ sampassamÄ• no upadhÄ«sÅ«ti tasmÄ• . __pajÄ• na_nti pajÄ• nant paá¹-ivijÄ• nanto paá¹-ivijjhanto, ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti pajÄ• nanto vijÄ• nanto paá¹-ivijÄ• nanto paá¹-ivijjhanto \Be 71/, ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™ dhammÄ• anattÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ pajÄ• nanto Ä• jÄ• nanto vijÄ• nanto paá¹-ivijÄ• nanto paá¹-ivijjhanto. __upadhiá¹ƒ na kayir na kareyya, diá¹-á¹-hÅ«padhiá¹ƒ na kareyya, kilesÅ«padhiá¹ƒ na kareyya, duccaritÅ«padhiá Ä• hÄ• rÅ«padhiá¹ƒ na kareyya, paá¹-ighÅ«padhiá¹ƒ na kareyya, catasso upÄ• dinnadhÄ• ajjhattikÄ• ni \Ne 64/ Ä• yatanÄ• ni upadhÄ« na kareyya, cha viÃ±Ã±Ä• á¹‡akÄ• ye upadhÄ saÃ±janeyya na nibbatteyya nÄ• bhinibbatteyyÄ• ti --- tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na ka

__dukkhassÄ• _ti jÄ• tidukkhassa jarÄ• dukkhassa byÄ• dhidukkhassa maraá¹‡adukkhass sokaparidevadukkhadomanassupÄ• yÄ• sadukkhassa. __pabhavÄ• nupassÄ«_ti dukkhass nidÄ• nÄ• nupassÄ« sambhavÄ• nupassÄ« pabhavÄ• nupassÄ« samuá¹-á¹-hÄ• nÄ• nupas Ä• rammaá¹‡Ä• nupassÄ« paccayÄ• nupassÄ« samudayÄ• nupassÄ«. anupassanÄ• vucc

pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi. imÄ• ya anupassanÄ• ya p
upÄ• gato samupÄ• gato upapanno samupapanno samannÄ• gato. so vuccati anupassÄ«ti
jÄ• tippabhavÄ• nupassÄ«. tenÄ• ha bhagavÄ• ---

``yo ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhamupeti mando.

tasmÄ• \Se 81/ pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , dukkhassa jÄ• tippabhavÄ• nupassÄ«â

<21> á¹• 21 __yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹.

__kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca. _

__taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammo ||_

__yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no_ti yaá¹ƒ taá¹ƒ apucchimha ayÄ• cimha ajjhesimha
__akittayÄ« no_ti kittitaá¹ƒ {akitti taá¹ƒ (Se) evamÄ«disesu padesu atÄ«tavibhattivasena Nid
pakittitaá¹ƒ Ä• cikkhitaá¹ƒ desitaá¹ƒ paÃ±Ã±apitaá¹ƒ \Be 72/ {paÃ±Ã±Ä• pitaá¹ƒ (Katthaci) }
vivaritaá¹ƒ vibhattaá¹ƒ uttÄ• nÄ«kataá¹ƒ pakÄ• sitanti --- yaá¹ƒ taá¹ƒ apucchimha akittayÄ«

__aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hÄ«_ti aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma, aÃ
aÃ±Ã±aá¹ƒ taá¹ƒ ajjhesÄ• ma, aÃ±Ã±aá¹ƒ taá¹ƒ pasÄ• dema, uttari taá¹ƒ pucchÄ• ma. __ta
brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«ka
aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hi.

__kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±cÄ• _ti. __kath
saá¹ƒsayapucchÄ• vimatipucchÄ• dveá¸·hakapucchÄ• anekaá¹ƒsapucchÄ• --- ``evaá¹ƒ n
kho, kathaá¹ƒ nu khoâ€™â€™ ti --- kathaá¹ƒ nu. __dhÄ«rÄ• _ti dhÄ«rÄ• paá¹‡á¸• itÄ• paÃ
Ã±Ä• á¹‡ino vibhÄ• vino medhÄ• vino \Ne 65/. __ogha_nti kÄ• moghaá¹ƒ bhavoghaá¹ƒ diá¹
__jÄ• tÄ«_ti yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jÄ• ti saÃ±jÄ• ti ok
abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho. __jarÄ• _ti yÄ•
sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jarÄ• jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ
saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko. __soko_ti Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa bh
phuá¹-á¹-hassa rogabyasanena vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• phuá¹-á¹-hassa
phuá¹-á¹-hassa aÃ±Ã±ataraÃ±Ã±atarena byasanena vÄ• samannÄ• gatassa aÃ±Ã±ataraÃ
phuá¹-á¹-hassa soko socanÄ• socitattaá¹ƒ antosoko antoparisoko antoá¸• Ä• ho antopariá¸
parijjhÄ• yanÄ• domanassaá¹ƒ sokasallaá¹ƒ. __paridevo_ti Ã±Ä• tibyasanena vÄ• phuá¹-á
phuá¹-á¹-hassa rogabyasanena vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• phuá¹-á¹-hassa
phuá¹-á¹-hassa aÃ±Ã±ataraÃ±Ã±atarena byasanena vÄ• samannÄ• gatassa aÃ±Ã±ataraÃ

phuá¹-á¹-hassa Ä• devo paridevo Ä• devanÄ• paridevanÄ• Ä• devitattaá¹ƒ paridevitattaá¹ƒ
palÄ• po (Se) dhammasaá¹…gaá¹‡iye} vippalÄ• po lÄ• lappo lÄ• lappanÄ• lÄ• lappitattaá¹ƒ
lÄ• lappÄ• yitattaá¹ƒ (bahÅ«su) jarÄ• suttaniddesaá¹-á¹-hakathÄ• oloketabbÄ• }.

__kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±cÄ• _ti dhÄ«rÄ
jÄ• tiÃ±ca jaraÃ±ca sokaÃ±ca parideva Ã±ca taranti uttaranti pataranti samatikkamanti \Be 7
--- kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca.

__taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohÄ«_ti. __ta_nti yaá¹ƒ pucchÄ• mi yaá¹ƒ yÄ• cÄ• mi
pasÄ• demi. __munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ \Se 83/. yÄ• paÃ±Ã±Ä• pajÄ• nan
dhammavicayo sammÄ• diá¹-á¹-hi. bhagavÄ• tena Ã±Ä• á¹‡ena samannÄ• gato muni mon
kÄ• yamoneyyaá¹ƒ vacÄ«moneyyaá¹ƒ manomoneyyaá¹ƒ.

katamaá¹ƒ kÄ• yamoneyyaá¹ƒ? tividhÄ• naá¹ƒ kÄ• yaduccaritÄ• naá¹ƒ pahÄ• naá¹ƒ kÄ• ya
kÄ• yasucaritaá¹ƒ kÄ• yamoneyyaá¹ƒ. kÄ• yÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ kÄ• yamoneyyaá
kÄ• yamoneyyaá¹ƒ. pariÃ±Ã±Ä• sahagato maggo kÄ• yamoneyyaá¹ƒ. kÄ• ye chandarÄ• ga
kÄ• yasaá¹…khÄ• ranirodho catutthajjhÄ• nasamÄ• patti kÄ• yamoneyyaá¹ƒ. idaá¹ƒ kÄ• ya

katamaá¹ƒ vacÄ«moneyyaá¹ƒ? catubbidhÄ• naá¹ƒ vacÄ«duccaritÄ• naá¹ƒ pahÄ• naá¹ƒ va
vacÄ«sucaritaá¹ƒ vacÄ«moneyyaá¹ƒ. vÄ• cÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ vacÄ«moneyyaá¹ƒ
vacÄ«moneyyaá¹ƒ. pariÃ±Ã±Ä• sahagato \Ne 66/ maggo vacÄ«moneyyaá¹ƒ. vÄ• cÄ• ya ch
vacÄ«moneyyaá¹ƒ. vacÄ«saá¹…khÄ• ranirodho dutiyajjhÄ• nasamÄ• patti vacÄ«moneyyaá

katamaá¹ƒ manomoneyyaá¹ƒ? tividhÄ• naá¹ƒ manoduccaritÄ• naá¹ƒ pahÄ• naá¹ƒ manomo
manosucaritaá¹ƒ manomoneyyaá¹ƒ. cittÄ• rammaá¹‡e Ã±Ä• á¹‡aá¹ƒ manomoneyyaá¹ƒ. citt
pariÃ±Ã±Ä• sahagato maggo manomoneyyaá¹ƒ. citte chandarÄ• gassa pahÄ• naá¹ƒ manon
cittasaá¹…khÄ• ranirodho saÃ±Ã±Ä• vedayitanirodhasamÄ• patti manomoneyyaá¹ƒ. idaá¹ƒ

kÄ• yamuniá¹ƒ vacÄ«muniá¹ƒ {vÄ• cÄ• muniá¹ƒ (bahÅ«su) It 67}, manomunimanÄ• savaá¹

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu sabbappahÄ• yinaá¹ƒ ||

kÄ• yamuniá¹ƒ vacÄ«muniá¹ƒ, manomunimanÄ• savaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, Ä• hu ninhÄ• tapÄ• pakanti ||

imehi \Be 74/ tÄ«hi moneyyehi dhammehi samannÄ• gatÄ• . cha munino {munayo (Se) Nid
anagÄ• ramunino, sekhamunino {sekkhamunino (Se Katthaci) }, asekhamunino, paccekamu

agÄ• ramunino? ye te agÄ• rikÄ• diá¹-á¹-hapadÄ• viÃ±Ã±Ä• tasÄ• sanÄ• --- ime agÄ• ran
ye te pabbajitÄ• diá¹-á¹-hapadÄ• viÃ±Ã±Ä• tasÄ• sanÄ• --- ime anagÄ• ramunino. satta s
asekhamunino. paccekasambuddhÄ• paccekamunino. tathÄ• gatÄ• arahanto sammÄ• sar

na monena munÄ« {muni (Se Katthaci) Dhp 268} hoti, mÅ«á¸·harÅ«po aviddasu.

yo ca tulaá¹ƒva paggayha, varamÄ• dÄ• ya paá¹‡á¸• ito ||

pÄ• pÄ• ni parivajjeti, sa munÄ« tena so muni.

yo munÄ• ti ubho loke, muni tena pavuccati ||

asataÃ±ca sataÃ±ca Ã±atvÄ• dhammaá¹ƒ, ajjhattaá¹ƒ bahiddhÄ• ca sabbaloke.

devamanussehi pÅ«janÄ«yo {pÅ«jito (Se Katthaci) Nidd I 14}, saá¹…gajÄ• lamaticca \Se 85
Sn 532} so munÄ«ti ||

__sÄ• dhu viyÄ• karohÄ«_ti taá¹ƒ sÄ• dhu Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hape
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi. __tathÄ• hi te vid
__dhammo_ti tathÄ• hi te vidito tulito tÄ«rito vibhÅ«to vibhÄ• vito esa dhammoti --- tathÄ•
dhammo. tenÄ• ha so brÄ• hmaá¹‡o ---

``yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hi.

kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca.

taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ti ||

<22> á¹• 21 __kittayissÄ• mi_ \Be 75/ __te dhammaá¹ƒ, [mettagÅ«ti bhagavÄ•] _

__diá¹-á¹-he dhamme anÄ«tihaá¹ƒ. _

__yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||_

__kittayissÄ• mi te dhamma_nti. __dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ, cattÄ
cattÄ• ro sammappadhÄ• ne, cattÄ• ro iddhipÄ• de \Se 86/, paÃ±cindriyÄ• ni, paÃ±ca balÄ•
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, nibbÄ• naÃ±ca, nibbÄ• nagÄ• miniÃ±ca paá¹-ipad

Ä• cikkhissÄ• mi desessÄ• mi paÃ±Ã±apessÄ• mi paá¹-á¹-hapessÄ• mi vivarissÄ• mi vibha
pakÄ• sissÄ• mÄ«ti --- kittayissÄ• mi te dhammaá¹ƒ. __mettagÅ«_ti bhagavÄ• taá¹ƒ brÄ• h

__diá¹-á¹-he dhamme anÄ«tiha_nti. __diá¹-á¹-he dhamme_ti diá¹-á¹-he dhamme Ã±Ä• te dh
tÄ«rite dhamme vibhÅ«te dhamme vibhÄ• vite dhamme sabbe saá¹…khÄ• rÄ• aniccÄ• ti ..
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammanti diá¹-á¹-he dhamme Ã±Ä• te dham
vibhÅ«te dhamme vibhÄ• vite dhammeti --- evampi diá¹-á¹-he dhamme kathayissÄ• mi. atha
dukkhaá¹ƒ kathayissÄ• mi, samudaye diá¹-á¹-he samudayaá¹ƒ kathayissÄ• mi, magge diá¹-
kathayissÄ• mi, nirodhe diá¹-á¹-he nirodhaá¹ƒ kathayissÄ• mÄ«ti --- evampi diá¹-á¹-he dham
vÄ• , diá¹-á¹-he dhamme sandiá¹-á¹-hikaá¹ƒ akÄ• likaá¹ƒ ehipassikaá¹ƒ opaneyyikaá¹ƒ pacc
viÃ±Ã±Å«hÄ«ti --- evampi diá¹-á¹-he dhamme kathayissÄ• mÄ«ti diá¹-á¹-he dhamme. __anÄ
na itikirÄ• ya na paramparÄ• ya na piá¹-akasampadÄ• ya na takkahetu na nayahetu na Ä• k
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• , sÄ• maá¹ƒ sayamabhiÃ±Ã±Ä• taá¹ƒ attapaccakkhadhamma
--- diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

__yaá¹ƒ_ \Ne 68/ __viditvÄ• sato cara_nti yaá¹ƒ viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• \S
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti viditaá¹ƒ
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€
anattÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadh
katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . __sato_ti catÅ«hi kÄ•
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so vuccati sato. __cara
viharanto iriyanto vattento pÄ• lento yapento yÄ• pentoti --- yaá¹ƒ viditvÄ• sato caraá¹ƒ.

__tare loke visattika_nti visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• ? visatÄ• ti visattikÄ• , visÄ• lÄ
visaá¹-Ä• ti visattikÄ• , visamÄ• ti visattikÄ• , visakkatÄ«ti visattikÄ• , visaá¹ƒharatÄ«ti visatt
visaá¹ƒvÄ• dikÄ• ti visattikÄ• , visamÅ«lÄ• ti visattikÄ• , visaphalÄ• ti visattikÄ• , visaparibh
visÄ• lÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ«pe sadde gandhe rase phoá¹-á¹-habbe kule gaá¹‡e
pasaá¹ƒsÄ• ya sukhe cÄ«vare piá¹‡á¸• apÄ• te senÄ• sane gilÄ• napaccayabhesajjaparikk
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• kÄ• mabhave rÅ«pabhave arÅ«pabhave saÃ±Ã±Ä• b
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhave ekavokÄ• rabhave catuvokÄ• rabhave paÃ±cavokÄ•
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu visaá¹-Ä• vitthatÄ• ti visattikÄ• . __loke_t
devaloke khandhaloke dhÄ• tuloke Ä• yatanaloke. __tare loke visattika_nti \Se 88/ loke ves
loke visattikÄ• (Se) kÄ• masuttaniddesaá¹-á¹-hakathÄ• oloketabbÄ• }, loke vetaá¹ƒ visattik
uttareyya patareyya samatikkameyya vÄ«tivatteyyÄ• ti --- tare loke visattikaá¹ƒ. tenÄ• ha bh

``kittayissÄ• mi te dhammaá¹ƒ, [mettagÅ«ti bhagavÄ•]

diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaâ€™â€™ nti ||

<23> á¹• 21 __taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi dhammamuttamaá¹ƒ. _

__yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||_

__taÃ±cÄ• haá¹ƒ abhinandÄ• mÄ«_ti. __ta_nti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ {byapath
desanaá¹ƒ anusÄ• sanaá¹ƒ anusiá¹-á¹-haá¹ƒ {desanaá¹ƒ anusandhi (Se) }. nandÄ• mÄ«ti \N
anumodÄ• mi icchÄ• mi sÄ• diyÄ• mi yÄ• cÄ• mi patthayÄ• mi pihayÄ• mi abhijappÄ• mÄ«

__mahesi_ \Be 77/ __dhammamuttama_nti. __mahesÄ«_ti kiá¹ƒ mahesi bhagavÄ• , mahar
gavesÄ« {esi gavesi (Se) Nidd I 150} pariyesÄ«ti mahesi, mahantaá¹ƒ samÄ• dhikkhandhaá
paÃ±Ã±Ä• kkhandhaá¹ƒ ... mahantaá¹ƒ vimuttikkhandhaá¹ƒ ... mahantaá¹ƒ vimuttiÃ±Ä• á¹‡a
gavesÄ« pariyesÄ«ti mahesi, mahato tamokÄ• yassa padÄ• lanaá¹ƒ esÄ« gavesÄ« pariyes
vipallÄ• sassa pabhedanaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti mahesi, mahato taá¹‡hÄ• sallassa
(bahÅ«su), abbÅ«haá¹ƒ (Ce-a) } esÄ« gavesÄ« pariyesÄ«ti mahesi, mahato \Se 89/ diá¹-á¹
viniveá¹-hanaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti mahesi, mahato mÄ• nadhajassa papÄ• tanaá¹
mahesi, mahato abhisaá¹…khÄ• rassa vÅ«pasamaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti mahesi, m
esÄ« gavesÄ« pariyesÄ«ti mahesi, mahato bhÄ• rassa nikkhepanaá¹ƒ esÄ« gavesÄ« pariye
saá¹ƒsÄ• ravaá¹-á¹-assa upacchedaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti mahesi, mahato santÄ•
gavesÄ« pariyesÄ«ti mahesi, mahato pariá¸·Ä• hassa paá¹-ippassaddhiá¹ƒ esÄ« gavesÄ« p
dhammadhajassa ussÄ• panaá¹ƒ esÄ« gavesÄ« pariyesÄ«ti mahesi, mahante satipaá¹-á¹-h
sammappadhÄ• ne ... mahante iddhipÄ• de ... mahantÄ• ni indriyÄ• ni ... mahantÄ• ni balÄ•
... mahantaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ ... mahantaá¹ƒ paramatthaá¹ƒ amat
gavesÄ« pariyesÄ«ti mahesi, mahesakkhehi sattehi esito gavesito pariyesito --- ``kahaá¹ƒ b
bhagavÄ• , kahaá¹ƒ devadevo, kahaá¹ƒ narÄ• sabhoâ€™â€™ ti mahesi. __dhammamuttam
vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissa
nirodho nibbÄ• naá¹ƒ. __uttama_nti aggaá¹ƒ seá¹-á¹-haá¹ƒ viseá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ
dhammanti --- mahesi dhammamuttamaá¹ƒ.

__yaá¹ƒ viditvÄ• sato cara_nti viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vi
``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ
katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... ``sabbe dhammÄ• anattÄ• â€™â€
kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti viditaá¹ƒ katvÄ•
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye

kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ \Be 78/ bhÄ• vento sato, vedanÄ• su ... pe ... ci
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... so vuccati sato. __cara_nt
iriyanto vattento pÄ• lento yapento yÄ• pentoti --- yaá¹ƒ viditvÄ• sato caraá¹ƒ.

__tare_ \Ne 70/ __loke visattika_nti visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe
lobho akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• ... pe ... visaá¹-Ä• vittha
__loke_ti apÄ• yaloke ... pe ... Ä• yatanaloke. __tare loke visattika_nti loke vesÄ• visattikÄ•
visattikaá¹ƒ sato tareyya uttareyya patareyya samatikkameyya vÄ«tivatteyyÄ• ti --- tare loke
tenÄ• ha so brÄ• hmaá¹‡o ---

``taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi dhammamuttamaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaâ€™â€™ nti ||

<24> á¹• 21 __yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [mettagÅ«ti bhagavÄ•] _

__uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe. _

__etesu nandiÃ±ca nivesanaÃ±ca, panujja viÃ±Ã±Ä• á¹‡aá¹ƒ bhave na tiá¹-á¹-he ||_

__yaá¹ƒ kiÃ±ci sampajÄ• nÄ• sÄ«_ti yaá¹ƒ kiÃ±ci pajÄ• nÄ• si Ä• jÄ• nÄ• si vijÄ• nÄ• si pa
paá¹-ivijjhasÄ«ti --- yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si. __mettagÅ«_ti \Se 91/ bhagavÄ• taá¹ƒ b
Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yad
mettagÅ«ti bhagavÄ• .

__uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe_ti. __uddha_nti anÄ• gataá¹ƒ {uddhaá¹ƒ vuccati an
}; __adho_ti atÄ«taá¹ƒ; __tiriyaÃ±cÄ• pi majjhe_ti paccuppannaá¹ƒ. __uddha_nti devaloko;
__tiriyaÃ±cÄ• pi majjhe_ti manussaloko. atha vÄ• , __uddha_nti kusalÄ• dhammÄ• ; __adh
__tiriyaÃ±cÄ• pi majjhe_ti abyÄ• katÄ• dhammÄ• . __uddha_nti arÅ«padhÄ• tu; __adho_ti
majjhe_ti rÅ«padhÄ• tu. __uddha_nti sukhÄ• vedanÄ• ; __adho_ti dukkhÄ• vedanÄ• ; __ti
adukkhamasukhÄ• vedanÄ• . __uddha_nti uddhaá¹ƒ pÄ• datalÄ• ; __adho_ti \Be 79/ adho
__tiriyaÃ±cÄ• pi majjhe_ti vemajjheti --- uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

__etesu nandiÃ±ca nivesanaÃ±ca, panujja viÃ±Ã±Ä• á¹‡aá¹ƒ bhave na tiá¹-á¹-he_ti __etes
desitesu paÃ±Ã±apitesu paá¹-á¹-hapitesu vivaritesu vibhajitesu uttÄ• nÄ«katesu pakÄ• sites
taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. __nivesana_nti
taá¹‡hÄ• nivesanÄ• ca diá¹-á¹-hinivesanÄ• ca. katamÄ• taá¹‡hÄ• nivesanÄ• ? yÄ• vatÄ•
71/ ... pe ... ayaá¹ƒ taá¹‡hÄ• nivesanÄ• . katamÄ• diá¹-á¹-hinivesanÄ• ? vÄ«sativatthukÄ•

92/ ... pe ... ayaá¹ƒ diá¹-á¹-hinivesanÄ• .

__panujja viÃ±Ã±Ä• á¹‡a_nti puÃ±Ã±Ä• bhisaá¹…khÄ• rasahagataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, apuÃ±Ã±Ä• bhisaá¹…khÄ• rasahagataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, Ä• neÃ±jÄ• bhisaá¹…khÄ• ra nandiÃ±ca nivesanaÃ±ca abhisaá¹…khÄ• rasahagataÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ nujja panujja vinodehi byantÄ«karohi anabhÄ• vaá¹ƒ gamehÄ«ti --- etesu nandiÃ±ca nivesanaÃ±ca panu

__bhave na tiá¹-á¹-he_ti. __bhavÄ• _ti dve bhavÄ• --- kammabhavo ca paá¹-isandhiko ca p kammabhavo? puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä• bhisaá¹…khÄ• ro Ä• neÃ±jÄ• bhisa katamo paá¹-isandhiko punabbhavo? paá¹-isandhikÄ• rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹ ayaá¹ƒ paá¹-isandhiko punabbhavo. __bhave na tiá¹-á¹-he_ti nandiÃ±ca nivesanaÃ±ca abhi viÃ±Ã±Ä• á¹‡aÃ±ca kammabhavaÃ±ca paá¹-isandhikaÃ±ca punabbhavaá¹ƒ pajahanto vino anabhÄ• vaá¹ƒ gamento kammabhave na tiá¹-á¹-heyya paá¹-isandhike punabbhave na tiá¹-á santiá¹-á¹-heyyÄ• ti --- panujja viÃ±Ã±Ä• á¹‡aá¹ƒ bhave na tiá¹-á¹-he. tenÄ• ha bhagavÄ• -

``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [mettagÅ«ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etesu nandiÃ±ca nivesanaÃ±ca, panujja viÃ±Ã±Ä• á¹‡aá¹ƒ bhave na tiá¹-á¹-heâ€™â€™ ti ||

<25> á¹• 21 __evaá¹ƒvihÄ• rÄ« sato appamatto, _

__bhikkhu_ \Se 93/ __caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni. _

__jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkhaá¹ƒ ||_

__evaá¹ƒvihÄ• rÄ«_ \Be 80/ __sato appamatto_ti. __evaá¹ƒvihÄ• rÄ«_ti nandiÃ±ca nivesan abhisaá¹…khÄ• rasahagataviÃ±Ã±Ä• á¹‡aÃ±ca kammabhavaÃ±ca paá¹-isandhikaÃ±ca pun byantÄ«karonto anabhÄ• vaá¹ƒ gamentoti --- evaá¹ƒvihÄ• rÄ«. __sato_ti catÅ«hi kÄ• raá¹‡e kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento ... pe ... so vuccati sato. __appamat sÄ• taccakÄ• rÄ« aá¹-á¹-hitakÄ• rÄ« anolÄ«navuttÄ« {anolÄ«navuttiko (Katthaci) Nidd I 14} anikkhittadhuro appamatto kusalesu dhammesu --- ``kathÄ• haá¹ƒ {kadÄ• haá¹ƒ (Se) } apar sÄ«lakkhandhaá¹ƒ paripÅ«reyyaá¹ƒ, paripÅ«raá¹ƒ vÄ• sÄ«lakkhandhaá¹ƒ tattha \Ne 72/ tat anuggaá¹‡heyyaâ€™â€™ nti yo tattha chando ca vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« c {appaá¹-ivÄ• ni (Katthaci) Nidd I 14} ca sati ca sampajaÃ±Ã±aÃ±ca Ä• tappaá¹ƒ padhÄ• naá anuyogo appamatto appamÄ• do kusalesu dhammesu. ``kathÄ• haá¹ƒ aparipÅ«raá¹ƒ vÄ• s paÃ±Ã±Ä• kkhandhaá¹ƒ ... vimuttikkhandhaá¹ƒ ... vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ pa

vÄ• vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anuggaá¹‡heyyaâ€™
vÄ• yÄ• mo ca ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca
adhiá¹-á¹-hÄ• naá¹ƒ anuyogo appamatto appamÄ• do kusalesu dhammesu. ``kathÄ• haá¹ƒ
parijÄ• neyyaá¹ƒ, appahÄ«ne vÄ• kilese pajaheyyaá¹ƒ \Se 94/, abhÄ• vitaá¹ƒ vÄ• maggaá
asacchikataá¹ƒ vÄ• nirodhaá¹ƒ sacchikareyyaâ€™â€™ nti yo tattha chando ca vÄ• yÄ• mo
appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca Ä• tappaá¹ƒ padhÄ• naá¹ƒ adhiá¹-á¹-hÄ• n
appamÄ• do kusalesu dhammesÅ«ti --- evaá¹ƒvihÄ• rÄ« sato appamatto.

__bhikkhu caraá¹ƒ hitvÄ• mamÄ• yitÄ• nÄ«_ti. __bhikkhÅ«_ti puthujjanakalyÄ• á¹‡ako {ka
evamÄ«disesu á¹-hÄ• nesu} vÄ• bhikkhu sekkho vÄ• bhikkhu. __cara_nti caranto viharant
pÄ• lento yapento yÄ• pento. __mamattÄ• _ti dve mamattÄ• --- taá¹‡hÄ• mamattaÃ±ca diá
idaá¹ƒ taá¹‡hÄ• mamattaá¹ƒ ... pe ... idaá¹ƒ diá¹-á¹-himamattaá¹ƒ ... taá¹‡hÄ• mamattaá¹ƒ p
diá¹-á¹-himamattaá¹ƒ paá¹-inissajjitvÄ• mamatte jahitvÄ• cajitvÄ• pajahitvÄ• vinodetvÄ• l
anabhÄ• vaá¹ƒ gametvÄ• ti --- bhikkhu caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni.

__jÄ• tiá¹ƒ_ \Be 81/ __jaraá¹ƒ sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkha_nti. _
tesaá¹ƒ sattÄ• naá¹ƒ ... pe ... \Se 95/ __jara_nti yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ... pe ... _
Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa ... pe ... __paridevo_ti Ã±Ä• tibyasanena vÄ• phuá¹
__idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• ... pe ... imasmiá¹ƒ manussaloke. __vidvÄ• _ti vijjÄ• gato
medhÄ• vÄ«. __dukkha_nti jÄ• tidukkhaá¹ƒ ... pe ... domanassupÄ• yÄ• sadukkhaá¹ƒ. __jÄ
sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkha_nti vijjÄ• gato Ã±Ä• á¹‡Ä« vibhÄ• vÄ
jÄ• tiÃ±ca jaraÃ±ca sokapariddavaÃ±ca dukkhaÃ±ca pajaheyya vinodeyya byantÄ«kareyya
jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkhaá¹ƒ. tenÄ• ha bhagav

``evaá¹ƒvihÄ• rÄ« sato appamatto, bhikkhu caraá¹ƒ hitvÄ• mamÄ• yitÄ• ni.

jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkhaâ€™â€™ nti ||

<26> á¹• 21 __etÄ• bhinandÄ• mi_ \Se 96/ \Ne 73/ __vaco mahesino, sukittitaá¹ƒ gotaman

__addhÄ• hi bhagavÄ• pahÄ• si dukkhaá¹ƒ, tathÄ• hi te vidito esa dhammo ||_

__etÄ• bhinandÄ• mi vaco mahesino_ti. __eta_nti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desan
anusiá¹-á¹-haá¹ƒ nandÄ• mi abhinandÄ• mi modÄ• mi anumodÄ• mi icchÄ• mi sÄ• diyÄ• m
abhijappÄ• mi. __mahesino_ti kiá¹ƒ mahesi bhagavÄ• ? mahantaá¹ƒ sÄ«lakkhandhaá¹ƒ esA
... pe ... kahaá¹ƒ narÄ• sabhoti mahesÄ«ti --- etÄ• bhinandÄ• mi vaco mahesino.

__sukittitaá¹ƒ gotamanÅ«padhÄ«ka_nti. __sukittita_nti sukittitaá¹ƒ suÄ• cikkhitaá¹ƒ sudesit

supaÃ±Ã±apitaá¹ƒ supaá¹-á¹-hapitaá¹ƒ suvivaritaá¹ƒ suvibhajitaá¹ƒ suuttÄ• nÄ«kataá¹ƒ sup
sukittitaá¹ƒ. __gotamanÅ«padhÄ«ka_nti upadhÄ« vuccanti kilesÄ• ca khandhÄ• ca abhisa
upadhippahÄ• naá¹ƒ upadhivÅ«pasamaá¹ƒ upadhipaá¹-inissaggaá¹ƒ upadhipaá¹-ipassaddh
sukittitaá¹ƒ gotamanÅ«padhÄ«kaá¹ƒ.

__addhÄ• _ \Be 82/ __hi bhagavÄ• pahÄ• si dukkha_nti. __addhÄ• _ti ekaá¹ƒsavacanaá¹ƒ
nikkaá¹…khÄ• vacanaá¹ƒ advejjhavacanaá¹ƒ adveá¸·hakavacanaá¹ƒ nirodhavacanaá¹ƒ app
avatthÄ• panavacanametaá¹ƒ --- addhÄ• ti. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ..
paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti. __pahÄ• si_ \Se 97/ __dukkha_nti jÄ• tidukkhaá¹ƒ jarÄ•
byÄ• dhidukkhaá¹ƒ maraá¹‡adukkhaá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sadukkha
byantÄ«karosi anabhÄ• vaá¹ƒ gamesÄ«ti --- addhÄ• hi bhagavÄ• pahÄ• si dukkhaá¹ƒ.

__tathÄ• hi te vidito esa dhammo_ti tathÄ• hi te vidito tulito tÄ«rito vibhÅ«to vibhÄ• vito es
tathÄ• hi te vidito esa dhammo. tenÄ• ha so brÄ• hmaá¹‡o ---

``etÄ• bhinandÄ• mi vaco mahesino, sukittitaá¹ƒ gotamanÅ«padhÄ«kaá¹ƒ.

addhÄ• hi bhagavÄ• pahÄ• si dukkhaá¹ƒ, tathÄ• hi te vidito esa dhammoâ€™â€™ ti ||

<27> á¹• 21 __te cÄ• pi nÅ«nappajaheyyu dukkhaá¹ƒ, ye tvaá¹ƒ munÄ« aá¹-á¹-hitaá¹ƒ ovad

__taá¹ƒ taá¹ƒ namassÄ• mi samecca nÄ• ga, appeva maá¹ƒ bhagavÄ• aá¹-á¹-hitaá¹ƒ ovad

__te_ \Ne 74/ __cÄ• pi nÅ«nappajaheyyu dukkha_nti. __te cÄ• pÄ«_ti khattiyÄ• ca brÄ• hm
suddÄ• ca gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• ca. __pajaheyyu dukkha
jarÄ• dukkhaá¹ƒ byÄ• dhidukkhaá¹ƒ maraá¹‡adukkhaá¹ƒ sokaparidevadukkhadomanassupÄ
vinodeyyuá¹ƒ byantÄ«kareyyuá¹ƒ anabhÄ• vaá¹ƒ gameyyunti --- te cÄ• pi nÅ«nappajaheyyu

__ye_ \Se 98/ __tvaá¹ƒ munÄ« aá¹-á¹-hitaá¹ƒ ovadeyyÄ• _ti. __ye_ti khattiye ca brÄ• hmaá
ca gahaá¹-á¹-he ca pabbajite ca deve ca manusse ca. __tva_nti bhagavantaá¹ƒ bhaá¹‡ati. _
vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…gajÄ• lamaticca so muni. __aá¹-á¹-hitaá¹ƒ ovadeyyÄ• _
ovadeyya sakkaccaá¹ƒ ovadeyya abhiá¹‡haá¹ƒ ovadeyya punappunaá¹ƒ ovadeyya anusÄ•
aá¹-á¹-hitaá¹ƒ ovadeyya.

__taá¹ƒ taá¹ƒ namassÄ• mi samecca nÄ• gÄ• _ti. __ta_nti bhagavantaá¹ƒ bhaá¹‡ati. __nam
namassÄ• mi, vÄ• cÄ• ya vÄ• namassÄ• mi, cittena vÄ• namassÄ• mi, anvatthapaá¹-ipatti
dhammÄ• nudhammapaá¹-ipattiyÄ• vÄ• namassÄ• mi, sakkaromi garuá¹ƒ karomi {garukar
__sameccÄ• _ti samecca abhisamecca samÄ• gantvÄ• abhisamÄ• gantvÄ• sammukhÄ•

ca bhagavÄ• Ä• guá¹ƒ na karotÄ«ti --- nÄ• go, na gacchatÄ«ti --- nÄ• go, na Ä• gacchatÄ«
bhagavÄ• Ä• guá¹ƒ na karotÄ«ti --- nÄ• go? Ä• gu vuccati pÄ• pakÄ• akusalÄ• dhammÄ•
sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• .

Ä• guá¹ƒ na karoti kiÃ±ci loke, [sabhiyÄ• ti bhagavÄ•]

sabbasaá¹ƒyoge {sabbayoge (Katthaci), Sn 527} visajja bandhanÄ• ni.

sabbattha na sajjatÄ« vimutto, nÄ• go tÄ• di pavuccate tathattÄ• ti ||

evaá¹ƒ \Se 99/ bhagavÄ• Ä• guá¹ƒ na karotÄ«ti --- nÄ• go.

kathaá¹ƒ bhagavÄ• na gacchatÄ«ti --- nÄ• go. bhagavÄ• na chandÄ• gatiá¹ƒ gacchati, na
mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, na rÄ• gavasena gacchati, na dosavas
mohavasena gacchati, na mÄ• navasena gacchati, na diá¹-á¹-hivasena gacchati, na uddhac
vicikicchÄ• vasena gacchati, na anusayavasena gacchati, na vaggehi dhammehi yÄ• yati nÄ
Katthaci) } vuyhati saá¹ƒharÄ«yati. evaá¹ƒ bhagavÄ• na gacchatÄ«ti --- nÄ• go.

kathaá¹ƒ \Ne 75/ bhagavÄ• na Ä• gacchatÄ«ti --- nÄ• go. sotÄ• pattimaggena ye kilesÄ• p
puneti na pacceti na paccÄ• gacchati. sakadÄ• gÄ• mimaggena ... pe ... anÄ• gÄ• mimagge
kilesÄ• pahÄ«nÄ• te kilese na puneti na pacceti na paccÄ• gacchati. evaá¹ƒ bhagavÄ• na
--- taá¹ƒ taá¹ƒ namassÄ• mi samecca nÄ• ga.

__appeva maá¹ƒ bhagavÄ• aá¹-á¹-hitaá¹ƒ ovadeyyÄ• _ti appeva maá¹ƒ bhagavÄ• aá¹-á¹-
ovadeyya abhiá¹‡haá¹ƒ ovadeyya punappunaá¹ƒ ovadeyya anusÄ• seyyÄ• ti --- appeva ma
ovadeyya. tenÄ• ha so brÄ• hmaá¹‡o ---

``te \Be 84/ cÄ• pi nÅ«nappajaheyyu dukkhaá¹ƒ, ye tvaá¹ƒ munÄ« aá¹-á¹-hitaá¹ƒ ovadeyya.

taá¹ƒ taá¹ƒ namassÄ• mi samecca nÄ• ga, appeva \Se 100/ maá¹ƒ bhagavÄ• aá¹-á¹-hitaá¹

<28> á¹• 21 __yaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vedagumÄ• bhijaÃ±Ã±Ä• , akiÃ±canaá¹ƒ kÄ• mabh

__addhÄ• hi so oghamimaá¹ƒ atÄ• ri, tiá¹‡á¹‡o ca pÄ• raá¹ƒ akhilo akaá¹…kho ||_

__yaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vedagumÄ• bhijaÃ±Ã±Ä• _ti. __brÄ• hmaá¹‡o_ti sattannaá¹ƒ dh
brÄ• hmaá¹‡o. sakkÄ• yadiá¹-á¹-hi bÄ• hitÄ• hoti, vicikicchÄ• bÄ• hitÄ• hoti, sÄ«labbatap
rÄ• go bÄ• hito hoti, doso bÄ• hito hoti, moho bÄ• hito hoti, mÄ• no bÄ• hito hoti. bÄ• hitÄ•

akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ j

bÄ• hitvÄ• sabbapÄ• pakÄ• ni, [sabhiyÄ• ti bhagavÄ•]

vimalo sÄ• dhusamÄ• hito á¹-hitatto.

saá¹ƒsÄ• ramaticca kevalÄ« so, asito {anissito (Se) Sn 524} tÄ• di pavuccate sa brahmÄ• |

__vedagÅ«_ti vedo vuccati catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbaá¹ƒ vedamaticca
__abhijaÃ±Ã±Ä• _ti abhijÄ• neyya Ä• jÄ• neyya vijÄ• neyya paá¹-ivijÄ• neyya paá¹-ivijjheyy
brÄ• hmaá¹‡aá¹ƒ vedagumÄ• bhijaÃ±Ã±Ä• .

__akiÃ±canaá¹ƒ_ \Se 101/ __kÄ• mabhave asatta_nti. __akiÃ±cana_nti rÄ• gakiÃ±canaá¹ƒ
mohakiÃ±canaá¹ƒ mÄ• nakiÃ±canaá¹ƒ \Ne 76/ diá¹-á¹-hikiÃ±canaá¹ƒ kilesakiÃ±canaá¹ƒ du
kiÃ±canÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassaddhÄ• abhabbuppattikÄ•
vuccati akiÃ±cano. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ• ca kilesakÄ
vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . __bhavÄ• _ti dve bhavÄ• ---
paá¹-isandhiko ca punabbhavo \Be 85/ ... pe ... ayaá¹ƒ paá¹-isandhiko punabbhavo. __akiÃ±
asatta_nti akiÃ±canaá¹ƒ puggalaá¹ƒ kÄ• mabhave ca asattaá¹ƒ alaggaá¹ƒ alaggitaá¹ƒ apali
nissaá¹-aá¹ƒ vippamuttaá¹ƒ visaÃ±Ã±uttaá¹ƒ vimariyÄ• dikatena cetasÄ• viharantanti --- ak
asattaá¹ƒ.

__addhÄ• hi so oghamimaá¹ƒ atÄ• rÄ«_ti. __addhÄ• _ti ekaá¹ƒsavacanaá¹ƒ ... pe ... avatt
addhÄ• ti. __ogha_nti kÄ• moghaá¹ƒ bhavoghaá¹ƒ diá¹-á¹-hoghaá¹ƒ avijjoghaá¹ƒ. __atÄ• rÄ
samatikkami vÄ«tivattayÄ«ti --- addhÄ• hi so oghamimaá¹ƒ atÄ• ri.

__tiá¹‡á¹‡o ca pÄ• raá¹ƒ akhilo akaá¹…kho_ti. __tiá¹‡á¹‡o_ti kÄ• moghaá¹ƒ tiá¹‡á¹‡o, bhav
diá¹-á¹-hoghaá¹ƒ tiá¹‡á¹‡o, avijjoghaá¹ƒ tiá¹‡á¹‡o, saá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡o uttiá¹‡á¹‡o
{nittiá¹‡á¹‡o (Se) } atikkanto samatikkanto vÄ«tivatto. so vutthavÄ• so {vuá¹-á¹-havÄ• so (Se
ciá¹‡á¹‡acaraá¹‡o gataddho gatadiso gatakoá¹-iko pÄ• litabrahmacariyo uttamadiá¹-á¹-hipp
pahÄ«nakileso paá¹-ividdhÄ• kuppo sacchikatanirodho \Se 102/. dukkhaá¹ƒ tassa pariÃ±Ã±
pahÄ«no, maggo bhÄ• vito, nirodho sacchikato, abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, pariÃ
pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ, bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ, sacchikÄ• tabbaá¹ƒ sacchikata
saá¹ƒkiá¹‡á¹‡aparikkho abbuá¸·hesiko niraggaá¸·o ariyo pannaddhajo pannabhÄ• ro visaÃ±
paÃ±caá¹…gavippahÄ«no chaá¸·aá¹…gasamannÄ• gato ekÄ• rakkho caturÄ• passeno pan
{paá¹‡unnapaccekasacco (Katthaci) } samavayasaá¹-á¹-hesano anÄ• vilasaá¹…kappo pass
suvimuttacitto suvimuttapaÃ±Ã±o kevalÄ« vusitavÄ• uttamapuriso paramapuriso paramapa
Ä• cinÄ• ti na apacinÄ• ti, apacinitvÄ• á¹-hito. neva pajahati na upÄ• diyati, pajahitvÄ• á¹-h

na ussineti, visinetvÄ• á¹-hito. neva vidhÅ«peti na sandhÅ«peti, vidhÅ«petvÄ• á¹-hito. asek
sÄ«lakkhandhena samannÄ• gatattÄ• á¹-hito. asekkhena samÄ• dhikkhandhena ... pe ... p
vimuttikkhandhena ... vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gatattÄ• á¹-hito. sa
{paá¹-ipÄ• dayitvÄ• (Se) } á¹-hito. ejaá¹ƒ samatikkamitvÄ• á¹-hito. kilesaggiá¹ƒ pariyÄ• diyi
aparigamanatÄ• ya á¹-hito. kathaá¹ƒ {kaá¹-aá¹ƒ (Se) kÄ• masuttaniddesaá¹-á¹-hakathÄ• ol
á¹-hito? vimuttipaá¹-isevanatÄ• ya á¹-hito \Be 86/. mettÄ• ya pÄ• risuddhiyÄ• á¹-hito. karuá
... muditÄ• ya ... upekkhÄ• ya pÄ• risuddhiyÄ• á¹-hito. accantapÄ• risuddhiyÄ• á¹-hito. ata
{akammaÃ±Ã±atÄ• ya (Se) } pÄ• risuddhiyÄ• á¹-hito. vimuttattÄ• á¹-hito. santussitattÄ• á¹
á¹-hito. dhÄ• tupariyante á¹-hito. Ä• yatanapariyante á¹-hito. gatipariyante \Se 103/ á¹-hito. u
á¹-hito. paá¹-isandhipariyante á¹-hito. bhavapariyante á¹-hito. saá¹ƒsÄ• rapariyante á¹-hito.
vaá¹-á¹-apariyante á¹-hito. antimabhave á¹-hito. antime samussaye á¹-hito. antimadehadhar

tassÄ• yaá¹ƒ pacchimako bhavo, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoti ||

__tiá¹‡á¹‡o ca pÄ• ra_nti pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ
sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. so pÄ• ragato p
antappatto koá¹-igato koá¹-ippatto pariyantagato pariyantappatto vosÄ• nagato vosÄ• nappa
tÄ• á¹‡appatto leá¹‡agato leá¹‡appatto saraá¹‡agato saraá¹‡appatto abhayagato abhayapp
accutappatto amatagato amatappatto nibbÄ• nagato nibbÄ• nappatto. so vuttavÄ• so ciá¹‡á
jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoti --- tiá¹‡á¹‡o ca pÄ• raá¹ƒ.

__akhilo_ti rÄ• go khilo, doso khilo, moho khilo, kodho khilo, upanÄ• ho khilo ... pe ...
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• khilÄ• . yassete khilÄ• pahÄ«nÄ• samucchinnÄ• vÅ«
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• so vuccati akhilo. __akaá¹…kho_ti duk
kaá¹…khÄ• , dukkhanirodhe kaá¹…khÄ• , dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya kaá¹.
aparante kaá¹…khÄ• , pubbantÄ• parante kaá¹…khÄ• , idappaccayatÄ• paá¹-iccasamuppa
kaá¹…khÄ• , yÄ• evarÅ«pÄ• kaá¹…khÄ• kaá¹…khÄ• yanÄ• kaá¹…khÄ• yitattaá¹ƒ vimati
dvedhÄ• patho saá¹ƒsayo anekaá¹ƒsaggÄ• ho Ä• sappanÄ• parisappanÄ• apariyogÄ• ha
manovilekho. yassete kaá¹…khÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ipassadd
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• so \Be 87/ vuccati akaá¹…khoti --- tiá¹‡á¹‡o ca pÄ• raá¹ƒ
bhagavÄ• ---

``yaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vedagumÄ• bhijaÃ±Ã±Ä• , akiÃ±canaá¹ƒ kÄ• mabhave asattaá¹ƒ.

addhÄ• hi so oghamimaá¹ƒ atÄ• ri, tiá¹‡á¹‡o ca pÄ• raá¹ƒ akhilo akaá¹…khoâ€™â€™ ti ||

<29> á¹• 21 __vidvÄ• _ \Ne 78/ __ca yo vedagÅ« naro idha, _ __bhavÄ• bhave saá¹…gam

__so vÄ«tataá¹‡ho anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mi ||_

__vidvÄ• ca yo vedagÅ« naro idhÄ• _ti. __vidvÄ• _ti vijjÄ• gato Ã±Ä• á¹‡Ä« vibhÄ• vÄ« m
yÄ• diso ... pe ... manusso vÄ• . __vedagÅ«_ti vedÄ• vuccanti catÅ«su maggesu Ã±Ä• á¹‡
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ dhammavicayasambojjhaá¹…go vÄ«maá¹ƒsÄ• vipas
{Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbavedamaticca vedagÅ« soti. (Se) passa Nidd I 81}. tehi vedehi
jÄ• tijarÄ• maraá¹‡assa antagato antappatto koá¹-igato koá¹-ippatto pariyantagato pariyanta
vosÄ• nappatto tÄ• á¹‡agato tÄ• á¹‡appatto leá¹‡agato leá¹‡appatto saraá¹‡agato saraá¹‡a
abhayappatto accutagato accutappatto amatagato amatappatto nibbÄ• nagato nibbÄ• napp
antagatoti vedagÅ«, vedehi vÄ• antagatoti vedagÅ«, sattannaá¹ƒ vÄ• dhammÄ• naá¹ƒ vidi
sakkÄ• yadiá¹-á¹-hi viditÄ• hoti, vicikicchÄ• ... pe ... sÄ«labbataparÄ• mÄ• so ... rÄ• go ... c
mÄ• no vidito hoti. viditÄ• ssa honti pÄ• pakÄ• akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponob
dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• .

vedÄ• ni viceyya kevalÄ• ni, [sabhiyÄ• ti bhagavÄ•]

samaá¹‡Ä• naá¹ƒ yÄ• nÄ«dhatthi brÄ• hmaá¹‡Ä• naá¹ƒ.

sabbavedanÄ• su vÄ«tarÄ• go, sabbaá¹ƒ vedamaticca vedagÅ« so ||

__naro_ti \Be 88/ satto naro mÄ• navo poso puggalo jÄ«vo jÄ• gu {jÄ• tu (Se) } jantu indag
manujo. __idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• ... pe ... imasmiá¹ƒ \Se 105/ manussaloketi --- vi
naro idha.

__bhavÄ• bhave saá¹…gamimaá¹ƒ visajjÄ• _ti. __bhavÄ• bhave_ti bhavÄ• bhave kammab
kammabhave kÄ• mabhave punabbhave rÅ«pabhave, kammabhave rÅ«pabhave punabbha
arÅ«pabhave punabbhave punappunabhave, punappunagatiyÄ• punappunaupapattiyÄ• p
punappunaattabhÄ• vÄ• bhinibbattiyÄ• . __saá¹…gÄ• _ti satta saá¹…gÄ• --- rÄ• gasaá¹…g
mÄ• nasaá¹…go, diá¹-á¹-hisaá¹…go, kilesasaá¹…go, duccaritasaá¹…go. __visajjÄ• _ti saá¹
visajja. atha vÄ• , saá¹…ge bandhe vibandhe Ä• bandhe lagge laggite palibuddhe bandhane
{mocayitvÄ• (Se) } vÄ• visajja. yathÄ• yÄ• naá¹ƒ vÄ• vayhaá¹ƒ vÄ• rathaá¹ƒ vÄ• sakaá¹
vÄ• sajjaá¹ƒ visajjaá¹ƒ karonti vikopenti --- evameva te saá¹…ge vosajjetvÄ• vÄ• visajja. a
bandhe vibandhe \Ne 79/ Ä• bandhe lagge laggite palibuddhe bandhane phoá¹-ayitvÄ• vÄ•
bhavÄ• bhave saá¹…gamimaá¹ƒ visajja.

__so vÄ«tataá¹‡ho anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«_ti. __taá¹‡hÄ• _ti rÅ«

dhammataá¹‡hÄ• ... yassesÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ip
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so vuccati vÄ«tataá¹‡ho vigatataá¹‡ho cattataá¹‡ho vanta
pahÄ«nataá¹‡ho paá¹-inissaá¹-á¹-hataá¹‡ho \Se 106/ vÄ«tarÄ• go cattarÄ• go pahÄ«narÄ•
nicchÄ• to nibbuto sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharat
__anÄ«gho_ti rÄ• go nÄ«gho, doso nÄ«gho, moho nÄ«gho, kodho nÄ«gho, upanÄ• ho nÄ«
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• nÄ«ghÄ• . yassete nÄ«ghÄ• pahÄ«nÄ• samucchinnÄ
abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so vuccati anÄ«gho. __nirÄ• so_ti Ä• s
sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. yassesÄ• Ä• sÄ• taá¹‡hÄ• pahÄ«n
paá¹-ipassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• , so vuccati nirÄ• so
tesaá¹ƒ sattÄ• naá¹ƒ ... pe ... Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho. __jarÄ• _ti yÄ• tesaá¹ƒ tesaá
... pe ... indriyÄ• naá¹ƒ paripÄ• ko. ayaá¹ƒ vuccati jarÄ• . __so vÄ«tataá¹‡ho anÄ«gho nirÄ•
jÄ• tijaranti brÅ«mÄ«_ti yo so vÄ«tataá¹‡ho anÄ«gho ca nirÄ• so ca, so kho jÄ• tijarÄ• mara
patari samatikkami vÄ«tivattayÄ«ti brÅ«mi Ä• cikkhÄ• mi \Se 107/ desemi paÃ±Ã±apemi pa
vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• semÄ«ti --- so vÄ«tataá¹‡ho anÄ«gho nirÄ• so, atÄ• ri s
tenÄ• ha bhagavÄ• ---

``vidvÄ• ca yo vedagÅ« naro idha, bhavÄ• bhave saá¹…gamimaá¹ƒ visajja.

so vÄ«tataá¹‡ho anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ

mettagÅ«mÄ• á¹‡avapucchÄ• niddeso catuttho.

5. dhotakamÄ• á¹‡avapucchÄ• niddeso

<30> á¹• 21 __pucchÄ• mi_ \Se 108/ \Ne 80/ __taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ, [iccÄ• ya

__vÄ• cÄ• bhikaá¹…khÄ• mi mahesi tuyhaá¹ƒ. _

__tava sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattano ||_

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• mÄ«_ti tisso pucchÄ• --- adiá¹
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• , vimaticchedanÄ• pucchÄ• ... pe ... imÄ• tisso pucchÄ
nibbÄ• napucchÄ• . __pucchÄ• mi ta_nti pucchÄ• mi taá¹ƒ yÄ• cÄ• mi taá¹ƒ ajjhesÄ• mi taá
kathayassu meti --- pucchÄ• mi taá¹ƒ. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ...
yadidaá¹ƒ bhagavÄ• ti. __brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á
vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ.

__iccÄ• yasmÄ• dhotako_ti. __iccÄ• _ti padasandhi ... pe ... __Ä• yasmÄ• _ti piyavacanaá
sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ Ä• yasmÄ• ti. __dhotako_ti tassa \Be 90/ brÄ• h
samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti
iccÄ• yasmÄ• dhotako.

__vÄ• cÄ• bhikaá¹…khÄ• mi mahesi tuyha_nti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá
anusiá¹-á¹-haá¹ƒ kaá¹…khÄ• mi abhikaá¹…khÄ• mi icchÄ• mi sÄ• diyÄ• mi patthayÄ• mi pi
__mahesÄ«_ti kiá¹ƒ mahesi bhagavÄ• ? mahantaá¹ƒ sÄ«lakkhandhaá¹ƒ \Se 109/ esÄ« gav
pe ... kahaá¹ƒ narÄ• sabhoti mahesÄ«ti --- vÄ• cÄ• bhikaá¹…khÄ• mi mahesi tuyhaá¹ƒ.

__tava sutvÄ• na nigghosa_nti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ anusÄ• sana
suá¹‡itvÄ• uggahetvÄ• upadhÄ• rayitvÄ• upalakkhayitvÄ• ti --- tava sutvÄ• na nigghosaá¹

__sikkhe nibbÄ• namattano_ti. __sikkhÄ• _ti tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittas
adhipaÃ±Ã±Ä• sikkhÄ• ... pe ... ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . __nibbÄ• namattano_ti att
dosassa nibbÄ• panÄ• ya, mohassa nibbÄ• panÄ• ya, kodhassa nibbÄ• panÄ• ya \Ne 81/,
... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ samÄ• ya upasamÄ• ya vÅ«pasamÄ• ya nibbÄ
paá¹-ipassaddhiyÄ• adhisÄ«lampi sikkheyya, adhicittampi sikkheyya, adhipaÃ±Ã±ampi sik
sikkhÄ• yo Ä• vajjanto sikkheyya, jÄ• nanto sikkheyya, passanto sikkheyya, paccavekkhant
padahanto sikkheyya, saddhÄ• ya adhimuccanto sikkheyya, vÄ«riyaá¹ƒ paggaá¹‡hanto sik
upaá¹-á¹-hapento sikkheyya, cittaá¹ƒ samÄ• dahanto sikkheyya, paÃ±Ã±Ä• ya pajÄ• nanto
abhijÄ• nanto sikkheyya, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto sikkheyya, pahÄ• tabbaá¹ƒ pajaha
bhÄ• vetabbaá¹ƒ bhÄ• vento sikkheyya, sacchikÄ• tabbaá¹ƒ sacchikaronto sikkheyya, Ä• ca
samÄ• dÄ• ya vatteyyÄ• ti --- sikkhe nibbÄ• namattano. tenÄ• ha so \Se 110/ brÄ• hmaá¹‡c

``pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ, [iccÄ• yasmÄ• dhotako]

vÄ• cÄ• bhikaá¹…khÄ• mi mahesi tuyhaá¹ƒ.

tava sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattanoâ€™â€™ ti ||

<31> á¹• 21 __tenahÄ• tappaá¹ƒ_ \Be 91/ __karohi, [dhotakÄ• ti bhagavÄ•] _

__idheva nipako sato. _

__ito sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattano ||_

__tenahÄ• tappaá¹ƒ karohÄ«_ti Ä• tappaá¹ƒ karohi, ussÄ• haá¹ƒ karohi, ussoá¸·hiá¹ƒ karo
dhitiá¹ƒ karohi, vÄ«riyaá¹ƒ karohi, chandaá¹ƒ janehi saÃ±janehi upaá¹-á¹-hapehi samuá¹-á¹-
abhinibbattehÄ«ti --- tenahÄ• tappaá¹ƒ karohi.

__dhotakÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati. __bhagavÄ• _ti gÄ•
... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- dhotakÄ• ti bhagavÄ• .

__idheva nipako sato_ti. __idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• imissÄ• khantiyÄ• imissÄ• ruc
imasmiá¹ƒ dhamme imasmiá¹ƒ vinaye imasmiá¹ƒ dhammavinaye imasmiá¹ƒ pÄ• vacane im
satthusÄ• sane imasmiá¹ƒ attabhÄ• ve imasmiá¹ƒ manussaloke. __nipako_ti nipako paá¹‡á
Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«. __sato_ti \Se 111/ catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• y
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so vuccati satoti --- idh

__ito_ \Ne 82/ __sutvÄ• na nigghosa_nti ito mayhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ
anusiá¹-á¹-haá¹ƒ sutvÄ• suá¹‡itvÄ• uggaá¹‡hitvÄ• upadhÄ• rayitvÄ• upalakkhayitvÄ• ti --
nigghosaá¹ƒ.

__sikkhe nibbÄ• namattano_ti. __sikkhÄ• _ti tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittas
adhipaÃ±Ã±Ä• sikkhÄ• ... pe ... ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . __nibbÄ• namattano_ti att
dosassa nibbÄ• panÄ• ya, mohassa nibbÄ• panÄ• ya, kodhassa nibbÄ• panÄ• ya, upanÄ•
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ samÄ• ya upasamÄ• ya vÅ«pasamÄ• ya nibbÄ•
paá¹-ipassaddhiyÄ• adhisÄ«lampi sikkheyya, adhicittampi sikkheyya, adhipaÃ±Ã±ampi sikk
sikkhÄ• yo Ä• vajjanto sikkheyya, jÄ• nanto sikkheyya ... pe ... sacchikÄ• tabbaá¹ƒ sacchika
Ä• careyya \Be 92/ samÄ• careyya samÄ• dÄ• ya vatteyyÄ• ti --- sikkhe nibbÄ• namattano.

``tenahÄ• tappaá¹ƒ karohi, [dhotakÄ• ti bhagavÄ•]

idheva nipako sato.

ito sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattanoâ€™â€™ ti ||

<32> á¹• 21 __passÄ• mahaá¹ƒ devamanussaloke, _ __akiÃ±canaá¹ƒ_ \Se 112/ __brÄ• hm

__taá¹ƒ taá¹ƒ namassÄ• mi samantacakkhu, pamuÃ±ca maá¹ƒ sakka kathaá¹ƒkathÄ• hi ||_

__passÄ• mahaá¹ƒ devamanussaloke_ti. __devÄ• _ti tayo devÄ• --- sammutidevÄ• , upap
katame sammutidevÄ• ? sammutidevÄ• vuccanti rÄ• jÄ• no ca rÄ• jakumÄ• rÄ• ca deviyo
katame upapattidevÄ• ? upapattidevÄ• vuccanti cÄ• tumahÄ• rÄ• jikÄ• devÄ• tÄ• vatiá¹ƒ

devÄ• nimmÄ• naratÄ« devÄ• paranimmitavasavattÄ« devÄ• brahmakÄ• yikÄ• devÄ• ye
(Se) }. ime vuccanti upapattidevÄ• . katame visuddhidevÄ• ? visuddhidevÄ• vuccanti tathÄ•
khÄ«á¹‡Ä• savÄ• ye ca paccekabuddhÄ• . ime vuccanti visuddhidevÄ• . bhagavÄ• sammu
upapattidevÄ• naÃ±ca visuddhidevÄ• naÃ±ca devo ca atidevo ca devÄ• tidevo ca sÄ«hasÄ
munimunÄ« rÄ• jarÄ• jÄ• . __passÄ• mahaá¹ƒ devamanussaloke_ti manussaloke devaá¹ƒ
devÄ• tidevaá¹ƒ passÄ• mi dakkhÄ• mi olokemi nijjhÄ• yÄ• mi upaparikkhÄ• mÄ«ti --- pass

__Ä• kiÃ±canaá¹ƒ_ \Ne 83/ __brÄ• hmaá¹‡amiriyamÄ• na_nti. __akiÃ±cana_nti rÄ• gakiÃ±
mohakiÃ±canaá¹ƒ mÄ• nakiÃ±canaá¹ƒ diá¹-á¹-hikiÃ±canaá¹ƒ kilesakiÃ±canaá¹ƒ duccaritaki
buddhassa bhagavato pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkat
tasmÄ• \Se 113/ buddho akiÃ±cano. __brÄ• hmaá¹‡o_ti bhagavÄ• sattannaá¹ƒ dhammÄ•
--- sakkÄ• yadiá¹-á¹-hi bÄ• hitÄ• hoti, vicikicchÄ• bÄ• hitÄ• hoti, sÄ«labbataparÄ• mÄ• so
bÄ• hito hoti, doso bÄ• hito \Be 93/ hoti, moho bÄ• hito hoti, mÄ• no bÄ• hito hoti, bÄ• hitÄ•
akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ j

bÄ• hitvÄ• sabbapÄ• pakÄ• ni, [sabhiyÄ• ti bhagavÄ•]

vimalo sÄ• dhusamÄ• hito á¹-hitatto.

saá¹ƒsÄ• ramaticca kevalÄ« so, asito tÄ• di pavuccate sa brahmÄ• ti ||

__iriyamÄ• na_nti carantaá¹ƒ viharantaá¹ƒ iriyantaá¹ƒ vattentaá¹ƒ pÄ• lentaá¹ƒ yapentaá¹ƒ
akiÃ±canaá¹ƒ brÄ• hmaá¹‡amiriyamÄ• naá¹ƒ.

__taá¹ƒ taá¹ƒ namassÄ• mi samantacakkhÅ«_ti. __ta_nti bhagavantaá¹ƒ bhaá¹‡ati. __nam
namassÄ• mi, vÄ• cÄ• ya vÄ• namassÄ• mi, cittena vÄ• namassÄ• mi, anvatthapaá¹-ipatti
dhammÄ• nudhammapaá¹-ipattiyÄ• vÄ• namassÄ• mi sakkaromi garuá¹ƒ karomi mÄ• nem
samantacakkhu vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. bhagavÄ• sabbaÃ±Ã±utaÃ±Ä• á¹‡en
samupÄ• gato upapanno samupapanno samannÄ• gato.

``na tassa addiá¹-á¹-hamidhatthi {adiá¹-á¹-hamidhatthi (Se Katthaci) Nidd I 156} kiÃ±ci, atho
aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«â€™â€™ ti ||

taá¹ƒ taá¹ƒ namassÄ• mi samantacakkhu.

__pamuÃ±ca maá¹ƒ sakka kathaá¹ƒkathÄ• hÄ«_ti. __sakkÄ• _ti sakko bhagavÄ• sakyaku

vÄ• , aá¸• á¸• ho {addho (Se Katthaci) } mahaddhano dhanavÄ• tipi sakko. tassimÄ• ni dhan
saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ottappadhanaá¹ƒ sutadhanaá¹ƒ cÄ• gadhan
satipaá¹-á¹-hÄ• nadhanaá¹ƒ sammappadhÄ• nadhanaá¹ƒ \Ne 84/ iddhipÄ• dadhanaá¹ƒ indr
bojjhaá¹…gadhanaá¹ƒ maggadhanaá¹ƒ phaladhanaá¹ƒ nibbÄ• nadhanaá¹ƒ. imehi anekavid
mahaddhano dhanavÄ• tipi sakko. atha vÄ• , sakko pahu visavÄ« alamatto sÅ«ro vÄ«ro vik
anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigatalomahaá¹ƒsotipi sakko \Be 94/. katha
vicikicchÄ• . dukkhe kaá¹…khÄ• , dukkhasamudaye kaá¹…khÄ• , dukkhanirodhe kaá¹…khÄ
paá¹-ipadÄ• ya kaá¹…khÄ• , pubbante kaá¹…khÄ• , aparante kaá¹…khÄ• , pubbantÄ• para
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khÄ• . yÄ• evarÅ«pÄ• kaá¹…k
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹ƒ
parisappanÄ• apariyogÄ• hanÄ• chambhitattaá¹ƒ cittassa manovilekho. __pamuÃ±ca maá
muÃ±ca maá¹ƒ pamuÃ±ca maá¹ƒ mocehi maá¹ƒ pamocehi maá¹ƒ uddhara maá¹ƒ samuddh
vuá¹-á¹-hÄ• pehi maá¹ƒ kathaá¹ƒkathÄ• sallatoti --- pamuÃ±ca maá¹ƒ sakka kathaá¹ƒkathÄ•
brÄ• hmaá¹‡o ---

``passÄ• mahaá¹ƒ devamanussaloke, akiÃ±canaá¹ƒ brÄ• hmaá¹‡amiriyamÄ• naá¹ƒ.

taá¹ƒ taá¹ƒ namassÄ• mi samantacakkhu, pamuÃ±ca maá¹ƒ sakka kathaá¹ƒkathÄ• hÄ«â€™

<33> á¹• 21 __nÄ• haá¹ƒ sahissÄ• mi pamocanÄ• ya, kathaá¹ƒkathiá¹ƒ dhotaka kaÃ±ci lok

__dhammaÃ±ca seá¹-á¹-haá¹ƒ Ä• jÄ• namÄ• no, evaá¹ƒ tuvaá¹ƒ oghamimaá¹ƒ taresi ||_

__nÄ• haá¹ƒ sahissÄ• mi_ {samÄ«hÄ• mi (Katthaci) } __pamocanÄ• yÄ• _ti nÄ• haá¹ƒ taá¹
pamuÃ±cituá¹ƒ mocetuá¹ƒ pamocetuá¹ƒ uddharituá¹ƒ samuddharituá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ
kathaá¹ƒkathÄ• sallatoti. evampi nÄ• haá¹ƒ sahissÄ• mi pamocanÄ• ya. atha vÄ• , na Ä«hÄ
ussahÄ• mi na vÄ• yamÄ• mi na ussÄ• haá¹ƒ karomi na ussoá¸·hiá¹ƒ karomi na thÄ• maá¹ƒ
vÄ«riyaá¹ƒ karomi na chandaá¹ƒ janemi na saÃ±janemi na nibbattemi na abhinibbattemi ass
acchandike kusÄ«te hÄ«navÄ«riye appaá¹-ipajjamÄ• ne dhammadesanÄ• yÄ• ti. evampi nÄ
atha vÄ• , natthaÃ±Ã±o koci mocetÄ• . te yadi moceyyuá¹ƒ sakena thÄ• mena sakena \Se 1
sakena parakkamena sakena purisathÄ• mena sakena purisabalena sakena purisavÄ«riyen
attanÄ• sammÄ• paá¹-ipadaá¹ƒ \Be 95/ anulomapaá¹-ipadaá¹ƒ apaccanÄ«kapaá¹-ipadaá¹ƒ
dhammÄ• nudhammapaá¹-ipadaá¹ƒ paá¹-ipajjamÄ• nÄ• moceyyunti. evampi nÄ• haá¹ƒ sal

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``so vata, cunda, attanÄ• palipapalipanno paraá¹ƒ palipapa
uddharissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vata, cunda, attanÄ• adanto avinÄ«to apari
paraá¹ƒ damessati vinessati parinibbÄ• pessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti. evampi n
pamocanÄ• ya.

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``attanÄ• hi {attanÄ• va (bahÅ«su) Dhp 165} kataá¹ƒ pÄ• paá¹ƒ, attanÄ• saá¹ƒkilissati.

attanÄ• akataá¹ƒ pÄ• paá¹ƒ, attanÄ• va visujjhati.

suddhi asuddhi paccattaá¹ƒ, nÄ• Ã±Ã±o aÃ±Ã±aá¹ƒ visodhayeâ€™â€™ ti ||

evampi nÄ• haá¹ƒ sahissÄ• mi pamocanÄ• ya.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``evameva kho, brÄ• hmaá¹‡a, tiá¹-á¹-hateva nibbÄ• naá¹ƒ nibbÄ• nagÄ• mimaggo tiá¹-á¹-hÄ• mahaá¹ƒ samÄ• dapetÄ• , atha ca pana mama sÄ• vakÄ evaá¹ƒ anusÄ• siyamÄ• nÄ• appekacce accantaniá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ Ä• rÄ• dhenti e kyÄ• haá¹ƒ, brÄ• hmaá¹‡a karomi? maggakkhÄ• yÄ«, brÄ• hmaá¹‡a, tathÄ• gato. maggaá¹ paá¹-ipajjamÄ• nÄ• mucceyyunti {muÃ±ceyyunti (Se) }. evampi nÄ• haá¹ƒ sahissÄ• mi pam

__kathaá¹ƒkathiá¹ƒ_ \Se 117/ __dhotaka kaÃ±ci loke_ti kathaá¹ƒkathiá¹ƒ puggalaá¹ƒ sakaá sadveá¸·hakaá¹ƒ savicikicchaá¹ƒ. __kaÃ±cÄ«_ti kaÃ±ci khattiyaá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ v vÄ• gahaá¹-á¹-haá¹ƒ vÄ• pabbajitaá¹ƒ vÄ• devaá¹ƒ vÄ• manussaá¹ƒ vÄ• . __loke_ti apÄ• Ä• yatanaloketi --- kathaá¹ƒkathiá¹ƒ dhotaka kaÃ±ci loke.

__dhammaÃ±ca seá¹-á¹-haá¹ƒ Ä• jÄ• namÄ• no_ti dhammaá¹ƒ seá¹-á¹-haá¹ƒ vuccati amat sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n aggaá¹ƒ seá¹-á¹-haá¹ƒ viseá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ dhammaá¹ƒ Ä• paá¹-ivijÄ• namÄ• no paá¹-ivijjhamÄ• noti --- dhammaÃ±ca seá¹-á¹-haá¹ƒ Ä• jÄ• namÄ• no.

__evaá¹ƒ_ \Be 96/ __tuvaá¹ƒ oghamimaá¹ƒ taresÄ«_ti evaá¹ƒ kÄ• moghaá¹ƒ bhavoghaá¹ƒ avijjoghaá¹ƒ tareyyÄ• si uttareyyÄ• si patareyyÄ• si samatikkameyyÄ• si vÄ«tivatteyyÄ• sÄ oghamimaá¹ƒ taresi. tenÄ• ha bhagavÄ• ---

``nÄ• haá¹ƒ \Ne 86/ sahissÄ• mi pamocanÄ• ya, kathaá¹ƒkathiá¹ƒ dhotaka kaÃ±ci loke.

dhammaÃ±ca seá¹-á¹-haá¹ƒ Ä• jÄ• namÄ• no, evaá¹ƒ tuvaá¹ƒ oghamimaá¹ƒ taresÄ«â€™â€

<34> á¹• 21 __anusÄ• sa brahme karuá¹‡Ä• yamÄ• no, vivekadhammaá¹ƒ yamahaá¹ƒ vija

__yathÄ• haá¹ƒ_ \Se 118/ __Ä• kÄ• sova_ {Ä• kÄ• so ca (Se) } __abyÄ• pajjamÄ• no_ {aby

santo asito careyyaá¹ƒ ||_

__anusÄ• sa brahme karuá¹‡Ä• yamÄ• no_ti anusÄ• sa brahme anuggaá¹‡ha brahme anu
brahme. __karuá¹‡Ä• yamÄ• no_ti karuá¹‡Ä• yamÄ• no anudayamÄ• no {anuddayamÄ• no
anuggaá¹‡hamÄ• no anukampamÄ• noti --- anusÄ• sa brahme karuá¹‡Ä• yamÄ• no.

__vivekadhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±a_nti vivekadhammaá¹ƒ vuccati amataá¹ƒ nibbÄ
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n
vijaÃ±Ã±a_nti yamahaá¹ƒ jÄ• neyyaá¹ƒ Ä• jÄ• neyyaá¹ƒ vijÄ• neyyaá¹ƒ paá¹-ivijÄ• neyyaá¹
adhigaccheyyaá¹ƒ phasseyyaá¹ƒ sacchikareyyanti --- vivekadhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã

__yathÄ• haá¹ƒ Ä• kÄ• sova abyÄ• pajjamÄ• no_ti yathÄ• Ä• kÄ• so na pajjati na gaá¹‡ha
potthake} na bajjhati na palibajjhati, evaá¹ƒ apajjamÄ• no agaá¹‡hamÄ• no abajjhamÄ• no a
evampi Ä• kÄ• sova abyÄ• pajjamÄ• no. yathÄ• Ä• kÄ• so na rajjati lÄ• khÄ• ya vÄ• halido
nÄ«liyÄ• {nÄ«lena (Se) } vÄ• maÃ±jeá¹-á¹-hÄ• ya vÄ• evaá¹ƒ arajjamÄ• no adussamÄ• n
{akiliyamÄ• no (Se) } --- evampi Ä• kÄ• sova abyÄ• pajjamÄ• no. yathÄ• Ä• kÄ• so na \Be
patilÄ«yati {patiá¹-á¹-hiyati (Katthaci) } na paá¹-ihaÃ±Ã±ati, evaá¹ƒ akuppamÄ• no abyÄ• pa
appatilÄ«yamÄ• no appaá¹-ihaÃ±Ã±amÄ• no \Se 119/ appaá¹-ihatamÄ• noti --- evampi Ä• k

__idheva santo asito careyya_nti. __idheva santo_ti idheva santo idheva samÄ• no idheva
imasmiá¹ƒyeva Ä• sane nisinno samÄ• no imissÄ• yeva parisÄ• ya nisinno samÄ• noti, eva
vÄ• , idheva santo upasanto vÅ«pasanto nibbuto paá¹-ippassaddhoti, evampi --- idheva san
nissayÄ• --- taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• nissayo ... p
diá¹-á¹-hinissayo ... taá¹‡hÄ• nissayaá¹ƒ pahÄ• ya diá¹-á¹-hinissayaá¹ƒ paá¹-inissajjitvÄ• ca
sotaá¹ƒ anissito, ghÄ• naá¹ƒ anissito, jivhaá¹ƒ anissito, kÄ• yaá¹ƒ anissito, manaá¹ƒ anissito
... gandhe \Ne 87/ ... rase ... phoá¹-á¹-habbe ... dhamme ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• s
lÄ• bhaá¹ƒ ... yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ...
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• madhÄ• tuá¹ƒ ... rÅ«padhÄ• tuá¹ƒ ... arÅ«pa
kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... arÅ«pabhavaá¹ƒ ... saÃ±Ã±Ä• bhavaá¹ƒ ... asaÃ±Ã±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ ... ekavokÄ• rabhavaá¹ƒ ... catuvokÄ• rabhavaá¹ƒ
atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccuppannaá¹ƒ ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe {diá¹-á
mutaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ, sabbe. Nidd I 46 passitabbaá¹ƒ} dhamme asito anissito anallÄ«no
anadhimutto nikkhanto nissaá¹-o {nissaá¹-á¹-ho (Se) } vippamutto visaá¹ƒyutto vimariyÄ• dik
__careyya_nti careyyaá¹ƒ vihareyyaá¹ƒ iriyeyyaá¹ƒ vatteyyaá¹ƒ yapeyyaá¹ƒ yÄ• peyyanti ---
careyyaá¹ƒ. tenÄ• ha so brÄ• hmaá¹‡o ---

``anusÄ• sa \Se 120/ brahme karuá¹‡Ä• yamÄ• no, vivekadhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±

yathÄ• haá¹ƒ Ä• kÄ• sova abyÄ• pajjamÄ• no, idheva santo asito careyyaâ€™â€™ nti ||

<35> á¹• 21 __kittayissÄ• mi te santiá¹ƒ, [dhotakÄ• ti bhagavÄ•] _

__diá¹-á¹-he dhamme anÄ«tihaá¹ƒ. _

__yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||_

__kittayissÄ• mi_ \Be 98/ __te santi_nti rÄ• gassa santiá¹ƒ, dosassa santiá¹ƒ, mohassa san
santiá¹ƒ, upanÄ• hassa ... pe ... makkhassa ... paá¸·Ä• sassa ... issÄ• ya ... macchariyassa
sÄ• á¹-heyyassa ... thambhassa ... sÄ• rambhassa ... mÄ• nassa ... atimÄ• nassa ... madas
sabbakilesÄ• naá¹ƒ ... sabbaduccaritÄ• naá¹ƒ ... sabbadarathÄ• naá¹ƒ ... sabbapariá¸·Ä• hÄ
sabbasantÄ• pÄ• naá¹ƒ ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ santiá¹ƒ upasantiá¹ƒ v
paá¹-ippassaddhiá¹ƒ kittayissÄ• mi pakittayissÄ• mi Ä• cikkhissÄ• mi desessÄ• mi paÃ±Ã±a
vivarissÄ• mi vibhajissÄ• mi uttÄ• nÄ«karissÄ• mi pakÄ• sissÄ• mÄ«ti --- kittayissÄ• mi te s

__dhotakÄ• ti bhagavÄ• _ti. __dhotakÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- dho

__diá¹-á¹-he dhamme anÄ«tiha_nti. __diá¹-á¹-he dhamme_ti diá¹-á¹-he dhamme \Se 121/ Ã
dhamme tÄ«rite dhamme vibhÅ«te dhamme vibhÄ• vite dhamme sabbe saá¹…khÄ• rÄ• an
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammanti diá¹-á¹-he dhamme Ã±Ä• te dham
vibhÄ• vite dhamme vibhÅ«te \Ne 88/ dhammeti, evampi --- diá¹-á¹-he dhamme ... pe .... ath
diá¹-á¹-he dukkhaá¹ƒ kathayissÄ• mi, samudaye diá¹-á¹-he samudayaá¹ƒ kathayissÄ• mi, m
kathayissÄ• mi, nirodhe diá¹-á¹-he nirodhaá¹ƒ kathayissÄ• mÄ«ti, evampi --- diá¹-á¹-he dhar
vÄ• , sandiá¹-á¹-hikaá¹ƒ akÄ• likaá¹ƒ ehipassikaá¹ƒ opaneyyikaá¹ƒ {opanayikaá¹ƒ (Se Katth
veditabbaá¹ƒ viÃ±Ã±Å«hÄ«ti, evampi --- diá¹-á¹-he dhamme. __anÄ«tiha_nti na itihÄ«tihaá¹
paramparÄ• ya na piá¹-akasampadÄ• ya na takkahetu na nayahetu na Ä• kÄ• raparivitakke
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• sÄ• maá¹ƒ sayamabhiÃ±Ã±Ä• taá¹ƒ attapaccakkhadhammaa
diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

__yaá¹ƒ viditvÄ• sato cara_nti yaá¹ƒ viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitv
katvÄ• ; ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ
vibhÅ«taá¹ƒ katvÄ• ; ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``sabbe dhamm
... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti viditaá
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• \Be 99/. __sato_ti catÅ«hi kÄ• raá¹‡ehi sa
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so vuccati sato. __cara
iriyanto vattento pÄ• lento yapento yÄ• pentoti --- yaá¹ƒ viditvÄ• sato caraá¹ƒ \Se 122/.

__tare loke visattika_nti visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• ... pe ... visaá¹-Ä• vitthatÄ• ti v
__loke_ti apÄ• yaloke ... pe ... Ä• yatanaloke. __tare loke visattika_nti loke vesÄ• visattikÄ•
visattikaá¹ƒ sato tareyya uttareyya patareyya samatikkameyya vÄ«tivatteyyÄ• ti --- tare loke
tenÄ• ha bhagavÄ• ---

``kittayissÄ• mi te santiá¹ƒ, [dhotakÄ• ti bhagavÄ•]

diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaâ€™â€™ nti ||

<36> á¹• 21 __taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi santimuttamaá¹ƒ. _

__yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||_

__taÃ±cÄ• haá¹ƒ abhinandÄ• mÄ«_ti. __ta_nti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá
anusiá¹-á¹-haá¹ƒ nandÄ• mi \Ne 89/ abhinandÄ• mi modÄ• mi anumodÄ• mi icchÄ• mi sÄ•
abhijappÄ• mÄ«ti --- taÃ±cÄ• haá¹ƒ abhinandÄ• mi.

__mahesisantimuttama_nti. __mahesÄ«_ti kiá¹ƒ mahesi bhagavÄ• ? mahantaá¹ƒ sÄ«lakkha
pariyesÄ«ti mahesi, mahantaá¹ƒ samÄ• dhikkhandhaá¹ƒ ... pe ... kahaá¹ƒ narÄ• sabhoti ma
santi vuccati \Se 123/ amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• rasamatho sabbÅ«p
taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. __uttama_nti aggaá¹ƒ seá¹-á¹-haá¹ƒ viseá¹-á
uttamaá¹ƒ pavaranti --- mahesi santimuttamaá¹ƒ.

__yaá¹ƒ viditvÄ• sato cara_nti yaá¹ƒ viditaá¹ƒ katvÄ• ... pe ... ``sabbe saá¹…khÄ• rÄ• ani
viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ; ``sabbe saá¹
ti ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sa
nirodhadhammaâ€™â€™ nti viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• \Be 1
__sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ b
vuccati sato. __cara_nti caranto ... pe ... yÄ• pentoti --- yaá¹ƒ viditvÄ• sato caraá¹ƒ.

__tare loke visattika_nti. visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• ... pe ... visaá¹-Ä• vitthatÄ• ti v
__loke_ti apÄ• yaloke ... pe ... Ä• yatanaloke. __tare loke visattika_nti loke vesÄ• visattikÄ•
visattikaá¹ƒ sato tareyyaá¹ƒ uttareyyaá¹ƒ ... pe ... vÄ«tivatteyyanti --- tare loke visattikaá¹ƒ. t

brÄ• hmaá¹‡o ---

``taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi santimuttamaá¹ƒ.

yaá¹ƒ \Se 124/ viditvÄ• sato caraá¹ƒ, tare loke visattikaâ€™â€™ nti ||

<37> á¹• 21 __yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [dhotakÄ• ti bhagavÄ•] _

__uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe. _

__etaá¹ƒ viditvÄ• saá¹…goti loke, bhavÄ• bhavÄ• ya mÄ• kÄ• si taá¹‡haá¹ƒ ||_

__yaá¹ƒ kiÃ±ci sampajÄ• nÄ• sÄ«_ti yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si Ä• jÄ• nÄ• si paá¹-ivijÄ• yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si. __dhotakÄ• ti bhagavÄ• _ti. __dhotakÄ• _ti bhagavÄ• taá¹ƒ nÄ• mena Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ± --- dhotakÄ• ti bhagavÄ• .

__uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe_ti. __uddha_nti anÄ• gataá¹ƒ; __adho_ti atÄ«taá¹ƒ majjhe_ti paccuppannaá¹ƒ. __uddha_nti devaloko; __adho_ti apÄ• yaloko; __tiriyaÃ±cÄ• pi atha vÄ• , __uddha_nti kusalÄ• dhammÄ• ; __adho_ti akusalÄ• dhammÄ• ; __tiriyaÃ±cÄ• dhammÄ• . __uddha_nti arÅ«padhÄ• tu; __adho_ti kÄ• madhÄ• tu; __tiriyaÃ±cÄ• pi majjhe sukhÄ• vedanÄ• ; __adho_ti \Be 101/ dukkhÄ• vedanÄ• ; __tiriyaÃ±cÄ• pi majjhe_ti adukk __uddha_nti uddhaá¹ƒ pÄ• datalÄ• ; __adho_ti adho kesamatthakÄ• ; __tiriyaÃ±cÄ• pi majj uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

__etaá¹ƒ_ \Se 125/ __viditvÄ• saá¹…goti loke_ti saá¹…go eso lagganaá¹ƒ etaá¹ƒ bandhan esoti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- e saá¹…goti loke.

__bhavÄ• bhavÄ• ya mÄ• kÄ• si taá¹‡ha_nti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• saddataá¹‡hÄ __bhavÄ• bhavÄ• yÄ• _ti bhavÄ• bhavÄ• ya kammabhavÄ• ya punabbhavÄ• ya kÄ• mabha punabbhavÄ• ya rÅ«pabhavÄ• ya, kammabhavÄ• ya rÅ«pabhavÄ• ya punabbhavÄ• ya arÅ arÅ«pabhavÄ• ya punabbhavÄ• ya punappunabbhavÄ• ya, punappunagatiyÄ• punappuna punappunapaá¹-isandhiyÄ• punappunaattabhÄ• vÄ• bhinibbattiyÄ• taá¹‡haá¹ƒ mÄ• kÄ• si nibbattesi mÄ• bhinibbattesi, pajaha vinodehi byantÄ«karohi anabhÄ• vaá¹ƒ gamehÄ«ti --- b taá¹‡hanti. tenÄ• ha bhagavÄ• ---

``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, [dhotakÄ• ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etaá¹ƒ viditvÄ• saá¹…goti loke, bhavÄ• bhavÄ• ya mÄ• kÄ• si taá¹‡haâ€™â€™ nti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ•

dhotakamÄ• á¹‡avapucchÄ• niddeso paÃ±camo.

6. upasÄ«vamÄ• á¹‡avapucchÄ• niddeso

<38> á¹• 21 __eko_ \Se 126/ \Ne 91/ __ahaá¹ƒ sakka mahantamoghaá¹ƒ, [iccÄ• yasmÄ• u

__anissito no visahÄ• mi tÄ• rituá¹ƒ. _

__Ä• rammaá¹‡aá¹ƒ_ {Ä• ramaá¹‡aá¹ƒ (Katthaci) } __brÅ«hi samantacakkhu, yaá¹ƒ nissito

__eko_ \Be 102/ __ahaá¹ƒ sakka mahantamogha_nti. __eko_ti puggalo vÄ• me dutiyo natt
natthi, yaá¹ƒ vÄ• puggalaá¹ƒ nissÄ• ya dhammaá¹ƒ vÄ• nissÄ• ya mahantaá¹ƒ kÄ• mogha
diá¹-á¹-hoghaá¹ƒ avijjoghaá¹ƒ tareyyaá¹ƒ uttareyyaá¹ƒ patareyyaá¹ƒ samatikkameyyaá¹ƒ vÄ
__sakkÄ• _ti sakko. bhagavÄ• sakyakulÄ• pabbajitotipi sakko. atha vÄ• , aá¸• á¸• ho maha
tassimÄ• ni dhanÄ• ni, seyyathidaá¹ƒ --- saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ott
cÄ• gadhanaá¹ƒ paÃ±Ã±Ä• dhanaá¹ƒ satipaá¹-á¹-hÄ• nadhanaá¹ƒ ... pe ... nibbÄ• nadhana
dhanaratanehi aá¸• á¸• ho mahaddhano dhanavÄ• tipi sakko. atha vÄ• , sakko pahu visavÄ
vikkanto abhÄ«rÅ« achambhÄ« anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigataloma
ahaá¹ƒ sakka mahantamoghaá¹ƒ.

__iccÄ• yasmÄ• upasÄ«vo_ti. __iccÄ• _ti padasandhi ... pe .... __Ä• yasmÄ• _ti piyavacan
__upasÄ«vo_ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• up

__anissito_ \Se 127/ __no visahÄ• mi tÄ• ritu_nti. __anissito_ti puggalaá¹ƒ vÄ• anissito dh
no visahÄ• mi na ussahÄ• mi na sakkomi na paá¹-ibalo mahantaá¹ƒ kÄ• moghaá¹ƒ bhavogh
avijjoghaá¹ƒ tarituá¹ƒ uttarituá¹ƒ patarituá¹ƒ samatikkamituá¹ƒ vÄ«tivattitunti --- anissito no v
tÄ• rituá¹ƒ.

__Ä• rammaá¹‡aá¹ƒ brÅ«hi samantacakkhÅ«_ti Ä• rammaá¹‡aá¹ƒ Ä• lambaá¹‡aá¹ƒ nissay
Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pa
__samantacakkhÅ«_ti samantacakkhu vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. bhagavÄ• tena

samupeto upÄ• gato samupÄ• gato upapanno samupapanno samannÄ• gato.

na \Ne 92/ tassa adiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«ti ||

Ä• rammaá¹‡aá¹ƒ brÅ«hi samantacakkhu.

__yaá¹ƒ_ \Be 103/ __nissito oghamimaá¹ƒ tareyya_nti. __yaá¹ƒ nissito_ti yaá¹ƒ puggalaá¹ƒ
dhammaá¹ƒ vÄ• nissito mahantaá¹ƒ kÄ• moghaá¹ƒ bhavoghaá¹ƒ diá¹-á¹-hoghaá¹ƒ avijjogh
patareyyaá¹ƒ samatikkameyyaá¹ƒ vÄ«tivatteyyanti --- yaá¹ƒ nissito oghamimaá¹ƒ tareyyaá¹ƒ
brÄ• hmaá¹‡o ---

``eko ahaá¹ƒ sakka mahantamoghaá¹ƒ, [iccÄ• yasmÄ• upasÄ«vo]

anissito no visahÄ• mi tÄ• rituá¹ƒ.

Ä• rammaá¹‡aá¹ƒ brÅ«hi samantacakkhu, yaá¹ƒ nissito oghamimaá¹ƒ tareyyaâ€™â€™ nti |

<39> á¹• 21 __Ä• kiÃ±caÃ±Ã±aá¹ƒ pekkhamÄ• no satimÄ• , [upasÄ«vÄ• ti bhagavÄ•] _

__natthÄ«ti nissÄ• ya tarassu oghaá¹ƒ. _

__kÄ• me pahÄ• ya virato kathÄ• hi, taá¹‡hakkhayaá¹ƒ nattamahÄ• bhipassa_ {rattamahÄ•
abhidhÄ• naganthe abyayavagge} __ ||_

__Ä• kiÃ±caÃ±Ã±aá¹ƒ pekkhamÄ• no satimÄ• _ti so brÄ• hmaá¹‡o pakatiyÄ• Ä• kiÃ±caÃ±
lÄ• bhÄ«yeva nissayaá¹ƒ na jÄ• nÄ• ti --- ``ayaá¹ƒ me nissayoâ€™â€™ ti. tassa bhagavÄ•
uttariÃ±ca niyyÄ• napathaá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ sato samÄ• pajjitvÄ
tattha jÄ• te cittacetasike dhamme aniccato pekkhamÄ• no, dukkhato ... pe ... rogato ... gaá
... aghato ... Ä• bÄ• dhato ... parato ... palokato ... Ä«tito ... upaddavato ... bhayato ... upasa
calato ... pabhaá¹…guto ... addhuvato ... atÄ• á¹‡ato ... aleá¹‡ato ... asaraá¹‡ato ... asaraá¹‡
rittato ... tucchato ... suÃ±Ã±ato ... anattato ... Ä• dÄ«navato ... vipariá¹‡Ä• madhammato ...
aghamÅ«lato ... bhavato ... vibhavato ... sÄ• savato ... saá¹…khatato ... mÄ• rÄ• misato ... jA
jarÄ• dhammato ... byÄ• dhidhammato ... maraá¹‡adhammato ... sokaparidevadukkhadoma
129/ ... samudayadhammato ... atthaá¹…gamato ... assÄ• dato ... Ä• dÄ«navato ... nissaraá
dakkhamÄ• no olokayamÄ• no nijjhÄ• yamÄ• no upaparikkhamÄ• no.

__satimÄ• _ti \Ne 93/ \Be 104/ yÄ• sati anussati paá¹-issati ... pe ... sammÄ• sati --- ayaá¹ƒ
imÄ• ya satiyÄ• upeto hoti ... pe ... samannÄ• gato, so vuccati satimÄ• ti --- Ä• kiÃ±caÃ±Ã±
satimÄ• .

__upasÄ«vÄ• ti bhagavÄ• _ti. __upasÄ«vÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• me
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- upa

__natthÄ«ti nissÄ• ya tarassu ogha_nti natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pa
kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti? viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹
vuá¹-á¹-hahitvÄ• taÃ±Ã±eva viÃ±Ã±Ä• á¹‡aá¹ƒ abhÄ• veti, vibhÄ• veti, antaradhÄ• peti, na
taá¹ƒkÄ• raá¹‡Ä• natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ nissÄ• ya upani
karitvÄ• kÄ• moghaá¹ƒ bhavoghaá¹ƒ diá¹-á¹-hoghaá¹ƒ avijjoghaá¹ƒ tarassu uttarassu patar
vÄ«tivattassÅ«ti --- natthÄ«ti nissÄ• ya tarassu oghaá¹ƒ.

__kÄ• me pahÄ• ya virato kathÄ• hÄ«_ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatth
pe ... ime vuccanti vatthukÄ• mÄ• \Se 130/ ... pe ... ime vuccanti kilesakÄ• mÄ• . __kÄ• me
vatthukÄ• me parijÄ• nitvÄ• kilesakÄ• me pahÄ• ya pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ
--- kÄ• me pahÄ• ya. __virato kathÄ• hÄ«_ti kathaá¹ƒkathÄ• vuccati vicikicchÄ• . dukkhe ka
chambhitattaá¹ƒ cittassa manovilekho kathaá¹ƒkathÄ• ya Ä• rato virato paá¹-ivirato nikkhant
vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- evampi virato kathÄ• hi
dvattiá¹ƒsÄ• ya tiracchÄ• nakathÄ• ya Ä• rato virato paá¹-ivirato nikkhanto nissaá¹-o vippam
vimariyÄ• dikatena cetasÄ• viharatÄ«ti evampi virato kathÄ• hÄ«ti --- kÄ• me pahÄ• ya vira

__taá¹‡hakkhayaá¹ƒ nattamahÄ• bhipassÄ• _ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dha
vuccati ratti. __aho_ti divaso. rattiÃ±ca divÄ• ca taá¹‡hakkhayaá¹ƒ rÄ• gakkhayaá¹ƒ dosak
gatikkhayaá¹ƒ upapattikkhayaá¹ƒ paá¹-isandhikkhayaá¹ƒ bhavakkhayaá¹ƒ saá¹ƒsÄ• rakkhay
vaá¹-á¹-akkhayaá¹ƒ passa abhipassa dakkha olokaya nijjhÄ• ya upaparikkhÄ• ti --- taá¹‡hak
nattamahÄ• bhipassa. tenÄ• ha bhagavÄ• ---

``Ä• kiÃ±caÃ±Ã±aá¹ƒ \Ne 94/ pekkhamÄ• no satimÄ• , [upasÄ«vÄ• ti bhagavÄ•]

natthÄ«ti nissÄ• ya tarassu oghaá¹ƒ.

kÄ• me pahÄ• ya virato kathÄ• hi, taá¹‡hakkhayaá¹ƒ \Se 131/ nattamahÄ• bhipassÄ• â€™â

<40> á¹• 21 __sabbesu kÄ• mesu yo vÄ«tarÄ• go, [iccÄ• yasmÄ• upasÄ«vo] _

__Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ. _

__saÃ±Ã±Ä• vimokkhe paramedhimutto, tiá¹-á¹-he nu so tattha anÄ• nuyÄ• yÄ« ||_

__sabbesu kÄ• mesu yo vÄ«tarÄ• go_ti. __sabbesÅ«_ti sabbena sabbaá¹ƒ sabbathÄ• sab
pariyÄ• diyanavacanametaá¹ƒ sabbesÅ«ti. __kÄ• mesÅ«_ti __kÄ• mÄ• _ti uddÄ• nato dve
kilesakÄ• mÄ• ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ
vÄ«tarÄ• goti. sabbesu kÄ• mesu yo vÄ«tarÄ• go vigatarÄ• go cattarÄ• go vantarÄ• go mut
paá¹-inissaá¹-á¹-harÄ• go vikkhambhanatoti --- sabbesu kÄ• mesu yo vÄ«tarÄ• go.

__iccÄ• yasmÄ• upasÄ«vo_ti. __iccÄ• _ti padasandhi ... pe .... __Ä• yasmÄ• _ti piyavacan
__upasÄ«vo_ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• up

__Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±a_nti. heá¹-á¹-himÄ• cha samÄ• pattiyo hitvÄ
atikkamitvÄ• samatikkamitvÄ• vÄ«tivattitvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ niss
samupagato ajjhosito adhimuttoti --- Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito \Se 132/ hitvÄ• maÃ±Ã±aá

__saÃ±Ã±Ä• vimokkhe paramedhimutto_ti saÃ±Ã±Ä• vimokkhÄ• vuccanti satta saÃ±Ã±Ä•
saÃ±Ã±Ä• samÄ• pattÄ«naá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattivimokkho {vimokkhÄ•
bahuvacanena} aggo ca seá¹-á¹-ho ca viseá¹-á¹-ho ca pÄ• mokkho ca uttamo ca pavaro ca,
viseá¹-á¹-he pÄ• mokkhe uttame pavare \Be 106/ adhimuttivimokkhena adhimutto tatrÄ• dhi
taccarito tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipatey
saÃ±Ã±Ä• vimokkhe paramedhimutto.

__tiá¹-á¹-he nu so tattha anÄ• nuyÄ• yÄ«_ti. __tiá¹-á¹-he nÅ«_ti saá¹ƒsayapucchÄ• vimatip
dveá¸·hakapucchÄ• anekaá¹ƒsapucchÄ• \Ne 95/, ``evaá¹ƒ nu kho, nanu kho, kiá¹ƒ nu kho
--- tiá¹-á¹-he nu. __tatthÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatane. __anÄ• nuyÄ• yÄ«_ti anÄ• nuyÄ• y
(Se) } avigacchamÄ• no anantaradhÄ• yamÄ• no aparihÄ• yamÄ• no ... pe .... atha vÄ• , ar
amuyhamÄ• no akilissamÄ• noti --- tiá¹-á¹-he nu so tattha anÄ• nuyÄ• yÄ«. tenÄ• ha so brÄ

``sabbesu kÄ• mesu yo vÄ«tarÄ• go, [iccÄ• yasmÄ• upasÄ«vo]

Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ.

saÃ±Ã±Ä• vimokkhe paramedhimutto, tiá¹-á¹-he nu so tattha anÄ• nuyÄ• yÄ«â€™â€™ ti ||

<41> á¹• 21 __sabbesu_ \Se 133/ __kÄ• mesu yo vÄ«tarÄ• go, [upasÄ«vÄ• ti bhagavÄ•] _

__Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ. _

__saÃ±Ã±Ä• vimokkhe paramedhimutto, tiá¹-á¹-heyya so tattha anÄ• nuyÄ• yÄ« ||_

__sabbesu kÄ• mesu yo vÄ«tarÄ• go_ti. __sabbesÅ«_ti sabbena sabbaá¹ƒ sabbathÄ• sab
pariyÄ• diyanavacanametaá¹ƒ sabbesÅ«ti. __kÄ• mesÅ«_ti __kÄ• mÄ• _ti uddÄ• nato dve
kilesakÄ• mÄ• ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ
yo vÄ«tarÄ• go_ti sabbesu kÄ• mesu yo vÄ«tarÄ• go ... pe ... paá¹-inissaá¹-á¹-harÄ• go vikk
sabbesu kÄ• mesu yo vÄ«tarÄ• go.

__upasÄ«vÄ• ti bhagavÄ• _ti. __upasÄ«vÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mer
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- upa

__Ä• kiÃ±caÃ±Ã±aá¹ƒ_ \Be 107/ __nissito hitvÄ• maÃ±Ã±a_nti. heá¹-á¹-himÄ• cha samÄ
pariccajitvÄ• atikkamitvÄ• samatikkamitvÄ• vÄ«tivattitvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ
upagato samupagato ajjhosito adhimuttoti --- Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá

__saÃ±Ã±Ä• vimokkhe paramedhimutto_ti saÃ±Ã±Ä• vimokkhÄ• vuccanti satta \Se 134/ s
saÃ±Ã±Ä• samÄ• pattÄ«naá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattivimokkho aggo ca seá¹
pÄ• mokkho ca uttamo ca pavaro ca, parame agge seá¹-á¹-he viseá¹-á¹-he pÄ• mokkhe utta
adhimuttivimokkhena \Ne 96/ adhimutto tatrÄ• dhimutto tadadhimutto ... pe ... tadadhipateyy
saÃ±Ã±Ä• vimokkhe paramedhimutto.

__tiá¹-á¹-heyya so tattha anÄ• nuyÄ• yÄ«_ti. __tiá¹-á¹-heyyÄ• _ti tiá¹-á¹-heyya saá¹-á¹-hika
__tatthÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatane. __anÄ• nuyÄ• yÄ«_ti anÄ• nuyÄ• yÄ« aviccamÄ• n
anantaradhÄ• yamÄ• no aparihÄ• yamÄ• no. atha vÄ• , arajjamÄ• no adussamÄ• no amuy
tiá¹-á¹-heyya so tattha anÄ• nuyÄ• yÄ«. tenÄ• ha bhagavÄ• ---

``sabbesu kÄ• mesu yo vÄ«tarÄ• go, [upasÄ«vÄ• ti bhagavÄ•]

Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ.

saÃ±Ã±Ä• vimokkhe paramedhimutto, tiá¹-á¹-heyya so tattha anÄ• nuyÄ• yÄ«â€™â€™ ti ||

<42> á¹• 21 __tiá¹-á¹-he ce so tattha anÄ• nuyÄ• yÄ«, pÅ«gampi vassÄ• ni_ {vassÄ• naá¹
__samantacakkhu. _

__tattheva so sÄ«tisiyÄ• vimutto, cavetha_ \Se 135/ __viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassa |

__tiá¹-á¹-he ce so tattha anÄ• nuyÄ• yÄ«_ti sace so tiá¹-á¹-heyya saá¹-á¹-hikappasahassÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatane. __anÄ• nuyÄ• yÄ«_ti anÄ• nuyÄ• yÄ« aviccamÄ• no avigacchan
aparihÄ• yamÄ• no. atha vÄ• , arajjamÄ• no adussamÄ• no amuyhamÄ• no akilissamÄ• no
anÄ• nuyÄ• yÄ«.

__pÅ«gampi_ \Be 108/ __vassÄ• ni samantacakkhÅ«_ti. __pÅ«gampi vassÄ• nÄ«_ti pÅ«g
{bahunnaá¹ƒ vassÄ• naá¹ƒ (Se) } bahÅ«ni vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«
bahÅ«ni kappÄ• ni bahÅ«ni kappasatÄ• ni bahÅ«ni kappasahassÄ• ni bahÅ«ni kappasatas
samantacakkhu vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ ... pe ... tathÄ• gato tena samantacakk
vassÄ• ni samantacakkhu.

__tattheva so sÄ«tisiyÄ• vimutto, cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassÄ• _ti tattheva
sÄ«tibhÄ• vamanuppatto nicco dhuvo sassato avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tat
tassa viÃ±Ã±Ä• á¹‡aá¹ƒ caveyya ucchijjeyya nasseyya vinasseyya na bhaveyyÄ• ti
punabbhavapaá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ nibbatteyya kÄ• madhÄ• tuyÄ• vÄ• rÅ«padhÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Ne 97/ samÄ• pannassa sassataÃ±ca ucchedaÃ±ca pucchati
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yeyya \Se 136/. atha vÄ• , tassa viÃ±Ã
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ nibbatteyya kÄ• madhÄ• tuyÄ• vÄ• rÅ«padhÄ• tuyÄ• vÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upapannassa parinibbÄ• naÃ±ca paá¹-isandhiÃ±ca pucchati. _
tathÄ• vidhassa tÄ• disassa tassaá¹‡á¹-hitassa tappakÄ• rassa tappaá¹-ibhÄ• gassa Ä• kiÃ
upapannassÄ• ti --- tattheva so sÄ«tisiyÄ• vimutto, cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidha
brÄ• hmaá¹‡o ---

``tiá¹-á¹-he ce so tattha anÄ• nuyÄ• yÄ«, pÅ«gampi vassÄ• ni samantacakkhu.

tattheva so sÄ«tisiyÄ• vimutto, cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassÄ• â€™â€™ ti ||

<43> á¹• 21 __acci yathÄ• vÄ• tavegena khittÄ• , [upasÄ«vÄ• ti bhagavÄ•] _

__atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ. _

__evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto, atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ ||_

__acci yathÄ• vÄ• tavegena khittÄ• _ti acci vuccati jÄ• lasikhÄ• . __vÄ• tÄ• _ti puratthimÄ
vÄ• tÄ• uttarÄ• vÄ• tÄ• dakkhiá¹‡Ä• vÄ• tÄ• sarajÄ• vÄ• tÄ• arajÄ• vÄ• tÄ• sÄ«tÄ• v
vÄ• tÄ• adhimattÄ• \Be 109/ vÄ• tÄ• {kÄ• á¸·avÄ• tÄ• (Katthaci) } verambhavÄ• tÄ• pakl
tÄ• lapaá¹‡á¹‡avÄ• tÄ• vidhÅ«panavÄ• tÄ• . __vÄ• tavegena khittÄ• _ti vÄ• tavegena khitt
evamaÃ±Ã±esu padesu niggahÄ«tantavasena} ukkhittÄ• nunnÄ• paá¹‡unnÄ• khambhitÄ

yathÄ• vÄ• tavegena khittÄ• . __upasÄ«vÄ• ti bhagavÄ• _ti. __upasÄ«vÄ• _ti bhagavÄ• ta
Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yad
upasÄ«vÄ• ti bhagavÄ• .

__atthaá¹ƒ paleti na upeti saá¹…kha_nti. __atthaá¹ƒ paletÄ«_ti atthaá¹ƒ paleti, atthaá¹ƒ gan
gacchati nirujjhati vÅ«pasamati paá¹-ippassambhati. __na upeti saá¹…kha_nti saá¹…khaá¹ƒ
disaá¹ƒ gatoti saá¹…khaá¹ƒ (Se) } na upeti, uddesaá¹ƒ na upeti, gaá¹‡anaá¹ƒ na upeti, paá¹
upeti, ``puratthimaá¹ƒ vÄ• disaá¹ƒ gatÄ• , pacchimaá¹ƒ vÄ• disaá¹ƒ gatÄ• , uttaraá¹ƒ vÄ•
dakkhiá¹‡aá¹ƒ vÄ• disaá¹ƒ gatÄ• uddhaá¹ƒ vÄ• gatÄ• , adho vÄ• gatÄ• , tiriyaá¹ƒ vÄ• ga
gatÄ• â€™â€™ ti, so hetu natthi, paccayo natthi, kÄ• raá¹‡aá¹ƒ natthi, yena saá¹…khaá¹ƒ g
atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

__evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto_ti. __eva_nti opammasampaá¹-ipÄ• danaá¹ƒ. __
Ã±Ä• á¹‡aá¹ƒ \Ne 98/ ... pe ... saá¹…gajÄ• lamaticca so muni. __nÄ• makÄ• yÄ• vimutto_ti
rÅ«pakÄ• yÄ• vimutto. tadaá¹…gaá¹ƒ samatikkamÄ• {tadaá¹…gaá¹ƒ samatikkamma (Katth
pahÄ«no. tassa munino bhavantaá¹ƒ Ä• gamma cattÄ• ro ariyamaggÄ• paá¹-iladdhÄ• hon
ariyamaggÄ• naá¹ƒ paá¹-iladdhattÄ• nÄ• makÄ• yo ca rÅ«pakÄ• yo ca pariÃ±Ã±Ä• tÄ• ho
rÅ«pakÄ• yassa ca pariÃ±Ã±Ä• tattÄ• nÄ• makÄ• yÄ• ca rÅ«pakÄ• yÄ• ca mutto vimutto
accantaanupÄ• dÄ• vimokkhenÄ• ti --- evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto.

__atthaá¹ƒ paleti na upeti saá¹…kha_nti. __atthaá¹ƒ paletÄ«_ti anupÄ• disesÄ• ya nibbÄ• n
parinibbÄ• yati. __na upeti saá¹…kha_nti anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• \Se 138
upeti, uddesaá¹ƒ na upeti, gaá¹‡anaá¹ƒ na upeti, paá¹‡á¹‡attiá¹ƒ na upeti --- khattiyoti vÄ•
vessoti vÄ• suddoti vÄ• gahaá¹-á¹-hoti vÄ• pabbajitoti vÄ• devoti vÄ• manussoti vÄ• rÅ«
saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• . so hetu natthi pac
natthi \Be 110/ yena saá¹…khaá¹ƒ gaccheyyÄ• ti --- atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ. t

``acci yathÄ• vÄ• tavegena khittÄ• , [upasÄ«vÄ• ti bhagavÄ•]

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ munÄ« nÄ• makÄ• yÄ• vimutto, atthaá¹ƒ paleti na upeti saá¹…khaâ€™â€™ nti ||

<44> á¹• 21 __atthaá¹…gato so uda vÄ• so natthi, udÄ• hu ve sassatiyÄ• arogo. _

__taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammo ||_

__atthaá¹…gato so uda vÄ• so natthÄ«_ti so atthaá¹…gato udÄ• hu natthi so niruddho uco

atthaá¹…gato so uda vÄ• so natthi.

__udÄ• hu ve sassatiyÄ• arogo_ti udÄ• hu nicco dhuvo sassato aviparià¹‡Ä• madhammo
tià¹-á¹-heyyÄ• ti --- udÄ• hu ve sassatiyÄ• \Se 139/ arogo.

__taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohÄ«_ti. __ta_nti yaá¹ƒ pucchÄ• mi yaá¹ƒ yÄ• cÄ• mi
pasÄ• demi. __munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…gajÄ• lamaticca so
viyÄ• karohÄ«_ti \Ne 99/ sÄ• dhu Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ•
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi.

__tathÄ• hi te vidito esa dhammo_ti tathÄ• hi te vidito tulito tÄ«rito vibhÅ«to vibhÄ• vito es
tathÄ• hi te vidito esa dhammo. tenÄ• ha so brÄ• hmaá¹‡o ---

``atthaá¹…gato so uda vÄ• so natthi, udÄ• hu ve sassatiyÄ• arogo.

taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ti ||

<45> á¹• 21 __atthaá¹…gatassa_ \Be 111/ __na pamÄ• á¹‡amatthi, [upasÄ«vÄ• ti bhagavÄ

__yena naá¹ƒ vajjuá¹ƒ taá¹ƒ tassa natthi. _

__sabbesu dhammesu samÅ«hatesu, samÅ«hatÄ• vÄ• dapathÄ• pi sabbe ||_

__atthaá¹…gatassa na pamÄ• á¹‡amatthÄ«_ti atthaá¹…gatassa anupÄ• disesÄ• ya nibbÄ•
rÅ«papamÄ• á¹‡aá¹ƒ natthi, vedanÄ• pamÄ• á¹‡aá¹ƒ natthi, saÃ±Ã±Ä• pamÄ• á¹‡aá¹ƒ natt
natthi, viÃ±Ã±Ä• á¹‡apamÄ• á¹‡aá¹ƒ \Se 140/ natthi, na atthi na saá¹ƒvijjati nupalabbhati pa
samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ippassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ
atthaá¹…gatassa na pamÄ• á¹‡amatthi. __upasÄ«vÄ• ti bhagavÄ• _ti __upasÄ«vÄ• _ti bha
nÄ• mena Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±
--- upasÄ«vÄ• ti bhagavÄ• .

__yena naá¹ƒ vajjuá¹ƒ taá¹ƒ tassa natthÄ«_ti yena taá¹ƒ rÄ• gena {yena rÄ• gena (Se Katth
vadeyyuá¹ƒ, yena dosena vadeyyuá¹ƒ, yena mohena vadeyyuá¹ƒ, yena mÄ• nena vadeyyu
vadeyyuá¹ƒ, yena uddhaccena vadeyyuá¹ƒ, yÄ• ya vicikicchÄ• ya vadeyyuá¹ƒ, yehi anusay
vÄ• duá¹-á¹-hoti vÄ• mÅ«á¸·hoti vÄ• vinibaddhoti vÄ• parÄ• maá¹-á¹-hoti vÄ• vikkhepaga
aniá¹-á¹-haá¹…gatoti {aniá¹-á¹-hÄ• gatoti (Katthaci) } vÄ• thÄ• magatoti vÄ• , te abhisaá¹…
abhisaá¹…khÄ• rÄ• naá¹ƒ pahÄ«nattÄ• gatiyÄ• yena taá¹ƒ vadeyyuá¹ƒ --- nerayikoti vÄ•
pettivisayikoti vÄ• manussoti vÄ• devoti vÄ• rÅ«pÄ«ti vÄ• arÅ«pÄ«ti vÄ• saÃ±Ã±Ä«ti vÄ

nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• , so hetu natthi paccayo natthi kÄ• raá¹‡aá¹ƒ natthi yen
bhaá¹‡eyyuá¹ƒ dÄ«peyyuá¹ƒ vohareyyunti --- yena naá¹ƒ vajjuá¹ƒ taá¹ƒ tassa natthi.

__sabbesu_ \Ne 100/ __dhammesu samÅ«hatesÅ«_ti sabbesu dhammesu sabbesu khand
dhÄ• tÅ«su sabbÄ• su gatÄ«su sabbÄ• su upapattÄ«su sabbÄ• su paá¹-isandhÄ«su sabbe
sabbesu \Se 141/ vaá¹-á¹-esu Å«hatesu samÅ«hatesu uddhatesu samuddhatesu uppÄ• á¹-
pahÄ«nesu samucchinnesu vÅ«pasantesu paá¹-ippassaddhesu abhabbuppattikesu Ã±Ä• á
sabbesu dhammesu samÅ«hatesu.

__samÅ«hatÄ• _ \Be 112/ __vÄ• dapathÄ• pi sabbe_ti vÄ• dapathÄ• vuccanti kilesÄ• ca
ca. tassa vÄ• dÄ• ca vÄ• dapathÄ• ca adhivacanÄ• ni ca adhivacanapathÄ• ca nirutti ca
ca paÃ±Ã±attipathÄ• ca Å«hatÄ• samÅ«hatÄ• uddhatÄ• samuddhatÄ• uppÄ• á¹-itÄ• sa
samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• da
vÄ• dapathÄ• pi sabbe. tenÄ• ha bhagavÄ• ---

``atthaá¹…gatassa na pamÄ• á¹‡amatthi, [upasÄ«vÄ• ti bhagavÄ•]

yena naá¹ƒ vajjuá¹ƒ taá¹ƒ tassa natthi.

sabbesu dhammesu samÅ«hatesu, samÅ«hatÄ• vÄ• dapathÄ• pi sabbeâ€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ye te brÄ• hmaá¹‡ena saddhiá¹ƒ ... pe ... paÃ±jaliko namass
satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ«ti.

upasÄ«vamÄ• á¹‡avapucchÄ• niddeso chaá¹-á¹-ho.

7. nandamÄ• á¹‡avapucchÄ• niddeso

<46> á¹• 21 __santi_ \Se 142/ __loke munayo, [iccÄ• yasmÄ• nando] _

__janÄ• vadanti tayidaá¹ƒ kathaá¹ƒsu. _

__Ã±Ä• á¹‡Å«papannaá¹ƒ muni no vadanti, udÄ• hu ve jÄ«vitenÅ«papannaá¹ƒ_ {jÄ«vikenÅ

__santi loke munayo_ti. __santÄ«_ti santi saá¹ƒvijjanti atthi upalabbhanti. __loke_ti apÄ• ya
Ä• yatanaloke. __munayo_ti muninÄ• makÄ• Ä• jÄ«vakÄ• nigaá¹‡á¹-hÄ• jaá¹-ilÄ• tÄ• pa
munayoti saÃ±jÄ• nanti, na ca te munayo) { ( ) etthantare pÄ• á¹-ho natthi Se potthake} ti. s
__iccÄ• yasmÄ• nando_ti. __iccÄ• _ti padasandhi ... pe .... __Ä• yasmÄ• _ti piyavacanaá¹

tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• nando.

__janÄ• _ \Be 113/ __vadanti tayidaá¹ƒ kathaá¹ƒsÅ«_ti. __janÄ• _ti khattiyÄ• ca brÄ• hma
suddÄ• ca gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• ca. __vadantÄ«_ti kathe
voharanti. __tayidaá¹ƒ kathaá¹ƒsÅ«_ti saá¹ƒsayapucchÄ• vimatipucchÄ• dveá¸·hakapucch
``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kathaá¹ƒ nu khoâ€™â€™ ti --- janÄ• vadanti tayi

__Ã±Ä• á¹‡Å«papannaá¹ƒ muni no vadantÄ«_ti \Se 143/. aá¹-á¹-ha samÄ• pattiÃ±Ä• á¹‡en
paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• upetaá¹ƒ samupetaá¹ƒ upÄ• gataá¹ƒ samupÄ• gata
samannÄ• gataá¹ƒ muniá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- Ã±Ä• á
vadanti.

__udÄ• hu ve jÄ«vitenÅ«papanna_nti udÄ• hu anekavividhaatiparamadukkarakÄ• rikalÅ«k
samupetaá¹ƒ upÄ• gataá¹ƒ samupÄ• gataá¹ƒ upapannaá¹ƒ samupapannaá¹ƒ samannÄ• ga
bhaá¹‡anti dÄ«payanti voharantÄ«ti --- udÄ• hu ve jÄ«vitenÅ«papannaá¹ƒ. tenÄ• ha so brÄ

``santi loke munayo, [iccÄ• yasmÄ• nando]

janÄ• vadanti tayidaá¹ƒ kathaá¹ƒsu.

Ã±Ä• á¹‡Å«papannaá¹ƒ muni no vadanti, udÄ• hu ve jÄ«vitenÅ«papannaâ€™â€™ nti ||

<47> á¹• 21 __na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, _

__munÄ«dha nanda kusalÄ• vadanti. _

__visenikatvÄ• _ {viseniá¹ƒkatvÄ• (Katthaci) Nidd I 68} __anÄ«ghÄ• nirÄ• sÄ• , caranti ye

__na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡enÄ• _ti. __na diá¹-á¹-hiyÄ• _ti na diá¹-á¹-hasud
sutiyÄ• _ti na sutasuddhiyÄ• . __na Ã±Ä• á¹‡enÄ• _ti napi aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡en
paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena napi micchÄ• Ã±Ä• á¹‡enÄ• ti --- na diá¹-á¹-hiyÄ• na sut

__munÄ«dha nanda kusalÄ• vadantÄ«_ti. __kusalÄ• _ti ye te khandhakusalÄ• \Se 144/ d
Ä• yatanakusalÄ• \Ne 102/ paá¹-iccasamuppÄ• dakusalÄ• satipaá¹-á¹-hÄ• nakusalÄ• sam
iddhipÄ• dakusalÄ• indriyakusalÄ• balakusalÄ• bojjhaá¹…gakusalÄ• \Be 114/ maggakusa
nibbÄ• nakusalÄ• diá¹-á¹-hasuddhiyÄ• vÄ• sutasuddhiyÄ• vÄ• aá¹-á¹-hasamÄ• pattiÃ±Ä
paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• micchÄ• Ã±Ä• á¹‡ena vÄ• diá¹-á¹-hena vÄ• sutena
upÄ• gataá¹ƒ samupÄ• gataá¹ƒ upapannaá¹ƒ samupapannaá¹ƒ samannÄ• gataá¹ƒ muniá¹ƒ

bhaá¹‡anti na dÄ«payanti na voharantÄ«ti --- munÄ«dha nanda kusalÄ• vadanti.

__visenikatvÄ• anÄ«ghÄ• nirÄ• sÄ• , caranti ye te munayoti brÅ«mÄ«_ti senÄ• vuccati m
kÄ• yaduccaritaá¹ƒ mÄ• rasenÄ• , vacÄ«duccaritaá¹ƒ mÄ• rasenÄ• , manoduccaritaá¹ƒ mÄ
doso mÄ• rasenÄ• , moho mÄ• rasenÄ• , kodho ... pe ... upanÄ• ho ... makkho ... paá¸·Ä• s
macchariyaá¹ƒ ... mÄ• yÄ• ... sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atim
pamÄ• do ... sabbe kilesÄ• sabbe duccaritÄ• sabbe darathÄ• sabbe pariá¸·Ä• hÄ• sabbe
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• mÄ• rasenÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

``paÃ±camaá¹ƒ thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho te aá¹-á¹-hamo.

lÄ• bho siloko sakkÄ• ro, micchÄ• laddho ca yo yaso ||

``yo \Se 145/ cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca avajÄ• nÄ• ti.

esÄ• namuci te senÄ• {esÄ• te namuci senÄ• (Se Katthaci) Sn 441}, kaá¹‡hassÄ• bhippa

na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukhaâ€™â€™ nti ||

yato catÅ«hi ariyamaggehi sabbÄ• ca mÄ• rasenÄ• sabbe ca paá¹-isenikarÄ• {viseniá¹ƒk
68} kilesÄ• jitÄ• ca parÄ• jitÄ• ca bhaggÄ• vippaluggÄ• {vippaluggatÄ• (Se) passa Nidd
vuccanti visenikatvÄ• . __anÄ«ghÄ• _ti rÄ• go nÄ«gho, doso nÄ«gho, moho nÄ«gho, kodho
pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• nÄ«ghÄ• . yesaá¹ƒ ete nÄ«ghÄ• pahÄ«nÄ• sam
paá¹-ippassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• te vuccanti anÄ«g
Ä• sÄ• vuccati taá¹‡hÄ• . yo \Ne 103/ rÄ• go sÄ• rÄ• go ... pe ... avijjÄ• lobho akusalamÅ«
Ä• sÄ• taá¹‡hÄ• pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• abhabbupp
daá¸• á¸• hÄ• , te vuccanti nirÄ• sÄ• arahanto khÄ«á¹‡Ä• savÄ• . __visenikatvÄ• anÄ«ghÄ
munayoti brÅ«mÄ«_ti ye te visenikatvÄ• va anÄ«ghÄ• ca nirÄ• sÄ• ca caranti viharanti iriy
yapenti yÄ• penti, te loke munayoti brÅ«mi Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hap
uttÄ• nÄ«karomi pakÄ• semÄ«ti --- visenikatvÄ• anÄ«ghÄ• nirÄ• sÄ• , caranti ye te munay
bhagavÄ• ---

``na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, munÄ«dha \Se 146/ nanda kusalÄ• vadanti

visenikatvÄ• anÄ«ghÄ• nirÄ• sÄ• , caranti ye te munayoti brÅ«mÄ«â€™â€™ ti ||

<48> á¹• 21 __ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [iccÄ• yasmÄ• nando] _

__diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ. _

__sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ ||_

__kaccissu te bhagavÄ• tattha yatÄ• carantÄ• , atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ• risa. _

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ ||_

__ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se_ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __samaá¹‡Ä• _ti ye keci ito bahiddhÄ• pabba paribbÄ• jakasamÄ• pannÄ• . __brÄ• hmaá¹‡Ä• _ti ye keci bhovÄ• dikÄ• ti --- ye kecime sa __iccÄ• yasmÄ• nando_ti. __iccÄ• _ti padasandhi ... pe .... __Ä• yasmÄ• _ti piyavacanaá¹ƒ tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• nando.

__diá¹-á¹-hassutenÄ• pi vadanti suddhi_nti diá¹-á¹-henapi suddhiá¹ƒ visuddhiá¹ƒ parisuddhi vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti \Se 147/; sutenapi visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«pa voharanti; diá¹-á¹-hassutenapi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parim kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

__sÄ«labbatenÄ• pi vadanti suddhi_nti sÄ«lenapi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ mut parimuttiá¹ƒ \Ne 104/ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti; vatenapi suddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti vohar sÄ«labbatenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vada bhaá¹‡anti dÄ«payanti voharantÄ«ti --- sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ.

__anekarÅ«pena vadanti suddhi_nti anekavidhakotÅ«halamaá¹…galena {anekavidhavatta suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡ voharantÄ«ti --- anekarÅ«pena vadanti suddhiá¹ƒ.

__kaccisu te bhagavÄ• tattha yatÄ• carantÄ• _ti. __kaccissÅ«_ti saá¹ƒsayapucchÄ• vima dveá¸·hakapucchÄ• anekaá¹ƒsapucchÄ• , ``evaá¹ƒ nu kho, na nu kho, kiá¹ƒ nu kho, kathaá

kaccissu. __te_ti diá¹-á¹-higatikÄ• . __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sa
yadidaá¹ƒ bhagavÄ• ti --- kaccissu te bhagavÄ• . __tattha yatÄ• carantÄ• _ti. __tatthÄ• _ti
sakÄ• ya khantiyÄ• sakÄ• ya ruciyÄ• sakÄ• ya laddhiyÄ• . __yatÄ• _ti yattÄ• paá¹-iyattÄ•
guttÄ• gopitÄ• rakkhitÄ• saá¹ƒvutÄ• . __carantÄ• _ti \Se 148/ carantÄ• viharantÄ• iriyant
yapentÄ• yÄ• pentÄ• ti --- kaccissu te bhagavÄ• tattha yatÄ• carantÄ• .

__atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ• risÄ• _ti jÄ• tijarÄ• maraá¹‡aá¹ƒ atariá¹ƒsu uttariá¹ƒsu p
samatikkamiá¹ƒsu vÄ«tivattiá¹ƒsu. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ
sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ --- mÄ• risÄ• ti --- atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• mi ta_nti pucchÄ• mi taá¹ƒ yÄ•
taá¹ƒ, kathayassu meti pucchÄ• mi taá¹ƒ. __bhagavÄ• _ti ... pe ... sacchikÄ• paÃ±Ã±atti, ya
__brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi \Be 117/ paá¹-á¹-hapehi vivarÄ
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ. tenÄ• ha sc

``ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [iccÄ• yasmÄ• nando]

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ ||

``kaccissu \Ne 105/ te bhagavÄ• tattha yatÄ• carantÄ• ,

atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaâ€™â€™ nti ||

<49> á¹• 21 __ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [nandÄ• ti bhagavÄ•] _

__diá¹-á¹-hassutenÄ• pi_ \Se 149/ __vadanti suddhiá¹ƒ. _

__sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ. _

__kiÃ±cÄ• pi te tattha yatÄ• caranti, nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mi ||_

__ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se_ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ•
pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __samaá¹‡Ä• _ti ye keci ito bahiddhÄ• pabba
paribbÄ• jakasamÄ• pannÄ• . __brÄ• hmaá¹‡Ä• _ti ye keci bhovÄ• dikÄ• ti --- ye kecime sa

__nandÄ• ti bhagavÄ• _ti. __nandÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• la
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- nan

__diá¹-á¹-hassutenÄ• pi vadanti suddhi_nti diá¹-á¹-henapi suddhiá¹ƒ visuddhiá¹ƒ parisuddh
vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti; sutenapi suddhiá¹
diá¹-á¹-hassutenapi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ va
bhaá¹‡anti dÄ«payanti voharantÄ«ti --- diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

__sÄ«labbatenÄ• pi vadanti suddhi_nti sÄ«lenapi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ mut
parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti \Se 150/; vatenapi suddhiá¹ƒ
voharanti; sÄ«labbatenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimu
vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ

__anekarÅ«pena vadanti suddhi_nti anekavidhakotÅ«halamaá¹…galena suddhiá¹ƒ visuddh
vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- anekarÅ«pen
suddhiá¹ƒ.

__kiÃ±cÄ• pi te tattha yatÄ• carantÄ«_ti. __kiÃ±cÄ• pÄ«_ti padasandhi padasaá¹ƒsaggo p
akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- kiÃ±cÄ• pÄ«ti
__tatthÄ• _ti \Ne 106/ sakÄ• ya diá¹-á¹-hiyÄ• sakÄ• ya khantiyÄ• sakÄ• ya ruciyÄ• sakÄ•
yattÄ• paá¹-iyattÄ• guttÄ• gopitÄ• rakkhitÄ• saá¹ƒvutÄ• . __carantÄ«_ti caranti viharanti
pÄ• lenti yapenti yÄ• pentÄ«ti --- kiÃ±cÄ• pi te tattha yatÄ• caranti.

__nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mÄ«_ti jÄ• tijarÄ• maraá¹‡aá¹ƒ na tariá¹ƒsu na uttariá¹ƒsu
samatikkamiá¹ƒsu na vÄ«tivattiá¹ƒsu, jÄ• tijarÄ• maraá¹‡Ä• anikkhantÄ• anissaá¹-Ä• anat
avÄ«tivattÄ• , antojÄ• tijarÄ• maraá¹‡e parivattenti, antosaá¹ƒsÄ• rapathe parivattenti, jÄ• ti
jarÄ• ya anusaá¹-Ä• , byÄ• dhinÄ• abhibhÅ«tÄ• , maraá¹‡ena abbhÄ• hatÄ• atÄ• á¹‡Ä• a
asaraá¹‡Ä«bhÅ«tÄ• ti brÅ«mi Ä• cikkhÄ• mi desemi \Se 151/ paÃ±Ã±apemi paá¹-á¹-hapem
uttÄ• nÄ«karomi pakÄ• semÄ«ti --- nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mi. tenÄ• ha bhagavÄ• --

``ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [nandÄ• ti bhagavÄ•]

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ.

kiÃ±cÄ• pi te tattha yatÄ• caranti, nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

<50> á¹• 21 __ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [iccÄ• yasmÄ• nando] _

__diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ. _

__sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ ||_

__te_ \Be 119/ __ce munÄ« brÅ«si anoghatiá¹‡á¹‡e, atha ko carahi devamanussaloke. _

__atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ ||_

__ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se_ti. __ye kecÄ«_ti sabbena sabbaá¹ƒ sabbathÄ• pariyÄ• diyanavacanametaá¹ƒ --- ye kecÄ«ti. __samaá¹‡Ä• _ti ye keci ito bahiddhÄ• pabba paribbÄ• jakasamÄ• pannÄ• . __brÄ• hmaá¹‡Ä• _ti ye keci bhovÄ• dikÄ• ti --- ye kecime sa __iccÄ• yasmÄ• _ \Se 152/ __nando_ti. __iccÄ• _ti padasandhi ... pe ... iccÄ• yasmÄ• nan

__diá¹-á¹-hassutenÄ• pi vadanti suddhi_nti diá¹-á¹-henapi suddhiá¹ƒ visuddhiá¹ƒ parisuddhi vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti; sutenÄ• pi suddhiá diá¹-á¹-hassutenÄ• pi \Ne 107/ suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ pari kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

__sÄ«labbatenÄ• pi vadanti suddhi_nti sÄ«lenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ m parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharanti; vatenÄ• pi suddhiá¹ƒ ... pe .. sÄ«labbatenÄ• pi suddhiá¹ƒ visuddhiá¹ƒ parisuddhiá¹ƒ muttiá¹ƒ vimuttiá¹ƒ parimuttiá¹ƒ vada bhaá¹‡anti dÄ«payanti voharantÄ«ti --- sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ.

__anekarÅ«pena vadanti suddhi_nti anekavidhakotÅ«halamaá¹…galena suddhiá¹ƒ visuddh vimuttiá¹ƒ parimuttiá¹ƒ vadanti kathenti bhaá¹‡anti dÄ«payanti voharantÄ«ti --- anekarÅ«pen suddhiá¹ƒ.

__te ce munÄ« brÅ«si anoghatiá¹‡á¹‡e_ti. __te ce_ti diá¹-á¹-higatike. __munÄ«_ti monaá¹ƒ ... pe ... saá¹…gajÄ• lamaticca so muni \Se 153/. __brÅ«si anoghatiá¹‡á¹‡e_ti kÄ• moghaá¹ diá¹-á¹-hoghaá¹ƒ avijjoghaá¹ƒ atiá¹‡á¹‡e anatikkante asamatikkante avÄ«tivatte antojÄ• tijan parivattente antosaá¹ƒsÄ• rapathe parivattente jÄ• tiyÄ• anugate jarÄ• ya anusaá¹-e byÄ• maraá¹‡ena abbhÄ• hate atÄ• á¹‡e aleá¹‡e asaraá¹‡e asaraá¹‡Ä«bhÅ«te. __brÅ«sÄ«_ti br paÃ±Ã±apesi paá¹-á¹-hapesi vivarasi \Be 120/ vibhajasi uttÄ• nÄ«karosi pakÄ• sesÄ«ti --- te anoghatiá¹‡á¹‡e.

__atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risÄ• _ti atha ko eso s

sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya jÄ• tijarÄ• mara
samatikkami vÄ«tivattayi. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ sagÄ• ravasappati
mÄ• risÄ• ti --- atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

__pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi meta_nti. __pucchÄ• mi ta_nti pucchÄ• mi taá¹ƒ yÄ•
taá¹ƒ pasÄ• demi taá¹ƒ. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• p
bhagavÄ• ti. __brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vi
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ. tenÄ• ha sc

``ye \Ne 108/ kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, [iccÄ• yasmÄ• nando]

diá¹-á¹-hassutenÄ• pi \Se 154/ vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ ||

te ce munÄ« brÅ«si anoghatiá¹‡á¹‡e, atha ko carahi devamanussaloke.

atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi metaâ€™â€™ nti

<51> á¹• 21 __nÄ• haá¹ƒ sabbe samaá¹‡abrÄ• hmaá¹‡Ä• se, [nandÄ• ti bhagavÄ•] _

__jÄ• tijarÄ• ya nivutÄ• ti brÅ«mi. _

__ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabba

__anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se_ {anÄ• sa

__te ve narÄ• oghatiá¹‡á¹‡Ä• ti brÅ«mi ||_

__nÄ• haá¹ƒ_ \Be 121/ __sabbe samaá¹‡abrÄ• hmaá¹‡Ä• se, nandÄ• ti bhagavÄ• jÄ• tijar
nÄ• haá¹ƒ, nanda, sabbe samaá¹‡abrÄ• hmaá¹‡Ä• jÄ• tijarÄ• ya Ä• vutÄ• nivutÄ• ovutÄ•
paá¹-ikujjitÄ• ti vadÄ• mi. atthi te samaá¹‡abrÄ• hmaá¹‡Ä• yesaá¹ƒ jÄ• ti ca jarÄ• maraá¹‡
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi \Se 155/ vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• sem
samaá¹‡abrÄ• hmaá¹‡Ä• se nandÄ• ti bhagavÄ• jÄ• tijarÄ• ya nivutÄ• ti brÅ«mi.

__ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabba
diá¹-á¹-hasuddhiyo pahÄ• ya jahitvÄ• pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• va

sutasuddhiyo pahÄ• ya ... pe ... ye sabbÄ• mutasuddhiyo pahÄ• ya, ye sabbÄ• diá¹-á¹-has
ye sabbÄ• sÄ«lasuddhiyo pahÄ• ya, ye sabbÄ• vatasuddhiyo pahÄ• ya, ye sabbÄ• sÄ«la
pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- ye sÄ«dha diá¹-á¹-h
vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ.

__anekarÅ«pampi pahÄ• ya sabba_nti anekavidhakotÅ«halamaá¹…galena suddhiá¹ƒ visud
vimuttiá¹ƒ parimuttiá¹ƒ pahÄ• ya jahitvÄ• pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ•
anekarÅ«pampi pahÄ• ya sabbaá¹ƒ.

__taá¹‡haá¹ƒ_ \Ne 109/ __pariÃ±Ã±Ä• ya anÄ• savÄ• se, te ve narÄ• oghatiá¹‡á¹‡Ä• ti br
rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• c
pariÃ±Ã±Ä• yÄ• _ti taá¹‡haá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• --- Ã±Ä• tapariÃ±Ã±Ä• ya
pahÄ• napariÃ±Ã±Ä• ya. katamÄ• Ã±Ä• tapariÃ±Ã±Ä• ? taá¹‡haá¹ƒ jÄ• nÄ• ti {pajÄ• nÄ• ti
Nidd I 13} ``ayaá¹ƒ rÅ«pataá¹‡hÄ• , ayaá¹ƒ saddataá¹‡hÄ• , ayaá¹ƒ gandhataá¹‡hÄ• , ayaá
phoá¹-á¹-habbataá¹‡hÄ• , ayaá¹ƒ \Se 156/ dhammataá¹‡hÄ• â€™â€™ ti jÄ• nÄ• ti passati -

katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• taá¹‡haá¹ƒ tÄ«reti aniccato du
... pe ... nissaraá¹‡ato tÄ«reti --- ayaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• .

katamÄ• \Be 122/ pahÄ• napariÃ±Ã±Ä• ? evaá¹ƒ tÄ«rayitvÄ• taá¹‡haá¹ƒ pajahati vinodeti
anabhÄ• vaá¹ƒ gameti. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``yo, bhikkhave, taá¹‡hÄ• ya chanda
evaá¹ƒ sÄ• taá¹‡hÄ• pahÄ«nÄ• bhavissati ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ•
anuppÄ• dadhammÄ• â€™â€™. ayaá¹ƒ pahÄ• napariÃ±Ã±Ä• . __taá¹‡haá¹ƒ pariÃ±Ã±Ä• y
pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __anÄ• savÄ• _ti cattÄ• ro Ä• savÄ• --- kÄ• mÄ• savo, bhav
avijjÄ• savo. yesaá¹ƒ ime Ä• savÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anab
anuppÄ• dadhammÄ• , te vuccanti anÄ• savÄ• arahanto khÄ«á¹‡Ä• savÄ• --- taá¹‡haá¹ƒ

__te ve narÄ• oghatiá¹‡á¹‡Ä• ti brÅ«mÄ«_ti ye taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• , te
bhavoghaá¹ƒ tiá¹‡á¹‡Ä• diá¹-á¹-hoghaá¹ƒ tiá¹‡á¹‡Ä• avijjoghaá¹ƒ tiá¹‡á¹‡Ä• sabbasaá¹ƒs
uttiá¹‡á¹‡Ä• nittiá¹‡á¹‡Ä• atikkantÄ• samatikkantÄ• vÄ«tivattÄ• ti brÅ«mi Ä• cikkhÄ• mi c
paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karomi pakÄ• semÄ«ti --- taá¹‡haá¹ƒ pariÃ
157/ te ve narÄ• oghatiá¹‡á¹‡Ä• ti brÅ«mi. tenÄ• ha bhagavÄ• ---

``nÄ• haá¹ƒ sabbe samaá¹‡abrÄ• hmaá¹‡Ä• se, [nandÄ• ti bhagavÄ•]

jÄ• tijarÄ• ya nivutÄ• ti brÅ«mi.

ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ

anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se.

te ve narÄ• oghatiá¹‡á¹‡Ä• ti brÅ«mÄ«â€™â€™ ti ||

<52> á¹• 21 __etÄ• bhinandÄ• mi_ \Ne 110/ __vaco mahesino, sukittitaá¹ƒ gotamanÅ«pad

__ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabba

__anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se. _

__ahampi te oghatiá¹‡á¹‡Ä• ti brÅ«mi ||_

__etÄ• bhinandÄ• mi_ \Be 123/ __vaco mahesino_ti. __eta_nti tuyhaá¹ƒ vacanaá¹ƒ byappa
anusÄ• sanaá¹ƒ anusiá¹-á¹-haá¹ƒ nandÄ• mi abhinandÄ• mi modÄ• mi anumodÄ• mi icchÄ
pihayÄ• mi abhijappÄ• mi. __mahesino_ti kiá¹ƒ mahesi bhagavÄ• ? mahantaá¹ƒ sÄ«lakkha
pariyesÄ«ti mahesi ... pe ... kahaá¹ƒ narÄ• sabhoti mahesÄ«ti --- etÄ• bhinandÄ• mi vaco m

__sukittitaá¹ƒ_ \Se 158/ __gotamanÅ«padhÄ«ka_nti. __sukittita_nti sukittitaá¹ƒ suÄ• cikkhi
{svÄ• cikkhitaá¹ƒ (Katthaci) } sudesitaá¹ƒ supaÃ±Ã±apitaá¹ƒ supaá¹-á¹-hapitaá¹ƒ suvivaá¹-a
suuttÄ• nÄ«kataá¹ƒ supakÄ• sitaá¹ƒ. __gotamanÅ«padhÄ«ka_nti upadhÄ« vuccanti kilesÄ•
abhisaá¹…khÄ• rÄ• ca. upadhippahÄ• naá¹ƒ upadhivÅ«pasamaá¹ƒ upadhinissaggaá¹ƒ upa
nibbÄ• nanti --- sukittitaá¹ƒ gotamanÅ«padhÄ«kaá¹ƒ.

__ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabba
diá¹-á¹-hasuddhiyo pahÄ• ya jahitvÄ• pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• va
sutasuddhiyo ... pe ... ye sabbÄ• mutasuddhiyo ... ye sabbÄ• diá¹-á¹-hasutamutasuddhiyo
sÄ«lasuddhiyo ... ye sabbÄ• vatasuddhiyo ... ye sabbÄ• sÄ«labbatasuddhiyo pahÄ• ya jah
vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- ye sÄ«dha diá¹-á¹-haá¹ƒ va sut
sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ.

__anekarÅ«pampi pahÄ• ya sabba_nti anekavidhakotÅ«halamaá¹…galena suddhiá¹ƒ visud
vimuttiá¹ƒ parimuttiá¹ƒ pahÄ• ya jahitvÄ• pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ•
anekarÅ«pampi pahÄ• ya sabbaá¹ƒ.

__taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se, ahampi te oghatiá¹‡á¹‡Ä• ti brÅ«mÄ«_ti. __ta
saddataá¹‡hÄ• gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ•
taá¹‡haá¹ƒ tÄ«hi \Se 159/ pariÃ±Ã±Ä• hi parijÄ• nitvÄ• --- Ã±Ä• tapariÃ±Ã±Ä• ya, tÄ«raá¹‡

{tiraá¹‡apariÃ±Ã±Ä• ya (Se) }, pahÄ• napariÃ±Ã±Ä• ya. katamÄ• Ã±Ä• tapariÃ±Ã±Ä• \Ne
ayaá¹ƒ rÅ«pataá¹‡hÄ• , ayaá¹ƒ saddataá¹‡hÄ• , ayaá¹ƒ gandhataá¹‡hÄ• , ayaá¹ƒ rasataá¹‡
phoá¹-á¹-habbataá¹‡hÄ• , ayaá¹ƒ dhammataá¹‡hÄ• ti jÄ• nÄ• ti passati --- ayaá¹ƒ Ã±Ä• tap

katamÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• taá¹‡haá¹ƒ tÄ«reti {tireti (Se) }
rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato \Be 124/ palokato Ä«tito upaddavato
calato pabhaá¹…guto addhuvato atÄ• á¹‡ato aleá¹‡ato asaraá¹‡ato asaraá¹‡Ä«bhÅ«tato rit
anattato Ä• dÄ«navato vipariá¹‡Ä• madhammato asÄ• rakato aghamÅ«lato vadhakato vibh
mÄ• rÄ• misato jÄ• tidhammato jarÄ• dhammato byÄ• dhidhammato maraá¹‡adhammato
sokaparidevadukkhadomanassupÄ• yÄ• sadhammato saá¹ƒkilesadhammato samudayato a
Ä• dÄ«navato nissaraá¹‡ato tÄ«reti --- ayaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• .

katamÄ• pahÄ• napariÃ±Ã±Ä• ? evaá¹ƒ tÄ«rayitvÄ• taá¹‡haá¹ƒ pajahati vinodeti byantÄ«
--- ayaá¹ƒ pahÄ• napariÃ±Ã±Ä• .

__taá¹‡haá¹ƒ pariÃ±Ã±Ä• yÄ• _ti taá¹‡haá¹ƒ imÄ• hi tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __
Ä• savÄ• --- kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ• savo, avijjÄ• savo. yesaá¹ƒ ime Ä• sa
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , te vuccanti anÅ
khÄ«á¹‡Ä• savÄ• . __taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se, ahampi te oghatiá¹‡á¹‡Ä•
pariÃ±Ã±Ä• ya anÄ• savÄ• , ahampi te kÄ• moghaá¹ƒ tiá¹‡á¹‡Ä• bhavoghaá¹ƒ tiá¹‡á¹‡Ä•
avijjoghaá¹ƒ tiá¹‡á¹‡Ä• sabbasaá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡Ä• uttiá¹‡á¹‡Ä• nittiá¹‡á¹‡Ä• a
vÄ«tivattÄ• ti brÅ«mi vadÄ• miti --- taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se, ahampi te og
tenÄ• ha so brÄ• hmaá¹‡o ---

``etÄ• bhinandÄ• mi vaco mahesino, sukittitaá¹ƒ gotamanÅ«padhÄ«kaá¹ƒ.

ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ

anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se.

ahampi te oghatiá¹‡á¹‡Ä• ti brÅ«mÄ«â€™â€™ ti ||

nandamÄ• á¹‡avapucchÄ• niddeso sattamo.

8. hemakamÄ• á¹‡avapucchÄ• niddeso

<53> á¹• 21 __ye_ \Se 161/ \Ne 112/ \Be 125/ __me pubbe viyÄ• kaá¹ƒsu, [iccÄ• yasmÄ•

__huraá¹ƒ gotamasÄ• sanÄ• . _

__iccÄ• si iti bhavissati, sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ. _

__sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ, nÄ• haá¹ƒ tattha abhiramiá¹ƒ ||_

__ye me pubbe viyÄ• kaá¹ƒsÅ«_ti yo ca bÄ• varÄ« brÄ• hmaá¹‡o ye caÃ±Ã±e tassa Ä• ca
diá¹-á¹-hiá¹ƒ sakaá¹ƒ khantiá¹ƒ sakaá¹ƒ ruciá¹ƒ sakaá¹ƒ laddhiá¹ƒ sakaá¹ƒ ajjhÄ• sayaá¹ƒ s
byÄ• kaá¹ƒsu Ä• cikkhiá¹ƒsu desayiá¹ƒsu paÃ±Ã±apiá¹ƒsu paá¹-á¹-hapiá¹ƒsu vivariá¹ƒsu vi
uttÄ• nÄ«akaá¹ƒsu pakÄ• sesunti --- ye me pubbe viyÄ• kaá¹ƒsu. __iccÄ• yasmÄ• hemako
pe ... padÄ• nupubbatÄ• petaá¹ƒ --- iccÄ• ti. __Ä• yasmÄ• _ti piyavacanaá¹ƒ ... pe .... __he
brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• hemako.

__huraá¹ƒ gotamasÄ• sanÄ• _ti huraá¹ƒ gotamasÄ• sanÄ• paraá¹ƒ gotamasÄ• sanÄ• pu
paá¹-hamataraá¹ƒ gotamasÄ• sanÄ• buddhasÄ• sanÄ• jinasÄ• sanÄ• tathÄ• gatasÄ• sa
devasÄ• sanÄ• (Katthaci) } arahantasÄ• sanÄ• ti --- huraá¹ƒ gotamasÄ• sanÄ• .

__iccÄ• si iti bhavissatÄ«_ti evaá¹ƒ kira Ä• si, evaá¹ƒ kira bhavissatÄ«ti \Se 162/ --- iccÄ• si

__sabbaá¹ƒ taá¹ƒ itihÄ«tiha_nti sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ itikirÄ• ya paraá¹ƒparÄ• ya pi
takkahetu nayahetu Ä• kÄ• raparivitakkena diá¹-á¹-hinijjhÄ• nakkhantiyÄ• na sÄ• maá¹ƒ sa
attapaccakkhadhammaá¹ƒ kathayiá¹ƒsÅ«ti --- sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ.

__sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hana_nti sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ vitakkav
saá¹…kappavaá¸• á¸• hanaá¹ƒ kÄ• mavitakkavaá¸• á¸• hanaá¹ƒ byÄ• pÄ• davitakkavaá¸• á
vihiá¹ƒsÄ• vitakkavaá¸• á¸• hanaá¹ƒ Ã±Ä• tivitakkavaá¸• á¸• hanaá¹ƒ janapadavitakkavaá¸•
amarÄ• vitakkavaá¸• á¸• hanaá¹ƒ parÄ• nudayatÄ• paá¹-isaá¹ƒyuttavitakkavaá¸• á¸• hanaá
lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyuttavitakkavaá¸• á¸• hanaá¹ƒ anavaÃ±Ã±attipaá¹-isaá¹ƒ
--- sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ.

__nÄ• haá¹ƒ_ \Ne 113/ \Be 126/ __tattha abhirami_nti nÄ• haá¹ƒ tattha abhiramiá¹ƒ na vin
na paá¹-ilabhinti --- nÄ• haá¹ƒ tattha abhiramiá¹ƒ. tenÄ• ha so brÄ• hmaá¹‡o ---

``ye me pubbe viyÄ• kaá¹ƒsu, [iccÄ• yasmÄ• hemako]

huraá¹ƒ gotamasÄ• sanÄ• .

iccÄ• si iti bhavissati, sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ.

sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ, nÄ• haá¹ƒ tattha abhiramiâ€™â€™ nti ||

<54> á¹• 21 __tvaÃ±ca me dhammamakkhÄ• hi, taá¹‡hÄ• nigghÄ• tanaá¹ƒ muni. _

__yaá¹ƒ_ \Se 163/ __viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒ ||_

__tvaÃ±ca me dhammamakkhÄ• hÄ«_ti. __tva_nti bhagavantaá¹ƒ bhaá¹‡ati. __dhammama
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• ne cattÄ
cattÄ• ro iddhipÄ• de paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…ge ariyaá¹ƒ aá¹-á¹-h
nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ akkhÄ• hi Ä• cikkhÄ• hi desehi paÃ±
vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- tvaÃ±ca me dhammamakkhÄ• hi.

__taá¹‡hÄ• nigghÄ• tanaá¹ƒ munÄ«_ti. __taá¹‡hÄ• _ti --- rÅ«pataá¹‡hÄ• ... pe ... dhamma
taá¹‡hÄ• nigghÄ• tanaá¹ƒ taá¹‡hÄ• pahÄ• naá¹ƒ taá¹‡hÄ• vÅ«pasamaá¹ƒ taá¹‡hÄ• paá¹-in
taá¹‡hÄ• paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ. __munÄ«_ti monaá¹ƒ vuccati Ã±Ä•
saá¹…gajÄ• lamaticca so munÄ«ti --- taá¹‡hÄ• nigghÄ• tanaá¹ƒ muni.

__yaá¹ƒ viditvÄ• sato cara_nti yaá¹ƒ viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitv
katvÄ• . ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti viditaá¹ƒ katvÄ• tulayitvÄ• tÄ«rayitvÄ
vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``sabbe dhamm
... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti viditaá
tÄ«rayitvÄ• vibhÄ• vayitvÄ• \Se 164/ vibhÅ«taá¹ƒ katvÄ• . __sato_ti catÅ«hi kÄ• raá¹‡ehi s
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so vuccati sato. __cara
iriyanto vattento pÄ• lento yapento yÄ• pentoti --- yaá¹ƒ viditvÄ• sato caraá¹ƒ.

__tare_ \Ne 114/ __loke visattika_nti visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... p
lobho akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena \Be 127/ visattikÄ• ... pe ... visaá¹-
visattikÄ• . __loke_ti apÄ• yaloke manussaloke devaloke khandhaloke dhÄ• tuloke Ä• yatar
visattika_nti loke vesÄ• visattikÄ• loke vetaá¹ƒ visattikaá¹ƒ sato tareyyaá¹ƒ uttareyyaá¹ƒ pa
samatikkameyyaá¹ƒ vÄ«tivatteyyanti --- tare loke visattikaá¹ƒ. tenÄ• ha so brÄ• hmaá¹‡o ---

``tvaÃ±ca me dhammamakkhÄ• hi, taá¹‡hÄ• nigghÄ• tanaá¹ƒ muni.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaâ€™â€™ nti ||

<55> á¹• 21 __idha diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu, piyarÅ«pesu hemaka. _

__chandarÄ• gavinodanaá¹ƒ, nibbÄ• napadamaccutaá¹ƒ ||_

__idha diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesÅ«_ti. __diá¹-á¹-ha_nti cakkhunÄ• diá¹-á¹-haá¹ƒ; __
sutaá¹ƒ; __muta_nti ghÄ• nena ghÄ• yitaá¹ƒ jivhÄ• ya sÄ• yitaá¹ƒ kÄ• yena phuá¹-á¹-haá¹ƒ
viÃ±Ã±Ä• tanti --- idha diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu.

__piyarÅ«pesu_ \Se 165/ __hemakÄ• _ti kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkh
} loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, sotaá¹ƒ loke ... pe ... ghÄ• naá¹ƒ loke ... jivhÄ• loke ...
mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ; rÅ«pÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, saddÄ
rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... dhammÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ; cakk
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, gh
... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ
sÄ• tarÅ«paá¹ƒ, cakkhusamphasso loke ... sotasamphasso loke ... ghÄ• nasamphasso loke
... kÄ• yasamphasso loke ... manosamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ; cakkhusa
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ ... sotasamphassajÄ• vedanÄ• ... ghÄ• nasamphassajÄ• ve
vedanÄ• ... kÄ• yasamphassajÄ• vedanÄ• ... manosamphassajÄ• vedanÄ• loke piyarÅ«
rÅ«pasaÃ±Ã±Ä• loke ... saddasaÃ±Ã±Ä• loke ... gandhasaÃ±Ã±Ä• loke ... rasasaÃ±Ã±Ä•
phoá¹-á¹-habbasaÃ±Ã±Ä• loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, r
... saddasaÃ±cetanÄ• loke ... gandhasaÃ±cetanÄ• loke ... rasasaÃ±cetanÄ• loke ... phoá¹
loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ; rÅ«pataá¹‡hÄ• loke ... sa
gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• loke \Ne 115/ ... phoá¹-á¹-habbataá¹‡hÄ• loke ... dh
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ; rÅ«pavitakko loke ... saddavitakko loke ... gandhavitakko loke
loke ... phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ; rÅ
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, saddavicÄ• ro loke ... gandhavicÄ• ro loke ... rasavicÄ• ro lok
phoá¹-á¹-habbavicÄ• ro \Se 166/ loke ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«panti

__chandarÄ• gavinodana_nti. __chandarÄ• go_ti yo kÄ• mesu kÄ• macchando kÄ• marÄ•
kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ kÄ• mogho kÄ• r
kÄ• macchandanÄ«varaá¹‡aá¹ƒ. __chandarÄ• gavinodana_nti chandarÄ• gappahÄ• naá¹ƒ
chandarÄ• gapaá¹-inissaggaá¹ƒ chandarÄ• gapaá¹-ippassaddhaá¹ƒ amataá¹ƒ nibbÄ• nanti

__nibbÄ• napadamaccuta_nti nibbÄ• napadaá¹ƒ tÄ• á¹‡apadaá¹ƒ leá¹‡apadaá¹ƒ saraá¹‡a
__accuta_nti niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammanti --- nibbÄ• napadam
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``idha diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu, piyarÅ«pesu hemaka.

chandarÄ• gavinodanaá¹ƒ, nibbÄ• napadamaccutaâ€™â€™ nti ||

<56> á¹• 21 __etadaÃ±Ã±Ä• ya ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• . _

__upasantÄ• ca te sadÄ• , tiá¹‡á¹‡Ä• loke visattikaá¹ƒ ||_

__etadaÃ±Ã±Ä• ya ye satÄ• _ti. __eta_nti amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. __aÃ±Ã±Ä• yÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . ``sabbe saá¹…khÄ• rÄ• anicc jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . ``sabbe \Se 167/ sa dukkhÄ• â€™â€™ ti ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti ... pe ... ``yaá¹ƒ kiÃ±ci samu taá¹ƒ nirodhadhammaâ€™â€™ nti aÃ±Ã±Ä• ya jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• va katvÄ• . __ye_ti arahanto khÄ«á¹‡Ä• savÄ• . __satÄ• _ti catÅ«hi kÄ• raá¹‡ehi satÄ• --- kÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vitattÄ• satÄ• ... pe ... te vuccanti satÄ• t satÄ• .

__diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti. __diá¹-á¹-hadhammÄ• _ti diá¹-á¹-hadhammÄ• Ã±Ä• tÄ«ritadhammÄ• vibhÅ«tadhammÄ• \Ne 116/ vibhÄ• vitadhammÄ• . ``sabbe saá¹…khÄ• rÄ• diá¹-á¹-hadhammÄ• ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhad diá¹-á¹-hadhammÄ• Ã±Ä• tadhammÄ• tulitadhammÄ• tÄ«ritadhammÄ• vibhÅ«tadhammÄ __abhinibbutÄ• _ti rÄ• gassa nibbÄ• pitattÄ• nibbutÄ• , dosassa nibbÄ• pitattÄ• nibbutÄ• , nibbutÄ• , kodhassa ... pe ... upanÄ• hassa ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ sam vÅ«pasamitattÄ• nijjhÄ• tattÄ• nibbutattÄ• vigatattÄ• paá¹-ippasaddhattÄ• santÄ• upasa paá¹-ippassaddhÄ• ti --- diá¹-á¹-hadhammÄ• bhinibbutÄ• .

__upasantÄ• ca te sadÄ• _ti. __upasantÄ• _ti rÄ• gassa upasamitattÄ• nibbÄ• pitattÄ• u ... mohassa ... kodhassa ... upanÄ• hassa ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ vÅ«pasamitattÄ• nijjhÄ• tattÄ• nibbutattÄ• vigatattÄ• paá¹-ippasaddhattÄ• santÄ• upasa paá¹-ippassaddhÄ• ti upasantÄ• . __te_ti arahanto khÄ«á¹‡Ä• savÄ• . __sadÄ• _ti sadÄ• \S niccakÄ• laá¹ƒ dhuvakÄ• laá¹ƒ satataá¹ƒ samitaá¹ƒ abbokiá¹‡á¹‡aá¹ƒ poá¹…khÄ• nupoá¹… avÄ«cisantatisahitaá¹ƒ phassitaá¹ƒ purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ purimayÄ• maá¹ƒ maj pacchimayÄ• maá¹ƒ kÄ• á¸·e juá¹‡he vasse hemante gimhe purime vayokhandhe majjhime vayokhandheti --- upasantÄ• ca te sadÄ• .

__tiá¹‡á¹‡Ä• loke visattika_nti visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... a akusalamÅ«laá¹ƒ. __visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• ... pe ... visaá¹-Ä• vitthatÄ• ti v __loke_ti apÄ• yaloke ... pe ... Ä• yatanaloke. __tiá¹‡á¹‡Ä• loke visattika_nti loke vesÄ• vis vetaá¹ƒ visattikaá¹ƒ tiá¹‡á¹‡Ä• uttiá¹‡á¹‡Ä• nitthiá¹‡á¹‡Ä• atikkantÄ• samatikkantÄ• vÄ«

tiá¹‡á¹‡Ä• loke visattikaá¹ƒ. tenÄ• ha bhagavÄ• ---

``etadaÃ±Ã±Ä• ya \Be 130/ ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• .

upasantÄ• ca te sadÄ• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me bhante bhagavÄ• , sÄ• vakohamasmÄ«

hemakamÄ• á¹‡avapucchÄ• niddeso aá¹-á¹-hamo.

9. todeyyamÄ• á¹‡avapucchÄ• niddeso

<57> á¹• 21 __yasmiá¹ƒ_ \Se 169/ \Ne 117/ __kÄ• mÄ• na vasanti, [iccÄ• yasmÄ• todeyy

__taá¹‡hÄ• yassa na vijjati. _

__kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa kÄ«diso ||_

__yasmiá¹ƒ kÄ• mÄ• na vasantÄ«_ti yasmiá¹ƒ kÄ• mÄ• na vasanti na saá¹ƒvasanti na Ä•
--- yasmiá¹ƒ kÄ• mÄ• na vasanti. __iccÄ• yasmÄ• todeyyo_ti. __iccÄ• _ti padasandhi ... pe
padÄ• nupubbatÄ• petaá¹ƒ --- iccÄ• ti. __Ä• yasmÄ• _ti piyavacanaá¹ƒ ... pe .... __todeyyo_
nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• todeyyo.

__taá¹‡hÄ• yassa na vijjatÄ«_ti taá¹‡hÄ• yassa natthi na sati na saá¹ƒvijjati nupalabbhati
daá¸• á¸• hÄ• ti --- taá¹‡hÄ• yassa na vijjati.

__kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o_ti kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o uttiá¹‡á¹‡o nitthiá¹‡á¹
samatikkanto vÄ«tivattoti --- kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o.

__vimokkho tassa kÄ«diso_ti vimokkho tassa kÄ«diso kiá¹ƒsaá¹‡á¹-hito kiá¹ƒpakÄ• ro kiá¹ƒ
icchitabboti vimokkhaá¹ƒ pucchatÄ«ti --- vimokkho \Se 170/ tassa kÄ«diso. tenÄ• ha so brÄ•

``yasmiá¹ƒ kÄ• mÄ• na vasanti, [iccÄ• yasmÄ• todeyyo]

taá¹‡hÄ• yassa na vijjati.

kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa kÄ«disoâ€™â€™ ti ||

<58> á¹• 21 __yasmiá¹ƒ_ \Be 131/ __kÄ• mÄ• na vasanti, [todeyyÄ• ti bhagavÄ•] _

__taá¹‡hÄ• yassa na vijjati. _

__kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa nÄ• paro ||_

__yasmiá¹ƒ kÄ• mÄ• na vasantÄ«_ti. __yasmi_nti yasmiá¹ƒ puggale arahante khÄ«á¹‡Ä• \Ne 118/ dve kÄ• mÄ• --- vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca ... pe ... ime vuccanti vatthu vuccanti kilesakÄ• mÄ• . __yasmiá¹ƒ kÄ• mÄ• na vasantÄ«_ti yasmiá¹ƒ kÄ• mÄ• na vasan Ä• vasanti na parivasantÄ«ti --- yasmiá¹ƒ kÄ• mÄ• na vasanti.

__todeyyÄ• ti bhagavÄ• _ti. __todeyyÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- tode

__taá¹‡hÄ• yassa na vijjatÄ«_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gandhataá phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• . __yassÄ• _ti arahato khÄ«á¹‡Ä• savassa. __t taá¹‡hÄ• yassa \Se 171/ natthi na sati na saá¹ƒvijjati nupalabbhati, pahÄ«nÄ• samucchinn paá¹-ippassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- taá¹‡hÄ• yass

__kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o_ti kathaá¹ƒkathÄ• vuccati vicikicchÄ• . dukkhe kaá¹…kh chambhitattaá¹ƒ cittassa manovilekho. __yo_ti yo so arahaá¹ƒ khÄ«á¹‡Ä• savo. __kathaá¹ƒ tiá¹‡á¹‡o_ti kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o uttiá¹‡á¹‡o nitthiá¹‡á¹‡o atikkanto samatikkanto kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o.

__vimokkho tassa nÄ• paro_ti natthi tassa aparo vimokkho. yena vimokkhena vimucceyya v vimokkhena karaá¹‡Ä«yanti --- vimokkho tassa nÄ• paro. tenÄ• ha bhagavÄ• ---

``yasmiá¹ƒ kÄ• mÄ• na vasanti, [todeyyÄ• ti bhagavÄ•]

taá¹‡hÄ• yassa na vijjati.

kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa nÄ• paroâ€™â€™ ti ||

<59> á¹• 21 __nirÄ• saso_ \Be 132/ __so uda Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so uda pa

__muniá¹ƒ ahaá¹ƒ sakka yathÄ• vijaÃ±Ã±aá¹ƒ, taá¹ƒ me viyÄ• cikkha samantacakkhu ||_

__nirÄ• saso so uda Ä• sasÄ• no_ti nittaá¹‡ho so, udÄ• hu \Se 172/ sataá¹‡ho rÅ«pe Ä• sÃ

sadde ... pe ... gandhe ... rase ... phoá¹-á¹-habbe ... kulaá¹ƒ ... gaá¹‡aá¹ƒ ... Ä• vÄ• saá¹ƒ ...
yasaá¹ƒ ... pasaá¹ƒsaá¹ƒ ... sukhaá¹ƒ ... cÄ«varaá¹ƒ ... piá¹‡á¸• apÄ• taá¹ƒ ... senÄ• sanaá¹
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ ... kÄ• madhÄ• tuá¹ƒ \Ne 119/ ... rÅ«padhÄ• tuá¹ƒ
kÄ• mabhavaá¹ƒ ... rÅ«pabhavaá¹ƒ ... arÅ«pabhavaá¹ƒ ... saÃ±Ã±Ä• bhavaá¹ƒ ... asaÃ±Ã±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavaá¹ƒ ... ekavokÄ• rabhavaá¹ƒ ... catuvokÄ• rabhavaá¹ƒ
atÄ«taá¹ƒ ... anÄ• gataá¹ƒ ... paccuppannaá¹ƒ ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe dhamm
pattheti piheti abhijappatÄ«ti --- nirÄ• saso so uda Ä• sasÄ• no.

__paÃ±Ã±Ä• á¹‡avÄ• so uda paÃ±Ã±akappÄ«_ti. __paÃ±Ã±Ä• á¹‡avÄ• so_ti paá¹‡á¸• it
vibhÄ• vÄ« medhÄ• vÄ«. __uda paÃ±Ã±akappÄ«_ti udÄ• hu aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡
paÃ±cÄ• bhiÃ±Ã±Ä• Ã±Ä• á¹‡ena vÄ• micchÄ• Ã±Ä• á¹‡ena vÄ• taá¹‡hÄ• kappaá¹ƒ vÄ•
janeti saÃ±janeti nibbatteti abhinibbattetÄ«ti --- paÃ±Ã±Ä• á¹‡avÄ• so uda paÃ±Ã±akappÄ«

__muniá¹ƒ ahaá¹ƒ sakka yathÄ• vijaÃ±Ã±a_nti. __sakkÄ• _ti sakko bhagavÄ• . sakyakulÄ
vÄ• , aá¸• á¸• ho mahaddhano dhanavÄ• tipi sakko. tassimÄ• ni dhanÄ• ni, seyyathidaá¹ƒ -
sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ottappadhanaá¹ƒ sutadhanaá¹ƒ cÄ• gadhanaá¹ƒ paÃ±Ã±Ä• dh
satipaá¹-á¹-hÄ• nadhanaá¹ƒ sammappadhÄ• nadhanaá¹ƒ iddhipÄ• dadhanaá¹ƒ indriyadhan
bojjhaá¹…gadhanaá¹ƒ maggadhanaá¹ƒ phaladhanaá¹ƒ nibbÄ• nadhananti. tehi anekavidhe
aá¸• á¸• ho mahaddhano dhanavÄ• tipi sakko. atha vÄ• , pahu visavÄ« alamatto sÅ«ro vÄ«
acchambhÄ« anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigatalomahaá¹ƒsotipi sakko.
vijaÃ±Ã±a_nti sakka yathÄ• haá¹ƒ muniá¹ƒ jÄ• neyyaá¹ƒ Ä• jÄ• neyyaá¹ƒ vijÄ• neyyaá¹ƒ pa
paá¹-ivijjheyyanti --- muniá¹ƒ ahaá¹ƒ sakka yathÄ• vijaÃ±Ã±aá¹ƒ.

__taá¹ƒ_ \Be 133/ __me viyÄ• cikkha samantacakkhÅ«_ti. __ta_nti yaá¹ƒ pucchÄ• mi yaá¹
ajjhesÄ• mi yaá¹ƒ pasÄ• demi. __viyÄ• cikkhÄ• _ti Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-
vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehi. __samantacakkhÅ«_ti samantacakkhu vuccati sabb
... tathÄ• gato tena samantacakkhÅ«ti --- taá¹ƒ me viyÄ• cikkha samantacakkhu. tenÄ• ha s

``nirÄ• saso so uda Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so uda paÃ±Ã±akappÄ«.

muniá¹ƒ ahaá¹ƒ sakka yathÄ• vijaÃ±Ã±aá¹ƒ, taá¹ƒ me viyÄ• cikkha samantacakkhÅ«â€™â

<60> á¹• 21 __nirÄ• saso so na ca Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so na ca paÃ±Ã±akap

__evampi todeyya muniá¹ƒ vijÄ• na, akiÃ±canaá¹ƒ kÄ• mabhave asattaá¹ƒ ||_

__nirÄ• saso_ \Ne 120/ __so na ca Ä• sasÄ• no_ti nittaá¹‡ho so. na so sataá¹‡ho \Se 174/
... pe ... gandhe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe dhamme nÄ• sÄ«sati na icchati na sÄ

piheti nÄ• bhijappatÄ«ti --- nirÄ• saso so na ca Ä• sasÄ• no.

__paÃ±Ã±Ä• á¹‡avÄ• so na ca paÃ±Ã±akappÄ«_ti. __paÃ±Ã±Ä• á¹‡avÄ• _ti paá¹‡á¸• ito
vibhÄ• vÄ« medhÄ• vÄ«. __na ca paÃ±Ã±akappÄ«_ti aá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡ena vÄ
micchÄ• Ã±Ä• á¹‡ena vÄ• taá¹‡hÄ• kappaá¹ƒ vÄ• na kappeti diá¹-á¹-hikappaá¹ƒ vÄ• na k
saÃ±janeti na nibbatteti nÄ• bhinibbattetÄ«ti --- paÃ±Ã±Ä• á¹‡avÄ• so na ca paÃ±Ã±akapp

__evampi todeyya muniá¹ƒ vijÄ• nÄ• _ti. __munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe
so muni. __evampi todeyya muniá¹ƒ vijÄ• nÄ• _ti todeyya, evaá¹ƒ muniá¹ƒ jÄ• na paá¹-ijÄ•
paá¹-ivijjhÄ• ti --- evampi todeyya muniá¹ƒ vijÄ• na.

__akiÃ±canaá¹ƒ kÄ• mabhave asatta_nti. __akiÃ±cana_nti rÄ• gakiÃ±canaá¹ƒ dosakiÃ±ca
mÄ• nakiÃ±canaá¹ƒ diá¹-á¹-hikiÃ±canaá¹ƒ kilesakiÃ±canaá¹ƒ duccaritakiÃ±canaá¹ƒ. yasset
kiÃ±canÄ• ni \Be 134/ {kiÃ±canÄ• (Se) } pahÄ«nÄ• ni samucchinnÄ• ni vÅ«pasantÄ• ni pa
abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ni, so vuccati akiÃ±cano. __kÄ• mÄ•
vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuc
__bhavÄ• _ti dve bhavÄ• --- kammabhavo \Se 175/ ca paá¹-isandhiko ca punabbhavo ... pe
paá¹-isandhiko punabbhavo.

__akiÃ±canaá¹ƒ kÄ• mabhave asatta_nti akiÃ±canaá¹ƒ puggalaá¹ƒ kÄ• me ca bhave ca as
alaggitaá¹ƒ apalibuddhaá¹ƒ nikkhantaá¹ƒ nissaá¹-aá¹ƒ vippamuttaá¹ƒ visaÃ±Ã±uttaá¹ƒ vima
viharantanti --- akiÃ±canaá¹ƒ kÄ• mabhave asattaá¹ƒ. tenÄ• ha bhagavÄ• ---

``nirÄ• saso so na ca Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so na ca paÃ±Ã±akappÄ«.

evampi todeyya muniá¹ƒ vijÄ• na, akiÃ±canaá¹ƒ kÄ• mabhave asattanti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me bhante bhagavÄ• , sÄ• vakohamasmÄ«

todeyyamÄ• á¹‡avapucchÄ• niddeso navamo.

10. kappamÄ• á¹‡avapucchÄ• niddeso

<61> á¹• 21 __majjhe_ \Se 176/ \Ne 121/ __sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, [iccÄ• yasmÄ• kap

__oghe jÄ• te mahabbhaye. _

__jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«hi mÄ• risa. _

__tvaÃ±ca me dÄ«pamakkhÄ• hi, yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• ||_

__majjhe sarasmiá¹ƒ tiá¹-á¹-hata_nti saro vuccati saá¹ƒsÄ• ro Ä• gamanaá¹ƒ gamanaá¹ƒ g
gati bhavÄ• bhavo cuti ca upapatti ca nibbatti ca bhedo ca jÄ• ti ca jarÄ• ca maraá¹‡aÃ±ca
purimÄ• pi koá¹-i na paÃ±Ã±Ä• yati, pacchimÄ• pi koá¹-i na paÃ±Ã±Ä• yati; majjheva saá¹ƒ
patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• .

kathaá¹ƒ \Be 135/ saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati? ettakÄ• jÄ• tiyo vaá¹
paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• y
jÄ• tisatÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• r
koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni jÄ• tisahassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vatt
natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni jÄ• tisatasahass
\Se 177/, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i n
ettakÄ• jÄ• tikoá¹-iyo vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi sa
purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni jÄ• tikoá¹-isatÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato para
hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni jÄ• tiko
vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti, hevaá¹ƒ natthi. evampi saá¹ƒsÄ• rassa purimÄ
paÃ±Ã±Ä• yati. ettakÄ• ni jÄ• tikoá¹-isatasahassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vat
natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati.

ettakÄ• ni vassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi sa
purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni vassasatÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ n
natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni vassasahassÄ•
tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã
122/ vassasatasahassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, eva
purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• vassakoá¹-iyo vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na
natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni vassakoá¹-isatÄ
tato paraá¹ƒ na \Se 178/ vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i n
ettakÄ• ni vassakoá¹-isahassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natt
saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni vassakoá¹-isatasahassÄ• ni va
paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• y

ettakÄ• ni kappÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi sa
purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni kappasatÄ• ni vaá¹-á¹-aá¹ƒ \Be 136/ vatti, tato
hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni kappas
vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na pa
ettakÄ• ni kappasatasahassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natth

saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• kappakoá¹-iyo vaá¹-á¹-aá¹ƒ vatti
vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ•
vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ•
paÃ±Ã±Ä• yati. ettakÄ• ni kappakoá¹-isahassÄ• ni vaá¹-á¹-aá¹ƒ vatti, tato paraá¹ƒ na vattatÄ
evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati. ettakÄ• ni kappakoá¹-isatasahas
tato \Se 179/ paraá¹ƒ na vattatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa purimÄ• koá¹-i n

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro, pubbÄ• koá¹
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ sa
dÄ«gharattaá¹ƒ kho, bhikkhave, dukkhaá¹ƒ paccanubhÅ«taá¹ƒ tibbaá¹ƒ paccanubhÅ«taá¹ƒ
paccanubhÅ«taá¹ƒ, kaá¹-asÄ« vaá¸• á¸• hitÄ• {kaá¹-asÄ«vavaá¸• á¸• hitaá¹ƒ (Se) passa SM
bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ alaá¹ƒ virajjituá¹ƒ alaá¹ƒ vimuccitu
saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati.

kathaá¹ƒ saá¹ƒsÄ• rassa pacchimÄ• koá¹-i na paÃ±Ã±Ä• yati? ettakÄ• jÄ• tiyo vaá¹-á¹-aá
paraá¹ƒ na vattissatÄ«ti hevaá¹ƒ natthi, evampi saá¹ƒsÄ• rassa pacchimÄ• koá¹-i na paÃ±Ã
123/ jÄ• tisatÄ• ni, ettakÄ• ni jÄ• tisahassÄ• ni, ettakÄ• ni jÄ• tisatasahassÄ• ni, ettakÄ• jÄ
jÄ• tikoá¹-isatÄ• ni, ettakÄ• ni jÄ• tikoá¹-isahassÄ• ni, ettakÄ• ni jÄ• tikoá¹-isatasahassÄ• ni
ettakÄ• ni vassasatÄ• ni, ettakÄ• ni vassasahassÄ• ni, ettakÄ• ni vassasatasahassÄ• ni, ett
ettakÄ• ni vassakoá¹-isatÄ• ni, ettakÄ• ni vassakoá¹-isahassÄ• ni, ettakÄ• ni vassakoá¹-isat
kappÄ• ni, ettakÄ• ni kappasatÄ• ni, ettakÄ• ni kappasahassÄ• ni, ettakÄ• ni kappasatasah
kappakoá¹-iyo, ettakÄ• ni kappakoá¹-isatÄ• ni \Be 137/, ettakÄ• ni kappakoá¹-isahassÄ• ni,
kappakoá¹-isatasahassÄ• ni \Se 180/ vaá¹-á¹-aá¹ƒ vattissati, tato paraá¹ƒ na vattissatÄ«ti he
evampi saá¹ƒsÄ• rassa pacchimÄ• koá¹-i na paÃ±Ã±Ä• yati. evampi saá¹ƒsÄ• rassa purim
pacchimÄ• pi koá¹-i na paÃ±Ã±Ä• yati, majjheva saá¹ƒsÄ• re sattÄ• á¹-hitÄ• patiá¹-á¹-hitÄ
ajjhositÄ• adhimuttÄ• ti --- majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ. __iccÄ• yasmÄ• kappo_ti. __
... pe .... __Ä• yasmÄ• _ti piyavacanaá¹ƒ ... pe .... __kappo_ti tassa brÄ• hmaá¹‡assa nÄ• n
abhilÄ• poti --- iccÄ• yasmÄ• kappo.

__oghe jÄ• te mahabbhaye_ti kÄ• moghe bhavoghe diá¹-á¹-hoghe avijjoghe jÄ• te saÃ±jÄ•
pÄ• tubhÅ«te. __mahabbhaye_ti jÄ• tibhaye jarÄ• bhaye byÄ• dhibhaye maraá¹‡abhayeti --

__jarÄ• maccuparetÄ• na_nti jarÄ• ya phuá¹-á¹-hÄ• naá¹ƒ paretÄ• naá¹ƒ samohitÄ• naá¹ƒ
phuá¹-á¹-hÄ• naá¹ƒ paretÄ• naá¹ƒ samohitÄ• naá¹ƒ samannÄ• gatÄ• naá¹ƒ, jÄ• tiyÄ• anug
anusaá¹-Ä• naá¹ƒ byÄ• dhinÄ• abhibhÅ«tÄ• naá¹ƒ maraá¹‡ena abbhÄ• hatÄ• naá¹ƒ atÄ• á
asaraá¹‡Ä• naá¹ƒ asaraá¹‡Ä«bhÅ«tÄ• nanti --- jarÄ• maccuparetÄ• naá¹ƒ.

__dÄ«paá¹ƒ pabrÅ«hi mÄ• risÄ• _ti dÄ«paá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ saraá¹‡aá¹ƒ gatiá¹ƒ p

{gatiparÄ• yanaá¹ƒ (Se) evamuparipi} brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-ha
\Se 181/ uttÄ• nÄ«karohi pakÄ• sehi. __mÄ• risÄ• _ti piyavacanaá¹ƒ garuvacanaá¹ƒ
sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ mÄ• risÄ• ti --- dÄ«paá¹ƒ pabrÅ«hi mÄ• risa.

__tvaÃ±ca me dÄ«pamakkhÄ• hÄ«_ti. __tva_nti bhagavantaá¹ƒ bhaá¹‡ati. __dÄ«pamakkh
leá¹‡aá¹ƒ saraá¹‡aá¹ƒ gatiá¹ƒ parÄ• yanaá¹ƒ akkhÄ• hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi
vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- tvaÃ±ca me dÄ«pamakkhÄ• hi.

__yathÄ• yidaá¹ƒ_ \Ne 124/ __nÄ• paraá¹ƒ siyÄ• _ti yathayidaá¹ƒ dukkhaá¹ƒ idheva nirujjh
atthaá¹ƒ gaccheyya paá¹-ippassambheyya punapaá¹-isandhikaá¹ƒ dukkhaá¹ƒ na nibbatteyy
rÅ«padhÄ• tuyÄ• vÄ• arÅ«padhÄ• tuyÄ• vÄ• kÄ• mabhave vÄ• rÅ«pabhave vÄ• \Be 13
vÄ• asaÃ±Ã±Ä• bhave vÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhave vÄ• ekavokÄ• rabhave
paÃ±cavokÄ• rabhave vÄ• punagatiyÄ• vÄ• upapattiyÄ• vÄ• paá¹-isandhiyÄ• vÄ• bhav
vÄ• na janeyya na saÃ±janeyya na nibbatteyya nÄ• bhinibbatteyya. idheva nirujjheyya vÅ«
gaccheyya paá¹-ippassambheyyÄ• ti --- yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• . tenÄ• ha so brÄ

``majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, [iccÄ• yasmÄ• kappo]

oghe jÄ• te mahabbhaye.

jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«hi mÄ• risa.

tvaÃ±ca \Se 182/ me dÄ«pamakkhÄ• hi, yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• â€™â€™ ti ||

<62> á¹• 21 __majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, [kappÄ• ti bhagavÄ•] _

__oghe jÄ• te mahabbhaye. _

__jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«mi kappa te ||_

__majjhe sarasmiá¹ƒ tiá¹-á¹-hata_nti saro vuccati saá¹ƒsÄ• ro Ä• gamanaá¹ƒ gamanaá¹ƒ g
gati bhavÄ• bhavo, cuti ca upapatti ca nibbatti ca bhedo ca jÄ• ti ca jarÄ• ca maraá¹‡aÃ±ca
purimÄ• pi koá¹-i na paÃ±Ã±Ä• yati, pacchimÄ• pi koá¹-i na paÃ±Ã±Ä• yati. majjheva saá¹ƒ
patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• ajjhositÄ• adhimuttÄ• .

kathaá¹ƒ saá¹ƒsÄ• rassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati ... pe ... evaá¹ƒ saá¹ƒsÄ• rassa
paÃ±Ã±Ä• yati. kathaá¹ƒ saá¹ƒsÄ• rassa pacchimÄ• koá¹-i na paÃ±Ã±Ä• yati ... pe ... evaá
pacchimÄ• koá¹-i na paÃ±Ã±Ä• yati. evaá¹ƒ saá¹ƒsÄ• rassa purimÄ• pi koá¹-i na paÃ±Ã±Ä

paÃ±Ã±Ä• yati. majjheva saá¹ƒsÄ• re sattÄ• á¹-hitÄ• patiá¹-á¹-hitÄ• allÄ«nÄ• upagatÄ• a
--- majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ. __kappÄ• ti bhagavÄ• _ti. __kappÄ• _ti bhagavÄ• taá
nÄ• mena Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±
--- kappÄ• ti bhagavÄ• .

__oghe_ \Se 183/ \Ne 125/ __jÄ• te mahabbhaye_ti kÄ• moghe bhavoghe diá¹-á¹-hoghe av
nibbatte abhinibbatte pÄ• tubhÅ«te. __mahabbhaye_ti jÄ• tibhaye jarÄ• bhaye byÄ• dhibha
jÄ• te mahabbhaye.

__jarÄ• maccuparetÄ• na_nti \Be 139/ jarÄ• ya phuá¹-á¹-hÄ• naá¹ƒ paretÄ• naá¹ƒ samohit
maccunÄ• phuá¹-á¹-hÄ• naá¹ƒ paretÄ• naá¹ƒ samohitÄ• naá¹ƒ samannÄ• gatÄ• naá¹ƒ jÄ•
anusaá¹-Ä• naá¹ƒ byÄ• dhinÄ• abhibhÅ«tÄ• naá¹ƒ maraá¹‡ena abbhÄ• hatÄ• naá¹ƒ atÄ• á
asaraá¹‡Ä• naá¹ƒ asaraá¹‡Ä«bhÅ«tÄ• nanti --- jarÄ• maccuparetÄ• naá¹ƒ.

__dÄ«paá¹ƒ pabrÅ«mi kappa te_ti dÄ«paá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ saraá¹‡aá¹ƒ gatiá¹ƒ pa
Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karon
pabrÅ«mi kappa te. tenÄ• ha bhagavÄ• ---

``majjhe sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, [kappÄ• ti bhagavÄ•]

oghe jÄ• te mahabbhaye.

jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«mi kappa teâ€™â€™ ti ||

<63> á¹• 21 __akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, etaá¹ƒ dÄ«paá¹ƒ anÄ• paraá¹ƒ. _

__nibbÄ• naá¹ƒ iti naá¹ƒ brÅ«mi, jarÄ• maccuparikkhayaá¹ƒ ||_

__akiÃ±canaá¹ƒ_ \Se 184/ __anÄ• dÄ• na_nti. __kiÃ±cana_nti --- rÄ• gakiÃ±canaá¹ƒ dosa
mÄ• nakiÃ±canaá¹ƒ diá¹-á¹-hikiÃ±canaá¹ƒ kilesakiÃ±canaá¹ƒ duccaritakiÃ±canaá¹ƒ; kiÃ±ca
kiÃ±canavÅ«pasamaá¹ƒ {kiÃ±canavÅ«pasamo (Se) evamÄ«disesu á¹-hÄ• nesu} kiÃ±canap
{kiÃ±canapaá¹-inissaggo (Se) } kiÃ±canapaá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- aki
__anÄ• dÄ• na_nti Ä• dÄ• naá¹ƒ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ•
Ä• dÄ• nappahÄ• naá¹ƒ Ä• dÄ• navÅ«pasamaá¹ƒ Ä• dÄ• napaá¹-inissaggaá¹ƒ Ä• dÄ• napa
nibbÄ• nanti --- akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ.

__etaá¹ƒ dÄ«paá¹ƒ anÄ• para_nti etaá¹ƒ dÄ«paá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ saraá¹‡aá¹ƒ gati
__anÄ• para_nti tamhÄ• paro aÃ±Ã±o dÄ«po natthi. atha kho so evaá¹ƒ dÄ«po aggo ca se

pÄ• mokkho ca uttamo ca pavaro cÄ• ti --- etaá¹ƒ dÄ«paá¹ƒ anÄ• paraá¹ƒ.

__nibbÄ• naá¹ƒ_ \Ne 126/ __iti naá¹ƒ brÅ«mÄ«_ti vÄ• naá¹ƒ vuccati taá¹‡hÄ• . yo rÄ• go s
abhijjhÄ• lobho akusalamÅ«laá¹ƒ. vÄ• nappahÄ• naá¹ƒ vÄ• navÅ«pasamaá¹ƒ vÄ• napaá¹-
vÄ• napaá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ. __itÄ«_ti padasandhi padasaá¹ƒsaggo
akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- itÄ«ti. __brÅ«
Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karon
iti naá¹ƒ brÅ«mi.

__jarÄ• maccuparikkhaya_nti jarÄ• maraá¹‡assa pahÄ• naá¹ƒ vÅ«pasamaá¹ƒ paá¹-inissag
amataá¹ƒ nibbÄ• nanti --- jarÄ• maccuparikkhayaá¹ƒ. tenÄ• ha \Se 185/ bhagavÄ• ---

``akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, etaá¹ƒ dÄ«paá¹ƒ anÄ• paraá¹ƒ.

nibbÄ• naá¹ƒ iti naá¹ƒ brÅ«mi, jarÄ• maccuparikkhayaâ€™â€™ nti ||

<64> á¹• 21 __etadaÃ±Ã±Ä• ya ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• . _

__na te mÄ• ravasÄ• nugÄ• , na te mÄ• rassa paddhagÅ«_ {paá¹-á¹-hagÅ« (Se Katthaci) }

__etadaÃ±Ã±Ä• ya ye satÄ• _ti. __eta_nti amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ•
sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. __aÃ±Ã±Ä• yÄ•
tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• , ``sabbe saá¹…khÄ• rÄ• anic
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti aÃ±Ã±Ä
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• . __ye_ti arahanto khÄ«á¹‡Ä• savÄ• . __s
satÄ• --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• ventÄ• {bhÄ• vitattÄ• (k
vuccanti satÄ• ti --- etadaÃ±Ã±Ä• ya ye satÄ• .

__diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti. __diá¹-á¹-hadhammÄ• _ti diá¹-á¹-hadhammÄ• Ã±Ä
tÄ«ritadhammÄ• vibhÅ«tadhammÄ• vibhÄ• vitadhammÄ• . __abhinibbutÄ• _ti rÄ• gassa n
... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ santattÄ• samitattÄ• vÅ«pasamitattÄ• n
paá¹-ippassaddhattÄ• santÄ• upasantÄ• vÅ«pasantÄ• nibbutÄ• paá¹-ippassaddhÄ• ti ---
diá¹-á¹-hadhammÄ• bhinibbutÄ• .

__na_ \Se 186/ __te mÄ• ravasÄ• nugÄ• _ti. __mÄ• ro_ti yo so mÄ• ro kaá¹‡ho adhipati an
__na te mÄ• ravasÄ• nugÄ• _ti na te mÄ• rassa vase vattanti, nÄ• pi mÄ• ro tesu vasaá¹ƒ v
mÄ• raÃ±ca mÄ• rapakkhaÃ±ca mÄ• rapÄ• saÃ±ca mÄ• rabaá¸·isaÃ±ca {mÄ• rabalisaÃ±ca
mÄ• ravisayaÃ±ca mÄ• ranivÄ• saÃ±ca mÄ• ragocaraÃ±ca mÄ• rabandhanaÃ±ca abhibhu

pariyÄ• diyitvÄ• madditvÄ• caranti viharanti iriyanti vattenti pÄ• lenti yapenti yÄ• pentÄ«ti -
mÄ• ravasÄ• nugÄ• .

__na_ \Be 141/ __te mÄ• rassa paddhagÅ«_ti na te mÄ• rassa paddhÄ• paddhacarÄ• {pa
Katthaci) } paricÄ• rikÄ• siyÄ• ; buddhassa te bhagavato paddhÄ• paddhacarÄ• paricÄ• ri
mÄ• rassa paddhagÅ«. tenÄ• ha bhagavÄ• ---

``etadaÃ±Ã±Ä• ya ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• .

na te mÄ• ravasÄ• nugÄ• , na te mÄ• rassa paddhagÅ«â€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me bhante bhagavÄ• , sÄ• vakohamasmÄ«

kappamÄ• á¹‡avapucchÄ• niddeso dasamo.

11. jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• niddeso

<65> á¹• 21 __sutvÄ• nahaá¹ƒ_ \Se 187/ __vÄ«ra akÄ• makÄ• miá¹ƒ, [iccÄ• yasmÄ• jatuk

__oghÄ• tigaá¹ƒ puá¹-á¹-humakÄ• mamÄ• gamaá¹ƒ. _

__santipadaá¹ƒ brÅ«hi sahajanetta, yathÄ• tacchaá¹ƒ bhagavÄ• brÅ«hi metaá¹ƒ ||_

__sutvÄ• nahaá¹ƒ vÄ«ra akÄ• makÄ• mi_nti sutvÄ• suá¹‡itvÄ• uggahetvÄ• upadhÄ• retv
bhagavÄ• arahaá¹ƒ ... pe ... buddho bhagavÄ• ti --- sutvÄ• nahaá¹ƒ. __vÄ«rÄ• _ti vÄ«ro bh
vÄ«ro, pahÅ«ti vÄ«ro, visavÄ«ti vÄ«ro, alamattoti vÄ«ro, sÅ«roti vÄ«ro, vikkanto abhÄ«rÅ«
anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigatalomahaá¹ƒsoti vÄ«ro.

virato idha sabbapÄ• pakehi, nirayadukkhaá¹ƒ aticca vÄ«riyavÄ• {viriyavÄ• (Se) Sn 536} s

so vÄ«riyavÄ• padhÄ• navÄ• , vÄ«ro tÄ• di pavuccate tathattÄ• ti ||

sutvÄ• nahaá¹ƒ vÄ«ra. __akÄ• makÄ• mi_nti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- v
128/ ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . buddhas
vatthukÄ• mÄ• pariÃ±Ã±Ä• tÄ• , kilesakÄ• mÄ• pahÄ«nÄ• . vatthukÄ• mÄ• naá¹ƒ pariÃ±Ã
188/ pahÄ«nattÄ• \Be 142/ bhagavÄ• na kÄ• me kÄ• meti, na kÄ• me pattheti, na kÄ• me
ye kÄ• me kÄ• menti, kÄ• me patthenti, kÄ• me pihenti, kÄ• me abhijappanti, te kÄ• makÄ•
saÃ±Ã±Ä• saÃ±Ã±ino. bhagavÄ• na kÄ• me kÄ• meti, na kÄ• me pattheti, na kÄ• me pihet

buddho akÄ• mo nikkÄ• mo cattakÄ• mo vantakÄ• mo muttakÄ• mo pahÄ«nakÄ• mo paá¹-i
vigatarÄ• go cattarÄ• go vantarÄ• go muttarÄ• go pahÄ«narÄ• go paá¹-inissaá¹-á¹-harÄ• go
sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharatÄ«ti --- sutvÄ• naha
amakÄ• makÄ• miá¹ƒ.

__iccÄ• yasmÄ• jatukaá¹‡á¹‡Ä«_ti. __iccÄ• _ti padasandhi ... pe ... padÄ• nupubbatÄ• pe
__Ä• yasmÄ• _ti piyavacanaá¹ƒ sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ Ä• yasmÄ• ti. _
brÄ• hmaá¹‡assa gottaá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• roti --- iccÄ• yasm

__oghÄ• tigaá¹ƒ puá¹-á¹-humakÄ• mamÄ• gama_nti. __oghÄ• tiga_nti oghÄ• tigaá¹ƒ ogha
samatikkantaá¹ƒ vÄ«tivattanti --- oghÄ• tigaá¹ƒ. __puá¹-á¹-hu_nti puá¹-á¹-huá¹ƒ pucchituá¹ƒ
ajjhesituá¹ƒ pasÄ• detuá¹ƒ. __akÄ• mamÄ• gama_nti akÄ• maá¹ƒ puá¹-á¹-huá¹ƒ nikkÄ• ma
muttakÄ• maá¹ƒ pahÄ«nakÄ• maá¹ƒ paá¹-inissaá¹-á¹-hakÄ• maá¹ƒ vÄ«tarÄ• gaá¹ƒ vigatarÄ
vantarÄ• gaá¹ƒ muttarÄ• gaá¹ƒ pahÄ«narÄ• gaá¹ƒ paá¹-inissaá¹-á¹-harÄ• gaá¹ƒ Ä• gamhÄ•
sampattamhÄ• tayÄ• saddhiá¹ƒ samÄ• gatamhÄ• ti --- oghÄ• tigaá¹ƒ puá¹-á¹-humakÄ• ma

__santipadaá¹ƒ brÅ«hi sahajanettÄ• _ti. __santÄ«_ti ekena Ä• kÄ• rena santipi santipadam
(Katthaci) } taá¹ƒyeva amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ• rasamatho sabbÅ«p
taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ \Se 189/. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``sa
paá¹‡Ä«tametaá¹ƒ padaá¹ƒ, yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-iniss
nirodho nibbÄ• naâ€™â€™ nti. athÄ• parenÄ• kÄ• rena ye dhammÄ• santÄ• dhigamÄ• ya
santisacchikiriyÄ• ya saá¹ƒvattanti, seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• r
cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo \Be 143
--- ime vuccanti santipadÄ• . santipadaá¹ƒ tÄ• á¹‡apadaá¹ƒ leá¹‡apadaá¹ƒ saraá¹‡apadaá¹
accutapadaá¹ƒ amatapadaá¹ƒ nibbÄ• napadaá¹ƒ brÅ«hi Ä• cikkhÄ• hi desehi paÃ±Ã±apehi
vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehi. __sahajanettÄ• _ti nettaá¹ƒ vuccati sabbaÃ±Ã±utaÃ
bhagavato \Ne 129/ nettaÃ±ca jinabhÄ• vo ca bodhiyÄ• mÅ«le apubbaá¹ƒ acarimaá¹ƒ ekas
tasmÄ• buddho sahajanettoti --- santipadaá¹ƒ brÅ«hi sahajanetta.

__yathÄ• tacchaá¹ƒ bhagavÄ• brÅ«hi meta_nti yathÄ• tacchaá¹ƒ vuccati amataá¹ƒ nibbÄ•
nibbÄ• naá¹ƒ. __bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadi
__brÅ«hi meta_nti brÅ«hi Ä• cikkhÄ• hi ... pe ... pakÄ• sehÄ«ti --- yathÄ• tacchaá¹ƒ bhagav
tenÄ• ha so brÄ• hmaá¹‡o ---

``sutvÄ• nahaá¹ƒ vÄ«ra akÄ• makÄ• miá¹ƒ, [iccÄ• yasmÄ• jatukaá¹‡á¹‡i]

oghÄ• tigaá¹ƒ \Se 190/ puá¹-á¹-humakÄ• mamÄ• gamaá¹ƒ.

santipadaá¹ƒ brÅ«hi sahajanetta, yathÄ• tacchaá¹ƒ bhagavÄ• brÅ«hi metaâ€™â€™ nti ||

<66> á¹• 21 __bhagavÄ• hi kÄ• me abhibhuyya iriyati, Ä• diccova pathaviá¹ƒ tejÄ« tejasÄ•

__parittapaÃ±Ã±assa me bhÅ«ripaÃ±Ã±o, Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ

__jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒ ||_

__bhagavÄ• hi kÄ• me abhibhuyya iriyatÄ«_ti. __bhagavÄ• _ti gÄ• ravÄ• dhivacanaá¹ƒ ... paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• m ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . bhagavÄ• vatthukÄ• kilesakÄ• me pahÄ• ya abhibhuyya abhibhavitvÄ• ajjhottharitvÄ• pariyÄ• diyitvÄ• carati vi pÄ• leti yapeti yÄ• petÄ«ti --- bhagavÄ• hi kÄ• me abhibhuyya iriyati.

__Ä• diccova pathaviá¹ƒ tejÄ« tejasÄ• _ti Ä• dicco vuccati sÅ«riyo {suriyo (Se) }. pathavÄ« {jarÄ• (Se) }. yathÄ• sÅ«riyo tejÄ« tejena samannÄ• gato pathaviá¹ƒ \Be 144/ abhibhuyya ajjhottharitvÄ• pariyÄ• diyitvÄ• santÄ• payitvÄ• sabbaá¹ƒ Ä• kÄ• sagataá¹ƒ tamagataá¹ƒ vidhamitvÄ• Ä• lokaá¹ƒ dassayitvÄ• Ä• kÄ• se antalikkhe gaganapathe {gamanapathe (Se oloketabbÄ• } gacchati, evameva \Se 191/ bhagavÄ• Ã±Ä• á¹‡atejÄ« Ã±Ä• á¹‡atejena sam abhisaá¹…khÄ• rasamudayaá¹ƒ ... pe ... kilesatamaá¹ƒ avijjandhakÄ• raá¹ƒ vidhamitvÄ• Ã± vatthukÄ• me parijÄ• nitvÄ• kilesakÄ• me pahÄ• ya abhibhuyya abhibhavitvÄ• \Ne 130/ aj pariyÄ• diyitvÄ• madditvÄ• carati viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- Ä• dic tejÄ« tejasÄ• .

__parittapaÃ±Ã±assa me bhÅ«ripaÃ±Ã±o_ti ahamasmi parittapaÃ±Ã±o omakapaÃ±Ã±o lÄ tvampi mahÄ• paÃ±Ã±o puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±o ni pathavÄ«. bhagavÄ• tÄ• ya pathavisamÄ• ya paÃ±Ã±Ä• ya vipulÄ• ya vitthatÄ• ya samann me bhÅ«ripaÃ±Ã±o.

__Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±a_nti. __dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ ma pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh cattÄ• ro satipaá¹-á¹-hÄ• ne ... pe ... nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pakÄ• sehi. __yamahaá jÄ• neyyaá¹ƒ Ä• jÄ• neyyaá¹ƒ vijÄ• neyyaá¹ƒ paá¹-ijÄ• neyyaá¹ƒ paá¹-ivijjheyyaá¹ƒ adhigac sacchikareyyanti --- Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

__jÄ• tijarÄ• ya idha vippahÄ• na_nti idheva jÄ• tijarÄ• ya maraá¹‡assa \Se 192/ pahÄ• na paá¹-inissaggaá¹ƒ paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- jÄ• tijarÄ• ya idha vippah

brÄ• hmaá¹‡o ---

``bhagavÄ• hi kÄ• me abhibhuyya iriyati, Ä• diccova pathaviá¹ƒ tejÄ« tejasÄ• .

parittapaÃ±Ã±assa me bhÅ«ripaÃ±Ã±o, Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

jÄ• tijarÄ• ya idha vippahÄ• naâ€™â€™ nti ||

<67> á¹• 21 __kÄ• mesu_ \Be 145/ __vinaya gedhaá¹ƒ, [jatukaá¹‡á¹‡Ä«ti bhagavÄ•] _

__nekkhammaá¹ƒ daá¹-á¹-hu khemato. _

__uggahitaá¹ƒ nirattaá¹ƒ vÄ• , mÄ• te vijjittha kiÃ±canaá¹ƒ ||_

__kÄ• mesu vinaya gedha_nti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- vatthukÄ• mÄ•
ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . __gedha_nti gedho vucc
sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. __kÄ• mesu vinaya gedha_nti kÄ• m
paá¹-ivinaya pajaha vinodehi byantÄ«karohi anabhÄ• vaá¹ƒ gamehÄ«ti --- kÄ• mesu \Ne 13
__jatukaá¹‡á¹‡Ä«_ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ gottena Ä• lapati. __bhagavÄ• _ti gA
pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- jatukaá¹‡á¹‡Ä«ti bhagavÄ• .

__nekkhammaá¹ƒ daá¹-á¹-hu khemato_ti. __nekkhamma_nti sammÄ• paá¹-ipadaá¹ƒ anulo
apaccanÄ«kapaá¹-ipadaá¹ƒ anvatthapaá¹-ipadaá¹ƒ dhammÄ• nudhammapaá¹-ipadaá¹ƒ sÄ«
indriyesu guttadvÄ• rataá¹ƒ bhojane mattaÃ±Ã±utaá¹ƒ jÄ• gariyÄ• nuyogaá¹ƒ satisampajaÃ
satipaá¹-á¹-hÄ• ne cattÄ• ro sammappadhÄ• ne cattÄ• ro iddhipÄ• de paÃ±cindriyÄ• ni paÃ
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipada
leá¹‡ato saraá¹‡ato saraá¹‡Ä«bhÅ«tato abhayato accutato amatato nibbÄ• nato daá¹-á¹-hu
tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- nekkhammaá¹ƒ daá¹-á¹-hu khemato.

__uggahitaá¹ƒ nirattaá¹ƒ vÄ• _ti. __uggahita_nti taá¹‡hÄ• vasena diá¹-á¹-hivasena gahitaá
abhiniviá¹-á¹-haá¹ƒ ajjhositaá¹ƒ adhimuttaá¹ƒ. __nirattaá¹ƒ vÄ• _ti nirattaá¹ƒ vÄ• muÃ±citab
vijahitabbaá¹ƒ vinoditabbaá¹ƒ byantÄ«kÄ• tabbaá¹ƒ anabhÄ• vaá¹ƒ gametabbanti --- uggah

__mÄ• te vijjittha kiÃ±cana_nti rÄ• gakiÃ±canaá¹ƒ dosakiÃ±canaá¹ƒ mohakiÃ±canaá¹ƒ mÄ
diá¹-á¹-hikiÃ±canaá¹ƒ kilesakiÃ±canaá¹ƒ duccaritakiÃ±canaá¹ƒ. idaá¹ƒ kiÃ±canaá¹ƒ {ime kiÃ
tuyhaá¹ƒ mÄ• vijjittha mÄ• pavijjittha mÄ• saá¹ƒvijjittha pajaha vinodehi byantÄ«karohi an
--- mÄ• te vijjittha kiÃ±canaá¹ƒ. tenÄ• ha bhagavÄ• ---

``kÄ• mesu \Be 146/ vinaya gedhaá¹ƒ, [jatukaá¹‡á¹‡Ä«ti bhagavÄ•]

nekkhammaá¹ƒ daá¹-á¹-hu khemato.

uggahitaá¹ƒ nirattaá¹ƒ vÄ• , mÄ• \Se 194/ te vijjittha kiÃ±canaâ€™â€™ nti ||

<68> á¹• 21 __yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ. _

__majjhe ce no gahessasi, upasanto carissasi ||_

__yaá¹ƒ pubbe taá¹ƒ visosehÄ«_ti atÄ«te saá¹…khÄ• re Ä• rabbha ye kilesÄ• uppajjeyyuá
visosehi sukkhÄ• pehi visukkhÄ• pehi abÄ«jaá¹ƒ karohi pajaha vinodehi byantÄ«karohi ana
evampi yaá¹ƒ pubbe taá¹ƒ visosehi. atha vÄ• , ye atÄ«tÄ• kammÄ• bhisaá¹…khÄ• rÄ• avip
kammÄ• bhisaá¹…khÄ• re sosehi visosehi sukkhÄ• pehi visukkhÄ• pehi abÄ«jaá¹ƒ {avÄ«ja
vinodehi byantÄ«karohi anabhÄ• vaá¹ƒ gamehÄ«ti --- evampi yaá¹ƒ pubbe taá¹ƒ visosehi.

__pacchÄ• te mÄ• hu kiÃ±cana_nti pacchÄ• vuccati anÄ• gate saá¹…khÄ• re Ä• rabbha
dosakiÃ±canaá¹ƒ mohakiÃ±canaá¹ƒ mÄ• nakiÃ±canaá¹ƒ diá¹-á¹-hikiÃ±canaá¹ƒ kilesakiÃ±ca
idaá¹ƒ kiÃ±canaá¹ƒ tuyhaá¹ƒ mÄ• ahu mÄ• ahosi mÄ• janesi {mÄ• janehi (Se) tathÄ• vas
saÃ±janesi mÄ• bhinibbattesi pajaha vinodehi byantÄ«karohi anabhÄ• vaá¹ƒ gamehÄ«ti ---
kiÃ±canaá¹ƒ.

__majjhe ce no gahessasÄ«_ti majjhe vuccati paccuppannaá¹ƒ rÅ«paá¹ƒ vedanÄ• saÃ±Ã±
viÃ±Ã±Ä• á¹‡aá¹ƒ. paccuppanne saá¹…khÄ• re taá¹‡hÄ• vasena diá¹-á¹-hivasena na gahes
parÄ• masissasi na nandissasi nÄ• bhinandissasi na ajjhosissasi. abhinandanaá¹ƒ abhivada
gÄ• haá¹ƒ \Se 195/ parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahissasi vinodessasi byantÄ«karissa
gamessasÄ«ti --- majjhe ce no gahessasi.

__upasanto carissasÄ«_ti rÄ• gassa upasamitattÄ• upasanto carissasi, dosassa ... pe ...
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ santattÄ• samitattÄ• upasamitattÄ• vÅ«pasamit
vigatattÄ• paá¹-ippassaddhattÄ• santo upasanto vÅ«pasanto nibbuto paá¹-ippassaddho ca
iriyissasi \Be 147/ vattissasi pÄ• lessasi yapessasi yÄ• pessasÄ«ti --- upasanto carissasi. te

``yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasÄ«â€™â€™ ti ||

<69> á¹• 21 __sabbaso nÄ• marÅ«pasmiá¹ƒ, vÄ«tagedhassa brÄ• hmaá¹‡a. _

__Ä• savÄ• ssa na vijjanti, yehi maccuvasaá¹ƒ vaje ||_

__sabbaso nÄ• marÅ«pasmiá¹ƒ vÄ«tagedhassa brÄ• hmaá¹‡Ä• _ti. __sabbaso_ti sabbena
asesaá¹ƒ nissesaá¹ƒ pariyÄ• diyanavacanametaá¹ƒ sabbasoti. __nÄ• ma_nti cattÄ• ro arÅ«
cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya rÅ«paá¹ƒ. _
sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akusalamÅ«laá¹ƒ. __sabbaso nÄ• marÅ«pasmiá¹ƒ vÄ«
sabbaso \Ne 133/ nÄ• marÅ«pasmiá¹ƒ vÄ«tagedhassa vigatagedhassa cattagedhassa vant
196/ pahÄ«nagedhassa paá¹-inissaá¹-á¹-hagedhassa vÄ«tarÄ• gassa vigatarÄ• gassa catta
muttarÄ• gassa pahÄ«narÄ• gassa paá¹-inissaá¹-á¹-harÄ• gassÄ• ti --- sabbaso nÄ• marÅ«
brÄ• hmaá¹‡a.

__Ä• savÄ• ssa na vijjantÄ«_ti. __Ä• savÄ• _ti cattÄ• ro Ä• savÄ• --- kÄ• mÄ• savo, bhav
avijjÄ• savo. __assÄ• _ti arahato khÄ«á¹‡Ä• savassa. __na vijjantÄ«_ti ime Ä• savÄ• tassa
saá¹ƒvijjanti nupalabbhanti pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• a
Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ti --- Ä• savÄ• ssa na vijjanti.

__yehi maccuvasaá¹ƒ vaje_ti yehi Ä• savehi maccuno vÄ• vasaá¹ƒ gaccheyya, maraá¹‡as
mÄ• rapakkhassa vÄ• vasaá¹ƒ gaccheyya; te Ä• savÄ• tassa natthi na santi na saá¹ƒvijjan
samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• abhabbuppattikÄ• Ã±Ä• á¹‡agginÄ• da
vaje. tenÄ• ha bhagavÄ• ---

``sabbaso nÄ• marÅ«pasmiá¹ƒ, vÄ«tagedhassa brÄ• hmaá¹‡a.

Ä• savÄ• ssa na vijjanti, yehi maccuvasaá¹ƒ vajeâ€™â€™ ti ||

saha \Be 148/ gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me bhante bhagavÄ• , sÄ• vakoha

jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• niddeso ekÄ• dasamo.

12. bhadrÄ• vudhamÄ• á¹‡avapucchÄ• niddeso

<70> á¹• 21 __okaÃ±jahaá¹ƒ_ \Se 197/ __taá¹‡hacchidaá¹ƒ anejaá¹ƒ, [iccÄ• yasmÄ• bhad

__nandiÃ±jahaá¹ƒ oghatiá¹‡á¹‡aá¹ƒ vimuttaá¹ƒ. _

__kappaÃ±jahaá¹ƒ abhiyÄ• ce sumedhaá¹ƒ, sutvÄ• na nÄ• gassa apanamissanti_ {apagam

__okaÃ±jahaá¹ƒ taá¹‡hacchidaá¹ƒ aneja_nti. __okaÃ±jaha_nti rÅ«padhÄ• tuyÄ• yo chand
taá¹‡hÄ• ye upÄ• yupÄ• dÄ• nÄ• {upayupÄ• dÄ• nÄ• (Katthaci) } cetaso adhiá¹-á¹-hÄ• nÄ
buddhassa bhagavato pahÄ«nÄ• \Ne 134/ ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ•
anuppÄ• dadhammÄ• . tasmÄ• buddho okaÃ±jaho. vedanÄ• dhÄ• tuyÄ• ... pe ... saÃ±Ã±Ä
saá¹…khÄ• radhÄ• tuyÄ• ... viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• yo chando yo rÄ• go yÄ• nandÄ« y
cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te buddhassa bhagavato pahÄ«nÄ• ucchin
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho okaÃ±jaho.

__taá¹‡hacchida_nti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• . sÄ• taá¹‡
chinnÄ• ucchinnÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• abhabbuppattikÄ• Ä
tasmÄ• buddho taá¹‡hacchido. __anejo_ti ejÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go \Se
lobho akusalamÅ«laá¹ƒ. sÄ• ejÄ• taá¹‡hÄ• buddhassa bhagavato pahÄ«nÄ• ucchinnamÅ
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho anejo. ejÄ• ya pah
na iÃ±jati, alÄ• bhepi na iÃ±jati, yasepi na iÃ±jati, ayasepi na iÃ±jati, pasaá¹ƒsÄ• yapi na iÃ±
na iÃ±jati, sukhepi na iÃ±jati, dukkhepi na iÃ±jati na calati na vedhati na pavedhati na sampa
tasmÄ• buddho anejoti \Be 149/ --- okaÃ±jahaá¹ƒ taá¹‡hacchidaá¹ƒ anejaá¹ƒ. __iccÄ• yasm
__iccÄ• _ti padasandhi ... pe ... __Ä• yasmÄ• _ti, piyavacanaá¹ƒ ... pe ... __bhadrÄ• vudho_
brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• bhadrÄ• vudho.

__nandiÃ±jahaá¹ƒ oghatiá¹‡á¹‡aá¹ƒ vimutta_nti nandÄ« vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ
lobho akusalamÅ«laá¹ƒ. sÄ• nandÄ« sÄ• taá¹‡hÄ• buddhassa bhagavato pahÄ«nÄ• ucc
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho nandiÃ±jaho. __og
kÄ• moghaá¹ƒ tiá¹‡á¹‡o bhavoghaá¹ƒ tiá¹‡á¹‡o diá¹-á¹-hoghaá¹ƒ tiá¹‡á¹‡o avijjoghaá¹ƒ tiá¹‡
sabbasaá¹ƒsÄ• rapathaá¹ƒ tiá¹‡á¹‡o uttiá¹‡á¹‡o nitthiá¹‡á¹‡o atikkanto samatikkanto vÄ«tiv
ciá¹‡á¹‡acaraá¹‡o ... pe ... jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi tassa \Se 199/ punabbhavoti ---
oghatiá¹‡á¹‡aá¹ƒ. __vimutta_nti bhagavato rÄ• gÄ• cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ suvimuttaá
mohÄ• cittaá¹ƒ ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi cittaá¹ƒ muttaá¹ƒ vimuttaá¹ƒ su
nandiÃ±jahaá¹ƒ oghatiá¹‡á¹‡aá¹ƒ vimuttaá¹ƒ.

__kappaÃ±jahaá¹ƒ abhiyÄ• ce sumedha_nti. __kappÄ• _ti dve kappÄ• --- taá¹‡hÄ• kappo
... ayaá¹ƒ taá¹‡hÄ• kappo ... pe ... ayaá¹ƒ diá¹-á¹-hikappo. buddhassa bhagavato taá¹‡hÄ• k
diá¹-á¹-hikappo paá¹-inissaá¹-á¹-ho. taá¹‡hÄ• kappassa pahÄ«nattÄ• diá¹-á¹-hikappassa pa
tasmÄ• buddho kappaÃ±jaho \Ne 135/. __abhiyÄ• ce_ti yÄ• cÄ• mi abhiyÄ• cÄ• mi ajjhesÄ
pihayÄ• mi jappÄ• mi abhijappÄ• mi. __sumedhÄ• _ vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä• pa
dhammavicayo sammÄ• diá¹-á¹-hi. bhagavÄ• imÄ• ya medhÄ• ya paÃ±Ã±Ä• ya upeto sam
upapanno samupapanno samannÄ• gato. tasmÄ• buddho sumedhoti --- kappaÃ±jahaá¹ƒ a

__sutvÄ• na nÄ• gassa apanamissanti ito_ti. __nÄ• gassÄ• _ti nÄ• go. bhagavÄ• Ä• guá¹ƒ
gacchatÄ«ti nÄ• go, na Ä• gacchatÄ«ti nÄ• go ... pe ... evaá¹ƒ bhagavÄ• na gacchatÄ«ti nÄ
apanamissanti ito_ti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ anusÄ• sanaá¹ƒ anusiá¹-
suá¹‡itvÄ• uggahetvÄ• upadhÄ• rayitvÄ• upalakkhayitvÄ• ito apanamissanti vajissanti pa
disÄ• vidisaá¹ƒ gamissantÄ«ti --- sutvÄ• na nÄ• gassa apanamissanti ito. tenÄ• ha so brÄ•

``okaÃ±jahaá¹ƒ \Be 150/ taá¹‡hacchidaá¹ƒ anejaá¹ƒ, [iccÄ• yasmÄ• bhadrÄ• vudho]

nandiÃ±jahaá¹ƒ oghatiá¹‡á¹‡aá¹ƒ vimuttaá¹ƒ.

kappaÃ±jahaá¹ƒ abhiyÄ• ce sumedhaá¹ƒ, sutvÄ• na nÄ• gassa apanamissanti itoâ€™â€™

<71> á¹• 21 __nÄ• nÄ• janÄ• janapadehi saá¹…gatÄ• , tava vÄ«ra vÄ• kyaá¹ƒ abhikaá¹…

__tesaá¹ƒ tuvaá¹ƒ sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammo ||_

__nÄ• nÄ• janÄ• janapadehi saá¹…gatÄ• _ti. __nÄ• nÄ• janÄ• _ti khattiyÄ• ca brÄ• hmaá
gahaá¹-á¹-hÄ• ca pabbajitÄ• ca devÄ• ca manussÄ• ca. __janapadehi saá¹…gatÄ• _ti aá
kaliá¹…gÄ• ca kÄ• siyÄ• ca kosalÄ• ca vajjiyÄ• ca mallÄ• ca cetiyamhÄ• ca {cetiyamhÄ
vaá¹ƒsÄ• ca kurumhÄ• ca paÃ±cÄ• lÄ• ca macchÄ• ca surasenÄ• ca assakÄ• ca avant
(Katthaci) Nidd I 55} ca kambojÄ• ca. __saá¹…gatÄ• _ti saá¹…gatÄ• samÄ• gatÄ• samoh
nÄ• nÄ• janÄ• janapadehi saá¹…gatÄ• .

__tava vÄ«ra vÄ• kyaá¹ƒ abhikaá¹…khamÄ• nÄ• _ti. __vÄ«rÄ• _ti vÄ«ro. bhagavÄ• vÄ«riy
visavÄ«ti vÄ«ro, alamattoti \Se 201/ vÄ«ro, vigatalomahaá¹ƒsotipi vÄ«ro.

virato idha sabbapÄ• pakehi, nirayadukkhaá¹ƒ aticca vÄ«riyavÄ• so.

so vÄ«riyavÄ• padhÄ• navÄ• , vÄ«ro tÄ• di pavuccate tathattÄ• ti ||

__tava_ \Ne 136/ __vÄ«ra vÄ• kyaá¹ƒ abhikaá¹…khamÄ• nÄ• _ti tuyhaá¹ƒ vacanaá¹ƒ byap
anusÄ• sanaá¹ƒ anusiá¹-á¹-haá¹ƒ. __abhikaá¹…khamÄ• nÄ• _ti abhikaá¹…khamÄ• nÄ• ico
patthayamÄ• nÄ• pihayamÄ• nÄ• abhijappamÄ• nÄ• ti --- tava vÄ«ra vÄ• kyaá¹ƒ abhikaá¹

__tesaá¹ƒ tuvaá¹ƒ sÄ• dhu viyÄ• karohÄ«_ti. __tesa_nti tesaá¹ƒ khattiyÄ• naá¹ƒ brÄ• hmaá
suddÄ• naá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ pabbajitÄ• naá¹ƒ devÄ• naá¹ƒ manussÄ• naá¹ƒ. __tuva
__sÄ• dhu viyÄ• karohÄ«_ti sÄ• dhu Ä• cikkhÄ• hi desehi \Be 151/ paÃ±Ã±apehi paá¹-á¹-ha
uttÄ• nÄ«karohi pakÄ• sehÄ«ti --- tesaá¹ƒ tuvaá¹ƒ sÄ• dhu viyÄ• karohi.

__tathÄ• hi te vidito esa dhammo_ti tathÄ• hi te vidito tulito tÄ«rito vibhÅ«to vibhÄ• vito es
tathÄ• hi te vidito esa dhammo. tenÄ• ha so brÄ• hmaá¹‡o ---

``nÄ• nÄ• janÄ• janapadehi saá¹…gatÄ• , tava vÄ«ra vÄ• kyaá¹ƒ abhikaá¹…khamÄ• nÄ• .

tesaá¹ƒ tuvaá¹ƒ sÄ• dhu viyÄ• karohi, tathÄ• \Se 202/ hi te vidito esa dhammoâ€™â€™ ti |

<72> á¹• 21 __Ä• dÄ• nataá¹‡haá¹ƒ vinayetha sabbaá¹ƒ, [bhadrÄ• vudhÄ• ti bhagavÄ•] _

__uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe. _

__yaá¹ƒ yaÃ±hi lokasmimupÄ• diyanti, teneva mÄ• ro anveti jantuá¹ƒ ||_

__Ä• dÄ• nataá¹‡haá¹ƒ vinayetha sabba_nti Ä• dÄ• nataá¹‡haá¹ƒ vuccati rÅ«pataá¹‡hÄ• .
kiá¹ƒkÄ• raá¹‡Ä• vuccati Ä• dÄ• nataá¹‡hÄ• ? tÄ• ya taá¹‡hÄ• ya rÅ«paá¹ƒ Ä• diyanti upÄ
parÄ• masanti abhinivisanti. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä•
... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ... saá¹ƒsÄ• raá¹ƒ ... vaá¹-á¹-aá¹ƒ Ä• diyanti u
gaá¹‡hanti parÄ• masanti abhinivisanti. taá¹ƒkÄ• raá¹‡Ä• vuccati Ä• dÄ• nataá¹‡hÄ• . __Ä
sabba_nti sabbaá¹ƒ Ä• dÄ• nataá¹‡haá¹ƒ vinayeyya paá¹-ivinayeyya pajaheyya vinodeyya b
gameyyÄ• ti --- Ä• dÄ• nataá¹‡haá¹ƒ vinayetha sabbaá¹ƒ. __bhadrÄ• vudhÄ• ti bhagavÄ• _
bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacan
paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- bhadrÄ• vudhÄ• ti bhagavÄ• .

__uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe_ti. __uddha_nti anÄ• gataá¹ƒ; __adho_ti atÄ«taá¹ƒ
majjhe_ti \Ne 137/ paccuppannaá¹ƒ. __uddha_nti devaloko; __adho_ti nirayaloko; __tiriyaÃ±
manussaloko. atha vÄ• , __uddha_nti kusalÄ• dhammÄ• ; __adho_ti akusalÄ• dhammÄ• ;
abyÄ• katÄ• dhammÄ• . __uddha_nti arÅ«padhÄ• tu; __adho_ti kÄ• madhÄ• tu; __tiriyaÃ±
rÅ«padhÄ• tu. __uddha_nti sukhÄ• vedanÄ• ; __adho_ti dukkhÄ• vedanÄ• ; __tiriyaÃ±cÄ•
vedanÄ• . __uddha_nti uddhaá¹ƒ pÄ• datalÄ• ; __adho_ti \Be 152/ adho kesamatthakÄ• ; __
vemajjheti --- uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

__yaá¹ƒ yaÃ±hi lokasmimupÄ• diyantÄ«_ti yaá¹ƒ yaá¹ƒ rÅ«pagataá¹ƒ vedanÄ• gataá¹ƒ saÃ
saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ Ä• diyanti upÄ• diyanti gaá¹‡hanti parÄ• masa
__lokasmi_nti apÄ• yaloke ... pe ... Ä• yatanaloketi --- yaá¹ƒ yaÃ±hi lokasmimupÄ• diyanti.

__teneva mÄ• ro anveti jantu_nti teneva kammÄ• bhisaá¹…khÄ• ravasena paá¹-isandhiko
Ä• yatanamÄ• ro gatimÄ• ro upapattimÄ• ro paá¹-isandhimÄ• ro bhavamÄ• ro saá¹ƒsÄ• ran

anugacchati anvÄ• yiko hoti. __jantu_nti sattaá¹ƒ janaá¹ƒ naraá¹ƒ mÄ• á¹‡avaá¹ƒ {mÄ• nav
puggalaá¹ƒ jÄ«vaá¹ƒ jÄ• guá¹ƒ jantuá¹ƒ indaguá¹ƒ manujanti --- teneva mÄ• ro anveti jantua
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``Ä• dÄ• nataá¹‡haá¹ƒ vinayetha sabbaá¹ƒ, [bhadrÄ• vudhÄ• ti bhagavÄ•]

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

yaá¹ƒ yaÃ±hi lokasmimupÄ• diyanti, teneva mÄ• ro anveti jantuâ€™â€™ nti ||

<73> á¹• 21 __tasmÄ• _ \Se 204/ __pajÄ• naá¹ƒ na upÄ• diyetha, _ __bhikkhu sato kiÃ±ca

__Ä• dÄ• nasatte iti pekkhamÄ• no, pajaá¹ƒ imaá¹ƒ maccudheyye visattaá¹ƒ ||_

__tasmÄ• pajÄ• naá¹ƒ na upÄ• diyethÄ• _ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒ
taá¹ƒnidÄ• nÄ• , etaá¹ƒ Ä• dÄ«navaá¹ƒ sampassamÄ• no Ä• dÄ• nataá¹‡hÄ• yÄ• ti --- tasm
pajÄ• nanto Ä• jÄ• nanto vijÄ• nanto paá¹-ivijÄ• nanto paá¹-ivijjhanto ``sabbe saá¹…khÄ• rÄ
... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti jÄ• na
vijÄ• nanto paá¹-ivijÄ• nanto paá¹-ivijjhanto. __na upÄ• diyethÄ• _ti rÅ«paá¹ƒ nÄ• diyeyya n
gaá¹‡heyya na parÄ• maseyya nÄ• bhiniviseyya; vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…
viÃ±Ã±Ä• á¹‡aá¹ƒ ... gatiá¹ƒ \Ne 138/ ... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ... saá¹ƒ
vaá¹-á¹-aá¹ƒ nÄ• diyeyya na upÄ• diyeyya na gaá¹‡heyya na parÄ• maseyya nÄ• bhinivisey
na upÄ• diyetha.

__bhikkhu_ \Be 153/ __sato kiÃ±canaá¹ƒ sabbaloke_ti. __bhikkhÅ«_ti puthujjanakalyÄ• á¹‡
vÄ• bhikkhu. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á
... pe ... so vuccati satoti --- bhikkhu sato. __kiÃ±cana_nti kiÃ±ci rÅ«pagataá¹ƒ vedanÄ• gata
saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ. __sabbaloke_ti \Se 205/ s
sabbamanussaloke sabbadevaloke sabbakhandhaloke sabbadhÄ• tuloke sabbaÄ• yatanalo
kiÃ±canaá¹ƒ sabbaloke.

__Ä• dÄ• nasatte iti pekkhamÄ• no_ti Ä• dÄ• nasattÄ• vuccanti ye rÅ«paá¹ƒ Ä• diyanti up
parÄ• masanti abhinivisanti; vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä•
... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ ... saá¹ƒsÄ• raá¹ƒ ... vaá¹-á¹-aá¹ƒ Ä• diyanti u
gaá¹‡hanti parÄ• masanti abhinivisanti. __itÄ«_ti padasandhi ... pe ... padÄ• nupubbatÄ• pe
__pekkhamÄ• no_ti pekkhamÄ• no dakkhamÄ• no dissamÄ• no passamÄ• no olokayamÄ•
--- Ä• dÄ• nasatte iti pekkhamÄ• no.

__pajaá¹ƒ imaá¹ƒ maccudheyye visatta_nti. __pajÄ• _ti sattÄ• dhivacanaá¹ƒ maccudheyyÄ
khandhÄ• ca abhisaá¹…khÄ• rÄ• ca. pajÄ• maccudheyye mÄ• radheyye maraá¹‡adheyye
laggitÄ• palibuddhÄ• . yathÄ• bhittikhile vÄ• nÄ• gadante vÄ• bhaá¹‡á¸• aá¹ƒ sattaá¹ƒ vis
laggaá¹ƒ laggitaá¹ƒ palibuddhaá¹ƒ, evameva pajÄ• maccudheyye mÄ• radheyye maraá¹‡a
Ä• sattÄ• laggÄ• laggitÄ• palibuddhÄ• ti --- pajaá¹ƒ imaá¹ƒ maccudheyye visattaá¹ƒ. tenÄ

``tasmÄ• pajÄ• naá¹ƒ na upÄ• diyetha, bhikkhu \Se 206/ sato kiÃ±canaá¹ƒ sabbaloke.

Ä• dÄ• nasatte iti pekkhamÄ• no, pajaá¹ƒ imaá¹ƒ maccudheyye visattaâ€™â€™ nti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me bhante bhagavÄ• , sÄ• vakohamasmÄ«

bhadrÄ• vudhamÄ• á¹‡avapucchÄ• niddeso dvÄ• dasamo.

13. udayamÄ• á¹‡avapucchÄ• niddeso

<74> á¹• 21 __jhÄ• yiá¹ƒ_ \Se 207/ \Ne 139/ \Be 154/ __virajamÄ• sÄ«naá¹ƒ, [iccÄ• yasmÄ

__katakiccaá¹ƒ anÄ• savaá¹ƒ. _

__pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ. _

__aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«hi_ {saá¹ƒbrÅ«hi (Se) }, avijjÄ• ya pabhedanaá¹ƒ ||_

__jhÄ• yiá¹ƒ virajamÄ• sÄ«na_nti. __jhÄ• yi_nti jhÄ• yÄ« bhagavÄ• . paá¹-hamenapi jhÄ• n
jhÄ• nena jhÄ• yÄ«, tatiyenapi jhÄ• nena jhÄ• yÄ«, catutthenapi jhÄ• nena jhÄ• yÄ«, savitak
jhÄ• yÄ«, avitakkavicÄ• ramattenapi jhÄ• nena jhÄ• yÄ«, avitakkaavicÄ• renapi jhÄ• nena jh
jhÄ• nena jhÄ• yÄ«, nippÄ«tikenapi jhÄ• nena jhÄ• yÄ«, sÄ• tasahagatenapi jhÄ• nena jhÄ
jhÄ• nena jhÄ• yÄ«, suÃ±Ã±atenapi jhÄ• nena jhÄ• yÄ«, animittenapi jhÄ• nena jhÄ• yÄ«, a
jhÄ• yÄ«, lokiyenapi jhÄ• nena jhÄ• yÄ«, lokuttarenapi jhÄ• nena jhÄ• yÄ« jhÄ• narato ekat
sadatthagarukoti --- jhÄ• yiá¹ƒ. __viraja_nti rÄ• go rajo, doso rajo, moho rajo, kodho rajo, up
pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• rajÄ• . te rajÄ• buddhassa bhagavato pahÄ«nÄ•
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• \Se 20
rajÄ• pagato rajavippahÄ«no rajavippayutto sabbarajavÄ«tivatto.

rÄ• go rajo na ca pana reá¹‡u vuccati,

rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• {paá¹-ivinoditvÄ• (Katthaci) Nidd I 209} cakkhumÄ• , tasmÄ• vuccati ||

doso rajo na ca pana reá¹‡u vuccati, dosassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• cakkhumÄ• , tasmÄ• jino vigatarajoti vuccati ||

moho \Be 155/ rajo na ca pana reá¹‡u vuccati, mohassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• cakkhumÄ• , tasmÄ• jino vigatarajoti vuccatÄ«ti || ---

virajaá¹ƒ \Ne 140/ ... pe ....

__Ä• sÄ«na_nti nisinno bhagavÄ• pÄ• sÄ• á¹‡ake cetiyeti --- Ä• sÄ«no.

nagassa {nagarassa (Katthaci) } passe Ä• sÄ«naá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yinoti ||

evampi bhagavÄ• Ä• sÄ«no. atha vÄ• , bhagavÄ• sabbossukkapaá¹-ippassaddhattÄ• Ä• ciá¹‡á¹‡acaraá¹‡o ... pe ... jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi tassa punabbhavoti. evampi bh jhÄ• yiá¹ƒ virajamÄ• sÄ«naá¹ƒ \Se 209/.

__iccÄ• yasmÄ• udayo_ti. __iccÄ• _ti padasandhi ... pe ... __Ä• yasmÄ• _ti piyavacanaá¹ƒ tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• udayo.

__katakiccaá¹ƒ anÄ• sava_nti buddhassa bhagavato kiccÄ• kiccaá¹ƒ karaá¹‡Ä«yÄ• karaá¹ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhar katakicco.

yassa ca visatÄ• {yassa paripatÄ• (Se) passa Nidd I 202} natthi, chinnasotassa bhikkhuno

kiccÄ• kiccappahÄ«nassa, pariá¸·Ä• ho na vijjatÄ«ti ||

__katakiccaá¹ƒ anÄ• sava_nti. __Ä• savÄ• _ti cattÄ• ro Ä• savÄ• --- kÄ• mÄ• savo, bhavÄ avijjÄ• savo. te Ä• savÄ• buddhassa bhagavato pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthu Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho anÄ• savoti --- katakiccaá¹ƒ anÄ• savaá

__pÄ• raguá¹ƒ sabbadhammÄ• na_nti bhagavÄ• sabbadhammÄ• naá¹ƒ abhiÃ±Ã±Ä• pÄ•
pahÄ• napÄ• ragÅ« bhÄ• vanÄ• pÄ• ragÅ« sacchikiriyÄ• pÄ• ragÅ« samÄ• pattipÄ• ragÅ«.
sabbadhammÄ• naá¹ƒ, pariÃ±Ã±Ä• pÄ• ragÅ« sabbadukkhÄ• naá¹ƒ, pahÄ• napÄ• ragÅ« s
catunnaá¹ƒ maggÄ• naá¹ƒ, sacchikiriyÄ• pÄ• ragÅ« nirodhassa, samÄ• pattipÄ• ragÅ« sab
vasippatto pÄ• ramippatto ariyasmiá¹ƒ sÄ«lasmiá¹ƒ; vasippatto \Se 210/ \Be 156/ pÄ• ramip
samÄ• dhismiá¹ƒ; vasippatto pÄ• ramippatto ariyÄ• ya paÃ±Ã±Ä• ya; vasippatto pÄ• ramipp
pÄ• ragato pÄ• rappatto antagato antappatto koá¹-igato \Ne 141/ koá¹-ippatto pariyantagato
vosÄ• nagato vosÄ• nappatto tÄ• á¹‡agato tÄ• á¹‡appatto leá¹‡agato leá¹‡appatto saraá¹‡a
abhayagato abhayappatto accutagato accutappatto amatagato amatappatto nibbÄ• nagato
vuttavÄ• so ciá¹‡á¹‡acaraá¹‡o ... pe ... jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi tassa punabbhavot
sabbadhammÄ• naá¹ƒ.

__atthi paÃ±hena Ä• gama_nti paÃ±hena atthiko Ä• gatomhi, paÃ±haá¹ƒ pucchitukÄ• mo Ä
sotukÄ• mo Ä• gatomhÄ«ti, evampi atthi paÃ±hena Ä• gamaá¹ƒ. atha vÄ• , paÃ±hatthikÄ• m
pucchitukÄ• mÄ• naá¹ƒ paÃ±haá¹ƒ sotukÄ• mÄ• naá¹ƒ Ä• gamanaá¹ƒ abhikkamanaá¹ƒ upa
atthÄ«ti, evampi atthi paÃ±hena Ä• gamaá¹ƒ. atha vÄ• , paÃ±hÄ• gamo tuyhaá¹ƒ atthi, tvam
mayÄ• pucchitaá¹ƒ kathetuá¹ƒ visajjetuá¹ƒ, vahassetaá¹ƒ bhÄ• ranti, evampi atthi paÃ±hen

__aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«hÄ«_ti aÃ±Ã±Ä• vimokkho vuccati arahattavimokkho. arah
Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pa
aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«hi.

__avijjÄ• ya_ \Se 211/ __pabhedana_nti avijjÄ• ya bhedanaá¹ƒ pabhedanaá¹ƒ pahÄ• naá¹ƒ
paá¹-inissaggaá¹ƒ paá¹-ippassaddhaá¹ƒ amataá¹ƒ nibbÄ• nanti --- avijjÄ• ya pabhedanaá¹ƒ

``jhÄ• yiá¹ƒ virajamÄ• sÄ«naá¹ƒ, [iccÄ• yasmÄ• udayo]

katakiccaá¹ƒ anÄ• savaá¹ƒ.

pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«hi, avijjÄ• ya pabhedanaâ€™â€™ nti ||

<75> á¹• 21 __pahÄ• naá¹ƒ_ \Be 157/ __kÄ• macchandÄ• naá¹ƒ, [udayÄ• ti bhagavÄ•] _

__domanassÄ• na cÅ«bhayaá¹ƒ. _

__thinassa_ {thÄ«nassa (Se) } __ca panÅ«danaá¹ƒ, kukkuccÄ• naá¹ƒ nivÄ• raá¹‡aá¹ƒ ||_

__pahÄ• naá¹ƒ kÄ• macchandÄ• na_nti. __chando_ti yo kÄ• mesu kÄ• macchando kÄ• ma
kÄ• masineho kÄ• mapipÄ• sÄ• kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹
kÄ• macchandanÄ«varaá¹‡aá¹ƒ. __pahÄ• naá¹ƒ kÄ• macchandÄ• na_nti kÄ• macchandÄ•
142/ paá¹-inissaggaá¹ƒ paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- pahÄ• naá¹ƒ kÄ• ma
bhagavÄ• _ti. __udayÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena Ä• lapati. __bhaga
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... \Se 212/ sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ•

__domanassÄ• na cÅ«bhaya_nti. __domanassÄ• _ti yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ cetasika
cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ, cetosamphassajÄ• asÄ• tÄ• dukk
cÅ«bhaya_nti kÄ• macchandassa ca domanassassa ca ubhinnaá¹ƒ pahÄ• naá¹ƒ vÅ«pasam
paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- domanassÄ• na cÅ«bhayaá¹ƒ.

__thinassa ca panÅ«dana_nti. __thina_nti yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ• olÄ«
lÄ«yanÄ• lÄ«yitattaá¹ƒ thinaá¹ƒ thiyanÄ• {thÄ«naá¹ƒ thÄ«yanÄ• (Se) } thiyitattaá¹ƒ cittass
thinassa ca panÅ«danaá¹ƒ pahÄ• naá¹ƒ vÅ«pasamaá¹ƒ paá¹-inissaggaá¹ƒ paá¹-ippassaddh
--- thinassa ca panÅ«danaá¹ƒ.

__kukkuccÄ• naá¹ƒ nivÄ• raá¹‡a_nti. __kukkucca_nti hatthakukkuccampi kukkuccaá¹ƒ, pÄ•
hatthapÄ• dakukkuccampi kukkuccaá¹ƒ. akappiye kappiyasaÃ±Ã±itÄ• , kappiye akappiyasa
vajjasaÃ±Ã±itÄ• , vajje avajjasaÃ±Ã±itÄ• . yaá¹ƒ evarÅ«paá¹ƒ kukkuccaá¹ƒ kukkuccÄ• yanÄ
cetaso vippaá¹-isÄ• ro manovilekho, idaá¹ƒ vuccati kukkuccaá¹ƒ. api ca, dvÄ«hi kÄ• raá¹‡eh
kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho --- katattÄ• ca akatattÄ• ca. kathaá¹ƒ kat
uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho? ``kataá¹ƒ me kÄ• yaduccaritaá¹
kÄ• yasucaritaâ€™â€™ nti uppajjati \Se 213/ kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilek
me vacÄ«duccaritaá¹ƒ, akataá¹ƒ me vacÄ«sucaritaâ€™â€™ nti ... pe ... ``kataá¹ƒ me mano
me manosucaritaâ€™â€™ nti ... pe ... ``kato me pÄ• á¹‡Ä• tipÄ• to, akatÄ• me pÄ• á¹‡Ä• t
ti ... pe ... ``kataá¹ƒ me adinnÄ• dÄ• naá¹ƒ, akatÄ• me adinnÄ• dÄ• nÄ• veramaá¹‡Ä«â€™
kÄ• mesumicchÄ• cÄ• ro, akatÄ• me kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«â€™â€™ ti
akatÄ• me musÄ• vÄ• dÄ• veramaá¹‡Ä«â€™â€™ ti ... pe ... ``katÄ• me pisuá¹‡Ä• vÄ• cÄ
}, akatÄ• me pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä«â€™â€™ ti ... pe ... ``katÄ• me pharus
pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä«â€™â€™ ti ... pe ... ``kato me samphappalÄ• po, aka
veramaá¹‡Ä«â€™â€™ ti ... pe ... ``katÄ• me abhijjhÄ• , akatÄ• me anabhijjhÄ• â€™â€™ t
byÄ• pÄ• do, akato me abyÄ• pÄ• doâ€™â€™ ti ... pe ... ``katÄ• me micchÄ• diá¹-á¹-hi, ak
sammÄ• diá¹-á¹-hÄ«â€™â€™ ti \Ne 143/, uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro mar

ca akatattÄ• ca uppajjati kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho.

atha vÄ• , ``sÄ«lesumhi aparipÅ«rakÄ• rÄ«â€™â€™ ti uppajjati kukkuccaá¹ƒ cetaso vippaá
``indriyesumhi aguttadvÄ• roâ€™â€™ ti ... pe ... ``bhojane amattaÃ±Ã±umhÄ«â€™â€™ ti ..
ananuyuttomhÄ«â€™â€™ ti ... ``na satisampajaÃ±Ã±ena samannÄ• gatomhÄ«â€™â€™ ti
satipaá¹-á¹-hÄ• nÄ• ti, cattÄ• ro sammappadhÄ• nÄ• ti cattÄ• ro iddhipÄ• dÄ• ti, paÃ±cindri
balÄ• nÄ«ti, satta \Se 214/ bojjhaá¹…gÄ• ti, ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti ... ``
apariÃ±Ã±Ä• taá¹ƒ, samudayo me appahÄ«no, maggo me abhÄ• vito, nirodho me asacchik
kukkuccaá¹ƒ cetaso vippaá¹-isÄ• ro manovilekho.

__kukkuccÄ• naá¹ƒ nivÄ• raá¹‡a_nti kukkuccÄ• naá¹ƒ Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ pah
vÅ«pasamaá¹ƒ paá¹-inissaggaá¹ƒ paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- kukkuccÄ
tenÄ• ha bhagavÄ• ---

``pahÄ• naá¹ƒ kÄ• macchandÄ• naá¹ƒ, [udayÄ• ti bhagavÄ•]

domanassÄ• na cÅ«bhayaá¹ƒ.

thinassa ca panÅ«danaá¹ƒ, kukkuccÄ• naá¹ƒ nivÄ• raá¹‡aâ€™â€™ nti ||

<76> á¹• 21 __upekkhÄ• satisaá¹ƒsuddhaá¹ƒ_ \Be 159/, __dhammatakkapurejavaá¹ƒ. _

__aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi, avijjÄ• ya pabhedanaá¹ƒ ||_

__upekkhÄ• satisaá¹ƒsuddha_nti. __upekkhÄ• _ti yÄ• catutthe jhÄ• ne upekkhÄ• upekkha
cittasamatÄ• {cittasamatho (Se) Nidd I 207} cittappassaddhatÄ• majjhattatÄ• cittassa. __s
jhÄ• ne upekkhaá¹ƒ Ä• rabbha sati anussati ... pe ... sammÄ• sati. __upekkhÄ• satisaá¹ƒsu
upekkhÄ• ca sati ca suddhÄ• honti visuddhÄ• saá¹ƒsuddhÄ• parisuddhÄ• pariyodÄ• tÄ•
vigatÅ«pakkilesÄ• mudubhÅ«tÄ• kammaniyÄ• á¹-hitÄ• Ä• neÃ±jappattÄ• ti --- upekkhÄ•

__dhammatakkapurejava_nti dhammatakko vuccati sammÄ• saá¹…kappo. so \Se 215/ Ä•
pubbaá¹…gamo hoti aÃ±Ã±Ä• vimokkhassÄ• ti, evampi dhammatakkapurejavaá¹ƒ. atha vÄ
sammÄ• diá¹-á¹-hi. sÄ• Ä• dito hoti, purato hoti, pubbaá¹…gamo hoti aÃ±Ã±Ä• vimokkhass
dhammatakkapurejavaá¹ƒ. atha vÄ• , dhammatakko vuccati catunnaá¹ƒ maggÄ• naá¹ƒ pub
hoti, purato hoti, pubbaá¹…gamo hoti aÃ±Ã±Ä• vimokkhassÄ• ti --- evampi dhammatakkapu

__aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mÄ«_ti aÃ±Ã±Ä• vimokkho vuccati arahattavimokkho. ara
Ä• cikkhÄ• mi desemi paÃ±Ã±apemi paá¹-á¹-hapemi vivarÄ• mi vibhajÄ• mi uttÄ• nÄ«karom

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi.

__avijjÄ• ya pabhedana_nti. __avijjÄ• _ti dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... avijjÄ• moho a
__pabhedana_nti avijjÄ• ya pabhedanaá¹ƒ pahÄ• naá¹ƒ vÅ«pasamaá¹ƒ paá¹-inissaggaá¹ƒ
nibbÄ• nanti --- avijjÄ• ya pabhedanaá¹ƒ. tenÄ• ha bhagavÄ• ---

``upekkhÄ• satisaá¹ƒsuddhaá¹ƒ, dhammatakkapurejavaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi, avijjÄ• ya pabhedanaâ€™â€™ nti ||

<77> á¹• 21 __kiá¹ƒsu saá¹ƒyojano loko, kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ. _

__kissassa vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccati ||_

__kiá¹ƒsu_ \Be 160/ __saá¹ƒyojano loko_ti lokassa saá¹ƒyojanaá¹ƒ lagganaá¹ƒ \Se 216/ ba
kena loko yutto payutto Ä• yutto samÄ• yutto laggo laggito palibuddhoti --- kiá¹ƒsu saá¹ƒyoj

__kiá¹ƒsu tassa vicÄ• raá¹‡a_nti kiá¹ƒsu tassa cÄ• raá¹‡aá¹ƒ vicÄ• raá¹‡aá¹ƒ paá¹-ivicÄ• r
carati vicarati paá¹-ivicaratÄ«ti --- kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ. __kissassa vippahÄ• nena
vuccatÄ«_ti kissassa vippahÄ• nena vÅ«pasamena paá¹-inissaggena paá¹-ippassaddhiyÄ•
pavuccati kathÄ«yati bhaá¹‡Ä«yati dÄ«pÄ«yati voharÄ«yatÄ«ti --- kissassa vippahÄ• nena
tenÄ• ha so brÄ• hmaá¹‡o ---

``kiá¹ƒsu saá¹ƒyojano loko, kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ.

kissassa vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatÄ«â€™â€™ ti ||

<78> á¹• 21 __nandisaá¹ƒyojano_ \Ne 145/ __loko, vitakkassa vicÄ• raá¹‡Ä• . _

__taá¹‡hÄ• ya vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccati ||_

__nandisaá¹ƒyojano loko_ti nandÄ« vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjh
akusalamÅ«laá¹ƒ, ayaá¹ƒ vuccati nandÄ«. yÄ• nandÄ« lokassa saá¹ƒyojanaá¹ƒ lagganaá¹
imÄ• ya nandiyÄ• loko yutto payutto Ä• yutto samÄ• yutto laggo laggito palibuddhoti --- nan

__vitakkassa vicÄ• raá¹‡Ä• _ti. __vitakkÄ• _ti nava vitakkÄ• --- kÄ• mavitakko, byÄ• pÄ• c
vihiá¹ƒsÄ• vitakko, Ã±Ä• tivitakko janapadavitakko \Se 217/, amarÄ• vitakko, parÄ• nudayat
vitakko, lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitakko, anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vita

nava vitakkÄ• . ime nava vitakkÄ• lokassa cÄ• raá¹‡Ä• vicÄ• raá¹‡Ä• paá¹-ivicÄ• raá¹‡Ä• loko carati vicarati paá¹-ivicaratÄ«ti --- vitakkassa vicÄ• raá¹‡Ä• .

__taá¹‡hÄ• ya vippahÄ• nena nibbÄ• naá¹ƒ iti vuccatÄ«_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• __taá¹‡hÄ• ya vippahÄ• nena nibbÄ• naá¹ƒ iti vuccatÄ«_ti taá¹‡hÄ• ya vippahÄ• nena vÅ«p paá¹-ippassaddhiyÄ• nibbÄ• naá¹ƒ iti vuccati pavuccati kathÄ«yati bhaá¹‡Ä«yati dÄ«pÄ«ya taá¹‡hÄ• ya vippahÄ• nena nibbÄ• naá¹ƒ iti vuccati. tenÄ• ha bhagavÄ• ---

``nandisaá¹ƒyojano \Be 161/ loko, vitakkassa vicÄ• raá¹‡Ä• .

taá¹‡hÄ• ya vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatÄ«â€™â€™ ti ||

<79> á¹• 21 __kathaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhati. _

__bhagavantaá¹ƒ puá¹-á¹-humÄ• gamÄ• , taá¹ƒ suá¹‡oma vaco tava ||_

__kathaá¹ƒ satassa carato_ti kathaá¹ƒ satassa sampajÄ• nassa carato viharato iriyato vatta yapayato yÄ• payatoti --- kathaá¹ƒ satassa carato.

__viÃ±Ã±Ä• á¹‡aá¹ƒ_ \Ne 146/ __uparujjhatÄ«_ti viÃ±Ã±Ä• á¹‡aá¹ƒ nirujjhati vÅ«pasamma gacchati paá¹-ippassambhatÄ«ti --- viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhati.

__bhagavantaá¹ƒ puá¹-á¹-humÄ• gamÄ• _ti buddhaá¹ƒ bhagavantaá¹ƒ puá¹-á¹-huá¹ƒ pucch ajjhesituá¹ƒ pasÄ• detuá¹ƒ Ä• gamhÄ• Ä• gatamhÄ• upÄ• gatamhÄ• sampattamhÄ• , ``ta ti --- bhagavantaá¹ƒ puá¹-á¹-humÄ• gamÄ• .

__taá¹ƒ suá¹‡oma vaco tavÄ• _ti. __ta_nti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ an anusiá¹-á¹-haá¹ƒ suá¹‡oma uggaá¹‡hÄ• ma dhÄ• rema upadhÄ• rema upalakkhemÄ• ti --- t tenÄ• ha so brÄ• hmaá¹‡o ---

``kathaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhati.

bhagavantaá¹ƒ puá¹-á¹-humÄ• gamÄ• , taá¹ƒ suá¹‡oma vaco tavÄ• â€™â€™ ti ||

<80> á¹• 21 __ajjhattaÃ±ca bahiddhÄ• ca, vedanaá¹ƒ nÄ• bhinandato. _

__evaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhati ||_

__ajjhattaÃ±ca bahiddhÄ• ca vedanaá¹ƒ nÄ• bhinandato_ti ajjhattaá¹ƒ vedanÄ• su vedanÄ
vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati na ajjhoseti {na ajjhosÄ• ya tiá¹-á¹-hati (Se) }, abhi
abhivadanaá¹ƒ ajjhosÄ• naá¹ƒ gÄ• haá¹ƒ parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahati vinodeti
gameti; bahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« viharanto vedanaá¹ƒ nÄ• bhinandati nÄ
abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhosÄ• naá¹ƒ gÄ• haá¹ƒ parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ
byantÄ«karoti anabhÄ• vaá¹ƒ gameti; ajjhattabahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« vi
nÄ• bhinandati nÄ• bhivadati na ajjhoseti, abhinandanaá¹ƒ abhivadanaá¹ƒ \Be 162/ ajjhosÄ
parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti. ajjh
samudayadhammÄ• nupassÄ« vedanÄ• su vedanÄ• nupassÄ« {idaá¹ƒ padaá¹ƒ natthi Se p
nÄ• bhinandati nÄ• bhivadati na ajjhoseti, abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhosÄ• naá¹ƒ g
abhinivesaá¹ƒ pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti; ajjhattaá¹ƒ vayadham
\Ne 147/ vedanÄ• nupassÄ« viharanto ... pe ... ajjhattaá¹ƒ samudayavayadhammÄ• nupass
vedanÄ• nupassÄ« viharanto ... pe ... bahiddhÄ• samudayadhammÄ• nupassÄ« vedanÄ• s
vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati na ajjhoseti, abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhos
parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti; bah
vedanÄ• su vedanÄ• nupassÄ« viharanto ... pe ... bahiddhÄ• samudayavayadhammÄ• nup
viharanto ... pe ... ajjhattabahiddhÄ• samudayadhammÄ• nupassÄ« vedanÄ• su vedanÄ• n
ajjhattabahiddhÄ• vayadhammÄ• nupassÄ« vedanÄ• su vedanÄ• nupassÄ« viharanto ... p
samudayavayadhammÄ• nupassÄ« vedanÄ• su vedanÄ• nupassÄ« viharanto vedanaá¹ƒ n
ajjhoseti, abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhosÄ• naá¹ƒ gÄ• haá¹ƒ parÄ• mÄ• saá¹ƒ abhin
byantÄ«karoti anabhÄ• vaá¹ƒ gameti. imehi dvÄ• dasahi Ä• kÄ• rehi vedanÄ• su vedanÄ• n
anabhÄ• vaá¹ƒ gameti.

atha vÄ• , vedanaá¹ƒ aniccato passanto vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati na ajjhose
abhivadanaá¹ƒ ajjhosÄ• naá¹ƒ gÄ• haá¹ƒ parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahati vinodeti
gameti. vedanaá¹ƒ dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato ... pe ... nissa
vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati na ajjhoseti, abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhos
parÄ• mÄ• saá¹ƒ abhinivesaá¹ƒ pajahati vinodeti \Se 220/ byantÄ«karoti anabhÄ• vaá¹ƒ ga
{dvÄ• cattÄ• á¸·Ä«sÄ• ya (Se) } Ä• kÄ• rehi vedanÄ• su vedanÄ• nupassÄ« viharanto veda
nÄ• bhivadati na ajjhoseti, abhinandanaá¹ƒ abhivadanaá¹ƒ ajjhosÄ• naá¹ƒ gÄ• haá¹ƒ parÄ•
pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«ti --- ajjhattaÃ±ca bahiddhÄ• ca ve

__evaá¹ƒ_ \Be 163/ __satassa carato_ti evaá¹ƒ satassa sampajÄ• nassa carato viharato iri
pÄ• layato yapayato yÄ• payatoti --- evaá¹ƒ satassa carato.

__viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhatÄ«_ti puÃ±Ã±Ä• bhisaá¹…khÄ• rasahagataá¹ƒ viÃ±Ã±Ä• á¹
apuÃ±Ã±Ä• bhisaá¹…khÄ• rasahagataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• neÃ±jÄ• bhisaá¹…khÄ• ras
nirujjhati vÅ«pasammati atthaá¹ƒ gacchati paá¹-ippassambhatÄ«ti --- viÃ±Ã±Ä• á¹‡aá¹ƒ upa

bhagavÄ• ---

``ajjhattaÃ±ca bahiddhÄ• ca, vedanaá¹ƒ nÄ• bhinandato.

evaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhatÄ«â€™â€™ ti ||

 saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ•

udayamÄ• á¹‡avapucchÄ• niddeso terasamo.

14. posÄ• lamÄ• á¹‡avapucchÄ• niddeso

 <81> á¹• 21 __yo_ \Se 221/ \Ne 148/ __atÄ«taá¹ƒ Ä• disati, [iccÄ• yasmÄ• posÄ• lo] _

__anejo chinnasaá¹ƒsayo. _

__pÄ• raguá¹ƒ_ {pÄ• ragÅ« (Se Katthaci) } __sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• ga

 __yo atÄ«taá¹ƒ Ä• disatÄ«_ti. __yo_ti yo so bhagavÄ• sayambhÅ«. anÄ• cariyako pubbe a
sÄ• maá¹ƒ saccÄ• ni abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ patto, balesu ca vasÄ«bhÄ
Ä• disatÄ«_ti bhagavÄ• attano ca paresaÃ±ca atÄ«tampi Ä• disati, anÄ• gatampi Ä• disati,

 kathaá¹ƒ bhagavÄ• attano atÄ«taá¹ƒ Ä• disati? bhagavÄ• attano atÄ«taá¹ƒ ekampi jÄ• tiá
jÄ• tiyo Ä• disati, tissopi jÄ• tiyo Ä• disati, catassopi jÄ• tiyo Ä• disati, paÃ±capi jÄ• tiyo Ä• d
jÄ• tiyo Ä• disati, vÄ«sampi jÄ• tiyo Ä• disati, tiá¹ƒsampi jÄ• tiyo Ä• disati, cattÄ• lÄ«sampi j
164/, paÃ±Ã±Ä• sampi jÄ• tiyo Ä• disati, jÄ• tisatampi ... pe ... jÄ• tisahassampi ... jÄ• tisata
anekepi saá¹ƒvaá¹‡-á¹‡-akappe ... anekepi vivaá¹‡-á¹‡-akappe ... anekepi saá¹ƒvaá¹‡-á¹‡-avivaá¹‡-
--- ``amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukh
evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ \Se 222/ evaá¹ƒnÄ•
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹‡-isaá¹ƒvedÄ« evamÄ• yupariyan
idhÅ«papannoâ€™â€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ
attano atÄ«taá¹ƒ Ä• disati.

 kathaá¹ƒ bhagavÄ• paresaá¹ƒ atÄ«taá¹ƒ Ä• disati? bhagavÄ• paresaá¹ƒ atÄ«taá¹ƒ ekamp
jÄ• tiyo Ä• disati ... pe ... anekepi saá¹ƒvaá¹‡-á¹‡-avivaá¹‡-á¹‡-akappe Ä• disati --- ``amutrÄ• si e
evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹‡-isaá¹ƒvedÄ« evam
amutra udapÄ• di; tatrÄ• pÄ• si evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• r
evaá¹ƒsukhadukkhappaá¹‡-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™

sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ Ä• disati. evaá¹ƒ bhagavÄ• paresaá¹ƒ atÄ«

bhagavÄ• \Ne 149/ paÃ±ca jÄ• takasatÄ• ni bhÄ• santo attano ca paresaÃ±ca atÄ«taá¹ƒ Ä
mahÄ• padÄ• niyasuttantaá¹ƒ {mahÄ• dhaniyasuttaá¹ƒ (Se) } bhÄ• santo attano ca paresaÃ
mahÄ• sudassaniyasuttantaá¹ƒ bhÄ• santo attano ca paresaÃ±ca atÄ«taá¹ƒ Ä• disati, mahÄ
bhÄ• santo attano ca paresaÃ±ca atÄ«taá¹ƒ Ä• disati, maghadeviyasuttantaá¹ƒ bhÄ• santo
atÄ«taá¹ƒ Ä• disati.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``atÄ«taá¹ƒ kho, cunda, addhÄ• naá¹ƒ Ä• rabbha tathÄ• ga
satÄ• nusÄ• riÃ±Ä• á¹‡aá¹ƒ {satÄ• nussariyaÃ±Ä• á¹‡aá¹ƒ (Katthaci) passa DN III 187} hoti
Ä• kaá¹…khati tÄ• vatakaá¹ƒ \Se 223/ anussarati. anÄ• gataÃ±ca kho, cunda ... pe ... paccu
addhÄ• naá¹ƒ Ä• rabbha tathÄ• gatassa bodhijaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati --- `ayamantimÄ
punabbhavoâ€™â€™ â€™ ti.

indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ \Be 165/ {indriyaparopariyattiÃ±Ä• á¹‡aá¹ƒ (Katthaci) aá¹
oloketabbÄ• } tathÄ• gatassa tathÄ• gatabalaá¹ƒ, sattÄ• naá¹ƒ Ä• sayÄ• nusayaÃ±Ä• á¹‡aá
tathÄ• gatabalaá¹ƒ, yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ {yamakapÄ• á¹-ihiriyaÃ±Ä• á¹‡aá¹ƒ
tathÄ• gatabalaá¹ƒ, mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ tathÄ• gatassa tathÄ•
sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa tathÄ• gatabalaá¹ƒ, anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹
tathÄ• gatabalaá¹ƒ, sabbattha asaá¹…gamappaá¹-ihatamanÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ tathÄ
evaá¹ƒ bhagavÄ• attano ca paresaÃ±ca atÄ«tampi Ä• disati anÄ• gatampi Ä• disati paccup
Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti pakÄ• setÄ«
Ä• disati.

__iccÄ• yasmÄ• posÄ• lo_ti. __iccÄ• _ti padasandhi ... pe ... __Ä• yasmÄ• _ti piyavacana
__posÄ• lo_ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• pos

__anejo chinnasaá¹ƒsayo_ti ejÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ
akusalamÅ«laá¹ƒ. sÄ• ejÄ• taá¹‡hÄ• buddhassa bhagavato pahÄ«nÄ• ucchinnamÅ«lÄ•
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho anejo. ejÄ• ya pah
na iÃ±jati ... pe ... \Se 224/ dukkhepi na iÃ±jati na calati na vedhati nappavedhati na sampav
__chinnasaá¹ƒsayo_ti saá¹ƒsayo vuccati vicikicchÄ• . dukkhe kaá¹…khÄ• ... pe ... chambhi
manovilekho. so saá¹ƒsayo buddhassa bhagavato pahÄ«no chinno ucchinno samucchinno
paá¹-ippassaddho abhabbuppattiko Ã±Ä• á¹‡agginÄ• daá¸• á¸• ho. tasmÄ• buddho chinna
chinnasaá¹ƒsayo.

__pÄ• raguá¹ƒ_ \Ne 150/ __sabbadhammÄ• na_nti bhagavÄ• sabbadhammÄ• naá¹ƒ abhi
pahÄ• napÄ• ragÅ« bhÄ• vanÄ• pÄ• ragÅ« sacchikiriyÄ• pÄ• ragÅ« samÄ• pattipÄ• ragÅ«

sabbadhammÄ• naá¹ƒ ... pe ... jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi tassa punabbhavoti --- pÄ•

__atthi paÃ±hena Ä• gama_nti paÃ±hena atthiko Ä• gatomhi ... pe ... ``vahassetaá¹ƒ bhÄ• paÃ±hena Ä• gamaá¹ƒ. tenÄ• ha so brÄ• hmaá¹‡o ---

``yo \Be 166/ atÄ«taá¹ƒ Ä• disati, [iccÄ• yasmÄ• posÄ• lo]

anejo chinnasaá¹ƒsayo.

pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaâ€™â€™ nti ||

<82> á¹• 21 __vibhÅ«tarÅ«pasaÃ±Ã±issa, sabbakÄ• yappahÄ• yino. _

__ajjhattaÃ±ca bahiddhÄ• ca, natthi kiÃ±cÄ«ti passato. _

__Ã±Ä• á¹‡aá¹ƒ_ \Se 225/ __sakkÄ• nupucchÄ• mi, kathaá¹ƒ neyyo tathÄ• vidho ||_

__vibhÅ«tarÅ«pasaÃ±Ã±issÄ• _ti katamÄ• rÅ«pasaÃ±Ã±Ä• ? rÅ«pÄ• vacarasamÄ• pattiá vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ __vibhÅ«tarÅ«pasaÃ±Ã±issÄ• _ti catasso arÅ«pasamÄ• pattiyo paá¹-iladdhassa {lÄ• bhissa vibhÅ«tÄ• honti vigatÄ• atikkantÄ• samatikkantÄ• vÄ«tivattÄ• ti --- vibhÅ«tarÅ«pasaÃ±Ã±

__sabbakÄ• yappahÄ• yino_ti sabbo tassa paá¹-isandhiko rÅ«pakÄ• yo pahÄ«no, tadaá¹… vikkhambhanappahÄ• nena pahÄ«no tassa rÅ«pakÄ• yoti --- sabbakÄ• yappahÄ• yino.

__ajjhattaÃ±ca bahiddhÄ• ca, natthi kiÃ±cÄ«ti passato_ti. __natthi kiÃ±cÄ«_ti Ä• kiÃ±caÃ± kiá¹ƒkÄ• raá¹‡Ä• ? natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti. yaá¹ƒ viÃ±Ã±Ä• á sato samÄ• pajjitvÄ• tato vuá¹-á¹-hahitvÄ• taÃ±Ã±eva viÃ±Ã±Ä• á¹‡aá¹ƒ abhÄ• veti, vibhÄ ``natthi kiÃ±cÄ«â€™â€™ ti passati --- taá¹ƒkÄ• raá¹‡Ä• natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• ajjhattaÃ±ca bahiddhÄ• ca natthi kiÃ±cÄ«ti passato.

__Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupucchÄ• mÄ«_ti. __sakkÄ• _ti --- sakko. bhagavÄ• sakyakulÄ• ... pe ... pahÄ«nabhayabheravo vigatalomahaá¹ƒsotipi sakko. __Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupu Ã±Ä• á¹‡aá¹ƒ pucchÄ• mi, paÃ±Ã±aá¹ƒ \Se 226/ pucchÄ• mi, sambuddhaá¹ƒ pucchÄ• mi. ` kiá¹ƒsaá¹‡á¹-hitaá¹ƒ kiá¹ƒpakÄ• raá¹ƒ kiá¹ƒpaá¹-ibhÄ• gaá¹ƒ Ã±Ä• á¹‡aá¹ƒ icchitabbaâ€™â sakkÄ• nupucchÄ• mi.

__kathaá¹ƒ neyyo tathÄ• vidho_ti kathaá¹ƒ so netabbo vinetabbo anunetabbo paÃ±Ã±apeta
pekkhetabbo pasÄ• detabbo? kathaá¹ƒ tena {kathamassa (Se) } uttari Ã±Ä• á¹‡aá¹ƒ uppÄ•
__tathÄ• vidho_ti tathÄ• vidho tÄ• diso \Be 167/ tassaá¹‡á¹-hito tappakÄ• ro tappaá¹-ibhÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattilÄ• bhÄ«ti --- kathaá¹ƒ neyyo tathÄ• vidho. tenÄ• ha s

``vibhÅ«tarÅ«pasaÃ±Ã±issa, sabbakÄ• yappahÄ• yino.

ajjhattaÃ±ca bahiddhÄ• ca, natthi kiÃ±cÄ«ti passato.

Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupucchÄ• mi, kathaá¹ƒ neyyo tathÄ• vidhoâ€™â€™ ti ||

<83> á¹• 21 __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sabbÄ• , [posÄ• lÄ• ti bhagavÄ•] _

__abhijÄ• naá¹ƒ tathÄ• gato. _

__tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• ti, dhimuttaá¹ƒ tapparÄ• yaá¹‡aá¹ƒ. _

__viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sabbÄ• _ti bhagavÄ• abhisaá¹…khÄ• ravasena catasso viÃ±Ã
jÄ• nÄ• ti, paá¹-isandhivasena satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo jÄ• nÄ• ti. kathaá¹ƒ bhagavÄ
catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo jÄ• nÄ• ti? vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``rÅ«pupayaá
Katthaci) passa SN b III 53} vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-
(Se Katthaci) }, rÅ«pÄ• rammaá¹‡aá¹ƒ rÅ«pappatiá¹-á¹-haá¹ƒ nandÅ«pasecanaá¹ƒ vuddhiá
Ä• pajjeyya. vedanupayaá¹ƒ vÄ• , bhikkhave ... pe ... saÃ±Ã±upayaá¹ƒ vÄ• , bhikkhave ... p
saá¹…khÄ• rupayaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya
saá¹…khÄ• rappatiá¹-á¹-haá¹ƒ nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ \Se 227/ virÅ«á¸·hiá¹ƒ vepull
ti. evaá¹ƒ bhagavÄ• abhisaá¹…khÄ• ravasena catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo jÄ• nÄ• ti

kathaá¹ƒ bhagavÄ• paá¹-isandhivasena satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo jÄ• nÄ• ti? vuttaÃ±
``santi, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino --- seyyathÄ• pi manussÄ
vinipÄ• tikÄ• . ayaá¹ƒ paá¹-hamÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi \Ne 152/, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi devÄ• Ä• bha
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi \Be 168/, bhikkhave, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• s

catutthÄ« {catutthÄ• (Se) passa AN b 7.44} viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• , ananto Ä• kÄ• soti Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ
(Se) } viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma, ananta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ chaá¹-á¹-hÄ« {chaá¹-á¹-ho (Se) } viÃ±Ã±Ä• á¹

``santi, bhikkhave, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma, natthi
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ sattamÄ« {sattamÄ• (Se) } viÃ±Ã±Ä• á¹‡aá¹-á¹-h
228/ paá¹-isandhivasena satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo jÄ• nÄ• tÄ«ti --- viÃ±Ã±Ä• á¹‡aá¹-á

__posÄ• lÄ• ti bhagavÄ• _ti. __posÄ• lÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• mena
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- pos

__abhijÄ• naá¹ƒ tathÄ• gato_ti. __abhijÄ• na_nti abhijÄ• nanto vijÄ• nanto paá¹-ivijÄ• nant
tathÄ• gato. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``atÄ«taá¹ƒ cepi kho, cunda, hoti abhÅ«taá¹ƒ a
anatthasaÃ±hitaá¹ƒ, na taá¹ƒ tathÄ• gato byÄ• karoti. atÄ«taá¹ƒ cepi, cunda, hoti bhÅ«taá¹ƒ
anatthasaÃ±hitaá¹ƒ, tampi tathÄ• gato na byÄ• karoti. atÄ«taá¹ƒ cepi kho, cunda, hoti bhÅ«
atthasaÃ±hitaá¹ƒ, tatra kÄ• laÃ±Ã±Å« tathÄ• gato hoti tasseva paÃ±hassa veyyÄ• karaá¹‡Ä
cunda, hoti ... pe ... paccuppannaá¹ƒ cepi, cunda, hoti abhÅ«taá¹ƒ atacchaá¹ƒ anatthasaÃ±h
tathÄ• gato byÄ• karoti. paccuppannaá¹ƒ cepi, cunda, hoti bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaÃ
tathÄ• gato \Ne 153/ na byÄ• karoti. paccuppannaá¹ƒ cepi, cunda, hoti bhÅ«taá¹ƒ tacchaá¹ƒ
tatra kÄ• laÃ±Ã±Å« tathÄ• gato hoti tassa paÃ±hassa veyyÄ• karaá¹‡Ä• ya. iti kho, cunda,
atÄ«tÄ• nÄ• gatapaccuppannesu dhammesu tathÄ• gato kÄ• lavÄ• dÄ« bhÅ«tavÄ• dÄ« att
vinayavÄ• dÄ«. tasmÄ• tathÄ• gatoti vuccati.

``yaá¹ƒ kho, cunda, sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ
sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ \
manasÄ• \Se 229/, sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ. tasmÄ• tathÄ• gato
rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, yaÃ±ca rattiá¹ƒ anu
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati lapati niddisati sabb
no aÃ±Ã±athÄ• . tasmÄ• tathÄ• gatoti vuccati. yathÄ• vÄ• dÄ«, cunda, tathÄ• gato tathÄ• k
tathÄ• vÄ• dÄ«. iti yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. tasmÄ•
cunda, loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanu
anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ«. tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti --

__tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• tÄ«_ti bhagavÄ• idhatthaÃ±Ã±eva {idhaá¹-á¹-haÃ±Ã±eva
kammÄ• bhisaá¹…khÄ• ravasena --- ``ayaá¹ƒ puggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjissatÄ«â€™â€™ ti. bhagavÄ• idhatthaÃ±Ã±eva jÄ• nÄ• ti ka
--- ``ayaá¹ƒ puggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapajjiss
idhatthaÃ±Ã±eva jÄ• nÄ• ti kammÄ• bhisaá¹…khÄ• ravasena --- ``ayaá¹ƒ puggalo kÄ• yass
pettivisayaá¹ƒ upapajjissatÄ«â€™â€™ ti. bhagavÄ• idhatthaÃ±Ã±eva jÄ• nÄ• ti kammÄ• b
``ayaá¹ƒ puggalo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussesu uppajjissatÄ«â€™â€
jÄ• nÄ• ti kammÄ• bhisaá¹…khÄ• ravasena --- ``ayaá¹ƒ puggalo suppaá¹-ipanno kÄ• yassa
sugatiá¹ƒ \Se 230/ saggaá¹ƒ lokaá¹ƒ upapajjissatÄ«â€™â€™ ti.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ eva
pajÄ• nÄ• mi --- `tathÄ• yaá¹ƒ puggalo paá¹-ipanno, tathÄ• ca iriyati, taÃ±ca maggaá¹ƒ sam
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
\Ne 154/ puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• k
maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ upapajjissatÄ«â€™ ti.

``idha \Be 170/ panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paric
`tathÄ• yaá¹ƒ puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yath
paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapajjissatÄ«â€™ ti.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• kÄ• yassa
manussesu uppajjissatÄ«â€™ ti.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• kÄ• yassa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissatÄ«â€™ ti.

``idha panÄ• haá¹ƒ, sÄ• riputta, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ•
puggalo paá¹-ipanno tathÄ• ca iriyati taÃ±ca maggaá¹ƒ samÄ• rÅ«á¸·ho, yathÄ• \Se 231/ Ä
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharatÄ«â€™â€™ â€™ ti --- tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• ti.

__dhimuttaá¹ƒ tapparÄ• yaá¹‡a_nti. __dhimutta_nti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. dhimuttar
tatrÄ• dhimuttaá¹ƒ tadadhimuttaá¹ƒ tadÄ• dhipateyyaá¹ƒ. atha vÄ• , bhagavÄ• jÄ• nÄ• ti ---
rÅ«pÄ• dhimutto saddÄ• dhimutto gandhÄ• dhimutto rasÄ• dhimutto phoá¹-á¹-habbÄ• dhim

gaá¹‡Ä• dhimutto Ä• vÄ• sÄ• dhimutto lÄ• bhÄ• dhimutto yasÄ• dhimutto pasaá¹ƒsÄ• dhim
cÄ«varÄ• dhimutto piá¹‡á¸• apÄ• tÄ• dhimutto senÄ• sanÄ• dhimutto gilÄ• napaccayabhes
suttantÄ• dhimutto vinayÄ• dhimutto abhidhammÄ• dhimutto Ä• raÃ±Ã±akaá¹…gÄ• dhimutt
paá¹ƒsukÅ«likaá¹…gÄ• dhimutto tecÄ«varikaá¹…gÄ• dhimutto sapadÄ• nacÄ• rikaá¹…gÄ•
khalupacchÄ• bhattikaá¹…gÄ• dhimutto nesajjikaá¹…gÄ• dhimutto yathÄ• santhatikaá¹…gÄ
paá¹-hamajjhÄ• nÄ• dhimutto dutiyajjhÄ• nÄ• dhimutto tatiyajjhÄ• nÄ• dhimutto
catutthajjhÄ• nÄ• dhimuttoÄ• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattÄ• dhimutto viÃ±Ã±Ä• á¹‡
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattÄ• dhimutto nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasam

__tapparÄ• yaá¹‡a_nti \Ne 155/ \Be 171/ Ä• kiÃ±caÃ±Ã±Ä• yatanamayaá¹ƒ tapparÄ• yaá¹‡
vipÄ• kaparÄ• yaá¹‡aá¹ƒ kammagarukaá¹ƒ paá¹-isandhigarukaá¹ƒ \Se 232/. atha vÄ• , bhag
puggalo rÅ«paparÄ• yaá¹‡o ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiparÄ
dhimuttaá¹ƒ tapparÄ• yaá¹‡aá¹ƒ. tenÄ• ha bhagavÄ• ---

``viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sabbÄ• , [posÄ• lÄ• ti bhagavÄ•]

abhijÄ• naá¹ƒ tathÄ• gato.

tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• ti, dhimuttaá¹ƒ tapparÄ• yaá¹‡aâ€™â€™ nti ||

<84> á¹• 21 __Ä• kiÃ±caÃ±Ã±Ä• sambhavaá¹ƒ Ã±atvÄ• , nandisaá¹ƒyojanaá¹ƒ iti. _

__evametaá¹ƒ abhiÃ±Ã±Ä• ya, tato tattha vipassati. _

__etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassa, brÄ• hmaá¹‡assa vusÄ«mato ||_

__Ä• kiÃ±caÃ±Ã±Ä• sambhavaá¹ƒ Ã±atvÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• sambhavoti vuccati Ä• ki
kammÄ• bhisaá¹…khÄ• ro. Ä• kiÃ±caÃ±Ã±Ä• yatanasaá¹ƒvattanikaá¹ƒ kammÄ• bhisaá¹…k
Ã±atvÄ• , lagganantí Ã±atvÄ• , bandhananti Ã±atvÄ• , palibodhoti Ã±atvÄ• jÄ• nitvÄ• tulay
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- Ä• kiÃ±caÃ±Ã±Ä• sambhavaá¹ƒ Ã±atvÄ• .

__nandisaá¹ƒyojanaá¹ƒ itÄ«_ti __nandisaá¹ƒyojanaá¹ƒ_ vuccati arÅ«parÄ• go. arÅ«parÄ• g
laggaá¹ƒ laggitaá¹ƒ palibuddhaá¹ƒ arÅ«parÄ• gaá¹ƒ nandisaá¹ƒyojananti Ã±atvÄ• , laggana
Ã±atvÄ• , palibodhoti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«ta
__itÄ«_ti padasandhi padasaá¹ƒsaggo padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasi
padÄ• nupubbatÄ• petaá¹ƒ itÄ«ti --- nandisaá¹ƒyojanaá¹ƒ iti.

__evametaá¹ƒ abhiÃ±Ã±Ä• yÄ• _ti evaá¹ƒ etaá¹ƒ abhiÃ±Ã±Ä• ya jÄ• nitvÄ• tulayitvÄ• tÄ«

vibhÅ«taá¹ƒ katvÄ• ti --- evametaá¹ƒ abhiÃ±Ã±Ä• ya.

__tato tattha vipassatÄ«_ti. __tatthÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• tato
jÄ• te cittacetasike dhamme aniccato vipassati, dukkhato vipassati, rogato ... pe ... nissaraá
vipassati dakkhati oloketi nijjhÄ• yati upaparikkhatÄ«ti --- tato tattha vipassati.

__etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassÄ• _ti etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tacchaá¹ƒ bhÅ«taá¹ƒ yÄ• t
tassÄ• ti --- etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassa.

__brÄ• hmaá¹‡assa_ \Be 172/ __vusÄ«mato_ti. __brÄ• hmaá¹‡o_ti sattannaá¹ƒ dhammÄ•
... pe ... asito tÄ• di pavuccate sa brahmÄ• ti. __brÄ• hmaá¹‡assa vusÄ«mato_ti puthujjanal
satta sekkhÄ• appattassa pattiyÄ• anadhigatassa adhigamÄ• ya asacchikatassa sacchikiri
saá¹ƒvasanti Ä• vasanti parivasanti; arahÄ• vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anup
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto; so vutthavÄ• so ciá¹‡á¹‡acara
jÄ• timaraá¹‡asaá¹ƒsÄ• ro; natthi tassa punabbhavoti --- brÄ• hmaá¹‡assa \Se 234/ vusÄ«m

``Ä• kiÃ±caÃ±Ã±Ä• sambhavaá¹ƒ Ã±atvÄ• , nandisaá¹ƒyojanaá¹ƒ iti.

evametaá¹ƒ abhiÃ±Ã±Ä• ya, tato tattha vipassati.

etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassa, brÄ• hmaá¹‡assa vusÄ«matoâ€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ•

posÄ• lamÄ• á¹‡avapucchÄ• niddeso cuddasamo.

15. mogharÄ• jamÄ• á¹‡avapucchÄ• niddeso

<85> á¹• 21 __dvÄ• haá¹ƒ_ \Se 235/ \Ne 157/ __sakkaá¹ƒ apucchissaá¹ƒ, [iccÄ• yasmÄ• m

__na me byÄ• kÄ• si cakkhumÄ• . _

__yÄ• vatatiyaÃ±ca devÄ«si_ {devisi (Se) }, __byÄ• karotÄ«ti me sutaá¹ƒ ||_

__dvÄ• haá¹ƒ sakkaá¹ƒ apucchissa_nti so brÄ• hmaá¹‡o dvikkhattuá¹ƒ buddhaá¹ƒ bhagava
tassa bhagavÄ• paÃ±haá¹ƒ puá¹-á¹-ho na byÄ• kÄ• si --- ``tadantarÄ• {cakkhusamanantar
brÄ• hmaá¹‡assa indriyaparipÄ• ko bhavissatÄ«â€™â€™ ti. __sakka_nti sakko. bhagavÄ•

sakko. atha vÄ• , aá¸• á¸• ho mahaddhano dhanavÄ• tipi sakko. tassimÄ• ni dhanÄ• ni, sey
saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ottappadhanaá¹ƒ sutadhanaá¹ƒ cÄ• gadha
satipaá¹-á¹-hÄ• nadhanaá¹ƒ sammappadhÄ• nadhanaá¹ƒ iddhipÄ• dadhanaá¹ƒ indriyadhan
bojjhaá¹…gadhanaá¹ƒ maggadhanaá¹ƒ phaladhanaá¹ƒ nibbÄ• nadhanaá¹ƒ. imehi anekavid
mahaddhano dhanavÄ• tipi sakko. atha vÄ• , sakko \Be 173/ pahu visavÄ« alamatto sÅ«ro
acchambhÄ« anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigatalomahaá¹ƒsotipi sakko.
apucchissa_nti dvÄ• haá¹ƒ sakkaá¹ƒ apucchissaá¹ƒ ayÄ• cissaá¹ƒ ajjhesissaá¹ƒ pasÄ• day
sakkaá¹ƒ apucchissaá¹ƒ.

__iccÄ• yasmÄ• mogharÄ• jÄ• _ti. __iccÄ• _ti padasandhi ... pe ... __Ä• yasmÄ• _ti \Se 2
... __mogharÄ• jÄ• _ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yas

__na me byÄ• kÄ• si cakkhumÄ• _ti. __na me byÄ• kÄ• sÄ«_ti na me byÄ• kÄ• si na Ä• ci
paá¹-á¹-hapesi na vivari na vibhaji na uttÄ• nÄ«akÄ• si na pakÄ• sesi. __cakkhumÄ• _ti bha
cakkhumÄ• --- maá¹ƒsacakkhunÄ• pi cakkhumÄ• , dibbacakkhunÄ• pi {dibbena cakkhunÄ•
paÃ±Ã±Ä• cakkhunÄ• pi cakkhumÄ• , buddhacakkhunÄ• pi cakkhumÄ• , samantacakkhunÄ

kathaá¹ƒ bhagavÄ• maá¹ƒsacakkhunÄ• pi cakkhumÄ• ? maá¹ƒsacakkhumhi bhagavato pa
--- nÄ«lo ca vaá¹‡á¹‡o, pÄ«tako ca vaá¹‡á¹‡o, lohitako ca vaá¹‡á¹‡o, kaá¹‡ho ca vaá¹‡á¹‡o
vaá¹‡á¹‡o. yattha ca akkhilomÄ• ni patiá¹-á¹-hitÄ• ni taá¹ƒ nÄ«laá¹ƒ hoti sunÄ«laá¹ƒ pÄ• sÄ
umÄ• pupphasamÄ• naá¹ƒ {ummÄ• rapupphasamÄ• naá¹ƒ (Se) Nidd I 156}. tassa parato p
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ pÄ• sÄ• dikaá¹ƒ \Ne 158/ dassaneyyaá¹ƒ kaá¹‡ikÄ• rapupphasan
akkhikÅ«á¹-Ä• ni bhagavato lohitakÄ• ni honti sulohitakÄ• ni pÄ• sÄ• dikÄ• ni dassaneyyÄ•
majjhe kaá¹‡haá¹ƒ hoti sukaá¹‡haá¹ƒ alÅ«khaá¹ƒ siniddhaá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyya
addÄ• riá¹-á¹-hakasamÄ• naá¹ƒ {aá¸·Ä• riá¹-á¹-hakasamÄ• naá¹ƒ (Se) }. tassa parato odÄ•
setaá¹ƒ paá¹‡á¸• araá¹ƒ pÄ• sÄ• dikaá¹ƒ dassaneyyaá¹ƒ osadhitÄ• rakasamÄ• naá¹ƒ. tena
maá¹ƒsacakkhunÄ• attabhÄ• vapariyÄ• pannena purimasucaritakammÄ• bhinibbattena sa
ceva rattiÃ±ca \Se 237/. yadÄ• hi caturaá¹…gasamannÄ• gato andhakÄ• ro hoti sÅ«riyo ca
{atthaá¹…gamito (Se Katthaci) } hoti; kÄ• á¸·apakkho ca uposatho hoti, tibbo ca vanasaá¹‡á
kÄ• á¸·amegho {akÄ• lamegho (Se Katthaci) passa Nidd I 156} abbhuá¹-á¹-hito hoti. evarÅ«
caturaá¹…gasamannÄ• gate andhakÄ• re samantÄ• \Be 174/ yojanaá¹ƒ passati. natthi so k
vÄ• pÄ• kÄ• ro vÄ• pabbato vÄ• gaccho vÄ• latÄ• vÄ• Ä• varaá¹‡aá¹ƒ rÅ«pÄ• naá¹ƒ da
nimittaá¹ƒ katvÄ• tilavÄ• he pakkhipeyya, taá¹ƒyeva tilaphalaá¹ƒ uddhareyya. evaá¹ƒ parisu
pÄ• katikaá¹ƒ maá¹ƒsacakkhu. evaá¹ƒ bhagavÄ• maá¹ƒsacakkhunÄ• pi cakkhumÄ• .

kathaá¹ƒ bhagavÄ• dibbena cakkhunÄ• pi cakkhumÄ• ? bhagavÄ• dibbena cakkhunÄ• v
satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e; su
yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- ``ime vata bhonto sattÄ• kÄ• yaduccaritena sam

samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ•
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• va
manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sa
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™
visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹
sugate duggate, yathÄ• kammÅ«page satte pajÄ• nÄ• ti. Ä• kaá¹…khamÄ• no ca bhagavÄ•
dvepi lokadhÄ• tuyo passeyya, tissopi lokadhÄ• tuyo passeyya, catassopi lokadhÄ• tuyo pa
lokadhÄ• tuyo passeyya, dasapi lokadhÄ• tuyo passeyya, vÄ«sampi lokadhÄ• tuyo passey
passeyya, cattÄ• lÄ«sampi lokadhÄ• tuyo passeyya, paÃ±Ã±Ä• sampi lokadhÄ• tuyo passe
passeyya, sahassimpi cÅ«á¸·anikaá¹ƒ lokadhÄ• tuá¹ƒ passeyya, dvisahassimpi majjhimikaá
passeyya, tisahassimpi lokadhÄ• tuá¹ƒ passeyya, mahÄ• sahassimpi {tisahassiá¹ƒ mahÄ• s
lokadhÄ• tuá¹ƒ passeyya, yÄ• vatakaá¹ƒ vÄ• {yÄ• vatÄ• (Ce Katthaci) } pana Ä• kaá¹…kh
evaá¹ƒ parisuddhaá¹ƒ bhagavato dibbacakkhu. evaá¹ƒ bhagavÄ• dibbena cakkhunÄ• pi ca

kathaá¹ƒ \Se 238/ \Ne 159/ \Be 175/ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• pi cakkhumÄ• ? bha
puthupaÃ±Ã±o javanapaÃ±Ã±o hÄ• sapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o paÃ±Ã
adhigatapaá¹-isambhidappatto catuvesÄ• rajjappatto dasabaladhÄ• rÄ« purisÄ• sabho puris
purisÄ• jaÃ±Ã±o purisadhorayho anantaÃ±Ä• á¹‡o anantatejo anantayaso aá¸• á¸• ho maha
anunetÄ• paÃ±Ã±Ä• petÄ• nijjhÄ• petÄ• pekkhetÄ• pasÄ• detÄ• . so hi bhagavÄ• anupp
asaÃ±jÄ• tassa maggassa saÃ±janetÄ• anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±
maggÄ• nugÄ• ca pana etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• .

so hi bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dh
vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« {dhammasÄ• mi
natthi tassa bhagavato aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá
Katthaci) } paÃ±Ã±Ä• ya. atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppannaá¹ƒ {atÄ«tÄ• nÄ• gatapaccu
sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ
nÄ• ma atthi jÄ• nitabbaá¹ƒ {atthi dhammaá¹ƒ jÄ• nitabbaá¹ƒ (Katthaci) } attattho vÄ• parat
diá¹-á¹-hadhammiko vÄ• attho samparÄ• yiko vÄ• attho uttÄ• no vÄ• attho gambhÄ«ro vÄ
paá¹-icchanno vÄ• attho neyyo vÄ• attho nÄ«to vÄ• attho anavajjo vÄ• attho nikkileso vÄ
attho paramattho \Se 239/ vÄ• {paramattho vÄ• attho (Katthaci) }, sabbaá¹ƒ taá¹ƒ anto buc
parivattati.

sabbaá¹ƒ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti, sabbaá¹ƒ vacÄ«
sabbaá¹ƒ manokammaá¹ƒ Ã±Ä• á¹‡Ä• nuparivatti. atÄ«te buddhassa bhagavato appaá¹-iha
appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, paccuppanne appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá¹ƒ neyyaá¹ƒ. neyyapariyantikaá¹ƒ Ã

Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ, neyyaá¹ƒ atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati, Ã±Ä
neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• . yathÄ• dvinnaá
sammÄ• phusitÄ• naá¹ƒ heá¹-á¹-himaá¹ƒ samuggapaá¹-alaá¹ƒ uparimaá¹ƒ \Be 176/ nÄ• tiva
samuggapaá¹-alaá¹ƒ heá¹-á¹-himaá¹ƒ nÄ• tivattati, aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yin
bhagavato neyyaÃ±ca Ã±Ä• á¹‡aÃ±ca aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino. yÄ• vatak
Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá¹ƒ neyyaá¹ƒ, neyyapariyantikaá¹ƒ Ã
Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ. neyyaá¹ƒ atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati, Ã±Ä
neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• .

sabbadhammesu \Ne 160/ buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. sabbe dhammÄ•
Ä• vajjanapaá¹-ibaddhÄ• Ä• kaá¹…khapaá¹-ibaddhÄ• manasikÄ• rapaá¹-ibaddhÄ• cittupp
buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. sabbesaÃ±ca sattÄ• naá¹ƒ bhagavÄ• Ä• sa
240/ jÄ• nÄ• ti, caritaá¹ƒ jÄ• nÄ• ti, adhimuttiá¹ƒ jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe ti
svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye bhabbÄ• bhabbe satte jÄ• nÄ
sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanussÄ• antobuddhaÃ±Ä• á¹‡e

yathÄ• ye keci macchakacchapÄ• antamaso timitimiá¹…galaá¹ƒ {timitipiá¹…galaá¹ƒ (Katth
antomahÄ• samudde parivattanti, evameva sadevako loko samÄ• rako loko sabrahmako lo
pajÄ• sadevamanussÄ• antobuddhaÃ±Ä• á¹‡e parivattati. yathÄ• ye keci pakkhÄ« antam
upÄ• dÄ• ya Ä• kÄ• sassa padese parivattanti, evameva yepi te sÄ• riputtasamÄ• paÃ±Ã±
buddhaÃ±Ä• á¹‡assa padese parivattanti; buddhaÃ±Ä• á¹‡aá¹ƒ devamanussÄ• naá¹ƒ paÃ±
tiá¹-á¹-hati.

yepi te khattiyapaá¹‡á¸• itÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• gahapatipaá¹‡á¸• itÄ• samaá¹‡a
kataparappavÄ• dÄ• vÄ• lavedhirÅ«pÄ• vobhindantÄ• {te bhindantÄ• (Se Katthaci) } maÃ
diá¹-á¹-higatÄ• ni, te paÃ±he abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• tathÄ• gataá¹ƒ upa
gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni. kathitÄ• visajjitÄ• ca te paÃ±hÄ• bhagavatÄ• {bhaga
niddiá¹-á¹-hakÄ• raá¹‡Ä• . upakkhittakÄ• ca te bhagavato sampajjanti. atha kho bhagavÄ•
yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti. evaá¹ƒ bhagavÄ• paÃ±Ã±Ä• cakkhunÄ• pi cakkhumÄ• .

kathaá¹ƒ \Be 177/ bhagavÄ• buddhacakkhunÄ• pi cakkhumÄ• ? bhagavÄ• buddhacakkhu
{olokento (Katthaci) } addasa satte apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye sv
suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye appekacce paralokavajjabhayadassÄ• vino {para ... da
viharante. seyyathÄ• pi nÄ• ma uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniya
uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá
antonimuggaposÄ«ni {antonimmuggaposÄ«ni (Katthaci) }, appekaccÄ• ni uppalÄ• ni vÄ• pa
puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni samodakaá¹ƒ á¹-hit
vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ•

tiá¹-á¹-hanti anupalittÄ• ni udakena; evamevaá¹ƒ bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ vol
apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye \Ne 161/ svÄ• kÄ• re dvÄ• kÄ• re suv
appekacce paralokavajjabhayadassÄ• vino viharante. jÄ• nÄ• ti bhagavÄ• --- ``ayaá¹ƒ pugg
dosacarito, ayaá¹ƒ mohacarito, ayaá¹ƒ vitakkacarito, ayaá¹ƒ saddhÄ• carito, ayaá¹ƒ Ã±Ä• á
rÄ• gacaritassa bhagavÄ• puggalassa asubhakathaá¹ƒ katheti; dosacaritassa bhagavÄ• p
Ä• cikkhati; mohacaritassa bhagavÄ• puggalassa uddese paripucchÄ• ya kÄ• lena dhamm
dhammasÄ• kacchÄ• ya garusaá¹ƒvÄ• se niveseti; vitakkacaritassa bhagavÄ• puggalassa
Ä• cikkhati; saddhÄ• caritassa bhagavÄ• puggalassa pasÄ• danÄ«yaá¹ƒ nimittaá¹ƒ \Se 242
buddhasubodhiá¹ƒ {buddhasubuddhataá¹ƒ (Katthaci) } dhammasudhammataá¹ƒ saá¹…ghas
attano Ã±Ä• á¹‡acaritassa bhagavÄ• puggalassa vipassanÄ• nimittaá¹ƒ Ä• cikkhati aniccÄ
anattÄ• kÄ• raá¹ƒ.

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito, yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha, pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ {sokÄ• vakiá¹‡á¹‡aá¹ƒ (Se) } janatamapetasoko, avekkhassu jÄ• tijarÄ

evaá¹ƒ \Be 178/ bhagavÄ• buddhacakkhunÄ• pi cakkhumÄ• .

kathaá¹ƒ bhagavÄ• samantacakkhunÄ• pi cakkhumÄ• ? samantacakkhu vuccati sabbaÃ±Ã
sabbaÃ±Ã±utaÃ±Ä• á¹‡ena upeto samupeto upÄ• gato samupÄ• gato upapanno samupapa

``na tassa addiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«â€™â€™ ti ||

evaá¹ƒ bhagavÄ• samantacakkhunÄ• pi cakkhumÄ• ti --- na me byÄ• kÄ• si cakkhumÄ• .

__yÄ• vatatiyaÃ±ca devÄ«si, byÄ• karotÄ«ti me suta_nti yÄ• vatatiyaá¹ƒ buddho sahadhan
puá¹-á¹-ho byÄ• karoti no saá¹ƒsÄ• retÄ«ti {sampÄ• yatÄ«ti (Se) } --- evaá¹ƒ \Se 243/ mayÄ
mayÄ• upadhÄ• ritaá¹ƒ, evaá¹ƒ mayÄ• upalakkhitaá¹ƒ. __devÄ«sÄ«_ti bhagavÄ• ceva isi
rÄ• jÄ• pabbajitÄ• vuccanti rÄ• jisayo, brÄ• hmaá¹‡Ä• pabbajitÄ• vuccanti brÄ• hmaá¹‡is
ceva isi cÄ• ti --- devÄ«si.

atha \Ne 162/ vÄ• , bhagavÄ• pabbajitotipi isi. mahantaá¹ƒ sÄ«lakkhandhaá¹ƒ esÄ« gaves
mahantaá¹ƒ samÄ• dhikkhandhaá¹ƒ ... pe ... mahantaá¹ƒ paÃ±Ã±Ä• kkhandhaá¹ƒ ... mahan
mahantaá¹ƒ vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ esÄ« gavesÄ« pariyesÄ«tipi isi. mahato

esÄ« gavesÄ« pariyesÄ«tipi isi. mahato vipallÄ• sassa pabhedanaá¹ƒ esÄ« gavesÄ« pariye
taá¹‡hÄ• sallassa abbahanaá¹ƒ ... mahato diá¹-á¹-hisaá¹…ghÄ• á¹-assa viniveá¹-hanaá¹ƒ ...
papÄ• tanaá¹ƒ ... mahato abhisaá¹…khÄ• rassa vÅ«pasamaá¹ƒ ... mahato oghassa nitthara
bhÄ• rassa nikkhepanaá¹ƒ ... mahato saá¹ƒsÄ• ravaá¹-á¹-assa upacchedaá¹ƒ ... mahato sa
... mahato pariá¸·Ä• hassa paá¹-ippassaddhiá¹ƒ ... mahato dhammaddhajassa ussÄ• panaá
pariyesÄ«tipi isi. mahante satipaá¹-á¹-hÄ• ne ... mahante sammappadhÄ• ne ... mahantÄ• n
mahantÄ• ni balÄ• ni ... mahante bojjhaá¹…ge ... mahantaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ
paramatthaá¹ƒ á¹ƒ1ataá¹ƒ nibbÄ• naá¹ƒ esÄ« gavesÄ« pariyesÄ«tipi isi. mahesakkhehi vÄ•
pariyesito --- ``kahaá¹ƒ \Be 179/ buddho, kahaá¹ƒ bhagavÄ• , kahaá¹ƒ devadevo, kahaá¹ƒ n
isÄ«ti --- yÄ• vatatiyaÃ±ca devÄ«si byÄ• karotÄ«ti me sutaá¹ƒ. tenÄ• ha so brÄ• hmaá¹‡o --

``dvÄ• haá¹ƒ \Se 244/ sakkaá¹ƒ apucchissaá¹ƒ, [iccÄ• yasmÄ• mogharÄ• jÄ•]

na me byÄ• kÄ• si cakkhumÄ• .

yÄ• vatatiyaÃ±ca devÄ«si, byÄ• karotÄ«ti me sutaâ€™â€™ nti ||

<86> á¹• 21 __ayaá¹ƒ loko paro loko, brahmaloko sadevako. _

__diá¹-á¹-hiá¹ƒ te nÄ• bhijÄ• nÄ• ti, gotamassa yasassino ||_

__ayaá¹ƒ loko paro loko_ti. __ayaá¹ƒ loko_ti manussaloko. __paro loko_ti manussalokaá¹ƒ
paro lokoti --- ayaá¹ƒ loko paro loko.

__brahmaloko sadevako_ti sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hma
--- brahmaloko sadevako.

__diá¹-á¹-hiá¹ƒ te nÄ• bhijÄ• nÄ• tÄ«_ti tuyhaá¹ƒ diá¹-á¹-hiá¹ƒ khantiá¹ƒ ruciá¹ƒ laddhiá¹ƒ a
adhippÄ• yaá¹ƒ loko na jÄ• nÄ• ti --- ``ayaá¹ƒ evaá¹ƒdiá¹-á¹-hiko evaá¹ƒkhantiko evaá¹ƒruci
evaá¹ƒajjhÄ• sayo evaá¹ƒadhippÄ• yoâ€™â€™ ti \Ne 163/ na jÄ• nÄ• ti na passati na dakk
vindati na paá¹-ilabhatÄ«ti --- diá¹-á¹-hiá¹ƒ te nÄ• bhijÄ• nÄ• ti.

__gotamassa yasassino_ti bhagavÄ• yasappattoti yasassÄ«. atha vÄ• , bhagavÄ• sakkat
apacito lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ
gotamassa yassino. tenÄ• ha so brÄ• hmaá¹‡o ---

``ayaá¹ƒ \Se 245/ loko paro loko, brahmaloko sadevako.

diá¹-á¹-hiá¹ƒ te nÄ• bhijÄ• nÄ• ti, gotamassa yasassinoâ€™â€™ ti ||

<87> á¹• 21 __evaá¹ƒ_ \Be 180/ __abhikkantadassÄ• viá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ. _

__kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passati ||_

__evaá¹ƒ abhikkantadassÄ• vi_nti evaá¹ƒ abhikkantadassÄ• viá¹ƒ aggadassÄ• viá¹ƒ seá¹-á viseá¹-á¹-hadassÄ• viá¹ƒ pÄ• mokkhadassÄ• viá¹ƒ uttamadassÄ• viá¹ƒ paramadassÄ• vinti abhikkantadassÄ• viá¹ƒ.

__atthi paÃ±hena Ä• gama_nti paÃ±hena atthiko Ä• gatomhi ... pe ... vahassetaá¹ƒ bhÄ• ra paÃ±hena Ä• gamaá¹ƒ.

__kathaá¹ƒ lokaá¹ƒ avekkhanta_nti kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ paccavekkhantaá¹ƒ tu vibhÄ• vayantaá¹ƒ vibhÅ«taá¹ƒ karontanti --- kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ.

__maccurÄ• jÄ• na passatÄ«_ti maccurÄ• jÄ• na passati na dakkhati nÄ• dhigacchati na --- maccurÄ• jÄ• na passati. tenÄ• ha so brÄ• hmaá¹‡o ---

``evaá¹ƒ abhikkantadassÄ• viá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ.

kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti ||

<88> á¹• 21 __suÃ±Ã±ato_ \Ne 164/ __lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato. _

__attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• . _

__evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passati ||_

__suÃ±Ã±ato_ \Se 246/ __lokaá¹ƒ avekkhassÅ«_ti. __loko_ti nirayaloko tiracchÄ• naloko p manussaloko devaloko khandhaloko dhÄ• tuloko Ä• yatanaloko ayaá¹ƒ loko paro loko brahm loko (Katthaci) }. aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``loko lokoti, bhante, vuc nu kho, bhante, lokoti vuccatÄ«â€™â€™ ti? ``lujjatÄ«ti kho, bhikkhu, tasmÄ• lokoti vuccati. cakkhu kho bhikkhu lujjati, rÅ«pÄ• lujjanti, cakkhuviÃ±Ä• á¹‡aá¹ƒ lujjati, cakkhusamphasso {yamidaá¹ƒ (Katthaci) passa SN b IV 82} cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi lujjati; sotaá¹ƒ lujjati, gandhÄ• lujjanti ... pe ... kÄ• yo l phoá¹-á¹-habbÄ• lujjanti; mano lujjati, dhammÄ• lujjanti, manoviÃ±Ã±Ä• á¹‡aá¹ƒ lujjati, ma yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•

lujjati. lujjatÄ«ti kho, bhikkhu, tasmÄ• lokoti vuccatiâ€™â€™.

__suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«_ti dvÄ«hi kÄ• raá¹‡ehi suÃ±Ã±ato lokaá¹ƒ avekkhati --
avasiyapavattasallakkhaá¹‡avasena {avassiyapavatta ... (Se) } vÄ• tucchasaá¹…khÄ• rasa
kathaá¹ƒ avasiyapavattasallakkhaá¹‡avasena suÃ±Ã±ato lokaá¹ƒ avekkhati? rÅ«pe vaso na
na labbhati, saÃ±Ã±Ä• ya vaso \Se 247/ na labbhati, saá¹…khÄ• resu vaso na labbhati, viÃ±
labbhati. vuttaÃ±hetaá¹ƒ bhagavatÄ• {passa SN b III 59} --- ``rÅ«paá¹ƒ, bhikkhave, anattÄ•
bhikkhave, attÄ• abhavissa, nayidaá¹ƒ rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyya; labbhetha
rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™ ti. yasmÄ• ca kho, bhikkhave, rÅ«pa
rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattati na ca labbhati rÅ«pe --- `evaá¹ƒ me rÅ«paá¹ƒ hotu, e
ahosÄ«â€™ ti.

``vedanÄ• anattÄ• . vedanÄ• ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayidaá¹ƒ vedanÄ•
saá¹ƒvatteyya; labbhetha ca vedanÄ• ya --- `evaá¹ƒ me vedanÄ• hotu, evaá¹ƒ me vedanÄ•
ca kho, bhikkhave, vedanÄ• anattÄ• , tasmÄ• vedanÄ• Ä• bÄ• dhÄ• ya saá¹ƒvattati, na ca
`evaá¹ƒ me vedanÄ• hotu, evaá¹ƒ me vedanÄ• mÄ• ahosÄ«â€™ ti.

``saÃ±Ã±Ä• \Ne 165/ anattÄ• . saÃ±Ã±Ä• ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayida
saá¹ƒvatteyya; labbhetha ca saÃ±Ã±Ä• ya --- `evaá¹ƒ me saÃ±Ã±Ä• hotu, evaá¹ƒ me saÃ±
yasmÄ• ca kho, bhikkhave, saÃ±Ã±Ä• anattÄ• , tasmÄ• saÃ±Ã±Ä• Ä• bÄ• dhÄ• ya saá¹ƒ
saÃ±Ã±Ä• ya --- `evaá¹ƒ me saÃ±Ã±Ä• hotu, evaá¹ƒ me saÃ±Ã±Ä• mÄ• ahosÄ«â€™ ti.

``saá¹…khÄ• rÄ• anattÄ• . saá¹…khÄ• rÄ• ca hidaá¹ƒ, bhikkhave, attÄ• abhavissaá¹ƒsu,
Ä• bÄ• dhÄ• ya saá¹ƒvatteyyuá¹ƒ; labbhetha ca saá¹…khÄ• resu --- `evaá¹ƒ me saá¹…khÄ•
saá¹…khÄ• rÄ• mÄ• ahesuâ€™ nti. yasmÄ• ca kho, bhikkhave \Be 182/, saá¹…khÄ• rÄ•
saá¹…khÄ• rÄ• Ä• bÄ• dhÄ• ya saá¹ƒvattanti, na ca labbhati saá¹…khÄ• resu --- `evaá¹ƒ m
me saá¹…khÄ• rÄ• mÄ• ahesuâ€™ nti.

``viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . viÃ±Ã±Ä• á¹‡aÃ±ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, na
Ä• bÄ• dhÄ• ya saá¹ƒvatteyya; labbhetha ca viÃ±Ã±Ä• á¹‡e --- `evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá
viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ahosÄ«â€™ ti. yasmÄ• ca kho, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ anat
Ä• bÄ• dhÄ• ya saá¹ƒvattati, na ca labbhati viÃ±Ã±Ä• á¹‡e --- `evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ â€™ ti.

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``nÄ• yaá¹ƒ, bhikkhave, kÄ• yo tumhÄ• kaá¹ƒ, napi aÃ±Ã±e
passa SN a II 37}. purÄ• á¹‡amidaá¹ƒ, bhikkhave, kammaá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±
daá¹-á¹-habbaá¹ƒ. tatra kho, bhikkhave, sutavÄ• ariyasÄ• vako paá¹-iccasamuppÄ• daá¹ƒy
manasi karoti --- `iti imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati; imasmiá¹ƒ

hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati, yadidaá¹ƒ --- avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá
saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti --- evametassa kevalassa dukkh
hotiâ€™â€™ â€™.

``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• vi
... pe ... jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• niru
evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. evaá¹ƒ avasiyapava
suÃ±Ã±ato lokaá¹ƒ avekkhati.

kathaá¹ƒ tucchasaá¹…khÄ• rasamanupassanÄ• vasena suÃ±Ã±ato lokaá¹ƒ avekkhati? rÅ«
vedanÄ• ya sÄ• ro na labbhati, saÃ±Ã±Ä• ya sÄ• ro na labbhati, saá¹…khÄ• resu sÄ• ro na
na labbhati; rÅ«paá¹ƒ assÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• rÄ• pagataá¹ƒ niccasÄ• rasÄ• rena vÄ•
attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhamm
assÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• ... pe ... saÃ±Ã±Ä• assÄ• rÄ• nissÄ• rÄ• sÄ• rÄ•
assÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ assÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ•
vÄ• sukhasÄ• rasÄ• rena vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassate
vÄ• . yathÄ• naá¸·o assÄ• ro nissÄ• ro sÄ• rÄ• pagato, yathÄ• ca eraá¹‡á¸• o ... pe ... yath
nissÄ• ro sÄ• rÄ• pagato, yathÄ• ca setagaccho {setavaccho (Katthaci) } assÄ• ro nissÄ• r
yathÄ• ca pÄ• libhaddako {pÄ• á¸·ibhaddako (Katthaci) } assÄ• ro nissÄ• ro sÄ• rÄ• pagato
pheá¹‡apiá¹‡á¸• o {pheá¹‡upiá¹‡á¸• o (Se) } assÄ• ro nissÄ• ro sÄ• rÄ• pagato, yathÄ• ca
{pubbulakaá¹ƒ (Se) } assÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• rÄ• pagataá¹ƒ, yathÄ• ca marÄ«ci assÄ
sÄ• rÄ• pagatÄ• , yathÄ• kadalikkhandho assÄ• ro nissÄ• ro sÄ• rÄ• pagato, yathÄ• mÄ•
sÄ• rÄ• pagatÄ• --- evameva rÅ«paá¹ƒ assÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• rÄ• pagataá¹ƒ niccas
sukhasÄ• rasÄ• rena vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ
vedanÄ• assÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• ... pe ... saÃ±Ã±Ä• assÄ• rÄ• nissÄ• rÄ
assÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ assÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ•
vÄ• sukhasÄ• rasÄ• rena vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassate
vÄ• . evaá¹ƒ tucchasaá¹…khÄ• rasamanupassanÄ• vasena suÃ±Ã±ato lokaá¹ƒ avekkhati. i
suÃ±Ã±ato lokaá¹ƒ avekkhati.

api ca, chahÄ• kÄ• rehi suÃ±Ã±ato lokaá¹ƒ avekkhati. cakkhu suÃ±Ã±aá¹ƒ {Se ... potthake
aÃ±Ã±athÄ• dissati} attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ•
vÄ• , sotaá¹ƒ suÃ±Ã±aá¹ƒ ... pe ... ghÄ• naá¹ƒ suÃ±Ã±aá¹ƒ ... jivhÄ• suÃ±Ã±Ä• ... kÄ• yo
attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madha
... pe ... saddÄ• suÃ±Ã±Ä• ... gandhÄ• suÃ±Ã±Ä• ... rasÄ• suÃ±Ã±Ä• ... phoá¹-á¹-habbÄ

suÃ±Ã±Ä• attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• aviparià¹
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹ƒ ... cakk
184/ ... manosamphasso suÃ±Ã±o ... cakkhusamphassajÄ• vedanÄ• suÃ±Ã±Ä• ... manos
... rÅ«pasaÃ±Ã±Ä• suÃ±Ã±Ä• ... dhammasaÃ±Ã±Ä• suÃ±Ã±Ä• ... rÅ«pasaÃ±cetanÄ• su
suÃ±Ã±Ä• ... rÅ«pataá¹‡hÄ• suÃ±Ã±Ä• ... rÅ«pavitakko suÃ±Ã±o ... rÅ«pavicÄ• ro suÃ±Ã
suÃ±Ã±o attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• aviparià¹‡Ã
chahÄ• kÄ• rehi suÃ±Ã±ato lokaá¹ƒ avekkhati.

api ca, dasahÄ• kÄ• rehi suÃ±Ã±ato lokaá¹ƒ avekkhati. rÅ«paá¹ƒ rittato tucchato suÃ±Ã±at
asÄ• rakato vadhakato vibhavato aghamÅ«lato sÄ• savato saá¹…khatato; vedanaá¹ƒ ... pe
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cutiá¹ƒ ... upapattiá¹ƒ ... paá¹-isandhiá¹ƒ ... bhavaá¹ƒ
saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ rittato tucchato suÃ±Ã±ato anattato asÄ• rakato vadhakato vibhava
sÄ• savato saá¹…khatato. evaá¹ƒ dasahÄ• kÄ• rehi suÃ±Ã±ato lokaá¹ƒ avekkhati.

api ca, dvÄ• dasahÄ• kÄ• rehi suÃ±Ã±ato lokaá¹ƒ avekkhati. rÅ«paá¹ƒ na satto na jÄ«vo na
itthÄ« na puriso na attÄ• na attaniyaá¹ƒ nÄ• haá¹ƒ na mama na koci na kassaci; vedanÄ•
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ na satto na jÄ«vo na naro na mÄ• á¹‡avo na itthÄ« na
attaniyaá¹ƒ nÄ• haá¹ƒ na mama na koci na kassaci. evaá¹ƒ dvÄ• dasahÄ• kÄ• rehi suÃ±Ã±

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ taá¹ƒ pajahatha. taá¹ƒ
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? rÅ«pa
tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bh
bhikkhave, na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. sÄ• vo pahÄ«nÄ• dÄ«gharattaá¹ƒ hitÄ• ya s
saÃ±Ã±Ä• , bhikkhave, na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. sÄ• vo pahÄ«nÄ• dÄ«gharattaá
bhavissati. saá¹…khÄ• rÄ• , bhikkhave, na tumhÄ• kaá¹ƒ; te pajahatha. te vo pahÄ«nÄ• dÄ
sukhÄ• ya bhavissanti. viÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. ta
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya \Se 252/ bhavissati. seyyathÄ• pi \Be 185/ {taá¹ƒ kiá¹ƒ n
Katthaci) passa SN b III 33}, bhikkhave, yaá¹ƒ imasmiá¹ƒ jetavane tiá¹‡akaá¹-á¹-hasÄ• khÄ•
hareyya vÄ• á¸• aheyya vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyya. api nu tumhÄ• kaá¹ƒ evama
á¸• ahati vÄ• yathÄ• paccayaá¹ƒ vÄ• karotÄ«â€™ ti? `no hetaá¹ƒ, bhanteâ€™. `taá¹ƒ kissa
etaá¹ƒ, bhante, attÄ• vÄ• attaniyaá¹ƒ vÄ• â€™ ti. evameva kho, bhikkhave, yaá¹ƒ na \Ne 1
pajahatha; taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca, bhik
rÅ«paá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá
bhavissati. vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave
pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ t
avekkhati.

Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- `` `suÃ±Ã±o {suÃ±Ã±ato (Katthaci) pas

suÃ±Ã±o lokoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, suÃ±Ã±o lokoti vuccatÄ«
kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• , tasmÄ• suÃ±Ã±o lokoti vuccati. ki
attena vÄ• attaniyena vÄ• ? cakkhu kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ•
... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹ƒ ... cakkhusamphasso suÃ±Ã±o ... yampidaá¹ƒ cak
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi suÃ±Ã
vÄ• . sotaá¹ƒ suÃ±Ã±aá¹ƒ ... saddÄ• suÃ±Ã±Ä• ... ghÄ• naá¹ƒ suÃ±Ã±aá¹ƒ ... gandhÄ• su
... rasÄ• suÃ±Ã±Ä• ... kÄ• yo suÃ±Ã±o \Se 253/ ... phoá¹-á¹-habbÄ• suÃ±Ã±Ä• ... mano s
suÃ±Ã±Ä• ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹ƒ ... manosamphasso suÃ±Ã±o ... yampid
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
attena vÄ• attaniyena vÄ• . yasmÄ• ca kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena
vuccatÄ«â€™â€™ ti. evampi suÃ±Ã±ato lokaá¹ƒ avekkhati.

``suddhaá¹ƒ dhammasamuppÄ• daá¹ƒ, suddhasaá¹…khÄ• rasantatiá¹ƒ.

passantassa yathÄ• bhÅ«taá¹ƒ, na bhayaá¹ƒ hoti gÄ• maá¹‡i ||

``tiá¹‡akaá¹-á¹-hasamaá¹ƒ \Be 186/ lokaá¹ƒ, yadÄ• paÃ±Ã±Ä• ya passati.

nÄ• Ã±Ã±aá¹ƒ {na aÃ±Ã±aá¹ƒ (Ce Se Katthaci) } patthayate kiÃ±ci, aÃ±Ã±atrappaá¹-isandh

evampi suÃ±Ã±ato lokaá¹ƒ avekkhati.

vuttaÃ±hetaá¹ƒ bhagavatÄ• {passa SN b IV 246} --- ``evameva kho, bhikkhave, bhikkhu rÅ
yÄ• vatÄ• rÅ«passa gati, vedanaá¹ƒ samannesati yÄ• vatÄ• vedanÄ• ya gati, saÃ±Ã±aá¹ƒ
saÃ±Ã±Ä• ya gati, saá¹…khÄ• re samannesati yÄ• vatÄ• saá¹…khÄ• rÄ• naá¹ƒ gati, viÃ±Ã
viÃ±Ã±Ä• á¹‡assa gati \Ne 169/. tassa rÅ«paá¹ƒ {tassa bhikkhuno rÅ«paá¹ƒ (Se) } samanne
gati, vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ samannesato y
gati, yampissa taá¹ƒ hoti ahanti vÄ• mamanti vÄ• asmÄ«ti vÄ• , tampi \Se 254/ tassa na h
suÃ±Ã±ato lokaá¹ƒ avekkhati.

__suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«_ti suÃ±Ã±ato lokaá¹ƒ avekkhassu paccavekkhassu da
vibhÄ• vehi vibhÅ«taá¹ƒ karohÄ«ti --- suÃ±Ã±ato lokaá¹ƒ avekkhassu.

__mogharÄ• ja sadÄ• sato_ti. __mogharÄ• jÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ•
sabbakÄ• laá¹ƒ ... pe ... pacchime vayokhandhe. __sato_ti catÅ«hi kÄ• raá¹‡ehi sato --- kÄ•
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento sato ... pe ... so vuccati satoti --- mo

__attÄ• nudiá¹-á¹-hiá¹ƒ Å«haccÄ• _ti attÄ• nudiá¹-á¹-hi vuccati vÄ«sativatthukÄ• sakkÄ• ya

assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme a
adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato sa
attÄ• naá¹ƒ attani vÄ• rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ, vedanaá¹ƒ ... pe ... saÃ±Ã±
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ•
viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• yata
viparÄ«taggÄ• ho vipallÄ• saggÄ• ho micchÄ• gÄ• ho \Se 255/ ayÄ• thÄ• vakasmiá¹ƒ \Be 1
yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni, ayaá¹ƒ attÄ• nudiá¹-á¹-hi. __attÄ• nudiá¹-á¹-hi
attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca samÅ«hacca {uhacca samuhacca (Katthaci) saddanÄ«tiyÄ•
samuddharitvÄ• uppÄ• á¹-ayitvÄ• samuppÄ• á¹-ayitvÄ• pajahitvÄ• vinodetvÄ• byantÄ«k
gametvÄ• ti --- attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca.

__evaá¹ƒ maccutaro siyÄ• _ti evaá¹ƒ maccupi tareyyÄ• si, jarÄ• pi tareyyÄ• si, maraá¹‡am
uttareyyÄ• si patareyyÄ• si samatikkameyyÄ• si vÄ«tivatteyyÄ• sÄ«ti --- evaá¹ƒ maccutaro

__evaá¹ƒ_ \Ne 170/ __lokaá¹ƒ avekkhanta_nti evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ paccavekkha
tÄ«rayantaá¹ƒ vibhÄ• vayantaá¹ƒ vibhÅ«taá¹ƒ karontanti --- evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ.

__maccurÄ• jÄ• na passatÄ«_ti maccupi maccurÄ• jÄ• , mÄ• ropi maccurÄ• jÄ• , maraá¹‡
passatÄ«_ti maccurÄ• jÄ• na passatÄ« na dakkhati nÄ• dhigacchati na vindati na paá¹-ilab
bhagavatÄ• --- ``seyyathÄ• pi, bhikkhave, Ä• raÃ±Ã±iko migo araÃ±Ã±e pavane caramÄ• r
vissattho {vissaá¹-á¹-ho (Katthaci) } tiá¹-á¹-hati vissattho nisÄ«dati vissattho seyyaá¹ƒ kappe
hetu? anÄ• pÄ• thagato {anÄ• pÄ• tagato (Katthaci) }, bhikkhave, luddassa. evameva kho, l
vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«
jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu andhamakÄ• si {antar
MN I 271} mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ• mÄ• racakkhuá¹ƒ \Se 256/ adassanaá¹ƒ gato pÄ

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sam
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikk
mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ• mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• , paá
atthaá¹…gamÄ• , nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• , ananto Ä• kÄ• soti Ä• kÄ• sA
viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu \Be 188/ andhamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ
mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkam viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ... pe ....

``puna caparaá¹ƒ, bhikkhave, sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma natt Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati ... pe ....

``puna caparaá¹ƒ, bhikkhave, sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasa upasampajja viharati ... pe ....

``puna \Ne 171/ caparaá¹ƒ, bhikkhave, sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ s saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati; paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ• mÄ• racakkhu pÄ• pimato, tiá¹‡á¹‡o loke visattikaâ€™ nti. so vissattho gacchati vissattho tiá¹-á¹-hati vissat vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa hetu? anÄ• pÄ• thagato bhikkhu pÄ• pimatoâ€™â€™ passati. tenÄ• ha bhagavÄ• ---

``suÃ±Ã±ato \Se 257/ lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti ||

saha gÄ• thÄ• pariyosÄ• nÄ• ... pe ... satthÄ• me, bhante bhagavÄ• , sÄ• vakohamasmÄ•

mogharÄ• jamÄ• á¹‡avapucchÄ• niddeso pannarasamo.

16. piá¹…giyamÄ• á¹‡avapucchÄ• niddeso

<89> á¹• 21 __jiá¹‡á¹‡ohamasmi_ \Se 258/ __abalo vÄ«tavaá¹‡á¹‡o_ {vivaá¹‡á¹‡o (Se) }, _ piá¹…giyo] _

__nettÄ• na suddhÄ• savanaá¹ƒ na phÄ• su. _

__mÄ• haá¹ƒ nassaá¹ƒ momuho antarÄ• va_ {antarÄ• ya (Se Katthaci) }, __Ä• cikkha dham _

__jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒ ||_

__jiá¹‡á¹‡ohamasmi_ \Be 189/ __abalo vÄ«tavaá¹‡á¹‡o_ti. __jiá¹‡á¹‡ohamasmÄ«_ti jiá¹‡á
addhagato vayoanuppatto vÄ«savassasatiko jÄ• tiyÄ• . __abalo_ti dubbalo appabalo appat
vÄ«tavaá¹‡á¹‡o vigatavaá¹‡á¹‡o vigacchitavaá¹‡á¹‡o. yÄ• sÄ• purimÄ• subhÄ• vaá¹‡á¹‡
Ä• dÄ«navo pÄ• tubhÅ«toti --- jiá¹‡á¹‡ohamasmi abalo vÄ«tavaá¹‡á¹‡o.

__iccÄ• yasmÄ• piá¹…giyo_ti. __iccÄ• _ti padasandhi ... pe .... __Ä• yasmÄ• _ti piyavacan
__piá¹…giyo_ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ ... pe ... abhilÄ• poti --- iccÄ• yasmÄ• pi

__nettÄ• _ \Ne 172/ __na suddhÄ• savanaá¹ƒ na phÄ• sÅ«_ti nettÄ• asuddhÄ• avisuddhÄ
tathÄ• cakkhunÄ• rÅ«pe passÄ• mÄ«ti --- nettÄ• na suddhÄ• . __savanaá¹ƒ na phÄ• sÅ«
avisuddhaá¹ƒ aparisuddhaá¹ƒ avodÄ• taá¹ƒ. no tathÄ• sotena saddaá¹ƒ suá¹‡omÄ«ti --- ne
na phÄ• su.

__mÄ• haá¹ƒ_ \Se 259/ __nassaá¹ƒ momuho antarÄ• vÄ• _ti. __mÄ• haá¹ƒ nassa_nti mÄ•
mÄ• haá¹ƒ panassaá¹ƒ. __momuho_ti mohamuho avijjÄ• gato aÃ±Ã±Ä• á¹‡Ä« avibhÄ• vÄ«
tuyhaá¹ƒ dhammaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-ipadaá¹ƒ maggaá¹ƒ anaÃ±Ã±Ä• ya anadhigantvÄ•
aphassayitvÄ• asacchikaritvÄ• antarÄ• yeva kÄ• laá¹…kareyyanti --- mÄ• haá¹ƒ nassaá¹ƒ

__Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±a_nti. __dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ ma
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
cattÄ• ro satipaá¹-á¹-hÄ• ne, cattÄ• ro sammappadhÄ• ne, cattÄ• ro iddhipÄ• de, paÃ±cindr
satta bojjhaá¹…ge, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, nibbÄ• naÃ±ca nibbÄ• nagÄ•
Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vivarÄ• hi vibhajÄ• hi uttÄ• nÄ«karohi pa
dhammaá¹ƒ. __yamahaá¹ƒ vijaÃ±Ã±a_nti yamahaá¹ƒ jÄ• neyyaá¹ƒ Ä• jÄ• neyyaá¹ƒ vijÄ• ne
paá¹-ivijjheyyaá¹ƒ adhigaccheyyaá¹ƒ phasseyyaá¹ƒ sacchikareyyanti --- Ä• cikkha dhammaa
vijaÃ±Ã±aá¹ƒ.

__jÄ• tijarÄ• ya idha vippahÄ• na_nti idheva jÄ• tijarÄ• maraá¹‡assa pahÄ• naá¹ƒ vÅ«pasa
paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒ. tenÄ• ha

``jiá¹‡á¹‡ohamasmi \Be 190/ abalo vÄ«tavaá¹‡á¹‡o, [iccÄ• yasmÄ• piá¹…giyo]

nettÄ• na suddhÄ• savanaá¹ƒ na phÄ• su.

mÄ• haá¹ƒ \Se 260/ nassaá¹ƒ momuho antarÄ• va, Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ

jÄ• tijarÄ• ya idha vippahÄ• naâ€™â€™ nti ||

<90> á¹• 21 __disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• ne, [piá¹…giyÄ• ti bhagavÄ•] _

__ruppanti rÅ«pesu janÄ• pamattÄ• . _

__tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu rÅ«paá¹ƒ apunabbhavÄ• ya ||_

__disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• ne_ti. __rÅ«pa_nti cattÄ• ro ca mahÄ• bhÅ«tÄ• catu
upÄ• dÄ• ya \Ne 173/ rÅ«paá¹ƒ. sattÄ• rÅ«pahetu rÅ«pappaccayÄ• rÅ«pakÄ• raá¹‡Ä• ha
upahaÃ±Ã±anti upaghÄ• tiyanti {upaghÄ• tayanti (Se Katthaci) }. rÅ«pe sati vividhakammak
{vividhakammakaraá¹‡Ä• ni (Katthaci) } kÄ• renti. kasÄ• hipi tÄ• á¸·enti, vettehipi tÄ• á¸·enti
aá¸• á¸• hadaá¹‡á¸• akehipi tÄ• á¸·enti, hatthampi chindanti, pÄ• dampi chindanti, hatthapÄ
kaá¹‡á¹‡ampi chindanti, nÄ• sampi chindanti, kaá¹‡á¹‡anÄ• sampi chindanti, bilaá¹…gathÄ
saá¹…khamuá¹‡á¸• ikampi karonti, rÄ• humukhampi karonti, jotimÄ• likampi karonti, hatthap
erakavattikampi karonti, cÄ«rakavÄ• sikampi karonti, eá¹‡eyyakampi karonti, baá¸·isamaá¹ƒ
kahÄ• paá¹‡ikampi karonti, khÄ• rÄ• patacchikampi {khÄ• rÄ• paá¹-icchikampi (Katthaci) } k
palighaparivattikampi karonti, palÄ• lapÄ«á¹-hakampi karonti, tattenapi telena osiÃ±canti, su
khÄ• dÄ• penti, jÄ«vantampi sÅ«le uttÄ• senti, asinÄ• pi sÄ«saá¹ƒ chindanti. evaá¹ƒ \Se 26
rÅ«pappaccayÄ• rÅ«pakÄ• raá¹‡Ä• haÃ±Ã±anti vihaÃ±Ã±anti upahaÃ±Ã±anti upaghÄ• tiy
vihaÃ±Ã±amÄ• ne upahaÃ±Ã±amÄ• ne upaghÄ• tiyamÄ• ne disvÄ• passitvÄ• tulayitvÄ• t
vibhÅ«taá¹ƒ katvÄ• ti --- disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• ne.

__piá¹…giyÄ• ti bhagavÄ• _ti. __piá¹…giyÄ• _ti bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ nÄ• me
gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- piá¹

__ruppanti_ \Be 191/ __rÅ«pesu janÄ• pamattÄ• _ti. __ruppantÄ«_ti ruppanti kuppanti pÄ«
(Se Katthaci) } ghaá¹-á¹-ayanti, byÄ• dhitÄ• domanassitÄ• honti. cakkhurogena ruppanti ku
ghaá¹-á¹-ayanti, byÄ• dhitÄ• domanassitÄ• honti. sotarogena ... pe ... kÄ• yarogena ... pe
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassehi ruppanti kuppanti pÄ«á¸·ayanti ghaá
domanassitÄ• hontÄ«ti --- ruppanti rÅ«pesu.

atha vÄ• , cakkhusmiá¹ƒ hÄ«yamÄ• ne hÄ• yamÄ• ne parihÄ• yamÄ• ne vemÄ• ne {vihÄ•
antaradhÄ• yamÄ• ne ruppanti ... pe ... domanassitÄ• honti. sotasmiá¹ƒ ... pe ... ghÄ• nasm
kÄ• yasmiá¹ƒ ... rÅ«pasmiá¹ƒ ... saddasmiá¹ƒ ... gandhasmiá¹ƒ ... rasasmiá¹ƒ ... phoá¹-á¹-ha
kulasmiá¹ƒ ... gaá¹‡asmiá¹ƒ ... Ä• vÄ• sasmiá¹ƒ ... lÄ• bhasmiá¹ƒ ... yasasmiá¹ƒ ... pasaá¹ƒ
... cÄ«varasmiá¹ƒ ... piá¹‡á¸• apÄ• tasmiá¹ƒ ... senÄ• sanasmiá¹ƒ ... gilÄ• napaccayabhesaj
hÄ«yamÄ• ne hÄ• yamÄ• ne parihÄ• yamÄ• ne vemÄ• ne vigacchamÄ• ne antaradhÄ• yam
ghaá¹-á¹-ayanti, byÄ• dhitÄ• domanassitÄ• hontÄ«ti --- evampi ruppanti rÅ«pesu.

__janÄ• _ti \Ne 174/ khattiyÄ• ca brÄ• hmaá¹‡Ä• ca \Se 262/ vessÄ• ca suddÄ• ca gaha
devÄ• ca manussÄ• ca. __pamattÄ• _ti pamÄ• do vattabbo kÄ• yaduccaritena vÄ• vacÄ«
vÄ• paÃ±casu kÄ• maguá¹‡esu cittassa vosaggo vosaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹
asakkaccakiriyatÄ• asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittaccha
nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ {abahulikammaá¹ƒ (Ka
ananuyogo pamÄ• do. yo evarÅ«po pamÄ• do pamajjanÄ• pamajjitattaá¹ƒ --- ayaá¹ƒ vucca
samannÄ• gatÄ• janÄ• pamattÄ• ti --- ruppanti rÅ«pesu janÄ• pamattÄ• .

__tasmÄ• tuvaá¹ƒ piá¹…giya appamatto_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒ
taá¹ƒnidÄ• nÄ• evaá¹ƒ Ä• dÄ«navaá¹ƒ sampassamÄ• no rÅ«pesÅ«ti --- tasmÄ• tuvaá¹ƒ pi
sakkaccakÄ• rÄ« sÄ• taccakÄ• rÄ« ... pe ... appamÄ• do kusalesu dhammesÅ«ti --- tasmÄ•
appamatto.

__jahassu rÅ«paá¹ƒ apunabbhavÄ• yÄ• _ti. __rÅ«pa_nti cattÄ• ro ca mahÄ• bhÅ«tÄ• catu
upÄ• dÄ• ya rÅ«paá¹ƒ. __jahassu rÅ«pa_nti jahassu rÅ«paá¹ƒ, pajahassu rÅ«paá¹ƒ, vinode
rÅ«paá¹ƒ, anabhÄ• vaá¹ƒ gamehi rÅ«paá¹ƒ. __apunabbhavÄ• yÄ• _ti \Be 192/ yathÄ• te rÅ
punapaá¹-isandhiko bhavo na nibbatteyya kÄ• madhÄ• tuyÄ• vÄ• rÅ«padhÄ• tuyÄ• vÄ• a
vÄ• rÅ«pabhave vÄ• arÅ«pabhave \Se 263/ vÄ• , saÃ±Ã±Ä• bhave vÄ• asaÃ±Ã±Ä• bhav
vÄ• , ekavokÄ• rabhave vÄ• catuvokÄ• rabhave vÄ• paÃ±cavokÄ• rabhave vÄ• , puna ga
paá¹-isandhiyÄ• vÄ• bhave vÄ• saá¹ƒsÄ• re vÄ• vaá¹-á¹-e vÄ• na janeyya na saÃ±janey
nÄ• bhinibbatteyya, idheva nirujjheyya vÅ«pasameyya atthaá¹ƒ gaccheyya paá¹-ippassamb
rÅ«paá¹ƒ apunabbhavÄ• ya. tenÄ• ha bhagavÄ• ---

``disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• ne, [piá¹…giyÄ• ti bhagavÄ•]

ruppanti rÅ«pesu janÄ• pamattÄ• .

tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu rÅ«paá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti ||

<91> á¹• 21 __disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo. _

__na tuyhaá¹ƒ adiá¹-á¹-haá¹ƒ assutaá¹ƒ amutaá¹ƒ, atho aviÃ±Ã±Ä• taá¹ƒ kiÃ±ci namatthi lo

__Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ, jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒ ||_

__disÄ• _ \Ne 175/ __catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo_ti das

__na tuyhaá¹ƒ adiá¹-á¹-haá¹ƒ assutaá¹ƒ amutaá¹ƒ, atho aviÃ±Ã±Ä• taá¹ƒ kiÃ±ci namatthi lo

adiá¹-á¹-haá¹ƒ assutaá¹ƒ amutaá¹ƒ aviÃ±Ã±Ä• taá¹ƒ kiÃ±ci attattho vÄ• parattho vÄ• ubha
diá¹-á¹-hadhammiko vÄ• attho samparÄ• yiko vÄ• attho uttÄ• no vÄ• attho gambhÄ«ro vÄ
paá¹-icchanno vÄ• attho neyyo vÄ• attho nÄ«to vÄ• attho anavajjo vÄ• attho nikkileso vÄ
attho paramattho vÄ• natthi na \Se 264/ sati na saá¹ƒvijjati nupalabbhatÄ«ti --- na tuyhaá¹ƒ
assutaá¹ƒ amutaá¹ƒ, atho aviÃ±Ã±Ä• taá¹ƒ kiÃ±ci namatthi loke.

__Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±a_nti. __dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ ...
nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ Ä• cikkhÄ• hi desehi paÃ±Ã±apehi paá¹-á¹-hapehi vi
uttÄ• nÄ«karohi \Be 193/ pakÄ• sehi. __yamahaá¹ƒ vijaÃ±Ã±a_nti yamahaá¹ƒ jÄ• neyyaá¹ƒ
paá¹-ivijÄ• neyyaá¹ƒ paá¹-ivijjheyyaá¹ƒ adhigaccheyyaá¹ƒ phasseyyaá¹ƒ sacchikareyyanti --
yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

__jÄ• tijarÄ• ya idha vippahÄ• na_nti idheva jÄ• tijarÄ• maraá¹‡assa pahÄ• naá¹ƒ vÅ«pasa
paá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒ. tenÄ• ha

``disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ adho dasa disÄ• imÄ• yo.

na tuyhaá¹ƒ adiá¹-á¹-haá¹ƒ assutaá¹ƒ amutaá¹ƒ, atho aviÃ±Ã±Ä• taá¹ƒ kiÃ±ci namatthi loke.

Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ, jÄ• tijarÄ• ya idha vippahÄ• naâ€™â€™ n

<92> á¹• 21 __taá¹‡hÄ• dhipanne manuje pekkhamÄ• no, [piá¹…giyÄ• ti bhagavÄ•] _

__santÄ• pajÄ• te jarasÄ• parete. _

__tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu_ \Se 265/ __taá¹‡haá¹ƒ apunabbhavÄ• y

__taá¹‡hÄ• dhipanne manuje pekkhamÄ• no_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dha
__taá¹‡hÄ• dhipanne_ti taá¹‡hÄ• dhipanne {taá¹‡hÄ• ya adhipanne (Katthaci) } taá¹‡hÄ• nu
taá¹‡hÄ• nusaá¹-e taá¹‡hÄ• ya panne paá¹-ipanne abhibhÅ«te pariyÄ• dinnacitte. __manuje
__pekkhamÄ• no_ti pekkhamÄ• no dakkhamÄ• no olokayamÄ• no nijjhÄ• yamÄ• no upapa
manuje pekkhamÄ• no. __piá¹…giyÄ• ti bhagavÄ• _ti. __piá¹…giyÄ• _ti \Ne 176/ bhagavÄ•
Ä• lapati. __bhagavÄ• _ti gÄ• ravÄ• dhivacanametaá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti, yad
piá¹…giyÄ• ti bhagavÄ• .

__santÄ• pajÄ• te jarasÄ• parete_ti. __santÄ• pajÄ• te_ti jÄ• tiyÄ• santÄ• pajÄ• te, jarÄ•
byÄ• dhinÄ• santÄ• pajÄ• te, maraá¹‡ena santÄ• pajÄ• te, sokaparidevadukkhadomanassu
nerayikena dukkhena santÄ• pajÄ• te ... pe ... diá¹-á¹-hibyasanena dukkhena santÄ• pajÄ• t

upaddavajÄ• te upasaggajÄ• teti --- santÄ• pajÄ• te. __jarasÄ• parete_ti jarÄ• ya phuá¹-á¹-
samannÄ• gate. jÄ• tiyÄ• anugate jarÄ• ya anusaá¹-e byÄ• dhinÄ• abhibhÅ«te maraá¹‡en
asaraá¹‡e asaraá¹‡Ä«bhÅ«teti --- santÄ• pajÄ• te jarasÄ• parete.

__tasmÄ• tuvaá¹ƒ piá¹…giya appamatto_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒ
taá¹ƒnidÄ• nÄ• evaá¹ƒ Ä• dÄ«navaá¹ƒ sampassamÄ• no taá¹‡hÄ• yÄ• ti --- tasmÄ• tuvaá
sakkaccakÄ• rÄ« ... pe ... appamÄ• do kusalesu dhammesÅ«ti --- tasmÄ• tuvaá¹ƒ piá¹…giy

__jahassu taá¹‡haá¹ƒ apunabbhavÄ• yÄ• _ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dham
taá¹‡ha_nti jahassu taá¹‡haá¹ƒ pajahassu taá¹‡haá¹ƒ vinodehi taá¹‡haá¹ƒ byantÄ«karohi ta
gamehi taá¹‡haá¹ƒ. __apunabbhavÄ• yÄ• _ti yathÄ• te ... pe ... punapaá¹-isandhiko bhavo
kÄ• madhÄ• tuyÄ• vÄ• rÅ«padhÄ• tuyÄ• vÄ• arÅ«padhÄ• tuyÄ• vÄ• , kÄ• mabhave vÄ•
saÃ±Ã±Ä• bhave vÄ• asaÃ±Ã±Ä• bhave vÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhave vÄ• , e
vÄ• paÃ±cavokÄ• rabhave vÄ• , punagatiyÄ• vÄ• upapattiyÄ• vÄ• paá¹-isandhiyÄ• vÄ•
vaá¹-á¹-e vÄ• na janeyya na saÃ±janeyya na nibbatteyya nÄ• bhinibbatteyya, idheva nirujjh
atthaá¹ƒ gaccheyya paá¹-ippassambheyyÄ• ti --- jahassu taá¹‡haá¹ƒ apunabbhavÄ• ya. ten

``taá¹‡hÄ• dhipanne manuje pekkhamÄ• no, [piá¹…giyÄ• ti bhagavÄ•]

santÄ• pajÄ• te jarasÄ• parete.

tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu taá¹‡haá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti

saha gÄ• thÄ• pariyosÄ• nÄ• ye te brÄ• hmaá¹‡ena saddhiá¹ƒ ekacchandÄ• ekapayogÄ•
ekavÄ• sanavÄ• sitÄ• , tesaá¹ƒ anekapÄ• á¹‡asahassÄ• naá¹ƒ \Se 267/ virajaá¹ƒ vÄ«tamal
--- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. tassa
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ \Ne 177/ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá
nirodhadhammaâ€™â€™ nti. saha dhammacakkhussa paá¹-ilÄ• bhÄ•
ajinajaá¹-Ä• vÄ• kacÄ«ratidaá¹‡á¸• akamaá¹‡á¸• alukesÄ• ca massÅ« ca antarahitÄ• bhaa
\Be 195/ saá¹…ghÄ• á¹-ipattacÄ«varadharo anvatthapaá¹-ipattiyÄ• paÃ±jaliko bhagavantaá
hoti --- ``satthÄ• me bhante bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti.

piá¹…giyamÄ• á¹‡avapucchÄ• niddeso {siá¹…giyapaÃ±haá¹ƒ (Katthaci) } soá¸·asamo.

17. pÄ• rÄ• yanatthutigÄ• thÄ• niddeso

<93> __idamavoca_ \Se 268/ __bhagavÄ• magadhesu viharanto pÄ• sÄ• á¹‡ake cetiye, p
{paricÄ• ritasoá¸·asannaá¹ƒ (Se Katthaci) } __brÄ• hmaá¹‡Ä• naá¹ƒ ajjhiá¹-á¹-ho puá¹-á¹-ho

byÄ• kÄ• si. _

__idamavoca bhagavÄ• _ti idaá¹ƒ pÄ• rÄ• yanaá¹ƒ avoca. __bhagavÄ• _ti gÄ• ravÄ• dhiva
sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ• ti --- idamavoca bhagavÄ• . __magadhesu viha
janapade viharanto iriyanto vattento pÄ• lento yapento yÄ• pento. __pÄ• sÄ• á¹‡ake cetiye_
vuccati buddhÄ• sananti --- magadhesu viharanto pÄ• sÄ• á¹‡ake cetiye. __paricÄ• rakasoá
brÄ• hmaá¹‡Ä• na_nti piá¹…giyo {siá¹…giyo (Katthaci) } brÄ• hmaá¹‡o bÄ• varissa brÄ• hm
paricÄ• rako {paricÄ• riko (Se Katthaci) } sisso. piá¹…giyena {tena (Katthaci) } te soá¸·asÄ•
paricÄ• rakasoá¸·asÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ. atha vÄ• , te soá¸·asa brÄ• hmaá¹‡Ä•
paddhacarÄ• paricÄ• rakÄ• sissÄ• ti --- evampi paricÄ• rakasoá¸·asÄ• naá¹ƒ brÄ• hmaá¹‡

__ajjhiá¹-á¹-ho puá¹-á¹-ho puá¹-á¹-ho paÃ±haá¹ƒ byÄ• kÄ• sÄ«_ti. __ajjhiá¹-á¹-ho_ti ajjhiá¹-
__puá¹-á¹-ho puá¹-á¹-ho_ti puá¹-á¹-ho puá¹-á¹-ho pucchito pucchito yÄ• cito yÄ• cito ajjhesit
269/ pasÄ• dito pasÄ• dito. __paÃ±haá¹ƒ byÄ• kÄ• sÄ«_ti paÃ±haá¹ƒ byÄ• kÄ• si Ä• cikkhi
paá¹-á¹-hapesi vivari vibhaji uttÄ• nÄ«Ä• kÄ• si pakÄ• sesÄ«ti --- ajjhiá¹-á¹-ho puá¹-á¹-ho pu
byÄ• kÄ• si. tenetaá¹ƒ vuccati ---

``idamavoca bhagavÄ• magadhesu viharanto pÄ• sÄ• á¹‡ake cetiye, paricÄ• rakasoá¸·asÄ
ajjhiá¹-á¹-ho puá¹-á¹-ho puá¹-á¹-ho paÃ±haá¹ƒ byÄ• kÄ• sÄ«â€™â€™ ti.

<94> __ekamekassa_ \Ne 178/ \Be 196/ __cepi paÃ±hassa atthamaÃ±Ã±Ä• ya dhammam
paá¹-ipajjeyya, gaccheyyeva jarÄ• maraá¹‡assa pÄ• raá¹ƒ. pÄ• raá¹…gamanÄ«yÄ• ime dh
dhammapariyÄ• yassa ``pÄ• rÄ• yanaâ€™â€™ nteva adhivacanaá¹ƒ. _

__ekamekassa cepi paÃ±hassÄ• _ti ekamekassa cepi ajitapaÃ±hassa, ekamekassa cepi ti
ekamekassa cepi puá¹‡á¹‡akapaÃ±hassa, ekamekassa cepi mettagÅ«paÃ±hassa, ekamek
ekamekassa cepi upasÄ«vapaÃ±hassa, ekamekassa cepi nandakapaÃ±hassa, ekamekass
ekamekassa cepi todeyyapaÃ±hassa, ekamekassa cepi kappapaÃ±hassa, ekamekassa cep
ekamekassa cepi bhadrÄ• vudhapaÃ±hassa, ekamekassa cepi udayapaÃ±hassa, ekameka
ekamekassa cepi mogharÄ• japaÃ±hassa, ekamekassa cepi piá¹…giyapaÃ±hassÄ• ti --- ek

__atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• yÄ• _ti sveva paÃ±ho dhammo, visajjanaá¹ƒ {vis
atthaá¹ƒ aÃ±Ã±Ä• ya jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• \Se 270/ vibhÄ• vayitvÄ• vibhÅ«ta
atthamaÃ±Ã±Ä• ya. __dhammamaÃ±Ã±Ä• yÄ• _ti dhammaá¹ƒ aÃ±Ã±Ä• ya jÄ• nitvÄ• tula
vibhÅ«taá¹ƒ katvÄ• ti --- dhammamaÃ±Ã±Ä• yÄ• ti --- atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±
paá¹-ipajjeyyÄ• _ti sammÄ• paá¹-ipadaá¹ƒ anulomapaá¹-ipadaá¹ƒ apaccanÄ«kapaá¹-ipadaá
dhammÄ• nudhammapaá¹-ipadaá¹ƒ paá¹-ipajjeyyÄ• ti --- dhammÄ• nudhammaá¹ƒ paá¹-ipa
jarÄ• maraá¹‡assa pÄ• ra_nti jarÄ• maraá¹‡assa pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ

sabbasaá¹…khÄ• rasamatho sabbÅ«padhippaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho
jarÄ• maraá¹‡assa pÄ• ra_nti jarÄ• maraá¹‡assa pÄ• raá¹ƒ gaccheyya, pÄ• raá¹ƒ adhigacc
adhiphasseyya, pÄ• raá¹ƒ sacchikareyyÄ• ti --- gaccheyyeva jarÄ• maraá¹‡assa pÄ• raá¹ƒ.
dhammÄ• _ti ime dhammÄ• pÄ• raá¹…gamanÄ«yÄ• . pÄ• raá¹ƒ pÄ• penti pÄ• raá¹ƒ samp
jarÄ• maá¹‡assa taraá¹‡Ä• ya {tÄ• raá¹‡Ä• ya (Se) } saá¹ƒvattantÄ«ti --- pÄ• raá¹…gamanÄ

__tasmÄ• imassa dhammapariyÄ• yassÄ• _ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá
taá¹ƒnidÄ• nÄ• ti --- tasmÄ• . __imassa dhammapariyÄ• yassÄ• _ti imassa \Be 197/ pÄ• rÄ
dhammapariyÄ• yassa. __pÄ• rÄ• yananteva adhivacana_nti pÄ• raá¹ƒ vuccati amataá¹ƒ ni
nibbÄ• naá¹ƒ. ayanaá¹ƒ vuccati maggo, seyyathidaá¹ƒ \Se 271/ --- sammÄ• diá¹-á¹-hi ... pe
__adhivacana_nti saá¹…khÄ• \Ne 179/ samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ•
nirutti byaÃ±janaá¹ƒ abhilÄ• poti --- pÄ• rÄ• yananteva adhivacanaá¹ƒ. tenetaá¹ƒ vuccati ---

``ekamekassa cepi paÃ±hassa atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudh
jarÄ• maraá¹‡assa pÄ• raá¹ƒ. pÄ• raá¹…gamanÄ«yÄ• ime dhammÄ• ti. tasmÄ• imassa dh
nteva adhivacanaâ€™â€™ nti.

<95> á¹• 21 __ajito tissametteyyo, puá¹‡á¹‡ako atha mettagÅ«. _

__dhotako upasÄ«vo ca, nando ca atha hemako ||_

<96> á¹• 21 __todeyyakappÄ• dubhayo, jatukaá¹‡á¹‡Ä« ca paá¹‡á¸• ito. _

__bhadrÄ• vudho udayo ca, posÄ• lo cÄ• pi brÄ• hmaá¹‡o. _

__mogharÄ• jÄ• ca medhÄ• vÄ«, piá¹…giyo ca mahÄ• isi ||_

<97> á¹• 21 __ete buddhaá¹ƒ upÄ• gacchuá¹ƒ, sampannacaraá¹‡aá¹ƒ isiá¹ƒ. _

__pucchantÄ• nipuá¹‡e paÃ±he, buddhaseá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒ ||_

__ete buddhaá¹ƒ upÄ• gacchu_nti. __ete_ti soá¸·asa pÄ• rÄ• yaniyÄ• brÄ• hmaá¹‡Ä• . __b
sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni abhisamb
patto balesu ca vasÄ«bhÄ• vaá¹ƒ. __buddho_ti kenaá¹-á¹-hena buddho? bujjhitÄ• saccÄ• n
pajÄ• yÄ• ti buddho, sabbaÃ±Ã±utÄ• ya buddho, sabbadassÄ• vitÄ• ya buddho, abhiÃ±Ã±e
buddho, khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho, nirupalepasaá¹…khÄ• tena buddho, eka
ekantavÄ«tadosoti buddho, ekantavÄ«tamohoti buddho, ekantanikkilesoti buddho, ekÄ• yan
eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti \Se 272/ buddho, abuddhivihatattÄ

buddho. __buddho_ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ na pitarÄ• kataá¹ƒ na bhÄ• ta
kataá¹ƒ na mittÄ• maccehi kataá¹ƒ na Ã±Ä• tisÄ• lohitehi kataá¹ƒ na samaá¹‡abrÄ• hmaá¹‡
kataá¹ƒ. vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha s
paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti \Be 198/, yadidaá¹ƒ buddhoti. __ete buddhaá¹ƒ upÄ•
upÄ• gamiá¹ƒsu upasaá¹…kamiá¹ƒsu payirupÄ• siá¹ƒsu paripucchiá¹ƒsu paripaÃ±hiá¹ƒsÅ«
upÄ• gacchuá¹ƒ.

__sampannacaraá¹‡aá¹ƒ_ \Ne 180/ __isi_nti caraá¹‡aá¹ƒ vuccati sÄ«lÄ• cÄ• ranibbatti. sÄ
caraá¹‡aá¹ƒ, indriyasaá¹ƒvaropi caraá¹‡aá¹ƒ, bhojane mattaÃ±Ã±utÄ• pi caraá¹‡aá¹ƒ, jÄ• g
caraá¹‡aá¹ƒ, sattapi saddhammÄ• caraá¹‡aá¹ƒ, cattÄ• ripi jhÄ• nÄ• ni caraá¹‡aá¹ƒ. __sam
sampannacaraá¹‡aá¹ƒ seá¹-á¹-hacaraá¹‡aá¹ƒ viseá¹-á¹-hacaraá¹‡aá¹ƒ {visiá¹-á¹-hacaraá¹‡a
pÄ• mokkhacaraá¹‡aá¹ƒ uttamacaraá¹‡aá¹ƒ pavaracaraá¹‡aá¹ƒ. __isÄ«_ti isi bhagavÄ• ma
esÄ« gavesÄ« pariyesÄ«ti isi ... pe ... mahesakkhehi vÄ• sattehi esito gavesito pariyesito --
buddho, kahaá¹ƒ bhagavÄ• , kahaá¹ƒ devadevo kahaá¹ƒ narÄ• sabhoâ€™â€™ ti --- isÄ«ti -
isiá¹ƒ.

__pucchantÄ• nipuá¹‡e paÃ±he_ti. __pucchantÄ• _ti pucchantÄ• yÄ• cantÄ• ajjhesantÄ•
paÃ±he_ti gambhÄ«re duddase duranubodhe sante paá¹‡Ä«te atakkÄ• vacare nipuá¹‡e pa
paÃ±heti --- pucchantÄ• nipuá¹‡e paÃ±he.

__buddhaseá¹-á¹-haá¹ƒ upÄ• gamu_nti. __buddho_ti yo so bhagavÄ• ... pe ... sacchikÄ• p
buddhoti. __seá¹-á¹-ha_nti aggaá¹ƒ seá¹-á¹-haá¹ƒ viseá¹-á¹-haá¹ƒ pÄ• mokkhaá¹ƒ uttamaá¹
upÄ• gamuá¹ƒ upÄ• gamiá¹ƒsu upasaá¹…kamiá¹ƒsu payirupÄ• siá¹ƒsu paripucchiá¹ƒsu pa
buddhaseá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒ. tenetaá¹ƒ vuccati ---

``ete buddhaá¹ƒ upÄ• gacchuá¹ƒ, sampannacaraá¹‡aá¹ƒ isiá¹ƒ.

pucchantÄ• nipuá¹‡e paÃ±he, buddhaseá¹-á¹-haá¹ƒ upÄ• gamuâ€™â€™ nti ||

<98> á¹• 21 __tesaá¹ƒ buddho pabyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ. _

__paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena, tosesi brÄ• hmaá¹‡e muni ||_

__tesaá¹ƒ buddho pabyÄ• kÄ• sÄ«_ti. __tesa_nti soá¸·asÄ• naá¹ƒ pÄ• rÄ• yaniyÄ• naá¹ƒ b
yo so bhagavÄ• ... pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ buddhoti. __pabyÄ• kÄ• sÄ«_ti
pabyÄ• kÄ• si Ä• cikkhi desesi paÃ±Ã±apesi paá¹-á¹-hapesi vivari vibhaji uttÄ• nÄ«akÄ• si p
buddho pabyÄ• kÄ• si.

__paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tatha_nti. __paÃ±haá¹ƒ puá¹-á¹-ho_ti paÃ±haá¹ƒ puá¹-á¹-h
ajjhesito pasÄ• dito. __yathÄ• tatha_nti yathÄ• Ä• cikkhitabbaá¹ƒ tathÄ• Ä• cikkhi \Be 199/
tathÄ• desesi, yathÄ• paÃ±Ã±apetabbaá¹ƒ tathÄ• paÃ±Ã±apesi, yathÄ• paá¹-á¹-hapetab
yathÄ• vivaritabbaá¹ƒ tathÄ• vivari \Ne 181/, yathÄ• vibhajitabbaá¹ƒ tathÄ• vibhaji, yathÄ
uttÄ• nÄ«kÄ• tabbaá¹ƒ \Se 274/ tathÄ• uttÄ• nÄ«akÄ• si, yathÄ• pakÄ• sitabbaá¹ƒ tathÄ•
puá¹-á¹-ho yathÄ• tathaá¹ƒ.

__paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡enÄ• _ti paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena Ä• cikkhane
paá¹-á¹-hapanena vivaraá¹‡ena vibhajanena uttÄ• nÄ«kammena pakÄ• sanenÄ• ti --- paÃ±

__tosesi brÄ• hmaá¹‡e munÄ«_ti. __tosesÄ«_ti tosesi vitosesi pasÄ• desi Ä• rÄ• dhesi atta
__brÄ• hmaá¹‡e_ti soá¸·asa pÄ• rÄ• yaniye brÄ• hmaá¹‡e. __munÄ«_ti monaá¹ƒ vuccati Ã
saá¹…gajÄ• lamaticca so munÄ«ti --- tosesi brÄ• hmaá¹‡e muni. tenetaá¹ƒ vuccati ---

``tesaá¹ƒ buddho pabyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ.

paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena, tosesi brÄ• hmaá¹‡e munÄ«â€™â€™ ti ||

<99> á¹• 21 __te tositÄ• cakkhumatÄ• , buddhenÄ• diccabandhunÄ• . _

__brahmacariyamacariá¹ƒsu, varapaÃ±Ã±assa santike ||_

__te tositÄ• cakkhumatÄ• _ti. __te_ti soá¸·asa pÄ• rÄ• yaniyÄ• brÄ• hmaá¹‡Ä• . __tositÄ
pasÄ• ditÄ• Ä• rÄ• dhitÄ• attamanÄ• katÄ• ti --- te tositÄ• . __cakkhumatÄ• _ti bhagavÄ•
cakkhumÄ• --- maá¹ƒsacakkhunÄ• pi cakkhumÄ• , dibbacakkhunÄ• pi cakkhumÄ• , paÃ±Ã
buddhacakkhunÄ• pi cakkhumÄ• , samantacakkhunÄ• pi cakkhumÄ• . kathaá¹ƒ bhagavÄ•
pe ... evaá¹ƒ bhagavÄ• \Se 275/ samantacakkhunÄ• pi cakkhumÄ• ti --- te tositÄ• cakkhun

__buddhenÄ• diccabandhunÄ• _ti. __buddho_ti yo so bhagavÄ• ... pe ... sacchikÄ• paÃ±
__Ä• diccabandhunÄ• _ti Ä• dicco vuccati sÅ«riyo. so gotamo gottena, bhagavÄ• pi gotam
sÅ«riyassa gottaÃ±Ä• tako gottabandhu. tasmÄ• buddho Ä• diccabandhÅ«ti --- buddhenÄ•

__brahmacariyamacariá¹ƒsÅ«_ti \Be 200/ brahmacariyaá¹ƒ vuccati asaddhammasamÄ• pa
paá¹-ivirati veramaá¹‡Ä« viramaá¹‡aá¹ƒ akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikk
182/ ca, nippariyÄ• yavasena brahmacariyaá¹ƒ vuccati ariyo aá¹-á¹-haá¹…giko maggo, seyy
sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ
sammÄ• samÄ• dhi. __brahmacariyamacariá¹ƒsÅ«_ti brahmacariyaá¹ƒ cariá¹ƒsu acariá¹ƒsu
--- brahmacariyamacariá¹ƒsu.

__varapaÃ±Ã±assa santike_ti varapaÃ±Ã±assa aggapaÃ±Ã±assa seá¹-á¹-hapaÃ±Ã±assa v
pÄ• mokkhapaÃ±Ã±assa uttamapaÃ±Ã±assa pavarapaÃ±Ã±assa. __santike_ti santike sÄ•
upakaá¹-á¹-heti --- varapaÃ±Ã±assa santike. tenetaá¹ƒ vuccati ---

``te tositÄ• cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

brahmacariyamacariá¹ƒsu, varapaÃ±Ã±assa santikeâ€™â€™ ti ||

<100> á¹• 21 __ekamekassa paÃ±hassa, yathÄ• buddhena desitaá¹ƒ. _

__tathÄ• _ \Se 276/ __yo paá¹-ipajjeyya, gacche pÄ• raá¹ƒ apÄ• rato ||_

__ekamekassa paÃ±hassÄ• _ti ekamekassa ajitapaÃ±hassa, ekamekassa tissametteyyapa
piá¹…giyapaÃ±hassÄ• ti --- ekamekassa paÃ±hassa.

__yathÄ• buddhena desita_nti. __buddho_ti yo so bhagavÄ• sayambhÅ« ... pe ... sacchik
buddhoti. __yathÄ• buddhena desita_nti yathÄ• buddhena Ä• cikkhitaá¹ƒ desitaá¹ƒ paÃ±Ã
paá¹-á¹-hapitaá¹ƒ vivaritaá¹ƒ vibhajitaá¹ƒ {vibhattaá¹ƒ (Se) } uttÄ• nÄ«kataá¹ƒ pakÄ• sitanti
buddhena desitaá¹ƒ.

__tathÄ• yo paá¹-ipajjeyyÄ• _ti sammÄ• paá¹-ipadaá¹ƒ anulomapaá¹-ipadaá¹ƒ apaccanÄ«
anvatthapaá¹-ipadaá¹ƒ dhammÄ• nudhammapaá¹-ipadaá¹ƒ paá¹-ipajjeyyÄ• ti --- tathÄ• yo

__gacche pÄ• raá¹ƒ apÄ• rato_ti pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ ... pe ... nirodho
vuccanti kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• ca. __gacche pÄ• raá¹ƒ apÄ• rato_t
gaccheyya, pÄ• raá¹ƒ adhigaccheyya, pÄ• raá¹ƒ phasseyya, pÄ• raá¹ƒ sacchikareyyÄ• ti ---
tenetaá¹ƒ vuccati ---

``ekamekassa \Ne 183/ paÃ±hassa, yathÄ• buddhena desitaá¹ƒ.

tathÄ• yo paá¹-ipajjeyya, gacche pÄ• raá¹ƒ apÄ• ratoâ€™â€™ ti ||

<101> á¹• 21 __apÄ• rÄ• pÄ• raá¹ƒ gaccheyya, bhÄ• vento maggamuttamaá¹ƒ. _

__maggo_ \Se 277/ __so pÄ• raá¹ƒ gamanÄ• ya, tasmÄ• pÄ• rÄ• yanaá¹ƒ iti ||_

__apÄ• rÄ• pÄ• raá¹ƒ gaccheyyÄ• _ti apÄ• raá¹ƒ vuccanti kilesÄ• ca khandhÄ• ca abhisa

vuccati amataá¹ƒ nibbÄ• naá¹ƒ ... pe ... taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. __ap
gaccheyyÄ• _ti apÄ• rÄ• pÄ• raá¹ƒ gaccheyya, pÄ• raá¹ƒ adhigaccheyya, pÄ• raá¹ƒ phass
sacchikareyyÄ• ti --- apÄ• rÄ• pÄ• raá¹ƒ gaccheyya.

__bhÄ• vento maggamuttama_nti maggamuttamaá¹ƒ vuccati ariyo aá¹-á¹-haá¹…giko magg
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. __maggamuttama_nti maggaá¹ƒ aggaá¹ƒ s
pÄ• mokkhaá¹ƒ uttamaá¹ƒ pavaraá¹ƒ. __bhÄ• vento_ti bhÄ• vento Ä• sevanto bahulÄ«karo
maggamuttamaá¹ƒ.

__maggo so pÄ• raá¹ƒ gamanÄ• yÄ• _ti ---

maggo pantho patho pajjo {addho (Katthaci) }, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetu ca, kullo ca bhisi saá¹…kamo {saá¹…gamo (Se Katthaci) passa-dhÄ• tu
maggadhÄ• tuvaá¹‡á¹‡anÄ• yaá¹ƒ} ||

__pÄ• raá¹ƒ gamanÄ• yÄ• _ti pÄ• raá¹ƒ gamanÄ• ya pÄ• raá¹ƒ sampÄ• panÄ• ya pÄ• raá
taraá¹‡Ä• yÄ• ti --- maggo so pÄ• raá¹ƒ gamanÄ• ya.

__tasmÄ• pÄ• rÄ• yanaá¹ƒ itÄ«_ti. __tasmÄ• _ti tasmÄ• taá¹ƒkÄ• raá¹‡Ä• taá¹ƒhetu tapp
pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ ... pe ... nirodho nibbÄ• naá¹ƒ. ayanaá¹ƒ vuccati m
padasandhi ... pe ... padÄ• nupubbatÄ• petaá¹ƒ \Se 278/ itÄ«ti --- tasmÄ• pÄ• rÄ• yanaá¹ƒ

``apÄ• rÄ• pÄ• raá¹ƒ gaccheyya, bhÄ• vento maggamuttamaá¹ƒ.

maggo so pÄ• raá¹ƒ gamanÄ• ya, tasmÄ• pÄ• rÄ• yanaá¹ƒ itÄ«â€™â€™ ti ||

pÄ• rÄ• yanatthutigÄ• thÄ• niddeso sattarasamo.

18. pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddeso

<102> á¹• 21 __pÄ• rÄ• yanamanugÄ• yissaá¹ƒ_ \Ne 184/ \Be 202/, __ [iccÄ• yasmÄ• piá

__yathÄ• ddakkhi tathÄ• kkhÄ• si, vimalo bhÅ«rimedhaso. _

__nikkÄ• mo nibbano nÄ• go, kissa hetu musÄ• bhaá¹‡e ||_

__pÄ• rÄ• yanamanugÄ• yissa_nti gÄ«tamanugÄ• yissaá¹ƒ kathitamanukathayissaá¹ƒ {kat
evaá¹ƒ sabbapadesu anugÄ• yissanti Ä• gataá¹ƒ} bhaá¹‡itamanubhaá¹‡issaá¹ƒ lapitamanu
bhÄ• sitamanubhÄ• sissanti --- pÄ• rÄ• yanamanugÄ• yissaá¹ƒ. __iccÄ• yasmÄ• piá¹…giy
pe ... padÄ• nupubbatÄ• petaá¹ƒ --- iccÄ• ti. __Ä• yasmÄ• _ti piyavacanaá¹ƒ garuvacanaá¹
sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ --- Ä• yasmÄ• ti. __piá¹…giyo_ti tassa therassa
samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti
iccÄ• yasmÄ• piá¹…giyo.

__yathÄ• ddakkhi tathÄ• kkhÄ• sÄ«_ti yathÄ• addakkhi tathÄ• akkhÄ• si Ä• cikkhi desesi
vivari vibhaji uttÄ• nÄ«akÄ• si pakÄ• sesi. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti yat
Ä• cikkhi desesi paÃ±Ã±apesi paá¹-á¹-hapesi vivari vibhaji uttÄ• nÄ«akÄ• si pakÄ• sesi. ``s
dukkhÄ• â€™â€™ ti ... pe ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti ... ``yaá¹ƒ kiÃ±ci samu
taá¹ƒ nirodhadhammaâ€™â€™ nti yathÄ• addakkhi tathÄ• akkhÄ• si Ä• cikkhi desesi paÃ
vivari vibhaji uttÄ• nÄ«akÄ• si pakÄ• sesÄ«ti \Se 279/ --- yathÄ• ddakkhi tathÄ• kkhÄ• si.

__vimalo bhÅ«rimedhaso_ti. __vimalo_ti rÄ• go malaá¹ƒ, doso malaá¹ƒ, moho malaá¹ƒ, ko
... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• malÄ• . te malÄ• buddhassa bhagavato pahÄ«nÄ•
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . amalo buddho vimalo nimmalo mal
malavimutto sabbamalavÄ«tivatto. __bhÅ«ri_ vuccati pathavÄ«. bhagavÄ• tÄ• ya {bhagavÄ
pathavisamÄ• ya paÃ±Ã±Ä• ya vipulÄ• ya vitthatÄ• ya samannÄ• gato. medhÄ• vuccati pa
... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi. bhagavÄ• imÄ• ya medhÄ• ya paÃ±Ã±Ä
upÄ• gato samupÄ• gato upapanno samupapanno samannÄ• gato, tasmÄ• buddho sumed

__nikkÄ• mo_ \Ne 185/ __nibbano nÄ• go_ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- v
... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . buddhassa bhag
pariÃ±Ã±Ä• tÄ• kilesakÄ• mÄ• pahÄ«nÄ• vatthukÄ• mÄ• naá¹ƒ pariÃ±Ã±Ä• tattÄ• kilesa
na kÄ• me kÄ• meti na kÄ• me icchati na kÄ• me pattheti na kÄ• me piheti na kÄ• me abhij
kÄ• me icchanti kÄ• me patthenti kÄ• me pihenti kÄ• me abhijappanti te kÄ• makÄ• mino rÄ
bhagavÄ• na kÄ• me kÄ• meti na kÄ• me icchati na \Se 280/ kÄ• me pattheti na kÄ• me pi
tasmÄ• buddho akÄ• mo nikkÄ• mo cattakÄ• mo vantakÄ• mo muttakÄ• mo pahÄ«nakÄ• m
vÄ«tarÄ• go vigatarÄ• go cattarÄ• go vantarÄ• go muttarÄ• go pahÄ«narÄ• go paá¹-inissaá
nibbuto sÄ«tibhÅ«to sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharatÄ«ti --- nikk

__nibbano_ti rÄ• go vanaá¹ƒ, doso vanaá¹ƒ, moho vanaá¹ƒ, kodho vanaá¹ƒ, upanÄ• ho va
sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• vanÄ• . te vanÄ• buddhassa bhagavato pahÄ«nÄ• uc
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho avano vivano nibb
vanavimutto sabbavanavÄ«tivattoti --- nibbano. __nÄ• go_ti nÄ• go; bhagavÄ• Ä• guá¹ƒ na
gacchatÄ«ti nÄ• go, na Ä• gacchatÄ«ti nÄ• go ... pe ... evaá¹ƒ bhagavÄ• na Ä• gacchatÄ«t

nibbano nÄ• go.

__kissa hetu musÄ• bhaá¹‡e_ti. __kissa hetÅ«_ti kissa hetu kiá¹ƒhetu kiá¹ƒkÄ• raá¹‡Ä• k
kiá¹ƒpaccayÄ• ti --- kissa hetu. __musÄ• bhaá¹‡e_ti musÄ• bhaá¹‡eyya katheyya dÄ«pey
bhaá¹‡e_ti mosavajjaá¹ƒ bhaá¹‡eyya, musÄ• vÄ• daá¹ƒ bhaá¹‡eyya, anariyavÄ• daá¹ƒ bha
{sabhaggato (Se) } vÄ• parisÄ• gato {parisaggato (Se) } vÄ• Ã±Ä• timajjhagato vÄ• pÅ«ga
rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhipuá¹-á¹-ho --- ``ehambho {ehi bho (Se) passa M
jÄ• nÄ• si taá¹ƒ vadehÄ«â€™â€™ ti, so ajÄ• naá¹ƒ vÄ• Ä• ha --- ``jÄ• nÄ• mÄ«â€™â€™ t
--- ``na jÄ• nÄ• mÄ«â€™â€™ ti, apassaá¹ƒ vÄ• Ä• ha --- ``passÄ• mÄ«â€™â€™ ti, passaá
passÄ• mÄ«â€™â€™ ti. iti \Se 281/ attahetu vÄ• parahetu vÄ• Ä• misakiÃ±cikkhahetu vÄ•
idaá¹ƒ vuccati mosavajjaá¹ƒ.

api ca, tÄ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. pubbevassa hoti --- ``musÄ• bhaá¹‡issaâ€™â€
--- ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itassa hoti --- ``musÄ• mayÄ• bhaá¹‡itaâ€™
tÄ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. api ca, catÅ«hÄ• kÄ• rehi musÄ• vÄ• do hoti. pubbevas
bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti --- ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡
bhaá¹‡itaâ€™â€™ nti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ --- imehi catÅ«hÄ• kÄ• rehi musÄ• vÄ• do h
paÃ±cahÄ• kÄ• rehi ... pe ... chahÄ• kÄ• rehi ... sattahÄ• kÄ• rehi ... aá¹-á¹-hahÄ• kÄ• rehi
pubbevassa hoti --- ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti --- ``musÄ• bhaá
bhaá¹‡itassa hoti --- ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinid
vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya saÃ±Ã±aá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ --- imehi aá¹-á¹-hahÄ•
mosavajjaá¹ƒ. kissa hetu musÄ• bhaá¹‡eyya katheyya dÄ«peyya vohareyyÄ• ti --- kissa he
thero piá¹…giyo ---

``pÄ• rÄ• yanamanugÄ• yissaá¹ƒ, [iccÄ• yasmÄ• piá¹…giyo]

yathÄ• ddakkhi tathÄ• kkhÄ• si, vimalo bhÅ«rimedhaso.

nikkÄ• mo nibbano nÄ• go, kissa hetu musÄ• bhaá¹‡eâ€™â€™ ti ||

<103> á¹• 21 __pahÄ«namalamohassa, mÄ• namakkhappahÄ• yino. _

__handÄ• haá¹ƒ kittayissÄ• mi, giraá¹ƒ vaá¹‡á¹‡Å«pasaá¹ƒhitaá¹ƒ ||_

__pahÄ«namalamohassÄ• _ti \Se 282/. __mala_nti rÄ• go malaá¹ƒ, doso malaá¹ƒ, moho m
diá¹-á¹-hi malaá¹ƒ, kileso malaá¹ƒ, sabbaduccaritaá¹ƒ malaá¹ƒ, sabbabhavagÄ• mikammaá

__moho_ti yaá¹ƒ dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... avijjÄ• laá¹…gÄ« moho akusalamÅ«laâ

malaÃ±ca moho ca buddhassa bhagavato pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ•
205/ anuppÄ• dadhammÄ• . tasmÄ• buddho pahÄ«namalamohoti --- pahÄ«namalamohass

__mÄ• namakkhappahÄ• yino_ti. __mÄ• no_ti ekavidhena mÄ• no --- yÄ• cittassa unnati {
duvidhena mÄ• no --- attukkaá¹ƒsanamÄ• no, paravambhanamÄ• no. tividhena mÄ• no --- s
sadisohamasmÄ«ti mÄ• no, hÄ«nohamasmÄ«ti mÄ• no. catubbidhena mÄ• no --- lÄ• bhena
mÄ• naá¹ƒ janeti, pasaá¹ƒsÄ• ya mÄ• naá¹ƒ janeti, sukhena mÄ• naá¹ƒ janeti. paÃ±cavidhe
manÄ• pikÄ• naá¹ƒ rÅ«pÄ• nanti mÄ• naá¹ƒ janeti, lÄ• bhimhi manÄ• pikÄ• naá¹ƒ saddÄ• n
rasÄ• naá¹ƒ ... phoá¹-á¹-habbÄ• nanti mÄ• naá¹ƒ janeti. chabbidhena mÄ• no --- cakkhusan
sotasampadÄ• ya ... pe ... ghÄ• nasampadÄ• ya ... jivhÄ• sampadÄ• ya ... kÄ• yasampadÄ•
187/ mÄ• naá¹ƒ janeti. sattavidhena mÄ• no --- mÄ• no, atimÄ• no, mÄ• nÄ• timÄ• no, omÄ
micchÄ• mÄ• no. aá¹-á¹-havidhena mÄ• no --- lÄ• bhena mÄ• naá¹ƒ janeti, alÄ• bhena omÄ
janeti, ayasena omÄ• naá¹ƒ janeti, pasaá¹ƒsÄ• ya mÄ• naá¹ƒ janeti, nindÄ• ya omÄ• naá¹ƒ
janeti \Se 283/, dukkhena omÄ• naá¹ƒ janeti. navavidhena mÄ• no --- seyyassa seyyohama
sadisohamasmÄ«ti mÄ• no, seyyassa hÄ«nohamasmÄ«ti mÄ• no, sadisassa seyyohamasm
sadisohamasmÄ«ti mÄ• no, sadisassa hÄ«nohamasmÄ«ti mÄ• no, hÄ«nassa seyyohamasm
sadisohamasmÄ«ti mÄ• no, hÄ«nassa hÄ«nohamassÄ«ti mÄ• no. dasavidhena mÄ• no ---
jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ•
vÄ• sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ• nena {vijjÄ• á¹-hÄ• nena (Katthaci) } vÄ• sutena
aÃ±Ã±ataraÃ±Ã±atarena vÄ• vatthunÄ• . yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itatta
sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati mÄ• no.

__makkho_ti yo makkho makkhÄ• yanÄ• makkhÄ• yitattaá¹ƒ niá¹-á¹-huriyaá¹ƒ niá¹-á¹-huriy
{nitthuriyakammaá¹ƒ (Katthaci) passa Vibh 892} --- ayaá¹ƒ vuccati makkho. buddhassa bhag
ca pahÄ«nÄ• ucchinnamÅ«lÄ• \Be 206/ tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiâ
buddho mÄ• namakkhappahÄ• yÄ«ti --- mÄ• namakkhappahÄ• yino.

__handÄ• haá¹ƒ kittayissÄ• mi giraá¹ƒ vaá¹‡á¹‡Å«pasaá¹ƒhita_nti. __handÄ• ha_nti padas
padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹
__kittayissÄ• mi giraá¹ƒ vaá¹‡á¹‡Å«pasaá¹ƒhita_nti vaá¹‡á¹‡ena upetaá¹ƒ samupetaá¹ƒ up
upapannaá¹ƒ samupapannaá¹ƒ samannÄ• gataá¹ƒ vÄ• caá¹ƒ giraá¹ƒ byappathaá¹ƒ udÄ«ra
kittayissÄ• mi desessÄ• mi paÃ±Ã±apessÄ• mi paá¹-á¹-hapessÄ• mi vivarissÄ• mi vibhajiss
284/ pakÄ• sessÄ• mÄ«ti --- handÄ• haá¹ƒ kittayissÄ• mi giraá¹ƒ vaá¹‡á¹‡Å«pasaá¹ƒhitaá¹ƒ

``pahÄ«namalamohassa, mÄ• namakkhappahÄ• yino.

handÄ• haá¹ƒ kittayissÄ• mi, giraá¹ƒ vaá¹‡á¹‡Å«pasaá¹ƒhitaâ€™â€™ nti ||

<104> á¹• 21 __tamonudo buddho samantacakkhu, lokantagÅ« sabbabhavÄ• tivatto. _

__anÄ• savo sabbadukkhappahÄ«no, saccavhayo brahme upÄ• sito me ||_

__tamonudo_ \Ne 188/ __buddho samantacakkhÅ«_ti. __tamonudo_ti rÄ• gatamaá¹ƒ dosa
mÄ• natamaá¹ƒ diá¹-á¹-hitamaá¹ƒ kilesatamaá¹ƒ duccaritatamaá¹ƒ andhakaraá¹‡aá¹ƒ aÃ±Ã
paÃ±Ã±Ä• nirodhikaá¹ƒ vighÄ• tapakkhikaá¹ƒ anibbÄ• nasaá¹ƒvattanikaá¹ƒ nudi panudi paj
anabhÄ• vaá¹ƒ gamesi. __buddho_ti yo so bhagavÄ• ... pe ... sacchikÄ• paÃ±Ã±atti; yadid
__samantacakkhu_ vuccati sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ ... pe ... tathÄ• gato tena samantac
buddho samantacakkhu.

__lokantagÅ« sabbabhavÄ• tivatto_ti. __loko_ti eko loko --- bhavaloko. dve lokÄ• --- bhava
ca; sampattibhavaloko ca sampattisambhavaloko ca; vipattibhavaloko ca vipattisambhavalo
sampatti ca bhavaloko vipatti ca bhavaloko (Se) }. tayo lokÄ• --- tisso vedanÄ• . cattÄ• ro lo
Ä• hÄ• rÄ• . paÃ±ca lokÄ• --- paÃ±cupÄ• dÄ• nakkhandhÄ• . cha \Se 285/ lokÄ• --- cha aj
satta lokÄ• --- sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo \Be 207/. aá¹-á¹-ha lokÄ• --- aá¹-á¹-ha lokadh
--- nava sattÄ• vÄ• sÄ• . dasa lokÄ• --- dasa Ä• yatanÄ• ni. dvÄ• dasa lokÄ• --- dvÄ• dasÄ
lokÄ• --- aá¹-á¹-hÄ• rasa dhÄ• tuyo. __lokantagÅ«_ti bhagavÄ• lokassa antagato antappat
koá¹-ippatto ... nibbÄ• nagato nibbÄ• nappatto. so vutthavÄ• so ciá¹‡á¹‡acaraá¹‡o ... jÄ• tim
natthi tassa punabbhavoti --- lokantagÅ«.

__sabbabhavÄ• tivatto_ti. __bhavÄ• _ti dve bhavÄ• --- kammabhavo ca paá¹-isandhiko ca
kammabhavo? puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä• bhisaá¹…khÄ• ro Ä• neÃ±jÄ• bhisa
katamo paá¹-isandhiko punabbhavo? paá¹-isandhikÄ• rÅ«pÄ• vedanÄ• saÃ±Ã±Ä• saá¹…
ayaá¹ƒ paá¹-isandhiko punabbhavo. bhagavÄ• kammabhavaÃ±ca paá¹-isandhikaÃ±ca pun
{upÄ• tivatto (Katthaci) } atikkanto vÄ«tivattoti --- lokantagÅ« sabbabhavÄ• tivatto.

__anÄ• savo sabbadukkhappahÄ«no_ti. __anÄ• savo_ti cattÄ• ro Ä• savÄ• --- kÄ• mÄ• sa
diá¹-á¹-hÄ• savo, avijjÄ• savo. te Ä• savÄ• buddhassa bhagavato pahÄ«nÄ• ucchinnamÅ«
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• buddho anÄ• savo. __sab
paá¹-isandhikaá¹ƒ jÄ• tidukkhaá¹ƒ jarÄ• dukkhaá¹ƒ byÄ• dhidukkhaá¹ƒ maraá¹‡adukkhaá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sadukkhaá¹ƒ \Se 286/ ... pe ... diá¹-á¹-hibyasanadu
samucchinnaá¹ƒ vÅ«pasantaá¹ƒ paá¹-ippassaddhaá¹ƒ abhabbuppattikaá¹ƒ Ã±Ä• á¹‡agginÄ
buddho sabbadukkhappahÄ«noti --- anÄ• savo sabbadukkhappahÄ«no.

__saccavhayo_ \Ne 189/ __brahme upÄ• sito me_ti. __saccavhayo_ti saccavhayo sadisan
saccasadisavhayo. vipassÄ« bhagavÄ• , sikhÄ« bhagavÄ• , vessabhÅ« bhagavÄ• , kakusa

bhagavÄ• , kassapo bhagavÄ• . te buddhÄ• bhagavanto sadisanÄ• mÄ• sadisavhayÄ• . b
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sadisanÄ• mo sadisavhayoti --- tasmÄ• buddho saccav

__brahme upÄ• sito me_ti so mayÄ• bhagavÄ• Ä• sito upÄ• sito payirupÄ• sito paripucch
saccavhayo brahme upÄ• sito me. tenÄ• ha thero piá¹…giyo ---

``tamonudo \Be 208/ buddho samantacakkhu, lokantagÅ« sabbabhavÄ• tivatto.

anÄ• savo sabbadukkhappahÄ«no, saccavhayo brahme upÄ• sito meâ€™â€™ ti ||

<105> á¹• 21 __dijo yathÄ• kubbanakaá¹ƒ pahÄ• ya, bahupphalaá¹ƒ kÄ• nanamÄ• vaseyy

__evamahaá¹ƒ appadasse pahÄ• ya, mahodadhiá¹ƒ haá¹ƒsoriva ajjhapatto_ {ajja patto (Kat

__dijo yathÄ• kubbanakaá¹ƒ pahÄ• ya, bahupphalaá¹ƒ kÄ• nanamÄ• vaseyyÄ• _ti \Se 287
kiá¹ƒkÄ• raá¹‡Ä• dijo vuccati pakkhÄ«? dvikkhattuá¹ƒ jÄ• yatÄ«ti dijo, mÄ• tukucchimhÄ• c
taá¹ƒkÄ• raá¹‡Ä• dijo vuccati pakkhÄ«ti --- dijo. __yathÄ• kubbanakaá¹ƒ pahÄ• yÄ• _ti yat
parittavanakaá¹ƒ appaphalaá¹ƒ appabhakkhaá¹ƒ appodakaá¹ƒ pahÄ• ya jahitvÄ• atikkamit
vÄ«tivattetvÄ• aÃ±Ã±aá¹ƒ bahupphalaá¹ƒ bahubhakkhaá¹ƒ bahÅ«dakaá¹ƒ {bahurukkhaá¹ƒ
vanasaá¹‡á¸• aá¹ƒ adhigaccheyya vindeyya paá¹-ilabheyya, tasmiÃ±ca vanasaá¹‡á¸• e vÄ•
yathÄ• kubbanakaá¹ƒ pahÄ• ya bahupphalaá¹ƒ kÄ• nanaá¹ƒ Ä• vaseyya.

__evamahaá¹ƒ appadasse pahÄ• ya, mahodadhiá¹ƒ haá¹ƒsoriva ajjhapatto_ti. __eva_nti o
__appadasse pahÄ• yÄ• _ti yo ca bÄ• varÄ« brÄ• hmaá¹‡o ye caÃ±Ã±e tassa Ä• cariyÄ• b
upÄ• dÄ• ya appadassÄ• parittadassÄ• thokadassÄ• omakadassÄ• lÄ• makadassÄ• ch
jatukadassÄ• (Ce-a) } vÄ• . te appadasse parittadasse thokadasse omakadasse lÄ• maka
pajahitvÄ• atikkamitvÄ• samatikkamitvÄ• vÄ«tivattetvÄ• buddhaá¹ƒ bhagavantaá¹ƒ appa
aggadassaá¹ƒ seá¹-á¹-hadassaá¹ƒ viseá¹-á¹-hadassaá¹ƒ pÄ• mokkhadassaá¹ƒ uttamadass
asamasamaá¹ƒ appaá¹-isamaá¹ƒ appaá¹-ibhÄ• gaá¹ƒ appaá¹-ipuggalaá¹ƒ devÄ• tidevaá¹ƒ
purisanÄ• gaá¹ƒ purisÄ• jaÃ±Ã±aá¹ƒ purisanisabhaá¹ƒ \Ne 190/ purisadhorayhaá¹ƒ dasaba
tÄ• diá¹ƒ (Se) } adhigacchiá¹ƒ vindiá¹ƒ paá¹-ilabhiá¹ƒ. yathÄ• ca haá¹ƒso mahantaá¹ƒ \Be 2
{mÄ• nusakataá¹ƒ (Se) } vÄ• saraá¹ƒ anotattaá¹ƒ vÄ• dahaá¹ƒ mahÄ• samuddaá¹ƒ vÄ• a
jalarÄ• siá¹ƒ adhigaccheyya vindeyya paá¹-ilabheyya, evameva \Se 288/ buddhaá¹ƒ bhagav
amitatejaá¹ƒ pabhinnaÃ±Ä• á¹‡aá¹ƒ vivaá¹-acakkhuá¹ƒ paÃ±Ã±Ä• pabhedakusalaá¹ƒ adhig
catuvesÄ• rajjappattaá¹ƒ suddhÄ• dhimuttaá¹ƒ setapaccattaá¹ƒ advayabhÄ• á¹‡iá¹ƒ tÄ• diá
aparittaá¹ƒ mahantaá¹ƒ gambhÄ«raá¹ƒ appameyyaá¹ƒ duppariyogÄ• haá¹ƒ pahÅ«taratanaá
chaá¸·aá¹…gupekkhÄ• ya samannÄ• gataá¹ƒ atulaá¹ƒ vipulaá¹ƒ appameyyaá¹ƒ, taá¹ƒ tÄ• d
maggavÄ• dinaá¹ƒ {pavaramaggavÄ• dinaá¹ƒ (Katthaci) } merumiva nagÄ• naá¹ƒ garuá¸·an

migÄ• naá¹ƒ udadhimiva aá¹‡á¹‡avÄ• naá¹ƒ adhigacchiá¹ƒ, taá¹ƒ satthÄ• raá¹ƒ jinapavaraá
evamahaá¹ƒ appadasse pahÄ• ya mahodadhiá¹ƒ haá¹ƒsoriva ajjhapatto. tenÄ• ha thero piá

``dijo yathÄ• kubbanakaá¹ƒ pahÄ• ya, bahupphalaá¹ƒ kÄ• nanamÄ• vaseyya.

evamahaá¹ƒ appadasse pahÄ• ya, mahodadhiá¹ƒ haá¹ƒsoriva ajjhapattoâ€™â€™ ti ||

<106> á¹• 21 __ye me pubbe viyÄ• kaá¹ƒsu, _

__huraá¹ƒ gotamasÄ• sanÄ• `iccÄ• si iti bhavissatiâ€™. _

__sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ, sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ ||_

__ye me pubbe viyÄ• kaá¹ƒsÅ«_ti. __ye_ti yo ca bÄ• varÄ« brÄ• hmaá¹‡o ye caÃ±Ã±e tas
diá¹-á¹-hiá¹ƒ sakaá¹ƒ khantiá¹ƒ sakaá¹ƒ ruciá¹ƒ sakaá¹ƒ laddhiá¹ƒ sakaá¹ƒ ajjhÄ• sayaá¹ƒ s
byÄ• kaá¹ƒsu Ä• cikkhiá¹ƒsu desayiá¹ƒsu \Se 289/ paÃ±Ã±apiá¹ƒsu paá¹-á¹-hapiá¹ƒsu vivar
uttÄ• nÄ«akaá¹ƒsu pakÄ• sesunti --- ye me pubbe viyÄ• kaá¹ƒsu.

__huraá¹ƒ gotamasÄ• sanÄ• _ti huraá¹ƒ gotamasÄ• sanÄ• , paraá¹ƒ gotamasÄ• sanÄ• , pu
paá¹-hamataraá¹ƒ gotamasÄ• sanÄ• buddhasÄ• sanÄ• jinasÄ• sanÄ• tathÄ• gatasÄ• sar
devasÄ• sanÄ• (Se Katthaci) } arahantasÄ• sanÄ• ti --- huraá¹ƒ gotamasÄ• sanÄ• .

__iccÄ• si iti bhavissatÄ«_ti evaá¹ƒ kira Ä• si, evaá¹ƒ kira bhavissatÄ«ti --- iccÄ• si iti bhavi

__sabbaá¹ƒ_ \Be 210/ __taá¹ƒ itihÄ«tiha_nti sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ itikirÄ• ya paramp
piá¹-akasampadÄ• ya takkahetu \Ne 191/ nayahetu Ä• kÄ• raparivitakkena diá¹-á¹-hinijjhÄ•
sayamabhiÃ±Ã±Ä• taá¹ƒ na attapaccakkhaá¹ƒ dhammaá¹ƒ yaá¹ƒ kathayiá¹ƒsÅ«ti --- sabbaa

__sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hana_nti sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ vitakkava
saá¹…kappavaá¸• á¸• hanaá¹ƒ kÄ• mavitakkavaá¸• á¸• hanaá¹ƒ byÄ• pÄ• davitakkavaá¸• á
vihiá¹ƒsÄ• vitakkavaá¸• á¸• hanaá¹ƒ Ã±Ä• tivitakkavaá¸• á¸• hanaá¹ƒ janapadavitakkavaá¸•
amarÄ• vitakkavaá¸• á¸• hanaá¹ƒ parÄ• nudayatÄ• paá¹-isaá¹ƒyuttavitakkavaá¸• á¸• hanaá
lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyuttavitakkavaá¸• á¸• hanaá¹ƒ anavaÃ±Ã±attipaá¹-isaá¹ƒ
--- sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ. tenÄ• ha thero piá¹…giyo ---

``ye me pubbe viyÄ• kaá¹ƒsu, huraá¹ƒ gotamasÄ• sanÄ• .

`iccÄ• si iti bhavissaâ€™ ti.

sabbaá¹ƒ \Se 290/ taá¹ƒ itihÄ«tihaá¹ƒ, sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaâ€™â€™ nti ||

<107> á¹• 21 __eko tamonudÄ• sÄ«no, jutimÄ• so pabhaá¹…karo. _

__gotamo bhÅ«ripaÃ±Ã±Ä• á¹‡o, gotamo bhÅ«rimedhaso ||_

__eko tamonudÄ• sÄ«no_ti. __eko_ti bhagavÄ• pabbajjasaá¹…khÄ• tena eko, adutiyaá¹-á
pahÄ• naá¹-á¹-hena eko, ekantavÄ«tarÄ• goti eko, ekantavÄ«tadosoti eko, ekantavÄ«tamoh
eko, ekÄ• yanamaggaá¹ƒ gatoti eko, eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddh

kathaá¹ƒ bhagavÄ• pabbajjasaá¹…khÄ• tena eko? bhagavÄ• daharova samÄ• no susu kÅ
samannÄ• gato paá¹-hamena vayasÄ• akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ assumukhÄ
Ã±Ä• tisaá¹…ghaá¹ƒ sabbaá¹ƒ gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• rapalibodha
Ã±Ä• tipalibodhaá¹ƒ chinditvÄ• mittÄ• maccapalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ•
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±canabhÄ• vaá¹ƒ upagantvÅ
vatteti pÄ• leti yapeti yÄ• peti. evaá¹ƒ bhagavÄ• pabbajjasaá¹…khÄ• tena eko.

kathaá¹ƒ bhagavÄ• adutiyaá¹-á¹-hena eko? evaá¹ƒ pabbajito samÄ• no eko araÃ±Ã±avana
senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghosÄ• ni \Se 291/ \Be 211/ vijanavÄ• t
manussarÄ• hasseyyakÄ• ni {manussarÄ• haseyyakÄ• ni (Se Katthaci) } paá¹-isallÄ• nasÄ•
{paá¹-isallÄ• á¹‡asÄ• ruppÄ• ni (Katthaci) }. so eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati
seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko abhikkamati, eko paá¹-ikkama
eko caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko carati viharati iriyati vatteti pÄ• leti yapeti yÄ• peti.
adutiyaá¹-á¹-hena eko.

kathaá¹ƒ bhagavÄ• taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko? so evaá¹ƒ eko adutiyo appamat
viharanto najjÄ• neraÃ±jarÄ• ya tÄ«re bodhirukkhamÅ«le mahÄ• padhÄ• naá¹ƒ padahanto
namuciá¹ƒ pamattabandhuá¹ƒ vidhamitvÄ• taá¹‡hÄ• jÄ• liniá¹ƒ {taá¹‡haá¹ƒ jÄ• liniá¹ƒ (Se)
(Se) Nidd I 191} visattikaá¹ƒ pajahi vinodesi byantÄ«akÄ• si anabhÄ• vaá¹ƒ gamesi.

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``etamÄ• dÄ«navaá¹ƒ {evamÄ• dÄ«navaá¹ƒ (Katthaci) passa It 15} Ã±atvÄ• , taá¹‡haá¹ƒ {ta
I 191} dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

evaá¹ƒ bhagavÄ• taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko.

kathaá¹ƒ bhagavÄ• ekantavÄ«tarÄ• goti eko? rÄ• gassa pahÄ«nattÄ• ekantavÄ«tarÄ• go
ekantavÄ«tadosoti eko, mohassa pahÄ«nattÄ• ekantavÄ«tamohoti eko, kilesÄ• naá¹ƒ pahÄ
eko.

kathaá¹ƒ \Se 292/ bhagavÄ• ekÄ• yanamaggaá¹ƒ gatoti eko? ekÄ• yanamaggo vuccati ca
pe ... ariyo aá¹-á¹-haá¹…giko maggo.

``ekÄ• yanaá¹ƒ \Be 212/ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu {atariá¹ƒsu (Katthaci) passa SN c V 409; Nidd I 191} pubbe, tariss
oghaâ€™â€™ nti ||

evaá¹ƒ bhagavÄ• ekÄ• yanamaggaá¹ƒ gatoti eko.

kathaá¹ƒ bhagavÄ• eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti eko. bodhi vu
Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ dhammavicayasambojjhaá¹
sammÄ• diá¹-á¹-hi \Ne 193/. bhagavÄ• tena bodhiÃ±Ä• á¹‡ena ``sabbe saá¹…khÄ• rÄ• an
saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti bujjhi, ``sabbe dhammÄ• anattÄ• â€™â€™ ti bujjhi ..
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti bujjhi. atha vÄ• , yaá¹ƒ
anubujjhitabbaá¹ƒ paá¹-ibujjhitabbaá¹ƒ sambujjhitabbaá¹ƒ adhigantabbaá¹ƒ phassitabbaá¹ƒ
sabbaá¹ƒ taá¹ƒ tena bodhiÃ±Ä• á¹‡ena bujjhi anubujjhi paá¹-ibujjhi sambujjhi adhigacchi ph
evaá¹ƒ bhagavÄ• eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti eko.

__tamonudo_ti bhagavÄ• rÄ• gatamaá¹ƒ dosatamaá¹ƒ mohatamaá¹ƒ diá¹-á¹-hitamaá¹ƒ kil
andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ paÃ±Ã±Ä• nirodhikaá¹ƒ
anibbÄ• nasaá¹ƒvattanikaá¹ƒ nudi panudi pajahi vinodesi \Se 293/ byantÄ«akÄ• si anabhÄ•
__Ä• sÄ«no_ti nisinno bhagavÄ• pÄ• sÄ• á¹‡ake cetiyeti --- Ä• sÄ«no {Ä• sino (Katthaci) }.

nagassa passe Ä• sÄ«naá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yinoti ||

evampi bhagavÄ• Ä• sÄ«no ... pe ... atha vÄ• , bhagavÄ• sabbossukkapaá¹-ippassaddha
ciá¹‡á¹‡acaraá¹‡o ... pe ... jÄ• timaraá¹‡asaá¹ƒsÄ• ro natthi tassa punabbhavoti, evampi bh

eko tamonudÄ• sÄ«no.

__jutimÄ• so pabhaá¹…karo_ti. __jutimÄ• _ti jutimÄ• matimÄ• paá¹‡á¸• ito paÃ±Ã±avÄ• vibhÄ• vÄ« medhÄ• vÄ«. __pabhaá¹…karo_ti pabhaá¹…karo Ä• lokakaro obhÄ• sakaro dÄ pajjotakaroti --- jutimÄ• so pabhaá¹…karo.

__gotamo_ \Be 213/ __bhÅ«ripaÃ±Ã±Ä• á¹‡o_ti gotamo bhÅ«ripaÃ±Ã±Ä• á¹‡o Ã±Ä• á¹‡ap paÃ±Ã±Ä• ketu paÃ±Ã±Ä• dhipateyyo vicayabahulo pavicayabahulo okkhÄ• yanabahulo sa vibhÅ«tavihÄ• rÄ« taccarito tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadh

dhajo rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, dhÅ«mo {dhumo (Se) } paÃ±Ã±Ä• á¹‡amaggino.

rÄ• jÄ• raá¹-á¹-hassa paÃ±Ã±Ä• á¹‡aá¹ƒ, bhattÄ• paÃ±Ã±Ä• á¹‡amitthiyÄ• ti ||

evameva \Ne 194/ gotamo bhÅ«ripaÃ±Ã±Ä• á¹‡o Ã±Ä• á¹‡apaÃ±Ã±Ä• á¹‡o paÃ±Ã±Ä• dha paÃ±Ã±Ä• dhipateyyo vicayabahulo pavicayabahulo okkhÄ• yanabahulo samokkhÄ• yanad tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipateyyoti --- g bhÅ«ripaÃ±Ã±Ä• á¹‡o.

__gotamo bhÅ«rimedhaso_ti bhÅ«ri vuccati pathavÄ«. bhagavÄ• tÄ• ya pathavisamÄ• ya vitthatÄ• ya samannÄ• gato. medhÄ• vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... sammÄ• diá¹-á¹-hi. bhagavÄ• imÄ• ya medhÄ• ya upeto samupeto upÄ• gato samupÄ• ga samannÄ• gato, tasmÄ• buddho sumedhasoti {bhÅ«rimedhasoti (Se) evamuparipi} --- gota thero piá¹…giyo ---

``eko tamonudÄ• sÄ«no, jutimÄ• so pabhaá¹…karo.

gotamo bhÅ«ripaÃ±Ã±Ä• á¹‡o, gotamo bhÅ«rimedhasoâ€™â€™ ti ||

<108> á¹• 21 __yo me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ. _

__taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaci ||_

__yo me dhammadesesÄ«_ti. __yo_ti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe a saccÄ• ni abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ patto balesu ca vasÄ«bhÄ• vaá¹ƒ. __c __dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• ne ... pe aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca \Se 295/ paá¹-ipada

paÃ±Ã±apesi paá¹-á¹-hapesi \Be 214/ vivari vibhaji uttÄ• nÄ«akÄ• si pakÄ• sesÄ«ti --- yo m

__sandiá¹-á¹-hikamakÄ• lika_nti sandiá¹-á¹-hikaá¹ƒ akÄ• likaá¹ƒ ehipassikaá¹ƒ opaneyyika
veditabbaá¹ƒ viÃ±Ã±Å«hÄ«ti --- evaá¹ƒ sandiá¹-á¹-hikaá¹ƒ. atha vÄ• , yo diá¹-á¹-heva dham
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, tassa maggassa anantarÄ• samanantarÄ• adhi
paá¹-ilabhatÄ«ti, evampi sandiá¹-á¹-hikaá¹ƒ. __akÄ• lika_nti yathÄ• manussÄ• kÄ• likaá¹ƒ
anantarÄ• na labhanti kÄ• laá¹ƒ Ä• gamenti, nevÄ• yaá¹ƒ dhammo. yo diá¹-á¹-heva dhamm
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, tassa maggassa \Ne 195/ anantarÄ• samananta
vindati paá¹-ilabhati, na parattha na paraloke, evaá¹ƒ akÄ• likanti --- sandiá¹-á¹-hikamakÄ• l

__taá¹‡hakkhayamanÄ«tika_nti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ•
taá¹‡hakkhayaá¹ƒ rÄ• gakkhayaá¹ƒ dosakkhayaá¹ƒ mohakkhayaá¹ƒ gatikkhayaá¹ƒ upapatti
paá¹-isandhikkhayaá¹ƒ bhavakkhayaá¹ƒ saá¹ƒsÄ• rakkhayaá¹ƒ vaá¹-á¹-akkhayaá¹ƒ. __anÄ«
kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• ca. Ä«tippahÄ• naá¹ƒ Ä«tivÅ«pasamaá¹ƒ Ä«
Ä«tipaá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- taá¹‡hakkhayamanÄ«tikaá¹ƒ.

__yassa natthi upamÄ• kvacÄ«_ti. __yassÄ• _ti nibbÄ• nassa. __natthi upamÄ• _ti upamÄ
sadisaá¹ƒ natthi, paá¹-ibhÄ• go natthi \Se 296/ na sati na saá¹ƒvijjati nupalabbhati. __kvacÄ
katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• ti --- yassa natthi upamÄ•
piá¹…giyo ---

``yo me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvacÄ«â€™â€™ ti ||

<109> á¹• 21 __kiá¹ƒ nu tamhÄ• vippavasi, muhuttamapi piá¹…giya. _

__gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||_

__kiá¹ƒ nu tamhÄ• vippavasÄ«_ti kiá¹ƒ nu buddhamhÄ• vippavasi apesi apagacchi {apaga
vinÄ• hosÄ«ti --- kiá¹ƒ nu tamhÄ• vippavasi.

__muhuttamapi piá¹…giyÄ• _ti muhuttampi khaá¹‡ampi layampi vayampi addhampÄ«ti --- n
__piá¹…giyÄ• _ti bÄ• varÄ« taá¹ƒ nattÄ• raá¹ƒ nÄ• mena Ä• lapati.

__gotamÄ• _ \Ne 196/ \Be 215/ __bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• _ti gotamÄ• bhÅ«ripaÃ±Ã±Ä• á
paÃ±Ã±Ä• dhajÄ• paÃ±Ã±Ä• ketumhÄ• paÃ±Ã±Ä• dhipateyyamhÄ• vicayabahulÄ• pavic
samokkhÄ• yanadhammÄ• vibhÅ«tavihÄ• rimhÄ• taccaritÄ• tabbahulÄ• taggarukÄ• tann

tadadhimuttÄ• tadadhipateyyamhÄ• ti --- gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• .

__gotamÄ• bhÅ«rimedhasÄ• _ti bhÅ«ri vuccati pathavÄ«. bhagavÄ• tÄ• ya \Se 297/ patha
vipulÄ• ya vitthatÄ• ya samannÄ• gato. medhÄ• vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä• pajÄ•
dhammavicayo sammÄ• diá¹-á¹-hi. bhagavÄ• imÄ• ya medhÄ• ya paÃ±Ã±Ä• ya upeto sam
upapanno samupapanno samannÄ• gato, tasmÄ• buddho sumedhasoti --- gotamÄ• bhÅ«r
brÄ• hmaá¹‡o ---

``kiá¹ƒnu tamhÄ• vippavasi, muhuttamapi piá¹…giya.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• â€™â€™ ti ||

<110> á¹• 21 __yo te dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ. _

__taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaci ||_

__yo te dhammamadesesÄ«_ti yo so bhagavÄ• ... pe ... tattha ca sabbaÃ±Ã±utaá¹ƒ patto
vasÄ«bhÄ• vaá¹ƒ. __dhammamadesesÄ«_ti __dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekaly
nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ Ä• cikkhi desesi paÃ±Ã±apesi paá¹-á
uttÄ• nÄ«akÄ• si pakÄ• sesÄ«ti --- yo te dhammamadesesi.

__sandiá¹-á¹-hikamakÄ• lika_nti sandiá¹-á¹-hikaá¹ƒ akÄ• likaá¹ƒ ehipassikaá¹ƒ opaneyyikaá
veditabbaá¹ƒ viÃ±Ã±Å«hÄ«ti --- evaá¹ƒ sandiá¹-á¹-hikaá¹ƒ. atha vÄ• , yo diá¹-á¹-heva dham
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, tassa maggassa anantarÄ• samanantarÄ• adhi
paá¹-ilabhatÄ«ti --- evampi sandiá¹-á¹-hikaá¹ƒ. __akÄ• lika_nti yathÄ• manussÄ• kÄ• likaá
298/ anantarÄ• na labhanti, kÄ• laá¹ƒ Ä• gamenti, nevÄ• yaá¹ƒ dhammo. yo diá¹-á¹-heva d
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti; tassa maggassa anantarÄ• samanantarÄ• adhi
paá¹-ilabhati, na parattha na paraloke, evaá¹ƒ akÄ• likanti --- sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

__taá¹‡hakkhayamanÄ«tika_nti \Be 216/. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dhammat
__taá¹‡hakkhaya_nti taá¹‡hakkhayaá¹ƒ rÄ• gakkhayaá¹ƒ dosakkhayaá¹ƒ mohakkhayaá¹ƒ g
upapattikkhayaá¹ƒ paá¹-isandhikkhayaá¹ƒ bhavakkhayaá¹ƒ saá¹ƒsÄ• rakkhayaá¹ƒ vaá¹-á¹-a
Ä«ti vuccanti kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• ca. Ä«tippahÄ• naá¹ƒ Ä«tivÅ«pa
Ä«tipaá¹-inissaggaá¹ƒ Ä«tipaá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- taá¹‡hakkhayama

__yassa_ \Ne 197/ __natthi upamÄ• kvacÄ«_ti. __yassÄ• _ti nibbÄ• nassa. __natthi upam
upanidhÄ• natthi, sadisaá¹ƒ natthi, paá¹-ibhÄ• go natthi na sati na saá¹ƒvijjati nupalabbhati
kvaci kimhici katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• ti --- yassa na

tenÄ• ha so brÄ• hmaá¹‡o ---

``yo te dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvacÄ«â€™â€™ ti ||

<111> á¹• 21 __nÄ• haá¹ƒ_ \Se 299/ __tamhÄ• vippavasÄ• mi, muhuttamapi brÄ• hmaá¹‡

__gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||_

__nÄ• haá¹ƒ tamhÄ• vippavasÄ• mÄ«_ti nÄ• haá¹ƒ buddhamhÄ• vippavasÄ• mi apemi a
nÄ• haá¹ƒ tamhÄ• vippavasÄ• mi.

__muhuttamapi brÄ• hmaá¹‡Ä• _ti muhuttampi khaá¹‡ampi layampi vayampi addhampÄ«ti
__brÄ• hmaá¹‡Ä• _ti gÄ• ravena mÄ• tulaá¹ƒ Ä• lapati.

__gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• _ti gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• Ã±Ä• á¹‡apaÃ±
paÃ±Ã±Ä• ketumhÄ• paÃ±Ã±Ä• dhipateyyamhÄ• vicayabahulÄ• pavicayabahulÄ• okkhÄ
vibhÅ«tavihÄ• rimhÄ• taccaritÄ• tabbahulÄ• taggarukÄ• tanninnÄ• tappoá¹‡Ä• tappabb
tadadhipateyyamhÄ• ti --- gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• .

__gotamÄ• bhÅ«rimedhasÄ• _ti bhÅ«ri vuccati pathavÄ«. bhagavÄ• tÄ• ya pathavisamÄ•
vitthatÄ• ya samannÄ• gato. medhÄ• vuccati paÃ±Ã±Ä• . yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ...
sammÄ• diá¹-á¹-hi. bhagavÄ• imÄ• ya medhÄ• ya paÃ±Ã±Ä• ya upeto samupeto upÄ• gat
samannÄ• gato. tasmÄ• buddho sumedhasoti --- gotamÄ• bhÅ«rimedhasÄ• . tenÄ• ha the

``nÄ• haá¹ƒ \Be 217/ tamhÄ• vippavasÄ• mi, muhuttamapi brÄ• hmaá¹‡a.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• â€™â€™ ti ||

<112> á¹• 21 __yo_ \Ne 198/ __me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ. _

__taá¹‡hakkhayamanÄ«tikaá¹ƒ_ \Se 300/, __yassa natthi upamÄ• kvaci ||_

__yo me dhammamadesesÄ«_ti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananu
saccÄ• ni abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ patto balesu ca vasÄ«bhÄ• vaá¹ƒ. __d
__dhamma_nti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ•
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ, cattÄ• ro satipaá¹-á¹-hÄ• ne cattÄ

cattÄ• ro iddhipÄ• de paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…ge ariyaá¹ƒ aá¹-á¹-h
nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ Ä• cikkhi desesi paÃ±Ã±apesi paá¹-á
uttÄ• nÄ«akÄ• si pakÄ• sesÄ«ti --- yo me dhammamadesesi.

__sandiá¹-á¹-hikamakÄ• lika_nti sandiá¹-á¹-hikaá¹ƒ akÄ• likaá¹ƒ ehipassikaá¹ƒ opaneyyikaá
veditabbaá¹ƒ viÃ±Ã±Å«hÄ«ti, evaá¹ƒ sandiá¹-á¹-hikaá¹ƒ. atha vÄ• , yo diá¹-á¹-heva dhamme
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, tassa maggassa anantarÄ• samanantarÄ• adhi
paá¹-ilabhatÄ«ti, evampi sandiá¹-á¹-hikaá¹ƒ. __akÄ• lika_nti yathÄ• manussÄ• kÄ• likaá¹ƒ
anantarÄ• na labhanti, kÄ• laá¹ƒ Ä• gamenti, nevÄ• yaá¹ƒ dhammo. yo diá¹-á¹-heva dhamm
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, tassa maggassa anantarÄ• samanantarÄ• adhi
paá¹-ilabhati, na parattha na paraloke, evaá¹ƒ akÄ• likanti --- sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

__taá¹‡hakkhayamanÄ«tika_nti \Se 301/. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dhammat
__taá¹‡hakkhaya_nti taá¹‡hakkhayaá¹ƒ rÄ• gakkhayaá¹ƒ dosakkhayaá¹ƒ mohakkhayaá¹ƒ g
upapattikkhayaá¹ƒ paá¹-isandhikkhayaá¹ƒ bhavakkhayaá¹ƒ saá¹ƒsÄ• rakkhayaá¹ƒ vaá¹-á¹-a
Ä«ti vuccanti kilesÄ• ca khandhÄ• ca abhisaá¹…khÄ• rÄ• ca. Ä«tippahÄ• naá¹ƒ Ä«tivÅ«pa
Ä«tipaá¹-ippassaddhiá¹ƒ amataá¹ƒ nibbÄ• nanti --- taá¹‡hakkhayamanÄ«tikaá¹ƒ.

__yassa natthi upamÄ• kvacÄ«_ti. __yassÄ• _ti nibbÄ• nassa. __natthi upamÄ• _ti upamÄ
sadisaá¹ƒ natthi, paá¹-ibhÄ• go natthi na atthi na saá¹ƒvijjati nupalabbhati. __kvacÄ«_ti kvac
katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ• ti --- yassa natthi upamÄ•
piá¹…giyo ---

``yo \Ne 199/ \Be 218/ me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvacÄ«â€™â€™ ti ||

<113> á¹• 21 __passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• va, rattindivaá¹ƒ brÄ• hmaá¹‡a app

__namassamÄ• no vivasemi_ {namassamÄ• nova vasemi (Ce-a) ... vivasÄ• mi (Se) } rattiá
avippavÄ• saá¹ƒ ||_

__passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• vÄ• _ti yathÄ• cakkhumÄ• puriso Ä• loke rÅ«pa
olokeyya nijjhÄ• yeyya \Se 302/ upaparikkheyya, evamevÄ• haá¹ƒ buddhaá¹ƒ bhagavantaá
dakkhÄ• mi olokemi nijjhÄ• yÄ• mi upaparikkhÄ• mÄ«ti --- passÄ• mi naá¹ƒ manasÄ• cakk

__rattindivaá¹ƒ brÄ• hmaá¹‡a appamatto_ti rattiÃ±ca divÄ• ca buddhÄ• nussatiá¹ƒ manasÄ
--- rattindivaá¹ƒ brÄ• hmaá¹‡a appamatto.

__namassamÄ• no vivasemi ratti_nti. __namassamÄ• no_ti kÄ• yena vÄ• namassamÄ• n
cittena vÄ• namassamÄ• no, anvatthapaá¹-ipattiyÄ• vÄ• namassamÄ• no, dhammÄ• nud
namassamÄ• no sakkÄ• ramÄ• no garukÄ• ramÄ• no mÄ• nayamÄ• no pÅ«jayamÄ• no rat
atikkamemÄ«ti --- namassamÄ• no vivasemi rattiá¹ƒ.

__teneva maÃ±Ã±Ä• mi avippavÄ• sa_nti tÄ• ya buddhÄ• nussatiyÄ• bhÄ• vento avippav
avippavuá¹-á¹-hoti taá¹ƒ maÃ±Ã±Ä• mi jÄ• nÄ• mi. evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ Ä• jÄ• nÄ• mi
paá¹-ivijÄ• nÄ• mi evaá¹ƒ paá¹-ivijjhÄ• mÄ«ti --- teneva maÃ±Ã±Ä• mi avippavÄ• saá¹ƒ. ten

``passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• va, rattindivaá¹ƒ brÄ• hmaá¹‡a appamatto.

namassamÄ• no vivasemi rattiá¹ƒ, teneva maÃ±Ã±Ä• mi avippavÄ• saâ€™â€™ nti ||

<114> á¹• 21 __saddhÄ• _ \Be 219/ __ca pÄ«ti ca mano sati ca, _ __nÄ• pentime_ \Se 303

__yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o, sa tena teneva natohamasmi ||_

__saddhÄ• ca pÄ«ti ca mano sati cÄ• _ti. __saddhÄ• _ti yÄ• ca bhagavantaá¹ƒ Ä• rabbha
200/ {saddhahanÄ• (Katthaci) } okappanÄ• abhippasÄ• do saddhÄ• saddhindriyaá¹ƒ sadd
bhagavantaá¹ƒ Ä• rabbha pÄ«ti pÄ• mojjaá¹ƒ {pÄ• mujjaá¹ƒ (Se) } modanÄ• Ä• modanÄ•
tuá¹-á¹-hi odagyaá¹ƒ attamanatÄ• cittassa. __mano_ti yaÃ±ca bhagavantaá¹ƒ Ä• rabbha ci
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. __satÄ«_ti yÄ• bhagavantaá¹ƒ Ä• rabbha sati anussati samm
ca mano sati ca.

__nÄ• pentime gotamasÄ• sanamhÄ• _ti ime cattÄ• ro dhammÄ• gotamasÄ• sanÄ• budd
tathÄ• gatasÄ• sanÄ• arahantasÄ• sanÄ• nÄ• penti na gacchanti na vijahanti na vinÄ• ser
gotamasÄ• sanamhÄ• .

__yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o_ti. __yaá¹ƒ yaá¹ƒ disa_nti puratthimaá¹ƒ vÄ•
vÄ• disaá¹ƒ dakkhiá¹‡aá¹ƒ vÄ• disaá¹ƒ uttaraá¹ƒ vÄ• disaá¹ƒ vajati gacchati kamati abhik
__bhÅ«ripaÃ±Ã±o_ti bhÅ«ripaÃ±Ã±o mahÄ• paÃ±Ã±o tikkhapaÃ±Ã±o puthupaÃ±Ã±o hÄ• s
nibbedhikapaÃ±Ã±o \Se 304/. bhÅ«ri vuccati pathavÄ«. bhagavÄ• tÄ• ya pathavisamÄ• ya
vitthatÄ• ya samannÄ• gatoti --- yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o.

__sa tena teneva natohamasmÄ«_ti so yena buddho tena teneva nato tanninno tappoá¹‡o
tadadhipateyyoti --- sa tena teneva natohamasmi. tenÄ• ha thero piá¹…giyo ---

``saddhÄ• \Be 220/ ca pÄ«ti ca mano sati ca, nÄ• pentime gotamasÄ• sanamhÄ• .

yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o, sa tena teneva natohamasmÄ«â€™â€™ ti ||

<115> á¹• 21 __jiá¹‡á¹‡assa me dubbalathÄ• makassa, _ __teneva kÄ• yo na paleti tattha.

__saá¹…kappayantÄ• ya vajÄ• mi niccaá¹ƒ, mano hi me brÄ• hmaá¹‡a tena yutto ||_

__jiá¹‡á¹‡assa me dubbalathÄ• makassÄ• _ti jiá¹‡á¹‡assa vuá¸• á¸• hassa mahallakassa a
vayoanuppattassa. __dubbalathÄ• makassÄ• _ti dubbalathÄ• makassa appathÄ• makassa
jiá¹‡á¹‡assa me dubbalathÄ• makassa.

__teneva_ \Ne 201/ __kÄ• yo na paleti tatthÄ• _ti kÄ• yo yena buddho tena na paleti na va
nÄ• tikkamatÄ«ti --- teneva kÄ• yo na paleti tattha.

__saá¹…kappayantÄ• ya_ \Se 305/ __vajÄ• mi nicca_nti saá¹…kappagamanena vitakkaga
paÃ±Ã±Ä• gamanena buddhigamanena vajÄ• mi gacchÄ• mi atikkamÄ• mÄ«ti --- saá¹…ka

__mano hi me brÄ• hmaá¹‡a tena yutto_ti. __mano_ti yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ...
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. __mano hi me brÄ• hmaá¹‡a tena yutto_ti mano yena buddho
saá¹ƒyuttoti --- mano hi me brÄ• hmaá¹‡a tena yutto. tenÄ• ha thero piá¹…giyo ---

``jiá¹‡á¹‡assa me dubbalathÄ• makassa, teneva kÄ• yo na paleti tattha.

saá¹…kappayantÄ• ya vajÄ• mi niccaá¹ƒ, mano hi me brÄ• hmaá¹‡a tena yuttoâ€™â€™ ti |

<116> á¹• 21 __paá¹…ke sayÄ• no pariphandamÄ• no, dÄ«pÄ• dÄ«paá¹ƒ upallaviá¹ƒ. _

__athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||_

__paá¹…ke_ \Be 221/ __sayÄ• no pariphandamÄ• no_ti. __paá¹…ke sayÄ• no_ti kÄ• map
kÄ• mabaá¸·ise kÄ• mapariá¸·Ä• he kÄ• mapalibodhe semÄ• no sayamÄ• no vasamÄ• no
{avasemÄ• no parisemÄ• no (Se) } ti --- paá¹…ke sayÄ• no. __pariphandamÄ• no_ti taá¹‡h
diá¹-á¹-hiphandanÄ• ya phandamÄ• no \Se 306/, kilesaphandanÄ• ya phandamÄ• no, payo
vipÄ• kaphandanÄ• ya phandamÄ• no, manoduccaritaphandanÄ• ya phandamÄ• no, ratto
dosena phandamÄ• no, mÅ«á¸·ho mohena phandamÄ• no, vinibandho mÄ• nena phandam
phandamÄ• no, vikkhepagato uddhaccena phandamÄ• no, aniá¹-á¹-haá¹…gato vicikicchÄ•

anusayehi phandamÄ• no, lÄ• bhena phandamÄ• no, alÄ• bhena phandamÄ• no, yasena p
pasaá¹ƒsÄ• ya phandamÄ• no, nindÄ• ya phandamÄ• no, sukhena phandamÄ• no, dukkhe
phandamÄ• no, jarÄ• ya phandamÄ• no, byÄ• dhinÄ• phandamÄ• no, maraá¹‡ena phanda
sokaparidevadukkhadomanassupÄ• yÄ• sehi phandamÄ• no, nerayikena dukkhena phanda
dukkhena phandamÄ• no, pettivisayikena dukkhena phandamÄ• no, mÄ• nusikena dukkher
gabbhokkantimÅ«lakena dukkhena ... gabbhaá¹-á¹-hitimÅ«lakena dukkhena ... gabbhavuá¹-
dukkhena ... jÄ• tassÅ«panibandhakena dukkhena ... jÄ• tassa parÄ• dheyyakena dukkhen
202/ dukkhena ... parÅ«pakkamena dukkhena ... saá¹…khÄ• radukkhena ... vipariá¹‡Ä• ma
dukkhena ... sotarogena dukkhena ... ghÄ• narogena dukkhena ... jivhÄ• rogena dukkhena
... sÄ«sarogena dukkhena ... kaá¹‡á¹‡arogena dukkhena ... mukharogena dukkhena ... dan
oá¹-á¹-harogena dukkhena ... kÄ• sena ... sÄ• sena ... pinÄ• sena ... á¸• Ä• hena {dÄ• hena
... jarena ... kucchirogena ... mucchÄ• ya ... pakkhandikÄ• ya ... sÅ«lÄ• ya ... visÅ«cikÄ• ya
... gaá¹‡á¸• ena ... kilÄ• sena ... sosena ... apamÄ• rena \Se 307/ ... dadduyÄ• ... kaá¹‡á¸•
... rakhasÄ• ya ... vitacchikÄ• ya ... lohitapittena {lohitena. pittena (Se Katthaci) } ... madhum
aá¹ƒsÄ• ya ... piá¸·akÄ• ya ... bhagandalena {bhagandalÄ• ya (Se) } ... pittasamuá¹-á¹-hÄ• n
semhasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... vÄ• tasamuá¹-á¹-hÄ• nena Ä• bÄ• dhena ... sa
utupariá¹‡Ä• majena Ä• bÄ• dhena ... visamaparihÄ• rajena Ä• bÄ• dhena ... opakkamikena
kammavipÄ• kajena Ä• bÄ• dhena ... sÄ«tena ... uá¹‡hena ... jighacchÄ• ya \Be 222/ ... pipA
... passÄ• vena ... á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassena dukkhena ... mÄ
pitumaraá¹‡ena dukkhena ... puttamaraá¹‡ena dukkhena ... dhÄ«tumaraá¹‡ena dukkhena ...
dukkhena ... bhogabyasanena dukkhena ... rogabyasanena dukkhena ... sÄ«labyasanena d
diá¹-á¹-hibyasanena dukkhena phandamÄ• no pariphandamÄ• no pavedhamÄ• no sampave
pariphandamÄ• no.

__dÄ«pÄ• dÄ«paá¹ƒ upallavi_nti satthÄ• rato satthÄ• raá¹ƒ dhammakkhÄ• nato dhammak
diá¹-á¹-hiyÄ• diá¹-á¹-hiá¹ƒ paá¹-ipadÄ• ya paá¹-ipadaá¹ƒ maggato maggaá¹ƒ pallaviá¹ƒ upa
--- dÄ«pÄ• dÄ«paá¹ƒ upallaviá¹ƒ.

__athaddasÄ• siá¹ƒ sambuddha_nti. __athÄ• _ti padasandhi padasaá¹ƒsaggo padapÄ• rip
byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹ƒ --- athÄ• ti. __addasÄ• si_nti addasaá
paá¹-ivijjhiá¹ƒ. __buddho_ti yo so bhagavÄ• sayambhÅ« anÄ• cariyako ... pe ... sacchikÄ•
buddhoti --- athaddasÄ• siá¹ƒ sambuddhaá¹ƒ.

__oghatiá¹‡á¹‡amanÄ• sava_nti. __oghatiá¹‡á¹‡a_nti bhagavÄ• kÄ• moghaá¹ƒ tiá¹‡á¹‡o,
diá¹-á¹-hoghaá¹ƒ \Se 308/ tiá¹‡á¹‡o, avijjoghaá¹ƒ tiá¹‡á¹‡o, sabbasaá¹ƒsÄ• rapathaá¹ƒ tiá¹‡
nitthiá¹‡á¹‡o atikkanto samatikkanto vÄ«tivatto, so vutthavÄ• so ciá¹‡á¹‡acaraá¹‡o ... pe ...
jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi tassa punabbhavoti --- oghatiá¹‡á¹‡aá¹ƒ. __anÄ• sava_nt
kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ• savo, avijjÄ• savo. te Ä• savÄ• buddhassa bhaga

tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• \Ne 203/ Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasm
oghatiá¹‡á¹‡amanÄ• savaá¹ƒ. tenÄ• ha thero piá¹…giyo ---

``paá¹…ke sayÄ• no pariphandamÄ• no, dÄ«pÄ• dÄ«paá¹ƒ upallaviá¹ƒ.

athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaâ€™â€™ nti ||

<117> á¹• 21 __yathÄ• ahÅ« vakkali muttasaddho, _ __bhadrÄ• vudho Ä• á¸·avigotamo ca

__evameva tvampi pamuÃ±cassu saddhaá¹ƒ, gamissasi tvaá¹ƒ piá¹…giya maccudheyyassa

__yathÄ• _ \Be 223/ __ahÅ« vakkali muttasaddho, bhadrÄ• vudho Ä• á¸·avigotamo cÄ• _ti
{vakkali (Se) } saddho saddhÄ• garuko saddhÄ• pubbaá¹…gamo saddhÄ• dhimutto saddhÄ
yathÄ• bhadrÄ• vudho thero saddho saddhÄ• garuko saddhÄ• pubbaá¹…gamo saddhÄ• d
arahattappatto, yathÄ• Ä• á¸·avigotamo thero saddho saddhÄ• garuko \Se 309/ saddhÄ• p
saddhÄ• dhipateyyo arahattappattoti --- yathÄ• ahÅ« vakkali muttasaddho bhadrÄ• vudho

__evameva tvampi pamuÃ±cassu saddha_nti evameva tvaá¹ƒ saddhaá¹ƒ muÃ±cassu pam
adhimuÃ±cassu okappehi. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti saddhaá¹ƒ muÃ±ca
adhimuÃ±cassu okappehi. ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``sabbe dh
saddhaá¹ƒ muÃ±cassu pamuÃ±cassu sampamuÃ±cassu adhimuÃ±cassu okappehi ... ``yaá
sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti saddhaá¹ƒ muÃ±cassu pamuÃ±cassu, sampa
okappehÄ«ti --- evameva tvampi pamuÃ±cassu saddhaá¹ƒ.

__gamissasi tvaá¹ƒ piá¹…giya maccudheyyassa pÄ• ra_nti maccudheyyaá¹ƒ vuccanti kiles
abhisaá¹…khÄ• rÄ• ca. maccudheyyassa pÄ• raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ, yo so
sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. __gamissasi tva
maccudheyyassa pÄ• ra_nti tvaá¹ƒ pÄ• raá¹ƒ gamissasi, pÄ• raá¹ƒ adhigamissasi, pÄ• raá¹
sacchikarissasÄ«ti --- gamissasi tvaá¹ƒ piá¹…giya maccudheyyassa pÄ• raá¹ƒ. tenÄ• ha bh

``yathÄ• ahÅ« vakkali muttasaddho, bhadrÄ• vudho Ä• á¸·avigotamo ca.

evameva tvampi pamuÃ±cassu saddhaá¹ƒ,

gamissasi \Ne 204/ tvaá¹ƒ piá¹…giya maccudheyyassa pÄ• raâ€™â€™ nti ||

<118> á¹• 21 __esa bhiyyo pasÄ«dÄ• mi, sutvÄ• na munino vaco. _

__vivaá¹-acchado_ \Se 310/ {vivaá¹-acchadano (Katthaci) saddanÄ«tipadamÄ• lÄ• oloketal
paá¹-ibhÄ• navÄ• _ {paá¹-ibhÄ• á¹‡avÄ• (Se) } __ ||_

__esa bhiyyo pasÄ«dÄ• mÄ«_ti esa bhiyyo pasÄ«dÄ• mi, bhiyyo bhiyyo saddahÄ• mi, bhiy
bhiyyo adhimuccÄ• mi; ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti bhiyyo bhiyyo pasÄ«dA
\Be 224/, bhiyyo bhiyyo okappemi, bhiyyo bhiyyo adhimuccÄ• mi; ``sabbe saá¹…khÄ• rÄ• a
bhiyyo pasÄ«dÄ• mi ... pe ... ``sabbe dhammÄ• anattÄ• â€™â€™ ti bhiyyo bhiyyo pasÄ«dA
kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti bhiyyo bhiyyo pa
saddahÄ• mi, bhiyyo bhiyyo okappemi, bhiyyo bhiyyo adhimuccÄ• mÄ«ti --- esa bhiyyo pasA

__sutvÄ• na munino vaco_ti. __munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…ga
__sutvÄ• na munino vaco_ti tuyhaá¹ƒ vacanaá¹ƒ byappathaá¹ƒ desanaá¹ƒ anusÄ• sanaá¹ƒ
uggahetvÄ• na upadhÄ• rayitvÄ• na upalakkhayitvÄ• nÄ• ti --- sutvÄ• na munino vaco.

__vivaá¹-acchado sambuddho_ti. __chadana_nti paÃ±ca chadanÄ• ni --- taá¹‡hÄ• chadana
kilesachadanaá¹ƒ, duccaritachadanaá¹ƒ, avijjÄ• chadanaá¹ƒ. tÄ• ni chadanÄ• ni buddhassa
viddhaá¹ƒsitÄ• ni samugghÄ• á¹-itÄ• ni pahÄ«nÄ• ni samucchinnÄ• ni vÅ«pasantÄ• ni paá¹
abhabbuppattikÄ• ni Ã±Ä• á¹‡agginÄ• daá¸• á¸• hÄ• ni. tasmÄ• buddho vivaá¹-acchado. _
pe ... sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ buddhoti --- vivaá¹-acchado sambuddho.

__akhilo paá¹-ibhÄ• navÄ• _ti. __akhilo_ti rÄ• go khilo, doso khilo, moho khilo, kodho khilo,
... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• khilÄ• . te khilÄ• buddhassa bhagavato pahÄ«nÄ• u
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• \Se 31

__paá¹-ibhÄ• navÄ• _ti tayo paá¹-ibhÄ• navanto --- pariyatti paá¹-ibhÄ• navÄ• , paripucchÄ
adhigamapaá¹-ibhÄ• navÄ• . katamo pariyattipaá¹-ibhÄ• navÄ• ? idhekaccassa buddhavaca
pariyÄ• putaá¹ƒ {pariyÄ• puá¹-aá¹ƒ (Se Katthaci) } hoti suttaá¹ƒ \Ne 205/ geyyaá¹ƒ veyyÄ• k
udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ. tassa pariyattiá¹ƒ nissA
{paá¹-ibhÄ• yati (Katthaci) } --- ayaá¹ƒ pariyattipaá¹-ibhÄ• navÄ• .

katamo paripucchÄ• paá¹-ibhÄ• navÄ• ? idhekacco paripucchitÄ• hoti atthe ca Ã±Ä• ye ca
á¹-hÄ• nÄ• á¹-hÄ• ne ca. tassa paripucchaá¹ƒ nissÄ• ya paá¹-ibhÄ• ti --- ayaá¹ƒ paripucchÄ

katamo \Be 225/ adhigamapaá¹-ibhÄ• navÄ• ? idhekaccassa adhigatÄ• honti cattÄ• ro sat
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojj
aá¹-á¹-haá¹…giko maggo, cattÄ• ro ariyamaggÄ• , cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, catasso
abhiÃ±Ã±Ä• yo. tassa attho Ã±Ä• to, dhammo Ã±Ä• to, nirutti Ã±Ä• tÄ• . atthe Ã±Ä• te attho
Ã±Ä• te dhammo paá¹-ibhÄ• ti, niruttiyÄ• Ã±Ä• tÄ• ya nirutti paá¹-ibhÄ• ti. imesu tÄ«su Ã±A

paá¹-ibhÄ• napaá¹-isambhidÄ• . bhagavÄ• imÄ• ya paá¹-ibhÄ• napaá¹-isambhidÄ• ya upet
upapanno samupapanno samannÄ• gato. tasmÄ• buddho paá¹-ibhÄ• navÄ• . yassa pariya
adhigamo natthi, kiá¹ƒ tassa paá¹-ibhÄ• yissatÄ«ti --- akhilo paá¹-ibhÄ• navÄ• \Se 312/. ten
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``esa bhiyyo pasÄ«dÄ• mi, sutvÄ• na munino vaco.

vivaá¹-acchado sambuddho, akhilo paá¹-ibhÄ• navÄ• â€™â€™ ti ||

<119> á¹• 21 __adhideve_ {atideve (Katthaci) } __abhiÃ±Ã±Ä• ya, sabbaá¹ƒ vedi paropara
} __. _

__paÃ±hÄ• nantakaro satthÄ• , kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nataá¹ƒ ||_

__adhideve abhiÃ±Ã±Ä• yÄ• _ti. __devÄ• _ti tayo devÄ• --- sammutidevÄ• {sammabhidev
visuddhidevÄ• . katame sammutidevÄ• ? sammutidevÄ• vuccanti rÄ• jÄ• no {katame samm
evamuparipi} ca rÄ• jakumÄ• ro ca deviyo ca. ime vuccanti sammutidevÄ• . katame upapatt
vuccanti cÄ• tumahÄ• rÄ• jikÄ• devÄ• tÄ• vatiá¹ƒsÄ• devÄ• ... pe ... brahmakÄ• yikÄ• de
ime vuccanti upapattidevÄ• . katame visuddhidevÄ• ? visuddhidevÄ• vuccanti tathÄ• gatÄ•
arahanto khÄ«á¹‡Ä• savÄ• , ye ca paccekasambuddhÄ• . ime vuccanti visuddhidevÄ• . bha
abhiÃ±Ã±Ä• ya upapattideve adhidevÄ• ti abhiÃ±Ã±Ä• ya, visuddhideve adhidevÄ• ti \Ne 20
tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- adhideve abhiÃ±Ã±Ä• ya.

__sabbaá¹ƒ_ \Be 226/ __vedi paropara_nti bhagavÄ• attano ca paresaÃ±ca adhidevakare
aphassi paá¹-ivijjhi. katame attano \Se 313/ adhidevakarÄ• dhammÄ• ? sammÄ• paá¹-ipad
apaccanÄ«kapaá¹-ipadÄ• anvatthapaá¹-ipadÄ• dhammÄ• nudhammapaá¹-ipadÄ• sÄ«lesu
guttadvÄ• ratÄ• bhojane mattaÃ±Ã±utÄ• jÄ• gariyÄ• nuyogo satisampajaÃ±Ã±aá¹ƒ cattÄ•
... ariyo aá¹-á¹-haá¹…giko maggo. ime vuccanti attano adhidevakarÄ• dhammÄ• .

katame paresaá¹ƒ adhidevakarÄ• dhammÄ• ? sammÄ• paá¹-ipadÄ• ... pe ... ariyo aá¹-á¹-
vuccanti paresaá¹ƒ adhidevakarÄ• dhammÄ• . evaá¹ƒ bhagavÄ• attano ca paresaÃ±ca ad
aÃ±Ã±Ä• si aphassi paá¹-ivijjhÄ«ti --- sabbaá¹ƒ vedi paroparaá¹ƒ.

__paÃ±hÄ• nantakaro satthÄ• _ti bhagavÄ• pÄ• rÄ• yanikapaÃ±hÄ• naá¹ƒ antakaro pariya
parivaá¹-umakaro; sabhiyapaÃ±hÄ• naá¹ƒ {parisapaÃ±hÄ• naá¹ƒ (Se), piá¹…giyapaÃ±hÄ• n
pariyantakaro paricchedakaro parivaá¹-umakaro; sakkapaÃ±hÄ• naá¹ƒ ... pe ... suyÄ• mapa
bhikkhupaÃ±hÄ• naá¹ƒ ... bhikkhunÄ«paÃ±hÄ• naá¹ƒ ... upÄ• sakapaÃ±hÄ• naá¹ƒ ... upÄ•
rÄ• japaÃ±hÄ• naá¹ƒ ... khattiyapaÃ±hÄ• naá¹ƒ ... brÄ• hmaá¹‡apaÃ±hÄ• naá¹ƒ ... vessapa

suddapaÃ±hÄ• naá¹ƒ ... devapaÃ±hÄ• naá¹ƒ ... brahmapaÃ±hÄ• naá¹ƒ antakaro pariyantak
parivaá¹-umakaroti --- paÃ±hÄ• nantakaro. __satthÄ• _ti bhagavÄ• satthavÄ• ho. yathÄ• s
kantÄ• raá¹ƒ tÄ• reti, corakantÄ• raá¹ƒ tÄ• reti, vÄ• á¸·akantÄ• raá¹ƒ tÄ• reti, dubbhikkhaka
nirudakakantÄ• raá¹ƒ tÄ• reti uttÄ• reti nitthÄ• reti {nittÄ• reti (Se Katthaci) } patÄ• reti, khem
314/ sampÄ• peti; evameva bhagavÄ• satthavÄ• ho satte kantÄ• raá¹ƒ tÄ• reti, jÄ• tikantÄ•
jarÄ• kantÄ• raá¹ƒ ... pe ... byÄ• dhikantÄ• raá¹ƒ ... maraá¹‡akantÄ• raá¹ƒ ...
sokaparidevadukkhadomanassupÄ• yÄ• sakantÄ• raá¹ƒ tÄ• reti, rÄ• gakantÄ• raá¹ƒ tÄ• ret
mohakantÄ• raá¹ƒ ... mÄ• nakantÄ• raá¹ƒ ... diá¹-á¹-hikantÄ• raá¹ƒ ... kilesakantÄ• raá¹ƒ ...
tÄ• reti, rÄ• gagahanaá¹ƒ tÄ• reti, dosagahanaá¹ƒ tÄ• reti, mohagahanaá¹ƒ ... diá¹-á¹-higah
kilesagahanaá¹ƒ ... duccaritagahanaá¹ƒ tÄ• reti uttÄ• reti nitthÄ• reti patÄ• reti; khemantaá¹
nibbÄ• naá¹ƒ sampÄ• petÄ«ti --- evampi bhagavÄ• satthavÄ• ho.

atha vÄ• , bhagavÄ• netÄ• vinetÄ• anunetÄ• paÃ±Ã±apetÄ• nijjhÄ• petÄ• pekkhatÄ• p
satthavÄ• ho. atha vÄ• , bhagavÄ• anuppannassa \Be 227/ maggassa uppÄ• detÄ• , asaÃ
saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggak
sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• ti, evampi bhagavÄ• satthavÄ• hoti --- paÃ

__kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nata_nti sakaá¹…khÄ• Ä• gantvÄ• nikkaá¹…khÄ• sampajja
nillekhÄ• sampajjanti, sadveá¸·hakÄ• Ä• gantvÄ• nidveá¸·ahakÄ• sampajjanti, savicikicch
nibbicikicchÄ• sampajjanti, sarÄ• gÄ• Ä• gantvÄ• vÄ«tarÄ• gÄ• sampajjanti, sadosÄ• Ä•
sampajjanti, samohÄ• Ä• gantvÄ• vÄ«tamohÄ• sampajjanti, sakilesÄ• Ä• gantvÄ• nikkile
kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nataá¹ƒ. tenÄ• ha thero piá¹…giyo ---

``adhideve \Se 315/ abhiÃ±Ã±Ä• ya, sabbaá¹ƒ vedi paroparaá¹ƒ.

paÃ±hÄ• nantakaro satthÄ• , kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nataâ€™â€™ nti ||

<120> á¹• 21 __asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, _ __yassa natthi upamÄ• kvaci. _

__addhÄ• gamissÄ• mi na mettha kaá¹…khÄ• , evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacittaá¹ƒ

__asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppa_nti asaá¹ƒhÄ«raá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so
sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. __asaá¹ƒhÄ«ra_
kodhena upanÄ• hena makkhena paá¸·Ä• sena issÄ• ya macchariyena mÄ• yÄ• ya sÄ• á¹-
mÄ• nena atimÄ• nena madena pamÄ• dena sabbakilesehi sabbaduccaritehi sabbapariá¸·Ä
sabbadarathehi sabbasantÄ• pehi sabbÄ• kusalÄ• bhisaá¹…khÄ• rehi asaá¹ƒhÄ• riyaá¹ƒ ni
sassataá¹ƒ avipariá¹‡Ä• madhammanti --- asaá¹ƒhÄ«raá¹ƒ.

__asaá¹ƒkuppa_nti asaá¹ƒkuppaá¹ƒ vuccati amataá¹ƒ nibbÄ• naá¹ƒ. yo so sabbasaá¹…khÄ
nirodho nibbÄ• naá¹ƒ. nibbÄ• nassa {yassa (Se) } na uppÄ• do paÃ±Ã±Ä• yati, vayo natthi,
{tassa aÃ±Ã±adatthu (Se) } paÃ±Ã±Ä• yati. nibbÄ• naá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avi
asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ.

__yassa_ \Be 228/ __natthi upamÄ• kvacÄ«_ti. __yassÄ• _ti nibbÄ• nassa. __natthi upam
upanidhÄ• natthi, sadisaá¹ƒ natthi, paá¹-ibhÄ• go natthi, na sati na saá¹ƒvijjati nupalabbhat
208/ kvaci kimhici \Se 316/ katthaci ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ajjhattabahiddhÄ• vÄ•
upamÄ• kvaci.

__addhÄ• gamissÄ• mi na mettha kaá¹…khÄ• _ti. __addhÄ• _ti ekaá¹ƒsavacanaá¹ƒ nissa
nikkaá¹…khavacanaá¹ƒ advejjhavacanaá¹ƒ adveá¸·hakavacanaá¹ƒ niyogavacanaá¹ƒ apaá¹
aviraddhavacanaá¹ƒ avatthÄ• panavacanametaá¹ƒ --- addhÄ• ti. __gamissÄ• mÄ«_ti gamis
phassissÄ• mi sacchikarissÄ• mÄ«ti --- addhÄ• gamissÄ• mi. __na mettha kaá¹…khÄ• _ti.
kaá¹…khÄ• natthi, vicikicchÄ• natthi, dveá¸·hakaá¹ƒ natthi, saá¹ƒsayo natthi, na sati na sa
nupalabbhati, pahÄ«no samucchinno vÅ«pasanto paá¹-ippassaddho abhabbuppattiko Ã±Ä•
addhÄ• gamissÄ• mi na mettha kaá¹…khÄ• .

__evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacitta_nti. __evaá¹ƒ maá¹ƒ dhÄ• rehÄ«_ti evaá¹ƒ maá¹
__adhimuttacitta_nti nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ nibbÄ
maá¹ƒ dhÄ• rehi adhimuttacittanti. tenÄ• ha thero piá¹…giyo ---

``asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, yassa natthi upamÄ• kvaci.

addhÄ• gamissÄ• mi na mettha kaá¹…khÄ• , evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacittaâ€™â€

pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddeso aá¹-á¹-hÄ• rasamo.

pÄ• rÄ• yanavaggo samatto.

khaggavisÄ• á¹‡asutto

khaggavisÄ• á¹‡asuttaniddeso

paá¹-hamavaggo

<121> á¹• 21 __sabbesu_ \Se 317/ \Ne 209/ \Be 229/ __bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ
aÃ±Ã±atarampi tesaá¹ƒ. _

__na puttamiccheyya kuto sahÄ• yaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||_

__sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• a_nti. __sabbesÅ«_ti sabbena sabbaá¹ƒ sabbath
nissesaá¹ƒ pariyÄ• diyanavacanametaá¹ƒ --- sabbesÅ«ti. __bhÅ«tesÅ«_ti bhÅ«tÄ• vuccant
__tasÄ• _ti yesaá¹ƒ tasitataá¹‡hÄ• appahÄ«nÄ• , yesaÃ±ca bhayabheravÄ• appahÄ«nÄ•
tasÄ• ? te tasanti uttasanti paritasanti bhÄ• santi santÄ• saá¹ƒ Ä• pajjanti, taá¹ƒkÄ• raá¹‡Ä•
__thÄ• varÄ• _ti yesaá¹ƒ tasitataá¹‡hÄ• pahÄ«nÄ• , yesaÃ±ca bhayabheravÄ• pahÄ«nÄ•
thÄ• varÄ• ? te na tasanti na uttasanti na paritasanti na bhÄ• yanti na santÄ• saá¹ƒ Ä• pajja
vuccanti thÄ• varÄ• . __daá¹‡á¸• a_nti tayo daá¹‡á¸• Ä• --- kÄ• yadaá¹‡á¸• o vacÄ«daá¹‡á
tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ kÄ• yadaá¹‡á¸• o, catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ vacÄ«da
manoduccaritaá¹ƒ manodaá¹‡á¸• o. __sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• a_nti sabbesu
nidhÄ• ya nidahitvÄ• .

__aviheá¹-hayaá¹ƒ_ \Se 318/ __aÃ±Ã±atarampi tesa_nti ekamekampi sattaá¹ƒ pÄ• á¹‡inÄ•
daá¹‡á¸• ena vÄ• satthena vÄ• anduyÄ• {aruyÄ• (Se), adduyÄ• (Katthaci) } vÄ• rajjuyÄ•
sabbepi satte pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• anduy
aviheá¹-hayantoti --- aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesaá¹ƒ.

__na puttamiccheyya kuto sahÄ• ya_nti. __nÄ• _ti paá¹-ikkhepo; __puttÄ• _ti cattÄ• ro putt
khettajo putto, dinnako putto, antevÄ• siko putto. __sahÄ• ya_nti sahÄ• yÄ• vuccanti yehi s
phÄ• su, gamanaá¹ƒ phÄ• su, gamanÄ• gamanaá¹ƒ phÄ• su, á¹-hÄ• naá¹ƒ phÄ• su, nisajja
{nipajjanaá¹ƒ (Se) } phÄ• su, Ä• lapanaá¹ƒ phÄ• su, sallapanaá¹ƒ phÄ• su, ullapanaá¹ƒ phÄ
phÄ• su \Be 230/. __na puttamiccheyya kuto_ \Ne 210/ __sahÄ• ya_nti puttampi na iccheyy
patthayeyya na pihayeyya nÄ• bhijappeyya, kuto mittaá¹ƒ vÄ• sandiá¹-á¹-haá¹ƒ vÄ• sambh
vÄ• iccheyya {icchissati (Se) evamÄ«disesu padesu anÄ• gatavibhattiyÄ• } sÄ• diyeyya pa
abhijappeyyÄ• ti --- na puttamiccheyya kuto sahÄ• yaá¹ƒ.

__eko care khaggavisÄ• á¹‡akappo_ti. __eko_ti so paccekasambuddho pabbajjÄ• saá¹…k
adutiyaá¹-á¹-hena eko, taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena {taá¹‡hÄ• pahÄ• naá¹-á¹-hena (Se)
ekantavÄ«tarÄ• goti eko, ekantavÄ«tadosoti eko, ekantavÄ«tamohoti eko, ekantanikkilesoti
gatoti eko, eko anuttaraá¹ƒ paccekasambodhiá¹ƒ abhisambuddhoti eko.

kathaá¹ƒ \Se 319/ so paccekasambuddho pabbajjÄ• saá¹…khÄ• tena eko? so paccekasam
gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• rapalibodhaá¹ƒ chinditvÄ• Ã±Ä• tipalibodh
sannidhipalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acc
anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±canabhÄ• vaá¹ƒ upagantvÄ• eko carati viharati iriyati vat
yÄ• petÄ«ti --- evaá¹ƒ so paccekasambuddho pabbajjÄ• saá¹…khÄ• tena eko.

kathaá¹ƒ so paccekasambuddho adutiyaá¹-á¹-hena eko? so evaá¹ƒ pabbajito samÄ• no eko
pantÄ• ni senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni ma
paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko gacchati, eko tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko abhikkamati, eko paá¹-ikkamati, eko raho nisÄ«dati,
adhiá¹-á¹-hÄ• ti, eko carati viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- evaá¹ƒ so pacc
adutiyaá¹-á¹-hena eko.

kathaá¹ƒ so paccekasambuddho taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko? so evaá¹ƒ eko aduti
pahitatto viharanto mahÄ• padhÄ• naá¹ƒ padahanto mÄ• raá¹ƒ sasenakaá¹ƒ namuciá¹ƒ kaá
vidhametvÄ• ca taá¹‡hÄ• jÄ• liniá¹ƒ visaritaá¹ƒ visattikaá¹ƒ pajahi vinodesi byantÄ«akÄ• si

``taá¹‡hÄ• dutiyo \Se 320/ \Be 231/ puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

evaá¹ƒ \Ne 211/ so paccekasambuddho taá¹‡hÄ• ya pahÄ• naá¹-á¹-hena eko.

kathaá¹ƒ so paccekasambuddho ekantavÄ«tarÄ• goti eko? rÄ• gassa pahÄ«nattÄ• ekanta
pahÄ«nattÄ• ekantavÄ«tadosoti eko, mohassa pahÄ«nattÄ• ekantavÄ«tamohoti eko, kiles
ekantanikkilesoti eko. evaá¹ƒ so paccekasambuddho ekantavÄ«tarÄ• goti eko.

kathaá¹ƒ so paccekasambuddho ekÄ• yanamaggaá¹ƒ gatoti eko? ekÄ• yanamaggo vuccat
cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni,
aá¹-á¹-haá¹…giko maggo.

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ nti ||

evaá¹ƒ so paccekasambuddho ekÄ• yanamaggaá¹ƒ gatoti eko.

kathaá¹ƒ so paccekasambuddho eko anuttaraá¹ƒ paccekasambodhiá¹ƒ abhisambuddhoti \S
catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ. paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ dhamma

vipassanÄ• sammÄ• diá¹-á¹-hi. so paccekasambuddho maggapaccekasambuddho Ã±Ä• á
saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti bujjhi, ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti b
anattÄ• â€™â€™ ti bujjhi, ``avijjÄ• paccayÄ•  saá¹…khÄ• rÄ• â€™â€™ ti bujjhi, ``saá¹…kh
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti bujjhi, ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti buj
saá¸·Ä• yatanaâ€™â€™ nti bujjhi, ``saá¸·Ä• yatanapaccayÄ•  phassoâ€™â€™ ti bujjhi, ``ph
ti bujjhi, ``vedanÄ• paccayÄ•  taá¹‡hÄ• â€™â€™ ti bujjhi, ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• n
``upÄ• dÄ• napaccayÄ•  bhavoâ€™â€™ ti bujjhi, ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti bujjh
jarÄ• maraá¹‡aâ€™â€™ nti bujjhi; ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ ti bujjh
viÃ±Ã±Ä• á¹‡anirodhoâ€™â€™ ti bujjhi, ``viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodhoâ€
``nÄ• marÅ«panirodhÄ•  saá¸·Ä• yatananirodhoâ€™â€™ ti bujjhi, ``saá¸·Ä• yatananirodhÄ•
bujjhi, ``phassanirodhÄ•  vedanÄ• nirodhoâ€™â€™ ti bujjhi, ``vedanÄ• nirodhÄ• taá¹‡hÄ•
``taá¹‡hÄ• nirodhÄ•  upÄ• dÄ• nanirodhoâ€™â€™ ti bujjhi, ``upÄ• dÄ• nanirodhÄ• bhavan
``bhavanirodhÄ•  jÄ• tinirodhoâ€™â€™ ti bujjhi, ``jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€
``idaá¹ƒ dukkhaâ€™â€™ nti bujjhi, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti bujjhi, ``ayaá¹ƒ du
bujjhi, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti bujjhi; ``ime Ä• savÄ• â€
Ä• savasamudayoâ€™â€™ ti bujjhi ... pe ... \Se 322/ ``ayaá¹ƒ Ä• savanirodhagÄ• minÄ« pa
``ime dhammÄ•  abhiÃ±Ã±eyyÄ• â€™â€™ ti bujjhi, ``ime dhammÄ• pahÄ• tabbÄ• â€™â€
sacchikÄ• tabbÄ• â€™â€™ ti bujjhi, ``ime dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti bujjhi; cha
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca bujjh
upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca ... pe ... nissaraá¹‡aÃ±ca bujjhi, catunnaá¹ƒ
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca bujjh
samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti bujjhi.

atha vÄ• , yaá¹ƒ bujjhitabbaá¹ƒ anubujjhitabbaá¹ƒ paá¹-ibujjhitabbaá¹ƒ sambujjhitabbaá¹ƒ a
phassitabbaá¹ƒ sacchikÄ• tabbaá¹ƒ, sabbaá¹ƒ taá¹ƒ tena paccekabodhiÃ±Ä• á¹‡ena bujjhi
sambujjhi adhigacchi phassesi sacchÄ• kÄ• sÄ«ti evaá¹ƒ so paccekasambuddho eko anutta
abhisambuddhoti --- eko.

__care_ti aá¹-á¹-ha cariyÄ• yo --- iriyÄ• pathacariyÄ• , Ä• yatanacariyÄ• , saticariyÄ• , samÄ
Ã±Ä• á¹‡acariyÄ• , maggacariyÄ• , patticariyÄ• , lokatthacariyÄ• . iriyÄ• pathacariyÄ• ti catÅ
Ä• yatanacariyÄ• ti chasu ajjhattikabÄ• hiresu Ä• yatanesu. saticariyÄ• ti catÅ«su satipaá¹-
samÄ• dhicariyÄ• ti catÅ«su jhÄ• nesu. Ã±Ä• á¹‡acariyÄ• ti catÅ«su ariyasaccesu. maggac
ariyamaggesu. patticariyÄ• ti catÅ«su sÄ• maÃ±Ã±aphalesu. lokatthacariyÄ• ti tathÄ• gates
sammÄ• sambuddhesu padesato paccekasambuddhesu padesato sÄ• vakesu. iriyÄ• patha
paá¹‡idhisampannÄ• naá¹ƒ, Ä• yatanacariyÄ• ca indriyesu guttadvÄ• rÄ• naá¹ƒ \Be 233/, s
appamÄ• davihÄ• rÄ«naá¹ƒ, samÄ• dhicariyÄ• ca adhicittamanuyuttÄ• naá¹ƒ, Ã±Ä• á¹‡aca
maggacariyÄ• ca sammÄ• paá¹-ipannÄ• naá¹ƒ, patticariyÄ• ca adhigataphalÄ• naá¹ƒ, loka
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ padesato paccekabuddhÄ

imÄ• aá¹-á¹-ha cariyÄ• yo. aparÄ• pi aá¹-á¹-ha cariyÄ• yo --- adhimuccanto saddhÄ• ya car
vÄ«riyena carati, upaá¹-á¹-hapento satiyÄ• carati, avikkhepaá¹ƒ karonto samÄ• dhinÄ• car
paÃ±Ã±Ä• ya carati, vijÄ• nanto viÃ±Ã±Ä• á¹‡acariyÄ• ya carati. evaá¹ƒ paá¹-ipannassa ku
Ä• yÄ• pentÄ«ti --- Ä• yatanacariyÄ• ya carati. evaá¹ƒ paá¹-ipanno visesamadhigacchatÄ«ti
carati. imÄ• aá¹-á¹-ha cariyÄ• yo.

aparÄ• pi aá¹-á¹-ha cariyÄ• yo --- dassanacariyÄ• ca sammÄ• diá¹-á¹-hiyÄ• , abhiropanaca
sammÄ• saá¹…kappassa \Ne 213/, pariggahacariyÄ• ca sammÄ• vÄ• cÄ• ya, samuá¹-á¹-h
vodÄ• nacariyÄ• ca sammÄ• Ä• jÄ«vassa, paggahacariyÄ• ca sammÄ• vÄ• yÄ• massa, u
sammÄ• satiyÄ• , avikkhepacariyÄ• ca sammÄ• samÄ• dhissa. imÄ• aá¹-á¹-ha cariyÄ• yo

__khaggavisÄ• á¹‡akappo_ti yathÄ• khaggassa nÄ• ma visÄ• á¹‡aá¹ƒ ekaá¹ƒ hoti adutiyaá
paccekasambuddho takkappo tassadiso tappaá¹-ibhÄ• go. yathÄ• atiloá¹‡aá¹ƒ vuccati loá¹
vuccati tittakappo, atimadhuraá¹ƒ vuccati madhurakappo, atiuá¹‡haá¹ƒ vuccati aggikappo \S
vuccati himakappo, mahÄ• udakakkhandho vuccati samuddakappo, mahÄ• bhiÃ±Ã±Ä• bala
satthukappoti; evameva so paccekasambuddho tattha takkappo tassadiso tappaá¹-ibhÄ• go
sammÄ• loke carati viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- eko care khaggavisÄ
tenÄ• ha so paccekasambuddho ---

``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesaá¹ƒ.

na puttamiccheyya kuto sahÄ• yaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<122> á¹• 21 __saá¹ƒsaggajÄ• tassa_ \Be 234/ __bhavanti snehÄ• , _ __snehanvayaá¹ƒ d

__Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||_

__saá¹ƒsaggajÄ• tassa bhavanti snehÄ• _ti. __saá¹ƒsaggÄ• _ti dve saá¹ƒsaggÄ• --- dassa
savanasaá¹ƒsaggo ca. katamo dassanasaá¹ƒsaggo? idhekacco passati itthiá¹ƒ vÄ• kumÄ•
dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gataá¹ƒ.
nimittaá¹ƒ gaá¹‡hÄ• ti --- kesÄ• vÄ• sobhanÄ• {sobhaá¹‡Ä• (Se) } mukhaá¹ƒ vÄ• sobhan
kaá¹‡á¹‡Ä• vÄ• sobhanÄ• \Se 325/ nÄ• sÄ• vÄ• sobhanÄ• oá¹-á¹-hÄ• vÄ• sobhanÄ•
sobhanaá¹ƒ gÄ«vÄ• vÄ• sobhanÄ• thanÄ• vÄ• sobhanÄ• uraá¹ƒ vÄ• sobhanaá¹ƒ udar
sobhanÄ• Å«rÅ« vÄ• sobhanÄ• jaá¹…ghÄ• vÄ• sobhanÄ• hatthÄ• vÄ• sobhanÄ• pÄ•
sobhanÄ• nakhÄ• vÄ• sobhanÄ• ti. disvÄ• passitvÄ• abhinandati abhivadati abhipattheti
(Katthaci) } anubandhati rÄ• gabandhanaá¹ƒ --- ayaá¹ƒ dassanasaá¹ƒsaggo.

katamo savanasaá¹ƒsaggo? idhekacco suá¹‡Ä• ti --- ``asukasmiá¹ƒ nÄ• ma gÄ• me vÄ• n

vÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya sam
sutvÄ• suá¹‡itvÄ• abhinandati abhivadati abhipattheti anuppÄ• deti anubandhati rÄ• gaba
savanasaá¹ƒsaggo.

__snehÄ• _ti dve snehÄ• --- taá¹‡hÄ• sneho ca diá¹-á¹-hisneho ca. katamo taá¹‡hÄ• sneh
taá¹‡hÄ• saá¹…khÄ• tena sÄ«makataá¹ƒ {sÄ«makataá¹ƒ mariyÄ• dikataá¹ƒ (Se) } odhikata
pariggahitaá¹ƒ mamÄ• yitaá¹ƒ --- ``idaá¹ƒ mama, etaá¹ƒ mama, ettakaá¹ƒ mama, ettÄ• vatÄ
saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• attharaá¹‡Ä• pÄ• vuraá¹‡Ä• dÄ• sidÄ• sÄ• aj
hatthigavÄ• ssavaá¸·avÄ• khettaá¹ƒ vatthu hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ gÄ• manigamarÄ
janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca, kevalampi mahÄ• pathaviá¹ƒ taá¹‡hÄ• vasen
aá¹-á¹-hasatataá¹‡hÄ• vicaritaá¹ƒ \Se 326/ --- ayaá¹ƒ taá¹‡hÄ• sneho.

katamo \Be 235/ diá¹-á¹-hisneho? vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• m
dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
paá¹-iggÄ• ho {patiá¹-á¹-hÄ• ho (Katthaci) } abhiniveso parÄ• mÄ• so kummaggo micchÄ• p
titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho viparÄ«taggÄ• ho vipallÄ• saggÄ• ho micchÄ• gÄ• h
yÄ• thÄ• vakanti gÄ• ho, yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni --- ayaá¹ƒ diá¹-á¹-hisn

__saá¹ƒsaggajÄ• tassa bhavanti snehÄ• _ti dassanasaá¹ƒsaggapaccayÄ• ca savanasaá¹
taá¹‡hÄ• sneho ca diá¹-á¹-hisneho ca bhavanti sambhavanti jÄ• yanti saÃ±jÄ• yanti nibbatta
pÄ• tubhavantÄ«ti --- saá¹ƒsaggajÄ• tassa bhavanti snehÄ• .

__snehanvayaá¹ƒ dukkhamidaá¹ƒ pahotÄ«_ti. __sneho_ti dve snehÄ• --- taá¹‡hÄ• sneho c
... ayaá¹ƒ taá¹‡hÄ• sneho ... pe ... ayaá¹ƒ diá¹-á¹-hisneho. __dukkhamidaá¹ƒ pahotÄ«_ti idh
duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati, pÄ• á¹‡ar
Ä• diyati, sandhimpi chindati, nillopampi {vilopampi (Se) passa Nidd I 170} harati, ekÄ• gÄ•
paripanthepi tiá¹-á¹-hati, paradÄ• rampi gacchati, musÄ• pi bhaá¹‡ati. tamenaá¹ƒ gahetvÄ•
``ayaá¹ƒ, deva, coro Ä• gucÄ• rÄ«. imassa yaá¹ƒ icchasi taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€
327/ rÄ• jÄ• taá¹ƒ paribhÄ• sati. so paribhÄ• sapaccayÄ• pi dukkhaá¹ƒ domanassaá¹ƒ {duk
paá¹-isaá¹ƒvedeti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto jÄ• taá¹ƒ? tassa snehap
ca rÄ• gapaccayÄ• ca nandirÄ• gapaccayÄ• ca jÄ• taá¹ƒ.

ettakenapi rÄ• jÄ• na tussati. tamenaá¹ƒ rÄ• jÄ• bandhÄ• peti --- andubandhanena vÄ• ra
215/ saá¹…khalikabandhanena vÄ• vettabandhanena vÄ• latÄ• bandhanena vÄ• pakkhep
parikkhepabandhanena vÄ• gÄ• mabandhanena vÄ• nigamabandhanena vÄ• raá¹-á¹-hab
vÄ• , antamaso savacanÄ«yampi karoti --- ``na te labbhÄ• ito pakkamituâ€™â€™ nti. so ba
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ ku

snehapaccayÄ• ca nandipaccayÄ• ca rÄ• gapaccayÄ• ca nandirÄ• gapaccayÄ• ca jÄ• ta

ettakenapi \Be 236/ rÄ• jÄ• na tussati. tamenaá¹ƒ rÄ• jÄ• tasseva {tassa (Se) } dhanaá¹ƒ
sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• satasahassaá¹ƒ vÄ• . so dhanajÄ• nipaccayÄ• pi dukkhaá¹ƒ
paá¹-isaá¹ƒvedeti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto jÄ• taá¹ƒ? tassa snehap
ca rÄ• gapaccayÄ• ca nandirÄ• gapaccayÄ• ca jÄ• taá¹ƒ.

ettakenapi rÄ• jÄ• na tussati. tamenaá¹ƒ rÄ• jÄ• vividhÄ• kammakÄ• raá¹‡Ä• {vividhÄ• r
(Katthaci) } kÄ• rÄ• peti --- kasÄ• hipi tÄ• á¸·eti, vettehipi tÄ• á¸·eti, aá¸• á¸• hadaá¹‡á¸• ehi
hatthampi chindati, pÄ• dampi chindati, hatthapÄ• dampi chindati, kaá¹‡á¹‡ampi chindati, n
kaá¹‡á¹‡anÄ• sampi chindati, bilaá¹…gathÄ• likampi karoti, saá¹…khamuá¹‡á¸• ikampi karo
karoti, jotimÄ• likampi karoti, hatthapajjotikampi karoti, erakavattikampi {erakavaá¹-á¹-ikamp
passa MN I 169} karoti, cÄ«rakavÄ• sikampi karoti, eá¹‡eyyakampi karoti, baá¸·isamaá¹ƒsik
kahÄ• paá¹‡ikampi karoti, khÄ• rÄ• patacchikampi {khÄ• rÄ• paá¹-icchikampi (Katthaci) } ka
palighaparivattikampi karoti, palÄ• lapÄ«á¹-hakampi karoti, tattenapi telena osiÃ±cati, sunak
khÄ• dÄ• peti, jÄ«vantampi sÅ«le uttÄ• seti, asinÄ• pi sÄ«saá¹ƒ chindati. so kammakÄ• raá
domanassaá¹ƒ paá¹-isaá¹ƒvedeti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto jÄ• taá¹ƒ
nandipaccayÄ• ca rÄ• gapaccayÄ• ca nandirÄ• gapaccayÄ• ca jÄ• taá¹ƒ. rÄ• jÄ• imesaá
issaro.

so sakena kammena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ
tamenaá¹ƒ nirayapÄ• lÄ• paÃ±cavidhabandhanaá¹ƒ nÄ• ma kammakÄ• raá¹‡aá¹ƒ karonti {
III 267} --- tattaá¹ƒ ayokhilaá¹ƒ hatthe gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiye hatthe gamenti, t
ayokhilaá¹ƒ pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹ƒ dutiye pÄ• de gamenti, tattaá¹ƒ ayokhilaá¹
gamenti. so tattha dukkhÄ• tibbÄ• {tippÄ• (Se) } kharÄ• kaá¹-ukÄ• vedanÄ• vedeti; na c
yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ«hoti. etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ
snehapaccayÄ• ca nandipaccayÄ• ca rÄ• gapaccayÄ• ca nandirÄ• gapaccayÄ• ca jÄ• ta

tamenaá¹ƒ \Ne 216/ \Be 237/ nirayapÄ• lÄ• saá¹ƒvesetvÄ• {saá¹ƒvesitvÄ• (Se Katthaci) p
kuá¹-hÄ• rÄ«hi {kudhÄ• rÄ«hi (Se Katthaci) } tacchanti ... pe ... tamenaá¹ƒ nirayapÄ• lÄ• ud
adhosiraá¹ƒ gahetvÄ• vÄ• sÄ«hi tacchanti. tamenaá¹ƒ \Se 329/ nirayapÄ• lÄ• rathe yojetv
sampajjalitÄ• ya sajotibhÅ«tÄ• ya {saÃ±jotibhÅ«tÄ• ya (Se) } sÄ• rentipi paccÄ• sÄ• rentipi.
mahantaá¹ƒ aá¹…gÄ• rapabbataá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ Ä• ropentip
nirayapÄ• lÄ• uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ gahetvÄ• tattÄ• ya lohakumbhiyÄ• pakkhip
sampajjalitÄ• ya sajotibhÅ«tÄ• ya. so tattha pheá¹‡uddehakaá¹ƒ paccati. so tattha pheá¹‡ud
sakimpi uddhaá¹ƒ gacchati, sakimpi adho gacchati, sakimpi tiriyaá¹ƒ gacchati. so tattha duk
kaá¹-ukÄ• vedanÄ• vedeti; na ca tÄ• va kÄ• laá¹…karoti yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ
dukkhaá¹ƒ domanassaá¹ƒ kuto jÄ• taá¹ƒ? tassa snehapaccayÄ• ca nandipaccayÄ• ca rÄ•

nandirÄ• gapaccayÄ• ca jÄ• taá¹ƒ.

tamenaá¹ƒ nirayapÄ• lÄ• mahÄ• niraye pakkhipanti. so kho pana mahÄ• nirayo ---

catukkaá¹‡á¹‡o catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

kadariyÄ• tapanÄ• {kadariyÄ• tÄ• panÄ• (Katthaci) Nidd I 170} ghorÄ• , accimanto durÄ•

lomahaá¹ƒsanarÅ«pÄ• ca, bhesmÄ• paá¹-ibhayÄ• dukhÄ• ||

puratthimÄ• ya ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

á¸• ahanto \Se 330/ pÄ• pakammante, pacchimÄ• ya paá¹-ihaÃ±Ã±ati ||

pacchimÄ• ya ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

á¸• ahanto pÄ• pakammante, purimÄ• ya paá¹-ihaÃ±Ã±ati ||

dakkhiá¹‡Ä• ya ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

á¸• ahanto pÄ• pakammante, uttarÄ• ya paá¹-ihaÃ±Ã±ati ||

uttarÄ• ya \Be 238/ ca bhittiyÄ• , accikkhandho samuá¹-á¹-hito.

á¸• ahanto pÄ• pakammante, dakkhiá¹‡Ä• ya paá¹-ihaÃ±Ã±ati ||

heá¹-á¹-hato ca samuá¹-á¹-hÄ• ya, accikkhandho bhayÄ• nako.

á¸• ahanto pÄ• pakammante, chadanasmiá¹ƒ paá¹-ihaÃ±Ã±ati ||

chadanamhÄ• \Ne 217/ samuá¹-á¹-hÄ• ya, accikkhandho bhayÄ• nako.

á¸• ahanto pÄ• pakammante, bhÅ«miyaá¹ƒ paá¹-ihaÃ±Ã±ati ||

ayokapÄ• lamÄ• dittaá¹ƒ, santattaá¹ƒ jalitaá¹ƒ yathÄ• .

evaá¹ƒ avÄ«cinirayo, heá¹-á¹-hÄ• upari passato ||

tattha sattÄ• mahÄ• luddÄ• , mahÄ• kibbisakÄ• rino.

accantapÄ• pakammantÄ• , paccanti na ca miyyare {mÄ«yare (Katthaci) } ||

jÄ• tavedasamo kÄ• yo, tesaá¹ƒ nirayavÄ• sinaá¹ƒ.

passa kammÄ• naá¹ƒ daá¸·hattaá¹ƒ, na bhasmÄ• hoti napi masi ||

puratthimenapi dhÄ• vanti, tato dhÄ• vanti pacchimaá¹ƒ.

uttarenapi dhÄ• vanti, tato dhÄ• vanti dakkhiá¹‡aá¹ƒ ||

yaá¹ƒ yaá¹ƒ disaá¹ƒ padhÄ• vanti, taá¹ƒ taá¹ƒ dvÄ• raá¹ƒ pidhÄ«yati.

abhinikkhamitÄ• sÄ• \Se 331/ te, sattÄ• mokkhagavesino ||

na te tato nikkhamituá¹ƒ, labhanti kammapaccayÄ• .

tesaÃ±ca pÄ• pakammantaá¹ƒ, avipakkaá¹ƒ kataá¹ƒ bahunti ||

etaá¹ƒ bhayaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ kuto jÄ• taá¹ƒ? tassa snehapaccayÄ• ca nandi
ca nandirÄ• gapaccayÄ• ca jÄ• taá¹ƒ.

yÄ• ni ca nerayikÄ• ni dukkhÄ• ni yÄ• ni ca tiracchÄ• nayonikÄ• ni dukkhÄ• ni yÄ• ni ca pe
yÄ• ni ca mÄ• nusikÄ• ni dukkhÄ• ni, tÄ• ni kuto jÄ• tÄ• ni kuto saÃ±jÄ• tÄ• ni kuto nibbattÄ
kuto pÄ• tubhÅ«tÄ• ni? tassa snehapaccayÄ• ca nandipaccayÄ• ca rÄ• gapaccayÄ• ca n
sambhavanti jÄ• yanti saÃ±jÄ• yanti nibbattanti abhinibbattanti pÄ• tubhavantÄ«ti --- snehan
pahoti.

__Ä• dÄ«navaá¹ƒ_ \Be 239/ __snehajaá¹ƒ pekkhamÄ• no_ti. __sneho_ti dve snehÄ• --- ta
diá¹-á¹-hisneho ca ... pe ... ayaá¹ƒ taá¹‡hÄ• sneho ... pe ... ayaá¹ƒ diá¹-á¹-hisneho. __Ä• dÄ
snehajaá¹ƒ pekkhamÄ• no_ti taá¹‡hÄ• sneho ca diá¹-á¹-hisneho ca Ä• dÄ«navaá¹ƒ snehaja

olokayamÄ• no nijjhÄ• yamÄ• no upaparikkhamÄ• noti --- Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkh
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``saá¹ƒsaggajÄ• tassa \Ne 218/ bhavanti snehÄ• , snehanvayaá¹ƒ dukkhamidaá¹ƒ pahoti.

Ä• dÄ«navaá¹ƒ \Se 332/ snehajaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â

<123> á¹• 21 __mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto_ {paá
} __. _

__etaá¹ƒ bhayaá¹ƒ santhave_ {sandhave (Katthaci) } __pekkhamÄ• no, eko care khaggavis

__mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto_ti. __mittÄ• _ti dve
agÄ• rikamitto ca anÄ• gÄ• rikamitto {pabbajitamitto (Katthaci) evamuparipi} ca. katamo agÄ
duddadaá¹ƒ dadÄ• ti, duccajaá¹ƒ cajati, dukkaraá¹ƒ karoti, dukkhamaá¹ƒ khamati, guyhama
guyhamassa parigÅ«hati {pariguyhati (Se Katthaci) }, Ä• padÄ• su na vijahati, jÄ«vitampissa
pariccattaá¹ƒ hoti, khÄ«á¹‡e nÄ• timaÃ±Ã±ati --- ayaá¹ƒ agÄ• rikamitto.

katamo anÄ• gÄ• rikamitto? idha bhikkhu piyo ca hoti manÄ• po ca garu ca bhÄ• vanÄ«yo
gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no ca aá¹-á¹-hÄ• ne niyojeti adhisÄ«le samÄ• dapeti, cat
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• nuyoge samÄ• dapeti, catunnaá¹ƒ sammappadhÄ•
iddhipÄ• dÄ• naá¹ƒ ... paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ ... paÃ±cannaá¹ƒ balÄ• naá¹ƒ ... sattan
... ariyassa aá¹-á¹-haá¹…gikassa maggassa bhÄ• vanÄ• nuyoge samÄ• dapeti --- ayaá¹ƒ an

suhajjÄ• \Se 333/ \Be 240/ vuccanti yehi saha Ä• gamanaá¹ƒ phÄ• su gamanaá¹ƒ phÄ• su
nisajjanaá¹ƒ {nisajjÄ• (Katthaci) } phÄ• su sayanaá¹ƒ phÄ• su Ä• lapanaá¹ƒ phÄ• su sallap
phÄ• su samullapanaá¹ƒ phÄ• su. __mitte suhajje anukampamÄ• no hÄ• peti attha_nti mitte
sandiá¹-á¹-he ca sambhatte ca sahÄ• ye ca anukampamÄ• no anupekkhamÄ• no anugaá¹‡
ubhayatthampi hÄ• peti, diá¹-á¹-hadhammikampi atthaá¹ƒ hÄ• peti, samparÄ• yikampi attha
hÄ• peti pahÄ• peti parihÄ• peti paridhaá¹ƒseti parivajjeti {parisajjeti (Se) } antaradhÄ• petÄ
suhajje anukampamÄ• no hÄ• peti atthaá¹ƒ.

__paá¹-ibaddhacitto_ti dvÄ«hi kÄ• raá¹‡ehi paá¹-ibaddhacitto hoti --- attÄ• naá¹ƒ vÄ• nÄ«c
paraá¹ƒ uccaá¹ƒ á¹-hapento paá¹-ibaddhacitto hoti, attÄ• naá¹ƒ vÄ• uccaá¹ƒ á¹-hapento pa
á¹-hapento paá¹-ibaddhacitto hoti. kathaá¹ƒ attÄ• naá¹ƒ nÄ«caá¹ƒ á¹-hapento paraá¹ƒ uccaá
paá¹-ibaddhacitto hoti? tumhe me bahÅ«pakÄ• rÄ• , ahaá¹ƒ tumhe nissÄ• ya labhÄ• mi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ. yampi {yepi (
khaggavisÄ• á¹‡asuttaniddesa 151} me aÃ±Ã±e dÄ• tuá¹ƒ vÄ• kÄ• tuá¹ƒ vÄ• maÃ±Ã±anti

sampassantÄ• . yampi me porÄ• á¹‡aá¹ƒ mÄ• tÄ• pettikaá¹ƒ nÄ• magottaá¹ƒ, tampi me ant
Ã±Ä• yÄ• mi --- asukassa kulupako, asukÄ• ya kulupakoti \Se 334/. evaá¹ƒ attÄ• naá¹ƒ nÄ«
uccaá¹ƒ á¹-hapento paá¹-ibaddhacitto hoti.

kathaá¹ƒ attÄ• naá¹ƒ uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapento paá¹-ibaddhacitto h
bahÅ«pakÄ• ro, tumhe maá¹ƒ Ä• gamma buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá
saraá¹‡aá¹ƒ gatÄ• , pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• , adinnÄ• dÄ• nÄ• paá¹-iviratÄ• , kÄ
paá¹-iviratÄ• , musÄ• vÄ• dÄ• paá¹-iviratÄ• , surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• p
tumhÄ• kaá¹ƒ uddesaá¹ƒ demi, paripucchaá¹ƒ demi, uposathaá¹ƒ Ä• cikkhÄ• mi, navakamm
pana tumhe maá¹ƒ ujjhitvÄ• {pariccajitvÄ• (Se) } aÃ±Ã±e sakkarotha garuá¹ƒ karotha mÄ•
evaá¹ƒ attÄ• naá¹ƒ uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapento paá¹-ibaddhacitto hot
anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto.

__etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• no_ti. __bhaya_nti jÄ• tibhayaá¹ƒ jarÄ• bhayaá¹ƒ
maraá¹‡abhayaá¹ƒ rÄ• jabhayaá¹ƒ corabhayaá¹ƒ aggibhayaá¹ƒ udakabhayaá¹ƒ attÄ• nuvÄ
parÄ• nuvÄ• dabhayaá¹ƒ daá¹‡á¸• abhayaá¹ƒ duggatibhayaá¹ƒ Å«mibhayaá¹ƒ kumbhilabha
susumÄ• rabhayaá¹ƒ {suá¹ƒsumÄ• rabhayaá¹ƒ (Se) } Ä• jÄ«vikabhayaá¹ƒ asilokabhayaá¹ƒ
madanabhayaá¹ƒ bhayÄ• nakaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒso cetaso ubbego utrÄ• so. _
--- taá¹‡hÄ• santhavo ca diá¹-á¹-hisanthavo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• santhavo ... pe ... a
diá¹-á¹-hisanthavo. __etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• no_ti etaá¹ƒ bhayaá¹ƒ santhav
olokayamÄ• no nijjhÄ• yamÄ• no \Se 335/ upaparikkhamÄ• noti --- etaá¹ƒ bhayaá¹ƒ santha
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto.

etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<124> á¹• 21 __vaá¹ƒso visÄ• lova yathÄ• visatto, _ __puttesu dÄ• resu ca yÄ• apekkhÄ•

__vaá¹ƒsakkaá¸·Ä«rova_ {vaá¹ƒse kaá¸·Ä«rova (Katthaci) } __asajjamÄ• no, eko care khag

__vaá¹ƒso visÄ• lova yathÄ• visatto_ti vaá¹ƒso vuccati veá¸·ugumbo. yathÄ• veá¸·ugumba
vaá¹ƒsÄ• sattÄ• {veá¸·ugumbasmiá¹ƒ kaá¹‡á¹-akÄ• jaá¹-itÄ• saá¹ƒsibbitÄ• (Se) } visattÄ
laggitÄ• palibuddhÄ• , evameva visattikÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go anunay
nandirÄ• go cittassa sÄ• rÄ• go icchÄ• mucchÄ• ajjhosÄ• naá¹ƒ gedho \Ne 220/ paligedho
janikÄ• saÃ±jananÄ« sibbinÄ« jÄ• linÄ« saritÄ• visattikÄ• suttaá¹ƒ visaá¹-Ä• Ä• yÅ«hanÄ
bhavanetti vanaá¹ƒ vanatho santhavo sineho apekkhÄ• paá¹-ibandhu Ä• sÄ• Ä• sÄ«sanÄ•
saddÄ• sÄ• gandhÄ• sÄ• rasÄ• sÄ• phoá¹-á¹-habbÄ• sÄ• lÄ• bhÄ• sÄ• dhanÄ• sÄ• pu

abhijappÄ• jappanÄ• jappitattaá¹ƒ loluppaá¹ƒ \Se 336/ loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ
sÄ• dhukamyatÄ• adhammarÄ• go visamalobho nikanti nikÄ• manÄ• patthanÄ• pihanÄ•
bhavataá¹‡hÄ• \Be 242/ vibhavataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ
saddataá¹‡hÄ• gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ•
Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ chadanaá¹ƒ bandhanaá¹ƒ upakkileso anusayo pariyuá¹-á¹-
dukkhamÅ«laá¹ƒ dukkhanidÄ• naá¹ƒ dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ
mÄ• rabandhanaá¹ƒ taá¹‡hÄ• nadÄ« taá¹‡hÄ• jÄ• laá¹ƒ taá¹‡hÄ• gaddulaá¹ƒ taá¹‡hÄ• sam
akusalamÅ«laá¹ƒ.

__visattikÄ• _ti kenaá¹-á¹-hena visattikÄ• ? visÄ• lÄ• ti visattikÄ• visatÄ• ti visattikÄ• , visa
visattikÄ• , visamÄ• ti visattikÄ• , visakkatÄ«ti visattikÄ• , visaá¹ƒharatÄ«ti visattikÄ• , visaá¹
visattikÄ• , visamÅ«lÄ• ti visattikÄ• , visaphalÄ• ti visattikÄ• , visaparibhogÄ• ti visattikÄ• . v
taá¹‡hÄ• rÅ«pe sadde gandhe rase phoá¹-á¹-habbe kule gaá¹‡e Ä• vÄ• se lÄ• bhe yase pa
piá¹‡á¸• apÄ• te senÄ• sane gilÄ• napaccayabhesajjaparikkhÄ• re kÄ• madhÄ• tuyÄ• rÅ«p
kÄ• mabhave rÅ«pabhave arÅ«pabhave saÃ±Ã±Ä• bhave asaÃ±Ã±Ä• bhave nevasaÃ±Ã±Ä
catuvokÄ• rabhave paÃ±cavokÄ• rabhave atÄ«te anÄ• gate paccuppanne diá¹-á¹-hasutamu
visatÄ• vitthatÄ• ti --- visattikÄ• ti --- vaá¹ƒso visÄ• lova \Se 337/ yathÄ• visatto.

__puttesu dÄ• resu ca yÄ• apekkhÄ• _ti. __puttÄ• _ti cattÄ• ro puttÄ• --- atrajo putto, khet
putto, antevÄ• siko putto. dÄ• rÄ• vuccanti bhariyÄ• yo. apekkhÄ• vuccanti taá¹‡hÄ• . yo r
abhijjhÄ• lobho akusalamÅ«lanti --- puttesu dÄ• resu ca yÄ• apekkhÄ• .

__vaá¹ƒsakkaá¸·Ä«rova asajjamÄ• no_ti vaá¹ƒso vuccati veá¸·ugumbo. yathÄ• veá¸·ugum
kaá¸·Ä«rakÄ• {taruá¹‡akaá¸·Ä«rÄ• (Se) } asattÄ• alaggÄ• agadhitÄ• {apaliveá¹-á¹-hitÄ•
nikkhantÄ• nissaá¹-Ä• vippamuttÄ• evameva. __sajjÄ• _ti dve sajjanÄ• --- taá¹‡hÄ• sajja
ca ... pe ... ayaá¹ƒ taá¹‡hÄ• sajjanÄ• ... pe ... ayaá¹ƒ diá¹-á¹-hisajjanÄ• . tassa paccekasam
taá¹‡hÄ• sajjanÄ• pahÄ«nÄ• , diá¹-á¹-hisajjanÄ• paá¹-inissaá¹-á¹-hÄ• . taá¹‡hÄ• sajjanÄ•
diá¹-á¹-hisajjanÄ• ya paá¹-inissaá¹-á¹-hattÄ• so paccekasambuddho \Ne 221/ rÅ«pe na sajj
gandhe na sajjati rase na sajjati phoá¹-á¹-habbe na sajjati kule ... pe ... gaá¹‡e ... Ä• vÄ• se
yase ... pasaá¹ƒsÄ• ya ... sukhe ... cÄ«vare ... piá¹‡á¸• apÄ• te ... senÄ• sane ...
gilÄ• napaccayabhesajjaparikkhÄ• re ... kÄ• madhÄ• tuyÄ• ... rÅ«padhÄ• tuyÄ• ... arÅ«pa
rÅ«pabhave ... arÅ«pabhave ... saÃ±Ã±Ä• bhave ... asaÃ±Ã±Ä• bhave ... nevasaÃ±Ã±Ä• n
ekavokÄ• rabhave ... catuvokÄ• rabhave ... paÃ±cavokÄ• rabhave ... atÄ«te ... anÄ• gate ...
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu na sajjati na gaá¹‡hÄ• ti na bajjhati na \Se
mucchati; nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharat
vaá¹ƒsakkaá¸·Ä«rova asajjamÄ• no, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccek

``vaá¹ƒso visÄ• lova yathÄ• visatto, puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒsakkaá¸·Ä«rova asajjamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<125> á¹• 21 __migo araÃ±Ã±amhi yathÄ• abaddho_ {abandho (Se Katthaci) }, __yenicch
_

__viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||_

__migo araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ gacchati gocarÄ• yÄ• _ti. __migo_t
pasadamigo ca. yathÄ• Ä• raÃ±Ã±iko {Ä• raÃ±Ã±ako (Se Katthaci) } migo araÃ±Ã±e pavar
vasamÄ• no (Se) } vissattho gacchati vissattho tiá¹-á¹-hati vissattho nisÄ«dati vissattho seyy

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``seyyathÄ• pi, bhikkhave, Ä• raÃ±Ã±iko migo araÃ±Ã±e pa
gacchati vissattho tiá¹-á¹-hati vissattho nisÄ«dati vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa het
anÄ• pÄ• thagato, bhikkhave, luddassa. evameva kho, bhikkhave, bhikkhu vivicceva \Se 33
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apada
MN I 271} vadhitvÄ• mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sam
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• na
\Ne 222/. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ vadhitv
adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave, bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sato c
kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti `upekkhako satimÄ• sukhavih
jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• r
mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• p
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apada
mÄ• racakkhuá¹ƒ adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ
adassanaá¹ƒ gato pÄ• pimatoâ€™.

``puna caparaá¹ƒ, bhikkhave \Se 340/, bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ sa
viÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati ... pe ....

``puna caparaá¹ƒ, bhikkhave, sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `na
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati ... pe ....

``puna caparaá¹ƒ, bhikkhave, sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasa
upasampajja viharati ... pe ....

``puna \Be 245/ caparaá¹ƒ, bhikkhave, sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ s
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
vuccati, bhikkhave, `bhikkhu andhamakÄ• si mÄ• raá¹ƒ, apadaá¹ƒ vadhitvÄ• mÄ• racakkhu
gato pÄ• pimatoâ€™, tiá¹‡á¹‡o loke visattikaá¹ƒ. so vissattho gacchati vissattho tiá¹-á¹-hati
nisÄ«dati vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa hetu? anÄ• pÄ• thagato, bhikkhave, pÄ• p
araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ gacchati gocarÄ• ya.

__viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no_ti. __viÃ±Ã±Å«_ti paá¹‡á¸• ito paÃ±Ã±avÄ• bu
medhÄ• vÄ«. __naro_ti satto mÄ• á¹‡avo poso puggalo jÄ«vo jÄ• gu jantu indagu manujo.
dhammopi serÄ« puggalopi serÄ«. katamo dhammo serÄ«? cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…gÄ• ariyo aá¹-á¹-
dhammo serÄ«. katamo puggalo serÄ«? yo iminÄ• serinÄ• dhammena samannÄ• gato, so
serÄ«. __viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no_ti viÃ±Ã±Å« naro seritaá¹ƒ dhammaá¹ƒ p
olokayamÄ• no nijjhÄ• yamÄ• no upaparikkhamÄ• noti --- viÃ±Ã±Å« naro seritaá¹ƒ pekkhar
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``migo araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ gacchati gocarÄ• ya.

viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<126> á¹• 21 __Ä• mantanÄ• hoti sahÄ• yamajjhe, _ __vÄ• se á¹-hÄ• ne gamane cÄ• rikÄ

__anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||_

__Ä• mantanÄ• hoti sahÄ• yamajjhe, vÄ• se á¹-hÄ• ne gamane cÄ• rikÄ• yÄ• _ti sahÄ• yÄ
phÄ• su gamanaá¹ƒ phÄ• su gamanÄ• gamanaá¹ƒ phÄ• su á¹-hÄ• naá¹ƒ phÄ• su nisajjana
Ä• lapanaá¹ƒ phÄ• su \Be 246/ sallapanaá¹ƒ phÄ• su ullapanaá¹ƒ phÄ• su samullapanaá¹ƒ
sahÄ• yamajjhe, vÄ• se á¹-hÄ• ne gamane cÄ• rikÄ• yÄ• _ti sahÄ• yamajjhe vÄ• sepi á¹-hÄ

attatthamantanÄ• paratthamantanÄ• ubhayatthamantanÄ• diá¹-á¹-hadhammikatthamanta
paramatthamantanÄ• {ubhayatthamantanÄ• (Katthaci) } ti \Se 342/ --- Ä• mantanÄ• hoti s
á¹-hÄ• ne gamane cÄ• rikÄ• ya.

__anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no_ti anabhijjhitaá¹ƒ etaá¹ƒ vatthu bÄ• lÄ• naá¹ƒ as
titthiyÄ• naá¹ƒ titthayasÄ• vakÄ• naá¹ƒ, yadidaá¹ƒ --- bhaá¹‡á¸• ukÄ• sÄ• yavatthavasanatÄ
vatthu paá¹‡á¸• itÄ• naá¹ƒ sappurisÄ• naá¹ƒ buddhasÄ• vakÄ• naá¹ƒ paccekabuddhÄ• naá
bhaá¹‡á¸• ukÄ• sÄ• yavatthavasanatÄ• . __serÄ«_ti dve serÄ« --- dhammopi serÄ« puggalo
serÄ«? cattÄ• ro satipaá¹-á¹-hÄ• nÄ• \Ne 224/ ... pe ... ariyo aá¹-á¹-haá¹…giko maggo --- ay
katamo puggalo serÄ«? yo iminÄ• serinÄ• dhammena samannÄ• gato, so vuccati puggalo
seritaá¹ƒ pekkhamÄ• no_ti seritaá¹ƒ dhammaá¹ƒ pekkhamÄ• no dakkhamÄ• no olokayamÄ
upaparikkhamÄ• noti --- anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡a
paccekasambuddho ---

``Ä• mantanÄ• hoti sahÄ• yamajjhe, vÄ• se á¹-hÄ• ne gamane cÄ• rikÄ• ya.

anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<127> á¹• 21 __khiá¸• á¸• Ä• _ {khiá¹-á¹-Ä• (Katthaci) } __ratÄ« hoti sahÄ• yamajjhe, _ __
hoti pemaá¹ƒ. _

__piyavippayogaá¹ƒ_ {vippayogampi (Katthaci) } __vijigucchamÄ• no, eko_ \Se 343/ __care
||_

__khiá¸• á¸• Ä• ratÄ« hoti sahÄ• yamajjhe_ti. __khiá¸• á¸• Ä• _ti dve khiá¸• á¸• Ä• --- kÄ•
vÄ• casikÄ• ca khiá¸• á¸• Ä• . katamÄ• kÄ• yikÄ• khiá¸• á¸• Ä• ? hatthÄ«hipi kÄ«á¸·anti, a
rathehipi kÄ«á¸·anti, dhanÅ«hipi kÄ«á¸·anti, tharÅ«hipi kÄ«á¸·anti, aá¹-á¹-hapadehipi kÄ«á¸·
kÄ«á¸·anti, Ä• kÄ• sepi kÄ«á¸·anti, parihÄ• rapathepi kÄ«á¸·anti, santikÄ• yapi kÄ«á¸·anti, k
kÄ«á¸·anti, ghaá¹-ikÄ• yapi \Be 247/ kÄ«á¸·anti, salÄ• kahatthenapi kÄ«á¸·anti, akkhenapi k
paá¹…gacÄ«renapi kÄ«á¸·anti, vaá¹…kakenapi kÄ«á¸·anti, mokkhacikÄ• yapi kÄ«á¸·anti, ci
pattÄ• á¸·hakenapi kÄ«á¸·anti, rathakenapi kÄ«á¸·anti, dhanukenapi kÄ«á¸·anti, akkharikÄ•
manesikÄ• yapi kÄ«á¸·anti, yathÄ• vajjenapi kÄ«á¸·anti. ayaá¹ƒ kÄ• yikÄ• khiá¸• á¸• Ä• .

katamÄ• vÄ• casikÄ• khiá¸• á¸• Ä• ? mukhabherikaá¹ƒ mukhÄ• lambaraá¹ƒ mukhaá¸• iá¹
{mukhadeá¹‡á¸• imakaá¹ƒ (Se), mukhadindimakaá¹ƒ (Katthaci) } mukhacalimakaá¹ƒ mukha
(Se) } mukhadaddarikaá¹ƒ nÄ• á¹-akaá¹ƒ lÄ• saá¹ƒ gÄ«taá¹ƒ davakammaá¹ƒ. ayaá¹ƒ vÄ• ca

__ratÄ«_ti anukkaá¹‡á¹-hitÄ• dhivacanametaá¹ƒ ratÄ«ti. sahÄ• yÄ• vuccanti yehi saha Ä•

gamanaá¹ƒ phÄ• su gamanÄ• gamanaá¹ƒ phÄ• su á¹-hÄ• naá¹ƒ phÄ• su nisajjanaá¹ƒ phÄ•
phÄ• su sallapanaá¹ƒ phÄ• su ullapanaá¹ƒ phÄ• su samullapanaá¹ƒ phÄ• su. __khiá¸• á¸• Ä
khiá¸• á¸• Ä• ca rati ca sahÄ• yamajjhe hotÄ«ti --- khiá¸• á¸• Ä• ratÄ« hoti sahÄ• yamajjhe

__puttesu_ \Se 344/ __ca vipulaá¹ƒ hoti pema_nti. __puttÄ• _ti cattÄ• ro puttÄ• --- atrajo p
putto \Ne 225/, dinnako putto, antevÄ• siko putto. __puttesu ca vipulaá¹ƒ hotiá¹ƒ pema_nti p
adhimattaá¹ƒ hoti pemanti --- puttesu ca vipulaá¹ƒ hoti pemaá¹ƒ.

__piyavippayogaá¹ƒ vijigucchamÄ• no_ti dve piyÄ• --- sattÄ• vÄ• saá¹…khÄ• rÄ• vÄ• . k
yassa te honti atthakÄ• mÄ• hitakÄ• mÄ• phÄ• sukÄ• mÄ• yogakkhemakÄ• mÄ• mÄ• tÄ
vÄ• putto vÄ• dhÄ«tÄ• vÄ• mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• , i

katame saá¹…khÄ• rÄ• piyÄ• ? manÄ• pikÄ• rÅ«pÄ• manÄ• pikÄ• saddÄ• manÄ• pikÄ
phoá¹-á¹-habbÄ• , ime saá¹…khÄ• rÄ• piyÄ• . __piyavippayogaá¹ƒ vijigucchamÄ• no_ti piy
vijigucchamÄ• no aá¹-á¹-iyamÄ• no harÄ• yamÄ• noti --- piyavippayogaá¹ƒ vijigucchamÄ• n
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``khiá¸• á¸• Ä• \Be 248/ ratÄ« hoti sahÄ• yamajjhe, puttesu ca vipulaá¹ƒ hoti pemaá¹ƒ.

piyavippayogaá¹ƒ vijigucchamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<128> á¹• 21 __cÄ• tuddiso_ \Se 345/ __appaá¹-igho ca hoti, _ __santussamÄ• no itarÄ«ta

__parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappo ||_

__cÄ• tuddiso appaá¹-igho ca hotÄ«_ti. __cÄ• tuddiso_ti so paccekasambuddho mettÄ• sa
disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddha
sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena ma
averena abyÄ• pajjena {abyÄ• pajjhena (Se) passa DN III 308} pharitvÄ• viharati. karuá¹‡Ä
muditÄ• sahagatena ... pe ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viha
tathÄ• tatiyaá¹ƒ ... pe ... abyÄ• pajjena pharitvÄ• viharati. __cÄ• tuddiso appaá¹-igho ca ho
bhÄ• vitattÄ• ye puratthimÄ• ya disÄ• ya sattÄ• te appaá¹-ikÅ«lÄ• {appaá¹-ikulÄ• (bahÅ«
dakkhiá¹‡Ä• ya disÄ• ya sattÄ• te appaá¹-ikÅ«lÄ• honti \Ne 226/, ye pacchimÄ• ya disÄ• y
honti, ye uttarÄ• ya disÄ• ya sattÄ• te appaá¹-ikÅ«lÄ• honti, ye puratthimÄ• ya anudisÄ• y
appaá¹-ikÅ«lÄ• honti, ye dakkhiá¹‡Ä• ya anudisÄ• ya sattÄ• te appaá¹-ikÅ«lÄ• honti, ye p
\Se 346/ sattÄ• te appaá¹-ikÅ«lÄ• honti, ye uttarÄ• ya anudisÄ• ya sattÄ• te appaá¹-ikÅ«l
heá¹-á¹-himÄ• ya disÄ• ya sattÄ• te appaá¹-ikÅ«lÄ• honti, ye uparimÄ• ya disÄ• ya sattÄ•
ye disÄ• su vidisÄ• su sattÄ• te appaá¹-ikÅ«lÄ• honti; karuá¹‡Ä• ya bhÄ• vitattÄ• muditÄ•

upekkhÄ• ya bhÄ• vitattÄ• ye puratthimÄ• ya disÄ• ya sattÄ• te appaá¹-ikÅ«lÄ• honti ... p
vidisÄ• su sattÄ• te appaá¹-ikÅ«lÄ• hontÄ«ti --- cÄ• tuddiso appaá¹-igho ca hoti.

__santussamÄ• no_ \Be 249/ __itarÄ«tarenÄ• _ti so paccekasambuddho santuá¹-á¹-ho hot
itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, na ca cÄ«varahetu anesanaá¹ƒ a
{appaá¹-irÅ«paá¹ƒ (Se) } Ä• pajjati. aladdhÄ• ca cÄ«varaá¹ƒ na paritassati, laddhÄ• ca cÄ«
amucchito anajjhÄ• pasanno {anajjhopanno (Se) } Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±
pana itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti na paraá¹ƒ vambheti. yo hi
sampajÄ• no patissato, ayaá¹ƒ vuccati paccekasambuddho porÄ• á¹‡e aggaÃ±Ã±e ariyava
hoti itarÄ«tarena piá¹‡á¸• apÄ• tena ... pe ... \Se 347/

santuá¹-á¹-ho hoti itarÄ«tarena senÄ• sanena ... pe ... santuá¹-á¹-ho hoti itarÄ«tarena
gilÄ• napaccayabhesajjaparikkhÄ• rena, itarÄ«taragilÄ• napaccayabhesajjaparikkhÄ• rasan
vaá¹‡á¹‡avÄ• dÄ«, na ca gilÄ• napaccayabhesajjaparikkhÄ• rahetu anesanaá¹ƒ appatirÅ«p
gilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ na paritassati. laddhÄ• ca gilÄ• napaccayabh
agadhito amucchito anajjhÄ• panno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ
itarÄ«taragilÄ• napaccayabhesajjaparikkhÄ• rasantuá¹-á¹-hiyÄ• nevattÄ• nukkaá¹ƒseti na p
tattha dakkho analaso sampajÄ• no patissato, ayaá¹ƒ vuccati paccekasambuddho porÄ• á¹‡
á¹-hitoti --- santussamÄ• no itarÄ«tarena.

__parissayÄ• naá¹ƒ_ \Se 348/ __sahitÄ• achambhÄ«_ti. __parissayÄ• _ti dve parissayÄ•
paá¹-icchannaparissayÄ• ca. katame pÄ• kaá¹-aparissayÄ• ? sÄ«hÄ• byagghÄ• dÄ«pÄ«
mahiá¹ƒsÄ• {gomahisÄ• (Se) Nidd I 5} hatthÄ« ahÄ« vicchikÄ• satapadÄ«, corÄ• vÄ• as
vÄ• akatakammÄ• vÄ• , cakkhurogo sotarogo ghÄ• narogo jivhÄ• rogo kÄ• yarogo sÄ«sar
dantarogo kÄ• so sÄ• so pinÄ• so á¹‡• Ä• ho jaro kucchirogo mucchÄ• pakkhandikÄ• sÅ«lÄ
gaá¹‡á¹‡• o kilÄ• so soso apamÄ• ro daddu kaá¹‡á¹‡• u kacchu rakhasÄ• vitacchikÄ• lohitap
piá¹‡·akÄ• bhagandalÄ• , pittasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• semhasamuá¹-á¹-hÄ• nÄ•
Ä• bÄ• dhÄ• sannipÄ• tikÄ• Ä• bÄ• dhÄ• utupariá¹‡Ä• majÄ• Ä• bÄ• dhÄ• visamaparih
opakkamikÄ• Ä• bÄ• dhÄ• kammavipÄ• kajÄ• Ä• bÄ• dhÄ• , sÄ«taá¹ƒ uá¹‡haá¹ƒ jighacch
passÄ• vo á¹‡• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• iti vÄ• . ime vuccanti pÄ•

katame paá¹-icchannaparissayÄ• ? kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá
kÄ• macchandanÄ«varaá¹‡aá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ thinamiddhanÄ«varaá¹‡aá¹ƒ
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ rÄ• go doso moho kodho upanÄ• ho makkho paá¹‡·Ä• so issÄ•
sÄ• á¹-heyyaá¹ƒ thambho sÄ• rambho mÄ• no atimÄ• no mado pamÄ• do, sabbe kilesÄ• s
darathÄ• sabbe pariá¹‡·Ä• hÄ• sabbe santÄ• pÄ• sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• . ime
paá¹-icchannaparissayÄ• .

__parissayÄ• _ti kenaá¹-á¹-hena parissayÄ• ? parisahantÄ«ti parissayÄ• , parihÄ• nÄ• ya s
parissayÄ• , tatrÄ• sayÄ• ti parissayÄ• . kathaá¹ƒ parisahantÄ«ti parissayÄ• ? te parissayÄ•
sahanti parisahanti abhibhavanti ajjhottharanti pariyÄ• diyanti maddanti. evaá¹ƒ parisahantÄ

kathaá¹ƒ parihÄ• nÄ• ya saá¹ƒvattantÄ«ti parissayÄ• ? te parissayÄ• kusalÄ• naá¹ƒ dham
parihÄ• nÄ• ya saá¹ƒvattanti. katamesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sammÄ• paá¹-
apaccanÄ«kapaá¹-ipadÄ• ya anvatthapaá¹-ipadÄ• ya dhammÄ• nudhammapaá¹-ipadÄ• ya
indriyesu guttadvÄ• ratÄ• ya bhojane mattaÃ±Ã±utÄ• ya jÄ• gariyÄ• nuyogassa satisampaj
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• nuyogassa, catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ
... paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ ... paÃ±cannaá¹ƒ balÄ• naá¹ƒ ... sattannaá¹ƒ bojjhaá¹…gÄ
aá¹-á¹-haá¹…gikassa maggassa bhÄ• vanÄ• nuyogassa --- imesaá¹ƒ kusalÄ• naá¹ƒ dhamm
parihÄ• nÄ• ya saá¹ƒvattanti. evaá¹ƒ parihÄ• nÄ• ya saá¹ƒvattantÄ«ti --- parissayÄ• .

kathaá¹ƒ tatrÄ• sayÄ• ti parissayÄ• ? tatthete {tatra te (Katthaci) } pÄ• pakÄ• akusalÄ• dh
attabhÄ• vasannissayÄ• . yathÄ• bile bilÄ• sayÄ• pÄ• á¹‡Ä• sayanti, dake dakÄ• sayÄ• {
pÄ• á¹‡Ä• sayanti, vane vanÄ• sayÄ• pÄ• á¹‡Ä• sayanti \Se 350/, rukkhe rukkhÄ• sayÄ•
tatthete pÄ• pakÄ• akusalÄ• dhammÄ• uppajjanti attabhÄ• vasannissayÄ• ti. evampi tatrÄ

vuttaÃ±hetaá¹ƒ \Be 251/ bhagavatÄ• --- ``sÄ• ntevÄ• siko, bhikkhave, bhikkhu sÄ• cariyak
viharati. kathaÃ±ca, bhikkhave, bhikkhu sÄ• ntevÄ• siko sÄ• cariyako dukkhaá¹ƒ na phÄ• s
bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjanti ye pÄ• pakÄ• akusalÄ• dhamm
saá¹ƒÃ±Ã±ojanÄ«yÄ• {saÃ±Ã±ojanikÄ• (Katthaci) }, tyassa anto vasanti anvÄ• ssavanti pÄ
dhammÄ• ti. tasmÄ• sÄ• ntevÄ• siko vuccati. tena samudÄ• carena samudÄ• caranti naá¹ƒ
tasmÄ• sÄ• cariyakoti vuccati.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gand
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... ma
viÃ±Ã±Ä• ya uppajjanti ye pÄ• pakÄ• akusalÄ• dhammÄ• sarasaá¹…kappÄ• saá¹ƒyojanÄ
anvÄ• ssavanti pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• ntevÄ• sikoti vuccati. tena s
naá¹ƒ pÄ• pakÄ• akusalÄ• dhammÄ• ti. tasmÄ• sÄ• cariyakoti vuccati. evaá¹ƒ kho, bhikkh
sÄ• cariyako dukkhaá¹ƒ na phÄ• su viharatÄ«â€™â€™ ti. evampi, tatrÄ• sayÄ• ti --- parissa

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``tayome, bhikkhave, antarÄ• malÄ• antarÄ• amittÄ• antar
antarÄ• paccatthikÄ• . katame tayo \Se 351/? lobho, bhikkhave, antarÄ• malo {antarÄ• mala
It 88} antarÄ• amitto antarÄ• sapatto antarÄ• vadhako antarÄ• paccatthiko, doso, bhikkhave
bhikkhave, antarÄ• malo antarÄ• amitto antarÄ• sapatto antarÄ• vadhako antarÄ• paccatthi
tayo antarÄ• malÄ• antarÄ• amittÄ• antarÄ• sapattÄ• antarÄ• vadhakÄ• antarÄ• paccatth

anatthajanano lobho, lobho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ lobho sahate naraá¹ƒ ||

anatthajanano doso, doso cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

duá¹-á¹-ho \Be 252/ atthaá¹ƒ na jÄ• nÄ• ti, duá¹-á¹-ho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ doso sahate naraá¹ƒ ||

anatthajanano moho, moho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhati ||

mÅ«á¸·ho \Ne 229/ atthaá¹ƒ na jÄ• nÄ• ti, mÅ«á¸·ho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ moho sahate naranti ||

evampi, tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``tayo kho, mahÄ• rÄ• ja, purisassa dhammÄ• ajjhattaá¹ƒ
ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya \Se 352/. katame tayo? lobho kho, mahÄ• rÄ• j
ajjhattaá¹ƒ uppajjamÄ• no uppajjati ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya; doso kho,
kho, mahÄ• rÄ• ja, purisassa dhammo ajjhattaá¹ƒ uppajjamÄ• no uppajjati ahitÄ• ya dukkhÄ
kho, mahÄ• rÄ• ja, tayo purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppajjanti ahitÄ•
aphÄ• suvihÄ• rÄ• ya.

``lobho doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti {saphalanti (Katthaci) p

evampi, tatrÄ• sayÄ• ti --- parissayÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``rÄ• go ca doso ca itonidÄ• nÄ• , aratÄ« ratÄ« lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajantÄ«â€™â€™ ti {ca
Katthaci) passa Sn 273-274} ||

evampi, tatrÄ• sayÄ• ti --- parissayÄ• .

__parissayÄ• naá¹ƒ sahitÄ• _ti parissaye sahitÄ• Ä• rÄ• dhitÄ• ajjhottharitÄ• pariyÄ• ditÄ
parissayÄ• naá¹ƒ sahitÄ• . __achambhÄ«_ti so paccekasambuddho \Be 253/ abhÄ«rÅ« acc
pahÄ«nabhayabheravo vigatalomahaá¹ƒso viharatÄ«ti --- parissayÄ• naá¹ƒ sahitÄ• acchan
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``cÄ• tuddiso \Se 353/ appaá¹-igho ca hoti, santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<129> á¹• 21 __dussaá¹…gahÄ• _ \Ne 230/ __pabbajitÄ• pi eke, atho gahaá¹-á¹-hÄ• ghar

__appossukko paraputtesu hutvÄ• , eko care khaggavisÄ• á¹‡akappo ||_

__dussaá¹…gahÄ• pabbajitÄ• pi eke_ti pabbajitÄ• pi idhekacce nissayepi diyyamÄ• ne ud
paripucchÄ• yapi {paripucchepi (Katthaci) } diyyamÄ• ne cÄ«varepi diyyamÄ• ne pattepi diy
diyyamÄ• ne dhammakaraá¹‡epi {dhammakarakepi (Se) } diyyamÄ• ne parissÄ• vanepi diy
upÄ• hanepi diyyamÄ• ne kÄ• yabandhanepi diyyamÄ• ne na suá¹‡anti na sotaá¹ƒ odahant
upaá¹-á¹-hapenti, anassavÄ• avacanakarÄ• paá¹-ilomavuttino aÃ±Ã±eneva mukhaá¹ƒ karo
pabbajitÄ• pi eke.

__atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• _ti gahaá¹-á¹-hÄ• pi idhekacce hatthimhipi diyya
khettepi vatthumhipi hiraÃ±Ã±epi suvaá¹‡á¹‡epi diyyamÄ• ne gÄ• mepi ... pe ... nigamepi na
raá¹-á¹-hepi ... janapadepi diyyamÄ• ne na suá¹‡anti na sotaá¹ƒ odahanti na aÃ±Ã±Ä• cittaa
anassavÄ• avacanakarÄ• \Se 354/ paá¹-ilomavuttino aÃ±Ã±eneva mukhaá¹ƒ karontÄ«ti ---
gharamÄ• vasantÄ• .

__appossukko paraputtesu hutvÄ• _ti attÄ• naá¹ƒ á¹-hapetvÄ• sabbe imasmiá¹ƒ atthe para

appossukko hutvÄ• abyÄ• vaá¹-o hutvÄ• anapekkho hutvÄ• ti --- appossukko paraputtesu
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``dussaá¹…gahÄ• \Be 254/ pabbajitÄ• pi eke, atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• .

appossukko paraputtesu hutvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<130> á¹• 21 __oropayitvÄ• _ {voropayitvÄ• (Se) } __gihibyaÃ±janÄ• ni, _ __saÃ±chinnap
(Ce-a) } __yathÄ• koviá¸·Ä• ro. _

__chetvÄ• na vÄ«ro gihibandhanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||_

__oropayitvÄ• gihibyaÃ±janÄ• nÄ«_ti gihibyaÃ±janÄ• ni vuccanti kesÄ• ca massÅ« ca mÄ
vilepanaÃ±ca Ä• bharaá¹‡aÃ±ca pilandhanaÃ±ca vatthaÃ±ca pÄ• rupanaÃ±ca veá¹-hanaÃ±
parimaddanaá¹ƒ nhÄ• panaá¹ƒ {nahÄ• panaá¹ƒ (Se) } sambÄ• hanaá¹ƒ Ä• dÄ• saá¹ƒ aÃ±ja
mukhacuá¹‡á¹‡aá¹ƒ \Se 355/ mukhalepanaá¹ƒ hatthabandhaá¹ƒ sikhÄ• bandhaá¹ƒ daá¹‡á¸
{nÄ• likaá¹ƒ (Katthaci) passa DN I 16} khaggaá¹ƒ chattaá¹ƒ citrupÄ• hanaá¹ƒ uá¹‡hÄ«saá¹ƒ
vÄ• á¸·abÄ«janiá¹ƒ odÄ• tÄ• ni vatthÄ• ni \Ne 231/ dÄ«ghadasÄ• ni {dÄ«gharassÄ• ni (Se)
gihibyaÃ±janÄ• nÄ«_ti gihibyaÃ±janÄ• ni oropayitvÄ• samoropayitvÄ• nikkhipitvÄ• paá¹-ip
oropayitvÄ• gihibyaÃ±janÄ• ni.

__saÃ±chinnapatto yathÄ• koviá¸·Ä• ro_ti yathÄ• koviá¸·Ä• rassa pattÄ• ni chinnÄ• ni saÃ
paripatitÄ• ni, evameva tassa paccekasambuddhassa gihibyaÃ±janÄ• ni chinnÄ• ni saÃ±ch
saÃ±chinnapatto yathÄ• koviá¸·Ä• ro.

__chetvÄ• na vÄ«ro gihibandhanÄ• nÄ«_ti. __vÄ«ro_ti vÄ«riyavÄ• ti vÄ«ro, pahÅ«ti vÄ«ro,
alamattoti vÄ«ro, sÅ«roti vÄ«ro, vikkanto abhÄ«rÅ« acchambhÄ« anutrÄ• sÄ« apalÄ• yÄ« p
vÄ«ro, vigatalomahaá¹ƒsoti vÄ«ro.

virato idha {Ä• rato idheva (Se) passa Sn 536} sabbapÄ• kehi, nirayadukkhaá¹ƒ aticca vÄ«r

so vÄ«riyavÄ• padhÄ• navÄ• , dhÄ«ro {vÄ«ro (Se Katthaci) passa Sn 536} tÄ• di pavuccat

gihibandhanÄ• ni \Be 255/ vuccanti puttÄ• ca bhariyÄ• ca dÄ• sÄ• ca dÄ• sÄ« ca ajeá¸·a
ca hatthigavÄ• ssavaá¸·avÄ• ca khettaÃ±ca vatthu ca hiraÃ±Ã±aÃ±ca suvaá¹‡á¹‡aÃ±ca gÄ
raá¹-á¹-haÃ±ca janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca, yaá¹ƒ kiÃ±ci rajanÄ«yavatthu

__chetvÄ• na vÄ«ro gihibandhanÄ• nÄ«_ti \Se 356/ so paccekasambuddho vÄ«ro gihiban

samucchinditvÄ• jahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- che
gihibandhanÄ• ni, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``oropayitvÄ• gihibyaÃ±janÄ• ni, saÃ±chinnapatto yathÄ• koviá¸·Ä• ro,

chetvÄ• na vÄ«ro gihibandhanÄ• ni.

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

paá¹-hamo vaggo.

dutiyavaggo

<131> á¹• 21 __sace_ \Ne 232/ __labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, _ __saddhiá¹ƒ caraá¹ƒ
_

__abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||_

__sace labhetha nipakaá¹ƒ sahÄ• ya_nti sace nipakaá¹ƒ paá¹‡á¸• itaá¹ƒ paÃ±Ã±avantaá¹ƒ
Ã±Ä• á¹‡iá¹ƒ vibhÄ• viá¹ƒ medhÄ• viá¹ƒ sahÄ• yaá¹ƒ labheyya paá¹-ilabheyya adhigacchey
labhetha nipakaá¹ƒ saá¹ƒhÄ• yaá¹ƒ.

__saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«ra_nti. __saddhiá¹ƒ cara_nti ekato caraá¹ƒ. __sÄ
paá¹-hamenapi jhÄ• nena sÄ• dhuvihÄ• riá¹ƒ, dutiyenapi jhÄ• nena ... tatiyenapi jhÄ• nena
sÄ• dhuvihÄ• riá¹ƒ, mettÄ• yapi cetovimuttiyÄ• sÄ• dhuvihÄ• riá¹ƒ, karuá¹‡Ä• yapi ... pe ...
upekkhÄ• yapi cetovimuttiyÄ• sÄ• dhuvihÄ• riá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiy
viÃ±Ã±Ä• á¹‡aÃ±ca Ä• yatanasamÄ• pattiyÄ• pi ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• p
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• pi \Be 256/ sÄ• dhuvihÄ• riá¹ƒ, nirodh
sÄ• dhuvihÄ• riá¹ƒ, phalasamÄ• pattiyÄ• pi sÄ• dhuvihÄ• riá¹ƒ. __dhÄ«ra_nti dhÄ«raá¹ƒ pa
buddhimantaá¹ƒ Ã±Ä• á¹‡iá¹ƒ vibhÄ• viá¹ƒ medhÄ• vinti --- saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ•

__abhibhuyya sabbÄ• ni parissayÄ• nÄ«_ti. __parissayÄ• _ti dve parissayÄ• --- pÄ• kaá¹-
paá¹-icchannaparissayÄ• ca ... pe ... ime vuccanti pÄ• kaá¹-aparissayÄ• ... pe ... ime vucca
paá¹-icchannaparissayÄ• ... pe ... evampi, tatrÄ• sayÄ• ti --- parissayÄ• . __abhibhuyya sab
parissayÄ• nÄ«_ti sabbe parissaye abhibhuyya abhibhavitvÄ• ajjhottharitvÄ• pariyÄ• diyitv
abhibhuyya sabbÄ• ni parissayÄ• ni.

__careyya tenattamano satÄ«mÄ• _ti so paccekasambuddho tena nipakena paá¹‡á¸• itena

buddhimantena Ã±Ä• á¹‡inÄ• vibhÄ• vinÄ• medhÄ• vinÄ• sahÄ• yena saddhiá¹ƒ attaman
pahaá¹-á¹-hamano udaggamano muditamano careyya vihareyya iriyeyya vatteyya pÄ• leyya
careyya tenattamano. __satÄ«mÄ• _ti so paccekasambuddho satimÄ• hoti paramena satin
samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• ti --- careyya tenattamano
paccekasambuddho ---

``sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ \Se 358/ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«ra

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• â€™â€™ ti ||

<132> á¹• 21 __no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, _ __saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ

__rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care khaggavisÄ• á¹‡akappo ||_

__no ce labhetha nipakaá¹ƒ sahÄ• ya_nti no ce nipakaá¹ƒ paá¹‡á¸• itaá¹ƒ paÃ±Ã±avantaá¹
Ã±Ä• á¹‡iá¹ƒ vibhÄ• viá¹ƒ medhÄ• viá¹ƒ sahÄ• yaá¹ƒ labheyya paá¹-ilabheyya adhigacchey
labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ.

__saddhiá¹ƒ caraá¹ƒ_ \Be 257/ __sÄ• dhuvihÄ• ri dhÄ«ra_nti. __saddhiá¹ƒ cara_nti ekato c
__sÄ• dhuvihÄ• ri_nti paá¹-hamenapi jhÄ• nena sÄ• dhuvihÄ• riá¹ƒ ... pe ... nirodhasamÄ• p
sÄ• dhuvihÄ• riá¹ƒ, phalasamÄ• pattiyÄ• pi sÄ• dhuvihÄ• riá¹ƒ. __dhÄ«ra_nti dhÄ«raá¹ƒ pa
buddhimantaá¹ƒ Ã±Ä• á¹‡iá¹ƒ vibhÄ• viá¹ƒ medhÄ• vinti --- saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ•

__rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• yÄ• _ti rÄ• jÄ• khattiyo muddhÄ• bhisitto vijitasa
nihatapaccÄ• mitto laddhÄ• dhippÄ• yo paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro raá¹-á¹-haÃ±c
koá¹-á¹-hÄ• gÄ• raÃ±ca pahÅ«tahiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ nagaraÃ±ca pariccajitvÄ• kesa
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±c
eko carati viharati iriyati vatteti pÄ• leti yapeti yÄ• peti. evaá¹ƒ paccekasambuddhopi sabbaa
gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• rapalibodhaá¹ƒ chinditvÄ• Ã±Ä• tipalibodh
mittÄ• maccapalibodhaá¹ƒ chinditvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• n
anagÄ• riyaá¹ƒ pabbajitvÄ• akiÃ±canabhÄ• vaá¹ƒ upagantvÄ• eko carati viharati iriyati vat
yÄ• petÄ«ti --- rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care khaggavisÄ• á¹‡akappo
paccekasambuddho ---

``no \Ne 234/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«ra

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<133> á¹• 21 __addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ, _ __seá¹-á¹-hÄ• samÄ• s

__ete aladdhÄ• anavajjabhojÄ«, eko care khaggavisÄ• á¹‡akappo ||_

__addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampada_nti. __addhÄ• _ti ekaá¹ƒsavacanaá¹ƒ nissa
nikkaá¹…khavacanaá¹ƒ advejjhavacanaá¹ƒ adveá¸·hakavacanaá¹ƒ niyogavacanaá¹ƒ apaá¹
aviraddhavacanaá¹ƒ avatthÄ• panavacanametaá¹ƒ --- addhÄ• ti. __sahÄ• yasampada_nti s
sahÄ• yo asekkhena sÄ«lakkhandhena \Se 360/ samannÄ• gato hoti, asekkhena samÄ• dh
paÃ±Ã±Ä• kkhandhena \Be 258/ ... asekkhena vimuttikkhandhena ... asekkhena vimuttiÃ±Ä
samannÄ• gato hoti. __addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampada_nti sahÄ• yasampadaá
vaá¹‡á¹‡emÄ• ti --- addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ.

__seá¹-á¹-hÄ• samÄ• sevitabbÄ• sahÄ• yÄ• _ti seá¹-á¹-hÄ• honti sahÄ• yÄ• sÄ«lena sa
vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena; samÄ• sadisÄ• honti sahÄ• yÄ• sÄ«lena samÄ•
vimuttiÃ±Ä• á¹‡adassanena. seá¹-á¹-hÄ• vÄ• sahÄ• yÄ• sadisÄ• vÄ• sahÄ• yÄ• sevitab
payirupÄ• sitabbÄ• paripucchitabbÄ• paripaÃ±hitabbÄ• ti --- seá¹-á¹-hÄ• samÄ• sevitabb

__ete aladdhÄ• anavajjabhojÄ«_ti atthi puggalo sÄ• vajjabhojÄ« atthi puggalo anavajjabho
puggalo sÄ• vajjabhojÄ«? idhekacco puggalo kuhanÄ• ya lapanÄ• ya nemittikatÄ• ya nippe
nijigÄ«sanatÄ• ya {nijigiá¹ƒsanatÄ• ya (Se) } dÄ• rudÄ• nena veá¸·udÄ• nena pattadÄ• nen
sinÄ• nadÄ• nena cuá¹‡á¹‡adÄ• nena mattikÄ• dÄ• nena dantakaá¹-á¹-hadÄ• nena mukho
{pÄ• tukamyatÄ• ya (Se) Nidd I 159} muggasÅ«pyatÄ• ya {muggasÅ«patÄ• ya (Se) } pÄ• ri
pÄ«á¹-hamaddikatÄ• ya vatthuvijjÄ• ya tiracchÄ• navijjÄ• ya aá¹…gavijjÄ• ya nakkhattavijjÄ
pahiá¹‡agamanena jaá¹…ghapesaniyena vejjakammena navakammena {dÅ«takammena (S
piá¹‡á¸• apaá¹-ipiá¹‡á¸• akena dÄ• nÄ• nuppadÄ• nena \Se 361/, adhammena visamena la
vinditvÄ• paá¹-ilabhitvÄ• jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Katthaci) } kappeti. ayaá¹ƒ vuccati puggal

katamo ca puggalo anavajjabhojÄ«? idhekacco puggalo na kuhanÄ• ya na lapanÄ• ya na n
nippesikatÄ• ya na lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• ya na dÄ• rudÄ• nena na veá¸·udÄ
pupphadÄ• nena na phaladÄ• nena na sinÄ• nadÄ• nena na cuá¹‡á¹‡adÄ• nena na mattikÄ
dantakaá¹-á¹-hadÄ• nena na mukhodakadÄ• nena na cÄ• á¹-ukamyatÄ• ya na muggasÅ«p
pÄ«á¹-hamaddikatÄ• ya na vatthuvijjÄ• ya na tiracchÄ• navijjÄ• ya na \Be 259/ aá¹…gavijjÄ
na dÅ«tagamanena na pahiá¹‡agamanena na jaá¹…ghapesaniyena na vejjakammena na n
piá¹‡á¸• apaá¹-ipiá¹‡á¸• akena na dÄ• nÄ• nuppadÄ• nena, dhammena samena laddhÄ• la
paá¹-ilabhitvÄ• jÄ«vikaá¹ƒ kappeti. ayaá¹ƒ vuccati puggalo anavajjabhojÄ«.

__ete aladdhÄ• anavajjabhojÄ«_ti ete anavajjabhojÄ« aladdhÄ• alabhitvÄ• anadhigantvÄ
appaá¹-ilabhitvÄ• ti --- ete aladdhÄ• anavajjabhojÄ«, eko care khaggavisÄ• á¹‡akappo. ten

paccekasambuddho ---

``addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ, seá¹-á¹-hÄ• samÄ• sevitabbÄ• sahÄ• yÄ

ete aladdhÄ• anavajjabhojÄ«, eko \Se 362/ care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<134> á¹• 21 __disvÄ• suvaá¹‡á¹‡assa pabhassarÄ• ni, _ __kammÄ• raputtena suniá¹-á¹-

__saá¹…ghaá¹-á¹-ayantÄ• ni_ {saá¹ƒghaá¹-á¹-amÄ• nÄ• ni (Sn 48) } __duve bhujasmiá¹ƒ, e
khaggavisÄ• á¹‡akappo ||_

__disvÄ• suvaá¹‡á¹‡assa pabhassarÄ• nÄ«_ti disvÄ• passitvÄ• tulayitvÄ• tÄ«rayitvÄ• v
katvÄ• . __suvaá¹‡á¹‡assÄ• _ti jÄ• tarÅ«passa. __pabhassarÄ• nÄ«_ti parisuddhÄ• ni pariy
suvaá¹‡á¹‡assa pabhassarÄ• ni.

__kammÄ• raputtena suniá¹-á¹-hitÄ• nÄ«_ti kammÄ• raputto vuccati suvaá¹‡á¹‡akÄ• ro. __
suniá¹-á¹-hitÄ• nÄ«_ti kammÄ• raputtena suniá¹-á¹-hitÄ• ni sukatÄ• ni suparikammakatÄ• n
suniá¹-á¹-hitÄ• ni.

__saá¹…ghaá¹-á¹-ayantÄ• ni duve bhujasmi_nti bhujo vuccati hattho. yathÄ• ekasmiá¹ƒ ha
{dhuvarÄ• ni (Se) } ghaá¹-á¹-enti {ghaá¹-enti (Se) }; evameva sattÄ• taá¹‡hÄ• vasena diá¹-á
ghaá¹-á¹-enti, tiracchÄ• nayoniyaá¹ƒ ghaá¹-á¹-enti, pettivisaye ghaá¹-á¹-enti, manussaloke g
devaloke ghaá¹-á¹-enti, gatiyÄ• gatiá¹ƒ upapattiyÄ• \Be 260/ upapattiá¹ƒ paá¹-isandhiyÄ•
bhavena bhavaá¹ƒ saá¹ƒsÄ• rena saá¹ƒsÄ• raá¹ƒ vaá¹-á¹-ena vaá¹-á¹-aá¹ƒ ghaá¹-á¹-enti sa
saá¹…ghaá¹-á¹-entÄ• \Ne 236/ caranti viharanti iriyanti vattenti pÄ• lenti yapenti yÄ• pentÄ«
saá¹…ghaá¹-á¹-ayantÄ• ni duve bhujasmiá¹ƒ, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha s

``disvÄ• \Se 363/ suvaá¹‡á¹‡assa pabhassarÄ• ni, kammÄ• raputtena suniá¹-á¹-hitÄ• ni.

saá¹…ghaá¹-á¹-ayantÄ• ni duve bhujasmiá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ||

<135> á¹• 21 __evaá¹ƒ dutÄ«yena sahÄ• mamassa, _ __vÄ• cÄ• bhilÄ• po abhisajjanÄ•

__etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||_

__evaá¹ƒ dutÄ«yena sahÄ• mamassÄ• _ti taá¹‡hÄ• dutiyo vÄ• hoti puggaladutiyo vÄ• . ka
taá¹‡hÄ• ti rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• . yassesÄ• taá¹‡hÄ• appahÄ«nÄ• ,

taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«ti ||

evaá¹ƒ taá¹‡hÄ• dutiyo vÄ• hoti.

kathaá¹ƒ puggaladutiyo hoti? idhekacco na atthahetu {attahetu (Se) } na kÄ• raá¹‡ahetu ud
avÅ«pasantacitto ekassa vÄ• dutiyo hoti, dvinnaá¹ƒ vÄ• tatiyo hoti, tiá¹‡á¹‡aá¹ƒ vÄ• catut
bahuá¹ƒ samphappalÄ• paá¹ƒ palapati; seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÃ
senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá
mÄ• lÄ• kathaá¹ƒ \Se 364/ gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• makathaá
nagarakathaá¹ƒ janapadakathaá¹ƒ itthikathaá¹ƒ {itthikathaá¹ƒ purisakathaá¹ƒ (Se Katthaci) D
1080 passitabbaá¹ƒ} sÅ«rakathaá¹ƒ visikhÄ• kathaá¹ƒ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbap
nÄ• nattakathaá¹ƒ \Be 261/ lokakkhÄ• yikaá¹ƒ samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakatha
puggaladutiyo hotÄ«ti --- evaá¹ƒ dutÄ«yena sahÄ• mamassa.

__vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• _ti vÄ• cÄ• bhilÄ• po vuccati bÄ• ttiá¹ƒsa tiracchÄ•
rÄ• jakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ. __abhisajjanÄ• vÄ• _ti dve sajjanÄ• --- ta
diá¹-á¹-hisajjanÄ• ca ... pe ... ayaá¹ƒ taá¹‡hÄ• sajjanÄ• ... pe ... ayaá¹ƒ diá¹-á¹-hisajjanÄ• ti
vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• .

__etaá¹ƒ_ \Ne 237/ __bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no_ti. __bhaya_nti jÄ• tibhayaá¹ƒ ja
byÄ• dhibhayaá¹ƒ maraá¹‡abhayaá¹ƒ rÄ• jabhayaá¹ƒ corabhayaá¹ƒ aggibhayaá¹ƒ udakabh
parÄ• nuvÄ• dabhayaá¹ƒ daá¹‡á¸• abhayaá¹ƒ duggatibhayaá¹ƒ Å«mibhayaá¹ƒ kumbhilabha
susumÄ• rabhayaá¹ƒ Ä• jÄ«vakabhayaá¹ƒ asilokabhayaá¹ƒ parisasÄ• rajjabhayaá¹ƒ madan
chambhitattaá¹ƒ lomahaá¹ƒso cetaso ubbego utrÄ• so. __etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkh
Ä• yatiá¹ƒ pekkhamÄ• no dakkhamÄ• no olokayamÄ• no nijjhÄ• yamÄ• no upaparikkhamÄ•
pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``evaá¹ƒ dutÄ«yena sahÄ• mamassa, vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• .

etaá¹ƒ \Se 365/ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â

<136> á¹• 21 __kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , _ __virÅ«parÅ«pena mathenti

__Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||_

__kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• _ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ•

ca ... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . __citrÄ• _ti n
rÅ«pÄ• nÄ• nÄ• vaá¹‡á¹‡Ä• saddÄ• nÄ• nÄ• vaá¹‡á¹‡Ä• gandhÄ• nÄ• nÄ• vaá¹‡á¹‡Ä•
phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajan
vuttaÃ±hetaá¹ƒ bhagavatÄ• {MN I 167 passitabbaá¹ƒ} --- ``paÃ±cime \Be 262/, bhikkhave,
paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ
sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ•
phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajan
paÃ±ca kÄ• maguá¹‡Ä• . yaá¹ƒ kho, bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppa
idaá¹ƒ vuccati kÄ• masukhaá¹ƒ miá¸·hasukhaá¹ƒ {mÄ«á¸·hasukhaá¹ƒ (passa MN III 328) } p
anariyasukhaá¹ƒ, na sevitabbaá¹ƒ na bhÄ• vetabbaá¹ƒ na bahulÄ«kÄ• tabbaá¹ƒ, `bhÄ• yita
ti vadÄ• mÄ«â€™â€™ ti --- kÄ• mÄ• hi citrÄ• madhurÄ• __manoramÄ• _ti. __mano_ti \Se
... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu. mano ramenti thomenti tosenti pahÄ• sentÄ«ti --- kÄ•
manoramÄ• .

__virÅ«parÅ«pena mathenti citta_nti nÄ• nÄ• vaá¹‡á¹‡ehi rÅ«pehi ... pe ... nÄ• nÄ• vaá¹‡á
cittaá¹ƒ mathenti tosenti pahÄ• sentÄ«ti --- virÅ«parÅ«pena mathenti cittaá¹ƒ.

__Ä• dÄ«navaá¹ƒ_ \Ne 238/ __kÄ• maguá¹‡esu disvÄ• _ti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---
kÄ• mÄ• naá¹ƒ Ä• dÄ«navo? idha, bhikkhave, kulaputto yena sippaá¹-á¹-hÄ• nena jÄ«vikaá
yadi gaá¹‡anÄ• ya yadi saá¹…khÄ• nena yadi kasiyÄ• yadi vaá¹‡ijjÄ• ya yadi gorakkhena y
{issaá¹-á¹-hena (Se), issattena (Katthaci) passa MN I 167} yadi rÄ• japorisena yadi sippaÃ±
purakkhato uá¹‡hassa purakkhato á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassehi s
167) } khuppipÄ• sÄ• ya mÄ«yamÄ• no; ayaá¹ƒ, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sa
kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``tassa ce, bhikkhave, kulaputtassa evaá¹ƒ uá¹-á¹-hahato ghaá¹-ato vÄ• yamato te bhogÄ•
socati kilamati paridevati urattÄ• á¸·iá¹ƒ kandati, sammohaá¹ƒ Ä• pajjati --- `moghaá¹ƒ vata
aphalo vata me vÄ• yÄ• moâ€™ ti. ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹
kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``tassa \Be 263/ ce, bhikkhave, kulaputtassa evaá¹ƒ uá¹-á¹-hahato ghaá¹-ato vÄ• yamato te
abhinipphajjanti, so tesaá¹ƒ bhogÄ• naá¹ƒ Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ dukkhaá¹ƒ \Se 367/ c
{dukkhadomanassaá¹ƒ (Se Katthaci) } paá¹-isaá¹ƒvedeti --- `kinti me bhoge neva rÄ• jÄ• no
hareyyuá¹ƒ, na aggi á¸• aheyya, na udakaá¹ƒ vaheyya, na appiyÄ• dÄ• yÄ• dÄ• hareyyuâ
Ä• rakkhato gopayato te bhoge rÄ• jÄ• no vÄ• haranti corÄ• vÄ• haranti aggi vÄ• á¸• aha
appiyÄ• vÄ• dÄ• yÄ• dÄ• haranti. so socati ... pe ... sammohaá¹ƒ Ä• pajjati --- `yampi me
natthÄ«â€™ ti. ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-hiko dukkhakkha
kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna \Ne 239/ caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹
rÄ• jÄ• nopi rÄ• jÅ«hi vivadanti, khattiyÄ• pi khattiyehi vivadanti, brÄ• hmaá¹‡Ä• pi brÄ• hm
gahapatÄ«pi gahapatÄ«hi vivadanti, mÄ• tÄ• pi puttena vivadati, puttopi mÄ• tarÄ• vivadati
vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhaginiyÄ• vivadati, bhaginÄ«pi bhÄ• tarÄ• v
sahÄ• yena vivadati. te tattha kalahaviggahavivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á
leá¸• á¸• Å«hipi upakkamanti daá¹‡á¸• ehipi upakkamanti satthehipi upakkamanti. te tattha
maraá¹‡amattampi dukkhaá¹ƒ. ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-h
kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ
gahetvÄ• dhanukalÄ• paá¹ƒ sannayhitvÄ• ubhatobyÅ«á¸·haá¹ƒ {ubhatoviyÅ«á¸·haá¹ƒ (Se)
saá¹…gÄ• maá¹ƒ pakkhandanti, usÅ«supi \Se 368/ khippamÄ• nesu sattÄ«supi khippamÄ•
te tattha usÅ«hipi vijjhanti sattÄ«hipi {sattiyÄ• pi (MN I 167, 178) } vijjhanti asinÄ• pi sÄ«saá
te tattha maraá¹‡ampi nigacchanti maraá¹‡amattampi dukkhaá¹ƒ. ayampi, bhikkhave, kÄ• m
sandiá¹-á¹-hiko dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ
gahetvÄ• dhanukalÄ• paá¹ƒ sannayhitvÄ• addÄ• valepanÄ• {addhÄ• valepanÄ• (Se) } up
usÅ«supi khippamÄ• nesu sattÄ«supi khippamÄ• nÄ• su, asÄ«supi vijjotalantesu. te tattha
sattÄ«hipi vijjhanti chakaá¹‡akÄ• yapi {chakaá¹‡aá¹-iyÄ• pi (Se), pakkaá¹-á¹-hiyÄ• (Ce-a) p
osiÃ±canti abhivaggenapi omaddanti asinÄ• pi sÄ«saá¹ƒ chindanti. te tattha maraá¹‡ampi n
maraá¹‡amattampi dukkhaá¹ƒ. ayampi, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo sandiá¹-á¹-h
kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• nameva hetu.

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ
chindanti nillopampi haranti ekÄ• gÄ• rikampi karonti paripanthepi tiá¹-á¹-hanti paradÄ• ram
tamenaá¹ƒ rÄ• jÄ• no gahetvÄ• vividhÄ• kammakÄ• raá¹‡Ä• kÄ• renti --- kasÄ• hipi tÄ• á
aá¸• á¸• hadaá¹‡á¸• akehipi tÄ• á¸·enti, hatthampi chindanti ... pe ... asinÄ• pi sÄ«saá¹ƒ chi
maraá¹‡ampi nigacchanti maraá¹‡amattampi dukkhaá¹ƒ. ayampi, bhikkhave, kÄ• mÄ• naá¹
dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• namev

``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ
duccaritaá¹ƒ caranti vÄ• cÄ• ya duccaritaá¹ƒ caranti manasÄ• duccaritaá¹ƒ caranti. te kÄ• y
caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhed
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjanti. ayampi, bhikkhave, kÄ• mÄ• naá
dukkhakkhandho kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhikaraá¹‡aá¹ƒ kÄ• mÄ• namev

__Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• _ti kÄ• maguá¹‡esu Ä• dÄ«navaá¹ƒ disvÄ• pas
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care
tenÄ• ha so paccekasambuddho ---

``kÄ• mÄ• \Ne 240/ hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ.

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<137> á¹• 21 __Ä«tÄ«_ \Be 265/ __ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhay

__etaá¹ƒ bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||_

__Ä«tÄ« ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±ca_ \Se 370/ __meta_
bhagavatÄ• --- ``bhayanti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. dukkhanti, bhikk
adhivacanaá¹ƒ. rogoti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. gaá¹‡á¸• oti, bhikkha
adhivacanaá¹ƒ. sallanti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. saá¹…goti, bhikkha
adhivacanaá¹ƒ. paá¹…koti, bhikkhave, kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ. gabbhoti, bhikk
adhivacanaá¹ƒ. kasmÄ• ca, bhikkhave, bhayanti kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ? yasm
bhikkhave, chandarÄ• gavinibaddho {chandarÄ• gavinibandho (Se Katthaci) passa AN c 8.5
bhayÄ• na parimuccati, samparÄ• yikÄ• pi bhayÄ• na parimuccati, tasmÄ• bhayanti kÄ• m
kasmÄ• ca, bhikkhave, dukkhanti ... pe ... rogoti ... gaá¹‡á¸• oti ... sallanti ... saá¹…goti ... p
gabbhoti kÄ• mÄ• nametaá¹ƒ adhivacanaá¹ƒ? yasmÄ• ca kÄ• marÄ• garattÄ• yaá¹ƒ, bhikk
diá¹-á¹-hadhammikÄ• pi gabbhÄ• na parimuccati, samparÄ• yikÄ• pi gabbhÄ• na parimucc
kÄ• mÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti.

bhayaá¹ƒ dukkhaÃ±ca rogo ca, gaá¹‡á¸• o sallaÃ±ca saá¹…go ca.

paá¹…ko gabbho ca ubhayaá¹ƒ, ete kÄ• mÄ• pavuccanti.

yattha satto puthujjano ||

otiá¹‡á¹‡o sÄ• tarÅ«pena, puna gabbhÄ• ya gacchati.

yato ca bhikkhu Ä• tÄ• pÄ«, sampajaÃ±Ã±aá¹ƒ na riccati {na riÃ±cati (Se Katthaci) SN b IV

so imaá¹ƒ palipathaá¹ƒ duggaá¹ƒ, atikkamma tathÄ• vidho.

pajaá¹ƒ jÄ• tijarÅ«petaá¹ƒ, phandamÄ• naá¹ƒ avekkhatÄ«ti ||

Ä«tÄ« ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±ca metaá¹ƒ ||

__etaá¹ƒ_ \Se 371/ \Be 266/ __bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• _ti etaá¹ƒ bhayaá¹ƒ kÄ• m
tulayitvÄ• tÄ«rayitvÄ• \Ne 241/ vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• ti --- etaá¹ƒ bhayaá¹ƒ
eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``Ä«tÄ« ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±ca metaá¹ƒ.

etaá¹ƒ bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<138> á¹• 21 __sÄ«taÃ±ca uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ, vÄ• tÄ• tape á¸• aá¹ƒsasar
(Se), á¸• aá¹ƒsamakasasarÄ«sape (Katthaci) } __ca. _

__sabbÄ• nipetÄ• ni abhisambhavitvÄ• , eko care khaggavisÄ• á¹‡akappo ||_

__sÄ«taÃ±ca uá¹‡haÃ±ca khudaá¹ƒ pipÄ• sa_nti. __sÄ«ta_nti dvÄ«hi kÄ• raá¹‡ehi sÄ«taá
abbhantaradhÄ• tuppakopavasena vÄ• sÄ«taá¹ƒ hoti bahiddhÄ• utuvasena vÄ• sÄ«taá¹ƒ
kÄ• raá¹‡ehi uá¹‡haá¹ƒ hoti --- abbhantaradhÄ• tuppakopavasena vÄ• uá¹‡haá¹ƒ hoti bahi
uá¹‡haá¹ƒ hoti. khudÄ• {khuddÄ• (Se Katthaci) } vuccati chÄ• tako. pipÄ• sÄ• vuccati uda
sÄ«taÃ±ca uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ.

__vÄ• tÄ• tape á¸• aá¹ƒsasarÄ«sape cÄ• _ti. __vÄ• tÄ• _ti puratthimÄ• vÄ• tÄ• pacchimÄ
dakkhiá¹‡Ä• vÄ• tÄ• sarajÄ• vÄ• tÄ• arajÄ• vÄ• tÄ• sÄ«tÄ• \Se 372/ vÄ• tÄ• uá¹‡hÄ•
adhimattÄ• vÄ• tÄ• verambhavÄ• tÄ• pakkhavÄ• tÄ• supaá¹‡á¹‡avÄ• tÄ• tÄ• lapaá¹‡á¹‡
(Katthaci) Nidd II upasÄ«vamÄ• á¹‡avapucchÄ• niddesa 43} vidhÅ«panavÄ• tÄ• . Ä• tapo v
á¸• aá¹ƒsÄ• vuccanti piá¹…galamakkhikÄ• . sarÄ«sapÄ• vuccanti ahÄ«ti --- vÄ• tÄ• tape á

__sabbÄ• nipetÄ• ni abhisambhavitvÄ• _ti abhibhavitvÄ• ajjhottharitvÄ• pariyÄ• diyitvÄ• n
sabbÄ• nipetÄ• ni abhisambhavitvÄ• , eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so pacce

``sÄ«taÃ±ca \Be 267/ uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ, vÄ• tÄ• tape á¸• aá¹ƒsasarÄ«sap

sabbÄ• nipetÄ• ni abhisambhavitvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<139> á¹• 21 __nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• , _ __saÃ±jÄ• takhandho padumÄ« uá¸·

__yathÄ• bhirantaá¹ƒ vihare_ {vÄ«haraá¹ƒ (Sn 53) } __araÃ±Ã±e, eko care khaggavisÄ• á¹‡

__nÄ• gova_ \Ne 242/ __yÅ«thÄ• ni vivajjayitvÄ• _ti nÄ• go vuccati hatthinÄ• go. paccekas
kiá¹ƒkÄ• raá¹‡Ä• paccekasambuddho nÄ• go? Ä• guá¹ƒ na karotÄ«ti nÄ• go; na gacchatÄ«
nÄ• go. kathaá¹ƒ so paccekasambuddho Ä• guá¹ƒ na karotÄ«ti nÄ• go? Ä• gu vuccati pÄ• p
saá¹ƒkilesikÄ• ponobhavikÄ• \Se 373/ sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ jÄ• tijarÄ• ma

Ä• guá¹ƒ na karoti kiÃ±ci loke, sabbasaá¹ƒyoge visajja bandhanÄ• ni.

sabbattha na sajjati vimutto, nÄ• go tÄ• di pavuccate tathattÄ• ||

evaá¹ƒ so paccekasambuddho Ä• guá¹ƒ na karotÄ«ti nÄ• go.

kathaá¹ƒ so paccekasambuddho na gacchatÄ«ti nÄ• go? so paccekasambuddho na chand
dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, na rÄ• gava
dosavasena gacchati, na mohavasena gacchati, na mÄ• navasena gacchati, na diá¹-á¹-hiva
uddhaccavasena gacchati, na vicikicchÄ• vasena gacchati, na anusayavasena gacchati, na
nÄ«yati {niyyati (Se Katthaci) } vuyhati saá¹ƒharÄ«yati. evaá¹ƒ so paccekasambuddho na ga

kathaá¹ƒ \Be 268/ so paccekasambuddho na Ä• gacchatÄ«ti nÄ• go? sotÄ• pattimaggena y
na puneti na pacceti na paccÄ• gacchati, sakadÄ• gÄ• mimaggena ... pe ... anÄ• gÄ• mima
arahattamaggena ye kilesÄ• pahÄ«nÄ• te kilese na puneti na pacceti na paccÄ• gacchati.
paccekasambuddho na Ä• gacchatÄ«ti nÄ• go.

__nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• _ti yathÄ• so hatthinÄ• go yÅ«thÄ• ni vivajjetvÄ• pari
abhinivajjetvÄ• ekova araÃ±Ã±avanamajjhogÄ• hetvÄ• {araÃ±Ã±e vanamajjhassa ajjhogÄ
viharati \Se 374/ iriyati vatteti pÄ• leti yapeti yÄ• peti, paccekasambuddhopi gaá¹‡aá¹ƒ vivaj
parivajjetvÄ• abhivajjetvÄ• eko {eko care khaggavisÄ• á¹‡akappo (Se) } araÃ±Ã±avanapat
senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni \Ne 243/ mar
paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko gacchati eko tiá¹-á¹-hati eko nisÄ«dati eko seyyaá¹ƒ ka
piá¹‡á¸• Ä• ya pavisati eko paá¹-ikkamati eko raho nisÄ«dati eko caá¹…kamaá¹ƒ adhiá¹-á¹-
viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• .

__saÃ±jÄ• takhandho padumÄ« uá¸·Ä• ro_ti yathÄ• so hatthinÄ• go saÃ±jÄ• takkhandho s
aá¹-á¹-haratano vÄ• , paccekasambuddhopi saÃ±jÄ• takkhandho asekkhena sÄ«lakkhandh
samÄ• dhikkhandhena asekkhena paÃ±Ã±Ä• kkhandhena asekkhena vimuttikkhandhena a
vimuttiÃ±Ä• á¹‡adassanakkhandhena. yathÄ• so hatthinÄ• go padumÄ«, paccekasambudd
bojjhaá¹…gapupphehi padumÄ«, satisambojjhaá¹…gapupphena dhammavicayasambojjhaá
vÄ«riyasambojjhaá¹…gapupphena pÄ«tisambojjhaá¹…gapupphena, pÄ«tisambojjhaá¹…gap

passaddhisambojjhaá¹…gapupphena samÄ• dhisambojjhaá¹…gapupphena upekkhÄ• samb
hatthinÄ• go uá¸·Ä• ro thÄ• mena balena javena sÅ«rena, paccekasambuddhopi uá¸·Ä• ro s
paÃ±Ã±Ä• ya vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanenÄ• ti --- saÃ±jÄ• takhandho \Se 375/ pa

__yathÄ• bhirantaá¹ƒ vihare araÃ±Ã±e_ti yathÄ• so hatthinÄ• go yathÄ• bhirantaá¹ƒ araÃ±
paccekasambuddhopi yathÄ• bhirantaá¹ƒ araÃ±Ã±e viharati. paá¹-hamenapi \Be 269/ jhÄ• n
araÃ±Ã±e viharati, dutiyenapi jhÄ• nena ... pe ... tatiyenapi jhÄ• nena ... catutthenapi jhÄ• n
yathÄ• bhirantaá¹ƒ araÃ±Ã±e viharati; mettÄ• yapi cetovimuttiyÄ• yathÄ• bhirantaá¹ƒ araÃ±
karuá¹‡Ä• yapi cetovimuttiyÄ• ... muditÄ• yapi cetovimuttiyÄ• ... upekkhÄ• yapi cetovimutti
araÃ±Ã±e viharati; Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• pi yathÄ• bhirantaá¹ƒ araÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• pi ... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• p
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• pi ... nirodhasamÄ• pattiyÄ• pi ... pha
yathÄ• bhirantaá¹ƒ araÃ±Ã±e viharatÄ«ti --- yathÄ• bhirantaá¹ƒ vihare araÃ±Ã±e, eko care k
tenÄ• ha so paccekasambuddho ---

``nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• , saÃ±jÄ• takhandho padumÄ« uá¸·Ä• ro.

yathÄ• bhirantaá¹ƒ vihare araÃ±Ã±e, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<140> á¹• 21 __aá¹-á¹-hÄ• nataá¹ƒ_ \Ne 244/ __saá¹…gaá¹‡ikÄ• ratassa, _ __yaá¹ƒ phass
Katthaci) } __sÄ• mayikaá¹ƒ_ {Ä• sÄ• mÄ• yikaá¹ƒ (Katthaci) } __vimuttiá¹ƒ. _

__Ä• diccabandhussa vaco nisamma, eko care khaggavisÄ• á¹‡akappo ||_

__aá¹-á¹-hÄ• nataá¹ƒ_ \Se 376/ __saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye sÄ• mayikaá¹
bhagavatÄ• --- ``yÄ• vatÄ• nanda {so vatÄ• nanda (MN III 186) }, bhikkhu saá¹…gaá¹‡ikÄ•
saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ anuyutto, gaá¹‡Ä• rÄ• mo gaá¹‡arato gaá¹‡asammudito (gaá
natthi MN III 186}, yaá¹ƒ taá¹ƒ nekkhammasukhaá¹ƒ pavivekasukhaá¹ƒ upasamasukhaá¹ƒ s
sukhassa nikÄ• malÄ• bhÄ« bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«ti --- netaá¹ƒ á¹-hÄ
so, Ä• nanda, bhikkhu eko gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho viharati, tassetaá¹ƒ bhikkhuno pÄ
taá¹ƒ nekkhammasukhaá¹ƒ pavivekasukhaá¹ƒ upasamasukhaá¹ƒ sambodhisukhaá¹ƒ, tassa
bhavissati akicchalÄ• bhÄ« akasiralÄ• bhÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. yÄ• vatÄ• nanda,
saá¹…gaá¹‡ikÄ• rÄ• mo saá¹…gaá¹‡ikarato saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ \Be 270/ anuyutt
gaá¹‡asammudito (gaá¹‡Ä• rÄ• mataá¹ƒ anuyutto,) sÄ• mÄ• yikaá¹ƒ {sÄ• mayikaá¹ƒ (Se K
cetovimuttiá¹ƒ upasampajja viharissati, asÄ• mÄ• yikaá¹ƒ vÄ• akuppanti --- netaá¹ƒ á¹-hÄ•
kho so, Ä• nanda, bhikkhu eko gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho viharati, tassetaá¹ƒ bhikkhun
sÄ• mÄ• yikaá¹ƒ vÄ• kantaá¹ƒ cetovimuttiá¹ƒ upasampajja viharissati, asÄ• mÄ• yikaá¹ƒ vÄ
á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti --- aá¹-á¹-hÄ• nataá¹ƒ saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ

vimuttiá¹ƒ.

__Ä• diccabandhussa vaco nisammÄ• _ti Ä• dicco vuccati sÅ«riyo. so gotamo gottena. pac
gottena. so paccekasambuddho sÅ«riyassa gottaÃ±Ä• tako gottabandhu, tasmÄ• \Se 377/
Ä• diccabandhu. __Ä• diccabandhussa vaco nisammÄ• _ti Ä• diccabandhussa vacanaá¹ƒ b
anusÄ• sanaá¹ƒ anusiá¹-á¹-haá¹ƒ sutvÄ• suá¹‡itvÄ• uggahetvÄ• upadhÄ• rayitvÄ• upalal
Ä• diccabandhussa vaco nisamma, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so pacceka

``aá¹-á¹-hÄ• nataá¹ƒ saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye sÄ• mayikaá¹ƒ vimuttiá¹ƒ.

Ä• diccabandhussa vaco nisamma, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

dutiyo vaggo.

tatiyavaggo

<141> á¹• 21 __diá¹-á¹-hÄ«visÅ«kÄ• ni_ \Ne 245/ __upÄ• tivatto, patto niyÄ• maá¹ƒ paá¹-il

__uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappo ||_

__diá¹-á¹-hivisÅ«kÄ• ni upÄ• tivatto_ti diá¹-á¹-hivisÅ«kÄ• ni vuccanti vÄ«sativatthukÄ• sak
idha assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido \Be 271/ ar
sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ, vedana
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• at
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹ƒ \Se 378/ vÄ• attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹
diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho paá¹-iggÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchA
titthÄ• yatanaá¹ƒ vipariyesaggÄ• ho viparÄ«taggÄ• ho vipallÄ• saggÄ• ho micchÄ• gÄ• ho,
yÄ• thÄ• vakanti gÄ• ho, yÄ• vatÄ• dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni --- imÄ• ni diá¹-á¹-hivi
__diá¹-á¹-hivisÅ«kÄ• ni upÄ• tivatto_ti diá¹-á¹-hivisÅ«kÄ• ni upÄ• tivatto atikkanto samatikka
diá¹-á¹-hÄ«visÅ«kÄ• ni upÄ• tivatto.

__patto niyÄ• maá¹ƒ paá¹-iladdhamaggo_ti niyÄ• mÄ• vuccanti cattÄ• ro maggÄ• ; ariyo a
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kam
sammÄ• sati sammÄ• samÄ• dhi. catÅ«hi ariyamaggehi samannÄ• gato niyÄ• maá¹ƒ patto
sacchikatoti --- patto niyÄ• maá¹ƒ. __paá¹-iladdhamaggo_ti laddhamaggo paá¹-iladdhamagg
phassitamaggo sacchikatamaggoti --- patto niyÄ• maá¹ƒ paá¹-iladdhamaggo.

__uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo_ti tassa paccekasambuddhassa Ã±Ä• á¹‡aá¹ƒ u
nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti
samuppannaá¹ƒ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ, ``sabbe saá¹…khÄ• rÄ• duk
``sabbe dhammÄ• anattÄ• â€™â€™ ti ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ ta
Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ samuppannaá¹ƒ \Se 379/ nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ
uppannaÃ±Ä• á¹‡omhi. __anaÃ±Ã±aneyyo_ti so paccekasambuddho na paraneyyo

na parappattiyo na parappaccayo na parapaá¹-ibaddhagÅ«, yathÄ• bhÅ«taá¹ƒ {taá¹ƒ (Katth
asammÅ«á¸·ho sampajÄ• no paá¹-issato. ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti na p
246/ na parappaccayo na parapaá¹-ibaddhagÅ«, yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati asamm
paá¹-issato. ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``sabbe dhammÄ• anatt
``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti na paran
na parappaccayo na parapaá¹-ibaddhagÅ«, yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati asammÅ«á
--- uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so

``diá¹-á¹-hÄ«visÅ«kÄ• ni upÄ• tivatto, patto niyÄ• maá¹ƒ paá¹-iladdhamaggo.

uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<142> á¹• 21 __nillolupo nikkuho nippipÄ• so, _ __nimmakkho niddhantakasÄ• vamoho. _

__nirÄ• saso_ {nirÄ• sayo (Ce-a) Sn 56} __sabbaloke bhavitvÄ• , eko care khaggavisÄ• á¹

__nillolupo nikkuho nippipÄ• so_ti loluppaá¹ƒ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe
akusalamÅ«laá¹ƒ. sÄ• loluppÄ• taá¹‡hÄ• tassa paccekasambuddhassa pahÄ«nÄ• ucchi
380/ anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• paccekasambuddho

__nikkuho_ti tÄ«á¹‡i kuhanavatthÅ«ni --- paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanava
iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu, sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavat

katamaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idha gahapatikÄ• bhikkh
Nidd I 87} nimantenti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ
icchÄ• pakato atthiko cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ
upÄ• dÄ• ya cÄ«varaá¹ƒ paccakkhÄ• ti, piá¹‡á¸• apÄ• taá¹ƒ paccakkhÄ• ti, senÄ• sanaá¹ƒ
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paccakkhÄ• ti. so evamÄ• ha --- ``kiá¹ƒ samaá¹‡a
etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o susÄ• nÄ• vÄ• saá¹…kÄ• rakÅ«á¹-Ä• vÄ• pÄ• paá
saá¹…ghÄ• á¹-ikaá¹ƒ karitvÄ• dhÄ• reyya. kiá¹ƒ samaá¹‡assa mahagghena piá¹‡á¸• apÄ•

samaá¹‡o uÃ±chÄ• cariyÄ• ya piá¹‡á¸• iyÄ• lopena jÄ«vikaá¹ƒ kappeyya. kiá¹ƒ samaá¹‡ass
etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o \Ne 247/ rukkhamÅ«liko \Be 273/ vÄ• assa sosÄ• nik
kiá¹ƒ samaá¹‡assa mahagghena gilÄ• napaccayabhesajjaparikkhÄ• rena! etaá¹ƒ sÄ• ruppa
pÅ«timuttena vÄ• haritakÄ«khaá¹‡á¸• ena vÄ• osadhaá¹ƒ kareyyÄ• â€™â€™ ti. tadupÄ• d
dhÄ• reti lÅ«khaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jati lÅ«khaá¹ƒ senÄ• sanaá¹ƒ paá¹-isevat
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati. tamenaá¹ƒ gahapatikÄ• \Se 381/ eva
samaá¹‡o appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo dhutavÄ• do
nimantenti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi. so e
sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati, saddhÄ• ya samm
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati, deyyadhammassa sammukhÄ«bhÄ• vÄ• saddho kulaputto
dakkhiá¹‡eyyÄ• naá¹ƒ sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasav
saddhÄ• atthi, deyyadhammo ca saá¹ƒvijjati, ahaÃ±ca paá¹-iggÄ• hako. sacehaá¹ƒ na paá¹
tumhe puÃ±Ã±ena paribÄ• hirÄ• bhavissatha {bhavissanti (Nidd I 87) }. na mayhaá¹ƒ iminÄ
tumhÄ• kaá¹ƒyeva anukampÄ• ya paá¹-iggaá¹‡hÄ• mÄ«â€™â€™ ti. tadupÄ• dÄ• ya bahun
bahumpi piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hÄ• ti, bahumpi senÄ• sanaá¹ƒ paá¹-iggaá¹‡hÄ• t
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-iggaá¹‡hÄ• ti. yÄ• evarÅ«pÄ• bhÄ• kuá¹-ikÄ
kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthu.

katamaá¹ƒ iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• piccho icchÄ• paka
``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti gamanaá¹ƒ saá¹‡á¹-hapeti á¹-hÄ• naá¹
{nisajjanaá¹ƒ (Katthaci) } saá¹‡á¹-hapeti sayanaá¹ƒ saá¹‡á¹-hapeti, paá¹‡idhÄ• ya gacchati
tiá¹-á¹-hati paá¹‡idhÄ• ya nisÄ«dati paá¹‡idhÄ• ya seyyaá¹ƒ kappeti samÄ• hito viya gaccha
382/ tiá¹-á¹-hati samÄ• hito viya nisÄ«dati samÄ• hito viya seyyaá¹ƒ kappeti, Ä• pÄ• thakajjh
{Ä• pÄ• takajjhÄ• yÄ« ca (Katthaci) } hoti. yÄ• evarÅ«pÄ• iriyÄ• pathassa Ä• á¹-hapanÄ•
bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ {kuhÄ• yitattaá¹ƒ (Se
visuddhimaggaá¹-á¹-hakathÄ• oloketabbÄ• } --- idaá¹ƒ iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhan

katamaá¹ƒ \Be 274/ sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• pic
sambhÄ• vanÄ• dhippÄ• yo ``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti ariyadham
``yo evarÅ«paá¹ƒ cÄ«varaá¹ƒ dhÄ• reti so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; yo
dhÄ• reti ... pe ... lohathÄ• lakaá¹ƒ dhÄ• reti ... dhammakaraá¹‡aá¹ƒ dhÄ• reti ... parissÄ• va
kuÃ±cikaá¹ƒ dhÄ• reti ... upÄ• hanaá¹ƒ dhÄ• reti ... kÄ• yabandhanaá¹ƒ dhÄ• reti ... Ä• yoga
(Se Katthaci) Nidd I 87} dhÄ• reti so samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; ``yassa e
samaá¹‡o mahesakkhoâ€™â€™ ti bhaá¹‡ati; yassa evarÅ«po Ä• cariyo \Ne 248/ ... pe ... e
samÄ• nupajjhÄ• yakÄ• ... samÄ• nÄ• cariyakÄ• ... mittÄ• ... sandiá¹-á¹-hÄ• ... sambhatt
samaá¹‡o mahesakkhoti bhaá¹‡ati; yo evarÅ«pe vihÄ• re vasati ... aá¸• á¸• hayoge vasati ...
hammiye vasati ... guhÄ• yaá¹ƒ vasati ... leá¹‡e vasati ... kuá¹-iyaá¹ƒ vasati ... kÅ«á¹-Ä• gÄ•
aá¹-á¹-e vasati ... mÄ• á¸·e vasati ... uddaá¹‡á¸• e {uá¹-á¹-aá¹‡á¸• e (Katthaci) } vasati ...

upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ vasati ... maá¹‡á¸• ape vasati ... rukkhamÅ«le vasati so sama
bhaá¹‡ati.

atha vÄ• , korajikakorajiko bhÄ• kuá¹-ikabhÄ• kuá¹-iko kuhakakuhako lapakalapako mukha
samaá¹‡o imÄ• saá¹ƒ \Se 383/ evarÅ«pÄ• naá¹ƒ santÄ• naá¹ƒ vihÄ• rasamÄ• pattÄ«naá¹ƒ
gambhÄ«raá¹ƒ gÅ«á¸·haá¹ƒ nipuá¹‡aá¹ƒ paá¹-icchannaá¹ƒ lokuttaraá¹ƒ suÃ±Ã±atÄ• paá¹-is
katheti. yÄ• evarÅ«pÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitatta
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu. tassa paccekasambuddhassa imÄ• ni tÄ
pahÄ«nÄ• ni samucchinnÄ• ni vÅ«pasantÄ• ni paá¹-ippassaddhÄ• ni abhabbuppattikÄ• ni Ã
tasmÄ• so paccekasambuddho nikkuho.

__nippipÄ• so_ti pipÄ• sÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobh
pipÄ• sÄ• taá¹‡hÄ• tassa paccekasambuddhassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• va
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• paccekasambuddho nippipÄ• soti --- nillolupo nik

__nimmakkho_ \Be 275/ __niddhantakasÄ• vamoho_ti. __makkho_ti yo makkho makkhÄ• y
passa Vibh 892} makkhÄ• yitattaá¹ƒ niá¹-á¹-huriyaá¹ƒ niá¹-á¹-huriyakammaá¹ƒ. __kasÄ• vo_
kasÄ• vo, moho kasÄ• vo, kodho ... pe ... upanÄ• ho ... makkho ... paá¸·Ä• so ... sabbÄ• ku
kasÄ• vÄ• . __moho_ti dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ, duk
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ,
pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu dhammesu
evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo ananubodho appaá¹-ivedho \S
apariyogÄ• hanÄ• asamapekkhanÄ• apaccavekkhaá¹‡Ä• apaccakkhakammaá¹ƒ dummej
moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ
moho akusalamÅ«laá¹ƒ. tassa paccekasambuddhassa makkho ca kasÄ• vo ca moho ca va
249/ pahÄ«nÄ• samucchinnÄ• vÅ«pasantÄ• paá¹-ippassaddhÄ• abhabbuppattikÄ• Ã±Ä
paccekasambuddho nimmakkho niddhantakasÄ• vamoho.

__nirÄ• saso sabbaloke bhavitvÄ• _ti Ä• sÄ• vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe
akusalamÅ«laá¹ƒ. __sabbaloke_ti sabbaapÄ• yaloke sabbamanussaloke sabbadevaloke sa
sabbadhÄ• tuloke sabbaÄ• yatanaloke. __nirÄ• saso sabbaloke bhavitvÄ• _ti sabbaloke nir
bhavitvÄ• nippipÄ• so bhavitvÄ• ti --- nirÄ• saso sabbaloke bhavitvÄ• , eko care khaggavis
paccekasambuddho ---

``nillolupo nikkuho nippipÄ• so, nimmakkho niddhantakasÄ• vamoho.

nirÄ• saso sabbaloke bhavitvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<143> á¹• 21 __pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, _ __anatthadassiá¹ƒ_ \Se 385/ __vi

__sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||_

__pÄ• paá¹ƒ_ \Be 276/ __sahÄ• yaá¹ƒ parivajjayethÄ• _ti. pÄ• pasahÄ• yo vuccati yo so sa
micchÄ• diá¹-á¹-hiyÄ• samannÄ• gato --- natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi paro lo
natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ
imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«ti. ayaá
sahÄ• yaá¹ƒ parivajjayethÄ• ti. pÄ• paá¹ƒ sahÄ• yaá¹ƒ vajjeyya parivajjeyyÄ• ti --- pÄ• paá¹
parivajjayetha.

__anatthadassiá¹ƒ visame niviá¹-á¹-ha_nti anatthadassÄ« vuccati yo so sahÄ• yo dasavatth
micchÄ• diá¹-á¹-hiyÄ• samannÄ• gato --- natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... ye im
paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«ti. __visame niviá¹-á¹-ha_
niviá¹-á¹-haá¹ƒ, visame vacÄ«kamme niviá¹-á¹-haá¹ƒ, visame manokamme niviá¹-á¹-haá¹ƒ,
niviá¹-á¹-haá¹ƒ, visame adinnÄ• dÄ• ne niviá¹-á¹-haá¹ƒ, visame kÄ• mesumicchÄ• cÄ• re ni
musÄ• vÄ• de niviá¹-á¹-haá¹ƒ, visamÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya {pisuá¹‡avÄ• cÄ• ya (K
visamÄ• ya pharusÄ• ya vÄ• cÄ• ya {pharusavÄ• cÄ• ya (Katthaci) } niviá¹-á¹-haá¹ƒ, visame
niviá¹-á¹-haá¹ƒ, visamÄ• ya abhijjhÄ• ya niviá¹-á¹-haá¹ƒ, visame byÄ• pÄ• de niviá¹-á¹-haá¹
micchÄ• diá¹-á¹-hiyÄ• niviá¹-á¹-haá¹ƒ, visamesu saá¹…khÄ• resu \Se 386/ niviá¹-á¹-haá¹ƒ v
kÄ• maguá¹‡esu niviá¹-á¹-haá¹ƒ, visamesu paÃ±casu nÄ«varaá¹‡esu niviá¹-á¹-haá¹ƒ \Ne 25
sattaá¹ƒ allÄ«naá¹ƒ upagataá¹ƒ ajjhositaá¹ƒ adhimuttanti --- anatthadassiá¹ƒ visame niviá¹-á

__sayaá¹ƒ na seve pasutaá¹ƒ pamatta_nti. __pasuta_nti yopi kÄ• me esati gavesati pariyes
tabbahulo taggaruko tannino tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipateyyo, sopi k
taá¹‡hÄ• vasena rÅ«pe pariyesati, sadde ... pe ... gandhe ... rase ... phoá¹-á¹-habbe pariyes
tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipateyyo, sopi
taá¹‡hÄ• vasena rÅ«pe paá¹-ilabhati, sadde ... pe ... gandhe ... rase ... phoá¹-á¹-habbe paá¹
taccarito tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipate
yopi taá¹‡hÄ• vasena rÅ«pe paribhuÃ±jati, sadde ... pe ... gandhe ... rase ... phoá¹-á¹-habbe
taccarito tabbahulo taggaruko tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipate
yathÄ• kalahakÄ• rako kalahappasuto, kammakÄ• rako kammappasuto, gocare caranto go
jhÄ• nappasuto; evameva yo kÄ• me esati gavesati pariyesati taccarito tabbahulo taggaruko
tappabbhÄ• ro tadadhimutto tadadhipateyyo, sopi kÄ• mappasuto. yopi taá¹‡hÄ• vasena rÅ
yopi taá¹‡hÄ• vasena rÅ«pe paá¹-ilabhati ... pe ... yopi taá¹‡hÄ• vasena rÅ«pe paribhuÃ±jat
gandhe ... rase ... phoá¹-á¹-habbe \Be 277/ paribhuÃ±jati taccarito tabbahulo taggaruko tann
tappabbhÄ• ro tadadhimutto tadadhipateyyo, sopi kÄ• mappasuto. __pamatta_nti. pamÄ• d

vÄ• vacÄ«duccarite vÄ• manoduccarite vÄ• paÃ±casu kÄ• maguá¹‡esu vÄ• cittassa vosa
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya asakkaccakiriyatÄ• asÄ• taccakiriyatÄ• ana
olÄ«navuttitÄ• nikkhittacchandatÄ• nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahu
anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogo, yo evarÅ«po pamÄ• do pamajjanÄ• pamajjitattaá¹ƒ --- a

__sayaá¹ƒ na seve pasutaá¹ƒ pamatta_nti pasutaá¹ƒ na seveyya pamattaÃ±ca sayaá¹ƒ na
seveyya na niseveyya na saá¹ƒseveyya na parisaá¹ƒseveyya na Ä• careyya na samÄ• care
vatteyyÄ• ti \Se 387/ --- sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡a
paccekasambuddho ---

``pÄ• paá¹ƒ \Ne 251/ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visame niviá¹-á¹-haá¹ƒ.

sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<144> á¹• 21 __bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha, _ __mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-i

__aÃ±Ã±Ä• ya atthÄ• ni vineyya kaá¹…khaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||_

__bahussutaá¹ƒ_ \Be 278/ __dhammadharaá¹ƒ bhajethÄ• _ti bahussuto hoti mitto sutadhar
dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ s
sabyaÃ±janÄ• (Se) passa MN III 82} kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá
tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• honti dhÄ• tÄ• {dhatÄ• (Se) } vacasÄ• paricitÄ
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . __dhammadhara_nti dhammaá¹ƒ dhÄ• rentaá¹ƒ {dhÄ• reti
geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhar
__bahussutaá¹ƒ dhammadharaá¹ƒ bhajethÄ• _ti bahussutaÃ±ca dhammadharaÃ±ca mittaá
seveyya niseveyya saá¹ƒseveyya paá¹-iseveyyÄ• ti --- bahussutaá¹ƒ dhammadharaá¹ƒ bhaj

__mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ• navanta_nti uá¸·Ä• ro hoti mitto sÄ«lena \Se 388/ samÄ
vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassena. __paá¹-ibhÄ• navanta_nti tayo paá¹-ibhÄ• navanto ---
pariyattipaá¹-ibhÄ• navÄ• , paripucchÄ• paá¹-ibhÄ• navÄ• , adhigamapaá¹-ibhÄ• navÄ• . ka
pariyattipaá¹-ibhÄ• navÄ• ? idhekaccassa buddhavacanaá¹ƒ pariyÄ• putaá¹ƒ {pariyÄ• puá¹-
III 282} hoti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• ta
vedallaá¹ƒ. tassa pariyattiá¹ƒ nissÄ• ya paá¹-ibhÄ• ti --- ayaá¹ƒ pariyattipaá¹-ibhÄ• navÄ• .

katamo paripucchÄ• paá¹-ibhÄ• navÄ• ? idhekacco paripucchitopi hoti atthe ca Ã±Ä• ye ca
ca á¹-hÄ• nÄ• á¹-á¹-hÄ• ne ca. tassa paripucchaá¹ƒ nissÄ• ya paá¹-ibhÄ• ti --- ayaá¹ƒ paripu

katamo adhigamapaá¹-ibhÄ• navÄ• ? idhekaccassa adhigatÄ• honti cattÄ• ro satipaá¹-á¹-h

sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjha
maggo cattÄ• ro ariyamaggÄ• cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni catasso paá¹-isambhidÄ• y
{chaá¸·abhiÃ±Ã±Ä• yo (Se) }. tassa attho Ã±Ä• to dhammo Ã±Ä• to nirutti Ã±Ä• tÄ• . atthe Ã
dhamme Ã±Ä• te dhammo paá¹-ibhÄ• ti, niruttiyÄ• Ã±Ä• tÄ• ya nirutti paá¹-ibhÄ• ti. imesu t
paá¹-ibhÄ• napaá¹-isambhidÄ• . so paccekasambuddho imÄ• ya paá¹-ibhÄ• napaá¹-isambh
\Ne 252/ samupÄ• gato upapanno samupapanno samannÄ• gato. tasmÄ• paccekasambud
279/. yassa pariyatti natthi paripucchÄ• natthi adhigamo natthi, kiá¹ƒ tassa paá¹-ibhÄ• yissa
uá¸·Ä• raá¹ƒ paá¹-ibhÄ• navantaá¹ƒ.

__aÃ±Ã±Ä• ya atthÄ• ni vineyya kaá¹…kha_nti attatthaá¹ƒ aÃ±Ã±Ä• ya paratthaá¹ƒ aÃ±Ã±
diá¹-á¹-hadhammikatthaá¹ƒ aÃ±Ã±Ä• ya samparÄ• yikatthaá¹ƒ aÃ±Ã±Ä• ya paramatthaá¹ƒ
jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• kaá¹…khaá¹ƒ viney
vinodeyya byantÄ«kareyya anabhÄ• vaá¹ƒ gameyyÄ• ti --- aÃ±Ã±Ä• ya atthÄ• ni vineyya ka
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha, mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ• navantaá¹ƒ.

aÃ±Ã±Ä• ya atthÄ• ni vineyya kaá¹…khaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<145> á¹• 21 __khiá¸• á¸• aá¹ƒ ratiá¹ƒ_ {ratÄ« (Se) } __kÄ• masukhaÃ±ca loke, _ __analaá
anapekkhamÄ• no. _

__vibhÅ«saá¹-á¹-hÄ• nÄ• _ {vibhÅ«sanaá¹-á¹-hÄ• nÄ• (Se Katthaci), vibhÅ«saá¹‡aá¹-á¹-hÄ
saccavÄ• dÄ«, eko care khaggavisÄ• á¹‡akappo ||_

__khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukhaÃ±ca loke_ti. __khiá¸• á¸• Ä• _ti dve khiá¸• á¸• Ä• --
vÄ• casikÄ• khiá¸• á¸• Ä• ca ... pe ... ayaá¹ƒ kÄ• yikÄ• \Se 390/ khiá¸• á¸• Ä• ... pe ... aya
khiá¸• á¸• Ä• . __ratÄ«_ti anukkaá¹‡á¹-hitÄ• dhivacanametaá¹ƒ --- ratÄ«ti. __kÄ• masukha_
bhagavatÄ• {passa MN II 280} --- ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• . katame paÃ±ca
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã
ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, bhikkhave, paÃ±ca k
bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, idaá¹ƒ v
kÄ• masukhaá¹ƒâ€™â€™. __loke_ti manussaloketi --- khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukha/

__analaá¹…karitvÄ• _ \Be 280/ __anapekkhamÄ• no_ti khiá¸• á¸• aÃ±ca ratiÃ±ca kÄ• mas
anapekkho hutvÄ• pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti ---
anapekkhamÄ• no.

__vibhÅ«saá¹-á¹-hÄ• nÄ• _ \Ne 253/ __virato saccavÄ• dÄ«_ti. __vibhÅ«sÄ• _ti dve vibhÅ«
agÄ• rikavibhÅ«sÄ• {agÄ• rikassa vibhÅ«sÄ• (Katthaci) evamuparipi} atthi anÄ• gÄ• rikavi
agÄ• rikavibhÅ«sÄ• ? kesÄ• ca massÅ« ca mÄ• lÄ• gandhaÃ±ca vilepanaÃ±ca Ä• bharaá¹
pÄ• rupanaÃ±ca {pasÄ• dhanaÃ±ca (Se), sayanÄ• sanaÃ±ca (Katthaci) Nidd II khaggavisÄ
pÄ• á¹-hanÄ• nattaá¹ƒ} veá¹-hanaÃ±ca ucchÄ• danaá¹ƒ parimaddanaá¹ƒ nhÄ• panaá¹ƒ sar
aÃ±janaá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ mukhacuá¹‡á¹‡aá¹ƒ mukhalepanaá¹ƒ hatthabandh
daá¹‡á¸• aá¹ƒ nÄ• á¸·ikaá¹ƒ khaggaá¹ƒ chattaá¹ƒ citrupÄ• hanaá¹ƒ uá¹‡hÄ«saá¹ƒ maá¹‡iá¹
odÄ• tÄ• ni vatthÄ• ni dÄ«ghadasÄ• ni iti vÄ• --- ayaá¹ƒ agÄ• rikavibhÅ«sÄ• .

katamÄ• anÄ• gÄ• rikavibhÅ«sÄ• ? cÄ«varamaá¹‡á¸• anÄ• pattamaá¹‡á¸• anÄ• senÄ• s
pÅ«tikÄ• yassa bÄ• hirÄ• naá¹ƒ vÄ• parikkhÄ• rÄ• naá¹ƒ maá¹‡á¸• anÄ• vibhÅ«sanÄ• ke
gaddhikattaá¹ƒ {gedhikatÄ• gedhikattaá¹ƒ (Se) passa Vibh 854} capalatÄ• {capalanÄ• (Se
ayaá¹ƒ anÄ• gÄ• rikavibhÅ«sÄ• .

__saccavÄ• dÄ«_ti so paccekasambuddho saccavÄ• dÄ« saccasandho theto paccayiko av
vibhÅ«saá¹-á¹-hÄ• nÄ• Ä• rato virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto visaÃ±Ã±
cetasÄ• viharatÄ«ti --- vibhÅ«saá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«, eko care khaggavisÄ•
paccekasambuddho ---

``khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukhaÃ±ca loke, analaá¹…karitvÄ• anapekkhamÄ• no.

vibhÅ«saá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti

<146> á¹• 21 __puttaÃ±ca dÄ• raá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ, dhanÄ• ni dhaÃ±Ã±Ä• ni ca

__hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappo ||_

__puttaÃ±ca_ \Be 281/ __dÄ• raá¹ƒ pitaraÃ±ca mÄ• tara_nti. __puttÄ• _ti cattÄ• ro puttÄ•
putto, khettajo {khetrajo (Se Katthaci) } putto, dinnako putto, antevÄ• siko putto. dÄ• rÄ• vu
__pitÄ• _ti yo so janako. __mÄ• tÄ• _ti yÄ• sÄ• janikÄ• ti --- puttaÃ±ca dÄ• raá¹ƒ pitaraÃ±

__dhanÄ• ni dhaÃ±Ã±Ä• ni ca bandhavÄ• nÄ«_ti dhanÄ• ni vuccanti hiraÃ±Ã±aá¹ƒ suvaá¹
veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohitaá¹…go {lohitako (?
dhaÃ±Ã±Ä• ni vuccanti pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡aá¹ƒ. pubbaá¹‡á¹‡aá¹ƒ nÄ• ma sÄ• li
varako kudrÅ«sako {kudrusako (Se) }. aparaá¹‡á¹‡aá¹ƒ \Ne 254/ nÄ• ma sÅ«peyyaá¹ƒ. __b
bandhavÄ• --- Ã±Ä• tibandhavÄ• pi bandhu, gottabandhavÄ• pi bandhu, mittabandhavÄ• p
bandhÅ«ti --- dhanÄ• ni dhaÃ±Ã±Ä• ni ca bandhavÄ• ni.

__hitvÄ• na kÄ• mÄ• ni yathodhikÄ• nÄ«_ti. __kÄ• mÄ• _ti uddÄ• nato dve kÄ• mÄ• --- va
... pe ... ime vuccanti vatthukÄ• mÄ• ... pe ... ime vuccanti kilesakÄ• mÄ• . __hitvÄ• na kÄ•
parijÄ• nitvÄ• , kilesakÄ• me pahÄ• ya pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• va
kÄ• mÄ• ni yathodhikÄ• nÄ«_ti sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na pun
paccÄ• gacchati; sakadÄ• gÄ• mimaggena ye kilesÄ• pahÄ«nÄ• ... pe ... anÄ• gÄ• mimag
arahattamaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gacchatÄ
kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambudd

``puttaÃ±ca dÄ• raá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ, dhanÄ• ni dhaÃ±Ã±Ä• ni ca bandhavÄ• ni.

hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<147> á¹• 21 __saá¹…go_ \Be 282/ __eso parittamettha sokhyaá¹ƒ, appassÄ• do dukkham

__gaá¸·o eso iti Ã±atvÄ• matimÄ• _ {mutÄ«mÄ• (Sn 61) }, __eko care khaggavisÄ• á¹‡aka

__saá¹…go eso parittamettha sokhya_nti saá¹…goti vÄ• baá¸·isanti vÄ• Ä• misanti vÄ• la
vÄ• , paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. __parittamettha sokhya_nti vu
``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habb
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, bhikkhave, paÃ±ca k
bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, idaá¹ƒ v
appakaá¹ƒ etaá¹ƒ sukhaá¹ƒ \Se 394/, parittakaá¹ƒ etaá¹ƒ sukhaá¹ƒ, thokakaá¹ƒ etaá¹ƒ sukh
sukhaá¹ƒ, lÄ• makaá¹ƒ etaá¹ƒ sukhaá¹ƒ, chatukkaá¹ƒ etaá¹ƒ sukhaâ€™â€™ nti --- saá¹…go
sokhyaá¹ƒ.

__appassÄ• do dukkhamettha bhiyyo_ti appassÄ• dÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• {pas
bahupÄ• yÄ• sÄ• {bahÅ«pÄ• yÄ• sÄ• (Se) }; Ä• dÄ«navo ettha bhiyyo. aá¹-á¹-hikaá¹…kalÄ
bhagavatÄ• , maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• , tiá¹‡ukkÅ«pamÄ• kÄ•
aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• \Ne 255/, supinakÅ«pamÄ• kÄ•
yÄ• citakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• , rukkhaphalÅ«pamÄ• kÄ• mÄ• vuttÄ• b
vuttÄ• bhagavatÄ• , sattisÅ«lÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• , sappasirÅ«pamÄ•
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoti --- appassÄ• do dukkhamettha

__gaá¸·o eso iti Ã±atvÄ• matimÄ• _ti gaá¸·oti vÄ• baá¸·isanti vÄ• Ä• misanti vÄ• laggana
palibodhoti vÄ• , paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. __itÄ«_ti padasan
padapÄ• ripÅ«rÄ« akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• petaá¹

paá¹‡á¸• ito paÃ±Ã±avÄ• buddhimÄ• Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«. __gaá¸·o eso
gaá¸·oti Ã±atvÄ• baá¸·isanti Ã±atvÄ• Ä• misaá¹ƒ ti Ã±atvÄ• \Be 283/ lagganti Ã±atvÄ•
palibodhoti Ã±atvÄ• jÄ• nitvÄ• tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ•
eso iti Ã±atvÄ• matimÄ• , eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambudd

``saá¹…go eso parittamettha sokhyaá¹ƒ, appassÄ• do dukkhamettha bhiyyo.

gaá¸·o eso iti Ã±atvÄ• matimÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<148> á¹• 21 __sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni, jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ«

__aggÄ«va daá¸• á¸• haá¹ƒ anivattamÄ• no, eko care khaggavisÄ• á¹‡akappo ||_

__sandÄ• layitvÄ• na saá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• ni --- kÄ• marÄ• gasaá¹ƒyoj
paá¹-ighasaá¹ƒyojanaá¹ƒ, mÄ• nasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá
sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ, bhavarÄ• gasaá¹ƒyojanaá¹ƒ, issÄ• saá¹ƒyojanaá¹
avijjÄ• saá¹ƒyojanaá¹ƒ. __sandÄ• layitvÄ• na saá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• ni dÄ
pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• ti --- sandÄ• layitvÄ• na

__jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ«_ti jÄ• laá¹ƒ vuccati suttajÄ• laá¹ƒ. salilaá¹ƒ vucca
ambucÄ• rÄ« vuccati maccho. yathÄ• maccho jÄ• laá¹ƒ bhinditvÄ• pabhinditvÄ• dÄ• layit
sampadÄ• layitvÄ• carati viharati \Se 396/ iriyati vatteti pÄ• leti yapeti yÄ• peti, evameva dv
taá¹‡hÄ• jÄ• laÃ±ca diá¹-á¹-hijÄ• laÃ±ca ... pe ... idaá¹ƒ taá¹‡hÄ• jÄ• laá¹ƒ ... pe ... idaá¹ƒ d
tassa paccekasambuddhassa \Ne 256/ taá¹‡hÄ• jÄ• laá¹ƒ pahÄ«naá¹ƒ, diá¹-á¹-hijÄ• laá¹ƒ p
taá¹‡hÄ• jÄ• lassa pahÄ«nattÄ• diá¹-á¹-hijÄ• lassa paá¹-inissaá¹-á¹-hattÄ• so paccekasam
sadde na sajjati gandhe na sajjati ... pe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu
gaá¹‡hÄ• ti na bajjhati na palibajjhati, nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ
viharatÄ«ti --- jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ«.

__aggÄ«va_ \Be 284/ __daá¸• á¸• haá¹ƒ anivattamÄ• no_ti yathÄ• aggi tiá¹‡akaá¹-á¹-hupÄ
anivattanto, evameva tassa paccekasambuddhassa sotÄ• pattimaggena ye kilesÄ• pahÄ«n
pacceti na paccÄ• gacchati, sakadÄ• gÄ• mimaggena ... pe ... anÄ• gÄ• mimaggena ... aral
pahÄ«nÄ• te kilese na puneti na pacceti na paccÄ• gacchatÄ«ti --- aggÄ«va daá¸• á¸• haá¹
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni, jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ«.

aggÄ«va daá¸• á¸• haá¹ƒ anivattamÄ• no, eko \Se 397/ care khaggavisÄ• á¹‡akappoâ€™â€

<149> á¹• 21 __okkhittacakkhu na ca pÄ• dalolo, _ __guttindriyo rakkhitamÄ• nasÄ• no. _

__anavassuto apariá¸• ayhamÄ• no_ {aparidayhamÄ• no (Katthaci) }, __eko care khaggavis

__okkhittacakkhu na ca pÄ• dalolo_ti kathaá¹ƒ khittacakkhu hoti? idhekacco bhikkhu {natth
157} cakkhulolo cakkhuloliyena samannÄ• gato hoti. adiá¹-á¹-haá¹ƒ dakkhitabbaá¹ƒ diá¹-á¹-
samatikkamitabbanti --- Ä• rÄ• mena Ä• rÄ• maá¹ƒ uyyÄ• nena uyyÄ• naá¹ƒ gÄ• mena gÄ•
nagaraá¹ƒ raá¹-á¹-hena raá¹-á¹-haá¹ƒ janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ anavaá¹
{anavatthacÄ• rikaá¹ƒ (Se) } anuyutto hoti rÅ«padassanÄ• ya. evaá¹ƒ khittacakkhu hoti.

atha vÄ• , bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno asaá¹ƒvuto gacchati
assaá¹ƒ olokento rathaá¹ƒ olokento pattiá¹ƒ olokento kumÄ• rake olokento kumÄ• rikÄ• yo
purise olokento antarÄ• paá¹‡aá¹ƒ olokento gharamukhÄ• ni olokento uddhaá¹ƒ olokento a
disÄ• vidisaá¹ƒ vipekkhamÄ• no {pekkhamÄ• no (Se Katthaci) } gacchati. evampi khittacakk

atha \Ne 257/ \Be 285/ vÄ• , bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti an
yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domana
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati, na \Se 398/ rakkhati ca
cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati. evampi khittacakkhu hoti.

yathÄ• vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojanÄ• ni bhu
visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ p
pÄ• á¹‡issaraá¹ƒ vetÄ• á¸·aá¹ƒ kumbhathÅ«á¹‡aá¹ƒ sobhanakaá¹ƒ {sobhanagarakaá¹ƒ (Se
(Katthaci) } caá¹‡á¸• Ä• laá¹ƒ vaá¹ƒsaá¹ƒ dhovanaá¹ƒ hatthiyuddhaá¹ƒ assayuddhaá¹ƒ mah
{mahisayuddhaá¹ƒ (Se) } usabhayuddhaá¹ƒ ajayuddhaá¹ƒ meá¹‡á¸• ayuddhaá¹ƒ kukkuá¹-a
vaá¹-á¹-akayuddhaá¹ƒ daá¹‡á¸• ayuddhaá¹ƒ muá¹-á¹-hiyuddhaá¹ƒ nibbuddhaá¹ƒ uyyodhika
senÄ• byÅ«haá¹ƒ anÄ«kadassanaá¹ƒ iti vÄ• . iti evarÅ«paá¹ƒ visÅ«kadassanaá¹ƒ anuyutto
hoti.

kathaá¹ƒ okkhittacakkhu hoti? idhekacco bhikkhu na cakkhulolo na cakkhuloliyena samann
adiá¹-á¹-haá¹ƒ dakkhitabbaá¹ƒ diá¹-á¹-haá¹ƒ samatikkamitabbanti --- na Ä• rÄ• mena Ä• rÄ•
uyyÄ• naá¹ƒ na gÄ• mena gÄ• maá¹ƒ na nigamena nigamaá¹ƒ na nagarena nagaraá¹ƒ na
janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ anavaá¹-á¹-hitacÄ• rikaá¹ƒ anuyutto hoti rÅ«pa
okkhittacakkhu hoti.

atha vÄ• , bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno saá¹ƒvuto gacchati.
na assaá¹ƒ olokento na rathaá¹ƒ olokento na pattiá¹ƒ olokento na kumÄ• rake olokento na k

na itthiyo olokento na purise olokento na antarÄ• paá¹‡aá¹ƒ olokento na gharamukhÄ• ni ol
olokento na \Se 399/ adho olokento na disÄ• vidisaá¹ƒ vipekkhamÄ• no gacchati. evampi ok

atha vÄ• , bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±jana
yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domana
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ
saá¹ƒvaraá¹ƒ Ä• pajjati. evampi okkhittacakkhu hoti.

yathÄ• \Be 286/ vÄ• paneke bhonto samaá¹‡abrÄ• hmaá¹‡Ä• saddhÄ• deyyÄ• ni bhojan
visÅ«kadassanaá¹ƒ anuyuttÄ• viharanti, seyyathidaá¹ƒ --- naccaá¹ƒ gÄ«taá¹ƒ vÄ• ditaá¹ƒ ..
anÄ«kadassanaá¹ƒ iti vÄ• . iti evarÅ«pÄ• visÅ«kadassanÄ• paá¹-ivirato. evampi okkhittaca

__na ca pÄ• dalolo_ti \Ne 258/ kathaá¹ƒ pÄ• dalolo hoti? idhekacco bhikkhu pÄ• dalolo pÄ•
hoti --- Ä• rÄ• mena Ä• rÄ• maá¹ƒ uyyÄ• nena uyyÄ• naá¹ƒ gÄ• mena gÄ• maá¹ƒ nigamena
raá¹-á¹-hena raá¹-á¹-haá¹ƒ janapadena janapadaá¹ƒ dÄ«ghacÄ• rikaá¹ƒ anavaá¹-á¹-hitacÄ•
evampi pÄ• dalolo hoti.

atha vÄ• , bhikkhu antosaá¹…ghÄ• rÄ• me {antopi saá¹ƒghÄ• rÄ• me (Katthaci) } pÄ• dalol
hoti, na atthahetu na kÄ• raá¹‡ahetu uddhato avÅ«pasantacitto pariveá¹‡ato pariveá¹‡aá¹ƒ
vihÄ• raá¹ƒ gacchati, aá¸• á¸• hayogato aá¸• á¸• hayogaá¹ƒ gacchati, pÄ• sÄ• dato pÄ• sÄ•
hammiyaá¹ƒ gacchati, guhato guhaá¹ƒ gacchati, leá¹‡ato leá¹‡aá¹ƒ gacchati, kuá¹-iyÄ• kuá
kÅ«á¹-Ä• gÄ• rato kÅ«á¹-Ä• gÄ• raá¹ƒ gacchati, aá¹-á¹-ato \Se 400/ aá¹-á¹-aá¹ƒ gacchati, m
gacchati, uddaá¹‡á¸• ato uddaá¹‡á¸• aá¹ƒ gacchati {uddaá¹‡á¸• aá¹ƒ gacchati, uddhositato
(Se) passa Nidd I 17}, upaá¹-á¹-hÄ• nasÄ• lato upaá¹-á¹-hÄ• nasÄ• laá¹ƒ gacchati, maá¹‡á¸
gacchati, rukkhamÅ«lato rukkhamÅ«laá¹ƒ gacchati, yattha vÄ• pana bhikkhÅ« nisÄ«danti v
ekassa vÄ• dutiyo hoti, dvinnaá¹ƒ vÄ• tatiyo hoti, tiá¹‡á¹‡aá¹ƒ vÄ• catuttho hoti. tattha bah
samphappalÄ• paá¹ƒ palapati, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ... pe ... iti bha
katheti. evampi pÄ• dalolo hoti.

__na ca pÄ• dalolo_ti so paccekasambuddho pÄ• daloliyÄ• Ä• rato virato paá¹-ivirato nikk
vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• paá¹-isallÄ• nÄ• rÄ• mo hoti paá¹-isal
cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±
ekattamanuyutto sadatthagarukoti --- okkhittacakkhu na ca pÄ• dalolo.

__guttindriyo_ \Be 287/ __rakkhitamÄ• nasÄ• no_ti. __guttindriyo_ti so paccekasambuddho
disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ ca
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ..

gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ« \Se
manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dh
saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«ti -
__rakkhitamÄ• nasÄ• no_ti gopitamÄ• nasÄ• noti --- guttindriyo rakkhitamÄ• nasÄ• no.

__anavassuto pariá¸• ayhamÄ• no_ti vuttaÃ±hetaá¹ƒ Ä• yasmatÄ• mahÄ• moggallÄ• nena
{passa SN b IV 243} vo, Ä• vuso, desessÄ• mi anavassutapariyÄ• yaÃ±ca. taá¹ƒ suá¹‡Ä• th
manasikarotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä•
paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katthaci) } etadave

``kathaá¹ƒ cÄ• vuso, avassuto hoti? idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• piya
appiyarÅ«pe rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati {anupaá¹-á¹-hitakÄ• yasati (Se
parittacetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• t
(Katthaci) passa SN b IV 243} te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• \S
saddaá¹ƒ sutvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya piyarÅ«pe dhamme adhimuc
byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati ca viharati parittacetaso. taÃ±ca cetovimuttiá¹ƒ paÃ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ•
vuccatÄ• vuso, bhikkhu avassuto cakkhuviÃ±Ã±eyyesu rÅ«pesu ... pe ... avassuto manoviÃ
evaá¹ƒvihÄ• riá¹ƒ cÄ• vuso, bhikkhuá¹ƒ cakkhuto cepi naá¹ƒ mÄ• ro upasaá¹…kamati, labhe
Katthaci) evamuparipi} mÄ• ro otÄ• raá¹ƒ \Be 288/ labhetha {labhati (Se Katthaci) evamupar
Ä• rammaá¹‡aá¹ƒ, sotato cepi naá¹ƒ ... pe ... manato cepi naá¹ƒ mÄ• ro upasaá¹…kamati, la
otÄ• raá¹ƒ labhetha mÄ• ro Ä• rammaá¹‡aá¹ƒ.

``seyyathÄ• pi, Ä• vuso, naá¸·Ä• gÄ• raá¹ƒ vÄ• tiá¹‡Ä• gÄ• raá¹ƒ vÄ• sukkhaá¹ƒ koá¸·Ä•
IV 243} terovassikaá¹ƒ. puratthimÄ• ya cepi naá¹ƒ disÄ• ya puriso Ä• dittÄ• ya tiá¹‡ukkÄ• ya
labhetheva aggi otÄ• raá¹ƒ labhetha aggi Ä• rammaá¹‡aá¹ƒ; pacchimÄ• ya cepi naá¹ƒ disÄ•
cepi naá¹ƒ disÄ• ya ... dakkhiá¹‡Ä• ya cepi naá¹ƒ disÄ• ya ... heá¹-á¹-himato {pacchato (Se)
(Katthaci) } cepi naá¹ƒ disÄ• ya ... uparimato {uparito (Se), uparimÄ• ya (Katthaci) } cepi naá
yato kutoci cepi naá¹ƒ puriso Ä• dittÄ• ya tiá¹‡ukkÄ• ya upasaá¹…kameyya, labhetheva agg
Ä• rammaá¹‡aá¹ƒ. evameva kho, Ä• vuso, evaá¹ƒvihÄ• riá¹ƒ bhikkhuá¹ƒ cakkhuto cepi naá
labhetheva mÄ• ro otÄ• raá¹ƒ labhetha mÄ• ro Ä• rammaá¹‡aá¹ƒ, sotato cepi \Ne 260/ naá
naá¹ƒ mÄ• ro upasaá¹…kamati, labhetheva mÄ• ro otÄ• raá¹ƒ labhetha mÄ• ro Ä• rammaá

``evaá¹ƒvihÄ• riá¹ƒ cÄ• vuso, bhikkhuá¹ƒ rÅ«pÄ• adhibhaá¹ƒsu {abhibhaviá¹ƒsu (Se), abhi
evamuparipi}, na bhikkhu rÅ«pe adhibhosi; saddÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu, na bhikkhu s
bhikkhuá¹ƒ adhibhaá¹ƒsu, na bhikkhu gandhe adhibhosi; rasÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu, n
adhibhosi; phoá¹-á¹-habbÄ• bhikkhuá¹ƒ \Se 403/ adhibhaá¹ƒsu, na bhikkhu phoá¹-á¹-habbe

bhikkhuá¹ƒ adhibhaá¹ƒsu, na bhikkhu dhamme adhibhosi. ayaá¹ƒ vuccatÄ• vuso, bhikkhu rÅ
saddÄ• dhibhÅ«to gandhÄ• dhibhÅ«to rasÄ• dhibhÅ«to phoá¹-á¹-habbÄ• dhibhÅ«to dhamm
anadhibhÅ«to adhibhaá¹ƒsu naá¹ƒ pÄ• pakÄ• akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobh
Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iyÄ• . evaá¹ƒ kho, Ä• vuso, avassuto hoti.

``kathaá¹ƒ cÄ• vuso, anavassuto hoti? idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• p
nÄ• dhimuccati, appiyarÅ«pe rÅ«pe na byÄ• pajjati, upaá¹-á¹-hitakÄ• yassati ca viharati app
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Be 289/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yatthassa te up
dhammÄ• aparisesÄ• nirujjhanti; sotena saddaá¹ƒ sutvÄ• ... pe ... manasÄ• dhammaá¹ƒ
dhamme nÄ• dhimuccati, appiyarÅ«pe dhamme na byÄ• pajjati, upaá¹-á¹-hitakÄ• yassati ca
appamÄ• á¹‡acetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• n
pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. ayaá¹ƒ vuccatÄ• vuso, bhikkhu ana
rÅ«pesu ... pe ... anavassuto manoviÃ±Ã±eyyesu dhammesu. evaá¹ƒvihÄ• riá¹ƒ cÄ• vuso, b
naá¹ƒ mÄ• ro upasaá¹…kamati, neva labhetha mÄ• ro otÄ• raá¹ƒ, na labhetha mÄ• ro Ä• ra
... pe ... manato cepi naá¹ƒ mÄ• ro upasaá¹…kamati, neva labhetha \Se 404/ mÄ• ro otÄ• ra
Ä• rammaá¹‡aá¹ƒ.

``seyyathÄ• pi, Ä• vuso, kÅ«á¹-Ä• gÄ• rÄ• vÄ• kÅ«á¹-Ä• gÄ• rasÄ• lÄ• {santhÄ• gÄ• rasÄ
bahalamattikÄ• addÄ• valepanÄ• {allÄ• valepanÄ• (Se) } puratthimÄ• ya cepi naá¹ƒ disÄ•
tiá¹‡ukkÄ• ya upasaá¹…kameyya, neva labhetha aggi otÄ• raá¹ƒ, na labhetha aggi Ä• ramm
naá¹ƒ disÄ• ya ... uttarÄ• ya cepi naá¹ƒ disÄ• ya ... dakkhiá¹‡Ä• ya cepi naá¹ƒ disÄ• ya ... h
naá¹ƒ disÄ• ya ... uparimato cepi naá¹ƒ disÄ• ya ... yato kutoci cepi naá¹ƒ puriso Ä• dittÄ• y
upasaá¹…kameyya, neva labhetha aggi otÄ• raá¹ƒ na labhetha aggi Ä• rammaá¹‡aá¹ƒ. eva
evaá¹ƒvihÄ• riá¹ƒ bhikkhuá¹ƒ \Ne 261/ cakkhuto cepi naá¹ƒ mÄ• ro upasaá¹…kamati, neva
na labhetha mÄ• ro Ä• rammaá¹‡aá¹ƒ; sotato cepi naá¹ƒ ... pe ... manato cepi naá¹ƒ mÄ• ro
labhetha mÄ• ro otÄ• raá¹ƒ na labhetha mÄ• ro Ä• rammaá¹‡aá¹ƒ.

``evaá¹ƒvihÄ• rÄ« cÄ• vuso, bhikkhu rÅ«pe adhibhosi {abhibhaviá¹ƒsu (Se), abhibhosi (Kat
243}, na rÅ«pÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu; sadde bhikkhu adhibhosi, na saddÄ• bhikkhuá
bhikkhu adhibhosi, na gandhÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu; rase bhikkhu adhibhosi, na rasÄ
adhibhaá¹ƒsu; phoá¹-á¹-habbe bhikkhu adhibhosi, na phoá¹-á¹-habbÄ• bhikkhuá¹ƒ adhibha
adhibhosi, na dhammÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu. ayaá¹ƒ vuccatÄ• vuso \Be 290/, bhikkhu
saddÄ• dhibhÅ« gandhÄ• dhibhÅ« rasÄ• dhibhÅ« phoá¹-á¹-habbÄ• dhibhÅ« dhammÄ• dhib
{anabhibhÅ«to kehi ci kilesehi (Katthaci) passa SN b IV 243}. adhibhosi te pÄ• pake akusale
saá¹ƒkilesike ponobhavike sadare dukkhavipÄ• ke Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡iye. evaá¹ƒ
hotÄ«â€™â€™ ti --- anavassuto.

__apariá¸• ayhamÄ• no_ti rÄ• gajena pariá¸·Ä• hena apariá¸• ayhamÄ• no, dosajena pariá

mohajena pariá¸·Ä• hena apariá¸• ayhamÄ• noti \Se 405/ --- anavassuto apariá¸• ayhamÄ• khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``okkhittacakkhu na ca pÄ• dalolo, guttindriyo rakkhitamÄ• nasÄ• no.

anavassuto apariá¸• ayhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<150> á¹• 21 __ohÄ• rayitvÄ• gihibyaÃ±janÄ• ni, _ __saÃ±channapatto yathÄ• pÄ• richat

__kÄ• sÄ• yavattho abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappo ||_

__ohÄ• rayitvÄ• gihibyaÃ±janÄ• nÄ«_ti gihibyaÃ±janÄ• ni vuccanti kesÄ• ca massÅ« ca . vÄ• . __ohÄ• rayitvÄ• gihibyaÃ±janÄ• nÄ«_ti gihibyaÃ±janÄ• ni oropayitvÄ• samoropayitv paá¹-ippassambhitvÄ• ti --- ohÄ• rayitvÄ• gihibyaÃ±janÄ• ni.

__saÃ±channapatto yathÄ• pÄ• richattako_ti yathÄ• so pÄ• richattako koviá¸·Ä• ro bahala {sÄ• khapattapalÄ• so (Katthaci) } sandacchÄ• yo {saá¹‡á¸• acchÄ• yo (Se), santacchÄ• yo evameva so paccekasambuddho paripuá¹‡á¹‡apattacÄ«varadharoti --- saÃ±channapatto ya

__kÄ• sÄ• yavattho_ \Ne 262/ \Be 291/ __abhinikkhamitvÄ• _ti so paccekasambuddho sab gharÄ• vÄ• sapalibodhaá¹ƒ chinditvÄ• puttadÄ• raá¹ƒ palibodhaá¹ƒ chinditvÄ• Ã±Ä• tipalib chinditvÄ• mittÄ• maccapalibodhaá¹ƒ chinditvÄ• sannidhipalibodhaá¹ƒ chinditvÄ• kesama {ohÄ• rayitvÄ• (Se Katthaci) } kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anag akiÃ±canabhÄ• vaá¹ƒ upagantvÄ• eko carati viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«‹ abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``ohÄ• rayitvÄ• gihibyaÃ±janÄ• ni, saÃ±channapatto yathÄ• pÄ• richattako.

kÄ• sÄ• yavattho abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tatiyo vaggo.

catutthavaggo

<151> á¹• 21 __rasesu gedhaá¹ƒ akaraá¹ƒ alolo, _ __anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«

__kule kule appaá¹-ibaddhacitto, eko care khaggavisÄ• á¹‡akappo ||_

__rasesu gedhaá¹ƒ akaraá¹ƒ alolo_ti. __raso_ti mÅ«laraso khandharaso tacaraso pattaraso
ambilaá¹ƒ madhuraá¹ƒ tittakaá¹ƒ kaá¹-ukaá¹ƒ loá¹‡ikaá¹ƒ khÄ• rikaá¹ƒ lambikaá¹ƒ {lambilaá
Ä• yatanavibhaá¹…ge} kasÄ• vo sÄ• du asÄ• du sÄ«taá¹ƒ uá¹‡haá¹ƒ. santeke samaá¹‡abr
jivhaggena rasaggÄ• ni pariyesantÄ• Ä• hiá¹‡á¸• anti. te ambilaá¹ƒ labhitvÄ• anambilaá¹ƒ
labhitvÄ• ambilaá¹ƒ pariyesanti; madhuraá¹ƒ labhitvÄ• amadhuraá¹ƒ pariyesanti, amadhur
madhuraá¹ƒ pariyesanti; tittakaá¹ƒ labhitvÄ• atittakaá¹ƒ \Se 407/ pariyesanti, atittakaá¹ƒ lab
tittakaá¹ƒ pariyesanti; kaá¹-ukaá¹ƒ labhitvÄ• akuá¹-akaá¹ƒ pariyesanti, akuá¹-akaá¹ƒ labhitv
pariyesanti; loá¹‡ikaá¹ƒ labhitvÄ• aloá¹‡ikaá¹ƒ pariyesanti, aloá¹‡ikaá¹ƒ labhitvÄ• loá¹‡ikaá
khÄ• rikaá¹ƒ labhitvÄ• akhÄ• rikaá¹ƒ pariyesanti, akhÄ• rikaá¹ƒ labhitvÄ• khÄ• rikaá¹ƒ pari
labhitvÄ• akasÄ• vaá¹ƒ pariyesanti, akasÄ• vaá¹ƒ labhitvÄ• kasÄ• vaá¹ƒ pariyesanti; lamb
alambikaá¹ƒ pariyesanti, alambikaá¹ƒ labhitvÄ• lambikaá¹ƒ pariyesanti; sÄ• duá¹ƒ labhitvÄ•
pariyesanti, asÄ• duá¹ƒ labhitvÄ• \Be 292/ sÄ• duá¹ƒ pariyesanti; sÄ«taá¹ƒ labhitvÄ• uá¹‡h
uá¹‡haá¹ƒ labhitvÄ• sÄ«taá¹ƒ pariyesanti \Ne 263/. te yaá¹ƒ yaá¹ƒ labhanti tena tena na tus
aparÄ• paraá¹ƒ pariyesanti. manÄ• pikesu rasesu rattÄ• giddhÄ• gathitÄ• mucchitÄ• ajjh
palibuddhÄ• . sÄ• rasataá¹‡hÄ• tassa paccekasambuddhassa pahÄ«nÄ• ucchinnamÅ«lÄ
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• so paccekasambuddho pa
Ä• hÄ• reti --- ``neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya; yÄ•
á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya. iti purÄ• á¹‡aÃ±
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati
cÄ• â€™â€™ ti.

yathÄ• vaá¹‡aá¹ƒ Ä• limpeyya yÄ• vadeva Ä• ruhaá¹‡atthÄ• ya {ropanatthÄ• ya (Se) }, yat
abbhaÃ±jeyya yÄ• vadeva bhÄ• rassa nittharaá¹‡atthÄ• ya, yathÄ• puttamaá¹ƒsaá¹ƒ Ä• hÄ
kantÄ• rassa nittharaá¹‡atthÄ• ya; evameva so paccekasambuddho \Se 408/ paá¹-isaá¹…kh
Ä• hÄ• reti --- ``neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya; yÄ•
á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya. iti purÄ• á¹‡aÃ±
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati
cÄ• â€™â€™ ti. rasataá¹‡hÄ• ya Ä• rato virato paá¹-ivirato nikkhanto nissaá¹-o vippamutto
vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- rasesu gedhaá¹ƒ akaraá¹ƒ.

__alolo_ti loluppaá¹ƒ vuccati taá¹‡hÄ• . yo rÄ• go sÄ• rÄ• go ... pe ... abhijjhÄ• lobho akus
loluppÄ• taá¹‡hÄ• tassa paccekasambuddhassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatth
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• paccekasambuddho aloloti --- rasesu gedhaá¹ƒ a

__anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«_ti __anaÃ±Ã±aposÄ«_ti so paccekasambuddho at

anaÃ±Ã±aposimaÃ±Ã±Ä• taá¹ƒ \Be 293/, dantaá¹ƒ sÄ• re patiá¹-á¹-hitaá¹ƒ {sÄ• resu supati
Katthaci) passa Ud 6}.

khÄ«á¹‡Ä• savaá¹ƒ vantadosaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡anti ||

__anaÃ±Ã±aposÄ«_ \Ne 264/ __sapadÄ• nacÄ• rÄ«_ti so paccekasambuddho pubbaá¹‡ha
(Katthaci) } nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸
kÄ• yena rakkhitÄ• ya vÄ• cÄ• ya rakkhitena cittena upaá¹-á¹-hitÄ• ya satiyÄ• saá¹ƒvutehi
iriyÄ• pathasampanno kulÄ• \Se 409/ kulaá¹ƒ anatikkamanto piá¹‡á¸• Ä• ya caratÄ«ti --- an
sapadÄ• nacÄ• rÄ«.

__kule kule appaá¹-ibaddhacitto_ti dvÄ«hi kÄ• raá¹‡ehi paá¹-ibaddhacitto hoti --- attÄ• naá¹
á¹-hapento paraá¹ƒ uccaá¹ƒ á¹-hapento paá¹-ibaddhacitto hoti, attÄ• naá¹ƒ vÄ• uccaá¹ƒ á¹-
nÄ«caá¹ƒ á¹-hapento paá¹-ibaddhacitto hoti. kathaá¹ƒ attÄ• naá¹ƒ nÄ«caá¹ƒ á¹-hapento par
paá¹-ibaddhacitto hoti? ``tumhe me bahÅ«pakÄ• rÄ• , ahaá¹ƒ tumhe nissÄ• ya labhÄ• mi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ. yampi me aÃ±
maÃ±Ã±anti tumhe nissÄ• ya tumhe passantÄ• . yampi me porÄ• á¹‡aá¹ƒ mÄ• tÄ• pettikaá
antarahitaá¹ƒ tumhehi ahaá¹ƒ Ã±Ä• yÄ• mi --- `asukassa kulupako, asukÄ• ya kulupakoâ€™
attÄ• naá¹ƒ nÄ«caá¹ƒ á¹-hapento paraá¹ƒ uccaá¹ƒ á¹-hapento paá¹-ibaddhacitto hoti.

kathaá¹ƒ attÄ• naá¹ƒ uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapento paá¹-ibaddhacitto h
tumhÄ• kaá¹ƒ bahÅ«pakÄ• ro, tumhe maá¹ƒ Ä• gamma buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• dha
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• , adinnÄ• dÄ• nÄ• paá
kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• , musÄ• vÄ• dÄ• paá¹-iviratÄ• , surÄ• merayamajj
paá¹-iviratÄ• , tumhÄ• kaá¹ƒ ahaá¹ƒ uddesaá¹ƒ demi paripucchaá¹ƒ demi uposathaá¹ƒ Ä• c
adhiá¹-á¹-hÄ• mi; atha ca pana tumhe maá¹ƒ ujjhitvÄ• aÃ±Ã±e sakkarotha garuá¹ƒ karotha
pÅ«jethÄ• â€™â€™ ti. evaá¹ƒ attÄ• naá¹ƒ uccaá¹ƒ á¹-hapento paraá¹ƒ nÄ«caá¹ƒ á¹-hapent

__kule kule appaá¹-ibaddhacitto_ti so paccekasambuddho kulapalibodhena appaá¹-ibaddha
gaá¹‡apalibodhena appaá¹-ibaddhacitto hoti, Ä• vÄ• sapalibodhena appaá¹-ibaddhacitto ho
appaá¹-ibaddhacitto hoti, piá¹‡á¸• apÄ• tapalibodhena appaá¹-ibaddhacitto hoti, senÄ• sana
appaá¹-ibaddhacitto hoti, gilÄ• napaccayabhesajjaparikkhÄ• rapalibodhena appaá¹-ibaddha
kule appaá¹-ibaddhacitto, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddh

``rasesu \Ne 265/ gedhaá¹ƒ akaraá¹ƒ alolo, anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«.

kule kule appaá¹-ibaddhacitto, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<152> á¹• 21 __pahÄ• ya paÃ±cÄ• varaá¹‡Ä• ni cetaso, _ __upakkilese byapanujja sabbe.

__anissito chetva_ {chetvÄ• (Se Katthaci) } __sinehadosaá¹ƒ_ {snehadosaá¹ƒ (Se Katthaci
khaggavisÄ• á¹‡akappo ||_

__pahÄ• ya paÃ±cÄ• varaá¹‡Ä• ni cetaso_ti so paccekasambuddho kÄ• macchandanÄ«va
vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ \Se 411/ gametvÄ• , byÄ• pÄ• danÄ«varaá¹‡a
thinamiddhanÄ«varaá¹‡aá¹ƒ ... uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ ... vicikicchÄ• nÄ«varaá
vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• vivicceva kÄ• mehi vivicca akusale
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«ti
paÃ±cÄ• varaá¹‡Ä• ni cetaso.

__upakkilese byapanujja sabbe_ti rÄ• go cittassa upakkileso, doso cittassa upakkileso, mo
upakkileso, kodho ... upanÄ• ho ... pe ... sabbÄ• kusalÄ• bhisaá¹…khÄ• rÄ• cittassa upakk
byapanujja sabbe_ti sabbe cittassa upakkilese byapanujja panuditvÄ• pajahitvÄ• vinodetvÄ
anabhÄ• vaá¹ƒ gametvÄ• ti --- upakkilese byapanujja sabbe.

__anissito_ \Be 295/ __chetva sinehadosa_nti. __anissito_ti dve nissayÄ• --- taá¹‡hÄ• niss
diá¹-á¹-hinissayo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• nissayo ... pe ... ayaá¹ƒ diá¹-á¹-hinissayo. __si
snehÄ• --- taá¹‡hÄ• sneho ca diá¹-á¹-hisneho ca ... pe ... ayaá¹ƒ taá¹‡hÄ• sneho ... pe ... ay
diá¹-á¹-hisneho. __doso_ti yo cittassa Ä• ghÄ• to paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodho k
doso padoso sampadoso cittassa byÄ• patti manopadoso kodho kujjhanÄ• kujjhitattaá¹ƒ do
byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittas
chetva sinehadosa_nti so paccekasambuddho taá¹‡hÄ• snehaÃ±ca diá¹-á¹-hisnehaÃ±ca do
samucchinditvÄ• pajahitvÄ• vinodetvÄ• byantÄ«karitvÄ• anabhÄ• vaá¹ƒ gametvÄ• cakkh
anissito ... pe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbe dhamme anissito anallÄ«no anupagato
anadhimutto nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viha
chetva sinehadosaá¹ƒ, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho

``pahÄ• ya \Ne 266/ paÃ±cÄ• varaá¹‡Ä• ni cetaso, upakkilese byapanujja sabbe.

anissito chetva sinehadosaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<153> á¹• 21 __vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukhaÃ±ca, _ __pubbeva ca somanassado

__laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||_

__vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukhaÃ±ca, pubbeva ca somanassadomanassa_nti so pa
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«ti --- vipiá¹-á¹-hi

sukhaá¹ƒ dukhaÃ±ca, pubbeva ca somanassadomanassaá¹ƒ.

__laddhÄ• nupekkhaá¹ƒ_ \Be 296/ __samathaá¹ƒ visuddha_nti. __upekkhÄ• _ti yÄ• catutt
upekkhanÄ• ajjhupekkhanÄ• cittasamatÄ• cittappassaddhatÄ• {cittavisaá¹-atÄ• (Katthac
majjhattatÄ• cittassa. __samatho_ti yÄ• cittassa á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ•
(Katthaci) passa Dhs 11, 15} avikkhepo avisÄ• haá¹-amÄ• nasatÄ• {avisaá¹ƒhaá¹-amÄ• na
samÄ• dhindriyaá¹ƒ samÄ• dhibalaá¹ƒ sammÄ• samÄ• dhi; catutthajjhÄ• ne upekkhÄ• ca s
visuddhÄ• pariyodÄ• tÄ• anaá¹…gaá¹‡Ä• vigatÅ«pakkilesÄ• mudubhÅ«tÄ• kammaniyÄ•
__laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddha_nti catutthajjhÄ• naá¹ƒ upekkhaÃ±ca samath
vinditvÄ• paá¹-ilabhitvÄ• ti --- laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care kha
tenÄ• ha so paccekasambuddho ---

``vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukhaÃ±ca, pubbeva ca somanassadomanassaá¹ƒ.

laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™

<154> á¹• 21 __Ä• raddhavÄ«riyo paramatthapattiyÄ• , _ __alÄ«nacitto akusÄ«tavutti. _

__daá¸·hanikkamo thÄ• mabalÅ«papanno, eko care khaggavisÄ• á¹‡akappo ||_

__Ä• raddhavÄ«riyo paramatthapattiyÄ• _ti paramatthaá¹ƒ vuccati amataá¹ƒ \Se 414/ nibbÄ
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hakkhayo virÄ• go nirodho n
pattiyÄ• lÄ• bhÄ• ya paá¹-ilÄ• bhÄ• ya adhigamÄ• ya phassanÄ• ya sacchikiriyÄ• ya Ä• ra
akusalÄ• naá¹ƒ \Ne 267/ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sa
(Katthaci) } daá¸·haparakkamo anikkhittadhuro kusalesu dhammesÅ«ti --- Ä• raddhavÄ«riyo

__alÄ«nacitto akusÄ«tavuttÄ«_ti so paccekasambuddho anuppannÄ• naá¹ƒ pÄ• pakÄ• naá
anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹
uppÄ• dÄ• ya ... pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ \Be 297/ dhammÄ• naá¹ƒ á¹-hitiyÄ•
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• {bhÄ• vanÄ• pÄ• ripÅ«riyÄ• (Se) } chandaá¹ƒ ja
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahatÄ«ti --- evaá¹ƒ alÄ«nacitto akusÄ«tavutti.

atha vÄ• , ``kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissatu {avasussatu (Se) MN II 1
passitabbaá¹ƒ}, sarÄ«re upasussatu maá¹ƒsalohitaá¹ƒ, yaá¹ƒ taá¹ƒ purisathÄ• mena purisa
purisaparakkamena pattabbaá¹ƒ na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ {
} bhavissatÄ«â€™â€™ ti cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evampi alÄ«nacitto akusÄ«tavut

nÄ• sissaá¹ƒ na pivissÄ• mi, vihÄ• rato na nikkhame.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hateti ||

cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evampi alÄ«nacitto akusÄ«tavutti.

``na tÄ• vÄ• haá¹ƒ imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi yÄ• va me na \Se 415/ anupÄ• dÄ
vimuccissatÄ«â€™â€™ ti cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evampi alÄ«nacitto akusÄ«tavu

``na tÄ• vÄ• haá¹ƒ imamhÄ• Ä• sanÄ• vuá¹-á¹-hahissÄ• mi yÄ• va me na anupÄ• dÄ• ya
vimuccissatÄ«â€™â€™ ti cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evampi alÄ«nacitto akusÄ«tavu

``na tÄ• vÄ• haá¹ƒ imamhÄ• caá¹…kamÄ• orohissÄ• mi ... pe ... vihÄ• rÄ• nikkhamissÄ•
nikkhamissÄ• mi ... pÄ• sÄ• dÄ• nikkhamissÄ• mi ... hammiyÄ• nikkhamissÄ• mi ... guhÄ•
nikkhamissÄ• mi ... kuá¹-iyÄ• nikkhamissÄ• mi ... kÅ«á¹-Ä• gÄ• rÄ• nikkhamissÄ• mi ... aá
mÄ• á¸·Ä• nikkhamissÄ• mi ... uddaá¹‡á¸• Ä• nikkhamissÄ• mi \Ne 268/ ... upaá¹-á¹-hÄ• n
maá¹‡á¸• apÄ• nikkhamissÄ• mi ... rukkhamÅ«lÄ• nikkhamissÄ• mi yÄ• va me na anupÄ•
vimuccissatÄ«â€™â€™ ti cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evampi alÄ«nacitto akusÄ«tavu

``imasmiá¹ƒyeva pubbaá¹‡hasamaye {pubbaá¹‡hasamayaá¹ƒ (Katthaci) Nidd I 17} ariyadh
samÄ• harissÄ• mi adhigacchissÄ• mi phassayissÄ• mi sacchikarissÄ• mÄ«â€™â€™ ti citt
evampi alÄ«nacitto akusÄ«tavutti. imasmiá¹ƒyeva majjhanhikasamaye ... pe ... sÄ• yanhasa
... purebhattaá¹ƒ ... pacchÄ• bhattaá¹ƒ ... purimayÄ• maá¹ƒ ... majjhimayÄ• maá¹ƒ ... pacch
kÄ• á¸·e ... juá¹‡he ... vasse ... hemante \Se 416/ ... gimhe ... purime vayokhandhe ... majjhi
... pacchime vayokhandhe ariyadhammaá¹ƒ Ä• harissÄ• mi samÄ• harissÄ• mi adhigacchis
sacchikarissÄ• mÄ«ti cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evampi alÄ«nacitto akusÄ«tavutti.

__daá¸·hanikkamo thÄ• mabalÅ«papanno_ti so paccekasambuddho daá¸·hasamÄ• dÄ• no
avaá¹-á¹-hitasamÄ• dÄ• no kÄ• yasucarite vacÄ«sucarite manosucarite dÄ• nasaá¹ƒvibhÄ•
uposathupavÄ• se matteyyatÄ• ya {metteyyatÄ• ya (Se Katthaci) moggallÄ• nabyÄ• karaá¹
oloketabbaá¹ƒ} petteyyatÄ• ya sÄ• maÃ±Ã±atÄ• ya brahmaÃ±Ã±atÄ• ya kulejeá¹-á¹-hÄ• pa
aÃ±Ã±ataraÃ±Ã±ataresu adhikusalesu dhammesÅ«ti --- daá¸·hanikkamo. __thÄ• mabalÅ«p
thÄ• mena ca balena ca vÄ«riyena ca parakkamena ca paÃ±Ã±Ä• ya ca upeto hoti samupe
upapanno samupapanno samannÄ• gatoti --- daá¸·hanikkamo thÄ• mabalÅ«papanno, eko
tenÄ• ha so paccekasambuddho ---

``Ä• raddhavÄ«riyo paramatthapattiyÄ• , alÄ«nacitto akusÄ«tavutti.

daá¸·hanikkamo thÄ• mabalÅ«papanno, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<155> á¹• 21 __paá¹-isallÄ• naá¹ƒ jhÄ• namariÃ±camÄ• no, _ __dhammesu niccaá¹ƒ anuc

__Ä• dÄ«navaá¹ƒ_ \Se 417/ __sammasitÄ• bhavesu, eko care khaggavisÄ• á¹‡akappo ||_

__paá¹-isallÄ• naá¹ƒ jhÄ• namariÃ±camÄ• no_ti so paccekasambuddho paá¹-isallÄ• nÄ• rÄ
ajjhattaá¹ƒ cetosamathamanuyutto anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«
jhÄ• yÄ« jhÄ• narato ekattamanuyutto sadatthagarukoti paá¹-isallÄ• naá¹ƒ. __jhÄ• namariÃ
paccekasambuddho dvÄ«hi kÄ• raá¹‡ehi jhÄ• naá¹ƒ na riÃ±cati --- anuppannassa vÄ• paá
uppÄ• dÄ• ya \Ne 269/ yutto payutto saá¹ƒyutto \Be 299/ Ä• yutto samÄ• yutto, anuppannas
... pe ... anuppannassa vÄ• tatiyassa jhÄ• nassa ... anuppannassa vÄ• catutthassa jhÄ• na
payutto saá¹ƒyutto Ä• yutto samÄ• yuttoti --- evampi jhÄ• naá¹ƒ na riÃ±cati.

atha vÄ• , uppannaá¹ƒ vÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti, up
jhÄ• naá¹ƒ ... pe ... uppannaá¹ƒ vÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ ... uppannaá¹ƒ vÄ• catutthaá¹ƒ jh
bhÄ• veti bahulÄ«karoti. evampi jhÄ• naá¹ƒ na riÃ±catÄ«ti --- paá¹-isallÄ• naá¹ƒ jhÄ• namar

__dhammesu niccaá¹ƒ anudhammacÄ• rÄ«_ti dhammÄ• vuccanti cattÄ• ro satipaá¹-á¹-hÄ
aá¹-á¹-haá¹…giko maggo. katame anudhammÄ• ? sammÄ• paá¹-ipadÄ• apaccanÄ«kapaá¹
dhammÄ• nudhammapaá¹-ipadÄ• sÄ«lesu paripÅ«rakÄ• ritÄ• indriyesu guttadvÄ• ratÄ• b
jÄ• gariyÄ• nuyogo satisampajaÃ±Ã±aá¹ƒ --- ime vuccanti anudhammÄ• . __dhammesu nic
dhammesu niccakÄ• laá¹ƒ dhuvakÄ• laá¹ƒ satataá¹ƒ samitaá¹ƒ avokiá¹‡á¹‡aá¹ƒ poá¹…khÄ
udakÅ«mikajÄ• taá¹ƒ {udakummijÄ• taá¹ƒ (Se), udakummikajÄ• taá¹ƒ (Katthaci) }

avÄ«cisantatisahitaá¹ƒ \Se 418/ phassitaá¹ƒ purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ purimayÄ• r
pacchimayÄ• maá¹ƒ kÄ• á¸·e juá¹‡he vasse hemante gimhe purime vayokhandhe majjhime
vayokhandhe carati viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- dhammesu niccaá¹ƒ

__Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesÅ«_ti ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti
``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti ... pe ... ``sabbe dhammÄ• anattÄ• â€™â€™
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti Ä• dÄ«navaá¹ƒ samma
sammasitÄ• bhavesu, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho

``paá¹-isallÄ• naá¹ƒ jhÄ• namariÃ±camÄ• no, dhammesu niccaá¹ƒ anudhammacÄ• rÄ«.

Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesu, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<156> á¹• 21 __taá¹‡hakkhayaá¹ƒ_ \Be 300/ __patthayamappamatto, _ __aneá¸·amÅ«go_
__sutavÄ• satÄ«mÄ• . _

__saá¹…khÄ• tadhammo niyato padhÄ• navÄ• , eko care khaggavisÄ• á¹‡akappo ||_

__taá¹‡hakkhayaá¹ƒ patthayamappamatto_ti. __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• ... pe ... dham
__taá¹‡hakkhaya_nti \Se 419/ rÄ• gakkhayaá¹ƒ dosakkhayaá¹ƒ mohakkhayaá¹ƒ gatikkhaya
paá¹-isandhikkhayaá¹ƒ bhavakkhayaá¹ƒ saá¹ƒsÄ• rakkhayaá¹ƒ \Ne 270/ vaá¹-á¹-akkhayaá¹
sÄ• diyanto pihayanto abhijappantoti --- taá¹‡hakkhayaá¹ƒ patthayaá¹ƒ. __appamatto_ti so
sakkaccakÄ• rÄ« sÄ• taccakÄ• rÄ« ... pe ... appamÄ• do kusalesu dhammesÅ«ti --- taá¹‡ha
patthayamappamatto.

__aneá¸·amÅ«go sutavÄ• satÄ«mÄ• _ti. __aneá¸·amÅ«go_ti so paccekasambuddho paá¹
Ã±Ä• á¹‡Ä« vibhÄ• vÄ« medhÄ• vÄ«. __sutavÄ• _ti so paccekasambuddho bahussuto hoti
dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ s
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«pÄ• ssa dh
dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• . __sa
satimÄ• hoti paramena satinepakkena samannÄ• gatattÄ• cirakatampi cirabhÄ• sitampi sa
aneá¸·amÅ«go sutavÄ• satÄ«mÄ• .

__saá¹…khÄ• tadhammo niyato padhÄ• navÄ• _ti saá¹…khÄ• tadhammo vuccati Ã±Ä• á¹‡
pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi. __saá¹…khÄ• tadhammo_ti so paccekasam
Ã±Ä• tadhammo tulitadhammo tÄ«ritadhammo vibhÅ«tadhammo vibhÄ• vitadhammo ``sabb
saá¹…khÄ• tadhammo ... pe ... ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ \Se 420/ taá
saá¹…khÄ• tadhammo Ã±Ä• tadhammo tulitadhammo tÄ«ritadhammo vibhÅ«tadhammo vib
paccekasambuddhassa ca khandhÄ• saá¹ƒkhittÄ• dhÄ• tuyo saá¹ƒkhittÄ• Ä• yatanÄ• ni s
saá¹ƒkhittÄ• upapattiyo saá¹ƒkhittÄ• paá¹-isandhiyo saá¹ƒkhittÄ• bhavÄ• saá¹ƒkhittÄ• sa
vaá¹-á¹-Ä• saá¹ƒkhittÄ• . atha vÄ• , so paccekasambuddho khandhapariyante á¹-hito dhÄ•
á¹-hito Ä• yatanapariyante á¹-hito gatipariyante á¹-hito upapattipariyante á¹-hito paá¹-isandh
á¹-hito bhavapariyante á¹-hito saá¹ƒsÄ• rapariyante á¹-hito vaá¹-á¹-apariyante á¹-hito saá¹…
á¹-hito antimabhave {antime bhave (Katthaci) Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa
antimasamussaye á¹-hito antimadehadharo paccekasambuddho.

tassÄ• yaá¹ƒ pacchimako bhavo, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro {jÄ• tijarÄ• maraá¹‡asaá¹ƒsÄ• ro (Se) evamÄ«disesu á¹-hÄ• nes
||

taá¹ƒkÄ• raá¹‡Ä• paccekasambuddho saá¹…khÄ• tadhammo. __niyato_ti niyÄ• mÄ• vuc
catÅ«hi ariyamaggehi samannÄ• gatoti niyato. niyÄ• maá¹ƒ patto sampatto adhigato phassi
niyÄ• maá¹ƒ. __padhÄ• navÄ• _ti padhÄ• naá¹ƒ vuccati vÄ«riyaá¹ƒ. so cetaso vÄ«riyÄ• ran
parakkamo uyyÄ• mo vÄ• yÄ• mo ussÄ• ho ussoá¸·hÄ« thÄ• mo dhiti asithilaparakkamo an
anikkhittadhuratÄ• dhurasampaggÄ• ho vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ samm
paccekasambuddho iminÄ• padhÄ• nena upeto samupeto upÄ• gato samupÄ• gato upapa
tasmÄ• \Se 421/ so paccekasambuddho padhÄ• navÄ• ti --- saá¹…khÄ• tadhammo niyato
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``taá¹‡hakkhayaá¹ƒ patthayamappamatto, aneá¸·amÅ«go sutavÄ• satÄ«mÄ• .

saá¹…khÄ• tadhammo niyato padhÄ• navÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti

<157> á¹• 21 __sÄ«hova saddesu asantasanto, _ __vÄ• tova jÄ• lamhi asajjamÄ• no. _

__padumaá¹ƒva toyena alimpamÄ• no_ {alippamÄ• no, Sn 71}, __eko care khaggavisÄ• á¹‡

__sÄ«hova saddesu asantasanto_ti yathÄ• sÄ«ho migarÄ• jÄ• saddesu asantÄ• sÄ« apa
anubbiggo anussaá¹…kÄ« {anussukÄ« (Se) } anutrÄ• so \Be 302/ abhÄ«rÅ« acchambhÄ« a
paccekasambuddhopi saddesu asantÄ• sÄ« aparisantÄ• sÄ« anutrÄ• sÄ« anubbiggo anuss
acchambhÄ« anutrÄ• sÄ« apalÄ• yÄ« pahÄ«nabhayabheravo vigatalomahaá¹ƒso viharatÄ«
asantasanto.

__vÄ• tova jÄ• lamhi asajjamÄ• no_ti. __vÄ• to_ti puratthimÄ• vÄ• tÄ• pacchimÄ• vÄ• tÄ
vÄ• tÄ• sarajÄ• vÄ• tÄ• arajÄ• vÄ• tÄ• sÄ«tÄ• vÄ• tÄ• uá¹‡hÄ• vÄ• tÄ• parittÄ• vÄ•
verambhavÄ• tÄ• \Se 422/ pakkhavÄ• tÄ• {pakkhivÄ• tÄ• (Se) Nidd II upasÄ«vamÄ• á¹‡a
khaggavisÄ• á¹‡asuttaniddesa 138 natthi pÄ• á¹-hanÄ• nattaá¹ƒ} supaá¹‡á¹‡avÄ• tÄ• tÄ• I
vidhÅ«panavÄ• tÄ• . jÄ• laá¹ƒ vuccati suttajÄ• laá¹ƒ. yathÄ• vÄ• to jÄ• lamhi na sajjati na g
na palibajjhati, evameva dve jÄ• lÄ• --- taá¹‡hÄ• jÄ• laÃ±ca diá¹-á¹-hijÄ• laÃ±ca ... pe ... ida
taá¹‡hÄ• jÄ• laá¹ƒ ... pe ... idaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ. tassa paccekasambuddhassa taá¹‡hÄ
diá¹-á¹-hijÄ• laá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, taá¹‡hÄ• jÄ• lassa pahÄ«nattÄ• diá¹-á¹-hijÄ• lass
paá¹-inissaá¹-á¹-hattÄ• so paccekasambuddho rÅ«pe na sajjati sadde na sajjati ... pe ...
diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu na sajjati na gaá¹‡hÄ• ti na bajjhati na pal
nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena cetasÄ• viharatÄ«ti --- vÄ• tova jÄ•

__padumaá¹ƒva_ \Ne 272/ __toyena alimpamÄ• no_ti padumaá¹ƒ vuccati padumapupphaá¹
yathÄ• padumapupphaá¹ƒ toyena na limpati na palimpati na upalimpati, alittaá¹ƒ apalittaá¹ƒ
evameva dve lepÄ• --- taá¹‡hÄ• lepo ca diá¹-á¹-hilepo ca ... pe ... ayaá¹ƒ taá¹‡hÄ• lepo ... p

diá¹-á¹-hilepo. tassa paccekasambuddhassa taá¹‡hÄ• lepo pahÄ«no, diá¹-á¹-hilepo paá¹-inis
taá¹‡hÄ• lepassa pahÄ«nattÄ• diá¹-á¹-hilepassa paá¹-inisaá¹-á¹-hattÄ• so paccekasambuc
sadde na limpati ... pe ... diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu na limpati na pal
alitto apalitto anupalitto nikkhanto nissaá¹-o vippamutto visaÃ±Ã±utto vimariyÄ• dikatena \S
viharatÄ«ti --- padumaá¹ƒva toyena alimpamÄ• no, eko care khaggavisÄ• á¹‡akappo. tenÄ•

``sÄ«hova \Be 303/ saddesu asantasanto, vÄ• tova jÄ• lamhi asajjamÄ• no.

padumaá¹ƒva toyena alimpamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<158> á¹• 21 __sÄ«ho yathÄ• dÄ• á¹-habalÄ« pasayha, _ __rÄ• jÄ• migÄ• naá¹ƒ abhibhu

__sevetha pantÄ• ni senÄ• sanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||_

__sÄ«ho yathÄ• dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya cÄ• rÄ«_ti yat
dÄ• á¹-habalÄ« dÄ• á¹-hÄ• vudho sabbe tiracchÄ• nagate pÄ• á¹‡e abhibhuyya abhibhavit
pariyÄ• diyitvÄ• madditvÄ• carati viharati iriyati vatteti pÄ• leti yapeti yÄ• peti, paccekasam
paÃ±Ã±Ä• balÄ« paÃ±Ã±Ä• vudho sabbapÄ• á¹‡abhÅ«te puggale paÃ±Ã±Ä• ya abhibhuy
pariyÄ• diyitvÄ• madditvÄ• carati viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- sÄ«ho
dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya cÄ• rÄ«.

__sevetha pantÄ• ni senÄ• sanÄ• nÄ«_ti yathÄ• sÄ«ho migarÄ• jÄ• araÃ±Ã±avanamajjh
iriyati vatteti pÄ• leti \Se 424/ yapeti yÄ• peti, paccekasambuddhopi araÃ±Ã±avanapatthÄ•
senÄ• sanÄ• ni paá¹-isevati appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ•
paá¹-isallÄ• nasÄ• ruppÄ• ni. so eko gacchati eko tiá¹-á¹-hati eko nisÄ«dati eko seyyaá¹ƒ ka
piá¹‡á¸• Ä• ya pavisati eko paá¹-ikkamati eko raho nisÄ«dati eko caá¹…kamaá¹ƒ adhiá¹-á¹-
viharati iriyati vatteti pÄ• leti yapeti yÄ• petÄ«ti --- sevetha pantÄ• ni senÄ• sanÄ• ni, eko ca
khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``sÄ«ho \Ne 273/ yathÄ• dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya cÄ• rÄ

sevetha pantÄ• ni senÄ• sanÄ• ni, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<159> á¹• 21 __mettaá¹ƒ_ \Be 304/ __upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, _ __Ä• sevamÄ

__sabbena lokena avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||_

__mettaá¹ƒ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ• le_ti so pa
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati tathÄ• dutiyaá¹ƒ tathÄ• tati
catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ met
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharat
cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sahagatena cetasÄ• vipu
appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharatÄ«ti --- mettaá¹ƒ upekkhaá¹ƒ karu
Ä• sevamÄ• no muditaÃ±ca kÄ• le.

__sabbena lokena avirujjhamÄ• no_ti mettÄ• ya bhÄ• vitattÄ• ye puratthimÄ• ya disÄ• ya
honti, ye pacchimÄ• ya disÄ• ya sattÄ• ... pe ... ye uttarÄ• ya disÄ• ya sattÄ• ... ye dakkhiá
sattÄ• ... ye puratthimÄ• ya anudisÄ• ya sattÄ• ... ye pacchimÄ• ya anudisÄ• ya sattÄ• ...
sattÄ• ... ye dakkhiá¹‡Ä• ya anudisÄ• ya sattÄ• ... ye heá¹-á¹-himÄ• ya {adhogamÄ• ya (S
uparimÄ• ya disÄ• ya sattÄ• ... ye dasasu disÄ• su sattÄ• te appaá¹-ikÅ«lÄ• honti. karuá¹
muditÄ• ya bhÄ• vitattÄ• ... upekkhÄ• ya bhÄ• vitattÄ• ye puratthimÄ• ya disÄ• ya sattÄ•
disÄ• su sattÄ• te appaá¹-ikÅ«lÄ• honti. __sabbena lokena avirujjhamÄ• no_ti sabbena lok
appaá¹-ivirujjhamÄ• no anÄ• ghÄ• tiyamÄ• no {aghaá¹-á¹-iyamÄ• no (Se) } appaá¹-ihaÃ±Ã±
avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho ---

``mettaá¹ƒ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no \Se 426/ muditaÃ±ca kÄ• le.

sabbena lokena avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<160> á¹• 21 __rÄ• gaÃ±ca_ \Ne 274/ \Be 305/ __dosaÃ±ca pahÄ• ya mohaá¹ƒ, _ __sandÄ
{saá¹ƒyojanÄ• ni (Katthaci) } __. _

__asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ• á¹‡akappo ||_

__rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya moha_nti. __rÄ• go_ti yo rÄ• go sÄ• rÄ• go ... pe ... abh
akusalamÅ«laá¹ƒ. __doso_ti yo cittassa Ä• ghÄ• to ... pe ... caá¹‡á¸• ikkaá¹ƒ asuropo anatta
__moho_ti dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ. __r
moha_nti so paccekasambuddho rÄ• gaÃ±ca dosaÃ±ca mohaÃ±ca pahÄ• ya pajahitvÄ• vi
anabhÄ• vaá¹ƒ gametvÄ• ti --- rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ.

__sandÄ• layitvÄ• na saá¹ƒyojanÄ• nÄ«_ti. dasa saá¹ƒyojanÄ• ni --- kÄ• marÄ• gasaá¹ƒyo
paá¹-ighasaá¹ƒyojanaá¹ƒ ... pe ... avijjÄ• saá¹ƒyojanaá¹ƒ. __sandÄ• layitvÄ• na saá¹ƒyojanÄ
saá¹ƒyojanÄ• ni sandÄ• layitvÄ• padÄ• layitvÄ• sampadÄ• layitvÄ• pajahitvÄ• vinodetvÄ
anabhÄ• vaá¹ƒ gametvÄ• ti --- sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni.

__asantasaá¹ƒ_ \Se 427/ __jÄ«vitasaá¹…khayamhÄ«_ti so paccekasambuddho jÄ«vitapari
anutrÄ• sÄ« anubbiggo anussaá¹…kÄ« anutrÄ• so abhÄ«rÅ« acchambhÄ« anutrÄ• sÄ« ap
vigatalomahaá¹ƒso viharatÄ«ti --- asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ
paccekasambuddho ---

``rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni.

asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

<161> á¹• 21 __bhajanti sevanti ca kÄ• raá¹‡atthÄ• , _ __nikkÄ• raá¹‡Ä• dullabhÄ• ajja m

__attatthapaÃ±Ã±Ä• _ {attaá¹-á¹-hapaÃ±Ã±Ä• (Katthaci) } __asucÄ« manussÄ• , eko care

__bhajanti_ \Be 306/ __sevanti ca kÄ• raá¹‡atthÄ• _ti attatthakÄ• raá¹‡Ä• paratthakÄ• raá
ubhayatthakÄ• raá¹‡Ä• diá¹-á¹-hadhammikatthakÄ• raá¹‡Ä• samparÄ• yikatthakÄ• raá¹‡Ä
sambhajanti sevanti nisevanti saá¹ƒsevanti paá¹-isevantÄ«ti --- bhajanti sevanti ca kÄ• raá¹

__nikkÄ• raá¹‡Ä• _ \Ne 275/ __dullabhÄ• ajja mittÄ• _ti dve mittÄ• --- agÄ• rikamitto ca a
pe ... ayaá¹ƒ agÄ• rikamitto ... pe ... ayaá¹ƒ anÄ• gÄ• rikamitto. __nikkÄ• raá¹‡Ä• dullabhÄ
\Se 428/ dve mittÄ• akÄ• raá¹‡Ä• nikkÄ• raá¹‡Ä• ahetÅ« appaccayÄ• dullabhÄ• (dullad
natthi Se potthake} ti --- nikkÄ• raá¹‡Ä• dullabhÄ• ajja mittÄ• .

__attatthapaÃ±Ã±Ä• asucÄ« manussÄ• _ti. __attatthapaÃ±Ã±Ä• _ti attano atthÄ• ya attan
attano kÄ• raá¹‡Ä• bhajanti sambhajanti sevanti nisevanti saá¹ƒsevanti paá¹-isevanti Ä• ca
payirupÄ• santi paripucchanti paripaÃ±hantÄ«ti --- attatthapaÃ±Ã±Ä• . __asucÄ« manussÄ
samannÄ• gatÄ• ti asucÄ« manussÄ• , asucinÄ• vacÄ«kammena samannÄ• gatÄ• ti asuc
samannÄ• gatÄ• ti asucÄ« manussÄ• , asucinÄ• pÄ• á¹‡Ä• tipÄ• tena ... pe ... asucinÄ• a
kÄ• mesumicchÄ• cÄ• rena ... asucinÄ• musÄ• vÄ• dena ... asuciyÄ• pisuá¹‡Ä• ya vÄ• cÄ
pharusÄ• ya vÄ• cÄ• ya samannÄ• gatÄ• ... asucinÄ• samphappalÄ• pena samannÄ• gat
samannÄ• gatÄ• ... asucinÄ• byÄ• pÄ• dena samannÄ• gatÄ• ti asucÄ« manussÄ• , asuc
samannÄ• gatÄ• ti asucÄ« manussÄ• , asuciyÄ• cetanÄ• ya samannÄ• gatÄ• ti asucÄ« ma
samannÄ• gatÄ• ti asucÄ« manussÄ• , asucinÄ• paá¹‡idhinÄ• samannÄ• gatÄ• ti asucÄ«
omakÄ• lÄ• makÄ• chatukkÄ• parittÄ• ti --- attatthapaÃ±Ã±Ä• asucÄ« manussÄ• .

__eko care khaggavisÄ• á¹‡akappo_ti. __eko_ti so paccekasambuddho pabbajjÄ• saá¹…kh
__care_ti aá¹-á¹-ha cariyÄ• yo ... pe ... __khaggavisÄ• á¹‡akappo_ti yathÄ• khaggassa nÄ
hoti adutiyaá¹ƒ ... pe ... eko care khaggavisÄ• á¹‡akappo. tenÄ• ha so paccekasambuddho

``bhajanti \Se 429/ \Be 307/ sevanti ca kÄ• raá¹‡atthÄ• , nikkÄ• raá¹‡Ä• dullabhÄ• ajja mit

attatthapaÃ±Ã±Ä• asucÄ« manussÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

catuttho vaggo.

khaggavisÄ• á¹‡asuttaniddeso niá¹-á¹-hito.

ajito \Ne 276/ tissametteyyo, puá¹‡á¹‡ako atha mettagÅ«.

dhotako upasÄ«vo ca, nando ca atha hemako ||

todeyya-kappÄ• dubhayo, jatukaá¹‡á¹‡Ä« ca paá¹‡á¸• ito.

bhadrÄ• vudho udayo ca, posÄ• lo cÄ• pi brÄ• hmaá¹‡o.

mogharÄ• jÄ• ca medhÄ• vÄ«, piá¹…giyo ca mahÄ• isi ||

soá¸·asÄ• naá¹ƒ {soá¸·asannaá¹ƒ (Se Katthaci) } panetesaá¹ƒ, brÄ• hmaá¹‡Ä• naá¹ƒva sÄ•

pÄ• rÄ• yanÄ• naá¹ƒ niddesÄ• , tattakÄ• ca bhavanti hi {vÄ• (Katthaci) } ||

khaggavisÄ• á¹‡asuttÄ• naá¹ƒ, niddesÄ• pi tatheva ca.

niddesÄ• duvidhÄ• Ã±eyyÄ• , paripuá¹‡á¹‡Ä• sulakkhitÄ• ti ||

cÅ«á¸·aniddesapÄ• á¸·i niá¹-á¹-hitÄ• .

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

niruttidÄ«panÄ«pÄ• á¹-ha

ganthÄ• rambha

<1> á¹• 21 caturÄ• sÄ«tisahassa \Be 1/, dhammakkhandhÄ• pabhaá¹…karÄ• .

lokamhi yassa jotanti, nantavaá¹‡á¹‡apabhassarÄ• ||

<2> á¹• 21 anantavaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, vande niruttipÄ• raguá¹ƒ.

saddhammaÃ±cassa saá¹…ghaÃ±ca, visuddhavaá¹‡á¹‡abhÄ• janaá¹ƒ ||

3__._ á¹• 21 moggallÄ• no mahÄ• Ã±Ä• á¹‡Ä«, niruttÄ• raÃ±Ã±akesarÄ«.

nadi byÄ• karaá¹‡aá¹ƒnÄ• daá¹ƒ, sogatÄ• raÃ±Ã±abyÄ• panaá¹ƒ ||

<4> á¹• 21 tassatthaá¹ƒ dÄ«payissÄ• mi, nÄ• nÄ• rÄ• siá¹ƒvibhÄ• jayaá¹ƒ.

ogÄ• yha saddasatthÄ• ni, navaá¹…gaá¹ƒ satthusÄ• sananti ||

1. sandhikaá¹‡á¸• a

saÃ±Ã±Ä• rÄ• si

garusaÃ±Ã±Ä• rÄ• si

vaá¹‡á¹‡o \Be 2/, saro, savaá¹‡á¹‡o, dÄ«gho, rasso, byaÃ±jano, vaggo, niggahÄ«taá¹ƒ.

<1> __aÄ• dayo titÄ• lÄ«saá¹ƒ_ {titÄ• lÄ«sa (bahÅ«su) } __vaá¹‡á¹‡Ä• _ {Katthaci 2; rÅ«0

aÄ• dayo bindantÄ• tecattÄ• lÄ«sakkharÄ• __vaá¹‡á¹‡Ä• _ nÄ• ma honti.

a, Ä• , i, __Ä«, _ u, Å«, eta, e, ota, o. ka, kha, ga, gha, á¹…a, ca, cha, ja, jha, Ã±a, á¹-a, á¹-
á¸• ha, á¹‡a, ta, tha, da, dha, na, pa, pha, ba, bha, ma, ya, ra, la, va sa, ha, á¸·a, aá¹ƒ. attha
vaá¹‡á¹‡enti pakÄ• sentÄ«ti vaá¹‡á¹‡Ä• , __akkharÄ• _ti ca vuccanti, nÄ• mapaÃ±Ã±attirÅ«
khayavayaá¹ƒ na gacchantÄ«ti akkharÄ• . ``nÄ• magottaá¹ƒ na jÄ«ratÄ«â€™â€™ ti {SN a I

<2> __dasÄ• do sarÄ• _ {Katthaci 3; rÅ«0 3; nÄ«0 3}.

tesu vaá¹‡á¹‡esu Ä• dimhi dasa vaá¹‡á¹‡Ä• __sarÄ• _ nÄ• ma honti. sayameva laddhasa
virocantÄ«ti sarÄ• .

<3> __dve dve savaá¹‡á¹‡Ä• _.

tesu saresu dve dvesarÄ• __savaá¹‡á¹‡Ä• _ nÄ• ma honti.

a, Ä• avaá¹‡á¹‡o, i, Ä« ivaá¹‡á¹‡o, u, Å« uvaá¹‡á¹‡o, eta, e etavaá¹‡á¹‡o, ota, o otavaá¹‡á
vaá¹‡á¹‡o suti etesanti savaá¹‡á¹‡Ä• , __sarÅ«pÄ• _ti ca vuccanti, samÄ• naá¹ƒ rÅ«paá¹ƒ

<4> __pubbo rasso_ {Katthaci 4; rÅ«0 4; nÄ«0 IV 22}.

dvÄ«su \Be 3/ dvÄ«su savaá¹‡á¹‡esu yo yo pubbo hoti, so so __rasso_ nÄ• ma hoti. rasse
rassÄ• , rassakÄ• lo nÄ• ma akkhidalÄ• naá¹ƒ ummisananimmisanasamakÄ• lo.

tattha eta, ota iti dve ekapadasaá¹ƒyoge pare kvaci labbhanti. eá¹-á¹-hi, seá¹-á¹-ho, oá¹-á¹-h

ekapadasaá¹ƒyogeti kiá¹ƒ? padantarasaá¹ƒyoge pare rassÄ• mÄ• hontÅ«ti. maá¹ƒ ce tva
II 22.5} putto tyÄ• haá¹ƒ mahÄ• rÄ• ja {J I 1.7}.

kvacÄ«ti kiá¹ƒ? ekapadasaá¹ƒyogepi vaggantesu vÄ• ya, ra, la, vesu vÄ• paresu rassÄ•
senti, eyya, bhÄ• seyya, meá¹‡á¸• o, soá¹‡á¸• o.

<5> __paro dÄ«gho_ {Katthaci 5; rÅ«0 5; nÄ«0 5}.

dvÄ«su dvÄ«su savaá¹‡á¹‡esu yo yo paro hoti, so so __dÄ«gho_ nÄ• ma hoti. dÄ«ghena k
dÄ«ghÄ• , dÄ«ghakÄ• lo nÄ• ma rassehi diguá¹‡akÄ• lo.

<6> __kÄ• dayo byaÃ±janÄ• _ {Katthaci 6; rÅ«0 8; nÄ«0 6}.

tesu vaá¹‡á¹‡esu kÄ• dayo bindantÄ• vaá¹‡á¹‡Ä• __byaÃ±janÄ• _ nÄ• ma honti. atthaá¹ƒ
te pana suddhÄ• addhamattikÄ• , rassayuttÄ• diyaddhamattikÄ• , dÄ«ghayuttÄ• tiyaddha

<7> __paÃ±capaÃ±cakÄ• vaggÄ• _ {Katthaci 7; rÅ« 9; nÄ«0 7}.

tesu byaÃ±janesu kÄ• di-mantÄ• paÃ±cabyaÃ±janapaÃ±cakÄ• __vaggÄ• _ nÄ• ma honti

kÄ• di \Be 4/ paÃ±cako kavaggo, cÄ• di ca vaggo, á¹-Ä• di á¹-avaggo, tÄ• di tavaggo, pÄ• d
__avaggÄ• _ti siddhaá¹ƒ. vaá¹‡á¹‡uddese ekaá¹-á¹-hÄ• nikÄ• naá¹ƒ byaÃ±janÄ• naá¹ƒ vag

<8> __bindu niggahÄ«taá¹ƒ_ {Katthaci 8; rÅ«0 10; nÄ«0 8}.

ante bindumatto vaá¹‡á¹‡o __niggahÄ«taá¹ƒ_ nÄ• ma. niggayha gayhati uccÄ• riyatÄ«ti nig

garusaÃ±Ã±Ä• rÄ• si niá¹-á¹-hito.

byaÃ±janavuttirÄ• si

á¹-hÄ• naá¹ƒ, karaá¹‡aá¹ƒ, payatanaá¹ƒ {rÅ«0 2 (piá¹-á¹-he) ; nÄ« 6 (piá¹-á¹-he) ; 23 (suttaá

cha __á¹-hÄ• nÄ• ni_ --- kaá¹‡á¹-haá¹-á¹-hÄ• naá¹ƒ, tÄ• luá¹-á¹-hÄ• naá¹ƒ, muddhaá¹-á¹-hÄ
dantaá¹-á¹-hÄ• naá¹ƒ, oá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ, nÄ• sikaá¹-á¹-hÄ• naá¹ƒ. tesu byattaá¹ƒ va
``akkhaâ€™â€™ nti vuccati, taá¹ƒ kaá¹‡á¹-haá¹-á¹-hÄ• naá¹ƒ. yattha ``icchaâ€™â€™ nti, ta
tÄ• luá¹-á¹-hÄ• naá¹ƒ. yattha ``raá¹-á¹-haâ€™â€™ nti, taá¹ƒ muddhaá¹-á¹-hÄ• naá¹ƒ. yattha
taá¹ƒ dantaá¹-á¹-hÄ• naá¹ƒ. yattha ``pupphaâ€™â€™ nti vuccati, taá¹ƒ oá¹-á¹-haá¹-á¹-hÄ• n
nÄ• sikaá¹-á¹-hÄ• naá¹ƒ.

katthaci pana uraá¹-á¹-hÄ• naá¹ƒ, siraá¹-á¹-hÄ• naá¹ƒ, jivhÄ• mÅ«laá¹-á¹-hÄ• nantipi Ä• ga
siraá¹-á¹-hÄ• naá¹ƒ nÄ• ma muddhaá¹-á¹-hÄ• nameva. jivhÄ• mÅ«laá¹-á¹-hÄ• naá¹ƒ pana s
sÄ• dhÄ• raá¹‡anti vadanti.

__karaá¹‡aá¹ƒ_ catubbidhaá¹ƒ --- jivhÄ• mÅ«laá¹ƒ, jivhopaggaá¹ƒ, jivhaggaá¹ƒ, sakaá¹-á¹-h

__payatanaá¹ƒ_ catubbidhaá¹ƒ --- saá¹ƒvuá¹-aá¹ƒ, vivaá¹-aá¹ƒ, phuá¹-á¹-haá¹ƒ, Ä«saá¹ƒph
karaá¹‡Ä• naá¹ƒ sakasakaá¹-á¹-hÄ• nehi saddhiá¹ƒ saá¹ƒvaraá¹‡Ä• diko visesÄ• kÄ• ro saá

tattha kaá¹‡á¹-hapadesÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-anena uppannÄ• av
__kaá¹‡á¹-hajÄ• _ nÄ• ma. tÄ• lumhi jivhÄ• majjhasaá¹…ghaá¹-á¹-anena uppannÄ• ivaá¹‡á
__tÄ• lujÄ• _ nÄ• ma. mukhabbhantaramuddhamhi \Be 5/ jivhopaggasaá¹…ghaá¹-á¹-anena
á¸·akÄ• rÄ• __muddhajÄ• _ nÄ• ma. upari dantapantiyaá¹ƒ jivhaggasaá¹…ghaá¹-á¹-anena
sakÄ• rÄ• __dantajÄ• _ nÄ• ma. oá¹-á¹-hadvayasaá¹…ghaá¹-á¹-anena uppannÄ• uvaá¹‡á
nÄ• ma. niggahÄ«taá¹ƒ __nÄ• sikajaá¹ƒ_ nÄ• ma. paÃ±cavaggantÄ• pana nÄ• sikaá¹-á¹-hÄ

jÄ• yanti. ekÄ• ro __kaá¹‡á¹-hatÄ• lujo_. okÄ• ro __kaá¹‡á¹-hoá¹-á¹-hajo_. vakÄ• ro __dant
ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• kaá¹‡á¹-hepi jÄ• yantiyeva. yadÄ• hakÄ• ro vaggantehi vÄ• ya, ra,
tadÄ• __urajo_ti vadanti. paÃ±ho, tuá¹‡hi, nhÄ• to, vimhito, gayhate, vulhate, avhÄ• naá¹ƒ.

kaá¹‡á¹-haá¹ƒ saá¹ƒvaritvÄ• uccÄ• rito akÄ• ro __saá¹ƒvuá¹-o_ nÄ• ma. sakasakaá¹-á¹-hÄ
vivaritvÄ• uccÄ• ritÄ• sesasarÄ• ca sa, hakÄ• rÄ• ca __vivaá¹-Ä• _ nÄ• ma. tÄ• niyeva g
uccÄ• ritÄ• paÃ±cavaggÄ• __phuá¹-á¹-hÄ• _ nÄ• ma. thokaá¹ƒ phusÄ• petvÄ• uccÄ• ritÄ
__Ä«saá¹ƒphuá¹-á¹-hÄ• _ nÄ• ma. tattha oá¹-á¹-hajesu tÄ• va pavaggaá¹ƒ vadantÄ• naá¹ƒ
gÄ• á¸·haá¹ƒ phusanaá¹ƒ icchitabbaá¹ƒ. kasmÄ• ? phuá¹-á¹-hapayatanikattÄ• pavaggassa
vadantÄ• naá¹ƒ pana oá¹-á¹-hadvayassa vivaraá¹‡aá¹ƒ icchitabbaá¹ƒ. kasmÄ• ? vivaá¹-apa
uvaá¹‡á¹‡assa. esa nayo sesesu sabbesÅ«ti.

cÅ«á¸·aniruttiyaá¹ƒ pana sabbe rassasarÄ• saá¹ƒvuá¹-Ä• nÄ• ma, sabbedÄ«ghasarÄ• vi
tathÄ• saddasÄ• ratthajÄ• liniyaá¹ƒ, katthaci sakkaá¹-aganthe ca. idaá¹ƒ yuttataraá¹ƒ.
aÃ±Ã±aá¹-á¹-hÄ• nikabyaÃ±janehi yuttÄ• sarÄ• attano á¹-hÄ• na, karaá¹‡Ä• ni jahantÄ• p
tasmÄ• nÄ• nÄ• vaá¹‡á¹‡Ä• naá¹ƒ saá¹ƒsagge payatanÄ• naá¹ƒ saá¹ƒsaggabhedopi vedit
meâ€™â€™ ti vadanto yadi á¹‡Ä• -kÄ• raá¹ƒ jivhaggena dantaá¹-á¹-hÄ• ne katvÄ• vadeyy
bhaveyya. tu-kÄ• raÃ±ca jivhopaggena muddhaá¹-á¹-hÄ• ne katvÄ• vadeyya, muddhajo á¹-
evaÃ±ca sati akkharavipatti nÄ• ma siyÄ• . esa nayo sesesu muddhajadantajesu. tasmÄ• k
nÄ• ma á¹-hÄ• na, karaá¹‡a, payatanesu suá¹-á¹-hu kusalehi bhavitabbanti.

sithilaÃ±ca \Be 6/, dhanitaÃ±ca, dÄ«ghaá¹ƒ, rassaá¹ƒ, garuá¹ƒ, lahuá¹ƒ.

niggahÄ«taá¹ƒ, vimuttaÃ±ca, sambandhaÃ±ca, vavatthitaá¹ƒ {nÄ«0 9, 10, 11, 12, 13, 14, 15
suttesu passitabbaá¹ƒ} ||

mudunÄ• vacÄ«payogena vattabbÄ• vaggapaá¹-hama, tatiya, paÃ±camÄ• __sithilÄ• _ nA
vattabbÄ• vaggadutiya, catutthÄ• __dhanitÄ• _ nÄ• ma. __dÄ«gha, rassÄ• _ pubbe vuttÄ•
saá¹ƒyogapubbÄ• ca niggahÄ«tantÄ• ca __garukÄ• _ nÄ• ma. sesÄ• __lahukÄ• _ nÄ• ma
mukhachiddena bahi anikkhamma nÄ• sasotÄ• bhimukho hoti, tathÄ• mukhaá¹ƒ avivaá¹-aá
byaÃ±janaá¹ƒ __niggahÄ«taá¹ƒ_ nÄ• ma. tena yuttÄ• ni sabbabyaÃ±janÄ• ni niggahÄ«tant
nÄ• ma. padasandhivasena vattabbaá¹ƒ __sambandhaá¹ƒ_ nÄ• ma. padacchedaá¹ƒ katvÄ•
nÄ• ma.

byaÃ±janavuttirÄ• si niá¹-á¹-hito.

lahusaÃ±Ã±Ä• rÄ• si

jho, lo, po, gho, go.

<9> __yuvaá¹‡á¹‡Ä• _ {iyuvaá¹‡á¹‡Ä• (bahÅ«su) } __jhalÄ• nÄ• massante_ {Katthaci 58;

anitthiliá¹…gassa nÄ• massa ante ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• kamena jhalasaÃ±Ã±Ä• honti.

<10> __pitthiyaá¹ƒ_ {Katthaci 59; rÅ«0 182; nÄ«0 206}.

itthiliá¹…ge nÄ• massante ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• pasaÃ±Ã±Ä• honti.

<11> __ghÄ• _ {Katthaci 60; rÅ«0 177; nÄ«0 207}.

gho

á¹• 0.0007, Ä• iti dvipadaá¹ƒ. itthiliá¹…ge Ä• kÄ• ro ghasaÃ±Ã±o hoti.

<12> __go syÄ• lapane_ {Katthaci 57; rÅ«0 71; nÄ«0 214}.

Ä• lapane si gasaÃ±Ã±o hoti.

lahusaÃ±Ã±Ä• rÄ• si niá¹-á¹-hito.

saá¹…ketarÄ• si

<13> __vidhi visesanaá¹ƒ yaá¹ƒ tassa_ {caá¹ƒ0 I 1.6; pÄ• 0 I 1.72; vidhibbisesanantassa (b

sutte yaá¹ƒ visesanaá¹ƒ dissati, tassa vidhi Ã±Ä• tabbo.

`ato yonaá¹ƒ á¹-Ä• á¹-eâ€™. narÄ• , nare. yonanti visesanaá¹ƒ. á¹-Ä• á¹-eti vidhi.

<14> __sattamiyaá¹ƒ pubbassa_ {rÅ«0 8 (piá¹-á¹-he) ; caá¹ƒ0 I 1.7; pÄ• 0 I 1.66}.

sattamÄ«niddese pubbavaá¹‡á¹‡asseva vidhi Ã±Ä• tabbo.

`saro lopo sareâ€™. lokaggo {Ap thera I 12.57}.

<15> __paÃ±camiyaá¹ƒ parassa_ {caá¹ƒ0 I 1.8; pÄ• 0 I 1.67}.

paÃ±camÄ«niddese parasseva vidhi Ã±Ä• tabbo.

`ato yonaá¹ƒ á¹-Ä• á¹-eâ€™. narÄ• , nare.

<16> __Ä• dissa_ {caá¹ƒ0 I 1.9; pÄ• 0 I 1.54}.

parassa sissamÄ• no {dissamÄ• no (mÅ«) } vidhi Ä• divaá¹‡á¹‡assa Ã±Ä• tabbo.

`ra \Be 8/ saá¹…khyÄ• to vÄ• â€™. terasa.

<17> __chaá¹-á¹-hiyantassa_ {caá¹ƒ0 I 1.10; pÄ• 0 I 1.52}.

chaá¹-á¹-hÄ«niddese tadantassa vidhi Ã±Ä• tabbo.

`rÄ• jassi nÄ• mhiâ€™. rÄ• jinÄ• .

<18> __á¹…Ä• nubandho_ {caá¹ƒ0 I 1.11; pÄ• 0 I 1.53}.

á¹…Ä• nubandho Ä• deso chaá¹-á¹-hÄ«niddiá¹-á¹-hassa antassa Ã±Ä• tabbo.

`gossÄ• vaá¹…â€™. gavassaá¹ƒ.

<19> __á¹-Ä• nubandhonekavaá¹‡á¹‡o sabbassa_ {caá¹ƒ0 I 1.12; pÄ• 0 I 1.55; á¹-Ä• nuba
sabbassa (bahÅ«su) }.

yo ca á¹-Ä• nubandho Ä• deso, yo ca anekavaá¹‡á¹‡o Ä• deso, tadubhayaá¹ƒ chaá¹-á¹-hÄ
vaá¹‡á¹‡asamudÄ• yassa Ã±Ä• tabbaá¹ƒ.

á¹-Ä• nubandhe tÄ• va ---

`imassÄ• nitthiyaá¹ƒ á¹-eâ€™. esu.

anekavaá¹‡á¹‡e ---

`animi nÄ• mhiâ€™. anena, iminÄ• .

<20> __Ã±akÄ• nubandhÄ• Ä• dyantÄ• _ {caá¹ƒ0 I 1.13; pÄ• 0 I 1.46}.

Ã±Ä• nubandho Ä• gamo ca kÄ• nubandho Ä• gamo ca kamena chaá¹-á¹-hÄ«niddiá¹-á¹-ha
Ã±Ä• tabbo.

Ã±Ä• nubandhe ---

`brÅ«to tissiÃ±â€™. braviti.

kÄ• nubandhe \Be 9/ ---

`bhÅ«ssa vukâ€™. babhuva.

<21> __mÄ• nubandho sarÄ• namantÄ• paro_ {caá¹ƒ0 I 1.14; pÄ• 0 I 1.47}.

mÄ• nubandho Ä• gamo sarÄ• naá¹ƒ antasaramhÄ• paro hoti.

`najjÄ• yo svÄ• mâ€™. najjÄ• yo sandanti. `maá¹ƒ vÄ• rudhÄ• dÄ«naá¹ƒâ€™. rundhati. `ja
jÄ«rati, sÄ«dati.

imasmiá¹ƒ byÄ• karaá¹‡e anekasaratÄ• nÄ• ma nadÄ«, purisa iccÄ• dÄ«su liá¹…gapades
pacaiccÄ• dÄ«su dhÄ• tupadesu natthi. sabbadhÄ• tuyo byaÃ±janantÄ• eva honti, dhÄ• tv
tasmÄ• najjÄ• yoti ettha Ä«-kÄ• ro antasaro nÄ• ma. tato `najjÄ• yo svÄ• mâ€™ iti suttena
rundhatÄ«ti ettha pana u-kÄ• ro antasaro nÄ• ma, tato ``maá¹ƒ vÄ• rudhÄ• dÄ«naâ€™â€™
evaá¹ƒ jÄ«rati, sÄ«dati iccÄ• dÄ«su. mrammapotthakesu pana ``mÄ• nubandho padÄ• nam
so sÄ«haá¸·apotthakehi na sameti.

<22> __vippaá¹-isedhe_ {caá¹ƒ0 I 1.16; pÄ• 0 I 4.2}.

samÄ• navisayÄ• naá¹ƒ dvinnaá¹ƒ vidhÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±apaá¹-isedharahite á¹-hÄ•
okÄ• saá¹ƒ labhati.

cattÄ• rome bhikkhave dhammÄ• {aá¹…guttaranikÄ• ye} -ettha cattÄ• rimeti pubbalope sa
labhati.

<23> __saá¹…keto nÄ• vayavonubandho_ {caá¹ƒ0 I 1.5}.

yo vaá¹‡á¹‡o payogassa avayavo na hoti, suttesu saá¹…ketamatto hoti, so __anubandho_

`gossÄ• vaâ€™ \Be 10/. gavassaá¹ƒ-etena padarÅ«pavidhÄ• ne anubandho upayogaá¹ƒ n

<24> __vaá¹‡á¹‡aparena savaá¹‡á¹‡opi_.

vaá¹‡á¹‡asaddo paro etasmÄ• ti vaá¹‡á¹‡aparo, vaá¹‡á¹‡aparena rassasarena savaá¹‡á¹‡
avaá¹‡á¹‡oti vutte Ä• -kÄ• ropi gayhati a-kÄ• ro cÄ• ti vuttaá¹ƒ hoti. evaá¹ƒ ivaá¹‡á¹‡uvaá¹‡

<25> __ntuvantumantÄ• vantutavantusambandhÄ«_ {ntu vantumantvÄ• vantutavantu saml

ntuiti vutte vantu, mantu, Ä• vantu, tavantÅ«naá¹ƒ sambandhÄ«bhÅ«to ntukÄ• ro gayhati.

`ntantÅ«naá¹ƒ nto yomhi paá¹-hameâ€™. guá¹‡avanto, satimanto, yÄ• vanto, bhuttavanto.

saá¹…ketarÄ• si niá¹-á¹-hito.

sandhividhÄ• na

atha sandhividhÄ• naá¹ƒ dÄ«piyate.

lopo, dÄ«gho, rasso, vuddhi, Ä• deso, Ä• gamo, dvibhÄ• vo, vipallÄ• so.

loparÄ• si

<26> __saro lopo sare_ {Katthaci 12; rÅ«0 13; nÄ«0 30}.

luppatÄ«ti lopo. sare pare sarÅ«po vÄ• asarÅ«po vÄ• pubbo saro lopo hoti.

sarÅ«pe tÄ• va ---

avaá¹‡á¹‡e-lokaggo \Be 11/ {Ap thera I 12.57}, bhavÄ• savo, {Dhs 1102} avijjÄ• savo {Dhs
{Vibh 949}.

ivaá¹‡á¹‡e-munindo, munÄ«rito, varavÄ• dÄ«rito, itthindriyaá¹ƒ {Vibh 219}.

uvaá¹‡á¹‡e-bahÅ«pakÄ• ro {J I 22.588}, bahukÄ• Å«mi bahÅ«mi, sarabhuyÄ• Å«mi sarab
sarabhÅ«dakaá¹ƒ.

asarÅ«pe ---

sotindriyaá¹ƒ {Vibh 219}, kÄ• mupÄ• dÄ• naá¹ƒ, bhavesanÄ• {DN III 305}, bhavogho {Dhs
III 381}, diá¹-á¹-hÄ• nusayo {Vibh 949}, diá¹-á¹-hupÄ• dÄ• naá¹ƒ, diá¹-á¹-hekaá¹-á¹-haá¹ƒ, d
1156}, mudindriyaá¹ƒ {Vin I 9}, puttÄ• matthi {Dhp 62}, urassa dukkho {Vin IV 402}, asantet
{Dhp 304} iccÄ• di.

iti pubbaloparÄ• si.

<27> __paro kvaci_ {Katthaci 13; rÅ«0 15; nÄ«0 31}.

pubbasaramhÄ• sarÅ«po vÄ• asarÅ«po vÄ• paro saro kvaci lopo hoti.

sarÅ«pe tÄ• va ---

taá¹ƒ kadÄ• ssu bhavissati {J II 22.144 Ä• dayo; taá¹ƒ kudassu}, kudÄ• ssu nÄ• ma dumme
karissati {Dhp 376}, yadÄ• ssa sÄ«laá¹ƒ paÃ±Ã±aÃ±ca {J II 22.1474}, tadÄ• ssu kaá¹‡haá¹ƒ
-kaá¹‡hanti mahÄ• kaá¹‡hagoá¹‡aá¹ƒ, taá¹‡hÄ• ssa vippahÄ«nÄ• , mÄ• ssu \Be 12/ kujjha
vÄ• ssa pariyeseyya {Vin III 167, 171}, Ä• gatÄ• ttha tumhe, sotukÄ• mÄ• ttha tumhe, mÄ• y
papaá¹ƒ avinduá¹ƒ {J I 1.2} -pavaá¸• á¸• haá¹ƒ Ä• paá¹ƒ labhiá¹ƒsÅ«tyattho, nÄ• laá¹ƒ kaba
1.27} -pa+Ä• dÄ• taveti chedo, gaá¹‡hituntattho, ruppatÄ«ti rÅ«paá¹ƒ, bujjhatÄ«ti buddho-dA
tappati, itthÄ«va gacchati, nadÄ«va sandati, mÄ• tupaá¹-á¹-hÄ• naá¹ƒ, pitupaá¹-á¹-hÄ• naá¹
Ä• dikalyÄ• á¹‡Ä• {Vin II 399} iccÄ• di.

asarÅ«pe ---

itissa {Vin IV 465}, itipi {Vin III 1}, assamaá¹‡Ä«si {Vin III 135}, akataÃ±Ã±Å«si {Dhp 383}, v
sohaá¹ƒ, yassadÄ• ni {Vin I 242}, chÄ• yÄ• va anapÄ• yinÄ« {Dhp 2}, mÄ• disesu kathÄ• va
madhuvÄ• maÃ±Ã±ati bÄ• lo {Dhp 69}, cakkhundriyaá¹ƒ {Vibh 219}, dveme bhikkhave dha
bhikkhave dhammÄ• {AN a III 17} iccÄ• di.

kvacÄ«ti kiá¹ƒ? katamÄ• cÄ• nanda aniccasaÃ±Ã±Ä• {AN c 10.60}.

iti paraloparÄ• si.

<28> __na dve vÄ• _.

dve pubbaparasarÄ• kvaci lopÄ• na honti vÄ• .

appamÄ• do amataá¹ƒ padaá¹ƒ {Dhp 21}, ko imaá¹ƒ pathaviá¹ƒvicessati {Dhp 44}.

kvacitveva? sotindriyaá¹ƒ {Vibh 219}, cakkhundriyaá¹ƒ {Vibh 219},

vÄ• ti kiá¹ƒ \Be 13/? komaá¹ƒ vasaliá¹ƒ parÄ• masissati.

ito paá¹-á¹-hÄ• ya yÄ• vasandhikaá¹‡á¸• Ä• vasÄ• nÄ• yuttaá¹-á¹-hÄ• nesu sabbattha kva
vattante. tattha kvacisaddo nÄ• nÄ• payogaá¹ƒ dasseti. vÄ• saddo ekapayogassa nÄ• nÄ•
lopanisedho.

<29> __parasarassa_.

niggahÄ«tamhÄ• parasarassa kvaci lopo hoti vÄ• .

tvaá¹ƒsi {Pv 47; J II 22.764}, candaá¹ƒva vimalaá¹ƒ suddhaá¹ƒ {Dhp 413; Sn 642}, cakkaá¹
{Dhp 1}, halaá¹ƒdÄ• ni pakÄ• situá¹ƒ {Vin I 8}, kinti vadeyyaá¹ƒ, cÄ«varanti, pattanti, bhikkh

iti saraloparÄ• si.

<30> __saá¹ƒyogÄ• di lopo_.

saá¹ƒyogassa Ä• dibhÅ«to byaÃ±jano kvaci lopo hoti vÄ• .

pupphaá¹ƒsÄ• uppajjati {Vin III 36} --- idha pubbasuttena saralopo, evaá¹ƒsa te Ä• savÄ•
24}, sace bhutto bhaveyyÄ• haá¹ƒ, sÄ• jÄ«vo garahito mama {Mil VI 1.5} - assa+Ä• jÄ«voti
attho.

tÄ«su byaÃ±janesu sarÅ«pÄ• naá¹ƒ dvinnaá¹ƒ Ä• dibyaÃ±janassa lopo --- agyÄ• gÄ• raá¹
vutyassa, vityÄ• nubhÅ«yate, ekasataá¹ƒ khatyÄ• {J II 22.594}, ratyo, ratyÄ• , ratyaá¹ƒ, sak
devÄ• namindo {SN a I 268}, iccÄ• di.

sarÅ«pÄ• nanti \Be 14/ kiá¹ƒ? titthyÄ• puthuso vadanti {Sn 897}, catutthyantaá¹ƒ, chaá¹-á¹
cakkhvÄ• bÄ• dhaá¹ƒ, vatthvettha.

iti byaÃ±janaloparÄ• si.

<31> __lopo_.

niggahÄ«tassa kvaci lopo hoti vÄ• .

sare pare tÄ• va ---

evÄ• haá¹ƒ cintayitvÄ• na {Bv II 27}, pupphadÄ• naá¹ƒ adÄ• sahaá¹ƒ-adÄ• siá¹ƒ+ahanti ch
pubbasaralopo, tuyhatthÄ• ya mahÄ• muni, tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ {DN II 178}, tÄ• sÄ•
709}, tesÄ• haá¹ƒ evaá¹ƒ vadÄ• mi, paÃ±cannetaá¹ƒ dhammÄ• naá¹ƒ adhivacanaá¹ƒ, chan
adhivacanaá¹ƒ, samaá¹‡a tveva pucchÄ• mi {J II 22.253 samaá¹‡a teva}, brÄ• hmaá¹‡a tve
brÄ• hmaá¹‡a teva} -tvaá¹ƒ+evÄ• ti chedo, vidÅ«naggamiti.

byaÃ±jane pare ---

taá¹ƒ tuyhamÅ«le paá¹-idesemi.

gÄ• thÄ• yaá¹ƒ ---

ariyasaccÄ• nadassanaá¹ƒ {Khp 5.11}, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ {Dhp 183}, khandh
dhÄ• tuÄ• yatanÄ• na ca {Dhs-a nidÄ• nakathÄ• }.

mÄ• game pare ---

garuá¸·o uragÄ• miva {J I 4.124 supaá¹‡á¹‡o}, dhammo arahatÄ• miva {DN II 348}, Ä• loko
bako kakkaá¹-akÄ• miva {J I 1.38}, nabhaá¹ƒ tÄ• rakitÄ• miva {J II 22.1989 tÄ• rÄ• citÄ• miv
hatthagatÄ• miva {J II 22.2336} -etesu mÄ• game bindulopo, byaÃ±jane pubbasaradÄ«gho

tathÄ• saá¹ƒupasaggassa bindulope antasaradÄ«gho ---

sÄ• rÄ• go, sÄ• ratto, avisÄ• hÄ• ro, sÄ• rambho, sÄ• raddho, sÄ• ketaá¹ƒ nagaraá¹ƒ, sÄ•
atthÄ«ti sÄ• mÄ«.

samÄ• se tumantamhi niccaá¹ƒ ---

kattukÄ• mo, gantukÄ• mo iccÄ• di.

iti binduloparÄ• si.

<32> __syÄ• dilopo pubbassekassa_.

vicchÄ• yaá¹ƒ ekassa vibhatyantassa padassa dvitte kate pubbapadassa syÄ• dilopo hoti.

ekekaá¹ƒ, ekekÄ• ni, ekekena, ekekassa iccÄ• di.

mÄ• game ---

ekamekaá¹ƒ, ekamekÄ• ni iccÄ• di.

iti syÄ• diloparÄ• si.

appavidhÄ• namuccate.

<33> __tadaminÄ• dÄ«ni_ {caá¹ƒ0 V 2.I 27; pÄ• 0 VI 3.109; mu0 II 34; kÄ• 0 II 27}.

mahÄ• vuttisuttamidaá¹ƒ, tadaminÄ• dÄ«ni padarÅ«pÄ• ni iminÄ• nipÄ• tanena sijjhantÄ«t

saralopo byaÃ±jane ---

lÄ• bu=alÄ• bu \Be 16/, pidhÄ• naá¹ƒ=apidhÄ• naá¹ƒ, dvÄ• raá¹ƒ pidahitvÄ• =apidahitvÄ• ,
ratnaá¹ƒ=ratanaá¹ƒ, nhÄ• naá¹ƒ=nahÄ• naá¹ƒ, asnÄ• ti=asanÄ• ti, hanti=hanati, hanti kuddh
phalaá¹ƒ ve kadaliá¹ƒ hanti {AN a IV 68}, sakkÄ• ro kÄ• purisaá¹ƒ hanti. katthaci bahuvacan
vikkosamÄ• nÄ• tibbÄ• hi, hanti nesaá¹ƒ varaá¹ƒ varaá¹ƒ {J II 22.2370}.

ivaá¹‡á¹‡alope ---

Ä• rÄ• marukkhacetyÄ• ni=cetiyÄ• ni {Dhp 188}, athatthekasataá¹ƒ khatyÄ• {J II 22.594} =
puthuso vadanti {Sn 897}. tithyÄ• puthuso niviá¹-á¹-hÄ• {Sn 898} =titthiyÄ• . viddhasto=vid
utrasto=utrÄ• sito, sneho=sineho, klesavatthÅ«ni=kilesavatthÅ«ni, kriyÄ• =kiriyÄ• , plavanti=

uvaá¹‡á¹‡alope ---

paddhÄ• ni=padumÄ• ni, usmÄ• =usumÄ• iccÄ• di.

saá¹ƒyogÄ• dibyaÃ±janalopo ca ---

puttÄ• naÃ±hi vadho dukho, mÄ• tigho labhate dukhaá¹ƒ, appassÄ• dÄ• kÄ• mÄ• dukhÄ•
{J II 19.118}, sekho=sekkho, apekhÄ• =apekkhÄ• , upasampadÄ• pekho=upasampadÄ• pe

sarena saha byaÃ±janalopo ---

paá¹-isaá¹…khÄ• yoniso {AN b VI 58}, akkhÄ• ti=akkhÄ• yati, gandhaá¹ƒ ghÄ• ti=ghÄ• yat
pariÃ±Ã±Ä• =pariÃ±Ã±Ä• ya, adhiá¹-á¹-hÄ• =adhiá¹-á¹-hÄ• ya, patiá¹-á¹-hÄ• =patiá¹-á¹-hÄ•
{Vin I 134} \Be 17/, assavanatÄ• dhammassa parihÄ• yanti {Vin I 8}, vipÄ• ko tadÄ• ramma
{Paá¹-á¹-h III 1.98}, dasÄ• haparamatÄ• dhÄ• retabbaá¹ƒ {Vin III 462}, nÄ• yaá¹ƒ brÄ• hma
tilodano hehiti {J I 8.1}, visasenova gÄ• rayho, yassatthÄ• rukkharopakÄ• {J I 3.54} =visas
evaá¹ƒnÄ• mako rÄ• jÄ• eva, yassatthÄ• dÅ«ramÄ• yanti {J I 3.28} --- yassÄ• ti udarassa,
I 9.66}, upÄ• dÄ• rÅ«paá¹ƒ, anupÄ• dÄ• vimutto, saddhÄ• pabbajito, upanidhÄ• paÃ±Ã±att
yÄ• ti=yÄ• yati, vÄ• ti=vÄ• yati, nibbÄ• ti=nibbÄ• yati, nibbanti=nibbÄ• yanti, pahÄ• ti=pahÄ
sappatisso=sappatissayo, suhado=suhadayo=sabbattha yalopo,

mukharo=mukhakharo, vÄ• cÄ• karaá¹‡o=vÄ• kkaraá¹‡o, vÄ• cÄ• patho=byappatho=vÄ• s
byÄ• kho=evaá¹ƒ viya kho=vissa byattaá¹ƒ, dÄ«gho ca yalopo ca.

lolupo, momuho, kukkuco, susukho, roruvoiccÄ• dÄ«su pana atisayatthadÄ«panatthaá¹ƒ pa
pubbapadesu akkharalopo.

padalopo Ä• dimajjhantesu ---

datto=devadatto, assehi yutto ratho=assaratho, rÅ«pabhavo=rÅ«paá¹ƒ, arÅ«pabhavo=arÅ«

loparÄ• si niá¹-á¹-hito.

dÄ«gha, rassarÄ• si

atha \Be 18/ dÄ«gha, rassÄ• dÄ«piyante.

<34> __sesÄ• dÄ«ghÄ• _.

pakkhittamidaá¹ƒ suttaá¹ƒ. luttehi vÄ• Ä• desakatehi vÄ• vaá¹‡á¹‡ehi sesÄ• rassasarÄ•

pubbalutte tÄ• va ---

tatrÄ• yamÄ• di bhavatiá¹ƒ {Dhp 375}, tatrÄ• bhiratimiccheyya {Dhp 88; SN c V 198}, buddh
vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ {Sn 183}, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ {Dhp 404; Sn 633}, c
II 349}, tathÅ«pamaá¹ƒ dhammavaraá¹ƒ adesayi {Khp 6.13}, tesaá¹ƒ vÅ«pasamo sukho {DN

paralutte ---

ajitÄ• ti bhagavÄ• avoca {Sn 1039, 1041}, sumedho sÄ• jÄ• to cÄ• ti, ruppatÄ«ti rÅ«paá¹ƒ bujjhatÄ«ti buddho, sÄ• dhÅ«tipatissuá¹‡itvÄ• {Dhp-a I 4 kÄ• á¸·ayakkhinÄ«vatthu}, kiá¹ƒsÅ purisassa seá¹-á¹-haá¹ƒ {Sn 184} iccÄ• di.

bindulutte ---

tÄ• sÄ• haá¹ƒ {Vin IV 709}, tesÄ• haá¹ƒ {J II 22.313}.

Ä• desesu ---

myÄ• yaá¹ƒdhammo {Vin I 7}, svÄ• haá¹ƒ {Pv 485}, vityÄ• nubhÅ«yate iccÄ• di.

yadipi imÄ• ni rÅ«pÄ• ni byaÃ±jane uparisuttena sijjhanti, luttÄ• desesu pana niccamiva dÄ«ghasiddhiÃ±Ä• panatthaá¹ƒ idaá¹ƒ suttaá¹ƒ pakkhittanti daá¹-á¹-habbaá¹ƒ.

<35> __byaÃ±jane dÄ«gharassÄ• _ {Katthaci 25, 26; nÄ«0 35, 36, 64, 71, 165, 179}.

byaÃ±jane \Be 19/ pare rassadÄ«ghÄ• naá¹ƒ kvaci dÄ«gha, rassÄ• honti vÄ• . tattha dÄ«g gÄ• thÄ• vasena vÄ• Ä• gamavasena vÄ• vacanasukhavasena vÄ• buddhisukhavasena v

tattha gÄ• thÄ• vasena tÄ• va ---

madhuvÄ• maÃ±Ã±ati bÄ• lo {Dhp 69}, khantÄ« ca sovacassatÄ• {Khp 5.10}, evaá¹ƒ gÄ• n ujÅ« ca suhujÅ« ca {Khp 9.1} iccÄ• di.

Ä• game ---

uragÄ• miva {J I 7.30}, arahatÄ• miva {DN II 348}, passatÄ• miva {Sn 769} iccÄ• di. gÄ• thA

vacanasukhaÃ±ca buddhisukhaÃ±ca purime sesadÄ«ghepi labbhati.

tattha vacanasukhe ---

chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ {Vin II 97}, pakaá¹-á¹-haá¹ƒ vacanaá¹ƒ pÄ• vacanaá¹ƒ, pÄ• sÄ• megho, nagaraá¹ƒ pÄ• visi, pÄ• vekkhi, pÄ• risuddhi, pÄ• á¹-ipado, caturÄ• sÄ«tisahassÄ•

buddhisukhaá¹ƒ nÄ• ma padaccheda Ã±Ä• á¹‡asukhaá¹ƒ. tattha ---

sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ {Vin III 1}, sÄ• tthikÄ• dhammadesanÄ• , cakkhumÄ• ssa yath

bindulutte pana sÄ• rÄ• go, sÄ• ratto iccÄ• dÄ«ni pubbe uddhaá¹-Ä• niyeva.

iti dÄ«gharÄ• si.

rassasandhimhi \Be 20/ gÄ• thÄ• vasena tÄ• va ---

yiá¹-á¹-haá¹ƒ vahutaá¹ƒ va loke {Dhp 108}, bhovÄ• di nÄ• ma so hoti {Dhp 396; Sn 625}, yat iccÄ• di.

Ä• game ya, ra, dÄ• gamesu pubbarasso ---

yathayidaá¹ƒ {AN a I 1-4}, tathayidaá¹ƒ, yathariva amhÄ• kaá¹ƒ bhagavÄ• , tathariva bhikkh samÄ• care {SN a I 112}, sammadakkhÄ• to mayÄ• satisambojjhaá¹…go {SN c V 194} iccÄ

saá¹ƒ yogarasso nÄ• ma bahulaá¹ƒ labbhati ---

akkamo, parakkamo, akkhÄ• to, aÃ±Ã±Ä• , aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• taá¹ƒ bhagavÄ• , a attharaá¹‡aá¹ƒ, apphoá¹-eti, alliyati, acchindati, assÄ• do, Ä• bhassaro, pabhassaro, sabba jhÄ• nassa lÄ• bhimhi vasimhi {Vin III 203-204}.

tÄ• , topaccayesupi rasso ---

kataÃ±Ã±utÄ• , atthaÃ±Ã±utÄ• , dhammaÃ±Ã±utÄ• , kaÃ±Ã±ato, nadito, vadhuto.

samÄ• se ---

itthipumaá¹ƒ, itthiliá¹…gaá¹ƒ, itthibhÄ• vo, sabbaÃ±Ã±ubuddho iccÄ• di.

iti rassarÄ• si.

dÄ«gha, rassarÄ• si niá¹-á¹-hito.

vuddhirÄ• si

atha \Be 21/ vuddhisandhi dÄ«piyate.

<36> __yuvaá¹‡á¹‡Ä• nameo luttÄ• _ {Katthaci 14; rÅ«0 16; nÄ«0 34}.

luttÄ• pubbasaramhÄ• vÄ• parasaramhÄ• vÄ• sesÄ• naá¹ƒ ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹

paraivaá¹‡á¹‡e ---

bandhusseva samÄ• gamo, ateva me acchariyaá¹ƒ {J II 22.1988}, vÄ• teritaá¹ƒ, jineritaá¹ƒ.

parauvaá¹‡á¹‡e ---

gaá¹…godakaá¹ƒ, pattaá¹ƒ vodakaá¹ƒ katvÄ• {Vin II 376}, saá¹…khyaá¹ƒ {Sn 754} nopeti v
udakomiva jÄ• taá¹ƒ.

kriyÄ• padesu ---

veti, apeti, upeti, apekkhÄ• , upekkhÄ• iccÄ• di.

pubbaivaá¹‡á¹‡e ---

rathesabho, janesabho, munelayo iccÄ• di- tattha rathÄ«naá¹ƒ Ä• sabho jeá¹-á¹-hakoti rath
rathavantÄ• naá¹ƒ ratharuá¸·hÄ• naá¹ƒ yodhÄ• nanti attho. janÄ«naá¹ƒ Ä• sabho janesabho
janavantÄ• naá¹ƒ issarÄ• naá¹ƒ. munÄ«naá¹ƒ Ä• layo vihÄ• ro munelayo.

pubbauvaá¹‡á¹‡e ---

sundarÄ• itthÄ« sotthi, sundaro attho yassÄ• ti sotthi, rassattaá¹ƒ, maá¹…galaá¹ƒ.

vuddhirÄ• si niá¹-á¹-hito.

Ä• desasandhi

athÄ• desasandhi \Be 22/ dÄ«piyate.

<37> __yavÄ• sare_ {Katthaci 18, 19, 21, 45; nÄ«0 44, 46, 47, 51, 58}.

sare pare ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ ya, vÄ• desÄ• honti vÄ• .

ivaá¹‡á¹‡e ---

paá¹-isanthÄ• ravutyassa {Dhp 376}, sabbÄ• vityÄ• nubhÅ«yate, kyÄ• haá¹ƒ aparajjhÄ• m
paá¹-hamaá¹ƒ bindhulopo, sutÄ• ca paá¹‡á¸• itÄ• tyattha, sutÄ• ca paá¹‡á¸• itÄ• tyamhÄ•
senÄ• patÄ«tyÄ• haá¹ƒ {J II 21.94}, iccetaá¹ƒ kusalaá¹ƒ {Vin III 411}, iccassa vacanÄ«yaá¹ƒ
paccuttaritvÄ• , paccÄ• harati {Vin III 305-307}, pacceti, paccayo, acceti, accayo {DN I 251},
majjhimo khaá¹‡á¸• o {J I 7.33} --- atireko ayaá¹ƒ majjhimo khaá¹‡á¸• otyattho, apuccaá¹‡á¸
aputiaá¹‡á¸• atÄ• tyattho, jaccandho, jaccaghÄ• nako, jacceá¸·ako, abbhuggacchati, abbhe
191}, ajjhokÄ• so ajjhÄ• gamÄ• iccÄ• di.

vÄ• tveva? itissa muhuttampi {Vin IV 465}, atisigaá¹‡o, adhÄ«ritaá¹ƒ.

ettha ca iccetantiÄ• dÄ«su iminÄ• suttena iti, pati, atiputi, jÄ• ti, abhi, adhisaddÄ• naá¹ƒ iva
yattaá¹ƒ, `tavagga, varaá¹‡Ä• naâ€™ ... nti suttena yamhi tavaggassa cattaá¹ƒ, `vagga, la,
suttena yassa pubbarÅ«pattaá¹ƒ, abhi, adhisaddesu pana `catutthadutiyesvesaâ€™ ... nti s
vaggacatutthÄ• naá¹ƒ tatiyattaá¹ƒ.

uvaá¹‡á¹‡e \Be 23/ ---

cakkhvÄ• bÄ• dhamÄ• gacchati, pÄ• tvÄ• kÄ• si {MN II 308}, vatthvettha vihitaá¹ƒ niccaá¹ƒ
madhvÄ• savo {Vin IV 328}, anvayo, anveti, svÄ• kkhÄ• to {Vin I 26, 62}, svÄ• kÄ• ro {Vin I
iccÄ• di.

<38> __eonaá¹ƒ_ {Katthaci 17, 18; rÅ«0 19, 20; nÄ«0 43, 44}.

sare pare e, onaá¹ƒ ya, vÄ• deso hoti vÄ• .

kyassa byapathayo assu {Sn 967}, kyassu idha gocarÄ• {Sn 967} -ke+assa puggalassÄ• t
vacanapathÄ• , yathÄ• nÄ• maá¹ƒ tathÄ• jhassa-ce+assÄ• ti chedo, tyÄ• haá¹ƒ evaá¹ƒ va
pahÄ«nÄ• honti, putto tyÄ• haá¹ƒ mahÄ• rÄ• ja {J I 1.7}, pabbatyÄ• haá¹ƒ gandhamÄ• dan
myÄ• yaá¹ƒ dhammo {Vin I 7}, yyassa vippaá¹-isÄ• rajÄ• , yyassa te honti anatthakÄ• mÄ•
samaá¹‡e-ettha ca avisiá¹-á¹-hepi vacanasadde ye+assÄ• ti padacchedabuddhisukhatthaá¹
potthakÄ• ropanaá¹ƒ yujjatiyeva, yathÄ• taá¹ƒ? `yadÄ• ssa sÄ«laá¹ƒ paÃ±Ã±aÃ±caâ€™ {J
viya, kvatthosi jÄ«vitena me, yÄ• vatakvassa kÄ• yo, tÄ• vatakvassa byÄ• mo {DN II 35}, at
khvetaá¹ƒ brÄ• hmaá¹‡a, yatvÄ• dhikaraá¹‡aá¹ƒ {DN I 213}, yvÄ• haá¹ƒ, svÄ• haá¹ƒ iccÄ• d

vÄ• tveva? so ahaá¹ƒ vicarissÄ• mi {Sn 194}, so ahaá¹ƒ bhante.

<39> __yuvaá¹‡á¹‡Ä• namiyaá¹…uvaá¹…_ {moga0 5-136 (yuvaá¹‡á¹‡Ä• na miya á¹…u va

sare pare ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naá¹ƒ padÄ• naá¹ƒ iyaá¹…, uvaá¹…Ä• desÄ• honti vÄ
antÄ• desattho. evaá¹ƒ sabbattha.

idha \Be 24/ ekekassa padassa rÅ«padvayaá¹ƒ vuccate.

ivaá¹‡á¹‡e ---

tiyantaá¹ƒ tyantaá¹ƒ --- tattha tiyantanti iminÄ• suttena siddhaá¹ƒ, tyantanti `yavÄ• sareâ€
evaá¹ƒ sesesu. aggiyÄ• gÄ• re agyÄ• gÄ• re, catutthiyatthe {Vin I 37} catutthyatthe, paÃ±ca
pathaviyÄ• kÄ• so pathabyÄ• kÄ• so, viyaÃ±janaá¹ƒ byaÃ±janaá¹ƒ, viyÄ• kato byÄ• kato, v
viyatto byatto, viyÅ«á¸·ho byÅ«á¸·ho, dhammaá¹ƒ adhiyeti ajjheti, patiyeti pacceti pattiyÄ• y
pariyaá¹…ko pallaá¹…ko, vipariyÄ• so vipallÄ• so, idha ekarÅ«paá¹ƒ hoti --- pariyatti, pariya
pallaá¹…koiccÄ• dÄ«su parisadde rassa lattaá¹ƒ katvÄ• issa `yavÄ• sareâ€™ ti yatte kate

uvaá¹‡á¹‡e ---

bhikkhuvÄ• sane, sayambhuvÄ• sane, idhapi rÅ«padvayaá¹ƒ labbhati --- duvaá¹…gikaá¹ƒ=
bhuvÄ• digaá¹‡o=bhvÄ• digaá¹‡o iccÄ• di.

<40> __vitisseve vÄ• _ {rÅ«0 33 (piá¹-á¹-he) }.

evasadde pare itisaddassa i-kÄ• rassa vo hoti vÄ• .

itveva coro aá¹…gulimÄ• lo, samuddotveva saá¹…khyaá¹ƒ {Ud 45} gacchati, mahÄ• udaka
gacchati, mahÄ• sammatotveva paá¹-hamaá¹ƒ akkharaá¹ƒ nibbattaá¹ƒ {DN III 131}, isigilitve
{MN III 133}.

vÄ• ti kiá¹ƒ? iccevattho, samuddoteva saá¹…khyaá¹ƒ gacchati.

suttavibhattena \Be 25/ evasadde pare aÃ±Ã±ati-kÄ• rassa vattaá¹ƒ. vilapatveva so dijo {J
anusetvevassa kÄ• marÄ• go, anusetvevassa rÅ«parÄ• go --- anuseti+eva+assÄ• ti chedo,
kÄ• riyasanniá¹-á¹-hÄ• naá¹ƒ, hoteva vÄ• .

<41> __eonama vaá¹‡á¹‡e_ {Katthaci 27; rÅ« 39; nÄ«0 66, 163-4}.

sarabyaÃ±janabhÅ«te vaá¹‡á¹‡e pare e, onaá¹ƒ attaá¹ƒ hoti vÄ• . tattha essa attaá¹ƒ yebh
dÄ• gamesveva hoti.

akaramhasa te kiccaá¹ƒ {J I 4.29} --- akaramhasetyattho, disvÄ• yÄ• cakamÄ• gate {J I 7.5
paá¹‡á¸• itamÄ• gate {J II 22.783}, yamÄ• hu natthi vÄ«riyanti {J II 18.162} --- ye+Ä• hutyatt
ke+assu, yadeva te jÄ• tinissitÄ• , tadeva te jarÄ• nissitÄ• ye+eva, te+evÄ• ti chedo, sve bh
III 22} --- byaÃ±jane dÄ«gho.

omhi ---

sa sÄ«lavÄ• {Dhp 84}, sa paÃ±Ã±avÄ• , sa ve kÄ• sÄ• vamarahati {Dhp 10}, esa attho, es
dinnamÄ• si janindena {J II 22.2161 (dinnamhÄ• ti janindena) } --- dinno+Ä• sÄ«ti chedo, ma
--- maggo+atthi, aggamakkhÄ• yati {AN a I 47}, paccayÄ• kÄ• rameva ca {Vibh-a 225}, saá¹
cicciá¹-amiva, hiyyo bhavo hiyyattanaá¹ƒ, pÄ• to asanaá¹ƒ pÄ• tarÄ• so, pÄ• tamanusiá¹-á¹-
koá¹‡Ä• gamano, thera vÄ• dÄ• namuttamo --- kakusandhoti ca theroti ca chedo, theravÄ•

suttavibhattena \Be 26/ animittepi hoti. tuvaÃ±ca dhanusekha ca {J I 16.239}, paccayamahÅ
ekakoá¹-á¹-hÄ• so esa, abhilÄ• pamattabhedo esa iccÄ• di.

<42> __gossÄ• vaá¹…_ {Katthaci 22, 78; rÅ«0 28; nÄ«0 52, 229}.

sare pare gossa antassa avaá¹…a hoti.

go ca asso ca gavÄ• ssaá¹ƒ.

suttavibhattena byaÃ±janepi. sagavacaá¹‡á¸• o {AN a IV 108}, paragavacaá¹‡á¸• o.

appavidhÄ• namuccate.

mahÄ• vuttinÄ• avaá¹‡á¹‡assa uttaá¹ƒ, ottaÃ±ca ---

puthujjano, puthubhÅ«to-puthÅ«ti vÄ• eko pÄ• á¹-ipadiko, puthunÄ• puthunÄ«tipi dissati, a
apekkhiyÄ• naapekkhitvÄ• tyattho. evaá¹ƒ anumodiyÄ• no, marÄ«cikÅ«pamaá¹ƒ abhisambu
khÄ• dantu, jÄ«va tvaá¹ƒ saradosataá¹ƒ {J I 2.9}, rattidivova so dibbo, mÄ• nusaá¹ƒ
saradosataá¹ƒ-vassasatantyattho, anuyanti disodisaá¹ƒ {DN III 281}, sampatanti disodisaá¹ƒ
disantyattho, parosataá¹ƒ, parosahassaá¹ƒ, aÃ±Ã±oÃ±Ã±aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ, ponop
ponobbhavikÄ• taá¹‡hÄ• -punoti vÄ• eko nipÄ• to, puno tassa mahe sino, puno pattaá¹ƒ g

puno atthi, mama tuyhaÃ±ca saá¹…gamo, na puno amatÄ• kÄ• raá¹ƒ, passissÄ• mi mukha

ivaá¹‡á¹‡assa attaá¹ƒ, uttaá¹ƒ, ettaÃ±ca ---

tadaminÄ• petaá¹ƒ pariyÄ• yena veditabbaá¹ƒ-taá¹ƒ etaá¹ƒ atthajÄ• taá¹ƒ iminÄ• pariyÄ• y
sakiá¹ƒ Ä• gacchati sÄ«lenÄ• ti \Be 27/ sakadÄ• gÄ• mÄ«, itthiyÄ• bhÄ• vo itthattaá¹ƒ, evu
chedo, tvaá¹ƒ no satthÄ• mahÄ• mune, atthadhammavidÅ« ise.

uvaá¹‡á¹‡assa ittaá¹ƒ, ottaÃ±ca ---

mÄ• tito {DN I 303}, pitito, mÄ• tipakkho, pitipakkho, mÄ• tigho {J II 19.118}, pitigho, mattika
{Vin III 34}, pettikaá¹ƒ dhanaá¹ƒ, api no lacchasi, kacci no tumhe yÄ• petha, kathaá¹ƒ no tur
sotukÄ• mattha no tumhe bhikkhave, na no samaá¹ƒ atthi {Khp 6.3}, na hi no saá¹…karante
no koci pariyÄ• yo {J I 5.110 (na hi no koci pariyÄ• yo) } --- imesu tÄ«su nusaddo ekaá¹ƒsat
ceva {J I 1.94 sotatto sosindo ceva; MN I 157} --- suá¹-á¹-hu sÄ«talo suá¹-á¹-hu santattotyat
jÄ• taá¹ƒ jambonadaá¹ƒ.

essa ittaá¹ƒ ---

okandÄ• masi bhÅ«tÄ• ni, pabbatÄ• ni vanÄ• ni ca {J II 22.2173} --- avakandÄ• masetyatth
brahmuno, tadajja tuyhaá¹ƒ dassÄ• ma {DN II 370}, idha hemantagimhisu {Dhp 286}, buddh
cetaputtihi {Cp 1.106} --- cetaputtehi saddhintyattho.

ossa uttaá¹ƒ ---

manuÃ±Ã±aá¹ƒ, na tenatthaá¹ƒ abandhisu {J I 6.7} --- so tena vacanena atthaá¹ƒ na aband
avhÄ• yantu su yuddhena {J II 22.871} --- so \Be 28/ pahÄ• ravacanena maá¹ƒ avhayantoty
santÄ• {J I 1.146} --- no hanukÄ• ekantaá¹ƒ khinnÄ• dukkhapattÄ• tyattho.

vikÄ• rasandhipi Ä• desasandhirÅ«pattÄ• idha saá¹…gayhati.

iti sarÄ• desarÄ• si.

kavaggato paá¹-á¹-hÄ• ya vaggÄ• vaggabyaÃ±janÄ• naá¹ƒ Ä• deso dÄ«piyate.

<43> __vaggalasehi te_.

paÃ±cavaggehi ca la, sehi ca parassa ya-kÄ• rassa kvaci te eva vagga la, sÄ• honti vÄ• y

ya-kÄ• ro pubbarÅ«pattaá¹ƒ Ä• pajjatÄ«ti vuttaá¹ƒ hoti.

nipaccatÄ«ti nipako, nipakassa bhÄ• vo nepakkaá¹ƒ, vipÄ• ko eva vepakkaá¹ƒ, vattabbanti
vÄ• . pamukhe sÄ• dhu pÄ• mokkhaá¹ƒ --- yassa pubbarÅ«patte kate Ä• didutiyassa paá¹-h
sobhaggaá¹ƒ, dobhaggaá¹ƒ, bhuÃ±jitabbanti bhoggaá¹ƒ, yuÃ±jitabbanti yoggaá¹ƒ, kukkucab
vattabbanti vÄ• ccaá¹ƒ, vuccate, paccate, vaá¹‡ijÄ• naá¹ƒ kammaá¹ƒ vÄ• á¹‡ijjaá¹ƒ, bhuÃ±j
yuÃ±jitabbanti yojjaá¹ƒ.

<44> __tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• _ {Katthaci 269, 41; nÄ«0 104, 106

Ä• desabhÅ«te vÄ• vibhattibhÅ«te vÄ• paccayabhÅ«te vÄ• ya-kÄ• re pare tavaggÄ• naá
ba, ya, Ã±Ä• desÄ• honti vÄ• yathÄ• kkamaá¹ƒ.

pokkharaÃ±Ã±o, pokkharaÃ±Ã±Ä• , pokkharaÃ±Ã±aá¹ƒ, samaá¹‡assa bhÄ• vo sÄ• maÃ±Ã
iccetaá¹ƒ kusalaá¹ƒ {Vin III 411} iccÄ• dÄ«ni `yavÄ• sareâ€™ ti sutte udÄ• haá¹-Ä• ni.

paá¹‡á¸• itassa \Be 29/ bhÄ• vo paá¹‡á¸• iccaá¹ƒ, santassa bhÄ• vo saccaá¹ƒ, tathassa bh
yajjevaá¹ƒ-yadi+evaá¹ƒ, najjo, najjÄ• , najjaá¹ƒ, suhadassa bhÄ• vo sohajjaá¹ƒ, vattabbanti
upasampajja viharati {Dhs 160}, upasampajjati, ajjhokÄ• so, bojjhaá¹…go, bojjhÄ• , bodhiyÄ
bojjhaá¹ƒ, bujjhati, ponopuÃ±Ã±aá¹ƒ, thanato sambhÅ«taá¹ƒ thaÃ±Ã±aá¹ƒ.

pavagge yassa pubbarÅ«paá¹ƒ ---

vappate, luppate, abbhuggato, abbhokÄ• so, usabhassa bhÄ• vo osabbhaá¹ƒ, labhiyateti la
hitaá¹ƒ gammaá¹ƒ, opammaá¹ƒ, sokhummaá¹ƒ, Ä• gamma, upagamma, gamiyateti gammo
rammate.

`tavagga varaá¹‡Ä• na ... â€™ nti iminÄ• suttena yamhi rassa yattaá¹ƒ ---

kayyate kariyate, ayyo ariyo.

`vaggalasehi teâ€™ ti lato yassa pubbarÅ«paá¹ƒ ---

pallaá¹…ko, vipallÄ• so, kosallaá¹ƒ, pattakallaá¹ƒ.

`tavaggavaraá¹‡Ä• na ... â€™ nti yamhi vassa battaá¹ƒ ---

puthabyÄ• , puthabyaá¹ƒ, bhÄ• tu apaccaá¹ƒ bhÄ• tabyo, korabyo, dive bhavaá¹ƒ dibbaá¹ƒ

`vaggalasehi teâ€™ ti sato yassa pubbarÅ«paá¹ƒ ---

rahasi bhavaá¹ƒ rahassaá¹ƒ, somanassaá¹ƒ, domanassaá¹ƒ, sovacassaá¹ƒ, dovacassaá¹ƒ
sÄ• gamo, bhÄ• sitabbanti bhassaá¹ƒ, Ä• dissa=Ä• disitvÄ• , uddissa=uddisitvÄ• , upavass
samphussa=samphusitvÄ• , tussati, dussati, nassatiiccÄ• di.

<45> __tathanarÄ• naá¹ƒ_ \Be 30/ __á¹-aá¹-haá¹‡alÄ• _ {rÅ«0 3 (piá¹-á¹-he) }.

tÄ• dÄ«naá¹ƒ á¹-Ä• diÄ• desÄ• honti vÄ• .

tassa á¹-attaá¹ƒ ---

paá¹-ihaÃ±Ã±ati, paá¹-aggi dÄ• tabbo, paá¹-icchanno, paá¹-ippanno, byÄ• vaá¹-o, udÄ• ha
iccÄ• di.

thassa á¹-hattaá¹ƒ ---

pÄ«á¸·anaá¹-á¹-ho {Paá¹-is I 17}, saá¹…khataá¹-á¹-ho {Paá¹-is I 17}, aá¹-á¹-hiá¹ƒkatvÄ• su
17.92}, aá¹-á¹-hakathÄ• iccÄ• di.

nassa á¹‡attaá¹ƒ ---

gÄ• maá¹ƒ netÄ«ti gÄ• maá¹‡i, senaá¹ƒ netÄ«ti senÄ• á¹‡i, paá¹‡idhi, paá¹‡idhÄ• naá¹ƒ, p
pariá¹‡Ä• mo, oá¹‡Ä• mo, uá¹‡á¹‡Ä• mo, karaá¹‡Ä«yaá¹ƒ, karaá¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ, tÄ•
saraá¹‡aá¹ƒ, gahaá¹‡aá¹ƒ iccÄ• di.

rassa lattaá¹ƒ ---

paligho, palibodho, palipanno, pallaá¹…ko, taluá¹‡o taruá¹‡o, kalunaá¹ƒ paridevayi {J II 22.
mahÄ• sÄ• lo, aá¹-á¹-hasÄ• linÄ«, nayasÄ• linÄ« iccÄ• dÄ«ni.

idÄ• ni mahÄ• vuttividhÄ• namuccate.

kassa khattaá¹ƒ ---

nikkhamati, nikkhanto, nekkhamo, rÄ• jakiccaá¹ƒ karotÄ«ti khattÄ• , kattÄ• vÄ• .

dattaÃ±ca ---

sadatthapasuto siyÄ• {Dhp 166}.

yattaÃ±ca \Be 31/ ---

sayaá¹ƒ raá¹-á¹-haá¹ƒ hitvÄ• na, pupphadÄ• naá¹ƒ dadÄ• tÄ«ti pupphadÄ• niyo pupphadÄ
sippalivaniyo sippalivaniko, kumÄ• riyÄ• kumÄ• rikÄ• .

khassa gattaá¹ƒ ---

eá¸·amÅ«go eá¸·amÅ«kho.

gassa kattaá¹ƒ ---

lujjatÄ«ti loko, Ä• rogyaá¹ƒ abhisajjetÄ«ti bhisakko, kulÅ«pako kulÅ«pago, khÄ«rÅ«pako kh
gÄ«vÅ«pakaá¹ƒ gÄ«vÅ«pagaá¹ƒ.

ghassa hattaá¹ƒ ---

sÄ«ghajavatÄ• ya sÄ«ho.

cassa chattaá¹ƒ ---

vinicchayo, acchariyaá¹ƒ, macchariyaá¹ƒ, raá¹ƒsiyo niccharanti-nigacchantÄ«ti attho.

chassa sattaá¹ƒ ---

atthi sÄ• hassa jÄ«vitaá¹ƒ {J II 22.314} -chÄ• haá¹ƒ+assÄ• ti chedo, saá¸·Ä• yatanaá¹ƒ.

jassa dattaá¹ƒ ---

parasenaá¹ƒ jinÄ• tÄ«tipassenadÄ«-mahÄ• vuttinÄ• saralopo, rassa pararÅ«paá¹ƒ.

yattaÃ±ca ---

nissÄ• ya jÄ• yatÄ«ti niyo, niyako vÄ• , niyaá¹ƒ puttaá¹ƒ.

Ã±assaá¹‡attaá¹ƒ --- \Be 32/

paá¹‡á¹‡atti paÃ±Ã±atti, paá¹‡á¹‡Ä• saá¹ƒ paÃ±Ã±Ä• saá¹ƒ. paá¹‡á¹‡avÄ«sati paÃ±cavÄ«

nattaÃ±ca ---

nÄ• mamattaá¹ƒ na nÄ• yati, animittÄ• na nÄ• yare {Vism-a I 228} --- na paÃ±Ã±Ä• yantÄ«

tassa kattaá¹ƒ ---

niyako niyato.

thattaÃ±ca ---

nitthiá¹‡á¹‡o, nittharaá¹‡aá¹ƒ, netthÄ• raá¹ƒ.

nattaÃ±ca ---

jino, pino, lino, paá¹-isallino, paá¸·ino, malino, supino, pahÄ«no, dhuno, puno, luno, Ä• huna

dassa á¸• attaá¹ƒ ---

chavaá¸• Ä• ho, disÄ• á¸• Ä• ho, kÄ• yaá¸• Ä• ho.

á¸·attaÃ±ca ---

pariá¸·Ä• ho, Ä• gantvÄ• chavaá¹ƒ dahanti etthÄ• ti Ä• á¸·ahanaá¹ƒ, susÄ• naá¹ƒ.

tattaÃ±ca ---

sugato, tathÄ• gato, kusito, udati pasavatÄ«ti utu.

dhassa dattaá¹ƒ ---

ekamidÄ• haá¹ƒ bhikkhave samayaá¹ƒ {MN I 501} -idhÄ• ti vÄ• nipÄ• to.

hattaÃ±ca \Be 33/ ---

sÄ• hu dassanamariyÄ• naá¹ƒ {Dhp 206}, saá¹ƒhitaá¹ƒ, vihitaá¹ƒ, pihitaá¹ƒ, abhihitaá¹ƒ, sa
paá¹‡ihitaá¹ƒ, saddahati, vidahati, pidahati.

nassa uttaá¹ƒ ---

upaÃ±Ã±Ä• so=upanyÄ• so, Ã±Ä• yo=nyÄ• yo-niccaá¹ƒ eti phalaá¹ƒ etenÄ• ti Ã±Ä• yo, Ã±

yattaÃ±ca ---

thenassa kammaá¹ƒ theyyaá¹ƒ, therÄ• dhinanti therÄ• dheyyaá¹ƒ, pÄ• timokkhaá¹ƒ, parÄ•

passa phattaá¹ƒ ---

nipphajjati, nipphatti, nipphannaá¹ƒ.

battaÃ±ca ---

sambahulaá¹ƒ=sampahulaá¹ƒ, bahusanto na bharati {Sn 98} =pahu santo na bharati.

bhassa phattaá¹ƒ ---

anantaá¹ƒ sabbatopaphaá¹ƒ {DN I 499}.

massa pattaá¹ƒ ---

cirappavÄ• siá¹ƒ {Dhp 219}, hatthippabhinnaá¹ƒ {Dhp 326}.

yassa vattaá¹ƒ ---

dÄ«ghÄ• vu kumÄ• ro {Vin I 459} =dÄ«ghÄ• yu kumÄ• ro, Ä• yuá¹ƒ dhÄ• retÄ«ti Ä• vudhaa
atthÄ«ti atthe `Ä• vusoâ€™ ti nipÄ• to, kasÄ• vo=kasÄ• yo, kÄ• sÄ• vaá¹ƒ=kÄ• sÄ• yaá¹ƒ, s
sÄ• lilÄ• yako, tiá¹‡alÄ• yako.

lassa rattaá¹ƒ \Be 34/ ---

nÄ«laá¹ƒ jalaá¹ƒ etthÄ• ti neraÃ±jarÄ• , jalaá¹ƒ gaá¹‡hituá¹ƒ alanti araÃ±jaro, sassataá¹ƒ p
pareti-paletÄ«ti attho.

vassa pattaá¹ƒ ---

pipÄ• sati pivÄ• sati.

battaÃ±ca ---

byÄ• kato, byatto, byaÃ±janaá¹ƒ, sÄ«labbataá¹ƒ, nibbÄ• naá¹ƒ, nibbutaá¹ƒ, dibbaá¹ƒ, dibba
kubbanto, krubbati, krubbanto, asevitabbattÄ• vÄ• retabboti bÄ• lo, pabbajito, pabbajjÄ• ic

sassa chattaá¹ƒ ---

ucchiá¹-á¹-haá¹ƒ-avasiá¹-á¹-hantyattho, ``dibbÄ• saddÄ• niccharanti, raá¹ƒsiyo {Vv 730} n
etthÄ• pi sassa chattaá¹ƒ icchanti.

tattaÃ±ca ---

uttiá¹-á¹-hapattaá¹ƒ upanÄ• menti {Vin I 64}, ``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™ ti etth
tiá¹-á¹-hanaá¹ƒ uttiá¹-á¹-hanti attho. ``uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ
ti vuttaá¹ƒ.

hassa ghattaá¹ƒ ---

niccaá¹ƒ dahati etthÄ• ti nidÄ• gho, laghu lahu.

á¸·assa á¸• attaá¹ƒ ---

garuá¸• o garuá¸·o.

iti byaÃ±janÄ• desarÄ• si.

missakÄ• deso \Be 35/ vuccate.

avassa uttaá¹ƒ ---

uddhammo, ubbinayo, uppatho, ummaggo, uÃ±Ã±Ä• avaÃ±Ã±Ä• , uÃ±Ã±Ä• taá¹ƒ avaÃ±Ã

ottaÃ±ca ---

onaddho, okÄ• so, ovÄ• do, olokanaá¹ƒ iccÄ• di.

vassa ottaá¹ƒ ---

uposatho --- upavasathoti á¹-hiti, nonÄ«taá¹ƒ navanÄ«taá¹ƒ, nivatthakoco nivatthakavaco, k
mahÄ• rÄ• ja, ko nu te rathamaá¹‡á¸• alaá¹ƒ {J II 22.1880} --- kvati attho. ko te diá¹-á¹-ho vÄ
vÄ• naro dhammiko iti, ko nume gotamasÄ• vakÄ• gatÄ• -kva nu+imeti chedo, soá¹‡á¹‡aá¹

kussa kruttaá¹ƒ ---

krubbati kubbati.

ttassa trattaá¹ƒ ---

atrajo putto, khetrajo putto attajo, khettajo, gotrabhÅ«, vatrabhÅ«, citraá¹ƒ, vicitraá¹ƒ, cittaá¹
vicittaá¹ƒ, utrastamidaá¹ƒ cittaá¹ƒ {SN a I 98}, utrÄ• sÄ« palÄ• yÄ« {SN a I 249}, yÄ• trÄ• c
I 23} iccÄ• di.

dassa drattaá¹ƒ ---

indriyaá¹ƒ, sukho udayo yassÄ• ti sukhudrayaá¹ƒ, dukkhudrayaá¹ƒ kammaá¹ƒ {MN II 109},
a I 158} --- bhijjatÄ«tyattho, mittadrubbho mittaddubbho.

ddassa drattaá¹ƒ \Be 36/ ---

bhadraá¹ƒ bhaddaá¹ƒ, asso bhadro {Dhp 143}, sadÄ• bhadrÄ• ni passati {DN II 153}, sabb
I 2.105}, bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojetvÄ• , ludraá¹ƒ {DN II 43} luddaá¹ƒ.

bassa brattaá¹ƒ ---

brahÄ• vanaá¹ƒ, brahantaá¹ƒ vÄ• vanappatiá¹ƒ {J I 1.14}, brahmÄ• , brÄ• hmaá¹‡o --- bÄ•
brÄ• hmaá¹‡oti vuccati, brahmuno apaccanti jÄ• tibrÄ• hmaá¹‡o vuccati.

va, vÄ«naá¹ƒ byattaá¹ƒ ---

byayo=vayo-vinÄ• sotyattho, kiccÄ• kiccesu byÄ• vaá¹-o=vÄ• vaá¹-o, paá¹…ke byasanno=
byamhaá¹ƒ=vimÄ• naá¹ƒ-mÄ• nassa mhattaá¹ƒ.

kkhassa cchattaá¹ƒ ---

acchi=akkhi, sacchi=sakkhi-saha akkhinÄ• vattatÄ«ti atthe nipÄ• to, paccakkhanti attho. ni
sacchikaroti {Mil V 3.12}, macchikÄ• =makkhikÄ• , lacchÄ«=lakkhÄ«-sirÄ«ti attho.

mahÄ• vuttinÄ• akkharasaá¹ƒkhittaá¹ƒ hoti ---

Ä• cero Ä• cariyo, na mÄ• tÄ• pitarasaá¹ƒvaá¸• á¸• ho, anÄ• cerakule vasaá¹ƒ {J I 1.9}, Ä•
7.82}, brahmacero brahmacariyo, tiá¹‡haá¹ƒ tikhiá¹‡aá¹ƒ, taá¹‡hÄ• tasiá¹‡Ä• , suá¹‡hÄ• s
abhikkhaá¹‡aá¹ƒ, paá¹‡ho pubbaá¹‡ho, paá¹‡he vajjho mahosadho {J I 15.324}, surÄ• mera
surÄ• mereyyapÄ• nÄ• ni, yo naro anuyuÃ±jati {Dhp 247}. kammadhÄ• rayo= kammadhÄ•
pÄ• á¹-iheraá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ, accheraá¹ƒ acchariyaá¹ƒ, maccheraá¹ƒ maccharaá¹ƒ m

akkharavaá¸• á¸• hipi hoti ---

ekacciyo ekacceyyo ekacco, mÄ• tiyo macco, kiccayaá¹ƒ kiccaá¹ƒ, paá¹‡á¸• itiyaá¹ƒ paá¹‡á
sÄ• mi, suvÄ• mini sÄ• mini, suvakehi puttehi sakehi puttehi, sattavo satto, tvaÃ±ca uttamas
evaá¹ƒ uttamasattavo {J II 21.79} iccÄ• di.

iti missakÄ• desarÄ• si.

bindÄ• deso dÄ«piyate.

<46> __vagge vagganto_ {Katthaci 31; rÅ«0 49; nÄ«0 138-9}.

vaggabyaÃ±jane pare niggahÄ«tassa sakavaggantabyaÃ±janÄ• deso hoti vÄ• .

dÄ«paá¹…karo, saá¹…khÄ• ro, saá¹…gaho, saÃ±cÄ• ro, saÃ±jÄ• to, saá¹‡á¹-hitaá¹ƒ, attan
amatandado, purindado, sandhi, sannidhi, sampatti, sambuddho, sambhavo, sambhÄ• ro, s
iccÄ• dÄ«su niccaá¹ƒ, taá¹…karo, taá¹ƒkaro iccÄ• dÄ«su aniccaá¹ƒ, buddhaá¹ƒ saraá¹‡aá¹
1.saraá¹‡attaya}, na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu iccÄ• dÄ«su {Dhp 67} natthi.

mahÄ• vuttividhÄ• namuccate.

vaggÄ• vaggesu byaÃ±janesu paresu niggahÄ«taá¹ƒ pararÅ«paá¹ƒ gacchati ---

sakkaroti, sakkato, sakkÄ• ro, sakkaccaá¹ƒ, takkattÄ• , takkaro, takkhaá¹‡aá¹ƒ taá¹…khaá¹

khaá¹‡aá¹ƒ, taggatikaá¹ƒ taá¹ƒ gatikaá¹ƒ, tanninno, tappoá¹‡o, tappabbhÄ• ro, tappadhÄ• r
yagguá¹‡o yaá¹ƒguá¹‡o, talleá¹‡Ä• , malleá¹‡Ä• , sallekho, paá¹-isallÄ«no, tabbaá¹‡á¹‡anÄ
tassamo taá¹ƒsamo, idappaccayatÄ• \Be 38/, cirappavÄ• siá¹ƒ, hatthippabhinnaá¹ƒ iccÄ• d
ekattha siddhampi taá¹ƒ taá¹ƒ rÅ«paá¹ƒ tattha tattha punappunampi vidhiyyati Ã±Ä• á¹‡avic

<47> __mayadÄ• sare_ {Katthaci 34, 35; rÅ«0 34, 52; nÄ«0 142-5}.

sare pare niggahÄ«tassa kvaci ma, ya, dÄ• honti vÄ• .

tattha dÄ• deso ya, ta, etasaddehi napuá¹ƒsake dissati ---

yadabravi {J I 2.143}, tadaniccaá¹ƒ {MN II 19}, etadavoca satthÄ• {Sn dvayatÄ• nupassanÄ

samÄ• se pana dÄ• deso tiliá¹…ge dissati ---

yadanantaraá¹ƒ, tadanantaraá¹ƒ, etadatthÄ• kathÄ• {AN a II 68}. etadatthÄ• mantanÄ• {
yassa atthassa vÄ• yassa padassa vÄ• yassÄ• kathÄ• ya vÄ• anantaraá¹ƒ yadanantaraá

kvacitveva? yametaá¹ƒ vÄ• rijaá¹ƒ pupphaá¹ƒ, adinnaá¹ƒ upasiá¹…ghasi {J I 6.115}.

mÄ• deso ya, ta, etasaddehi pumitthiliá¹…gesu dissati ---

yamÄ• hu devesu sujampatÄ«ti {J I 15.54}, tamatthaá¹ƒ pakÄ• sento satthÄ• {Ja I 20.35}, {
{Vin I 2-3}.

aÃ±Ã±asaddehi pana dve Ä• desÄ• tiliá¹…ge dissanti ---

sakadÄ• gÄ• mÄ«, evametamabhiÃ±Ã±Ä• ya {Sn 1221} iccÄ• di.

yÄ• deso idaá¹ƒsadde pare tasaddamhÄ• eva kvaci dissati ---

tayidaá¹ƒ na sÄ• dhu {J II 22.279}, tayidaá¹ƒ na suá¹-á¹-hu {J II 22.279}.

<48> __yevahisu Ã±o_

ya \Be 39/, eva, hisaddesu paresu niggahÄ«tassa Ã±o hoti. yassa pubbarÅ«pattaá¹ƒ.

Ä• nantarikaÃ±Ã±amÄ• hu {Khp 6.5} --- Ä• nantarikaá¹ƒ + yaá¹ƒ + Ä• hÅ«ti chedo, yaÃ±Ã±

taÃ±Ã±eva taá¹ƒ+eva, purisaÃ±Ã±eva, paccattaÃ±Ã±eva, taÃ±hi, purisaÃ±hi, atthasaÃ±hito
dhammasaÃ±hito dhammasaá¹ƒhito.

<49> __ye saá¹ƒssa_ {Katthaci 33; rÅ«0 51; nÄ«0 141}.

yamhi pare saá¹ƒ upasaggassa niggahÄ«tassa Ã±o hoti. yassa pubbarÅ«pattaá¹ƒ.

saÃ±Ã±ogo saá¹ƒyogo, saÃ±Ã±utto saá¹ƒyutto. saá¹ƒyojanaá¹ƒ saá¹ƒyojanaá¹ƒ, saÃ±Ã±an
saá¹ƒyato, saÃ±Ã±amati saá¹ƒyamati, saÃ±Ã±Ä• cikÄ• saá¹ƒyÄ• cikÄ• kuá¹-iá¹ƒ {Vin III 34

iti bindÄ• desarÄ• si.

Ä• desasandhirÄ• si niá¹-á¹-hito.

Ä• gamasandhi

athÄ• gamasandhi dÄ«piyate.

mahÄ• vuttinÄ• sarÄ• gamo ---

a ---

paá¹‡á¹‡asÄ• laá¹ƒ amÄ• petvÄ• {J II 22.1913}, paá¹‡á¹‡asÄ• laá¹ƒ amÄ• piya {J I 1.148}
na cÄ• pi apunappunaá¹ƒ, hatthibondiá¹ƒ pavekkhÄ• mi {J I 1.148} -punappunaá¹ƒ iccevatth
anÄ• mataá¹ƒ {J I 2.31} --- amata pubbaá¹ƒ á¹-hÄ• nanti attho, anavajjaá¹ƒ, anamataggo, ja
jaccamÅ«go, jaccapaá¹‡á¸• ako.

Ä• ---

aá¸• á¸• he Ä• jÄ• yare kule {SN a I 49}, manussesu paccÄ• jÄ• to, Ä• pÅ«rati tassa yaso {

i ---

dhammikathaá¹ƒ katvÄ• {Vin III 39}, sarantÄ• sapanti gacchantÄ«ti sarisapÄ• .

Ä« ---

kabaá¸·Ä«kÄ• ro, manasÄ«kÄ• ro, manasÄ«karoti, tappÄ• kaá¹-Ä«karoti, dÅ«rÄ«bhÅ«to, a

u ---

Ã±Ä• tiparijinassa bhÄ• vo Ã±Ä• tipÄ• rijuÃ±Ã±aá¹ƒ, evaá¹ƒ bhogapÄ• rijuÃ±Ã±aá¹ƒ- parijin parikkhayassa.

o ---

parosataá¹ƒ, saradosataá¹ƒ, disodisaá¹ƒ {Dhp 42} iccÄ• di.

`atippago kho tÄ• va piá¹‡á¸• Ä• ya carituâ€™ {DN III 1} nti ettha pÄ• tottho pagosaddo eva

iti sarÄ• gamarÄ• si.

<50> __vanataragÄ• cÄ• gamÄ• _

sare pareva na, ta, ra, gÄ• ca ma, ya, dÄ• ca Ä• gamÄ• honti.

__go, to, do, no, mo, yo, ro, vo, _

tattha \Be 41/ go ---

ariyehi puthagevÄ• yaá¹ƒ janoti puthujjano {mahÄ• niddese}, idha pana pagosaddo eva, pa manussitthiyÄ• ti {Vin III 55}.

to ---

ajjatagge {DN I 250}, tasmÄ• tiha {MN I 29}, katamo nÄ• ma so rukkho, yassa tevaá¹ƒ gata 18.10} -tevanti evaá¹ƒ.

do ---

udaggo, udabbahi, udapÄ• di, udayo, udÄ• haá¹-o, udito, udÄ«rito, dubhato vuá¹-á¹-hÄ• na {paá¹-isambhidÄ• magge; visuddhimagge}, dubhayÄ• ni viceyya paá¹‡á¸• arÄ• ni {Sn 531}, 1131} --- dve isayoti attho. kiÃ±cideva, kocideva, kismiÃ±cideva, yÄ• vadeva, tÄ• vadeva, va tÄ• vadeti siddhaá¹ƒ, punadeva, sakideva, sammadeva-dÄ• game rasso, sammadakkhÄ• to vimutto {MN II 234}, bahudeva rattiá¹ƒ {AN a III 101}, ahudeva bhayaá¹ƒ {DN I 159} iccÄ• di

no ---

ito nÄ• yati, ciraá¹ƒ nÄ• yati, kamme sÄ• dhu kammaniyaá¹ƒ kammaÃ±Ã±aá¹ƒ, attano idaá
khamatÄ«ti addhaniyaá¹ƒ, lobhassa hitaá¹ƒ lobhaniyaá¹ƒ lobhaneyyaá¹ƒ, dosaniyaá¹ƒ dosa
mohaneyyaá¹ƒ, oghaniyaá¹ƒ, yoganiyaá¹ƒ, ganthaniyaá¹ƒ, niddhunanaá¹ƒ, niddhunanako, s
saÃ±jÄ• nanako, saÃ±Ã±Ä• panako iccÄ• di.

mo \Be 42/ ---

lahumessati {Dhp 369}, garumessati, maggamatthi {Vibh-a 189}, aggamakkhÄ• yati {AN a I
7.30}, arahatÄ• miva {DN II 348} iccÄ• dÄ«ni. tathÄ• kena te idha mijjhati {Pv 181}, rÅ«pÄ•
596}, Ä• kÄ• se mabhipÅ«jaye, aÃ±Ã±amaÃ±Ã±assa {MN III 40}, ekamekassa {Sp (to Vin I
{AN a IV 87}, adukkhamasukhÄ• vedanÄ• {SN b IV 250} iccÄ• di.

yo ---

nayimassa vijjÄ• mayamatthi {J I 3.25}, yathayidaá¹ƒ {AN a I 21-22}, tathayidaá¹ƒ, chayime
11}, navayime dhammÄ• {AN c 9.9}, dasayime dhammÄ• {AN c 10.16}, mamayidaá¹ƒ, soy
taÃ±Ã±eva, tehiyeva, tesaá¹ƒyeva tesaÃ±Ã±eva, tasmiyeva, buddhoyeva, buddhesuyeva, b
1.65}, hotiyeva, atthiyeva iccÄ• di. tiyantaá¹ƒ, aggiyÄ• gÄ• re, catutthÄ«yatthe iccÄ• dÄ«ni i
yÄ• gamenÄ• pi sijjhantiyeva.

ro ---

nirantaraá¹ƒ, niratthakaá¹ƒ, nirÄ• hÄ• ro, nirÄ• bÄ• dho, nirÄ• layo, nirindhano aggi, nirÄ«h
nirutti, niruttaro, nirÅ«mikÄ• nadÄ«, nirojaá¹ƒ, duratikkamo, durabhisambhavo, durÄ• sadÄ•
40.270}, durÄ• khyÄ• to dhammo {DN III 166}, durÄ• gataá¹ƒ, duruttaá¹ƒ vacanaá¹ƒ {AN b V
8}, pÄ• turahu {J I 14.202}, pÄ• turahesuá¹ƒ {AN a III 71}, pÄ• tarÄ• so, punareti, dhÄ«ratthu
caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ {Dhs 168}, caturÄ• rakkhÄ• , caturÄ• sÄ«tisahassÄ• ni, caturi
caturoghÄ• , vuddhiresÄ• {DN I 251}, pathavÄ«dhÄ• turevesÄ• {MN III 348-349}, Ä• podhÄ
sabbhireva samÄ• setha, nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ, vijjuriva abbhakÅ«á¹-e, Ä•
29}, yathariva, tathariva {DN I 263} -rÄ• game rasso. ettha ca yathÄ• ``atiriva kallarÅ«pÄ• {
lÄ• bhaggayasaggapatto, paraá¹ƒviya mattÄ• yaâ€™â€™ iccÄ• dÄ«su iva, viyasaddÄ• eva
``yathariva, tathariva, varamhÄ• kaá¹ƒ bhusÄ• miva {J I 3.108}, netaá¹ƒ ajjatanÄ• mivaâ€™
evatthe vattati.

vo ---

duvaá¹…gulaá¹ƒ, duvaá¹…gikaá¹ƒ, tivaá¹…gulaá¹ƒ, tivaá¹…gikaá¹ƒ, pÄ• guÃ±Ã±avujutÄ• ,
vuccate, Ä• sanÄ• vuá¹-á¹-hÄ• ti {Vin IV 547}, vuá¹-á¹-hÄ• naá¹ƒ, vuá¹-á¹-hahitvÄ• , bhikkh
sayambhuvÄ• sane iccÄ• dÄ«ni uvaá¹‡á¹‡antarÅ«pÄ• ni vÄ• gamenÄ• pi sijjhantiyeva.

<51> __chÄ• á¸·o_.

sare pare chamhÄ• á¸·Ä• gamo hoti.

chaá¸·aá¹…gaá¹ƒ, chaá¸·Ä• yatanaá¹ƒ, chaá¸·Ä• sÄ«tisahassÄ• ni {Pv 374}, atthassa dvÄ•
I 1.84}, chaá¸·evÄ• nusayÄ• honti {abhidhammatthasaá¹…gaha}, chaá¸·abhiÃ±Ã±Ä• mahi

mahÄ• vuttividhÄ• namuccate.

sare \Be 44/ pare manÄ• dÄ«hi sÄ• gamo ---

manasikÄ• ro, mÄ• nasiko, cetasiko, abyaggamanaso naro {AN a I 30}, putto jÄ• to acetas
iccÄ• di.

sare pare bahulaá¹ƒ hÄ• gamo ---

mÄ• hevaá¹ƒ Ä• nanda {DN II 95}, nohetaá¹ƒ bhante {DN I 185-186}, nohidaá¹ƒ bho gotam
vattabbe {Kv 1}, hevaá¹ƒ vattabbe, hevaá¹ƒ vadati, ujÅ« ca suhujÅ«ca {Khp 9.1}, suhuá¹-á¹-
iccÄ• di.

iti byaÃ±janÄ• gamarÄ• si.

<52> __niggahÄ«taá¹ƒ_ {Katthaci 35; rÅ«0 21 (piá¹-á¹-he) ; nÄ«0 56}.

niggahÄ«taá¹ƒ kvaci Ä• gataá¹ƒ hoti vÄ• .

upavassaá¹ƒ kho pana {Vin III 653}, navaá¹ƒ pana bhikkhunÄ• cÄ«varalÄ• bhena {Vin IV 3
padaá¹ƒ {Dhp 21}, cakkhuá¹ƒ udapÄ• di {Vin I 15}, aá¹‡uá¹ƒthÅ«lÄ• ni {Dhp 265}, kattabbaá
{Dhp 53}, avaá¹ƒsirÄ• patanti {J I 11.35}, yadattho, tadattho, etadattho, takkattÄ• , takkaro i
vuttÄ• neva, tathÄ• taá¹ƒsampayutto, tabbohÄ• ro, tabbahulo iccÄ• di.

iti bindÄ• gamarÄ• si.

mahÄ• vuttinÄ• padÄ• naá¹ƒ ante gata, jÄ• ta, anta saddÄ• Ä• gamÄ• honti.

rÅ«pagataá¹ƒ \Be 45/ {MN II 133} vedanÄ• gataá¹ƒ {MN II 133}, saÃ±Ã±Ä• gataá¹ƒ {MN II 1
II 119}, muttagataá¹ƒ {MN II 119}, diá¹-á¹-higataá¹ƒ {Vin I 66}, atthajÄ• taá¹ƒ {Sp (to Vin III) I
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• }, dhammajÄ• taá¹ƒ, suttanto {Kv 226}, vananto, samr
iccÄ• di.

Ä• gamasandhirÄ• si niá¹-á¹-hito.

dvibhÄ• vasandhi

atha dvibhÄ• vasandhi dÄ«piyate.

dvibhÄ• vo tividho. tattha pakkamo, parakkamo iccÄ• di __byaÃ±janadvittaá¹ƒ_ nÄ• ma. ru
siÃ±cati iccÄ• di __vibhatyantapadadvittaá¹ƒ_ nÄ• ma. titikkhÄ• , tikicchÄ• , jagamÄ• , jagar
__dhÄ• tupadadvittaá¹ƒ_ nÄ• ma.

<53> __saramhÄ• dve_ {Katthaci 28; rÅ«0 40; nÄ«0 67}.

saramhÄ• parassa byaÃ±janassa kvaci dve rÅ«pÄ• ni honti.

tattha saramhÄ• pa, pati, paá¹-Ä«naá¹ƒ passa dvittaá¹ƒ ---

appamÄ• do, idhappamÄ• do, vippayutto, sammappadhÄ• naá¹ƒ, appativattiyaá¹ƒ dhamma
suppatiá¹-á¹-hito, appaá¹-ipuggalo, vippaá¹-isÄ• ro, suppaá¹-ipanno iccÄ• di.

saramhÄ• ti kiá¹ƒ? sampayutto.

kÄ«, kudha, kamu, kusa, gaha, juta, Ã±Ä• , si, su, sambhu, sara, sasa iccÄ• dÄ«naá¹ƒ dhÄ
nipubbÄ• naá¹ƒ padÄ• naÃ±ca Ä• dibyaÃ±janassa dvittaá¹ƒ.

kÄ« \Be 46/ ---

vikkinÄ• ti, vikkayo, dhanakkÄ«to.

kudha ---

akkuddho, akkodho.

kamu ---

abhikkamati, abhikkamo, abhikkanto, akkamati, akkamo, akkanto, parakkamati, parakkamo
okkamati, okkanto.

kusa ---

akkosati, akkoso.

gaha ---

paggaá¹‡hÄ• ti, paggaho, viggaho, pariggaho, anuggaho.

juta ---

ujjotati, vijjotati.

Ã±Ä• ---

aÃ±Ã±Ä• , paÃ±Ã±Ä• , abhiÃ±Ã±Ä• , pariÃ±Ã±Ä• , viÃ±Ã±Ä• á¹‡aá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±
atthaÃ±Ã±Å«, dhammaÃ±Ã±Å«.

si ---

atissayo, bhÅ«massito, gehassito.

su ---

appassuto, bahussuto, vissuto, assavo, anassavo.

sambhu \Be 47/ ---

passambhati, passaddhi, passaddho.

sara ---

anussarati, anussati, anussaro.

sasa ---

assasati, assasanto, assÄ• so, passÄ• so.

saja ---

vissajjeti, vissajjanto, vissaggo.

caja ---

pariccajati, pariccajanto, pariccÄ• go iccÄ• di.

upubbe ---

ukkaá¹ƒsati, ukkaá¹ƒso, uggaho, uccÄ• reti, uccÄ• ro, uccayo, samuccayo, ujjalo, samujjalo
uttarati iccÄ• di.

dupubbe ---

dukkaá¹-aá¹ƒ, dukkaraá¹ƒ, duggati, duccaritaá¹ƒ, duttaro, duddamo, dunnayo, dupposo, du
dullabho iccÄ• di.

nipubbe ---

nikkamo, nikkhanto, niggato, niccoro, nijjaro, niddoso, nippÄ• po, nimmito, nimmÄ• no, niyy
nibbÄ• naá¹ƒ, nissayo iccÄ• di.

tika, taya, tiá¹ƒsÄ• naá¹ƒ tassa dvittaá¹ƒ ---

kusalattikaá¹ƒ, vedanattikaá¹ƒ, vatthuttayaá¹ƒ, ratanattayaá¹ƒ, dvattiá¹ƒsaá¹ƒ, tettiá¹ƒsaá¹ƒ

catu \Be 48/, chehi parabyaÃ±janassa dvittaá¹ƒ ---

catubbidhaá¹ƒ, catuddasa, catuddisaá¹ƒ, catuppadaá¹ƒ, chabbidhaá¹ƒ, channavuti.

vÄ• tveva? catusaccaá¹ƒ, chasataá¹ƒ.

santassa satte parabyaÃ±janassa niccaá¹ƒ dvittaá¹ƒ ---

sajjano, sappuriso, saddhammo, santassa bhÄ• vo sattÄ• , sabbhÄ• vo.

vassa batte bassa dvittaá¹ƒ ---

sÄ«labbataá¹ƒ, nibbÄ• naá¹ƒ, nibbutaá¹ƒ iccÄ• di pubbe vuttameva.

vatu, vaá¹-u iccÄ• dÄ«naá¹ƒ antabyaÃ±janassa dvittaá¹ƒ ---

vattati, pavattati, nivattati, saá¹ƒvattati, vaá¹-á¹-ati, vivaá¹-á¹-ati.

saá¹ƒmhÄ• anuno nassa dvittaá¹ƒ ---

samannÄ• gato, samannÄ• hÄ• ro, samannesati.

aÃ±Ã±atrapi ---

sÄ«maá¹ƒ sammanneyya {Vin I 139}, sÄ«maá¹ƒ sammannituá¹ƒ {Vin I 138}, sÄ«maá¹ƒ sam
sampaá¹-icchannaá¹ƒ, cÄ«varacetÄ• pannaá¹ƒ, catunnaá¹ƒ, paÃ±cannaá¹ƒ.

iti sadisadvittarÄ• si.

<54> __catutthadutiyesvesaá¹ƒ tatiyapaá¹-hamÄ• _ {Katthaci 44, 29; rÅ«0 24; nÄ«0 57, 68
91, 122}.

vagge catuttha, dutiyesu paresu kamena tatiya, paá¹-hamÄ• esaá¹ƒ catuttha, dutiyÄ• naá¹
gacchanti, dutiyabhÄ• vaá¹ƒ gacchantÄ«ti attho. `saramhÄ• dveâ€™ ti suttena vÄ• `vagga
vÄ• dutiya, catutthÄ• nampi sadisatte jÄ• te puna iminÄ• suttena \Be 49/ Ä• didutiyassa pa
Ä• dicatutthassa tatiyattaÃ±ca jÄ• taá¹ƒ.

tattha kavagge ---

Ä• kkhÄ• taá¹ƒ, pakkhittaá¹ƒ, pakkhepo, rÅ«pakkhandho, vedanÄ• kkhandho, dhÄ• tukkho

`vaggalasehi teâ€™ ti suttavidhÄ• ne ---

pamukhe sÄ• dhu pÄ• mokkhaá¹ƒ, paggharati, ugghosati, nigghoso.

cavagge ---

acchÄ• deti, acchindati-saá¹ƒyoge rassattaá¹ƒ, pacchÄ• deti, pacchindati, setacchattaá¹ƒ, r
tathassa bhÄ• vo tacchaá¹ƒ, rathassa hitÄ• racchÄ• , pajjhÄ• yati, ujjhÄ• yati, nijjhÄ• yati, p
dutiyajjhÄ• naá¹ƒ, ajjhokÄ• so, bojjhaá¹…go, dummedhassa bhÄ• vo dummejjhaá¹ƒ, bujjhat
bojjhaá¹ƒ, paá¹-ivijjha, paá¹-ivijjhiya, paá¹-ivijjhitvÄ• iccÄ• di.

á¹-avagge ---

yatraá¹-á¹-hitaá¹ƒ, tatraá¹-á¹-hito, uá¹-á¹-hito, niá¹-á¹-hito, thalaá¹-á¹-ho, jalaá¹-á¹-ho, vuá¸• a
iccÄ• di.

tavagge ---

sumanatthero, yasatthero, avatthÄ• , avatthÄ• naá¹ƒ, vitthÄ• ro, abhitthuto, vitthambhito, ud
uddharaá¹‡aá¹ƒ, uddhaá¹-aá¹ƒ, niddhÄ• reti, niddhÄ• raá¹‡aá¹ƒ, niddhÄ• ritaá¹ƒ, niddhano,
iccÄ• di.

pavagge ---

vippharati, vippharaá¹‡aá¹ƒ, vipphÄ• ro, apphoá¹-eti, mahapphalaá¹ƒ, nipphalaá¹ƒ, madhup
vibbhamati, vibbhamo, ubbhataá¹ƒ, nibbhayaá¹ƒ, dubbharo, sabbhÄ• vo \Be 50/, usabhassa
labbhati, Ä• rabbho, Ä• rabbha, Ä• rabbhitvÄ• iccÄ• di.

idhapi u, du, nito parapadÄ• naá¹ƒ Ä• dibyaÃ±janassa dvittaá¹ƒ visesato icchanti.

iti visadisadvittarÄ• si.

<55> __vicchÄ• bhikkhaÃ±Ã±esu dve_ {caá¹ƒ0 VI 3-1; pÄ• 0 8.I 1, 4}.

vicchÄ• yaá¹ƒ abhikkhaÃ±Ã±e ca anekatthassa ekapadassa dve rÅ«pÄ• ni honti. bhinne at
vÄ• guá¹‡ena vÄ• byÄ• pituá¹ƒ icchÄ• __vicchÄ• _. punappunakriyÄ• __abhikkhaÃ±Ã±a

vicchÄ• yaá¹ƒ tÄ• va ---

rukkhaá¹ƒ rukkhaá¹ƒ siÃ±cati. gÄ• me gÄ• me sataá¹ƒkumbhÄ• , gÄ• mo gÄ• mo ramaá¹‡i
rasaá¹ƒ bhakkhayati, kriyaá¹ƒ kriyaá¹ƒ Ä• rabhate.

Ä• nupubbiyepi vicchÄ• va gamyate ---

mÅ«le mÅ«le thÅ«lÄ• , agge agge sukhumÄ• , jeá¹-á¹-haá¹ƒ jeá¹-á¹-haá¹ƒ anupavesetha, i
mÄ• sakaá¹ƒ mÄ• sakaá¹ƒ dehi, maÃ±jÅ«sakarukkho pupphaá¹ƒ pupphaá¹ƒ pupphati, ime
accenti, sabbe ime aá¸• á¸• hÄ• , katarÄ• katarÄ• imesaá¹ƒ aá¸• á¸• hatÄ• , katamÄ• kata

abhikkhaÃ±Ã±e ---

bhattaá¹ƒ pacati pacati, apuÃ±Ã±aá¹ƒ pasavati pasavati, bhutvÄ• bhutvÄ• nippajjanti, paá
karoti, paá¹-apaá¹-Ä• yati, ekamekaá¹ƒ, ekamekÄ• ni iccÄ• dÄ«su vicchÄ• su pubbapade s

<56> __sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re_.

atikkamma \Be 51/ haraá¹‡aá¹ƒ atihÄ• ro, na atihÄ• ro vÄ«tihÄ• ro, aÃ±Ã±amaÃ±Ã±assa a
vÄ«tihÄ• ratthe gamyamÄ• ne sabbÄ• dÄ«naá¹ƒ sabbanÄ• mÄ• naá¹ƒ dve rÅ«pÄ• ni honti,

ime dve janÄ• aÃ±Ã±amaÃ±Ã±assa upakÄ• rakÄ• , itarÄ«tarassa upakÄ• rakÄ• , aÃ±Ã±a
aÃ±Ã±amaÃ±Ã±assa denti, aÃ±Ã±amaÃ±Ã±assa apenti, aÃ±Ã±amaÃ±Ã±assa dhanaá¹ƒ, a

<57> __yÄ• vatÄ• tÄ• vaá¹ƒ sambhame_ {caá¹ƒ0 VI 3.14; pÄ• 0 8.I 12; yÄ• vabodhaá¹ƒ sa

yaá¹ƒ parimÄ• á¹‡amassÄ• ti yÄ• vaá¹ƒ. taá¹ƒ parimÄ• á¹‡amassÄ• ti tÄ• vaá¹ƒ. punappu
__sambhamo_. turitena vacÄ«payogena taá¹ƒ taá¹ƒ upÄ• yadÄ«panaá¹ƒ sambhamo, Ä• m
gamyamÄ• ne yÄ• vatÄ• yattakena padena so attho paÃ±Ã±Ä• yati, tattakaá¹ƒ padaá¹ƒ pa
tikkhattuá¹ƒ vÄ• taduttari vÄ• udÄ«riyatetyattho. yathÄ• bodhaá¹ƒ sambhametipi pÄ• á¹-h

bhaye, kodhe, pasaá¹ƒsÄ• yaá¹ƒ, turite, kotÅ«haleâ€™ cchare.

hÄ• se, soke, pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budho.

tattha bhaye ---

sappo sappo, coro coro ---

kodhe ---

vijjha vijjha, pahara pahara.

pasaá¹ƒsÄ• yaá¹ƒ ---

sÄ• dhu sÄ• dhu.

turite \Be 52/ ---

gaccha gaccha.

kotÅ«hale ---

Ä• gaccha Ä• gaccha.

acchare ---

aho buddho aho buddho.

hÄ• se ---

abhikkamatha vÄ• seá¹-á¹-hÄ• abhikkamatha vÄ• seá¹-á¹-hÄ• {DN II 210}.

soke ---

kahaá¹ƒ ekaputtaka kahaá¹ƒ ekaputtaka {SN b IV 120}.

pasÄ• de ---

abhikkantaá¹ƒ bho gotama abhikkantaá¹ƒ bho gotama {MN II 106} iccÄ• di. tikkhattuá¹ƒ udÄ
tassa bhagavatoâ€™â€™ {MN II 357} iccÄ• di.

iti padavÄ• kyadvittarÄ• si.

dvibhÄ• vasandhirÄ• si niá¹-á¹-hito.

vipallÄ• sasandhi

atha vipallÄ• sasandhi dÄ«piyate.

padakkharÄ• naá¹ƒ pubbÄ• paravipariyÄ• yo __vipallÄ• so_.

<58> __hassa vipallÄ• so_.

yamhi pare hassa pubbÄ• paravipallÄ• so hoti vÄ• .

dayhati, saá¹…gayhati, sannayhati, vuyhati, duyhati, muyhati.

vÄ• tveva \Be 53/? saá¹…gaá¹‡hiyati, evaá¹ƒ saá¹…gayha saá¹…gaá¹‡hitvÄ• , Ä• ruyha Ä
ogÄ• hitvÄ• . pasayha pasahitvÄ• .

<59> __ve vÄ• _ {rÅ«0 40 (piá¹-á¹-he) }.

vamhi pare hassa vipallÄ• so hoti vÄ• .

bavhÄ• bÄ• dho bahvÄ• bÄ• dho, bavhettha nhÄ• yatÄ« jano {Ud 9} =bahvettha nhÄ• yatÄ

mahÄ• vuttividhÄ• naá¹ƒ vuccate.

ya, rÄ• naá¹ƒ vipallÄ• so ---

kuá¹-i me kayirati {Vin III 358}, vacanaá¹ƒ payirudÄ• hÄ• si, garuá¹ƒ payirÅ«pÄ• sati, vandÄ
pasannacitto {J II 17.54} -yassa dvittaá¹ƒ.

niggahÄ«tassa vipallÄ• so ---

nirayamhi apaccisuá¹ƒ {J II 22.60}, te me asse ayÄ• cisuá¹ƒ {J II 22.1863}. imÄ• gÄ• thÄ•

sarÄ• nampi vipallÄ• so ---

haÃ±Ã±ayyevÄ• pi koci naá¹ƒ {J II 22.1193} --- haÃ±Ã±eyyÄ• ti á¹-hiti, amÅ«lamÅ«laá¹ƒ ga
agantvÄ• ti attho. evaá¹ƒ paratra. anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• {pÄ• rÄ• 389}, animittaá¹ƒ
bhuÃ±jatÄ«ti asaddhabhoji, disvÄ• padamanuttiá¹‡á¹‡aá¹ƒ {J I 1.20} --- uttiá¹‡á¹‡aá¹ƒ adis

padÄ• nampi vipallÄ• so ---

navaá¹ƒ pana bhikkhunÄ• cÄ«varalÄ• bhena, nÄ• gakaÃ±Ã±Ä• caritaá¹ƒ gaá¹‡ena {J I 15
caritanti á¹-hiti.

iti vipallÄ• sarÄ• si.

<60> __bahulaá¹ƒ_ {caá¹ƒ0 I 1.130; pÄ• 0 III 3.113}.

sandhividhÄ• naá¹ƒ \Be 54/ nÄ• ma bahulaá¹ƒ hoti, yebhuyyena hotÄ«ti attho. adhikÄ• rasu
yÄ• vaganthapariyosÄ• nÄ• yuttaá¹-á¹-hÄ• nesu sabbattha vattate. etena sabbasaddasutte
iá¹-á¹-hapariggaho ca kato hoti.

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nadÄ«paniyaá¹ƒ

sandhikaá¹‡á¸• o niá¹-á¹-hito.

2. nÄ• makaá¹‡á¸• a

vibhattirÄ• si

atha \Be 55/ liá¹…gamhÄ• syÄ• divibhattividhÄ• naá¹ƒ dÄ«piyate.

liá¹…gaá¹ƒ, nÄ• maá¹ƒ, pÄ• á¹-ipadikanti atthato ekaá¹ƒ, dabbÄ• bhidhÄ• nassa purisÄ• di
nÄ• maá¹ƒ. taÃ±hi sattannaá¹ƒ vibhattÄ«naá¹ƒ vasena vibhÄ• gaá¹ƒ patvÄ• kiÃ±ci visadarÅ
avisadarÅ«paá¹ƒ, kiÃ±ci majjhimarÅ«panti evaá¹ƒ tividhena liá¹…garÅ«pena yuttattÄ• __liá

tadeva kiÃ±ci saddaliá¹…gÄ• nurÅ«paá¹ƒ, kiÃ±ci atthaliá¹…gÄ• nurÅ«paÃ±ca pariá¹‡aman
__nÄ• ma_nti ca vuccati.

tadeva dhÄ• tu, paccaya, vibhattipadehi cevasaddapadatthakapadehi ca `visuá¹ƒ bhÅ«taá¹
__pÄ• á¹-ipadika_nti ca vuccati.

tattha __dhÄ• tupadaá¹ƒ_ nÄ• ma brÅ«, bhÅ«, hÅ«iccÄ• di.

__paccayapadaá¹ƒ_ nÄ• ma á¹‡a, tabba, anÄ«ya iccÄ• di.

__vibhattipadaá¹ƒ_ nÄ• ma si, yo, aá¹ƒ, yo, ti, anti iccÄ• di.

__saddapadatthakapadÄ• _ni nÄ• ma rÄ• jassa, sakhassa, pumassa iccÄ• dÄ«ni. ettha ca
saddasutte saddapadatthakÄ• ni honti, payoge atthapadatthakÄ• ni. dhÄ• tupaccayavibhatt
saddapadatthakÄ• ni eva honti, saddasuttesveva ca labbhanti, na payogeti, idaá¹ƒ dvinnaá¹

yadievaá¹ƒ bhussa, brussa, bhÅ«to, hÅ«to, á¹‡e, tabbe, simhi, timhi iccÄ• dinÄ• tehi katha
hotÄ«ti? anukaraá¹‡apadÄ• ni nÄ• ma tÄ• ni atthissa, karotissa iccÄ• dÄ«ni viya, tasmÄ• t
iccÄ• dÄ«ni ca anukaraá¹‡aliá¹…gabhÄ• vena ettha saá¹…gayhanti, na ekantaliá¹…gabhÄ•
`dhÄ• tu- paccaya \Be 56/, vibhattivajjitamatthavaá¹ƒ liá¹…gaâ€™ nti avocuá¹ƒ. tattha attha
atthapadatthakaá¹ƒ vuccati, rÄ• jassaiccÄ• dikaá¹ƒ saddapadatthakaá¹ƒ vivajjeti, etena atth
taddhita, samÄ• sa, kitakapadÄ• nampi ekantaliá¹…gabhÄ• vaá¹ƒ sÄ• dhenti. na hi tesaá¹ƒ
liá¹…ganÄ• mabyapadesakiccaá¹ƒ atthi, yÄ• ni ca nÄ• massa visesanÄ• ni bhavituá¹ƒ arah
nipÄ• tapadÄ• ni tvÄ• ntÄ• dipadÄ• ni ca idha visesananÄ• mabhÄ• vena saá¹…gayhantÄ«

<61> __dve dvekÄ• nekesu nÄ• masmÄ• si yo aá¹ƒyo nÄ• hi sa naá¹ƒ smÄ• hi sanaá¹ƒsm
nÄ«0 200}.

ekasmiá¹ƒ atthe ca anekesu atthesu ca pavattÄ• nÄ• masmÄ• dve dve si, yo ... pe ... smiá
honti.

vibhajantÄ«ti vibhattiyo, ekamekaá¹ƒ pakatinÄ• mapadaá¹ƒ nÄ• nÄ• rÅ«pavibhÄ• gavasen
kammÄ• dinÄ• nÄ• atthavibhÄ• gavasena ekatta, bahuttasaá¹…khyÄ• vibhÄ• gavasena ca
__paá¹-hamÄ• _ nÄ• ma ... pe ... smiá¹ƒ, su iti __sattamÄ«_ nÄ• ma. dvÄ«su dvÄ«su pubba
atthe pavattaá¹ƒ vacanaâ€™ nti __ekavacanaá¹ƒ_ nÄ• ma. paraá¹ƒ paraá¹ƒ `anekesu atthe
nti __anekavacanaá¹ƒ_ nÄ• ma. bahuvacana_nti ca __puthuvaca_nanti ca etassa nÄ• maá
suttena siddhaá¹ƒ.

<62> __paá¹-hamÄ• tthamatte_ {Katthaci 284; rÅ«0 65; nÄ«0 577; caá¹ƒ0 II 1.93; pÄ• 0 II 3

kattu, kammÄ• dikaá¹ƒ bÄ• hiratthaá¹ƒ anapekkhitvÄ• liá¹…gatthamatte pavattÄ• nÄ• ma
hoti.

ayaá¹ƒ mama puriso, ime mama purisÄ• .

<63> __Ä• mantane_ {Katthaci 285; rÅ«0 70; nÄ«0 578; caá¹ƒ0 II 1.94; pÄ• 0 II 3.47}.

__Ä• mantanaá¹ƒ_ \Be 57/ vuccati Ä• lapanaá¹ƒ. Ä• mantanavisaye liá¹…gatthamatte pava
paá¹-hamÄ• vibhatti hoti.

bho purisa, bhonto purisÄ• .

<64> __kamme dutiyÄ• _ {Katthaci 297; rÅ«0 76, 284; nÄ«0 580; caá¹ƒ0 II 1.43; pÄ• 0 I 4.4

nÄ• masmÄ• kammatthe dutiyÄ• vibhatti hoti.

purisaá¹ƒ passati, purise passanti.

<65> __kattukaraá¹‡esu tatiyÄ• _ {Katthaci 286, 288; rÅ«0 83; nÄ«0 591, 594; caá¹ƒ0 II 1.6
3.18}.

nÄ• masmÄ• kattari ca karaá¹‡e ca tatiyÄ• vibhatti hoti.

purisena kataá¹ƒ, purisehi kataá¹ƒ, purisena kulaá¹ƒ sobhati, purisehi kulaá¹ƒ sobhati.

<66> __catutthÄ« sampadÄ• ne_ {Katthaci 293; rÅ« 85, 301; nÄ«0 605; caá¹ƒ0 II 1.73; pÄ•

nÄ• masmÄ• sampadÄ• natthe catutthÄ«vibhatti hoti.

purisassa deti, purisÄ• naá¹ƒ deti.

<67> __paÃ±camyÄ• vadhismiá¹ƒ_ {Katthaci 295; rÅ«0 89, 307; nÄ«0 607 caá¹ƒ0 II 1.81; p
paÃ±camyavadhismÄ• (bahÅ«su) }.

__avadhi_ vuccati apÄ• dÄ• naá¹ƒ. nÄ• masmÄ• avadhiatthe paÃ±camÄ«vibhatti hoti.

purisasmÄ• apeti, purisehi apeti.

<68> __chaá¹-á¹-hÄ«_ \Be 58/ __sambandhe_ {Katthaci 30; rÅ«0 92, 315; nÄ«0 609; caá¹ƒ
3.50}.

nÄ• masmÄ• sambandhatthe chaá¹-á¹-hÄ«vibhatti hoti.

purisassa dhanaá¹ƒ, purisÄ• naá¹ƒ dhanaá¹ƒ.

<69> __sattamyÄ• dhÄ• re_ {Katthaci 312; rÅ«0 94, 319; nÄ«0 630; caá¹ƒ0 II 1.88; pÄ• 0 I

nÄ• masmÄ• Ä• dhÄ• ratthe sattamÄ«vibhatti hoti.

purisasmiá¹ƒ tiá¹-á¹-hati, purisesu tiá¹-á¹-hati.

vibhattirÄ• si niá¹-á¹-hito.

itthipaccayarÄ• si

<70> __itthiyamatvÄ• _ {Katthaci 237; rÅ«0 176; nÄ«0 466; caá¹ƒ0 II 3.15; pÄ• 0 IV 1.4}.

itthiyaá¹ƒ+ato+Ä• ti chedo. akÄ• rantanÄ• mamhÄ• itthiyaá¹ƒ Ä• paccayo hoti.

abhÄ• sitapumehi kehici saÃ±Ã±Ä• saddehi niccaá¹ƒ ---

kaÃ±Ã±Ä• , paÃ±Ã±Ä• , saÃ±Ã±Ä• , nÄ• vÄ• , sÄ• lÄ• , taá¹‡hÄ• , icchÄ• , bhikkhÄ• , sikk
tiá¹ƒsÄ• , cattÄ• lÄ«sÄ• , paÃ±Ã±Ä• sÄ• iccÄ• di.

bhÄ• sitapumehipi sabbanÄ• mehi tabbÄ• , nÄ«ya, tapaccayantehi ca niccaá¹ƒ ---

sabbÄ• , katarÄ• , katamÄ• , anubhavitabbÄ• , anubhavanÄ«yÄ• , gatÄ• , jÄ• tÄ• , bhÅ«tÄ

aÃ±Ã±ehi \Be 59/ pana aniccaá¹ƒ ---

kalyÄ• á¹‡Ä• , kalyÄ• á¹‡Ä«, sundarÄ• , sundarÄ«, sobhaá¹‡Ä• , sobhaá¹‡Ä«, kumbhakÄ•
kumbhakÄ• rinÄ«, atthakÄ• mÄ• , atthakÄ• mÄ«, atthakÄ• minÄ«, paribbÄ• jikÄ• , paribbÄ•
dÄ«panÄ• , dÄ«panÄ« iccÄ• di.

suttavibhattena samÄ• se mÄ• tu, dhÄ«tu iccÄ• dÄ«hi Ä• paccayo hoti. nandamÄ• tÄ• , utt
rÄ• jadhÄ«tÄ• , assamaá¹‡Ä« hoti asakyadhÄ«tarÄ• iccÄ• di.

ettha ca `itthiyaâ€™ nti katthaci saddamattassa vÄ• , katthaci atthamattassa vÄ• itthibhÄ•
attho. evaÃ±ca sati itthipaccayÄ• pi syÄ• dayo viya jotakamattÄ• eva honti, na vÄ• cakÄ• ti

<71> __nadÄ• dÄ«hi á¹…Ä«_ {Katthaci 238; rÅ«0 187; nÄ«0 467; nadÄ• dito vÄ« (bahÅ«s

nadÄ• dÄ«hi itthiyaá¹ƒ á¹-Ä«hoti. á¹…Ä• nubandho `ntantÅ«naá¹ƒvÄ«mhi to vÄ• â€™ ti ett

nadÄ«, mahÄ«, itthÄ«, kumÄ• rÄ«, taruá¹‡Ä«, vÄ• seá¹-á¹-hÄ«, gotamÄ«, kaccÄ• nÄ«, kac
sÄ• maá¹‡erÄ«, nÄ• vikÄ«, paÃ±camÄ«, chaá¹-á¹-hÄ«, catuddasÄ«, paÃ±cadasÄ«, sahass
satasahassÄ«, kumbhakÄ• rÄ«, mÄ• lakÄ• rÄ«, cakkhukaraá¹‡Ä«, Ã±Ä• á¹‡akaraá¹‡Ä«, dh

<72> __ntantÅ«naá¹ƒ á¹…Ä«mhi to vÄ• _ {Katthaci 239, 241; rÅ«0 190, 191; nÄ«0 468, 47

nta, ntÅ«naá¹ƒ to hoti vÄ• á¹…Ä«mhi pare.

gacchatÄ«, gacchantÄ«, satÄ«, santÄ«, bhavissatÄ«, bhavissantÄ«, guá¹‡avatÄ«, guá¹‡av
satimantÄ«, sabbÄ• vatÄ«, sabbÄ• vantÄ«, yÄ• vatÄ«, yÄ• vantÄ«, tÄ• vatÄ«, tÄ• vantÄ«, b

<73> __goto vÄ• _ {Katthaci 238; rÅ«0 187; nÄ«0 467}.

gosaddamhÄ• \Be 60/ itthiyaá¹ƒ vÄ« hoti vÄ• .

gÄ• vÄ«.

vÄ• ti kiá¹ƒ? gokÄ• á¹‡Ä• pariyantacÄ• rinÄ«ti pÄ• á¸·i. tattha kÄ• á¹‡Ä• ti andhÄ• .

<74> __yakkhÄ• dÄ«hinÄ« ca_ {Katthaci 238, 240; rÅ«0 287, 193; nÄ«0 467, 469; yakkhÄ•

yakkhÄ• dÄ«hi akÄ• rantehi itthiyaá¹ƒ vÄ« ca hoti inÄ« ca.

yakkhÄ«, yakkhinÄ«, nÄ• gÄ«, nÄ• ginÄ«, mahiá¹ƒsÄ«, mahiá¹ƒsinÄ«, migÄ«, miginÄ«, sÄ
dÄ«pinÄ«, byagghÄ«, byagghinÄ«, kÄ• kÄ«, kÄ• kinÄ«, kapotÄ«, kapotinÄ«, mÄ• nusÄ«, m

<75> __Ä• rÄ• mikÄ• dÄ«hi_ {Katthaci 240; rÅ«0 193; nÄ«0 469}.

Ä• rÄ• mikÄ• dÄ«hi akÄ• rantehi itthiyaá¹ƒ inÄ« hoti.

Ä• rÄ• mikinÄ«, antarÄ• yikinÄ«, nÄ• vikinÄ«, olumbikinÄ«, paá¹ƒsukÅ«likinÄ«, paribbÄ• jik
ekÄ• kinÄ« iccÄ• di.

saÃ±Ã±Ä• yaá¹ƒ ---

mÄ• nusinÄ« mÄ• nusÄ• vÄ• , aÃ±Ã±atra mÄ• nusÄ« sampatti.

<76> __gharaá¹‡yÄ• dayo_ {Katthaci 240; rÅ«0 193; nÄ«0 469}.

gharaá¹‡Ä«iccÄ• dayo itthiyaá¹ƒ nÄ«paccayantÄ• sijjhanti.

gharaá¹‡Ä«, vetraá¹‡Ä«, pokkharaá¹‡Ä«-esu nassa á¹‡attaá¹ƒ. Ä• carinÄ«yalopo, Ä• cariy

<77> __mÄ• tulÄ• ditvÄ• nÄ«_ \Be 61/ __bhariyÄ• yaá¹ƒ_ {Katthaci 98; rÅ«0 189; nÄ«0 26

mÄ• tulÄ• dÄ«hi akÄ• rantehi bhariyÄ• yaá¹ƒ Ä• nÄ« hoti.

mÄ• tubhÄ• tÄ• mÄ• tulo, tassa bhariyÄ• mÄ• tulÄ• nÄ«, evaá¹ƒ varuá¹‡Ä• nÄ«, gahapat
khattiyÄ• nÄ«.

`bahulÄ• â€™ dhikÄ• rÄ• khattiyÄ« khattiyÄ• ca.

<78> __yuvaá¹‡á¹‡ehi nÄ«_.

ivaá¹‡á¹‡antehi uvaá¹‡á¹‡antehi ca itthiyaá¹ƒ nÄ« hoti.

chattapÄ• á¹‡inÄ«, daá¹‡á¸• apÄ• á¹‡inÄ«, daá¹‡á¸• inÄ«, chattinÄ«, hatthinÄ«, mÄ• linÄ«
medhÄ• vinÄ«, piyapasaá¹ƒsinÄ«, brahmacÄ• rinÄ«, bhayadassÄ• vinÄ«, atthakÄ• minÄ«,
khattiyabandhunÄ«, paá¹-unÄ«, paracittavidunÄ«, mattaÃ±Ã±unÄ«, atthaÃ±Ã±unÄ«, dhamm

<79> __timhÄ• Ã±Ã±atthe_ {ktimhÄ• Ã±Ã±atte (bahÅ«su), moggallÄ• ne 31 suttaá¹…ke}.

aÃ±Ã±apadatthasamÄ• se tipaccayantamhÄ• itthiyaá¹ƒ nÄ« hoti.

ahiá¹ƒsÄ• ratinÄ«, dhammaratinÄ«, vacchagiddhinÄ«, puttagiddhinÄ«, muá¹-á¹-hassatinÄ«
sammÄ• diá¹-á¹-hinÄ«, attaguttinÄ« iccÄ• di.

aÃ±Ã±attheti kiá¹ƒ? dhamme rati dhammarati.

<80> __yuvÄ• ti_.

yuvato itthiyanti hoti.

yuvati.

ettha ca `tiâ€™ iti suttavibhattena vÄ«sa, tiá¹ƒsatopiti hoti vÄ• . vÄ«sati, vÄ«saá¹ƒ, tiá¹ƒsati

<81> __upamÄ• _ \Be 62/ __saá¹ƒhita sahita saÃ±Ã±ata saha sapha vÄ• malakkhaá¹‡Ä• c
pÄ• 0 IV 1.69, 70 tÅ«rutÅ« (bahÅ«su) }.

lakkhaá¹‡Ä• dito+Å«ruto+Å«ti chedo.

aÃ±Ã±apadatthasamÄ• se upamÄ• dipubbÄ• Å«rusaddamhÄ• itthiyaá¹ƒ Å« hoti.

nÄ• gassa nÄ• sÄ• viya Å«rÅ« yassÄ• ti nÄ• ganÄ• sÅ«rÅ«, saá¹ƒhitÄ• sambandhÄ• Å«
sahitÄ• ekabaddhÄ• Å«rÅ« yassÄ• ti sahitorÅ«, saÃ±Ã±atÄ• alolÄ• Å«rÅ« yassÄ• ti saÃ±
} saha vattatÄ«ti sahorÅ«, sapho vuccati khuro, saá¹ƒsiliá¹-á¹-hatÄ• ya saphabhÅ«tÄ• Å«rÅ
vÄ• mÄ• sundarÄ• Å«rÅ« yassÄ• ti vÄ• morÅ«, lakkhaá¹‡asampannÄ• Å«rÅ« yassÄ• ti la

suttavibhattena brahmabandhÅ«ti sijjhati.

``sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, olokeyya pabhÄ• vatÄ«â€™â€™ ti {J II 20.14} ca ``ekÄ•
sahitÅ«rÅ«â€™â€™ ti {J I 16.297} ca ``saÃ±Ã±atÅ«rÅ« mahÄ• mÄ• yÄ• , kumÄ• ri cÄ• rud
ca ``vÄ• morÅ« saja maá¹ƒ bhaddeâ€™â€™ ti {DN II 348} ca ``kÄ• raá¹‡aá¹ƒ nappajÄ• nÄ•
lakkhaá¹‡Å«ruyÄ• â€™â€™ ti {DN II 348} ca ``gÄ• rayhassaá¹ƒ brahmabandhuyÄ• â€™â€
pÄ• á¸·ipadÄ• ni dissanti.

tattha `sajÄ• â€™ ti Ä• liá¹…gÄ• hi, `gÄ• rayhassaâ€™ nti ahaá¹ƒ gÄ• rayho bhaveyyaá¹ƒ.

ettha ca tÄ• paccayantÄ• sabhÄ• vaitthiliá¹…gÄ• eva --- lahutÄ• , mudutÄ• , gÄ• matÄ• ,

tathÄ• tipaccayantÄ• --- gati, mati, ratti, sati, tuá¹-á¹-hi, diá¹-á¹-hi, iddhi, siddhi iccÄ• di, tat
yÄ• gu, dhÄ• tu, dhenu, kaá¹‡á¸• u, kacchu, mÄ• tu, dhÄ«tu \Be 63/, duhitu iccÄ• di, jambÅ
sutanÅ«, sarabÅ« iccÄ• di ca. sakkataganthesu pana sutanÅ«, sarabÅ« iccÄ• dÄ«supi Å«pa

tattha itthiliá¹…gabhÅ«tÄ• sabbe `ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• pitthiyaâ€™ nti suttena niccaá¹ƒ
`Ä• kÄ• ro ca ghÄ• â€™ ti suttena niccaá¹ƒ ghasaÃ±Ã±o.

itthipaccayarÄ• si niá¹-á¹-hito.

Ä• kÄ• rantitthiliá¹…garÄ• si

itthiliá¹…gaá¹ƒ chabbidhaá¹ƒ Ä• kÄ• rantaá¹ƒ, ikÄ• rantaá¹ƒ, Ä«kÄ• rantaá¹ƒ, ukÄ• rantaá¹
okÄ• rantaá¹ƒ. tattha kaÃ±Ã±Ä• saddamhÄ• atthamatte paá¹-hamÄ• .

<82> __gasÄ«naá¹ƒ_ {Katthaci 220; rÅ«0 74; nÄ«0 447}.

kenaci suttena aladdhavidhÄ«naá¹ƒ gasÄ«naá¹ƒ lopo hotÄ«ti silopo.

kaÃ±Ã±Ä• tiá¹-á¹-hati.

<83> __jantuhetvÄ«ghapehi vÄ• _ {Katthaci 118; rÅ«0 146; nÄ«0 293}.

jantu, hetÅ«hi ca punnapuá¹ƒsakesu Ä«kÄ• rantehi ca ghato ca pasaÃ±Ã±ehi ivaá¹‡á¹‡uva
hoti vÄ• .

kaÃ±Ã±Ä• tiá¹-á¹-hanti, kaÃ±Ã±Ä• yo tiá¹-á¹-hanti.

Ä• mantanatthe paá¹-hamÄ• , `gosyÄ• lapaneâ€™ ti gasaÃ±Ã±Ä• .

<84> __ghabrahmÄ• ditve_ {Katthaci 114, 193; rÅ«0 122, 178; nÄ«0 288; ghabrahmÄ• dite

ghato ca brahmÄ• dito ca gassa e hoti vÄ• . Ä• disaddena isi, muni, revatÄ«, kattu, khattuic

bhoti \Be 64/ kaÃ±Ã±e, bhoti kaÃ±Ã±Ä• , bhotiyo kaÃ±Ã±Ä• yo, bhotÄ« kaÃ±Ã±Ä• yo, ``uá
dukkarÄ• puttikaâ€™â€™ iti therÄ«pÄ• á¸·i {therÄ«gÄ• 0 465}, tasmÄ• ge pare mahÄ• vut
kusajÄ• take ``na me akÄ• si vacanaá¹ƒ, atthakÄ• mÄ• ya puttikeâ€™â€™ tipi {J II 20.47} a

kammatthe dutiyÄ• , `saro lopo sareâ€™ ti pubbasaralopo.

kaÃ±Ã±aá¹ƒ passati, kaÃ±Ã±Ä• passati, kaÃ±Ã±Ä• yo passati.

kattari tatiyÄ• .

<85> __ghapatekasmiá¹ƒ nÄ• dÄ«naá¹ƒ yayÄ• _ {Katthaci 111, 112; rÅ«0 179, 183 nÄ«0 2

ghato ca pasaÃ±Ã±ehi ivaá¹‡á¹‡uvaá¹‡á¹‡ehi ca ekatte pavattÄ• naá¹ƒ nÄ• dÄ«naá¹ƒ paÃ
kamena ya, yÄ• honti.

kaÃ±Ã±Ä• ya kataá¹ƒ, kaÃ±Ã±Ä• hi kataá¹ƒ. ettha ca ghatopi yÄ• Ä• deso dissati. ``te ca ta
rukkhassa chÄ• yayÄ• â€™â€™ {J I 14.182} ti ca ``samantÄ• parivÄ• riá¹ƒsu, tassa rukkha
14.189} ti ca pÄ• á¸·i, tathÄ• ``sakkharopamayÄ• vadeâ€™â€™ {saccasaá¹…khepa 176 g
``bÄ• ladÄ• rakalÄ«layÄ• â€™â€™ ti {vibhÄ• vinÄ« 154} ca dissanti. mahÄ• vuttinÄ• ghass

<86> __smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhi vÄ• _ {Katthaci 99; rÅ«0 81}.

tesaá¹ƒ kamena mhÄ• , bhi, mhi honti vÄ• . ete Ä• desÄ• gÄ• thÄ• su bahulaá¹ƒ dissanti.

kaÃ±Ã±Ä• hi kataá¹ƒ, kaÃ±Ã±Ä• bhi kataá¹ƒ.

sampadÄ• ne \Be 65/ catutthÄ«, kaÃ±Ã±Ä• ya deti, kaÃ±Ã±Ä• naá¹ƒ deti, kaÃ±Ã±Ä• ya Ä• kaÃ±Ã±Ä• naá¹ƒ Ä• bhataá¹ƒ vatthaá¹ƒ.

apÄ• dÄ• ne paÃ±camÄ«, kaÃ±Ã±Ä• ya apeti, kaÃ±Ã±amhÄ• apetirassattaá¹ƒ, kaÃ±Ã±Ä•

sambandhe chaá¹-á¹-hÄ«, kaÃ±Ã±Ä• ya santakaá¹ƒ, kaÃ±Ã±Ä• naá¹ƒ santakaá¹ƒ.

okÄ• se sattamÄ«, kaÃ±Ã±Ä• ya tiá¹-á¹-hati.

<87> __yaá¹ƒ_ {Katthaci 116; rÅ«0 180; nÄ«0 443}.

ghato ca pasaÃ±Ã±ehi ivaá¹‡á¹‡uvaá¹‡á¹‡ehi ca smiá¹ƒno yaá¹ƒ hoti vÄ• .

kaÃ±Ã±Ä• yaá¹ƒ tiá¹-á¹-hati, kaÃ±Ã±Ä• ya tiá¹-á¹-hati, kaÃ±Ã±Ä• su tiá¹-á¹-hati.

saddhÄ• medhÄ• paÃ±Ã±Ä• vijjÄ• , cintÄ• mantÄ• vÄ«á¹‡Ä• taá¹‡hÄ• .

icchÄ• mucchÄ• ejÄ• mÄ• yÄ• , mettÄ• mattÄ• sikkhÄ• bhikkhÄ• .

jaá¹…ghÄ• gÄ«vÄ• jivhÄ• vÄ• cÄ• , chÄ• yÄ• Ä• sÄ• gaá¹…gÄ• nÄ• vÄ• .

gÄ• thÄ• senÄ• lekhÄ• sÄ• khÄ• , mÄ• lÄ• velÄ• pÅ«jÄ• khiá¸• á¸• Ä• .

pipÄ• sÄ• vedanÄ• saÃ±Ã±Ä• , cetanÄ• tasiá¹‡Ä• pajÄ• .

devatÄ• vaá¹-á¹-akÄ• godhÄ• , balÄ• kÄ• parisÄ• sabhÄ• .

Å«kÄ• sephÄ• likÄ• laá¹…kÄ• , salÄ• kÄ• vÄ• likÄ• sikhÄ• .

visÄ• khÄ• visikhÄ• sÄ• khÄ• , gacchÄ• vaÃ±jhÄ• jaá¹-Ä• ghaá¹-Ä• .

jeá¹-á¹-hÄ• soá¹‡á¸• Ä• vitaá¹‡á¸• Ä• ca, varuá¹‡Ä• vanitÄ• latÄ• .

kathÄ• niddÄ• sudhÄ• rÄ• dhÄ• , vÄ• sanÄ• sÄ«sapÄ• papÄ• .

pabhÄ• sÄ«mÄ• khamÄ• jÄ• yÄ• , khattiyÄ• sakkharÄ• surÄ• .

dolÄ• tulÄ• silÄ• lÄ«lÄ• , lÄ• leâ€™ lÄ• mekhalÄ• kalÄ• .

vaá¸·avÄ• â€™ \Be 66/ lambusÄ• mÅ«sÄ• , maÃ±jÅ«sÄ• sulasÄ• disÄ• .

nÄ• sÄ• juá¹‡hÄ• guhÄ• Ä«hÄ• , lasikÄ• vasudhÄ• dayo.

<88> __nambÄ• dÄ«hi_ {nambÄ• dÄ«hi (bahÅ«su) }.

gasaÃ±Ã±ehi amba, anna, ammaiccetehi gassa e na hoti.

<89> __rasso vÄ• _.

ambÄ• dÄ«naá¹ƒ rasso hoti vÄ• ge pare.

bhoti amba, bhoti ambÄ• , bhoti anna, bhoti annÄ• , bhoti amma, bhoti ammÄ• , sesaá¹ƒ ka

ettha visesavidhÄ• namuccate.

<90> __ti sabhÄ• parisÄ• ya_.

sabhÄ• parisÄ• hi smiá¹ƒnoti hoti. `gho ssaá¹ƒssÄ• ssÄ• ya tÄ«sÅ«â€™ ti suttena timhi ras

sabhati, sabhÄ• ya, sabhÄ• yaá¹ƒ, sabhÄ• su, parisati, parisÄ• ya, parisÄ• yaá¹ƒ, parisÄ• s
mahÄ• brahmÄ• , nisinnaá¹ƒ samhi parisati, iti bhagavÄ• tasmiá¹ƒ parisati suvaá¹‡á¹‡avaá
vivari {MN I 359}.

nandamÄ• tÄ• , rÄ• jadhÄ«tÄ• iccÄ• dÄ«su `ghabrahmÄ• ditveâ€™ ti ghassa ettaá¹ƒ.

acchariyaá¹ƒ nandamÄ• te, abbhutaá¹ƒ nandamÄ• te {AN b 7.53}, bhoti devadhÄ«te, bhoti
sakyadhÄ«tare-mahÄ• vuttinÄ• samÄ• se syÄ• dÄ«su Ä• rattaá¹ƒ rassattaÃ±ca. ltupaccaya
liá¹…gesu samÄ• narÅ«pÄ• honti, ``atthadhammaá¹ƒ paripucchitÄ• ca uggahetÄ• \Be 67/
payirÅ«pÄ• sitÄ• cÄ• â€™â€™ ti therÄ«pÄ• á¸·i. tathÄ• kvaci gacchantÄ• disaddÄ• pi. tan
evaá¹ƒ dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ iccÄ• di-tattha padÄ• layanti padÄ• layantÄ«, bhaá¹‡an

vÄ«sÄ• , tiá¹ƒsÄ• , cattÄ• lÄ«sÄ• , paÃ±Ã±Ä• sÄ• iccete saá¹…khyÄ• rÄ• simhi Ä• gamiss

Ä• kÄ• rantitthiliá¹…garÄ• si niá¹-á¹-hito.

ikÄ• rantitthiliá¹…garÄ• si

`gasÄ«naâ€™ nti silopo. ratti tiá¹-á¹-hati, rattiyo tiá¹-á¹-hanti.

`jantuhetvÄ• â€™ disuttena yolope ---

<91> __yolopanÄ«su dÄ«gho_ {Katthaci 88; rÅ«0 147; nÄ«0 245}.

tiliá¹…ge yonaá¹ƒ lope ca niÄ• dese ca rassÄ• naá¹ƒ dÄ«gho hoti.

rattÄ« tiá¹-á¹-hanti.

<92> __ye passivaá¹‡á¹‡assa_.

vibhattibhÅ«te vibhattÄ• desabhÅ«te ca yakÄ• re pare pasaÃ±Ã±assa ivaá¹‡á¹‡assa lopo l
vidhÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

ratyo tiá¹-á¹-hanti {rÅ«0 84 piá¹-á¹-he} -sandhivasena Ä• ditakÄ• ralopo.

<63> __ayunaá¹ƒ vÄ• dÄ«gho_ {Katthaci 88; rÅ«0 147; nÄ«0 245}.

ge pare tiliá¹…ge aiunaá¹ƒ dÄ«gho hoti vÄ• .

he \Be 68/ rattÄ«, he ratti. bahuvacane he rattÄ«, he rattiyo, he ratyo.

aá¹ƒvacane `paro kvacÄ«â€™ ti suttena parasare lutte niggahÄ«taá¹ƒ pubbe ivaá¹‡á¹‡uva

rattiá¹ƒ, tathÄ• itthiá¹ƒ, dhenuá¹ƒ, vadhuá¹ƒ, aggiá¹ƒ, daá¹‡á¸• iá¹ƒ, bhikkhuá¹ƒ, sayambhu
rattiyaá¹ƒ, `bujjhassu jinabodhiyaâ€™ nti pÄ• á¸·i {Bv II 182}, rattinaá¹ƒ vÄ• , `yÄ• vanto pur
guyhaá¹ƒ jÄ• nanti mantinaâ€™ ntipÄ• á¸·i {J I 15.335}.

rattÄ«, rattiyo, ratyo- `ghapatekasmiá¹ƒ nÄ• dÄ«naá¹ƒ yayÄ• â€™ ti nÄ• dÄ«naá¹ƒ yÄ• ho
ivaá¹‡á¹‡alopo, ratyÄ• .

<94> __sunaá¹ƒhisu_ {Katthaci 89; rÅ«0 87; nÄ«0 246}.

su, naá¹ƒ, hisu rassÄ• naá¹ƒ dÄ«gho hoti.

rattÄ«hi, rattÄ«bhi, rattiyÄ• , ratyÄ• , rattÄ«naá¹ƒ, rattiyÄ• , ratyÄ• , rattÄ«hi, rattÄ«bhi, ratti
rattÄ«naá¹ƒ, rattiyÄ• , ratyÄ• , rattiyaá¹ƒ, ratyaá¹ƒ, rattÄ«su.

ettha garÅ« su, naá¹ƒ, hisu dÄ«ghattaá¹ƒ aniccaá¹ƒ icchanti, taá¹ƒ gÄ• thÄ• su yujjati.

patti yutti vutti kitti, mutti titti khanti kanti.

santi tanti siddhi suddhi, iddhi vuddhi buddhi bodhi.

bhÅ«mi jÄ• ti pÄ«ti suti, nandi sandhi sÄ• á¹‡i koá¹-i.

diá¹-á¹-hi vuá¸• á¸• hi tuá¹-á¹-hi yaá¹-á¹-hi, pÄ• á¸·i Ä• á¸·i nÄ• á¸·i keá¸·i.

sati mati gati muti, dhÄ«ti yuvati vikati.

rati ruci rasmi asani vasani osadhi aá¹…guli dhÅ«li dudrabhi

doá¹‡i \Be 69/ aá¹-avi chaviÄ• dayo rattÄ• di.

ettha visesavidhÄ• namuccate.

<95> __rattÄ• dÄ«hi á¹-o smiá¹ƒno_ {Katthaci 69; rÅ«0 186; nÄ«0 218, 219; rattyÄ• dÄ«hi
ratyÄ• dÄ«hi (katthaci) }.

rattisadda, Ä• disaddehi smiá¹ƒno á¹-o hoti vÄ• .

divÄ• ca ratto ca {Khp 6.2; J I 9.92}, Ä• do, Ä• dimhi, pÄ• dÄ• do, pÄ• dÄ• dimhi, gÄ• thÄ•
gÄ• thÄ• dimhi-Ä• disaddo pana pulliá¹…goyeva, rattiá¹ƒ bhojanaá¹ƒ bhuÃ±jati, Ä• diá¹ƒ tiá
Ä• dhÄ• ratthe dutiyÄ• va, ratyo amoghÄ• gacchanti {J II 22.105}, tiá¹‡alatÄ• ni osadhyo {J
ratyÄ• vivasÄ• ne {J II 22.1689}, na jaccÄ• vasalo hoti, na jaccÄ• hoti brÄ• hmaá¹‡o {Sn 1
jÄ• tiyÄ• , na nikatyÄ• sukhamedhati {J I 1.38}, khantyÄ• bhiyyo na vijjati {SN a I 250}.

nÄ• Ã±Ã±atra bojjhÄ• tapasÄ• {SN a I 98}, yatheva khalatÄ« bhÅ«myÄ• , bhÅ«myÄ• yeva
22.1522}, mahÄ• vuttinÄ• mÄ• ti, pitisaddÄ• nÄ• dÄ«hi saddhiá¹ƒ matyÄ• , petyÄ• ti sijjha
etaá¹ƒ jÄ• nÄ• mimÄ• tito pititoti attho, matyÄ• ca petyÄ• ca kataá¹ƒ susÄ• dhu {J II 18.61
nÄ• maá¹ƒ, susÄ• dhÅ«ti atisundaraá¹ƒ. `anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• , saÃ±catto pitarÄ•
pÄ• á¸·ipadÄ• ni. `mÄ• tÄ«naá¹ƒ dohaá¸·o nÄ• ma janinda vuccatÄ«â€™ {J II 22.1347} ti ca

tiá¹ƒsati, saá¹-á¹-hi, sattati, asÄ«ti, navuti, koá¹-i, pakoá¹-i iccete saá¹…khyÄ• rÄ• simhi Ä• g

ikÄ• rantitthiliá¹…garÄ• si niá¹-á¹-hito.

Ä«kÄ• rantitthiliá¹…garÄ• si

<96> __simhi nÄ• napuá¹ƒsakassa_ {Katthaci 85; rÅ«0 150; nÄ«0 239 moga-du0 66; sismi

simhi \Be 70/ pare anapuá¹ƒsakassa pumitthÄ«naá¹ƒ dÄ«ghassa rasso na hoti.

itthÄ« tiá¹-á¹-hati, itthÄ« tiá¹-á¹-hanti.

<97> __ekavacanayosvaghonaá¹ƒ_ {Katthaci 84; rÅ«0 144; nÄ«0 237, 238}.

gho ca o ca gho, na gho agho. ekavacanesu ca yosu ca paresu gha, ovajjitÄ• naá¹ƒ sabbes
hoti.

itthiyo tiá¹-á¹-hanti, ithyo tiá¹-á¹-hanti.

<98> __ge vÄ• _ {Katthaci 245, 246; rÅ«0 152, 73; nÄ«0 476-9}.

ge pare gha, ovajjitÄ• naá¹ƒ sabbesaá¹ƒ dÄ«ghÄ• naá¹ƒ rasso hoti vÄ• .

bhoti itthi, bhoti itthÄ«, bhotiyo itthÄ«, bhotiyo itthiyo, bhotiyo ithyo, itthiá¹ƒ passati.

<99> __yaá¹ƒ pÄ«to_ {Katthaci 223; rÅ«0 188; nÄ«0 450}.

yo pasaÃ±Ã±o Ä«kÄ• ro, tato aá¹ƒvacanassa yaá¹ƒ hoti vÄ• .

itthiyaá¹ƒ passati, ettha ca yanti suttavibhattena ``bujjhassu jinabodhiyaâ€™â€™ nti {Bv II 1
itthÄ« passati, itthiyo passati, ithyo \Be 71/ passati, itthiyÄ• , ithyÄ• , itthÄ«hi, itthÄ«bhi, itthiy
ithyÄ• , itthÄ«naá¹ƒ, itthiyÄ• , itthimhÄ• , ithyÄ• , itthÄ«hi, itthÄ«bhi, itthiyÄ• , ithyÄ• , itthÄ«n
itthiyÄ• , ithyÄ• , itthiyaá¹ƒ, ithyaá¹ƒ, itthimhi, itthÄ«su.

nadÄ« sandati, nadÄ« sandanti, nadiyo sandanti.

ivaá¹‡á¹‡alope sandhisuttena yakÄ• re pare tavaggassa cavaggo, yassa ca pubbarÅ«paá¹
piá¹-á¹-he; nÄ«0 104; 262-3-4}. najjo sandanti {Katthaci 98; rÅ«0 87 piá¹-á¹-he; nÄ«0 104; 2

nÄ• dyekavacanesu najjÄ• kataá¹ƒ, najjÄ• deti, najjÄ• apeti, najjÄ• santakaá¹ƒ, najjÄ• tiá
tiá¹-á¹-hati, sesarÅ«pÄ• ni itthisadisÄ• ni.

evaá¹ƒ gacchatÄ« gacchantÄ«, satÄ« santÄ«, asatÄ« asantÄ«, mahatÄ« mahantÄ«, brahm
bhontÄ«, bhavissatÄ« bhavissantÄ«, gamissatÄ« gamissantÄ«, guá¹‡avatÄ« guá¹‡avantÄ«
satimatÄ« satimantÄ«, sirimatÄ« sirimantÄ«, katavatÄ« katavantÄ«, bhuttÄ• vatÄ« bhuttÄ•
sabbÄ• vantÄ«, yÄ• vatÄ« yÄ• vantÄ«, tÄ• vatÄ« tÄ• vantÄ«. kamhi Ä• game rasso, yÄ• va

gÄ• vÄ«, yakkhÄ«, yakkhinÄ«, Ä• rÄ• mikinÄ«, daá¹‡á¸• apÄ• á¹‡inÄ«, daá¹‡á¸• inÄ«, bhik
muá¹-á¹-hassatinÄ«, gharaá¹‡Ä«, pokkharaá¹‡Ä«, Ä• carinÄ«, mÄ• tulÄ• nÄ«, gahapatÄ• n

visesavidhÄ• namuccate.

<100> __najjÄ• yosvÄ• m_ {nÄ«0 262}.

yosu paresu nadiyÄ• ante Ä• maÄ• gamo hoti vÄ• .

najjÄ• yo \Be 72/ sandanti {SN b III 224}, najjÄ• yo supatitthÄ• yo {J II 22.1414} ti pÄ• á¸·i,
najjonupariyÄ• yati, nÄ• nÄ• pupphadumÄ• yutÄ• ti ca najjo cÄ• nupariyÄ• tÄ«ti {J II 22.537
mahÄ• vuttinÄ• sissa ottaá¹ƒ.

uá¹-á¹-hehi revate supÄ• pakamme {Vv 863}, dÄ• sÄ• ca dÄ• syo ca, anujÄ«vino {J I 10.1
mahÄ• rÄ• ja, kÄ• karÄ• jÄ• nivÄ• sako {J I 3.124}, bÄ• rÄ• á¹‡asyaá¹ƒ ahu rÄ• jÄ• {J I 16
ummÄ• dantyÄ• niviá¹-á¹-ho, ummÄ• dantyÄ• ramitvÄ• na, sivirÄ• jÄ• tato siyaá¹ƒ {J II 18
nessaá¹ƒ. brÄ• hmaá¹‡yÄ• paricÄ• rake {J II 22.2111}. tathÄ• yosu pokkharaÃ±Ã±o. nÄ•
pokkharaÃ±Ã±Ä• . smiá¹ƒmhi pathabyÄ• , pathabyaá¹ƒ, puthabyÄ• , puthabyaá¹ƒ, pokkhara
vetraÃ±Ã±Ä• , vetraÃ±Ã±aá¹ƒ {ve traraÃ±Ã±Ä• , (nissaya) } iccÄ• dÄ«ni dissanti.

Ä«kÄ• rantitthiliá¹…garÄ• si niá¹-á¹-hito.

ukÄ• rantitthiliá¹…garÄ• si

silopo, dhenu gacchati, dhenuyo gacchanti, yolope dÄ«gho, dhenÅ« gacchanti, bhoti dhenu
bhotiyo dhenuyo, bhotiyo dhenÅ«, dhenuá¹ƒ passati, dhenuyo passati, dhenÅ« passati, dhe
dhenÅ«bhi, dhenuyÄ• , dhenÅ«naá¹ƒ, dhenuyÄ• , dhenumhÄ• , dhenÅ«hi, dhenÅ«bhi, dhen
dhenuyaá¹ƒ, dhenumhi, dhenÅ«su.

evaá¹ƒ yÄ• gu, kÄ• su, daddu, kaá¹‡á¸• u, kacchu, rajju, kareá¹‡u, piyaá¹…gu, sassu iccÄ•

__dhÄ• tu_saddo \Be 73/ pana pÄ• á¸·inaye itthiliá¹…go, saddasatthanaye pumitthiliá¹…go

mÄ• tu, dhÄ«tu, duhitusaddÄ• itthi liá¹…gÄ• , tesaá¹ƒ rÅ«paá¹ƒ pitÄ• digaá¹‡e Ä• gamissa

ukÄ• rantitthiliá¹…garÄ• si niá¹-á¹-hito.

Å«kÄ• rantitthiliá¹…garÄ• si

vadhÅ« gacchati, vadhÅ« gacchanti, yosu rasso, vadhuyo gacchanti, bhoti vadhu, bhoti vad
vadhuyo, vadhuá¹ƒ, vadhÅ«, vadhuyo, vadhuyÄ• , vadhÅ«hi, vadhÅ«bhi, vadhuyÄ• , vadhÅ
vadhÅ«hi, vadhÅ«bhi, vadhuyÄ• , vadhÅ«naá¹ƒ, vadhuyÄ• , vadhuyaá¹ƒ, vadhÅ«su. evaá¹ƒ
nÄ• ganÄ• sÅ«rÅ«, saá¹ƒhitorÅ«, vÄ• morÅ«, lakkhaá¹‡Å«rÅ«, brahmabandhÅ«, bhÅ«, can

sÄ• haá¹ƒ gantvÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• ti {Vv 634} ca kodhanÄ•
ca pÄ• á¸·iyo, tasmÄ• nÄ«paccayaá¹ƒ vinÄ• pi kvaci Å«kÄ• rantakitakasaddÄ• itthiliá¹…gÄ

Å«kÄ• rantitthiliá¹…garÄ• si niá¹-á¹-hito.

okÄ• rantarÄ• si

gosaddo dviliá¹…go. tassa rÅ«pÄ• ni kÄ• nici dviyatthavasena itthiyampi vattanti pumepi va
vattanti, kÄ• nici itthiyaá¹ƒ kÄ• nici pume. idha pana sabbÄ• ni yÄ• ni samodhÄ• netvÄ• dÄ

silopo, gogacchati-ettha ca goti abhinnasaddaliá¹…gattÄ• goá¹‡otipi yujjati, gÄ• vÄ«tipi yuj

<101> __gossÄ• gasihinaá¹ƒsu_ \Be 74/ __gÄ• vagavÄ• _ {Katthaci 73-5; rÅ«0 169, 170, 1

ga, si, hi, naá¹ƒvajjitÄ• su vibhattÄ«su gosaddassa gÄ• va, gavÄ• desÄ• honti.

<102> __ubhagohi á¹-o_ {Katthaci 205; rÅ«0 160; nÄ«0 421}.

ubha, gohi yonaá¹ƒ á¹-o hoti.

gÄ• vo, gavo, he go, he gÄ• vo, he gavo, gÄ• vaá¹ƒ, gavaá¹ƒ.

<103> __gÄ• vumhi_ {Katthaci 76; rÅ« 171, 226}.

aá¹ƒmhi gossa gÄ• vu hoti vÄ• .

gÄ• vuá¹ƒ, gÄ• vo, gavo, gÄ• vena, gavena.

<104> __nÄ• ssÄ• _.

gossa gÄ• va, gavÄ• desato nÄ• vacanassa Ä• hoti vÄ• .

gÄ• vÄ• , gavÄ• , gohi, gobhi, gÄ• vassa, gavassa.

<105> __gavaá¹ƒ sena_.

sena saha gossa gavaá¹ƒ hoti vÄ• .

gavaá¹ƒ, gonaá¹ƒ.

<106> __gunnaÃ±ca naá¹ƒnÄ• _ {Katthaci 81; rÅ«0 172; nÄ«0 230}.

naá¹ƒnÄ• saha gossa gunnaÃ±ca hoti gavaÃ±ca.

gunnaá¹ƒ, gavaá¹ƒ, gÄ• vasmÄ• , gavasmÄ• , gÄ• vamhÄ• , gavamhÄ• , gÄ• vÄ• , gavÄ• gavaá¹ƒ, gonaá¹ƒ, gunnaá¹ƒ, gavaá¹ƒ, gÄ• vasmiá¹ƒ, gÄ• vamhi, gÄ• ve, gavasmiá¹ƒ, gava gavesu.

yosu \Be 75/ gÄ• va, gavÄ• dese kate ato yonaá¹ƒ á¹-Ä• , á¹-e ca honti, usabhÄ• rukkhÄ• 1.77}. balagavÄ• dammagavÄ• vÄ• gaá¹…gÄ• ya pÄ• raá¹ƒ agamiá¹ƒsu. athÄ• pare patÄ 352 (thokaá¹ƒ visadisaá¹ƒ) } ti pÄ• á¸·ipadÄ• ni.

ettha ca gÄ• vo no paramÄ• mittÄ• , yÄ• su jÄ• yanti osadhÄ• {Sn 298} ti ca, gavÄ• khÄ« dadhimhÄ• navanÄ«taá¹ƒ, navanÄ«tamhÄ• sappi, sappimhÄ• sappimaá¹‡á¸• oti ca itthiya gavÄ• ti ca balagavÄ• dammagavÄ• balagave dammagaveti {MN I 351} ca gÄ• vuá¹ƒ vÄ• dammÄ«ti ca gavaá¹ƒva siá¹…gino siá¹…ganti {J I 12.39} ca pume bhavanti. atittheneva gÄ tÄ• gÄ• vo majjhe gaá¹…gÄ• ya anayabyasanaá¹ƒ Ä• pajjiá¹ƒsÅ« {MN I 350} ti ca annadÄ• sukhadÄ• ca tÄ• , etamatthavasaá¹ƒ Ã±atvÄ• , nÄ• ssu gÄ• vo haniá¹ƒsu teti {Sn 298} ca b atthavasena missake vattanti. gunnaá¹ƒ ce taramÄ• nÄ• naá¹ƒ, gavaá¹ƒ ce taramÄ• nÄ• na puá¹…gavo, sabbÄ• tÄ• ujuá¹ƒ gacchantÄ«ti {J I 4.135; II 18.104} ca missake eva. balagav jaraggava, puá¹…gava, sagava, paragava, dÄ• ragavasaddÄ• viya akÄ• rantÄ• samÄ• sas

missakaá¹-á¹-hÄ• nesu pana itthibahulattÄ• tÄ• gÄ• vo etÄ• gÄ• votiÄ• dinÄ• itthiliá¹…ga

iti okÄ• rantarÄ• si.

itthiliá¹…garÄ• si niá¹-á¹-hito.

pulliá¹…garÄ• si

__akÄ• ranta pulliá¹…gapurisÄ• dirÄ• si_

atha pulliá¹…gÄ• ni dÄ«piyante.

sattavidhaá¹ƒ pulliá¹…gaá¹ƒ --- adantaá¹ƒ, Ä• dantaá¹ƒ, idantaá¹ƒ, Ä«dantaá¹ƒ, udantaá¹ƒ, odantaá¹ƒ.

<107> __sisso_ {Katthaci 104; rÅ«0 66; nÄ«0 272}.

ato sissa o hoti pume.

puriso tiá¹-á¹-hati.

<108> __ato yonaá¹ƒ á¹-Ä• á¹-e_ {Katthaci 107; rÅ«0 69; nÄ«0 275, 277}.

ato paá¹-hamÄ• yonaá¹ƒ dutiyÄ• yonaÃ±ca kamena á¹-Ä• , á¹-e honti puá¹ƒ, napuá¹ƒsakes sabbÄ• desattho.

purisÄ• tiá¹-á¹-hanti.

`gasÄ«naâ€™ nti silopo, bho purisa, `ayunaá¹ƒ vÄ• dÄ«ghoâ€™ ti dÄ«gho, bho purisÄ• , purisaá¹ƒ, purise.

<109> __atena_ {Katthaci 103; rÅ«0 79; nÄ«0 271}.

ato nÄ• vacanassa enÄ• deso hoti puá¹ƒ, napuá¹ƒsakesu.

purisena.

<110> __suhisvasse_ {Katthaci 101; rÅ«0 80; nÄ«0 68}.

su, hisu paresu assa e hoti puá¹ƒ, napuá¹ƒsakesu.

purisehi, purisebhi.

<111> __suu_ \Be 77/ __sassa_ {Katthaci 61; rÅ«0 86; nÄ«0 208}.

sassa Ä• dimhi sÄ• gamo hoti. ukÄ• ro uccÄ• raá¹‡attho, Ã±Ä• nubandho Ä• dimhÄ«ti dÄ«

purisassa, `sunaá¹ƒhisÅ«â€™ ti dÄ«gho. purisÄ• naá¹ƒ, purisasmÄ• , purisamhÄ• .

<112> __smÄ• smiá¹ƒnaá¹ƒ_ {Katthaci 108; rÅ«0 90; nÄ«0 276}.

ato smÄ• , smiá¹ƒnaá¹ƒ kamena á¹-Ä• , á¹-e honti puá¹ƒ, napuá¹ƒsakesu.

purisÄ• , purisehi, purisebhi, purisassa, purisÄ• naá¹ƒ, purisasmiá¹ƒ, purisamhi, purise, pur

evaá¹ƒ buddho, dhammo, saá¹…gho, sakko, devo, satto, naro, goá¹‡o, puá¹…gavo, jaragg
rÄ• jagavo, mÄ• tugÄ• mo, orodho, dÄ• roiccÄ• di.

visesavidhÄ• namuccate.

<113> __kvace vÄ• _ {nÄ«0 277}.

ato sissa kvaci e hoti vÄ• puá¹ƒ, napuá¹ƒsakesu.

pume tÄ• va ---

vanappagumbe yatha phussitagge {Khp 6.13; Sn 236}, ``ke gandhabbe rakkhase ca nÄ• ge
mÄ• nuse. ke paá¹‡á¸• ite sabbakÄ• madade. dÄ«gharattaá¹ƒ bhattÄ• me bhavissatiâ€™â
attakÄ• re natthi parakÄ• re natthi purisakÄ• re {DN I 168}, eke ekatthe, same samabhÄ• ge
1}, ke chave siá¹…gÄ• le, ke chave pÄ• thikaputte {DN III 29-31} iccÄ• di.

napuá¹ƒsake \Be 78/ pana ---

bhogavatÄ« nÄ• ma mandire, nagare nimmite kaÃ±canamaye {J II 22.1370} iccÄ• di.

vÄ• ti kiá¹ƒ? vanappagumbo.

kvacÄ«ti kiá¹ƒ? puriso.

mahÄ• vuttinÄ• paá¹-hamÄ• yonaÃ±ca kvaci á¹-e hoti. bÄ• le ca paá¹‡á¸• ite ca sandhÄ• v
dukkhassantaá¹ƒ karissanti {DN I 168}, kvaci yonaá¹ƒ pakati hoti, vane vÄ• á¸·amigÄ• ceva
bahÅ«hi paripanthayo {J II 22.255}, kyassa byapathayo assu iccÄ• di.

<114> __divÄ• dito_ {Katthaci 206; rÅ«0 165}.

divÄ• dÄ«hi smiá¹ƒno á¹-i hoti.

divi-devaloketyattho.

Ä• disaddena asa bhuvi, niccaá¹ƒ vÄ• gamo. ayyasaddamhÄ• mahÄ• vuttinÄ• Ä• lapane
ayyo ayya vÄ• , bhonto ayyo ayyÄ• vÄ• . sesaá¹ƒ purisasamaá¹ƒ.

purisÄ• dirÄ• si niá¹-á¹-hito.

manogaá¹‡arÄ• si

mano, manÄ• , bho mana, bho manÄ• , bhonto manÄ• .

<115> __manÄ• dÄ«hi smiá¹ƒsaá¹ƒnÄ• smÄ• naá¹ƒ sisoosÄ• sÄ• _ {Katthaci 181-2, 184; r

tehi smiá¹ƒ, sa, aá¹ƒ, nÄ• , smÄ• naá¹ƒ kamena si, so, o, sÄ• , sÄ• honti vÄ• .

manaá¹ƒ \Be 79/, mano, mane, manena, manasÄ• , manehi, manebhi, manassa, manaso,
manamhÄ• , manasÄ• , manÄ• , manehi, manebhi, manassa, manaso, manÄ• naá¹ƒ, mana
manesu.

tamo, tapo, tejo, siro, uro, vaco, rajo, ojo, ayo, payo, vayo, saro, yaso, ceto, chando, radhat
iccÄ• di __manogaá¹‡o_.

idaá¹ƒ __manogaá¹‡alakkhaá¹‡aá¹ƒ_. kriyÄ• kamme odanto, nÄ• dÄ«naá¹ƒ sÄ• ditÄ• , sar
cÄ• ti.

yo ve dassanti vatvÄ• na, adÄ• ne kurute mano {J I 15.61}, kassapassa vaco sutvÄ• , tapo

204}, ceto paricca jÄ• nÄ• ti {DN I 242}, siro te bÄ• dhayissÄ• mi iccÄ• di.

manasÄ• ce pasannena {Dhp 2}, vippasannena cetasÄ• {J II 22.551}, vacasÄ• manasÄ•
tathÄ• gate {parittapÄ• á¸·i Ä• á¹-Ä• nÄ• á¹-iyasutta}. ekÅ«natiá¹ƒso vayasÄ• {DN II 214}, t
{Vv 857}, tapasÄ• uttamo satto, ghatena vÄ• bhuÃ±jassu payasÄ• vÄ• , vandÄ• mi sirasÄ
etÄ• upasevanti, chandasÄ• vÄ• dhanena vÄ• {J II 21.350}, urasÄ• panudissÄ• mi {J II 2
paá¹-ikujjhito {AN a III 36} iccÄ• di.

na mayhaá¹ƒ manaso piyo {J I 10.11}, cetaso parivitakko udapÄ• di {Vin III 18}, cetaso sam
khalu payaso pÄ• naá¹ƒ, sÄ• vittÄ« chandaso mukhaá¹ƒ {MN II 400} iccÄ• di.

sÄ• dhukaá¹ƒ \Be 80/ manasi karotha {DN II 3}, etamatthaá¹ƒ cetasi sannidhÄ• ya, sirasi a
thera I 41.82}, urasilomo, pÄ• paá¹ƒ akÄ• si rahasi iccÄ• di.

manodhÄ• tu, manomayaá¹ƒ, tamokhandhaá¹ƒ padÄ• layi, tapodhano, tejodhÄ• tu, siroruh
padumaá¹ƒ, rajoharaá¹‡aá¹ƒ vatthaá¹ƒ, ojoharaá¹‡Ä• sÄ• khÄ• , ayopatto, vayoguá¹‡Ä• a
yasodharÄ• devÄ«, cetoyuttÄ• dhammÄ• , chandovicitipakaraá¹‡aá¹ƒ, rahogato cintesi, ah
112} iccÄ• di.

mahÄ• vuttinÄ• ahamhÄ• smiá¹ƒno ni ca u ca hoti, tadahani, tadahu. rahamhÄ• smiá¹ƒno
saddhiá¹ƒ eko ekÄ• ya raho nisÄ«dati {Vin III 452}, raho tiá¹-á¹-hati, raho manteti.

manogaá¹‡arÄ• si niá¹-á¹-hito.

manÄ• digaá¹‡arÄ• si

<116> __kodhÄ• dÄ«hi_.

etehi nÄ• vacanassa sÄ• hoti vÄ• .

kodhasÄ• , kodhena, atthasÄ• , atthena.

<117> __nÄ• ssa sÄ• _ {Katthaci 181; rÅ«0 95; nÄ«0 373}.

padÄ• dÄ«hi nÄ• vacanassa sÄ• hoti vÄ• .

padasÄ• , padena, bilasÄ• , bilena.

<118> __padÄ• dÄ«hi_ \Be 81/ __si_.

padÄ• dÄ«hi smiá¹ƒno si hoti vÄ• .

padasi, pade, bilasi, bile.

tattha kodhÄ• diko pulliá¹…go, padÄ• diko napuá¹ƒsako. tattha keci saddÄ• samÄ• sa, tad
{Katthaci 183; rÅ«0 48; nÄ«0 375}, Ä• podhÄ• tu, Ä• pomayaá¹ƒ, vÄ• yodhÄ• tu, vÄ• yoma
saradosataá¹ƒ {J I 2.9}, anuyanti disodisaá¹ƒ {DN III 281} iccÄ• di.

keci nÄ• ssa sÄ• desaá¹ƒ labhanti, kodhasÄ• usunÄ• vijjhi {J II 22.352}, daá¸·haá¹ƒ gaá¹‡
7.30}, padasÄ• va agamÄ• si, mÄ• kÄ• si mukhasÄ• pÄ• paá¹ƒ, saccena danto damasÄ•
suciá¹ƒ paá¹‡Ä«taá¹ƒ rasasÄ• upetaá¹ƒ {J I 7.18}, vegasÄ• gantvÄ• na, Ä• yusÄ• ekaputt
iccÄ• di.

keci smiá¹ƒno syÄ• desaá¹ƒ labhanti, padasi, bilasi iccÄ• di.

kehici mahÄ• vuttinÄ• nÄ• , smÄ• naá¹ƒ so hoti, atthaso, akkharaso, suttaso, byaÃ±janaso
upÄ• yaso, á¹-hÄ• naso, dÄ«ghaso, oraso, bahuso, puthuso, mattaso, bhÄ• gaso iccÄ• di.

``padaso dhammaá¹ƒ vÄ• ceyya {Vin IV 45}, bilaso vibhajitvÄ• nisinno assaâ€™â€™ {DN
vicchÄ• yaá¹ƒ sopaccayo.

yadÄ• pana samÄ• sante mahÄ• vuttinÄ• syÄ• dÄ«su vibhattÄ«su sÄ• gamo hoti, tadÄ•
byÄ• sattamanaso, abyaggamanaso {AN a III 29}, putto jÄ• to acetaso {J II 22.4}, sumedhas
bhÅ«rimedhaso {Sn 1137} iccÄ• di.

iti manÄ• digaá¹‡arÄ• si.

guá¹‡avÄ• digaá¹‡arÄ• si

<119> __ntussa_ {Katthaci 124; rÅ«0 98; nÄ«0 299}.

simhi \Be 82/ ntussa á¹-Ä• hoti.

guá¹‡avÄ• tiá¹-á¹-hati.

<120> __yvÄ• do ntussa_ {Katthaci 92; rÅ«0 100; nÄ«0 249}.

yoÄ• dÄ«su ntussa attaá¹ƒ hoti.

guá¹‡avantÄ• tiá¹-á¹-hanti.

<121> __ntantÅ«naá¹ƒ nto yomhi paá¹-hame_ {Katthaci 92; rÅ«0 100; nÄ«0 249}.

paá¹-hame yomhi savibhattÄ«naá¹ƒ nta, ntÅ«naá¹ƒ nto hoti.

guá¹‡avanto tiá¹-á¹-hanti.

<122> __á¹-aá¹-Ä• aá¹ƒ ge_ {Katthaci 126; rÅ«0 101; nÄ«0 301-2}.

ge pare savibhattÄ«naá¹ƒ nta, ntÅ«naá¹ƒ á¹-a, á¹-Ä• , aá¹ƒ honti.

bho guá¹‡ava, bho guá¹‡avÄ• , bho guá¹‡avaá¹ƒ, bhonto guá¹‡avantÄ• , bhonto guá¹‡avan
guá¹‡avante, guá¹‡avantena.

<123> __totÄ• titÄ• sasmÄ• smiá¹ƒnÄ• su_ {Katthaci 127, 187; rÅ«0 102, 108; nÄ«0 303,

sa, smÄ• , smiá¹ƒ, nÄ• su savibhattÄ«naá¹ƒ nta, ntÅ«naá¹ƒ kamena to, tÄ• , ti, tÄ• honti v

guá¹‡avatÄ• , guá¹‡avantehi, guá¹‡avantebhi, guá¹‡avantassa, guá¹‡avato.

<124> __naá¹ƒmhi_ \Be 83/ __taá¹ƒ vÄ• _ {Katthaci 128; rÅ«0 104; nÄ«0 304}.

naá¹ƒmhi savibhattÄ«naá¹ƒ nta, ntÅ«naá¹ƒ taá¹ƒ hoti vÄ• .

guá¹‡avantÄ• naá¹ƒ, guá¹‡avataá¹ƒ, guá¹‡avantasmÄ• , guá¹‡avantamhÄ• , guá¹‡avantÄ•
guá¹‡avantebhi, guá¹‡avantassa, guá¹‡avato, guá¹‡avantÄ• naá¹ƒ, guá¹‡avataá¹ƒ, guá¹‡av
guá¹‡avantamhi, guá¹‡avati, guá¹‡avante, guá¹‡avantesu.

evaá¹ƒ bhagavÄ• , sÄ«lavÄ• , paÃ±Ã±avÄ• , balavÄ• , dhanavÄ• , vaá¹‡á¹‡avÄ• , bhogavÄ
Ä• lapane bhagavÄ• ti niccaá¹ƒ dÄ«gho.

sabbÄ• vÄ• , sabbÄ• vanto, sabbÄ• vantaá¹ƒ, sabbÄ• vante, sabbÄ• vantena, sabbÄ• vatÄ
sabbÄ• vantesu.

evaá¹ƒ yÄ• vÄ• , yÄ• vanto, tÄ• vÄ• , tÄ• vanto, ettÄ• vÄ• , ettÄ• vanto, kiá¹ƒvÄ• , kiá¹ƒvan
iccÄ• di. tathÄ• bhojanaá¹ƒ bhuttavÄ• , bhuttavanto, dhammaá¹ƒ buddhavÄ• , buddhavanto
katavanto iccÄ• di ca.

satimÄ• , satimantÄ• , satimanto, bho satima, bho satimÄ• , bho satimaá¹ƒ, bhonto satiman
satimantaá¹ƒ, satimante, satimantena, satimatÄ• , satimantehi, satimantebhi, satimantassa,
satimantÄ• naá¹ƒ, satimataá¹ƒ, satimantasmÄ• , satimantamhÄ• , satimantÄ• , satimatÄ• , s
satimantassa, satimato, satimantÄ• naá¹ƒ, satimataá¹ƒ, satimantasmiá¹ƒ, satimantamhi, sat
satimantesu.

evaá¹ƒ matimÄ• , gatimÄ• , pÄ• pimÄ• , jÄ• timÄ• , bhÄ• á¹‡umÄ• , Ä• yumÄ• , Ä• yasmÄ•
kittimÄ• , iddhimÄ• , jutimÄ• \Be 84/, mutimÄ• , thutimÄ• , buddhimÄ• , cakkhumÄ• , bandh

visesavidhÄ• namuccate.

<125> __himavato vÄ• o_ {Katthaci 94; rÅ«0 105; nÄ«0 252}.

simhi himavantasaddassa o hoti vÄ• . `gasÄ«naâ€™ nti lopo.

himavanto pabbato {Dhp 304}, himavÄ• pabbato.

<126> __ntassa ca á¹-a vaá¹ƒse_ {Katthaci 93; rÅ«0 106; nÄ«0 251}.

aá¹ƒ, sesu ntassa ca ntussa ca sabbassa á¹-a hoti vÄ• .

``ajjhogÄ• hetvÄ• himavaâ€™â€™ nti {Ap thera II 47.59} pÄ• á¸·i. satimaá¹ƒ, bandhumaá¹
satimassa, bandhumassa.

mahÄ• vuttinÄ• kvaci simhi ge ca pare ntussa attaá¹ƒ hoti, ``atulo nÄ• ma nÄ• mena, paÃ±
jutindharoâ€™â€™ ti {Bv 2I 10} ca ``gatimanto satimanto, dhitimanto ca yo isÄ«â€™â€™ ti
``cakkhumanto mahÄ• yasoâ€™â€™ ti ca ``tuyhaá¹ƒ pitÄ• mahÄ• vÄ«ra, paÃ±Ã±avanta ju
II 2.389} ca pÄ• á¸·Ä«.

paá¹-hamÄ• yomhi kvaci ntussa á¹-a hoti, vaggumudÄ• tÄ«riyÄ• pana bhikkhÅ« vaá¹‡á¹‡a
etha tumhe Ä• vuso sÄ«lavÄ• hotha {AN b V 114}, cakkhumÄ• andhakÄ• honti, ye itthÄ«r
3.36}, saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• mutimÄ• bhavanti {Sn 887 (saá¹ƒsuddhapaÃ±Ã±Ä

iti guá¹‡avÄ• digaá¹‡arÄ• si.

gacchantÄ• digaá¹‡arÄ• si

<127> __ntassaá¹ƒ simhi_ {Katthaci 186; rÅ«0 107; nÄ«0 382-4; `tassaá¹ƒâ€™ (bahÅ«su)

simhi \Be 85/ ntassa aá¹ƒ hoti vÄ• . silopo.

gacchaá¹ƒ, gacchanto, gacchantÄ• , gacchanto, bho gaccha, bho gacchÄ• , bho gacchaá¹ƒ
bhonto gacchanto, gacchantaá¹ƒ, gacchante, gacchantena, gacchatÄ• , gacchantehi, gacch
gacchato, gacchantÄ• naá¹ƒ, gacchataá¹ƒ, gacchantasmÄ• , gacchantamhÄ• , gacchantÄ•
gacchantebhi, gacchantassa, gacchato, gacchantÄ• naá¹ƒ, gacchataá¹ƒ, gacchantasmiá¹ƒ,
gacchante, gacchantesu.

evaá¹ƒ karaá¹ƒ, kubbaá¹ƒ, caraá¹ƒ, cavaá¹ƒ, jayaá¹ƒ, jahaá¹ƒ, jÄ• naá¹ƒ, jiraá¹ƒ, dadaá¹ƒ,
suá¹‡aá¹ƒ, pacaá¹ƒ, saraá¹ƒ, bhuÃ±jaá¹ƒ, muÃ±caá¹ƒ, sayaá¹ƒ, saraá¹ƒ, haraá¹ƒ, tiá¹-á¹-ha
karissaá¹ƒ, gamissaá¹ƒ iccÄ• di.

visesavidhÄ• namuccate.

`ntassa ca á¹-a vaá¹ƒseâ€™ ti aá¹ƒ, sesu ntassa á¹-attaá¹ƒ, yaá¹ƒ yaÃ±hi rÄ• ja bhajati, sa
asaá¹ƒ. sÄ«lavantaá¹ƒ visÄ«laá¹ƒ vÄ• , vasaá¹ƒ tasseva gacchati {J I 15.181}. kiccÄ• nukru
kiccaá¹ƒ {J I 2.145} --- anukrubbassÄ• ti puna karontassa.

mahÄ• vuttinÄ• paá¹-hamÄ• yomhi ca savibhattissa ntassa aá¹ƒ hoti, api nu tumhe ekanta
passaá¹ƒ viharatha {DN I 425}, kasaá¹ƒ khettaá¹ƒ bÄ«jaá¹ƒ vapaá¹ƒ, dhanaá¹ƒ vindanti mÄ
112}, bharanti mÄ• tÄ• pitaro, pubbe katamanussaraá¹ƒ {AN b V 39}.

<128> __mahantÄ• rahantÄ• naá¹ƒ á¹-Ä• vÄ• _ {nÄ«0 387, 712}.

simhi etesaá¹ƒ ntassa á¹-Ä• hoti vÄ• .

mahÄ• \Be 86/, mahaá¹ƒ, mahanto, mahantÄ• , mahanto, bho maha, bho mahÄ• , bho ma
mahanto, mahantaá¹ƒ.

`ntassa ca á¹-a vaá¹ƒseâ€™ ti aá¹ƒmhi ntassa á¹-attaá¹ƒ, ``sumahaá¹ƒ puraá¹ƒ, parikkhipis
22.792} pÄ• á¸·i-suá¹-á¹-hu mahantaá¹ƒ bÄ• rÄ• á¹‡asipuranti attho. sesaá¹ƒ gacchantasam

arahÄ• tiá¹-á¹-hati. `ntassaá¹ƒ simhÄ«â€™ ti simhi ntassa aá¹ƒ, arahaá¹ƒ sugato loke {SN

sammÄ• sambuddho {Vin III 1}, arahantÄ• , arahanto, arahantaá¹ƒ, arahante, arahantena, a
arahantebhi, arahantassa, arahato, arahantÄ• naá¹ƒ, arahataá¹ƒ iccÄ• di.

mahÄ• vuttinÄ• brahmantassa ca ntassa á¹-Ä• hoti simhi, brahÄ• , brahanto, brahantÄ• ,
brahante iccÄ• di.

``sÄ• parisÄ• mahÄ• hoti, sÄ• senÄ• dissate mahÄ• â€™â€™ ti {J II 22.771} ca ``mahÄ
ti {AN c 8.70} ca ``mahÄ• te upÄ• saka pariccÄ• goâ€™â€™ ti {Ja IV 13.akittijÄ• takavaá¹‡
bhayamÄ• gataâ€™â€™ nti ca ``bÄ• rÄ• á¹‡asirajjaá¹ƒ nÄ• ma mahÄ• â€™â€™ ti {Ja I 1.
ca ``mahÄ• ssa honti parivÄ• rÄ• brÄ• hmaá¹‡agahapatikÄ• , mahÄ• ssa honti parivÄ• rÄ•
{DN III 204} ca ``mahÄ• vahanti dudiá¹-á¹-hiá¹ƒ, saá¹…kappÄ• rÄ• ganissitÄ• â€™â€™ ti
mahÄ• saddo nipÄ• tapaá¹-irÅ«pakopi siyÄ• .

<129> __bhÅ«to_.

bhÅ«dhÄ• tusiddhato ntassa aá¹ƒ hoti simhi. suddhe niccaá¹ƒ, upapade aniccaá¹ƒ.

bhavaá¹ƒ \Be 87/ tiá¹-á¹-hati, sampattiá¹ƒ anubhavaá¹ƒ, anubhavanto, taá¹‡haá¹ƒ abhibhav
dukkhaá¹ƒ paribhavaá¹ƒ, paribhavanto tiá¹-á¹-hati, bhavantÄ• , bhavanto, he bhavanta, he b
bhavanto, he bhava, he bhavÄ• , he bhavaá¹ƒ. ``kacci bhavaá¹ƒ abhiramasi araÃ±Ã±eâ€™
pÄ• á¸·i.

he bhavantÄ• , he bhavanto, bhavantaá¹ƒ, bhavante, bhavantena, bhavatÄ• , bhavantehi, b
bhavato, bhavantÄ• naá¹ƒ, bhavataá¹ƒ, bhavantasmÄ• , bhavantamhÄ• , bhavantÄ• , bhava
bhavantassa, bhavato, bhavantÄ• naá¹ƒ, bhavataá¹ƒ, bhavantasmiá¹ƒ, bhavantamhi, bhava

<130> __bhavato vÄ• bhonto gayonÄ• se_ {Katthaci 243; rÅ«0 8, 110; nÄ«0 484}.

ga, yo, nÄ• , sesu bhavantassa bhonto hoti vÄ• . suttavibhattena aá¹ƒ, hi, naá¹ƒ, smÄ• dÄ«

bhontÄ• , bhonto, he bhonta, he bhontÄ• , he bhonto, bhontaá¹ƒ, bhonte, bhontena, bhotÄ•
bhontassa, bhoto, bhontÄ• naá¹ƒ, bhotaá¹ƒ, bhontasmÄ• , bhontamhÄ• , bhontÄ• , bhotÄ• ,
bhontassa, bhoto, bhontÄ• naá¹ƒ, bhotaá¹ƒ, bhontasmiá¹ƒ, bhontamhi, bhoti, bhonte, bhont

bho, bhanteti dve vuddhiatthe siddhÄ• Ä• mantanatthe nipÄ• tÄ• eva, tehi paraá¹ƒ ga, yo
sugatiá¹ƒ gaccha {It 83}, ummujjabho puthusile, kuto nu Ä• gacchatha bho tayo janÄ• {J I 9
imaá¹ƒ kulaputtaá¹ƒ, ehi bhante khamÄ• pehi, so te bhikkhÅ« khamÄ• pesi ``khamatha bha
bhaddante, bhaddantÄ• ti dve ``tuyhaá¹ƒ bhaddaá¹ƒ hotu \Be 88/, tumhÄ• kaá¹ƒ bhaddaá¹ƒ

siddhÄ• Ä• mantananipÄ• tÄ• va, ``bhaddanteâ€™â€™ ti te bhikkhÅ« bhagavato paccasso
vadÄ• mi bhaddante, yÄ• vantettha samÄ• gatÄ• {J I 7.108}. bhaddanta, bhadantasaddÄ•

santasaddo pana sappurise vijjamÄ• ne samÄ• ne ca pavatto idha labbhati. sameti asatÄ•
saá¹ƒ, santo, santÄ• , santo, bhosanta, bhosantÄ• , bhosa, bho sÄ• , bho saá¹ƒ vÄ• , bhont
yaá¹ƒ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ• asaá¹ƒ {J I 15.180}. sante, santena, sat

<131> __sato sabba bhe_ {Katthaci 185; rÅ«0 112; nÄ«0 378}.

bhe pare santassa sabaÄ• deso hoti vÄ• .

santehi, santebhi, sabbhi, santassa, sato, santÄ• naá¹ƒ, sataá¹ƒ, santasmÄ• , santamhÄ• ,
santehi, santebhi, sabbhi, santassa, sato, santÄ• naá¹ƒ, sataá¹ƒ, santasmiá¹ƒ, santamhi, sa
santo sappurisÄ• loke, dÅ«resanto pakÄ• senti {Dhp 304}, cattÄ• ro puggalÄ• santo saá¹ƒ
{AN a IV 85}, pahusanto na bharati {Sn 91}.

khede nirodhe ca pavatto santo purisÄ• digaá¹‡Ä• diko, dÄ«ghaá¹ƒ santassa yojanaá¹ƒ {D
samitÄ• niruddhÄ• iccÄ• di.

iti gacchantÄ• digaá¹‡arÄ• si.

rÄ• jÄ• diyuvÄ• digaá¹‡arÄ• si

<132> __rÄ• jÄ• diyuvÄ• dÄ«hÄ• _ {Katthaci 189; rÅ«0 113; nÄ«0 390-1}.

rÄ• jÄ• dÄ«hi \Be 89/ yuvÄ• dÄ«hi ca sissa Ä• hoti.

rÄ• jÄ• gacchati.

<133> __yonamÄ• no_ {Katthaci 190; rÅ«0 114; nÄ«0 392}.

rÄ• jÄ• dÄ«hi yuvÄ• dÄ«hi ca yonaá¹ƒ Ä• no hoti vÄ• .

rÄ• jÄ• no.

vÄ• ti kiá¹ƒ? caturo ca mahÄ• rÄ• jÄ• .

bho rÄ• ja, bho rÄ• jÄ• , bhonto rÄ• jÄ• no.

<134> __vaá¹ƒmhÄ• naá¹…_ {Katthaci 188; rÅ«0 115; nÄ«0 393}.

rÄ• jÄ• dÄ«naá¹ƒ yuvÄ• dÄ«naÃ±ca Ä• naá¹… hoti vÄ• aá¹ƒmhi.

rÄ• jÄ• naá¹ƒ, rÄ• jaá¹ƒ, rÄ• jÄ• no, caturo ca mahÄ• rÄ• je {Pv 11}.

<135> __nÄ• smÄ• su raÃ±Ã±Ä• _ {Katthaci 137, 270; rÅ«0 116, 120; nÄ«0 316, 542}.

nÄ• , smÄ• su rÄ• jassa raÃ±Ã±Ä• hoti vÄ• .

raÃ±Ã±Ä• , rÄ• jena.

<136> __rÄ• jassi nÄ• mhi_ {nÄ«0 316}.

nÄ• mhi rÄ• jassa i hoti.

rÄ• jinÄ• .

<137> __sunaá¹ƒhisvu_ {Katthaci 169; rÅ«0 117; nÄ«0 357}.

su \Be 90/, naá¹ƒ, hisu rÄ• jassa uhoti vÄ• .

rÄ• jÅ«hi, rÄ• jÅ«bhi, rÄ• jehi, rÄ• jebhi.

<138> __raÃ±Ã±oraÃ±Ã±assarÄ• jino se_ {Katthaci 139; rÅ«0 118; nÄ«0 314}.

separe savibhattissa rÄ• jassa raÃ±Ã±o, raÃ±Ã±assa, rÄ• jino honti vÄ• .

raÃ±Ã±o, raÃ±Ã±assa, rÄ• jino.

vÄ• ti kiá¹ƒ? rÄ• jassa.

rÄ• jÅ«naá¹ƒ, rÄ• jÄ• naá¹ƒ.

<139> __rÄ• jassa raÃ±Ã±aá¹ƒ_ {Katthaci 136; rÅ«0 119; nÄ«0 315}.

naá¹ƒmhi rÄ• jassa raÃ±Ã±aá¹ƒ hoti vÄ• .

raÃ±Ã±aá¹ƒ, rÄ• jasmÄ• , rÄ• jamhÄ• , raÃ±Ã±Ä• , rÄ• jÅ«hi, rÄ• jÅ«bhi, rÄ• jehi, rÄ• jebhi
rÄ• jino, rÄ• jassa vÄ• , rÄ• jÅ«naá¹ƒ, rÄ• jÄ• naá¹ƒ, raÃ±Ã±aá¹ƒ.

<140> __smiá¹ƒmhi raÃ±Ã±erÄ• jini_ {Katthaci 138; rÅ«0 121; nÄ«0 317}.

smiá¹ƒmhi savibhattissa rÄ• jassa raÃ±Ã±e, rÄ• jini honti vÄ• .

raÃ±Ã±e, rÄ• jini, rÄ• jasmiá¹ƒ, rÄ• jamhi, rÄ• jÅ«su, rÄ• jesu.

<141> __samÄ• se vÄ• _.

samÄ• saá¹-á¹-hÄ• ne sabbe te Ä• desÄ• vikappena honti.

cattÄ• ro mahÄ• rÄ• jÄ• {DN II 336}, cattÄ• ro mahÄ• rÄ• jÄ• no {AN a III 37}, devarÄ• jÄ•
devarÄ• jÄ• no, devarÄ• je, cattÄ• ro ca mahÄ• rÄ• je \Be 91/, maá¹‡imhi passa nimmitaá¹ƒ
kÄ• siraÃ±Ã±Ä• , kÄ• sirÄ• jena, devarÄ• jÅ«hi, devarÄ• jehi, kÄ• siraÃ±Ã±o, kÄ• sirÄ• jass
devarÄ• jÄ• naá¹ƒ ... pe ... kÄ• siraÃ±Ã±e, kÄ• sirÄ• je, devarÄ• jÅ«su, devarÄ• jesu.

mahÄ• vuttinÄ• rÄ• jato yonaá¹ƒ ino hoti, ``samantapÄ• sÄ• dikÄ• nÄ• ma, soá¸·asÄ• siá¹
kappamhi, ito soá¸·asarÄ• jino {Ap thera I 12.54-55 (ekÅ«natiá¹ƒsakappamhi, ito soá¸·asarÄ
kusarÄ• jaá¹ƒ mahabbalaá¹ƒ {J II 20.67}, sÄ• larÄ• jaá¹ƒva pupphitaá¹ƒ {Ap thera I 42.86}, u
sobhitaá¹ƒ, caturo ca mahÄ• rÄ• je {Pv 11}, yudhaÃ±cayo anuÃ±Ã±Ä• to, sabbadattena rÄ•
adÄ• si maá¹ƒ tÄ• to, bimbisÄ• rassa rÄ• jino {Ap therÄ«0 II 2.326}, nikkhamante mahÄ• rÄ
sampakampathaâ€™â€™ iccÄ• dÄ«ni pÄ• á¸·ipadÄ• ni.

brahmÄ• , brahmÄ• no, bho brahma, bho brahmÄ• . `ghabrahmÄ• ditveâ€™ ti gassa ettaá¹
brahmÄ• no, brahmÄ• naá¹ƒ, brahmaá¹ƒ, brahmÄ• no.

<142> __nÄ• mhi_ {Katthaci 198; rÅ«0 123; nÄ«0 410}.

nÄ• mhi brahmassa uhoti vÄ• .

brahmunÄ• , brahmena, brahmehi, brahmebhi.

<143> __brahmassu vÄ• _ {Katthaci 198; rÅ«0 123; nÄ«0 410}.

sa, naá¹ƒsu brahmassa u hoti vÄ• .

<144> __jhalÄ• sassa no_ {Katthaci 117; rÅ«0 124; nÄ«0 292}.

jha, lato sassa no hoti.

brahmuno, brahmassa, brahmÅ«naá¹ƒ, brahmÄ• naá¹ƒ.

<145> __smÄ• _ \Be 92/ __nÄ• va brahmÄ• ca_ {Katthaci 270; rÅ«0 120; nÄ«0 542}.

attÄ• â€™ tumehi ca brahmato ca smÄ• ssa nÄ• viya rÅ«paá¹ƒ hoti.

brahmunÄ• , brahmasmÄ• , brahmamhÄ• , brahmuno, brahmassa, brahmÅ«naá¹ƒ, brahmÄ
smiá¹ƒno ni hoti, brahmasmiá¹ƒ, brahmamhi, brahmani, brahme, brahmesu.

attÄ• , attÄ• no, bho atta, bho attÄ• , bhonto attÄ• no, attÄ• naá¹ƒ, attaá¹ƒ, attÄ• no. `nÄ• s
nÄ• ssa enattaá¹ƒ, attanÄ• , attena.

<146> __suhisvanaka_ {Katthaci 211; rÅ«0 126; nÄ«0 439;. suhisunaka (bahÅ«su) }.

su, hisu attÄ• â€™ tumÄ• naá¹ƒ anto anaka hoti.

attanehi, attanebhi, attehi, attebhi.

<147> __nottÄ• tumÄ• _ {Katthaci 213; rÅ«0 127; nÄ«0 440}.

attÄ• â€™ tumato sassa no hoti.

attano, attassa, attÄ• naá¹ƒ, attasmÄ• , attamhÄ• , attÄ• , attanÄ• , attanehi, attanebhi, atte
attano, attassa, attÄ• naá¹ƒ, attasmiá¹ƒ, attamhi, attani, atte, attesu, attanesu.

samÄ• se pana purisÄ• dirÅ«paá¹ƒ hoti, pahito attÄ• etenÄ• ti pahitatto, pahitattÄ• , pahita
pahitattena, pahitattehi, pahitattebhi, pahitattassa, pahitattÄ• naá¹ƒ, pahitattasmÄ• , pahitatt
pahitattÄ• , pahitattehi, pahitattebhi, pahitattassa, pahitattÄ• naá¹ƒ, pahitattasmiá¹ƒ, pahitatt
pahitatte, pahitattesu.

Ä• tumÄ• \Be 93/, Ä• tumÄ• no, Ä• tumÄ• naá¹ƒ, Ä• tumaá¹ƒ, Ä• tumÄ• no, Ä• tumanÄ• ,
Ä• tumano, Ä• tumassa, Ä• tumÄ• naá¹ƒ iccÄ• di.

sakhÄ• tiá¹-á¹-hati.

<148> __Ä• yo no ca sakhÄ• _ {Katthaci 191; rÅ«0 130; nÄ«0 394}.

sakhato yonaá¹ƒ Ä• yo ca no ca honti vÄ• Ä• no ca.

sakhÄ• no, sakhÄ• yo.

<149> __nonÄ• sesvi_ {Katthaci 194; rÅ«0 131; nÄ«0 407}.

no, nÄ• , sesu sakhantassa i hoti vÄ• .

sakhino.

suttavibhattena ttapaccayamhi ittaá¹ƒ, ``sakhittaá¹ƒ kareyya, sakhittaá¹ƒ na kareyyÄ• â€™â
(sakhitaá¹ƒ) } pÄ• á¸·Ä«.

<150> __yosvaá¹ƒhismÄ• naá¹ƒsvÄ• raá¹…_ {Katthaci 195-6; rÅ«0 133-4; nÄ«0 408-9; yos
}.

yosu aá¹ƒ, hi, smÄ• , naá¹ƒsu sakhantassa Ä• raá¹…a hoti. `á¹-oá¹-e vÄ• â€™ ti suttena Ä•
kamena á¹-o, á¹-e honti.

sakhÄ• ro tiá¹-á¹-hanti. `ghabrahmÄ• ditveâ€™ ti gassa vikappena ettaá¹ƒ, bho sakha, bho
hare sakhÄ• kissa maá¹ƒ jahÄ• si {J I 6.94}.

``sakhi, sakhÄ«ti dvayaá¹ƒ itthiyaá¹ƒ siddhaâ€™â€™ nti vuttiyaá¹ƒ vuttaá¹ƒ.

bhonto \Be 94/ sakhÄ• no, bhonto sakhÄ• yo, bhonto sakhino, bhonto sakhÄ• ro, sakhÄ• n
sakhaá¹ƒ, sakhÄ• no, sakhÄ• yo, sakhino, sakhÄ• re, sakhÄ• ro, sakhinÄ• , sakhÄ• rena, sa
sakhÄ• rebhi, sakhehi, sakhebhi, sakhissa, sakhino, sakhÄ• rÄ• naá¹ƒ, sakhÄ• naá¹ƒ.

<151> __smÄ• naá¹ƒsu vÄ• _ {Katthaci 194, 170; rÅ«0 120, 131; nÄ«0 407, 542}.

smÄ• , naá¹ƒsu sakhantassa i hoti vÄ• .

sakhÄ«naá¹ƒ, sakhismÄ• , sakhimhÄ• , sakhÄ• , sakhinÄ• , sakhÄ• rasmÄ• , sakhÄ• ramh

sakhÄ• rebhi, sakhehi, sakhebhi, sakhissa, sakhino, sakhÄ• rÄ• naá¹ƒ, sakhÄ• naá¹ƒ, sakh

<152> __á¹-e smiá¹ƒno_ {Katthaci 192; rÅ«0 135}.

sakhato smiá¹ƒno á¹-e hoti. niccatthamidaá¹ƒ suttaá¹ƒ.

sakhe, sakhÄ• resu, sakhesu. ``netÄ• disÄ• sakhÄ• honti, labbhÄ• me jÄ«vato sakhÄ• â€
purisÄ• dinayena yonaá¹ƒ vidhi.

samÄ• se pana sabbaá¹ƒ purisÄ• dirÅ«paá¹ƒ labbhati, ``sabbamitto sabbasakho, pÄ• pami
III 253} ca pÄ• á¸·i. pÄ• pasakho, pÄ• pasakhÄ• , pÄ• pasakhaá¹ƒ, pÄ• pasakhe, pÄ• pasal
pÄ• pasakhebhi ... pe ... pÄ• pasakhasmiá¹ƒ, pÄ• pasakhamhi, pÄ• pasakhe, pÄ• pasakhes

yuvÄ• gacchati.

<153> __yonaá¹ƒ_ \Be 95/ __none vÄ• _ {Katthaci 155, 157; rÅ«0 137, 140; nÄ«0 335, 343

yuva, pumÄ• dÄ«hi paá¹-hamÄ• , dutiyÄ• yonaá¹ƒ kamena no, ne honti vÄ• .

<154> __nonÄ• nesvÄ• _ {Katthaci 157; rÅ«0 140; nÄ«0 343}.

no, nÄ• , nesu yuvÄ• dÄ«naá¹ƒ anto Ä• hoti vÄ• .

yuvÄ• no, yuvÄ• nÄ• , yuvÄ• , he yuva, he yuvÄ• , he yuvÄ• no, he yuvÄ• vÄ• , yuvÄ• naá
yuvena, yuvÄ• nÄ• .

<155> __yuvÄ• dÄ«naá¹ƒ suhisvÄ• naá¹…_ {Katthaci 157; rÅ«0 140; nÄ«0 337-9, 343}.

yuva, pumÄ• dÄ«naá¹ƒ anto Ä• naá¹… hoti vÄ• su, hisu.

yuvÄ• nehi, yuvehi, yuvÄ• nebhi, yuvebhi, yuvassa.

<156> __yuvÄ• sassino_.

yuvato sassa ino hoti vÄ• .

yuvino, yuvÄ• naá¹ƒ, yuvasmÄ• , yuvamhÄ• .

<157> __smÄ• smiá¹ƒnaá¹ƒ nÄ• ne_ {Katthaci 156-7-8; rÅ«0 140-2-3}.

yuva, pumÄ• dÄ«hi smÄ• , smiá¹ƒnaá¹ƒ nÄ• , ne honti vÄ• . `nonÄ• nesvÄ• â€™ ti nÄ• mh

yuvÄ• nÄ• , yuvÄ• nehi, yuvÄ• nebhi, yuvehi, yuvebhi, yuvassa, yuvino, yuvÄ• naá¹ƒ, yuva
yuvÄ• ne, yuvÄ• nesu, yuvesu.

rÅ«pasiddhiyaá¹ƒ pana ``maghava, yuvÄ• dÄ«namantassa Ä• nÄ• deso hoti vÄ• sabbÄ• s
140; nÄ«0 343} vuttaá¹ƒ.

pumÄ• \Be 96/, pumÄ• no, he puma, he pumÄ• .

<158> __gassaá¹ƒ_ {Katthaci 153; rÅ«0 138; nÄ«0 333}.

pumato gassa aá¹ƒ hoti vÄ• .

he pumaá¹ƒ, he pumÄ• no, pumÄ• naá¹ƒ, pumaá¹ƒ, pumÄ• ne, pume.

<159> __nÄ• mhi_ {Katthaci 159; rÅ«0 139; nÄ«0 340}.

nÄ• mhi pumantassa Ä• hoti vÄ• .

pumÄ• nÄ• , pumena.

<160> __pumakammathÄ• maddhÄ• naá¹ƒ vÄ• sasmÄ• su ca_ {Katthaci 157, 159; rÅ«0 1

nÄ• mhi ca sa, smÄ• su ca puma, kamma, thÄ• maddhÄ• naá¹ƒ anto u hoti vÄ• .

pumunÄ• , pumÄ• nehi, pumÄ• nebhi, pumehi, pumebhi, pumassa, pumuno, pumÄ• naá¹ƒ
pumunÄ• , pumÄ• nehi, pumÄ• nebhi, pumehi, pumebhi, pumuno, pumassa, pumÄ• naá¹ƒ,

<161> __pumÄ• _ {Katthaci 156; rÅ«0 142; nÄ«0 336}.

pumato smiá¹ƒno ne hoti vÄ• . `nonÄ• nesvÄ• â€™ ti pumantassa Ä• ttaá¹ƒ.

pumÄ• ne.

<162> __sumhÄ• ca_ {Katthaci 158; rÅ«0 143; nÄ«0 339}.

sumhi pumantassa Ä• ca hoti Ä• ne ca.

pumÄ• nesu, pumÄ• su, pumesu.

si \Be 97/, yonaá¹ƒ purisÄ• dividhi ca hoti, ``yathÄ• balÄ• kayonimhi, na vijjati pumo sadÄ•
1.511}, soá¸·asitthisahassÄ• naá¹ƒ, na vijjati pumo tadÄ• {cariyÄ• III 49}, itthÄ« hutvÄ• sv
{DN II 354}, thiyo tassa pajÄ• yanti, na pumÄ• jÄ• yare kuleâ€™â€™ ti {J I 8.54} pÄ• á¸·Ä«

maghavasaddo yuvasaddasadisoti rÅ«pasiddhiyaá¹ƒ {rÅ«0 66} vuttaá¹ƒ, guá¹‡avÄ• digaá¹
{nÄ«0 pada0 220} icchito. aghanti dukkhaá¹ƒ pÄ• paÃ±ca vuccati, na aghaá¹ƒ maghaá¹ƒ, s
magho iti purÄ• á¹‡aá¹ƒ nÄ• maá¹ƒ assa atthÄ«ti maghavÄ• ti {SN a I 259} attho pÄ• á¸·iya

thÄ• masaddo purisÄ• digaá¹‡o, thÄ• mena, thÄ• munÄ• , thÄ• massa, thÄ• muno, thÄ• m
thÄ• munÄ• , thÄ• massa, thÄ• muno. sesaá¹ƒ purisasamaá¹ƒ.

addhÄ• vuccati kÄ• lo. nÄ• dyekavacanesu-dÄ«ghena addhunÄ• , addhanÄ• , addhena, d
addhassa, addhunÄ• , addhumhÄ• , addhusmÄ• , addhÄ• , addhamhÄ• , addhasmÄ• , add
addhe, addhamhi, addhasminti cÅ«á¸·amoggallÄ• ne Ä• gataá¹ƒ. sesaá¹ƒ yuvasadisaá¹ƒ.

upaddhavÄ• cako addhasaddo idha na labbhati, ekaá¹ƒsatthavÄ• cako ca nipÄ• to eva.
``addhÄ• namaggappaá¹-ipannoâ€™â€™ tiÄ• dÄ«su addhÄ• nasaddo pana visuá¹ƒ siddho

muddhasadde ``muddhÄ• te phalatu sattadhÄ• , muddhÄ• me phalatu sattadhÄ• â€™â€™
I tissattheravatthu} siro vuccati, ``pabbatamuddhaniá¹-á¹-hitoâ€™â€™ iccÄ• dÄ«su {DN II 7
vuccati, tadubhayaá¹ƒ idha labbhati, smiá¹ƒvacane muddhanÄ«ti siddhaá¹ƒ, sesaá¹ƒ yuvas
pana purisanayo. hatthamuá¹-á¹-hivÄ• cako itthiliá¹…go.

asmÄ• vuccati pÄ• sÄ• á¹‡o, usmÄ• vuccati kÄ• yaggi, bhismÄ• vuccati bhayÄ• nako ma

tattha \Be 98/ asmasadde ``taá¹ƒ te paÃ±Ã±Ä• ya bhindÄ• mi, Ä• maá¹ƒ pakkaá¹ƒva asma
cande khali asmanÄ«â€™â€™ ti pÄ• á¸·Ä«. sesaá¹ƒ yuvasamaá¹ƒ. usmÄ• , bhismÄ• sadd

cÅ«á¸·amoggallÄ• ne muddha, gÄ• á¹‡á¸• Ä«vadhanva, aá¹‡ima, laghimÄ• dayo ca asmas

yattha suttavidhÄ• naá¹ƒ na dissati, tattha mahÄ• vuttinÄ• vÄ• suttavibhattena vÄ• rÅ«pa

iti rÄ• jÄ• diyuvÄ• digaá¹‡arÄ• si.

akÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kÄ• rantapulliá¹…garÄ• si

`gasÄ«naâ€™ nti silopo, sÄ• tiá¹-á¹-hati.

`ekavacanayosvaghonaâ€™ nti yosu ca ekavacanesu ca rasso, `ato yonaâ€™ miccÄ• dinÄ
tiá¹-á¹-hanti.

<163> __sÄ• ssaá¹ƒse cÄ• naá¹…a_.

aá¹ƒ, sesu ge ca sÄ• saddassa Ä• naá¹…a hoti.

bho sÄ• na, bhonto sÄ• , saá¹ƒ, sÄ• naá¹ƒ, se, sena, sÄ• hi, sÄ• bhi, sassa, sÄ• nassa, sÄ
sÄ• , sÄ• hi, sÄ• bhi, sassa, sÄ• nassa, sÄ• naá¹ƒ, sasmiá¹ƒ, samhi, se, sÄ• su.

atha vÄ• `sÄ• ssaá¹ƒse cÄ• naá¹…aâ€™ iti sutte casaddo avuttasamuccayatthopi hotÄ«tik
vibhattÄ«supi Ä• naá¹…a hoti vÄ• , mahÄ• vuttinÄ• ca Ä• nÄ• desato yonaá¹ƒ o.

sÄ• \Be 99/ gacchati, sÄ• no gacchanti, sÄ• vÄ• , he sa, he sÄ• , he sÄ• na, he sÄ• , he s
se, sÄ• ne iccÄ• di.

saddanÄ«tirÅ«paá¹ƒ vuccate ---

sÄ• tiá¹-á¹-hati, sÄ• tiá¹-á¹-hanti, sÄ• no tiá¹-á¹-hanti, bho sÄ• , bhonto sÄ• , sÄ• no, sÄ• n
sÄ• nÄ• , sÄ• nehi, sÄ• nebhi, sÄ• ssa, sÄ• naá¹ƒ, sÄ• nÄ• , sÄ• nehi, sÄ• nebhi, sÄ• ssa,
{nÄ«ti0 pada0 211}.

vattahÄ• vuccati satto {sakko (amarakosa, 1-145 gÄ• thÄ• yaá¹ƒ) }.

<164> __vattahÄ• sanaá¹ƒnaá¹ƒ nonÄ• naá¹ƒ_.

vattahato sassa no hoti, naá¹ƒvacanassa nÄ• naá¹ƒ hoti.

vattahÄ• no deti, vattahÄ• nÄ• naá¹ƒ deti. sesaá¹ƒ yuvasaddasamaá¹ƒ.

saddanÄ«tiyaá¹ƒ pana nÄ• , sesu vattahinÄ• , vattahinoti {nÄ«ti0 pada0 219; (tattha nÄ• m

dissati) } vuttaá¹ƒ.

daá¸·hadhammÄ• , daá¸·hadhammÄ• , daá¸·hadhammÄ• no. ``sikkhitÄ• daá¸·hadhamminc
pÄ• á¸·i. bho daá¸·hadhammÄ• , bhonto daá¸·hadhammÄ• , daá¸·hadhammÄ• no, daá¸·had
daá¸·hadhammÄ• ne, daá¸·hadhamminÄ• , daá¸·hadhammehi. sesaá¹ƒ purisasamaá¹ƒ. eva
vivaá¹-acchadasadde pana nÄ• mhi ittaá¹ƒ natthi, sesaá¹ƒ daá¸·hadhammasamaá¹ƒ. pÄ• á¸
``daá¸·hadhammoti vissutoâ€™â€™ ti {J II 22.300} ca ``loke vivaá¹-acchadoâ€™â€™ ti {DN
diá¹-á¹-hattÄ• ete saddÄ• purisarÅ«pÄ• akÄ• rantÄ• pi yujjanti.

vuttasirÄ• vuccati navavoropitakeso, vuttasirÄ• brÄ• hmaá¹‡o, vuttasirÄ• , vuttasirÄ• no, v
vuttasirÄ• ne, vuttasirÄ• nÄ• , \Be 100/ vuttasirÄ• nehi. sesaá¹ƒ purisasamaá¹ƒ. pÄ• á¸·iyaá
mÄ• á¹‡avo vuttasiroâ€™â€™ tipi {MN II 426} dissati.

rahÄ• vuccati pÄ• padhammo. rahÄ• , rahÄ• , rahino, rahÄ• naá¹ƒ, rahine, rahinÄ• , rahine
rahino, rahÄ• naá¹ƒ ... pe ... rahÄ• ne, rahÄ• nesÅ«ti {nÄ«ti0 pada0 217} sabbaá¹ƒ saddanÄ
pana mahÄ• vuttinÄ• siddhaá¹ƒ.

iti Ä• kÄ• rantapulliá¹…garÄ• si.

ikÄ• rantapulliá¹…garÄ• si

`gasÄ«naâ€™ nti lopo, muni gacchati.

<165> __lopo_ {Katthaci 118; rÅ«0 146; nÄ«0 293}.

jha, lato yonaá¹ƒ lopo hoti. `yolopanÄ«su dÄ«ghoâ€™ ti dÄ«gho.

munÄ« gacchanti.

<166> __yosu jhissa pume_ {Katthaci 96; rÅ«0 148; nÄ«0 259}.

pulliá¹…ge yosu jhasaÃ±Ã±assa i-kÄ• rassa á¹-a hoti vÄ• .

munayo gacchanti.

jhissÄ• ti kiá¹ƒ? rattiyo, daá¹‡á¸• ino.

pumeti kiá¹ƒ? aá¹-á¹-hÄ«ni.

bho muni, `ayunaá¹ƒ vÄ• dÄ«ghoâ€™ ti dÄ«gho, bho munÄ«, bhonto munÄ«, bhonto mun
muninÄ• , munÄ«hi, munÄ«bhi, munissa, munino, munÄ«naá¹ƒ, munismÄ• , munimhÄ• .

<167> __nÄ• _ \Be 101/ __smÄ• ssa_ {Katthaci 215; rÅ«0 41; nÄ«0 442}.

jha, lato smÄ• ssa nÄ• hoti vÄ• .

muninÄ• , munÄ«hi, munÄ«bhi, munissa, munino, munÄ«naá¹ƒ, munismiá¹ƒ, munimhi, mu

isi gacchati, isÄ«, isayo, bho isi, bho isÄ«, bhonto isÄ«, bhonto isayo iccÄ• di.

aggi jalati, aggÄ«, aggayo, bho aggi, bho aggÄ«, bhonto aggÄ«, bhonto aggayo iccÄ• di.

evaá¹ƒ kucchi, muá¹-á¹-hi, gaá¹‡á¹-hi, maá¹‡i, pati, adhipati, gahapati, senÄ• pati, narapati,
sÄ• ti, vatthi, atithi, sÄ• rathi, bondi, Ä• di, upÄ• di, nidhi, vidhi, odhi, byÄ• dhi, samÄ• dhi, u
nirupadhi, dhani, senÄ• ni, kapi, dÄ«pi, kimi, timi, ari, hari, giri, kali, bali, sÄ• li, aÃ±jali, kavi,
asi, masi, kesi, pesi, rÄ• si, ahi, vÄ«hiiccÄ• dayo.

visesavidhÄ• namuccate.

mahÄ• vuttinÄ• akatarassehipi kehici jhasaÃ±Ã±ehi yonaá¹ƒ no hoti, ``cha munino agÄ• ra
sekhamunino, asekhamunino, paccekamunino, munimuninoâ€™â€™ ti {Nidd I 14} ca ``Ã±Ä
vadantÄ«â€™â€™ ti ca ``ekamekÄ• ya itthiyÄ• , aá¹-á¹-haá¹-á¹-ha patino siyuâ€™â€™ nti
kiramhÄ• kaá¹ƒ visiá¹-á¹-hanÄ• rÄ«naâ€™â€™ {Vv 323} nti ca ``haá¹ƒsÄ• dhipatino imeâ€™
suttapadÄ• ni dissanti.

gÄ• thÄ• su `ghabrahmÄ• ditveâ€™ ti munito gassa ettaÃ±ca hoti, porohicco tavaá¹ƒ mune
dhammadasso tavaá¹ƒ mune {Ap thera I 1.540}, ciraá¹ƒ \Be 102/ jÄ«va mahÄ• vÄ«ra, kappa
{Ap thera I 2.168}, paá¹-iggaá¹‡ha mahÄ• mune {Ap thera I 41.83}. tuyhatthÄ• ya mahÄ• mu

tehiyeva aá¹ƒvacanassa naÃ±ca hoti, tamÄ• hu ekaá¹ƒ muninaá¹ƒ carantaá¹ƒ {Sn 210}, mu
sikkhamÄ• naá¹ƒ {J I 8.44}, pitaraá¹ƒ puttagiddhinaá¹ƒ {J II 22.2377}, sabbakÄ• masamiddh

isisadde pana ---

<168> __á¹-e sissisismÄ• _ {á¹-e sissasmÄ• (mÅ«lapÄ• á¹-he) }.

isimhÄ• sissa á¹-e hoti vÄ• .

yo noâ€™ jja vinaye kaá¹…khaá¹ƒ, atthadhammavidÅ« ise {J II 22.1164}. `ghabrahmÄ• dit
hoti, nisÄ«dÄ• hi mahÄ• ise {J II 20.114}, tvaá¹ƒ noâ€™ si saraá¹‡aá¹ƒ ise {J II 22.1326}, pu
ise {J I 14.104}.

<169> __dutiyassa yossa_.

isimhÄ• dutiyassa yossa á¹-e hoti vÄ• .

samaá¹‡e brÄ• hmaá¹‡e vande, sampannacaraá¹‡e ise {J I 16.314}.

samÄ• se pana mahesi gacchati, mahesÄ« gacchanti, mahesayo, mahesino. aá¹ƒvacane m
``saá¹…gÄ• yiá¹ƒsu mahesayo {Vv ganthÄ• rambhakathÄ• Pv ganthÄ• rambhakathÄ• }, vÄ
{abhidhammatthasaá¹…gahe 113 piá¹-á¹-he} ca ``na taá¹ƒ sammaggatÄ• yaÃ±Ã±aá¹ƒ, upa
sammaggatÄ• yaÃ±Ã±aá¹ƒ, upayanti mahesino {SN a I 120}, pahantÄ• mahesino kÄ• me,
mahesinoâ€™â€™ ti ca ``mahesiá¹ƒ vijitÄ• vinaâ€™â€™ nti {MN II 459} ca ``saá¹…ghaÃ±c
kuÃ±jaraá¹ƒva mahesinaá¹ƒ, upagantvÄ• mahesinaá¹ƒ \Be 103/ {Bv 9.1}, khippaá¹ƒ passa
katakiccaá¹ƒ mahesinaâ€™â€™ nti {J II 19.102} ca suttapadÄ• ni dissanti.

aggisadde ---

<170> __sissaggito ni_ {Katthaci 95; rÅ«0 145; nÄ«0 254; `sissÄ• ggito niâ€™ (bahÅ«su) }

aggito sissa ni hoti vÄ• .

aggi jalati, aggini jalati, aggÄ« jalanti, aggayo iccÄ• di.

pÄ• á¸·iyaá¹ƒ pana ``aggi, gini, agginÄ«â€™â€™ ti tayo aggipariyÄ• yÄ• dissanti --- ``rÄ• g
mohaggÄ«â€™â€™ ti {AN b 7.46} ca ``channÄ• kuá¹-i Ä• hito gini, vivaá¹-Ä• kuá¹-i nibbuto
mahÄ• gini sampajjalito {Th 702 (thokaá¹ƒ visadisaá¹ƒ) }, yasmÄ• so jÄ• yate ginÄ«â€™â€
``agginiá¹ƒ sampajjalitaá¹ƒ pavisantÄ«â€™â€™ ti {Sn 675} ca. tesaá¹ƒ visuá¹ƒ visuá¹ƒ rÅ«p

seá¹-á¹-hi, pati, adhipati, senÄ• pati, atithi, sÄ• rathisaddehi ca yonaá¹ƒ no hoti, aá¹ƒvacana
vÄ• , seá¹-á¹-hino, seá¹-á¹-hinaá¹ƒ, patino, patinaá¹ƒ, adhipatino, adhipatinaá¹ƒ, senÄ• patin
atithino, atithinaá¹ƒ, sÄ• rathino, sÄ• rathinanti. gahapatayo, jÄ• nipatayo iccÄ• dÄ«ni niccan

Ä• disadde ---

`ratthyÄ• dÄ«hi á¹-o smiá¹ƒnoâ€™ ti smiá¹ƒno á¹-o hoti, Ä• dismiá¹ƒ, Ä• dimhi, Ä• do, gÄ• ``Ä• diá¹ƒ, gÄ• thÄ• diá¹ƒ, pÄ• dÄ• diá¹ƒâ€™â€™ iccÄ• dÄ«su pana Ä• dhÄ• ratthe dutiyÄ• divasaá¹ƒ, purimaá¹ƒ disaá¹ƒ, pacchimaá¹ƒ disaá¹ƒ, taá¹ƒ khaá¹‡aá¹ƒ, taá¹ƒ layaá¹ƒ, taá¹ƒ iccÄ• dÄ«su viya.

idÄ• ni samÄ• se jhissa á¹-Ä• desÄ• bhÄ• vo vuccati.

<171> __itoÃ±Ã±atthe_ \Be 104/ __pume_.

pume aÃ±Ã±apadatthasamÄ• se i-kÄ• ramhÄ• paá¹-hamÄ• , dutiyÄ• yonaá¹ƒ kamena no, uttarapadatthasamÄ• sepi kvaci yonaá¹ƒ no, ne honti.

paá¹-hamÄ• yomhi ---

micchÄ• diá¹-á¹-hino, sammÄ• diá¹-á¹-hino, muá¹-á¹-hassatino, upaá¹-á¹-hitassatino, asÄ• 11}, nimmÄ• naratino devÄ• , ye devÄ• vasavattino {SN a I 168}, aá¹-á¹-hete cakkavattino, dhammÄ• nuvattino {SN c V 34}, saggaá¹ƒ sugatino yanti {Dhp 126}, tomaraâ€™ á¹…kusap daá¹‡á¸• amuggarapÄ• á¹‡ino, ariyavuttino, nipakÄ• santavuttino iccÄ• di.

dutiyÄ• yomhi ---

muá¹-á¹-hassatine, upaá¹-á¹-hitassatine, ariyavuttine, tomaraâ€™ á¹…kusapÄ• á¹‡ine {J II

vÄ• tveva? micchÄ• diá¹-á¹-hÄ« janÄ• gacchanti, micchÄ• diá¹-á¹-hÄ« jane passati.

garÅ« pana ``tomaraâ€™ á¹…kusapÄ• á¹‡ayo, atthe visÄ• radamatayoâ€™â€™ ti {Kattha icchanti.

aÃ±Ã±attheti kiá¹ƒ? micchÄ• diá¹-á¹-hiyo dhammÄ• , micchÄ• diá¹-á¹-hiyo dhamme.

pumeti kiá¹ƒ? micchÄ• diá¹-á¹-hiniyo itthiyo, micchÄ• diá¹-á¹-hÄ«ni kulÄ• ni.

<172> __ne smiá¹ƒno kvaci_ {nÄ«0 453}.

pume aÃ±Ã±atthe ito smiá¹ƒno kvaci ne hoti.

kataÃ±Ã±umhi ca posamhi, sÄ«lavante ariyavuttine {J I 10.78}. sabbakÄ• masamiddhine ku

daá¹‡á¸• apÄ• á¹‡ine, tomaraâ€™ á¹…kusapÄ• á¹‡ine {J II 22.190} iccÄ• di.

suttavibhattena \Be 105/ Ä«topi smiá¹ƒno kvaci ne hoti, mÄ• taá¹…gasmiá¹ƒ yasassine {J I
devavaá¹‡á¹‡ine, brahmavaá¹‡á¹‡ine, arahantamhi tÄ• dine {Th 1182} iccÄ• di.

ikÄ• rantapulliá¹…garÄ• si niá¹-á¹-hito.

Ä«kÄ• rantapulliá¹…garÄ• si

Ä«kÄ• rante `simhi nÄ• â€™ napuá¹ƒsakassÄ• â€™ ti suttena simhi rassattaá¹ƒ natthi, `ge
vikappena rasso, yosu ca aá¹ƒ, nÄ• , sa, smÄ• , smiá¹ƒ su ca `ekavacanayosvaghonaâ€™
daá¹‡á¸• Ä« gacchati. `jantu hetuâ€™ iccÄ• disuttena vikappena yonaá¹ƒ lopo, daá¹‡á¸• Ä«

pakkhe ---

<173> __yonaá¹ƒ none pume_ {Katthaci 225; rÅ«0 151; nÄ«0 452, 453}.

pume jhasaÃ±Ã±amhÄ• Ä«-kÄ• rato paá¹-hamÄ• , dutiyÄ• yonaá¹ƒ kamena no, ne honti v

daá¹‡á¸• ino gacchanti, bhodaá¹‡á¸• i, bho daá¹‡á¸• Ä«, bhonto daá¹‡á¸• ino, daá¹‡á¸• iá¹ƒ

<174> __naá¹ƒ jhÄ«to_ {Katthaci 224; rÅ«0 153; nÄ«0 451}.

pume jhasaÃ±Ã±amhÄ• Ä«-kÄ• rato aá¹ƒvacanassa naá¹ƒ hoti vÄ• .

daá¹‡á¸• inaá¹ƒ.

<175> __no vÄ• _ {â€™ noâ€™ (bahÅ«su) }.

pume jhÄ«to dutiyÄ• yossa no hoti vÄ• .

daá¹‡á¸• Ä« \Be 106/, daá¹‡á¸• ino, daá¹‡á¸• ine, daá¹‡á¸• inÄ• , daá¹‡á¸• Ä«hi, daá¹‡á¸• A
daá¹‡á¸• ino, daá¹‡á¸• Ä«naá¹ƒ, daá¹‡á¸• ismÄ• , daá¹‡á¸• imhÄ• , daá¹‡á¸• inÄ• , daá¹‡á¸
daá¹‡á¸• issa, daá¹‡á¸• ino, daá¹‡á¸• Ä«naá¹ƒ, daá¹‡á¸• ismiá¹ƒ, daá¹‡á¸• imhi.

<176> __smiá¹ƒno niá¹ƒ_ {Katthaci 226; rÅ«0 154; nÄ«0 416}.

jhÄ«to smiá¹ƒno ni hoti vÄ• .

daá¹‡á¸• ini.

`ne smiá¹ƒno kvacÄ«â€™ ti vibhattasuttena smiá¹ƒno ne ca hoti, daá¹‡á¸• ine, daá¹‡á¸• Ä«

evaá¹ƒ cakkÄ«, pakkhÄ«, sukhÄ«, sikhÄ«, cÄ• gÄ«, bhÄ• gÄ«, bhogÄ«, yogÄ«, saá¹…ghÄ
kuá¹-á¹-hÄ«, raá¹-á¹-hÄ«, dÄ• á¹-hÄ«, Ã±Ä• á¹‡Ä«, pÄ• á¹‡Ä«, gaá¹‡Ä«, guá¹‡Ä«, cammÄ«
pÄ• pakÄ• rÄ«, brahmacÄ• rÄ«, mÄ• yÄ• vÄ«, medhÄ• vÄ«, bhuttÄ• vÄ«, bhayadassÄ• vÄ
pattÄ«, dantÄ«, mantÄ«, sattughÄ• tÄ«, sÄ«hanÄ• dÄ«, sÄ• mÄ«, piyappasaá¹ƒsÄ«. atthac
iccÄ• dayo. gÄ• maá¹‡Ä«, senÄ• nÄ«, sudhÄ« iccÄ• dÄ«su pana smiá¹ƒno nittaá¹ƒ natthi.

visesavidhÄ• namuccate.

mahÄ• vuttinÄ• yosu jhÄ«-kÄ• rassapi kvaci á¹-attaá¹ƒ hoti,

``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, hatthayo pasadÄ• migÄ• .

sabbe sÄ«hassa bhÄ• yanti, natthi kÄ• yasmiá¹ƒ tulyatÄ• {J I 2.103} ||

purisÄ• lÅ« ca hatthayo, saÃ±Ã±atÄ• brahmacÄ• rayo {AN b VI 37}, apace brahmacÄ• ray
`hatthayoâ€™ ti hatthino, `purisÄ• lÅ«â€™ ti purisalolÄ• balavÄ• mukhayakkhiniyo, `brahm
brahmacÄ• rino, `apaceâ€™ ti pÅ«jeyya.

sussapi \Be 107/ kvaci nesu hoti, susukhaá¹ƒ vata jÄ«vÄ• ma, verinesu averino {Dhp 197},
viharÄ• ma averino. tattha `verinesÅ«â€™ ti verÄ«cittavantesu.

samÄ• sepi paá¹-hamÄ• yossa nottaá¹ƒ, dutiyÄ• yossa nottaá¹ƒ nettaÃ±ca hoti. tattha dve
nettaá¹ƒ pana vuccate, ``assamaá¹‡e samaá¹‡amÄ• nine {AN c 8.10}, nare pÄ• á¹‡Ä• tipÄ•
piyabhÄ• á¹‡ine {J II 22.1721}, mÄ• ladhÄ• rine {J II 22.1727}, kÄ• sikuttamadhÄ• rine {J II
vaá¹‡á¹‡avante yasassine {DN II 282}, cÄ• pahatthe kalÄ• pine, ubho bhassaravaá¹‡á¹‡ine
brÄ• hmaá¹‡e devavaá¹‡á¸• ine, samuddharati pÄ• á¹‡ine {Ap therÄ« II 3.137}, evaá¹ƒ jarÄ
adhivattanti pÄ• á¹‡ineâ€™â€™ ti {SN a I 136} dissanti. tattha `bhassaravaá¹‡á¹‡ineâ€™ ti
pabhassaravaá¹‡á¹‡avante. smiá¹ƒno nette pana ``mÄ• taá¹…gasmiá¹ƒ yasassineâ€™â€™
vuttÄ• neva.

Ä«kÄ• rantapulliá¹…garÄ• si niá¹-á¹-hito.

ukÄ• rantapulliá¹…garÄ• si

bhikkhÄ• digaá¹‡arÄ• si

`gasÄ«naâ€™ nti silopo, bhikkhu. yonaá¹ƒ lope dÄ«gho, bhikkhÅ«.

pakkhe ---

<177> __lÄ• yonaá¹ƒ vo pume_ {Katthaci 119; rÅ«0 155; nÄ«0 294}.

pume lasaÃ±Ã±ehi uvaá¹‡á¹‡ehi yonaá¹ƒ vo hoti vÄ• ti yonaá¹ƒ vo.

<178> __vevosu_ \Be 108/ __lussa_ {Katthaci 97; rÅ«0 156; nÄ«0 260}.

pume ve, vosu paresu lasaÃ±Ã±assa u-kÄ• rassa á¹-a hoti.

bhikkhavo.

lussÄ• ti kiá¹ƒ? sayambhuvo.

bho bhikkhu, bho bhikkhÅ«, bhonto bhikkhÅ«.

<179> __pumÄ• lapane vevo_ {Katthaci 116; rÅ«0 157; nÄ«0 291}.

pume Ä• lapane lasaÃ±Ã±amhÄ• u-kÄ• rato yossa ve, vo honti vÄ• .

bhonto bhikkhave, atha kho bhagavÄ• bhikkhÅ« Ä• mantesi ``bhikkhavoâ€™â€™ ti {MN I
te vijÄ• nÄ• tha bhikkhavo {DN II 334}, bhikkhuá¹ƒ, bhikkhÅ«, bhikkhavo, bhikkhunÄ• . `sun
bhikkhÅ«hi, bhikkhÅ«bhi, bhikkhussa, bhikkhuno, bhikkhÅ«naá¹ƒ, bhikkhusmÄ• , bhikkhuml
bhikkhÅ«hi, bhikkhÅ«bhi, bhikkhussa, bhikkhuno, bhikkhÅ«naá¹ƒ, bhikkhusmiá¹ƒ, bhikkhum

evaá¹ƒ maá¹…ku, maccu, ucchu, paá¹-u, bhÄ• á¹‡u, setu, ketu, sattu, sindhu, bandhu, kÄ•
veá¸·u iccÄ• dayo.

visesavidhÄ• namuccate.

hetu, jantu, kurusaddesu `jantuhetuâ€™ iccÄ• disuttena vikappena yonaá¹ƒ lopo, hetu dha
atÄ«te hetavo paÃ±ca.

<180> __yomhi vÄ• kvaci_ {Katthaci 97; rÅ«0 156; nÄ«0 260}.

yosu lasaÃ±Ã±ino u-kÄ• rassa kvaci á¹-a hoti vÄ• .

atÄ«te hetayo paÃ±ca.

vÄ• ti \Be 109/ kiá¹ƒ? hetuyo.

kvacÄ«ti kiá¹ƒ? bhikkhavo.

bho hetu, bho hetÅ«, bhonto hetÅ«, hetavo, hetayo, hetuyo vÄ• , hetuá¹ƒ, hetÅ«, hetavo, h
sesaá¹ƒ bhikkhusamaá¹ƒ.

jantu gacchati, jantÅ«, jantayo, jantuyo vÄ• .

<181> __jantÄ• dito no ca_ {Katthaci 119; rÅ«0 155; nÄ«0 294; `jantvÄ• ditoâ€™ (bahÅ«su

pume jantÄ• dito yonaá¹ƒ no ca hoti vo ca.

jantuno, jantavo, bhojantu, bhojantÅ«, bhonto jantÅ«, jantayo, jantuyo, jantuno, jantavo, jan
jantayo, jantuyo, jantuno, jantavo. sesaá¹ƒ bhikkhusamaá¹ƒ.

kuru, kurÅ«, kurayo, kuruyo, kuruno, kuravoti sabbaá¹ƒ jantusamaá¹ƒ.

``ajjeva taá¹ƒ kurayo pÄ• payÄ• tu {J II 22.1632}, nandanti taá¹ƒ kurayo dassanena {J II 22
kurayo pÄ• payÄ• mÄ«â€™â€™ ti {J II 22.1634} dissanti.

mahÄ• vuttinÄ• latopi aá¹ƒvacanassa kvaci naá¹ƒ hoti, ``kimatthinaá¹ƒ bhikkhunaá¹ƒ Ä• hu
maggadesiá¹ƒ, bhikkhunamÄ• hu maggajÄ«viá¹ƒ, buddhaá¹ƒ Ä• diccabandhunaâ€™â€™ n
``roganiá¸• á¸• aá¹ƒ pabhaá¹…gunaá¹ƒ, bhogÄ• naÃ±ca pabhaá¹…gunaá¹ƒ {Dhp 139}, viÃ±
nti ca. tattha `kimatthinaâ€™ nti kiá¹ƒsabhÄ• vaá¹ƒ, `maggadesiâ€™ nti maggaá¹ƒ desenta
magge jÄ«vantaá¹ƒ, `roganiá¸• á¸• aâ€™ nti rogÄ• naá¹ƒ kulÄ• vakabhÅ«taá¹ƒ, `pabhaá¹…
pabhijjanasÄ«laá¹ƒ, `virÄ• gunaâ€™ nti virajjanasÄ«laá¹ƒ. katthaci paá¹-hamantampi dissat

iti bhikkhÄ• digaá¹‡arÄ• si.

satthÄ• digaá¹‡arÄ• si

satthÄ• dirÄ• si

<182> __ltupitÄ• dÄ«namÄ• simhi_ {Katthaci 299; rÅ«0 158; nÄ«0 411}.

simhi \Be 110/ pare ltupaccayantÄ• naá¹ƒ satthu, kattuiccÄ• dÄ«naá¹ƒ pitÄ• dÄ«naÃ±ca u-`gasÄ«naâ€™ nti lopo.

satthÄ• .

<183> __ltupitÄ• dÄ«namase_ {Katthaci 200; rÅ«0 159; nÄ«0 412}.

samhÄ• aÃ±Ã±asmiá¹ƒ vibhattigaá¹‡e pare ltu, pitÄ• dÄ«naá¹ƒ u-kÄ• ro Ä• raá¹… hoti.

<184> __Ä• raá¹…smÄ• _ {Katthaci 205; rÅ«0 160; nÄ«0 421}.

Ä• raá¹…to yonaá¹ƒ á¹-o hoti.

satthÄ• ro.

<185> __ge a ca_ {Katthaci 246; rÅ«0 73; nÄ«0 476, 478-9}.

ge pare ltu, pitÄ• dÄ«naá¹ƒ u-kÄ• ro hoti a ca Ä• ca. bhosattha, bho satthÄ• , bhonto satth

<186> __á¹-oá¹-e vÄ• _ {Katthaci 205; rÅ«0 260; nÄ«0 421}.

Ä• raá¹…to yonaá¹ƒ kamena á¹-o, á¹-e honti vÄ• . ettha ca vÄ• saddo sakhasadde vikappa vidhyantarasabbhÄ• vÄ• . puna á¹-oggahaá¹‡aá¹ƒ lahubhÄ• vatthaá¹ƒ.

satthÄ• ro, satthÄ• re.

<187> __á¹-Ä• _ \Be 111/ __nÄ• smÄ• naá¹ƒ_ {Katthaci 207, 270; rÅ«0 161, 120; nÄ«0 42

Ä• raá¹…to nÄ• , smÄ• naá¹ƒ á¹-Ä• hoti.

satthÄ• rÄ• , satthÄ• rehi, satthÄ• rebhi.

<188> __lopo_ {Katthaci 203; rÅ«0 162; nÄ«0 418}.

ltu, pitÄ• dÄ«hi salopo hoti vÄ• .

satthu, satthussa, satthuno.

<189> __naá¹ƒmhi vÄ• _ {Katthaci 201; rÅ«0 163; nÄ«0 416}.

naá¹ƒmhi pare ltu, pitÄ• dÄ«naá¹ƒ u-kÄ• ro Ä• raá¹… hoti vÄ• . imesaá¹ƒ mahÄ• nÄ• ma ti
ekÄ• niá¹-á¹-hÄ• udÄ• hu puthu niá¹-á¹-hÄ• ti {AN a III 127}. satthÅ«naá¹ƒ.

<190> __Ä• _ {Katthaci 202; rÅ«0 164; nÄ«0 417}.

naá¹ƒmhi pare ltu, pitÄ• dÄ«naá¹ƒ u-kÄ• ro Ä• hoti vÄ• .

satthÄ• naá¹ƒ, satthÄ• rÄ• , satthÄ• rehi, satthÄ• rebhi, satthu, satthussa, satthuno, satthÅ«
satthÄ• rÄ• naá¹ƒ, satthÄ• naá¹ƒ.

<191> __á¹-i smiá¹ƒno_ {Katthaci 206; rÅ«0 165; nÄ«0 422}.

Ä• raá¹…to smiá¹ƒno á¹-i hoti.

<192> __rassÄ• raá¹…_ {Katthaci 208; rÅ«0 166; nÄ«0 424}.

smiá¹ƒmhi pare Ä• raá¹…kato rasso hoti.

satthari, satthÄ• resu.

bahulÄ• dhikÄ• rÄ• \Be 112/ nÄ• , smÄ• su satthunÄ• ti ca sumhi satthÅ«sÅ«ti ca siddhaá
satthunÄ• , pÅ«jaá¹ƒ labbhati bhattusÅ«â€™â€™ ti {J II 22.1517} pÄ• á¸·i. `bhattusÅ«â€™
`bhattÄ• sÅ«â€™ tipi pÄ• á¹-ho.

`ltupitÄ• dÄ«namaseâ€™ ti aseggahaá¹‡ena tomhi Ä• raá¹… hoti {nÄ«0 414}, ``satthÄ• rat
satthÄ• rato satthÄ• raá¹ƒ ghaá¹-entÄ«â€™â€™ ti {Nidd I 27} pÄ• á¸·i.

evaá¹ƒ kattÄ• , bhattÄ• , gantÄ• , jetÄ• , janetÄ• , chettÄ• , cheditÄ• , viÃ±Ã±Ä• tÄ• , viÃ±Ã
uá¹-á¹-hÄ• petÄ• , taritÄ• , tÄ• retÄ• , dÄ• tÄ• , dÄ• petÄ• , sandhÄ• tÄ• , sandhÄ• petÄ• , r
bhettÄ• , yÄ• tÄ• , vattÄ• , setÄ• , hantÄ• , sakamandhÄ• tÄ• , mahÄ• mandhÄ• tÄ• iccÄ•

visesavidhÄ• namuccate.

mahÄ• vuttinÄ• yonaá¹ƒ Ä• hoti, avitakkitÄ• gabbhamupavajanti {J I 13.138 (visadisaá¹ƒ)
brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naá¹ƒ.

amaccavÄ• cÄ«hi kattu, khattusaddehi gassa ettaá¹ƒ, uá¹-á¹-hehi katte taramÄ• no {J II 22.
khatte paroloko {DN II 408}.

ge pare Ä• raá¹…a ca hoti, pucchÄ• ma kattÄ• ra anomapaÃ±Ã±a, ``kattÄ• raá¹ƒ anomapa
yujjati.

aá¹ƒmhi pare pubbassaralopo ca hoti, anukampakaá¹ƒ pÄ• á¹‡asamampi bhattuá¹ƒ jahanti
pamuttena, bhattunÄ• bhattugÄ• ravoâ€™â€™ ti {J II 21.48} diá¹-á¹-hattÄ• kattunÄ• , gant
yujjanti.

nettumhÄ• \Be 113/ smiá¹ƒno ettaá¹ƒ {nÄ«0 430}, nette ujuá¹ƒ gate sati {J I 4.133}, ete sad
liá¹…gesu samÄ• narÅ«pÄ• honti, kattÄ• itthÄ«, kattÄ• puriso, kattÄ• kulaá¹ƒ iccÄ• di.

iti satthÄ• dirÄ• si.

pitÄ• dirÄ• si

pitÄ• gacchati.

<193> __pitÄ• dÄ«namanattÄ• dÄ«naá¹ƒ_ {Katthaci 209; rÅ«0 168; nÄ«0 425; `pitÄ• dÄ«n
(bahÅ«su) }.

nattÄ• divajjitÄ• naá¹ƒ pitÄ• dÄ«naá¹ƒ Ä• raá¹…akato rasso hoti.

pitaro, bho pita, bho pitÄ• , bhonto pitaro. pitaraá¹ƒ, pituá¹ƒ vÄ• . ``mÄ• tuá¹ƒ pituÃ±ca vano
II 22.1859} dissati.

pitaro, pitare, pitarÄ• , pitunÄ• , pitarehi, pitarebhi, pitÅ«hi, pitÅ«bhi, pitu, pitussa, pituno, pit
pitarÄ• naá¹ƒ, pitarÄ• , pitunÄ• , pitarehi, pitarebhi, pitÅ«hi, pitÅ«bhi, pitu, pitussa, pituno, pi
pitarÄ• naá¹ƒ, pitÄ• naá¹ƒ, pitusmiá¹ƒ, pitumhi, pitari, pitaresu, pitÅ«su.

anaá¹‡o Ã±Ä• tinaá¹ƒ hoti, devÄ• naá¹ƒ pitunaÃ±ca so {J II 22.126}, mÄ• tÄ• pitÅ«naá¹ƒ ac
mahÄ• rÄ• ja, mÄ• tÄ• pitÅ«su khattiya {J II 17.39}.

evaá¹ƒ bhÄ• tÄ• , bhÄ• taro, jÄ• mÄ• tÄ• , jÄ• mÄ• taroiccÄ• di.

anattÄ• dÄ«nanti kiá¹ƒ? nattÄ• , nattÄ• ro, nattÄ• raá¹ƒ, nattÄ• ro, nattÄ• re iccÄ• di. tathÄ

mÄ• tu \Be 114/, dhÄ«tu, duhitusaddÄ• pana itthiliá¹…gÄ• eva, mÄ• tÄ• , mÄ• taro, bhoti
bhoti mÄ• te vÄ• , ``acchariyaá¹ƒ nandamÄ• te, abbhutaá¹ƒ nandamÄ• teâ€™â€™ ti {AN b
`ghabrahmÄ• ditveâ€™ ti gassa ettaá¹ƒ. bhotiyo mÄ• taro, mÄ• taraá¹ƒ, mÄ• tuá¹ƒ, mÄ• tar
mÄ• tarÄ• , mÄ• tarehi, mÄ• tarebhi, mÄ• tÅ«hi, mÄ• tÅ«bhi, mÄ• tu, mÄ• tussa, mÄ• tuyÄ
saratÄ«â€™â€™ ti {rÅ«0 169; nÄ«0 160 piá¹-á¹-he} satthe dissati. ``buddhamÄ• tussa sakk
sugatorasoâ€™â€™ ti {Ap therÄ«0 II 2.259} ca dissati. mÄ• tÅ«naá¹ƒ, mÄ• tÄ• naá¹ƒ, mÄ•
paÃ±camÄ«rÅ«paá¹ƒ tatiyÄ• samaá¹ƒ. chaá¹-á¹-hÄ«rÅ«paá¹ƒ catutthÄ«samaá¹ƒ. mÄ• tusm
mÄ• tuyÄ• , mÄ• tuyaá¹ƒ, mÄ• taresu, mÄ• tÅ«su. evaá¹ƒ dhÄ«tu, duhitusaddÄ• .

visesavidhimhi gÄ• thÄ• su mahÄ• vuttinÄ• mÄ• tu, pitusaddehi nÄ• dÄ«naá¹ƒ paÃ±canna
smiá¹ƒno pana yaÃ±ca hoti, antalopo ca. matyÄ• kataá¹ƒ, matyÄ• deti, matyÄ• apeti, mat
á¹-hitaá¹ƒ. matyaá¹ƒ á¹-hitaá¹ƒ. evaá¹ƒ petyÄ• kataá¹ƒiccÄ• di, idha vuddhi.

anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• , saÃ±catto pitarÄ• ahaá¹ƒ {J II 22.29}. matyÄ• ca petyÄ• c
18.61}, ahaÃ±hi jÄ• nÄ• mi janinda etaá¹ƒ, matyÄ• ca petyÄ• ca {J II 18.59}, sabbaá¹ƒ pub

satthu, pitÄ• dÄ«naá¹ƒ samÄ• se vidhÄ• naá¹ƒ samÄ• sakaá¹‡á¸• e Ä• gamissati.

iti pitÄ• dirÄ• si.

iti satthÄ• digaá¹‡arÄ• si.

ukÄ• rantapulliá¹…garÄ• si niá¹-á¹-hito.

Å«kÄ• rantapulliá¹…garÄ• si

`gasÄ«naâ€™ nti \Be 115/ lopo, sayambhÅ« gacchati. `lopoâ€™ ti yonaá¹ƒ lopo, sayambhÅ

pakkhe ---

`jantÄ• dito no cÄ• â€™ ti yonaá¹ƒ vo, no, sayambhuvo, sayambhuno.

`ge vÄ• â€™ ti ge pare vikappena rasso, bho sayambhu, bho sayambhÅ«, bhonto sayambh

`ekavacanayosvaghonaâ€™ nti amÄ• dÄ«su ekavacanesu niccaá¹ƒ rasso, sayambhuá¹ƒ, g
ntipi yujjati.

sayambhÅ«, sayambhuvo, sayambhuno. sayambhunÄ• , sayambhÅ«hi, sayambhÅ«bhi, sa
sayambhÅ«naá¹ƒ. sayambhusmÄ• , sayambhumhÄ• , sayambhunÄ• , sayambhÅ«hi, sayan
sayambhÅ«naá¹ƒ. sayambhusmiá¹ƒ, sayambhumhi, sayambhÅ«su.

evaá¹ƒ abhibhÅ«, parÄ• bhibhÅ«, vessabhÅ«, gotrabhÅ«, vatrabhÅ« iccÄ• di. sesesu pana
cittasahabhuno dhammÄ• {Dhs dukamÄ• tikÄ• 61}.

<194> __kÅ«to_ {Katthaci 119; rÅ«0 155; nÄ«0 294}.

pume kÅ«paccayantehi yonaá¹ƒ no hoti vÄ• .

sabbaÃ±Ã±Å«, sabbaÃ±Ã±uno. sesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

viÃ±Ã±Å« \Be 116/, vadaÃ±Ã±Å«, atthaÃ±Ã±Å«, dhammaÃ±Ã±Å«, mattaÃ±Ã±Å«, vidÅ«. ic
rÅ«paccayantÄ• pi gayhanti, vedagÅ«, pÄ• ragÅ«. tathÄ• bhÄ«rÅ«, pabhaá¹…gÅ«, virÄ• g

Å«kÄ• rantapulliá¹…garÄ• si niá¹-á¹-hito.

okÄ• ranto pana gosaddo eva, so pubbe vuttoyeva.

pulliá¹…garÄ• si niá¹-á¹-hito.

napuá¹ƒsakaliá¹…garÄ• si

__akÄ• rantanapuá¹ƒsaka cittÄ• dirÄ• si_

atha napuá¹ƒsakaliá¹…gaá¹ƒ dÄ«piyate. taá¹ƒ pana paÃ±cavidhaá¹ƒ adantaá¹ƒ, idantaá¹ƒ
Å«dantanti.

<195> __aá¹ƒ napuá¹ƒsake_ {Katthaci 125; rÅ«0 198; nÄ«0 300}.

napuá¹ƒsake ato sissa aá¹ƒ hoti.

cittaá¹ƒ.

<196> __yonaá¹ƒ ni_ {Katthaci 218; rÅ«0 196; nÄ«0 445}.

napuá¹ƒsake ato yonaá¹ƒ ni hoti. `yolopanÄ«sÅ«â€™ ti nimhi dÄ«gho.

cittÄ• ni.

<197> __nÄ«naá¹ƒ vÄ• _ {Katthaci 107; rÅ«0 69; nÄ«0 275; `nÄ«na vÄ• â€™ (bahÅ«su) }.

ato nÄ«naá¹ƒ á¹-Ä• , á¹-e honti vÄ• .

cittÄ• , he citta, he cittÄ• , he cittÄ• ni, he cittÄ• vÄ• , cittaá¹ƒ, cittÄ• ni, citte, cittena. sesaá
purisasamaá¹ƒ.

evaá¹ƒ \Be 117/ dakaá¹ƒ, udakaá¹ƒ, sukhaá¹ƒ, dukkhaá¹ƒ, mukhaá¹ƒ, aá¹…gaá¹ƒ, liá¹…ga
saccaá¹ƒ, naccaá¹ƒ, rajjaá¹ƒ, pajjaá¹ƒ, ambujaá¹ƒ, dhaÃ±Ã±aá¹ƒ, thaÃ±Ã±aá¹ƒ, araÃ±Ã±aá
kiliá¹-á¹-haá¹ƒ, piá¹-á¹-haá¹ƒ, bhaá¹‡á¸• aá¹ƒ, tuá¹‡á¸• aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ, tÄ• á¹‡aá¹ƒ, leá
caraá¹‡aá¹ƒ, chattaá¹ƒ, khettaá¹ƒ, nettaá¹ƒ, amataá¹ƒ, sotaá¹ƒ, pÄ«á¹-haá¹ƒ, vatthaá¹ƒ, pad
Ä• vudhaá¹ƒ, kÄ• nanaá¹ƒ, ghÄ• naá¹ƒ, jhÄ• naá¹ƒ, dÄ• naá¹ƒ, dhanaá¹ƒ, vanaá¹ƒ, pÄ• paá
cÄ«raá¹ƒ, cÄ«varaá¹ƒ, kulaá¹ƒ, mÅ«laá¹ƒ, balaá¹ƒ, maá¹…galaá¹ƒ, bhisaá¹ƒ, sÄ«saá¹ƒ, loh

iti cittÄ• dirÄ• si.

kammÄ• dirÄ• si

kammasadde ---

<198> __nÄ• sseno_ {Katthaci 103; rÅ«0 79; nÄ«0 271}.

kammÄ• dÄ«hi nÄ• ssa eno hoti vÄ• .

kammena, kammanÄ• .

`pumakammathÄ• maddhÄ• naâ€™ nti suttena nÄ• , smÄ• su uttaá¹ƒ, kammunÄ• , kamma
kammamhÄ• , kammanÄ• , kammunÄ• , kammassa, kammuno.

<199> __kammÄ• dito_ {Katthaci 197; rÅ«0 125; nÄ«0 404}.

kammÄ• dÄ«hi smiá¹ƒno ni hoti vÄ• .

kammasmiá¹ƒ, kammamhi, kammani, kamme. sesaá¹ƒ cittasamaá¹ƒ.

kamma camma ghamma asma vesma addha muddha aha brahma attaÄ• tumÄ• kammÄ• kimadhippÄ• yo, eko sammasi ghammanÄ«â€™â€™ ti {J I 16.1} ca ``kiá¹ƒ patthayaá¹ƒ mah ghammanÄ«â€™â€™ ti {J I 13.83} ca ``mÄ• tvaá¹ƒ cande khali asmanÄ«â€™â€™ ti ca ``t nisinnaá¹ƒ samhi vesmanÄ«â€™â€™ ti ca dissanti. addhani \Be 118/, muddhani, ahani, bra sabbametaá¹ƒ pubbepi vuttameva ca. tattha `sammasÄ«â€™ ti acchasi, `ghammanÄ«â€™ `asmanÄ«â€™ ti pÄ• sÄ• á¹‡e, `vesmanÄ«â€™ ti ghare.

iti kammÄ• dirÄ• si.

<200> __aá¹ƒ napuá¹ƒsake_ {Katthaci 125; rÅ«0 198; nÄ«0 300; `aá¹ƒá¹…aá¹ƒ napuá¹ƒsa

napuá¹ƒsake simhi ntussa aá¹ƒ hoti vÄ• . silopo.

guá¹‡avaá¹ƒ kulaá¹ƒ.

pakkhe ---

simhi mahÄ• vuttinÄ• ntussa anto a hoti, tato sissa aá¹ƒ hoti, guá¹‡avantaá¹ƒ kulaá¹ƒ.

`yvÄ• do ntussÄ• â€™ ti yvÄ• dÄ«su ntussantassa attaá¹ƒ, guá¹‡avantÄ• ni, guá¹‡avantÄ• guá¹‡avÄ• , he guá¹‡avantÄ• ni, he guá¹‡avantÄ• , guá¹‡avaá¹ƒ, guá¹‡avantaá¹ƒ, guá¹‡ava guá¹‡avantena, guá¹‡avatÄ• kulena. sabbaá¹ƒ pulliá¹…gasamaá¹ƒ.

satimaá¹ƒ kulaá¹ƒ, satimantaá¹ƒ kulaá¹ƒ iccÄ• di.

gacchaá¹ƒ kulaá¹ƒ, gacchantaá¹ƒ kulaá¹ƒ, gacchantÄ• ni kulÄ• ni iccÄ• di.

iti akÄ• rantanapuá¹ƒsakarÄ• si.

ikÄ• rantanapuá¹ƒsakarÄ• si

aá¹-á¹-hi tiá¹-á¹-hati, aá¹-á¹-hÄ« tiá¹-á¹-hanti.

<201> __jhalÄ• vÄ• _ {Katthaci 217; rÅ«0 199; nÄ«0 444}.

napuá¹ƒsake jha, lato yonaá¹ƒ ni hoti vÄ• . `yolopanÄ«sÅ«â€™ ti dÄ«gho.

aá¹-á¹-hÄ«ni \Be 119/, he aá¹-á¹-hi, he aá¹-á¹-hÄ«, he aá¹-á¹-hÄ«ni, he aá¹-á¹-hÄ« vÄ• , aá
aá¹-á¹-hinaá¹ƒ, aá¹-á¹-hÄ«ni, aá¹-á¹-hÄ«, aá¹-á¹-hinÄ• , aá¹-á¹-hÄ«hi, aá¹-á¹-hÄ«bhi. sesaá¹

samÄ• sepi sammÄ• diá¹-á¹-hi kulaá¹ƒ, sammÄ• diá¹-á¹-hÄ«ni kulÄ• ni iccÄ• di, yonaá¹ƒ n

smiá¹ƒmhi sammÄ• diá¹-á¹-hismiá¹ƒ, sammÄ• diá¹-á¹-himhi, sammÄ• diá¹-á¹-hini, sammÄ•
ariyavuttine kule iti vattabbaá¹ƒ.

evaá¹ƒ akkhi, acchi, satthi, dadhi, vÄ• ri iccÄ• dayo.

iti ikÄ• rantanapuá¹ƒsakarÄ• si.

Ä«kÄ• rantanapuá¹ƒsakarÄ• si

Ä«kÄ• rante `ekavacanayosvaghonaâ€™ nti suttena simhi rasso, daá¹‡á¸• i kulaá¹ƒ, daá¹‡
lope daá¹‡á¸• Ä«.

`ge vÄ• â€™ ti rasso, he daá¹‡á¸• i, he daá¹‡á¸• Ä« vÄ• , he daá¹‡á¸• Ä«ni, he daá¹‡á¸• Ä
daá¹‡á¸• inaá¹ƒ, daá¹‡á¸• Ä«ni, daá¹‡á¸• Ä«, daá¹‡á¸• inÄ• , daá¹‡á¸• Ä«hi, daá¹‡á¸• Ä«bh

samÄ• sepi sÄ«ghayÄ• yi cittaá¹ƒ, sÄ«ghayÄ• yÄ«ni, sÄ«ghayÄ• yÄ«, he sÄ«ghayÄ• yi, he
sÄ«ghayÄ• yÄ«ni, he sÄ«ghayÄ• yÄ«, sÄ«ghayÄ• yiá¹ƒ, sÄ«ghayÄ• yinaá¹ƒ, sÄ«ghayÄ• y

evaá¹ƒ sukhakÄ• ri dÄ• naá¹ƒ, cakkÄ«, pakkhÄ«, sukhÄ«, sikhÄ« iccÄ• dayo kulasamband

iti Ä«kÄ• rantanapuá¹ƒsakarÄ• si.

ukÄ• rantanapuá¹ƒsakarÄ• si

Ä• yu \Be 120/ tiá¹-á¹-hati, `jhalÄ• vÄ• â€™ ti yonaá¹ƒ nitte lope ca dÄ«gho, Ä• yÅ«ni, Ä• y
Ä• yÅ«, he Ä• yÅ«ni, he Ä• yÅ«, Ä• yuá¹ƒ, Ä• yunaá¹ƒ, Ä• yÅ«ni, Ä• yÅ«. sesaá¹ƒ bhikkhus

Ä• yusaddo pulliá¹…gepi vattati, ``punarÄ• yu ca me laddho {DN II 369}, Ä• yuÃ±ca vo kÄ«
15.205}, Ä• yu nu khÄ«á¹‡o maraá¹‡aÃ±ca santike, na cÄ• yu khÄ«á¹‡o maraá¹‡aÃ±ca dÅ

evaá¹ƒ cakkhu, hiá¹…gu, siggu, jatu, vatthu, matthu, madhu, dhanu, tipu, dÄ• ru, vasu, ass

<202> __ambÄ• dÄ«hi_ {Katthaci 217; rÅ«0 199; nÄ«0 444; `ambÄ• dÄ«hiâ€™ (bahÅ«su)

ambu, paá¹ƒsuiccÄ• dÄ«hi smiá¹ƒno ni hoti vÄ• .

phalaá¹ƒ patati ambuni, pupphaá¹ƒ yathÄ• paá¹ƒsuni Ä• tape gataá¹ƒ. sesaá¹ƒ Ä• yusama
iccÄ• dayopi ukÄ• rantapakatikÄ• evÄ• ti.

iti ukÄ• rantanapuá¹ƒsakarÄ• si.

Å«kÄ• rantanapuá¹ƒsakarÄ• si

simhi rasso, gotrabhu Ã±Ä• á¹‡aá¹ƒ, gotrabhÅ«ni, gotrabhÅ«, he gotrabhu, he gotrabhÅ«, h
hegotrabhÅ«, gotrabhuá¹ƒ, gotrabhunaá¹ƒ, gotrabhÅ«ni, gotrabhÅ«. sesaá¹ƒ pulliá¹…gasan
Ã±Ä• á¹‡aá¹ƒ, abhibhu jhÄ• naá¹ƒ iccÄ• di.

iti Å«kÄ• rantanapuá¹ƒsakarÄ• si.

napuá¹ƒsakaliá¹…garÄ• si niá¹-á¹-hito.

sabbÄ• dirÄ• si

atha \Be 121/ sabbanÄ• mÄ• ni dÄ«piyante.

sabba, katara, katama, ubhaya, itara, aÃ±Ã±a, aÃ±Ã±atara, aÃ±Ã±atama, pubba, para, apa
adhara, ya, ta, tya, eta, ima, amu, kiá¹ƒ, eka, ubha, dvi, ti, catu, tumha, amha imÄ• ni aá¹-á¹
sabbanÄ• mÄ• ni nÄ• ma. sabbesaá¹ƒ liá¹…gatthÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• ni nÄ• mÄ• ni

tattha __sabba_saddo sakalattho.

__katara, katama_saddÄ• pucchanatthÄ• .

__ubhaya_saddo dvinnaá¹ƒ avayavÄ• naá¹ƒ samudÄ• yattho.

__itara_saddo ekato vuttassa paá¹-iyogÄ«vacano.

__aÃ±Ã±a_saddo yathÄ• dhigatamhÄ• aparavacano.

__aÃ±Ã±atara, aÃ±Ã±atama_saddÄ• aniyamatthÄ• .

__pubbÄ• _dayo saddÄ• disÄ• , kÄ• lÄ• divavatthÄ• navacanÄ• .

__ya_saddo aniyamatthavacano.

__ta, tya_saddÄ• parammukhe dÅ«ravacanÄ• .

__eta_saddo parammukhe samÄ«pavacano, sammukhe dÅ«ravacano. aá¹-á¹-hakathÄ• ya atikkamitvÄ• dÅ«ragate sandhÄ• yÄ• hÄ• â€™â€™ ti {jÄ• 0 aá¹-á¹-ha IV 15.104} vuttaá¹ƒ, vattati.

__ima_saddo sammukhe samÄ«pavacano.

__amu_saddo dÅ«ravacano. samÄ«pa, dÅ«ratÄ• ca parikappabuddhivasenÄ• pi hoti.

__kiá¹ƒ_saddo pucchanattho.

__eka_saddo saá¹…khyattho aÃ±Ã±attho ca.

__ubha_saddo \Be 122/ dvisaddapariyÄ• yo.

tattha tyasaddopi bahulaá¹ƒ dissati. khiá¸• á¸• Ä• paá¹‡ihitÄ• tyÄ• su, rati tyÄ• su patiá¹-á tyÄ• su ruhanti {J II 21.120}, kathaá¹ƒ nu vissase tyamhi {J I 16.288}, atha vissasate tyamhi 22.1474}.

`itthiyamatvÄ• â€™ ti Ä• paccayo, ghasaÃ±Ã±o, silopo, sabbÄ• itthÄ«, sabbÄ• , sabbÄ• y sabbÄ• yo, sabbaá¹ƒ, sabbÄ• , sabbÄ• yo, sabbÄ• ya, sabbÄ• hi, sabbÄ• bhi, sabbÄ• ya.

<203> __ghapÄ• sassa ssÄ• vÄ• _ {Katthaci 179, 62; rÅ«0 204, 206; nÄ«0 365, 209}.

gha, pasaÃ±Ã±ehi sabbanÄ• mehi sassa ssÄ• hoti vÄ• .

<204> __ghossaá¹ƒssÄ• ssÄ• yaá¹ƒtiá¹ƒsu_ {Katthaci 66; rÅ«0 205; nÄ«0 213}.

ssamÄ• dÄ«su gho rasso hoti.

sabbassÄ• .

<205> __saá¹ƒsÄ• naá¹ƒ_ {Katthaci 168; rÅ«0 203; nÄ«0 353, 368}.

sabbÄ• dÄ«hi naá¹ƒvacanassa saá¹ƒ, sÄ• naá¹ƒ honti.

sabbÄ• saá¹ƒ, sabbÄ• sÄ• naá¹ƒ, sabbÄ• ya, sabbÄ• hi, sabbÄ• bhi, sabbÄ• ya, sabbassÄ
sabbÄ• ya, sabbÄ• yaá¹ƒ.

<206> __smiá¹ƒno ssaá¹ƒ_ {Katthaci 179, 62; rÅ«0 204, 206; nÄ«0 365, 209}.

sabbÄ• dÄ«hi smiá¹ƒno ssaá¹ƒ hoti vÄ• .

sabbassaá¹ƒ, sabbÄ• su.

saddanÄ«tiyaá¹ƒ \Be 123/ nÄ• , smÄ• , smiá¹ƒnampi ssÄ• deso vutto {nÄ«0 366}. ``tassÄ•
{Vin III 443}, kassÄ• haá¹ƒ kena hÄ• yÄ• mÄ«â€™â€™ ti {Vin III 290} pÄ• á¸·i. idha pana su
sÄ• dhiyati. sabbassÄ• kataá¹ƒ, sabbassÄ• apeti, sabbassÄ• á¹-hitaá¹ƒ.

sabbo puriso.

<207> __yonameá¹-a_ {Katthaci 164; rÅ«0 200; nÄ«0 347}.

akÄ• rantehi sabbÄ• dÄ«hi yonaá¹ƒ eá¹-a hoti.

sabbe purisÄ• .

atotveva? sabbÄ• itthiyo, amÅ« purisÄ• .

he sabba, he sabbÄ• , he sabbe, sabbaá¹ƒ, sabbe, sabbena.

<208> __sabbÄ• dÄ«naá¹ƒ naá¹ƒmhi ca_ {Katthaci 102; rÅ«0 202; nÄ«0 270}.

naá¹ƒmhi ca su, hisu ca sabbÄ• dÄ«naá¹ƒ assa e hoti.

sabbehi, sabbebhi, sabbassa, sabbesaá¹ƒ, sabbesÄ• naá¹ƒ, sabbasmÄ• , sabbamhÄ• , sa
sabbesaá¹ƒ, sabbesÄ• naá¹ƒ, sabbasmiá¹ƒ, sabbamhi, sabbesu.

cÅ«á¸·aniruttiyaá¹ƒ pana smÄ• , smiá¹ƒnaá¹ƒ Ä• , ettaá¹ƒ vuttaá¹ƒ, sabbÄ• apeti, sabbe pa
``sabbÄ• ca savati, sabbathÄ• savatÄ«â€™â€™ ti ca ``tyÄ• haá¹ƒ mante paratthaddhoâ€™
pÄ• á¸·Ä«. tattha `tyÄ• haâ€™ nti te+ahaá¹ƒ, tasmiá¹ƒ manteti attho.

sabbanÄ• mehi catutthiyÄ• Ä• yÄ• desopi dissati, ``yÄ• ya no anukampÄ• ya, amhe pabbÄ
124/ anuppattoâ€™â€™ ti {Th 176} ca ``yÄ• yeva kho panatthÄ• ya Ä• gaccheyyÄ• tha, tan
manasi kareyyÄ• thÄ• â€™â€™ ti ca {DN I 263} ``neva mayhaá¹ƒ ayaá¹ƒ nÄ• go, alaá¹ƒ du
II 22.870} ca pÄ• á¸·Ä«.

sabbaá¹ƒ cittaá¹ƒ.

<209> __sabbÄ• dÄ«hi_.

sabbÄ• dÄ«hi nissa á¹-Ä• na hoti.

sabbÄ• ni, sabbaá¹ƒ, sabbÄ• ni. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

bahulÄ• dhikÄ• rÄ• kvaci nissa á¹-Ä• , á¹-epi honti. pÄ• á¸·iyaá¹ƒ pana nissa á¹-Ä• , á¹-epi
bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje. nimittÄ• ni padissanti, tÄ• ni ajja padissare {
mÄ• á¹‡avassa ratanÄ• ni atthi, ye taá¹ƒ jinanto hare akkhadhuttoâ€™â€™ ti {J II 22.1390}.
katamasaddÄ• pi Ã±eyyÄ• .

ubhayasadde itthi, pumesu ubhayÄ• , ubhayoti paá¹-hamekavacanarÅ«paá¹ƒ appasiddhaá
á¹-o vÄ• hoti, ubhayo itthiyo, ubhayaá¹ƒ itthiá¹ƒ, ubhayo itthiyo, ubhayÄ• ya, ubhayÄ• hi, ub
sabbasamaá¹ƒ.

ubhayo purisÄ• , ubhaye purisÄ• , ubhayaá¹ƒ, ubhayo, ubhaye, ubhayena, ubhayehi, ubhay
ubhayesaá¹ƒ, ubhayesÄ• naá¹ƒ. sabbasamaá¹ƒ.

ubhayaá¹ƒ kulaá¹ƒ tiá¹-á¹-hati, ubhayÄ• ni, ubhayaá¹ƒ, ubhayÄ• ni. sabbasamaá¹ƒ. ``ekara
dhanusekha ca {J I 16.239}, todeyya, kappÄ• ubhayo, idhekarattiá¹ƒ ubhayo vasema, ubha
vasÄ• maseâ€™â€™ ti pÄ• á¸·i.

<210> __ssaá¹ƒssÄ• ssÄ• yesitarekaÃ±Ã±etimÄ• nami_ {Katthaci 63; rÅ«0 217; nÄ«0 210
`ssaá¹ƒssÄ• ssÄ• yesvitarekaÃ±Ã±ebhimÄ• namiâ€™ (bahÅ«su) }.

ssamÄ• dÄ«su \Be 125/ itarÄ• , ekÄ• , aÃ±Ã±Ä• , etÄ• , imÄ• saddÄ• naá¹ƒ i hoti.

itarissÄ• kataá¹ƒ, itarissÄ• deti, itarissÄ• apeti, itarissÄ• dhanaá¹ƒ, itarissÄ• , itarissaá¹ƒ
sesaá¹ƒ sabbasamaá¹ƒ.

aÃ±Ã±Ä• , aÃ±Ã±Ä• , aÃ±Ã±Ä• yo, aÃ±Ã±aá¹ƒ, aÃ±Ã±Ä• , aÃ±Ã±Ä• yo, aÃ±Ã±Ä• ya, aÃ±
aÃ±Ã±Ä• ya, aÃ±Ã±issÄ• , aÃ±Ã±Ä• saá¹ƒ, aÃ±Ã±Ä• sÄ• naá¹ƒ, aÃ±Ã±issÄ• , aÃ±Ã±Ä• hi
aÃ±Ã±issÄ• , aÃ±Ã±Ä• saá¹ƒ, aÃ±Ã±Ä• sÄ• naá¹ƒ, aÃ±Ã±Ä• ya, aÃ±Ã±issÄ• , aÃ±Ã±Ä• ya
sesaliá¹…gesu sabbasamaá¹ƒ.

``aÃ±Ã±atarissÄ• itthiyÄ• paá¹-ibaddhacitto hotÄ«â€™â€™ ti {Vin III 73} pÄ• á¸·i, idha sut
sijjhati. sesaá¹ƒ aÃ±Ã±atara, aÃ±Ã±atamesu sabbasamaá¹ƒ.

iti sabbÄ• diaá¹-á¹-hakarÄ• si.

pubbÄ• itthÄ«, pubbÄ• , pubbÄ• yo, pubbaá¹ƒ, pubbÄ• , pubbÄ• yo, pubbÄ• ya, pubbassÄ
pubbÄ• ya, pubbassÄ• , pubbÄ• saá¹ƒ, pubbÄ• sÄ• naá¹ƒ, sattamiyaá¹ƒ pubbÄ• ya, pubba
pubbÄ• su.

<211> __pubbÄ• dÄ«hi chahi_ {Katthaci 164; rÅ«0 200; nÄ«0 347; caá¹ƒ0 II 1.15; pÄ• 0 I 1

tehi chahi yonaá¹ƒ eá¹- hoti vÄ• .

pubbe, pubbÄ• , pare, parÄ• , apare, aparÄ• , dakkhiá¹‡e, dakkhiá¹‡Ä• , uttare, uttarÄ• , ad
`pubbe pubbÄ• â€™ ti puratthimadisÄ• bhÄ• gÄ• , tatraá¹-á¹-hakÄ• vÄ• atthÄ• , purÄ• tan
ca. ``pubbabuddhÄ• , pubbadevÄ• , pubbÄ• cariyÄ• â€™â€™ tiÄ• dÄ«su ``pubbe buddhÄ•
buddhÄ• vÄ• pubbabuddhÄ• â€™â€™ tiÄ• dinÄ• attho veditabbo. evaá¹ƒ sesesu.

pubbesaá¹ƒ, pubbesÄ• naá¹ƒ, paresaá¹ƒ, paresÄ• naá¹ƒ, aparesaá¹ƒ, aparesÄ• naá¹ƒ, dak
dakkhiá¹‡esÄ• naá¹ƒ, uttaresaá¹ƒ, uttaresÄ• naá¹ƒ, adharesaá¹ƒ, adharesÄ• naá¹ƒ. sesaá¹

pubbÄ• dÄ«hÄ«ti kiá¹ƒ? sabbe.

chahÄ«ti kiá¹ƒ? ye, te.

<212> __nÄ• Ã±Ã±aÃ±ca nÄ• mappadhÄ• nÄ• _ {caá¹ƒ0 II 1.10; pÄ• 0 I 1.27-29}.

suddhanÄ• mabhÅ«tÄ• ca samÄ• se appadhÄ• nabhÅ«tÄ• ca sabbÄ• dito pubbe vuttaá¹ƒ
upari vuccamÄ• naá¹ƒ sabbÄ• dikÄ• riyaá¹ƒ na hoti. tattha suddhanÄ• mabhÅ«taá¹ƒ sabbÄ
atthena bÄ• lavÄ• cako aÃ±Ã±asaddo, Ä• jÄ• nÄ• tÄ«ti atthena majjhemaggaphalaÃ±Ä• á¹

arahattaphalaÃ±Ä• á¹‡avÄ• cako aÃ±Ã±asaddo, `pubbo lohitaâ€™ ntiÄ• dÄ«su pubbasadd
parasaddo, disÄ• kÄ• lÄ• dito aÃ±Ã±esu atthesu pavattÄ• dakkhiá¹‡uâ€™ ttarasaddÄ• ca
ekasaddo cÄ• ti sabbametaá¹ƒ suddhanÄ• maá¹ƒ nÄ• ma, tato sabbÄ• dikÄ• riyaá¹ƒ natthi.

appadhÄ• ne diá¹-á¹-hapubba, gatapubba, piyapubba iccÄ• di. tattha pubbe diá¹-á¹-ho diá¹-
purisena. pubbe diá¹-á¹-ho yenÄ• ti vÄ• diá¹-á¹-hapubbo puriso buddhaá¹ƒ. evaá¹ƒ gatapub
gatapubbo vÄ• puriso maggaá¹ƒ. piyÄ• vuccati bhariyÄ• , piyÄ• pubbÄ• purÄ• á¹‡Ä• eta
vuccati pati, piyo pubbo yassÄ• ti piyapubbÄ• . etehi ca sabbÄ• dikÄ• riyaá¹ƒ natthi.

<213> __tatiyatthayoge_ {nÄ«0 350; caá¹ƒ0 II 1.11; pÄ• 0 I 1.30}.

tatiyatthena \Be 127/ padena yoge sabbÄ• dikÄ• riyaá¹ƒ natthi.

mÄ• sena pubbÄ• naá¹ƒ mÄ• sapubbÄ• naá¹ƒ.

<214> __catthasamÄ• se_ {Katthaci 166; rÅ«0 209; nÄ«0 349; caá¹ƒ0 II 1.11; pÄ• 0 I 1.31}

catthasamÄ• so vuccati dvandasamÄ• so, tasmiá¹ƒ sabbÄ• dikÄ• riyaá¹ƒ natthi.

dakkhiá¹‡Ä• ca uttarÄ• ca pubbÄ• ca dakkhiá¹‡uttarapubbÄ• , dakkhiá¹‡uttarapubbÄ• na

cattheti kiá¹ƒ? dakkhiá¹‡assÄ• ca pubbassÄ• ca yÄ• antaradisÄ• ti dakkhiá¹‡apubbÄ• , d
cÄ• ti dakkhiá¹‡apubbÄ• , dakkhiá¹‡apubbassÄ• , dakkhiá¹‡apubbassaá¹ƒ.

<215> __veá¹-_ {Katthaci 165; rÅ«0 208; nÄ«0 348; caá¹ƒ0 II 1.13; pÄ• 0 I 1.32}.

catthasamÄ• se yonaá¹ƒ eá¹- hoti vÄ• .

katarakatame, katarakatamÄ• , itaritare, itaritarÄ• , aÃ±Ã±amaÃ±Ã±e, aÃ±Ã±amaÃ±Ã±Ä• ,
pubbÄ• pare, pubbÄ• parÄ• iccÄ• di.

imesu pubbÄ• dÄ«su smÄ• , smiá¹ƒnaá¹ƒ Ä• , ettaá¹ƒ hoti, pubbÄ• , pubbe, parÄ• , pare, a
dakkhiá¹‡e, uttarÄ• , uttare, adharÄ• , adhare.

iti pubbÄ• dichakkarÄ• si.

yÄ• itthÄ«, yÄ• , yÄ• yo, yaá¹ƒ, yÄ• , yÄ• yo, yÄ• ya, yassÄ• , yÄ• hi, yÄ• bhi, yÄ• ya, yass
yÄ• sÄ• naá¹ƒ, yÄ• ya \Be 128/, yassÄ• , yÄ• hi, yÄ• bhi, yÄ• ya, yassÄ• , yÄ• saá¹ƒ, yÄ• s

yÄ• yaá¹ƒ, yassaá¹ƒ, yÄ• su.

yo puriso, ye, yaá¹ƒ, ye, yena, yehi, yebhi, yassa, yesaá¹ƒ, yesÄ• naá¹ƒ, yasmÄ• , yamhÄ• yesaá¹ƒ, yesÄ• naá¹ƒ, yasmiá¹ƒ, yamhi, yesu.

yaá¹ƒ cittaá¹ƒ, yÄ• ni cittÄ• ni, yaá¹ƒ, yÄ• ni. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

<216> __tyatetÄ• naá¹ƒ tassa so_ {Katthaci 174; rÅ«0 211; nÄ«0 360}.

anapuá¹ƒsakÄ• naá¹ƒtya, ta, etasaddÄ• naá¹ƒ tabyaÃ±janassa so hoti simhi. silopo.

sÄ• itthÄ«, tÄ• , tÄ• yo, itthiyo, taá¹ƒ, tÄ• , tÄ• yo, tÄ• ya.

<217> __ssÄ• vÄ• tetimÄ• mÅ«hi_ {Katthaci 179, 62; rÅ«0 204, 206; nÄ«0 365-6, 209}.

gha, pasaÃ±Ã±ehi tÄ• , etÄ• , imÄ• , amusaddehi nÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ ekavacanÄ

tassÄ• kataá¹ƒ, tÄ• hi, tÄ• bhi, tÄ• ya, tassÄ• .

<218> __tÄ• ssi vÄ• _ {Katthaci 64; rÅ«0 216; nÄ«0 211}.

ssaá¹ƒ, ssÄ• , ssÄ• yesu ghasaÃ±Ã±assa tÄ• saddassa i hoti vÄ• .

tissÄ• .

<219> __tetimÄ• to_ \Be 129/ __sassa ssÄ• ya_ {Katthaci 65; rÅ«0 215; nÄ«0 212}.

tÄ• , etÄ• , imÄ• hi sassa ssÄ• yÄ• deso hoti vÄ• .

tassÄ• ya, tissÄ• ya, tÄ• saá¹ƒ, tÄ• sÄ• naá¹ƒ, tÄ• ya, tassÄ• , tassÄ• ya, tissÄ• ya, tÄ• sa tÄ• yaá¹ƒ, tassÄ• , tassaá¹ƒ, tissÄ• , tissaá¹ƒ, tÄ• su.

so puriso, te purisÄ• , taá¹ƒ, te, tena, tehi, tebhi, tassa, tesaá¹ƒ, tesÄ• naá¹ƒ, tasmiá¹ƒ, tam

taá¹ƒ cittaá¹ƒ, tÄ• ni cittÄ• ni, taá¹ƒ, tÄ• ni. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

<220> __tassa no sabbÄ• su_ {Katthaci 175; rÅ«0 212; nÄ«0 361}.

yvÄ• dÄ«su sabbÄ• su vibhattÄ«su tassa no hoti.

ne purisÄ• , naá¹ƒ, ne, nehi, nebhi, nesaá¹ƒ, nesÄ• naá¹ƒ, nehi, nebhi, nesaá¹ƒ, nesÄ• naá

ettha ca `sabbÄ• sÅ«â€™ ti vuttepi yÄ• yÄ• vibhatti labbhati, taá¹ƒ taá¹ƒ Ã±atvÄ• yojetab

naá¹ƒ cittaá¹ƒ, nehi, nebhi. pulliá¹…gasamaá¹ƒ.

<221> __á¹-a sasmÄ• smiá¹ƒssÄ• yassaá¹ƒssÄ• saá¹ƒmhÄ• mhisvimassa ca_ {Katthaci 17

sÄ• dÄ«su tassa ca imassa ca á¹-a hoti vÄ• .

assÄ• itthiyÄ• kataá¹ƒ, assÄ• , assÄ• ya deti. saá¹ƒmhi dÄ«gho {nÄ«0 368} --- Ä• saá¹ƒ it
kujjhanti paá¹‡á¸• itÄ• {J I 1.65}, assÄ• apeti, assÄ• , assÄ• ya dhanaá¹ƒ, Ä• saá¹ƒ dhana
sÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamoâ€™â€™ ti {SN c V 196} ettha `sÄ• naâ€™ nti ve
tassa sattaá¹ƒ. assÄ• , assaá¹ƒ á¹-hitaá¹ƒ.

assa \Be 130/ purisassa, Ä• saá¹ƒ purisÄ• naá¹ƒ. nevÄ• saá¹ƒ kesÄ• dissanti, hatthapÄ• c
22.2221}. asmÄ• , amhÄ• , assa, Ä• saá¹ƒ, asmiá¹ƒ, amhi.

assa cittassa. pulliá¹…gasamaá¹ƒ.

esÄ• itthÄ«, etÄ• , etÄ• yo, etaá¹ƒ, etÄ• , etÄ• yo, etÄ• ya, etassÄ• , etissÄ• kataá¹ƒ.

eso puriso, ete, etaá¹ƒ, ete, etena.

etaá¹ƒ cittaá¹ƒ, etÄ• ni, etaá¹ƒ, etÄ• ni, etena. sabbaá¹ƒ tasaddasamaá¹ƒ á¹-hapetvÄ• natt

<222> __simhÄ• napuá¹ƒsakassÄ• yaá¹ƒ_ {Katthaci 172; rÅ«0 218; nÄ«0 306-7; `simha ...

simhi napuá¹ƒsakato aÃ±Ã±assa imassa ayaá¹ƒ hoti. silopo.

ayaá¹ƒ itthÄ«, imÄ• , imÄ• yo, imaá¹ƒ, imÄ• , imÄ• yo, imÄ• ya, imassÄ• , imissÄ• , imÄ• h
imassÄ• , imassÄ• ya, imissÄ• , imissÄ• ya, imissaá¹ƒ, assÄ• , assÄ• ya, imÄ• saá¹ƒ, imÄ•
paÃ±camÄ«rÅ«paá¹ƒ tatiyÄ• samaá¹ƒ, chaá¹-á¹-hÄ«rÅ«paá¹ƒ catutthÄ«samaá¹ƒ. imÄ• ya,
imassÄ• ya, imassaá¹ƒ, imissÄ• , imissÄ• ya, imissaá¹ƒ, assÄ• , assaá¹ƒ, imÄ• su.

ayaá¹ƒ puriso, ime, imaá¹ƒ, ime.

<223> __nÄ• mhinimi_ {Katthaci 171; rÅ«0 219; nÄ«0 357; `nÄ• mhanimhiâ€™ (bahÅ«su)

nÄ• mhi anitthiliá¹…ge imassa ana, imiÄ• desÄ• honti.

iminÄ• , anena, imehi, imebhi.

<224> __imassÄ• nitthiyaá¹ƒ á¹-e_ {Katthaci 170; rÅ«0 220; nÄ«0 356}.

anitthiliá¹…ge \Be 131/ imassa á¹-e hoti vÄ• su, naá¹ƒ, hisu.

ehi, ebhi, imassa, assa, imesaá¹ƒ, imesÄ• naá¹ƒ, esaá¹ƒ, esÄ• naá¹ƒ, imasmÄ• , imamhÄ•
imebhi, ehi, ebhi, imassa, assa, imesaá¹ƒ, imesÄ• naá¹ƒ, esaá¹ƒ, esÄ• naá¹ƒ, imasmiá¹ƒ, im
imesu, esu.

``anamhi bhadde susoá¹‡e, kinnu jagghasi sobhaneâ€™â€™ ti {J I 5.130 (anamhi kÄ• le su
`anamhÄ«â€™ ti imasmiá¹ƒ á¹-hÄ• ne, mahÄ• vuttinÄ• smiá¹ƒmhi anÄ• deso.

imaá¹ƒ cittaá¹ƒ.

<225> __imassidaá¹ƒ vÄ• {Katthaci 129; rÅ«0 222; nÄ«0 305}.

napuá¹ƒsake aá¹ƒ, sisu imassa tehi aá¹ƒ, sÄ«hi saha idaá¹ƒ hoti vÄ• .

idaá¹ƒ cittaá¹ƒ, imÄ• ni cittÄ• ni, imaá¹ƒ, idaá¹ƒ, imÄ• ni, iminÄ• , anena. sabbaá¹ƒ pulliá¹…

idha missakarÅ«paá¹ƒ vuccati ---

yÄ• , sÄ• itthÄ«, yÄ• , tÄ• itthiyo, yaá¹ƒ, taá¹ƒ itthiá¹ƒ, yÄ• , esÄ• itthÄ«, yÄ• , etÄ• itthiyo
itthiá¹ƒ, yÄ• , ayaá¹ƒ itthÄ«, yÄ• , imÄ• itthiyo, yaá¹ƒ, imaá¹ƒ itthiá¹ƒ, yo, so puriso, ye, te
purisÄ• iccÄ• dayo.

``sa kho so kumÄ• ro vuddhimanvÄ• yÄ• â€™â€™ ti ettha so so kumÄ• roti, `ese se eke el
eko ekatthoti vattabbaá¹ƒ. tattha pubbaá¹ƒ pubbaá¹ƒ atthapadaá¹ƒ, paraá¹ƒ paraá¹ƒ byaÃ±j
so sÄ• rathi etÄ«â€™â€™ ti {J II 22.51} ettha pana dvepi visuá¹ƒ \Be 132/ visuá¹ƒ atthapad
taá¹ƒ, idanti ime saddÄ• nipÄ• tarÅ«pÄ• pi hutvÄ• pÄ• á¸·ivÄ• kyesu saÃ±caranti sabbaliá
abhinnarÅ«pÄ• ti.

<226> __imetÄ• namenÄ• nvÄ• dese dutiyÄ• yaá¹ƒ_ {nÄ«0 375-6 piá¹-á¹-he; pÄ• 0 II 4.34}

anvÄ• deso vuccati anukathanaá¹ƒ, punakathanaá¹ƒ, anvÄ• desaá¹-hÄ• ne ima, etÄ• naá¹
dutiyÄ• vibhattÄ«su.

imaá¹ƒ bhikkhuá¹ƒ vinayaá¹ƒ ajjhÄ• pehi, atho enaá¹ƒ bhikkhuá¹ƒ dhammaá¹ƒ ajjhÄ• pehi,
ajjhÄ• pehi, atho ene bhikkhÅ« dhammaá¹ƒ ajjhÄ• pehi, etaá¹ƒ bhikkhuá¹ƒ vinayaá¹ƒ ajjhÄ•
vattabbaá¹ƒ. tamenaá¹ƒ bhikkhave nirayapÄ• lÄ• {AN a III 36}, yatvÄ• dhikaraá¹‡amenaá¹ƒ
{DN I 213} anukathanameva.

<227> __massÄ• mussa_ {Katthaci 173; rÅ«0 223; nÄ«0 359}.

simhi anapuá¹ƒsakassa amussa massa so hoti.

asu itthÄ«, amu vÄ• , amÅ«, amuyo, amuá¹ƒ, amÅ«, amuyo, amuyÄ• , amussÄ• , amÅ«hi,
amÅ«saá¹ƒ, amÅ«sÄ• naá¹ƒ, amuyÄ• , amussÄ• , amÅ«hi, amÅ«bhi, amuyÄ• , amussÄ• ,
amuyaá¹ƒ, amussÄ• , amussaá¹ƒ, amÅ«su.

asu puriso, amu vÄ• .

<228> __lopomusmÄ• _ {Katthaci 118; rÅ«0 146; nÄ«0 293}.

amuto yonaá¹ƒ lopo hoti. vo, nopavÄ• doyaá¹ƒ {Katthaci 119; rÅ«0 155; nÄ«0 294}.

amÅ« \Be 133/, amuá¹ƒ, amÅ«, amunÄ• , amÅ«hi, amÅ«bhi.

<229> __na no sassa_.

amuto sassa no na hoti.

amussa.

mahÄ• vuttinÄ• samhi mussa duttaá¹ƒ, adussa. pÄ• á¸·iyaá¹ƒ ``dussa me khettapÄ• lassa
apÄ• bhataâ€™â€™ nti {J I 4.62} ettha gÄ• thÄ• vasena a-kÄ• ralopo. amÅ«saá¹ƒ, amÅ«sÄ
amÅ«hi, amÅ«bhi, amussa, adussa, amÅ«saá¹ƒ, amÅ«sÄ• naá¹ƒ, amusmiá¹ƒ, amumhi, am

<230> __amussÄ• duá¹ƒ_ {Katthaci 130; rÅ«0 225; nÄ«0 308}.

napuá¹ƒsake aá¹ƒ, sisu amussa tehi saha aduá¹ƒ hoti vÄ• .

amuá¹ƒ cittaá¹ƒ, aduá¹ƒ cittaá¹ƒ, amÅ«ni, amuá¹ƒ, aduá¹ƒ, amÅ«ni. sesaá¹ƒ pulliá¹…gasam
suttena kapaccaye kate sabbÄ• dirÅ«paá¹ƒ natthi. amukÄ• kaÃ±Ã±Ä• , amukÄ• , amukÄ• y
purisÄ• . amukaá¹ƒ cittaá¹ƒ, amukÄ• ni cittÄ• ni iccÄ• di.

<231> __ke vÄ• _.

ke pare amussa massa so hoti vÄ• .

asukÄ• itthÄ«, asukÄ• , asukÄ• yo. asuko puriso, asukÄ• purisÄ• . asukaá¹ƒ kulaá¹ƒ, asu
kaÃ±Ã±Ä• , purisa, cittasamaá¹ƒ.

`itthiyamatvÄ• â€™ ti ettha `itthiyaá¹ƒ Ä• â€™ ti vibhattasuttena kiá¹ƒsaddato itthiyaá¹ƒ Ä•

<232> __kiá¹ƒssa ko_ {Katthaci 227-9; rÅ«0 270, 226; nÄ«0 456-7-8: `kissa ko sabbÄ• suâ

sabbesu \Be 134/ vibhattipaccayesu kiá¹ƒssa ko hoti.

kÄ• itthÄ«, kÄ• , kÄ• yo, kaá¹ƒ, kÄ• , kÄ• yo, kÄ• ya, kassÄ• iccÄ• di sabbasamaá¹ƒ. ko p
ke, kena, kehi, kebhi, kassa.

<233> __ki sasmiá¹ƒsu vÄ• nitthiyaá¹ƒ_.

anitthiliá¹…ge sa, smiá¹ƒsu kiá¹ƒsaddassa ki hoti vÄ• .

kissa, kesaá¹ƒ, kesÄ• naá¹ƒ, kasmÄ• , kamhÄ• , kehi, kebhi, kassa, kissa, kesaá¹ƒ, kesÄ•
kismiá¹ƒ, kimhi, kesu.

<234> __kimaá¹ƒsisu napuá¹ƒsake_ { `kimaá¹ƒsisu saha napuá¹ƒsakeâ€™ (bahÅ«su) }.

napuá¹ƒsake aá¹ƒ, sisu kiá¹ƒsaddassa tehi aá¹ƒsÄ«hi saha kiá¹ƒ hoti.

kiá¹ƒ cittaá¹ƒ, kÄ• ni, kiá¹ƒ, kaá¹ƒ vÄ• , kÄ• ni. sesaá¹ƒ pulliá¹…gasamaá¹ƒ. idaá¹ƒ puccha
suddhakiá¹ƒsaddassa rÅ«paá¹ƒ.

`ciâ€™ itinipÄ• tena yutte pana ekaccatthaá¹ƒ vÄ• appatthaá¹ƒ vÄ• vadati. kÄ• ci itthÄ«, k
itthiá¹ƒ, kÄ• ci, kÄ• yaci, kÄ• hici, kÄ• yaci, kassÄ• ci, kÄ• saÃ±ci, kutoci, kÄ• hici. sattamiya

katthaci, kÄ• suci.

koci puriso, keci, kiÃ±ci, keci, kenaci, kehici, kassaci, kesaÃ±ci, kismiÃ±ci, kimhici, katthaci,

kiÃ±ci kulaá¹ƒ, kÄ• nici kulÄ• ni, kiÃ±ci, kÄ• nici. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

puna \Be 135/ yasaddena yutte sakalatthaá¹ƒ vadati. yÄ• kÄ• ci itthÄ«, yÄ• kÄ• ci itthiyo.

yo koci puriso, ye keci, yaá¹ƒ kiÃ±ci, ye keci yena kenaci, yehi kehici, yassa kassaci, yesaá
kutoci, yehi kehici, yassa kassaci, yesaá¹ƒkesaÃ±ci, yasmiá¹ƒ kismiÃ±ci, yamhi kimhici, yatt
kesuci.

yaá¹ƒ kiÃ±cicittaá¹ƒ, yÄ• ni kÄ• nici, yaá¹ƒ kiÃ±ci, yÄ• ni kÄ• nici. sesaá¹ƒ pulliá¹…gasama

saá¹…khyÄ• rÄ• si

ekasaddo saá¹…khyatthe pavatto ekavacanantova, aÃ±Ã±atthe pavatto ekabahuvacananto

tattha saá¹…khyatthe --- ekÄ• itthÄ«, ekaá¹ƒ, ekÄ• ya, ekissÄ• iccÄ• di. punnapuá¹ƒsakes
cittarÅ«pameva.

aÃ±Ã±atthe --- ekÄ• itthÄ«, ekÄ• itthiyo, ekaá¹ƒ, ekÄ• , ekÄ• ya, ekissÄ• , ekÄ• hi, ekÄ• b

eko puriso, eke, ekaá¹ƒ, eke, ekena, ekehi, ekebhi, ekassa, ekesaá¹ƒ, ekesÄ• naá¹ƒ. pulliá

ekaá¹ƒ kulaá¹ƒ, ekÄ• ni kulÄ• ni, ekaá¹ƒ kulaá¹ƒ, ekÄ• ni kulÄ• ni. sesaá¹ƒ pulliá¹…gasama

kapaccaye pare sabbÄ• dirÅ«paá¹ƒ natthi.

``ekikÄ• sayane setu, yÄ• te ambe avÄ• hari {J I 4.175}. ekÄ• kinÄ« gahaá¹-á¹-hÄ• haá¹ƒ
paricoditÄ• â€™â€™ ti {Ap therÄ« II 3.188} pÄ• á¸·i, ekako puriso, ekakaá¹ƒ, ekakena. ekak
ekavacanantameva, ekakÄ• naá¹ƒ bahutte vattabbe dve ekakÄ• , dve ekake \Be 136/, dvÄ«
``paÃ±cÄ• lo ca videho ca, ubho ekÄ• bhavantu teâ€™â€™ ti pÄ• á¸·i. iminÄ• nayena bah
`ekÄ• â€™ ti missakÄ• .

paá¹-isedhayutte pana anekÄ• itthiyo, anekÄ• saá¹ƒ itthÄ«naá¹ƒ. aneke purisÄ• , anekesa
anekÄ• ni kulÄ• ni, anekesaá¹ƒ kulÄ• naá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``nekÄ• ni dhaÃ±Ã±agaá¹‡
khettagaá¹‡Ä• ni, nekÄ• naá¹ƒ dhaÃ±Ã±agaá¹‡Ä• naá¹ƒ, nekÄ• naá¹ƒ khettagaá¹‡Ä• naâ€

ekacca, ekacciya, kati, bahusaddÄ• pi idha vattabbÄ• . ekaccÄ• itthÄ«, ekaccÄ• , ekaccÄ• kaÃ±Ã±Ä• samaá¹ƒ.

ekacco puriso.

<135> __ekaccÄ• dÄ«hyato_ { `ekaccÄ• dÄ«hatoâ€™ (bahÅ«su) }.

akÄ• rantehi ekaccÄ• dÄ«hi yonaá¹ƒ á¹-e hoti.

ekacce purisÄ• , ekacce purise. sesaá¹ƒ purisasamaá¹ƒ. Ä• disaddena appekacca, ekatiya saá¹…gayhanti. appekacce purisÄ• , ekatiye purisÄ• , ubhe purisÄ• .

ekaccaá¹ƒ cittaá¹ƒ.

<236> __na nissa á¹-Ä• _.

ekaccÄ• dÄ«hi nissa á¹-Ä• na hoti.

ekaccÄ• ni cittÄ• ni. sesaá¹ƒ cittasamaá¹ƒ.

ekacciya, ekacceyya, ekatiyasaddÄ• kaÃ±Ã±Ä• , purisa, cittanayÄ• . ``itthÄ«pi hi ekacciyÄ janÄ• dhipa {SN a I 127}. saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha. kaá¹-á¹-haá tvevekacciyo \Be 137/ naroâ€™â€™ ti {J I 1.73} ca ``parivÄ• ritÄ• muÃ±care ekacceyyÄ• â ekatiyesÅ«â€™â€™ ti ca pÄ• á¸·Ä« --- tattha `niplavitaâ€™ nti udakato ubbhataá¹ƒ.

katisaddo bahuvacanantova.

<237> __á¹-ikatimhÄ• _ {rÅ«0 120 piá¹-á¹-he}.

katimhÄ• yonaá¹ƒ á¹-i hoti.

kati itthiyo, kati purisÄ• , kati purise, kati cittÄ• ni. katihi itthÄ«hi, katihi purisehi, katihi cittehi

<238> __bahukatÄ«naá¹ƒ_ { `bahu katinnaá¹ƒâ€™ (bahÅ«su) }.

naá¹ƒmhi bahu, katÄ«naá¹ƒ ante nuka hoti.

katinnaá¹ƒ itthÄ«naá¹ƒ, katinnaá¹ƒ purisÄ• naá¹ƒ, katinnaá¹ƒ cittÄ• naá¹ƒ, ayaá¹ƒ nÄ• gam
`katinaá¹ƒ tithÄ«naá¹ƒ pÅ«raá¹‡Ä« katimÄ«â€™ ti ca dissati. ``bahÅ«naá¹ƒ vassasatÄ• naá
vassasahassÄ• naâ€™â€™ nti ca ``bahÅ«naá¹ƒ kusaladhammÄ• naá¹ƒ, bahÅ«naá¹ƒ akus
``bahÅ«naá¹ƒ vata atthÄ• ya, uppajjiá¹ƒsu tathÄ• gatÄ• â€™â€™ ti {Vv 807} ca pÄ• á¸·Ä«.

katisu itthÄ«su, katisu purisesu, katisu cittesu.

bahusadde dvÄ«su naá¹ƒvacanesu bahunnaá¹ƒ, bahunnanti vattabbaá¹ƒ. sesaá¹ƒ dhenu, l

kapaccaye kaÃ±Ã±Ä• , purisa, cittasadisaá¹ƒ, bahÅ« itthiyo, bahukÄ• itthiyo. bahÅ« purisÄ
bahukÄ• purisÄ• . bahÅ«ni cittÄ• ni, bahukÄ• ni cittÄ• ni iccÄ• dinÄ• vattabbaá¹ƒ. bahÅ«n
samudÄ• yÄ• pekkhane sati ekavacanampi labbhati, ``bahujanassa atthÄ• ya bahujanassa
atthÄ• ya hitÄ• yÄ• â€™â€™ ti {AN a I 141} pÄ• á¸·i.

ubhasaddo bahuvacanantova, `ubhagohi á¹-oâ€™ ti yonaá¹ƒ á¹-o, ubho itthiyo, purisÄ• , ku
itthiyo, purisÄ• , kulÄ• ni passati.

<239> __suhisubhasso_ {nÄ«0 313 (rÅ«0 109 piá¹-á¹-he) }.

su, hisu ubhassa anto o hoti.

ubhohi, ubhosu.

<240> __ubhinnaá¹ƒ_ {Katthaci 86; nÄ«rÅ«0 227; nÄ«0 341}.

ubhamhÄ• naá¹ƒvacanassa innaá¹ƒ hoti.

ubhinnaá¹ƒ. sabbattha itthi, purisa, kulehi yojetabbaá¹ƒ.

<241> __yomhi dvinnaá¹ƒ duvedve_ {Katthaci 132; rÅ«0 228; ni0 310}.

yosu savibhattissa dvissa duve, dve honti. `dvinnaâ€™ nti vacanaá¹ƒ dvissa bahuvacanant

dve itthiyo, dve purisÄ• , dve purise, dve cittÄ• ni, duve itthiyo, duve purisÄ• , duve purise, d
dvÄ«hi, dvÄ«bhi.

<242> __naá¹ƒmhi nuk dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ_ {Katthaci 67; nÄ«0 229; nÄ«0 21

naá¹ƒmhi \Be 139/ pare dvÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ• rasantÄ• naá¹ƒ sattarasannaá¹ƒ saá¹…
u-kÄ• ro uccÄ• raá¹‡attho. kÄ• nubandhaá¹ƒ disvÄ• anteti Ã±Ä• yati.

dvinnaá¹ƒ.

<243> __duvinnaá¹ƒ naá¹ƒmhi_ {Katthaci 132; rÅ«0 228; nÄ«0 244}.

naá¹ƒmhi savibhattissa dvissa duvinnaá¹ƒ hoti vÄ• .

duvinnaá¹ƒ, dvÄ«hi, dvÄ«bhi, dvinnaá¹ƒ, duvinnaá¹ƒ, dvÄ«su. mahÄ• vuttinÄ• sumhi duve
dantesu nimmitÄ• {Vv 706}, cakkÄ• ni pÄ• desu duvesu vindati {DN III 205}. evaÃ±ca sati c
siddhameva hoti, ayaá¹ƒ dvisaddo ubhasaddo viya aliá¹…go.

<244> __tisso catasso yomhi savibhattÄ«naá¹ƒ_ {Katthaci 133; rÅ«0 230; nÄ«0 311}.

itthiyaá¹ƒ yosu savibhattÄ«nanti, catunnaá¹ƒ tisso, catasso honti.

tisso itthiyo, catasso itthiyo.

mahÄ• vuttinÄ• hisu ca tissa, catassÄ• honti, ``tissehi catassehi parisÄ• hi, catassehi sahi
lokanÄ• yakoâ€™â€™ ti pÄ• á¸·Ä«. tÄ«hi, tÄ«bhi itthÄ«hi, catÅ«hi, catÅ«bhi, catubbhi itthÄ«

<245> __naá¹ƒmhi ticatunnamitthiyaá¹ƒ tissacatassÄ• _ {DN III 205}.

itthiyaá¹ƒ naá¹ƒmhiti, catunnaá¹ƒ tissa, catassÄ• honti.

tissannaá¹ƒ \Be 140/ itthÄ«naá¹ƒ, catassannaá¹ƒ itthÄ«naá¹ƒ, tiá¹‡á¹‡aá¹ƒ itthÄ«naá¹ƒ, cat
itthÄ«naá¹ƒ, samaá¹‡o gotamo catunnaá¹ƒ parisÄ• naá¹ƒ sakkato hoti, catunnaá¹ƒ parisÄ•
{DN I 304}, tissehi, catassehi, tÄ«hi, tÄ«bhi, catÅ«hi, catÅ«bhi, catubbhi, tissannaá¹ƒ, catass
tiá¹‡á¹‡aá¹ƒ, catunnaá¹ƒ, tÄ«su, catÅ«su.

pÄ• á¸·iyaá¹ƒ ``catassehÄ«â€™â€™ ti diá¹-á¹-hattÄ• tissesu, catassesÅ«tipi diá¹-á¹-hamev

<246> __pume tayo cattÄ• ro_ {Katthaci 133; rÅ«0 230; nÄ«0 311}.

pulliá¹…ge yosu savibhattÄ«nanti, catunnaá¹ƒ tayo, cattÄ• ro honti.

tayo purisÄ• , tayo purise, cattÄ• ro purisÄ• , cattÄ• ro purise.

<247> __caturo catussa_ {Katthaci 78, 205, 31; rÅ«0 160; nÄ«0 234; `caturo vÄ• catussaâ

pume savibhattissa catusaddassa caturo hoti.

caturo purisÄ• , caturo purise. kathaá¹ƒ caturo nimitte nÄ• dassiá¹ƒ, caturo phalamuttameti
``liá¹…gavipallÄ• sÄ• â€™â€™ ti vuttiyaá¹ƒ vuttaá¹ƒ, tÄ«hi, tÄ«bhi, catÅ«hi, catÅ«bhi, catub

<248> __iá¹‡á¹‡aá¹ƒiá¹‡á¹‡annaá¹ƒ tito jhÄ• _ {Katthaci 87; rÅ«0 231; nÄ«0 243; `á¹‡á¹‡a
jhÄ• â€™ (bahÅ«su) }.

jhasaÃ±Ã±amhÄ• timhÄ• naá¹ƒvacanassa iá¹‡á¹‡aá¹ƒ, iá¹‡á¹‡annaá¹ƒ honti.

tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡annaá¹ƒ, catunnaá¹ƒ, tÄ«hi, tÄ«bhi, catÅ«hi, catÅ«bhi, catubbhi, tiá¹‡á
tiá¹‡á¹‡annaá¹ƒ, catunnaá¹ƒ, tÄ«su, catÅ«su.

<249> __tÄ«á¹‡icattÄ• ri napuá¹ƒsake_ {Katthaci 133; rÅ«0 230; nÄ«0 311}.

napuá¹ƒsake \Be 141/ yosu savibhattÄ«nanti, catunnaá¹ƒ tÄ«á¹‡i, cattÄ• ri honti.

tÄ«á¹‡i cittÄ• ni, cattÄ• ri cittÄ• ni. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

vacanasiliá¹-á¹-hatte pana sati visadisaliá¹…gavacanÄ• nampi padÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã
satipaá¹-á¹-hÄ• nÄ• {DN III 145}, cattÄ• ro sammappadhÄ• nÄ• {DN III 145}, tayomahÄ• b
{Paá¹-á¹-h I 1.58}, sabbe mÄ• lÄ• upenti maá¹ƒ {dhu0 III 6}, sabbe kaÃ±Ã±Ä• upenti maá¹
ratanÄ• upenti maá¹ƒ {dhu0 III 6}, sabbe yÄ• nÄ• upenti maá¹ƒ {dhu0 III 6}, avijjÄ• ya sati
saá¹…khÄ• resu sati viÃ±Ã±Ä• á¹‡aá¹ƒ hoti {SN a II 50} iccÄ• di.

gÄ• thÄ• su vipallÄ• sÄ• pi bahulaá¹ƒ dissanti, aÃ±Ã±e dhammÄ• ni desenti, evaá¹ƒ dham
dhammÄ• ni sukittitÄ• ni sutvÄ• , atthÄ• ni cintayitvÄ• na, uttamatthÄ• ni tayi labhimhÄ• , ki
jÄ• nÄ• si, iccheyyÄ• mi bhante sattaputtÄ• ni, siviputtÄ• ni avhaya {J II 22.2235}, puttadÄ•
balÄ«baddÄ• ni soá¸·asa iccÄ• di.

idha sesasaá¹…khyÄ• nÄ• mÄ• ni dÄ«piyante.

<250> __á¹-a paÃ±cÄ• dÄ«hi cuddasahi_ {Katthaci 134; rÅ«0 251; nÄ«0 247}.

paÃ±cÄ• dÄ«hi aá¹-á¹-hÄ• rasantehi saá¹…khyÄ• saddehi yonaá¹ƒ á¹-a hoti.

paÃ±ca itthiyo, paÃ±ca purisÄ• , purise, paÃ±ca cittÄ• ni, cha itthiyo.

á¸·Ä• game \Be 142/ pana ``itthibhÄ• vÄ• na muccissaá¹ƒ, chaá¸·Ä• ni gatiyo imÄ• â€™â€

cha purisÄ• , cha purise, cha cittÄ• ni. evaá¹ƒ satta, aá¹-á¹-ha, nava, dasa, ekÄ• dasa ... pe
aá¹-á¹-hÄ• rasa.

<251> __paÃ±cÄ• dÄ«naá¹ƒ cuddasannama_ {Katthaci 90; rÅ«0 252; nÄ«0 247}.

su, naá¹ƒ, hisu paÃ±cÄ• dÄ«naá¹ƒ cuddasannaá¹ƒ assa attameva hoti, na ettaá¹ƒ vÄ• dÄ«

paÃ±cahi, paÃ±cannaá¹ƒ, paÃ±casu, chahi, channaá¹ƒ, chasu, sattahi, sattannaá¹ƒ, sattas
aá¹-á¹-hannaá¹ƒ, aá¹-á¹-hasu, navahi, navannaá¹ƒ, navasu, dasahi, dasannaá¹ƒ, dasasu, ek
ekÄ• dasannaá¹ƒ, ekÄ• dasasu ... pe ... aá¹-á¹-hÄ• rasahi, aá¹-á¹-hÄ• rasannaá¹ƒ, aá¹-á¹-hÄ

ete sabbe aliá¹…gÄ• bahuvacanantÄ• eva.

`itthiyamatvÄ• â€™ ti vÄ«sa, tiá¹ƒsa, cattÄ• lÄ«sa, paÃ±Ã±Ä• sehi Ä• paccayo, mahÄ• vut
ca, `niggahÄ«taâ€™ nti vikappena niggahÄ«tÄ• gamo, vikappena aá¹ƒlopo, nÄ• dÄ«naá¹ƒ
vÄ«sa itthiyo, vÄ«saá¹ƒ itthiyo, vÄ«sa purisÄ• , vÄ«saá¹ƒ purisÄ• , vÄ«sa purise, vÄ«saá¹ƒ
cittÄ• ni, vÄ«saá¹ƒ cittÄ• ni, vÄ«sÄ• ya itthÄ«hi kammaá¹ƒ kataá¹ƒ, vÄ«sÄ• ya purisehi kam
kulehi kammaá¹ƒ kataá¹ƒ, vÄ«sÄ• ya itthÄ«naá¹ƒ, purisÄ• naá¹ƒ, kulÄ• naá¹ƒ, sattamiyaá¹ƒ
purisesu, kulesu.

tipaccaye vÄ«sati, tiá¹ƒsatisaddÄ• pi saá¹-á¹-hi, sattati, asÄ«ti, navutisaddÄ• viya niccaá¹ƒ
liá¹…gekavacanantÄ• eva, si, aá¹ƒlopo, vÄ«sati itthiyo, vÄ«sati purisÄ• , purise, vÄ«sati ku
itthÄ«hi, itthÄ«naá¹ƒ, purisehi, purisÄ• naá¹ƒ, kulehi, kulÄ• naá¹ƒ \Be 143/, vÄ«satiyÄ• , vÄ«
purisa, kulesu, evaá¹ƒ yÄ• vanavutiyÄ• veditabbÄ• . vaggabhede pana sati bahuvacanamp
vÄ«satiyo iccÄ• di.

sataá¹ƒ, sahassaá¹ƒ, dasasahassaá¹ƒ, satasahassaá¹ƒ, dasasatasahassanti ime napuá¹ƒs
saá¹…khyeyyapadhÄ• ne pana itthiliá¹…ge vattabbe sahassÄ«, dasasahassÄ«, satasahass
bhavati. vaggabhede pana dve satÄ• ni, tÄ«á¹‡i satÄ• ni, dve sahassÄ• ni, tÄ«á¹‡i sahassÄ
koá¹-i, pakoá¹-i, koá¹-ipakoá¹-i, akkhobhiá¹‡Ä«saddÄ• itthiliá¹…gÄ• eva. sesaá¹ƒ sabbaá¹ƒ
napuá¹ƒsakameva.

sahassaá¹ƒ __kÄ• si_ nÄ• ma, dasasahassaá¹ƒ __nahutaá¹ƒ_ nÄ• ma, satasahassaá¹ƒ __

duvidhaá¹ƒ padhÄ• naá¹ƒ saá¹…khyÄ• padhÄ• naá¹ƒ, saá¹…khyeyyapadhÄ• naÃ±ca. puri
purisÄ• naá¹ƒ navuti hoti, purisÄ• naá¹ƒ sataá¹ƒ hoti, sahassaá¹ƒ hoti iccÄ• di __saá¹…khy
vÄ«sati purisÄ• , navuti purisÄ• , sataá¹ƒ purisÄ• , sahassaá¹ƒ purisÄ• iccÄ• di __saá¹…kh

etthapi vÄ«satisaddo itthiliá¹…gekavacano eva. sata, sahassasaddÄ• napuá¹ƒsakekavaca
saá¹…khyÄ• saddÄ• naá¹ƒ pana padavidhÄ• naÃ±ca guá¹‡avidhÄ• naÃ±ca samÄ• sakaá¹

saá¹…khyÄ• rÄ• si niá¹-á¹-hito.

<252> __simhÄ• haá¹ƒ_ {Katthaci 149; rÅ«0 232; nÄ«0 319; `simhahaá¹ƒâ€™ (bahÅ«su) }

simhi savibhattissa amhassa ahaá¹ƒ hoti.

ahaá¹ƒ gacchÄ• mi.

<253> __mayamasmÄ• mhassa_ {Katthaci 121; rÅ«0 233; nÄ«0 296}.

yosu \Be 144/ savibhattissa amhassa kamena mayaá¹ƒ, asmÄ• honti vÄ• .

mayaá¹ƒ gacchÄ• ma, asme passÄ• mi.

pakkhe ---

`yonameá¹-â€™ iti vidhi, amhe gacchÄ• ma.

<254> __tumhassa tuvaá¹ƒtvaá¹ƒmhi ca_ {Katthaci 146; rÅ«0 236; nÄ«0 324; `tumhassa tu
(bahÅ«su) }.

simhi ca aá¹ƒmhi ca savibhattissa tumhassa tuvaá¹ƒ, tvaá¹ƒ honti.

tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ« muni {Th 839}, tvaá¹ƒ no satthÄ
gacchatha, tuvaá¹ƒ passati, tvaá¹ƒ passati.

<255> __aá¹ƒmhi taá¹ƒ maá¹ƒ tavaá¹ƒ mamaá¹ƒ_ {Katthaci 143-4; rÅ«0 234-5; nÄ«0 322}.

aá¹ƒmhi savibhattÄ«naá¹ƒ tumhÄ• â€™ mhÄ• naá¹ƒ taá¹ƒ, maá¹ƒ, tavaá¹ƒ, mamaá¹ƒ hont

maá¹ƒ passati, mamaá¹ƒ passati, taá¹ƒ passati, tavaá¹ƒ passati, amhe passati, tumhe pass

<256> __dutiyÄ• yomhi vÄ• _ {Katthaci 162; rÅ«0 237; nÄ«0 345; `dutiye yomhi vÄ• â€™ (

dutiyÄ• yomhi savibhattÄ«naá¹ƒ tumhÄ• â€™ mhÄ• naá¹ƒ á¹…Ä• nubandhÄ• aá¹ƒ, Ä• ka

amhaá¹ƒ, amhÄ• kaá¹ƒ passati, tumhaá¹ƒ, tumhÄ• kaá¹ƒ passati.

<257> __nÄ• smÄ• su tayÄ• mayÄ• _ {Katthaci 145, 270; rÅ«0 238, 120; nÄ«0 323, 542}.

nÄ• \Be 145/, smÄ• su savibhattÄ«naá¹ƒ tumhÄ• â€™ mhÄ• naá¹ƒ tayÄ• , mayÄ• honti.

mayÄ• kataá¹ƒ, tayÄ• kataá¹ƒ, mayÄ• apeti, tayÄ• apeti.

<258> __tayÄ• tayÄ«naá¹ƒ tva vÄ• tassa_ {Katthaci 210; rÅ«0 239; nÄ«0 435}.

tayÄ• , tayÄ«naá¹ƒ tassa tva hoti vÄ• .

tvayÄ• kataá¹ƒ, tvayÄ• apeti, amhehi kataá¹ƒ, tumhehi kataá¹ƒ.

<259> __tavamamatuyhaá¹ƒmayhaá¹ƒ se_ {Katthaci 141-2; rÅ«0 241-2; nÄ«0 321}.

samhi savibhattÄ«naá¹ƒ tumhÄ• â€™ mhÄ• naá¹ƒ tavÄ• dayo honti.

mama dÄ«yate, mayhaá¹ƒ dÄ«yate, tava dÄ«yate, tuyhaá¹ƒ dÄ«yate.

<260> __naá¹ƒsesvasmÄ• kaá¹ƒmamaá¹ƒ_ {nÄ«0 438}.

naá¹ƒ, sesu savibhattissa amhassa kamena asmÄ• kaá¹ƒ, mamaá¹ƒ honti.

mamaá¹ƒ dÄ«yate, asmÄ• kaá¹ƒ dÄ«yate.

<261> __á¹…aá¹ƒá¹…Ä• kaá¹ƒ naá¹ƒmhi_ {Katthaci 161; rÅ«0 244; nÄ«0 344}.

naá¹ƒmhi savibhattÄ«naá¹ƒ tumhÄ• â€™ mhÄ• naá¹ƒ á¹…Ä• nubandhÄ• aá¹ƒ, Ä• kaá¹ƒÄ

amhaá¹ƒ dÄ«yate, amhÄ• kaá¹ƒ dÄ«yate, tumhaá¹ƒ dÄ«yate, tumhÄ• kaá¹ƒ dÄ«yate. paÃ±

tvayÄ• , pubbe vuttÄ• va.

<262> __smÄ• mhi tvamhÄ• _.

smÄ• mhi \Be 146/ savibhattissa tumhassa tvamhÄ• hoti.

tvamhÄ• apeti, amhehi, tumhehi, mama, mamaá¹ƒ, mayhaá¹ƒ, tava, tuyhaá¹ƒ, amhaá¹ƒ, a
tumhaá¹ƒ, tumhÄ• kaá¹ƒ.

<263> __smiá¹ƒmhi tumhamhÄ• naá¹ƒ tayimayi_ {Katthaci 139; rÅ«0 245; nÄ«0 318}.

smiá¹ƒmhi savibhattÄ«naá¹ƒ tumhÄ• â€™ mhÄ• naá¹ƒ tayi, mayi honti.

tayi, mayi, tvatte tvayi, amhesu, tumhesu.

<264> __sumhÄ• mhassÄ• smÄ• _ {nÄ«0 438}.

sumhi amhassa asmÄ• hoti.

asmÄ• su.

mahÄ• vuttinÄ• yo, hisu amhassa asmÄ• deso, yonaá¹ƒ ettaÃ±ca, asmÄ• gacchÄ• ma, a
asmÄ• kaá¹ƒ dÄ«yate, asmÄ• hi apeti, asmÄ• kaá¹ƒ dhanaá¹ƒ, asmÄ• su á¹-hitaá¹ƒ. ``asmÄ
anekÄ• â€™â€™ ti {J I 7.68} pÄ• á¸·i-asme abhijappanti patthentÄ«ti attho. ``asmÄ• bhi pa
mettacittÄ• hi nÄ• yakÄ• â€™â€™ ti {Ap therÄ« II 2.230} therÄ«pÄ• á¸·i --- `pariciá¹‡á¹‡oâ

catutthiyaá¹ƒ asmÄ• kaá¹ƒ adhipannÄ• naá¹ƒ, khamassu rÄ• jakuÃ±jara {J II 21.181} --- `a
dukkhÄ• bhibhÅ«tÄ• naá¹ƒ.

chaá¹-á¹-hiyaá¹ƒ esasmÄ• kaá¹ƒ kule dhammo {J I 4.147}, esÄ• asmÄ• kaá¹ƒ dhammatÄ•

sattamiyaá¹ƒ yaá¹ƒ kiccaá¹ƒ parame mitte, katamasmÄ• su taá¹ƒ tayÄ• . pattÄ• nissaá¹ƒsa
bhattirasmÄ• su yÄ• tava {J II 21.81} --- tattha `yaá¹ƒ \Be 147/ kiccaâ€™ nti yaá¹ƒ kammaá
asmÄ• su yÄ• bhatti, tÄ• ya mayaá¹ƒ tvamhÄ• nissaá¹ƒsayataá¹ƒ pattÄ• ti attho.

<265> __apÄ• dÄ• do padatekavÄ• kye_ {caá¹ƒ0 VI 3.15; pÄ• 0 8.I 17, 18}.

apÄ• dÄ• dimhi pavattÄ• naá¹ƒ padato paresaá¹ƒ ekavÄ• kye á¹-hitÄ• naá¹ƒ tumhÄ• â€™

adhikÄ• rasuttamidaá¹ƒ.

<266> __yonaá¹ƒhisvapaÃ±camyÄ• vono_ {Katthaci 147, 151; rÅ«0 246, 250; nÄ«0 325, 3

paÃ±camÄ«vajjitesu yo, naá¹ƒ, hisu paresu apÄ• dÄ• dopavattÄ• naá¹ƒ padato paresaá¹ƒ savibhattÄ«naá¹ƒ tumhÄ• â€™ mhasaddÄ• naá¹ƒ vo, no honti vÄ• .

gacchatha vo, gacchatha tumhe, gacchÄ• ma no, gacchÄ• ma amhe, passeyya vo, passey passeyya amhe, dÄ«yate vo, dÄ«yate tumhÄ• kaá¹ƒ, dÄ«yate no, dÄ«yate amhÄ• kaá¹ƒ, dh tumhÄ• kaá¹ƒ, dhanaá¹ƒ no, dhanaá¹ƒ amhÄ• kaá¹ƒ, kataá¹ƒ vo puÃ±Ã±aá¹ƒ, kataá¹ƒ tumh puÃ±Ã±aá¹ƒ, kataá¹ƒ amhehi puÃ±Ã±aá¹ƒ.

apaÃ±camyÄ• ti kiá¹ƒ? nissaá¹-aá¹ƒ tumhehi, nissaá¹-aá¹ƒ amhehi.

apÄ• dÄ• dotveva? balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ, tumhehi puÃ±Ã±aá¹ƒ pasutaá

padatotveva? tumhe gacchatha, amhe gacchÄ• ma.

ekavÄ• kyetveva? devadatto tiá¹-á¹-hati gÄ• me, tumhe tiá¹-á¹-hatha nagare.

savibhattÄ«nantveva? arahati dhammo tumhÄ• disÄ• naá¹ƒ.

<267> __teme nÄ• se_ {Katthaci 148, 150; rÅ«0 247, 249; nÄ«0 326, 328; caá¹ƒ0 VI 3.17;

nÄ• \Be 148/, sesu tÄ• disÄ• naá¹ƒ savibhattÄ«naá¹ƒ tumha, amhasaddÄ• naá¹ƒ te, me h

kataá¹ƒ te puÃ±Ã±aá¹ƒ, kataá¹ƒ tayÄ• puÃ±Ã±aá¹ƒ, kataá¹ƒ me puÃ±Ã±aá¹ƒ, kataá¹ƒ may vatthaá¹ƒ, dinnaá¹ƒ tuyhaá¹ƒ vatthaá¹ƒ, dinnaá¹ƒ me vatthaá¹ƒ, dinnaá¹ƒ mayhaá¹ƒ vatthaá raá¹-á¹-haá¹ƒ, idaá¹ƒ tava raá¹-á¹-haá¹ƒ, idaá¹ƒ me raá¹-á¹-haá¹ƒ, idaá¹ƒ mama raá¹-á¹-haá

<268> __anvÄ• dese_ {caá¹ƒ0 VI 3.20; pÄ• 0 8.I 23}.

anvÄ• desaá¹-á¹-hÄ• ne tumhÄ• â€™ mhasaddÄ• naá¹ƒ vo, no, te, meÄ• desÄ• niccaá¹ƒ

gÄ• mo tumhÄ• kaá¹ƒ pariggaho, atho nagarampi vo pariggaho. evaá¹ƒ sesesu.

<269> __sapubbÄ• paá¹-hamantÄ• vÄ• _ { `saá¹ƒpubbÄ• paá¹-hamanthÄ• vÄ• â€™ (m 8.I 26}.

saá¹ƒvijjati pubbapadaá¹ƒ assÄ• ti sapubbaá¹ƒ, sapubbÄ• paá¹-hamantapadamhÄ• pares
tumhÄ• â€™ mhasaddÄ• naá¹ƒ vo, no, te, meÄ• desÄ• vikappena honti anvÄ• desaá¹-á¹-h

gÄ• me paá¹-o tumhÄ• kaá¹ƒ, atho nagare kambalaá¹ƒ vo, atho nagare kambalaá¹ƒ tumhÄ

<270> __na cavÄ• hÄ• hevayoge_ {caá¹ƒ0 VI 3.22; pÄ• 0 8.I 24}.

ca, vÄ• , ha, aha, evasaddehi yoge tumhÄ• â€™ mhÄ• naá¹ƒ vo, no, te, meÄ• desÄ• na h

gÄ• mo \Be 149/ tava ca mama ca pariggaho, gÄ• mo tava vÄ• mama vÄ• pariggaho iccÄ

cÄ• diyogeti kiá¹ƒ? gÄ• mo ca te pariggaho, nagaraÃ±ca me pariggaho.

<271> __dassanatthenÄ• locane_ {caá¹ƒ0 VI 3.23; pÄ• 0 8.I 25}.

Ä• locanaá¹ƒ olokanaá¹ƒ, Ä• locanato aÃ±Ã±asmiá¹ƒ dassanatthe payujjamÄ• ne tumhÄ• â
meÄ• desÄ• na honti.

gÄ• mo tumhe uddissa Ä• gato, gÄ• mo amhe uddissa Ä• gato --- `gÄ• moâ€™ ti gÄ• mavÄ

anÄ• locaneti kiá¹ƒ? gÄ• mo vo passati, gÄ• mo no passati.

<272> __Ä• mantanapubbaá¹ƒ asantaá¹ƒva_ { `Ä• mantaá¹‡aá¹ƒ pubbamasantaá¹ƒvaâ€™
8.I 72}.

Ä• mantanabhÅ«taá¹ƒ pubbapadaá¹ƒ asantaá¹ƒ viya hoti, padatoti saá¹…khyaá¹ƒ na gacch

devadatta! tava pariggaho.

<273> __na sÄ• maÃ±Ã±avacanamekatthe_ {caá¹ƒ0 VI 3.25; pÄ• 0 8.I 73}.

tulyÄ• dhikaraá¹‡abhÅ«te pade sati pubbaá¹ƒ sÄ• maÃ±Ã±avacanabhÅ«taá¹ƒ Ä• mantana
padatoti saá¹…khyaá¹ƒ gacchati.

mÄ• á¹‡avaka jaá¹-ila! te pariggaho.

sÄ• maÃ±Ã±avacananti \Be 150/ kiá¹ƒ? mÄ• á¹‡avaka devadatta! tuyhaá¹ƒ pariggaho.

ekattheti kiá¹ƒ? devadatta! yaÃ±Ã±adatta! tumhÄ• kaá¹ƒ pariggaho.

<274> __bahÅ«su vÄ• _ {caá¹ƒ0 VI 3.26; pÄ• 0 8.I 74}.

bahÅ«su janesu pavattamÄ• naá¹ƒ sÄ• maÃ±Ã±avacanabhÅ«tampi Ä• mantanapadaá¹ƒ e
hoti vÄ• .

brÄ• hmaá¹‡Ä• guá¹‡avanto vo pariggaho, brÄ• hmaá¹‡Ä• guá¹‡avanto tumhÄ• kaá¹ƒ pa

sabbÄ• dirÄ• si niá¹-á¹-hito.

vibhattipaccayantarÄ• si

atha vibhattipaccayÄ• dÄ«piyante.

vibhatyatthÄ• naá¹ƒ jotakattÄ• vibhattiá¹-á¹-hÄ• ne á¹-hitÄ• paccayÄ• vibhattipaccayÄ• .

<275> __to paÃ±camyÄ• _ {Katthaci 248; rÅ«0 260; nÄ«0 493; caá¹ƒ0 IV 3.6; pÄ• 0 V 4.45

paÃ±camiyÄ• vibhattiyÄ• atthe topaccayo hoti.

tomhi dÄ«ghÄ• naá¹ƒ rasso, kaÃ±Ã±ato, rattito, itthito, dhenuto. mahÄ• vuttinÄ• tomhi mÄ
mÄ• tito, pitito, vadhuto, purisato, munito, daá¹‡á¸• ito \Be 151/, bhikkhuto, satthÄ• rato, kat
sabbato, yato, tato.

ima, eta, kiá¹ƒ saddehi to.

<276> __itotettokuto_ { `ito tetto katoâ€™ (bahÅ«su) caá¹ƒ0 IV 3.8; pÄ• 0 7.II 104}.

ito, ato, etto, kutoti ete saddÄ• topaccayantÄ• nipaccante.

imamhÄ• imehÄ«ti vÄ• ito, etasmÄ• etehÄ«ti vÄ• ato, etto, kasmÄ• kehÄ«ti vÄ• kuto. e
imehÄ«tiÄ• dikaá¹ƒ atthavÄ• kyaá¹ƒ disvÄ• pakatiliá¹…gaá¹ƒ veditabbaá¹ƒ. iminÄ• suttena
attaá¹ƒ ettaÃ±ca, `saramhÄ• dveâ€™ ti esaramhÄ• dvittaá¹ƒ, kiá¹ƒ saddassa kuttaá¹ƒ. esa
nipÄ• tanesu.

<277> __abhyÄ• dÄ«hi_ {pÄ• 0 V 3.9}.

abhiÄ• dÄ«hi to hoti, punabbidhÄ• nÄ• â€™ paÃ±camyatthepÄ«tipi siddhaá¹ƒ.

abhito gÄ• maá¹ƒ gÄ• massa abhimukheti attho.

parito gÄ• maá¹ƒ gÄ• massa samantatoti attho.

ubhato gÄ• maá¹ƒ gÄ• massa ubhosu passesÅ«ti attho.

pacchato, heá¹-á¹-hato, uparito.

<278> __Ä• dyÄ• dÄ«hi_ {caá¹ƒ0 IV 3.9; pÄ• 0 V 4.44}.

Ä• dipabhutÄ«hi apaÃ±camyatthepi to hoti.

Ä• dito \Be 152/, majjhato, purato, passato, piá¹-á¹-hito, orato, parato, pacchato, puratthima
dakkhiá¹‡atoiccÄ• dÄ«su bahulaá¹ƒ sattamyatthe dissati.

tathÄ• tatiyatthepi rÅ«paá¹ƒ attato samanupassati {SN b III 44}, paÃ±cakkhandhe aniccato

yatonidÄ• naá¹ƒ {Sn 275}, yatvÄ• dhikaraá¹‡aá¹ƒ, yatodakaá¹ƒ tadÄ• dittamiccÄ• dÄ«su {J
icchanti.

ito ehi, ito balÄ• ke Ä• gaccha, caá¹‡á¸• o me vÄ• yaso sakhÄ• iccÄ• dÄ«su dutiyatthe.

paratoghoso, nÄ• diá¹-á¹-hÄ• parato dosaá¹ƒ iccÄ• dÄ«su chaá¹-á¹-hyatthe.

<279> __sabbÄ• dito sattamyÄ• tratthÄ• _ {Katthaci 249; rÅ«0 266; nÄ«0 494; caá¹ƒ0 IV 1

sabbÄ• dinÄ• makehi sabbanÄ• mehi sattamiyÄ• atthe tra, tthÄ• honti.

sabbasmiá¹ƒ sabbesÅ«ti vÄ• sabbatra, sabbattha, sabbassaá¹ƒ sabbÄ• su vÄ• tipi. evaá¹ƒ
aÃ±Ã±atra, aÃ±Ã±attha iccÄ• di.

yatra, yattha, tatra, tattha.

<280> __katthetthakutrÄ• trakvehidha_ {Katthaci 251; rÅ«0 269; nÄ«0 499; caá¹ƒ0 IV 1.11

kattha, ettha, kutra, atra, tva, iha, idhÄ• ti ete saddÄ• ttha, tra, va ha, dhÄ• paccayantÄ• sa
sijjhanti.

kasmiá¹ƒ kesÅ«ti vÄ• kattha, kutra, kva. `kuvaâ€™ ntipi sijjhati, ``kuvaá¹ƒ sattassa kÄ• rak
samuppanno {SN a I 171}, kuvaá¹ƒ asissaá¹ƒ, kuvaá¹ƒ khÄ• dissaâ€™â€™ nti pÄ• á¸·i.

etasmiá¹ƒ \Be 153/ etesÅ«ti vÄ• ettha, atra, imasmiá¹ƒ imesÅ«ti vÄ• iha, idha.

<281> __dhi sabbÄ• vÄ• _ {Katthaci 250; rÅ«0 268; nÄ«0 502}.

sabbasaddamhÄ• sattamyatthe dhi hoti vÄ• .

namo te buddha vÄ«raâ€™ tthu, vippamuttosi sabbadhi {SN a I 90}.

<282> __yÄ• hiá¹ƒ_ {Katthaci 255; rÅ«0 275; nÄ«0 504}.

yamhÄ• sattamyatthe hiá¹ƒ hoti.

yahiá¹ƒ.

<283> __tÄ• haÃ±ca_ {Katthaci 253; rÅ«0 273; nÄ«0 501}.

tamhÄ• sattamyatthe hiá¹ƒ hoti haÃ±ca.

tahiá¹ƒ, tahaá¹ƒ. dutiyatthepi dissati ``tahaá¹ƒ tahaá¹ƒ olokento gacchatÄ«â€™â€™ ti.

<284> __kiá¹ƒssa kukaÃ±ca_ {Katthaci 251, 227-8-9; rÅ«0 226, 270-1-2; nÄ«0 500, 456-7,

kiá¹ƒmhÄ• sattamyatthe hiá¹ƒ, taá¹ƒ hoti. kiá¹ƒssa kuttaá¹ƒ kattaÃ±ca hoti.

kuhiá¹ƒ gacchati, kuhaá¹ƒ gacchati. kahaá¹ƒ ekaputtaka kahaá¹ƒ ekaputtaka {SN a II 63}. k
kuhiÃ±cananti dve ci, cana-nipÄ• tantÄ• sijjhanti.

iti sÄ• maÃ±Ã±asattamyantarÄ• si.

kÄ• lasattamyantaá¹ƒ \Be 154/ vuccate.

<285> __sabbekaÃ±Ã±ayatehi kÄ• ledÄ• _ {Katthaci 257; rÅ«0 276; nÄ«0 505}.

sabba, eka, aÃ±Ã±a, ya, tasaddehi kÄ• le dÄ• hoti.

sabbasmiá¹ƒ kÄ• le sabbadÄ• , ekasmiá¹ƒ kÄ• le ekadÄ• , aÃ±Ã±asmiá¹ƒ kÄ• le aÃ±Ã±ad
tasmiá¹ƒ kÄ• le tadÄ• .

<286> __kadÄ• kudÄ• sadÄ• adhunedÄ• ni_ {Katthaci 257-8-9; rÅ«0 276-8-9; nÄ«0 505-6-

etepi sattamyatthe kÄ• le dÄ• , dhunÄ• , dÄ• nipaccayantÄ• sijjhanti.

kiá¹ƒsmiá¹ƒ kÄ• le kadÄ• , kudÄ• , sabbasmiá¹ƒ kÄ• le sadÄ• , imasmiá¹ƒ kÄ• le adhunÄ•

<287> __ajjasajjuparajjetarahikarahÄ• _ {Katthaci 259; rÅ«0 279, 423; nÄ«0 507}.

etepi kÄ• le jja, jju, rahi, raha paccayantÄ• sijjhanti.

imasmiá¹ƒ kÄ• le ajja, imasmiá¹ƒ divasetyattho.

samÄ• ne kÄ• le sajju- `samÄ• neâ€™ ti vijjamÄ• ne. na hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, s
{Dhp 71}, sajjukaá¹ƒ pÄ• hesi --- tattha `sajjÅ«â€™ ti tasmiá¹ƒ divase.

aparasmiá¹ƒ kÄ• le aparajju, punadivaseti attho.

imasmiá¹ƒ kÄ• le etarahi, kiá¹ƒsmiá¹ƒ kÄ• le karaha. kutoci, kvaci, katthaci, kuhiÃ±ci, kadÄ•
pana ci-nipÄ• tantÄ• honti, tathÄ• yato kutoci, yattha katthaci, yadÄ• kadÄ• cÄ«ti. kiÃ±car
kudÄ• cananti cana-nipÄ• tantÄ• ti.

vibhattipaccayantarÄ• si niá¹-á¹-hito.

abyayapadÄ• ni

upasaggapadarÄ• si

atha \Be 155/ abyayapadÄ• ni dÄ«piyante.

chabbidhÄ• ni abyayapadÄ• ni upasaggapadaá¹ƒ, nipÄ• tapadaá¹ƒ, vibhattipaccayantapad
abyayÄ«bhÄ• vasamÄ• sapadaá¹ƒ, abyayataddhitapadaá¹ƒ, tvÄ• dipaccayantapadanti. bya
nÄ• nÄ• liá¹…gavibhattivacanehi natthi rÅ«pabyayo etesanti abyayÄ• , asaá¹…khyÄ• ti ca v

tattha vibhattipaccayantapadato puna vibhattuppatti nÄ• ma natthi. abyayÄ«bhÄ• vasamÄ• vidhi samÄ• sakaá¹‡á¸• e vakkhati, tasmÄ• tÄ• ni dve á¹-hapetvÄ• sesÄ• ni cattÄ• ri idha

<288> __asaá¹…khyehi sabbÄ• saá¹ƒ_ {caá¹ƒ0 II 1.38; pÄ• 0 II 4.82}.

asaá¹…khyehi padehi yathÄ• rahaá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo hoti, kehici padeh kehici padehi dutiyÄ• ya lopo ... pe ... kehici sattamiyÄ• , kehici dvinnaá¹ƒ, kehici tissannaá¹ kehici sattannanti vuttaá¹ƒ hoti.

tattha Ä• vuso, bho, bhanteiccÄ• dÄ«hi Ä• mantananipÄ• tehi atthi, natthi, sakkÄ• , labbhÄ sÄ• dhu, tuá¹‡hÄ«iccÄ• dÄ«hi ca paá¹-hamÄ• ya lopo.

ciraá¹ƒ, cirassaá¹ƒ, niccaá¹ƒ, satataá¹ƒ, abhiá¹‡haá¹ƒ, abhikkhaá¹‡aá¹ƒ, muhuttaá¹ƒ iccÄ• accantasaá¹ƒyogalakkhaá¹‡e dutiyÄ• ya.

yathÄ• , tathÄ• , sabbathÄ• , sabbaso, musÄ• , micchÄ• iccÄ• dÄ«hi tatiyÄ• ya.

kÄ• tuá¹ƒ, kÄ• tave iccÄ• dÄ«hi catutthiyÄ• .

samantÄ• \Be 156/, samantato, dÄ«ghaso, orasoiccÄ• dÄ«hi paÃ±camiyÄ• .

pure, purÄ• , pacchÄ• , uddhaá¹ƒ, upari, adho, heá¹-á¹-hÄ• , antarÄ• , anto, raho, Ä• vi, hiy sattamiyÄ• lopo.

namosaddamhÄ• ``namo te buddha vÄ«raâ€™ tthÅ«â€™â€™ ti ettha paá¹-hamÄ• ya. ``na ettha dutiyÄ• ya.

sayaá¹ƒsaddamhÄ• ``kusÅ«lo sayameva bhijjateâ€™â€™ ti ettha paá¹-hamÄ• ya. ``sayaá nti {DN III 191, 193} ettha tatiyÄ• ya, iccÄ• dinÄ• yathÄ• rahavibhÄ• go veditabbo.

iti, evaá¹ƒsaddehi payogÄ• nurÅ«paá¹ƒ sattannaá¹ƒ vibhattÄ«naá¹ƒ lopaá¹ƒ icchanti.

upasaggehipi atthÄ• nurÅ«paá¹ƒ taá¹ƒtaá¹ƒvibhattilopo.

rÅ«pasiddhiyaá¹ƒ pana ``tehi paá¹-hamekavacanameva bhavatÄ«â€™â€™ ti {rÅ«0 131 (pi

tattha ``abhikkamati, abhidhammoâ€™â€™ iccÄ• dÄ«su dhÄ• tuliá¹…gÄ• ni upecca tesaá¹

karontÄ• sajjanti saá¹…kharontÄ«ti upasaggÄ• . te hi kvaci tadatthaá¹ƒ visiá¹-á¹-haá¹ƒ karo
pajÄ• nÄ• ti, saÃ±jÄ• nÄ• ti, avajÄ• nÄ• ti, abhijÄ• nÄ• ti, parijÄ• nÄ• ti, susÄ«lo, dussÄ«lo,
dubbaá¹‡á¹‡o, surÄ• jÄ• , durÄ• jÄ• â€™â€™ iccÄ• dÄ«su.

kvaci tadatthaá¹ƒ nÄ• nÄ• ppakÄ• raá¹ƒ katvÄ• vibhajjanti ``gacchati, Ä• gacchati, uggacc
iccÄ• dÄ«su.

kvaci tadatthaá¹ƒ bÄ• dhetvÄ• tappaá¹-iviruddhe vÄ• tadaÃ±Ã±asmiá¹ƒ vÄ• atthe tÄ• ni y

tattha \Be 157/ tappaá¹-iviruddhe ---

jeti, parÄ• jeti, omuÃ±cati, paá¹-imuÃ±cati, gilati, uggilati, nimmujjati, ummujjati, dhammo, u

tadaÃ±Ã±asmiá¹ƒ ---

dadÄ• ti, Ä• dadÄ• ti, dadhÄ• ti, vidheti, pidheti, nidheti, sandhiyati, saddahati, abhidhÄ• tiid

kvaci pana padasobhaá¹‡aá¹ƒ katvÄ• tadatthaá¹ƒ anuvattanti, ``vijjati, saá¹ƒvijjati, labhati,
paá¹-ilabhatiâ€™â€™ iccÄ• di.

te vÄ«sati honti-pa, Ä• , u, o, du, ni, vi, su, saá¹ƒ, ati, adhi, anu, apa, api, abhi, ava, upa, pa
pari.

kaccÄ• yane pana osaddo avakÄ• riyamattanti taá¹ƒ aggahetvÄ• nÄ«saddaá¹ƒ gaá¹‡hÄ• t
dÄ«ghamattanti taá¹ƒ aggahetvÄ• osaddaá¹ƒ gaá¹‡hÄ• ti.

tattha pa ---

pakÄ• ratthe-paÃ±Ã±Ä• . Ä• dikamme-vippakataá¹ƒ. padhÄ• ne-paá¹‡Ä«taá¹ƒ. issariye-pab
antobhÄ• ve-pakkhittaá¹ƒ, passÄ• so. viyoge-pavÄ• so. tappare-pÄ• cariyo. tadanubandhe-
panattÄ• . bhusatthe-pavaá¸• á¸• ho. sambhave-pabhavati. tittiyaá¹ƒ-pahutaá¹ƒ annaá¹ƒ. an
patthanÄ• yaá¹ƒ-paá¹‡idhÄ• naá¹ƒ.

Ä• ---

abhimukhe-Ä• gacchati. uddhaá¹ƒkamme-Ä• rohati. mariyÄ• dÄ• yaá¹ƒ-Ä• pabbatÄ• khett
abhividhimhi-Ä• brahmalokÄ• kittisaddo. pattiyaá¹ƒ-Ä• panno. icchÄ• yaá¹ƒ-Ä• kaá¹…khÄ•

Ä• dikamme-Ä• rambho. gahaá¹‡e-Ä• dÄ«yati. nivÄ• se-Ä• vasatho. samÄ«pe-Ä• sannaá¹ƒ

u ---

uggate-uggacchati \Be 158/. uddhaá¹ƒkamme-uá¹-á¹-hÄ• ti. padhÄ• ne-uttaro. viyoge-upav
atthalÄ• bhe-rÅ«passa uppÄ• do. sattiyaá¹ƒ-ussahati gantuá¹ƒ. sarÅ«pakhyÄ• ne-uddeso.

o ---

antobhÄ• ve-ocarako, orodho. adhokamme-okkhitto. niggahe-ovÄ• do. antare, dese ca-okÄ
pÄ• tubhÄ• ve-opapÄ• tiko. yesu atthesu avasaddo vattati, tesupi osaddo vattati.

du ---

asobhaá¹‡e-duggandho. abhÄ• ve-dubbhikkhaá¹ƒ, dussÄ«lo, duppaÃ±Ã±o. kucchite-dukka
asamiddhiyaá¹ƒ-dusassaá¹ƒ. kicche-dukkaraá¹ƒ. virÅ«pe-dubbaá¹‡á¹‡o, dummukho.

ni ---

nissese-nirutti. niggate-niyyÄ• naá¹ƒ. nÄ«haraá¹‡e-niddhÄ• raá¹‡aá¹ƒ. antopavesane-nikhÄ
abhÄ• ve-nimmakkhikaá¹ƒ. nisedhe-nivÄ• reti. nikkhante-nibbÄ• naá¹ƒ. pÄ• tubhÄ• ve-nimm
avadhÄ• raá¹‡e-vinicchayo. vibhajjane-niddeso. upamÄ• yaá¹ƒ-nidassanaá¹ƒ. upadhÄ• raá
avasÄ• ne-niá¹-á¹-hitaá¹ƒ. cheke-nipuá¹‡o.

vi ---

visese-vipassati. vividhe-vicittaá¹ƒ. viruddhe-vivÄ• do. vigate-vimalo. viyoge-vippayutto.
virÅ«pe-vippaá¹-isÄ• ro.

su ---

sobhaá¹‡e-suggati \Be 159/. sundare-sumano. sammÄ• saddatthe-sugato. samiddhiyaá¹ƒ-
sukhatthe-sukaro.

saá¹ƒ ---

samodhÄ• ne-sandhi. sammÄ• , samatthesu-samÄ• dhi, sampayutto. samantabhÄ• ve-saá
saá¹…gate-samÄ• gamo, saá¹…khepe-samÄ• so. bhusatthe-sÄ• ratto. sahatthe-saá¹ƒvÄ• s

pabhave-sambhavo. abhimukhe-sammukhaá¹ƒ. saá¹…gahe-saá¹…gayhati. pidahane-saá¹ƒ
punappunakamme-sandhÄ• vati, saá¹ƒsarati. samiddhiyaá¹ƒ-sampanno.

ati ---

atikkame-atirocati, accayo, atÄ«to. atikkante-accantaá¹ƒ. atissaye-atikusalo. bhusatthe-atik
antokamme-maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• atiharitvÄ• á¹-hapeti.

adhi ---

adhike-adhisÄ«laá¹ƒ. issare-adhipati, adhibrahmadatte paÃ±cÄ• lÄ• . uparibhÄ• ve-adhiset
paribhavane-adhibhÅ«to. ajjhÄ• yane-ajjheti, byÄ• karaá¹‡amadhÄ«te. adhiá¹-á¹-hÄ• ne-na
adhiá¹-á¹-hÄ• ti, cÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti, iddhivikubbanaá¹ƒ adhiá¹-á¹-hÄ• ti. nicchaye-a
pÄ• puá¹‡ane-bhogakkhandhaá¹ƒ adhigacchati, amataá¹ƒ adhigacchati.

anu ---

anugate-anveti. anuppacchinne-anusayo. pacchÄ• saddatthe-anurathaá¹ƒ. punappunabhÄ
anusaá¹ƒvaccharaá¹ƒ. yogyabhÄ• ve-anurÅ«paá¹ƒ \Be 160/. kaniá¹-á¹-habhÄ• ve-anubuddh
kÄ• rakakaá¹‡á¸• e vakkhati.

apa ---

apagate-apeti, apÄ• yo. garahe-apagabbho, apasaddo. vajjane-apasÄ• lÄ• ya Ä• yanti.
pÅ«jÄ• yaá¹ƒ-vuá¸• á¸• ha-mapacÄ• yanti. padussane-aparajjhati.

api ---

sambhÄ• vane-apipabbataá¹ƒ bhindeyya, merumpi vinivijjheyya. apekkhÄ• yaá¹ƒ-ayampi d
samuccaye-itipi arahaá¹ƒ, chavimpi dahati, cammampi dahati, maá¹ƒsampi dahati. garahÄ•
paá¹‡á¸• itaka. pucchÄ• yaá¹ƒ-api bhante bhikkhaá¹ƒ labhittha, api nu tumhe sotukÄ• mÄ• t

abhi ---

abhimukhe-abhikkanto. visiá¹-á¹-he-abhiÃ±Ã±Ä• . adhike-abhidhammo. uddhaá¹ƒkamme-a
sÄ• ruppe-abhirÅ«po. vandane-abhivÄ• deti. sesaá¹ƒ kÄ• rakakaá¹‡á¸• e vakkhati.

ava ---

adhobhÄ• ge-avakkhitto. viyoge-avakokilaá¹ƒ vanaá¹ƒ. paribhave-avajÄ• nÄ• ti. jÄ• nane-a
suddhiyaá¹ƒ-vodÄ• yati, vodÄ• naá¹ƒ. nicchaye-avadhÄ• raá¹‡aá¹ƒ. dese-avakÄ• so. theyy

upa ---

upagame-upanisÄ«dati. samÄ«pe-upacÄ• ro, upanagaraá¹ƒ. upapattiyaá¹ƒ-saggaá¹ƒ lokaá
sadise-upamÄ• á¹‡aá¹ƒ, upameyyaá¹ƒ. adhike-upakhÄ• riyaá¹ƒ doá¹‡o. uparibhÄ• ve --- up
upacayo. anasane-upavÄ• so. dosakkhÄ• ne-paraá¹ƒ upavadati. saÃ±Ã±Ä• yaá¹ƒ-upadhÄ•
pubbakamme-upakkamo, upahÄ• ro. pÅ«jÄ• yaá¹ƒ-buddhaá¹ƒ upaá¹-á¹-hÄ• ti. gayhÄ• kÄ•
bhusatthe-upÄ• dÄ• naá¹ƒ, upÄ• yÄ• so, upanissayo.

pati ---

patigate-paccakkhaá¹ƒ. paá¹-ilome-paá¹-isotaá¹ƒ. paá¹-iyogimhi-paá¹-ipuggalo. nisedhe-pa
nivatte-paá¹-ikkamati. sadise-paá¹-irÅ«pakaá¹ƒ. paá¹-ikamme-rogassa paá¹-ikÄ• ro. Ä• dÄ•
paá¹-ibodhe-paá¹-ivedho. paá¹-icce-paccayo. sesaá¹ƒ kÄ• rakakaá¹‡á¸• e vakkhati.

parÄ• ---

parihÄ• niyaá¹ƒ-parÄ• bhavo. parÄ• jaye-parÄ• jito. gatiyaá¹ƒ-parÄ• yanaá¹ƒ. vikkame-para
Ä• masane-parÄ• masanaá¹ƒ.

pari ---

samantabhÄ• ve-parivuto, parikkhitto, parikkhÄ• ro. paricchede-pariÃ±Ã±eyyaá¹ƒ, parijÄ• n
vajjane-pariharati. parihÄ• ro. Ä• liá¹…gane-parissajati. nivÄ• sane-vatthaá¹ƒ paridahati.
pÅ«jÄ• yaá¹ƒ-pÄ• ricariyÄ• . bhojane-parivisati. abhibhave-paribhavati. dosakkhÄ• ne-parib
kÄ• rakakaá¹‡á¸• e vakkhati.

nÄ«saddo pana nÄ«haraá¹‡a, nÄ«varaá¹‡Ä• dÄ«su vattati, nÄ«haraá¹‡aá¹ƒ, nÄ«varaá¹‡aa

iti upasaggapadarÄ• si.

nipÄ• tapadarÄ• si

niccaá¹ƒ \Be 162/ ekarÅ«pena vÄ• kyapathe patantÄ«ti __nipÄ• tÄ• _. padÄ• naá¹ƒ Ä• di,
nipatantÄ«ti nipÄ• tÄ• tipi vadanti.

asatvavÄ• cakÄ• cÄ• disaddÄ• nipÄ• tÄ• nÄ• ma. te pana vibhattiyuttÄ• , ayuttÄ• cÄ• ti
vibhattiyuttÄ• pubbe dassitÄ• eva. cÄ• dayo ayuttÄ• nÄ• ma. te pana anekasatappabhedÄ
nighaá¹‡á¹-usatthesu gahetabbÄ• ti.

abyayataddhitapaccayapadarÄ• si

abyayataddhitapaccayantÄ• nÄ• ma yathÄ• , tathÄ• , ekadhÄ• , ekajjhaá¹ƒ, sabbaso, kath
tehi tatiyÄ• lopo.

tvÄ• dipaccayantapadarÄ• si

tvÄ• dipaccayantÄ• nÄ• ma katvÄ• , katvÄ• na, kÄ• tuna, kÄ• tuá¹ƒ, kÄ• tave, dakkhitÄ• y
upÄ• dÄ• ya, viceyya, vineyya, sakkacca, Ä• hacca, upasampajja, samecca, avecca, paá¹-i
Ä• rabbhaiccÄ• dayo. tesu tvÄ• , tvÄ• nantehi paá¹-hamÄ• lopo. tuá¹ƒ, tave, tÄ• ye, tuyepa
catutthÄ«lopoti.

dhÄ• tavo paccayÄ• ceva, upasagganipÄ• takÄ• .

anekatthÄ• va te paá¹-i-sambhidÄ• Ã±Ä• á¹‡agocarÄ• .

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nadÄ«paniyÄ•

nÄ• makaá¹‡á¸• o niá¹-á¹-hito.

3. kÄ• rakakaá¹‡á¸• a

paá¹-hamÄ• vibhattirÄ• si

atha nÄ• mavibhattÄ«naá¹ƒ atthabhedÄ• vuccante.

kasmiá¹ƒ atthe paá¹-hamÄ• ?

<289> __paá¹-hamatthamatte_ {caá¹ƒ0 II 1.93; pÄ• 0 II 3.46}.

nÄ• massa abhidheyyamatte paá¹-hamÄ• vibhatti hoti.

rukkho, mÄ• lÄ• , dhanaá¹ƒ.

ettha ca mattasaddena kattu, kammÄ• dike vibhatyatthe nivatteti. tasmÄ• atthamattanti liá¹

tattha anuccÄ• rite sati suá¹‡antassa avidito attho lÄ«nattho nÄ• ma. taá¹ƒ lÄ«namatthaá¹ƒ __liá¹…gaá¹ƒ, _ uccÄ• ritapadaá¹ƒ.

taá¹ƒ pana pakatiliá¹…gaá¹ƒ, nipphannaliá¹…ganti duvidhaá¹ƒ. tattha vibhattirahitaá¹ƒ paka idhÄ• dhippetaá¹ƒ liá¹…ga, vibhattÄ«naá¹ƒ visuá¹ƒ visuá¹ƒ vibhÄ• gaá¹-á¹-hÄ• nattÄ• .

lÄ«naá¹ƒ aá¹…ganti liá¹…gaá¹ƒ. tattha `lÄ«naâ€™ nti apÄ• kaá¹-aá¹ƒ. `aá¹…gaâ€™ nti ava nÄ• maá¹ƒ, pÄ• á¹-ipadika_nti atthato ekaá¹ƒ.

liá¹…gassa attho paramattho, paÃ±Ã±attiatthoti duvidho. tathÄ• visesanattho, visesyatthoti

tattha visesanattho nÄ• ma sakattho, tassa tassa saddassa paá¹-iniyato pÄ• á¹-ipuggalikatt soyeva tasmiá¹ƒ tasmiá¹ƒ atthe Ä• dimhi sadduppattiyÄ• cirakÄ• laÃ±ca saddapavattiyÄ• n nimittatthoti ca vuccati \Be 164/. so suti, jÄ• ti, guá¹‡a, dabba, kriyÄ• , nÄ• ma, sambandhav hoti.

visesyattho nÄ• ma sÄ• maÃ±Ã±attho, bahunimittÄ• naá¹ƒ sÄ• dhÄ• raá¹‡atthoti vuttaá¹ƒ h taá¹ƒtaá¹ƒnimittayogÄ• nemittakatthoti ca vuccati, so jÄ• ti, guá¹‡a, dabba, kriyÄ• , nÄ• ma go, sukko, daá¹‡á¸• Ä«, pÄ• cako, tissoti.

tattha gosaddo yadÄ• jÄ• timattaá¹ƒ vadati go jÄ• tÄ«ti, tadÄ• suti visesanaá¹ƒ. yadÄ• da gacchatÄ«ti, tadÄ• suti ca jÄ• ti ca visesanaá¹ƒ.

sukkasaddo yadÄ• guá¹‡amattaá¹ƒ vadati sukko guá¹‡oti, tadÄ• suti visesanaá¹ƒ. yadÄ• gossa sukkoti, tadÄ• suti ca guá¹‡ajÄ• ti ca visesanaá¹ƒ. yadÄ• guá¹‡avantaá¹ƒ dabbaá¹ƒ tadÄ• suti ca guá¹‡ajÄ• ti ca guá¹‡aviseso ca sambandho ca visesanaá¹ƒ.

daá¹‡á¸• Ä«saddo yadÄ• jÄ• timattaá¹ƒ vadati daá¹‡á¸• Ä« jÄ• tÄ«ti, tadÄ• suti ca dabbaÃ dabbavantaá¹ƒ dabbaá¹ƒ vadati daá¹‡á¸• Ä« purisoti, tadÄ• suti ca dabbaÃ±ca jÄ• ti ca sar

pÄ• cakasaddo yadÄ• jÄ• timattaá¹ƒ vadati pÄ• cako jÄ• tÄ«ti, tadÄ• suti ca kriyÄ• ca vis kriyÄ• nipphÄ• dakaá¹ƒ dabbaá¹ƒ vadati pÄ• cako purisoti, tadÄ• suti ca kriyÄ• ca jÄ• ti ca ca visesanaá¹ƒ.

tissasaddo yadÄ• nÄ• mamattaá¹ƒ vadati tisso nÄ• manti, tadÄ• suti visesanaá¹ƒ. yadÄ• vadati, tisso bhikkhÅ«ti, tadÄ• suti ca nÄ• majÄ• ti ca sambandho ca visesanaá¹ƒ.

sabbattha yaá¹ƒ yaá¹ƒ vadatÄ«ti vuttaá¹ƒ, taá¹ƒ taá¹ƒ visesyanti ca dabbanti ca veditabbaá nÄ• ma saddasabhÄ• vÄ• eva hoti, saddapakkhikÄ• \Be 165/ eva. sabbo saddo paá¹-ham Ã±Ä• se vuttaá¹ƒ. tasmÄ• sabbattha sutiá¹-á¹-hÄ• ne sattÄ• eva yuttÄ• vattunti. sattÄ• ti c vohÄ• ramattenapi loke vijjamÄ• natÄ• vuccati, taá¹ƒ taá¹ƒ saddaá¹ƒ suá¹‡antassa ca Ã±Ä atthitÄ• mattaá¹ƒ sabbapaá¹-hamaá¹ƒ jÄ• nÄ• ti, tato paraá¹ƒ jÄ• tisadde jÄ• tiá¹ƒ jÄ• nÄ• ti evamÄ• di sabbaá¹ƒ vattabbaá¹ƒ. liá¹…ga, saá¹…khyÄ• , parimÄ• á¹‡Ä• nipi visesanatthe s

tattha liá¹…gaá¹ƒ nÄ• ma ye itthi, purisÄ• naá¹ƒ liá¹…ga, nimitta, kuttÄ• â€™ kappÄ• nÄ• ca napuá¹ƒsakÄ• naá¹ƒ liá¹…ga, nimitta, kuttÄ• â€™ kappÄ• nÄ• ma avuttasiddhÄ• , ye ca visadÄ• â€™ visadÄ• kÄ• ra, majjhimÄ• kÄ• rÄ• sandissanti, sabbametaá¹ƒ liá¹…gaá¹ƒ nÄ

evaá¹ƒ visesana, visesyavasena duvidho attho pubbe vuttassa saddaliá¹…gassa attho nÄ• sasaá¹…khyo, saparimÄ• á¹‡o cÄ• ti tividho hoti.

tattha saliá¹…go yathÄ• ? saÃ±Ã±Ä• , phasso, cittaá¹ƒ. kaÃ±Ã±Ä• , puriso, kulaá¹ƒ. mÄ• lÄ

sasaá¹…khyo yathÄ• ? eko, dve, tayo, bahÅ« iccÄ• di.

saparimÄ• á¹‡o yathÄ• ? vidatthi, hattho, doá¹‡o, Ä• á¸·hakaá¹ƒ iccÄ• di.

api ca suddho, saá¹ƒsaá¹-á¹-hoti duvidho liá¹…gattho. tattha kammÄ• disaá¹ƒsaggarahito s saliá¹…go, sasaá¹…khyo, saparimÄ• á¹‡o, upasaggattho, nipÄ• tattho, pÄ• á¹-i-padikatthoti sakkÄ• , labbhÄ• iccÄ• di idha pÄ• á¹-ipadikaá¹ƒ nÄ• ma. tuna, tvÄ• na, tvÄ• , tave, tuá¹ƒ, k nipÄ• tesu gayhanti.

saá¹ƒsaá¹-á¹-ho \Be 166/ vuttasaá¹ƒsaá¹-á¹-ho, avuttasaá¹ƒsaá¹-á¹-hoti duvidho. tattha vutt catubbidho samÄ• sena vuttasaá¹ƒsaá¹-á¹-ho, taddhitena, Ä• khyÄ• tena, kitenÄ• ti. tattha s chakÄ• rakasambandhavasena sattavidho, bhÄ• vena saddhiá¹ƒ aá¹-á¹-havidho vÄ• , tathÄ Ä• khyÄ• tena vutto kattu, kamma, bhÄ• vavasena tividho. kitena vutto chakÄ• raka, bhÄ• v suddho ceva vuttasaá¹ƒsaá¹-á¹-ho ca paá¹-hamÄ• ya visayo.

avuttasaá¹ƒsaá¹-á¹-hopi kattusaá¹ƒsaá¹-á¹-ho, kammasaá¹ƒsaá¹-á¹-hotiÄ• dinÄ• anekavidh eva visayoti. ettha ca vibhattiyÄ• vinÄ• kevalo saddo payogaá¹ƒ nÄ• rahatÄ«ti katvÄ• pay chabbidhe suddhe catubbidhe ca vuttasaá¹ƒsaá¹-á¹-he paá¹-hamÄ• payujjati, na atthajotan

kenaci vÄ• cakena avuttÄ• ni pana kammÄ• dÄ«ni vibhattÄ«hi vinÄ• viditÄ• ni na hontÄ«ti
kammÄ• dÄ«su dutiyÄ• dayo payujjanti. tasmÄ• atthamatteti idha desantarÄ• vacchedake
dutiyÄ• iccÄ• dÄ«su pana nipphÄ• detabbe payojane bhummanti evaá¹ƒ dvinnaá¹ƒ bhumm
veditabbanti.

<290> __Ä• mantane_ {Katthaci 285; rÅ«0 70; nÄ«0 578; caá¹ƒ0 II 1.94; pÄ• 0 II 3.47; Ä• r

pageva siddhassa vatthuno nÄ• mena vÄ• nipÄ• tena vÄ• attano abhimukhÄ«karaá¹‡aá¹
adhikÄ• mantane atthamatte paá¹-hamÄ• hoti. ettha ca Ä• mantanapadaá¹ƒ nÄ• ma kriyÄ•
kÄ• rakasaÃ±Ã±aá¹ƒ na labhati.

taá¹ƒ pana duvidhaá¹ƒ sÄ• darÄ• â€™ nÄ• daravasena. ehi samma, ehi jeti.

tathÄ• \Be 167/ sajÄ«va, nijjÄ«vavasena, bho purisa, vadehi bho saá¹…kha, vadehi bho sa
ummujja bho puthusile, ummujja bho puthusileti {SN b IV 358}.

tathÄ• paccakkhÄ• â€™ paccakkhavasena, bho purisa, kahaá¹ƒ ekaputtaka, kahaá¹ƒ ekap
Dhp-a I 2}.

tathÄ• niyamÄ• â€™ niyamavasena, bho purisa, acchariyaá¹ƒ vata bho abbhutaá¹ƒ vata b
nÄ• ma saÃ±Ã±Ä« samÄ• notiÄ• di {DN II 192}. idaá¹ƒ Ä• mantanaá¹ƒ nÄ• ma pageva sidd
hi pageva rÄ• jabhÄ• vaá¹ƒ vÄ• bhikkhubhÄ• vaá¹ƒ vÄ• appattaá¹ƒ janaá¹ƒ ``bho rÄ• jÄ• â
bhikkhÅ«â€™â€™ ti vÄ• Ä• mantentÄ«ti.

paá¹-hamÄ• vibhattirÄ• si niá¹-á¹-hito.

dutiyÄ• vibhattirÄ• si

kasmiá¹ƒ atthe dutiyÄ• ?

<291> __kamme dutiyÄ• _ {Katthaci 297; rÅ«0 284; nÄ«0 580; caá¹ƒ0 II 1.43; pÄ• 0 I 4.49-

kammatthe dutiyÄ• hoti. kariyateti kammaá¹ƒ, taá¹ƒ nibbattikammaá¹ƒ, vikatikammaá¹ƒ, pa
hoti.

tattha __nibbattikammaá¹ƒ_ yathÄ• ? iddhimÄ• hatthivaá¹‡á¹‡aá¹ƒ mÄ• peti, rÄ• jÄ• naga
puttaá¹ƒ vijÄ• yati, bÄ«jaá¹ƒ rukkhaá¹ƒ janeti, kammaá¹ƒ vipÄ• kaá¹ƒ janeti, Ä• hÄ• ro balaá
puÃ±Ã±aá¹ƒ karoti, pÄ• paá¹ƒ karoti, buddho dhammaá¹ƒ desesi, vinayaá¹ƒ paÃ±Ã±apesi,

uppÄ• deti, maggaá¹ƒ uppÄ• deti iccÄ• di.

__vikatikammaá¹ƒ_ \Be 168/ yathÄ• ? gehaá¹ƒ karoti, rathaá¹ƒ karoti, ghaá¹-aá¹ƒ karoti, pa
odanaá¹ƒ pacati, bhattaá¹ƒ pacati, kaá¹-á¹-haá¹ƒ aá¹…gÄ• raá¹ƒ karoti, suvaá¹‡á¹‡aá¹ƒ kaá
gehaá¹ƒ jhÄ• peti, rukkhaá¹ƒ chindati, pÄ• kÄ• raá¹ƒ bhindati, vihayo lunÄ• ti, pÄ• á¹‡aá¹ƒ h
bhuÃ±jati iccÄ• di.

__pattikammaá¹ƒ_ yathÄ• ? gÄ• maá¹ƒ gacchati, gehaá¹ƒ pavisati, rukkhaá¹ƒ Ä• rohati, na
passati, dhammaá¹ƒ suá¹‡Ä• ti, buddhaá¹ƒ vandati payirupÄ• sati iccÄ• di.

pakatikammaá¹ƒ, vikatikammanti duvidhaá¹ƒ. suvaá¹‡á¹‡aá¹ƒ kaá¹-akaá¹ƒ karoti, kaá¹-á¹-h
karoti, purisaá¹ƒ á¹-hitaá¹ƒ passati, purisaá¹ƒ gacchantaá¹ƒ passati, bhikkhuá¹ƒ passati sata
sampajÄ• naá¹ƒ, abhikkamantaá¹ƒ, paá¹-ikkamantaá¹ƒ, Ä• lokentaá¹ƒ, vilokentaá¹ƒ, samiÃ±

ettha `purisaá¹ƒ, bhikkhuâ€™ nti __pakatikammaá¹ƒ, _ `á¹-hitaá¹ƒ, sataá¹ƒâ€™ iccÄ• dÄ«r

dhÄ• tukammaá¹ƒ, kÄ• ritakammanti duvidhaá¹ƒ. gÄ• maá¹ƒ gacchati, purisaá¹ƒ gÄ• maá¹

dhÄ• tukammaÃ±ca dvikammikadhÄ• tÅ«naá¹ƒ duvidhaá¹ƒ padhÄ• nakammaá¹ƒ, appadhÄ
gÄ• maá¹ƒ neti, puriso bhÄ• raá¹ƒ gÄ• maá¹ƒ vahati, harati, gÄ• maá¹ƒ sÄ• khaá¹ƒ kaá¸• á¸
dohati, brÄ• hmaá¹‡aá¹ƒ kambalaá¹ƒ yÄ• cati, brÄ• hmaá¹‡aá¹ƒ bhattaá¹ƒ bhikkhati, gÄ• vi
bhagavantaá¹ƒ paÃ±haá¹ƒ pucchati, rukkhaá¹ƒ phalÄ• ni ocinÄ• ti, sissaá¹ƒ dhammaá¹ƒ bra
etadavoca {Ud 23 (thokaá¹ƒ visadisaá¹ƒ) }, sissaá¹ƒ dhammaá¹ƒ anusÄ• sati iccÄ• di.

ettha ca `ajaá¹ƒ, khÄ«raá¹ƒâ€™ iccÄ• di padhÄ• nakammaá¹ƒ nÄ• ma kattÄ• rÄ• pariggah
`gÄ• maá¹ƒ, gÄ• viá¹ƒâ€™ iccÄ• di appadhÄ• nakammaá¹ƒ nÄ• ma tathÄ• aniá¹-á¹-hatarat

tattha \Be 169/ padhÄ• nakammaá¹ƒ kathinakammaá¹ƒ nÄ• ma, kammabhÄ• ve thirakamm
appadhÄ• nakammaá¹ƒ akathinakammaá¹ƒ nÄ• ma, athirakammanti vuttaá¹ƒ hoti. taÃ±hi ka
kadÄ• ci apÄ• dÄ• naá¹ƒ, kadÄ• ci sÄ• mi, kadÄ• ci okÄ• so. yathÄ• --- so maá¹ƒ dakÄ• ya
dohati, gÄ• viyÄ• khÄ«raá¹ƒ dohahi, gÄ• viyaá¹ƒ khÄ«raá¹ƒ dohati iccÄ• di.

kamme dutiyÄ• ti vattate.

<292> __gatibodhÄ• hÄ• rasaddatthÄ• kammaka bhajjÄ• dÄ«naá¹ƒ payojje_ {Katthaci 300
II 1.44; pÄ• 0 I 4.52}.

niccavidhisuttamidaá¹ƒ. gamanatthÄ• naá¹ƒ bodhanatthÄ• naá¹ƒ Ä• hÄ• ratthÄ• naá¹ƒ sad

bhajjÄ• dÄ«naÃ±ca dhÄ• tÅ«naá¹ƒ payojje kammani dutiyÄ• hoti. ettha ca payojjakammaá
vuccati.

puriso purisaá¹ƒ gÄ• maá¹ƒ gamayati, sÄ• miko ajapÄ• laá¹ƒ ajaá¹ƒ gÄ• maá¹ƒ nayÄ• peti,
dhammaá¹ƒ bodheti, puriso purisaá¹ƒ bhattaá¹ƒ bhojeti, Ä• cariyo sissaá¹ƒ dhammaá¹ƒ pÄ•
purisaá¹ƒ sayÄ• peti, acchÄ• peti, uá¹-á¹-hÄ• peti, puriso purisaá¹ƒ dhaÃ±Ã±aá¹ƒ bhajjÄ• pe
uddharÄ• peti.

etesamÄ«ti kiá¹ƒ? puriso purisena odanaá¹ƒ pÄ• ceti.

ettha ca gamanatthÄ• dÄ«naá¹ƒ payojje tatiyÄ• pi rÅ«pasiddhiyaá¹ƒ {141 piá¹-á¹-he} sadda
piá¹-á¹-he} vuttÄ• . saddanÄ«tiyaá¹ƒ tatiyÄ• payogepi kammatthameva icchati. Ã±Ä• sÄ• dÄ

yadÄ• \Be 170/ pana paá¹-hamaá¹ƒ payojakaá¹ƒ aÃ±Ã±o dutiyo payojeti, tadÄ• paá¹-ham
tatiyÄ• evÄ• ti vuttiyaá¹ƒ vuttaá¹ƒ. attanÄ• vippakataá¹ƒ kuá¹-iá¹ƒ parehi pariyosÄ• peti {Vir

<293> __harÄ• dÄ«naá¹ƒ vÄ• _ {Katthaci 300; rÅ«0 286; nÄ«0 587; caá¹ƒ0 II 1.45; pÄ• 0 I

harÄ• dÄ«naá¹ƒ payojje kammani vikappena dutiyÄ• hoti.

sÄ• miko purisaá¹ƒ bhÄ• raá¹ƒ hÄ• reti purisena vÄ• , purisaá¹ƒ Ä• hÄ• raá¹ƒ ajjhohÄ• reti
kammaá¹ƒ kÄ• reti purisena vÄ• , rÄ• jÄ• purisaá¹ƒ attÄ• naá¹ƒ dasseti purisena vÄ• , puris
vandÄ• peti purisena vÄ• .

<194> __na khÄ• dÄ• dÄ«naá¹ƒ_ {Katthaci 300; rÅ«0 286; nÄ«0 587; caá¹ƒ0 II 1.47; pÄ• 0

khÄ• dÄ• dÄ«naá¹ƒ payojje kammani na dutiyÄ• hoti.

sÄ• miko purisena khajjaá¹ƒ khÄ• dÄ• peti, ada-bhakkhane, bhattaá¹ƒ Ä• deti, sÄ• miko dÄ
saddÄ• yÄ• peti, kandayati, nÄ• dayati. ettha ca `saddÄ• yÄ• petÄ«â€™ ti saddaá¹ƒ kÄ• rÄ
kanda, nadÄ• pi saddatthÄ• yeva.

<295> __vahissÄ• niyantuke_ {Katthaci 300; rÅ«0 286; nÄ«0 587; caá¹ƒ0 II 1.48; pÄ• 0 I 4.

vahissÄ• ti dhÄ• tuniddeso i-kÄ• ro, niyÄ• meti payojetÄ«ti niyantÄ• , natthi niyantÄ• etass
aÃ±Ã±ena payojakena kiccaá¹ƒ natthi, sayameva Ã±atvÄ• vahati, so aniyantuko nÄ• ma, v
aniyantuke payojje kammani dutiyÄ• na hoti.

sÄ• miko \Be 171/ dÄ• sena bhÄ• raá¹ƒ vÄ• heti.

aniyantuketi kiá¹ƒ? balÄ«badde bhÄ• raá¹ƒ vÄ• heti.

<296> __bhakkhissÄ• hiá¹ƒsÄ• yaá¹ƒ_ {Katthaci 300; rÅ«0 286; nÄ«0 587; caá¹ƒ0 II 1.49;

bhakkhituá¹ƒ icchantassa bhakkhÄ• panaá¹ƒ hiá¹ƒsÄ• nÄ• ma na hoti, anicchantassa bhal
nÄ• ma, bhakkhadhÄ• tussa payojje kammani ahiá¹ƒsÄ• visaye dutiyÄ• na hoti.

sÄ• miko purisena modake bhakkhÄ• peti.

ahiá¹ƒsÄ• yanti kiá¹ƒ? balÄ«badde sassaá¹ƒ bhakkhÄ• peti. ettha `sassaâ€™ nti thÅ«latara

pÄ• á¸·iyaá¹ƒ ``sabbesaá¹ƒ viÃ±Ã±Ä• petvÄ• na {Ap thera I 1.438}, tosenti sabbapÄ• á¹‡ina
therassa patto dutiyassa gÄ• hetabboâ€™â€™ iccÄ• dinÄ• {Vin III 615} payojje chaá¹-á¹-hA

<297> __jhÄ• dÄ«hi yuttÄ• _ {Katthaci 299; rÅ«0 288; nÄ«0 582, 586; caá¹ƒ0 II 1.50; pÄ• 0

dhÄ«iccÄ• dÄ«hi nipÄ• topasaggehi yuttÄ• liá¹…gamhÄ• dutiyÄ• hoti.

dhÄ« brÄ• hmaá¹‡assa hantÄ• raá¹ƒ {Dhp 389}, dhÄ«ratthuâ€™ maá¹ƒ pÅ«tikÄ• yaá¹ƒ {J
dhanalÄ• bhaá¹ƒ {J I 4.36}, dhÄ«ratthu bahuke kÄ• me. tatiyÄ• pi dissati, dhÄ«ratthu jÄ«vite
antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaá¹ƒ {DN I 1}, abhito gÄ• maá¹ƒ vasati, pa
nadiá¹ƒ neraÃ±jaraá¹ƒ pati {Sn 427}, etesu chaá¹-á¹-hyatthe dutiyÄ• .

tathÄ• \Be 172/ paá¹-ibhÄ• ti maá¹ƒ bhagavÄ• {Ud 45; SN a I 217}, apissu maá¹ƒ tisso up
{MN I 374}, paá¹-ibhÄ• tu taá¹ƒ bhikkhu dhammo bhÄ• situá¹ƒ {Vin I 258}. paá¹-ibhantu taá¹
{SN b III 79} --- `maâ€™ nti mama, `taâ€™ nti tava, sampadÄ• natthe dutiyÄ• . `maâ€™ nti
nti tavaÃ±Ä• á¹‡etipi vaá¹‡á¹‡esuá¹ƒ. na upÄ• yamantarena atthassa siddhi, natthi samÄ• c
sikkhÄ• paá¹-ilÄ• bho, nevidha na huraá¹ƒ na ubhayamantarena, esevanto dukkhassa {MN
`antarenÄ• â€™ ti nipÄ• tapadametaá¹ƒ, vajjetvÄ• tyattho. pubbena gÄ• maá¹ƒ, dakkhiá¹‡e
gÄ• maá¹ƒ, gÄ• massa pubbeti attho.

upasaggapubbÄ• naá¹ƒ akammakadhÄ• tÅ«naá¹ƒ payoge Ä• dhÄ• re dutiyÄ• , pathaviá¹ƒ
adhitiá¹-á¹-hati, rukkhaá¹ƒ ajjhÄ• vasati, maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• abhinisÄ«deyya
{Vin IV 130}, gÄ• maá¹ƒ upavasati, gÄ• maá¹ƒ anuvasati, pabbataá¹ƒ adhivasati, gharaá¹ƒ A
ajjhÄ• vasati {DN I 258; Vin III 519}, uposathaá¹ƒ upavasati, kÄ• mÄ• vacaraá¹ƒ upapajjati,

upapajjati, arÅ«pÄ• vacaraá¹ƒ upapajjati, sakkassa sahabyataá¹ƒ upapajjati, nipannaá¹ƒ vÄ
III 282}, nisinnaá¹ƒ vÄ• upanisÄ«deyya {DN III 282}, á¹-hitaá¹ƒ vÄ• upatiá¹-á¹-heyya {DN II

tappÄ• na, cÄ• repi dutiyÄ• , nadiá¹ƒ pivati, samuddaá¹ƒ pivati, gÄ• maá¹ƒ carati, araÃ±Ã±
gÄ• meti attho.

kÄ• la, disÄ• supi Ä• dhÄ• re eva dutiyÄ• , taá¹ƒ khaá¹‡aá¹ƒ, taá¹ƒ muhuttaá¹ƒ, taá¹ƒ kÄ• l
5.1}, ekaá¹ƒ samayaá¹ƒ {Khp 5.1; DN I 1}, pubbaá¹‡hasamayaá¹ƒ {Vin III 16}, sÄ• yanhasa
divasaá¹ƒ, imaá¹ƒ rattiá¹ƒ {DN III 285}, dutiyampi, tatiyampi, catutthaá¹ƒ vÄ• paÃ±camaá¹ƒ
pubbaá¹ƒ, tato paraá¹ƒ, purimaá¹ƒ disaá¹ƒ {DN II 336}, dakkhiá¹‡aá¹ƒ disaá¹ƒ {DN II 336}, p
{DN II 336}, uttaraá¹ƒ disaá¹ƒ {DN II 336}, imÄ• dasa \Be 173/ disÄ• yo, katamaá¹ƒ disaá¹ƒ
nÄ• garÄ• jÄ• {J I 16.104}, imÄ• su disÄ• su katamÄ• ya disÄ• ya tiá¹-á¹-hati chaddantanÄ

<298> __lakkhaá¹‡itthambhÅ«tavicchÄ• svabhinÄ• _ {Katthaci 299; rÅ«0 288; nÄ«0 582, 5
4.90, 91; II 3.8}.

lakkhaá¹‡Ä• dÄ«su atthesu pavattena abhinÄ• yuttÄ• liá¹…gamhÄ• dutiyÄ• hoti.

lakkhÄ«yati lakkhitabbaá¹ƒ anenÄ• ti __lakkhaá¹‡aá¹ƒ_. ayaá¹ƒ pakÄ• ro itthaá¹ƒ, Ä«diso v
itthaá¹ƒ bhÅ«to pattoti __itthambhÅ«to_. bhinne atthe byÄ• pituá¹ƒ icchÄ• __vicchÄ• _.

tattha lakkhaá¹‡e ---

rukkhamabhi vijjotate vijju, rukkhaá¹ƒ abhi byÄ• petvÄ• vijjotateti attho, vijjobhÄ• sena byÄ
vijjuppÄ• dassa lakkhaá¹‡aá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ hoti.

itthambhÅ«te ---

sÄ• dhu devadatto mÄ• taramabhi, mÄ• taraá¹ƒ abhi visiá¹-á¹-haá¹ƒ katvÄ• sÄ• dhÅ«ti att
mÄ• tupaá¹-á¹-hÄ• ne aggapurisoti vuttaá¹ƒ hoti. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ ev
kittisaddo abbhuggato {Vin III 1}. ettha ca `abbhuggatoâ€™ ti abhi visiá¹-á¹-haá¹ƒ katvÄ• ug
ayaá¹ƒ kittisaddo bhoto gotamassa sakalalokaggabhÄ• vaá¹ƒ pakÄ• setvÄ• uggatoti vuttaá
kittisaddasambandhe pana tassa kho pana bhoto gotamassÄ• ti attho.

vicchÄ• yaá¹ƒ ---

rukkhaá¹ƒ \Be 174/ rukkhaá¹ƒ abhi vijjotate cando, byÄ• petvÄ• vijjotatetyattho.

ettha ca lakkhaá¹‡Ä• diatthÄ• abhisaddena jotanÄ«yÄ• piá¹‡á¸• atthÄ• eva, na vacanÄ«y
eva vacanÄ«yatthÄ• ti.

<299> __patiparÄ«hi bhÄ• ge ca_ {Katthaci 299; rÅ«0 288; nÄ«0 582, 586; caá¹ƒ0 II 1.55;

lakkhaá¹‡iâ€™ tthambhÅ«ta, vicchÄ• su ca bhÄ• ge ca pavattehi pati, parÄ«hi yuttÄ• liá¹…

lakkhaá¹‡e ---

rukkhaá¹ƒ pati vijjotate vijju, rukkhaá¹ƒ pari vijjotate vijju. tattha `patÄ«â€™ ti paá¹-icca, `pa
pharitvÄ• .

itthambhÅ«te ---

sÄ• dhu devadatto mÄ• taraá¹ƒ pati, sÄ• dhu devadatto mÄ• taraá¹ƒ pari.

vicchÄ• yaá¹ƒ ---

rukkhaá¹ƒ rukkhaá¹ƒ pati vijjotate cando, rukkhaá¹ƒ rukkhaá¹ƒ pari vijjotate cando.

bhÄ• ge ---

taá¹ƒ dÄ«yatu, yadettha maá¹ƒ pati siyÄ• , taá¹ƒ dÄ«yatu, yadettha maá¹ƒ pari siyÄ• . tatth
paá¹-icca, `parÄ«â€™ ti paricca, uddissÄ• ti attho, `á¹-hapitaâ€™ nti pÄ• á¹-haseso. ettha m
\Be 175/ vatthu á¹-hapitaá¹ƒ siyÄ• , taá¹ƒ me dÄ«yatÅ«tyattho, etesu bahÅ«su bhÄ• gesu y
mayhaá¹ƒ dÄ«yatÅ«ti vuttaá¹ƒ hotÄ«ti.

<300> __anunÄ• _ {Katthaci 299; rÅ«0 288; nÄ«0 582, 586; caá¹ƒ0 II 1.56; pÄ• 0 I 4.84, 90

lakkhaá¹‡iâ€™ tthambhÅ«ta, vicchÄ• su ca bhÄ• ge ca pavattena anunÄ• yuttÄ• liá¹…ga

lakkhaá¹‡e ---

rukkhaá¹ƒ anu vijjotate vijju, rukkhaá¹ƒ anu pharitvÄ• ti attho. caturÄ• sÄ«tisahassÄ• ni,
sambuddhamanupabbajuá¹ƒ {Bv 2I 5}, `sambuddhaâ€™ nti bodhisattaá¹ƒ, anu gantvÄ• pa
vipassibodhisatte pabbajite sati tÄ• nipi caturÄ• sÄ«tikulaputtasahassÄ• ni pabbajiá¹ƒsÅ«ti
saccakriyamanu vuá¹-á¹-hi pÄ• vassi, `anÅ«â€™ ti anvÄ• ya, paá¹-iccÄ• ti attho, saccakriyÄ
devo pÄ• vassÄ«ti vuttaá¹ƒ hoti. ``hetu ca lakkhaá¹‡aá¹ƒ bhavatÄ«â€™â€™ ti vuttiyaá¹ƒ vu

sahevÄ• tipi yujjati. ``saha sacce kate mayhaâ€™â€™ nti {Cp 3.82} hi vuttaá¹ƒ.

itthambhÅ«te ---

sÄ• dhu devadatto mÄ• taramanu. tattha `anÅ«â€™ ti anvÄ• ya paá¹-icca.

vicchÄ• yaá¹ƒ ---

rukkhaá¹ƒ rukkhaá¹ƒ anu vijjotate cando. tattha `anÅ«â€™ ti anu pharitvÄ• .

bhÄ• ge ---

yadettha \Be 176/ maá¹ƒ anu siyÄ• , taá¹ƒ dÄ«yatu. tattha `anÅ«â€™ ti anvÄ• ya. sesaá¹ƒ

<301> __sahatthe_ {Katthaci 299; rÅ«0 288; nÄ«0 582, 586; caá¹ƒ0 II 1.57; pÄ• 0 I 4.85}.

sahatthe anunÄ• yuttÄ• liá¹…gamhÄ• dutiyÄ• hoti.

pabbataá¹ƒ anu tiá¹-á¹-hati {pabbatamanusenÄ• tiá¹-á¹-hati (moggallÄ• navuttiyaá¹ƒ) }. nad
bÄ• rÄ• á¹‡asÄ«. `anÅ«â€™ ti anugantvÄ• , nadiyÄ• saha Ä• baddhÄ• tiá¹-á¹-hatÄ«ti vutta

<302> __hÄ«ne_ {Katthaci 299; rÅ«0 288; nÄ«0 582, 586; caá¹ƒ0 II 1.58; pÄ• 0 I 4.86}.

hÄ«ne pavattena anunÄ• yuttÄ• liá¹…gamhÄ• dutiyÄ• hoti.

anu sÄ• riputtaá¹ƒ paÃ±Ã±avanto, anugatÄ• pacchato gatÄ• ti attho, sabbe paÃ±Ã±avanto
vuttaá¹ƒ hoti.

<303> __upena_ {Katthaci 299; rÅ«0 288; nÄ«0 582, 586; caá¹ƒ0 II 1.59; pÄ• 0 I 4.87}.

hÄ«ne upena yuttÄ• liá¹…gamhÄ• dutiyÄ• hoti.

upa sÄ• riputtaá¹ƒ paÃ±Ã±avanto, upecca gatÄ• samÄ«pe gatÄ• ti attho, hÄ«nÄ• tveva vu

ettha ca abhiiccÄ• dayo kammappavacanÄ«yÄ• ti saddasatthesu vuttÄ• . tattha pakÄ• rena
__pavacanÄ«yaá¹ƒ, _ pakÄ• ro ca lakkhaá¹‡iâ€™ tthambhÅ«ta, vicchÄ• diko piá¹‡á¸• attho
byÄ• panÄ• dikriyÄ• , kammaá¹ƒ pavacanÄ«yaá¹ƒ yehi te __kammappavacanÄ«yÄ• _.

tattha \Be 177/ byÄ• panÄ• dikriyÄ• visesavÄ• cÄ«hi upasaggehi sambandhesati kammatth
pana Ä• dhÄ• ra, sÄ• myÄ• diatthesu hoti, lakkhaá¹‡Ä• dayo pana sÄ• matthiyasiddhÄ• pia

<304> __kÄ• laddhÄ• namaccantasaá¹ƒyoge_ {Katthaci 298; rÅ«0 287; nÄ«0 581; pÄ• 0 II

kÄ• lassa vÄ• addhuno vÄ• dabba, guá¹‡a, kriyÄ• hi accantaá¹ƒ nirantaraá¹ƒ saá¹ƒyoge k
liá¹…gehi paraá¹ƒ dutiyÄ• hoti.

kÄ• le ---

sattÄ• haá¹ƒ gavapÄ• naá¹ƒ, mÄ• saá¹ƒ maá¹ƒsodanaá¹ƒ, saradaá¹ƒ ramaá¹‡Ä«yÄ• nadÄ
nandanaá¹ƒ, mÄ• saá¹ƒ sajjhÄ• yati, vassasataá¹ƒ jÄ«vati, tayo mÄ• se abhidhammaá¹ƒ de

addhÄ• ne ---

yojanaá¹ƒ vanarÄ• ji, yojanaá¹ƒ dÄ«gho pabbato, kosaá¹ƒ sajjhÄ• yati.

accantasaá¹ƒyogeti kiá¹ƒ? mÄ• se mÄ• se bhuÃ±jati, yojane yojane vihÄ• ro.

ettha ca kriyÄ• visesanampi kattÄ• rÄ• sÄ• dhetabbattÄ• kammagatikaá¹ƒ hoti, tasmÄ• ta
ettha kammasaddena gayhati.

sukhaá¹ƒ seti, dukkhaá¹ƒ seti, sÄ«ghaá¹ƒ gacchati, khippaá¹ƒ gacchati, dandhaá¹ƒ gacchat
garuá¹ƒ essati, lahuá¹ƒ essati, sannidhikÄ• rakaá¹ƒ bhuÃ±jati, samparivattakaá¹ƒ otÄ• peti,
gacchati {Vin IV 590}, hatthappacÄ• lakaá¹ƒ \Be 178/ gacchati, sÄ«sappacÄ• lakaá¹ƒ gacch
surusurukÄ• rakaá¹ƒ bhuÃ±jati {Vin IV 627}, avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jati {Vin IV 62
bhuÃ±jati {Vin IV 620}, hatthaniddhunakaá¹ƒ bhuÃ±jati {Vin IV 623}, hatthanillehakaá¹ƒ bhuÃ
candimasÅ«riyÄ• samaá¹ƒ pariyÄ• yanti, visamaá¹ƒ pariyÄ• yanti iccÄ• di.

dutiyÄ• vibhattirÄ• si niá¹-á¹-hito.

tatiyÄ• vibhattirÄ• si

kasmiá¹ƒ atthe tatiyÄ• ?

<305> __kattukaraá¹‡esu tatiyÄ• _ {Katthaci 286, 288; rÅ«0 291, 293; nÄ«0 591, 594; caá¹
3.18}.

kattari karaá¹‡e ca tatiyÄ• hoti. kattÄ• ti ca kÄ• rakoti ca atthato ekaá¹ƒ ``karotÄ«ti __kattÄ
__kÄ• rakoâ€™â€™ _ti, tasmÄ• ``kattukÄ• rakoâ€™â€™ ti vutte dvinnaá¹ƒ pariyÄ• yasado
kriyaá¹ƒ ekantaá¹ƒ karoti, sÄ• mÄ« hutvÄ• karoti, attappadhÄ• no hutvÄ• karotÄ«ti viÃ±Ã±
nÄ• ma kattuno eva byÄ• pÄ• ro, na aÃ±Ã±esanti ca, aÃ±Ã±e pana kriyÄ• sÄ• dhane kattu
nÄ• mÄ• ti ca, tathÄ• anupakÄ• rakattÄ• akÄ• rakÄ• nÄ• mÄ• ti ca viÃ±Ã±Ä• yantÄ«ti.

tattha kattÄ• tividho sayaá¹ƒkattÄ• , payojakakattÄ• , kammakattÄ• ti.

tattha dhÄ• tvatthaá¹ƒ sayaá¹ƒ karonto __sayaá¹ƒkattÄ• _ nÄ• ma, puriso kammaá¹ƒ karot

paraá¹ƒ \Be 179/ niyojento __payojakakattÄ• _ nÄ• ma, puriso dÄ• saá¹ƒ kammaá¹ƒ kÄ• re

kammakattÄ• nÄ• ma payojjakakattÄ• pi vuccati, puriso dÄ• sena kammaá¹ƒ kÄ• reti dÄ•
kataá¹ƒ payogaá¹ƒ paá¹-icca kammabhÅ«topi sukarattÄ• vÄ• kammabhÄ• vena avattukÄ•
vaÃ±cetukÄ• matÄ• ya vÄ• kattubhÄ• vena voharÄ«yati, so __kammakattÄ• _ nÄ• ma, kus
sayameva bhijjati. apica sukaro vÄ• hotu dukkaro vÄ• , yo kammarÅ«pakriyÄ• pade paá¹-h
kammakattÄ• ti vuccati. saddarÅ«pena kammaÃ±ca taá¹ƒ attharÅ«pena kattÄ• cÄ• ti kamm
ghaá¹-o bhijjati, paccati munino bhattaá¹ƒ, thokaá¹ƒ thokaá¹ƒ ghare ghare iccÄ• di.

ettha ca saddattho duvidho paramattho, paÃ±Ã±attatthoti. tattha __paramattho_ ekantena v
__paÃ±Ã±attattho_ pana koci vijjamÄ• noti sammato. yathÄ• ? rÄ• japutto, govisÄ• á¹‡aá¹ƒ
avijjamÄ• noti sammato. yathÄ• ? vaÃ±jhÄ• putto, sasavisÄ• á¹‡aá¹ƒ, udumbarapupphanti.
vatticchÄ• paá¹-ibaddhavuttÄ« hoti, vattamÄ• no ca saddo atthaá¹ƒ na dÄ«petÄ«ti natthi, sa
suá¹‡antassa atthavisayaá¹ƒ buddhiá¹ƒ na janetÄ«ti natthÄ«ti adhippÄ• yo. iti avijjamÄ• nas
saddabuddhÄ«naá¹ƒ visayabhÄ• vena vijjamÄ• no eva hoti. itarathÄ• `vaÃ±jhÄ• puttoâ€™
tadatthavisayaá¹ƒ cittaá¹ƒ nÄ• ma na pavatteyyÄ• ti, saddabuddhÄ«naÃ±ca visayabhÄ• ver
saddanÄ• nÄ• tte buddhinÄ• nÄ• tte ca sati nÄ• nÄ• hoti, visuá¹ƒ visuá¹ƒ vijjamÄ• no nÄ• n
evaá¹ƒ saddabuddhivisayabhÄ• vena vijjamÄ• naÃ±ca nÄ• nÄ• bhÅ«taÃ±ca atthaá¹ƒ paá¹-
kriyÄ• kÄ• rakanÄ• nÄ• ttaÃ±ca hoti \Be 180/, na pana sabhÄ• vato vijjamÄ• nameva nÄ• n
niá¹-á¹-hamettha gantabbaá¹ƒ. tasmÄ• ``saá¹ƒyogo jÄ• yateâ€™â€™ iccÄ• dÄ«su saddabu
atthanÄ• nÄ• ttena dvinnaá¹ƒ saddÄ• naá¹ƒ dvinnaá¹ƒ atthÄ• naÃ±ca kriyÄ• kÄ• rakatÄ• si

kayirate anenÄ• ti __karaá¹‡aá¹ƒ, _ kriyÄ• sÄ• dhane kattuno sahakÄ• rÄ«kÄ• raá¹‡anti vu
duvidhaá¹ƒ ajjhattikakaraá¹‡aá¹ƒ, bÄ• hirakaraá¹‡anti.

tattha kattuno aá¹…gabhÅ«taá¹ƒ karaá¹‡aá¹ƒ __ajjhattikaá¹ƒ_ nÄ• ma, puriso cakkhunÄ• r
dhammaá¹ƒ vijÄ• nÄ• ti, hatthena kammaá¹ƒ karoti, pÄ• dena maggaá¹ƒ gacchati, rukkho p

kattuno bahibhÅ«taá¹ƒ __bÄ• hiraá¹ƒ_ nÄ• ma, puriso yÄ• nena gacchati, pharasunÄ• {pa
chindati, rukkho vÄ• tena oá¹‡amati.

<306> __sahatthena_ {Katthaci 287; rÅ«0 296; nÄ«0 592; caá¹ƒ0 II 1.65; pÄ• 0 II 3.19}.

sahasaddassa attho yassa soti sahattho, sahatthena saddena yuttÄ• liá¹…gamhÄ• tatiyÄ•
attho nÄ• ma samavÄ• yattho.

so tividho __dabbasamavÄ• yo, guá¹‡asamavÄ• yo, kriyÄ• samavÄ• yo_ti. puttena saha dl
thÅ«lo pitÄ• , puttena saha Ä• gato pitÄ• . saha, saddhiá¹ƒ, samaá¹ƒ, nÄ• nÄ• , vinÄ• iccÄ•

nisÄ«di bhagavÄ• saddhiá¹ƒ bhikkhusaá¹…ghena {Vin I 59}, sahassena samaá¹ƒ mitÄ• {S
nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo {DN II 183, 207}, saá¹…gho saha vÄ• gaggena vinÄ• vÄ•
{Vin I 167}.

<307> __lakkhaá¹‡e_ {rÅ«0 147 piá¹-á¹-he; nÄ«0 598; caá¹ƒ0 II 1.66; pÄ• 0 II 3.21}.

lakkhaá¹‡aá¹ƒ \Be 181/ vuccati itthambhÅ«talakkhaá¹‡aá¹ƒ, tasmiá¹ƒ tatiyÄ• hoti.

assupuá¹‡á¹‡ehi nettehi, pitaraá¹ƒ so udikkhati {J II 22.2123}. brahmabhÅ«tena attanÄ• vi
67}, asambhinnena vilepanena rÄ• jÄ• namadakkhi, tidaá¹‡á¸• akena paribbÄ• jakamadakk
pattena aÃ±Ã±aá¹ƒ pattaá¹ƒ cetÄ• peti {Vin III 612 (thokaá¹ƒ visadisaá¹ƒ) }, bhikkhu pÄ• sÄ
paá¹-ikkantena Ä• lokitena vilokitena samiÃ±jitena pasÄ• ritena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya p
dÄ• sÄ« bhinnena sÄ«sena lohitena galantena pativissakÄ• naá¹ƒ ujjhÄ• pesi {MN I 226}, u
gacchanti {Vin IV 584}, pallatthikÄ• ya antaraghare nisÄ«danti {Vin IV 599}.

aá¹…gavikÄ• ropi idha saá¹…gayhati {Katthaci 291; rÅ«0 299; nÄ«0 603}, akkhinÄ• kÄ• á¹
ti idaá¹ƒ `kÄ• á¹‡aâ€™ nti pade visesanaá¹ƒ, vikalena cakkhuaá¹…gena so kÄ• á¹‡o nÄ• m
passati, pÄ• dena khaÃ±jaá¹ƒ passati.

<308> __hetumhi_ {Katthaci 289; rÅ«0 297; nÄ«0 601}.

hinoti pavattati phalaá¹ƒ etenÄ• ti hetu, tasmiá¹ƒ tatiyÄ• hoti.

annena vasati, vijjÄ• ya sÄ• dhu, kammunÄ• vattati loko, kammunÄ• vattati pajÄ• {MN II
pajÄ•) }. kammunÄ• vasalo hoti, kammunÄ• hoti brÄ• hmaá¹‡o {Sn 136}. kenaá¹-á¹-hena
nimittena, kena vaá¹‡á¹‡ena \Be 182/ {SN a I 234} kena paccayena, kena hetunÄ• {J II 22.

kÄ• raá¹‡ena {Ja IV 15 mÄ• taá¹…gajÄ• takavaá¹‡á¹‡anÄ• } iccÄ• di.

ettha ca karaá¹‡aá¹ƒ tividhaá¹ƒ kriyÄ• sÄ• dhakakaraá¹‡aá¹ƒ, visesanakaraá¹‡aá¹ƒ, nÄ• n

tattha __kriyÄ• sÄ• dhakaá¹ƒ_ pubbe vuttameva.

__visesanakaraá¹‡aá¹ƒ_ yathÄ• ? Ä• dicco nÄ• ma gottena, sÄ• kiyo nÄ• ma jÄ• tiyÄ• {Sn
{Ap thera I 1.253 (visadisaá¹ƒ) }, sÄ• riputtoti nÄ• mena {Ap thera I 1.251}, vissuto paÃ±Ã±a
khattiyo buddho {DN II 92}, jÄ• tiyÄ• sattavassiko {Mil VI 4.8}, sippena naá¸·akÄ• ro so, ekÅ
{DN II 214}, vijjÄ• ya sÄ• dhu, tapasÄ• uttamo, suvaá¹‡á¹‡ena abhirÅ«po, pakatiyÄ• abhir
bhaddako, yebhuyyena mattikÄ• {Vin IV 86}, dhammena samena rajjaá¹ƒ kÄ• reti, samena
dhÄ• vati, sukhena sukhito homi, pÄ• mojjena pamudito {Bv II 78}. dvidoá¹‡ena dhaÃ±Ã±aá
asse vikkiá¹‡Ä• ti, attanÄ• va attÄ• naá¹ƒ sammannati {Sp (to Vin III) I paá¹-hamamahÄ• sa
(sammanni) } iccÄ• di.

__nÄ• nÄ• ttakaraá¹‡aá¹ƒ_ yathÄ• ? kiá¹ƒ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ
jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• {Dhp 394}. alaá¹ƒ te idha vÄ• sena {Vin III 4
buddhena {Vin III 52}, kinnumebuddhena {Vin III 52}, na mamattho buddhena {Vin III 52}, ma
{Vin III 344}, vadeyyÄ• tha bhante yenattho, pÄ• nÄ«yena {pÄ• á¹‡iyena (mÅ«0) } attho, mÅ
{Vin I 263}, seyyena atthiko, mahagghena \Be 183/ atthiko, mÄ• sena pubbo, pitarÄ• sadisc
kahÄ• paá¹‡ena Å«no, dhanena vikalo, asinÄ• kalaho, vÄ• cÄ• ya kalaho, Ä• cÄ• rena nipu
guá¸·ena missako, tilena missako, vÄ• cÄ• ya sakhilo iccÄ• di.

tathÄ• kammÄ• â€™ vadhi, Ä• dhÄ• raâ€™ ccantasaá¹ƒyoga, kriyÄ• pavaggÄ• pi nÄ• nÄ

kamme tÄ• va ---

tilehi khette vappati, tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• peti, sunakhehi khÄ• dÄ• penti iccÄ

avadhimhi ---

sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena {Vin II 437}, muttomhi kÄ• sirÄ• jena, cakkhu
attaniyena vÄ• {SN b IV 85}, ottappati kÄ• yaduccaritena {AN b V 2}, hirÄ«yati kÄ• yaducca
jigucchati sakena kÄ• yena, pathabyÄ• ekarajjena, saggassa gamanena vÄ• . sabbalokÄ•
sotÄ• pattiphalaá¹ƒ varaá¹ƒ {Dhp 178} iccÄ• di.

Ä• dhÄ• re ---

tena khaá¹‡ena tena layena tena muhuttena {Vin I 17}, tena samayena {Vin III 1}, kÄ• lena {Khp 5.9}. so vo mamaccayena satthÄ• {DN II 216}, tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ accayena pubbena gÄ• maá¹ƒ, dakkhiá¹‡ena gÄ• maá¹ƒ, puratthimena dhataraá¹-á¹-ho, dakkhiá¹‡ena virÅ«pakkho {DN II 336}, yena bhagavÄ• tenupasaá¹…kami {Khp 5.1} iccÄ• di.

accantasaá¹ƒyoge ---

mÄ• sena bhuÃ±jati, yojanena dhÄ• vati iccÄ• di.

kriyÄ• pavaggo \Be 184/ nÄ• ma kriyÄ• ya sÄ«ghataraá¹ƒ niá¹-á¹-hÄ• panaá¹ƒ, tasmiá¹ƒ jo ekÄ• heneva bÄ• rÄ• á¹‡asiá¹ƒ pÄ• puá¹‡i, tÄ«hi mÄ• sehi abhidhammaá¹ƒ desesi, navahi niá¹-á¹-hÄ• pesi, gamanamattena labhati, oá¹-á¹-hapahaá¹-amattena paguá¹‡aá¹ƒ akÄ• si.

tatiyÄ• vibhattirÄ• si niá¹-á¹-hito.

catutthÄ«vibhattirÄ• si

kasmiá¹ƒ atthe catutthÄ«?

<309> __sampadÄ• ne catutthÄ«_ {Katthaci 293; rÅ«0 301; nÄ«0 605; catutthÄ« sampadÄ 1.73; pÄ• 0 II 3.13}.

sampadÄ• ne catutthÄ« hoti. sammÄ• padÄ«yate assÄ• ti sampadÄ• naá¹ƒ, sampaá¹-icch

taá¹ƒ __vatthusampaá¹-icchakaá¹ƒ, kriyÄ• sampaá¹-icchaka_nti duvidhaá¹ƒ. bhikkhussa cÄ silÄ• ghate.

puna anirÄ• karaá¹‡aá¹ƒ, anumati, Ä• rÄ• dhananti tividhaá¹ƒ hoti. tattha na nirÄ• karoti na __anirÄ• karaá¹‡aá¹ƒ, _ diyyamÄ• naá¹ƒ na paá¹-ikkhipatÄ«ti attho. asati hi paá¹-ikkhipane nÄ• ma hotÄ«ti. kÄ• yacittehi sampaá¹-icchanÄ• kÄ• raá¹ƒ dassetvÄ• paá¹-iggaá¹‡hantaá¹ nÄ• ma. vividhehi Ä• yÄ• canavacanehi parassa cittaá¹ƒ Ä• rÄ• dhetvÄ• sampaá¹-icchanta bodhirukkhassa jalaá¹ƒ deti, bhikkhussa annaá¹ƒ deti, yÄ• cakassa annaá¹ƒ deti.

kriyÄ• sampaá¹-icchakaá¹ƒ nÄ• nÄ• kriyÄ• vasena bahuvidhaá¹ƒ.

tattha \Be 185/ rocanakriyÄ• yoge ---

taÃ±ca amhÄ• kaá¹ƒ ruccati ceva khamati ca {MN I 179; MN II 435}, pabbajjÄ• mama rucc

sÄ• duá¹ƒ na ruccati, na me ruccati bhaddante, ulÅ«kassÄ• bhisecanaá¹ƒ {J I 3.60}. gaman
mÄ• yasmantÄ• nampi saá¹…ghabhedo ruccittha {Vin III 418}, yassÄ• yasmato na khamati,
III 438}, bhattaá¹ƒ mayhaá¹ƒ chÄ• deti, bhattamassa nacchÄ• deti {Vin II 282}, tesaá¹ƒ bhik
bhojanÄ• ni nacchÄ• denti {Vin I 261 (thokaá¹ƒ visadisaá¹ƒ) }. tattha `chÄ• detÄ«â€™ ti icch
attho.

dhÄ• raá¹‡appayoge ---

chattaggÄ• ho raÃ±Ã±o chattaá¹ƒ dhÄ• reti, sampatijÄ• tassa bodhisattassa devÄ• chattaá

buddhassa silÄ• ghate, thometÄ«ti attho, tuyhaá¹ƒ hanute, tuá¹‡hibhÄ• vena vaÃ±cetÄ«ti a
bhikkhussa bhuÃ±jamÄ• nassa pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ• upaá¹-á¹-hÄ• ti {Vin I
dutiyÄ• pi hoti, raÃ±Ã±o upaá¹-á¹-hÄ• ti, rÄ• jÄ• naá¹ƒ upaá¹-á¹-hÄ• ti, ahaá¹ƒ bhotiá¹ƒ upaá
22.1934}, ahaá¹ƒ taá¹ƒ upaá¹-á¹-hissÄ• mi, mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ {Khp 5.6}, tuyha
vepacitti {SN a I 253}, sapathampi te samma ahaá¹ƒ karomi {J II 21.407}, tava mayi saddaha
karomÄ«ti attho, raÃ±Ã±o sataá¹ƒ dhÄ• reti, idha kulaputto na kassaci kiÃ±ci dhÄ• reti {AN
raÃ±Ã±o mayaá¹ƒ nÄ• gaá¹ƒ dhÄ• rayÄ• ma. tattha `raÃ±Ã±o sataá¹ƒ dhÄ• retÄ«â€™ ti sa
daá¹‡á¸• adhanaá¹ƒ vÄ• nidetÄ«ti {nidhetÄ«ti, nidhema (keci) } attho, ``iá¹‡aá¹ƒ katvÄ• ga
vadanti. `dhÄ• rayÄ• mÄ• â€™ ti puna nidema {nidhetÄ«ti, nidhema (keci) }, tuyhaá¹ƒ sadda
saddahati, saddahÄ• si siá¹…gÄ• lassa, surÄ• pÄ«tassa brÄ• hmaá¹‡a {J I 1.113}.

devÄ• pi \Be 186/ te pihayanti tÄ• dino {Dhp 94 (tassa pihayanti) }, devÄ• pi tesaá¹ƒ pihaya
satÄ«mataá¹ƒ {Dhp 181}, `pihayantÄ«â€™ ti punappunaá¹ƒ daá¹-á¹-huá¹ƒ patthentÄ«ti atth
maá¹ƒ pihayasi, dhanaá¹ƒ piheti, hiraÃ±Ã±aá¹ƒ piheti, suvaá¹‡á¹‡aá¹ƒ piheti. tatiyÄ• pi diss
piheti, saddena piheti iccÄ• di.

tassa kujjha mahÄ• vÄ«ra {J I 4.49}, mÄ• me kujjha rathesabha {J II 22.1696 (kujjhi) }, yad
kuppeyyaá¹ƒ, mÄ• tu kuppati, pitu kuppati, yo appaduá¹-á¹-hassa narassa dussati {Dhp 125
duhayati disÄ• naá¹ƒ megho, pÅ«reti vinÄ• seti vÄ• ti attho, akÄ• le vassanto hi vinÄ• seti n
na dubbhati {J II 22.19}, aduá¹-á¹-hassa tuvaá¹ƒ dubbhi {J I 16.295}, mittÄ• naá¹ƒ na dubbh
issanti samaá¹‡Ä• naá¹ƒ, ussÅ«yanti dujjanÄ• guá¹‡avantÄ• naá¹ƒ, pativissakÄ• naá¹ƒ ujjh
(ujjhÄ• pesi) }, mÄ• tumhe tassa ujjhÄ• yittha {Ud 26 (visadisaá¹ƒ) }, mahÄ• rÄ• jÄ• naá¹ƒ u
viravitabbaá¹ƒ vikkanditabbaá¹ƒ, kyÄ• haá¹ƒ ayyÄ• naá¹ƒ aparajjhÄ• mi {Vin III 383} ayye vA
rÄ• jÄ• naá¹ƒ vÄ• , Ä• rÄ• dho me rÄ• jÄ• hoti.

pati, Ä• pubbassa su-dhÄ• tussa anu, patipubbassa ca gÄ«-dhÄ• tussa yoge sampadÄ• ne
bhagavÄ• bhikkhÅ« Ä• mantesi ``bhikkhavoâ€™â€™ ti, ``bhaddanteâ€™â€™ ti te bhikkhÅ
a I 1}. ettha ca pubbavÄ• kye Ä• mantanakriyÄ• ya kattÄ• bhagavÄ• , so paravÄ• kye pacc

`paccassosuâ€™ nti bhaddanteti paá¹-ivacanaá¹ƒ adaá¹ƒsÅ«ti attho. bhikkhÅ« buddhassa A
bimbisÄ• ro pilindavacchattherassa Ä• rÄ• mikaá¹ƒ paá¹-issutvÄ• {Vin I 270}, amacco raÃ±
paá¹-issutvÄ• {Vin I 270}, sampaá¹-icchitvÄ• ti attho, bhikkhu janaá¹ƒ dhammaá¹ƒ sÄ• veti
bhikkhuno anugiá¹‡Ä• ti paá¹-igiá¹‡Ä• ti, sÄ• dhukÄ• raá¹ƒ detÄ«ti attho.

Ä• rocanatthayoge ---

Ä• rocayÄ• mi vo bhikkhave {MN I 416}, paá¹-ivedayÄ• mi vo bhikkhave {MN I 416}, Ä• ma
II 218 (visadisaá¹ƒ) }, dhammaá¹ƒ vo desessÄ• mi {MN III 105}, bhikkhÅ«naá¹ƒ dhammaá¹ƒ
bhagavÄ• byÄ• kareyya, niruttiá¹ƒ te pavakkhÄ• mi, ahaá¹ƒ te Ä• cikkhissÄ• mi, ahaá¹ƒ te
bhikkhÅ«naá¹ƒ etadavoca.

<310> __tadatthe_ {Katthaci 277; rÅ«0 303; nÄ«0 554}.

tassÄ• tassÄ• kriyÄ• ya atthoti tadattho, tadatthe sampadÄ• ne catutthÄ« hoti.

<311> __sassÄ• ya catutthiyÄ• _ {Katthaci 109; rÅ«0 304; nÄ«0 279-80}.

akÄ• rantato catutthÄ«bhÅ«tassa sassa Ä• yo hoti vÄ• .

vinayo saá¹ƒvaratthÄ• ya, saá¹ƒvaro avippaá¹-isÄ• ratthÄ• ya, avippaá¹-isÄ• ro pÄ• mujjatt
pÄ«tatthÄ• ya, pÄ«ti passaddhatthÄ• ya, passaddhi sukhatthÄ• ya, sukhaá¹ƒ samÄ• dhatth
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanatthÄ• ya, yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidatthÄ
virÄ• go vimuttatthÄ• ya, vimutti vimuttiÃ±Ä• á¹‡adassanatthÄ• ya, vimuttiÃ±Ä• á¹‡adassan
anupÄ• dÄ• parinibbÄ• natthÄ• ya {Vin V 366}, atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ
kukkuccÄ• ya {Vin III 38}, alaá¹ƒ sammohÄ• ya, pÄ• kÄ• ya vajati, yuddhÄ• ya gacchati, gÄ
pÄ• visiá¹ƒ {Vin IV 902}.

tumatthopi \Be 188/ tadatthe saá¹…gayhati, alaá¹ƒ mitte sukhÄ• petuá¹ƒ, amittÄ• naá¹ƒ dul
lokÄ• nukampÄ• ya buddho loke uppajjati, alaá¹ƒ phÄ• suvihÄ• rÄ• ya, abhiÃ±Ã±Ä• ya sam
saá¹ƒvattati {Vin I 13}.

alamatthayoge ---

alaá¹ƒ mallo mallassa, arahati mallo mallassa, alaá¹ƒ te idha vÄ• sena {Vin III 436}, alaá¹ƒ
hiraÃ±Ã±asuvaá¹‡á¹‡ena, kiá¹ƒ me ekena tiá¹‡á¹‡ena {Bv II 56}, kiá¹ƒ te jaá¹-Ä• hi dummed
ajinasÄ• á¹-iyÄ• {Dhp 394}.

maÃ±Ã±anÄ• payoge anÄ• dare apÄ• á¹‡ismimeva catutthÄ«, kaá¹-á¹-hassa tuvaá¹ƒ maÃ±
{kaá¸·iá¹…garassa, kaá¸·aá¹…garassa (Katthaci) } tuvaá¹ƒ maÃ±Ã±e, jÄ«vitaá¹ƒ tiá¹‡Ä• yap

anÄ• dareti kiá¹ƒ? suvaá¹‡á¹‡aá¹ƒ taá¹ƒ maÃ±Ã±e.

apÄ• á¹‡isminti kiá¹ƒ? gadrabhaá¹ƒ tuvaá¹ƒ maÃ±Ã±e.

gatyatthÄ• naá¹ƒ nayanatthÄ• naÃ±ca dhÄ• tÅ«naá¹ƒ kammani catutthÄ«, appo saggÄ• ya
dakÄ• ya neti {J I 6.97}, nirayÄ• yupakaá¸• á¸• hati {Dhp 311}, mÅ«lÄ• ya paá¹-ikasseyya {V

Ä• sÄ«sanakriyÄ• yoge ---

Ä• yu bhavato hotu, bhaddaá¹ƒ te hotu, bhaddamatthu te {J I 8.15; J II 17.1}, kusalaá¹ƒ te h
te hotu, sukhaá¹ƒ te hotu, atthaá¹ƒ te hotu, hitaá¹ƒ te hotu, kalyÄ• á¹‡aá¹ƒ te hotu, svÄ• gat
sotthi te hotu sotthi gabbhassa {MN II 351}, maá¹…galaá¹ƒ te hotu.

sammutiyoge \Be 189/ kammatthe [chaá¹-á¹-hÄ«] , itthannÄ• massa bhikkhuno rÅ«piyacha
III 590}, pattagÄ• hÄ• pakassa sammutiiccÄ• di {Vin III 614}.

Ä• vikaraá¹‡Ä• diyoge ---

tuyhaÃ±cassa Ä• vi karomi, tassa me sakko pÄ• turahosi, tassa pahiá¹‡eyya, bhikkhÅ«naá
kappati bhikkhÅ«naá¹ƒ Ä• yogo, vaá¹-á¹-ati bhikkhÅ«naá¹ƒ Ä• yogo, patthodano dvinnaá¹ƒ
ekassa pahoti, ekassa pariyatto, upamaá¹ƒ te karissÄ• mi {MN I 258; J II 19.24}, aÃ±jaliá¹ƒ
II 22.327}, tathÄ• gatassa phÄ• su hoti, Ä• vikatÄ• hissa phÄ• su {Vin I 134}, lokassa attho,
maá¹‡inÄ• me attho {Vin III 344}, na mamattho buddhena {Vin III 52}, namatthu buddhÄ• na
{J I 2.17}, vipassissa ca namatthu {DN III 277}, namo karohi nÄ• gassa {MN I 249}, namo te
te purisuttama {Ap thera I 2.129}. sotthi pajÄ• naá¹ƒ {DN I 274}, suvatthi pajÄ• naá¹ƒ iccÄ• d

catutthÄ«vibhattirÄ• si niá¹-á¹-hito.

paÃ±camÄ«vibhattirÄ• si

kasmiá¹ƒ atthe paÃ±camÄ«?

<312> __paÃ±camyÄ• vadhismiá¹ƒ_ {Katthaci 295; rÅ«0 307; nÄ«0 607; caá¹ƒ0 II 1.81; pÄ

avadhiyati vavatthiyati padattho etasmÄ• ti avadhi, tasmiá¹ƒ paÃ±camÄ« hoti, avadhÄ«ti ca

vuccati.

apanetvÄ• ito aÃ±Ã±aá¹ƒ Ä• dadÄ• ti gaá¹‡hÄ• tÄ«ti __apÄ• dÄ• naá¹ƒ_. taá¹ƒ tividhaá¹ƒ uppÄ• á¹-avisayaá¹ƒ, anumeyyavisayanti.

tattha \Be 190/ yasmiá¹ƒ apÄ• dÄ• navisayabhÅ«to kriyÄ• viseso sarÅ«pato niddiá¹-á¹-ho h __niddiá¹-á¹-havisayaá¹ƒ_. yathÄ• ? gÄ• mÄ• apenti munayo, nagarÄ• niggato rÄ• jÄ• .

yasmiá¹ƒ pana so pÄ• á¹-hasesaá¹ƒ katvÄ• ajjhÄ• haritabbo hoti, taá¹ƒ __uppÄ• á¹-avisay vijjotate vijju, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoti {Vin I 30}. ettha hi `nikkhamitvÄ• â€™ ajjhÄ• haritabbaá¹ƒ.

yasmiá¹ƒ pana so niddiá¹-á¹-ho ca na hoti, ajjhÄ• harituÃ±ca na sakkÄ• , atha kho atthato a viÃ±Ã±eyyo hoti, taá¹ƒ __anumeyyavisayaá¹ƒ_. yathÄ• ? mÄ• thurÄ• pÄ• á¹-aliputtakehi ab sutÄ• seyyo {J I 5.65}, mayÄ• bhiyyo na vijjati, aggohamasmi lokassa, jeá¹-á¹-hohamasmi seá¹-á¹-hohamasmi lokassa iccÄ• di {MN III 207}. kriyaá¹ƒ vinÄ• kÄ• rakaá¹ƒ nÄ• ma na sij ukkaá¹ƒsanakriyÄ• ettha anumetabbÄ• hoti. evaá¹ƒ kriyÄ• padarahitesu dÅ«rayogÄ• dÄ«s avinÄ• bhÄ• vikriyÄ• numÄ• naá¹ƒ veditabbaá¹ƒ.

puna calÄ• â€™ calavasena duvidhaá¹ƒ.

__calaá¹ƒ_ yathÄ• ? puriso dhÄ• vatÄ• assÄ• patati, dve meá¹‡á¸• Ä• yujjhitvÄ• aÃ±Ã±a ettha ca yadi calaá¹ƒ siyÄ• , kathaá¹ƒ avadhi nÄ• ma bhaveyya. accutilakkhaá¹‡o hi avadhÄ meá¹‡á¸• Ä• sakasakakriyÄ• ya calanti, itarÄ«tarakriyÄ• ya avadhÄ« hontÄ«ti natthi ettha avadhilakkhaá¹‡avirodhoti.

__acalaá¹ƒ_ yathÄ• ? gÄ• mÄ• apenti munayo, nagarÄ• niggato rÄ• jÄ• .

puna __kÄ• yasaá¹ƒsaggapubbakaá¹ƒ, cittasaá¹ƒsaggapubbaka_nti duvidhaá¹ƒ hoti, gÄ• m bhayaá¹ƒ jÄ• yate. ettha ca ``kiá¹ƒva \Be 191/ dÅ«ro ito gÄ• mo, ito sÄ• dakkhiá¹‡Ä• disÄ• ekanavutikappeâ€™â€™ ti {DN II 4} Ä• dÄ«su vadantassa cittasaá¹ƒsaggapubbakampi ved puttato bhÄ• yati, na ca putto mÄ• tito bhÄ• yati, bhayÄ• bhÄ«to na bhÄ• sasÄ«â€™â€™ t atthi te ito bhayaá¹ƒ {MN II 350}, natthi te ito bhayaá¹ƒ, yato khemaá¹ƒ tato bhayaá¹ƒ {J I 9.5 bhÄ• yati, corÄ• bhÄ«to. chaá¹-á¹-hÄ« ca, corassa bhÄ• yati, corassa bhÄ«to. dutiyÄ• ca, na bhÄ• yeyya, evaá¹ƒ paralokaá¹ƒ na bhÄ• yeyya, bhÄ• yasi maá¹ƒ samaá¹‡a {Sn sÅ«cilo bhÄ• yÄ• mi {Sn sÅ«cilomasutta}, bhÄ• yitabbaá¹ƒ na bhÄ• yati, nÄ• haá¹ƒ bhÄ• yÄ• mi bh maá¹ƒ migÄ• uttasantÄ«â€™â€™ ti {J II 22.307} pÄ• á¸·ipadÄ• ni dissanti. tattha ``bhogina tasati uttasati corassa vÄ• , sabbe tasanti daá¹‡á¸• assa {Dhp 129}, pÄ• pato ottappati jiguc

pÄ• pena vÄ• .

yato kiÃ±ci sippaá¹ƒ vÄ• vijjaá¹ƒ vÄ• dhammaá¹ƒ vÄ• gaá¹‡hÄ• ti, tasmiá¹ƒ akkhÄ• tari p
adhÄ«te, upajjhÄ• yÄ• sippaá¹ƒ gaá¹‡hÄ• ti, dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ
caturÄ• sÄ«tisahassÄ• ni, yeme dhammÄ• pavattino {Th 1027}.

yato suá¹‡Ä• ti, tasmiá¹ƒ paÃ±camÄ«, chaá¹-á¹-hÄ« ca, ito sutvÄ• , imassa sutvÄ• vÄ• , ya
vijÄ• neyya, sammÄ• sambuddhadesitaá¹ƒ {Dhp 392}.

yato labhati, tasmiá¹ƒ paÃ±camÄ«, saá¹…ghato labhati, gaá¹‡ato labhati.

yato parÄ• jayati, yato pabhavati, yato jÄ• yati, tasmiá¹ƒ paÃ±camÄ«, buddhasmÄ• parÄ• j
pÄ• á¸·iyaá¹ƒ pana parÄ• jiyoge apÄ• dÄ• naá¹ƒ pÄ• á¹-hasesavasena labbhati, tasmiá¹ƒ kl
devÄ• jiniá¹ƒsu, asurÄ• parÄ• jiniá¹ƒsu. ettha devehi parÄ• jiniá¹ƒsÅ«ti pÄ• á¹-haseso. ``m
ambakÄ• ya. himavantÄ• pabhavanti paÃ±ca mahÄ• nadiyo {Mp III 8.19}, ayaá¹ƒ bhÄ• gÄ«
pabhÄ• vitÄ• â€™â€™ ti pÄ• á¸·i {Ap thera I 1.255}, corÄ• bhayaá¹ƒ jÄ• yate, kÄ• mato jÄ•
jÄ• taá¹ƒ saraá¹‡ato bhayaá¹ƒ {J I 1.36; I 2.13; I 9.56, 57, 59}, yaá¹ƒkiÃ±ci bhayaá¹ƒ vÄ• ve
vÄ• upasaggo vÄ• jÄ• yati, sabbaá¹ƒ taá¹ƒ bÄ• lato jÄ• yati, no paá¹‡á¸• itato, kÄ• mato jÄ
ubhato sujÄ• to putto {DN I 311}, urasmÄ• jÄ• to, ure jÄ• to vÄ• , cÄ«varaá¹ƒ uppajjeyya sa
vÄ• Ã±Ä• timittato vÄ• {Vin III 500 (thokaá¹ƒ visadisaá¹ƒ) }.

aÃ±Ã±atthÄ• naá¹ƒ yoge paÃ±camÄ«, tato aÃ±Ã±aá¹ƒ, tato paraá¹ƒ {Vin I 346}, tato apare
195}.

upasaggÄ• naá¹ƒ yoge pana ---

<313> __apaparÄ«hi vajjane_ {Katthaci 272; rÅ«0 309; nÄ«0 558, 568; caá¹ƒ0 II 1.82; pÄ•

vajjane pavattehi apa, parÄ«hi yoge paÃ±camÄ« hoti.

apapabbatÄ• vassati devo, paripabbatÄ• vassati devo, apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡ijÄ•
vÄ• á¹‡ijÄ• , pabbataá¹ƒ sÄ• laá¹ƒ vajjetvÄ• ti attho. kaccÄ• yane pana ``uparipabbatÄ• de
pÄ• á¹-ho {porÄ• á¹‡apÄ• á¹-ho}, paripabbatÄ• ti yutto. upariyoge pana sattamÄ«yeva dissa
uparipabbate {MN III 216; J I 8.16}, uparipÄ• sÄ• de {DN II 408}, uparivehÄ• se, uparivehÄ•
{Vin IV 130} tattha pabbatassa upari uparipabbatanti attho.

<314> __paá¹-inidhipaá¹-idÄ• nesu patinÄ• _ {Katthaci 272; rÅ«0 309; nÄ«0 558, 568; caá¹
3.11; I 4.9.2}.

paá¹-inidhi \Be 193/ nÄ• ma paá¹-ibimbaá¹-á¹-hapanaá¹ƒ, paá¹-idÄ• naá¹ƒ nÄ• ma paá¹-ibh
pavattena patinÄ• yoge paÃ±camÄ« hoti.

buddhasmÄ• pati sÄ• riputto dhammaá¹ƒ deseti, telasmÄ• pati ghataá¹ƒ deti.

<315> __rite dutiyÄ• ca_ {Katthaci 272; rÅ«0 309; nÄ«0 558, 568; caá¹ƒ0 II 1.84; pÄ• 0 II 3

ritesaddena yoge paÃ±camÄ« hoti dutiyÄ• ca.

rite saddhammÄ• , rite saddhammaá¹ƒ.

<316> __vinÄ• Ã±Ã±atrehi tatiyÄ• ca_ {Katthaci 272; rÅ«0 309; nÄ«0 558, 568; caá¹ƒ0 II 1
`vinÄ• Ã±Ã±atra tatiyÄ• caâ€™ (bahÅ«su) }.

vajjane pavattehi vinÄ• , aÃ±Ã±atrasaddehi yoge paÃ±camÄ«, dutiyÄ• , tatiyÄ• ca honti.

vinÄ• saddhammÄ• , vinÄ• saddhammaá¹ƒ, vinÄ• saddhammena, aÃ±Ã±atra saddhamm
aÃ±Ã±atra saddhammena.

<317> __puthunÄ• nÄ• hi ca_ {Katthaci 272; rÅ«0 309; nÄ«0 558, 568; caá¹ƒ0 II 1.86; pÄ•
`puthanÄ• nÄ• hi caâ€™ (bahÅ«su) }.

vajjane pavattehi puthu, nÄ• nÄ• saddehi ca yoge paÃ±camÄ«, tatiyÄ• ca honti.

puthageva janasmÄ• , puthageva janena, nÄ• nÄ• saddhammÄ• , nÄ• nÄ• saddhammena
vinÄ• bhÄ• vo {DN II 183; Vin II 437}. ``te bhikkhÅ« nÄ• nÄ• kulÄ• pabbajitÄ• â€™â€™ ti e
nÄ• nÄ• ppakÄ• rattho nÄ• nÄ• saddo, na vajjanattho, ettha ca vajjanattho nÄ• ma viyogatt

mariyÄ• dÄ• â€™ bhividhÄ«su \Be 194/ pavattehi Ä• sadda, yÄ• vasaddehi yogepi paÃ±ca

tattha yassa avadhino sambandhinÄ« kriyÄ• , taá¹ƒ bahikatvÄ• pavattati, so __mariyÄ• do
khettaá¹ƒ tiá¹-á¹-hati Ä• pabbataá¹ƒ vÄ• , yÄ• vapabbatÄ• khettaá¹ƒ tiá¹-á¹-hati yÄ• vapabb

yassa sambandhinÄ« kriyÄ• , taá¹ƒ antokatvÄ• byÄ• petvÄ• pavattati, so __abhividhi_. ya
bhagavato kittisaddo abbhuggato Ä• bhavaggaá¹ƒ vÄ• , bhavato Ä• bhavaggaá¹ƒ dhammat
Ä• savÄ• , yÄ• vabhavaggÄ• yÄ• vabhavaggaá¹ƒ vÄ• , tÄ• vadeva yÄ• vabrahmalokÄ• sa

Ä• rabbhe, sahatthe ca paÃ±camÄ«, yatohaá¹ƒ bhagini ariyÄ• ya jÄ• tiyÄ• jÄ• to {MN II 35
attho. yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ {J II 22.307}. yato paá¹-á¹-hÄ•

sahatthe ---

saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhÄ• , saha parinibbÄ• nÄ• {DN II 220}, saha

``uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naâ€™â€™ nti {SN
paÃ±camÄ«.

``sahatthÄ• dÄ• naá¹ƒ deti, sahatthÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti ettha karaá¹‡e.

``ajjatagge pÄ• á¹‡upetaá¹ƒ {DN I 250}, tadagge kho vÄ• seá¹-á¹-haâ€™â€™ iccÄ• dÄ«su
sattamÄ«.

``yatvÄ• dhikaraá¹‡aá¹ƒ \Be 195/ {DN I 213}, yatonidÄ• naá¹ƒ {Sn 275}, tatonidÄ• naá¹ƒâ€
238} vÄ• kye icchite sati hetvatthe paÃ±camÄ«, samÄ• se icchite sati atthamatte paÃ±camÄ

dvinnaá¹ƒ kÄ• rakÄ• naá¹ƒ kriyÄ• naÃ±ca majjhe pavattakÄ• laddhÄ• navÄ• cÄ«hi paÃ±ca
vijjhati, kosÄ• kuÃ±jaraá¹ƒ vijjhati. ettha ca luddako sakiá¹ƒ migaá¹ƒ vijjhitvÄ• pakkhabbha
vijjhi, pakkhe paripuá¹‡á¹‡e puna vijjhati, pakkhasaddo dvinnaá¹ƒ vijjhanavÄ• rÄ• naá¹ƒ ma
dvepi vijjhanakriyÄ• kÄ• rakehi saheva sijjhantÄ«ti kÄ• rakÄ• naÃ±ca majjheti vuccati. vutti
bhutvÄ• devadatto dvihe bhuÃ±jissati, dvihÄ• bhuÃ±jissati, atraá¹-á¹-hoâ€™ yamissÄ• so
kosÄ• lakkhaá¹ƒ vijjhatÄ«â€™â€™ ti {moga0 79} evaá¹ƒ sattamÄ«vasena paripuá¹‡á¹‡avÄ
pÄ• á¸·iyaá¹ƒ ``anÄ• patti chabbassÄ• karoti {Vin III 564}, atirekachabbassÄ• karotÄ«â€™
``chabbassÄ• nÄ«â€™â€™ tipi pÄ• á¹-ho.

rakkhanatthÄ• naá¹ƒ yoge ---

yaÃ±ca vatthuá¹ƒ guttaá¹ƒ icchiyate, yato ca guttaá¹ƒ icchiyate, tattha paÃ±camÄ«, yavehi
vÄ• reti, taá¹‡á¸• ulÄ• kÄ• ke rakkhati vÄ• reti, taá¹ƒ maá¹ƒ puÃ±Ã±Ä• nivÄ• resi, pÄ• pÄ•
116}, na naá¹ƒ jÄ• ti nivÄ• reti, duggatyÄ• garahÄ• ya vÄ• {Sn 141 (na ne) }. rÄ• jato vÄ•
gaá¹‡hantu.

antaradhÄ• natthayoge ---

yassa adassanaá¹ƒ icchiyati, tasmiá¹ƒ paÃ±camÄ«, upajjhÄ• yÄ• antaradhÄ• yati sisso, ni
pÄ• á¸·iyaá¹ƒ pana yassa adassanaá¹ƒ icchiyati, tasmiá¹ƒ chaá¹-á¹-hÄ« eva- ``antaradhÄ• y

196/ gotamassa, antaradhÄ• yissÄ• mi samaá¹‡assa gotamassÄ• â€™â€™ ti. ``na sakkhi r
pÄ• á¸·i, `antaradhÄ• yissÄ• mÄ«â€™ ti antarite acakkhuvisaye á¹-hÄ• ne attÄ• naá¹ƒ á¹-ha
nilÄ«yissÄ• mÄ«ti vuttaá¹ƒ hoti.

yasmiá¹ƒ á¹-hÄ• ne antaradhÄ• yati, tasmiá¹ƒ sattamÄ« eva dissati, atikhippaá¹ƒ loke cakk
{DN II 224 (visadisaá¹ƒ) }, jetavane antaradhÄ• yitvÄ• , brahmaloke antaradhÄ• yitvÄ• , mad
antaradhÄ• yitvÄ• , tatthevantaradhÄ• yÄ« {SN a I 1} iccÄ• di. ``bhagavato purato antaradh
etthapi tosaddo sattamyatthe eva. ``sakko nimissa raÃ±Ã±o sammukhe antarahitoâ€™â€™
antaradhÄ• yitvÄ• â€™ ti jetavane aÃ±Ã±esaá¹ƒ adassanaá¹ƒ katvÄ• , aÃ±Ã±esaá¹ƒ acakk
``andhakÄ• ro antaradhÄ• yati, Ä• loko antaradhÄ• yati, saddhammo antaradhÄ• yati, sÄ• s
iccÄ• dÄ«su pana chaá¹-á¹-hÄ«, sattamiyo yathÄ• sambhavaá¹ƒ veditabbÄ• .

dÅ«ratthayoge ---

kiá¹ƒva dÅ«ro ito gÄ• mo, kacci Ä• rÄ• pamÄ• damhÄ• {Sn 156}, atho Ä• rÄ• pamÄ• dam
Ä• rakÄ• te moghapurisÄ• imasmÄ• dhammavinayÄ• , Ä• rakÄ• tehi bhagavÄ• , kilesehi
Ä• savakkhayÄ• {Dhp 253}. dutiyÄ• ca tatiyÄ• ca chaá¹-á¹-hÄ« ca, Ä• rakÄ• imaá¹ƒ dham
dhammavinayena vÄ• , Ä• rakÄ• mandabuddhÄ«naá¹ƒ {visuddhi á¹-Ä«0 I 130}.

dÅ«ratthe ---

dÅ«ratova namassanti, addasÄ• kho bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ {DN I 409
Ä• rakÄ• , tasmÄ• tiá¹-á¹-hÄ• ma Ä• rakÄ• . dutiyÄ• ca tatiyÄ• ca, dÅ«raá¹ƒ gÄ• maá¹ƒ Ä
\Be 197/, dÅ«rÄ• gÄ• mÄ• Ä• gato iccevattho, dÅ«raá¹ƒ gÄ• mena vÄ• .

antikatthayoge ---

antikaá¹ƒ gÄ• mÄ• , Ä• sannaá¹ƒ gÄ• mÄ• , samÄ«paá¹ƒ gÄ• mÄ• . dutiyÄ• ca tatiyÄ• ca
gÄ• maá¹ƒ, antikaá¹ƒ gÄ• mena, antikaá¹ƒ gÄ• massa.

kÄ• laddhÄ• naá¹ƒ parimÄ• á¹‡avacane ---

ito mathurÄ• ya catÅ«su yojanesu saá¹…kassaá¹ƒ, rÄ• jagahato paÃ±cacattÄ• lÄ«sayojan
ekanavutikappe {DN II 4}, ito ekatiá¹ƒse kappe {DN II 4}, ito sattame divase, ito tiá¹‡á¹‡aá¹ƒ
accayena parinibbÄ• yissÄ• mi {DN II 168; Ud 51} iccÄ• di.

pamÄ• á¹‡atthe ---

Ä• yÄ• mato ca vitthÄ• rato ca yojanaá¹ƒ, parikkhepato navayojanasataparimÄ• á¹‡o majjh
dÄ«ghaso navavidatthiyo {Vin IV 548}, yojanaá¹ƒ Ä• yÄ• mena yojanaá¹ƒ vitthÄ• rena yojan
sÄ• saparÄ• si {SN a II 129} iccÄ• di.

tvÄ• lopepi paÃ±camÄ«. ettha ca tvÄ• lopo nÄ• ma paripuá¹‡á¹‡avÄ• kye laddhabbassa tv
aparipuá¹‡á¹‡avÄ• kye natthi bhÄ• vo, yaÃ±ca padaá¹ƒ tvÄ• ntapade sati kammaá¹ƒ vÄ• h
taá¹ƒ tvÄ• ntapade asati padantare avadhi hoti, tasmiá¹ƒ paÃ±camÄ«, pÄ• sÄ• dÄ• vÄ• pÄ
a I 132}, hatthikkhandhÄ• vÄ• hatthikkhandhaá¹ƒ saá¹…kameyya {SN a I 132} iccÄ• di. ett
ekaá¹ƒ pÄ• sÄ• daá¹ƒ abhirÅ«hitvÄ• puna aÃ±Ã±aá¹ƒ pÄ• sÄ• daá¹ƒ saá¹…kameyyÄ• ti vÄ
pÄ• sÄ• de nisÄ«ditvÄ• puna aÃ±Ã±aá¹ƒ pÄ• sÄ• daá¹ƒ saá¹…kameyyÄ• ti vÄ• evaá¹ƒ pa
veditabbaá¹ƒ. ``andhakÄ• rÄ• vÄ• andhakÄ• raá¹ƒ gaccheyya, tamÄ• vÄ• \Be 198/ tamaá
I 132} pÄ• á¸·i. tathÄ• raá¹-á¹-hÄ• raá¹-á¹-haá¹ƒ vicarati, gÄ• mÄ• gÄ• maá¹ƒ vicarati, van
vihÄ• rato vihÄ• raá¹ƒ gacchati, pariveá¹‡ato pariveá¹‡aá¹ƒ gacchati, bhavato bhavaá¹ƒ gac
gacchati iccÄ• di. tathÄ• vinayÄ• vinayaá¹ƒ pucchati, abhidhammÄ• abhidhammaá¹ƒ pucc
katheti, abhidhammÄ• abhidhammaá¹ƒ katheti. etthapi paá¹-hamaá¹ƒ ekaá¹ƒ vinayavacana
ekasmiá¹ƒ vinayavacane á¹-hatvÄ• vÄ• puna aÃ±Ã±aá¹ƒ vinayavacanaá¹ƒ pucchatÄ«ti pa
veditabbaá¹ƒ. vuttiyaá¹ƒ pana ``pÄ• sÄ• daá¹ƒ Ä• ruyha pekkhati, pÄ• sÄ• dÄ• pekkhati, Ä
Ä• sanÄ• pekkhatÄ«â€™â€™ ti vuttaá¹ƒ.

disatthayoge disatthe ca paÃ±camÄ«, ito sÄ• purimÄ• disÄ• {DN III 278}, ito sÄ• dakkhiá
278}, avÄ«cito upari, uddhaá¹ƒ pÄ• datalÄ• , adho kesamatthakÄ• {DN II 377; MN I 110}.

disatthe ---

purimato gÄ• massa, dakkhiá¹‡ato gÄ• massa, uparito pabbatassa, heá¹-á¹-hato pÄ• sÄ• c
dakkhiá¹‡ato, yato khemaá¹ƒ, tato bhayaá¹ƒ {J I 9.58}, yato yato sammasati, khandhÄ• naá
374} iccÄ• di.

pubbÄ• diyogepi paÃ±camÄ«, pubbeva me sambodhÄ• {AN a III 104}, ito pubbe, tato pubb
janapadÄ• {Vin I 259}, tato pure, tato pacchÄ• , tato uttari {Vin III 499} iccÄ• di.

vibhattatthe ca paÃ±camÄ« chaá¹-á¹-hÄ« ca. vibhatti nÄ• ma pageva visuá¹ƒbhÅ«tassa att
vÄ• hÄ«nena vÄ• bhÄ• gena tadaÃ±Ã±ato puthakkaraá¹‡aá¹ƒ, mÄ• thurÄ• pÄ• á¹-aliputta
paá¹‡Ä«tataro vÄ• visiá¹-á¹-hataro vÄ• natthi, attadanto tato varaá¹ƒ {Dhp 322}, channavut
pÄ• saá¹‡á¸• Ä• naá¹ƒ pavaraá¹ƒ yadidaá¹ƒ sugatavinayo \Be 199/, sadevakassa lokassa, s
aggohamasmi lokassa {MN III 207}, jeá¹-á¹-hohamasmi lokassa {MN III 207}, seá¹-á¹-hoham
207}, paÃ±Ã±avantÄ• nÄ• ma sÄ• riputtato hÄ«nÄ• sÄ• riputtassa vÄ• , tato adhikaá¹ƒ vÄ
iccÄ• di.

viramaá¹‡atthayoge ---

Ä• ratÄ« viratÄ« pÄ• pÄ• {Khp 5.8}, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i {Khp 2.1} iccÄ• di.

suddhatthayoge ---

lobhanÄ«yehi dhammehi suddho iccÄ• di.

mocanatthayoge paÃ±camÄ« tatiyÄ• ca, so parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena so
domanassehi upÄ• yÄ• sehi, parimutto so dukkhasmÄ• ti vadÄ• mi {SN b III 29}, mokkhanti
na te muccanti maccunÄ• iccÄ• di, sabbattha avadhiattho veditabbo.

hetvatthe ---

kasmÄ• hetunÄ• , kena hetunÄ• , kasmÄ• nu tumhaá¹ƒ kule daharÄ• na miyyare {J I 10.9
bhikkhave {SN a II 157}. dutiyÄ• tatiyÄ• chaá¹-á¹-hÄ« ca, kiá¹ƒkÄ• raá¹‡aá¹ƒ {Ja VI
22.umaá¹…gajÄ• takavaá¹‡á¹‡anÄ• }, yatvÄ• dhikaraá¹‡aá¹ƒ {DN I 213}, yatonidÄ• naá¹ƒ {
I 238}, kena kÄ• raá¹‡ena {Ja IV 20.mÄ• taá¹…gajÄ• takavaá¹‡á¹‡anÄ• }, taá¹ƒ kissahetu {
kilamatha iccÄ• di.

vivecanatthayoge ---

vivicceva kÄ• mehi vivicca akusalehi dhammehi {DN I 226}, vivitto pÄ• pakÄ• dhammÄ• .

bandhanatthayoge \Be 200/ ---

<318> __paÃ±camÄ«á¹‡e vÄ• _ {Katthaci 296; rÅ«0 314; nÄ«0 608; caá¹ƒ0 II 1.69; pÄ• 0 I

iá¹‡abhÅ«te hetumhi paÃ±camÄ« hoti vÄ• .

satasmÄ• bandho naro satena vÄ• .

<319> __guá¹‡e_ {caá¹ƒ0 II 1.70; pÄ• 0 II 3.25}.

ajjhattabhÅ«to hetu guá¹‡o nÄ• ma, aguá¹‡opi idha guá¹‡otveva vuccati, tasmiá¹ƒ paÃ±car

jaá¸·attÄ• bandho naro jaá¸·attena vÄ• , attano bÄ• lattÄ• yeva bandhoti attho, paÃ±Ã±Ä•

vÄ• cÄ• ya marati, vÄ• cÄ• ya muccati, vÄ• cÄ• ya piyo hoti, vÄ• cÄ• ya desso, issariyÄ• ja
issariyena vÄ• , sÄ«lato naá¹ƒ pasaá¹ƒsanti {AN a IV 6} sÄ«lena vÄ• , hutvÄ• abhÄ• vato a
udayabbayapÄ«á¸·anato dukkhÄ• , avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho {Ud 2}, saá¹…kh
viÃ±Ã±Ä• á¹‡anirodho {Ud 2}, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ anaÃ±Ã±Ä• appaá¹-ivedhÄ•
saá¹ƒsaranti {DN II 186 (visadisaá¹ƒ) } iccÄ• di.

paÃ±hÄ• , kathanesupi paÃ±camÄ«, kuto bhavaá¹ƒ, ahaá¹ƒ pÄ• á¹-aliputtato iccÄ• di.

thokatthepi asatvavacane paÃ±camÄ«, satvaá¹ƒ vuccati dabbaá¹ƒ, thokÄ• muccati thoken
hotÄ«ti vuttaá¹ƒ hoti ``nadiá¹ƒ taranto manaá¹ƒ vuá¸·hoâ€™â€™ ti {Vin I 148} ettha viya. ap
appamattakena vÄ• , kicchÄ• muccati kicchena vÄ• , kicchÄ• laddho piyo putto {J II 22.353
mha dukkhasmÄ• , yÄ• ma dÄ• ni mahosadha {J II 22.700}. asatvavacaneti \Be 201/ kiá¹ƒ?
thokaá¹ƒ thokaá¹ƒ ghare ghareti {Th 248 (kule kule) }.

``anupubbena medhÄ• vÄ«, thokaá¹ƒ thokaá¹ƒ khaá¹‡e khaá¹‡e {Dhp 239}â€™â€™ iccÄ•

akattaripi paÃ±camÄ«, tassa kammassa katattÄ• upacitattÄ• ussannattÄ• vipulattÄ• tath
suppatiá¹-á¹-hitapÄ• do hoti {DN III 201}. ettha ca `akattarÄ«â€™ ti akÄ• rake Ã±Ä• pakahe
Ã±Ä• se pana ``akattarÄ«ti hetvatthe saá¹…gaá¹‡hÄ• ti. yattha hi kattubuddhi saÃ±jÄ• yate
vattuá¹ƒ sakkÄ• â€™â€™ ti vuttaá¹ƒ. etena kattusadiso janakahetu akattÄ• nÄ• mÄ• ti dÄ«
katattÄ• iccÄ• di ca janakahetu evÄ• ti.

bhiyyatthayoge ---

yodha sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati {DN III 253}, sukhÄ• bhiyyo s
khantyÄ• bhiyyo na vijjati {SN a I 250}, mayÄ• bhiyyo na vijjati, sotukÄ• mÄ• ttha tumhe bh
bhiyyosomattÄ• ya pubbenivÄ• sakathaá¹ƒ, attamano tvaá¹ƒ hohi paraá¹ƒ viya mattÄ• ya, a
paraá¹ƒ viya mattÄ• ya.

paÃ±camÄ«vibhattirÄ• si niá¹-á¹-hito.

chaá¹-á¹-hÄ«vibhattirÄ• si

kasmiá¹ƒ atthe chaá¹-á¹-hÄ«?

<320> __chaá¹-á¹-hÄ« sambandhe_ {Katthaci 301; rÅ«0 315; nÄ«0 609; caá¹ƒ0 II 1.95; pÄ

dvinnaá¹ƒ sambandhÄ«naá¹ƒ kenaci pakÄ• rena Ä• yattabhÄ• vo sambandho nÄ• ma, san

visesanasambandhimhi chaá¹-á¹-hÄ« hoti.

tattha \Be 202/ kriyÄ• kÄ• rakasaÃ±jÄ• to assedambhÄ• vahetuko sambandho nÄ• mÄ• ti v
sambandhino aÃ±Ã±amaÃ±Ã±aá¹ƒ taá¹ƒtaá¹ƒkriyaá¹ƒ karonti, taá¹ƒ disvÄ• ``ime aÃ±Ã±am
jÄ• nantassa dvinnaá¹ƒ kÄ• rakÄ• naá¹ƒ dvinnaá¹ƒ kriyÄ• naÃ±ca saá¹ƒyogaá¹ƒ nissÄ• ya s
evaá¹ƒ sambandho kriyÄ• kÄ• rakasaÃ±jÄ• to, `imassa ayaâ€™ nti evaá¹ƒ pavattabuddhiyÄ
assedambhÄ• vahetuko ca.

tattha sambandho tividho sÄ• misambandho, nÄ• nÄ• ttasambandho, kriyÄ• kÄ• rakasamb

tattha `sÄ• mÄ«â€™ ti yassa kassaci visesanasambandhino nÄ• maá¹ƒ, tasmÄ• visesyapa
taá¹ƒtaá¹ƒvisesanabhÄ• vena sambandho __sÄ• misambandho_ nÄ• ma.

so visesyapadatthabhedena anekavidho.

tattha tassa mÄ• tÄ• , tassa pitÄ• iccÄ• di __janakasambandho_ nÄ• ma.

tassÄ• putto, tassÄ• dhÄ«tÄ• iccÄ• di __jaÃ±Ã±asambandho_ nÄ• ma.

tassa bhÄ• tÄ• , tassa bhaginÄ« iccÄ• di __kulasambandho_ nÄ• ma.

sakko devÄ• namindo {SN a I 248} iccÄ• di __sÄ• misambandho_ nÄ• ma.

pahÅ«taá¹ƒ me dhanaá¹ƒ sakka {J I 15.72}, bhikkhussa pattacÄ«varaá¹ƒ iccÄ• di __saá¹ƒs

ambavanassa avidÅ«re, nibbÄ• nasseva santike {Dhp 32} iccÄ• di __samÄ«pasambandho

suvaá¹‡á¹‡assa rÄ• si, bhikkhÅ«naá¹ƒ samÅ«ho iccÄ• di __samÅ«hasambandho_ nÄ• ma

manussasseva te sÄ«saá¹ƒ {J I 4.81}, rukkhassa sÄ• khÄ• iccÄ• di __avayavasambandho

suvaá¹‡á¹‡assa \Be 203/ bhÄ• janaá¹ƒ, alÄ• bussa kaá¹-Ä• haá¹ƒ, bhaá¹-á¹-hadhaÃ±Ã±Ä•
__vikÄ• rasambandho_ nÄ• ma.

yavassa aá¹…kuro, meghassa saddo, pupphÄ• naá¹ƒ gandho, phalÄ• naá¹ƒ raso, aggissa
__kÄ• riyasambandho_ nÄ• ma.

khandhÄ• naá¹ƒ jÄ• ti, khandhÄ• naá¹ƒ jarÄ• , khandhÄ• naá¹ƒ bhedo {SN a II 1} iccÄ• di _

suvaá¹‡á¹‡assa vaá¹‡á¹‡o, vaá¹‡á¹‡o na khÄ«yyetha tathÄ• gatassa {Sv I 304}, buddhass
sippikÄ• naá¹ƒ sataá¹ƒ natthi {J I 1.113}, tilÄ• naá¹ƒ muá¹-á¹-hi iccÄ• di __guá¹‡asambandh

pÄ• dassa ukkhipanaá¹ƒ, hatthassa samiÃ±janaá¹ƒ, dhÄ• tÅ«naá¹ƒ gamanaá¹ƒ á¹-hÄ• naá
nÄ• ma.

cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ á¹-hÄ• naá¹ƒ iccÄ• di __á¹-hÄ• nasambandho_ nÄ• ma. evan
anekasahassappabhedo, so ca kriyÄ• sambandhÄ• bhÄ• vÄ• kÄ• rako nÄ• ma na hoti. yad
ukkhipanaá¹ƒâ€™â€™ iccÄ• di kriyÄ• sambandho nÄ• mÄ• ti idaá¹ƒ na yujjatÄ«ti? vuccate
kriyÄ• sambandhÄ• bhÄ• vÄ• ti idaá¹ƒ sÄ• dhakabhÄ• vena sambandhÄ• bhÄ• vaá¹ƒ sand
kriyÄ• ya sambandhaá¹ƒ sandhÄ• ya kriyÄ• sambandho nÄ• ma vuttoti.

__nÄ• nÄ• ttasambandhe_ pana nÄ• nÄ• atthesu chaá¹-á¹-hÄ« hoti. tattha á¹‡Ä«, Ä• vÄ«p
chaá¹-á¹-hÄ«, jhÄ• nassa lÄ• bhÄ«, cÄ«varassa lÄ• bhÄ«, dhanassa lÄ• bhÄ«, Ä• dÄ«nava
rÅ«pÄ• naá¹ƒ dassÄ• vÄ«, atthi samavisamassa dassÄ• vÄ«, atthi tÄ• rakarÅ«pÄ• naá¹ƒ da
candimasÅ«riyÄ• naá¹ƒ dassÄ• vÄ«.

tu, aka, ana, á¹‡apaccayÄ• naá¹ƒ yoge kvaci kammatthe chaá¹-á¹-hÄ«.

tupaccaye tÄ• va ---

tassa \Be 204/ bhavanti vattÄ• ro {MN II 173}, sahasÄ• kammassa kattÄ• ro, amatassa dÄ
bhinnÄ• naá¹ƒ sandhÄ• tÄ• {DN I 9, 164}, sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• {DN I 9, 164}

kvacÄ«ti kiá¹ƒ? gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• {AN b 7.37}, gÄ• dhaá¹ƒ kattÄ• novasitÄ
dhammÄ«kathaá¹ƒ bhÄ• sitÄ• , sarasi tvaá¹ƒ evarÅ«paá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• , paresaá¹
bujjhitÄ• saccÄ• ni {Nidd I 192} iccÄ• di.

akapaccaye ---

kammassa kÄ• rako natthi, vipÄ• kassa ca vedako {visuddhi II 689}, avisaá¹ƒvÄ• dako loka

kvacÄ«ti kiá¹ƒ? mahatiá¹ƒ mahiá¹ƒ anusÄ• sako, janaá¹ƒ aheá¹-hako, kaá¹-aá¹ƒ kÄ• rako,

anapaccaye ---

pÄ• passa akaraá¹‡aá¹ƒ sukhaá¹ƒ {Dhp 61}, bhÄ• rassa ukkhipanaá¹ƒ, hatthassa gahaá¹‡a
parÄ• masanaá¹ƒ, aÃ±Ã±atarassa aá¹…gassa parÄ• masanaá¹ƒ {Vin III 270} iccÄ• di.

kvacÄ«ti kiá¹ƒ? bhagavantaá¹ƒ dassanÄ• ya {Ud 23} iccÄ• di.

á¹‡apaccaye ---

acchariyo arajakena vatthÄ• naá¹ƒ rÄ• go, agopÄ• lakena gÄ• vÄ«naá¹ƒ doho, appapuÃ±Ã
hatthassa gÄ• ho, pattassa paá¹-iggÄ• ho iccÄ• di.

tvÄ• paccayepi \Be 205/ kvaci kammani chaá¹-á¹-hÄ«, alajjÄ«naá¹ƒ nissÄ• ya, Ä• yasmato
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do {Dhs 596-599 (upÄ• dÄ• ya) } icc

kattari ta, tavantu, tÄ• vÄ«, mÄ• naâ€™ ntÄ• naá¹ƒ yoge pana kammani dutiyÄ• eva, sukh
gÄ• maá¹ƒ gato, odanaá¹ƒ bhuttavÄ• bhuttÄ• vÄ«, kammaá¹ƒ kurumÄ• no, kammaá¹ƒ karo

kvaci chaá¹-á¹-hÄ«pi dissati, dhammassa gutto medhÄ• vÄ« {Dhp 257} iccÄ• di.

sara, isu, cinta, isa, dayadhÄ• tÅ«naá¹ƒ kammani chaá¹-á¹-hÄ« vÄ• , mÄ• tussa sarati, mÄ
sarati, pitaraá¹ƒ sarati, na rajjassa sarissasi {J II 22.1721}, na tesaá¹ƒ koci sarati, sattÄ• naá
kammapaccayÄ• {Khp 7.2}, Ä• pattipariyantaá¹ƒ nassarati, rattipariyantaá¹ƒ nassarati {Vin
icchati puttaá¹ƒ vÄ• , mÄ• tussa cinteti mÄ• taraá¹ƒ vÄ• , therassa ajjhesati theraá¹ƒ vÄ• , te
vÄ• , rakkhatÄ«ti attho.

karadhÄ• tussa abhisaá¹…kharaá¹‡atthavÄ• cino kamme chaá¹-á¹-hÄ«, udakassa paá¹-iku
kaá¹‡á¸• assa paá¹-ikurute kaá¹‡á¸• aá¹ƒ vÄ• iccÄ• di.

tapaccaye pÅ«janatthÄ• didhÄ• tÅ«naá¹ƒ kattari chaá¹-á¹-hÄ« vÄ• , raÃ±Ã±o sammato raÃ
gÄ• mena vÄ• , raÃ±Ã±o sakkato raÃ±Ã±Ä• vÄ• , raÃ±Ã±o apacito raÃ±Ã±Ä• vÄ• , raÃ±Ã
vÄ• , tathÄ• suppaá¹-ividdhÄ• buddhÄ• naá¹ƒ dhammadhÄ• tu, amataá¹ƒ tesaá¹ƒ paribhut
paribhuttÄ• {AN a I 603}, amataá¹ƒ tesaá¹ƒ viraddhaá¹ƒ, yesaá¹ƒ kÄ• yagatÄ• sati viraddhÄ

tipaccayepi \Be 206/ kvaci kattari chaá¹-á¹-hÄ« vÄ• , sobhaá¹‡Ä• kaccÄ• yanassa pakati k
sobhaá¹‡Ä• buddhaghosassa pakati buddhaghosena vÄ• iccÄ• di.

pÅ«janatthÄ• naá¹ƒ pÅ«raá¹‡atthÄ• naÃ±ca karaá¹‡e chaá¹-á¹-hÄ«, pupphassa buddhaá¹ƒ
ghatassa aggiá¹ƒ juhoti ghatena vÄ• , pattaá¹ƒ udakassa pÅ«retvÄ• , pÅ«raá¹ƒ nÄ• nÄ• ppa

377}, bÄ• lo pÅ«rati pÄ• passa {Dhp 121}, dhÄ«ro pÅ«rati puÃ±Ã±assa {Dhp 121} pÅ«rati d
muggÄ• naá¹ƒ vÄ• mÄ• sÄ• naá¹ƒ vÄ• iccÄ• di. tatiyÄ• vÄ• , khemÄ• nÄ• ma pokkharaá
tiá¹-á¹-hati.

tabba, rujÄ• diyoge pana sampadÄ• ne catutthÄ« eva, yakkhasenÄ• patÄ«naá¹ƒ ujjhÄ• pet
viravitabbaá¹ƒ {DN III 283 (visadisaá¹ƒ) }, devadattassa rujjati, rajakassa vatthaá¹ƒ dadÄ• ti

bhayatthÄ• dÄ«naá¹ƒ apÄ• dÄ• ne bahulaá¹ƒ chaá¹-á¹-hÄ«, kiá¹ƒ nu kho ahaá¹ƒ tassa suk
tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno {Dhp 129}, bhÄ«to catunnaá¹ƒ Ä• sÄ«vis
bhikkhave puÃ±Ã±Ä• naá¹ƒ bhÄ• yittha {Ud 22}, saá¹…khÄ• tuá¹ƒ nopi sakkomi, musÄ• vÄ
iccÄ• di. tattha `ottapaâ€™ nti ottappanto. tathÄ• aggohamasmi lokassa, jeá¹-á¹-hohamasm
iccÄ• di ca.

kusala, kovida, pasÄ• datthÄ• naá¹ƒ Ä• dhÄ• re chaá¹-á¹-hÄ«, kusalÄ• naccagÄ«tassa {J
rathassa aá¹…gapaccaá¹…gÄ• naá¹ƒ {MN II 87}, amacce tÄ• ta jÄ• nÄ• hi, dhÄ«re atthassa
dhammassa kovidÄ• {J I 1.37}, maggÄ• maggassa kovidÄ• , ``keci iddhÄ«su kovidÄ• â€™a
buddhassa pasannÄ• {DN III 276 (visadisaá¹ƒ) }, dhammassa pasannÄ• , saá¹…ghassa pa
dhamme pasannÄ• , saá¹…ghe pasannÄ• vÄ• . tathÄ• \Be 207/ cetopariyaÃ±Ä• á¹‡assa,
vasimhi iccÄ• di.

<321> __chaá¹-á¹-hÄ« hetvatthehi_ {rÅ«0 163 piá¹-á¹-he; nÄ«0 650; caá¹ƒ0 II 1.71; pÄ• 0 I

hetvatthehi yoge hetumhi chaá¹-á¹-hÄ« hoti.

taá¹ƒ kissa hetu {MN I 2; caá¹ƒ0 II 1.96; pÄ• 0 II 3.72}, aá¹…gavarassa hetu, udarassa hetu
kÄ• raá¹‡Ä• {Vin III 228} iccÄ• di.

<322> __tulyatthena vÄ• tatiyÄ• _ {nÄ«0 638}.

tulyatthena yoge chaá¹-á¹-hÄ« hoti tatiyÄ• vÄ• .

tulyo pitu pitarÄ• vÄ• , sadiso pitu pitarÄ• vÄ• . iti nÄ• nÄ• ttasambandho.

__kriyÄ• kÄ• rakasambandho_ nÄ• ma kÄ• rakÄ• naá¹ƒ kriyÄ• ya saha sÄ• dhaka, sÄ• dh
avinÄ• bhÄ• vitÄ• vuccati, na hi kriyaá¹ƒ vinÄ• kÄ• rakaá¹ƒ nÄ• ma sijjhati, na ca kÄ• raka
sijjhatÄ«ti, sÄ• pana chaá¹-á¹-hÄ«visayo na hotÄ«ti.

chaá¹-á¹-hÄ«vibhattirÄ• si niá¹-á¹-hito.

sattamÄ«vibhattirÄ• si

kasmiá¹ƒ atthe sattamÄ«?

<323> __sattamyÄ• dhÄ• re_ {Katthaci 302; rÅ«0 313; nÄ«0 630; caá¹ƒ0 II 1.88; pÄ• 0 I 3.

Ä• dhÄ• ro, okÄ• so, adhikaraá¹‡anti atthato ekaá¹ƒ, Ä• dhÄ• ratthe sattamÄ« hoti. kattuka
bhuso dhÄ• retÄ«ti __Ä• dhÄ• ro_.

kaá¹-e \Be 208/ nisÄ«dati puriso, thÄ• liyaá¹ƒ odanaá¹ƒ pacati. tattha kaá¹-o kattubhÅ«te pu
nisÄ«danakriyaá¹ƒ dhÄ• reti, thÄ• lÄ« kammabhÅ«te taá¹‡á¸• ule á¹-hitaá¹ƒ pacanakriyaá¹ƒ

so catubbidho byÄ• pikÄ• dhÄ• ro, opasilesikÄ• dhÄ• ro, sÄ• mÄ«pikÄ• dhÄ• ro, vesayikÄ•

tattha yasmiá¹ƒ Ä• dheyyavatthu sakale vÄ• ekadese vÄ• byÄ• petvÄ• tiá¹-á¹-hati, so __b
telaá¹ƒ tiá¹-á¹-hati, ucchÅ«su raso tiá¹-á¹-hati, jalesu khÄ«raá¹ƒ tiá¹-á¹-hati, dadhimhi sappi
tiá¹-á¹-hatÄ«ti.

yasmiá¹ƒ Ä• dheyyavatthu allÄ«yitvÄ• vÄ• tiá¹-á¹-hati, adhiá¹-á¹-hitamattaá¹ƒ hutvÄ• vÄ•
__opasilesiko_. yathÄ• ? ukkhaliyaá¹ƒ Ä• cÄ• mo tiá¹-á¹-hati, ghaá¹-esu udakaá¹ƒ tiá¹-á¹-ha
bhikkhu, pariyaá¹…ke rÄ• jÄ• seti.

yo pana attho Ä• dheyyassa avatthubhÅ«topi tadÄ• yattavuttidÄ«panatthaá¹ƒ Ä• dhÄ• rabh
__sÄ• mÄ«piko_ nÄ• ma. yathÄ• ? gaá¹…gÄ• yaá¹ƒ ghoso tiá¹-á¹-hati, sÄ• vatthiyaá¹ƒ viha

yo ca attho attanÄ• vinÄ• Ä• dheyyassa aÃ±Ã±atthattaá¹ƒ kriyaá¹ƒ sampÄ• detuá¹ƒ asakl
Ä• dhÄ• rabhÄ• vena vohariyati, yo ca Ä• dheyyassa anaÃ±Ã±Ä• bhimukhabhÄ• vadÄ«pan
vohariyati, so __vesayiko_ nÄ• ma. yathÄ• ? Ä• kÄ• se sakuá¹‡Ä• pakkhanti, bhÅ«mÄ«su
udake macchÄ• caranti, bhagavantaá¹ƒ pÄ• desu vandati, pÄ• desu patitvÄ• rodati, pÄ• p
116}, pasanno buddhasÄ• saneti {Dhp 368}.

<324> __nimitte_ {Katthaci 310; rÅ«0 324; nÄ«0 641; caá¹ƒ0 II 1.89; pÄ• 0 II 3.36}.

niminanti saÃ±jÄ• nanti etenÄ• ti __nimittaá¹ƒ, _ nemittakasahabhÄ• vino saÃ±Ã±Ä• á¹‡ak
tasmiá¹ƒ nimitte sattamÄ« hoti.

dÄ«pi cammesu haÃ±Ã±ate, kuÃ±jaro dantesu haÃ±Ã±ate, musÄ• vÄ• de pÄ• cittiyaá¹ƒ {V

pÄ• cittiyaá¹ƒ {Vin IV 14} iccÄ• di.

<325> __yambhÄ• vo bhÄ• valakkhaá¹‡aá¹ƒ_ {Katthaci 313; rÅ«0 327; nÄ«0 644; caá¹ƒ0 I
`yabbhÄ• voâ€™ (bahÅ«su) }.

yÄ• diso bhÄ• vo yambhÄ• vo, lakkhiyati etenÄ• ti lakkhaá¹‡aá¹ƒ, bhÄ• vantarassa lakkhaá
__bhÄ• valakkhaá¹‡aá¹ƒ, _ yambhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ hoti, tasmiá¹ƒ bhÄ
hoti, chaá¹-á¹-hÄ«pi dissati.

acirapakkantassa sÄ• riputtassa brÄ• hmaá¹‡o kÄ• lamakÄ• si {MN II 452 (visadisaá¹ƒ) }, a
itthÄ• gÄ• ropi te appamatto viharissati {SN a I 129 (visadisaá¹ƒ) } iccÄ• di.

imasmiá¹ƒ sati idaá¹ƒ hoti, imasmiá¹ƒ asati idaá¹ƒ na hoti {SN a II 21}, acirapakkante bhaga
kÄ• lamakÄ• si, sabbe maggÄ• vivajjanti, gacchante lokanÄ• yake {Ps II 22}. gÄ• vÄ«su du
duddhÄ• su Ä• gato iccÄ• di.

kvaci \Be 210/ paá¹-hamÄ• pi bahulaá¹ƒ dissati, gacchanto so bhÄ• radvÄ• jo, addasÄ• ac
22.2007 (addassa) }. yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• sÄ«dantare nage {J II 22.566} i

pubbaá¹‡hasamaye gato, sÄ• yanhasamaye Ä• gato iccÄ• di vesayikÄ• dhÄ• ro eva.

tathÄ• akÄ• le vassatÄ« tassa, kÄ• le tassa na vassati {J I 2.88; I 8.48}. ito satasahassamh
nÄ• yako {Ap thera II 54.28} iccÄ• di.

<326> __chaá¹-á¹-hÄ« cÄ• nÄ• dare_ {Katthaci 305; rÅ«0 323; nÄ«0 633; caá¹ƒ0 II 1.91; p

`anÄ• daroâ€™ ti dvinnaá¹ƒ lakkhaá¹‡a, lakkhitabbakriyÄ• naá¹ƒ ekappahÄ• rena pavattiyÄ
anÄ• darabhÅ«te bhÄ• valakkhaá¹‡e gamyamÄ• ne sattamÄ« chaá¹-á¹-hÄ« ca hoti.

maccu gacchati Ä• dÄ• ya, pekkhamÄ• ne mahÄ• jane. Ä• koá¹-ayanto so neti, sivirÄ• jass
(teneti) }. akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ rudantÄ• naá¹ƒ pabbaji, anagÄ• riyupetas
samaá¹‡assa na taá¹ƒ sÄ• dhu, yadaÃ±Ã±amanusocati {J I 7.107 (yaá¹ƒ petamanusocasi) }

<327> __yato niddhÄ• raá¹‡aá¹ƒ_ {Katthaci 304; rÅ«0 322; nÄ«0 632; caá¹ƒ0 II 1.92; pÄ• 0

jÄ• ti, guá¹‡a, kriyÄ• , nÄ• mehi samudÄ• yato ekadesassa puthakkaraá¹‡aá¹ƒ __niddhÄ• r
niddhÄ• raá¹‡aá¹ƒ jÄ• yati, tasmiá¹ƒ samudÄ• ye chaá¹-á¹-hÄ«, sattamiyo honti.

jÄ• tiyaá¹ƒ \Be 211/ tÄ• va ---

manussÄ• naá¹ƒ khattiyo sÅ«ratamo, manussesu khattiyo sÅ«ratamo.

guá¹‡e ---

kaá¹‡hÄ• gÄ• vÄ«naá¹ƒ sampannakhÄ«ratamÄ• , kaá¹‡hÄ• gÄ• vÄ«su sampannakhÄ«rat

kriyÄ• yaá¹ƒ ---

addhikÄ• naá¹ƒ dhÄ• vanto sÄ«ghatamo, addhikesu dhÄ• vanto sÄ«ghatamo.

nÄ• me ---

Ä• yasmÄ• Ä• nando arahataá¹ƒ aÃ±Ã±ataro, arahantesu aÃ±Ã±ataro iccÄ• di.

idha nÄ• nÄ• ttasattamÄ« vuccate.

kammatthe sattamÄ«, bhikkhÅ«su abhivÄ• denti {Vin III 517}, puttaá¹ƒ muddhani cumbitvÄ
nÄ• nÄ• bÄ• hÄ• su gahetvÄ• {SN a II 63} iccÄ• di.

atha vÄ• `muddhani, bÄ• hÄ• sÅ«â€™ ti Ä• dhÄ• re eva bhummaá¹ƒ. yathÄ• ? rukkhaá¹ƒ
khandhe chindati, purisaá¹ƒ sÄ«se paharati, bhagavantaá¹ƒ pÄ• desu vandati.

karaá¹‡e ca sattamÄ«, hatthesu piá¹‡á¸• Ä• ya caranti {Vin I 119}, pattesu piá¹‡á¸• Ä• ya c
gacchanti, sopi maá¹ƒ anusÄ• seyya, sampaá¹-icchÄ• mi matthake {Mil VI 4.8}.

sampadÄ• ne ca sattamÄ«, saá¹…ghe dinne mahapphalaá¹ƒ, saá¹…ghe gotamÄ« dadeyyÄ
pÅ«jito bhavissÄ• mi \Be 212/ {MN III 376}, viceyya dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, yattha dinnaá¹
329}. etesu pana visayasattamÄ«pi yujjati.

apÄ• dÄ• ne ca sattamÄ«, gadalÄ«su gaje rakkhantiiccÄ• di.

sÄ• missarÄ• diyoge pana chaá¹-á¹-hÄ« sattamÄ« ca hoti, gunnaá¹ƒ sÄ• mi, gosu sÄ• mi,
issaro, gunnaá¹ƒ adhipati, gosu adhipati, gunnaá¹ƒ dÄ• yÄ• do, gosu dÄ• yÄ• do, gunnaá¹ƒ
gunnaá¹ƒ patibhÅ«, gosu patibhÅ«, gunnaá¹ƒ pasuto, gosu pasuto, Ä• yutto kaá¹-akaraá¹‡a
kaá¹-akaraá¹‡eti, etesu pana sambandhe chaá¹-á¹-hÄ«, visayÄ• dhÄ• re sattamÄ«. Ã±Ä• á¹
Ã±Ä• á¹‡asmiá¹ƒ ussukkoti visayÄ• dhÄ• re sattamÄ«. Ã±Ä• á¹‡ena pasanno, Ã±Ä• á¹‡ena

<328> __sattamyÄ• dhikye_ {Katthaci 314; rÅ«0 328; nÄ«0 645; caá¹ƒ0 II 1.60; pÄ• 0 II 3.9

adhikabhÄ• vatthe upena yuttÄ• liá¹…gamhÄ• sattamÄ« hoti.

upa khÄ• riyaá¹ƒ doá¹‡o, upa nikkhe kahÄ• paá¹‡aá¹ƒ, atirekadoá¹‡Ä• khÄ• rÄ«, atirekaka
vuttaá¹ƒ hoti.

<329> __sÄ• mittedhinÄ• _ {caá¹ƒ0 II 1.61; pÄ• 0 II 3.9; I 4.97}.

sÄ• mibhÄ• vatthe adhinÄ• yuttÄ• liá¹…gamhÄ• sattamÄ« hoti.

adhi brahmadatte paÃ±cÄ• lÄ• , adhi paÃ±cÄ• lesu brahmadatto, adhi devesu buddho. tatt
paÃ±cÄ• lÄ• â€™ ti brahmadattissarÄ• paÃ±cÄ• laraá¹-á¹-havÄ• sinoti vadanti, `paÃ±cÄ• l
janapadanÄ• mattÄ• bahuvacanaá¹ƒ, kadÄ• ci paÃ±cÄ• larÄ• jÄ• brahmadatte kÄ• siraÃ±
paÃ±cÄ• laraÃ±Ã±e issaroti attho.

<330> __sabbÄ• dito_ \Be 213/ __sabbÄ• _ {caá¹ƒ0 II 1.72; pÄ• 0 II 3.27}.

hetvatthehi yoge sabbÄ• dÄ«hi sabbanÄ• mehi hetvatthe sabbÄ• vibhattiyo honti.

kiá¹ƒ kÄ• raá¹‡aá¹ƒ, kena kÄ• raá¹‡ena {Ja IV 15 mÄ• taá¹…gajÄ• takavaá¹‡á¹‡anÄ• }, kiá
nimittena, kiá¹ƒ payojanaá¹ƒ, kena payojanena, kenaá¹-á¹-hena {Dhs-a nidÄ• nakathÄ• }, ke
234}, kimatthaá¹ƒ, kuto nidÄ• naá¹ƒ {Vin III 42}, kissa hetu {Vin III 39}, kasmiá¹ƒ nidÄ• ne, e
{Vin III 42}, etasmiá¹ƒ pakaraá¹‡e {Vin III 42} iccÄ• di.

sattamÄ«vibhattirÄ• si niá¹-á¹-hito.

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nadÄ«paniyÄ•

kÄ• rakakaá¹‡á¸• o niá¹-á¹-hito.

4. samÄ• sakaá¹‡á¸• a

atha \Be 214/ yuttatthÄ• naá¹ƒ syÄ• dyantapadÄ• naá¹ƒ ekatthÄ«bhÄ• vo vuccate. ekatthÄ
vuccati. so ca samÄ• so chabbidho abyayÄ«bhÄ• vo, tappuriso, kammadhÄ• rayo, digu, ba

abyayÄ«bhÄ• vasamÄ• sa

tattha abyayÄ«bhÄ• vo paá¹-hamaá¹ƒ vuccate. byayo vuccati vikÄ• ro, natthi byayo etassÄ
hutvÄ• bhavatÄ«ti __abyayÄ«bhÄ• vo, _ nÄ• nÄ• liá¹…ga, vibhatti, vacanesu rÅ«pavikÄ• r
attho, sabbaliá¹…ga, -vibhatti, vacanesupi yebhuyyena ekarÅ«pena pavattatÄ«ti vuttaá¹ƒ ho

abyayanti vÄ• upasagganipÄ• tÄ• naá¹ƒ eva nÄ• maá¹ƒ, ayaá¹ƒ pana pakati abyayaá¹ƒ na
ekatthatÄ• vasena abyayaá¹ƒ hoti, iti anabyayampi abyayaá¹ƒ bhavatÄ«ti abyayÄ«bhÄ• vo.

<331> __syÄ• disyÄ• dinekatthaá¹ƒ_ {Katthaci 316; rÅ«0 331; nÄ«0 675; caá¹ƒ0 II 2.1; pÄ•

adhikÄ• rasuttamidaá¹ƒ. syÄ• di vuccati syÄ• dyantapadaá¹ƒ, `syÄ• dinÄ• â€™ ti syÄ• dya
taá¹ƒ ekatthaá¹ƒ, syÄ• dipadaá¹ƒ syÄ• dipadena saha ekatthaá¹ƒ hotÄ«ti attho.

ettha ca `syÄ• dÄ«â€™ ti vacanena upasagga, nipÄ• tehi saddhiá¹ƒ sabbÄ• ni nÄ• mikapa
ca saá¹…gaá¹‡hÄ• ti, tyÄ• dyantapadÄ• ni nivatteti.

tattha \Be 215/ nÄ• mapaá¹-irÅ«pakÄ• ni nÄ• ma `yevÄ• vanakadhammÄ• â€™ iccÄ• dÄ«r
pattÄ• ni ``atthipaccayo, natthipaccayo, atthikhÄ«rÄ• brÄ• hmaá¹‡Ä«, aÃ±Ã±Ä• sikoá¹‡á¸• makkhaligosÄ• loâ€™â€™ iccÄ• dÄ«su `atthiâ€™ iccÄ• dÄ«ni.

`ekatthaâ€™ nti etena dvandasamÄ• sepi padÄ• naá¹ƒ ekakattu, ekakammÄ• dibhÄ• vena

<332> __asaá¹…khyaá¹ƒ vibhattisampattisamÄ«pasÄ• kalyÄ• bhÄ• vayathÄ• pacchÄ• yug
330; nÄ«0 696; caá¹ƒ0 II 2.2; pÄ• 0 II 1.6}.

`asaá¹…khyaâ€™ nti upasaggapadaá¹ƒ nipÄ• tapadaÃ±ca vuccati. taá¹ƒ dvayampi hi ekatt
paá¹-icca rÅ«pavikÄ• rarahitattÄ• `asaá¹…khyaâ€™ nti vuccati. vibhatyatthe, sampatyatthe
sÄ• kalyatthe, abhÄ• vatthe, yathÄ• tthe, pacchÄ• tthe, yugapadatthe pavattaá¹ƒ asaá¹…kh
aÃ±Ã±ena syÄ• dipadena saha ekatthaá¹ƒ hoti. ayaÃ±ca samÄ• so anvatthavasena `asaá¹…
`abyayÄ«bhÄ• voâ€™ ti ca vuccati.

vibhatyatthe tÄ• va ---

adhitthi. ettha ca adhito si, tassa `asaá¹…khyehi sabbÄ• saâ€™ nti suttena lopo, itthito su,
itthÄ«sÅ«â€™ ti vÄ• kyaá¹ƒ, tassa ca atthaá¹ƒ kathentena niccasamÄ• sattÄ• aÃ±Ã±apade
``itthÄ«su pavattÄ• kathÄ• â€™â€™ ti vÄ• ``itthÄ«su pavatto vacanapathoâ€™â€™ ti vÄ•
vacanaâ€™â€™ nti vÄ• , tato purimasuttena ekatthasaÃ±Ã±Ä• , iminÄ• suttena asaá¹…kh
ekatthasaÃ±Ã±Ä• ya pana katÄ• ya vÄ• kyatthÄ• ya payuttÄ• naá¹ƒ vibhattÄ«naá¹ƒ attho e

tadÄ• vibhattiyo vuttatthÄ• nÄ• ma.

idÄ• ni \Be 216/ vuttatthÄ• naá¹ƒ appayogÄ• rahattÄ• lopavidhÄ• namÄ• ha.

<333> __ekatthatÄ• yaá¹ƒ_ {Katthaci 316; rÅ«0 331; nÄ«0 675; caá¹ƒ0 II 1.39; pÄ• 0 II 4.7

eko attho yesaá¹ƒ tÄ• ni ekatthÄ• ni, `atthoâ€™ ti cettha padantare kattu, kammÄ• dibhÄ• v
padhÄ• nattho eva veditabbo. tathÄ• hi `rÄ• japuttoâ€™ ti ettha puttasaddattho eva tathÄ•
rÄ• jasaddattho, sabbaÃ±ca vacanavÄ• kyaá¹ƒ nÄ• ma vidheyyatthehi eva sijjhati, no aÃ±Ã
`rÄ• japuttoâ€™ ti etaá¹ƒ puttasaddatthasseva nÄ• maá¹ƒ hoti, na rÄ• jasaddatthassa, tasm
puttasaddattho eva tesaá¹ƒ dvinnaá¹ƒ saddÄ• naá¹ƒ attho nÄ• ma hoti, na rÄ• jasaddatthoti
ekatthatÄ• , ekatthÄ«bhÄ• voti vuttaá¹ƒ hoti. so tividho samÄ• so, taddhito, dhÄ• tupaccaya
tividhÄ• yaá¹ƒ ekatthatÄ• yaá¹ƒ sabbÄ• saá¹ƒ vuttatthÄ• naá¹ƒ syÄ• divibhattÄ«naá¹ƒ lopo
bahulÄ• dhikÄ• rattÄ• pana aluttasamÄ• sopi dissati.

<334> __taá¹ƒ napuá¹ƒsakaá¹ƒ_ {Katthaci 320; rÅ«0 335; nÄ«0 698; caá¹ƒ0 II 2.15; pÄ• 0

taá¹ƒ asaá¹…khyaá¹ƒ nÄ• ma ekatthaá¹ƒ napuá¹ƒsakaá¹ƒ hotÄ«ti iminÄ• adhitthÄ«saddas
katvÄ• tato syÄ• dyuppatti.

<335> __syÄ• dÄ«su rasso_ {Katthaci 342; rÅ«0 337; nÄ«0 734; caá¹ƒ0 II 2.84; pÄ• 0 I 2.4

napuá¹ƒsakassa ekatthassa rasso hoti syÄ• dÄ«su vibhattÄ«sÅ«ti iminÄ• Ä«kÄ• rassa ras

<336> __pubbasmÄ• mÄ• dito_ {Katthaci 343; rÅ«0 338; nÄ«0 375; caá¹ƒ0 II 1.40; pÄ• 0 I

pubbaamÄ• di \Be 217/ nÄ• ma pubbapadatthapadhÄ• nabhÅ«to asaá¹…khyasamÄ• so vu
vibhattÄ«naá¹ƒ lopo hoti, Ä• disaddena cettha paá¹-hamÄ• vibhattipi gayhati. atha vÄ• amÄ
tato pubbaá¹ƒ nÄ• ma asaá¹…khyasamÄ• so, iti amÄ• dito pubbabhÅ«tÄ• asaá¹…khyekatt
vibhattÄ«naá¹ƒ lopo hotÄ«ti iminÄ• adhitthisaddato sabbavibhattÄ«naá¹ƒ lopo.

adhitthi tiá¹-á¹-hati, itthÄ«su pavattÄ• kathÄ• tiá¹-á¹-hatÄ«ti attho. adhitthi tiá¹-á¹-hanti, itth
pavattÄ• kathÄ• yo tiá¹-á¹-hantÄ«ti attho. esa nayo sesavibhattÄ«su sesavacanesu sesaliá
sabbaliá¹…gesu sabbavibhattÄ«su sabbavacanesu ca ekeneva rÅ«pena tiá¹-á¹-hati, tasmÄ
rÅ«pavikÄ• rarahitattÄ• `abyayÄ«bhÄ• voâ€™ ti vuccati.

ettha ca vibhatyattho nÄ• ma ``adhitthi, bahigÄ• maá¹ƒ, uparigaá¹…gaâ€™â€™ miccÄ• dÄ
visesatthehi rahito kevalo vibhattÄ«naá¹ƒ attho vuccati. viggahe pana ``kathÄ• , pavattÄ• â€

samÄ• sasÄ• matthiyena viditÄ• ni atthapadÄ• ni nÄ• ma, adhisaddassa atthapadÄ• nÄ«tip
adhivadhu, adhijambuiccÄ• di.

attani pavatto dhammo, pavattÄ• vÄ• dhammÄ• ti atthe vibhattÄ«naá¹ƒ lope kate adhiattas
napuá¹ƒsakabhÄ• vaá¹ƒ katvÄ• tato syÄ• dyuppatti, `pubbasmÄ• mÄ• ditoâ€™ ti syÄ• dÄ«

<337> __nÄ• tomapaÃ±camiyÄ• _ {Katthaci 341; rÅ«0 336; nÄ«0 733; caá¹ƒ0 II 1.41; pÄ•

akÄ• rantamhÄ• \Be 218/ asaá¹…khyekatthÄ• paraá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo
paÃ±camÄ«vajjitÄ• naá¹ƒ vibhattÄ«naá¹ƒ aá¹ƒ hoti.

ajjhattaá¹ƒ dhammo jÄ• yati, ajjhattaá¹ƒ dhammÄ• jÄ• yanti, ajjhattaá¹ƒ dhammaá¹ƒ passa
passanti.

apaÃ±camiyÄ• ti kiá¹ƒ? ajjhattÄ• apeti, ajjhattehi apeti.

<338> __vÄ• tatiyÄ• sattamÄ«naá¹ƒ_ {Katthaci 341; rÅ«0 336; nÄ«0 733; caá¹ƒ0 II 1.42; p
3.375}.

akÄ• rantamhÄ• asaá¹…khyekatthÄ• paraá¹ƒ tatiyÄ• , sattamÄ«naá¹ƒ vikappena aá¹ƒ hot

ajjhattaá¹ƒ dhammena vattati ajjhattena vÄ• , ajjhattaá¹ƒ dhammehi vattati ajjhattehi vÄ• , a
dhammassa deti, ajjhattaá¹ƒ dhammÄ• naá¹ƒ deti, ajjhattÄ• dhammÄ• apeti, ajjhattehi dha
dhammassa santakaá¹ƒ, ajjhattaá¹ƒ dhammÄ• naá¹ƒ santakaá¹ƒ, ajjhattaá¹ƒ dhamme tiá¹-á
ajjhattaá¹ƒ dhammesu tiá¹-á¹-hati ajjhattesu vÄ• . ettha ca `ajjhattaá¹ƒ dhammoâ€™ ti ajjhat
`ajjhattaá¹ƒ dhammÄ• â€™ ti ajjhattabhÅ«tÄ• dhammÄ• iccÄ• dinÄ• attho veditabbo. attÄ
pavattÄ• ti vÄ• vuttepi attassa Ä• dhÄ• rabhÄ• vo sijjhatiyeva. evaá¹ƒ adhicittaá¹ƒ, attani vi
pavattaá¹ƒ pavattÄ• ni vÄ• paccattaá¹ƒ. ettha ca ``ajjhattaá¹ƒ abhinivisitvÄ• ajjhattaá¹ƒ vuá
bahiddhÄ• abhinivisitvÄ• ajjhattaá¹ƒ vuá¹-á¹-hÄ• tÄ«â€™â€™ ti {Dhs-a 350; Spk II 2.32} p
paÃ±camiyÄ• aá¹ƒbhÄ• vavajjanaá¹ƒ appakattÄ• ti daá¹-á¹-habbaá¹ƒ. ``ajjhattÄ• dhammÄ
dhammÄ• â€™â€™ ti {Dhs tikamÄ• tikÄ• 20} pÄ• á¹-ho atthi, tasmÄ• paá¹-hamÄ• dÄ«nan

sampattiatthe ---

sampannaá¹ƒ brahmaá¹ƒ sabrahmaá¹ƒ, `brahmaâ€™ nti vedo vuccati. ettha ca `akÄ• le sa
sahasaddassa sÄ• deso, bhikkhÄ• naá¹ƒ samiddhi subhikkhaá¹ƒ, `syÄ• dÄ«su rassoâ€™ ti
rassattaá¹ƒ.

samÄ«pe ---

nagarassa samÄ«paá¹ƒ upanagaraá¹ƒ, kumbhassa samÄ«paá¹ƒ upakumbhaá¹ƒ, maá¹‡ikÄ
vadhuyÄ• samÄ«paá¹ƒ upavadhu, gunnaá¹ƒ samÄ«paá¹ƒ upagu, `gossÅ«â€™ ti suttena o

sÄ• kalye ---

tiá¹‡ena saha sakalaá¹ƒ satiá¹‡aá¹ƒ, tiá¹‡ena saddhiá¹ƒ sakalaá¹ƒ vatthuá¹ƒ ajjhoharatÄ«ti
sahasaddassa sÄ• deso.

abhÄ• ve ---

makkhikÄ• naá¹ƒ abhÄ• vo nimmakkhikaá¹ƒ, darathÄ• naá¹ƒ abhÄ• vo niddarathaá¹ƒ, bhik
dubbhikkhaá¹ƒ, abhÄ• vatthopi dusaddo atthi. yathÄ• ? dussÄ«lo duppaÃ±Ã±oti. ettha ca `s
ntiÄ• dinÄ• saddabyÄ• karaá¹‡esu atthavacanaá¹ƒ saddatthavibhÄ• vanamattaá¹ƒ. suttant
yuttaá¹ƒ abhidheyyatthaá¹ƒ Ã±atvÄ• tadanurÅ«paá¹ƒ atthavacanampi veditabbaá¹ƒ.

yathÄ• saddatthe ---

rÅ«passa sabhÄ• vassa yogyaá¹ƒ anurÅ«paá¹ƒ, attÄ• naá¹ƒ attÄ• naá¹ƒ paá¹-icca pavattaá
aá¸• á¸• hamÄ• saá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ anugataá¹ƒ anvaá¸• á¸• hamÄ• saá¹ƒ, gharaá¹
vassaá¹ƒ vassaá¹ƒ anugataá¹ƒ anuvassaá¹ƒ, jeá¹-á¹-hÄ• naá¹ƒ \Be 220/ anupubbaá¹ƒ anuje
anurÅ«paá¹ƒ yathÄ• satti, balassa anurÅ«paá¹ƒ yathÄ• balaá¹ƒ, kamassa anurÅ«paá¹ƒ yat
yathÄ• saá¹…khyaá¹ƒ, yathÄ• lÄ• bhaá¹ƒ. sotassa paá¹-ilomaá¹ƒ paá¹-isotaá¹ƒ, paá¹-ivÄ• ta

pacchÄ• padatthe ---

rathassa pacchÄ• anurathaá¹ƒ.

yugabhÅ«to padattho yugapadattho, sahabhÄ• vÄ«atthadvayassetaá¹ƒ nÄ• maá¹ƒ. tattha a
cakkaá¹ƒ sacakkaá¹ƒ, gadÄ• vudhena yugaá¸·apavattaá¹ƒ vÄ• sudevassa cakkÄ• vudhanti
sacakkaá¹ƒ nidhehi, (moggallÄ• navuttiyaá¹ƒ). cakkena yugapata dhehi sacakkaá¹ƒ, (mugdh
bisaá¹‡u! cakkena saha yugapadekakÄ• le gadaá¹ƒ dhÄ• raya. (mugdhabodhaá¹-Ä«kÄ• yaa
sattaá¹ƒ.

<339> __yathÄ• natulye_ {Katthaci 319; rÅ«0 330; nÄ«0 696; caá¹ƒ0 II 2.3; pÄ• 0 II 1.7}.

tulyato aÃ±Ã±asmiá¹ƒ atthe pavatto yathÄ• saddo syÄ• dinÄ• saha ekattho hoti {moggallÄ

dassitÄ• }.

yathÄ• satti, yathÄ• balaá¹ƒ, yathÄ• kkamaá¹ƒ, ye ye vuá¸• á¸• hÄ• yathÄ• vuá¸• á¸• haá¹ƒ
paá¹-ipÄ• á¹-i vÄ• yathÄ• vuá¸• á¸• haá¹ƒ.

natulyeti kiá¹ƒ? yathÄ• devadatto, tathÄ• yaÃ±Ã±adatto.

<340> __yÄ• vÄ• vadhÄ• raá¹‡e_ {Katthaci 319; rÅ«0 330; nÄ«0 696; caá¹ƒ0 II 2.4; pÄ• 0

avadhÄ• raá¹‡aá¹ƒ vuccati paricchindanaá¹ƒ, avadhÄ• raá¹‡e pavatto yÄ• vasaddo syÄ• d

yattakaá¹ƒ \Be 221/ attho vattatÄ«ti yÄ• vadatthaá¹ƒ, dÄ• gamo. yattakaá¹ƒ jÄ«vo vattatÄ«t
yattakaá¹ƒ Ä• yu vattatÄ«ti yÄ• vatÄ• yukaá¹ƒ, takÄ• ra, kakÄ• rÄ• Ä• gamÄ• .

<341> __parÄ• pÄ• bahitiropurepacchÄ• vÄ• paÃ±camyÄ• _ {Katthaci 319; rÅ«0 330; nÄ«
1.12, 13; `payyapÄ• ... â€™ (bahÅ«su) }.

pari, apa, Ä• iccÄ• dayo saddÄ• paÃ±camyantena syÄ• dinÄ• saha ekatthÄ• bhavanti vÄ

pabbatato pari samantÄ• vassÄ«ti devo paripabbataá¹ƒ paripabbatÄ• vÄ• , pabbataá¹ƒ va
pabbatato bahiddhÄ• apapabbataá¹ƒ apapabbatÄ• vÄ• , pÄ• á¹-aliputtato bahiddhÄ• vass
Ä• pÄ• á¹-aliputtaá¹ƒ Ä• pÄ• á¹-aliputtÄ• vÄ• , Ä• kumÄ• rehi kaccÄ• yanassa yaso vattatÄ
vÄ• , Ä• bhavaggÄ• bhagavato yaso vattatÄ«ti Ä• bhavaggaá¹ƒ Ä• bhavaggÄ• vÄ• , Ä• pÄ
vattatÄ«ti Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ, kÄ• gamo. gÄ• mato bahi bahigÄ• maá¹ƒ bahigÄ• mÄ• v
bahileá¹‡aá¹ƒ, pabbatato tiro tiropabbataá¹ƒ tiropabbatÄ• vÄ• , evaá¹ƒ tiropÄ• kÄ• raá¹ƒ, ti
ca `tiroâ€™ ti parabhÄ• go vuccati. bhattamhÄ• pure purebhattaá¹ƒ purebhattÄ• vÄ• , arua
purÄ• ruá¹‡aá¹ƒ purÄ• ruá¹‡Ä• vÄ• , bhattassa pacchÄ• pacchÄ• bhattaá¹ƒ pacchÄ• bhat

<342> __samÄ«pÄ• yÄ• mesvanu_ {Katthaci 319; rÅ«0 330; nÄ«0 696; caá¹ƒ0 II 2.9; pÄ• 0

samÄ«pe Ä• yÄ• me ca pavatto anusaddo syÄ• dinÄ• saha ekattho bhavati vÄ• .

vanassa samÄ«paá¹ƒ anuvanaá¹ƒ, asani anuvanaá¹ƒ gatÄ• , gaá¹…gaá¹ƒ anuyÄ• tÄ• anu

<343> __oro_ \Be 222/ __pari paá¹-i pÄ• re majjhe heá¹-á¹-huddhÄ• dhonto vÄ• chaá¹-á¹-h
rÅ«0 330; nÄ«0 696; caá¹ƒ0 II 2.11; pÄ• 0 II 1.18; `orepari ... â€™ (bahÅ«su) }.

orÄ• dayo saddÄ• chaá¹-á¹-hÄ«yantena syÄ• dinÄ• saha ekatthÄ• bhavanti vÄ• .

ettha ca ore, pÄ• re, majjhesaddesu `tadaminÄ• dÄ«nÄ«â€™ ti suttena ekÄ• ro, gaá¹…gÄ•
sikharassa upari uparisikharaá¹ƒ. evaá¹ƒ uparipÄ• sÄ• daá¹ƒ, uparimaÃ±caá¹ƒ, uparipabba
paá¹-ilomaá¹ƒ paá¹-isotaá¹ƒ. evaá¹ƒ paá¹-ivÄ• taá¹ƒ, yamunÄ• ya pÄ• raá¹ƒ pÄ• reyamunaá
majjhegaá¹…gaá¹ƒ, pÄ• sÄ• dassa heá¹-á¹-hÄ• heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ, heá¹-á¹-hÄ• m
uddhaá¹ƒgaá¹…gaá¹ƒ, gaá¹…gÄ• ya adho adhogaá¹…gaá¹ƒ, pÄ• sÄ• dassa anto antopÄ•
antonagaraá¹ƒ, antovassaá¹ƒ.

vÄ• ti kiá¹ƒ? gaá¹…gÄ• oraá¹ƒ, majjhesamuddasmiá¹ƒ iccÄ• di.

<344> __tiá¹-á¹-hagvÄ• dÄ«ni_ {Katthaci 319; rÅ«0 330; nÄ«0 697; caá¹ƒ0 II 2.10; pÄ• 0 II

tiá¹-á¹-haguiccÄ• dÄ«ni asaá¹…khyekatthe sijjhanti.

tiá¹-á¹-hanti gÄ• vo yasmiá¹ƒ kÄ• le tiá¹-á¹-hagu, vahanti gÄ• voyasmiá¹ƒ kÄ• le vahagu, `g
ossa uttaá¹ƒ. Ä• yatiá¹ƒ yavo yasmiá¹ƒ kÄ• leti Ä• yatiyavo, khale yavo yasmiá¹ƒ kÄ• leti kh
vibhattialopo. lunÄ• yavÄ• yasmiá¹ƒ kÄ• leti lunayavaá¹ƒ, ettha `lunÄ• â€™ ti lÄ• vitÄ• , lu
yasminti luyamÄ• nayavaá¹ƒ iccÄ• di.

tathÄ• pÄ• to nahÄ• naá¹ƒ yasmiá¹ƒ kÄ• leti pÄ• tanahÄ• naá¹ƒ. evaá¹ƒ sÄ• yanahÄ• naá
yasminti \Be 223/ pÄ• takÄ• laá¹ƒ. evaá¹ƒ sÄ• yakÄ• laá¹ƒ, pÄ• to vassati megho yasminti p
sÄ• yameghaá¹ƒ, pÄ• to gantabbo maggo yasminti pÄ• tamaggaá¹ƒ. evaá¹ƒ sÄ• yamaggaá
pÄ• tosaddassa pÄ• tattaá¹ƒ. ettha ca `tiá¹-á¹-haguâ€™ iccÄ• dÄ«ni viggahatthavasena aÃ±
viya dissanti, aÃ±Ã±apadassa pana liá¹…gÄ• dÄ«naá¹ƒ vasena tesaá¹ƒ rÅ«pavikÄ• ro nÄ•
abyayarÅ«pattÄ• idha gahitÄ• ni, sabbaÃ±cetaá¹ƒ asaá¹…khyasamÄ• sapadaá¹ƒ nÄ• ma
rassantameva hoti. sabbavibhattÄ«naÃ±ca akÄ• rantamhÄ• bahulaá¹ƒ aá¹ƒ hoti, ikÄ• rukÄ

abyayÄ«bhÄ• vasamÄ• so niá¹-á¹-hito.

tappurisasamÄ• sa

dutiyÄ• tappurisa

atha amÄ• disamÄ• so vuccate, so tappurisoti ca vuccati. tassa puriso tappuriso, tappurisa
ayaá¹ƒ samÄ• so __tappuriso_ti vuccati. yathÄ• hi tappurisasaddo visesanapadatthaá¹ƒ ja
tiá¹-á¹-hati, evaá¹ƒ ayaá¹ƒ samÄ• sopÄ«ti.

<345> __amÄ• di_ {Katthaci 327; rÅ«0 351; nÄ«0 704; caá¹ƒ0 II 2.16}.

amÄ• divibhattiyuttaá¹ƒ syÄ• dyantapadaá¹ƒ paá¹-hamantena syÄ• dyantapadena saha ek
samÄ• so anvatthavasena ``amÄ• disamÄ• soâ€™â€™ ti ca ``tappurisasamÄ• soâ€™â€™
amÄ• disahitassa vÄ• kyassa amÄ• dekatthasaÃ±Ã±aá¹ƒ katvÄ• vuttatthÄ• naá¹ƒ vibhattÄ
ekatthapadante syÄ• dyuppatti hoti.

so \Be 224/ pana samÄ• so dutiyÄ• tappuriso, tatiyÄ• tappuriso, catutthÄ«tappuriso, paÃ±c
chaá¹-á¹-hÄ«tappuriso, sattamÄ«tappurisoti chabbidho. ekamekasmiÃ±cettha ``niccasamÄ•
ti ca ``luttasamÄ• so, aluttasamÄ• soâ€™â€™ ti ca duvidho.

tattha dutiyÄ• tappuriso kattuvÄ• cakesu gata, nissita,-atÄ«ta, atikkanta, patta, Ä• pannaicc
hoti.

gÄ• maá¹ƒ gatoti gÄ• magato gÄ• maá¹ƒ gato vÄ• . evaá¹ƒ araÃ±Ã±agato, bhÅ«migato, rÄ
rÄ• janissito. evaá¹ƒ atthanissito, dhammanissito. bhavaá¹ƒ atÄ«to bhavÄ• tÄ«to. evaá¹ƒ bh
kÄ• lÄ• tÄ«to, khaá¹‡Ä• tÄ«to, pamÄ• á¹‡aá¹ƒ atikkantoti pamÄ• á¹‡Ä• tikkanto, sukhaá¹ƒ p
dukkhappatto, sotaá¹ƒ Ä• pannoti sotÄ• panno. evaá¹ƒ nirodhasamÄ• panno, addhÄ• nama
addhÄ• namaggappaá¹-ipanno, rukkhaá¹ƒ Ä• rÅ«á¸·hoti rukkhÄ• rÅ«á¸·ho, rathÄ• rÅ«á¸·ho
oghatiá¹‡á¹‡o oghaá¹ƒ tiá¹‡á¹‡o vÄ• iccÄ• di.

kammupapadavihitehi kitantapadehi pana niccasamÄ• soyeva, kumbhaá¹ƒ karotÄ«ti kumbh
pattaá¹ƒ gaá¹‡hÄ• tÄ«ti pattaggÄ• ho, atthaá¹ƒ kÄ• metÄ«ti atthakÄ• mo, dhammakÄ• mo,
vinayadharo, dhammadharo, brahmaá¹ƒ carati sÄ«lenÄ• ti brahmacÄ• rÄ«, bhavapÄ• raá¹ƒ
bhavapÄ• ragÅ«, sabbaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±Å«, atthaÃ±Ã±Å«, dhammaÃ±Ã±Å«icc

bahulÄ• dhikÄ• rattÄ• ta, tavantu, tÄ• vÄ«, anta, mÄ• na, tuna, tvÄ• na, tvÄ• , tuá¹ƒ, tavep
samÄ• so na hoti, vassaá¹ƒ vuttho, odanaá¹ƒ bhutto, odanaá¹ƒ bhuttavÄ• , odanaá¹ƒ bhuttÄ
suá¹‡anto, dhammaá¹ƒ suá¹‡amÄ• no \Be 225/ dhammaá¹ƒ sotuna, dhammaá¹ƒ sutvÄ• na
sotuá¹ƒ, dhammaá¹ƒ sotave.

iti dutiyÄ• tappuriso.

tatiyÄ• tappurisa

tatiyÄ• tappuriso kammavÄ• cakesu kitantesu ca sampanna, sahagatÄ• dÄ«su ca pubba, s
kalaha, nipuá¹‡a, -missaka, sakhilÄ• dÄ«su ca paresu hoti.

buddhena bhÄ• sito buddhabhÄ• sito. evaá¹ƒ buddhadesito, buddhapaÃ±Ã±atto, buddhara

vaá¹‡á¹‡ito satthuvaá¹‡á¹‡ito, viÃ±Ã±Å«hi garahito viÃ±Ã±ugarahito, viÃ±Ã±upasattho, issa
issarakataá¹ƒ, attanÄ• kataá¹ƒ sayaá¹ƒkataá¹ƒ, parehi kataá¹ƒ paraá¹ƒkataá¹ƒ, bindÄ• gam
sukÄ• haá¹-aá¹ƒ, raÃ±Ã±Ä• hato rÄ• jahato, rogena pÄ«á¸·ito rogapÄ«á¸·ito, agginÄ• daá¸
sappena daá¹-á¹-ho sappadaá¹-á¹-ho, sallena viddho sallaviddho, icchÄ• ya apakato abhibh

sÄ«lena sampanno sÄ«lasampanno. evaá¹ƒ sukhasahagataá¹ƒ, Ã±Ä• á¹‡asampayuttaá¹ƒ,
piyasampayogo, piyavippayogo, jÄ• tiyÄ• andho jaccandho, guá¹‡ahÄ«no, guá¹‡avuá¸• á¸•
karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ catuvaggakaraá¹‡Ä«yaá¹ƒ. evaá¹ƒ paÃ±cavaggakaraá¹‡Ä«yaá
nadÄ«.

ekakkharesu parapadesu niccasamÄ• so, urena gacchatÄ«ti urago, pÄ• dena pivatÄ«ti pÄ•

kvaci majjhepadalopo, guá¸·ena saá¹ƒsaá¹-á¹-ho odano guá¸·odano. evaá¹ƒ khÄ«rodano, a
assaratho. evaá¹ƒ Ä• jaÃ±Ã±aratho, maggena sampayuttaá¹ƒ cittaá¹ƒ maggacittaá¹ƒ \Be 22
dÄ«po jambudÄ«po, ekena adhikÄ• dasa ekÄ• dasa iccÄ• di.

pubbÄ• dÄ«su --- mÄ• sena pubbo mÄ• sapubbo, mÄ• tarÄ• sadiso mÄ• tusadiso. evaá¹ƒ
Å«nÄ• vÄ«sati ekÅ«navÄ«sati, sÄ«lena vikalo sÄ«lavikalo, asinÄ• kalaho asikalaho, vÄ• c
vÄ• cÄ• nipuá¹‡o. evaá¹ƒ yÄ• vakÄ• likasammissaá¹ƒ, vÄ• cÄ• sakhilo, satthÄ• rÄ• sadiso
puÃ±Ã±attho, puÃ±Ã±ena atthiko puÃ±Ã±atthiko. evaá¹ƒ seyyatthiko, mahagghatthiko, guá¹
iccÄ• di.

bahulÄ• dhikÄ• rÄ• kvaci samÄ• so na hoti, pharasunÄ• chinnaá¹ƒ, kÄ• kehi pÄ• tabbÄ• ,
dhammÄ• , bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• iccÄ• di.

iti tatiyÄ• tappuriso.

catutthÄ«tappurisa

catutthÄ«tappuriso tadatthe vÄ• attha, hita, deyyÄ• dÄ«su vÄ• paresu hoti.

kathinassa dussaá¹ƒ kathinadussaá¹ƒ, kathinatthÄ• ya Ä• bhaá¹-aá¹ƒ dussanti attho. evaá¹
kathinÄ• ya dussaá¹ƒ, kathinÄ• ya cÄ«varantipi yujjati, kathinatthÄ• rÄ• yÄ• ti attho. cÄ«var
cÄ«varadussaá¹ƒ. evaá¹ƒ cÄ«varamÅ«laá¹ƒ {cÄ«varamÅ«lyaá¹ƒ (rÅ«0 nÄ«0) }, saá¹…ghas
saá¹…ghabhattaá¹ƒ, saá¹…ghatthÄ• ya vÄ• paá¹-iyattaá¹ƒ bhattaá¹ƒ saá¹…ghabhattaá¹ƒ.
gamikabhattaá¹ƒ, gilÄ• nabhattaá¹ƒ.

saá¹…ghassa \Be 227/ attho saá¹…ghattho, lokassa hito lokahito, buddhassa deyyaá¹ƒ bu

paá¹‡Ä• mo buddhappaá¹‡Ä• mo. evaá¹ƒ buddhathomanÄ• , buddhupaá¹-á¹-hÄ• naá¹ƒ, su
suttÄ• nulomaá¹ƒ. evaá¹ƒ suttÄ• nurÅ«paá¹ƒ, suttÄ• nukÅ«laá¹ƒ, suttÄ• nuguá¹‡aá¹ƒ, á¹-hÄ
á¹-hÄ• nÄ• rahaá¹ƒ, raÃ±Ã±o arahaá¹ƒ rÄ• jÄ• rahaá¹ƒ. evaá¹ƒ rÄ• jagghaá¹ƒ, rÄ• jadeyyaá
kattukÄ• mo. evaá¹ƒ gantukÄ• mo, kathetukÄ• mo, daá¹-á¹-hukÄ• mo, sotukÄ• mo. ettha ca
`asaá¹…khyehi sabbÄ• saâ€™ nti tato niccaá¹ƒ catutthÄ«lopo hoti, samÄ• se kate niccaá¹ƒ
``saá¹…ghassa dÄ• tabbaá¹ƒ, saá¹…ghassa dÄ• tuá¹ƒâ€™â€™ iccÄ• dÄ«su samÄ• so na

iti catutthÄ«tappuriso.

paÃ±camÄ«tappurisa

paÃ±camÄ«tappuriso apagamana, bhaya, virati, mocanÄ• diatthesu paresu hoti.

methunÄ• apetoti methunÄ• peto, palÄ• sato apagatoti palÄ• sÄ• pagato, nagaramhÄ• ni
piá¹‡á¸• apÄ• tato paá¹-ikkantoti piá¹‡á¸• apÄ• tappaá¹-ikkanto. evaá¹ƒ gÄ• manikkhanto, ru
cutoti sÄ• sanacuto, Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ Ä• pattivuá¹-á¹-hÄ• naá¹ƒ, udakato ugga
nissaá¹-o bhavanissaá¹-o, khandhasaá¹…gahato nissaá¹-anti khandhasaá¹…gahanissaá¹-a
corabhÄ«to, pÄ• pato bhÄ• yati sÄ«lenÄ• ti pÄ• pabhÄ«ruko, pÄ• pato jigucchati sÄ«lenÄ•
vaá¹-á¹-ato nibbindatÄ«ti vaá¹-á¹-anibbinno, kÄ• yaduccaritato virati kÄ• yaduccaritavirati. ev
vacÄ«duccaritavirati, bandhanÄ• mutto bandhanamutto. evaá¹ƒ bandhanamokkho, kamma
kammasamuá¹-á¹-hitaá¹ƒ \Be 228/. evaá¹ƒ kammajÄ• taá¹ƒ, kammasambhÅ«taá¹ƒ, kamma
lokaggo. evaá¹ƒ lokajeá¹-á¹-ho, lokuttamo, sabbehi jeá¹-á¹-ho sabbajeá¹-á¹-ho, sabbehi kani
sabbakaniá¹-á¹-ho. evaá¹ƒ sabbahÄ«no, sabbapacchimo, ukkaá¹-á¹-hato ukkaá¹-á¹-hoti ukk
omakato omakoti omakomako.

kvaci niccasamÄ• so hoti, mÄ• tito jÄ• to mÄ• tujo. evaá¹ƒ pitujo, kammajaá¹ƒ, cittajaá¹ƒ, u

iti paÃ±camÄ«tappuriso.

chaá¹-á¹-hÄ«tappurisa

raÃ±Ã±o putto rÄ• japutto. evaá¹ƒ rÄ• japuriso, buddhasÄ• vako, samuddaghoso, dhaÃ±Ã±
dhaÃ±Ã±arÄ• si, mattikÄ• ya pattoti mattikÄ• patto, vikÄ• rasambandhe chaá¹-á¹-hÄ«, matti
evaá¹ƒ suvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ, suvaá¹‡á¹‡abhÄ• janaá¹ƒ, pÄ• nÄ«yassa thÄ• lakaá¹ƒ p

samÄ• samajjhe Ä«, Å«naá¹ƒ bahulaá¹ƒ rassattaá¹ƒ, daá¹‡á¸• ino kulaá¹ƒ daá¹‡á¸• ikulaá¹
itthirÅ«paá¹ƒ, nadikÅ«laá¹ƒ, naditÄ«raá¹ƒ, bhikkhunÄ«naá¹ƒ saá¹…gho bhikkhunisaá¹…gho
jambusÄ• khÄ• iccÄ• di.

anta, mÄ• na, niddhÄ• raá¹‡iya, pÅ«raá¹‡a, bhÄ• va, suhitatthehi samÄ• so na hoti, mama
anukurumÄ• no, gunnaá¹ƒ kaá¹‡hÄ• sampannakhÄ«ratamÄ• . vibhattÄ• vadhichaá¹-á¹-hiy
uttamo naruttamo, naraseá¹-á¹-ho, naravaro, gaá¹‡Ä• naá¹ƒ uttamo gaá¹‡uttamo, dvipadÄ•
iccÄ• di. sissÄ• naá¹ƒ paÃ±camo sisso, kappassa tatiyo bhÄ• go, pakkhassa aá¹-á¹-hamÄ«
rÅ«passa lahutÄ• , rÅ«passa \Be 229/ mudutÄ• , rÅ«passa kammaÃ±Ã±atÄ• . kvaci hoti, kÄ
buddhasubuddhatÄ• . dhammasudhammatÄ• , phalÄ• naá¹ƒ suhito, phalÄ• naá¹ƒ titto, phal
chaá¹-á¹-hÄ«.

``bhaá¹-o raÃ±Ã±o putto devadattassÄ• â€™â€™ ti ettha `rÄ• japuttoâ€™ ti na hoti aÃ±Ã±
``devadattassa kaá¹‡hÄ• dantÄ• â€™â€™ ti ettha `devadattakaá¹‡hadantÄ• â€™ ti na hot
690}. aÃ±Ã±asÄ• pekkhattepi niccaá¹ƒ sambandhÄ«pekkhasaddÄ• naá¹ƒ samÄ• so hoti vÄ
sambandhassa viditattÄ• . vuttaÃ±ca ``satipi sÄ• pekkhatte gamakattÄ• samÄ• so hotÄ«â€
352; nÄ«0 691}, devadattagurukulaá¹ƒ, rÄ• jadÄ• sÄ«putto, devadÄ• sÄ«putto iccÄ• di. tatt
devadattaguru, tassa kulaá¹ƒ devadattagurukulanti viggaho. guruno kulaá¹ƒ gurukulaá¹ƒ, de
gurukulaá¹ƒ devadattagurukulantipi vadanti. ``raÃ±Ã±o mÄ• gadhassa bimbisÄ• rassa putto
aÃ±Ã±asÄ• pekkhattÄ• `bimbisÄ• raputtoâ€™ ti na hoti, raÃ±Ã±o go ca asso ca puriso cÄ•
`rÄ• jagavassapurisÄ• â€™ ti hoti dvandato pubbapadassa dvandapadehipi paccekaá¹ƒ sa
tathÄ• dvandato parapadassapi, narÄ• naÃ±ca devÄ• naÃ±ca sÄ• rathi naradevasÄ• rathi.

iti chaá¹-á¹-hÄ«tappuriso.

sattamÄ«tappurisa

sattamÄ«tappurise rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• . ettha ca kÄ• rakÄ• naá¹ƒ kriyÄ• sÄ
kriyÄ• padeheva sambandho hoti, tasmÄ• akriyavÄ• cakena parapadena saddhiá¹ƒ samÄ•
kriyÄ• padaá¹ƒ viÃ±Ã±Ä• yati, yathÄ• \Be 230/ `assena yutto ratho assarathoâ€™ iti `rÅ«pe
uppannÄ• saÃ±Ã±Ä• ti attho. cakkhusmiá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, d
dhammaruci, dhammagÄ• ravo, dÄ• ne ajjhÄ• sayo dÄ• najjhÄ• sayo. evaá¹ƒ dÄ• nÄ• dhim
vaá¹-á¹-abhayaá¹ƒ, vaá¹-á¹-adukkhaá¹ƒ, gÄ• me sÅ«karo gÄ• masÅ«karo, vanamahiá¹ƒso,
dhutto itthidhutto, itthisoá¹‡á¸• o.

upapadakitantesu niccasamÄ• so {nÄ«0 682}, vane caratÄ«ti vanacaro, kÄ• mÄ• vacaro, k
kucchissayo, gabbhe setÄ«ti gabbhaseyyo, thale tiá¹-á¹-hatÄ«ti thalaá¹-á¹-ho, jalaá¹-á¹-ho, p
paá¹…ke jÄ• taá¹ƒ paá¹…kajaá¹ƒ. evaá¹ƒ atrajo, khetrajo iccÄ• di. idha na hoti {nÄ«0 681},
mattaÃ±Ã±utÄ• , indriyesu guttadvÄ• ro, Ä• sane nisinno, Ä• sane nisÄ«ditabbaá¹ƒ.

iti sattamÄ«tappuriso.

luttatappurisa

tappurisapadÄ• naá¹ƒ mahÄ• vuttisuttena kvaci vipallÄ• so.

uparigaá¹…gÄ• , heá¹-á¹-hÄ• nadÄ«, antovihÄ• ro, antosamÄ• patti, haá¹ƒsÄ• naá¹ƒ rÄ• jÄ
vÄ• , mÄ• sassa aá¸• á¸• haá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ, kahÄ• paá¹‡assa aá¸• á¸• haá¹ƒ aá¸
aá¸• á¸• hamÄ• saá¹ƒ, rattiyÄ• aá¸• á¸• haá¹ƒ aá¸• á¸• harattaá¹ƒ. evaá¹ƒ pubbarattaá¹ƒ, pa
kÄ• yassa pubbabhÄ• go pubbakÄ• yo, parakÄ• yo, ahassa pubbo pubbaá¹‡ho, majjhaá¹‡h
diá¹-á¹-hapubbo, tathÄ• gataá¹ƒ diá¹-á¹-hapubbo thero, tathÄ• gato diá¹-á¹-hapubbo therena

iti luttatappuriso.

aluttatappurisa

idÄ• ni \Be 231/ aluttatappurisÄ• vuccante.

dÄ«paá¹…karo, pabhaá¹…karo, amatandado, purindado, vessantaro, attantapo, parantapo
jutindharo, vijjandharo, dassanenapahÄ• tabbadhammo, kutojo, tatojo, itojo, bhayato upaá¹-
bhayatupaá¹-á¹-hÄ• naá¹ƒ, kaá¹-attÄ• kammaá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, parassapadaá¹ƒ, att
devÄ• naá¹ƒpiyatisso, gavampatitthero, pubbenivÄ• so, majjhekalyÄ• á¹‡aá¹ƒ, dÅ«rerÅ«paa
dÅ«renidÄ• naá¹ƒ, santikenidÄ• naá¹ƒ, antevÄ• siko, janesuto, kÄ• mesumicchÄ• cÄ• ro ico
351; nÄ«0 686}.

iti aluttatappuriso.

sabbo cÄ• yaá¹ƒ amÄ• ditappuriso abhidheyyavacano parapadaliá¹…go ca.

amÄ• ditappuriso niá¹-á¹-hito.

kammadhÄ• rayasamÄ• sa

atha kammadhÄ• rayasaÃ±Ã±ito paá¹-hamÄ• tappuriso vuccate.

kammamiva dvayaá¹ƒ dhÄ• retÄ«ti __kammadhÄ• rayo_. yathÄ• kammaá¹ƒ kriyaÃ±ca pay
kamme sati tassa dvayassa sambhavato, tathÄ• ayaá¹ƒ samÄ• so ekassa atthassa dve nÄ
samÄ• se sati ekatthajotakassa nÄ• madvayassa sambhavatoti {Katthaci 324; rÅ«0 339; nÄ

api ca kattabbanti kammaá¹ƒ, dhÄ• retabbanti dhÄ• riyaá¹ƒ, kammaÃ±ca taá¹ƒ dhÄ• riyaÃ±
yaá¹ƒkiÃ±ci hitakammaá¹ƒ, kammadhÄ• riyasaddasadisattÄ• \Be 232/ sabbo cÄ• yaá¹ƒ sa
vuccati issa attaá¹ƒ katvÄ• . yathÄ• hi kammadhÄ• riyasaddo ekassa atthassa dve nÄ• mÄ
samÄ• sopÄ«ti. so eva uttarapadatthapadhÄ• natÄ• saá¹…khÄ• tena tappurisalakkhaá¹‡en
ca vuccati. bhinnapavattinimittÄ• naá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ visesanavisesitabbabhÄ• ve
pavatti tulyÄ• dhikaraá¹‡atÄ• nÄ• ma, tena tulyÄ• dhikaraá¹‡alakkhaá¹‡ena yuttattÄ• `tuly
ti ca vuccati. so eva ca visesanapadavasena guá¹‡avisesadÄ«panattÄ• `visesanasamÄ• s
tasmiá¹ƒ visesanasamÄ• se ---

<346> __visesanamekatthena_ {Katthaci 324; rÅ«0 339; nÄ«0 702; caá¹ƒ0 II 2.18; pÄ• 0 II

visesanabhÅ«taá¹ƒ syÄ• dyantapadaá¹ƒ ekatthena visesyabhÅ«tena syÄ• dyantapadena s

ettha ca visesÄ«yati dabbaá¹ƒ visiá¹-á¹-haá¹ƒ karÄ«yati etenÄ• ti visesanaá¹ƒ. eko attho ya
`ekoâ€™ ti samÄ• no, `atthoâ€™ ti abhidheyyattho, nemittakattho, soyeva dvinnaá¹ƒ pavatt
adhiá¹-á¹-hÄ• naá¹-á¹-hena `adhikaraá¹‡aâ€™ nti ca vuccati. pavattinimittÄ• naÃ±ca adhiá¹
padÄ• nampi adhiá¹-á¹-hÄ• natÄ• siddhÄ• hoti. iti ekatthanti tulyÄ• dhikaraá¹‡aá¹ƒ, samÄ•
vuttaá¹ƒ hoti, tena ekatthena. `ekatthaá¹ƒ hotÄ«â€™ ti ekatthÄ«bhÅ«taá¹ƒ hotÄ«ti attho.

so ca samÄ• so navavidho visesanapubbapado, visesanuttarapado, visesanobhayapado, u
sambhÄ• vanÄ• pubbapado, avadhÄ• raá¹‡apubbapado, nanipÄ• tapubbapado, kunipÄ• ta

tattha \Be 233/ __visesanapubbapado_ yathÄ• ? mahÄ• puriso, mahÄ• nadÄ«, mahabbhay
dissate mahÄ• {J II 22.771}, bÄ• rÄ• á¹‡asirajjaá¹ƒ nÄ• ma mahÄ• â€™â€™ ti {Ja I
1.mahÄ• sÄ«lavajÄ• takavaá¹‡á¹‡anÄ• } pÄ• á¸·i dissati. tasmÄ• samÄ• sepi tiliá¹…ge nip
yujjati. mahÄ• ca so puriso cÄ• ti mahÄ• puriso, mahÄ• ca sÄ• nadÄ« cÄ• ti mahÄ• nadÄ
bhayaÃ±cÄ• ti mahabbhayaá¹ƒ, dvittaá¹ƒ saá¹ƒyoge ca rassattaá¹ƒ. mahÄ• saddavevacane
vÄ• kyaá¹ƒ dassetuá¹ƒ yujjati, mahanto puriso mahÄ• puriso, mahantÄ« nadÄ« mahÄ• nad
mahabbhayanti. ca, tasaddehi ca saddhiá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• dassetuá¹ƒ yujjati, ma
cÄ• ti mahÄ• puriso, mahantÄ« ca sÄ• nadÄ« cÄ• ti mahÄ• nadÄ«, mahantaÃ±ca taá¹ƒ bh
mahantasaddo vÄ• mahÄ• hoti, `á¹-a ntantÅ«naâ€™ nti suttena uttarapade pare ntassa sa
mahÄ• vuttinÄ• dÄ«gho ca.

ettha ca dvÄ«hi casaddehi dvinnaá¹ƒ padÄ• naá¹ƒ sakatthanÄ• nÄ• ttaá¹ƒ dÄ«peti. taá¹ƒsa
sakatthÄ• naá¹ƒ adhikaraá¹‡abhÅ«tassa dabbatthassa ekattaá¹ƒ dÄ«peti. imasmiá¹ƒ byÄ• l
rÅ«pavidhÄ• nakiccaá¹ƒ nÄ• ma natthi, taá¹ƒtaá¹ƒsuttavidhÄ• naÃ±ca tadanurÅ«paá¹ƒ dass
tassa tassa siddhapadassa atthabyaÃ±janavinicchaye Ã±Ä• te rÅ«pavidhÄ• nakiccaá¹ƒ sidd
puriso cÄ• ti sappuriso, setahatthÄ«, nÄ«luppalaá¹ƒ, lohitacandanaá¹ƒ.

visadisaliá¹…ga, vacanÄ• pi saddÄ• ekatthÄ• honti, vinayo ca so pariyatti cÄ• ti vinayapa
piá¹-akaÃ±cÄ• ti vinayapiá¹-akaá¹ƒ, avijjÄ• ca sÄ• paccayo cÄ• ti avijjÄ• paccayo, avijjÄ•
nÄ«varaá¹‡aÃ±cÄ• ti avijjÄ• nÄ«varaá¹‡aá¹ƒ. evaá¹ƒ itthiratanaá¹ƒ, sÄ«laÃ±ca taá¹ƒ guá¹‡
sÄ«laÃ±ca taá¹ƒ patiá¹-á¹-hÄ• cÄ• ti sÄ«lapatiá¹-á¹-hÄ• iccÄ• di.

tathÄ• \Be 234/ vÄ«sati ca sÄ• purisÄ• cÄ• ti vÄ«satipurisÄ• , sataÃ±ca taá¹ƒ purisÄ• cÄ
saá¹…khÄ• rÄ• ca te paccayo cÄ• ti saá¹…khÄ• rapaccayo, aá¹…gÄ• ca te janapadaÃ±cÄ
ca te raá¹-á¹-haÃ±cÄ• ti magadharaá¹-á¹-haá¹ƒ. evaá¹ƒ kÄ• siraá¹-á¹-haá¹ƒ iccÄ• di.

idha na hoti {rÅ«0 341; nÄ«0 681}, puá¹‡á¹‡o mantÄ• nÄ«putto, citto gahapati, sakko deva
sahampati iccÄ• di.

kvaci niccasamÄ• so, kaá¹‡hasappo, lohitamÄ• laá¹ƒ iccÄ• di.

__visesanuttarapado_ yathÄ• ? sÄ• riputtatthero, buddhaghosÄ• cariyo, Ä• cariyaguttilo vÄ
purisuttamo, purisavaro, purisaviseso iccÄ• di.

__visesanobhayapado_ yathÄ• ? chinnaÃ±ca taá¹ƒ parÅ«á¸·haÃ±cÄ• ti chinnaparÅ«á¸·haá
uá¹‡haÃ±cÄ• ti sÄ«tuá¹‡haá¹ƒ, khaÃ±jo ca so khujjo cÄ• ti khaÃ±jakhujjo. evaá¹ƒ andhabad
akataÃ±cÄ• ti katÄ• kataá¹ƒ, chiddÄ• vachiddaá¹ƒ, chinnabhinnaá¹ƒ, sittaÃ±ca taá¹ƒ samma
sittasammaá¹-á¹-haá¹ƒ, santassa bhÄ• vo saccaá¹ƒ, akhemaá¹-á¹-hena dukkhaÃ±ca taá¹ƒ a
saccaÃ±cÄ• ti dukkhasaccaá¹ƒ iccÄ• di.

__upamÄ• nuttarapado_ yathÄ• ? sÄ«ho viyÄ• ti sÄ«ho, muni ca so sÄ«ho cÄ• ti munisÄ«h
buddhanÄ• go, buddhÄ• dicco, raá¹ƒsi viyÄ• ti raá¹ƒsi, saddhammo ca so raá¹ƒsi cÄ• ti sad
vinayasÄ• garo, samaá¹‡apadumo, samaá¹‡apuá¹‡á¸• arÄ«ko iccÄ• di.

__sambhÄ• vanÄ• pubbapado_ yathÄ• ? hetu hutvÄ• paccayo hetupaccayo. evaá¹ƒ Ä• ra
devabhÅ«to, dhammo iti saá¹…khÄ• to dhammasaá¹…khÄ• to, dhammasammato, dhamma
eva iti saá¹…khÄ• to saddo evasaddo. evaá¹ƒ casaddo, vÄ• saddo, ariyabhÅ«to saá¹…gho
buddhamuni, paccekamuni iccÄ• di. ettha ca sambhÄ• vanÄ• nÄ• ma sÄ• maÃ±Ã±abhÅ«ta
katvÄ• thomanÄ• sarÅ«pavisesadÄ«panÄ• , na guá¹‡amattadÄ«panÄ• ti adhippÄ• yo. gar
dhammabuddhi. evaá¹ƒ dhammasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , dhÄ• tusaÃ±Ã±Ä• , mÄ• tus
attadiá¹-á¹-hiâ€™â€™ iccÄ• dÄ«nipi ettha Ä• haranti, imÄ• ni pana ``saraá¹‡aá¹ƒ iti gato up
saraá¹‡aá¹…gatoâ€™â€™ ti padaá¹ƒ viya itiluttÄ• ni paá¹-hamÄ• tappurisapadÄ• ni nÄ• ma
702}.

__avadhÄ• raá¹‡apubbapado_ yathÄ• ? guá¹‡o eva dhanaá¹ƒ na maá¹‡isuvaá¹‡á¹‡Ä• dÄ«
saddhÄ• dhanaá¹ƒ, sÄ«ladhanaá¹ƒ, cakkhu eva dvÄ• raá¹ƒ na gÄ• madvÄ• rÄ• dÄ«ti cakkh
cakkhuvatthu, cakkhundriyaá¹ƒ, cakkhÄ• yatanaá¹ƒ, cakkhudhÄ• tu, khandhÄ• eva bhÄ• rÄ
yadi bharitabbaá¹-á¹-hena bhÄ• rÄ• nÄ• ma siyuá¹ƒ, paÃ±cakkhandhÄ• eva bhÄ• rÄ• nÄ•
aá¹ƒsabhÄ• rÄ• dayo. khandhÄ• hi niccabhÄ• rÄ• honti, itare tÄ• vakÄ• likÄ• , khandhamÄ
atisayatthasambhÄ• vanatthaá¹ƒ khandhÄ• eva bhÄ• rÄ• ti avadhÄ• raá¹‡avÄ• kyaá¹ƒ pay
sabbaso bhÄ• rabhÄ• vapaá¹-ikkhipanatthanti. evaá¹ƒ sabbattha, avijjÄ• eva malaá¹ƒ na ka
avijjÄ• malaá¹ƒ, avijjÄ• eva Ä• savo na madhvÄ• savÄ• dikoti avijjÄ• savo. evaá¹ƒ taá¹‡hÄ
paÃ±Ã±Ä• satthaá¹ƒ, paÃ±Ã±Ä• loko, paÃ±Ã±Ä• pajjoto, rÄ• gaggi, dosaggi, mohaggi iccÄ•
viyÄ• ti dhanaá¹ƒ, saddhÄ• eva ariyÄ• naá¹ƒ dhanaá¹ƒ saddhÄ• dhanaá¹ƒ, satthaá¹ƒ viyÄ•
satthaá¹ƒ paÃ±Ã±Ä• satthaâ€™â€™ nti yojenti, evaá¹ƒ sati atisayasambhÄ• vanattho na sij
702}.

<347> __nanipÄ• tapubbapade nau_ {Katthaci 326; rÅ«0 341; nÄ«0 707}.

Ã±Ä• nubandho \Be 236/ paá¹-isedhamhÄ• aÃ±Ã±anakÄ• ra nivattanattho, nauiccetaá¹ƒ s
syÄ• dyantena saha ekatthaá¹ƒ hoti. iminÄ• naÃ±e katthasaÃ±Ã±aá¹ƒ katvÄ• ---

<348> __á¹-a naussa_ {Katthaci 333; rÅ«0 344; nÄ«0 717; caá¹ƒ0 II 2.20; pÄ• 0 II 2.6; ``na

uttarapade pare nauiccetassa á¹-Ä• nubandho a hotÄ«ti nassa attaá¹ƒ.

na brÄ• hmaá¹‡o abrÄ• hmaá¹‡o. ettha siyÄ• --- kiá¹ƒ vijjamÄ• nassa vÄ• yaá¹ƒ nisedho, u
vÄ• ti, kiÃ±cettha --- yadi vijjamÄ• nassa nisedho, evaá¹ƒ sati loke vijjamÄ• nÄ• sabbe brÄ•
abrÄ• hmaá¹‡Ä• nÄ• ma bhaveyyuá¹ƒ. tasmÄ• ``idha jano na brÄ• hmaá¹‡o, tattha jano na
desÄ• diniyamaá¹ƒ vinÄ• loke vijjamÄ• nassa brÄ• hmaá¹‡assa nisedho na yujjati, atha lok
evaÃ±ca sati kiá¹ƒ avijjamÄ• nassa nisedhena nisedhanÄ«yasseva avijjamÄ• nattÄ• ti? vuc
taá¹ƒsadisÄ• diatthesu tabbohÄ• rassevÄ• yaá¹ƒ nisedho. tathÄ• hi brÄ• hmaá¹‡asadise a
brÄ• hmaá¹‡asaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti, saÃ±Ã±Ä• nurÅ«paÃ±ca brÄ• hmaá¹‡avohÄ• ro ta
pavattassa abrÄ• hmaá¹‡e brÄ• hmaá¹‡avohÄ• rassa ayaá¹ƒ paá¹-isedho hoti. yathÄ• taá¹
bÄ• lajanÄ• naá¹ƒ micchÄ• saÃ±Ã±Ä• vasena micchÄ• vohÄ• ro pavattatiyeva ``rÅ«paá¹ƒ a
iccÄ• di, tesaá¹ƒ tassa micchÄ• bhÄ• vakhyÄ• panatthaá¹ƒ paá¹-isedho yojiyati ``rÅ«paá¹ƒ a
anattÄ• â€™â€™ {Vin I 20} iccÄ• di. ettÄ• vatÄ• suddhabrÄ• hmaá¹‡asaddassapi micchÄ•
pavattisambhavo siddho hoti, nakÄ• rassa \Be 237/ ca tadatthajotakamattatÄ• siddhÄ• hot
uttarapadatthapadhÄ• natÄ• saá¹…khÄ• taá¹ƒ tappurisalakkhaá¹‡ampi idha na virujjhati, ta
brÄ• hmaá¹‡asadisoti vuttaá¹ƒ hoti. esa nayo tadaÃ±Ã±a, tabbiruddha, tadabhÄ• vatthÄ• dÄ

tattha tadaÃ±Ã±atthe ---

saá¹…khatÄ• dhammÄ• asaá¹…khatÄ• dhammÄ• {Dhs dukamÄ• tikÄ• 8}. ettha ca na s
saá¹…khatadhammehi aÃ±Ã±e dhammÄ• ti attho.

tabbiruddhe ---

akusalo, kusalapaá¹-ipakkho dhammoti attho.

tadabhÄ• ve ---

na katvÄ• akatvÄ• , karaá¹‡ena sabbaso vinÄ• ti attho.

duvidho paá¹-isedho pasajjapaá¹-isedho, payirudÄ• sapaá¹-isedho cÄ• ti.

tattha attanÄ• yuttapadatthaá¹ƒ pasajja laggetvÄ• paá¹-isedhetÄ«ti __pasajjapaá¹-isedho,
tadabhÄ• vamattajotako nakÄ• ro, kriyÄ• mattanisedhoti vuttaá¹ƒ hoti. akatvÄ• , akÄ• tuá¹ƒ
kÄ• tabbaá¹ƒ iccÄ• di.

pasajjamatte aá¹-á¹-hatvÄ• taá¹ƒsadisÄ• dike paritobhÄ• ge uggayha nisedhetabbaá¹ƒ att
chaá¸• á¸• etÄ«ti __payirudÄ• so, _ taá¹ƒsadisÄ• dijotako, dabbanisedhoti vuttaá¹ƒ hoti. abr
evaá¹ƒ asamaá¹‡o, asakyaputtiyo, amitto, mittadhammavidhuroti attho.

<349> __ana sare_ {Katthaci 334; rÅ«0 345; nÄ«0 718; caá¹ƒ0 V 2.119; pÄ• 0 VI 3.105}.

sare pare nauiccetassa ana hoti.

na \Be 238/ ariyo anariyo, ariyadhammavimukhoti attho. na Ä• vÄ• so anÄ• vÄ• so, na issa
anÄ«ti, `Ä«tÄ«â€™ ti upaddavo, na yutto upÄ• yo anupÄ• yo, na Å«mi anÅ«mi, na yuttÄ• e
okÄ• so anokÄ• so, na atikkamma anatikkamma, anÄ• dÄ• ya, anoloketvÄ• iccÄ• di.

bahulÄ• dhikÄ• rÄ• ayuttatthÄ• nampi samÄ• so hoti {Katthaci 336; rÅ«0 347; nÄ«0 689},
apunageyyÄ• , gÄ• thÄ• , candaá¹ƒ na ullokentÄ«ti acandamullokikÄ• ni, mukhÄ• ni, sÅ«riy
asÅ«riyapassÄ• , rÄ• jakaÃ±Ã±Ä• , saddhaá¹ƒ na bhuÃ±jati sÄ«lenÄ• ti asaddhabhojÄ«. ev
atthaá¹ƒ na kÄ• mentÄ«ti anatthakÄ• mÄ• . evaá¹ƒ ahitakÄ• mÄ• , okÄ• saá¹ƒ na kÄ• resÄ
evaá¹ƒ animittaá¹ƒkatvÄ• , mÅ«lamÅ«laá¹ƒ na gacchatÄ«ti amÅ«lamÅ«laá¹ƒgantvÄ• iccÄ•

``puna gÄ• yitabbÄ• ti punageyyÄ• , na punageyyÄ• apunageyyÄ• . atthaá¹ƒ kÄ• mentÄ«t

anatthakÄ• mÄ• . atha vÄ• na attho anattho, anatthaá¹ƒ kÄ• mentÄ«ti anatthakÄ• mÄ• â€™
pana yuttasamÄ• sÄ• honti. garÅ« pana ``atthaá¹ƒ na kÄ• menti anatthameva kÄ• mentÄ«
kÄ• menti ahitameva kÄ• mentÄ«ti ahitakÄ• mÄ• , phÄ• suá¹ƒ na kÄ• menti aphÄ• sumeva
ti yojesuá¹ƒ, dvÄ• dhippÄ• yapadaá¹ƒ nÄ• metaá¹ƒ.

__kunipÄ• tapubbapade_ niccasamÄ• sattÄ• aÃ±Ã±apadena viggaho, khuddakÄ• nadÄ«
kusombho, khuddakaá¹ƒ vanaá¹ƒ kubbanaá¹ƒ.

<350> __sare kada kussuttaratthe_ {Katthaci 335; rÅ«0 346; nÄ«0 719}.

sarÄ• dike \Be 239/ uttarapade pare uttarapadatthe vattamÄ• nassa kunipÄ• tassa kadi hot

kucchitaá¹ƒ annaá¹ƒ kadannaá¹ƒ, kucchitaá¹ƒ asanaá¹ƒ kadasanaá¹ƒ, kucchito ariyo kadar

sareti kiá¹ƒ? kuputtÄ• , kudÄ• rÄ• , kudÄ• sÄ• .

uttarattheti kiá¹ƒ? kucchito oá¹-á¹-ho yassÄ• ti kuoá¹-á¹-ho.

<351> __kÄ• ppatthe_ {Katthaci 336; rÅ«0 347; nÄ«0 720}.

uttarapade pare uttarapadatthe á¹-hitassa appatthe vattamÄ• nassa kunipÄ• tassa kÄ• hot

appakaá¹ƒ lavaá¹‡aá¹ƒ kÄ• lavaá¹‡aá¹ƒ. evaá¹ƒ kÄ• pupphaá¹ƒ.

__pÄ• dipubbapado_ ca niccasamÄ• sova, pakaá¹-á¹-haá¹ƒ vacanaá¹ƒ pÄ• vacanaá¹ƒ, dÄ
hutvÄ• nÄ«taá¹ƒ paá¹‡Ä«taá¹ƒ, pamukhaá¹ƒ hutvÄ• dhÄ• naá¹ƒ padhÄ• naá¹ƒ. evaá¹ƒ pa
vimati, adhiko devo adhidevo, atireko viseso vÄ• dhammo abhidhammo, sundaro gandho s
duggandho. sobhaá¹‡aá¹ƒ kataá¹ƒ sukataá¹ƒ, kucchitaá¹ƒ kataá¹ƒ dukkaá¹-aá¹ƒ, viparÄ«to
ummaggo, uddhammo, ubbinayoiccÄ• di.

ayampi kammadhÄ• rayasamÄ• so abhidheyyavacano parapadaliá¹…go ca.

kammadhÄ• rayasamÄ• so niá¹-á¹-hito.

digusamÄ• sa

atha \Be 240/ digusaá¹…khÄ• to paá¹-hamÄ• tappuriso vuccate.

dve gÄ• vo digu, saá¹…khyÄ• pubbattena napuá¹ƒsakekattena ca digusaddasadisattÄ• sa
__digÅ«_ti vuccati.

<352> __saá¹…khyÄ• di_ {Katthaci 321; rÅ«0 349; nÄ«0 699}.

samÄ• hÄ• rekatthe saá¹…khyÄ• pubbakaá¹ƒ ekatthaá¹ƒ napuá¹ƒsakaá¹ƒ hoti, samÄ• hÄ•
siddhaá¹ƒ.

dve gÄ• vo digu, `gossÅ«â€™ ti suttena ossa uttaá¹ƒ, tayo lokÄ• tilokaá¹ƒ, tayo lokÄ• Ã±Ã
samÄ• haá¹-Ä• sampiá¹‡á¸• itÄ• ti tilokaá¹ƒ, tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ samÄ• hÄ• roti tiloka
cÄ• ti tilokaá¹ƒ. evaá¹ƒ tibhavaá¹ƒ, tipurisaá¹ƒ, tÄ«á¹‡i malÄ• ni timalaá¹ƒ, tiratanaá¹ƒ, tisso
saÃ±Ã±Ä• yotisaÃ±Ã±aá¹ƒ, `syÄ• dÄ«su rassoâ€™ ti rassattaá¹ƒ. cattÄ• ro pathÄ• catuppa
catusaccaá¹ƒ, catasso disÄ• catuddisaá¹ƒ. evaá¹ƒ paÃ±casikkhÄ• padaá¹ƒ, saá¸·Ä• yatana
aá¹-á¹-hapadaá¹ƒ, navalokuttaraá¹ƒ, dasasikkhÄ• padaá¹ƒ, satayojanaá¹ƒ, sahassayojanaá

imasmiá¹ƒ __samÄ• hÄ• radigu_mhi sabbaá¹ƒ napuá¹ƒsakameva rassantameva ekavacan

__asamÄ• hÄ• radigu_ {rÅ«0 350 nÄ«0 703} yathÄ• ? eko puggalo ekapuggalo, tayo bhav
catuddisÄ• iccÄ• di.

saá¹…khyÄ• á¹-hÄ• ne pana {Katthaci 392; rÅ«0 418; nÄ«0 831} dve satÄ• ni dvisataá¹ƒ. e
catusataá¹ƒ, paÃ±casataá¹ƒ, chasataá¹ƒ, sattasataá¹ƒ, aá¹-á¹-hasataá¹ƒ, navasataá¹ƒ, dasa
dvisahassaá¹ƒ, tisahassaá¹ƒ, catusahassaá¹ƒ, paÃ±casahassaá¹ƒ, dasasahassaá¹ƒ.

dve \Be 241/ satasahassÄ• ni dvisatasahassaá¹ƒ. evaá¹ƒ ``tisatasahassaá¹ƒ, catusatasaha
paÃ±casatasahassaâ€™â€™ nti vÄ• ``dvisatÄ• ni, dve satÄ• ni, tisatÄ• ni, tÄ«á¹‡i satÄ• ni
satÄ• ni, dvisahassÄ• ni, dve sahassÄ• ni, tisahassÄ• ni, tÄ«á¹‡i sahassÄ• ni, dvisatasahas
satasahassÄ• nÄ«â€™â€™ ti vÄ• evaá¹ƒ vacanadvayaÃ±ca vÄ• kyaÃ±ca veditabbaá¹ƒ. e

ettha siyÄ• --- digu nÄ• ma saá¹…khyÄ• pubbameva siyÄ• , imesu ca sabbaá¹ƒ saá¹…khy
pubbaá¹ƒ saá¹…khyÄ• padameva siyÄ• , parapadaá¹ƒ pana saá¹…khyÄ• padampi aÃ±Ã±a

digusamÄ• so niá¹-á¹-hito.

bahubbÄ«hisamÄ• sa

atha bahubbÄ«hisamÄ• so vuccate.

bahavo vÄ«hayo yasmiá¹ƒ dese soyaá¹ƒ bahubbÄ«hi, tÄ• diso gÄ• mo vÄ• deso vÄ• jana
bahubbÄ«hisaddasadisattÄ• sabbo cÄ• yaá¹ƒ samÄ• so __bahubbÄ«hÄ«_ti vuccati. yathÄ
samÄ• sapadatthe atikkamma gÄ• ma, desa, janapadaiccÄ• dÄ«naá¹ƒ aÃ±Ã±esaá¹ƒ padÄ•
tathÄ• ayaá¹ƒ samÄ• sopi. aÃ±Ã±apadatthapadhÄ• no hi bahubbÄ«hisamÄ• so.

so saá¹…khepena duvidho tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o, atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o

tattha `guá¹‡oâ€™ ti appadhÄ• nabhÅ«to samÄ• sapadÄ• naá¹ƒ attho, so aÃ±Ã±apadattha
aÃ±Ã±apadatthassa guá¹‡oti \Be 242/ atthena tagguá¹‡oti vuccati, viÃ±Ã±Ä• tabboti viÃ±Ã±
tagguá¹‡aá¹ƒ amuÃ±citvÄ• tagguá¹‡ena saheva viÃ±Ã±Ä• á¹‡o aÃ±Ã±apadattho yasminti
na tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o, yattha samÄ• sapadatth
sahavidheyyabhÄ• vena vÄ• aÃ±Ã±apadatthe antogadho hoti, so __tagguá¹‡asaá¹ƒviÃ±Ã±
puriso, buddhappamukhassa bhikkhusaá¹…ghassa bhattaá¹ƒ deti, saputtadÄ• ro Ä• gato, p

ettha ca `buddhappamukhassa bhikkhusaá¹…ghassa bhattaá¹ƒ detÄ«â€™ ti bhikkhusaá¹…
pamukhabhÅ«tassa buddhassa ca bhattaá¹ƒ detÄ«ti attho. `saputtadÄ• ro Ä• gatoâ€™ ti pu
puriso ca Ä• gatoti attho. `pÄ• dayo upasaggÄ• nÄ• mÄ• â€™ ti pa-kÄ• ro ca upasaggo nÄ
nÄ• mÄ• ti attho. evaá¹ƒ yojanÄ• rahatÄ• aÃ±Ã±apadatthena saha samÄ• sapadatthassa v

__atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o_ yathÄ• ? dinnasuá¹…ko rÄ• jÄ• dÄ• naá¹ƒ deti, pabba
iccÄ• di. imesu pana samÄ• sapadattho avidheyyo, aÃ±Ã±apadattho eva vidheyyo.

paá¹-hamÄ• bahubbÄ«hi

paá¹-hamÄ• bahubbÄ«hi, dutiyÄ• bahubbÄ«hi, tatiyÄ• bahubbÄ«hi, catutthÄ«bahubbÄ«hi,
chaá¹-á¹-hÄ«bahubbÄ«hi, sattamÄ«bahubbÄ«hi cÄ• ti sattavidho.

tattha __paá¹-hamÄ• bahubbÄ«hi_ sahapubbapada, upamÄ• napubbapada, saá¹…khyobh
byatihÄ• ralakkhaá¹‡avasena paÃ±cavidho.

tattha ---

<353> __vÄ• nekamaÃ±Ã±atthe_ {Katthaci 328; rÅ«0 352; nÄ«0 708}.

anekaá¹ƒ \Be 243/ syÄ• dyantapadaá¹ƒ aÃ±Ã±apadassa atthe vikappena ekatthaá¹ƒ hoti.

saha vitakkenÄ• ti savitakko, vitakkena saha yo vattatÄ«ti vÄ• savitakko, samÄ• dhi.

ettha ca `saha vitakkenÄ• â€™ ti ettha paá¹-hamÄ• vibhattiyÄ• atthabhÅ«to aÃ±Ã±apadat
sijjhati. na hi kriyÄ• kÄ• rakarahitaá¹ƒ vÄ• kyaá¹ƒ nÄ• ma sambhavati, iminÄ• suttena saha
samÄ• dhisaá¹…khÄ• tena aÃ±Ã±apadatthena ekatthÄ«bhÄ• vo hoti, ekatthÄ«bhÄ• ve ca h
aÃ±Ã±apadÄ• naá¹ƒ vibhattÄ«naÃ±ca sabbe atthÄ• ekatthabhÅ«tena samÄ• sena vuttÄ•
vibhattiyo ca vuttatthÄ• nÄ• ma, vuttatthÄ• naÃ±ca attharahitattÄ• payogakiccaá¹ƒ natthi, t
`ekatthatÄ• yaâ€™ nti suttena vibhattÄ«naá¹ƒ lopo, evaá¹ƒ sabbasamÄ• sesu vÄ• kyedissa
ima, iti, eva, iva, viya, ca, vÄ• iccÄ• dÄ«naá¹ƒ aÃ±Ã±apadÄ• naá¹ƒ mahÄ• vuttisuttena lopo
sati sarantÄ• naá¹ƒ byaÃ±janantÄ• naÃ±ca samÄ• sapadÄ• naá¹ƒ sayameva pakatibhÄ• vo
soÃ±Ã±attheâ€™ ti suttena sahasaddassa sattaá¹ƒ, tato syÄ• dyuppatti, savitakko samÄ• d
samÄ• dhayo, savitakkÄ• paÃ±Ã±Ä• , savitakkÄ• paÃ±Ã±Ä• yo, savitakkaá¹ƒ jhÄ• naá¹ƒ,
iccÄ• dinÄ• sabbaliá¹…ga, vibhatti, vacanehi yojetvÄ• payogasiddhi veditabbÄ• .

__upamÄ• napubbapado_ yathÄ• ? kÄ• yabyÄ• mÄ• naá¹ƒ samapamÄ• á¹‡attÄ• nigrodho
nigrodhaparimaá¹‡á¸• alo, nigrodho iva vÄ• parimaá¹‡á¸• alo yo hotÄ«ti so nigrodhaparima
saá¹…kho iva paá¹‡á¸• aro saá¹…khapaá¹‡á¸• aro, kÄ• ko \Be 244/ iva sÅ«ro kÄ• kasÅ«ro,
paÃ±Ã±Ä• cakkhupaá¹-ilÄ• bhakaraá¹‡ena tesaá¹ƒ cakkhu viya bhÅ«toti cakkhubhÅ«to,
lokuttaradhammapaá¹-ilÄ• bhakaraá¹‡ena tesaá¹ƒ dhammo viya bhÅ«toti dhammabhÅ«to, m
viya bhÅ«toti brahmabhÅ«to, andho viya bhÅ«to ayanti andhabhÅ«to iccÄ• di.

__saá¹…khyobhayapado_ yathÄ• ? dve vÄ• tayo vÄ• pattÄ• dvittippattÄ• , idha vÄ• sado
aniyamabhÅ«to tesaá¹ƒ attho aÃ±Ã±apadattho nÄ• ma. dvÄ«haá¹ƒ vÄ• tÄ«haá¹ƒ vÄ• dvÄ
vÄ• vÄ• cÄ• chappaÃ±cavÄ• cÄ• . evaá¹ƒ sattaá¹-á¹-hamÄ• sÄ• , ekayojanadviyojanÄ• ni

__disantarÄ• á¸·attho_ yathÄ• ? dakkhiá¹‡assÄ• ca pubbassÄ• ca yadantarÄ• á¸·aá¹ƒ hot
evaá¹ƒ pubbuttarÄ• , pacchimuttarÄ• , aparadakkhiá¹‡Ä• , mahÄ• vuttinÄ• pubbapade rass
pubbÄ• cÄ• ti dakkhiá¹‡apubbÄ• iccÄ• dinÄ• kammadhÄ• rayopi yujjati.

__byatihÄ• ralakkhaá¹‡e_ {Katthaci 328; rÅ«0 352; nÄ«0 708} ---

<354> __tattha gahetvÄ• tena paharitvÄ• yuddhe sarÅ«paá¹ƒ_.

sattamyantaá¹ƒ tatiyantaÃ±ca samÄ• narÅ«paá¹ƒ syÄ• dyantapadaá¹ƒ tattha gahetvÄ• ten
aÃ±Ã±apadatthe ekatthaá¹ƒ hoti vÄ• .

<355> __á¹…i vÄ«tihÄ• re_ {Katthaci 404; rÅ«0 370}.

aÃ±Ã±apadatthavisaye kriyÄ• byatihÄ• re gamyamÄ• ne padante á¹…Ä• nubandho ipacca

<356> __á¹…i smiá¹ƒca_ {Katthaci 403; rÅ«0 354}.

vipaccayante \Be 245/ uttarapade pare pubbapadantassa Ä• ttaá¹ƒ hoti.

kesesu ca kesesu ca gahetvÄ• idaá¹ƒ yuddhaá¹ƒ pavattatÄ«ti kesÄ• kesi, daá¹‡á¸• ehi ca
paharitvÄ• idaá¹ƒ yuddhaá¹ƒ pavattatÄ«ti daá¹‡á¸• Ä• daá¹‡á¸• i. evaá¹ƒ muá¹-á¹-hÄ• muá

iti paá¹-hamÄ• bahubbÄ«hi.

dutiyÄ• bahubbÄ«hi

Ä• gatÄ• samaá¹‡Ä• imaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ soyaá¹ƒ Ä• gatasamaá¹‡o, saá¹…ghÄ
attho duvidho vÄ• ccattho, abhidheyyattho cÄ• ti.

tattha saá¹…ghÄ• rÄ• massa samaá¹‡ehi pattabbabhÄ• vasaá¹…khÄ• tÄ• kammasatti vÄ
saá¹…ghÄ• rÄ• mo abhidheyyattho nÄ• ma.

tattha Ä• gatasamaá¹‡asaddo vÄ• ccatthameva ujuá¹ƒ vadati, na abhidheyyatthaá¹ƒ, Ä• ga
samaá¹‡ehi pattabbabhÄ• vamattaá¹ƒ jÄ• nÄ• ti, saá¹…ghÄ• rÄ• madabbaá¹ƒ na jÄ• nÄ• tÄ
tassaá¹ƒ abhidheyyattho aÃ±Ã±ena saá¹…ghÄ• rÄ• masaddena Ä• cikkhiyati, vÄ• ccatthas
puna vattabbÄ• bhÄ• vato dutiyÄ• vibhattiyÄ• Ä• cikkhanakiccaá¹ƒ natthi, tasmÄ• saá¹…g
dutiyÄ• vibhattisambhavo natthi, liá¹…gatthamattavisayÄ• paá¹-hamÄ• vibhatti eva pavatta
padantarasambandhe sati ``saá¹…ghÄ• rÄ• maá¹ƒ passati Ä• gatasamaá¹‡aá¹ƒ, saá¹…ghÄ
Ä• gatasamaá¹‡ena, saá¹…ghÄ• rÄ• massa pÅ«jeti Ä• gatasamaá¹‡assÄ• â€™â€™ tiÄ• d
pavattanti. esa nayo sabbesu vÄ• cakapadesu netabboti.

Ä• gatasamaá¹‡Ä• sÄ• vatthi, Ä• gatasamaá¹‡aá¹ƒ jetavanaá¹ƒ, Ä• gacchanti samaá¹‡Ä•
vihÄ• ro. Ä• rÅ«á¸·hÄ• vÄ• narÄ• imaá¹ƒ rukkhanti Ä• rÅ«á¸·havÄ• naro, rukkho. sampattÄ
sampattagÄ• miko. evaá¹ƒ paviá¹-á¹-hagÄ• miko iccÄ• di.

iti dutiyÄ• bahubbÄ«hi.

tatiyÄ• bahubbÄ«hi

jitÄ• ni indriyÄ• ni yenÄ• ti jitindriyo, samaá¹‡o. diá¹-á¹-ho catusaccadhammo yenÄ• ti diá¹-
pattadhammo, viditadhammo, pariyogÄ• á¸·hadhammo, katÄ• ni catumaggakiccÄ• ni yenÄ•
katÄ• ni kiccÄ• ni yehi te katakiccÄ• , arahanto. dhammena adhigatÄ• bhogÄ• yenÄ• ti dha

evaá¹ƒ adhammÄ• dhigatabhogo. evaá¹ƒ kattari. karaá¹‡e pana chinno rukkho yenÄ• ti chin
iccÄ• di.

iti tatiyÄ• bahubbÄ«hi.

catutthÄ«bahubbÄ«hi

dinno suá¹…ko yassa raÃ±Ã±o soyaá¹ƒ dinnasuá¹…ko, upanÄ«taá¹ƒ bhojanaá¹ƒ yassÄ• ti
tulo etassÄ• ti atulo, `á¹-a naÃ±ssÄ• â€™ ti na-kÄ• rassa á¹-attaá¹ƒ, natthi paá¹-ipuggalo ya
appaá¹-ipuggalo, natthi sÄ«laá¹ƒ assÄ• ti dussÄ«lo, natthi paá¹-isandhipaÃ±Ã±Ä• assÄ• ti
`ghapassantassÄ• ppadhÄ• nassÄ• â€™ ti suttena ghasaÃ±Ã±assa Ä• ssa \Be 247/ rassat
nissÄ«lo, nippaÃ±Ã±o, apaÃ±Ã±o, virÅ«paá¹ƒ mukhaá¹ƒ assÄ• ti dummukho. evaá¹ƒ dumm
attano uttaro adhiko yassÄ• ti anuttaro, `ana sareâ€™ ti suttena nassa ana.

idha bÄ• hiratthabahubbÄ«hi nÄ• ma vuccati, sattÄ• haá¹ƒ parinibbutassa assÄ• ti sattÄ• h
parinibbutassa assÄ• ti aciraparinibbuto, mÄ• so jÄ• tassa assÄ• ti mÄ• sajÄ• to, dvemÄ• s
abhisittassa assa raÃ±Ã±oti ekamÄ• sÄ• bhisitto, ekÄ• haá¹ƒ matassa assÄ• ti ekÄ• hamat
tÄ«hamataá¹ƒ, ekÄ• haá¹ƒ paá¹-icchannÄ• ya assÄ• ti ekÄ• happaá¹-icchannÄ• . evaá¹ƒ dv
yojanaá¹ƒ gatassa assÄ• ti yojanagato, dviyojanagato iccÄ• di.

iti catutthÄ«bahubbÄ«hi.

paÃ±camÄ«bahubbÄ«hi

niggatÄ• janÄ• asmÄ• gÄ• mÄ• ti niggatajano, apagataá¹ƒ kÄ• á¸·akaá¹ƒ itoti apagatakÄ
apagatakÄ• á¸·akaá¹ƒ, vatthaá¹ƒ. apetaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ yamhÄ• ti apetaviÃ±Ã±Ä• á¹‡
iccÄ• di.

iti paÃ±camÄ«bahubbÄ«hi.

chaá¹-á¹-hÄ«bahubbÄ«hi

chinno hattho yassa soti chinnahattho, hatthacchinno, jÄ• to chando yassÄ• ti jÄ• tachando
saÃ±jÄ• taá¹ƒ pÄ«tisomanassaá¹ƒ yassÄ• ti saÃ±jÄ• tapÄ«tisomanasso, pÄ«tisomanassas
yassÄ• ti visuddhasÄ«lo \Be 248/, sÄ«lavisuddho, mahanto kÄ• yo yassÄ• ti mahÄ• kÄ• yo.

idha upamÄ• napubbapado nÄ• ma vuccati, suvaá¹‡á¹‡assa viya vaá¹‡á¹‡o yassÄ• ti suva
viya saro yassÄ• ti brahmassaro, nÄ• gassa viya gati assÄ• ti nÄ• gagati. evaá¹ƒ sÄ«hagati

sÄ«havikkamo, sÄ«hassa viya hanu assÄ• ti sÄ«hahanu, eá¹‡issa viya jaá¹…ghÄ• yassÄ• viya assa khandhoti usabhakkhandho iccÄ• di.

rÅ«paá¹ƒ vuccati sabhÄ• vo, yÄ• disaá¹ƒ rÅ«paá¹ƒ assÄ• ti yathÄ• rÅ«paá¹ƒ. evaá¹ƒ tathÄ assÄ• ti evarÅ«paá¹ƒ, bindulopo. evaá¹ƒ Ä• di assÄ• ti evamÄ• di. tathÄ• iccÄ• di, iccevam yassÄ• ti itthannÄ• mo, evaá¹ƒnÄ• mo, kÄ«disaá¹ƒ nÄ• maá¹ƒ yassÄ• ti kinnÄ• mo, `konÄ• kiá¹ƒsaddassa kottaá¹ƒ.

ko samudayo yassa dhammassÄ• ti kiá¹ƒsamudayo, kÄ• jÄ• ti yassÄ• ti kiá¹ƒjÄ• tiko, kiá¹ƒ kiá¹ƒnidÄ• no, kati vassÄ• ni yassÄ• ti kativasso, ko attho assÄ• ti kimatthaá¹ƒ, vacanaá¹ƒ. mahÄ• vuttinÄ• kiá¹ƒsaddassa kottaá¹ƒ, yÄ• diso attho assÄ• ti yadattho, tÄ• diso attho ass attho yassa vinayassÄ• ti etadattho, vinayo. etadatthÄ• , vinayakathÄ• . etadatthaá¹ƒ, sotÄ•

iti chaá¹-á¹-hÄ«bahubbÄ«hi.

sattamÄ«bahubbÄ«hi

sampannÄ• ni sassÄ• ni yasmiá¹ƒ janapade soyaá¹ƒ sampannasasso, sulabhÄ• bhikkhÄ• subhikkho \Be 249/, dullabhÄ• bhikkhÄ• yasminti dubbhikkho, bahavo gÄ• mÄ• asmiá¹ƒ ja bahujano, gÄ• mo. natthi gÄ• makhettaá¹ƒ yasmiá¹ƒ araÃ±Ã±e tayidaá¹ƒ agÄ• makaá¹ƒ, sa manussÄ• yasmiá¹ƒ gÄ• me samanusso, na vijjanti manussÄ• yasmiá¹ƒ gÄ• me amanuss

iti sattamÄ«bahubbÄ«hi.

bhinnÄ• dhikaraá¹‡abahubbÄ«hi

bhinnÄ• dhikaraá¹‡abahubbÄ«hi nÄ• ma vuccati, ekarattiá¹ƒ vÄ• so assÄ• ti ekarattivÄ• so saddhiá¹ƒ vÄ• so assÄ• ti samÄ• navÄ• so, ubhato kammato uppannaá¹ƒ byaÃ±janadvayaa aluttasamÄ• so. evaá¹ƒ kaá¹‡á¹-hasmiá¹ƒ kÄ• á¸·o assÄ• ti kaá¹‡á¹-hekÄ• á¸·o, urasmiá¹ƒ l yassa hatthe patto atthÄ«ti pattahattho. evaá¹ƒ asihattho, daá¹‡á¸• ahattho, chattaá¹ƒ pÄ• á chattapÄ• á¹‡i. evaá¹ƒ satthapÄ• á¹‡i, daá¹‡á¸• apÄ• á¹‡i, vajirapÄ• á¹‡i, dÄ• ne ajjhÄ• say dÄ• nÄ• dhimuttiko, buddhesu bhatti assÄ• ti buddhabhattiko, buddhe gÄ• ravo assÄ• ti buc iccÄ• di.

tipadabahubbÄ«hi

tipadabahubbÄ«hi nÄ• ma vuccati, parakkamena adhigatÄ• sampadÄ• yehi te parakkamÄ adhigatÄ• bhogÄ• yehi te dhammÄ• dhigatabhogÄ• , oá¹‡Ä«to pattamhÄ• pÄ• á¹‡i yena s

sÄ«hassa pubbaddhaá¹ƒ viya kÄ• yo assÄ• ti sÄ«hapubbaddhakÄ• yo, mattÄ• bahavo mÄ
mattabahumÄ• taá¹…gaá¹ƒ iccÄ• di.

bahubbÄ«hisamÄ• so niá¹-á¹-hito.

dvandasamÄ• sa

atha \Be 250/ dvandasamÄ• so dÄ«piyate.

dve ca dve ca padÄ• ni dvandÄ• , dve ca dve ca atthÄ• vÄ• dvandÄ• , mahÄ• vuttinÄ• dv
dvandÄ• deso. dvandasaddasadisattÄ• sabbo cÄ• yaá¹ƒ samÄ• so __dvando_ti vuccati.

atha vÄ• dve avayavÄ• andiyanti bandhiyanti etthÄ• ti dvando, yugaá¸·assetaá¹ƒ nÄ• maá
munindassa, vandÄ• mi sirasÄ• mahaâ€™â€™ nti ettha viya, idha pana padayugaá¸·aá¹ƒ a
ubhayapadatthapadhÄ• no hi dvando.

ettha siyÄ• --- yadi ubhayapadatthappadhÄ• no dvando, evaÃ±ca sati dvande kathaá¹ƒ ek
siyÄ• ti? vuccate --- abhinnavidheyyatthattÄ• . vacanapathaÃ±hi patvÄ• kattubhÄ• vakamm
eva padÄ• naá¹ƒ accantappadhÄ• nattho hoti vacanavÄ• kyasampattiyÄ• padhÄ• naá¹…ga
dvandepi abhinno eva hoti. tathÄ• hi ``sÄ• riputtamoggallÄ• nÄ• gacchanti, sÄ• riputtamog
iccÄ• dÄ«su dve atthÄ• ekavibhattiyÄ• visayÄ• hutvÄ• ekakattu, ekakammÄ• dibhÄ• ven
dvandepi dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ bahunnaá¹ƒ vÄ• padÄ• naá¹ƒ ekatthÄ«bhÄ• valakkhaá¹‡a

<357> __catthe_ {Katthaci 329; rÅ«0 357; nÄ«0 709}.

anekaá¹ƒ syÄ• dyantapadaá¹ƒ casaddassa atthe ekatthaá¹ƒ hoti vÄ• .

ettha ca samuccayo, anvÄ• cayo, itarÄ«tarayogo, samÄ• hÄ• roti cattÄ• ro casaddatthÄ• h

tattha __samuccayo_ yathÄ• ? cÄ«varaÃ±ca piá¹‡á¸• apÄ• taÃ±ca senÄ• sanaÃ±ca detÄ«
dÄ• naÃ±ca deti, sÄ«laÃ±ca rakkhatÄ«ti. ime \Be 251/ dve casaddatthÄ• vÄ• kyadvande ev
samÄ• sadvande padÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ nirapekkhattÄ• ti vadanti. taá¹ƒ anvÄ•
nÄ• nÄ• kriyÄ• pekkhattÄ• , samuccaye pana ``cÄ«varaÃ±ca piá¹‡á¸• apÄ• taÃ±ca senÄ• s
``cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanÄ• ni detÄ«â€™â€™ ti vÄ• evaá¹ƒ dvidhÄ• pi yojetuá¹
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti
anvÄ• cayopi vÄ• samÄ• sadvande no na labbhati
``mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• â€™â€™ ti {
pana yujjeyya --- casaddattho ekakriya, nÄ• nÄ• kriyÄ• pekkhanabhedena duvidho hoti sam

tesu ca ekeko avayavappadhÄ• na, samudÄ• yappadhÄ• nabhedena duvidho hoti itarÄ«tar
tattha itarÄ«tarayoge avayavappadhÄ• nattÄ• sabbavibhattÄ«su bahuvacanameva yujjati.

dvande paá¹‡Ä«tataraá¹ƒ pubbe nipatati. sÄ• riputto ca moggallÄ• no ca sÄ• riputtamogga
sÄ• riputtamoggallÄ• ne, sÄ• riputtamoggallÄ• nehi iccÄ• di. evaá¹ƒ samaá¹‡abrÄ• hmaá¹‡
khattiyabrÄ• hmaá¹‡Ä• , devamanussÄ• , candimasÅ«riyÄ• .

appakkhara, bahvakkharesu appakkharaá¹ƒ kvaci pubbaá¹ƒ hoti, gÄ• manigamÄ• , gÄ• ma

kvaci ivaá¹‡á¹‡uâ€™ vaá¹‡á¹‡antÄ• pubbe honti, aggi ca dhÅ«mo ca aggidhÅ«mÄ• , ratti

avaá¹‡á¹‡antesu sarÄ• dipadaá¹ƒ pubbaá¹ƒ hoti, attho ca dhammo ca atthadhammÄ• , dha

ayaÃ±ca \Be 252/ niyamo dvipadadvandesu yebhuyyena labbhati, bahupadadvandesu na l

__samÄ• hÄ• radvande_ ---

<358> __samÄ• hÄ• re napuá¹ƒsakaá¹ƒ_ {Katthaci 322; rÅ«0 359; nÄ«0 700}.

catthe samÄ• hÄ• re ekatthapadaá¹ƒ napuá¹ƒsakaá¹ƒ hoti, ekavacanantattaá¹ƒ pana samÄ
ayaÃ±ca samÄ• hÄ• ro pÄ• á¹‡yaá¹…gÄ• dÄ«naá¹ƒ dvandesu niccaá¹ƒ labbhati, rukkhatiá¹
labbhati.

tattha niccaladdhesu tÄ• va pÄ• á¹‡yaá¹…gadvande ---

cakkhu ca sotaÃ±ca cakkhusotaá¹ƒ, mukhaÃ±ca nÄ• sikÄ• ca mukhanÄ• sikaá¹ƒ, `syÄ• dA
hanu ca gÄ«vÄ• ca hanugÄ«vaá¹ƒ. evaá¹ƒ kaá¹‡á¹‡anÄ• saá¹ƒ, chavi ca maá¹ƒsaÃ±ca loh
chavimaá¹ƒsalohitaá¹ƒ, nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paá¹ƒ, jarÄ• ca maraá¹‡aÃ±ca
bahulÄ• dhikÄ• rÄ• kvaci vikapparÅ«pampi dissati, hatthÄ• ca pÄ• dÄ• ca hatthapÄ• daá¹

tÅ«riyaá¹…gadvande ---

naccaÃ±ca gÄ«taÃ±ca vÄ• ditaÃ±ca naccagÄ«tavÄ• ditaá¹ƒ. evaá¹ƒ sammatÄ• á¸·aá¹ƒ, `s
kaá¹ƒsatÄ• á¸·aá¹ƒ, `tÄ• á¸·aâ€™ nti hatthatÄ• á¸·aá¹ƒ, saá¹…kho ca paá¹‡avo ca á¸• iá¹‡á
saá¹…khapaá¹‡avaá¸• iá¹‡á¸• imaá¹ƒ iccÄ• di.

yoggaá¹…gadvande ---

phÄ• lo ca pÄ• canaÃ±ca phÄ• lapÄ• canaá¹ƒ, yugaÃ±ca naá¹…galaÃ±ca yuganaá¹…gala

senaá¹…gadvande ---

hatthino \Be 253/ ca assÄ• ca hatthiassaá¹ƒ. evaá¹ƒ rathapattikaá¹ƒ, asi ca cammaÃ±ca as
nti saraparittÄ• á¹‡aphalakaá¹ƒ, dhanu ca kalÄ• po ca dhanukalÄ• paá¹ƒ iccÄ• di.

khuddakapÄ• á¹‡advande ---

á¸• aá¹ƒsÄ• ca makasÄ• ca á¸• aá¹ƒsamakasaá¹ƒ. evaá¹ƒ kunthakipillikaá¹ƒ {Sn 607}, kÄ
iccÄ• di.

niccaveridvande ---

ahi ca nakulo ca ahinakulaá¹ƒ, biá¸·Ä• ro ca mÅ«sikÄ• ca biá¸·Ä• ramÅ«sikaá¹ƒ, rassattaá
sappamaá¹‡á¸• Å«kaá¹ƒ, nÄ• gasupaá¹‡á¹‡aá¹ƒ iccÄ• di.

sabhÄ• gadvande ---

sÄ«laÃ±ca paÃ±Ã±Ä• á¹‡aÃ±ca sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ, samatho ca vipassanÄ• ca sam
caraá¹‡aÃ±ca vijjÄ• caraá¹‡aá¹ƒ. evaá¹ƒ satisampajaÃ±Ã±aá¹ƒ, hiriottappaá¹ƒ, uddhaccaku
thinamiddhaá¹ƒ iccÄ• di.

vividhaviruddhadvande ---

kusalÄ• kusalaá¹ƒ, sÄ• vajjÄ• navajjaá¹ƒ, kaá¹‡hasukkaá¹ƒ, hÄ«napaá¹‡Ä«taá¹ƒ, chekabÄ

ekasaá¹…gÄ«tidvande ---

dÄ«gho ca majjhimo ca dÄ«ghamajjhimaá¹ƒ, aá¹…guttarasaá¹ƒyuttakaá¹ƒ, khandhakavibha

saá¹…khyÄ• parimÄ• á¹‡advande ---

ekakadukaá¹ƒ, dukatikaá¹ƒ, tikacatukkaá¹ƒ, catukkapaÃ±cakaá¹ƒ iccÄ• di.

pacanacaá¹‡á¸• Ä• ladvande ---

orabbhikÄ• \Be 254/ ca sÅ«karikÄ• ca orabbhikasÅ«karikaá¹ƒ. evaá¹ƒ sÄ• kuá¹‡ikamÄ• g
sapÄ• kacaá¹‡á¸• Ä• laá¹ƒ, venarathakÄ• raá¹ƒ, pukkusachavaá¸• Ä• hakaá¹ƒ iccÄ• di.

liá¹…gavisabhÄ• gadvande ---

itthipumaá¹ƒ, dÄ• sidÄ• saá¹ƒ iccÄ• di.

disÄ• dvande ---

pubbÄ• ca aparÄ• ca pubbÄ• paraá¹ƒ. evaá¹ƒ dakkhiá¹‡uttaraá¹ƒ, pubbadakkhiá¹‡aá¹ƒ, p
aparadakkhiá¹‡aá¹ƒ, aparuttaraá¹ƒ.

nadÄ«dvande ---

gaá¹…gÄ• yamunaá¹ƒ, mahisarabhu, sabbattha napuá¹ƒsakattÄ• ante dÄ«ghÄ• naá¹ƒ ras
ekavacanantaÃ±ca.

iti niccasamÄ• hÄ• rarÄ• si.

vikappaladdhesu {Katthaci 323; rÅ«0 360; nÄ«0 701} tiá¹‡avisesadvande ---

usÄ«rÄ• ni ca bÄ«raá¹‡Ä• ni ca usÄ«rabÄ«raá¹‡aá¹ƒ, usÄ«rabÄ«raá¹‡Ä• . evaá¹ƒ muÃ±ja
kÄ• sakusaá¹ƒ, kÄ• sakusÄ• .

rukkhavisesadvande ---

khadiro ca palÄ• so ca khadirapalÄ• saá¹ƒ, khadirapalÄ• sÄ• , dhavo ca assakaá¹‡á¹‡o ca
dhavassakaá¹‡á¹‡Ä• , pilakkhanigrodhaá¹ƒ, pilakkhanigrodhÄ• , assatthakapÄ«tanaá¹ƒ {ka
assatthakapÄ«tanÄ• , sÄ• kasÄ• laá¹ƒ, sÄ• kasÄ• lÄ• .

pasuvisesadvande ---

gajÄ• \Be 255/ ca gavajÄ• ca gajagavajaá¹ƒ, gajagavajÄ• , gomahisaá¹ƒ, gomahisÄ• , eá¹
eá¹‡eyyavarÄ• hÄ• , ajeá¸·akaá¹ƒ, ajeá¸·akÄ• , kukkuá¹-asÅ«karaá¹ƒ, kukkuá¹-asÅ«karÄ• ,
hatthigavassavaá¸·avÄ• .

sakuá¹‡avisesadvande ---

haá¹ƒsabilavaá¹ƒ, haá¹ƒsabilavÄ• , kÄ• raá¹‡á¸• avacakkavÄ• kaá¹ƒ, kÄ• raá¹‡á¸• avacakk
bakabalÄ• kÄ• .

dhanadvande ---

hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ, hiraÃ±Ã±asuvaá¹‡á¹‡Ä• , maá¹‡i ca saá¹…kho ca muttÄ• ca v
maá¹‡isaá¹…khamuttaveá¸·uriyaá¹ƒ, maá¹‡isaá¹…khamuttaveá¸·uriyÄ• , jÄ• tarÅ«parajataá

dhaÃ±Ã±advande ---

sÄ• liyavaá¹ƒ, sÄ• liyavÄ• , tilamuggamÄ• saá¹ƒ, tilamuggamÄ• sÄ• , nipphÄ• vakulatthaá¹

byaÃ±janÄ• naá¹ƒ dvande ---

macchamaá¹ƒsaá¹ƒ, macchamaá¹ƒsÄ• , sÄ• kasÅ«paá¹ƒ, sÄ• kasÅ«pÄ• , gabyamÄ• hisaá
eá¹‡eyyavÄ• rÄ• haá¹ƒ, eá¹‡eyyavÄ• rÄ• hÄ• , migamÄ• yÅ«raá¹ƒ, migamÄ• yÅ«rÄ• .

janapadadvande ---

kÄ• sikosalaá¹ƒ, kÄ• sikosalÄ• , vajjimallaá¹ƒ, vajjimallÄ• , cetavaá¹ƒsaá¹ƒ, cetavaá¹ƒsÄ• ,
sÅ«rasenaÃ±ca majjhasÅ«rasenaá¹ƒ, majjhasÅ«rasenÄ• , kurupaÃ±cÄ• laá¹ƒ, kurupaÃ±cÄ

iti vikappasamÄ• hÄ• rarÄ• si.

dvandasamÄ• so niá¹-á¹-hito.

visesavidhÄ• na

idÄ• ni \Be 256/ pubbe vuttÄ• ni avuttÄ• ni ca chasu samÄ• sesu visesavidhÄ• nÄ• ni vucc

__napuá¹ƒsakekattaá¹ƒ, samÄ• santarasso, pumbhÄ• vÄ• tideso, samÄ• sante ka, samÄ•
saá¹…khyÄ• _.

napuá¹ƒsakekattarÄ• si

tattha sabbo abyayÄ«bhÄ• vo napuá¹ƒsakaliá¹…go eva, samÄ• hÄ• rabhÅ«tÄ• digu, dvan
ekattasaá¹…khyÄ• ca.

<359> __kvacekattaÃ±ca chaá¹-á¹-hiyÄ• _ {Katthaci 327; rÅ«0 351; nÄ«0 704; caá¹ƒ0 II 2.6
4.22-25}.

chaá¹-á¹-hÄ«samÄ• se kvaci napuá¹ƒsakattaá¹ƒ ekattaÃ±ca hoti.

chÄ• yÄ• , sabhÄ• svevÄ• yaá¹ƒ vidhi, salabhÄ• naá¹ƒ chÄ• yÄ• salabhacchÄ• yaá¹ƒ { ...
(mÅ«lapÄ• á¹-he) }. evaá¹ƒ sakaá¹-acchÄ• yaá¹ƒ, gharacchÄ• yaá¹ƒ. idha na hoti, rukkhacc
sabhÄ• sadde amanussasabhÄ• svevÄ• yaá¹ƒ vidhi, brahmÅ«naá¹ƒ sabhÄ• brahmasabha
indasabhaá¹ƒ, yakkhasabhaá¹ƒ, rakkhasasataá¹ƒ. manussasabhÄ• su natthi, khattiyasabhÄ

kvacÄ«ti kiá¹ƒ? rÄ• japarisÄ• .

iti napuá¹ƒsakekattarÄ• si.

samÄ• santarassarÄ• si

`syÄ• dÄ«su rassoâ€™ ti suttena abyayÄ«bhÄ• va, samÄ• hÄ• radigu, dvandÄ• naá¹ƒ kas
rasso.

abyayÄ«bhÄ• ve ---

upamaá¹‡ikaá¹ƒ \Be 257/ adhitthi, upavadhu.

samÄ• hÄ• radigumhi ---

catuddisaá¹ƒ, dasitthi, dasavadhu.

samÄ• hÄ• radvande ---

mukhanÄ• sikaá¹ƒ, hanugÄ«vaá¹ƒ.

tappurise ---

salabhacchÄ• yaá¹ƒ, brahmasabhaá¹ƒ.

<360> __ghapassantassÄ• ppadhÄ• nassa_ {Katthaci 403; rÅ«0 354; nÄ«0 858; caá¹ƒ0 II

syÄ• dÄ«su antabhÅ«tassa appadhÄ• nabhÅ«tassa ca ghapassa rasso hoti.

bahubbÄ«himhi ---

bahukaÃ±Ã±o, poso, bahuitthi, kulaá¹ƒ, bahuvadhu, kulaá¹ƒ.

abyayÄ«bhÄ• ve ---

upamaá¹‡ikaá¹ƒ, adhitthi, upavadhu.

antassÄ• ti kiá¹ƒ? saddhÄ• dhano, puriso.

appadhÄ• nassÄ• ti kiá¹ƒ? rÄ• jakaÃ±Ã±Ä• , rÄ• jakumÄ• rÄ«, brahmabandhÅ«.

<361> __gossu_ {Katthaci 342; rÅ«0 337; nÄ«0 722; caá¹ƒ0 II 2.85; pÄ• 0 I 2.48}.

syÄ• dÄ«su antabhÅ«tassa appadhÄ• nabhÅ«tassa ca gossa u hoti.

tiá¹-á¹-hagu \Be 258/ cittagu.

appadhÄ• nassÄ• ti kiá¹ƒ? rÄ• jagavo.

antassÄ• ti kiá¹ƒ? gokulaá¹ƒ.

iti samÄ• santarassarÄ• si.

pumbhÄ• vÄ• tidesarÄ• si

<362> __itthiyaá¹ƒ bhÄ• sitapumitthÄ« pumÄ• vekatthe_ {Katthaci 331; rÅ«0 353; nÄ«0 71
3.34}.

`ekattheâ€™ ti tulyÄ• dhikaraá¹‡e, itthiyaá¹ƒ vattamÄ• ne ekatthe uttarapade pare kadÄ• c
itthiliá¹…gasaddo pumÄ• iva hoti. caturaá¹…gamidaá¹ƒ vidhÄ• naá¹ƒ, pubbapadaá¹ƒ itthiliá
bhÄ• sitapumaÃ±ca siyÄ• , parapadaá¹ƒ niyatitthiliá¹…gaÃ±ca pubbapadena ekatthaÃ±ca s

dÄ«ghÄ• jaá¹…ghÄ• yassa so dÄ«ghajaá¹…gho, puriso, dÄ«ghajaá¹…ghÄ• , itthÄ«, dÄ«g

ettha ca ye saddÄ• katthaci pulliá¹…garÅ«pÄ• honti, katthaci itthipaccayayuttÄ• itthiliá¹…
__bhÄ• sitapumÄ• _ nÄ• ma. dÄ«gho maggo, dÄ«ghÄ• ratti, gato puriso, gatÄ• itthÄ«, kur

brÄ• hmaá¹‡o, brÄ• hmaá¹‡Ä« iccÄ• di.

ye pana itthipaccayayuttÄ• niccaá¹ƒ itthiliá¹…garÅ«pÄ• honti, te bhÄ• sitapumÄ• nÄ• ma
paÃ±Ã±Ä• , saddhÄ• , nadÄ«, itthÄ«, pathavÄ« iccÄ• di. tathÄ• sabhÄ• vaitthiliá¹…gÄ• pi
niyatapunnapuá¹ƒsakaliá¹…gÄ• pi bhÄ• sitapumÄ• na honti, devatÄ• , ratti, dhenu, vadhÅ«
ratanaá¹ƒ, saraá¹‡aá¹ƒ iccÄ• di.

idha pana dÄ«ghasaddo ``dÄ«gho bÄ• lÄ• na saá¹ƒsÄ• roâ€™â€™ ti {Dhp 60} Ä• dÄ«su b
visesyaliá¹…gÄ• nugatavasena idha itthipaccayayutto \Be 259/ itthiliá¹…gasaddo nÄ• ma. in
pumbhÄ• vÄ• tidese kate tattha Ä• paccayo antaradhÄ• yati, `ghapassantassÄ• ppadhÄ• na
samÄ• santassa Ä• kÄ• rassa rassattaá¹ƒ, kumÄ• rÄ« bhariyÄ• yassa so kumÄ• rabhariyo
jÄ• yÄ• yassa so yuvajÄ• yo, tipaccayanivatti. brahmabandhÅ« bhariyÄ• yassa so brahma
Å«paccayanivatti.

itthiyanti kiá¹ƒ? kumÄ• rÄ« ratanaá¹ƒ yassa so kumÄ• rÄ«ratano, puriso, idha parapadaá¹ƒ
hoti, tasmÄ• pumbhÄ• vÄ• tideso na kÄ• tabbo, yadi kareyya, kumÄ• ro ratanaá¹ƒ yassa ku
aniá¹-á¹-hattho bhaveyya.

ekattheti kiá¹ƒ? kumÄ• rÄ«su bhatti yassa so kumÄ• rÄ«bhattiko. evaá¹ƒ samaá¹‡Ä«bhattik
samÄ• sante ko, idha parapadaá¹ƒ pubbapadena ekatthaá¹ƒ na hoti, tasmÄ• pumbhÄ• vÄ•
kareyya, kumÄ• resu bhatti yassa so kumÄ• rabhattikoti evaá¹ƒ aniá¹-á¹-hattho bhaveyya.

itthÄ«ti kiá¹ƒ? daá¹-á¹-habbaá¹-á¹-hena diá¹-á¹-hi, gÄ• maá¹‡ikulaá¹ƒ diá¹-á¹-hi yena so gÄ•
idha gÄ• maá¹‡isaddo bhÄ• sitapumo hoti, idha pana kulavÄ• cakattÄ• napuá¹ƒsakaliá¹…g
natthi, tasmÄ• pumbhÄ• vÄ• tidesakiccaá¹ƒ natthi.

bhÄ• sitapumoti kiá¹ƒ? saddhÄ• pakati yassa so saddhÄ• pakatiko. evaá¹ƒ paÃ±Ã±Ä• pak
niyatitthiliá¹…gattÄ• bhÄ• sitapumaá¹ƒ na hotÄ«ti. saddhÄ• dhano, paÃ±Ã±Ä• dhano, sado
iccatra duvaá¹…gavekallaá¹ƒ hoti.

kammadhÄ• rayamhi {Katthaci 332; rÅ«0 343; nÄ«0 716} pana `ekattheâ€™ ti padaá¹ƒ visu
hoti anekatthassa idha asambhavato. dÄ«ghÄ• ca sÄ• jaá¹…ghÄ• cÄ• ti \Be 260/ dÄ«gha
bhariyÄ• cÄ• ti kumÄ• rabhariyÄ• . evaá¹ƒ khattiyakaÃ±Ã±Ä• , brÄ• hmaá¹‡akaÃ±Ã±Ä• , y
yuvabhariyÄ• , brahmabandhÅ« ca sÄ• bhariyÄ• cÄ• ti brahmabandhubhariyÄ• .

itthiyanti kiá¹ƒ? kumÄ• rÄ« ca sÄ• ratanaÃ±cÄ• ti kumÄ• rÄ«ratanaá¹ƒ. evaá¹ƒ samaá¹‡Ä«

itthÄ«ti kiá¹ƒ? gÄ• maá¹‡ikulaÃ±ca taá¹ƒ diá¹-á¹-hi cÄ• ti gÄ• maá¹‡idiá¹-á¹-hi.

bhÄ• sitapumoti kiá¹ƒ? saddhÄ• pakati, gaá¹…gÄ• nadÄ«, taá¹‡hÄ• nadÄ«, pathavÄ«dhÄ•

saÃ±Ã±Ä• saddesu pana caturaá¹…gayuttepi vidhÄ• naá¹ƒ na hoti, nandÄ• devÄ«, nandÄ•
kÄ• yagatÄ• sati, paá¹-hamÄ• vibhatti, dutiyÄ• vibhatti, paÃ±camÄ«vibhatti, chaá¹-á¹-hÄ«vib

<363> __kvaci paccaye_ {Katthaci 332; rÅ«0 343; nÄ«0 716; caá¹ƒ0 V 2.31; pÄ• 0 VI 3.35}

paccaye pare kadÄ• ci bhÄ• sitapumo itthiliá¹…gasaddo kvaci pumÄ• va hoti.

byattatarÄ• , byattatamÄ• , ettha ca byattÄ• naá¹ƒ itthÄ«naá¹ƒ atisayena byattÄ• ti byattata
attho. evaá¹ƒ paá¹‡á¸• itatarÄ• , paá¹‡á¸• itatamÄ• iccÄ• di.

<364> __sabbÄ• dayo vuttimatte_ {Katthaci 331; rÅ«0 353; nÄ«0 714; caá¹ƒ0 V 2.41; pÄ• 0

vuttimatte á¹-hÄ• ne sabbÄ• dinÄ• makÄ• sabbanÄ• masaddÄ• pumÄ• va honti.

sÄ• pamukhÄ• yassa so tappamukho. evaá¹ƒ tappadhÄ• no, tÄ• ya tÄ• hi vÄ• sampayutt
pamukhÄ• tappamukhÄ• . evaá¹ƒ tappadhÄ• nÄ• , tassÄ• mukhaá¹ƒ tammukhaá¹ƒ, tassaá
gÄ• thÄ• su vÄ• tatra, tÄ• ya gÄ• thato tÄ• hi vÄ• gÄ• thÄ• hi tato, tassaá¹ƒ velÄ• yaá¹ƒ ta

ettha ca vutti nÄ• ma samÄ• sa, taddhitÄ• â€™ yÄ• didhÄ• tupaccayanta, vibhattipaccayan

iti pumbhÄ• vÄ• tidesarÄ• si.

samÄ• santakapaccayarÄ• si

<365> __ltitthiyÅ«hi ko_ {Katthaci 338; rÅ«0 356; nÄ«0 725; caá¹ƒ0 IV 4.140; pÄ• 0 V 4.15

aÃ±Ã±apadatthavisaye kattuiccÄ• dÄ«hi ltupaccayantehi itthiyaá¹ƒ Ä«, Å«kÄ• rantehi ca ba

bahavo kattÄ• ro yasmiá¹ƒ dese so bahukattuko. evaá¹ƒ bahuvattuko, bahukÄ• nadiyo yas
evaá¹ƒ bahuitthiko, gÄ• mo, bahuitthikÄ• , sabhÄ• , bahuitthikaá¹ƒ, kulaá¹ƒ. evaá¹ƒ bahukun
bahubrahmabandhuko.

ettha ca `brahmabandhÅ«â€™ ti rassapadaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadati, dÄ«ghapadaá¹ƒ b
kapaccaye pare dÄ«ghÄ• naá¹ƒ mahÄ• vuttinÄ• rassattaá¹ƒ icchanti.

bahulanti kiá¹ƒ? bahukattÄ• , gÄ• mo.

<366> __vÄ• Ã±Ã±ato_ {Katthaci 338; rÅ«0 356; nÄ«0 725; caá¹ƒ0 VI 2.72; pÄ• 0 V 4.152}

aÃ±Ã±apadatthavisaye ltitthiyÅ«hi aÃ±Ã±ato avaá¹‡á¹‡ivaá¹‡á¹‡uvaá¹‡á¹‡antehi bahulaá¹

avaá¹‡á¹‡antamhÄ• \Be 262/ tÄ• va ---

agÄ• makaá¹ƒ, araÃ±Ã±aá¹ƒ, bahugÄ• mako, janapado, sasotako, asotako, salomako, sap
bahumÄ• lo, bahumÄ• yako, bahumÄ• yo.

ivaá¹‡á¹‡antamhÄ• ---

sundarÄ• diá¹-á¹-hi yassa so sammÄ• diá¹-á¹-hiko, sammÄ• diá¹-á¹-hi, micchÄ• diá¹-á¹-hik
matapatikÄ• , itthÄ«, saddhÄ• pakatiko, paÃ±Ã±Ä• pakatiko, bahuhatthiko, bahudaá¹‡á¸• ik

uvaá¹‡á¹‡antamhÄ• ---

sahetuko, ahetuko, sacakkhuko, acakkhuko, sabhikkhuko, abhikkhuko, dÄ«ghÄ• yuko, app
bahurattaÃ±Ã±uko, bhikkhusaá¹…gho.

itthiliá¹…ge kamhi pare akÄ• rassa mahÄ• vuttinÄ• vÄ• `adhÄ• tussa ke ... â€™ ti suttena
ikÄ• rattaá¹ƒ hoti, bahuputtikÄ• , itthÄ«, bahuputtakÄ• vÄ• , ekaputtikÄ• , ekaputtakÄ• iccÄ

iti samÄ• santakapaccayarÄ• si.

samÄ• santaapaccayarÄ• si

<367> __samÄ• santa_ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.52; pÄ• 0 V 4.68; `

`samÄ• santo+aâ€™ iti dvipadamidaá¹ƒ, samÄ• santo hutvÄ• apaccayo hotÄ«ti attho. adh

<368> __pÄ• pÄ• dÄ«hi bhÅ«miyÄ• _ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.72;
`godÄ• varÄ«naá¹ƒâ€™ (bahÅ«su) }.

pÄ• pÄ• dÄ«hi \Be 263/ parÄ• ya bhÅ«miyÄ• samÄ• santo ahoti, `bhÅ«misaddassÄ• â€™
niyatitthiliá¹…gadassanatthaá¹ƒ `bhÅ«miyÄ• â€™ ti vuttaá¹ƒ. evaá¹ƒ aÃ±Ã±atthapi.

pÄ• pÄ• naá¹ƒ bhÅ«mi pÄ• pabhÅ«maá¹ƒ, pÄ• pÄ• naá¹ƒ uppattibhÅ«mityattho, jÄ• tiyÄ• satthujÄ• taraá¹-á¹-haá¹ƒ. evaá¹ƒ pacchÄ• bhÅ«maá¹ƒ, majjhimadese pacchÄ• bhÄ• garaá

<369> __saá¹…khyÄ• hi_ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.73; pÄ• 0 V 4.75

saá¹…khyÄ• hi parÄ• ya bhÅ«miyÄ• samÄ• santo a hoti.

dve bhÅ«miyo etthÄ• ti dvibhÅ«mo, dvibhÅ«mako, pÄ• sÄ• do, dvibhÅ«miko vÄ• , tisso bh bhÅ«misu pariyÄ• pannÄ• ti vÄ• tebhÅ«makÄ• , dhammÄ• , catubhÅ«makÄ• , dhammÄ• , digumhi-dve bhÅ«miyo dvibhÅ«maá¹ƒ, tisso bhÅ«miyo tibhÅ«maá¹ƒ, catasso bhÅ«miyo cat

<370> __nadÄ«godhÄ• varÄ«naá¹ƒ_ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.73; p

saá¹…khyÄ• hi parÄ• saá¹ƒ nadÄ«, godhÄ• varÄ«naá¹ƒ samÄ• santo a hoti.

paÃ±ca nadiyo paÃ±canadaá¹ƒ, paÃ±ca vÄ• nadiyo yasmiá¹ƒ padese so paÃ±canado, sat sattagodhÄ• varaá¹ƒ.

<371> __asaá¹…khyehi caá¹…gulyÄ• naÃ±Ã±Ä• saá¹…khyatthesu_ {Katthaci 337; rÅ«0 35 pÄ• 0 V 4.86}.

aÃ±Ã±attho ca asaá¹…khyattho ca aÃ±Ã±Ä• saá¹…khyatthÄ• . tattha `aÃ±Ã±atthoâ€™ ti a bahubbÄ«hisamÄ• so, `asaá¹…khyatthoâ€™ ti asaá¹…khyatthasamÄ• so \Be 264/ abyayÄ« na aÃ±Ã±Ä• saá¹…khyatthÄ• anaÃ±Ã±Ä• saá¹…khyatthÄ• , aÃ±Ã±Ä• saá¹…khyatthavajjit upasaggehi ca saá¹…khyÄ• hi ca parÄ• ya aá¹…guliyÄ• samÄ• santo a hoti. casaddena ``s pamÄ• á¹‡aá¹…gulenaâ€™â€™ iccÄ• dÄ«ni sijjhanti.

aá¹…gulÄ«hi niggataá¹ƒ niraá¹…gulaá¹ƒ, aá¹…guliyo atikkantaá¹ƒ accaá¹…gulaá¹ƒ, ime dv aá¹…guliyo samÄ• haá¹-Ä• ti dvaá¹…gulaá¹ƒ.

anaÃ±Ã±Ä• saá¹…khyatthesÅ«ti kiá¹ƒ? paÃ±ca aá¹…guliyo asminti paÃ±caá¹…guli, hattho upaá¹…guli. ``caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ osÄ• retvÄ• {Vin I 66}, aá¹-á¹-haá¹…gulaá¹ƒ dvaá¹…gulaparamaá¹ƒ, caturaá¹…gulaparamaá¹ƒ, aá¹-á¹-haá¹…gulaparamaâ€™â€™ ntiÄ• akÄ• rantaá¹ƒ pamÄ• á¹‡avÄ• cÄ«saddantaraá¹ƒ.

<372> __dÄ• rumhaá¹…gulyÄ• _ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.97; pÄ• 0 `dÄ• rumyaá¹…gulyÄ• â€™ (bahÅ«su) }.

dÄ• rusaá¹…khÄ• te aÃ±Ã±apadatthe pavattÄ• ya aá¹…guliyÄ• samÄ• santo ahoti.

paÃ±ca aá¹…guliyo assÄ• ti paÃ±caá¹…gulaá¹ƒ, dÄ• ru. ettha ca aá¹…gulipamÄ• á¹‡Ä• va
mÄ• naviseso `dÄ• rÅ«â€™ ti vuccati.

<373> __dÄ«ghÄ• hovassekadesehi ca ratyÄ• _ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ

dÄ«gho ca aho ca vasso ca ekadeso cÄ• ti dvando, ekadeso nÄ• ma pubba, parÄ• di, anaÃ
dÄ«ghÄ• dÄ«hi ca asaá¹…khyehi ca saá¹…khyÄ• hi ca parÄ• ya rattiyÄ• samÄ• santo a ho
``cirarattaâ€™â€™ nti sijjhati.

dÄ«ghÄ• \Be 265/ rattiyo dÄ«gharattaá¹ƒ, dÄ«ghÄ• rattidivaparaá¹ƒparÄ• tyattho. aho ca
vassena temitÄ• ratti vassarattaá¹ƒ, rattiyÄ• pubbaá¹ƒ pubbarattaá¹ƒ, rattiyÄ• paraá¹ƒ par
aá¸• á¸• haá¹ƒ aá¸• á¸• harattaá¹ƒ, rattiá¹ƒ atikkanto atiratto, dve rattiyo dvirattaá¹ƒ. evaá¹ƒ t
caturattaá¹ƒ, paÃ±carattaá¹ƒ, chÄ• rattaá¹ƒ, vÄ• dhikÄ• rattÄ• ``ekarattaá¹ƒ, ekarattÄ«â€™

anaÃ±Ã±Ä• saá¹…khyatthesÅ«ti kiá¹ƒ? dÄ«ghÄ• ratti etthÄ• ti dÄ«gharatti, hemanto. rattiy

<374> __go tvacatthe cÄ• lope_ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.77; pÄ• 0

acatthe ca anaÃ±Ã±Ä• â€™ saá¹…khyatthesu ca pavattÄ• gosaddamhÄ• alopaá¹-á¹-hÄ•

raÃ±Ã±o go rÄ• jagavo, attano go sagavo, paresaá¹ƒ go paragavo, paÃ±cagavo, paÃ±caga

alopeti kiá¹ƒ? paÃ±cahi gohi kÄ«to paÃ±cagu. ettha ca tena kÄ«toti etasmiá¹ƒ atthe taddhit
tena ayaá¹ƒ apaccayo na hoti, `gossÅ«â€™ ti ossuttaá¹ƒ.

acattheti kiá¹ƒ? gavajÄ• ca gÄ• vo ca gavajagavo, yomhi gossa gavattaá¹ƒ.

anaÃ±Ã±Ä• saá¹…khyatthesÅ«ti kiá¹ƒ? cittagu, upagu.

<375> __rattidiva dÄ• ragava caturassÄ• _ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4

ete tayo saddÄ• aantÄ• nipaccante.

ratti ca divÄ• ca rattidivaá¹ƒ, dÄ• rÄ• ca gÄ• vo ca dÄ• ragavaá¹ƒ, catasso assiyo yassa s
assissa issa attaá¹ƒ.

<376> __Ä• yÄ• menugavaá¹ƒ_ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.69; pÄ• 0

Ä• yÄ• me \Be 266/ gamyamÄ• ne anugavanti nipaccate.

gohi anuá¹-á¹-hitaá¹ƒ sakaá¹-aá¹ƒ anugavaá¹ƒ.

Ä• yÄ• meti kiá¹ƒ? gunnaá¹ƒ pacchÄ• anugu.

<377> __akkhismÄ• Ã±Ã±atthe_ {Katthaci 337; rÅ«0 350; nÄ«0 722; caá¹ƒ0 IV 4.96; pÄ• 0

aÃ±Ã±apadatthe pavattÄ• akkhimhÄ• samÄ• santo a hoti.

visÄ• lÄ• ni akkhÄ«ni yassa so visÄ• lakkho, virÅ«pÄ• ni akkhÄ«ni yassa so virÅ«pakkho, a
yassa so sahassakkho, lohitÄ• ni akkhÄ«ni yassa so lohitakkho. evaá¹ƒ nÄ«lakkho, nÄ«lakk
bahulÄ• dhikÄ• rÄ• anaÃ±Ã±atthepi, akkhÄ«naá¹ƒ paá¹-imukhaá¹ƒ paccakkhaá¹ƒ, akkhÄ«n
akkhÄ«naá¹ƒ tirobhÄ• go tirokkhaá¹ƒ. akkhisaddena cettha paÃ±cindriyÄ• ni gayhanti.

mahÄ• vuttinÄ• kvaci samÄ• santo a, Ä• , ipaccayÄ• honti.

tattha apaccaye ---

vÄ• yuno sakhÄ• vÄ• yusakho, vÄ• yusaá¹…khÄ• to sakhÄ• assÄ• ti vÄ• vÄ• yusakho, a
piyamajjhattÄ• naá¹ƒ sakhÄ• ti sabbasakho, sabbe vÄ• sakhÄ• yo assÄ• ti sabbasakho, m
sabbasakhoâ€™â€™ ti {Th 648} pÄ• á¸·i. pÄ• pÄ• naá¹ƒ sakhÄ• ti pÄ• pasakho, pÄ• pÄ• s
pÄ• pasakho. ``pÄ• pamitto pÄ• pasakhoâ€™â€™ ti {DN III 253} pÄ• á¸·i. pahito pesito attÄ
majjhimo attÄ• sabhÄ• vo yassÄ• ti majjhatto, chÄ• taá¹ƒ ajjhattasantÄ• naá¹ƒ {saá¹‡á¹-hÄ
yassÄ• ti chÄ• tajjhatto, suhito attÄ• yassÄ• ti suhitatto \Be 267/, yato saá¹ƒyato attÄ• yass
á¹-hito attÄ• assÄ• ti á¹-hitattoiccÄ• di.

Ä• paccaye ---

paccakkho dhammo yassÄ• ti paccakkhadhammÄ• , chÄ• detÄ«ti chado, moho, vivaá¹-o ch
sammÄ• sambuddho.

ipaccaye ---

sundaro gandho yassÄ• ti sugandhi, kucchito gandho yassÄ• ti duggandhi, pÅ«tino gandho surabhino gandho surabhigandhi. ``sarÄ«rassa sugandhino, guá¹‡agandhiyutto ahaâ€™â€

iti samÄ• santaapaccayarÄ• si.

nÄ• nÄ• desarÄ• si

<378> __uttarapade_ {Katthaci 333-334; rÅ«0 344-345; nÄ«0 717-718}.

uttarapade pare pubbapade vidhi hotÄ«ti attho. adhikÄ• rasuttamidaá¹ƒ.

``abrÄ• hmaá¹‡o, anariyo, abhikkhuko, anantoâ€™â€™ iccÄ• dÄ«su samÄ• se uttarapade honti.

<379> __nakhÄ• dayo_ {Katthaci 328; rÅ«0 352; nÄ«0 708; caá¹ƒ0 V 2.95; pÄ• 0 VI 3.75}.

nakhÄ• dayo saddÄ• napakatikÄ• sijjhanti.

nÄ• â€™ ssa khamatthÄ«ti nakho, `khaâ€™ nti sukhaá¹ƒ, dukkhaÃ±ca, nÄ• â€™ ssa kular evaá¹ƒnÄ• mako brÄ• hmaá¹‡o, pumassa sakaá¹ƒ puá¹ƒsakaá¹ƒ \Be 268/ natthi puá¹ƒsaka khaÃ±janaá¹ƒ vekallagamanaá¹ƒ khattaá¹ƒ, natthi khattaá¹ƒ etassÄ• ti nakkhattaá¹ƒ, kaá¹ƒ tabbiruddhattÄ• akaá¹ƒ vuccati dukkhaá¹ƒ, natthi akaá¹ƒ etasminti nÄ• ko, saggo, na muÃ± na galati na cavatÄ«ti nagaraá¹ƒ, gehe vattabbe `agÄ• raâ€™ nti sijjhati.

<380> __nago vÄ• pÄ• á¹‡ini_ {Katthaci 333-334; rÅ«0 344-345; nÄ«0 717-718; caá¹ƒ0 V vÄ• ppÄ• á¹‡iniâ€™ (bahÅ«su) }.

apÄ• á¹‡imhi nagoti sijjhati vÄ• .

na gacchantÄ«ti nagÄ• , rukkhÄ• . nagÄ• , pabbatÄ• . agÄ• , rukkhÄ• , agÄ• , pabbatÄ• .

apÄ• á¹‡inÄ«ti kiá¹ƒ? ago vasalo kiá¹ƒ tena. ettha `agoâ€™ ti duggatajano, `vasaloâ€™ ti l tenÄ• â€™ ti nindÄ• vacanaá¹ƒ, ``sÄ«tenÄ• â€™â€™ tipi pÄ• á¹-ho. evaá¹ƒ neke, aneke, n

iti na-rÄ• si.

<381> __sahassa soÃ±Ã±atthe_ {Katthaci 404; rÅ«0 370; nÄ«0 859; caá¹ƒ0 V 2.97; pÄ• 0

aÃ±Ã±apadatthe samÄ• se uttarapade pare sahassa so hoti vÄ• .

puttena saha yo vattatÄ«ti saputto, sahaputto.

aÃ±Ã±attheti kiá¹ƒ? saha katvÄ• , saha yujjhitvÄ• .

<382> __saÃ±Ã±Ä• yaá¹ƒ_ {Katthaci 404; rÅ«0 370; nÄ«0 859; caá¹ƒ0 V 2.98; pÄ• 0 VI 3.7

saÃ±Ã±Ä• yaá¹ƒ uttarapade pare sahassa so hoti.

saha \Be 269/ Ä• yattaá¹ƒ sÄ• yattaá¹ƒ, saha palÄ• saá¹ƒ sapalÄ• saá¹ƒ, agarukÄ• rasseta

<383> __apaccakkhe_ {Katthaci 404; rÅ«0 307; nÄ«0 859; caá¹ƒ0 V 2.99; pÄ• 0 VI 3.80}.

apaccakkhe gamyamÄ• ne uttarapade pare sahassa so hoti.

oá¸• á¸• iyati etÄ• yÄ• ti oá¸• á¸• i, pÄ• so. oá¸• á¸• iyÄ• saha yo vattatÄ«ti soá¸• á¸• i, kap apaccakkhÄ• . ``sÄ• ggi kapotoâ€™â€™ tipi pÄ• á¹-ho, picunÄ• saha vattatÄ«ti sapicukÄ• ca apaccakkhÄ• , uggantvÄ• Ä• kÄ• se paribbhamantaá¹ƒ picusaá¹…ghÄ• á¹-aá¹ƒ disvÄ• vÄ• tamaá¹‡á¸• alikÄ• â€™â€™ tipi pÄ• á¹-ho. evaá¹ƒ sarajÄ• , vÄ• tÄ• , sarakkhasÄ«, ratt

<384> __akÄ• le sakatthassa_ {Katthaci 404; rÅ«0 370; nÄ«0 859; caá¹ƒ0 V 2.110; pÄ• 0 V

sakatthappadhÄ• nassa sahasaddassa so hoti akÄ• le uttarapade pare.

sabrahmaá¹ƒ, sacakkaá¹ƒ.

akÄ• leti kiá¹ƒ? saha pubbaá¹‡haá¹ƒ, saha paraá¹‡haá¹ƒ, sunakkhattena saha pavattaá¹ƒ p paraá¹‡hanti attho.

<385> __ganthantÄ• dhikye_ {Katthaci 404; rÅ«0 370; nÄ«0 859; caá¹ƒ0 V 2.101; pÄ• 0 VI

ganthassa anto ganthanto. yathÄ• taá¹ƒ kaccÄ• yanaganthassa anto uá¹‡Ä• dikappo, adh ganthante ca Ä• dhikye ca vattamÄ• nassa sahasaddassa so hoti uttarapade pare.

saha \Be 270/ uá¹‡Ä• dinÄ• â€™ yaá¹ƒ adhiyateti taá¹ƒ soá¹‡Ä• di, sakalaá¹ƒ kaccÄ• yana muhuttena sakalaá¹ƒ jotiá¹ƒ adhÄ«te samuhuttaá¹ƒ, jotÄ«ti nakkhattasatthaá¹ƒ.

Ä• dhikye --- sadoá¹‡Ä• , khÄ• rÄ«, sakahÄ• paá¹‡aá¹ƒ, nikkhaá¹ƒ, samÄ• sakaá¹ƒ, kahÄ• suttaá¹ƒ.

<386> __samÄ• nassa pakkhÄ• dÄ«su vÄ• _ {Katthaci 404; rÅ«0 370; nÄ«0 859; caá¹ƒ0 V

pakkhÄ• dÄ«su uttarapadesu samÄ• nassa so hoti vÄ• .

samÄ• no pakkho sahÄ• yo sapakkho, samÄ• no pakkho yassÄ• ti vÄ• sapakkho, samÄ• samÄ• najÄ• ti, sajanapado, saratti.

samÄ• no pati yassÄ• sÄ• sapati. evaá¹ƒ sanÄ• bhi, sabandhu, sabrahmacÄ• rÄ«, sanÄ• nÄ• maá¹ƒ, candena samÄ• naá¹ƒ avhayaá¹ƒ yassa so candasavhayo, sagotto, indena sam indasagotto, sarÅ«paá¹ƒ, saá¹-á¹-hÄ• naá¹ƒ. hari vuccati suvaá¹‡á¹‡aá¹ƒ, harinÄ• samÄ• n harissavaá¹‡á¹‡o, sassa dvittaá¹ƒ. evaá¹ƒ siá¹…gÄ«nikkhasavaá¹‡á¹‡o, savayo, sadhano, s

pakkhÄ• dÄ«sÅ«ti kiá¹ƒ? samÄ• nasÄ«lo.

<387> __udare iye_ {Katthaci 404; rÅ«0 370; nÄ«0 859; caá¹ƒ0 V 2.105; pÄ• 0 VI 3.88}.

iyayutte udare pare samÄ• nassa so hoti vÄ• .

samÄ• ne udare jÄ• to sodariyo, samÄ• nodariyo.

iyeti kiá¹ƒ? samÄ• nodaratÄ• .

aÃ±Ã±esupi \Be 271/ samÄ• nassa so hoti, candena samÄ• nÄ• sirÄ« yassa taá¹ƒ candas evaá¹ƒ padumassasirÄ«kaá¹ƒ, vadanaá¹ƒ.

mahÄ• vuttinÄ• santÄ• dÄ«naÃ±ca so hoti, saá¹ƒvijjati lomaá¹ƒ assÄ• ti salomako. evaá¹ƒ saá¹ƒvijjanti Ä• savÄ• etesanti sÄ• savÄ• , saá¹ƒvijjanti paccayÄ• etesanti sappaccayÄ• , s uttaritarÄ• dhammÄ• etesanti sauttarÄ• , santo puriso sappuriso. tathÄ• sajjano, saddham sabbhÄ• vo iccÄ• di.

iti sa-rÄ• si.

<388> __imassidaá¹ƒ_ {Katthaci 129; rÅ«0 222; nÄ«0 305}.

uttarapade pare imassa idaá¹ƒ hoti.

ayaá¹ƒ attho etassÄ• ti idamatthÄ«, samÄ• sante Ä«, idamatthino bhÄ• vo idamatthitÄ• . ay
idappaccayÄ• , idappaccayÄ• naá¹ƒ bhÄ• vo idappaccayatÄ• . ``imesaá¹ƒ paccayÄ• idapp
idappaccayatÄ• â€™â€™ tipi yojenti. `idaâ€™ nti nipÄ• tapadampi atthi, ``rÅ«paÃ±ca hidaá
abhavissÄ• , vedanÄ• ca hidaá¹ƒ. saÃ±Ã±Ä• ca hidaá¹ƒ. saá¹…khÄ• rÄ• ca hidaá¹ƒ bhikk
abhavissaá¹ƒ suâ€™â€™ iccÄ• di {Vin I 20}.

<389> __puá¹ƒ pumassa vÄ• _ {Katthaci 82; rÅ«0 149}.

uttarapade pare pumassa puá¹ƒ hoti vÄ• .

pumassa liá¹…gaá¹ƒ pulliá¹…gaá¹ƒ, pumassa bhÄ• vo pumbhÄ• vo, pumÄ• ca so kokilo c
go cÄ• ti puá¹…gavo, `go tvacatthe ... â€™ ti apaccayo, napuá¹ƒ sako.

vÄ• ti kiá¹ƒ? pumitthÄ«. <390> __á¹-a ntantÅ«naá¹ƒ_ {Katthaci 126; rÅ«0 101; nÄ«0 301}.

uttarapade \Be 272/ pare nta, ntÅ«naá¹ƒ á¹-a hoti vÄ• kvaci.

bhavaá¹ƒ patiá¹-á¹-ho yesaá¹ƒ te bhavaá¹ƒ patiá¹-á¹-hÄ• , bindÄ• gamo. bhagavÄ• mÅ«laá
bhagavaá¹ƒ mÅ«lakÄ• , dhammÄ• . evaá¹ƒ bhagavaá¹ƒ paá¹-isaraá¹‡Ä• , dhammÄ• .

bahulÄ• dhikÄ• rÄ• tarÄ• dÄ«su ca paresu, mahantÄ«naá¹ƒ atisayena mahÄ• ti mahattarÄ
mahantassa bhÄ• vo rattaÃ±Ã±umahattaá¹ƒ. evaá¹ƒ jÄ• timahattaá¹ƒ, guá¹‡amahattaá¹ƒ, p
arahantassa bhÄ• vo arahattaá¹ƒ.

<391> __a_ {Katthaci 642; rÅ«0 589; nÄ«0 1269; caá¹ƒ0 V 2.106; pÄ• 0 VI 3.89}.

uttarapade pare nta, ntÅ«naá¹ƒ a hoti.

bhavantapatiá¹-á¹-hÄ• , mayaá¹ƒ, guá¹‡avantapatiá¹-á¹-hÄ• , mayaá¹ƒ.

<392> __rÄ«rikkhakesu_ {Katthaci 642; rÅ«0 589; nÄ«0 1269; caá¹ƒ0 V 2.107; pÄ• 0 VI 3.8

rÄ«, rikkha, kapaccayantesu paresu samÄ• nassa so hoti.

niccasamÄ• sattÄ• aÃ±Ã±apadena viggaho, saá¹ƒ vijjatÄ«ti samÄ• no, paccakkhe viya citte
samÄ• no viya so dissatÄ«ti sadÄ«, sadikkho, sadiso, samÄ• nÄ• viya te dissantÄ«ti sadisÄ

<393> __ntakimimÄ• naá¹ƒ á¹-Ä• kÄ«á¹-Ä«_ {Katthaci 126; rÅ«0 101; nÄ«0 301}.

tesu paresu ntapaccayantassa ca kiá¹ƒ, imasaddÄ• naÃ±ca kamena á¹-Ä• , kÄ«, á¹-Ä« hor

bhavaá¹ƒ \Be 273/ viya so dissatÄ«ti bhavÄ• dÄ«, bhavÄ• dikkho, bhavÄ• diso, ko viya so
kÄ«dikkho, kÄ«diso, ayaá¹ƒ viya so dissatÄ«ti Ä«dÄ«, Ä«dikkho, Ä«diso.

<394> __sabbÄ• dÄ«namÄ• _ {Katthaci 642; rÅ«0 589; nÄ«0 1269; caá¹ƒ0 V 2.108; pÄ• 0

tesu paresu sabbÄ• dinÄ• makÄ• naá¹ƒ ya, ta, eta, aÃ±Ã±a, amha, tumhasaddÄ• naá¹ƒ an

yÄ• dÄ«, yÄ• dikkho, yÄ• diso, tÄ• dÄ«, tÄ• dikkho, tÄ• diso, etÄ• dÄ«, etÄ• dikkho, etÄ• d

<395> __vetasseá¹-a_ {Katthaci 642; rÅ«0 589; nÄ«0 1269}.

tesu paresu etassa eá¹-a hoti vÄ• .

edÄ«, edikkho, ediso, aÃ±Ã±Ä• dÄ«, aÃ±Ã±Ä• dikkho, aÃ±Ã±Ä• diso, amhÄ• dÄ«, amhÄ•
tumhÄ• dikkho, tumhÄ• diso.

<396> __tumhamhÄ• naá¹ƒ tÄ• mekasmiá¹ƒ_ {Katthaci 642; rÅ«0 589; nÄ«0 1269}.

tesu paresu ekavacane pavattÄ• naá¹ƒ tumhaâ€™ mhasaddÄ• naá¹ƒ tÄ• , mÄ• honti vÄ•

ahaá¹ƒ viya so dissatÄ«ti mÄ• dÄ«, mÄ• dikkho, mÄ• diso, tvaá¹ƒ viya so dissatÄ«ti tÄ• dÄ

ekasminti kiá¹ƒ? amhe viya te dissantÄ«ti amhÄ• dino, amhÄ• dikkhÄ• , amhÄ• disÄ• , tum
tumhÄ• dino, tumhÄ• dikkhÄ• , tumhÄ• disÄ• . ettha ca upamÄ• natthasseva ekattaá¹ƒ icch
dissantÄ«ti mÄ• disÄ• \Be 274/ tvaá¹ƒ viya te dissantÄ«ti tÄ• dino, tÄ• disÄ• tipi yujjanti. ``r
honti, ye pattÄ• Ä• savakkhayaâ€™â€™ nti {Vin I 11} pÄ• á¸·i, imÄ• ni padÄ• ni upari kitak

<397> __taá¹ƒmamaÃ±Ã±atra_ {Katthaci 143; rÅ«0 235; nÄ«0 322}.

rÄ«, rikkha, kapaccayehi aÃ±Ã±asmiá¹ƒ uttarapade pare tumhaâ€™ mhÄ• naá¹ƒ taá¹ƒ, ma

tvaá¹ƒ leá¹‡aá¹ƒ yesaá¹ƒ te taá¹ƒleá¹‡Ä• , ahaá¹ƒ leá¹‡aá¹ƒ yesaá¹ƒ te maá¹ƒleá¹‡Ä• {SN

taá¹ƒdÄ«pÄ• , maá¹ƒdÄ«pÄ• {SN b IV 359}, taá¹ƒpaá¹-isaraá¹‡Ä• , maá¹ƒpaá¹-isaraá¹‡Ä•

<398> __manÄ• dyÄ• pÄ• dÄ«namo maye ca_ {Katthaci 183; rÅ«0 386; nÄ«0 375}.

uttarapade mayapaccaye ca pare manÄ• dÄ«naá¹ƒ Ä• pÄ• dÄ«naÃ±ca o hoti.

manoseá¹-á¹-hÄ• , manomayÄ• , rajojallaá¹ƒ, rajomayaá¹ƒ, sabbo manogaá¹‡o idha vattab
Ä• pomayaá¹ƒ. anuyanti disodisaá¹ƒ {DN III 281}, jÄ«va tvaá¹ƒ saradosataá¹ƒ {J I 2.9}.

<399> __parassa saá¹…khyÄ• su_ {Katthaci 36; rÅ«0 47; nÄ«0 130}.

saá¹…khyÄ• su parÄ• su parassa o hoti.

parosataá¹ƒ, parosahassaá¹ƒ, paropaá¹‡á¹‡Ä• sa dhammÄ• , idha parasaddo ``indriyaparo
viya adhikatthavÄ• cisaddantaraá¹ƒ, na sabbanÄ• maá¹ƒ.

<400> __jane puthassu_ {Katthaci 49; rÅ«0 44; nÄ«0 129}.

jane \Be 275/ pare puthassa u hoti.

ariyehi puthagevÄ• yaá¹ƒ janoti puthujjano. api ca pÄ• á¸·inaye puthusaddoyeva bahulaá¹ƒ
janentÄ«ti puthujjanÄ• , puthu nÄ• nÄ• satthÄ• rÄ• naá¹ƒ mukhaá¹ƒ ullokentÄ«ti puthujjanÄ
vuyhantÄ«ti puthujjanÄ• {Nidd I 51, 94}, saÃ±Ã±Ä• nÄ• nÄ• ttaputhuttapabhedaá¹ƒ paá¹-ic
taá¹‡hÄ• nÄ• nÄ• ttaputhuttapabhedo hoti {Dhs-a 1}, iá¹…gha aÃ±Ã±epi pucchassu, puthÅ«
I 246}. gÄ• mÄ• gÄ• maá¹ƒ vicarissaá¹ƒ, sÄ• vake vinayaá¹ƒ puthÅ«, Ä• yatÄ• ni puthÅ«ni
vijjuvaá¹‡á¹‡inÄ• {J II 22.968}, puthukÄ• yÄ• puthubhÅ«tÄ• iccÄ• di. tasmÄ• ``puthageva
iccÄ• dÄ«su thussa ukÄ• rassa akÄ• ro {akÄ• roti? } yujjati.

<401> __so chassÄ• hÄ• yatanesu vÄ• _ {Katthaci 374; rÅ«0 408; nÄ«0 804}.

ahe ca Ä• yatane ca pare chassa so hoti vÄ• .

cha ahÄ• ni sÄ• haá¹ƒ. atthi sÄ• hassa jÄ«vitaá¹ƒ {J II 22.314}, `sÄ• hassÄ• â€™ ti sÄ• ha
saá¸·Ä• yatanaá¹ƒ.

vÄ• ti kiá¹ƒ? chÄ• happaá¹-icchannÄ• Ä• patti {Vin II 134}, cha Ä• yatanÄ• ni.

<402> __ltupitÄ• dÄ«namÄ• raá¹…raá¹…_ {Katthaci 200; rÅ«0 159; nÄ«0 415; caá¹ƒ0 V 2.

samÄ• suttarapade pare ltupaccayantÄ• naá¹ƒ pitÄ• dÄ«naÃ±ca kamena Ä• raá¹…, raá¹…

satthuno \Be 276/ dassanaá¹ƒ satthÄ• radassanaá¹ƒ. evaá¹ƒ kattÄ• raniddeso. mÄ• tÄ• ca
mÄ• tÄ• pitÅ«su saá¹ƒvaá¸• á¸• ho mÄ• tÄ• pitarasaá¹ƒvaá¸• á¸• ho.

vÄ• ti kiá¹ƒ? satthudassanaá¹ƒ, kattu niddeso, mÄ• tÄ• pitaro.

<403> __vijjÄ• yonisambandhÄ«namÄ• tatra catthe_ {Katthaci 199; rÅ«0 158; nÄ«0 736; c
3.25}.

catthasamÄ• se vijjÄ• sambandhÄ«naá¹ƒ yonisambandhÄ«naÃ±ca ltupitÄ• dÄ«naá¹ƒ Ä• h

mÄ• tÄ• pitÄ• , mÄ• tÄ• pitaro iccÄ• di.

tatrÄ• ti kiá¹ƒ? mÄ• tuyÄ• bhÄ• tÄ• mÄ• tubhÄ• tÄ• .

ettha ca vijjÄ• sippÄ• ni sikkhÄ• pentÄ• Ä• cariyÄ• sissÄ• naá¹ƒ vijjÄ• sambandhÄ« mÄ•

<404> __putte_ {Katthaci 199; rÅ«0 158; nÄ«0 736; caá¹ƒ0 V 2.22; pÄ• 0 VI 3.25}.

catte putte pare vijjÄ• yonisambandhÄ«naá¹ƒ ltupitÄ• dÄ«naá¹ƒ Ä• hoti.

mÄ• tÄ• puttÄ• gacchanti, pitÄ• puttÄ• gacchanti. mahÄ• vuttinÄ• tesaÃ±ca i hoti, mÄ• ti
mÄ• tigho labhate dukhaá¹ƒ {J II 19.118}, pitigho labhate dukhaá¹ƒ, mÄ• ttikaá¹ƒ dhanaá¹ƒ,
{Vin III 34}. ettha ca mÄ• tuyÄ• santakaá¹ƒ mÄ• ttikaá¹ƒ, pituno santakaá¹ƒ pettikaá¹ƒ, dvitt
mÄ• tito, pitito, bhÄ• tÄ• eva bhÄ• tiko, bhÄ• tikarÄ• jÄ• .

<405> __jÄ• yÄ• ya jÄ• yaá¹ƒ patimhi_ {Katthaci 339; rÅ«0 358; nÄ«0 731; ` ... jayaá¹ƒ pat

patimhi \Be 277/ pare jÄ• yÄ• saddassa jÄ• yaá¹ƒ hoti.

puttaá¹ƒ janetÄ«ti jÄ• yÄ• , jÄ• yÄ• ca pati ca jÄ• yampatÄ« {jayampatÄ« (bahÅ«su) }. atha
``jÄ• yampatÄ«â€™â€™ ti idaá¹ƒ sandhividhinÄ• va siddhaá¹ƒ, tasmÄ• ``jampatÄ«â€™â€
``devarÄ• jÄ• sujampatÄ«â€™ {SN a I 264}â€™ ti, yathÄ• ca sakkataganthesu ``dÄ• ro ca
idha pana mahÄ• vuttinÄ• patimhi sujÄ• tÄ• ya sujaá¹ƒ hoti, dÄ• rassa ca daá¹ƒ hoti, tathÄ
jampatÄ«ti niá¹-á¹-haá¹ƒ gantabbaá¹ƒ.

yaÃ±ca vuttiyaá¹ƒ ``jÄ• nipatÄ«ti pakatyantarena siddhaá¹ƒ, tathÄ• dampatÄ«â€™â€™ ti v
janetÄ«ti jÄ• nÄ«. jÄ• nÄ« ca pati ca jÄ• nÄ«patÄ«ti yujjati. ``tudampatÄ«â€™â€™ ti pÄ• á¹
`jÄ• yÄ• ya tu daá¹ƒjÄ• ni patimhÄ«â€™ ti. tattha tusaddo padapÅ«raá¹‡amatte yujjati.

<406> __saÃ±Ã±Ä• yamudodakassa_ {Katthaci 404; rÅ«0 370; nÄ«0 257; caá¹ƒ0 V 2.65; p

saÃ±Ã±Ä• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ uttarapade pare udakassa udo hoti.

udakaá¹ƒ dhÄ• retÄ«ti udadhi, mahantaá¹ƒ udakaá¹ƒ dhÄ• retÄ«ti mahodadhi, udakaá¹ƒ pi
udapÄ• naá¹ƒ, udakaá¹ƒ pivanti etÄ• yÄ• ti udapÄ• ti.

<407> __kumbhÄ• dÄ«su vÄ• _ {Katthaci 404; rÅ«0 370; nÄ«0 257; caá¹ƒ0 V 2.69; pÄ• 0 V

kumbhÄ• dÄ«su paresu udakassa udo hoti vÄ• .

udakassa \Be 278/ kumbho udakumbho, udakakumbho. evaá¹ƒ udapatto, udakapatto, udab
mahÄ• vuttinÄ• syÄ• dÄ«supi, ``nÄ«lodÄ• pokkharaá¹‡Ä«â€™â€™ ti pÄ• á¸·i.

<408> __sotÄ• dÄ«su lopo_ {Katthaci 404; rÅ«0 370; nÄ«0 256}.

sotÄ• dÄ«su paresu udakassa ussa lopo hoti.

udakassa sotaá¹ƒ dakasotaá¹ƒ, udake rakkhaso dakarakkhaso, udakaá¹ƒ Ä• sayo yesaá¹ƒ
mahÄ• vuttinÄ• syÄ• dÄ«supi, ``dake dakÄ• sayÄ• sentÄ«â€™â€™ ti {SN b III 78 (thokaá

<409> __pubbÄ• parajjasÄ• yamajjhehÄ• hassa á¹‡ho_ {Katthaci 404; rÅ«0 370; nho (Ce)

pubbÄ• dÄ«hi parassa ahassa á¹‡ho hoti.

pubbaá¹‡ho, aparaá¹‡ho, ajjaá¹‡ho, sÄ• yaá¹‡ho {sÄ• yanho}, majjhaá¹‡ho.

nÄ• nÄ• desarÄ• si niá¹-á¹-hito.

abyayarÄ• si

<410> __kupÄ• dayo niccamasyÄ• dividhimhi_ {Katthaci 324; rÅ«0 339; caá¹ƒ0 II 2.24; pÄ•

syÄ• dividhito aÃ±Ã±attha kuÄ• dayo pÄ• dayo ca saddÄ• syÄ• dyantena saha niccaá¹ƒ e

kucchito brÄ• hmaá¹‡o kubrÄ• hmaá¹‡o, Ä«sakaá¹ƒ uá¹‡haá¹ƒ kaduá¹‡haá¹ƒ, pÄ• kaá¹-o h
pÄ• tubhÅ«to, Ä• vÄ« { `Ä• viâ€™ pi dissati} hutvÄ• bhavatÄ«ti Ä• vÄ«bhÅ«to, tuá¹‡hÄ« bh
pamukho nÄ• yako panÄ• yako, pakÄ• rena karitvÄ• pakaritvÄ• \Be 279/ pakÄ• rena kataa
vÄ• kataá¹ƒ pakataá¹ƒ, virÅ«po puriso duppuriso. evaá¹ƒ dukkaá¹-aá¹ƒ, sobhaá¹‡o puriso s
sukataá¹ƒ, abhidhammo, abhitthuto, bhusaá¹ƒ kaá¸·Ä• ro Ä• kaá¸·Ä• ro, bhusaá¹ƒ bandho Ä

pÄ• dayo pakatÄ• dyatthe paá¹-hamÄ• ya ekatthÄ• honti, pakato Ä• cariyo pÄ• cariyo. eva
antevÄ• sÄ« pantevÄ• sÄ«, paro putto paputto, paro nattÄ• panattÄ• .

atyÄ• dayo atikkantÄ• dyatthe dutiyÄ• ya, maÃ±caá¹ƒ atikkanto atimaÃ±co. evaá¹ƒ atibÄ• h

avÄ• dayo kuá¹-á¹-hÄ• dyatthe tatiyÄ• ya, kokilÄ• ya avakuá¹-á¹-haá¹ƒ vanaá¹ƒ avakokilaá¹
chaá¸• á¸• itanti vadanti. evaá¹ƒ avamayÅ«raá¹ƒ.

pariyÄ• dayo gilÄ• nÄ• dyatthe catutthiyÄ• , ajjhÄ• yituá¹ƒ gilÄ• no pariyajjheno.

nyÄ• dayo nikkhantÄ• dyatthe paÃ±camiyÄ• , kosambiyÄ• nikkhanto nikkosambi, vÄ• nato

asyÄ• dividhimhÄ«ti kiá¹ƒ? rukkhaá¹ƒ pati vijjotate.

<411> __cÄ« kriyatthehi_ {caá¹ƒ0 II 2.25; pÄ• 0 I 4.60, 61}.

cÄ«paccayanto saddo kriyatthehi saddehi saha ekattho hoti.

balasÄ• kiriya balÄ«kiriya, pÄ• kaá¹-Ä«kiriya, pÄ• kaá¹-Ä«bhuyya, pÄ• kaá¹-Ä«bhaviya.

<412> __bhÅ«sanÄ• darÄ• nÄ• darÄ• dÄ«svehi saha_ {caá¹ƒ0 II 2.27; pÄ• 0 I 4.63, 64}.

alamÄ• dayo \Be 280/ saddÄ• bhÅ«sanÄ• dÄ«su atthesu etehi kriyatthehi saha ekatthÄ• h

bhÅ«sanaá¹ƒ akÄ• sÄ«ti alaá¹ƒkiriya, samaá¹ƒ Ä• daraá¹ƒ akÄ• sÄ«ti sakkacca, asamaá¹ƒ
asakkacca, binduno pararÅ«pattaá¹ƒ.

bhÅ«sanÄ• dÄ«sÅ«ti kiá¹ƒ? alaá¹ƒ bhutvÄ• gato, `alaâ€™ nti pariyattaá¹ƒ, sakkatvÄ• gato
katvÄ• tyattho. ``kacca, kiriyaâ€™â€™ iccÄ• dinÄ• saá¹ƒkhittarÅ«pehi upapadena saha sid
ekatthasaÃ±Ã±Ä• , na ``katvÄ• â€™â€™ iccÄ• dinÄ• asaá¹ƒkhittarÅ«pehi visuá¹ƒ siddhehA

<413> __aÃ±Ã±e ca_ {Katthaci 324, 327; rÅ«0 339, 351; nÄ«0 682-688, caá¹ƒ0 II 2.30, 33,
4.67, 71, 72, 75, 76; III 4.63}.

aÃ±Ã±e ca saddÄ• kriyatthehi syÄ• dyantehi saha bahulaá¹ƒ ekatthÄ• honti.

atirekaá¹ƒ abhavÄ«ti parobhuyya. evaá¹ƒ tirobhuyya, parokiriya, tirokiriya, urasikiriya, mana
majjhekiriya, tuá¹‡hÄ«bhuyya.

tyÄ• disaddÄ• pi saÃ±Ã±Ä• bhÄ• vaá¹ƒ pattÄ• nipÄ• tarÅ«pÄ• honti, syÄ• dirÅ«pÄ• ca. t
saá¹…gayhanti.

atthikhÄ«rÄ• gÄ• vÄ«, nasantiputtÄ• itthÄ«, atthi hutvÄ• paccayo atthipaccayo. evaá¹ƒ na
kammaá¹ƒ ahosikammaá¹ƒ, ehi ca passa ca ehipassa, ehipassa iti vidhÄ• naá¹ƒ arahatÄ«ti
taddhitantasamÄ• so nÄ• ma. evaá¹ƒ parattha.

ehi \Be 281/ bhaddanteti vuttopi na etÄ«ti naehibhaddantiko {DN I 394}, tiá¹-á¹-ha bhaddant
tiá¹-á¹-hatÄ«ti natiá¹-á¹-habhaddantiko, ehi svÄ• gataá¹ƒ tuyhanti vadanasÄ«lo ehisvÄ• gati
{Vin III 432} vÄ• , ehi bhikkhÅ«ti vacanena siddhÄ• upasampadÄ• ehibhikkhÅ«pasampadÄ
Ä• haá¹ƒsu vÄ• , evaá¹ƒ pure Ä• siá¹ƒsu vÄ• ti evaá¹ƒ pavattaá¹ƒ vidhÄ• naá¹ƒ ettha atthÄ«
purÄ• á¹‡agantho, yaá¹ƒ pubbe anaÃ±Ã±Ä• taá¹ƒ, taá¹ƒ idÄ• ni Ã±assÄ• mi iti pavattassa in
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, asuko iti Ä• ha asuko iti Ä• ha, asukasmiá¹ƒvÄ•
ganthe iti Ä• hÄ• ti evaá¹ƒ pavattavacanaá¹ƒ itihitihaá¹ƒ, aÃ±Ã±Ä• si iti byÄ• kato koá¹‡á¸• a
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o {Vin I 8} iccÄ• di.

keci pana ``sacchikaroti, manasikaroti, pÄ• kaá¹-Ä«karoti, Ä• vÄ«karoti, pÄ• tukaroti, alaá¹.
pabhavati, parÄ• bhavatiâ€™â€™ iccÄ• dÄ«nampi ekatthÄ«bhÄ• vaá¹ƒ vadanti. tumantatva
saá¹…gayhanti, gantuá¹ƒ kÄ• metÄ«ti gantukÄ• mo, kattukÄ• mo, daá¹-á¹-hukÄ• mo, gantu
saá¹ƒvidhÄ• ya avahÄ• ro saá¹ƒvidhÄ• vahÄ• ro, yalopo. evaá¹ƒ upÄ• dÄ• ya uppannaá¹ƒ n
anupÄ• dÄ• ya vimutto anupÄ• dÄ• vimutto, paá¹-iccasamuppÄ• do, Ä• haccabhÄ• sito, up
aveccappasÄ• do, chakkhattuparamaá¹ƒ, sattakkhattuparamo {Pp 31} iccÄ• di.

abyayarÄ• si niá¹-á¹-hito.

saá¹…khyÄ• rÄ• si

idÄ• ni \Be 282/ saá¹…khyÄ• rÄ• si vuccate.

<414> __vidhÄ• dÄ«su dvissa du_ {Katthaci 386; rÅ«0 410; nÄ«0 811}.

vidhÄ• dÄ«su paresu dvissa du hoti.

dve vidhÄ• pakÄ• rÄ• yassÄ• ti duvidho, dve paá¹-á¹-Ä• ni yassÄ• ti dupaá¹-á¹-aá¹ƒ, cÄ«v
jhÄ• naá¹ƒ iccÄ• di.

<415> __di guá¹‡Ä• dÄ«su_ {Katthaci 386; rÅ«0 410; nÄ«0 811}.

guá¹‡Ä• dÄ«su dvissa di hoti.

dve guá¹‡Ä• paá¹-alÄ• yassÄ• ti diguá¹‡Ä• , saá¹…ghÄ• á¹-i, dve gÄ• vo digu, dve rattiyo
vÄ• .

<416> __tÄ«sva_ {Katthaci 383; rÅ«0 253; nÄ«0 815}.

tÄ«su paresu dvissa a hoti.

dve vÄ• tayo vÄ• vÄ• rÄ• dvattikkhattuá¹ƒ, dve vÄ• tayo vÄ• pattÄ• dvattipattÄ• .

<417> __Ä• saá¹…khyÄ• yÄ• satÄ• donaÃ±Ã±atthe_ {Katthaci 383; rÅ«0 253; nÄ«0 815;

aÃ±Ã±apadatthavajjite samÄ• se satÄ• dito aÃ±Ã±asmiá¹ƒ saá¹…khyÄ• pade pare dvissa

dve ca dasa ca dvÄ• dasa, dvÄ«hi vÄ• adhikÄ• dasa dvÄ• dasa, dvÄ• vÄ«sati, dvattiá¹ƒsa

asatÄ• doti kiá¹ƒ? dvisataá¹ƒ, dvisahassaá¹ƒ.

anaÃ±Ã±attheti kiá¹ƒ? dve dasa yasminti dvidasa.

<418> __tisse_ {Katthaci 404; rÅ«0 370; caá¹ƒ0 V 2.53; pÄ• 0 VI 3.48}.

anaÃ±Ã±atthe \Be 283/ asatÄ• do saá¹…khyÄ• pade pare tissa e hoti.

tayo ca dasa ca terasa, tÄ«hi vÄ• adhikÄ• dasa terasa. evaá¹ƒ tevÄ«sati, tettiá¹ƒsa.

<419> __cattÄ• lÄ«sÄ• do vÄ• _ {Katthaci 404; rÅ«0 370; caá¹ƒ0 V 2.54; pÄ• 0 VI 3.49}.

cattÄ• lÄ«sÄ• dÄ«su paresu tissa e hoti vÄ• .

tecattÄ• lÄ«saá¹ƒ, ticattÄ• lÄ«saá¹ƒ, tepaÃ±Ã±Ä• saá¹ƒ, tipaÃ±Ã±Ä• saá¹ƒ, tesaá¹-á¹-hi, tis
tisattati, teasÄ«ti, tiasÄ«ti, tenavuti, tinavuti.

<420> __dvissÄ• ca_ {Katthaci 404; rÅ«0 370 caá¹ƒ0 V 2.54; pÄ• 0 VI 3.69}.

cattÄ• lÄ«sÄ• do dvissa e hoti vÄ• Ä• ca.

dvecattÄ• lÄ«saá¹ƒ, dvÄ• cattÄ• lÄ«saá¹ƒ, dvicattÄ• lÄ«saá¹ƒ, dvepaÃ±Ã±Ä• saá¹ƒ, dvipaÃ
dvesaá¹-á¹-hi, dvÄ• sattati, dvesattati, dvÄ• sÄ«ti, dvÄ• navuti, dvenavuti. vÄ• saddena paÃ
asÄ«timhi ettaÃ±ca natthi.

<421> __bÄ• cattÄ• lÄ«sÄ• do vÄ• _ {Katthaci 380; rÅ«0 255; nÄ«0 810}.

acattÄ• lÄ«sÄ• do pare dvissa bÄ• hoti vÄ• .

bÄ• rasa, dvÄ• dasa, bÄ• vÄ«sati, dvÄ• vÄ«sati, bÄ• ttiá¹ƒsa, dvattiá¹ƒsa.

acattÄ• lÄ«sÄ• doti kiá¹ƒ? dvÄ• cattÄ• lÄ«saá¹ƒ.

<422> __catussa cuco dase_ {Katthaci 390; rÅ«0 256; nÄ«0 826}.

dase \Be 284/ pare catussa cu, co honti vÄ• .

cuddasa, coddasa, catuddasa.

<423> __vÄ«satidasesu paÃ±cassa paá¹‡á¹‡apannÄ• _ {Katthaci 404; rÅ«0 370; nÄ«0 814

esu paÃ±cassa paá¹‡á¹‡a, pannÄ• honti vÄ• yathÄ• kkamaá¹ƒ.

paá¹‡á¹‡avÄ«sati, paÃ±cavÄ«sati, pannarasa, paÃ±cadasa.

<424> __chassa so_ {Katthaci 374; rÅ«0 408; nÄ«0 806}.

dase pare chassa so hoti.

soá¸·asa.

<425> __ekaá¹-á¹-hÄ• namÄ• _ {Katthaci 383; rÅ«0 253; nÄ«0 815}.

dase pare eka, aá¹-á¹-hÄ• naá¹ƒ Ä• hoti.

ekÄ• dasa, aá¹-á¹-hÄ• rasa.

<426> __ra saá¹…khyÄ• to vÄ• _ {Katthaci 381; rÅ«0 254; nÄ«0 812}.

ekÄ• disaá¹…khyamhÄ• parassa dasassa ra hoti vÄ• .

ekÄ• rasa, ekÄ• dasa, bÄ• rasa, dvÄ• dasa, pannarasa, paÃ±cadasa, sattarasa, sattadasa
aá¹-á¹-hÄ• dasa, bÄ• dese pannÄ• dese ca niccaá¹ƒ. idha na hoti, catuddasa.

<427> __chatÄ«hi á¸·o ca_ {Katthaci 379; rÅ«0 258; nÄ«0 809}.

cha, tÄ«hi parassa dassa á¸·o hoti ro ca.

soá¸·asa, terasa, teá¸·asa.

<428> __catutthatatiyÄ• namaá¸• á¸• huá¸• á¸• hatiyÄ• _ {Katthaci 387; rÅ«0 411; nÄ«0 81

`aá¸• á¸• huá¸• á¸• hatiyÄ• â€™ ti \Be 285/ aá¸• á¸• hÄ• +uá¸• á¸• hatiyÄ• ti chedo, aá¸• á¸
tatiyÄ• naá¹ƒ uá¸• á¸• ha, tiyÄ• honti yathÄ• kkamaá¹ƒ.

aá¸• á¸• hena catuttho aá¸• á¸• huá¸• á¸• ho, aá¸• á¸• hena tatiyo aá¸• á¸• hatiyo.

sakatthe á¹‡yamhi aá¸• á¸• hateyyo.

<429> __dutiyassa saha diyaá¸• á¸• hadivaá¸• á¸• hÄ• _ {Katthaci 387; rÅ«0 411; nÄ«0 81

aá¸• á¸• hamhÄ• parassa dutiyassa saha aá¸• á¸• hena diyaá¸• á¸• ha, divaá¸• á¸• hÄ• ho

aá¸• á¸• hena dutiyo diyaá¸• á¸• ho, divaá¸• á¸• ho.

yathÄ• ca eka, dvi, ti, catu, paÃ±ca, cha, satta, aá¹-á¹-ha, nava, dasasaddÄ• paccekaá¹ƒ
nipatanti, tathÄ• vÄ«sati, tiá¹ƒsati, cattÄ• lÄ«sa, paÃ±Ã±Ä• sa, saá¹-á¹-hi, sattati, asÄ«ti, na
paccekaá¹ƒ attano atthesu nipatanti, dasasaddassa kÄ• riyÄ• na honti, evaá¹ƒ satasahassa
daá¹-á¹-habbaá¹ƒ.

tato paraá¹ƒ pana dasa sahassÄ• ni dasasahassaá¹ƒ, idaá¹ƒ `nahutaâ€™ nti ca vuccati, sa
satasahassaá¹ƒ, idaá¹ƒ `lakkhaâ€™ nti ca vuccati, dasa satasahassÄ• ni dasasatasahassa
digusamÄ• savasena etÄ• ni padÄ• ni sijjhanti.

dve satÄ• ni dvisataá¹ƒ, tÄ«á¹‡i satÄ• ni tisataá¹ƒ, dve sahassÄ• ni dvisahassaá¹ƒ, tÄ«á¹‡i
tisahassaá¹ƒ iccÄ• dÄ«ni digumhi vuttÄ• neva.

gaá¹‡anapathe pana ekaá¹-á¹-hÄ• naá¹ƒ, dasaá¹-á¹-hÄ• naá¹ƒ, sataá¹-á¹-hÄ• naá¹ƒ, sahas
dasasahassaá¹-á¹-hÄ• naá¹ƒ, satasahassaá¹-á¹-hÄ• naá¹ƒ, dasasatasahassaá¹-á¹-hÄ• nan
á¹-hÄ• nÄ• ni kamena dasaguá¹‡itÄ• ni honti. tattha ekaá¹-á¹-hÄ• naá¹ƒ nÄ• ma ekaá¹ƒ, dv
dasaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dasa, vÄ«saá¹ƒ, tiá¹ƒsaá¹ƒ iccÄ• di. sataá¹-á¹-hÄ• naá¹ƒ nÄ• n
tisataá¹ƒ iccÄ• di. sahassaá¹-á¹-hÄ• naá¹ƒ nÄ• ma sahassaá¹ƒ, dvisahassaá¹ƒ, tisahassaá¹
uparipi. ekamekasmiÃ±ca á¹-hÄ• ne nava padÄ• ni ca nava antaranavantÄ• ni ca honti. aya

taduttari koá¹-ibhÅ«mi nÄ• ma. tatthapi ekaá¹-á¹-hÄ• naá¹ƒ, dasaá¹-á¹-hÄ• naá¹ƒ, sataá¹-á¹
satta á¹-hÄ• nÄ• ni honti. tattha mÅ«labhÅ«miyÄ• antimaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• dasagu
koá¹-ibhÅ«miyaá¹ƒ ekaá¹-á¹-hÄ• naá¹ƒ hoti, idhapi satta á¹-hÄ• nÄ• ni kamena dasaguá¹‡it
dasakoá¹-isatasahassaá¹ƒ antimaá¹-á¹-hÄ• naá¹ƒ bhavati.

taduttari pakoá¹-ibhÅ«mi nÄ• ma. etthapi satta á¹-hÄ• nÄ• ni honti. tattha koá¹-ibhÅ«miyÄ•
gahetvÄ• dasaguá¹‡ite kate pakoá¹-ibhÅ«miyaá¹ƒ ekaá¹-á¹-hÄ• naá¹ƒ hoti, idhapi satta á¹-
dasaguá¹‡itÄ• niyeva, dasapakoá¹-isatasahassaá¹ƒ antimaá¹-á¹-hÄ• naá¹ƒ, iminÄ• nayena
bhÅ«misaá¹…kanti ca á¹-hÄ• nabhedo ca veditabbo.

ayaá¹ƒ panettha bhÅ«mikkamo-mÅ«labhÅ«mi, koá¹-ibhÅ«mi, pakoá¹-ibhÅ«mi, koá¹-ipakoá
ninnahutabhÅ«mi, akkhobhiá¹‡Ä«bhÅ«mi {bhinÄ«, bhanÄ«tipi dissanti}, bindubhÅ«mi, abbu
nirabbudabhÅ«mi, ahahabhÅ«mi, abababhÅ«mi, aá¹-aá¹-abhÅ«mi, sogandhikabhÅ«mi, upp
puá¹‡á¸• arÄ«kabhÅ«mi, padumabhÅ«mi, kathÄ• nabhÅ«mi, mahÄ• kathÄ• nabhÅ«mi, asa
bhÅ«miyo sattacattÄ• lÄ«sasataá¹ƒ á¹-hÄ• nÄ• ni ca honti.

nirayabhÅ«mÄ«naá¹ƒ kamena pana abbudabhÅ«mi, nirabbudabhÅ«mi, abababhÅ«mi, aá¹-
kumudabhÅ«mi, sogandhikabhÅ«mi, uppalabhÅ«mi \Be 287/, puá¹‡á¸• arÄ«kabhÅ«mi, pad
ca yasmÄ• pÄ• á¸·ibhÄ• sÄ• yaá¹ƒ dasasatasahassaá¹ƒ nÄ• ma sattamaá¹-á¹-hÄ• naá¹ƒ n
atthi, tasmÄ• garÅ« aá¹-á¹-hakathÄ• su {SN a I 181} Ä• gatanayena sattamaá¹-á¹-hÄ• naá¹
chaá¹-á¹-haá¹-á¹-hÄ• nato upari bhÅ«misaá¹…kantiá¹ƒ kathentÄ• sataguá¹‡itaá¹ƒ katvÄ• k
satasahassÄ• naá¹ƒ sataá¹ƒ koá¹-i, koá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ pakoá¹-i iccÄ• di.

tattha satasahassÄ• naá¹ƒ sataá¹ƒ nÄ• ma dasasatasahassÄ• naá¹ƒ dasakameva hoti, tas
bhÅ«mÄ«naá¹ƒ sabbaá¹-á¹-hÄ• nÄ• naÃ±ca dasaguá¹‡asiddhimeva kathentÄ«ti veditabbaá
gaá¹‡anabhÅ«misaá¹…khÄ• to gaá¹‡anapatho nÄ• ma nÄ• nÄ• desavÄ• sÄ«naá¹ƒ vasena
dÄ«pavaá¹ƒse akkhobhiá¹‡Ä«, bindu, kathÄ• na, mahÄ• kathÄ• nÄ• ni vajjetvÄ• pÄ• á¸·ina
vuttÄ• . kaccÄ• yane {Katthaci 394, 395; rÅ«0 416, 417} pubbe dassitÄ• ekavÄ«sati bhÅ«m
sÄ• dhikabhÅ«miyo, katthaci pana mahÄ• balakkhandhapariyantÄ• saá¹-á¹-hi bhÅ«miyoti Ä

tattha sakasakabhÅ«mito atirekavatthÅ«ni gaá¹‡anapathavÄ«tivattÄ• ni nÄ• ma honti, yesa
mÅ«labhÅ«mimattaá¹ƒ atthi, tesaá¹ƒ koá¹-imattÄ• nipi vatthÅ«ni gaá¹‡anapathÄ• tikkantÄ•

api ca `gaá¹‡anapathavÄ«tivattaâ€™ nti ca `gaá¹‡anapathÄ• tikkantaâ€™ nti ca `asaá¹…k
ekaá¹ƒ. tasmÄ• idhapi vÄ«sati bhÅ«miyo eva anukkamena dasaguá¹‡itÄ• gaá¹‡anapathÄ•
asaá¹…khyeyyanti pana dasaguá¹‡avinimuttÄ• gaá¹‡anapathÄ• tikkantabhÅ«mi eva vucca
mahÄ• kathÄ• nabhÅ«mÄ• tikkantato paá¹-á¹-hÄ• ya hi anantamahÄ• pathaviyÄ• sabbapa
asaá¹…khyeyyabhÅ«miyaá¹ƒ saá¹…gayhanti. itarathÄ• asaá¹…khyeyyanti ca gaá¹‡anapat
viruddhametanti.

dÄ«pavaá¹ƒse \Be 288/ ca ``tato upari abhÅ«mi, asaá¹…khyeyyanti vuccatÄ«â€™â€™ ti vu
`abhÅ«mÄ«â€™ ti vacanena gaá¹‡anapathabhÅ«mi eva paá¹-isiddhÄ• , na tu gaá¹‡anapath
asaá¹…khyeyyabhÅ«mi nÄ• ma. cariyÄ• piá¹-akasaá¹ƒvaá¹‡á¹‡anÄ• yampi {Cp-a nidÄ• na
asaá¹…khyeyyabhÅ«miyampi asaá¹…khyeyyÄ• naá¹ƒ cÅ«á¸·a, mahÄ• divasena anekappa
{MN III 370} dÄ«petabbo.

saddanÄ«tiyaá¹ƒ {nÄ«0 833} pana pÄ• á¸·inayaá¹ƒ gahetvÄ• ``vÄ«sati abbudÄ• ni ekaá¹ƒ
vÄ«sati nirabbudÄ• ni ekaá¹ƒ ababaá¹ƒ nÄ• maâ€™â€™ iccÄ• dinÄ• nirabbudÄ• dÄ«naá¹
vÄ«satimattaguá¹‡aá¹ƒ nÄ• ma vuttaá¹ƒ. taá¹ƒ na yujjati. nirayesu hi vÄ«satimattaguá¹‡ena
nirabbudÄ• dÄ«naá¹ƒ dasannaá¹ƒ nirayÄ• naá¹ƒ tÄ• ni nÄ• mÄ• ni siddhÄ• ni bhavanti. gar
gahetvÄ• dasaguá¹‡asiddhesu gaá¹‡anapathesu pakkhipiá¹ƒsu, tasmÄ• nÄ• mamattena s
pana visadisoeva.

evaÃ±cakatvÄ• pÄ• á¸·iyampi bakabrahmÄ• sutte {SN a I 175} ``sataá¹ƒ sahassÄ• naá¹ƒ n
pajÄ• nÄ• mi tavÄ• haá¹ƒ brahmeâ€™â€™ ti vuttaá¹ƒ. ettha ca yadi gaá¹‡anabhÅ«mipathe
vÄ«satimattena abababhÅ«mi bhaveyya, evaá¹ƒ sati nirabbudÄ• naá¹ƒ satasahassaá¹ƒ nÄ•
jÄ• takaá¹-á¹-hakathÄ• yaÃ±ca {Ja III 7.69} ``nirabbudasatasahassÄ• naá¹ƒ ekaá¹ƒ ahahaá
bakassa brahmuno tasmiá¹ƒbhave avasiá¹-á¹-haá¹ƒ Ä• yÅ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• im
patvÄ• vÄ«satiguá¹‡aá¹ƒ nÄ• ma natthÄ«ti siddhaá¹ƒ hoti. akkhobhiá¹‡Ä«, bindu, kathÄ• n
aÃ±Ã±ato gahetvÄ• pakkhittÄ• ni siyuá¹ƒ. evaá¹ƒ pakkhittÄ• naÃ±ca cuddasannaá¹ƒ saá¹…
kamokkamatÄ• pana pacchÄ• jÄ• tÄ• siyÄ• ti.

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nabyÄ• karaá¹‡adÄ«paniyÄ•

samÄ• sakaá¹‡á¸• o catuttho.

5. taddhita

atha \Be 289/ taddhitavidhÄ• naá¹ƒ dÄ«piyate.

taddhitavutti nÄ• ma vicitrÄ• hoti, sÄ• tisayena vicitraÃ±Ä• á¹‡ahitaá¹ƒ vahati, tasmÄ• tes
kulaputtÄ• naá¹ƒ hitanti __taddhitaá¹ƒ, _ imasmiá¹ƒ kaá¹‡á¸• e sabbavidhÄ• nassa nÄ• ma
aá¹-á¹-havidhaá¹ƒ hoti apaccaá¹ƒ, anekatthaá¹ƒ, assatthi, bhÄ• vakammaá¹ƒ, parimÄ• á¹‡a
khuddakaá¹ƒ, nÄ• nÄ• ttanti.

apaccarÄ• si

<430> __á¹‡o vÄ• pacce_ {Katthaci 344; rÅ«0 361; nÄ«0 752; caá¹ƒ0 II 4.16; pÄ• 0 IV 1.92
â€™ (bahÅ«su) }.

chaá¹-á¹-hyantÄ• nÄ• mamhÄ• tassa apaccanti atthe vikappena á¹‡apaccayo hoti. vÄ• sa
vikappanattho, ito paraá¹ƒ anuvattate, tena sabbattha vikappavidhi sijjhati. á¹‡Ä• nubandho
payogaappayogÄ«. vasiá¹-á¹-hassa apaccanti atthe iminÄ• suttena vasiá¹-á¹-hamhÄ• á¹‡a
sÄ• myatthaÃ±ca apaccatthaÃ±ca ubhayaá¹ƒ vadati, chaá¹-á¹-hÄ« ca apaccapadaÃ±ca ten
vasiá¹-á¹-hapadaá¹ƒ paccayena saha ekatthaá¹ƒ hoti, ubhayaá¹ƒ ekato hutvÄ• puttassa nÄ
tato `ekatthatÄ• yaâ€™ nti chaá¹-á¹-hiyÄ• lopo, apaccapadaá¹ƒ pana vuttatthamattena lupp
padhÄ• nabhÄ• vena niddiá¹-á¹-haá¹ƒ hoti, na chaá¹-á¹-hÄ«ti, mahÄ• vuttinÄ• vÄ• padÄ• n
sabbattha.

<431> __padÄ• namÄ• dissÄ• yuvaá¹‡á¹‡assÄ• eo á¹‡Ä• nubandhe_ {Katthaci 405; rÅ«0

padÄ• naá¹ƒ Ä• dibhÅ«tassa akÄ• rassa ca ivaá¹‡á¹‡uâ€™ vaá¹‡á¹‡assa ca Ä• , e, o vudd
paccaye pareti padÄ• dia-kÄ• rassa Ä• vuddhi, syÄ• dyuppatti.

vÄ• siá¹-á¹-ho, \Be 290/ puriso, vÄ• siá¹-á¹-hÄ«, itthÄ«, vÄ• siá¹-á¹-haá¹ƒ, kulaá¹ƒ, vasiá¹-á
vÄ• siá¹-á¹-ho, vasiá¹-á¹-hassa dhÄ«tÄ• vÄ• siá¹-á¹-hÄ«, vasiá¹-á¹-hassa kulaá¹ƒ vÄ• siá¹-á
yojetuá¹ƒ yujjati.

tattha `vasiá¹-á¹-hassÄ• â€™ ti etena gottasseva pitubhÅ«taá¹ƒ Ä• dipurisaá¹ƒ vadati. kasm

evaÃ±hi sati tasmiá¹ƒ gotte paccÄ• jÄ• tÄ• sabbepi janÄ• tassa apaccÄ• nÄ• ma honti.

<432> __majjhe_ {Katthaci 404; rÅ«0 370; nÄ«0 859}.

majjhe pavattÄ• naá¹ƒ a, yuvaá¹‡á¹‡Ä• naá¹ƒ Ä• , e, ovuddhiyo honti vÄ• kvaci.

vÄ• seá¹-á¹-ho, vÄ• seá¹-á¹-hÄ«, vÄ• seá¹-á¹-haá¹ƒ. vÄ• saddena ``vasiá¹-á¹-hassa putto d
vÄ• kyaá¹ƒ vÄ• ``vasiá¹-á¹-haputto vasiá¹-á¹-hadhÄ«tÄ• vasiá¹-á¹-hakulaâ€™â€™ nti sam
evaá¹ƒ sabbattha.

bharadvÄ• jassa apaccaá¹ƒ bhÄ• radvÄ• jo, visÄ• mittassa {bhÄ• radvÄ• jassa ... vesÄ• m
apaccaá¹ƒ vesÄ• mitto, gotamassa apaccaá¹ƒ gotamo, kassapassa apaccaá¹ƒ kassapo, va
vÄ• sudevo. evaá¹ƒ bÄ• ladevo.

upagussa apaccanti ettha `uvaá¹‡á¹‡assÄ• vaá¹… ... â€™ ti á¹‡Ä• nubandhe paccaye pare
hoti. opagavo, opagavÄ«, opagavaá¹ƒ, manuno apaccaá¹ƒ mÄ• navo, bhagguno apaccaá¹ƒ
apaccaá¹ƒ paá¹‡á¸• avo, upavindussa apaccaá¹ƒ opavindavo iccÄ• di.

<433> __vacchÄ• dito á¹‡Ä• naá¹‡Ä• yanÄ• _ {Katthaci 345; rÅ«0 366; nÄ«0 754; pÄ• 0 IV

chaá¹-á¹-huntehi \Be 291/ vacchÄ• dÄ«hi gottasaddagaá¹‡ehi tassa apaccanti atthe á¹‡Ä•
Ä• yanapaccayÄ• honti vÄ• .

vacchassa apaccaá¹ƒ vacchÄ• no, vacchÄ• yano, vacchÄ• nÄ«, vacchÄ• yanÄ«, vacchÄ•
kaccÄ• no, kaccÄ• yano, kÄ• tiyÄ• no, kÄ• tiyÄ• yano, sÄ• kaá¹-Ä• no, sÄ• kaá¹-Ä• yano, k
moggallÄ• no, moggallÄ• yano, aggivessÄ• no {aggivessanotipi dissati DN I 176; MN I 353
muÃ±cÄ• no, muÃ±cÄ• yano, kuÃ±cÄ• no, kuÃ±cÄ• yano iccÄ• di.

<434> __kattikÄ• vidhavÄ• dÄ«hi á¹‡eyyaá¹‡erÄ• _ {Katthaci 346; rÅ«0 367; nÄ«0 755; pÄ
127, 128, 129, 131}.

chaá¹-á¹-hyantehi kattikÄ• dÄ«hi vidhavÄ• dÄ«hi ca tassa apaccanti atthe kamena á¹‡Ä• n
erapaccayÄ• honti vÄ• .

á¹‡eyye --- kattikÄ• ya nÄ• ma devadhÄ«tÄ• ya apaccaá¹ƒ kattikeyyo, vinatÄ• ya nÄ• ma d
rohiá¹‡iyÄ• nÄ• ma deviyÄ• apaccaá¹ƒ rohiá¹‡eyyo, bhaginiyÄ• apaccaá¹ƒ bhÄ• gineyyo,
apaccaá¹ƒ nÄ• deyyo. evaá¹ƒ anteyyo, Ä• heyyo, kÄ• meyyo, suciyÄ• apaccaá¹ƒ soceyyo,
iccÄ• di.

á¹‡ere --- vidhavÄ• ya apaccaá¹ƒ vedhavero, vidhavÄ• nÄ• ma matapatikÄ• itthÄ«. bandh
bandhukero, nÄ• á¸·ikiyÄ• nÄ• ma itthiyÄ• putto nÄ• á¸·ikero, samaá¹‡assa upajjhÄ• yass
samaá¹‡iyÄ• pavattiniyÄ• dhÄ«tÄ• sÄ• maá¹‡erÄ« iccÄ• di.

<435> __á¹‡ya diccÄ• dÄ«hi_ {Katthaci 347; rÅ«0 368; nÄ«0 756; caá¹ƒ0 II 4.2; pÄ• 0 IV 1

chaá¹-á¹-huntehi \Be 292/ ditiiccÄ• dÄ«hi tassa apaccanti atthe á¹‡Ä• nubandho yapaccayo

<436> __lopovaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ_ {Katthaci 261; rÅ«0 369; nÄ«0 509}.

ye pare avaá¹‡á¹‡assa ivaá¹‡á¹‡assa ca lopo hotÄ«ti á¹‡yamhi pare avaá¹‡á¹‡iâ€™ vaá¹‡

ditiyÄ• nÄ• ma devadhÄ«tÄ• ya apaccaá¹ƒ decco, aditiyÄ• apaccaá¹ƒ Ä• dicco.

tattha ivaá¹‡á¹‡alope `tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• â€™ ti yamhi pare ta
puna `vaggalasehi teâ€™ ti yassa pubbarÅ«pattaá¹ƒ, kuá¹‡á¸• aniyÄ• apaccaá¹ƒ koá¹‡á¸•

<437> __uvaá¹‡á¹‡assÄ• vaá¹… sare_ {Katthaci 348; rÅ«0 371; nÄ«0 757}.

sare pare uvaá¹‡á¹‡assa avaá¹… hotÄ«ti uvaá¹‡á¹‡assa avattaá¹ƒ. `tavaggavaraá¹‡Ä• na
battaá¹ƒ, puna `vaggalasehi teâ€™ ti suttena yassa pubbarÅ«pattaá¹ƒ, bhÄ• tuno apaccaá¹

<438> __Ä• á¹‡i_ {Katthaci 347; rÅ«0 368; nÄ«0 756; caá¹ƒ0 II 4.19; pÄ• 0 IV 1.95}.

rassÄ• â€™ kÄ• rantato apaccatthe á¹‡Ä• nubandho rassiâ€™ paccayo hoti vÄ• .

dakkhassa apaccaá¹ƒ dakkhi. evaá¹ƒ doá¹‡i, vÄ• savi, sakyaputti, nÄ• á¹-aputti, dÄ• saputt
dÄ• ravi {vicÄ• retabbamidaá¹ƒ}, varuá¹‡assa apaccaá¹ƒ vÄ• ruá¹‡i \Be 293/. evaá¹ƒ kaá¹‡a
jinadattassa apaccaá¹ƒ jenadatti, suddhodani, anuruddhi iccÄ• di.

<439> __rÄ• jato Ã±o jÄ• tiyaá¹ƒ_ {Katthaci 347; rÅ«0 368; nÄ«0 756; caá¹ƒ0 II 4.70; pÄ• 0

jÄ• tiyaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ rÄ• jasaddamhÄ• apaccatthe Ã±apaccayo hoti vÄ• .

raÃ±Ã±o apaccaá¹ƒ rÄ• jaÃ±Ã±o, rÄ• jakulassa puttoti attho.

jÄ• tiyanti kiá¹ƒ? rÄ• japutto.

<440> __khattÄ• yiyÄ• _ {Katthaci 347; rÅ«0 368; nÄ«0 756; caá¹ƒ0 II 4.69; pÄ• 0 IV 1.138

jÄ• tiyaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ khattasaddamhÄ• apaccatthe ya, iyapaccayÄ• honti.

khattakulassa apaccaá¹ƒ khatyo, khattiyo.

jÄ• tiyantveva? khatti.

<441> __manuto ssasaá¹‡_ {Katthaci 348; rÅ«0 371; nÄ«0 753; caá¹ƒ0 II 4.94, 95; pÄ• 0 IV

jÄ• tiyaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ manusaddamhÄ• apaccatthe ssa, saá¹‡apaccayÄ• hont

manuno apaccaá¹ƒ manusso, mÄ• nuso, manu nÄ• ma kappe Ä• dikhattiyo mahÄ• samma
mÄ• nusÄ«,

jÄ• tiyantveva? mÄ• á¹‡avo.

<442> __janapadanÄ• masmÄ• janakhattiyÄ• raÃ±Ã±e ca á¹‡o_ {Katthaci 352; rÅ«0 376;
pÄ• 0 IV 1.168; ``janapadanÄ• masmÄ• khattiyÄ• ... â€™â€™ (bahÅ«su) }.

janavÄ• cinÄ• \Be 294/ ca khattiyavÄ• cinÄ• ca janapadanÄ• mamhÄ• raÃ±Ã±e ca apacc

paÃ±cÄ• lÄ• naá¹ƒ janÄ• naá¹ƒ rÄ• jÄ• paÃ±cÄ• lo, paÃ±cÄ• lassa khattiyassa apaccaá¹ƒ
mÄ• gadho, okkÄ• ko {DN I 267}.

janapadanÄ• masmÄ• ti kiá¹ƒ? dasaratharaÃ±Ã±o putto dÄ• sarathi {dÄ• saraá¹-á¹-hi}.

janakhattiyÄ• ti kiá¹ƒ? paÃ±cÄ• lassa brÄ• hmaá¹‡assa apaccaá¹ƒ paÃ±cÄ• li.

<443> __á¹‡ya kurusivÄ«hi_ {Katthaci 346; rÅ«0 367; nÄ«0 755; caá¹ƒ0 II 4.101 ... pe ... IV

kuru, sivisaddehi apacce raÃ±Ã±e ca á¹‡yo hoti.

kururaÃ±Ã±o apaccaá¹ƒ korabyo {J I 14.228, 232, 236}, kururaá¹-á¹-havÄ• sÄ«naá¹ƒ rÄ• jÄ
pubbarÅ«pattaá¹ƒ, siviraÃ±Ã±o apaccaá¹ƒ sebyo, siviraá¹-á¹-havÄ• sÄ«naá¹ƒ rÄ• jÄ• seby

apaccarÄ• si niá¹-á¹-hito.

anekattharÄ• si

<444> __á¹‡a rÄ• gÄ• tena rattaá¹ƒ_ {Katthaci 347; rÅ«0 368; nÄ«0 756; caá¹ƒ0 III 1.1 ...

rajjanti vatthaá¹ƒ etenÄ• ti rÄ• go, rajanavatthu, rÄ• gavÄ• cimhÄ• tena rattanti atthe á¹‡o

kasÄ• vena rattaá¹ƒ vatthaá¹ƒ kÄ• sÄ• vaá¹ƒ {Dhp 9}, kÄ• sÄ• yaá¹ƒ vÄ• . evaá¹ƒ kosumbh
hÄ• liddaá¹ƒ, pÄ• á¹-aá¹…gena rattaá¹ƒ pÄ• á¹-aá¹…gaá¹ƒ, maÃ±jiá¹-á¹-haá¹ƒ, kuá¹…kuma

``nÄ«laá¹ƒ \Be 295/ vatthaá¹ƒ, pÄ«taá¹ƒ vatthaâ€™â€™ ntiÄ• dÄ«su pana nÄ«la, pÄ«tÄ• c
paccayena vinÄ• guá¹‡anissayaá¹ƒ dabbaá¹ƒ vadanti. evaá¹ƒ sabbesu guá¹‡asadda, jÄ• ti

<445> __nakkhatteninduyuttena kÄ• le_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 1.5;

induyuttena nakkhattena lakkhite kÄ• le tannakkhattavÄ• cÄ«hi á¹‡o hoti.

puá¹‡á¹‡acandayuttena phussanakkhattena lakkhitÄ• phussÄ• , ratti, phusso, aho. evaá¹ƒ

nakkhattenÄ• ti kiá¹ƒ? garugahena lakkhitÄ• ratti.

induyuttenÄ• ti kiá¹ƒ? phussena lakkhito muhutto.

kÄ• leti kiá¹ƒ? phussena lakkhitÄ• atthasiddhi.

<446> __sÄ• ssa devatÄ• puá¹‡á¹‡amÄ• sÄ«_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0
2.21-24}.

sÄ• assa devatÄ• , sÄ• assa puá¹‡á¹‡amÄ• sÄ«ti atthe paá¹-hamantÄ• á¹‡o hoti.

buddho assa devatÄ• ti buddho, yo buddhaá¹ƒ attano Ä• rakkhadevataá¹ƒ viya garuá¹ƒ kat
nirantaraá¹ƒ vÄ• ``buddho buddhoâ€™â€™ ti vÄ• caá¹ƒ nicchÄ• reti, tassetaá¹ƒ nÄ• maá¹
sogato, mahindadevo assa devatÄ• ti mÄ• hindo. evaá¹ƒ yÄ• mo, somo, vÄ• ruá¹‡o.

phussÄ« assa puá¹‡á¹‡amÄ• sÄ«ti phusso, mÄ• so. evaá¹ƒ mÄ• gho, phagguno, citto, ves
Ä• saá¸·ho, sÄ• vaá¹‡o, poá¹-á¹-hapÄ• do, assayujo, kattiko, mÄ• gasiro.

puá¹‡á¹‡amÄ• sÄ«ti kiá¹ƒ? phussÄ« assa paÃ±camÄ« tithÄ«.

<447> __tamadhÄ«te taá¹ƒ jÄ• nÄ• ti kaá¹‡ikÄ• ca_ {Katthaci 351; rÅ«0 374; nÄ«0 764; ca
IV 2.59}.

etesu \Be 296/ atthesu dutiyantÄ• á¹‡o ca ko ca á¹‡iko cÄ• ti ete paccayÄ• honti.

á¹‡amhi --- byÄ• karaá¹‡aá¹ƒ adhÄ«te jÄ• nÄ• ti vÄ• veyyÄ• karaá¹‡o {DN I 256}. pakkhe
byaÃ±janaá¹ƒ adhÄ«te jÄ• nÄ• ti vÄ• veyyaÃ±janikoâ€™â€™ ti imÄ• ni á¹‡ikena sijjhanti.

kamhi-chandaá¹ƒ adhÄ«te jÄ• nÄ• ti vÄ• chando. evaá¹ƒ padako {DN I 256}, nÄ• mako.

á¹‡ikamhi-vinayaá¹ƒ adhÄ«te jÄ• nÄ• ti vÄ• venayiko, suttantiko, Ä• bhidhammiko.

ettha ca `veyyÄ• karaá¹‡oâ€™ ti pade viyyÄ• karaá¹‡aá¹ƒ adhÄ«teti vÄ• kyaá¹ƒ, `veyaÃ±ja
viyaÃ±janaá¹ƒ adhÄ«teti. upari `dovÄ• riko, sovaggikaâ€™ nti padesupi `duvÄ• re niyutto, s
saá¹ƒvattatÄ«â€™ ti vÄ• kyaá¹ƒ, atthaá¹ƒ kathentena pana duvÄ• ra, suvaggasaddÄ• naá¹
siddhattÄ• dvÄ• reti ca saggÄ• yÄ• ti ca kathetabbo.

<448> __tassa visaye dese_ {Katthaci 352; rÅ«0 376; nÄ«0 365; caá¹ƒ0 III 1.61; pÄ• 0 IV 2

tassa desarÅ«pe visaye chaá¹-á¹-huntÄ• á¹‡o hoti.

thÅ«yamigÄ• vasÄ• tino nÄ• ma, vasÄ• tÄ«naá¹ƒ visayo deso vÄ• sÄ• to. idha adesarÅ«p
visayo rÅ«paá¹ƒ.

<449> __nivÄ• se tannÄ• me_ {Katthaci 352; rÅ«0 376; nÄ«0 365; caá¹ƒ0 III 1.64; pÄ• 0 IV

tannÄ• mabhÅ«te \Be 297/ nivÄ• se chaá¹-á¹-hyantÄ• á¹‡o hoti.

sivÄ«naá¹ƒ nivÄ• so deso sebyo. vasaá¹ƒ adenti bhakkhantÄ«ti vasÄ• dÄ• , byagghÄ• sÄ
nivÄ• so deso vÄ• sÄ• do.

<450> __anubhave_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 1.65; pÄ• 0 IV 2.70}.

samÄ«pe bhavaá¹ƒ anubhavaá¹ƒ, ``adÅ«rabhaveâ€™â€™ tipi pÄ• á¹-ho, tannÄ• me anub
hoti.

vidisÄ• ya anubhavaá¹ƒ vedisaá¹ƒ, nagaraá¹ƒ, udumbarassa anubhavaá¹ƒ odumbaraá¹ƒ, v

<451> __tena nibbatte_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 1.66; pÄ• 0 IV 2.68}.

tannÄ• me tena nibbatte dese tatiyantÄ• á¹‡o hoti.

kusambena nÄ• ma isinÄ• nibbattÄ• kosambÄ«, itthiyaá¹ƒ Ä«, nagarÄ«. evaá¹ƒ kÄ• kand
dhanena nibbattÄ• sÄ• hassÄ«, parikhÄ• , ayaÃ±ca tatiyÄ• hetumhi kattari karaá¹‡e ca ya

<452> __tamidhatthi_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 1.67; pÄ• 0 IV 2.67}.

taá¹ƒ idha atthÄ«ti atthe tannÄ• me dese paá¹-hamantÄ• á¹‡o hoti.

udumbarÄ• \Be 298/ asmiá¹ƒ dese santÄ«ti odumbaro, badarÄ• asmiá¹ƒ dese santÄ«ti bÄ

<453> __tatra bhave {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 2.48; pÄ• 0 IV 2.133}.

tatra bhavatthe sattamyantÄ• á¹‡o hoti.

udake bhavo odako, maccho, urasi bhavo oraso, putto, sÄ• gamo. nagare bhavo nÄ• garo.
mÄ• gadho, kapilavatthumhi bhavo kÄ• pilavatthavo, `uvaá¹‡á¹‡assÄ• vaá¹… ... â€™ ti uss
bhavo kosambo, mitte bhavÄ• mettÄ• , pure bhavÄ• porÄ« {DN I 9}, vÄ• cÄ• , manasmiá¹

<454> __manÄ• dÄ«naá¹ƒ sak_ {Katthaci 404; rÅ«0 370; nÄ«0 859}.

á¹‡Ä• nubandhe paccaye pare manÄ• dÄ«naá¹ƒ ante sÄ• gamo hotÄ«ti sabbattha manoga

mÄ• naso, rÄ• go, mÄ• nasÄ• , taá¹‡hÄ• , mÄ• nasaá¹ƒ, sukhaá¹ƒ. evaá¹ƒ cetaso, cetasÄ•
mÄ• nasaá¹ƒ, ceto eva cetasotipi yujjati.

<455> __ajjÄ• dÄ«hi tano_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 15; pÄ• 0 IV 2.10

tatra bhavoti atthe ajjÄ• dÄ«hi tano hoti.

ajja bhavo ajjatano, attho, ajjattanÄ«, vibhatti, dvittaá¹ƒ, ajjatanaá¹ƒ, hitaá¹ƒ, sve bhavo svÄ
mahÄ• vuttinÄ• essa Ä• ttaá¹ƒ. hiyyo bhavo hiyyattano, hiyyattano, hiyyattanaá¹ƒ, ossa atta

<456> __purÄ• to á¹‡o ca_ {Katthaci 352; rÅ«0 376; nÄ«0 765}.

tatra \Be 299/ bhavoti atthe purÄ• saddamhÄ• á¹‡o ca tano ca honti.

pure bhavo purÄ• á¹‡o, idha á¹‡o anubandho na hoti, porÄ• á¹‡o vÄ• , purÄ• tano.

<457> __amÄ• tvacco_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 2.13; pÄ• 0 IV 2.104

amÄ• saddamhÄ• bhavatthe acco hoti. `amÄ• â€™ ti sahatthavÄ• cÄ«.

rÄ• jakiccesu raÃ±Ã±Ä• saha bhavatÄ«ti amacco {Sv-pá¹- I 339}.

<458> __majjhÄ• dÄ«himo_ {Katthaci 353; rÅ«0 378; nÄ«0 767; caá¹ƒ0 III 2.82; pÄ• 0 IV 3
`majjhÄ• ditvimoâ€™ (bahÅ«su) }.

majjhÄ• dÄ«hi bhavatthe imo hoti.

majjhe bhavo majjhimo. evaá¹ƒ antimo, heá¹-á¹-himo, uparimo, orimo, pacchimo, abbhanta
puratthimo.

<459> __kaá¹‡a á¹‡eyya á¹‡eyyaka yiyÄ• _ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III
2.94, 95, 97, 119-130}.

bhavatthe sattamyantÄ• ete paÃ±ca paccayÄ• honti.

kaá¹‡a-kusinÄ• rÄ• yaá¹ƒ bhavo kosinÄ• rako, magadhesu bhavo mÄ• gadhako, Ä• raÃ±Ã

á¹‡eyya-gaá¹…gÄ• yaá¹ƒ bhavo gaá¹…geyyo, pabbateyyo, vane bhavo vÄ• neyyo.

á¹‡eyyaka-kosaleyyako \Be 300/, bÄ• rÄ• á¹‡aseyyako, campeyyako, mithileyyako, idha na

ya-gÄ• me bhavo gammo, dive bhavo dibbo,

iya-gÄ• miyo, gÄ• miko, yassa kattaá¹ƒ, udare bhavo odariyo, odariko, dive bhavo diviyo, p
bodhipakkhiyo, lokiyo.

<460> __á¹‡iko_ {Katthaci 351; rÅ«0 374; nÄ«0 764; caá¹ƒ0 III 2.40, 41, 42; pÄ• 0 IV 2.126

bhavatthe sattamyantÄ• á¹‡iko hoti.

sÄ• radiko, divaso, sÄ• radikÄ• , ratti, sÄ• radikaá¹ƒ, pupphaá¹ƒ. bhavasaddena cettha aÃ±
upalakkheti, pabbatato pakkhandÄ• nadÄ« pabbateyyÄ• , kimÄ«naá¹ƒ kose jÄ• taá¹ƒ kose
siveyyaá¹ƒ, bÄ• rÄ• á¹‡aseyyaá¹ƒ.

<461> __tamassa sippaá¹ƒ sÄ«laá¹ƒ paá¹‡yaá¹ƒ paharaá¹‡aá¹ƒ payojanaá¹ƒ {Katthaci 351
caá¹ƒ0 III 4.49-66 ... pe ... IV 4.47-65}.

tamassa sippaá¹ƒ, tamassa sÄ«laá¹ƒ, tamassa paá¹‡yaá¹ƒ, tamassa paharaá¹‡aá¹ƒ, tamas
paá¹-hamantÄ• á¹‡iko hoti.

sippe --- vÄ«á¹‡Ä• vÄ• danamassa sippaá¹ƒ veá¹‡iko. ettha ca vÄ«á¹‡Ä• saddena vÄ«á¹‡
ekatthÄ«bhÄ• vasÄ• matthiyaÃ±hetaá¹ƒ. evaá¹ƒ sabbattha. evaá¹ƒ modiá¹…giko, pÄ• á¹‡a

sÄ«le-paá¹ƒsukÅ«ladhÄ• raá¹‡aá¹ƒ assa sÄ«laá¹ƒ paá¹ƒsukÅ«liko, paá¹ƒsukÅ«laá¹ƒ dhÄ•
paá¹ƒsukÅ«liko. sÄ«lasaddena cettha vata, dhamma, sÄ• dhukÄ• rÄ• pi gayhanti, paá¹ƒsuk
paá¹ƒsukÅ«likotipi yujjati. evaá¹ƒ tecÄ«variko \Be 301/, piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ patatÄ«t
piá¹‡á¸• Ä• cÄ• rena laddhabhojanaá¹ƒ, piá¹‡á¸• apÄ• tayÄ• panaá¹ƒ assa sÄ«lanti piá¹‡á¸
yÄ• petuá¹ƒ sÄ«laÃ±ca vataÃ±ca dhammo ca garukÄ• ro ca assÄ• ti piá¹‡á¸• apÄ• tiko.

`paá¹‡yaâ€™ nti vikkeyyavatthu vuccati, gandho paá¹‡yaá¹ƒ assÄ• ti gandhiko. evaá¹ƒ teli

paharanti etenÄ• ti paharaá¹‡aá¹ƒ, Ä• vudhabhaá¹‡á¸• aá¹ƒ, cÄ• po paharaá¹‡amassÄ• ti
muggariko.

payojanaá¹ƒ vuccati phalaá¹ƒ, upadhi payojanamassÄ• ti opadhikaá¹ƒ {AN c 8.59}, puÃ±Ã±
payojanamassÄ• ti sÄ• tikaá¹ƒ. evaá¹ƒ sÄ• hassikaá¹ƒ {J II 21.415}.

<462> __taá¹ƒ hantÄ• rahati gacchatuÃ±chati carati_ {Katthaci 351; rÅ«0 374; nÄ«0 764; c
pÄ• 0 IV 4.28-46}.

taá¹ƒ hanti, taá¹ƒ arahati, taá¹ƒ gacchati, taá¹ƒ uÃ±chati, taá¹ƒ caratÄ«ti atthesu dutiyantÄ•

pakkhÄ«hi pakkhino hantÄ«ti pakkhiko. evaá¹ƒ sÄ• kuá¹‡iko {AN II 263 (sÄ• kunikotipi diss
macchehi macche hanatÄ«ti macchiko. evaá¹ƒ dhenuko, magehi mage hanatÄ«ti mÄ• gavik
hÄ• riá¹‡iko, `hariá¹‡oâ€™ ti mago eva. sÅ«kariko, idha na vuddhi.

sataá¹ƒ arahatÄ«ti sÄ• tikaá¹ƒ. evaá¹ƒ sÄ• hassikaá¹ƒ.

paradÄ• raá¹ƒ gacchatÄ«ti pÄ• radÄ• riko, paradÄ• riko vÄ• . evaá¹ƒ pathiko, maggiko.

badare \Be 302/ uÃ±chati gavesatÄ«ti bÄ• dariko. evaá¹ƒ Ä• malakiko.

dhammaá¹ƒ caratÄ«ti dhammiko. evaá¹ƒ adhammiko.

<463> __tena kataá¹ƒ kÄ«taá¹ƒ bandhaá¹ƒ abhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ hataá¹
dibbati khaá¹‡ati tarati carati vahati jÄ«vati_ {Katthaci 350; rÅ«0 373; nÄ«0 364; caá¹ƒ0 III 4
4.1-27}.

tena kataá¹ƒ, tena kÄ«taá¹ƒ ... pe ... tena jÄ«vati iccatthesu tatiyantÄ• á¹‡iko hoti.

kÄ• yena kataá¹ƒ kÄ• yikaá¹ƒ. evaá¹ƒ vÄ• casikaá¹ƒ, mÄ• nasikaá¹ƒ, vÄ• tena kato vÄ• tik

satena mÅ«lena kÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ sÄ• tikaá¹ƒ. evaá¹ƒ sÄ• hassikaá¹ƒ.

varattÄ• ya yottÄ• ya bandhito vÄ• rattiko, ayasÄ• bandhito Ä• yasiko, sÄ• gamo. evaá¹ƒ p

ghatena abhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ vÄ• ghÄ• tikaá¹ƒ. evaá¹ƒ goá¸·ikaá¹ƒ, dÄ

jÄ• lena hato jÄ• liko, maccho.

jÄ• lena hantÄ«ti jÄ• liko, jÄ• lakevaá¹-á¹-o. evaá¹ƒ bÄ• á¸·isiko {SN a II 158}.

akkhehi jitaá¹ƒ dhanaá¹ƒ akkhikaá¹ƒ. evaá¹ƒ sÄ• lÄ• kikaá¹ƒ.

akkhehi jayati dibbatÄ«ti vÄ• akkhiko.

khaá¹‡ittiyÄ• khaá¹‡atÄ«ti khÄ• á¹‡ittiko. evaá¹ƒ kuddÄ• liko, idha na vuddhi.

uá¸·umpena \Be 303/ taratÄ«ti oá¸·umpiko, uá¸·umpiko vÄ• . evaá¹ƒ nÄ• viko {J II 20.149},

sakaá¹-ena caratÄ«ti sÄ• kaá¹-iko. evaá¹ƒ rathiko, yÄ• niko, daá¹‡á¸• iko,

khandhena vahatÄ«ti khandhiko. evaá¹ƒ aá¹ƒsiko, sÄ«siko, idha na vuddhi.

vetanena jÄ«vatÄ«ti vetaniko. evaá¹ƒ bhatiko, kasiko, kayiko, vikkayiko, bhatikÄ• dÄ«su na

<464> __tassa saá¹ƒvattati_ {Katthaci 351; rÅ«0 374; nÄ«0 765; caá¹ƒ0 III 4.67-69; pÄ• 0 I

tassa saá¹ƒvattatÄ«ti atthe catutthyantÄ• á¹‡iko hoti.

puna bhavÄ• ya saá¹ƒvattatÄ«ti ponobbhaviko, punassa ottaá¹ƒ, bhassa dvittaá¹ƒ, ponobb
taá¹‡hÄ• , lokÄ• ya saá¹ƒvattatÄ«ti lokiko, suá¹-á¹-hu aggoti saggo, saggÄ• ya saá¹ƒvattatÄ
163}, puÃ±Ã±aá¹ƒ. evaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ, samparÄ• yikaá¹ƒ.

<465> __tato sambhÅ«tamÄ• gataá¹ƒ_ {Katthaci 351; rÅ«0 374; nÄ«0 765; caá¹ƒ0 III 3.49-
3.77-79}.

tato sambhÅ«taá¹ƒ, tato Ä• gataá¹ƒ iccatthesu paÃ±camyantÄ• á¹‡iko hoti.

mÄ• tito sambhÅ«taá¹ƒ Ä• gataá¹ƒ vÄ• mattikaá¹ƒ {Vin III 34}, dvittaá¹ƒ rasso ca. evaá¹ƒ p
á¹‡iyÄ• pi dissanti, surabhito sambhÅ«taá¹ƒ sorabhyaá¹ƒ, thanato sambhÅ«taá¹ƒ thaÃ±Ã±a
pettiyo. evaá¹ƒ mattiyo. á¹‡yamhi-macco.

<466> __tattha vasati vidito bhatto niyutto_ {Katthaci 351; rÅ«0 374; nÄ«0 765; caá¹ƒ0 III 4
IV 4.69-74}.

etesvatthesu \Be 304/ sattamyantÄ• á¹‡iko hoti.

rukkhamÅ«le vasatÄ«ti rukkhamÅ«liko. evaá¹ƒ Ä• raÃ±Ã±iko, sosÄ• niko.

ettha ca vasatÄ«ti sÄ• maÃ±Ã±avacanepi tassÄ«la, tabbata, taddhamma, tassÄ• dhukÄ• ri
veditabbo taddhitapaccayÄ• naá¹ƒ pasiddhatthadÄ«pakattÄ• . na hi rukkhamÅ«le muhuttam
rukkhamÅ«likoti voharÄ«yati.

loke vidito lokiko.

catumahÄ• rÄ• jesu bhattÄ• cÄ• tumahÄ• rÄ• jikÄ• {SN c V 1081}.

dvÄ• re niyutto dovÄ• riko. evaá¹ƒ bhaá¹‡á¸• Ä• gÄ• riko, navakammiko, idha na vuddhi. ``
andhakiyoâ€™â€™ iccÄ• dÄ«su mahÄ• vuttinÄ• kiyo.

<467> __tassidaá¹ƒ_ {Katthaci 351; rÅ«0 374; nÄ«0 764; caá¹ƒ0 III 3.85-102; pÄ• 0 IV 3.12

tassa idanti atthe chaá¹-á¹-huntÄ• á¹‡iko hoti.

saá¹…ghassa ayaá¹ƒ saá¹…ghiko, vihÄ• ro, saá¹…ghikÄ• , bhÅ«mi, saá¹…ghassa idaá¹ƒ s
evaá¹ƒ puggalikaá¹ƒ, gaá¹‡ikaá¹ƒ, mahÄ• janikaá¹ƒ, sakyaputtassa esoti sakyaputtiko. evaá
dÄ• saputtiko.

<468> __á¹‡ikassiyo vÄ• _ {Katthaci 404; rÅ«0 370; nÄ«0 756}.

á¹‡ikapaccayassa iyo hoti vÄ• .

sakyaputtiyo, sakyaputtiko iccÄ• di.

<469> __á¹‡o_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 3.85; pÄ• 0 IV 3.120}.

tassidanti \Be 305/ atthe chaá¹-á¹-huntÄ• á¹‡o hoti.

kaccÄ• yanassa idaá¹ƒ kaccÄ• yanaá¹ƒ, byÄ• karaá¹‡aá¹ƒ. evaá¹ƒ sogataá¹ƒ, sÄ• sanaá¹ƒ

<470> __gavÄ• dÄ«hi yo_ {Katthaci 353; rÅ«0 378; nÄ«0 781}.

tassidanti atthe gavÄ• dÄ«hi yo hoti.

<471> __yamhi gossa ca_ {Katthaci 78; rÅ«0 31; nÄ«0 229}.

yavante paccaye pare gossa ca uvaá¹‡á¹‡Ä• naÃ±ca avaá¹…a hotÄ«ti avÄ• deso. `tavagg
suttena vassa battaá¹ƒ, gunnaá¹ƒ idaá¹ƒ gabyaá¹ƒ, maá¹ƒsÄ• di, du vuccati rukkho, tassa id
dabbaá¹ƒ, mÅ«lÄ• di.

anekattharÄ• si niá¹-á¹-hito.

assatthirÄ• si

<472> __tametthassatthÄ«ti mantu_ {Katthaci 369; rÅ«0 403; nÄ«0 793; caá¹ƒ0 IV 2.98; pÄ

taá¹ƒ ettha atthi, taá¹ƒ assa atthÄ«ti atthesu paá¹-hamantÄ• mantupaccayo hoti, ivaá¹‡á¹‡
kÄ• rehi mantu. tattha ivaá¹‡á¹‡antehi niccaá¹ƒ, upaá¹-á¹-hitÄ• sati etasmiá¹ƒ atthi, etassa
satimÄ• . evaá¹ƒ gatimÄ• , matimÄ• , dhitimÄ• {SN a I 1952; J II 22.1451}, atthadassimÄ•

{Ja I avidÅ«renidÄ• nakathÄ• } iccÄ• di.

uvaá¹‡á¹‡antehi pana \Be 306/ ---

<473> __Ä• yussÄ• yasa mantumhi_ {Katthaci 371; rÅ«0 404; nÄ«0 797}.

mantumhi pare Ä• yussa Ä• yasÄ• deso hoti.

dÄ«ghaá¹ƒ Ä• yu asmiá¹ƒ atthi, assa vÄ• atthÄ«ti Ä• yasmÄ• {Nidd I 49}. evaá¹ƒ cakkhum bhÄ• á¹‡umÄ• iccÄ• di.

bahÅ« gÄ• vo asmiá¹ƒ santi, assa vÄ• santÄ«ti gomÄ• . candimÄ• , pÄ• pimÄ• padesu ca imantupaccayaá¹ƒ icchanti. tattha candasaá¹…khÄ• taá¹ƒ vimÄ• naá¹ƒ assa atthÄ«ti candim upacÄ• rena pana vimÄ• nampi candimÄ• ti vuccati, devaputtopi candoti vuccati. ati viya pÄ atthÄ«ti pÄ• pimÄ• {SN a I 137}, mÄ• ro. na hi appakena pÄ• pena pÄ• pimÄ• ti vuccati pa mantÄ• dÄ«naá¹ƒ pavattanato. vuttaÃ±hi vuttiyaá¹ƒ ---

``pahÅ«te ca pasaá¹ƒsÄ• yaá¹ƒ, nindÄ• yaÃ±cÄ• tisÄ• yane.

niccayoge ca saá¹ƒsagge, hontime mantuÄ• dayoâ€™â€™ ti {moga0 78}.

tattha pahÅ«te-gomÄ• {SN a I 12}, dhanavÄ• ti.

pasaá¹ƒsÄ• yaá¹ƒ-jÄ• timÄ• , guá¹‡avÄ• ti.

nindÄ• yaá¹ƒ-valimÄ• ti.

atisÄ• yane --- buddhimÄ• , vaá¹‡á¹‡avÄ• ti.

niccayoge-satimÄ• , sÄ«lavÄ• , daá¹‡á¸• Ä«ti.

saá¹ƒsagge --- haliddimÄ• ti.

tathÄ• vijjamÄ• nehi eva satiÄ• dÄ«hi satimÄ• iccÄ• dayo vuccanti, na atÄ«tehi anÄ• gate kasmÄ• \Be 307/? atthisaddena paccuppannena niddiá¹-á¹-hattÄ• . evaá¹ƒ pana sati kathaa satimÄ• Ä• si, anÄ• gatepi satimÄ• bhavissasÄ«ti idaá¹ƒ siddhanti? tadapi tadÄ• vijjamÄ• siddhanti.

go, asso, manusso iccÄ• dÄ«su jÄ• tisaddesu tesaá¹ƒ dabbÄ• bhidhÄ• nasamatthattÄ• ma
nÄ«lo paá¹-o, sukko paá¹-oiccÄ• dÄ«su guá¹‡asaddesu tisso, phussoiccÄ• dÄ«su nÄ• mas
dabbÄ• bhidhÄ• nasÄ• matthiyaá¹ƒ natthi, tesveva honti, buddhimÄ• , paÃ±Ã±avÄ• , rÅ«pa

<374> __imiyÄ• _ {Katthaci 353; rÅ«0 378; nÄ«0 768}.

paá¹-hamantÄ• mantvatthe ima, iyÄ• honti.

bahavo puttÄ• assa asmiá¹ƒ vÄ• santÄ«ti puttimo, patthaá¹-Ä• kitti assa asmiá¹ƒ vÄ• att
phalimo, khandhimo, rukkho, puttiyo, kappimo, kappiyo, jaá¹-imo, jaá¹-iyo, thiraá¹ƒ guá¹‡ajÄ
asmiá¹ƒ vÄ• atthÄ«ti theriyo, hÄ• nabhÄ• go assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti hÄ• nabhÄ•
á¹-hitibhÄ• giyo, visesabhÄ• giyo, nibbedhabhÄ• giyo iccÄ• di.

ettha ca pÄ• á¸·iyaá¹ƒ candimÄ• , puttimÄ• saddÄ• naá¹ƒ simhi rÄ• jÄ• digaá¹‡arÅ«paá¹ƒ
candimÄ• {Dhp 387}, puttehi nandati puttimÄ• ti {SN a I 12}. kittimÄ• saddassa pana kittima
rÅ«panti.

<475> __vantvÄ• vaá¹‡á¹‡Ä• _ {Katthaci 368; rÅ«0 402; nÄ«0 792; caá¹ƒ0 VI 3.35 ... pe ...

avaá¹‡á¹‡abhÅ«tÄ• paá¹-hamantÄ• mantvatthe vantu hoti.

niccasÄ«lavasena \Be 308/ visuddhaá¹ƒ sÄ«laá¹ƒ assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti sÄ«lav
assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti guá¹‡avÄ• .

evaá¹ƒ sabbattha padatthÄ• nurÅ«paá¹ƒ mantvatthaviseso vattabbo, paá¹-isandhisahagatÄ
paÃ±Ã±avÄ• , paccaye pare dÄ«ghÄ• naá¹ƒ kvaci rassattaá¹ƒ. vidati etenÄ• ti vido, Ã±Ä• á
etasmiá¹ƒ vÄ• vijjatÄ«ti vidvÄ• , byaÃ±jane pubbassaralopo.

avaá¹‡á¹‡Ä• ti kiá¹ƒ? satimÄ• , bandhumÄ• .

bahulÄ• dhikÄ• rÄ• rasmivÄ• , lakkhivÄ• , yasassivÄ• , bhayadassivÄ• , massuvÄ• , gÄ• á
sijjhanti. tattha gÄ• á¹‡á¸• Ä«vadhanu assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti gÄ• á¹‡á¸• Ä«vadha
pubbassaralopo.

<476> __daá¹‡á¸• Ä• dÄ«hikaÄ« vÄ• _ {Katthaci 366; rÅ«0 400; nÄ«0 790; caá¹ƒ0 IV 2.118

tehi mantvatthe ika, Ä« honti vÄ• .

niccaá¹ƒ gahito daá¹‡á¸• o assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti daá¹‡á¸• iko, daá¹‡á¸• Ä«, daá
gandhiko, gandhÄ«, gandhavÄ• , rÅ«piko, rÅ«pÄ«, rÅ«pavÄ• . iá¹‡asÄ• mike vattabbe dhan
dhanÄ«, dhanavÄ• , atthiko, atthÄ«, atthavÄ• .

ettha ca asannihitena atthena attho assa atthÄ«ti atthiko, mahagghena atthiko mahagghatth
dhanatthiko, puÃ±Ã±atthiko, seyyatthiko, ayaá¹ƒ attho etassÄ• ti idamatthÄ«, pÄ• á¹-avena
pÄ• á¹-avatthÄ«. evaá¹ƒ chekatthÄ«, kusalatthÄ«iccÄ• dÄ«ni sijjhanti.

vaá¹‡á¹‡asaddantÄ• pana Ä«yeva hoti, brahmuno vaá¹‡á¹‡o saá¹‡á¹-hÄ• naá¹ƒ assa atth
vÄ• brahmuno vaá¹‡á¹‡o brahmavaá¹‡á¹‡o \Be 309/, brahmavaá¹‡á¹‡o viya vaá¹‡á¹‡o yas
evaá¹ƒ brahmavacchasÄ«, `vacchasaâ€™ nti sÄ«saá¹ƒ, taddhitantasamÄ• sapadaá¹ƒ nÄ•
devavaá¹‡á¹‡Ä«.

hattha, dantÄ• dÄ«hi jÄ• tiyaá¹ƒ Ä«, hatthÄ«, dantÄ«, gajo, dÄ• á¹-hÄ«, kesarÄ«, sÄ«ho, a
dantavÄ• . brahmacÄ• rimhi vattabbe vaá¹‡á¹‡ato Ä«yeva, vaá¹‡á¹‡Ä«, aÃ±Ã±atra vaá¹‡á¹
Ä«yeva, pokkharaá¹ƒ vuccati kamalaá¹ƒ, pokkharaá¹‡Ä«, puna itthiyaá¹ƒ nÄ«, pubbaÄ«-kÄ
uppalinÄ«, kumudinÄ«, bhisinÄ«, muá¸·Ä• linÄ«, sÄ• lukinÄ«, padumaá¹ƒ ettha dese atthÄ«
itthiyaá¹ƒ nÄ«, paduminÄ«, pubbaÄ«-kÄ• rassa rassattaá¹ƒ, sabbaá¹ƒ kamalÄ• karassa vÄ•
nÄ• maá¹ƒ, aÃ±Ã±atra pokkharavÄ• hatthÄ«, idha soá¹‡á¸• Ä• pokkharaá¹ƒ nÄ• ma.

sikhÄ«, sikhÄ• vÄ• , mÄ• lÄ«, mÄ• lÄ• vÄ• , sÄ«lÄ«, sÄ«lavÄ• , balÄ«, balavÄ• . samÄ• sa
sabhÄ• sÄ«lÄ«, bÄ• hubalÄ«, Å«rubalÄ«. sukha, dukkhehi Ä«yeva, sukhÄ«, dukkhÄ« iccÄ•

<477> __tapÄ• dÄ«hi sÄ«_ {Katthaci 365; rÅ«0 399; nÄ«0 789; caá¹ƒ0 IV 2.106; pÄ• 0 V 2
(bahÅ«su) }.

tapÄ• dÄ«hi mantvatthe sÄ« hoti vÄ• .

tapo assa asmiá¹ƒ vÄ• vijjatÄ«ti tapassÄ«, dvittaá¹ƒ. evaá¹ƒ yasassÄ«, tejassÄ«, mano as

vÄ• tveva? yasavÄ• .

<478> __á¹‡o tapÄ• _ {Katthaci 370; rÅ«0 405; nÄ«0 795; caá¹ƒ0 IV 2.106; pÄ• 0 V 2.103}

tapamhÄ• mantvatthe á¹‡o hoti.

tapo assa atthÄ«ti tÄ• paso, itthiyaá¹ƒ tÄ• pasÄ«.

<479> __mukhÄ• dito ro_ {Katthaci 367; rÅ«0 401; nÄ«0 791; caá¹ƒ0 IV 2.110, 111; pÄ• 0

mukhÄ• dÄ«hi \Be 310/ mantvatthe ro hoti.

asaá¹ƒyataá¹ƒ mukhaá¹ƒ assa atthÄ«ti mukharo, susi assa atthÄ«ti susiro, rukkho, Å«so kh
atthÄ«ti Å«saro, khÄ• rabhÅ«mippadeso, madhu raso assa atthÄ«ti madhuro, guá¸·o, nagÄ
bahupabbatappadeso, ``nagaraâ€™â€™ ntipi pÄ• á¹-ho, kuÃ±jo vuccati hanu, kuÃ±jaro, ha
assa santÄ«ti danturo, hatthÄ«yeva, mahÄ• vuttinÄ• assa uttaá¹ƒ.

<480> __tundyÄ• dÄ«hi bho_ {Katthaci 364; rÅ«0 398; nÄ«0 387; caá¹ƒ0 IV 2.148; pÄ• 0 V

tundiiccÄ• dÄ«hi mantvatthe bho hoti vÄ• .

tundi vuccati vuddhÄ• nÄ• bhi, tundibho, valiyo etasmiá¹ƒ atthÄ«ti valibho.

vÄ• tveva? tundimÄ• .

<481> __saddhÄ• ditva_ {Katthaci 370; rÅ«0 405; nÄ«0 795; caá¹ƒ0 IV 2.105; pÄ• 0 V 2.10

saddhÄ• dÄ«hi mantvatthe a hoti.

saddhÄ• assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti saddho. evaá¹ƒ paÃ±Ã±o, sato.

vÄ• tveva? paÃ±Ã±avÄ• , satimÄ• .

<482> __Ä• lvÄ• bhijjhÄ• dÄ«hi_ {Katthaci 359; rÅ«0 384; nÄ«0 779; caá¹ƒ0 IV 2.157; pÄ•

abhijjhÄ• dÄ«hi mantvatthe Ä• lu hoti vÄ• .

abhijjhÄ• \Be 311/ adhikÄ• assa atthÄ«ti abhijjhÄ• lu, sÄ«taladukkhaá¹ƒ adhikaá¹ƒ assa a
dhajÄ• bahulÄ• asmiá¹ƒ rathe santÄ«ti dhajÄ• lu, dayÄ• bahulÄ• assÄ• ti dayÄ• lu, puris
assÄ• ti purisÄ• lu, purisalolÄ• itthÄ«.

vÄ• tveva? dayÄ• vÄ• .

<483> __picchÄ• ditvilo_ {Katthaci 364; rÅ«0 398; nÄ«0 787; caá¹ƒ0 IV 2.102, 103; pÄ• 0 V

picchÄ• dito mantvatthe ilo hoti vÄ• .

picchaá¹ƒ tÅ«laá¹ƒ assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti picchilo, picchavÄ• , tÅ«larukkho, pic
{sippalÄ«, sÄ«mbalÄ«, semmalÄ«tipi dissati}, phenilo {pheá¹‡ilotipi dissati}, phenavÄ• , add
jaá¹-ilo, jaá¹-Ä• vÄ• , tÄ• paso, tuá¹‡á¸• ilo, tuá¹‡á¸• avÄ• , adhikÄ• vÄ• cÄ• assa atthÄ«ti
ilopo.

<484> __sÄ«lÄ• dito vo_ {Katthaci 364; rÅ«0 398; nÄ«0 787; caá¹ƒ0 IV 2.113; pÄ• 0 V 2.1

sÄ«lÄ• dÄ«hi mantvatthe vo hoti.

niccarakkhitasÄ«laá¹ƒ assa atthi, asmiá¹ƒ vÄ• vijjatÄ«ti sÄ«lavo, puriso, sÄ«lavÄ• , itthÄ«,
asmiá¹ƒ santÄ«ti kesavo, kesavÄ• , aparimÄ• á¹‡Ä• aá¹‡á¹‡Ä• udakÄ• asmiá¹ƒ santÄ«ti
balaá¹ƒ assa atthÄ«ti balavo, balavÄ• , balavaá¹ƒ. gÄ• á¹‡á¸• Ä« vuccati sandhi, bahavo gÄ
atthÄ«ti gÄ• á¹‡á¸• Ä«vaá¹ƒ, dhanu {gaá¹‡á¸• assa gaá¹‡á¸• amigasiá¹…gassa ayaá¹ƒ gÄ•
gÄ• á¹‡á¸• Ä«ti gÄ• á¹‡á¸• Ä«vo. (paÃ±cakÄ• á¹-Ä«kÄ•). gÄ• á¹‡á¸• Ä«meá¹‡á¸• asiá¹…ga
dhanu. (payogasiddhi). gÄ• á¹‡á¸• Ä« ganthi, so atthi assa asmiá¹ƒ vÄ• gÄ• á¹‡á¸• Ä«vo aj
(mugdhabodhaá¹-Ä«kÄ•) }, bahukÄ• rÄ• jÄ« assa atthÄ«ti rÄ• jÄ«vaá¹ƒ, paá¹…kajaá¹ƒ.

<485> __mÄ• yÄ• medhÄ• hi vÄ«_ {Katthaci 364; rÅ«0 398; nÄ«0 787; caá¹ƒ0 IV 2.137; pÄ

etehi \Be 312/ mantvatthe vÄ« hoti.

mÄ• yÄ• vÄ«, medhÄ• vÄ«.

<486> __issare Ä• myuvÄ• mÄ«_ {Katthaci 364; rÅ«0 398; nÄ«0 787; caá¹ƒ0 IV 2.143; pÄ•
â€™â€™ (bahÅ«su) }.

issarabhÅ«te mantvatthe Ä• mÄ«, uvÄ• mÄ« honti.

issariyaá¹-á¹-hÄ• nabhÅ«taá¹ƒ saá¹ƒ assa atthÄ«ti sÄ• mÄ«, suvÄ• mÄ« {Sn 671}, itthiyaá¹
bindulopo, kÄ• game sÄ• miko.

<487> __lakkhyÄ• á¹‡o a ca_ {Katthaci 364; rÅ«0 398; nÄ«0 787; pÄ• 0 V 2.100}.

lakkhÄ«mhÄ• mantvatthe á¹‡o hoti, Ä«kÄ• rassa attaÃ±ca hoti.

lakkhÄ« sirÄ« etassa atthÄ«ti lakkhaá¹‡o.

<488> __aá¹…gÄ• no kalyÄ• á¹‡e_ {Katthaci 364; rÅ«0 398; nÄ«0 787; pÄ• 0 V 2.100}.

kalyÄ• á¹‡e vattabbe aá¹…gamhÄ• mantvatthe no hoti.

kalyÄ• á¹‡aá¹ƒ aá¹…gaá¹ƒ etissÄ• itthiyÄ• atthÄ«ti aá¹…ganÄ• .

<489> __so lomÄ• _ {Katthaci 364; rÅ«0 398; nÄ«0 787; caá¹ƒ0 IV 2.104; pÄ• 0 V 2.100}.

lomamhÄ• mantvatthe sapaccayo hoti.

bahÅ«ni lomÄ• ni assa santÄ«ti lomaso. ettha `soâ€™ ti suttavibhÄ• gena ``sumedhaso, bh
iccÄ• dÄ«nipi sijjhanti.

assatthirÄ• si niá¹-á¹-hito.

bhÄ• va, kammarÄ• si

<490> __tassa_ \Be 313/ __bhÄ• vakammesu tta tÄ• ttana á¹‡ya á¹‡eyyaá¹‡iya á¹‡a iyÄ•
nÄ«0 780; caá¹ƒ0 IV 1.136-153; pÄ• 0 V 1.119-136}.

tassa bhÄ• vo, tassa kammanti atthe chaá¹-á¹-huntÄ• ete aá¹-á¹-ha paccayÄ• bahulaá¹ƒ b

tattha bhavanti buddhi, saddÄ• etasmÄ• ti bhÄ• vo, saddÄ• naá¹ƒ attano atthesu Ä• dimhi
cirakÄ• laá¹ƒ pavattikÄ• raá¹‡aÃ±ca. tattha Ä• dimhi pavattikÄ• raá¹‡aá¹ƒ __byappattinimitt
cirakÄ• laá¹ƒ pavattikÄ• raá¹‡aá¹ƒ __pavattinimittaá¹ƒ_ nÄ• ma. tadubhayampi jÄ• ti, dabba
nÄ• mavasena paÃ±cavidhaá¹ƒ hoti.

tattha ``gossa bhÄ• vo gottaâ€™â€™ nti ettha gojÄ• ti bhÄ• vo nÄ• ma.

``daá¹‡á¸• ino bhÄ• vo daá¹‡á¸• ittaâ€™â€™ nti ettha daá¹‡á¸• adabbaá¹ƒ bhÄ• vo nÄ• ma

``nÄ«lassa paá¹-assa bhÄ• vo nÄ«lattaâ€™â€™ nti ettha nÄ«laguá¹‡o bhÄ• vo nÄ• ma.

``pÄ• cakassa bhÄ• vo pÄ• cakattaâ€™â€™ nti ettha pacanakriyÄ• bhÄ• vo nÄ• ma.

``tissanÄ• massa janassa bhÄ• vo tissattaâ€™â€™ nti ettha tissanÄ• maá¹ƒ bhÄ• vo nÄ• m

tattha gossa bhÄ• voti gosaddaá¹ƒ sutvÄ• godabbe gobuddhiyÄ• vÄ• godabbaá¹ƒ disvÄ• vÄ• pavattikÄ• raá¹‡anti attho. evaá¹ƒ sesesupi yathÄ• nurÅ«paá¹ƒ attho veditabbo.

ttamhi-gottaá¹ƒ, daá¹‡á¸• ittaá¹ƒ, pÄ• cakattaá¹ƒ, tissattaá¹ƒ iccÄ• di.

tÄ• mhi-saá¹…gaá¹‡ikÄ• rÄ• matÄ• \Be 314/, niddÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• iccÄ

ttanamhi-puthujjanattanaá¹ƒ, vedanattanaá¹ƒ, jÄ• rattanaá¹ƒ, jÄ• yattanaá¹ƒ iccÄ• di.

á¹‡yamhi-alasassa bhÄ• vo Ä• lasyaá¹ƒ, samaá¹‡assa bhÄ• vo sÄ• maÃ±Ã±aá¹ƒ, brÄ• hm sÄ«lasamÄ• dhipaÃ±Ã±Ä• guá¹‡o sÄ• maÃ±Ã±aÃ±ca brÄ• hmaÃ±Ã±aÃ±ca nÄ• ma. tÄ• pa bhÄ• vo nepuÃ±Ã±aá¹ƒ, vipulassa bhÄ• vo vepullaá¹ƒ, raÃ±Ã±o bhÄ• vo rajjaá¹ƒ, Ä• pabba Ä• pabbatyaá¹ƒ, dÄ• yÄ• dassa bhÄ• vo dÄ• yajjaá¹ƒ, visamassa bhÄ• vo vesammaá¹ƒ, sa vÄ• á¹‡ijÄ• naá¹ƒ bhÄ• vo vÄ• á¹‡ijjaá¹ƒ iccÄ• di.

á¹‡eyyamhi --- sucissa bhÄ• vo soceyyaá¹ƒ. evaá¹ƒ Ä• dhipateyyaá¹ƒ iccÄ• di.

á¹‡iyamhi-Ä• lasiyaá¹ƒ, madabhÄ• vo madiyaá¹ƒ. evaá¹ƒ dakkhiyaá¹ƒ, purohitabhÄ• vo por bhÄ• vo veyyattiyaá¹ƒ, byÄ• vaá¹-assa bhÄ• vo veyyÄ• vaá¹-iyaá¹ƒ, imÄ• ni dve pubbe vey siddhÄ• ni.

á¹‡amhi-garuno bhÄ• vo gÄ• ravo, paá¹-ubhÄ• vo pÄ• á¹-avaá¹ƒ iccÄ• di.

iyamhi-adhipatibhÄ• vo adhipatiyaá¹ƒ, paá¹‡á¸• itabhÄ• vo paá¹‡á¸• itiyaá¹ƒ, bahussutabhÄ naggassa bhÄ• vo naggiyaá¹ƒ, sÅ«rabhÄ• vo sÅ«riyaá¹ƒ, vÄ«rabhÄ• vo vÄ«riyaá¹ƒ iccÄ• d

kammatthe kammaá¹ƒ nÄ• ma kriyÄ• , alasassa kammaá¹ƒ alasattaá¹ƒ, alasatÄ• , alasatta Ä• laseyyaá¹ƒ, Ä• lasiyaá¹ƒ, Ä• lasaá¹ƒ, alasiyaá¹ƒ iccÄ• di.

<491> __bya vaddhadÄ• sÄ• vÄ• _ {Katthaci 360; rÅ«0 387; nÄ«0 780}.

bhÄ• va \Be 315/, kammesu vaddha, dÄ• sehi byo hoti vÄ• .

vaddhassa bhÄ• vo kammaá¹ƒ vÄ• vaddhabyaá¹ƒ, vaddhatÄ• , dÄ• sabyaá¹ƒ, dÄ• satÄ• , vÄ• gamo.

<492> __naá¹‡a yuvÄ• bo ca vaye_ {Katthaci 361; rÅ«0 388; nÄ«0 781; caá¹ƒ0 IV 1.146; p vassaâ€™ (bahÅ«su) }.

vaye gamyamÄ• ne bhÄ• va, kammesu yuvato naá¹‡a hoti vÄ• bÄ• gamo ca.

yuvassa bhÄ• vo yobbanaá¹ƒ.

vÄ• tveva? yuvattaá¹ƒ, yuvatÄ• .

<493> __aá¹‡vÄ• dÄ«himo_ {Katthaci 360; rÅ«0 387; nÄ«0 780; caá¹ƒ0 IV 1.139; pÄ• 0 V (bahÅ«su) }.

tehi bhÄ• ve imo hoti vÄ• .

aá¹‡uno bhÄ• vo aá¹‡imÄ• , laghuno bhÄ• vo laghimÄ• .

<494> __kassamahatamime kasamahÄ• _ {Katthaci 404; rÅ«0 370; ni0 859; `kassaka ... â€

imapaccaye pare kassa, mahantasaddÄ• naá¹ƒ kamena kasa, mahÄ• honti.

kassakassa kammaá¹ƒ kasimÄ• { (kisamahatamime kasamahÄ• . imapaccaye pare kisa, m kasa, mahÄ• honthi. kisassa bhÄ• vo kasimÄ• , moga0 4-133) }, mahantassa bhÄ• vo mah somanassaá¹ƒ, á¹‡yamhi sÄ• gamo, `vaggalasehi teâ€™ ti yassa pararÅ«pattaá¹ƒ. evaá¹ƒ vaco \Be 316/ etasminti suvaco, suvacassa bhÄ• vo sovacassaá¹ƒ. evaá¹ƒ dovacassaá¹ƒ.

``Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ, uyyÄ• narÄ• maá¹‡eyyakaá¹ƒ, bhÅ«mirÄ• maá¹‡eyyakaá ramaá¹‡aá¹ƒ, ramaá¹‡aá¹ƒ ettha atthÄ«ti rÄ• maá¹‡o, Ä• rÄ• mo, Ä• rÄ• marÄ• maá¹‡assa Ä• rÄ• marÄ• maá¹‡eyyakaá¹ƒ, á¹‡eyyo, sakatthe ca ko {kathaá¹ƒ rÄ• maá¹‡iyakatthi? saka siddhaá¹ƒ, (moga0 4-59) }, Ä• rÄ• masampatti, Ä• rÄ• masirÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ seses

bhÄ• va, kammarÄ• si niá¹-á¹-hito.

parimÄ• á¹‡arÄ• si

<495> __tamassa parimÄ• á¹‡aá¹ƒ á¹‡iko ca_ {Katthaci 351; rÅ«0 374; nÄ«0 764; caá¹ƒ0 I 58}.

taá¹ƒ assa parimÄ• á¹‡anti atthe paá¹-hamantÄ• á¹‡iko hoti ko ca. parimÄ«yate anenÄ• ti

doá¹‡o parimÄ• á¹‡amassÄ• ti doá¹‡iko. evaá¹ƒ khÄ• riko, kumbhiko, asÄ«tivassÄ• ni pari

vayo. evaá¹ƒ nÄ• vutiko, upaá¸• á¸• hakÄ• yo parimÄ• á¹‡amassÄ• ti upaá¸• á¸• hakÄ• yika
parimÄ• á¹‡amassÄ• ti dukaá¹ƒ. evaá¹ƒ tikaá¹ƒ, catukkaá¹ƒ, paÃ±cakaá¹ƒ, chakkaá¹ƒ, dvitt
satakaá¹ƒ.

<496> __yatetehi ttako_ {Katthaci 391; rÅ«0 423; nÄ«0 830; pÄ• 0 V 1.22, 23}

tamassa parimÄ• á¹‡anti atthe ya, ta, etasaddehi sadisadvibhÅ«to ttako hoti.

yaá¹ƒ parimÄ• á¹‡amassÄ• ti yattakaá¹ƒ. evaá¹ƒ tattakaá¹ƒ.

<497> __etasseá¹-a ttake_ {Katthaci 404; rÅ«0 370; nÄ«0 859}.

ttake \Be 317/ pare etasaddassa eá¹-a hoti.

etaá¹ƒ parimÄ• á¹‡amassÄ• ti ettakaá¹ƒ, yÄ• va parimÄ• á¹‡amassÄ• ti yÄ• vattakaá¹ƒ. ev
etÄ• vattakaá¹ƒ. `yatetehÄ«â€™ ti vacanena yÄ• va, tÄ• va, etÄ• vÄ• pi gayhanti.

<498> __sabbÄ• ca á¹-Ä• vantu_ {Katthaci 391; rÅ«0 423; nÄ«0 830; caá¹ƒ0 IV 2.43; pÄ•
cacavantuâ€™ (bahÅ«su) }.

tamassa parimÄ• á¹‡anti atthe ya, teâ€™ tehi ca sabbato ca á¹-Ä• vantu hoti, etassa dvitta

sabbaá¹ƒ parimÄ• á¹‡aá¹ƒ assÄ• ti sabbÄ• vantaá¹ƒ, sabbÄ• vÄ• , attho, sabbÄ• vanto, sa
sabbÄ• vati, atthe, sabbÄ• vantesu, atthesu, itthiyaá¹ƒ sabbÄ• vatÄ«, sabbÄ• vantÄ«, paris
yÄ• vantÄ• , yÄ• vanto, tÄ• vÄ• , tÄ• vantÄ• , tÄ• vanto, ettÄ• vÄ• , ettÄ• vantÄ• , ettÄ• van

kvaci mahÄ• vuttinÄ• ekassa ta-kÄ• rassa lopo, yÄ• vatako kÄ• yo, tÄ• vatako byÄ• mo {D
yÄ• nassa bhÅ«mi.

<499> __kiá¹ƒmhÄ• rati rÄ«va rÄ«vataka rittakÄ• _ {Katthaci 391; rÅ«0 423; nÄ«0 830; ca
2.41}.

taá¹ƒ assa parimÄ• á¹‡anti atthe kiá¹ƒsaddato ete cattÄ• ro paccayÄ• bhavanti.

<500> __rÄ• nubandhentasarÄ• dissa_ {Katthaci 539; rÅ«0 558; nÄ«0 1124}.

rÄ• nubandhe \Be 318/ paccaye pare padantasarÄ• dissa lopo hoti. Ä• disaddena padantal
suttavibhattena rÄ«vantu, rittÄ• vantupaccayÄ• ca honti.

kiá¹ƒ parimÄ• á¹‡amassÄ• ti kati. paÃ±cakkhandhÄ• kati kusalÄ• , kati akusalÄ• {Vibh 15
bhikkhu, ekavasso ahaá¹ƒ bhagavÄ• {Vin I 78}, kiá¹ƒ parimÄ• á¹‡aá¹ƒ assÄ• ti kÄ«vaá¹ƒ, k
evaá¹ƒ kÄ«vatakaá¹ƒ, kittakaá¹ƒ.

rÄ«vantumhi --- kÄ«vanto hontu yÄ• cakÄ• {J II 20.103} ti.

rittÄ• vantumhi --- kittÄ• vatÄ• khandhÄ• naá¹ƒ khandhapaÃ±Ã±atti {SN b III 82}, kittÄ• vat
rÅ«panti vuccati, kittÄ• vatÄ• nu kho bhante mÄ• roti vuccati {SN b III 161}.

pubbasuttena á¹-Ä• vantumhi --- ettÄ• vatÄ• khandhÄ• naá¹ƒ khandhapaÃ±Ã±atti, ettÄ• va
ettÄ• vatÄ• mÄ• roti vuccati.

<501> __mÄ• ne matto_ {Katthaci 328; rÅ«0 352; nÄ«0 708; caá¹ƒ0 IV 2.38; pÄ• 0 V 2.37}

mÄ«yate etenÄ• ti mÄ• naá¹ƒ, taá¹ƒ ummÄ• naá¹ƒ, parimÄ• á¹‡anti duvidhaá¹ƒ, uddhaá¹ƒ
tadaÃ±Ã±aá¹ƒ mÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ, imasmiá¹ƒ sutte pana sÄ• maÃ±Ã±avacanattÄ•
mÄ• ne pavattÄ• hatthÄ• disaddamhÄ• tamassa parimÄ• á¹‡anti atthe mattapaccayo hoti.

hattho parimÄ• á¹‡aá¹ƒ assÄ• ti hatthamattaá¹ƒ, dve hatthÄ• parimÄ• á¹‡aá¹ƒ assÄ• ti dvi
aá¹…guliyo parimÄ• á¹‡aá¹ƒ assÄ• ti dvaá¹…gulamattaá¹ƒ. evaá¹ƒ caturaá¹…gulamattaá¹ƒ
yojanamattaá¹ƒ \Be 319/, tÄ«á¹‡i yojanÄ• ni parimÄ• á¹‡aá¹ƒ assÄ• ti tiyojanamattaá¹ƒ, nÄ•
patthamattaá¹ƒ, doá¹‡amattaá¹ƒ, palaá¹ƒ vuccati ummÄ• nasaá¹…khÄ• to pÄ• tiviseso, pal
palamattaá¹ƒ, paÃ±camattaá¹ƒ, paÃ±camattehi bhikkhusatehi saddhiá¹ƒ {Vin III 1}, tiá¹ƒsam
saá¹-á¹-himattaá¹ƒ, satamattaá¹ƒ, sahassamattaá¹ƒ, koá¹-imattaá¹ƒ, kumbhamattaá¹ƒ, cÄ• a
hatthimattaá¹ƒ, pabbatamattaá¹ƒ iccÄ• di.

`mattÄ• â€™ ti vÄ• parimÄ• á¹‡avÄ• cisaddantaraá¹ƒ, hattho mattÄ• etassÄ• ti hatthamat
dvihatthamattaá¹ƒ, iccÄ• dinÄ• samÄ• sopi yujjati. abhedÅ«pacÄ• rena pana hatthaparimÄ
``dvihatthaá¹ƒ vatthaá¹ƒ, doá¹‡o vÄ«hi, doá¹‡o mÄ• soâ€™â€™ ti sijjhati.

<502> __taggho cuddhaá¹ƒ_ {Katthaci 328; rÅ«0 352; nÄ«0 708; caá¹ƒ0 IV 2.39; pÄ• 0 V 2

uddhaá¹ƒmÄ• ne pavattÄ• saddÄ• tamassa parimÄ• á¹‡anti atthe tagghapaccayo hoti ma

jaá¹‡á¹‡u parimÄ• á¹‡amassÄ• ti jaá¹‡á¹‡utagghaá¹ƒ, jaá¹‡á¹‡umattaá¹ƒ.

<503> __á¹‡o ca purisÄ• _ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 IV 2.40 ... pe ... V 2.

uddhaá¹ƒmÄ• ne pavattÄ• purisamhÄ• á¹‡o ca hoti taggho ca matto ca.

catuhattho puriso parimÄ• á¹‡amassÄ• ti porisaá¹ƒ, tiporisaá¹ƒ, sataporisaá¹ƒ, gambhÄ«ra
purisatagghaá¹ƒ, purisamattaá¹ƒ, uddhaá¹ƒ pasÄ• ritahatthena saddhiá¹ƒ paÃ±cahatthaá¹ƒ
porisanti vadanti, ``ekÅ«natÄ«so vayasÄ• â€™â€™ ti {DN II 214 (ekÅ«natiá¹ƒso) } ettha ekÅ
Ä• yuparimÄ• á¹‡aá¹ƒ assÄ• ti ekÅ«natÄ«so. evaá¹ƒ \Be 320/ vÄ«so, tÄ«so, cattÄ• lÄ«so, p
brahmÄ• , dvisahasso brahmÄ• , dasasahasso brahmÄ• . ettha ca ``sahassaparimÄ• á¹‡aá
sahassoâ€™â€™ -iccÄ• dinÄ• á¹‡apaccayena sijjhati.

parimÄ• á¹‡arÄ• si niá¹-á¹-hito.

saá¹…khyÄ• rÄ• si

<504> __ekÄ• kÄ• kyasahÄ• ye_ {Katthaci 391; rÅ«0 423; nÄ«0 835; caá¹ƒ0 IV 2.67; pÄ•

asahÄ• yatthe ekamhÄ• ka, Ä• kÄ« honti vÄ• .

asahÄ• yo eko, ekako, ekÄ• kÄ«, eko vÄ• .

itthiyaá¹ƒ ekikÄ• , ekÄ• kinÄ«, ekÄ• vÄ• , `adhÄ• tussa keâ€™ ti suttena itthiyaá¹ƒ kamhi p

<505> __dviti catÅ«hi tÄ«yatthÄ• _ {Katthaci 385; rÅ«0 409; nÄ«0 817; tisatthÄ• ? }.

tehi tassa pÅ«raá¹‡anti atthe tÄ«yo ca ttho ca honti.

<506> __dvitÄ«naá¹ƒ dutÄ• tÄ«ye_ {Katthaci 386, 410; nÄ«0 818; tiye? }.

tÄ«ye pare dvi, tisaddÄ• naá¹ƒ du, tÄ• desÄ• honti.

dvinnaá¹ƒ pÅ«raá¹‡o dutÄ«yo {chaá¹-á¹-hasaá¹ƒgÄ«ti pÄ• á¹-hesu dutiyotyÄ• dinÄ• dissan
dutÄ«yÄ• , dvinnaá¹ƒ pÅ«raá¹‡aá¹ƒ dutÄ«yaá¹ƒ. evaá¹ƒ tatÄ«yo, tatÄ«yÄ• , tatÄ«yaá¹ƒ. cat
catuttho, catutthÄ«, catutthaá¹ƒ.

<507> __ma paÃ±cÄ• dikatihi_ {Katthaci 373; rÅ«0 406; nÄ«0 802; caá¹ƒ0 IV 2.55; pÄ• 0 V

paÃ±cÄ• dÄ«hi \Be 321/ ca katimhÄ• ca tassa pÅ«raá¹‡anti atthe mo hoti.

paÃ±camo, paÃ±camÄ«, paÃ±camaá¹ƒ. evaá¹ƒ sattama, aá¹-á¹-hama, navama, dasama, e
pÅ«raá¹‡o katimo, katimÄ«, tithÄ«.

<508> __tassa pÅ«raá¹‡ekÄ• dasÄ• dito vÄ• _ {Katthaci 374; rÅ«0 412; nÄ«0 805; caá¹ƒ0

pÅ«rate anenÄ• ti pÅ«raá¹‡aá¹ƒ, ekÄ• dasÄ• dito tassa pÅ«raá¹‡anti atthe á¹-Ä• nubandho

ekÄ• dasannaá¹ƒ pÅ«raá¹‡o ekÄ• daso, ekÄ• dasÄ«, ekÄ• dasaá¹ƒ, ekÄ• dasamo vÄ• . ev
teraso, terasamo, cuddaso, cuddasamo, paÃ±cadaso, paÃ±cadasamo, pannaraso, pannara
sattaraso, sattarasamo, aá¹-á¹-hÄ• raso, aá¹-á¹-hÄ• rasamo.

<509> __á¹-e satissa tissa_ {Katthaci 389; rÅ«0 413; nÄ«0 824}.

á¹-e pare satissa ti-kÄ• rassa lopo hotÄ«ti vÄ«sati, tÄ«satÄ«naá¹ƒ tissa lopo.

ekÅ«navÄ«so, ekÅ«navÄ«satimo, vÄ«so, vÄ«satimo, tÄ«so, tÄ«satimo, cattÄ• lÄ«so, cattÄ
paÃ±Ã±Ä• samo. saá¹-á¹-hyÄ• dito purimasuttena mo, saá¹-á¹-himo, sattatimo, asÄ«timo, n

<510> __satÄ• dÄ«nami ca_ {Katthaci 373; rÅ«0 406; nÄ«0 802; caá¹ƒ0 IV 2.53 ... pe ... V

satÄ• dito tassa pÅ«raá¹‡atthe mo hoti, satÄ• dÄ«naá¹ƒ antassa ittaÃ±ca hoti.

satassa \Be 322/ pÅ«raá¹‡o satimo, dvisatimo, tisatimo, sahassimo.

<511> __chÄ• á¹-á¹-haá¹-á¹-hamÄ• _ {Katthaci 384; rÅ«0 407; nÄ«0 803}.

chamhÄ• tassa pÅ«raá¹‡anti atthe á¹-á¹-ha, á¹-á¹-hamÄ• honti.

chaá¹-á¹-ho, chaá¹-á¹-hÄ«, chaá¹-á¹-haá¹ƒ, chaá¹-á¹-hamo, chaá¹-á¹-hamÄ«, chaá¹-á¹-ham

<512> __saá¹…khyÄ• ya saccutÄ«sÄ• sadasantÄ• yÄ• dhikÄ• smiá¹ƒ satasahasse á¹-a_ {
701; caá¹ƒ0 IV 2.50 ... pe ... V 2.45, 46; ` ... á¸• oâ€™ (bahÅ«su) }.

sati, uti, Ä«sa, Ä• sa, dasantÄ• hi saá¹…khyÄ• hi te adhikÄ• asmiá¹ƒ satasahasseti atthe á
hoti.

ettha ca `satasahasseâ€™ ti sate vÄ• sahasse vÄ• ti attho.

tattha sahassasaddena sahassaá¹ƒ dasasahassaá¹ƒ satasahassaá¹ƒ dasasatasahassaÃ±c

dasanta, satyanta, Ä«santa, Ä• santa, utyantÄ• ti evaá¹ƒ anukkamo veditabbo.

tattha dasa, ekÄ• dasato paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-hÄ• rasÄ• navasaá¹…khyÄ• __das

vÄ«sati, ekavÄ«satito paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-havÄ«satiyÄ• navasaá¹…khyÄ• ca tÄ
paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-hatÄ«satiyÄ• navasaá¹…khyÄ• ca __satyantÄ• _ nÄ• ma.

cattÄ• lÄ«sa, ekacattÄ• lÄ«sato paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-hacattÄ• lÄ«sÄ• ya navasaá¹

paÃ±Ã±Ä• sa \Be 323/, ekapaÃ±Ã±Ä• sato paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-hapaÃ±Ã±Ä• sÄ•
nÄ• ma.

navuti, ekanavutito paá¹-á¹-hÄ• ya yÄ• va aá¹-á¹-hanavutiyÄ• nava saá¹…khyÄ• __utyant

sesÄ• á¹-á¹-hunta, tyantÄ• pi idha saá¹…gayhanti. __á¹-á¹-huntÄ• _ nÄ• ma saá¹-á¹-hi, -ek
navasaá¹…khyÄ• . __tyantÄ• _ nÄ• ma sattati, ekasattatyÄ• dikÄ• navasaá¹…khyÄ• ca as
navasaá¹…khyÄ• ca.

dasantÄ• su tÄ• va --- dasa adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ dasasataá¹ƒ. evaá¹ƒ dasasal
dasasatasahassaá¹ƒ, ekÄ• dasa adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ ekÄ• dasasataá¹ƒ. evaá¹
ekÄ• dasasatasahassaá¹ƒ. evaá¹ƒ dvÄ• dasasatamiccÄ• dÄ«ni.

satyantÄ• su --- á¹-amhi ti-kÄ• ralopo, vÄ«sati adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ vÄ«sasata
ekavÄ«sasataá¹ƒ, dvÄ• vÄ«sasataá¹ƒ iccÄ• di, tÄ«sati adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ tÄ
ekatÄ«sasataá¹ƒ, dvattÄ«sasataá¹ƒ iccÄ• di. esa nayo sahassepi.

Ä«santÄ• su --- cattÄ• lÄ«saá¹ƒ adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ cattÄ• lÄ«sasataá¹ƒ. eva
ekacattÄ• lÄ«sasataá¹ƒ, dvecattÄ• lÄ«sasataá¹ƒ iccÄ• di. esa nayo sahassepi.

Ä• santÄ• su --- paÃ±Ã±Ä• saá¹ƒ adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ paÃ±Ã±Ä• sasataá¹ƒ. e
dvepaÃ±Ã±Ä• sasataá¹ƒ iccÄ• di. esa nayo sahassepi.

á¹-á¹-huntÄ• su --- saá¹-á¹-hi adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ saá¹-á¹-hisataá¹ƒ. evaá¹ƒ ek
dvÄ• saá¹-á¹-hisataá¹ƒ iccÄ• di. esa nayo sahassepi.

tyantÄ• su \Be 324/ --- sattati adhikÄ• , ekasattati adhikÄ• , asÄ«ti adhikÄ• , ekÄ• sÄ«ti adh

vattabbÄ• .

utyantÄ• su --- navuti adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ navutisataá¹ƒ. evaá¹ƒ ekanavutisat
dvenavutisataá¹ƒ iccÄ• di. esa nayo sahassepi.

atha vÄ• __dasantÄ• _ nÄ• ma ekato paá¹-á¹-hÄ• ya dasasaá¹…khyÄ• .

__satyantÄ• _ nÄ• ma ekÄ• dasato paá¹-á¹-hÄ• ya vÄ«sasaá¹…khyÄ• _.

__Ä«santÄ• _ nÄ• ma ekatÄ«sato paá¹-á¹-hÄ• ya dasasaá¹…khyÄ• .

__Ä• santÄ• _ nÄ• ma ekacattÄ• lÄ«sato paá¹-á¹-hÄ• ya dasasaá¹…khyÄ• .

evaá¹ƒ __á¹-á¹-hunta, tyanta, utyantÄ• _pi veditabbÄ• .

eko adhiko yasmiá¹ƒ sate tayidaá¹ƒ ekasataá¹ƒ, ``athetthekasataá¹ƒ khatyÄ• , anuyantÄ• y
II 22.594} pÄ• á¸·i. ``dve adhikÄ• yasmiá¹ƒ sate tayidaá¹ƒ dvisataá¹ƒâ€™â€™ iccÄ• dinÄ•
suvicittamidaá¹ƒ vidhÄ• nanti.

yathÄ• pana ``eko ca dasa ca ekÄ• dasa, ekÄ• dhikÄ• vÄ• dasa ekÄ• dasÄ• â€™â€™ ti
ca sataÃ±ca dasasataá¹ƒ, dasÄ• dhikaá¹ƒ vÄ• sataá¹ƒ dasasataâ€™â€™ ntiÄ• dinÄ• vutt
samÄ• savasena sijjhati.

tattha pana ``dve satÄ• ni dvisataá¹ƒ, tÄ«á¹‡i satÄ• ni tisataâ€™â€™ miccÄ• dÄ«ni ca ``dv
dvisahassaá¹ƒ, tÄ«á¹‡i sahassÄ• ni tisahassaâ€™â€™ miccÄ• dÄ«ni ca ``dve satasahassÄ
tÄ«á¹‡i satasahassÄ• ni tisatasahassaâ€™â€™ miccÄ• dÄ«ni ca digusamÄ• se sijjhanti.

<513> __vÄ• rasaá¹…khyÄ• yakkhattuá¹ƒ_ {Katthaci 646; rÅ«0 419; nÄ«0 1282; caá¹ƒ0 IV

vÄ• rasambandhibhÅ«tÄ• saá¹…khyÄ• saddÄ• kkhattuá¹ƒpaccayo hoti.

dve \Be 325/ vÄ• rÄ• dvikkhattuá¹ƒ. evaá¹ƒ tikkhattuá¹ƒ, catukkhattuá¹ƒ, paÃ±cakkhattuá¹ƒ
satakkhattuá¹ƒ, sahassakkhattuá¹ƒ.

<514> __katimhÄ• _ {Katthaci 646; rÅ«0 419; nÄ«0 1282; caá¹ƒ0 IV 4.6; pÄ• 0 V 4.20}.

vÄ• rasambandhibhÅ«tÄ• katisaddÄ• kkhattuá¹ƒ hoti. kati vÄ• rÄ• katikkhattuá¹ƒ.

<515> __bahumhÄ• dhÄ• ca paccÄ• sattiyÄ• _ {Katthaci 646; rÅ«0 419; nÄ«0 1282; `pac
}.

vÄ• rasambandhibhÅ«tÄ• bahusaddÄ• paccÄ• sattiyÄ• sati dhÄ• ca hoti kkhattuÃ±ca.

bahuvÄ• rÄ• bahukkhattuá¹ƒ, bahusaddena anekavÄ• raá¹ƒ upalakkheti, anekavÄ• rÄ• ar
bahuvÄ• rÄ• bahudhÄ• , anekavÄ• rÄ• anekadhÄ• . paccÄ• satti nÄ• ma vÄ• rÄ• naá¹ƒ ac
bahukkhattuá¹ƒ bhuÃ±jati, bahudhÄ• bhuÃ±jati, vÄ• rÄ• naá¹ƒ dÅ«rabhÄ• ve sati te paccay
bahuvÄ• re bhuÃ±jati.

<516> __sakiá¹ƒ vÄ• _ {Katthaci 646; rÅ«0 419; nÄ«0 1282; caá¹ƒ0 IV 4.8; pÄ• 0 V 4.19}.

ekavÄ• ranti atthe sakinti nipaccate vÄ• .

sakiá¹ƒ bhuÃ±jati, ekavÄ• raá¹ƒ bhuÃ±jati.

saá¹…khyÄ• rÄ• si niá¹-á¹-hito.

khuddakarÄ• si

pakÄ• rarÄ• si

<517> __dhÄ• _ \Be 326/ __saá¹…khyÄ• hi_ {Katthaci 397; rÅ«0 420; nÄ«0 836; caá¹ƒ0 IV

saá¹…khyÄ• vÄ• cÄ«hi pakÄ• re dhÄ• hoti.

dvÄ«hi pakÄ• rehi dvidhÄ• . evaá¹ƒ tidhÄ• , catudhÄ• , paÃ±cadhÄ• , dasadhÄ• , satadhÄ•
ekadhÄ• , anekadhÄ• .

<518> __vekÄ• jjhaá¹ƒ_ {Katthaci 397; rÅ«0 420; nÄ«0 837; caá¹ƒ0 IV 3.24; pÄ• 0 V 3.46}

ekamhÄ• pakÄ• re jjhaá¹ƒ hoti vÄ• .

ekena pakÄ• rena ekajjhaá¹ƒ, ekadhÄ• vÄ• .

<519> __dvitÄ«hedhÄ• _ {Katthaci 404; rÅ«0 420-370; nÄ«0 859; caá¹ƒ0 IV 3.24; pÄ• 0 V

dvitisaddehi pakÄ• re edhÄ• hoti vÄ• .

dvedhÄ• , tedhÄ• , dvidhÄ• , tidhÄ• vÄ• .

<520> __sabbÄ• dÄ«hi pakÄ• re thÄ• _ {Katthaci 398; rÅ«0 421; nÄ«0 844; caá¹ƒ0 IV 3.26

bahubhedo vÄ• sÄ• maÃ±Ã±assa bhedako viseso vÄ• pakÄ• ro, sabbÄ• dÄ«hi pakÄ• re t

sabbena pakÄ• rena sabbathÄ• , sabbehi pakÄ• rehi sabbathÄ• , yÄ• disena pakÄ• rena y
yathÄ• . evaá¹ƒ tathÄ• , aÃ±Ã±athÄ• , ubhayathÄ• , itarathÄ• .

<521> __kathamitthaá¹ƒ_ {Katthaci 399; rÅ«0 422; nÄ«0 845; pÄ• 0 V 3.24, 25}.

ete \Be 327/ saddÄ• pakÄ• re nipaccanti.

kena pakÄ• rena kathaá¹ƒ, iminÄ• pakÄ• rena itthaá¹ƒ. iminÄ• suttena kiá¹ƒ, imasaddehi t
katvÄ• kiá¹ƒssa kattaá¹ƒ, imassa ittaÃ±ca kariyati.

<522> __tabbati jÄ• tiyo_ {Katthaci 398; rÅ«0 421; nÄ«0 844; caá¹ƒ0 IV 3.26; pÄ• 0 V 3.69

so pakÄ• ro assa atthÄ«ti tabbÄ• , tasmiá¹ƒ tabbati, pakÄ• ravante dabbeti attho. taá¹ƒsÄ•
tabbati jÄ• tiyapaccayo hoti.

visesena paá¹-urÅ«po paá¹‡á¸• ito paá¹-ujÄ• tiyo. visesena mudurÅ«paá¹ƒ vatthu mudujÄ•

<523> __so vÄ«cchÄ• ppakÄ• resu_ {Katthaci 397; rÅ«0 420; nÄ«0 836; caá¹ƒ0 IV 4.2 ... p

vÄ«cchÄ• yaá¹ƒ pakÄ• re ca sopaccayo hoti.

vÄ«cchÄ• yaá¹ƒ ---

padaá¹ƒ padaá¹ƒ vÄ• ceti padaso vÄ• ceti. khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ karoti khaá¹‡á¸•
bilaá¹ƒ vibhajjati bilaso vibhajjati iccÄ• di. ettha ca `padaá¹ƒ padaá¹ƒâ€™ iccÄ• dÄ«su kriyÄ

pakÄ• re ---

bahÅ«hi pakÄ• rehi puthuso, sabbehi pakÄ• rehi sabbaso iccÄ• di.

``yoniso \Be 328/ upÄ• yaso, á¹-hÄ• naso, hetuso, atthaso, dhammaso, suttaso, anubyaÃ±j

pana mahÄ• vuttinÄ• tatiyekavacanassa sottaá¹ƒ. tathÄ• dÄ«ghaso, oraso iccÄ• di.

iti pakÄ• rarÄ• si.

kularÄ• si

<524> __pitito bhÄ• tari reyyaá¹‡a_ {Katthaci 352; rÅ«0 376; nÄ«0 765}.

pitusaddamhÄ• tassa bhÄ• tÄ• ti atthe reyyaá¹‡a hoti.

pitu bhÄ• tÄ• petteyyo {AN b VI 44}. `rÄ• nubandhentasarÄ• dissÄ• â€™ ti ussa lopo, tass

<525> __mÄ• tito ca bhaginiyaá¹ƒ cho_ {Katthaci 352; rÅ«0 376; nÄ«0 765}.

mÄ• tito pitito ca bhaginiyaá¹ƒ cho hoti.

mÄ• tu bhaginÄ« mÄ• tucchÄ• {Ud 22}, pitu bhaginÄ« pitucchÄ• {SN a II 243}.

<526> __mÄ• tÄ• pitÅ«svÄ• maho_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 1.60; pÄ

mÄ• tÄ• pitÅ«hi tesaá¹ƒ mÄ• tÄ• pitÅ«su Ä• maho hoti.

mÄ• tu mÄ• tÄ• mÄ• tÄ• mahÄ«, mÄ• tu pitÄ• mÄ• tÄ• maho {MN II 411}, pitu mÄ• tÄ• p

iti kularÄ• si.

hita, sÄ• dhu, araharÄ• si

<527> __hite_ \Be 329/ __reyyaá¹‡a_ {Katthaci 352; rÅ«0 376; nÄ«0 765}.

mÄ• tÄ• pitÅ«hi tesaá¹ƒ hite reyyaá¹‡a hoti.

mÄ• tu hito metteyyo, pitu hito petteyyo. mÄ• tÄ• pitÅ«su suppaá¹-ipanno.

<528> __iyo hite_ {Katthaci 356; rÅ«0 381; nÄ«0 773}.

tassa hitanti atthe iyo hoti.

upÄ• dÄ• nÄ• naá¹ƒ hitaá¹ƒ upÄ• dÄ• niyaá¹ƒ. evaá¹ƒ oghaniyaá¹ƒ, yoganiyaá¹ƒ, ganthani suttavibhattiyÄ• aÃ±Ã±atthesupi iyo, samÄ• nodare sayito sodariyo.

<529> __cakkhvÄ• dito sso_ {Katthaci 353; rÅ«0 378; nÄ«0 767}.

tassa hitanti atthe cakkhvÄ• dÄ«hi sso hoti.

cakkhussa hitaá¹ƒ cakkhussaá¹ƒ {AN b V 208}, subharÅ«paá¹ƒ cakkhubhesajjaÃ±ca. Ä• yu b V 231}, Ä• yuvaá¸• á¸• hanavidhi.

<530> __á¹‡yo tattha sÄ• dhu_ {Katthaci 353; rÅ«0 378; nÄ«0 767; caá¹ƒ0 III 4.100, 103; p 105}.

tasmiá¹ƒ sÄ• dhÅ«ti atthe á¹‡yo hoti.

sabhÄ• yaá¹ƒ sÄ• dhu sabbho, `sÄ• dhÅ«â€™ ti kusalo yogyo hito vÄ• . mittÄ• naá¹ƒ hitaá aÃ±Ã±atrapi á¹‡yo, rathaá¹ƒ vahatÄ«ti racchÄ• , rathavÄ«thi.

<531> __kammÄ• niyaÃ±Ã±Ä• _ {Katthaci 353; rÅ«0 378; nÄ«0 767}.

tasmiá¹ƒ \Be 330/ sÄ• dhÅ«ti atthe kammamhÄ• niya, Ã±Ã±Ä• honti.

kamme sÄ• dhu kammaniyaá¹ƒ, kammaÃ±Ã±aá¹ƒ.

<532> __kathÄ• ditiko_ {Katthaci 353; rÅ«0 378; nÄ«0 767; caá¹ƒ0 III 4.104; pÄ• 0 IV 4.102

tattha sÄ• dhÅ«ti atthe kathÄ• dÄ«hi iko hoti.

kathÄ• yaá¹ƒ sÄ• dhu kathiko, dhammakathÄ• yaá¹ƒ sÄ• dhu dhammakathiko, saá¹…gÄ• n gÄ• mavÄ• se sÄ• dhu gÄ• mavÄ• siko, upavÄ• se sÄ• dhu upavÄ• siko.

<533> __pathÄ• dÄ«hi á¹‡eyyo_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 III 4.105; pÄ•

tattha sÄ• dhÅ«ti atthe pathÄ• dÄ«hi á¹‡eyyo hoti.

pathe sÄ• dhu pÄ• theyyaá¹ƒ, saá¹ƒ vuccati dhanaá¹ƒ, tassa pati sapati, sapatimhi sÄ• dhu

<534> __dakkhiá¹‡Ä• yÄ• rahe_ {Katthaci 352; rÅ«0 376; nÄ«0 765; caá¹ƒ0 IV 1.80; pÄ• 0

dakkhiá¹‡Ä• saddamhÄ• arahatthe á¹‡eyyo hoti.

dakkhiá¹‡aá¹ƒ arahatÄ«ti dakkhiá¹‡eyyo.

<535> __Ä• yo tumantÄ• _ {Katthaci 352; rÅ«0 376; nÄ«0 765; `rÄ• yo tumantÄ• â€™ (bah

tumantamhÄ• arahatthe Ä• yo hoti.

ghÄ• tetuá¹ƒ \Be 331/ arahatÄ«ti ghÄ• tetÄ• yo, jÄ• petuá¹ƒ arahatÄ«ti jÄ• petÄ• yo, `jÄ• p
pabbÄ• jetuá¹ƒ arahatÄ«ti pabbÄ• jetÄ• yo, mahÄ• vuttinÄ• Ä• yamhi sabinduno ussa lopo

iti hita, sÄ• dhu, araharÄ• si.

vikatirÄ• si

<536> __tassa vikÄ• rÄ• vayavesu á¹‡a á¹‡ika á¹‡eyyamayÄ• _ {Katthaci 352, 351, 372; rÅ
765, 764, 798; caá¹ƒ0 III 3.103; pÄ• 0 IV 3.134}.

tassa vikÄ• ro, tassa avayavoti atthesu á¹‡Ä• dayo honti, pakatiyÄ• uttari avatthantarÄ• pa

udumbarassa vikati odumbaraá¹ƒ, bhasmÄ• , udumbarassa avayavo odumbaraá¹ƒ, paá¹‡á
kÄ• potaá¹ƒ, maá¹ƒsalohitapattÄ• di.

á¹‡ikamhi-kappÄ• sassa vikati kappÄ• sikaá¹ƒ, suttaá¹ƒ vatthaÃ±ca.

á¹‡eyyamhi-eá¹‡issa avayavo eá¹‡eyyaá¹ƒ, maá¹ƒsaá¹ƒ. kosakimÄ«naá¹ƒ vikati koseyyaá

mayamhi-tiá¹‡Ä• naá¹ƒ vikati tiá¹‡amayaá¹ƒ. evaá¹ƒ dÄ• rumayaá¹ƒ, naá¸·amayaá¹ƒ, matti
vikati gomayaá¹ƒ, karÄ«saá¹ƒ.

<537> __jatuto mayaá¹‡a vÄ• _ {Katthaci 372; rÅ«0 385; nÄ«0 798; caá¹ƒ0 III 3.108; pÄ• 0
saá¹‡a vÄ• (bahÅ«su) }.

tassa vikÄ• rÄ• vayavesu jatuto mayaá¹‡a hoti vÄ• .

jatuno vikÄ• ro jatumayaá¹ƒ.

iti vikatirÄ• si.

visesarÄ• si

<538> __taratamissikiyiá¹-á¹-hÄ• tisaye_ {Katthaci 363; rÅ«0 390; nÄ«0 786; caá¹ƒ0 IV 3.4

atisayatthe \Be 332/ ete paccayÄ• bhavanti.

pÄ• pÄ• naá¹ƒ atisayena pÄ• poti pÄ• pataro, pÄ• patamo, pÄ• pissiko, pÄ• piyo, pÄ• piá¹-
pÄ• patarÄ• , atisayatopi atisayapaccayo hoti, atisayena pÄ• piá¹-á¹-ho pÄ• piá¹-á¹-hataro.

<539> __vacchÄ• dÄ«hi tanutte taro_ {Katthaci 363; rÅ«0 390; nÄ«0 786; caá¹ƒ0 IV 3.74; p

vacchÄ• dÄ«hi sabbatanubhÄ• ve taro hoti.

atitaruá¹‡o vaccho vacchataro, itthiyaá¹ƒ vacchatarÄ«. yobbanassa tanutte yobbanapattÄ•
tanutte atitaruá¹‡o usabho ukkhataro, assabhÄ• vassa tanutte taruá¹‡aasso assataro, itthiya
sÄ• matthiyassa tanutte taruá¹‡ausabho usabhataro.

<540> __kiá¹ƒmhÄ• niddhÄ• raá¹‡e taratamÄ• _ {Katthaci 363; rÅ«0 390; nÄ«0 786; caá¹ƒ
93; ` ... ratara ratamÄ• â€™ (bahÅ«su) }.

kiá¹ƒsaddÄ• niddhÄ• raá¹‡e gamyamÄ• ne tara, tamÄ• honti.

kataro bhavataá¹ƒ devadatto, kataro bhavataá¹ƒ yaÃ±Ã±adatto, katamo bhavataá¹ƒ devada
yaÃ±Ã±adatto, `kissa koâ€™ ti suttena tara, tamesu kissa kattaá¹ƒ.

iti visesarÄ• si.

samÅ«harÄ• si

<541> __samÅ«he_ \Be 333/ __kaá¹‡aá¹‡aá¹‡ikÄ• _ {Katthaci 354; rÅ«0 379; nÄ«0 771; c
2.37-42}.

tassa samÅ«hoti atthe kaá¹‡a, á¹‡a, á¹‡ikÄ• honti.

gottapaccayantehi tÄ• va --- rÄ• jaÃ±Ã±Ä• naá¹ƒ samÅ«ho rÄ• jaÃ±Ã±akaá¹ƒ, mÄ• nussak

ukkhÄ• dÄ«hi-ukkhÄ• naá¹ƒ usabhÄ• naá¹ƒ samÅ«ho okkhakaá¹ƒ, oá¹-á¹-hÄ• naá¹ƒ samÅ
urabbhÄ• naá¹ƒ samÅ«ho orabbhakaá¹ƒ. evaá¹ƒ rÄ• jakaá¹ƒ, rÄ• japuttakaá¹ƒ, hatthikaá¹ƒ,
adenti bhakkhantÄ«ti sasÄ• dakÄ• , tesaá¹ƒ samÅ«ho sasÄ• dakakaá¹ƒ. ikkhaá¹‡ikaá¹ƒ.

á¹‡amhi-amittÄ• naá¹ƒ samÅ«ho amittaá¹ƒ.

á¹‡ikamhi-apÅ«pÄ• naá¹ƒ samÅ«ho Ä• pÅ«pikaá¹ƒ, sakuá¹‡Ä• naá¹ƒ samÅ«ho sÄ• kuá¹‡i
saá¹ƒkulikaá¹ƒ? }.

<542> __janÄ• dÄ«hi tÄ• _ {Katthaci 355; rÅ«0 380; nÄ«0 771; caá¹ƒ0 III 1.69; pÄ• 0 IV 2.4

tassa samÅ«hoti atthe tÄ• hoti.

janatÄ• , rÄ• jatÄ• , bandhutÄ• , gÄ• matÄ• , sahÄ• yatÄ• , nagaravÄ• sÄ«naá¹ƒ samÅ«ho

<543> __ayÅ«bhadvitÄ«haá¹ƒse_ {Katthaci 354; rÅ«0 379; nÄ«0 771; caá¹ƒ0 IV 2.47, 48; p

ubha, dvi, tÄ«hi tassa aá¹ƒsatthe ayo hoti.

ubho aá¹ƒsÄ• bhÄ• gÄ• assÄ• ti ubhayaá¹ƒ, dve aá¹ƒsÄ• assÄ• ti dvayaá¹ƒ, tayo aá¹ƒsÄ
vatthuttayaá¹ƒ, ratanattayaá¹ƒ, dve vÄ• tayo vÄ• aá¹ƒsÄ• assÄ• ti dvattayaá¹ƒ.

iti samÅ«harÄ• si.

datta, nibbattarÄ• si

<544> __tena_ \Be 334/ __datte liyÄ• _ {Katthaci 358, 356; rÅ«0 383, 381; nÄ«0 778, 773}

tena dattoti atthe la, iyÄ• honti. mahÄ• vuttinÄ• dinnasaddassa dattattaá¹ƒ.

devena dattoti devalo {J I 8.65}. `deviloâ€™ tipi {devÄ«lo? } pÄ• á¸·i. deviyo, devadatto vÄ•

evaá¹ƒ brahmalo, brahmiyo, brahmadatto, sivena bissanudevarÄ• jena datto sÄ«valo, sÄ«v
sÄ«viyi, sissa dÄ«gho.

<545> __tena nibbatte_ {Katthaci 353; rÅ«0 378; nÄ«0 767; `tena nibbatte imoâ€™ ? }.

tena nibbatte imo hoti.

pÄ• kena nibbattaá¹ƒ pÄ• kimaá¹ƒ, pheá¹‡ena nibbattaá¹ƒ pheá¹‡imaá¹ƒ, veá¹-hanena nibl
evaá¹ƒ vedhimaá¹ƒ, gopphanena nibbattaá¹ƒ gopphimaá¹ƒ {Sp (to Vin III) II 431}, pupphadÄ
nibbattaá¹ƒ kittimaá¹ƒ, kuttimaá¹ƒ vÄ• , mahÄ• vuttinÄ• karaá¹‡assa kittaá¹ƒ kuttaÃ±ca. su
saá¹ƒhÄ• rimaá¹ƒ, Ä• hÄ• rimaá¹ƒ iccÄ• dÄ«ni sijjhanti.

iti datta, nibbattarÄ• si.

la, ita, karÄ• si

<546> __tannissite lo_ {Katthaci 358; rÅ«0 383; nÄ«0 778; `lloâ€™ (bahÅ«su) }.

tannissitatthe lo hoti.

vedaá¹ƒ Ã±Ä• á¹‡aá¹ƒ nissitaá¹ƒ vedallaá¹ƒ, lassa dvittaá¹ƒ, duá¹-á¹-hu nissitaá¹ƒ duá¹-á¹-h
``madanÄ«yaá¹ƒ, bandhanÄ«yaá¹ƒ, mucchanÄ«yaá¹ƒ, rajanÄ«yaá¹ƒ, gamanÄ«yaá¹ƒ, dass
iccÄ• dÄ«ni karaá¹‡e vÄ• adhikaraá¹‡e vÄ• anÄ«yapaccayena sijjhanti.

`dhÅ«mÄ• yitattaâ€™ ntiÄ• dÄ«su dhÅ«mo viya attÄ• naá¹ƒ Ä• caratÄ«ti dhÅ«mÄ• yitaá¹ƒ
eva dhÅ«mÄ• yitattaá¹ƒ, sakatthe tta. evaá¹ƒ timirÄ• yitattaá¹ƒ, nÄ• madhÄ• tuto {SN b III 8
siddhaá¹ƒ.

<547> __saÃ±jÄ• tÄ• tÄ• rakÄ• dvitvito_ {Katthaci 555; rÅ«0 612; nÄ«0 1142; caá¹ƒ0 IV 2
`saÃ±jÄ• taá¹ƒ ... â€™ (bahÅ«su) }.

tÄ• rakÄ• dÄ«hi te assa saÃ±jÄ• tÄ• ti atthe ito hoti.

tÄ• rakÄ• saÃ±jÄ• tÄ• assÄ• ti tÄ• rakitaá¹ƒ, gaganaá¹ƒ. pupphÄ• ni saÃ±jÄ• tÄ• ni assÄ
rukkho. pallavÄ• ni saÃ±jÄ• tÄ• ni assÄ• ti pallavitÄ• , latÄ• . dukkhaá¹ƒ saÃ±jÄ• taá¹ƒ assÄ
saÃ±jÄ• taá¹ƒ assÄ• ti sukhito.

paá¹‡á¸• Ä• vuccati paÃ±Ã±Ä• , paá¹‡á¸• Ä• saÃ±jÄ• tÄ• assÄ• ti paá¹‡á¸• ito, daá¹‡á¸•
daá¹‡á¸• ito. mahÄ• vuttinÄ• tassa natte malaá¹ƒ saÃ±jÄ• taá¹ƒ assÄ• ti malinaá¹ƒ. tathÄ•
assÄ• ti pipÄ• sito, jighacchÄ• saÃ±jÄ• tÄ• assÄ• ti jighacchito, bubhukkhÄ• saÃ±jÄ• tÄ•
mucchÄ• saÃ±jÄ• tÄ• assÄ• ti mucchito, visaÃ±Ã±Ä• saÃ±jÄ• tÄ• assÄ• ti visaÃ±Ã±ito, n
nindito.

evaá¹ƒ gabba-thambhe gabbito. dabba-pÄ• á¹-ave dabbito. antaraá¹ƒ saÃ±jÄ• taá¹ƒ assÄ•

saÃ±jÄ• taá¹ƒ assÄ• ti vaccito.

<548> __nindÄ• Ã±Ã±Ä• tappapaá¹-ibhÄ• garassadayÄ• saÃ±Ã±Ä• su ko_ {Katthaci 391; r
3.62, 63, 64; pÄ• 0 V 3.73-79, 96, 97}.

nindÄ• dÄ«su \Be 336/ jotaniyesu nÄ• masmÄ• ko hoti.

nindÄ• yaá¹ƒ --- kucchito samaá¹‡o samaá¹‡ako. evaá¹ƒ muá¹‡á¸• ako, assako, uddhumÄ•
vipubbakaá¹ƒ, aá¹-á¹-hikaá¹ƒ iccÄ• di.

aÃ±Ã±Ä• te --- aÃ±Ã±Ä• to asso assako, kassa ayaá¹ƒ assoti vÄ• assako iccÄ• di.

appatthe --- appakaá¹ƒ telaá¹ƒ telakaá¹ƒ. evaá¹ƒ ghatakaá¹ƒ, khuddakaá¹ƒ dhanu dhanuka
gÄ• makaá¹ƒ iccÄ• di.

paá¹-ibhÄ• gatthe --- hatthirÅ«pakaá¹ƒ hatthikaá¹ƒ. evaá¹ƒ assakaá¹ƒ, balÄ«baddako iccÄ•

rasse-rasso manusso manussako. evaá¹ƒ rukkhako, pilakkhako iccÄ• di.

dayÄ• yaá¹ƒ-anukampito putto puttako. evaá¹ƒ vacchako, itthikÄ• , ambakÄ• , kumÄ• rikÄ•

saÃ±Ã±Ä• yaá¹ƒ-nÄ• mamattena moro viya morako iccÄ• di.

iti la, ita, ka rÄ• si.

abhÅ«tatabbhÄ• varÄ• si

<549> __abhÅ«tatabbhÄ• ve karÄ• sabhÅ«yoge vikÄ• rÄ• cÄ«_ {Katthaci 391; rÅ«0 423; r
V 4.50}.

pubbe tassa abhÅ«tassa vatthuno kadÄ• ci tathÄ• bhavanaá¹ƒ abhÅ«tatabbhÄ• vo, tasmi
jotaniye sati karÄ• â€™ sa, bhÅ«dhÄ• tÅ«naá¹ƒ yoge vikÄ• ravÄ• cimhÄ• nÄ• masmÄ• cÄ

adhavalaá¹ƒ \Be 337/ dhavalaá¹ƒ karoti dhavalÄ«karoti, adhavalo dhavalo siyÄ• dhavalÄ«
bhavati dhavalÄ«bhavati. evaá¹ƒ dhavalÄ«kÄ• ro, dhavalÄ«bhÅ«to.

abhÅ«tatabbhÄ• veti kiá¹ƒ? ghaá¹-aá¹ƒ karoti, ghaá¹-o atthi, ghaá¹-o bhavati.

karÄ• sabhÅ«yogeti kiá¹ƒ? adhavalo dhavalo jÄ• yate.

vikÄ• rÄ• ti kiá¹ƒ? pakatiyÄ• mÄ• hotu, suvaá¹‡á¹‡aá¹ƒ kuá¹‡á¸• alaá¹ƒ karoti, suvaá¹‡á¹‡
kuá¹‡á¸• alakaraá¹‡aá¹ƒ nÄ• ma loke pakatirÅ«panti vuttaá¹ƒ hoti. evaá¹ƒ suvaá¹‡á¹‡aá¹ƒ k
suvaá¹‡á¹‡aá¹ƒ kuá¹‡á¸• alaá¹ƒ bhavatÄ«ti.

iti abhÅ«tatabbhÄ• varÄ• si.

sakattharÄ• si

<550> __sakatthe_ {Katthaci 178, 360, 372; rÅ«0 224, 387, 385, 378; nÄ«0 364, 780, 798,

sakatthepi paccayÄ• dissanti. `sakatthoâ€™ ti sakapadattho, pakatiliá¹…gapadatthoti vutta

hÄ«no eva hÄ«nako, poto eva potako, devo eva devatÄ• , yathÄ• bhÅ«tameva yathÄ• bhu
kÄ• ruÃ±Ã±aá¹ƒ, pattakÄ• lameva pattakallaá¹ƒ, Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±ca
pÄ• guÃ±Ã±atÄ• , kammaÃ±Ã±ameva kammaÃ±Ã±atÄ• , dÄ• naá¹ƒ eva dÄ• namayaá¹ƒ, s
bhÄ• vanÄ• mayaá¹ƒ iccÄ• di.

yathÄ• ca amaccaputtÄ• eva `amaccaputtiyÄ• â€™ ti vuccanti, evaá¹ƒ ``sakyaputto eva s
hoti asakyaputtiyo \Be 338/ {Vin III 55}, evaá¹ƒ nÄ• á¹-aputtiyo, dÄ• saputtiyoâ€™â€™ tipi y

`bhayadassivÄ• , atthadassimÄ• â€™ ti vantu, mantupaccayÄ• sakatthepi yujjanti. `brahma
devavaá¹‡á¹‡Ä«â€™ ti ettha brahmuno vaá¹‡á¹‡o brahmavaá¹‡á¹‡o, brahmavaá¹‡á¹‡o viya
atthe sati Ä«paccayo paccayattho eva hoti, na sakattho. brahmavaá¹‡á¹‡o viya vaá¹‡á¹‡o y
brahmavaá¹‡á¹‡Ä«ti atthe sati sakatthoyeva. api ca ekasmiá¹ƒ aÃ±Ã±apadatthe dve samÄ•
vattantÄ«tipi yujjati, tathÄ• `paguá¹‡assa bhÄ• vo pÄ• guÃ±Ã±atÄ• â€™ tiÄ• dÄ«su dve ta
bhÄ• vattheti.

iti sakattharÄ• si.

niddiá¹-á¹-hapaccayarÄ• si

<551> __aÃ±Ã±asmiá¹ƒ_ {Katthaci 352; rÅ«0 376; nÄ«0 765}.

pubbe niddiá¹-á¹-hÄ• á¹‡Ä• dayo paccayÄ• niddiá¹-á¹-hatthato aÃ±Ã±esupi atthesu dissan

magadhesu jÄ• to mÄ• gadho, magadhesu saá¹ƒvaá¸• á¸• hito mÄ• gadho, magadhesu niv

magadhesu vÄ• issaro mÄ• gadho iccÄ• di, á¹‡o.

kÄ• siá¹ƒ agghatÄ«ti kÄ• siyo {Vin II 376}, `kÄ• sÄ«â€™ ti sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• vu

evamaÃ±Ã±epi paccayÄ• yathÄ• nurÅ«paá¹ƒ veditabbÄ• .

<552> __dissantaÃ±Ã±epi paccayÄ• _ {Katthaci 351, 352; rÅ«0 374, 376; nÄ«0 764, 765}.

pubbe \Be 339/ niddiá¹-á¹-hapaccayehi aÃ±Ã±epi paccayÄ• niddiá¹-á¹-hesu aniddiá¹-á¹-he

visadisÄ• {vividhÄ• (moga0) } mÄ• taro vimÄ• taro, tÄ• saá¹ƒ puttÄ• vemÄ• tikÄ• {netti 9

pathe gacchantÄ«ti pathÄ• vino {MN II 347}, aghaá¹ƒ dukkhaá¹ƒ pÄ• paá¹ƒ vÄ• gacchatÄ«

issÄ• assa atthÄ«ti issukÄ« {J I 6.43}, ukÄ«.

dhuraá¹ƒ vahantÄ«ti dhorayhÄ• {AN a III 58}, yhaá¹‡.

lobhassa hitÄ• lobhaneyyÄ• . evaá¹ƒ dosaneyyÄ• , mohaneyyÄ• , aneyyo.

dassanaá¹ƒ arahatÄ«ti dassaneyyo. evaá¹ƒ vandaneyyo, pÅ«janeyyo, namassaneyyo, eyy

oghÄ• naá¹ƒ hitÄ• oghaniyÄ• , yoganiyÄ• , ganthaniyÄ• , kammaniyaá¹ƒ, attaniyaá¹ƒ, das
namassaniyo iccÄ• di, aniyo.

yaá¹ƒ parimÄ• á¹‡aá¹ƒ assÄ• ti yÄ• vaá¹ƒ, yÄ• vantassa bhÄ• vo yÄ• vatvaá¹ƒ. evaá¹ƒ tÄ•

paramÄ• naá¹ƒ uttamapurisÄ• naá¹ƒ bhÄ• vo kammaá¹ƒ vÄ• pÄ• ramÄ«, samaggÄ• naá¹
á¹‡Ä«.

``nÄ• gavatÄ• , sÄ«havatÄ• , Ä• jaÃ±Ã±avatÄ• â€™â€™ iccÄ• dÄ«su bhÄ• ve vantupacca

mÄ• tu bhÄ• tÄ• mÄ• tulo, ulo.

iti niddiá¹-á¹-hapaccayarÄ• si.

vuddhirÄ• si

`padÄ• namÄ• dissÄ• yuvaá¹‡á¹‡assÄ• eo \Be 340/ á¹‡Ä• nubandheâ€™ ti padÄ• dibhÅ«t
vaá¹‡á¹‡Ä• naá¹ƒ Ä• , e, ovuddhi.

Ä• dicco, vÄ• siá¹-á¹-ho, venateyyo, meniko, pettikaá¹ƒ, odumbaraá¹ƒ, oá¸·umpiko, odagya
sobhaggaá¹ƒ iccÄ• di.

á¹‡Ä• nubandheti kiá¹ƒ? nÄ• mako, padako, purÄ• tano.

`majjheâ€™ ti suttena padamajjhepi vuddhi, vÄ• seá¹-á¹-ho, aá¸• á¸• hateyyo iccÄ• di.

<553> __saá¹ƒyogepi kvaci_ {Katthaci 405; rÅ«0 365; nÄ«0 864; `piâ€™ (bahÅ«su natthi) }

á¹‡Ä• nubandhe paccaye pare saá¹ƒyogepi kvaci vuddhi hoti.

petteyyo, pettikaá¹ƒ, decco, pamukhe sÄ• dhu pÄ• mokkhaá¹ƒ, pamuditassa bhÄ• vo pÄ• r
vÄ• kyaá¹ƒ, bhajitabbanti bhÄ• gyaá¹ƒ, bhoggaá¹ƒ, yoggaá¹ƒ iccÄ• di.

iti vuddhirÄ• si.

loparÄ• si

`lopovaá¹‡á¹‡ivaá¹‡á¹‡Ä• naâ€™ nti suttena á¹‡yamhi pare avaá¹‡á¹‡iâ€™ vaá¹‡á¹‡Ä• na

tattha avaá¹‡á¹‡e-paá¹‡á¸• iccaá¹ƒ, tacchaá¹ƒ, dÄ• yajjaá¹ƒ, dvidhÄ• bhÄ• vo dvejjhaá¹ƒ,
kÄ• ruÃ±Ã±aá¹ƒ iccÄ• di.

ivaá¹‡á¹‡e-adhipatissa bhÄ• vo Ä• dhipaccaá¹ƒ. evaá¹ƒ Ä• dicco, koá¹‡á¸• aÃ±Ã±o iccÄ• d

`uvaá¹‡á¹‡assÄ• vaá¹…a \Be 341/ sareâ€™ ti sare pare uvaá¹‡á¹‡assa avaá¹…a hoti.

á¹‡amhi-lahuno bhÄ• vo lÄ• ghavaá¹ƒ, rÄ• ghavaá¹ƒ, jamburukkhe bhavaá¹ƒ jambavaá¹ƒ.
bhavaá¹ƒ kÄ• pilavatthavaá¹ƒ, vanaá¹ƒ. bhÄ• tuno apaccaá¹ƒ bhÄ• tabyo, gabyaá¹ƒ, dabya

`á¹-e satissÄ• ... â€™ ti á¹-amhi paccaye vÄ«sati, tÄ«satÄ«naá¹ƒ tilopo.

vÄ«satiyÄ• pÅ«raá¹‡o vÄ«so, ekÅ«navÄ«so. evaá¹ƒ tÄ«so, ekÅ«natÄ«so.

`rÄ• nubandhentasarÄ• dissÄ• â€™ ti rÄ• nubandhe paccaye padantasarÄ• dÄ«naá¹ƒ lopo

metteyyo, petteyyo, kivaá¹ƒ, kittakaá¹ƒ, Ä«dÄ«, Ä«dikkho, Ä«diso, Ä• hacca, upahacca, sak
kiriyÄ• , vedagÅ«, pÄ• ragÅ« iccÄ• di.

<554> __paccayÄ• naá¹ƒ lopo_ {Katthaci 391; rÅ«0 423; nÄ«0 830; moggallÄ• ne `lopoâ€™

paccayÄ• naá¹ƒ kvaci lopo hoti.

buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, cakkhu suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• {SN b IV
bhÄ• vo ratanaá¹ƒ, attano bhÄ• vo attÄ• , attano sakassa bhÄ• vo attaniyanti evaá¹ƒ bhÄ• v

``buddhÄ• nussati dhammÄ• nussatiâ€™â€™ Ä• dÄ«su ``buddhassa bhÄ• vo buddho, buc
tiÄ• dinÄ• nayena paccayalopo veditabbo.

<555> __lopo vÄ«mantuvantÅ«naá¹ƒ_ {Katthaci 268; rÅ«0 397; nÄ«0 518}.

iyiâ€™ á¹-á¹-hesu \Be 342/ paresu vÄ«, mantu, vantÅ«naá¹ƒ lopo hoti.

medhÄ• vÄ«naá¹ƒ atisayena medhÄ• vÄ«ti medhiyo, medhiá¹-á¹-ho, satimantÄ• naá¹ƒ atis
satiá¹-á¹-ho, guá¹‡avantÄ• naá¹ƒ atisayena guá¹‡avÄ• ti guá¹‡iyo, guá¹‡iá¹-á¹-ho.

iti loparÄ• si.

khuddakarÄ• si niá¹-á¹-hito.

nÄ• nÄ• ttarÄ• si

<556> __jo vuddhassiyiá¹-á¹-hesu_ {Katthaci 262; rÅ«0 391; nÄ«0 513; caá¹ƒ0 IV 3.50; pÄ•

iyiâ€™ á¹-á¹-hapaccayesu paresu vuddhasaddassa jo hoti.

vuddhÄ• naá¹ƒ atisayena vuddhoti jeyyo, jeá¹-á¹-ho.

<557> __bÄ• á¸·hantikapasatthÄ• naá¹ƒ sÄ• dhanedasajÄ• _ {Katthaci 263, 264, 265; rÅ«0
514, 515; caá¹ƒ0 IV 3.49, 51; pÄ• 0 V 3.60, 63; ` ... dasÄ• â€™ (bahÅ«su) }.

iya, iá¹-á¹-hapaccayesu paresu bÄ• á¸·ha, antika, pasatthasaddÄ• naá¹ƒ sÄ• dha, neda, sa

bÄ• á¸·hÄ• naá¹ƒ atisayena bÄ• á¸·hoti sÄ• dhiyo, sÄ• dhiá¹-á¹-ho, antikÄ• naá¹ƒ atisayena
nediá¹-á¹-ho, pasatthÄ• naá¹ƒ atisayena pasatthoti seyyo, seá¹-á¹-ho, jeyyo, jeá¹-á¹-ho.

<558> __kaá¹‡akana appayuvÄ• naá¹ƒ_ {Katthaci 266, 267; rÅ«0 395, 396; nÄ«0 516, 517
3.64}.

iya \Be 343/, iá¹-á¹-hapaccayesu paresu appa, yuvasaddÄ• naá¹ƒ kaá¹‡a, kanaÄ• desÄ• h

appÄ• naá¹ƒ navÄ• naá¹ƒ atisayena appo navoti kaá¹‡iyo, kaá¹‡iá¹-á¹-ho, yuvÄ• naá¹ƒ taru
yuvÄ• taruá¹‡oti kaniyo, kaniá¹-á¹-ho, kaniye vaye bhavÄ• kaÃ±Ã±Ä• .

<559> __kosajjÄ• jjava pÄ• risajja suhajja maddavÄ• risyÄ• sa bhÄ• jaÃ±Ã±atheyyabÄ• hu
rÅ«0 387, 388; nÄ«0 780, 781; ` ... rissÄ• ... â€™â€™ (bahÅ«su) }.

bhÄ• va, kammesu á¹‡Ä• nubandhe paccaye pare ete saddÄ• nipaccante. tattha ajjava, m
á¹‡amhi sijjhanti, sesÄ• á¹‡yamhi.

tattha ujuno bhÄ• vo ajjavaá¹ƒ, iminÄ• suttena á¹‡amhi ussa attaá¹ƒ, `uvaá¹‡á¹‡assÄ• vaá
avattaá¹ƒ. evaá¹ƒ muduno bhÄ• vo maddavaá¹ƒ, usabhassa bhÄ• vo Ä• sabhaá¹ƒ, ussa Ä•
} bhÄ• vo kosajjaá¹ƒ, iminÄ• ilopo, tyassa jjattaá¹ƒ, parisÄ• su uppanno pÄ• risajjo {DN II 2
suhadayova suhado, yalopo, suhadassa bhÄ• vo sohajjaá¹ƒ {J I 5.23}, isino idaá¹ƒ Ä• risyaá
Ä• jÄ• niyassa {Ä• jÄ• nÄ«yassÄ• tipi dissati} bhÄ• vo Ä• jaÃ±Ã±aá¹ƒ, yalopo, puna `lopova
ilopo, tato paraá¹ƒ sandhirÅ«paá¹ƒ, Ä• jÄ• niyo eva vÄ• Ä• jaÃ±Ã±o {J I 1.24}, sakatthe á¹‡
kammaá¹ƒ vÄ• theyyaá¹ƒ, nassa yattaá¹ƒ, bahusutassa bhÄ• vo bÄ• husaccaá¹ƒ, ussa atta

<560> __adhÄ• tussa ke_ {pÄ• á¹‡iniye, cande ca `kÄ• kaâ€™ iti paÃ±camyantaá¹ƒ dissat
{Katthaci 404; rÅ«0 370; nÄ«0 859}.

`ghessÄ«â€™ ti \Be 344/ ghe+assa+i, chapadamidaá¹ƒ suttaá¹ƒ.

adhÄ• tussa avayavabhÅ«te kakÄ• re pare pubbassa akÄ• rassa bahulaá¹ƒ i hoti kanissite

bÄ• likÄ• , ekikÄ• , hatthipotikÄ• , mahallikÄ• , kumbhakÄ• rikÄ• , kammakÄ• rikÄ• , annad
sÄ• vikÄ• , dhammavÄ• cikÄ• .

adhÄ• tussÄ• ti kiá¹ƒ? kulupakÄ• - bhikkhunÄ«, dhenupakÄ• , khÄ«rupakÄ• -vacchÄ«, idha
dhÄ• tusaÃ±Ã±aá¹ƒ labhatiyeva.

keti kiá¹ƒ? vedanÄ• , cetanÄ• .

asyÄ• ditoti kiá¹ƒ? bahuparibbÄ• jakÄ• -rÄ• jadhÄ• nÄ«.

assÄ• ti kiá¹ƒ? bahukattukÄ• -sÄ• lÄ• .

ettha ca bahavo paribbÄ• jakÄ• yassÄ• sÄ• bahuparibbÄ• jakÄ• ti viggaho. paribbÄ• jaka
hoti, tasmÄ• kanissitassa ghasaÃ±Ã±assa Ä• kÄ• rassa syÄ• dito parattÄ• pubbassa assa
bhaveyya, bahukÄ• paribbÄ• jikÄ• yo yassanti atthappasaá¹…go siyÄ• ti.

iti nÄ• nÄ• ttarÄ• si niá¹-á¹-hito.

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nabyÄ• karaá¹‡a-

dÄ«paniyÄ• taddhitakaá¹‡á¸• o paÃ±camo.

6. Ä• khyÄ• takaá¹‡á¸• a

suddhakatturÅ«pa

atha \Be 345/ dhÄ• tupaccayasaá¹ƒsiddhaá¹ƒ kÄ• la, kÄ• raka, purisa, saá¹…khyÄ• bheda
liá¹…gabhedarahitaá¹ƒ kriyÄ• padhÄ• navÄ• cakaá¹ƒ tyÄ• dyantanÄ• makaá¹ƒ Ä• khyÄ• ta

tattha kriyaá¹ƒ dhÄ• retÄ«ti __dhÄ• tu_. sÄ• pakatidhÄ• tu, vikatidhÄ• tu, nÄ• madhÄ• tuva

tattha bhÅ«, hÅ«, gamu, paca iccÄ• di __pakatidhÄ• tu_ nÄ• ma sabhÄ• vena siddhattÄ• .

titikkha, tikiccha, bubhukkha, jighacchaiccÄ• di __vikatidhÄ• tu_ nÄ• ma saá¹…khatavasen

puttÄ«ya, pabbatÄ• ya iccÄ• di __nÄ• madhÄ• tu_ nÄ• ma nÄ• mabhÅ«tassa sato kriyavÄ•
dhÄ• tuá¹-á¹-hÄ• ne á¹-hitattÄ• .

pakatidhÄ• tu ca sakammikÄ• â€™ kammikavasena duvidhÄ• .

tatthayÄ• dhÄ• tu kammÄ• pekkhaá¹ƒ kriyaá¹ƒ vadati, sÄ• __sakammikÄ• _ nÄ• ma. gÄ•
iccÄ• di.

yÄ• kammanirapekkhaá¹ƒ kriyaá¹ƒ vadati, sÄ• __akammikÄ• _ nÄ• ma. bhavati, hoti, tiá¹-

sakammikÄ• ca ekakammika, dvikammikavasena duvidhÄ• .

tattha yÄ• ekakammÄ• pekkhaá¹ƒ kriyaá¹ƒ vadati, sÄ• ekakammikÄ• nÄ• ma. gÄ• maá¹ƒ iccÄ• di.

yÄ• padhÄ• nÄ• â€™ padhÄ• navasena kammadvayÄ• pekkhaá¹ƒ kriyaá¹ƒ vadati, sÄ• dv

sÄ• ca nyÄ• di, duhÄ• divasena duvidhÄ• .

tattha \Be 346/ yÄ• dhÄ• tu pÄ• panatthÄ• hoti, sÄ• nyÄ• di nÄ• ma. ajaá¹ƒ gÄ• maá¹ƒ n vahati, sÄ• khaá¹ƒ gÄ• maá¹ƒ Ä• kaá¸• á¸• hati.

sesÄ• dvikammikÄ• duhÄ• di nÄ• ma. gÄ• viá¹ƒ khÄ«raá¹ƒ duhati, brÄ• hmaá¹‡aá¹ƒ kam bhikkhaá¹ƒ bhikkhati, goá¹‡aá¹ƒ vajaá¹ƒ rundhati, bhagavantaá¹ƒ paÃ±haá¹ƒ pucchati, sissa anusÄ• sati, bhagavÄ• bhikkhÅ« etaá¹ƒ [vacanaá¹ƒ] avoca, rÄ• jÄ• amaccaá¹ƒ vacanaá¹ƒ

tattha yadÄ• kammasmiá¹ƒ rÅ«paá¹ƒ sijjhati, tadÄ• vibhatti, paccayÄ• nyÄ• dimhi padhÄ• duhÄ• dimhi apadhÄ• nakammaá¹ƒ, sabbadhÄ• tÅ«su kÄ• ritayoge kÄ• ritakammanti, sabb pakatiatthavasena vuttaá¹ƒ, anekatthattÄ• pana dhÄ• tÅ«naá¹ƒ atthantaravacane vÄ• nÄ• akammikÄ• pi sakammikÄ• honti, sakammikÄ• pi akammikÄ• honti.

atthantaravacane tÄ• va ---

vida --- sattÄ• yaá¹ƒ, dhammo vijjati, saá¹ƒvijjati.

vida --- Ã±Ä• á¹‡e, dhammaá¹ƒ vidati.

vida --- lÄ• bhe, dhanaá¹ƒ vindati.

vida --- anubhavane, sukhaá¹ƒ vedeti, vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti {MN III 303}.

vida --- Ä• rocane, vedayÄ• mahaá¹ƒ bhante vedayatÄ«ti maá¹ƒ dhÄ• retu {Sp (to Vin II) 10 nivedeti, dhammaá¹ƒ paá¹-ivedeti iccÄ• di.

nÄ• nupasaggayoge ---

pada-gatiyaá¹ƒ, maggaá¹ƒ pajjati, paá¹-ipajjati, maggo uppajjati, nipajjati, sampajjati, bhogo
sambhavati, bhogaá¹ƒ anubhavati, taá¹‡haá¹ƒ \Be 347/ abhibhavati, paribhavati, adhibhava
abhisambhavati, ajjhogÄ• hatÄ«ti attho. gacchantaá¹ƒ magge abhisambhavati, sampÄ• puá

padÄ• naá¹ƒ byaÃ±janasampattiyÄ• vÄ• atthasampattiyÄ• vÄ• upakÄ• rakÄ• vibhatti, p

tattha vibhattiyo tyÄ• di, tvÄ• diiccÄ• dinÄ• aá¹-á¹-havidhÄ• bhavanti, sarÅ«pato channavu

tattha pubbachakkabhÅ«tÄ• ni aá¹-á¹-hacattÄ• lÄ«sarÅ«pÄ• ni __parassapadÄ• ni_ nÄ• m
aá¹-á¹-hacattÄ• lÄ«sarÅ«pÄ• ni __attanopadÄ• ni_ nÄ• ma.

tattha parahitapaá¹-isaá¹ƒyuttesu á¹-hÄ• nesu pavattibahulÄ• ni padÄ• ni parassapadÄ• ni
attahitapaá¹-isaá¹ƒyuttesu pavattibahulÄ• ni attanopadÄ• ni nÄ• mÄ• ti __eke_.

paro vuccati kattÄ• sabbakriyÄ• sÄ• dhÄ• raá¹‡attÄ• , attÄ• vuccati kammaá¹ƒ sakasakak
parassa abhidhÄ• yakÄ• ni padÄ• ni parassapadÄ• ni, attano abhidhÄ• yakÄ• ni padÄ• ni a

attÄ• vuccati padatthÄ• naá¹ƒ sarÄ«rabhÅ«tÄ• kriyÄ• , kattunÄ• pana sÄ• dhyaá¹-á¹-hen
kammÄ• nipi attÄ• ti vuccanti. sÄ• dhakaá¹-á¹-hena tehi parabhÅ«to kattÄ• paro nÄ• mÄ• t

attÄ• vuccati amhattho, paro vuccati tumha, nÄ• mattho, pubbachakkÄ• ni parabahulattÄ•
parachakkÄ• ni pana rÅ«á¸·hÄ«vasena attanopadÄ• ni nÄ• mÄ• tipi vadanti. idaá¹ƒ na yujja
tabbahulamattassÄ• pi asiddhattÄ• . pÄ• á¸·ibhÄ• saá¹ƒ pana patvÄ• dvinnaá¹ƒ chakkÄ• n
tÄ«su kÄ• rakesu vÄ• pavattinÄ• nÄ• ttaá¹ƒ na dissatiyeva, tasmÄ• imasmiá¹ƒ ganthe taá¹
gahitanti daá¹-á¹-habbaá¹ƒ.

paccayÄ• \Be 348/ pana catubbidhÄ• vikaraá¹‡a, kicca, kÄ• rita, dhÄ• tupaccayavasena.

tattha ye dhÄ• tusiddhÄ• ni tyÄ• dipadÄ• ni tabbÄ• dipadÄ• ni ca gaá¹‡avibhÄ• gavasena a
visadisarÅ«pÄ• ni karonti, te __vikaraá¹‡apaccayÄ• _ nÄ• ma, la, ya, á¹‡oiccÄ• dayo.

bhÄ• va, kammavisayo kyo __kiccapaccayo_ nÄ• ma.

paresaá¹ƒ Ä• á¹‡Ä• panasaá¹…khÄ• te payojakabyÄ• pÄ• re pavattÄ• á¹‡i, á¹‡Ä• pipacca

visuá¹ƒ taá¹ƒtaá¹ƒkriyavÄ• cÄ«bhÄ• vena dhÄ• turÅ«pÄ• kha, cha, saiccÄ• dikÄ• paccay

``kÄ• la, kÄ• raka, purisa, saá¹…khyÄ• bhedadÄ«pakaâ€™â€™ nti ettha atÄ«ta, paccuppa

kÄ• lavimuttavasena kÄ• labhedo catubbidho.

tattha hiyyattanÄ«, ajjattanÄ« {ajjatanÄ« (bahÅ«su) }, parokkhÄ• ti imÄ• tisso vibhattiyo atÄ
vattanti.

vattamÄ• nÄ• , paÃ±camÄ«ti dve paccuppanne.

ekÄ• bhavissantÄ« anÄ• gate.

sattamÄ«, kÄ• lÄ• tipattÄ«ti dve kÄ• lavimutte vattanti, ayaá¹ƒ kira porÄ• á¹‡iko vibhattÄ«n
pÄ• á¸·iyÄ• sametiyeva.

``sabbe saddhammagaruno, vihaá¹ƒsu viharanti ca.

athopi viharissanti, esÄ• buddhÄ• na dhammatÄ• â€™â€™ ti {AN a IV 21} ca ---

``abbhatÄ«tÄ• ca ye buddhÄ• , vattamÄ• nÄ• anÄ• gatÄ• â€™â€™ ti ca {Ap thera I 1.588
paÃ±camÄ«, sattamÄ«ti nÄ• madvayampi anvatthavasena siddhaá¹ƒ \Be 349/ bhavati. pacc
vatticchÄ• vasena vibhattÄ«naá¹ƒ nÄ• nÄ• kamaá¹ƒ karonti.

kattu, kamma, bhÄ• vÄ• pana kÄ• rakabhedo nÄ• ma. tattha bhÄ• vo duvidho sÄ• dhya, s
visesyavasena ca. tattha dhÄ• tvatthakriyÄ• __sÄ• dhyabhÄ• vo_ nÄ• ma. paccayatthakriy

tesu sÄ• dhyabhÄ• vo nÄ• nÄ• dhÄ• tÅ«naá¹ƒ vasena nÄ• nÄ• vidho hoti. sÄ• dhanabhÄ•
pavattÄ• kÄ• rasaá¹…khÄ• tena ekaá¹-á¹-hena ekova hoti. so pana yathÄ• jÄ• ti nÄ• ma an
saá¹…khatadhamme uppÄ• dentÄ« viya khÄ• yati, tathÄ• vohÄ• ravisayamatte á¹-hite sabh
karonto viya khÄ• yati, tasmÄ• so sÄ• dhananti ca kÄ• rakanti ca vuccati. yathÄ• ca jÄ• tiv
saá¹…khatadhammÄ• ``cintanaá¹ƒ jÄ• taá¹ƒ, phusanaá¹ƒ jÄ• taâ€™â€™ miccÄ• dinÄ• ek
tathÄ• paccayatthavasena pÄ• tubhontÄ• nÄ• nÄ• dhÄ• tvatthÄ• pi ``bhuyyate, gamyate, p
gamanaá¹ƒ, pacanaâ€™â€™ miccÄ• dinÄ• ekantameva paccayatthaá¹ƒ visesenti. vatticch
bhÄ• vasÄ• dhanapadesu dhÄ• tvattha, paccayatthÄ• naá¹ƒ abhedopi vattuá¹ƒ yujjatiyeva.
sÄ• dhanabhÄ• vo adhippetoti.

paá¹-hama, majjhimuâ€™ ttamapurisÄ• purisabhedo. `purisoâ€™ ti ca ``yaá¹ƒkiÃ±cÄ• yaá
paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• â€™â€™ ti {MN
vuccati, so ca attÄ• ``so karoti, so paá¹-isaá¹ƒvedetÄ«â€™â€™ ti {AN b VI 43; Vism II 580}
vuccati. iti `purisoâ€™ ti kÄ• rako eva.

so ca tividho nÄ• mattho, tumhattho, amhattho cÄ• ti. tattha attano ajjhattasantÄ• nabhÅ«ta
uttamapuriso \Be 350/ nÄ• ma, sesÄ• pana kamena paá¹-hamapuriso, majjhimapurisoti vuc
taddÄ«pakattÄ• paá¹-hamapurisÄ• dinÄ• maá¹ƒ labhanti. idaÃ±ca nÄ• maá¹ƒ kÄ• rakabhe
imasmiá¹ƒ ganthe na gahitanti.

saá¹…khyÄ• bhedo duvidho ekatta, bahuttavasena.

`liá¹…gabhedarahitaâ€™ nti ``puriso gacchati, itthÄ« gacchati, kulaá¹ƒ gacchatiâ€™â€™ ic
iccÄ• dÄ«naá¹ƒ abhidheyyapadÄ• naá¹ƒ liá¹…gÄ• nugato rÅ«pabhedo Ä• khyÄ• tapade na

`kriyÄ• padhÄ• navÄ• cakaâ€™ nti ettha kriyaá¹ƒ eva padhÄ• nato abhidhÄ• ti, na nÄ• ma
padhÄ• nato abhidhÄ• tÄ«ti adhippÄ• yo.

tattha kriyÄ• nÄ• ma dhÄ• tvatthabhÄ• vo vuccati, sÄ• ca kÄ• lavasena atÄ«takriyÄ• , pa
anÄ• gatakriyÄ• , kÄ• lavimuttakriyÄ• ti catubbidhÄ• hoti.

Ä• á¹‡attikriyÄ• , Ä• siá¹-á¹-hakriyÄ• , anumatikriyÄ• , parikappakriyÄ• , araha, sakka, vidhi
mantanÄ• dikriyÄ• ti bahuvidho kriyÄ• bhedoti.

bhÅ«-sattÄ• yaá¹ƒ, santassa bhÄ• vo sattÄ• , tassaá¹ƒ sattÄ• yaá¹ƒ, bhÅ«dhÄ• tu sattÄ• y
sabbapadatthÄ• naá¹ƒ sadda, buddhivisayabhÄ• vena vijjamÄ• nabhÄ• ve vattatetyattho.

<561> __kriyatthÄ• _ {Katthaci 432, 455; rÅ«0 362, 530; nÄ«0 905, 936; pÄ• 0 III 1.91}.

adhikÄ• rasuttamidaá¹ƒ, kriyatthÄ• paraá¹ƒ vibhatti, paccayÄ• bhavantÄ«ti attho. kriyÄ• a
kriyattho. pakatidhÄ• tu, vikatidhÄ• tu, nÄ• madhÄ• tuvasena tividho dhÄ• tu, kÄ• ritapacca
vikatidhÄ• tumhi saá¹…gayhati.

<562> __vattamÄ• neti_ \Be 351/ __anti si tha mi ma te ante se vhe e mhe_ {Katthaci 414;
caá¹ƒ0 I 2.82; pÄ• 0 III 2.123}.

Ä• rabhitvÄ• niá¹-á¹-haá¹ƒ anupagato bhÄ• vo vattamÄ• no nÄ• ma, taá¹ƒsambandhÄ«kÄ
vattamÄ• noti vuccati. vattamÄ• ne kÄ• le kriyatthÄ• paraá¹ƒ tyÄ• divibhattiyo bhavanti. aya
tyÄ• dÄ«ti ca vattamÄ• nakÄ• lavisayattÄ• vattamÄ• nÄ• ti ca sijjhati.

<563> __pubbÄ• parachakkÄ• namekÄ• nekesu tumhamhasesesu dve dve majjhimuttama
431; nÄ«0 867}.

tumhanÄ• maá¹ƒ, amhanÄ• maá¹ƒ, tadubhayato sesanÄ• manti tÄ«su nÄ• mesu payujjam
ekasmiá¹ƒ vÄ• anekesu vÄ• atthesu pubbachakka, parachakkÄ• naá¹ƒ dve dve majjhima,
vibhattiyo bhavanti. ``uttamanti uttaraá¹ƒ antimaâ€™â€™ nti cÅ«á¸·amoggallÄ• ne vuttaá¹ƒ

ettha ca vibhattividhÄ• namukhena taá¹ƒtaá¹ƒsaÃ±Ã±Ä• vidhÄ• nampi siddhaá¹ƒ hoti.

kathaá¹ƒ? ti, anti, si, tha, mi, ma iti pubbachakkaá¹ƒ nÄ• ma.

te, ante, se, vhe, e, mhe iti parachakkaá¹ƒ nÄ• ma.

pubbachakke ca-ti, antidvayaá¹ƒ paá¹-hamadukaá¹ƒ nÄ• ma, si, thadvayaá¹ƒ majjhimaduka
uttamadukaá¹ƒ nÄ• ma. evaá¹ƒ parachakke.

tattha tulyÄ• dhikaraá¹‡abhÅ«te sesanÄ• me payujjamÄ• ne vÄ• gamyamÄ• ne vÄ• paá¹-
tumhanÄ• me majjhimadukaá¹ƒ, amhanÄ• me uttamadukaá¹ƒ. dukesu ca ekasmiá¹ƒ atthe v
vattabbe bahuvacanaá¹ƒ.

ettha \Be 352/ ca nÄ• mÄ• naá¹ƒ atthanissitÄ• katvattha, kammatthÄ• idha nÄ• matthÄ• ti
kammasaá¹…khÄ• te yasmiá¹ƒ nÄ• matthe tyÄ• divibhattiyo bhavanti, so nÄ• mattho tyÄ• d
vÄ• ccabhÅ«to vuttattho nÄ• ma hoti, na syÄ• divibhattÄ«naá¹ƒ.

vuttakattu, kammÄ• dhiá¹-á¹-hÄ• nassa ca liá¹…gatthassa vÄ• cakaá¹ƒ nÄ• mapadaá¹ƒ ab
etadeva tulyÄ• dhikaraá¹‡apadanti ca vuccati.

amÄ• dayo ca atthavÄ• cakavibhattiyo etasmiá¹ƒ okÄ• saá¹ƒ na labhanti, liá¹…gatthamatta
paá¹-hamÄ• vibhatti eva okÄ• saá¹ƒ labhati. evarÅ«pÄ• ni tulyÄ• dhikaraá¹‡abhÅ«tÄ• ni ab
sutte `tumhamhasesesÅ«â€™ ti vuttaá¹ƒ.

idaÃ±ca suttaá¹ƒ suddhehi tumhaâ€™ mha, sesanÄ• mehi yuttavÄ• kye ca missakehi yutta
vÄ• kyesu veditabbaá¹ƒ.

tattha suddhehi yutte paccekaá¹ƒ dukÄ• ni vattanti. yathÄ• ? so gacchati, te gacchanti, tvaá
gacchatha, ahaá¹ƒ gacchÄ• mi, mayaá¹ƒ gacchÄ• mÄ• ti.

tathÄ• suddhadvandepi. yathÄ• ? so ca so ca gacchati, gacchanti vÄ• . te ca te ca gaccha
gacchanti, tvaÃ±ca tvaÃ±ca gacchasi, gacchatha vÄ• . tumhe ca tumhe ca gacchatha, tvaÃ±
gacchathÄ• ti.

missakehi yutte dvandavÄ• kye pana `vippaá¹-isedheâ€™ ti saá¹…ketattÄ• paradukÄ• ni e
tesu ca bahuvacanÄ• ni eva. yathÄ• ? so ca tvaÃ±ca gacchatha, so ca ahaÃ±ca gacchÄ• m
gacchÄ• ma, so ca tvaÃ±ca ahaÃ±ca gacchÄ• ma. ekavacanacatukkaá¹ƒ.

te ca tumhe ca gacchatha, te ca mayaÃ±ca gacchÄ• ma, tumhe ca mayaÃ±ca gacchÄ• ma
gacchÄ• ma. bahuvacanacatukkaá¹ƒ.

so \Be 353/ ca tumhe ca gacchatha, so ca mayaÃ±ca gacchÄ• ma, tvaÃ±ca mayaÃ±ca gac
mayaÃ±ca gacchÄ• ma. ekavacanamÅ«lacatukkaá¹ƒ.

te ca tvaÃ±ca gacchatha, te ca ahaÃ±ca gacchÄ• ma, tumhe ca ahaÃ±ca gacchÄ• ma, te c
gacchÄ• ma. bahuvacanamÅ«lacatukkaá¹ƒ.

api ca tvaÃ±ca so ca gacchatha, ahaÃ±ca so ca gacchÄ• ma, tvaÃ±ca ahaÃ±ca so ca gacc
gacchatha, mayaÃ±ca so ca gacchÄ• ma, tvaÃ±ca te ca gacchatha, ahaÃ±ca te ca gacchÄ•
veditabbÄ• ni.

atrimÄ• pÄ• á¸·Ä« --- tuvaÃ±ca putto suá¹‡isÄ• ca nattÄ• , sammodamÄ• nÄ• gharamÄ•
putto suá¹‡isÄ• ca nattÄ• , sammodamÄ• nÄ• gharamÄ• vasema {J I 8.7}.

ahaÃ±ca dÄ• ni Ä• yasmÄ• ca sÄ• riputto bhikkhusaá¹…ghaá¹ƒ pariharissÄ• ma {MN II 16

ahaÃ±ca ime ca bhikkhÅ« samÄ• dhinÄ• nisÄ«dimhÄ• .

ahaÃ±ca bhariyÄ• ca dÄ• napatÄ« ahumhÄ• {J II 22.1593}.

ahaÃ±ca sÄ• miko ca dÄ• napatÄ« ahumhÄ• {J II 22.1617} iccÄ• di.

yaá¹ƒ pana ``so ca gacchati, tvaÃ±ca gacchasÄ«â€™â€™ ti vattabbe ``tumhe gacchathÄ•
gacchati, ahaÃ±ca gacchÄ• mÄ«â€™â€™ ti vattabbe ``mayaá¹ƒ gacchÄ• mÄ• â€™â€™ ti
pakatibahuvacanameva, na paropurisabahuvacanaá¹ƒ.

yaÃ±ca kaccÄ• yane --- ``sabbesamekÄ• bhidhÄ• ne paro purisoâ€™â€™ ti {nÄ«0 216 piá
sabbesaá¹ƒ dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• missakabhÅ«tÄ• naá¹ƒ \Be 354/ nÄ• ma, tuml
abhidhÄ• ne missakadvandavÄ• kye paro puriso yojetabboti attho na na sambhavatÄ«ti.

<564> __kattari lo_ {Katthaci 455; rÅ«0 433; nÄ«0 925}.

aparokkhesu mÄ• na, nta, tyÄ• dÄ«su paresu kriyatthÄ• paraá¹ƒ kattari lÄ• nubandho apa
`Å«lasseâ€™ ti sutte visesanattho.

etena yattha mÄ• na, nta, tyÄ• dayo kattari vattanti, tattha ayaá¹ƒ lapaccayoti lapaccayena
kattuvÄ• cakabhÄ• vaá¹ƒ Ã±Ä• peti, esa nayo ``kyo bhÄ• vakammesu ... â€™â€™ iccÄ• dÄ

ettha ca vikaraá¹‡apaccayÄ• nÄ• ma byaÃ±janapÅ«raá¹‡Ä• eva honti, na atthapÅ«raá¹‡Ä
tehi vinÄ• padarÅ«paá¹ƒ na sijjhati, tattheva te vattanti. yattha sijjhati, tattha na vattanti, aya
lapaccayo dhÄ• tuto paraá¹ƒ vibhattisare vÄ• Ä• gamasare vÄ• asante vattati, sante pana
pacÄ• hi, gameti, gamenti, vajjeti, vajjentiâ€™â€™ -iccÄ• dÄ«su kÄ• riyantaratthÄ• ya vatta
paccayÄ• naá¹ƒ lopo vihito, tattha gaá¹‡antara, rÅ«pantarappasaá¹…gapaá¹-isiddhÄ• ya va
vattati.

<565> __yuvaá¹‡á¹‡Ä• nameo paccaye_ {Katthaci 485; rÅ«0 434; nÄ«0 975; caá¹ƒ0 I 1.82

vibhatti, paccayÄ• paccayo nÄ• ma. i, kÄ«, khi, ci, ji iccÄ• dayo ivaá¹‡á¹‡Ä• nÄ• ma. cu, ju
iccÄ• dayo uvaá¹‡á¹‡Ä• nÄ• ma. paccaye pare ekakkharadhÄ• tvantÄ• naá¹ƒ ivaá¹‡á¹‡uâ€
ovuddhiyo honti. `paro kvacÄ«â€™ ti parasaralopo.

saá¹ƒpubbo-sambhoti \Be 355/, sambhonti, sambhosi, sambhotha, sambhomi, sambhoma.

anupubbo-anubhavane, so bhogaá¹ƒ anubhoti, te bhogaá¹ƒ anubhonti, tvaá¹ƒ bhogaá¹ƒ an
anubhotha, ahaá¹ƒ bhogaá¹ƒ anubhomi, mayaá¹ƒ bhogaá¹ƒ anubhoma.

tattha yathÄ• ``nÄ«lo paá¹-oâ€™â€™ ti ettha nÄ«lasaddassa attho duvidho vÄ• ccattho, a

tattha guá¹‡asaá¹…khÄ• to sakattho vÄ• ccattho nÄ• ma.

guá¹‡anissayo dabbattho abhidheyyattho nÄ• ma.

nÄ«lasaddo pana vaccÄ• tthameva ujuá¹ƒ vadati, nÄ«lasaddamattaá¹ƒ suá¹‡anto nÄ«lagua
tasmÄ• ``paá¹-oâ€™â€™ iti padantarena nÄ«lasaddassa abhidheyyattho Ä• cikkhÄ«yati.

tathÄ• ``anubhotÄ«â€™â€™ ti ettha tisaddassa attho duvidho vÄ• ccattho, abhidheyyattho

tattha kattusattisaá¹…khÄ• to sakattho __vÄ• ccattho_ nÄ• ma.

sattinissayo liá¹…gattho __abhidheyyattho_ nÄ• ma.

tisaddo pana vÄ• ccatthameva ujuá¹ƒ vadati, na abhidheyyatthaá¹ƒ. ``anubhotÄ«â€™â€™
suá¹‡antosÄ• dhyakriyÄ• sahitaá¹ƒ kattÄ• rameva ujuá¹ƒ jÄ• nÄ• ti, na kiÃ±ci dabbanti atth
padantarena tisaddassa abhidheyyattho Ä• cikkhÄ«yati, vÄ• ccatthassa pana tisaddeneva u
tatiyÄ• vibhattiyÄ• puna Ä• cikkhitabbakiccaá¹ƒ natthi, liá¹…gatthajotanatthaá¹ƒ abhidheyya
paá¹-hamÄ• vibhatti eva pavattatÄ«ti. esa nayo sabbattha.

<566> __eonamayavÄ• sare_ {Katthaci 513, 514; rÅ«0 435, 491; nÄ«0 1027, 1028}.

sare \Be 356/ pare e, onaá¹ƒ kamena aya, avÄ• honti. ya, vesu a-kÄ• ro uccÄ• raá¹‡attho.

bhavati, bhavanti, bhavasi, bhavatha.

<567> __himimesvassa_ {Katthaci 478; rÅ«0 438; nÄ«0 959}.

hi, mi, mesu paresu a-kÄ• rassa dÄ«gho hoti.

bhavÄ• mi, bhavÄ• ma.

parachakke --- bhavate, bhavante, bhavase, bhavavhe, bhave, bhavamhe.

papubbo bhÅ«-pavattiyaá¹ƒ, nadÄ« pabhavati.

adhyÄ• â€™ bhi, paripubbo hiá¹ƒsÄ• yaá¹ƒ, adhibhavati, abhibhavati, paribhavati.

vipubbo vinÄ• se, pÄ• kaá¹-e, sobhaá¹‡e ca, vibhavati.

parÄ• pubbo parÄ• jaye, parÄ• bhavati.

abhi, saá¹ƒpubbo pattiyaá¹ƒ, ajjhogÄ• he ca, abhisambhavati, tathÄ• pÄ• tubbhavati, Ä• vi

iti suddhakatturÅ«paá¹ƒ.

suddhabhÄ• vakammarÅ«pa

<568> __kyo_ \Be 357/ __bhÄ• vakammesvaparokkhesu mÄ• na nta tyÄ• dÄ«su_ {Kattha
caá¹ƒ0 I 1.80; pÄ• 0 III 1.67}.

parokkhÄ• vajjitesu mÄ• na, ntapaccayesu tyÄ• dÄ«su ca paresu kriyatthÄ• bhÄ• vasmiá¹
yapaccayo hoti, bahulÄ• dhikÄ• rÄ• kvaci kattari ca.

rÅ«paá¹ƒ vibhuyyati, so pahÄ«yissati {SN a I 249}, bhattaá¹ƒ paccati, gimhe udakaá¹ƒ chijj
bhijjati.

<569> __na te kÄ• nubandhanÄ• gamesu_.

kÄ• nubandhe nÄ• game ca ivaá¹‡á¹‡uâ€™ vaá¹‡á¹‡Ä• naá¹ƒ assa ca te e, o, -Ä• na hon

kamme-tena purisena bhogo anubhÅ«yati, tena bhogÄ• anubhÅ«yanti, tena tvaá¹ƒ anubh
anubhÅ«yatha, tena ahaá¹ƒ anubhÅ«yÄ• mi, tena mayaá¹ƒ anubhÅ«yÄ• ma. yassa dvittaá¹
anubhuyyanti.

tattha ``anubhÅ«yatÄ«â€™â€™ ti ettha kyapaccayasahitassa tisaddassa attho duvidho vÄ•
abhidheyyatthoti.

tattha kammasattisaá¹…khÄ• to sakattho __vÄ• ccattho_ nÄ• ma.

sattinissayo liá¹…gattho __abhidheyyattho_ nÄ• ma.

tisaddo pana kyapaccayasahito vÄ• ccatthameva ujuá¹ƒ vadati, na abhidheyyatthaá¹ƒ. ``an
suá¹‡anto sÄ• dhyakriyÄ• sahitaá¹ƒ kammasattiá¹ƒ eva ujuá¹ƒ jÄ• nÄ• ti, na kiÃ±ci dabbant
pubbe vuttanayameva.

anubhÅ«yate \Be 358/, anubhuyyate, anubhÅ«yante, anubhuyyante, anubhÅ«yase, anubh
anubhuyye, anubhÅ«yamhe, anubhuyyamhe.

<570> __garupubbÄ• rassÄ• re ntentÄ«naá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; `guru

garupubbamhÄ• rassato nte, ntÄ«naá¹ƒ reÄ• deso hoti.

jÄ• yare, jÄ• yanti, jÄ• yare, jÄ• yante, gacchare, gacchanti, gacchare, gacchante, gamissa
gamissare, gamissante.

garupubbÄ• ti kiá¹ƒ? pacanti, pacante.

rassÄ• ti kiá¹ƒ? pÄ• centi, pÄ• cante.

ettha ca suttavibhÄ• gena ``sabbaá¹ƒ hidaá¹ƒ bhaÃ±jare kÄ• lapariyÄ• yaá¹ƒ {J I 15.370}, r
{J II 22.1648}, jÄ«vareâ€™ vÄ• pi sussatÄ«â€™â€™ ti {J II 22.840} etÄ• ni pÄ• á¸·ipadÄ• n

tattha `bhaÃ±jareâ€™ ti bhijjati, `muÃ±careâ€™ ti muÃ±cantu, `jÄ«vareâ€™ vÄ• pÄ«â€™ t
anubhÅ«yare, anubhÅ«yanti, anubhÅ«yare, anubhÅ«yante.

bhÄ• vo nÄ• ma bhavana, gamanÄ• diko kriyÄ• kÄ• ro, so dhÄ• tunÄ• eva tulyÄ• dhikaraá
nÄ• mapadena, tasmÄ• tattha tumhaâ€™ mha, sesanÄ• mavasena tyÄ• didukavisesayogo
tattha bhavati, dabbasseva ca tassa abyattasarÅ«pattÄ• saá¹…khyÄ• bhedopi natthi, ekava

tena bhogaá¹ƒ anubhÅ«yati, anubhuyyati, anubhÅ«yate, anubhuyyate, anubhavanaá¹ƒ hot

iti suddhabhÄ• vakammarÅ«pÄ• ni.

hetukatturÅ«pa

<571> __payojakabyÄ• pÄ• re_ \Be 359/ __á¹‡Ä• pi ca_ {Katthaci 438; rÅ«0 540; nÄ«0 914

yo suddhakattÄ• raá¹ƒ payojeti, tassa payojakassa kattuno byÄ• pÄ• re kriyatthÄ• á¹‡i ca
á¹‡Ä• nubandhÄ• vuddhutthÄ• .

tesu ca Ä• kÄ• rantato { `atoâ€™ (moga0) } á¹‡Ä• piyeva hoti, dÄ• peti, dÄ• payati.

uvaá¹‡á¹‡antato á¹‡iyeva, sÄ• veti, sÄ• vayati.

sesato dvepi, pÄ• ceti, pÄ• cayati, pÄ• cÄ• peti, pÄ• cÄ• payati.

payojakabyÄ• pÄ• ropi kriyÄ• evÄ• ti tadatthavÄ• cÄ«hi á¹‡i, -á¹‡Ä• pÄ«hi paraá¹ƒ vibhatti
dhÄ• tvantassa ca á¹‡i, á¹‡Ä• pÄ«naÃ±ca vuddhi.

so maggaá¹ƒ bhÄ• veti, te maggaá¹ƒ bhÄ• venti, tvaá¹ƒ maggaá¹ƒ bhÄ• vesi, tumhe magga
maggaá¹ƒ bhÄ• vemi, mayaá¹ƒ maggaá¹ƒ bhÄ• vema.

<572> __Ä• yÄ• vÄ• á¹‡Ä• nubandhe_ {Katthaci 515; rÅ«0 541; nÄ«0 1029}.

e, onaá¹ƒ kamena Ä• ya, Ä• vÄ• honti sarÄ• do á¹‡Ä• nubandhe paccaye pare, suttavibha
Ä• yÄ• â€™ vÄ• honti.

ge-sadde, gÄ• yati, gÄ• yanti.

apapubbo ce-pÅ«jÄ• yaá¹ƒ, apacÄ• yati, apacÄ• yanti.

jhe-cintÄ• yaá¹ƒ, jhÄ• yati, jhÄ• yanti, ujjhÄ• yati, nijjhÄ• yati iccÄ• di.

<573> __á¹‡iá¹‡Ä• pyÄ• pÄ«hi ca_ { `` ... vÄ• â€™â€™ (bahÅ«su) }.

á¹‡i \Be 360/, á¹‡Ä• pi, Ä• pÄ«hi ca kattari lo hoti vÄ• .

kÄ• rayati, kÄ• rÄ• payati, saddÄ• payati.

iminÄ• asare á¹-hÄ• ne ayÄ• desato paraá¹ƒ akÄ• ro hoti, so maggaá¹ƒ bhÄ• vayati, bhÄ• bhÄ• vayatha, bhÄ• vayÄ• mi, bhÄ• vayÄ• ma.

iti hetukatturÅ«pÄ• ni.

tyÄ• di

`kyo bhÄ• vakammesÅ« ... â€™ ti á¹‡i, á¹‡Ä• pipaccayantato yo.

<574> __kyassa_ {Katthaci 442; rÅ«0 448; nÄ«0 922}.

kriyatthÄ• parassa kyassa Ä• dimhi Ä«Ã± hoti.

tena maggo bhÄ• vÄ«yati, tena maggÄ• bhÄ• vÄ«yanti, tena tvaá¹ƒ bhÄ• vÄ«yasi, tena tu ahaá¹ƒ bhÄ• vÄ«yÄ• mi, tena mayaá¹ƒ bhÄ• vÄ«yÄ• ma.

rassatte-bhÄ• viyati, bhÄ• viyanti.

dvitte-bhÄ• viyyati, bhÄ• viyyanti. tathÄ• bhÄ• vayÄ«yati, bhÄ• vayÄ«yanti.

rassatte-bhÄ• vayiyati, bhÄ• vayiyanti.

dvitte-bhÄ• vayiyyati, bhÄ• vayiyyanti.

akammikÄ• pi yÄ• dhÄ• tu, kÄ• rite tveâ€™ kakammikÄ• .

ekakammÄ• dvikammÄ• ca, dvikammÄ• ca tikammakÄ• ||

iti \Be 361/ suddhakatturÅ«paá¹ƒ, suddhakammarÅ«paá¹ƒ, hetukatturÅ«paá¹ƒ, hetukamma
cattÄ• ri nipphannarÅ«pÄ• ni labbhanti.

katturÅ«pena cettha kammakatturÅ«pampi saá¹…gayhati. kusÅ«lo bhijjati, bhijjanadhamm

kammarÅ«pena ca kattukammarÅ«pampi saá¹…gayhati. tattha yaá¹ƒ padaá¹ƒ kattuvÄ• ca
kammarÅ«paá¹ƒ bhavati, taá¹ƒ kattukammarÅ«paá¹ƒ nÄ• ma, taá¹ƒ pÄ• á¸·iyaá¹ƒ bahulaá¹

rÅ«paá¹ƒ vibhÄ• viyyati {Nidd I 108}, atikkamiyyati, samatikkamiyyati, vÄ«tivattiyyati, nimitt
abhibhuyyatÄ«ti gotrabhu {Paá¹-is I 59}, pavattaá¹ƒ abhibhuyyati {Paá¹-is I 59}, cutiá¹ƒ abhi
upapattiá¹ƒ abhibhuyyatÄ«ti {Paá¹-is I 59} gotrabhu iccÄ• di.

tathÄ• so pahÄ«yethÄ• pi nopi pahÄ«yetha {SN a I 249}, so pahÄ«yissati {SN a I 249}, nih
III 246}, hiyyoti hiyyati poso, pareti parihÄ• yati {J I 15.348}, Ä• jÄ• nÄ«yÄ• hasÄ«yanti {J II
vidhurassa hadayaá¹ƒ dhaniyati {J II 22.1350} iccÄ• di.

yaÃ±ca `yamhi dÄ• dhÄ• mÄ• thÄ• hÄ• pÄ• maha mathÄ• dÄ«namÄ«â€™ ti kaccÄ• y
icchanti, kattari eva yujjati kammani ivaá¹‡á¹‡Ä• gamassa sabbhÄ• vÄ• . saddanÄ«tiyaá¹ƒ
pahÄ«yissatÄ«â€™â€™ ti padÄ• naá¹ƒ bhÄ• varÅ«pattaá¹ƒ daá¸·haá¹ƒ vadati, tÄ• ni pana

ettha ca vattamÄ• naá¹ƒ catubbidhaá¹ƒ niccapavattaá¹ƒ, pavattÄ• virataá¹ƒ, pavattuparata
samÄ«pavattamÄ• nanti.

tattha __niccapavatte_ --- idhÄ• yaá¹ƒ pabbato tiá¹-á¹-hati, candimasÅ«riyÄ• pariyÄ• yanti
virocamÄ• nÄ• {AN a IV 69}.

__pavattÄ• virate_ \Be 362/ --- api nu te gahapati kule dÄ• naá¹ƒ dÄ«yatÄ«ti, dÄ«yati me b
{AN c 9.20}.

ettha ca yÄ• va dÄ• ne saussÄ• ho, tÄ• va yathÄ• pavattÄ• dÄ• nakriyÄ• vattamÄ• nÄ• e
aviratattÄ• .

__pavattuparate_ --- na khÄ• dati ayaá¹ƒ maá¹ƒsaá¹ƒ, neva pÄ• á¹‡aá¹ƒ hanati {AN a III 67
Ä• diyati {AN a III 67}. ettha yÄ• va tabbipakkhakriyaá¹ƒ na karoti, tÄ• va viramaá¹‡akriyÄ•
nÄ• ma hoti.

__samÄ«pe_ --- atÄ«te --- kuto nu tvaá¹ƒ Ä• gacchasi {SN a I 130}, rÄ• jagahato Ä• gacch
dhammaá¹ƒ te desemi, sÄ• dhukaá¹ƒ suá¹‡ohi.

suttavibhattena tadÄ• yoge atÄ«tepi ayaá¹ƒ vibhatti hoti, vÄ• kacÄ«rÄ• ni dhunanto, gacch
II 37}.

yÄ• va, pure, purÄ• yoge anÄ• gatepi-idheva tÄ• va tiá¹-á¹-hÄ• hi, yÄ• vÄ• haá¹ƒ Ä• gacch
dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyaá¹ƒ {Sp (to Vin III) I paá¹-hamamahÄ• saá¹…gÄ
dibbati, dhammo paá¹-ibÄ• hiyyati {Vin II 437}, dante ime chinda purÄ• marÄ• mi {J I 16.12

ekaá¹ƒsatthepi-nirayaá¹ƒ nÅ«nagacchÄ• mi, ettha me natthi saá¹ƒsayo {J II 22.331}.
avassambhÄ• viyatthepi-dhuvaá¹ƒ buddho bhavÄ• mahaá¹ƒ {Bv II 109}, dhuvaá¹ƒ buddho b

aniyamatthepi-manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• {Dhp 2} cintetÄ«ti cittaá¹
phasso {Dhs-a 1}, bujjhatÄ«ti buddho.

kadÄ• \Be 363/ karahiyogepi-kadÄ• gacchati, karahi gacchati, gamissati vÄ• .

iti tyÄ• di.

tvÄ• di

atha tvÄ• di vuccate.

<575> __tu antu hi tha mi ma taá¹ƒ antaá¹ƒ su vho e Ä• mase_ {Katthaci 424; rÅ«0 450; nÄ
3.122; pÄ• 0 III 3.162}.

vattamÄ• ne kÄ• le paÃ±ha, patthanÄ• , vidhÄ«su kriyatthÄ• tvÄ• dayo honti.

paÃ±he-dhammaá¹ƒ vÄ• tvaá¹ƒ adhiyassu vinayaá¹ƒ vÄ• {Vin IV 471 (atthato sadisaá¹ƒ) }

patthanÄ• saddena Ä• sÄ«sÄ• dayopi saá¹…gayhanti.

tattha patthanÄ• yaá¹ƒ-bhavÄ• bhave saá¹ƒsaranto, saddho homi amaccharÄ«.

Ä• sÄ«sÄ• yaá¹ƒ-etena saccavajjena, pajjunno abhivassatu {Cp 3.89}, sabbe bhadrÄ• ni pa
sattÄ• averÄ• hontu {Paá¹-is II 22}.

yÄ• cane-ekaá¹ƒ me nayanaá¹ƒ dehi {Cp 1.59}.

Ä• yÄ• cane-desetu bhante bhagavÄ• dhammaá¹ƒ {DN II 68}, ovadatu maá¹ƒ bhagavÄ• {
sugata {SN b III 1}, ullumpatu maá¹ƒ bhante saá¹…gho {Vin I 71}, asmÄ• kaá¹ƒ adhipannÄ•
rÄ• jakuÃ±jara {J II 21.181}, etha byagghÄ• nivattavho {J I 3.66}.

vidhisaddena niyojanÄ• dayopi saá¹…gayhanti.

tattha \Be 364/ vidhimhi-akusalaá¹ƒ pajahatha, kusalaá¹ƒ upasampajja viharatha {Paá¹-is II
evaá¹ƒ vitakketha, mÄ• evaá¹ƒ vitakketha {Paá¹-is III 30}.

niyojane-etha bhikkhave sÄ«lavÄ• hotha {AN b V 114}, appamÄ• dena sampÄ• detha {DN
bandhatha {DN II 342}, mÄ• vo muÃ±cittha kiÃ±canaá¹ƒ {DN II 342}.

ajjhesane-uddisatu bhante thero pÄ• timokkhaá¹ƒ {Vin I 155}.

Ä• á¹‡attiyaá¹ƒ-suá¹‡Ä• tu me bhante saá¹…gho {Vin III 368}.

pesane-gacchatha tumhe sÄ• riputtÄ• {Vin III 432}.

pavÄ• raá¹‡Ä• yaá¹ƒ-vadatu maá¹ƒ bhante saá¹…gho {Sp (to Vin I) 213}, vadetha bhante y

anumatiyaá¹ƒ-paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohi {Vin IV 374}.

varadÄ• ne-phussatÄ« varavaá¹‡á¹‡Ä• bhe, varassu dasadhÄ• vare {J II 22.1655}, icchita
khippameva samijjhatu {Mp I 1.192}.

anuÃ±Ã±Ä• yaá¹ƒ-puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi {DN II 3

katÄ• vakÄ• sÄ• pucchavho {Sn 1036}.

sampaá¹-icchane-evaá¹ƒ hotu {DN II 419}.

akkose-muddhÄ• te phalatu sattadhÄ• {J I 16.295}, corÄ• taá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• i

sapathe-etena saccavajjena, putto uppajjataá¹ƒ ise {J I 14.104}, musÄ• me bhaá¹‡amÄ• n
sattadhÄ• {J I 14.104}.

Ä• mantane-etu \Be 365/ vessantaro rÄ• jÄ• {J II 22.2341}, ``ehi bhikkhu cara brahmacariy
bhikkhave sÄ«lavÄ• hothaâ€™â€™ iccÄ• dÄ«supi ehi, ethasaddÄ• Ä• mantane tiá¹-á¹-ha

nimantane-adhivÄ• setu me bhante bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ {Vin III 77}.

pavedane-vedayatÄ«ti maá¹ƒ saá¹…gho dhÄ• retu {Sp (to Vin II) 102}, upÄ• sakaá¹ƒ maá¹
{DN I 299}, punÄ• rÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risa {DN II 369}.

pattakÄ• le-parinibbÄ• tu bhante bhagavÄ• , parinibbÄ• tu sugato, parinibbÄ• nakÄ• lo bha
kÄ• lo kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ {Bv I 67}, byÄ• karohi aggivessana
tuá¹‡hÄ«bhÄ• vassa kÄ• lo {MN I 357}.

anubhotu, anubhontu, anubhohi, anubhotha, anubhomi, anubhoma, bhavatu, bhavantu, `hi
mesu assa dÄ«gho, tvaá¹ƒ paá¹‡á¸• ito bhavÄ• hi.

<576> __hissato lopo_ {Katthaci 479; rÅ«0 452; nÄ«0 960; caá¹ƒ0 V 3.99; pÄ• 0 VI 4.105}.

akÄ• rato parassa hissa lopo hoti.

atoti kiá¹ƒ? brÅ«hi, dehi, hohi.

iminÄ• ato hissa lopo, tvaá¹ƒ paá¹‡á¸• ito bhava.

tumhe paá¹‡á¸• itÄ• bhavatha, bhavÄ• mi, bhavÄ• ma.

parachakke-so bhavataá¹ƒ, te bhavantaá¹ƒ, tvaá¹ƒ bhavassu, tumhe bhavavho, ahaá¹ƒ bha
imÄ• ni suddhakatturÅ«pÄ• ni.

anubhÅ«yatu \Be 366/, anubhÅ«yantu, anubhuyyatu, anubhuyyantu iccÄ• di suddhakamma

bhÄ• vetu, bhÄ• ventu, bhÄ• vayatu, bhÄ• vayantu iccÄ• di hetukatturÅ«paá¹ƒ.

bhÄ• vÄ«yatu, bhÄ• vÄ«yantu. rassatte-bhÄ• viyatu, bhÄ• viyantu. dvitte-bhÄ• viyyatu, bhÄ
bhÄ• vayÄ«yatu, bhÄ• vayÄ«yantuiccÄ• di hetukammarÅ«paá¹ƒ.

`eyyÄ• thasseâ€™ iccÄ• disuttena thassa vho, tumhe bhavavho, bhavatha vÄ• .

iti tvÄ• di.

eyyÄ• di

atha eyyÄ• di vuccate.

<577> __hetuphalesveyya eyyuá¹ƒ eyyÄ• si eyyÄ• tha eyyÄ• mi eyyÄ• ma etha eraá¹ƒ eth
(moggallÄ• nÄ• dÄ«su) } __eyyaá¹ƒ eyyÄ• mhe vÄ• _ {Katthaci 416; rÅ«0 454; nÄ«0 880; c
3.156}.

aÃ±Ã±amaÃ±Ã±asambandhiniyÄ• hetukriyÄ• yaÃ±ca phalakriyÄ• yaÃ±ca kriyatthÄ• eyyÄ
kadÄ• ci aÃ±Ã±avibhattuppattidÄ«panattho vÄ• saddo, sace so yÄ• naá¹ƒ labhissati, gamis
na gamissati iccÄ• di.

sace saá¹…khÄ• ro nicco bhaveyya, sukho nÄ• ma bhaveyya, sace so paá¹‡á¸• ito bhavey

<578> __paÃ±hapatthanÄ• vidhÄ«su_ {caá¹ƒ0 I 3.121; pÄ• 0 III 3.161}.

etesu \Be 367/ eyyÄ• dayo honti.

paÃ±he-kinnu kho tvaá¹ƒ vinayaá¹ƒ vÄ• adhiyyeyyÄ• si dhammaá¹ƒ vÄ• .

patthanÄ• yaá¹ƒ-bhaveyyaá¹ƒ jÄ• tijÄ• tiyaá¹ƒ.

vidhimhi-pÄ• á¹‡aá¹ƒ na haneyya, adinnaá¹ƒ na Ä• diyeyya, dÄ• naá¹ƒ dadeyya, sÄ«laá¹ƒ

<579> __sattÄ• rahesveyyÄ• dÄ«_ {Katthaci 416; rÅ«0 454; nÄ«0 881-4; caá¹ƒ0 I 3.128; p
satyarahesveyyÄ• dÄ« (bahÅ«su) }.

sattiyaá¹ƒ arahatthe ca eyyÄ• dayo honti.

bhavaá¹ƒ rajjaá¹ƒ kareyya, bhavaá¹ƒ rajjaá¹ƒ kÄ• tuá¹ƒ sakko, kÄ• tuá¹ƒ arahoti attho.

so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ {SN a I 23}.

<580> __sambhÄ• vane vÄ• _ {Katthaci 416; rÅ«0 854; nÄ«0 881, 883-4; caá¹ƒ0 I 3.118-9

sambhÄ• vanepi eyyÄ• dayo honti vÄ• .

pabbatamapi sirasÄ• bhindeyya, bhaveyya, bhaveyyuá¹ƒ, bhaveyyÄ• si, bhaveyyÄ• tha, b

parachakke-so bhavetha, te bhaveraá¹ƒ, tvaá¹ƒ bhavetho, tumhe bhaveyyÄ• vho, ahaá¹ƒ b
bhaveyyÄ• mhe, iti suddhakatturÅ«pÄ• ni.

anubhÅ«yeyya, anubhÅ«yeyyuá¹ƒ. dvitte rassattaá¹ƒ, anubhuyyeyya, anubhuyyeyyuá¹ƒ icc

bhÄ• veyya \Be 368/, bhÄ• veyyuá¹ƒ, bhÄ• vayeyya, bhÄ• vayeyyuá¹ƒ iccÄ• di hetukatturÅ

bhÄ• vÄ«yeyya, bhÄ• vÄ«yeyyuá¹ƒ. rassatte-bhÄ• vayiyeyya, bhÄ• vayiyeyyuá¹ƒ. dvitte-bh
bhÄ• viyyeyyuá¹ƒ. tathÄ• bhÄ• vayÄ«yeyya, bhÄ• vayÄ«yeyyuá¹ƒ iccÄ• di hetukammarÅ«p

<581> __eyyeyyÄ• seyyaá¹ƒnaá¹ƒ á¹-e_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

eyya, eyyÄ• si, eyyamiccetesaá¹ƒ á¹-e hoti vÄ• .

atrimÄ• pÄ• á¸·Ä«-caje mattÄ• sukhaá¹ƒ dhÄ«ro, passe ce vipulaá¹ƒ sukhaá¹ƒ {Dhp 290}.
sutasomÄ• â€™ nutappe {J II 21.399}, dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha
iccÄ• di.

so bhave, bhaveyya, tvaá¹ƒ bhave, bhaveyyÄ• si, ahaá¹ƒ bhave, bhaveyyaá¹ƒ.

<582> __eyyuá¹ƒssuá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

eyyuá¹ƒssa uá¹ƒ hoti vÄ• .

atrimÄ• pÄ• á¸·Ä«-vajjuá¹ƒ vÄ• te na vÄ• vajjuá¹ƒ, natthi nÄ• sÄ• ya rÅ«hanÄ• {J I 3.33}
dajjuá¹ƒ, rÄ• japutta tayÄ« gateti {J II 22.26}.

<583> __eyyÄ• massemu ca_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

eyyÄ• massa emu ca hoti, antassa u ca.

atrimÄ• pÄ• á¸·Ä«-kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ {DN II 318}, muÃ±cemu naá¹ƒ uraga
15.252}, dakkhemu te nÄ• ga nivesanÄ• ni {J I 15.254}, gantvÄ• na taá¹ƒ paá¹-ikaremu acc
putta labhemu jÄ«vitaá¹ƒ {J I 15.13}, dajjemu kho \Be 369/ paÃ±casatÄ• ni bhoto {J II 22.13

pucchemu mÄ• risa {DN II 354}, viharemu averino {DN II 357}, tayÄ• jja guttÄ• viharemu ra
bhaveyyÄ• mu, bhaveyyÄ• ma.

mahÄ• vuttinÄ• kvaci majjhe yyÄ• -kÄ• rassa lopo, atthaá¹ƒ dhammaÃ±ca pucchesi {J I 16
bujjhesi, tÄ• yo bujjhesi mÄ• á¹‡ava {J II 17.132-133}, yathÄ• gatiá¹ƒ me abhisambhavetha
yathÄ• gatiá¹ƒ te abhisambhavema {J II 17.87-89}, okÄ• saá¹ƒ sampajÄ• nÄ• tha, vane yat
22.1885 `vasÄ• maseâ€™ }.

`eyyÄ• thasseâ€™ iccÄ• disuttena eyyÄ• thassa o ca, tumhe bhaveyyÄ• tho, bhaveyyÄ• th

ettha ca pubbe vuttÄ• paÃ±ha, patthanÄ• , vidhippabhedÄ• idhapi yathÄ• payogaá¹ƒ vedi
paripaÃ±ha, paripucchÄ• , parivitakka, parivÄ«maá¹ƒsÄ• dayo saá¹…gayhanti.

paripaÃ±he-dhammaá¹ƒ vÄ• paá¹-hamaá¹ƒ saá¹…gÄ• yeyyÄ• ma vinayaá¹ƒ vÄ• .

paripucchÄ• yaá¹ƒ-vadetha bhante kimahaá¹ƒ kareyyaá¹ƒ, ko imassa attho, kathaÃ±cassa
jÄ• neyyaá¹ƒ.

parivitakke-kassÄ• haá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ {DN II 72}, yaá¹ƒnÅ«nÄ•
saá¹…gÄ• yeyyaá¹ƒ {Sp (to Vin III) I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• }.

parivÄ«maá¹ƒsÄ• yaá¹ƒ-gaccheyyaá¹ƒ vÄ• ahaá¹ƒ uposathaá¹ƒ, na vÄ• gaccheyyaá¹ƒ {Vi

patthanÄ• yaá¹ƒ-evaá¹ƒrÅ«po siyaá¹ƒ ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ {MN III 274}, umm
sivirÄ• jÄ• tato siyaá¹ƒ {J II 18.70}, passeyya taá¹ƒ vassasataá¹ƒ arogaá¹ƒ {J II 21.453}.

Ä• yÄ• cane-labheyyÄ• haá¹ƒ \Be 370/ bhante bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ
SN a II 17}.

vidhimhi-careyya dhammaá¹ƒ {J I 14.63}.

niyojane-careyyÄ• dittasÄ«sova, natthi maccussa nÄ• gamo {SN a I 145}.

ajjhesane-yassa siyÄ• Ä• patti, so Ä• vikareyya {Vin I 132}, yassa nakkhamati, so bhÄ• se

pavÄ• raá¹‡Ä• yaá¹ƒ-vadeyyÄ• tha bhante yenattho {Vin III 290}.

anumatiyaá¹ƒ-taá¹ƒ jano hareyya vÄ• daheyya vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyya {MN

anuÃ±Ã±Ä• yaá¹ƒ-Ä• kaá¹…khamÄ• no saá¹…gho kammaá¹ƒ kareyya {Vin II 6}.

Ä• mantane-yadÄ• te pahiá¹‡eyyÄ• mi, tadÄ• eyyÄ• si khattiya {J II 22.635}.

nimantane-idha bhavaá¹ƒ nisÄ«deyya.

pattakÄ• le-saá¹…gho uposathaá¹ƒ kareyya, pÄ• timokkhaá¹ƒ uddiseyya {Vin I 167}.

`sambhÄ• vane vÄ• â€™ ti vÄ• saddo avuttavikappanattho, tena parikappa, kriyÄ• tipannÄ

tattha parikappo duvidho bhÅ«tÄ• â€™ bhÅ«tavasena.

tattha bhÅ«taparikappe-yo bÄ• laá¹ƒ seveyya, sopi bÄ• lo bhaveyya.

abhÅ«taparikappe-yadÄ• \Be 371/ kacchapalomÄ• naá¹ƒ, pÄ• vÄ• ro tividho siyÄ• {J I 8.7
sasavisÄ• á¹‡Ä• naá¹ƒ, nisseá¹‡Ä« sukatÄ• siyÄ• {J I 8.79}.

kriyÄ• tipanne-sace so agÄ• raá¹ƒ ajjhÄ• vaseyya, rÄ• jÄ• assa cakkavattÄ« {DN III 136}.

iti eyyÄ• di.

hiyyattanÄ«

atha hiyyattanÄ« vuccate.

<584> __anajjattane Ä• Å« o ttha a mhÄ• ttha tthuá¹ƒ se vhaá¹ƒ iá¹ƒ mhase_ {Katthaci 41
caá¹ƒ0 I 2.77; pÄ• 0 III 2.111}.

ajjato aÃ±Ã±asmiá¹ƒ bhÅ«te kÄ• le kriyatthÄ• paraá¹ƒ Ä• iccÄ• dayo honti.

<585> __Ä• Ä« ssÄ• dÄ«svau vÄ• _ {Katthaci 519; rÅ«0 457; nÄ«0 1032}.

Ä• iccÄ• dÄ«su Ä«iccÄ• dÄ«su ssÄ• dÄ«su ca tesaá¹ƒ Ä• dimhi au hoti vÄ• .

so abhavÄ• , bhavÄ• , te abhavÅ«, bhavÅ«, tvaá¹ƒ abhavo, bhavo, tumhe abhavattha, bhav
bhava, mayaá¹ƒ abhavamhÄ• , bhavamhÄ• .

parachakke-abhavattha, bhavattha, abhavatthuá¹ƒ, bhavatthuá¹ƒ, abhavase, bhavase, abh
abhaviá¹ƒ, bhaviá¹ƒ, abhavamhase, bhavamhase.

<586> __Ä• _ \Be 372/ __Ä« Å« mhÄ• ssÄ• ssÄ• mhÄ• naá¹ƒ vÄ• _ {Katthaci 517; rÅ«0 4

etesaá¹ƒ rasso hoti vÄ• .

so abhava, te abhavu, mayaá¹ƒ abhavamha.

`eyyÄ• thasseâ€™ iccÄ• dinÄ• Ä• ssa tthattaá¹ƒ, assa ca aá¹ƒ, so abhavattha, bhavattha,
ahaá¹ƒ abhavaá¹ƒ, bhavaá¹ƒ, abhava, bhava vÄ• , imÄ• ni suddhakatturÅ«pÄ• ni.

ettha ca mahÄ• vuttinÄ• Ä• -vibhattiyÄ• thÄ• deso bahulaá¹ƒ dissati, medanÄ« sampakan
visaÃ±Ã±Ä« samapajjatha {J II 22.328}, imÄ• gÄ• thÄ• abhÄ• satha {J II 22.328}, tuccho k
nibbidÄ• samatiá¹-á¹-hatha {Th 273}, eko rahasi jhÄ• yatha {J I 15.286} iccÄ• di. tathÄ• o-v
dubbheyyaá¹ƒ maá¹ƒ amaÃ±Ã±atha iccÄ• di.

iti hiyyattanÄ«.

ajjattanÄ«

atha ajjattanÄ« vuccate.

<587> __bhÅ«te Ä« uá¹ƒ o ttha iá¹ƒ mhÄ• Ä• Å« se vhaá¹ƒ aá¹ƒ mhe_ {Katthaci 419; rÅ«

abhavÄ«ti bhÅ«to, atÄ«toti attho, bhÅ«te kÄ• le kriyatthÄ• paraá¹ƒ Ä«iccÄ• dayo honti.

<588> __a Ä« ssÄ• ssatyÄ• dÄ«naá¹ƒ byaÃ±janassiu_ {Katthaci 516; rÅ«0 466; nÄ«0 103
2.110 aÄ«ssaÄ• dÄ«naá¹ƒ byaÃ±janassiu (bahÅ«su) }.

aÄ• dissa Ä«Ä• dissa ssÄ• Ä• dissa ssatiÄ• dissa ca byaÃ±janassa Ä• dimhi iu hoti. `byaÃ
aÄ• dimhi \Be 373/ paÃ±ca, Ä«Ä• dimhi sattÄ• ti dvÄ• dasa suddhasaravibhattiyo paá¹-ikkh

`Ä• Ä«ssÄ• dÄ«svau vÄ• â€™ iti suttena vikappena dhÄ• tvÄ• dimhi akÄ• ro.

so abhavÄ«, bhavÄ«, te abhavuá¹ƒ, bhavuá¹ƒ, tvaá¹ƒ abhavo, bhavo, tumhe abhavittha, bh
abhaviá¹ƒ, bhaviá¹ƒ, mayaá¹ƒ abhavimhÄ• , bhavimhÄ• , so abhavÄ• , bhavÄ• , te abhavÅ«
bhavise, tumhe abhavivhaá¹ƒ, bhavivhaá¹ƒ, ahaá¹ƒ abhavaá¹ƒ, bhavaá¹ƒ, mayaá¹ƒ abhavin

`Ä• Ä«Å«â€™ iccÄ• dinÄ• Ä«, mhÄ• , Ä• , Å«naá¹ƒ rassatte-so abhavi, bhavi, mayaá¹ƒ ab
abhava, bhava, te abhavu, bhavu.

<589> __eyyÄ• thasseaÄ• Ä«thÄ• naá¹ƒ o a aá¹ƒ ttha ttho vho vÄ• _ {Katthaci 517; rÅ«0 4
vhokaâ€™ (bahÅ«su) }.

eyyÄ• thÄ• dÄ«naá¹ƒ yathÄ• kkamaá¹ƒ oÄ• dayo honti vÄ• .

tumhe gaccheyyÄ• tho, gaccheyyÄ• tha vÄ• , tvaá¹ƒ agacchissa, agacchisse vÄ• , ahaá¹ƒ
gama vÄ• , so agamittha, gamittha, agamÄ• , gamÄ• vÄ• , so agamittho, gamittho, agamÄ«
gacchavho, gacchatha vÄ• ti.

iminÄ• Ä«, Ä• , avacanÄ• naá¹ƒ ttho, ttha, aá¹ƒÄ• desÄ• honti, so abhavittho, bhavittho, s
bhavittha, ahaá¹ƒ abhavaá¹ƒ, bhavaá¹ƒ.

atrimÄ• pÄ• á¸·Ä« --- Ä«mhi-paá¹…ko ca mÄ• visiyittho {J I 13.44}, saÃ±jagghittho mayÄ•
Ä• mhi-anumodittha vÄ• savo {J II 22.1667}, nimantayittha \Be 374/ vÄ• savo {J II 22.1667},
tadÄ• {J II 22.1673}, subhÅ«titthero gÄ• thaá¹ƒ abhÄ• sittha {Th 1}. amhi-idhÄ• haá¹ƒ malli
etadavocaá¹ƒ {SN a I 119}, ajÄ• namevaá¹ƒ Ä• vuso avacaá¹ƒ jÄ• nÄ• mÄ«ti {Vin III 195}, a
vasamanvagaá¹ƒ {J II 19.45}, ajjhagaá¹ƒ amataá¹ƒ santiá¹ƒ iccÄ• di.

<590> __uá¹ƒssiá¹ƒsvaá¹ƒsu_ {Katthaci 504, 517; rÅ«0 470-488; nÄ«0 1016-1105}.

umiccassa iá¹ƒsu, aá¹ƒsu honti.

agamiá¹ƒsu, agamaá¹ƒsu, agamuá¹ƒ. iminÄ• uá¹ƒssa iá¹ƒsu, abhaviá¹ƒsu, bhaviá¹ƒsu.

<591> __ossa a i ttha ttho_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

ossa aiccÄ• dayo honti.

tvaá¹ƒ abhava, tvaá¹ƒ abhavi, tvaá¹ƒ abhavittha, tvaá¹ƒ abhavittho.

atrimÄ• pÄ• á¸·Ä«-ossa atte-mÄ• hevaá¹ƒ Ä• nanda avaca {DN II 95}, tvameva dÄ• niâ€™
byagamÄ• tayi {J I 2.167}. itte-mÄ• tvaá¹ƒ bhÄ• yi mahÄ• rÄ• ja, mÄ• tvaá¹ƒ bhÄ• yi rathe
cintesi mÄ• tvaá¹ƒ soci, yÄ• cÄ• mi luddakaá¹ƒ ahaá¹ƒ {gavesitabbaá¹ƒ}. tthattemÄ• ssu tiâ
II 22.255}, mÄ• kilittha mayÄ• vinÄ• {J II 22.1713}, mÄ• ssu kujjhittha nÄ• vika {J I 6.5}. tth

purÄ• á¹‡e amaÃ±Ã±ittho {Th 280}, mÄ• dayhittho punappunaá¹ƒ {SN a I 212}, tiá¹‡amatte
mÄ• tvaá¹ƒ brahmuno vacanaá¹ƒ upÄ• tivattittho {MN I 502}, mÄ• tvaá¹ƒ maÃ±Ã±ittho na
ti.

tattha \Be 375/ `mÄ• dayhitthoâ€™ iccÄ• dÄ«ni parokkhÄ• vacanenapi sijjhanti.

suttavibhattena tthassa ttho hoti, taá¹ƒ vo vadÄ• mi bhaddante, yÄ• vantettha samÄ• gatÄ•
massu mittÄ• naá¹ƒ dubbhittho. mittadubbho hi pÄ• pakoti {J I 16.222}.

mahÄ• vuttinÄ• ossa kvaci lopo, puna dÄ• naá¹ƒ adÄ• tuvaá¹ƒ {J II 22.1786}, mÄ• no tva
22.2126}, mÄ• bhoti kupitÄ• ahu {J II 22.1931}, mÄ• hu pacchÄ• nutÄ• pinÄ« {SN a I 162;

<592> __si_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

ossa si hoti vÄ• .

tvaá¹ƒ abhavasi, bhavasi, tvaá¹ƒ anubhosi.

<593> __mhÄ• tthÄ• namuu_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

mhÄ• , tthÄ• naá¹ƒ Ä• dimhi uu hoti.

assosumhÄ• , ahesumhÄ• , avocumhÄ• , avocuttha iccÄ• dÄ«ni dissanti.

tumhe abhavuttha, bhavuttha, abhavittha, bhavittha vÄ• , mayaá¹ƒ abhavumhÄ• , bhavumh
vÄ• .

<594> __iá¹ƒssa ca suu_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; `` ... siuâ€™â€™ (bahÅ«su

imiccassa mhÄ• , tthÄ• naÃ±ca Ä• dimhi suu hoti, sÄ• gamo hotÄ«ti attho. casaddena Ä«Ä
hoti, sÄ• game ca sati byaÃ±janaá¹ƒ hoti, tassa Ä• dimhi iÄ• gamo labbhati. tena ``imÄ• gÄ
{gavesitabbaá¹ƒ}, te me \Be 376/ asse ayÄ• cisuá¹ƒ, yathÄ• bhÅ«taá¹ƒ vipassisuá¹ƒâ€™â€
iccÄ• dÄ«ni {DN III 277} sijjhanti.

so bhogaá¹ƒ anubhosi, anubhavi vÄ• , tumhe anubhosittha, anubhavittha vÄ• , ahaá¹ƒ anu
mayaá¹ƒ anubhosimhÄ• anubhavimhÄ• vÄ• .

<595> __eontÄ• suá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; `eottÄ• suá¹ƒâ€™â€™ (bah

edantato odantato ca parassa uá¹ƒvacanassa suá¹ƒ hoti vÄ• .

Ä• nesuá¹ƒ, sÄ• yesuá¹ƒ, cintesuá¹ƒ, paccanubhosuá¹ƒ, paribhosuá¹ƒ, adhibhosuá¹ƒ, abhi

suttavibhattena Ä• dantatopi ca, vihÄ• suá¹ƒ viharanti ca {SN a I 173}, te anubhosuá¹ƒ, imÄ
suddhakatturÅ«pÄ• ni.

tena bhogo anvabhÅ«yÄ«, anubhÅ«yÄ«.

rassatte-anvabhÅ«yi, anubhÅ«yi.

dvitte-anvabhuyyi, anubhuyyi.

tena bhogÄ• anvabhÅ«yuá¹ƒ, anubhÅ«yuá¹ƒ, anvabhÅ«yiá¹ƒsu, anubhÅ«yiá¹ƒsu iccÄ• di

so maggaá¹ƒ abhÄ• vi, bhÄ• vi, abhÄ• vesi, bhÄ• vesi, abhÄ• vayi, bhÄ• vayi, te maggaá¹ƒ

`eontÄ• suâ€™ nti edantamhÄ• suá¹ƒ. te maggaá¹ƒ abhÄ• vesuá¹ƒ, bhÄ• vesuá¹ƒ, abhÄ•
tvaá¹ƒ maggaá¹ƒ abhÄ• vaya, bhÄ• vaya, abhÄ• vayi, bhÄ• vayi, tvaá¹ƒ maggaá¹ƒ abhÄ• v
abhÄ• vayittha, bhÄ• vayittha, tvaá¹ƒ maggaá¹ƒ abhÄ• vayittho, bhÄ• vayittho, tvaá¹ƒ magg
bhÄ• vesi, tumhe maggaá¹ƒ abhÄ• vittha, bhÄ• vittha, abhÄ• vayittha, bhÄ• vayittha, ahaá¹
bhÄ• viá¹ƒ, abhÄ• vesiá¹ƒ, bhÄ• vesiá¹ƒ, abhÄ• vayiá¹ƒ, bhÄ• vayiá¹ƒ, mayaá¹ƒ maggaá¹ƒ
abhÄ• vimha, bhÄ• vimha, abhÄ• vayimhÄ• , bhÄ• vayimhÄ• , abhÄ• vayimha, bhÄ• vayim

so maggaá¹ƒ abhÄ• vÄ• , bhÄ• vÄ• , abhÄ• vittha, bhÄ• vittha, abhÄ• vayittha, bhÄ• vayitt
hetukatturÅ«paá¹ƒ.

tena maggo abhÄ• viyi, bhÄ• viyi, tena maggÄ• abhÄ• viyiá¹ƒsu, bhÄ• viyiá¹ƒsu iccÄ• di h

iti ajjattanÄ«.

parokkhÄ•

atha parokkhÄ• vuccate.

<596> __parokkhe a u e tha aá¹ƒ mha ttha re ttho vho iá¹ƒ mhe_ {Katthaci 417; rÅ«0 460; r

2.81; pÄ• 0 III 2.115}.

akkhÄ• naá¹ƒ indriyÄ• naá¹ƒ paraá¹ƒ parokkhaá¹ƒ, apaccakkhanti attho. bhÅ«te kÄ• le atta
vattabbÄ• ya kriyatthÄ• aÄ• dayo honti.

mahÄ• vuttinÄ• gassa dÄ«gho vÄ• , so kira jagÄ• ma, te kira jagÄ• mu, tvaá¹ƒ kira jagÄ• r
jagÄ• mittha, ahaá¹ƒ kira jagÄ• maá¹ƒ, mayaá¹ƒ kira jagÄ• mimha iccÄ• di.

ettha ca `so kira jagÄ• maâ€™ iccÄ• dÄ«ni __anussavaparokkhÄ• ni_ nÄ• ma.

`ahaá¹ƒ \Be 378/ kira jagÄ• maá¹ƒ, mayaá¹ƒ kira jagÄ• mimhÄ• â€™ ti idaá¹ƒ attanÄ• gan
pamuá¹-á¹-hassa vÄ• asampaá¹-icchitukÄ• massa vÄ• __paá¹-ivacanaparokkhaá¹ƒ_ nÄ• r

<597> __parokkhÄ• yaÃ±ca_ {Katthaci 458; rÅ«0 461; nÄ«0 939; caá¹ƒ0 V 1.3; pÄ• 0 VI 1.

parokkhamhi pubbakkharaá¹ƒ ekassaraá¹ƒ dverÅ«paá¹ƒ hoti, casaddena aÃ±Ã±asmimpi d

caá¹…kamati, daddallati, dadÄ• ti, jahÄ• ti, juhoti, lolupo, momÅ«ho.

<598> __dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• _ {Katthaci 461; rÅ«0 464; nÄ«0 942}.

dvitte pubbesaá¹ƒ dutiya, catutthÄ• naá¹ƒ kamena paá¹-hama, tatiyÄ• honti.

<599> __pubbassa a_ {Katthaci 450; rÅ«0 463; nÄ«0 946; caá¹ƒ0 VI 2.126; pÄ• 0 7.IV 73}.

dvitte pubbassa bhÅ«ssa anto a hoti.

<600> __bhÅ«ssa vuka_ {Katthaci 475; rÅ«0 465; nÄ«0 956; caá¹ƒ0 V 3.92; pÄ• 0 VI 4.88}

dvitte bhÅ«dhÄ• tussa ante vuka hoti, vÄ• gamo hotÄ«ti attho.

``tatthappanÄ• do tumulo babhÅ«vÄ• â€™â€™ ti {J II 22.1437} pÄ• á¸·i.

so kira rÄ• jÄ• babhÅ«va, te kira rÄ• jÄ• no babhÅ«vu, tvaá¹ƒ babhÅ«ve.

`a Ä« ssÄ• ssatyÄ• dÄ«naá¹ƒ byaÃ±janassiuâ€™ iti suttena byaÃ±janÄ• dimhi iÄ• gamo, t
babhÅ«vaá¹ƒ, mayaá¹ƒ babhÅ«vimha \Be 379/, so babhÅ«vittha, te babhÅ«vire, tvaá¹ƒ bab
babhÅ«vivho, ahaá¹ƒ babhÅ«viá¹ƒ, mayaá¹ƒ babhÅ«vimhe, imÄ• ni suddhakatturÅ«pÄ• ni.

`kyo bhÄ• vakammesvaparokkhesÅ«â€™ ti paá¹-isiddhattÄ• parokkhamhi bhÄ• vakamme
bhogo anubabhÅ«vittha, tena bhogo anubabhÅ«vireâ€™ tiÄ• dinÄ• yojetabbaá¹ƒ.

iti parokkhÄ• .

ssatyÄ• di

atha ssatyÄ• di vuccate.

<601> __bhavissati ssati ssanti ssasi ssatha ssÄ• mi ssÄ• ma ssate ssante ssase ssavhe s
{Katthaci 421; rÅ«0 473; nÄ«0 892; caá¹ƒ0 I 3.2; pÄ• 0 III 3.13}.

bhavissatÄ«ti bhavissanto, anÄ• gatakÄ• lo, tasmiá¹ƒ bhavissati kÄ• le kriyatthassa tyÄ• da

<602> __nÄ• me garahÄ• vimhayesu_ {Katthaci 421; rÅ«0 473; nÄ«0 893; caá¹ƒ0 I 3.109,

nipÄ• tanÄ• mayoge garahÄ• yaÃ±ca vimhaye ca ssatyÄ• dayo honti, atÄ«takÄ• lepi ssaty
uppattidÄ«panatthamidaá¹ƒ suttaá¹ƒ, anutthunana, paccÄ• nutÄ• pa, paccÄ• numodanÄ• d

tattha garahÄ• yaá¹ƒ-atthi nÄ• ma tÄ• ta sudinna Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ paribhuÃ

vimhaye-yatra \Be 380/ hi nÄ• ma saÃ±Ã±Ä« samÄ• no paÃ±camattÄ• naá¹ƒ sakaá¹-asatÄ
II 192}.

anutthunanÄ• dÄ«su-na attanÄ• paá¹-icodessaá¹ƒ, na gaá¹‡assa Ä• rocessaá¹ƒ {Vin IV 66
dhanamesissaá¹ƒ {J I 12.50}, iti pacchÄ• nutappati {J I 12.53}, bhÅ«tÄ• naá¹ƒ nÄ• pacÄ• yis
posissaá¹ƒ, paradÄ• raá¹ƒ asevissaá¹ƒ {J I 12.54}, na pubbe payirupÄ• sissaá¹ƒ {J I 12.58},
{J I 12.50}, anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ {Dhp 153}.

katthaci pana gÄ• thÄ• vasena ekasakÄ• ralopo, mitto mittassa pÄ• niyaá¹ƒ, adinnaá¹ƒ par
11.59}, nirayamhi apaccisaá¹ƒ {therÄ«gÄ• 0 438}, gacchanto naá¹ƒ udakkhisaá¹ƒ {gavesitab
paccavekkhisaá¹ƒ {Th 347} iccÄ• di.

`a Ä« ssÄ• ssatyÄ• dÄ«naá¹ƒ byaÃ±janassiuâ€™ iti iÄ• gamo, bhavissati, bhavissanti, bha
bhavissatha, bhavissÄ• mi, bhavissÄ• ma, bhavissate, bhavissante, bhavissare, bhavissase
bhavissaá¹ƒ, bhavissÄ• mhe.

anubhossati, anubhossanti, anubhossare iccÄ• di suddhakatturÅ«paá¹ƒ.

anubhÅ«yissati, anubhÅ«yissanti, anubhÅ«yissare.

<603> __kyassa sse_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

kyassa lopo hoti vÄ• ssakÄ• ravati vibhattimhi.

tena maggo gamissati, gamÄ«yissati vÄ• , tena maggo agamissÄ• , agamÄ«yissÄ• vÄ• ti

tena \Be 381/ bhogo anubhavissati, anubhÅ«yissati vÄ• , tena bhogÄ• anubhavissanti, an
iccÄ• di suddhakammarÅ«paá¹ƒ.

bhÄ• vissati, `Å«lasseâ€™ ti issa e, bhÄ• vessati, bhÄ• vayissatiiccÄ• di hetukatturÅ«paá¹

tena maggo bhÄ• vÄ«yissati, maggÄ• bhÄ• vÄ«yissanti iccÄ• di hetukammarÅ«paá¹ƒ.

iti ssatyÄ• di.

ssÄ• di

atha ssÄ• di vuccate.

<604> __eyyÄ• dotipattiyaá¹ƒ ssÄ• ssaá¹ƒsu sse ssatha ssaá¹ƒ ssÄ• mhÄ• ssatha ssiá¹ƒ
ssÄ• mhase_ {Katthaci 422; rÅ«0 475; nÄ«0 895; caá¹ƒ0 I 3.107; pÄ• 0 III 3.139; eyyÄ• do
(bahÅ«su) }.

eyyÄ• divisaye kriyÄ• tipattiyaá¹ƒ ssÄ• dayo bhavanti. eyyÄ• divisayo nÄ• ma hetuphalakri
tadubhayakriyÄ• ya abhÄ• vo kriyÄ• tipatti.

sÄ• duvidhÄ• atÄ«tÄ• ca anÄ• gatÄ• ca.

tattha atÄ«tÄ• yaá¹ƒ-sace so paá¹-hamavaye pabbajjaá¹ƒ alabhissÄ• , arahÄ• abhavissÄ•
pabbajissa, arahattaá¹ƒ pÄ• puá¹‡issaâ€™ (dhammapada-a 1) } iccÄ• di.

anÄ• gatÄ• yaá¹ƒ-sacÄ• haá¹ƒ na gamissaá¹ƒ, mahÄ• jÄ• niyo so abhavissÄ• iccÄ• di.

`Ä• Ä«ssÄ• dÄ«svau \Be 382/ vÄ• â€™ iti dhÄ• tvÄ• dimhi vikappena akÄ• rÄ• gamo, `a Ä
byaÃ±janassiuâ€™ iti ssÄ• dÄ«su iÄ• gamo, abhavissÄ• , bhavissÄ• , abhavissaá¹ƒsu, bha
bhavisse, abhavissatha, bhavissatha, abhavissaá¹ƒ, bhavissaá¹ƒ, abhavissÄ• mhÄ• , bhavis
bhavissatha, abhavissiá¹ƒsu, bhavissiá¹ƒsu, abhavissase, bhavissase, abhavissavhe, bhavi
bhavissiá¹ƒ, abhavissÄ• mhase, bhavissÄ• mhase.

`Ä• Ä«Å«â€™ iccÄ• dinÄ• ssÄ• , ssÄ• mhÄ• naá¹ƒ rassatte-so abhavissa, bhavissa, maya
bhavissÄ• mha. `eyyÄ• thasseâ€™ iccÄ• dinÄ• ssessa atte-tvaá¹ƒ abhavissa, bhavissa icc
yathÄ• sambhavaá¹ƒ yojetabbÄ• ni.

itissÄ• di.

bhÅ«dhÄ• turÅ«paá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-havibhattuppattirÄ• si niá¹-á¹-hito.

bhÅ«vÄ• digaá¹‡a

sarantadhÄ• tu

Ä• kÄ• rantadhÄ• turÅ«pa

ito paá¹-á¹-hÄ• ya sarantadhÄ• tuyo sarÄ• nukkamena, byaÃ±janantadhÄ• tuyo akkharÄ• r

kaccÄ• yanaganthe anekassaradhÄ• tuyo idha byaÃ±janantadhÄ• tuyo nÄ• ma. tasmÄ• id
nÄ• ma natthi.

khÄ• , khyÄ• -kathane, gÄ• -sadde, ghÄ• -gandhopÄ• dÄ• ne, Ã±Ä• -paÃ±Ã±Ä• yane avab
á¹-hÄ• -gatinivattiyaá¹ƒ, tÄ• -pÄ• lane, thÄ• -á¹-hÄ• ne \Be 383/, dÄ• -dÄ• ne, dhÄ• -dhÄ• ra
phÄ• -vuddhiyaá¹ƒ, bhÄ• -dittiyaá¹ƒ, mÄ• -mÄ• ne, yÄ• -gatiyaá¹ƒ, lÄ• -Ä• dÄ• ne chedane
gandhanesu, sÄ• -assÄ• dane tanukaraá¹‡e antakammani ca, hÄ• -cÄ• ge, nhÄ• -soceyye.

tyÄ• dyuppatti, kattarilo, mahÄ• vuttinÄ• sare pare Ä• dantamhÄ• kvaci yÄ• gamo, akkhÄ•
akkhÄ• yati, kriyaá¹ƒ Ä• khyÄ• ti, Ä• khyÄ• yati, jÄ• tiá¹ƒ akkhÄ• hi pucchito {Sn 423}, saá¹.
saá¹…gÄ• yiá¹ƒsu mahesayo {Vv-a ganthÄ• rambhakathÄ• }, gandhaá¹ƒ ghÄ• yati, paÃ±Ã±
paÃ±Ã±Ä• yatu, paÃ±Ã±Ä• yantu.

kamme kyo, dhammo Ã±Ä• yati, dhammÄ• Ã±Ä• yanti, viÃ±Ã±Ä• yati, viÃ±Ã±Ä• yanti.

payojakabyÄ• pÄ• re-á¹‡Ä• pi, Ã±Ä• peti, Ã±Ä• penti, Ã±Ä• payati, Ã±Ä• payanti.

kamme-Ã±Ä• pÄ«yati, Ã±Ä• pÄ«yanti, á¹-hÄ• ti, á¹-hÄ• nti, opupphÄ• padmÄ• á¹-hÄ• nti, á¹-hÄ• nti, dhajaggÄ• neva dissare {J II 22.1989}.

<605> __Ã±cÄ«lasse_ {Katthaci 510; rÅ«0 487; nÄ«0 1023}.

Ã±Ä• nubandhassa Ä«Ä• gamassa ca kattari vihitassa lapaccayassa ca kvaci ettaá¹ƒ hotÄ«

adhiá¹-á¹-heti, adhiá¹-á¹-henti.

<606> __á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• _ {Katthaci 468-9; rÅ«0 492-4; nÄ«0 949}.

á¹-hÄ• , pÄ• naá¹ƒ tiá¹-á¹-ha, pivÄ• honti nta, mÄ• na, tyÄ• dÄ«su.

tiá¹-á¹-hati, tiá¹-á¹-hanti.

<607> __pÄ• dito á¹-hÄ• ssa vÄ• á¹-haho kvaci_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

pÄ• dayo \Be 384/ upasaggÄ• pÄ• di nÄ• ma, pÄ• dito parassa á¹-hÄ• ssa á¹-haho hoti vÄ

saá¹‡á¹-hahati, saá¹‡á¹-hahanti, saá¹‡á¹-hÄ• ti, saá¹‡á¹-hÄ• nti, upaá¹-á¹-hahati, upaá¹-á¹-h upaá¹-á¹-hÄ• ti, upaá¹-á¹-hÄ• nti.

kamme ---

<608> __aÃ±Ã±Ä• dissi kye_ {Katthaci 502; rÅ«0 493; nÄ«0 1015; `aÃ±Ã±Ä• dissÄ• sÄ«ky

Ã±Ä• dito aÃ±Ã±assa Ä• kÄ• rantakriyatthassa i hoti kye paramhi.

adhiá¹-á¹-hÄ«yati, adhiá¹-á¹-hÄ«yanti, upaá¹-á¹-hÄ«yati, upaá¹-á¹-hÄ«yanti.

aÃ±Ã±Ä• dissÄ• ti kiá¹ƒ? Ã±Ä• yati, Ã±Ä• yanti, Ä• kkhÄ• yati, Ä• kkhÄ• yanti, Ä• khyÄ• ya

á¹‡Ä• pimhi-patiá¹-á¹-hÄ• peti, patiá¹-á¹-hÄ• penti, patiá¹-á¹-hÄ• payati, patiá¹-á¹-hÄ• payan

ajjhattanimhi vikappena sÄ• gamo, aá¹-á¹-hÄ• si, patiá¹-á¹-hÄ• si, adhiá¹-á¹-hahi, adhiá¹-á¹-

adhiá¹-á¹-hesi, saá¹‡á¹-hahi, saá¹‡á¹-hÄ• si, upaá¹-á¹-hahi, upaá¹-á¹-hÄ• si.

`uá¹ƒssiá¹ƒsvaá¹ƒsÅ«â€™ ti uá¹ƒssa iá¹ƒsu, aá¹ƒsu, adhiá¹-á¹-hahiá¹ƒsu, saá¹‡á¹-hahiá¹ƒs
upaá¹-á¹-hahiá¹ƒsu. atthamentamhi sÅ«riye, vÄ• á¸·Ä• panthe upaá¹-á¹-hahuá¹ƒ {J II 22.21
upaá¹-á¹-hahaá¹ƒsu.

parachakke-aá¹-á¹-hÄ• buddhassa santike {Sn 431}.

kamme-adhiá¹-á¹-hiyi, adhiá¹-á¹-hiyiá¹ƒsu, upaá¹-á¹-hiyi, upaá¹-á¹-hiyiá¹ƒsu.

á¹‡Ä• pimhi-patiá¹-á¹-hÄ• pesi \Be 385/, patiá¹-á¹-hÄ• payi, saá¹‡á¹-hÄ• pesi, saá¹‡á¹-hÄ•

`eontÄ• suâ€™ nti uá¹ƒssasuá¹ƒ, saralopo, aá¹-á¹-hÄ• suá¹ƒ, upaá¹-á¹-hÄ• suá¹ƒ, patiá¹-á
saá¹‡á¹-hÄ• pesuá¹ƒ, patiá¹-á¹-hÄ• payuá¹ƒ, saá¹‡á¹-hÄ• payuá¹ƒ, patiá¹-á¹-hÄ• payiá¹ƒsu,

ssatyÄ• dimhi-á¹-hassati, á¹-hassanti, rassattaá¹ƒ, upaá¹-á¹-hissati, upaá¹-á¹-hissanti, ahaá
upaá¹-á¹-hissaá¹ƒ {J II 22.1934}, saá¹‡á¹-hahissati, saá¹‡á¹-hahissanti.

á¹‡Ä• pimhi-patiá¹-á¹-hÄ• pessati, patiá¹-á¹-hÄ• pessanti.

tÄ• -pÄ• lane, bhayaá¹ƒ tÄ• yati.

thÄ• -á¹-hÄ• ne, avatthÄ• ti, avatthÄ• yati, vitthÄ• yati, vitthÄ• yanti, mÄ• kho vitthÄ• si {Vi

dÄ• -dÄ• ne, `Å«lasseâ€™ ti lassa ettaá¹ƒ, deti, denti, desi, detha, demi, dema.

`parokkhÄ• yaÃ±cÄ• â€™ ti sutte casaddena dÄ• ssa dvittaá¹ƒ. `rasso pubbassÄ• â€™ ti p
dadÄ• ti, dadanti, dadÄ• si, dadÄ• tha, dadÄ• mi, dadÄ• ma.

<609> __dÄ• ssa daá¹ƒ vÄ• mimesvadvitte_ {Katthaci 482; rÅ«0 508; nÄ«0 972}.

advitte dÄ• ssa daá¹ƒ hoti vÄ• mi, mesu, niggahÄ«tassa vaggantattaá¹ƒ.

dammi, damma.

advitteti kiá¹ƒ? dadÄ• mi, dadÄ• ma.

<610> __dÄ• ssiyaá¹…_ {Katthaci 502; rÅ«0 493; nÄ«0 1014}.

pÄ• dito \Be 386/ parassa dÄ• ssa iyaá¹…a hoti kvaci.

`iyaá¹…â€™ iti suttavibhattena aÃ±Ã±adhÄ• tÅ«nampi. jÄ• -hÄ• niyaá¹ƒ, appena bahuá¹ƒ j
tassevÄ• â€™ nuvidhiyyati {J I 2.67}, vidhurassa hadayaá¹ƒ dhaniyati {J II 22.1350}, nihÄ«y
10.60; AN a IV 17}, eko rÄ• jÄ• vihiyyasi {J II 22.1750}, so pahÄ«yissati {SN a I 249} iccÄ•

Ä• diyati, Ä• diyanti, upÄ• diyati, upÄ• diyanti, samÄ• diyati, samÄ• diyanti, sikkhÄ• padaá¹
2.1}, vattaá¹ƒ samÄ• diyÄ• mi {Vin II 85}.

<611> __gama vada dÄ• naá¹ƒ ghamma vajja dajjÄ• _ {Katthaci 499-500-1; rÅ«0 443-486-

etesaá¹ƒ ghamma, vajja, dajjÄ• honti vÄ• nta, mÄ• na, tyÄ• dÄ«su.

dajjati, dajjanti, dajjasi, dajjatha, dajjÄ• mi, dajjÄ• ma.

`Å«lasseâ€™ ti lassa ettaá¹ƒ, dajjeti, dajjenti.

kamme `aÃ±Ã±Ä• dissi kyeâ€™ ti kyamhi Ä• ssa ittaá¹ƒ, diyati, diyanti.

dÄ«ghatte-dÄ«yati, dÄ«yanti.

dvitte-diyyati, diyyanti, dajjÄ«yati, dajjÄ«yanti.

á¹‡Ä• pimhi-dÄ• peti, dÄ• penti, dÄ• payati, dÄ• payanti.

pÄ• dipubbe rasso, samÄ• dapeti {MN II 387; III 276}, samÄ• dapenti, samÄ• dapayati, sam

kamme-dÄ• pÄ«yati \Be 387/, dÄ• pÄ«yanti, samÄ• dapÄ«yati, samÄ• dapÄ«yanti.

eyyÄ• dimhi mahÄ• vuttinÄ• dajjato eyyÄ• dÄ«naá¹ƒ antassa eyyassa lopo vÄ• , dÄ• naá¹
dadeyyuá¹ƒ, dajjÄ• si, dadeyyÄ• si, dajjÄ• tha, dadeyyÄ• tha, dajjÄ• mi, dadeyyÄ• mi, dajjÄ
dajjaá¹ƒ, dadeyyaá¹ƒ, mayaá¹ƒ dajjÄ• mhe, dadeyyÄ• mhe.

atrimÄ• pÄ• á¸·Ä«-dajjÄ• sappuriso dÄ• naá¹ƒ {J II 22.2261}, upÄ• yanÄ• ni me dajjuá¹ƒ {
kena dosena, dajjÄ• si dakarakkhino {jÄ• I 16.227}. tÄ• ni ammÄ• ya dajjesi {J II 22.2149},
dajjamattÄ• naá¹ƒ, neva dajjaá¹ƒ mahosadhaá¹ƒ {J I 16.225}.

ajjhattanimhi-adadi, adÄ• si, adaduá¹ƒ, adaá¹ƒsu, adajji, adajjuá¹ƒ, tvaá¹ƒ adado. varaÃ±ce
17.142}.

parachakke-so dÄ• naá¹ƒ adÄ• , brÄ• hmaá¹‡assa adÄ• dÄ• naá¹ƒ, sivÄ«naá¹ƒ raá¹-á¹-ha

ssatyÄ• dimhi-dÄ• ssati, dÄ• ssanti, dadissati, dadissanti, dajjissati, dajjissanti.

dÄ• iccassa diccha, pavecchÄ• desampi icchanti, vipulaá¹ƒ annaá¹ƒ pÄ• naÃ±ca, samaá¹‡
{therÄ«gÄ• 0 272}. appasmeke pavecchanti, bahuneke na dicchare {SN a I 33}. devo samm
bhojanaá¹ƒ bhojanatthÄ«naá¹ƒ, sammadeva pavecchatha.

dhÄ• -dhÄ• raá¹‡e, sandhÄ• ti, vidhÄ• ti, nidheti, nidhenti. vidheti, vidhenti.

`parokkhÄ• yaÃ±cÄ• â€™ ti casaddena dvittaá¹ƒ. `dutiyacatutthÄ• na ... â€™ nti dhassa da
pubbassÄ• â€™ ti pubbassa rasso.

<612> __dhÄ• ssa ho_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

dvitte \Be 388/ parassa dhÄ• ssa ho hoti.

saddahÄ• ti, saddahati vÄ• . saddahÄ• ti tathÄ• gatassa bodhiá¹ƒ. vidahÄ• ti, nidahÄ• ti, sa
nidahanti.

`mayadÄ•  sareâ€™ ti sutte `mayadÄ• â€™ ti suttavibhattiyÄ• byaÃ±janepi niggahÄ«tassa
saddahÄ• ti, kammaphalaá¹ƒ saddahÄ• ti, saddahanti, vatthaá¹ƒ paridahÄ• ti, paridahanti.

kamme-sandhÄ«yati, sandhÄ«yanti, sandhiyyati, sandhiyyanti, vidhiyyati. navena sukhaduk
apidhiyyati {J I 2.114}.

á¹‡Ä• pimhi-nidhÄ• peti, nidhÄ• penti, nidhÄ• payati, nidhÄ• payanti.

kamme-nidhÄ• pÄ«yati, nidhÄ• pÄ«yanti.

eyyÄ• dimhi-saddaheyyaá¹ƒ, saddaheyyuá¹ƒ.

Ä«Ä• dimhi-saddahi, saddahiá¹ƒsu. tatra bhikkhavo samÄ• dahiá¹ƒsu {DN II 332}, samÄ• d

pÄ• -pÄ• ne, pÄ• ti, pÄ• nti.

`á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• â€™ ti pÄ• ssa pivo, pivati, pivanti.

kamme-pÄ«yati, pÄ«yanti.

á¹‡imhi- `Ä• ssÄ• á¹‡Ä• pimhi yukaâ€™ iti suttena á¹‡Ä• nubandhe Ä• ssa ante yÄ• gamo
pÄ• yeti, pÄ• yenti, pÄ• yayati, pÄ• yayanti.

kamme-pÄ• yÄ«yati, pÄ• yÄ«yanti.

ssatyÄ• dimhi-passati, passanti, pissati, pissanti.

atrimÄ• \Be 389/ pÄ• á¸·Ä«-ayaÃ±hi te mayÄ• â€™ ruá¸·ho, saro pissati lohitaá¹ƒ {J II 22.1
pissÄ• mi, yÅ«thassa purato vajaá¹ƒ {J I 8.14}. naá¸·ena vÄ• riá¹ƒ pissÄ• ma, na ca maá¹ƒ t
1.20}.

bhÄ• -dittiyaá¹ƒ, bhÄ• ti, rattimÄ• bhÄ• ti candimÄ• {Dhp 387}, disÄ• bhanti virocamÄ• nÄ
daddallamÄ• nÄ• Ä• bhanti {Vv 738; J II 22.508}, paá¹-ibhÄ• ti, paá¹-ibhanti, paá¹-ibhÄ• tu,
cunda bojjhaá¹…gÄ• {SN c V 197}, tisso maá¹ƒ upamÄ• yo paá¹-ibhaá¹ƒsu {MN I 374}, ratt

mÄ• -mÄ• ne, dvittaá¹ƒ rasso ca, mamÄ• yati, mamÄ• yanti. yemaá¹ƒ kÄ• yaá¹ƒ mamÄ• ya
{Th 575}.

yÄ• -gatiyaá¹ƒ, yÄ• ti, yanti, yÄ• yati, yÄ• yanti, yÄ• yantaâ€™ manuyÄ• yanti {J II 22.1753
niyyÄ• ti, niyyanti dhÄ«rÄ• lokamhÄ• , hitvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ. anuyÄ• ti, anuyan
anupariyÄ• yanti.

lÄ• -Ä• dÄ• ne, lÄ• ti.

vÄ• -gati, gandhanesu, vÄ• ti devesu uttamo {Dhp 56}, vÄ• to vÄ• yati, vÄ• yanti, nibbÄ• ti,
nibbÄ• yanti, parinibbÄ• ti, parinibbÄ• yati.

á¹‡Ä• pimhi-nibbÄ• peti, nibbÄ• payati.

Ä«Ä• dimhi-parinibbÄ• yi, parinibbÄ• yiá¹ƒsu.

ssatyÄ• dimhi-parinibbissati, parinibbissanti, parinibbÄ• yissati, parinibbÄ• yissanti.

sÄ• -assÄ• dana, tanukaraá¹‡a, antakriyÄ• su, sÄ• ti, sÄ• yati, sÄ• yanti, pariyosÄ• yanti.

á¹‡Ä• pimhi-osÄ• peti \Be 390/, pariyosÄ• peti, osÄ• payati, pariyosÄ• payati.

kamme-osÄ• pÄ«yati, pariyosÄ• pÄ«yati.

hÄ• -cÄ• ge, pahÄ• ti, pahÄ• yati, pahÄ• yanti.

kattu, kammani kyo, Ä«uÄ• gamo, hiyyoti hiyyati poso {J I 15.348}, nihiyyati tassa yaso {AN
10.60}, tvaá¹ƒ eko avahiyyasi, dvittaá¹ƒ rasso ca.

<613> __kavaggahÄ• naá¹ƒ cavaggajÄ• _ {Katthaci 462-4; rÅ«0 467-504; nÄ«0 943-5; caá
62}.

dvitte pubbesaá¹ƒ kavagga, hÄ• naá¹ƒ cavagga, jÄ• honti.

jahÄ• ti, pajahÄ• ti, jahanti, pajahanti.

kamme-pahÄ«yati, pahÄ«yanti.

rassatte-pahiyati, pahiyanti.

dvitte-pahiyyati, pahiyyanti, pajahÄ«yati, pajahÄ«yanti.

á¹‡Ä• pimhi-hÄ• peti, hÄ• penti, hÄ• payati, hÄ• payanti, jahÄ• peti, jahÄ• penti, jahÄ• pay

kamme-hÄ• pÄ«yati, jahÄ• pÄ«yati.

Ä«Ä• dimhi-pahÄ• si, pahÄ• suá¹ƒ, pajahi, pajahiá¹ƒsu.

<614> __hÄ• to ha_ {Katthaci 480; rÅ«0 490; nÄ«0 961}.

hÄ• to parassa ssa-kÄ• rassa ha hoti vÄ• .

``hÄ• hisi \Be 391/ tvaá¹ƒ jÄ«valokaâ€™â€™ nti {J I 5.36} pÄ• á¸·i, hÄ• hiti, hÄ• hinti, hÄ• h
jahissati, hissati, aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, khippaá¹ƒ hissÄ• ma jÄ«vitaá¹ƒ {J II 22

nhÄ• -soceyye, nhÄ• ti, nhÄ• yati, nhÄ• yanti.

mahÄ• vuttinÄ• byaÃ±janavaá¸• á¸• hane, nahÄ• ti, nahÄ• yati, nahÄ• yanti.

iti bhÅ«vÄ• digaá¹‡e Ä• kÄ• rantadhÄ• turÅ«paá¹ƒ.

ivaá¹‡á¹‡antadhÄ• turÅ«pa

i-gatiyaá¹ƒ ajjhÄ• yane ca, khi-khaye pakÄ• sane ca, cicaye, ji-jaye, á¸• Ä«-vehÄ• sagatiya
bhÄ«-bhaye, lÄ«-laye, sÄ«-saye, mhi-hÄ• se.

tyÄ• dyuppatti, kattari lo, eti, enti, esi, etha, emi, ema, veti, venti, sameti, samenti, abbheti,
abhisameti, abhisamenti, aveti, aventi, samaveti, samaventi, apeti, apenti, upeti, upenti, anv
acceti, accenti, pacceti, paccenti, ajjheti, ajjhenti, udeti, udenti, samudeti, samudenti, pariyet
pariyenti, upayati, upayanti, accayati, accayanti, udayati, samudayati.

etu, sametu, entu, samentu, ehi, samehi, etha, sametha, etha byagghÄ• nivattavho, paccu
I 3.66}.

mahÄ• vuttinÄ• idhÄ• tumhÄ• eyyÄ• dÄ«naá¹ƒ ekÄ• rassa lopo, na ca apatvÄ• dukkhass
vissÄ• saá¹ƒ eyya paá¹‡á¸• ito, yadÄ• te pahiá¹‡eyyÄ• mi, tadÄ• eyyÄ• si khattiya {J II 22.

Ä«Ä• dimhi \Be 392/ `paro kvacÄ«â€™ ti vibhattisaralopo, dhammaá¹ƒ abhisami, abhisami

`eontÄ• suâ€™ nti uá¹ƒssa suá¹ƒ, abhisamesuá¹ƒ, abhisamayuá¹ƒ, abhisamayiá¹ƒsu.

ssatyÄ• dimhi ---

<615> __etismÄ• _ {Katthaci 480; rÅ«0 490; nÄ«0 961}.

`etÄ«â€™ ti dhÄ• tuniddeso tisaddo, idhÄ• tumhÄ• parassa ssakÄ• rassa hi hoti vÄ• .

ehiti, essati. bodhirukkhamupehiti {Bv II 63}, neraÃ±jaramupehiti {Bv II 63}, upessati, tadÄ•
vasaá¹ƒ {J I 1.33}, tato nibbÄ• namehisi {Vin II 382 tassuddÄ• naá¹ƒ}, na punaá¹ƒ jÄ• tijara
238}. suttavibhattena aÃ±Ã±adhÄ• tÅ«hipi, kathaá¹ƒ jÄ«vihisi tvaá¹ƒ {Ap thera I 3.13}, jÄ• y
17.145}, paÃ±Ã±Ä• yihinti etÄ• daharÄ• {J II 17.197}.

ssÄ• dimhi ``sace puttaá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, kukkurÄ• naá¹ƒ adÄ• hisÄ«â€™â€™ ti {ga

`adÄ• hisÄ«â€™ ti ca adadissasetyattho.

khi-khaye avaá¹‡á¹‡apakÄ• sane ca, khayati, khayanti.

khito yÄ• gamo, vikappena yassa dvittaá¹ƒ, kappo khÄ«yetha, vaá¹‡á¹‡o na khÄ«yetha tat
ujjhÄ• yanti khÄ«yanti {Vin III 88}, avaá¹‡á¹‡aá¹ƒ pakÄ• sentÄ«ti attho. khiyyati, khiyyanti, Ä
maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaá¹ƒ {SN a I 146}.

ci-caye, samucceti, samuccayati.

<616> __nito cissa cho_ {Katthaci 20; rÅ«0 27; nÄ«0 50}.

nito \Be 393/ parassa cissa ca-kÄ• rassa cho hoti.

nicchayati, vinicchayati, vinicchayanti, vinicchetі, vinicchenti,

kamme kyo ---

<617> __dÄ«gho sarassa_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

sarantassa dhÄ• tussa dÄ«gho hoti kyamhÄ«ti ikÄ• ruâ€™ kÄ• rÄ• naá¹ƒ kyamhi vikappen

samuccÄ«yati samuccÄ«yanti, vinicchÄ«yati, vinicchÄ«yanti.

ji-jaye, jeti, jenti, vijeti, vijenti, parÄ• jeti, parÄ• jenti, jayati, jayanti, vijayati, vijayanti,
parÄ• jayati, parÄ• jayanti.

kamme kyamhi dÄ«gho, na taá¹ƒ jitaá¹ƒ sÄ• dhu jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ avajÄ«yati. taá¹ƒ kho
jitaá¹ƒ, yaá¹ƒ jitaá¹ƒ nÄ• vajÄ«yati {J I 1.70}.

á¹‡Ä• pimhi pubbassaralopo vÄ• , jÄ• peti, jÄ• payati. yo na hanti na ghÄ• teti, na jinÄ• ti n
10.144}. jayÄ• peti, jayÄ• payati, jayÄ• pÄ«yati, jayÄ• pÄ«yanti, jayatu, jayantu.

Ä«Ä• dimhi-ajesi, ajesuá¹ƒ, vijesi, vijesuá¹ƒ, ajayi, ajayuá¹ƒ, ajayiá¹ƒsu, vijayi, vijayuá¹ƒ, vij
jessati, vijessati, parÄ• jessati, jayissati, vijayissati, parÄ• jayissati.

á¸• Ä«-vehÄ• sagatiyaá¹ƒ, sakuá¹‡o á¸• eti, á¸• enti {DN I 215; AN a IV 198}. pÄ• saá¹ƒ oá

nÄ«-naye \Be 394/, neti, nenti, vineti, vinenti, nayati, nayanti, vinayati, vinayanti.

kamme-nÄ«yati, nÄ«yanti.

dvitte-niyyati, niyyanti, niyyare.

á¹‡Ä• pimhi Ä• yÄ• desassa rasso, nayÄ• peti, nayÄ• penti, nayÄ• payati, nayÄ• payanti.

kamme-nayÄ• pÄ«yati, nayÄ• pÄ«yanti.

Ä«Ä• dimhi-nesi, nesuá¹ƒ, vinesi, vinesuá¹ƒ, Ä• nesi, Ä• nesuá¹ƒ, anayi, nayi, anayiá¹ƒsu, n
Ä• nayiá¹ƒsu, vinayi, vinayiá¹ƒsu.

ssatyÄ• dimhi-nessati, nessanti, nayissati, nayissanti.

bhÄ«-bhaye, bheti. mÄ• bhetha kiá¹ƒ socatha modathavho {J I 12.27}, vibhemi etaá¹ƒ asÄ
brÄ• hmaá¹‡o {J II 17.103}. bhÄ• yati, bhÄ• yanti.

kÄ• rite mahÄ• vuttinÄ• sÄ• gamo vÄ• , bhÄ«seti, bhÄ«sayati, bhÄ«sÄ• peti, bhÄ«sÄ• pay
bhÄ«sÄ• peyya vÄ• {Vin IV 346-347}.

sÄ«-saye, seti, senti, atiseti, atisenti, sayati, sayanti.

kamme-atisÄ«yati, atisÄ«yanti.

á¹‡Ä• pimhi rasso, sayÄ• peti, sayÄ• payati.

á¹‡imhi-sÄ• yeti, sÄ• yayati, sÄ• yesuá¹ƒ dÄ«namÄ• nasÄ• {Ap thera II 54.48}.

mhi-hÄ• se \Be 395/, umheti, umhayati, vimheti, vimhayati, na naá¹ƒ umhayate disvÄ• , na
{J I 2.93}.

kamme-umhÄ«yati, vimhÄ«yati.

kÄ• rite pubbassaralopo, sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«, umhÄ• yeyya pabhÄ• vatÄ«. sac
pamhÄ• yeyya pabhÄ• vatÄ« {J II 20.17}.

iti bhÅ«vÄ• digaá¹‡e ivaá¹‡á¹‡antadhÄ• rÅ«paá¹ƒ.

uvaá¹‡á¹‡antadhÄ• turÅ«pa

cu-cavane, ju-sÄ«ghagamane, thu-abhitthavane, du-gatiyaá¹ƒ upatÄ• pe ca, bhÅ«-sattÄ• y
gatiyaÃ±ca, ru-sadde, brÅ«-viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, su-sandane janane ca, sÅ«-pasavan
pÅ«jÄ• yaá¹ƒ sattiyaÃ±ca, hÅ«-sattÄ• yaá¹ƒ.

tyÄ• dyuppatti, `kattari loâ€™ ti lapaccayo, uvaá¹‡á¹‡assa avÄ• deso, `dÄ«gho sarassÄ• â
sakammikadhÄ• tÅ«naá¹ƒ kyamhi dÄ«gho.

cu-cavane, cavati, cavanti.

á¹‡imhi-cÄ• veti, cÄ• vayati.

ju-sÄ«ghagamane, javati, javanti.

thu-abhitthavane, abhitthavati, abhitthavanti.

`bahulaâ€™ nti adhikatattÄ• kyamhi kvaci vuddhi, avÄ• deso, abhitthavÄ«yati, abhitthavÄ«
abhitthaviyyati, abhitthaviyyanti.

du-upatÄ• pe, upaddavati, upaddavanti.

bhÅ«-sattÄ• yaá¹ƒ, sambhoti, sambhavati.

yu-gatiyaá¹ƒ \Be 396/, yavati.

ru-sadde, ravati, ravanti, viravati, viravanti.

brÅ«-viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ ---

<618> __na brÅ«sso_.

byaÃ±jane pare brÅ«ssa o na hoti.

brÅ«ti.

<619> __brÅ«to tissÄ«u_ {Katthaci 520; rÅ«0 502; nÄ«0 1033; caá¹ƒ0 VI 2.34; pÄ• 0 7.III 9

brÅ«to tissa Ä• dimhi Ä«u hoti. Ä«mhi pubbalopo.

bravÄ«ti.

<620> __yuvaá¹‡á¹‡Ä• namiyaá¹…auvaá¹…a sare_ {Katthaci 70; rÅ«0 30; nÄ«0 220; ... m

ivaá¹‡á¹‡uâ€™ vaá¹‡á¹‡antÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ kvaci iyaá¹…a, uvaá¹…a honti sare.

bruvanti, brunti vÄ• . ``ajÄ• nantÄ• no pabruntÄ«â€™â€™ ti pÄ• á¸·i. brÅ«si, brÅ«tha, brÅ

<621> __tyantÄ«naá¹ƒ á¹-aá¹-Å«_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; caá¹ƒ0 I 4.13; pÄ•

ti, antÄ«su brÅ«ssa Ä• ha hoti, tesaÃ±ca á¹-a, á¹-Å« honti.

so Ä• ha, te Ä• hu.

atrimÄ• pÄ• á¸·Ä«-nibbÄ• naá¹ƒ bhagavÄ• Ä• ha, sabbaganthapamocanaá¹ƒ, Ä• ha tesaÅ
yaá¹ƒ pare sukhato Ä• hu, tadariyÄ• Ä• hu dukkhato. yaá¹ƒ pare dukkhato Ä• hu, tadariyÄ•
tattha `Ä• hÄ• â€™ ti katheti. `Ä• hÅ«â€™ ti kathenti.

brÅ«tu \Be 397/, brÅ«vantu, brÅ«hi maá¹…galamuttamaá¹ƒ {Khp 5.2}, brÅ«tha, brÅ«mi, brÅ

eyyÄ• dimhi-brÅ«ssa uvaá¹…a hoti, bruveyya, bruveyyuá¹ƒ.

Ä«Ä• dimhi sare pare brÅ«ssa ottaá¹ƒ, ossa ca avÄ• deso, abravi, abravuá¹ƒ, abraviá¹ƒsu.

uvÄ• dese-abruvi, abruvuá¹ƒ, abruviá¹ƒsu.

parokkhamhi ---

<622> __aÄ• dÄ«svÄ• ho brÅ«ssa_ {Katthaci 475; rÅ«0 465; nÄ«0 956}.

aÄ• dÄ«su brÅ«ssa Ä• ha bhavati.

so Ä• ha, te Ä• hu.

<623> __ussaá¹ƒsvÄ• hÄ• vÄ• _ {nÄ«0 1036}.

Ä• hÄ• desamhÄ• parassa uvacanassa aá¹ƒsu hoti vÄ• .

te Ä• haá¹ƒsu, saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha {J I 13.123}.

su-sandane, nadÄ« savati, savanti, Ä• bhavaggÄ• savanti.

sÅ«-pasavane, puÃ±Ã±aá¹ƒ pasavati {Vin II 354}, pasavanti.

hu-pÅ«jÄ• yaá¹ƒ, `parokkhÄ• yaÃ±cÄ• â€™ ti dvittaá¹ƒ, `kavaggahÄ• naá¹ƒ cavaggajÄ• â€
juhonti.

kamme-tena aggi hÅ«yate.

á¹‡imhi-juhÄ• veti, juhÄ• vayati.

á¹‡Ä• pimhi-juhÄ• peti, juhÄ• payati.

hu-sattiyaá¹ƒ, pahoti, sampahoti, pahonti, sampahonti.

hÅ«-sattÄ• yaá¹ƒ \Be 398/, hoti, honti, hotu, hontu.

eyyÄ• dimhi- `yuvaá¹‡á¹‡Ä• namiyaá¹…auvaá¹…a sareâ€™ ti dhÄ• tvantassa uvÄ• deso,

Ä• Ä• dimhi-so ahuvÄ• . vaá¹‡á¹‡agandhaphalÅ«peto, amboyaá¹ƒ ahuvÄ• pure {J I 2.71}.
I 50}, te ahuvÅ«, tvaá¹ƒ ahuvo, tumhe ahuvattha {MN I 215}, jhÄ• yatha bhikkhave mÄ• par
vippaá¹-isÄ• rino ahuvattha, ahuva, ahuvaá¹ƒ vÄ• , ahuvamhÄ• . ``akaramhasa te kiccaá¹ƒ,
{J I 4.29}. ahuvamheva mayaá¹ƒ pubbe, na nÄ• huvamhÄ• â€™â€™ ti {MN I 180} pÄ• á¸·iy

Ä«Ä• dimhi sÄ• gamo, ahosi, pÄ• turahosi.

mahÄ• vuttinÄ• Ä«lopo rasso ca. ahudeva bhayaá¹ƒ ahu chambhitattaá¹ƒ. ahudeva kukku
{Vin III 38}. Ä• dÄ«navo pÄ• turahu {Th 269}, dibbo ratho pÄ• turahu.

<624> __hÅ«to resuá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

hÅ«to Ã±uá¹ƒvacanassa resuá¹ƒ hoti. suttavibhattena mhÄ• ssa resumhÄ• ca. `rÄ• nuban

dhÄ• tvantalopo.

te pubbe ahesuá¹ƒ. uvÄ• dese ahuvuá¹ƒ, pubbassaralope ahuá¹ƒ.

atrimÄ• pÄ• á¸·Ä«- sabbamhi taá¹ƒ araÃ±Ã±amhi, yÄ• vantettha dijÄ• ahuá¹ƒ {J II 22.2425
kÅ«á¹-Ä• gÄ• rasahassÄ• ni, sabbasoá¹‡á¹‡amayÄ• ahuá¹ƒ {Ap thera I 1.407}.

ossa \Be 399/ si, ittha, ttho. tvaá¹ƒ ahosi, ahuvi, ahuvittha, ahuvittho.

mahÄ• vuttinÄ• olopo rasso, mÄ• bhoti kupitÄ• ahu {J II 22.1931}, mÄ• hu pacchÄ• nutÄ
ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, na nu kho ahosiá¹ƒ, kinnu kho ahosiá¹ƒ, kat
{SN a II 20; MN I 18}, ahaá¹ƒ ahuviá¹ƒ, mayaá¹ƒ ahosimhÄ• , ahosimha vÄ• . ahesumhÄ• n
atÄ«tamaddhÄ• naá¹ƒ, na nu kho ahesumhÄ• , kinnu kho ahesumhÄ• , kathaá¹ƒ nu kho ah
pubbe ahuvimhÄ• , ahumhÄ• vÄ• . ``mayaá¹ƒ pubbe dÄ• napatino ahumhÄ• â€™â€™ ti {J

rassatte-ahumha.

mahÄ• vuttinÄ• mhÄ• ssa uÃ±ca. ``paÃ±casatÄ• mayaá¹ƒ sabbÄ• , tÄ• vatiá¹ƒsupagÄ• a

parachakke assa aá¹ƒ, ahaá¹ƒ pubbe ahuvaá¹ƒ, ahuva vÄ• .

`paro kvacÄ«â€™ ti paralopo, ahuá¹ƒ.

atrimÄ• pÄ• á¸·Ä«- ``ahaá¹ƒ kevaá¹-á¹-agÄ• masmiá¹ƒ, ahuá¹ƒ kevaá¹-á¹-adÄ• rako {Ap th
ahuá¹ƒ rÄ• jÄ• , jambumaá¹‡á¸• assa issaro. sattakkhattuá¹ƒ mahÄ• brahmÄ• , vasavattÄ«
muddhÄ• bhisitto khattiyo, manussÄ• dhipatÄ« ahuâ€™â€™ nti. mayaá¹ƒ ahuvimhe.

ssatyÄ• dimhi ---

<625> __hÅ«ssa hehehihohi ssaccÄ• do_ {Katthaci 480; rÅ«0 490; nÄ«0 961; ` ... ssatyÄ•

ssatyÄ• dimhi hÅ«dhÄ• tussa he ca hohi ca hohi ca honti.

hessati \Be 400/, hessanti, hehissati, hehissanti, hohissati, hohissanti. buddho hessaá¹ƒ sa
55}, anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ {Bv II 74}.

<626> __dakkha sakkha hehi hohÄ«hi lopo_ {Katthaci 480; rÅ«0 490; nÄ«0 961; `dakkhÄ•
(bahÅ«su) }.

etehi Ä• desehi ssassa lopo hoti vÄ• . suttavibhattena aÃ±Ã±ehipi ssalopo.

sakkhisi tvaá¹ƒ kuá¹‡á¸• alini, maÃ±Ã±isi khattabandhuni {J II 17.14}. na hi sakkhinti chettu
adhammo haÃ±Ã±iti dhammamajja {J I 11.31}, brahmadatto palÄ• yiti iccÄ• di.

hehiti, hehinti, hohiti, hohinti.

atrimÄ• pÄ• á¸·Ä«-piyo ca me hehiti mÄ• labhÄ• rÄ«, ahaÃ±ca naá¹ƒ mÄ• linÄ« ajjhupess
hehiti sÄ• dhupakko {J I 8.2}. doso pemaÃ±ca hehiti {Th 719}. mama tvaá¹ƒ hehisi bhariyÄ•
sukhÄ« hohisi vÄ«tarÄ• go. khippaá¹ƒ hohisi anÄ• savo {DN II 207} iccÄ• di.

iti bhÅ«vÄ• digaá¹‡e uvaá¹‡á¹‡antadhÄ• turÅ«paá¹ƒ.

edantadhÄ• turÅ«pa

e-Ä• gatiyaá¹ƒ gatiyaÃ±ca, ke-sadde, khe-khÄ• danuâ€™ paá¹-á¹-hÄ• nesu, ge-sadde, apa
jhe-cintÄ• yaá¹ƒ dÄ• haâ€™ jjhÄ• nesu ca, te-pÄ• lane, the-sadda, saá¹…ghÄ• tesu, de-su
pe-vuddhiyaá¹ƒ \Be 401/, bhe-bhaye, le-chedane, ve-gatiyaá¹ƒ tantasantÄ• ne ca, se-antak
hare-lajjÄ• yaá¹ƒ, gile-kilamane, pale-gatiyaá¹ƒ, mile-hÄ• niyaá¹ƒ.

á¹‡Ä• nubandhapaccayena vinÄ• yesaá¹ƒ dhÄ• tÅ«naá¹ƒ Ä• yÄ• deso labbhati, te edantÄ
sati Ä• dantehi samÄ• narÅ«paá¹ƒ, Ä• dantÄ• naÃ±ca yÄ• game sati edantehi samÄ• narÅ
yebhuyyena samÄ• narÅ«pÄ• bhavanti.

mahÄ• vuttinÄ• edantÄ• naá¹ƒ tyÄ• dÄ«su tabbÄ• dÄ«su ca Ä• yÄ• deso, kvaci yalopo, e-
sÄ• rathÄ« eti {J II 22.51}, sace enti manussattaá¹ƒ {SN a I 49}, lakkhaá¹‡aá¹ƒ passa Ä• ya
migasaá¹…ghapurakkhataá¹ƒ {J I 1.11}, yogaâ€™ mÄ• yanti maccuno {SN a I 20}, Ä• yÄ• n
Ä• yÄ• mÄ• nanda {DN II 186; Vin III 22; MN I 273}.

ettha edhÄ• tu Ä• gaccha, gacchÄ• mÄ• ti atthadvayaá¹ƒ vadati, yÄ• dhÄ• tuvasena Ä• ga
vadanti.

e-vuddhiyaá¹ƒ vÄ• , ``kÄ• yo, apÄ• yo, upÄ• yo, samudÄ• yoâ€™â€™ tiÄ• dÄ«su ---

kucchitÄ• dhammÄ• Ä• yanti vaá¸• á¸• hanti etthÄ• ti kÄ• yo, `Ä• yoâ€™ ti vuccati vaá¸• á
tena upeto upÄ• yo, avayavadhammÄ• samudenti etthÄ• ti samudÄ• yo, paribyattaá¹ƒ Ä• y

ke-sadde, kÄ• yati.

kamme-kiyyati.

khe-khÄ• dane, tiá¹‡aá¹ƒ khÄ• yati, vikkhÄ• yati, undurÄ• khÄ• yanti, vikkhÄ• yanti.

khe-upaá¹-á¹-hÄ• ne \Be 402/, khÄ• yati, pakkhÄ• yati, alakkhÄ« viya khÄ• yati.

ge-sadde, gÄ• yati, gÄ• yanti.

apapubba ce-pÅ«jÄ• yaá¹ƒ, apacÄ• yati, ye vuddhaâ€™ mapacÄ• yanti {J I 1.37}.

jhe-cintÄ• yaá¹ƒ, jhÄ• yati, jhÄ• yanti, pajjhÄ• yati, pajjhÄ• yanti, abhijjhÄ• yati, abhijjhÄ• ya

jhe-olokane, nijjhÄ• yati, nijjhÄ• yanti, upanijjhÄ• yati, upanijjhÄ• yanti, ujjhÄ• yati, ujjhÄ• ya

jhe-dayhane, padÄ«po jhÄ• yati, parijjhÄ• yati.

kamme-jhÄ• yÄ«yati.

á¹‡Ä• pimhi yalopo, kaá¹-á¹-haá¹ƒ jhÄ• peti, jhÄ• penti, jhÄ• payati, jhÄ• payanti.

jhe-ajjhayane saá¹ƒpubbo, mahÄ• vuttinÄ• niggahÄ«tassa jÄ• deso, sajjhÄ• yati, sajjhÄ• y
sajjhÄ• yati.

te-pÄ• lane, tÄ• yati, tÄ• yanti.

the-sadda, saá¹…ghÄ• tesu, thÄ• yati.

de-suddhiyaá¹ƒ, vodÄ• yati, vodÄ• yanti.

de-soppane, niddÄ• yati, niddÄ• yanti.

pe-vuddhiyaá¹ƒ, appÄ• yati, appÄ• yanti.

bhe-bhaye, bhÄ• yati, bhÄ• yanti, sabbe bhÄ• yanti maccuno {Dhp 129}, bhÄ• yasi, sace b
44}, kinnu kho ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mi {MN I 381}, nataá¹ƒ bhÄ• yÄ• mi Ä• vus
2.458}.

á¹‡Ä• pimhi-bhayÄ• peti, bhÄ• yÄ• peti, bhÄ• yÄ• payati.

Ä«Ä• dimhi-mÄ• \Be 403/ bhÄ• yi, mÄ• soci {DN II 207}, mÄ• cintayi.

ssatyÄ• dimhi-bhÄ• yissati, bhÄ• yissanti.

le-chedane, tiá¹‡aá¹ƒ lÄ• yati, sÄ• liá¹ƒ lÄ• yati, lÄ• yanti.

ve-gatiyaá¹ƒ, vÄ• to vÄ• yati, vÄ• tÄ• vÄ• yanti.

ve-tantasantÄ• ne, tantaá¹ƒ vÄ• yati, vÄ• yanti.

kamme-vÄ• yÄ«yati, pubbalope vÄ«yati, viyyati.

á¹‡Ä• pimhi-cÄ«varaá¹ƒ vÄ• yÄ• peti {Vin III 638}, vÄ• yÄ• penti.

se-antakriyÄ• yaá¹ƒ, osÄ• yati, pariyosÄ• yati, ajjhosÄ• yati.

kamme-pariyosÄ«yati.

á¹‡Ä• pimhi-pariyosÄ• peti.

<627> __á¹‡iá¹‡Ä• pÄ«naá¹ƒ tesu_.

á¹‡i, á¹‡Ä• pÄ«naá¹ƒ lopo hoti tesuá¹‡i, á¹‡Ä• pÄ«su paresu.

bhikkhu attanÄ• vippakataá¹ƒ kuá¹-iá¹ƒ parehi pariyosÄ• peti {Vin III 363}. ettha akammaka
`kuá¹-iâ€™ nti ca `parehÄ«â€™ ti ca dve kammÄ• ni dvikkhattuá¹ƒ pavattehi kÄ• ritehi sijjha

anekassaraedantampi kiÃ±ci idha vuccati.

hare-lajjÄ• yaá¹ƒ, harÄ• yati, harÄ• yanti, aá¹-á¹-iyÄ• mi harÄ• yÄ• mi {SN a I 165}, harÄ• y
hirÄ«, mahÄ• vuttinÄ• upantassa ittaá¹ƒ.

gile-rujjane, gilÄ• yati, piá¹-á¹-hi me Ä• gilÄ• yati {Vin II 345; DN III 300}, gilÄ• yanti.

pale-gatiyaá¹ƒ \Be 404/, palÄ• yati, palÄ• yanti.

mile-hÄ• niyaá¹ƒ, milÄ• yati, milÄ• yanti.

``jhÄ• naá¹ƒ, ujjhÄ• naá¹ƒ, nijjhÄ• naá¹ƒ, tÄ• á¹‡aá¹ƒ, parittÄ• á¹‡aá¹ƒ, vodÄ• naá¹ƒ, niddÄ palÄ• to, milÄ• tantiâ€™â€™ Ä• dÄ«su yalopo.

iti bhÅ«vÄ• digaá¹‡e edantadhÄ• turÅ«paá¹ƒ.

bhÅ«vÄ• digaá¹‡e sarantadhÄ• tÅ«naá¹ƒ tyÄ• dyantarÅ«pÄ• ni niá¹-á¹-hitÄ• ni.

byaÃ±janantadhÄ• tu

avuddhikarÅ«pa

tudÄ• digaá¹‡a

atha byaÃ±janantadhÄ• turÅ«pÄ• ni vuccante. tÄ• ni ca avuddhika, savuddhikavasena duv avuddhikÄ• ni tÄ• va vuccante.

__khipa, guha, tuda, disa, pisa, phusa, likha, vadhÄ• di_.

idha dhÄ• tÅ«naá¹ƒ antassaro uccÄ• raá¹‡attho, so rÅ«pavidhÄ• ne nappayujjate.

<628> __tudÄ• dÄ«hi ko_ {Katthaci 445; rÅ«0 433; nÄ«0 925; caá¹ƒ0 I 1.92; pÄ• 0 III 1.77}

tudÄ• dÄ«hi kÄ• nubandho apaccayo hoti. kÄ• nubandho avuddhidÄ«panattho.

khipa-khipane, khipati, pakkhipati, ukkhipati, okkhipati, nikkhipati, vikkhipati, paá¹-ikkhipati, saá¹ƒkhipati.

kamme-khipÄ«yati.

kÄ• rite-khipeti \Be 405/, khipayati, khipÄ• peti, khipÄ• payati, khepeti, khepayati vÄ• , udak taá¹‡haá¹ƒ khepeti, khayÄ• petÄ«ti attho.

guha-saá¹ƒvaraá¹‡e, guhati, nigguhati.

kamme-guhiyati.

kÄ• rite gussa dÄ«gho, gÅ«heti, gÅ«hayati, gÅ«hÄ• peti, gÅ«hÄ• payati.

kamme-gÅ«hÄ• pÄ«yati.

ghaá¹-a-cetÄ• yaá¹ƒ, ghaá¹-ati.

kamme-ghaá¹-Ä«yati.

kÄ• rite-ghaá¹-eti, ghaá¹-ayati, ghaá¹-Ä• peti, ghaá¹-Ä• payati.

tuda-byadhane, byadhanaá¹ƒ vijjhanaá¹ƒ, tudati, vitudati.

assa ette-tudeti, tudenti.

kamme-tudÄ«yati.

`tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• â€™ ti dassa jattaá¹ƒ. `vaggalasehi teâ€™
tujjati.

kÄ• rite-tudeti, tudayati, tudÄ• peti, tudÄ• payati.

disÄ«-uddisane, uddisanaá¹ƒ sarÅ«pato kathanaá¹ƒ. uddisati, pÄ• timokkhaá¹ƒ uddisanti {V
niddisanti, apadisati, apadisanti.

kamme-uddisÄ«yati, uddisÄ«yanti.

kÄ• rite-Ä• cariyo sissaá¹ƒ pÄ• á¸·idhammaá¹ƒ uddisÄ• peti, uddisÄ• payati, vÄ• cetÄ«ti att
sadvayampi dissati.

nuda-khipane \Be 406/, nudati, panudati, vinodeti, paá¹-ivinodeti vÄ• .

kamme-panudÄ«yati, panujjati.

kÄ• rite-panudeti, panudayati, panudÄ• peti, panudÄ• payati.

pisa-saá¹ƒcuá¹‡á¹‡e, pisati.

kamme-pisÄ«yati.

kÄ• rite-piseti, pisayati, pisÄ• peti, pisÄ• payati.

phusa-samphasse pattiyaÃ±ca, phusati, phusanti dhÄ«rÄ• nibbÄ• naá¹ƒ {Dhp 23}, vajjaá¹ƒ
409; Vin II 344}.

kamme-phusÄ«yati.

kÄ• rite-phuseti, phusayati, phusÄ• peti, phusÄ• payati.

likha-lekhane, likhati, sallikhati, vilikhati.

kÄ• rite-likheti, sallikheti, vilikheti.

vadha-hiá¹ƒsÄ• yaá¹ƒ, vadhati, vadheti.

kamme-vadhÄ«yati.

yamhi dhassa jhattaá¹ƒ, yassa pubbarÅ«paá¹ƒ. `catutthadutiyesvesaá¹ƒ tatiyapaá¹-hamÄ•
tatiyajattaá¹ƒ, vajjhati, vajjhanti, vajjhare. ime sattÄ• haÃ±Ã±antu vÄ• vajjhantu vÄ• {MN I

kÄ• rite-vadheti, vadhayati, vadhÄ• peti, vadhÄ• payati, sÄ• miko purisaá¹ƒ maggaá¹ƒ gam
gamÄ• payati iccÄ• dÄ«nipi idha vattabbÄ• ni.

iti tudÄ• digaá¹‡o.

savuddhikarÅ«pa

atha \Be 407/ savuddhikarÅ«pÄ• ni vuccante.

asa-bhuvi, Ä• sa-nivÄ• se upavesane ca, isu-icchÄ• , kantÄ«su, kamu-padagamane, kusa-
jaravayohÄ• nimhi, jana-janane, mara-pÄ• á¹‡acÄ• ge, yamu-uparame, ruda-assuvimocane
labha-lÄ• bhe, vaca, vada-viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, vida-Ã±Ä• á¹‡e, vasa-nivÄ• se, visap
vasÄ• ne, hana-hiá¹ƒsÄ• yaá¹ƒ, haraharaá¹‡e.

tyÄ• dyuppatti, kattari lo, asa-bhuvi, sattÄ• yanti attho.

<629> __tassa tho_ {Katthaci 494; rÅ«0 495, 500; nÄ«0 989, 991}.

atthito parassati, tÅ«naá¹ƒ tassa tho hoti.

`pararÅ«pamayakÄ• re byaÃ±janeâ€™ ti suttena byaÃ±jane pare dhÄ• tvantassa pararÅ«p
`catutthadutiyesvesaá¹ƒ tatiyapaá¹-hamÄ• â€™ ti suttena pararÅ«passa dutiyassa paá¹-har

dhanaá¹ƒ me atthi.

ettha ca ``atthi tvaá¹ƒ etarahi, na tvaá¹ƒ natthi, atthi ahaá¹ƒ etarahi, nÄ• haá¹ƒ natthi, puttÄ•
dhanÄ• matthi {Dhp 62}, atthi imasmiá¹ƒ kÄ• ye kesÄ• â€™â€™ ti {Khp 3.dvitiá¹ƒsÄ• kÄ• r
Ä• khyÄ• tapaá¹-irÅ«pako kattuvÄ• cako nipÄ• to.

``atthÄ«ti kho kaccÄ• yana ayameko anto, natthÄ«ti dutiyo antoâ€™â€™ ti {SN a II 15} ca `
natthipaccayoâ€™â€™ ti {Paá¹-á¹-h I 1.paccayuddesa} ca evamÄ• dÄ«su nÄ• mapaá¹-irÅ«

tumhi-vipassissa \Be 408/ ca namatthu {DN III 287}, namo te buddha vÄ«ratthu {SN a I 90},
``dhiratthumaá¹ƒ pÅ«tikÄ• yaâ€™â€™ nti Ä• dÄ«su atthusaddo nipÄ• to.

<630> __ntamÄ• nantantiyiyuá¹ƒsvÄ• dilopo_ {Katthaci 494-5; rÅ«0 496; nÄ«0 1019; `ntam
(bahÅ«su) }.

nta, mÄ• na, anti, antu, iyÄ• , iyuá¹ƒsu atthissa Ä• dilopo hoti.

santi, santu.

<631> __sihÄ«svaá¹-a_ {Katthaci 506; rÅ«0 497; nÄ«0 992}.

atthissa aá¹-a hoti si, hÄ«su.

manussosi {Vin I 126}, purisosi {Vin I 126}. himhi dÄ«gho, tvaá¹ƒ paá¹‡á¸• ito Ä• hi, bhavÄ•
tavibhattÄ«su dhÄ• tvantassa pararÅ«paá¹ƒ, tumhe attha, kaccittha parisuddhÄ• {Vin III 23
pamÄ• dattha {MN I 88, 215}, tumhe samaggÄ• attha.

<632> __mimÄ• naá¹ƒ vÄ• mhimhÄ• ca_ {Katthaci 492; rÅ«0 499; nÄ«0 987; `sÄ«hisvaá¹

atthito paresaá¹ƒ mi, mÄ• naá¹ƒ mhi, mhÄ• honti vÄ• , atthissa ca aá¹-a hoti.

ahaá¹ƒ pasannomhi, mayaá¹ƒ pasannÄ• mha.

tvÄ• dimhi-ahaá¹ƒ iminÄ• puÃ±Ã±ena anÄ• gate paÃ±Ã±avÄ• amhi, mayaá¹ƒ paÃ±Ã±ava

<633> __esu sa_ {Katthaci 492; rÅ«0 499; nÄ«0 987}.

etesu \Be 409/ mi, mesu atthissa sassa so hoti. pararÅ«panisedhanatthamidaá¹ƒ suttaá¹ƒ.

ahaá¹ƒ paá¹‡á¸• ito asmi, mayaá¹ƒ paá¹‡á¸• itÄ• asma.

tvÄ• dimhi-ahaá¹ƒ anÄ• gate paÃ±Ã±avÄ• asmi, mayaá¹ƒ paÃ±Ã±avanto asma.

eyyÄ• dimhi ---

<634> __atthiteyyÄ• dichannaá¹ƒ sa su sasi satha saá¹ƒsÄ• ma_ {Katthaci 571, 517; rÅ«0
1105; `atthiteyyÄ• dicchannaá¹ƒ sasusasatha saá¹ƒ sÄ• maâ€™ (bahÅ«su) }.

`atthÄ«â€™ ti dhÄ• tuniddeso ti-kÄ• ro, atthito paresaá¹ƒ eyyÄ• dÄ«naá¹ƒ channaá¹ƒ sÄ• c

evamassa vacanÄ«yo {Vin III 411}, evamassu vacanÄ«yÄ• {pÄ• rÄ• 418}, tvaá¹ƒ assasi, t
assaá¹ƒ, mayaá¹ƒ assÄ• ma.

assunipÄ• topi bahuá¹ƒ dissati, tayassu dhammÄ• jahitÄ• bhavanti {Khp 6.10}, kenassu ta
tarati aá¹‡á¹‡avaá¹ƒ {SN a I 246}. ``kiá¹ƒsu chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na soc
I 71} ettha niggahÄ«tamhÄ• saá¹ƒyogÄ• dilopo.

<635> __Ä• didvinnamiyÄ• miyuá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 993; ` ... miyÄ• iyuá¹ƒ

atthito eyyÄ• dÄ«su Ä• dimhi dvinnaá¹ƒ iyÄ• , iyuá¹ƒ honti. `ntamÄ• nantantiyiyuá¹ƒsÅ« ... a

so \Be 410/ siyÄ• , te siyuá¹ƒ, ete dve nipÄ• tÄ• pi honti. ``vedanÄ• kkhandho siyÄ• kusalo
abyÄ• katoâ€™â€™ ti {Vibh 152} Ä• dÄ«su ekaccoti attho.

``siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• â€™â€
Ä• dÄ«su kinnÅ«ti attho.

``dvÄ• dasÄ• kusalÄ• siyuâ€™â€™ nti {abhidhammatthasaá¹…gaha 2} Ä• dÄ«su bhavant

mahÄ• vuttinÄ• eyyuá¹ƒ, eyyamiccetesaá¹ƒ iyaá¹ƒsu, iyaá¹ƒ honti, Ä• dilopo, siyaá¹ƒsu dv
nÄ• nÄ• vÄ• dÄ• {MN III 35}, evaá¹ƒrÅ«po siyaá¹ƒ ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá
siyaá¹ƒ {MN III 274}.

ajjattanimhi ---

<636> __Ä«Ä• do dÄ«gho_ {Katthaci 517; rÅ«0 488; nÄ«0 1001}.

atthissa dÄ«gho hoti Ä«Ä• dÄ«su.

so Ä• si, te Ä• suá¹ƒ, Ä• siá¹ƒsu, tvaá¹ƒ Ä• si, tumhe Ä• sittha, ahaá¹ƒ Ä• siá¹ƒ. tatrÄ• pÄ•
{DN I 245; MN I 68}. mayaá¹ƒ Ä• simha, Ä• simhÄ• .

<637> __aÄ• ssÄ• dÄ«su_ {Katthaci 507; rÅ«0 501; nÄ«0 1020; caá¹ƒ0 V 4.79; pÄ• 0 II 4.5

aÄ• diparokkhÄ• yaÃ±ca Ä• Ä• dihiyyattaniyaÃ±ca ssÄ• dÄ«su bhavissanti, kÄ• lÄ• tipattÄ
idaÃ±ca suttaá¹ƒ atthissa etÄ• saá¹ƒ vibhattÄ«nampi sÄ• dhÄ• raá¹‡akaraá¹‡atthaá¹ƒ. rÅ«p

so \Be 411/ babhÅ«va, te babhÅ«vu, so abhavÄ• , te abhavÅ«, so bhavissati, te bhavissant
abhavissaá¹ƒsu iccÄ• di.

<638> __atyÄ• dintesvatthissa bhÅ«_ {Katthaci 517; rÅ«0 500; nÄ«0 1020; caá¹ƒ0 V 4.79;

tyÄ• divajjitesu ntavajjitesu ca paccayesu atthissa bhÅ« hoti. etena tyÄ• di, tvÄ• di, eyyÄ• d
Ä«Ä• disaá¹…khÄ• tÄ• su catÅ«su vibhattÄ«su ntapaccaye ca atthissa bhÅ«Ä• deso natthi,
ca ntavajjitesu tabbÄ• dÄ«su ca atthissa bhÅ«Ä• deso labbhatÄ«ti veditabbo.

Ä• sa-upavesane. guruá¹ƒ upÄ• sati, payirupÄ• sati, upÄ• santi, payirupÄ• santi.

kamme-upÄ• sÄ«yati, payirupÄ• sÄ«yati.

kÄ• rite-mÄ• tÄ• puttaá¹ƒ guruá¹ƒ upÄ• seti, payirupÄ• seti, upÄ• sayati, payirupÄ• sayati.

Ä«Ä• dimhi-upÄ• si, payirupÄ• si, upÄ• siá¹ƒsu, payirupÄ• siá¹ƒsu, upÄ• suá¹ƒ, payirupÄ•

Ä• sa-nivÄ• se.

<639> __gamayamisÄ• sadisÄ• naá¹ƒ vÄ• cchaá¹…a_ {Katthaci 476, 522; rÅ«0 442, 476;

gamu, yamu, isu, Ä• sa, disÄ• naá¹ƒ anto byaÃ±jano á¹…Ä• nubandho ccho hoti vÄ• nta,

gacchanto, niyacchanto, icchanto, acchanto, dicchantoti iminÄ• tyÄ• dÄ«su Ä• sassa ccho
acchi, te acchiá¹ƒsu.

isu-esanÄ• yaá¹ƒ \Be 412/.

<640> __lahussupantassa_ {Katthaci 485; rÅ«0 434; nÄ«0 975; caá¹ƒ0 VI 1.105-106 ... pe

antassa samÄ«pe pavattatÄ«ti upanto, byaÃ±janantadhÄ• tÅ«naá¹ƒ pubbassaro `upantoâ€
upantabhÅ«tassa ca ivaá¹‡á¹‡uâ€™ vaá¹‡á¹‡assa e, ovuddhÄ« honti.

ira-kampane, erati, modati.

lahussÄ• ti kiá¹ƒ? jÄ«vati, dhÅ«pati, ikkhati, sukkhati.

upantassÄ• ti kiá¹ƒ? siÃ±cati, bhuÃ±jati, niggahÄ«tÄ• gamena byavahitattÄ• upanto na ho

ivaá¹‡á¹‡uvaá¹‡á¹‡assÄ• tvevaá¹ƒ? pacati, vadati.

iminÄ• issa evuddhi hoti, esati, anvesati, pariyesati.

adhipubbo isu-Ä• yÄ• cane, ajjhesati.

kamme-esÄ«yati, pariyesÄ«yati, anvesÄ«yati, ajjhesÄ«yati.

kÄ• rite-eseti, esayati, esÄ• peti, esÄ• payati.

isu-icchÄ• yaá¹ƒ, cchÄ• deso, icchati, icchanti, sampaá¹-icchati, sampaá¹-icchanti.

kamme-icchÄ«yati.

kÄ• rite-icchÄ• peti, icchÄ• payati, sampaá¹-icchÄ• peti, sampaá¹-icchÄ• payati.

kamme-icchÄ• pÄ«yati, icchÄ• payÄ«yati, so icchi, te icchiá¹ƒsu, icchissati, icchissanti.

kamu-vijjhane, gambhÄ«resu á¹-hÄ• nesu Ã±Ä• á¹‡aá¹ƒ kamati, na satthaá¹ƒ kamati, na vi

kamati {AN c 8.1}, na vijjhatÄ«ti attho.

kamu-padagamane \Be 413/, pakkamati, apakkamati, upakkamati, vikkamati, abhikkamati, atikkamati, saá¹…kamati, okkamati.

<641> __nito kamassa_ {Katthaci 20; rÅ«0 27; nÄ«0 50}.

nimhÄ• parassa kamassa kassa kho hoti. `Ä• dissÄ• â€™ ti saá¹…ketattÄ• kassÄ• ti Ã±Ä

nikkhamati, nikkhamanti.

kÄ• rite ---

<642> __assÄ• á¹‡Ä• nubandhe_ {Katthaci 483; rÅ«0 527; nÄ«0 973}.

byaÃ±janantassa dhÄ• tussa Ä• dimhi a-kÄ• rassa Ä• vuddhi hoti á¹‡Ä• nubandhe paccaye á¹‡Ä• pimhi Ä• vuddhi natthi.

pakkÄ• meti, pakkÄ• mayati, nikkhÄ• meti, nikkhÄ• mayati, nikkhamÄ• peti, nikkhamÄ• pay

Ä«Ä• dimhi mahÄ• vuttinÄ• Ä• didÄ«gho vÄ• hoti, so pakkami, pakkÄ• mi, idaá¹ƒ vatvÄ• n sabbaá¹…gasobhaá¹‡Ä• {J II 22.1857}, pakkamuá¹ƒ, pakkÄ• muá¹ƒ, sammodamÄ• nÄ• p piyaá¹ƒ vadÄ• {J II 22.1868}, pakkamiá¹ƒsu, pakkÄ• miá¹ƒsu, pakkamaá¹ƒsu, pakkÄ• maá¹ pakkamissanti, pakkamissare.

Ä• pubbo kusa-akkose, lahupantattÄ• vuddhi, akkosati, akkosanti. papubbo Ä• mantane, p vipubbo uccasadde, vikkosati, vikkosanti. paá¹-ipubbo nÄ«vÄ• raá¹‡e, paá¹-ikkosati, paá¹-ik

Ä«Ä• dimhi \Be 414/ ---

<643> __kusaruhÄ«ssacchi_ {Katthaci 498; rÅ«0 480; nÄ«0 1114; `kusaruhehÄ«ssa chiâ€™

kusato ruhato ca parassa Ä«ssa cchi hoti.

akkocchi maá¹ƒ avadhi maá¹ƒ {Dhp 3-4}, idaÃ±ca rÅ«paá¹ƒ kudha, kupadhÄ• tÅ«hipi sÄ• c ``akkocchi meâ€™â€™ ti pÄ• á¹-ho siyÄ• . akkosi, akkosiá¹ƒsu.

gamu gatimhi, kattari lo, `Å«lasseâ€™ ti lassa ettaá¹ƒ, gameti, gamenti. avapubbo Ã±Ä• á¹

avagamenti, adhipubbo Ã±Ä• á¹‡e lÄ• bhe ca, adhigameti, adhigamenti. vipubbo vigame, vi

kamme-gamÄ«yati, gamiyati, gamiyyati.

pubbarÅ«patte-gammati, gammanti, adhigammati, adhigammanti, adhigammare, adhigamm
adhigammare.

kÄ• rite vuddhi natthi, gameti, gamayati, gamÄ• peti, gamÄ• payati.

kamme-gamayÄ«yati, gamayÄ«yanti, gamÄ• pÄ«yati, gamÄ• pÄ«yanti.

hiyyattanimhi-so agamÄ• , gamÄ• , te agamÅ«, gamÅ«, tvaá¹ƒ agamo, agama, agami, tum
agamiá¹ƒ, gamiá¹ƒ, mayaá¹ƒ agamamhÄ• , gamamhÄ• , agamumhÄ• , gamumhÄ• , so aga
agamase, tumhe agamavhaá¹ƒ, ahaá¹ƒ agamaá¹ƒ, mayaá¹ƒ agamamhase.

ajjhattanimhi Ä«Ä• dÄ«su ikÄ• rÄ• gamo, so agamÄ«, gamÄ«.

rassatte-agami, gami.

mahÄ• vuttinÄ• \Be 415/ Ä• kÄ• rena saha sÄ• gamo, so agamÄ• si, gÄ• maá¹ƒ agamÄ• s

`eyyÄ• thasseâ€™ iccÄ• dinÄ• Ä«ssa ttho, so gÄ• maá¹ƒ agamittho, gamittho, te agamuá¹

`uá¹ƒssiá¹ƒsvaá¹ƒsÅ«â€™ ti iá¹ƒsu, aá¹ƒsu, te agamiá¹ƒsu, gamiá¹ƒsu, agamaá¹ƒsu, gama
gamo.

`ossa a i ttha tthoâ€™ `sÄ«â€™ ti suttÄ• ni, tvaá¹ƒ agama, gama, agami, gami, agamittha,
gamittho, agamÄ• si, gamÄ• si, tumhe agamittha.

`mhÄ• tthÄ• namuuâ€™ iti uttaá¹ƒ, tumhe agamuttha, gamuttha, ahaá¹ƒ agamiá¹ƒ, gamiá¹ƒ
mayaá¹ƒ agamimhÄ• , gamimhÄ• .

rassatte-agamimha, gamimha, agamumhÄ• , gamumhÄ• , agamumha, gamumha, agamÄ•
gamÄ• simha.

parachakke-so agamÄ• , gamÄ• .

rassatte-agama, gama.

`eyyÄ• thasseâ€™ iccÄ• dinÄ• tthatte-so agamittha, gamittha, te agamÅ«, gamÅ«.

rassatte-agamu, gamu, tvaá¹ƒ agamise, gamise, tumhe agamivhaá¹ƒ, gamivhaá¹ƒ, ahaá¹ƒ gamaá¹ƒ vÄ• , agamimhe, gamimhe.

kamme-agamÄ«yi, agammi, agamÄ«yittho, agammittho, agamÄ«yuá¹ƒ, gamÄ«yuá¹ƒ, agam agammuá¹ƒ, gammuá¹ƒ, agammiá¹ƒsu, gammiá¹ƒsu.

parachakke-agamÄ«yittha, gamÄ«yittha, agammittha, gammittha.

kÄ• rite-agamÄ• payi, gamÄ• payi, agamÄ• pesi, gamÄ• pesi, agamÄ• payuá¹ƒ, gamÄ• pa gamÄ• payiá¹ƒsu.

<644> __gamissa_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

Ä• Ä• dimhi \Be 416/ Ä«Ä• dimhi ca gamissa massa Ä• hoti. saralopo.

so agÄ• , te agÅ«, tvaá¹ƒ ago, tumhe aguttha, ahaá¹ƒ agaá¹ƒ, mayaá¹ƒ agumhÄ• .

Ä«Ä• dimhi Ä«saralopo, agÄ• devÄ• na santike {J I 14.205}, vÄ• yaso anupariyagÄ• {Sn 4

Ä• pubbo Ä• gamane, anavhito tato Ä• gÄ• {J I 5.21}, sopÄ• â€™ gÄ• samitiá¹ƒ vanaá¹ƒ

adhipubbo paá¹-ilÄ• bhe, ajjhagÄ• amataá¹ƒ santiá¹ƒ {Vv 846}, taá¹‡hÄ• naá¹ƒ khayamajjh

atipubbo upÄ• dhipubbo ca titikkame, nakkhattaá¹ƒ paá¹-imÄ• nentaá¹ƒ, attho bÄ• laá¹ƒ up khaá¹‡o ve mÄ• upajjhagÄ• .

etÄ• ni o, avacanÄ• naá¹ƒ lope sati tumhaâ€™ mhayogepi labhanti, aguá¹ƒ, agiá¹ƒsu, agaa Ä• guá¹ƒ {J II 22.2264}, tepÄ• â€™ guá¹ƒsamitiá¹ƒ vanaá¹ƒ { (gavesitabbaá¹ƒ) }, visesaá¹ƒ 354}, asesaá¹ƒ parinibbanti, asesaá¹ƒ dukkhamajjhaguá¹ƒ {It 93}, sabbaá¹ƒ dukkhaá¹ƒ upaj 236; MN III 271}. ajjhago, ajjhaga, ajjhagi, ajjhaguttha, ajjhagiá¹ƒ, ajjhagimhÄ• , ajjhagumhÄ anvagÄ• , ajjhagÄ• , upajjhagÄ• , agÅ«, Ä• gÅ«. Ä• gÅ« devÄ• yasassino {DN II 340}, citta vasamanvagÅ« {SN a I 61}. cetÄ• haniá¹ƒsu vedabbaá¹ƒ, sabbe te byasanamajjhagÅ« {J I

parokkhÄ• yaá¹ƒ \Be 417/ Ä• dissa dvittaá¹ƒ, `kavaggahÄ• naá¹ƒ cavaggajÄ• â€™ ti pubba mahÄ• vuttinÄ• upantassa dÄ«gho, kvaci assa ittaá¹ƒ, ``rÄ• jÄ• dudÄ«po jagÄ• mi maggaâ

`rÄ• jÄ• dudÄ«popi jagÄ• ma saggaá¹ƒâ€™ } pÄ• á¸·i. so jagÄ• ma, te jagÄ• mu, tvaá¹ƒ jag

byaÃ±janÄ• dimhi ikÄ• rÄ• gamo, tumhe jagamittha, ahaá¹ƒ jagamaá¹ƒ, mayaá¹ƒ jagamimh
jagamire, tvaá¹ƒ jagamittho, tumhe jagamivho, ahaá¹ƒ jagamiá¹ƒ, mayaá¹ƒ jagamimhe.

ssatyÄ• dimhi-gamissati, gamissanti, gamissare.

parachakke-so gamissate, te gamissante, gamissare, tvaá¹ƒ gamissase, tumhe gamissavho
mayaá¹ƒ gamissÄ• mhe.

ssÄ• dimhi-so agamissÄ• , gamissÄ• .

`Ä• Ä«Å«mhÄ• ssÄ• ssÄ• mhÄ• naá¹ƒ vÄ• â€™ ti ssÄ• , ssÄ• mhÄ• naá¹ƒ rasso, agamiss
gamissaá¹ƒsu, tvaá¹ƒ agamisse, gamisse.

`eyyÄ• thasseâ€™ iccÄ• dinÄ• ssessa attaá¹ƒ, tvaá¹ƒ agamissa, gamissa, tumhe agamiss
agamissaá¹ƒ, gamissaá¹ƒ, mayaá¹ƒ agamissÄ• mhÄ• , gamissÄ• mhÄ• , agamissÄ• mha, g

`gama vada dÄ• naá¹ƒ ghammavajjadajjÄ• â€™ ti sabbavibhattÄ«su gamissa ghammo, gh

kamme-ghammÄ«yati, ghammÄ«yanti.

mahÄ• vuttinÄ• gagghÄ• deso vÄ• , tvaá¹ƒ yena yeneva gagghasi, phÄ• suá¹ƒyeva gaggh

`gamayamisÄ• sadisÄ• naá¹ƒ \Be 418/ vÄ• cchaá¹…â€™ iti suttena sabbavibhattÄ«su gam
gacchanti, gacchare.

kamme-gacchÄ«yati, gacchÄ«yanti, gacchiyyati, gacchiyyanti, gacchiyyare.

kÄ• rite-gacchÄ• peti, gacchÄ• payati. gacchatu, gacchantu, gaccheyya, gaccheyyuá¹ƒ.

`eyyuá¹ƒssuá¹ƒâ€™ iti uá¹ƒttaá¹ƒ, gacchuá¹ƒ.

`eyyeyyÄ• seyyaá¹ƒnaá¹ƒ á¹-eâ€™ iti suttena eyya, eyyÄ• si, eyyaá¹ƒvibhattÄ«naá¹ƒ ettaá
gacche, ahaá¹ƒ gacche.

`eyyÄ• thasseâ€™ iccÄ• dinÄ• eyyÄ• thassa ottaá¹ƒ, tumhe gaccheyyÄ• tho.

Ä• Ä• dimhi-agacchÄ• , gacchÄ• , agaccha, gaccha vÄ• .

Ä«Ä• dimhi-agacchi, gacchi, agacchuá¹ƒ, gacchuá¹ƒ, agacchiá¹ƒsu, gacchiá¹ƒsu.

<645> __á¸• aá¹ƒsassa ca Ã±chaá¹…_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; `chaá¹…â€™

Ä• Ä• dÄ«su Ä«Ä• dÄ«su ca á¸• aá¹ƒsassa ca anto byaÃ±jano Ã±chaá¹… hoti.

so agaÃ±chÄ• , gaÃ±chÄ• . tathÄ• agaÃ±chÅ«, gacchÅ«.

Ä«Ä• dimhi-so agaÃ±chi, gaÃ±chi.

tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡o {Sn 985}. khippameva u
temiyo {J II 22.73}. te agaÃ±chuá¹ƒ, gaÃ±chuá¹ƒ.

ssatyÄ• dimhi-gacchissati, gacchissanti, gacchissare.

<646> __labha vasa chida gama bhida rudÄ• naá¹ƒ cchaá¹…_ {Katthaci 481; rÅ«0 524; nÄ

ssena \Be 419/ saha etesaá¹ƒ cchaá¹… hoti vÄ• ssayuttÄ• su vibhattÄ«su, suttavibhattena
avasucchatÄ«â€™â€™ ti {J II 22.2140} pÄ• á¸·i.

lacchati, labhissati, alacchÄ• , alabhissÄ• , vacchati, vasissati, avacchÄ• , avasissÄ• , chec
acchecchÄ• , acchindissÄ• , bhecchati, bhindissati, abhecchÄ• , abhindissÄ• , rucchati, rodi
arodissÄ• ti.

iminÄ• ssayuttÄ• su dvÄ«su vibhattÄ«su ssena saha gamissa massa ccho, gacchati, gacc
gacchissanti, ahaá¹ƒ gacchaá¹ƒ, gacchissaá¹ƒ.

atrimÄ• pÄ• á¸·Ä«-gacchaá¹ƒ pÄ• raá¹ƒ samuddassa, kassaá¹ƒ purisakÄ• riyaá¹ƒ {J II 22.1
santikaá¹ƒ gacchaá¹ƒ, so me satthÄ• bhavissati, sabbÄ• ni abhisambhossaá¹ƒ, gacchaÃ±Ã
22.1832}, vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke, gacchaÃ±Ã±eva rathesabha {J II 22.1835}.

ssÄ• dimhi-agacchÄ• , agacchissÄ• , agacchaá¹ƒsu, agacchissaá¹ƒsu.

jara-vayohÄ• nimhi ---

<647> __jarasadÄ• namÄ«ma vÄ• _ {Katthaci 505, 609; rÅ«0 482, 484; nÄ«0 1018, 1213}.

jara, sadÄ• naá¹ƒ saramhÄ• Ä«maÄ• gamo hoti vÄ• ti Ä«maÄ• gamo.

jÄ«rati, jÄ«ranti.

kÄ• rite-jÄ«rÄ• peti, jÄ«rÄ• payati.

<648> __jaramarÄ• namiyaá¹…a_ {Katthaci 505; rÅ«0 482; nÄ«0 1018; ` ... mÄ«yaá¹…â€™

etesaá¹ƒ \Be 420/ iyaá¹…a hoti vÄ• nta, mÄ• na, tyÄ• dÄ«su.

jiyati, jiyanti.

dÄ«ghatte-jÄ«yati, jÄ«yanti.

dvitte-jiyyati, jiyyanti.

kÄ• rite-jiyÄ• peti, jiyÄ• payati.

janÄ«-pÄ• tubhÄ• ve, mahÄ• vuttinÄ• sabbavibhattÄ«su nassa yÄ• deso Ä• didÄ«gho ca, vijÄ• yati, jÄ• yanti, jÄ• yare, pajÄ• yanti, pajÄ• yare, upajÄ• yanti, upajÄ• yare.

kÄ• rite vuddhi natthi, janeti, janenti, janayati, janayanti.

kamme-janÄ«yati, janÄ«yanti, jÄ• yatu, jÄ• yantu, jÄ• yeyya, jÄ• yeyyuá¹ƒ.

kÄ• rite-janeyya, janeyyuá¹ƒ, janayeyya, janayeyyuá¹ƒ.

Ä«Ä• dimhi-ajÄ• yi, ajÄ• yiá¹ƒsu, vijÄ• yi, vijÄ• yiá¹ƒsu, ajani, jani vÄ• .

kÄ• rite-ajanesi, janesi, ajanayi, janayi, ajanesuá¹ƒ, janesuá¹ƒ, ajanayuá¹ƒ, janayuá¹ƒ, ajan janayiá¹ƒsu.

ssatyÄ• dimhi-jÄ• yissati, vijÄ• yissati.

ssÄ• dimhi-ajÄ• yissÄ• , jÄ• yissÄ• .

á¸• aá¹ƒsa-á¸• aá¹ƒsane, á¸• aá¹ƒsati, á¸• aá¹ƒsanti.

kÄ• rite-á¸• aá¹ƒseti, á¸• aá¹ƒsayati, á¸• aá¹ƒsÄ• peti, á¸• aá¹ƒsÄ• payati.

Ä• \Be 421/, Ä«Ä• dÄ«su `á¸• aá¹ƒsassa ca Ã±chaá¹…aâ€™ iti suttaá¹ƒ, niggahÄ«talopo, aá¸• aÃ±chi, á¸• aÃ±chi.

daha-dÄ• he, dahati, dahanti.

kamme yamhi `hassa vipallÄ• soâ€™ ti pubbÄ• paravipallÄ• so, agginÄ• gÄ• mo dayhati,

kÄ• rite-dÄ• heti, dÄ• hayati, dahÄ• peti, dahÄ• payati.

<649> __dahassa dassa á¸• o_ {Katthaci 20; rÅ«0 27; nÄ«0 50; ` ... dasadadakkhÄ• â€™ (

dahadhÄ• tussa dassa á¸• o hoti vÄ• .

á¸• ahati, á¸• ahanti.

disa-pekkhane, tyÄ• dyuppatti, kattari lo.

<650> __disassa passadassadasadadakkhÄ• _ {Katthaci 471; rÅ«0 483; nÄ«0 951}.

disadhÄ• tussa passa ca dassa ca dasa ca da ca dakkha cÄ• ti ete Ä• desÄ• honti vÄ• .

vipassanÄ• , vipassÄ« bhagavÄ• , sudassÄ«, piyadassÄ«, atthadassÄ«, dhammadassÄ«, s {Dhp 252}, sudassananagaraá¹ƒ, mahÄ• sudassano nÄ• ma rÄ• jÄ• {DN II 242}.

dasÄ• dese-catusaccaddaso nÄ• tho {Vibh-a suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• }, duddas attano pana duddasaá¹ƒ {Dhp 252}, so ve bhikkhu dhammadasoti vuccati {gavesitabbaá¹ƒ}. durÄ• jÄ• naá¹ƒ, sammuá¸·hettha aviddasÅ«. daá¹-á¹-habbaá¹ƒ, daá¹-á¹-hÄ• , daá¹-á¹-hunti

iminÄ• suttena disassa sabbavibhattÄ«su yathÄ• rahaá¹ƒ passa, dassa, dakkhÄ• desÄ• h dÄ• desÄ• honti, ``dissati, dissantÄ«â€™â€™ ti rÅ«pÄ• ni pana yassa pubbarÅ«pattena id sijjhanti, divÄ• digaá¹‡e kattari sijjhanti. mahÄ• vuttinÄ• addassa, dissÄ• desÄ• pi honti. atr vÄ• savaá¹ƒ addassÄ• maá¹ƒ {J I 6.112; `addasÄ• maâ€™ }, ye mayaá¹ƒ bhagavantaá¹ƒ a api me mÄ• taraá¹ƒ adassatha {MN II 356}, dissanti bÄ• lÄ• abyattÄ• {Vin I 82}, mayi ime c ahaÃ±ca imesu dhammesu sandissÄ• mi {MN III 253}, nimittÄ• ni padissanti, tÄ• ni ajja pad tasmÄ• tyÄ• dÄ«supi ``adassati, adassanti, adassasi, adassatha, adassÄ• mi, addassÄ• m

kÄ• rite á¹‡imhi dassÄ• deso, dasseti, dassayati, nidasseti, nidassayati, sandasseti, sandas

kamme-dassÄ«yati, dassÄ«yanti, nidassÄ«yati, nidassÄ«yanti, sandassÄ«yati, sandassÄ«y
dakkhanti.

kamme-dakkhÄ«yati, dakkhÄ«yanti.

`gamayamisÄ• sadisÄ• naá¹ƒ cchaá¹…aâ€™ iti cchÄ• dese- dicchati, dicchanti iccÄ• di.

passati, passanti, dakkhati, dakkhanti, passÄ«yati, passÄ«yanti, dakkhÄ«yati, dakkhÄ«yant

yassa pubbarÅ«patte-dissati, dissanti, dissate, dissante, uddissate, uddissante, niddissate,
apadissate, apadissante.

kÄ• rite-passÄ• peti, passÄ• payati, dakkhÄ• peti, dakkhÄ• payati.

kamme-passÄ• pÄ«yati, dassÄ«yati, nidassÄ«yati, sandassÄ«yati, dakkhÄ• pÄ«yati.

passatu \Be 423/, passantu, dakkhatu, dakkhantu, passeyya, passeyyuá¹ƒ, dakkheyya, dak

eyyÄ• massa emu ca antassa u ca honti. ``kattha passemu khattiyaá¹ƒ {J II 2.1947}, dakkh
nti {J I 15.254 (... nivesanÄ• ni) } pÄ• á¸·i. passeyyÄ• ma, passeyyÄ• mu, dakkheyyÄ• ma,

Ä• Ä• dimhi-apassÄ• , adakkhÄ• .

dasa, dÄ• desesu dakÄ• rassa dvittaá¹ƒ, addasÄ• kho bhagavÄ• {Vin I 9; DN II 69; SN a
Ä• yasmÄ• Ä• nando {MN I 364}.

rassatte-tamaddasa mahÄ• brahmÄ• , nisinnaá¹ƒ samhi vesmani {J I 16.148}. te addasÅ«.
Ä• mantayassu vo putte, mÄ• te mÄ• taramaddasu {jÄ• take ``Ä• mantayassu te putte, mÄ
}.

dÄ• dese-so addÄ• .

rassatte-adda. yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• sÄ«dantare nage {J II 22.2105}. yo d
dukkhamaddakkhi sallato {DN II 368}.

Ä«Ä• dimhi-apassi, passi, apassÄ«, passÄ«, apassiá¹ƒsu, passiá¹ƒsu, apassi, passi, apass
apassiá¹ƒ, passiá¹ƒ, apassimhÄ• , passimhÄ• .

dassÄ• dese-addassi, addassuá¹ƒ, addassiá¹ƒsu, addassaá¹ƒsu, addassi, addassittha, add

dakkhÄ• dese-adakkhi, dakkhi iccÄ• di.

dasÄ• dese gÄ• thÄ• su-addasi, addasuá¹ƒ, addasiá¹ƒsu, addasaá¹ƒsu.

parachakke-addasÄ• \Be 424/, addasÅ«, ahaá¹ƒ addasaá¹ƒ, mayaá¹ƒ addassimhe. addas
saá¹…kappÄ• kÄ• ma jÄ• yasi {J I 8.39}.

kvaci sÄ• game Ä• kÄ• rÄ• gamo, so addasÄ• si, te addasÄ• suá¹ƒ, ahaá¹ƒ addasÄ• siá¹ƒ
addasÄ• siá¹ƒ sambuddhaá¹ƒ, desentaá¹ƒ dhammamuttamaá¹ƒ {Th 287}. athaddasÄ• siá¹ƒ
satthÄ• ramakutobhayaá¹ƒ {Th 912}.

mahÄ• vuttinÄ• iá¹ƒssa imhi hoti, pathe addasÄ• simhi bhojaputte {J II 17.146}.

ssatyÄ• dimhi-passissati, passissanti.

dakkhÄ• dese `dakkha sakkha hehiâ€™ iccÄ• dinÄ• ssassalopo, dakkhati, dakkhanti, dakk
dakkhissati, dakkhissanti.

ssÄ• dimhi-apassissÄ• , adakkhissÄ• iccÄ• di.

mara-pÄ• á¹‡acÄ• ge, marati, maranti.

`jaramarÄ• namiyaá¹…aâ€™ iti iyÄ• deso, miyati, miyanti, amhaá¹ƒ daharÄ• na miyyare {J

kÄ• rite `assÄ• á¹‡Ä• nubandheâ€™ ti Ä• vuddhi, mÄ• reti, mÄ• renti, mÄ• rayati, mÄ• ray
mÄ• rÄ• penti, mÄ• rÄ• payati, mÄ• rÄ• payanti.

yamu-uparame, yamati, yamanti. pare ca na vijÄ• nanti, mayamettha yamÄ• mase. ettha ca
viramÄ• mase, maraá¹‡aá¹ƒ gacchÄ• maseti attho.

saá¹ƒpubbo saá¹ƒyame, saá¹ƒyamati, saá¹ƒyamanti.

niggahÄ«tassa Ã±Ä• dese-saÃ±Ã±amati, saÃ±Ã±amanti.

nipubbo \Be 425/ niyame, niyamati, niyamanti.

`gamayamisÄ• sadisÄ• naá¹ƒ vÄ• cchaá¹…â€™ iti massa cchÄ• deso, niyacchati, niyacch

kamme-niyamÄ«yati, niyamÄ«yanti.

pubbarÅ«pe-niyammati, niyammanti.

kÄ• rite-niyÄ• meti, niyÄ• mayati.

á¹‡Ä• pimhi na vuddhi, niyamÄ• peti, niyamÄ• payati, vavatthapetÄ«ti attho.

ruda-assuvimocane, rodati, rodanti.

ssatyÄ• dimhi- `labhavasachidagamabhidÄ• naá¹ƒ cchaá¹…aâ€™ iti ssena saha dassa cch
ammÄ• , cirarattÄ• ya rucchati {J II 22.2136}. koÃ±jÄ« samuddatÄ«reva, kapaá¹‡Ä• nÅ«na
sÄ• nÅ«na kapaá¹‡Ä• ammÄ• , ciraá¹ƒ rucchati assame {J II 22.2138}, kaá¹ƒ nvaâ€™ jja c
uparucchanti dÄ• rakÄ• {J II 22.2153}. rodissati, rodissanti, rucchati, rucchanti.

ssÄ• dÄ«su-arucchÄ• , arucchaá¹ƒsu, arodissÄ• , arodissaá¹ƒsu.

ruha-pÄ• puá¹‡ane, ruhati, ruhanti, Ä• ruhati, Ä• ruhanti, Ä• rohati, Ä• rohanti, abhiruhati, a
oruhati, oruhanti, orohati, orohanti.

kamme-Ä• rohÄ«yati.

`hassa vipallÄ• soâ€™ ti ha, yÄ• naá¹ƒ vipariyÄ• yo, Ä• ruyhati, oruyhati.

Ä«Ä• dimhi-ruhi, Ä• ruhi, oruhi.

`kusaruhissa cchÄ«â€™ ti suttaá¹ƒ, abhirucchi, abhiruhi vÄ• .

labha-lÄ• bhe \Be 426/, labhati, labhanti.

yassa pubbarÅ«patte `catutthadutiyesvesaá¹ƒ tatiyapaá¹-hamÄ• â€™ ti saá¹ƒyogÄ• dissa c
labbhati, labbhanti, labbhare.

Ä«Ä• dimhi-alabhi, alabhiá¹ƒsu.

<651> __labhÄ• iá¹ƒÄ«naá¹ƒ thaá¹ƒthÄ• vÄ• _ {Katthaci 497; rÅ«0 477; nÄ«0 1013}.

labhamhÄ• paresaá¹ƒ iá¹ƒ, Ä«naá¹ƒ kamena thaá¹ƒ, thÄ• honti vÄ• , dhÄ• tvantassa para
saá¹ƒyogÄ• dissa dutiyassa paá¹-hamattaá¹ƒ.

ahaá¹ƒ alatthaá¹ƒ, alabhiá¹ƒ vÄ• , so alattha, alabhi vÄ• .

mahÄ• vuttinÄ• uá¹ƒssa thuá¹ƒ, thaá¹ƒsu honti, mhÄ• ssa ca thamhÄ• , thuá¹ƒmhÄ• honti
pabbajjaÃ±ca upasampadaÃ±ca alatthuá¹ƒ {DN II 77}, satiá¹ƒ paccalatthuá¹ƒ, viparÄ«tasaÃ
te satiá¹ƒ paccalatthaá¹ƒsu, agamamhÄ• kho tava gehaá¹ƒ, tattha neva dÄ• naá¹ƒ alatthan
visadisaá¹ƒ) }, akkosameva alatthamhÄ• , mayaÃ±ca alatthamhÄ• savanÄ• ya, alatthumhÄ
ca. tadÄ• haá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, paá¹-ilacchiá¹ƒ ayoniso {J I 16.204}.

ssatyÄ• dimhi- `labhavasa chida gama bhida rudÄ• naá¹ƒ cchaá¹…â€™ iti suttena ssena s
cchÄ• deso, lacchati, labhissati, lacchanti, labhissanti, lacchasi, labhissasi, lacchatha, labhis
lacchÄ• mi, labhissÄ• mi, lacchÄ• ma, labhissÄ• ma. lacchÄ• ma putte jÄ«vantÄ• , arogÄ•
22.2260}.

ssÄ• dimhi-alacchÄ• , alabhissÄ• , alacchaá¹ƒsu, alabhissaá¹ƒsu.

vaca-viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, vacati, vacanti.

kamme-vacÄ«yati, vacÄ«yanti.

yassa \Be 427/ pubbarÅ«patte `assÅ«â€™ ti suttena Ä• dimhi akÄ• rassa uttaá¹ƒ, vuccati,
vuccate, vuccante, vuccare.

kÄ• rite-vÄ• ceti, vÄ• centi, vÄ• cayati, vÄ• cayanti, vÄ• cÄ• peti, vÄ• cÄ• penti, vÄ• cÄ• pa

Ä«Ä• dimhi-avaci, vaci.

mahÄ• vuttinÄ• Ä• kÄ• rena saha sÄ• gamo, avacÄ• si, vacÄ• si, avacuá¹ƒ, vacuá¹ƒ, avac
avaco, avaca, avaci, avacÄ• si, avacittha, avacittho, tumhe avacittha.

`mhÄ• thÄ• namuÃ±â€™ iti suttaá¹ƒ, tumhe avacuttha, vacuttha, ahaá¹ƒ avaciá¹ƒ, vaciá¹ƒ,
vacÄ• siá¹ƒ, mayaá¹ƒ avacimhÄ• , vacimhÄ• , avacimha, vacimha vÄ• , mayaá¹ƒ avacumhÄ

rassatte-avaca, avacittha, vacittha vÄ• , ahaá¹ƒ avacaá¹ƒ, avaca, vaca vÄ• , mayaá¹ƒ avac

<652> __Ä«Ä• do vacassoma_ {Katthaci 477; rÅ«0 479; nÄ«0 958; caá¹ƒ0 VI 2.69; pÄ• 0 7

Ä«Ä• dÄ«su vacassa mÄ• nubandho o hoti.

so avoci, te avocuá¹ƒ, avociá¹ƒsu, tvaá¹ƒ avoci, tumhe avocuttha, ahaá¹ƒ avociá¹ƒ, mayaá¹
avoca, rasso, bhagavÄ• etadavoca {Ud 20}.

ssatyÄ• dimhi ---

<653> __vacabhujamucavisÄ• naá¹ƒ kkhaá¹…a_ {Katthaci 481; rÅ«0 524; nÄ«0 963; `bhuj
kkhaá¹… (bahÅ«su) }.

ssena saha vacÄ• dÄ«naá¹ƒ anto byaÃ±jano kkhaá¹…a hoti vÄ• ssayuttÄ• su vibhattÄ«su

vakkhati \Be 428/, vacissati, vakkhanti, vakkhare, vacissanti, vacissare, vakkhasi, vakkhath
vakkhÄ• ma, vakkhate, vakkhante, vakkhase, vakkhavhe, ahaá¹ƒ vakkhaá¹ƒ, vacissaá¹ƒ, m
vacissÄ• mhe.

`ssenÄ• â€™ ti adhikÄ• rena vinÄ• dhÄ• tvantassa kkhÄ• desopi labbhati, vakkhissati, vak

ssÄ• dimhi-avakkhÄ• , avacissÄ• , avakkhaá¹ƒsu, avacissaá¹ƒsu.

vada-viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, vadati, vadanti, ovadati, ovadanti, vadasi, vadatha, vadÄ•

lassa ette-vadeti, vadenti, vadesi, vadetha, vademi, vadema.

kamme-vadÄ«yati, vadiyyati, ovadÄ«yati, ovadiyyati.

dassa cavaggatte yassa pubbarÅ«pattaá¹ƒ, vajjati, vajjanti, ovajjati, ovajjanti.

kÄ• rite-bheriá¹ƒ vÄ• deti, vÄ• denti, vÄ• dayati, vÄ• dayanti, guruá¹ƒ abhivÄ• deti, abhivÄ•
abhivÄ• detha, abhivÄ• demi, abhivÄ• dema.

mahÄ• vuttinÄ• assa ittaá¹ƒ, abhivÄ• diyÄ• mi, abhivÄ• diyÄ• ma, abhivÄ• dayÄ• mi, abhi

abhivandÄ• mÄ• ti attho. vandanto hi ``sukhÄ« hotÅ«â€™â€™ ti abhimaá¹…galavacanaá¹ƒ
tathÄ• vacanaÃ±ca vandanÄ«yassa vattaá¹ƒ.

á¹‡Ä• pimhi na vuddhi, vadÄ• peti, vadÄ• payati.

`gamavadadÄ• naá¹ƒ ghammavajjadajjÄ• vÄ• â€™ ti vajjÄ• deso, `Å«lasseâ€™ ti lassa et

kamme-vajjÄ«yati, vajjÄ«yanti.

kÄ• rite-vajjÄ• peti, vajjÄ• payati.

eyyÄ• dimhi- `eyyeyyÄ• seyyaá¹ƒnaá¹ƒá¹-eâ€™ iti \Be 429/ eyyÄ• dÄ«naá¹ƒ ekavacanÄ• r
vajje, vajjeyya, vadeyyuá¹ƒ, vajjeyyuá¹ƒ.

vajjÄ• dese mahÄ• vuttinÄ• eyyassa Ä• ttaá¹ƒ, eyyumÄ• dÄ«naá¹ƒ eyyasaddassa lopo, so

eyyÄ• dÄ«naá¹ƒ yyÄ• saddassa lopo vÄ• , tvaá¹ƒ vajjÄ• si, vajjesi, tumhe vajjÄ• tha, vajjeth
vajjemi, mayaá¹ƒ vajjÄ• ma, vajjema, ahaá¹ƒ vajjaá¹ƒ, mayaá¹ƒ vajjÄ• mhe, vajjeyyÄ• mhe.

atrimÄ• pÄ• á¸·Ä«-vajjuá¹ƒ vÄ• te na vÄ• vajjuá¹ƒ, natthi nÄ• sÄ• ya rÅ«hanÄ• {J I 3.33}
vajjÄ• si, tvaÃ±ca tÄ• ta sukhÄ« bhava {J II 22.2148}, ammaá¹ƒ Ä• rogyaá¹ƒ vajjÄ• tha, aya
{J II 22.2174} iccÄ• di.

hiyyattaniyaá¹ƒ-so avadÄ• , vadÄ• , avajjÄ• , vajjÄ• , te avadÅ«, vadÅ«, avajjÅ«, vajjÅ«.

ajjattaniyaá¹ƒ-so avadi, vadi, avajji, vajji, te avaduá¹ƒ, vaduá¹ƒ, avajjuá¹ƒ, vajjuá¹ƒ, avadiá¹ƒ
vadiá¹ƒsu, avajjiá¹ƒsu, vajjiá¹ƒsu.

ssatyÄ• dimhi-vadissati, vajjissati.

ssÄ• dimhi-avadissÄ• , avajjissÄ• iccÄ• di.

vida-Ã±Ä• á¹‡e, vidati.

`yuvaá¹‡á¹‡Ä• namiyaá¹…auvaá¹…a sareâ€™ ti saramhi iyÄ• deso, te vidiyanti.

kÄ• rite-nivedeti, paá¹-ivedeti, nivedayati, paá¹-ivedayati, paá¹-ivedayÄ• mi vo bhikkhave {M
jÄ• nÄ• pemÄ«ti attho. vedayÄ• mahaá¹ƒ bhante, vedayatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«

jÄ• nÄ• pemi, pÄ• kaá¹-aá¹ƒ karomÄ«ti vÄ• attho.

``vediyÄ• mahaá¹ƒ \Be 430/ bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ tipi pÄ• á¹-ho, tattha apaccaye pare iyÄ• deso yujjati.

eyyÄ• dimhi-videyya, vidiyeyya, videyyuá¹ƒ, vidiyeyyuá¹ƒ.

Ä«Ä• dimhi-paccayÄ• naá¹ƒ khayaá¹ƒ avedi, te viduá¹ƒ, vidiá¹ƒsu.

kÄ• rite-nivedesi, nivedayi, paá¹-ivedesi, paá¹-ivedayi, nivedayuá¹ƒ, nivedayiá¹ƒsu, paá¹-ive paá¹-ivedayiá¹ƒsu.

ssatyÄ• dimhi-vidissati, vedissati, parisuddhÄ• ti vedissÄ• mi {Vin I 134} iccÄ• di.

vasa-nivÄ• se, vasati, vasanti, nivasati, nivasanti.

kamme-adhi, Ä• pubbo, tena gÄ• mo adhivasÄ«yati, Ä• vasÄ«yati, ajjhÄ• vasÄ«yati.

`assÅ«â€™ ti suttena akÄ• rassa uttaá¹ƒ, vussati, vussanti, vussare, ``bhagavati brahmaca vussatÄ«â€™â€™ ti {MN I 257} pÄ• á¸·i.

kÄ• rite-vÄ• seti, adhivÄ• seti, vÄ• sayati, adhivÄ• sayati.

á¹‡Ä• pimhi vuddhi natthi, vasÄ• peti, vasÄ• payati.

Ä«Ä• dimhi-avasi, vasi, avasuá¹ƒ, vasuá¹ƒ, avasiá¹ƒsu, vasiá¹ƒsu.

ssatyÄ• dÄ«su- `labha vasa chida gama bhida rudÄ• naá¹ƒ cchaá¹…aâ€™ iti ssena saha c vacchati, vasissati, vacchanti, vasissanti, Ä• yasmato nissÄ• ya vacchÄ• mi {Vin I 77}, na te {J II 22.1933}, avacchÄ• , avasissÄ• , avacchaá¹ƒsu, avasissaá¹ƒsu.

visa-pavisane, pavisati, pavisanti.

kamme-pavisÄ«yati \Be 431/, pavisÄ«yanti, pavisÄ«yate, pavisÄ«yante.

yassa pubbarÅ«patte-pavissati, pavissanti, pavissare, pavissate, pavissante, pavissare.

kÄ• rite-paveseti, pavesayati.

kamme-pavesÄ«yati, pavesÄ«yanti.

Ä«Ä• dimhi upasaggassa dÄ«gho vÄ• , pÄ• visi.

mahÄ• vuttinÄ• dhÄ• tvantassa kkho hoti, pÄ• vekkhi pathaviá¹ƒ cecco {J I 19.98}, so pÄ• 15.266}, so tassa gehaá¹ƒ pÄ• vekkhi {J I 15.303}, pÄ• visuá¹ƒ, pÄ• visiá¹ƒsu, pÄ• vekkhiá¹

ssatyÄ• dÄ«su `vaca bhuja muca visÄ• naá¹ƒ kkhaá¹…aâ€™ iti ssena saha dhÄ• tvantassa pavisissati, pavekkhanti, pavisissanti, esa bhiyyo pavekkhÄ• mi, vammikaá¹ƒ sataporisaá¹ƒ pÄ• vekkhÄ• , pavisissÄ• , pÄ• vekkhaá¹ƒsu, pavisissaá¹ƒsu.

sada-saá¹ƒsÄ«dane, `jarasadÄ• namÄ«ma vÄ• â€™ tiÄ• disaramhÄ• Ä«maÄ• gamo hoti sÄ«danti, silÄ• plavanti {J I 1.77}, saá¹ƒsÄ«dati, visÄ«dati, osÄ«dati, avasÄ«dati.

nipubbo nisajjÄ• yaá¹ƒ, nisÄ«dati, nisÄ«danti.

papubbo pasÄ• de, pasÄ«dati, pasÄ«danti.

kÄ• ritepi na vuddhi Ä• desantarattÄ• , sÄ«deti, sÄ«dayati, saá¹ƒsÄ«deti, saá¹ƒsÄ«dayati, osÄ«dÄ• peti, osÄ«dÄ• payati, nisÄ«dÄ• peti, nisÄ«dÄ• payati.

papubbamhi Ä«ma na hoti, pitÄ• puttaá¹ƒ buddhe pasÄ• deti, pasÄ• dayati, pasÄ• denti, p

kamme-pasÄ• dÄ«yati \Be 432/, pasÄ• dÄ«yanti.

hana-hiá¹ƒsÄ• , gatÄ«su, hanati, hananti.

`kvaci vikaraá¹‡Ä• naâ€™ nti suttena lavikaraá¹‡assa lope hanti, phalaá¹ƒ ve kadaliá¹ƒ han kÄ• purisaá¹ƒ hanti {Vin II 335}, hanti kuddho puthujjano {AN b 7.64}.

mahÄ• vuttinÄ• kvaci dhÄ• tvantalopo, vikkosamÄ• nÄ• tibbÄ• hi, hanti nesaá¹ƒ varaá¹ƒ v luddakÄ• migaá¹ƒ hanti, kevaá¹-á¹-Ä• macchaá¹ƒ hanti.

kamme-hanÄ«yati, hanÄ«yanti.

dhÄ• tvantassa cavaggatte yassa pubbarÅ«pattaá¹ƒ, haÃ±Ã±ati, haÃ±Ã±anti.

kÄ• rite ---

<654> __hanassa ghÄ• to á¹‡Ä• nubandhe_ {Katthaci 591; rÅ«0 544; nÄ«0 1195}.

hanassa ghÄ• to hoti á¹‡Ä• nubandhe paccaye.

ghÄ• teti, ghÄ• tayati, ghÄ• tÄ• peti, ghÄ• tÄ• payati.

kamme-ghÄ• tÄ«yati, ghÄ• tÄ• pÄ«yati.

Ä«Ä• dimhi-ahani, hani, ahaniá¹ƒsu, haniá¹ƒsu.

kamme-ahaÃ±Ã±i, haÃ±Ã±i, ahaÃ±Ã±iá¹ƒsu, haÃ±Ã±iá¹ƒsu.

ssatyÄ• dimhi ---

<655> __hanÄ• jekhÄ• _ {Katthaci 481; rÅ«0 524; nÄ«0 967, 969? ` ... chakhÄ• â€™ (bah
(katthaci) }.

hanamhÄ• parassa ssakÄ• rassa je, khÄ• desÄ• honti vÄ• , mahÄ• vuttinÄ• dhÄ• tvanta

hajjeti \Be 433/, hanissati, hajjenti, hajjesi, hajjetha, hajjemi, hanissÄ• mi, hajjema, hanissÄ

khÄ• dese mahÄ• vuttinÄ• dhÄ• tvantassa vaggantattaá¹ƒ, paá¹-ihaá¹…khati, paá¹-ihaniss
paá¹-ihaá¹…khasi, paá¹-ihaá¹…khÄ• mi, paá¹-ihaá¹…khÄ• ma, paá¹-ihanissÄ• ma.

hara-haraá¹‡e, harati, haranti.

kamme-harÄ«yati, harÄ«yanti.

kÄ• rite-hÄ• reti, hÄ• rayati.

á¹‡Ä• pimhi na vuddhi, harÄ• peti, harÄ• payati.

kamme-hÄ• rÄ«yati, harÄ• pÄ«yati.

Ä• , Ä«Ä• dÄ«su ---

<656> __Ä• Ä«Ä• dÄ«su harassÄ• _.

Ä• Ä• dÄ«su Ä«Ä• dÄ«su ca harassa rakÄ• rassa Ä• hoti vÄ• , so ahÄ• , aharÄ• .

Ä«Ä• dimhi-so ahÄ• si, ajini maá¹ƒ ahÄ• si me {Dhp 3-4}, attÄ• naá¹ƒ upasaá¹ƒhÄ• si, Ä• s
vihÄ• si, vihÄ• si purisuttamo {gavesitabbaá¹ƒ}, dhammaá¹ƒ payirudÄ• hÄ• si, ahari, hari, vi
vihiá¹ƒsu vÄ• , ``mÄ• me tato mÅ«laphalaá¹ƒ Ä• haá¹ƒsÅ«â€™â€™ ti {J II 18.22} pÄ• á¸·i,
haruá¹ƒ, ahariá¹ƒsu, hariá¹ƒsu, tvaá¹ƒ ahÄ• si, ahari, tumhe ahÄ• sittha, aharittha, ahaá¹ƒ a
vihÄ• siá¹ƒ sÄ• sane rato {Ap thera I 2.84}, mayaá¹ƒ ahÄ• simhÄ• , aharimhÄ• .

parachakke assa tthattaá¹ƒ, so ahÄ• sittha, aharittha.

ssatyÄ• dÄ«su \Be 434/ ---

<657> __harassa cÄ• haá¹…a sse_ { `yÄ• ssa cÄ• haá¹… ssenaâ€™ (bahÅ«su) }.

ssakÄ• ravatÄ«su vibhattÄ«su ssena saha harassa ca karassa ca rakÄ• rassa Ä• haá¹…a

iu Ä• game-hÄ• hiti, khÄ• rikÄ• jaÃ±ca hÄ• hiti {J II 22.1759}. hÄ• hati vÄ• , harissati, hÄ• h
harissanti, hÄ• hasi, sukhaá¹ƒ bhikkhu vihÄ• hisi {Dhp 379}. hÄ• hatha, hÄ• hÄ• mi, hÄ• hÄ

mahÄ• vuttinÄ• harassa dhÄ• tvantassa lopo ca, ``yo imasmiá¹ƒ dhammavinaye appamatt
purakkhatvÄ• vihassÄ• ma {therÄ«gÄ• 0 121}, ahaá¹ƒ udakamÄ• hissaâ€™â€™ nti {J II 22

ssÄ• dimhi-ahÄ• hÄ• , aharissÄ• , ahÄ• haá¹ƒsu, aharissaá¹ƒsu.

Ä• pubba sÄ«sa-patthanÄ• yaá¹ƒ, Ä• sÄ«sati, Ä• sÄ«santi, paccÄ• sÄ«sati, paccÄ• sÄ«sa

<658> __Ä• dismÄ• sarÄ• _ {caá¹ƒ0 V 1.3; pÄ• 0 VI 1.2}.

Ä• dibhÅ«tÄ• saramhÄ• paraá¹ƒ paá¹-hamasaddarÅ«paá¹ƒ ekassaraá¹ƒ dverÅ«paá¹ƒ hot
dhÄ• tupadÄ• naá¹ƒ padadvitte Ä• sÄ«sa, sÄ«sa iti rÅ«padvayaá¹ƒ bhavati.

<659> __loponÄ• dibyaÃ±janassa_ {caá¹ƒ0 VI 2.112; pÄ• 0 7.IV 60}.

dvitte anÄ• dibhÅ«tassa ekassa byaÃ±janassa lopo hotÄ«ti purime sÄ«sarÅ«pe sakÄ• ralo

Ä• sÄ«sÄ«sati \Be 435/, Ä• sÄ«sÄ«santi iccÄ• di.

tathÄ• `parokkhÄ• yaÃ±cÄ• â€™ ti sutte casaddena kamÄ• dÄ«naá¹ƒ dhÄ• tupadÄ• naá¹ƒ
`loponÄ• dibyaÃ±janassÄ• â€™ ti purime padarÅ«pe anÄ• dibyaÃ±janalopo, `kavaggahÄ• n
kavaggassa cavaggattaá¹ƒ, `niggahÄ«taÃ±cÄ• â€™ ti niggahÄ«tÄ• gamo, caá¹…kamati, ca
caá¹…kamantu, caá¹…kameyya, caá¹…kameyyuá¹ƒ iccÄ• di.

kuca-saá¹…kocane, caá¹…kocati, caá¹…kocanti.

cala-calane, caÃ±calati, caÃ±calanti.

mahÄ• vuttinÄ• niggahÄ«tassa pararÅ«patte jara-bhijjane, jajjarati jajjaranti.

daá¸·a-dittiyaá¹ƒ, daddallati, daddallanti.

muha-vecitte, momuhati, momuhanti, mahÄ• vuttinÄ• ussa ottaá¹ƒ.

tathÄ• ru-sadde, roruvati, roruvanti.

lupa-giddhe, loluppati, loluppanti iccÄ• di.

padadvittaá¹ƒ nÄ• ma padatthÄ• naá¹ƒ atisayatÄ• dÄ«panatthaá¹ƒ, vicchÄ• yaá¹ƒ pana po
dvitte anÄ• dibyaÃ±janalopo natthi, gÄ• mo gÄ• mo ramaá¹‡Ä«yo. tathÄ• kvaci atisayadÄ«
dukkhadukkhaá¹ƒ, ajjhattajjhattaá¹ƒ, devadevo, munimuni, rÄ• jarÄ• jÄ• , brahmabrahmÄ• ,
jeá¹-á¹-hajeá¹-á¹-ho, seá¹-á¹-haseá¹-á¹-ho, pasatthapasattho, uggatauggato, ukkaá¹-á¹-hukk
omakomako, dubbaladubbalo, abalaabalo, mahantamahanto iccÄ• di.

bhÅ«vÄ• digaá¹‡o niá¹-á¹-hito.

rudhÄ• digaá¹‡a

atha \Be 436/ rudhÄ• digaá¹‡o vuccate.

`kattarÄ«â€™ ti padaá¹ƒ vattate, taÃ±ca bahulÄ• dhikÄ• rÄ• vikaraá¹‡Ä• naá¹ƒ kattari niba
anibandhaá¹ƒ vikappena pavattiá¹ƒ dÄ«peti, tasmÄ• bhÄ• va, kammesu ca kÄ• ritarÅ«pesu
pavatti veditabbÄ• hotÄ«ti.

__chida, bhida, bhuja, muca, yuja, rica, rudha, lipa, vida, sica, subha_.

<660> __maÃ±ca rudhÄ• dÄ«naá¹ƒ_ {Katthaci 446; rÅ«0 509; nÄ«0 926; caá¹ƒ0 I 1.93; pÄ

rudhÄ• dÄ«hi kriyatthehi kattari lo hoti, tesaÃ±ca rudhÄ• dÄ«naá¹ƒ pubbantasaramhÄ• pa
Ä• gacchati, mÄ• nubandho pubbantadÄ«panattho, akÄ• ro uccÄ• raá¹‡attho, casaddena r
opaccaye saá¹…gaá¹‡hÄ• ti, niggahÄ«tassa vaggantattaá¹ƒ.

rundhati.

chida-dvidhÄ• karaá¹‡e, chindati, chindanti.

kamme kyo, `tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• â€™ ti yamhi dhÄ• tvantassa
teâ€™ ti yassa pubbarÅ«pattaá¹ƒ. chijjati, chijjanti.

`garupubbÄ• rassÄ• re ntentÄ«naâ€™ nti catunnaá¹ƒ nte, ntÄ«naá¹ƒ rettaá¹ƒ, chindate, c
chijjare.

iminÄ• niggahÄ«tÄ• gamo, chindÄ«yati, chindÄ«yanti, chindÄ«yate, chindÄ«yante.

kÄ• rite-chedeti, chedayati, chedÄ• peti, chedÄ• payati, chindeti, chindayati, chindÄ• peti, c

Ä«Ä• dimhi-acchindi \Be 437/, chindi, acchinduá¹ƒ, chinduá¹ƒ, acchindiá¹ƒsu, chindiá¹ƒsu.

mahÄ• vuttinÄ• dhÄ• tvantassa ccho pubbassa dvittaÃ±ca, acchecchi taá¹‡haá¹ƒ, vivattay
``acchejjÄ«â€™â€™ tipi divÄ• dipÄ• á¹-ho dissati, acchecchuá¹ƒ vata bho rukkhaá¹ƒ {J II 2

kamme-acchijji, chijji, acchindiyi, chindiyi.

kÄ• rite-chedesi, kaá¹‡á¹‡anÄ• saÃ±ca chedayi {J I 4.49}, chindesi, chindayi.

ssatyÄ• dimhi- `labhavasachidagamabhidarudÄ• naá¹ƒ cchaá¹…aâ€™ iti ssena saha dhÄ•
chindissati, checchanti, chindissanti, checchasi, checchata, checchÄ• mi, checchÄ• ma, chi

ssÄ• dimhi-accheccheÄ• , acchindissÄ• , accheccheaá¹ƒsu, acchindissaá¹ƒsu.

bhida-vidÄ• raá¹‡e, bhindati, bhindanti.

kamme-bhijjati, bhijjanti, bhijjare, bhindiyati, bhindiyanti.

kÄ• rite-bhikkhÅ« bhikkhÅ«hi bhedeti {Vin I 107}, bhedayati, bhedÄ• peti, bhedÄ• payati, bl
bhindÄ• peti, bhindÄ• payati.

kamme-bhedÄ«yati, bhedÄ• pÄ«yati.

Ä«Ä• dimhi-abhindi, bhindi, abhinduá¹ƒ, bhinduá¹ƒ, abhindiá¹ƒsu, bhindiá¹ƒsu.

kamme-abhijji, bhijji, abhindiyi, bhindiyi.

kÄ• rite-abhedesi, bhedesi, abhedayi, bhedayi, bhedÄ• pesi, bhedÄ• payi.

ssatyÄ• dimhi- `labhavasa ... â€™ iccÄ• dinÄ• \Be 438/ ssena saha dassa ccho, bhecchat
bhecchanti, bhindissanti, bhecchasi, bhecchatha, bhecchÄ• mi, bhecchÄ• ma, bhindissÄ• m
bhecchÄ• mÄ«â€™â€™ ti {Sn 445} pÄ• á¸·i.

ssÄ• dimhi-acchecchÄ• , acchindissÄ• iccÄ• di.

bhuja-pÄ• lana, byavaharaá¹‡esu, bhuÃ±jati, bhuÃ±janti.

kamme-bhujjati, bhujjanti.

kÄ• rite-bhojeti, bhojayati, bhojÄ• peti, bhojÄ• payati.

kamme-bhojÄ«yati, bhojÄ• pÄ«yati.

ssatyÄ• dimhi- `vacabhujamucavisÄ• naá¹ƒ kkhaá¹…aâ€™ iti ssena saha dhÄ• tvantassa k
bhuÃ±jissati, bhokkhanti, bhokkhasi, bhokkhatha, bhokkhÄ• mi, bhokkhÄ• ma, bhuÃ±jissÄ•

ssÄ• dimhi-abhokkhÄ• , abhuÃ±jissÄ• , abhokkhaá¹ƒsu, abhuÃ±jissaá¹ƒsu iccÄ• di.

muca-mocane, muÃ±cati, muÃ±canti, muÃ±care.

kamme-muccati, muccanti, muÃ±cÄ«yati, muÃ±cÄ«yanti.

kÄ• rite-mocÄ• peti, mocÄ• payati.

Ä«Ä• dimhi-amuÃ±ci, muÃ±ci, amuÃ±ciá¹ƒsu, muÃ±ciá¹ƒsu.

kÄ• rite-amocesi, mocesi, amocayi, mocayi, amocesuá¹ƒ, mocesuá¹ƒ, amocayuá¹ƒ, mocay
mociá¹ƒsu, amocayiá¹ƒsu, mocayiá¹ƒsu.

ssatyÄ• dimhi-ssena saha cassa kkho, mokkhati, muÃ±cissati, mokkhanti mÄ• rabandhanÄ
mokkhasi {SN a I 140}. mokkhatha, mokkhÄ• mi, mokkhÄ• ma, muÃ±cissÄ• ma.

ssÄ• dimhi-amokkhÄ• \Be 439/, mokkhÄ• , amuÃ±cissÄ• , muÃ±cissÄ• , amokkhaá¹ƒsu, m
muÃ±cissaá¹ƒsu.

yuja-yoge, yuÃ±jati buddhasÄ• sane, Ä• rabhatÄ«ti attho, yuÃ±janti, pamÄ• damanuyuÃ±ja
janÄ• {Dhp 26}. yuÃ±jasi, yuÃ±jatha buddhasÄ• sane {SN a I 185}. yuÃ±jÄ• mi, yuÃ±jÄ• m

kamme-yuÃ±jÄ«yati, yuÃ±jÄ«yanti.

kÄ• rite-yojeti, payojeti, niyojeti, uyyojeti, yojayati, payojayati, niyojayati, uyyojayati.

kamme-yojÄ«yati, payojÄ«yati, niyojÄ«yati, uyyojÄ«yati.

rudha-Ä• varaá¹‡e, rundhati, rundhiti, rundhÄ«ti, rundheti, rundhoti, rundhanti, orundhati, av
rundhÄ• peti, rundhÄ• payati, avarodheti, avarodhayati, uparodheti, uparodhayati, rodhÄ• p

kamme-avarodhÄ«yati iccÄ• di.

lipa-limpane, limpati, limpanti.

kamme-limpÄ«yati.

kÄ• rite-limpeti, limpayati, limpÄ• peti, limpÄ• payati, lepeti, lepayati, lepÄ• peti, lepÄ• paya

vida-paá¹-ilÄ• bhe, vindati, vindanti.

kamme-vindÄ«yati, vindÄ«yanti.

kÄ• rite-vindeti, vindayati, vindÄ• peti, vindÄ• payahi.

Ä«Ä• dimhi-avindi \Be 440/, vindi, udaá¹…gaá¹‡e tattha papaá¹ƒ avinduá¹ƒ {J I 1.2}, avindi
iccÄ• di.

sica-secane, siÃ±cati, siÃ±canti.

kamme-siÃ±cÄ«yati, siÃ±cÄ«yanti.

kÄ• rite-siÃ±ceti, siÃ±cayati, siÃ±cÄ• peti, siÃ±cÄ• payati, siÃ±ceyya vÄ• siÃ±cÄ• peyya v
iccÄ• di.

subha-sampahÄ• re, yo no gÄ• vova sumbhati {J II 22.2132}. sumbhanti, sumbhasi, sumbh
vegasÄ• {J I 5.51}, sumbhÄ• ma, sumbhiti, sumbhÄ«ti, sumbheti, sumbhoti iccÄ• di.

gahadhÄ• tupi idha saá¹…gahitÄ• . gaha-upÄ• dÄ• ne. `maÃ±ca rudhÄ• dÄ«naâ€™ nti nig

<661> __á¹‡o niggahÄ«tassa_ {Katthaci 490; rÅ«0 518; nÄ«0 982}.

gahadhÄ• tumhi Ä• gatassa niggahÄ«tassa á¹‡o hoti. mahÄ• vuttinÄ• vikappena lassa dÄ

gaá¹‡hÄ• ti, gaá¹‡hati vÄ• , gaá¹‡hanti, gaá¹‡hasi, gaá¹‡hatha, gaá¹‡hÄ• mi, gaá¹‡hÄ• ma

kamme-gaá¹‡hÄ«yati, gaá¹‡hÄ«yanti.

`hassa vipallÄ• soâ€™ ti ha, yÄ• naá¹ƒ vipariyÄ• yo, gayhati, gayhanti, gayhare.

kÄ• rite-gÄ• heti, gÄ• hayati, gÄ• hÄ• peti, gÄ• hÄ• payati iccÄ• di.

<662> __gahassa gheppo_ {Katthaci 489; rÅ«0 519; nÄ«0 901}.

nta, mÄ• na, tyÄ• dÄ«su gahassa gheppÄ• deso hoti vÄ• .

gheppati \Be 441/, gheppanti.

kamme-gheppÄ«yati, gheppÄ«yanti.

Ä«Ä• dimhi-agaá¹‡hi, gaá¹‡hi.

mahÄ• vuttinÄ• niggahÄ«talopo, iuÄ• gamassa ettaá¹ƒ, aggahesi, paá¹-iggahesi, anuggah
gaá¹‡hiá¹ƒsu. aggahesuá¹ƒ, paá¹-iggahesuá¹ƒ, anuggahesuá¹ƒ.

ssatyÄ• dimhi-gaá¹‡hissati, gahessati, gaá¹‡hissanti, gahessanti iccÄ• di.

rudhÄ• digaá¹‡o niá¹-á¹-hito.

divÄ• digaá¹‡a

atha divÄ• digaá¹‡o vuccate.

idha dhÄ• tÅ«naá¹ƒ kamo antakkharavasena vattabbo sabbaso sadisarÅ«pattÄ• .

__muca, vica, yuja, luja, vija, gada, pada, mada, vida, idha, kudha, gidha, budha, yudha, vi
mana, hana, kupa, dÄ«pa, lupa, vapa, supa, divu, sivu, tasa, tusa, disa, dusa, sisa, susa, da

<663> __divÄ• dÄ«hi yaka_ {Katthaci 447; rÅ«0 510; nÄ«0 928; caá¹ƒ0 I 1.87; pÄ• 0 III 1.6

divÄ• dÄ«hi kriyatthehi kattari kÄ• nubandho yapaccayo hoti.

dibbati.

muca-muttiyaá¹ƒ, yassa pubbarÅ«pattaá¹ƒ, muccati, vimuccati. akammakattÄ• suddhakam

kÄ• rite-moceti \Be 442/, mocayati, mocÄ• peti, mocÄ• payati.

kamme-mocÄ«yati, mocÄ• pÄ«yati, muccatu, dukkhÄ• muccantu.

ssatyÄ• dimhi dhÄ• tvantassa kkho, mokkhati, mokkhanti.

vica-viveke, viviccati, viviccanti.

kÄ• rite-viveceti, vivecayati, vivecÄ• peti, vivecÄ• payati.

kamme-vivecÄ«yati, vivecÄ• pÄ«yati iccÄ• di.

yuja-yuttiyaá¹ƒ, yujjati, yujjanti.

luja-vinÄ• se, lujjati, lujjanti.

vija-bhaya, calanesu, saá¹ƒvijjati, saá¹ƒvijjanti.

kÄ• rite-saá¹ƒvejeti, saá¹ƒvejayati, saá¹ƒvejenti, saá¹ƒvejayanti iccÄ• di.

gada-gajjane, megho gajjati, gajjanti.

pada-gatimhi, uppajjati, uppajjanti, nipajjati, vipajjati, sampajjati, Ä• pajjati, samÄ• pajjati, paá¹-ipajjati.

kamme-tena Ä• patti Ä• pajjati, jhÄ• naá¹ƒ samÄ• pajjati, maggo paá¹-ipajjati.

kyamhi parepi yaka hoti, tena Ä• patti Ä• pajjÄ«yati. jhÄ• naá¹ƒ samÄ• pajjÄ«yati, maggo p

kÄ• rite-uppÄ• deti, uppÄ• dayati, nipphÄ• deti, nipphÄ• dayati. sampÄ• deti, sampÄ• daya paá¹-ipÄ• deti, paá¹-ipÄ• dayati, paá¹-ipajjÄ• peti, paá¹-ipajjÄ• payati.

kamme-uppÄ• dÄ«yati, nipphÄ• dÄ«yati, sampÄ• dÄ«yati, Ä• pÄ• dÄ«yati, paá¹-ipÄ• dÄ«y

uppajjatu \Be 443/, uppajjantu, uppajjeyya, uppajjeyyuá¹ƒ, kinti nu kho saddhivihÄ• rikassa uppajjiyetha, cÄ«varaá¹ƒ uppajjiyetha, parikkhÄ• ro uppajjiyethÄ• ti {Vin I 67} imÄ• ni pana k kammarÅ«pÄ• ni.

Ä«Ä• dimhi-uppajji, nipajji, vipajji, sampajji, Ä• pajji, samÄ• pajji, paá¹-ipajji.

<664> __kvaci vikaraá¹‡Ä• naá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

vikaraá¹‡Ä• naá¹ƒ kvaci lopo hoti.

cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di {SN c V uppajjiá¹ƒsu, nipajjiá¹ƒsu.

mada-ummÄ• de, majjati, majjanti.

vida-sattÄ• yaá¹ƒ, vijjati, saá¹ƒvijjati.

idha-samiddhiyaá¹ƒ, ijjhati, samijjhati.

kudha-kope, kujjhati, kujjhanti.

budha-avagamane, bujjhati, sambujjhati.

paá¹-ipubbo niddakkhaye vikasane ca, paá¹-ibujjhati.

kamme-tena dhammo bujjhati, dhammÄ• bujjhanti, bujjhare, bujjhÄ«yati, bujjhÄ«yanti.

kÄ• rite-bodheti, bodhayati, bodhÄ• peti, bodhÄ• payati, bujjhÄ• peti, bujjhÄ• payati.

yudha-sampahÄ• re, mallo mallena saddhiá¹ƒ yujjhati, dve senÄ• yujjhanti, dve meá¹‡á¸• A usabhÄ• yujjhanti, dve hatthino yujjhanti, dve kukkuá¹-Ä• yujjhanti.

kamme-yujjhÄ«yati, yujjhÄ«yanti.

kÄ• rite-yodheti \Be 444/, yodhayati, yujjhÄ• peti, yujjhÄ• payati, ``yodhetha mÄ• raá¹ƒ paÃ ti {Dhp 40} pÄ• á¸·i.

vidha-tÄ• á¸·ane, sarena migaá¹ƒ vijjhati, dhammaá¹ƒ paá¹-ivijjhati, paá¹-ivijjhanti.

kamme kattusadisampi rÅ«paá¹ƒ hoti, tena dhammo paá¹-ivijjhati, dhammÄ• paá¹-ivijjhanti paá¹-ivijjhÄ«yanti.

kÄ• rite-vedheti, vedhayati, paá¹-ivedheti, paá¹-ivedhayati, iccÄ• di.

sidha-saá¹ƒsiddhiyaá¹ƒ, sijjhati, sijjhanti, sijjhare.

kÄ• rite mahÄ• vuttinÄ• issa Ä• ttaá¹ƒ, sÄ• dheti, sÄ• dhayati, sÄ• dhenti, sÄ• dhayanti.

kamme-sÄ• dhÄ«yati, sÄ• dhÄ«yanti iccÄ• di.

sudha-suddhiyaá¹ƒ, sujjhati, sujjhanti, visujjhati, parisujjhati.

kÄ• rite-sodheti, sodhayati.

mana-maÃ±Ã±anÄ• yaá¹ƒ, maÃ±Ã±ati, avamaÃ±Ã±ati, atimaÃ±Ã±ati, maÃ±Ã±anti, avama iccÄ• di.

hana-vighÄ• ta, saá¹…ghÄ• tesu, haÃ±Ã±ati, vihaÃ±Ã±ati, haÃ±Ã±anti, vihaÃ±Ã±anti iccÄ•

kupa-kope, paro parassa kuppati, kucchivÄ• to kuppati, rogo kuppati, paá¹-ikuppati, tejodhÄ

305}.

kÄ• rite-kopeti, kopayati iccÄ• di.

dÄ«pa-dittiyaá¹ƒ, dippati, dippanti, pure adhammo dippati {Vin II 437}.

kamme-dÄ«pÄ«yati, dÄ«pÄ«yanti.

kÄ• rite garupantattÄ• na vuddhi, dÄ«peti, dÄ«payati, dÄ«penti, dÄ«payanti iccÄ• di.

lupa-adassane \Be 445/, luppati, luppanti.

kÄ• rite-lopeti, lopayati iccÄ• di.

vapa-bÄ«janikkhepe, vappati, vappanti iccÄ• di.

supa-suppane, suppati, suppanti.

mahÄ• vuttinÄ• Ä• divuddhi, soppati, soppanti.

samu-upasame nivÄ• se ca, sammati, visammati, upasammati, vÅ«pasammati, assame sa
{J II 22.73}, sammanti. kÄ• rite na vuddhi, sameti, vÅ«pasameti iccÄ• di.

divu-kÄ«á¸·Ä• yaá¹ƒ vijigÄ«sÄ• yaá¹ƒ byavahÄ• re thuti, kanti, gati, sattÄ«su ca, `tavaggav
cavaggabayaÃ±Ä• â€™ ti yamhi vassa battaá¹ƒ, `vaggalasehi teâ€™ ti yassa battaá¹ƒ, dibb

sivu-saá¹ƒsibbane, sibbati, sibbanti, sibbeyya vÄ• sibbÄ• peyya vÄ• {Vin IV 176} iccÄ• di.

tasa-santÄ• se, tassati.

mahÄ• vuttinÄ• tassa trattaá¹ƒ, utrassati, ubbijjatÄ«ti attho. tassati, paritassati, pipÄ• satÄ«

kÄ• rite-tÄ• seti, tÄ• sayati iccÄ• di.

tusa-pÄ«timhi, tussati, santussati.

kammepi-tussati, santussati, tussÄ«yati.

kÄ• rite-toseti, tosayati iccÄ• di.

disa-paÃ±Ã±Ä• yane, dissati, padissati, sandissati. dissanti bÄ• lÄ• abyattÄ• {Vin I 76}, ni
{Bv II 82}, ime dhammÄ• mayi sandissanti, ahaÃ±ca imesu dhammesu sandissÄ• mi {MN I
visadisaá¹ƒ) }.

dusa-paá¹-ighÄ• te \Be 446/, dussati. dosaneyyesu dussati. padussati, dussanti, padussant

kÄ• rite dÄ«gho, dÅ«seti, dÅ«sayati.

kamme-dÅ«sÄ«yati iccÄ• di.

sisa-asabbayoge, sissati, avasissati. sarÄ«rÄ• ni avasissanti.

kÄ• rite-seseti, sesayati iccÄ• di.

susa-sussane, sussati. aá¹-á¹-hi ca nhÄ• ru ca cammaÃ±ca avasissatu, upasussatu me sa
{MN II 184 (thokaá¹ƒ visadisaá¹ƒ) } iccÄ• di.

daha-dÄ• he, ha, yÄ• naá¹ƒ vipariyÄ• yo, dayhati, dayhanti, ekacitakamhi dayhare.

kÄ• rite-dÄ• heti, dÄ• hayati iccÄ• di.

naha-bandhane, sannayhati, sannayhanti iccÄ• di.

muha-muyhane, muyhati, sammuyhati, sammuyhÄ• mi, pamuyhÄ• mi. sabbÄ• muyhanti m

kÄ• rite-moheti, mohayati iccÄ• di.

divÄ• digaá¹‡o niá¹-á¹-hito.

svÄ• digaá¹‡a

atha svÄ• digaá¹‡o vuccate.

__gi, ci, mi, vu, su, hi, Ä• pa, saka_.

`kÄ• â€™ ti vattate.

<665> __svÄ• dito ká¹‡o_ {Katthaci 448; rÅ«0 512; nÄ«0 929; caá¹ƒ0 I 1.95; pÄ• 0 III 1.74; (bahÅ«su) }.

svÄ• dÄ«hi \Be 447/ kriyatthehi paraá¹ƒ kÄ• nubandhÄ• á¹‡Ä• , á¹‡o iti dve paccayÄ• hon

<666> __na te kÄ• nubandhanÄ• gamesu_.

ivaá¹‡á¹‡uâ€™ vaá¹‡á¹‡Ä• naá¹ƒ akÄ• rassa ca te e, o, Ä• na honti kÄ• nubandhanÄ• ga vuddhipaá¹-isedho.

suá¹‡Ä• ti, suá¹‡oti.

gi-sadde, giá¹‡Ä• ti, giá¹‡oti, anugiá¹‡Ä• ti, paá¹-igiá¹‡Ä• ti.

pubbassaralopo, anugiá¹‡anti, paá¹-igiá¹‡anti.

ci-caye, mahÄ• vuttinÄ• á¹‡assa nattaá¹ƒ, vaá¸• á¸• hakÄ« pÄ• kÄ• raá¹ƒ cinÄ• ti, cinoti, Ä apacinÄ• ti, apacinoti, viddhaá¹ƒsetÄ«ti attho.

pubbassaralopo, cinanti, Ä• cinanti, apacinanti.

kamme-cÄ«yati, Ä• cÄ«yati, apacÄ«yati, cinÄ«yati, Ä• cinÄ«yati, apacinÄ«yati.

kÄ• rite-cayÄ• peti, cayÄ• payati, cinÄ• peti, cinÄ• payati iccÄ• di.

mi-pakkhepe, miá¹‡Ä• ti, miá¹‡oti, minÄ• ti, minoti vÄ• .

vu-saá¹ƒvaraá¹‡e, saá¹ƒvuá¹‡Ä• ti, saá¹ƒvuá¹‡oti, Ä• vuá¹‡Ä• ti, Ä• vuá¹‡oti.

su-savane, suá¹‡Ä• ti, suá¹‡oti, suá¹‡anti, suá¹‡Ä• si, suá¹‡osi.

rassatte-suá¹‡asi \Be 448/ nÄ• ga {Vin I 126}. suá¹‡Ä• tha, suá¹‡otha, suá¹‡Ä• mi, suá¹‡om suá¹‡oma.

kamme `dÄ«gho sarassÄ• â€™ ti kyamhi dÄ«gho, sÅ«yati, suyyati, sÅ«yanti, suyyanti, suá

kÄ• rite-sÄ• veti, anusÄ• veti, sÄ• vayati, anusÄ• vayati, suá¹‡Ä• peti, suá¹‡Ä• payati.

kamme-sÄ• vÄ«yati, anusÄ• vÄ«yati.

suá¹‡Ä• tu, suá¹‡antu, suyyatu, suyyantu, sÄ• vetu, sÄ• ventu, suá¹‡e, suá¹‡eyya, suá¹‡ey
suyyeyya, sÅ«yeyyuá¹ƒ, suyyeyuá¹ƒ, sÄ• veyya, sÄ• veyyuá¹ƒ.

Ä«Ä• dimhi-asuá¹‡i, suá¹‡i.

<667> __tesu suto ká¹‡oká¹‡Ä• naá¹ƒ roá¹-a_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

tesu Ä«Ä• dÄ«su ssakÄ• ravantesu ca vacanesu sudhÄ• tuto paresaá¹ƒ ká¹‡o, ká¹‡Ä• naá
sabbÄ• desadÄ«panattho. `rÄ• nubandhentasarÄ• dissÄ• â€™ ti suttena Ä• disarassa lopo

assosi, assosuá¹ƒ, assosi, assosittha, assosiá¹ƒ, assosimhÄ• , assosumhÄ• , assosittha ic

ssatyÄ• dimhi-suá¹‡issati, sossati, suá¹‡issanti, sossanti, suá¹‡issasi, sossasi, suá¹‡issath
suá¹‡issÄ• mi, sossÄ• mi, suá¹‡issÄ• ma, sossÄ• ma. evaá¹ƒ parachakke.

ssÄ• dimhi-asuá¹‡issÄ• , asossÄ• , asuá¹‡issaá¹ƒsu, sossaá¹ƒsu iccÄ• di.

papubbo \Be 449/ hi-pesane, pahiá¹‡Ä• ti, pahiá¹‡oti, pahiá¹‡anti.

Ä«Ä• dimhi-dÅ«taá¹ƒ pahiá¹‡i, pahiá¹‡iá¹ƒsu, `kvaci vikaraá¹‡Ä• naâ€™ nti vikaraá¹‡alopo
dÄ«gho, dÅ«taá¹ƒ pÄ• hesi {Vin III 297; Vin I 198}, pÄ• hesuá¹ƒ iccÄ• di.

Ä• pa-pÄ• puá¹‡ane papubbo ---

<668> __sakÄ• pÄ• naá¹ƒ kukku ká¹‡e_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; `` ... kukakÅ«

saka, Ä• padhÄ• tÅ«naá¹ƒ kÄ• nubandhÄ• kukÄ• ra, ukÄ• rÄ• kamena Ä• gamÄ• honti k

pÄ• puá¹‡oti, pÄ• puá¹‡anti, sampÄ• puá¹‡anti.

paripubbo pariyattiyaá¹ƒ, pariyÄ• puá¹‡Ä• ti, pariyÄ• puá¹‡anti.

saá¹ƒpubbo-samÄ• puá¹‡Ä• ti, parisamÄ• puá¹‡Ä• ti, niá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti attho.

á¹‡eti kiá¹ƒ? pappoti.

kamme-pÄ• pÄ«yati, pÄ• pÄ«yanti.

kÄ• rite-pÄ• peti, pÄ• payati, pÄ• penti, pÄ• payanti.

kamme-pÄ• pÄ«yati, pÄ• pÄ«yanti.

Ä«Ä• dimhi-pÄ• puá¹‡i, pÄ• puá¹‡iá¹ƒsu iccÄ• di.

saka-sattiyaá¹ƒ, sakkuá¹‡oti, sakkuá¹‡Ä• ti.

á¹‡eti kiá¹ƒ? sakkoti, sakkuá¹‡anti.

Ä«Ä• dimhi-asakkuá¹‡i, sakkuá¹‡i, asakkuá¹‡iá¹ƒsu, sakkuá¹‡iá¹ƒsu.

<669> __sakÄ• á¹‡Ä• ssa kho Ä«Ä• do_ { ` ... á¹‡Ä• ssa kha ... â€™â€™ (bahÅ«su) }.

sakamhÄ• \Be 450/ parassa á¹‡Ä• ssa kho hoti Ä«Ä• dimhi.

asakkhi, sakkhi, asakkhiá¹ƒsu, sakkhiá¹ƒsu iccÄ• di.

<670> __sse vÄ• _ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

sakamhÄ• parassa á¹‡assa kho hoti vÄ• sse pare.

sakkhissati, sakkuá¹‡issati, sakkhissanti, sakkuá¹‡issanti, sakkhissasi, sakkhissatha, sakkh
sakkhissÄ• ma, sakkuá¹‡issÄ• ma.

`dakkha sakkha hehi hohÄ«hi lopoâ€™ ti ssassa vikappena lopo, sakkhiti, sakkhissati, sakk

ssÄ• dimhi-asakkhissÄ• , sakkhissÄ• , asakkuá¹‡issÄ• , sakkuá¹‡issÄ• iccÄ• di.

svÄ• digaá¹‡o niá¹-á¹-hito.

kyÄ• digaá¹‡a

atha kyÄ• digaá¹‡o vuccate.

__kÄ«, ji, Ã±Ä• , dhÅ«, pu, bhÅ«, mÄ• , mÅ«, lÅ«_.

<671> __kyÄ• dÄ«hi ká¹‡Ä• _ {Katthaci 449; rÅ«0 513; nÄ«0 930; caá¹ƒ0 I 1.101 ... pe ... I

kÄ«iccÄ• dÄ«hi kriyatthehi paraá¹ƒ kattari kÄ• nubandho á¹‡Ä• paccayo hoti.

<672> __ká¹‡Ä• knÄ• su rasso_ {Katthaci 517; rÅ«0 488; nÄ«0 1105; caá¹ƒ0 VI 1.108; pÄ•

etesu \Be 451/ dÄ«ghadhÄ• tÅ«naá¹ƒ rasso hoti.

kÄ«-dabbavinimaye, kiá¹‡Ä• ti, kiá¹‡anti, vikkiá¹‡Ä• ti, vikkiá¹‡anti.

kamme-kÄ«yati, kiyyati, vikkÄ«yati, vikkiyyati, vikkiyyanti.

kÄ• rite-vikkÄ• yeti, vikkÄ• yayati, kÄ«á¹‡Ä• peti, kÄ«á¹‡Ä• payati iccÄ• di.

<673> __jyÄ• dÄ«hi knÄ• _ {Katthaci 449; rÅ«0 513; nÄ«0 930}.

jiiccÄ• dÄ«hi kattari kÄ• nubandho nÄ• paccayo hoti.

jinÄ• ti, jinanti.

kamme-jÄ«yati, jiyyati, jinÄ«yati, jiniyyati.

kÄ• rite-jayÄ• peti, jayÄ• payati, parÄ• jeti, parÄ• jayati, parÄ• jenti, parÄ• jayanti, jinÄ• pet ajini, jini, ajiniá¹ƒsu, jiniá¹ƒsu, jinissati, jinissanti iccÄ• di.

Ã±Ä• -avabodhane.

<674> __Ã±Ä• ssa ne jÄ• _ {Katthaci 470; rÅ«0 514; nÄ«0 950; caá¹ƒ0 VI 1.107; pÄ• 0 7.II

nÄ• paccaye pare Ã±Ä• ssa jÄ• hoti.

jÄ• nÄ• ti, pajÄ• nÄ• ti, Ä• jÄ• nÄ• ti, saÃ±jÄ• nÄ• ti, vijÄ• nÄ• ti, abhijÄ• nÄ• ti, parijÄ• nÄ• jÄ• nanti.

kamme-Ã±Ä• yati, paÃ±Ã±Ä• yati, aÃ±Ã±Ä• yati, saÃ±Ã±Ä• yati, viÃ±Ã±Ä• yati, abhiÃ±Ã±Ä
paá¹-iÃ±Ã±Ä• yati, Ã±Ä• yanti.

kÄ• rite-Ã±Ä• peti \Be 452/, Ã±Ä• payati, Ã±Ä• penti, Ã±Ä• payanti, jÄ• nÄ• peti, jÄ• nÄ• pa
jÄ• nÄ• payanti.

kamme-Ã±Ä• pÄ«yati, saÃ±Ã±Ä• pÄ«yati, jÄ• nÄ• pÄ«yati.

<675> __Ã±Ä• ssa sanÄ• ssa nÄ• yo timhi_ {Katthaci 509; rÅ«0 516; nÄ«0 1022}.

nÄ• sahitassa Ã±Ä• ssa nÄ• yo hoti timhi, suttavibhattiyÄ• anti, antesu ca.

nÄ• yati. viceyya viceyya atthe panÄ• yatÄ«ti kho bhikkhave vipassÄ«ti vuccati {DN II 41-44
``animittÄ• na nÄ• yareâ€™â€™ ti {visuddhi I 174} pÄ• á¸·i.

eyyÄ• dimhi-jÄ• neyya, jÄ• neyyuá¹ƒ, jÄ• neyyÄ• si, jÄ• neyyÄ• tha, jÄ• neyyÄ• mi, jÄ• ney

utte-jÄ• neyyÄ• mu.

eyyÄ• massa emutte ``kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti {J II 22.7} pÄ• á¸·i.

<676> __eyyassiyÄ• Ã±Ä• vÄ• _ {Katthaci 508; rÅ«0 515; nÄ«0 1021}.

Ã±Ä• to eyyassa iyÄ• , Ã±Ä• honti, vÄ• saddena eyyumÄ• dÄ«nampi Ã±Å«, Ã±Ä• si, Ã±Ä•
honti, eyyamiccassa Ã±aÃ±ca.

jÄ• niyÄ• .

<677> __Ã±Ä• mhi jaá¹ƒ_ {Katthaci 470; rÅ«0 514; nÄ«0 950}.

Ã±Ä• dese pare sanÄ• ssa Ã±Ä• ssa jaá¹ƒ hoti.

jaÃ±Ã±Ä• , vijaÃ±Ã±Ä• .

suttavibhattena \Be 453/ Ã±Å«Ä• dÄ«supi jaá¹ƒ hoti. ``pÄ• paá¹ƒ katvÄ• mÄ• maá¹ƒ jaÃ±
Vibh 894 `jaÃ±Ã±Ä• â€™ ti}, vivekadhammaá¹ƒ ahaá¹ƒ vijaÃ±Ã±aá¹ƒ {gavesitabbaá¹ƒ}, jaÃ
vadaÃ±Ã±uâ€™â€™ nti {J II 22.1301} pÄ• á¸·Ä«. `jaÃ±Ã±Ä• si, jaÃ±Ã±Ä• tha, jaÃ±Ã±Ä• mi
yujjati.

<678> __Ä«ssatyÄ• dÄ«su knÄ• lopo_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

knÄ• ssa lopo hoti vÄ• Ä«Ä• dimhi ssatyÄ• dimhi ca.

aÃ±Ã±Ä• si, abbhaÃ±Ã±Ä• si, ajÄ• ni, aÃ±Ã±Ä• suá¹ƒ, aÃ±Ã±aá¹ƒsu, abbhaÃ±Ã±aá¹ƒsu, j
abbhaÃ±Ã±Ä• si, ajÄ• ni, aÃ±Ã±ittha, jÄ• nittha, aÃ±Ã±Ä• siá¹ƒ, abbhaÃ±Ã±Ä• siá¹ƒ, ajÄ• n
aÃ±Ã±Ä• simhÄ• , ajÄ• nimhÄ• , jÄ• nimhÄ• , Ã±Ä• ssati, jÄ• nissati, Ã±Ä• ssanti, jÄ• nissa

kamme-viÃ±Ã±Ä• yissati, viÃ±Ã±Ä• yissanti.

<679> __ssassa hi kamme_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

Ã±Ä• to ssassa hi hoti vÄ• kamme.

paÃ±Ã±Ä• yihi. ``paÃ±Ã±Ä• yihinti etÄ• , daharÄ• â€™â€™ ti {J II 17.197} pÄ• á¸·i. paÃ±Ã
paÃ±Ã±Ä• yissanti iccÄ• di.

dhÅ«-vidhunane, knÄ• mhi rasso, dhunÄ• ti, dhunanti.

kamme-dhunÄ«yati, dhunÄ«yanti.

kÄ• rite-dhunÄ• peti, dhunÄ• payati.

pu-sodhane, punÄ• ti, punanti.

bhÅ«-pattiyaá¹ƒ, rasso, abhisambhunÄ• ti, abhisambhunanti. nÄ• ssa á¹‡atte-abhisambhuá
abhisambhuá¹‡anti.

mÄ• -parimÄ• á¹‡e \Be 454/, mahÄ• vuttinÄ• dhÄ• tvantassa ittaá¹ƒ, minÄ• ti, nimminÄ• ti

kamme-upamÄ«yati, upamÄ«yanti, nimmÄ«yati, nimmÄ«yanti.

kÄ• rite-nagaraá¹ƒ mÄ• peti, mÄ• payati, mÄ• pÄ«yati, mÄ• pÄ«yanti, nimmini, nimminiá¹ƒ
mÄ• pesuá¹ƒ, mÄ• payuá¹ƒ, nimminissati, nimminissanti, mÄ• pessati, mÄ• pessanti iccÄ•

mÅ«-bandhane, munÄ• ti.

lÅ«-chedane, rassattaá¹ƒ, lunÄ• ti, lunanti.

kamme-lÅ«yati, lÅ«yanti.

kÄ• rite-lÄ• vayati, lÄ• vayanti.

kamme-lÄ• vÄ«yati iccÄ• di.

kyÄ• digaá¹‡o niá¹-á¹-hito.

tanÄ• digaá¹‡a

atha tanÄ• digaá¹‡o vuccate.

__Ä• pa, kara, tana, saka_.

<680> __tanÄ• ditvo_ {Katthaci 451; rÅ«0 520; nÄ«0 932; caá¹ƒ0 I 1.97; pÄ• 0 III 1.79}.

tanÄ• dÄ«hi paraá¹ƒ opaccayo hoti.

tanoti.

Ä• pa-pÄ• puá¹‡ane papubbo. dhÄ• tvantassa dvittaá¹ƒ rasso ca, pappoti, papponti.

kamme-pÄ• pÄ«yati, pÄ• pÄ«yanti.

kÄ• rite-pÄ• peti, pÄ• payati.

kamme-pÄ• pÄ«yati \Be 455/ pÄ• pÄ«yanti iccÄ• di.

kara-karaá¹‡e, karoti, karonti.

kamme-karÄ«yati, karÄ«yanti.

`tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• â€™ ti yamhi dhÄ• tvantassa yattaá¹ƒ, kay
kayyate, kayyante.

kÄ• rite-kÄ• reti, kÄ• rayati, kÄ• renti, kÄ• rayanti, kÄ• rÄ• peti, kÄ• rÄ• payati, kÄ• rÄ• pen

<681> __karassa sossa kuá¹ƒ_ {Katthaci 511; rÅ«0 521; nÄ«0 1124}.

o-kÄ• rasahitassa karassa kuá¹ƒ hoti mi, mesu paresu.

kummi, kumma, ``bhattu apacitiá¹ƒ kummi {J I 3.126}, dhammassÄ• pacitiá¹ƒ kummÄ«â€™
pÄ• á¸·Ä«.

<682> __karotissa kho_ {Katthaci 594; rÅ«0 582; nÄ«0 1198}.

pÄ• dito parassa karadhÄ• tussa kvaci kho hoti.

saá¹…kharoti, saá¹…kharonti, abhisaá¹…kharoti, abhisaá¹…kharonti.

kamme-saá¹…kharÄ«yati, saá¹…kharÄ«yanti.

kÄ• rite-saá¹…khÄ• reti, saá¹…khÄ• rayati.

á¹‡Ä• pimhi na vuddhi, saá¹…kharÄ• peti, saá¹…kharÄ• payati.

kamme-saá¹…khÄ• rÄ«yati, saá¹…kharÄ• pÄ«yati.

<683> __karassa sossa kubbakurukayirÄ• _ {Katthaci 511-2; rÅ«0 521-2; nÄ«0 1077-8-9-1
VI 4.110}.

o-kÄ• rasahitassa karassa kubba, kuru, kayirÄ• honti vÄ• nta, mÄ• na, tyÄ• dÄ«su, mahÄ
kruttaá¹ƒ.

kubbati \Be 456/ kubbanti, krubbati, krubbanti.

parachakke-kubbate, krubbate, kubbante, krubbante, kurute, kayirati, kayiranti, kayirasi, kay
kayirÄ• mi, kayirÄ• ma, kayirate, kayirante.

karotu, saá¹…kharotu, kubbatu, krubbatu, kurutu, agghaá¹ƒ kurutu no bhavaá¹ƒ {DN II 318}

kareyya, saá¹…khareyya, kubbeyya, krubbeyya, kayireyya.

<684> __á¹-Ä• _ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

kayirÄ• desato parassa eyyavibhattissa á¹-Ä• nubandho Ä• hoti vÄ• .

so puÃ±Ã±aá¹ƒ kayirÄ• , puÃ±Ã±aá¹ƒ ce puriso kayirÄ• {Dhp 118}, kayirÄ• naá¹ƒ punapp

<685> __kayireyyasseyyumÄ• dÄ«naá¹ƒ_ {Katthaci 517; rÅ«0 488; nÄ«0 1083-4-5-6-7}.

kayirÄ• desato parassa eyyuá¹ƒÄ• dÄ«naá¹ƒ eyyasaddassa lopo hoti.

kayiruá¹ƒ, kayireyyuá¹ƒ, kayirÄ• si, kayireyyÄ• si, kayirÄ• tha, kayireyyÄ• tha, kayirÄ• mi, k
kayirÄ• ma, kayireyyÄ• ma.

<686> __ethassÄ• _ {Katthaci 517; rÅ«0 488; nÄ«0 1082}.

kayirÄ• desato parassa ethassa e-kÄ• rassa Ä• hoti vÄ• .

so \Be 457/ kayirÄ• tha, dÄ«paá¹ƒ kayirÄ• tha paá¹‡á¸• ito {Dhp 28}, kayirÄ• ce kayirÄ• th
89}.

Ä«Ä• dimhi-akari, kari, saá¹…khari, abhisaá¹…khari, akubbi, kubbi, akrubbi, krubbi, akayiri,
karuá¹ƒ, saá¹…kharuá¹ƒ, abhi, saá¹…kharuá¹ƒ, akariá¹ƒsu, kariá¹ƒsu, saá¹…khariá¹ƒsu, ab
akubbiá¹ƒsu, kubbiá¹ƒsu, akrubbiá¹ƒsu, krubbiá¹ƒsu, akayiriá¹ƒsu, kayiriá¹ƒsu, akayiruá¹ƒ, k

<687> __kÄ• Ä«Ä• dÄ«su_ {Katthaci 491; rÅ«0 523; nÄ«0 983}.

Ä«Ä• dÄ«su saokÄ• rassa karassa kÄ• hoti vÄ• .

<688> __dÄ«ghÄ• Ä«ssa_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

Ä• , e, Å«dÄ«ghehi parassa Ä«vacanassa si hoti vÄ• .

aá¹-á¹-hÄ• si, adÄ• si, vadesi, vajjesi, bhÄ• vesi, kÄ• resianubhosi, ahosi iccÄ• di.

so akÄ• si, te akaá¹ƒsu, gÄ• thÄ• yaá¹ƒ ``akaá¹ƒsu satthuvacanaâ€™â€™ nti {J II 22.564}
tvaá¹ƒ akÄ• si. mÄ• tumhe evarÅ«paá¹ƒ akattha {gavesitabbaá¹ƒ}, mÄ• kattha pÄ• pakaá¹
vÄ• raho {Ud 44}. akÄ• sittha, ahaá¹ƒ akÄ• siá¹ƒ, mayaá¹ƒ akÄ• simhÄ• , akamhÄ• . bhoge
nÄ• kamha attano {J I 4.53}. so akÄ• . ``tato ekasataá¹ƒ khatye, anuyante bhavaá¹ƒ akÄ• â
pÄ• á¸·i. akÄ• sittha vÄ• , ahaá¹ƒ akaá¹ƒ, akaraá¹ƒ vÄ• . ``tassÄ• haá¹ƒ vacanaá¹ƒ nÄ• kaá

bhÄ• sitaâ€™â€™ nti {J II 17.134} pÄ• á¸·i.

kÄ• rite-so kÄ• resi, kÄ• rayi, kÄ• rÄ• pesi, kÄ• rÄ• payi, te kÄ• resuá¹ƒ, kÄ• rayuá¹ƒ, kÄ• r
iccÄ• di.

karissati \Be 458/ saá¹…kharissati, kubbissati, krubbissati, kayirissati iccÄ• di.

``harassa cÄ• haá¹… sseâ€™ ti ssena saha karassa rakÄ• rassa Ä• haá¹… hoti, kÄ• hati, l
dÄ• rakÄ• {J II 22.1849}.

iÃ±Ä• game-kÄ• hiti, kÄ• hinti iccÄ• di. kÄ• hasi, kÄ• hatha. kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ
puÃ±Ã±asaÃ±cayaá¹ƒ {Ap thera I 1.401}.

`Ä• Ä«Ä• dÄ«sÅ«â€™ ti sutte yogavibhÄ• gena ssatyÄ• dÄ«supi kÄ• hoti, saá¹ƒyoge rass
kassasi, kassatha, kassÄ• mi, kassÄ• ma, kassaá¹ƒ purisakÄ• riyaá¹ƒ {J II 22.131}.

ssÄ• dimhi-akÄ• hÄ• , akarissÄ• iccÄ• di.

tanu-vitthÄ• re, tanoti.

parassaralopo-tanonti.

<689> __ovikaraá¹‡assu parachakke_ {Katthaci 511; rÅ«0 521; nÄ«0 1024}.

parachakke pare ovikaraá¹‡assa u hoti.

tanute, tanunte.

`yavÄ• sareâ€™ ti ussa vatte-tanvante.

<690> __pubbachakke vÄ• kvaci_ {Katthaci 511; rÅ«0 521; nÄ«0 1024}.

pubbachakke ovikaraá¹‡assa kvaci u hoti vÄ• .

tanuti, kurutu.

kvacÄ«ti kiá¹ƒ? karoti.

vÄ• ti \Be 459/ kiá¹ƒ? tanoti.

kamme-tanÄ«yati, taÃ±Ã±ati.

<691> __tanassÄ• vÄ• _ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

tanadhÄ• tussa na-kÄ• rassa Ä• hoti vÄ• kyamhi.

tÄ• yati, tÄ• yanti, patÄ• yati, patÄ• yanti. ``itoâ€™ dÄ• ni patÄ• yanti, sÅ«ciyo balisÄ• ni cÄ
6.84} pÄ• á¸·i. tÄ• yate, tÄ• yante.

saka-sattiyaá¹ƒ, sakkoti, sakkonti, sakkosi, sakkotha, sakkomi, sakkoma.

tanÄ• digaá¹‡o niá¹-á¹-hito.

curÄ• digaá¹‡a

atha curÄ• digaá¹‡o vuccate.

__Ä• pa, kamu, gaá¹‡a, ghaá¹-a, cinta, ceta, cura, dhara, pÄ• la, pÅ«ja, manta, mÄ• na, vic

<692> __curÄ• dÄ«hiá¹‡i_ {Katthaci 452; rÅ«0 525; nÄ«0 933; caá¹ƒ0 I 1.45; pÄ• 0 III 1.25
(bahÅ«su) }.

curÄ• dÄ«hi kriyatthehi paraá¹ƒ sakatthe á¹‡ipaccayo hoti.

coreti, corayati.

vipubbo Ä• pa-byÄ• pane, byÄ• peti, byÄ• payati.

kamu-icchÄ• yaá¹ƒ, kÄ• meti, kÄ• mayati, kÄ• menti, kÄ• mayanti, nikÄ• meti, nikÄ• mayat

kamme-kÄ• mÄ«yati, kÄ• mÄ«yanti.

kÄ• rite á¹‡Ä• pi eva, kÄ• mÄ• peti, kÄ• mÄ• payati.

kamme-kÄ• mÄ• pÄ«yati \Be 460/, kÄ• mÄ• payÄ«yati.

gaá¹‡a-saá¹…khyÄ• ne, gaá¹‡a, ghaá¹-Ä• naá¹ƒ tudÄ• dittÄ• na vuddhi, gaá¹‡eti, gaá¹‡ay

ghaá¹-a-cetÄ• yaá¹ƒ, ghaá¹-eti, ghaá¹-ayati.

cinta-cintÄ• yaá¹ƒ, garupantattÄ• na vuddhi, cinteti, cintayati.

kamme-cintÄ«yati, cintÄ«yanti.

kÄ• rite-cintÄ• peti, cintÄ• payati.

kamme-cintÄ• pÄ«yati, cintÄ• payÄ«yati.

Ä«Ä• dimhi-cintesi, cintayi, cinteyuá¹ƒ, cintayuá¹ƒ, cintesi, cintayi, cintayittha, cintesiá¹ƒ, cin
cintesimhÄ• , cintayimhÄ• .

ceta-cetÄ• yaá¹ƒ, ceteti, cetayati, cetenti, cetayanti.

cura-theyye, coreti, corayati, corenti, corayanti.

dhara-dhÄ• raá¹‡e, dhÄ• reti, dhÄ• rayati, dhÄ• renti, dhÄ• rayanti.

pÄ• la-pÄ• lane, pÄ• leti, pÄ• layati, pÄ• lenti, pÄ• layanti.

pÅ«ja-pÅ«jÄ• yaá¹ƒ, garupantattÄ• na vuddhi, pÅ«jeti, pÅ«jayati, pÅ«jenti, pÅ«jayanti.

manta-guttabhÄ• sane, manteti, mantayati, mantenti, mantayanti.

Ä• pubbo kathane Ä• mantane ca. Ä• mantayÄ• mi vo bhikkhave {DN II 218}, bhagavÄ• bh

nipubbo-nimantane, nimanteti, nimantayati.

Ä«Ä• dimhi-mantesi \Be 461/, mantayi, Ä• mantesi, Ä• mantayi, nimantesi, nimantayi, mant
mantayiá¹ƒsu rahogatÄ• {J II 22.1918}, mantessati, Ä• mantessati, nimantessati, mantayiss
nimantayissati iccÄ• di.

mÄ• na-pÅ«jÄ• yaá¹ƒ, mÄ• neti, mÄ• nayati, mÄ• nenti, mÄ• nayanti iccÄ• di.

vida-anubhavane, vedeti, vedayati, paá¹-isaá¹ƒvedeti, paá¹-isaá¹ƒvedayati.

paá¹-i, ni, papubbo Ä• cikkhane, paá¹-ivedeti, paá¹-ivedayati, nivedeti, nivedayati, pavedeti, iccÄ• di.

curÄ• digaá¹‡o niá¹-á¹-hito.

vikaraá¹‡apaccayarÄ• si niá¹-á¹-hito.

sÄ• maÃ±Ã±a kha, cha, sarÄ• si

atha dhÄ• tupaccayÄ• vuccante.

kriyÄ• vÄ• cÄ«bhÄ• vena dhÄ• turÅ«pÄ• paccayÄ• __dhÄ• tupaccayÄ• , _ kriyatthapacca tehipi sabbesaá¹ƒ tyÄ• di, tabbÄ• divibhatti, paccayÄ• naá¹ƒ sambhavo.

__tija, mÄ• na, kita, gupa, badha_.

<693> __tijamÄ• nehi khasÄ• khamÄ• vÄ«maá¹ƒsÄ• su_ {Katthaci 433; rÅ«0 528; nÄ«0 9 III 1.5}.

khamÄ• yaá¹ƒ vÄ«maá¹ƒsÄ• yaÃ±ca pavattehi tija, mÄ• nadhÄ• tÅ«hi paraá¹ƒ kamena kha

tija-khamÄ• yaá¹ƒ, iminÄ• khapaccayo.

<694> __khachasÄ• namekassaraá¹ƒ dve_ {Katthaci 458; rÅ«0 461; nÄ«0 939; caá¹ƒ0 V 1 mekasarodi ... â€™ (bahÅ«su) }.

kha \Be 462/, cha, sapaccayantÄ• naá¹ƒ dhÄ• turÅ«pÄ• naá¹ƒ paá¹-hamaá¹ƒ saddarÅ«paá hotÄ«ti `tija, tijaâ€™ iti dvirÅ«pe kate `loponÄ• dibyaÃ±janassÄ• â€™ ti anÄ• dibyaÃ±janab lopo, `pararÅ«pamayakÄ• re byaÃ±janeâ€™ ti dhÄ• tvantajakÄ• rassa pararÅ«pattaá¹ƒ. `ca tatiyapaá¹-hamÄ• â€™ ti saá¹ƒyogÄ• dissa khassa kattaá¹ƒ, `titikkhaâ€™ iti dhÄ• tupaccaya tyÄ• dyuppatti.

titikkhati, titikkhanti.

kamme-titikkhÄ«yati.

kÄ• rite-titikkheti, titikkhayati, titikkhÄ• peti, titikkhÄ• payati.

kamme-titikkhÄ• pÄ«yati, titikkhÄ• pÄ«yanti.

titikkhatu, titikkhantu, titikkheyya, titikkheyyuá¹ƒ iccÄ• di.

khamÄ• yanti kiá¹ƒ? tija-nisÄ• ne, tejeti, tejenti.

kÄ• rite-tejeti. ``samuttejeti sampahaá¹ƒsetÄ«â€™â€™ ti {MN III 276} pÄ• á¸·i.

mÄ• na-vÄ«maá¹ƒsÄ• yaá¹ƒ, tato sapaccayo. `khachasÄ• namekassaraá¹ƒ dveâ€™ ti `mÄ

<695> __mÄ• nassa vÄ« parassa ca maá¹ƒ_ {Katthaci 463-7; rÅ«0 532-3; nÄ«0 944}.

dvitte pubbassa mÄ• nassa vÄ« hoti, parassa ca sabbassa mÄ• nassa maá¹ƒ hoti.

vÄ«maá¹ƒsati, vÄ«maá¹ƒsanti.

kamme-vÄ«maá¹ƒsÄ«yati \Be 463/, vÄ«maá¹ƒsÄ«yanti.

kÄ• rite-vÄ«maá¹ƒseti, vÄ«maá¹ƒsayati, vÄ«maá¹ƒsÄ• peti, vÄ«maá¹ƒsÄ• payati.

kamme-vÄ«maá¹ƒsÄ• pÄ«yati, vÄ«maá¹ƒsÄ• pÄ«yanti.

vÄ«maá¹ƒsÄ• yanti kiá¹ƒ? mÄ• na-pÅ«jÄ• yaá¹ƒ, mÄ• neti, sammÄ• neti, abhimÄ• neti, pÅ

kita-rogÄ• panayane saá¹ƒsaye ca.

<696> __kitÄ• tikicchÄ• saá¹ƒsayesu cho_ {Katthaci 433; rÅ«0 528; nÄ«0 906-9; caá¹ƒ0 I
kÄ• }.

tikicchÄ• yaá¹ƒ saá¹ƒsaye ca pavattakitadhÄ• tuto paraá¹ƒ cho hoti.

`kita, kitaâ€™ iti dvirÅ«pe kate ---

<697> __kitassÄ• saá¹ƒsayeti vÄ• _ {Katthaci 463; rÅ«0 532; nÄ«0 944}.

saá¹ƒsayamhÄ• aÃ±Ã±asmiá¹ƒ tikicchatthe pavattassa kitadhÄ• tussa dvitte pubbassa kita
`pararÅ«pamayakÄ• re byaÃ±janeâ€™ ti pararÅ«pattaá¹ƒ, saá¹ƒyogÄ• dissa cakÄ• rattaá¹ƒ

tikicchati, tikicchanti. devÄ• pi naá¹ƒ tikicchanti, mÄ• tÄ• pettibharaá¹ƒ naraá¹ƒ {J II 22.408}

kamme-tikicchÄ«yati, tikicchÄ«yanti.

kÄ• rite-tikiccheti, tikicchayati, tikicchÄ• peti, tikicchÄ• payati.

vÄ• saddena tikÄ• rÄ• bhÄ• ve `kavaggahÄ• naá¹ƒ cavaggajÄ• â€™ ti dvitte pubbassa cav
cikicchÄ«yati, cikicchÄ«yanti.

asaá¹ƒsayeti \Be 464/ kiá¹ƒ? vicikicchati, vicikicchanti.

tikicchattha, saá¹ƒsayatthato aÃ±Ã±asmiá¹ƒ atthe ---

kita-Ã±Ä• á¹‡e nivÄ• se ca, ketati, saá¹ƒketati, niketati.

gupa-nindÄ• yaá¹ƒ.

<698> __nindÄ• yaá¹ƒ gupabadhÄ• bassa bho ca_ {Katthaci 433; rÅ«0 528; caá¹ƒ0 I 1.19
kÄ• }.

nindÄ• yaá¹ƒ pavattehi gupa, badhehi paraá¹ƒ chapaccayo hoti, bassa ca bho hoti. dvirÅ«p
anÄ• dibyaÃ±janalopo.

<699> __gupissi_ {Katthaci 465; rÅ«0 463; nÄ«0 946; `gupissussaâ€™ (bahÅ«su) }.

gupissa dvitte pubbassa u-kÄ• rassa i hoti. gassa cavaggattaá¹ƒ, dhÄ• tvantassa pararÅ«p
saá¹ƒyogÄ• dissa paá¹-hamattaá¹ƒ.

jigucchati, jigucchanti.

kamme-jigucchÄ«yati, jigucchÄ«yanti.

kÄ• rite-jiguccheti, jigucchayati, jigucchÄ• peti, jigucchÄ• payati. jigucchatu, jigucchantu icc

nindÄ• yanti kiá¹ƒ? gupa-saá¹ƒvaraá¹‡e, gopeti, gopayati.

badha-nindÄ• yaá¹ƒ, dvirÅ«pÄ• dimhi kate ---

<700> __khachasessi_ {Katthaci 465; rÅ«0 463; nÄ«0 946; `khachasesvassiâ€™ (bahÅ«su

dvitte pubbassa assa i hoti kha, cha, sesÅ«ti assa ittaá¹ƒ, parabakÄ• rassa ca bhattaá¹ƒ, dl
pararÅ«pÄ• di.

bibhacchati, virÅ«po hotÄ«ti attho. bibhacchanti.

nindÄ• yanti \Be 465/ kiá¹ƒ? badha-bandhana, hiá¹ƒsÄ• su, bÄ• dheti, bÄ• dhayati. vÄ• taá
12.8}.

kamme-bÄ• dhÄ«yati, bÄ• dhÄ«yanti, bajjhati, bajjhanti.

iti sÄ• maÃ±Ã±a kha, cha, sarÄ• si.

tumicchatthe khachasarÄ• si

<701> __tuá¹ƒsmÄ• lopo cicchÄ• yaá¹ƒ te_ {Katthaci 434; rÅ«0 534; nÄ«0 910; caá¹ƒ0 I 1

tumantehi icchatthe te kha, cha, sÄ• honti, tuá¹ƒpaccayassa ca lopo hoti. idaÃ±ca suttaá¹ƒ
tumicchatthasambhave sati sabbadhÄ• tupadehipi kha, cha, sÄ• naá¹ƒ pavattidÄ«panatthaá
chapaccaye katvÄ• `Å« byaÃ±janassÄ• â€™ ti sa, chÄ• naá¹ƒ Ä• dimhi Ä«Ä• gamaá¹ƒ kat
Ä• carituá¹ƒ icchati puttÄ«yÄ«sati, pabbato viya attÄ• naá¹ƒ Ä• carituá¹ƒ icchati pabbatÄ• y
icchati dicchatiâ€™â€™ iccÄ• dÄ«ni sijjhanti.

__bhuja, ghasa, hana, ji, hara, pÄ• , su_.

bhuÃ±jituá¹ƒ icchatÄ«ti atthe-bhujato khapaccayo, tuá¹ƒpaccayalopo, dvittaá¹ƒ, pubbassa a
pararÅ«patte saá¹ƒyogÄ• dissa paá¹-hamattaá¹ƒ, pubbassa bhassa battaá¹ƒ, bubhukkhati,
bubhukkhÄ«yati, bubhukkhÄ«yanti, bubhukkheti, bubhukkhayati, bubhukkhÄ• peti, bubhukk
bubhukkhÄ• pÄ«yati, bubhukkhÄ• pÄ«yanti, bubhukkhatu, bubhukkhantu, bubhukkheyya, b
bubhukkhiá¹ƒsu, bubhukkhissati, bubhukkhissanti, bubhukkhissÄ• , bubhukkhissaá¹ƒsu.

ghasa-adane, ghasituá¹ƒ icchatÄ«ti atthe --- chapaccayo, dvittÄ• di, pubbassa ghassa gatta
assa ittaá¹ƒ, jighacchati, jighacchanti, jighacchÄ«yati, jighacchÄ«yanti, jighaccheti, jighacch

hana-hiá¹ƒ \Be 466/ sÄ• yaá¹ƒ, hantuá¹ƒ icchatÄ«ti atthe --- chapaccayo, dvittÄ• di, `kavag
cavaggajÄ• â€™ ti pubbassa hassa jo, assa ittaá¹ƒ.

<702> __parassa ghaá¹ƒ se_.

dvitte parassa hanassa ghaá¹ƒ hoti se pare.

jighaá¹ƒsati, jighaá¹ƒsanti.

ji-jaye, jetuá¹ƒ icchatÄ«ti atthe --- sapaccayo, dvittaá¹ƒ.

<703> __jiharÄ• naá¹ƒ gÄ«_ {Katthaci 462, 474; rÅ«0 467, 535; nÄ«0 943-954}.

ji, harÄ• naá¹ƒ dvitte parassa jissa harassa ca gÄ« hoti se pare.

jigÄ«sati, jigÄ«santi, vijigÄ«sati, vijigÄ«santi.

hara-haraá¹‡e, dvittÄ• di, parassa gÄ«, pubbassa hassa jo, assa ittaá¹ƒ, jigÄ«sati, harituá¹
attho, jigÄ«santi.

pÄ• -pÄ• ne, pivituá¹ƒ icchatÄ«ti atthe --- sapaccayo, dvittaá¹ƒ, `rasso pubbassÄ• â€™ ti ra
pipÄ• sati, pipÄ• santi, pipÄ• sÄ«yati, pipÄ• sÄ«yanti.

su-savane, sotuá¹ƒ icchatÄ«ti atthe --- dvitte parassa dvittaá¹ƒ, sussusati {sussÅ«sati (bahÅ
sussusanti, sussusÄ«yati, sussusÄ«yanti, sussuseti, sussusayati, sussusÄ• peti, sussusÄ•
sussusÄ• pÄ«yati, sussusÄ• pÄ«yanti, sussusatu, sussusantu iccÄ• di.

titikkhituá¹ƒ icchatÄ«ti atthe --- titikkhato sapaccayo, sapaccayaparattÄ• puna dvittappasaá

<704> __na puna_ {caá¹ƒ0 V 1.6}.

sakiá¹ƒ \Be 467/ dvitte kate puna dvittaá¹ƒ na Ä• pajjatÄ«ti puna dvittÄ• bhÄ• vo, `Å« byaÃ
Ä• gamo.

titikkhisati, titikkhisanti iccÄ• di. evaá¹ƒ tikicchituá¹ƒ icchatÄ«ti tikicchisati, tikicchisanti,
cikicchisati, cikicchisanti iccÄ• di.

iti tumicchatthe kha, cha, sa rÄ• si.

nÄ• madhÄ• turÄ• si

puttaá¹ƒ icchatÄ«ti atthe ---

<705> __Ä«yo kammÄ• _ {Katthaci 437; rÅ«0 538; nÄ«0 912; caá¹ƒ0 I 1.23, 24; pÄ• 0 III 1

kammatthÄ• nÄ• mapadamhÄ• icchatthe Ä«yo hotÄ«ti kammabhÅ«tÄ• puttasaddato icch
dhÄ• tupaccayantarÅ«paá¹ƒ, tato tyÄ• dyuppatti.

puttÄ«yati, puttÄ«yanti, puttÄ«yeti, puttÄ«yayati, puttÄ«yÄ• peti, puttÄ«yÄ• payati, puttÄ«yÄ
puttÄ«yÄ• pÄ«yanti. evaá¹ƒ cÄ«varÄ«yati, cÄ«varÄ«yanti, pattÄ«yati, pattÄ«yanti, parikkhÄ
parikkhÄ• rÄ«yanti iccÄ• di.

aputtaá¹ƒ sissaá¹ƒ puttamiva Ä• caratÄ«ti atthe ---

<706> __upamÄ• á¹‡Ä• cÄ• re_ {Katthaci 436; rÅ«0 537; nÄ«0 912; caá¹ƒ0 I 1.25; pÄ• 0 II

upamÄ«yati upametabbo attho etenÄ• ti upamÄ• naá¹ƒ, upamÄ• nabhÅ«tÄ• kammapadat

puttÄ«yati \Be 468/, puttÄ«yanti sissaá¹ƒ.

kamme-aputtopi putto viya Ä• carÄ«yati puttÄ«yÄ«yati, puttÄ«yÄ«yanti, puttÄ«yeti, puttÄ«y
puttÄ«yÄ• payati, puttÄ«yÄ• pÄ«yati, puttÄ«yÄ• pÄ«yanti. evaá¹ƒ sissÄ«yati, sissÄ«yanti.

kuá¹-iyaá¹ƒ viya pÄ• sÄ• de Ä• caratÄ«ti atthe ---

<707> __Ä• dhÄ• rÄ• _ {Katthaci 436; rÅ«0 537; nÄ«0 912; caá¹ƒ0 I 1.26; pÄ• 0 III 1.10}.

upamÄ• nabhÅ«tÄ• Ä• dhÄ• rabhÅ«tÄ• ca nÄ• mamhÄ• Ä• cÄ• ratthe Ä«yo hoti.

kuá¹-Ä«yati, kuá¹-Ä«yanti pÄ• sÄ• de, nadiyaá¹ƒ viya samudde Ä• carati nadÄ«yati, nadÄ«

araÃ±Ã±e viya nagare Ä• carati araÃ±Ã±Ä«yati, araÃ±Ã±Ä«yanti nagare. evaá¹ƒ gehÄ«yat

lokadhammehi akampanÄ«yaá¹-á¹-hena pabbato viya attÄ• naá¹ƒ Ä• caratÄ«ti atthe ---

<708> __kattutÄ• yo_ {Katthaci 435; rÅ«0 536; nÄ«0 911; caá¹ƒ0 I 1.27; pÄ• 0 III 1.11}.

upamÄ• nabhÅ«tÄ• kattubhÅ«tÄ• ca nÄ• mamhÄ• Ä• cÄ• ratthe Ä• yo hotÄ«ti pabbatasa

pabbatÄ• yati saá¹…gho, pabbatÄ• yanti, cicciá¹-o viya attÄ• naá¹ƒ Ä• carati cicciá¹-Ä• yati paá¹-apaá¹-Ä• yati, kaá¹-akaá¹-Ä• yati, dhÅ«madhÅ«mÄ• yati, dhÅ«pÄ• yati, sandhÅ«pÄ• y

abhusampi \Be 469/ bhusaá¹ƒ bhavatÄ«ti atthe ---

<709> __jhatthe_ {Katthaci 435; rÅ«0 536; nÄ«0 911; caá¹ƒ0 I 1.30; pÄ• 0 III 1.12, 13}.

cÄ«paccayassa attho abbhÅ«tatabbhÄ• vo __jhattho_ nÄ• ma. kattuto jhatthe Ä• yo hoti.

bhusÄ• yati, bhusÄ• yanti, apaá¹-opi paá¹-o bhavati paá¹-Ä• yati, paá¹-Ä• yanti, alohitampi lohitÄ• yati. evaá¹ƒ nÄ«lÄ• yati, kamalÄ• yati, candÄ• yati, candanÄ• yati, kaÃ±canÄ• yati, v

kattutotveva? bhusaá¹ƒ karoti.

saddaá¹ƒ karotÄ«ti atthe ---

<710> __saddÄ• dÄ«hi karoti_ {Katthaci 435; rÅ«0 536; nÄ«0 911; caá¹ƒ0 I 1.36; pÄ• 0 III `saddÄ• dÄ«niâ€™ (bahÅ«su) }.

saddÄ• dÄ«hi dutiyantehi nÄ• mehi karotyatthe Ä• yo hoti.

saddÄ• yati, saddÄ• yanti, veraá¹ƒ karoti verÄ• yati, verÄ• yanti, kalahaá¹ƒ karoti kalahÄ• y mettaá¹ƒ karoti mettÄ• yati, mettÄ• yanti, karuá¹‡aá¹ƒ karoti karuá¹‡Ä• yati, karuá¹‡Ä• yant muditÄ• yati, muditÄ• yanti, upekkhaá¹ƒ karoti upekkhÄ• yati, upekkhÄ• yanti, kukkuccaá¹ƒ kukkuccÄ• yanti, piyaá¹ƒ karoti piyÄ• yati, piyÄ• yanti, paccayaá¹ƒ saddahanaá¹ƒ karoti patt pattiyÄ• yanti, taá¹‡haá¹ƒ karoti taá¹‡hÄ• yati, taá¹‡hÄ• yanti, taá¹‡hÄ«yati, taá¹‡hÄ«yanti v Ä«yo. mama idanti karoti mamÄ• yati, mamÄ• yanti.

namo \Be 470/ karotÄ«ti atthe ---

<711> __namotvasso_ {caá¹ƒ0 I 1.37; pÄ• 0 III 1.19}.

namosaddato karotyatthe asso hoti.

namassati, namassanti.

samÄ• naá¹ƒ sadisaá¹ƒ karotÄ«ti atthe ---

<712> __dhÄ• tvatthe nÄ• masmi_ {pÄ• 0 III 1.21, 25}.

dhÄ• tvattho vuccati yÄ• kÄ• ci kriyÄ• . nÄ• masmÄ• dhÄ• tvatthe i hoti. `yuvaá¹‡á¹‡Ä• na
ettaá¹ƒ.

samÄ• neti, samÄ• nenti.

`eonamayÄ• vÄ• sareâ€™ ti essa ayÄ• deso. `á¹‡iá¹‡Ä• pyÄ• pÄ«hi vÄ• â€™ ti ettha vÄ•
samÄ• nayati, samÄ• nayanti, piá¹‡aá¹ƒ karoti piá¹‡eti, piá¹‡ayati, kusalaá¹ƒ pucchati kusal
visuddhaá¹ƒ hoti visuddheti, visuddhayati, vÄ«á¹‡Ä• ya upagÄ• yati upavÄ«á¹‡eti, upavÄ«á
atikkamati atipaÃ±Ã±eti, atipaÃ±Ã±Ä• yati, vaccaá¹ƒ karoti vacceti, vaccayati, muttaá¹ƒ karo
muttayati, balena pÄ«á¸·eti baleti, balayati.

assa itte-balÄ«yati, balÄ«yanti. ``abalÄ• naá¹ƒ balÄ«yantÄ«â€™â€™ ti pÄ• á¸·i.

saccaá¹ƒ karotÄ«ti atthe ---

<713> __saccÄ• dÄ«hÄ• pi_ {saá¹ƒyuttanikÄ• ye; rÅ«0 540; nÄ«0 914; pÄ• 0 III 1.25}.

saccÄ• dÄ«hi nÄ• mehi dhÄ• tvatthe Ä• pi hoti.

saccÄ• peti \Be 471/, saccÄ• penti, atthavibhÄ• gaá¹ƒ karoti atthÄ• peti, atthÄ• penti, beda
bedÄ• peti, bedÄ• penti, sukkhaá¹ƒ karoti sukkhÄ• peti, sukkhÄ• penti, sukhaá¹ƒ karoti sukh
dukkhaá¹ƒ karoti dukkhÄ• peti, dukkhÄ• penti, uá¹‡haá¹ƒ karoti uá¹‡hÄ• peti, uá¹‡hÄ• penti

aputtaá¹ƒ puttamiva Ä• carati puttÄ«yati, puttÄ«yituá¹ƒ icchatÄ«ti atthe `tuá¹ƒsmÄ• lopo ci
sapaccayo.

<714> __yathiá¹-á¹-haá¹ƒ syÄ• dino_ {Katthaci 458; rÅ«0 461; nÄ«0 939; caá¹ƒ0 V 1.8; pÄ

icchÄ«yatÄ«ti iá¹-á¹-haá¹ƒ, yaá¹ƒ yaá¹ƒ iá¹-á¹-haá¹ƒ yathiá¹-á¹-haá¹ƒ. ``yamiá¹-á¹-haâ€™â€
syÄ• dyantassa yathiá¹-á¹-haá¹ƒ ekassaraá¹ƒ Ä• dibhÅ«taâ€™ maÃ±Ã±aá¹ƒ vÄ• dverÅ«pa
Ä• dibhÅ«tamevÄ• ti attho. `Å« byaÃ±janassÄ• â€™ ti Å« Ä• gamo.

Ä• dimhi dvitte-pupputtÄ«yisati.

majjhe dvitte-puttittÄ«yisati.

akamalaá¹ƒ kamalaá¹ƒ bhavati kamalÄ• yati, kamalÄ• yituá¹ƒ icchatÄ«ti kakamalÄ• yisati, k
kamalalÄ• yisati iccÄ• di.

iti nÄ• madhÄ• turÄ• si.

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nadÄ«paniyÄ•

tyÄ• dikaá¹‡á¸• o nÄ• ma Ä• khyÄ• takaá¹‡á¸• o

niá¹-á¹-hito.

7. kitakaá¹‡á¸• a

dhÄ• tvantavikÄ• rarÄ• si

visaá¹ƒyogarÅ«parÄ• si

atha \Be 472/ dhÄ• tupaccayasaá¹ƒsiddhaá¹ƒ kÄ• la, kÄ• raka, liá¹…ga, saá¹…khyÄ• , kriy
dabbappadhÄ• navÄ• cakaá¹ƒ kitakapadaá¹ƒ dÄ«piyate.

tattha atÄ«tÄ• dayo kÄ• labhedo nÄ• ma.

kattÄ• ca kammaÃ±ca karaá¹‡aÃ±ca sampadÄ• naÃ±ca apÄ• dÄ• naÃ±ca adhikaraá¹‡aÃ
kÄ• rakabhedo nÄ• ma.

itthiliá¹…gÄ• dÄ«ni liá¹…gabhedo nÄ• ma.

ekatta, bahuttabhedo saá¹…khyÄ• bhedo nÄ• ma.

tassÄ«lakriyÄ• , taddhammakriyÄ• , tassÄ• dhukÄ• rakriyÄ• , attamÄ• nakriyÄ• , abhikkhaÃ
sakkakriyÄ• , pesanakriyÄ• , atisaggakriyÄ• , pattakÄ• lÄ• rocanakriyÄ• , avassambhÄ• vÄ«
nÄ• ma.

``gamanaá¹ƒ bhavati, pacanaá¹ƒ jÄ• nÄ• tiâ€™â€™ iccÄ• dÄ«su paccayatthabhÅ«to bhÄ•
jÄ• ti viya saá¹…khatadhammassa dhÄ• tvatthabhÅ«tÄ• ya sÄ• dhyakriyÄ• ya sÄ• dhakattÄ
kriyÄ• , kÄ• ro, karaá¹‡anti siddhattÄ• saá¹…khyÄ• bhedayutto ca hoti-nÄ• nÄ• dhÄ• tvatth
kammÄ• naÃ±ca kÄ• lÄ• dÄ«naÃ±ca bhedena sarÅ«pabhedasabbhavato, tasmÄ• sopi dab
`dabbappadhÄ• navÄ• cakaâ€™ nti vuttaá¹ƒ. sesaá¹ƒ sabbaá¹ƒ tyÄ• dikaá¹‡á¸• e bhÄ• vas

`bahulaâ€™ nti \Be 473/ ca `kriyatthÄ• â€™ ti ca vattante ---

<715> __kattari bhÅ«te kta ktavantu ktÄ• vÄ«_ {Katthaci 555; rÅ«0 612; nÄ«0 1142; caá¹ƒ0
2.102}.

abhavÄ«ti bhÅ«to, atÄ«to, bhÅ«te vattabbe kriyatthÄ• kattari kÄ• nubandhÄ• ta, tavantu, t
kÄ• nubandhÄ• `na te kÄ• nubandhanÄ• gamesÅ«â€™ ti sutte visesanatthÄ• .

<716> __kto bhÄ• vakammesu_ {Katthaci 556; rÅ«0 622; nÄ«0 1143; caá¹ƒ0 I 2.67 ... pe ..

bhÅ«te vattabbe kriyatthÄ• bhÄ• va, kammesu kÄ• nubandho tapaccayo hoti.

abhavÄ«ti bhÅ«to-puriso, bhÅ«tÄ• -itthÄ«, bhÅ«taá¹ƒ-kulaá¹ƒ, kÄ• rite dhÄ• tuto á¹‡Ä• nub
sampattattÄ• `na te kÄ• nubandhanÄ• gamesÅ«â€™ ti paá¹-isedho na pÄ• puá¹‡Ä• ti, `yuv
ovuddhi, `Ä• vÄ• yÄ• á¹‡Ä• nubandheâ€™ ti ossa Ä• vattaá¹ƒ, tato tapaccayo.

<717> __Ã±Ä« byaÃ±janassa_ {Katthaci 605; rÅ«0 547; nÄ«0 1210}.

byaÃ±janÄ• dipaccayassa Ä• dimhi Ã±Ä• nubandho Ä«kÄ• ro Ä• gacchati.

kattari-abhÄ• vayitthÄ• ti bhÄ• vito-puriso, bhÄ• vitÄ• itthÄ«, bhÄ• vitaá¹ƒ-kulaá¹ƒ.

kamme-anubhÅ«yitthÄ• ti anubhÅ«to-bhogo, anubhÅ«tÄ• sampatti, anubhÅ«taá¹ƒ-sukhaá¹

kÄ• rite-bhÄ• vÄ«yitthÄ• ti bhÄ• vito-maggo, bhÄ• vitÄ• paá¹-ipadÄ• , bhÄ• vitaá¹ƒ-cittaá¹ƒ

tavantu \Be 474/, tÄ• vÄ«su-abhavÄ«ti bhÅ«tavÄ• -puriso, bhÅ«tavantÄ«, bhÅ«tavatÄ«-itth
guá¹‡avantusamaá¹ƒ. bhÅ«tÄ• vÄ«-puriso. bhÅ«tÄ• vinÄ«-itthÄ«, bhÅ«tÄ• vi-cittaá¹ƒ, daá¹‡
daá¹‡á¸• inÄ«samaá¹ƒ. puriso bhogaá¹ƒ anubhÅ«to, purisena bhogo anubhÅ«to.

ettha ca kitapaccayÄ• naá¹ƒ attho duvidho vÄ• ccattho, abhidheyyattho cÄ• ti sabbaá¹ƒ tyÄ

vuttanayena veditabbaá¹ƒ.

purimesu pana chasu sÄ• dhanesu paccayÄ• naá¹ƒ abhidheyyattho padantarena Ä• cikkhÄ
attano dhÄ• tunÄ• eva.

tattha ca kattusatti, kammasatti, karaá¹‡asatti, sampadÄ• nasatti, apÄ• dÄ• nasatti,
adhikaraá¹‡asattisaá¹…khÄ• taá¹ƒ vÄ• ccatthaá¹ƒ ujuá¹ƒ vadantÄ• kitapaccayÄ• attano ab
samÄ• naliá¹…ga, vibhatti, saá¹…khyÄ• yuttÄ• hutvÄ• vadanti.

taá¹ƒ yathÄ• ? ---

kattari tÄ• va-puriso bhogaá¹ƒ anubhÅ«to, purisÄ• bhogaá¹ƒ anubhÅ«tÄ• ... pe ... purises
anubhÅ«tesu, itthÄ« bhogaá¹ƒ anubhÅ«tÄ• , itthiyo bhogaá¹ƒ anubhÅ«tÄ• yo ... pe ... itthÄ«
anubhÅ«tÄ• su, kulaá¹ƒ bhogaá¹ƒ anubhÅ«taá¹ƒ, kulÄ• ni bhogaá¹ƒ anabhÅ«tÄ• ni ... pe ...
anubhÅ«tesu.

kamme-bhogo purisena anubhÅ«to, bhogÄ• purisena anubhÅ«tÄ• ... pe ... bhogesu puris
purisena anubhÅ«tÄ• , sampattiyo purisena anubhÅ«tÄ• yo ... pe ... sampattÄ«su purisena
purisena anubhÅ«taá¹ƒ, sukhÄ• ni purisena anubhÅ«tÄ• ni ... pe ... sukhesu purisena anubh
karaá¹‡Ä• dÄ«supi.

evaá¹ƒ kitavÄ• cakÄ• attano abhidheyyapadena samÄ• naliá¹…ga, vibhatti, saá¹…khyÄ• y
sÄ• dhanaá¹ƒ vadanti.

`itthiyamaá¹‡atikayakyÄ• \Be 475/ cÄ• â€™ ti itthiyaá¹ƒ tipaccayo, anubhavanaá¹ƒ, anubh
``tissassa anubhÅ«ti, phussassa anubhÅ«tiâ€™â€™ iccÄ• dikÄ• bahÅ« anubhÅ«tiyopi sijjh
anubhÅ«tiyo, anubhÅ«tiá¹ƒ, anubhÅ«tiyo ... pe ... anubhÅ«tÄ«sÅ«â€™â€™ ti yujjati.

718__._ __kattari ltuá¹‡akÄ• _ {Katthaci 527, 530; rÅ«0 568, 590; nÄ«0 1109, 1114; caá¹ƒ0
1.133, 134}.

kattukÄ• rake kriyatthÄ• ltu, á¹‡akÄ• honti, lÄ• nubandho tussa kattari nibandhanattho, `lt
visesanattho ca.

anubhavatÄ«ti anubhÅ«tÄ• , anubhÅ«tÄ• ro, satthusamaá¹ƒ.

sÄ• maÃ±Ã±avidhÄ• nattÄ• arahatthe sattiatthe tassÄ«la, taddhamma, tassÄ• dhukÄ• ra,
bhavanti.

arahatthe-brahmaá¹‡o brahmaá¹‡iyÄ• pariggahitÄ• .

sattiatthe-bhagavÄ• anuppannassa maggassa uppÄ• detÄ• .

tassÄ«lÄ• dÄ«su-pasayhapavattÄ• .

attamÄ• ne-attÄ• naá¹ƒ paá¹‡á¸• itaá¹ƒ maÃ±Ã±atÄ«ti paá¹‡á¸• itamÄ• nitÄ• .

<719> __pubbekakattukÄ• naá¹ƒ_ {Katthaci 564; rÅ«0 640; nÄ«ti0 1150-6; caá¹ƒ0 I 3.131;

yÄ• saá¹ƒ visesana, visesyÄ• naá¹ƒ dvinnaá¹ƒ pubbÄ• â€™ parakriyÄ• naá¹ƒ kattÄ• ekova pubbakriyÄ• yaá¹ƒ bhÄ• vatthe tuna, tvÄ• na, tvÄ• paccayÄ• honti. `eonamayavÄ• sareâ€ avattaá¹ƒ.

bhogaá¹ƒ anubhavituna, anubhutvÄ• na, anubhutvÄ• .

ekakattukÄ• nanti \Be 476/ kiá¹ƒ? devadatto bhuÃ±ji, yaÃ±Ã±adatto gacchati.

pubbeti kiá¹ƒ? pacchÄ• bhuÃ±jati, paá¹-hamaá¹ƒ pacati.

bahulÄ• dhikÄ• rÄ• samÄ• nÄ• â€™ parakriyÄ• supi nÄ• nÄ• kattukÄ• supi tunÄ• dayo bh patati, dvÄ• raá¹ƒ saá¹ƒvaritvÄ• nikkhamati, puriso sÄ«haá¹ƒ disvÄ• bhayaá¹ƒ uppajjatÄ«t

yasmiá¹ƒ vÄ• kye aparakriyÄ• padaá¹ƒ na dissati. yathÄ• ? pabbataá¹ƒ atikkamma nadÄ«, ye te santÄ• vimokkhÄ• atikkamma rÅ«pe arÅ«pÄ• ti, tatthapi sattÄ• kriyÄ• viÃ±Ã±Ä• yate sattÄ• nÄ• tivattanato. aparakriyÄ• rahite asamÄ• nakattuke ca vÄ• kye paá¹-hamantayogas tunÄ• dÄ«naá¹ƒ sambhavo yutto.

<720> __paá¹-isedhÄ• laá¹ƒkhalÅ«naá¹ƒ tuna tvÄ• na tvÄ• vÄ• _ {paá¹-isedhelaá¹ƒkhalÅ« vÄ• â€™ (bahÅ«su) }.

paá¹-isedhatthÄ• naá¹ƒ alaá¹ƒ, khalÅ«naá¹ƒ yoge tunÄ• dayo honti vÄ• .

alaá¹ƒ bhutvÄ• , khalu bhutvÄ• , alaá¹ƒ bhuttena, khalu bhuttena vÄ• .

<721> __tuá¹ƒtÄ• yetave bhÄ• ve bhavissatikriyÄ• yaá¹ƒ tadatthÄ• yaá¹ƒ_ {Katthaci 561-2- 1148-9}.

tassÄ• tassÄ• kriyÄ• ya atthabhÅ«tÄ• ya bhavissamÄ• nakriyÄ• ya gamyamÄ• nÄ• ya bh
tavepaccayÄ• bhavanti. suttapadavaá¸• á¸• hanena tuyepaccayopi.

anubhavituá¹ƒ gacchati, anubhavitÄ• ye gacchati, anubhavitave gacchati, anubhavituá¹ƒ ic
sakkoti, jÄ• nÄ• ti. tathÄ• kÄ• lo anubhavituá¹ƒ, samayo anubhavituá¹ƒ, velÄ• anubhavituá
anubhavituá¹ƒ mano, anubhavituá¹ƒ soko, cakkhu daá¹-á¹-huá¹ƒ, sotaá¹ƒ sotuá¹ƒ, mano viÃ
kÄ• tuá¹ƒ, pÄ• do gantuá¹ƒ, dhanu yujjhituá¹ƒ, jaá¸·o vattuá¹ƒ, mando gantuá¹ƒ, alaso kattu

ettha ca ``kÄ• lo anubhavituâ€™â€™ ntiÄ• dÄ«su sattÄ• vasena hetukriyÄ• sijjhati, tasmÄ
bhavatÄ«â€™â€™ tiÄ• dinÄ• attho veditabbo.

ime panettha tÄ• ye, tuyepayogÄ• --- Ä• gatÄ• mha imaá¹ƒ dhammasamayaá¹ƒ, dakkhitÄ•
II 332}. alaÃ±hi te jagghitÄ• ye, mamaá¹ƒ disvÄ• na edisaá¹ƒ {J I 5.137}. ko tÄ• disaá¹ƒ ara
16.92}, atthi hehiti so maggo, na so sakkÄ• na hotuye {Bv II 9 `hetuyeâ€™ }, arahasi naá¹ƒ
arahasi no jÄ• nituye katÄ• ni iccÄ• di.

<722> __bhÄ• vakammesu tabbÄ• nÄ«yÄ• _ {Katthaci 540; rÅ«0 545; nÄ«0 1125}.

bhÄ• ve kammani ca tabba, anÄ«yÄ• honti. suttapadavaá¸• á¸• hanena tabya, tÄ• ya, teyy

anubhavitabbo-bhogo, anubhavitabbÄ• -sampatti, anubhavitabbaá¹ƒ-sukhaá¹ƒ.

bahulÄ• dhikÄ• rÄ• kattÄ• dÄ«svapi bhavanti, tapantÄ«ti tapanÄ«yÄ• pÄ• padhammÄ• , u
upaá¹-á¹-hÄ• nÄ«yo-sisso. pavuccati etenÄ• ti pavacanÄ«yo-upajjhÄ• yo, niyyanti etenÄ• ti
niyyÄ• niko.

sinÄ• -soceyye, sinÄ• yanti etenÄ• ti sinÄ• nÄ«yaá¹ƒcuá¹‡á¹‡aá¹ƒ, dÄ«yate assÄ• ti dÄ• n
vattati etthÄ• ti sammÄ• vattanÄ«yo-guru.

idha \Be 478/ gÄ• thÄ• vuccati ---

arahatthe ca sakkatthe, pattakÄ• le ca pesane.

tabbÄ• dayo atisagge, avassÄ• dhamiá¹‡esu ca ||

tattha ``araha sakka visiá¹-á¹-he kattarÄ«â€™â€™ ti vuttiyaá¹ƒ vuttaá¹ƒ, tasmÄ• bhavatÄ«
arahatÄ«ti attho, majjatÄ«ti majjaá¹ƒ, madanÄ«yaá¹ƒ, majjituá¹ƒ sakkotÄ«ti attho, evampi yu

pattakÄ• le-kattabbo bhavatÄ• kaá¹-o, esa kÄ• lo kaá¹-akaraá¹‡assÄ• ti dÄ«peti.

pesane-gantabbo bhavatÄ• gÄ• mo, gacchatu bhavaá¹ƒ gÄ• manti dÄ«peti.

atisajjanaá¹ƒ sambodhanaá¹ƒ atisaggo, upadeso ceva vidhi ca. tattha kattabbÄ• â€™ katta
Ä• cikkhaá¹‡aá¹ƒ __upadeso, _ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, sÄ«laá¹ƒ rakkhitabbaá¹ƒ, pÄ• á¹‡
Ä• dÄ• tabbaá¹ƒ {DN III 85}. kattabbÄ• â€™ kattabbÄ• kÄ• radassanaá¹ƒ __vidhi, _ sakkac
no asakkaccaá¹ƒ.

avassake-gamanÄ«yo abhisamparÄ• yo, avassaá¹ƒ gantabboti attho.

yaá¹ƒ iá¹‡aá¹ƒ adentassa daá¹‡á¸• o Ä• gacchati, idaá¹ƒ adhamiá¹‡aá¹ƒ nÄ• ma, sataá¹ƒ n

ime panettha tabya, tÄ• ya, teyyapayogÄ• --- na brÄ• hmaá¹‡e addhike tiá¹-á¹-hamÄ• ne, g
seá¹-á¹-ha {J I 10.13 (gantabba) }. bhÅ«tagÄ• mapÄ• tabyatÄ• , kÄ• mesu pÄ• tabyatÄ• {V
lajjanti {Dhp 316}, lajjitÄ• ye na lajjare. ghÄ• tetÄ• yaá¹ƒ vÄ• ghÄ• tetuá¹ƒ, pabbÄ• jetÄ• ya
{MN I 357}, Ã±Ä• teyyaá¹ƒ, diá¹-á¹-heyyaá¹ƒ, patteyyaá¹ƒ, viddheyyaá¹ƒ maá¹ƒ amaÃ±Ã±at

ta, ti \Be 479/, tu, tavantu, tÄ• vÄ«, tvÄ• , tvÄ• na, tuna, tuá¹ƒ, tave, tÄ• ye, tuye, tabba. ime
takÄ• rapaccayÄ• nÄ• ma.

__kara, khanu, gÄ• , gamu, jana, á¹-hÄ• , tanu, thara, dhÄ• , dhara, namu, pÄ• , phara, bha
sara, hara, hana_.

<723> __gamÄ• dirÄ• naá¹ƒ lopontassa_ {Katthaci 586-7; rÅ«0 600, 632; nÄ«0 1190, 1191

gamÄ• dÄ«naá¹ƒ makÄ• ra, nakÄ• rantÄ• naá¹ƒ rakÄ• rantÄ• naÃ±ca dhÄ• tÅ«naá¹ƒ anta
tapaccaye pare tvÄ• divajjite.

kara-karaá¹‡e, karÄ«yitthÄ• ti kato-vihÄ• ro, katÄ• gÅ«hÄ• , kataá¹ƒ-gehaá¹ƒ, sakkarÄ«yitt
mahÄ• vuttinÄ• santassa so.

`karotissa khoâ€™ ti pÄ• dito karassa kassa kho, saá¹…kharÄ«yitthÄ• ti saá¹…khato, abhis
visaá¹…kharittha vikirÄ«yitthÄ• ti visaá¹…khato, upakarÄ«yittha sajjÄ«yitthÄ• ti upakkhaá¹-c
á¹-aá¹-haá¹‡alÄ• â€™ ti tassa á¹-o. evaá¹ƒ dukkaá¹-aá¹ƒ.

parito karÄ«yitthÄ• ti parikkhato, purato karÄ«yitthÄ• ti purakkhato, purekkhato vÄ• , mahÄ
ettaá¹ƒ.

khanu-avadÄ• raá¹‡e, khaÃ±Ã±itthÄ• ti khato-Ä• vÄ• á¹-o.

gÄ• -sadde.

<724> __gÄ• pÄ• namÄ«_ {Katthaci 588; rÅ«0 620; nÄ«0 1192}.

gÄ• , pÄ• naá¹ƒ anto Ä«kÄ• ro hoti kÄ• nubandhe tapaccaye pare tvÄ• divajjite.

gÄ• yitthÄ• ti gÄ«taá¹ƒ, samodhÄ• netvÄ• gÄ• yitthÄ• ti saá¹…gÄ«topariyattidhammo.

gamu-gatimhi \Be 480/ agacchÄ«ti gato, agacchÄ«yitthÄ• ti vÄ• gato. evaá¹ƒ Ä• gato, ugg
vigato, sugato, saá¹…gato, anugato, apagato, avagato, upagato, adhigato.

jana-jÄ• tiyaá¹ƒ.

<725> __janissÄ• _ {Katthaci 585; rÅ«0 619; nÄ«0 1189}.

janissa nassa Ä• hoti kÄ• nubandhe tapaccaye pare tvÄ• divajjite.

ajÄ• yitthÄ• ti jÄ• to, dujjÄ• to, sujÄ• to, saÃ±jÄ• to, anujÄ• to, avajÄ• to, atijÄ• to.

suttavibhattena aÃ±Ã±asmimpi vaá¹‡á¹‡e pare nassa Ä• hoti, puttaá¹ƒ vijÄ• yitvÄ• , vijÄ• y
vijÄ• yantÄ«-itthÄ«, vijÄ• yamÄ• nÄ• , puttaá¹ƒ janetÄ«ti jÄ• yÄ• iccÄ• di, sabbattha mahÄ
yÄ• gamo, mahÄ• vuttinÄ• vÄ• sabbattha nassa yÄ• deso Ä• didÄ«gho ca.

á¹-hÄ• -gatinivattiyaá¹ƒ.

<726> __á¹-hÄ• ssi_ {Katthaci 588; rÅ«0 620; nÄ«0 1192}.

á¹-hÄ• ssa i hoti kÄ• nubandhe takÄ• re tvÄ• divajjite.

aá¹-á¹-hÄ• sÄ«ti á¹-hito, uá¹-á¹-hito, niá¹-á¹-hito, saá¹‡á¹-hito, adhiá¹-á¹-hito.

tanu-vitthÄ• re, Ä• taÃ±Ã±itthÄ• ti Ä• tataá¹ƒ, vitataá¹ƒ, Ä• tatavitataá¹ƒ, tÅ«riyabhedo.

thara-santharaá¹‡e, santharÄ«yitthÄ• ti santhato, vitthato.

dhÄ• -dhÄ• raá¹‡e.

<727> __dhÄ• ssa hi_ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

dhÄ• dhÄ• tussa \Be 481/ dhassa hi hoti kÄ• nubandhe takÄ• re tvÄ• divajjite.

Ä• dhÄ«yitthÄ• ti Ä• hito, Ä• gyÄ• hito, vidhÄ«yitthÄ• ti vihito, nidhÄ«yitthÄ• ti nihito, sandh
saá¹ƒhito, odhÄ«yitthÄ• ti ohito, abhidhÄ«yitthÄ• ti abhihito, pidhÄ«yitthÄ• ti pihito, apihito. c
tatiyattaá¹ƒ, `dhÄ• ssa hoâ€™ ti suttena parassa hattaá¹ƒ, Ä• dahito, vidahito, nidahito, saá
vÄ• , sannidahito, odahito, pidahito, apidahito, paridahito.

dhara-dhÄ• raá¹‡e, uddharÄ«yitthÄ• ti uddhaá¹-o, samuddhaá¹-o, niddhaá¹-o, tassa á¹-atta

namu-namane, namitthÄ• ti nato, unnato, samunnato, onato, avanato.

pÄ• -pÄ• ne, `gÄ• pÄ• namÄ«â€™ ti Ä«ttaá¹ƒ, pÄ«yitthÄ• ti pÄ«taá¹ƒ.

phara-pharaá¹‡e, pharittha, pharÄ«yitthÄ• ti vÄ• phuá¹-o, vipphuá¹-o, samphuá¹-o, ophuá¹
phassa uttaá¹ƒ, tassa á¹-attaá¹ƒ.

bhara-dhÄ• raá¹‡e, bharÄ«yitthÄ• ti bhato, Ä• bhato, Ä• bhaá¹-o vÄ• . udakÄ• talamubbhat
kathinaá¹ƒ {Vin I 317}, sambhataá¹ƒ dhanaá¹ƒ.

mana-Ã±Ä• á¹‡e, mato, mahÄ• janena sammatoti mahÄ• sammato, sammatÄ• sÄ«mÄ• {

mara-pÄ• á¹‡acÄ• ge, maritthÄ• ti mato, kÄ• laá¹…kato.

ramu-kÄ«á¸·Ä• yaá¹ƒ, ramitthÄ• ti rato, abhirato.

ramu-uparame \Be 482/, virato, paá¹-ivirato, uparato.

sara-gati, cintÄ• su, bahulÄ• dhikÄ• rÄ• kÄ• lattayepi tapaccayo, sarati, asari, sarissatÄ«ti
patissato.

hara-haraá¹‡e, harÄ«yitthÄ• ti hato, Ä• hato, nihato.

tassa á¹-atte-Ä• haá¹-o, nihaá¹-o, udÄ• haá¹-o, samudÄ• haá¹-o, avahaá¹-o.

hana-hiá¹ƒsÄ• yaá¹ƒ, haÃ±Ã±itthÄ• ti hato, vihato, samÅ«hato avippavÄ• so {Vin I 145}, sa
146}.

tipaccayamhi bahulÄ• dhikÄ• rÄ• akÄ• nubandhepi antalopo. paá¹-hamaá¹ƒ karÄ«yatÄ«ti
vikÄ• ro vikati, gÄ• yanaá¹ƒ gÄ«ti, uggÄ«ti, saá¹…gÄ«ti, anugÄ• yanaá¹ƒ anugÄ«ti, gamana
gati, gacchanti etthÄ• ti vÄ• gati, Ä• gamanaá¹ƒ Ä• gati, sugati, duggati, samÄ• gamanaá¹ƒ
jÄ• ti, jÄ• yanti etÄ• ya, etthÄ• ti vÄ• jÄ• ti, á¹-hÄ• naá¹ƒ á¹-hiti, saá¹‡á¹-hiti, avaá¹-á¹-hiti, p
tananaá¹ƒ santati, dhÄ• renti etÄ• yÄ• ti dhÄ«ti, mahÄ• vuttinÄ• Ä«ttaá¹ƒ.

namanaá¹ƒ nati, unnati, samunnati, onati, avanati, bharitabbÄ• ti bhati, manati jÄ• nÄ• ti et
vividhÄ• mati vimati, ramaá¹‡aá¹ƒ rati, Ä• ramaá¹‡aá¹ƒ Ä• rati, viramaá¹‡aá¹ƒ virati, abhira
paá¹-iviramaá¹‡aá¹ƒ pativirati, saraá¹‡aá¹ƒ sati, saranti etÄ• yÄ• ti vÄ• sati, anussati, paá¹-
upahananaá¹ƒ upahati.

tavantupaccayamhi-akÄ• sÄ«ti katavÄ• , ahanÄ«ti hatavÄ• .

tÄ• vÄ«paccayamhi-katÄ• vÄ«, hatÄ• vÄ«.

tvÄ• dÄ«su \Be 483/ ---

<728> __tuá¹ƒtunatabbesu vÄ• _.

karadhÄ• tussa ra-kÄ• rassa Ä• hoti vÄ• tuá¹ƒ, tuna, tabbesu. tunasaddena tvÄ• na, tvÄ•

<729> __karassÄ• tave_.

karassa ra-kÄ• rassa Ä• hoti tavepaccayamhi.

kÄ• tuá¹ƒ, kÄ• tave, kÄ• tuna, kÄ• tabbaá¹ƒ.

yathÄ• karassa, tathÄ• mahÄ• vuttinÄ• harassa rÅ«paá¹ƒ sijjhati, hÄ• thuá¹ƒ, hÄ• tave, h
tuá¹‡á¸• ena hÄ• tÅ«na, muÃ±ce pubbakataá¹ƒ iá¹‡aá¹ƒ {J I 14.10}.

tvÄ• mhi Ä• ssa ittaá¹ƒ, Ä• hitvÄ• , soá¹‡á¸• Ä• yudakamÄ• hitvÄ• {J I 10.9 (... hatvÄ•) }.

iti visaá¹ƒyogarÅ«parÄ• si.

sadisasaá¹ƒyogarÅ«parÄ• si

atha sadisasaá¹ƒyogarÅ«parÄ• si vuccate.

tupaccayamhi ---

<730> __pararÅ«pamayakÄ• re byaÃ±jane_.

yakÄ• ravajjite byaÃ±janapaccaye pare sabbadhÄ• tÅ«naá¹ƒ antabyaÃ±jano pararÅ«paá¹ƒ

karotÄ«ti kattÄ• , kÄ• tuá¹ƒ arahati, kÄ• tuá¹ƒ sakkoti, karaá¹‡asÄ«lo, karaá¹‡adhammo, sa
karotÄ«ti attho. bharatÄ«ti bhattÄ• , haratÄ«ti hattÄ• .

tvÄ• dÄ«su \Be 484/ ra-kÄ• rassa Ä• ttaá¹ƒ, saá¹ƒyoge pare rassattaÃ±ca, katvÄ• , katvÄ•

pararÅ«pattaá¹ƒ, kattuna, kattuá¹ƒ, kattabbaá¹ƒ, bharaá¹‡aá¹ƒ bhattuá¹ƒ, bhattave, haraá¹‡
abhihattuá¹ƒ, hattave.

__Ä• pa, á¹‡Ä• pa, khipa, gupa, caja, Ã±apa, Ã±Ä• pa, tapa, dÄ«pa, dhÅ«pa, pada, bhaja,
rica, ranja, lipa, lupa, vaca, vatu, vada, vapa, vica, sanja, sica, sambhu, sÅ«ca, sÅ«da, supa

dhÄ• tvantabyaÃ±janassa pararÅ«pattaá¹ƒ, tapaccayamhi vipubbo Ä• pabyÄ• pane, byÄ•
Ã±Ä• á¹‡abyÄ• panena byÄ• pituá¹ƒ sakkotÄ«ti byatto, viyatto.

paripubbo pariyÄ• puá¹‡ane pahutte ca, pariyatto.

saá¹ƒpubbo paripuá¹‡á¹‡abhÄ• ve, samÄ• payitthÄ• ti samatto, parisamatto.

Ä• pubbo á¹‡Ä• pa-pesane, Ä• á¹‡Ä• pÄ«yitthÄ• ti Ä• á¹‡atto.

khipa-khipane, khipÄ«yitthÄ• ti khitto-daá¹‡á¸• o, khittÄ• -mattikÄ• , khittaá¹ƒ-leá¹-á¹-u. eva
pakkhitto, ukkhitto, nikkhitto, vikkhitto, okkhitto, saá¹ƒkhitto.

gupa-guttiyaá¹ƒ, gopÄ«yitthÄ• ti gutto, saá¹ƒgutto.

caja-cÄ• ge, cajÄ«yitthÄ• ti catto.

upa-paÃ±Ã±Ä• pane, paÃ±Ã±apÄ«yitthÄ• ti paÃ±Ã±atto-vinayo, paÃ±Ã±attaá¹ƒsikkhÄ• pa
paÃ±Ã±attaá¹ƒ-Ä• sanaá¹ƒ.

Ã±Ä• pa-Ã±Ä• pane, vikatidhÄ• tu nÄ• mesÄ• kÄ• ritantattÄ• , paÃ±Ã±Ä• pÄ«yitthÄ• ti pa
saÃ±Ã±atto, viÃ±Ã±Ä• pÄ«yitthÄ• ti viÃ±Ã±atto.

tapa-santÄ• pe, atappÄ«ti tatto, santatto.

dÄ«pa-dittiyaá¹ƒ, adÄ«pitthÄ• ti ditto, paditto, Ä• ditto.

dhÅ«pa-soá¹‡á¸• iye \Be 485/, dhÅ«pati, adhÅ«pi, dhÅ«pissatÄ«ti dhutto, surÄ• dhutto, ak

pada-gatiyaá¹ƒ, apajjÄ«ti patto, nipatto, sampatto.

bhaja-sambhattiyaá¹ƒ, bhajatÄ«ti bhatto, sambhatto.

vipubbo puthakkaraá¹‡e, vibhajitthÄ• ti vibhatto.

bhuja-pÄ• lana, byavaharaá¹‡esu, bhuÃ±jittha, bhuÃ±jÄ«yitthÄ• ti vÄ• bhutto, paribhutto.

mada-ummÄ• de, majjitthÄ• ti matto, sammatto, pamatto, ummatto.

mida-sinehane, mijjatÄ«ti mitto.

yuja-yoge, yuÃ±jatÄ«ti yutto, payutto, uyyutto, niyutto, viyutto, saá¹ƒyutto, saÃ±Ã±utto.

rica-viriÃ±cane, riÃ±catÄ«ti ritto.

ranja-rÄ• ge, raÃ±jatÄ«ti ratto, sÄ• ratto, viratto.

lipa-limpane, limpÄ«yitthÄ• ti litto, ullitto, avalitto.

lupa-adassane, luppatÄ«ti lutto.

vaca-viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ.

<731> __vacÄ• dÄ«naá¹ƒ vassuá¹-a vÄ• _ {Katthaci 579; rÅ«0 629; nÄ«0 1182}.

vacÄ• dÄ«naá¹ƒ vassa uá¹-a hoti vÄ• kÄ• nubandhe ta-kÄ• rapaccaye tvÄ• divajjite.

vuccitthÄ• ti \Be 486/ utto-dhammo, uttÄ• -kathÄ• , uttaá¹ƒ-vacanaá¹ƒ, nirutto, niruttÄ• , niru

<732> __assu_.

vacÄ• dÄ«naá¹ƒ assa u hoti kÄ• nubandhe ta-kÄ• rapaccaye tvÄ• divajjite.

vutto-dhammo, vuttÄ• -kathÄ• , vuttaá¹ƒ-vacanaá¹ƒ.

vatu-vattane, vattatÄ«ti vatto, pavatto, nivatto.

vapa-bÄ«janikkhepe, vapÄ«yitthÄ• ti vuttaá¹ƒ-bÄ«jaá¹ƒ, `assÅ«â€™ ti uttaá¹ƒ.

vica-vivecane, viviccitthÄ• ti vivitto.

sanja-saá¹…ge, saÃ±jatÄ«ti satto, Ä• satto, visatto.

sica-secane, siÃ±cÄ«yitthÄ• ti sitto, Ä• sitto, avasitto, abhisitto.

sÅ«ca-sÅ«cane, atthaá¹ƒ sÅ«cetÄ«ti suttaá¹ƒ.

sÅ«da-paggharaá¹‡e, atthaá¹ƒ sÅ«datÄ«ti suttaá¹ƒ.

supa-soppane, supatÄ«ti sutto iccÄ• di.

tipaccayamhi-byÄ• panaá¹ƒ byatti, viyatti, pariyÄ• puá¹‡anaá¹ƒ pariyatti, samÄ• panaá¹ƒ sa
Ä• á¹‡Ä• panaá¹ƒ Ä• á¹‡atti, gopanaá¹ƒ gutti, Ã±Ä• panaá¹ƒ Ã±atti, paÃ±Ã±Ä• panaá¹ƒ paÃ
saÃ±Ã±atti, viÃ±Ã±Ä• panaá¹ƒ viÃ±Ã±atti.

tapa-tappane, tappanaá¹ƒ titti, mahÄ• vuttinÄ• assa ittaá¹ƒ. dÄ«panaá¹ƒ ditti, pajjanaá¹ƒ pa
uppatti, nippatti, vipatti, sampatti, bhajanaá¹ƒ bhatti, sambhatti, bhuÃ±janaá¹ƒ bhutti, yuÃ±ja
riÃ±canaá¹ƒ ritti, niddhÄ• retvÄ• vuccati attho etÄ• yÄ• ti nirutti, vuccati suttassa attho \Be 4
vutti. ``vivarÄ«yati suttassa attho etÄ• yÄ• ti vuttÄ«â€™â€™ tipi vadanti. vattanaá¹ƒ vutti, jÄ
tadÄ• yattavutti, `assÅ«â€™ ti assa uttaá¹ƒ. vivecanaá¹ƒ vivitti, sajjanaá¹ƒ satti, Ä• satti, vis

tupaccayamhi-khipatÄ«ti khittÄ• , gopetÄ«ti guttÄ• , cajatÄ«ti cattÄ• .

idha chida, bhidÄ• dayopi vattabbÄ• , chindatÄ«ti chettÄ• , bhindatÄ«ti bhettÄ• , bhajatÄ«ti bhuÃ±jatÄ«ti bhuttÄ• , bhottÄ• , yuttÄ• , rittÄ• , littÄ• , luttÄ• , vacati vadatÄ«ti vÄ• vattÄ• , vivittÄ• , saÃ±jatÄ«ti sattÄ• , suppatÄ«ti suttÄ• iccÄ• di.

tavantupaccayamhi-khipitthÄ• ti khittavÄ• , gopitthÄ• ti guttavÄ• , cajitthÄ• ti cattavÄ• , chin chettavÄ• .

bhaja-puthakkaraá¹‡e, bhÄ• jitthÄ• ti bhattavÄ• , vibhattavÄ• , abhuÃ±jÄ«ti bhuttavÄ• , ayu iccÄ• di.

tÄ• vÄ«paccayamhi-khittÄ• vÄ«, guttÄ• vÄ«, cattÄ• vÄ«, chettÄ• vÄ«, vibhattÄ• vÄ«, bhett yuttÄ• vÄ« iccÄ• di.

tvÄ• dÄ«su pararÅ«patte mahÄ• vuttinÄ• tiá¹‡á¹‡aá¹ƒ byaÃ±janÄ• naá¹ƒ Ä• dibyaÃ±janas chettuna, vibhatvÄ• , vibhatvÄ• na, vibhattuna, bhutvÄ• , bhutvÄ• na, bhuttuna iccÄ• di.

tuá¹ƒ, tavesu-chettuá¹ƒ, chettave, chetuá¹ƒ, chetave vÄ• , Ä• dibyaÃ±janassa lopo. vibhattu bhettuá¹ƒ, bhettave, bhottuá¹ƒ, bhottave, Ä• divuddhi iccÄ• di.

tabbapaccaye-chettabbaá¹ƒ, chetabbaá¹ƒ vÄ• , bhettabbaá¹ƒ, bhottabbaá¹ƒ, vuccatÄ«ti vat

iti sadisasaá¹ƒyogarÅ«parÄ• si.

vaggantarÅ«parÄ• si

atha vaggantarÅ«parÄ• si vuccate.

__kamu, kilamu, khanu, khamu, gamu, tanu, timu, damu, bhamu, mana, yamu, vamu, samu

<733> __manÄ• naá¹ƒ niggahÄ«taá¹ƒ_.

makÄ• ra, nakÄ• rantÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ anto makÄ• ro nakÄ• ro ca niggahÄ«taá¹ƒ h pare. `vagge vaggantoâ€™ ti niggahÄ«tassa vaggantattaá¹ƒ.

kamu-pÄ• dagamane, pakkamitthÄ• ti pakkanto, pÄ• dena akkamitthÄ• ti akkanto, ukkanto kamassÄ• â€™ ti kassa khattaá¹ƒ, saá¹…kanto, okkanto, avakkanto, apakkanto, atikkanto, dvittÄ• ni.

kilamu-khede, kilamitthÄ• ti kilanto.

timu-addabhÄ• ve, temayittÄ• ti tinto.

damu-damane, damitthÄ• ti danto.

bhamu-anavatthÄ• ne, bhamitthÄ• ti bhanto, vibbhanto.

mana-Ã±Ä• á¹‡e, manatÄ«ti manto.

vamu-uggilane, vamitthÄ• ti vanto.

samu-santiyaá¹ƒ, sammatÄ«ti santo, upasanto, vÅ«pasanto.

samu-khede, sammati khijjatÄ«ti santo iccÄ• di.

tipaccayamhi-kÄ• manaá¹ƒ kanti, nikÄ• manaá¹ƒ nikanti, pakkamanaá¹ƒ pakkanti, khamana
tanti, damanaá¹ƒ danti, bhamanaá¹ƒ bhanti, vibbhanti, mananaá¹ƒ manti, samanaá¹ƒ santi i

tupaccaye-pakkamatÄ«ti \Be 489/ pakkantÄ• , khanatÄ«ti khantÄ• , khamatÄ«ti khantÄ• , g
tanotÄ«ti tantÄ• , temayatÄ«ti tintÄ• , damayatÄ«ti dantÄ• , bhamatÄ«ti bhantÄ• , manatÄ«t

nipubbo yamu-niyamane, niyÄ• metÄ«ti niyantÄ• , vamatÄ«ti vantÄ• , samatÄ«ti santÄ• , h

tvÄ• dÄ«su-gantvÄ• , gantvÄ• na, gantuna, mantvÄ• , mantvÄ• na, mantuna, hantvÄ• , har

tuá¹ƒ, tavesu-pakkantuá¹ƒ, pakkantave, khananaá¹ƒ khantuá¹ƒ, khantave, gamanaá¹ƒ gant
mantuá¹ƒ, mantave, hananaá¹ƒ hantuá¹ƒ, hantave iccÄ• di.

tabbamhi-abhikkantabbaá¹ƒ, paá¹-ikkantabbaá¹ƒ, khaÃ±Ã±ateti khantabbaá¹ƒ, gacchÄ«yat
maÃ±Ã±ateti mantabbaá¹ƒ, vamÄ«yateti vantabbaá¹ƒ, haÃ±Ã±ateti hantabbaá¹ƒ iccÄ• di.

iti vaggantarÅ«parÄ• si.

dhÄ• tvantavikÄ• rarÄ• si niá¹-á¹-hito.

paccayavikÄ• rarÄ• si

kÄ• desarÄ• si

atha paccayavikÄ• rarÄ• si vuccate.

<734> __pacÄ• ko_ {Katthaci 583; rÅ«0 617; nÄ«0 1186}.

pacamhÄ• ta, tavantÅ«naá¹ƒ tassa ko hoti.

paccitthÄ• ti pakko, pakkavÄ• .

bahulÄ• dhikÄ• rÄ• \Be 490/ tapaccayo kÄ• lattayepi hoti, asakkhi, sakkhati, sakkhissatÄ«
tapaccayassa ko.

muca-mocane.

<735> __mucÄ• vÄ• _ {Katthaci 583; rÅ«0 617; nÄ«0 1186}.

mucamhÄ• ta, tavantÅ«naá¹ƒ tassa anantarassa ko hoti vÄ• .

omuccitthÄ• ti omukko, omukkavÄ• , paá¹-imukko, paá¹-imukkavÄ• .

susa-sosane.

<736> __susÄ• kho_ {Katthaci 583; rÅ«0 617; nÄ«0 1186}.

susamhÄ• ta, tavantÅ«naá¹ƒ tassa kho hoti.

sussitthÄ• ti sukkho, sukkhavÄ• .

<737> __go bhanjÄ• dÄ«hi_ {Katthaci 577; rÅ«0 628; nÄ«0 1180}.

bhanjÄ• dÄ«hi ta, tavantÅ«naá¹ƒ tassa go hoti.

abhaÃ±jitthÄ• ti bhaggo, bhaggavÄ• , obhaggo, sambhaggo, palibhaggo.

laga-laggane, lagitthÄ• ti laggo, laggavÄ• , vilaggo, vilaggavÄ• .

muja-mujjane, mujjitthÄ• ti muggo, muggavÄ• , nimmuggo, ummuggo.

vija-bhaya, calanesu, saá¹ƒvijitthÄ• ti saá¹ƒviggo, saá¹ƒviggavÄ• , ubbiggo, ubbiggavÄ• .

luja-vinÄ• se, palujitthÄ• ti paluggo, paluggavÄ• , oluggo, oluggavÄ• , viluggo, viluggavÄ• i

iti kÄ• desarÄ• si.

á¹-hÄ• desarÄ• si

__isu_ \Be 491/, __Ä• sa, esa, kasa, kisa, kilisa, kusa, ghusa, jusa, tusa, disa, dusa, daá¹ƒs
pusa, puccha, phusa, bhassa, bhajja, maja, masa, musa, vassa, visa, saja, sisa, silisa, hasa

<738> __sÄ• nantarassa tassa á¹-ho_ {Katthaci 573; rÅ«0 626; nÄ«0 1176 (thokaá¹ƒ visad

sakÄ• rantehi dhÄ• tÅ«hi parassa anantarassa paccayatakÄ• rassa á¹-ho hoti, dhÄ• tvanta
`catutthadutiyesvesaâ€™ nti saá¹ƒyogÄ• dissa paá¹-hamattaá¹ƒ.

isu-icchÄ• , kantÄ«su, icchÄ«yateti iá¹-á¹-ho, pariyiá¹-á¹-ho.

Ä• sa-upavesane, viparitato Ä• sati upavÄ«satÄ«ti vipallaá¹-á¹-ho.

kasa-vappane vilekhane ca.

<739> __kasassima ca vÄ• _ {Katthaci 573; rÅ«0 626; nÄ«0 1176 (thokaá¹ƒ visadisaá¹ƒ) }.

kasamhÄ• parassa paccayatakÄ• rassa á¹-ho hoti, kasassa Ä• disaramhÄ• paraá¹ƒ ima c

kassitthÄ• ti kiá¹-á¹-haá¹ƒ-sassaá¹ƒ, kaá¹-á¹-haá¹ƒ vÄ• .

upapubbo Ä• sanne, upakaá¹-á¹-ho.

vipubbo pavÄ• se, vÅ«pakaá¹-á¹-ho.

kisa-hÄ• nimhi, paá¹-ikiá¹-á¹-ho, nihÄ«noti attho.

kilisa-vibÄ• dhane upatÄ• pe ca, kilissatÄ«ti kiliá¹-á¹-ho, saá¹ƒkiliá¹-á¹-ho, upakkiliá¹-á¹-ho.

kusa-akkose, akkosÄ«yitthÄ• ti akkuá¹-á¹-ho. akkuá¹-á¹-ho jÄ• tivÄ• dena.

ghusa-sadde \Be 492/, ghosÄ«yitthÄ• ti ghuá¹-á¹-ho, saá¹…ghuá¹-á¹-ho. accharÄ• gaá¹‡as
I 46}. ugghuá¹-á¹-ho.

jusa-sevÄ• yaá¹ƒ, jusÄ«yitthÄ• ti juá¹-á¹-ho.

tusa-pÄ«timhi, tussitthÄ• ti tuá¹-á¹-ho, santuá¹-á¹-ho.

disa-pekkhane, passÄ«yitthÄ• ti diá¹-á¹-ho, sandiá¹-á¹-ho.

disÄ«-kathane, uddisÄ«yitthÄ• ti uddiá¹-á¹-ho, niddisÄ«yitthÄ• ti niddiá¹-á¹-ho, apadisÄ«yitt
apadiá¹-á¹-ho.

dusa-dÅ«sane, dusÄ«yitthÄ• ti duá¹-á¹-ho.

daá¹ƒsa-daá¹ƒsane, daá¹ƒsÄ«yitthÄ• ti daá¹-á¹-ho, niggahÄ«talopo.

nasa-adassane, nassitthÄ• ti naá¹-á¹-ho, vinaá¹-á¹-ho.

pisa-cuá¹‡á¹‡iye, pisÄ«yitthÄ• ti piá¹-á¹-haá¹ƒ.

pusa-posane, posÄ«yitthÄ• ti puá¹-á¹-ho, parapuá¹-á¹-ho.

phusa-samphasse, phusÄ«yitthÄ• ti phuá¹-á¹-ho, samphuá¹-á¹-ho.

bhassa-kathane cavane ca, bhassitthÄ• ti bhaá¹-á¹-ho, Ä• bhaá¹-á¹-ho.

masa-Ä• masane vijjhane ca, masÄ«yitthÄ• ti maá¹-á¹-ho, Ä• maá¹-á¹-ho, omaá¹-á¹-ho, um
omaá¹-á¹-ho {SN a I 21}.

musa-nassane, mussitthÄ• ti muá¹-á¹-ho, pamuá¹-á¹-ho, sammuá¹-á¹-ho.

vassa-secane, vassitthÄ• ti vuá¹-á¹-ho-devo, `assÅ«â€™ ti uttaá¹ƒ.

visa-pavesane, pavisitthÄ• ti paviá¹-á¹-ho, niviá¹-á¹-ho, upaviá¹-á¹-ho.

sisa-sese, avasesitthÄ• ti avasiá¹-á¹-ho.

vipubbo visesane, visesitthÄ• ti visiá¹-á¹-ho.

silisa-silesane, silissitthÄ• ti siliá¹-á¹-ho.

hasa-hÄ• se, \Be 493/ hasitthÄ• ti haá¹-á¹-ho, pahaá¹-á¹-ho.

hassa, haá¹ƒsadhÄ• tuyo sadisÄ• eva.

puccha-pucchÄ• yaá¹ƒ.

<740> __pucchÄ• dito_ {Katthaci 571; rÅ«0 626; nÄ«0 1176}.

pucchÄ• dÄ«hi parassa antarassa paccayatakÄ• rassa á¹-ho hoti.

pucchÄ«yitthÄ• ti puá¹-á¹-ho.

bhajja-bhajjane, bhajjitthÄ• ti bhaá¹-á¹-haá¹ƒ-dhaÃ±Ã±aá¹ƒ.

maja-suddhiyaá¹ƒ, suá¹-á¹-hu majjitthÄ• ti sammaá¹-á¹-ho-bhÅ«mibhÄ• go.

saja-saá¹ƒsaggÄ• dÄ«su, saá¹ƒsajjitthÄ• ti saá¹ƒsaá¹-á¹-ho, visaá¹-á¹-ho, nisaá¹-á¹-ho, osa

yaja-pÅ«jÄ• yaá¹ƒ.

<741> __yajassa yassa á¹-iyÄ«_ {Katthaci 610; rÅ«0 627; nÄ«0 1215}.

yajassa yakÄ• rassa á¹-i, yiÄ• desÄ• honti kÄ• nubandhe paccayatakÄ• re tvÄ• divajjite.

yajitthÄ• ti iá¹-á¹-ho, yiá¹-á¹-ho.

tipaccayamhi-pariyesanaá¹ƒ pariyeá¹-á¹-hi.

esa-gavesane, esanaá¹ƒ eá¹-á¹-hi, pariyeá¹-á¹-hi, tussanaá¹ƒ tuá¹-á¹-hi, santuá¹-á¹-hi, dass diá¹-á¹-hi, sandiá¹-á¹-hi, vassanaá¹ƒ vuá¹-á¹-hi, `assÅ«â€™ ti uttaá¹ƒ. visajjanaá¹ƒ visaá¹-á¹

tvÄ• dÄ«su-disa-pekkhane, `disassa passadassadasÄ• dadakkhÄ• â€™ ti suttena disassa vakÄ• ralopo, daá¹-á¹-hÄ• , daá¹-á¹-hÄ• na, daá¹-á¹-huna.

`tuá¹ƒyÄ• nÄ• â€™ ti \Be 494/ tvÄ• paccayassa tuá¹ƒÄ• deso. nekkhamaá¹ƒ daá¹-á¹-hu kh
gÄ• thÄ• vasena niggahÄ«talopo.

tuá¹ƒ, tavesu-daá¹-á¹-huá¹ƒ, daá¹-á¹-have, pucchanaá¹ƒ puá¹-á¹-huá¹ƒ, puá¹-á¹-have.

tabbamhi-tussitabbanti tuá¹-á¹-habbaá¹ƒ, toá¹-á¹-habbaá¹ƒ, passitabbanti daá¹-á¹-habbaá¹ƒ
puá¹-á¹-habbaá¹ƒ, phusitabbanti phoá¹-á¹-habbaá¹ƒ.

iti á¹-hÄ• desarÄ• si.

á¸• hÄ• desarÄ• si

<742> __dahÄ• á¸• ho_ {Katthaci 576; rÅ«0 607; nÄ«0 1179}.

dahamhÄ• parassa anantarassa paccayatakÄ• rassa á¸• ho hoti, pararÅ«patte saá¹ƒyogÄ

daha-dayhane, dayhitthÄ• ti daá¸• á¸• ho.

<743> __bahassum ca_ {Katthaci 576; rÅ«0 607; nÄ«0 1179}.

bahamhÄ• parassa anantarassa tassa á¸• ho hoti, bahassa Ä• disaramhÄ• uma ca hoti.

baha-vuddhiyaá¹ƒ, abahÄ«ti buá¸• á¸• ho, bassa vo, vuá¸• á¸• ho.

timhi-bahanaá¹ƒ vuá¸• á¸• hi.

<744> __lopo vaá¸• á¸• hÄ• tissa_ { `ttissaâ€™ (bahÅ«su) }.

vaá¸• á¸• hamhÄ• parassa tipaccayassa takÄ• rassa lopo hoti.

vaá¸• á¸• ha-vaá¸• á¸• hane, vaá¸• á¸• hanaá¹ƒ vuá¸• á¸• hi.

iti á¸• hÄ• desarÄ• si.

á¹‡Ä• desarÄ• si

__kira_ \Be 495/ __khÄ«, cara, jara, tara, thara, pÅ«ra_.

<745> __kirÄ• dÄ«hi á¹‡o_.

kirÄ• dÄ«hi paresaá¹ƒ ta, tavantÅ«naá¹ƒ takÄ• rassa anantarabhÅ«tassa á¹‡o hoti, dhÄ• tv

kira-Ä• kiraá¹‡e sammissana, khipanesu ca, kiritthÄ• ti kiá¹‡á¹‡o, pakiá¹‡á¹‡o, Ä• kiá¹‡á¹‡o
saá¹ƒkiá¹‡á¹‡o, samÄ• kiá¹‡á¹‡o.

pÅ«ra-pÅ«raá¹‡e, pÅ«ritthÄ• ti puá¹‡á¹‡o, sampuá¹‡á¹‡o, paripuá¹‡á¹‡o.

khÄ«-khaye, khiyitthÄ• ti khÄ«á¹‡o.

kiá¹‡á¹‡avÄ• , puá¹‡á¹‡avÄ• , khÄ«á¹‡avÄ• .

<746> __tarÄ• dÄ«hi riá¹‡á¹‡o_ {Katthaci 581; rÅ«0 616; nÄ«0 1184}.

tarÄ• dÄ«hi paresaá¹ƒ ta, tavantÅ«naá¹ƒ takÄ• rassa anantarabhÅ«tassa riá¹‡á¹‡o hoti.
`rÄ• nubandhentasarÄ• dissÄ• â€™ ti dhÄ• tvantabyaÃ±janassa Ä• disarassa ca lopo.

cara-gati, bhakkhanesu, carittha, carÄ«yitthÄ• ti vÄ• ciá¹‡á¹‡o, Ä• ciá¹‡á¹‡o, samÄ• ciá¹‡á

jara-jiraá¹‡e, jiyyitthÄ• ti jiá¹‡á¹‡o, anujiá¹‡á¹‡o, parijiá¹‡á¹‡o.

tara-taraá¹‡e, taritthÄ• ti tiá¹‡á¹‡o, uttiá¹‡á¹‡o, nittiá¹‡á¹‡o, vitiá¹‡á¹‡o, otiá¹‡á¹‡o, samotiá

thara-vitthÄ• re, vittharitthÄ• ti vitthiá¹‡á¹‡o.

ciá¹‡á¹‡avÄ• , jiá¹‡á¹‡avÄ• , tiá¹‡á¹‡avÄ• , vitthiá¹‡á¹‡avÄ• .

iti á¹‡Ä• desarÄ• si.

thÄ• desarÄ• si

<747> __dhastoostÄ• _.

dhasto \Be 496/, utrastoti ete saddÄ• tapaccayantÄ• sijjhanti.

dhaá¹ƒsa-viddhaá¹ƒsane, viddhaá¹ƒsatÄ«ti viddhasto, viddhaá¹ƒsito vÄ• .

tasa-santÄ• se, utrasatÄ«ti utrasto, uttasito vÄ• .

bhasa-bhasmÄ«karaá¹‡e, bhasanti bhasmiá¹ƒ karonti etenÄ• ti bhastÄ• , bhastrÄ• vÄ• , ka
evamÄ• dÄ«nipi idha veditabbÄ• ni.

<748> __sÄ• sa vasa saá¹ƒsa haá¹ƒsÄ• tho_ { ` ... saá¹ƒsa sasÄ• thoâ€™ (bahÅ«su) }.

etehi parassa anantarassa paccayatakÄ• rassa tho hoti.

sÄ• sa-anusiá¹-á¹-himhi.

<749> __sÄ• sassa sisÄ• _ { `sÄ• sassa sisa vÄ• â€™ (bahÅ«su) }.

sÄ• sassa sisÄ• honti kÄ• nubandhe paccayatakÄ• re tvÄ• divajjite, dhÄ• tvantassa pararÄ
ca paá¹-hamattaá¹ƒ.

sÄ• sÄ«yatÄ«ti sittho, anusÄ• sÄ«yatÄ«ti anusiá¹-á¹-ho. ``anusiá¹-á¹-ho so mayÄ• â€™â€™
pana tthakÄ• rassa á¹-á¹-hakÄ• roti vuttiyaá¹ƒ vutto. taá¹ƒ taá¹ƒ atthaá¹ƒ sÄ• sati ettha, eten
satthaá¹ƒ, saddasatthaá¹ƒ, vedasatthaá¹ƒ.

vasa-nivÄ• se, `assÅ«â€™ ti uttaá¹ƒ, avasÄ«ti vuttho, vasÄ«yitthÄ• ti vÄ• vuttho, vassaá¹ƒ
vassaá¹ƒvuttho, Ä• vasÄ«yitthÄ• ti Ä• vutthaá¹ƒ-jetavanaá¹ƒ, nivasitthÄ• ti nivuttho, ajjhÄ• v
ajjhÄ• vuttho. bahulÄ• dhikÄ• rÄ• ``rukkhe adhivatthÄ• \Be 497/ devatÄ• â€™â€™ ti {Vin I
natthi. uposathaá¹ƒ upavasitthÄ• ti uposathaá¹ƒupavuttho, upavasÄ«yitthÄ• ti vÄ• upavutth
parivasitthÄ• ti parivÄ• saá¹ƒparivuttho, parivasÄ«yitthÄ• ti vÄ• parivuttho-parivÄ• so.

saá¹ƒsa-pasaá¹ƒsane, pasaá¹ƒsÄ«yitthÄ• ti pasattho.

haá¹ƒsa-pahaá¹ƒsane, haá¹ƒsÄ«yitthÄ• ti hattho, niggahÄ«talopo, pahattho.

tipaccayamhi-anusÄ• sanaá¹ƒ anusitthi, anusiá¹-á¹-hi vÄ• , nivasanaá¹ƒ nivutthi.

tupaccayamhi-sadevakaá¹ƒ lokaá¹ƒ sÄ• sati anusÄ• satÄ«ti satthÄ• .

tavantupaccayamhi-nivasitthÄ• ti nivutthavÄ• .

tÄ• vÄ«mhi-nivutthÄ• vÄ«.

tuá¹ƒ, tavesu-vasanaá¹ƒ vatthuá¹ƒ, vatthave.

tabbamhi-dvÄ• ramÅ«le vatthabbaá¹ƒ, sabhÄ• ye vatthabbaá¹ƒ.

vasa-paridahane, bahulÄ• dhikÄ• rÄ• uttaá¹ƒ natthi, vÄ• sitabbanti vatthaá¹ƒ, nivÄ• sÄ«yit
vatthabbaá¹ƒ, nivatthabbaá¹ƒ.

iti thÄ• desarÄ• si.

dhÄ• desarÄ• si

__idha, kudha, gidha, badha, budha, budhi, midha, yudha, rÄ• dha, rudha, vidha, sidha, su
labha, lubha, sambhÅ«, duha, naha, muha_.

<750> __dho dhabhahehi_ {Katthaci 576; rÅ«0 607; nÄ«0 1179; `dho dhahabhehiâ€™ (bah

etehi parassa anantarassa tassa dho hoti.

idha-ijjhane \Be 498/, dhÄ• tvantassa pararÅ«pattaá¹ƒ saá¹ƒyogÄ• dissa ca tatiyattaá¹ƒ, sa
samiddho-mahaddhano.

kudha-kope, kujjhatÄ«ti kuddho, saá¹ƒkuddho.

gidha-gedhe, gijjhitthÄ• ti giddho, anugiddho, abhigiddho.

badha-bandhane, bajjhitthÄ• ti baddho, pabaddho, Ä• baddho, nibaddho.

budha-Ã±Ä• á¹‡e jÄ• gare vikasane ca, bujjhati jÄ• nÄ• tÄ«ti buddho, sambuddho, sammÄ
jÄ• garotÄ«ti vÄ• pabuddho, paá¹-ibuddho.

budhi-nivÄ• raá¹‡e, paribundhÄ«yatÄ«ti palibuddho. vÄ• tapalibuddho, pittapalibuddho, ser

midha-mijjhane, mijjhatÄ«ti middhaá¹ƒ, middho. kapimiddho.

yudha-sampahÄ• re, yujjhÄ«yateti yuddhaá¹ƒ. mallayuddhaá¹ƒ, meá¹‡á¸• ayuddhaá¹ƒ, hatt
kukkuá¹-ayuddhaá¹ƒ.

rÄ• dha-Ä• rÄ• dhane, Ä• rÄ• dhayitthÄ• ti Ä• raddho, abhiraddho.

vipubbo-virajjhane, viraddho.

rudha-Ä• varaá¹‡e, rundhÄ«yitthÄ• ti ruddho, oruddho, avaruddho.

nipubbo-nirodhe, nirujjhitthÄ• ti niruddho.

vipubbo-virodhe, virujjhitthÄ• ti viruddho, paá¹-iviruddho.

anupubbo-kantiyaá¹ƒ, anuruddho.

vidha-vijjhane, vijjhitthÄ• ti viddho. sallaviddho.

sidha-nipphattiyaá¹ƒ, sijjhitthÄ• ti siddho.

papubbo-pÄ• kaá¹-abhÄ• ve, pasiddho.

ni, paá¹-ipubbo nivÄ• raá¹‡e, nisiddho, paá¹-isiddho.

sudha-sujjhane, sujjhatÄ«ti suddho, visuddho, parisuddho.

thabhi-thambhane \Be 499/, thambhatÄ«ti thaddho, patthaddho, upatthaddho.

rabha-Ä• rabhe, Ä• rabhitthÄ• ti Ä• raddho, Ä• rabbhitthÄ• ti vÄ• Ä• raddho, samÄ• raddho

labha-lÄ• bhe, alabhÄ«ti laddho, labbhitthÄ• ti vÄ• laddho, paá¹-iladdho, upaladdho.

lubha-giddhiyaá¹ƒ, lubbhatÄ«ti luddho, paluddho, viluddho.

sambhÅ«-passaddhiyaá¹ƒ, passambhitthÄ• ti passaddho.

duha-dohane, duyhitthÄ• ti duddhÄ• -gÄ• vÄ«.

naha-bandhane, sannayhitthÄ• ti sannaddho, onaddho, avanaddho.

muha-andhabhÄ• ve, muyhatÄ«ti muddho-bÄ• lo.

tipaccayamhi-ijjhanaá¹ƒ iddhi, ijjhanti etÄ• yÄ• ti vÄ• iddhi, samijjhanaá¹ƒ samiddhi, gijjhan
mijjhanaá¹ƒ middhi, abhirÄ• dhanaá¹ƒ abhiraddhi, virujjhanaá¹ƒ viruddhi, paá¹-iviruddhi, sijjh
saá¹ƒsiddhi, paá¹-isiddhi, sujjhanaá¹ƒ suddhi, visuddhi, pÄ• risuddhi, labhanaá¹ƒ laddhi, upa
lubbhanaá¹ƒ luddhi, passambhanaá¹ƒ passaddhi, muyhanaá¹ƒ muddhi.

tavantu, tÄ• vÄ«su- ``samiddhÄ• , samiddhÄ• vÄ«â€™â€™ tiÄ• dinÄ• vattabbaá¹ƒ.

tvÄ• dÄ«su-rabha-Ä• rabhe, Ä• raddhÄ• , Ä• raddhÄ• na.

labha-lÄ• bhe, laddhÄ• , laddhÄ• na, paá¹-iladdhÄ• , paá¹-iladdhÄ• na.

tuá¹ƒ, tavesu-budha-Ã±Ä• á¹‡e, buddhuá¹ƒ, buddhave, subuddhuá¹ƒ, subuddhave, boddhu
laddhave, paá¹-iladdhuá¹ƒ, paá¹-iladdhave.

tabbamhi-boddhabbaá¹ƒ, laddhabbaá¹ƒ, paá¹-iladdhabbaá¹ƒ.

<751> __vaddhassa vÄ• _.

vaddhassa u hoti vÄ• kÄ• nubandhe paccayatakÄ• re tvÄ• divajjite.

vaddhitthÄ• ti \Be 500/ vuddho, vaddho vÄ• , vaddhanaá¹ƒ vuddhi, mahÄ• vuttinÄ• uttaá¹ƒ
lopo.

iti dhÄ• desarÄ• si.

visaá¹ƒyoganÄ• desarÄ• si

__hÄ• , i, ci, ji, á¹-i, thÄ«, dÄ«, pÄ«, mi, lÄ«, thu, dÅ«, dhÅ«, pÅ«, bhÅ«, lÅ«, vu, su, hu, Ä•
kupa, pala, mala, supa, paá¸·a_.

<752> __bhidÄ• dito no kta, ktavantÅ«naá¹ƒ_.

bhidÄ• dimhÄ• paresaá¹ƒ kta, ktavantÅ«naá¹ƒ takÄ• rassa anantarabhÅ«tassa no hoti.

hÄ• -cÄ• ge, hÄ«yitthÄ• ti hÄ«no, pahÄ«no, nihÄ«no, ohÄ«no. ettha ca noÄ• desaá¹ƒ katv
`Å«byaÃ±janassÄ• â€™ ti Ä«Ä• gamo, tassa ca kvaci rasso. evaá¹ƒ parattha.

adhipubbo-i-Ä• yatte, adhicca etÄ«ti adhino.

ci-caye, cayitthÄ• ti cino, Ä• cino.

ji-jaye, paÃ±camÄ• re jinÄ• tÄ«ti jino.

á¸• i-gatiyaá¹ƒ, á¸• etÄ«ti á¸• ino.

thÄ«-saá¹…ghÄ• te, thÄ«yatÄ«ti thinaá¹ƒ.

dÄ«-khaye, anukkamena dÄ«yati khiyyatÄ«ti dino-divaso.

pÄ«-tappane, pÄ«nitthÄ• ti pÄ«no.

mi-pakkhepe, minÄ• tÄ«ti mino.

lÄ«-laye, lÄ«yitthÄ• ti lÄ«no, allÄ«yitthÄ• ti allÄ«no. nilÄ«yitthÄ• ti nilÄ«no, paá¹-ilÄ«yitthÄ• paá¹-ilÄ«nacaro bhikkhu, paá¹-isallÄ«yitthÄ• ti paá¹-isallÄ«no.

thu-nitthunane \Be 501/, nitthunÄ• tÄ«ti nitthuno.

dÅ«-khede, dÅ«yateti dÅ«no.

dhÅ«-niddhÅ«nane, ahite dhamme dhunÄ• tÄ«ti dhuno, dhonopaÃ±Ã±avÄ• .

pÅ«-sodhane, punÄ• tÄ«ti puno, dantaá¹ƒ punanti etenÄ• ti dantapoá¹‡o, nassa á¹‡attaá¹ƒ

bhÅ«-vuddhiyaá¹ƒ, bhavati vaá¸• á¸• hatÄ«ti bhÅ«no-hitarÄ• si.

lÅ«-chedane, lunÄ• tÄ«ti luno.

vu-saá¹ƒvaraá¹‡e, Ä• vuá¹‡Ä• tÄ«ti Ä• vuá¹‡o.

su-savane, suá¹‡Ä• tÄ«ti suno, soá¹‡o, nassa á¹‡attaá¹ƒ.

su-pasavane vÄ• , pasavati vaá¸• á¸• hatÄ«ti sunaá¹ƒ-uddhumÄ• taá¹ƒ.

hu-pÅ«jÄ• , dÄ• nesu, Ä• hutabbanti Ä• hunaá¹ƒ, pÄ• hutabbanti pÄ• hunaá¹ƒ-dÄ• tabbava

Ä• sa-upavesane, acchatÄ«ti Ä• sino, tuá¹‡hÄ« acchatÄ«ti tuá¹‡hÄ«mÄ• sino.

katha-thaddhe theriye ca, kathatÄ«ti kathinaá¹ƒ.

kupa-kope, hirÄ« kuppati etenÄ• ti hirÄ«kopinaá¹ƒ.

pala-gatiyaá¹ƒ, paletÄ«ti palino.

mala-malinabhÄ• ve, malatÄ«ti malino, malinaá¹ƒ-vatthaá¹ƒ.

supa-soppane, supatÄ«ti supino.

paá¸·a-gatiyaá¹ƒ, paá¸·etÄ«ti paá¸·ino, paá¸·inÄ• jambudÄ«pÄ• te {Sp (to Vin III) I tatiyasa

iti visaá¹ƒyoganÄ• desarÄ• si.

sasaá¹ƒyoganÄ• desarÄ• si

__khida_ \Be 502/, __chida, tuda, dÄ• , nuda, pata, pada, bhida, vida, sada_.

`bhidÄ• dito no ktaktavantÅ«naâ€™ nti tassa no, dhÄ• tvantassa pararÅ«pattaá¹ƒ, khijjitthÄ chijjitthÄ• ti chinno, saÃ±chinno, tuditthÄ• ti tunno, patunno, nitunno, vitunno.

nuda-khepe, nuditthÄ• ti nunno, panunno.

pata-patane, patatÄ«ti panno, pannadhajo, nnassa á¹‡á¹‡atterukkhapaá¹‡á¹‡aá¹ƒ, pattaá¹ƒ

pada-gatiyaá¹ƒ, pajjitthÄ• ti panno, Ä• panno, uppanno, nipanno, vipanno, sampanno, upap pariyÄ• panno.

bhida-vidÄ• raá¹‡e, bhijjitthÄ• ti bhinno, pabhinno, sambhinno, paribhinno, vibhinno.

vida-tuá¹-á¹-hiyaá¹ƒ, nibbindatÄ«ti nibbinno.

sada visaraá¹‡a, gatyÄ• â€™ vasÄ• nesu, sÄ«ditthÄ• ti sanno, osanno, pasÄ«ditthÄ• ti pas nisÄ«ditthÄ• ti nisinno, sannisinno, `sadajarÄ• namÄ«mâ€™ iti Ä«ma, saá¹ƒyoge rasso ca.

tavantumhi-khinnavÄ• , chinnavÄ• , saÃ±chinnavÄ• , tunnavÄ• , patunnavÄ• , panunnavÄ• bhinnavÄ• , sambhinnavÄ• , sannavÄ• , pasannavÄ• , nisinnavÄ• .

<753> __dÄ• tvinno_ {Katthaci 582; rÅ«0 631; nÄ«0 1185}.

dÄ• dhÄ• tumhÄ• paresaá¹ƒ ta, tavantÅ«naá¹ƒ tassa inno hoti.

dÄ«yitthÄ• ti dinno, padinno, Ä• dinno, samÄ• dinno, upÄ• dinno, pariyÄ• dinno, nnassa á¹

iti sasaá¹ƒyoganÄ• desarÄ• si.

hÄ• desarÄ• si

__Å«ha_ \Be 503/, __gÄ• hu, guha, baha, bÄ• ha, buha, muha, ruha, vaha_.

<754> __ruhÄ• dÄ«hi ho á¸·o ca_ {Katthaci 589; rÅ«0 621; nÄ«0 1192; ` ... á¸·a caâ€™ (ba

ruhÄ• dÄ«hi parassa anantarabhÅ«tassa tapaccayassa takÄ• rassa ho hoti, dhÄ• tvantass

Å«ha-saÃ±caye, byÅ«hitthÄ• ti byÅ«á¸·ho, viyÅ«á¸·ho, paribyÅ«á¸·ho, devÄ• surasaá¹…gÄ {SN a I 249}.

gÄ• hu-bhusatthe vilolane ca, mÄ• gÄ• á¸·haá¹ƒ paridevayi. Ä• gÄ• á¸·hÄ• ya ceteti. gÄ• h pagÄ• á¸·ho, Ä• gÄ• á¸·ho, ogÄ• á¸·ho, ajjhogÄ• á¸·ho {Sp (to Vin III) I 1}.

baha-vuddhimhi.

<755> __muhabahabuhÄ• naÃ±ca te kÄ• nubandhetve_ {Katthaci 517; rÅ«0 488; nÄ«0 11 â€™â€™ (bahÅ«su) }.

tvÄ• divajjite kÄ• nubandhe paccayatakÄ• re pare muha, baha, buhÄ• naÃ±ca guhassa ca

`ruhÄ• dÄ«hiho á¸·o cÄ• â€™ ti dhÄ• tvantassaá¸·o, tapaccayassa ho, abahÄ«ti bÄ• á¸·haa

buha-uddharaá¹‡e, abuhitthÄ• ti bÅ«á¸·ho, abbÅ«á¸·ho, abÅ«á¸·hasallo {Sn 785}.

muha-andhabhÄ• ve.

<756> __muhÄ• vÄ• _.

muhamhÄ• parassa anantarabhÅ«tassa takÄ• rassa ho hoti, dhÄ• tvantassa ca á¸·o hoti v

muyhitthÄ• ti \Be 504/ mÅ«á¸·ho, muddho vÄ• .

ruha-janane, gatiyaÃ±ca, ruhitthÄ• ti rÅ«á¸·ho, parÅ«á¸·ho, Ä• rÅ«á¸·ho, orÅ«á¸·ho, virÅ«á¸

vaha-pÄ• pane, vahitthÄ• ti vÅ«á¸·ho, `assÅ«â€™ ti uttaá¹ƒ.

tipaccayamhi-ruhanaá¹ƒ rÅ«á¸·hi, niruhanaá¹ƒ nirÅ«á¸·hi, viruhanaá¹ƒ virÅ«á¸·hi.

tvÄ• dÄ«su ---

<757> __pyo vÄ• tvÄ• ssa samÄ• se_.

samÄ• saá¹-á¹-hÄ• ne tvÄ• paccayassa pÄ• nubandho yo hoti vÄ• . pÄ• nubandho `pye sis
vipallÄ• soâ€™ ti ha, yÄ• naá¹ƒ vipariyÄ• yo.

byuyha, paribyuyha. byÅ«hitvÄ• , viyÅ«hitvÄ• vÄ• , vigÄ• yha, vigÄ• hitvÄ• , ogÄ• yha, ogÄ
ajjhogÄ• hitvÄ• .

bahulÄ• dhikÄ• rÄ• asamÄ• sepi pyo hoti, guyha, gÅ«hitvÄ• , niguyha, nigÅ«hitvÄ• , oguyh

naha-bandhane, sannayha, sannÄ• hitvÄ• .

bÄ• ha-nivÄ• raá¹‡e, dÄ«gho, bÄ• yha, bÄ• hitvÄ• , paá¹-ibÄ• yha, paá¹-ibÄ• hitvÄ• .

buha-uddharaá¹‡e papubbo, pabbuyha. samÅ«laá¹ƒ taá¹‡haá¹ƒ pabbuyha {SN a I 159 (taá

Ä• pubbo-abbuyha, ``abbuhe sallamattanoâ€™â€™ ti Ä• dÄ«su viya. pamuyha, pamuyhitv
sammuyha, sammuyhitvÄ• , Ä• ruyha, Ä• ruhitvÄ• , Ä• rohitvÄ• , oruyha, orohitvÄ• .

saha-sahane, pasayha, pasahitvÄ• vÄ• .

iti hÄ• desarÄ• si.

tvÄ• divikÄ• rarÄ• si

atha \Be 505/ tvÄ• , tvÄ• na, tunÄ• naá¹ƒ vikÄ• ro vuccate.

__i, kara, hana_.

<758> __ito cco_.

idhÄ• tumhÄ• parassa tvÄ• ssa cco hoti vÄ• .

pecca, samecca, abhisamecca, avecca, anvecca, apecca, upecca, samupecca, adhicca, at

vÄ• ti kiá¹ƒ? upetvÄ• , samupetvÄ• , adhiyitvÄ• .

<759> __sÄ• dhikarÄ• raccariccÄ• _ {Katthaci 598; rÅ«0 643; nÄ«0 1203; `sÄ• sÄ• dhikar
}.

santa, adhiparÄ• karamhÄ• tvÄ• ssa racca, riccÄ• honti vÄ• , suttavibhattaá¹ƒ idha labbh

sakkacca, `sakkaccaâ€™ nti bindÄ• gamo, adhikicca.

vÄ• ti kiá¹ƒ? sakkatvÄ• , sakkaritvÄ• , adhikaritvÄ• .

suttavibhatte-attaá¹ƒ niraá¹ƒkacca piyÄ• ni sevati {J II 21.461}, abhisaá¹…khacca bhojanaá

<760> __hanÄ• racco_ {Katthaci 598; rÅ«0 643; nÄ«0 1203. `sÄ• sÄ• dhikarÄ• cacariccÄ

hanamhÄ• tvÄ• ssa racco hoti vÄ• samÄ• se. suttavibhattena haramhÄ• pi.

Ä• hacca, uhacca, vihacca, saá¹ƒhacca, upahacca.

vÄ• ti kiá¹ƒ? Ä• hanitvÄ• , uhanitvÄ• , vihanitvÄ• , saá¹ƒhanitvÄ• .

haramhi-sÄ• \Be 506/ no Ä• hacca poseti {J II 22.2334 (Ä• hatva) }, tato udakamÄ• hacca.

disa-pekkhane.

<761> __disÄ• vÄ• navÄ• sa ca_ {Katthaci 599; rÅ«0 644; nÄ«0 1204; ` ... sa caâ€™ (bal

disamhÄ• tvÄ• ssa vÄ• na, vÄ• honti vÄ• , disassa ca sassa sa hoti, pararÅ«panisedhana

disvÄ• na, disvÄ• .

vÄ• ti kiá¹ƒ? passitvÄ• .

__khÄ• , Ã±Ä• , dÄ• , dhÄ• , hÄ• , ki, khi, ci, ji, nÄ«, lÄ«, si, bhÅ«_.

`pyo vÄ• tvÄ• ssa samÄ• seâ€™ ti tvÄ• ssa yo, mahÄ• vuttinÄ• vikappena kvaci yalopo, s
saá¹…khÄ• ya, saá¹…khÄ• , paá¹-isaá¹…khÄ• ya, paá¹-isaá¹…khÄ• , aÃ±Ã±Ä• ya, aÃ±Ã±Ä
pariÃ±Ã±Ä• ya, pariÃ±Ã±Ä• .

samÄ• seti kiá¹ƒ? Ã±atvÄ• .

vÄ• ti kiá¹ƒ? Ä• jÄ• nitvÄ• , abhijÄ• nitvÄ• , parijÄ• nitvÄ• .

adhiá¹-á¹-hÄ• ya, adhiá¹-á¹-hÄ• , patiá¹-á¹-hÄ• ya, patiá¹-á¹-hÄ• .

samÄ• seti kiá¹ƒ? á¹-hatvÄ• .

vÄ• ti kiá¹ƒ? adhiá¹-á¹-hahitvÄ• , patiá¹-á¹-hahitvÄ• . mahÄ• vuttinÄ• ittaá¹ƒ, upaá¹-á¹-hitvÄ

Ä• dÄ• ya, upÄ• dÄ• ya, upÄ• dÄ• .

samÄ• seti kiá¹ƒ? datvÄ• .

vÄ• ti kiá¹ƒ? Ä• diyitvÄ• , samÄ• diyitvÄ• , `Å« byaÃ±janassÄ• â€™ ti Ä«Ä• gamo, `dÄ• ssi
pare samÄ• se iyÄ• deso.

<762> __tuá¹ƒyÄ• nÄ• _.

tvÄ• ssa \Be 507/ tuÃ±ca yÄ• naÃ±ca honti kvaci samÄ• se.

bahulÄ• dhikÄ• rÄ• gÄ• thÄ• yaá¹ƒ asamÄ• sepi, nekkhamaá¹ƒ daá¹-á¹-hu khemato {Sn 4
marÅ« pamoditÄ• , bindulopo.

abhihattuá¹ƒ pavÄ• reyya, ``abhihaá¹-uâ€™â€™ ntipi pÄ• á¹-ho, saá¹ƒyogÄ• dissa lopo tas
``abhihaá¹-á¹-huâ€™â€™ ntipi {Vin IV II 243} paá¹-hanti. byaÃ±janaá¹ƒ na sameti.

Ä• diyÄ• na, upÄ• diyÄ• na. vidhÄ• ya, nidhÄ• ya, sandhÄ• ya, odhÄ• ya, samodhÄ• ya, vi
odahitvÄ• , samodahitvÄ• . pahÄ• ya, vihÄ• ya, ohÄ• ya, hitvÄ• , jahitvÄ• .

ivaá¹‡á¹‡esu pyassa dvittaá¹ƒ, vikkiyya, vikkiá¹‡itvÄ• .

viceyya dÄ• naá¹ƒ dÄ• tabbaá¹ƒ {Pv 329}, `Å«lasseâ€™ ti issa ettaá¹ƒ, vicinitvÄ• , vineyya,
vinayitvÄ• , allÄ«ya, allÄ«yitvÄ• , paá¹-isallÄ«ya, paá¹-isallÄ«yitvÄ• , yÄ• gamo.

<763> __pye sissÄ• _ {Katthaci 517; rÅ«0 488; nÄ«0 1105}.

pye pare sissa Ä• hoti.

nissÄ• ya, upanissÄ• ya, apassÄ• ya, apassayitvÄ• , avassÄ• ya, avassayitvÄ• .

vÄ• ti kiá¹ƒ? adhisetvÄ• , adhisayitvÄ• .

bhÅ«-sattÄ• yaá¹ƒ, rassattaá¹ƒ, sambhuyya, vibhuyya, anubhuyya, adhibhuyya, paribhuyya

samÄ• seti \Be 508/ kiá¹ƒ? bhutvÄ• , edantesu mahÄ• vuttinÄ• essa Ä• ttaá¹ƒ, nijjhÄ• ya,
upanijjhÄ• ya, upanijjhÄ• yitvÄ• , abhijjhÄ• ya, abhijjhÄ• yitvÄ• .

byaÃ±janantadhÄ• tÅ«su `vaggalalehi teâ€™ ti suttena cavagga, pavagga, sakÄ• rehi yass
tavagge `tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• â€™ ti tavaggassa cavaggo, tato y
vipacca, paripacca, vimucca, adhimucca.

mahÄ• vuttinÄ• yalopo dÄ«gho ca, Ä• pucchÄ• , anÄ• pucchÄ• , vibhajja, saá¹ƒvibhajja, vi
paá¹-inisajja.

ujjha-visagge, yalopo, ujjha, ujjhiya, ujjhitvÄ• .

kati-chedane, kacca, vikacca, kantitvÄ• , vikantitvÄ• .

nikara-vaÃ±cane, nikacca kitavasseva {SN a I 35}.

pata-gatiyaá¹ƒ, pacca, nipacca, patitvÄ• , nipatitvÄ• .

katha-kathane, sÄ• kaccha.

pada-gatiyaá¹ƒ, pajja, Ä• pajja, nipajja, vipajja, sampajja, upasampajja, paá¹-ipajja.

`Å« byaÃ±janassÄ• â€™ ti Ä«Ä• game `padÄ• dÄ«naá¹ƒ yukaâ€™ iti yÄ• gamo, pubbarÅ«
Ä• pajjiya, Ä• pajjiyÄ• na, nipajjiya, vipajjiya, sampajjiya, paá¹-ipajjiya.

Ä• pubba sada-ghaá¹-á¹-ane, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ {It 89}, kÄ• kova selamÄ• sajja
chindiya, acchijja, acchindiya, vicchijja, vicchindiya, paricchijja, paricchindiya, bhejja, bhijja,
paá¹-isambhijja, bhindiya, sambhindiya.

budha-Ã±Ä• á¹‡e, bujjha, sambujjha, abhisambujjha, bujjhiya, bujjhiyÄ• na, ``marÄ«cikÅ«pa
abhisambuddhÄ• noâ€™â€™ ti pÄ• á¸·i, dÄ• dese assa ottaá¹ƒ katvÄ• siddhÄ• yathÄ• `a

vadha-hiá¹ƒsÄ• yaá¹ƒ \Be 509/, vajjha, vajjhiya.

vidha-tÄ• á¸·ane, vijjha, vijjhiya.

khana-vilekhane, khaÃ±Ã±a, khaá¹‡iya, nÄ• ssa á¹‡attaá¹ƒ.

pavagge ---

khippa, nikhippa, saá¹ƒkhippa, khipiya, saá¹ƒkhipiya.

labi-avasaá¹ƒsane, yalopo, Ä• lamba, vilamba, avalamba.

lubi-santhambhane, daá¹‡á¸• amolumba tiá¹-á¹-hati, jhÄ• namolumba vattati.

upubbo uddharaá¹‡e ``ullumbatu maá¹ƒ bhante saá¹…ghoâ€™â€™ ti {Vin I 71 (ullumpatu)
Ä• rabbha, samÄ• rabbha, labbhÄ• , upalabbhÄ• , dÄ«gho.

pakkamma, akkamma, vikkamma, nikkhamma, okkamma, abhikkamma, atikkamma, paá¹-i

sama-upadhÄ• raá¹‡e. nisamma rÄ• ja kayirÄ• , nÄ• nisamma disampati {J I 4.128 (nisam

samu-santiyaá¹ƒ khede ca, upasamma, vÅ«pasamma, vissamma.

kasa-kaá¸• á¸• hane, apakassa.

disa-pekkhane, Ä• dissa, uddissa, odissa, apadissa.

phusa-samphasse. phussa phussa byantÄ«karoti {AN a IV 195}.

vasa-nivÄ• se. upavassaá¹ƒ kho pana kattikatemÄ• sapuá¹‡á¹‡amaá¹ƒ {Vin III 653 (kattika
bindÄ• gamo.

visa-pavesane, pavissa, nivissa, abhinivissa iccÄ• di.

iti tvÄ• divikÄ• rarÄ• si.

paccayavikÄ• rarÄ• si niá¹-á¹-hito.

pakatirÅ«parÄ• si

tÄ• dipaccayarÄ• si

atha \Be 510/ pakatirÅ«parÄ• si vuccate.

__ta, ti, tu, tavantu, tÄ• vÄ«, tvÄ• , tvÄ• na, tuna, tuá¹ƒ, tave, tÄ• ye, tabba_.

__dÄ• , khyÄ• , gÄ• , ghÄ• , á¹-Ä• , á¹-hÄ• , tÄ• , thÄ• , dÄ• , dhÄ• , pÄ• , phÄ• , bhÄ• , mÄ

akkhÄ• to, svÄ• kkhÄ• to, Ä• khyÄ• to, vikhyÄ• to.

`Å« byaÃ±janassÄ• â€™ ti kvaci Ä«Ä• gamo rasso ca, saá¹…gÄ• yito, ghÄ• yito, Ã±Ä• to.

`jyÄ• dÄ«hi knÄ• â€™ ti nÄ• paccayo, jÄ• nito.

kÄ• rite-Ã±Ä• pito, Ã±Ä• payito. puttaá¹ƒ tÄ• yati rakkhatÄ«ti tÄ• to-pitÄ• . datto, dvittaá¹ƒ r
devadatto, brahmadatto, yaÃ±Ã±adatto, dÄ• pito, dÄ• payito.

mahÄ• vuttinÄ• passa pivo, pivito.

phÄ• -vuddhiyaá¹ƒ, phito pabhÄ• tÄ• ratti.

mÄ• -mÄ• ne, mito, sammito, upamito, nimmito, yÄ• to, lÄ• to, vÄ• to.

mahÄ• vuttinÄ• vÄ• ssuttaá¹ƒ, nibbuto, parinibbuto, nibbÄ• pito, parinibbÄ• pito, osito, pari
pariyosÄ• pito, pahito, pajahito, hÄ• pito.

timhi-Ã±atti, datti, pÄ• ti, phÄ• ti, nibbuti, parinibbuti.

tumhi-saá¹…khÄ• tÄ• sabbadhammÄ• naá¹ƒ {J II 22.1451}, akkhÄ• tÄ• ro tathÄ• gatÄ• {D
bhavissanti {DN II 68}, Ã±Ä• petÄ• , Ã±Ä• payitÄ• . uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ {SN a

`Å« lasseâ€™ ti \Be 511/ kvaci Ä«ssa ettaá¹ƒ, uá¹-á¹-hÄ• petÄ• , samuá¹-á¹-hÄ• petÄ• , ag
dÄ• tÄ• , dÄ• petÄ• , sandhÄ• tÄ• , sandhÄ• petÄ• , mÄ• pitÄ• , mÄ• payitÄ• , nibbÄ• petÄ
hÄ• payitÄ• .

tavantu, tÄ• vÄ«su-akkhatÄ• , akkhÄ• tÄ• vÄ« iccÄ• di.

tvÄ• dÄ«su saá¹ƒyoge rassattaá¹ƒ, Ã±atvÄ• , jÄ• nitvÄ• , Ã±Ä• petvÄ• , jÄ• nÄ• petvÄ• , á¹

pÄ• dito á¹-hÄ• ssa á¹-haho, saá¹‡á¹-hahitvÄ• , patiá¹-á¹-hahitvÄ• .

kÄ• rite kvaci rassattaá¹ƒ, á¹-hapetvÄ• , paá¹-á¹-hapetvÄ• , patiá¹-á¹-hÄ• petvÄ• , datvÄ• ,
samÄ• diyitvÄ• , dajjitvÄ• .

dada-dÄ• ne, tvÄ• ssa pyo, yamhi dassa jo, yassa pubbarÅ«paá¹ƒ dÄ«gho, dajjÄ• , dÄ• pe

pÄ• dito rasso, samÄ• dapetvÄ• .

dhÄ• -dhÄ• raá¹‡e, dvittaá¹ƒ, pubbassa tatiyattaá¹ƒ rasso ca, parassa `dhÄ• ssa hoâ€™ ti
vidahitvÄ• , nidahitvÄ• , saddahitvÄ• , odahitvÄ• , pidahitvÄ• , paridahitvÄ• .

kÄ• rite-Ä• dhapetvÄ• , sannidhÄ• petvÄ• , pivitvÄ• , pitvÄ• vÄ• , pÄ• yetvÄ• , mÄ• petvÄ•
pariyosÄ• petvÄ• , hitvÄ• , pajahitvÄ• , hÄ• petvÄ• , pajahÄ• petvÄ• .

tuá¹ƒ, tavesu-akkhÄ• tuá¹ƒ, akkhÄ• tave, saá¹…khÄ• tuá¹ƒ, saá¹…khÄ• tave, Ã±Ä• tuá¹ƒ,
jÄ• nitave, Ã±Ä• petuá¹ƒ, Ã±Ä• petave, jÄ• nÄ• petuá¹ƒ, jÄ• nÄ• petave, á¹-hÄ• tuá¹ƒ, á¹-hÄ
saá¹‡á¹-hÄ• tave, saá¹‡á¹-hahituá¹ƒ, saá¹‡á¹-hahitave, á¹-hapetuá¹ƒ, á¹-hapetave, saá¹‡á¹-
saá¹‡á¹-hÄ• petave, dÄ• tuá¹ƒ, dÄ• tave, padÄ• tuá¹ƒ, padÄ• tave, Ä• dÄ• tuá¹ƒ, Ä• dÄ• ta
dÄ• petuá¹ƒ, dÄ• petave, samÄ• dapetuá¹ƒ, samÄ• dapetave, sandhÄ• tuá¹ƒ, sandhÄ• tave
saddahetave, nidhetuá¹ƒ, nidhetave \Be 512/ sandhÄ• petuá¹ƒ, nidhÄ• petuá¹ƒ, pÄ• tuá¹ƒ,

pivetave, mÄ• tuá¹ƒ, minituá¹ƒ, pametuá¹ƒ, upametuá¹ƒ, yÄ• tuá¹ƒ, yÄ• yituá¹ƒ, yÄ• tave, o
pariyosÄ• petuá¹ƒ, hÄ• tuá¹ƒ, pahÄ• tuá¹ƒ, mÄ• radheyyaá¹ƒ pahÄ• tave {Dhp 34}, jahituá¹
pahÄ• petuá¹ƒ, jahÄ• petuá¹ƒ.

tabbamhi-akkhÄ• tabbaá¹ƒ, saá¹…khÄ• tabbaá¹ƒ, saá¹…khyÄ• tabbaá¹ƒ, gÄ• yitabbaá¹ƒ,
Ã±Ä• petabbaá¹ƒ, jÄ• nÄ• petabbaá¹ƒ, á¹-hÄ• tabbaá¹ƒ, á¹-hapetabbaá¹ƒ, dÄ• tabbaá¹ƒ, Ä
samÄ• dÄ• tabbaá¹ƒ, dÄ• petabbaá¹ƒ, samÄ• dapetabbaá¹ƒ, vidhÄ• tabbaá¹ƒ, vidahitabba
minitabbaá¹ƒ, minetabbaá¹ƒ, yÄ• tabbaá¹ƒ, lÄ• tabbaá¹ƒ, pahÄ• tabbaá¹ƒ.

ivaá¹‡á¹‡esu vipubbo i-gatyaá¹ƒ, vÄ«to, vÄ«tadoso vÄ«tamoho {SN a I 249}, udito, samudi

samito, sameto, samaveto, apeto, upeto, samupeto, abhito, kÄ«to, kayito, kiá¹‡ito, cito, cini
upacito, saÃ±cito, jito, parÄ• jito, á¸• ito, oá¸• á¸• ito, nÄ«to, Ä• nÄ«to, vinÄ«to, oá¹‡Ä«to, pa
á¹‡attaá¹ƒ.

pÄ«to, bhÄ«to, mito, sito, nissito, pahito.

timhi-samiti, viciti, nÄ«ti, dvitte Ä• divuddhi, netti, saddhammanetti, bhÄ«ti.

tumhi-sametÄ• , abhisametÄ• , vicetÄ• , jetÄ• , netÄ• , vinetÄ• , ninnetÄ• .

tavantu, tÄ• vÄ«su-sametavÄ• , sametÄ• vÄ«, abhisametavÄ• , abhisametÄ• vÄ« iccÄ• di.

tvÄ• dÄ«su-sametvÄ• , upetvÄ• , kiá¹‡itvÄ• , vicinitvÄ• , jetvÄ• , vijetvÄ• , jinitvÄ• , vijinitvÄ
netvÄ• , Ä• netvÄ• \Be 513/ vinetvÄ• , nayitvÄ• , Ä• nayitvÄ• , vinayitvÄ• , allÄ«yitvÄ• , paá
sayitvÄ• .

tuá¹ƒ, tavesu-sametuá¹ƒ, upetuá¹ƒ, samupetuá¹ƒ, sametave, ketuá¹ƒ, kiá¹‡ituá¹ƒ, ketave, v
vicinituá¹ƒ, jetuá¹ƒ, vijetuá¹ƒ, nituá¹ƒ, Ä• nituá¹ƒ, vinituá¹ƒ, netuá¹ƒ, Ä• netuá¹ƒ, vinetuá¹ƒ, n
Ä• nayituá¹ƒ, vinayituá¹ƒ, netave.

tabbamhi-sametabbaá¹ƒ, ketabbaá¹ƒ, kiá¹‡itabbaá¹ƒ iccÄ• di.

uvaá¹‡á¹‡esu-cuto, cavito.

kÄ• rite-cÄ• vito.

juto, javito, thuto, abhitthuto, abhitthavito,

saá¹ƒpubbo dhu-vallabhe, sandhuto-mitto. ``asaá¹‡á¹-hutaá¹ƒ cirasaá¹‡á¹-hutenÄ• â€™â€

du-gatiyaá¹ƒ hiá¹ƒsÄ• yaÃ±ca, duto, upadduto.

dhÅ«-kampane, dhuto, niddhuto.

bhÅ«to, sambhÅ«to.

kÄ• rite-bhÄ• vito, sambhÄ• vito, vibhÄ• vito, paribhÄ• vito.

yu-missane, saá¹ƒyuto.

ru-sadde, ruto, luto, vuto, saá¹ƒvuto, susaá¹ƒvuto, suto, vissuto.

hu-pÅ«jÄ• yaá¹ƒ, huto.

timhi-cavanaá¹ƒ cuti, thavanaá¹ƒ thuti, bhÅ«ti, vibhÅ«ti, savanaá¹ƒ suti,

tumhi-cavitÄ• , cÄ• vetÄ• , javitÄ• , thavitÄ• , santhavitÄ• , sotÄ• , sÄ• vetÄ• .

tavantu \Be 514/ tÄ• vÄ«su-cutavÄ• , cutÄ• vÄ«, cÄ• vetavÄ• , cÄ• vetÄ• vÄ« iccÄ• di.

tvÄ• dÄ«su-cavitvÄ• , cavitvÄ• na, cavituna, javitvÄ• , abhitthavitvÄ• , bhutvÄ• , anubhavitv
bhÄ• vayitvÄ• , sutvÄ• , suá¹‡itvÄ• , sÄ• vetvÄ• , sÄ• vayitvÄ• .

tuá¹ƒ, tavesu-cavituá¹ƒ, cÄ• vetuá¹ƒ, bhotuá¹ƒ, bhavituá¹ƒ, anubhavituá¹ƒ, bhÄ• vetuá¹ƒ, b
sotuá¹ƒ, sÄ• vetuá¹ƒ.

hÅ«-sattÄ• yaá¹ƒ, hotuá¹ƒ. ``yÄ• icche puriso hotuá¹ƒ {J II 22.1282}. na so sakkÄ• na hotu
` ... hetuyeâ€™ } pÄ• á¸·Ä«.

tabbamhi-cavitabbaá¹ƒ, bhavitabbaá¹ƒ, anubhavitabbaá¹ƒ, bhÄ• vetabbaá¹ƒ, sotabbaá¹ƒ. c
sÄ• vetabbaá¹ƒ.

edantesu mahÄ• vuttinÄ• kvaci ekÄ• rassa ittaá¹ƒ, gÄ• yito, apacÄ• yito, apacito vÄ• , ujjh
abhijjhÄ• yito.

gÄ• yanaá¹ƒ gÄ«ti, apacÄ• yanaá¹ƒ apaciti.

tumhi-gÄ• yitÄ• , apacÄ• yitÄ• , ujjhÄ• yitÄ• .

tavantu, tÄ• vÄ«su-gÄ• yitavÄ• , gÄ• yitÄ• vÄ« iccÄ• di.

gÄ• yitvÄ• , jhÄ• yitvÄ• , abhijjhÄ• yitvÄ• .

gÄ• yituá¹ƒ, gÄ• yitave, apacÄ• yituá¹ƒ, apacÄ• yitave, jhÄ• yituá¹ƒ, jhÄ• yitave, abhijjhÄ• y
abhijjhÄ• yitave.

gÄ• yitabbaá¹ƒ, apacÄ• yitabbaá¹ƒ, ujjhÄ• yitabbaá¹ƒ.

iti ekabyaÃ±janadhÄ• tÅ«naá¹ƒ pakatirÅ«parÄ• si.

bhÅ«vÄ• digaá¹‡a

anekabyaÃ±janadhÄ• tÅ«naá¹ƒ \Be 515/ pakatirÅ«pÄ• ni tyÄ• dikaá¹‡á¸• e vibhÄ• ganayen
dhÄ• tugaá¹‡ehi ca kÄ• ritapaccayehi ca dhÄ• tupaccayehi ca yathÄ• lÄ• bhaá¹ƒ vibhajitvÄ•

atridaá¹ƒ nayadassanaá¹ƒ ---

__Ä• sa, isa, gamu, disa_.

Ä• sa-upavesane, cchÄ• desasutte `nta mÄ• na tyÄ• dÄ«sÅ«â€™ ti adhikatattÄ• tapaccay
upÄ• sito, payirupÄ• sito.

tumhi-upÄ• sitÄ• , upÄ• setÄ• vÄ• , upÄ• sitavÄ• , upÄ• sitÄ• vÄ«, upÄ• sitvÄ• , upÄ• sitv
tvÄ• ssa samÄ• seâ€™ ti pyÄ• dese-upÄ• siya, payirupÄ• siya, upasiyÄ• na, upÄ• situá¹ƒ,

isu-icchÄ• , kantÄ«su, bahulÄ• dhikÄ• rÄ• cchÄ• deso, icchito, icchitÄ• , icchitavÄ• , icchit
icchitave, icchitabbaá¹ƒ.

kÄ• rite-icchÄ• pito, icchÄ• pitÄ• , icchÄ• pitÄ• vÄ«, icchÄ• petvÄ• , icchÄ• petuá¹ƒ, icchÄ•

esadhÄ• tumhi-esito, pariyesito, esitÄ• , pariyesitÄ• , esitavÄ• , pariyesitavÄ• , esitvÄ• , par
esitvÄ• na, pariyesitvÄ• na, esituá¹ƒ, pariyesituá¹ƒ, esitave, pariyesitave, esitabbaá¹ƒ, pariye

gamu-gatimhi, gamito, gamitÄ• , gamitavÄ• , gamitÄ• vÄ«, gamitvÄ• , gamitvÄ• na, gamitu
gamitabbaá¹ƒ.

kÄ• rite-gamÄ• pito, gamÄ• petÄ• iccÄ• di.

disa-pekkhane \Be 516/ passito, passitÄ• , passetÄ• vÄ• , passitvÄ• , passitvÄ• na, passitu
passitave, passitabbaá¹ƒ.

kÄ• rite-dassito, dassayito, dassitÄ• , dassetÄ• , dassayitÄ• , dassitavÄ• , dassitÄ• vÄ«, da
dassetvÄ• na, dassayitvÄ• na, dassetuá¹ƒ, dassayituá¹ƒ, dassetabbaá¹ƒ.

dakkhÄ• dese-dakkhito, dakkhitÄ• , dakkhitavÄ• , dakkhitÄ• vÄ«, dakkhitvÄ• , dakkhituá¹ƒ,
``dakkhitÄ• ye aparÄ• jitasaá¹…ghaâ€™â€™ nti {DN II 332} pÄ• á¸·i, dakkhitabbaá¹ƒ.

dusa-nÄ• se, kÄ• rite á¹‡ipaccaye ---

<764> __á¹‡imhi dÄ«gho dusassa_ {Katthaci 486; rÅ«0 543; nÄ«0 977}.

á¹‡imhi pare dusassa dÄ«gho hoti.

dÅ«sito, dÅ«sitÄ• , dÅ«setÄ• , dÅ«sitavÄ• , dÅ«sitÄ• vÄ«, dÅ«setvÄ• , dÅ«setvÄ• na, dÅ«s
dÅ«setave.

á¹‡imhÄ«ti kiá¹ƒ? duá¹-á¹-ho.

iti bhÅ«vÄ• digaá¹‡o.

rudhÄ• digaá¹‡a

__bhuja, yuja, chida, bhida, rudha_.

<765> __maá¹ƒ vÄ• rudhÄ• dÄ«naá¹ƒ_ {Katthaci 446; rÅ«0 509; nÄ«0 926}.

rudhÄ• dÄ«naá¹ƒ pubbantasarÄ• paraá¹ƒ mÄ• nubandho niggahÄ«tÄ• gamo hoti vÄ• .

bhuÃ±jito, bhuÃ±jitÄ• , bhuÃ±jitavÄ• , bhuÃ±jitÄ• vÄ«, bhuÃ±jitvÄ• , bhuÃ±jitvÄ• na, bhuÃ±
bhuÃ±jitave, bhuÃ±jitabbaá¹ƒ.

kÄ• rite-bhojito \Be 517/, bhojitÄ• , bhojetÄ• vÄ• , bhojitavÄ• , bhojitÄ• vÄ«, bhojetvÄ• , bh
bhojetuá¹ƒ, bhojetave, bhojetabbaá¹ƒ, yuÃ±jito, anuyuÃ±jito, bhujadhÄ• tusadisaá¹ƒ.

chindito, chinditÄ• , chindetÄ• vÄ• , chinditavÄ• , chinditÄ• vÄ«, chinditvÄ• , chinditvÄ• na,
pyÄ• dese-lataá¹ƒ dantehi chindiya {gavesitabbaá¹ƒ}, chindiyÄ• na, saÃ±chindiya, saÃ±chin
chinditabbaá¹ƒ.

kÄ• rite-chindÄ• pito, chindÄ• petÄ• iccÄ• di.

bhindito, bhinditÄ• , bhindetÄ• vÄ• , chidadhÄ• tusadisaá¹ƒ.

rundhito, rundhitÄ• , rundhetÄ• , rundhitavÄ• , rundhitÄ• vÄ«, rundhitvÄ• , rundhitvÄ• na, ru
rundhitabbaá¹ƒ.

kÄ• rite-rundhÄ• pito, rundhÄ• payito iccÄ• di.

iti rudhÄ• digaá¹‡o.

divÄ• digaá¹‡a

__pada, budha, tusa, divu_.

<766> __padÄ• dÄ«naá¹ƒ kvaci_.

padÄ• dÄ«naá¹ƒ kvaci yuka hoti, yÄ• gamo, `tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä
`vaggalasehi teâ€™ ti yassa pubbarÅ«pattaá¹ƒ.

pajjito, Ä• pajjito, paá¹-ipajjito, paá¹-ipajjitÄ• , paá¹-ipajjitavÄ• , paá¹-ipajjitÄ• vÄ«, paá¹-ipajji
paá¹-ipajjitvÄ• na, paá¹-ipajjituna, paá¹-ipajjituá¹ƒ, paá¹-ipajjitave, paá¹-ipajjitabbaá¹ƒ.

kÄ• rite-Ä• pÄ• dito, uppÄ• dito, nipphÄ• dito, sampÄ• dito, paá¹-ipÄ• dito, Ä• pÄ• ditÄ• , Ä
anuppannassa \Be 518/ maggassa uppÄ• detÄ• {Ap therÄ« II 3.135}, nipphÄ• ditÄ• , nipph
sampÄ• detÄ• , paá¹-ipÄ• ditÄ• , paá¹-ipÄ• detÄ• , Ä• pÄ• detvÄ• , uppÄ• detvÄ• , nipphÄ•
paá¹-ipÄ• detvÄ• , Ä• pÄ• detuá¹ƒ, uppÄ• detuá¹ƒ, nipphÄ• detuá¹ƒ, sampÄ• detuá¹ƒ, paá¹-
uppÄ• detabbaá¹ƒ, nipphÄ• detabbaá¹ƒ, sampÄ• detabbaá¹ƒ, paá¹-ipÄ• detabbaá¹ƒ, bujjhit
buddho {Nidd I 192}, bujjhitavÄ• , bujjhitÄ• vÄ«, bujjhitvÄ• , bujjhitvÄ• na, bujjhituna, bujjhitu
bujjhitabbaá¹ƒ.

kÄ• rite-bodhito, bodhetÄ• pajÄ• yÄ• ti buddho {Nidd I 192}, bodhetavÄ• , bodhetÄ• vÄ«, b
bodhayitvÄ• na, bodhetuá¹ƒ, bodhetave, bodhetabbaá¹ƒ, tussito, santussito, tussitÄ• , tussit
tussitvÄ• , tussituá¹ƒ, tussitabbaá¹ƒ.

kÄ• rite-tosito, tositÄ• , tosetÄ• vÄ• , tositavÄ• , tositÄ• vÄ«, tosetvÄ• , tosetuá¹ƒ, tosetabb
dibbitÄ• , dibbitavÄ• , dibbitÄ• vÄ«, dibbitvÄ• , dibbituá¹ƒ, dibbitabbaá¹ƒ.

iti divÄ• digaá¹‡o.

svÄ• digaá¹‡a

__su, vu, Ä• pa_.

suá¹‡ito, suá¹‡itÄ• , sotÄ• vÄ• , suá¹‡itavÄ• , suá¹‡itÄ• vÄ«, suá¹‡itvÄ• , suá¹‡ituá¹ƒ, suá¹

kÄ• rite-sÄ• vito, sÄ• vetÄ• , sÄ• vetavÄ• , sÄ• vetÄ• vÄ«, sÄ• vetvÄ• , sÄ• vetuá¹ƒ, sÄ• ve
Ä• vuá¹‡ito, saá¹ƒvuá¹‡itÄ• , saá¹ƒvuá¹‡itvÄ• , saá¹ƒvuá¹‡ituá¹ƒ, saá¹ƒvuá¹‡itabbaá¹ƒ, pÄ•
pariyÄ• puá¹‡ito, pÄ• puá¹‡itÄ• , pariyÄ• puá¹‡itÄ• , pÄ• puá¹‡itavÄ• , pariyÄ• puá¹‡itavÄ•
pariyÄ• puá¹‡itÄ• vÄ«, pÄ• puá¹‡itvÄ• \Be 519/ pariyÄ• puá¹‡itvÄ• , pÄ• puá¹‡ituá¹ƒ, pariy
pÄ• puá¹‡itabbo, pariyÄ• puá¹‡itabbo.

kÄ• rite-pÄ• pito, pÄ• pitÄ• , pÄ• petÄ• vÄ• , pÄ• petvÄ• , pÄ• petuá¹ƒ iccÄ• di.

iti svÄ• digaá¹‡o.

kiyÄ• digaá¹‡o ekabyaÃ±janesu vutto eva.

tanÄ• digaá¹‡a

__kara, tana_.

`karotissa khoâ€™ ti kassa kho, abhisaá¹…kharito, abhisaá¹…kharitÄ• , abhisaá¹…kharitav
abhisaá¹…kharitÄ• vÄ«, karitvÄ• , karitvÄ• na, abhisaá¹…kharitvÄ• , abhisaá¹…kharitvÄ• na
abhisaá¹…kharitabbaá¹ƒ.

kÄ• rite-kÄ• rito, kÄ• rÄ• pito, kÄ• ritÄ• , kÄ• retÄ• , kÄ• rÄ• pitÄ• , kÄ• rÄ• petÄ• , kÄ• rita
kÄ• retvÄ• , kÄ• rÄ• petvÄ• , kÄ• retuá¹ƒ, kÄ• rÄ• petuá¹ƒ, kÄ• retabbaá¹ƒ, kÄ• rÄ• petabba

tanito, tanitvÄ• , tanituá¹ƒ iccÄ• di.

iti tanÄ• digaá¹‡o.

curÄ• digaá¹‡a

__kappa, cinta, cura, vida_.

kappa-saá¹…kappane, kappito, saá¹…kappito, kappayito, saá¹…kappetÄ• , saá¹…kappayit
kappetÄ• vÄ«, kappetvÄ• , kappayitvÄ• , kappetuá¹ƒ, kappayituá¹ƒ, kappetabbaá¹ƒ, kappay

kÄ• rite-kappÄ• pito \Be 520/ iccÄ• di.

cintito, cintayito, cintetÄ• , cintayitÄ• , cintitavÄ• , cintitÄ• vÄ«, cintetvÄ• , cintayitvÄ• , cintit
cintetuá¹ƒ, cintayituá¹ƒ, cintitabbaá¹ƒ, cintetabbaá¹ƒ.

kÄ• rite-cintÄ• pito iccÄ• di.

corito, corayito, coretÄ• , corayitÄ• iccÄ• di.

vedito, vedayito, vedetÄ• , vedayitÄ• iccÄ• di.

iti curÄ• digaá¹‡o.

__titikkha, vÄ«maá¹ƒsa, bubhukkha, pabbatÄ• ya_.

titikkhito, titikkhitÄ• , titikkhitavÄ• , titikkhitÄ• vÄ«, titikkhitvÄ• , titikkhituá¹ƒ, titikkhitabbo.

kÄ• rite-titikkhÄ• pito iccÄ• di.

vÄ«maá¹ƒsito, vÄ«maá¹ƒsetÄ• , vÄ«maá¹ƒsitavÄ• , vÄ«maá¹ƒsitÄ• vÄ«, vÄ«maá¹ƒsitvÄ• ,
vÄ«maá¹ƒsitabbaá¹ƒ.

kÄ• rite-vÄ«maá¹ƒsÄ• pito iccÄ• di.

bubhukkhito, bubhukkhitÄ• , bubhukkhitavÄ• , bubhukkhitÄ• vÄ«, bubhukkhitvÄ• , bubhukk

kÄ• rite-bubhukkhÄ• pito iccÄ• di.

pabbatÄ• yito, pabbatÄ• yitÄ• , pabbatÄ• yitavÄ• , pabbatÄ• yitÄ• vÄ«, pabbatÄ• yitvÄ• , p
pabbatÄ• yitabbo.

kÄ• rite-pabbatÄ• yÄ• pito iccÄ• di.

evaá¹ƒ kukkuccÄ• yito, kukkuccÄ• yitÄ• , kukkuccÄ• yitavÄ• , kukkuccÄ• yitÄ• vÄ«, kukkuc
kukkuccÄ• yitabbaá¹ƒ \Be 521/, piyÄ• yito, piyÄ• yitvÄ• , piyÄ• yituá¹ƒ iccÄ• dÄ«ni ca yojeta

atha visesarÄ• si vuccate.

<767> __kattari cÄ• rambhe_ {Katthaci 556-7; rÅ«0 606, 622; nÄ«0 1143-4}.

Ä• rambho nÄ• ma Ä• dikriyÄ• -paá¹-hamÄ• rambho. kriyÄ• rambhe vattabbe kattari ca bh
etena paccuppannepi kriyÄ• santÄ• ne paá¹-hamÄ• rambhaá¹ƒ paá¹-icca atÄ«tavisayo tapa
bhuttÄ• vÄ« pavÄ• ritoti {Vin IV 238}.

puriso kaá¹-aá¹ƒ pakato, purisena kaá¹-o pakato.

<768> __á¹-hÄ• savasasilisasÄ«ruhajarajanÄ«hi_ {Katthaci 556; rÅ«0 606, 622; nÄ«0 1143

á¹-hÄ• dÄ«hi kattari ca bhÄ• va, kammesu ca kto hoti.

á¹-hÄ• mhi-upaá¹-á¹-hito garuá¹ƒ sisso, upaá¹-á¹-hito garu sissena.

Ä• samhi-upÄ• sito garuá¹ƒ sisso, upÄ• sito garu sissena.

vasamhi-anuvusito garuá¹ƒ sisso, anuvusito garu sissena.

silisa-Ä• liá¹…gane, Ä• siliá¹-á¹-ho pitaraá¹ƒ putto, Ä• siliá¹-á¹-ho pitÄ• puttena.

sÄ«mhi-adhisayito ukkhaliá¹ƒ jano, adhisayitÄ• ukkhali janena, uddhanaá¹ƒ Ä• ropitÄ• ti at

ruhamhi-Ä• rÅ«á¸·ho rukkhaá¹ƒ jano, Ä• rÅ«á¸·ho rukkho janena.

jaramhi-anujiá¹‡á¹‡o vasaliá¹ƒ devadatto, anujiá¹‡á¹‡Ä• vasalÄ« devadattena, anujÄ• to m

mÄ• á¹‡avo, anujÄ• tÄ• mÄ• á¹‡avikÄ• mÄ• á¹‡avena.

<769> __gamanatthÄ• kammakÄ• dhÄ• re ca_ {Katthaci 556-7; rÅ«0 606, 622; nÄ«0 1143

gamanatthadhÄ• tÅ«hi \Be 522/ akammakadhÄ• tÅ«hi ca paraá¹ƒ Ä• dhÄ• re ca kattari ca

yanti etthÄ• ti yÄ• taá¹ƒ, idaá¹ƒ tesaá¹ƒ yÄ• taá¹ƒ. padaá¹ƒ akkamati etthÄ• ti padakkantaá
padakkantaá¹ƒ. iha te yÄ• tÄ• , ayaá¹ƒ tehi yÄ• to maggo, iha tehi yÄ• taá¹ƒ.

akammakamhi-idaá¹ƒ tesaá¹ƒ Ä• sitaá¹ƒ á¹-hÄ• naá¹ƒ, iha te Ä• sitÄ• , idaá¹ƒ tehi Ä• sitaá
tehi Ä• sitaá¹ƒ.

<770> __Ä• hÄ• ratthÄ• _ {Katthaci 556-7; rÅ«0 606, 622; nÄ«0 1143-4}.

ajjhoharaá¹‡atthadhÄ• tuto kattari ca bhÄ• va, kammesu ca Ä• dhÄ• re ca kto hoti.

iha te bhuttÄ• , asitÄ• , pÄ«tÄ• , khÄ• yitÄ• , sÄ• yitÄ• . imÄ• ni tehi bhuttÄ• ni, asitÄ• ni, p
sÄ• yitÄ• ni. iha tesaá¹ƒ bhuttaá¹ƒ, asitaá¹ƒ, pÄ«taá¹ƒ, khÄ• yitaá¹ƒ, sÄ• yitaá¹ƒ. idaá¹ƒ tes
á¹-hÄ• naá¹ƒ, asitaá¹ƒ á¹-hÄ• naá¹ƒ, pÄ«taá¹ƒ á¹-hÄ• naá¹ƒ, khÄ• yitaá¹ƒ á¹-hÄ• naá¹ƒ, sÄ

iti tÄ• dipaccayarÄ• si.

anÄ«yapaccayarÄ• si

`bhÄ• vakammesu tabbÄ• nÄ«yÄ• â€™ ti anÄ«yo, anubhuyyatÄ«ti anubhavanÄ«yo.

Ä• kÄ• rantesu parassaralopo, kvaci yÄ• gamo, upaá¹-á¹-hÄ• nÄ«yo, dÄ• nÄ«yo, padahatÄ
pÄ• tabbanti pÄ• nÄ«yaá¹ƒ, sÄ• yituá¹ƒ arahatÄ«ti sÄ• yanÄ«yaá¹ƒ, paá¹-isÄ• yanÄ«yaá¹ƒ,
abhitthavanÄ«yaá¹ƒ, sotabbanti savanÄ«yaá¹ƒ, hutabbanti \Be 523/ havanÄ«yaá¹ƒ, upÄ• s
abhikkamanÄ«yo, raÃ±jetÄ«ti rajjanÄ«yo, gantabboti gamanÄ«yo, vuccatÄ«ti vacanÄ«yo.

__kara, tara, thara, dhara, sara, hara_.

<771> __rÄ• nassa á¹‡o_ {Katthaci 549; rÅ«0 550; nÄ«0 1135}.

rakÄ• rantadhÄ• tumhÄ• parassa paccayanakÄ• rassa á¹‡o hoti.

kattabbanti karaá¹‡Ä«yaá¹ƒ, taritabbanti taraá¹‡Ä«yaá¹ƒ, attharitabbanti attharaá¹‡Ä«yaá¹ƒ
dhÄ• raá¹‡Ä«yaá¹ƒ, sÄ• retabbanti sÄ• raá¹‡Ä«yaá¹ƒ, haritabbanti haraá¹‡Ä«yaá¹ƒ iccÄ• d

rundhitabbanti rundhanÄ«yaá¹ƒ, bhuÃ±jitabbanti bhuÃ±janÄ«yaá¹ƒ, bhojanÄ«yaá¹ƒ, paribh
yojetabbanti yojanÄ«yaá¹ƒ, dibbitabbanti dibbanÄ«yaá¹ƒ, bujjhitabbanti bujjhanÄ«yaá¹ƒ, pÄ
pÄ• panÄ«yaá¹ƒ, Ã±Ä• petabbanti Ã±Ä• panÄ«yaá¹ƒ, cintetabbanti cintanÄ«yaá¹ƒ, vajjetab
titikkhitabbanti titikkhanÄ«yaá¹ƒ, vÄ«maá¹ƒsitabbanti vÄ«maá¹ƒsanÄ«yaá¹ƒ iccÄ• di.

iti anÄ«yapaccayarÄ• si.

nta, mÄ• napaccayarÄ• si

atha nta, mÄ• napaccayÄ• vuccante.

<772> __nto kattari vattamÄ• ne_ {Katthaci 565; rÅ«0 646; nÄ«0 1157}.

vattamÄ• no vuccati paccuppanno, vattamÄ• ne kÄ• le kriyatthÄ• paraá¹ƒ kattari nto hoti.

bhÅ«-sattÄ• yaá¹ƒ, `kattari loâ€™ ti apaccayo, `yuvaá¹‡á¹‡Ä• nameopaccayeâ€™ ti ovudd
bhonto-puriso, bhontaá¹ƒkulaá¹ƒ, bhontÄ«-itthÄ«.

puna \Be 524/ `eonamayavÄ• sareâ€™ ti ossa avÄ• deso, bhavaá¹ƒpuriso, bhavantaá¹ƒ-k
bhavatÄ«, bhotÄ« vÄ• -itthÄ«.

<773> __mÄ• no_ {Katthaci 565; rÅ«0 646; nÄ«0 1157}.

vattamÄ• ne kÄ• le kriyatthÄ• paraá¹ƒ kattari mÄ• no hoti.

bhavamÄ• no-puriso, bhavamÄ• naá¹ƒ-kulaá¹ƒ, bhavamÄ• nÄ• -itthÄ«.

<774> __bhÄ• vakammesu ca_ {Katthaci 565; rÅ«0 646; nÄ«0 1157}.

vattamÄ• ne kÄ• le kriyatthÄ• paraá¹ƒ bhÄ• va, kammesu ca mÄ• no hoti. `kyo bhÄ• vaka

anubhÅ«yateti anubhÅ«yamÄ• no bhogo purisena, anubhÅ«yamÄ• nÄ• sampatti, anubhÅ

yassa dvittaá¹ƒ, anubhuyyamÄ• no.

<775> __te ssapubbÄ• nÄ• gate_.

anÄ• gate kÄ• le vattabbe te nta, mÄ• napaccayÄ• ssapubbÄ• honti.

bhavissatÄ«ti bhavissanto {rÅ«0 403-piá¹-á¹-he rÅ«pavidhi passitabbo} -puriso, bhavissanta
bhavissantÄ«-vibhatti, bhavissatÄ« vÄ• , bhavissamÄ• no, bhavissamÄ• naá¹ƒ, bhavissamÄ

kamme-anubhÅ«yissamÄ• no.

<776> __mÄ• nassa massa_.

mÄ• napaccayassa massa kvaci lopo hoti.

nisinno vÄ• sayÄ• no {Khp 9.9} vÄ• , sato sampajÄ• no {DN I 217}, niccaá¹ƒ nalopo.

paÃ±Ã±Ä• yanto \Be 525/, paÃ±Ã±Ä• yamÄ• no.

kamme-viÃ±Ã±Ä• yamÄ• no.

kÄ• rite-Ã±Ä• pento, Ã±Ä• payanto, Ã±Ä• payamÄ• no.

kamme-Ã±Ä• pÄ«yamÄ• no.

kiyÄ• digaá¹‡e-jÄ• nanto, jÄ• namÄ• no.

kÄ• rite-jÄ• nÄ• pento, jÄ• nÄ• payamÄ• no.

kamme-jÄ• nÄ• pÄ«yamÄ• no.

tiá¹-á¹-haá¹ƒ, tiá¹-á¹-hanto, tiá¹-á¹-hamÄ• no, saá¹‡á¹-hahaá¹ƒ, saá¹‡á¹-hahanto, saá¹‡á¹-h

kamme-upaá¹-á¹-hÄ«yamÄ• no.

kÄ• rite-patiá¹-á¹-hÄ• pento, patiá¹-á¹-hÄ• payanto, patiá¹-á¹-hÄ• payamÄ• no.

kamme-patiá¹-á¹-hÄ• pÄ«yamÄ• no.

dento, dadanto, dajjanto, samÄ• diyanto, dadamÄ• no, dajjamÄ• no, samÄ• dÄ«yamÄ• no.

kamme-dÄ«yamÄ• no, diyyamÄ• no.

kÄ• rite-dÄ• pento, dÄ• payanto, samÄ• dapayanto, rasso.

kamme-dÄ• pÄ«yamÄ• no, samÄ• dÄ• pÄ«yamÄ• no.

nidhento, nidahanto, nidahamÄ• no, nidhiyyamÄ• no, nidhÄ• pento, nidhÄ• payanto, nidhÄ
nidhÄ• pÄ«yamÄ• no, yÄ• yanto. yÄ• yantaâ€™ manuyÄ• yanti {J II 22.1753}, yÄ• yamÄ• n
nage {J II 22.566}. vÄ• yanto, vÄ• yamÄ• no, nibbÄ• yanto, parinibbÄ• yanto, nibbÄ• yamÄ•
nibbÄ• payamÄ• no \Be 526/, nibbÄ• pÄ«yamÄ• no, osÄ• yanto, osÄ• pento, osÄ• payanto
jahanto, jahamÄ• no, pahÄ«yamÄ• no, pahiyyamÄ• no, jahÄ«yamÄ• no, hÄ• pento, hÄ• pa
jahÄ• payanto, jahÄ• payamÄ• no, hÄ• pÄ«yamÄ• no, jahÄ• pÄ«yamÄ• no.

ivaá¹‡á¹‡esu-vikkayanto, vikkiá¹‡anto, vinicchayanto, vinicchinanto, nito cassa cho.

Ä• cayanto, Ä• cinanto, jayanto, jinanto, á¸• ento, á¸• emÄ• no, nento, vinento, nayanto, vin
niyyamÄ• no, nayÄ• pento, nayÄ• payamÄ• no, sento, sayanto, semÄ• no, sayamÄ• no, sa
pahiá¹‡amÄ• no.

uvaá¹‡á¹‡esu-cavanto, cavamÄ• no, á¹-hÄ• nÄ• cÄ• vanto, cÄ• vayanto, cÄ• vayamÄ• no
abhitthavanto, abhitthavamÄ• no, abhitthavÄ«yamÄ• no, sandhavanto, sandhavamÄ• no, d
dhunamÄ• no, niddhunamÄ• no, punanto, ravanto, lunanto, Ä• vuá¹‡anto, pasavanto, vissa

kamme-suyyamÄ• no.

kÄ• rite-sÄ• vento, sÄ• vayanto.

svÄ• digaá¹‡e-suá¹‡anto, suá¹‡amÄ• no.

kÄ• rite-suá¹‡Ä• pento, suá¹‡Ä• payanto.

hu-pÅ«jÄ• yaá¹ƒ, juhonto.

papubbo pahutte, pahonto, sampahonto.

hÅ«-sattÄ• yaá¹ƒ, honto.

edantesu-ento \Be 527/. atthaá¹ƒ entamhi sÅ«riye {J II 22.2187 (atthaá¹…gatamhi) }, same
khÄ• yanto, khÄ• yamÄ• no, gÄ• yanto, gÄ• yamÄ• no, gÄ• yÄ«yamÄ• no, gÄ• yÄ• pento,
dhammaá¹ƒ apacÄ• yamÄ• no, jhÄ• yanto, jhÄ• yamÄ• no, pajjhÄ• yanto, ujjhÄ• yanto, nijj

kÄ• rite-jhÄ• pento, ujjhÄ• pento, yalopo.

bhÄ• yanto, bhÄ• yamÄ• no, sÄ• liá¹ƒ lÄ• yanto, lÄ• yamÄ• no, cÄ«varaá¹ƒ vÄ• yanto, vÄ•

kile-kÄ«á¸·Ä• yaá¹ƒ pemane ca, kelÄ• yanto, kelÄ• yamÄ• no, cÄ• lento piyÄ• yantoti vÄ•

gile-gelaÃ±Ã±e, gilÄ• yanto.

cine-avamaÃ±Ã±ane, cinÄ• yanto.

pale-gatiyaá¹ƒ, palÄ• yanto.

mile-hÄ• niyaá¹ƒ, milÄ• yanto.

saá¹…kase-nivÄ• se, saá¹…kasÄ• yanto iccÄ• di.

anekabyaÃ±janesu-asa-bhuvi, ``ntamÄ• nÄ• ntantiyiyuá¹ƒsvÄ• dilopoâ€™â€™ ti nta, mÄ•
samÄ• no, upÄ• santo, upÄ• samÄ• no, upÄ• sÄ«yamÄ• no, icchanto, icchamÄ• no, icchÄ«
gacchÄ«yamÄ• no.

yassa pubbarÅ«patte-gammamÄ• no, adhigammamÄ• no, anÄ• gate ssapubbo- ``labha va
cchaá¹…aâ€™â€™ iti ssena saha dhÄ• tvantassa ccho, gacchanto, gamissanto, gacchamÄ
jiramÄ• no, jiyyanto, jiyyamÄ• no, dahanto, dahamÄ• no.

dahassa \Be 528/ dassa á¸• o, á¸• ahanto, á¸• ahamÄ• no.

kamme-á¸• ayhamÄ• no.

disa-pekkhane, passanto, passamÄ• no, passÄ«yamÄ• no.

kÄ• rite-dassento, dassayanto, dassayamÄ• no.

labhanto, labhamÄ• no.

kamme pubbarÅ«paá¹ƒ, labbhamÄ• no, upalabbhamÄ• no.

anÄ• gate-lacchanto, labhissanto, lacchamÄ• no, labhissamÄ• no.

maranto, maramÄ• no, miyanto, miyamÄ• no.

yamu-uparame, niyamanto, saÃ±Ã±amanto, saÃ±Ã±amamÄ• no, niyacchanto.

kÄ• rite-niyÄ• mento.

rudanto, rodanto, rodamÄ• no.

anÄ• gate-rucchanto, rodissanto, rucchamÄ• no, rodissamÄ• no.

vacanto, vacamÄ• no.

kamme `assÅ«â€™ ti uttaá¹ƒ, vuccamÄ• no.

kÄ• rite-vÄ• cento, vÄ• cayanto, vÄ• cayamÄ• no.

kamme-vÄ• cÄ«yamÄ• no.

anÄ• gate- `vaca bhuja muca visÄ• naá¹ƒ kkhaá¹…aâ€™ iti ssena saha dhÄ• tvantassa kk vakkhamÄ• no, vadanto, vadamÄ• no, ovadanto, ovadamÄ• no, vajjanto, vajjamÄ• no.

kamme-vadÄ«yamÄ• no, ovadÄ«yamÄ• no, ovajjamÄ• no.

kÄ• rite-bheriá¹ƒ vÄ• dento, vÄ• dayamÄ• no.

vasanto \Be 529/ vasamÄ• no.

kamme pubbarÅ«pattaá¹ƒ, upavassamÄ• no.

vÄ• sento, vÄ• sayanto.

anÄ• gate-vacchanto, vasissanto, vacchamÄ• no, vasissamÄ• no.

pavisanto, pavisamÄ• no.

kamme-pavisÄ«yamÄ• no.

anÄ• gate-pavekkhanto, pavisissanto, pavekkhamÄ• no, pavisissamÄ• no iccÄ• di.

rudhÄ• dimhi-rundhanto, rundhamÄ• no.

kamme-rundhÄ«yamÄ• no.

pubbarÅ«patte-rujjhamÄ• no.

rodhento, rodhamÄ• no, rodhÄ«yamÄ• no.

chindanto, chindamÄ• no, chindÄ«yamÄ• no, chijjamÄ• no, chindÄ• pento, chindÄ• payant

anÄ• gate-checchanto, chindissanto, checchamÄ• no, chindissamÄ• no.

bhindanto, bhindamÄ• no, bhindÄ«yamÄ• no, bhijjamÄ• no, bhecchanto, bhindissanto, bhe

bhuÃ±janto, bhuÃ±jamÄ• no.

kamme-bhuÃ±jÄ«yamÄ• no.

pubbarÅ«patte-bhujjamÄ• no.

bhojento, bhojayanto, bhojayamÄ• no, bhojÄ«yamÄ• no.

anÄ• gate-bhokkhanto \Be 530/, bhuÃ±jissanto, bhokkhamÄ• no, bhuÃ±jissamÄ• no.

muÃ±canto, muÃ±camÄ• no, muÃ±cÄ«yamÄ• no, muccamÄ• no.

anÄ• gate-mokkhanto, muÃ±cissanto, mokkhamÄ• no, muÃ±cissamÄ• no iccÄ• di.

divÄ• dimhi suddhakatturÅ«paá¹ƒ suddhakammarÅ«paÃ±ca pubbarÅ«pe sadisameva, dibb
dibbÄ«yamÄ• no.

pubbarÅ«patte-dibbamÄ• no.

chijjanto, chijjamÄ• no, chedÄ• pento, chedÄ• payamÄ• no.

bujjhanto, bujjhamÄ• no, bujjhÄ«yamÄ• no, bodhento, bodhayanto, bodhayamÄ• no.

muccanto, muccamÄ• no, mocento, mocayanto, mocayamÄ• no, mocÄ«yamÄ• no.

yujjanto, yujjamÄ• no iccÄ• di.

svÄ• dimhi-suá¹‡anto, suá¹‡amÄ• no.

kamme-suyyamÄ• no.

kÄ• rite-sÄ• vento, sÄ• vayanto, sÄ• vayamÄ• no.

pÄ• puá¹‡anto, dhammaá¹ƒ pariyÄ• puá¹‡anto, pariyÄ• puá¹‡amÄ• no, pÄ• puá¹‡Ä«yamÄ

kÄ• rite-pÄ• pento, pÄ• payanto, pÄ• payamÄ• no.

pari, saá¹ƒpubbo-parisamÄ• pento, parisamÄ• payanto, parisamÄ• payamÄ• no, parisamÄ

sakkuá¹‡anto, Ä• vuá¹‡anto iccÄ• di.

kiyÄ• dimhi-kiá¹‡anto, kiá¹‡Ä• pento, vikkayanto iccÄ• di.

tanÄ• dimhi-tanonto \Be 531/, karonto, kubbanto, kubbamÄ• no, krubbanto, krubbamÄ• no, kayiramÄ• no.

kamme-karÄ«yamÄ• no, kayyamÄ• no, `tavaggavaraá¹‡Ä• naá¹ƒ ye cavaggabayaÃ±Ä• â€

saá¹…kharonto, abhisaá¹…kharonto.

kÄ• rite-kÄ• rento, kÄ• rayanto, kÄ• rayamÄ• no, kÄ• rÄ«yamÄ• no.

sakkonto iccÄ• di.

curÄ• dimhi-corento, corayanto, corayamÄ• no, thenento, thenayanto, thenayamÄ• no, cint cintayamÄ• no, cintÄ«yamÄ• no, cintÄ• pento, cintÄ• payanto, cintÄ• payamÄ• no, cintÄ• p

titikkhanto, titikkhamÄ• no, titikkhÄ«yamÄ• no, titikkhÄ• pento, titikkhÄ• payanto, titikkhÄ• p
vÄ«maá¹ƒsanto, tikicchanto, cikicchanto, vicikicchanto.

bhuÃ±jituá¹ƒ icchatÄ«ti bubhukkhanto, ghasituá¹ƒ icchatÄ«ti jighacchanto, pÄ• tuá¹ƒ paribh
icchatÄ«ti pipÄ• santo, gottuá¹ƒ saá¹ƒvarituá¹ƒ icchatÄ«ti jigucchanto, harituá¹ƒ pariyesituá¹
jigÄ«santo, vijetuá¹ƒ icchatÄ«ti vijigÄ«santo.

pabbato viya attÄ• naá¹ƒ caratÄ«ti pabbatÄ• yanto, pabbatÄ• yamÄ• no, piyÄ• yanto, mettÄ
yojetabbÄ• ni.

iti nta, mÄ• napaccayarÄ• si.

á¹‡yÄ• dipaccayarÄ• si

atha \Be 532/ á¹‡ya, ya, yakapaccayantÄ• vuccante.

<777> __ghyaá¹‡_.

bhÄ• va, kammesu gha, á¹‡Ä• nubandho yapaccayo hoti. ghÄ• nubandho `kagÄ• cajÄ• na
visesanattho. á¹‡Ä• nubandho vuddhidÄ«panattho. evaá¹ƒ sabbattha.

anubhavitabboti anubhÄ• viyo bhogo purisena, anubhÄ• viyaá¹ƒ sukhaá¹ƒ, anubhÄ• viyÄ•

<778> __Ä• sse ca_.

Ä• dantadhÄ• tÅ«naá¹ƒ Ä• ssa e hoti ghyaá¹‡amhi. casaddena ivaá¹‡á¹‡adhÄ• tÅ«naá¹ƒ Ä

akkhÄ• tabbaá¹ƒ kathetabbanti akkheyyaá¹ƒ.

yassa dvittaá¹ƒ, saá¹…khÄ• tabbanti saá¹…khyeyyaá¹ƒ, saá¹…khÄ• tuá¹ƒ asakkuá¹‡eyyan
gÄ• yitabbanti geyyaá¹ƒ-sagÄ• thakaá¹ƒ suttaá¹ƒ, ghÄ• yituá¹ƒ arahatÄ«ti gheyyaá¹ƒ, ghÄ•
arahatÄ«ti apaceyyaá¹ƒ, Ã±Ä• tuá¹ƒ arahatÄ«ti Ã±eyyaá¹ƒ, Ä• jÄ• nituá¹ƒ arahatÄ«ti aÃ±Ã±
abhiÃ±Ã±eyyaá¹ƒ, pariÃ±Ã±eyyaá¹ƒ.

Ä«Ä• game-jÄ• niyaá¹ƒ, vijÄ• niyaá¹ƒ, Ä«ssa rasso.

jÄ• neyyaá¹ƒ, vijÄ• neyyaá¹ƒ, adhiá¹-á¹-hÄ• tabbanti adhiá¹-á¹-heyyaá¹ƒ, adhiá¹-á¹-haheyya
deyyaá¹ƒ, Ä• dÄ• tabbanti Ä• deyyaá¹ƒ, saddahituá¹ƒ arahatÄ«ti saddaheyyaá¹ƒ, vidhÄ• tua

na vidheyyaá¹ƒ avidheyyaá¹ƒ-anattalakkhaá¹‡aá¹ƒ, mÄ• rassa Ä• á¹‡Ä• dahati etthÄ• ti mÄ
maccudheyyaá¹ƒ, sannihitabbanti sannidheyyaá¹ƒ, abhidhÄ• tabbaá¹ƒ kathetabbanti abhidh
pidheyyaá¹ƒ, alopo, apidheyyaá¹ƒ vÄ• , pÄ• tabbanti peyyaá¹ƒ, minetabbanti meyyaá¹ƒ, par
pameyyaá¹ƒ, upecca minituá¹ƒ arahatÄ«ti upameyyaá¹ƒ, hÄ• tabbanti heyyaá¹ƒ, paheyyaá¹

ivaá¹‡á¹‡esu-ajjhÄ• yitabbanti ajjheyyaá¹ƒ, adhiyeyyaá¹ƒ, upetabbanti upeyyaá¹ƒ, vikkiá¹‡i
vikkeyyaá¹ƒ, vikkÄ• yiyaá¹ƒ, vikkÄ• yeyyaá¹ƒ, vikkiá¹‡eyyaá¹ƒ vÄ• , vicinitabbanti viceyyaá¹
jetabbanti jeyyaá¹ƒ, vijeyyaá¹ƒ, netabbanti neyyaá¹ƒ, vineyyaá¹ƒ, adhisayitabbanti adhiseyy
pÄ• heyyaá¹ƒ, pahiá¹‡eyyaá¹ƒ vÄ• .

uvaá¹‡á¹‡esu vuddhiÄ• vÄ• deso, ku-sadde, kuyyatÄ«ti kÄ• veyyaá¹ƒ.

Ä«ssa abhÄ• ve vassa battaá¹ƒ rasso ca, kabyaá¹ƒ.

pubbarÅ«patte kabbaá¹ƒ, cÄ• vetabbanti cÄ• veyyaá¹ƒ, javitabbanti javeyyaá¹ƒ, abhitthavit
abhitthaveyyaá¹ƒ, bhavituá¹ƒ arahatÄ«ti bhabbaá¹ƒ. juhotabbanti habyaá¹ƒ-sappi.

edantesu-apacÄ• yitabbanti apaceyyaá¹ƒ, apacÄ• yiyaá¹ƒ.

ve-tantasantÄ• ne, vetabbanti veyyaá¹ƒ.

vaca, bhaja, bhuja, yujÄ• dÄ«hi ghyaá¹‡paccayo.

<779> __kagÄ• cajÄ• naá¹ƒ ghÄ• nubandhe_ {Katthaci 623; rÅ«0 554; nÄ«0 1229}.

ca, jÄ• naá¹ƒ dhÄ• tvantÄ• naá¹ƒ ka, gÄ• honti ghÄ• nubandhe paccaye pare.

vattabbanti vÄ• kyaá¹ƒ, vÄ• kkaá¹ƒ, vÄ• ccaá¹ƒ, vÄ• ceyyaá¹ƒ vÄ• .

bhaja-sevÄ• yaá¹ƒ, bhajitabbanti bhÄ• gyaá¹ƒ, bhaggaá¹ƒ, bhuÃ±jitabbanti bhogyaá¹ƒ, bho
yogyaá¹ƒ, yoggaá¹ƒ.

<780> __vadÄ• dÄ«hi yo_ {Katthaci 541; rÅ«0 552; nÄ«0 1126}.

vadÄ• dÄ«hi bhÄ• va, kammesu bahulaá¹ƒ yo hoti.

bhuÃ±jibhabbanti \Be 534/ bhojjaá¹ƒ, khÄ• ditabbanti khajjaá¹ƒ, vituditabbanti vitujjaá¹ƒ, pa
panujjaá¹ƒ, pajjitabbanti pajjaá¹ƒ, majjati etenÄ• ti majjaá¹ƒ.

muda-hÄ• se, pamodati etenÄ• ti pÄ• mojjaá¹ƒ, vadÄ«yatÄ«ti vajjaá¹ƒ.

vadha-hiá¹ƒsÄ• yaá¹ƒ, vadhitabbanti vajjhaá¹ƒ, vijjhitabbanti vijjhaá¹ƒ, punanti sujjhanti satt
puÃ±Ã±aá¹ƒ, nÄ• gamo.

vihaÃ±Ã±ate vihaÃ±Ã±aá¹ƒ, vapiyateti vappaá¹ƒ, supanaá¹ƒ soppaá¹ƒ, labhitabbanti labbha
gammaá¹ƒ, damituá¹ƒ arahatÄ«ti dammaá¹ƒ, ramitabbanti rammaá¹ƒ, abhirammaá¹ƒ, nisÄ•
visamÄ«yate visammaá¹ƒ, phusÄ«yateti phasso, ussa attaá¹ƒ.

sÄ• sitabboti sisso, `sÄ• sassa sisÄ• â€™ ti sittaá¹ƒ.

__gaha, guha, garaha, duha, vaha, saha_.

<781> __guhÄ• dÄ«hi yaka_ {Katthaci 541; rÅ«0 552; nÄ«0 1126}.

etehi bhÄ• va, kammesu bahulaá¹ƒ yaka hoti, hassa vipallÄ• so.

gahetabbanti gayhaá¹ƒ, guhitabbanti guyhaá¹ƒ.

garaha-nindÄ• yaá¹ƒ, garahitabbanti gÄ• rayhaá¹ƒ, duhitabbanti duyhaá¹ƒ, vahitabbanti vay

saha-sÄ• hase, sahitabbanti sayhaá¹ƒ, pasayhaá¹ƒ.

<782> __kicca ghacca bhacca gabba lyÄ• _ { ` ... babbaleyyÄ• â€™ (bahÅ«su) }.

ete saddÄ• yapaccayantÄ• sijjhanti, iminÄ• yapaccayaá¹ƒ katvÄ• tena saha karassa kicc
bharassa bhaccaá¹ƒ, gussa gabbaá¹ƒ, lissa lyattaá¹ƒ katvÄ• sijjhanti.

karÄ«yateti \Be 535/ kiccaá¹ƒ, kiccayaá¹ƒ vÄ• , haÃ±Ã±ateti ghaccaá¹ƒ, haccaá¹ƒ vÄ• , bha

gu-dabbe, guyate gabbaá¹ƒ, paá¹-isallÄ«yate paá¹-isalyaá¹ƒ.

visesavidhÄ• naá¹ƒ ---

bhara-bharaá¹‡e, bharitabbanti bhÄ• riyaá¹ƒ, haritabbanti hÄ• riyaá¹ƒ, bhÄ• jetabbanti bhÄ
bhÄ• jeyyaá¹ƒ, upÄ• sitabbanti upÄ• siyaá¹ƒ, icchitabbanti iccheyyaá¹ƒ, adhigantabbanti ad

rundhitabbanti rundheyyaá¹ƒ, chinditabbanti chindeyyaá¹ƒ, chejjaá¹ƒ iccÄ• di.

dibbitabbanti dibbeyyaá¹ƒ, dibbaá¹ƒ, bujjhitabbanti bujjheyyaá¹ƒ, bodheyyaá¹ƒ, bojjhaá¹ƒ ic

sotabbanti suá¹‡eyyaá¹ƒ, pÄ• puá¹‡itabbanti pÄ• puá¹‡eyyaá¹ƒ, sakkuá¹‡itabbanti sakkuá¹
sakkuá¹‡eyyaá¹ƒ asakkuá¹‡eyyaá¹ƒ iccÄ• di.

tanitabbanti tÄ• neyyaá¹ƒ, taÃ±Ã±aá¹ƒ, kÄ• tabbanti kÄ• riyaá¹ƒ, kayyaá¹ƒ.

coretabbanti coreyyaá¹ƒ, thenÄ«yate theyyaá¹ƒ, nassa pararÅ«pattaá¹ƒ, cintetabbanti cinte
cinteyyaá¹ƒ acinteyyaá¹ƒ, acintiyaá¹ƒ, manteyyaá¹ƒ, mantiyaá¹ƒ, vediyaá¹ƒ, vedeyyaá¹ƒ icc

titikkheyyaá¹ƒ, vÄ«maá¹ƒseyyaá¹ƒ iccÄ• di ca yojetabbÄ• ni.

iti á¹‡yÄ• dipaccayarÄ• si.

aÄ• dipaccayarÄ• si

atha a, aá¹‡a, ghaka, ghaá¹‡apaccayantÄ• vuccante.

<783> __bhÄ• vakÄ• rakesvaghaá¹‡aghaka_ { `bhÄ• vakÄ• rakesvaghaá¹‡aghakÄ• â€™ (

bhÄ• ve chasu kÄ• rakesu ca kriyatthÄ• paraá¹ƒ a, ghaá¹‡a, ghakapaccayÄ• honti kamm
vÄ• .

<784> __kvacaá¹‡a_.

kammupapadamhÄ• \Be 536/ kriyatthÄ• paraá¹ƒ kattari eva kvaci aá¹‡a hoti.

__a, aá¹‡a, ghaka, ghaá¹‡a_.

amhi tÄ• va ---

aggaá¹ƒ jÄ• nÄ• tÄ«ti aggaÃ±Ã±o, vaá¹ƒsaá¹ƒ jÄ• nÄ• tÄ«ti vaá¹ƒsaÃ±Ã±o, magge tiá¹-á¹-
maggaá¹-á¹-ho-puriso, maggaá¹-á¹-hÄ• -itthÄ«, maggaá¹-á¹-haá¹ƒ-Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ ph
thalaá¹-á¹-ho, jalaá¹-á¹-ho, pabbataá¹-á¹-ho, bhÅ«maá¹-á¹-ho.

go vuccati Ã±Ä• á¹‡aá¹ƒ saddo ca, gavaá¹ƒ tÄ• yati rakkhatÄ«ti gottaá¹ƒ, parito bhayaá¹ƒ t

parittaá¹ƒ, annaá¹ƒ detÄ«ti annado. evaá¹ƒ vatthado, vaá¹‡á¹‡ado, yÄ• nado, sukhado, dÄ«
dÄ• yaá¹ƒ Ä• dadÄ• tÄ«ti dÄ• yÄ• do, pÄ• raá¹ƒ gantuá¹ƒ detÄ«ti pÄ• rado-raso.

annaá¹ƒ dadÄ• tÄ«ti annadado, dvittaá¹ƒ pubbassa rasso ca.

purindado, mahÄ• vuttinÄ• purasadde assa ittaá¹ƒ bindÄ• gamo ca.

sabbaá¹ƒ dadÄ• tÄ«ti sabbadado, saccaá¹ƒ sandhetÄ«ti saccasandho, janaá¹ƒ sandhetÄ«t

kaku vuccati guá¹‡arÄ• si, kakuá¹ƒ sandhetÄ«ti kakusandho, gÄ• vopÄ• ti rakkhatÄ«ti gopo
bhariyÄ• gopÄ«.

kassaá¹ƒ vuccati khettaá¹ƒ, kassaá¹ƒ pÄ• ti rakkhatÄ«ti kassapo.

bhÅ« vuccati pathavÄ«, bhuá¹ƒ pÄ• ti rakkhatÄ«ti bhÅ«po. evaá¹ƒ bhÅ«mipo.

pÄ• dena mÅ«lena pathavÄ«rasaá¹ƒ Ä• porasaÃ±ca pivatÄ«ti pÄ• dapo, suá¹-á¹-hu bhÄ• t
mamÄ• yatÄ«ti amamo, dve anatthe lÄ• ti gaá¹‡hÄ• tÄ«ti bÄ• lo, bahuá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ
lÄ• ti gaá¹‡hÄ• tÄ«ti rÄ• hulo, Ä• dÄ«naá¹ƒ

dukkhaá¹ƒ \Be 537/ vÄ• ti bandhatÄ«tiÄ• dÄ«navo, aá¹‡á¹‡aá¹ƒ udakarÄ• siá¹ƒ vÄ• ti band
iccÄ• di.

aá¹‡amhi ---

<785> __Ä• ssÄ• á¹‡Ä• pimhi yuka_.

á¹‡Ä• pivajjite á¹‡Ä• nubandhe paccaye pare Ä• dantassa dhÄ• tussa ante yuka hoti, yÄ• g

Ã±Ä• tabbo bujjhitabboti Ã±Ä• yo-yutti, Ã±Ä• yati amataá¹ƒ padaá¹ƒ etenÄ• ti Ã±Ä• yo-ariya
tiá¹-á¹-hatÄ«ti patiá¹-á¹-hÄ• yo, dÄ• tabboti dÄ• yo-Ä• misadÄ• yo, dhammadÄ• yo, khÄ«raa
dhaÃ±Ã±aá¹ƒ minÄ• tÄ«ti dhaÃ±Ã±amÄ• yo, vÄ• ti gacchatÄ«ti vÄ• yo iccÄ• di.

ivaá¹‡á¹‡esu amhi tÄ• va ---

eti pavattatÄ«ti Ä• yo, sametÄ«ti samayo, veti vinassatÄ«ti vayo-mandÄ• di, vigamanaá¹ƒ v
vayo-bhaá¹…go, udayanaá¹ƒ udayo, samudayanaá¹ƒ samudayo, samudeti phalaá¹ƒ etenÄ•
ayanaá¹ƒ pavattanaá¹ƒ accayo, paá¹-icca phalaá¹ƒ eti etasmÄ• ti paccayo, kiá¹‡anaá¹ƒ kay

vikkayo, khÄ«yanaá¹ƒ khayo, khÄ«yanti etthÄ• ti vÄ• khayo, rÄ• gassa khayo rÄ• gakkhayo
uccayo, samuccayo, upacayo, dhammaá¹ƒ vicinanti etenÄ• ti dhammavicayo, jayanaá¹ƒ jay
niyyati etenÄ• ti nayo-vidhi, vineti ettha, etenÄ• ti vÄ• vinayo, sukhena netabbo Ã±Ä• tabbo
netabbo Ã±Ä• tabboti dunnayo, pÄ• tabboti payo-jalaá¹ƒ khÄ«raÃ±ca.

ri-kampane, niccaá¹ƒ rayanti phandanti dukkhappattÄ• sattÄ• etthÄ• ti nirayo, allÄ«yanaá
nilayo, sayanaá¹ƒ sayo, bhuso senti etthÄ• ti Ä• sayo, ajjhÄ• sayo, visesena \Be 538/ senti
nissÄ• ya naá¹ƒ seti pavattati etthÄ• ti nissayo, upanissayo, anusetÄ«ti anusayo iccÄ• di.

aá¹‡amhi ---

ayanaá¹ƒ vaá¸• á¸• hanaá¹ƒ Ä• yo, Ä• yamhÄ• apeto apÄ• yo, Ä• yena upeto upÄ• yo, sa
samaveti etthÄ• ti samavÄ• yo, pariyÄ• yo, vipariyÄ• yo, netabboti nÄ• yo {Ã±Ä• yo? }, nÄ«
bhÅ«miyaá¹ƒ setÄ«ti bhÅ«misÄ• yo iccÄ• di.

uvaá¹‡á¹‡esu amhi tÄ• va ---

cavanaá¹ƒ cavo, javanaá¹ƒ javo, abhitthavanaá¹ƒ abhitthavo, bhusaá¹ƒ davati hiá¹ƒsatÄ«ti
sandhavanaá¹ƒ sandhavo, mittabhÄ• vena sandhavo mittasandhavo, bhavatÄ«ti bhÄ• vo, v
sambhavanaá¹ƒ sambhavo, sambhavati etasmÄ• ti vÄ• sambhavo, adhibhavanaá¹ƒ adhibh
parÄ• bhavanaá¹ƒ vinassanaá¹ƒ parÄ• bhavo, ravatÄ«ti ravo-saddo, lunanaá¹ƒ lavo, pasava
Ä• savatÄ«ti Ä• savo, paá¹-imukhaá¹ƒ savanaá¹ƒ paá¹-issavo iccÄ• di.

aá¹‡amhi ---

bhavanaá¹ƒ bhÄ• vo, bhavanti sadda, buddhiyo etenÄ• ti bhÄ• vo, sÄ• liá¹ƒ lunÄ• tÄ«ti sÄ•
savati sandatÄ«ti kasÄ• vo iccÄ• di.

edantesu aá¹‡amhi ---

mahÄ• vuttinÄ• essa Ä• yattaá¹ƒ, mantaá¹ƒ ajjhetÄ«ti mantajjhÄ• yo, vajjÄ• vajjaá¹ƒ upecc
upajjhÄ• yo-thero, upajjhÄ• yinÄ«therÄ«.

de-pÄ• lane \Be 539/, attani nilÄ«naá¹ƒ dayati rakkhatÄ«ti dÄ• yo, migadÄ• yo, tantaá¹ƒ vÄ

vhe-avhÄ• ne, __vhÄ«_yatÄ«ti vhayo-nÄ• maá¹ƒ, rassattaá¹ƒ, Ä• pubbo avhayo iccÄ• di.

anekabyaÃ±janesu amhi tÄ• va ---

kamanaá¹ƒ kamo, pakkamo, abhikkamo, paá¹-ikkamo, caá¹…kamati etthÄ• ti caá¹…kamo,
dukkhena kÄ• tabboti dukkaro-attho, dukkarÄ• -paá¹-ipadÄ• , dukkaraá¹ƒ-kammaá¹ƒ, sukhe
Ä«saá¹ƒ kÄ• tabboti Ä«sakkaro, dÄ«paá¹ƒ karotÄ«ti dÄ«paá¹…karo, aluttasamÄ• so.

Ä• gacchatÄ«ti Ä• gamo, Ä• gamanaá¹ƒ vÄ• Ä• gamo, saá¹…gamanaá¹ƒ saá¹…gamo, sa
saá¹…gaá¹‡hanaá¹ƒ saá¹…gaho, saá¹…gayhanti ettha, etenÄ• ti vÄ• saá¹…gaho, anuggal
etthÄ• ti gocaro, kÄ• me avacaratÄ«ti kÄ• mÄ• vacaro, uraá¹ƒ chÄ• detÄ«ti uracchado, jirat
taratÄ«ti vessantaro, aluttasamÄ• so.

rathe attharatÄ«ti rathattharo, assattharo, ariá¹ƒ dametÄ«ti arindamo, bhagaá¹ƒ darati bhin
bhagandaro, yugaá¹ƒ raviâ€™ ndudvayaá¹ƒ dhÄ• retÄ«ti yugandharo, dhammaá¹ƒ dhÄ• re
padaá¹ƒ, sikkhÄ• eva padaá¹ƒ sikkhÄ• padaá¹ƒ, sukhena bharitabboti subharo, dukkhena b
maratÄ«ti amaro-devo, niyamanaá¹ƒ niyamo, saá¹ƒyamanaá¹ƒ saá¹ƒyamo, sirasmiá¹ƒ ruha
labbhatÄ«ti sulabho, dukkhena labbhatÄ«ti dullabho, saá¹ƒvaritabboti saá¹ƒvaro, vuccatÄ«ti
dubbaco, vÄ• riá¹ƒ vahatÄ«ti \Be 540/ vÄ• rivaho, sarati gacchatÄ«ti saro, manaá¹ƒ haratÄ«

aá¹‡amhi ---

kamu-icchÄ• , kantÄ«su, kÄ• metÄ«ti kÄ• mo, kÄ• mÄ«yatÄ«ti vÄ• kÄ• mo, atthaá¹ƒ kÄ• r
kÄ• ro, pakÄ• ro, Ä• kÄ• ro, vikÄ• ro, upakÄ• ro, apakÄ• ro, kumbhaá¹ƒ karotÄ«ti kumbhak
saá¹…kharaá¹‡aá¹ƒ saá¹…khÄ• ro, saá¹…kharÄ«yatÄ«ti vÄ• saá¹…khÄ• ro, saá¹…kharot
parikkhÄ• ro, purakkhÄ• ro, gacchanti pavattanti kÄ• mÄ• etthÄ• ti gÄ• mo, gaá¹‡hÄ• tÄ«ti
gaá¹‡hÄ• tÄ«ti pattagÄ• ho, rasmiá¹ƒ gaá¹‡hÄ• tÄ«ti rasmigÄ• ho, vicaraá¹‡aá¹ƒ vicÄ• ro, u
gÄ• maá¹ƒ upecca caratÄ«ti gÄ• mÅ«pacÄ• ro, jirati hirÄ« bhijjati etenÄ• ti jÄ• ro, kicchena
mahÄ• vuttinÄ• kicchassa kattaá¹ƒ, bindÄ• gamo, vÄ• á¸·akantÄ• ro, yakkhakantÄ• ro, atth
kathinassa atthÄ• ro kathinatthÄ• ro, darati bhindati kulavibhÄ• gaá¹ƒ gacchati etena janen
pathaviá¹ƒ dÄ• retÄ«ti kudÄ• ro, rassa lo, kudÄ• lo.

bhuso kriyaá¹ƒ dhÄ• retÄ«ti Ä• dhÄ• ro, pattÄ• dhÄ• ro, paá¹-isandhÄ• raá¹‡aá¹ƒ paá¹-isan
pÄ• do, uppajjanaá¹ƒ uppÄ• do, paá¹-icca samuppajjanaá¹ƒ paá¹-iccasamuppÄ• do, bharita
sambharÄ«yati sannicÄ«yatÄ«ti sambhÄ• ro, bodhisambhÄ• ro, dabbasambhÄ• ro, mÄ• ret
khandhamÄ• ro, maccumÄ• ro, niyÄ• metÄ«ti niyÄ• mo, dhammaniyÄ• mo, kammaniyÄ• m
Ä• rÅ«hatÄ«ti rukkhÄ• roho, hatthÄ• roho, assÄ• roho, rathÄ• roho, labbhatÄ«ti lÄ• bho, pa
nivÄ• ro, parivÄ• retÄ«ti parivÄ• ro, vahatÄ«ti vÄ• ho, Ä• vÄ• ho, vivÄ• ho, sarati addhÄ• na
sÄ• ro, virÅ«pena paá¹-isaraá¹‡aá¹ƒ punappunaá¹ƒ cintanaá¹ƒ vippaá¹-isÄ• ro, paharaá¹‡a
nÄ«hÄ• ro, vihÄ• ro, abhihÄ• ro, parihÄ• ro.

<786> __hanassa ghÄ• to á¹‡Ä• nubandhe_ {Katthaci 591; rÅ«0 544; nÄ«0 1195}.

á¹‡Ä• nubandhe paccaye pare hanassa ghÄ• to hoti.

hananaá¹ƒ ghÄ• to, vihaÃ±Ã±anaá¹ƒ vighÄ• to, upahananaá¹ƒ upaghÄ• to, paá¹-ihananaá¹

ghakapaccaye vuddhi natthi, `manÄ• naá¹ƒ niggahÄ«taâ€™ nti dhÄ• tvÄ• nubandhassapi n
ca, `kagÄ• cajÄ• naá¹ƒ ghÄ• nubandheâ€™ ti ghÄ• nubandhe paccaye pare dhÄ• tvantÄ•
nipaccatÄ«ti nipako.

bhanja-bhijjane vibhÄ• ge ca, bhaÃ±janaá¹ƒ bhaá¹…go, vibhajjanaá¹ƒ vibhaá¹…go, vibhajÄ
etenÄ• ti vÄ• vibhaá¹…go, khandhavibhaá¹…go, dhÄ• tuvibhaá¹…go.

ranja-rÄ• ge, raÃ±janaá¹ƒ raá¹…go, raÃ±janti sattÄ• etthÄ• ti raá¹…go.

sanja-saá¹…ge, saÃ±janaá¹ƒ saá¹…go, pasajjanaá¹ƒ lagganaá¹ƒ pasaá¹…go, Ä• sajjatÄ«ti
Ä• saá¹…go uttarÄ• saá¹…go.

saja-sajjane, atisajjanaá¹ƒ sambodhanaá¹ƒ atisaggo, gassa dvittaá¹ƒ.

nissajjanaá¹ƒ nissaggo, paá¹-inissaggo, vissajjanaá¹ƒ vissaggo, saá¹ƒsajjanaá¹ƒ missÄ«ka
yujjati etthÄ• ti yugaá¹ƒ, kaliyugaá¹ƒ, sakaá¹-ayugaá¹ƒ, pitÄ• mahayugaá¹ƒ, nitudanaá¹ƒ nitu
panudo, uddhaá¹ƒ bhijjatÄ«ti ubbhido, kovidatÄ«ti kovido, pakÄ• rena kujjhatÄ«ti pakudho, b
budho-paá¹‡á¸• ito, muyhatÄ«ti momÅ«ho, loluppatÄ«ti loluppo, Ä• didvittaá¹ƒ ottaÃ±ca iccÄ

ghaá¹‡apaccaye-pacanaá¹ƒ \Be 542/ pÄ• ko, paccatÄ«ti vÄ• pÄ• ko, vipÄ• ko, viviccanaá¹
seko, abhiseko, socanaá¹ƒ soko, cajanaá¹ƒ cÄ• go, bhajanaá¹ƒ bhÄ• go, bhuÃ±janaá¹ƒ bho
paribhogo, Ä• bhujanaá¹ƒ Ä• bhogo, obhujanaá¹ƒ obhogo.

yaja-pÅ«jÄ• yaá¹ƒ, yajanaá¹ƒ yÄ• go, Ä• misayÄ• go, dhammayÄ• go, yujjanaá¹ƒ yogo, pa
anuyogo, upayujjitabboti upayogo, lujjatÄ«ti loko, mahÄ• vuttinÄ• gassa kattaá¹ƒ, kÄ• malo
saá¹ƒvijjanaá¹ƒ saá¹ƒvego iccÄ• di.

<787> __anaghaá¹‡asvÄ• parÄ«hi á¸·o_ {Katthaci 614; rÅ«0 581; nÄ«0 1219}.

Ä• , parÄ«hi parassa dahassa á¸·o hoti ana, ghaá¹‡apaccayesu.

paridayhanaá¹ƒ pariá¸·Ä• ho, `dahassa dassa á¸• oâ€™ ti vikappena á¸• Ä• deso, dayhana

iti aÄ• dipaccayarÄ• si.

anapaccayarÄ• si

atha anapaccayantÄ• vuccante.

<788> __ano_.

bhÄ• ve ca chasu kÄ• rakesu ca kriyatthÄ• anapaccayo hoti, Ä• dantesu parassaralopo, a

akkhÄ• yate akkhÄ• naá¹ƒ, akkhÄ• yati etenÄ• ti vÄ• akkhÄ• naá¹ƒ, dhammassa akkhÄ• n
paá¹-isaá¹…khÄ• yati pajÄ• nÄ• ti etenÄ• ti paá¹-isaá¹…khÄ• naá¹ƒ \Be 543/, saha gÄ• yan
gÄ• yanti sajjhÄ• yanti etthÄ• ti vÄ• saá¹…gÄ• yanaá¹ƒ, Ã±Ä• yate Ã±Ä• á¹‡aá¹ƒ, jÄ• nÄ• t
jÄ• nanti etenÄ• ti vÄ• Ã±Ä• á¹‡aá¹ƒ, paÃ±Ã±Ä• yatÄ«ti paÃ±Ã±Ä• á¹‡aá¹ƒ, vijÄ• nÄ• tÄ«t
saÃ±Ã±Ä• á¹‡aá¹ƒ, nassa á¹‡attaá¹ƒ.

kÄ• rite-Ã±Ä• panaá¹ƒ, paÃ±Ã±Ä• panaá¹ƒ, viÃ±Ã±Ä• panaá¹ƒ, saÃ±Ã±Ä• panaá¹ƒ.

jÄ• nanaá¹ƒ, pajÄ• nanaá¹ƒ, vijÄ• nanaá¹ƒ, saÃ±jÄ• nanaá¹ƒ, pubbassaralopo, á¹-hÄ«yate
etthÄ• ti vÄ• á¹-hÄ• naá¹ƒ.

kÄ• rite-á¹-hÄ• panaá¹ƒ, patiá¹-á¹-hÄ• panaá¹ƒ.

tÄ• yati rakkhatÄ«ti tÄ• á¹‡aá¹ƒ, parittÄ• á¹‡aá¹ƒ, nassa á¹‡attaá¹ƒ.

avatthÄ• yati etthÄ• ti avatthÄ• naá¹ƒ, dÄ«yate dÄ• naá¹ƒ, diyyati etenÄ• ti vÄ• dÄ• naá¹ƒ
assÄ• ti sampadÄ• naá¹ƒ, apecca Ä• dadÄ• ti etasmÄ• ti apÄ• dÄ• naá¹ƒ.

kÄ• rite-dÄ• panaá¹ƒ, samÄ• dapanaá¹ƒ.

padahÄ«yate padhÄ• naá¹ƒ, padahanti etenÄ• ti vÄ• padhÄ• naá¹ƒ, Ä• dhÄ• naá¹ƒ, vidhÄ
sannidhÄ• naá¹ƒ.

kÄ• rite-sannidhÄ• panaá¹ƒ.

pÄ• naá¹ƒ, paá¹-ibhÄ• naá¹ƒ, mÄ• á¹‡aá¹ƒ, pamÄ• á¹‡aá¹ƒ, upamÄ• á¹‡aá¹ƒ, parimÄ• á¹‡

yÄ• yati etenÄ• ti yÄ• naá¹ƒ, uyyÄ• naá¹ƒ, niyyÄ• naá¹ƒ, vÄ• yanti bhavÄ• bhavaá¹ƒ gacch
natthi vÄ• naá¹ƒ etthÄ• ti nibbÄ• naá¹ƒ, nibbÄ• yanti etthÄ• ti vÄ• nibbÄ• naá¹ƒ.

kÄ• rite-nibbÄ• panaá¹ƒ.

avasÄ• naá¹ƒ, osÄ• naá¹ƒ, pariyosÄ• naá¹ƒ, pahÄ• naá¹ƒ, parihÄ• naá¹ƒ.

kÄ• rite-hÄ• panaá¹ƒ, parihÄ• panaá¹ƒ.

ivaá¹‡á¹‡esu-ayanaá¹ƒ \Be 544/ vikkayanaá¹ƒ, vikkiá¹‡anaá¹ƒ, khayanaá¹ƒ, khiyanaá¹ƒ, kh
iyyÄ• deso, cayanaá¹ƒ, cinanaá¹ƒ, Ä• cinanaá¹ƒ, vicinanaá¹ƒ, jayanaá¹ƒ, vijayanaá¹ƒ, lÄ«ya
leá¹‡aá¹ƒ, nassa á¹‡attaá¹ƒ.

paá¹-isallÄ«yanti etthÄ• ti paá¹-isallÄ• naá¹ƒ, issa Ä• ttaá¹ƒ. seti etthÄ• ti senaá¹ƒ, sayanaá

kÄ• rite-sayÄ• panaá¹ƒ iccÄ• di.

uvaá¹‡á¹‡esu-cavanaá¹ƒ, javanaá¹ƒ, abhitthavanaá¹ƒ, dhunanaá¹ƒ, viddhunanaá¹ƒ, niddhu
abhibhavanaá¹ƒ, lavanaá¹ƒ, lunanaá¹ƒ, savanaá¹ƒ, pasavanaá¹ƒ iccÄ• di.

edantesu-ajjhenaá¹ƒ, ajjhÄ• yanaá¹ƒ, apacÄ• yanaá¹ƒ, jhÄ• yate jhÄ• naá¹ƒ, jhÄ• yati eten
paá¹-hamajjhÄ• naá¹ƒ, dutiyajjhÄ• naá¹ƒ, ujjhÄ• naá¹ƒ, nijjhÄ• naá¹ƒ, abhijjhÄ• naá¹ƒ, sÄ• l
cÄ«varavÄ• yanaá¹ƒ, gilÄ• yatÄ«ti gilÄ• no iccÄ• di.

`rÄ• nassa á¹‡oâ€™ ti suttena rakÄ• ramhÄ• parassa nassa á¹‡o, kÄ• raá¹‡aá¹ƒ, adhikar
adhikaraá¹‡aá¹ƒ, saá¹…kharaá¹‡aá¹ƒ, abhisaá¹…kharaá¹‡aá¹ƒ.

kÄ• rite-kÄ• rÄ• panaá¹ƒ.

Ä• kiraá¹‡aá¹ƒ, vikkiraá¹‡aá¹ƒ, caraá¹‡aá¹ƒ, jiraá¹‡aá¹ƒ, taraá¹‡aá¹ƒ, kaá¹…khÄ• vitaraá¹‡
Ä• gantvÄ• dahanti ettha matasarÄ«ranti Ä• á¸·ahanaá¹ƒsusÄ• naá¹ƒ, dassa á¸·o.

passÄ«yate passanaá¹ƒ, dassanaá¹ƒ, suá¹-á¹-hu passatÄ«ti sudassanorÄ• jÄ• , suá¹-á¹-hu
sudassanaá¹ƒ-devanagaraá¹ƒ, sandassanaá¹ƒ, nidassanaá¹ƒ, dhÄ• raá¹‡aá¹ƒ, uddhÄ• raá
Ä• didÄ«gho.

pÅ«raá¹‡aá¹ƒ, paripÅ«raá¹‡aá¹ƒ, pharaá¹‡aá¹ƒ, vippharaá¹‡aá¹ƒ.

kÄ• rite-mÄ• raá¹‡aá¹ƒ.

nivÄ• raá¹‡aá¹ƒ, saraá¹‡aá¹ƒ, nissaraá¹‡aá¹ƒ, haraá¹‡aá¹ƒ, Ä• haraá¹‡aá¹ƒ, nÄ«haraá¹‡aá

sÄ• maÃ±Ã±avidhÄ• nattÄ• \Be 545/ saddattha, kujjhanattha, calanatthadhÄ• tÅ«hi ruca, j
vaá¸• á¸• hÄ• didhÄ• tÅ«hi ca tassÄ«lÄ• dÄ«su ano hoti, ghosati sÄ«lenÄ• ti ghosano, ghos
ghosati sÄ• dhukÄ• renÄ• ti ghosano, kodhano, dÅ«sano, padÅ«sano, kopano, calano, pha
bhÅ«sano, vibhÅ«sano, rocano, virocano, verocano, jotano, ujjotano, vaá¸• á¸• hano, karoti
rÄ• go nimittakaraá¹‡o, doso nimittakaraá¹‡o, moho nimittakaraá¹‡o {SN b IV 349} iccÄ• di.

<789> __karÄ• á¹‡ano_.

karamhÄ• kattari á¹‡Ä• nubandho ano hoti.

karoti attano phalanti kÄ• raá¹‡aá¹ƒ.

<790> __hÄ• to vÄ«hikÄ• lesu_.

vÄ«hismiá¹ƒ kÄ• le ca vattabbe hÄ• dhÄ• tumhÄ• kattari á¹‡Ä• nubandho ano hoti.

hÄ• petÄ«ti hÄ• yano, vÄ«hiviseso vassaÃ±ca. ``kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaâ€™â€™
hÄ• yananti vuccati.

iti anapaccayarÄ• si.

akapaccayarÄ• si

atha akapaccayantÄ• vuccante.

<791> __Ä• sÄ«sÄ• yamako_ { `Ä• siá¹ƒsÄ• makoâ€™ (bahÅ«su) }.

Ä• sÄ«sÄ• vuccati patthanÄ• , Ä• sÄ«sÄ• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ ako hoti kattari.

jÄ«vatÅ«ti \Be 546/ jÄ«vako, nandatÅ«ti nandako. ``jinabuddhi, dhanabhÅ«ti, bhÅ«to, dham
vaá¸• á¸• hamÄ• noâ€™â€™ ti ete saddÄ• aÃ±Ã±athÄ• sijjhanti, jino imaá¹ƒ bujjhatÅ«ti jin
bhavati vaá¸• á¸• hatÄ«ti dhanabhÅ«ti, bhavati vaá¸• á¸• hatÄ«ti bhÅ«to, dhammena dinno
devadatto, brahmadatto, vaá¸• á¸• hatÄ«ti vaá¸• á¸• hamÄ• noti.

`kattari ltuá¹‡akÄ• â€™ ti á¹‡ako, so ca sÄ• maÃ±Ã±avidhÄ• nattÄ• arahe sattiyaá¹ƒ sÄ«le
sijjhati, akkhÄ• yatÄ«ti akkhÄ• yako, `Ä• ssÄ• á¹‡Ä• pimhi yukaâ€™ iti yÄ• gamo, akkhÄ• tu
akkhÄ• namassa sÄ«laá¹ƒ, dhammo, akkhÄ• naá¹ƒ sakkaccaá¹ƒ karotÄ«ti attho. kÄ• lattayo
akkhÄ• si, ajjapi akkhÄ• ti, pacchÄ• pi akkhÄ• yissatÄ«ti attho. evaá¹ƒ sesesu sÄ• maÃ±Ã±
veditabbo.

itthiyaá¹ƒ- `adhÄ• tussa ke ... â€™ ti suttena akassa assa ittaá¹ƒ, akkhÄ• yikÄ• -itthÄ«, akk
saá¹…gÄ• yako, jÄ• nÄ• tÄ«ti jÄ• nako.

vikaraá¹‡apaccayato paraá¹ƒ nÄ• game sati vikaraá¹‡assa rasso, jÄ• nanako, Ä• jÄ• nanak
saÃ±jÄ• nanako.

kÄ• rite-Ã±Ä• petÄ«ti Ã±Ä• pako, viÃ±Ã±Ä• pako, saÃ±Ã±Ä• pako.

nÄ• game-Ã±Ä• panako, viÃ±Ã±Ä• panako, saÃ±Ã±Ä• panako, adhiá¹-á¹-hÄ• tÄ«ti adhiá¹-á
adhiá¹-á¹-hÄ• petÄ«ti adhiá¹-á¹-hÄ• pako, detÄ«ti dÄ• yako, dÄ• petÄ«ti dÄ• pako.

á¹‡Ä• pimhi yÄ• gamo natthi, samÄ• dapetÄ«ti samÄ• dapako, ubhayattha rasso. vidhetÄ«
pajahÄ• yako, avahiyyatÄ«ti ohiyako, Ä• ssa ittaá¹ƒ iccÄ• di.

ivaá¹‡á¹‡esu-ajjhetÄ«ti \Be 547/ ajjhÄ• yako, mantaá¹ƒ ajjhetÄ«ti mantajjhÄ• yako, kiá¹‡Ä•
kiá¹‡Ä• petÄ«ti kÄ• yÄ• pako, Ä• cinÄ• tÄ«ti Ä• cinako, vicinako, parÄ• jayatÄ«ti pÄ• rÄ• jik
parÄ• jetÄ«ti pÄ• rÄ• jiko, alopo kÄ• ritalopo ca, dhammo, bhÄ• yÄ• petÄ«ti bhayÄ• nako, n

bhÅ«miyaá¹ƒ setÄ«ti bhÅ«misÄ• yako, sayÄ• petÄ«ti sayÄ• pako, pÄ• hetÄ«ti pahiá¹‡ako i

uvaá¹‡á¹‡esu-punÄ• ti sodhetÄ«ti pÄ• vako-aggi, bhavatÄ«ti bhÄ• vako, vibhÄ• vetÄ«ti vib
lÄ• vako, suá¹‡Ä• tÄ«ti sÄ• vako-puriso, sÄ• vikÄ• -itthÄ«, juhotÄ«ti hÄ• vako iccÄ• di.

apa-pÄ• puá¹‡ane, pÄ• petÄ«ti pÄ• pako, sampÄ• petÄ«ti sampÄ• pako, upÄ• satÄ«ti upÄ
upÄ• sakaá¹ƒ-kulaá¹ƒ, karotÄ«ti kÄ• rako, kÄ• rikÄ• , kÄ• rakaá¹ƒ, upakÄ• rako, kÄ• retÄ«ti
saá¹…kharotÄ«ti saá¹…khÄ• rako, abhisaá¹…khÄ• rako, khipatÄ«ti khipako, ukkhipako, nik
ukkhepako, nikkhepako, nÄ• gamekhipanako.

gaá¹‡hÄ• tÄ«ti gÄ• hako, gaá¹‡hÄ• petÄ«ti gÄ• hÄ• pako. evaá¹ƒ gopako, pÄ• damÅ«le ca
pupphaá¹ƒ ocinÄ• yatÄ«ti ocinÄ• yako, edanto dhÄ• tu.

chindatÄ«ti chedako, chindako, chedÄ• petÄ«ti chedÄ• pako, chindÄ• pako, janetÄ«ti janak

janakaá¹ƒ-kammaá¹ƒ, kÄ• ritalopo.

jhÄ• pa-dÄ• he, jhÄ• petÄ«ti jhÄ• pako.

Ã±apa-paÃ±Ã±Ä• pane, paÃ±Ã±apetÄ«ti paÃ±Ã±Ä• pako.

á¹-hÄ• pa-á¹-hÄ• ne, patiá¹-á¹-hÄ• petÄ«ti patiá¹-á¹-hÄ• pako.

á¹‡Ä• pa-pesane \Be 548/, Ä• á¹‡Ä• petÄ«ti Ä• á¹‡Ä• pako, tudatÄ«ti tudako, santussatÄ«t
passatÄ«ti vipassako, sandassetÄ«ti sandassako, dÅ«setÄ«ti dÅ«sako, Ä• didÄ«gho.

pacatÄ«ti pÄ• cako, pÄ• cetÄ«ti pÄ• cÄ• pako, Ä• pÄ• detÄ«ti Ä• pÄ• dako, nipphÄ• dako,
paá¹-ipÄ• dako, pÅ«retÄ«ti pÅ«rako, garupantattÄ• na vuddhi.

phusatÄ«ti phusako, tudÄ• dittÄ• na vuddhi.

bhÄ• jetÄ«ti bhÄ• jako, bhindatÄ«ti bhindako, bhedako, kÄ• rabhedako, bhuÃ±jatÄ«ti bhuÃ
gÄ• mabhojako, bujjhatÄ«ti bujjhako, bodhako, maratÄ«ti miyyako, mÄ• retÄ«ti mÄ• rako, m
mocako, yÄ• catÄ«ti yÄ• cako, yajatÄ«ti yÄ• jako, yuÃ±jatÄ«ti yuÃ±jako, anuyuÃ±jako, yoja
yujjhatÄ«ti yujjhako, yodhako, rundhatÄ«ti rundhako, avarodhako, vacatÄ«ti vÄ• cako, ovad
ovajjako, vÄ«á¹‡aá¹ƒ vÄ• detÄ«ti vÄ«á¹‡Ä• vÄ• dako, bherivÄ• dako, garuá¹ƒ abhivÄ• detÄ
vidatijÄ• nÄ• tÄ«ti vedako, vindati paá¹-ilabhatÄ«ti vindako, anuvijjati vicÄ• retÄ«ti anuvijjako
paá¹-isaá¹ƒvedetÄ«ti paá¹-isaá¹ƒvedako, vijjhatÄ«ti vedhako, aá¹-á¹-hiá¹ƒ vijjhatÄ«ti aá¹-á¹-h
pattaá¹ƒ vijjhatÄ«ti pattavedhako.

bahulÄ• dhikÄ• rÄ• kammepi dissati, antare vÄ• sÄ«yati nivÄ• sÄ«yatÄ«ti antaravÄ• sako,
pasÄ• dako vÄ• , dÄ«pappasÄ• dako, udakappasÄ• dako, sibbatÄ«ti sibbako, sevatÄ«ti sev
gÄ• vo hanatÄ«ti goghÄ• tako, hanassa ghÄ• to. haratÄ«ti hÄ• rako.

kamme \Be 549/ --- ``pÄ• dehi paharÄ«yatÄ«ti pÄ• dapahÄ• rakoâ€™â€™ ti vuttiyaá¹ƒ vutt
titikkhako, tikicchatÄ«ti tikicchako, vÄ«maá¹ƒsatÄ«ti vÄ«maá¹ƒsako, bubhukkhatÄ«ti bubhuk
pabbatÄ• yatÄ«ti pabbatÄ• yako iccÄ• di.

iti akapaccayarÄ• si.

ivaá¹‡á¹‡antarÅ«parÄ• si

atha ivaá¹‡á¹‡antarÅ«pÄ• ni vuccante.

<792> __dÄ• dhÄ• tvi_ {Katthaci 551; rÅ«0 598; nÄ«0 1138}.

dÄ• , dhÄ• hi bhÄ• vakÄ• rakesu ipaccayo hoti.

paá¹-hamaá¹ƒ cittena Ä• dÄ«yatÄ«tiÄ• di, taá¹‡hÄ• diá¹-á¹-hÄ«hi upÄ• dÄ«yatÄ«ti upÄ• di, kilesupÄ• di, vidhÄ• naá¹ƒ vidhi, vidhiyyati etenÄ• ti vidhi, nidhiyyatÄ«ti nidhi, sandhiyate sa paá¹-isandhi, sannidahanaá¹ƒ sannidhi, samÄ• dhÄ• naá¹ƒ samÄ• dhi, samÄ• dahanti eten paá¹‡idahanaá¹ƒ paá¹‡idhi, odhi, avadhi, upanidhi, paá¹-inidhi, udakaá¹ƒ dahati tiá¹-á¹-hati e mahanto udadhi mahodadhi, vÄ• lÄ• ni dahanti tiá¹-á¹-hanti etthÄ• ti vÄ• ladhi.

<793> __ikitÄ« sarÅ«pe_ {Katthaci 669; rÅ«0 679; nÄ«0 1315}.

dhÄ• tÅ«naá¹ƒ sutisaá¹…khÄ• te sarÅ«pe vattabbe kriyatthÄ• paraá¹ƒ i, ki, tipaccayÄ• ho

avaá¹‡á¹‡upantehi i, gami, paci iccÄ• di.

uvaá¹‡á¹‡upantehi ki, budhi, rudhi iccÄ• di.

kehiciti, karotissa, atthissa iccÄ• di.

<794> __sÄ«lÄ• bhikkhaÃ±Ã±Ä• vassakesu á¹‡Ä«_ {Katthaci 532, 636; rÅ«0 590, 659; nÄ

sÄ«laá¹ƒ \Be 550/ vuccati pakaticariyÄ• , abhikkhaá¹‡ameva abhikkhaÃ±Ã±aá¹ƒ, punappur avassaá¹ƒbhÄ• vÄ« avassakaá¹ƒ nÄ• ma, sÄ«laggahaá¹‡ena dhamma, sÄ• dhukÄ• rÄ• pi kriyÄ• visesesu gamyamÄ• nesu kattari á¹‡Ä« hoti. Ä• dantesu `Ä• ssÄ• á¹‡Ä• pimhi yukaâ

akkhÄ• yatÄ«ti akkhÄ• yÄ«, akkhÄ• yanasÄ«lo, akkhÄ• yanadhammo, akkhÄ• ne sakkacc kÄ• lattayepi sijjhati sÄ• maÃ±Ã±avidhÄ• nattÄ• .

avassakaá¹ƒ pana anÄ• gatameva, dhammakkhÄ• yÄ«-puriso, dhammakkhÄ• yinÄ«-itthÄ« gÄ«taá¹ƒ abhiá¹‡haá¹ƒ gÄ• yatÄ«ti gÄ«tagÄ• yÄ«, kappaá¹ƒ avassaá¹ƒ á¹-hÄ• ssatÄ«ti kap saá¹ƒvaá¹-á¹-amÄ• naá¹ƒ asaá¹…khyeyyaá¹ƒ á¹-hÄ• ssatÄ«ti saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«. vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«.

adinnaá¹ƒ Ä• dadÄ• ti sÄ«lenÄ• ti adinnÄ• dÄ• yÄ«. tathÄ• dinnameva Ä• dadÄ• tÄ«ti din sÄ«lenÄ• ti annadÄ• yÄ«.

dÄ• -suppane. niddÄ• yanasÄ«lo niddÄ• yÄ«, majjaá¹ƒ pivanasÄ«lo majjapÄ• yÄ«, majjaá¹
majjapÄ• yÄ«, sÄ«ghaá¹ƒ yÄ• yanasÄ«lo sÄ«ghayÄ• yÄ«, sasaá¹…khÄ• rena sappayogena
sasaá¹…khÄ• raparinibbÄ• yÄ«. tathÄ• asaá¹…khÄ• raparinibbÄ• yÄ«, Ä• yukappassa ant
parinibbÄ• yissatÄ«ti antarÄ• parinibbÄ• yÄ«, Ä• yukappapariyosÄ• naá¹ƒ upahacca avassa
upahaccaparinibbÄ• yÄ« iccÄ• di.

ivaá¹‡á¹‡esu-mantaá¹ƒ niccakÄ• laá¹ƒ ajjhÄ• yatÄ«ti mantajjhÄ• yÄ«, dhammajjhÄ• yÄ«, d
vikkiá¹‡Ä• tÄ«ti dhaÃ±Ã±avikkÄ• yÄ«, bhÄ• yanasÄ«lo bhÄ• yÄ«, bhÅ«miyaá¹ƒ sayanasÄ«
niccakÄ• laá¹ƒ sayatÄ«ti \Be 551/ bhÅ«misÄ• yÄ«, kaá¹‡á¹-ake apassayanasÄ«lo kaá¹‡á¹-a

edantÄ• pi idha vattabbÄ• , uddhaá¹ƒ vaá¸• á¸• hanasÄ«lo udÄ• yÄ«, vuddhesu apacÄ• ya
evaá¹ƒ jeá¹-á¹-hÄ• pacÄ• yÄ«, jhÄ• yanasÄ«lo, jhÄ• yanadhammo, jhÄ• yane sakkaccakriy
niccakÄ• laá¹ƒ jhÄ• yatÄ«ti vÄ• jhÄ• yÄ«, pajjhÄ• yÄ«, ujjhÄ• yÄ«, nijjhÄ• yÄ«, abhijjhÄ• y
tiá¹‡aá¹ƒ abhiá¹‡haá¹ƒ lÄ• yatÄ«ti tiá¹‡alÄ• yÄ«, tantaá¹ƒ niccakÄ• laá¹ƒ vÄ• yatÄ«ti tantav
palÄ• yÄ«, na palÄ• yÄ« apalÄ• yÄ« iccÄ• di.

uvaá¹‡á¹‡esu-yathÄ• bhÅ«taá¹ƒ atthaá¹ƒ vibhÄ• vanasÄ«lo vibhÄ• vÄ«puriso, vibhÄ• vinÄ
avassaá¹ƒ bhavissatÄ«ti bhÄ• vÄ«, sÄ• liá¹ƒ lunÄ• ti sÄ«lenÄ• ti sÄ• lilÄ• vÄ« iccÄ• di.

byÄ• panasÄ«lo byÄ• pÄ«, kÄ• meti icchati sÄ«lenÄ• ti kÄ• mÄ«, dhammakÄ• mÄ«, atthak
pÄ• pakÄ• rÄ«, puÃ±Ã±akÄ• rÄ«.

avassaá¹ƒ Ä• gamissatÄ«ti Ä• gÄ• mÄ«. rassatte-Ä• gaminÄ«ratti, Ä• gaminÄ«-puá¹‡á¹‡an
gacchati sÄ«lenÄ• ti Ä• cayagÄ• mÄ«, apacayaá¹ƒ vivaá¹-á¹-aá¹ƒ gacchati sÄ«lenÄ• ti apac
avassaá¹ƒ Ä• gamissatÄ«ti sakadÄ• gÄ• mÄ«. tathÄ• na Ä• gamissatÄ«ti anÄ• gÄ• mÄ«.

Ä• dhÄ• naá¹ƒ vuccati daá¸·haá¹-á¹-hiti, Ä• dhÄ• naá¹ƒ katvÄ• gahaá¹‡asÄ«lo Ä• dhÄ• na
dhammaá¹ƒ carati sÄ«lenÄ• ti dhammacÄ• rÄ«, brahmaá¹ƒ seá¹-á¹-haá¹ƒ carati sÄ«lenÄ• t

apicettha dhammo nÄ• ma kulÄ• cÄ• radhammo, taá¹ƒ dhammaá¹ƒ carÄ• mÄ«ti daá¸·haá¹
tÄ• va avÄ«tikkamanaá¹-á¹-hena dhammaá¹ƒ carati sÄ«lenÄ• ti dhammacÄ• rÄ« nÄ• ma. ta
antarÄ• vÄ«tikkamanÄ«yavatthusamÄ• yoge sati taá¹ƒ dhammaá¹ƒ apatamÄ• naá¹ƒ katvÄ•
saá¹ƒvaraá¹‡aá¹-á¹-hena dhammaá¹ƒ carati dhammenÄ• ti dhammacÄ• rÄ« nÄ• ma, tathÄ•
attukkaá¹ƒsana, paravambhanÄ• dÄ«hi pÄ• padhammehi anupakkiliá¹-á¹-haÃ±ca appicchat
supariyodÄ• taÃ±ca karonto pariyodÄ• panaá¹-á¹-hena dhammaá¹ƒ carati sÄ• dhukÄ• renÄ

brahmaá¹ƒ vuccati tato seá¹-á¹-hataraá¹ƒ sikkhÄ• padasÄ«laá¹ƒ, tampi gaá¹‡hitvÄ• avijaha
apatamÄ• naá¹ƒ katvÄ• dhÄ• rento anupakkiliá¹-á¹-haá¹ƒ supariyodÄ• taÃ±ca karonto tivid

nÄ• ma, samÄ• dÄ• na, sampatta, samucchedaviratÄ«naá¹ƒ vasena viyojetuá¹ƒ vaá¹-á¹-ati,
na dhÄ• reti, dhÄ• rento vÄ• upakkiliá¹-á¹-haá¹ƒ karoti, so ekadesena atthena brahmacÄ• r

yo pana tividhena atthena mutto hutvÄ• kadÄ• ci taá¹ƒ dhammaá¹ƒ carati, tassa caraá¹‡ak
hoti, so dhammacÄ• rÄ«ti na vuccati, etenupÄ• yena sesesu pÄ• pa, kalyÄ• á¹‡abhÅ«tesu
veditabbo.

brahmacÄ• rinÄ«-itthÄ«, visesena dassanasÄ«lo vipassÄ«, atthadassÄ«, dhammadassÄ«,
dussanasÄ«lo dussÄ«mÄ• ro, dhÄ• raá¹‡asÄ«lo dhÄ• rÄ«, iá¹‡adhÄ• rÄ«, chattadhÄ• rÄ«,
upanÄ• hÄ«, pariniá¹-á¹-hitapaccayekadesattÄ• Ä• yatiá¹ƒ avassaá¹ƒ uppajjissatÄ«ti uppÄ•
{Dhs tikamÄ• tikÄ• 17}.

bhara-dhÄ• raá¹‡e, mÄ• laá¹ƒ niccakÄ• laá¹ƒ bharatÄ«ti mÄ• labhÄ• rÄ«, bhÄ• janasÄ«lo
bhuÃ±janasÄ«lo uá¹‡habhojÄ«, attÄ• naá¹ƒ maÃ±Ã±ati sÄ«lenÄ• ti attamÄ• nÄ«, attÄ• naá
maÃ±Ã±atÄ«ti paá¹‡á¸• itamÄ• nÄ«, labhanasÄ«lo lÄ• bhÄ«, vacanasÄ«lo vÄ• cÄ«. evaá¹ƒ
dhammavÄ• dÄ«, yuttavÄ• dÄ«, muttavÄ• dÄ«, vibhajjavÄ• dÄ«, niccaá¹ƒ vasatÄ«ti vÄ• sÄ
bhÄ• raá¹ƒ vahanasÄ«lo bhÄ• ravÄ• hÄ« \Be 553/, dhammaá¹ƒ paÃ±Ã±aá¹ƒ anusarati anu
evaá¹ƒ saddhÄ• nusÄ• rÄ«, virÅ«paá¹ƒ pÄ• papakkhaá¹ƒ paá¹-imukhaá¹ƒ abhiá¹‡haá¹ƒ sa
vippaá¹-isÄ• rÄ«, pÄ• á¹‡aá¹ƒ hanati sÄ«lenÄ• ti pÄ• á¹‡aghÄ• tÄ«, hanassa ghÄ• to.

haritabbaá¹ƒ sabbaá¹ƒ harati sÄ«lenÄ• ti hÄ• rahÄ• rÄ« iccÄ• di.

`kagÄ• cajÄ• naâ€™ nti suttavibhattiyÄ• aghÄ• nubandhepi cajÄ• naá¹ƒ kagÄ• deso, sam
samavepÄ• kÄ«-udaraggi, samavepÄ• kinÄ«-gahaá¹‡Ä«, upadhi phalaá¹ƒ vipaccatÄ«ti upa
sokÄ«, sokinÄ«-pajÄ• , mutto hutvÄ• cajanasÄ«lo muttacÄ• gÄ«, saá¹ƒvibhÄ• janasÄ«lo sa
bhuÃ±janasÄ«lo kÄ• mabhogÄ«, visuá¹ƒ avibhattaá¹ƒ bhogaá¹ƒ bhuÃ±janasÄ«lo apaá¹-ivib
yogÄ« iccÄ• di.

<795> __Ä• vÄ«_ {Katthaci 532; rÅ«0 590; nÄ«0 1114}.

Ä• vÄ« hoti kattari.

bhayaá¹ƒ dassanasÄ«lo bhayadassÄ• vÄ«.

iti ivaá¹‡á¹‡antarÅ«parÄ• si.

uvaá¹‡á¹‡antarÅ«parÄ• si

<796> __bhaá¹…gu bhÄ«rÅ« bhÄ• su assavÄ• _.

ete saddÄ• mahÄ• vuttinÄ• sÄ«lÄ• dÄ«su nipaccante.

bhanja-vinÄ• se, pabhaÃ±janasÄ«lo pabhaá¹…gu-saá¹…khatadhammo.

bhÄ«-bhaye, bhÄ• yanasÄ«lo bhÄ«rÅ«.

bhÄ• -dittiyaá¹ƒ, obhÄ• sanasÄ«lo bhÄ• su-pabhÄ• , jeá¹-á¹-havacanaá¹ƒ Ä• darena suá¹‡ assavo-putto, assavÄ• bhariyÄ• .

<797> __vidÄ• kÅ«_ {Katthaci 535; rÅ«0 593; nÄ«0 1119}.

vidamhÄ• \Be 554/ kÅ« hoti kattari.

vidati sÄ«lenÄ• ti vidÅ«, lokavidÅ«, paracittavidÅ«. itthiyaá¹ƒ paracittavidunÄ«.

<798> __vito Ã±Ä• to_ {Katthaci 535; rÅ«0 593; nÄ«0 1119}.

vipubbÄ• Ã±Ä• to kÅ« hoti kattari.

vijÄ• nanasÄ«lo viÃ±Ã±Å«.

<799> __kammÄ• _ {Katthaci 535; rÅ«0 593; nÄ«0 1119}.

kammupapadÄ• Ã±Ä• to kÅ« hoti kattari.

sabbaá¹ƒ jÄ• nÄ• ti sÄ«lenÄ• ti sabbaÃ±Ã±Å«, rattaÃ±Ã±Å«, atthaÃ±Ã±Å«, dhammaÃ±Ã±

<780>gamÄ• rÅ«_ {Katthaci 534; rÅ«0 592; nÄ«0 1118}.

kammupapadÄ• gamamhÄ• rÅ« hoti kattari. `rÄ• nubandhentasarÄ• dissÄ• â€™ ti sabba

pÄ• raá¹ƒ gacchati sÄ«lenÄ• ti pÄ• ragÅ«, vedaá¹ƒ vuccati aggamaggaÃ±Ä• á¹‡aá¹ƒ, veda addhÄ• naá¹ƒ gacchatÄ«ti addhagÅ«.

iti uvaá¹‡á¹‡antarÅ«parÄ• si.

itthiliá¹…garÅ«parÄ• si

atha itthiliá¹…garÅ«pÄ• ni vuccante.

<801> __itthiyamaá¹‡atikayakayÄ• ca_ {Katthaci 553; rÅ«0 599; nÄ«0 1140; ` ... kti ... â€™

itthiliá¹…ge vattabbe bhÄ• vakÄ• rakesu a, á¹‡a, ti, ka, yaka, yapaccayÄ• ca ano ca hoti.

ka \Be 555/, a, á¹‡a, yaka, ya, anaiccetehi `itthiyamatvÄ• â€™ ti Ä• paccayo.

kamhi tÄ• va-attani nisinnaá¹ƒ gÅ«hati saá¹ƒvaratÄ«ti guhÄ• , attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ
dÅ«sÄ• -dhuttitthÄ«.

muda-hÄ• se, modanaá¹ƒ mudÄ• , pamudÄ• , sujjhati etÄ• yÄ• ti sudhÄ• , vasuá¹ƒ ratanaá
iccÄ• di.

amhi-saá¹…khÄ• yanti etÄ• yÄ• ti saá¹…khÄ• . tathÄ• saá¹…khyÄ• , pajÄ• nÄ• tÄ«ti paÃ±
saÃ±jÄ• nÄ• tÄ«ti saÃ±Ã±Ä• , saÃ±jÄ• nanti etÄ• yÄ• ti vÄ• saÃ±Ã±Ä• , saÃ±jÄ• nanaá¹ƒ
abhiÃ±Ã±Ä• , paá¹-ijÄ• nanaá¹ƒ paá¹-iÃ±Ã±Ä• , paricchijja jÄ• nanaá¹ƒ pariÃ±Ã±Ä• , paá¹-i
patiá¹-á¹-hÄ• .

thÄ• -á¹-hÄ• ne, avadhibhÄ• vena á¹-hÄ• ti tiá¹-á¹-hatÄ«ti avatthÄ• , upÄ• dÄ«yatÄ«ti upÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ upecca nissÄ• ya ca dhiyyatÄ«ti upanidhÄ• -paÃ±Ã±attiyeva, saddaha
etÄ• yÄ• ti vÄ• saddhÄ• , visiá¹-á¹-haá¹ƒ katvÄ• attÄ• naá¹ƒ dahanti etÄ• yÄ• ti vidhÄ• -m
bhÄ• -nakkhattaá¹ƒ, pabhÄ• , Ä• bhÄ• , nibhÄ• , upamÄ«yate upamÄ• .

jhe-cintÄ• yaá¹ƒ, pajjhÄ• yanaá¹ƒ pajjhÄ• , vajjÄ• vajjaá¹ƒ upajjhÄ• yati pekkhatÄ«ti upajjh
jhÄ• yanaá¹ƒ abhijjhÄ• .

Ä• sa-patthanÄ• yaá¹ƒ, Ä• sÄ«sanaá¹ƒ Ä• sÄ• , paccÄ• sÄ«sanaá¹ƒ paccÄ• sÄ• .

Ä• sa-upavesane, acchanaá¹ƒ acchÄ• .

ikkha-dassanaâ€™ á¹…kesu, apekkhanaá¹ƒ apekkhÄ• , upekkhanaá¹ƒ upekkhÄ• , upapari
icchanaá¹ƒ icchÄ• , byÄ• pituá¹ƒ icchÄ• vicchÄ• .

issa-ussuyyiye, issanaá¹ƒ issÄ• .

Ä«ha-byÄ• pÄ• re, Ä«hanaá¹ƒ Ä«hÄ• .

uchi-ucche \Be 556/, ucchanaá¹ƒ ucchÄ• .

ela-kampane, elayatÄ«ti elÄ• -doso.

oja-thambhane tejane ca, ojeti taá¹ƒsamaá¹…gine satte saá¹…khÄ• re ca samupatthambha
ojÄ• .

kala-saá¹…khyÄ• ne, kalÄ«yatÄ«ti kalÄ• , khamanaá¹ƒ khamÄ• , gajjanti etÄ• yÄ• ti gadÄ•
girÄ• -vÄ• cÄ• , ghaá¹-Ä«yati saá¹…ghaá¹-Ä«yati etthÄ• ti ghaá¹-Ä• -yÅ«tho, bhuso cÄ• reti
accharÄ• -devÄ«, mahÄ• vuttinÄ• cassa cho, jaá¹-atÄ«ti jaá¹-Ä• , antojaá¹-Ä• bahijaá¹-Ä•
etÄ• yÄ• ti jarÄ• , jiraá¹‡aá¹ƒ vÄ• jarÄ• , Ä• pajjati ajjhÄ• pajjatÄ«ti Ä• padÄ• , sampajjanaá
uparibhÄ• vaá¹ƒ suá¹-á¹-hu pajjanti pÄ• puá¹‡anti etÄ• yÄ• ti upasampadÄ• , paá¹-ipajjanaá
paá¹-ipajjanti uparivisesaá¹ƒ etÄ• yÄ• ti vÄ• paá¹-ipadÄ• , sukhappaá¹-ipadÄ• , dukkhappa
paá¹-isaá¹ƒbhijjanti atthÄ• dÄ«su Ã±Ä• á¹‡appabhedaá¹ƒ gacchanti etÄ• yÄ• ti paá¹-isambh
atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napa

bhikkha-yÄ• cane, bhikkhÄ«yateti bhikkhÄ• .

sikkha-ghaá¹-ane, sikkhanaá¹ƒ sikkhÄ• , sikkhanti ghaá¹-enti sekkhÄ• janÄ• etthÄ• ti sikkh
adhicittasikkhÄ• , adhipaÃ±Ã±Ä• sikkhÄ• iccÄ• di.

titikkhanaá¹ƒ titikkhÄ• , vÄ«maá¹ƒsanaá¹ƒ vÄ«maá¹ƒsÄ• , tikicchanaá¹ƒ tikicchÄ• , vigatÄ•
vicikicchÄ• , bhottuá¹ƒ icchÄ• bubhukkhÄ• , bubhokkhÄ• vÄ• , ghasituá¹ƒ icchÄ• jighacch
paribhuÃ±jituá¹ƒ icchÄ• pipÄ• sÄ• , harituá¹ƒ icchÄ• jigÄ«sÄ• , vijetuá¹ƒ icchÄ• vijigÄ«sÄ•
jighaá¹ƒsÄ• iccÄ• di.

á¹‡amhi-ara-gatiyaá¹ƒ, arati sÄ«ghaá¹ƒ vijjhamÄ• nÄ• gacchatÄ«ti Ä• rÄ• vedhako, karont
etthÄ• ti kÄ• rÄ• -addu \Be 557/, jiyyanti etÄ• yÄ• ti jÄ• rÄ• , tarati sÄ«ghataraá¹ƒ gacchatÄ•
etÄ• yÄ• ti bhÄ• sÄ• , dhÄ• reti sÄ«ghaá¹ƒ vahatÄ«ti dhÄ• rÄ• , khaggadhÄ• rÄ• , vuá¹-á¹-h
vividhÄ• kÄ• raá¹ƒ gacchati etÄ• yÄ• ti mÄ• yÄ• , likhÄ«yate lekhÄ• , vuccateti vÄ• cÄ• , ha
pavattetÄ«ti hÄ• rÄ• -muttÄ• vali iccÄ• di.

yakpaccaye-saha kathanaá¹ƒ sÄ• kacchÄ• , tathanaá¹ƒ tacchÄ• , nipajjanaá¹ƒ nipajjÄ• , vid
vidanti jÄ• nanti etÄ• yÄ• ti vÄ• vijjÄ• , vijjÄ• paá¹-ipakkhÄ• avijjÄ• , nisajjanaá¹ƒ nisajjÄ• .

idha-ijjhane, samijjhanaá¹ƒ samijjhÄ• .

sidha-nipphattiyaá¹ƒ, sijjhanaá¹ƒ sijjhÄ• iccÄ• di.

yamhi-maja-saá¹ƒsuddhiyaá¹ƒ, sammajjanaá¹ƒ sammajjÄ• , apecca vajanaá¹ƒ gamanaá¹ƒ
cariyÄ• , paricaraá¹‡aá¹ƒ pÄ• ricariyÄ• , `Å«byaÃ±janassÄ• â€™ ti Ä«Ä• gamo rasso ca.

jÄ• gara-niddakkhaye, jÄ• garaá¹‡aá¹ƒ jÄ• gariyÄ• , seti etthÄ• ti seyyÄ• , dvittaá¹ƒ.

anamhi-saha gÄ• yanti sajjhÄ• yanti etthÄ• ti saá¹…gÄ• yanÄ• , á¹-hÄ• pÄ«yate patiá¹-á¹-h
pÄ• pÄ«yate pÄ• panÄ• , sampÄ• panÄ• , parisamÄ• panÄ• , upÄ• sÄ«yate upÄ• sanÄ• , p
pariyesanÄ• , kÄ• mesanÄ• , bhavesanÄ• , brahmacariyesanÄ• , chejjabhejjÄ• dikassa kam
kammakÄ• raá¹‡Ä• , Ä• divuddhi, dvattiá¹ƒsa kammakÄ• raá¹‡Ä• .

citi-cetÄ• yaá¹ƒ, cetenti sampayuttÄ• dhammÄ• etÄ• yÄ• ti cetanÄ• , cintÄ«yate cintanÄ•
dÄ«pÄ«yate dÄ«panÄ• , vipassanti etÄ• yÄ• ti vipassanÄ• , sandassÄ«yate sandassanÄ• ,
etÄ• yÄ• ti vÄ• desanÄ• , patthÄ«yate patthanÄ• , pharÄ«yate pharaá¹‡Ä• , phusÄ«yate ph
bhÄ• vanÄ• , vibhÄ• vanÄ• , sambhÄ• vanÄ• , mantÄ«yate mantanÄ• , nimantanÄ• \Be 55
modanti etÄ• yÄ• ti anumodanÄ• , yÄ• cÄ«yate yÄ• canÄ• , Ä• darena yÄ• canÄ• Ä• yÄ• c

raca-vidhÄ• ne, racÄ«yate racanÄ• , Ä• racanÄ• , viracanÄ• .

vaá¹-á¹-a-vaá¹-á¹-ane, Ä• vaá¹-á¹-anÄ• , vivaá¹-á¹-anÄ• , vedÄ«yate vedanÄ• .

vara-icchÄ• yaá¹ƒ, pavÄ• rÄ«yate icchÄ• pÄ«yate pavÄ• raá¹‡Ä• , vÄ• sÄ«yate vÄ• sanÄ•
hiá¹ƒsÄ«yate hiá¹ƒsanÄ• iccÄ• di.

timhi-bahulÄ• dhikÄ• rÄ• anitthiyampiti hoti, gÄ• yanaá¹ƒ gÄ«ti, saha gÄ• yanaá¹ƒ saá¹…g
ayaá¹ƒ amhÄ• kaá¹ƒ abbhantarimoti Ã±Ä• yatÄ«ti Ã±Ä• ti, jÄ• nanaá¹ƒ Ã±atti, dvittaá¹ƒ, á¹-l

dÄ• -avakhaá¹‡á¸• ane, dÄ«yati etÄ• yÄ• ti datti, dvittaá¹ƒ, dhÄ• retÄ«ti dhÄ• ti, dahanaá¹ƒ
samÄ• dahanaá¹ƒ samÄ• dhÄ«ti, mahÄ• vuttinÄ• Ä• ssaá¹ƒ Ä«ttaá¹ƒ, dvitte dhassa dattaá
dÄ«dhiti-raá¹ƒsi.

nibbÄ• yanaá¹ƒ nibbuti, Ä• ssa uttaá¹ƒ, saha ayanaá¹ƒ samiti, eti Ä• gacchatÄ«ti Ä«ti-upad
viciti, vijayanaá¹ƒ vijiti, nÄ«yati Ã±Ä• yati etÄ• yÄ• ti nÄ«ti, lokanÄ«ti, dhammanÄ«ti, saddan
netÄ«ti bhavanetti, vuddhi dvittaÃ±ca, saddhammanetti, pinayatÄ«ti pÄ«ti, bhÄ• yanaá¹ƒ bh
javanaá¹ƒ juti, thavanaá¹ƒ thuti, abhitthuti, pavanaá¹ƒ pÅ«ti, bhavanaá¹ƒ bhÅ«ti, suá¹-á¹-hu
subhÅ«ti, vibhavanaá¹ƒ vibhÅ«ti, suá¹-á¹-hu munanaá¹ƒ bandhanaá¹ƒ sammuti, savanaá¹ƒ

pasuti, upasuti, hÅ«yateti huti, Ä• netvÄ• hutabbÄ• ti Ä• huti, cÄ• yanaá¹ƒ pÅ«janaá¹ƒ citi,
apaciti, essa attaá¹ƒ, nijjhÄ• yanaá¹ƒ nijjhatti.

mahÄ• vuttinÄ• takÄ• re karassa kuttaá¹ƒ, kriyÄ• kutti, sarakutti, itthikuttaá¹ƒ, purisakuttaá
janetti, Ä«Ä• gamassa ettaá¹ƒ \Be 559/, bandhÄ«yateti bandhati, pajjatÄ«ti patti, padÄ• ti vÄ
Ä• ttaá¹ƒ, vasanti etthÄ• ti vasati-gehaá¹ƒ, vasanaá¹ƒ vÄ• vasati iccÄ• di.

<802> __jÄ• hÄ• hi ni_.

etehi ni hoti.

jÄ• -hÄ• niyaá¹ƒ, jiyyate jÄ• ni, dhanajÄ• ni, bhogajÄ• ni, mahantÄ« jÄ• ni assÄ• ti mahÄ• j
vaá¹‡á¹‡ahÄ• ni, balahÄ• ni, Ä• yuhÄ• ni, avahÄ• ni, parihÄ• ni.

<803> __karÄ• ririyo_ {Katthaci 554; rÅ«0 601; nÄ«0 1141}.

karamhÄ• itthiyaá¹ƒ ririyo hoti.

karÄ«yate kiriyÄ• , nipÄ• tanena kriyÄ• ti sijjhati.

iti itthiliá¹…garÅ«parÄ• si.

rÄ«rikkhÄ• dipaccayarÄ• si

<804> __samÄ• naÃ±Ã±abhavantayÄ• ditÅ«pamÄ• nÄ• disÄ• kamme rÄ«rikkhakÄ• _ {Ka

samÄ• no ca aÃ±Ã±o ca bhavanto ca yÄ• di ca etehi upamÄ• nabhÅ«tehi paraá¹ƒ disamhÄ
cÄ• ti ete paccayÄ• honti, rÄ«, rikkhesu `rÄ• nubandhentasarÄ• dissÄ• â€™ ti suttena disa
lopo, kÄ• nubandho avuddhattho, `rÄ«rikkhakesuâ€™ iccÄ• dÄ«hi samÄ• sasuttehi pubbap
sÄ• dhetabbaá¹ƒ.

__ya, ta, eta, ima, kiá¹ƒ, tumha, amha, bhavanta, samÄ• na, aÃ±Ã±a_.

yo viya dissatÄ«ti yÄ• dÄ«, yÄ• dikkho, yÄ• diso, yaá¹ƒ viya naá¹ƒ passantÄ«ti yÄ• dÄ«, ye
yÄ• dino, itthiyaá¹ƒ-yÄ• \Be 560/ viya dissatÄ«ti yÄ• dinÄ«, yÄ• dikkhÄ• , yÄ• dikkhÄ«, yÄ•
viya dissantÄ«ti yÄ• diniyo, yÄ• dikkhÄ• yo, yÄ• dikkhiyo, yÄ• disÄ• yo, yÄ• disiyo. evaá¹ƒ s

so viya dissatÄ«ti tÄ• dÄ«, tÄ• dikkho, tÄ• diso.

eso viya dissatÄ«ti edÄ«, edikkho, ediso, etÄ• dÄ«, etÄ• dikkho, etÄ• diso vÄ• .

ayaá¹ƒ viya dissatÄ«ti Ä«dÄ«, Ä«dikkho, Ä«diso.

ko viya dissatÄ«ti kÄ«dÄ«, kÄ«dikkho, kÄ«diso.

tvaá¹ƒ viya dissatÄ«ti tÄ• dÄ«, tÄ• dikkho, tÄ• diso.

ahaá¹ƒ viya dissatÄ«ti mÄ• dÄ«, mÄ• dikkho, mÄ• diso.

bahutte pana tumhe viya dissantÄ«ti tumhÄ• dÄ«, tumhÄ• dikkho, tumhÄ• diso.

amhe viya dissantÄ«ti amhÄ• dÄ«, amhÄ• dikkho, amhÄ• diso.

bhavaá¹ƒ viya dissatÄ«ti bhavÄ• dÄ«, bhavÄ• dikkho, bhavÄ• diso.

samÄ• no viya dissatÄ«ti sadÄ«, sadikkho, sadiso.

aÃ±Ã±o viya dissatÄ«ti aÃ±Ã±Ä• dÄ«, aÃ±Ã±Ä• dikkho, aÃ±Ã±Ä• diso.

itthiyaá¹ƒ-yÄ• viya dissatÄ«ti yÄ• disÄ• -itthÄ«, yÄ• disÄ«-itthÄ«. tÄ• disÄ• -itthÄ«, tÄ• disÄ

<805> __vamÄ• dÄ«hi thu_ {Katthaci 644; rÅ«0 661; nÄ«0 1271-3; `vamÄ• dÄ«hyathuâ€™

vamÄ• dÄ«hi bhÄ• vakÄ• rakesu thu hoti.

vamÄ«yateti vamathu, davÄ«yateti davathu iccÄ• di.

<806> __kvi_ {Katthaci 530; rÅ«0 584; nÄ«0 1112}.

bhÄ• vakÄ• rakesu \Be 561/ kvi hoti.

<807> __kvissa_ {Katthaci 639; rÅ«0 585; nÄ«0 1266}.

kvissa lopo hoti.

ivaá¹‡á¹‡esu tÄ• va-bhuso cayati vaá¸• á¸• hatÄ«ti acci, dvittaá¹ƒ rassattaÃ±ca, vividhena

vaá¸• á¸• hatÄ«ti vÄ«ci, paÃ±ca mÄ• re jinÄ• tÄ«ti mÄ• raji, bhaddaá¹ƒ jinÄ• tÄ«ti bhaddaji.
gÄ• maá¹ƒ samÅ«haá¹ƒ netÄ«ti gÄ• maá¹‡Ä«, nassa á¹‡attaá¹ƒ. senaá¹ƒ netÄ«ti senÄ• nÄ

uvaá¹‡á¹‡esu-mÄ• reti cÄ• veti cÄ• ti maccu, mahÄ• vuttinÄ• rassa pararÅ«pattaá¹ƒ, vivid
pharatÄ«ti vijju, bhavanti etthÄ• ti bhÅ«-bhÅ«mi, pabhavati issaraá¹ƒ karotÄ«ti pabhÅ«, vibh
abhibhavatÄ«ti abhibhÅ«, sayaá¹ƒ bhavatÄ«ti sayambhÅ«, gottaá¹ƒ abhibhavatÄ«ti gottabh

byaÃ±janantesu ---

<808> __kvimhi lopontabyaÃ±janassa_ {Katthaci 615; rÅ«0 586; nÄ«0 1220}.

dhÄ• tÅ«naá¹ƒ antabyaÃ±janassa lopo hoti kvimhi.

antaá¹ƒ karotÄ«ti antako, nandaá¹ƒ karotÄ«ti nandako, jÄ«vaá¹ƒ karotÄ«ti jÄ«vako, cittaá¹ƒ
karotÄ«ti cittako, sukhena khamitabbanti sukhaá¹ƒ, dukkhena khamitabbanti dukkhaá¹ƒ, par
parikkhÄ• , saá¹ƒ attÄ• naá¹ƒ khanatÄ«ti saá¹…kho, na gacchatÄ«ti ago-nago, sÄ«saá¹ƒ up
evaá¹ƒ gÄ«vÅ«pago, ninnaá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti ninnagÄ• -nadÄ«, turaá¹ƒ sÄ«ghaá
majjhe bindÄ• gamo.

bhujena \Be 562/ kuá¹-ilena gacchatÄ«ti bhujago, urena gacchatÄ«ti urago, khena Ä• kÄ• s
vehÄ• se gacchatÄ«ti vihago, mahÄ• vuttinÄ• vehÄ• sassa vihÄ• deso.

``go gacchati, gÄ• vo gacchantÄ«â€™â€™ tiÄ• dÄ«su pana ``gocaro, godhano, gottaá¹ƒ, g
ca kvimhi antabyaÃ±janalope kvilope ca kate mahÄ• vuttinÄ• upantassa ottaá¹ƒ katvÄ• go
veditabbaá¹ƒ, balaá¹ƒ gaá¹‡Ä«yati etthÄ• ti balaggaá¹ƒ, bhattaá¹ƒ gaá¹‡hanti etthÄ• ti bhatt
salÄ• kaggaá¹ƒ, uposathaggaá¹ƒ.

kammena jÄ• yatÄ«ti kammajo. evaá¹ƒ cittajo, utujo, attani jÄ• toti atrajo, pubbe jÄ• to pubb
anujo, saha jÄ• yatÄ«ti sahajo, thale jÄ• yatÄ«ti thalajaá¹ƒ. evaá¹ƒ dakajaá¹ƒ, vÄ• rijaá¹ƒ, an
jÄ• yatÄ«ti aá¹‡á¸• ajo, dvikkhattuá¹ƒ jÄ• yatÄ«ti dvijo, saha bhÄ• santi etthÄ• ti sabhÄ• , ku
kuÃ±jaro iccÄ• di.

<809> __kvimhi gho paripaccÄ• samohi_ {Katthaci 538; rÅ«0 595; nÄ«0 1123; ` ... pacca ..

pari ca pati ca Ä• ca saÃ±ca o ca etehi parassa hanassa gho hoti kvimhi.

parihaÃ±Ã±atÄ«ti paligho, rassa lattaá¹ƒ. patihanatÄ«ti paá¹-igho, tassa á¹-attaá¹ƒ. bhuso h
aghaá¹ƒ-dukkhaá¹ƒ pÄ• paÃ±ca, visesena bhuso hanatÄ«ti byaggho, diá¹-á¹-hi, sÄ«lasÄ• m

saá¹…gho-samÅ«ho, devasaá¹…gho, brahmasaá¹…gho, migasaá¹…gho, ohanati adhobhÄ
kilesogho, saá¹ƒsÄ• rogho, udakogho.

suttavibhattiyÄ• aÃ±Ã±atopi gho hoti, mÄ• taraá¹ƒ hanatÄ«ti mÄ• tugho. evaá¹ƒ pitugho ic

<810> __á¹‡vÄ• dayo_ {Katthaci 650; rÅ«0 651; nÄ«0 1288}.

kriyatthÄ• \Be 563/ bhÄ• vakÄ• rakesu á¹‡uÄ• dayo honti, upari vuccamÄ• no sabbo á¹‡vÄ
suttassa niddeso hoti, tasmÄ• idha kiÃ±cimattaá¹ƒ vuccate.

karotÄ«ti kÄ• ru-sippÄ«, ayati vaá¸• á¸• hatÄ«ti Ä• yu, ayanti vaá¸• á¸• hanti sattÄ• etenÄ•
sobhÄ• visesaá¹ƒ rahanti jahanti canda, sÅ«riyÄ• etenÄ• ti rÄ• hu-asurindo, hitasukhaá¹ƒ s
sÄ• dhu-sappuriso, vÄ• yatÄ«ti vÄ• yuvÄ• to iccÄ• di.

iti rÄ«rikkhÄ• dipaccayarÄ• si.

pakatirÅ«parÄ• si niá¹-á¹-hito.

iti niruttidÄ«paniyÄ• nÄ• ma moggallÄ• nadÄ«paniyÄ•

tabbÄ• dikaá¹‡á¸• o nÄ• ma kitakaá¹‡á¸• o niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

nÄ«timaÃ±jarÄ«

<1> á¹• 21 kulakkhaye \Be 1/ vinassanti,

kuladhammÄ• sanantanÄ• .

dhamme naá¹-á¹-he kulaá¹ƒ sabbaá¹ƒ,

adhammo abhibhÅ« khalaá¹ƒ ||

<2> á¹• 21 adhammÄ• bhibhavÄ• dantÄ• ,

padussanti kulitthiyo.

thÄ«su duá¹-á¹-hÄ• sva dhammena,

jÄ• yate vaá¹‡á¹‡asaá¹…karo ||

<3> á¹• 21 piyaá¹ƒ \Be 11/ bhÄ• se guá¹‡aggÄ• ho,

sÅ«ro siyÄ• vikantano.

dÄ• tÄ• candasamÄ• nÄ• rÄ«,

diá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ nahÄ• saye ||

<4> á¹• 21 kutotthi \Be 16/ kumitte saccaá¹ƒ,

kudÄ• re rativaá¸• á¸• hanaá¹ƒ.

kudesamhi mano rammaá¹ƒ,

kurÄ• je bhogasampadaá¹ƒ ||

saá¹…keteva \Be 17/ amittasmiá¹ƒ,

mittasmiá¹ƒ pi navissase.

abhayÄ• bhaya muppannaá¹ƒ,

api mÅ«lÄ• ni kantati ||

adiá¹-á¹-hova \Be 18/ paro seyyo,

dummitto no vissÄ• siko ||

aggihomaphalaá¹ƒ \Be 23/ vedo,

satthaá¹ƒsÄ«laphalaá¹ƒ mataá¹ƒ.

ratiputtaphalaá¹ƒ nÄ• rÄ«,

dÄ• nabhuttiphalaá¹ƒ dhanaá¹ƒ ||

asaccaá¹ƒ \Be 24/ sÄ• hasaá¹ƒ mÄ• yÄ• ,

mÅ«á¸·hatta ma tilobhatÄ• .

asocaá¹ƒ niddayattaÃ±ca,

thÄ«naá¹ƒ dosÄ• sabhÄ• vajÄ• ||

jÄ• yÄ• ya \Be 26/ bhattuno bhÄ• ro,

sissena guruno kato.

amaccakehi rÄ• jassa,

pitarÄ• naá¹ƒ nijenaca ||

<5> á¹• 21 uyyamena \Be 27/ hi sijjhanti,

kammÄ• ni na manorathÄ• .

na hi suttassa sÄ«hassa,

pavÄ«santi mukhe migÄ• ||

atisÄ«taá¹ƒ \Be 31/ atiuá¹‡haá¹ƒ,

atisÄ• yamidaá¹ƒ ahu.

iti visaá¹-á¹-hakammante,

khaá¹‡Ä• accenti mÄ• á¹‡ave ||

Ä• dÄ• nassa padÄ• nassa,

kattabbassa ca kammuno.

khippaá¹ƒ akayyamÄ• nassa,

kÄ• le pivati sampadaá¹ƒ ||

nÄ• dabbe \Be 32/ nihitÄ• kÄ• ci,

kriyÄ• phalavatÄ« bhave.

nabyÄ• pÄ• rasatenÄ• pi,

sukova pÄ• á¹-hate bako ||

yo \Be 34/ dandhakÄ• le tarati,

taraá¹‡Ä«ye ca dandhaye.

sukkhapaá¹‡á¹‡aá¹ƒ va akkamma,

atthaá¹ƒ bhaÃ±jati attano ||

<6> á¹• 21 yaá¹ƒ \Be 35/ dadÄ• ti yaá¹ƒ bhuÃ±jati,

tadeva dhanino dhanaá¹ƒ.

aÃ±Ã±e matassa kÄ«á¸·anti,

dÄ• rehipi dhanehipi ||

dÄ• nopabhogahÄ«nena \Be 39/,

dhanena dhanino sukhaá¹ƒ.

ko viseso daliddassa,

adhikaá¹ƒ dhanarakkhaá¹‡aá¹ƒ ||

nijasokhyaá¹ƒ \Be 40/ nirundhanto,

nÄ«cabhogo mitampaco.

dhanaá¹ƒ saÃ±cayate yo so,

parabhÄ• ravaho pasu ||

yaá¹ƒ \Be 41/ ussukÄ• saá¹…kharonti,

alakkhikÄ• bahuá¹ƒ dhanaá¹ƒ.

sippavanto asippÄ• vÄ• ,

lakkhi vÄ• tÄ• ni bhuÃ±jati ||

<7> á¹• 21 sampatyaá¹ƒ \Be 48/ mahataá¹ƒ cittaá¹ƒ,

bhave uppale komalaá¹ƒ.

vipatyaá¹ƒca mahÄ• sela,

silÄ• saá¹…ghÄ• takakkasaá¹ƒ ||

<8> á¹• 21 asambhabyaguá¹‡aá¹ƒ \Be 53/ thutvÄ• ,

khedo mudhÄ• va jÄ• yate.

avhÄ• yaá¹ƒ canda mu llokya,

nacandota mu pÄ• gamÄ« ||

<9> á¹• 21 saccaá¹ƒ \Be 59/ mukhamhi dhÄ• reyya,

kaá¹‡á¹‡e sutaá¹ƒ bhuje jayaá¹ƒ.

hadayamhi khamaá¹ƒ vÄ«raá¹ƒ,

lokÄ• dÄ• saá¹ƒca locane ||

saddamattaá¹ƒ \Be 63/ naphandeyya,

aÃ±Ã±atvÄ• saddakÄ• raá¹‡aá¹ƒ.

saddahetuá¹ƒ pariÃ±Ã±Ä• ya,

pamodo vÄ• bhayo tathÄ• ||

sabbasuta \Be 64/ ma dhÄ«yeyya,

hÄ«namukkaá¹-á¹-hamajjhimaá¹ƒ ||

<10> á¹• 21 dunnÄ• riyÄ• \Be 68/ kulaá¹ƒ suddhaá¹ƒ,

putto nassati lÄ• lanÄ• .

samiddhi anayÄ• bandhu,

pavÄ• sÄ• madanÄ• hirÄ« ||

lÄ• laye \Be 75/ paÃ±cavassÄ• ni,

dasavassÄ• ni tÄ• laye.

pattetu soá¸·asevasse,

puttaá¹ƒ mittaá¹ƒva Ä• care ||

lÄ• lane bahavo dosÄ• ,

lÄ• lane bahavo guá¹‡Ä• ||

pÄ• pÄ• \Be 77/ nivÄ• rayati yojayate hitÄ• ya,

guyhÄ• ni gÅ«hati guá¹‡aá¹ƒ pakaá¹-Ä«karoti.

Ä• pattikaÃ±ca najahÄ• ti dadÄ• ti kÄ• le,

sammitta lakkhaá¹‡amidaá¹ƒ pavadanti santo ||

<11> á¹• 21 dujjano \Be 80/ jÄ«yate yutyÄ• ,

niggahena nadhÄ«matÄ• .

nipÄ• tyate mahÄ• rukkho,

tassamÄ«pa khatikkhayÄ• ||

vane \Be 83/ migÄ• ca luddhÄ• naá¹ƒ,

dujjanÄ• naÃ±ca sajjanÄ• .

akÄ• raá¹‡averÄ« honti,

tiá¹‡abhakkhÄ• supesalÄ• ||

pÄ• dalaggaá¹ƒ \Be 86/ karaá¹-á¹-hena,

kaá¹‡á¸• akeneva kaá¹‡á¸• akaá¹ƒ ||

bÄ• laá¹ƒ \Be 87/ napasse nasuá¹‡e,

nacabÄ• lena saá¹ƒvase.

bÄ• lenÄ• llÄ• pasallÄ• paá¹ƒ,

nakare nacarocaye ||

<12> á¹• 21 upa kattuá¹ƒ yathÄ• khuddo,

samattho natathÄ• mahÄ• .

kÅ«po hi hanti pipÄ• saá¹ƒ,

natu pÄ• yo mahambudhi ||

<13> á¹• 21 Ä• dÄ• nassa \Be 95/ padÄ• nassa,

kattabbassaca kammuno.

khippaá¹ƒ akaramÄ• nassa,

kÄ• lo bhakkhati taá¹ƒ rasaá¹ƒ ||

nakkhattaá¹ƒ \Be 103/ paá¹-imÄ• nentaá¹ƒ,

attho bÄ• laá¹ƒ upajjhagÄ• .

attho atthassa nakkhattaá¹ƒ,

kiá¹ƒ karissanti tÄ• rakÄ• ||

ajarÄ• marova \Be 105/ paÃ±Ã±o,

vijjamatthaÃ±ca cintaye.

gahitoviya kesesu,

maccunÄ• dhammamÄ• care ||

<14> á¹• 21 vajjÄ• gurÅ«ca mantÄ«ca,

tayo raá¹-á¹-hÄ• bhisaá¹…khatÄ• .

jÄ«vÄ«ta dakkha kosÄ• naá¹ƒ,

vaá¸• á¸• hanÄ• nÄ• sanÄ• ca te ||

<15> á¹• 21 thirena \Be 117/ kammaá¹ƒ vaá¸• á¸• hati,

athirena turena no.

phalanti samaye rukkhÄ• ,

sittÄ• pi bahuvÄ• rinÄ• ||

vÄ• yÄ• metheva \Be 120/ puriso,

nanibbindeyya paá¹‡á¸• ito ||

payatano \Be 122/ tÄ• diso neva,

kayyo yena phalaá¹ƒ nahi.

selagge kÅ«pakhaá¹‡anÄ• ,

kathaá¹ƒ toyasamÄ• gamo ||

Ã±Ä• á¹‡aá¹…kusena \Be 123/ sammaggaá¹ƒ,

niyyatyussÄ• hakuÃ±jaro ||

asamekkhitakammantaá¹ƒ,

turitÄ• bhi nipÄ• tinaá¹ƒ.

tÄ• nikammÄ• ni tappenti,

uá¹‡haá¹ƒ va jjhohitaá¹ƒ mukhe ||

<16> á¹• 21 chaddosÄ• \Be 126/ puriseneha,

hÄ• tabbÄ• bhÅ«timicchantÄ• .

niddÄ• majjaá¹ƒ bhayaá¹ƒ kodho,

Ä• lasyaá¹ƒ dÄ«ghasuttatÄ• ||

na \Be 130/ divÄ• suppasÄ«lena,

rattimuá¹-á¹-hÄ• nadessinÄ• .

niccasoá¹‡á¸• ena mattena,

sakkÄ• Ä• vasituá¹ƒ gharaá¹ƒ ||

abhetabbamhi \Be 137/ bhÄ• yanti,

bhÄ• yitabbe nabhÄ• yare.

bhayÄ• bhaya vimuá¸·hÄ• te,

jimhÄ• nugÄ• ujuÃ±jahÄ• ||

yassa \Be 139/ manussabhÅ«tassa,

natthi bhogÄ• ca sippakaá¹ƒ.

kiá¹ƒ phalaá¹ƒ tassa mÄ• nussaá¹ƒ,

dvipÄ• daá¹-á¹-ho hi so migo ||

<17> á¹• 21 nÄ• nopÄ• yova \Be 142/ kattabbo,

sace bhaveyya attano.

atthasiddhi yathÄ• kÄ• maá¹ƒ,

upÄ• yo hi hitaÃ±jaso ||

laÃ±jadÄ• nabÄ• lisena \Be 150/,

kÅ«á¹-aá¸• á¸• akÄ• radhÄ«varÄ• .

vinicchayamahÄ• macchaá¹ƒ,

oá¹-á¹-enti lobhasÄ• gare ||

yassete caturo dhammÄ• ,

vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhÄ«ti cÄ• go,

diá¹-á¹-haá¹ƒ so ativattati ||

<18> á¹• 21 vidvÄ• ca \Be 162/ ratanaá¹ƒ nÄ• rÄ«,

vÄ«á¹‡Ä• sÄ• tthaá¹ƒ giraá¹ƒmahÄ«.

guá¹‡avisesa mÄ• gamma,

guá¹‡Ä• ni aguá¹‡Ä• nica ||

dhanavÄ• \Be 164/ balavÄ• loke,

dhanÄ• bhavati paá¹‡á¸• ito ||

sumane \Be 165/ nissito kÄ«á¹-o,

nigguá¹‡o hÄ«nako sayaá¹ƒ.

taá¹ƒ pupphehi maá¹‡á¸• entÄ• naá¹ƒ,

raÃ±Ã±aá¹ƒ siropi rohati ||

alakkhikehi \Be 168/ saÃ±cÄ«tÄ• ,

dhanabhogÄ• ca cintitÄ• .

lakkhikassa bhavantete,

lakkhivÄ• suá¹-á¹-hubhuÃ±jati ||

khattiyo \Be 171/ seá¹-á¹-ho jane tasmiá¹ƒ,

yo gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno,

so seá¹-á¹-ho devamÄ• nuse ||

visÄ• pi \Be 182/ amataá¹ƒ gaá¹‡he,

gÅ«thato maá¹‡imuttamaá¹ƒ.

kaá¹‡á¹-akapÄ• dapÄ• pupphaá¹ƒ,

thirataá¹ƒ dukkulÄ• varaá¹ƒ ||

dhanissarÄ• diguá¹‡ommi \Be 189/-

vegena vÄ• hitÄ• pajÄ• ||

<19> á¹• 21 yassa tthi satataá¹ƒ mettÄ• ,

sabbalokasuvallabhÄ• .

kÅ«pÄ• yate samuddopi,

aggi tassa jalÄ• yate ||

<20> á¹• 21 sakkharÄ• yati merÅ«pi,

visabhakkho sudhÄ• yate.

sasÄ• yate migarÄ• ja,

byÄ• lo mÄ• lÄ• guá¹‡Ä• yate.

dolÄ• yate chamÄ• cÄ• lo,

nÄ• nÄ• vudhÄ• tiá¹‡Ä• yare ||

<21> á¹• 21 sameva \Be 202/ sati ussÄ• he,

sukhavÄ• ho hitaá¹…karo.

Å«ne-dhike tathÄ• nohi,

majjhago sÄ• dhu sabbadÄ• ||

sÄ• dhu \Be 208/ kho paá¹‡á¸• itonÄ• ma,

natveva atipaá¹‡á¸• ito ||

Not So Innocent Anymore (Massage goes further than intended)
byDark Hawk©

It's odd how things change as you get older. Take my sister for example. We were never clo
younger. She was the spoiled only sister, and I was the "evil" older brother. In revenge, whe
get me into trouble, I used to call her the accident, as she was six years younger than me ar
than our brother. It wasn't until she turned eighteen that things began to change. Any time I
shower, she would, "accidentally" walk in, get a quick look at me and then run out blushing.
that the blushes were also fake, but she won't admit that!

"Shower's free Paul." Lisa shouted down the hall to the bedroom I shared with my brother w

"Thanks." I shouted back.

Wrapping the towel around me I strolled into the bathroom. Turning on the shower I threw th
rack and got in. The hot water coursing down my body was soothing after two hours of Tai K
the heat loosened up muscles still tight from exertion.

Now I won't say I'm the best looking guy around, but I'm far from the worst. I'm about six foo
tall, muscular, but not overly so. Long black hair that I usually kept tied back and deep green

I was washing my hair and had just managed to get some shampoo in my eyes when I hear

"Sorry, I forgot my watch." Lisa apologised.

"No problem, I replied, as you're there can you pass me the towel I'm after getting soap in m

"Sure." She replied after a minute hesitation.

I stretched out my hand and took the towel.

"Thanks sis."

"OK."

I threw the towel back on the rack as she took her watch and headed for the door. She was
that covered her from her breasts to mid thigh. Her shoulder length black hair was still wet fr
and her skin was damp, giving it a kind of sheen.

"Fuck." She muttered as she dropped her watch.

She bent down to pick it up, giving me a wonderful view of her ass, something she had not c

Beautiful, I thought to myself.

Lisa is quite a good-looking girl. She's tall, about five foot nine or ten inches, green eyed and
like me. Her breasts are about a 32B, and she's slim, owning a fabulous pair of legs with a g

After my shower I went back to my room, got dressed and checked my Emails on my brothe
I went to fix myself a spot of supper.

Our parents were away for the weekend, on what they termed a "dirty weekend". I shuddere
don't get me wrong, I don't care if they fuck every night of the week, and twice a day, but I w
know the details. Who does really?!

I threw some food into the microwave and within a few minutes I was enjoying home cooked
its down sides!

I cleaned up after and switched on the TV. Taking a video that I had rented that day off the s
on. A good mixture of action, gore and good fuck scenes, one of my friends had said.

About ten minutes in, my sister walked into the room, wearing a short T-shirt and a pair of sh
attire before going to bed.

"What's the film?" She asked throwing herself down on the couch.

I told her.

"Oh. Any good?"

"Supposed to be, that's why I'm watching it."

"Oh. You want a drink?"

"Yeah, sure."

She got up and promptly sat down again, grimacing.

"What's up?" I asked

"Cramp." She replied kneading her left calf muscle.

I got up and knelt down in front of her. Taking her leg in my hands I began to massage the c

"Better?" I asked after a few minutes.

She got up and walked around.

"Yeah. Thanks."

"No charge."

"Your good at that." She complimented.

"What?"

"Massaging."

"Oh. Just practice. What about that drink?"

"Oh yeah, sure."

She walked out to the fridge and took a look inside.

"Cider ok?"

"Sure, whatever."

She pranced back in and handed me the can and opened her own.

I opened it only to have it fizz up on me.

She giggled as she sat down.

"You little bitch. You shook it."

She nodded and laughed.

"Well we'll see about that." I snarled.

I shook it again and sprayed cold cider over her top as she tried to get away.

"You bastard." She almost shrieked.

"Least you deserve." I replied laughing.

"My top is all wet now."

"It'll dry." I replied grinning at her.

As I looked at her I noticed that she wasn't wearing a bra, and her nipples were erect as a re
cider. I also noticed that I was more than a little turned on at the sight of her.

"Bastard." She muttered again.

She threw herself down on the couch again and took a slug from her can. Stretching her leg
turned sideways and rested them across my legs.

"Massage my legs?" She inquired.

"Nope, watching the film."

"Ah go on."

"Nope."

"Please?"

"Jeeze, alright, if only to shut you up."

"I got up and got some baby oil and poured some on my hands.

"Move your right leg, I told her, I can only do one leg at a time."

Starting at the sole of her foot, by slowly worked my way up her calf, and onto her thigh, feel more turned on as I continued. I hoped she couldn't feel my hard shaft under her leg.

I was just reaching the bottom of her shorts when she said "No higher."

"Wasn't planning on it, I answered gruffly, other leg."

She let her left leg drape over the side of the couch, as she placed her left leg on my lap, all see almost to her pussy. Her legs were as smooth as silk, and firm, I knew I'd be wanking la picture in my mind.

Again, I started at her sole and moved up her leg, slowly, letting her enjoy the sensations.

The film was now entering one of the steamy sex scenes and my eyes were glued to the scr worked my way up her thighs. My hands began to work under her shorts almost at the top o didn't really notice. It wasn't until my fingers brushed her pussy that I realized how far I'd gor a glance at her, and saw that she too was engrossed in the film, laying back against the arm breathing, a little shallow and her lips slightly parted.

Deciding to take a chance, I let my fingers slide between her legs, and part her pussy lips, a accident. There was no response, so I began to slowly toy with her clit. Her breathing becam shallower, and a little faster, as she began to get aroused. Her hands unconsciously began t breasts, and one began to slide between her legs. When it encountered my hand, she sudde blushed a deep fiery red. But the look she gave me was wanton.

"I've never let anyone touch me there." She mumbled.

"Sorry, I apologised, I got a bit carried away."

I went to move my hand but hers clamped down over it.

"Please don't stop." She begged shyly, blushing again.

Committing myself to the course I had begun, I continued to finger her, as she raised her pu my hand, her breath coming in shallow gasps. It was too much for me so I unzipped my jean off.

"Can I…Can I see it? She asked hesitantly, I've never seen one in real life."

I slid my Jeans and boxers off and let her see my proud cock.

Shuffling around on the couch, I lay down beside her, as she stretched out a hand and gentl
she began to stroke my rod.

"Is this right?" She asked.

I nodded. I was more than a little surprised; as I'd been certain that she'd had boyfriends bef
wasn't a virgin?

Now that she'd taken over my shaft from my left hand, I slid it under her top, gently squeezin
and massaging her breasts. They felt fantastic.

She moaned a little louder and pushed herself harder against my hand.

"Kiss me." She breathed.

Our lips met and straight away my tongue darted into her mouth, caressing tongue. At first it
kiss, but it became more and more urgent, as she neared her climax. I couldn't wait any long

"Open your mouth." I told her.

She did and I moved up higher on the couch until I could push my shaft into her mouth. She
little, but I held her there.

"Suck it for me little sis."

She shook her head again and tried to move, even as her climax neared.

"Come on, it'll be ok." I told her. She moaned again, louder than before, and she slowly bega

"Use your tongue." I ordered.

I could feel her tongue begin to slide around my shaft as I thrust a little deeper in to her mou
balls tighten and my load work it's way up my shaft, I worked herder on her clit, and as her s

with her climax, I shot my load deep into her mouth.

I gently slid out my shaft, as my cum trickled down her chin, splashing on her breasts. She lo
eyes teary, and ran out of the room.

"Now I've done it." I thought to myself.

I turned off the video and went to bed.

I didn't see Lisa the next morning, she had gotten up before me and gone out. I was still wor
had happened the previous night, so I got on my bike and went for a spin to clear my head.
had decided to go back to the city and spend Monday relaxing, so I got my gear together an

At first I wasn't sure what had woken me, Monday afternoon. I had gone out that night and h
enjoying my last morning off before I had to go back to work. I rolled over in the bed and clos
determined to get at least another hour asleep before I got up. The bedroom door opened sl
over to see who was coming into my room. It was Lisa. She was wearing her school uniform
she was supposed to be there. She sat on the edge of the bed and looked at me. I shook my
my brain of the last cobwebs of sleep. She leaned over me and pressed her lips to mine.

"Lisa, what are you doing here?"

"I had to come, she said slowly, I wanted to know if what happened Saturday night meant an
just after a cheap grope."

"I wasn't after a cheap grope Lis, I'm not really sure if it meant anything though, it kind of just

"So, you regret it."

"No, but, I don't know what to think Lisa. You're a beautiful girl, but I would never do anythin

She pressed her Lips to mine again, and kissed me, her little tongue slipping in to my mouth
kiss, realizing as I did that she really did mean more to me than just my sister.

"Did you regret it?" I asked her.

"I did at first, but, not now. "

She looked at me for a second, biting her bottom lip and then started to say something. She started again.

"Paul, will you teach me how to please a guy?"

"What?" I asked a little startled.

"I'm still a virgin, and all I've ever really done is kiss guys."

I held her head in my hands and kissed her, deeply. There were two thumps as her shoes d on the floor.

I rolled out of the bed and let her stand in front of me.

"Are you sure this is what you want?" I asked her.

She nodded.

I kissed her again, my hands sliding up her smooth legs and clasping her ass, pulling her up wrapped her arms around my neck and began to rub herself against my now erect shaft.

I opened her blouse and slid it off her shoulders, followed by her bra. She dropped a hand, a stroke my shaft, I knew she was excited and nervous at the same time, but her hand skills w than the first night. I pulled off her panties and then tugged down her skirt.

"Do you know how long I've wanted you?" I asked her roughly.

"No, she replied, but I've dreamed of this for so long. Take me now Paul, I want to feel you i

I pushed her down on the bed.

"Open your legs for me Lis." I ordered.

She hesitantly spread her legs a little.

I grabbed her legs and wrenched them apart, getting carried away in my excitement. I lay or plunged in, my shaft ripping through her virginity. She cried in pain, but I was past caring, I v sister. I slid a hand down between her legs as I rode her hard and began to play with her clit

quickened.

"Fuck me harder Paul, harder."

She began to buck under me and shout obscenities as she began to climax.

My innocent little sister was almost screaming as she orgasmed under me, but I wasn't done of her and began to lick her out, exploring every art of her bald cunt with my tongue. She pra quivered, s she pressed her wet pussy against my mouth. I swivelled around and told her to took a little of my shaft into her mouth and tried to do as I asked, but it wasn't enough and I t shaft deep into her throat and she began to gag and choke on it. I continued to thrust, fuckin licked her out. Again she began to squirm under me, and I pulled out of her mouth, she was she tried to catch her breath.

"Fuck me please, fuck me." She begged.

I obliged her, ramming myself into her. I kissed her hard, our tongues sliding against each ot began to orgasm. My cum spurted into her virgin cunt, as red-hot liquid sprayed over my coc my mouth and finally lay still.

I collapsed on top of her, exhausted by the effort.

"Sorry, I whispered in her ear, I didn't mean to be so rough."

"I should have let you fuck me years ago." Was her dreamy reply.

In my mind I agreed with her, and knew that nothing would ever be the same between us ag

Nothing Between Us
byM-Y-Erotica©

This was not a story I intended to write. I happened to stumble upon the story Lovebird's Ch here on Literotica. I liked the idea of the story very much and decided I wanted to write it in r Baloden kindly gave me permission to use his story frame.

This is a First Time story of two long-time friends who finally dare to let it happen. I tried my balance being extremely erotic with plausible. Two virgins have no idea what they are doing their desires to guide them. If you take the time, you will discover page after page of sex in h does take time to get to. I, of course, think the build up is worth it, or I would have deleted th have no interest in wasting your time, but in the end for me it is the relationship that makes t not the other way around.

Oh, a last little note. Our female protagonist's name is Thuy. It's hard to tell you exactly how this, but Twee, or just Tee, is pretty close. Just don't say Thooey.

Have fun.

--

It was my mother who told me.

"Jennifer, I mean, Thuy's back from Yale for spring break, Jacob."

Thuy's our neighbor and an old classmate of mine from high school. We had been friends si One day when she was eleven, she had randomly decided her new American name would b something like Thea that would be at least close to Thuy, but she stuck with Jennifer and in family and I were left using her original name. My mom sometimes accommodated me.

"That's cool," I replied as I stuck my hand in the Frito bag.

"When's the last time you saw her?"

"Uhh... I guess last summer. The Nguyens all went on that skiing trip over Christmas, so she then."

"That's a long time for you two."

"Yah. But we message each other some during the semester, so I know what's up."

Actually, Thuy and I messaged each other every week at least, but I didn't need to go into th

"Well, why don't you go check in?"

"Yeah, ok." I stuck another bunch of chips in the dip bowl and popped them in my mouth.

"You don't want to see her?" my mom asked as I munched away.

"Huh? What?"

"Well, you don't seem in any rush."

"You just mentioned it to me! Anyway, I'm not just going to go over there for no reason."

"Just go welcome her back. It's not that complicated."

"Mom. Guys do not just go to people's houses to welcome them back. I'd have to take a gift to complete the image. Maybe some doilies that I had knitted."

My mother sighed and went to stick her head in the fridge looking for something. "Guys don' girlfriends either," she muttered under her breath.

My ears turned pink. Had she said what I think she did?

She tossed an onion on the counter and then suddenly fixed me with an I-cant-believe-you-actually-are-acting-like-this look. "I just don't get you two."

"Who? Me and Thuy?"

She sighed exasperated. "For a kid as smart as you, you're awfully clueless sometimes. Yes

I didn't really like where this conversation was headed. What had gotten into my mom? "Wha

"For two people who fit together like you do... it's just a waste is all. Are you scared? 'Cause that, Jacob."

"Mom, we've talked about this before. There's nothing like that between us. We're friends. S
We talk about our dates to each other."

"Must be a one-sided conversation 'cause I haven't seen you go out on a date in some time.

"I date."

"You haven't gone out in weeks."

"I do have this whole full-time job thing with school at the same time."

"I know."

"And besides I don't tell you everything."

"Oh." She seemed pleased. "Really? Oh. Well, that's good. Sometimes I think you don't hav
not healthy for you to not have anything to hide from me."

"Well, don't worry. There's plenty of stuff you don't know about me."

"Good."

"Good."

She didn't say anything.

"Well, all right then." I did have secrets, didn't I? Maybe I did need to get out more. "I'm gonn
some basketball in the driveway."

"Seems like a good idea."

I was grabbing a ball in the hallway on the way out when my mother called after me. "Bounc
loud to get someone's attention is a lot more manly than knocking on a girl's door!"

I slammed the door behind me. What had gotten into her? Besides, I was really in the mood
What? She thought I was going to run around in circles trying to make a lot of noise to get T
I was 20, not 12. She must think I was a peacock or something. Maybe one of those lizards

their neck. I imagined my lizard fans sticking out while I paraded in the driveway, scratching threw the ball up at the goal, rattling it good. What'd she know?

I caught the ball as it came down, ran to the corner, and sent it back up, swishing it in cleanl

I had learned to shoot mostly because of Thuy. When we were eight, we learned that her pa stay out shooting balls with me 'til it was good and dark. Thought it was good exercise for he reading all the time. It wasn't the first thing we had come up with to spend more time togethe competed relentlessly in school, always trying to get a better score than the other. I still rem first time I heard a slam on my window and looked out to see Thuy pushing some A in Read against the glass. As we moved into high school, we still competed, but it was entirely unspo when she got an award I was up for.

Thuy was finishing off her second year of Yale now, while I was still at home, taking classes spent a semester at Cornell, but then my mother got sick, and I was needed at home. I spen resenting it, until I discovered my mom crying over my old acceptance letter at the kitchen ta it.

The ball came down through the net, so I ran threw it, down the baseline, and then did a qui shoot. In again.

We were a funny pair, Thuy and I. My family had been in Arkansas at least four generations while Thuy and family arrived in the house next to us when I was six, all the way from Vietna Minnesota. In fact, they lived on the last lot we had sold off from the family farm. It was subu one white wooden house and screen porch, mine, and a row of nice little brick ranches, hers

I did a couple quick free throws as the ball came out. Both went in cleanly.

I wasn't a great basketball player being a short six feet, but I had learned to shoot. Our team state semis with me as mostly an outside shooter. Coach kept me out there, because I had to get past the six-foot-ten guys. But give me a couple inches of free space and the odds we in.

I took the ball again, pretended to pass, then ducked to the outside line. The center tossed t me from the double team on him. The clock was ticking down. I heard the crowd counting. 5 up. The ball hit the rim, went flying up in the air, and then fell in with a little swoosh.

"I always said you could make that shot 19 times out of 20."

I turned to Thuy with a big grin. She stood not three feet from me in low jeans and a white to
trademark hair that cascaded to the middle of her back. The corner of her mouth was turned
smile she had been showing me since she was six.

"Hey, you," I replied. "20 out of 20 would have been better."

Thuy sank cross-legged on the driveway. What could be more home than this? "I can't belie
beating yourself up about missing a shot. It was freaking high school, and if you hadn't made
them, we'd never have even made the state tournament, much less lose by one in the semis

I tossed the ball in the net and let it bounce away. "You know," I said sitting. "My goal in life
at 18 and find eternal glory in the school trophy case. With that other guy, and the other one
shorts. But since I missed, I'm gonna be forced to do something else with my life."

"That's gotta suck."

"I was going for brain-dead DirecTV addict at 19, but now I'm 20 and gotta keep thinking and

"I hates thinkin'."

"I hates rabbits," I replied in my Yosemite Sam voice. I brushed my brown hair back out of m
looked at each other.

"How long-"

"How've you-"

We both spoke at once.

"You go," I said.

"Naw, you."

"Uh-uh."

"I ain't talkin'."

"That's your Yale education? 'I ain't talkin'?"

"Don't get on me. I learned English from you, remember?"

"Yeah, yeah, yeah." She'd been blaming me for every English mistake she ever made for ye
arrived next door, she only spoke Vietnamese. Her dad spoke English some, but he wasn't a
up to six-year-old me. Since she was now publishing essays in magazines and such, I guess

"It's 'cause of you, I have this accent that goes over so well in the Asian-American Advocacy
school."

"Hell, don't put that one on me. Your accent is stronger than mine is and you know it."

"I know it, but you always turn so lovely pink when I tease you. I could charge admission and
Great Glowing Boy." Thuy started laughing. "See! See! You're a light bulb," she declared an
the tune to Rudolph the Red-Nosed Reindeer.

"Good to see this hasn't changed."

"I'm always here to help, Jake."

"Not enough," I thought then realized I'd said it out loud.

Thuy got quiet suddenly. "That's not fair."

"I didn't mean anything. It was just a thought that got out."

Suddenly, Thuy was standing and staring past me. I followed her eyes to discover my mothe
She embraced Thuy and hugged her tight. "I'm glad to see you again, Jennifer."

"Thanks, Mrs. B."

"How was school?"

"It's over for a week or two, so it's good."

"I'm glad to see you around. You've always been a part of our family, you know."

"I'm not going anywhere," she said with a look to me.

My mother turned to me. "And I'm glad to see the basketball still works."

"Umm – yeah, it still goes in the basket. Funny, that." I tried to give a look to Thuy but she se
hiding her face behind her hair.

"Jacob, I'm gone. I'll see you on Monday," Mom said quickly.

"Monday? Where are you going?"

"My getaway at the cabin. I'll take the cell but if you call me with both legs attached, I'm gonn
you."

"I don't remember this."

"That's 'cause you never listen to a word I say."

"Isn't it too late to drive that far?"

"It's not past 3:00, Jake." She kissed Thuy's cheek. "Good to see you again, Jen." As she go
called out, "Keep him out of trouble."

"I wonder what she my mom thinks we are going to do?"

"Drugs."

"Oh, yeah."

"Did you bring the crack pipe?"

"Left it at school."

"That's too bad."

"Yeah."

"You know you should get it fixed."

"The crack pipe?"

"Yeah."

"I'm embarrassed that I heard that."

"It was a stretch, I'll admit."

"Oh, Jake, there's this guy in my dorm that hangs out with the crew sometimes. Worst forced

"Let's go inside."

"Yeah, OK." She talked as I held the door for her. "You've no idea how bad it is. He'd try to r
after a documentary on Human Trafficking or something. No sense of appropriateness."

"You should tell him so."

"We do! I do! We've thrown things at him. He thinks he's our court jester or something."

"Maybe if you threw sharp objects, he'd get the point."

"That's overkill, don't you think?" We both paused and grinned at each other.

"Oh my god, I'm embarrassed for you."

Thuy fell on the sofa in the living room with me on my beanbag chair just as it had always be

--

"It's eight o'clock, Thuy."

She glanced at the clock. "I'm gonna go tell my mother I won't be back for dinner."

"I'll order a pizza."

Thuy didn't turn around as she left, she just yelled back, "No, we're going out."

Going out? When was the last time the two of us went out? I ducked into the shower while T

About five minutes later I was buttoning my khakis, when I heard, "Jake, get this--" and Thuy
corner into my bedroom. For no good reason, I felt a little embarrassed with no shoes or shi
hair still dripping water down my skin. "Oh. Sorry, I--" Thuy started. Was she a bit embarrass

"Naw, it's OK."

"I didn't realize. I'll just--"

"It's OK, Thuy," I insisted. "It's not like we never went swimming before."

"OK, uh..." she seemed confused. "Jake, hun, have you been working out?"

"Very funny."

"No, seriously," she paused for a second. "Jake, you turned into a hottie!"

"Go away." I went into the bathroom to comb my hair.

She appeared in the doorway and looked at me again. "Why won't you confess to working o

"Because I don't."

"Ok, ok." I chose a dark gray long sleeve and pulled it over my head. "So that's from the mov
going to tell my future boyfriends to become movers."

I did know I was lifting things easier now than when I started. Did it actually show? I wanted
if there was any change but remembered Thuy was watching.

"So, what did your mom say?"

"Get this." She handed me a note in Vietnamese. I had taught myself a little bit two or three
some unknown reason, but all I could make out was her name, Tuesday, aunt, and a little m

"What's the bit on the second line?"

"I had to think about that for a second, too. So basically, she's gone to help my aunt who's n

She'll be in Nashville until Tuesday. I called her, but all she said was that everyone was fine talk on the highway, despite the fact that that is all she does, and to stay safe. And say hello was somewhere around Jackson, Tennessee. That means she left 15 minutes after we said

"That's a bit weird."

"Yeah, and since my dad gets back in town on Thursday, it's just me."

"Guess we'll rent some movies or something."

"Guess so. Look, you are too well dressed for me now. I'm going to go change. Meet me in t

I found some socks and shoes and headed out. The night was a little cool with not a cloud, l sky sparkle softly. Not even the moon dared challenge the stars tonight. I gazed upwards slo constellations and stars that I knew until I felt a poke in the ribs.

My eyes traveled down to find Thuy standing next to me also looking at the stars above. She black dress with thin straps and a plunging neckline and back. The dress fell at an angle acr mid-calf on one side to just above the knee on the other. A thin gold plate necklace lay arou neck and something small sparkled in her ears, reflecting the light of the streetlamps and the

My best friend was beautiful.

Since I was six feet and she was five-foot-two, my eyes kept falling down her chest where I cups supporting her breasts. When I realized where I was staring, I tried to look up at the sta her.

"Did you watch the Leonids this year?" she asked me.

When we were in the seventh grade, Thuy had done a report on meteors and the Leonids m snuck out of our windows at one in the morning that night to lie on the grass watching the sta

"Not this year," I told her. I wanted to say something. About how she looked. About how bea

"It was a good display."

"Too bad I missed it."

"Veejay and I drove out to this hillside to watch it, but too many lights in the area really." I do
why but I felt a lump in my throat.

"How's he doing?"

"Fine, I think. We broke up about a month ago."

"I'm sorry, Thuy. I know you liked him. He always sounded decent when you messaged abo
anyway."

"Yeah, he's a good guy, but it wasn't there. Neither of us was devastated when it ended."

"Hey now that you are back on the market, you will find someone else that gets your blood p

"Gets my panties wet, you mean."

I laughed. "If that's your thing."

"Of course, it's my thing. I can get horny too even if I haven't consummated."

"I want to hear more about this horny thing you've got going."

"Uh-huh. I 'm sure you do."

"Tell me, tell me."

She threw a devilish smile at me and said, "Well, let's go eat and I will tell you all about the Y
get me going."

Thuy drove and did tell me of all her prospects. There was the tall Brazilian soccer player wi
who was all over her, and she wouldn't mind if he had been all over her, if he had ever bothe
she was dating someone else or not.

"Don't you worry that if he doesn't care whether or not you're dating now that he won't care w
you?"

"Jake, it's not a long-term relationship with him that I'm after."

She also told me about the thin, silent guy in black in Eighteenth Century lit class who kept s
glances. I even got to hear about BOAC, "Best Ass on Campus". Turned out he was gay, so
let him keep the title, but they had to identify a BOAC II.

"Aren't the letters wrong? Shouldn't it be BAOC?"

Thuy giggled. "I just know he's BOAC. Maybe BAOC's too hard to say."

As we hit town, it was already getting late and most restaurants were closed. We ended up e
hamburgers and nachos at some bar stools, totally over-dressed for the occasion.

"So what about you?"

"Me?"

"Yeah, who do you want to do?"

"Like a celebrity?"

"No, I mean who are you dating. Work with me here."

"I don't have much time for girls right now."

"You've got time to look."

"I don't wanna talk about this right now."

"Jake, I've told you about every guy I can think of. We talked once about a yeast infection. Y
talk about everything."

"I didn't know you had broken up with Veejay for over a month."

Thuy was silent for a second. "Yeah, I didn't know I was hiding it, but I guess I was."

"Umm, so," I began. "There's Tracy at work. I think if I wanted a sex fling, she'd be my girl."

"What do you like about her?"

"Not much actually. But she's nice and I get the idea she'd be very willing."

"Tracy puts out."

"I don't know, but she's always doing these blatant things to get my attention. She actually s
sucking her finger."

"Are you sure she exists and isn't some porn fantasy?"

"If she were my fantasy, we'd be doing it."

"Why aren't you?"

I shrugged. "I don't know. I feel like... I'm waiting for someone else."

Thuy nodded. "So one girl agrees with me that you're hot, but you're not interested. Any actu

"Not too much."

"Not a single one in however many months."

"Alright, Jane, you nosy slut."

Thuy's smile broadened. "Who you calling nosy?"

"Yeah, yeah. So there was this woman in Physics."

"Oooh, a physics babe. All the cutest ones do it quantum-style."

I paused and gave Thuy my look. She quietly formed a little halo over her head with her fing

"So, I'd noticed her the first day. Why? Ummm.. just a killer body, essentially, yeah. She's bl
amazing braids--"

"Tell me about the killer body."

"You're in a mood tonight."

Thuy said nothing.

"Fine. She's got a great ummm how do I say..."

"Rack?"

"Yeah, pretty much. And why are you looking at me like that? These long legs and big smile
dreams about her. Yes, those kinds of dreams!"

"I didn't say anything. Don't yell at me."

"You looked it. You're eating this up."

"I just love how nervous this makes you. I'm not going to get offended, Jake. I've always kno
breast man. Why are you afraid to talk about the fact that you look at girls sexually?"

"I don't just look at them sexually!"

"See. You can't admit it."

"Whatever."

"Did you ever do anything about it?"

"Yes, I did actually, Ms. I-Cant-Wait-To-Be-Done-By-Soccer-Hottie."

"Hey, I've never done anything. I'm all talk. You're the one who... did you?"

"I asked her out."

"Oh, ummm, only once? Did she say yes, and did you get anywhere?"

"More than once, yes, and yes."

"Yummy! I want details."

"Maybe those are private."

"Not from me."

"Maybe they are, even to you."

"Oh, I'm sorry, Jake. I... So-- you and she? Have you?"

"Inside her? No, well, not with that."

"What did you do with her?" Thuy didn't seem to be teasing me now.

"So, we went out eight times to be exact. Dates 3 and 4 included kissing and serious tongue
petting on Date 5. Date 6, the, uhhh, shirts come off."

"Hers, too?"

"Yes."

"Go on."

"Date 7 was hands. Wandering."

Thuy whispered leaning in towards me. "How much?"

"Two fingers inside her. Why are you making me say this? And her hands too, on me."

"To... completion?"

I nodded.

After a moment, Thuy said, "Date 8?"

I smiled again for the first time in a bit. "Date 8 was different. She told me how wonderful I a
cheek repeatedly, said she wished things could be different... and told me we had to stop be
boyfriend."

"Oh, my poor Jake."

"It wasn't that horrible."

"What did you say?"

"One word. 'Boyfriend?'"

Thuy burst out laughing.

"I didn't know! Honest!"

"I believe you," Thuy giggled. "My poor, poor Jake."

"It's not--"

"Finally get a girl you like and you're a homewrecker."

"We weren't in love, but I was surprised. She's the smartest person in class."

"I doubt that."

"Why?"

Thuy just rolled her eyes. "That's as far as you've ever gone, right?"

"Yeah. You already know the rest."

"'K."

"How about you?"

"Me?"

"Yeah, you. You made me confess everything, so it's your turn."

"I tell you most everything already," Thuy responded.

"Yeah, exactly, most everything. What's the rest?"

"You're as bad as me."

I was copying her, it was true. So I just waited, as she had done to me.

"Ok. Jake, you really do know most everything, but Veejay and I played together some. I'm s
you don't have to worry-- um, ask-- about that."

"But what have you done?"

"Well, he really was a very good kisser. Very good. And he liked to umm suckle or lick my br

As soon as she said this, I felt my heart pumping faster.

"Did you? Do you like it?"

"It was nice."

I didn't really want to know this. "Anything else?"

"Yes, Jake." She looked at me for a second. "He wanted me... a couple times, I, I never talk
so I don't know how to say. I took him in my mouth."

I tried not to show anything.

"How was it?"

"Mixed. Very mixed feelings. He was a good guy, Jake. A really good guy. You have to belie

"I do."

"But... I... it didn't. I felt like there should be something more happening than was."

"What do you mean?"

"I mean, if you, if you are being that intimate with someone, shouldn't I be feeling more than

"Probably. I kind of felt the same with Kalia, that was her name. Well, I bet it was different, b
hot and I liked her, but I knew after each date that I really just wanted to find out what this st
like. That was why I was going out, so that I could experience this stuff myself."

Thuy nodded. "It was actually my idea, not his. I wanted to see, too."

"Anything more to report?"

Thuy smiled and shook her heard.

"That was a weird conversation."

Thuy nodded. "You have no idea what colors you were turning as I talked."

"I can't help it. I don't know why."

"Don't worry, Jake. I was feeling the same thing. I just don't show it in my skin like you do. I v
hurl this mug at someone on Date 7."

"Why did you ask?"

"I guess, I wanted to know, kinda, but I also like that I have no secrets from you. It's importa

"Kalia was a nice woman, despite the fact that she was dating two people at once. And I am
too."

"He wasn't a woman. I just told you how I know for certain."

I smiled. "So you don't have to give me the normal lecture about lowering my standards."

"Well, most of your girlfriends of old deserved it."

"Here we go...."

"Crystal."

"Yep."

"A whole year with Crystal. I still can't believe it. She was sooo... Her freaking name was Cry
deserved so much more than her. That you wasted your time with... agh!"

"You've never given this up."

"Well, you keep repeating the process. She was never good enough for you!"

"You shouldn't judge her like that!"

"I'm not judging! I just know you. You were never really happy; you just liked having a girlfrie
settle! That's your biggest flaw. You deserved so much more!"

"Like who? Who else was I supposed to be dating that was better?"

"See? You can't honestly say she was the girl for you. You couldn't then and you can't now.
nice girl."

"She was my Vee-jay, I guess."

Thuy glared at me, then said, "Yes." Then, "At least I broke up with him. She had to dump y
so damn loyal. I think you were happy to escape."

"I haven't seen Crystal in four years. We are talking about us as juniors. Who cares anymore

"I just don't think things have changed. I think you will settle again if you don't watch yoursel

"What's wrong with spending time with someone because she's nice?"

"Nothing! But you are the kind of guy who will marry that nice person and then the person y
will be gone. Out of reach forever. And it'll be your fault."

"Who is this person?! You seem to have someone in mind."

"I don't know, Jake. But you have to find her somehow, some day. And you won't ever, if you
easily."

"Show this person to me or get off my back! I don't tell you whether or not your boyfriends a
for you!"

"Why not?! Don't you care?! Maybe I will spend my life with one of them, screwing everythin
just let it happen! Why don't you say something?!"

"Because I can't see you with anyone, OK? Because I hate--" I paused, controlling myself. V
didn't make a lick of sense. "I want you to be happy. I have faith that you will figure it out. Yo
I'm not the right person to help on this. You.... Thuy, I don't know what we are fighting about

Thuy froze and said simply, "I don't know either. I don't know why we are fighting."

"Let's stop then."

"Yeah. I don't know why I got angry. I like you too much. I just think it would kill me for you to
everything you ever wanted."

"I don't always know what I want, to tell the truth. I wish I did. I... Sometimes, I think I know w
but then the thought flies away. There's an image trying to form of someone or something. S
It's just beyond my grasp."

Thuy actually gasped. "That's why I broke up with Veejay. The more I was with him, the mor
that I should be waiting for something else. That it was coming soon, and I just had to show

"What are we waiting for?"

She only shook her head. "I don't know, but... but..." She looked at me and I felt my heart po
thought that I had tried to tell her about was coming into my head again, but she said, "Shou
home?"

We each threw half the money on the table as we had agreed to years before and headed o
keys, saying, "I'm tired." I closed the door behind her and soon the stars were flying past the
got out of the city, heading down 530.

I was beginning to wonder if Thuy had fallen asleep when she asked, "Jake, why didn't we e
We never even tried to see if it would work."

A million thoughts were swirling in my head from this evening, and all I could say was, "I don

"Yes, you do. I mean-- that's not what I mean. It's just that all our lives people have wondere
have wanted to fix us up a hundred times. My friends ask about you. People at school who'v
me about you. My mother asks me. Hell, your mom has asked me." I didn't say anything and
know you think I look OK. If not, you fake it well. I haven't been checked out like you did in th

tonight in a long time. Your eyes made my Bs feel like DDs."

"I looked away!"

"I know. I don't know what I wanted to kiss you more for, looking or looking away."

Kiss me?

After a pause, still curled in the seat next to me but with her eyes open, Thuy said, "So?"

"I think that... I didn't want to risk it." There was silence. "Having you as a friend is too import
risk."

She took my hand and held it, then closed her eyes again, but spoke again after a pause. "I
granted, I think. It never occurred to me that you wouldn't be there, that...."

"I will always be there, Thuy."

She squeezed the hand she was holding. "I'm going to be asleep soon."

"I'll carry you to your bed."

"Your bed. I still am afraid of being alone in the house."

"Are you sure?"

I saw a slight smile form on her face. "Jake, you aren't going to take advantage of me. The i

We didn't speak the rest of the drive home and she was soon asleep. After we got home, I d
and carried her to my bedroom. After turning on a small light for her, I headed for the door, b
something like, "trust you" and patted the bed next to her.

But I knew it wasn't a real option. Not now. Not the way I was feeling. I stood at the doorway
slight movements under the sheets, her chest rise and fall gently. I would never be able to s
that night, but I have never forgotten a detail.

I curled up on the couch in the living room, the couch that she had laid upon for so long this
feeling her scent, touch, and voice. After some time, I fell asleep.

--

I awoke the next morning to some rattling in the kitchen. I opened my eyes to find a disheve her black dress with hair shooting all over the place getting a glass of water. She stumbled h the kitchen table where she plopped down stony-eyed.

Wrapping my sheet around me, since I was in boxers only, I shuffled over to get some coffe was all she said, and I joined her in a chair in my own sleep haze. We sat there listening to t "You look hysterical," she said in a completely flat voice. "I think squirrels played in your hair and one side of your face is covered in pillow lines. You're a squirrel wrestling zebra."

"I think some of your hair is in Missouri."

"I'll be untangling it for a week. My dress has more wrinkles than a pug dog's face." I poured coffee for us and tossed her some creamer. "I think my throat is dry from yesterday. We talk straight by my reckoning."

"Coffee cures scratchy throats, I'm sure."

She giggled and continued nursing her cup.

"Thuy, do you remember last night much or too asleep?"

"I remember that we got angry at each other for the first time since... the last time we talked Crystal."

I laughed. "Yeah. How about after that?"

"I can't tell you what I've forgotten."

"What's the last thing you remember?"

"Jake, just ask me."

"'K," I wasn't sure I really wanted to bring it up, but it was the only thing on my mind, so it wa this or don't talk. "You asked why we never dated."

"I remember that. You told me it was because you thought I was a hideous bitch and you'd r
Then I slapped you so hard you turned off the road into an oncoming car. We are now in hea

"So you remember."

She hesitated. "I remember we came up with reasons for the past, but we never got around

"You mean, why don't we try dating now?"

"Yeah," Thuy's voice was so quiet I could barely hear her. "We didn't talk about that."

"No, we didn't." It was too early, too early for this.

She nodded and turned back to her coffee. I knew I should say something, but now I truly wa
years telling everyone I knew that Thuy and I were just friends. I had believed it. Had we bee
time?

I loved her messed up hair and messed up dress.

"Do you work today?" she interrupted.

"In an hour. 12 hour shift, so I won't get back 'til past nine."

"Hurry back, Jake," she said almost plaintively. She didn't need to worry about that. "I'm goin
shower," she finished.

"You are welcome to shower here."

"Not unless you have an assortment of clean panties in my size lying about."

"My last girlfriend left a lot of stuff here. I'll go take a look."

She stared at me blankly for a second. "Last girlfriend?"

"Well, she wasn't really a girlfriend as much as a stripper I hired at NuFeline. She mostly onl
though. Leather ones. Crotchless."

Thuy shook her head. "God, you actually had me for a second. I am asleep. See you tonight

point of a crotchless thong? Isn't that a belt?"

It was the longest shift of my life.

--

I rang Thuy's doorbell in my jeans, boots, and Jimmy's Coast-to-Coast moving shirt. A transf
pair of blue shorts and white t-shirt opened the door. She wore a radiant smile as well, maki
worth it. "Good timing. Pizza's on the way. Pepperoni and sausage still the thing?"

"Yeah, I'm just a guy. I don't change," I said, passing into her house.

"Good, 'cause half of it is that. You know, they need to invent the boyfriend/girlfriend pizza w
for me and the rest for you. I had to cancel the anchovies on my side 'cause I knew you'd ea
anyway."

"It's not my fault that I've got ten inches on you."

She stopped and gave me that little smile. "Ten inches, huh? You don't have to make up stu
sure it's plenty big."

"No, I meant--" I looked at her impudent smile. Two could play this game. I leaned over and
door. "Pizza delivery!"

"Ooh, come in, pizza boy. I've been waiting for something hot for a long time now."

"Pizza man, ma'am. Pizza man."

"I see. You certainly look like a man to me. May I squeeze your bulg... ing bicep?"

"Certainly, ma'am. You can put your hand on my bulge any time you like."

Thuy almost snorted and then reached up to squeeze my arm. I did my biggest muscle man
nice, very nice."

"So, ma'am, I heard you ordered the large sausage."

"Oh yes, I did. Actually I asked for the extra large. I always like them as big as I can get ther

"We've heard that about you. I had to pay a guy a hundred bucks to make this run. Where w
put the sausage, ma'am?"

"Well, pizza man, I always put them in my mouth. What else would I do?"

I stared at Thuy who batted her eyes at me. "OK, you win. I can't think anymore."

"Are my ten inches about to become twelve?"

"Fourteen, ma'am. We aren't Tri-Cities Pizza; we're Tripod Pizza."

Thuy giggled and shoved me towards the hall. "Go shower, stud. You stink horribly."

I headed out the door. "Don't do the pizza guy while I'm gone."

"How can I stop myself if he looks like you?" she yelled back as I crossed the lawn. I kept wa
she said what I think she had? Suddenly, I heard her voice again. "That came out wrong!" I t
saw the pizza delivery car turning into her place.

I showered quickly and pulled on some gray boxers, black jeans, and a light blue button-dow
opened the door with pizza dangling from her mouth. I found the box open on the coffee tab
room where the lights were off and an old sci-fi flick played on the TV.

"What are you watching?" I asked grabbing a slice.

"It seems to be a Black Lagoon rip-off. It's like Creature from the Black Lagoon, but worse."

"Black Lagoon is horrible."

"Yes, and this is even worse. It's amazing."

"Is that the Professor from Gilligan's Island?"

"I think it's his brother. He's the Professor without all the science."

The pizza was gone about the time the second blonde was taken out by a guy in a blue frog
sardine can shaped spaceship. About the time Reporter Boyfriend shoved Evil Spaceman K

curled up on the sofa with me, pulling a blanket around us. I don't remember anything of the

Thuy leaned into me, placing her head on my chest. I gently wrapped my arms around her a
from her hair. I couldn't remember being this close to her since she broke her foot on that hil
her by the road until a ranger truck came. This was different.

"This isn't the way we normally watch movies," I said quietly.

"I know," she whispered back.

We sat silently some time, trying to get used to this, trying to make the shift from friend to m
to speak, but I couldn't think of anything to say anymore. Or, more accurately, I could only th
thing. My hand had fallen on her bare knee and the only thing I wanted in the world right the
that skin. I dared not, though, for it could mean the end of this hug. The clock ticked, as my
and forth, not sure for the first time in a long time what Thuy wanted. Finally, after she had n
some time, I whispered by her ear, "Are you falling asleep?"

"I highly doubt it," she said with a wavering voice.

"Are you OK?"

"Yes, Jake, I'm fine."

"You're shaking."

"I know. I'm nervous."

"Oh, I'm sorry." I moved my hand away from her knee and started straightening up, knocking
the floor. But Thuy grabbed my hand and put it right back on her bare knee.

"I'm nervous, but that don't mean I don't like it."

I stared at my dark, working hand on her lightly tanned skin, again frozen on my friend's bod
the warmth from her shivering skin on my fingertips. Soon, I felt her muscles move gently as
her leg a bit.

"Sorry, I needed to move it."

"It's OK."

"My skin was tingling."

"We're acting really silly about this."

"I can't help it."

"No, I mean, you want my hand on your knee and I want...."

She turned her head around some to look up at me. "What?"

After a moment, I confessed, "To touch you."

She turned back around and I could feel her gaze on my hand. "Good."

There was nothing I could think of I wanted more than to caress her, but I could feel her eye
waiting. Eventually, I was able to make my fingers move slowly up and down in place. I saw
tense up and her breath catch, then they both relaxed slowly. After a minute, she nestled fur
chest. I kissed the top of her hair and then kissed it again. We weren't supposed to be doing
friends.

"That's nice," Thuy said quickly.

I couldn't help but smile. "This is so silly."

"What?"

"How freaking slow I am. How you have to encourage me. I have been with girls before."

"Quantum Girl."

"And others..."

"But this is different."

"Very. It's you."

"Yeah." She placed her fingers on the back of the hand that was slowly caressing her knee, down my skin. "So pretend it's not me, then."

"What?"

"Pretend it's not me and do what you would do then."

I understood but the only thing I could think was what I said next, "If I've got you, why would think of someone else?"

Thuy turned around to face me, straddling my body, her eyes shimmering in the flickering lig placed two soft lips on my forehead, kissing slowly. She pulled up from this kiss and came b Then she started to move her light kisses around my face, kissing my hair, my forehead, my "Oh, Thuy," I moaned softly, as my heart began to race. My hands suddenly found themselv the shirt had ridden up. Not under my control, they slid along her body, roughly moving up h the shirt with them. I pulled her small body against mine, harder than I intended. We weren't this, but I wanted it so much. So much. My lips went to her neck and I heard her gasp. I star and down her neck while her hands tugged at the fabric on my shirt. I didn't want to stop.

I hugged her as fiercely as I could, kissing the top of her head over and over, unable to prev fingers kept sliding up and down her smooth torso, feeling the slender fabric of her bra on th tongue found my skin and I felt my will crumbling, forgetting everything but her touch and sm was disappearing around us, falling away like the meteors we used to watch together. All I c smell was her. Her. I wanted her so badly. Now. Before it was too late. "Please, please," I al into her ear, trying to get it out before I was lost to my desire. "Please don't let this ruin anyth Please tell me. Anything. If I go too far." I felt incoherent. "This feels too good. My mind is go

She pushed away from me enough to look into my eyes. I quickly turned to hide whatever ha me, but Thuy simply said, "Then let it go."

I pulled her face to mine and our lips met. Oh, our lips met for the first time in all these years something getting knocked off the coffee table as our lips pushed together. I quickly realized too hard and eased up just barely. Her mouth tasted so sweet and my heart turned over eac lips push back against mine with as much desire as I felt. It's Thuy. It's Thuy, I thought over slowly sucked her lower lip into my mouth and then licked it with my tongue.

Thuy giggled and moved backwards. "Tickles," she explained, wiping her mouth with the ba touched her sides again. She wiggled. "That does too." I stopped. "No, just not so light."

I moved my hands around to her lower back and my fingers pushed harder, kneading her m

"Oh yeah," she said collapsing back into my body, chest to chest. I worked my hands slowly massaging and touching as I went. The cloth of her shirt kept riding up as I moved, exposing her. As I was kneading just below her bra strap, I felt her hands move up to the top button o unfastening it. Without a word, she moved to the next one, releasing it as well. She moved t in the middle of my chest but her hands were trapped between our bodies. After fumbling fo "Can you?"

"Only if you do, too," I said and grinned.

She gave me a pretend tsk-tsk and then pulled herself up to a sitting position, her knees fold between my legs. Without a delay, she grabbed her t-shirt and pulled it over her head, tossi looked like a dream come to life. Her black hair cascaded over her shoulders and down her stray strands peeking out from the sides. Her trademark smile adorned her flushed cheeks. the lines of her long neck and over her slender collarbone. She wore a charcoal gray cotton breasts, those breasts that she had caught me staring at in the driveway the night before an eyes followed down her torso as it slipped inwards at the side with just the smallest of dimpl bottom. It was like a dream come real, but as I looked at her, I heard a voice in the back of n she look like your dream, or has your dream always looked like her?"

"Ahem," I heard and woke from my thoughts. Thuy was pointing at my own chest. Did she b little as my shirt slipped from my shoulders? As the shirt fell away, Thuy's hands fell on my b my stomach, over my chest, and through the dark hairs there. Her body slid down onto mine skin on bare skin with her arms draped around my neck. I wrapped my arms around her, jus our skin together for the first time. We lay there with me kissing her hair, trying to stop and b failing and kissing her again. She lay upon me, her head to one side, while her hands move bare abdomen.

"I love that you have no idea how sexy you are," she said and laid a kiss upon my chest.

"I love our skin together."

I felt her nod and then start to squirm against me. She was slipping her arms through her bra it over her head and away. My heart, which had finally started to calm just a little, increased again. She nestled her now bare chest against mine, and I could feel her hardened nipples p skin.

"Now, it's right," Thuy said simply.

"Do you feel your heart? I can feel it beating against me."

"That's 'cause I'm about to have a heart attack," she said.

"Not if I beat you to it."

She laid a couple kisses on my chest and lay back down, caressing me. I ran my hands dow
again. I could just see her soft skin from my angle and I imagined laying a thousand kisses t
her skin with my hands, since my lips couldn't. My fingers went tickling down her sides and I
with a small catch of her breath. I then pressed my hands firmly against her, circling up and
moving briefly under her shorts. As my fingers slid just under the blue fabric down around he
front, her whole body twitched and leapt.

"Not good?"

"No, really good," she said a bit breathless. "Sensitive there."

"Where? Here?" I asked running a finger along the side of her hips.

"No, further forward."

My fingers slipped more to the front to a spot right where her legs merged with her abs, and
touched it, she leapt again. "I think we found a spot, Ms. Nguyen."

"It doesn't feel like that when I touch there."

The image of Thuy touching herself there popped into my head. Maybe we hadn't discussed
the past.

"Sensitive spots are good," I told her.

She rose up from my chest straddling my thighs looking at me. "I want to find one of your sp
placed two fingers on my lips where I kissed them once, then twice. I then ran my tongue alo
opening my mouth and taking the tips of both in. "Jake, baby, if you keep that up, we will nev
spots."

Truth was, at that moment, I didn't care. Doing this felt fantastic. But as I was about to take a
in my mouth, she did it. She placed her free hand right on the bulge in my pants.

I had been hard for as long as I could remember tonight, but this was a whole 'nother level. I
as I grew bigger and bigger in her hand. She looked at me so seriously. I was unable to do a
wet fingers, fallen from my mouth, were caressing my cheek.

"Does this feel good?" she asked without a trace of teasing.

I could only nod stupidly. It wasn't good; it was overwhelming. It was all I could do to not jum
I tried to divert my mind away from what was happening. Oh, happening so quickly. Feelings
She didn't even have to move. Just knowing it was her. It wouldn't take long. I was gonna cu
realized what was happening, I jumped up and tried to separate that part of my body from Th
trying to think of anything other than where I was so that it wouldn't happen. I felt a pulse but
hold back anything else.

"You OK?"

"Yeah, yeah," I replied. "It was just.. uh... really good. A little too good, you know?"

"Oh," she said, and I saw her examining my jeans. "Did you?"

"No, just close. If I didn't stop."

"It's OK with me if you did. If you do."

I tried to smile but I felt the old cheeks flushing. "It's just, you know, I guess I'm kinda new at
So...."

"Don't be embarrassed, Jake. You're probably gonna hafta have a million miles of patience w
inside. It's supposed to hurt like hell."

I could only stare at her. "Would you-- do you--" I stumbled.

"Yeah, maybe. I don't know. I haven't thought about it. The thought just sorta popped out. Th
has been this way. It's freaky."

"I know what you mean." It was like someone else was controlling my mind and I had no ide
next. Everything was being drawn out into the light now; things I hadn't known were hidden.

I felt Thuy take my hand and I lifted my head to look at her. To look into her deep brown eye
wanted. I didn't want anything between us anymore. I wanted to feel her soft skin on mine a
heard myself swallowing hard and then my index finger pointed towards her waistband.

She said nothing but stood up and, still holding my hand, guided me back to her bedroom. S
her bedroom every year since I could remember, but it hadn't changed much since college s
couple Vietnamese and Singaporean movie posters in the corner, a huge Gone with the Wi
closet doors, stacks of books in French, German, and Vietnamese littering the place, and a
fresh-looking Economics books sitting neatly arranged on the desk. A hundred fragrant shar
conditioners peeked out from her shower stall in the bathroom. She moved past all of this to
she peeled back the black sheets. Then she turned to face me and after just a thought or tw
inside her shorts, pushing them and her panties to the ground before me. It was just her nov

I followed suit, pulling my jeans down my body and pushing them away. I looked down to fin
from the top of my boxers, covered in precum. I pushed the boxers away as well and the tw
at each other. She took my hand and started onto the bed, but that suddenly felt it would tak
pulled her back to me so that we were face-to-face, bodies pressed together. I bent down a
straight to hers. It was magic.

Her lips moved against mine and soon our tongues were dancing together. I felt her tongue
bend up behind my teeth, licking back and forth. I sucked it into my mouth until she someho
felt her sucking my own tongue into her. Her nipples pressed into the bottom of my chest, m
forth as we kissed. The tip of my cock was lodged against her stomach, wet against her skin
against one another, and I could not fathom how smooth and soft she felt. I moved my hand
squeezed her bare bottom in my hands. She did the same to me and I felt that smile forming
growled against her mouth.

Thuy suddenly broke the kiss and began to rub her body against mine in earnest. I felt her n
and down my body. I heard her whisper, "So good," as she moved back up my body. Then s
lips, chin, and neck as she moved down again. My fingers pressed hard sliding up her back,
anything in sight. I suddenly caught a glimpse of her ear and slid to the side to get at it. As I
something happened and my leg slipped between her thighs. I could feel her, warm and moi
It was the most erotic sensation I had ever felt.

I licked up her long neck to the ear lobe which I pulled into my mouth. She moaned ever so

nibbled. Her body started to move and the warm soft spot was sliding against my thigh, leav
moaned against her in excitement.

"You ever done this?" I asked.

"No," she said back and slid her wetness down my thigh. "You?"

"Uh-uh," I answered and ran my tongue in a circle along the edge of her ear.

She suddenly grabbed my cock in her hand and began to rub it. She was moving her hand i
against my leg. I felt her thumb wrapping over the head, rubbing my precum all around. Thro
mind, I felt a drop of moisture running down my leg from her. I was beginning to smell new s
around us, from her, from me, from the sweat that was forming on our naked bodies. I wante
taste all of her, before the night was done.

My tongue traveled down Thuy's neck, licking in broad, wet strokes under her chin. Next it w
which changed our angle and I felt her slip off of my leg. I bent over further and kissed down
was different here than everywhere else. Her breast was soft, giving as I pressed with my lip
back as I let go. I could imagine spending an hour here, exploring. My eyes fell on her nipple
were much darker than any other skin on her, almost a chocolate color. They were marked w
that seemed very wide. Each was erect and pointed outward. I moved to one nipple and laid
Then another. I ran my tongue over it and discovered she wasn't fully erect yet as the dark s
tighten and the nipple grew. It was fascinating.

Somehow I could feel a grin above me, so I looked up to Thuy. She looked like she was abo
I asked.

"Jake, they are for kissing. You can take notes later."

I smiled back at her. "Then, let's kiss them a little more." I stood up and began pushing her b
She backed up step for step with me until she was trapped against the bed. I gave a playful
collapsed backwards and wiggled her perfect little body backwards giving me room to join. W
did the most beautiful thing ever? Straddling her thighs, I leaned over and drew a nipple stra
mouth.

I heard her say something like, "Now, there we go," to herself and her legs moved up and do
just did whatever I could think of, sucking on each nipple, soft, then hard, then soft. I ran my
circles around those dark areolas while my fingers teased on the other side. I then licked ba

quickly, and her body squirmed under mine as I kissed. She squirmed against me so much t
pelvis away from her to prevent a repeat of earlier.

As I moved, my tongue slid down her breast onto her stomach. I suddenly breathed in that in
that I had noticed before. My eye fell down her stomach, past her pinched navel, to a layer o
hair. That was something to discover. I kissed down her stomach ever so slowly, making sur
lips. I could feel my excitement building as I moved lower. She also began to shudder and ca
I was already in danger of cumming without anything touching me. I changed from kissing to
the sides of her belly.

She jumped immediately, the way she had before when I touched her hip area. I looked dow
made her fly. There was nothing special to see, just a slight fall where hips met pelvis. I mov
to kiss the area. I blew a cool stream of air across her skin and her pelvis lifted slightly into th
licked back and forth as fast as I could and heard my name.

"Jake, Jake."

She must really like this.

"Not so soft," she finished.

Oh. I pressed my tongue harder on the dimple and licked. This time, I got "Jaaaakkkke." Nov
after.

She was beginning to wiggle all around the bed, so I took her thighs firmly in my hands push
could continue, licking along her stomach, over her breasts, down her navel, down her hips,
Thuy's hands clutched at the sheets as my tongue passed over the inside of her thighs. I pla
the top of her leg to suck on her, and my cheek grazed the soft curly hair of her muff next to

I wanted to kiss it so bad.

I turned my head slightly to look at her mound, seeing the hair fall down the top disappearing
closed legs. I freed her thighs and moved my head up a little to kiss the soft black hairs. I co
heart pounding and the scents just a couple inches away. I kissed the hair again a little lowe
moved apart for just a second and then closed again.

Her hand was on my shoulder and I looked up to see her propped up on an elbow. My lips w
her curls. She gazed at me with a ferocity I had never seen before. I took her hand in mine,

intertwining. She shook beneath me.

"I'm scared," she said.

"Me, too. But different probably."

"Why are you?"

"It's new for me, too. I want you to feel good."

"You're doing great. You have no idea."

"Then why scared?"

"No one's done this before, Jake."

"We can stop."

"I don't wanna. I'm just scared is all. No one's seen... me there."

"I'll close my eyes," I said and did so.

She giggled nervously. "That's stupid."

I kept my eyes closed. "Yeah, but if it makes you more comfortable, who cares?"

I felt a slight movement.

"Open your eyes."

I opened them to discover Thuy's legs spread open before me. The black hair thinned betwe
wisps around labia that were as dark as her nipples. A small bit of pink peeked out from dee
moisture was all around in the form of little drops of dew at the edges and matted hair closer

I placed my mouth on the dark lips of this woman and felt Thuy squeezing my hand tightly. I
slowly. Truth was, this was a little different for me, too.

Trying something, I flicked my tongue between the labia quickly. Wow. Wow. I licked again a

taste was something I could never have predicted. A mixture of sour and sweet that was inc
Thuy's grip was growing stronger as my tongue moved. So this was what my Thuy tasted lik

I moved my mouth completely against the opening. In the movies of this that I had seen, eve
really easy, but now that I was there, between someone's legs, I could barely see anything.
exactly where my mouth was. I just did the best I could.

With my mouth pressed against Thuy, my tongue moved up and down in some very wet and
towards where I remembered the pink color and could feel Thuy's wetness entering my mou
own saliva. As I pushed my tongue inward, it felt like Thuy was about to squeeze my hand o
where I believed her tunnel to be, keeping my tongue moving. Thuy was moaning now abov
name and syllables that I couldn't understand. My tongue never stopped. If I could make her
never wanted to stop. Thuy's legs began clinching around my head, pressing inward and the
I loved it. I suddenly remembered her clitoris. It was somewhere towards the top, I knew, so
and licked as much area as I could. "Aahhhhh!!" She leaped into the air, squeezing me hard

This was out of control.

I kept licking at this area where her clit was, but Thuy was starting to buck her whole body u
making it next to impossible. I licked and she gasped and jumped, making me lose the little
feeling. I had an idea. I got my hand away from Thuy and brought it down to my face. Movin
see, I slipped a finger inside her slit and moved it up and down the length of her mound. Eve
moist and wonderful. I moved up my fingers to the top, hitting the nub, and Thuy screamed.
sarcastic Thuy screamed in passion. I would never give this up. Thuy's noises were muffled
pillow she was pushing into her face. I moved my fingers back down and pushed forward a l
little give, so I pushed again and suddenly my finger was entering the woman I loved.

"Not too deep," Thuy said taking the pillow from her face. "Remember, it's not broken."

"Broken?"

"Hymen."

I looked down expecting to see some sort of film across her but couldn't. "Should I be able to
break?"

"Don't think so. It's inside."

I decided to just not push in past my middle joint and so I curled my finger upwards inside he
wall there.

"Oh, baby," Thuy sighed and rustled her hands in my hair. There was a slight sloshing noise
of two fingers in and out. I could smell her and hear her. It was so lovely. I put my mouth bac
above my fingers and found the little nub, so small. I licked it back and forth.

Thuy lost it.

Her pelvis was jumping while her hands were pushing me hard into her body. I felt her pullin
the hands vanished and she was yanking the sheets off the bed. Suddenly, there was a louc
legs clamped down on my head with more force than I knew she had. I felt myself being squ
move, while her pelvis just thrust upwards. She gripped me like this and I felt the sheets of t
around us until I was covered in darkness. Finally, after seeming to lift me halfway to the cei
series of thrusts, she came back down and loosened her grip a bit. I immediately licked once
as I did, she was shaking and pushing me back with her legs.

I pulled the sheets back and looked up at Thuy. She was a complete mess. Tears were on h
wet spot near her mouth on the bed; and a frantic look was in her eyes. I was about to speal
me as hard as she could on top of her. I fell so that my lips were at her forehead, her mouth
my cock inside her pubic hair. She instantly wrapped her arms and legs around me, holding
and rocking from side to side slowly. As she did this I felt my penis sliding downwards betwe

Thuy started to kiss me, then just clung hard to me, then kissed me again.

"Everyone said it was so horrible the first time!" she was saying. "But not here, not with you.
known not with you. Thank you, baby, thank you for being so wonderful. I should have know
know what to say, but the truth is that I could barely understand her because my cock was b
inside her lips. I could feel the moisture and warmth all around me and I wanted so much mo

"You are awesome, Jake. I'm so in--" she stopped the sentence and then after a long pause
"Oh. Is that me? Is that what I taste like down there?" My face was covered in her juices. Sh
again. "You know the hardest part of all though?" she continued. Controlling myself right nov
"I wanted to touch you so bad. But you were so far away. My hands could barely get to you.
oh, how I loved it. I never knew I was a 'baby' person. I've been calling you 'baby' all night. W
come from?" She said something more but I didn't hear it. I was frozen, all my muscles tense
dipping inwards. With just a small thrust, I could....

"Jake, Jake," I heard. I managed to look up feeling like I was crazed. She looked deep into r
my cheek. "Go get a condom and we'll finish, baby." I stared at her trying to understand.

"I- I- don't have any."

"What?"

"Why would I? I never knew this was going to happen."

"Yeah..." was all she said, then she did something more. She started to push me downwards
feet on my rear. "I'm sure it'll be OK. Only once, right? And I don't think it's the right part of m
so, you know, it should be." She pushed a little more and my head was inside her. This was

Before I lost my last bit of will power, I rolled to the side breaking the contact. My breathing w
and I felt my mind wrestling with itself. I pulled Thuy hard against my chest, clinging to her n
had to me not a minute ago. After a minute I heard a "Thank you" from her. I wrapped her in
let her go. I kept hugging tighter and tighter, feeling like I couldn't get as close to her as I nee

I was shaking. She had been pushing me in. I wanted to crawl back on her now and go insid
only way to be as close to her as I desired. Maybe she had been right. The odds were that it
right? We could try.

What had she done to me? I knew everything going through my mind was idiotic, but I could
go away. Why, oh why, had I rolled off?

"Maybe, we don't need a condom," I heard myself say, not believing my own ears. "You said
was the right time...."

"Let's just go buy some, OK, Jake? Trust me. You haven't lost your chance. It's only like a 3
a gas station and back."

I was silent for a moment, trying to let my desires lessen. Eventually, I nodded and kissed Th
I squeezed her into me yet again. "There's one problem. We'd have to get up."

Thuy giggled against my chest. "That is a problem," and then she pushed me over on my ba
of me lying on my body with her arms around my head. She looked at me and said with an o
"You are so mine." She lifted herself up and looked down my body to my cock which was roc
purple. She started wiggling downwards and said, "Half my body is covered with the lube fro

there's anything much left?" She put a finger on the head, right on the tip where the precum
watched as her finger slowly rubbed the lubricant in a circle all over my purple head. My coc
down under her touch.

"Cool," she said simply.

"It's alive and coming for you," I replied.

She looked at me with her little smile. "You're not gonna be able to joke much longer." And v
pushed her dangling breasts together around the shaft of my cock. Her body began to slide
length and immediately the sensations were building.

"Are- are- you- you- sure?" I managed to say as my head started tossing from side to side o

She moved down and I watched in awe as her tongue began to lick around my head covere
she replied and then her mouth moved forward taking some of me between her lips, disappe
hair as it fell around her.

Her tongue began to slither along the top of my shaft, sending chills up my spine. "You win,"
as I grabbed at a pillow.

She started sliding her breasts up and down me again and with each motion the forces of ar
building deep inside me. I could feel it growing and growing each time she moved. Her breas
then her skin, then, oh, I don't know what she was doing. It was soft, wet, smooth, perfect. C
so fucking good. "Omigod. Thuy. Thuy, baby... Thuyy... I'm sorry, don't stop. Yes... I can't...."
was almost here. I wanted to scream. All the times I had been so close tonight were all comi
right now. All of them. Ripping me apart. Oh fuck. I couldn't stop it now. Too late. I felt some
around my rod and pushing against me, a tongue?, and I exploded. It felt like the first squirt
the base of my spine and came flying outwards. Thuy squealed again, but different from bef
rubbing at the base of my erection. She tossed her hair up and another squirt flew up and hi
wouldn't stop. Glob after glob was shooting upwards covering my stomach and lower chest.
could see Thuy's mouth resting on the top side of my erection watching everything coming o
letting go while I pulsed against her lips.

Finally the orgasm subsided and I stopped tossing my head on the bed. Thuy lifted her head
releasing me, then slowly guided the tip of my hard-on through the pools on my skin. I watch
the results of her action with fascination.

"Would you like to borrow a pencil or should I take dictation?"

She looked up at me and grinned, then put her tongue in a small glop just under my cock. S
mouth and tentatively tasted it. After a second's reflection, she sat up beside me and said, "I
but I think that would've been quadruplets."

I nodded, thinking how that orgasm had been building for hours now. I began to feel semen
sides. "Your sheets are going to be a mess. Towel?"

She jumped up and ran into her bathroom.

"Don't forget the bit in your hair," I called after her.

My goddess returned, running a damp rag over some long strands of hair and tossing a tow
quickly cleaned myself up and put the towel to the side. She was still standing by the bed nu
concentration as she worked over her hair thoroughly. I suddenly remembered that just a co
been paralyzed at the touch of my hand on her knee, and yet already it seemed like this is th
be. What could be more natural than beckoning her to the bed where I waited to hug her the
through? I reached up to pull Thuy back into bed with me, but she pulled back, saying, "So,
it to the gas station now?"

"Try and stop me."

--

Twenty minutes later, at sometime around three in the morning, we arrived at the all night co
by the Interstate. Thuy's hand fell into mine and we walked quickly towards the door. Howev
placed my free hand on the glass door, Thuy did a hard U-turn, spinning as fast as she coul
down to cover her face. This was a practiced motion she had used for years to hide.

"What's wrong?"

"Julie."

"Who?"

Thuy continued under her breath. "Ms. Pep Squad."

I stared blankly.

"Played the flute. Always sat in the front right seat of every class. 'Can't keep a secret' Julie!

"I have no idea what we are talking about."

"Jesus, Jake. Soccer Team Julie."

"Ohhh!! Julie! What about her? She works here actually. Assistant. Manager, I think. I see h

"Well. You are about to see her again because she's behind the counter."

I looked up and saw Soccer Team Julie behind the counter. Her hair looked red today. I wor used to be. She gave me a quick wave. I knew why Thuy had avoided using the name. It se really only dated two or three guys in all of high school, but they all were on Varsity Soccer, spread quickly of something more. But I guess the name had stuck, even if it wasn't true.

"Did you two not get along?"

"Jake! No, it's just..."

"Oh. We are about to buy condoms from 'Can't keep a secret' Julie at three in the morning. S about us, huh."

"Welcome back."

I thought about it for a second. "Does it matter?"

"Yes! No! I don't know! I just don't want us to be talked about. Maybe if I don't go in and stay

"Yeah, she might think I've been standing at the door for five minutes with my other Vietnam because the population is so enormous here in Arkansas."

"OK, fine."

"Thuy, it's actually good luck in some ways. Everyone already thinks we've been at it for yea says something, who's gonna think this is new?"

Thuy stood, unmoving. I held the door open for her and after a beat she went in, her hair stil
face.

Julie called immediately. "Hey, Jacob," she said with some energy. "Hey, Jennifer," she said
less. "Good to see you two together again."

"How's the evenin' treatin' ya?" I asked.

"Butt boring."

"Congrats. Usually you tell me it's Super Ass boring."

"What can I say? Good day. Maybe I just think about butts a lot watching that cute one of yo
disappear down an aisle.

"Yeah, sure," I said and turned to find Thuy staring at a display of mixed nuts and orange sli
which aisle has the contraceptives? Condoms." Did I hear a squeak from the orange slices?

Julie looked at me and then slowly pointed towards the back corner.

"Thanks." I said and went to find Thuy who had vanished. When I finally found her hiding be
Lite display, she started jumping and slapping at my chest silently.

"What are you doing asking her?!" she threw at me in a barely constrained whisper. "And tal
And why does she call you Jacob?"

"I asked just to tease you and she calls me Jacob 'cause she's flirting with me."

"I know she's flirting with you." Thuy looked at me like she was going to start hitting me agai
my face. Finally she just sighed and said, "I hate small towns."

"You love 'em! You're always on about loving small towns and you can't wait to get away so

"Stop remembering everything about me. Come on, let's go buy something because you are
with that what-who-me grin." We walked to the back of the store with Thuy saying, "You'd be
about the cute butt thing if you hadn't completely forgotten she existed in the parking lot."

"So which one?" I asked looking at the little condom display.

"Hmmm. From what I saw earlier, I think you should try Gargantuan brand."

I elbowed her. "You get two extra licks later for that. Not that I could stop anyway." Thuy smi
squeezed my arm. "Ooh, how about Ribbed for Her Comfort?" I asked.

"It's my first time. I don't think it's gonna be super comfy, no matter what."

I paused and said, "You know we don't have to. That thing you did to me earlier seemed to w
good."

"I want to," she said simply. "Oh, here you go. Extra-Sensitive. Feel Like Nothing is There."

"We got close enough to nothing being there earlier."

"Thank you so much, Jake, for, you know, not. I'm gonna be worried enough about the little
few weeks." She paused. "Wow. I've never wanted my period before. Huh."

"Hey, I'm not the strong one who resisted. I started begging you within seconds."

She giggled. "Yeah, you almost gave me the puppy dog eyes. Super cute."

"How 'bout this? Spermicide for extra protection."

"That does it." Thuy pulled a box from the shelf.

"Box of 28? We've got a week. Four times a day. I like how you think."

"We have almost a week and a half."

"Good point. I'll get a couple more boxes."

She slapped me on the arm, and we headed up to the counter. I tried not to grin. Thuy put th
counter next to the worn romance novel that Julie was reading. "It's good to see you, Julie,"

"Yeah, Jen, how've you been doin'? I think it's been a couple years," Julie replied as she ran

"I'm not around as much as I'd like to be."

"I'm sure Jake has been lonely. You two were always..." she placed the condoms in a plastic

"You will have to keep an eye on him while I'm not here then."

Was that a dig?

Julie handed the bag over to Thuy. "Anything else you two need tonight?"

Without delay, Thuy answered, "Nope. That's it. Just needed a big ole box of these things. C
for. You, Jake?"

"Uhhh, no."

"That must be all we needed then," Thuy finished, her voice sounding a bit clipped.

"OK, ummm... have a nice night then."

"Thank you," Thuy answered, then stopped. "Hey, Julie, I'm sorry about before. About not sa
just being stupid," she explained holding the bag up.

"Naw, it's OK. You should see the way the teens behave."

"It is good to see you," and Thuy leaned over the counter to hug Julie.

As we closed the car door, I asked, "Did you just make an enemy or a friend?"

--

The door to my house closed behind us and Thuy pulled her top over her head. Our clothes
through the house. I jumped out of my jeans and turned the corner into my room just in time
crawling naked across the covers.

"Your sheets are warmer," she said pulling them up around her stomach.

I slipped my boxers over my erection and crawled in with her. "Maybe we can find something
up."

"The sheets are for later, anyway," she said throwing them back. "Do you think we will ever

"If this is the alternative..." I said, placing my hand on her breast.

"I'm far too wired to sleep, too. Maybe if we do something really hard and fast to the point of
Hey, where are the condoms?"

I jumped out of bed and found them lying in the hallway discarded. "As soon as you pulled y
just started tossing things."

She grinned. "I really like having this effect on you. I can see this as a permanent part of my
moment after she said that, I saw her cheeks flushing, but I knew they were nothing compar
continued, "Do you want to put it on now or later?"

"Uh, shouldn't we warm you up a little first?"

"Vroom, vroom. I'm pretty ready. Been thinkin' about it all night."

"Yeah, ok then." I was with her. I don't think my erection had ever really disappeared since s
blanket over the two of us on the couch at her place. Maybe longer. I sat up on the edge of t
a condom out.

I was eyeing the little plastic disk when Thuy asked, "How do you know which side is up?"

"Wondering the same thing. Seems to be more lube on this side, so I'm guessing that's 'out'
disk at my tip and began rolling it down my length. Thuy's fingers joined me, helping me roll
bottom. I just watched her fingers sliding along my cock so naturally.

Thuy seemed to be studying what she had done as well. "Jake," she began. "I, uh, I really lik
naked."

I grinned. "I'm kinda a fan of seeing you this way, too."

"I don't just mean that. I mean, it's like all the barriers are coming down. There's finally nothi
us anymore."

"No secrets."

"Ever," Thuy finished, then looked back down at my cock. "How's it feel? Tight?"

"Not so much. Hold on, let me...." I pulled the condom up a bit trying to make sure there was
to catch everything.

"What position do you think is best?" Thuy's voice asked over my shoulder.

I lay back down next to her. "How about the kissing position?" I answered and moved my lip
responded immediately and soon our bodies were wrapped together, hands gliding across s
pulling. I moved my lips to her neck and one of those beautiful moans escaped from her. I in
temperature rise.

I put long wet licks up and down her neck, again taking in that indescribable taste. Next it wa
between my teeth, nibbling very gently. Her nails descended upon my back and scratched li
sending goosebumps across my body. My hold on her became stronger, tighter, as I kissed
and over. I was quickly falling head over heels with the feel of her.

I felt Thuy pushing me up on top of her and our legs writhed together, our groins meeting ag
myself a bit so that she didn't have to support my full weight and she brought her tongue to r
quickly covered me with it.

Heaven.

I didn't know this could have such an effect. My body twitched. I moaned and gasped each t
me. Omigod, it was good. Don't ever stop, Thuy.

My tongue fell on her forehead and slid down her face and chin, over her neck, between her
way to her navel, and then back up again. I couldn't get over the feel of her body against mir
together. Everything was smooth, soft, and perfect. I repeated my body lick a second and a
beginning to taste and smell the excitement growing in the air.

She lay with her hands stretched straight above her body, so I glided up her until my own ha
the fingers locked together.

I was in love. I could feel it. I knew it because my heart was melting for this woman. "Thuy,"
mouth just an inch from hers, "this is the best day of my life."

I saw tears in her eyes and she nodded quickly.

"I'd do anything for you," I told her, the emotions quickly overpowering me.

"I know," she replied and wrapped her legs around my waist. My cock was again pressing up though this time wrapped in a plastic shield. I looked up into her burning eyes. My hips move until it felt like my tip was between her labia. I pressed forward and she wiggled under me, m forward again, not sure. Where the hell was I? Everything was wet and warm and wonderful where to go? Thuy reached down and took my condom-wrapped shaft in her hand, pulling m different angle.

I pushed my hips forward again where she had placed me and Thuy's eyes shot open.

My head was inside her. I could feel the tightness.

I pushed again and Thuy cried out. Her arms wrapped around me tightly, clutching me. "Slow

I nodded, but the truth was I had no idea what I was doing. Was I in just a bit or a lot? She w around me and I felt so much pressure that I didn't know how to move slow or fast. I tried to more and Thuy was whimpering. My Thuy. Oh, my Thuy. I didn't want to hurt her. I resolved more inside. Instead I would try moving in and out, but going no deeper than I was. I slid bac moaned. I moved in again and she cried out. I didn't know what to do. All I could think to do hold her, so I did. We lay there for a while with me resting partway in her, clutching each oth

Suddenly, I felt her hips move against me, rocking ever so slightly. I kissed her again and tri still, letting her control what happened. She continued these tiny rocking motions against me sensations already starting between my legs.

"I'm not gonna last long," I confessed to her.

"That's OK," she said in a voice that seemed about to break.

"Are you doing alright?"

She nodded, then said, "it hurts some." She looked deep into my eyes and then caressed m moved back and forth together. "I'm so happy."

I admit that I didn't totally understand, but how could I? My gaze fell down the woman I loved bodies met. I could just see the base of my cock before it disappeared inside her. I was furth

realized.

I had an idea. I propped myself on one arm and lowered the other down her torso, gliding ov
went. My hand disappeared between her legs, bumping into my own cock inside her. I slid u
squealed and jumped up. I had found her clit. I kept my cock as still as I could, just filling her
fingers began to touch that sensitive spot. Her little whimpers became cries and her arms sta
around the bed. As she moved, her muscles gripped my cock inside her, squeezing it and re
so good.

I kept rubbing her clitoris as she rocked her hips against me, and she was speaking, "yes," J
and 20 others that I couldn't figure out. I felt my balls clutching, building and building. I realiz
thrusting into her. I hadn't meant to. It was so hard to stop now. Her hips were rocking harde
hadn't meant to.

Oh.

Thuy.

Baby.

Oh, love.

Ohhh.....

Her fingers clawed at my back hard and she was watching me so intensely. There was swea
tears.

I made sure my fingers kept moving on her. Tears sliding down her cheeks. I wanted to kiss
bucked hard into me. I was thrusting. Oh, thrusting deep into the one I had always loved.

It felt so good.

She-

She-

Everything

Forever.

OOHHHHHH

I was cumming, cumming, and cumming. I felt my face twisting and my whole body convulsi
into her.

But I kept my finger moving on her clit as I was collapsing on her. I didn't forget. All I wanted
was to make her feel like I did. She deserved everything I could give her. "Beautiful, beautifu
myself saying over and over incoherently as my cock continued to throb deep inside her. Sh
to the ceiling. She plastered herself against my body. My fingers slipped from their place. He
buried in my neck and her body convulsed with soft sobs. I didn't let go. I was here forever fo
as she would have me.

"Are you OK?" I asked. "Did I hurt you?"

"No, baby," she said still clutching me harder than I could believe. "Just a lot-" she breathed
face against me, "to handle," breath, "at once."

"Good," I said. "I think."

I felt her smile forming on my shoulder. "This is the reaction you want."

As our bodies calmed down, my emotions grew. I wanted to say something. To tell her. But
were no words for this.

I slowly said, "Thuy, I don't know how to tell you. How. How I feel. About you. I don't know. I
you."

"I know, baby, I know. I think our bodies have been trying to say it for us."

Yeah. "Since we didn't know how."

From the very first touch, so many hours ago, this had felt different from the mild experience
previously. Now, I got it. My times with the other girls had been about sex, me trying to learn
wasn't. This was about Thuy.

Thuy lifted herself up and my cock slid out of her. I rolled the condom off, tied it, and tossed

trashcan. After I settled back down on the bed lying on my back, Thuy crawled on top of me body on mine. She put her head on my chest and we lay quietly together for some minutes, held her and watched her rise and fall with each breath. I drew the sheets up around us.

She spoke.

"You know, I've been wondering why you haven't ever had sex before. There are women all clueless as you, as we, can be, I think you know it deep down. If you had ever really tried, y someone to play with." She ran her fingers through my chest hair and then looked up into m you waiting for?"

I knew the answer now.

"You."

--

Late the next evening, Thuy and I were cuddling on the living room floor watching something the phone rang. I picked it up to discover my mom on the other end. "Hey."

"How was your weekend, Jacob?"

Best ever. World shattering. Life changing.

"It was good."

"Who is it?" Thuy whispered from where she lay in my lap.

"Mom," I told her.

"Was that Jennifer?" my mom asked.

"Yeah. We're hanging out together." I looked down at Thuy and decided to go for it. "Actually I are going to try dating each other for a bit. See how it goes."

Thuy straightened up and looked at me.

I heard my mother scream. "May! May!" That was Thuy's mother's name. "You were right! Y

they'd figure it out!" There was a bang as my mother seemed to drop the phone and I heard something. Sounded like they were jumping up and down. Then I heard my dad's voice.

"'Bout damn time. Can I go home now?"

--

"Don't stay out late.
Nowhere to go.
I'm home about eight.
Just me and my radio.

Ain't Misbehavin'
Saving my love for you."

ONLY DREAMING

This article originally appeared in "The Voice of Clear Light" which is the Ligmincha Institute newsletter, Volume 111, Issue 1, Spring 1994

Author - Bill Gorvine

Approximately one-third of our lives are spent while asleep. Consider that for a person who lives for sixty years, twenty years of that lifetime are passed unconsciously. Moreover, it is no mistake that enlightenment and other exalted states of consciousness are described as one who has overcome the sleep of ignorance.

Tibetan Buddhism has long acknowledged that the night, like any other time, is important for practice. The state of sleep and dream is considered a bardo or intermediate state in some Buddhist systems and is a very good training ground for those who would approach the bardo at the end of their life with confidence. Similar to the bardo of the afterlife, the dream period is a looser, less concrete extrapolation of our waking reality, with greater possibilities of all kinds. On the one hand, it is very easy to resemble an animal or a corpse when asleep - this is essentially our condition when we remain devoid of clear awareness and passively experience all kinds of karmic dreams. On the other hand, as Tenzin Wangyal Rinpoche has explained, the dream state can also serve as a marvelous opportunity to accomplish the goals of our practice which would ordinarily seem beyond our capabilities.

As Rinpoche elucidated during the Dream Yoga workshop (Feb. 19-20, 1994 here in Charlottesville), each of our dreams is said to be connected with one of the disturbing emotions (hatred, attachment, delusion, jealously, pride, or, in some cases, a combination) and originates from a corresponding energy center in our body. A dream manifests when the mind travels to one of these cakras during sleep and activates a karmic latency. (e.g. sexual center corresponds with desire, heart center with jealousy/emotional relations with others, etc.)

Rinpoche discussed two general methods for working with karmic dreams, both of which require the practitioner to become lucid in the dream (to

understand that the dream is a dream). While this is obviously difficult, there are things to do during the day and surrounding the periods of sleep that are designed to facilitate lucid dreaming. These involve practices such as reminding one self many times during the day that this is a dream, setting a firm intention to become lucid just before sleeping, and invoking the lama, yidam, and dakini for help. One should also not become discouraged if one finds in the morning that not much happened; instead, one should resolve to continue the training. There is also a visualization of seed syllables, which correspond to the cakras, that one endeavors to do at certain points during the night; one's sleeping posture is also important to the practice.

Once one is lucid within the dream, the two methods involve either remaining in the presence of awareness, thus leaving things 'as they are' to 'self-liberate' (a Dzogchen approach), or else one recognizes the dream and, realizing one's power to control the manifestations, one begins transforming things (a tantric approach). In the second method, which is easier for a beginner, one can perform all kinds of unusual activities, such as multiply objects or one's own form, fly, or communicate with our teachers or individuals from the past.

Either of these methods can help us to see our waking life in a less concretized fashion, thereby overcoming fears while generating insight into what in Dzogchen is called energy and manifestation. On a more conventional level, it is also possible to purify karmic potentialities in the dream state before they fully manifest. One can also develop and increase 'dreams of clarity' which help us (and others) on the path to enlightenment. As Rinpoche emphasized, enlightenment is the true purpose for working with dreams or any other practice in Buddhism.

On the meaning of: OM MANI PADME HUM

The jewel is in the lotus or praise to the jewel in the lotus

by His Holiness Tenzin Gyatso The Fourteenth Dalai Lama of Tibet

It is very good to recite the mantra OM MANI PADME HUM, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast. The first, OM, is composed of three pure letters, A, U, and M. These symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech and mind of a Buddha.

Can impure body, speech and mind be transformed into pure body, speech and mind, or are they entirely separate? All Buddhas are cases of being who were like ourselves and then in dependence on the path became enlightened; Buddhism does not assert that there is anyone who from the beginning is free from faults and possesses all good qualities. The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure.

How is this done? The path is indicated by the next four syllables. MANI, meaning jewel, symbolizes the factor of method- the altruistic intention to become enlightened, compassion, and love. Just as a jewel is capable of removing poverty, so the altruistic mind of enlightenment is capable of removing the poverty, or difficulties, of cyclic existence and of solitary peace. Similarly, just as a jewel fulfills the wishes of sentient beings, so the altruistic intention to become enlightened fulfills the wishes of sentient beings.

The two syllables, PADME, meaning lotus, symbolize wisdom. Just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction where as there would be contradiction if you did not have wisdom. There is wisdom realizing impermanence, wisdom realizing that persons are empty of self-sufficient or substantial existence, wisdom that realizes the emptiness of duality (that is to say, of

difference of entity between subject and object), and wisdom that realizes the emptiness of inherent existence. Though there are may different types of wisdom, the main of all these is the wisdom realizing emptiness.

Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable, HUM, which indicates indivisibility. According to the sutra system, this indivisibility of method and wisdom refers to one consciousness in which there is a full form of both wisdom affected by method and method affected by wisdom. In the mantra, or tantra vehicle, it refers to one conciousness in which there is the full form of both wisdom and method as one undifferentiable entity. In terms of the seed syllables of the five conqueror Buddhas, HUM is the is the seed syllable of Akshobhya- the immovable, the unfluctuating, that which cannot be disturbed by anything.

Thus the six syllables, OM MANI PADME HUM, mean that in dependence on the practice which is in indivisible union of method and wisdom, you can transform your impure body, speech and mind into the pure body, speech, and mind of a Buddha. It is said that you should not seek for Buddhahood outside of yourself; the substances for the achievement of Buddhahood are within. As Maitreya says in his SUBLIME CONTINUUM OF GREAT VEHICLE (UTTARA TANTRA) all beings naturally have the Buddha nature in their own continuum. We have within us the seed of purity, the essence of a One Gone Thus (TATHAGATAGARBHA), that is to be transformed and full developed into Buddhahood.

(From a lecture given by His Holiness The Dalai Lama of Tibet at the Kalmuck Mongolian Buddhist Center, New Jersey.)

Transcribed by Ngawang Tashi (Tsawa), Drepung Loseling, MUNGOD, INDIA

DEPENDENT ORIGINATION

by

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1989, The Sayagyi U Ba Khin Memorial Trust, U.K.
Heddington, near Calne, Great Britain
Printed and bound in Great Britain by
Dotesios (Printers) Ltd.
Trowbridge, Wiltshire
Dhammadana Series 15

When a sacred structure like a pagoda or Buddhist shrine is consecrated it is customary, in the //Theravada// countries for monks to recite the //Paticca samuppada//, the Dependent Origination. The reason is that the Dependent Origination was realised by the Buddha with his enlightenment. When the Buddha, being fully awakened, was staying on the bank of the river Neranjara at the foot of the Bodhi tree (ficus religiosa) for seven days experiencing the bliss of release (//vimutti sukha//), during the first, second and third watches of that night of Vesakha full-moon day he reflected on the Dependent Origination (//Paticca samuppada), in direct and reverse order.

Then, having understood the matter, he uttered these solemn utterances:

"//Truly, when things grow plain to the ardent meditating noble one, his doubts all vanish in that he comprehends things with cause.//"

"//Truly, when things grow plain to the ardent meditating noble one,

his doubts all vanish in that he discerns the destruction of cause.//"

"//Truly, when things grow plain to the ardent meditating noble one, routing the host of Mara does he stand like as the sun when lighting up the sky.//"

This publication was prepared to mark the Consecration and Opening of the Dhamma Yaung Chi Ceti at the International Meditation Centre, Splatts House, Heddington, on Abhidhamma Day, 14th October 1989.

DEPENDENT ORIGINATION

The doctrine of //Paticca Samuppada// is the real foundation on which the entire philosophy of Buddhism is built. The Buddha himself said, "O bhikkhus, one who understands this doctrine of Dependent Origination understands the Dhamma; one who understands the //Dhamma//, understands this doctrine of Dependent Origination"[1] Santaraksita, in his encyclopedic philosophical treatise, the //Tattvasangraha//, offers his adoration to the Buddha as "The Great Sage who has preached the doctrine of //Paticca Samuppada//."[2] The three fundamental principles of Buddhism -- 1) all is impermanent, 2) unsatisfactory and 3) insubstantial -- are really derivative forms of this very doctrine.

The central point in this Buddhist doctrine is: there is nothing that is not dependent on something else. Nothing can arise on its own accord, independently. For example, the lamp remains burning because of the wick and this in turn is dependent upon oxygen, temperature, etc. Likewise, the wick is the result of twining strands of cotton together and the oxygen is a combination of elements.

'Dependent Origination' means, dependent on that, this becomes. Simple examples are: there being clouds, rain falls; there being rain, the road becomes slippery; there being a slippery road, a man falls; due to his falling, he is injured. Conversely, if there were no clouds, there would be no rain; if there were no rain there would be no slippery road;

if there were no slippery road, there would be no accident arising from someone falling on it. All the known sciences are concerned with the process of thought; they only trace events backwards and forwards in the causal chain. In botany for instance, a growing plant depends upon suitable manure, etc. In physics, an engine depends on fuel, e.g. oxygen and coal.

There can be no first cause, because each cause becomes an effect and each effect a cause. Hence a first cause is quite inconceivable. As Bertrand Russell said, "There is no need to suppose a first cause at all which is due to the poverty of our imagination." The life stream flows on //ad infinitum// so long as it is fed by the muddy waters of craving, hatred and delusion. It is therefore difficult to see a beginning of things, but it is even more difficult to see an end to all things and eternity is a concept which virtually defies human imagination. Knowledge grows in proportion to our understanding correctly such causal processes. And where our scientific knowledge fails us, we often have recourse to superstition. The primitive people saw the wonders of nature and became curious to get a satisfactory explanation of them. They could not explain them scientifically, i.e. by the Law of Dependent Origination, therefore they naturally tried to explain them by some superstitious superhuman agent or agents -- gods or goddesses. But history shows that any such belief in a superstitious explanation is inimical to the advancement of knowledge. The primitive man believed that the wind blew because the Wind God was going in procession to be married. If science had accepted this belief and had not tried to trace the phenomenon according to the Law of Dependent Origination, we could never have known that the movement of the wind is due to the difference of atmospheric pressure. A theistic or superstitious explanation puts an end to all further inquiry. We cannot ask "Who created God?", or depending on what God originates. Here there is an absolute check in the advancement of knowledge.

But the Law of Dependent Origination does not investigate into the First Cause, for the very conception of a First Cause means a total check in the progress of knowledge.

//Paticca Samuppada// is not, as some people erroneously suppose, the Law of Causation as understood by medieval logicians who followed

Aristotle, which considers the cause and effect as two quite different events, one of which produces the other.

When examined carefully, this seems untenable. According to the Law of //Paticca Samuppada//, two events cannot be considered as quite distinct from each other for they are links of the same process, which admits of no break. No single event in the world is ever isolated. A cause, therefore, cannot stand by itself as such.

Clay is the cause of the pot, the medieval logicians would assert. Yes, the clay is certainly the cause of the pot. But it is not, by itself, sufficient for the production of the pot. If there were no water, no wheel, no potter, no effort on the part of the potter, the pot would not have been produced. All these factors are indispensable for the production of the pot. What right have we to say, therefore, that the clay is the cause of the pot? It is simply arbitrary to select one of several circumstances and call it the cause. It is not right, then, to say that clay is the cause of the pot. A better way of expressing it is: "The pot was produced depending on clay." Thus, the most scientific and rational explanation of a thing is possible only according to the Law of //Paticca Samuppada//.

The great Buddhist commentator, Buddhaghosa, wrote, "Dependent Origination is so deep it is as if I had fallen into the middle of the ocean when I am trying to explain it."[3]

It explains the cycle of lives and how man accumulates kamma and is reborn through the round of existence as depicted in the 'Wheel of Becoming' -- a wheel of twelve spokes denoting the twelve links of the causal process.

1-2. Dependent on ignorance, intentional activities arise.
3. Dependent on intentional activities, consciousness arises.
4. Dependent on consciousness, mental and physical phenomena arise.
5. Dependent on mental and physical phenomena, the six senses arise.
6. Dependent on the six senses, contact arises.
7. Dependent on contact, feeling arises.
8. Dependent on feeling, craving arises.

9. Dependent on craving, clinging arises.
10. Dependent on clinging, the process of becoming arises.
11. Dependent on becoming, birth arises.
12. Dependent on birth, decay, death, sorrow, lamentation, pain, grief and despair arise.

Thus arises this whole mass of suffering.[4]

Thus is explained the phenomena of past, present and future lives. Every kind of mixed action performed in a previous life may be termed an 'active life.' Due to this a 'relinking' takes place between the past life and the present one resulting in consciousness, mental and physical phenomena, the six senses and contact, which, with its relevant objects results in pleasant, unpleasant or neutral feelings. After birth, subsequent feelings lead to attachment which in turn paves the way for future birth. This sequence may be divided into three sections: past action and present effect, present action and present effect, and present action and future effect.

All phenomena which we are capable of observing, together with many we may not be able to observe, hang together and interact as part and parcel of one larger phenomenon, of which our observations are only partial impressions. That is why we experience them as separate and attribute to them false notions of time and space. Our own sense capacities put together those things that we regard as units. When we speak of a city or a nation or a race, there are no definite outlines of the concepts which we must use in order to formulate our thoughts! The boundaries of a city are purely arbitrary and can be changed by proclamation. The units comprising a nation are separate individuals that need have no ethnological interrelations, whilst those belonging to a race may or may not be 'pure' stock. So too with childhood, youth and adulthood. Who can say at what day and hour one passes to the next stage? We have a general notion whether a person is a child or an adult but the periods of transition are indefinable. All things are in a state of flux, of motion, of adjustment, of response. It is our mind that creates the outlines and the limitations. We cannot say that the child is the cause of the youth and the youth that of the adult. They are interconnected states of the same set of circumstances. We attribute qualities, characteristics,

notions to the various parts of the set, and then falsely treat those parts as independent units, calling one the cause of the other!

What there is, then, is not so much cause and effect as interrelation and interaction. The various parts interact, call forth a reaction one from the other. They are all there simultaneously, like the pages of a book or the frames of a film, but as they appear before our mind's eye so do we see them in succession. Not only this but we ourselves are part of the film, so to speak, not merely onlookers. We take part in the process of reaction: in fact, it is our reaction which creates our world for us. We have the faculty of controlling our response, both by suppression and by stimulation. Buddhism might be called the science of Response Control. Right Effort is to suppress the undesirable, the grosser response, and substitute the desirable, the more refined, for it. That kind of response is undesirable which is inextricably interrelated with suffering and pain: we say for brevity's sake, which causes suffering and pain, though what we really mean is that it is part of that set of circumstances. We have a similar verbal inaccuracy when we speak of the rising and setting of the sun or the moon. Our way of speaking does not deceive anyone with even the slightest degree of education. Likewise, when the Buddha speaks of cause and effect, it does not deceive anyone with the slightest amount of Right Understanding; it is a convenient way of expressing himself in familiar terms. We know that sets of circumstances of which pain and suffering are part, further entangle us; they are related with sensations of desire and indulgence in craving. Craving alone produces evil, pain, suffering and misery. This is the whole secret of Buddhism. Detachment is the keyword to the solution of the problem. Detachment alone leads to disentanglement; not because it is the cause of disentanglement, but because it is part and parcel of the set of circumstances of which disentanglement is one! Detachment is the avoidance of craving!

But if we cannot speak of cause and effect in this way, how is it that we have to wait after one phenomenon for the next one belonging to the same set to take place? Why do they not occur simultaneously? The answer is that we are so constituted that we cannot survey the entire field of experience at one glance. It is like reading a book or travelling a road. The entire road is there; though, on account of our particular mode of locomotion and our short range of vision, we can only be aware of

a small portion of it at one time. But as we travel along, the remainder of the road enters our consciousness, little by little until, when we come to the end, we say we have travelled the road. But our travelling is not the cause of the road, nor is any part of the road on which we find ourselves at any one time the cause of the next part. Nor even is our travelling the cause of our seeing the road, since we see but a little of it at any one time: the one is coincident with the other, not the cause of the other. It is all part and parcel of the same set of circumstances and we have the option to travel the road quickly or slowly, on foot or on horseback, on a bicycle or in a car, to look sideways or forwards. The set of circumstances is there; how shall we respond? With regard to Dependent Origination, therefore, with one link present, the remaining eleven links must also be present; the 'Chain of Causation' being just a convenient expression. But just as a real wheel touches the ground at one point, so too *this* 'Wheel' with its twelve spokes impinges on our life stream at just one stage. Each link is necessary for ensuring the continuity of the whole structure, just as a broken or missing spoke in a real wheel would tend to weaken and eventually cause the collapse of the whole.

And what we should try and do is to cause the collapse of this Wheel of Becoming. This can be done by severing any of its links. The easiest links where this can be achieved are either the first one, that of ignorance, or the seventh, that of feeling.

We cannot therefore say that we produce kamma[5] as much as that we are kamma maintaining itself, adding to itself, enlarging itself and entangling itself. Ceasing to crave and to be attached is equivalent to ceasing to make any further kamma and putting an end to already existent kamma. And when existing kamma has become exhausted and no new kamma is engendered, there is an end to suffering, and nibbana will have been attained.

Thus we must understand that the illusory self is a reactive principle which, for its very existence, requires the exercise of constant adaptation. This self is kamma, this exercise is kamma. If the adaptation can be made without undue strain the kamma involved is pleasant. If there is conflict involved the kamma is unpleasant or even painful. It is wise, therefore, to make ourselves so utterly adaptable, physically, mentally

and emotionally, that, without attachment, we shall be able to respond immediately to any circumstances so we will never react at all to those sets of circumstances that are inherently undesirable. Buddhism provides us with a training that makes it possible to attain such a state.

This Dependent Origination is one of the most important factors in Buddhist philosophy. It is repeatedly discussed in the suttas, frequently with special reference to other opposing views of life. In this connection a passage from the //Anguttara Nikaya// may be of interest.

"There are, O monks, three views held by the heretics which when followed by the learned, are calculated to land them in moral irresponsibility in spite of the perfection which they have attained. What are these three views? Some samanas and Brahmins maintain that whatever a man has in this life of pain or pleasure is purely due to predestination; others say that it is due to the will of God; others that it is due to blind chance.

"Now, O monks, when I find samanas and Brahmins holding or preaching such views I enquire of them whether they really believe in them. And when they answer in the affirmative I say to them, 'So, then, you must acknowledge that men become murderers, thieves, adulterers, liars, etc. on account of fate, God's will or blind chance. Accordingly, all attempts at improvement or distinction between right and wrong becomes of no avail. Such being the case, the moral regeneration of the fallen becomes impossible.' This sort of reasoning must silence those who hold any of the three views mentioned above.'[6]

The reasoning of the Buddha may be somewhat too pragmatic to please the purely logical, but it serves to bring out quite clearly the theory that things have their origin in cause and effect, and that so far as our own destiny is concerned, we are responsible for the effects, inasmuch as we are responsible for the causes.

The doctrine of causation, then, was, in the first place, associated with the doctrine of moral responsibility, but the doctrine was also connected with the Buddhist marks of impermanence and soullessness. Nothing is permanent or self-existent. All things in the universe are the

ephemeral products of various causes and conditions.

But while the branches of Buddhism are in agreement as to the validity of the causal law, on probably no point is there as much divergence as regards the interpretation of the details. In the //Nikayas// we find only such phrases as 'Because of the existence of this, that exists; this arising, that also arises.' Nor is there any specific word which covers all forms of the causal law. We find only such words as '//ko hetu, ko paccaya//', for this cause, for this conditional relationship.

These two words were destined to have a curious history. In //Sthaviravada// *hetu* came to have a very narrow significance, namely, to indicate the conditioning of certain states of consciousness by the three defilements: greed, hate and delusion. Hence those states of consciousness which are affected by these are called *//sahetuka//*, or possessed of cause (//hetu//). *//Paccaya//*, on the other hand, came to signify any form of causal relationship, or the various ways in which one thing could stand in relation to another. In fact the last book of the //Abhidhamma// is concerned almost exclusively with the twenty-four //paccayas// or possible relationships between different phenomena.

On the other hand, by both the //Sarvastivadins// and the //Yogacarins//, the two terms were used in a very different way. Here //hetu// means cause proper, or direct or primary cause; while //paccaya// signifies general affecting conditions. In any particular causal nexus, //paccaya// means not the proper cause (which is //hetu//) but the additional circumstances under which a specified cause acted. //Hetu// then is primary cause, //paccaya// is secondary cause, and the two together bring about //phala// or the effect. Thus, for example, a seed is planted in the ground (which is //hetu//); through the influence of the earth, sun and rain (//paccaya//) it grows and the tree is the //phala//. Thus in contradistinction to the twenty-four //paccayas// of the //Theravada//, we find in the //Sarvastivada// a list of six //hetus//.

With all branches of Buddhism the doctrine of causation is closely associated with the theory of kamma. Literally, kamma means action or deed, and that is still its most important significance. Later it came to

have the added meaning of the result of action. It is in this sense we frequently meet the expression 'he has good kamma awaiting him'. Finally, it came to mean the whole law of causation when it has reference merely to moral retribution.

In the early days, and in //Sthaviravada//, general causality and kamma were very sharply distinguished. Kamma was one of the many kinds of causes that may bring about a certain result. Thus, Nagasena explains to Milinda[7] that although suffering may be caused by kamma, yet it may also be due to other causes. Even the Buddha suffered pain and illness, due to various external causes.

"Suppose, O king, a clod of earth were to be thrown up in the air, and to fall again on the ground. Would it be in consequence of any act that it had previously done that it would fall?"

"No, venerable sir, there is no reason in the broad earth by which it could experience the result of either good or evil. It would be by reason of the present cause, independent of kamma, that the clod would fall again."

"Well, O king, the Buddha should be regarded as the broad earth. As the clod would fall upon it irrespective of any act done to it, so also was it irrespective of any act done by him that the splinter of rock fell upon his foot."

In like manner[8], though kamma may cause the death of a man, the death may be due to one of several reasons. Milinda cites external causes and kamma, while the //Abhidhammathasangaha// gives:

1. expiration of life;
2. expiration of kamma;
3. expiration of both;
4. destructive kamma.

It should be noted, however, that there was a constant tendency to increase the scope of kamma. Thus in the //Kathavatthu//, one of the seven //Abhidhamma// works of the //Sthaviravadins//, it is distinctly denied

that matter can be due to karmic causality, while in the //Abhidhammatthasangaha//, the four things which are said to be the origins of material phenomena are: 1) kamma, 2) mind, 3) physical change, and 4) food.[9]

In the //Sarvastivadin// works it is repeatedly said that the cause of the re-creation of the universe is the aggregate effect of the kamma of the sentient beings in the past, while in the later //Mahayana// schools, where the basis of the whole universe is said to be mind, the appearance of the whole universe is due to kamma and its corollaries. Buddhists believe that the doctrine of cause and condition is universal as regards 1) place, 2) time, and 3) object.

1. Causal law applies uniformly to all portions of the universe, both in the innumerable material worlds and in the various heavens and hells.

2. Causal law applies to the three periods of time: past, present and future. To a Buddhist this means, moreover, that the circle of causality is endless; that there never was a beginning and there will never be an end. Hence they reject the belief in a first or ultimate cause. //Vasubandhu// has a long and very interesting passage in the //Abhidharmakosa// defining the Buddhist position on this point.[10]

3. It applies to all objects. The only exceptions are the //Asankhata dhammas//, which are eternal and uncaused. All the //Sankhata dhammas//, however, whether //rupa, citta// or //ceta-sika// have only a dependent or conditioned existence, and are without any substantial existence of their own. Buddhism distinguishes itself from most other systems by applying the doctrine of causality and non-substantiality to the mind as well as to the body.

We are told, moreover, that even the Buddhas are subject to causality:

"Even the Buddhas of the three ages have not been and shall not be able to alter this great law."

This is a very important point, inasmuch as it is a doctrine which

distinguishes Buddhism from practically every other religion. In most other systems of thought, though the causal relationship is in some way recognised, the higher powers, especially the Supreme Being, are considered superior to this law, and are able, as shown by their miracles, temporarily to abrogate it. Buddhism, though it accepts the possibility of miracles, seeks to correlate them with causality. The favourite theory of the higher law is introduced. Just as physical scientists are able, by increased knowledge, to bring about results which to an ordinary man seem marvelous, so too, according to Buddhism, do sages possess certain powers gained through good kamma, which enable them to control the elements. To the Buddhist, increase in the power of vision by means of the telescope is neither more nor less miraculous than increase of vision (clairvoyance) by means of the cultivation of the psychic faculties. Even in //Mahayana// where the Buddhas accomplish the salvation of sentient beings, this salvation must be effected through causal agencies.

One final point deserves attention -- all schools of Buddhism agree that nothing can be produced by the action of a single cause; every dhamma is the result of at least two causes. In the first instance this doctrine was probably directed against the doctrine of //Isvara// or the creating deity, but in later times it came to imply that to produce an effect a cause requires adventitious aid from without. It is not, therefore, true to say that every cause necessarily has an effect, because some single causes, finding no favourable conditions, never come to fruition. It is possible, moreover, for a strong cause to render a weak cause barren.

The Buddhists applied their theory of causality in two ways. The first was from the point of view of the groups of //dhammas// taken as a whole, more particularly the personality, human or otherwise. The second was from the point of view of each of the //dhammas// taken separately. The first, therefore, we may call synthetic, the second analytical.

The first aspect was prominent even in the early period of Buddhist philosophy, and was merely the development of the theory of kamma, showing how, for certain causal reasons a man would be reborn at death in a happy or unhappy state. The later schools did little more than systematize or formularize the older doctrines. This aspect of causality was largely centered around the old formula, known as the //Paticca Samuppada//.

The second aspect only becomes prominent in the //Abhidhamma//. Here an attempt was made to distinguish and define the fundamental types of causes, and show how the various kinds of personalities and all other combinations came into being by the action of these types of causes upon various single dhammas.

FOOTNOTES:

[1] M. i. 190: "Yo paticcasamuppadam passati so dhammam passati, yo dhammam passati so paticcasamuppadam passati.

[2] Tattvasangraha, vol. i.

[3] Vism. 522.

[4] S. ii. 1.

[5] Intentional activities or formations (sankhara) are called kamma. Herein the three, namely: formations of merit, of demerit, and of the imperturbable, and three, namely bodily, verbal and mental; which make six, are formations with ignorance (avijja) as a condition. See Vism. 526.

[6] A. i. 173.

[7] Miln. 191.

[8] Cf. Phil. 149.

[9] Page 161.

[10] A.K. 7-6a.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT

TITLE OF WORK: Dependent Origination
FILENAME: ORIGINAT.ZIP
AUTHOR: Hammalawa Saddhatissa
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1989
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Richmond CA 510/234-9431 DharmaNet (96:101/33)

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Oops (Mom walks in on masturbating son)
byhornet©

It was Friday night and I got home about 20 minutes early, ready to begin the weekend. The
Jeff, my son, must not be home yet, I thought. I decided to change into something more com
simple decision set off a chain of events that has forever changed my life.

When I walked in the room I froze in my tracks. Jeff was lying on my bed completely naked.
wrapped around his long hard cock. His eyes were closed and he was stroking his cock fast
have walked out of the room, but I was shocked and mesmerized by the scene in front of me

It seamed like longer but I was only standing there for about 10 seconds before he moaned
his hips. His cock was pumping hard and fast causing him to moan louder. Suddenly he said
your a great fuck. Mmmm, I'm going to cum." His body went rigid and his sperm shot out of h
chest and stomach. "Uuuhhg, Yesss, Mom, I'm filling your hot cunt with cum," he grunted.

"Oh my," I stammered. Shocked by the realization that I was the subject of his fantasy.

As soon as I uttered the words his eyes flew open. He turned towards me, a look of horror o
wasn't funny, but I had to struggle to keep from laughing. He was still in the middle of cumm
to cover himself with his hands. Cum was splashing off his hands and going every which wa
hands still covering his spurting cock and hesitated. I was standing in the doorway, blocking
the room. "I'm sorry," he stammered as he quickly headed towards the door.

I was frozen in place, as I watched him scurry towards me, cum dripping on the floor. He squ
out the door. I turned and watched his bare ass as he scampered down the hall and into his
regaining my senses I called out, "It's okay, uhh, umm." My voice trailed off as I realized that
what to say.

It was hard being a single mother. His Dad died in a car accident when he was only 5, a long
sat on the bed and took a few deep breaths, struggling with my feelings. To be honest I had
was slightly aroused. Seeing a spurting cock had always been a turn-on. Sure, I've had som
years, but there has been a dry spell lately. I changed and then walked down the hall to the
I passed his door, I called out, "I'm going to order us some pizza for dinner, do you want any

There was a long pause before I heard a muffled, "Whatever kind you want is fine with me."

I felt bad, he was obviously embarrassed. When the Pizza arrived I called to his room, "The

on out for dinner." My heart sank when he came out of his room. He was looking down at th
another apology before sitting at the table. We ate in awkward silence. No matter how hard
conversation he only gave one word responses. His face was still beet red and he couldn't l

After dinner he headed right back to his room. Needless to say, I was starting to get concer
going to be emotionally scarred. I could just see him on Oprah now, "My mom saw me mast
scarred me for life." I coaxed him out of his room long enough to watch a movie. When the
was an awkward silence hanging in the room.

"I'm going to go to bed, goodnight Mom," Jeff said.

"Good night honey," I replied.

Needless to say I starting to get concerned. Just before slipping into bed I decided that I cou
things hang the way they were. I slid on a long tee shirt to cover me and knocked on his Jeff
can I talk to you for a couple of minutes?"

There was another long pause before he said, "Sure, come on in."

He was already in bed. He had the covers pulled up to his chest and he wasn't wearing a sh
sleeps in the nude.' I pushed that thought out of my mind and sat on the bed. I stroked his h
when he was a child and said, "Jeff, try not to be embarrassed. There really isn't anything to
everyone masturbates."

"I know," he replied. He was looking down at the floor when he added, "But you saw me, uh
uhm, uhm, you saw me naked."

I watched as he slowly looked up. His gaze moved up my legs, then lingered on my breasts.
harden as he stared at my tits. The thin material hid them view, but the shirt was tight enoug
fact that I was bra-less quite evident. I felt my face flush as I said, "It's really not such a big
really is okay."

I watched his gaze follow my breasts as they swayed when I stood. I turned and walked to t
back, and noticed that he was staring at my legs. "Good night son, I love you."

"Love you too mom," he replied. I closed the door and went to my room.

The next day didn't show any improvement. He was still sullen and withdrawn. He spent mo

room. That night before turning in, I returned to his room.

"Look Jeff, we are going to have to get past this," I told him. "Like I told you last night, everyo
masturbates. As far as seeing you naked, who do you think changed your diapers?"

"That was a long time ago, that's different."

"I suppose it is different. On the other hand I have seen a penis or two in my lifetime." I replie
looked at his face only to find that he was staring at my breasts. I looked down at and saw a
covers. My pussy moistened as I realized that I was feeding his fantasies. I took a deep brea
hand on his chest. His heart was beating rapidly.

I started lightly stroking his chest and said, "Masturbating is a part of growing up, everyone d
think that the best thing we can do is get this subject out in the open." I took the covers and
down exposing his hard cock.

"Hey, what are you doing?" he exclaimed. His hands quickly moved to cover his hardening c

"I'm just going to show you that it's okay to masturbate. I figure if I help you do it this once, y
less embarrassed." I looked down and said, "Now move your hands so I can see your penis
and his hard cock came into view.

"It's a nice big one," I told him, hoping to build his confidence. I took his hand and placed it b
cock. Then slowly moved it up and down the shaft before letting go of it. "Go ahead and stro
yourself ejaculate. That's it, keep stroking." He looked into my face and I smiled, "See I told
okay." Jeff started stroking faster, his hips moving to meet his strokes. Suddenly he stopped
hand off his cock.

"What's the matter," I asked.

"I was going to uhm, ahh, umm."

"That's the whole idea isn't it. To ejaculate or as you kids say, cum?" I reached down and to
in my hand. I started pumping slowly and asked, "How does that feel?"

All he could do is let out a low moan. He hips started bucking and I started pumping faster. "
cum for me," I told him.

His pace quickened and I stroked his hard shaft faster. "I'm going to cum," he announced. I
with my other hand and stroked faster. Suddenly his body went rigid and a deep groan esca
his balls pulse and his first shot of cum sprang from the tip of his cock. "Uhhg," he grunted a
cock twitch and spurt again. I continued to slowly stroke his shaft, milking it dry.

"See now that wasn't anything to be embarrassed about was it?" I smiled and looked down a
Cum was still leaking from the tip and there were several pools on his stomach and chest. "L
washcloth," I said. He eyed me up and down as I stood, staring at my legs and the sway of r
wearing the same long T-shirt as the day before and could feel my hard nipples straining ag
material.

I returned with a washcloth, his gaze was fixed on my hard nipples as they pressed against
He hadn't moved, his soft spent cock was still exposed. I tossed him the washcloth and said
up and get some sleep."

He smiled and said, "Thanks Mom, for everything."

I just smiled, winked and said, "Goodnight."

I went back to my room and closed the door. I pulled the shirt over my head and climbed into
immediately went to my wet snatch. It was my turn, I thought. I slid a finger into my pussy, lu
with my juices. I then started rubbing my swollen clit. All I could do was picture Jeff's cock sp
pinched a nipple and rubbed my clit faster. I moaned quietly and slid one finger in my pussy
continued to rub my clit. "Yesss," I panted as my orgasm hit. After my orgasm subsided, I sn
and fell into a deep dreamless sleep.

The next morning I woke to find that Jeff was his old chipper self again. Bright and cheery as
ever happened. "Good job," I thought. "Perhaps a little unorthodox, but effective." I went off
great.

I returned home that evening at my normal time. "Jeff, I'm home," I called out. There was no
headed to my room to change.

When I walked into my room I found Jeff. He was lying on my bed naked, with his hand wrap
cock. He continued his slow stroking as he looked over at me. I didn't know what to say.

Jeff broke the silence, "You said it was okay to do this right?"

I looked at his swollen cock and said, "Well, uhh, I guess I did, didn't I. Usually people mastu
private, but I guess it's okay."

He smiled and said, "Would you finish me like last night?"

"No," I replied. "It looks like you've got things all under control."

I stood in the doorway and watched as his hand flew over his cock. I smiled when I noticed t
at me. His gaze shifted between my breasts and my face. I looked back down at his cock, th
with precum. Jeff grunted and his body went rigid as cum spurt from his cock pooling on his
His pace slowed until his cock stopped jerking. He removed his hand from his cock giving m
view. I watched his spent cock soften while the remaining cum oozed out.

"I'll get you a washcloth," I said. "So we can get you cleaned up." I wetted a washcloth with v
walked over and sat on the bed next to him. "What a messy boy you are!" I teased. "Always
his mom to clean up." We both laughed. I wiped the cum from his chest and stomach, then r
cock. I wiped his cock with the washcloth, then held his cock with my other hand saying, "W
get dirty again." I wiped the up cum that pooled by it and said, "There you go, clean as a wh

"Thanks mom," he said.

"Now get out of here I need to change."

"Can I stay and watch?" he asked.

"No, certainly not. Now go get dressed and you can help me get dinner ready."

For the next week it became a nightly ritual. I found that I was becoming more comfortable v
I found myself sitting next to him on the bed stroking the hair on his head as he masturbated

Looking back, I'm sure he did it on purpose, but he made it look like an accident. He was str
with reckless abandon and soon announced that he was about to cum. As the cum spurt fro
my skirt. "Oh my," I said and quickly stood up. "This is a dry clean only skirt."

"Sorry," he said. "It seams to have a mind of it's own."

"Yeah, that seams to be true with most men," I replied.

I cleaned him up and sent him off to get dressed.

The next night I found him cock in hand waiting for me to arrive, no surprise there. I walked u
of the bed and sat next to him on the bed. His cock was hard and ready but he didn't start st
at me and said, "Mom, maybe you should take your dress off so it doesn't get dirty."

I looked down at him and said in a serious tone, "Do you think it might?"

"You never know what might happen."

I heard something in the back of my mind say "No, don't do it." But what came out of my mo
probably a good idea." His eyes grew big as he watched me slip off my dress. His gaze was
lacy bra. "There," I said.

"What about your slip?" he asked.

"If you think that it's a good idea," I replied. The voice in the back of my mind grew louder, bu
came off in one quick motion. I stood there in my black bra and skimpy black bikini panties. '
actually shows more skin,' I thought to myself, trying to justify my actions. I felt my pussy sta
as he gawked.

"You look awesome, mom," Jeff panted. "But what about your bra? It looks pretty fancy, may
it off."

The voices were yelling, "Don't do it. You know it's wrong, he's your son." But my body had o
hands moved to the clasp, unhooking it. I shrugged off the straps and my bra fell to the grou
breasts were now on display. My nipples were hard and pointy and the focus of all his attent

"Wow," he stammered. "They're incredible."

I felt my nipples harden even more under his gaze. I just stood there for about 5 minutes lett
my 'B' size breasts, which were the perfect size for my petite frame. Finally, I pointed to his c
"It looks like you need to pay attention to something else."

"But, I'm worried that you might get something on your panties."

The voices were screaming as my hands moved to my panties. "Do you really think I should
nodded, but it was the look in his eyes that convinced me. I bent forward slightly, his eyes w

tits as they fell away from my body. I smiled as I watched his face. He couldn't decide where swaying tits or at my pussy that was slowly coming into view. His eyes dropped to my pussy dropped to my ankles. I walked up to the side of the bed and stood with my feet slightly apar neatly trimmed allowing him to see my pussy lips as well.

He was speechless, but the look on his face was worth a thousand words. I have never seen life. I sat next to him on the bed, which provided him with a great close-up view of my hard n reached up to touch one of my tits, but I intercepted his hand and put it on his hard cock. "M cum," I instructed. He started slowly pumping his hard shaft as he gazed at my body. His loo and desire made my pussy even wetter.

It wasn't long before he was grunting pumping his hard cock like there was no tomorrow. "I'm grunted. I watched as he stiffened and pointed his cock towards me. Cum erupted from his c right tit.

"Hey, watched where you aim that thing," I said. Before he could move it, a second blast lan first, just missing my tit this time. He finished spurting onto his chest and stomach. He just st right tit, watching the cum run down.

"Sorry," he said. As he ogled my cum covered tit.

I looked down at my breast, looking at the glob of cum. Without thinking I reached over and my fingers. He moaned when I brought my fingers to my mouth and licked off the cum. I had loved the taste of cum. I scooped up the second glob of cum and also licked my fingers clea

"I guess I should get you cleaned up," I said. Instead of leaving the room to get a washcloth, to him on the bed. I leaned down, my breast dangling and started licking the pools of cum of moaned lightly as he watched my tongue start to lap up the pools of cum.

His hand found my tits and this time I didn't object. I moaned as he lightly pinched my hard n

I worked my way down toward his cock as his hands continued to caress my tits. He moved start to rub my pussy. "Mmmm", I moaned as I spread my legs a little further, allowing him b felt a finger slip into my wet pussy and I moaned loader. I was hot as hell and said, "That's it feels so good." He started finger fucking me making me moan even louder.

The only thing left to clean was his cock. I licked the tip and then sucked it's length in my mo my tongue around the shaft, to make sure it was completely clean. "Oh my God, That's incre

Mom, suck my cock," Jeff said. I held the base of his cock with one hand and licked the slit t
drops of cum. He started to moan loader and I felt his cock start coming back to life. I licked
his shaft then sucked his cock back into my mouth. "Yessss, Oh my God," he moaned.

It was hard to concentrate because his finger was still sliding in and out of my pussy. I starte
hand and he quickened his pace, fingering me faster and faster. I let his cock slip from my li
"I'm going to cum, don't stop. Please don't stop!" He reached down and rubbed my clit with h
I cried out, "Oh my God, Yessssss, I'm cummmming." My orgasm ripped through me making

After catching my breath I sucked his cock back in my mouth. When it was good and hard I
around the base of the shaft and started pumping. I held the tip in my mouth and sucked as
my mouth. "It feels so good, you're incredible," he told me.

His finger was still rubbing my pussy and I felt another orgasm approaching. I started humpi
while I sucked his cock. As soon as I started humping his hand he started rubbing my clit wi
I groaned, and once again his cock slipped from my mouth. "Yes, ohhh my god, I'm cummin

I continued pumping his cock while I recovered. As soon as I caught my breath I pushed his
my leg over him, straddling his cock. I slowly lowered myself and felt the tip of his cock at th
my pussy. I started to have second thoughts thinking, "Oh my God, he's your son, what do y
doing?"

Before I could move I felt his cock thrust upward, sliding into my wet pussy. "Oh my God, yo
incredible," we both moaned simultaneously. All thoughts of stopping were gone, I quickly lo
cock was completely engulfed. "Oh yess, fuck me, fuck meeee," I cried out.

His hand fondled my tits while I started fucking his cock. He met each of my movements wit
own. He moaned loudly, "Ohhh Yessss, incredible, Arrrgggh.

"I'm going to cummm, Oh yesss, I'm going to cum I told him." His thrusting and grunting mad
was ready to explode as well. My orgasm hit and I cried out, "I'm cumming, Oh my God I'm

His cock pounded into me a couple more times before he grunted, "Yes, oh my God, your a
going to cum." I felt him ram deep and felt his cum splash into my pussy. "Uuuhhg, Yes, Mo
hot cunt with cum,"

"That's it, fill my hot cunt with your cum. Yes, fill your Mom's cunt." I felt spurt after spurt of c
splashing into my cunt. Where did it all come from I wondered? My God it felt like gallons.

I collapsed onto him both of us panting for breath. I gave him a kiss, thrusting my tongue in l
the kiss broke, I rolled off and slipped his cock back into my mouth. When I had cleaned it o
I let his limp cock slip free. I looked up at him, he was grinning from ear to ear. "Go on, get o
and get dressed. It's getting late and I'm starved."

I watched him get up and walk to his room. I just lay there a few minutes basking in the glow

The next night I drove home with my skirt around my waist, with my panties pulled to the sid
direct access to my pussy and I took full advantage of that fact, cumming twice before I ever
house. I knew where he would be waiting and I quickly raced to the bedroom. As soon as I e
ripping off my clothes, my blouse skirt, bra, and panties went flying in all directions.

I jumped on the bed, breasts bouncing and spread my legs wide. "Get over here now!" I ord
cock in me right now." He quickly moved between my legs, pausing for only a second to star
pussy. Then he moved forward and his cock slipped into me. "Yes," I moaned. "Fuck me ha

He started pumping away, his cock glistening with pussy juice as he slammed his cock into
an animal, all he could do was grunt, moan, and groan.

I felt my orgasm approaching and pleaded, "I'm going to cum, don't stop. That's it keep fucki
cummming. The orgasm ripped through me causing my pussy to tighten on his cock.

Suddenly he cried out, "Oh yes, I'm going to cum." He rammed his cock deep and started fil
after spurt of cum. When his cock was empty he collapsed onto me panting, "You're incredib

I smiled as he rolled off onto his side. I bent down, taking his cock in my mouth and sucking
climbed off the bed and said, "I don't know about you but I'm famished, how about some din
walked out of the room still completely naked, my tits swaying with every step. I could feel hi
out of my pussy and down my legs as I prepared dinner.

As you can imagine these events have completely changed our lives. Jeff has become the m
aspects of the word. He's moved into my room and has proven to be an insatiable lover. I ca
of you will look down at me for having sex with my son, but he makes me feel like a queen a
enjoy the 'ride' while it lasts.

Our Shared Bathroom Ch. 02 (She proudly goes topless and feels playful)
bybartok_star©

I could not believe how relaxed I was. I was in the shower, letting the hot water stream over
just woken up maybe ten minutes ago. I closed my eyes and allowed myself to dwell on the
night that were stuck in my mind. It felt like I had had a great dream, but those usually come
disappointment when you awake to find they were not real. But these images were not from
out of my memory.

My penis slowly began to swell as I remembered my sister, Jen, inviting me to rub myself ag
was her cute way of apologizing for teasing me for weeks by "accidentally" bumping her butt
anytime I didn't expect it. It was just a game to her, and I knew it, so I had felt very strange a
up on her offer. We both became more than a little turned on and it progressed to where she
drop my towel and rub myself against her panties totally nude. If that wasn't enough, I ended
against her so heavily that the crotch of her panties tore from the strain. Instead of asking m
her panties tore, she just asked me to get under them and rub myself against her uncovered

I moved back to allow the streams from the shower to pour unhindered against my fully erec
on the feel of her bare flesh squishing aside as my dick has mashed against her body. The v
folds of her cunt lips had aroused me to the point where I had lost all control and I ended up
with my ejaculation. I could distinctly remember the sound of my cum splashing on the floor
gobs from between her legs.

I finished my shower and took in a deep breath of air, letting it slowly out of my lungs to calm
again. I really loved my sister and trusted her more than anybody else. I could neither believ
me on so much, nor that we had been so intimate; but I was not worried. I knew Jen trusted
protective, big brother. But we would certainly have something to joke about later!

Anyway, what she had done last night had worked. All the frustration she had build up in me
game had vanished. I was totally satisfied now and I really adored her for being so open and
Furthermore, after the tough day I had at work yesterday, she had completely rejuvenated m
mood. I was feeling fantastic! My body was relaxed, my mind was at ease and my spirit was
optimistic.

I returned to my room and got dressed for the day. This was finally the weekend, so I didn't n
about work. Jen had an indoor soccer game today through the club she had joined around n
attending, as I normally did to cheer her and her team on.

I went down to the kitchen and joined my dad at the table. He was reading the newspaper w were busy mixing batter and cooking fresh waffles together. I poured myself some juice and mornings with everyone. My dad and I chatted for a little while about work and I shared my c him as he listened. He sympathized and shared similar frustrations of his own about work.

"Fortunately, I have your mother here to help cheer me up and keep me encouraged." He sa her. She smiled back at him, pleased.

Jen looked back at me cheerfully and I said, "Yeah, Jen let me vent for a while last night too cheer me up. I guess she gets that from you mom." Jen's smile beamed at me and she turne the waffle iron.

Mom smiled proudly at Jen and said, "Well, I could only hope I'm partly responsible for what woman she has become!"

Mom cracked another egg to add to the fresh batch of batter she was preparing, but the egg and the liquid dribbled down her hand as she hurriedly moved to pour it into the mixing bowl

"Yuck. I've always hated the feel of egg whites." She said to Jen. "I can't stand the sticky fee mucous!"

Jen giggled at her. "Oh mom!" She handed her the dishrag. "I guess that's one difference be mind that feeling at all. I guess I just have a stronger stomach!"

Nobody in the room noticed, but I had to shift in my seat as I grew a slight erection at that la At least I knew Jen wasn't grossed out last night when I blew my load on her. It's kind of hun someone else come in contact with something as personal as body fluids. Peeing into a cup office and giving that cup, still warm, to a nurse is humbling. In this case, letting my sister tou felt the same way, but understandably a bit more thrilling.

I quickly drowned my thoughts with more juice and breakfast was finally served. We ate and plans for the day over bites of homemade waffles and just enjoyed the feeling of togetherne obviously excited about her game and the train of conversation always made it's way to her of the sport. We were all really excited for her as she had overcome an injury to her leg two have made it hard to recover from. But she was determined to recover and she did with such dedication that she became one of the starters of her team and a local favorite. But her girlis still showed and we were pleased to be able to continue to encourage her and believe in her abilities.

We finished breakfast and mom and dad got ready to leave to spend the day with two friend
school. I cleared the table and got the dishes done while Jen went back to her room to gear
When she was ready, we went out to my car. She threw her bag in the back and hopped int
buckling her womanly frame in and reaching back to pull her hair into a ponytail, tying it bac
elastic band.

Jen looked great. She looked hot. Girls seem to get turned on by a man in uniform, but I dor
unique to their gender. Seeing Jen in her team uniform was always a nice treat for me as a
yellow jersey draped nicely over the curves of her chest. Her black shorts fit tight around her
loosely flowed over her strong, tan thighs. I watched her strap on her shin guards and slide
socks up her legs. Even the mixture of aggression in the soles of her indoor cleats with the
the shoe itself gave her an impressive air of strength and beauty. Not to mention the alluring
knew she had on underneath, the article that admits femininity, but enables her to keep it at

Her team was called "Hellcats" and although they weren't particularly as vicious as the name
a good team and very determined. Jen chatted as we drove about the other team's defense
be to get through some of their players, but that they had been practicing some new moves
little bit later she had relaxed a bit and sat silent, enjoying the drive.

"So did I really make you feel better yesterday?" She asked.

I smiled. "Yeah, that wasn't a joke. I haven't felt this relaxed in a while. You really helped me
her.

She grinned and giggled, pulling one knee up to her chest and wrapping her arms around it.
felt bad when I realized how you were feeling. I'm glad I could help you calm down."

A moment passed and I asked her, "Did you feel kind of weird about it?"

She thought. "Yeah, of course. But we're brother and sister, you know?" She laughed. "Com
other on the toilet I don't even know how many times!"

I laughed. "Yeah, that's true." I admitted.

We arrived at the arena and she hopped out to meet up with her teammates in the locker ro
in the bleachers where I could watch the game from above the walls of the court.

This would be a great game to watch, and I was glad I could be there to cheer my sister on. halfback, so she has to put in a lot of energy to support the offensive and defensive lines. Je great teamwork and spirit and worked together like a machine. They had even gone so far a out long so they could all wear their hair back in a ponytail.

The game was close! The Hellcats were trailing in the first half by one, but Jen's best friend, a goal at the end of the first half and brought it to a tie. Jen and Sandra, a cute redhead who front line, nearly tackled Tracey in celebration. The team cheered and Jen slapped Tracey's got into their positions again as the referee placed the ball down for the other team to start.

The Hellcats were a fun team to watch because they were serious and went all out. Sandra, cute blonde girl from the other team both went for a stray pass and collided, but Sandra got ball first to kick it to Jen. Jen, who had been coming up from behind, kicked the ball up and leaped over the tangled pair and made it over in time to make a good thigh trap and then se Tracey. Tracey trapped the pass with her chest and caught the defense completely in shaml the ball into a corner of the net for another goal. The crowd went wild as everyone recognize displayed and the girls down below cheered each other on, faces beaming.

When the dust had cleared, the Hellcats won by one point. Their teammates on the bench ra they all crowded together in a big team embrace, laughing, cheering, slapping each other's a exchanging high-fives all around. The crowd was ecstatic and the team left the court to loud around and talked to the other family and friends of the team, all of us thrilled at the intensity game.

About twenty minutes later Jen found me and practically leaped into my arms with happines from her and slapped her butt causing her to giggle and slap me back on the shoulder. We g headed home. Jen was quite a sight with her hair damp and frizzy, her uniform unkempt and down. To my delight, she stripped her jersey off to let the air coming in the windows cool her sports bra was marked with her sweat, causing it to relax its pull on her breasts and allow th to move. She grinned at me, happily, then leaned her head back and closed her eyes to enjo

We got home and I carried her bag to her room for her. I went into the bathroom to pee as s her cleats.

"That game was awesome! Did you see Sandra cream that girl?" She called from her bedroo

"Yeah, the girl's small, but she really nailed her. Maybe you girls should take up hockey inste I stood over the bowl and began to urinate.

She laughed. "That would rock!" She told me. "Hey, I'm coming in to take a shower before I
said, coming in and heading for the sink. Her hands were up, working her hair band loose. S
take off her socks and shin guards and I turned my head to avoid looking at her tight butt, or
getting hard.

I finished relieving myself and tucked my dick back in my pants and flushed. I looked over to
with her back to me in the middle of stripping her wet sports bra off over her head. She tosse
of clothes and grabbed her hair pick and began combing it through. This was a treat. Her so
were off and she stood firm with her legs apart. Her back was completely bare and she only
shorts. I could see glimpses of the sides of her breasts as she combed her hair out, letting it
middle of her back.

"Uh, Jen, can I get to the sink?" I asked.

She turned her head back towards me, realizing she was in my way. "Oh, sorry!" She said, w
around her breasts and turning to face the sink to let me through. I came over and began wa
glancing up to watch her in the mirror as she held herself and finished combing her hair with
She saw me looking and grinned bashfully. "What?" She giggled.

I smiled back, shutting the water off. "Sorry. You look really hot like that." I told her. I dried o
hands.

She looked herself over in the mirror and admitted, "Yeah, I guess I'm kind of showing off a

"Uh, yeah." I teased. "I haven't seen that much skin since the night of the dance."

She smiled. "Well, it is a little unfair, you know. You get to show off your chest all the time ar
have to take it."

My eyebrows knit together in amusement. "What do you mean? Girls don't get turned on hal
guy's chest as the other way around."

Jen rolled her blue eyes. "Oh yeah, girls are oblivious to all that!" She teased in a sarcastic v
get turned on when I have to see you like that every morning!" She said, poking me in the ch
punctuating it with a quick poke to my ribs where I was ticklish. She giggled as I jumped at h

"Well what then? I'd just assumed you wouldn't want me to see you like that." I said, then tic

neck, making her squeal.

"Mark, I don't care! They're just my breasts! I'd much rather be allowed to be as proud of the
you as you are with your chest." She said.

I'll be honest. I didn't quite believe her.

"Okay," I said, backing off, "I'm fine with it if you are. But we're still not walking around naked
of each other, are we?"

She laughed and the tops of her breasts jiggling as she continued to cover them.

"No!" She said. Her eyes twinkled as she continued, "Unless I really get into a mood!"

We laughed and I shook my head, not believing her candor today. The game had really put
left the bathroom and gave her the privacy to enjoy her shower and began working on an as
my computer.

In the back of my mind I heard the water from the shower stop. A few minutes later, Jen kno
got up from my desk and grabbed the door handle and pulled it open.

The sight that lay before me was nearly surreal in its beauty. Jen stood there in the doorway
the bathroom was shimmering through the steam that had filled the bathroom from her show
in damp strands down her shoulders. She was topless, her breasts completely bare to my ey
was wrapped around her waist and her hands rested on her hips. She had a teasing, proud
she watched my reaction. Beads of water still dripped from her hair and her rosebud-hued n
contract and grow firm from the cool air of my bedroom. She looked at me demurely and rais
casually pull her hair back behind her ear, then rested her hand again on her hip.

"So, are you hard?" She asked.

My heart skipped a beat. "Um, yes. Like a rock." I told her.

"Good." She said and smiled. "That's how you make me feel every morning when I see you
She asked.

In astonished amusement, I said, "Yep. I think I do!"

"Good." She said, acting like she had won a trial.

"One thing though." I said and motioned for her to come in. She walked a few feet into the ro
swaying gently, and I came up to her. "Aren't you afraid that I might do THIS!?" I said and st
under her arms, tickling her.

She screamed and laughed, struggling to get away, her breasts jiggling and bouncing as sh
to get my hands away. In a flash, she got a hand under my arm and tickled me just as hard,
grip with an arm. We laughed and wrestled against each other, trying to get the upper hand.
against my body, leaving wet prints on my shirt. Her hair also slapped against my body once
got her really good and she swung her head, laughing hard. I went after the sensitive area n
her neck, but she got to my ribs and I flailed and nearly threw her backwards toward the bed
stop. She fell back onto the mattress and I reached down to help her up. She surprised me a
and pulled hard, making me lose my balance and tumble onto the sheets as she escaped. I
didn't waste any time tackling me from behind and going at my ribs again. I dimly registered
of her hair on my shoulder and her breasts on my back as I tossed and turned to get free. Fi
arm and pulled her right over me. She tumbled over in a mass of hair, flesh and towel and I
pinned.

We lay there, laughing and breathing hard, staring at each other's faces. Her hips were twist
the side but her upper body laid flat on the bed. I held one of her arms up beside her head a
one pinned between our stomachs.

She giggled. "You're digging into my hip." She teased.

I realized she was right, my strong erection was pressed pretty firmly against her. I raised m
her and said, "Oh well. Your breasts aren't exactly hiding from me either."

She grinned. "You don't get it Mark. My towel came off."

"Oh." I said, "I couldn't tell through my jeans. I'll let you go if you promise to behave"

She nodded and I let go of her hands. I moved my body off of her and turned around so she

"Hey Mark?" She said.

"Yeah?"

"I'm really turned on." she confessed.

I grinned. "Me too."

"Do you want to do what we did yesterday?" She asked.

"Are you serious? I was really surprised.

"Yeah! Can we?" She said, excitedly.

To answer her, I took off my shirt. She squealed happily and made room under the covers fo
the sheet and got my jeans undone and worked them free, then slid off my socks and briefs.
begin to explain the excitement I felt being under the covers, naked, with my sister.

She smiled at me and turned over onto her stomach and pulled her wet hair to one side. I lift
climb on top of her and felt a thrilling shock as our naked skin touched. Her body was so sm
felt my body hair rub over her hairless skin and realized we both had goose bumps. I got my
back and dropped my dick down on her butt. She giggled and squirmed, moving her butt arc
dick between her cheeks. I put my arms around hers and held my chest slightly up so she co

"Oh yeah, I really like this!" Jen said, then pushed her butt against me even more firmly until
burrowing through her crack. I drew my penis back and slid it forward. Her butt was slippery
water from her hair and she squeezed herself around me tightly. I drew back again and slid
continued stroking myself against her body.

Jen moaned lightly, smiling as she felt me slipping between her cheeks. She spread her thig
got her knees under her to raise her hips up. I followed her lead and pulled my knees up und
When I had lifted my upper body off of her back and was now on all fours above her, she lift
the way up to meet my throbbing dick. Since only her lower body was raised and she still res
chest on the bed below, her pussy was more fully exposed and available to my penis. She p
me and I slid my shaft again between her cheeks, feeling my balls come to rest against the
cunt. I stroked myself through her, feeling her squeeze the muscles of her buttocks tight aro

She moaned again, then looked up at me and said, "Go lower!" and grinned.

I complied and began sliding my dick against her wet cunt. She was definitely even more ex
before. Her vulva was nearly sopping wet by now and we both laughed quietly at the sounds
penis sloshed through her tender flesh. I pumped and pumped against her, relishing the feel

I began to smell the aroma of her body's cum and it continued to grow steadily, adding to ou
began focusing the head of my penis on the edge of her cunt where I could feel the hard nul
through the hood of her cunt lips. Jen gasped and her hands gripped the pillows under her a
to tremble. I made short strokes against her clit and could feel more fluids seeping down out
Her legs began to shake and her hips began to buck as her body dealt with the rush of impu
from her clit. Her back grew wet with sweat, her face grew red, her fingers tightened their gri
pillows and her knuckles grew white. I heard her toes crack as she balled them together tigh

She gave out a sharp cry, then opened her mouth in a silent gasp, then cried again as I stro
shaft. She trembled sharply and gasped again, and I felt more warm fluids pulsing from her
of my dick. Her breathing grew more shallow and she started gasping repeatedly, her body
tightly shut.

I tried swirling the head of my dick around her clit but suddenly began to feel the rush of an
between my legs. I began to back off and slide once again against the less-stimulating smoo
crack. That was obviously not what Jen had in mind, because she let out a questioning groa
upper body up to be on all fours, her back once again against my chest. Then, to my comple
reached her hand under herself and actually grabbed hold of my penis firmly, then slid the h
her crack into the flesh of her cunt until it sunk into the entrance of her vagina. She released
her hips back toward my body and impaled her cunt with my penis.

We both let out a cry as my dick popped right through her hymen and passed into her body.
reached my orgasm and tried to hold it back until every muscle in my body was strained tigh
jaw clenched and I began to see stars through my closed eyes. I felt my penis swelling with
pressure as my semen began pumping out of my balls and pulsing through my groin only to
head. I couldn't hold it any longer and with a loud shout, I released my hold and felt my sem
through my shaft and pouring out into her vagina. The initial blast was more of a necessary
was followed then by pulse after pulse of cum that I shot deep into her body. Jen held herse
my groin in order to fully and willingly take it all in. I could feel my cum filling up her canal, w
surrounding my shaft. My balls tightened up from the strain and I groaned again as I felt mys
final jet of semen to her body. I knew my sperm was now released into her body, rushing thr
of her womb to burrow into her egg and fulfill their duty. Jen let out another cry and allowed
to collapse against the bed.

We stayed like that for a while, letting our bodies cool down and rest. Eventually my penis s
body squeezed it out. I dismounted her and she dropped her hips down onto the bed as I la
her. She rolled over onto her side and put her arm over my chest and we drifted off to sleep

An hour later we had both awoke. She smiled brightly at me and thanked me. "I really neede
incredible". She said.

I smiled back. "Looks like we make as good of a team as the Hellcats, huh?"

She giggled and agreed. She reached down and got her towel and covered her waist and go
smiled at me again. "See you at dinner? I think I'm going to lie down for another nap." She s
the bathroom door behind her and I was left alone, naked, under the covers, next to a puddl
had dribbled out of her pussy.

Another nap sounded like a good idea.

GOING FORTH (PABBAJJA)
A Call to Buddhist Monkhood

An Essay, and Letters on Buddhism

by
Sumana Samanera

Translated from the German

Wheel Publication No. 27/28

First Impression 1961
Second Impression 1978
Third Impression 1983

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: David Savage
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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PREFACE

The essay that forms the first part of this booklet, bears in its German original the title //Pabbajja// which, in Pali, the language of the Buddhist texts, means //Going forth//, namely from the household life to the homelessness of a Buddhist monk. The Pali word //Pabbajja// is also the term for the first ordination bestowed for entry into the Buddhist monastic Order (Sangha) by which the candidate becomes a Novice or //Samanera// like the author of the writings presented here, whose illness and premature death deprived him of taking higher ordination.

Fritze Stange, the lay name of our author, was a German by birth, and received his novice ordination in 1906 at Matara (Ceylon), under the nestor of the German Buddhist monks the Ven'ble Nyanatiloka Thera (d 1957). Together with Sumano, a Dutchman, called Bergendahl, was ordained as the Samanera Sunno. They were the first two pupils of the Venerable Nyanatiloka who, on his part, had received novice ordination in 1903 and higher ordination in 1904, both in Burma. As related in

the Appendix of this booklet, illness obliged Sumano to go back to Germany, but in the same year he returned again to Ceylon, together with the Venerable Nyanatiloka who had paid a short visit to Germany. He took ordination again and then lived in the undulating, grassy hillocks of Bandarawela, in Ceylon's up-country -- a landscape of ascetical bareness, breathing seclusion and quietude. There he died and was cremated in January 1910. A spout just by the spot where he lived, still bears in the Sinhala language the name "German Phihilla" (German spout). [*]

* [To those who have the opportunity of visiting Bandarawela some road directions may be welcome. The place where Sumano lived and died, is reached by going up the Grand Road to Uturu Kabillawela, a distance of about one and one-half miles from the Bandarawela Town Hall, and then walking down a little over one quarter mile on the foot path leading to Gediyarde village.]

Sumano was held in great reverence by the people for his deep piety. He was of an unassuming nature; but his bearing emanated an atmosphere of saintliness and detachment, of maturity and gentle firmness which obviously must have set him apart from the multitude.

The same atmosphere of the true ascetic's sincere and forceful simplicity radiates from the pages of his little book //Pabbajja//. It's first publication in Germany, in the year 1910, deeply impressed and inspired the members of the small circles of German Buddhists. An English version by Bhikkhu Silacara appeared in Ceylon the same year. This has been fully revised for the present edition, after comparison with the German original.

Sumano's letters appeared in print in a German Buddhist magazine, "Die Buddhistische Warte," and are published here for the first time in an English version prepared by the Venerable Nyanaponika Thera.

Both, essays and letters, served first to justify and explain Sumano's unusual step of entering Buddhist monkhood in the East. There is, however, nothing apologetic in his words, no diffident defense; they are rather a stirring call to kindred minds for proceeding on

that hard but incomparably rewarding road towards the "unshakable deliverance of mind." In the same spirit they are offered here to the reader, as a companion to another booklet in this series of Buddhist publications, //The Ascetic Ideal// by Ronald Fussell (The Wheel Publication No 23).

Buddhist Publication Society
Forest Hermitage
Kandy, Ceylon
February, 1961

* * * * * * * *

PABBAJJA

"//He is beside himself//"

"Marvelous is it, O Lord, extraordinary is it, O Lord, how the Exalted One has so clearly pointed out the Four Satipatthana, which lead to the purification of beings, to the overcoming of sorrow and lamentation, to the cessation of pain and grief, to the attainment of the path, to the realization of Nibbana! For we also, Lord, as householders, have from time to time fixed our minds upon the Four Satipatthana." -- "Whilst we thus dwell with earnest minds, eager, unweariedly, the memories of household things pass from us; and as they so pass, the heart grows ever more steady, becomes quieted and unified, finds peace."

The more frequently a man thus dwells all the more perceptibly does the alienation increase, does the world die away from him, for ever more clearly does the true nature of the world reveal itself to the mind through the persistent contemplation of this truth founded in experience:

Thus is form; thus it arises; thus it passes away.
Thus is feeling; thus it arises; thus it passes away.
Thus is perception; thus it arises, thus it passes away.
Thus are the mental formations, thus they arise, thus they pass away.
Thus is consciousness; thus it arises, thus it passes away.

Always the same law, always the same song:

//Anicca vata sankhara uppada-vaya-dhammino;
Uppajjitva nirujjhanti, tesam vupasamo sukho'ti//:

"Transient are all compounded things;
To rise to fall, their nature is.
Having become, they pass away;
Their final rest is highest bliss."

"I know not, Ananda, even of a single form whereby pleasure and satisfaction in form does not pass into sorrow and lamentation, pain, grief, despair, since it is transient and changeable" -- and so with feeling, and so with perception, and so with the mental formations, and so with consciousness. "This world, however, seeks pleasure, loves pleasure, prizes pleasure. Only a few beings are stirred by things that are truly stirring, in comparison with the greater number who remain unstirred by truly stirring things. And again, there are only a few who, being stirred, earnestly strive, in comparison with the greater number who, being stirred, yet do not earnestly strive."

Unrestrained by the perception of the hollowness of things, flows on the hot stream of foolish desire: "O, that no birth lay before us, no old age, no death, no sorrow, no lamentation, no pain, no grief, no despair! -- but this is not to be obtained by mere desiring; and not to get what one desires is suffering." Ah! if only our parents would remain alive; Ah! if only our loved one would not die,... Ah! the misery of this law of nature! How many millions daily sob and weep over graves! The misery of this law of nature! "What dear to one brings sorrow and lamentation, pain, grief, and despair: attachment is

the root of suffering." Hence the uprooting of suffering is non-attachment, the way of escape from all this wretchedness is non-attachment, denial, renunciation. "Whoso cleaves to woe, follows after woe, is bound up with woe, and thus considers: 'That belongs to me, that I am, that is my self (atta, self, soul) -- can such one really comprehend woe, can such a one avoid the woe that encompasses him?' But he who withdraws himself from attachment and learns to renounce, to deny, and to turn away, deprives the heart's pain of its nourishment, and by degrees brings about its extinction. "The turning away of the will vanquishes all woe."

This turning away comes into operation where there is an understanding of suffering, of the arising of suffering, of the cessation of suffering, and of the path that leads to the cessation of suffering. Before understanding these truths, man hastens from birth to death in the sea of existence (//samsara//), without deriving therefrom any true gain for his deliverance -- worn out for naught, the body perishes." "It is through lack of understanding and insight into the Four Holy Truths, ye disciples, that we had travel so long the weary round of Samsara -- both you and I. What think ye: which is greater -- the floods of tears which, weeping and wailing, ye have shed on this long journey, ever and again hastening towards new birth and new death, united to the undesired, sundered from the desired -- this or the waters of the four great seas? For long have ye experienced the death of a mother, for long the death of a father, for long the death of a son, for long the death of a daughter, for long the death of brothers and sisters; for long ye were harassed by disease; and whilst experiencing the death of mother, of father, of son, of daughter, of brothers and sisters, the loss of property, the torment of disease, whilst being united with the undesired and sundered from the desired, thus hastening from birth to death and from death to birth ye have verily shed more tears on this long journey, than all the waters that are held in the four great seas! But how is that possible? Without beginning and without end is this Samsara, unknowable is the beginning of beings sunk in ignorance (//avijja//) who, seized by craving (//tanha//), ever and again are brought to renewed birth, and so hastened through the endless round of rebirths. Thus, for long have ye experienced suffering, experienced torment,

experienced misery, and filled the graveyards -- long enough truly to have become dissatisfied with all existence, long enough to turn away from all being, long enough to seek release from it all."

Who take this exhortation to themselves? Those whose minds are stirred by these thoughts. And being stirred they will learn to understand, and will earnestly strive. "For them delight and pleasure in the world gradually passes away, they perceive the coarse as well as the subtle lures of Mara; wearied are they of intoxication, of self-deception; no longer do they shrink from the inevitable struggle for the overcoming of the world; yea, to this or that one, the widespread misery in the world reveals itself to his mind so nakedly, so powerfully, that the cry for the end of it drowns every other voice: "Forth, forth, forth to the other shore!" "Sunk am I in birth, in old age and death, in sorrow, lamentation and pain, in grief and despair, sunk in suffering, lost in suffering! O that it were possible to make an end of all this mass of suffering!" To such a comprehension, to such a longing, the meaning of asceticism becomes evident as that manner of living which really makes possible single-minded devotion to that most difficult of all tasks -- the task of becoming perfectly good or pure or holy, and thereby, free from suffering and rebirth!

"If I truly understand the doctrine declared by the Exalted One, it is not easy for one who remains in household life to fulfill point by point the wholly stainless, wholly purified ascetic life." "Whoso lives in the house is busy over-much, is much occupied, anxious about many things, disturbed about many things; he is not always entirely devoted to truthfulness; not always and entirely zealous in self control, chaste, recollected, given to renunciation."

> "Man falls as falls the fruit from the tree,
> Unripe or mayhap ripe, with sudden crash:
> and so, O king, a beggar I become,
> For, the sure pilgrim-life me seems the best."

"There has never been a householder, Vaccha, who without forsaking household-ties, has, at the dissolution of the body, made an end to

suffering."

Therefore, whoso resolutely seeks the end, "After a time will leave behind a small property, or leave behind a large property; he forsakes a small circle of acquaintances, or he forsakes a large circle of acquaintances, and goes forth from home to homelessness" -- //pabbajja//.

But father and mother, wife and children, love and duty? The sense of duty depends on understanding. Once a duty has been understood as the higher one, it sets aside the lower conception of duty held formerly.

For years a man may have devoted himself to the care of wife and child, prizing nothing higher than his family's welfare. Then war comes to his country. The course of events stirs him profoundly; he is affected by new ideas, another view of things gain strength within him. "Sweet it is to die for the fatherland!" The feeling overpowers him: "What care I for wife, what care I for child!" Of his own free will he goes forth to meet the foes of the fatherland. The duty to his country now seems to him higher than the duty to his wife and children.

Another man has in former days, with full conviction, solemnly vowed faithfully to stand by his country even to death. Later on, in consequence of higher comprehension he gains a higher standpoint, a wider outlook; envisages politics as a citizen of the world, thinks in universal terms: "This Frenchman is a fellow human being, is a fellow sufferer. This Russian is a fellow human being, is a fellow sufferer. Life is a sacred thing, frightful, barbaric is this wholesale killing, called war -- the visible aggravation of suffering." No longer can he slay his fellow-men. In case of a call to arms he willingly allows himself to be shot by his own countrymen. The duty "Thou shalt not kill!" stands higher in his eyes than any duty towards his fatherland.

Yet another, as pastor, for many a year enjoyed a secure living with his family. By degrees his views undergo a change. He finds himself unable any longer to give his assent to dogmas, to the doctrines of Revelation, of Grace, or of Forgiveness of Sins, or Vicarious

Atonement; he can no longer believe in that deplorable and absurd doctrine of "eternal damnation for the deeds of a brief spell of thirty years." A higher knowledge has come to fruition within him. Clear and evident to him has become the universally ruling law, the unchangeable, equable relation of cause and effect, the unfailingly just recompensations of right or wrong action (kamma). He burdens his mind neither with thoughts about the unfathomable, nor with useless discussions: he go on preaching as before? He will follow his altered convictions, give up his position as pastor -- come what may!

Whoso acts according to his deepest understanding is always straight and candid, ever acts in accordance with truth -- at least relatively so: for a man's truth is his degree of understanding.

> "This above all: to thine own self be true,
> And it must follow as the night the day;
> Thou canst not then be false to any man:
> Be true to the highest within you!"

To a man now, who has clearly perceived the pitiable condition of all beings that share a common existence, what higher, holier, or more urgent task can there be than to become perfectly kind, perfectly good or holy and thereby to get himself cured of this being born, growing old and dying, of this sorrow, lamentation, pain, grief, and despair? Hence if he has truly recognized the significance and value of asceticism for the fulfillment of this highest duty, and experienced the impossibility of its perfect realization in household life, there follows the going forth into homelessness (//Pabbajja//) as necessarily as the fall of the drop that is full. "No man can serve two masters" -- fully well. The man who devotedly strives for the fulfillment of the Doctrine experiences intensely the unsatisfactoriness of divided allegiance. Hence after a time, he gives it up, for the blessing of himself as well as of his family; an inward law of development that is beyond dispute. Only a mother knows the pangs of childbirth, and only a mother knows the succeeding joys of motherhood. Only he who has left home knows the relief of relinquishing accustomed bonds; only he who has left home, knows the happiness of being free: an inward experience -- indisputable! "The

joys of the family life and the joys of the homeless life -- these are two different joys: and the nobler of the two is the joy the homeless life."

If millions of honest men in worldly life find //Pabbajja//, the Going Forth, obnoxious; if they condemn the incomprehensible act as wrong, as unnatural, or deplore it as a mental aberration, they are quite right from their own standpoint; no intelligent man will contradict them. They act in accordance with their conception of duty, and are "great, great in their place" if, before all things they care for beloved parents, for wife and children, and strive to fulfill the manifold important duties laid upon them by their life in the world. Also the few who have a bent for the ascetic life and honestly long for it, but feel themselves bound one way or another to their wanted way of life and therefore remain in its bondage -- they also are right from their own standpoint. So also are those individuals right who go forth, being no longer bound inwardly. It is not the outward circumstances that bind a man; by himself is man really bound, by himself is he really free.

> //Having left parents, son and wife,
> Relations, wealth and land,
> And all desires of sense,
> Let him wander alone like the rhinoceros.//

By logic, by reasoning or by eloquent words alone that act of going forth into homelessness can certainly not be argued or explained. But whoso sees this law, whoso sees this truth, no longer asks for proof. Quietly and with confidence he acts. What the world says about it, leaves him unconcerned.

"There are two goals, the holy goal and the unholy goal. But what is the unholy goal? One, himself subject to birth, seeks what also is subject to birth; himself subject to old age, to sickness, to death, to pain, to defilement seeks what also is subject to old age, to sickness, to death, to pain, to defilement. But what is subject to birth, old age, sickness, death, pain and defilement?

Wife and child are subject to birth, old age, sickness, death, pain and defilement; servant and maid, lamb and goat...gold and silver are subject to birth, old age, sickness, death, pain and defilement. Subject to birth, old age, sickness, death, pain, to defilement are these things. And allured, blinded, enchanted a man himself subject to birth, to old age, to sickness, to death, to pain to defilement seeks what also is subject to birth, old age, sickness, death, to pain, to defilement! This is the unholy goal. But what is the holy goal?

"One himself subject to birth, perceiving the misery of this law of nature, seeks that which is free from birth: the incomparable surety of Nibbana; subject to old age, to sickness, to death, to pain, to defilement perceiving the misery of this law of nature, seeks that which is free from old age, sickness, death, pain and defilement the incomparable surety of Nibbana. This is the holy goal.

"Formerly, when but a Bodhisatta, myself subject to birth, I sought what also was subject to birth; myself subject to old age, sickness, death, pain, defilement, sought what also was subject to old age, sickness, death, pain, defilement. And it occurred to me as follows: `Why, myself subject to birth, old age, sickness, death, pain, defilement, do I seek what also is subject to birth, old age, sickness, death, pain, defilement? What, if now, myself subject to birth, perceiving the misery of this law of nature, I were to seek the incomparable surety of Nibbana free from birth: myself subject to old age, sickness, death, pain defilement perceiving the misery of this law of nature, I were to seek the incomparable surety of Nibbana free from old age, sickness, death, pain, defilement? And after a time while still young, with coal-black hair, possessed of radiant youth, in the prime of my life, against the wish of my weeping and wailing parents, I had my hair and beard shaved off, put on the yellow robe, and went forth from the household life to the houseless one..."

Whoso well in time sees the holy goal with penetrating clearness, he can no longer tie matrimonial bonds.

//Who dwells alone and seeks not any mate,
Though young in years yet bides not anywhere,
Averted, turned away from contract's transports:
Him the wise well and truly call a sage.//

Whether, however, a man be old or young, whether he be married or not -- at whatever period of his life, the urge in him for the ascetic life asserts itself, then along with the other bonds binding to the worldly life, the bonds of blood- relationship also lose their force. The mother has become an elder sister; the father has become a brother; the wife has become a sister; the son has become a brother... fellow beings, fellow sufferers. Attachment, longing have died away, alienation has set in. Such a one has no longer a place and use in the family. "Another law works in the members," a wider love. In love the ascetic goes forth from the family, out of love he leaves it. Truly difficult to understand is the love in genuine ascetic mind, yet relatives also learn to understand it. "And if the families out of which those noble men have gone forth from home into homelessness, think of these noble men with love, for long will it make for their weal and happiness."

Just as a man, who out of true feelings gives alms at the same time makes richer his family, though to outward appearance that family may suffer some loss in goods or money: so truly bestows a householder a rich treasure to an understanding family, if in a right frame of mind, moved by the highest of duties, he renounces the worldly life, even though that family may lose its external support. This loss which not seldom is brought about by premature death, can be made good and is unessential; but essential is: awakening from the slumber, thoughtfulness, insight, the perspective of Anatta (not-self), turning away, detachment -- that is what matters.

"Naught is the loss of relatives, riches and honor; but the loss of insight is the heaviest loss. Naught is the gain of relatives, riches and honor; but the gain of insight -- that is the highest gain. Wherefore let your endeavour be: Insight will be gain! Let this be your endeavour!"

"And the former wife of the venerable Sangamaji had heard it said: `The monk Sangamaji has arrived in Savatthi.' Then she took her child and went to the monastery at the Jeta Grove, near Savatthi. At that time, however, the venerable Sangamaji sat at the foot of a tree to spend the afternoon there, devoted to meditation. Then the former wife of the venerable Sangamaji betook herself thither and spoke to the venerable Sangamaji: Look at thy little son here, O ascetic! Give me food!' But to these words the venerable Sangamaji maintained silence. A second and a third time the former wife of the venerable Sangamaji so spoke: `Look at thy little son here! Give me food!' And a second and a third time did the venerable Sangamaji preserve silence. Then the wife of the venerable Sangamaji laid the child down in front of the venerable Sangamaji and went away, saying: 'There is thy son, O ascetic; give him food!' The venerable Sangamaji however, neither looked at the child nor uttered a word. Now when the former wife of the venerable Sangamaji having gone some distance turned round, she saw that the venerable Sangamaji neither looked at the child nor said anything. Then she thought `This ascetic cares not even for his child,' turned back, took up the child and went away."

"If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

-- Luke XIV.26 and 33

"Think not that I come to send peace on peace: I came not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

-- Matthew X.34-37

"Let the dead bury their dead."

-- Luke IX.60

"My kingdom is not of this world."

-- John XVIII. 36

Apart from the differences existing between the teachings of the Buddha and of the Christ, all these sayings have these ideas in common:

1. Void throughout is this world.

2. Whoso "hungers and thirsts" to overcome this world, will loosen all earthly bonds, count them but dirt. Commentators and scribes there are in abundance but "whoso has eyes will see."

Day after day, twenty-four hours older, a hundred thousand heart beats nearer to the grave inevitably! "O, put all wishes aside save the desire to know truth; recognize the truth and tell it, come what may!" Whoso does not act in that way, deceives himself and others. Whoso shrinks from the decision that truth demands, puts obstacles in the way of himself and others though it may not always be obvious.

//From life departing man no refuge finds,
Nor friend, nor loved one, boon companions none.
The heirs, with strife, divide the heritage,
Himself fares forth according to his deeds.//

"Put not thy trust in friends or relatives, and put not off thy

salvation till the future, for man will forget thee sooner than thou thinkest. It is better to provide now in time and do the right, than to trust to help of another. If thou art not solicitous for thee in the future? Now is the time very precious, now is the day of salvation...!"

-- Thomas a Kempis

None can do for another what is needed for deliverance. Here each has to rely on himself alone.

//Self alone is the lord of self.
What higher master can there be?
By self alone is evil done, by self one is defiled;
By self is evil left undone; by self alone one is purified,
Pure and impure on self alone depend;
No one can make another pure.

Hence give not up thine own best weal
For others' weal however great.
Once thou hast seen thine own best weal,
Pursue it keenly for thyself.//

Concern for oneself, in that sense, is far from being reprehensible egotism. It has nothing to do with the oppression or exploitation of others, with harshness towards others.

"Once, Lord, in an hour of solitude and retirement the following thoughts came to me: `To whom is one's self dear, to whom is it not dear?' And this, Lord, occurred to me: Those who do, and speak, and think evilly, to these their self is not dear. And even though they say: `We love ourselves,' yet they do not love themselves. And why not? Whatsoever unlovely thing they do to one unbeloved that they do to their own selves. Therefore is it that their self is not dear to them. Those, however, who act, and speak, and think rightly, to them their self is dear. And even though they may say: `We love not

ourselves,' yet they do love themselves. And why? Whatsoever lovely thing they do to one beloved that they do to their own selves. Therefore is it that their self is dear to them." -- "That is so, great king."

Not only is such true care for oneself unreprehensible, but it is the only way to become hale and holy oneself and to help others to become likewise. "A man may do ever so much good and take upon himself ever so many abnegations, and yet as long as he does not know himself he will not reach deliverance." -- "The only limitations he imposes upon himself, are those arising from not knowing himself. In the degree, however, that he knows himself, he is able to do greatest service a man can render for another, namely: to help him to help himself; to bring him to a true knowledge of himself, of his own inner power." Hence, the more ardently a man devotes himself to the work of his own deliverance, all the sooner and more effectively can he become a blessing to others; for all the sooner can he learn and experience what will help himself and others to win true deliverance; the laws for it are the same for all. Any other helpful action, however meritorious it may be, is concerned with things external, not with the world within. "Can the blind lead the blind? Shall they not both fall into the ditch?" Whoso has ever offered to others "bread for stones," has first of all labored within himself, "lonely, apart, untiringly, ardent and resolute."

The inward worker who has lived the truth, speaks from experience, with the assurance of an "expert": "So it is," he says, and not, "So it may be." Therefore his words produce in susceptible minds an inner crisis never experienced before, a crisis severe but wholesome: "The word of the wise heals." As is the speech of the inwards worker, so is his outward behavior: true, straight and firm, serene, aloof, uncommon. Such venerable ones are the greatest benefactors of their fellow men, the best physicians; visible witnesses of the fact that detachment from the world is possible; by their very lives they point to the way by which that what continually produces and feeds new suffering can be eliminated. Therefore, whether householder or monk -- above all, win to a true vision for thyself! "Know thyself!" -- "Be ever mindful of thyself."

//The wise upon the path of truth
He first establishes himself:
Then only can he others teach.

Who thus, as he to others tells,
Can conquer and subdue himself,
May haply turn them to the true;
But hard it is to rule oneself.//

"That, Cunda, one himself sunk into the mire should pull out of the mire another sunk therein -- this cannot be. But that one, himself not sunk in the mire, can lift out of the mire another sunk therein -- that may be. And that one, himself not subdued, not disciplined, not attained to the extinction of delusion, should lead others to become subdued and disciplined to attain to the extinction of delusion -- this cannot be. But that one who himself is subdued and disciplined, and has attained to the extinction of delusion, should lead others also to become subdued and disciplined and to attain to the extinction of delusion -- this may well be."

The most likely possibility of escape from the mire of ignorance (//avijja//) is offered by the life of a tree monk (bhikkhu). Though the Buddha's Teaching has been described as "running counter to the common current, profound, subtle and hard to realize," there are those in the world who, on hearing that Teaching, feel irresistibly attracted to the monk life. There are those who, once they become aware of the general misery of life and of the way of the speediest release from it, lay everything else aside and, without delay, go forth into the homeless life -- "their insight needed only to be roused." Others again are able after a severe struggle, to break up all bridges behind them. Deep-rooted desires and ideas, coarse or subtle, so strongly ingrained in ordinary life, may obstruct for long an appreciation of the ascetic life; hence people are not in a hurry to turn to it, and the strength of character needed for renunciation, is lacking.

"Even that state of mind, Mahanama, still exists in thee and causes thy heart to be overpowered at times by impulses of desire, by impulses of anger, by impulses of delusion. For, Mahanama, if that state of mind no longer had any place in thee, thou wouldst not remain in the home life, in the enjoyment of desires."

It is quite true that noble characters can be found everywhere in society, also in family life; it is true that not a few householders die more ennobled in mind than many a monk; it is true that an earnest, devoted disciple, by virtue of an unusually developed character, due to his good Kamma of the past, may, without abandoning household ties, attain to almost all stages of holiness, that is up to the stage of the Non-returner (//anagami//). But no one who knows will maintain that he who is determined to make an end of suffering, may to the same effect remain in the household life as lead the life of a monk. On the contrary, "the wisest of all times" teach that such a man will choose a mode of life detached from all worldly bonds: he will go the road that offers the least resistance to his aspirations.

//Even as the peacock, the blue-necked bird of the parks,
In its aerial flight never can rival the swan,
So the dweller in house can never equal the monk --
Him the thinker withdrawn, in forest abiding.//

Separation, isolation, again and again, is necessary for bringing suffering to an end. Just as the steam which is asleep in the water and awakened by fire, does not develop its giant strength, does not become a concentrated power, unless it is shut in, likewise man's inner potentialities for lack of seclusion, for lack of isolation, cannot develop, cannot be converted into higher powers. "Many live far below their possibilities because they continually surrender their individualities to others." In the worldly life, full self-recollectedness, full devotion to the goal, do not come easily. The chaotic mass of uncontrolled impressions will divert and distract again and again, and will lead astray. Sadly great is the sum of

energy daily expended to no profit. In home life, too much nutriment gross or subtle is supplied by the world of the five senses, and this will ever and again disturb those thoughts that in the noble-minded are naturally directed towards higher things; hence there is only very slow progress in discarding and uprooting obstructing qualities and evil propensities of the mind.

Quite different is it in the homeless state, in a life of solitude. There man is, as it were, forsaken by all the world, and thrown back entirely upon himself, without palliatives and self-deceptions. There he learns to be profoundly ashamed of all that is base, and feels himself impelled to strive for progress; mindfully he breathes in, mindfully he breathes out, and he wins to the insight that frees from suffering. In secluded places -- in the depth of the forest, in a lonely cottage, a mountain cave, a cemetery -- the five senses, in the absence of their usual objects of craving, are, as it were, put out of action; and the sixth sense, the mind, alone, detached, undisturbed, effectively collected, can do its work, can understand the workings of greed, hatred and delusion, can reject them. "What are the characteristics of those venerable ones, what is so special to them that people should say of them, `Truly, these venerable ones have lost greed and hatred and delusion, or are on the way to overcome them'? This question may be answered thus: `Those venerable ones seek out lonely places in the depth of the forest: There are not to be found any forms entering the field of vision, that can be looked at and craved for; no sounds entering the field of hearing, to be listened to and craved for; no odors entering the field of smell, to be smelled and craved for; no flavors entering the field of taste, that can be tasted and craved for; no bodily contacts entering the field of touch, that can be felt and craved for."

Bodily isolation (//kaya-viveka//) in secluded places facilitates isolation (//citta-viveka//) from craving and other hindrances. At the start, this purification and concentration of mind comes only temporarily, during specific meditative exercises; but later on, strengthened by these very exercises, that pure and concentrated state of mind can be maintained for an increasingly longer time, and will make possible a deep and penetrative insight (//panna vipassana//)

into the true nature of things. And that vision, when completely cleansed of delusion will finally bring about ultimate isolation, the freedom of every kind of attachment (//upadhi-viveka// = //nibbana//). In other words: to a disciple tirelessly meditating in solitude, the transient, painful and unsubstantial nature of all constituents of existence will become apparent with an increasing clarity and certainty. To the degree, however, that ignorance and delusion (//avijja//, //moha//) about this world disappear, also desire (//raga//) for anything in it, and hate or anger (//dosa//) against anything in it, will die away: they will lose their objects, their foothold, their basis, their sanction. Thus, with the withdrawal of the fuel, this terrible conflagration of suffering is brought to extinction, sooner or later, according to previous action-force (kamma) and present effort.

True holiness is never born without solitude; never is it perfected without struggle with the passions within. Yet, the untiring activity of Gotama, the Buddha and of many of his disciples demonstrate that solitude and the happiness of seclusion are not, as many think, the aim and end of the ascetic life, but they are an essential means to the end, and are an incomparable mine of strength and inspiration to him who resolutely strives for the goal.

"Ye should know that those people practice the most useful practices. Know ye that the kingdom is blessed where man is inwardly one. They produce more eternal gain in one moment than all works ever wrought outwardly."

-- Meister Eckehart

By a wrong view of life all ascetic endeavour will naturally be considered as egotism pure and simple; but right understanding will never regard it like that. The true ascetic who has wholeheartedly taken up the training knows that, in the absolute sense, there is no ego nor anything belonging to it, neither I nor mine. Neither corporeality nor feeling, perception, formations and consciousness contain any abiding substance, because they are transient, painful, subject to change. Therefore, no longer can one who has entered the

path where deliverance is assured (the //sekha//) bestir himself for the sake of the ego; his striving aims at the final cessation of the conditioned personality (//kamma//, //khandha//), by the gradual elimination of all its roots. But during his more or less protracted struggle for final emancipation the //Sekha// is not yet entirely cured of all self-affirmation, of all impulses connected with I and Mine; still the old Kamma clings to him. Only in the Arahant, the Holy One, is the truth of Anatta fully realized, and therewith all and every form of self-affirmation is done away; "through the cessation, rejection, removal, denial and relinquishment of all notions of I and Mine, and all biases of self-conceit, he has won perfect deliverance." In other words:

Much ignorance (and craving): Much self-affirmation (and suffering),
Little ignorance (and craving): Little self-affirmation (and suffering),
Free from ignorance (and craving): Free from self- affirmation (and suffering).

"Ignorance is the root of all self-affirmation."

It is this very truth that none in this world period has as perfectly penetrated, as perfectly taught as the Buddha. The entire hard struggle for deliverance was called by the Enlightened One briefly "The liberation from the fetter of ignorance" that is, from self-illusion. "Hence, Sariputta, thus should you train yourself: `Concerning this body endowed with consciousness, there shall not arise any notions and biases shall not arise! And we shall abide in the attainment of this deliverance of the heart, this deliverance by wisdom through which all these notions and biases cease.' Thus, Sariputta, should you train yourself. And in so far, Sariputta, as a monk attains to this deliverance of the heart, this deliverance by wisdom, he is called one who has cut off craving, removed the fetters of existence, has made an end of suffering by the full elimination of self-conceit."

The more devotedly one strives towards this goal, the more selfless he becomes, and the earlier will he make an end of all egotism:

//Sangham saranam gacchami//:

"I take refuge in the Order of Monks."

But, to be sure, mere outward asceticism is of no avail. "Whether one remains in the household life or whether one goes forth from it to the homeless state, if one lives wrongly I do not praise it. For, whosoever either remains at home or departs from home, if he lives wrongly, on account of that wrong way of life he can gain nothing on the good path of the Dhamma." -- "I do not ascribe asceticism to a robe wearer just because he wears a monk's robe. I do not ascribe asceticism to a forest hermit just because he lives in the forest. I do not ascribe asceticism to a knower of text just because he knows many texts... Not because a man wears a robe, dwells in the forest, knows the texts, speaks much about the Doctrine, can he get rid of craving propensities, can he get rid of hating propensities, can he get rid of delusive propensities."

"There are people who, void of faith, go forth from home into homelessness, hypocrites, dissemblers, sham-ascetics, conceited men, busy talkers and chatterers, bad guardians of the doors of the senses, without moderation at meals, not devoted to wakefulness, indifferent to asceticism, without respect for the training, fond of luxury, importunate, preferring what is detrimental, shunning solitude as a heavy burden, lazy, without energy, heedless and uncomprehending; uncontrolled and distracted minds of small understanding, and stupid. Such a monk's asceticism appears to me, O monks, like a murderous weapon, meant for slaughter, doubled edged, well sharpened, covered band wrapped round with a robe. A knife taken up by the blade, wounds the hand: misused asceticism drags one the downward path."

"In error ye wander, O monks of Assaji, upon a false path ye wander, O monks of Assaji. How far apart have they strayed, the foolish, from this Doctrine and Discipline!" "Hard it is to serve the Exalted One, very hard it is to serve the Exalted One!" -- meeting with this

experience many a weak disciple, discouraged or displeased, has given up asceticism (see Majjhima Nikaya No. 67, 77).

Only to him who knows suffering, only to one who true to the Doctrine, earnestly works within, fighting purposefully and persistently against Mara -- to such a one only, will the external circumstances of asceticism prove to be what actually they ought to be according to Buddha's declaration: The most suitable conditions which the world can offer for the complete overcoming of the world. Again and again did the Master place before his disciples the hollowness and futility of half-hearted asceticism, as well as the seriousness and difficulties of the true monk's life. Never did he attempt to persuade anyone to become his disciple or to lead the ascetic life under him. "He lays the Doctrine before the people, does not persuade them, does not dissuade them." "He shows the nature of this world after he himself has understood and penetrated it. The doctrine, excellent in the beginning, excellent in the middle, excellent in its consummation, does he proclaim, both in the spirit and in the letter; he sets forth the holy life in its fullness and purity." Now, if the nature and purpose of this ascetic life becomes overwhelmingly clear to a householder or a householder's son, he will become as ascetic of his own free will, following his inner urge. "Sunken I am in birth, in old age and death, in distress, lamentation and pain, in grief and despair; sunken in suffering, lost in suffering! Oh! that it might be possible to make an end of this whole mass of misery!" In such a state of mind, filled with confidence, he renounces the worldly life, and such a renunciation is called in the texts "right-minded renunciation" (//nekkhammasankappa//). [*]

* [//Nekkhamma-sankappa//, "the thought of renunciation," is one of the three kinds of Right Thought or Right Aspiration (//samma-sankappa//), the second factor of the Noble Eightfold Path.]

With such a true renunciation, such a true //Pabbajja// (Going Forth), "has he arrived in a clearing (of life's jungle)" -- but no further. "Whoso, as a noble son, has thus renounced, what has he to

do? Whoso finds no detachment from desires, from evil states of mind, whoso finds no joy and happiness or other still better gain, his heart will be seized and bound by lust; will be seized and bound by ill-will; will be seized and bound by sloth and torpor; will be seized and bound by restlessness and worry; will be seized and bound by doubt, will be seized and bound by dissatisfaction, will be seized and bound by attachment. But whoso finds detachment from desires, from evil states of mind, and finds joy and happiness and other states of mind, and finds joy and happiness and other still better gain- his heart will not be seized and bound by lust, will not be seized and bound by ill-will, by sloth and torpor, restlessness and worry, by doubt, dissatisfaction and attachment." But this nobility of mind, how is it acquired? Only through meditation and again meditation (//Satipatthana//): "Here trees invite; there, lonely cottages. Go, meditate! Be not slothful, lest later ye repent!"

True asceticism is an obstinate, mute struggle. Mighty is Mara! Fearfully deep-embedded is delusion! "Dying and becoming! Dying and becoming!" No standing still should be permitted; no satisfaction with what has been attained! "Ever more strong must ye become to reach what is still unreached, to attain what is still unattained, to realize what is still unrealized!" "I declare unto you, O monks, I call upon you to give heed, ye that aspire to the goal of asceticism: see that the goal does not elude you while there is more to accomplish!"

Dying and becoming, again and again -- until nothing can any more become, and hence there is nothing that can die! No rest, no stopping before Nibbana is reached! "Also to the world beyond I shall not cleave, nor shall my consciousness be bound to that world. All nutriment is misery, heavenly food as well. To be conscious is to be suffering." An ascetic thus minded "has found and finds ever greater and loftier results; he is well satisfied with the ascetic life, does not give up the noble effort." "It is called `death' in the Order of the Holy One, when a person gives up asceticism and turns back to the common life of the world" -- this he now appreciates, depending upon none in that experience. "As the moth that has caught sight of the light does not turn back to the darkness, and as the ant dies on the sugar heap, so he turns not back to the worldly way of life but

devotes himself fully to the noble training, so that he may reach the highest state, Nibbana, the extinction of delusion."

"And so he becomes fit to eradicate the taints (//asava//), and to attain, in this very life time, to the taint-free deliverance of the heart, the deliverance by wisdom."

"Whoso, monks, practices the four Foundations of Mindfulness (//Satipatthana//) for seven years, may expect one of the two results: the Highest Knowledge (of Sainthood), in his present life time, or, if there is a remainder of clinging left, the state of Non-return (to this world; //anagamita//). Setting aside seven years, whoso, monks, thus practices the four Foundations of Mindfulness for six years, five years, four years, three years, two years, one year -- nay, setting aside one year: whoso practises the four Foundations of Mindfulness for seven months, may expect one of the two results: the Highest Knowledge, in his present life time, or, if there is a remainder of clinging, the state of Non-return. Setting aside seven months, whoso, monks, practises these four Foundations of Mindfulness for six months, five months, four months, three months, two months, one month, or half a month -- nay, setting aside half a month: whoso practises these four Foundations of Mindfulness for seven days, may expect one of these two results: the Highest Knowledge, in his present life time, or if there is a remainder of clinging, the state of Non-return."

If weak men only knew themselves! The hero, verily, slumbers in many a one!

//Striving, have many won the deathless,
And still to-day by striving men can win
If they with wise endeavour persevere.
But none can do it who does shun the fight.//

* * * * * * * *

FIVE LETTERS ABOUT BUDDHISM

//Translated from the German by Nyanaponika Thera//

I

From your letter I hear the cry for deliverance. "Deliverance is born of knowledge." For attaining to that liberating knowledge, I can, from my own experience, only give the advice to you who are otherwise fairly well prepared, to imbibe for a period of years the spirit of the Discourses of the Buddha, and to set to work accordingly. There will then be no need for you to //believe// (as you write) that a system of thought can do justice to the world (i.e., reality), but you will //know// it. Buddhism does justice to the world even to such a degree that it leads to the overcoming of it. It is an unspeakably vast task to struggle through and beyond all apparent contradictions, and to struggle free, from the most subtle fetters (//tanha//). Gotama, the Buddha says expressly: "Profound is this doctrine, hard to understand, hard to perceive, tranquil, sublime, beyond the realm of logic, intelligible only to the wise. You will hardly understand it without patience, devotion, guidance and effort." But, "there are beings whose eyes are only little covered by dust. Not hearing the truth, they will be lost. It is they who will understand the Dhamma." For it has been said that there are "two conditions of right understanding: the voice of others (be it orally or in writing) and wise reflection" (Majjh. 43). Furthermore: "Also in this doctrine and discipline is it possible to show a gradual training practice, gradual progress" (Majjh. 107). Gradually one will come to acquire a wise understanding of the teachings proclaimed by the Exalted One, and then "lofty results will gradually be experienced."

You write that the spirit of Buddhism is repugnant to you owing to its rationalistic penetration of the world. I too had formerly that opinion; but it disappears with a more exact knowledge about man's composite nature and his way of development as taught by the Master.

Meditation (//bhavana//, the four //Satipatthana//, //Samadhi//) rests upon the fact that mind is the forerunner in evolution (thoughts, words and deeds: //kamma// or //sankhara// within the Dependent Origination, [*] //paticca- samuppada//). In brief, what man thinks, that he becomes. Meditation, in the Buddhist sense includes what we, in Christian lands, call feeling, heart, love, and so on. What commonly is called "feeling" or "emotion," is, in fact, only a "clinging," low or noble; it is but ties and fetters, gross or subtle. For me, for instance, music was formerly such an important factor that, when listening particularly to Beethoven's symphonies, I was clearly possessed by them, ravished, shaken. Even four or five years ago I busied myself with writing music and composition. My judgment of musical performances was generally appreciated. But art is just a means to lead us on to the //comprehending// of suffering, and not only to an emotional experience of it; it takes us from the "particular" to the "general" (aspect of suffering). But more subtle devices (than art) await us. All of them, however, are, as the entire Teaching, meant "for letting go, not for keeping a hold on them" (Majjh. 22).

* [See "The Wheel" No. 15a/b: //Dependent Origination//, by Piyadassi Thera.]

You say that you have suffered much, and yet you think that this world of suffering is a glorious place! But if you progress from the emotional experience of suffering to an understanding of life's general nature as ill, then there will come a turning point in your ideas. You will come to reflect deeply upon the fact that the entire existence, being something originated, is bound up with impermanence (//sabbe sankhara anicca//). //Everything// originated (body, feelings, perceptions, mental formations and consciousness) is //anicca//. What ceases is woe, is suffering and not-self, unsubstantial //dukkham//, //anatta//. Among these three related characteristics of existence, [*] the most tangible one, //dukkha//, has been taken out, fully stated and defined in the First Truth of suffering; in the second, its cause: in the third its cessation; and in the fourth, the practical path of deliverance. He who has eyes,

will perceive these things. The better one understands and practises the Eightfold Path, the less one will be assailed by suffering.

* [See "The Wheel" No. 20: //Three Three Signata//, by Prof. O.H. de A. Wijasekara.]

//Tanha// (Craving), that 108-headed hydra, will gradually die away -- beginning with the grossest, and ending with the most subtle craving which one notices only later. Then "done is, what ought to be done." Suffering is transcended, and thereby the world or life (= suffering), are transcended. "Ceased has rebirth, lived to its end is the holy life, the work is done, nothing more beyond this -- thus he knows" (Majjh. 94). To him who wishes to inquire further, the following texts are recommended for thorough reflection: the 63rd and 72nd Discourse of the Majjhima Nikaya, and further the discourses 2, 22, 38, 140; and it is advisable to think slowly and carefully about causality (Dependent Origination).

Enough for to-day. Though Buddhism, as you say, is for you partly still unpalatable, yet in the first words of your letter, you admit the strict consistency and inner strength of my own way of action. I have understood Buddha's logic and love: "the shortest way between two points (i.e. the present stage of development, and deliverance) is the straight line."

The study of Pali will permit you as much quicker penetration of the teaching, since all translations are makeshifts (even the sound ones by Neumann); our words (concepts) are insufficient, and often they lead astray.

...If, in addition, you will learn by heart the most important Discourses, fully or partly, then you will have a solid foundation, inwardly and with regard to your linguistic studies.

-- Letter of 9-8-1906

* * *

II

Dear Sir,

One who has understood the universality of suffering and the importance of the ascetic life for the speediest elimination of that suffering, such a one will certainly sympathize with you. According to your valuable and frank confession you have "strong sensuality." You may know that asceticism or the "holy life" is mostly called //brahmacariyam// (the chaste life). It is significant that the same term is used in the third //sila// (Precept) of the monk. "Having abandoned unchastity, he lives a life of chastity; he keeps aloof and abstains from that vulgar practice, sexual intercourse." "He keeps aloof," that is, he observes a prudent distance from women, lest he lend a hand to Mara, because he is still weak, and in the process of growth.

For the millions of those who live a worldly life, sexual intercourse within the limits indicated in Majjh. 41, is not regarded as //akusala// (unwholesome); [*] but for the disciple proper who wishes "to bring suffering to an end," it is always //akusala//: unwholesome, wrong, and conducive to suffering. How could he gain a deeper, truly penetrating insight, as long as that powerful affirmation of life vibrates through his organism, and paralyzes his mind? Therefore, //kammachanda// or //kamaraga// (sense-desire, sensual lust) is the first Hindrance, Fetter and Defilement; and its opposite //nekkhamma//, "renunciation," is the first help and aid in gaining //samma- samadhi//, "right concentration," which is required for the pure vision of truth (//vipassana//). Though the entire realm of //kama//, i.e., the five sense objects, are a hindrance of //samadhi// (concentration), yet one has to recognize the sexual sphere as the most portentous in the realm of sensuality. One knows what an enormous amount of energy is expended here. He who is

infatuated, will be aware of it only faintly; but later when fighting and subduing his passion, it will become clear to him that he was formerly but a miserable specimen of humanity, a slave of Mara; he will then appreciate that a mind kept in a violent tremor by strong emotions, cannot possibly see reality as it is.

* [The author's use of the Buddhist technical term //akusala//, i.e., "karmically unwholesome," is here somewhat misleading; but the meaning intended by him is clear: For a layman, sexual intercourse in marriage is not immoral, being not a violation of the Five Precepts binding on him. Any form of lust (//lobha//), however, is karmically unwholesome, in the strict sense of the term //akusala//, though "unlawful lust" (//visama-lobha//; e.g., adultery) is so in a higher degree. -- The Translator]

//The teaching that goes against the current,
that is deep, subtle and hidden --
invisible it remains to those infatuated by lust.//

The Buddha-Dhamma is said to go against the current. The crowd goes along with the current: life-affirmation, lust, hatred, self-delusion. The true disciple goes against that stream; he negates it, because he wishes to transcend the world get rid of it.

"The turning away of the will vanquishes all woe." Our blind fellow-beings, however, who float along with the current will say: "But sexual desire is something natural!" It is that very fact which a perspicuous Buddhist knows, and therefore turns away:

//This world, the other world as well
the Knowing One has clearly shown:
the realm of nature and its law,
and freedom ending all that woe.//
-- Majjh. 34

He who understands //that//, has achieved much.

Also he who has strong sensual inclination, //can// live //brahmacariya//, the chaste life. "There is one who is by nature lustful, yet he preserves his chastity, even if passion often makes him feel pain and torment; but he is able, though with pain and torment, to live the noble, pure life of chastity (//brahmacariya//)" (Majjh. 45)

A disciple who has made himself familiar with the Buddha's instruction, is able to fight the passions with quite different weapons than other folk, but knowledge without application is dead. How, then, can a tendency be gradually expelled from one's nature, for instance that to sensuality? By displacing, eliminating and replacing. You may have observed how thoughts are placed in the sequence of time, how they follow each other, and how only //one// thought at one time can be present to consciousness, if ever so briefly.

Make a start now, and take matters into your own hand! Instead of allowing your thoughts to roam about aimlessly, in a confused way and impelled by emotions -- you should first select a time of the day, a short half an hour, in which to give to your thought-processes a definite direction by choosing a suitable subject of meditation. By doing so, gradually a counter-tendency is developed, because during the 30 minutes of //asubha-bhavana// (contemplation of the body's foulness), lust has simply dropped out. If you now return to your routine life, the tendency developed during your practice will produce an after-effect which will grow more and more beneficial in proportion to the intensity and duration of the practice. Gradually, with strengthened mindfulness (//sati//), that noble tendency will permeate almost whole thought-process, always ready to step in with its beneficial effect whenever Mara wishes to intrude. Most of our fellow-beings "believe that they push while they are pushed themselves." But the true disciple actually pushes matters himself, because he has grasped "the law of elimination by disuse," and thus he displaces and eliminates, so that passions die away; until at the end there is nothing more to die away.

First a Buddhist should suffuse and saturate himself with the

Master's words like those in (the "Revelation of the Body"), in the //Sutta Nipata// (v. 193ff), the //Theragatha//; Suttas like Majjhima Nikaya No. 82; then, if he has noble aspirations the powerful sexual urge will be reduced noticeably.

> //Look how this puppet is decked out,
> that skin-enveloped skeleton!
> Fools are deluded by that sight;
> Not those who seek the shore beyond.//

According to the Master's injunction (Majjh. 75), after listening (or reading) there should be thorough reflection about it (//yoniso manasikara//), to be done best at a quiet place. You should contemplate and analyze this body as it is described (so simply but ever so true) in Majjhima Nikaya 10 (Satipatthana Sutta): "He contemplates this body from the sole of the feet upwards, and from the crown of the head downward, covered by the skin, filled with many impurities." He understands it as a putrifying corpse, food for worms, as a skeleton and as decaying bones: "My body, too, is of that nature, will become like that, and cannot escape it."

After such thorough contemplation (//asubha-bhavana//), actual realization will unfailingly follow. If he now sees women, he is no longer dominated by the animal urge of carnal desire, but he sees //through// it; he sees them as skeletons. Looking ahead he, already now, perceives the flesh now, after death, it will be devoured by worms; and, then his prevailing feeling will be compassion: "Soon these bodies will perish and will add to the charnel field. May beings awake from their frenzy, so that it may no longer be said of them: 'Worn out in vain, the body dies away,' but may their Kamma come gradually to rest!"

For him who is moved by such compassion, will it be possible to use a being for satisfying his lust? Only selfishness will be able to do so, even if it hides behind greatest learning. The Master has taught his disciples -- of whom none was a eunuch -- how to regulate that desire, and how to bring it to rest. If you make substantial progress in that respect, you will have achieved much. May you remain mindful

of the fact that you do it for //your own// sake, for //other's// sake, and for the cause (of the truth).

//Him who as sage from mating keeps aloof,
Who, young in years, nowhere ensnares himself,
From heedless rapture free, detached,
Him as a sage the wise ones rightly hold.//

-- Sutta Nipata v. 218

Namo Buddhaya,

Sumano.

* * *

III

Not many details can be told about your first question. [*] I became aware of the fact: "I am afflicted by birth, old-age and death, sunken into sorrow, lamentation, pain, grief and despair submerged by suffering lost in suffering! Oh, that it might be possible to make an end of that whole mass of suffering!" (With regard to your question) consider "evolution" in its widest sense. I mean to say: Beings understand and follow the teaching of the Blessed One according to the degree of their own development. "He who has eyes, will see."

* [This question was, probably, about the Rev Sumano's reasons for entering the monkhood.]

Let us assume: there is an "intelligent person," "a man of understanding." He perceives clearly (a) the impermanency of all that is originated, and he understands (b) the conclusion: what is

impermanent that is liable to suffering (//dukkha//) and it is not-self (//anatta//). Through both, (a) and (b), he will understand the equation: life=suffering; and now, awake from his slumber, he works with increasing intensity to make an end of suffering, and thereby, of life.

But how? "Deliverance results from knowledge." That liberating knowledge (=Right Understanding) is (and according to the above, cannot be anything else): 1. to know suffering, 2. to know the origin of suffering, 3. to know the cessation of suffering, 4. to know the path leading to suffering's cessation. This is "the teaching particular to Enlightened Ones." "This only do I teach, now as before: suffering and the cessation of suffering." Any doubt as to whether that knowledge is actually the only one needful to us now, will disappear if one reflects carefully on the 63rd Discourse of Majjhima Nikaya.

From experience I may give the assurance that man will grow in his detachment, and that suffering will touch him less and less, the more mindfully and energetically he walks the path. //Tanha// (Craving), the direct cause of suffering (2nd Truth and of renewed existence (Paticca-samuppada link 8, 9, 10; [*] Majjhima Discourses, 9,39) is gradually brought to extinction. First its gross form dies away, and later the more subtle one that is imperceptible at the start (this Tanha-hydra has 108 heads).

* [See "The Wheel" No. 15a/b.]

Though, as a rule, only the genuine bhikkhu will be able to walk the path perfectly, yet the opinion which one sometimes finds expressed, that //only// the bhikkhu can do it at all, is erroneous. Everyone who leads the home life -- more especially if living alone -- can tread the Path and progress on it very far, "according to the nature of his actions." Everyone who has become a bhikkhu with the clear awareness of what he is doing, has once lived the worldly life before, but has prepared himself before he chose to lead the ascetic life that is so beneficial. Gotama Buddha, in the 43rd Discourse (Majjhima Nikaya)

addressed to the citizens of Sala, has given very valuable instructions for right conduct in thoughts, words and deeds. Adherence to that conduct will, to the degree of one's success in doing so, contribute considerably to the overcoming of suffering. Without having fully understood the importance of a virtuous life (//sila//) for purification and for mental concentration, it will be premature if the disciple desires to attain the meditative absorptions (//jhana//). If you consider very carefully the following you will see clearly in that matter.

We find in the texts the following threefold division of the Path:

3. //samma-vaca//, Right Speech }
4. //samma-kammanta//, Right Action } I. //Sila// (virtue)
5. //samma-ajiva//, Right Livelihood }

6. //samma-vayama//, Right Effort } II. //Samadhi//
7. //samma-sati//, Right Mindfulness } (concentration)
8. //samma-samadhi//, Right Concentration}

1. //samma-ditthi//, Right Understanding } III. //Panna//
2. //samma-sankappa//, Right Thought } (wisdom)

Usually the factors numbered (1) and (2) are mentioned first, because the Path cannot be trodden without a degree of Right Understanding and Right Thought. In their //perfected// form, however, they constitute //panna//, the highest wisdom.

Virtue comes first (being perfected later, by concentration and wisdom). Then follows Concentration, comprising the 6th, 7th and 8th factor of the Path Among them, Right Effort consists of the Four Endeavors (Discourse 141); and these four are also called "implements of concentration." The four "Foundations of Mindfulness" [*] (//satipatthana//), which according to Discourse 141, form the seventh Path factor, are "the objects of concentration"; and Concentration proper, the 8th factor, is explained by the four meditative absorptions (//jhana//).

* [See "The Wheel" No. 19: //The Four Foundations of Mindfulness//.]

In other words, firstly strong energy (6th factor) has to be developed, and untiringly one should work, that is meditate, in accordance with the four Foundations of Mindfulness, for providing the inner training required for the entry into the First Absorption.

How then, can such mighty energy be developed? "If he sees with his eyes a visible object, he does not take up its general features nor its details. Because lust and grief, unwholesome and evil thoughts may overwhelm him who dwells with his sense of sight unrestrained, he practises that restraint, guards his sense of sight and watches over it." The same holds good for the other four physical senses and mind as the sixth.

	I	II	III	IV	V	VI
1	Eye	ear	nose	tongue	body	mind
2	Forms	sounds	smells	tastes	tactile objects	mental objects

Through the six senses (the subjective side of reality; see the first line in the sketch) we communicate with the outer world (the objective side of reality; see the 2nd line). From this is seen the immense importance of controlling that apparatus (//salayatana//, the 5th link of the Nidana-chain, //Paticcasamuppada//) for the specific purpose of gaining mental concentration, and for the general purpose of eliminating suffering. "He who does not know know and understand according to reality, the eye (ear, etc.), visual (etc.) objects visual (etc.), consciousness, visual (etc.), impression, the feelings produced by visual (etc.) impression -- he will be delighted in the eye; being delighted in it and attached to it, he will allow himself to be allured by it, looking always for the enjoyment provided by it. To him the life process consisting of the five Groups (//khandha//) will continue to accumulate, and craving that leads to renewed

existence, finding delight here and there, will continue to grow.
...But he who knows and understands according to reality, the eye...,
will not be delighted in the eye..., seeing always the danger in it.
To him the five Groups will decrease, and craving... will vanish."

"The concentration of one who has achieved that, is Right Concentration."

"He who sees the Dependent Origination, sees the Dhamma; he who sees the Dhamma, sees the Dependent Origination."

This spiritual struggle will lead to victory chiefly through constant mindfulness and thought concerning the fact of origination (arising), in other words, impermanence. For instance: "Now this unpleasant feeling has arisen in me (e.g., by insult) produced by auditory impression (see Paticcasamuppada 5,6), and it is conditioned, not unconditioned. Conditioned by what? By sense impression. And he knows: impression is impermanent; he knows: feeling is impermanent... Then his mind, thus discerning the elements, becomes gladdened, serene, strong and steady" (similarly with I, III-VI of the above sketch).

So far about Energy or Right Effort (the 6th path factor), being the implement by which to attain concentration (meditative absorption).

Information about the Four Foundations of Mindfulness will be found in Majjh. 10 (//Satipatthana-sutta//), 118 ("Mindfulness on Breathing"), 119 ("Mindfulness on the Body"), 62 ("Admonition to Rahula"). Then, "while he thus dwells earnest, ardent and mindful, the memories bound up with home life will vanish in him."

I have experienced myself how important it is to meditate upon the four Foundations of Mindfulness (//Satipatthana- sutta//). I have learned that Discourse by heart, in Pali, and daily I repeat one seventh part of it in my meditation; every week has brought new revelations (//sati//). But one must //work// for it. "He who does not work, cannot follow the truth." "It is not possible, thus I teach, to obtain assurance at once, at the start; but gradually fighting,

progressing step by step, one will obtain assurance. ...And because he makes determined effort, he realizes for himself the highest truth and visualizes it by wise penetration." He who attends to the preparatory work, as indicated, will avoid the illusions of "wrong concentration" (//miccha-samadhi//), and will steer straight towards Right Concentration, because cultivation of //samadhi// means the cultivation of, and the training in just these things, i.e., Energy and Mindfulness.

The fact that also householders (lay followers) can practice mindfulness, is mentioned in Discourse 51: "We too, O lord, being householders, have from time to time established our mind in the four Foundations of Mindfulness; and we dwell, O Lord, contemplating the body in the body, ardent, clearly comprehending, mindful, having overcome covetousness and grief regarding the world."

If you now read a Discourse like the 27th, where the Master gives a connected summary, you will have confirmation of that sequence of practice mentioned above: first //sila// (virtue; but here more comprehensive, being intended for monks); then the control of the senses (i.e., energy) and mindfulness (the passage on Clear Comprehension from Discourse 10). Also the five Hindrances which have to be overcome before one can enter the first Absorption, are found in the 10th Discourse, at the beginning of the fourth Foundation of Mindfulness. How difficult it is, generally, to gain the Absorptions, is shown by the Buddha's statements in the 128th Discourse; there, profoundly, and step by step, the hindrances and their overcoming are shown... But the difficulties mentioned there, will not deter an earnest disciple. He knows that evolution does not proceed at a bound, but that, by an indefatigable application of the appropriate means, progress undreamt of, may be achieved in a short time... However, the fact cannot be concealed: "Profound is this teaching, difficult to grasp... you will hardly understand it without patience, devotion, effort and guidance"; and "there are fools who study the teaching; but though they have studied it, they do not wisely examine the meaning of the teachings; without wisely examining the teachings their contemplation will not yield satisfaction; ...they do not grasp the purpose for which they have studied the teaching. To them, their wrong

grasp of the teaching will bring them harm and suffering for a long time."

Yet it has been said that the teaching is intelligible to every person of understanding, and that it grows in clarity for the earnest disciple. "There are no ascetics who know and understand everything at once. That is impossible." It is by //training//, by indefatigable training, that everything is nursed to maturity. "What a monk considers and reflects upon for a long time, to that his mind will incline."

If once the fundamental truths have been thoroughly grasped and experienced, and, through a faithful devotion to the inner work, "the gradual perception of a great result" has appeared, then from such a soil a beneficial and powerful //saddha// (confidence) concerning the future work ("the achieving of the unachieved") will grow. This is the first of the five "qualities of spiritual striving" (//Padhananga//), by the help of which the disciple may achieve his aim quickly.

I am filled with an unshakable //Saddha// (confidence). A confidence rooted in understanding and experience surmounts difficulties met by one who is given to speculative thinking, a hair-splitter, or a petty critic. Though the way of expression (in the Discourses) may sometimes be difficult or strange (particularly in translations), and though, in some instances, the teachings given there, may remain unintelligible for some time, let us have Saddha! "Enlightened Ones do not speak imperfectly." "Work, Work!" as we have stressed above -- that is the key word. Then the Dhamma will be realized, experienced and no longer requires proof or guidance, not even by a Buddha. "In the Liberated One is the knowledge of Liberation." "Equal to me will be those victorious ones who have destroyed craving."

Namo Tassa Bhagavato Arahato Samma-sabuddhassa!

Stg.

* * *

IV

Bandarawela (Monastery)
28th April 1909

Dear Mr. N.,

If you attach great significance to "Mindfulness of Breathing" (//anapana-sati//) you have perceived an important fact. As the four Foundations of Mindfulness (//satipatthana//) may be called the heart of the doctrine, so is "Mindfulness of Breathing," if rightly understood, the heart of the heart. "Mindfulness of Breathing if developed well and regularly practiced, brings to perfection the four Foundations of Mindfulness," thus it is said in the 118th Discourse. He who knows these means of deliverance, and applies them, will experience by himself that restlessness, desire, anger, misapprehensions and thereby all deep sorrows, will vanish, and will reappear only and always, when that mindfulness (//sati//) is absent. While our other fellow-beings, millions of them -- go on living without any substantial gain in liberation ("worn out in vain, this body dies away"), he who knows the laws of deliverance can purposefully take into his hands the work of their unfolding; he can loosen, and finally break, the chains of slavery.

First of all, three things are required here: 1. persistence, 2. persistence, 3. persistence. Without great devotion, without extraordinary patience even one who is otherwise gifted, will not be able to make progress. It is important that the beginner betakes himself to a quiet place, as secluded as possible, so that the habitual //tanha// -- nourishment for the five senses (see end of Majjh. 150) -- is reduced, and the numerous sounds, voices and noises which, particularly at the beginning, hinder so much any deeper concentration, do not constantly interfere. You will not have missed the fact that it is expressly stated in the Discourses 10, 62, 118 and 27, that the disciple should resort to the forest, an empty room, etc.

Thus, whenever bonds of profession or family do not fetter you, you should make haste to go out of your town, like one who seeks hidden treasure, and should choose a suitable spot in forest environment. Then you should sit down there in a posture that allows you the longest time of sitting immovably. "Mindfully he breathes in, mindfully he breathes out" -- that is the general practice of //Anapana-sati//, introducing the subsequent 16 specific exercises, and forming the transition from ordinary confused thinking to concentrated meditation focused upon a definite mental object. The former kind of thinking, ordinary reflection, is called //vitakka//, i.e., "discursive thinking." By Mindfulness of Breathing that discursive thinking is suspended and silenced. //Anapanasati bhavetabba vitakk'upacchedaya//: "Mindfulness of Breathing ought to be practiced for cutting off discursive thinking." How is it to be done?

"Breathing in long, he //knows// `I breathe in long'; breathing out long, he knows `I breathe out long'; Breathing in short, he knows "I breathe in short"; breathing out short, he knows "I breathe out short." Now, at one and the same time only one single thought can be clearly present to consciousness; thoughts //follow// each other, they are placed in time. All exclusion of evil thoughts effected by meditation, rests upon that fact, is made possible by that fact. He who thinks for one minute a thought of kindness, has //at that time// no thought of hate in his mind; he who thinks of a corpse for one minute, has no lust while doing so; he who contemplates impermanence for one minute, will not have conceit. Whenever, and as long as, one knows "I breathe in, and out, long or short," for that time, even if it is only for a fraction of a second, other //vitakka// (discursive thoughts) will be excluded.

You will, however, experience that, when you resolve to be strictly watchful, the first breaths that follow, will go in and out a clear awareness of them, but after that, habitual worldly thoughts (//vitakka//) will appear again during a single breath. But if one considers that the complete tranquilization and exclusion of discursive thoughts is tantamount to the entry into the Second Absorption, one will, in spite of all relapses, persist in one's practice, week by week, month by month, year by year; and during a

single session the meditator will apply mindfulness 100 times or 1000 times or more. Gradually the law of "development by use" (the inherent power of repetition) will show itself; it works as reliably as the law of "elimination by disuse."

In one minute, one may breathe 15 times (30 inhalations and exhalations). If one is conscious of it, even if only at the beginning, one will have given a definite direction to one's mind 300 times in 10 minutes. If for about 10 minutes no breath has been missed, it is certainly an achievement, though, to a beginner, some fatigue may be noticeable. The simile of the turner ("turning long or short"), given in the 10th Discourse, shows clearly how simply that exercise is meant (long-short, in- out; knowing). Generally spoken, it is the most simple that is truly great and profound. From the foregoing it will become clear how important that simple and easily intelligible exercise is. If patiently sustained, it is bound to result in the calmness and concentration of mind (//samatha//), aspired by you. The Master teaches how to bind a second postulate, a "Must" -- mindfulness (//sati//) -- to breathing which is the constant companion of man from birth to death. The first "Must" is faithful: man //must// breathe constantly (except in the fourth Absorption). The second "Must" has to be developed from it. In other words, breathing cannot wait; if it is not to escape unnoticed (as it happens in ordinary life), mindfulness (//sati//) must be present and alert. "For one of confused mindfulness, I say, there is no Mindfulness of Breathing."

There are people endowed with outstanding gifts. As soon as they know the method, they will practice with zeal and determination. Perhaps you too will, even after a short time, attain genuine Absorption of mind, will easily leave behind the Sensuous Sphere, and realize one or more stages of meditation. Through those two exercises that degree of Samatha (tranquillity) can be achieved only if the five Hindrances are removed, the presence of which is incompatible with Absorption.

But even if, for a long time, the meditator cannot attain to the absorptions, other gratifying results of //Anapanasati// will become

evident. Firstly, the calm and concentration of mind as effected by meditative training in solitude, can now be maintained for increasingly longer periods of time. Calm and concentration will gradually enter into the meditator's innermost being, and will also manifest themselves outwardly in his daily behavior (in the family, in professional life and towards friends), by a calmer and more composed way of speaking (//santa-vaco//, "quiet of speech"), and by calmer bodily movements (//santa-kayo//) in going, turning, looking, bending and stretching of limbs. Secondly, what is incomparably more important, there will be a keener insight (//vipassana//) into the nature of the world, that is, of the five Khandhas, as impermanent, liable to suffering and not-self. A man with keen eye sight will excel in observation. Similarly, greater tranquillity (//samatha//) means deeper insight (//vipassana//); and, again, strengthened insight into suffering will be an incentive to achieve a greater power of concentration as a means to the end (insight). It is a reciprocal process "No meditative absorption without wisdom: and no wisdom without absorption."

Therefore, after having practiced for some time the exercises No. 1 and 2, [*] one may go over to No. 13: "contemplating impermanence, I shall breathe in and out" (Discourse 118 or 62). In doing so, one should keep in mind that what is spoken of here (in the 13th exercise) are phenomena (//dhamma//), objects of thought (i.e., what appears in the mind), pertaining to the fourth Foundation of Mindfulness. The four //Satipatthanas// may be regarded as stages: I. at the first stage, one learns to contemplate on the gross material body, as it appears to simple observation (Majjh. 10); 2. in the second //Satipatthana//, the feelings, likewise in their simple presentation (as pleasant, unpleasant, etc.); 3. in the third an essential change should follow; the knowledge, gradually prepared and matured by the first three //Satipatthanas//, that the entire world of plurality is only an object for each subject, a manifestation of thought, hanging only on a single thread: consciousness.

* [This refers to the 16 exercises given in Majjh. 118.]

Then the passage in Majjh. 10 -- "Thus is corporeality, thus its end," etc. -- will appear in a different light, because the proper light has dawned upon the meditator. "Thus is corporeality"; appearances, phenomena, arising in consciousness with help of the likewise conditioned visual organ (colors) the auditory disappears again, as a subjective process: appearance, //anicca, anatta//. It is similar with the other Khandhas: "Thus is feeling, thus is its origin, thus its end." Here one can learn to understand the whole of existence as an illusion, as not-self (//anatta//); and the Ego-delusion will dissolve quickly. This is so, because all wishing, longing, hating, disliking, fearing, grieving or being excited, in brief all mental afflictions stem from the Atta-idea ("I," "Mine," "my own," self) If that delusion loses its hold, a decisive change takes place, a detachment, a feeling of liberation as never experienced before. The person X. is now seen as a temporary combination of ever changing Khandhas (processes of existence); and after sometime this person will disappear from the scene; it has never harbored an eternal self (also Karma can become exhausted).

The idea of Anatta may get strengthened in us in a way somewhat like that:

Not I (an abiding individuality) breathe, but breathing occurs;
not I go, but going occurs;
not I stand, but standing occurs;
not I sit, but sitting occurs;
not I lie down, but lying down occurs;
not I look, but looking occurs;
not I bend, but bending occurs;
not I eat, but eating occurs;
not I talk, but talking occurs;
not I feel joy or grief, but a pleasant or unpleasant feeling occurs;
not I think, but thinking occurs.

By such a contemplation, one will become selfless, all-loving, truly detached. and the word in Majjh. 10 will become clear: "He lives independent, and does not cling to anything in the world."

By the power of thinking sharpened and made lucid by the exercises 1 and 2 of (Anapanasati), the facts of impermanence and not-self (impersonality) will be visualized more strongly (exercise 13). Therefore I have given here that indication, because it is insight that lastly leads to deliverance. Concentration (//samadhi//, //samatha//) is only the clarification of mind, which, however, is indispensable; just as in spectacles the glasses are the essential thing, but one can look through them only after removing from them the dirt or moisture.

I have mentioned to-day only the exercises No. 1, 2 and 13. As you know, talking is here of little avail; doing, practicing, is all that matters. After some time you may communicate your experiences, and, if required, ask for further information. You are quite right in saying that, without explanation, one cannot do much with the 16 brief instructions (Discourse 62 or 118), particularly if the translation is unsatisfactory. But in the Canon you will find further elucidations about the single points.

Sumano

* * *

V

Naples,
17th October 1906

Dear Friend,

A few words about giving-up. It is better not to have cigars about oneself, on principle. Similarly, he who wishes to wean himself from alcohol, will not carry a bottle with him. He who wants to give up desire for women, will better not go to places where he will have to

face temptation. To be sure of one's steps is important particularly at a stage of transition. Mara is on the look-out for any possible opening, therefore he must not be given any chance. "Once" is not "never." He who has no cigars about himself, //cannot// smoke (and so it is with drinking). No fire can flare up without fuel; for the present, at least, indulgence has been made impossible. Gradually the law of "elimination by disuse" will come into effect. The need and desire for the former enjoyment will weaken and finally cease. If someone says that he has got over smoking, etc., but he carries cigars about him for the sake of a test, then he has not yet fully abandoned, //tanha// (craving). He who has entirely abolished that craving, will no longer cherish such thoughts; in that respect he is fully at peace, and already thinks further ahead. Thus a disciple who has freed himself from sexual urge, will, though immune not seek temptations. More important things have to be done. No rest before Nibbana! Besides, if he refrains from testing his power of resistance, this will be more profitable to others in his environment who cannot see into his heart, but observe only his external behavior; and quite reasonably, their confidence might be shaken by their observations, though they may not talk about it.

Doubtlessly, the struggle against Mara (//tanha//, craving) is hard, because for Mara it is actually a question of "to be or not to be," a fight of life or death for his "kingdom of nature." For long, long times we have been his serfs. Now this serfdom is over for us. Nevermore shall we find lasting satisfaction anywhere in this Samsara. One who has taken the Buddha as his guide and master, will understand the nature of "Mara's Realm" so poignantly that he can no longer find full satisfaction in the "Realm of Nature" where everything is impermanent. By seeing the misery of it, we are on the road of escape from it.

What, now, is the principal task for us who already possess a good deal of right understanding who at least have a knowledge of the doctrine, and observe virtue (//sila//)? //To watch, watch, watch//. To be constantly on guard. In particular: to try to remain mindful. //Samadhi// (concentration, meditation) is the Buddhist practice proper. At the start of the practice the mind is not collected at all,

the capacity of concentration is weak. But, as the Master explained, by training, by unceasing training, the little child, first constantly falling, learns to toddle about, till finally as a grown-up man he can walk steadily and continuously for long stretches. If a man possessed of intelligence falls, he has not been watchful, was absent-minded. "Lax mindfulness, produces new taints (//asava//) and strengthens the old ones; unflinching mindfulness gives no room for new taints and destroys the old ones." For instance, one has seen innumerable times that "all formations are impermanent"; one has also agreed with the Buddha's words: "Whatever corporeality exists, one's own or of others, beautiful or ugly, all corporeality should, with proper understanding, be regarded as it truly is: `It is not mine...'; thus it will be abandoned, will be rejected." Very often the misery of corporeality has been felt most pungently, and the misery of craving has been understood, yet this or that object will still titillate our senses whenever watchfulness is lacking. But if one remains mindful, and turns at once to an analysis of the perception, one will not be enticed by any material from. One will see that the material form has been made up into an evanescent structure of this or another kind (young, or old, beautiful or ugly), by the karmic formations (//sankhara//) which are impermanent in themselves, one will see that material form is put together in a similar way as a potter (himself impermanent) shapes (fragile) pots. Then "his mind, dissecting thus the elements, will become joyful, gladdened, strong and steady."

It is doubtlessly a hard way, but gloriously safe. Truly, in that manner, one can perceptibly detach oneself from the world.

Namo tassa,

Stg.

* * * * * * * *

APPENDIX

I. REMINISCENCES OF SUMANO

by Dr. Ph. Derval

"Fritz Stange, student of natural sciences" -- thus my late friend, then a newly registered freshman, was introduced to the academical association to which I belonged. A handsome young man, with smooth, blond hair, and an elegant mustache, with deeply blue and strikingly large eyes, a gentle voice and a mild glance, thus he stood before us. He was a gentle person and a keen student, who, in lonely hours, used to comfort his soul by playing the violin; he was an ardent admirer of Richard Wagner, and, if possible, he did not miss a single performance of Wagner's operas. If anyone had said that a person like he would ever become a Buddhist ascetic, he would have provoked general laughter.

We liked each other from the beginning. Strange became my personal freshman. My other freshman was a great artist in the field of music, and has now become an excellent, though little known, Sanskritist and Vedantist. The three of us, united by bonds of closest friendship, soon met regularly at the sessions of the Theosophical Society which everywhere has prepared the way for the Buddhist movement. Following the wish of his father, Stange had to give up his studies so dear to him and donned the uniform of an official of the Postal Department. For none of us had the student life any special attraction, and Stange himself saw in it only the karmic way by which we came together. As an official, Stange remained a keen Theosophist, lived as a vegetarian, and plunged deeply into the study of those teachings which then we called Buddhism.

Besides he was unusually capable in his profession, and, personally, he was the favorite of all who knew him. When he was a probationer for the higher postal career ("Oberpostpraktikant") at Kassel, he began to study the Discourses of the Buddha in Neumann's translation, under the

guidance of a friend who was an ardent Buddhist, and soon the resolution matured in him to seek deliverance from the grievous suffering that pervades the life of all beings. He had fully grasped the Truth of Suffering. But knowledge alone was not sufficient for his fervent, pure, and profound heart. Thus he left, as a true follower of the Blessed One, his home, his property and his relations, in order to enter the Sangha (Buddhist Monkhood) in distant Asia.

"Why does one go to the countries of Buddhism?" he wrote to me once. "Briefly spoken, because there, and particularly in Burma, all conditions are cut out for a life in the Sangha. One is relieved of all worldly cares, for eating, drinking, clothing, lodging, etc.; in contrast to Europe, one can live there the holy life, first externally. How one detaches oneself inwardly is everyone's most personal affair." Thus he came to Ceylon. "The reception," he wrote, "was so friendly, the helpful response so strikingly unexpected, that already a fortnight after my arrival in Ceylon, I followed an invitation of the Bhikkhu Jinavaravamsa to stay at Chulla Lanka. [*] There I have spent the holiest time of my life, in meditation, study of Pali, and conversation about the teaching. ...But this body `that sickly thing,' did not stand it." On medical advice, Stange decided to return to Europe to cure his lung disease. In summer 1906, he lived first at Wingendorf near Lauban; afterwards, following the invitation of a friendly physician with Buddhist leanings, at Birkfield in Syria (Austria).

* [An island in the sea near the coast of Matara, a town in South Ceylon. The Sinhalese name of the island is Galgodiyana.]

On the 11th of October 1906, the ship took him out again, hardly recovered. This time he went soon to the healthy up- country of Ceylon, to Bandarawela. Until his complete recuperation, he took, as preliminary step towards the Sangha, the white dress of an Upasaka, but soon he donned again the yellow robe of a Samanera (novice). His intention was to return later to Europe, together with Nyanatiloka, for establishing the Sangha there. "The time will come," he wrote in his letter of 7- 7-1906, "when a Sangha will be established in Germany

by thoroughly trained Bhikkhus, and thereby a firm basis will be formed for the dissemination of the Teaching that brings such unspeakable bliss."

"When illness visits thee, make mindfulness arise.
Illness has come. No time is now for negligence."

-- Theragatha

How earnest he was in his determination, is confirmed by the following words of his:

"And even if I had not met a single good Bhikkhu, this would not have disconcerted me "Rare are Enlightened Ones." "Small is the number of those who are not gripped by them." These words of the Enlightened One are of general validity. A perceptive disciple will see in that fact an admonition to make all the quicker an end of suffering. So strongly have I become aware of the truth of this. Teaching and of its profundity, that, on the one hand to swerve from that path to another one has become an impossibility; and, on the other hand, even my walking alone on that path would be done without hesitation or surprise."

Now his striving within this present impermanent existence has come to an end. Just as his going forth from home was similar to that of his Lord and Master Gotama, so it was the same illness, dysentery, which had dissolved the body of the Perfect one, that also took away the dear heroic Samanera Sumano. Death is indeed the lot of everything born and originated.

When Sumano started on his way to Homelessness, he pointed out to his relatives the justification of that step in a beautifully lucid tract, quoting in it, especially, sayings of Jesus of Nazareth. To the public he gave the work published a few weeks ago, "Pabbajja, Going Forth into Homelessness." Only by absorbing its contents fully, we shall be able to measure the single-minded, pure, noble, and yet firmly rooted work for deliverance done by our friend who is now free

from the world of appearance.

* * *

II. FROM A LETTER BY THE GERMAN BHIKKHU KONDANNO

"What I have to say about Sumano's death is the following: In autumn last year, Bhikkhu Nyanatiloka, the Burmese monk Silavamsa and myself made a walking tour for a week through the South West of Ceylon, via Adam's Peak, and came also to Bandarawela. First the three of us went to the small mud-hut, hardly 3X4 meters in size, where Sumano had lived and died. The hut is situated in a very lonely place, outside of the village, in the midst of bare grassy hillocks, so that no sound can be heard from the village, and no human habitation can be seen right around. It is desolate and lonely there, as rarely anywhere else. The second hut which, when Sumano died, was inhabited by Sunno, had already fallen into decay, and the rain had washed away nearly every vestige of it. Afterwards we wanted also to go to the site of the cremation, but we missed the place. Hence I went, without Nyanatiloka, once more there, together with the Thera of the Bandarawela Monastery, and I found there, besides some pieces of molten glass, a few small unburned splinters of bone. I picked them up and handed them over to Nyanatiloka who still keeps them at Dodanduwa as a token.

The site of the cremation is on the top of one of those grassy hillocks, about 10 minutes distance from the hut. Boys planted a Bodhi tree at that spot. A great gathering is said to have been present at the cremation, amongst them hundreds of Christians and Mohammedans who secretly respected the ascetic way of life led by Sumano.... After the cremation, the ashes were distributed among the lay people, and many a Christian, Mohammedan, and Hindu took them as gladly as a Buddhist...."

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FILENAME: WHEEL027.ZIP
AUTHOR: Sumana Samanera
AUTHOR'S ADDRESS: N/A (d. 1910)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1983
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: January 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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RELAXATION THERAPY AND MEDITATION IN PAIN CONTROL

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The cause of suffering and pain and methods to overcome them have fascinated philosophers and scientists for hundreds of years. Perhaps the fascination with pain stems from the fact that pain is the inevitable by-product of life itself. Indeed, it was on seeing a sick person, an old person and a corpse that alerted the Buddha to the suffering nature of our existence and caused him to renounce his kingdom and lead the life of an ascetic in order to find a way out of suffering. Upon achieving his goal, his first teaching was on the truth of suffering, its cause, and how to overcome it.

To evaluate the role of relaxation therapy and meditation in pain control, it is useful to remind ourselves of what constitutes pain. The International Association for the Study of Pain defines pain as "an unpleasant sensory and emotional experience associated with actual or potential tissue damage, or described in terms of such damage". The definition goes on to say that "pain is always subjective... It is unquestionably a sensation in a part or parts of the body, but it is also always unpleasant and therefore also an emotional experience". The most simple and useful definition of pain is "Pain is what the patient says hurts" (IASP Sub-Committee 1980).

To emphasise the complexity of pain in people with advanced cancer, Dr Cicely Saunders, in the late 1960's, coined the phrase 'Total Pain'. She described this as having physical, emotional, social and spiritual components and suggested that, unless each of these components was tackled, pain relief was unlikely.

FIGURE 1: Total Pain

Figure 1 is from "Symptom Control in Advanced Cancer" by Robert Twycross and Sylvia Lack and expands on this concept of total pain. It shows some of the factors that may be involved, all of which can increase the distress of the patient and increase his pain.

> Kapleau says that
> "Pain is a physical sensation very much colored by emotional states, spiritual condition, cultural conditioning, fear of the disease causing the pain, fear of the death that may result, and the perception of one's condition relative to the cause of the pain. In addition, perception of one's total life circumstances, how one learned to relate to pain as a child, fatigue, and even the degree of distraction from the pain at any given moment influence the sensation. Studies have shown that music, white noise, hypnosis, or a distraction of attention will raise the threshold of pain, while fear, stress and fatigue will greatly lower it.
>
> "According to Dr Robert Twycross, a British expert on pain, chronic pain is often due to an incomplete understanding of the source or sources of the patient's pain by his or her doctor, for physical pain can arise from much more than the specific tumor, incision, lacerations, or illness of the patient. Bedsores, constipation, anxiety, exhaustion, changes in posture or in the use of limbs in response to pain, and more will cause pain. Friends, family, doctors, and nurses interacting with the patient can, by their attitudes and responses to the patient alone, help alleviate pain."

This concept of 'total pain' is central to the philosophy of palliative care and is one of the reasons why the multiprofessional approach to the dying person and his family is so important, and why relaxation and meditation can be effective in controlling pain.

Spiritual distress or pain is a crucial factor in palliative care and needs to be approached skilfully and sensitively. The dying patient is

confronted with a number of huge losses. He is faced with losing his friends, relatives, possessions, his control and dignity and independence, not to mention his body and life itself. He can be fearful of death and uncertain of what lies beyond. He may have regrets for things previously done or not done. He may experience one or more of the feelings of unfairness, unworthiness, hopelessness, guilt, isolation, vulnerability, abandonment, punishment, confusion and meaninglessness. All of these concerns can exacerbate his pain.

The experience of pain can trigger a vicious cycle. It can result in guarding or muscle spasm which in turn can cause dysfunction in the affected soft tissues and joints. A pain cycle may be set up, accompanied by internal changes that compound the pain. These are summarised in Figure 2, taken from Mannheimer and Lampe's book on T.E.N.S. - decreased circulation, decreased oxygen supply, decreased lymphatic clearing, decreased nutrient supply, increased metabolism, increased concentration of metabolites, increased muscle fatigue, inflammation, and oedema. Associated with these changes may be the production and concentration of endogenous pain-producing substances such as bradykinin, serotonin and histamine.

FIGURE 2

A chronic pain cycle may then become established, involving the patient physically and psychologically (see Figure 3, also taken from Mannheimer and Lampe).

The mental attitude of the patient towards his pain plays a major role in his perception of pain. Negative feelings may lead to depression and hopelessness, which directly affect the limbic system in the brain-stem. The limbic system responds to thoughts, suggestions, past experience and emotions. It has neural connections with the hypothalamus and thus has a profound effect on all autonomic mechanisms. The limbic system also appears to be associated with the production of the body's opioid substances i.e. the endorphins, encephalins and dynorphans. Through these mechanisms, stress and pain can therefore affect the normal functioning of all body systems.

FIGURE 3

The use of relaxation and meditation can help to break the pain cycle by reversing some of these physical and mental effects. The psychological effects of relaxation are summarized in Figure 4.

FIGURE 4

There is a point that I want to make quite strongly here. I believe that the use of relaxation and meditation in the treatment of life-threatening illness or pain is a complementary rather than an alternative technique. For example, a meditation technique that I have used with patients for a number of years is a white light healing meditation. This can be done in various ways, but basically it involves visualising a source of brilliant, white, radiating, blissful light energy entering one's body and dissolving away all sickness, cancer, worries, concerns, fears etc., leaving one's body totally healed and cleansed and in the nature of this white light energy. For people with a spiritual background, I encourage them to visualise the light coming from Jesus or Buddha or whatever spiritual figure they have faith in. For patients using this white light meditation, I also encourage them to visualise their medicine or chemotherapy or radiotherapy as being in the nature of this white light healing energy, rather than having a feeling of aversion or negativity towards it. I believe that this technique enhances the benefits of whatever other treatment they are having, perhaps through the mechanisms mentioned earlier.

Relaxation techniques are rarely used on their own in the treatment of pain but are generally combined with other meditation or psychological techniques. Relaxation is commonly used to disrupt the pain-dysfunction feedback loop by increasing patient control over general well-being, thereby decreasing the focus on pain, as well as the tension, anxiety, or depression related to pain. Relaxation has been combined with other cognitive-behaviour strategies, particularly distraction, in the treatment of various conditions including cancer pain. A great benefit of techniques such as relaxation and meditation is that they allow a patient to gain a feeling of control over his situation at a time when he may seem to be losing control.

Syrjala points out that relaxation has three primary advantages over the similar but more complex techniques of biofeedback and hypnosis: (a) patients can be trained in the use of relaxation skills with relative ease; (b) no special equipment or extensive training of the therapist is required; and (c) patients readily accept relaxation techniques, whereas it has been shown that they are more likely to reject hypnosis.

Before relaxation instruction is given, it is good to explain to the patient the rationale for doing it. Many patients don't see the connection between relaxation and pain reduction and may think that the doctor regards their pain as psychological. A brief discussion of the feedback loop between pain and tension or fear may be helpful. Patients can also be told that relaxation training is harmless and, if nothing else, will leave them feeling relaxed. This approach is better than promising patients dramatic pain relief, since this rarely occurs initially. Patients also need to understand that the benefits of relaxation take time to develop and that daily home practice is necessary to become adept at the procedure and to maintain benefits. Home practice is usually supported by audio tapes, and I give all of my relaxation patients one of my tapes to use at home. I usually advocate doing the relaxation for 20-30 minutes, once or twice per day. I recently had a patient who came to me after having a brain tumour removed and she was able to meditate 3 times a day for 1 hour with good concentration, but this is unusual for someone new to relaxation or meditation, and usually they need to build up slowly.

The two most common forms of relaxation that are taught are progressive muscle relaxation and autogenic relaxation. In progressive muscle relaxation the patient systematically tenses up various muscle groups in the body and then slowly releases the tension until the whole body is relaxed. I find this technique useful in those who have a lot of muscle tension and who find it very hard to relax normally. As a physiotherapist, I have seen a number of patients over the years with neck and head pain who carry a tremendous amount of tension in their neck muscles and who find it almost impossible to relax these muscles, and progressive muscle relaxation can be very useful with these people.

It is not a technique I would usually use with a seriously ill person as I find it a little harsh or strong.

I mostly use a technique that is based on autogenic relaxation. This is similar to progressive muscle relaxation in that it systematically checks through the body, bringing each area into awareness and letting go of any tension or tightness or discomfort found in that area, but in this technique the muscles are not tensed up first. After checking each part of the body, the patient allows that part of the body to feel warm, heavy and relaxed. This is a gentler technique which I prefer to use with people who are sicker or in pain. The person can be encouraged to open and soften around their pain. Stephen Levine makes the point that "When pain arises in the body, it is very common to close around it. But our resistance and fear, our dread of the unpleasant, magnify pain. It is like closing your hand around a burning ember. The tighter you squeeze, the deeper you are seared. We have seen that much of what is called pain is actually resistance, a mental tightening reflected and experienced in the body". So it helps to encourage the person to open and soften around the pain, to let the experience of pain float free. I will say more shortly about this method of exploring pain.

Imagery is a commonly used meditative technique which can be combined with autogenic relaxation. Imagery creates distraction as well as the experience of comfort, well-being, and mastery of a problem. For instance, a patient can be asked to choose a place where he has felt relaxed and comfortable at a time when he was pain-free. As the patient recaptures the familiar experience of this place with all of the senses, he also recaptures the feeling of comfort. It is then suggested to the patient that by imagining himself in that place, he can once again be comfortable and in control of his experience. This is not a technique I have used a lot myself, but it is widely used and many people are helped by it.

There are two basic types of meditation:
1) single-pointed or fixed meditation where the aim is to develop a clear and still mind, and;
2) analytical meditation where the mind explores a particular topic or phenomena. These are often combined, for example doing an analytical

meditation followed by a fixed meditation on the feeling generated or the conclusion that one has come to.

A simple but extremely effective form of meditation is breath awareness meditation, usually done after one has relaxed the body. Here the person becomes aware of the normal rhythm and flow of the breath, either focusing on the movement of the breath at the nostrils or on the movement of the abdomen inwards and outwards. The aim is to let go of the thoughts that come into the mind and allow the mind to become still and calm, aware only of the movement of the breath. As an aid to concentration one can silently recite certain words or prayers or mantras in time with the breath, or one can count the breath, say in batches of 10 breaths. This technique, although simple, can lead to very deep states of relaxation and is an excellent way for a person to let go of worries and fears and anxieties and to achieve a state of peace and calm. Ainslie Meares, the Melbourne psychiatrist who used this technique a lot with cancer patients, commented that even those patients who proceeded to death did so with much greater acceptance and peace. This is also a very useful technique for people who cannot sleep because of pain or anxiety. For those who have a spiritual faith I often get them to combine the breathing with a short prayer which they recite over and over again in time with the breath, and they generally find this to be a great comfort, as well as lessening the anxiety about their condition or inability to sleep.

Another type of meditation that is very powerful for pain relief is to go into the pain and explore it - there is some indication that for more extreme, unremitting types of pain such as with terminal cancer, focusing on the pain rather than away from it is more effective in achieving pain reduction.

Usually when we have pain we meet it with fear, avoidance and resistance, which causes more tension and hence more pain. This technique of exploring the pain is advocated be people such as Stephen Levine and Ian Gawler and can be very effective. I have not used this technique a lot personally, but a friend of mine who works with Ian Gawler says that he has had very good results with it with cancer patients, and has seen people with chronic pain from their cancer

become pain-free after mastering the technique.

Stephen Levine, in "Who Dies?", comments that:
"Much of our pain is reinforced by those around us who wish us not to be in pain. Indeed, many of those who want to help - doctors, nurses, loved ones, therapists - because of their own fear of pain project resistance with such comments as, "Oh, you poor baby!" Or a wincing around the eyes that reinforces the pain of those they are treating. Those who have little room for their own pain, who find pain in no way acceptable, seldom encourage another to enter directly into their experience, to soften the resistance and holding that so intensifies suffering. Pain for most is treated like a tragedy. Few recognise the grace of deeper investigation. As one person said after opening to and exploring their pain, "It isn't just the pain in my spine or my head or my bones, it's all the pains in my life that I have pulled back from that have imprisoned me. Watching this pain in my body makes me see how little of the pain in my life, in my mind, I've given space to."

"Many who have worked with these exercises have said that it wasn't just the pain in their body that they hadn't understood, it was also the fear, the boredom, the restlessness, the self-doubt, the anger which they had always pulled back from, which they had never allowed themselves to enter into. That they had never fully met themselves in life or dealt with death because they had always been encouraged to withdraw from anything that was unpleasant. The unpleasant had always acted as their jailer.

"Many have told us that their opening to pain has allowed them to begin to open to what has made life difficult. Has allowed them to begin to understand what anger is, what fear is, what life itself might be. Life begins to open when we begin to recognize the enormity of our opposition. As painful as the body can become, the mind's fearfulness is so much more discomforting. Many begin to make friends with their

pain, to meet it as softly as possible, to investigate it as it is. Not just the pain in the body but the suffering in the mind. To look beneath the anger and discover the frustration, the blocked and unfilled desires at things not being as we wished. Investigating this frustration we find beneath it a great sadness and yet letting go deeper the most immense love is discovered. Starting to examine all these states of mind which have imprisoned us in the past becomes a fascinating meeting with ourselves. To penetrate into each state of mind, into each sensation in the body, and to experience it fully so that they no longer have some strange mystique but are seen simply as clouds constantly changing in density and form yet always floating in the spaciousness of being.

"Many who have spent their whole life withdrawing from pain come to see that by withdrawing they have never gone beyond their pain. That their whole life has been a juggling act, always trying to keep one ball in the air, never quite grounded in life. They begin to cut the bonds of fear that the investigation of their reaction to physical pain has made them aware of. They move fully into life and, at the moment of death, leave the body behind without resistance or struggle, in an openheartedness and love that become a legacy of wisdom.

"Ironically, we have found that those people we have worked with who have been in the greatest pain are those who tended to go deepest into an exploration of what has kept them bound to fear and resistance. In pain, they have seen how shallow their philosophies or imaginings have been. They come right to their edge in the investigation of life they were never prodded to undertake before. Their pain acted like a fierce and loving teacher that reminded them again and again to go beyond their holding, to investigate deeper, to let this moment be as it is and observe what arises in the fullness of the next.

"Then it is not the death of one who wishes at any cost to be

> rid of pain. It is an opening to how life has been blocked. A clear reception of life that allows one to go beyond death. These are the people who go naked into the truth."

In this technique of exploring the pain, the person sits or lies comfortably and closes their eyes. They then relax as fully as possible by using one of the techniques mentioned previously. They then move their attention through the body, seeking an area that feels different e.g. painful, tight, or under pressure. They are then instructed as follows:

> Be aware of //where the sensation is// in your body, e.g. the stomach. Be as specific as possible, e.g. close to the skin, deep in the abdomen, in the upper or lower region. Does it stay in one place or is it moving? Does it vibrate? Ask yourself "Where is it?"
>
> Be aware of //its shape//. Is it like a ball, a sphere or a rod? Does it have tendrils? What is its shape?
>
> Be aware of //its size//. How long is it? How wide? How deep? What is its size?
>
> Be aware of //its density//. Is it heavy or light? Is it the same all the way through? What is its density?
>
> What does it //feel like//? What is its //surface texture//? Is it soft and fuzzy, or hard and smooth? What does it feel like?
>
> What //temperature// is it? Is it hot or cold or the same as everywhere else in your body? What temperature is it?
>
> What //colour// is it? If this is vague, imagine what colour it might be. What is its colour?
>
> Focus on the //breath//. For three rounds of breathing imagine drawing the breath into the body and using the breath to wash around the area you've identified. Then the breath ebbs gently

with the exhalation. For the next three rounds of breathing imagine the breath is drawn inside the area identified, washes around the inside, then ebbs away with the exhalation. For the final three rounds of breathing focus on the breath again washing around the outside of the area and washing away with the exhalation.

Having developed a good image of the pain in this way, there are then several options:

1) Keep repeating the process of scanning the body, locating and examining the pain using the above guidelines. Once the pain is fully experienced in this manner, it will often simply fade away;

2) Having developed a complete image of the pain, put your centre of attention inside that image and consciously relax it. Doing this may cause an initial increase in discomfort as you concentrate fully on the pain, but the process will enable you to pass through the pain and become free of it.

Gawler says that usually, as you relax the pain from the inside, it feels like a bubble bursting in slow motion as the outer shell of the pain breaks down and a wave of warmth and relaxation spreads from the inside out. This wave usually feels as though it extends out into the rest of the body, and feels very pleasant.

Sometimes, while this process of concentrating upon a pain and releasing it is being practised, there can be a natural release of pain-relieving endorphins, and some people have learned how to trigger this response consciously and top up their pain management this way.

Once established, this technique apparently requires little energy to maintain it. The pain can be acknowledged and accepted, and life can carry on free from its effects.

In a paper written by Kabat-Zinn, in which a meditation technique similar to this was used in a 10-week program with three groups of chronic pain patients, more that 50% of patients reported greater than

or equal to 35% reduction in both present pain and in general body problems. In each group 35 to 50% of the patients reported greater than 50% reduction on a pain rating index.

The final type of meditation that I want to discuss is one that can not only reduce the pain or the perception of the pain but can actually result in a deep psychological and spiritual healing. It is one that I have used with a number of people in recent years, often with quite profound results. But it is not a meditation that can be given to everyone, and you have to choose carefully those you think are ready for it.

The starting point of this meditation is for the patient to develop the understanding that "it is not //my// pain that I am experiencing, but //the// pain, the pain of the universe, the pain that all beings have to experience by being alive". Following the understanding of the universality of pain, one can then begin to open up one's heart to the pain of others. Great healing can occur when one does this, and many experience this psychological and spiritual healing as they approach death.

Then the person tries to generate the thought "By me experiencing this pain, may all other people be free of this type of pain. By me having this cancer, may all other beings be free of cancer and have long and healthy lives." We can actually do this with any physical or mental pain that we experience. For example, if we have a headache, we can think "By me having this headache, may all people everywhere be free of headache." One voluntarily takes on the suffering of others in one's mind. What this technique does is to turn the mind away from our usual self-preoccupation, especially evident when we are sick or in pain or dying, and uses the problem to generate compassion towards others. The pain or problem is no longer seen as a problem and actually becomes the basis for developing compassion towards others. It is said that the mind of compassion is the greatest healer, at all levels, and for those who can use this technique the results can be quite profound.

These, then, are some ideas about how relaxation therapy and meditation can be used in pain control. I hope that something in this paper has

been of interest or benefit to you.

Compiled June 1992
Updated April 1993

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Using Meditation to Deal with Pain, Illness & Death

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chips are down.

I've had a fair amount of first-hand experience in this area. The year before I left Thailand I was stricken with malaria -- a very different sort of disease from AIDS, but still the number one killer in the world. At present, every year, more people die of malaria than any other disease, this in spite of the massive WHO campaign to wipe it out back in the 60's. Huge supplies of chloroquine were handed out to Third World villagers. Swamps and homes were sprayed with lethal doses of DDT to kill off the mosquitoes. But now new strains of the malaria parasite have developed for which Western medicine has no cure, the mosquitoes have become resistant to DDT, and the malaria death rate is back on the rise. Remember this when you think of pinning your hopes on NIH or the Salk Institute to come up with a cure or vaccine for AIDS.

I was fortunate. As you can see, I survived, but only after turning to traditional medicine when the best treatment that tropical disease specialists could offer me failed. At the same time, while I was sick I was able to fall back on the meditation I had been practicing for the past several years to help get me through the worst bouts of pain and disorientation. This is what convinced me of its value in cases like this.

In addition to my own experience, I've been acquainted with a number of meditators both here and in Thailand who have had to live with cancer and other serious illnesses, and from them I have learned how the meditation helped them to handle both the illness and the cures -- which are often more dreadful than the cancer itself. I'll be drawing on their experiences in the course of this talk.

But first I'd like us all to sit in meditation for a few minutes, so that you can have a firsthand taste of what I'm talking about, and so you can have a little practical experience to build on when you go back home.

The technique I'll be teaching is breath meditation. It's a good topic no matter what your religious background. As my teacher once

said, the breath doesn't belong to Buddhism or Christianity or anyone at all. It's common property that anyone can meditate on. At the same time, of all the meditation topics there are, it's probably the most beneficial to the body, for when we're dealing with the breath, we're dealing not only with the air coming in and out of the lungs, but also with all the feelings of energy that course throughout the body with each breath. If you can learn to become sensitive to these feelings, and let them flow smoothly and unobstructed, you can help the body function more easily, and give the mind a handle for dealing with pain.

So let's all meditate for a few minutes. Sit comfortably erect, in a balanced position. You don't have to be ramrod straight like a soldier. Just try not to lean forward or back, to the left or the right. Close your eyes and say to yourself, 'May I be truly happy and free from suffering.' This may sound like a strange, even selfish, way to start meditating, but there are good reasons for it. One, if you can't wish for your own happiness, there is no way that you can honestly wish for the happiness of others. Some people need to remind themselves constantly that they deserve happiness -- we all deserve it, but if we don't believe it, we will constantly find ways to punish ourselves, and we will end up punishing others in subtle or blatant ways as well.

Two, it's important to reflect on what true happiness is and where it can be found. A moment's reflection will show that you can't find it in the past or the future. The past is gone and your memory of it is undependable. The future is a blank uncertainty. So the only place we can really find happiness is in the present. But even here you have to know where to look. If you try to base your happiness on things that change -- sights, sounds, sensations in general, people and things outside -- you're setting yourself up for disappointment, like building your house on a cliff where there have been repeated landslides in the past. So true happiness has to be sought within. Meditation is thus like a treasure hunt: to find what has solid and unchanging worth in the mind, something that even death cannot touch.

To find this treasure we need tools. The first tool is to do what

we're doing right now: to develop good will for ourselves. The second is to spread that good will to other living beings. Tell yourself: 'All living beings, no matter who they are, no matter what they have done to you in the past -- may they all find true happiness too.' If you don't cultivate this thought, and instead carry grudges into your meditation, that's all you'll be able to see when you look inside.

Only when you have cleared the mind in this way, and set outside matters aside, are you ready to focus on the breath. Bring your attention to the sensation of breathing. Breathe in long and out long for a couple of times, focusing on any spot in the body where the breathing is easy to notice, and your mind feels comfortable focusing. This could be at the nose, at the chest, at the abdomen, or any spot at all. Stay with that spot, noticing how it feels as you breathe in and out. Don't force the breath, or bear down too heavily with your focus. Let the breath flow naturally, and simply keep track of how it feels. Savor it, as if it were an exquisite sensation you wanted to prolong. If your mind wanders off, simply bring it back. Don't get discouraged. If it wanders 100 times, bring it back 100 times. Show it that you mean business, and eventually it will listen to you.

If you want, you can experiment with different kinds of breathing. If long breathing feels comfortable, stick with it. If it doesn't, change it to whatever rhythm feels soothing to the body. You can try short breathing, fast breathing, slow breathing, deep breathing, shallow breathing -- whatever feels most comfortable to you right now....

Once you have the breath comfortable at your chosen spot, move your attention to notice how the breathing feels in other parts of the body. Start by focusing on the area just below your navel. Breathe in and out, and notice how that area feels. If you don't feel any motion there, just be aware of the fact that there's no motion. If you do feel motion, notice the quality of the motion, to see if the breathing feels uneven there, or if there's any tension or tightness . If there's tension, think of relaxing it. If the breathing feels jagged or uneven, think of smoothing it out.....Now move your

attention over to the right of that spot -- to the lower right-hand corner of the abdomen -- and repeat the same process....Then over to the lower left-hand corner of the abdomen...Then up to the navel...right... left...to the solar plexus...right.. left... the middle of the chest...right...left... to the base of the throat...right...left...to the middle of the head... [take several minutes for each spot]

If you were meditating at home, you could continue this process through your entire body -- over the head, down the back, out the arms & legs to the tips of your finger & toes -- but since our time is limited, I'll ask you to return your focus now to any one of the spots we've already covered. Let your attention settle comfortably there, and then let your conscious awareness spread to fill the entire body, from the head down to the toes, so that you're like a spider sitting in the middle of a web: It's sitting in one spot, but it's sensitive to the entire web. Keep your awareness expanded like this -- you have to work at this, for its tendency will be to shrink to a single spot -- and think of the breath coming in & out your entire body, through every pore. Let your awareness simply stay right there for a while -- there's no where else you have to go, nothing else you have to think about...And then gently come out of meditation.

After my talk we'll have time to answer any questions you may have, but right now I'd like to return to a point I made earlier: the ways meditation and its role in dealing with illness and death tend to be under and over-estimated, for only when you have a proper estimation of your tools can you put them to use in a precise and beneficial way. I'll divide my remarks into two areas: what meditation is, and what it can do for you.

First, what meditation is: This is an area where popular conceptions tend to under-estimate it. Books that deal with meditation in treating illness tend to focus on only two aspects of meditation as if that were all it had to offer. Those two aspects are relaxation and visualization. It's true that these two processes form the beginning stages of meditation -- you probably found our session just now very relaxing, and may have done some visualization when you

thought of the breath coursing through the body -- but there's more to mediation than just that. The great meditators in human history did more than simply master the relaxation response.

Meditation as a complete process involves three steps. The first is mindful relaxation, making the mind comfortable in the present -- for only when it feels comfortable in the present can it settle down and stay there. The important word in this description, though, is mindful. You have to be fully aware of what you're doing, of whether or not the mind is staying with its object, and of whether or not it's drifting off to sleep. If you simply relax and drift off, that's not meditation, and there's nothing you can build on it. If, however, you can remain fully aware as the mind settles comfortably into the present, that develops into the next step.

As the mind settles more and more solidly into the present, it gains strength. You feel as if all the scattered fragments of your attention -- worrying about this, remembering that, anticipating, whatever -- come gathering together and the mind takes on a sense of wholeness and unification. This gives the mind a sense of power. As you let this sense of wholeness develop, you find that it becomes more and more solid in all your activities, regardless of whether you're formally meditating or not, and this is what leads to the third step.

As you become more and more single-minded in protecting this sense of wholeness, you become more and more sensitive, and gain more and more insight into the things that can knock it off balance. On the first level, you notice that if you do anything hurtful to yourself or others, that destroys it. Then you start noticing how the simple occurrence in the mind of such things as greed, lust, anger, delusion and fear can also knock it off balance. You begin to discern ways to reduce the power that these things have over the mind, until you can reach a level of awareness that is untouched by these things -- or by anything at all -- and you can be free from them.

As I will show in a few moments, it's these higher stages in meditation that can be the most beneficial. If you practice meditation simply as a form of relaxation, that's okay for dealing

with the element of your disease that comes from stress, but there's a lot more going on in AIDS, physically and mentally, than simply stress, and if you limit yourself to relaxation or visualization, you're not getting the full benefits that meditation has to offer.

Now we come to the topic of what meditation can do for you as you face serious illness and death. This is an area where the media engage both in over-estimation and under-estimation. On the one hand, there are books that tell you that all illness comes from your mind, and you simply have to straighten out your mind and you'll get well. Once a young woman, about 24, suffering from lung cancer, came to visit my monastery, and she asked me what I thought of these books. I told her that there are some cases where illness comes from purely mental causes, in which case meditation can cure it, but there are also cases where it comes from physical causes, and no amount of meditation can make it go away. If you believe in karma, there are some diseases that come from present karma -- your state of mind right now -- and others that come from past karma. If it's a present-karma disease, meditation might be able to make it go away. If it's a past-karma disease, the most you can hope from meditation is that it can help you live with the illness and pain without suffering from it.

At the same time, if you tell ill people that they are suffering because their minds are in bad shape, and that it's entirely up to them to straighten out their minds if they want to get well, you're laying an awfully heavy burden on them, right at the time when they're feeling weak, miserable, helpless and abandoned to begin with. When I came to this point, the woman smiled and said that she agreed with me. As soon as she had been diagnosed with cancer, her friends had given her a whole slew of books on how to will illness away, and she said that if she had believed in book-burning she would have burned them all by now. I personally know a lot of people who believe that the state of their health is an indication of their state of mind, which is fine and good when they're feeling well. As soon as they get sick, though, they feel that it's a sign that they're failures in meditation, and this sets them into a tailspin.

You should be very clear on one point: The purpose of meditation

is to find happiness and well-being within the mind, independent of the body or other things going on outside. Your aim is to find something solid within that you can depend on no matter what happens to the body. If it so happens that through your meditation you are able to effect a physical cure, that's all fine and good, and there have been many cases where meditation can have a remarkable effect on the body. My teacher had a student -- a woman in her fifties -- who was diagnosed with cancer more than 15 years ago. The doctors at the time gave her only a few months to live, and yet through her practice of meditation she is still alive today. She focused her practice on the theme that, 'although her body may be sick, her mind doesn't have to be.' A few years ago I visited her in the hospital the day after she had had a kidney removed. She was sitting up in bed, bright and aware, as if nothing happened at all. I asked her if there was any pain, and she said yes, 24 hours a day, but that she didn't let it make inroads on her mind. In fact, she was taking her illness much better than her husband, who didn't meditate, and who was so concerned about the possibility of losing her that he became ill, and she had to take care of him.

Cases like this are by no means guaranteed, though, and you shouldn't really content yourself just with physical survival -- for as I said earlier, if this disease doesn't get you, something else will, and you're not really safe until you've found the treasure in the mind that is unaffected even by death. Remember that your most precious possession is your mind. If you can keep it in good shape no matter what else happens around you, then you have lost nothing, for your body goes only as far as death, but your mind goes beyond it.

So in examining what meditation can do for you, you should focus more on how it can help you to maintain your peace of mind in the face of pain, ageing, illness and death, for these are things you're going to have to face someday no matter what. Actually, they are a normal part of life, although we have come to regard them as abnormalities. We've been taught that our birthright is eternal youth, health and beauty. When these things betray us, we feel that something is horribly wrong, and that someone is at fault -- either ourselves or others. Actually, though, there's no one at fault. Once we are born,

there is no way that ageing, illness and death can't happen. Only when we accept them as inevitable can we begin to deal with them intelligently in such a way that we won't suffer from them. Look around you. The people who try hardest to deny their ageing -- through exercise, diet, surgery, makeup, whatever -- they are the ones who suffer most from ageing. The same holds true with illness and death.

So now I would like to focus on how to use meditation to face these things and transcend them. First, pain. When it happens, you first have to accept that it's there. This in itself is a major step, since most people, when they encounter pain, try to deny it its right to exist. They think they can avoid it by pushing it away, but that's like trying to avoid paying taxes by throwing away your tax return: You may get away with it for a little while, but then the authorities are bound to catch on, and you'll be worse off than you were before. So the way to transcend pain is first to understand it, to get acquainted with it, and this means enduring it. However, meditation can offer a way of detaching yourself from the pain while you are living with it, so even though it's there, you don't have to suffer from it.

First, if you master the technique of focusing on the breath and adjusting it so that it's comfortable, you find that you can choose where to focus your awareness in the body. If you want, you can focus it on the pain, but in the earlier stages its best to focus on the parts of the body that are comfortable. Let the pain have the other part. You're not going to drive it out, but at the same time you don't have to move in with it. Simply regard it as a fact of nature, an event that is happening, but not necessarily happening to you.

Another technique is to breathe through the pain. If you can become sensitive to the breath sensations that course through the body each time you breathe, you will notice that you tend to build a tense shell around the pain, where the energy in the body doesn't flow freely. This, although it's a kind of avoidance technique, actually increases the pain. So think of the breath flowing right through the pain as you breathe in and out, to dissolve away this shell of

tension. In most cases, you will find that this can relieve the pain considerably. For instance, when I had malaria, I found this very useful in relieving the mass of tension that would gather in my head and shoulders. At times it would get so great that I could scarcely breath, so I just thought of the breath coming in through all the nerve centers in my body -- the middle of the chest, the throat, the middle of the forehead and so forth -- and the tension would dissolve away. However, there are some people though who find that breathing through the pain increases the pain, which is a sign that they are focusing improperly. The solution in that case is to focus on the opposite side of the body. In other words, if the pain is in the right side, focus on the left. If it's in front, focus on the back. If it's in your head -- literally -- focus on your hands and feet. (This technique works particularly well with migraine, by the way: If, for example, your migraine is on the right side, focus on the breath sensations the left side of your body, from the neck on down.)

As your powers of concentration become stronger and more settled, you can begin analyzing the pain. The first step is to divide it into its physical and mental components. Distinguish between the actual physical pain, and the mental pain that comes along with it: The sense of being persecuted -- justly or unjustly -- the fear that the pain may grow stronger or signal the end, whatever. Then remind yourself that you don't have to side with those thoughts. If the mind is going to think them, you don't have to fall in with them. Then, when you stop feeding them, you'll find that after a while they'll begin to go away, just like a crazy person coming to talk with you. If you talk with the crazy person, after a while you'll go crazy too. If however, you let the crazy person chatter away, but don't join in the conversation, after a while the crazy person will leave you alone. It's the same with all the garbage thoughts in your mind.

As you strip away all the mental paraphernalia surrounding your pain -- including the idea that the pain is yours or is happening to you -- you find that you finally come down to the label that simply says, This is a pain and it's right there. When you can get past this, that's when your meditation undergoes a breakthrough. One way is to simply notice that this label will arise and then pass away.

When it comes, it increases the pain. When it goes, the pain subsides. Then try to see that the body, the pain and your awareness are all three separate things -- like three pieces of string that have been tied into a knot, but which you now untie. When you can do this, you find that there is no pain that you cannot endure.

Another area where meditation can help you is to live with the simple fact of your body being ill. For some people, accepting this fact is one of the hardest parts of illness. But once you have developed a solid center in your mind, you can base your happiness there, and begin to view illness with a lot more equanimity. We have to remember that illness is not cheating us out of any-thing. It's simply a part of life. As I said earlier, illness is normal; health is miracle. The idea of all the complex systems of the body functioning properly is so improbable that we shouldn't be surprised when they start breaking down.

Many people complain that the hardest part of living with a disease like AIDS or cancer is the feeling that they have lost control over their bodies, but once you gain more control over you mind, you begin to see that the control you thought you had over you body was illusory in the first place. The body has never entered into an agreement with you that it would do as you liked. You simply moved in, forced it to eat, walk, talk, etc., and then thought you were in charge. But even then it kept on doing as it liked -- getting hungry, urinating, defecating, passing wind, falling down, getting injured, getting sick, growing old. When you reflect on the people who think they have the most control over their bodies, like bodybuilders, they're really the most enslaved, having to eat enough each day to keep ten Somalians alive, having to push and pull on metal bars for hours, expending all their energy on exercises that don't go anywhere at all. If they don't, their pumped-up bodies will deflate in no time flat.

So an important function of meditation -- in giving you a solid center that provides you a vantage point from which to view life in its true colors -- is that it keeps you from feeling threatened or surprised when the body begins to reassert its independence. Even if

the brain starts to malfunction, the people who have developed mindfulness through meditation can be aware of the fact, and let go of that part of their bodies too. One of my teacher's students had to undergo heart surgery, and apparently the doctors cut off one of the main arteries going to his brain. When he came to, he could tell that his brain wasn't working right, and it wasn't long before he realized that it was affecting his perception of things. For instance, he would think that he had said something to his wife, would get upset when she didn't respond, when actually he had only thought of what he wanted to say without really saying anything at all. When he realized what was happening, he was able to muster enough mindfulness to keep calm and simply watch what was going on in his brain, reminding himself that it was a tool that wasn't working quite right, and not getting upset when things didn't jive. Gradually he was able to regain his normal use of his faculties, and as he told me, it was fascinating to be able to observe the functioning and malfunctioning of his brain, and to realize that the brain and the mind were two separate things.

And finally we come to the topic of death. As I said earlier, one of the important stages of meditation is when you discover within the mind a knowing core that does not die at the death of the body. If you can reach this point in your mediation, then death poses no problem at all. Even if you haven't reached that point, you can prepare yourself for death in such a way that you can die skillfully, and not in the messy way that most people die.

When death comes, all sorts of thoughts are going to come crowding into your mind -- regret about things you haven't yet been able to do, regret about things you did do, memories of people you have loved and will have to leave. I was once almost electrocuted, and although people who saw it happening said that it was only a few seconds before the current was cut off, to me it felt like five minutes. Many things went through my mind in that period, beginning with the thought that I was going die of my own stupidity. Then I made up my mind that, if the time had come to go, I'd better do it right, so I didn't let my mind fasten on any of the feelings of regret, etc., that came flooding through the mind. I seemed to be doing OK, and then the current

ceased.

If you haven't been practicing meditation, this sort of experience can be overwhelming, and the mind will latch on to whatever offers itself and then will get carried away in that direction. If, though, you have practiced meditation, becoming skillful at letting go of your thoughts, or knowing which thoughts to hang onto and which ones to let pass, you'll be able to handle the situation, refusing to fall in line with any mental states that aren't of the highest quality. If your concentration is firm, you can make this the ultimate test of the skill you have been developing. If there's pain, you can see which will disappear first: the pain or the core of your awareness. You can rest assured that no matter what, the pain will go first, for that core of awareness cannot die.

What all this boils down to is that, as long as you are able to survive, meditation will improve the quality of your life, so that you can view pain and illness with equanimity and learn from them. When the time comes to go, when the doctors have to throw up their hands in helplessness, the skill you have been developing in your meditation is the one thing that won't abandon you. It will enable to handle your death with finesse. Even though we don't like to think about it, death is going to come no matter what, so we should learn how to stare it down. Remember that a death well handled is one of the surest signs of a life well lived.

So far I've been confining my remarks to the problems faced by people with AIDS and other life threatening illnesses, and haven't directly addressed the problems of people caring for them. Still, you should have been able to gather some useful points for handling such problems. Meditation offers you a place to rest and gather your energies. It also can help give you the detachment to view your role in the proper light. When an ill person relapses or dies, it's not a sign of failure on the part of the people caring for him. Your duty, as long as your patient is able to survive, is to do what you can to improve the quality of his/her life. When the time comes for the patient to go, your duty is to help improve the quality of his death.

An old man who had been meditating for many years once came to say farewell to my teacher soon after he had learned that he had an advanced case of cancer. His plan was to go home and die, but my teacher told him to stay and die in the monastery. If he went home, he would hear nothing but his nieces and nephews arguing over the inheritance, and it would put him in a bad frame of mind. So we arranged a place for him to stay, and had his daughter, who was also a meditator, look after him. It wasn't long before his body systems started breaking down, and on occasion it looked like the pain was beginning to overwhelm him, so I had his daughter whisper meditation instructions into his ear, and to chant his favorite Buddhist chants by his bedside. This had a calming effect on him, and when he did die -- at 2 a.m. one night -- he seemed calm and fully aware. As the daughter told me the next morning, she didn't feel any sadness or regret, for she had done her very best to make his death as smooth a transition as possible.

If you can have a situation where both the patient and the caregiver are meditators, it makes things a lot easier on both sides, and the death of the patient does not necessarily have to mean the death of the caregiver's ability to care for anyone else.

That covers the topics I wanted to deal with. I'm afraid that some of you will find my remarks somewhat downbeat, but my purpose has been to help you look clearly at the situation facing you, either as an ill person or as someone caring for one. If you avoid taking a good, hard look at things like pain and death, they can only make you suffer more, since you've refused to prepare yourself for them. Only when you see them clearly, get a strong sense of what's important and what's not, and hold firmly to your priorities: only then can you transcend them.

Many people find that the diagnosis of a fatal illness enables them to look at life clearly for the first time, to get some sense of what their true priorities are. This in itself can make a radical improvement in the quality of their lives -- its simply a shame that they had to wait to this point to see things clearly. But whatever your situation, I ask that you try to make the most of it in terms of

improving the state of your mind, for when all else leaves you, that will stay. If you haven't invested your time in developing it, it won't have much to offer you in return. If you've trained it and cared for it well, it will repay you many times over. And, as I hope I have shown, meditation has much to offer as a tool in helping you to solidify your state of mind and enable it to transcend everything else that may come its way.

Thank you for your attention.

Thanissaro Bhikkhu

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Vinaya-samukamsa

Tena kho pana samayena bhikkhunam kisminci-kisminci thane kukkuccam uppajjati: kinnu kho Bhagavata anunnatam kim ananunnatan ti. Bhagavato etam attham arocesum.

Yam bhikkhave maya idam na kappatiti appatikkhittam, tan ce akappiyam anulometi kappiyam patibahati, tam vo na kappati.

Yam bhikkhave maya idam na kappatiti appatikkhittam, tan ce kappiyam anulometi akappiyam patibahati, tam vo kappati.

Yan ca bhikkhave maya idam kappatiti ananunnatam, tan ce akappiyam anulometi kappiyam patibahati, tam vo na kappati.

Yan ca bhikkhave maya idam kappatiti ananunnatam, tan ce kappiyam anulometi akappiyam patibahati, tam vo na kappati.

Ariya-vamsa

Cattaro 'me bhikkhave ariya-vamsa agganna rattanna vamsanna porana asankinna asankinna-pubba, na sankiyanti na sankiyissanti appatikuttha samanehi brahmanehi vinnuhi. Katame cattaro?

Idha bhikkhave bhikkhu santuttho hoti itaritarena civarena, itaritara-civara-santutthiya ca vanna-vadi, na ca civara-hetu anesanam appatirupam apajjati, aladdha ca civaram na paritassati, laddha ca civaram agathito amucchito anajjhopanno adinava-dassavi nissarana-panno paribhunjati. Taya ca pana itaritara-civara-santutthiya, n'ev'attan' ukkamseti no param vambheti. Yo hi tattha dakkho analaso sampajano patissato, ayam vuccati bhikkhave bhikkhu porane agganne ariya-vamse thito.

Puna ca param bhikkhave bhikkhu santuttho hoti itaritarena pindapatena, itaritara-pindapata-santutthiya ca vanna-vadi, na ca

pindapata-hetu anesanam appatirupam apajjati, aladdha ca pindapatam na paritassati, laddha ca pindapatam agathito amucchito anajjhopanno adinava-dassavi nissarana-panno paribhunjati. Taya ca pana itaritara-pindapata-santutthiya, n'ev'attan' ukkamseti no param vambheti. Yo hi tattha dakkho analaso sampajano patissato, ayam vuccati bhikkhave bhikkhu porane agganne ariya-vamse thito.

Puna ca param bhikkhave bhikkhu santuttho hoti itaritarena senasanena, itaritara-senasana-santutthiya ca vanna-vadi, na ca senasana-hetu anesanam appatirupam apajjati, aladdha ca senasanam na paritassati laddha, ca senasanam agathito amucchito anajjhopanno adinava-dassavi nissarana-panno paribhunjati. Taya ca pana itaritara-senasana-santutthiya n'ev'attan' ukkamseti no param vambheti. Yo hi tattha dakkho analaso sampajano patissato, ayam vuccati bhikkhu porane

agganne ariya-vamse thito.

Puna ca param bhikkhave bhikkhu bhavanaramo hoti bhavana-rato pahanaramo hoti pahana-rato. Taya ca pana bhavanaramataya bhavana-ratiya pahanaramataya pahana-ratiya, n'ev'attan' ukkamseti no param vambheti. Yo hi tattha dakkho analaso sampajano patissato, ayam vuccati bhikkhave bhikkhu porane agganne ariya-vamse thito.

Ime kho bhikkhave cattaro ariya-vamsa agganna rattanna vamsanna porana asankinna asankinnapubba, na sankiyanti na sankiyissanti appatikuttha samanehi brahmanehi vinnuhi.

Imehi ca pana bhikkhave catuhi ariya-vamsehi samannagato bhikkhu purattimaya ce pi disaya viharati, sveva aratim sahati na tam arati sahati, pacchimaya ce pi disaya viharati, sveva aratim sahati na tam arati sahati, uttaraya ce pi disaya_ dakkhinaya ce pi disaya viharati, sveva aratim sahati na tam arati sahati. Tam kissa hetu?
Arati-rati-saho hi bhikkhave dhiro ti.

Idam avoca Bhagava, idam vatvana Sugato, athaparam etad avoca Sattha.

Narati sahati dhiram

narati dhiram samhati
Dhiro ca aratim sahati
dhiro hi aratim saho.

Sabba-kamma-vihayinam
panunnam kho nivaraye
Nekkham jambonadass' eva
Ko tam ninditum arahati?
Deva pi nam pasamsanti
brahmuna pi pasamsito ti.

Anagata-bhayani: I

Panc' imani bhikkhave anagata-bhayani sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya. Katamani panca?

Idha bhikkhave arannako bhikkhu iti patisancikkhati, 'Aham kho etarahi ekako aranne viharami, ekakam kho pana mam aranne viharitam ahi va mam daseyya, vicchiko va mam daseyya, satapadi va mam daseyya, tena me assa kala-kiriya, so mam' assa antarayo. Handaham viriyam arabhami appattassa pattiya anadhigatassa adhigamaya, asacchikatassa sacchikiriyaya' ti.

Idam bhikkhave pathamam anagata-bhayam sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave arannako bhikkhu iti patisancikkhati, 'Aham kho etarahi ekako aranne viharami, ekako kho panaham aranne viharanto upakkhalitva va papateyyam, bhattam va me bhuttam vyapajjeyya, pittam va me kuppeyya, semham va me kuppeyya, satthaka va me vata kuppeyyum,

tena me assa kala-kiriya, so mam' assa antarayo. Handaham viriyam arabhami appattassa pattiya anadhigatassa adhigamaya, asacchikatassa sacchikiriyaya' ti.

Idam bhikkhave dutiyam anagata-bhayam sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave arannako bhikkhu iti patisancikkhati. 'Aham kho etarahi ekako aranne viharami, ekako kho panaham aranne viharanto valehi samagaccheyyam, sihena va vyagghena va dipina va acchena va taracchena va, te mam jivita voropeyyum, tena me assa kala-kiriya, so mam' assa antarayo. Handaham viriyam arabhami appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya' ti.

Idam bhikkhave tatiyam anagata-bhayam sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave arannako bhikkhu iti patisancikkhati. 'Aham kho etarahi ekako aranne viharami, ekako kho panaham aranne viharanto manavehi samagaccheyyam kata-kammehi va akata-kammehi va, te mam jivita voropeyyum, tena me assa kala-kiriya, so mam' assa antarayo. Handaham viriyam arabhami appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya' ti.

Idam bhikkhave catuttham anagata-bhayam sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave arannako bhikkhu iti patisancikkhati. 'Aham kho etarahi ekako aranne viharami, santi kho panaranne vala amanussa, te mam jivita voropeyyum, tena me assa kala-kiriya, so mam' assa antarayo. Handaham viriyam arabhami appattassa pattiya anadhigatassa adhigamaya, asacchikatassa sacchikiriyaya' ti.

Idam bhikkhave pancamam anagata-bhayam sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Imani kho bhikkhave panca anagata-bhayani sampassamanena alam eva arannakena bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya ti.

Anagata-bhayani: II

Panc' imani bhikkhave anagata-bhayani sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya. Katamani panca?

Idha bhikkhave bhikkhu iti patisancikkhati, 'Aham kho etarahi daharo yuva susu kala-keso bhadrena yobbanena samannagato pathamena vayasa. Hoti kho pana so samayo, yam imam kayam jara phusati, jinnena kho pana jaraya abhibhutena na sukaram buddhanam sasanam manasikatum, na sukarani aranna-vana-patthani pantani senasanani patisevitum. Pura mam so dhammo agacchati anittho akanto amanapo, handaham patikacc'eva viriyam arabhami, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya, yenaham dhammena samannagato jinnako pi phasu viharissami' ti.

Idam bhikkhave pathamam anagata-bhayam sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave bhikkhu iti patisancikkhati, 'Aham kho etarahi appabadho appatanko samavepakiniya gahaniya samannagato natisitaya

naccunhaya majjhimaya padhanakkhamaya. Hoti kho pana so samayo, yam imam kayam vyadhi phusati, vyadhitena kho pana vyadhabhibhutena na sukaram buddhanam sasanam manasikatum, na sukarani aranna-vana-patthani pantani senasanani patisevitum. Pura mam so dhammo agacchati anittho akanto amanapo, handaham patikacc'eva viriyam arabhami, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya, yenaham dhammena samannagato vyadhito pi phasu viharissami' ti.

Idam bhikkhave dutiyam anagata-bhayam sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave bhikkhu iti patisancikkhati, 'Etarahi kho subhikkham susassam sulabha-pindam, sukaram unchena paggahena yapetum. Hoti kho pana so samayo, yam dubbhikkham hoti dussassam dullabha-pindam, na sukaram unchena paggahena yapetum, dubbhikkhe kho pana manussa yena subhikkham tena sankamanti, tattha sanganika-viharo hoti akinna-viharo, sanganika-vihare kho pana sati akinna-vihare na sukaram buddhanam sasanam manasikatum, na sukarani aranna-vana-patthani pantani senasanani patisevitum. Pura mam so dhammo agacchati anittho akanto amanapo, handaham patikacc'eva viriyam arabhami, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya, yenaham dhammena samannagato dubbhikkhe pi phasu viharissami' ti.

Idam bhikkhave tatiyam anagata-bhayam sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave bhikkhu iti patisancikkhati, 'Etarahi kho manussa samagga sammodamana avivadamana khirodakibhuta annamannam piya-cakkhuhi sampassanta viharanti. Hoti kho pana so samayo, yam bhayam hoti atavisamkhepo, cakka-samarulha janapada pariyayanti, bhaye kho pana sati manussa yena khemam tena sankamanti, tattha sanganika-viharo hoti akinna-viharo, sanganika-vihare kho pana sati akinna-vihare na sukaram buddhanam sasanam manasikatum, na sukarani aranna-vana-patthani pantani senasanani patisevitum. Pura mam so

dhammo agacchati anittho akanto amanapo, handaham patikacc'eva viriyam arabhami, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya, yenaham dhammena samannagato bhaye pi phasu viharissami' ti.

Idam bhikkhave catuttham anagata-bhayam sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Puna ca param bhikkhave bhikkhu iti patisancikkhati, 'Etarahi kho sangho samaggo sammodamano avivadamano ekuddeso phasu viharati. Hoti kho pana so samayo, yam sangho bhijjati, sanghe kho pana bhinne na sukaram buddhanam sasanam manasikatum, na sukarani aranna-vana-patthani pantani senasanani patisevitum. Pura mam so dhammo agacchati anittho akanto amanapo, handaham patikacc'eva viriyam arabhami, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya, yenaham dhammena samannagato bhinne pi sanghe phasu viharissami' ti.

Idam bhikkhave pancamam anagata-bhayam sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum, appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya.

Imani kho bhikkhave panca anagatabhayani sampassamanena alam eva bhikkhuna appamattena atapina pahitattena viharitum appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya ti.

Anagata-bhayani: III

Panc' imani bhikkhave anagata-bhayani etarahi asamuppannani ayatim samuppajjissanti, tani vo patibujjhitabbani, patibujjhitva ca tesam pahanaya vayamitabbam. Katamani panca?

Bhavissanti bhikkhave bhikkhu anagatam addhanam abhavita-kaya abhavita-sila abhavita-citta abhavitapanna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna anne upasampadessanti, te pi na sakkhissanti vinetum adhisile adhicitte adhipannaya, te pi bhavissanti abhavita-kaya abhavita-sila abhavita-citta abhavita-panna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna anne upasampadessanti, te pi na sakkhissanti vinetum adhisile adhicitte adhi-pannaya, te pi bhavissanti abhavita-kaya abhavita-sila abhavita-citta abhavita-panna. Iti kho bhikkhave dhamma-sandosa vinaya-sandoso, vinaya-sandosa dhamma-sandoso.

Idam bhikkhave pathamam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam abhavita-kaya abhavita-sila abhavita-citta abhavita-panna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna annesam nissayam dassanti, te pi na sakkhissanti vinetum adhisile adhicitte adhipannaya, te pi bhavissanti abhavita-kaya abhavita-sila abhavita-citta abhavita-panna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna annesam nissayam dassanti, te pi na sakkhissanti vinetum adhisile adhicitte adhipannaya, te pi bhavissanti abhavita-kaya abhavita-sila abhavita-citta abhavita-panna. Iti kho bhikkhave dhamma-sandosa vinaya-sandoso, vinaya-sandosa dhamma-sandoso.

Idam bhikkhave dutiyam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam abhavita-kaya abhavita-sila abhavita-citta abhavita-panna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna abhidhamma-katham vedalla-katham kathenta kanham dhammam okkamamana na bujjhissanti. Iti kho bhikkhave dhamma-sandosa vinaya-sandoso, vinaya-sandosa dhamma-sandoso.

Idam bhikkhave tatiyam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam abhavita-kaya abhavita-sila abhavita-citta abhavita-panna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna, ye te suttanta Tathagata-bhasita gambhira gambhirattha lokuttara sunnata-patisamyutta, tesu bhannamanesu na sussussanti, na sotam odahissanti, na annacittam upatthapessanti, na ca te dhamme uggahetabbam pariyapunitabbam mannissanti. Ye pana te suttanta kavi-kata kaveyya cittakkhara citta-vyanjana bahiraka savaka-bhasita, tesu bhannamanesu sussussanti, sotam odahissanti, annacittam upatthapessanti, te ca dhamme uggahetabbam pariyapunitabbam mannissanti. Iti kho bhikkhave dhamma-sandosa vinaya-sandoso, vinaya-sandosa dhamma-sandoso.

Idam bhikkhave catuttham anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam abhavita-kaya abhavita-sila abhavita-citta abhavita-panna, te abhavita-kaya samana abhavita-sila abhavita-citta abhavita-panna, thera bhikkhu bahulika bhavissanti sathalika okkamane pubbangama paviveke nikkhitta-dhura, na viriyam arabhissanti appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya, tesam pacchima janata ditthanugatim apajjissati, sa pi bhavissati bahulika sathalika okkamane pubbangama paviveke nikkhitta-dhura, na viriyam arabhissati appattassa pattiya anadhigatassa adhigamaya asacchikatassa sacchikiriyaya. Iti kho bhikkhave dhamma-sandosa vinaya-sandoso, vinaya-sandosa dhamma-sandoso.

Idam bhikkhave pancamam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Imani kho bhikkhave panca anagata-bhayani etarahi asamuppannani ayatim

samuppajjissanti, tani vo patibujjhitabbani, patibujjhitva ca tesam pahanaya vayamitabban ti.

Anagata-bhayani: IV

Panc' imani bhikkhave anagata-bhayani etarahi asamuppannani ayatim samuppajjissanti, tani vo patibujjhitabbani, patibujjhitva ca tesam pahanaya vayamitabbam. Katamani panca?

Bhavissanti bhikkhave bhikkhu anagatam addhanam civare kalyana-kama, te civare kalyana-kama samana rincissanti pamsukulikattam, rincissanti aranna-vana-patthani pantani senasanani, gama-nigama-rajadhanim osaritva vasam kappessanti, civara-hetu ca aneka-vihitam anesanam appatirupam apajjissanti.

Idam bhikkhave pathamam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam pindapate kalyana-kama, te pindapate kalyana-kama samana rincissanti pindapatikattam, rincissanti aranna-vana-patthani pantani senasanani, gama-nigama- rajadhanim osaritva vasam kappessanti jivhaggena rasaggani pariyesamana, pindapata-hetu ca aneka-vihitam anesanam appatirupam apajjissanti.

Idam bhikkhave dutiyam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam senasane kalyana-kama, te senasane kalyana-kama samana rincissanti arannakattam rincissanti aranna-vana-patthani pantani senasanani, gama-nigama-rajadhanim osaritva vasam kappessanti, senasana-hetu ca

aneka-vihitam anesanam appatirupam apajjissanti.

Idam bhikkhave tatiyam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam bhikkhuni-sikkhamana-samanuddesehi samsattha viharissanti, bhikkhuni-sikkhamana-samanuddesehi samsagge kho pana bhikkhave sati etam patikankham: anabhirata va brahma-cariyam carissanti, annataram va samkilittham apattim apajjisanti, sikkham va paccakkhaya hinayavattissanti.

Idam bhikkhave catuttham anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Puna ca param bhikkhave bhavissanti bhikkhu anagatam addhanam aramika-samanuddesehi samsattha viharissanti, aramika-samanuddesehi samsagge kho pana bhikkhave sati etam patikankham: aneka-vihitam sannidhi-karaka-paribhogam anuyutta viharissanti, olarikam pi nimittam karissanti pathaviya pi haritagge pi.

Idam bhikkhave pancamam anagata-bhayam etarahi asamuppannam ayatim samuppajjissati, tam vo patibujjhitabbam, patibujjhitva ca tassa pahanaya vayamitabbam.

Imani kho bhikkhave panca anagata-bhayani etarahi asamuppannani ayatim samuppajjissanti, tani vo patibujjhitabbani, patibujjhitva ca tesam pahanaya vayamitabban ti.

Muni Suttam

Santhavato bhayam jatam, niketa jayate rajo
aniketam asanthavam: etam ve muni-dassanam.

Yo jatam ucchijja na ropayeyya,
jayantam assa nanuppavecche,
tam ahu ekam muninam carantam:
addakkhi so santi-padam mahesi.

Sankhaya vatthuni pamaya bijam
sineham assa nanuppavecche,
sa ve muni jati-khayanta-dassi
takkam pahaya na upeti sankham.

Annaya sabbani nivesanani
anikamayam annataram pi tesam
sa ve muni vitagedho agiddho
nayuhati paragato hi hoti.

* * *

Sabbabhibhum sabba-vidum sumedham
sabbesu dhammesu anupalittam
sabbanjaham tanhakkhaye vimuttam,
tam vapi dhira muni vedayanti.

Panna-balam sila-vatupapannam
samahitam jhana-ratam satimam
sanga pamuttam akhilam anasavam,
tam vapi dhira muni vedayanti.

Ekam carantam muni appamattam
ninda-pasamsasu avedhamanam
siham va saddesu asantasantam
vatam va jalamhi asajjamanam
padumam va toyena alippamanam
netaram annesam anannaneyyam,
tam vapi dhira muni vedayanti.

Yo ogahane thambhorivabhijayati,
yasmim pare vaca-pariyantam vadanti,
tam vita-ragam susamahit'indriyam,
tam vapi dhira muni vedayanti.

Yo ve thitatto tasaram va ujjum
jigucchati kammehi papakehi
vimamsamano visamam samanca,
tam vapi dhira muni vedayanti.

Yo sannatatto na karoti papam,
daharo ca majjho ca muni yatatto,
arosaneyyo na roseti kanci,
tam vapi dhira muni vedayanti.

Yad aggato majjhato sesato va
pindam labhetha paradattupajivi,
nalam thutum no pi nipacca-vadi,
tam vapi dhira muni vedayanti.

Muni carantam viratam methunasma,
yo yobbane na upanibhajjhate kvaci,
madappamada viratam vippayuttam,
tam vapi dhira muni vedayanti.

Annaya lokam paramattha-dassim
ogham samuddam atitariya tadim,
tam chinna-gantham asitam anasavam
tam vapi dhira muni vedayanti.

* * *

Asama ubho dura-vihara-vuttino:
gihi daraposi amamo ca subbato,--
para-pana-rodhaye gihi asannato,
niccam muni rakkhati panine yato.

Sikhi yatha nilagivo vihangamo

hamsassa n_peti javam kudacanam,
evam gihi nanukaroti bhikkhuno
munino vivittassa vanamhi jhayato ti.

Moneyya Sutta

Tin' imani bhikkhave moneyyani. Katamani tini? Kaya-moneyyam, vaci-moneyyam, mano-moneyyam.

Kataman ca bhikkhave kaya-moneyyam? Idha bhikkhave bhikkhu panatipata pativirato hoti, adinnadana pativirato hoti, kamesu micchacara pativirato hoti. Idam vuccati bhikkhave kaya-moneyyam.

Kataman ca bhikkhave vaci-moneyyam? Idha bhikkhave bhikkhu musavada pativirato hoti, pisunaya vacaya pativirato hoti, pharusaya vacaya pativirato hoti, samphappalapa pativirato hoti. Idam vuccati bhikkhave vaci-moneyyam.

Kataman ca bhikkhave mano-moneyyam? Idha bhikkhave bhikkhu asavanam khaya anasavam ceto-vimuttim panna-vimuttim ditth' eva dhamme sayam abhinna sacchikatva upasampajja viharati. Idam vuccati bhikkhave mano-moneyyam.

Imani kho bhikkhave tini moneyyani.

Kaya-munim vaca-munim
ceto-munim anasavam
Munim moneyya-sampannam
ahu sabbappahayinan ti.

Upatisa-pasine

Tena kho samayena Sanjayo paribbajako Rajagahe pativasati, mahatiya paribbajaka-parisaya saddhim addhateyyehi paribbajaka-satehi. Tena kho pana samayena Sariputta-moggallana Sanjaye paribbajake brahma-cariyam caranti, tehi katika kata hoti: yo pathamam amatam adhigacchati so arocetu 'ti.

Atha kho ayasma Assaji pubbanha-samayam nivasetva patta-civaram adaya Rajagaham pindaya pavisi, pasadikena abhikkantena patikkantena alokitena vilokitena samminjitena pasaritena, okkhitta-cakkhu iriyapatha-sampanno. Addasa kho Sariputto parabbajako ayasmantam Assajim Rajagahe pindaya carantam, pasadikena abhikkantena patikkantena alokitena vilokitena samminjitena pasaritena, okkhitta-cakkhum iriyapatha-sampannam, disvan' assa etad ahosi: ye vata loke arahanto va arahatta-maggam va samapanna, ayam tesam bhikkhunam annataro, yam nunaham imam bhikkhum upasankamitva puccheyyam: kam 'si tvam avuso uddissa pabbajito, ko va te sattha, kassa va tvam dhammam rocesiti.

Atha kho Sariputtassa paribbajakassa etad ahosi: akalo kho imam bhikkhum pucchitum, antara-gharam pavittho pindaya carati. Yam nunaham imam bhikkhum pitthito-pitthito anubandheyyam atthikehi upannatam maggan ti.

Atha kho ayasma Assaji Rajagahe pindaya caritva pindapatam adaya patikkami. Atha kho Sariputto paribbajako yenayasma Assaji ten' upasankami, upasankamitva ayasmata Assajina saddhim sammodi, sammodaniyam katham saraniyam vitisaretva ekamantam atthasi, ekamantam thito kho Sariputto paribbajako ayasmantam Assajim etad avoca: vippasannani kho te avuso indriyani, parisuddho chavi-vanno pariyodato, kam 'si tvam avuso uddissa pabbajito, ko va te sattha, kassa va tvam dhammam rocesiti.

Atth' avuso maha-samano Sakya-putto Sakya-kula pabbajito, taham Bhagavantam uddissa pabbajito, so ca me Bhagava sattha, tassa caham Bhagavato dhammam rocemiti.

Kimvadi panayasmato sattha kimakkhayiti.

Aham kho avuso navo acira-pabbajito adhunagato imam dhamma-vinayam, na t' aham sakkomi vittharena dhammam desetum, api ca te samkhittena attham vakkhamiti.

Atha kho Sariputto paribbajako ayasmantam Assajim etad avoca:

Appam va bahum va bhasassu,
attham yeva me bruhi,
atthen' eva me attho,
kim kahasi vyanjanam bahun ti.

Atha kho ayasma Assaji Sariputtassa paribbajakassa imam dhamma-pariyayam abhasi:

Ye dhamma hetuppabhava
tesam hetu tathagato
tesan ca yo nirodho
evamvadi maha-samano 'ti.

Atha kho Sariputtassa paribbajakassa imam dhamma-pariyayam sutva virajam vitamalam dhamma-cakkhum udapadi: Yam kinci samudaya-dhammam sabban tam nirodha-dhamman ti.

Es' eva dhammo yadi tavad eva
paccavyatha padam asokam
adittham abbhatitam
bahukehi kappanahutehiti.

Atha kho Sariputto paribbajako yena Moggallano paribbajako ten' upasankami. Addasa kho Moggallano paribbajako Sariputtam paribbajakam durato 'va agacchantam, disvana Sariputtam paribbajakam etad avoca: vippasannani kho te avuso indriyani, parisuddho chavi-vanno pariyodato, kacci nu tvam avuso amatam adhigato 'ti.

amavuso amatam adhigato 'ti.

Yatha katham pana tvam avuso amatam adhigato 'ti.

Idhaham avuso addasam Assajim bhikkhum Rajagahe pindaya carantam, pasadikena abhikkantena patikkantena alokitena vilokitena samminjitena pasaritena, okkhitta-cakkhum iriyapatha-sampannam, disvana me etad ahosi: ye vata loke arahanto va arahatta-maggam va samapanna, ayam tesam bkikkhunam annataro, yam nunaham imam bhikkhum upasankamitva puccheyyam: kam 'si tvam avuso uddissa pabbajito, ko va te sattha, kassa va tvam dhammam rocesiti.

Tassa mayham avuso etad ahosi: akalo kho imam bhikkhum pucchitum, antara-gharam pavittho pindaya carati. Yam nunaham imam bhikkhum pitthito-pitthito anubandheyyam atthikehi upannatam maggan ti.

Atho kho avuso Assaji bhikkhu Rajagahe pindaya caritva pindapatam adaya patikkami. Atha kho aham avuso yena Assaji bhikkhu ten' upasankamim, upasankamitva Assajina bhikkhuna saddhim sammodim, sammodaniyam katham saraniyam vitisaretva ekamantam atthasim, ekamantam thito kho aham avuso Assajim bhikkhum etad avocam: vippasannani kho te avuso indriyani, parisuddho chavi-vanno pariyodato, kam 'si tvam avuso uddissa pabbajito, ko va te sattha, kassa va tvam dhammam rocesiti.

Atth' avuso maha-samano Sakya-putto Sakya-kula pabbajito, taham bhagavantam uddissa pabbajito, so ca me bhagava sattha, tassa caham bhagavato dhammam rocemiti.

Kimvadi panayasmato sattha kimakkhayiti.

Aham kho avuso navo acira-pabbajito adhunagato imam dhamma-vinayam, na t' aham sakkomi vittharena dhammam desetum, api ca te samkhittena attham vakkhamiti.

Appam va bahum va bhasassu,
attham yeva me bruhi,
atthen' eva me attho,
kim kahasi vyanjanam bahun ti.

Atha kho avuso Assaji bhikkhu imam dhamma-pariyayam abhasi:

Ye dhamma hetuppabhava
tesam hetu tathagato
tesan ca yo nirodho
evamvadi maha-samano 'ti.

Atha kho Moggallanassa paribbajakassa imam dhamma- pariyayam sutva virajam vitamalam dhamma-cakkhum udapadi: Yam kinci samudaya-dhammam sabban tam nirodha-dhamman ti.

Es' eva dhammo yadi tavad eva
paccavyatha padam asokam
adittham abbhatitam
bahukehi kappanahutehiti.

Ambalatthika-Rahulovada Suttad

Evam me sutam. Ekam samayam Bhagava Rajagahe viharati Veluvane Kalandaka-nivape. Tena kho pana samayena ayasma Rahulo Ambalatthikayam viharati. Atha kho Bhagava sayanha-samayam patisallana vutthito yen' Ambalatthika yen' ayasma Rahulo ten' upasankami. Addasa kho ayasma Rahulo Bhagavantam durato va agacchantam, disvana asanam pannapesi udakanca padanam. Nisidi Bhagava pannatte asane, nisajja pade pakkhalesi. ayasma pi kho Rahulo Bhagavantam abhivadetva ekamantam nisidi.

Atha kho Bhagava parittam udakavasesam udakadhane thapetva ayasmantam Rahulam amantesi: Passasi no tvam Rahula imam parritam udakavasesam udakadhane thapitanti.

Evam bhante.

Evam parittam kho Rahula tesam samannam yesam natthi sampajana-musavade lajja ti.

Atha kho Bhagava tam parittam udakavasesam chaddetva ayasmantam Rahulam amantesi: Passasi no tvam Rahula imam parittam udakavasesam chadditanti.

Evam bhante.

Evam chadditam kho Rahula tesam samannam yesam natthi sampajana-musavade lajja ti.

Atha kho Bhagava tam udakadhanam nikujjitva ayasmantam Rahulam amantesi: Passasi no tvam Rahula imam udakadhanam nikujjitanti.

Evam bhante.

Evam nikujjitam kho Rahula tesam samannam, yesam natthi sampajana-musavade lajja ti.

Atha kho Bhagava tam udakadhanam ukkujjitva ayasmantam Rahulam amantesi: Passasi no tvam Rahula imam udakadhanam rittam tucchanti.

Evam bhante.

Evam rittam tuccham kho Rahula tesam samannam, yesam natthi sampajana-musavade lajja.

Seyyatha pi Rahula ranno nago isadanto ubbulhava 'bhijato sangamavacaro, so sangamagato purimehi pi padehi kammam karoti pacchimehi pi padehi kammam karoti, purimena pi kayena kammam karoti pacchimena pi kayena kammam karoti, sisena pi kammam karoti, kannehi pi kammam karoti, dantehi pi kammam karoti, nangutthena pi kammam karoti, rakkhat' eva sondam; tattha hattharohassa evam hoti: Ayam kho ranno nago isadanto ubbulhava 'bhijato sangamavacaro sangamagato purimehi pi padehi kammam karoti pacchimehi pi padehi kammam karoti, purimena pi kayena kammam karoti pacchimena pi kayena kammam karoti, sisena pi kammam karoti, kannehi pi kammam karoti, dantehi pi kammam karoti, nangutthena pi kammam karoti, rakkhat' eva sondam; apariccattam kho ranno nagassa jivitanti. Yato kho Rahula ranno nago isadanto ubbulhava 'bhijato sangamavacaro sangamagato -- pe --

nangutthena pi kammam karoti, sondaya pi kammam karoti; tattha hattharohassa evam hoti: Ayam kho ranno nago isadanto ubbulhava 'bhijato sangamavacaro sangamagato -- pe -- nangutthena pi kammam karoti, sondaya pi kammam karoti; pariccattam kho ranno nagassa jivitam, natthi dani kinci ranno nagassa akaraniyan ti.

Evam eva kho Rahula yassa kassaci sampajana-musavade natthi lajja, nahantassa kinci papam akaraniyan ti vadami. Tasmatiha te Rahula: hassa pi na musa bhanissamiti, evam hi te Rahula sikkhitabbam.

Tam kim mannasi Rahula: kimatthiyo adaso ti.

Paccavekkhan' attho bhante ti.

Evam eva kho Rahula paccavekkhitva paccavekkhitva kayena kammam kattabbam, paccavekkhitva paccavekkhitva vacaya kammam kattabbam, paccavekkhitva paccavekkhitva manasa kammam kattabbam.

Yad eva tvam Rahula kayena kammam kattukamo, hosi tad eva te kaya-kammam paccavekkhitabbam: Yam nu kho aham idam kayena kammam kattukamo, idam me kaya-kammam atta-byabadhaya pi samvatteyya, para-byabadhaya pi samvatteyya, ubhaya-byabadhaya pi samvatteyya, akusalam idam kaya-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam kayena kammam kattukamo, idam me kaya-kammam atta-byabadhaya pi samvatteyya, para-byabadhaya pi samvatteyya, ubhaya-byabadhaya pi samvatteyya, akusalam idam kaya-kammam dukkhudrayam dukkha-vipakan ti, evarupan te Rahula kayena kammam sasakkam na karaniyam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam kayena kammam kattukamo, idam me kaya-kammam n' ev' atta-byabadhaya samvatteyya, na para-byabadhaya samvatteyya, na ubhaya-byabadhaya samvatteyya, kusalam idam kaya-kammam sukhudrayam sukha-vipakan ti, evarupan te Rahula kayena kammam karaniyam.

Karontena pi te Rahula kayena kammam tad eva te kaya-kammam paccavekkhitabbam: Yam nu kho aham idam kayena kammam karomi, idam me

kaya-kammam atta-byabadhaya pi samvattati para-byabadhaya pi samvattati ubhaya-byabadhaya pi samvattati, akusalam idam kaya-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam kayena kammam karomi, idam me kaya-kammam atta-byabadhaya pi samvattati para-byabadhaya pi samvattati ubhaya-byabadhaya pi samvattati, akusalam idam kaya-kammam dukkhudrayam dukkha-vipakan ti, patisamhareyyasi tvam Rahula evarupam kaya-kammam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam kayena kammam karomi, idam me kaya-kammam n' ev' atta-byabadhaya samvattati na para-byabadhaya samvattati na ubhaya-byabadhaya samvattati, kusalam idam kaya-kammam sukhudrayam sukha-vipakan ti, anupadajjeyyasi tvam Rahula evarupam kaya-kammam.

Katva pi te Rahula kayena kammam tad eva te kaya-kammam paccavekkhitabbam: Yam nu kho aham idam kayena kammam akasim, idam me kaya-kammam atta-byabadhaya pi samvatti, para-byabadhaya pi samvatti, ubhaya-byabadhaya pi samvatti, akusalam idam kaya-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam kayena kammam akasim, idam me kaya-kammam atta-byabadhaya pi samvatti, para-byabadhaya pi samvatti, ubhaya-byabadhaya pi samvatti, akusalam idam kaya-kammam dukkhudrayam dukkha-vipakan ti, evarupan te Rahula kaya-kammam satthari va vinnusu va sabrahmacarisu desetabbam vivaritabbam uttanikatabbam, desetva vivaritva uttanikatva ayatim samvaram apajjitabbam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam kayena kammam akasim, idam me kaya-kammam n' ev' atta-byabadhaya samvatti na para-byabadhaya samvatti na ubhaya-byabadhaya samvatti, kusalam idam kaya-kammam sukhudrayam sukha-vipakan ti, ten' eva tvam Rahula piti-pamujjena vihareyyasi aho-rattanusikkhi kusalesu dhammesu.

Yad eva tvam Rahula vacaya kammam kattukamo, hosi tad eva te vaci-kammam paccavekkhitabbam: Yam nu kho aham idam vacaya kammam kattukamo, idam me vaci-kammam atta-byabadhaya pi samvatteyya, para-byabadhaya pi samvatteyya, ubhaya-byabadhaya pi samvatteyya, akusalam idam vaci-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam vacaya kammam kattukamo, idam me vaci-kammam -- pe -- ubhaya-byabadhaya pi samvatteyya, akusalam idam vaci-kammam dukkhudrayam dukkha-vipakan ti,

evarupan te Rahula vacaya kammam sasakkam na karaniyam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam vacaya kammam kattukamo, idam me vaci-kammam n' ev' atta-byabadhaya -- pe -- na ubhaya-byabadhaya samvatteyya, kusalam idam vaci-kammam sukhudrayam sukha-vipakan ti, evarupan te Rahula vacaya kammam karaniyam.

Karontena pi te Rahula vacaya kammam tad eva te vaci-kammam paccavekkhitabbam: Yam nu kho aham idam vacaya kammam karomi, idam me vaci-kammam atta-byabadhaya pi samvattati para-byabadhaya pi samvattati ubhaya-byabadhaya pi samvattati, akusalam idam vaci-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam vacaya kammam karomi, idam me vaci-kammam -- pe -- ubhaya-byabadhaya pi samvattati, akusalam idam vaci-kammam dukkhudrayam dukkha-vipakan ti, patisamhareyyasi tvam Rahula evarupam vaci-kammam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam vacaya kammam karomi, idam me vaci-kammam n' ev' atta-byabadhaya -- pe -- na ubhaya-byabadhaya samvattati, kusalam idam vaci-kammam sukhudrayam sukha-vipakan ti, anupadajjeyyasi tvam Rahula evarupam vaci-kammam.

Katva pi te Rahula vacaya kammam tad eva te vaci-kammam paccavekkhitabbam: Yam nu kho aham idam vacaya kammam akasim, idam me vaci-kammam atta-byabadhaya pi samvatti, para-byabadhaya pi samvatti, ubhaya-byabadhaya pi samvatti, akusalam idam vaci-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi:
Yam kho aham idam vacaya kammam akasim, idam me vaci-kammam -- pe -- ubhaya-byabadhaya pi samvatti, akusalam idam vaci-kammam dukkhudrayam dukkha-vipakan ti, evarupan te Rahula vaci-kammam satthari va vinnusu va sabrahmacarisu desetabbam vivaritabbam uttanikatabbam, desetva vivaritva uttanikatva ayatim samvaram apajjitabbam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam vacaya kammam akasim, idam me vaci-kammam n' ev' atta-byabadhaya -- pe -- na ubhaya-byabadhaya samvatti, kusalam idam vaci-kammam sukhudrayam sukha-vipakan ti, ten' eva tvam Rahula piti-pamujjena vihareyyasi aho-rattanusikkhi kusalesu dhammesu.

Yad eva tvam Rahula manasa kammam kattukamo, hosi tad eva te mano-kammam paccavekkhitabbam: Yam nu kho aham idam manasa kammam

kattukamo, idam me mano-kammam atta-byabadhaya pi samvatteyya, para-byabadhaya pi samvatteyya, ubhaya-byabadhaya pi samvatteyya, akusalam idam mano-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam manasa kammam kattukamo, idam me mano-kammam -- pe -- ubhaya-byabadhaya pi samvatteyya, akusalam idam mano-kammam dukkhudrayam dukkha-vipakan ti, evarupan te Rahula manasa kammam sasakkam na karaniyam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam manasa kammam kattukamo, idam me mano-kammam n' ev' atta-byabadhaya -- pe -- na ubhaya-byabadhaya samvatteyya, kusalam idam mano-kammam sukhudrayam sukha-vipakan ti, evarupan te Rahula manasa kammam karaniyam.

Karontena pi te Rahula manasa kammam tad eva te mano-kammam paccavekkhitabbam: Yam nu kho aham idam manasa kammam karomi, idam me mano-kammam -- pe -- ubhaya-byabadhaya pi samvattati, akusalam idam mano-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam manasa kammam karomi, idam me mano-kammam atta-byabadhaya pi samvattati para-byabadhaya pi samvattati ubhaya-byabadhaya pi samvattati, akusalam idam mano-kammam dukkhudrayam dukkha-vipakan ti, patisamhareyyasi tvam Rahula evarupam mano-kammam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam manasa kammam karomi, idam me mano-kammam n' ev' atta-byabadhaya -- pe -- na ubhaya-byabadhaya samvattati, kusalam idam mano-kammam sukhudrayam sukha-vipakan ti, anupadajjeyyasi tvam Rahula evarupam mano-kammam.

Katva pi te Rahula manasa kammam tad eva te mano-kammam paccavekkhitabbam: Yam nu kho aham idam manasa kammam akasim, idam me mano-kammam atta-byabadhaya pi samvatti, para-byabadhaya pi samvatti, ubhaya-byabadhaya pi samvatti, akusalam idam mano-kammam dukkhudrayam dukkha-vipakan ti. Sace tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam manasa kammam akasim, idam me mano-kammam -- pe -- ubhaya-byabadhaya pi samvatti, akusalam idam mano-kammam dukkhudrayam dukkha-vipakan ti, evarupan te Rahula mano-kammam attiyitabbam harayitabbam jigucchitabbam, attiyitva harayitva jigucchitva ayatim samvaram apajjitabbam. Sace pana tvam Rahula paccavekkhamano evam janeyyasi: Yam kho aham idam manasa kammam akasim, idam me mano-kammam n' ev' atta-byabadhaya samvatti na para-byabadhaya

samvatti na ubhaya-byabadhaya samvatti, kusalam idam mano-kammam sukhudrayam sukha-vipakan ti, ten' eva tvam Rahula piti-pamujjena vihareyyasi aho-rattanusikkhi kusalesu dhammesu.

Ye hi keci Rahula atitam addhanam samana va brahmana va kaya-kammam parisodhesum vaci-kammam parisodhesum mano-kammam parisodhesum, sabbe te evam evam paccavekkhitva paccavekkhitva kaya-kammam parisodhesum, paccavekkhitva paccavekkhitva vaci-kammam parisodhesum, paccavekkhitva paccavekkhitva mano-kammam parisodhesum.

Ye hi pi keci Rahula anagatam addhanam samana va brahmana va kaya-kammam parisodhessanti vaci-kammam parisodhessanti mano-kammam parisodhessanti, sabbe te evam evam paccavekkhitva paccavekkhitva kaya-kammam parisodhessanti, paccavekkhitva paccavekkhitva vaci-kammam parisodhessanti, paccavekkhitva paccavekkhitva mano-kammam parisodhessanti.

Ye hi pi keci Rahula etarahi samana va brahmana va kaya-kammam parisodhenti vaci-kammam parisodhenti mano-kammam parisodhenti, sabbe te evam evam paccavekkhitva paccavekkhitva kaya-kammam parisodhenti, paccavekkhitva paccavekkhitva vaci-kammam parisodhenti, paccavekkhitva paccavekkhitva mano-kammam parisodhenti.

Tasmatiha Rahula: paccavekkhitva paccavekkhitva kaya-kammam parisodhessama, paccavekkhitva paccavekkhitva vaci-kammam parisodhessama, paccavekkhitva paccavekkhitva mano-kammam parisodhessamati, evam hi vo Rahula sikkhitabban ti.

Idam avoca Bhagava. Attamano ayasma Rahulo Bhagavato bhasitam abhinanditi.

BREATH MEDITATION: EXCERPTS FROM THE PALI CANON Compiled and translated

From the Discourse on Mindfulness of In-&-out Breathing The Method. Now in what way develop & frequently practice mindfulness of in-&-out breathing so that it bears great fruit & benefits? There is the case of a monk who, having gone to a forest, to the shade of a tre empty building, sits down folding his legs crosswise, holding his body erect and keeping mi fore. Always mindful, he breathes in; mindful he breathes out. (1) Breathing in long, he that he is breathing in long; or breathing out long, he discerns that he is breathing out long. breathing in short, he discerns that he is breathing in short; or breathing out short, he disce is breathing out short. (3) He trains himself to breathe in sensitive to the entire body, and t breathe out sensitive to the entire body. (4) He trains himself to breathe in calming the bo processes, and to breathe out calming the bodily processes. (5) He trains himself to br sensitive to rapture, and to breathe out sensitive to rapture. (6) He trains himself to breath sensitive to pleasure and breathe out sensitive to pleasure. (7) He trains himself to breath sensitive to mental processes, and to breathe out sensitive to mental processes. (8) He tr breathe in calming mental processes, and to breathe out calming mental processes. (9 himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. (10) H himself to breathe in satisfying the mind, and to breathe out satisfying the mind. (11) He himself to breathe in steadying the mind, and to breathe out steadying the mind. (12) He t to breathe in releasing the mind, and to breathe out releasing the mind. (13) He trains hi breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. (14) He t breathe in focusing on dispassion (literally, fading), and to breathe out focusing on dispas He trains himself to breathe in focusing on stopping, and to breathe out focusing on stoppi trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relin It is through developing & frequently practicing mindfulness of in-&-out breathing in this wa bears great fruit & great benefits. The Four Foundations of Mindfulness. And in what way does the monk develop & frequently practice mindfulness breathing so that the four foundations of mindfulness come to completion? On whatever breathing in long discerns that he is breathing in long; or breathing out long, discerns that h breathing out long; or breathing in short discerns that he is breathing in short; or breathing discerns that he is breathing out short; trains himself to breathe in... &... out sensitive to th entire body; trains himself to breathe in... &... out calming the bodily processes: On that oc monks, the monk remains focused on the body in & of itself_ardent, aware & mindful_sub sorrow with reference to the world. I tell you, monks, that this_the in-&-out breath_is classe among bodies, which is why the monk on that occasion remains focused on the body in & aware & mindful_subduing greed & sorrow with reference to the world. On whatever occa trains himself to breathe in... &... out sensitive to rapture; trains himself to breathe in... &... sensitive to pleasure; trains himself to breathe in... &... out sensitive to mental processes; t himself to breathe in... &... out calming mental processes: On that occasion the monk rema

on feelings in & of themselves_ardent, aware & mindful_subduing greed & sorrow with refe
I tell you, monks, that this_careful attention to in-&-out breaths_is classed as a feeling am
feelings, which is why the monk on that occasion remains focused on feelings in & of them
aware & mindful_subduing greed & sorrow with reference to the world. On whatever occa
trains himself to breathe in... &... out sensitive to the mind; trains himself to breathe in... &..
satisfying the mind; trains himself to breathe in... &... out steadying the mind; trains himself
in... &... out releasing the mind: On that occasion the monk remains focused on the mind i
itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world. I don
is mindfulness of in-&-out breathing in one of confused mindfulness and no presence of m
why the monk on that occasion remains focused on the mind in & of itself_ardent, aware &
greed & sorrow with reference to the world. On whatever occasion a monk trains himself
in... &... out focusing on inconstancy; trains himself to breathe in... &... out focusing on dis
trains himself to breathe in... &... out focusing on stopping; trains himself to breathe in... &..
focusing on relinquishment: On that occasion the monk remains focused on mental qualiti
themselves_ardent, aware & mindful_subduing greed & sorrow with reference to the world.
clearly with discernment the abandoning of greed & sorrow is one who oversees with equa
the monk on that occasion remains focused on mental qualities in & of themselves_ardent,
mindful_subduing greed & sorrow with reference to the world. It is through developing & f
practicing mindfulness of in-&-out breathing in this way that the four foundations of mindfu
to completion. The Seven Factors of Awakening. And in what way does t
monk develop & frequently practice the four foundations of mindfulness so that the seven f
awakening come to completion? (1) On whatever occasion the monk remains focused on
itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world, on tha
mindfulness is ready & without lapse. When his mindfulness is ready & without lapse, then
as a factor of awakening becomes aroused, he develops it and through development it com
(2) Remaining mindful in this way, he examines, analyzes & comes to a comprehension o
with discernment. When he remains mindful in this way, examining analyzing & coming to
of that phenomenon with discernment, then investigation of phenomena as a factor of awa
aroused, he develops it and through development it comes to completion. (3) In one who
analyzes & comes to a comprehension of that phenomenon with discernment, unflagging p
When unflagging persistence is aroused in one who examines, analyzes & comes to a co
phenomenon with discernment, then persistence as a factor of awakening becomes arouse
and through development it comes to completion. (4) In one whose persistence is arouse
of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is ar
rapture as a factor of awakening becomes aroused, he develops it and through developme
completion. (5) For one who is enraptured, the body grows calm and the mind grows calm
& mind of an enraptured monk grow calm, then tranquility as a factor of awakening become
develops it and through development it comes to completion. (6) For one who is at ease_

calmed_the mind becomes concentrated. When the mind of one who is at ease_his body
concentrated, then concentration as a factor of awakening becomes aroused, he develops
development it comes to completion. (7) He oversees the mind thus concentrated with co
equanimity. When he oversees the mind thus concentrated with complete equanimity, eq
factor of awakening becomes aroused, he develops it and through development it comes to
(Similarly with the other three foundations of mindfulness: feelings, mind & mental qualities
through developing & frequently practicing the four foundations of mindfulness in this way t
factors of awakening come to completion. Knowledge & release. And in what way doe
develop & frequently practice the seven factors of awakening so that knowledge & release
completion? There is the case of a monk who develops mindfulness as a factor of awake
seclusion, dispassion, cessation, resulting in relinquishment. (Similarly with the remaining
of awakening.) It is through developing & frequently practicing the seven factors of awak
this way that knowledge & release come to completion. That is what the Blessed One said
the monks delighted at his words. M 118 From the
Discourse on Mindfulness Immersed in the Body Jhana. Furthermore, the monk_quite wit
pleasures, withdrawn from unwise (mental) qualities_enters & remains in the first jhana: r
pleasure born from withdrawal, accompanied by directed thought & evaluation. He permea
suffuses & fills this very body with the rapture & pleasure born from withdrawal. There is
his body which is not pervaded by rapture & pleasure born from withdrawal. Just as if a s
bathman or bathman's apprentice would pour bath powder into a brass basin and knead it
it again & again with water, so that his ball of bath powder_saturated, moisture-laden, per
& without_would nevertheless not drip; even so, monks, the monk permeates... this very bo
rapture & pleasure born of withdrawal. And as he remains thus earnest, ardent & intent, an
related to the household life are abandoned, and with their abandoning his mind gathers &
inwardly, one-pointed & composed. That is how a monk develops mindfulness immersed i
furthermore, with the stilling of directed thought & evaluation, he enters & remains in the se
rapture & pleasure born of composure, one-pointedness of awareness free from directed th
evaluation_internal assurance. He permeates & pervades, suffuses & fills this very body w
pleasure born of composure. There is no part of his entire body unpervaded by rapture & p
of composure. Just like a lake with spring-water welling up from within, having no inflow
west, north or south, and with the skies supplying abundant showers time & again, so that
water welling up from within the lake would permeate & pervade, suffuse & fill it with cool
there being no part of the lake unpervaded by the cool waters; even so monks, the monk p
very body with the rapture & pleasure born of composure. And as he remains thus earne
intent... he develops mindfulness immersed in the body. And furthermore, with the fading
he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He
remains in the third jhana, and of him the Noble Ones declare, 'Equanimous & mindful, he
abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure dives

rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rap
Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lo
born & growing in the water, stay immersed in the water and flourish without standing up ou
water, so that they are permeated & pervaded, suffused & filled with cool water from their r
tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water;
monks, the monk permeates... this very body with the pleasure divested of rapture. And as
earnest, ardent & intent... he develops mindfulness immersed in the body. And furthermo
abandoning of pleasure & stress_as with the earlier disappearance of elation & sorrow_he
in the fourth jhana: purity of equanimity & mindfulness, neither pleasure-nor-stress. He s
permeating the body with a pure, bright awareness, so that nothing of his entire body is unp
pure, bright awareness. Just as if a man were sitting covered from head to foot with a wh
so that there would be no part of his body to which the white cloth did not extend; even so,
monk sits, permeating the body with a pure, bright awareness. And as he remains thus ea
intent... he develops mindfulness immersed in the body. M 119 From jhan
to release. There is the case, Ananda, where a monk... enters & remains in the first jhana:
pleasure born of withdrawal, accompanied by directed thought & evaluation. He regards
phenomena there that are connected with form, feeling, perceptions, mental processes & c
inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissoluti
void, not-self. He turns his mind away from those phenomena, and having done so, incline
quality of deathlessness: 'This is peace, this is exquisite_the resolution of all mental proc
relinquishment of all the paraphernalia (of becoming), the passing away of craving, dispass
Nibbana.' Having attained this point, he reaches the ending of the mental effluents. Or
then_through passion & delight for this very quality (of deathlessness) and from the total w
the first of the five Fetters (self-identity views, grasping at precepts & practices, doubt, s
passion and irritation)_he is due to be reborn (in the Pure Abodes), there to be totally unbo
again to return from that world. (Similarly with the other levels of jhana.)
M 64

PARABHAVA SUTTA
~~~~~~~~~~~~~~~~

(Downfall)

While the Mangala Sutta deals with the way of life conducive to progress and happiness, the Parabhava Sutta supplements it by pointing out the causes of downfall. He who allows himself to become tarnished by these blemishes of conduct blocks his own road to worldly, moral and spiritual progress and lowers all that is truly noble and human in man. But he who is heedful of these dangers keeps open the road to all those thirty-eight blessings of which human nature is capable.

* * *

Thus have I heard. Once the Exalted One was dwelling at Anathapindika's monastery, in the Jeta Grove, near Savatthi.

Now when the night was far spent a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Exalted One in verse:-

The Deity:
Having come here with our questions to the Exalted One, we ask thee, O Gotama, about man's decline. Pray, tell us the cause of downfall!

The Buddha:
Easily known is the progressive one, easily known he who declines. He who loves Dhamma progresses; he who is averse to it, declines.

The Deity:
Thus much do we see: this is the first cause of one's downfall. Pray, tell us the second cause.<1>
~~~~~~~~~~~~~~~~

The Buddha:

The wicked are dear to him, with the virtuous he finds no delight, he prefers the creed of the wicked -- this is a cause of one's downfall.

Being fond of sleep, fond of company, indolent, lazy and irritable -- this is the cause of one's downfall.

Though being well-to-do, not to support father and mother who are old and past their youth -- this is a cause of one's downfall.

To deceive by falsehood a brahmin or ascetic or any other mendicant -- this is a cause of one's downfall.

To have much wealth and ample gold and food, but to enjoy one's luxuries alone -- this is a cause of one's downfall.

To be proud of birth, of wealth or clan, and to despise one's own kinsmen -- this is a cause of one's downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns -- this is a cause of one's downfall.

Not to be contented with one's own wife, and to be seen with harlots and the wives of others -- this is a cause of one's downfall.

Being past one's youth, to take a young wife and to be unable to sleep for jealousy of her -- this is a cause of one's downfall.

To place in authority a woman given to drink and squandering, or a man of a like behaviour -- this is a cause of one's downfall.

To be of noble birth, with vast ambition and of slender means, and to crave for rulership -- this is a cause of one's downfall.

Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.

Sutta-nipata, vv. 91-115

NOTE
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<1> These lines are repeated after each stanza, with the due enumeration.

[end of file]
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PARAMIS: The Ten Perfections

1. *Dana*: Generosity
   May I be generous and helpful
2. *Sila*: Morality
   May I be well-disciplined and refined in manners.
   May I be pure and clean in all my dealings.
   May my thoughts, words and deeds be pure.
3. *Nekkhama*: Renunciation
   May I not be selfish and self-possessive, but selfless and disinterested.
   May I be able to sacrifice my pleasure for the sake of others.
4. *Panna*: Wisdom
   May I be wise and able to see things as they truly are.
   May I see the light of truth and lead others from darkness to light.
   May I be enlightened and be able to enlighten others.
5. *Viriya*: Energy
   May I be energetic, vigorous and persevering.
   May I strive diligently until I achieve my goal.
   May I be fearless in facing dangers and courageously surmount all obstacles.
   May I be able to serve others to the best of my ability.
6. *Khanti*: Patience
   May I ever be patient.
   May I be able to bear and forbear the wrongs of others.
   May I ever be tolerant and see the good and beautiful in all.
7. *Sacca*: Truthfulness
   May I ever be truthful and honest.
   May I not swerve from the path of truth.
8. *Adhitthana*: Determination
   May I be firm and resolute and have an iron will.
   May I be soft as a flower and firm as a rock.
   May I ever be high-principled.
9. *Metta*: Loving Kindness
   May I ever be kind, friendly and compassionate.

May I be able to regard all as my brothers and sisters and be one with all.

10. *Upekkha*: Equanimity

May I ever be calm, serene, unruffled and peaceful.
May I gain a balanced mind.
May I have perfect equanimity.

May I serve to be perfect.
May I be perfect to serve.

Sadhu Sadhu Sadhu.

THE PERFECTION OF EFFORT
(Viriya-Parami)

Translation by Saya U Chit Tin, WKH

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Published and Copyright by
The Sayagyi U Ba Khin Memorial Trust, U.K.
Heddington,Calne,Great Britain, 1987

Dhammadana Series 5/c

Dedicated to our much revered teacher
the late Sayagyi U Ba Khin
(Thray Sithu)

First printed 1987 in France

DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.
Electronic format: Barry Kapke

DharmaNet International
P.O. Box 4951, Berkeley CA
94704-4951

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INTRODUCTION

The type of effort or energy to be developed is given in the "Treatise" with reference to the Bodhisatta. Each day he asks himself,

"Have I accumulated any requisites of merit and of knowledge today? What have I done for the welfare of others?" Energy is necessary at every step along the way.

The most striking feature of the discussion here is the emphasis on mental effort. In fact, very little is said concerning physical effort -- for it is the mind which is more important. If balanced effort can be produced mentally, the resulting physical effort will be correct.

In the Pali canon there are stories of people who made resolutions to strive to the utmost for Awakening. This is to be done once a certain level of development has been reached. If the mind is disturbed by such an effort, the person is not ready yet. This is why Sayagyi U Ba Khin, who was capable of long hours of steady work, encouraged students of his who had only progressed to a certain stage in controlling their minds to work with what he called "zestful ease." By this he meant making a full effort for the meditation period and relaxing their mental effort at other times. This, of course, did not mean relaxing as far as the fundamentals -- such as Sila -- were concerned.

Saya U Chit Tin
Heddington, January 19, 1986

//Namo tassa Bhagavato Arahato Sammasambuddhassa//

THE PERFECTION OF EFFORT
(VIRIYA PARAMI)

1. The effort made by the Bodhisatta

A Bodhisatta puts forth the maximum required effort, no matter what his task is. He does not make less effort for ordinary tasks and more effort for more difficult tasks. He is like a maned lion that makes as much effort in hunting a rabbit as in hunting an elephant.

As a result of the even effort made in past lives, when the Bodhisatta becomes a Buddha he always makes the same effort giving discourses. He does not talk softer when addressing one person and louder when addressing a larger audience. His voice is carried equally to all who listen. If there is only one person listening to him, only that person hears the discourse. When there are many people, no matter how far away they are from the Buddha, each person hears him clearly. When the chief disciple, Venerable Sariputta, gave the Samacitta Sutta, he had to first develop the special powers (Iddhi-vidha) in order to be heard by his large audience. It was not necessary for the Buddha to do this.

In addition to practising the perfection of effort in lives before the one in which he reaches Buddhahood, a Bodhisatta practises the arduous exercises (Dukkara-cariya) for at least seven days after making the renunciation. He does not take food for some time during these exercises, and is very nearly reduced to skin, tendons and bones. Later, on the eve of attaining the great Awakening, he sits on a grass mat under the Bodhi tree and makes the determination not to get up until he has attained the Knowledge of Omniscience (Sabbannuta-nana), even if only skin and tendons and bones remain after his blood and flesh dry up. Through this effort he is able to realize through the Knowledge of Insight (Vipassana-nana) Dependent Origination and the three salient features of impermanence (Anicca), unsatisfactoriness (Dukkha), and lack of self (Anicca), unsatisfactoriness (Dukkha), and lack of self (Anatta) in all material and mental phenomena. And thus he attains Buddhahood.

2. Effort as a mental concomitant.

Like wisdom (Panna), effort is a mental concomitant; but whereas wisdom is always associated with wholesome mental states, effort is associated with both wholesome and unwholesome mental states. Effort which is good and which should be cultivated as a perfection is known as Right Effort (Samma-vayama). Striving which is bad is known as Wrong Effort (Miccha-vayama).

3. Effort through right exertion.

Right effort (Sammavayama) is also known as right exertion (Samma-ppadhana). There are four kinds of effort through right exertion: 1) the effort to avoid unwholesome states (Samvara-padhana), 2) the effort to overcome existing unwholesome states (Pahana-padhana), 3) the effort to develop wholesome states (Bhavana-padhana), and 4) the effort to maintain existing wholesome state (Anurakkhana-padhana).

4. Eleven factors which result in making effort.

In the Mahasatipatthana Sutta commentary, eleven factors are given which result in making effort:

1) Reviewing the fearfulness of the lower realms of misery (Apaya-bhaya-paccavekkhanata). Effort will be made by a person who reminds himself of the following: "If I am idle, I may be reborn in the lower realms of misery. In the hells, I would not be able to develop the perfection of effort as I would be too distracted by the pain resulting from the tortures there. Or if I am reborn in the animal world I may be the prey of human beings. Or if I am reborn in the ghost realm (Peta-loka) I will be tormented by hunger for a whole world cycle. Or if I am reborn in the demon world (Asura-loka) with a huge body of bones and skin, I will suffer from heat or cold winds. This life is my only opportunity for developing effort."

2) Perceiving the advantage (in effort) (Anisamsa-dassavita). Effort will be made by a person who thinks to himself, "A person who is idle will never attain the supramundane stages of the Paths and Fruition States. Only those who are industrious can attain them. Making effort can result in attaining the supramundane stages which are so rarely realized by those who aspire to them.

3) Reviewing how to strive on the way (Gamena-vithi-paccavekkhanata). Effort will be made by a person who thinks to himself, "All Buddhas, Pacceka Buddhas and disciples of Buddhas make their way along the path to release through effort. The

right path cannot be trod by those who are idle. Only the industrious can walk along this path."

4) Honouring alms food (Pindapatapacayanata). This factor is specifically for bhikkhus. Effort will be made by a bhikkhu to use food offered by laymen respectfully, thinking, "Be mindful! These people do not give you food because you are a member of their family or because they make their living by giving alms. They give food because great merit is acquired in giving to the Sangha. The Buddha does not allow us to eat in a lazy or careless fashion. He permitted the eating of alms food only to those practising the Teachings in order to be liberated from future births. Only those who make an effort and who cultivate the Teachings are worthy of eating food given to the Sangha."

5) Reviewing the nobility of the inheritance (Dayajja-mahatta-paccavekkhanata). Effort will be made by those who think to themselves, "Disciples of the Buddha inherit the seven types of property of those who are moral: faith (Saddha), virtue (Sila), learning (Suta), liberality (Caga), wisdom (Panna), conscience (Hiri) and moral dread (Ottappa). Just as children who are disowned by their parents cannot inherit from them, those who are idle cannot receive this legacy from the Buddha. Only those who are industrious can receive it."

6) Reviewing the nobility of the Teacher (Satthu-mahatta-paccavekkhanata). Effort will be made by a person who thinks to himself, "My Teacher, the Buddha, is so noble the ten-thousand-world universe shook when he was conceived as a Bodhisatta for his last life, when he renounced the world, when he attained Buddhahood, when he delivered the first discourse, when he defeated the heretics by performing the Twin Marvel, when he descended from the Tavatimsa deva world after teaching the Abhidhamma, when he renounced the life principle (Ayu-sankhara), and when he passed into final release (Maha-pari-nibbana). If I wish to be a deserving son (or daughter) of such a noble man's Teaching, I cannot be idle and careless in the way I live."

7) Reviewing the nobility of one's race (Jati-mahatta-paccavekkhanata). Effort will be made by the bhikkhu who thinks to himself, "Be mindful! You are a member of a noble race descended from the first king, Mahasammata. You are the brother of Rahula, the Buddha's son, the grandson of King Suddhodana and queen Mahamaya who are the descendants of King okkaka, one of the successors of Mahasammata. Members of such a noble race should not live carelessly but should live cultivating the Buddha's Teachings."

8) Reviewing the nobility of comrades in the life of purity (Sa-brahmacari-mahatta-paccavekkhanata). Effort will be made by the bhikkhu who thinks to himself, "I am a fellow disciple of people like the chief disciples Venerable Sariputta and Venerable Maha-moggalana who attained the Paths and Fruition States. I should follow the example of such noble disciples."

9) Avoiding people who are indolent (Kusita-puggala-parivajjanata). Effort can be made if one avoids those who are idle, who, like a python that has eaten its fill, delight in lying down and sleeping.

10) Associating with people who are energetic (Araddha-viriya-puggala-sevanata). Effort can be made if one associates with and seeks advice from those who are diligent, of resolute will (Pahitatta). Being of resolute will means being determined not to stop making an effort when doing worthwhile work until it is finished, even at the cost of losing one's life. Those who do not have a resolute will will hesitate before beginning, thinking, "Will I suceed or not?" And they will shrink back from making an effort. And if they begin to work, they will be pessimistic if the goal is not easily or immediately achieved, and stop making an effort.

11) Begin intent on it (i.e., effort) (Tad-adhi-muttata). Effort will grow if it is cultivated in the four postures -- lying down, sitting, standing and walking.

5. A sense of urgency as the main foundation of effort.

Three types of sense of urgency (Samvega), the main foundation of effort, can be distinguished:

1) A sense of urgency through mental terror (Cittutrasa-samvega). This means a sense of urgency due to fear of the dangers of elephants, tigers, weapons, etc. The main mental concomitant associated with it is hatred (Dosa). "When hatred is weak, fear arises; when hatred is strong, harshness arises."

2) A sense of urgency through shrinking back from doing wrong (Ottappa-samvega). This is one of the moral mental concomitants associated with lofty consciousness (Sobhana-cetasika).

3) A sense of urgency through knowledge (Nana-samvega). This is the sense of urgency that comes through reflecting on cause and effect -- seeing, for example, the suffering entailed in future lives. It is also described in Buddhist texts as the arising of wisdom accompanied by shrinking from doing wrong.

A fourth type of sense of urgency also exists, a sense of urgency with regards to conditioned phenomena (Dhamma-samvega). But as this is a sense of urgency that arises in Arahats, it is not realized by those working on the perfections.

A sense of urgency through knowledge is the main foundation for effort for those still working for Enlightenment. It is through reflecting on the dangers inherent in future lives that one becomes anxious to work for liberation. Without such knowledge, one will not practise the Dhamma. This applies also to the affairs of our daily lives for such mundane considerations as wishing to avoid being poverty stricken in future lives. The knowledge that we must work now in order to avoid that will motivate us to make an effort. Those who do not possess such knowledge will not make the effort, nor will those who are afraid to make an effort when it is difficult to do so.

A sense of urgency through knowledge is the basis for making effort

in the case of Bodhisattas as they fulfil the perfection of effort. A sense of urgency through mental terror does not always lead to making effort of the sort found in the perfection of effort. Terror, rather, can lead to doing unwholesome acts. For example, a person who is poor and who does not have thorough method in his thoughts (Yoniso-manasikara) will steal in order to have more property. A person who cannot pay proper attention will do unwholesome acts out of fear of potential dangers. But a person who thinks constructively will strive to be free of guilt in all his actions. The key element in having a sense of urgency through mental terror is having thorough method in one's thoughts, being able to think constructively.

6. Effort not associated with wholesome volitional actions.

The perfection of effort does not include efforts involving unwholesome volitional actions. It would seem that effort through right exertion would mean that the perfection of effort would only include wholesome volitional actions. But any effort should be included as long as unwholesome volitional actions are not involved.

An example is to be found in the Maha-Janaka Jataka (no539). In this life, the Bodhisatta, Prince Maha-Janaka, swam for seven days when the ship he was on sank. His motive in swimming was not to develop wholesome volitional acts of generosity, virtue or mental development. Nor was he motivated by developing unwholesome volitional acts through greed, hatred or ignorance. The effort made by Prince Maha-Janaka is free of immorality and is part of developing the perfection of effort. The crew of the boat was in despair, wept and lamented and invoked their gods, but the Bodhisatta did none of this. Unafraid, he did his best to save himself. As he explained to the devi who eventually rescued him, "Knowing my duty in the world, to strive, o goddess, while I can,/Here in mid-ocean far from land I do my utmost like a man./...He who thinks there is nought to win and will not battle while he may, -- / Be his the blame whate'er the loss, -- taws his faint heart that lost the day./... So I will ever do my best to fight through ocean to the shore;/ While strength holds out I still will strive, nor yield till I can strive no more." Thus we can see that as his motive was noble, so too his effort was noble.

Bodhisatta always perform what they have to do bravely and without shrinking back. Even when he was born as a bull the Bodhisatta was brave. In the Kanha Jataka (no29), the Bodhisatta as the bull Kanha pulled five hundred carts across a ford. Even as an animal the Bodhisatta developed the perfection of effort. And the effort so developed remained acquired when he was born as a human. As Prince Kusa, for example, he went through many hardships in order to regain his wife, the Princess Pabhavati (Jataka no531).

7. The effort of the Bodhisatta Mahosadha.

The life of Mahosadha is given as one of the lives in which the Bodhisatta perfected wisdom. But this is also a life during which he developed effort. It is through making continual effort that he was able to gain wisdom. He also made efforts motivated by the desire to provide for the well-being of others. These efforts, even though they were not made to develop generosity, virtue or mental development, should be considered as part of the perfection of effort.

Some of Mahosadha's actions caused suffering to others. For example, when his country was besieged by King Culani-Brahmadatta's army, Mahosadha humiliated that king's adviser, the Brahman Kevatta. His motive, however, was not to make the enemy suffer but rather to protect the people of his own country. It is like the example of freeing a frog that is about to be eaten by a snake. If one does so in order to make the snake go hungry and thereby cause it suffering, then one acts out of a bad volition. But if one frees the frog in order to protect it, then the motive is good. In scaring away the army of the enemy, Mahosadha prevented them from destroying his own country, Mithila. And he defeated the enemy in a manner that did not do great harm to them. So we can see that Mahosadha acted in the best interest of both countries.

8. Why the Buddha allowed Devadatta to ordain.

In "The Questions of King Milinda", the king asks Venerable Nagasena

why the Buddha allowed Devadatta to become a bhikkhu if the Buddha knew in advance that Devadatta would create a schism, an act that would result in the worst sort of suffering for an entire world cycle. Venerable Nagasena replies that the Buddha knew that if Davadatta remained a layman he would be destined through his unwholesome volitional actions to unlimited suffering in future lives. But if he ordained as a bhikkhu, he would perform enough wholesome volitional actions to put a limit on that suffering, and would eventually attain release through becoming a Pacceka Buddha. Thus we can see that actions may have good results, but that does not mean there will be no suffering.

9. The importance of energy.

Energy plays an important role in connection with other elements leading to concentration, mundane purity and supramundane purity. Its role in leading to supramundane purity is outside the domain of the perfections, however. When one is working for concentration, energy is one of the four mental states of predominance (Adhipati). When it is strong, it can lead on the other three. As a faculty (Indriya) it is one of the twenty-two material and mental faculties and can govern the other faculties accompanying it. In terms of the perfections, this only applies to mundane moral consciousness. It is also one of the five controlling faculties that are part of the thirty-seven Requisites of Enlightenment (Bodhi-pakkhiya-dhamma). As one controlling faculty or as part of the other Requisites of Enlightenment contributes to developing mundane purity. It is also involved in the following Requisites of Enlightenment: the four Right Efforts (Samma-ppadhana), one of the five Mental Powers (Bala), one of the four Bases of Success (Iddhi-pada), one of the seven Factors of Enlightenment (Sambojjhanga), and in the Eightfold Noble Path as Right Exertion (Samma-vayama).

Thus we can see the importance of effort as one of the perfections, leading to mundane purity and preparing the way for eventually attaining supramundane purity, Nibbana.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT

TITLE OF WORK: The Perfection of Effort
FILENAME: PARAMI-5.ZIP
AUTHOR: Saya U Chit Tin, trans.
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House, Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1987

DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Richmond CA 510/234-9431 DharmaNet (96:101/33)

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THE PERFECTION OF PATIENCE
(//Khanti-Parami//)

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Published and Copyright by
The Sayagyi U Ba Khin Memorial Trust, U.K.
Heddington, Calne,Great Britain, 1987

Dhammadana Series 5/d

Dedicated to our much revered teacher
the late Sayagyi U Ba Khin
(Thray Sithu)

First printed 1987 in France

DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.
Electronic format: Barry Kapke

DharmaNet International
P.O. Box 4951, Berkeley CA
94704-4951

PARAMIS: The Ten Perfections

1. //Dana//: Generosity
   May I be generous and helpful.
2. //Sila//: Morality
   May I be well-disciplined and refined in manners.
   May I be pure and clean in all my dealings.
   May my thoughts, words and deeds be pure.
3. //Nekkhama//: Renunciation
   May I not be selfish and self-possessive, but selfless and disinterested.
   May I be able to sacrifice my pleasure for the sake of others.
4. //Panna//: Wisdom
   May I be wise and able to see things as they truly are.
   May I see the light of truth and lead others from darkness to light.
   May I be enlightened and be able to enlighten others.
5. //Viriya//: Energy
   May I be energetic, vigorous and persevering.
   May I strive diligently until I achieve my goal.
   May I be fearless in facing dangers and courageously surmount all obstacles.
   May I be able to serve others to the best of my ability.
6. //Khanti//: Patience
   May I ever be patient.
   May I be able to bear and forbear the wrongs of others.
   May I ever be tolerant and see the good and beautiful in all.
7. //Sacca//: Truthfulness
   May I ever be truthful and honest.
   May I not swerve from the path of truth.
8. //Adhitthana//: Determination
   May I be firm and resolute and have an iron will.
   May I be soft as a flower and firm as a rock.
   May I ever be high-principled.
9. //Metta//: Loving Kindness
   May I ever be kind, friendly and compassionate.
   May I be able to regard all as my brothers and sisters and be one with all.

10. //Upekkha//: Equanimity
    May I ever be calm, serene, unruffled and peaceful.
    May I gain a balanced mind.
    May I have perfect equanimity.

May I serve to be perfect.
May I be perfect to serve.

Sadhu Sadhu Sadhu.

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INTRODUCTION

The perfection of patience means even-mindedness: not getting carried away when praised and not being dejected when criticized. Another aspect of patience is mentioned in the "Treatise." This is patience with regards to understanding the Buddha's Teachings (//Dhamma-nijhana-khanti//). This means "the intellectual acceptance of doctrines which are not yet

completely clear to the understanding,... a willingness to acquiesce... in the confidence that the growth of wisdom will transform this acquiescence into clear and certain knowledge." Being patient with regards to one's own degree of understanding would be the intermediate stage between acquiring faith in the Dhamma and "fully grasping it by immediate insight."

As with effort, we can see the importance of mental attitude in patience. If we are not spontaneously patient, we can at least make the effort to restrain physical and verbal expressions of impatience. If we observe ourselves closely, however, we will probably find that if we are not yet mentally patient, subtle expression of our dissatisfaction will escape before we can control ourselves. As Sayagyi U Ba Khin pointed out to one of his American students, impatience means that anger is present. As we learn to observe ourselves and see what happens in our minds objectively, we will better understand what true patience entails. When it is not present, we will experience discomfort, and understanding can aid us to let go the harmful mental attitudes that cause this discomfort in us.

Saya U Chit Tin
Heddington, January 19, 1986

//Namo tassa Bhagavato Arahato Sammasambuddhassa//

THE PERFECTION OF PATIENCE
(//KHANTI PARAMI//)

1. The meaning of patience.

Patience (//Khanti//) is generally shown in the Pali texts to mean that one should not be elated when one is praised or upset if criticized. In the first discourse in the Suttas (//Brahmajala-sutta//), the Buddha tells the bhikkhus, "If others speak in dispraise of me, or in dispraise of the Dhamma, or in dispraise of the Sangha, you should not give way to

resentment, displeasure, or animosity against them in your heart.... And if others speak in praise of me, or in praise of the Dhamma, or in praise of the Sangha, you should not give way to jubilation, joy, and exultation in your heart." The commentary points out that this means developing equipoise when faced with dispraise or praise. (The commentary makes it clear that rapture and joy connected with renunciation are not included here. The type of enjoyment condemned here by the Buddha is rapture associated with greed. It is worldly joy leading to possessiveness.)

In more general circumstances, patience should be developed in order to experience favorable circumstances in life without greed and unfavorable circumstances without hate. Only when we can do this are we truly patient. "A Treatise on the Paramis" says, "The perfection of patience is the endurance of harm imposed by beings and formations (//Sankhara//), or the act of consciousness occurred in such a mode, predominated by non-aversion and accompanied by compassion and skilful means." In "The Expositor", patience is defined as "the state of forbearance in a patient person." Later in the same commentary, it is given as one of five restraints (virtue, mindfulness, knowledge, patience and effort) which helps discipline the average, untrained man. In that context, patience is mentioned as involving endurance of cold and heat.

Some scholars prefer to reserve the term patience for situations in which one remains calm and does not become angry. They do not wish to include remaining calm when one is praised, as they feel this belongs better under the Perfection of Equanimity (//Upekkha//). This viewpoint is not inconsistent with the commentaries. On the other hand, patience may be considered to mean tolerance of others and whatever happens in life, whereas equanimity may be considered to mean being indifferent towards them -- without love or hate. As the Venerable Ledi Sayadaw said in his //Mangala-sutta-nissaya//, "Patience means one does not fall prey to anger when one encounters hardships.

2. Patience and the mental formations.

Effort (//Viriya//) and wisdom (//Panna//), the preceding perfections, are part of the group of mental formations (//Sankhara-khanda//) in the five

groups (//Khanda//) of existence. Effort is one of the secondary, general formations which are part of all consciousness. Wisdom (as non-delusion, //Amoha//) is a secondary lofty (moral) formation, not in all moral consciousness. Patience (//Khanti//), when it is present, comes in under the mental concomitant of lack of ill will or hate (//Adosa//), which is in all lofty consciousness. Its characteristic is not being angry. But all lack of ill will is not patience. Lack of ill will is associated with all moral or neutral consciousness. Patience is only present when a moral or neutral consciousness arises due to an action that could arouse anger.

3. The example of the Venerable Punna.

The attitude of Venerable Punna is a good example of the type of patience one should develop. He asked the Buddha for a brief discourse to serve him in his efforts. After teaching him, the Buddha asked him where he was going to live. Punna answered that he would live in the Sunaparanta district. The Buddha then pointed out to him that the people in that district were hotheaded and rough. What would he do if the people reviled and abused him? Punna answered that he would be glad that they did not strike him a blow with their hands. If they did that, then he would be glad they did not strike him with clods of earth. If they did that, then he would be glad they did not strike him with a knife. But if they killed him with a knife, he would think of those who were so disgusted with the misery of life they committed suicide. And he would think of the people as ending the misery of his life without his having to do it himself. After hearing the answers, the Buddha approved of them and said, "Possessed of such self-control as this, you will be well able to dwell in the district of the people of Sunaparanta."

4. The questions of Sakka.

In the //Sarabhanga Jataka// (no 552), Sakka, the king of the deva realm of the Thirty-three, asks the Bodhisatta Sarabhanga several questions. The first three questions have to do with patience. "What can one slay without repenting later?" he asks. "What can one throw away with everyone's approval? Whose harsh speech should one put up with?" The Bodhisatta

answered: "One may slay anger without repenting later. Everyone approves of throwing away hypocrisy. One should put up with harsh speech from everyone, for wise men call this the highest degree of patience." Sakka then says that it is clear that one should hear with patience whatever those who are superior or one's equal say, but why should one tolerate rude speech coming from one's inferiors? The Bodhisatta answers: "One may put up with rude speech from those superior to oneself through fear, or rude speech from those who are equal in order to avoid a quarrel. But wise men teach that putting up with rude words coming from inferiors is perfect patience."

5. Sakka's patience.

The Buddha told the story of how Sakka was patient with his enemy, the Asura Vepacitti. In a battle between the devas of the realm of the Thirty-three (//Tavatimsa//) and the Asuras, the Devas captured Vepacitti, bound him and took him to their king, Sakka. Vepacitti reviled Sakka with harsh words, but Sakka calmly endured the insults. After Vepacitti was taken away, Sakka's chariot-driver, Matali, asked him why he did not respond to the insults. Vepacitti might think that Sakka did not reply because he was afraid. Sakka answered Matali with the following verses:

> If he likes, let him think it is due to fear or not that I endure this.
> A higher good than the supreme ideal of patience cannot be found.
> Indeed, whoever is strong is calm and endures the weak.
> They say this patience is the highest: to always be forbearing of the weak.
> Those who say the strength of the ignorant is (true) strength will call the strong man weak.
> It cannot be that one who observes the Teachings (//Dhamma//) will regress in strength.
> Therefore, he who returns anger with anger is the more wicked.
> He wins the difficult victory who conquers in the battle by not returning anger with anger.
> He acts in the interests of both himself and others.
> Knowing another to be enraged, he who is mindful becomes calm.

He cures both himself and the other person. People who consider him to be ignorant are themselves ignorant of true wisdom (//Dhamma//).

6. The Bodhisatta as a teacher of patience (//Khanti-vadin//).

The above examples show us the sort of patience that should be exercised when faced with verbal and physical abuse. In the //Khantivadi Jataka// (no. 313) there is an example of the patience of the Bodhisatta even when tortured to death. The Bodhisatta Kundakakumara resided as an ascetic in a royal park. One day, King Kalabu went to the park with a group of dancers. When he went to sleep, a group of women went to listen to a discourse given by the Bodhisatta. When the king woke up and saw them he was angry. "What doctrine are you preaching?" he asked. And the Bodhisatta said he was preaching the doctrine of patience, not being angry when men abuse you and strike you and revile you. The king decided to test his patience and called in his executioner. The king had him scourged with a lash of thorns and then asked again what doctrine he preached. "The doctrine of patience, your highness," the Bodhisatta replied. "You imagine that my patience is only skin deep. It is not skin deep, but is fixed deep within my heart where it cannot be seen by you, sire.." And the king got the same answer to his question when he had the Bodhisatta's hands, feet, nose and ears cut off.

7. The distinction between freedom from anger (//Akkodha//) and patience (//Khanti//).

As we have seen, patience is not becoming angry when others abuse one verbally or physically. //Akkodha// (freedom from anger, meekness, conciliation), on the other hand, refers to not being angry with others in general situations. For example, if a man employs others to do a specific job, but they are not able to do it satisfactorily even though they do their best, he should not be angry with them. Both terms are included in the ten kinds of virtuous conduct of kings in the //Maha-Hamsa Jataka// (no. 534).

8. The nine causes of anger.

We can see in the nine causes of strife or quarrelling how anger arises. The nine causes include anger which arises in relation to oneself, to loved ones, or to enemies regarding actions in the past, present, or future:

1 - 3 One is angry in relation to oneself, thinking, "He has harmed me... is harming me... or will harm me."

4 - 6 One is angry in relation to loved ones, thinking, "He has harmed my loved ones... is harming them... or will harm them."

7 - 9 One is angry in relation to enemies, thinking, "He has helped my enemies... is helping them... or will help them."

The way to suppress this anger is to remind oneself in each case that another person's wrong actions will not benefit him. Venerable Buddhaghosa points out that we should review the fact that each person inherits the results of his own deeds. We should remember with regards to ourselves, "Now what is the point of your getting angry with him?... By doing this you are like a man who wants to hit another and picks up a burning ember or excrement in his hand and so first burns himself or makes himself stink." Regarding the other person we should remember, "And what is the point of his getting angry with you? Will it not lead to his own harm? For that venerable one is owner of his deeds, heir to his deeds... By doing this he is like a man who wants to throw dust at another against the wind and only covers himself with it."

9. Irrational anger (//Atthana-kopa//).

A person can also become angry over impersonal situations. For example, a person may be angry because it is raining or windy or too hot. This irrational anger generally arises for those who are unable to think or reason correctly. Restraining such anger will lead to freedom from anger

(//Akkodha//).

10. Patience as a power of the Noble.

In a list of eight types of power (//Bala//), patience is given as the power of Samanas and Brahmans: 1) children are strong in crying, 2) women in being angry, 3) robbers in weapons, 4) kings in governing, 5) fools in discontent and taking offense, 6) wise men in understanding, 7) the very learned in discrimination, and 8) Samanas and Brahmans in patience.

In conclusion, let us end with a quotation from the "Treatise": "Patience is an ocean on account of its depth; a shore bounding the great ocean of hatred; a panel closing off the door to the plane of misery; a staircase ascending to the worlds of the Devas and Brahmas; the ground for the habitation of all noble qualities; the supreme purification of body, speech and mind."

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134
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TITLE OF WORK: The Perfection of Patience (//Khanti-Parami//)
FILENAME: PARAMI-6.ZIP
AUTHOR: Ven. Ngarkhon Sayadaw (1935), et al.
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1987
DATE OF DHARMANET DISTRIBUTION: 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33.0)

[Note: The text was written as an appendix to a Burmese work called "Mahabuddhavamsa" based on the Buddhavamsa and its commentary. The text was written by Venerable Ngarkhon Sayadaw and was first published in 1935 by the Zambumeikswe Pitaka Press and Publishing House. For the 1960 edition, additional material was added by a layman, Aggamaha-pandita Sayagyi U Lin, M.A., Venerable Tipitakadhara Dhammabhandagarika Sayadaw (Ashin Vicittasarabhivamsa, Aggamaha-pandita) was responsible for polishing the text and using an up-todate vocabulary in Burmese. The Burmese translation has been adapted for western readers and at times more details have been given so people without prior knowledge of Buddhism could also read the text. The responsibility for the English version lies entirely with IMC-UK. Some changes -- reformatting and corrections (see errata.txt) -- have been made to this electronic edition by DharmaNet International.]

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it won't reach the ocean. If it is taken away by a human being, it won't reach the ocean. If it is taken away by a Deva, it won't reach the ocean. If it becomes rotten, it won't reach the ocean. If it sank into the whirlpool, it won't reach the ocean." Here the Omniscient Buddha teaches the monks the eight faults by which the log cannot reach the ocean.

Again the Lord Buddha said: "If that big log is not placed on that bank, it will reach the ocean. If it is not placed on this bank, it will reach the ocean. If it is not submerged into the water, it will reach the ocean. If it does not land on a small island in the middle of the river, it will reach the ocean. If it is not taken away by a human being, it will reach the ocean. If it is not taken away by a Deva, it will reach the ocean. If it does not become rotten, it will reach the ocean. If it does not sink into the whirlpool, it will reach the ocean." Here the Omniscient Buddha points out that if there are not any of these eight faults, the log will reach the ocean.

Then the Lord Buddha said: "Bhikkhus, why does this log reach the ocean? It is because the current of the river inclines towards the ocean. So, it will reach the ocean if it has none of these eight faults. However, this is just a simile." Then one of the monks requested the Buddha to explain the simile. So, He explained His simile in this way.

"Oh, Bhikkhus, by 'this bank' I refer to the six sense-doors - eye, ear, nose, tongue, body and mind. By the words, 'that bank' I refer to the six sense-objects - visible objects, sound or voice, smell or scent, taste, tangible things and mind-objects." The Omniscient Buddha compared 'this bank' and 'that bank' with the six sense-doors and the six sense-objects. He then continued to explain that 'sinking into the water' means being attached to any physical or mental process, or being attached to any living being or non-living thing. 'Landing on a small island in the middle of the river' means conceit, or pride or haughtiness. 'Taken by a human being' means when any Bhikkhu or Monk lives mingling improperly with the laity. 'Taken by Devas' means doing good deeds

for the purpose of being reborn in heaven, the Realm of Devas or Brahmas. 'Sinking into the whirlpool' means to indulge in five kinds of sensual pleasures. 'Becoming rotten' means pretending to be virtuous when one is not actually virtuous.

Although the Omniscient Buddha addressed this discourse to Bhikkhus, it is for all his disciples and all other living beings.
So we can say that anyone who has none of these eight faults can reach the ocean, and that when he has reached the ocean, he has got rid of suffering.

Now, let me ask you a very easy question. What does the Omniscient Buddha mean by the word 'ocean'? Does he mean the ocean of rebirths, Samsara? If you are in the ocean of Samsara, are you happy or unhappy? Have you got rid of suffering? No. So, in this discourse, what the Lord Buddha refers to by the word 'ocean' is Nibbana and not Samsara. Then what does he mean by comparing 'this bank' with the six sense-doors, namely eye, ear, nose, tongue, body and mind? Then again what does he mean by comparing 'that bank' with the six sense-objects - visible things, sound or voice, smell or scent, taste, tangible things and mind-objects? If you see a visible object - say if you see a brand new car which is a mahogany coloured Rolls Royce. Here the colour of the car is a visible object, your mind sees it with the help of your eye. Does the eye see the object or does the mind see it, or both eye and mind see the object?

Here the word 'mind' is not used in the same sense as it is used in Western psychology because in Western psychology mind is ever-lasting, but in the psychology of Buddhism 'citta' which knows the object does not last even for the length of time for a winking of an eye. Here the word 'mind' is used in the sense of 'citta'. So, whenever we say 'mind' you should know that the object does not last even for one millionth of a second. We can also use the word 'consciousness' which at times may be better than 'mind'.

So, this consciousness or mind knows the object, but the eye does

not know it. Without the eye, does consciousness see the object? No. With the help of the eye, one of the six sense-doors, consciousness, sees the object. For example, here you see a brand new Rolls Royce car. In this case, there is a visible object and there is the eye which makes the mind or consciousness see the object. If you see this brand new Rolls Royce car, how do you feel? You may feel that it is better for you to have one. If it is your own car, it will give you much pleasure. Then you are attached to it because you see it. Why do you see it? Because there is a visible object, the car, and there is the eye. The car is one of the 'six sense-doors'. When the eye contacts the colour of the car or the form of the car, there arises consciousness that sees the car but that consciousness of seeing does not stop there. It goes further. It thinks, "Yes, it is my car, a very good car, a new car. I bought it yesterday; it cost $40,000." In this way, you are attached to that Rolls Royce car. That means that you are attached to a non-living thing because of its colour - a visible object - and because of the eye. So you are attached to the car.

Suppose you park it on the side of the road and a person hurriedly drives his car past yours and scratches the door of your car. Then, what do you feel? You feel angry. Why are you angry? Because it is your car. It means that you have attachment "Lobha" and anger "Dosa". Do "Lobha" and "Dosa" give you happiness? No, they give you unhappiness "Dukkha". Then do you know why you have this "Dukkha"? Your suffering and unhappiness arise because you yourself are 'kept on this bank' as well as on 'that bank'. That attachment arises with the help of the eye, so you have that suffering because of the eye which keeps you on 'this bank'.

If you are attached to the car with the help of your eye, could you reach the ocean, Nibbana? No. Because you will be clinging to 'that bank' as well as 'this bank', you won't reach the ocean.

What then does the Omniscient Buddha refer to by the word 'log'? With what does He compare the log? He compares it with Khandha or a human being. "Khandha" means the five aggregates of mental and physical phenomena. Because you do not see the five aggregates as

five aggregates of mentality and physicality you are attached to them: so you won't reach the ocean. If, however, you see the five aggregates as the five aggregates of mentality and physicality, then you will not be attached to them; then you will reach the ocean.

That Rolls Royce car you bought yesterday for $40,000; if you see it as a Rolls Royce car, then you are attached to it; but if you see it as a material process or "Rupakkhandha" or aggregate or materiality, you won't be attached to it. Then you won't be unhappy when this car is scratched on the side because you don't take it as a valuable Rolls Royce car.

What the Lord Buddha means by 'sinking into the water' is "attachment" - desire, craving, greed, lust, love. If you are attached to any living being or non-living thing, you won't be able to reach the ocean.

Then, 'landing on a small island' means conceit, pride or haughtiness. If you are proud of, or conceited about your wealth, or your rank, then, that conceit delays you in your attainment of Nibbana. Being conceited, you are unable to realise the mental and physical processes in their true nature and you will take your bodily and mental process to be a person, a being, an Atta, or a you. Then there will arise many other defilements such as anger, lust, greed, hatred and so on. So, if you 'land on a small island' you won't be able to reach the ocean because you aren't able to realise natural process as natural process, or your five aggregates as just natural process.

"If the log is taken away by a human being, it won`t reach the ocean." This refers to Bhikkhus. Supposing a Bhikkhu does not do his work, that is, learning scriptures, practising meditation, delivering sermons, leading his disciples to the right path and making them meditate for their salvation, he mixes with the laity in an improper way; such a Bhikkhu is 'taken away by a human being'. Then he will be unable to reach the ocean. He will be attached to those people whom he is improperly associating with

and so much attached to worldly affairs that he won't be able to realise Dhamma - bodily and mental processes - as just natural process; he won't be able to realise the Three Characteristics of mental and physical process which are, as you know, Anicca, Dukkha and Anatta - impermanence, suffering and no-soul or no-ego. If he is unable to realise these Three Characteristics of mentality and physicality, he will be so strongly attached to worldly affairs that he won't 'reach the ocean'.

Then, 'taken away by Devas' - The Omniscient Buddha said, "If the log is taken away by a Deva, it won`t reach the ocean." This means that if you perform any wholesome or meritorious deeds such as charity, virtue or observing moral precepts and meditation with a view to being reborn in the realm of the Devas or Brahmas then you will be taken away by the Devas to their realm. If this happens would you reach the ocean? No. If your purpose of doing these meritorious deeds is to be reborn in the Realm of the Devas or Brahmas, your deeds will lead you to those higher planes of the world and then you will be reborn as a Deva, a shining one, and you won't be able to 'reach the ocean'. Deva means 'one who shines' so, if you become a Deva, you will be very attached to yourself because your body is very shiny and you won't be able to reach the ocean.

"If the log sinks into a whirlpool, then it won't reach the ocean." This means, if you are indulging in sensual pleasure, you won't reach the ocean. Here is also "attachment". If you are attached to what you see, what you hear, what you smell, what you taste, what you touch, and what you think about, then you are submerged into a very big 'whirlpool'; so you won't be able to reach the ocean. Do you agree on this point? Because the doctrine of the Buddha is so very rational, logical and natural, I am sure that you agree with Him on this point!

Then the last one - 'becoming rotten'. If the log becomes rotten, it won't reach the ocean. That means if you pretend to be a virtuous person when you are not, you 'become rotten' and will 'not reach the ocean'. You won't reach Nibbana.

The Omniscient Buddha said, "If you have none of these eight kinds of faults, you are certain to reach the ocean because you will be carried there by the 'Middle Current' of the river." What then is the 'middle current'? It is the 'Noble Eightfold Path'. If you develop the Noble Eightfold Path, you are not kept on 'that bank' or 'this bank', you are not 'submerged into the water', you won't 'land on a small island', you won't be 'taken away by humans, or Devas', you won't get into a 'whirlpool', you won't 'become rotten'. Then you are certain to reach the ocean - Nibbana.

You must try to develop the Noble Eightfold Path so that you do not have any of these eightfold faults. What should you do to develop this Noble Eightfold Path in you? "Sila", that is morality, is the foundation, the basic requirement. What should we build up on the Sila? Concentration. Then what should we build on this structure? "Panna" - insight, enlightenment. Then how can you develop these three trainings - Sila, Samadhi and Panna? It is very easy and a very simple to develop this Noble Eightfold Path which consists of Sila, Samadhi and Panna. This is to know yourself or just know your bodily and mental processes as they really are. That is all.

Watch any action or movement of your body and mind as it really is or as it really occurs, without analyzing it, without thinking about it and just paying bare attention to what is happening to your body and mind as it really is. But you have to do it perseveringly and persistently; you must insist on observing whatever arises in your body and mind as it really is. That is all. If you use any intellectual knowledge or preconceived idea in this awareness of your bodily and mental process then you go astray. If you use any intellectual knowledge or intellect with the preconceived idea while you are aware of a bodily or mental process, then your mind is not well concentrated and you will not be able to realise bodily and mental phenomena as they really are.

When you observe or watch any activity of body and mind as it really occurs, then gradually your mind becomes concentrated on

any process that is observed. Then the concentration becomes deeper and stronger. Your mind is purified from Nivarana or hindrances such as Kamacchanda, Vyapada, Thina-Middha, Uddhacca-Kukkucca and Vicikiccha.

'Kamacchanda' means sensuous desire. 'Vyapada' means ill-will. 'Thina-Middha' means sloth and torpor. 'Uddhacca-Kukkucca' means restlessness and worry or remorse. 'Vicikiccha' means doubt.

If you have one of these five hindrances in your mind, your mind is defiled, it is not purified. When your mind is not purified, then your insight-knowledge is not penetrating. Only when the mind is purified from these five hindrances, can your insight-knowledge become penetrating. When it is penetrating you will be able to realise bodily and mental process, first in their specific characteristics and secondly in their general or common characteristics. Thirdly, because they have been realised in these two levels of Right Understanding, bodily process and mental process cease to exist through the Enlightenment; then you have attained to the Cessation of Suffering - Deliverance. However, it is only through deep concentration, when you are observing any mental or physical process, that you are able to rightly understand the process of material and mental phenomena with the three levels of the Right Understanding.

The first level of the Right Understanding is realisation of specific characteristics of materiality and mentality. The second is realisation of general or common characteristics of Materiality and Mentality. The third is realisation of the Four Noble Truths - Dukkha, the origin of Dukkha, the cessation of Dukkha and the way leading to the cessation of Dukkha.

So, to purify the mind we need the Noble Eightfold Path. To realise mental and physical processes and their specific characteristics, we need the Noble Eightfold Path. To realise bodily and mental phenomena, we need the Noble Eightfold Path. To realise the Four Noble Truths, we need the Noble Eightfold Path, which is the 'middle current' of the river.

On the night when the Omniscient Buddha was about to pass away, He was reclining on the bed prepared for Him in Kusinara Park. At the first watch of the night, Subhadda, a mendicant, came to Him and asked some questions. "Venerable Gotama Buddha, I have followed a variety of doctrines taught to me by various teachers. They all said that they know all and that they are Arahants. Is what they said 'true'?"

The Omniscient Buddha put the questions aside and admonished Subhadda: "Subhadda, whether they know all or not does not matter. It is not concerned with your salvation, with your deliverance; so I won't answer this question. My time is approaching. I don't want to give the answer to this question. But I will teach you what is important for your emancipation. Listen to me attentively."

The the Buddha said: "Subhadda, in any doctrine in which the Noble Eightfold Path is not found there will not be any Samana." Here 'Samana' means one who has calmed or destroyed all defilements. It means that if there is no Noble Eightfold Path in a doctrine, there is no one who has destroyed defilements by following it. If there is a Noble Eightfold Path in a doctrine, there will be someone who has destroyed defilements by following it and got rid of suffering. So, if you follow any doctrine in which you do not have to develop the Noble Eightfold Path you are sure not to destroy defilements and get rid of suffering. Then the Lord Buddha said: "Subhadda, only in my doctrine or in my Sasana, there is a Noble Eightfold Path to develop. So, there is Samana only in my Sasana or in my doctrine."

This discourse expounded by the Omniscient Buddha to Subhadda fits in with the discourse on 'The Parable of the Log', because a person who does not develop the Noble Eightfold Path, is sure not to reach "the ocean", or Nibbana. If he develops the Noble Eightfold Path, he is certain to reach the ocean of Nibbana because he will not be kept on 'that bank' or 'this bank', and so on. The Omniscient Buddha gave us the way to develop this Noble Eightfold Path; that is the technique of Mindfulness of what is

arising at the moment as it really is.

When you feel pain on your back or on your knee, you must observe that pain as it really is. You must not try to make it go away. You must not make it disappear because the pain will help you to attain Nibbana. In other words pain is the key to the door of Nibbana. So, if you feel a painful sensation you are very lucky. Why? That pain will lead you to the Cessation of Suffering because the pain is one of the five aggregates to be thoroughly realised. What kind of aggregate is it? It is an aggregate of sensation. The aggregate of sensation, which is the truth of suffering, is to be thoroughly understood. If we realise this painful sensation in its true nature - in its specific as well as in its general characteristic - we see it as just a natural process arising and passing away from moment to moment. It does not last even a second. Then, through the realisation of this pain or aggregate of sensation, you can attain Enlightenment by which you can destroy all defilements and get rid of suffering. That is why I said if you feel a painful sensation you are very lucky. Why? Because you have a mental process together with a physical process to watch, to observe and to realise. That pain gives you a very good opportunity for realisation of its true nature, that leads you to the cessation of Dukkha - Nibbana.

It is here needed to explain the specific characteristics of mentality and physicality and their general or common characteristics. The specific characteristics of mentality and physicality here mean that every mental or physical process has its own specific characteristics which have nothing in common with any other mental or physical process. You know 'Lobha' - greed, craving, desire, lust, attachment - ('Lobha' covers all the meanings of these words in English). Lobha has its own characteristics or specific characteristic which does not belong to any other mental or physical process. What is that? I think you know because you have had experience in meditation as well as studying the scripture. What is the specific characteristic of 'Lobha'? If you have love or desire for that Rolls Royce car, will you then go away from that car and never approach it? Or am I

right in saying that because you have a desire for the Rolls Royce car, you will not run away from that car? Will you rather approach it, because you are attached to it? Am I right? How? If you have 'Lobha' for this car, you are always attached to it. So here we know what the characteristic of Lobha is: Lobha has the characteristic of clinging. Does 'Dosa', "anger" have the characteristic of clinging? No. 'Dosa' has the characteristic of rudeness. 'Lobha' draws things towards it. 'Dosa' expels from it. So this clinging is the specific characteristic of 'Lobha' - Rudeness is the specific characteristic of 'Dosa'.

Physical and mental processes which constitute a so-called person are Pathavi Dhatu, Apo Dhatu, Tejo Dhatu, Vayo Dhatu, Akasa Dhatu and Vinnana Dhatu. How many elements are included in this so-called person? There are six. What are they? They are earth, water, fire, air, space and consciousness. Of these six elements, Pathavi Dhatu, the element of earth, has hardness and softness as its characteristic. This characteristic belongs only to the element of earth, not to the element of water, not to fire, not to air; so that is the earth's specific characteristic.

When a meditator has obtained deep concentration of mind, his mind is purified; then he begins to realise the specific characteristics of mental and physical processes. So, when you observe your abdominal movement, a physical process, as taught by the Venerable Mahasi Sayadaw in accordance with the Discourse of Maha Satipatthana Sutta and when your concentration is good enough you begin to realise the rising and falling movements very clearly. Motion of movement is the characteristic of the wind or air element. When you rightly understand this rising movement or falling movement very clearly and very penetratingly, you are not aware of the form of your body or abdomen, you have lost the sense of your bodily form. What you are realising at that moment is just the movement - upward movement and downward movement. Then you begin to realise the specific characteristic of the air element - Vayo Dhatu.

What, then, are the general common characteristics of material and

mental phenomena? Those are, you know, Anicca, Dukkha and Anatta - Impermanence, Suffering and No-Soul or No-self nature. Every mental state, emotional state and every physical process has these three characteristics. So they are common characteristics because they belong to every mental and emotional state and physical process. After you have passed two stages of insight-knowledge, you come to realise the three common characteristics of mentality and physicality. The insight-knowledge is known as "Knowledge of Comprehension". This insight-knowledge comprehends all these general characteristics of mental and physical phenomena. When your insight-knowledge becomes mature because you practise studiously and your mindfulness becomes continuous, uninterrupted and constant for the whole day, with better and deeper concentration, you are sure to go through all the stages of Insight with your personal experience of them. Then your bodily and mental process that notes it - cease to exist. Then you get into the Cessation of compounded things, Sankhara.

There, at the moment you get into the state of Cessation of all Sankhara, compounded things, you have abandoned attachment, the cause of Suffering, because you have rightly and perfectly understood Dukkha. So, the Truth of Suffering has been perfectly understood. The Cause of Suffering, attachment, has been abandoned at that moment. The Truth of the Way leading to the Cessation of Suffering, that is the Noble Eightfold Path, has been developed. So you have got the state of cessation of compounded things - Sankhara. Here you reach the third level of Right Understanding, that is, the Enlightenment, by realising the Four Noble Truths. Then you reach 'the ocean' because you have been carried away by the 'middle current' - the Noble Eightfold Path. You are not kept on 'this bank' nor 'that bank'. You are not 'submerged into the river'. You do not 'land on the island'. You have reached the ocean. This is my brief explanation of the discourse of the Parable of the Log, expounded by the Omniscient Buddha.

After the Lord Buddha had delivered this discourse sitting under a tree on the bank of the River Ganges, there was a cowherd who was listening to the discourse. His name was Nanda. He was very

pleased with the discourse and wanted to be 'carried away' by the 'middle current' so he approached the Lord Buddha and requested Him to ordain him as a Bhikkhu. "Venerable Sir, I am afraid of being kept on 'that bank' or 'this bank' or 'submerged into the river' so I want to be 'carried away by the middle current' and to 'reach the ocean'. Please be kind enough to ordain me as a Bhikkhu so that I can develop the Noble Eightfold Path."

Then the Omniscient Buddha said, "No, boy, you are a cowherd. You have a duty to drive your cows back home. You should entrust them to their owner. Unless you do that, I cannot ordain you."

So the cowherd did as the Omniscient Buddha said. Then he returned to the Buddha. Then the Omniscient Buddha ordained him a Bhikkhu. Then, Bhikkhu Nanda went into a forest, a secluded place, and developed the Noble Eightfold Path by being aware of all mental and physical phenomena that were arising moment to moment. Because he was willing to be 'carried away by the middle current', he meditated strenuously; then in a very short time, he was carried away by the 'middle current' and reached the ocean of Nibbana. Why did Bhikkhu Nanda reach the ocean of Nibbana? Because he had none of those eightfold faults and was carried away by the 'middle current' of the Noble Eightfold Path that runs towards the 'Ocean'.

So, I would like you to remember what the Lord Buddha repeatedly said: "Be MINDFUL of what is happening at this moment as it really is, or be AWARE of what arises in your body and mind as it really is. Then all of you will be 'carried away by the middle current' and attain Nibbana, the Ocean."

* * * * * * * 25th July, 1982

Chapter I

BIRTH

In times long past, fully twenty-five hundred years ago, where are now the border-lands between Nepal and the northern parts of the provinces of Oudh and North Bihar, there were a number of little kingdoms inhabited by different races of people, each ruled over by its own Raja or King. One of these little kingdoms which lay some distance north of the present-day town of Gorakhpore, on the north side of the river Rapti, was the land of a race called the Sakyas, the king who ruled over them at that time being called Suddhodana. The family to which King Suddhodana of the Sakyas belonged was called the Gotama family, so that his full name was King Suddhodana Gotama; and the name of the chief city in his kingdom where he had his chief palace, was Kapilavatthu.

This King Suddhodana had a chief queen whose name was Mahamaya. And after they had lived together for some time in married happiness, the Queen became aware that the day was drawing near when she should bring forth a child. So, before time came upon her, she asked her husband to give her leave to go and pay a visit to her own people who belonged to a city not very far away called Devadaha. King Suddhodana very willingly granted his chief Queen her wish, and sent out his men with orders to prepare the way for her, and do everything needed to make the journey to her father's house a pleasant and comfortable one for her.

Now half way between Kapilavatthu and the town of Devadaha there was a very fine forest garden called Lumbini where the people of both places used to go in the hot weather to enjoy the cool shade of the great Sal trees of which there were many in the grove. Here in the month of May, these great trees were covered from top to bottom with lovely blossoms. In among their long branches flew many kinds of birds singing their sweetest songs so that the whole air was full of the

sound of their warbling. And over and through the myriads of flowers, swarms of bees went cheerfully humming, busily gathering honey on every hand.

When, as her bearers carried her along the road to Devadaha in her royal litter, Queen Mahamaya came to this pleasant place, she thought she would like to rest there a while in the cool shade for it was a hot day, and so she told her bearers to carry her in among the trees. But she had not been there long, walking about and enjoying the pleasing sights and sounds all round her, when suddenly and unexpectedly the pangs of child-birth came upon her, and in a little while, there in the Lumbini Grove, under the Sal trees, among the birds and bees and flowers, she brought forth a son.

The place where this Lumbini Grove stood at that far off time can still be seen to-day. For a great king called Asoka, who ruled over a large part of India about three or four hundred years after King Suddhodana's time, caused a tall pillar to be set up in the forest-garden where thus was born the son of King Suddhodana and Queen Maya of Kapilavatthu, in order to mark the place; and on it he had a writing carved in deep-cut letters which can still be read, saying that he had put it there in order that men in the future should know where the great event had taken place. And although in the course of the two thousand and more years that have passed since King Asoka set up this pillar, the upper half of it has been broken off, and the half that is left leans all on one side, it still stands to this day in the place where King Asoka put it with his inscription on it for any one to see. And many people go to see it every day.

Now on the hills outside Kapilavatthu there lived many hermits; and among them there was one old hermit whom every one in Kapilavatthu admired and esteemed for his goodness, King Suddhodana himself being especially fond of him and showing his esteem and affection for him in many ways. This old hermit, when he heard that his great friend the King now had a little son, came down to the King's palace in the city to see the babe; and when he had come, the King asked him to give the babe his blessing, and, as he made his request, he held the infant out toward the hermit in a posture of doing homage to the old man. But

the hermit said:

"Nay, Maharaja, it is not your son who should bow his head to me, but I who ought to bow my head before your son. For I see well that he is no ordinary child. I see well that as he grows up to manhood's years he will become a very great religious teacher. Yes, I believe he will become the greatest religious teacher the world has yet seen."

Having said this, the old man sat silent for a little while smiling to himself with a pleased and happy look. Then his eyes slowly filled with tears and he began to weep, the tears trickling down his cheeks.

"Why!" said the King in great bewilderment and some alarm, "What is the matter with you? Just a moment ago you were smiling and now you are weeping. Is anything wrong? Do you foresee some evil thing that is going to happen to my boy?"

"No, no, Maharaja," said the hermit, "do not be alarmed. No evil thing will ever come near your son. All-prosperous shall be his name, and all-prosperous he will be."

"Then why do you weep?" asked the King.

"I weep," said the hermit, "to think that I am now so old I must soon pass away, and I shall not live to see your son become the great teacher I know he one day will be. You Maharaja, will live to see that great and happy day, and so will many another person now alive, but I shall not live to see it. That, Maharaja, is why I cannot help weeping."

With these words the old man rose from his seat, and putting his two hands together, palm to palm, be bowed down before the little infant.

King Suddhodana was very much astonished at all the hermit had said and to see him bowing down his old grey head before the little baby; but he thought so much of him that he felt that he himself must do the same as the hermit had done, so he too bowed down and with folded hands, did obeisance to his own baby son.

Now in India in those days, it was the custom when a boy-baby was born, to gather together the wise men, and on the fifth day after the boy's birth, to bathe his head and give him the name that had been chosen for him by the wise men. And this was done with King Suddhodana's son also. The name the wise men chose for him was Siddhattha, a word which means all-prosperous or all-successful, one who will prosper or succeed in everything he sets out to do. For they said they could see that this boy was not going to be like any ordinary boy. They said they could see that if he followed the ordinary life of the world and in due time became king like his father before him, then he would become a very great king indeed. But, they said, if he did not follow his father on the throne of his country but instead turned to follow the religious life, then he would become a very great religious teacher. One of the wise men, however, spoke a little differently from the others. He said that he, for his part, was quite sure that when the boy grew up he would be certain not to follow the worldly life and take his father's place, but would leave throne and kingdom and everything behind him, and following the religious life, become the very greatest religious teacher in the world. This particular wise man thus said the very same thing that the old hermit had said about the boy's future.

The king, of course, was very much pleased that so many people, and these the wisest and most learned in his kingdom, should think that his little son was going to grow up to be a very great man. But he was not so highly pleased at the thought that he might not follow him upon the throne, but only become a great hermit. He wanted his son to grow up living the ordinary life of the world that every body lives; he wanted him to marry and get children; and when he himself was too old to govern the kingdom any longer he wanted to see his son mount the throne after him and rule the people as he had done, wisely and well. "And then, after a time," he thought to himself, "who knows? Perhaps my son may, become as great a king as any that have ever been, and rule, not only over little Kapilavatthu, but over the whole of India!" Thus did King Suddhodana consider within himself; and the bare thought of such a thing happening to a son of his filled him with the greatest delight; and he resolved to do all in his power to make

sure that Siddhattha should live the ordinary worldly life and never think about anything else.

But in the meantime he had cause to be anxious about something else. Ever since she had given birth to Siddhattha, Queen Mahamaya had been ill. She had never recovered her former strength. She received all the best care that a queen could get, all the best doctors, all the most skilled attendants and nurses, but in spite of everything she died just two days after the day on which her baby had been given his name, and seven days after she had brought him into the world. Every one, especially her husband the king, grieved very much at her death, for she had been a good woman and a good queen beyond most women and queens. So now the sorrowful king had to give his motherless baby into the care of his mother's sister, Princess Mahapajapati, and she took care of him now and brought him up just as if he had been her own son. Thus the little boy Siddhattha never knew his own real mother.

* * *

Chapter II

BOYHOOD

The old hermit and the wise men who gathered together on Siddhattha's name-giving day had agreed in saying that King Suddhodana's son was no ordinary boy, and their words were very soon proved true. After being brought up under the kind care of his aunt Mahapajapati who nursed and attended to her dead sister's child as if he had been her own, until he reached the age of eight years, teachers then were got for the young prince in order that he might learn reading and writing and arithmetic. Under these teachers' instructions he quickly learned all each had to teach in his own subject. Indeed, he learned so quickly and well that every one was astonished, his teachers and his father and foster-mother as well, at the rapid progress he made. For no

matter what subject he was being taught, as soon as he was told anything, at once his mind took hold of what he was told and he never again forgot it, in this way showing himself particularly apt at arithmetic. Thus it was easily seen by all that as regarded the power of his mind he was well endowed, indeed, very much beyond the common. Yet with all his so superior ability in learning, and the high position he held in the country as the heir to the throne, he never failed to show to his teachers that respect which a pupil always should show, seeing that it is through them they gain. The prince was always gentle and dignified in his usual bearing towards every one about him, and towards his teachers in particular, ever modest and deferent and respectful.

In bodily attainments also, he was no less well endowed than he was in mind and character. Notwithstanding the gentleness of his manners, notwithstanding that he was a gentle man in the very best sense of the words, he was bold and fearless in the practice of all the manly sports of his country. He was a cool and daring horseman and an able and skillful chariot-driver in this latter sport winning many chariot races against the best drivers in the country. Yet for all his keenness in trying to win a race, he was kind and compassionate towards the horses who helped him to win so often, and frequently would let a race be lost rather than urge his weary, panting horses beyond their strength. And not only towards his horses but towards all creatures he seemed to have a heart full of tenderness and compassion. He was a king's son and had never himself had to suffer hardship or distress, yet in his kind heart he seemed to know by sympathy how others felt when they were afflicted or in pain, whether these others were men or animals; and when he was quite to others as far as he could {sic}, and where it was possible, tried to relieve any suffering they already were enduring.

Thus, once when he was out walking in the country with his cousin Devadatta who had his bow and arrows with him, Devadatta shot a swan that was flying over their head. His arrow hit the swan and it fluttered down, painfully wounded, to the ground. Both boys ran forward to pick it up, but Siddhattha reached it first and holding it gently, he pulled the arrow out of its wing, put some cool leaves on

the wound to stop it from bleeding, and with his soft hand stroked and soothed the hurt and frightened bird. But Devadatta was very much annoyed to see his cousin take the swan from him in this way, and he called to Siddhattha to give the swan to him because he had brought it down with his arrow. Siddhattha, however, refused to give it to him, saying that if the bird had been killed, then it would have been his; but as it was alive and not dead, it belonged to the one who actually secured possession of it, and so he meant to keep it. But still Devadatta maintained that it should belong to him because it was his arrow that had brought it down to the ground.

So Siddhattha proposed and Devadatta agreed that their dispute should be sent for settlement to a full council of the wise men of the country. The council, accordingly, was called and the question put before them; and some in the council argued one way and some the other; some said the bird should be Devadatta's, and others said that Siddhattha was quite right to keep it. But at last one man in the council whom nobody had ever seen before rose and said: "A life certainly must belong to him who tries to save it; a life cannot belong to one who is only trying to destroy it. The wounded bird by right belongs to the one who saved its life. Let the swan be given to Siddhattha." All the others in the council agreed with these wise words, and Prince Siddhattha was allowed to keep the swan whose life he thus had saved. And he cared for it tenderly until it was quite cured of its wound; then he set it free and let it fly back once more well and happy to its mates on the forest-lake.

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Chapter III

YOUTH

In those days in India everybody knew that everything man needs for his life comes out of the ground, and that, therefore, the man who

cultivates the ground and makes it bring forth food without which men cannot live at all, is the man who does the most useful and necessary work in any nation. So, once a year it was the custom in those days for the king of the country himself, along with his ministers, to go out to the fields and with his own royal hands, plow a field, and so set an example to all his people not to be ashamed of honest, honorable labor.

And one day in the spring, at the beginning of the plowing season, King Suddhodana went out from Kapilavatthu in full regal state, to carry through this yearly observance of the "Royal Plowing," as it was called. And all the people of the city went out after him, for this was their great annual holiday festival, in order to see their King plowing and to share in the feasting and merry-making that always followed. And the King took his young son with him out to the fields, and leaving him in the care of some attendants, he went to the plowing place and taking hold of the shafts of his own plow which was all decorated with gold, he plowed up and down the fallow field, followed by his ministers with their plows and oxen ornamented with silver, the ordinary farmers coming last with their common plows and yokes of oxen, all of them turning over the rich, fat, brown soil so that it might be made ready for the seed.

After a time, when the feasting began, Prince Suddhodana's attendants went off to share in it; and by and by all of them had gone away, quite forgetting the young prince, and leaving him alone by himself. Then, seeing himself thus left alone, the prince felt rather pleased, for already he was a thoughtful boy, and he wanted to get a chance to think quietly about what he had seen on this day of feasting and rejoicing, so he wandered away quietly by himself till he came to a nice, shady apple tree, and there he sat down and began to turn everything over in his mind.

First, so his thoughts ran, there was his father the king and all his ministers and the cultivators after them, plowing the land, and all were very happy and pleased looking; but he had noticed that the oxen did not look as if they were very happy. They had to pull their very hardest to make the plow go through the tough, turfy soil; they

had to tug and strain at it till they were all perspiring and panting for breath. Evidently life was not easy for them, not even on a holiday like this when everybody else was making merry. They had to work hard; and often when they did not do exactly as their masters wished, they had to take harsh words and harsher blows. And young Prince Siddhattha thought that even amid the pleasures of a great holiday, there is always something that is not so pleasant.

And then from under his apple tree he looked at the movements of the birds and beasts and insects around him, and he noticed a lizard ran out near his feet and with its quick, darting tongue begin to lick up and eat the little, harmless, busy ants. And then, in a little while, a sly snake came along and caught the lizard in its jaws and swallowed it. And then a hawk swooped down from the sky and picked up and killed and devoured the snake. And again the prince began to think deeply and ask himself if it really was so, that all the prettiness and beauty of the shows of life have all got some thing at the back of them that is not pretty and beautiful at all. In all his own young life yet, he himself had not suffered anything, but as he looked round him now and pondered on what he saw, he perceived that there was a good deal of suffering going on all the time for somebody or something, even though he himself happened to be free from it. And he sat there intently until he became so wrapt up in his thoughts that he forgot everything else, forgot all about the day's festival, and his father, and the plowing, and everything.

In the meantime the "Royal Plowing" was done, and the feasting that followed it was all over. But when the young prince's attendants came back to where they had left him, they could not find him; he was not there. Very much frightened, they started looking for him everywhere, for soon his father the king would be asking for him in order to take him home with him. At last, they found him sitting as quiet and still as a stone statue under his apple tree, so completely absorbed in his thoughts that at first he did not know they were speaking to him. But when at length they succeeded in making him understand that his father was calling for him, that the hour was getting late and it was time to go home, then he rose and went back with them to his father; but all the way home his heart and thoughts

were filled with pity and concern for all living things that love their lives so much, and yet find it so hard to live.

But the king was far from pleased to find that his son was beginning so early to think seriously about life and what it really means. He began very much to fear that what the old hermit had said was already beginning to come true, that his son's thoughts already were turning in the direction of the religious life, and that if they were not soon turned away from it, what he was so much afraid of would come to pass, and Siddhattha would leave his father's house, and he would have no son left to follow him on the throne of the country. So he resolved at once to do something to turn his son's mind away from such serious thoughts. He resolved to make life in every possible way so pleasant and comfortable for his son that in his own pleasure and enjoyment, he would stop thinking so much about how other beings fared in life.

So he ordered his workmen to build three splendid palaces for his son. The first one was built of good, stout blocks of wood outside, and lined inside with fine, sweet-smelling cedar. In this warm, comfortable palace, he meant his son to live during the cold winter season. The second palace was built of cool, polished marble, so as to be nice and pleasant to live in during the hot season when everything outside was burning in the hot sun. And the third palace was built of good hard bricks and had a roof of blue tiles on it to keep out the heavy monsoon rains. In this last palace the king meant his son to pass the rainy season safe from its damp and chills. Round each of these palaces, also, he caused to be laid out a splendid pleasure-garden planted with every kind of shady and flowering tree, with many ponds and running streams in it where there grew lotuses of all colors, so that the prince might be able to go out walking or riding in it when he chose, and always find coolness and shade and flowering beauty wherever he looked.

But all these pleasant things, palaces, gardens, ponds, walks and rides, and the hosts of pleasant companions that were provided along with them, were all of no use to stop the young prince from thinking. And the king saw this. He saw that all he had contrived to turn his son's thoughts towards his own pleasure only, had completely failed,

and he called his ministers to him and asked them what else he could do to make sure that the old hermit's prophecy should not come true.

His ministers replied that, in their opinion, the best way to occupy a young man's mind so that he would not think about such things as leaving the worldly life, would be to get him married to a nice, pretty young wife. Then, so they said, he would be so taken up with her that he would have no time or inclination to think of anything else; and in due time, when his father wished it, he would take his place on the throne in the regular way, and live in the world just like everybody else.

This seemed to the king to be very good advice; but how could he make sure of getting for his son a wife so lovely and attractive that once he was married he would be completely to her, altogether charmed with her loveliness, and henceforth live with no other object but to make her perfectly happy?

After considering the matter for some time, the king hit upon a good plan. He sent out an order that all the most beautiful maidens in the country were to come to Kapilavathu on a certain day and pass before Prince Siddhattha in order that he might say which of them was the most beautiful and give her a prize for her beauty; while each of the others who came and showed themselves would receive, each one, a gift from the hand of the Prince, great or small, according as he thought her to come near or fall below the chief of them all in beauty.

Now when King Suddhodana gave this order, he also arranged that some of his ministers should keep a close watch on his son as the procession of beautiful maidens passed before him, and if they saw him show any sign of special pleasure when any particular maiden came forward to receive her gift, then they were to take note who she was and come and let him know.

So the day came for the beauty competition, and all the fairest, most beautiful girls in the kingdom passed in a brilliant, dazzling procession of loveliness before the prince, one after another, and each received from his hands the gift which he thought her beauty

deserved. But instead of being pleased thus to come close and touch the hand of their sovereign's son, each girl seemed to be almost afraid as she approached him, and glad, when, having got her gift, she was at liberty to pass on and run back among her companions again.

And there was a good reason for their behaving in this unusual way. For this prince of theirs was not at all like any other young man they knew. He did not seem to be looking at them, or indeed, thinking of them at all! He handed each girl her gift, but he seemed to be thinking of something else altogether, something great and solemn it seemed, far far beyond their smiling faces and dainty ways. Indeed, some of them said that as he sat there on his prince's throne, he seemed to them to be more like a god than a human being. And the ministers who, by the king's command, were watching him, felt almost afraid at the thought that they would have to go back and tell King Suddhodana that his and their plan had failed, that his son had not shown the least pleasure at the sight of a single one of all the beauties who had passed before him. For now nearly all the girls had passed, nearly all the prizes had been given away, and the prince still sat there unmoved, his mind evidently far away from this scene of delight for everybody else, this gay procession of one beauty after another.

But now, just as the last girl took the last prize from the prince's hand, and curtsied and passed on, there came along hastily, a little late, one more girl; and those who were watching the prince noticed that he gave a little start as she drew near. The girl too on her part, instead of passing him with her eyes timidly turned on the ground as all the other girls before her had done, looked Prince Siddhattha straight in the face, and with a smile asked "Is there no gift left for me, too?"

"Sorry am I," said the prince smiling back to her, "that all the gifts I had to give out are finished but take this." And with that he took a string of splendid jewels from his neck and clasped them round the girl's waist.

Then the king's ministers, when they saw this, were very glad; and

after they had found out that the name of this young girl who had come last, was Yasodhara, and had learned where her father Suppabuddha lived, they went back to king and told him all about it; and they very next day the king sent off messengers to Suppabuddha, asking that his daughter Yasodhara might be given in marriage to Prince Siddhattha.

Now it was the custom among the Sakya people who were a strong, vigorous, mountain folk, that when any young man wanted to marry, he first must show himself as clever and skillful in horse-riding, shooting with the bow and arrow, and wielding the sword, as any other young man in the kingdom; and Prince Siddhattha, although he was the heir to the throne, had to follow this custom just the same as every other young man.

So one day there came to the //maidan// of Kapilavatthu, all the strongest and cleverest young men of the Sakya kingdom, all the best horsemen and archers and swordsmen. And each of them before the assembled crowd of ministers and people, showed what he could do with horse, with bow and arrow and with sword. And Prince Siddhattha, mounted on his white horse Kanthaka, showed what he could do, also; and in the contest with the others he showed that he was as good as, and even better than, the best in the country.

At shooting with the bow and arrow, he sent an arrow farther than the young man who up till then had been considered the best archer in the kingdom, his own cousin Devadatta.

At the exercise or test with the sword, he cut a young, growing tree through so neatly and cleanly at one stroke, that after his sword had passed through it, it still remained standing for several moments, so that those who were judging the contest at first thought it had not been cut through at all. But then there came a puff of wind, and the tree fell over to the ground, and everybody saw that it had been cut through as smooth and even as a piece of butter. At this test, Prince Siddhattha beat his own half-brother Nanda, who, so everybody thought, could not be beaten at swordsmanship by anyone in the country.

The next test was in horse-racing; and on his fast white horse

Kanthaka, Prince Siddhattha easily left all the others behind. But they were not satisfied to see him win this test so easily. They said: "O, if we had a swift horse like that to ride, we could win a race to. This is only the merit of the horse; it is not the merit of the man. But we have here a wild, black stallion which has never yet allowed any man to get on his back. Let us now see which of us can mount him and stay on his back longest."

So all the youths tried hard, one after another, to catch hold of the stallion and swing himself on to its back, but all of them were flung to the ground by the proud, fierce animal, until it came to the turn of Arjuna, the best rider in the kingdom. After a little struggle, this Arjuna managed to get on the stallion's back and stay there while he whipped it once round the race-course. Then, before anybody knew what it was going to do, the savage animal bent its head round quickly, and catching Arjuna by the foot with its big strong teeth, it pulled him by main force out of the saddle and dashed him to the ground, and if some of the syces had not run forward quickly and dragged him away, while others beat off the stallion, it would have trampled Arjuna to death. Then it Siddhattha's turn to try to ride the stallion, and everybody thought he would be sure to be killed, since Arjuna the best rider in the country had just missed being killed by it. But Prince Siddhattha just walked quietly up to the stallion, laid one hand on its neck and the other on its nose as he spoke a few soft, gentle words to it; then he patted it on its sides, and to the surprise of everybody, it stood still and allowed the prince to mount it and ride backward and forward just as he wished, subdued entirely to his will. It was the first time anybody had come near it who was not afraid of it and did not want to beat it, but instead spoke and acted kindly to it; and in its surprise at this new kind of treatment, the stallion allowed the prince who was neither afraid of, nor angry at, it, to do as he pleased with it.

Then every one admitted that Prince Siddhattha was the best horseman in the kingdom, too, and well worthy to be the husband of so fair a maiden as beautiful Yasodhara. And Suppabuddha, Yasodhara's father, also agreed that this was so, and he willingly gave his daughter as wife to so handsome and manly a young prince. And so Prince

Siddhattha was married amid scenes of great rejoicing to beautiful Yasodhara, and went with her to live in a new and splendid palace which the king had caused to be built for them, surrounded by everything delightful and pleasing that any young man's heart could desire.

And now King Suddhodana was beginning to feel satisfied that his son would no longer think about giving up his chance of getting a throne and becoming a religious man. But in order to make quite sure that his thoughts would never turn in this direction, the king ordered that nobody about the prince, none of his servants or attendants within the palace walls or grounds, were ever to speak a single word about such things as old age, or sickness, or death. They were always to act as if there were no such unpleasant things in the world.

More than that. The king sent away from his son's palace all the servants and attendants who showed the least sign of getting old or weak or sickly. He arranged that there should be nobody in the palace and the gardens round it but young, happy, pleasant, smiling people. Those who happened to fall ill were at once taken away and not allowed to come back until they were perfectly well again. The king also gave strict orders that no one when at the princes' presence, was to show any sign of weariness or sadness. Everybody round him was required to be cheerful and merry and bright all day long. And at night too, when his attendants danced and sang before the prince, they were never to show any signs of weariness or fatigue with their exertions. In short: King Suddhodana tried so to arrange everything and everybody around the prince that he should not know or even suspect that there was anything else in the world but smiles and laughter and joyous, happy youth. For, to complete his arrangements, he caused a high wall to be build round the prince's palace and gardens, and gave strict command to the keepers of the gates that on no account were they to allow the prince to pass outside.

In these ways did King Suddhodana think to make sure that his son would never come to see anything but the pleasing sight of youth and beauty, never hear anything but the pleasant sounds of songs and laughter, and so be content to live as his father had done before him, and never wish to

become a religious ascetic, or seek any other higher good than the life of a King's favorite son.

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Chapter IV

LEAVING HOME

But in spite of all the luxury with which he was surrounded, and the pains that were taken too keep from him anything that might make him think the least unhappy thought, the young prince Siddhattha did not feel altogether as happy as his father wished him to feel. He wanted to know what lay outside these palace walls he was never allowed to pass. To distract his attention from any such questions about the outside world, his father planned new festivals and merrymakings of all kinds; but it was all of no use. The prince continued to become more and more dissatisfied with his shut-in life. He wanted to see more of the world than was contained within his own palace and pleasuregrounds, even though the life he led there was full of delights. He wanted to see how other people who were not princes, lived their lives, and told his father again and again that he could not be really happy until he had seen this. Until a day came when the king annoyed by his continual request to be allowed to go outside the palace grounds, could refuse his wish no longer, and said to him: "Very well, my son. You shall go outside the palace walls and see how our people live; but first I must prepare things so that everything may be made fit and proper for my noble son's eyes to look at."

So the king sent out his messengers through the city to tell the people that on a certain day his son was coming out to see the city; and that everybody must hang flags and banners and gay bunting out of all their windows, and clean up their houses and paint them afresh, and put flowers over their doors and in front of them, and make everything as bright and gay as they possibly could. He also gave

strict orders that nobody was to show himself in the streets who had anything in the least the matter with him. Nobody who was blind or lame or sick in any way, no old folk and no lepers were to appear in the streets of the city anywhere that day, but all such people must stay at home indoors all the time the prince was riding through the streets. Only the young, the strong, the healthy and happy looking people were to come out and give the prince a welcome to the city. Orders were also given that on this day no dead were to be carried through the streets on their way to the burning place, but all dead bodies were to be kept till the next day.

And the people did as the king commanded them. They swept all the streets and watered them to keep the dust from rising. They put new coats of whitewash on their houses and made them bright with wreaths and festoons of flowers hung in front of their doors. They hung streamers of many colored cloth from the trees that grew along the road by which the prince would come. In short, they did all they could think of to make their city look to the eyes of their prince as if it were not a city of this world at all but one of the cities of the gods in the heaven worlds.

Then when everything was all ready, Prince Siddhattha came forth from his palace and, mounting his splendid car, passed slowly through all the streets of the city, looking everywhere about him, and everywhere seeing nothing but the glad, smiling faces of the people, all pleased to see their prince come among them, some of the crowd standing and shouting as he passed: "Victory, victory to our Prince!" while others ran in front of his chariot throwing flowers before the horses' feet. And the king, as he saw how well the people had obeyed his commands, felt highly pleased, and thought that now that his son had seen the city, and had seen nothing but what was pleasant and happy-looking, now surely he would feel more contented in mind, and once for all give up his brooding thoughts.

And then, suddenly, all that he had planned so well was completely spoiled, all his hopes and desires for his son brought to nothing. From a little hut by the roadside before any one could prevent him, there tottered out a man, with grey hair and nothing on him but a few

wretched rags. His face was all withered and wrinkled, his eyes dim and bleary, there were no teeth in his mouth. And as he learned, trembling and half doubled up, on a staff, he had to hold it hard with his two skinny hands to save himself from falling. Then dragging himself along the street and paying no attention to the scenes of rejoicing all round him, he let a few, weak, stammering sounds come from between his pale lips. He was begging the people to give him something to eat or else he would die that very day.

Of course everybody round him was very angry at him for daring to come out of his house on this day when the king's son was visiting the city for the first time, and the king had commanded that people like him were not to show themselves in the street, and they tried to drive him back into his house before the prince should see him. But they were not quick enough. Prince Siddhattha saw the man, and he was horrified at the sight. He hardly knew what he was looking at.

"What is that, Channa?" he hurriedly said to his favorite attendant at his elbow. "Surely that cannot be a man! Why is he all bent? Why does he not stand up straight like you and me? What is he trembling for? Why is his hair that strange colour and not black like mine? What is wrong with his eyes? Where are his teeth? Is this how some men are born? Tell me, good Channa, what does this mean?"

Then Channa spoke to his master and said:

"My Prince, this man is what is called an old man. He was not born like this. He was born like everybody else, and at one time, when he was young, he was straight and strong and black-haired and clear-eyed. But now he has been a long time in the world, and so he has become like this. Do not concern yourself about him, my Prince. This is just old age."

"What do you mean, Channa?" said the Prince. "Do you mean that this is quite common? Do you mean that everybody who has been a long time in the world becomes like this? Surely no! I never saw anything like this before. Old age! What is old age?"

"My Prince," said Channa, the charioteer, "every one in the world who lives a long time becomes just like this man."

"Everybody, Channa? You? I? My father? My wife? Shall we all become like this and have no teeth or black hair, and be bowed and trembling, and have to lean on a stick when we want to move about instead of standing up straight?"

"Yes, my Prince," said Channa. "Everybody in the world, if they live long enough, become just like this man. It cannot be stopped. It is old age."

Then Prince Siddhattha ordered Channa to drive him home again at once. He did not want to see any more of the city that day. He could not take any more pleasure in the sight of the laughing crowds and the gaily decorated streets. He wanted to get away by himself and think about this terrible thing he had just heard for the first time, that he, a prince, heir to a throne, he and everybody he loved, one day must grow weak and feeble and have no more joy in living because they would be old, and there was nothing that could stop this from happening to them, no matter who they were, no matter how rich and great and powerful.

And when he got home to his palace, although his servants set out before him a royal feast of everything delightful to eat, he could not eat, for he was thinking all the time: "Some day I will grow old." And then, when the dishes he had hardly tasted were taken away, and the dancers and singers came before him to try to please him with their songs and dances, he hardly could bear to look at their graceful poses or listen to their instruments and voices, for he was thinking: "Some day you will all grow old, every one of you, even the prettiest." And when at length he had sent them all away, and lay down to rest, he could not sleep, but lay awake all night thinking of himself and his beautiful wife Yasodhara, and how that one day they would both grow grey and wrinkled and toothless and ugly like that man he had seen to-day in the streets of the city, and have no more pleasure in one another. And as he thought of this, he began to wonder if out of all the millions and millions of men in the world

somebody or another among them all had not found some way of escaping this terrible thing, old age. More than that; he began to wonder if, supposing he tried, tried very hard, stopped trying to do anything else, and gave all his thoughts and energies to this one thing, might he not himself find out such a way for the benefit of himself and Yasodhara and his father and everybody in the world?

Of course the King was told about what had happened, and was very much distressed to hear it. And he, to, lay awake all that night trying to think of some new pleasures with which to distract his son's attention from these thoughts which, if they were not soon stopped, would surely lead him to leave his home behind and go and live the lonely life of a religious hermit or wanderer. And the King did devise and offer his son new pleasures, but it was all useless. The young Prince refused them. Instead, he pleaded with his father that he might be allowed to go out and visit the city another time without any one being told that he was coming, so that he might be able to see it just as everybody else saw it, following its usual every-day life.

As first King Suddhodana was very unwilling to give his son his wish, for he feared now more than ever, that if once Siddhattha saw the kind of life that is lived by people who are not fortunate enough to be king's or rich men's sons, but have to earn all they get by the sweat of their brow, then the old hermit's prophecy would come true, and Siddhattha would not succeed him on his throne. However, he knew quite well, that having seen so much, his son would never be happy again until he had seen more, whatever the result might be. So once more, though very unwillingly, he gave permission for his son to leave the palace and see the life of the city; and once more Prince Siddhattha went forth beyond the walls that were meant to shut out from him all knowledge of any unpleasant thing. This time, so that the people would not know him as he passed among them, he did not go out dressed like a prince, and nobody was told he was coming. This time, too, he went on foot, not in his chariot, and dressed just like a young man of good family. And nobody went with him but Channa, he also in a dress different from his ordinary one, so that the people would not know him either, and through him, recognize his master.

No huzza-ing crowds, no flower-decked houses, no waving flags did the eyes of the young Prince look upon this time, but just the ordinary sights of a city full of common folk all busy about the various occupations by which men earn their bread. Here a blacksmith was perspiring over his anvil as he hammered and beat out a plowshare or a sickle or a cart-wheel tire. There, in a richer quarter, in their little shops sat the jewelers and goldsmiths, cunningly fitting jewels and precious stones into chasings of silver and gold, skillfully fashioning out of the yellow metal, necklaces and bangles and anklets. There, in another street, the dyers were hanging out to dry in long lines, lengths of newly dyed brilliantly colored cloths, blue and rose-red and green, and many another pretty colour, that one day would drape the form of beauty making it yet more beautiful. And there, too, were the bakers busily baking their cakes and serving them out to customers waiting to get and eat them while they were yet fresh and warm from the baking. At these and similar sights the young Prince now looked with the keen interest of one who had never seen such sights before; and his heart found pleasure in seeing how busy every one seemed, and so interested and seemingly contented and happy in their work. And then, again, something happened that spoiled all his pleasure in this day of new and interesting sights, and sent the Prince home a second time, sad and sorrowful at heart.

For as he was passing along one of the streets with Channa, a little way behind him, he heard a cry as of some one calling for help. He looked around to see what was the matter, and there on the ground near him he saw a man lying twisting his body about in the dust in a very strange way. And all over his face and his body there were ugly looking purple blotches, and his eyes were rolling queerly in his head, and he gasped for breath as he tried to get on to his feet; and every time he got up a little way, he fell helplessly down again.

In the kindness of his heart the Prince at once ran forward to the man and picked him up, and resting his head on his knee, tried to comfort the man, asking him what was wrong with him, and why he did not stand up. The man tried to speak but he could not. He had no breath left for speaking; he could only moan.

"You, Channa," said the Prince to his servant who had now come up to him, "tell my why this man is like this. What is the matter with his breath? Why does he not answer me?"

"O, my Prince," cried Channa, "do not hold the man like that. This man is ill. His blood is poisoned. He has the plague-fever, and it is burning him up so that he cannot do anything but just draw hard breath until his breath too is burnt up by the fever."

"But are there any other men who become like this? Might I become like this?" the Prince asked Channa.

"Indeed you may, my Prince. If you hold the man so close as that. Pray put him down and do not touch him, or the plague will come out from him and go into you, and then you will become the same as he is."

"Are there any other bad things that come on men besides this plague, Channa?"

"Yes, my Prince, there are others, many many others, of many different kinds, and all of them painful, as this is."

"And can no one help it? Does sickness like this come on men without their knowing it, by surprise?"

"Yes, Prince, that is what it does. Nobody knows what day he may fall ill like this. It may happen at any time to anybody."

"To anybody, Channa? To Princes, too? To me?"

"Yes, even to you, my Prince."

"Then everybody in the world must be afraid all the time, since nobody knows when he goes to bed at night, if he may not awake in the morning ill like this poor man?"

"That is so, my Prince. No one in the world knows what day he may

fall ill, and after much suffering, die."

"Die! That is a strange word! What is 'die,' Channa?"

"Look, my Prince," said Channa.

The Prince looked where Channa pointed, and saw a little crowd of people coming along the street weeping, while behind them came four men carrying on a board a terribly lean-looking man who lay there flat and still, his cheeks fallen in, his mouth set in a strangely ugly grin, but never turning, never saying anything in complaint to those who were carrying him when they gave him a hard jolt on his hard board as they stumbled over a stone in their way. The Prince looked after the little crowd as it passed him wondering why they were all crying, and why the man on the board did not tell those who were carrying him to be more careful and not shake him so much. And when they had gone a little further, to his astonishment, he saw the man's bearers lay him on a pile of wood, and then put a light to the wood so that it blazed up in a fierce flame, and still the man did not move, though the flames were licking all round his head and feet.

"But what is this, Channa? Why does that man lie there so still and let these people burn him? Why does he not get up and run away?" asked the Prince in horror and bewilderment.

"My Prince," said Channa, "that man has died. He has feet but he cannot run with them. He has eyes but they do not see anything now. He has ears but he will never hear anything with them again. He cannot feel anything any more, neither heat nor cold, neither fire nor frost. He does not know anything any more. He is dead."

"Dead, Channa? Is this what it means to be dead? And I -- shall I too, a king's son, one day be dead like this? And my father, and Yasodhara, and every one I know -- shall we, every one of us, some day lie dead like that poor man on that pile of burning wood?"

"Yes, my Prince," said Channa. "Everybody who is alive must some day die. There is no help for it. There is nothing more sure and

certain. No one can stop death from coming."

The Prince was struck dumb. He could say no more. It seemed to him such a terrible thing that there should be no way of escape from this devouring monster death who ate up everybody, even kings and the sons of kings. He turned home in silence, and going to his room in the palace, sat there by himself thinking and brooding hour after hour about what he had seen that day.

"But this is awful," said the Prince to himself as he sat pondering alone. "Every single person in the world must some day die, and there is no help for it, so Channa says! O, there must be help somewhere, for such a state of things! I must find help; I will find help, for myself and my father and Yasodhara and everybody. I must find some way by which we shall not always be under the power of these hateful things, old age, and sickness, and death."

On another occasion as the Prince was driving to the Royal Gardens, he came face to face with a man garbed in the flowing orange-colored robes of the recluse. The Prince observed the Monk closely, and, feeling an inward pleasure at the calm and the dignified mien and the noble bearing of the man, he questioned Channa about the life led by such a person. The charioteer replied that the man belonged to the class of people who had "left the world" to seek a remedy for the sufferings and sorrows of the world. The Prince was highly elated over this, and going to the Gardens, spent the day happily, himself having made up his mind to leave home.

As the Prince thus sat thinking and talking to himself, news was brought to him that his wife had given birth to a fine baby boy. But the Prince showed no signs of gladness at the tidings. He only murmured with distracted look: "A Rahula has been born to me, a fetter has been born to me." And because this was what his father had said when he heard that he was born, the baby was called on his name-giving day, Prince Rahula.

After this day, King Suddhodana saw that it was of no more use trying to shut Prince Siddhattha up in his pleasant palace and keep

him occupied only with his own pleasure and delight, so now he allowed him to go out into the city as much as he pleased. And very often the Prince drove round the city, seeing everything, and thinking, always thinking about what he saw, and trying to make up his mind what to do.

After one of these drives through the city, as, on his way home again, he was passing the rooms of the palace where the ladies lived, one of the Princesses called Kisagotami happened to be looking out of her window, and seeing the Prince, she was much struck by his handsome, noble appearance, and exclaimed to herself: "O how happy, how cool, how content must be the mother, and the father, and the wife of such a splendid young Prince?"

But she spoke louder than she thought she was speaking, and the Prince, as he passed, heard what she was saying. And he thought to himself: "Yes, mother and father and wife have happiness and comfort and content in their hearts at having such a son and husband. But what is real true happiness and comfort and content?"

And the Prince's mind, being already turned away from delight in worldly things by the sights he had seen and the thoughts about them that filled his mind all the time, he said low to himself: "Real true happiness and comfort and content come when the fever of craving and of hating and of delusion is cured. When the fires of pride and false notions and passions are all put out, then comes real true happiness and coolness and content. And that is what I and all men need to get. That is what I must now go forth and seek. I cannot stay any longer in this palace leading this life of pleasure. I must go forth at once and seek, and go on seeking till I find it -- that real true happiness which will put me and all men beyond the power of old age and sickness and death. This lady had taught me a good lesson. Without meaning it she has been a good teacher to me. I must send her a teacher's fee."

So he took from his neck a fine pearl necklace he was wearing at the time, and sent it with his compliments to Princess Kisagotami. And the princess accepted it from the Prince's messenger and sent him back with her warmest thanks to the Prince, for she thought it was meant for a token that the handsome and clever young Prince Siddhattha had

fallen in love with her and wished to make her his second wife.

But the Prince's thoughts were very far indeed from any such thing, and his father and his wife knew it very well. Indeed, every one about the Prince could see that he was now completely changed, more serious and thoughtful than he had ever been, when he came home from this day's ride about the city. But the father could not bear to lose his son without making one more, one last attempt to keep him. So he caused all the cleverest and most entrancingly beautiful singers and dancers in the kingdom to be brought to his son's palace, and they sang and danced before Prince Siddhattha as King Suddhodana commanded, doing their very best with their gayest, sweetest songs, their most enchanting and alluring postures to draw from his son smiles of approval and pleasure. And for a time the Prince looked at, and listened to them, not wishing to disappoint his father by a flat refusal to see them. But his eyes only half saw the beautiful, enticing forms before him, for his mind was taken up with something else that never left it alone now; he was thinking of the one only thing that now seemed worth thinking about at all -- how old age and sickness and death might be escaped by him and by all men, for ever. And at last, weary with so much thinking, worn out with so much brooding, in the midst of the music and loveliness that no longer now had power to charm or please, he fell into a dozing sleep.

The singers and dancers soon noticed that he whom they were supposed to be amusing, cared so little for their efforts, that he did not even take the trouble to keep awake and look at, and listened to them. So they stopped their dancing and singing, and lay down just where they were to wait till the Prince woke again. And soon they, too, like the Prince, fell asleep without knowing it, leaving the lights in the room all burning.

After some time the Prince woke from his doze and looked round him in astonishment, and also in disgust; for what did he see? All those girls who were supposed to be the prettiest and most charming in the country, and only a little while before had been posing before him in the most enchanting attitudes, now were scattered about the floor of the apartment in the ugliest, the most ungainly positions imaginable;

some snoring like so many pigs, some with their mouths gaping wide open, some with the spittle oozing from the corners of their lips dribbling down over their dresses, some grinding their teeth in their sleep like hungry demons. So ugly, so repulsive did they look, one and all, that the Prince wondered how he ever could have taken any pleasure in them. The sight of all this that he once had thought loveliness so completely turned to loathsomeness, was the last thing needed to fill his mind with complete disgust for the life he was leading. His mind was now fully made up to leave all this repulsiveness behind him, and to go forth immediately to look for that real happiness which would bring to an end all evil things.

Rising quietly, so as not to disturb and wake any of the sleeping girls, he stole out of his room, and called his servant Channa to him, and told him to saddle his favorite white horse, Kanthaka, for now, at once, he was going out on a long journey.

While Channa was away getting ready Kanthaka, Siddhattha thought he would go and take a last look at his little son before he left. So he went to the room where his wife lay sleeping with her babe beside her. But when he opened the door and looked in, he saw that his wife was sleeping with her hand so placed that it rested on and was covering the baby's head.

"If I try to move her hand," said the Prince to himself, "so as to see my boy's face, I fear I may wake her. And if she wakes, she will not let me go away. No, I must go now without seeing my son's face this time; but when I have found what I am going forth to seek, I shall come back and see him and his mother again."

Then, very quietly, so as to wake nobody, the Prince slipped out of the palace, and in the stillness of the midnight hour mounted his white horse Kanthaka who also kept quite quiet, and neither neighed nor made any other sound that might wake any one. Then, with faithful Channa holding on to Kanthaka's tail, Siddhattha came to the city gate, and, passing through without any one trying to stop him, rode away from all who knew and loved him.

When he had gone a little distance, he pulled up Kanthaka and, turning round, took a last look at the city of Kapilavatthu sleeping there so calm and quiet in the moonlight, while he, its Prince, was leaving it like this, not knowing when he should see it again. It was the city of his fathers, the city where he was leaving behind him a young and beloved wife, and a precious infant son, but he did not weaken in his resolve one jot; no thought of turning back to them entered his mind. That mind was now thoroughly made up. Again he turned his face in the direction he had to go, and rode on till he came to the banks of a river called the Anoma. Here he dismounted, and standing on the sandy beach, that on both hands, stretched away, white as silver, in the moonlight, he took off all his jewels and ornaments, and giving them to Channa, said: "Here, good Channa. Take these adornments of mine and white Kanthaka, and take them back home. The hour has now come for me to give up the worldly life."

"O my dear master," cried Channa, "do not go away like this all by yourself. Let me too leave the world and come with you."

But although Channa again, and yet once more, asked to be allowed to stay with his master and to go with him wherever he went, the Prince was firm and refused to take him with him.

"It is not yet the time for you to retire from the worldly life," he said to Channa. "Go back to the city at once and tell my father and mother from me that I am quite well." And he forced him to take all his jewelry from him and also his horse Kanthaka.

Channa could not now refuse to do what his master commanded him, so with a heavy heart and weeping sorely, he turned back along the white moonlit road to the city leading Kanthaka by the bridle to take the sad news to Kapilavatthu that his beloved master, their prince, at last as he long had threatened, had left parents and wife and children and kingdom behind him, and had gone away to be a wanderer without a home.

In this way it was that at the age of twenty-nine, in the full flush of early manhood, while still black-haired and young and strong,

Prince Siddhattha Gotama of the noble house of the Sakya race, went forth from home into homelessness, in order to seek for himself and for all men, some way whereby he and they might win forever beyond the reach of all ill, all distress, all grief, all sorrow, all despair.

* * *

PART ONE: INNER WEALTH ==========

Last Sermon ========== "On February 19, 1956, Khun Nai Thawngmuan Siasa
Lee Dhammadharo to deliver a sermon for Khun Thao Satyanurak in Nekkhamma House,
sermon--which Khun Thao Satya listened to quietly, with her hands folded in respect as sh
sickbed--was the last sermon she ever heard. When the sermon was over, I approached h
die, I 'd like to jot down this sermon and have it printed to distribute at your funeral.' She s
with her eyes, nodded slightly to show her approval, and asked, 'Can you remember it all?'
' I answered, 'but at least some of it.' So she reviewed a few of the points for me. She se
delighted and moved by the taste of the Dhamma all the while she spoke. Thus I have writ
summary of what I can remember of the sermon: namo tassa bhagavato arahato
samma-sambuddhassa. ayudo balado dhiro'ti. Now I will discuss a point
the Buddha's teachings for you to listen to briefly as a means of fostering strength of body
strength of mind. All of us live in dependence on strength of body and strength of mind. W
two things, life couldn't last. Strength of body, no matter how much we may foster it
four necessities and with worldly wealth, can't help but waste away and vanish by its very
can't escape from ageing, illness and death. And for strength of body to exist, it needs help
strength of mind. But strength of mind doesn't need to depend on the four necessities or w
and it doesn't need to depend on strength of body at all. It can get along solely on 'Noble V
So strength of mind is more important than strength of body. People who don't have
strength of their own have to start out by hoping to depend on others until they reach the po
they can stand on their own. In depending on others, we have to be careful in choosing a g
line with the Pali phrase, asevana ca balanam, panditananca sevana: We have to choose
associate with. If we associate with wise people and sages, they'll teach us to be good. If
with fools, we'll suffer for it. So searching for a mainstay of this sort doesn't rank a
being really good, because it's like shooting a bird: We might hit it on the wing or on the t
we really want to be right on target, we have to depend on another sort of mainstay: atta h
we have to depend on ourselves. This sort of mainstay the Lord Buddha praised as being
because it will teach us to have a sense of our own good and bad actions--'kammassako'm
need to go placing our hopes on other people any more. To create this sort of main
have to develop five qualities--conviction, persistence, mindfulness, concentration and
discernment--which are called bala, or strengths, that will help give us the strength of mind
towards the good. All five of these qualities can be gathered under the headings of virtue,
and discernment. Conviction comes under virtue; persistence, mindfulness and concentra
concentration; and discernment is discernment. To have conviction is tantamount t
wealth. Virtue is like a white cloth that enwraps the body and makes it beautiful, just as th
of a lotus enwrap the scent of its pollen. Virtue is the act of abandoning that cuts away evil
corruption from our deeds so that our deeds will be honest and upright. This is virtue, but
the ultimate good. When our body has virtue, our mind needs rectitude to go with it.

Persistence means diligence, determination, perseverance, being audacious and unrelenti
as to be strong in progressing toward what is good. Mindfulness means care and r
make sure that our thoughts, words and deeds don't go off the mark; being conscious of g
that our behavior doesn't fall into ways that are bad and unwise. Concentration me
keeping the mind firmly centered in a single object--the direct path (ekayana-magga)--not l
lean or waver under the influence of its preoccupations, whether good or bad, past or futu
the mind honest and upright. All three of these qualities form the rectitude of the mir
abstains from thoughts of sensuality, ill-will and harm. This is termed the intention of renu
(nekkhamma-sankappo): The mind isn't pleased or displeased with sensual moods or sen
whether good or bad. This is a mind that has gone forth from the home life. Whether or no
whether we live at home or in a monastery, we are classed as having gone forth. T
quality, which the Buddha classed as the highest good, is discernment. Once we have virt
concentration, discernment will arise from the mind in the first, second, third and fourth leve
jhana. This is the light of discernment that enables us to see the Dhamma both within us a
can see ourself from both sides. We can see that the aspect that takes birth, takes birth; a
there is also an aspect that doesn't take birth. The aspect that ages, ages; and there is als
that doesn't age. The aspect that's ill, is ill; and there is also an aspect that isn't ill. The as
that dies, dies; and the aspect that doesn't die, doesn't die. This is change-of-lineage know
(gotarabhu-nana), which sees both sides, like having two eyes. Whichever side we look at
but we aren't stuck on either side. We simply know things in line with their nature as fashio
they have to take birth, age, grow ill and die. These four facts have made arahants of the r
who have contemplated them and seen their true nature clearly to the point of working free
unawareness. The nature of the body is that it flows in one direction--toward decay--b
won't flow along with it. The mind is sure to progress in line with its strength. Whoever has
strength will go far. Whoever gets stuck on birth will have to take birth. Whoever gets stu
ageing will have to age. Whoever gets stuck on illness will have to be ill. Whoever gets st
will have to die. But whoever isn't stuck on birth, ageing, illness and death is bound for a
doesn't take birth, doesn't age, doesn't grow ill and doesn't die. When we can do
we're said to have found a hunk of Noble Wealth in birth, ageing, illness and death. We ne
poverty. Even though the body may age, our mind doesn't age. If the body is going to gr
let it grow ill and die, but our mind doesn't grow ill, our mind doesn't die. The mind of an ar
such that, even if someone were to break his head open, his mind wouldn't be pained.
the mind is involved with the world, it's bound to meet with collisions; and once it collides, it
shaken and roll back and forth, just as round stones in a large pile roll back and forth. So
how good or bad other people may be, we don't store it up in our mind to give rise to feelin
dislike. Dismiss it completely as being their business, and none of ours. The five
Hindrances are five diseases that fasten on and eat into the mind, leaving it thin and famish
has concentration reaching deep into the heart will be able to kill off all five of these disea

Such a person is sure to be full in body and mind--free from hunger, poverty and want--and asking for goodness from anyone. The results we'll receive are: (1) We'll make ou rich in Noble Wealth. (2) If the Buddha were still alive, he'd be sure to be pleased, just as whose child is wealthy and self-sufficient can stop being anxious and thus sleep in peace. To summarize: Worldly wealth is what fosters strength of body; Noble Wealth is what foste mind. So I ask that we all put this teaching into practice, training ourselves and polishing o thoughts, words and deeds so that they are worthy and pure, reaching the stage of Noble V the path to the highest happiness: nibbana. A Mind of Pure Gold (July, 1958) ========== The mind, the Buddha said, is like gold. An i gold adulterated with various minerals that will make it hard and unmalleable. Before it car in any way, it first has to be melted down and its impurities--the various adulterations--remo completely. Only then will it be genuine gold, soft and malleable. Our mind, which is adult various preoccupations, first has to be put into shape, and its impurities--its various defilements--completely removed. Only then will it be a pure mind, becoming a thing of su usefulness, like genuine gold malleable enough to be melted and poured into anything at a mind can pour around the world without getting snagged, and can roll all around itself, like water on a lotus leaf, which will roll around without seeping into the leaf. This is what is me mind that is Dhamma. Or you might compare a pure mind to genuine beeswax, which in order to melt. No matter how large or small a lump it may be, all it needs is a little sunlig the warmth of your hand, and it will be soft and malleable enough for you to form it into ar all. A pure mind can be put to every sort of use in line with your aspirations in just the sam is why the Buddha taught that every sort of achievement depends completely on the pow Things that are genuine or pure, even though they may be small, can give rise to en results, just as a piece of genuine paper money--a tiny little slip of paper with the state sea put to use in all sorts of ways. But if it's newsprint, even a bushel of it wouldn't be able to thing. In the same way, a pure mind--even if we can make it pure for only a little while--car way in excess of its size. People who are really intent on purifying the mind may even lift over and beyond the world. So we're taught that people whose minds aren't pure--re of whether they've given donations or observed precepts by the tens or hundreds of thousa escape going to hell. At best, they may make it back only as human beings. A mind adulte preoccupations will have to go to a bad bourn. A mind adulterated with good preoccupatio good bourn, as a heavenly being. A pure mind, though, will go above and beyond all this. For this reason, you should focus on watching only your mind. Don't let your attention go l ears, eyes, nose, tongue and body. If the mind is murky, make it clear. Keep trying to cha various preoccupations until they're completely gone, leaving only the genuine gold: a pur your heart on doing it right now. Just as we have to give rise to goodness in our actions, we have to give rise to goodness in our minds, by letting go of physical and phenomena, which are a heavy load. This is why the Buddha taught, bhara have pancakk

khandhas are truly a burden.' The body is heavier than rock. How is it heavy? It's big. W
Enormous. Its mouth can eat cattle by the herd, rice by the ton, and yet never be full for a
have to keep finding things to stuff in it all the time, which is a burden to the heart. We've
shoring up this body ever since we were little and red, so that it will stay with us, and yet it
stay. What does stay is nothing more than scraps. What's good leaves us completely. Do
that it'll stay. The part that's left loads us down, creating stress and pain. So we're taught
Caga: Relinquish what's outside, i.e., the body; and let go of what's in the mind, i.e., its v
preoccupations that follow along with the world. If we can let go of these things, we'll be lig
and mind. And when we're light in this way, we can be at our ease. Then we can c
further that all these things fall under the truths of the world. That is, they're inconstant, str
and not the self. They make us misconstrue everything, just as when we let ourselves ge
spending our money. There are people, for instance, who make sugar water with various c
drink at 10, 20 or 30 cents a glass. Actually, it's no different from the ordinary water we d
we have it all misconstrued, and think that it's something special--so we'll come back to spe
to drink it again. This is inconstancy. It's like waves that keep rising and falling, causing u
waver, keeping us from being still and at peace. When we see this, we should incline our h
being trained in the Dhamma. A person who lets the mind be defiled is like someone
his children play in the mud: They're bound to cause hardships for their parents, and not o
they're bound to cause hardships for themselves, because they have no livelihood, no basi
themselves up in life. So we should train our hearts to be adults in order to outgrow our de
corruptions . We shouldn't let ourselves get tied up in worldly affairs, because they
good only from age 20 to 40. From that point on, our mouth gets smaller and smaller, our
we can scarcely open them. Whatever we say doesn't get past our lips. Our hands get s
have to give them a one-meter extension called a 'cane'. Our back gets crooked--and with
run down like this, what are we going to want out of it? It's enough to make you heartsick
should develop what's good and becoming within ourselves. Develop goodness into a Nob
other words, relinquishment (caga) and virtue (sila) are two things we should foster in our
that we can begin to grow up, unfold and go beyond being children... Once we've r
middle of life, things start getting shorter and shorter, so we're taught not to be complacent
will give rise to knowledge, we should stir ourselves to pursue, like a child who studies ma
playing truant or thinking only of fun and games. Such a child is sure to have a high level o
in the future. People in this world--even though they may be 80 years old--if they s
sunk in worldly matters, are still children. Relinquishment and virtue: Once we give rise to
things, we're headed for adulthood. Otherwise, we're still children. So we shouldn't let the
settle on things that aren't good for it. Sometimes there are both good and bad things. Th
are hard to latch onto; the bad are easy. If we give our children free rein to go playing, th
the most part bring us nothing but trouble. Sometimes they hang around doing nothing at a
back with other people's belongings in their pockets. In other words, sometimes other pe

something, and yet we let it get stuck in our hearts. This is being infantile. Our minds are a
defilements, which is why we're said to be children. So we should consider things
carefully. Whatever will benefit us, we should take an interest in. If a poor person wanders
shiftlessly about, nobody pays any mind; but if a rich person behaves that way, people real
In other words, we shouldn't let our hearts go lurking about in shoddy or unwise preoccupa
have to practice tranquillity meditation to make the mind still. That's when we'll begin to en
adulthood. When the mind is still, it gradually gives rise to discernment, just as a
kerosene lantern we keep looking after--adding kerosene, making sure that nothing disturb
bound to grow bright. The wick is the breath, the theme of our meditation. The effort we
the kerosene: We keep looking after the mind, making sure that the various preoccupation
of the eyes, ears, nose, etc., don't collide with the heart. The mind will become bright and
like the wick of a kerosene lantern that we keep fed with fuel and whose burnt parts we kee
If liberating insight arises, we'll see the absolute truth--that all our preoccupations
are inconstant, stressful and not the self--appearing in our heart. When we can see things
way, we'll be able to let go of our various preoccupations. The mind will give rise to a brill
radiance--termed dhammo pajjoto, the light of the Dhamma--and we'll attain to the transcen
mind. When we reach this point, that's when we're said to have grown up. We can go whe
no one will be able to pull the wool over our eyes. Fashionings (February 6, 1956)
========== (Delivered at a funeral service for Somdet Phra M
Uan), Wat Boromnivas.) anicca vata sankhara uppada-vaya-dhammino uppajjitva
.... The Dhamma, in one sense, is a means of nourishing the heart to make it pure. I
sense, the Dhamma is ourself. Every part of our body is a piece of the world, and the worl
of the Dhamma. But it's not the essence of the Dhamma. The essence of the Dhamma li
The development of all that is good and worthwhile comes from our own thoughts,
deeds. The good that comes from our words and deeds, such as the development of chari
goodness on the crude and intermediate levels. The refined level, goodness developed b
heart, is meditation. For this reason, the issues of the heart are the most important things
to understand. There are two issues to the heart: the aspect of the heart that take
birth and dies, and the aspect of the heart that doesn't take birth and doesn't die. If the hea
for fashionings (sankhara), it's bound to take birth and die repeatedly. But the heart that tru
and clearly knows all fashionings can then let go of them, and thus won't take birth and wo
want to go beyond suffering and stress--not to take birth and not to die--then we first have
the true nature of fashionings so that we can understand them. Fashionings, as the
in actuality, are of two sorts: fashionings on the level of the world, and fashionings on the l
the Dhamma. Both sorts have their reality, but they're things that arise and then decay. Th
Buddha said, 'anicca vata sankhara...'--which means, 'All fashionings are inconstant...'--be
sorts of these fashionings begin by arising, then change, and finally disband. Whoever can
know clearly and truly see this condition, curb the mind and become wise to all fashionings

gain release from all suffering and stress. Fashionings on the level of the world are
that people create and conjure into being, such as wealth, status, pleasure and praise. A
fashionings on the level of the Dhamma, whether or not we dress them up, we all have the
measure--i.e., properties (dhatu), khandhas and sense media. Fashionings on the lev
world and of the Dhamma are like the changing colors on a movie screen. They flicker and
Red. Yellow. White. Changing back and forth. When we watch, our eyes have to chang
follow them--and this is what gives rise to misunderstandings. When the mind fastens on
fashionings, it gives rise to feelings of satisfaction and dissatisfaction. When they change f
bad, our mind changes along with them--and so it falls into the characteristics of inconstan
and not-self. From another point of view, fashionings can be divided into two sorts:
with a mind in possession, such as people or animals; and those without a mind in possess
trees. But though this may be the standard interpretation of fashionings without a mind in
I don't agree with it. Take the stairway to this hall: If you say that it doesn't have a mind in
possession of it, try smashing it and see whether or not there'll be an uproar. The same h
with fields--try planting rice in someone else's field--or with banana and other fruit trees pla
orchard: Try hacking them with a knife to see whether or not their owner will have you thr
Everything in the world to which attachment extends has to have a mind in possession. Or
Mars, to which the sphere of attachment doesn't yet extend, doesn't have a mind in posse
sort of fashioning has a mind in possession--except for arahants, who don't have a mind in
because they aren't attached to any fashionings at all. Attachment to fashionings is
source of stress, because fashionings are inconstant, as we've already explained. So only
go and not be attached to fashionings will we meet with happiness and ease--ease in the s
Dhamma, ease that is cool, quiet, solid and unchanging. Ease in the worldly sense isn't a
from sitting in a chair: Only if the chair doesn't wobble will we have any ease. The wobblin
is of two sorts: wobbling naturally and wobbling under the influence of intention and its fru
many times does the mind wobble in a day? Sometimes it wobbles from intentions in the p
from intentions in the past, but how it's wobbling, we don't know. This is avijja, the unawar
causes fashionings--thoughts--to arise. The other side to all this is non-fashioning
(visankhara). What is non-fashioning? No wobbling, no changing, no disbanding: That's
Fashionings change, but our mind doesn't change. Fashionings are stress, but our mind is
Fashionings are not-self, but our mind isn't not-self. Fashionings without a mind in posses
That's non-fashioning. Most of us, by and large, are aware only of the knowledge of
the Six Teachers--the senses of sight, hearing, smell, taste, feeling and ideation--which are
change, uncertainty, stress, unawareness and fashionings. So we should close off these
fashionings can't see other fashionings. Only if we get on the other side will we be able to

The Tree is in its Seed (August 27, 1956) ==========
The purpose of sitting and meditating is to cut away the various thoughts that preoccupy ou
more preoccupations we can cut away, the lighter we'll feel. All of the various burdens that

our hearts--all the stresses and strains we feel--will lessen and disappear. Goodness come from concepts. Concepts of past and future are what obstruct and destroy our goodn said, atitam nanvagameyya nappatikankhe anagatam paccuppannanca yo dh tatha vipassati: If we don't go conceiving the past or the future, leaving only the present, we'll be able to see the truth of the Dhamma. Concepts, even if the with the Dhamma, are fashionings, because they fall in the area of mental concoction. The types of mental fashionings: (1) If we think in ways that are good, they're called meritorious (punnabhisankhara). (2) If we think in ways that are evil, they're called demeritorious conc (apunnabhisankhara). (3) If we think in ways that are neither good nor evil, they're called in concoctions (anenjabhisankhara) or avyakata--neutral and indeterminate. Actually, anenja a higher meaning, because it refers to the four levels of absorption in formlessness (arupa Avyakata refers to such things as thinking about eating a meal or taking a bath, things that completely unrelated to good and evil. All of these fashionings come from unawareness an we're really intelligent and aware. we shouldn't go conceiving them. To cut off conc means to let our mental fashionings disband, to let our trains of thought disband. We sit in making the body and mind quiet. When the body is still, the mind stays with the stillness. heart is at peace, the mind stays with the peace. Concentration develops. The mind come forefront. Mental fashionings disappear, but the mind is still there. Goodness is still there nibbana, nothing disappears anywhere, or gets annihilated, except for unawareness.

mental fashionings and unawareness disband, awareness arises. For example, knowledge see the mind's ancestry--its past lifetimes. Knowledge of death and rebirth: We know the actions of our fellow beings, how they die and are reborn. A mind trained to maturity in con develops quality, like a mature mango seed, which is capable of containing all its ancestry and children, in itself. If anyone plants it, it'll break out into roots, stems, branches, leaves, and more fruits just like before. A mind not yet trained to maturity is like the seed of an un mango that has fallen from the tree. If you plant it, it won't grow. It'll just rot there in the dir Since it's not yet ripe, it isn't capable of containing its ancestry and descendants.

People who are aware of their own birth and death in this way are said not to be lacking. N what? Not lacking in birth. They're acquainted with the births they've experienced through and states of being in the past--so many that they're weary of it all, to the point where they to take birth again. As for people who don't know, who don't have this awareness, they fee they're lacking. They want to take birth again, and so they keep on creating birth over and As for those who do have awareness, they've had enough. They're smart enough. They w any more births or states of being. Whatever is good, they keep within themselves, like pu mango seed in a showcase to look at, or peeling off its hard outer shell and then putting it i storeroom. No one will be able to plant it again, and we can take it out for a look whenever

To train the mind to a higher level is the apex of all that is good and worthwhile. To rais level of our heart is like coming up and sitting here in the meditation hall. Once we've gotte

the level of the ground, we've escaped from the rain, the heat of the sun, and from all sorts
Dogs, for instance, can't jump up to claw us or bite us. Or we can make a compar
a tall mountain top. Nothing filthy or dirty can stay on a mountain top. Whether it's rain, de
fog, when it comes into contact with the summit, it all has to flow down to the lowlands and
It can't stay and form puddles on the summit. At the same time, fresh breezes come blowi
four directions, keeping the mountain top dry and free from dampness. Or we can n
comparison with a tall treetop. Ordinarily, nobody--human or animal--can urinate or defeca
anything dirty on a tall treetop. And since the treetop is tall, its flowers and fruits are born
Anyone who wants to pick the topmost leaves or destroy the fruits and flowers will have a h
because the height of the tree makes it hard to climb. In the same way, once we'v
heart full with what is good and worthwhile, then no matter if people praise or condemn us,
want anything of what they have to say. If they say we're not good, it flows right back to th
what's really good within us, it stays as it always was. A person whose heart is fed full with
good and worthwhile is like a person whose stomach is full of food, and is thus bound to be
not want to eat anything more: free from hunger and craving. No matter what fantastic foo
people may bring him, he won't want any of it. Or if anyone brings him poison, he won't ta
other words, we aren't interested in the goodness or evil that comes from other people. We
the goodness that we build up within ourselves. Ignorant people think that good and
things we have to get from other people, and not that they come from within us--and so th
eyes and keep on groping. They have no sense of the good that lies within them, like the p
groping for a mango tree without realizing that the mango tree lies in its seed. Once we r
though, all we have to do is take the seed and plant it, and soon it'll sprout roots and becom
with leaves and branches, flowers and fruits that will keep on multiplying into hundreds of
no time at all, we'll be millionaires, because mangoes, even when they've grown only to the
thumb, already begin to fetch a price. People buy and sell mangoes from the time they're
until they're half-ripe, fully ripe and even over-ripe. Sometimes mangoes that are half-rotte
get a price, although not as much as mangoes that are still good. People whose mi
haven't yet really reached a high level, when they meet with criticism, will usually keep it an
it. By and large, we like to think that we're intelligent, and yet we let our minds feed on ba
and preoccupations. Bad moods are like scraps and bones that other people have spit out
poor and starving, to the point where we have to beg others for food, we should feed on th
they have to offer us, which are like food that hasn't been spit out by anyone. But even the
counted as poor, as stupid and ignorant, because even though we have genuine goodnes
still go running off to gather good and evil from other people. This has to be wrong.
right way is that no matter what anyone else may say, we let it pass. We should view what
their property, and as none of ours. As for the goodness we're developing, it's bound to sta
Like eating a wormy mango: An intelligent person will eat only the good flesh, and leave th
to the worms. In other words, don't go moving in with the worms. To be intelligent in this

qualify as a human being--which means a high-minded being--just as when we come up th
meditation hall, we escape the cats and dogs that would otherwise bother us. Here, they
and pounce on us. But if we sit on the ground, we're exposed to the sun and rain and all s
disturbances. We're mixed up with sages and fools. When wise people practice t
they have to be selective and choose only what's good. They won't let their minds feed on
spoiled, because spoiled things, when we feed on them, can be toxic and harmful. As for g
we eat them, they don't cause any harm. They can only benefit us. Good
evil, purity--all come from within us. The Buddha thus taught that each of us has his or her
What he said on this point is absolutely true. There's no way you can argue with it. 'Kam
good and bad actions that come from intentions. Intentions are thoughts that come from th
mind lies at the essence of intention and kamma, because the mind is what thinks and giv
When an intention is shoddy or dishonest, the resulting action is bad kamma, and will resul
When an intention is good, proper and honest, the action will be good kamma and will res
So whether we're to suffer or to experience pleasure, to be good or shoddy, pure or impur
our own actions and intentions, not on anything anyone else may do for us. Once we reali
no more confusion. The Lessons of Unawareness (August 21, 1956)
========== "The sermon this afternoon was
'vijja-carana-sampanno sugato lokavidu.' I didn't listen to the beginning. All I can rememb
this:" ....The real nature of the Dhamma isn't all that difficult for people who have
awareness; but it is hard for people who don't. It's hard because it goes against our wishes
followed our wishes, it'd be easy. The genuine Dhamma is something that goes against ou
good things ordinarily are bound to be that way. It's the nature of things that are beneficial
to us that they're hard and require effort. Even worldly things are this way. Things actual
beneficial are usually hard to obtain. But as for things of no real use to us, there's no need
any great trouble to search for them. There are heaps of them right in our own back yard.
I'm referring here to unawareness--ignorance of what's real. But this ignorance of what's re
wellspring that can give rise to awareness, or knowledge of what's real. This knowledge of
exists everywhere, like water vapor that rises into the atmosphere. Whoever has the ingen
and bring it inwards will feel cool, content and refreshed. This is called vijja-carana-sampa
is the opposite of unawareness. So I'd like to explain one more point in the theme, vijja-ca
which means, 'Those who really search for the Dhamma are sure to be always giving rise t
within themselves.' Here we first have to explain the word 'dhamma'. Dhamma is so
exists in each and every one of us. It can be divided into three sorts: wholesome, unwhole
neutral. 1. Wholesomeness (kusala-dhamma) means the goodness that exists nat
or not there's a Buddha to point it out. This dhamma is what gives comfort and benefit to li
proportion to how much they practice it. Don't go thinking that goodness comes from hav
formulated by the Buddha, or that it comes from his teachings. Goodness has been in the
long before the time of the Buddha, but no one was really acquainted with it because no s

to identify it. But when the Buddha came and ferreted out awareness itself, he was able to
dhamma that has existed in the world from time immemorial. This sort of dhamma didn't a
he said or taught. It's the goodness that exists naturally in the world. If this sort of goodne
didn't exist as a normal part of the world, the human race would have died out long ago. T
have any peace and well-being at all comes from our having imbued our hearts with this go
have been able to discover it. Otherwise we wouldn't be able to withstand all the fires of w

2. Unwholesomeness (akusala-dhamma): The same holds true with evil. It doesn't
anything the Buddha said or taught. It exists on its own in the world, by its nature. But peo
haven't thought about it or observed it misunderstand things. They think that evil comes f
Buddha taught, and so they don't pay it any attention because they think good and evil wer
Buddha. In this way, good and evil get all mixed up together, without anyone knowing the

But the Buddha was endowed with supreme intelligence, and so was able to tell wha
rice, what was husked rice, what was bran, and what was chaff. He then sorted them into
that people could choose whichever they prefer, with the realization that each of us is resp
his or her own kamma: Whoever does good will have to meet with good; whoever does ev
with evil. All dhammas--the good and evil that exist naturally--ultimately come dow
mind right here in this very body. It's not the case that we have to go searching for them a
outside. If we were to ask where it all came from, the Buddha would probably be able to
it'd be like hitting the earth with your fist. If we were to ask where the mind comes from, we
answer that it comes from us. And where do we come from? From our parents. That's a

If we were to answer on a different level--one that's more difficult to see, and that
people of awareness can manage--we'd say that the mind comes from unawareness. And
come from? From mental fashionings. And what do mental fashionings come from? Fro
like the old question, where does the chicken come from? The egg. And the egg? From t
we keep asking and answering, we simply go around in circles without ever coming to the
how things are on the level of the world. The issues of the mind all boil down to two
one that likes to do good, and one that likes to do evil. One mind, but there's two of it. S
an inclination to do good takes hold of us, and so we want to do good. This is called being
wholesomeness. Sometimes an inclination to do evil takes hold of us, and so we want to
called being possessed by unwholesomeness. In this way, our mind is kept always unsettl

So the Buddha taught us to develop our awareness in order to know what's good
worthwhile, and what's evil and worthless. If unawareness obscures our mind, we can't se
clearly, just as when haze obscures our eyesight. If our knowledge gets really far up awa
world, we'll have even less chance of seeing anything, just as a person who goes up high i
then looks down below won't be able to see houses or other objects as clearly as when h
the ground. The higher he goes, the more everything becomes a haze. He won't be able t
human life at all. This is why the Buddha taught us to fill ourselves with as much awarene
possible, so that our ears and eyes will be bright and clear, unobscured by fog or haze. Av

sort taught by the Buddha, can arise in three ways: 1. Sutamaya-panna: This is th
awareness in which we study and listen to what other people say so that we can understan
things will lead us in the direction of suffering and stress, and what good things will lead us
direction of well-being and ease. Once we know, we can then ask ourselves, 'Do we want
direction of suffering?' If we answer, 'No, we don't, because it's a hardship. We'd rather go
direction of well-being,' we have to set our hearts on giving rise to goodness. That goodne
to lead us in the direction of well-being. For example, some people are born way out in th
yet they train and educate themselves to the point where they end up important and influen
same holds true with us. If we train and educate ourselves, we're all bound to end up as g
This is education on the elementary level--our ABC's--called sutamaya-panna. 2.
Cintamaya-panna: Once we've learned that certain things are good, we should try each of
good results arising within us. Don't go jumping to any fixed conclusions that this or that
good or right. For example, some things may be correct in terms of the Dhamma you've le
try them out, they may be wrong in terms of other people's feelings. So when we're taugh
that seems right, we should remember it. When we're taught something that seems wrong
it. We then take these things and evaluate them on our own until we give rise to an unde
Only then can we be called intelligent. In other words, we don't simply believe what
books, what other people say or what our teachers tell us. Before we do anything, we sho
carefully until it's certain and clear to us. Only then should we go ahead and do it. This is
believing in our own sense of reason. This is the second level of awareness, but it's not t
It can eliminate only some of the unawareness that exists within us. Both of the levels men
are awareness on the low level. 3. The truly high level of awareness is called
bhavanamaya-panna. This level of awareness arises in a trained mind. This is what is me
vijja-carana-sampanno sugato lokavidu. The awareness here includes knowledge of one's
knowledge of death and rebirth--knowing the mental stream of other people, what sort of
they've done, and where they will go after death; and knowledge of the end of mental ferme
develops the mind to the point of Right Concentration, giving rise to intuitive insight, will b
let go of: (i) Self-identification (sakkaya-ditthi). They'll see that the body isn't really
theirs. (ii) Uncertainty (vicikiccha). Their doubts about the virtues of the Buddha, D
and Sangha will be gone for good. They'll have no more doubts about the paths and their
phala). The paths, their fruitions and nibbana will have to exist for whoever is true in prac
Dhamma, no matter what the time or season. This is termed akaliko: The Dhamma gives
what the time or season. Opanayiko: People who give rise to virtue, concentration and d
within themselves are sure to see that the qualities of the Buddha, Dhamma and Sangha c
insecurity and dread. Such people will also let go of: (iii) Attachment to the formali
of virtue (silabbata-paramasa). The virtues of the five precepts will be firmly established i
hearts. To let go in this way is called knowledge of the end of mental fermentation
(asavakkhaya-nana), or vijja-carana-sampanno--being consummate in knowledge and con

these three primary forms of awareness, we may also develop clairvoyance, clairaudience
powers. But unless we can still our mind in concentration, we won't be able to gain any of
awareness, even if we study all 84,000 divisions of the Canon, because all of these forms
depend on the stillness of concentration. The ability to put away all forms of evil depends o
stillness of concentration. When awareness arises within us, we are sure to see the truth o
and what's evil. As long as this awareness doesn't arise, we're still deluded and groping.
For example, we may latch on to the body as being our own, or to the five khandhas--sens
labels, mental fashionings and cognizance--as being our own. Some people identify thems
greed, anger or delusion. For example, when greed arises, they identify with the greed. W
arises, they identify with the anger. When delusion arises, they identify with the delusion.
things arise only at certain times. Sometimes when lack of anger arises, these people iden
with the lack of anger. And when lack of greed or delusion arises, they identify with the lac
or delusion--and so these things get all mixed up because of unawareness, or ignorance o

But once we've developed awareness, then when greed arises, we won't identify with
holds true with anger and delusion. This is a step we have to master so that we can catch
these three defilements actually come and go. In other words, when greed comes, we sit a
the greed until it dies of its own accord. We'll then be able to know exactly what ugly featu
when it comes, and exactly how good it is when it goes. We just sit there and watch it until
and we'll feel an immediate sense of relief. When anger or delusion comes, we sit and kee
anger or delusion--don't go running off anywhere else--and we'll be able to see exactly how
when it comes, and how good it is when it goes. What delusion is like when it comes--no
side it's going to be deluded about--we make a point of keeping our gaze fixed on it. When
ourselves in check this way, that's awareness. But if, when greed comes, we get
along with the greed, or when anger or delusion comes, we get carried along with the ange
that's unawareness. If we're constantly on the look-out for these three defilements, the day
come when they grow ashamed of themselves. We'll know how they arise, we'll see how t
we'll perceive how they disband. This is the awareness that comes from unawareness.
can contemplate things in this way, we'll be able to gain all eight forms of cognitive skill. If
hold ourselves in check in the midst of our defilements, without feeling obliged to let them
our actions, we'll give rise to awareness within. This is what is meant by vijja-carana-samp
hearts will be pure, free from greed, anger and delusion. Sugato lokavidu: We'll fare well
come or go, and wherever we stay. This sort of awareness is the real thing. It's the aware
bring us success in the sphere of the Dhamma.

THE WAY OF WISDOM

The Five Spiritual Faculties

by

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Buddhist Publication Society

Kandy Sri Lanka

Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

First published 1964
Reprinted 1980, 1993

ISBN 955-24-0110-0

The text of this booklet was, with some modifications, first published in The Middle Way, Vol. XXVIII (1953).

DharmaNet edition published 1993

This electronic edition is offered for free distribution via DharmaNet
by arrangement with the publisher.

Formatted for DharmaNet by John Bullitt.

THE WHEEL PUBLICATION No. 65/66

PART I:
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THE FIVE SPIRITUAL FACULTIES
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Spiritual progress depends on the emergence of five cardinal virtues--faith, vigour, mindfulness, concentration and wisdom. The conduct of the ordinary worldling is governed by his sense-based instincts and impulses. As we progress, new spiritual forces gradually take over, until in the end the five cardinal virtues dominate and shape everything we do feel and think. These virtues are called, in

Sanskrit and Pali, //indriya//, variously translated by faculties, controlling faculties, or spiritual faculties.[1] The same five virtues are called powers (//bala//) if emphasis is on the fact that they are "unshakable by their opposites."

I. Faith

Faith is called "the seed," and without it the plant of spiritual life cannot start at all. Without faith one can, as a matter of fact, do nothing worthwhile at all. This is true not only of Buddhism, but of all religions, and even the pseudo-religions of modern times, such as Communism. And this faith is much more than the mere acceptance of beliefs. It requires the combination of four factors--intellectual, volitional, emotional and social.

1. //Intellectually//, faith is an assent to doctrines which are not substantiated by immediately available direct factual evidence. To be a matter of faith, a belief must go beyond the available evidence and the believer must be willing and ready to fill up the gaps in the evidence with an attitude of patient and trusting acceptance. Faith, taken in this sense, has two opposites, i.e. a dull unawareness of the things which are worth believing in, and doubt or perplexity. In any kind of religion some assumptions are taken on trust and accepted on the authority of scriptures or teachers.

Generally speaking, faith is, however, regarded as only a preliminary step, as a merely provisional state. In due course direct spiritual awareness will know that which faith took on trust, and longed to know: "Now we see through a glass darkly, but then face to face." Much time must usually elapse before the virtue of wisdom has become strong enough to support a vigorous insight into the true nature of reality. Until then quite a number of doctrinal points must be taken on faith.

What then in Buddhism are the objects of faith? They are essentially four: (1) the belief in karma and rebirth; (2) the acceptance of the basic teachings about the nature of reality, such as conditioned co-production, emptiness, etc.; (3) confidence in the "Three Refuges," the Buddha, the Dharma and the Order; and (4) a belief in the efficacy of the prescribed practices, and in Nirvana as the final way out of our difficulties. I shall say more about them when I have dealt with the other aspects of faith.

2. In this sceptical age we, anyway, dwell far too much on the intellectual side of faith. //shraddha//(Pali: //saddha//) the word we render as "faith," is etymologically akin to Latin //cor//, "the heart," and faith is far more a matter of the heart than of the intellect. It is, as Prof. Radhakrishnan incisively puts it, the "striving after self-realization by concentrating the powers of the mind on a given idea." //Volitionally//, faith implies a resolute and courageous act of will. It combines the steadfast resolution that one //will//do a thing with the self-confidence that one //can//do it. Suppose that people living on the one side of a river are doomed to perish from many enemies, diseases and famine. Safety lies on the other shore. The man of faith is then likened to the person who swims across the river, braving its dangers, saving himself and inspiring others by his example. Those without faith will go on dithering along the hither bank. The opposites to this aspect of faith are timidity, cowardice, fear, wavering, and a shabby, mean and calculating mentality.

3. //Emotionally//, faith is an attitude of serenity and lucidity. Its opposite here is worry, the state of being troubled by many things. It is said that someone who has faith loses the "five terrors," i.e. he ceases to worry about the necessities of life, about loss of reputation, death, unhappy rebirth and the impression he may make on an audience. It is fairly obvious that the burden of life must be greatly lightened by belief in karma, emptiness, or not-self. Even an unpleasant fate can be accepted more easily when it is understood as a dispensation of justice, when vexations are explained as an inevitable retribution, when law seems to rule instead of blind chance, when even apparent loss is bound to turn into true gain. And

if there is no self, what and whom do we worry about? If there is only one vast emptiness, what is there to disturb our radiance?

4. //Socially//, and that is more difficult to understand, faith involves trust and confidence in the Buddha and the Sangha. Its opposite here is the state of being submerged in cares about one's sensory social environment, cares which spring from either social pressure or social isolation. The break with the normal social environment is, of course, complete only in the case of the monk who, as the formula goes, "in faith forsakes his home." To a lesser extent it must be carried out by every practitioner of the Dharma, who must "live apart" from his society, in spirit if not in fact. The company of others and the help we expect from them are usually a mainstay of our sense of security. By going for refuge to the Buddha and the Sangha one turns from the visible and tangible to the invisible and elusive. By placing one's reliance on spiritual forces one gains the strength to disregard public opinion and social discouragement. Some measure of defiant contempt for the world and its ways is inseparable from a spiritual life. The spiritual man does not "belong" to his visible environment, in which he is bound to feel rather a stranger. He belongs to the community of the saints, to the family of the Buddha. Buddhism substitutes a spiritual for the natural environment, with the Buddha for the father, the //Prajnaparamita// for the mother, the fellow-seekers for brothers and sisters, relatives and friends. It is with these more invisible forces that one must learn to establish satisfactory social relations. In carrying out this task, faith requires a considerable capacity for renunciation.

This concludes our survey of the four factors which go into the making of faith. Like other spiritual qualities, faith is somewhat paradoxical in that in one sense it is a //gift//which one cannot obtain by merely wanting to, and in another sense it is a //virtue//that can be cultivated. The capacity for faith varies with the constitution of the individual and his social circumstances. It is usual to classify types of personality according to whether they are dominated by greed, hatred or confusion. Those who walk in greed are said to be more susceptible to faith than the other two, because of the kinship which exists between faith and greed. To quote Buddhaghosa

(//Visuddhimagga//III,75): "As on the unwholesome plane greed clings and takes no offence, so faith on the wholesome plane. As greed searches for objects of sense-desire, so faith for the qualities of morality, etc. As greed does not let go that which is harmful, so faith does not let go that which is beneficial."

As regards social conditions, there are ages of faith and ages of unbelief. The present age rather fosters unbelief. It puts a premium on intellectual smartness, so that faith is easily held to indicate nothing but a weak head or a lack of intellectual integrity. It multiplies the distractions from the sensory world to such an extent that the calm of the invisible world is harder to reach than ever. It exposes the citizen to so great a variety of conflicting viewpoints that he finds it hard to make a choice. The prestige of science, the concern with a high standard of living, and the disappearance of all institutions of uncontested authority are the chief foes of faith in our present-day society. It is largely a matter of temperament whether we believe that matters will improve in the near future.

As a virtue, faith is strengthened and built up by self-discipline, and not by discussing opinions. Intellectual difficulties are by no means the most powerful among the obstacles to faith. Doubts are inevitable, but how one deals with them depends on one's character. The first of our four "articles of faith" well illustrates this situation. There are many sound reasons for accepting the rebirth doctrine. This is not the place to expound them, and I must be content to refer the reader to the very impressive "East-West Anthology" on //Reincarnation//which J. Head and S.L. Cranston have published in 1961 (New York, The Julian Press Inc.). Yet, although belief in rebirth is perfectly rational and does not conflict with any known fact, the range of the average person's vision is so limited that he has no access to the decisive evidence, which is direct and immediate experience.

The rebirth doctrine assumes at least two things: (1) that behind the natural causality which links together events in the world of sense there are other, invisible chains of a moral causality, which assures that all good acts are rewarded, all bad actions punished; and

(2) that this chain of moral sequences is not interrupted by death, but continues from rebirth to rebirth. To the average person these two assumptions cannot be proved absolutely, conclusively and beyond the possibility of a doubt. However plausible they may seem on rational grounds, Buddhism teaches that they become a matter of direct experience only after the "superknowledges" (//abhijna//, //abhinna//) have been developed. The fourth "superknowledge" is the recollection of one's own previous rebirths, and the fifth the knowledge of the rebirths of other people, by which one "sees that whatever happens to them happens in accordance with their deeds." There are many well-authenticated cases of persons spontaneously remembering certain details of one or the other of their own previous lives, and these people obviously have an additional reason for belief in rebirth which is lacking in those who cannot recall ever having lived before. Full certitude on the issue is, however, given to those only who can, on the basis of the fourth //jhana//and by taking definite prescribed and disciplined steps on emerging from that //jhana//, "recall their manifold former lives," according to the well-known formula: "There I was, that was my name, that was my family, that was my caste, such was my food, this was the happiness, this the suffering which I experienced, this was the duration of my life-span. Deceased there I was born elsewhere and there had this name, etc." When a monk has practised properly and successfully, "these things become as clear to him as if lit up by a lamp" (//Visuddhimagga//, xiii, 23).

Until that time comes, we cannot claim that we //fully know//the doctrine of karma and rebirth to be true. We take it partly on faith. And this faith of ours is maintained less by our dialectical skill as by the virtues of patience and courage. For we must be willing to wait patiently until we are spiritually ripe for the emergence of the super-knowledges, however far off that might seem to be. And secondly, we must be willing to take risks. Life nowhere offers a one hundred per cent security, and for our convictions least of all. Employed in gaining wealth a merchant must risk his property. Employed in taking life, a soldier must risk his own life. Employed in saving his soul, the spiritual man must risk his own soul. The stake automatically increases with the prospect of gain. Of course, we may be mistaken. I sometimes wonder what I would think if, on dying, I would not, as I

now fondly imagine, wake up on the Bardo plane, but find myself confronted with Acheron and the three-headed Cerberus, or, worse still, were ill-treated with fire and brimstone in a Christian hell. The experience would, I admit, be rather disconcerting. All that I can say in the face of such uncertainty is that I am willing to take the consequences, and that I hope that my fund of boldness, audacity and good humour will not run out.

One has the choice to magnify intellectual doubts, or to minimize them. It seems not unreasonable that one should blame the difficulties of the teaching on one's own distance from the truth, one's own intellectual and moral imperfections. How can one expect to remember one's past lives, if at present one cannot even recall hour by hour what one did during one single day a mere month ago? If one hesitates to accept, as not immediately obvious, the doctrine that this world is the result of ignorance and of the craving of non-existent individuals for non-existent objects--is this not perhaps due to the very denseness of one's own ignorance, for which one can collect plenty of proofs all day long? Doubts are effectively overcome when one purifies one's own life, so as to become more worthy of knowledge. It is a condition of all learning that one accepts a great deal on trust, that one gives the teacher the benefit of the doubt. Otherwise one can learn nothing at all, and remains shut out from all truth. To have faith means to take a deep breath, to tear oneself away from the daily cares and concerns, and to turn resolutely to a wider and more abiding reality. At first we are, by ourselves, too stupid and inexperienced to see the tracks which lead to salvation. So we must put our trust in the Sages of the past, and listen intently to their words, dimmed by distance and the noise of the present day, but still just audible.

One last word about tolerance, without which faith remains raw and unsure of itself. It is a perpetual trial to our faith that we should constantly meet with people who believe differently. We are easily tempted to wish this irritant removed, to coerce others, if only by argument, and to annihilate them, if only by dubbing them fools. Intolerance for people of other faiths, though often mistaken for ardour, betrays nothing so much as doubts within oneself. We can, of course, always console ourselves by assuming that the others, in their

own way, believe what we do, and that in the end it all comes to the same thing. But that does not always sound very convincing, and what we must, I am afraid, learn to do is to bear with their presence.

II. Vigour

Next to faith, vigour (Skr.: //virya//; Pali: //viriya//). Little need be said about the need for being energetic if one wants to achieve something. Without vigour, without strenuous effort, without perseverance, one obviously cannot make much progress. Everybody knows what "vigour" is, although a generation which made the fortune of the discoverers of "night-starvation" might wish that it had more of it.

The fact that faith and vigour are virtues does not, however, imply that they are good all through, and that, regardless of the consequences, they should be strengthened at all times. Excess is to be deprecated, even in virtues. All the five virtues must be regarded as one whole. Their balance and harmony is almost as important as the virtues themselves.[2] They support each other to some extent, but they also stand in each other's way. The one must sometimes be used to correct the excess of the other. In this way, concentration must come to the rescue of the latent faults of vigour. When vigour and energy have it all their own way, tranquillity is in danger. We all know people with a large dash of adrenalin in their blood, who are always busy, perhaps even "madly efficient," but not particularly restful. Vigour by itself leads to excitement, and has to be controlled by a development of concentrated calm.

Similarly, faith alone, without wisdom, can easily become mere credulity. Wisdom alone can teach what is worth believing. This can be illustrated by Don Quixote, who in literature is perhaps the purest embodiment of faith, and whose actions demonstrate that too much faith, by itself, is not necessarily a good thing. Cervantes' novel gives a fine and detailed description of all the chief attributes of

faith. Don Quixote vigorously, fearlessly, without complaining, and even serenely endures all tribulations because he wants to help others, all of them equally, according to their needs. When he dashes into the middle of the boiling lake, he reaches the very height of self-abandonment of which faith as such is capable. "And just when he does not know what will happen to him, he finds himself among flowery fields beautiful beyond those of Elysium." His faith has conquered the senses, it transmutes the data of common-sense experience, and the barber's basin becomes Mambrino's helmet.[3] And yet, when we consider the intellectual basis of his faith, we find that it consists in nothing more than a belief in the truth and veracity of the Romances which describe the fictitious and not particularly edifying doings of the knight-errants of the past. This is the reason why his adventures form a sorry sight, why he is a caricature even of a knight of the Middle Ages, why, shorn of all common-sense, faith in this case becomes slightly pathological.

Mr. Blyth claims that "the Don Quixote of the First Part is Zen incarnate,"[4] that "the man who surpasses Hakuin, Rinzai, Eno, Daruma and Shakyamuni himself is Don Quixote de la Mancha, Knight Errant."[5] Zen, it seems, like all good things, can be abused. It is not very probable that, when the cloak of "Zen" is thrown over them, all donkeys do become tigers, all absurdities profundities. Irrationalism is not without its attractions, but can be overdone. To suggest that one scripture, one conviction, one faith is as good as another, smacks rather more of the spiritual nihilism of our present age, than of the wisdom of Seng-t'san. I admit that I have always liked Don Quixote for saying that the "perfection" of madness does not consist in going "mad for some actual reason or other" but "in running mad without the least constraint or necessity." But still I cannot help feeling that there is some difference, intangible perhaps, but nevertheless real, between the perfection of madness and the perfection of wisdom. Don Quixote's faith was a rather puerile one, because he had no judgment, and his vision was defective. Blyth himself admits in the end that Don Quixote "lacks the Confucian virtue of Prudence, the balance of the powers of the mind" (p.210). I am not so sure about prudence, but the "balance of the powers of the mind" is certainly not only a Confucian, but also a Buddhist virtue, and a very essential one. Buddhaghosa, whom I am

expounding here, leaves us in no doubt on this matter.[6] What distinguishes a bhikkhu from a knight-errant is that he is essentially sober and calm, that his view of the world is sweetly rational, that he avoids violence in the pursuit of his aims, and that his estimate of his own role in the world does not greatly exceed his actual size in relation to the universe.

III. Mindfulness

A Buddhist owes his soberness to the cultivation of the third virtue of //mindfulness//(Skr.: //smriti//, Pali: //sati//). Whereas faith and vigour, when driven to excess, must be restrained by their counterparts, i.e. wisdom and tranquil concentration, the virtue of mindfulness does not share this disability. "Mindfulness should be strong everywhere. For it protects the mind from excitedness, into which it might fall since faith, vigour and wisdom may excite us;[7] and from indolence, into which it might fall since concentration favours indolence. Therefore, mindfulness is desirable everywhere, like a seasoning of salt in all sauces, like the prime minister in all state functions. Hence it is said: 'The Lord has declared mindfulness to be useful everywhere, for the mind finds refuge in mindfulness and mindfulness is its protector. Without mindfulness there can be no exertion or restraint of the mind.' "[8]

Although traces of it are not altogether absent in other religious and philosophical disciplines, in Buddhism alone mindfulness occupies a central position. If one were asked what distinguishes Buddhism from all other systems of thought, one would have to answer that it is the //dharma//-theory and the stress laid on mindfulness. Mindfulness is not only the seventh of the steps of the holy eightfold path, the third of the five virtues, and the first of the seven limbs of enlightenment. On occasions it is almost equated with Buddhism itself. So we read at the beginning of the Satipatthana Sutta[9] that "the four applications of mindfulness are the one and only way (//ekayano maggo//) that leads beings to purity, to the transcending of sorrow and lamentation, to the appeasement of pain and sadness, to entrance

upon the right method and to the realization of Nirvana."[10]

What then is "mindfulness"? The Abhidharma, guided by the etymology of the Sanskrit term (//smriti//from //smri//, "to remember"), defines it as an act of remembering which prevents ideas from "floating away," and which fights forgetfulness, carelessness and distraction. This definition by itself, though correct, does not really make the function of this virtue very clear to us today. The theoretical assumptions which underlie the various practices summed up in the word "mindfulness" are too much taken for granted. What one assumes is that the mind consists of two disparate parts--a depth which is calm and quiet, and a surface which is disturbed. The surface layer is in perpetual agitation and turmoil. The centre, at the bottom of the mind, beyond both the conscious and the unconscious mind as modern psychologists understand it, is quite still. The depth is, however, usually overlaid to such an extent that people remain incredulous when told of a submerged spot of stillness in their inmost hearts. In most cases the surface is so turbulent that the calm of the depth can be realized only in rare intervals.

Mindfulness and concentration are the two virtues which are concerned with the development of inward calm. The principal enemies of spiritual quietude are: (1) the senses; (2) the movements of the body; (3) the passions, wants and desires; and (4) discursive thinking. They have the power to be enemies when: (1) they are not subjected to any discipline; and (2) when the ego identifies itself with what takes place on the surface of the mind, participating heartily in it, and the illusion arises that these activities are "my" doings, "my" concerns and the sphere in which "I" live and have my being. When thus busy with worldly things, we have neither strength nor freedom. In order to conquer these enemies of spiritual quietude we must: (1) withdraw the senses from their objects, as the tortoise draws in its limbs; (2) keep watch on our muscular movements; (3) cease wanting anything, and dissociate all wants from the ego; and (4) cut off discursive thinking.

By an effort of the imagination one must try to see oneself at rest, floating freely, with no force exerted on one's spiritual self.

The practice of mindfulness then is a series of efforts which aim at maintaining this isolation. Mindfulness is the name given to the measures which we take to protect the patch of inner calm, which may at first not seem very large. One, as it were, draws a line round this domain and at its boundaries keeps watch on trespassers. The expectation is that conscious attention will disintegrate the power of the enemies, diminish their number, and dissociate them from the ego. However diverse in nature the numerous exercises which come under the heading of mindfulness may seem to be, they all have in common this one purpose, that of guarding the incipient and growing calm in one's heart.

1. First, as regards the //sensory stimuli//, there is the "restraint of the senses," also called the "guarding of the doors of the senses." For two reasons sense stimulation may disturb inner calm: (1) because it gives an occasion for undesirable states, like greed, hate, etc., to invade and flood the mind; (2) because attention to the sensory world, however necessary and apparently innocuous, distracts from the object of wisdom, which is the emptiness of //dharmas//. One cannot grasp what is meant by "restraint of the sense dominants," if one regards it as quite a natural thing that the mind should dwell on sense-linked objects. This is, indeed, most unnatural. In its natural purity thought abides in the calm contemplation of emptiness. The mind which sees, hears, etc., is a fallen mind.

The capacity of sense-experience to compel the mind to act in a certain way is greatly diminished if each sensory stimulus is examined at the point where it passes the threshold of consciousness. Attention, normally passive, involuntary and compulsive, is subjected to voluntary control. In the process of imposing some control on the senses one will be surprised to find how keen they are to function, how eager to find suitable objects with which to feed one's impulses and instincts, one's hopes and fears, one's interests and appetites, satisfactions and grievances. It is not so bad that one should see things, hear sounds, etc., but it is a threat to spiritual health when one gets interested and entranced, when one takes up what is seen and heard and seizes on it as a sign of what matters.

The practice of mindfulness is not confined to taking note of what enters the mind by way of the sense-organs. One also tries to determine what is allowed to enter, and to generally reduce the number of sensory impacts by restraining the use of the physical organ, for instance, when one walks with eyes directed only a few feet or yards ahead. In addition, by an effort of the will one refuses to co-operate with one's habitual impulses in building up a mere casual observation into a thing of moment to which one returns again and again. Finally the intruder is weakened and worn down by appropriate reflections. He is kept out of the heart and devalued--as trivial, as already passed, as nothing in particular, and by thinking that "this does not concern me at all, this means nothing to me, it is only a waste when salvation and Nirvana are considered."

2. Secondly, as regards the //muscular movements of the body//--an unquiet body is a concomitant of a disturbed mind, both its cause and symptom. It is important to mindfulness that one should consciously notice the position and movement of the body when walking, eating, speaking, etc., and suppress and correct those movements which are uncontrolled, hasty and uncoordinated. This practice can, it is true, not be carried out at all times. In London traffic, for instance, the unhurried and unflurried demeanour of the mindful has little survival value. Where, however, it can be applied, we come to cherish this exercise which pulls us together, sometimes to an amazing extent in an amazingly short time. Insignificant as it may seem, compared with the splendours of Buddhist art and metaphysics, this training is their indispensable foundation stone. It is by his dignified and self-possessed deportment that the bhikkhu is recognized. And, of course, we should not forget that the mindful attention to muscular movements includes the breathing practices, which are a most fruitful source of insight.

3. Where we have to face the disturbance of the passions and of //stray thoughts//in general, the defence of our inward calm becomes more difficult. Mindfulness itself turns into incipient concentration.

At this point one may ask whether the practice of the five cardinal virtues, from faith to wisdom, is at all likely to be

furthered by writing articles about them. It is, of course, not an entirely useless undertaking to guard the traditional teaching from current misunderstandings, quite apart from the pleasure of putting fleas into peoples' ears, and fomenting discussions about the importance of faith, or the value of erudition. But what about the virtues themselves? Thomas a Kempis once said that he would rather feel compunction than know the definition of it. What matters to a Buddhist is that he should be strong in faith, vigour, mindfulness, concentration and wisdom, and what use to him is the knowledge of how they are defined? Detailed advice on how these virtues should be practised, it is true, can never be given in articles written for the general reader. Such advice must always be addressed to one person at a time, must take their individual constitution into account, and can, therefore, be given only by word of mouth.

On the other hand, if mindfulness is a virtue, then the ability to recollect one's own virtues is also a feature of the Buddhist life. And how can one attend to the presence or absence of mental states in oneself if one is unable to recognize them for what they are? The Satipatthana Sutta recommends systematic meditation on the wholesome and unwholesome mental states which arise in the mind. To quote the Sutta, one knows, for instance: (1) when there is vigour that there is vigour; (2) when there is no vigour that there is no vigour; (3) how the vigour which did not exist came to be produced; and (4) how and under what conditions it will grow to greater perfection. Psychology is so vital to Buddhist instruction because one cannot know anything definite about the furniture of one's mind unless one is acquainted with the categories into which mental conditions can be analysed. A mindful man is well informed about his own mental condition. His capacity for introspection is highly developed. And his interest in his own mind will not really make him self-centered as long as he remembers that he has to deal with the rise and fall of impersonal processes. In addition, in the case of the higher mental states, rational clarity is imperative if constant self-deception and wasteful groping in the dark are to be avoided. In a new country a map is helpful so that one may know where one is. The manuals of mystical theology written by the practising contemplatives of the Catholic Church are also rich in descriptions of the sublimer virtues.

But this is not all. Where the Buddhist virtues are described for a lay audience one must not omit to mention the all-important fact that the upper ranges of these virtues demand a reformation of the conduct of life which is greater than almost any layman is willing to undertake. The higher mindfulness, and nearly the whole range of concentration and wisdom, presuppose a degree of withdrawal from the world which is incompatible with the life of an ordinary citizen. Those who are unwilling to achieve a radical seclusion from the world can practise these virtues only in a very rudimentary form. It is quite idle to pretend that they do not involve a complete break with the established habits of life and thought. Unless we make the sacrifices involved in withdrawing from the world, we are bound to remain strangers to the fullness of mindfulness, concentration and wisdom.

But if the monastic life is a necessary condition for these virtues, why talk about them at all? Partly because it is salutary, though painful, that we should see their absence in us, and partly because they constitute the subjective counterpart of the scriptures which we read. The Suttas describe the world as it appears on a spiritual level on which concentration and wisdom have come to maturity. The understanding of the scriptures is furthered by an understanding of the subjective attitude which corresponds to them. And so, although we are forced to go beyond the range of our immediate experience, and although the description tends to become more intangible as it rises to loftier heights, we will now, leaving aside the higher ranges of mindfulness, try to explain the traditional definitions of concentration and wisdom, as they are handed down to us.

IV. Concentration

Concentration (//samadhi//) continues the work of mindfulness. It deepens our capacity to regain the peaceful calm of our inner nature.

But here we are at once faced with the difficulty that in Buddhist psychology "concentration" occurs twice: (1) as a factor essential to all thought; and (2) as a special, and rather rare, virtue.

1. In its simplest form, concentration is the narrowing of the field of attention in a manner and for a time determined by the will. The mind is made one-pointed, does not waver, does not scatter itself, and it becomes steady like the flame of a lamp in the absence of wind. Without a certain degree of one-pointedness no mental activity at all can take place. Each mental act lasts, strictly speaking, for one moment only, and is at once followed by another. The function of concentration is to provide some stability in this perpetual flux, by enabling the mind to stand in, or on, the same object, without distraction, for more than one moment. In addition it is a synthetic quality (//sam-a-dhi//= syn-thesis), that binds together a number of mental states which arise at the same time, "as water binds the lather of soap."

Buddhaghosa stresses the fact that intellectual concentration is also found in unwholesome thoughts. The mind must be undistracted so that the murderer's knife does not miss, the theft does not miscarry. A mind of single intent is capable of doing what it does more effectively, be it good or bad. The higher degrees of this kind of concentration owe much to the presence of the "hunting instinct," and can best be observed in a stoat following a rabbit. Intellectual concentration is a quality which is ethically and spiritually neutral. Many scientific workers have an unusually high capacity for concentrated thought. Anyone acquainted with the "scientific humanists" who inhabit our big cities will, however, agree that their intellectual achievements are not conducive to either peace of mind or spiritual progress. When Sir Isaac Newton boiled his watch instead of the egg his landlady had given him, he thereby showed the intensity with which he focussed his mind on his intellectual task. But the result of his intellectual labours has been to cast a dark shadow over the spiritual radiance of the universe, and ever since, the celestial harmonies have become nearly inaudible. As H.W. Longfellow, in his poem on "The Arsenal at Springfield," has put it:

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

2. How then does concentration as a spiritual virtue differ from concentration as a condition of the intellect? Spiritual or transic concentration results less from intellectual effort than from a rebirth of the whole personality, including the body, the emotions, and the will. It cannot possibly be achieved without some discipline over the body, since we must be able to endure the prescribed posture, practise the prescribed breathing exercises, and so on. It is further built on a change of outlook which we can well describe as "ethical." Tradition is quite unambiguous on this point. Before spiritual concentration can be even approached, we must have stilled or suppressed five vices, which are known as the "five hindrances": sense desire, ill will, sloth and torpor, excitedness and sense of guilt, and doubt. Where these hindrances are present, where concentrated thought is fused with greed, the desire to excel, to get a good job, etc., there concentration as a spiritual virtue is not found.

In this sense physical ease and self-purification are the first two distinctive features of spiritual concentration. The third is the shift in attention from the sensory world to another subtler realm. The methods by which this shift is effected are traditionally known as the four trances (//jhana//) and the four formless attainments. They are essentially a training in increasing introversion, achieved by progressively diminishing the impact of the outer stimuli. As a result of their successful withdrawal and renunciation the spiritually concentrated release the inward calm which dwells in their hearts. This concentration cannot be won, however, unless no attention is given to sensory data, and everything sensory is viewed as equally unimportant. Subjectively it is marked by a soft, tranquil and pacified passivity, objectively by the abstraction into an unearthly world of experience which lifts one above the world, and bestows a certainty greater than anything the senses may teach. The experience is so satisfying that it burns up the world, and only its cold ashes are found when one returns to it.

V. Wisdom

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And so we come to wisdom (Skr.: //prajna//; Pali //panna//), the highest virtue of all.

"Wisdom is based on concentration, because of the saying: 'One who is concentrated knows, sees what really is'."[11] Is concentration then an indispensable pre-condition of wisdom? The answer lies in distinguishing three stages of wisdom, according to whether it operates on the level of: (1) //learning//about what tradition has to say concerning the psychological and ontological categories which form the subject-matter of wisdom; (2) //discursive reflection//on the basic facts of life; and (3) //meditational development//.[12] The third alone requires the aid of transic concentration,[13] whereas without it there can be proficiency in the first two. And the wisdom which consists of learning and reflection should not be despised.

The main stream of Buddhist tradition has always greatly esteemed //learning//. Our attitude to the apple of knowledge differs from that of many Christians. On the whole, we regard it as rather more nourishing than baneful. The wisdom, which is the fifth and crowning virtue, is not the wisdom that can be found in the untutored child of nature, the corny sage of the backwoods, or the self-made philosopher of the suburbs. It can operate only after a great deal of traditional information has been absorbed, a great deal of sound learning acquired. The required skill in metaphysical and psychological analysis would be impossible without a good knowledge of the material on which this skill ought to be exercised. From this point of view learning is perhaps less to be regretted than its absence.

The second stage, after learning, is //reflection//, which is an operation of the intellect. Even the relative beginner can greatly increase his wisdom by discursive meditations on the basic facts of life. Finally, it is on the level of //mental development//

(//bhavana//) that this meditational technique reaches its maturity, and then it does, indeed, require the aid of mindfulness and concentration.

"Wisdom" is, of course, only a very approximate equivalent of //prajna//. To the average person nowadays "wisdom" seems to denote a compound made up of such qualities as sagacity, prudence, a well-developed sense of values, serenity, and sovereignty over the world won by the understanding of the mode of its operation. The Buddhist conception of "wisdom" is not unlike this, but more precise. It is best clarified by first giving its connotations, and then its actual definition.

As for the connotations, we read in the //Dhammasangani//:[14] "On that occasion the dominant[15] of wisdom is wisdom, understanding,[16] search, research, search for //dharma//;[17] discernment, discrimination, differentiation, erudition, expert skill, subtlety, clarity,[18] reflection, investigation,[19] amplitude,[20] sagacity,[21] a guide (to true welfare and to the marks as they truly are), insight, comprehension, a goad (which urges the mind to move back on the right track); wisdom, wisdom as virtue, wisdom as strength (because ignorance cannot dislodge it), the sword of wisdom (which cuts through the defilements), the lofty (and overtowering) height of wisdom, the light,[22] lustre and splendour of wisdom, the treasure[23] of wisdom, absence of delusion, search for //dharmas//, right view." From mere cleverness wisdom is distinguished by its spiritual purpose, and we are told expressly[24] that it is designed "to cut off the defilements."

Now to the actual definition: "Wisdom penetrates[25] into //dharmas// as they are in themselves. It disperses the darkness of delusion, which covers up the own-being of dharmas."[26]

What then does wisdom meditate about? Wisdom may be held to concern itself with three possible topics: (1) true reality; (2) the meaning of life; (3) the conduct of life. Buddhist tradition assumes that the second and third depend on the first. In its essence wisdom is the strength of mind which permits contact with the true reality,

which is also called the realm of //dharmas//. Delusion, folly, confusion, ignorance and self-deception are the opposites of wisdom. It is because ignorance, and not sin, is the root evil that wisdom is regarded as the highest virtue. A holiness which is devoid of wisdom is not considered impossible, but it cannot be gained by the path of knowledge, to which alone these descriptions apply. The paths of faith, of love, of works, etc., have each their own several laws.

As the unfaltering penetration into the true nature of objects, wisdom is the capacity to meditate in certain ways about the dharmic constituents of the universe. The rules of that meditation have been laid down in the scriptures, particularly in the Abhidharma, and a superb description can be found in the latter part of Buddhaghosa's //Path of Purification//. Mindfulness and concentration were, as we saw, based on the assumption of a duality in the mind--between its calm depth and its excited surface. Wisdom similarly assumes a duality between the surface and depth of all things. Objects are not what they appear to be. Their true reality, in which they stand out as //dharmas//, is opposed to their appearance to commonsense, and much strength of wisdom is required to go beyond the deceptive appearance and to penetrate to the reality of //dharmas// themselves.

THE WAY OF WISDOM

~~~ ~~~ ~~ ~~~~~~ The Five Spiritual Faculties ~~~ ~~~~ ~~~~~~~~~~ ~~~~~~~~~~

by

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Buddhist Publication Society P.O. Box 61 54, Sangharaja Mawatha Kandy, Sri Lanka
published 1964 Reprinted 1980, 1993 ISBN 955-24-0110-0 The text of this booklet was
modifications, first published in The Middle Way, Vol. XXVIII (1953). DharmaNet edition p
1993 This electronic edition is offered for free distribution via DharmaNet by arrangemen
publisher. Formatted for DharmaNet by John Bullitt. THE WHEEL PUBLIC
No. 65/66

PART I:

~~~~~~~ THE FIVE SPIRITUAL FACULTIES ~~~ ~~~~ ~~~~~~~~~~ ~~~~~~~~~~

Spiritual progress depends on the emergence of five cardinal virtues--faith, vigour, mindf
concentration and wisdom. The conduct of the ordinary worldling is governed by his sense-
and impulses. As we progress, new spiritual forces gradually take over, until in the end the
virtues dominate and shape everything we do feel and think. These virtues are called, in S
Pali, //indriya//, variously translated by faculties, controlling faculties, or spiritual faculties.[1
same five virtues are called powers (//bala//) if emphasis is on the fact that they are "unsh
their opposites."

I. Faith ~~ ~~~~~

Faith is called "the seed," and without it the plant of spiritual life cannot start at all. Without faith one can, as a matter of fact, do nothing wo
at all. This is true not only of Buddhism, but of all religions, and even the pseudo-religions o
times, such as Communism. And this faith is much more than the mere acceptance of bel
the combination of four factors--intellectual, volitional, emotional and social.

1. //Intellectually//, faith is an assent to doctrines which are not substantiated by immediately a
direct factual evidence. To be a matter of faith, a belief must go beyond the available evide
believer must be willing and ready to fill up the gaps in the evidence with an attitude of pati
trusting acceptance. Faith, taken in this sense, has two opposites, i.e. a dull unawareness
things which are worth believing in, and doubt or perplexity. In any kind of religion some as
taken on trust and accepted on the authority of scriptures or teachers. Generally speak
is, however, regarded as only a preliminary step, as a merely provisional state. In due cour
spiritual awareness will know that which faith took on trust, and longed to know: "Now we s
glass darkly, but then face to face." Much time must usually elapse before the virtue of wis
become strong enough to support a vigorous insight into the true nature of reality. Until the

number of doctrinal points must be taken on faith. What then in Buddhism are the ol
faith? They are essentially four: (1) the belief in karma and rebirth; (2) the acceptance of t
teachings about the nature of reality, such as conditioned co-production, emptiness, etc.; (3
in the "Three Refuges," the Buddha, the Dharma and the Order; and (4) a belief in the effi
prescribed practices, and in Nirvana as the final way out of our difficulties. I shall say more
when I have dealt with the other aspects of faith. 2. In this sceptical age we, anyway
far too much on the intellectual side of faith. //shraddha//(Pali: //saddha//) the word we ren
"faith," is etymologically akin to Latin //cor//, "the heart," and faith is far more a matter of the
than of the intellect. It is, as Prof. Radhakrishnan incisively puts it, the "striving after
self-realization by concentrating the powers of the mind on a given idea." //Volitionally//, fai
a resolute and courageous act of will. It combines the steadfast resolution that one //will//c
with the self-confidence that one //can//do it. Suppose that people living on the one side of
doomed to perish from many enemies, diseases and famine. Safety lies on the other shor
faith is then likened to the person who swims across the river, braving its dangers, saving h
inspiring others by his example. Those without faith will go on dithering along the hither ba
opposites to this aspect of faith are timidity, cowardice, fear, wavering, and a shabby, mean
calculating mentality. 3. //Emotionally//, faith is an attitude of serenity and lucidity. Its
opposite here is worry, the state of being troubled by many things. It is said that someone w
loses the "five terrors," i.e. he ceases to worry about the necessities of life, about loss of
reputation, death, unhappy rebirth and the impression he may make on an audience. It is fa
the burden of life must be greatly lightened by belief in karma, emptiness, or not-self. Even
unpleasant fate can be accepted more easily when it is understood as a dispensation of jus
vexations are explained as an inevitable retribution, when law seems to rule instead of blin
when even apparent loss is bound to turn into true gain. And if there is no self, what and wh
about? If there is only one vast emptiness, what is there to disturb our radiance? 4.
//Socially//, and that is more difficult to understand, faith involves trust and confidence in the
and the Sangha. Its opposite here is the state of being submerged in cares about one's se
environment, cares which spring from either social pressure or social isolation. The break w
social environment is, of course, complete only in the case of the monk who, as the formu
faith forsakes his home." To a lesser extent it must be carried out by every practitioner of th
who must "live apart" from his society, in spirit if not in fact. The company of others and th
expect from them are usually a mainstay of our sense of security. By going for refuge to the
Sangha one turns from the visible and tangible to the invisible and elusive. By placing one
on spiritual forces one gains the strength to disregard public opinion and social discourage
measure of defiant contempt for the world and its ways is inseparable from a spiritual life. T
man does not "belong" to his visible environment, in which he is bound to feel rather a stran
belongs to the community of the saints, to the family of the Buddha. Buddhism substitutes a
the natural environment, with the Buddha for the father, the //Prajnaparamita// for the moth

fellow-seekers for brothers and sisters, relatives and friends. It is with these more invisible one must learn to establish satisfactory social relations. In carrying out this task, faith requ considerable capacity for renunciation. This concludes our survey of the four factors into the making of faith. Like other spiritual qualities, faith is somewhat paradoxical in that sense it is a //gift//which one cannot obtain by merely wanting to, and in another sense it is //virtue//that can be cultivated. The capacity for faith varies with the constitution of the indiv his social circumstances. It is usual to classify types of personality according to whether the dominated by greed, hatred or confusion. Those who walk in greed are said to be more sus than the other two, because of the kinship which exists between faith and greed. To quote (//Visuddhimagga//III,75): "As on the unwholesome plane greed clings and takes no offenc wholesome plane. As greed searches for objects of sense-desire, so faith for the qualities etc. As greed does not let go that which is harmful, so faith does not let go that which is be

As regards social conditions, there are ages of faith and ages of unbelief. The presen rather fosters unbelief. It puts a premium on intellectual smartness, so that faith is easily he indicate nothing but a weak head or a lack of intellectual integrity. It multiplies the distracti from the sensory world to such an extent that the calm of the invisible world is harder to rea It exposes the citizen to so great a variety of conflicting viewpoints that he finds it hard to choice. The prestige of science, the concern with a high standard of living, and the disappe institutions of uncontested authority are the chief foes of faith in our present-day society. It largely a matter of temperament whether we believe that matters will improve in the near fu As a virtue, faith is strengthened and built up by self-discipline, and not by discussing opini Intellectual difficulties are by no means the most powerful among the obstacles to faith. D inevitable, but how one deals with them depends on one's character. The first of our four "a faith" well illustrates this situation. There are many sound reasons for accepting the rebirt This is not the place to expound them, and I must be content to refer the reader to the very "East-West Anthology" on //Reincarnation//which J. Head and S.L. Cranston have publish York, The Julian Press Inc.). Yet, although belief in rebirth is perfectly rational and does no with any known fact, the range of the average person's vision is so limited that he has no decisive evidence, which is direct and immediate experience. The rebirth doctrine as least two things: (1) that behind the natural causality which links together events in the wor sense there are other, invisible chains of a moral causality, which assures that all good act rewarded, all bad actions punished; and (2) that this chain of moral sequences is not interr but continues from rebirth to rebirth. To the average person these two assumptions canno absolutely, conclusively and beyond the possibility of a doubt. However plausible they may grounds, Buddhism teaches that they become a matter of direct experience only after the "superknowledges" (//abhijna//, //abhinna//) have been developed. The fourth "superknowle recollection of one's own previous rebirths, and the fifth the knowledge of the rebirths of o people, by which one "sees that whatever happens to them happens in accordance with th

many well-authenticated cases of persons spontaneously remembering certain details of
of their own previous lives, and these people obviously have an additional reason for belief
which is lacking in those who cannot recall ever having lived before. Full certitude on the i
however, given to those only who can, on the basis of the fourth //jhana//and by taking defi
and disciplined steps on emerging from that //jhana//, "recall their manifold former lives," a
to the well-known formula: "There I was, that was my name, that was my family, that was m
my food, this was the happiness, this the suffering which I experienced, this was the dura
life-span. Deceased there I was born elsewhere and there had this name, etc." When a mo
properly and successfully, "these things become as clear to him as if lit up by a lamp" (//Vis
xiii, 23). Until that time comes, we cannot claim that we //fully know//the doctrine of
and rebirth to be true. We take it partly on faith. And this faith of ours is maintained less by
dialectical skill as by the virtues of patience and courage. For we must be willing to wait p
until we are spiritually ripe for the emergence of the super-knowledges, however far off tha
be. And secondly, we must be willing to take risks. Life nowhere offers a one hundred per
and for our convictions least of all. Employed in gaining wealth a merchant must risk his pr
Employed in taking life, a soldier must risk his own life. Employed in saving his soul, the s
man must risk his own soul. The stake automatically increases with the prospect of gain. O
be mistaken. I sometimes wonder what I would think if, on dying, I would not, as I now for
wake up on the Bardo plane, but find myself confronted with Acheron and the three-headed
worse still, were ill-treated with fire and brimstone in a Christian hell. The experience wou
admit, be rather disconcerting. All that I can say in the face of such uncertainty is that I am
take the consequences, and that I hope that my fund of boldness, audacity and good hum
out. One has the choice to magnify intellectual doubts, or to minimize them. It seems n
unreasonable that one should blame the difficulties of the teaching on one's own distance f
one's own intellectual and moral imperfections. How can one expect to remember one's p
present one cannot even recall hour by hour what one did during one single day a mere mo
hesitates to accept, as not immediately obvious, the doctrine that this world is the result o
and of the craving of non-existent individuals for non-existent objects--is this not perhaps d
very denseness of one's own ignorance, for which one can collect plenty of proofs all day
are effectively overcome when one purifies one's own life, so as to become more worthy of
a condition of all learning that one accepts a great deal on trust, that one gives the teache
benefit of the doubt. Otherwise one can learn nothing at all, and remains shut out from all t
faith means to take a deep breath, to tear oneself away from the daily cares and concerns
resolutely to a wider and more abiding reality. At first we are, by ourselves, too stupid and i
to see the tracks which lead to salvation. So we must put our trust in the Sages of the pas
intently to their words, dimmed by distance and the noise of the present day, but still just au
One last word about tolerance, without which faith remains raw and unsure of itself. It is
perpetual trial to our faith that we should constantly meet with people who believe differentl

easily tempted to wish this irritant removed, to coerce others, if only by argument, and to a
them, if only by dubbing them fools. Intolerance for people of other faiths, though often mis
ardour, betrays nothing so much as doubts within oneself. We can, of course, always cons
assuming that the others, in their own way, believe what we do, and that in the end it all co
same thing. But that does not always sound very convincing, and what we must, I am afrai
to bear with their presence.

II. Vigour

~~ ~~~~~~ Next to faith, vigour (Skr.: //virya//; Pali: //viriya//). Little need be said abo
the need for being energetic if one wants to achieve something. Without vigour, without str
without perseverance, one obviously cannot make much progress. Everybody knows wha
although a generation which made the fortune of the discoverers of "night-starvation" migh
had more of it. The fact that faith and vigour are virtues does not, however, imply that t
good all through, and that, regardless of the consequences, they should be strengthened a
Excess is to be deprecated, even in virtues. All the five virtues must be regarded as one w
balance and harmony is almost as important as the virtues themselves.[2] They support ea
extent, but they also stand in each other's way. The one must sometimes be used to corre
the other. In this way, concentration must come to the rescue of the latent faults of vigour. W
and energy have it all their own way, tranquillity is in danger. We all know people with a la
adrenalin in their blood, who are always busy, perhaps even "madly efficient," but not partic
restful. Vigour by itself leads to excitement, and has to be controlled by a development of
calm. Similarly, faith alone, without wisdom, can easily become mere credulity. Wisd
can teach what is worth believing. This can be illustrated by Don Quixote, who in literature
purest embodiment of faith, and whose actions demonstrate that too much faith, by itself,
necessarily a good thing. Cervantes' novel gives a fine and detailed description of all the ch
attributes of faith. Don Quixote vigorously, fearlessly, without complaining, and even seren
all tribulations because he wants to help others, all of them equally, according to their need
dashes into the middle of the boiling lake, he reaches the very height of self-abandonmen
faith as such is capable. "And just when he does not know what will happen to him, he find
flowery fields beautiful beyond those of Elysium." His faith has conquered the senses, it tr
data of common-sense experience, and the barber's basin becomes Mambrino's helmet.[3]
consider the intellectual basis of his faith, we find that it consists in nothing more than a be
the truth and veracity of the Romances which describe the fictitious and not particularly edi
of the knight-errants of the past. This is the reason why his adventures form a sorry sight,
caricature even of a knight of the Middle Ages, why, shorn of all common-sense, faith in thi
becomes slightly pathological. Mr. Blyth claims that "the Don Quixote of the First Part
incarnate,"[4] that "the man who surpasses Hakuin, Rinzai, Eno, Daruma and Shakyamuni
Quixote de la Mancha, Knight Errant."[5] Zen, it seems, like all good things, can be abused
probable that, when the cloak of "Zen" is thrown over them, all donkeys do become tigers
absurdities profundities. Irrationalism is not without its attractions, but can be overdone. To

that one scripture, one conviction, one faith is as good as another, smacks rather more of nihilism of our present age, than of the wisdom of Seng-t'san. I admit that I have always lik for saying that the "perfection" of madness does not consist in going "mad for some actua other" but "in running mad without the least constraint or necessity." But still I cannot help f there is some difference, intangible perhaps, but nevertheless real, between the perfectio and the perfection of wisdom. Don Quixote's faith was a rather puerile one, because he ha his vision was defective. Blyth himself admits in the end that Don Quixote "lacks the Conf of Prudence, the balance of the powers of the mind" (p.210). I am not so sure about pruder "balance of the powers of the mind" is certainly not only a Confucian, but also a Buddhist very essential one. Buddhaghosa, whom I am expounding here, leaves us in no doubt on t distinguishes a bhikkhu from a knight-errant is that he is essentially sober and calm, that h the world is sweetly rational, that he avoids violence in the pursuit of his aims, and that his of his own role in the world does not greatly exceed his actual size in relation to the univers

III. Mindfulness ~~~~ ~~~~~~~~~~~~ A Buddhist owes his soberness to the cultivation of the third virtue of //mindfulness//(Skr.: //smriti//, Pali: //sat Whereas faith and vigour, when driven to excess, must be restrained by their counterparts and tranquil concentration, the virtue of mindfulness does not share this disability. "Mindful be strong everywhere. For it protects the mind from excitedness, into which it might fall si vigour and wisdom may excite us;[7] and from indolence, into which it might fall since conc favours indolence. Therefore, mindfulness is desirable everywhere, like a seasoning of salt like the prime minister in all state functions. Hence it is said: 'The Lord has declared mindfu be useful everywhere, for the mind finds refuge in mindfulness and mindfulness is its prote mindfulness there can be no exertion or restraint of the mind.' "[8] Although traces of it altogether absent in other religious and philosophical disciplines, in Buddhism alone mindfu a central position. If one were asked what distinguishes Buddhism from all other systems would have to answer that it is the //dharma//-theory and the stress laid on mindfulness. Mi not only the seventh of the steps of the holy eightfold path, the third of the five virtues, and of the seven limbs of enlightenment. On occasions it is almost equated with Buddhism itsel at the beginning of the Satipatthana Sutta[9] that "the four applications of mindfulness are t only way (//ekayano maggo//) that leads beings to purity, to the transcending of sorrow an to the appeasement of pain and sadness, to entrance upon the right method and to the rea Nirvana."[10] What then is "mindfulness"? The Abhidharma, guided by the etymolog Sanskrit term (//smriti//from //smri//, "to remember"), defines it as an act of remembering wh ideas from "floating away," and which fights forgetfulness, carelessness and distraction. T definition by itself, though correct, does not really make the function of this virtue very clear today. The theoretical assumptions which underlie the various practices summed up in th "mindfulness" are too much taken for granted. What one assumes is that the mind consists parts--a depth which is calm and quiet, and a surface which is disturbed. The surface laye

perpetual agitation and turmoil. The centre, at the bottom of the mind, beyond both the con
unconscious mind as modern psychologists understand it, is quite still. The depth is, howe
overlaid to such an extent that people remain incredulous when told of a submerged spot o
their inmost hearts. In most cases the surface is so turbulent that the calm of the depth ca
realized only in rare intervals. Mindfulness and concentration are the two virtues whic
concerned with the development of inward calm. The principal enemies of spiritual quietude
senses; (2) the movements of the body; (3) the passions, wants and desires; and (4) discu
They have the power to be enemies when: (1) they are not subjected to any discipline; and
identifies itself with what takes place on the surface of the mind, participating heartily in it,
the illusion arises that these activities are "my" doings, "my" concerns and the sphere in wh
and have my being. When thus busy with worldly things, we have neither strength nor free
conquer these enemies of spiritual quietude we must: (1) withdraw the senses from their ob
tortoise draws in its limbs; (2) keep watch on our muscular movements; (3) cease wanting
dissociate all wants from the ego; and (4) cut off discursive thinking. By an effort of the
imagination one must try to see oneself at rest, floating freely, with no force exerted on one
self. The practice of mindfulness then is a series of efforts which aim at maintaining this is
Mindfulness is the name given to the measures which we take to protect the patch of inner
at first not seem very large. One, as it were, draws a line round this domain and at its boun
watch on trespassers. The expectation is that conscious attention will disintegrate the powe
enemies, diminish their number, and dissociate them from the ego. However diverse in nat
exercises which come under the heading of mindfulness may seem to be, they all have in c
purpose, that of guarding the incipient and growing calm in one's heart. 1. First, as r
the //sensory stimuli//, there is the "restraint of the senses," also called the "guarding of the
the senses." For two reasons sense stimulation may disturb inner calm: (1) because it giv
for undesirable states, like greed, hate, etc., to invade and flood the mind; (2) because atte
sensory world, however necessary and apparently innocuous, distracts from the object of
the emptiness of //dharmas//. One cannot grasp what is meant by "restraint of the sense do
one regards it as quite a natural thing that the mind should dwell on sense-linked objects. T
indeed, most unnatural. In its natural purity thought abides in the calm contemplation of em
mind which sees, hears, etc., is a fallen mind. The capacity of sense-experience to c
mind to act in a certain way is greatly diminished if each sensory stimulus is examined at
where it passes the threshold of consciousness. Attention, normally passive, involuntary an
subjected to voluntary control. In the process of imposing some control on the senses one
surprised to find how keen they are to function, how eager to find suitable objects with whic
one's impulses and instincts, one's hopes and fears, one's interests and appetites, satisfa
grievances. It is not so bad that one should see things, hear sounds, etc., but it is a threat t
health when one gets interested and entranced, when one takes up what is seen and hea
as a sign of what matters. The practice of mindfulness is not confined to taking note o

enters the mind by way of the sense-organs. One also tries to determine what is allowed to generally reduce the number of sensory impacts by restraining the use of the physical orga instance, when one walks with eyes directed only a few feet or yards ahead. In addition, by the will one refuses to co-operate with one's habitual impulses in building up a mere casua into a thing of moment to which one returns again and again. Finally the intruder is weaken by appropriate reflections. He is kept out of the heart and devalued--as trivial, as already pa nothing in particular, and by thinking that "this does not concern me at all, this means nothi is only a waste when salvation and Nirvana are considered." 2. Secondly, as regards t movements of the body//--an unquiet body is a concomitant of a disturbed mind, both its ca symptom. It is important to mindfulness that one should consciously notice the position and body when walking, eating, speaking, etc., and suppress and correct those movements wh uncontrolled, hasty and uncoordinated. This practice can, it is true, not be carried out at all London traffic, for instance, the unhurried and unflurried demeanour of the mindful has little value. Where, however, it can be applied, we come to cherish this exercise which pulls us t sometimes to an amazing extent in an amazingly short time. Insignificant as it may seem, c splendours of Buddhist art and metaphysics, this training is their indispensable foundation by his dignified and self-possessed deportment that the bhikkhu is recognized. And, of co not forget that the mindful attention to muscular movements includes the breathing practice most fruitful source of insight. 3. Where we have to face the disturbance of the pass of //stray thoughts//in general, the defence of our inward calm becomes more difficult. Min itself turns into incipient concentration. At this point one may ask whether the practice five cardinal virtues, from faith to wisdom, is at all likely to be furthered by writing articles a them. It is, of course, not an entirely useless undertaking to guard the traditional teaching fr current misunderstandings, quite apart from the pleasure of putting fleas into peoples' ears discussions about the importance of faith, or the value of erudition. But what about the vir themselves? Thomas a Kempis once said that he would rather feel compunction than know What matters to a Buddhist is that he should be strong in faith, vigour, mindfulness, conce wisdom, and what use to him is the knowledge of how they are defined? Detailed advice on should be practised, it is true, can never be given in articles written for the general reader advice must always be addressed to one person at a time, must take their individual consti account, and can, therefore, be given only by word of mouth. On the other hand, if m is a virtue, then the ability to recollect one's own virtues is also a feature of the Buddhist life how can one attend to the presence or absence of mental states in oneself if one is unable them for what they are? The Satipatthana Sutta recommends systematic meditation on the unwholesome mental states which arise in the mind. To quote the Sutta, one knows, for ins there is vigour that there is vigour; (2) when there is no vigour that there is no vigour; (3) ho vigour which did not exist came to be produced; and (4) how and under what conditions it w greater perfection. Psychology is so vital to Buddhist instruction because one cannot know

definite about the furniture of one's mind unless one is acquainted with the categories into
conditions can be analysed. A mindful man is well informed about his own mental conditior
for introspection is highly developed. And his interest in his own mind will not really make h
self-centered as long as he remembers that he has to deal with the rise and fall of imperso
processes. In addition, in the case of the higher mental states, rational clarity is imperative
self-deception and wasteful groping in the dark are to be avoided. In a new country a map
that one may know where one is. The manuals of mystical theology written by the practisin
of the Catholic Church are also rich in descriptions of the sublimer virtues. But this is
all. Where the Buddhist virtues are described for a lay audience one must not omit to ment
all-important fact that the upper ranges of these virtues demand a reformation of the cond
which is greater than almost any layman is willing to undertake. The higher mindfulness, ar
whole range of concentration and wisdom, presuppose a degree of withdrawal from the w
incompatible with the life of an ordinary citizen. Those who are unwilling to achieve a radica
from the world can practise these virtues only in a very rudimentary form. It is quite idle to
that they do not involve a complete break with the established habits of life and thought. Ur
the sacrifices involved in withdrawing from the world, we are bound to remain strangers to
of mindfulness, concentration and wisdom. But if the monastic life is a necessary co
for these virtues, why talk about them at all? Partly because it is salutary, though painful,
should see their absence in us, and partly because they constitute the subjective counterpa
scriptures which we read. The Suttas describe the world as it appears on a spiritual level
concentration and wisdom have come to maturity. The understanding of the scriptures is fu
understanding of the subjective attitude which corresponds to them. And so, although we a
beyond the range of our immediate experience, and although the description tends to beco
intangible as it rises to loftier heights, we will now, leaving aside the higher ranges of mindf
to explain the traditional definitions of concentration and wisdom, as they are handed down

IV. Concentration

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Concentration (//samadhi//) continues the work of mindfulness. It deepens our capacity to r
peaceful calm of our inner nature. But here we are at once faced with the difficulty that in B
psychology "concentration" occurs twice: (1) as a factor essential to all thought; and (2) as
and rather rare, virtue. 1. In its simplest form, concentration is the narrowing of the f
of attention in a manner and for a time determined by the will. The mind is made one-pointe
waver, does not scatter itself, and it becomes steady like the flame of a lamp in the absenc
Without a certain degree of one-pointedness no mental activity at all can take place. Each
lasts, strictly speaking, for one moment only, and is at once followed by another. The functi
concentration is to provide some stability in this perpetual flux, by enabling the mind to star
the same object, without distraction, for more than one moment. In addition it is a synthetic
(//sam-a-dhi//= syn-thesis), that binds together a number of mental states which arise at the
"as water binds the lather of soap." Buddhaghosa stresses the fact that intellectual
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concentration is also found in unwholesome thoughts. The mind must be undistracted so murderer's knife does not miss, the theft does not miscarry. A mind of single intent is capab what it does more effectively, be it good or bad. The higher degrees of this kind of concen much to the presence of the "hunting instinct," and can best be observed in a stoat followin Intellectual concentration is a quality which is ethically and spiritually neutral. Many scient workers have an unusually high capacity for concentrated thought. Anyone acquainted with humanists" who inhabit our big cities will, however, agree that their intellectual achievemen conducive to either peace of mind or spiritual progress. When Sir Isaac Newton boiled his w the egg his landlady had given him, he thereby showed the intensity with which he focuss his intellectual task. But the result of his intellectual labours has been to cast a dark shadow the spiritual radiance of the universe, and ever since, the celestial harmonies have become inaudible. As H.W. Longfellow, in his poem on "The Arsenal at Springfield," has put it:

it, O man, with such discordant noises, With such accursed instruments as these,
drownest Nature's sweet and kindly voices, And jarrest the celestial harmonies?

then does concentration as a spiritual virtue differ from concentration as a condition of the i Spiritual or transic concentration results less from intellectual effort than from a rebirth of t whole personality, including the body, the emotions, and the will. It cannot possibly be achi some discipline over the body, since we must be able to endure the prescribed posture, p prescribed breathing exercises, and so on. It is further built on a change of outlook which w describe as "ethical." Tradition is quite unambiguous on this point. Before spiritual concen be even approached, we must have stilled or suppressed five vices, which are known as th hindrances": sense desire, ill will, sloth and torpor, excitedness and sense of guilt, and do these hindrances are present, where concentrated thought is fused with greed, the desire t good job, etc., there concentration as a spiritual virtue is not found. In this sense phy ease and self-purification are the first two distinctive features of spiritual concentration. The the shift in attention from the sensory world to another subtler realm. The methods by whi is effected are traditionally known as the four trances (//jhana//) and the four formless attain are essentially a training in increasing introversion, achieved by progressively diminishing of the outer stimuli. As a result of their successful withdrawal and renunciation the spiritualli concentrated release the inward calm which dwells in their hearts. This concentration cann however, unless no attention is given to sensory data, and everything sensory is viewed as unimportant. Subjectively it is marked by a soft, tranquil and pacified passivity, objectively abstraction into an unearthly world of experience which lifts one above the world, and beste certainty greater than anything the senses may teach. The experience is so satisfying that world, and only its cold ashes are found when one returns to it.

V. Wisdom ~~ ~~~~~~

And so we come to wisdom (Skr.: //prajna//; Pali //panna//), the highest virtue of all. "Wisdom is based on concentration, because of the 'One who is concentrated knows, sees what really is'."[11] Is concentration then an indisp

pre-condition of wisdom? The answer lies in distinguishing three stages of wisdom, accord operates on the level of: (1) //learning//about what tradition has to say concerning the psy and ontological categories which form the subject-matter of wisdom; (2) //discursive reflecti basic facts of life; and (3) //meditational development//.[12] The third alone requires the aid concentration,[13] whereas without it there can be proficiency in the first two. And the wisd consists of learning and reflection should not be despised. The main stream of Buddh has always greatly esteemed //learning//. Our attitude to the apple of knowledge differs fro many Christians. On the whole, we regard it as rather more nourishing than baneful. The w the fifth and crowning virtue, is not the wisdom that can be found in the untutored child of corny sage of the backwoods, or the self-made philosopher of the suburbs. It can operate deal of traditional information has been absorbed, a great deal of sound learning acquire skill in metaphysical and psychological analysis would be impossible without a good knowl material on which this skill ought to be exercised. From this point of view learning is perha be regretted than its absence. The second stage, after learning, is //reflection//, which is operation of the intellect. Even the relative beginner can greatly increase his wisdom by dis meditations on the basic facts of life. Finally, it is on the level of //mental development// (//bhavana//) that this meditational technique reaches its maturity, and then it does, indeed aid of mindfulness and concentration. "Wisdom" is, of course, only a very approxima equivalent of //prajna//. To the average person nowadays "wisdom" seems to denote a co such qualities as sagacity, prudence, a well-developed sense of values, serenity, and sove world won by the understanding of the mode of its operation. The Buddhist conception of unlike this, but more precise. It is best clarified by first giving its connotations, and then its actual definition. As for the connotations, we read in the //Dhammasangani//:[14] "On occasion the dominant[15] of wisdom is wisdom, understanding,[16] search, research, sea //dharma//;[17] discernment, discrimination, differentiation, erudition, expert skill, subtlety, clarity,[18] reflection, investigation,[19] amplitude,[20] sagacity,[21] a guide (to true welfare the marks as they truly are), insight, comprehension, a goad (which urges the mind to mov right track); wisdom, wisdom as virtue, wisdom as strength (because ignorance cannot dis sword of wisdom (which cuts through the defilements), the lofty (and overtowering) height light,[22] lustre and splendour of wisdom, the treasure[23] of wisdom, absence of delusion, //dharmas//, right view." From mere cleverness wisdom is distinguished by its spiritual pur are told expressly[24] that it is designed "to cut off the defilements." Now to the actu definition: "Wisdom penetrates[25] into //dharmas// as they are in themselves. It disperses delusion, which covers up the own-being of dharmas."[26] What then does wisdom Wisdom may be held to concern itself with three possible topics: (1) true reality; (2) the m life; (3) the conduct of life. Buddhist tradition assumes that the second and third depend on its essence wisdom is the strength of mind which permits contact with the true reality, whi called the realm of //dharmas//. Delusion, folly, confusion, ignorance and self-deception are

of wisdom. It is because ignorance, and not sin, is the root evil that wisdom is regarded as virtue. A holiness which is devoid of wisdom is not considered impossible, but it cannot be path of knowledge, to which alone these descriptions apply. The paths of faith, of love, of have each their own several laws. As the unfaltering penetration into the true nature o wisdom is the capacity to meditate in certain ways about the dharmic constituents of the u rules of that meditation have been laid down in the scriptures, particularly in the Abhidharm superb description can be found in the latter part of Buddhaghosa's //Path of Purification//. and concentration were, as we saw, based on the assumption of a duality in the mind--betw depth and its excited surface. Wisdom similarly assumes a duality between the surface and things. Objects are not what they appear to be. Their true reality, in which they stand out as //dharmas//, is opposed to their appearance to commonsense, and much strength of wisdo beyond the deceptive appearance and to penetrate to the reality of //dharmas// themselves

Chapter V

COMPASSION

After a short period of quiet reflection in a grove near the river bank where he had parted from Channa, the young Prince who was now only a wandering beggar, turned his steps southward towards the Magadha country, and in due time reached the chief city of that country, Rajagaha by name, where the King of the country, Bimbisara, had his principal palace. Here, with begging bowl in hand, Siddhattha went round the streets of the city, begging his food from door to door like any other religious mendicant. But he did not look like a common beggar. Those who saw him pass along could see by his very look that he was no ordinary religious mendicant, and they put into his bowl the best food they had.

When he had gathered enough, the prince-beggar left the city again, and in a retired spot outside the walls, sat down to eat what he had collected. But O, what a meal it was! Never in his life before had he, a prince by birth, and accustomed to the best of food served up in the most attractive and tempting way, had such a mixed mess as this set before him. His stomach simply turned in disgust at the sight of that bowl full of scraps and portions of all kinds of different foods, all flung together into one dish. He simply could not bring himself to eat the repulsive mixture. He wanted to throw it away and eat nothing rather than such a mess.

And then he stopped and began to think: and this is what he thought and said to himself:

"Siddhattha, you were born of a good family, in a king's house, where you got everything good to eat that you could wish, the very best of rice, the richest and tastiest of curries, in all abundance. But in spite of this you made up your mind deliberately to live the life of a homeless beggar, and fare the same as every such beggar fares on what-ever was given you by the charitable. And you carried

out your resolve: you became a homeless beggar: yet now, what are you doing? You do not want to eat the food proper for homeless beggars to eat -- the food that is given them, whatever it may be. Do you think that is a right thing to do?"

In these and in other words the prince-beggar reasoned with himself, chiding and scolding himself for his daintiness and fastidiousness in the matter of food, so unfitting in a beggar. And in the end, after a struggle with himself, he succeeded in overcoming his repugnance to the food lying in his bowl before him, and he ate it up without further ado, and never afterwards had any more trouble about eating what was given him to eat.

Meanwhile, the people of Rajagaha, King Bimbisara's city, were all talking about the new religious mendicant who had been begging in their streets that morning, he had looked so different from the common run of religious mendicants, so refined, so noble looking! The talk even reached the ears of King Bimbisara in his palace, and he sent his servants to make enquiries and find out who the stranger mendicant could be. Very soon his messengers learned all about Siddhattha, and came back and told their master that he was the eldest son of the King of the Sakyas, the heir to the throne; and that he had left everything behind him in order to become a beggar and try to discover if he could, some way that would lead men beyond the reach of old age and sickness and death. As his servants told King Bimbisara this, he listened to them very much perplexed. Never before had he heard of a religious mendicant looking for anything so strange, so extraordinary. But it sounded great and grand, and worthy of a prince's looking for it and perhaps is was not so impossible as it seemed, he thought. So he sent his men to ask the prince-beggar to stay in his city, and and he would provide a place for him to live in, and food, and everything else he required for his comfort; and he could settle down there and study and meditate and carry on his search. But Siddhattha declined the King's kind offer, saying that he could not stay still anywhere until he had found what he sought. After he had found it, perhaps then he might be able to stay in one place. So then the King made him promise that when he had found what he was seeking, he would come and stay in his city and let him and his people know about it first.

So the prince-beggar left Rajagaha behind him, and passed upon his wandering way into the open country towards a hill on which a great many hermits were living from whom he thought he might be able to learn something about life and death and how all the ills connected with them might be overcome.

And as he went along the road, he saw a cloud of dust coming down the mountain side, and heard the patter of feet; and then out of the dust there came into sight a herd of sheep and goats making their way to the plain. But behind them all, painfully limping along, came a little lamb, its leg hurt, and bleeding, but still trying hard to keep up with its mates. And when Siddhattha saw it, and noticed how anxious about it the mother sheep was, his heart was filled with pity.

He picked up the little creature and walked alongside the rest of the sheep carrying the lame lamb in his arms. "Poor little thing," he said, speaking to the lamb, "I was going to join the hermits on the hills, but it is at least as good a deed to ease your little heart of suffering as to sit up there with these praying hermits."

Then he saw the men who were driving the herd and he asked them where they were going and why they were driving their flocks away from pasture in the heat of the day instead of in the cool of the evening. They answered him that they had been ordered to bring a hundred sheep and a hundred goats down to the city during the day in order that they might be on hand and ready for the great sacrifice that was going to be offered that night by the King. "I will go with you," said the prince-beggar; and he walked along with them and their flock, still carrying the lame lamb in his arms.

And now, as he came near to the riverside, a young woman came up to him, and after saluting him with great respect, said to him: "O Reverend Lord, have pity on me and tell me where I shall be able to find that seed which keeps away death."

Siddhattha looked at her as if he would ask her what she meant.

The woman noticed his look, and went on:

"Do you not remember, Lord? Yesterday I brought you my little son who was sick, so sick that he was near to dying, and asked your reverence if there was no medicine at all that would keep him alive, for he is my only son. And your reverence said yes, there was something that might save him from dying, if I could get it -- a tola's weight of black mustard seed got from a house in which no one ever had died."

"And did you get that seed, sister?" said Siddhattha with a tender, wistful smile.

"Nay, Lord, I did not," said the woman sadly. "I went round all our village to every house asking for black mustard seed, and everybody was very willing to give me some, but when I told them that I only wanted it from them if no one had ever died in their house, they said that that was a queer thing for me to say, for everybody knew there had been a death in their house, and sometimes more then one death. Some said a slave had died with them. In some houses it was the father who had died; in some the son; in some the mother; in some the daughter. But in every home, every house, some one had died. I could not get my seed. O Reverend Sir, tell me where I may get that seed before my little son dies. Are there no homes at all where death has not been?"

"You have said it," Siddhattha answered the now weeping woman. "In all the wide world there are no homes where death has not been. Now you have found this out for yourself. Now you know that yours is not the only grief in the world. Now you know with your own knowledge that all the world weeps along with you for some dear one dead. Go home and bury your child. As for me, sister, I go to find if I can, what will put an end to your and all men's sorrow; and if I find it, I will come again and tell it to you."

So Siddhattha passed on his way and entered the city along with the herd of animals that were going to be killed, and still went with them right up to the palace where the sacrifice was to be made. Here the

King was standing with the priests all round him chanting their hymns to the gods; and soon the altar fires were lit and the priests made ready to kill the animals that had now arrived. But just as the chief priest was about to plunge his knife into the throat of the first goat that had been picked for the sacrifice, Siddhattha stepped forward and stopped him. "No, Maharaja,' he said to King Bimbisara, "do not let the priest strike that poor goat." And before any one knew what he was going to do, he untied the rope of grass with which it was fastened, and let it go back to its mates. And no one, not even the King nor the chief priest, thought of trying to stop him from doing it, so great and noble did he look as he set the goat free and allowed it to run back to the rest of its fellows.

Then the Prince-beggar began to speak to the King and the priests and all who had gathered there to see the great sacrifice of blood, about what a wonderful thing life is; how anybody can destroy it, but how impossible it is for any one to restore it once it has been destroyed. Every creature that lives, so he told those round him, is fond of its life, fears to die, just as much as men do. Why then should men use their power over these poor brothers of theirs only to rob them of what man himself is most fond of -- the wonderful thing, life. If men wish to receive mercy, he said, they ought to show mercy. If men kill, then according to the law that rules in the world, they will be killed. And what kind of gods, he asked them, can they be who are pleased with and take delight in blood? Certainly not good gods, he said. Rather they must be demons to take pleasure in suffering and death. No, he ended, if men wish to taste happiness themselves in the hereafter, they must not cause unhappiness to any living creature, even the meanest, here in this world. Those who sow the seed of unhappiness, of pain and suffering, will certainly have to reap a full-grown crop of the same in the future.

In this way did Siddhattha speak to the King and the priests and people of Rajagaha, and did it so gently and kindly, and yet so powerfully, that the minds and hearts of the King and the priests were quite changed. There and then the King issued an order that henceforth throughout the whole of his Kingdom there were to be no more sacrifices in which living creatures were deprived of life. After

this day, everybody in his realm, King and priests and people alike, were to offer to the gods only such gifts as did not involve the taking of any living creature's life. They were only to offer as sacrifices to gods, flowers and fruits and cakes, and other similarly bloodless offerings.

And now once more King Bimbisara begged Siddhattha to stay in his kingdom and teach him and his people the good way of kindliness and pity and compassion towards everything that has life. The prince-beggar thanked him for his kind offer but told him that he had not yet found what he was seeking, and until he had found it, he could not rest, but must still go on searching for it everywhere among all the wise men of India, in case any of them knew or in any way could help him in his search.

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Chapter VI

FIRST ENDEAVORS

In those days in ancient India there were very, many different teachers of religion, the same as there are now, who took pupils and taught these pupils all they themselves knew. One of these religious teachers, well known for his knowledge and attainments, was called Alara Kalama, and to this teacher Siddhattha now went in order to learn what he had to teach. And Siddhattha stayed with Alara Kalama a long time and studied under him and practiced the practices his master taught him so diligently that at length he had learned and practiced everything his master knew and practiced. And his master Alara Kalama thought so highly of him and of his great ability that one day he said to him: "Now you know everything I know. Whether you teach my doctrine or whether I teach it, it is all the same. You are the same as I: I am the same as you. There is no difference between us. Stay

with me and take my place as teacher to my disciples along with me."

"But have you nothing more you can teach me?" said Siddhattha. "Can you not teach me the way to get beyond the reach of life and death?"

"No," said Alara Kalama. "That is a thing I do not know myself, so how can I teach it to you? I do not believe that anybody in the whole world knows that."

Alara Kalama only knew what he had already taught Siddhattha -- the way to a state of consciousness called "the realm of neither perception nor nonperception," which was a very high state of consciousness, but one which does not save the man who reaches it from the necessity of being born, and therefore of growing old, and falling ill, and eventually dying, over and over again. So, very much disappointed, Siddhattha left his master Alara Kalama, and went away again to wander this way and that throughout the country, looking for some one who knew and could teach him more than he had learned from Alara Kalama.

And after a time he came to hear of another famous teacher of the name of Uddaka, who was said by everybody to possess great knowledge and powers. So Siddhattha now went to this Uddaka and became his pupil and diligently studied and practiced under him until as with Alara Kalama, he was as clever and learned as his master, and knew and practiced all that his master knew and practiced. And Uddaka also, just like Alara Kalama, was so pleased with Siddhattha's quickness and ability, that he also wanted him to stay with him, and along with him become the leader and teacher of his band of disciples. And Siddhattha asked him the same question that he had asked of Alara Kalama. He asked him if he had no more to teach him, if he could not teach him how to overcome birth and death and all the disagreeable things connected with the same. But Uddaka was in the same position as Alara Kalama in this matter. He did not know how men could get out of the round of birth and death altogether, and had never heard of any one who did know such a thing. So disappointed once more, Siddhattha took leave of Uddaka too, and made up his mind that he would not go to

any more teachers to ask about what he wanted to know but henceforth would try to find it out for himself, by his own labor and efforts.

Now it was quite a common thing then in India, as indeed it still is to-day, for those men who leave their homes and follow a religious life to imagine that by going without food and making their bodies uncomfortable and miserable in a number of other ways, that they would earn the right to a long period of peace and happiness hereafter in the world of the gods. They thought that if only a man made himself unhappy enough here, he would make sure of being happy hereafter; and that the more unhappy he made himself now, the more happy he would be in the future. And they carried out this belief of theirs in actual practice just as many of them still do in India to-day.

Some of them reduced the quantity of food they ate, little by little, day after day, until at last they were eating hardly anything at all, so that their poor bodies became mere skin and bones. Some practiced standing on one leg all the time until it turned stiff and lifeless with the continual strain. Others held one arm up in the air all the time until it withered and dried up through the blood not flowing into it properly in that unnatural position. Others, again, held their fists tightly clenched, never letting them loose, until the nails at the ends of their fingers actually grew into the palms of their hands, and through the flesh, and out at the backs of their hands! Others never lay down at night except on a bed of thorns, or else on a board with sharp nails all over it, their points sticking upwards.

And Siddhattha, because he was anxious and determined to find out what he wanted to know, and did not care how much trouble and pain he had to go through if only at last he might succeed, did very much the same as these other ascetics who were seeking religious truth. He did not know any better way than to do just as the others did. He honestly hoped and believed that if only he tortured and tormented his body enough, at last as reward he would obtain enlightenment of mind.

Here is part of the story of what he did in those days, as he told it himself in after years to one of his foremost disciples, the Thera

Sariputta.

"I practiced the holding in of my breath," said the Buddha to Sariputta, "until it made a great roaring in my ears, and gave me a pain in my head as if some one was boring into it with a sharp sword, or lashing me over the head with a leather whip. In my body also, I suffered pains as if a butcher were ripping me up with a knife, or some one had flung me into a pit of red-hot coals.

"And then I practiced loneliness. On the nights of the new moon and of the full moon, I went out to lonely places among the trees where the dead lay buried, and stayed there all the night through hearing the leaves rustling and the twigs dropping when a breeze blew, with my hair all standing on end with fright. When a bird came and lighted on a bough, or a deer or other animal came running past, I shook with terror, for I did not know what it was that was coming up to me in the dark. But I did not run away. I made myself stay there and face the fear and terror I felt until I had mastered it.

"I also went without food. I practiced eating only once a day, then only once in two days, then only once in three days, and so on until I was only eating once in fourteen days. I have lived eating nothing but grass, nothing but moss, wild fruits and roots, wild herbs and mushrooms, wild rice, and the dust I scraped up of thrashing floors. I covered my body only with garments made out of rags from graveyards and dust-heaps, with old skins of animals that had died in the fields, with woven grass, with patches made of birds' wings and tails that I found lying here and there.

"In the lonely forests I lived alone never seeing a human being for weeks and months. In winter, when it was cold at night, I stayed out in the open without a fire to keep me warm. And in the day-time, when the sun came out, I hid myself among the cold trees. And in the burning heat of summer, I stayed out by day in the open under the hot sun; and at night I went into the close, stifling thickets.

"I also practiced what was called 'purification by food'. I lived on nothing but beans, then on nothing but sesamum seed, then on

nothing but rice. And I reduced the quantity I ate of these day by day, until at last I was eating only one bean a day, one sesamum seed a day, one grain of rice a day.

"And through eating so little food, my body became terribly thin and lean. My legs became like reeds, my hips like camel's hoofs. My backbone stood out on my back like a rope, and on my sides my ribs showed like the rafters of a ruined house. My eyes sank so far in my head that they looked like water at the bottom of a deep well and almost disappeared altogether. The skin of my head grew all withered and shrunken like a pumpkin that has been cut and laid out in the sun. And when I tried to rub my arms and legs to make them feel a little better, the hair on them was so rotted at the roots that it all came away in my hands.

"And yet, Sariputta, in spite of all these pains and sufferings, I did not reach the knowledge I wanted to reach, because that knowledge and insight was not to be found that way, but could only be got by profound reasoning and reflection, and by turning away from everything in the world."

In this way, for six or seven long years, Siddhattha put his body to all kinds of torment, thinking that by doing this, if only he went on long enough, at last he would get to know what he wanted, all the while wandering about here and there through the country of Northern India.

At length, in the course of these wanderings, he came to the land of Magadha again, to a nice quiet place in a bamboo grove beside a broad, smooth-flowing river, with a good bathing-place, and a village close by where he could easily go and beg food. He liked the look of this place as soon as he saw it. "This is a good place to stay in," he said to himself, "for any ascetic like myself who wants to strive and struggle for knowledge. Here I will stay."

So in this place, called Uruvela, Siddhattha now took up his fixed residence, under the trees meditating and striving hard, fasting and otherwise treating his poor body very badly, all in the hope that by

such pains and endeavors he would gain a knowledge of the truth he sought.

Meanwhile there had gathered round him a little band of disciples who admired him very much as they saw how he starved himself and otherwise made himself undergo severe hardships. And these disciples, five in number, waited upon him and attended to his few wants, for they thought that an ascetic who could make himself suffer such pains and privations, and persevere in them as did Siddhattha, must be no common man. They thought, indeed, they felt sure, that an ascetic with so much endurance and determination, must be certain to get what he was looking for, and that when he had found it, then he would tell it to them, his pupils and followers.

But one day it happened that as he sat alone under a tree, the poor prince-ascetic, all worn out with fasting and hardships, and added to that, the strain of intense and prolonged meditation, fell down in a dead faint, and lay there on the ground so completely exhausted and without strength that perhaps he would never have risen again but died there just where he lay. Fortunately, however, a boy who was watching some goats near by happened to come along by the tree under which Siddhattha lay in a swoon; and when he saw the holy man lying there, the boy at once guessed that he was dying for want of proper food, for everybody round about knew that he was a very holy man, and went without food for days and days. So the boy ran back to his goats and brought up one of them, and milked some milk from its teats into the half-open mouth of the holy man, without touching him with his hands, for he did not dare, he a common herd-boy, to lay his hands on a saint.

Very soon the good, fresh milk began to produce its effect upon the half-dead Siddhattha. After a little while he was able to sit up, feeling very much better than he had felt for a long time. And he began to think about why it was he had fainted, and why he was now feeling so much refreshed in body and mind. And these are the thoughts that passed through his mind:

"O how foolish I have been! I left my wife and family and home and

everything, and became a homeless wanderer because I wanted to get to know the truth about man's life and how he must live it to the best purpose. But in order to gain a knowledge so difficult to gain as this, I needed to have a brain and a mind as strong and vigorous as I possibly could get, so that I might be able to think and meditate steadily and strongly. And then I went and made my body weak and wretched with starvation and those other practices I practiced! But how can a man have a strong and healthy mind if his body is weak and miserable and unhealthy? O how foolish I have been to make myself weak just when I need all the strength I can get to carry through the great task I have set myself to perform! After this I shall eat all the food my body requires to keep it in god condition. I shall not eat too much, for that will make me dull and heavy and sleepy, and then I shall not be able to think and meditate properly. But I shall eat enough to keep me well and strong, so that I may have a clear, unclouded mind, and so perhaps, at last, I shall be able to gain the truth I want to reach."

So, with thoughts like this in his mind, Siddhattha turned to the goat-herd boy who now was kneeling before him in veneration, and asked him if he would kindly give him a little more of his goat's milk in a dish, as it was doing him very much good.

"O Reverend Lord," said the boy, "I cannot do that. I cannot give you milk in a dish that has been touched by my hand. I am only a common herd-boy of low caste, and you are a holy man, a Brahmin. If I were to touch you with anything I had touched, it would be a crime."

But Siddhattha replied: "My dear boy, I am not asking you for caste: I am asking you for milk. There is no real difference between us two, even although you are a goat-herd and I am a hermit. It is blood that flows in the veins of both of us. If some robbers were to come and cut us both with swords, the blood that would flow from both our bodies would be of the same red colour. And if it went on running and nobody stopped it, we should both of us die with no difference between us. If a man does high and noble deeds, then he is a high and noble man. And if a man does low and ignoble deeds, then he is a low and ignoble man. That is all the real caste there is. You have done a

good kind deed in giving me milk when I was almost dead for want of food; therefore you are of good caste to me. Give me some more milk in a dish."

The herd-boy did not know what to say to these strange but so very pleasant words from this extraordinary hermit who did not send him away from him because he was a low-caste herd-boy, but instead wanted more milk from him, and would take it out of a dish. But he went off, and soon came back with a bowl full of his best goat's milk which he joyfully offered to the kind hermit who had told him that he was of as good a caste to him. Then he took back his empty bowl, and after bowing down before the hermit and asking his blessing, went back glad and happy to his goats.

But the prince-ascetic, now thoroughly refreshed with the good drink of milk, sat on beneath the tree, meditating more successfully than he had done for a long time. And as he still sat there in the dark after the sun had gone down, he heard the sound of girls' voices singing. It was a band of professional singers and dancers going to a neighboring town to give an entertainment; and as they passed along close to where he sat, he distinctly heard the words of their song which was about the instrument they played when they sang, called a lute. They were saying, in their song, that if the strings of the lute were hung too slack, they made very poor music; and if they were stretched too tight, then they broke and made no music at all. Therefore, so they sang, it was best to stretch the strings neither too slack nor too tight, but just medium, and then they would give proper music.

"That is true what these girls sing," thought the prince-ascetic as he heard them. "These girls have taught me something. I have been stretching the strings of my poor body far too tight this long time, and they have come very near to breaking altogether. If that boy had not come and brought me the milk to-day, I should have died, and then what would have become of my search for the Truth? There and then it would have come to an end. My search for that which I and all men need to know would have failed miserably just for want of a little food for my body. This harsh way of treating the body cannot be the proper way to find Truth. I will give it up at once and treat my body with

proper care and attention henceforth."

So when, next day, a young woman called Sujata, who lived near by, came to him in his hermitage among the trees with a bowl full of extra good rice boiled with very good rich milk, which she had specially prepared for him, saying as she gave it to him: "May you be successful in obtaining your wishes as I have been!" He did not refuse her gift, but accepted it with pleasure, and felt the benefit of it at once in a greatly strengthened body and mind.

After this, Siddhattha went out again every morning to the village to beg food, and eating what he got there each day, he soon became strong again and his skin became a good colour, almost as clear and golden as it used to be in the old days when he lived in his father's palace.

But although he himself now saw that the pains and hardships to which he subjected himself were just like trying to tie air into knots, or weave ropes out of soft sand, for all the help it was to him in his search for the Truth, the five disciples who believed in him and had hitherto stayed with him through everything did not think this at all. They still believed, like everybody else in India in those days, that the one only way to find the Truth in religious matters was to make yourself miserable in body.

So when they saw the master and teacher they had hitherto admired, so much for the way in which he starved and in other ways ill-treated and tormented his body, beginning to eat all his body required of the rice and curry he got when he went out begging, they were very much disappointed with him, and they said among themselves: "Ah, this Sakya ascetic has given up striving and struggling. He has gone back to a life of ease and comfort." And the whole five of them turned away from their old master and left him, for they felt sure that there was no use in staying any longer with a teacher who did not starve himself and in other ways make himself miserable. Such an ascetic, they were sure, could never possibly attain to any great knowledge of religious truth.

How very much mistaken, how very far wrong, these five disciples of the prince-ascetic were, was soon made clear to them. Their master and teacher, far from having turned back from his goal, was now on the very point of reaching it.

* * *

Chapter VII

SUCCESS

Any one to-day who wishes to see the very spot where, twenty-five hundred years ago, Prince Siddhattha of the Sakya race at last found the Truth he had sought so long and with such painful efforts, need only go to the town of Buddha Gaya in Behar, and from there walk six or seven miles along a road which more or less follows the course of a broad, sandy stream now called the river Phalgu, but which in those days was called the Neranjara. As he comes near his destination, he will see rising above the neighboring flat fields on a slight elevation, a tall solid structure of dark stone, with a few terraces running round its oblong form, which rises into the air, growing smaller and smaller towards the top where there is a small open platform from which rises a spire of stone, of the solid Hindu pattern, the whole structure being decorated with a great variety of sculptured work of all descriptions. This is the celebrated monument of Buddha Gaya. And in the shadow of this great memorial structure, surrounded by a low stone wall, the visitor yet may see the tree beneath whose branches Prince Siddhattha at last obtained the light he sought; for it was towards this tree that he turned his steps one evening, having resolved to make one last mighty effort of mind and will, and penetrate the final secret of life and all existence.

And as he went towards that tree -- in memory of Siddhattha's great achievement ever since called the Bodhi Tree, or Tree of Enlightenment -- Sujata's words to him must have been in his ears: "May you be

successful in obtaining your wishes as I have been!" For now he sat down beneath the tree and made a solemn vow to himself that even if all the blood in his veins dried up, and all his flesh wasted away, and nothing was left of his body but skin and sinews and bones, from this seat he would not rise again until he had found what he sought, reached his goal, discovered for himself and for all men the way by which they might gain the highest happiness, be delivered once and for all from the need to be born and to die, again and again in a wearisome, never-ending round of the same pleasures and pains, over and over again. He sat down there under the Bodhi Tree, resolved to sit there, no matter what might happen to him, until he had discovered the way that leads out of Samsara, the world of birth and death and change, to the constant, lasting, deathless state called Nibbana.

This was a tremendous resolve to make. It had never been made before by any mortal man of our epoch of the world. There were indeed many other ascetics and hermits in Siddhattha's native land of India, who had spent long years of bodily hardship and severe mental labor, in order to obtain what they thought was the highest good possible. But what they won after all their years of toil and struggle of mind and will, was the attainment of a very great happiness, only it was not a constant, lasting happiness. It was not permanent. It was not for ever secure against all chance and change. After a time, when the energy they had put forth in order to bring them to these high states of bliss in the heaven-worlds was all exhausted; all spent, then these people, these ascetics and hermits, fell down again from these blissful states to lower states of existence, to life on this earth again, with all its unpleasantness and disappointments. It was with them as it might be with a man who had gathered together a lot of money in a box, and started spending it all. Very soon it would all be spent, the box would be empty, and he would have to begin getting more. And so with these hermits and ascetics, if they wanted to enjoy great happiness again, they had to begin all over again the painful things they had done before, so as to get to the heaven-world again and enjoy its delights. And this they would have to do again and again as long as they wanted such delights. Again and again they would have to go through a course of misery endured on earth so as to get happiness in heaven, and then the same again, always and always,

without any end. Their way of doing was like that of a man who with great trouble rolls a heavy ball to the top of a high hill, only to find it roll back to the bottom again; whereupon he has to go through all the labor of rolling it up the hill again, and has to do this over and over again, without any end to his labor.

But what Siddhattha wanted was to find some way by which he and all men would not need any more to be for ever rolling the ball of life to the top of some high peak of happiness, see it roll down again into the valley of unhappiness, and then have all their work to do over again, if they wanted happiness again; and this for ever and ever, without any end to it. He wanted to find some state that would be permanent and lasting, some kind of wellbeing that would not be lost again, so that those who reached it once, would not need any more to be always striving and struggling to get it again. And on this great night under the Bodhi Tree at Uruvela he was determined to find such a state of lasting wellbeing, or perish in trying to find it. And now when Siddhattha wished to give the whole force of his mind to this great work, his mind fought against his will, and turned itself to dwell upon all the unlasting, all the passing, temporary delights and pleasure of life that he ever had tasted. He wanted to leave aside whole thoughts of worldly things, and concentrate all his attention upon trying to find out how all things arise, but his thoughts, in spite of all he could do, turned back to his former pleasant life, and brought before his mind's eye the most attractive pictures of the happy life he used to live in his father's palace before he came out on this painful search for Truth.

Again he saw before the eye of his mind, the splendid rooms and halls of his palace, its beautiful grounds and gardens, its lovely lotus-ponds and bowers of delight; and the many attendants who had nothing else to do but wait upon his will and minister to his pleasure. And then he saw his beautiful young wife; her lovely pleading eyes, her pleasant charming ways rose before him in vision; her very voice, so low and sweet, sounded in his ears. And then he saw his little son, his only child, a merry little babe who might grow up to be a son of which any father might be proud. And he saw his father, too, grey-haired now, and getting on in years, and grieving

that his eldest son was not beside him to help him to govern the country and take his place when soon he would have to give it up through sheer old age.

With his mind's eye the prince-ascetic Siddhattha Gotama saw all this, and his heart misgave him as the thought he did not wish to think, forced itself into his mind:

"You might have had great glory and power as a famous king if you had stayed in household life like everybody else. But you have gone and left behind you all that sensible people prize and value, in search of something nobody but yourself has ever even thought about, something that perhaps never can be found at all, perhaps does not even exist for anybody to find! How do you know you are not a fool or a madman to leave behind all these real, solid things you certainly once had and enjoyed, to look for something you cannot even be sure exists for you to find?

"But even if you so want to leave the good things of the world behind you and go in search of something beyond them which you think is better, why could you not continue to search for it in the same way that other religious men search by fasting and mortification and the other religious practices all the other ascetics and religious men of the country follow? Is it likely that they are all wrong in their way of looking for religious truth, and that only you are right? And any way, why cannot you be content to gain the same kind of happiness they are content to gain, even if it is not as lasting as you would like it to be?

"Life is short. Men soon die: soon you too will die. Why do you not use the little time you have to live in getting all the pleasure you can out of it before the night of death comes on, when you cannot have pleasure any more? There is love: there is fame: there is glory: there is the praise of man: all to be had if you try for them: all solid, certain things: all of them things you can feel, not dreams and visions made out of thin air. Why should you make yourself wretched in this lonely forest looking for something nobody has ever found?"

Thus did Siddhattha's thoughts torment him on that great night when he sat down beneath the Bodhi Tree to seek the way of deliverance from birth and death, tormenting him with the keen memory of the pleasures he had left behind, with doubts about his power ever to find what he sought, with uncertainty about whether he was seeking it in the right way. But he did not allow himself to be turned from his purpose. Rather did he the more strenuously pull his mind together for a yet stronger effort to discover what he wanted.

"Begone, Mara, Evil One!" he cried. "I know you who you are. You are the evil spirit that would keep men back from everything that is good and great and noble. Try no more to keep me back from what I have set out and am determined to do. My mind is made up. Here I sit until I have found what I seek, even if I have to sit until all the blood in my body dries up, and my flesh wastes all away, and nothing is left of my but dry skin and bone."

And there Siddhattha sat and still continued sitting, striving and struggling, laboring and wrestling with all his mind and will to find what would bring to an end all infelicity, all undesirable and unpleasant things, searching for what would end all evil things for ever, and bring in their place a wellbeing, a happiness that would not pass away, a felicity that would be sure and lasting, eternally beyond the reach of any change.

And he was successful. After a time as he still persisted in his meditations, putting away out of his thoughts all evil things that were trying to disturb him and distract his mind, at length his mind became still and quiet like a still and quiet lake. It ceased to trouble him with memories and suggestions of pleasures he once had owned and enjoyed. It vexed him no more with doubts and uncertainties about what he now was seeking. In the calm, close concentration of his mind, now wholly calmed and collected, in the intense power of his will now directed towards one thing only, there where he sat under the Bodhi Tree, Prince Siddhattha, the ascetic of the face of the Sakyas, of the family of Gotama, became the Enlightened One, the Awakened One, the All-Knowing One; he became Gotama the Buddha, the bringer of the

light of truth to the men of this epoch of the world, to the whole human race that now lives on the earth. For now He was enlightened in a way compared with which all other men were stumbling and groping in the dark. Now He was awake in a way compared with which all other men are asleep and dreaming. Now He knew with a knowledge compared with which all that other men know is but a kind of ignorance.

For now He had penetrated the real true meaning of life through and through from its root upward. Now He knew how and why men were born and died again and again, and how they might cease thus to suffer repeated birth and death. But the first thing He saw clearly with His new and penetrating insight this night as He sat meditating under the Bodhi Tree, was the long line of His own lives and deaths through ages after ages, in all kinds of bodies, in all kinds of conditions of life, low and high, humble and exalted, gross and refined, until at last He was born in this present life as the son of King Suddhodana and Queen Mahamaya.

Then with His keen, penetrating power of mind, He next perceived how all men are born and pass away again, to be born elsewhere anew, strictly according to the deeds they do. He saw how some are born to happy lives because their deeds were good deeds; and He saw how others were born to lives of unhappiness because the deeds they did were evil. He saw as plainly as anything that it is men's own actions and nothing else whatever which make them happy or unhappy in this and in all worlds.

And then, last and greatest of all He saw on this great night, He saw and understood clearly, beyond all doubt, that is it not well for men always to be at the mercy of the continual changes of the world; that it is not good that they should be now happy and now unhappy, now up and now down, like boats tossed on a sea. He perceived that the reason why men come in to existence to be thus tossed about on the waves of the changing world, is because they are fond of, and cling to all the little bits of happiness that existence in the world provides at times. He saw that men are caught in the snare of existence in the world because like deer they fling themselves greedily upon any little bit of pleasure they see. Then He saw that if men do not want to be

caught in the snare of existence, the only way for them to do is not to jump heedlessly upon every scrap of pleasure they see, not to abandon themselves recklessly to its enjoyment, not to set their hearts so eagerly upon the things existence offers. And then He saw the Way by following which men at length would be able to refrain from flinging themselves recklessly into enjoyment of pleasure, because they would have learnt to know and like something better, and so they would no longer be bound to come back to the world where such pleasures are found, to the world of change and disappointment and uncertain happiness, and would be able to attain the true and certain happiness of Nibbana. And this Way or Path, He called the Noble Eightfold Path, because it is the Path followed by everybody who has noble aims and desires; and it has eight distinct branches or parts or members.

The first branch or part or member of this Noble Eightfold Path to deliverance from all things evil taught by the Buddha is called -- Right Seeing. This Right Seeing means, to see that everything in the world, even one's own existence, is changeable, not really solid and lasting, and so only leads to disappointment and pain when we cling to it too closely. Right Seeing also means to see that good deeds always lead to happiness and evil deeds to unhappiness, both here and hereafter.

The second member of the Noble Eightfold Path was called by the Buddha -- Right Mindedness. This means an attitude which, because it sees rightly the nature of the world and everything in it, turns away from clinging tightly to it. Right Mindedness also means a right attitude of mind in which we have pity and compassion for all beings who, through clinging too close to worldly things, are suffering distress of body or mind, while at the same time we have a keen desire to relieve their suffering and help them as far as possible.

Right Speaking, the third part of the Buddha's Noble Eightfold Path, means speaking only what is true and kindly and sensible. It means to avoid lying and rude and slanderous and silly talk.

Right Doing, the fourth part of the Noble Eightfold Path, means to

refrain from killing, and stealing, and impurity, and the drinking of intoxicating liquors which make men mad and reckless so that they do things they otherwise would never have done.

Right Living, the fifth part of the Eightfold Path, means earning one's living in any way that does not cause hurt or harm to any other living creature.

Right Endeavour the sixth part of the Noble Eightfold Path, means endeavoring, trying to control one's thoughts and feelings in such a way that bad, harmful thoughts and feelings may not arise, and that those which unhappily may have arisen, may die out. It also means trying to keep alive and strong in our minds all good and helpful thoughts and feelings that already are there and causing to arise in our minds and hearts as many as we can of new, good and helpful thoughts and feelings.

Right Remembering, the seventh member of the Noble Eightfold Path, means always remembering, never forgetting, what our bodies really are, not thinking of them as finer and grander than they are actually. It also means remembering all the movements and actions and functions of the body as being just the movements and actions and functions of the body, and nothing else beside. Right Remembering also means remembering what our minds are, a constantly changing succession of thoughts and feelings in which nothing is the same for two moments together. And it means, lastly, bearing in mind and never forgetting the various steps Buddha has taught us we must take in order to set the mind free from all bondage and bring it at last to the state of perfect freedom -- Nibbana.

And Right Concentration, the eight and last member of this Noble Eightfold Way to Nibbana made known by the Buddha means not allowing our minds to wander about as they like, but fixing them firmly upon whatever we are thinking about, so as to arrive in this way at a correct understanding or whatever we are trying to understand.

Such are all the eight parts or members of the Noble Eightfold Path which Prince Siddhattha Gotama, who now became the Buddha Gotama,

discovered under the Bodhi Tree at Uruvela twenty-five hundred years ago. The last three parts or members, Right Endeavoring, Right Remembering and Right Concentration, in their full and perfect meaning are mainly intended to be practiced by men who are trying to follow the Buddha closely, and in order to do this better and more easily, have left the household life and become Bhikkhus. But every one, whether he is a Bhikkhu or not, can practice them to a certain extent as they are here described.

The first two members of the Eightfold Path, also, Right Seeing and Right Mindedness, in their full perfection are only possessed by those men who, after many years of training and practice of meditations, at last have come very near to understanding and realizing the true nature of things in the same way that the Buddha did. Yet still, every one who wishes to follow the Buddha, must have a little of Right Seeing, and a little of Right Mindedness. They must think sometimes how all things round them are not really so fine and splendid as they often seem to be. And they must sometimes entertain in their minds the thought that some day they will turn away from the transient things of the world to something better, to something more sure and lasting.

But the three middle members of the Noble Eightfold Path are for everybody to practice to the fullest extent of their powers. Everyone ought to try to live without doing harm to any one either in word or in act. Every one ought to try, and can try to avoid wrong-speaking and wrong-doing; and according as they do this, they prepare the way for some day controlling their thoughts and properly training their minds, and so coming at last to true knowledge and insight, that knowledge and insight which the Buddha discovered and teaches, which is truly called Wisdom.

And when they come to this true wisdom, then the mind is delivered from clinging any more to anything in any world. And because it does not cling any more to such things, therefore it does not any more for ever take shape or form in any world. That is to say: For if there is no more being born into the world, and so no more of all the troubles and unpleasant things that follow men who are born into the world; and so the whole mass of distress of any kind is brought to an

end for ever. All this the Buddha discovered beneath the Bodhi Tree: He discovered the Noble Eightfold Path of Right Seeing and Right Mindedness, of Right Speaking and Doing and Living, of Right Endeavoring and Remembering and Concentration, which is also called by the name of the Triple Path of Right Behavior, Mind-culture and Wisdom; or in the Pali, Sila, Samadhi, and Panna.

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PART TWO: INNER SKILL ==========

The ABC's of the Breath (September 27, 1957) ==========

are three important parts to meditating: thinking, awareness and the breath. All three of th
have to be kept right together at all times. Don't let any one of them come loose from the
'Thinking' refers to thinking 'buddho' together with the breath. 'Awareness' means knowing
it goes in and out. Only when thinking and awareness are kept fastened constantly with t
you say that you're meditating. The in-and-out breath is the most important part of the b
other words, (1) it's like the earth, which acts as the support for all the various things in the
(2) It's like the joists or girders that hold up a floor and keep it sturdy. (3) It's like a board
sheet of paper: When we think 'bud-' with an in-breath, it's as if we rubbed our hand once
and when we think 'dho' with an out-breath, it's as if we rubbed the board once again. Ea
the board, some of the dust is bound to stick to our hand, so if we keep rubbing it back and
board is going to become glossy. When it's very glossy, it'll be so clear that we can see o
reflection in it. These are the results that come from our thinking. But if we go rubbing hit-
won't be able to see our reflection even in a mirror, much less in a board. In anoth
sense, the breath is like a piece of paper. When we think 'bud-' in with the breath, it's as if
pencil and wrote a letter of the alphabet on a piece of paper. If we keep doing this, event
be able to read what we've written. But if our mind doesn't stay constantly with the breath,
wrote sometimes right and sometimes wrong. The letters we'd write would be a mess, an
letters. No matter how large our piece of paper might be, the whole thing would be a mess
able to read what letters we had written, or what they were supposed to say. If we
intent, though, and think of the breath as a piece of paper, we'll write down whatever mess
the paper and know for ourselves what we've written. For example, thinking 'bud-' is like
to our paper. It'll give us knowledge. Even after we've stopped writing, we'll still benefit. B
we're not really intent on our writing, our letters won't be letters. If we draw a picture of a
it won't be a person. If we draw an animal, it won't be an animal. When w
start learning to write, we have to use chalk because it's big, easy to write with and easy to
is like thinking 'buddho.' Once we advance in our studies, we start using a pencil because
clear and longer-lasting. For example, the sentence, 'Where's Dad?' is a piece of knowled
only read the separate letters, 'W' or 'D', it doesn't really count as knowledge. So we then
our chalk. In other words, we don't have to repeat 'buddho.' We use our powers of evalua
see, as we're breathing: Is the in-breath good? Is the out-breath good? What kind of bre
comfortable? What kind of breathing isn't? Then we correct and adjust the breath
out whichever way of breathing seems good, and then observe it to see if it gives comfort
If it does, keep that sense of comfort steady and put it to use. When it's really good, benef
arise, perfecting our knowledge. Once we've obtained knowledge, we can erase the penci
notebooks, because we've seen the benefits that come from what we've done. When we g
take our knowledge with us and make it our homework. We can do it on our own at home;

at the monastery, we can keep at it constantly. So the breath is like a piece of paper
mind is like a person, knowledge is like a note: Even just this much can serve as our star
we're intent on just these three things--thinking, awareness and breath--we'll give rise to kn
within ourselves that has no fixed limits and can't possibly be told to anyone else.

As the Mind Turns (August 9, 1958)

========== Every person has both awareness and una
who has studied various diseases: He's knowledgeable about the diseases he's studied, b
ones he hasn't. We human beings have both darkness and brightness. The darkness is
brightness, awareness. The affairs of the world keep spinning around like a wheel.
live in the world, we thus have both pleasure and pain in line with worldly conditions--the w
rebirth. Whenever we spin around and run into the cycle of pain, we feel that the world is r
and confining. Whenever we spin around and run into the cycle of pleasure, we feel that t
and refreshing, an inviting place to live. This happens because we spin along with the wor
don't really know the world as it actually is. Once we stop spinning, though, we'll come to k
of the world and the true nature of the Dhamma. Whenever we run along after the
can't see the world easily. For this reason, we first have to stop running, and then we'll se
clearly. If the world is spinning and we're spinning too, how can we expect to see it? It's lik
persons running: They'll have a hard time seeing each other's faces. If one stops but the
running, they can see each other somewhat, but not clearly. But if they're both running, the
other even less clearly. For example, if we're sitting or standing still, and someone sneak
us over the head and then runs off, we'll have a hard time catching him. In the same way,
around or get involved in the spinning of the world, we'll have even less chance of knowin
anything. The Dhamma thus teaches us to stop spinning the wheel of rebirth so that we ca
clearly. When an airplane propeller or any bladed wheel is spinning, we can't see h
blades it has, what shape they are or how fine they are. The faster it spins, the less we ca
shape. Only when it slows down or stops spinning can we see clearly what shape it has.
analogy for the spinning of the currents of the world--the outer world--and for our own spinn
live in the world. The outer world refers to the earth in which we live. The world of
fashionings refers to ourself: our body and mind, which are separate things but have to de
other, just as the world and people, which are separate things, have to depend on each oth
a body but not a mind, we wouldn't be able to accomplish anything. The same would be tru
without a body. So the mind is like a person dwelling in the world. The mind is the craftsm
body, its work of art. The mind is what creates the body. It's what creates the world.
world is something broad and always spinning, something hard to see clearly. This is why
teaches us to stop spinning after the world, and to look only at ourself. That's when we'll b
see the world. We ourself are something small--a fathom long, a span thick, a cubit wide--
belly is big. No matter how much we eat, we're never full. We never have enough. This s
greed of the mind, which causes us to suffer because of our lack of enough, our desires, o

To see ourself or to see the world, the Buddha teaches us to survey ourself from the feet, from the feet to the head, just as if we're going to plant a tree: We have to survey thin the ground on up to the tips of the branches. The ground stands for the purity of our livelih to examine the ground to see if it has any termites or other pests that will destroy the roots tree. Then we have to add the right amount of fertilizer--not too little, and not too much. W care for it correctly in line with its size. For example, how do we observe the five precepts they're pure? How do we observe the eight, the ten and the 227 precepts so that they're p should we abstain from doing? What things should we do? This is called Right Livelihood. If we attend too much to our physical pleasure, we tend not to give rise to virtue, like certai trees that are very healthy, with large branches and lush foliage, but tend not to bear fruit. person eats a lot and sleeps a lot, if he's concerned only with matters of eating and sleepin will be large and hefty, like a tree with a large trunk, large branches and large leaves, but hardly any fruit. We human beings--once our bodies are well-nourished with food--if we the sermon or sit in meditation, tend to get drowsy because we're too well nourished. If we si time, we feel uncomfortable. If we listen to a sermon, we don't know what's being said, bec sleepy. This ruins our chance to do good. People who are too well nourished tend to get and addicted to pleasure. If they sit in meditation, they tend to get numb, tired and drowsy.

This is why we're taught to observe the eight uposatha precepts as a middle path. We e half of the day, only half full. That's enough. This is called having a sense of moderation w regard to food. We don't have to load up, or to compensate for missing the evening meal. enough. 'I abstain from eating at the wrong time:' After noon we don't have to turn to anot so that the heart won't turn after the world. This is like giving just enough fertilizer to our tre

'I abstain from dancing, singing and ornamenting the body:' The Buddha doesn't ha beautify the body with cosmetics and perfumes, or ornament it with jewelry. This is like giv just the right amount of water. Don't let the soil get water-logged. Otherwise the roots wil other words, if we get attached to scents and to beauty of this sort, it'll make us so infatuat our virtue will suffer. This is like taking scraps of food and pouring them around the foot of Dogs will come to trample over the tree, chickens will peck at the leaves and flowers, and f will eat into the roots, causing our tree to wither or die. All sorts of complications will come us. 'I abstain from high and large beds:' When we lie down to sleep, the Buddha d have us use soft mattresses or cushions that are too comfortable, because if we have a lot we'll sleep a lot and not want to get up to do good. The results of our concentration pract meager, and our laziness will grow rampant. This is like caterpillars and worms that burrow the soil: They'll keep whispering to us, teaching us all sorts of things until ultimately they te stop doing good--and so we stop. This is like insects crawling up from the ground and eati tree, climbing higher and higher up until they reach the tiptop branches: the mind. Ultimat eat the tips of the branches, the tree won't bear flowers. When it has no flowers, it won't b In the same way, if we lack a sense of moderation in caring for ourself, we won't be practic

Livelihood. If we don't have a proper sense of how to nourish and care for the body, our c
have to degenerate. But if we have a proper sense of how to nourish and care for the body
will have to develop in the direction of purity, and the mind will have to develop along with
by step. The world has its highs and lows, its good and evil, and we're jus
like the world. Our body--no matter how much we care for it to make it strong and healthy,
comfortable--will have to be good in some ways, and to malfunction in others. What's impo
we don't let the mind malfunction. Don't let it go branching out after its various preoccupati
let the mind go around thinking good and evil in line with its preoccupations, it won't be ab
advance to a higher level. So we have to make our tree have a single tip: We have to cen
firmly in a single preoccupation. Don't let your moods hold sway over the mind. We have
mind from its preoccupations with sights, sounds, smells, tastes and tactile sensations, lea
single mental preoccupation. Let a preoccupation with what's good and worthwhile arise
Don't let any of the forms of mental corruption arise. Mental corruption refers to (1
greed for sights, sounds, smells, tastes, etc.; (2) ill will--focusing on this matter or that per
not being good, which develops into a desire for retribution, leading to a confrontation or to
(3) wrong views--seeing that doing good doesn't lead to good results; for example, seeing
generous, observing the precepts or practicing meditation doesn't make one rich or happy,
stops doing good. We have to rid the heart of these three forms of mental corruption. Whe
freed from corruption, it will have to enter mental rectitude, becoming a worthwhile mind, pu
Right Undertaking: in other words, meditation. In practicing meditation, we really ha
true in our work if we want results. We have to be true in our body, true in our speech, tru
heart. Our body has to sit straight and unmoving in a half-lotus position. Our speech has t
not saying a thing. Our heart has to be set straight and still, not flitting out after allusions
past or future. If we can be true in our work in this way, we'll have to succeed and see resu
we're slipshod and desultory, our work won't succeed. This is why we're taught,
anakula ca kammanta edam mangalam uttamam: 'Undertakings that are not left u
supreme good omen.' In practicing meditation, the mind is what gives the orde
other words, we should have a base or a frame of reference, contemplating the breath so
refined--because the more refined something is, the higher its value. Our breath sensation
sorts: (1) The first are the breath sensations that flow from the head down to the t
our feet. (2) The second are those that flow from the tips of the feet to the head. These tw
turns running back and forth like a rope over a pulley that we pull up and down. (3
third sort are the breath sensations that flow throughout the body. These are the sensation
ventilate the body, receiving our guests--the breath permeating in through the skin--and e
inner breath, keeping the pure, beneficial breath in the body and expelling the harmful brea
the pores. (4) The fourth sort is the breath in the upper abdomen, guarding betwe
heart, lungs and liver on the one hand, and the stomach and intestines on the other. It sup
organs so that they don't press down on the lower ones, and keeps the lower organs dow

don't push up and crowd the upper ones. This sort of breath we have to observe in order t
it's heavy on the left or right side. (5) The fifth sort are the breath sensations flowi
in the intestines, helping to warm the fires of digestion, just as if we were steaming fish or
foods to keep them from spoiling. When our food is cooked, it can be of use--like the stear
the lid of a pot--to enrich the blood that nourishes the various parts of the body. Whichev
nourishment should become hair, nails, teeth, skin, etc., the blood sends to those parts.
These breath sensations are always flowing in waves through the intestines to disperse the
digestion. When we eat, it's like putting food in a pot on the stove and then closing the lid.
there's no ventilation in the pot at all, and we simply add fire, it won't be long before our sto
wrecked and our intestines ruined, because we've closed the lid so tightly that no air can p
out, until the heat becomes too strong and burns our food to a crisp. Our body won't get ar
it. On the other hand, if the heat is too low, our food won't cook through. It'll spoil, we'll ge
upset stomach, and again our body won't get any benefit. These sorts of breath sensation
digestive fires just right for the body. If we look at these five sorts of breath sensati
in the correct way, we're sure to reap two sorts of results: (1) In terms of the body, those
many diseases will have fewer diseases; those of us with few diseases may recover compl
that haven't yet arisen will have a hard time arising. (2) In terms of the mind, we'll becom
contented, happy and refreshed. At the same time, meditation can help free us from bad k
unwholesome mental states won't have a chance to infiltrate the mind. Our life will be lon
healthy. If we keep developing our meditation to higher and higher levels, the four properti
the body will become clear and pure. If we practice meditation by keeping
the breath in mind until the breath is refined and the mind is refined, the breath settles dow
stop and the mind settles down to be still, then we'll be able to see our body and mind clea
and mind will separate from each other, each existing independently--just as when outside
entering in and insiders don't go out. Awareness will arise within us as to how the body is f
how the mind is functioning. How has our body come into being? We'll know. And where
here? We'll know where it came from, where it's going--we'll know it completely. What act
our past lives that caused us to be born in this state, we'll know. This is called knowledge
lives. 2. The people and other living beings who've been our parents, brothers, sis
relatives and friends: Where have they come from? When they die, what sorts of pleasure
they meet with? And where? We might be able to make contact with them and send curr
energy to help them. This is called knowledge of death and rebirth. 3. We'll see th
body and mind are inconstant, stressful and not self, to the point where we become disenc
This will cause us to let go of the body, and free us from the fetters of attachment. These
include such things as attachment to worldly phenomena (loka-dhamma): When we let ou
with gain, status, pleasure and praise, it's no different from the King of Death tying our han
Then when he gives a single lash with his whip--i.e., we suffer loss, disgrace, pain and ce
come tumbling right down. Another kind of fetter is self-identification--attachment to

body, seeing it as 'us' or as an entity, which gives rise to misconceptions. Another fetter is uncertainty--doubts and hesitation, running back and forth, not knowing which way to go, a spinning around along with the world. Once we know the ways of the body and minc released from these fetters. The mind will gain release from the body and shed the ferme defilement. This is called knowledge of the end of mental fermentation. The mind will gain insight and flow into the current of Dhamma leading ultimately to nibbana. When w spinning along with the world, we'll be able to see the world--our body--clearly. Once the n can then see the body. For this reason, we should slow down the spinning of the body by filtering its properties, making them more and more refined; slow down the spinning of our silent; and slow down the spinning of the mind, making it firm and still by centering it in concentration, thinking about and evaluating the breath. When the mind stops spinning aft concepts and preoccupations, our words and body will stop along with it. When each one can see them all clearly. The mind will know the affairs of the body through and through, g liberating insight that will slow down the spinning of the wheel of rebirth. Our births will be less and less until ultimately we won't have to come back to live in a world ever again.

To practice meditation is one sort of food for the heart. Food for the body is not any lasting. We eat in the morning and are hungry by noon. We eat at noon and are hungry ag evening. If we're full today, tomorrow morning we'll be hungry again. We keep eating and like this, and the day will never come when we've had enough. We'll have to keep looking things to eat. As for food for the heart, if we prepare it really well, even for a little space o time, we'll be full for the rest of our life. Mental Power, Step by Step (July 26, 1956) ==========

you keep track of the breath going in and out. Don't let yourself forget or be distracted. Tr of all allusions to past or future. Silently repeat 'buddho' in your mind--'bud-' in with every in-breath, and 'dho' out with every out--until the mind settles down and is still. Then you ca mental repetition, and begin observing the in-and-out breath to see how fast or slow, long heavy or light, broad or narrow, crude or subtle it is. Stick with whichever way of breathing comfortable. Adjust whichever way of breathing isn't comfortable or easy until it's just right own discrimination--dhamma-vicaya-sambojjhanga--as your standard of judgment. (Whe adjustments in this way, you don't have to do any mental repetition. You can let 'buddho' g

You have to keep an eye on your mind to make sure that it doesn't wander, waver or fly external concepts. Keep the mind still, indifferent and unconcerned, as if there were only y alone in the world. Let the breath spread throughout every part of the body, from the head the fingers and toes, in front, in back, in the middle of the stomach, all the way through the intestines, along the blood vessels and out through every pore. Breathe long and deep un full. The body will feel light, open and spacious, just like a sponge full of water: When we the water out, it all comes out easily without any interference. At this point, the bo will feel light and at ease. The mind will feel as cool as the water that permeates the soil, s

the roots of trees, keeping them nourished and fresh. The mind will be set straight and up
leaning to the left or right, forward or back. In other words, it doesn't stretch out to any con
outside preoccupations at all. Concepts lie at the essence of mental fashioning. Th
thinks of matters either past or future, and then starts elaborating on them as good or bad,
disliking them. If we see them as good, we get pleased and taken with them: This is delus
see them as bad, we get displeased, which clouds and defiles the mind, making it irritated,
annoyed: This is ill will. The things that give rise to unrest and disturbance in the mind are
classed as Hindrances (nivarana)--fashionings that fashion the mind, destroying whatever
practice of concentration. So we have to do away with them all. Mental fashionin
think in terms of the world, are world-fashionings. If we think in terms of dhamma, they're
dhamma-fashionings. Both sorts come from avijja, unawareness. If this unawareness disb
will arise in its stead. So we have to try to increase the strength of our concentration to the
where fashionings disband--and at that point, unawareness will disband as well, leaving on
This awareness is identical with discernment, but it's a discernment that arises from
It doesn't come from anything our teachers have taught us. It comes from the stillness of m
on events in the present. It's an awareness that's very profound, but it's still mundane--not
transcendent--discernment, because it comes from concepts and allusions. It's still tied up
affairs of being and birth. Perhaps we may become aware of matters of the past, k
seeing the states of being and birth we've been through. This is called knowledge of past
we may become aware of the future, knowing the affairs of other people, how they die and
This is called knowledge of death and rebirth. Both these forms of knowledge still have att
infiltrating them, causing the mind to waver in line with its likes and dislikes. This is what
our insight. Some people, when they learn of the good states of being and birth in
past, get engrossed, pleased and elated with the various things they see. If they meet up w
aren't so good, they feel disgruntled or upset. This is simply because the mind still has at
its states of being and birth. To like the things that strike us as good or satisfying is self-inc
To dislike the things that strike us as bad or dissatisfying is self-affliction. Both of these
attitudes are classed as wrong paths that deviate from the right path, or Right View.
Matters of the past or future, even if they deal with the Dhamma, are still fashionings, and s
the mark. Thus the next step is to use the power of our concentration to make the mind ev
to the point where it can snuff out these mundane forms of discernment. The mind will ther
transcendent discernment--a higher form of discernment, an awareness that can be used
from attachment--Right Mindfulness, the right path. Even though we may learn good or ba
ourself or others, we don't become pleased or upset. We feel nothing but disenchantmen
and dismay over the way living beings in the world are born and die. We see it as somethi
without any substance. We're through with feelings of liking and disliking. We've run out o
for ourself and everything else. The mind has moderation. It's neutral. Even. This is calle
six-factored equanimity (chalang'upekkha). We let go of the things that happen, that we kn

letting them follow their own regular course without our feeling caught up with them. The m
then move up to liberating insight. At this point, make your strength of mind even mo
powerful, to the point where it is freed from attachment even to the realizations it has com
Knowing is simply knowing; seeing is simply seeing. Keep the mind as something separate
flow out after its knowing. We know, and then leave it at that. We see, and then leave it a
don't latch on to these things as being ours. The mind will then gain full power and grow st
accord--not involved, not dependent on anything at all. Fashionings disappear co
leaving just a pure condition of dhamma: voidness. This is the phenomenon of non-fashio
The mind is free from the world--exclusively within the current of the Dhamma, without goi
forward or back, progressing or regressing. The mind is a stake driven firmly in place. Ju
tree is attached to a stake by a rope: When the tree is cut down, the rope snaps in two, bu
stays put. The mind stays put, unaffected by any objects or preoccupations. This is the r
Noble Disciple, a person free from the fermentations of defilement. Whoever trains
her heart in line with what has been mentioned here will meet with security, contentment an
from every sort of trouble or stress. What we have discussed briefly here is enough to be u
in the practice of training the mind to gain release from suffering and stress in this lifetime.
take an interest in these things will be to our advantage in the times to come.

Observe & Evaluate (July 24, 1956)

========== In fixing our attention on the breath, the im
use our powers of observation and evaluation and to gain a sense of how to alter and adjus
that we can keep it going just right. Only then will we get results that are agreeable to body
mind. Observe how the breath runs along its entire length, from the tip of the nose on dow
Adam's apple, windpipe, heart, lungs, down to the stomach and intestines. Observe it as it
the head, down past your shoulders, ribs, spine and tail bone. Observe the breath going o
your fingers and toes, and out the entire body through every pore. Imagine that your body
candle or a Coleman lantern. The breath is the mantle in the lantern; mindfulness, the fuel
light. Your body, from the skeleton out to the skin, is like the wax of the candle surroundin
wick. We have to try make the mind bright and radiant like a candle if we want to get good
Everything in the world has its pair: There's dark, and so there has to be bright.
There's the sun, and there's the moon. There's appearing, and there's disappearing. Ther
there are results. Thus, in dealing with the breath, the mind is the cause, and mindfulness
In other words, the mind is what acts, mindfulness is what knows, so mindfulness is the re
mind. As for the properties of the body--earth, water, fire and wind--the breath is the caus
the mind makes the cause good, the physical result is that all the properties become radian
comfortable. Strong. Free from disease. The results that arise by way of the body and m
by the act of adjusting. The result is that we notice and observe. When we sit and
meditate, we have to observe the breath as it goes in and out to see what it feels like as it
it moves or exerts pressure on the different parts of the body, and in what ways it gives ris

sense of comfort. Is breathing in long and out long easy and comfortable, or is breathing in long easy and comfortable? Is breathing in fast and out fast comfortable, or is breathing i out slow? Is heavy breathing comfortable, or is light breathing comfortable? We have to u powers of observation and evaluation, and gain a sense of how to correct, adjust and eas that it's stable, balanced and just right. If, for example, slow breathing is uncomfortable, ad that it's faster. If long breathing is uncomfortable, change to short breathing. If the breath gentle or weak--making you drowsy or your mind drift--breathe more heavily and strongly.
This is like adjusting the air pressure on a Coleman lantern. As soon as the air and the ker mixed in the right proportions, the lantern will give off light at full strength--white and dazzling--able to spread its radiance far. In the same way, as long as mindfulness is firmly breath, and we have a sense of how to care for the breath so that it's just right for the vario of the body, the mind will be stable and one, not flying out after any thoughts or concepts. develop a power, a radiance called discernment--or, to call it by its result, knowledge.
This knowledge is a special form of awareness that doesn't come from anything our teache or anyone has told us. Instead, it's a special form of understanding praised by the Buddha View. This form of understanding is coupled with mindfulness and presence of mind. It ran Mindfulness and Right Concentration as well. When a mind rightly concentrated gains inc the results can lead to intuitive insight, direct realization, purity of knowledge and ultimately release, free from any sort of doubt. The mind will be independent, quiet, light and ease--self-contained, like a flame in a glass lantern. Even though insects may come and s lantern, they can't put out the flame; and at the same time, the flame can't lick out to burn th of the person carrying it. A mind that has mindfulness constantly watching over it is bound incapable of stretching or reaching out to take up with any preoccupations at all. It won't lic front or flicker back behind, and external preoccupations won't be able to come barging into Our eyes--the eyes of our discernment--will be clear and far-seeing, just as if we were sittin interstices of a net, able to see clearly in whichever direction we looked.
What does discernment come from? You might compare it with learning to become a potte basket weaver. The teacher will start out by telling you how to make a pot, sew a shirt or a pants, or weave different patterns, but the proportions and beauty of the object you make w depend on your own powers of observation. Suppose you weave a basket and then take a proportions, to see if it's too short or too tall. If it's too short, weave another one, a little tall and then take a good look at it to see if there's anything that still needs improving, to see if too thin or too fat. Then weave another one, better-looking than the last. Keep this up unti one that's as beautiful and well-proportioned as possible, one with nothing to criticize from This last basket you can take as your standard. You can now set yourself up in business. What you've done is to learn from your own actions. As for your previous efforts, you need yourself with them any longer. Throw them out. This is a sense of discernment that arises accord, an ingenuity and sense of judgment that come not from anything your teachers hav

from observing and evaluating on your own the object that you yourself have made.
holds true in practicing meditation. For discernment to arise, you have to be observant as
of the breath and to gain a sense of how to adjust and improve it so that it's well-proportio
throughout the body--to the point where it flows evenly without faltering, so that it' s comfor
slow and out slow, in fast and out fast, long, short, heavy or refined. Get so that both the
and the out-breath are comfortable no matter what way you breathe, so that--no matter wh
feel a sense of ease the moment you focus on the breath. When you can do this, physica
appear: a sense of ease and lightness, open and spacious. The body will be strong, the b
will flow unobstructed and won't form an opening for disease to step in. The body will be
awake. As for the mind, when mindfulness and self-awareness are the causes, a s
the result. When negligence is the cause, a mind distracted and restless is the result. So
make the causes good, in order to give rise to the good results we've referred to. If we us
of observation and evaluation in caring for the breath, and are constantly correcting and im
we will develop awareness on our own, the fruit of having developed our concentration hig
When the mind is focused with full circumspection, it can let go of allusions to
past. It sees the true nature of its old preoccupations, that there's nothing lasting or certai
them. As for the future lying ahead of us, it's like having to sail a small boat across the gr
sea: There are bound to be dangers on all sides. So the mind lets go of allusions to the fu
into the present, seeing and knowing the present. The mind stands firm and d
sway. Unawareness falls away. Knowledge arises for an instant, and then
disappears, so that you can know that there in the present is a void. A void.
You don't latch on to world-fashionings of the past, world-fashionings of the future, or
dhamma-fashionings of the present. Fashionings disappear. Avijja--counterfeit, untrue
awareness--disappears. 'True' disappears. All that remains is awareness: 'buddha... bud
The factor that fashions the body, i.e., the breath; the factors that fashion speech, i.e., t
that formulate words; and the factor that fashions the mind, i.e., thinking, all disappear. Bu
awareness doesn't disappear. When the factor that fashions the body moves, you're awar
factor that fashions speech moves, you're aware of it. When the factor that fashions the m
you're aware of it, but awareness isn't attached to anything it knows. In other words, no fa
affect it. There is simply awareness. At a thought, the mind appears, fashionings appear.
to use them, there they are. If not, they disappear on their own, by their very nature. Awar
above everything else. This is release. Meditators have to reach this sort of aware
they're to get good results. In training the mind, this is all there is. Complications are a lo
fuss and bother, and tend to bog down without ever getting to the real point.

The Refinements of the Breath (August 3, 1956)

========== When we sit in meditation,
observant of the levels of the breath. The breath in the body has three levels: common,
profound. 1. The common breath is the breath we breathe into the body. It comes

sorts. (a) That which is mixed with impure or polluted air: When it goes into the lungs, it do
come out. The dregs hang on in the body. And when these dregs mix with the blood in the
can cause the blood to be harmful to the body, giving rise to diseases. But these diseases
be treated with medicine. If we treat them using the breath, they'll go away. (b) The othe
common breath is that which is beneficial--the breath mixed with pure air. When it mixes w
the heart, it's beneficial to the body. 2. The refined breath is gentle and soft. It's th
delicate breath sensations derived from the in-and-out breath that permeate between the
and nerves. This breath is what gives rise to our sense of feeling throughout the body.
The profound breath lies deeper than the refined breath. It's cool, spacious, empty and wh
The refined breath that spreads to nourish the body is the important level of breath to use
for observing all three levels of the breath. When this refined breath is spread fully throug
part of the body, the body will feel light, empty and quiet--but we are still mindful and self-a
mind is stable and so is the sense of the body. When this is the case, we are constantly r
self-aware. At this point, a bright light will appear in our sensation of the breath. Even thou
eyes are closed, it's as if they were open. We'll feel as if the breath in our body had a whi
like the mantle of a Coleman lantern bathed with light. This is the profound breath. The m
serene and still; the body becomes serene and still. The mind at this point is said
in Right Concentration, which can lead to liberating insight. Liberating insight can cut away
allusions and concepts dealing with past and future. In other words, the mind is content to
profound breath, the spacious and empty breath. As long as the mind hasn't penetrated to
the breath, it isn't free from Hindrances. It doesn't give rise to discernment; it has no true a
But when the awareness that comes from stillness gains power, it gives rise to strength a
mind and breath are both bright. When every aspect of the breath is equally strong, the pr
becomes apparent: quiet and smooth; free from waves; motionless and resilient. The bre
point isn't affected by the in-and-out breath. The body is quiet, with no feelings of pain. It f
buoyant, saturated and full, like the mantle of a Coleman lantern: There's no need to pump
sound, the air inside seems still, and yet the light is dazzling. All that's needed is the vapor
kerosene, and the lantern will give off light. The body is quiet, with no ups or downs,
or lows. When the breath is smooth and level in this way, it makes the body feel light, em
quiet. This is called kaya-passaddhi: physical serenity. The mind, which stays with the qu
termed citta-passaddhi: a serene mind. When the mind stays with this stillness, it become
This brightness comes from the mind's being firmly centered. When the mind is firmly cent
insight. When insight arises, we can be aware on the level of sensations (rupa) a
acts (nama) that arise from the in-and-out breath. We're aware of the common breath, the
and the profound breath. We can keep tabs on all three levels of the breath. When our a
reaches this point, we can be said to know the breath, or to know sensation. Then we obs
things affect the mind. This is called knowing mental acts. Once we can know both sensa
acts, we'll know: 'This is true awareness. This is how true awareness goes about knowing

can't make the mind behave in this way, we can't know. And when we can't know, that's a unawareness. Unawareness is darkness. The common breath is dark, the refined dark, the profound breath is dark. How harmful this darkness is for the body and mind, we more darkness. Unawareness. Unawareness is like putting tar oil in a Coleman lantern. the bad features of tar oil. It gives rise to nothing but trouble--darkness--for other people, a time being destructive to our own heart and mind, just as a fire fed with tar oil will give off but black smoke. The more tar oil we feed it, the blacker the smoke--and then we go arour our black smoke is something special, but actually it's unawareness, i.e., unaware of the fa unawareness. So we get more and more wrapped up in our unawareness until we're cove Soot is a form of filth that gives rise to harm. When a fire gives off black smoke, i light is bad, the fire is bad, the smoke is bad. Bad smoke is the nature of unawareness; an bad, the knowledge it gives rise to is bad, the results it gives rise to are bad. These are a that give rise to suffering and stress. This is the sort of harm that comes from unawarenes The harm caused by unawareness is like a wood-fire. A wood-fire makes us sweat and--a enough--its light is red and fierce like the light of the sun. Whatever it's focused on will go u flames. Any place a wood-fire burns for a long time will become black with soot, just as a p builds a wood-fire gets himself all dirty. His face and arms get black, his clothes get black, since he sees this blackness as his own, he doesn't take offence at it. Just like an infected body: No matter how dirty or smelly it may be, he can still touch it without feeling any revul But if he saw the same sore on someone else, he'd be so repulsed that he couldn't stand to wouldn't even want to go anywhere near. Anyone whose mind is wrapped up in u like a person covered with open sores who feels no embarrassment or disgust at himself. our own kitchen walls: Even though we see it, we simply see it, without any sense that it's disgusting or embarrassing. But if we saw it in someone else's kitchen, we'd want to run a Unawareness is what kills people. Unawareness is a trap. But ordinarily a tra catch only dull-witted animals. Sharp-witted animals usually don't let themselves get caugh stupid, unawareness will catch us and eat us all up. If we live under the sway of ignoranc aren't acquainted with the three levels of breath in the body--we'll have to reap harm. To k though, is to have Right Mindfulness. We'll know the causes of our actions and their resu this is to be mindful and alert. Our body and actions will be clear to us, like a fire that's brig and of itself. Where does its brightness come from? From the energy in the kerosene. S the profound breath. It's quiet in the body, like a Coleman lantern glowing dazzlingly bright quiet, as if no air had been pumped into it at all. This is kaya-passaddhi, physical serenity. As for the mind, it's crystal clear all around. And like the glow coming off the mar the lantern, it's of use to people and other living beings. This is what's meant by 'pabhassa cittam'--the mind is radiant. When we can keep the mind pure in this way, it gains the pow lies deeper still--but as of yet we can't know clearly. We'll have to make our strength of mi powerful than this: That's vipassana, clear-seeing insight. When vipassana arises,

if we put kerosene directly on the mantle of a lantern: The fire will flame up instantly; the li
dazzle in a single flash. The allusions and concepts that label sensations will disappear; t
and concepts that label mental acts will disappear. All labeling and naming of things will
a single mental instant. Sensations are still there, as always; mental acts are still there, as
but the labels that take hold of them are cut, just like a telegraph line: The transmitter is t
the receiver is there, the line is there, but there's no connection--the current isn't running.
wants to send a message can go ahead and try, but everything is quiet. So it is with the
we cut through labels and concepts, then no matter what anyone may say to us, the heart

This is vipassana, an awareness beyond the sway of unawareness, free from clinging
The mind rises to the transcendent, released from this world. It dwells in a 'world' higher
ordinary worlds, higher than the human world, the heavenly and the Brahma worlds. This
Buddha gained the knowledge of unsurpassed right self-awakening, a tremor went through
universe, from the lowest reaches of hell, up through the human world to the worlds of the
Because his mind had gained full power so that it could part its way up above the Brahma

For this reason, we should reflect on the common breath we're breathing right now. It
to benefits mixed with harm. The refined breath nourishes the blood vessels and nerves.
breath adjusts the breath sensations throughout the body so that the breath is self-sufficie
affairs. The earth property, the fire property and the water property all become self-sufficie
their own affairs. And when all four properties are self-sufficient, they become equal and b
there's no turmoil in the body. The mind is self-sufficient, the body is self-sufficient, and we
stop worrying about them, just like a child we've raised to maturity. The body and mind be
independent in its own affairs. This is termed paccattam: We see on our own, and
responsible for ourselves. Sanditthiko: We can see clearly for ourselves. Akaliko: No ma
soon as we reflect on the three levels of the breath, we immediately gain comfort and ease
legal terms, we've come of age. We're no longer minors, and have full rights to our parents
accordance with the law. To speak in terms of the monastic discipline, we no longer have
our teachers, because we're fully able to look after ourselves. And to speak in terms of the
longer have to depend on teachers or texts. What I've been saying here is aimed a
a sense of how to apply our powers of observation to the three levels of the breath. We s
to them until we gain understanding. If we're observant in keeping tabs on the three levels
at all times, we'll reap results--ease of body and mind--like an employer who constantly ke
the workers in his factory. The workers won't have a chance to shirk their duties, and will h
their minds on doing their work as they are supposed to. The result is that our work is su
finished quickly, or to make steady progress. The
Direct Path (September 14, 1956) ========== Whe
the breath, you must try to cut away all outside preoccupations. Otherwise, if you let yours
distracted, you won't be able to observe the subtleties of the breath and mind The
energy in the body can be divided into three parts: one in the heart and lungs, another in t

intestines, and a third in the blood vessels throughout the body. All three are breaths that
moving; but there's another breath--a still breath, light and empty--centered in the diaphrag
heart and lungs on the one hand, and the stomach and intestines on the other. This brea
motionless, unlike the breath distilled in the heart and lungs. It exerts no pressure on any p
body at all. As for the moving breath, when it strikes the blood vessels, it feels wa
or hot, and sometimes causes excretions in your nose. If the breath is predominant over th
it causes the blood to be cool. If the fire property is predominant over the breath property
the blood to be hot. If these properties are combined in the right proportions, they give rise
feeling of comfort and ease--relaxed, spacious and still--like having an unobstructed view
sky. Sometimes there's a feeling of ease--relaxed, spacious but moving: This is called piti
The best breath to focus on is the empty, spacious breath. To make use of the bre
to use whichever feeling is most predominant, as when you feel very relaxed, very empty o
comfortable. If there's a feeling of motion, don't use it. Use just the feelings of emptiness,
or lightness. To use them means to expand their range, so that you feel empty in every pa
body. This is called having a sense of how to make use of the feelings you already have.
these feelings, you have to be completely mindful and self-aware. Otherwise, when you st
empty or light, you might go thinking that your body has disappeared. In letting the
sensations expand, you can let them spread either one at a time or all together at once. Th
point is that you keep them balanced, and that you focus on the whole body all at once as
object of your awareness. This is called ekayana-magga, the direct path. If you can maste
like having a white cloth that you can either keep hidden in your fist or spread out for two
Your body, although it may weigh 50 kilograms, may feel as light as a single kilogram. This
maha-satipatthana--the great frame of reference When mindfulness saturates the bo
flame saturates every thread in the mantle of a Coleman lantern, the elements throughout t
together like a group of people working together on a job: Each person helps a little here a
in no time at all, almost effortlessly, the job is done. Just as the mantle of a Coleman lant
every thread is soaked in flame becomes light, brilliant and white, in the same way if you so
in mindfulness and self-awareness so that it's conscious of the entire body, both body and
become buoyant. When you think using the power of mindfulness, your sense of the body
become thoroughly bright, helping to develop both body and mind. You'll be able to sit or
long periods of time without feeling tired, to walk for great distances without getting fatigued
unusually long periods of time on just a little food without getting hungry, or to go without
sleep altogether for several days running without losing energy. As for the heart, it
become pure, open and free from blemish. The mind will become bright, fearless and stron
Saddha-balam: Your sense of conviction will run like a car running without stop along the r
Viriya-balam: Your persistence will accelerate and advance. Sati-balam: Your mindfulnes
will be robust, capable of knowing both past and future. For instance, knowledge of past li
knowledge of other beings' death and rebirth: These two kinds of intuition are essentially fo

mindfulness. Once your mindfulness is fully developed, it can give you knowledge of peop
and lives. Samadhi-balam: Your concentration will become unwavering and strong. No a
able to kill it. In other words, no matter what you're doing--sitting, standing, talking, walking
whatever--as soon as you think of practicing concentration, your mind will immediately be
Whenever you want it, just think of it and you've got it. When your concentration is this str
meditation is no problem. Panna-balam: Your insight will be like a double-edged sword.
into what's outside will be sharp; your insight into what's inside will be sharp. Wher
five strengths appear in the heart, the heart will be fully mature. 'Saddhindriyam viriyindriy
satindriyam samadhindriyam pannindriyam:' Your conviction, persistence, mindfulness, c
discernment will be mature and pre-eminent in their own spheres. It's the nature of mature
they co-operate. When they work together on a job, they finish it. So it is when you have
adults working together for you: You'll be able to complete any task. Your mind will have t
demolish every defilement in the heart, just as a nuclear bomb can demolish anything any
world. When your mind has this sort of power, liberating insight will arise, like a lan
with sharp edges on all four sides, or a power saw whose blade has teeth all the way arou
like the stand on which the saw rests; the mind is the circular blade: Wherever it spins, it
through whatever is fed into it. This is the nature of liberating insight. These are so
of the results that come from knowing how to refine the breath and how to expand the still
it benefits both body and mind. We should take these matters to heart and put them into
are able, so as to share in these benefits.
Knowledge & Vision (July, 1958) ========== The parts of
are tense, painful or sore--think of them as hoodlums or fools. As for the parts that are re
comfortable, think of them as sages. Ask yourself: Do you want to live with sages or fools
It's not the case that the body will be painful in every part all at the same time. Sometimes
hurts, but our arm doesn't hurt; our stomach aches, but our back doesn't ache; our legs hu
feet are fine; or our eyes hurt, but our head doesn't hurt. When this is the case, we should
stay with the good parts. If we take up company with more and more good people, they'll
where they can drive out all the hoodlums. In the same way, when the mind is very still, th
comfort will become so great that we'll forget about aches and pains. The
breath energy in the body is like a messenger. When we expand the breath--this is what's
vicara--mindfulness will spread throughout the body, as if it were going along an electric
mindful is like sending electricity along a wire; self-awareness is like the heat of the electric
energizes us and wakes us up. When the body is energized, no pains will overcome it. I
we wake up the properties of earth, water, wind and fire so that they get to work. The prop
body will become strong and healthy, making the body feel comfortable and well. This is
mahabhuta-rupa. When this sense of mahabhuta-rupa is nourished with breath and mindf
will grow and mature. The properties will grow quiet and mature, and become maha-sati
great frame of reference. This is threshold concentration; or vicara--spreading the b

In centering the mind, we have to put it on the middle path, cutting away all thoughts and future. As for worldly phenomena--gain and loss, status and disgrace, praise and cens and pain--no matter how bad they may be, or how fantastically good, we aren't interested-- they really have been good, they've left us long ago; and as for the good lying ahead, it ha us yet. To feed on moods that are past is like eating things that other people have out. Things that other people have spit out, we shouldn't gather up and eat. Whoever doe said, is like a hungry ghost. In other words, the mind is a slave to craving, which is like sa don't get to eat any food, and so we sit swallowing nothing but saliva. The mind isn't in the To think of the future is like licking the rim of tomorrow's soup pot, which doesn't yet have drop of soup. To think about the past is like licking the bottom of yesterday's soup pot whe any left. This is why the Buddha became disenchanted with past and future, bec they're so undependable. Sometimes they put us in a good mood, which is indulgence in p they get us in a bad mood, which is indulgence in self-affliction. When you know that this thing isn't the path of the practice, don't go near it. The Buddha thus taught us to shield the that it's quiet and still by developing concentration. When a person likes to lick his her preoccupations, if they're bad, it's really heavy. If they're good preoccupations, it's not but it's still on the mundane level. For this reason, we're taught to take our stance in the pr When the mind isn't involved in the past or the future, it enters the Noble Path--and then w how meaningless the things of the past are: This is the essence of the knowledge of past l things come back and turn into new; new things come back and turn into old. Or as people future becomes the past and the past becomes the future. When you can dispose with pas mind becomes even more steadfast. This is called Right Mindfulness. The mind strength of conviction (saddha-balam), i.e., your convictions become more settled in the tr present. Viriya-balam: Your persistence becomes fearless. Sati-balam: Mindfulness deve mindfulness. Samadhi-balam: The mind becomes firm and unshaking. Panna-balam: D acute to the point where it can see the true nature of the khandhas, becoming dispassionat of the body and self so that the mind is released from the power of attachment. This, acc wise, is knowledge of the end of mental fermentation. To know where beings go a birth is termed knowledge of death and rebirth. We become disenchanted with states of be know enough to feel disenchantment, our states of being and birth lessen. Our burdens ar lighten. The mind's cycling through states of being slows down. Just like a wheel when we the tire and place logs in the way: It slows down. When the mind turns more slowly, you c stages in its cycle. This is called knowing the moments of the mind. To know in this way is insight. It's awareness. To know past, future and present is awareness.

The Noble Ones aren't attached to activities--to acting, speaking or thinking--in any way. W processes of action fall silent, their minds are empty and clear, like space. But we ordinary hold on to speaking, standing, walking, sitting, lying down, everything--and how can it help The Noble Ones let go of it all, and so are at ease. If they walk a long time, they don't get

If they sit a long time, they don't ache. They can do anything without being weighed down.
are weighed down are those who hold on. Stress for ordinary people is pa
and suffering. For sages, it's the wavering of pleasure. The breath of
birth or of life is the in-breath. The out-breath, when there's no in-breath, is the breath of d
Whether a person is to have the potential for a short or a long life depends on the in-and-
Thus the breath is termed kaya-sankhara, the factor that fashions the body. It's the crucial
life. When you can catch hold of the breath, you can keep tabs on your own birth and dyi
birth and dying on the obscured level. As for birth and dying on the open level, even fools
can know it: 'Birth' means breathing, sitting, lying down, standing, walking, etc. 'Death' m
stop breathing and to get hauled off and cremated. But birth and dying on the obscured lev
only within. And not everyone can know them: Only those who still their minds can.
focus on the breath this way is, at the same time, mindfulness of death, mindfulness of bre
mindfulness immersed in the body. Or you can call it ekayana-magga--unifying the sense
a single, direct path. Vitakka is to bring the topic of meditation to the mind, to bring the min
topic of meditation. Vicara means to spread, adjust and improve the breath carefully. The
keep at this, the more comfortable your going will be, just as when we work at clearing a ro
of the body will benefit in three ways, feeling light, cool and comfortable. At this point, our
meditation theme becomes even stronger, and the mind feels even greater ease and detac
citta-viveka, or mental solitude. The sense of the body becomes more quiet and detached,
kaya-viveka, or physical solitude. The breath energy in the body falls into tw
classes. One class is called the 'feminine breath,' the gentle flow of energy from below th
to the head and out the nose. The other class is called the 'masculine breath,' the solid flo
from the ends of the feet up through the spine. Once you can focus on these breaths, don'
their basic nature. Be conscious of them when you go in to co-ordinate and connect them,
results that come from spreading and adjusting the breath. As soon as things feel smooth
focus in on the breath in the stomach and intestines, and the breath energy that acts as a s
them, keeping them from rubbing against each other, like the cotton wool used to pack a st
glassware to keep the glasses from striking against one another. When the
breath is quiet and the mind at ease, this is goodness in its greater form. When the mind is
the body in turmoil, this is goodness in a lesser form. Let the mind settle wherever there's
comfort in the body, in the same way that we go to look for food in places where in the past
enough to eat our fill. Once the mind is full, rapture (piti) arises. Pleasure (sukha) saturat
heart, just as salt saturates pickled fish. The mind will take on value. The sense of the bod
become bright, clear and cool. Knowledge will begin to see bit by bit, so that we can com
nature of our own body and mind. When this state of mind becomes stronger, it turns into
nana-dassana--knowledge and vision. Knowledge on this level comes from mindfuln
from self-awareness. When the wavering of the mind stops, craving for sensuality, for be
no becoming all stop. Pain and pleasure, let go of them. Don't give them a second though

them as words that people speak only in jest. As for the truth, it's there in the heart. If the
still wavers and strays, there will have to be more states of being and birth. If sensual crav
it leads to a gross state of being. If craving for becoming moves, it leads to an intermediat
being. If craving for no becoming moves, the mind will latch on to a subtle state of being.
we see this happening can we be said to know past, future and present. When this
clear and full, the mind becomes dispassionate and loosens its attachments, coming to a fu
stopping of unawareness, the stopping of birth. This is why the Buddha felt no attachment
family, for wealth, servants or material pleasures of any kind.

Coming Home (September 22, 1956) ==========

eyes while sitting in meditation, simply close your eyelids. Don't try to close off your eyes,
person sleeping. You have to keep your optic nerves awake and working. Otherwise you
to sleep. Think of your internal meditation object--the in-and-out breath--and th
think of bringing your external meditation object--'buddho,', awake, which is one of the virtu
Lord Buddha--in with the breath. Once you can focus comfortably on the breath, le
breath spread throughout the body until you feel light, supple and at ease. This is called
the proper quality in practicing concentration. To keep the mind fixed so that it doesn't slip
from the breath is called maintaining the proper object. Being firmly mindful of your medita
without any lapses, is called maintaining the proper intention. When you can keep your mi
these three component factors, you can say that you're practicing meditation.

Once we set our mind on doing good in this way, things that aren't good--nivarana, or Hind
bound to come stealing into the mind. If we call the Hindrances by name, there are five of
here we aren't going to talk about their names; we'll just talk about what they are: (1) Hind
things that defile and adulterate the mind. (2) They make the mind dark and murky. (3) T
obstacles that prevent the mind from staying firmly with the component factors of its medita

Hindrances come from external preoccupations, and external preoccupations arise beca
preoccupation is weak. To say that our internal preoccupation is weak means that our min
firmly with its object. Like floating a dipper in a barrel of water: If it doesn't have anything t
it down, it's bound to wobble and tip. The wobbling of the mind is what creates an openin
various Hindrances to come pouring in and make the mind lose its balance. We s
ourself aware that when the mind starts tipping, it can tip in either of two directions: (1) It m
toward thoughts of the past, matters that happened two hours ago or all the way back to
breath. Distractions of this sort can carry two kinds of meaning for us: Either they deal in t
worldly matters--our own affairs or those of other people, good or bad--or else they deal in
the Dhamma, things good or bad that have happened and that we've taken note of. (2) Or
tip towards thoughts of the future, which are the same sort of thing--our own affairs or tho
others, dealing in terms of the world or the Dhamma, good or bad. When our mind
drifting in this way, we're bound to receive one of two sorts of results: contentment or disco
moods that indulge either in pleasure or in self affliction. For this reason, we have to catc

the mind constantly and bring it into the present so that these Hindrances can't come seep
then, the mind isn't really at equilibrium. It's still apt to waver to some extent. But this wa
isn't really wrong (if we know how to use it, it isn't wrong; if we don't, it is) because the min
it wavers, is looking for a place to stay. In Pali, this is called sambhavesin. So we're taugh
meditation theme to act as a focal point for the mind, in the same way that a movie screen
reflector for images so that they appear sharp and clear. This is to keep external preoccup
barging in. In other words, we're taught to meditate by focusing the mind in one p
the breath. When we think of the breath, that's called vitakka--as when we think 'bud-' in a
like we're doing right now. As for the wavering of the mind, that's called vicara. When we
vicara into the picture, we can let go of part of vitakka. In other words, stop repeating 'bud
then start observing how much the body is affected by each in-and-out breath. When the
does it feel easy and natural? When it comes in, does it feel comfortable? If not, improve
When we direct the mind in this way, we don't have to use 'buddho'. The in-breath will
spread throughout the body, along with our sense of mindfulness and self-awareness. Wh
part of vitakka--as when we stop repeating 'buddho,' so that there's only the act of keeping
breath--the act of evaluating increases. The wavering of the mind becomes part of our co
Outside preoccupations fall still. 'Falling still' doesn't mean that our ears go deaf. Falling s
means that we don't stir the mind to go out after external objects, either past or future. W
stay solely in the present. When the mind is centered in this way, it develops sensiti
and knowledge. This knowledge isn't the sort that comes from studying or from books. It c
doing--as when we make clay tiles. When we first start out, we know only how to mix the c
and how to make plain flat tiles. But as we keep doing it, we'll start knowing more: how t
attractive, how to make them strong, durable and not brittle. And then we'll think of making
different colors and different shapes. As we keep making them better and more attractive,
make will in turn become our teachers. So it is when we focus on the breath. As w
observing how the breath flows, we'll come to know what the in-breath is like; whether or
comfortable; how to breathe in so that we feel comfortable; how to breathe out so that we f
what way of breathing makes us feel tense and constricted; what way makes us feel tired
breath has up to four varieties. Sometimes it comes in long and out long, sometimes in lon
sometimes in short and out long, sometimes in short and out short. So we should observ
four types of breath as they flow in the body to see how much they benefit the heart, the lu
other parts of the body. When we keep surveying and evaluating in this way, min
and self-awareness will take charge within us. Concentration will arise, discernment will ar
will arise within us. A person who develops this sort of skill may even become able to brea
using the nose, by breathing through the eyes or the ears instead. But when we're starting
make use of the breath through the nose, because it's the obvious breath. We first have t
observe the obvious breath before we can become aware of the more refined breath sensa
The breath energy in the body, taken as a whole, is of five sorts: (1) The 'sojourning

(agantuka-vayas) that's continually flowing in and out. (2) The breath energy that stays w
body but can permeate through the various parts. (3) The breath energy that spins around
The breath energy that moves and can flow back and forth. (5) The breath energy that no
nerves and blood vessels throughout the body. Once we know the various kinds of b
how to make use of them and how to improve them so that they feel agreeable to the bod
expertise. We'll become more adept with our sense of the body, and results will arise: a fe
fullness and satisfaction pervading the entire body, just as kerosene pervades every threa
mantle of a Coleman lantern, causing it to give off a bright white glow. Vitakka is lik
putting sand into a sifter. Vicara is like sifting the sand. When we first put sand into a sifte
still coarse and lumpy. But as we keep sifting, the sand will become more and more refin
have nothing but fine particles. So it is when we fix the mind on the breath. In the first stag
breath is still coarse, but as we keep using more and more vitakka and vicara, the breath
and more refined until it permeates to every pore. Olarika-rupa: All sorts of comfortable se
appear--a sense of lightness, spaciousness, respite, freedom from aches and pains, etc.-
nothing but refreshment and pleasure in the sense of the Dhamma, constantly cool and rel
Sukhumala-rupa: This sense of pleasure will appear to be like tiny particles, like the mist o
forms the air but can't be seen with the naked eye. But even though we feel comfortable a
this point, this mist of pleasure pervading the body can form a birthplace for the mind, so w
that we've gone beyond stress and pain. This is one of the forms of awareness we
in concentration. Whoever develops it will give rise to a sense of inner refreshment: a fe
lightness, like cotton wool. This lightness is powerful in all sorts of ways. Hinam va: The b
sense of the body will disappear--panitam va--and will turn into a more refined sense of the
and beautiful. The beauty here isn't the sort that comes from art or decoration. In
it's beauty in the sense of being bright, clear and fresh. Refreshing. Soothing. Peaceful.
qualities will give rise to a sense of splendor within the body, termed sobhana, a sense of r
exhilaration that fills every part of the body. The properties of earth, water, fire and wind in
are all balanced and full. The body seems beautiful, but again this isn't beauty in the sense
All of this is termed panita-rupa. When the body grows full and complete to this exte
four of the elementary properties become mature and responsible in their own spheres, a
mahabhuta-rupa. Earth is responsible in its own earth affairs, water in its own water affairs
own wind affairs, and fire in its own fire affairs. When all four properties become more res
and mature in their own affairs, this is termed olarika-rupa. The properties of space and co
also become mature. It's as if they all become mature adults. The nature of mature adults
together, is that they hardly ever quarrel or dispute. Children, when they live with children,
be quarreling all the time. So when all six properties are mature, earth won't conflict with w
won't conflict with wind, wind won't conflict with fire, fire won't conflict with space, space wo
conflict with cognizance. All will live in harmony and unity. This is what is meant by
ekayano ayam maggo sattanam visuddhiya: This is the unified path for the purification of b

physical properties become mature in the unified sense of the body, four-in-one. When th
into this unified path, it's able to become well-acquainted with the affairs of the body. It con
feel that this body is like its child; the mind is like a parent. When parents see that their chi
grown and matured, they are bound to feel proud. And when they see that their child can c
itself, they can put down the burden of having to care for it. (At this point there's no need to
the Hindrances any longer, because the mind at this point is firmly centered. The Hindranc
a chance to slip in.) When the mind can let go of the body in this way, we will feel an
inner glow in both body and mind, a glow in the sense of a calm pleasure unlike the pleasu
world--for instance, the body feels relaxed and at ease, with no aches or fatigue--and a glo
sense of radiance. As for the mind, it feels the glow of a restful sense of calm and the glow
radiance. This calm glow is the essence of inner worth (punna). It's like the water vapor th
from ice-cold objects and gathers to form clouds that fall as rain or ride high and free. In th
this cool sense of calm explodes into a mist of radiance. The properties of earth, water, w
space and cognizance all become a mist. This is where the 'six-fold radiance' (chabbanna-
The sense of the body will seem radiant and glowing like a ripe peach. The power
glow is called the light of the Dhamma (dhammo padipo). When we've developed this qual
secure and the mind wide awake. A mist of radiance --a power--appears within us. This ra
becomes more and more powerful, is where intuitive insight will appear--the means for kno
Noble Truths. As this sense of intuition becomes stronger, it will turn into knowledge and a
knowledge we haven't learned from anywhere else, but which we've gained from the practi
Whoever can do this will find that the mind attains the virtues of the Buddha, Dhamma and
will enter to bathe the heart. Such a person can be said to have truly reached the refuge o
Buddha, Dhamma and Sangha. Whoever can do even just this much is capable of reachin
having to go and do much of anything else. If we're careful, circumspect, persistent, mindfu
discerning, we'll be able to open our eyes and ears so that we can know all kinds of things-
even have to be reborn to come back and practice concentration ever again. But if we're
complacent--careless, inattentive and lazy--we'll have to come back and go through the pra
again. The reason we practice concentration is to disband the Hindrances
from the heart. When the Hindrances are absolutely quiet, the mind can reach vihara-dhar
quality that can form its home. We'll then be able to gain complete freedom from the Hindr
future states of rebirth will be no lower than the human level. We won't be forced to gain re
four realms of deprivation (apaya). Once the mind reaches its inner home, it's capable of
itself to the transcendent level, to the stream flowing to nibbana. If we're not lazy or compla
keep persevering with our meditation, we'll be able to gain release from the mundane level
gains the quality of stream-entry, we will never again have to be born in the realms of depri
Stream-winners, if we were to explain them in really simple terms, are people whose m
certain and sure, but who still have some forms of shoddy thoughts--although they would n
shoddiness show in their actions. As for ordinary run-of-the-mill people, once they have a

thought, it's bound to appear in their words and deeds--killing, stealing, etc. Although strea may still have some forms of shoddiness to them, they don't act shoddy at all, like a perso knife in his hand when he's angry, but who doesn't use it to cut off anyone's head.

Ordinary people usually can't say no to their defilements. They usually have to act in line w defilements as they arise. For example, when they feel strong anger, they can't bear it. Th let it show, to the point where they can get really ugly and do things that fly right in the face morality. Stream-winners, although they do have defilements, can say no to them. Why? have the discipline of mindfulness embedded within them, enabling them to tell right from w mind wavers in a good direction, they're aware of it. When it wavers in a bad direction, th of it. They see, hear, smell aromas, taste flavors, feel tactile sensations just like ordinary p they don't let these things make inroads on the heart. They have the self-control that ena withstand their defilements, like a person who is able to carry a bowlful of water while runni spilling a single drop. Even though stream-winners may be 'riding a bicycle'--i.e., sitting, s walking, lying down, speaking, thinking, eating, opening or closing their eyes--the permane their hearts never gets overturned. This is a quality that never disappears, although it may sometimes. That wavering is what can cause them to be reborn. But even though they ma they're reborn in good states of being, as human or heavenly beings. As for ordinary they take birth without any real rhyme or reason, and they keep doing it over and over agai Stream-winners, however, understand birth. Though they experience birth, they let it disb words, they have no use for shoddy impulses. They respond weakly to shoddy impulses, a ones. Ordinary people respond strongly to bad impulses, and weakly to good ones. For who decides to go do good at a monastery--if someone then makes fun of him, saying that the monastery are old-fashioned or have hit rock-bottom--will hardly feel like going at all. E how other people may try to talk him into doing good, he hardly responds. This is because the mind has fallen very low. As for stream-winners, no matter how many times sh may occur to them, the goodness of nibbana acts as a magnet on their hearts. This is wh keep on practicing until they reach the end point. When they reach the end point, there ca birth, no more ageing, no more illness, no more death. Sensations stop, feelings stop, con fashionings stop, cognizance stops. As for the six properties, they also stop. Earth stops stops, wind stops, fire stops, space stops, cognizance stops. The properties, khandhas an stop. There's no mental label alluding to any of the khandhas. Mental labels are the med the khandhas come running in. When mental labels stop, there's nobody running. And wh stopped running, there's no pushing and shoving, no colliding, no conversing. The heart itself, in line with its duties. As for the properties, khandhas and sense media, each independent in its own area, each is in charge of its own affairs. There's no trespassing on property. And once there's no trespassing, what troubles will there be? Like a match left ly in the match box: What fires can it cause? As long as its head isn't struck on anything abr won't have a chance to arise. This doesn't mean that there's no fire in the match. It's there

always was, but as long as it doesn't latch onto anything combustible, it won't flare up.
The same is true of a mind that no longer latches on to the defilements. This is what is me
It's the ultimate good, the ultimate point of the religion, and our own ultimate point as well
don't progress in the threefold training--virtue, concentration and discernment--we won't ha
to reach the ultimate. But if we gather these practices within ourselves and advance in th
will develop the knowledge and awareness that will be capable of pushing us on to an adva
nibbana. Noble disciples are like people who realize that rain water is the
vapor that heat sucks up from the salt water of the ocean and then falls down as rain--and
water is ocean water, and ocean water is rain water. Ordinary run-of-the-mill people are lik
who don't know what rain water comes from. They assume that rain water is up there in th
deludedly wait to drink nothing but rain water. If no rain comes, they're sure to die. The r
their ignorance is their own stupidity. They don't know enough to search for new resources
of the Noble Ones--and so will have to keep gathering up the same old things to eat over
They keep spinning around in the cycle of rebirth in this way, with no thought of searching
of this mass of suffering and stress. They're like a red ant that keeps probing its way arou
around the rim of a bushel basket--whose circumference isn't even two meters--all because
realize that the rim of the basket is round. This is why we keep experiencing birth, ageing
and death without end. As for the Noble Ones, they see that everything in the world
same old stuff coming over and over again. Wealth and poverty, good and bad, pleasure a
censure, etc., keep trading places around and around in circles. This is the cycle of defile
causes ignorant people to misunderstand. The world itself spins--Sunday, Monday, Tuesd
Thursday, Friday, Saturday, and then back to the same old Sunday all over again. Janua
March, April, May, etc., up to November and December, and then back to January. The ye
ox, the tiger, all the way up to the year of the pig, and then back to the same old year of th
over again. Everything is like this, night following day, day following night. Night-time isn't
Our daytime is other people's night-time, their daytime is our night-time. Things keep cha
this. This is called the wheel of the world, which causes people with only partial knowledge
misunderstand and to quarrel. When Noble Ones see in this way, they develop a s
dispassion, and don't ever want to be born in a world again--for there are all sorts of worlds
worlds have nothing but cold, others nothing but heat--no living beings can be born there.
sunlight; others only moonlight; still others, neither sunlight nor moonlight. This is what is
lokavidu. For this reason, once we've learned this, we should take it to think over
carefully. Whatever we see as worthy of credence, we should then use to train our hearts
and their fruitions will arise within us. Don't be heedless or complacent in anything you do
is like dew on the grass. As soon as it's touched by the light of the sun, it vanishes in no ti
leaving a trace. We die with every in-and-out breath. If we're the least bit careles
we are sure to die, for death is something that happens very easily. It's lying in wait for us
moment. Some people die from sleeping too much, or eating too much, or eating too little;

cold, too hot, too happy, too sad. Some people die from pain, others die without any pain. when we're sitting around perfectly normal, we can still die. See that death has you surro sides--and so be earnest in developing as much goodness as you can, both in the area of t the Dhamma.

PART II

SELECTED TEXTS

Texts 1_3: Translated by Edward Conze
Text 4: Translated by Nyanaponika Mahathera
Text 5: Translated by Bhikkhu Nanamoli

1. THE FIVE FACULTIES

(a) From the Milindapanha

The king said: "Is it through wise attention that people become exempt from further rebirth?"--"Yes, that is due to wise attention, and also to wisdom, and the other wholesome //dharmas//."--"But is not wise attention the same as wisdom?"--"No, Your Majesty. Attention is one thing, and wisdom another. Sheep and goats, oxen and buffaloes, camels and asses have attention, but wisdom they have not."--"Well put, Venerable Nagasena."

The king said: "What is the mark of attention, and what is the mark of wisdom?"--"Consideration is the mark of attention, cutting off

that of wisdom."--"How is that? Give me a simile."--"You know barley-reapers, I suppose?"--"Yes, I do."--"How then do they reap the barley?"--"With the left hand they seize a bunch of barley, in the right hand they hold a sickle, and they cut the barley off with that sickle."--"Just so, Your Majesty, the yogin seizes his mental processes with his attention, and by his wisdom he cuts off the defilements."--"Well put, Venerable Nagasena."

The king said: "When you just spoke of 'the other wholesome dharmas,' which ones did you mean?"--"I meant morality, faith, vigour, mindfulness and concentration."--"And what is the mark of morality?"--"Morality has the mark of providing a basis for all wholesome dharmas, whatever they may be. When based on morality, all the wholesome dharmas will not dwindle away."--"Give me an illustration."--"As all plants and animals which increase, grow, and prosper, do so with the earth as their support, with the earth as their basis, just so the yogin, with morality as his support, with morality as his basis, develops the five cardinal virtues, i.e. the cardinal virtues of faith, vigour, mindfulness, concentration, and wisdom."

"Give me a further illustration."

"As the builder of a city when constructing a town first of all clears the site, removes all stumps and thorns, and levels it; and only after that he lays out and marks off the roads and cross-roads, and so builds the city, even so the yogin develops the five cardinal virtues with morality as his support, with morality as his basis."

The king said: "What is the mark of //faith//?"--"Faith makes serene, and it leaps forward."--"And how does faith make serene?"--"When faith arises it arrests the five hindrances, and the heart becomes free from them, clear, serene and undisturbed."--"Give me an illustration."--"A universal monarch might on his way, together with his fourfold army, cross over a small stream. Stirred up by the elephants and horses, by the chariots and infantry, the water would become disturbed, agitated and muddy. Having crossed over, the

universal monarch would order his men to bring some water for him to drink. But the king would possess a miraculous water-clearing gem, and his men, in obedience to his command, would throw it into the stream. Then at once all fragments of vegetation would float away, the mud would settle at the bottom, the stream would become clear, serene and undisturbed, and fit to be drunk by the universal monarch. Here the stream corresponds to the heart, the monarch's men to the yogin, the fragments of vegetation and the mud to the defilements, and the miraculous water-clearing gem to faith."

"And how does faith leap forward?"--"When the yogin sees that the hearts of others have been set free, he leaps forward, by way of aspiration, to the various fruits of the holy life, and he makes efforts to attain the yet unattained, to find the yet unfound, to realize the yet unrealized."--"Give me an illustration."--"Suppose that a great cloud were to burst over a hill-slope. The water then would flow down the slope, would first fill all the hill's clefts, fissures, and gullies, and would then run into the river below, making its banks overflow on both sides. Now suppose further that a great crowd of people had come along, and unable to size up either the width or the depth of the river, should stand frightened and hesitating on the bank. But then some man would come along, who, conscious of his own strength and power, would firmly tie on his own loin-cloth and jump across the river. And the great crowd of people, seeing him on the other side, would cross likewise. Even so the yogin, when he has seen that the hearts of others have been set free, leaps forward, by aspiration, to the various fruits of the holy life, and he makes efforts to attain the yet unattained, to find the yet unfound, to realize the yet unrealized. And this is what the Lord has said in the Samyutta Nikaya:

> By faith the flood is crossed,
> By wakefulness the sea;
> By vigour ill is passed;
> By wisdom cleansed is he."

"Well put, Nagasena!"

The king asked: "And what is the mark of //vigour//?"--"Vigour props up, and, when propped up by vigour, all the wholesome dharmas do not dwindle away."--"Give me a simile."--"If a man's house were falling down, he would prop it up with a new piece of wood, and, so supported, that house would not collapse."

The king asked: "And what is the mark of //mindfulness//?"--"Calling to mind and taking up."

"How is calling to mind a mark of mindfulness?"--"When mindfulness arises, one calls to mind the //dharmas// which participate in what is wholesome and unwholesome, blamable and blameless, inferior and sublime, dark and light, i.e. these are the four applications of mindfulness, these the four right efforts, these the four roads to psychic power, these the five cardinal virtues, these the five powers, these the seven limbs of enlightenment, this is the holy eightfold path; this is calm, this insight, this knowledge and this emancipation. Thereafter the yogin tends those //dharmas// which should be tended, and he does not tend those which should not be tended; he partakes of those //dharmas// which should be followed, and he does not partake of those which should not be followed. It is in this sense that calling to mind is a mark of mindfulness."--"Give me a simile."--"It is like the treasurer of a universal monarch, who each morning and evening reminds his royal master of his magnificent assets: 'So many elephants you have, so many horses, so many chariots, so much infantry, so many gold coins, so much bullion, so much property; may Your Majesty bear this in mind.' In this way he calls to mind his master's wealth."

"And how does mindfulness take up?"--"When mindfulness arises, the outcome of beneficial and harmful //dharmas// is examined in this way: 'These //dharmas// are beneficial, these harmful; these //dharmas// are helpful, these unhelpful.' Thereafter the yogin removes the harmful //dharmas//, and takes up the beneficial ones; he removes the unhelpful //dharmas//, and takes up the helpful ones. It is in this sense that mindfulness takes up."--"Give me a comparison."--"It is

like the invaluable adviser of a universal monarch who knows what is beneficial and what is harmful to his royal master, what is helpful and what is unhelpful. Thereafter what is harmful and unhelpful can be removed, what is beneficial and helpful can be taken up."

The king asked: "And what is the mark of //concentration//?"--"It stands at the head. Whatever wholesome //dharmas// there may be, they all are headed by concentration, they bend towards concentration, lead to concentration, incline to concentration."--"Give me a comparison."--"It is as with a building with a pointed roof: whatever rafters there are, they all converge on the top, bend towards the top, meet at the top, and the top occupies the most prominent place. So with concentration in relation to the other wholesome //dharmas//."--"Give me a further comparison."--"If a king were to enter battle with his fourfold army, then all his troops--the elephants, cavalry, chariots and infantry--would be headed by him, and would be ranged around him. Such is the position of concentration in relation to the other wholesome //dharmas//."

The king then asked: "What then is the mark of //wisdom//?"--"Cutting off is, as I said before, one mark of wisdom. In addition it illuminates."--"And how does wisdom illuminate?"--"When wisdom arises, it dispels the darkness of ignorance, generates the illumination of knowledge, sheds the light of cognition, and makes the holy truths stand out clearly. Thereafter the yogin, with his correct wisdom, can see impermanence, ill, and not-self."--"Give me a comparison."--"It is like a lamp which a man would take into a dark house. It would dispel the darkness, would illuminate, shed light, and make the forms in the house stands out clearly."--"Well put, Venerable Nagasena."

//Milindapanha//, pp. 51-62

(b) From the Akshayamati Sutra

The five faculties are faith, vigour, mindfulness, concentration, and wisdom. Here what is //faith//? By this faith one has faith in four //dharmas//. Which four? He accepts the right view which assumes renewed becoming in the world of birth-and-death; he puts his trust in the ripening of karma, and knows that he will experience the fruit of any karma, that he may have done; even to save his life he does not do any evil deed. He has faith in the mode of life of a Bodhisattva, and, having taken up this discipline, he does not long for any other vehicle. He believes when he hears all the doctrines which are characterized by the true, clear, and profound knowledge of conditioned co-production, by such terms as lack of self, absence of a being, absence of a soul, absence of a person; and by emptiness, the signless and the wishless. He follows none of the false doctrines, and believes in all the qualities (//dharmas//) of a Buddha, his powers, grounds of self-confidence, and all the rest; and when in his faith he has left behind all doubts, he brings about in himself those qualities of a Buddha. This is known as the virtue of faith. His //vigour// consists of his bringing about (in himself) the //dharmas// in which he has faith. His //mindfulness// consists in his preventing the qualities which he brings about by vigour from being destroyed by forgetfulness. His //concentration// consists in his fixing his one-pointed attention on these very same qualities. With the faculty of //wisdom// he contemplates those //dharmas// on which he has fixed his one-pointed attention, and penetrates to their reality. The cognition of those //dharmas// which arises in himself and which has no outside condition is called the virtue of wisdom. Thus these five virtues, together, are sufficient to bring forth all the qualities of a Buddha.

//Akshayamati Sutra// (quoted in //Shikshasamuccaya//).

2. THE RESTRAINT OF THE SENSES

(a) From Ashvaghosha's Saundaranandakavya

By taking your stand on mindfulness you must hold back from the sense-objects your senses, unsteady by nature. Fire, snakes, and lightning are less inimical to us than our own senses, so much more dangerous. For they assail us all the time. Even the most vicious enemies can attack only some people at some times, and not at others, but everybody is always and everywhere weighed down by his senses. And people do not go to hell because some enemy has knocked them down and cast them into it; it is because they have been knocked down by their unsteady senses that they are helplessly dragged there. Those attacked by external enemies may, or may not, suffer injury to their souls; but those who are weighed down by the senses suffer in body and soul alike. For the five senses are rather like arrows which have been smeared with the poison of fancies, have cares for their feathers, and happiness for their points, and fly about in the space provided by the range of the sense-objects; shot off by //Kama//, the God of Love, they hit men in their very hearts as a hunter hits a deer, and if men do not know how to ward off these arrows, they will be their undoing; when they come near us we should stand firm in self-control, be agile and steadfast, and ward them off with the great armour of mindfulness. As a man who has subdued his enemies can everywhere live and sleep at ease and free from care, so can he who has pacified his senses. For the senses constantly ask for more by way of worldly objects, and normally behave like voracious dogs who can never have enough. This disorderly mob of the senses can never reach satiety, not by any amount of sense-objects; they are rather like the sea, which one can go on indefinitely replenishing with water.

In this world the senses cannot be prevented from being active, each in its own sphere. But they should not be allowed to grasp either the general features of an object, or its particularities. When you have beheld a sight-object with your eyes, you must merely determine

the basic element (which it represents, e.g. it is a sight-object), and should not under any circumstances fancy it as, say, a "woman" or a "man." But if now and then you have inadvertently grasped something as a "woman" or a "man," you should not follow that up by determining the hairs, teeth, etc., as lovely. Nothing should be subtracted from the datum, nothing added to it; it should be seen as it really is, as what it is like in real truth.

If you thus try to look continually for the true reality in that which the senses present to you, covetousness and aversion will soon be left without a foothold. Coveting ruins those living beings who are bent on sensuous enjoyment by means of pleasing forms, like an enemy with a friendly face who speaks loving words, but plans dark deeds. But what is called "aversion" is a kind of anger directed towards certain objects, and anyone who is deluded enough to pursue it is bound to suffer for it either in this or a future life. Afflicted by their likes and dislikes, as by excessive heat or cold, men will never find either happiness or the highest good as long as they put their trust in the unsteady senses.

//Saundaranandakavya//, xiii, 30-56

(b) From the Prajnaparamita

The Lord: When he practises the perfection of meditation for the sake of other beings his mind becomes undistracted. For he reflects that "even worldly meditation is hard to accomplish with distracted thoughts, how much more so is full enlightenment. Therefore, I must remain undistracted until I have won full enlightenment." ... Moreover, Subhuti, a Bodhisattva, beginning with the first thought of enlightenment, practises the perfection of meditation. His mental activities are associated with the knowledge of all modes when he enters into meditation. When he has seen forms with his eye, he does not seize upon them as signs of realities which concern him, nor is he interested in the accessory details. He sets himself to restrain that which, if he does not restrain his organ of sight, might give him

occasion for covetousness, sadness or other evil and unwholesome //dharmas// to reach his heart. He watches over the organ of sight. And the same with the other five sense-organs--ear, nose, tongue, body and mind.
Whether he walks or stands, sits or lies down, talks or remains silent, his concentration does not leave him. He does not fidget with his hands or feet, or twitch his face; he is not incoherent in his speech, confused in his senses, exalted or uplifted, fickle or idle, agitated in body or mind. Calm is his body, calm is his voice, calm is his mind. His demeanour shows contentment, both in private and public.... He is frugal, easy to feed, easy to serve, of good life and habits; though in a crowd he dwells apart; even and unchanged, in gain and loss; not elated, not cast down. Thus in happiness and suffering, in praise and blame, in fame and disrepute, in life or death, he is the same unchanged, neither elated nor cast down. And so with foe or friend, with what is pleasant or unpleasant, with holy or unholy men, with noises or music, with forms that are dear or undear, he remains the same, unchanged, neither elated nor cast down, neither gratified nor thwarted. And why? Because he sees all //dharmas// as empty of marks of their own, without true reality, incomplete and uncreated.

//Prajnaparamita//, ch. 68.

(c) From the Visuddhimagga

This is the morality which consists in the restraint of the senses: "//Here someone: (1) having seen a form with his eye, does not seize on its general appearance, or the (accessory) details of it. That which might, so long as he dwells unrestrained as to the (controlling) force of the eye, give occasion for covetous, sad, evil and unwholesome //dharmas// to flood him, that he sets himself to restrain; he guards the controlling force of the eye, and brings about its restraint. And likewise (2) when he has heard sounds with the ear, (3) smelled smells with the nose, (4) tasted tastes with the tongue, (5) touched touchables with the body, (6) cognized mind-objects (//dharmas//) with the mind.//" (M.i,180).

//Having seen a form with his eye//: when he has seen a form with the visual consciousness which is capable of seeing forms, and which in normal language is usually called the "eye," though it actually is its tool. For the Ancients have said: "The eye cannot see forms because it is without thought; thought cannot see forms because it is without eye. When the object knocks against the door (of sight) one sees with the thought which has eye-sensibility for its basis." In the expression "one sees with the eye," only accessory equipment is indicated, just as one may say, "one shoots with a bow" (and not "with an arrow"). Therefore, the meaning here is: "having seen form with visual consciousness."

//He does not seize on its general appearance// (lit. "the sign"): he does not seize on its appearance as man or woman, or its appearance as attractive, etc., which makes it into a basis for the defiling passions. But he stops at what is actually seen. //He does not seize on the details of it//: he does not seize on the variety of its accessory features, like the hands or feet, the smile, the laughter, the talk, the looking here, the looking away, etc., which are in common parlance called "details" (//anubyanjana//) because they manifest the defiling passions, by again and again (//anu anu//) tainting with them (//byanjanato//). But he seizes only on that which is really there, i.e. the impurity of the 32 parts of the body) like Mahatissa, the Elder, who lived on Mount Cetiya. Once that Elder went from Mount Cetiya to Anuradhapura, to gather alms. In a certain family the daughter-in-law had quarrelled with her husband, and adorned and beautified like a heavenly maiden, she left Anuradhapura early in the morning, and went away to stay with some relatives. On the way she saw the Elder, and, as her mind was perverted, she gave a loud laugh. The Elder looked to see what was the matter; he acquired, at the sight of her teeth (-bones), the notion of repulsiveness (impurity), and thereby reached Arahatship.... The husband who ran after her on same road, saw the Elder, and asked him whether he had by any chance seen a woman. The Elder replied:

> "Whether what went along here
> Was a man or a woman, I do not know.

But a collection of bones is moving
Now along this main road."

//That which might//, etc.: that which might be the reason, or that non-restraint of the faculty of the eye which might be the cause, why in this person, when he //dwells// without having restrained the faculty of the eye with the gate of mindfulness, i.e. when he has left the door of the eye open, such //dharmas// as covetousness, etc., //flood// him, i.e. pursue and submerge him. //That he sets himself to restrain//: he sets himself to close this faculty of the eye with the gate of mindfulness. And one who sets himself to do that, of him it is said that he //guards the controlling force of the eye//, and //brings about its restraint//.

But it is not with reference to the faculty of the eye itself that there is restraint or non-restraint (i.e. it does not apply to the initial stage of the impact of stimulus on the eye), and it is not concerning the eye considered as a sensitive organ that mindfulness arises, or the lack of it. But it is at (the stage of the apperception of the object, with such and such a meaning and significance, and the volitional reaction to it, which is technically known as) the "impulsive moment," that there is lack of restraint, if and when immorality arises then, or lack of mindfulness, or lack of cognition, lack of patience or laziness. Nevertheless one speaks of the non-restraint of the sense of sight. And why? Because when the mind is in that condition, also the door (of the eye) is unguarded. The situation can be compared with that of a city: when its four gates are unguarded, then, although in the interior of the city the doors of the houses, the storerooms and private rooms are well guarded, nevertheless all the property in the city is actually unguarded and unprotected, and robbers can, once they have entered through the city gates, do whatever they like. In the same sense also the door (of the eye) is unguarded when, in consequence of the arising of immorality, etc., there is lack of restraint at the "impulsive moment."

But when morality, etc., arise at that moment, then the door (of sight) also is guarded. Just again as with the city: When the city-gates are well guarded, then, although in the interior the doors

of the houses, etc., are unguarded, nevertheless all the property in the city is actually well guarded and well protected; for the city-gates being closed, robbers cannot enter. Just so also the door (of the eye) is guarded when morality, etc., arise at the "impulsive moment."

The same explanation applies to: when he has heard sounds with the ear, etc. The restraint of the senses thus consists, in short, in the avoiding of the seizing of the general appearance, etc., of sight-objects, etc., which lead to one's being pursued by the defiling passions.

And it should be achieved through mindfulness. For it is effected by mindfulness, in so far as the sense-organs when they are governed by mindfulness, can no longer be influenced by convetousness, etc. Therefore, we should remember the "Fire Sermon" (S.iv,168) which says: "It were better, monks, if the eye were stroked with a heated iron bar, afire, ablaze, aflame, than that one should seize on either the general appearance or the details of the forms of which the eye is aware." The disciple should achieve a thorough restraint of the senses, in that, by unimpaired mindfulness, he prevents that seizing on the general appearance, etc., which makes the consciousness which proceeds through the door of the eye, etc., with forms, etc., for its range (province), liable to be flooded (influenced) by covetousness, etc.

And one should become like Cittagutta, the Elder, who lived in the great Kurandaka Cave. In that cave there was a delightful painting which showed the seven Buddhas leaving for the homeless life. One day numerous monks were wandering about in the cave, going from lodging to lodging. They noticed the painting and said: "What a delightful painting, Venerable Bhikkhu!" The Elder replied: "For more than sixty years, brethren, I have lived in this cave, and I have never known whether there is a painting here or whether there is not. Today only I have learned it from you people, who use your eyes." For all that time during which the Elder had lived there, he had never lifted up his eyes and looked more closely at the cave. At the entrance to the cave there was a large ironwood tree. To that also the Elder had never looked up; but he knew that it was in flower when each year he saw the

filaments which had fallen down on the ground.

All the sons of good family who have their own welfare at heart should, therefore, remember:

> "Let not the eye wander like forest ape,
> Or trembling wood deer, or affrighted child.
> The eyes should be cast downwards; they should
> look
> The distance of a yoke; he shall not serve
> His thought's dominion, like a restless ape."

Visuddhimagga, I, 42, 53-59, 100, 104-5, 109

3. THE CONTROL OF THE MIND

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From the Majjhima Nikaya and Commentary

The Sutta on the Composition of Ideas:[27]

//If, whilst attending to a certain sign, there arise, with reference to it, in the disciple evil and unwholesome ideas, connected with greed, hate or delusion, then the disciple:

I. should, by means of this sign (= cause, occasion) attend to another sign which is more wholesome;

II. or he should investigate the peril of these ideas: "Unwholesome truly are these ideas! Blameworthy are these ideas! Of painful result are these ideas!";

III. or he should pay no attention to these ideas;

IV. or he should attend to the composition of the factors which effect these ideas;

V. or, with teeth clenched and tongue pressed against the gums, he should by means of sheer mental effort hold back, crush and burn out the (offending) thought.

In doing so, these evil and unwholesome ideas, bound up with greed, hate or delusion, will be forsaken and disappear; from their forsaking thought will become inwardly settled and calm, composed and concentrated. This is called the effort to overcome.//

The Commentary says:

I. Unwholesome ideas may arise with reference to beings--be they desirable, undesirable, or unconsidered--or to things, such as one's possessions, or things which annoy, like stumps or thorns. The wholesome counter-ideas which drive them out arise from the following practices, which are directly opposed to them:

Greed about beings: Meditation about the repulsiveness of the body.

Greed about things: Attention to their impermanence.

Hate for beings: The development of friendliness.

Hate for things: Attention to the elements: which of the physical elements composing the thing am I angry with?

Delusion about beings and things:

(1) When he has, in his general bewilderment, neglected his duties to a teacher, he wakes himself up by doing some tiresome work, such as carrying water.

(2) When he has been hazy in attending to the teacher's explanation of the doctrine, he wakes himself up by doing some tiresome work.

(3) He removes his doubts by questioning authorities.

(4) At the right time he listens respectfully to the Dharma.

(5) He acquires the skill in distinguishing between correct and faulty conclusions, and knows that "this is the reason for that, this is not the reason."

These are the direct and correct antidotes to the faulty ideas.

II. He investigates them with the power of wisdom, and rejects them like a snake's carcass.

III. He should not remember those ideas, not attend to them, but become one who is otherwise engaged. He should be like someone who, not wanting to see a certain sight-object, just closes his eyes; when these ideas arise in his mind, he should take hold of his basic subject of meditation, and become engaged in that. It may help him to break the spell of intruding thoughts and to occupy his mind otherwise, if he recites with great faith a passage from the Scriptures, or reads out a passage in praise of the Buddha or Dharma; or he may sort out his belongings, and enumerate them one by one: "these are the scissors," "this is the needle," etc.; or he should do some sewing; or he should do some good work for a given period of time. And after that he should return to his basic subject of meditation.

IV. He should analyse the conditions for these ideas and ask himself: "What is their cause, what their condition, what the reason for their having arisen?"

V. He should put forth great vigour, and with a wholesome thought

he should hold back an unwholesome one.

//Majjhima Nikaya, No. 20, and Papancasudani (Summary)//

4. THE BUDDHA'S SAYINGS ON THE FACULTIES

(Indriya Samyutta)

From the Samyutta Nikaya

(a) At their Best

There are these five faculties, monks: the faculty of faith, the faculty of vigour, the faculty of mindfulness, the faculty of concentration and the faculty of wisdom.

Where can the faculty of faith be seen (at its best)? In the four characteristic qualities of a stream-winner.[28]

Where can the faculty of vigour be seen (at its best)? In the four right efforts.[29]

Where can the faculty of mindfulness be seen (at its best)? In the four foundations of mindfulness.[30]

Where can the faculty of concentration be seen (at its best)? In the four meditative absorptions.[31]

Where can the faculty of wisdom be seen (at its best)? In the Four Noble Truths.[32]

//Sutta 8// (PTS, iv,196)

(b) The Measure of Achievement

By accomplishment and perfection in the five faculties one is an Arahant. If the faculties are weaker, one is a non-returner; if they are still weaker, one is a once-returner, or a stream-winner, or a Dhamma-devotee (//dhammanusarin//), or a faith-devotee (//saddhanusarin//).

Thus, monks, through the difference of faculties, there is difference of result; and the difference of results makes for the difference of individuals.
//Sutta 13//

Thus, monks, he who practises the five faculties to their perfection, wins to perfection (of Arahantship). He who practises them partially, wins a partial result. Not barren (of results), I say, are the five faculties.
//Sutta 14//

But he who is entirely, in any degree and respect, without these five faculties, stands outside, in the class of ordinary men (puthujjana).
//Sutta 18//(iv,200-202)

(c) Rooted in Experience

Thus I have heard. On one occasion when the Exalted One lived in

the Eastern Cottage at Savatthi, he addressed the Venerable Sariputta as follows:

"Do you believe, Sariputta, that the faculty of faith, if cultivated and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Deathless; that the faculty of vigour ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, if cultivated and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Deathless?"

"Herein, O Lord, I do not follow the Exalted One out of faith. Those by whom this is unknown, unseen, uncognized, unrealized and unexperienced by wisdom, they will herein follow others out of faith. But those by whom this is known, seen, cognized, realized and experienced by wisdom, they have no uncertainty, no doubt about it that these five faculties, if cultivated and regularly practised, lead to the Deathless, are bound for the Deathless, end in the Deathless. By me, O Lord, it has been known, seen, cognized, realized and experienced by wisdom and I have no uncertainty, no doubt about it that the faculty of faith ... the faculty of vigour ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, if cultivated and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Deathless."

"Well said, Sariputta, well said," spoke the Lord (and he repeated in approval the words of the Venerable Sariputta).

//Sutta 44// (iv,220)

(d) Wisdom, the Crowning Virtue--1

It is through cultivating and regularly practising one faculty that a canker-free bhikkhu makes known his knowledge (of final attainment):[33] "Ceased has rebirth, fulfilled is the holy life, the task is done, nothing further remains after this." Which is the one faculty? The faculty of wisdom.

In a noble disciple endowed with wisdom, faith that goes along with it, is firmly established; vigour that goes along with it, is firmly established; mindfulness that goes along with it, is firmly established; concentration that goes along with it, is firmly established.
This, monks, is the one faculty through the cultivating and regularly practising of which, a canker-free bhikkhu makes known his knowledge (of final attainment): "Ceased has rebirth, fulfilled is the holy life, the task is done, nothing further remains after this."

//Sutta 45// (iv,222)

(e) Wisdom, the Crowning Virtue--II

Just as among all heartwood fragrances that of the red sandalwood is deemed best, so, monks, among states that partake of enlightenment the faculty of wisdom is deemed best, namely, for the purpose of enlightenment.

Which, monks, are the states partaking of enlightenment? The faculty of faith is a state partaking of enlightenment and it leads to enlightenment. The faculty of vigour ... the faculty of mindfulness ... the faculty of concentration ...the faculty of wisdom is a state partaking of enlightenment and it leads to enlightenment.

And among them, the faculty of wisdom is deemed best, namely, for the purpose of enlightenment.
//Sutta 55// (iv,231)

(f) The Acme of Faith

Thus I have heard. On one occasion, the Exalted One dwelt among the Anga people, at Apana, a town of the Angas. There the Exalted One

addressed the Venerable Sariputta as follows:

"A noble disciple, Sariputta, who has single-minded confidence in the Perfect One, can he have uncertainty or doubt concerning the Perfect One's dispensation?"

"A noble disciple, Lord, who has single-minded confidence in the Perfect One, cannot have uncertainty or doubt concerning the Perfect One's dispensation.

"Of a noble disciple endowed with faith it can be expected, Lord, that he will live employing his vigour to the overcoming of unsalutary states and the acquisition of salutary states, energetic, with strenuous exertion, unremittingly applying himself to things salutary. This vigour of his, O Lord, is his faculty of vigour.

"Of a noble disciple who is endowed with faith and employs his vigour, it can be expected, Lord, that he will be mindful, equipped with the highest mindfulness and circumspection, and that he remembers well and keeps in mind what has been done and said long ago. This mindfulness of his, Lord, is his faculty of mindfulness.

"Of a noble disciple who is endowed with faith, employing his vigour, keeping his mindfulness alert, it can be expected, Lord, that making the highest relinquishment (Nibbana) his object, he will obtain concentration, will obtain unification of mind. This concentration of his, Lord, is his faculty of concentration.

"Of a noble disciple endowed with faith, vigour and mindfulness, and whose mind is concentrated, it can be expected, Lord, that he will know this: 'Without a conceivable beginning and end is this round of existence; no first beginning can be perceived of beings hastening and hurrying on (through this round of rebirths), enveloped in ignorance and ensnared by craving. The entire fading away and cessation of this very ignorance which is a mass of darkness, this is the state of peace, this is the state sublime, namely, the quiescence of all formations, the relinquishment of all subtrata of existence, the extinction of craving, dispassion, cessation, Nibbana.' This wisdom of

his, Lord, is the faculty of wisdom.

"The noble disciple who has faith, after thus striving again and again, after thus applying mindfulness again and again, after thus concentrating his mind again and again, is now fully convinced: 'These teachings which before I had only heard, I now dwell in their personal experience, and having penetrated them with wisdom, I now see them (myself).' This faith of his, Lord, is his faculty of faith."

"Well said, Sariputta, well said," spoke the Exalted One (and he repeated in approval the words of the Venerable Sariputta).

//Sutta 50// (iv,225ff.)

5. THE BALANCE OF THE FACULTIES

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From the Visuddhimagga

[According to the //Visuddhimagga//, the balance of the faculties (//indriya-samatta//) is one of the ten kinds of skill in absorption (//appana-kosalla//), and it is one of the seven things that lead to the arising of the enlightenment factor "investigation of (material and mental) phenomena" (//dhammavicaya-sambojjhanga//).]

Imparting balance to the faculties is the equalizing of the controlling faculties of faith, vigour, mindfulness, concentration and wisdom. For if the faith faculty is strong and the others weak, then the vigour faculty cannot perform its function of exerting, the mindfulness faculty its function of attending to the object, the concentration faculty its function of excluding distraction, the wisdom faculty its function of seeing. So the (excessive) strength of the faith faculty should be reduced by reflecting on the phenomenal

nature (of faith and its objects), and by not paying attention to what has caused the excessive strength of the faith faculty. Then if the //vigour faculty// is too strong, the faith faculty cannot perform its function of convincing, nor can the rest of the faculties perform their several functions. So in that case the excessive strength of the vigour faculty should be reduced by cultivating (the enlightenment factors of) tranquillity, concentration and equanimity. So, too, with the other factors, for it should be understood that when any one of them is too strong the others cannot perform their several functions.

However, what is particularly recommended is the balancing of faith with wisdom, and concentration with vigour. For one who is strong in faith and weak in wisdom places his confidence foolishly in an unworthy object. One strong in wisdom and weak in faith errs on the side of cunning and is as hard to cure as a sickness caused by medicine. But with the balancing of the two, faith and wisdom, a man has confidence only in a deserving object.

If there is too much of concentration and too little of vigour, the mind will be overpowered by indolence to which concentration inclines. But if vigour is too strong and concentration too weak, the mind will be overpowered by agitation to which vigour inclines. But concentration coupled with vigour cannot lapse into indolence, and vigour coupled with concentration cannot lapse into agitation. So these two should be balanced; for absorption comes with the balancing of the two.

Again (concentration and faith should be balanced). One working on concentration needs strong faith, since it is with such faith and confidence that he reaches absorption.

As to (the balancing of) concentration and wisdom, one working on concentration (i.e. who practises tranquillity; //samatha//) needs strong one-pointedness of mind, since that is how he reaches full absorption; and one working on insight (//vipassana//) needs strong wisdom, since that is how he reaches penetration of (the phenomena's) characteristics; but with the balancing of the two he reaches full absorption as well.

Strong mindfulness, however, is needed in all instances; for mindfulness protects the mind from lapsing into agitation through faith, vigour and wisdom, which tend to agitation, and from lapsing into indolence through concentration, which tends to indolence. So it is as desirable in all instances as a seasoning of salt in all curries, as a prime minister in all the king's business. Hence it is said (in the commentaries): "It was declared by the Exalted One that 'mindfulness, indeed, is of universal use.' Why? Because the mind has mindfulness as its refuge, and mindfulness is manifested as protection, and there is no exertion and restraint of the mind without mindfulness."

//Visuddhimagga//, (pp.129-30)
Adapted from Bhikkhu Nanamoli's translation:
//The Path of Purification//, pp.135-36

PART II ~~~~ ~~

SELECTED TEXTS

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Texts 1_3:

Translated by Edward Conze Text 4: Translated by Nyanaponika Mahathera Text 5: Bhikkhu Nanamoli

1. THE FIVE FACULTIES

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(a) From the Milindapanha The king said: "I through wise attention that people become exempt from further rebirth?"--"Yes, that is due attention, and also to wisdom, and the other wholesome //dharmas//."--"But is not wise att same as wisdom?"--"No, Your Majesty. Attention is one thing, and wisdom another. Sheep buffaloes, camels and asses have attention, but wisdom they have not."--"Well put, Vener The king said: "What is the mark of attention, and what is the mark of wisdom?"--"Cons the mark of attention, cutting off that of wisdom."--"How is that? Give me a simile."--"You kn barley-reapers, I suppose?"--"Yes, I do."--"How then do they reap the barley?"--"With the le seize a bunch of barley, in the right hand they hold a sickle, and they cut the barley off with sickle."--"Just so, Your Majesty, the yogin seizes his mental processes with his attention, a wisdom he cuts off the defilements."--"Well put, Venerable Nagasena." The king sai just spoke of 'the other wholesome dharmas,' which ones did you mean?"--"I meant moralit mindfulness and concentration."--"And what is the mark of morality?"--"Morality has the ma a basis for all wholesome dharmas, whatever they may be. When based on morality, all th dharmas will not dwindle away."--"Give me an illustration."--"As all plants and animals whic grow, and prosper, do so with the earth as their support, with the earth as their basis, just yogin, with morality as his support, with morality as his basis, develops the five cardinal virt the cardinal virtues of faith, vigour, mindfulness, concentration, and wisdom." "Give further illustration." "As the builder of a city when constructing a town first of all clear the site, removes all stumps and thorns, and levels it; and only after that he lays out and m roads and cross-roads, and so builds the city, even so the yogin develops the five cardinal morality as his support, with morality as his basis." The king said: "What is the ma //faith//?"--"Faith makes serene, and it leaps forward."--"And how does faith make serene arises it arrests the five hindrances, and the heart becomes free from them, clear, serene a undisturbed."--"Give me an illustration."--"A universal monarch might on his way, together fourfold army, cross over a small stream. Stirred up by the elephants and horses, by the ch infantry, the water would become disturbed, agitated and muddy. Having crossed over, the monarch would order his men to bring some water for him to drink. But the king would poss water-clearing gem, and his men, in obedience to his command, would throw it into the stre once all fragments of vegetation would float away, the mud would settle at the bottom, the become clear, serene and undisturbed, and fit to be drunk by the universal monarch. Here corresponds to the heart, the monarch's men to the yogin, the fragments of vegetation and
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defilements, and the miraculous water-clearing gem to faith." "And how does faith le
forward?"--"When the yogin sees that the hearts of others have been set free, he leaps forv
aspiration, to the various fruits of the holy life, and he makes efforts to attain the yet unatta
find the yet unfound, to realize the yet unrealized."--"Give me an illustration."--"Suppose t
cloud were to burst over a hill-slope. The water then would flow down the slope, would first
hill's clefts, fissures, and gullies, and would then run into the river below, making its banks
on both sides. Now suppose further that a great crowd of people had come along, and una
either the width or the depth of the river, should stand frightened and hesitating on the ba
some man would come along, who, conscious of his own strength and power, would firmly
loin-cloth and jump across the river. And the great crowd of people, seeing him on the oth
cross likewise. Even so the yogin, when he has seen that the hearts of others have been s
forward, by aspiration, to the various fruits of the holy life, and he makes efforts to attain t
unattained, to find the yet unfound, to realize the yet unrealized. And this is what the Lord h
the Samyutta Nikaya: By faith the flood is crossed, By wakefulness the se
By vigour ill is passed; By wisdom cleansed is he." "Well put,
Nagasena!" The king asked: "And what is the mark of //vigour//?"--"Vigour
props up, and, when propped up by vigour, all the wholesome dharmas do not dwindle awa
simile."--"If a man's house were falling down, he would prop it up with a new piece of wood
supported, that house would not collapse." The king asked: "And what is the mark
//mindfulness//?"--"Calling to mind and taking up." "How is calling to mind a mark of
mindfulness?"--"When mindfulness arises, one calls to mind the //dharmas// which participa
wholesome and unwholesome, blamable and blameless, inferior and sublime, dark and ligh
four applications of mindfulness, these the four right efforts, these the four roads to psych
these the five cardinal virtues, these the five powers, these the seven limbs of enlightenme
holy eightfold path; this is calm, this insight, this knowledge and this emancipation. Therea
yogin tends those //dharmas// which should be tended, and he does not tend those which s
tended; he partakes of those //dharmas// which should be followed, and he does not partak
should not be followed. It is in this sense that calling to mind is a mark of mindfulness."--"G
simile."--"It is like the treasurer of a universal monarch, who each morning and evening rem
master of his magnificent assets: 'So many elephants you have, so many horses, so many
infantry, so many gold coins, so much bullion, so much property; may Your Majesty bear th
this way he calls to mind his master's wealth." "And how does mindfulness take up?
mindfulness arises, the outcome of beneficial and harmful //dharmas// is examined in this w
//dharmas// are beneficial, these harmful; these //dharmas// are helpful, these unhelpful.' Th
yogin removes the harmful //dharmas//, and takes up the beneficial ones; he removes the
//dharmas//, and takes up the helpful ones. It is in this sense that mindfulness takes up."--"
comparison."--"It is like the invaluable adviser of a universal monarch who knows what is
what is harmful to his royal master, what is helpful and what is unhelpful. Thereafter what is

unhelpful can be removed, what is beneficial and helpful can be taken up." The king
"And what is the mark of //concentration//?"--"It stands at the head. Whatever wholesome /
may be, they all are headed by concentration, they bend towards concentration, lead to c
incline to concentration."--"Give me a comparison."--"It is as with a building with a pointed r
whatever rafters there are, they all converge on the top, bend towards the top, meet at the
top occupies the most prominent place. So with concentration in relation to the other whole
//dharmas//."--"Give me a further comparison."--"If a king were to enter battle with his fourfo
then all his troops--the elephants, cavalry, chariots and infantry--would be headed by him, a
ranged around him. Such is the position of concentration in relation to the other wholesome

The king then asked: "What then is the mark of //wisdom//?"--"Cutting off is, as I said
one mark of wisdom. In addition it illuminates."--"And how does wisdom illuminate?"--"Whe
arises, it dispels the darkness of ignorance, generates the illumination of knowledge, sheds
cognition, and makes the holy truths stand out clearly. Thereafter the yogin, with his correc
can see impermanence, ill, and not-self."--"Give me a comparison."--"It is like a lamp which
take into a dark house. It would dispel the darkness, would illuminate, shed light, and mak
in the house stands out clearly."--"Well put, Venerable Nagasena." //Milindapanha//, pp. 5

(b) From the Akshayamati Sutra The five faculties are faith, vigour,
mindfulness, concentration, and wisdom. Here what is //faith//? By this faith one has faith in
//dharmas//. Which four? He accepts the right view which assumes renewed becoming in th
birth-and-death; he puts his trust in the ripening of karma, and knows that he will experienc
any karma, that he may have done; even to save his life he does not do any evil deed. He
the mode of life of a Bodhisattva, and, having taken up this discipline, he does not long for
vehicle. He believes when he hears all the doctrines which are characterized by the true, c
profound knowledge of conditioned co-production, by such terms as lack of self, absence o
absence of a soul, absence of a person; and by emptiness, the signless and the wishless.
the false doctrines, and believes in all the qualities (//dharmas//) of a Buddha, his powers,
self-confidence, and all the rest; and when in his faith he has left behind all doubts, he bring
himself those qualities of a Buddha. This is known as the virtue of faith. His //vigour// cons
his bringing about (in himself) the //dharmas// in which he has faith. His //mindfulness// con
preventing the qualities which he brings about by vigour from being destroyed by forgetful
//concentration// consists in his fixing his one-pointed attention on these very same qualitie
faculty of //wisdom// he contemplates those //dharmas// on which he has fixed his one-poi
and penetrates to their reality. The cognition of those //dharmas// which arises in himself an
no outside condition is called the virtue of wisdom. Thus these five virtues, together, are su
bring forth all the qualities of a Buddha. //Akshayamati Sutra// (quoted in //Shikshasamuc

2. THE RESTRAINT OF THE SENSES

~~ ~~~ ~~~~~~~~ ~~ ~~~ ~~~~~~ (a) From Ashvaghosha's Saundaranandakavya By taking yo
mindfulness you must hold back from the sense-objects your senses, unsteady by nature.

lightning are less inimical to us than our own senses, so much more dangerous. For they a
time. Even the most vicious enemies can attack only some people at some times, and not a
everybody is always and everywhere weighed down by his senses. And people do not go t
enemy has knocked them down and cast them into it; it is because they have been knocke
unsteady senses that they are helplessly dragged there. Those attacked by external enemi
suffer injury to their souls; but those who are weighed down by the senses suffer in body a
alike. For the five senses are rather like arrows which have been smeared with the poison
cares for their feathers, and happiness for their points, and fly about in the space provided
range of the sense-objects; shot off by //Kama//, the God of Love, they hit men in their very
hunter hits a deer, and if men do not know how to ward off these arrows, they will be their u
when they come near us we should stand firm in self-control, be agile and steadfast, and w
the great armour of mindfulness. As a man who has subdued his enemies can everywhere
ease and free from care, so can he who has pacified his senses. For the senses constantly
way of worldly objects, and normally behave like voracious dogs who can never have enou
disorderly mob of the senses can never reach satiety, not by any amount of sense-objects;
like the sea, which one can go on indefinitely replenishing with water. In this world th
senses cannot be prevented from being active, each in its own sphere. But they should not
grasp either the general features of an object, or its particularities. When you have beheld
sight-object with your eyes, you must merely determine the basic element (which it represe
sight-object), and should not under any circumstances fancy it as, say, a "woman" or a "m
and then you have inadvertently grasped something as a "woman" or a "man," you should
determining the hairs, teeth, etc., as lovely. Nothing should be subtracted from the datum
added to it; it should be seen as it really is, as what it is like in real truth. If you thus
try to look continually for the true reality in that which the senses present to you, covetousn
aversion will soon be left without a foothold. Coveting ruins those living beings who are be
sensuous enjoyment by means of pleasing forms, like an enemy with a friendly face who sp
but plans dark deeds. But what is called "aversion" is a kind of anger directed towards cer
and anyone who is deluded enough to pursue it is bound to suffer for it either in this or a fu
Afflicted by their likes and dislikes, as by excessive heat or cold, men will never find either
happiness or the highest good as long as they put their trust in the unsteady senses.
//Saundaranandakavya//, xiii, 30-56 (b) From the Prajnaparamita The
Lord: When he practises the perfection of meditation for the sake of other beings his mind
undistracted. For he reflects that "even worldly meditation is hard to accomplish with distra
thoughts, how much more so is full enlightenment. Therefore, I must remain undistracted u
full enlightenment." ... Moreover, Subhuti, a Bodhisattva, beginning with the first thought of
enlightenment, practises the perfection of meditation. His mental activities are associated w
knowledge of all modes when he enters into meditation. When he has seen forms with his
seize upon them as signs of realities which concern him, nor is he interested in the access

sets himself to restrain that which, if he does not restrain his organ of sight, might give him
for covetousness, sadness or other evil and unwholesome //dharmas// to reach his heart. H
organ of sight. And the same with the other five sense-organs--ear, nose, tongue, body a
Whether he walks or stands, sits or lies down, talks or remains silent, his concentration doe
him. He does not fidget with his hands or feet, or twitch his face; he is not incoherent in his
confused in his senses, exalted or uplifted, fickle or idle, agitated in body or mind. Calm is h
calm is his voice, calm is his mind. His demeanour shows contentment, both in private and
is frugal, easy to feed, easy to serve, of good life and habits; though in a crowd he dwells a
and unchanged, in gain and loss; not elated, not cast down. Thus in happiness and sufferin
and blame, in fame and disrepute, in life or death, he is the same unchanged, neither elate
And so with foe or friend, with what is pleasant or unpleasant, with holy or unholy men, wi
music, with forms that are dear or undear, he remains the same, unchanged, neither elated
neither gratified nor thwarted. And why? Because he sees all //dharmas// as empty of ma
without true reality, incomplete and uncreated. //Prajnaparamita//, ch. 68.

(c) From the Visuddhimagga This is the morality which consists in the restraint of the
"//Here someone: (1) having seen a form with his eye, does not seize on its general appea
(accessory) details of it. That which might, so long as he dwells unrestrained as to the (co
force of the eye, give occasion for covetous, sad, evil and unwholesome //dharmas// to floo
sets himself to restrain; he guards the controlling force of the eye, and brings about its res
And likewise (2) when he has heard sounds with the ear, (3) smelled smells with the nose,
with the tongue, (5) touched touchables with the body, (6) cognized mind-objects (//dharm
mind.//" (M.i,180). //Having seen a form with his eye//: when he has seen a form with
visual consciousness which is capable of seeing forms, and which in normal language is us
"eye," though it actually is its tool. For the Ancients have said: "The eye cannot see forms
is without thought; thought cannot see forms because it is without eye. When the object kn
door (of sight) one sees with the thought which has eye-sensibility for its basis." In the exp
"one sees with the eye," only accessory equipment is indicated, just as one may say, "one
bow" (and not "with an arrow"). Therefore, the meaning here is: "having seen form with vis
consciousness." //He does not seize on its general appearance// (lit. "the sign"): he d
seize on its appearance as man or woman, or its appearance as attractive, etc., which mak
for the defiling passions. But he stops at what is actually seen. //He does not seize on the
it//: he does not seize on the variety of its accessory features, like the hands or feet, the sm
laughter, the talk, the looking here, the looking away, etc., which are in common parlance
"details" (//anubyanjana//) because they manifest the defiling passions, by again and again
tainting with them (//byanjanato//). But he seizes only on that which is really there, i.e. the
of the 32 parts of the body) like Mahatissa, the Elder, who lived on Mount Cetiya. Once tha
from Mount Cetiya to Anuradhapura, to gather alms. In a certain family the daughter-in-law
with her husband, and adorned and beautified like a heavenly maiden, she left Anuradhapu

morning, and went away to stay with some relatives. On the way she saw the Elder, and, a
perverted, she gave a loud laugh. The Elder looked to see what was the matter; he acquire
her teeth (-bones), the notion of repulsiveness (impurity), and thereby reached Arahatship
husband who ran after her on same road, saw the Elder, and asked him whether he had by
woman. The Elder replied: "Whether what went along here Was a man or
do not know. But a collection of bones is moving Now along this main road."
//That which might//, etc.: that which might be the reason, or that non-restraint of the faculty
which might be the cause, why in this person, when he //dwells// without having restrained
of the eye with the gate of mindfulness, i.e. when he has left the door of the eye open, such
as covetousness, etc., //flood// him, i.e. pursue and submerge him. //That he sets himself to
restrain//: he sets himself to close this faculty of the eye with the gate of mindfulness. And
himself to do that, of him it is said that he //guards the controlling force of the eye//, and //b
about its restraint//. But it is not with reference to the faculty of the eye itself that
there is restraint or non-restraint (i.e. it does not apply to the initial stage of the impact of st
on the eye), and it is not concerning the eye considered as a sensitive organ that mindfulne
or the lack of it. But it is at (the stage of the apperception of the object, with such and such
and significance, and the volitional reaction to it, which is technically known as) the "impul
moment," that there is lack of restraint, if and when immorality arises then, or lack of mindfu
lack of cognition, lack of patience or laziness. Nevertheless one speaks of the non-restrai
sense of sight. And why? Because when the mind is in that condition, also the door (of the
unguarded. The situation can be compared with that of a city: when its four gates are ung
although in the interior of the city the doors of the houses, the storerooms and private room
guarded, nevertheless all the property in the city is actually unguarded and unprotected, a
can, once they have entered through the city gates, do whatever they like. In the same sen
(of the eye) is unguarded when, in consequence of the arising of immorality, etc., there is
restraint at the "impulsive moment." But when morality, etc., arise at that moment, the
(of sight) also is guarded. Just again as with the city: When the city-gates are well guarde
although in the interior the doors of the houses, etc., are unguarded, nevertheless all the p
the city is actually well guarded and well protected; for the city-gates being closed, robbers
enter. Just so also the door (of the eye) is guarded when morality, etc., arise at the "impuls
moment." The same explanation applies to: when he has heard sounds with the ear, etc
of the senses thus consists, in short, in the avoiding of the seizing of the general appearan
sight-objects, etc., which lead to one's being pursued by the defiling passions. And
should be achieved through mindfulness. For it is effected by mindfulness, in so far as the
when they are governed by mindfulness, can no longer be influenced by convetousness, e
should remember the "Fire Sermon" (S.iv,168) which says: "It were better, monks, if the ey
with a heated iron bar, afire, ablaze, aflame, than that one should seize on either the gene
appearance or the details of the forms of which the eye is aware." The disciple should achi

restraint of the senses, in that, by unimpaired mindfulness, he prevents that seizing on the appearance, etc., which makes the consciousness which proceeds through the door of the forms, etc., for its range (province), liable to be flooded (influenced) by covetousness, etc And one should become like Cittagutta, the Elder, who lived in the great Kurandaka Cave there was a delightful painting which showed the seven Buddhas leaving for the homeless numerous monks were wandering about in the cave, going from lodging to lodging. They n and said: "What a delightful painting, Venerable Bhikkhu!" The Elder replied: "For more tha years, brethren, I have lived in this cave, and I have never known whether there is a paintin whether there is not. Today only I have learned it from you people, who use your eyes." Fo during which the Elder had lived there, he had never lifted up his eyes and looked more cl cave. At the entrance to the cave there was a large ironwood tree. To that also the Elder ha looked up; but he knew that it was in flower when each year he saw the filaments which ha the ground. All the sons of good family who have their own welfare at heart should, the remember: "Let not the eye wander like forest ape, Or trembling wood dee affrighted child. The eyes should be cast downwards; they should look distance of a yoke; he shall not serve His thought's dominion, like a restless ape." Visuddhimagga, I, 42, 53-59, 100, 104-5, 109 3. THE CONTROL OF T MIND ~~ ~~~ ~~~~~~~ ~~ ~~~ ~~~~ From the Majjhima Nikaya an Commentary The Sutta on the Composition of Ideas:[27] //If, whilst attending to a c sign, there arise, with reference to it, in the disciple evil and unwholesome ideas, connecte greed, hate or delusion, then the disciple: I. should, by means of this sign (= cause, occasion) attend to another sign which is more wholesome; II. or he should investigate the peril of these ideas: "Unwholesome truly are these ideas! Blameworth ideas! Of painful result are these ideas!"; III. or he should pay no attention to th ideas; IV. or he should attend to the composition of the factors which effect th ideas; V. or, with teeth clenched and tongue pressed against the gums, he s by means of sheer mental effort hold back, crush and burn out the (offending) though In doing so, these evil and unwholesome ideas, bound up with greed, hate or delusion, wil disappear; from their forsaking thought will become inwardly settled and calm, composed a concentrated. This is called the effort to overcome.// The Commentary says: Unwholesome ideas may arise with reference to beings--be they desirable, undesirable, or to things, such as one's possessions, or things which annoy, like stumps or thorns. The w counter-ideas which drive them out arise from the following practices, which are directly op Greed about beings: Meditation about the repulsiveness of the body. Greed a things: Attention to their impermanence. Hate for beings: The development of friendli Hate for things: Attention to the elements: which of the physical elements composing th angry with? Delusion about beings and things: (1) When he has, in his gener bewilderment, neglected his duties to a teacher, he wakes himself up by doing some

tiresome work, such as carrying water. (2) When he has been hazy in attending to th explanation of the doctrine, he wakes himself up by doing some tiresome work (3) He removes his doubts by questioning authorities. (4) At the right time he list respectfully to the Dharma. (5) He acquires the skill in distinguishing between correc faulty conclusions, and knows that "this is the reason for that, this is not the reas These are the direct and correct antidotes to the faulty ideas. II. He investigates them with the power of wisdom, and rejects them like a snake's carcass. should not remember those ideas, not attend to them, but become one who is otherwise en like someone who, not wanting to see a certain sight-object, just closes his eyes; when th arise in his mind, he should take hold of his basic subject of meditation, and become engag may help him to break the spell of intruding thoughts and to occupy his mind otherwise, if with great faith a passage from the Scriptures, or reads out a passage in praise of the Bud or he may sort out his belongings, and enumerate them one by one: "these are the scisso needle," etc.; or he should do some sewing; or he should do some good work for a given p And after that he should return to his basic subject of meditation. IV. He should anal conditions for these ideas and ask himself: "What is their cause, what their condition, what for their having arisen?" V. He should put forth great vigour, and with a wholesome th should hold back an unwholesome one. //Majjhima Nikaya, No. 20, and Papancasudani

4. THE BUDDHA'S SAYINGS ON THE FACULTIES ~~ ~~~ ~~~~~~ ~~~ ~~~~~~~~~~

(Indriya Samyutta)

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From the Samyutta Nikaya

(a)

At their Best There are these five faculties, monks: the faculty of faith, the faculty of vigour, the faculty of mindfulness, the faculty of concentratio the faculty of wisdom. Where can the faculty of faith be seen (at its best)? In the four characteristic qualities of a stream-winner.[28] Where can the faculty of vigour be see best)? In the four right efforts.[29] Where can the faculty of mindfulness be seen (at best)? In the four foundations of mindfulness.[30] Where can the faculty of concentr seen (at its best)? In the four meditative absorptions.[31] Where can the faculty of w seen (at its best)? In the Four Noble Truths.[32] //Sutta 8// (PTS, iv,196)

(b) The Measure of Achievement By accomplishment and perfection in the five faculti Arahant. If the faculties are weaker, one is a non-returner; if they are still weaker, one is a once-returner, or a stream-winner, or a Dhamma-devotee (//dhammanusarin//), or a faith-d (//saddhanusarin//). Thus, monks, through the difference of faculties, there is differe result; and the difference of results makes for the difference of individuals. //Sutta 13// Thus, monks, he who practises the five faculties to their perfection, wins to perfection (of A He who practises them partially, wins a partial result. Not barren (of results), I say, are the
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faculties. //Sutta 14// But he who is entirely, in any degree and respect, without these five faculties, stands outside, in the class of ordinary men (puthujjana). //Sutta 18//(iv,200-

(c) Rooted in Experience Thus I have heard. On one occasion when the Exalted One lived in the Eastern Cottage at Savatthi, he addressed the Venerable Sariputt

"Do you believe, Sariputta, that the faculty of faith, if cultivated and regularly practise leads to the Deathless, is bound for the Deathless, ends in the Deathless; that the faculty o ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, if cultiv and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Dea

"Herein, O Lord, I do not follow the Exalted One out of faith. Those by whom this is unk unseen, uncognized, unrealized and unexperienced by wisdom, they will herein follow othe But those by whom this is known, seen, cognized, realized and experienced by wisdom, th uncertainty, no doubt about it that these five faculties, if cultivated and regularly practised, the Deathless, are bound for the Deathless, end in the Deathless. By me, O Lord, it has be cognized, realized and experienced by wisdom and I have no uncertainty, no doubt about i faculty of faith ... the faculty of vigour ... the faculty of mindfulness ... the faculty of concentr ... the faculty of wisdom, if cultivated and regularly practised, leads to the Deathless, is bo the Deathless, ends in the Deathless." "Well said, Sariputta, well said," spoke the Lor repeated in approval the words of the Venerable Sariputta). //Sutta 44// (iv,220)

(d) Wisdom, the Crowning Virtue--1 It is through cultivating and regularly practisi faculty that a canker-free bhikkhu makes known his knowledge (of final attainment):[33] "C rebirth, fulfilled is the holy life, the task is done, nothing further remains after this." Which is one faculty? The faculty of wisdom. In a noble disciple endowed with wisdom, faith tha with it, is firmly established; vigour that goes along with it, is firmly established; mindfulnes goes along with it, is firmly established; concentration that goes along with it, is firmly established. This, monks, is the one faculty through the cultivating and regularly practising canker-free bhikkhu makes known his knowledge (of final attainment): "Ceased has rebirth holy life, the task is done, nothing further remains after this." //Sutta 45// (iv,222)

(e) Wisdom, the Crowning Virtue--II Just as among all heartwood fragrances that of the red sandalwood is deemed best, so, monks, among sta enlightenment the faculty of wisdom is deemed best, namely, for the purpose of enlighten Which, monks, are the states partaking of enlightenment? The faculty of faith is a state pa enlightenment and it leads to enlightenment. The faculty of vigour ... the faculty of mindfuln the faculty of concentration ...the faculty of wisdom is a state partaking of enlightenment an enlightenment. And among them, the faculty of wisdom is deemed best, namely, for of enlightenment. //Sutta 55// (iv,231)

(f) The Acme of Faith

Thus I have heard. On one occasion, the Exalted One dwelt among t Anga people, at Apana, a town of the Angas. There the Exalted One addressed the Venera follows: "A noble disciple, Sariputta, who has single-minded confidence in the Perfe

can he have uncertainty or doubt concerning the Perfect One's dispensation?" "A no disciple, Lord, who has single-minded confidence in the Perfect One, cannot have uncertai concerning the Perfect One's dispensation. "Of a noble disciple endowed with faith i expected, Lord, that he will live employing his vigour to the overcoming of unsalutary state acquisition of salutary states, energetic, with strenuous exertion, unremittingly applying him things salutary. This vigour of his, O Lord, is his faculty of vigour. "Of a noble discipl who is endowed with faith and employs his vigour, it can be expected, Lord, that he will be equipped with the highest mindfulness and circumspection, and that he remembers well a what has been done and said long ago. This mindfulness of his, Lord, is his faculty of mind "Of a noble disciple who is endowed with faith, employing his vigour, keeping his mindfu it can be expected, Lord, that making the highest relinquishment (Nibbana) his object, he w concentration, will obtain unification of mind. This concentration of his, Lord, is his faculty o concentration. "Of a noble disciple endowed with faith, vigour and mindfulness, and is concentrated, it can be expected, Lord, that he will know this: 'Without a conceivable beg is this round of existence; no first beginning can be perceived of beings hastening and hu (through this round of rebirths), enveloped in ignorance and ensnared by craving. The entir and cessation of this very ignorance which is a mass of darkness, this is the state of peac the state sublime, namely, the quiescence of all formations, the relinquishment of all subtra existence, the extinction of craving, dispassion, cessation, Nibbana.' This wisdom of his, L faculty of wisdom. "The noble disciple who has faith, after thus striving again and ag after thus applying mindfulness again and again, after thus concentrating his mind again an fully convinced: 'These teachings which before I had only heard, I now dwell in their person experience, and having penetrated them with wisdom, I now see them (myself).' This faith his faculty of faith." "Well said, Sariputta, well said," spoke the Exalted One (and he repeated in approval the words of the Venerable Sariputta). //Sutta 50// (iv,225ff.)

5. THE BALANCE OF THE FACULTIES ~~ ~~~ ~~~~~~~ ~~ ~~~ ~~~~

From the Visuddhimagga [According to the //Visuddhimagga//, the balance of faculties (//indriya-samatta//) is one of the ten kinds of skill in absorption (//appana-kosalla it is one of the seven things that lead to the arising of the enlightenment factor "investigatio (material and mental) phenomena" (//dhammavicaya-sambojjhanga//).] Impartin the faculties is the equalizing of the controlling faculties of faith, vigour, mindfulness, conce and wisdom. For if the faith faculty is strong and the others weak, then the vigour faculty c perform its function of exerting, the mindfulness faculty its function of attending to the objec concentration faculty its function of excluding distraction, the wisdom faculty its function of the (excessive) strength of the faith faculty should be reduced by reflecting on the phenom (of faith and its objects), and by not paying attention to what has caused the excessive stre faith faculty. Then if the //vigour faculty// is too strong, the faith faculty cannot perform its function of convincing, nor can the rest of the faculties perform their several functions. So i

the excessive strength of the vigour faculty should be reduced by cultivating (the enlighten
of) tranquillity, concentration and equanimity. So, too, with the other factors, for it should be
understood that when any one of them is too strong the others cannot perform their severa
However, what is particularly recommended is the balancing of faith with wisdom, and co
vigour. For one who is strong in faith and weak in wisdom places his confidence foolishly in
object. One strong in wisdom and weak in faith errs on the side of cunning and is as hard t
sickness caused by medicine. But with the balancing of the two, faith and wisdom, a man
only in a deserving object. If there is too much of concentration and too little of vigour
the mind will be overpowered by indolence to which concentration inclines. But if vigour is t
concentration too weak, the mind will be overpowered by agitation to which vigour inclines.
concentration coupled with vigour cannot lapse into indolence, and vigour coupled with con
lapse into agitation. So these two should be balanced; for absorption comes with the balan
two. Again (concentration and faith should be balanced). One working on concentra
strong faith, since it is with such faith and confidence that he reaches absorption. As
(the balancing of) concentration and wisdom, one working on concentration (i.e. who practi
//samatha//) needs strong one-pointedness of mind, since that is how he reaches full abso
working on insight (//vipassana//) needs strong wisdom, since that is how he reaches pene
phenomena's) characteristics; but with the balancing of the two he reaches full absorption
Strong mindfulness, however, is needed in all instances; for mindfulness protects the mind
into agitation through faith, vigour and wisdom, which tend to agitation, and from lapsing i
indolence through concentration, which tends to indolence. So it is as desirable in all instan
seasoning of salt in all curries, as a prime minister in all the king's business. Hence it is sa
the commentaries): "It was declared by the Exalted One that 'mindfulness, indeed, is of uni
Why? Because the mind has mindfulness as its refuge, and mindfulness is manifested as
there is no exertion and restraint of the mind without mindfulness." //Visuddhimagga//, (pp
Adapted from Bhikkhu Nanamoli's translation: //The Path of Purification//, pp.135-36

PART THREE: INNER RELEASE ==========

The Truth & its Shadows (Undated, 1959) ========== The Dha
cool, clean and clear. It doesn't take birth, age, grow ill or die. Whoever works earnestly a
Dhamma of study and practice will give rise to the Dhamma of attainment without a doubt.
attainment is paccattam: You have to know it for yourself. We should make a poin
searching for whatever will give rise to discernment. Sutamaya-panna: Listen to things tha
listening to. Cintamaya-panna: Once you've listened, evaluate what you've learned. Don'
reject it right off hand. Bhavanamaya-panna: Once you've put what you've learned to the
in line with it. This is the highest perfection of discernment--liberating insight. You know w
of stress and pain should be remedied, and so you remedy them. You know what kinds s
remedied, and so you don't. For the most part, we're really ignorant. We try to rem
things that shouldn't be remedied, and it just doesn't work--because there's one kind of str
should simply be observed, and shouldn't be fiddled with at all. Like a rusty watch: Don't p
any more rust than you should. If you go taking it apart, the whole thing will stop running fo
What this means is that once you've seen natural conditions for what they truly are, you ha
them be. If you see something that should be fixed, you fix it. Whatever shouldn't be fixed
This takes a load off the heart. Ignorant people are like the old woman who lit a fire
cook her rice, and when her rice was cooked, had her meal. When she had finished her r
and had a cigar. It so happened that when she lit her cigar with one of the embers of the fi
her mouth. 'Damned fire,' she thought. 'It burned my mouth.' So she put all her matches
poured water all over them so that there wouldn't be any more fire in the house--just like a
sense at all. The next day, when she wanted fire to cook her meal, there wasn't any left.
she wanted light, she had to go pestering her neighbors, asking this person and that, and y
hated fire. We have to learn how to make use of things, and to have a sense of how much
light only a little fire, it'll be three hours before your rice is cooked. The fire isn't enough fo
your food. So it is with us: We see stress as something bad, and so try to remedy it--keep
our eyes closed, as if we were blind. No matter how much we treat it, we never get anyw

People with discernment will see that stress is of two kinds: (1) physical stress, or th
inherent stress of natural conditions; and (2) mental stress, or the stress of defilement. On
birth, there has to be ageing, illness and death. Whoever tries to remedy ageing can kee
they're withered and grey. When we try to remedy illness, we're usually like the old woman
all over her matches. Sometimes we treat things just right, sometimes we don't--as when
gets cracked, and we dismantle the house right up to the roof. Illness is somethin
everyone has, i.e., the diseases that appear in the various parts of the body. Once we've t
disease in our eyes, it'll go appear in our ears, nose, in front, in back, in our arm, our hand,
etc., and then it'll sneak inside. Like a person trying to catch hold of an eel: The more you

catch it, the more it slips off every which way. And so we keep on treating our diseases till
Some kinds of disease will go away whether we treat them or not. If it's a disease that goe
treatment, then take medicine. If it's one that goes away whether we treat it or not, why bo
what it means to have discernment. Ignorant people don't know which kinds of stre
be treated, and which kinds shouldn't, and so they put their time and money to waste. As
intelligent people, they see what should be treated, and they treat it using their own discern
diseases arise either from an imbalance in the physical elements or from kamma. If it's a
arises from the physical elements, we should treat it with food, medicine, etc. If it arises fro
we have to treat it with the Buddha's medicine. In other words, stress and pain that arise
heart, if we treat them with food and medicine, won't respond. We have to treat them with
Whoever knows how to manage this is said to have a sense of how to observe and diagno
If we look at it in another way, we'll see that ageing, illness and death are simply the shad
stress, and not its true substance. People who lack discernment will try to do away with the
which leads only to more suffering and stress. This is because they aren't acquainted with
shadows and substance of stress come from. The essence of stress lies with the mind. Ag
and death are its shadows or effects that show by way of the body. When we want to kill o
take a knife to stab his shadow, how is he going to die? In the same way, ignorant people
destroy the shadows of stress, and don't get anywhere. As for the essence of stress in the
don't think of remedying it at all. This ignorance of theirs is one form of avijja, or unawaren
To look at it in still another way, both the shadows and the real thing come from tanha,
We're like a person who has amassed a huge fortune and then, when thieves come to brea
the thieves. He doesn't see his own wrong-doing, and sees only the wrong-doing of other
once he's piled his house full in this way, thieves can't help but break in. In the same way,
suffer from stress and so they hate it, and yet they don't make the effort to straighten them
Stress comes from the three forms of craving, and so we should kill off craving for
sensuality, craving for becoming, and craving for no becoming. These things are fabricated
heart, and we have to know them with our own mindfulness and discernment. Once we'v
until we see, we'll know: 'This sort of mental state is craving for sensuality; this sort is crav
becoming; and this sort, craving for no becoming.' People with discernment will see that th
exist in the heart in subtle, intermediate and blatant stages, just as a person has three stag
lifetime: youth, middle age and old age. 'Youth' is craving for sensuality. Once this thirst a
the heart, it wavers and moves--this is craving for becoming--and then takes shape as crav
further becoming--a sambhavesin with its neck stretched out looking for its object, causing
and pain. In other words, we take a liking to various sights, sounds, smells, flavors, etc., a
on them, which brings us stress. So we shouldn't preoccupy ourselves with sights, sounds
provoke greed, anger or delusion (craving for sensuality), causing the mind to waver and
concepts (this is craving for becoming; when the mind sticks with its wavering, won't stop re
motions, that's craving for no further becoming). When we gain discernment, we sh

destroy these forms of craving with anulomika-nana, knowledge in accordance with the fou
knowing exactly how much ease and pleasure the mind has when cravings for sensuality, b
becoming all disappear. This is called knowing the reality of disbanding. As for the cause
and the path to the disbanding of stress, we'll know them as well. Ignorant people
ride in the shadow of a car--and they'll end up with their heads bashed in. People who don
the shadows of virtue are, will end up riding only the shadows. Words and deeds are the
virtue. Actual virtue is in the heart. The heart at normalcy is the substance of virtue. The s
of concentration is the mind firmly centered in a single preoccupation without any interfere
concepts or mental labels. The bodily side to concentration--when our mouth, eyes, ears, n
are quiet--is just the shadow, as when the body sits still, its mouth closed and not speakin
anyone, its nose not interested in any smells, its eyes closed and not interested in any obje
the mind is firmly centered to the level of fixed penetration, then whether we sit, stand, wa
down, the mind doesn't waver. Once the mind is trained to the level of fixed penetration, di
will arise without our having to search for it, just like an imperial sword: When it's drawn fo
sharp and flashing. When it's no longer needed, it goes back in the scabbard. This is why
taught, mano-pubbangama dhamma mano-settha mano-maya: The min
most extraordinary thing there is. The mind is the source of the Dhamma. This
what it means to know stress, its cause, its disbanding and the path to its disbanding. This
substance of virtue, concentration and discernment. Whoever can do this will reach relea
Whoever can give rise to the Dhamma of study and practice within themselves will meet wi
attainment without a doubt. This is why it's said to be sanditthiko, visible in the present; a
bearing fruit no matter what the time or season. Keep working at it always.

Beyond Right & Wrong (January 17, 1959) ==========
heart to go and do harm to other people, we first have to open the way for it. In other word
out by doing harm to ourselves, and this clears the way from inside the house for us to go
harm to people outside. The intention to do harm is a heavy form of self-harm. At th
least, it uses up our time and destroys our opportunity to do good. We have to wipe it out w
intention not to do harm; or in other words, with concentration. This is like seeing that there
plenty of unused space in our property, and that we aren't making enough for our living. W
leap out into the open field so as to give ourself the momentum for doing our full measure o
as the opportunity arises. Nekkhamma-sankappo (thoughts of renunciation), i.e
at ease in quiet, solitary places. Abyapada-sankappo (thoughts of non-anger): We don't
about our own bad points or the bad points of others. Avihinsa-sankappo (thoughts of not
not creating trouble or doing harm to ourselves, i.e., (1) not thinking about our own shortco
would depress us; (2) if we think about our own shortcomings, it'll spread like wildfire to the
shortcomings of others. For this reason, wise people will lift their thoughts to the level of go
that they can feel love and good will for themselves, and so that they can then feel love and
towards others as well. When our mind has these three forms of energy, it's like a ta

with three legs that can spin in all directions. To put it another way, once our mind has spu
high a level, we can take pictures of everything above and below us. We'll develop discern
bright light, or like binoculars that can magnify every detail. This is called nana--intuitive av
that can know everything in the world: Lokavidu. The discernment here isn't ordin
knowledge or insight. It's a special cognitive skill, the skill of the Noble Path. We'll give ris
three eyes in the heart, so as to see the reds and greens, the highs and lows of the munda
sport for those with wisdom. Our internal eyes will look at the Dhamma in front and behind
below and all around us, so as to know all the ins and outs of goodness and evil. This is di
We'll be at our ease, feeling pleasure with no pain interfering at all. This is called
vijja-carana-sampanno--being fully equipped with cognitive skill. A person whose h
discernment is capable of helping the nation and the religion, just as a farmer who grows ri
sold both inside and outside the country strengthens the nation's economy. A person with
will make the religion degenerate. When he brings disaster on himself, the disaster will ha
to others as well. In other words, a single, solitary person with no goodness to him--nothin
defilements and craving--can do evil to the point where he wipes himself out, and it will sp
out people all over the country. But when a person has the three above virtues in his or he
will turn into the strength of concentration. The heart will be as clear as crystal or a diamo
whole world will become transparent. Discernment will arise, the skill of liberating insight a
understanding, all at once. Whoever sees the world as having highs and lows doe
have true intuitive discernment. Whoever has the eye of intuition will see that there are no
lows, no rich, no poor. Everything is equal in terms of the three common characteristics: in
stressful and not self. It's like the equality of democracy. Their home is the same as our ho
differences at all. People commit burglaries and robberies these days because they don't s
They think that this person is good, that person isn't; this house is a good place to eat, that
isn't; this house is a good place to sleep, that house isn't, etc. It's because they don't hav
insight, the eye of discernment, that there's all this confusion and turmoil. Keep
your attention focused exclusively on the body--a cubit wide, a fathom long, a span thick. T
middle path. If you make your awareness of the breath too narrow, you'll end up sitting st
with no self-awareness at all. If you make your awareness too broad--all the way to heave
can end up falling for aberrant perceptions. So neither extreme is good. You have to kee
moderate and just right if you want to be on the right track. If you don't have a sense of ho
correctly, then even if you ordain until you die buried in heaps of yellow robes, you won't s
the practice. You lay people can sit in concentration till your hair turns white, your teeth fal
your backs get all crooked and bent, but you'll never get to see nibbana. If we can
practice on the Noble Path, though, we'll enter nibbana. Virtue will disband, concentration
discernment will disband. In other words, we won't dwell on our knowledge or discernmen
intelligent enough to know, we simply know, without taking intelligence as being an essenti
ourselves. On the lower level, we're not stuck on virtue, concentration or discernment. O

level, we're not stuck on the stages of stream-entry, once-returning or non-returning. Nibba
on the world, the world isn't stuck on nibbana. Only at this point can we use the term 'ara
This is where we can relax. They can say inconstant, but it's simply what they say.
say stress, but it's simply what they say. They can say not-self, but it's simply what they sa
they say, that's the way it is. It's true for them, and they're completely right--but complete
As for us, only if we can get ourselves beyond right and wrong will we be doing fine. Road
for people to walk on, but dogs and cats can walk on them as well. Sane people and crazy
the roads: They didn't build the roads for crazy people, but crazy people have every right t
As for the precepts, even fools and idiots can observe them. The same with concentration
they can come and sit. And discernment: We all have the right to come and talk our hea
simply a question of being right or wrong. None of the valuables of the mundane wo
real pleasure. They're nothing but stress. They're good as far as the world is concerned,
doesn't have any need for them. Right views and wrong views are an affair of the world. N
have any right views or wrong views. For this reason, whatever is a wrong view, we shoul
Whatever is a right view, we should develop--until the day it can fall from our grasp. That's
be at our ease. Point Zero (April 22, 1957)
========== "Asokaram, the night of April 22, 1957: After we ha
meditation hall and said our chants, Ajaan Lee delivered a sermon. At first, all I heard was
phrase, 'namo tassa, etc.,' without hearing what Pali stanza he was going to take as his the
voice was very weak and the wind outside so strong that my ears were ringing. So I tried t
and keep listening, even though I couldn't make out a word he said until the sermon was al
when I was able to catch the following:" To purify the heart, we have to
disentangle our attachments to self, to the body, to mental phenomena and to all the objec
passing in through the senses. Keep the mind intent on concentration. Keep it one at all ti
let it become two, three, four, five, etc., because once you've made the mind one, it's easy
zero. Simply cut off the little 'head' and pull the two ends together. But if you let the mind l
many, it's a long, difficult job to make it zero. And another thing: If you put the zero
after other numbers, they become ten, twenty, thirty, forty, fifty, hundreds, thousands, on to
But if you put the zero's first, even if you have ten thousand of them, they don't count. So
the heart: Once we've turned it from one to zero, and put the zero first, then other people
or criticize us as they like, but it won't count. Good doesn't count, bad doesn't count. This
something that can't be written and can't be read, that we can understand only for ourselv
When there's no more counting like this, the heart attains purity and the highest happine
Pali stanza. nibbanam paramam sunnam nibbanam paramam sukham. whi
'Nibbana is the ultimate void, emptiness, zero. Nibbana is the ultimate ease.' This
we're taught to make the mind one at all times--so that we can easily erase it into zero. Or
it zero, we are bound to loosen our attachments to all things. Our heart will reach purity--
nibbana.

Chapter VIII

MAKING KNOWN THE TEACHING

As a man who long has struggled to swim across a wide and stormy water and at length after much effort reaches the safe shore, lies down awhile to rest his wearied limbs and look back with satisfaction on the dangers he has safely passed, as a man who has climbed into the cool pleasant air of a high mountain slope, when he gets there turns round, pleased and contented, and looks down upon the hot, dusty plain whose stifling air he had left behind, so now, his long toil past, his labors successfully accomplished, there in the quiet wood of Uruvela the victor in this fierce fight, rested Himself for a time, enjoying the relief of release from toil and labor, tasting in peace well-won, the fruits of truth and knowledge He had gained. Then having rested Himself sufficiently beneath the tree of victory, Siddhattha Gotama, now and henceforth Gotama the Buddha, passed from under that tree and went towards another near by under which the goatherds of the place were accustomed to take shelter from the sun while they watched their flocks.

As He sat resting here, a Brahmin happened to come past that way, and after the usual greetings to the ascetic under the goatherd's tree, he said to Him, "Gotama, what makes a man a real Brahmin? What qualities does he require to possess in order really to be a man of the highest caste?"

And the Buddha, taking no notice of the proud Brahmin's rudeness in addressing Him by His family name of Gotama without any title of courtesy before it such as "reverend Sir," or the like, pointedly replied to him in this verse:

"The Brahmin who has put away all evil,
Has put off pride, is self-restrained and pure,
Has learning, follows out the Holy life,
He alone has the light to be called Brahmin,

He nothing has to do with worldly thing."

And the Brahmin went away muttering to himself: "This ascetic Gotama knows me, this ascetic Gotama knows me."

A few days after this, while the Buddha was still staying under the goatherd's tree, two merchants who were going about the country selling their wares, came along the road, and seeing the ascetic sitting there under the goatherd's tree so calm and content, enjoying its fruits in the peace and quietude it has brought him, they offered Him an offering of the best food they had, and struck by His noble and majestic look, asked Him to accept them as believers in Him. These two merchants, whose names were Tapussa and Bhallika, were thus the first persons in the world who became the followers of the Buddha Gotama.

But now, having rested long enough, the Buddha began to think about what He should do next. He had found the Truth He sought, and now it seemed to Him that He ought not to keep such precious knowledge to Himself, but that He ought to tell it to others, so that they too might taste the comfort it brought. This was what He thought at first. But then other thoughts came into His mind.

"This doctrine of mine is not a very easy doctrine to understand," he said to himself. "It is deep and subtle. Only the thoughtful and reflective can grasp it fully so that it will do them good. But there are not many men who are thoughtful and reflective. The great majority of men do not want to take the trouble to think and reflect. They want something easy; something that will amuse and entertain them. Their minds are inclined only to what promises to give them pleasure and delight. They are altogether given over to love of pleasure. If I were to preach this doctrine to them, they would not know what I was talking about. They would not pay attention to me. I should only be giving myself trouble all for nothing."

Thus did the Buddha consider within himself almost making up his mind not to tell the Truth He had found to anybody, but just to keep it and enjoy it by Himself, since it did not seem to Him that anybody

else in the world would want to hear it or thank Him for telling them.

However He did not stop at this point in His reflections or else the world would not know as it does to-day, the Truth He taught. He went on to consider the matter further; and this is what He next thought:

"Yes, it is true that most of the people in the world, will not want to hear this Truth I have found, and would not understand it even if they did hear me tell about it, they are so fond of what is easy and pleasant and comfortable and costs them no trouble. But still, everybody in the world is not alike. There are sure to be some, not very many, but still some who are not satisfied with the way they are living now, who want to know more than they know now, who are not content to follow pleasure wherever it may lead them. What a pity it would be that I should know this Truth which would bring to these few comfort and happiness, if only they heard it, and yet never give them a chance to hear it! No, I shall not do like that. I shall go forth now and make known, to all men I meet, these Four Noble Truths, these Four Great Facts I have discovered, of Ill, and its Cause, and its Cure, and the Way in which it can be cured; and among the many I speak to, there will always be a few who will listen, and listening, understand me.

"Just as in a lotus pond where all kinds of lotus lilies are growing, pink and blue and white, many of them have grown only a little way about the muddy bottom of the pond; and some have grown half way up through the water; and some have reached the top of the water and rest there; but a few grown up so as to lift their blossoms right out of, and above the mud and water, into the open air and the sunshine. So there are some beings whose minds are much sunk in the mud of passions and desires; and there are some that are not so much sunk in that mud; while some, a few are only a little touched with the mud of passion. These last will be able to understand my teaching when they hear it. I will let them hear it. I will go forth now and preach it to all men everywhere."

And then the Buddha began to consider who would be the best people to whom to tell His doctrine first, who would be the most likely to

listen to Him and quickly understand what He said.

Then He thought about His old teacher Alara Kalama, and how learned and thoughtful, how quick in the brain, how pure in his life he was. And He said to himself: "I will go and tell Alara Kalama first. He will very quickly understand."

But as He was getting ready to go to Alara Kalama, some one came and told Him that Alara Kalama was dead. The Buddha was very sorry to hear this, for He felt sure that so good and so wise a man as His old teacher would have been sure to understand His doctrine as soon as he heard it. Then He began to think who else there was who would be likely to understand His doctrine. And the thought came to Him that perhaps the other teacher He had studied under in former days, Uddaka the disciple of Rama, would be a good person to whom to tell it, for Uddaka too, like Alara Kalama, was quick to understand anything new when he was told it. But when He made enquiry where Uddaka was staying, then He learned that he had died just the night before.

So once more He had to consider who among all those He once had known, would be most likely to listen to Him and understand the Truth He wanted to tell them. And then He remembered the five hermits who had waited upon Him and attended to Him so faithfully during the time when He was striving by Himself at Uruvela. After enquiring where they had gone to when they had left Him, He learned that they were staying in a deer-park near the city of Benares. So, rising up and leaving Uruvela, the Buddha set out to walk to Benares, about a hundred and fifty miles away, to find His former attendants and disciples and tell them what He had found. And wandering on day after day from place to place, at length one evening He drew near to the grove in the deer-park where those five ascetics were staying.

And they say Him approaching in the distance, and said to one another:

"Look yonder! There is that ascetic Gotama coming here -- a luxurious fellow who gave up striving and fell back into a life of ease and comfort. Don't let us speak to Him! Don't let us show Him

any respect! Let nobody go and offer to take His bowl or His extra robe from Him. We'll just leave a mat there for Him to sit on if He wants to, and if He doesn't want, He can stand. Who is going to attend on a good-for-nothing ascetic like Him!"

However, as the Buddha came nearer and nearer, they began to notice that somehow He was not the same as He used to be in the days when they had lived with Him and studied under Him. There now was something about Him, something noble and majestic, such as they never had seen before. And almost in spite of themselves, before they well knew what they were doing, they had forgotten all they had just agreed on as to how they were going to receive Him. And one was hastening forward to meet Him, and respectfully taking His bowl and robe from Him, another busily preparing a seat for Him, while a third hurried off and brought Him water for His feet.

Then, after He had taken the seat offered Him, the Buddha spoke to them and said:

"Listen, ascetics. I have found the way to deathlessness. Let me tell you. Let me teach you. And if you listen and learn and practice as I instruct you, very soon you will know for yourselves, not in some future life but here and now in this present lifetime that what I say is true. You will realize for yourselves the state that is beyond all lives and deaths."

Naturally the five ascetics were very much astonished to hear their old master and teacher talking like this. They had seen Him give His hard life of going without proper food and rest; they had seen Him cease, as they thought, from all efforts to find the Truth, and here He was actually coming to them and telling them that He had found the Truth! They simply did not believe Him; and they told Him so.

"Why, friend Gotama," they said, "when we were living with you, you practiced all sorts of stern austerities and bodily mortifications such as were practiced by no other ascetic we ever heard of in the whole of India, and that was why we took you for our master and teacher. Yet with all you did, you never found out the Truth you

wanted to find. How is it possible you can have found it now when you are living a life of luxury, have ceased from striving, and turned to live in ease and comfort?"

But the Buddha replied: "You are mistaken, ascetics. I have not given up all efforts. I am not living a life of self-indulgence and idle comfort and ease. Listen to me. I really have attained supreme knowledge and insight. And I can teach it to you so that you also may attain to it and possess it for yourselves."

But still the five ascetics could not believe what their old teacher now was telling them. It seemed to them impossible that such a thing could be true, even though He begged them once more to listen to Him and believe what He said.

Then when He saw that they did not believe Him when He said He found the Deathless, He looked at them very earnestly, very seriously, and said:

"Listen, ascetics! In all the time that you used to be with me, did I ever say anything like this to you before? Did I ever before tell you that I had found the supreme knowledge and insight that leads beyond birth and death? Come, answer me!"

The five ascetics had to answer the Buddha that it was true He had never said anything like this to them before.

"Very well," urged the Buddha. "Listen to me now when I tell you that I really have found the way to deathlessness. And let me show you what I have found."

So gravely and impressively did the Buddha speak these words, so gravely and impressively did He look at them as He spoke, that the five ascetics found themselves unable any longer to refuse to listen to Him. They invited their old master and teacher to stay with them and teach them. So, day after day, during the next few months, the Buddha taught these five old disciples of His, the new Truth He had discovered. First He taught two out of the five, while the other three

went out with their begging bowls to the city, and collected enough food for the whole six of them. Then these three stayed at the deer-park and were taught by the Buddha while the other two went out begging and brought back sufficient for them all. Thus the little party of the five pupils and their teacher lived happily together, He teaching, the other five busily learning and practicing, until in a short time (for they were all diligent pupils, and they had the best master and teacher in the world) the whole five of them, one after another, reached and realized for themselves the Truth their Master had found. They came to know even while alive in this body, the state that is called Nibbana.

Out of these five ascetics, the one who was the first thus to learn and realize for himself what his Master taught, was called Kondanna. The names of the other four were, Bhaddaka, Assaji, Vappa, and Mahanama. These five ascetics were the first five Arahans that appeared in the world; for Arahan is the name that is given to one who in this life, in the body he now is in, comes to realize the state that cannot be touched by birth and death, the state that is called Nibbana. These five Arahans were the first members of the Sangha or Brotherhood of Bhikkhus who acknowledged the Buddha as master and teacher and guide for all their life.

While the Buddha thus was staying in the deer-park at Isipatana, there came to see Him a rich young man of the neighborhood called Yasa. And after the young man Yasa had heard the Buddha explain his teaching and what it led to, he was so well pleased with what he heard that he became a Bhikkhu there and then, and stayed on with the Buddha in order to hear and learn more.

But towards evening that day an elderly man came to where the Buddha was, and told Him that his son had left home that morning saying he was going to visit the Buddha, but he had not come again, and his mother was crying for him thinking that he must have been killed by robbers on the way. Then the Buddha told the man that his son had become a Bhikkhu; and He began to explain His doctrine to the new Bhikkhu's father. And so well did He speak that when He had ended, the father also asked to be allowed to become a Bhikkhu, the same as

his son had done; and he too, stayed with the Buddha and did not return home. And next morning, when the Buddha and the new young Bhikkhu went to his mother's house for food, she was quite pleased to learn that her son and her husband had become disciples of so great a teacher, and she herself became a lay-follower of the Buddha.

After this, four close friends of young Yasa, when they saw what their companion had done, also did the same, and became Bhikkhus also, disciples of the Buddha Gotama, members of His Sangha. And in this way, more and more young men became Bhikkhus, until at last the Buddha had gathered round Him there at Isipatana, a body of about sixty young Bhikkhus, all of the best families, and all of them eager and diligent in study, and strenuous and persevering in practice under their Master's training, so that in no very long time, all of them had realized for themselves the supreme knowledge and insight, and become Arahans.

But the Buddha did not allow them to stay there with Him. Now that they had learned all He had to teach, He told them that now they must go out and teach others, so that these others who were ready to accept His teaching, might hear It and learn It, and be saved from all trouble and distress.

"Go forth," He said to them, "and make known the Teaching which is excellent in its beginnings, excellent in its progress, and excellent in its goal. Proclaim the perfect life, holy and pure. There are in the world beings not altogether blinded with the dust of passion and desire; and if they do not learn my doctrine, they will perish. They will listen to you: they will understand."

And the Buddha sent out these first sixty disciples, not in pairs nor in groups of three or four. He sent them out one by one, and each of them in a different direction, so as to make sure that His teaching should be spread as far and wide as possible. And these sixty Arahans did as their Master told them to do, and carried a knowledge of His Teaching and Discipline, North and South, and East and West. They were the first men in the world who went abroad into foreign countries for the sole purpose of spreading a knowledge of the religious truth

they believed in. They were, in fact, the first duly appointed missionaries of a religion the world has seen.

And they were brave men, these first missionaries of the Buddha's religion.

One of them came to the Buddha and told Him that he wanted to be sent to a certain country where everybody knew the people were very wild and rough.

"But what will you do there, Bhikkhu," said the Buddha, when He heard his request, "if the people of the country abuse you and say all sorts of bad things about you."

"Then," answered the Bhikkhu, "I shall say to myself: 'These people are very good people; they only use their tongues to me; they do not beat me with their fists.'"

"But suppose they beat you with their fists, Bhikkhu, what will you do then?" asked the Buddha.

"Then I shall say to myself: 'These people are very good people; they do not thrash me with sticks,'" replied the Bhikkhu.

"But if they thrash you with sticks, what then?"

"Then I shall say that they are very good people; they do not cut me with swords."

"And if they cut you with swords?"

"Then I shall say they are very good, they do not kill me."

"But if they make to kill you, O Bhikkhu; what will you do then?" said the Buddha.

"Then Lord," said the Bhikkhu calmly, "I shall say to myself: 'These people are doing me a great favor, for this body of mine is an

evil thing of which I shall be glad to be rid; and these good people are going to rid me of it.'"

Then the Buddha said:

"Go O Bhikkhu, and make known my Teaching among these people. Bhikkhus like you are the proper kind of Bhikkhus to publish abroad my Doctrine among all the peoples and nations of the world." *

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Chapter IX

SIGALA

In the meantime the two merchants Tapussa and Bhallika, the first men in the world to call themselves the followers of the Buddha, had traveled on, and in the course of their journeying, come to Kapilavatthu. There they told everybody that they had seen Siddhattha the son of their king, at Uruvela, and that He had actually become, as had been prophesied, a very great religious teacher, indeed, the greatest religious teacher in the world, an Awakened One, a Buddha. And they said they had heard that He was coming soon to Kapilavatthu.

And, shortly after the Buddha had sent out the sixty Arahans to preach His Doctrine everywhere, He himself also left the deer-park at Isipatana, and turning Southwards in the direction of the Magadha country, at length came back to Uruvela. Here he stayed for a time, and entered into talk and discussions with a number of hermits who were living there under a leader called Kassapa. And after He had explained His Doctrine to them, Kassapa himself, their leader and teacher, accepted the Buddha's doctrine as true, and asked the Buddha to receive him into the Order of His Bhikkhus. And later on, by meditating and practicing as the Buddha taught him, he became an Arahan, and after the Buddha had passed away, he was one of the

leading Arahans who maintained the doctrine in its original purity.

But now, leaving Uruvela, the Buddha wandered on through the country towards Rajagaha the capital city of Magadha, to keep His promise to its king, Bimbisara, that when He had found the Truth, He would come and let him and his people know it. And King Bimbisara and his people received Him with great gladness, now that He had become a Buddha. And in a grove of bamboo trees a little way outside the city He stayed many days, teaching and preaching so kindly and so persuasively, that the king and all his people accepted His teaching entirely and became His declared followers. And the king, to show the respect in which he held the Buddha and His Teaching and the Brotherhood of Bhikkhus, made Him a gift of the Bamboo Grove and of a fine Vihara he caused to be build there, so that He and His Sangha would always have a comfortable place to live in during the rainy season.

Now one morning as the Buddha left the Bamboo Grove to go into Rajagaha to beg alms of food, He saw a young man all dripping wet as if he had just come from bathing, standing in the roadway and bowing in each of the four directions, East, South, West and North, as well as to the sky overhead and to the ground beneath his feet, at the same time throwing rice in each of these directions.

The Buddha looked at the young man as he went through this strange performance on the public street, and then He stopped and asked the young man why he was acting like that. The young man replied that he was only doing what his old father had asked him to do each morning so as to keep any evil from coming to him during each day from any of the four directions, or from the gods above, or from the demons below. It was his father's last wish, spoken on his death-bed, so he could not deny him his wish. And every day since his father had died, he had faithfully observed his promise without missing a single morning.

"It is very right of you," said the Buddha when He heard the young man's answer, "to keep the promise you made to your dying father and carry out his wish faithfully; but what you are doing is not really what your father meant."

"When your father told you that you were to bow down to, and make an offering of rice to the East, he meant that you were to show respect and honor to those through whom you have come into life, namely, to your parents. By worshiping the South, he meant worshiping and honoring your teachers through whom you get knowledge. By worshiping the West, he meant cherishing and supporting wife and children. By worshiping the North, he meant holding in esteem all relatives and friends, and helping them where they have need of help. By worshiping the sky, he meant worshiping and reverencing all that is good and holy and high. And by worshiping the earth, he meant respecting the rights of every creature, even the smallest and meanest that lives upon it. This is the way in which your father wished you to behave so that no harm would come to you any day from any quarter whatsoever."

And there and then the Lord Buddha went on to give Sigala -- for that was the name of the young man He was speaking to -- some good counsel as to how he should live so as to make his own and other people's lives happy and fortunate here and now, and in the future earn an equally happy and fortunate lot. He told Sigala to abstain from killing and stealing and lying and lewdness and the using of intoxicating drinks or hurtful drugs. He told him to avoid bad companions and cultivate the acquaintance of good people. He told him to work diligently so as to get wealth, and then to take care of the wealth he earned, but yet not to be greedy in keeping it all to himself, nor yet foolish in throwing it away again on foolish objects, but to use a fourth part of it in supporting himself and all depending on him, his wife and family, another fourth part in building up and extending his business further, another fourth part in helping any one in need of help, and the last fourth part he was to lay aside and keep in case misfortune should come to him and he should need help himself.

Young Sigala listened respectfully to all the good counsel the Lord Buddha thus gave him. Then he confessed that when his father was living, he had often told him about the Buddha and what a great and good teacher He was, and had tried to get him to go and see the Buddha and hear Him preach; but he always refused to go, saying that is was too much trouble and would only weary him, and that he had neither time nor money to spend on wandering ascetics like Gotama. And Sigala

now asked the Buddha kindly to pardon him for his former neglect, and to accept him as a follower; for, so he promised the Lord Buddha, he meant to worship the six directions of space exactly in this right way which the Buddha had just taught him, for all the rest of his life.

The full account of all the Buddha said to Sigala that morning in the streets of Rajagaha, can be read in the Sigalovada Sutta of the Samyutta Nikaya.

* * *

Chapter X

SARIPUTTA AND MOGGALLANA

Now about this time there was staying near Rajagha a famous religious teacher called Sanjaya, along with a large following of disciples and pupils, numbering about two hundred in all. And among these two-hundred disciples of Sanjaya, there were two very close friends who were not at all satisfied with the teaching their master gave them. These two friends whose names were Upatissa and Kolita, wanted to know something more than their teacher knew and taught: they wanted to find that state which is beyond the power of death. They wanted to find what they called "The Deathless." And these two friends were so fond of one another, that they always shared together what ever either of them got. And they made a solemn promise to each other that they would both search and study and meditate with all their power, and try to find "The Deathless," and whichever of them found it first, he would let the other know.

Now it chanced that one morning early, as Upatissa was in the main street of Rajagaha, he saw some distance away, an ascetic going round from door to door begging alms of food. And as he looked at him, he was very much struck by everything about him. The unknown ascetic seemed to him most modest in his demeanor, and so calm and collected in his way of walking along and standing still while the people

brought out rice from their houses and put it in his bowl. But when he had come nearer, his admiration of the ascetic was turned into wonder and reverence, for there was a look in his face such as he had never seen on the face of any ascetic before -- a look of perfect peace, of unshakable serenity as of a smooth unruffled lake under a calm, clear sky. "Who is this?" said Upatissa to himself. "This ascetic must be one who has found what I am seeking, or else he must be the pupil of such an one. I wonder who is his teacher? Whose doctrine can it be that he follows? I must go after him and find out."

Upatissa, however, knew that it was not proper to ask questions of a stranger ascetic while he was busy begging his morning meal, so he patiently walked on some way behind him as he passed in and out among the houses with his begging bowl; but at last, when the ascetic had gone round all the houses, and now was going out of the city gate, Upatissa went up to him, and greeting him with respect, humbly asked him if he would kindly tell him who was the teacher at whose feet he sat and learned. "Your coming and going, brother, are so serene and placid," he said, "your face is so clear and bright; very much would I like to know who is that teacher, to follow whom you have left home and friends behind. What is your teacher's name? What is the doctrine he preaches?"

"I can soon tell you that, brother," said the ascetic pleasantly. "There is a great ascetic of the Sakya race who has left his home and country behind in order to follow the homeless life. And it is to follow him that I have left the household life. It is that Blessed One who is my teacher. It is His teaching that I follow and practice."

"And what is that teaching, Venerable Sir? What is it that your master teaches? I also would like to know it," said Upatissa eagerly, thinking that perhaps at last now he was going to hear from this ascetic about that "Deathless" for which he and his friend Kolita had been looking for so long.

"I am only a novice, a newcomer into the Brotherhood of the Blessed

One," replied the ascetic modestly. "It is only a little while ago since I began to study under the Blessed One, and to follow His rules of discipline, so I do not know very much yet about His Teaching. I cannot explain it to you in every little point. But if it is only the pith of His teaching that you want; I can give you that just in a few words."

"That is all I want, brother," said Upatissa quickly. "Tell me the substance. The substance is just what I want. What need to make a lot of words about it?"

"Very well, then," said the ascetic. "Listen!"

> "How all things here through Cause have come,
> He hath made known, the Awakened One.
> And how again they pass away,
> That, too, the Great Recluse doth say."

That was all the ascetic said. But as Upatissa stood there listening to him by the city gate in one great flash of insight there burst upon his mind in all its force and verity, the great truth taught by all the Buddhas -- the truth that everything that ever has come into existence, or ever will come into existence, inevitably, unfailingly, without exception, must and will again Pass out of existence. Upatissa in this great moment saw clearly with his whole heart and mind that only whatever has not arisen, never had come into existence can be free from the law that it must pass out of existence again, must die. And he said to the ascetic: "If this is the doctrine you have learned from your teacher, then indeed you have found the state that is free from sorrow, free from death, the state of the Sorrowless, the Deathless, which has not been made known to men for ages and ages." Then, with expressions of joyful gratitude, he took leave of the ascetic who thus in a moment had brought light to his mind, and he went off to find his friend Kolita and bring him the great news that at last he had found "The Deathless."

But just as he had seen the unknown ascetic from a distance and wondered at his impressive walk and behavior; so now Kolita saw his

friend Upatissa coming near, and wondered what had made such a change in his whole appearance. And he said to him:

"Why, brother, how clear and shining your face is! Can it be, brother, that at last you have found "The Deathless" we both have been seeking so long?"

"It is so, brother; it is so," was Upatissa's glad reply. "I have found the Deathless."

"But how, brother, how?" Kolita asked eagerly.

Then Upatissa told his bosom friend Kolita about the unknown ascetic he had seen that morning begging in the streets -- an ascetic all dressed in yellow, and looking so calm and collected as he never had seen an ascetic look before. And how he had followed him out of the city gate and then asked him to tell him the secret of his peace and serenity. Then he repeated to Kolita the four line stanza the ascetic of the happy countenance had repeated to him. And there and then, in a flash of perception, Kolita also saw the Truth that the Deathless is that which never has arisen in this world of sights and sounds and scents and tastes and touches and ideas, and, because it never has so arisen, therefore cannot pass away again, cannot die.

So these two friends, with minds now happy and joyful, went to the place where the Buddha was, and asked to be allowed to take Him as their master and teacher henceforth instead of Sanjaya whom they now left. And the Buddha accepted them into the Brotherhood of His Bhikkhus, and within a very short time they became the very foremost of the Buddha's disciples for their learning and practical knowledge. In fact, these two friends Upatissa and Kolita, became the two great Theras known to the world as Sariputta and Moggallana. And the name of the ascetic who told them the Doctrine of the Buddha in one little stanza or gatha of four lines only, was Assajii. And ever afterwards this little stanza was known as "Assaji's stanza."

But it was not only Upatissa and Kolita who joined the Buddha's Order of Bhikkhus while he was staying at Rajagaha at this time. Many

of the youths of the best families of Magadha left their homes, their fathers and mothers and all their relations behind them, and became the Bhikkhu disciples of the great Sakya teacher who was so different from the ordinary religious teachers of the country -- so great and noble by birth and attainments, and whose Teaching, if followed to its end, brought about the ceasing of all things evil. Indeed, so many young men left their homes to follow the Sakya Sage, the Buddha Gotama, that the people of the country began to get alarmed and annoyed, and some of them even got angry. And they went to the Buddha and complained saying that if things went on much longer as they were doing, soon there would be no young men at all left in the country to live the household life. Soon, they said, there would be no more families, no more wives and children, and the whole country would go to ruin and become an empty wilderness, for all the young men in the country would be Bhikkhus.

So when the Buddha heard this complaint of the people, He gave orders that after this, no one was to come and follow Him as a Bhikkhu without first getting permission to do so from his father or mother; or, if his father and mother were dead, then from his nearest relation, whoever that might be. And when the people of Magadha heard of this new rule of the Buddha, they were once more pleased and contented to have a Buddha in their midst, and they gave Him and His Bhikkhus the best of everything they had got. And this new rule which the Buddha thus first gave out at Rajagaha with regard to Bhikkhus joining the Order, is the one we find in the Vinaya Rules of the Sangha to this day.

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Chapter XI

KAPILAVATTHU

When the Buddha's father, King Suddhodana, heard that his son was now at Rajagaha, he sent a messenger to tell Him that His father was now

getting old, and begged that He would come and let him see his son once more before he died. But the messenger he sent happened to arrive at Rajagaha just when the Buddha was preaching to the people. So he sat down and listened to the preaching till it was finished before trying to deliver his message. But what the Buddha said seemed to him so good and so true as he listened to it, that when the discourse was ended, in his pleasure and delight with it, he had forgotten all about what he had come for, he had forgotten the message King Suddhodana had sent him to take to his son the Buddha, and instead of delivering it, he remained with the Buddha so as to hear Him preach some more.

King Suddhodana at Kapilavatthu, meanwhile waited a long time for his messenger to come back and tell him what his son had said in reply to his message, but no messenger came. Then he sent another messenger to take the same message to his son the Buddha, and to see what had happened to his first messenger. But this second messenger also, when he arrived, found the Buddha preaching, listened to His preaching, became converted to His doctrine, and remained with Him. Then King Suddhodana sent out a third messenger with his message and to see what had happened to the first two he had sent; but the same thing happened to him as to the other two before him; he did not come back with any answer. And so, one after another, King Suddhodana sent out other messengers until he had sent out nine altogether; but none of them came back. They were also charmed by the Buddha's words that they forgot what they had been sent to say, and stayed with the Buddha so as to hear more of His preaching.

The King thought it was very strange that none of his messengers had come back with any answer. He asked Yasodhara, his son's wife, to try do what she could to get an answer from Him, and to bring Him to Kapilavatthu. So now Yasodhara sent a messenger asking her husband to come and see her and Rahula, who was a fine little boy seven years old. But the same thing happened to her messenger as happened to King Suddhodana's: he was so pleased with the Buddha's preaching that he forgot the message he had been sent with, and did not return. Then another and another messenger was sent by Yasodhara but none of them returned. All were captivated by the Buddha's words, and remained with

Him.

And now Yasodhara did not know what more she could do to get her husband to come and see her and His son. Then King Suddhodana remembered that there was a young man about the court called Udayi who had formerly been the Buddha's favorite playmate when they both were boys together. And he thought that if he sent Udayi to tell his son that His old father wanted to see Him once more before he died, perhaps He would listen to this old friend of His boyhood's days, and come to Kapilavatthu. For of course, neither the King nor Yasodhara knew that all the messengers they had sent before had never delivered their message at all.

So now the friend of His youth, Udayi, was sent to ask the Buddha to come to Kapilavatthu and let everyone there see His face once more -- His father, His wife, His son, and all the people of the country who would have called Him their king one day if He had not gone away to become a religious teacher. And when Udayi came to Rajagaha he soon learned the real reason why King Suddhodana's and Princess Yasodhara's messengers had never come back. So Udayi stopped his ears while the preaching was going on for fear that he too might do as the others had done. But when the preaching was over, he went to the Buddha and after greeting Him with profound reverence, he told Him that His father and wife and son, as well as all the people of Kapilavatthu, were very, very anxious to see the Buddha that had appeared in the world, and asked Him out of compassion to come and visit them soon. Then the Buddha very kindly said that He would not refuse to gratify the wish of those who were His own people, and that very soon He would go to Kapilavatthu and see them all. So Udayi hurried back to King Suddhodana bearing the news that He who before was Prince Siddhattha, and now was the great, the universally honored Buddha, soon would be coming to the city to do the duty of a son to his father.

Then every one in Kapilavatthu, from the King downward, was filled with joy to know that their prince who had left them seven long years ago and become a homeless beggar in order to follow the religious life, had succeeded in His efforts to find the Truth, and was now a Buddha, a teacher not only of men but of the very gods, and soon would

be back among His own folk again to tell them what he had found.

So they swept up all the streets of the city and made them clean as they never had been made clean before. They decorated all their houses with flowers, and hung flags and streamers of many colored cloth along the streets, and prepared to give their prince a reception worthy of the eldest son of their Raja, and a great Buddha as well.

And on the day when the Buddha was expected to arrive in the city, the king sent out his best elephants decorated with all their royal ornaments, along the road by which he thought his son would come, in order that they might meet Him and conduct Him in regal state into the city of His fathers. Yasodhara also, on this great day, ordered her bearers to carry her litter out to the borders of the city so that she might meet her husband at the city gate. But as they were carrying her along the main street, she saw ahead of her an ascetic dressed all in yellow who was going round from door to door with a bowl in his hand begging alms of fool. "Who can that ascetic be?" she thought to herself. "Never before have I seen a begging ascetic look so noble an dignified as this one does. He must be a very good and holy man." But as she came nearer, what was her surprise to find that the yellow-robed beggar was her own husband, the father of her child, the handsome Prince Siddhattha of former days! He was not handsome now in the way that he used to be handsome. About Him now there was something that was better than handsomeness, something great and high and holy that made her get down out of her litter and bow low before His feet, as He passed upon His silent way, His eyes fixed on the ground, not seeing her.

But when she returned to the Palace and told the king her father-in-law in what way his son and her husband, had come into the city, as a beggar, King Suddhodana was filled with humiliation and anger at the news. At once he ordered his charioteer to get the chariot ready and he drove furiously through the streets of the city towards the place where Yasodhara had told him she had seen her husband begging. When the king got there he found the Buddha calmly pacing along towards the Palace with a worshiping crowd all round Him. But the king's indignation and anger at his son's behavior in

begging where He had the right to take all He wanted without asking leave, remained as great as ever, and he at once began to scold and upbraid Him.

"What is this I hear about you, my son?" he cried. "Was it for this that you left your father's home, to come back begging your daily food like the commonest beggar in the kingdom -- you, the son of the king, the heir to the throne? O my son, you have this day disgraced me and the royal house to which you belong. When did any of your race and lineage do a thing like this? When did any of our family before beg his food like a common beggar?"

But the Buddha quietly answered his grieved, indignant father: "Indeed, my father, this is how my race and lineage have always done."

"Your race have always been kings for as long as men can remember," said King Suddhodana proudly. "Not one of them ever did a thing like this."

"That is true, my father," the Buddha gently answered. "But now I do not think of my earthly descent. Now I belong to the race of the Buddha of all time. It is of them that I speak when I say that I only do as my race has always done. For the Buddhas have always done like this, and now, as is only right and proper, I do the same."

And as the Buddha walked along beside his father towards the Palace, He told him that He was not coming back to the home of His fathers, by any means poor or empty handed. He told him that He was bringing back with Him a precious jewel, the richest, most precious jewel in the world, the jewel of the security of Nibbana. And then He went on to tell His father all about that great security, Nibbana, and about the way in which it can be reached. And when He had come to the Palace, He sat down and explained the Truth He had discovered so simply and persuasively that not only His father and Yasodhara and His son Rahula, but all the people of Kapilavatthu became his followers and accepted His Teaching as true. And after a short time, His son Rahula was ordained and became a member of the Order of Bhikkhus.

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Chapter XII

DAILY LIFE

The Buddha now began that career of continual teaching and preaching which lasted for forty-four years, during which time He wandered about principally in that part of Northern India where are now Oudh, Bihar, and the North Bengal. Except during the rainy season He very seldom stayed more than a day or two at any one place. And during the rainy season of each year, He generally lived at the Bamboo Grove or Veluvana Vihara at Rajagaha that had been given Him by King Bimbisara, or else at the Jetavana Vihara near Savatthi in the Kosala country, which had been presented to Him by a very generous supporter of the Buddha and His Sangha whose name was Anathapindika.

During these years the daily habits of the Buddha were somewhat as follows:

He rose early in the morning before dawn, and after making His toilet, sat down and engaged in meditation for some time. Then, when daylight was fully come, He used to put His robe on decently over both shoulders, and taking His almsbowl in hand, go out to the village or town near which He happened to be staying at the time, and with His eyes fixed on the ground, pass from door to door, waiting for, and accepting in silence, whatever the charitable might put into His bowl. Sometimes He went out on this round for alms alone by Himself; sometimes he went accompanied by a body of His disciples who passed along in single file behind Him, their bowls in their hands also, and with the same modest and subdued demeanor. Occasionally, when begging alone, some supporter to whose door He came, would invite Him to come in and eat His meal in their house. Such invitations He usually accepted, taking the seat that had been prepared for Him, and partaking of what was put in His bowl by the people of the house who meantime had taken it from Him and filled it with the best of everything they had. Then, after finishing His meal and washing His hands, He would speak to those present about His doctrine, telling

them about the benefit and advantage of doing good and the disadvantage and harm of doing evil both now and in the future, and then He would rise and go back to the place where He happened to be staying at the time. There He would sit quiet waiting in a rest-house or under a tree near by, until all the Bhikkhus living with Him at the time, had finished their meal also; and then He would retire to His own chamber where He would wash His feet, coming out again afterwards to give an address to the Bhikkhus who meanwhile had assembled together in order to listen to Him, and to exhort them to be diligent in learning the Doctrine and practicing the Discipline, so as to attain to a realization of Nibbana here and now in this present life.

After He had finished speaking, some of the Bhikkhus would ask Him to give them a subject to meditate upon suitable to their individual character and the state of progress at which they had arrived, and then the Buddha would tell them what would be best for them to meditate on that day, giving them an easy or a difficult subject according as they were beginners or far advanced in their study and practice. Then the Bhikkhus would break up their gathering, and each would go away by himself under a tree or to some retired spot in the fields, and spend the afternoon there meditating upon the subject the Master had given each for meditation.

The Buddha would now go back to His private room, and if it was the hot season, and by reason of the great heat He felt inclined to lie down for a little and rest, He would do so with His mind composed and collected. Then, being refreshed, He would rise from His couch which simply consisted of His robe folded in four and laid on the floor of His room, and He would begin to consider the people in the world and how best He could help them to gain final deliverance from everything evil. By this time the people from the village or town near which he was living, perhaps would come to Him with offerings of one kind or another, wishing at the same time to hear Him preach. So He would sit down and after accepting their gifts, speak to them in such a nice easy way, in a way so suited to the understanding of each person present, whether rich or poor, learned or unlearned, that each of them would think that the Great Teacher was speaking specially to them, to nobody else, and when He had ended speaking, they would all go away

pleased and delighted with everything they had heard.

When these visitors had thus gone, the Buddha would then go and bathe in the Vihara somewhere or, if there was a good bathing-tank or pond near by, go and bathe there, and afterwards retire again to His private room, and sitting down alone, engage in meditation.

By this time it would be coming on towards evening; and now any Bhikkhus who did not belong to the company who were living with Him but were living somewhere else, were free to come and see Him and get advice from him about their practice of meditation or ask Him to explain to them some points about the Doctrine which they did not fully understand. Such Bhikkhus were now received by Him and He gave them the counsel and advice they required, and cleared up for them their difficulties in understanding with kind and helpful answers which sent them away cheered and encouraged and strengthened. And this the Buddha always did in the kindest and most patient and courteous manner. During all the forty-four years of His life when He thus received Bhikkhus from other places nearly every day, and answered their questions and solved their difficulties for them, never once was He known to lose patience with any questioner or become annoyed or angry at anything any one said, whether they were friendly or hostile; still less did He ever become confused and confounded, or unable to answer any question asked Him. He was always prepared to speak with all who came to Him, whether honestly ask His help, or only to try to trap Him in what He said. To those who really wanted help in their difficulties, He gave helpful, satisfying answers. And those who came to try to confuse and puzzle Him, and trip Him up in His words very often came away full of admiration for His ready knowledge and wisdom, some of them even becoming there and then His devoted followers for the rest of their life.

The evening and the earlier part of the night is this was given to visitors. But now, being a little weary of so much sitting all day, the Buddha used to get to His feet and spend some time just pacing up and down to relieve and refresh His limbs. Then, after walking back and forward like this for a while, He would retire to His room and go to rest for the night.

Thus during the forty-four years of His career of teaching and preaching His doctrine, did the Buddha spend each day when not actually engaged in traveling from one place to another, always ready to help and instruct any one who desired His help and instructions in religious matters. But it was not only in religious but also in every day worldly affairs that He was sometimes able to do good with His practical wisdom to the people among whom He freely moved during these forty-four years of active, beneficent life.

Thus, once when He was staying at the Jetavana Vihara at Savatthi, the people of Kapila and Koliya fell into a great and bitter dispute about the watering of their paddy fields. It was a time of drought. No rain had fallen for a long time, and as a result, the stream that ran between the fields of the Kapila folk on one side, and the fields of the Koliya people on the other, was almost dried up. There was only a very little water left in it. And each of these two peoples, the Kapilas and the Koliyas, wanted to get all the water there was for their own fields, and to leave the others none. And they began to get ready to fight about it, each party prepared to kill the people on the other side of the stream so as to get all the water in it for themselves.

Now the Kapila people were the Buddha's own people, and when He heard about this quarrel of theirs with the Koliyas, He felt very sorry to think that they were going to kill other people and perhaps get killed themselves all for the sake of a little water. So He set out for the place where the angry people were gathered together all ready to fight, with their weapons in their hands. And when He got there He spoke to them like this:

"Princes and warriors, listen to what I am going to say, and answer what I ask you, truthfully. What is it you are getting ready to kill one another about?"

"About the water in the stream, here, which we both want for our dry fields," said the people of both banks of the stream.

"Yes," said the Buddha, "but tell me truly. Which do you think is the more valuable -- the little water in this stream, or the blood in the veins of the many men, especially that in the veins of princes and kings?"

"The blood of men, and especially the blood of princes and kings," the people at once replied, "of course is much more valuable than the water of the stream."

"That being so," the Buddha now said, "is it fit and proper to risk what is more precious and valuable for the sake of what is less precious and valuable?"

"Nay, indeed, Lord," the people replied, "it would not be fit and proper to risk what is more valuable for the sake of what is less valuable."

"If that is so," concluded the Buddha, "go and conquer your anger, put away your murderous weapons, and come to a peaceable agreement among yourselves."

And both the Kapila and the Koliya people, now heartily ashamed of their foolishness and lack of good sense thus pointed out to them by the Lord Buddha, did as He told them, and agreed to share equally between them what water was in the stream, and ever afterwards lived at peace with one another.

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Chapter XIII

MAHAPAJAPATI

Meanwhile the Buddha's father King Suddhodana fell very ill, so like a good son, the Buddha, taking with Him His half-brother Nanda who now

was one of His Bhikkhus, and Ananda and Sariputta and Moggallana, went to visit and console His father in his illness. At first, in his pleasure at seeing his beloved son again, King Suddhodana grew a little better, and everyone thought that he was going to get well altogether; but the improvement lasted only a little while. He was getting too old now to have much strength for resisting sickness, and a few days later, the king became very ill again, and to the grief of the whole kingdom, passed away in death.

Her husband now being dead, Queen Mahapajapati the Buddha's own mother's sister, who had brought Him up the same as if He had been her own child, did not want to stay living in household life any longer. Mourning for her husband who had just died, she wished henceforth to live a religious life just like a Bhikkhu, under the guidance and instruction of her foster-son, the Buddha. So, along with a number of her ladies who did not want to part from their mistress but wished to go with her wherever she might go, she went to the Buddha and asked Him if out of pity and compassion He would not allow women also to leave the household life the same as men, and live under His guidance and instruction the same as the Bhikkhus. But although she entreated the Buddha three separate times to accept her and her ladies as female Bhikkhus under Him, He begged her not to ask such a thing from him. And Queen Mahapajapati was very much grieved that her great wish should thus have been refused, and bursting into tears, she and her ladies left the Buddha's presence weeping.

And now, having waited at Kapilavatthu until the funeral ceremonies for his father were over, the Buddha left the city, and wandering on from place to place, at length came to Vesali, and took up His residence in the Vihara in the Great Wood there.

Then Mahapajapati cut off her hair and putting on yellow robes, along with a lot of her ladies, she took the road to Vesali, proceeding on foot from village to village until in due time she arrived at the Vihara in the Great Wood where the Buddha was staying.

Then, with her feet all swollen with her long walk, and with the dust of the road still upon her, sad and dejected, she stood weeping

outside the Vihara. And Ananda saw her standing there in such a pitiful condition, and asked her what was the matter, why she was crying. And she answered: "It is because, O Ananda, the Blessed One will not allow women to retire from the household life and live the homeless life under His Doctrine and Discipline."

"If that is so, O daughter of the Gotama family," said Ananda, "wait a moment and I will plead with the Blessed One that He may be pleased to allow women to live under His Doctrine and Discipline the same as the Bhikkhus do."

And Ananda did as he promised Mahapajapati, and going into the room where the Buddha was, he humbly and respectfully asked the Buddha to have compassion on women and allow them to follow the homeless life under His guidance the same as men.

"Enough, Ananda, enough! Do not ask me any such thing!" was the Buddha's reply to him.

But Ananda was not in the least daunted or discouraged. A second time and a third time he asked the Buddha the very same thing, and each time he received the very same answer.

Then Ananda thought to himself: "The Blessed One will not give permission for women to withdraw from household life under Him when He is asked direct; but perhaps He may give permission if He is approached in another way."

So he said to his Master:

"If women were to be allowed, Reverend Lord, to retire from the household life and follow the life of homelessness under the Doctrine and Discipline of the Tathagata, would they be able to reach the four stages, one after another, of the Path of Holiness that leads to the Deathless, to Nibbana?"

"Yes, Ananda," was the Buddha's reply, "if women were to withdraw from household life and follow my Doctrine and Discipline, they could

reach Nibbana in this life, they could become Arahans."

"If that is so," said Ananda, "consider, Reverend Lord, what a great benefactress Mahapajapati of the Gotama family, has been. She is the sister of the mother of the Blessed One; and as foster-mother as nurse, as giver of mother's milk, she reared and nurtured the Blessed One when His own mother died. Pray, Reverend Lord, allow women to withdraw from household life and live the homeless life under the Doctrine and Discipline made known to the world by the Tathagata."

"Well, Ananda," said the Buddha, "if Mahapajapati of the Gotama family is willing to accept and keep strictly these eight rules, let this be considered as her ordination."

And then the Buddha went on to tell Ananda that every women who wished to follow His Discipline must show respect to any Bhikkhu no matter how lately he may have been in the Order or how long she may have been in the Order, and she must not live in any district where there are no Bhikkhus, must listen to an admonition from an appointed Bhikkhu every Sabbath day, must invite criticism of her behavior both from Bhikkhus and Bhikkunis at the end of each Vassa, if guilty of a serious offense must do penance towards both Bhikkhus and Bhikkunis, must spend a period of testing as a novice for two years before being fully ordained by a chapter composed of both Bhikkhus and Bhikkhunis, must not speak evil in any way about any Bhikkhu, and must not officially administer admonition to a Bhikkhu but must accept such admonition from a Bhikkhu.

"If Ananda," said the Buddha in conclusion, "Mahapajapati is willing to obey these eight rules and to keep them as long as she lives, then she may consider herself ordained as a female Bhikkhu or Bhikkhuni."

Then Ananda took leave of the Buddha and went and told Mahapajapati all that the Buddha had said. And Mahapajapati, glad and happy, answered Ananda:

"O Ananda, Reverend Sir, just as a young woman or young man, fond of personal adornment, having bathed their head and got a wreath of

beautiful, sweet-smelling flowers, would lift it up with both hands and place it on their head, on that, the noblest part of the body, even so do I, O Ananda, Reverend Sir, take up these eight rules, never to break them as long as my life shall last."

Then Ananda went back to where the Buddha was, and greeting his Master respectfully, he spoke to Him and said: "Mahapajapati of the Gotama family, Reverend Lord, accepts the eight strict rules laid upon her by the Blessed One. The sister of the mother of the Blessed One is now ordained a Bhikkhuni."

But the Buddha said:

"Ananda, not for long will this Doctrine and Discipline of mine endure among women who withdraw from the household life. Only for five hundred years will it so endure, Ananda, just as families in which there are many women and few men, do not long hold out against thieves and robbers, so where women take to the homeless life under a Doctrine and Discipline like mine, it does not long endure. It will be with it as with a field of rice or sugar-cane when mildew falls on it: it will not flourish very long."

And things happened exactly as the Buddha had foreseen. The proper ordination of women Bhikkhus or, as they are correctly called, Bhikkhunis, died out about five hundred years after Mahapajapati thus became the first Bhikkhuni in the world, there being no longer any Bhikkhunis then living who had been ten years in the Order and so able to confer ordination properly.

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Chapter XIV

WONDER-WORKING

As the Buddha went wandering here and there about the country along with His Bhikkhus, everywhere He went the people came in crowds to see Him and to hear Him teach and preach, and many were converted to belief in Him and in His Doctrine. But there were also going about the country in the same way that He did, other religious teachers; and some of these, by doing very wonderful and extraordinary things, sometimes attracted many people to go and see them do such things. And then these people stayed and listened to their preaching, and sometimes believed in what they preached and became their followers. Now when the Buddha's Bhikkhus saw what was happening in this way, they went to their Master and asked Him if He, too, would not do some wonderful and extraordinary thing just to show the simple jungle people that He was not inferior to these other religious teachers they were admiring because of the wonderful things they could do, and so induce them to follow Him instead of the other religious teachers.

But the Buddha answered the Bhikkhus who asked Him this, that He would be ashamed to attract people to listen to Him and believe in Him just because, He could do something extraordinary that would make them gape with astonishment, something of the nature of what they would call a miracle. "The only miracle," said the Buddha, "which the Tathagatas perform is this -- that when they find a man full of passion and craving, they leave him free from passion and craving. When they find a man a slave to anger and hatred, they leave him delivered from anger and hatred. When they find a man blinded with delusion and ignorance, they open his eyes and leave him rid of delusion and ignorance. This is the only miracle They perform. Any other miracle They loathe and despise and shun."

But now some one came and told the Buddha that Moggallana, by the use of extraordinary power which he possessed more than any other of the Arahans, had gone up to a high place difficult to get at, and from it had brought down a very fine, specially good bowl which a certain man had put on that high place in order to test Moggallana's power and see if he would be able to go there and get it. But the Buddha was very much displeased to hear about this that Moggallana had been doing; and He sent for Moggallana and told him to bring with him the

bowl he had got in this way by the exercise of his abnormal powers. And when Moggallana came with the bowl, the Buddha took it from his hand and broke it into pieces before Moggallana and all the assembled Bhikkhus, and strictly charged him that he must never on any account do such a thing again as show off his powers, and that none of His Bhikkhus must ever do any kind of wonderful thing just to make simple ignorant people admire at them: or if they did, then they must at once leave His Brotherhood of Bhikkhus; they could not be allowed to remain with Him as His followers. And this particular command of the Buddha about wonderworking remains to this day as one of the Vinaya rules for the breaking of which a Bhikkhu is at once put out of the Order and cannot be taken back into it. For a Bhikkhu to perform, or even claim to be able to perform, any supernormal feat, is a Parajika or Great Offense, as seriously looked upon as murder or theft or unchastity; and if he does such a thing he must leave the Order at once.

Thus, the Buddha never tried to astonish the people by doing any wonderful deeds and after this affair with Moggallana, neither he nor any other of the Bhikkhus ever tried to do any. Yet in spite of this, the people clearly saw and felt that the Buddha was a great teacher, and they showed their respect and veneration for Him wherever He went, by providing plentifully for the wants of Himself and His company of Bhikkhus who went about everywhere with Him. And many of the followers of the other religious teachers did not like to see this at all. They were very much annoyed to see how the people went to these new yellow-robed ascetics of the Sakya ascetic Gotama to hear them preach and to give them the best of fool and medicines, while they neglected them and their teachers.

Thus, once when the Buddha and His Bhikkhus came to the town of Kosambi where there lives a well-known religious teacher along with a large company of disciples, these latter began to abuse and revile the Bhikkhus and followers of the Buddha in the most outrageous manner, calling them all sorts of abusive and wicked names.

Then Ananda came to the Buddha and told his Master what these other ascetics were saying about the Buddha's Bhikkhus, and how they used

the most shameful language about them, and heaped the coarsest abuse upon them whenever they met them anywhere, but especially when they met them going out with their begging-bowls to collect alms of food. And on behalf of all the Bhikkhus who had asked him to speak to the Buddha about the matter, he asked the Buddha if He did not think it would be better for Him and them to leave Kosambi and go some-where else where they would not have to listen to such abuse every day when they went out begging.

The Buddha quietly listened to all Ananda had to say. Then He spoke and said:

"But suppose, Ananda, that we are ill-treated and abused in the next place we go, what shall we do then?"

"Then we shall go to some other place," said Ananda.

"And if we are reviled and miscalled in that new place too, what shall we do then?"

"Then we shall go to some other place," replied Ananda.

The Buddha sat silent for a little while; then, with a gently glance at Ananda, He said:

"O Ananda, a little patience properly exercised now, will save us all the trouble of so much moving about. We cannot say for certain that we shall find the peace we want in any new place we may go to; but we are sure to find it just where we are, if only we practice patience. By patience and forbearance those that are wise overcome all their enemies. Look at the elephant, that men use in war, Ananda. He plunges into the thick of the fighting and pays no attention to the darts and arrows and javelins that are hurled at him from all sides, but rushes on, sweeping away everything from before him. And I, Ananda, am going to imitate that elephant. I shall stay here in this town and preach my excellent doctrine with all my force and power, and labor without ceasing to deliver wretched men from the net of passion in which they are entangled and caught fast. I shall not pay the

least attention to the abuse these other ascetics hurl at me and my disciples. Like men, who spit up at the sky thinking they are going to dirty it only to find that their spit does not touch the sky at all or dirty it, but only falls back on and dirties themselves, so these poor men who spit abuse at us will only find their abuse come back on themselves, if we pay no attention to it."

So, notwithstanding the request and wishes of Ananda and all the other Bhikkhus, the Buddha still stayed on at Kosambi; and the good result of His practice of patience and forbearance was soon seen. For when the people of Kosambi saw how meekly He and His Bhikkhus endured the bad language of the other ascetics without ever answering them back in the same way they became displeased with the other ascetics for abusing men who never abused them. And many of the young men of Kosambi admired the behavior of the Buddha and His Bhikkhus in this respect so much, that they became His followers and joined the Order of Bhikkhus.

Unfortunately, however, these Kosambi youths did not, in becoming Bhikkhus, at once get rid of their quarrelsome dispositions, and very soon they were involved in a bitter dispute among themselves about some small point in what they considered correct Bhikkhu behavior. Some maintained one thing and some maintained another, and although the Buddha repeatedly admonished them to live at peace with one another and not quarrel, they still kept on wrangling. They paid no attention to the Buddha when He told them that quarreling and ill-will were greater evils than the little fault in behavior about which all their disputing arose. So when the Buddha saw that they were not going to listen to Him or take His advice, He went away from Kosambi by Himself, leaving all the Bhikkhus there behind Him. Then the people of Kosambi, when they saw that the Great Teacher had gone away by Himself, and that the Bhikkhus He had left behind were behaving just like common worldly people who had not left the household life t become ascetics, quarreling and wrangling no different from householders they stopped putting any food in the bowls of the quarrelsome Bhikkhus when they came round begging in the mornings. This step very quickly brought the squabbling Bhikkhus to their senses. They made up their quarrel; came to peace again with one

another; and the Buddha once more allowed them to join Him, and go with Him wherever He went.

* * *

Chapter XV

DISCOURSES

As the son of a king, and so, accustomed to the manners of a royal court, the Buddha was perfectly at home, entirely at his ease, in the company of the greatest kings and warriors and priests, and could hold His own in conversation with any of them, even the most learned, and send them away pleased and delighted with what they had heard from Him. But He was equally as well able to speak in a manner common people could understand, and as He wandered about the country on foot, was always ready to talk to any one He happened to meet -- farmers, blacksmiths, wheelwrights, barbers, anybody who liked to speak to Him.

Thus, one day as he was traveling through a district covered with paddy fields, He fell in with a farmer at work in his field, and stopped and began talking to him about his cattle, and plowing, and seed, and about how he expected his crop to turn out this year. "You know," He said to the farmer, "I am a farmer, too, and I have got all the things needed for working my fields, and the seed as well."

"You a farmer!" said the surprised cultivator. "Where then have you left your bullocks, your plow, and the other things you need?"

"I have got them all with me here," said the Buddha calmly. "Listen to me, and I'll tell you all about it."

"My seed is the warm desire and feeling of compassion which caused me to resolve to become a Buddha, as also the knowledge which I obtained under the Bodhi Tree. The rain that watered my seed and made

it grow richly and abundantly, was the constant good deeds I did until I became a Buddha. My knowledge is the yoke, and wisdom the shaft of my plow. My heart is the reins with which I guide my bullocks. My plowshares is the diligence with which I get rid of all evil things in me. The handle of my plow is the Doctrine which enables me to remove all that is bad and promote all that is good. When you go plowing, you cut up and overthrow all bad weeds; so he who has learned the Four Noble Truths cuts up and overthrows all evil inclinations within him. At night, when your day's work is done, you unyoke your bullocks and let them go wherever they like. In the same way the wise men, in cleaving to what is perfect, lets go whatever is not perfect. Your bullocks have to strain and toil in order to do their work of plowing your fields; and in the same way the wise man has to strive with all his strength, and turn over the soil of his own nature, so as to reach Nibbana. The cultivator works hard in order to prepare his field for the seed; and in the same way the wise man has to work hard to get rid of the ills of existence. But the man who works in the paddy fields is often disappointed in the size of the crops he gets as the outcome of his toil and sometimes he has to go hungry. But whoever works in the fields of wisdom, never is disappointed; he is sure to reap the full results of his labors; he is entirely happy, perfectly satisfied when he comes in sight of Nibbana. In this way it is, O farmer, that I am a farmer also. And this, too, is the way in which I do my work."

And the cultivator to whom the Buddha spoke this little sermon was so well pleased with it that he asked the Buddha there and then to accept him as a cultivator in the field of His Good Doctrine, and he became a follower of the Buddha for the rest of his life.

To another person who came to the Buddha and asked to be told the way in which common people might reach the best and happiest state, the state of Nibbana, the Buddha gave these simple instructions.

"Avoid the company of the foolish; cultivate the companionship of the wise. Show respect to those who are worthy of respect. Remain in a position that is in accordance with your abilities. Always perform meritorious deeds. Constantly aim at perfect behavior. Take pleasure in hearing and seeing all you can so as to acquire knowledge. Study

everything that is not evil. Acquire a knowledge of what ought to be shunned. Speak only what is true, kindly and profitable. Be kind to, and support father and mother. Care for, and cherish wife and children. Resist temptation to do evil. Give alms. Observe the rules of right conduct. Assist relatives and friends when they are in need of assistance. Do nothing that is not permitted by the law of good. Abstain from intoxicating drinks or drugs. Do not be slow in doing good deeds when an opportunity to do them arises. Be courteous to all men. Be humble. Be easily satisfied. Acknowledge kindness received with gratitude. Listen to the preaching of the Doctrine in proper season. Be patient and forbearing. Take pleasure in profitable conversation. From time to time visit those who lead the holy life. Converse with them on religious subjects. Practice virtuous behavior. Bear in mind the Four Noble Truths. Keep ever before the mind's eye the goal of Nibbana. In the midst of every affliction, be unshaken, unperturbed, fearless, and composed. Who observes these perfect rules shall never be overcome by evil; he will always enjoy perfect peace of mind."

On another day when the Buddha was resting in a little village, the people of the place came to him and said:

"Reverend Sir, we know that you are a great religious teacher, and have taught much that is good to those disciples of your who follow you about and live the homeless life just as you do yourself. But we are not ascetics. We are just common folk who love our wives and children, and earn our living cultivating our fields and breeding cattle, and we take whatever innocent enjoyment comes our way. We use gold and silver. We like to ornament ourselves on holidays and feast days with jewelry and flowers. We use oils and perfumes to make our bodies pleasant to us. We follow the ordinary ways of the world. Now, Reverend Sir, if there is anything in your teaching that would be good for us to know, anything that would help us to be happy here and now as well as in the future, be pleased, Reverend Sir, to let us hear that part of your teaching, so that we may follow it and get the benefit of it."

"Well, villagers," said the Buddha, "there are four things which a

teacher like myself has to teach which are good for you and everybody who is not an ascetic to know and observe. Listen, and I will tell you about them.

"First: Whatever may be the employment by which you earn your living, in that business you ought always to do your best to make yourselves efficient. If you are a farmer you should try to be a good farmer, and make your fields grow all they can. If you are a merchant you should try to be a wide-awake and enterprising merchant. If you are a servant you should try to be a reliable and trustworthy servant. Be active and energetic always so as to get the best and fullest results from what you do, whatever it may be. In this way you will acquire wealth and be able to do good with it -- to help any one who may need help. For it you do not acquire wealth by working for it, you will not be able to do good deeds and help others, for you will have nothing with which to help them.

"Second: You ought to take proper care of your wealth after you have got it, and not waste it in foolish ways. It is of no use to put water in a jar out of which it is allowed to run away again through a hold in the jar. It is good to get wealth, but it is every bit as necessary to see to it that when it is got it is not lost again in all sorts of foolish and wasteful ways.

"Third: People in worldly life should choose only good people for their friends and associates. People mostly become like the kind of people they mix with. If a man goes with good men, he has a good chance of becoming a good man himself. And if he goes with bad men, he is very likely to become bad too. You cannot touch black things without getting your fingers made black. So household folk should frequent the company of others who are good and wise and liberal and full of faith in what is good, and then they also will be likely to become good and wise and liberal and full of faith in what is good.

"Fourth: The householder should follow a regular and moderate way of living. He should not be extreme or extravagant in his way of life. He should not spend or give more than what he gets as income. If he does his wealth will be like a pond that has more streams running out of it

than it has running into it. Such a pond very soon will run dry, and have no water in it at all. And very soon a man who pays out more then comes in to him, will have no more wealth. But if a man takes care to spend on himself and his family, or give away in charity, always a little less than his income, then the pond of his wealth will never run dry. There will always be some water, that is some wealth in it, for use when any sudden need for it arises. But this does not mean that he is not to make full use of his wealth. It does not mean that he is to heap it up and hide it away and not use it. A man who does that is like one who has a tree full of fruit in his garden, but instead of eating the fruit when it becomes ripe, puts it all away in a box to keep it there. Such a man will find that all his fruit will go rotten and he will get no good of it at all.

"These, then, O householders," said the Buddha in concluding this sermon, "are the four things that will promote your success and well-being in this world if you observe them. And now I will tell you what are the four things which will promote your best good in the future. They are, first: Faith in the teaching that the doing of good will bring good results, and the doing of evil, evil results. Second: The constant practice of good deeds, and the avoiding of evil deeds such as killing, stealing, lying, lewdness, and drinking intoxicating drinks. Third: The practice of liberality in giving so as to learn not to cling too closely to the things of the world. Fourth: The acquiring of wisdom so as to know and follow the path that leads to Nibbana."

Such was the sermon which the Lord Buddha delivered to these country villagers who wanted to know what ordinary household folk, not Bhikkhus or ascetics, could do to make sure of their well-being both here and hereafter. And they were all very much pleased with the plain practical advice which the Buddha gave them.

One of the longest discourses ever delivered was spoken, not to common folk nor yet to His Bhikkhus, but to no less a person than a king, King Ajatasattu of Magadha.

This King Ajatasattu was not a good man; he was, indeed, a murderer.

He caused his own father, King Bimbisara who had been one of the first friends of the Buddha when he became Buddha, to be starved to death, and in this cruel and unrighteous manner, came to the throne himself.

It happened that one night of the full moon, King Ajatasattu sitting on the terrace of his palace, did not know what to do for entertainment, and decided that he would go and visit the Buddha who was then staying in a garden not too far away that had been given to Him and His Bhikkhus by the good physician Jivaka. When the king got to where the Buddha was, he found Him sitting quietly with all his Bhikkhus round Him in the preaching hall. The king exchanged the usual greetings of courtesy with the Buddha, and after taking a seat, asked the Great Teacher if he could tell what was the benefit or advantage of living like an ascetic. "What profit is it to a man to live like a Bhikkhu?" said King Ajatasattu. [*] "I have asked several other leaders of ascetics this question, but I have never received a satisfying answer from any one of them. They always answered by telling me about something else I did not ask about. It was as if a person should enquire about bread-fruit, and in reply be told all about mangoes. So I shall be highly pleased, Reverend Sir, to hear what you will say in reply to this question of mine."

* [Read "The Fruits of the Homeless Life," by the author, or the Visible Fruits of a Buddhist Monk," by J. Wettha Singha.]

Then the Buddha, after a few words exchanged back and forth, proceeded to tell King Ajatasattu at great length all the benefits that come to a man both in this life and afterwards through becoming a Bhikkhu; and He did it so well that when He had ended His long discourse, Ajatasattu declared himself entirely satisfied that what the Buddha had answered was true, and that it was the best thing in the world to be a Bhikkhu if a man could be one, honestly and sincerely and follow so great and good a teacher as the Buddha. And he asked the Buddha to look upon him henceforth as a follower of His and not of any other religious teacher.

After the King had gone away again, the Buddha said to the Bhikkhus

round Him:

"O Bhikkhus, this king was much moved in his mind just now as I was speaking to him. If, O Bhikkhus, this king had not done that evil deed, had not caused the death of his father the just king, there where he sat just now, he would have seen the Truth with clear eyes, and left his throne and everything behind him, and become a Bhikkhu and an Arahan."

This, the longest sermon the Buddha ever spoke can be read in its complete form in the Digha Nikaya of the Sutta Pitaka. It is called the Samannaphala Sutta, or the Discourse concerning the fruit of the life of an ascetic.

And here is the shortest sermon the Lord Buddha ever delivered;

Some one once asked the Buddha: "What is the best thing anybody can give as alms? What thing has the best taste? What thing gives the most pleasure? What thing is best fitted to bring passion to and end?" And the Buddha replied to all these four questions with just this one word: "Dhamma."

Of course His questioner then asked Him to explain a little more what He meant; and the Buddha then said:

"The giving of alms, though it is a good thing to do, cannot by itself bring a man on to the Path that leads to Deliverance: only the Dhamma can do this. Therefore the making known of the Dhamma, the trouble a man takes to give a knowledge of the Dhamma to others -- this is the best kind of giving, this is the best kind of alms.

"Also, through learning the Dhamma, the heart is filled with joy and the mind delighted with its sweet taste, because it destroys all those passions in men which cause them suffering, and brings them at last to the final end of all sufferings -- to supreme Nibbana. Therefore the Dhamma is the most sweet tasting of all things, and the most pleasing of all things, and the best thing in the world for putting passion to an end. And so, my disciples, preach the Dhamma to all mankind, and

thus you will be giving the very best of alms to all beings that live on the earth or in the heavens."

* * *

Chapter XVI

THE KINDNESS OF THE BUDDHA

Upon one occasion when the Buddha was known to be going to deliver a discourse in a village where, He had rested overnight, a poor farmer, a Brahmin, living near by, made up his mind to be present and hear the Great Teacher speak. But to his dismay, on the morning of the day when the Buddha was to preach, he found that one of his bullocks was amissing. He was only a poor man and could not afford to lose it, so he set off at once into the jungle all round to look for it, hoping that he would soon find it, and be able to get back to the village before the time when the preaching was to begin.

But the bullock had wandered further away than he expected; and although he made all the haste he could searching here, there and everywhere, wherever he thought his bullock might have got to, it was some time after mid-day before he found it and got back to the village. He was very hungry and very tired with running about all the morning under the hot sun, but he did not want to miss hearing the Great Teacher speak, so without waiting to take a rest or get anything to eat, he hurried to the place where the Buddha was, hoping he would still be in time to hear the end of the sermon at least. But when he got to the preaching place what was his surprise to find that the sermon had not even begun. There in the preaching hall the Buddha sat silent with all the people round Him patiently waiting for Him to begin. Pleased and thankful to find that he was still in time, the farmer crept quietly in at the back of the hall to look for a seat there.

But as soon as he came in at the door, the Buddha saw him, and kindly asked him if he had had anything to eat. The farmer replied that he had only just come back from looking for a bullock he had lost, and he had not stopped to eat anything because he did not want to miss the sermon.

On hearing this, the Buddha ordered one of His supporters near Him to give the farmer some food and He would wait for him to finish his breakfast before beginning the sermon. Then when the farmer had satisfied his hunger and taken a seat near Him, the Buddha began His discourse; and the farmer knew that the Buddha had somehow heard that he wanted to hear Him preach, and had sat silent in the preaching hall keeping everybody waiting until he should arrive.

Some of the people and the Bhikkhus thought it was very strange and not quite right that the Buddha should concern Himself about the food of a person who was only a householder, not a Bhikkhu, and not even a follower of His at all, but a Brahmin. But the Buddha's kindness and thoughtfulness for the Brahmin who wanted so much to hear Him preach was well rewarded, for the Brahmin's heart was touched by the Buddha's consideration for him, and when the sermon was over he became the Buddha's follower for the rest of his life.

On another occasion the Buddha again showed His kind consideration for common people this time for a young girl.

In the town near which He then was staying there lived a weaver with one daughter who used to help him with his work. This girl was very anxious to hear the Buddha preach, but on the very day when the Buddha was to give His discourse it happened that she and her father had an urgent piece of work which they had to get finished that very day for an important customer. So the girl made up her mind to hurry with her part of the work, so that she might be able both to finish it and also hear the Great Teacher's sermon. Instantly she set to her task and wound up all her yarn on a quill and took it along, intending to carry it to the shed where her father had his loom. But on the way to the shed she had to pass near the place where the crowd sat motionless waiting for the words that were to fall from the Teacher's lips. And the girl laid her quill of yarn down and timidly took a seat behind the last row of the assembled congregation. But the Buddha saw that the young girl was ready to understand and follow His teaching; and He called to her to come nearer where she could hear better so that she might not miss anything He said. The girl came forward, and, to put

her at ease, the Buddha encouragingly asked her where she was coming from and where she was going to. The young girl, thus questioned, replied that she knew where she was coming from and also where she was going to, "but at the same time," said she, "I am ignorant, Reverend Sir, of the place where I came from, and the place to which I am going."

When the people present heard her give this strange answer to the Buddha's question, they became very indignant, for they thought she was trying to make fun of the Great Teacher, and they began to murmur and talk about putting her out of the hall for what they thought her gross impertinence. But the Buddha saw what the young girl was really thinking about in making this strange reply to His question, and He told the people to keep still. Then, turning to the girl, He asked her what she meant. And the girl spoke and said:

"I know that I was coming from my father's house, and that I was going to our weaving-shed. But what existence I have come from into this present existence -- that I do not know at all. Neither am I sure about the existence that will follow after this one. Of these two things I am quite ignorant. My mind can discover nothing about either the one or the other."

Then the Buddha and every one present praised the wisdom and insight of the young girl; and the Buddha began His sermon. And when it was finished, the young girl having listened eagerly and attentively to it all, she became one who has taken the first step on the Higher Path; she became what is called a Sotapanna -- that is, one who has entered the stream that eventually, without fail, will carry her on to Nibbana.

On another day as the Buddha was walking through a wood, He happened to come upon a deer struggling in a snare that had been set by a hunter. The Buddha at once went forward and released the struggling animal and let it run away. Then He sat down under a tree near by to rest. And by and by the hunter came along, and saw at a glance that a deer had been caught in his snare, and that somebody had released it, letting it get away again. And when he looked round to see who it

might be, his eye fell on the ascetic dressed all in yellow, who was sitting under a tree near by. The hunter knew at once that this must be the person who had caused him to lose his deer. "There are getting to be too many of these holy men," he said to himself in great anger. "They are always sneaking about everywhere spoiling honest men's business with their pious ways." And in his rage he lifted his bow, fitted an arrow to the bowstring, and taking good aim at the Buddha who meanwhile sat perfectly quite, let fly. "I am going now to make one less of them anyway," said the hunter. But his hand trembled so much as he took aim at this so strangely serene ascetic, that his arrow missed. Never in his life before had he missed anything he aimed at so close, and full of anger, at himself now he aimed another arrow at the Lord Buddha, and missed again. Astounded at his sudden poor skill in shooting, once more he shot an arrow at the Buddha and once more missed. Then, with a feeling very much like fear, he dropped his bow and arrows, and going up to the Buddha, humbly asked Him who He was.

The Buddha told him, and then very mildly and gently began to talk to him about the evil of taking life which it is so very easy to take, but so very hard to give back again once it is taken. And the hunter listened to the Lord Buddha's words, and was so much impressed by them, that he there and them promised never again to kill any living thing at all, but henceforth, as the Buddha wished him to do, earn his living in some way that did not involve the hurting of any living creature.

Another man who took life and was turned from that evil way of doing by the Buddha was called Angulimala. The life that this man took, however, was human life. And he had received his name of Angulimala, which means garland of fingers, because he had killed ninety-nine people and cut a finger off each person he killed, and strung it on a chain of fingers that he had hung around his neck. And now he was waiting by the roadside for another person to come along whom he also meant to kill, so as to get the hundredth finger he wanted for his ghastly necklace. And it happened that the Buddha came along the road as he was waiting thus. He thought it was just an ordinary ascetic, and he meant to kill Him and get the hundredth finger he wanted.

And he too, Angulimala, just like the hunter, three times tried to get at the Buddha to kill Him, and three times, just like the hunter, he failed. Then, very much astonished, he went up to the Buddha and began to speak to Him. And the Buddha did not utter a single word of reproach to him for trying to kill Him, but instead, told him about the Doctrine. And after thus hearing about the Doctrine from the Buddha's own lips, Angulimala confessed his wickedness in killing so many people, and became a Bhikkhu. And not long after, through diligent study and practice he became an Arahan.

But this did not free him from having to suffer the consequences of his evil deeds. For, when he went into the town of Savatthi with his begging bowl to gather alms of food, the people of the town pelted him with stones and hurt him so severely that in a short time he died. But he was not dejected or sorrowful at this that had happened to him. Neither was he angry at all at the people who had stoned him. He knew quite well that he was only suffering the results of his own ill deeds, and that it was far better to suffer like this at once and be done with it, than to have the consequences of his wrong-doing always hanging over his head in the future. So Angulimala died calmly and serenely and passed away to Nibbana.

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Chapter XVII

DEVADATTA

The Buddha had one disciple whom He particularly loved, and who in return, had a specially warm affection for his Master, and that was His own cousin Ananda. Indeed, when the Buddha had reached the age of fifty-one and was beginning to feel the burden of His advancing years, He chose Ananda to be His special private attendant, giving out through Ananda any orders He wished made known to the other Bhikkhus.

The other Bhikkhus also, when they wished to see the Buddha about any special matter, always asked first through Ananda. And often, when there was something they wanted from the Buddha which they did feel very sure they would not get if they asked for it themselves, they used to get Ananda to ask it from the Buddha on their behalf, for they knew that He was fond of Ananda and would be more likely to do what they wanted if Ananda spoke in favor of it.

But the Buddha had another cousin who also had become a Bhikkhu under Him, but in his disposition towards is teacher and master, was the very opposite of Ananda. Far from taking delight in waiting upon the Buddha and serving Him faithfully, he was envious and jealous of Him, and wished to break up the Brotherhood of Bhikkhus He gathered round Him.

The evil-disposed cousin of the Buddha was Devadatta. Being of the royal family of Kapilavatthu, he was inclined to be proud of himself and of the royal blood in his veins. So when, some time after he had become a Bhikkhu, Sariputta and Moggallana joined the Order, and on account of their great learning and ability, every one began to take much notice of them and call them "the right and the left hand of the Buddha," Devadatta became very jealous of them now, and annoyed and angry at the attention received by these two Bhikkhus who had not been in the Order as long as he, and were just of a common family while he was of royal blood and the Buddha's cousin to boot. Indeed, Devadatta became so angry at what he considered the unjust neglect of himself in favor of these two new-comers, that he left the company of Bhikkhus who went with the Buddha everywhere He went, and set off for Rajagaha where he expected to make friends with the young Prince Ajatasattu the son of King Bimbisara of Magadha, and heir to the throne. When he got to Rajagaha he put on a look of great gravity and solemnity, so that young Prince Ajatasattu was quite struck with his appearance, and thought: "How serious and solemn he looks. This must be a very good Bhikkhu indeed!" And in his great admiration for the serious-looking Devadatta, he built for him a fine Vihara near the city, and Devadatta took up his residence there, and the Prince became his obedient and devoted supporter.

Time passed; and a few years after this, when, in the course of His continual wanderings, the Buddha came again to Rajagaha, Devadatta went to pay Him a visit, and asked to be allowed to form a company of Bhikkhus of his own, separate from those who accepted the Buddha as their Master. The Buddha, however, refused to give Devadatta the permission he asked for, saying that it was not a good thing for the Sangha to be divided. But Devadatta was bent upon having his own way, and he asked and asked again for permission to have a Sangha of his own, but each time the Buddha refused to grant him his wish.

Then Devadatta's jealousy and envy turned to bitter hatred of the Buddha, and he made up his mind to start a Sangha of his own whether the Buddha gave him permission to do so or not. In this resolve of his he succeeded in getting Prince Ajatasattu to support him; but the Prince's father, King Bimbisara, altogether refused to have anything to do with his plan for a new Sangha, and firmly took the side of the Buddha in the matter.

And now Devadatta, pretending to be very pious and strict in his life, worked his way completely into the confidence of Prince Ajatasattu, and gained such an influence over him that he was ready to do anything Devadatta told him to do. And when Devadatta saw that he could do anything he liked with Ajatasattu, he told him to put his father out of the way, and then he himself would be the King of Magadha and be able to do what he pleased with no one to hinder him, and he could help him, Devadatta, to carry out his scheme for a new Sangha. And Ajatasattu did what his evil counselor Devadatta thus advised him to do, but not suddenly with an arrow or a sword, for he still felt afraid to shed his father's blood. Yet he did kill his father, and in a very cruel way. For he caused his father to be captured and shut up in a prison and given no food, so that King Bimbisara died a slow miserable death by starvation, in spite of all his grief-stricken wife did to try to get the jailers to take food to him. It was in the thirty-seventh year of the Buddha's preaching career that Ajatasattu did this cruel deed, and took the throne of Magadha in the place of his father Bimbisara whom he thus murdered.

Devadatta now had all the power he wanted. The new king of the

country was his devoted friend and supporter, and would do anything for him that he asked him to do. So, very soon, he got King Ajatasattu to gather together for him a band of bowmen and he paid them well to go where the Buddha was staying, and shoot the Buddha dead. But when these hired assassins came to the place where the Buddha was, and saw him sitting there so calm, so mild, and yet so majestic looking, they simply could not do what they had come to do, and had been well paid to do. Completely over-awed by the bearing and manner of the Great Teacher, instead of letting loose their arrows at Him, they came up to Him and sat down at His feet in an attitude of reverence and worship. And the Buddha began to talk to them; and after a little they confessed what they had come to do and asked Him to forgive them for their evil intention. Of course the Buddha pardoned them at once, and they promised to Him that they would be His followers for all the remainder of their lives.

But when Devadatta learned that the men he had sent out to kill the Buddha, instead of killing Him, had actually become His followers, he was furious with rage, and resolved next time not to send any one else but to go himself and take the Buddha's life.

Now there was a hill near the palace where the Buddha was staying, and the Buddha used often to take a walk along a path at its foot. So one evening as the Buddha was taking a walk along this road, Devadatta who was all the time on the look out for a good chance to kill Him, without being seen by the Buddha climbed up the hill to a place just above the road, where there was a big rock. Devadatta loosened this rock from the soil round it, and waited till the Buddha was passing right below it. Then he gave the rock a big push and sent it rolling and bounding down the hill-side intending it to fall on the Buddha and crush Him to a jelly. But as the rock was rolling down straight for the Buddha's head, it struck against another big one that happened to lie in its way, and instead of falling straight on the Buddha's head, it broke into a lot of little pieces, and only one little splinter of it struck the Buddha on the foot and lamed Him for a little while. But it did not hurt Him very much, and He was able to walk back to the Vihara. And when He got there, the good and skillful physician Jivaka, put a bandage on it with some healing ointment, and by the

next morning the foot was quite well again. So once more Devadatta was defeated in his evil designs.

But he was not yet finished with his endeavors to bring about the death of the Great Teacher. He was going to make one more attempt to get the Buddha out of the way so that he himself might be the leader whom the Bhikkhus would follow. For that was what he thought. He thought that if once the Buddha was dead, then he would become the leader of the Sangha, and all of the Bhikkhus would follow him as their master.

This time he arranged that when the Buddha went out as He did every morning through the streets of Rajagaha begging alms of food, a wild raging elephant should be let loose in the particular street where He was at the time, so that it might rush at Him and trample Him to death. And this was done. The raging elephant was brought to the street where the Buddha was then engaged in passing quietly from door to door begging His morning meal, and then let loose. But instead of rushing at the Buddha and crushing Him under its huge hoofs, it became quite quiet and subdued, and allowed the calm figure in the yellow robe to pass on unharmed. Thus for the third time the attempt of Devadatta to bring about the Buddha's death was defeated.

Devadatta now gave up the idea of killing the Buddha, after failing these three times; but he was still as determined as ever, one way or another to bring about a break in the Sangha. So now he went to visit the Buddha, and pretending to be friendly with Him, told Him that he thought the Bhikkhus did not live strictly enough; he thought it would be better if they lived a harder life like the ascetic followers of other religious teachers, because the common people were inclined to look down on the Buddha's Bhikkhus saying that they seemed to have rather an easy and comfortable life, compared with other ascetics.

Devadatta therefore suggested to the Buddha that He should make it a strict and fixed Vinaya rule that all His Bhikkhus henceforth should live no longer in any kind of roofed dwelling, but should sleep at night at the foot of a tree in the jungle, or in some open place without a roof. He also wanted the Buddha to order his Bhikkhus not

to eat food specially prepared for them and brought to them in the place where they were staying, but to live strictly on such food as they got when round begging with their bowls, and to eat nothing else. Devadatta also wanted the Buddha to command the Bhikkhus not to wear any of the neat, clean, ready-made robes which the people used to give them, but only to cover their bodies with robes which they themselves had put together out of rags picked up on refuse-heaps and in tombs and burial places. And last he wanted the Buddha to make it a fixed rule that His Bhikkhus should not eat fish or meat of any kind. These four things Devadatta wished the Buddha to make binding rules of the Vinaya, which every member of His Sangha would have to observe or leave the Order.

The Buddha, however, flatly refused to make any one of these rules he suggested a binding command upon His Bhikkhus. "But," the Buddha said, "if any Bhikkhu wishes to live always at the foot of trees or in places open to the sky, he can do so. But those who do not wish to do this, may live in places provided for them by benefactors, so long as they are not built too close to houses where the lay people live." And the Buddha said the same about the other three rules proposed by Devadatta. He said that any of his Bhikkhus who wished to do so, could live solely on what was put into their begging bowl when they went through the streets for alms, wear only what robes they made for themselves out of dirty, cast-off rags, and abstain from eating fish and meat. But those who did not wish to observe such practices, need not do so unless they liked. And the Buddha ended by warning Devadatta that he must not try in this cunning way to cause a split in the Sangha, or in the end the consequences would be very had for him.

But, paying no heed to the Buddha's warning, Devadatta went away disappointed and angry, and going to Ananda, tried to get him to side with his views about having a stricter rule for the Bhikkhus. But Ananda refused to agree with him and sided with his Master the Buddha.

Then Devadatta went away to a part of the country where the Bhikkhus had not seen the Buddha for a long time, and succeeded in winning over a lot of them to believe in him and in his new rules for the Sangha. But the Buddha came to hear of this. And one afternoon when Devadatta

was asleep in his Vihara, He sent Sariputta to Devadatta's place to speak to the Bhikkhus who had gone wrong and were following Devadatta, and tell them what the Buddha had really said on the matter. And Sariputta did as his Master told him, and spoke to the erring Bhikkhus so well that in a little while they said they wanted to be the Buddha's disciples again; and they all rose up and followed Sariputta back to the Buddha's Vihara.

When Devadatta woke again from his sleep that afternoon he thought the Vihara seemed strangely quiet as if there were nobody in it, and he went out to see what was the matter. And when he went out he found that there was not a single Bhikkhu about the place. And soon he learned that Sariputta had been there while he was sleeping, and had spoken to his Bhikkhus, so that now they had all left him, every one, and gone back to the Buddha. Then Devadatta was filled with rage and fury and ordered his servants to prepare his litter and take him at once to the Buddha's Vihara; he was going to see what the Buddha meant by taking all his disciples from him.

But when Sariputta and the other Bhikkhus heard of Devadatta's rage, and that he was on his way to the Buddha's Vihara, they advised the Buddha to go away, for they feared that when Devadatta came, this time for sure he would kill the Buddha in his fury. But the Buddha was not in the least disturbed at the news that Devadatta was coming, and told Sariputta that he knew that Devadatta could not do Him any harm. "But he is full of anger at the Blessed One," said Sariputta; and again he urged his Master to save Himself while there was time, for Devadatta was coming nearer. But the Buddha still refused to move saying again that He felt quite safe against anything Devadatta could do.

And the Buddha proved to be right. For the next thing the Bhikkhus heard was that Devadatta's bearers had stopped on the way. Then came the news that Devadatta was dead. And it was quite true. Death struck down Devadatta himself at the very time, when he was on his way to bring death to the Buddha.

After this there was no more trouble in the Sangha as long as the Buddha was alive. The only distressing thing that happened in

connection with the Buddha was that the king and the princes of the royal houses of Kapilavatthu and of Kosala, both were all killed in war by the cruel Ajatasattu, after once before having been saved from that fate by the efforts of the Buddha. This blotting out of the Buddha's family happened in the year before that in which He Himself passed away into Nibbana.

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Chapter XVIII

MAHAPARINIBBANA

The Lord Buddha now began to feel that His days in this world were coming to a close; but before He passed away He wished to give His Bhikkhus some last advice which should serve to guide them in their general conduct after He was gone and could advise and guide them no more with His living voice. So He told Ananda to gather the Bhikkhus together in the Preaching Hall at Rajagaha; and when all the Bhikkhus had assembled, He addressed them as follows:

"O Bhikkhus, as long as you remain united and meet together frequently, so long the Sangha will continue to flourish and prosper. So long as you meet together and decide all important questions in union and harmony one with another, and do not make new and oppressive rules, hard to keep, where I have made none, but strictly adhere to the observance of those rules which I have given you for your help and protection -- so long as you do this, the Sangha will never decay and die out.

"Always treat with respect those who have been longer in the Sangha than yourselves, and pay attention to their counsel and admonition. Be ever on the watch against the beginnings of anything that tends to evil in order that you may not become the slaves of evil before you

are aware. Do not seek company: seek solitude. When Bhikkhus from other places come to visit you, attend to their wants and treat them well and hospitably. When any among you are sick, let the others wait upon them and care for them. He who thus waits upon and cares for a sick brother, it is the same as if he waited upon and cared for me. Shun pride vain show. Seek the companionship of the good; avoid the company of the bad. Think and reflect frequently upon the nature of all things here, that they do not last, that they cause suffering to him who clings closely to them, that they are empty of any solid substance."

"So long as you do these things and follow the rules of conduct I have given you for your guidance, you will always be respected and esteemed by the householders and everyone, and the Sangha will prosper, and you will be safe from falling into anything low and vulgar and ignoble, you will be shielded from everything unbecoming, everything unworthy of those who have left the household life to live in homelessness."

This was the last sermon the Buddha preached to the whole Sangha.

After this, He went to the city of Nalanda, and then to the city of Patali; and at this latter place He preached this His last sermon to the householder folk.

"Dayakas, whoever breaks the precepts of right conduct which I have taught for the guidance of householders, or is careless and slack in his observance of them, such a person will lose his good name among men, and his well-being and happiness in this world will grow less and less, and finally dwindle away and disappear altogether. He will have no certainty, he will feel no confidence of mind, but, wretched and unhappy, at death he will pass away to a fate of misery and suffering.

"But those who faithfully keep these precepts of good conduct which I have laid down, those who are not careless in the observance of them, such persons will gain honor and enjoy a high reputation among men. They will enjoy health and wealth and all prosperity. They will be welcomed wherever they may go. They will be received with pleasure

even in the company of the great, among princes and king's counselors, among the good and the learned and the wise. Their minds will be free from any kind of doubt or anxiety; and after death they will pass to a state of happiness."

And now the Buddha is getting to be an old man. He is eighty years of age. For nearly forty-five years He has been traveling about on foot up and down His native land of India, teaching and preaching without any rest except during the rainy season of each year. And now He is feeling His years. He is weary and worn out in body, though His mind remains as strong as ever. He feels that He is not going to live much longer, and His thoughts turn to the north, towards the lands that lie at the foot of the great snowy mountains, where His youthful days were passed. It is in that country that He wishes to pass away from the world He has served so ungrudgingly these many years. So, leaving Rajagaha. He turns His now feeble steps northwards, intending to go to the little town of Kusinara, and there await death. On the way to it, He passes through the city that is now called Patna, and then, still going north, through the rich town of Vesali where He once was splendidly entertained by the courtesan Ambapali, and given a Vihara by her, much to the annoyance of the young princes of the place who wanted to have the honor of doing this themselves.

When He had arrived at the little village of Beluva, He sent away all the Bhikkhus who had been coming with Him so far, all except his faithful attendant Ananda, who never left Him night or day, telling the other Bhikkhus that they had better spend the Vassa or rainy season at some place where they would have a better chance of getting support than a little place like Beluva which could not provide food for so many of them. So most of the Bhikkhus went back to Vesali to spend the rainy season near that large and rich city.

Meanwhile, the Buddha resolved to spend this last Vassa of His life at Beluva. But He had not been staying there very long when He was seized with severe illness accompanied by violent pain. And the sickness increased and the pain grew worse until Ananda began to think that his Master was going to die. But the Buddha did not want to die at Beluva. He did not want to die until He had seen His Bhikkhus once

more and encouraged them and strengthened them in the good life they are trying to live. So, with a great effort of will, He managed to master His sickness, being determined to live and see and speak to His Bhikkhus once more before He passed away. And after a time, feeling better again, He went outside and took a seat on the shady side of the little house He was living in, out of the hot sun, on a mat Ananda had made ready for Him. And Ananda sat down near Him and said:

"How glad I am to see that the Blessed One is better again! I almost fainted away when I saw how ill the Blessed One was a little while ago. I very nearly swooned. But then I thought: 'No, most surely the Blessed One will not pass away to Nibbana till He has left full instructions about the future of the Sangha, and how it is to be conducted when He is gone.'"

"But Ananda," said the Buddha, "what more can the Bhikkhus ask of me? I have taught them the whole doctrine; I have not hidden from them anything they ought to know in order to be able to reach Nibbana. I have been a faithful teacher to them, and told them all they need to know so that they may bring suffering to an end. One who wanted to rule the Sangha and keep it under his own control, might well leave orders about its future government. But I, Ananda, do not wish to rule over the Sangha, or to keep it under My control. What instructions then, should I leave about its future? I am now an old man, feeble and worn out. My days are at an end. I am eighty years of age. I have only one thing I want to say to you all. Be to yourselves your own light. Be to yourselves your own refuge. Do not go looking for any other light or refuge. Whoever, Ananda, when I am gone shall be to himself his own light, his own refuge, looking for no other light or refuge -- whosoever shall take the truth I have taught as his light and his refuge -- that disciple, Ananda, now and always will be my true disciple, will be walking in the right way."

Next morning the Buddha was feeling so well again that He was able to go into Vesali on His usual begging round; and in the evening He sent Ananda to bring the Bhikkhus who were living in Vesali to Him, so that He might speak to them all once more.

When the Bhikkhus had all come, He exhorted them earnestly, as His last parting admonition to them, to follow faithfully the good way He had taught them, for the sake of the world, for the sake of the benefit, the advantage, the welfare of the world of men which need to have kept before it the example of the holy life, perfect and pure. "All that belongs to this world is changeable and unlasting," He said. "Exert yourselves! Strive earnestly! Follow the Good Way! Keep close watch over your minds! So shall you find certain deliverance from the round of birth and death and all things evil."

Then, the next morning, the Buddha started out direct for Kusinara, and on the way, at a little village called Pava, He was invited by the son of the village goldsmith, whose name was Cunda, to partake of a meal of //sukara-maddavam//, a kind of mushroom which wild boars much delight to eat, hence its name which means //boar's delight//.

The Buddha partook of the meal Cunda offered Him, and after He had eaten, felt very much refreshed and strengthened. Indeed, He thought He had quite got over His illness and He praised Cunda for having given Him a meal that had done Him so much good, and said that the good deed Cunda thus had done would make for his well-being both here and hereafter, both now and in the future.

Unfortunately, the improvement produced in the Buddha's condition by the meal Cunda had just given Him, did not last very long. The illness that had first attacked Him at Beluva came on Him again. But again by a great effort of will He mastered it, and getting to His feet, with failing strength struggled on once more towards Kusinara, and after a painful journey at length reached the grove of Sal trees outside the town which belonged to the princes of the place.

"Go Ananda," said the Buddha when He came in sight of the grove and saw that His journey was now ended; "go and make ready a place for Me to lie down on between those two big Sal trees. I am very weary Ananda, and would like to lie down and rest."

So Ananda took the Buddha's robe and, folding it in four, spread it on the ground between the two big Sal trees, so that his Master could

lie on it with His head towards the North. Then the Buddha lay down on the couch thus prepared for Him, not to sleep, but only to rest His sick and weary body while His mind remained calm and collected as ever. For, did He not once tell Sariputta in the years when He was still hale and well, that if He were to live to become so old and weak that He could not walk but had to be carried about in a litter, still, for all that, He would be able to expound His Teaching and answer any question about it that might be asked even by the wisest and cleverest scholars, as long as they could stay awake to ask questions! He would never be tired in His mind.

But now, when Ananda saw that his beloved Master was really going to leave him he was filled with grief; he could not help it. And he went into the Vihara close by, and hiding himself from the Buddha's eyes behind the door, he began to weep, saying to himself: "I am not like the other Bhikkhus. I am still only a learner. I have not yet reached the state of Arahan. And now my Teacher is going to pass away and leave me, he who has always been so kind to me." And the hot tears rolled down poor Ananda's cheeks.

Then the Buddha opened His eyes and seeing that Ananda was not beside Him as usual, He said to the other Bhikkhus who were round Him: "Where is Ananda?"

"Reverend Lord," replied one of the Bhikkhus, "the venerable Ananda has gone into the Vihara and is now standing behind the door there weeping, and saying that he is only a learner, not perfect yet, and now is losing his teacher who was always kind to him."

"Go, O Bhikkhu," said the Buddha, "and tell Ananda that his teacher is calling for him."

So the Bhikkhu went and told Ananda that the Buddha wanted to see him. And Ananda came and sat down near the Blessed One. And the Blessed One spoke to him and said

"Enough, now, Ananda! Do not grieve, do not weep. Have I not told you many and many a time that it must be that some day we shall be

separated, cut off, sundered, parted from all that is dear to us? This must be, Ananda. There is no help for this. How is it possible that any-thing that has been born, has had a beginning, should not again die, come to an end? Such a thing, Ananda, is not possible. For a long time now, Ananda, you have waited upon the Tathagata and served him with body and speech and mind, in deed and word and thought, kindly, devotedly, cheerfully, ungrudgingly, and beyond measure. You have done much that is good by your faithful service of me, Ananda. Now exert yourself to get rid of all the things that hinder you from becoming an Arahan, and in a very short time you will become one."

Then the Buddha spoke to the other Bhikkhus round Him and said:

"All the Buddhas before me have each had a favorite disciple and body-servant just as I have had Ananda. And all the Buddhas to come will each have a favorite attendant like Ananda. A wise and faithful servant has Ananda been to me. He always knew when it was a suitable time to let visitors see me. He has always been pleasant to them in all his words and ways, and they have always been pleased with his manners towards them. When he has addressed them, they have always wanted to hear more from his lips. Such an excellent disciple and servant has Ananda always been to me."

Then Ananda spoke and said to the Buddha:

"Pray, Reverend Lord, do not pass away to Nibbana from this little mud-built place, this jungle town, this out-of-the-way corner. There are great cities like Rajagaha and Savatthi and Vesali and others. Let the Blessed One be pleased to pass away from one of these places. In these cities there are many wealthy and high-placed believers in the Blessed One who will see to His funeral rites in a manner worthy of the Tathagata.

"Nay, Ananda," said the Buddha, "do not talk like that. Do not call this a little out-of-the-way, mud-built, jungle place. For at one time Ananda, in days gone by, this was a great and flourishing city, the capital of the country where a great king lived in his golden palace."

"But go now, Ananda, and tell the chief men and the people of Kusinara that to-night, in the last watch of the night, the Tathagata will pass away to Nibbana. Therefore let them come and see the Tathagata before He passes away."

So Ananda, taking with him another Bhikkhu, did as his Master bid him, and went to Kusinara and told the elders of the town that the Buddha was going to pass away that night. And when they heard it, they were much grieved, and cried: "Alas, too soon, too soon is the Blessed One passing away to Nibbana. Too soon, too soon is the light of the world vanishing from the sight of men." And all the people of Kusinara, men, women and children, grieving and sorrowing, came to the Sal Tree grove where the Buddha lay, to take a last farewell of Him. And family by family, they bowed low before Him in reverence, and so bade Him farewell.

Now it happened that a certain wandering ascetic, called Subhadda was staying near Kusinara at this time, and when he heard that the Buddha was about to pass away, he resolved to go and see Him at once and ask Him about a certain matter that puzzled him, before He passed away. For he felt sure that the Lord Buddha could answer the question he wished to ask and clear up all his doubts about it.

So Subhadda went to the Sal Tree grove, and told Ananda about his question, and asked him kindly to give him an opportunity of speaking to the Buddha and putting his question to Him before He passed away.

But Ananda said: "Enough, Subhadda, enough. The Blessed One is very weary. Do not trouble Him with questions now."

But Subhadda was too anxious to have his doubts settled by the Buddha before He passed away, to take a refusal from Ananda, and he pressed Ananda again and again to let him see the Buddha; and Ananda again and again told him that his Master was far too ill and could not be disturbed by any one.

However, the Buddha, where He lay, caught a word or two of the talk that was passing between Ananda and Subhadda, and He called Ananda to

Him and said:

"Come, Ananda. Do not keep Subhadda from seeing me. Let Subhadda come and see me if he wishes. What he asks will be for the sake of learning from me, and not merely in order to trouble me. He is quick of wit, and will readily understand what I say to him, Ananda."

Then Ananda allowed the wandering ascetic Subbhada to approach the Buddha. And after greeting the Buddha with all respect, Subhadda said:

"Gotama, have all the famous leaders of ascetics of other schools than yours, discovered the Truth as they say they have? Or have they not discovered the Truth? Or have some of them discovered the Truth, and others not?"

"Enough, O Subhadda," said the Buddha. "Never mind that question. But listen to me and pay close attention to what I say, and I will make known to you the Teaching."

"In whatever doctrine or discipline the Noble Eightfold Path is not found, there also are not to be found those have become Sotapanna, or Sakadagami, or Anagami, or Arahan. But wherever the Noble Eightfold Path is found, there also is found the Sotapanna and the Sakadagami and the Anagami and the Arahan. And in this Doctrine and Discipline of mine, O Subhadda, is to be found the Noble Eightfold Path, and in it alone the Sotapanna and the Sakadagami and the Anagami and the Arahan. In no other schools of ascetics are these to be found. And if only my Bhikkhus live rightly and follow my precepts, the world will never be without true and genuine Arahans."

Then Subhadda asked to be admitted to the Order of Bhikkhus, and the Buddha granted his request, and told Ananda to give him ordination. In this way Subhadda became the very last Bhikkhu whom the Buddha admitted to the Order, just as Kondanna in the deer park near Benares was the first. And by earnest and diligent labor in the Doctrine and Discipline, Subhadda very shortly became an Arahan.

Then the Buddha spoke to Ananda again and said:

"Perhaps, Ananda, some of the Bhikkhus may be thinking: 'The Teacher's words we shall hear no more. We have no teacher now.' But, Ananda, that is not the right way to look at the matter. The doctrine and the discipline which I have taught you and counseled you to follow while I was with you, these will be your teacher when I am gone. And now, while I am alive, you all address one another as 'Brother,' but when I am gone, the older Bhikkhus are to address those younger than themselves in the Order by their simple name, or as 'Brother,' but those that are younger must always address those that are older than themselves in the Order, as 'Reverend Sir,' or 'Venerable Sir,' and after I am gone, Ananda, the Order, if it wishes, may do away with all the lesser and minor rules of the Order."

Then the Buddha, addressing the other Bhikkhus said:

"If any among you has any doubts or perplexities regarding the Buddha or the Dhamma or the Sangha or the Path or about what is Right Conduct, ask about these now, O Bhikkhus, so that afterwards you may not have cause to regret that you did not have your doubts settled while the Teacher was with you to do so."

But at these words of the Buddha, none of the Bhikkhus said anything: none of them had any questions to ask: none of them had any doubts or perplexities.

Then a second and a third time the Buddha asked any of the Bhikkhus who had any question they would like to put to Him, to do so now while He was with them to answer it; but still no Bhikkhu spoke.

Then Ananda spoke and said: "It is wonderful it is admirable. Reverend Lord! I do believe that in all this great company of Bhikkhus there is not a single one who has any doubts or perplexities about the Buddha or the Dhamma or the Sangha or the Path or the Right Rule of Conduct."

"With you, Ananda," said the Buddha, "this may be a matter of faith

and belief. But I, Ananda, I know that not a single Bhikkhu here has any doubts or perplexities about these things. Of all the Bhikkhus here present, Ananda, even the most backward of them is not liable to fall back into any lower state of existence, but is certain to attain wisdom supreme."

Then the Blessed One once more addressed the assembled Bhikkhus, and these were the very last words He spoke on this earth.

"O Bhikkhus," He said, "this is now my last admonition to you. //Sabbe sankhara anicca, Appamadena sampadetha.// All the constituents of existence are unlasting. By earnestness work out your liberation."

Then the Blessed One sank into trance ever deeper and deeper. Then He came out of trance again. Then He again passed into trance a little way; and from this trance passed away with that passing away which leaves nothing whatever behind that can cause birth again in this or any other world. The Blessed One passed away to Parinibbana.

It is twenty-five centuries ago since Siddhattha Gotama, the Sakya Prince who became Gotama the Buddha, thus passed away in far Kusinara. But His words, His Teachings, have not passed away. These still remain, the guide through life to what is beyond life, of millions of the human race. For, after His passing away, the Arahans and other disciples of that Blessed One spread the tidings of His great Teaching all through His native land of India, and passing beyond its boundaries, carried it far away to the West into Egypt, and to the East into Tibet and China and Japan. To Lapland in the cold North the Message was borne by them, and to Java and the isles of the southern seas. So that to-day two and a half millennia since He passed away from the earth, nearly a third part of those that dwell upon it revere the name of the Exalted One, the Blessed One, the Buddha Supreme, the Instructor of gods and men the Teacher unique, without a peer, who taught Nibbana and the Way Thither.

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believe this sutra and put this teaching into practice will attain foremost wisdom.

* Venerable Mahamaudgalyayana was the foremost in spiritual penetrations. Once one is reborn into the Western Pure Land and later becomes a Buddha, aided by Amitabha, one recovers this foremost innate power.

* Maha is a Sanskrit word meaning great.

* The first Patriarch in the Zen school was Venerable Mahakasyapa who also attended this meeting.

* Venerable Ananda did the primary work of compiling the Buddha's teachings into sutras.

* For one to become a left-home person, one must have planted good roots in past lives. One time Buddha Shakyamuni tested his student's ability to decide whether to accept an old man who had requested to become a monk. An Arhat is capable of knowing a being's past lifetimes over many lifetimes. All of the Buddha's Arhat students doomed the old man as a prospect, because they thought that he had no connection with Buddhism in his past lives. Buddha Shakyamuni then announced that many aeons ago, this old man was a woodchopper. One day when he ran into a tiger on the mountain, he climbed up a tree to escape, calling out, "Homage to the Buddha" for help. With only those few words, the old man planted his good roots. In this life, he became a monk as he had wished and later attained his Arhatship.

* The Buddha gave this Pure Land teaching as a special way to help beings in this Dharma Ending Age.

* For one to be able to accept the Pure Land teaching, one must have previously nurtured countless good roots.

* The attendance of the great Samantabhadra Bodhisattva at this teaching symbolized the unity of the Pure Land and Esoteric Schools.

* The presence of the great Manjusri Bodhisattva symbolized the integration of the Zen and Pure Land Schools.

* Both of these venerables represent that all the teachings of the Buddha are contained within this sutra.

* The name of "Amitabha" is in itself a supreme mantra. By chanting this name and vowing to go to the Western Pure Land, one can attain the utmost achievement: to be born into the Western Pure Land and become a Buddha within one lifetime.

* The great Maitreya Bodhisattva is currently in the Tusita Deva (a level in heaven). After 5,706,000,000 years, he will appear in the human realm and become the next Buddha in this world.

* In our current aeon, one thousand Buddhas will appear in our world. Buddha Shakyamuni was the fourth; Maitreya Bodhisattva will be the fifth. All these great sages came to this teaching as well.

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from the Diamond Sutra, "One's mind should not attach to anything, then the true mind will arise."

* "Spiritual Penetration Flower" Bodhisattva teaches us that many different abilities can be used to help sentient beings as he pledged in his vows.

* "Light Emitting" Bodhisattva symbolizes the light of wisdom. Chanting Buddha's name will help us generate this limitless light.

* "Precious Flag" Bodhisattva stands for how precious the opportunity is to help all beings through the Buddha's teachings. In the past, people would raise a flag from a pole in front of a Buddhist teaching center, which signaled that a lecture would be given that day.

* "Utmost Wisdom" Bodhisattva illustrates that infinite wisdom is within this Pure Land teaching.

* "Stilled Root" Bodhisattva demonstrated purification of the six sense organs (eye, ear, nose, tongue, mind, and body). Practicing according to the Buddha's teachings naturally purifies these six sense organs.

* "Faith and Wisdom" Bodhisattva clarified that, without wisdom, one cannot believe in this teaching.

* "Vow and Wisdom" Bodhisattva told us that, after unwavering belief is developed, it is important to vow to go to the Western Pure Land. From true wisdom comes the vow.

* The elephant was the strongest animal to haul vehicles in ancient times. So the name of "Fragrant Elephant" Bodhisattva is a way to show us how great the benefit is to chant the Buddha's name.

* "Treasury Revelation" Bodhisattva taught us that after one goes to the Western Pure Land, with the help of Buddha Amitabha, the treasury in one's self-nature will be uncovered.

* "Dwelling in the Middle" Bodhisattva represents how one's mind should

be set on the practice in the middle path, avoiding the extremes.

* "Practice of Restraint" Bodhisattva advocated two points in the Pure Land School; following the precepts and Buddha-name chanting. Following the precepts disciplines one's thought, speech and behavior.

* "Liberation" Bodhisattva was the last of the sixteen great guests of honor. He represented the result one attains from this practice: to be freed from worry and to attain liberation from the cycle of birth and death.

* The first fourteen Bodhisattvas teach us to recognize this Buddha Name Chanting method and the Infinite Life Sutra, illustrating their importance in uncovering our true wisdom.

* The fifteenth Bodhisattva represents our actual transformation by correcting erroneous ways in thought, speech and behavior.

* The sixteenth and the last of the Bodhisattvas symbolized the final outcome of the entire practice.

* All of those who attended this teaching followed the "Ten Great Vows" of Samantabhadra. The characteristics of this Bodhisattva are having a great compassionate mind and tirelessly fulfilling his vows.

* The first great vow of Samantabhadra Bodhisattva is to "Pay respect to all the Buddhas." Respect is to be paid to both sentient and non-sentient beings, even to inanimate objects, since all essentially have a Buddha-nature.

* Cultivating respect can help to subdue a person's arrogance and learn humility.

* The second vow is to "Praise 'Thus Come One.'" "Thus Come One" is one's true nature. Things that correspond with one's true mind can be praised. Those that do not correspond with one's true mind are to be respected, but not praised.

* One needs to have true wisdom to praise others. With this wisdom, one is able to differentiate between proper and deviated, right and wrong, to praise the good and proper teachings, and not to praise the deviated ones.

* The third vow is to "Make offerings extensively." In Buddhism, the distinction between offering and giving is that offering is a form of giving or contribution with respect whereas, giving is not necessarily done with respect. When making offerings, one does so with a compassionate mind, a pure mind and a mind of equality for all beings, because everyone possesses a Buddha nature.

* The fourth vow is to "Repent of karmic obstacles." Karma, cause and effect, results from thought, speech and behavior of aeons past. Karmic retribution, arising from former wrong thought, speech and behavior, blocks wisdom, virtue and talent within our self-nature.

* Repenting of karmic obstacles and the ensuing reduction of karma begins with an immediate end to wrong thought, speech and behavior.

* One then should not attach to either good or bad deeds, because good karma would have one go to the upper three realms (heavens, Asuras and humans), and bad karma to the lower three realms (animals, hungry ghosts and hells). However, whichever way, we are still mired in reincarnation.

* Accumulating Pure Karma is a goal of a Pure Land practitioner. Rather than resulting in reincarnation, Pure Karma leads the practitioner to birth into the Pure Land.

* The fifth vow is to "Be joyful over other's meritorious deeds." Jealousy and arrogance present serious obstacles for one to overcome, not only in the pursuit of worldly progress, but even more so for one on the path to enlightenment. When others accumulate merits, one should be happy and want to help them, thus, one's jealousy is overcome.

* The sixth vow is to "Appeal to the Buddha to turn the wheel of Buddha's teaching." Buddhists should request all Buddhas, Bodhisattvas

and venerable masters to give teachings for the benefit of all beings.

* The seventh vow is to "Request the Buddha to reside in this world." Presently there is no Buddha in our world. If there is any venerable master who has achieved attainment, we should try to have him/her remain with us; so more beings can benefit from his/her teaching.

* The eighth vow is to "Constantly be a diligent follower of the Buddha's teaching." For a Pure Land practitioner, the Infinite Life Sutra is the Buddha's guideline for one's thought, speech and behavior.

* The ninth vow is to "Accord with all sentient beings." Filial piety is the heart of this vow. Wisdom and serenity are required for one to be patient with others. True conformation derives from one's Bodhi Mind.

* The tenth vow is to "Dedicate all merits." All merits should be dedicated to beings and inanimate objects, existing everywhere in the universe and beyond, which in reality is our Bodhi Mind.

* Samantabhadra Bodhisattva said that his great vows could be perfectly accomplished only in the Western Pure Land. Therefore, he wished all those who suffer within all the realms in all the worlds of the ten directions, to quickly obtain birth into the Pure Land.

* One is to be mindful of the name "Amitabha," for this name enables one to reflect and intensify the same merits and virtues, thus eventually achieving a Buddha's perfection.

* All attending this assembly wanted themselves and all beings to accept this Pure Land teaching and that all could reach the Buddha's state of perfection.

* Out of their great compassionate nature of first wanting to help all sentient beings escape suffering; Bodhisattvas perfect their wisdom and virtues.

* Today, people might ask, "why should we help others?" They do not

understand the true reality of life and the universe, thinking others and they are not one, so why should they help? This is similar to one's left hand being bitten by a mosquito. Would the right hand help to shoo away the mosquito or would it ask, "why should I help the left hand, it isn't me?" As worldly people, we have deluded thoughts and behavior, not realizing that all sentients and we are one being.

* Wandering thoughts and attachments arise when one strays away from the truth; thus, deluded beings differentiate themselves from others. Knowing that others and self are an inseparable entity, the Buddhas and Bodhisattvas also understand that "helping others is helping oneself."

* It is said in the Surangama Sutra that, "Buddhas and Bodhisattvas respond specifically to each person's appeal due to the differences in the minds of all beings." For example, they may appear as Avalokiteshvara Bodhisattva, if that is the form the individual would most willingly accept.

* When a Bodhisattva in this world is ready to attain perfect realization, he goes through the same eight phases to instruct the world. Usually this Bodhisattva is called a "Next Buddha to Be."

* If a Bodhisattva is a "Next Buddha to Be" he lives in and descends from Tusita Heaven to the human realm where he will attain Buddhahood. This is the first phase.

* The second and the third phases are "Choosing parents" and "Being born." When a Buddha comes to this world, he is born into a royal family. This good fortune comes naturally to him due to his great merits and virtue. In addition, in this position he can best show the world that such dignity and wealth are not the most important pursuits in one's life.

* "Leaving home and giving up the throne" is the fourth phase to show that true happiness comes from being able to let go of worldly possessions and prestige.

* Manifestation of a Buddha requires him to take the ascetic path in

his cultivation. This is to be acceptable to this world.

* Only through the strength developed from concentration and wisdom, can one overcome the obstacles presented by one's internal afflictions and external temptations. This is the fifth phase, "Subduing Mara's evil obstacle."

* Severing one's wandering thoughts and attachments will enable one to attain the wonderful reality of truth. This representation is within the sixth phase "Attaining Enlightenment."

* All beings have been trapped in reincarnation for countless aeons. Although they have encountered Buddhism before, somehow it has only helped them to plant or reinforce their good roots. With the Pure Land teaching, if a person can truly grasp this opportunity and practice sincerely, one will finally take the last glimpse at reincarnation.

* The seventh phase is "Turning the Dharma wheel." Once the Buddha achieved perfect enlightenment, the heavenly beings, recognizing him for what he was, requested him to give the teachings to this world.

* Lecturing on Buddhism is turning the Dharma wheel. Turning the wheel symbolizes making this education available to beings in all directions. The center of the wheel is stationary while its circumference moves, representing stillness and movement in one. The center is hollow while its circumference is solid representing emptiness and existence. The wheel represents Buddhism as the most complete and perfect education.

* The Buddha's teaching helps all beings subdue their evil obstacles, thus uncovering their true mind.

* The eighth stage is "Entering the state of Nirvana." The person with good understanding knows that the Buddha actually is never apart from us at any time. However, those with less understanding believe that the Buddha left this world.

* A sangha is a group of four or more people who practice the Buddha's teachings together in accordance with the Six Principles of Harmony.

* The Six Principles of Harmony are:
1. To share the same viewpoints or goals.
2. To observe the same precepts.
3. To live and practice together harmoniously.
4. To not quarrel.
5. To experience the inner peace and happiness from practicing together harmoniously.
6. To share benefits equally.

* The purpose of the sangha is to spread the Buddha's teachings in helping all beings. Whether those committed to propagating the teachings or those devoted to supporting them, all are equally important in achieving this purpose. When one looks at a clock, one only sees the minute and hour hands and not the intricate parts within that keep it ticking. However, if one part is missing, the hands cannot move. Only in working together as one entity does the sangha accumulate infinite merits.

* Buddha Shakyamuni teaches unceasingly, even during moments of silence. Through simply observing certain movements of the Buddha, beings with high levels of intelligence and wisdom can reach realization. His teachings not only include speech, but also languages of the body and mind.

* Not only do beings from the six realms come to learn from the Buddha, but beings from all the nine realms do as well.

* Delusion, our biggest obstacle, arises from afflictions and wandering thoughts; therefore, the Buddha teaches us first to sever our afflictions and cease wandering thoughts.

* The Buddhas and Bodhisattvas help sentient beings see through delusion to completely understand the truth of life and the universe.

* The goal of our cultivation is to replace the worries surrounding us with purity of mind. The Pure Land is our destination.

* The Three Learnings are self-discipline, concentration and wisdom. They are important steps in one's practice.

* Even in the present age, advanced medical science remains unable to surpass the perfect and thorough teachings of the Buddha to harmonize body and mind, which contributes to a healthy body. People who truly know how to attune their body and mind to peace and purity are immune from illnesses.

* Continued practice of the Three Learnings will release worries, abolish longings and eradicate delusions and attachments. Only thus can we truly understand the Buddha's teachings.

* The Pure Land School uses the sutra recitation method to help people sever their afflictions. The goal of this practice is to purify both body and mind, resulting in rebirth into the Western Pure Land.

* When wandering thoughts cease to arise during sutra recitation, one's body, mind and speech commit no evil. One is cultivating self-discipline when one does not commit any evil deeds and practices only good ones.

* One is cultivating concentration when achieving single-minded recitation of the sutra without giving rise to the analytical mind.

* One is cultivating wisdom when reciting the sutra clearly and without error.

* Losing one's purity of mind to analyze its meanings during sutra recitation would be the same as reading ordinary books, thus forsaking the purpose of the Three Learnings.

* The length of a sutra such as The Infinite Life Sutra is perfect for recitation; they provide us with ample time to cultivate self-discipline, concentration and wisdom.

* Ridding oneself of the three inner poisons of greed, anger and ignorance within the mind enables one to obtain a healthy mind and

body. Having a healthy mind is important in helping one practice Buddhism, for without a healthy mind, one will find difficulty in accepting the true teaching.

* Conditioning one's mind is an essential step towards learning the Mahayana sutras. A good teacher would have the students concentrate on their cultivation of virtue before learning the sutras. Just as a dirty bowl would need to be cleansed before it can be of good use or whatever it holds will be contaminated.

* Reciting the sutras three hours or more daily for three years will deepen one's concentration. When one's concentration reaches a certain level, true wisdom can be revealed.

* What is merit and virtue? It is the pure mind derived from practice of the Three Learnings of precepts, concentration and wisdom that are obtained from years of cultivation.

* A pure mind is one without discriminations or attachments.

* Anger is like a fire, being one of the three poisons of the mind. Once a person's anger flares up, all the merit and virtues accumulated from years of diligent cultivation completely disintegrate, sending the practitioner back to square one.

* One accumulates merit and virtue when one is able to end greed in addition to diligently cultivating giving and following the precepts. The practice of patience, diligence and concentration enables one to preserve one's merit and virtue.

* A person, who likes to practice giving and abides by laws and customs while conducting oneself in a proper and dignified manner, will accumulate good fortune.

* Understanding what one practices is essential to one's success. Pure Land practitioners can start with the teachings from The Infinite Life Sutra, The Amitabha Sutra and "The Chapter on Samantabhadra Bodhisattva's Vows and Cultivation."

* One needs to cultivate good fortune before wisdom.

* Those who are mindful of Buddha Amitabha can apply the practice of the Three Conditions in their daily lives. The Three Conditions, which are the first of the Five Guidelines, are the foundation upon which Pure Land practitioners begin their practice.

* Cultivating the first of the Three Conditions enables one to harvest good fortune as great as that of heavenly beings. The First Condition includes being filial and respectful to one's parents and teachers, being compassionate and not killing any living beings and cultivating according to the Ten Good Conducts (no killing, stealing, sexual misconduct, lying, abusive language, backbiting, seductive speech, greed, anger or ignorance).

* The Second Condition consists of abiding by the Three Refuges, following the precepts, laws and customs, and conducting oneself in a proper and dignified manner. By practicing the Second Condition, one's good fortune will be as great as that of Pratyekabuddhas and Arhats.

* One does not accomplish anything just by going through the ceremonial ritual of taking the Three Refuges. Truly taking the Three Refuges is to return from delusion, erroneous thoughts and viewpoints, and impurity and to rely on one's enlightened self-nature, proper viewpoints and thoughts, and purity within the six senses.

* Practicing the Third Condition enables one to harvest good fortune like that of Bodhisattvas. One generates the Bodhi mind, deeply believes in the Law of Cause and Effect, recites and upholds Mahayana sutras and encourages others to advance on the path to enlightenment.

* The second of the Five Guidelines for practitioners is to follow the Six Principles of Harmony, which show one how to get along with others. By practicing the Three Conditions and the Six Principles of Harmony, one will harvest good fortune.

* After reaching a degree of attainment, one vows to practice the

Bodhisattva way, teaching and benefiting all sentient beings, and working on behalf of the Buddha to publicize and advocate this ultimate perfect method of the Pure Land School.

* As one generates a true and sincere heart to learn an unsurpassable method, one will naturally meet a genuine teacher to guide the way. If one does not harbor sincerity and respect in one's learning, it is useless even to have the best teacher in the world.

* "Bodhisattvas unceasingly practice in accordance with limitless cultivation." (Infinite Life Sutra) To accord with Bodhisattva's manner of living and cultivation, one applies the principles such as those within The Five Guidelines which are the Three Conditions, Six Harmonies, Three Learnings, Six Paramitas and the Ten Great Vows of Samantabhadra Bodhisattva into his/her daily lives.

* By "...maturing boundless Bodhisattva's good roots" (Infinite Life Sutra) beings will be able to become Buddhas once they have perfected their merit, which involves helping all beings, until they too become Buddhas.

* "Being the mindful ones of whom all Buddhas were protective" (Infinite Life Sutra). The kindness the Buddha shows us is like that of parents for their children, the only difference being that the Buddha remains mindful of us life after life, until we ourselves become Buddha.

* As we observe all the world's phenomena, birth and death seem to exist. However, this is not so. In reality, they, what we perceive as birth and death, are just the coming together and dispersion of causes and conditions. Thus, nothing is really gained or lost. If we can see through this concept of gain and loss, appearance and disappearance, we will attain comfort and happiness.

* Our afflictions come from caring too much about gaining and losing. When we lack something, we search for it everyday. Once we have it, we are afraid losing it. However, gaining and losing are only false conceptions of the mind. Buddhas and Bodhisattvas fully comprehend this

truth. Thus, although they have already helped innumerable beings, their minds do not attach to the notion of having helped. They have neither attachment nor the thought to accumulate merits. The minds and hearts of Buddhas and Bodhisattvas are always pure and at peace.

* Those who simply go through daily rituals of prostrating and offering incense and fruit may not achieve as much benefit as those who practice in accordance with the Buddha's teachings may.

* All the beings in the infinite universe and beyond, including us, are interrelated. In past lives we may have been born in other worlds and been related to the beings there. When we become a Buddha or Bodhisattva, we will be able to travel to any Buddhaland that we have affinities with to help those beings walk the path of awakening. "These Bodhisattvas could appear in all the Buddhalands" (Infinite Life Sutra).

* Everything we see in this world is not real in the sense that it has a separate self, but is actually an accumulation of causes and conditions. Although we may think it is real, in the Buddha's mind, there is neither existence nor emptiness, appearing nor disappearing, gaining nor losing. This misconception of reality results in our delusion. Afflictions come from the inside and not the outside. They arise from our own deviated thoughts and viewpoints.

* The Buddha's education helps us to break through this delusion and refrain from wrong actions, thereby avoiding adverse consequences.

* Buddhas appear in this world to educate people so that we may attain enlightenment. However, they are not attached to the idea that they themselves are Buddhas or teachers. In addition, they are not attached to their ability to teach or to the idea that others are students accepting their teachings. Harboring these ideas would be attaching and discriminating and would block one from obtaining a pure mind.

* The Buddha does not take credit for any achievements, nor does he linger on thoughts regarding his activities. Therefore, he does not become weary or overwrought like ordinary people.

* "Like a flash of lightning, Bodhisattvas can transform into different forms" (Infinite Life Sutra). Not being attached to any forms, Bodhisattvas are able to manifest all forms.

* There are four similes within "a flash of lightning." First, its speed; life is short, most people do not realize how short until stricken with illness in their old age. Second, its application; a brief flare of lightning exposing the darkness which represents our ignorance. Buddhas appear in this world to help us break through this ignorance. Third, non-attachment; there is none for any Dharma, ability, phenomena or achievements. Fourth, it is non-discriminating; lightning appears anywhere, having no discrimination over what it illuminates.

* Demons and ghosts of the world are not as terrifying as demons of the mind. These demons torment our minds and bodies causing us to suffer and age quickly. They are simply brought about by our false viewpoints: the worries, miseries and our attachments to things that go against our wishes create the demons that we inflict upon ourselves.

* Cultivators would do well to refrain from deviated emotions and conditions such as the absence of embarrassment and shamefulness, and the presence of jealousy, stinginess, misdeeds, drowsiness, sleep, agitation, greed, anger and ignorance.

* Some people are unconsciously jealous of others who they feel are superior to them. These thoughts lead them to commit wrongdoings that result in ill consequences. Not only will they be afflicted by arrogance and jealousy life after life; these negative characteristics will block their own path to enlightenment.

* Lacking a conscience and the ability to feel shame, one would commit any wrong. Moreover, one will suffer the consequences of their actions.

* Stinginess arises from greed when one will not give to help others.

* Misdeeds include all behaviors that are not virtuous and logical,

thus blocking our virtuous nature.

* Sleeping too much clouds our minds and obstructs our practice of the way.

* An agitated mind is one that harbors too many wandering thoughts and is bound by worries and unrest.

* Drowsiness is feeling tired and spiritless, impeding one's diligence.

* The above eight afflictions, along with greed, anger and ignorance can hopelessly ensnare one in the cycle of birth and death.

* Chanting the Buddha's name can diminish and eliminate one's accumulated karmic transgressions from the above eight afflictions. By replacing wandering thoughts with mindfulness of the Buddha, one can eliminate countless eons of transgressions.

* The essential practice in Buddha name chanting is not quantity but quality, using every chant to replace wandering thoughts, thus eventually reaching purity of mind.

* It may be more suitable for beginners to concentrate more on sutra recitation rather than Buddha name chanting, as one will have awareness of dispersion of wandering thoughts when one recites incorrectly. Buddha name chanting is easy to do, but it is not sufficient to help beginners suppress their wandering minds. However, once a person attains deeper awareness and concentration, Buddha name chanting becomes more suitable. One chooses the method that will be most effective in countering wandering thoughts and attachments.

* One day the great master Yuan Ying was meditating in his room, his mind was very calm and pure. Suddenly he thought of something and immediately went to take care of it. Getting off his bed, he headed straight out of the room. Only after he was outside, did he realize the door was still closed and locked. How did he get out? In that instant, he had forgotten that there was a door, and having no attachment, had simply gone through it. However, when the thought of the door arose, he

was no longer able to go through it.

* Not knowing the empty nature of all appearances and phenomenon, we delude ourselves by not realizing their falseness. For example, if we perceive a wall as real, then we will not be able to go through it. However, perceiving one's body and the wall as not real allows one to pass through it.

* Having an affinity, a natural bond, with this world, the Buddha will stay. Once this affinity ends, the Buddha will enter Nirvana.

* The Buddha teaches us that we need to search our true self from within, not from the outside. To search from the outside would be superstitious and futile. The need is for one to end one's afflictions, greed, anger, ignorance and arrogance that block our true self from coming through.

* The great Zen master, the Sixth Patriarch Hui-Neng said in The Platform Sutra, "...not being attached to any outside phenomenon is meditation, no thoughts arising from within is concentration."

* Meditating is settling the mind, not just the practice of sitting in the lotus position on a cushion or platform while having wandering thoughts, one after another.

* Meditation is when one is not tempted by the exterior factors of reputation, power, prestige, wealth, the five desires (wealth, lust, food/drink, fame and sleep) and impurities in the six senses (sight, sound, smell, taste, touch and idea). Concentration is when no afflictions arise from within.

* One who regards others as Buddhas, is a Buddha, while an ordinary person would regard the Buddha as ordinary. In other words, a bad person would regard all as bad, whereas, a virtuous person would regard all as kind and virtuous. In reality, there is no good or bad, beautiful or ugly in the world but just reflections from our mind. The outside environment changes according to one's state of mind.

* When one sees other persons as displeasing, disgusting, etc., this perception comes from the afflictions arising from within one's own mind and has nothing to do with exterior factors. "True practitioners do not see the faults in others" (Platform Sutra).

* When one's self-nature arises from within, it also naturally brings out one's infinite wisdom and virtuous capabilities. This is true goodness.

* For most people the usual driving force behind their hard work is reputation and wealth. For enlightened beings, the driving force in the Buddha's teaching is compassion and wisdom. With wisdom, one sees very clearly the true reality of life and the universe, regarding others as oneself. With compassion, one understands that spreading the Buddha's teaching is one's duty and responsibility. One does so, expecting nothing in return.

* There are two kinds of understanding. One understands the truth of our existence and the universe; the other is reaching deeper realization from cultivation. The first one is understood through the Buddha's and Bodhisattva's education; the latter by relying on our own diligent practice.

* There are many methods within Buddha Shakyamuni's teachings; the Pure Land School is one method that does not need to overcome so many levels of accomplishment before becoming a Buddha. Reciting Buddha Amitabha's name with unwavering belief, vowing to reach the Pure Land and practicing diligently will enable one to be born into the Western Pure Land.

* "Numberless and limitless Bodhisattvas like these came and gathered together. There were also five hundred nuns, seven thousand laymen, five hundred laywomen and Brahma Gods from the realms of Sensuality and Form who attended the assembly" (Infinite Life Sutra).

* Not only these twenty thousand attended this teaching but additional other uncountable beings from higher realms attended as well. This

signifies the great importance of this teaching.

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Life Sutra). All these were causes for giving this teaching of the sutra.

* Why is the Buddha so supremely radiant? Because he is incomparably joyful. This is the happiest day for Buddha Shakyamuni. At last, the opportunity has arisen to give this ultimate and convenient teaching.

* While Buddha Shakyamuni was contemplating on Buddha Amitabha, all other Buddhas in the ten directions were contemplating on Buddha Amitabha and propagating this sutra as well. Uniting with others, this brilliant power of concentration was focused through Buddha Shakyamuni, thus making him appear extraordinarily magnificent.

* Our face is a reflection of our state of mind. If one harbors a kind heart, it is reflected in a compassionate appearance. If one has a corrupted mind, it is reflected in a cruel face.

* The Buddha's appearance is a perfect one. As we are mindful of the Buddha, we will gradually acquire the body and mind of a Buddha; this in turn will be reflected in our bearing.

* In all the years Venerable Ananda had been with Buddha Shakyamuni, he had never seen him so magnificent as he was at that time. On the behalf of all sentient beings, Venerable Ananda requested this teaching.

* "Venerable Ananda rose from his seat, bared his right shoulder, knelt on one knee and placed his palms together in veneration and addressed the Buddha" (Infinite Life Sutra).

* When requesting instructions from our teacher, it is appropriate to rise from our seat.

* In India, when people wished to show the utmost respect for someone, they would bare their right shoulder and kneel on their right knee. Kneeling on the right knee enables one to rise at anytime to serve the teacher.

* When palms are placed together as one, they represent concentration

and respect. Separated fingers indicate a scattered mind.

* With concentration, one is ready to accept the Buddha's instructions.

* Venerable Ananda asked, "World Honored One, today you have entered the great Samadhi...could you explain to me its significance?" (Infinite Life Sutra).

* The Buddha was in the Contemplating Buddha Amitabha Samadhi, a perfect Samadhi.

* On this day, Buddha Shakyamuni was practicing a very special method. He was about to speak of a way that equally helps all beings to become enlightened.

* In The Diamond Sutra, Venerable Sariputra had raised two questions. First, where should our minds dwell? Second, how do we overcome our wandering minds? The answer is simple. In the Pure Land School, dwelling in mindfulness of Buddha Amitabha overcomes our wandering thoughts.

* All the Buddhas contemplate Buddha Amitabha and the magnificence of the Western Pure Land. This is the way they guide all beings together on the path to enlightenment.

* The greatest teacher is one who, without discrimination or bias, teaches all the ways to attain Buddhahood.

* Contemplating Buddha Amitabha is contemplating his forty-eight vows, in which every vow is to equally help all sentient beings to become enlightened.

* All the Buddhas of the past, present and future are mindful of Amitabha. Likewise, Buddha Amitabha is mindful of them.

* The Venerable Ananda pondered: Today, Buddha Shakyamuni is displaying a magnificent aura. He must be contemplating the Buddhas in other worlds; otherwise, his countenance would not be so extraordinary.

Therefore, he asked the Buddha.

* Buddha Shakyamuni replied to Ananda: "Excellent! Excellent!" (Infinite Life Sutra). The first "Excellent" means the time has come for this teaching to be given so that all beings may become Buddhas within one lifetime. The second "Excellent" means the fulfillment of the Buddha's wish that every being may become a Buddha quickly, not just to become an Arhat or a Bodhisattva.

* Human life is as short as a flash of lightning, appearing and vanishing in milli-seconds. Moreover, there is nothing in this world we can truly grasp, since in reality everything is an illusion.

* It was said that when one offers a Pratyekabuddha a bowl of rice, one would not suffer poverty for many aeons. As an example, Venerable Mahakasyapa had made offerings to a Pratyekabuddha; consequently, he would not be poor for nine billion aeons.

* By requesting the true teachings, the merit Ananda obtained was one billion times more than that of making offerings to countless numbers of Arhats or Pratyekabuddhas living in one galaxy.

* Today, if we recite and study the Infinite Life Sutra then introduce it to others, we will gain the same merits, as did Venerable Ananda.

* Those who believe and vow to go to the Western Pure Land, and are mindful of Buddha Amitabha shall be born there without regression and eventually become Buddhas. This is true liberation.

* To rise from hell to the hungry ghost realm, to the animal realm and even up to the heaven realm is only liberation to a certain extent. If we do not break out of the cycle of birth and death, no matter how much we transcend, we will not be truly liberated.

* The kindness the Buddha has shown us is far beyond that of our parents. The compassion that our parents have offered us lasts for only one lifetime, whereas, the Buddha's compassion continues unceasingly life after life.

* One goal of the Buddha's appearance in this world is to bring us the true and beneficial teaching. For example, the teaching given in the Infinite Life Sutra shows us the way to single-mindedly contemplate Buddha Amitabha and to reach the Pure Land.

* It is an extremely rare opportunity to be born as a human. If one carefully examines his/her thoughts each day, how many of these arise from greed, anger or ignorance? Greed can be as simple as wishing for something more than the essentials. Anger can be felt in irritation or jealousy. Ignorance arises simply by lacking knowledge of proper thoughts and behavior. Greed leads one to the hungry ghost realm, anger to the hells, and ignorance to the animal realms. The thoughts that preoccupy us the most, especially the ones during our last moments will determine the realm of our next life.

* Of the six billion people in this world, how many have actually encountered Buddhism? Among these, how many have learned about Mahayana Buddhism? Of these, how many know of the Pure Land School? Among Pure Land Buddhists, how many have practiced single-mindedly? Through this process of elimination, we find that very few will attain Buddhahood in one lifetime.

* Today we freely distribute thousands of copies of the Infinite Life Sutra to the public. It would be worthwhile even if only one or two people truly believed, cultivated and were able to reach the Western Pure Land.

* To be able to renounce this Saha world and single-mindedly vow to reach the Western Pure Land is the result of one's good fortune and accumulated merit.

* What are good roots? One possesses good roots when one truly believes and understands the Buddha's teaching.

* One who believes in the Infinite Life Sutra and is willing to practice accordingly, with a joyful heart, has already made offerings to countless Buddhas. This person should feel extremely fortunate,

since his/her good roots brought this about.

* Why are we still deluded, confused and receiving retributions? Because we have neither deep concentration nor wisdom.

* In order to attain concentration, one only need be concerned whether one is abiding by the precepts and not whether others are. When concerned with other people's practices, one's own concentration will not be achieved. This preoccupation deters purity of mind. When one regards all others as having the purest of minds, that person's mind will reflect this purity and achieve concentration.

* The Buddha's concentration and wisdom are perfect.

* The liberation of an Arhat cannot compare with that of a Pratyekabuddha, which cannot compare with that of a Bodhisattva. A Bodhisattva's cannot compare with that of a Buddha. A Buddha's liberation is the ultimate liberation.

* The Buddha's perfect concentration and wisdom give rise to ten kinds of freedom.

* First, freedom from limited life span; one will never grow old as one controls longevity, when one's willpower surpasses karma's control.

* Second, freedom from the deluded mind; the mind has no wandering thoughts, worries or attachments.

* Everyone's good fortune is different. There is really no way one can change other's lives simply with worries, as everyone's life experiences are governed by the Law of Cause and Effect. Once this is understood, one would truly understand that feeling worried about others is just a form of deluded thoughts and is therefore pointless.

* Third, freedom from material needs; one would never lack the essentials.

* The more one possesses, the more one worries; such as which to use,

how to safeguard or how to acquire new ones. Having freedom from material needs means using the basic essential without the worries, even if one could have as much as one desired.

* Fourth, freedom of activities; for example, the Buddha is free to appear in any suitable form to help beings in the nine realms.

* Fifth, freedom of birth; one can choose which family to be born into.

* Sixth, freedom from ignorance; one intuitively possesses all knowledge without obstacles.

* When one possesses knowledge, one needs to be clear as to whether the people of that particular time are able to wisely use that knowledge. If not, then it is best to withhold that knowledge, thus preventing any catastrophes from happening.

* Seventh, freedom of vow fulfillment; everything that one wishes or vows to do will come to fruition.

* Eighth, freedom of spiritual penetration; possessing extraordinary abilities in the six senses of sight, hearing, smell, taste or speech, thought and action.

* Ninth, freedom of Dharma; the Buddha's teaching is excellent in that all the beings can comprehend his direct teachings without any misunderstanding.

* Tenth, freedom of wisdom; the Buddha knows all the lives of all beings in the ten directions, in the past, present and future and how to accommodate his teachings to each individual being.

When one's mind is at its purest, one can achieve these ten freedoms. All beings inherently possess the potential of achieving the qualities of a Buddha.

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Shakyamuni is to repay our gratitude for his being our original teacher; the offerings remind us to respect our teachers and their teachings, but not to blindly worship them. Another important reason is to acknowledge and emulate the virtuous; vowing to become a Buddha also.

* Third, "Perfect Enlightenment" is the abbreviated form of Supreme Unbiased Perfect Enlightenment.

* Fourth, "Perfection in Wisdom and Cultivation" means one's understanding and practice reach full completion.

* Fifth, "Skillful in Non-attachment." All Buddhas are neither bound by birth and death or by the state of Nirvana.

* Sixth, "Knower of the Worlds" comprehends everything in the universe.

* Seventh, "The Unsurpassed Scholar."

* Eighth, "Great Hero" is what the Buddha is by guiding all beings in their individual practices and solving their problems through his teachings, achieving what others cannot.

* Ninth, "Teacher of Heavenly Beings and Humankind."

* "Buddha, the World Honored One" is the person who has already attained perfect complete realization and the above nine virtues, thus deserving the respect of the world, though he is not attached to his achievements, and views himself as equal to all beings. This concludes the ten titles for all Buddhas.

* Buddha Lokesvararaja taught for forty-two aeons. This indicates that the life span of a human being at that time was even longer.

* "At that time, a great king by the name of World Abundant heard the Buddha's teaching" (Infinite Life Sutra).

* After King World Abundant received the teaching from Buddha

Lokesvararaja, he decided to give up his kingship to become a monk. He was renamed Dharmakara, meaning "Dharma Treasure."

* Giving up the kingship is an example of abdicating worldly attachments to pursue self-realization, while dedicating oneself to educate others in the Buddha's teaching; thus, one serves all the sentient beings not just in this world, but in the infinite universe and beyond.

* To create good fortunes for all, one contributes one's wisdom and capabilities. Ordinary people only think of themselves, their family or perhaps even their country, whereas, a realized person strives to help all sentient beings break through delusion to find true liberation.

* Dharmakara started practicing the Bodhisattva's way, which helped him to attain an awakened mind.

* A Bodhisattva can be any person in any place. They are no different from us except that they do not harbor any discrimination and attachments, and are unaffected by worries and troubles in their daily lives and work. For example, spiritual or religious leaders can be Bodhisattvas, guiding beings from delusion, improper thoughts and viewpoints, and polluted thinking.

* Dharmakara was an extraordinarily talented person, who in many ways already surpassed most people. In his past lives Dharmakara must have practiced extensively the giving of wealth, fearlessness and teaching in order to be born into a royal family and to have wealth, longevity, intelligence and wisdom respectively.

* By practicing diligently the Buddha's teaching, Dharmakara reached the utmost achievement.

* As the power of mindfulness and wisdom enhanced Dharmakara's determination to achieve in his practice without regression, he began to formulate his great vows. No one could surpass him.

* "He went to visit the Buddha, showed his respect by prostrating..."

(Infinite Life Sutra).

* Prostration is one form of practice. When prostrating, one should do so with a sincere and pure mind, without wandering thoughts. Thus, one cultivates concentration in addition to obtaining a healthy body.

* "He placed his palms together in reverence towards the Buddha and praised him with these verses and made the great vows" (Infinite Life Sutra).

* "The Thus Come One has a subtle, wonderful and majestic appearance, which no one in the universe can equal" (Infinite Life Sutra). This is one of the reasons why people like to get close to them.

* "The Buddha's light shines without limit throughout the ten directions, covering even the brightness from the sun and moon" (Infinite Life Sutra). This verse praises the Buddha's light and wisdom representing purity, equality, wisdom and compassion.

* "The World Honored One can present with a sound and make all kinds of beings understand in their own languages" (Infinite Life Sutra). When the Buddha gives a teaching, people from different regions in the world understand it. Moreover, all heavenly beings, Bodhisattvas and Arhats from other worlds and realms who attend, will also comprehend.

* "The Buddha can manifest in a subtle and wonderful appearance, and let all beings see him as their own kind" (Infinite Life Sutra). The appearances of the Buddhas or Bodhisattvas are images projected from the minds of different beings.

* The above verses praise the Buddha's virtuous capabilities.

* "I (Dharmakara) wish to attain the Buddha's pure and clear sound, and let the Dharma voice universally reach limitless boundaries" (Infinite Life Sutra).

* "I wish to penetrate the profound, subtle and wonderful Buddha's teaching" (Infinite Life Sutra).

* "May my wisdom be as vast and deep as the sea and my mind pure and void of impurities and afflictions" (Infinite Life Sutra).

* Although one may not be verbally chanting the Buddha's name at all times, it is important to be mindful of the Buddha unceasingly or else wandering thoughts may arise. Wandering thoughts are what pull us back into the endless cycle of reincarnation. In other words, if a Pure Land practitioner is not truly practicing for the Pure Land, he/she is practicing for the six realms of reincarnation.

* Pure mind and true wisdom prevent one from falling into the three bad realms; moreover, they lift one up to reach the perfection of the mind.

* "The poisons of greed, anger and ignorance will forever disappear, with the strength of samadhi I will end all delusions and faults" (Infinite Life Sutra).

* Three good roots for ordinary people to develop are ridding themselves of the Three Poisons: greed, anger and ignorance. Bodhisattvas have already eradicated these three. What they concentrate on is cultivating diligence.

* Strength developed from Contemplation of Buddha Amitabha Samadhi may dissolve all past transgressions, and uncover our wisdom by ending greed, anger, ignorance and delusion. This enables our inner brightness to shine through. We achieve this by sincere mindfulness of Buddha Amitabha and cultivate without doubt, intermingling with other thoughts and methods and without cessation.

* In the Surangama Sutra, Great Strength Bodhisattva taught us to use the Buddha name chanting method, to constantly maintain a pure mind void of thoughts. This will eventually uncover our true mind, leading us to the state of Samadhi.

* "Like the past incalculable Buddhas, may I become a great teacher to all living beings in the nine realms" (Infinite Life Sutra). Dharmakara wished that one day he would be a teacher to the beings in the whole

universe like other countless Buddhas in the past, present and future.

* "And liberate everyone in every world from the myriad miseries of birth, old age, sickness and death" (Infinite Life Sutra). A great teacher helps to liberate all beings in the six realms from the suffering of birth, aging, sickness and death. He also helps those enlightened beings who have transcended reincarnation, but have not yet become a Buddha, to transcend their remaining ignorance.

* "I will constantly practice the Six Paramitas of giving, precept observation, patience, diligence, concentration and wisdom" (Infinite Life Sutra). Bodhisattvas themselves not only practice the Six Paramitas (Principles) but also encourage others to practice as well.

* The first of the Six Principles is Giving. There are three kinds of Giving.
1. Giving of wealth, which will result in wealth in return.
2. Giving of knowledge, either worldly or spiritual, which will result in intelligence or insight.
3. Giving of fearlessness, which will result in longevity and good health.

* All the infinite afflictions can be summed into six basic afflictions: greed, anger, ignorance, arrogance, doubt and erroneous viewpoints. These six can all be categorized under "greed." Anger arises when one cannot satisfy the greed within. Once the greed is satisfied, the anger naturally subsides. The practice of giving neutralizes greed, the worst of the three poisons of the mind.

* To rid ourselves of greed, we first reflect deeply to see what we crave the most. Starting from there, we proceed to let go of reputation, wealth, the five desires and the temptations of the six dusts or pollutants of the six senses.

* One creates obstacles for oneself by being unable to give. Reading Liao Fan's Four Lessons is a good basis for developing the Paramita of Giving. Understanding the truth of Cause and Effect, one will have the courage and joy to let go.

* When letting go of what one is destined to have, one will simply find it coming back from somewhere else. One will not be able to discard what one was meant to have, nor will one be able to keep what one was not meant to have. Furthermore, using devious means will not retain it either, but will instead bring disaster.

* The life of a human being is mapped out at birth. Bodhisattvas, heavenly beings or Kings of the Underworld do not control fate. Fate is determined by the causes one planted in their previous lives as well as in this life. Thus, one will either experience suffering or happiness in this life. However, one's thoughts, speech or behavior, resulting in good or bad karma, can change fate.

* Giving is not discarding, but gaining. It is actually a way of earning interest, but even more secure than that of a bank. Banks can go bankrupt. The value of a dollar may fall. However, the value within the acts of true giving will not diminish.

* The second Principle is precept observation. Its extended meaning is to follow the laws and customs wherever or whenever they apply.

* It is essential to practice giving before precept observation because without giving to neutralize the greed, one is unable to observe the precepts (laws, etc). For instance, when greed is in control, one thinks only of ways to possess wealth, not how to observe laws, an example is tax evasion.

* Cultivating the ten good conducts always brings good results. Although the result is good, this will only help one to reach heaven. However, one is still mired in reincarnation. On the other hand, observing the precepts brings the profound benefits of transcending reincarnation.

* The third Principle is patience. It teaches us to be patient in everything we say and do.

* It takes great patience to transcend the cycle of life and death. For

all its simplicity and ease, the Buddha Name Chanting Method calls for patience in maintaining continuity, without doubt or intermingling. Though it may be hard at first, the result is attaining a certain degree of purity of mind, which brings out the true self, joy and true happiness; giving one the utmost enjoyment in life.

* With patience, Buddha Name Chanting elevates one's state of mind, level by level, enabling one to experience utmost happiness. The practice of giving is the first level, precept observation the second and patience the third. Like constructing a building while disregarding the first level, not being able to give will hinder one from reaching the second or the third levels.

* The fourth Principle is diligence. Diligence is being skillful and focusing on only one specialty, which brings a meaningful outcome. To succeed, one needs to concentrate on one method. People who attained achievements in this world initially specialized in one method. For those who study a variety of fields simultaneously, it is very hard to rise above the ones who have specialized.

* Upon reaching a certain level through profound cultivation on one method, we end affliction to open our mind. The more we focus on one simple method, the faster we advance. The more we intermingle with numerous difficult methods, the slower we advance.

* Because all sutras originate from self-nature, when one thoroughly comprehends one sutra, one comprehends all sutras.

* The fifth Principle is deep concentration. Insight gained from the practice of deep concentration helps us to truly suppress afflictions.

* The sixth Principle is wisdom. With firm concentration, we can awaken our realization, turning affliction into enlightenment and thus, truly severing our afflictions. At this point, one thoroughly comprehends the true reality of life and the universe, understanding clearly cause and effect, thereby attaining the great liberation.

* "For those undelivered sentient beings, let them be crossed over (to

the other shore)" (Infinite Life Sutra). For those sentient beings who have not had the chance to encounter the Buddha's teaching, let the seed be planted so that in the future they will encounter these teachings.

* "For those already delivered let them attain Buddhahood" (Infinite Life Sutra). For those with good roots able to accept the Buddha's teaching, the Buddhas and Bodhisattvas will help them to progress rapidly to Buddhahood.

* The Infinite Life Sutra is the passport that the Buddha gave us to go to the Western Pure Land. Although we possess it, it may not be ours to use. Only when we are familiar with and practice its teachings, does it become ours to use.

* When lacking good roots, good fortune, merit, causes and conditions from the past, all one has to do is to nurture more in the present. Studying, reciting and comprehending the sutras, will help to break through doubt and instill unwavering belief in the Pure Land.

* "I would rather firmly and gallantly seek the proper enlightenment, than make offerings as boundless as Ganges sands, to the sages" (Infinite Life Sutra).

* The Ganges is the largest river in India with sand as fine as flour. It is often used in the sutras to describe an uncountable number.

* Making offerings to innumerable Buddhas and Bodhisattvas brings incredible good fortune. Yet, this fortune can only be enjoyed in the three good realms of reincarnation. Rather than staying in reincarnation, a Pure Land practitioner should put all their efforts into attaining rebirth in the Western Pure Land.

* The following eight verses are Monk Dharmakara's great vow to become a Buddha.

* "I wish to firmly remain in Samadhi, and constantly emit light to shine on all" (Infinite Life Sutra). Monk Dharmakara would stay in the

Samadhi of Buddha Contemplation. The bright light generated from him would shine on all beings in the ten directions.

* "I vow to attain a vast and pure land..." (Infinite Life Sutra). The Western Pure Land was created from Monk Dharmakara's great pure vows. Beings are born in that land as the result of their pure karma.

* "...and make it's supreme adornment peerless" (Infinite Life Sutra). The splendor of the Western Pure Land is unequaled by any other Buddhaland.

* Monk Dharmakara did not establish the Pure Land for himself, but to provide an ideal environment for all beings to come and practice, to eventually become a Buddha.

* "For those beings amidst the six realms, I wish that they can quickly obtain rebirth in my land and enjoy the bliss" (Infinite Life Sutra). Monk Dharmakara wished to provide his utmost help to those in reincarnation. It would bring them peace and happiness if they could reach his world - the Western Pure Land.

* Bliss is the result of peace. However, harmony has to be achieved before peace ensues.

* In practicing, one nurtures the five virtues: gentility, kindness, respectfulness, thriftiness and humility. With others, one practices the Six Principles of Harmony.

* "I aspire to constantly employ compassion to help sentient beings and to cross over countless beings in misery" (Infinite Life Sutra). The extent of Monk Dharmakara's compassion to help all beings is beyond time and space; it is endless and dimensionless.

* Monk Dharmakara's compassion, which rose from the purity and equality of his mind, led him to vow to help all sentient beings cross over the river of reincarnation to the other shore of enlightenment.

* "The power of my vow and determination is adamant, only the Buddha's

unsurpassed wisdom can perceive them" (Infinite Life Sutra).

* "Even amidst all kinds of suffering my vow will never regress" (Infinite Life Sutra). Although he would undergo all kinds of suffering, Monk Dharmakara would never waiver in his vows.

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and easiest without fixed forms. It is up to the practitioner to decide what is most suitable for him or her.

* Chanting the Buddha's name aloud helps to suppress afflictions. When we chant aloud, we can chase away wandering thoughts and drowsiness thus concentrating our mind. When we are alert, we can chant silently but continuously. We need to know which is most fitting.

* There is no fixed form in chanting the Buddha's name, but there is a basic principle, to let our mind become quiet, peaceful and without wandering thoughts. This is one of the purposes in chanting the Buddha's name.

* We can do walking meditation while chanting. When we feel tired, we can sit and continue chanting. If we feel stiff when sitting, we may get up to walk or prostrate. In this way, we can adjust our body accordingly.

* The more we chant and are mindful of Buddha Amitabha, the less our wandering thoughts will arise and the purer our mind will become, and the more wisdom we will attain. If not so, then something is incorrect in our way of practice. Therefore, we need to know how to harmonize our body and mind to keep our mind peaceful and quiet, and our body active and healthy.

* The title Infinite Life Sutra clearly explains that one chants the Buddha's name with a pure, non-discriminating and awakened mind. On the other hand, one uses the chanting method to attain a pure, non-discriminating and awakened mind. The chanting enhances this state of mind, which in turn enhances further the chanting.

* "After Monk Dharmakara spoke these verses, he addressed to the Buddha and said, 'I wish to practice the Bodhisattva way'" (Infinite Life Sutra). The Bodhisattva way is to help all sentient beings.

* Monk Dharmakara vowed to attain the perfect complete enlightenment, to become a Buddha, to help sentient beings and not for himself.

* Four Universal Vows of Buddhas and Bodhisattvas are:

1. Sentient beings are innumerable, I vow to help them all.
2. Afflictions are inexhaustible, I vow to end them all.
3. Ways to practice are boundless, I vow to master them all.
4. Enlightenment is unsurpassable, I vow to attain it.

Today, we wholeheartedly vow to be born into the Pure Land to become a Buddha like Buddha Amitabha so we can help all sentient beings. To do this, we start with the first vow, then proceed to the second vow, etc. Before attaining unsurpassable Enlightenment, one needs to master the ways of practice. Before one masters the ways of practice, one needs to end afflictions. And before beginning to end afflictions, one needs to vow to help all sentient beings.

* Will the one who truly generates such a great, ultimate vow to become completely enlightened create any bad karma or evil thoughts? Absolutely not. Could this person give in to temptation? Of course not. Not even when faced with the opportunity to be the president of a country or the king of the Mahabrahman heaven. His goal to become enlightened is so pure and proper, that he would not be tempted even by such opportunities.

* In order to eradicate the roots of birth and death, the first priority is to sever afflictions and then vow to go to the Western Pure Land. Once we sever our afflictions and attain Buddha Name Mindfulness Samadhi, we are certain to go to the Pure Land. We need to set this as our most important goal in this life.

* "Ways to practice are boundless, I vow to master them all" (Third Universal Vow). Life is short; we need to wait until we reach the Pure Land, where we will have the best of teachers and classmates to learn from, and the time to study and master all the sutras.

* Many practitioners are in a hurry to accomplish in this lifetime, the latter two of the Four Universal Vows. They studied and practiced too many different methods, failed to obtain a pure mind and were unable to end their afflictions, thus missing this rarest opportunity to achieve

attainment in this life.

* Many people come to practice Buddhism only for themselves, to keep their family from harm, to have successful careers, health and longevity. They may practice for a lifetime, only to remain mired in the cycle of life and death. Their goal was only to seek the good fortune of humans and heavenly beings.

* Buddha and Bodhisattvas are not celestial beings, for the latter are still mired within the cycle of the six realms. Celestial beings are deluded and do not totally understand the true reality of life and the universe.

* "I entreat the Buddha to extensively proclaim to me the sutras and Buddhadharma. I will uphold and cultivate them accordingly" (Infinite Life Sutra). This illustrates Monk Dharmakara's learning approach. If one is not thoroughly awakened, one will not be so determined in cultivating and upholding the teacher's guidance.

* Upon finding one's behavior, thoughts and viewpoints to be in conflict with the teachings in the sutra, one should correct them. Or else no matter how many times one recites, it would be futile because no meaningful results would be gained. When some cultivators fail to receive positive effects from recitation, instead of reflecting within they may place the blame on Buddhas and Bodhisattvas, in effect slandering them, causing themselves to be born into the hell realm.

* How much the teacher will instruct depends on the learning attitude of the student. The more the student can uphold and cultivate, the more the teacher will impart.

* Monk Dharmakara vowed that when he becomes a Buddha, his wisdom, light, the land where he lives (Western Pure Land) and what he teaches (Namo Amitabha) would be known by all sentient beings of infinite Buddhalands in ten directions.

* All sentient beings of the six realms in the ten directions who go to the Pure Land will first become Bodhisattvas.

* Monk Dharmakara also vowed to become a Buddha who surpassed all other Buddhas. He asked Buddha Lokesvararaja if he would be able to accomplish these vows. Buddha Lokesvararaja replied with an example. "If a person tries to scoop up the water from the ocean through many aeons, he will dry up the water and see the bottom. With perseverance and sincerity what wish is there that he cannot fulfill?" (Infinite Life Sutra). If one is truly determined, one can achieve any goal.

* What is the sincere mind? A mind without wandering thoughts. One who has such a mind shall be awakened listening to Dharma talks.

* Today we feel unhappy and suffer hardships because our minds are impure, discriminating and deluded.

* Great Master Chin-Liang stated in his commentary on the Avatamsaka (Flower Adornment) Sutra that one who has not yet severed one's afflictions or become awakened, will find his or her extensive knowledge leads to erroneous viewpoints. It is essential to be balanced in both cultivation and understanding.

* A Dharma lecturer who does not cultivate often will have erroneous thoughts and viewpoints and will therefore mislead others. This person uses his or her own viewpoints, which distort the Buddha's teachings into worldly viewpoints.

* Buddha Lokesvararaja did not directly answer Monk Dharmakara's question as to whether or not he would be able to accomplish his vows. Rather, he asked Monk Dharmakara to contemplate which expedient way to cultivate and accomplish the adornment of the Buddhaland.

* Once our minds are pure, non-discriminating and awakened, the Buddha and we are of one mind for that split second. However, once our minds revert to greed, anger, ignorance and arrogance, we are again mortal. Buddhas have the ability to maintain their pure state at all times.

* Monk Dharmakara's good roots, wisdom, virtue and learning surpassed all the others, enabling him to know how to accomplish his vows. Given

only a hint, he would instantly comprehend all.

* All the Buddhas establish their own Buddhaland by their respective vows.

* Some Buddhas choose to go to impure worlds, like Buddha Shakyamuni choosing to help the sentient beings in this Saha world. Other Buddhas choose a pure world. Therefore, Monk Dharmakara would make his own choice.

* Buddha Amitabha had already become a Buddha infinite aeons ago, not just the ten stated in the sutra. He is very compassionate, pretending to know nothing so that Buddha Lokesvararaja would have the opportunity to give him a detailed explanation, thus, allowing us to hear the sutra.

* Monk Dharmakara responded, "Such principles are vast and profound, it is not the state of my own can perceive. I entreat the Thus Come One, with the request to be recognizable by all, to broadly proclaim and manifest to me the measureless, wonderful lands of all Buddhas. When I hear and see such Dharmas, I will contemplate, practice and determine to fulfill my vows."

* The goal of ancient Chinese education was to teach the students to treat all with proper manners. Only when one has clear understanding of the relationships between father and son, siblings, friends, and co-workers, and how to cultivate one's virtue, will one know how to be an honorable person, and thus how to get along harmoniously with people. Knowing this will ensure one a happy family, a harmonious society, a strong nation and a peaceful world.

* Morality and proper conduct are the first priority of Confucian education. If a student does not possess these qualities, a wise teacher will try to correct the faults before proceeding with the teaching. This is to prevent the student from gaining any ability to harm society.

* Buddha Lokesvararaja knew that Monk Dharmakara was decent and

virtuous, intelligent and wise, harboring a great compassionate vow. Therefore, to comply with his wish, the Buddha described and showed to him the merits, virtues and adornment of all the twenty one billion Buddhalands. Twenty-one is a symbolic number in the Esoteric school symbolizing complete perfection.

* When Zen Patriarch Master Dharma met Emperor Liang Wu in China, he found the emperor very proud of himself. The emperor said, "I have already accomplished many good deeds in the name of Buddhism. I have established four hundred and eighty Buddhist temples and helped hundreds of thousands of people to become ordained persons. How great is my merit from all of this?" Master Dharma honestly replied, "No merit at all."

* If the emperor had asked instead, "how great is my good fortune from all this?" Master Dharma would have answered, "Very great indeed!"

* Nowadays, many people misunderstand the difference between merit and good fortune. They think that simply donating money will gain much merit. Actually, this only brings good fortune. Merit is gained through one's practice by observing the precepts, cultivating concentration and attaining wisdom. Merit cannot be bought.

* When we are ignorant of our faults and others come and tell us, we would do well to correct them as soon as possible. This is precept observation. Precept observation does not just include observing precepts in the Buddhist sutras but also following the advice of teachers, parents and friends.

* Our countenance can be changed by the thoughts we harbor in our mind. If we are kind and gentle, our face will become kindhearted. If we are cruel and malicious, our face will become harsh looking. We bear the responsibility for our features after age forty, they are no longer solely what we were born with.

* Fortune-tellers have a saying; "a fortunate land is dwelt by people with good fortune and vice versa." If a person with less good fortune lived in a fortunate area, this person would soon feel uncomfortable

and would want to move away. Thus, it is important to cultivate good fortune.

* The Buddha is the honored one complete with two perfections: one is wisdom, the other is good fortune.

* It is recommended that the practitioner spend at least ten years studying just one sutra to truly master it. On the other hand, if one studies ten sutras in ten years, one will barely skim their surface.

* Good students are the ones who consecutively spend ten years mastering one sutra, then two to three years on the second sutra, then half a year on the third and then one to two months on the fourth. The deeper one delves into the first sutra, the more concentration one achieves, thus building a strong foundation. Once one deeply comprehends one sutra, it takes less time to learn a new one.

* In the beginning of their practice, the teacher instructs the students to concentrate only on sutras of their selected school and not on those of other schools. This is to cultivate concentration in order to attain the pure mind. When the first step is achieved, one may continue to develop comprehensive learning.

* The four studies of Confucian teachings are virtue, speech, skills to earn a living and finally the arts. It is important for one to learn them in their respective order.

* There is an ancient Chinese saying, "The tongue is the gate leading to good fortune or misfortune throughout one's life." Beware of careless speech, which can easily hurt others, unexpectedly causing resentment in them and bringing reprisals upon us. Therefore, it is important to learn appropriate speech.

* During that time, Buddha Lokesvararaja was very patient in giving instructions for one hundred billion years and Monk Dharmakara was equally patient in learning tirelessly. It took that long to thoroughly view and analyze all the Buddhaland in the ten directions. This illustrates that patience in learning is the key to success.

* Taking something without permission is stealing. Of course, if one steals from others, one will have to pay them back someday. If one steals the possession of another, he or she only owes that person. If one steals city property, for example a public telephone installed by the city, then he or she owes the citizens of that city. If the property belongs to the country, then he or she owes the citizens of that country. Property in temples belongs to sentient beings in the infinite universe. Consequently, If one steals from temples, then he or she owes infinite beings in the ten directions thus leading one to the Avici Hell (the deepest of the eight burning hells).

* Buddha Amitabha's unsurpassable forty-eight vows were generated gradually during Dharmakara's hundred billion years of study and five aeons of cultivation. He condensed and perfected all that he learned from his study and cultivation of the Buddhaland in the ten directions to create the ideal land without any negative elements.

* When Buddha Amitabha made his selections to create his land, he used a single mind, a true mind without wandering, discriminating, attaching or deluded thoughts. With this true mind, every single choice would be perfect.

* Good choices are made when one's mind is truly at peace.

* A true Pure Land cultivator chants the Buddha's name with a sincere and pure mind. It is said in sutras that no bad spirits would dare to come within forty miles of a true cultivator. When one's body and mind are pure, Buddha Amitabha and all other Buddhas and Bodhisattvas will care for and protect this person.

* One should be ashamed of one's lack of cultivation if the spirits often come and make fun of oneself. Most likely, it indicates that the cultivator is not practicing in accordance with the teachings.

* One is not practicing in accordance with the Buddha's teachings if one chants the Buddha's name or recites the sutra while still harboring doubt, unable to let go of fame, wealth or desire. No matter how much

one cultivates, all the efforts will be futile if one still attaches to greed, anger, ignorance or arrogance, discrimination between right or wrong, yours or mine and has nothing to do with the purity, equality and awakening,

* In our daily lives, it is necessary to practice even tiny good deeds, for an accumulation of these will make a great deed. Likewise, one would do well to be aware of even trivial faults and correct them, for many trivial faults add up to a big one. One needs to start from small places in severing misdeeds and accumulating good ones.

* True cultivation starts at the place where thoughts arise.

* The principle that one needs to follow in continuing the lifeline of the Buddha's teachings is to accord with conditions and not to purposely seek out opportunities. If the opportunities do not arise, we do not seek or force an opportunity. If we harbor an idea to create an opportunity, our mind will be neither calm nor pure, nor will it be in accordance with the teachings.

* One waits for the opportunity to spontaneously arise. If it is not yet the right time, then we just diligently cultivate.

* Never try to purposely seek out an opportunity, but when the opportunity arises, one needs to do one's best in accomplishing it.

* Many practitioners, who were formerly ill, recovered naturally upon chanting the Buddha's name sincerely.

* A professor of Tan Chiang University, Taiwan, had a tumor in his head for twenty years. Since the tumor was not very big, he did not worry about it. Recently when the tumor began to grow, the doctor suggested surgery. A practitioner suggested that he chant the name of Guan Yin Bodhisattva instead. After the professor chanted sincerely for four months, the doctor reexamined him and found the tumor was gone. When the mind is pure, the body naturally becomes pure.

* In the Buddha's teachings, it is more important to have confidence in

oneself than to believe in the Buddha. When one loses confidence in oneself, one's self-nature is not equal to that of a Buddha. At that point, even Buddhas and Bodhisattvas are unable to help this person. Only when one is determined and has complete confidence in oneself, will Buddhas and Bodhisattvas truly be able to help.

* Many people's beliefs are easily shaken by the persuasion of ones from other schools. This indicates that they lack self-confidence and are easily misled.

* With his achievement in having created the Pure Land, Monk Dharmakara circled, prostrated and reported to the Buddha, with palms together in a respectful and sincere manner. Not only was he respectful toward his teacher, but to all the Buddhas of the ten directions in the past, present and future as well.

* Some people become arrogant as they learn more about Buddhism. What they really learned is not Buddhism, but delusion. All true practitioners of Buddhism have respect for their teachers. The relationship of teacher and student is like that of parent and child. Regardless of how much time the teacher spends with us, we shall never forget his or her kindness in helping to correct our faults, thus enabling us to cease doing bad deeds and to practice good ones. This is true education.

* Monk Dharmakara reported his achievement to his teacher. The Buddha answered, "Excellent! Now is the time for you to speak it all and let living beings rejoice with you. You should also let the living beings hear such a Dharma and obtain great benefit. They should be able to practice the cultivation, gather themselves in your Buddhaland and fulfill the measureless great vows of Buddhas and those living beings" (Infinite Life Sutra).

* Buddha Lokesvararaja and Monk Dharmakara portrayed the best role models for teacher and student. When this student's vows surpassed those of his teacher, the former showed neither resentment nor jealousy but praised his student's accomplishment and sent his other students to learn from him. From this, we can see the depth of Buddha

Lokesvararaja's sincerity and unselfishness.

* Every Buddha's objective is for all sentient beings to become Buddhas as soon as possible. Yet, the karmic obstacles of sentient beings are so great that they block themselves from attaining Buddhahood.

* The Western Pure Land created by Buddha Amitabha provides the best opportunity to become a Buddha, for those with great karmic obstacles

* The true meaning of great benefit is to equally enable all sentient beings of the nine realms of all Buddhalands of the ten directions to gain true liberation. This is not only the fundamental vow of Buddha Amitabha, but of all Buddhas.

ÉÍÍÍ

within the teachings.

* Shakyamuni (Skrt) is the name of the historical and latest Buddha in our world who lived over 2500 years ago. "Shakya" means kindness, which represents the way we should treat others. "Muni" means stillness, which represents freedom from agitation, the state in which our mind ultimately should exist.

* Buddhists regard Buddha Shakyamuni as our "Original Teacher." Buddhism is an educational system, for the title of teacher is not found in religions, only in education.

* The aspiration of a Buddha is to help all beings to be free from suffering, to reach full realization. When the time comes for beings to accept the Pure Land teachings, great joy arises in all the Buddhas.

* The power of visualization is tremendous. Everything in the universe is derived from one's mind. Constant contemplation of the Buddha leads to becoming a Buddha, whereas a mind constantly harboring ignorance, greed and anger leads one to the three lower realms of animals, hungry ghosts and hells, respectively.

* A Buddha's mind, in essence, is equal to that of an ordinary being. However, a Buddha has a clear mind without any greed, anger, and ignorance, whereas, an ordinary being has a deluded one. This makes an ordinary being different from a Buddha.

* Amitabha (Skrt) is a Buddha's name, primarily meaning Infinite Life.

* "Infinite Life" is the most important meaning within "Amitabha." Others include infinite light, boundless wisdom, virtue, talent, etc.

* "Amitabha" virtually encompasses every word from the Infinite Life Sutra. The Western Pure Land is also contained within this name. No virtue is beyond the scope of the name "Amitabha."

* Contemplation of Buddha Amitabha's name all the time, persistently and without any doubt or intermingling with other thoughts leads one to

true realization.

* By purifying one's body, mind and speech through the practice of chanting "Amitabha," one is adorned with magnificence radiated from within.

* The Western Pure Land, Amitabha's world, is a world of truth, grace, splendor and wisdom. All beings there develop their purity from within.

* Many great masters in China, even ones from other Buddhist schools, have chosen to be born into the Pure Land, for example, the Zen masters Yung Ming of the Sung Dynasty and Cher Wu of the Ching Dynasty.

* Chanting only one Buddha's name, Amitabha, contributes to the benefits of purifying one's mind and of being born into the Western Pure Land within the shortest period.

* The Western Pure Land has all the wonderful things that other Buddhalands have, but none of the unpleasant ones. That is why it is called the Land of Ultimate Bliss.

* All other Buddhas admire Buddha Amitabha and praise the Western Pure Land. Therefore, they strongly encourage all sentient beings to seek rebirth into Buddha Amitabha's world.

* The practice of Buddha name chanting will work effectively with pure conviction and strong determination. The practitioner is assured to go to the Western Pure Land and become a Buddha in one lifetime when one also practices according to the teachings.

* Buddha Amitabha is a Buddha within one's self-nature. His world also appears in one's mind. Everything essentially is a reflection of and cannot be separated from one's true nature.

* In order to attain a pure mind, one must overcome the internal obstacles of worry, delusion and habit accumulated over aeons of lifetimes, and the external obstacles of the enticements of too many adverse conditions which surround us.

* It is just a matter of thought whether we remain in or transcend the cycle of birth and death. We make the decision. Realizing this, we can escape from this cycle by cultivating a pure mind and vowing to go to the Western Pure Land.

* How does one check to see whether one's practice is progressing? A good sign is when we have less worry and wandering thoughts.

* The Buddha has taught us many methods to be freed from worry and delusion. If one method, sincerely practiced, does not work, one can try another, just as a doctor would give different prescriptions to patients with different illnesses.

* Master Yin-Guang, the thirteenth Patriarch of the Pure Land School, recommended people in this Dharma Ending Age practice the Pure Land teachings.

* The study and practice of the Buddha's teaching follow three guidelines: 1.Following the precepts, 2. Cultivating deep concentration and 3. Uncovering wisdom.

* The primary methods of practice are reciting the sutra and Buddha name chanting. When reciting, one also practices the Six Principles or Paramitas (Skrt) of giving, precept observation, patience, diligence, concentration and wisdom. When no other thought is concerned, it is "Giving." When no erroneous thought occurs, it is "Precept observation." When staying with this process without interruption, it is "Patience." When reaching one's goal in recitation, it is "Diligence." When focusing on recitation, it is "Concentration." When insight is obtained from within, it is "Wisdom."

* Diligently reciting the sutra helps one to eliminate karmic obstacles, worry and established habits acquired over aeons. Consequently, one attains purity, equality and finally, ultimate realization.

* Duality is not equality. Oneness is equality. A wandering thought

arising in one's mind disturbs this oneness and renders everything unequal.

* The Infinite Life Sutra can help everyone to become a Buddha. Everyone who follows this teaching. From a Bodhisattva to an Arhat, from an ordinary being to one in the lower three realms can turn into a Buddha.

* The benefits from this Pure Land teaching are so inconceivable that initially they are extremely difficult for people to believe.

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files][This version: 1 November
1995]----------THE PATH OF THE BODHISAT
[Hekigan Roku: Case 89]Subhana BarzaghiSesshin Teisho[this text was first published in th
CIRCLE, Winter 1995 pp. 13-16]This text addresses some of the most fundamental and deli
issues.Therefore, it should be read, quoted and analysed in a mindful way.All copyrights to t
belong to Subhana Barzaghi Sensei, Kuan-Yin ZenCenter, NSW, AustraliaEnquiries: The E
Circle", Sydney Zen Centre, 251 Young St.,Annandale, Sydney, NSW 2038, Australia. Tel: +
2993----------THE PATH OF THE
BODHISATTVASubhana BarzaghiUngan asked Dojo, "How does the Bodhisattva Kanzeonu
and eyes?"Dogo answered, "It is like a man in the middle of the night reachingbehind his he
pillow."Ungan said, "I understand."Dogo said, "How do you understand it?"Ungan said, "The
hand and eye."Dogo said, "That is very well expressed, but it isonly eight-tenths of the answ
said, "How would you say it, Elder Brother?"Dogo said, "Throughout the body, the hand and
Case 89The Bodhisattva ideal is particular to the Mahayana Path. Bodhi meansawakened
being. Together they mean a person who isawake and who is committed to the liberation a
everyhuman being and creature.One of the grand archetypal images of the Bodhisattva of C
isportrayed with 1,000 arms and eyes. In this imagery, the eyes of theBodhisattva symbolise
the hands symbolise compassion.The compassion and wisdom of the 1,000 arms and eyes
help to those who are suffering and the readiness to take onthe suffering of all other beings.
is, "How does the Bodhisattva of great compassion usethose many hands and eyes?" Or, i
theBodhisattva way of being in the world? What are some of the ways wecan bring wisdom
the world?Dogo said, "It's like a person in the middle of the night reachingbehind their head
pillow."This is a very interesting answer. There is a lovely image ofnaturalness in this respo
suggests a person who is halfconscious and half asleep, like in a dream, instinctively gropin
dark and reaching back for the pillow. This is ametaphor for true compassion which comes
naturalresponse. Our deepest natural response arises from the act offorgetting the self.A co
but erroneous view is that the Bodhisattva seeksBuddhahood through the systematic practic
butrenounces complete entry into nirvana until all beings cross over tothe other shore, and a
liberated.In our Bodhisattva vows we chant, "The many beings are numberless, Ivow to save
do we save the many beings? The correctMahayana perspective is that realisation is the a
theself". In the moment of "forgetting the self", we are united with allbeings in the universe a
so we liberate them, because intruth we are not separate from all beings. This is what is me
all beings.To follow the trail of a true human being is to hear the call ofsuffering and use eve
circumstance to express compassion andunderstanding. As our practice widens we gather
tobear witness and embrace the suffering in the world. One of thepitfalls is that we can hol

inflated or idealistic image ofourselves as the saviour, the rescuer, the do-gooder, none of w
who we actually are. The Bodhisattva way is the way of truesimplicity, it is the art of being v
attentive, listening with anopen spacious heart and returning the freedom and wonder to eve
every situation.The Bodhisattva within each of you knows that love is irresistible andperhaps
 There is no going back. Once we encounterawareness and love we see through our narrov
contraction,stubbornness, fear, defensiveness, anger and greed. Although we mayrevisit ou
tend to no longer be buried by them. Wecome to abide and trust that love and wisdom are i
andtransform whatever they touch.Within each of you is this spirit, this light, this generosity a
of our Buddha nature which are in many ways the greatest giftswe can bring to the earth. It'
sometimes this light gets alittle buried as we scratch out a meagre existence in our own little
preoccupied with trying to keep the grass down.I remember one of my earliest practices in th
tradition whichwas to sit and contemplate the thought that every being I ever have orwill enc
at some time my mother, father, brother,uncle, aunt, sister, son or daughter. It seems bizarr
contemplatethat this ant was once my father in some previous life. Yet, strangeas it is, it bri
a respect, reverence and tenderness forall life and greater responsiveness to all creatures.
isliterally true or not is irrelevant, we can open our hearts to thisreverence and experience th
bird as our brothers, that weare interconnected and interdependent in the seamless fabric of
of the great qualities of the Bodhisattva way of being in theworld is to practice with a listenin
Fran Peavey, a socialand peace activist, shared this story about the CompassionateListenin
and her friends travelled to various "hotspots" in the world, places of conflict, war or racial vi
Theysimply walked into these troubled places, sat down and listened. Theypractised listenin
and attention to all sides of theconflict. When people felt heard, then the tension eased and
and possibility opened up for negotiation.Right here in my own backyard in Lismore, in the v
thelocal political domain, there is a wonderful story. Councillor LynCarson was running as on
Community Independents for the CityCouncil elections. During their innovative campaign, s
mates went to the busy street corners of Lismore and sat downwith a sign saying, "Commun
willing to listen." Oneby one people would come up and talk about their concerns.A truly gre
compassionate listening came out of the BoodanLand Gift Movement in India. One of my ea
VimalaThaker, was very involved in this movement and I was reminded of thisinspiring story
journey to India. After Ghandi's death,Vinoba Bhave, a senior elder in the Ghandian movem
asix-month walk on foot half-way across India to a Conference., Vinobawould walk into rura
the way and invite everyone togather around and tell their stories of hardship.One of the ma
continually emerged was the plight of theUntouchables, the people Gandhi renamed Harijan
ofGod". They suffered severe poverty and had no land to grow their ownfood. Upon hearin
Vinoba offered to take their concernsto the Prime Minister, to try and have land reallocated t
poor. However, Vinoba knew in his heart that the Indianbureaucracy was so ponderous that
forever to bring abouteven minor changes. He also knew that by the time each pettybureau
government department took their slice of the land"pie" there would be virtually nothing left f

poor.Vinoba did not want to create false hope, so the next day he onceagain gathered toget
villagers, this time to apologise andconfess his doubt that such action would gain them the la
sodesperately needed.A wealthy landowner in the gathering was deeply moved by Vinoba's
honesty and immediately offered to give some of his landto the Untouchables. In the next vi
recounted this storyof futility and generosity to another gathering and again a wealthylandow
some of his land.By the time Vinoba had reached the conference, two thousand acres hadbe
the poorest villagers. Inspired by Vinoba's work,Vimala also walked across India from east t
to southand eventually ten million acres of land was given back to thelandless poor without a
from the bureaucracy. All of thisbegan with the simple act and spirit of listening.Our quality o
listening does expand. At first we are preoccupied byour own individual song. Meditation he
outside this songand tune into the great song that moves through all of us. The greatsong al
without judgement, without picking and choosingbetween the ten thousand different voices i
choir oflife from the children's cries and laughter to the complaining,whining voice, the silent
oppression, the weeping voice, thecritical voice, the joyful, playful voice, the piercing voice o
thecurrawong and the deafening voice of the crickets at sunset. All areintertwined in the son
part of ourselves, and yet we arenone of these.In Tung-shan's Five Degrees of Honour and
degree ofvirtue is when we listen to the ancient song that rests in the heartbefore time began
that is beyond all stories, beyond allgoals. This is the virtue of ascending to the world of emp
wherewe don't even see the trace of a cloud. Yamada Roshi described it as"the world of no
variations, no phenomena, noconcepts." We still wish to save all beings, but there are no be
the whole world.The second degree of virtue is descending again into the world ofdifference
however seeing each thing as a uniqueexpression of essential nature. Again, the Bodhisatt
arisenstrongly from our bosom. We now come to honour, and find ourselvesbowing to the d
sangha, bowing to the difficultex-spouse, bowing to the sick child, bowing to the garbage, bo
gratitude for our daily bread and cheese, bowing to every kind ofperson. Whether rich or po
we respond accordingly.Yasutani Roshi added some comments here. "Before the degree of
because of delusion. Upon the degree of virtue we arenot free, because of satori, because
proudrealisations. When we attain to the degree of combined virtue for thefirst time, we are
free."To walk the trail of a true human being, one's action must be inharmony with the ancien
conscious conduct. Our ethicalconduct of living and refining the Five Precepts are gifts ofno
offer to the world. The positive power of virtue isfathomless. The Five Precepts become our
place ofengaged expression in the world.It is said there are two great forces in the world; on
forceof hatred, those who are unafraid to kill others; and the other greatforce arises from the
unafraid to die and use only weaponsof love, insight and compassion.The following story of
was told to me first by a peaceactivist in Thailand. Maha Gosananda is one of those people
weapons of love, who is unafraid to take a stand for truth andpractice metta, loving-kindness
face of great adversityand fear of death. He is an inspiring and extraordinary Buddhistmonk
last remaining elders in Cambodia. He was invited toopen a Buddhist temple on the Thai bo

camp. As manyas 50,000 villagers had been forced to become communists either bythreat
had fled to the refugee camp. Thesevillagers had endured enormous suffering.Parents and
killed, families torn apart, theirtemples, schools and villages destroyed and burnt. Many had
beenthreatened with death if they attended the opening of the temple, butdespite this, 20,00
turned up for the opening ceremony.What could Maha Gosananda say to those people whos
beentotally ripped apart? Maha Gosananda started the ceremony withancient and traditiona
then he chanted one of thecentral verses of the Buddha, first in Pali (the traditional language
Buddha) and then in Cambodian.Hatred never ceases by hatred but by love alone is heale
an ancient and eternal law.He chanted these verses over and over and thousands of people
and wept. Despite their pain, grief, anger and suffering,the truth they chanted was even gra
suffering. Truthhas the virtue to hold and transform our sorrows.To act in the world most eff
actions cannot come from thesmall sense of self, our limited identity, our personal hopes an
we must listen to a greater possibility, a greaterdream for humanity, and cultivate actions co
highestintentions. If we listen to the Tao, the deep current of truth andact in accordance wit
then no matter what happens, ouractions will be OK. Reverence for the dark and the light
move freely in the world, responding with compassion to thesuffering and being free in the m
resting with theDharma rather than the drama.If we return to the Case, remember Ungan sa
is handand eye." The wisdom of the Bodhisattva is to not be caught and boundby the conce
ordinary, self and other. Thedistinction between ordinary being and saint are wiped away.Av
arms raised to save sentient beings become our own,which are now engaged in sipping and
tea, preparinga meal for the family, opening the window to let the light in,inviting a friend ove
chat. These present hands and eyesreveal the whole of it, the whole mystery is revealed rig
hand, if you look deep enough. The light at work that shineswithin you, this non-discriminati
does not waver, with nofixed abode, is unhindered like the moon traversing the sky.Respond
is only one face of life. Another eye of theBodhisattva is to live imbued with the face of won
simpleacts of mindfulness, our hearts are unfettered and we see the face ofwonder, even in
of our lives. Wonder may beecstatic, joyous breathtaking, an exhilarating experience ofconn
loved one, a reunion of old dear friends, the joy ofthe full moon rising over the cliffs, or stand
under the MilkyWay. Wonder is joining with this miraculous moment, whatever it maybe. W
which can only ever be found in the presentmoment, where we are stripped bare to the pure
tree,leaf, walking, touching and seeing.As we walk further and further into our old growth for
deeperinto our practice, so too our sense of wonder increases, right inamongst the daily ritu
cleaning, breathing, sweeping, sortingand carrying, It's a mystery to stand here in the mist o
not know our own true face. There is wonder in that. It's also awonder to stand here and se
vastness and know your roots.But knowing and not-knowing are momentary experiences, st
in consciousness, movements on the surface of the sea. Ouroriginal face of wonder is beyo
not-knowing. It's justadjusting the pillow in the middle of the night.So, Bodhisattvas, what wi
with your many hands and eyes?----------end o

file

STEPS ALONG THE PATH

by
Phra Ajaan Thate Desaransi
(Phra Rajanirodharansi)

Translated from the Thai
by Thanissaro Bhikkhu

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DharmaNet Edition 1994

Transcribed for DharmaNet by Eileen Santer

This electronic edition is offered for free distribution
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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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PREFACE

The little book you are now holding in your hand grew from the faith and conviction of a Westerner of Jewish extraction, named Dr. Philip,

who came to study Buddhism in Thailand in 1963, when I was staying on Phuket Island. He studied meditation with me for a full six months, and seemed to develop not only peace of mind but also a great appreciation for Buddhism's worth. Before returning to Hawaii, he asked me to write down a few short and simple points for him to take and continue practicing, so I wrote down ten points. Afterwards, I learned that he had had them printed abroad in a periodical whose name slips my mind at the moment.

The thought has occurred to me that this little book might be of use to those who are interested in practicing meditation, as it is small, easy to carry and read through quickly without taxing the brain. So I have edited it, polishing the style and adding more points -- in particular, point 11 and onwards (i.e., how to deal with visions and signs in meditation) -- in order to make the book more complete, fit to be a guide to the practice of meditation: showing the worth of meditation, the way to meditate, which ways of meditation are right, which are wrong, and in detail how to correct those things which should be corrected in the practice. I hope that this little book will be of use to those who are interested.

If anything written here deviates from the truth, I ask for all the responsibility to be placed on me alone, since I still lack experience in terms of education, practice, writing skills and knowledge of many fields. If knowledgeable people should come across this book, I would be very grateful if they would correct and enlighten me.

* * *

1.

A basic tenet of the Buddha's teachings is that the mind and body work together, but that the body lies under the control of the mind. The mind is what orders the body to do this or that activity, but when the body wears down, the mind is of necessity put to some hardship as well. It doesn't lie under the control of the nervous system, although the

brain can be regarded as a central office. When the body dies, disintegrating in line with the nature of its various elements, the mind -- if the necessary conditions of unawareness, craving, attachment and kamma are still present -- will have to reappear in this or that plane of existence and to continue experiencing suffering and stress.

2.

In order to do away with unawareness, craving, attachment and kamma -- which are the chief instigators -- we must first of all practice abandoning the elementary evils of word and deed by observing the principles of morality that correspond to our station in life. In other words, laypeople should observe the five precepts and, periodically, the eight precepts; novices should observe the ten or the twenty precepts; and monks, all 227 precepts of the basic monastic code, together with the principles of pure livelihood, restraint of the senses and proper use of the requisites of life as formulated by the Buddha.

As long as your precepts aren't being kept pure, your mind isn't yet ready for training. Even if it is trained, its training won't lead to progress and development in the Dhamma, for its foundations aren't yet firm enough to advance along the Noble Path -- and we can say that it hasn't yet reached the refuge of the Triple Gem (//ti-ratana//). A true Buddhist must before all else be firmly based in the Triple Gem and the principles of morality.

The Noble Eightfold Path and the three teachings at the heart of Buddhism -- the avoidance of all evil, the perfection of goodness and the purification the heart -- have to be established first on the principles of morality. This is why, for the Buddha's teachings, morality is the beginning of the religious life.

The next step is to train the mind to develop concentration (//samadhi//) and absorption (//jhana//) through the practice of tranquility meditation. Once the mind is adept at maintaining a steady focus, we can then

develop clear insight (//vipassana//) based on an understanding of the Three Characteristics of inconstancy, stress and not-self. This will lead us to pure knowledge and vision of things as they actually are, and thus to release from all things detrimental and defiling.

3.

For Buddhism, the true aim in developing concentration and absorption is to gather one's mental energies and make them steady and strong in a single point. This then forms the basis for the knowledge and discernment capable of gaining true insight into all conditions of nature and eliminating all that is detrimental and defiling from the heart. Thus, stillness of mind is developed not simply for other, external purposes, such as the various fields of science. Instead, it is meant specifically for use in cleansing the heart of such defilements as the five Hindrances (//nivarana//). But when you have practiced to the point of proficiency, you can use your stillness of mind in any way you like, as long as that use isn't detrimental to yourself or to others.

4.

In training the mind -- which is a mental phenomenon -- material objects such as chains and leashes are of no use. The mind has to be trained by tutoring it, first by listening to the explanation of those who are already skilled and then by being determined to practice in line with those explanations, basing your initial efforts on a sense of trust and conviction if your own independent explorations into cause and effect don't succeed.

By and large, people who start out by exploring cause and effect on their own don't reach their desired goal because they lack the proper approach. They miss the true path, tending instead to be biased in favor of their own ideas. To develop first a sense of trust and faith

in the individual giving the training and in the practices in which one is being trained until the mind if firm and unwavering, and //then// to begin exploring and figuring things out, in line with the way they really are: This is what will give satisfactory results.

This is because to begin by exploring cause and effect is usually a matter of looking at things from the outside, following external influences -- i.e., "This person says that...That person says this." But to investigate and explore cause and effect exclusively within the bounds of the body -- i.e., "What is this body of mine made of? How does it come about so that its parts are complete and able to perform their duties well? What is it to be used for? What keeps it going? Is its fate to develop or to deteriorate? Is it really mine?" -- and then, going on to mental phenomena -- "Do greed, anger, delusion, love, hatred and so forth, arise at the body or at the mind? What do they come from? When they arise, are they pleasant or stressful?" -- to reason and explore things strictly internally in this way is, in and of itself, training the mind.

But if your stillness of mind isn't yet strong enough, don't go reasoning in line with books you may have read or the things you may have heard other people say, because even though you may think things through, it won't lead you to the truth. In other words, it won't lead you to a sense of dispassion and detachment. So instead, explore and investigate things in line with the causes and effects that actually arise from the mind in the present.

5.

The mind which is investigating and figuring things out in line with its own personal reasonings in this way will tend to focus exclusively on examining a single spot in a single object. This is called one-pointed concentration. This is a gathering of the mind's energies so that they have great strength, able to uproot attachments -- mistaken presuppositions -- and to cleanse the mind so that it is, for the moment, bright and clear. At the very least, you will experience

peace -- an extreme sense of well-being in body and mind -- and perhaps knowledge of one sort or another: knowledge of a strange and striking sort, since it arises, not from mental imaginings, but from the causes and effects of the truth acting in the present, in a way that has never happened before. Even if it is knowledge of something you may have suspected all along, only now is it your own, making your mind bright, driving away all doubt and uncertainty about matters that may have been occupying your thoughts.

You will say to yourself with a sense of deep satisfaction and relief, "So that's how it is!"

Those whose sensitivities are dull, though, won't be convinced and delighted with their knowledge until someone else confirms it or they see teachings of the Buddha in books bearing witness to what they have learned. This is in line with the fact that the Buddha's followers are of various sorts.

This type of knowledge -- no matter how much or how wide-ranging it is -- won't weigh on your nerves. On the contrary, it is a form of calm and true well-being which will greatly brighten and refresh your nerves. At the same time, it will refine your mind and manners in a way that will be very inspiring to others. Whatever you say or do, you will do mindfully, with hardly any careless lapses. Once this happens to you, you should then try to maintain all these traits, and not grow careless or complacent.

These are all individual matters, and won't occur in every case. But at any rate, when you have trained the mind as explained above, even if you don't receive results in full measure, you will still experience a striking sense of peace and well-being in proportion to the extent of your own individual practice. You should then try to maintain this mental state. Don't let feelings of greed or desire, disappointment or dejection arise. Keep the mind neutral and continue practicing as I have explained from the beginning with a sense of trust and conviction. Be mindful, careful and observant at every stage of your practice, and you will then meet with the results you hope for.

6.

If training the mind in line with points 4 and 5 doesn't produce results, then gather your awareness and focus it firmly with a single object or mental image as its target. For example, focus on an aspect of the body -- the bones or one of its internal organs -- so as to see its objectionable nature. Or you may simply focus the mind on bare awareness itself -- for the mind is something which can't be seen with the physical eyes. If it isn't focused on a single spot, you won't know whether or not it's present. The mind is like the wind: If the wind doesn't come into contact with anything, you won't know whether or not it's there.

So it is with the mind. If a new trainee doesn't have a target for the mind, he or she won't really be able to catch hold of the mind. But please don't choose anything outside of the body as your target. Make your target -- i.e., the object of the mind -- an aspect of the body, as already mentioned. And when you take aim, focus on a single object which seems right for you. Don't be greedy, first taking some of this and then a little of that.

In focusing, examine the object in line with the principals of the foundation of mindfulness (//satipatthana//). In other words, sort out the body's various aspects until you can see, "This isn't me. This isn't myself."

The sort of focused examination which gives rise to this realization you can do in two ways:

a) When focused exclusively on the target, don't give any thought to what the target is or who is focusing. Let there simply be awareness and the act of focusing. Don't let there be any naming or labeling of anything at all. There will simply be the single sensation which makes you feel that you are sticking with the target, but don't think about what the target is.

b) When focused exclusively on the target, at the same time keep yourself aware that, "This is the target of the mind. This is the mind examining. This is mindfulness, i.e., the act of remembering to keep the target in mind. This is discernment, which sees into the truth of the object under consideration."

Both methods work, although method (a) is suited for beginners and those whose sensitivities are not yet developed, while method (b) is suited for those who are sensitive and experienced. Both methods, though, if you practice them diligently, give rise to the same results, namely concentration and discernment.

7.

In training the mind as explained above, no matter which method you choose, please don't let yourself wonder about whether or not you're going to attain concentration and discernment. And put aside all desires based on the various rumors and reports that get passed around by word of mouth. Just follow correctly the method mentioned in point 6, and you'll be doing fine.

At the same time, observe the approach you've been practicing to see how you brought the mind to the object, how you maintained mindfulness, and what happened to the mind as a result. If acting in that particular manner made the mind open and bright, keep at it until you're adept and able to do it all the time. But if the results weren't like that, i.e., just the opposite, then without delay use your powers of observation, in the way already mentioned, to make adjustments and corrections.

In observing how the mind behaves under training, some people will be able to observe their state of mind while the mind is still in that state; others, only after the mind has withdrawn from that state and stopped still for a moment. Both ways work. They are simply a matter of individual temperament. But if you don't use your powers of observation at all, progress in mental training will be hard to achieve

and -- even if you do achieve it -- hard to maintain.

8.

While you are training the mind, one thing -- strange and striking -- may occur without your intending it. That is, the mind will withdraw from its external objects and gather into a single whole, letting go of all labels and attachments dealing with past or future. There will be just bare awareness paired with its preoccupation in the present. This is something with no sense of inside or outside -- a condition whose features are peculiar to the mind itself. It is as if everything has undergone a revolution.

This is the mind coming to its own level, the //bhavanga//.

In this moment, everything has reference only to the mind. Even though life may still be going on, the mind when it reaches this level lets go of all attachments to the body, and goes inward to experience nothing but its own object, all by itself. This is termed //bhava-citta//, the mind on its own level. The mind on its own level still has a refined version of the five //khandha// complete within it, and so can still experience birth and states of becoming, and give rise to continued births in the future.

Reaching this state is somewhat like dozing off and dreaming. The difference depends on how much self-awareness there is. Those who are collected and perceptive will -- when the event first occurs -- be aware of what is happening and what they are experiencing, and so won't get excited or upset. Those who are gullible and not very mindful, though, will be just like a person who dozes off and dreams. When they come to, they will tend to be startled or get misled by the visions they may happen to see. But when they have trained themselves until they are skilled at giving rise to this state often, their sense of mindfulness will improve and their various visions will go away. Gradually they will gain insight until they see into natural conditions as they actually are.

9.

The phenomenon discussed in point 8 -- even though it doesn't give rise to discernment capable of exploring into the logic of cause and effect in a wide-ranging way -- is still a preliminary stage in training the mind. It can suppress the five Hindrances and at the same time give rise to a sense of peace and well-being in the present. If it is properly developed so that it doesn't deteriorate, it will lead to a good rebirth in a future stage, in line with one's karmic background.

Incidentally, when visions and signs of various sorts appear, it's usually in the mental moment we are discussing here. But this doesn't mean that when the mind reaches this stage there will have to be visions of signs in every case. With some people and at some times, they will occur. With others and at other times, they won't. This is another matter of individual temperament -- and of other factors as well.

To be perfectly truthful, when it comes to the question of visions and signs that arise in the course of meditation, you can say that they're good only in the case of meditators who are quick-witted and astute enough to see through them; who -- when they see visions -- don't fall for them or latch onto them as being the self or as really belonging to themselves. They see the visions simply as visions, enough to use them as tools or a temporary dwelling place for the mind, and then let go.

As for people who aren't especially mindful or alert -- and who are gullible to boot -- when a vision arises they will get extremely excited and may even become so deluded as to lose touch with reality because they believe the visions to be something real and true. (How to deal with visions and signs will be discussed in point 11, below.)

In addition, people who have trained their minds to this stage are usually stubborn and bull-headed in their opinions, due to their strength of mind. When they think about something, they tend to see it

from one side only.

They won't easily give any heed to the opinions of others, because they believe that their own opinions are perfectly reasonable and trust-worthy -- even though their opinions are self-serving and very much lacking in reason, and so easily pervert the way they see things.

But at any rate, whether or not visions and signs arise, they're not really what you want here, because aside from being defilements, clouding your discernment, they are also obstacles to the development of clear insight. The aim of training the mind is to let go of the five Hindrances and then to examine the //khandha// so that they become clear, to see them as they actually are to the point where you grow disenchanted with them, loosen your passion and fascination with them, and let them go, never to enter into and take hold of them again.

10.

When you have trained the mind to be firmly established in absorption and concentration to the point where it is able to suppress the five Hindrances, then you should work at developing clear insight. Actually, clear insight may arise at the same time that you are working on tranquility. In other words, discernment may brighten so as to know and see clearly the truth that all conditioned things (//sankhara//) which arise are bound to disintegrate and pass away. They can't last. They aren't me or myself, but are simply natural conditions acting on their own.

When this sort of knowledge arises, it will make the mind become disenchanted and dispassionate with regard to all conditioned things. The mind will dwell entirely in a state of matured and chastened dispassion, no matter what it sees or hears, and no matter where. This is called clear insight occurring together with tranquility.

If, however, insight doesn't arise in this way, then when you have practiced tranquility meditation until the mind is firmly established,

then you can select either a part of the body -- such as the bones or the intestines -- or else a topic which is occupying your thoughts at the moment, and examine it so as to see that all the things which the mind fastens onto as stable and real, as leading to true happiness, actually fall under the sway of the Three Characteristics. The way we assume things, saying, "This is this, and that is that," in line with our imaginings, is not in any way true. All conditioned things simply arise from their causes: unawareness, craving, attachment and kamma. When their causes are exhausted, they disband of their own accord. No one forces them to disband. Even the body we are living in is able to survive only in dependence on causes, such as breath and food. When these things are exhausted, the body has no meaning at all.

When you examine things in this way, using the power of a fully concentrated mind, you will reach the goal of the mind's training. The light of discernment will arise, complete with the insight into cause and effect you have discovered totally on your own. This is something which arises not from appropriating labels or theories remembered from other people, but from realizing the causes and effects that are entirely within your own heart. The mind will never again be deluded into becoming attached, passionate, pleased or displeased with any conditioned thing at all.

Incidentally, we can say that if the mind hasn't truly and clearly seen into the object of its meditation, then it hasn't really yet gathered itself together and settled down. But the reason why the training of the mind isn't called insight meditation before this point is because one's discernment is still weak in terms of cause and effect, and lacks circumspection.

To summarize: The purification of one's words and deeds has to begin with training in moral virtue. The purification of the mind has to begin with training in tranquility -- concentration and absorption -- until the mind has enough strength to suppress the five Hindrances. When the mind is adept at concentration and absorption, able to enter, withdraw and stay in place at will, then discernment -- the light of knowledge seeing into the truth of all natural conditions (//sabhava dhamma//), together with the causes for their arising and passing away

-- will arise in a remarkable way.

This sort of knowledge may arise only to certain individuals in certain circumstances. But in any case, those who have trained their minds to this level should realize that a mind which has reached this point is fit to be trained to give rise to clear insight. They should thus take any aspect of the body or any mental phenomenon which occupies their thoughts, and examine it from the standpoint of the Three Characteristics, as explained above. Then they too will develop the light of insight, seeing clearly into all conditioned things -- and be able to uproot attachments to physical and mental phenomena of every sort.

Even though the mind is intangible, it has influence over the body and all things in the world. It is capable of bringing everything in the world under its control. Still, it isn't so vicious or savage as to lack all sense of good and evil. When a person of good intentions trains the mind to enter correctly into the path of the Buddha's teachings as explained above, it will be tractable and quick to learn, developing the wisdom to bring the body, which may be behaving without any principles, back into line. In addition, it can cleanse itself to be bright and clean, free from defilements, able to realize by itself truths that are subtle and profound, and to bring dazzling light into this world which is dark with blindness.

This is because the true substance of the mind has been, from the very beginning, something bright and clear. But because of the preoccupations which have seeped into it and clouded it, the brightness of the mind has been temporarily darkened, making the world dark as well. If the mind were originally dark, there probably wouldn't be anyone able to cleanse it to the point where it could give rise to the light of discernment at all.

//So whether the world is to be dark or bright, whether it is to experience well-being or suffering, depends on the mind of each individual.// We as individuals should thus first train our own minds well, and then train the minds of others. The world will then be free from turmoil.

11.

The visions and signs that arise from the practice of meditation are a strange and uncanny affair. They may delude a gullible person of weak judgment into being so convinced of their truth as to lose touch with reality. For this reason, those who practice meditation should be cautious, examining and reflecting on them carefully, as I will now explain.

The signs that arise from meditation are of two sorts: visions and signs.

a. Visions: sometimes, when the mind gathers itself into its own level while we are considering our own body to see its unattractiveness, we will see the body as completely foul and decomposing, or as nothing more than a skeleton or a pile of ashes, etc. There are cases where this has caused people to become so repelled that they commit suicide.

In other cases, visions of divine beings or of hell and hungry shades may sometimes appear.

b. As for signs: When the mind gathers, as already mentioned, a whispering voice may appear. It may be the voice of a person we respect, telling us to examine a particular truth, or to beware of a coming event; or else it may be the voice of an enemy who means to harm us, appearing to us just before he/she will come to do us harm -- which shows how the mental currents of different individuals impinge on one another. On the other hand, the same sort of thing may occur involving a person who means us well. Sometimes an unidentified voice may come to tell a truth which is thought-provoking and worthy of consideration, which meditators in general call the teachings and warnings of the Dhamma, or //abhinna//.

It's not the case that visions and signs will occur to all meditators.

With some people, no matter how refined a level their minds attain, visions and signs won't appear. With others, the mind may gather in a flash for a brief moment, and all sorts of visions and signs will appear. (Be careful not to concoct too many, though.) This depends on the individual's temperament. With people who are gullible and don't give much thought to what is reasonable, visions and signs tend to occur quickly and to grow all out of bounds, to the point where they can lose their bearings. So treat them with caution.

Question: Are visions and signs true?

Answer: Sometimes yes, and sometimes no, because they arise exclusively from //jhana//, and //jhana// is a mundane phenomenon -- and thus undependable. That is to say, they arise to a person practicing meditation whose mind gathers into the bhavanga without knowing what level it has reached or how it focused on, examined and put down its object. Visions and signs, whether or not they arise intentionally, are composed of a great deal of mental concocting and attachment, and are therefore unreliable -- because the visions and signs that arise when the mind is in the //bhavanga// are like the dreams of a person who lies down to sleep or simply dozes off. By and large, when they first occur, there tends to be some truth to them, but not much.

Question: Is //jhana// mundane or transcendent?

Answer: //Jhana// has only twelve or thirteen component factors, and they are entirely mundane. But if the person entering //jhana// is a Noble One using it as a tool or a dwelling place for the mind, then he or she will be able to use this mundane //jhana// at will, and dependably as well -- like an expert sharpshooter as opposed to a commoner, whose sword is just a sword.

Question: Are visions and signs a good thing?

Answer: Only for a person who knows how to make use of them in the proper way, without being taken in by them or attached to them. They aren't good for a person who doesn't know how to use them properly, who gets taken in by them, believing them to be true. Once attachment latches on, the act of mental concoction can make these visions and signs proliferate to the point where a meditator may lose control over his or her sense of reality. So they should be treated with caution and care, as I will now explain.

Visions and signs arise from the power of mundane //jhana// and are sustained by attachment and mental concocting. They thus fall under the Three Characteristics: They are inconstant -- they can't last; they are stressful; and they are not-self -- i.e., they aren't yours or anyone else's. They are conditions which do nothing but constantly arise and fall away in their own way at all times. Examine them so as to see their true nature in this way, and then let them go. Don't be deluded into latching onto visions and signs, which are the results. Instead, work at the cause, //jhana//, so that you become more and more adept to the point where you can attain it at will. The visions and signs will then take care of themselves.

Also learn to see the drawbacks of visions and signs. Once they arise and we get engrossed and deluded into latching onto them, they will cause our //jhana// to deteriorate, just as sound waves are an obstacle to a person trying to quiet the mind and explore phenomena which are subtle and deep, or as waves in clear water prevent us from seeing our reflection on the water's surface.

The visions and signs which appear to a meditator just beginning to attain //jhana// tend to be extraordinary and amazing. The acts of mental grasping and concocting will tend to fasten tightly to them, and they will be indelibly impressed on one's inner eye. If the above methods for curing and removing these visions and signs don't produce results, then try not to have the mind enter //jhana//. In other words, don't put your mind to it, don't let the mind be still, don't take a liking to the visions or signs. Sleep and eat as much as you like, perform heavy tasks until the body is very tired, think of objects that will give rise to defilements, such as beautiful sights or

sounds that will give rise to desire -- and once the mind withdraws from its absorption, the visions and signs will disappear of their own accord.

If the student meditator can't solve the problem with these methods, then the teacher should try to help by using the same sort of approach. The quickest and most effective way is to find an issue that will provoke the person attached to visions and signs to extreme anger. The visions and signs will immediately disappear.

The basis for giving rise to knowledge into the Dhamma is threshold concentration (//upacara samadhi//), which is of two sorts:

a) As a meditator is working with a particular object of meditation, the mind will gradually withdraw from external preoccupations and gather into one spot, right at the mind itself, but without being completely cut off from all objects. It is still sensing, thinking and considering, trying to withdraw from its very refined object, but as yet unable to let go completely. This is threshold concentration before reaching fixed penetration (//appana samadhi//).

b) The mind becomes more and more refined until it is able to let go and withdraw from the object it is considering, so that the object disappears. This is called fixed penetration. There is full mindfulness and awareness of a sense of emptiness, not grasping after or fastening onto anything at all, simply partaking of its own exclusive object. When the mind comes out of this state and is again considering the Dhamma -- objects, cause and effect -- this is threshold concentration coming out of fixed penetration.

Both sorts of threshold concentration can form a good basis for insight into particular truths and various events, which is different from the knowledge which arises from the visions and signs mentioned above, because visions and signs arise from mundane //jhana//, whereas the knowledge we are discussing here, even though it arises from mundane concentration, gives more dependable results. (Scientists use this level in doing their research.) And if your concentration becomes

transcendent, it will do away, step by step, with all the effluents (//asava//) of the mind.

In short, the knowledge which arises from visions and signs, and that which arises from threshold concentration, differ in terms both of origin and of quality.

An item which deserves a little more explanation here is the term fixed penetration (//appana samadhi//). Fixed penetration is a superior human attainment. By and large, people who reach fixed penetration tend to focus on the in-and-out breath (//anapana//) as their object of meditation. As they they focus on the breath and come to pay attention to its arising and falling away, or just to its falling away, the mind gradually becomes more and more refined until, step by step, it lets go of all its preoccupations and gathers together to become fixed, as explained above. The stilling of the in-and-out breath is what indicates fixed penetration. In some instances it is called fixed //jhana// because it comes from the act of becoming absorbed in the breath. It is called fixed concentration because even though there is no in-and-out breath when the mind reaches that point, mindfulness is still absolutely full.

When you are in this state you can't examine anything, because the mind is totally uninvolved with anything at all. Only when the mind comes out of this state and enters threshold concentration can you begin examining things again. You will then see clearly into all the truths that the Buddha said are to be known, and into other matters as well. There will be no visions and signs, as mentioned above, but the knowledge here will be based on cause and effect, complete with analogies and similes tat will utterly erase all doubt.

In some cases, meditators will be considering objects of meditation other than the in-and-out breath, and yet will still be able to reach fixed penetration in the same way that those who practice mindfulness of breathing. When the mind gathers to a point where there is no more in-and-out breathing, that's fixed penetration.

This, at any rate, is my opinion on the matter. Meditators shouldn't

take my opinion as their criterion, because the thoughts and opinions of people in this world -- even when we see the same things under the same conditions in the same place -- can formulate different names for, and reach different understandings about, those same things, and thus give rise to endless disputes and arguments. Simply let us all work with our own objects of meditation so as to reach fixed penetration as discussed above and then -- with a fair mind free from bias -- compare what we experience with what has been formulated in the various texts. Our knowledge will then be //paccatam// -- arising exclusively from within ourselves. That is what I would like to see in this regard.

PARTING THOUGHTS

All transcendent phenomena are rooted in mundane phenomena. The 37 components conducive to Awakening (//bodhi-pakkhiya-dhamma//), which are classified entirely as transcendent, have to begin first with mental and physical phenomena, i.e., this mundane body and mind.

Visions, signs and the knowledge which results from //jhana// are obstacles to the one-eyed -- those who are simply developing //jhana// -- but can provoke insight for those with two eyes, i.e., those who are developing discernment along with concentration.

Every sword and ax is made with both a sharp and dull edge, each with its own different uses, but a person who confuses those uses, aside from getting nowhere with the sword or ax, may actually harm himself or the work he is doing. Insight and the defilements of insight come from one and the same basis. When people without discernment consider things wrongly, they will give rise to the defilements of insight; but when they consider things rightly, using the proper approach, the same things will become true insight.

Mundane phenomena -- when we clearly see and know them and their causes for what they are, and when seeing their drawbacks we grow disenchanted with them, not being deluded into latching onto them -- then turn into Dhamma. But when we get taken in by them and are unwilling to let them

go...It's not the cause that the world will stay the way it is forever. The world of the Brahmas may degenerate into the world of the Devas; the world of the Devas, into the human world; the human world, into the lower realms. Just as liquids tend to seek out low-lying places, so it is easy for the minds of living beings to seek out what's low -- namely, evil.

Even though the practice of meditation is a self-revolution, you must be willing to risk your life. At the very least, if you don't succeed, you should threaten yourself with self-exile. Those who don't make such a vow can look forward only to being a slave to others -- the defilements -- through time.

* * *

GLOSSARY

Abhinna: Intuitive powers that come from the practice of concentration.

Asava: Mental effluent; defilement in its role of giving rise to the flood of the cycle of rebirth. There are four sorts: sensuality, becoming, views and unawareness.

Bhavanga: The mind's underlying preoccupation or resting state, which determines its state of being and to which it reverts in between its responses to stimuli.

Bodhi-pakkhiya-dhamma: Wings of Awakening; principles conducive to the attainment of enlightenment. There are 37 in all, and they constitute the Buddha's own summary of the essential points of his teachings: four foundations of mindfulness, four right exertions, four bases for achievement, five strengths, five dominant factors, seven factors of awakening and the Noble Eightfold Path.

Brahma: An inhabitant of the heavens of form and formlessness.

Deva: An inhabitant of the heavens of sensual bliss.

Dhamma: Phenomenon; event; things as they are in and of themselves; the right natural order of things. By extension, Dhamma is used also to refer to any doctrine which teaches such matters.

Jhana: Meditative absorption in a single sensation or mental notion.

Kamma: Intentional acts which lead to states of being and birth.

Khandha: Heap, aggregate, group; the component factors of the personality, and of sensory experience in general -- physical phenomena, feelings, mental labels, thought-formations (see //sankhara//) and cognizance.

Nivarana: Hindrance to concentration -- sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty.

Sabhava dhamma: Natural condition; phenomenon; qualities and events as they are directly experienced in and of themselves.

Samadhi: Concentration; the act of centering the mind in a single object or topic.

Sankhara: Conditioned phenomena; formation; fashioning. This term covers all things, physical or mental, fashioned by causes or conditions, as well as the forces which fashion them and the processes by which they are fashioned.

Satipatthana: Foundation of mindfulness; frame of reference. The contemplation of body, feelings, mind and mental events as they are in and of themselves.

Ti-ratana: The triple Gem -- the Buddha, the Dhamma (his teachings, their practice and the realization of liberation at which

they are aimed) and the Sangha (those of his followers who have gained at least a glimpse of that liberation). To take refuge in the Triple Gem means to take them as guide in one's pursuit of happiness and to give rise to their qualities in one's life and heart.

Vipassana: Clear insight into things as they actually are, seeing them in terms of the characteristics of inconstancy, stress and not-selfness.

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PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: The Abbot
Metta Forest Monastery
PO Box 1409
Valley Center, CA 92082
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About fifteen years ago a Buddhist monk I met claimed that life for most people was dukkha. Dukkha, he explained, was a word from an ancient Indian language called Pali. He said that dukkha was roughly translated as suffering. However, this translation was, he claimed, inadequate because dukkha also signified the subtle qualities of unsatisfactoriness and uncertainty connected with change in life (Khantipalo, 1976). When I heard the word explained, I started to realise that my life and the lives of most beings around me, were characterised by dukkha. It was further indicated, however, that it was possible to seek a path to freedom (from dukkha) and hence out of suffering. The end result of this spiritual path is believed to be a total liberation which, ultimately, can only be directly experienced and any general conceptual descriptions deem inadequate and meaningless (Rahula, 1959). The alleviation of dukkha and the path to freedom are offered by numerous salvational philosophies and practices. On the secular side of the picture, Western psychotherapies offer relief from some aspects of psychological distress by strengthening the sense of selfhood with whom we identify our individuality. Spiritual paths, on the other hand, are directed at liberation by developing a level of experience beyond that which is centred on a personal self. Some of these (liberating) paths appear to take aspirants in opposite directions, but some authors have attempted to reconcile this contradiction by offering paradigms which include both 'self fortifying' and 'self transcending' methodologies which, together, can eventually lead the practitioner to freedom (eg Wilber, 1981).

My own path towards liberation is characterised by a practice in which I try to attend to and live my direct moment to moment experience of life. This method, which I have adopted as my spiritual path, is called present centred awareness. In my personal experience, present centred awareness has been a way to heal the psychic wounds which I have accrued during this life (and perhaps others). Thus, present centred awareness can be powerful pychotherapeutic device. In addition, present centred awareness is considered to be intrinsically liberating because it engenders, in the practitioner, an insight into 'truth'. In the sections which follow, this essay will examine, in detail, the nature of the human existential bind (dukkha) and the path to psychological and spiritual liberation through the practice of present centred awareness.

Dukkha

According to Buddhist thought dukkha, which usually means suffering, is the truth of existence. However, many Pali scholars claim that the word often has been misinterpreted and misunderstood (Rahula, 1959).Though dukkha may mean suffering (as it is normally conceived) a more precise translation of dukkha is "unsatisfactoriness" (Rahula, 1959). Dukkha can properly be understood in three ways: 1) dukkha as ordinary suffering, 2) dukkha as produced by change, and 3) dukkha as a characteristic of being someone in a 'conditioned state' (Rahula, 1959; Sole-Leris, 1986). The first type of dukkha encompasses the pain, grief, lamentation and difficulties associated with old age, sickness and death. Also included in this first category is the inevitable fact that individuals often get what they do not want, do not get what they want, and soon are parted from what they like. This first type of dukkha also includes mental distress such as confusion, anguish, worry, fear, anxiety, depression, loneliness, and alienation (Rahula, 1959). The second type of dukkha involves the paradox of living in happy and pleasant states and yet knowing these beautiful moments are transient and must inevitably change and disappear. The last type of dukkha involves the suffering engendered from clinging to the belief that transitory manifestations of sensations, thoughts, feelings and emotions, are a solid and concrete self which is usually labelled, by each of, us as "I", "mine", or "myself" (Rahula, 1959). This last type of dukkha is, perhaps, the most difficult to comprehend, but it will be clarified later in this essay. According to the classical Buddhist texts, absolute freedom from dukkha only can be found in Nibbana (or Nirvana) which is an unconditional state beyond causal existence and hence suffering (Nanamoli, 1978). Conditional states, on the other hand, are characterised by dukkha (Rahula, 1959).

Conditioned States and the Wheel of Birth and Death

The types of conditioned states are infinite. It is believed in Buddhist thought that every being creates his/her own reality, and the various dimensions of individual realities cross over to form a given realm or world. Western religions encompass the possibilities of experiential reality as falling within the tripartite concept of heaven, hell, and a mediating earthly plane. Like these other religions, Buddhist cosmology also has several realms of existence. In Buddhist thought, however, there are 31 such levels

(Tambiah,1970). Though Buddhist texts have classic descriptions of these realms as places where beings abide (Kapleau,1971), they are often understood as states of mind (Trungpa, 1973). As states of mind the realms can be understood as part of one's own personal experience and/or as part of the experience of those who live around us. The various realms of existence in Buddhist cosmology can be divided into six basic categories:
1) the hell realms, 2) the hungry ghost realms, 3) the animal realms, 4) the human realms, 5) the heaven realms, and 6) the demon or asura (jealous god) realms (Tamaiah, 1970).

The Hell Realms

Many people are unhappy. Angrily or desperately they struggle with existence yet find no relief. They may feel trapped, isolated and lonely. There is no one to trust as the world seems violent, miserable and frightening. Contracted defensively, they experience hell. In these realms one is collapsed into a total paranoia and defensiveness. Here we find insanity, despair and a sense that all is hopeless and lost. It is truly a hell on earth into which some of us slip occasionally, but some, less fortunate, become hopelessly enmeshed for life as the incurably insane.

The Ghost Realms

The preta or hungry ghost realm is experienced as a state of intense and insatiable desire, frustration and dissatisfaction. Feeling ever empty and lacking, pretas constantly search for something or someone to fill their hungry space. Pretas are never gratified. No matter how much they try, gratification is always just beyond reach. In Buddhist cosmology pretas are considered to be in a realm of misery (Tambiah, 1970). When caught in these experiential realms we seek food, sex, power, glory, and money with unending appetite but, nothing can satisfy.

The Animal Realms

From the Buddhist point of view, the animal realm is yet another realm of misery. However, those in animal realms are not cognisant of their misery because the animal realm is characterised by stupidity. Actions are performed without discriminating wisdom and dominated by sensual desires and hedonistic

needs. Those in animal consciousness do not think intelligently and their lives are governed by conditioning, indoctrination and seeking personal gratification.

The Human Realm

The human realm is considered to be a realm of relative advantage. As a human, one has the ability to both seek and enjoy pleasure and happiness. However, the human experience is equally grounded in difficulty, and hardship. Human existence swings between pain and pleasure, loss and gain, and praise and blame. Nevertheless, the emotions are not too extreme and those with human consciousness have the ability and mental space to ponder their existence. The human realm is therefore one of discriminating intelligence and is characterised by the ability to choose. This realm is a particularly useful realm to seek liberation because the human realm is a realm where one can see a balanced view of existence (Trungpa, 1973).

The Heaven Realms

Heaven states of consciousness, are expanded states of consciousness where one feels joyous, happy, and blissful all the time. Relationships are always fulfilling and meaningful. No one fights and life is pleasure. Projects are successful and every thing is wonderful and beautiful. These states of consciousness are also characterised by moments of transcendental well being and peace. It is like we have made it, we have arrived and won the prize (Trungpa,1973).

The Jealous God Realms

The final possibility of conscious experiential reality is that of becoming one of the asuras or jealous Gods (Trungpa, 1973). Knowing that heaven is possible, asuras jealously struggle up the ladder to gain access to the divine state, alternatively, like a fallen angel, having tasted the bliss and joy of heaven, they want it to continue and strive to regain the lost prize. This realm is different from the preta realms in that the jealous Gods have power. Like some politicians or mega-millionaires they claw their way to the top and, ever vigilant, they are protective of what they have and struggle for yet more. Asuras have a consciousness that is obsessed with power and

the need for engrandisement (Trungpa,1973).

The realms and the psychological states they represent are constantly changing. Unlike the Judeo-Christian dogma, neither heaven nor hell can last for ever and the nature of conditioned experience is ultimately always change. Thus, life has the potential for cyclic fluctuation between and within the realms of experiential reality. Some days we may be in heaven while other days feel like hell. The arising and passing of experience, moment to moment or life time to life time, is what Buddhists call the wheel of birth and death or samsara (Trungpa, 1976). Being enchanted by samsara is dukkha.

Enchantment

Possibly one of the most subtle forms of psychological suffering is what Roy-King (1986) calls enchantment. The word enchantment has positive connotations in modern speech, however, as in the world of folktales: "to be enchanted is to be lured to one's death by seductive voices, to be turned to stone, to be obsessed (as Sinbad was) with journeys to impossible places, to be asleep or forgetful." (Roy-King, 1986 p211) To be enchanted is, therefore, to become intoxicated with the realities we create and to believe that these realities will last forever. Buddhists consider that the conditioned states of the wheel of birth and death are essentially unsatisfactory, or dukkha, because nothing lasts (Sumedho, 1983). Even at the most refined levels of consciousness, when our lives have no anxiety, worry, fear or gross distress, there still may be a quality of uncertainty. This uncertainty is an awareness that even if we had every thing that we could ever want, it is still not lasting. Dukkha may be gross and obvious or dukkha may be subtle. Regardless of whether it is gross or subtle it is the awareness of dukkha that motivates individuals to seek the path to freedom (Sumedho, 1983).

The Path to Freedom

When individuals become aware of their dukkha they either avoid it with distractions thereby perpetuating its manifestation (such as with drugs and alcohol) or they attempt to resolve it in a healthy manner. Psychotherapy and spiritual practices are two ways individuals may attempt to resolve the manifestations of dukkha constructively. Psychotherapy is essentially a process designed to alleviate mental distress by initiating psychological

change in a manner which is both personally meaningful and socially constructive (Muzika, 1990). Most Western psychotherapies are directed at the personality and usually work at strengthening the self to make it more able to bear pain and to experience pleasure (Muzika, 1990). Psycho-spiritual teachings and movements (both East and West), on the other hand, are directed at self transcendence. The term transcendence may have a number of meanings, but in current psychological paradigms the meaning of transcendence is transpersonal in the sense that it is a development or a transition "to a level of experience beyond that centred in the ego or the personal self" (Washburn, 1990, p85). Many of the major world religions consider transcendence to be the primary path to liberation. However, the interpretation of transcendence varies. For example, in the spiritual paths found in Christianity the concept of salvation is synonymous with freedom. With salvation the soul, having confronted it's sins and having repented, is saved and reunites (in intimate relationship) with God (Washburn, 1990). This process, Washburn (1990) compares to the Jungian notion of regression and final integration with the archetype Self. The ego, being no longer separate from god, feels ultimate security, psychic wholeness and freedom from distress. Within Hinduism, the self has two aspects: Jiva, the individual soul, and Atman, it's universal form. Thus, freedom from dukkha is the discovery of the soul's universal aspect (Muzika, 1990). In the Hindu tradition, spiritual development is a progressive letting go of various levels of the self, (such as the physical level, the sensory mind and the intuitive intellect) until one finally achieves a transcendental absolute oneness with Atman in "blissful undifferentiated illumination" (Washburn, 1990, p87). Buddhism, on the other hand, teaches that suffering is conditional on the belief in an abiding, existent self. Dukkha arises because of attachment, aversion and ignorance (to and of that self) and is a cyclic reaction energised by desire. With Buddhism the path to freedom is one of insight into the nature of the conditioning forces. With wisdom, the attachment to conditions is severed and Nibbana, as ultimate freedom, is realised (Sole-Leris,1986).

At a superficial level, some of the paths designed to alleviate dukkha may seem contradictory. For example, Western psychotherapies are generally directed at strengthening the self while Eastern spiritual paths are concerned with its deconstruction (Wilber, 1981). Wilber attempts to reconcile these contradictions by offering a paradigm which includes both self fortifying and self transcending functions in the path to liberation. Wilber considers

liberation to be an egoless state of mystical union with the universe that is beyond all division and duality. This state, called 'unity consciousness' he claims has no boundaries or limitations and is ultimate freedom. Suffering, on the other hand, he argues, results as the deluded mind creates self imposed boundaries and fantasy divisions between the 'self' and 'other'. The more contracted these existential boundaries are, the greater the alienation and subsequent suffering one experiences (Wilber, 1981).

Wilber (1981) claims that development towards "unity consciousness" occurs in several stages. Summarised, these stages are the prepersonal, personal, and transpersonal. Like other stage development paradigms (such as those of Kolberg, Freud and Piaget in Shaffer, 1985), each stage has its problems which must be resolved before an individual can move successfully on to the next (Muzika, 1990). Thus, Wilber (1981) claims that the different directions emphasised by the various liberation techniques and practices may be appropriate for different stages of development. At the prepersonal level, for example, in which individuals may be suffering from hurt, despair, worthlessness and loss, therapies such as simple counselling and basic psychoanalysis may be useful. At the personal level, where individuals need direction and sense of meaning, Gestalt or Existential therapies may prove to be the appropriate vehicles. However, it is only when the ego is strong and has established a strong sense of meaning, argues Engler and Wilber (1986 in Muzika, 1990), that it is capable of dealing with the transpersonal processes that may be encountered in spiritual practices such as meditation. According to Engler "You have to be somebody before you can be nobody" (1986 cited in Epstein, 1990, p18). A perennial question regarding reality is: What is the truth and which path does one follow to find it and freedom? Some base their choice on emotional attractiveness, while others use intellectual reasoning to make their decision. Therefore, confidence in a path or a "faith" can be fuelled by emotional energy or by intellectual reasoning. Both kinds of faith are important and valuable in the process. However, it is the faith arising from our own personal experience of the truth which has the most impact on the direction one takes (Goldstein, 1976).I have confidence in the Buddha's teachings. This "faith" is fuelled by both emotional attraction and intellectual reasoning. However, more than these two driving factors is the power of my personal experience. I do not pretend to ultimately understand the unconditioned or Nibbana, but, personal experience of the conditioned states has confirmed for me much of what the Buddha has taught. On his dying

bed the Buddha has been quoted as saying to Ananda, his personal servant: "Be lamps unto yourselves. Be refuges to yourselves. Take yourselves to no external refuge. Look not for refuge in anyone beside yourselves. And, those Ananda, who either now or after I am dead, shall be a lamp unto themselves, shall betake themselves to no refuge, but holding fast to the truth as their lamp, holding fast to the truth as their refuge, shall not look for refuge to anyone beside themselves, it is they who shall reach to the very topmost height." (Goldstein, 1976, p116). When I follow this advice and look to myself for the truth and the path, I realise that it only can be known in the context of present moment experience. "Yesterday is a memory. Tomorrow the unknown. Now is the knowing" (Sumedho, 1983). Thus, having both faith and experience in the reality of the moment as the truth and the path, I have come to believe that present centred awareness is an important way to heal a distressed psyche and facilitate freedom from dukkha.

Present Centred Awareness

It has been argued that being in the moment may bean important factor in the development of emotional well-being (Roy-King, 1986). Being aware and present centred may be one simple technique which has self fortifying (Wilber's prepersonal), self clarifying (Wilber's personal) and self transcending (Wilber's transpersonal) functions. Present centred awareness is the act of being fully aware of and attending to experience. The focus of this awareness may be directed introspectively towards the 'self' or, on the other hand, it may be directed at the world around us. However, as life is experienced through the mechanisms of our humanness (the senses, thoughts, and emotions), present centred awareness is usually directed at aspects of the experiencing 'self'. Present centred awareness has come to subsume a number of other terms such as; bare attention (Goldstein, 1976), listening to oneself (Rogers, 1961), living in the moment (Perls, 1970) or just being here now (Dass, 1972). Present centred awareness has been utilised in many psychotherapies and is central to Gestalt therapy as well as Buddhist spiritual practice. All of these psychological approaches offer numerous techniques which help to centre a person's awareness on the present. However, it is Buddhism which offers the clearest explanation of the nature of present centred awareness and the most complete description of how it may be successfully practiced.

In the Buddhist Theravadin schools (where I have had my most comprehensive experience), present centred awareness is referred to as 'satipatthana' or, simply, mindfulness (Goleman, 1975). The word satipatthana has its origins in Pali which was spoken by Gotauma Buddha (Nanamoli, 1978). "Sati" means awareness and "patthana" means keeping present (Nyanapondika Thera, 1962). Satipatthana is "The accurate, continuous registering at the conscious level of all events occurring in the six sensory modes: seeing, hearing, touching, smelling and thinking, without qualitative judgment, evaluation, mental comment or behavioural act." (Deatherage, 1982, p 19) Similarly "Bare attention means observing things as they are without choosing, without comparing, without evaluating, without laying our projections and expectations on to what is happening, initiating instead a choiceless and non-interfering awareness." (Goldstein, 1976, p20) Satipatthana is a way of being and a meditation practice. The role of satipatthana is to clearly perceive, in an objective (but not disassociated) manner, the arising and passing of all conditions of mind and body (Nyanapondika Thera, 1962). As a practice its aim is to gain insight into the nature of the self, inner peace and psychological freedom. The theme behind mindfulness is to honestly relate with what ever arises as it arises.

In traditional Buddhist teachings there are four foundations or areas of mindfulness. These are mindfulness of body, feelings, mind states and mind objects (Nyanapodika Thera, 1962). Mindfulness of body includes, among other aspects, being aware of postures, somatic sensations and the breath. Mindfulness of feelings is not regarded as mindfulness of the emotions as such, but more being attentive to the qualities of pleasantness, unpleasantness and neutrality which arise in the mind with relationship to physical sensations or mental processes. Mindfulness of feelings is considered as important because "feelings" are primary factors in conditioning clinging (attachment) and condemnation (aversion), two root causes of suffering (dukkha) (Goldstein, 1976).

Mindfulness of mind states refers to being aware of the states of mind that may colour the mind such as a distracted mind, an angry mind, a happy mind, a guilty mind and so on. Mindfulness of mental objects refers to being aware of the content of mind such as thoughts, and, in addition, being aware of how they condition both physical and mental processes (Nyanapondika Thera,

1962). As a meditation practice, a practitioner of satipatthana chooses a primary object of attention and focuses upon that object. Theravadin Buddhist meditation teachers usually recommend choosing primary objects of meditation that are physical in nature. They recommend physical objects, such as sensations or sounds, because they are tangible, easy to focus on, and less illusive than mental objects (Nyanasamvara,1974).It should be noted, however, that meditation teachers claim that all objects of self, physical or mental, are essentially similar in nature. Thus, if insight is gained into one object of self, then insight is gained into them all. Primary objects of satipatthana meditation vary, but one of the most commonly used objects is that of the breath. As one breaths, attention may be directed to sensations at the tip of the nose or at the abdomen as it rises and falls (Nyanasamvara,1974). As a meditation practice satipatthana is not limited to sitting in a meditation posture, but can carry over into other activities, such as walking. In walking meditation the prime object of attention may be the sensations in the legs, or the general posture of walking.

Ideally, when one meditates, one's attention remains with the primary object. In reality, though, many people's minds do not stay focussed on the primary object. There may be, for example, thoughts of the past or future, distracting aches and pains, sounds and so on. When the mind becomes distracted from the primary object the distraction is acknowledged and the meditator returns his or her attention to the object. If the distraction becomes overwhelming or predominant, this "distraction" may then become the object of meditation and of non-intellectual investigation. Like changing gears on a car one may shift from object to object and from mindfulness of body to mindfulness of mind states, feelings or mental objects. For example, if a jackhammer started up outside one's meditation room, the vibrations of the sound (a physical object) could become the object of meditation (mindfulness of physical objects or body). One could also choose to be attentive to the unpleasantness of the sounds (mindfulness of feelings) or the thoughts that arise in regard to the sounds (mindfulness of mind objects). Alternatively, one could direct attention to the quality of anger that may arisen (mindfulness of mind states) (Nyanapondika Thera, 1962).

Currently, Buddhist meditation retreats are gaining popularity in the West (Goldstein, 1976). The activity in these retreats is very different from one's normal life style and the session may last anywhere from weekend to months.

On these retreats, much time is spent sitting in meditation posture while attempting to focus upon a primary object such as the breath. At the end of a sitting period one arises and does something else such as eating or walking. As the retreat progresses, the delineating line between meditation and non-meditation dissolve, so no matter what one is doing, mindfulness monitors. Moment after moment, attention is drawn to whatever is happening in that moment and to whatever one is doing which then becomes the primary object of meditation. Thus, when one brushes one's teeth, attention is directed to teeth brushing and (perhaps) the way the brush feels on one's gums, or the jerking action of the arms. When one eats, one eats with mindfulness of tastes and/or chewing actions or mindfulness of thoughts related to eating. When one visits the toilet, one is aware and present for the process of defecating and so on.

Meditation retreats and the practice of satipatthana are not always easy. It must be emphasised that meditation retreats, for many people, are often characterised by periods of losing mindfulness and becoming enmeshed and lost in thought. Nevertheless, for most practitioners, it becomes clear that the process of mindfulness is in itself enlightening. That is, it illumines one's situation and lightens one's emotional burden or mental distress. As time passes, practitioners may realise that satipatthana can be practiced anywhere at any time. "In one sense mindfulness refers to a clear, lucid, quality of awareness to the everyday experiences of life." (Tart, 1990, p83).

For many, therefore, present centred awareness may become a way of being with life and dealing with day to day activities. For example, Thich Nhat Hanh, a well known Vietnamese Buddhist monk, once wrote "when washing the dishes one should only be washing the dishes, which means that while] washing the dishes one should be completely aware that one is washing the dishes. The fact that I am standing here washing these bowls is a wondrous reality. I'm being completely myself" (Hanh, 1975, p3).

Being present centred and aware can generate a sense of freedom and alleviate dukkha in a number of ways. For example, present centred awareness can be used as a 'therapy' which helps us deal with distressing 'gross' forms of emotional suffering such as anxiety, depression, obsessions and fear. Being present centred may facilitate peak experiences, which can alter one's sense of reality thereby causing a radical change in perspective and, hence, new awareness which may have a healing effect.

Present centred awareness also may help us to deal with inner as well as interpersonal conflicts. However, more than any of the above change processes which may obviate detrimental life habits, present centred awareness is intrinsically liberating because it engenders a radical and awakening alignment in consciousness. Present centred awareness is intrinsically liberating because it draws one's consciousness into accord with the way things are and, thus, in line with the most basic existential truth.

"The prescription of living in the now is the consequence of the fact that we are living in the now; this is something that the sane person knows, but the neurotic does not realise while enmeshed in a dreamlike pseudo-existence." (Naranjo, 1970, p67).

Present centred awareness as a prescription for life is a means to an end, where the end is the means. The different ways present centred awareness may facilitate a sense of freedom work in essentially similar ways. However, to clarify and elaborate the liberating nature of present centred awareness, four angles will be delineated in the reference to my personal experience.

Present Centred Awareness as a 'Therapy'

In our efforts to manifest self-actualisation, Rogers describes the goal of life as "discovering the self one truly is" by "learning to listen to oneself... to experience what is going on within oneself" (Rogers, 1961, p169). Self awareness is thought to increase a person's knowledge about his/her behaviour and "the more one knows about their behaviour the more likely he/she is in a position to do something about it" (Pyke and Sanborn, 1975 cited in Gibbons et al. 1985, p662).

Present centred awareness is, therefore, a therapeutic tool which is used in a number of psychotherapeutic programs. It can serve both as a self regulation mechanism and as a process of self discovery. For example, Psychoanalytic processes use the technique of 'free association' as a means of increasing awareness and uncovering repressed memories and emotions. Like satipatthana, Freud's free association technique increases attention to the processes and content of mind, without censorship and criticism of what arises (Speeth, 1982). Free association is thought to

be therapeutic because it helps resolve the debilitating effects of repressed traumas by bringing them into the light of awareness thereby freeing the mind from restrictions imposed by self-suppression (Muzika, 1990).

With Gestalt therapy, awareness is directed at how an individual thinks, feels, moves, and interacts in a present moment context (Naranjo, 1970). Some techniques used with Gestalt therapy involve dialogue between a therapist and a client. With dialogue, the therapist constantly reminds the client to relate to the present moment and issues which may have normally been avoided are explored. The expression of internal states acts as a tool to centre and clarify the client's experience while simultaneously providing a witness which enhances the attention and meaningfulness of the experience (Naranjo, 1970). Other Gestalt processes involve sensory awareness processes. Physical sensations that are normally avoided are explored and this can awaken a series of unresolved memories and traumas. Once recovered, these issues are explored, accepted and reintegrated into the client's life. Using the process of being brought back into the now, an individual is empowered to discover how he/she blocks and interrupts his/her functioning (Kepner and Brien,1970). The insights gained from increased awareness are thought to be sufficient to alleviate numerous psychological problems including anxiety (Davison and Neale, 1982).

Some therapists have used traditional Buddhist satipatthana tools in clinical situations to deal with manifestations of anxiety depression and obsessive behaviour (eg Wortz, 1982; Deatherage, 1982). One traditional method which has been used to enhance the effect of satipatthana is that of labelling an object of attention or mindfulness with a name (Nyanapondika, 1962). Like the expression of feelings and thoughts used in Gestalt therapy, 'noting' serves to concentrate the mind as well as clarify and objectify the condition. For example, attention to the rising and falling in the abdomen while breathing can be labelled "rising, falling", thoughts of the past can be labelled "remembering", the future, "planning". Simple emotional tendencies can be labelled appropriately such as "anger", "worrying", "fear", sadness" etc. Actions also can be labelled accordingly such as "brushing" for brushing one's teeth, "pissing" for urinating etc. Another satipatthana tool which can be developed is what Deatherage (1982) calls "the watcher self". "The watcher self can see the remembering of some painful event and label it objectively without

becoming involved in its melodrama. The watcher can therefore put psychological distance between the 'me' who experiences the painful event and the 'me' who is presently remembering it. "(Deatherage, 1982, p22) The "watcher self" is not used to strengthen the self concept but: "The watcher self is used only as a tool for grounding some of the patient's mental energy in the present, providing a temporary, psychological stable centre for them to operate from and providing a perspective from which their own psychological functioning can be objectively observed." (Deatherage, 1982, p25).

Both "noting" and developing the "watcher self" can be very useful. If one can say to oneself, for example, "anger" when one is experiencing rage, then the "noting" allows the space to choose one's reactions instead being dominated by blind action. This space which noting and satipatthana promote can be therapeutic. In one case study, a divorced woman who was having bouts of depression, anxiety and unwanted memories of her ex-husband's bizarre sexual demands, was trained to label the thoughts as "remembering, remembering". Within a few days she could see the causal relationship between the thoughts and the anxiety and depression which proved to be quite therapeutic (Deatherage, 1982). Another woman, who was hospitalised for manic-depression and schizophrenia, was instructed to watch the second hand of a clock and, when her mind went off the clock, to name the distraction. She soon realised that most of her distractions were related to the past. She was then instructed to label them "remembering, remembering". With this technique "she learned to identify herself with the objective watcher of her disturbed thoughts instead of the depressed thinker" (Deatherage, 1982, p24). She was able to gain insight into the nature of her illness from this process and it was not long before she was released from hospital. Another woman who was hospitalised for anxiety, depression and inability to function adequately, rebelled against any suggestion of introspection, and owing to the fact that she was a Mormon the word "Buddhist" or "meditation" was not mentioned. As the therapists interacted with her it became evident that much of her day was spent fantasising and imagining to avoid the anxiety of her life. The habit of fantasising was discussed with her and she was then was asked to undertake a "psychological procedure". To her surprise she was asked to bake a cake. However, she had to do it extremely mindfully with minute attention to every detail. When her persistent fantasies would arise, she was instructed to just observe them. After a time she found that she could intentionally return to the present moment and so function

more adequately. With mindfulness and other therapy she eventually gained insight into her anxiety and depression and was released from hospital (Deatherage, 1982).

I have been using meditation practices for nearly fifteen years, but began using satipatthana meditation techniques about 7 years ago. I have attended numerous meditation retreats and have noticed a "therapeutic" effect of mindfulness in these retreats and in my daily life. When I first started employing the satipatthana methods, I began experiencing a pain in my heart area. At times it would feel as if a knife had been inserted and was being twisted. At other times, it just ached. When I meditated the pains would intensify and distract me from the primary object of the meditation, so one day I decided to make the pain the object of my meditation. Although the pain was dominant in my consciousness, I found that when I tried to direct attention to the sensation my focus would 'deflect'. It was as if my mind wanted to avoid touching that area. I experimented with methods which would enhance exploration and slowly I learned that if I could generate a quality of total acceptance and gentle love, then the pain would allow my mind inside.

As I ventured inside the pain, I was flooded with memories. I discovered feelings of rejection, fear and loneliness which went far back into my childhood. These feelings also related to my adult life and as I meditated images of past interactions and associated emotional feelings of inadequacy and frustration would emerge. The images and feelings arose concomitantly with the pain in my heart. The pains lasted on and off for a period of about two years. I meditated upon them whenever they arose, and slowly I gained acceptance of the pains and the past that they represented. Like the integrative processes of Gestalt therapy, I found that the more I could accept the pain, the more I could accept myself as a whole. This acceptance was also reflected in the way I communicated with other people. I could relate with less fear and more openness and honesty. In addition, the pains became a useful tool. Particularly, when I interacted with people, (such as threatening individuals) the heart pain served as a warning signal that communication was difficult. With the mindfulness training, I could be attentive to the difficulty and allow myself to be open to those individuals (and the pain) finding acceptance rather than closing down with resistance, rejection and fear. The mindfulness process related to my heart area was

therapeutic and healing in many areas of my life. Slowly and gradually the pains vanished.

Mindfulness thus can open up and facilitate a resolution of undermining influences in our lives. The detached (but not disassociated) attitude of present centred awareness also allows for a space to occur between life's events and the ego's reactions to those events, thus preventing our lives from being overwhelmed by unwise obsessions and actions. Mindfulness, for example, can catch a thought of anger before that anger is converted into a fist in someone's face or it can catch a worrying thought before the thought explodes into full blown anxiety. The regular practice of present centred awareness, can gradually alter habitual and crippling reactions to disturbing thoughts and feelings. However, another even more potent and rapid method for effecting change in habitual tendencies and promoting well-being is to experience a radical alteration of consciousness or a peak experience.

Peak experiences

A moment is only a short segment of time, yet in moments the human experience of reality can be deepened, challenged, explored and transformed (Roy-King, 1986). Carlos Casteneda, is an American writer who has authored a series of books about experiences he supposedly had with a Mexican shaman named Don Juan Matus. Over the course of their many discussions, Don Juan often attempted to get Carlos to attend more fully to the moment. He believed that this type of attention had in it great power to transform one's experiential world. "Do you know a moment can be an eternity?....This is not a riddle its a fact, but only when you mount that moment and use it to take the totality of yourself forever in any direction" (Casteneda, 1974,p8).

Being in the moment can facilitate what have been called 'peak experiences' and facilitate the opening of realities previously unexplored. Maslow (1968) described peak experiences as moments of intense joy and fulfilment that may occur when individuals are present for life. A mystical experience is one type of peak experience (Maslow, 1968). Mystical experiences may occur after intense spiritual practices, encounters with death, or spontaneously when a persons attention is focused, in the present (Happold, 1963; Grey, 1985; Goleman, 1975). The mystical experience is a subjective phenomenon which is not susceptible to scientific scrutiny or verification. Despite materialistic

scepticism and explanation, the mystical experience is very real to those who perceive them (Grey, 1985). According to Happold (1963) mystical states are beyond description by discursive intellect. They are states of knowing that have elements such as 'timelessness', 'peace', and 'oneness with the universe' which create a feeling that the phenomenal ego is dissolved into some greater entity or presence. Gopi Krishna, in reference to his mystical experience described "sensation of light....an overwhelming sense of wonder and awe.... unshakeable conviction of the reality of the situation...an encounter with an inexpressible all knowing intelligence of an omniscient divine being... love and adoration." (Grey, 1985, p149) Another description is that of a school boy who spontaneously experienced a "timeless moment" Suddenly and without warning, something invisible seemed to be drawn across the sky, transforming the world about me into a kind of tent of concentrated and enchanted significance. What was merely an outside became an inside. The objective was somehow transformed into a completely subjective fact, which was experienced as 'mine', but on another level the word had no meaning; for 'I' was no longer the familiar ego." (Happold, 1963, p 130)

Peak experiences have numerous dimensions, and manifestations. They can be cosmic shifts in consciousness (such as the mystic variety) or they can be less spectacular moments of happiness and fulfilment (such as falling in love, watching a new born child, moments of intellectual insights, or moments of athletic achievement). Maslow (1968) claimed that these experiences were therapeutic. They could alter a person's view of himself and others, and significantly alter the relationship with the world. In addition, these experiences are capable of releasing a person's energies for greater creativity, spontaneity, idiosyncrasy, and expressiveness. Maslow went on to claim that some mystical or oceanic experiences have been "so profound as to remove certain neurotic symptoms forever after" (Maslow, 1968, p101).

Of the few studies related to the after effect of mystical experiences, those concerning the near death experience (NDE) are gaining increasing interest. Numerous studies (according to Ring, 1980; Grey, 1985; and Flynn, 1982) have indicated that NDEs, which have mystical elements have changed those who have experienced these states in a number of ways: "Experiencers resume life by living it more fully, loving more openly and fearing death less, if at all. Their life seems more grounded in a sense of purpose and is more consciously shaped by the spiritual values of love and acceptance."

(Ring, 1980, p202)

After conducting a survey on NDE experiences Flynn (1982) argued that the effect of the mystical states on moral consciousness and belief structures was profound. He found that those who had experienced the mystical states associated with NDEs were likely to operate from a high stage of moral development. Many of those who have experienced mystical states have been called saints (Happold,1963). Thus, peak experiences are not only pleasant, they can be profoundly transforming. They may uproot detrimental conditioned responses that cause suffering and awaken individuals to self actualising principles (Maslow, 1968). It appears, the more refined or transcendental the experience, the stronger is its effect.

States of concentration called 'Jhanas' can produce very refined states of consciousness which may contribute to the onset of a mystical experience (Goleman, 1975). Buddhist texts (Buddhagosa, 1976) offer detailed taxonomies, organisation, and general explanations of how to achieve these states at will. Basically the greater the level of concentration the more refined is the experience. At initial levels of activation (such as being in love), the body feels light and expansive and the mind is happy. As the states become more refined there are feelings of bliss, rapture, followed by consciousness of infinite space, oneness with the universe, awareness of no-thing-ness and eventually neither perception nor non-perception culminating in feelings of indescribable peace (Goleman, 1975).

Mystical states form a major component of Wilber's (1981) notion of a path to freedom and "unity consciousness" which, according to him, is the ultimate state of freedom. Like Maslow (1968) Wilber (1981) argues that peak experiences of this type have the power to eliminate neurotic habits and tendencies and they may even alter one's perception of the world, the self and give a sense of incredible peace.

However, peak experiences are still part of paradoxical life situation and the wheel of birth and death discussed earlier in this essay. The catch is, no matter how sublime and subtle the experience is, like heaven, peak experiences are impermanent. Certain individuals can encounter peak moments, benefit from them and then let them go. Most however, like fallen angels, strive for the continued experience of expanded states of

consciousness and this can become a terrible trap. Meditation teachers caution of the dangers of developing the Jhanas because of their seductive power and deceptive nature (we can easily believe we have 'arrived' at ultimate liberation when, in fact, we are still caught on the wheel). If attachment is developed to an impermanent experience, then the attachment may condition wanting (like a Hungry Ghost) which eventually leads to misery (Epstein, 1988).

Thus, ironically, being present centred may facilitate peak experiences, but if one's mindfulness is not strong enough, attachment to the peak experience can engender further suffering. When I was twenty one years old, being aware of my dukkha, I decided that the most important thing to do in life was to "get" enlightened. Keen and enthusiastic to make "it" or die, I travelled to Thailand and was ordained as a Buddhist monk. At that stage I didn't know much about satipatthana, but used a variety of contemplation meditations to centre my mind. After a short period of searching, I found a meditation monastery in the forests of NE Thailand and stayed there. The climate and surroundings were harsh and there were no other English speaking monks. Life was difficult, yet I appreciated the rich spiritual life that being ordained and living in a Buddhist community offered. During my stay I contracted, dysentery, malaria and then later hepatitis, so the prospect of dying in the forests of NE Thailand was no mere fantasy.

When I contemplated what or who dies, my mind became peaceful, consequently death contemplation meditation became one of my primary practices. After about 15 months of intensive practice, which was compounded by severe illness, my reality began to break apart. My world and the experience of myself began to alter radically. Wherever I looked, I couldn't find a "me" that died, and my ego seemed to be dissolved into "something greater". There were many different experiences of expanded consciousness which followed and they were characterised by a sense that "I" was just a drop in the ocean of the universe. Everything seemed as if it was a dream, but the dream seemed more "real" than anything I had ever encountered. Strange but "perfect" events occurred as if they were following a divine plan. The "me" I had always identified as my essential self seemed of little consequence within this new perspective and everything appeared to be dominated by a very tangible omniscient intelligence. All "I" could do

was surrender to it. This surrender was terrifying, but, at the same time it felt incredibly secure, spacious, peaceful and liberating. For a period of about 4 months my world was turned upside down, and my concepts of reality and existence were completely transformed.

For reasons primarily related to health I eventually disrobed, I left the order of monks and returned to secular life. Two weeks later, as a result of a complex set of circumstances, beyond the scope of this paper to describe, I married a Thai woman, returning to Australia with her two months later. Having nowhere to live, we moved in with my mother at Turramurra, an upper middle-class suburb of Sydney. Within a month my wife was pregnant. The contrast between my expanded world of spiritual security and spacious liberation and my new married life was horrific and my world felt as though it had come crashing down. I felt completely trapped.

Back in Australia, my freedom lost, I experienced great conflict. I reminisced about my experiences in Thailand, like flicking through postcards of a wonderful holiday (holy days). I suffered intense inner conflict over my role as a husband and parent while feeling great spiritual isolation in my new, materialistic surroundings. I desperately wanted to be back in Thailand and not where I was. My feelings of misery continued for quite some time. Eventually, I let go of my conflict and got on with life as it presented itself, but I had learned some important lessons. The most important of these lessons was that attachment to peak experiences can cause misery and suffering as powerfully as these experiences can give feelings of peace and joy.

The Thailand experience had drastically altered my ,understanding of life and the universe. However, it was just an experience and, as an experience, it was a just another conditioned moment on the wheel of birth and death. The Buddha taught that one of the primary root causes of misery was attachment (Nanamoli, 1978). Intellectually, I realised that attachment may eventually lead to suffering, but habits are strong and I still attach myself to concepts, views and objects. It is difficult to sever attachment. Nonetheless, as I grow older, present centred awareness has become like a refuge or home base. Sometimes I wander from it, suffer, but eventually return. Life is a constant process of enchantment and letting go. When I experience conflict and the dukkha of enchantment, present centred

awareness is my most important ally in dealing with that conflict.

Present Centred Awareness, Desire, Inner and Interpersonal Conflict and Peace.

Conflict seems to arise when we feel that we should be somewhere else doing something other than what we are presently doing. Amongst other things, it is the feeling that conditions or circumstances 'should' be other than what they are and, in this state of mind, the past and future appear to be more in accordance with our wishes and ideals. Conflict of this type, whether inner or interpersonal, may be resolved with the application of present centred awareness. Rogers (1980) seemed to be referring to the use of present centred awareness in psychological healing when he described a process he called becoming "congruent". "By this I mean that when my experience of this moment is present in my awareness and when what is present in my awareness is present in my communications, then each of these three levels matches or is congruent. At such moments I am integrated or whole, I am completely in one piece." (Rogers, 1980, p15).

When people desire something and that desire is not satisfied, distress or conflict may arise. Even the desire for peace and psychic freedom, though it may be well motivated, is still 'desire' and therefore has the potential to give rise to conflict. By being present for the experience of life as it naturally arises, it is possible to transcend the pull of desire and the conflict or "discongruence" which desire may create.

A few years ago I attended a meditation retreat. The retreat was held in silence, which meant that there was no visual or verbal contact permitted amongst participants. Some of the yogis were old friends while others I had never met before. For six weeks I slept in a dorm, sat in a hall, ate and generally lived with 50 or more people with whom there was no normal communication. One day, as I was "sitting" in meditation, my mind became very quiet. There were no sounds in the hall and all I could hear was the gentle rustle of trees and the sweet sound of birds. The conditions were conducive, and I experienced peace. Part way through the session a person near me began to wriggle. The sound drew my attention, but it was not disturbing. Later he began to scratch his head and I also could hear him swallowing. My concentration was shattered and I felt irritation arise, but at that moment the end-of-session bell rang and we all got up.

As the days continued, a similar scenario was repeated a number of times. At these times his repertoire would also include getting up in the middle of the session to use the toilet attached to the hall, flushing the cistern and then, returning to his position in the hall, noisily writing memoirs in a journal he had been keeping. As my meditations became more difficult I began to notice the person on the other side of me as well. He was breathing quite heavily and, though not previously noticed, the rhythmic rushing of air would distract me from my own breath which was the object focus of my meditation. What were previously very calm meditation sessions began to become times of great agitation and hatred.

My concentration deteriorated and instead of observing my breath, the sessions began by neurotically waiting for the agitating sounds to begin. As their vibration was detected, uncontrollable fantasies would arise. In my mind's eye I would see me violently stomping on the culprit's journal and pen and strangling him while simultaneously I could feel a power growing in my arms, getting ready to stuff any available cushion up my noisy neighbour's nostrils. The thoughts would arise, and with great aversion and clinging, I would suffer. Feeling the conflict in my heart, my mind began to bargain. One thought I had was to write each of them a polite yet frank note: "Please stop writing, it is disturbing my peace." or "Do you mind not breathing, it is distracting my attention". For hours I would sit obsessively planning the how, when, where, and what of my potential notes. While my colleagues were either getting enlightened or completing the first draft of a best seller, I was entangled and enmeshed with thought and conflict. Naturally, I didn't strangle my neighbours, nor did I write them any diplomatic messages. I did, however, remember a talk given by a Thai meditation master. He compared the suffering of worldly beings to a dog with an itch on its back. If the dog sits in the sun it blames the sun. If it finds a shady tree it blames the tree. If it jumps in the river it blames the river. The itch he said was greed, ignorance and hatred. He, like the Buddha, claimed that only when these taints of mind are uprooted will worldly beings find resolutions to their conflicts, peace and freedom from suffering (Chah, 1980, 1982).

I suffered with my intense aversion for about 3-4 days. However, the suffering came from my own mind. Its cause was attachment to pleasant and

peaceful mind states, aversion to unidealistic sounds, delusion about the way things should be and ignorance about the way they were. The peace I originally experienced was conditional upon getting things to go the way that I wanted them to. It became clear,(intellectually and to some extent experientially), that true peace is unconditional and, so, not dependent upon changeable objects of mind or body.

After this insight I tried to become 'congruent' with the experience of life as it presented itself. I also tried to simplify and clarify the situation by becoming aware of sounds as just sounds, thoughts as just thoughts, aversion as just aversion and so on. As mindfulness sharpened the pain of desire, clinging and grasping became more obvious with letting go of my views, concepts and desires being the only natural resolution of my conflict and, thus, the way to peace and freedom.

Eventually I allowed myself to look at my noisy neighbours. I could see that they, just like me, had conflict. Struggling with the mind's insanities, they also had human difficulties, hopes, desires and personal issues. As I looked, and my 'seeing' became clearer, an overwhelming quality of compassion and acceptance arose to take the place of my anger and agitation.

In most cases interpersonal conflict resolution is dependent on being able to hear another's point of view. Carl Rogers (1980) praised the ability some of us have to really 'hear' another. If the mind is defiled with "taints", then perception and human interaction may beclouded by one's judgments, expectations, desires, aversions, hopes, fears and limitations. "Most of the time, of course, I, like everyone else, exhibit some degree of incongruence. I have learned, however, that realness, or genuineness, or congruence -- whatever term you wish to give it -- is a fundamental basis for the best communication." (Rogers, 1980, p15)

According to Rogers (1980) real 'hearing' is a subjective experience where one listens without judgement or expectation, but with an open mind. Words and the concepts they create are therefore not twisted to fit into a listener's ideals or desires but are heard in an honest and realistic manner. It was only when I could 'let go' of my preconceived views, judgements and aversion that I could really 'see' the yogis on either side of me and thus appreciate them with compassion. The ability to let go, however, seemed to be dependent

upon present centred awareness, which allows for the recognition of conditions and fosters the wisdom to accept their reality. Conflict (inner or interpersonal) is, of course, painful, and we tend to want to avoid it. Yet, if we honestly feel and perceive our experience, whatever it is, in a present moment context, we may find simple solutions.

To feel lonely is to feel isolated, alienated and disconnected from oneself and the rest of the world. Love is a means of reconnecting with oneself and the world around us, thus becoming whole through the union which love engenders. Love is normally considered as liking something, however from a Buddhist perspective it is to allow someone or something to be without judgment or expectation with "a willingness to listen and be attentive" (Kittisaro, 1989, p155).

Intrinsic Freedom: No Self No Problems

The Buddha taught that there are two types of understanding. The first type is the understanding which comes from an accumulated memory and intellectual grasp of concepts. The second type is not dependent upon intellectual reasoning and comes from a penetrative (non-discursive) insight into the 'truth's or the way things are. According to Buddhists the root causes of dukkha are attachment, aversion, and ignorance and the way to liberation from dukkha is with morality, concentration and wisdom. Morality is basically the act of living life with integrity and doings those things which do not harm oneself or others. Concentration is the ability to centre and focus attention while wisdom is a penetrative insight into the way things are (Rahula, 1959). Mindfulness can engender both intrinsic knowledge and penetrative wisdom (Mahasi Sayadaw, 1983).

Morality, concentration and wisdom are dependent upon one another. If one leads a life that is fragmented with acts that are harmful, it is difficult to focus the mind. If one cannot focus the mind, then it is difficult to see the truth. The more one knows the truth, the more likely one is able to live life with integrity. Like a forest water pool, if the muddy water is stirred up, one can not see its bottom, but if the muddy water settles and the water is clear, one can then observe and know what is on the bottom of the pool. Wisdom is the quality of clearly knowing the 'bottom of the pool', that is, the truth of existence (Chah, 1980; 1982; Kornfield & Breiter, 1985). According to

Buddhists the truth of existence is that all conditioned phenomena are impermanent and all phenomena are insubstantial, empty or not self (Sole-Leris, 1986). The Buddhist line of thought considers that all psychological problems or dukkha, gross or subtle, arise because of the idea that there is belief in a solid, abiding self and the way to liberation is to gain insight into the empty nature of this deceptive self concept (Rahula, 1959).

Egolessness has become an accepted aspiration of many meditational practitioners (Epstein, 1988). For example, Wilber's (1981) "unity consciousness" is a state where the "self" boundaries expand infinitely and disappears and "identity, as a psychological concept, is achieved with the universe" (Koltko, 1989). Many concentration practices, such as developing the Jhanas, can lead to a loss of ego boundaries. For example, at the seventh level of the formless Jhanas there is an "awareness of No-thing-ness" While at the eighth formless Jhana there is "Neither perception-nor non-perception" (Goleman, 1975, p215). Egolessness is commonly understood the sought after end state and so many meditators attempt to abandon the ego for an experience that is free from ego boundaries. This is not unlike my attempt to "get" enlightened when in Thailand. It seemed that if I could surrender my ego and experience "Egolessness", I finally would be free from dukkha. A few years back I began to realise that no-body "gets" enlightened and there is nothing to be abandoned. According to Epstein (1990) emptiness does not meaning nothingness or that nothing exists. Rather, it means that nothing solid and lasting can be found with the concept attributed to self. Consequently, the freedom of emptiness is not an experience or a state, but a relationship to conditions which are in constant flux. "Egolessness in not a state, it is only found in relationship to a belief in concrete existence." (p30). Epstein argues, that by an individual's attempt to be rid of an ego and to merge it with its surroundings or attain a "state" of "egolessness", emptiness is recified into yet another 'thing'. The Buddhist doctrine of emptiness certainly does not intend to replace one 'thing' (self) with another (emptiness) (Epstein, 1990).

According to Buddhists the "self" is made up of five basic elements or clusters of conditions (called kandas). The kandas are: matter (form), feelings, mental formations (such as thoughts etc), perceptions, and consciousness. The kandas are constantly arising and passing away in a manner similar to a motion picture which is only a sequence of still pictures manipulated in such a way as to create an illusion of life (Rahula, 1959). The usual self-

concept is the result of bringing the kandas together into an illusively solid entity and calling them "I" "mine" and "myself".

When I ordained as a monk in Thailand my head was shaved. The hair which I once called mine fell into a drain and was washed away. Later, when I thought that I was dying, I scrutinised the self that I thought I was. Everytime I looked I found a different concept. Sometimes I was a "monk", sometimes I was a "lonely boy", sometimes I was "an Australian", at other times I was "frightened" "brave" "young" "old" "confused" etc. With every introspection I found yet different images and concepts of myself, all of which inevitably would fade into something else. I could not find a stable and lasting concept that I could call "I", "mine" and "myself".

A few years ago I went on (yet another) satipatthana meditation retreat. The retreat was scheduled to last for six weeks. Usually on retreats I can maintain a reasonably stable and comfortable sitting posture. However, for some reason on this retreat, no matter how many cushions I used or how I twisted my body, I could not find a comfortable position. For the first two week I wriggled and squirmed (possibly driving my neighbours crazy) and then, eventually, decided to surrender to the discomfort. Like other times before (with my heart pain) I made "pain" the object of my meditation. This time though, the pain was not an obvious reflection of something else n my life but was distinctly physical in nature. The pain usually occurred around my knees and feet. At first I felt great aversion to the pain and the one hour sitting sessions seemed like four or five. Slowly, however, as I tried to remain present centred and aware, my mindfulness and concentration sharpened and my attention could focus right into the centre of the sensations with a quality of openness. What I found was fascinating. The essential nature of the pain was space. Out of the space there were qualities of hardness, heat, movement and moments of burning, sharpness, pulling and twisting. All these elements would arise like miniature explosions out of the space only to change to something else and disappear again. Some explosions were bigger than others but all of them only lasted moments. If I became distracted, or mindfulness faded, all the little separate explosions became diffuse and connected and the "knee" felt "painful". If, on the other hand, I could remain focused, the next moment would arise before the last one had a chance to hurt. If I could remain mindful and focused there was no "knee" and no "pain", only moments of sensations. Only when all the little momentary fragments of sensations were

put together did it feel painful.

The "pain" of a "knee" can be compared to the pain of our lives. Our ignorance allows all the thoughts and feelings related to the past and the future to be mixed with delusions about the supposedly solid present in order to create an illusion of a self which is miserable. On the other hand, if life can be experienced moment to moment, then the potential for dukkha is greatly minimised. Present centred awareness is way of seeing clearly the moment to moment nature of life. Present centred awareness has the capacity of grasping reality to its maximum (Epstein, 1988) and is like a solvent which dissolves the glue (i.e. ignorance) that sticks the self concept together.

"There is a story of a man fleeing a tiger. He came to precipice and catching hold of a wild vine, swung down over the edge. The tiger sniffed at him from above while below another tiger growled and snapped waiting for him to fall. As he hung there two mice began to gnaw away the vine. Just then he saw a big wild strawberry growing nearby. Reaching out with his free hand he plucked the strawberry. How sweet it tasted." (Goldstein,1976, p22)

Because Buddhist thought emphasises dukkha, Buddhists have been criticised for being pessimistic. However, a Buddhist view is neither pessimistic nor optimistic but, rather, realistic (Rahula, 1959). The only certain thing about life is that there is death. It is like we are always hanging over a cliff from a vine being gnawed by mice. Yet, life can be sweet if we are present to taste it. Being present for life is intrinsically liberating because it illuminates the emptiness of both self and psychological distress. As far as I am able to understand, emptiness does not mean nothingness or annihilation. On the contrary, emptiness is full to the brim with experience. "Emptiness is where you experience everything in itself and of itself without meaning and judgement" (Peter Nelson, personal communication, 1990). Again, if we can do what we do for the sake of doing it, then the energy wasted in maintaining a self can be free to experience life (Moss, 1981).

Satipatthana: Destabilising or Centring?

Earlier in this essay it was argued that Western psychotherapies are directed at self fortification while spiritual practices are aimed at self transcendence. Now, it will be argued that Satipatthana can fulfil both functions.

Satipatthana is both a way of being and an intensive meditation practice. Wilber (1981) warns that meditation practices may be fragmenting and destabilising for those individuals who are still at the pre and personal stages because "You have to be somebody before you can be nobody" (Engler, 1986 cited in Epstein, 1990, p18). If satipatthana unsticks the self concept, then satipatthana as a meditation practice may be inappropriate for those whose problem is some form of neurotic fragmentation. However, satipatthana is a meditation practice which incorporates both stabilising and integrating functions. The "ego", according to Epstein (1988) can be understood in both representational and functional terms. The representational aspect of the ego constructs a picture of the self and the world with multiple mental images. The functional role of the ego, on the other hand, maintains psychic equilibrium and facilitates adaptation and growth. The "I" of the ego can be found in its representational aspect and this aspect creates the "I" as something that is felt to be real and solid. The functional aspect of the ego, however, promotes organisation and integration of the diverse elements and inputs of the life experience.

While on a meditation retreat with a Burmese meditation master (Sayadaw U Pandita, 1988), I heard him describe sharp mindfulness as having the nature of penetration and the ability to 'cover', 'rub' or stick to any object of attention. With mindfulness one "stays with" what ever happens as it happens. Thus, mindfulness maintains a sense of connection with changing events. It does not destroy the ego, but, on the contrary, provides and enhances a stable yet flexible centre from which to integrate and synthesise changing experience (Epstein,1988). This ability to integrate random and incessant change inherent in events is healing and leads to increasing well-being (Muzika,1990; Epstein, 1990). Thus, satipatthana facilitates and engenders the functional aspects of the ego and those who are mindful appear centred, at ease and "together".

The representational self or "I", on the other hand, is an illusion which arises because we do not scrutinise our experiences closely enough but instead we examine ourselves from the viewpoint of a person (Muzika, 1990). If we practice mindfulness, we begin to see the space between the kandas and the illusion of the "self" is shown for what it is - no-thing. Thus, mindfulness lets ego be ego (Epstein, 1990). Mindfulness does not eliminate the ego but rather banishes the delusion regarding the ego. "This seemingly solid, concrete,

independent, self-instituting I under its own power that appears actually does not exist at all" (The Dalai Lama according to Epstein, 1988, p68). When there is no self, then dukkha has no place to abide. When there is no self dukkha does not have an owner. No self no problems!

Conclusion

Dukkha, is a term that refers to gross suffering as well as the subtle aspects of unsatisfactoriness and uncertainty. Dukkha is the reason why individuals seek freedom. The path to freedom is a very personal path and I have faith in the Buddha's teaching because it has been confirmed by personal experience. Central to this teaching is the practice of present centred awareness.

Although I can not claim to be an expert on satipatthana, I do know that mindfulness has helped me cultivate freedom from dukkha. Satipatthana has given me a stable centre and the psychological space to help heal a distressed psyche. Satipatthana has also given me a means of dealing with inner and interpersonal conflict and provided an insight into how to love myself and others. Moreover, mindfulness has been intrinsically liberating because it has illuminated the fantasy nature of "my" "self". Satipatthana is not an easy exercise. The habits of attachment, aversion and ignorance are strong. Like most people I become lost and enchanted with conditioned states and perpetuate dukkha. Every now and then, though, I sense a taste of freedom from the wheel of birth and death. In those moments I discover that present centred awareness is my refuge as well as my path.

There are numerous ways to cultivate present centred awareness. Present centred awareness can be an intensive meditation practice and/or a way of life, but essentially it is the practice of doing what one does for the value of doing it using 100% of one's being. Present centred awareness is one way to freedom of the heart, but in many ways freedom of the heart is simply present centred awareness which is being here now for the experience of life.

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K=ÄApril 11, 1991„

Dear Philip,

I am enclosing a copy of a letter to Ven: Sumedho. This is in answer to a letter from him in which he asks me to say what I want to do with the Arama Fund. Apparently the EST are in some doubt due to something that they have heard from you, either directly or indirectly.

I was about to write this letter to you yesterday when I received a tape from Betty in which she said that the point in question was in connection with a letter that I wrote to you on 18th June last year in which I said that "....I also want him (Haines) to look into the eventual repayment of the "pig farm land" and the cottage loan."

My intention in saying this was not that repayment should be made to the Arama Fund, but rather that if possible a fund should be made within the EST for promoting the objectives of the Arama Fund and that the fields and the cottage should be considered as assets of this fund. But from what I have since heard, the EST have a ruling that they will not make funds separate from their main assets, although I do'nt know the details of this.

Of course, your comment (via Betty's tape), that the EST cannot make payments to themselves, is obviously correct. But I hope now that this will clear the ground and enable you to get

all the documents to Haines. I should think that you are quite tired of the whole thing and wo'nt be sorry to see the end of it.

At present we are in the middle of the hot season and this year looks like being hotter and longer than usual. The afternoon temperatures are approaching 40 deg:C, but we do get occasional storms that cool the atmosphere down for a day or two.

Tan Acharn is well and remarkably active for his age (77 years), but he tends to get tired more quickly than before and this hot weather does not suit him.

I hope you are managing to put up with your own problems. The aftermath of a severe stroke is by all accounts no fun atall and I admire your fortitude.

Yours with Metta

Paá¤áá¤áa.

THE TEACHING OF PHOWA
(TRANSFERENCE OF CONSCIOUSNESS AT THE TIME OF DEATH)

ACCORDING TO THE TEACHING OF THE PATUL RINPOCHE IN THE "KUNSANG LAMI SHELLUNG" PAGE 290--SHORTENED AND TAUGHT BY THE VENERABLE K.C. AYANG RINPOCHE OF THE DRIGUNG LINE OF KAGYUDPA, BYLAKUPPE, KARNATAKA STATE / INDIA.

INTRODUCTION

According to the Tibetan custom, in the event of someone dying, a member of the family of the dying person would request a Lama to perform the "phowa" ceremony (i.e. Transference of consciousness at the time of death.)

The Lama performing the ceremony would have himself mastered the art of phowa (transferring the consciousness at the time of death) after having previously been initiated into the practice and meditation given only to Tulkus (Incarnates) and retreated to the hills to carry out the practice which he would continue night and day until the signs he was told to watch for (at the time his initiation) appear.

He would then leave his retreat equipped now to instruct monks, nuns and lay people in the practice. He would however, continue to perform the practice at least once a month. When he becomes aware of the signs of his approaching death (signs he was taught to recognize during his retreat period), he would meet the eventuality with a great calmness and equanimity.

All the Tibetans are familiar with this practice. During the summer months at the end of every twelfth year when the plains were richly verdant after the white of winter, one could see the trek of Tibetan pilgrims walk to the small temple at Bhum Ngu Sumdo in which phowa had been given for the first time to the people of Drigung .

They would pitch huge white tents, a stark contrast to the yellow and maroon robes of the monks and nuns and the colorful chubas (the

traditional dress) of the women and children and summer flowers, in preparation for three weeks stay for the performance of "PHOWA" by the head Tulku of Drigung Lamas.

This teaching of "PHOWA" is with the Venerable K.C. Ayang Rinpoche who continues this uninterrupted succession of the Drigung line of Phowa Lamas from the Supreme Guru Dorje Chang to Tilopa, Naropa, Marpa, Milarepa and Gampopa up to the present time. He now resides at the Tibetan Mahayana Buddhist Kagyudpa Monastery: "THUBTEN SHEDRUB JANGCHUBLING" in the Tibetan settlement, Bylakuppe in Karnataka State India.

When taking the initiation of Phowa, it is important to receive the initiation from a Tulku (i.e. Incarnate Lama) who continues the line of succession of the Phowa lineage of Gurus. The blessings of such an initiation will render the practice safe as the blessings of the lineage will flow unhampered to meet the disciple and bring with them quick results.

Should the Phowa be attempted without this very vital precaution the results will not be the same and the practitioner will be faced with many dangers.

Faith in the Lama Tulku is of primary importance. If the faith is very strong, coupled with devotion, then the results will be very powerful and immediate. If the faith is not of the highest strength then the results will be medium and so on . . and where there is little faith, no good results can be expected, however much you may try.

In the root Tantra, "GYUD" it is written:
Even if a man is so sinful that he kills a holy man every day and has committed the five Heavy Sins, if he goes on this path of Phowa the veils of sin will not remain. For the men of many sins and for all beings, this is the Path of liberation which is direct and secret.

Urgyan Rinpoche said, "By meditation all can attain Enlightenment. My meditation is that which is called "MA GOM PI" (i.e. spontaneous

without meditation effort) . . . "

Naropa says, 'There are nine Gates which are of the world but there is only one which is the gate of Mahamundra (Nirvana). If you shut the nine Gates then you will get the Path of liberation without any doubt ...."

Marpa Lotsawa said, "From now, if you study Phowa, purify, purify time and time again. Then, at that time, when death is approaching you will know no despair. If, beforehand, you have become accustomed to this Path of Phowa then at the time of death you will be full of cheerful confidence .... "

Over and above the Nine ordinary apertures of the body called "buga", there is a 'Crest' aperture, and the virtue of doing this practice of Phowa is to be able to think of this crest aperture at the time of death and to direct the consciousness through this gate into the pure land of the Buddha, the Buddhafield (DEWA CHEN).

The profound Path of Phowa is the Holy Way of the Buddhas which is Dharma rapidly realized spontaneously without meditation effort.

DRIKUNG PHOWA CHEN MO
Account of the Great Drikun Phowa

It is very difficult to attain the precious human body and having attained it one must utilize it to reach Buddhahood through the proper hearing, contemplation and meditation of the precious teachings. Even if one has attained human birth, it can suddenly end without warning. Because of the overwhelming power of laziness in the postponement of our practice, one's life ends without one even realizing it, because life is so short and the galloping mara of death is so quick. When death comes we have no escape, we have to accept it and go on to the next life. At this time neither your accumulated wealth nor your dear ones nor your cherished body -- nothing can help except the precious teachings.

In the precious teachings, Lord Shakyamuni Buddha taught the Dharma to suit the different levels of understanding and to different dispositions of all beings through Shravakayana, Pratyekayana and Mahayana practices.

The Mahayana consists of Hetuyana (cause) and Phalayana (fruit). The Hetuyana or the Sutrayana consists of all the practices without the tantric initiations. In the Phalayana or the Vajrayana there are many means (paths) to attain enlightenment through the Arising and Completion processes but one must diligently practice over a period of time before one can realize one's Buddhahood .

In the Vajrayana, the Phowa practice is the most direct and the quickest path for one to achieve enlightenment. It is said that even the heaviest of sinners has a chance for enlightenment through the practice of the Phowa. "There are teachings for one to become enlightened, but I have a teaching (Phowa) that offers enlightenment without meditation", said Marpa, the great translator and the father of the Kagyu Lineage.

The Phowa "Jaktshukma" (the standing grass blade) Linage is one of the precious phowa practices. In the eighth century, the Dharma king of Tibet, Thri-song Deu-Tsen invited the great Indian tantric master, Guru Padmasambhava, to Tibet and they built the Samye monastery. Guru Padmasambhava was residing in Ch'im-phu cave in the vicinity of Samye when an important minister of the king, Nyima, had a tragedy. Nyima, who had two palaces and was in the process of moving from one to the other, was packing some belongings by the light of a lantern when a small spark caused a fire which instantly burned down the whole palace tragically killing thirteen people including his parents. All his horses, mules, cattle and other animals also perished in the fire. Minister Nyima, thinking of the love and respect that others show their parents felt that he had committed the heaviest of sins by causing the death of his parents and others.

The king desiring to end the suffering of his minister went to Ch'im-phu cave to request the help of Padmasambhava. Padamasambhava by

miraculous power went to the Pure Land to see Amitabha Buddha. He told Buddha Amitabha about the suffering of Minister Nyima and of all sentient beings and asked Amitabha to give a special teaching to free them from suffering. Buddha Amitabha gave this Phowa teaching to Padmasambhava who gave it to Minister Nyima who then gave up all worldly activities to practice the Phowa which he eventually actualized. Through the path of Phowa, Minister Nyima's consciousness attained the Pure Land when death came and many different signs appeared like rainbows and relics from his body.

This text was hidden in the Black Mandala Lake which is at the backside of Dhaglhagampo Hill. The Naga king, Tsurana-Ratna, asked to be the guardian of this text and was told by Padmasambhava that the future incarnation of Minister Nyima would be Nyida Sang-gye and that he must give the text to him.

Padmasambhava then left to go to the land of the Rakshas. After more than 350 years the incarnation of Minister Nyima was born as the son of a shepherd. When Nyida Sang-gye was growing up he felt great compassion and wept tears of sorrow when the animals would die.

In order to alleviate his great suffering, Buddha Amitabha appeared to him and gave him this Phowa teaching for the benefit of all sentient beings. Nyida Sang-gye then gave Phowa to all the dying animals and often many different signs appeared.

The Naga-king then came to Nyida Sang-gye and told him of the Hidden Text (Ter-ma) and Nyida Sang-gye took the Ter from the Black Mandala Lake and gave the teaching to the Sagas. Through this teaching many of the Nagas were reborn into a higher life.

After this Nyida Sang-gye gave many teachings to human beings through which many reached liberation.

This transmission of the teaching is held by the Drikung Kagyudpa. The devoted practitioner who has no doubt in the qualified Lama and teachings can experience the sign of Phowa merely through receiving the Lung (Blessing Transmission). This has been experienced by many

practitioners around the world.

The Drikung Kagyu Linage is one of the lineages of Tibetan Buddhism. The founder, Kyobpa Jigten Sumgon (1143-1217) - thought of as the second Buddha was the Vajra-regent of Phagmo Drupa who was the chief lineage holder of Gampopa (1079-1153).

The Drikung Kagyu order of Tibetan Buddhism holds the precious teachings of all the yanks which Shakyamuni Buddha taught for the benefit of all sentient beings. This lineage also possesses the complete transmission of the meditative practices of the Five-Profound Paths of the Mahamudra and the Six Yogas of Naropa. The Drikung order is famous for its ability to successfully transfer the power of the Phowa meditation to initiated and devoted practitioners who practice it. Thus, the Phowa transmission given by the Drikung Lamas came to be known as the 'Drikung Phowa Chen-mo' - the Great Drikung Phowa. The Drikung Phowa became so powerful that it became a tradition in Tibet to have a Drikung Phowa Ch'en-mo ceremony every twelve years at Dro-ngor Sum-dho at Drikung in central Tibet. The fame of this Phowa continued to spread as thousands of participants would experience the signs of the Phowa during the 'Lung' (Blessing Transmission) given by a head Lama of Drikung Kagyu. Due to the accumulated energy of the lineage and the blessing of the teaching itself, the qualified Lama is able to directly transfer the blessings of this practice to the pure and devoted disciples who can experience the signs very quickly. When one has received any of the signs of the Phowa meditation, then one is considered to be prepared to enter into the Buddha-field of Amitabha Buddha (Dewa-chen) at the time of death. It is taught that one does not return to the samsaric realms after having entered Dewa-chen and that one can quickly achieve Enlightenment. Because of all this, the Drikung Phowa is becoming particularly relevant in these times simply because in today's society we do not have the time nor the circumstances to walk the spiritual path of the Dharma as did our predecessors in the past. We desperately need a spiritual path that is simple, relevant, and direct, enabling us to transform the stresses and pace of modern life into a vital force that cuts through materialism and attachment to worldly phenomenal, and awakens in us the realization of our Buddha-natures.

The Drikung Phowa meditations is simple and yet powerful. We have the same opportunity as did the thousands of people in Tibet to master the Phowa practice, enabling us to transform the experience of death, which is a certainty, into a passage to the realization of Dewa-ch'en (Blissful, Pure Land). Today, we have His Holiness the Drikung Kyabgon, the Vaira-regent of Lord Jigten Sumgon who is the incarnation of Chenrezig, imparting this teaching as well as other Drikung Lamas like the Venerable K.C. Ayang Rinpoche who is traveling the world to impart these precious teachings to fortunate human being

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First published in the Dhammadana Series 10 //The First International Conference and Pilgrimage in the Tradition of Sayagyi U Ba Khin//, page 1-11, by the Sayagyi U Ba Khin Memorial Trust U.K., 1988
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THE SIGNIFICANCE OF THE PLACES OF PILGRIMAGE

Sayagyi U Chit Tin

The Four Places of Pilgrimage

On the day of the Buddha's demise, Venerable Ananda said to the Buddha that the bhikkhus used to come to see him after the rains retreat. This would no longer be possible after his demise. So the Buddha replied,[1] "There are these four places, Ananda, which give rise to a positive feeling (Samvejaniya), which are worthy of being seen by people of good family who have faith." He goes on to name the four places as: (1) the birthplace of the Buddha, (2) the place where he was fully awakened to unsurpassed, perfect awakening, (3) the place where he set rolling the unsurpassed Wheel of the Doctrine, and (4) the place where he was completely quenched in the state of Nibbana without any residue of (the effects of past) grasping remaining. These four places are: Lumbini, Bodh-Gaya, the deer forest (Migadaya) at Isipatana near Baranasi, and Kusinara.

The Buddha then says that bhikkhus, bhikkhunis, men and women who are lay disciples will come to see these four sites. "Indeed, Ananda," he said, "for all those who with a believing mind die while travelling on a journey to the monuments (at these places), after their death, they will be reborn in a happy, heavenly world."

We can see that the key idea in a pilgrimage is the mental attitude of those who visit the sites. Ashin Buddhaghosa explains that having faith means having a believing mind and keeping all the observances with regards to the Buddha, etc. The observances include such well-known actions as the duty (of sweeping) the space around a monument in the early

morning, etc.[2] Ashin Dhammapala adds that this means faith in the three objects (of Buddha, Dhamma, and Sangha). Having a believing mind means being filled with joy and faith when acting.[3]

Ashin Buddhaghosa says the positive feeling (Samvejaniya) produced by seeing these sites is the religious excitement or sense of urgency they produce (Samvega-janaka). Ashin Dhammapala explains that this sense of urgency means the mind possesses the knowledge (that one should) shrink back from doing wrong (Ottappa-nana), for that is the condition for rebirth and so on (Abhijati-tthan'adini). The translation by the Burma Pitaka Association of Burma interprets this sense of urgency as meaning that "which causes awareness and apprehension of the nature of impermanence."[4] Here we see a hint that visiting these places of pilgrimage should help us in our practice of the Buddha's Teachings.

Travelling to see the monuments, Ashin Buddhaghosa says, means that at the various Cetiyas, the pilgrims sweep the space around them, clean the seats, and water the Bodhi tree. In this way, we should pay homage to the monuments. Thus we set out, with a believing mind in the intervening period (before reaching the goal), and we will be established in the very next life in a heavenly world. Ashin Dhammapala explains that skilful thought (Kusala-cetana) founded on the merit of the Buddha is sure to lead one to a heavenly world.

We may add that in addition to the veneration at the Cetiyas (Cetiya-puja) mentioned by these commentators, the practice of mindfulness of the breath (Anapana) and the development of insight (Vipassana) will also be very powerful in instilling in us a sense of urgency with regards to the need to escape from suffering. As we progress in the practice, our faith in the Buddha, his Doctrine, and those who follow that Doctrine scrupulously will grow stronger and stronger.

The Four Places Which Do Not Vary

These four places mentioned by the Buddha are not the only ones that pilgrims visit, however. Ashin Buddhaghosa points out that there are four places which do not vary for the Buddhas:[5] (1) the seat of awakening

(Bodhi-pallanka) is in only one place; (2) they set rolling the Wheel of the Dhamma in a deer forest (Migadaya) in Isipatana; (3) when they descend from the Deva (world), the block where they first step at the gateway of the city of Sankassa does not vary;(6) and (4) the placement of the four feet of their bed in the Perfumed Hut (Gandhkuti) in Jetavana does not vary. The dwelling itself may be large or small, but its site does not vary, nor does the city nearby -- although the city may be to the east, west, south, or north of the dwelling.

This gives us two more places to add to our list: the Jetavana monastery given by the layman Anathapindika where the Perfumed Hut was located and the place at Sankassa where the Buddha first set foot on the earth after teaching the Abhidhamma in the Deva world. The site of the Jetavana monastery was near Savatthi, modern-day Sravasti (or Saheth-Maheth). Sankassa was located at a site about twenty-three miles from modern-day Fatehgarh.[7]

Lumbini, the Birthplace of the Buddha

The story of the Buddha's last birth is given in the commentaries.[8] before their last birth on the human plane, Bodhisattas are born in the Tusita Deva world. While they are there, there is the announcement of the coming of a Buddha, which means the Devas who are the guardians of the world go around announcing that a Buddha will arise in a thousand years. Hearing this, the Devas of the ten thousand world systems come to the Bodhisatta and request that he take birth on the human plane and attain Nibbana, for he fulfilled the ten perfections in order to become a Buddha and not for any lower attainment.

The Bodhisatta then investigates whether it is the right time, where the right continent, distric, and family are, and whether it is the right moment in his future mother's life to take conception.

The right time for the Buddhas depends on the length of the life-span in the human world. For Buddha Gotama, the human life-span was the minimum of a hundred years. For all the Buddhas, the right continent is

Jambudipa, and the district in that continent is the Middle District. The future Buddha Gotama saw that for him the city would be Kapilavatthu. And he saw that he would be born in a warrior-noble family. His father would be King Suddhodana and his mother Queen Mahamaya. She had fulfilled the ten perfections for a hundred thousand aeons and had kept the five precepts throughout her life. Seeing it was the right moment in her life, for mothers of future Buddhas live only a week after the birth of the Bodhisatta, the future Buddha Gotama informed the assembled Devas that it was indeed the right time for his last birth.

When the Bodhisatta descends into his mother's womb, the ten thousand world-systems quake, and the thirty-two indicative signs appear. These signs appear on four occasions: (1) when an omniscent Bodhisatta descends into the mother's womb, (2) when he is born, (3) when he attains Awakening, and (4) when he sets in motion the Wheel of the Dhamma.[9] So these marvels were set going in three of the places on our pilgrimage.

During the ten lunar months in the mother's womb, four Devas keep guard to shield the mother from harm. And two of the thirty features that are general rules for all Buddhas are associated with the pregnancy:[10] The Bodhisatta is aware it is his last existence when he descends into the mother's womb, and he is seated cross-legged facing outwards in the womb.

Queen Mahamaya decided to go to her home city of Devadaha when she felt the birth was near. On the way there, she stopped at a grove of sal trees, the Lumbini Grove. The trees were in full bloom, and she reached up and took hold of a branch, and at that moment she felt she was going to give birth. Three of the thirty general rules for all Buddhas are associated with the birth: the Bodhisatta's mother is standing when she gives birth; the birth takes place in a forest; and when the baby is born, the feet are placed on a golden cloth, the baby takes seven steps towards the north, surveys the four quarters, and gives the lion's roar, "I am supreme in the world."

Bodh-Gaya, the Place of Attaining Awakening

The Bodhisatta Prince Siddhattha was brought up in a life of luxury. But two more of the general rules for all Buddhas came into play: after seeing the four signs of an old man, a sick man, a corpse, and one who had gone forth from the life of the householder, and after the birth of a son, he made the Great Renunciation; and having gone forth, he put on yellow robes and engaged in the striving for awakening. This striving lasts for a minimum of seven days, but Siddhattha worked for six years. During this time, he was attended on by the group of five, but they abandoned him when he adopted the Middle Path. He had realized that the path was not through a life spent indulging the sense desires nor in following extreme ascetic practices.

So the Bodhisatta Siddhattha was alone when he went to the market town of Senani near Uruvela on the full-moon day of Visakha. This was the day of the great awakening, and four more of the general rules for all Buddhas were accomplished. On the day of awakening, future Buddhas have a meal of milk-rice. Siddhattha received his from Sujata. Then, after spending the day in a grove of sal trees, he went in the evening to the Tree of Awakening. Now all Buddhas attain Self-Awakening while seated on grass, and Siddhattha was given eight handfuls of grass, by a Brahman named Sotthiya. The Bodhisatta spread the grass under the Assattha Tree, the Tree of Awakening. He sat with his back to the tree, facing the east. All the Buddhas begin by practising mindfulness of the in-breath and out-breath, they scatter the forces of Mara, and still seated in a cross-legged position, they acquire the three types of knowledge -- divine sight, the knowledge and recollection of past lives, and the knowledge that the taints have been destroyed -- as well as the special qualities of Buddhas beginning with the knowledges not shared by others.

Two other general rules for Buddhas are associated with Bodh-Gaya, where they all attain Self-Awakening: they spend seven weeks close to the Tree of Awakening itself, and a Great Brahma requests that they teach the Dhamma. One of these weeks is of particular importance, as it is the time when the Buddha thinks through the Abhidhamma-pitaka. Buddha Gotama spent this week seated in the Cetiya of the Jewel House (Ratanaghara-cetiya) created by Devas to the north-west of the Tree of Awakening. When he began to contemplate the last part of the Abhidhamma, the Patthana, the rays of six colours began to shine forth.[11]

After receiving rice cakes and honey balls from the merchants Tapassu and Bhalluka, he sat down at the foot of the Ajapala Banyan tree. He was disinclined to teach the Dhamma he had realized because it is so profound others might not be able to understand it. The Great Brahma Sahampati requested that he teach the Dhamma and he accepted.

He considered whom he should teach first. he realized that the teachers under whom he had worked, Alara and Uddaka, had died, and he could not teach them. Then he thought of the group of five who had been helpful during his striving to become awakened. He saw that they were at the deer forest in Isipatana and decided to go there on the full-moon day of Asalha.

Migadaya at Isipatana, the Place the First Sermon was Taught

It is a general rule that Buddhas set rolling the Wheel of the Dhamma in a deer forest at Isipatana. Most Buddhas go from Bodh-Gaya to Isipatana by flying through the air, but Buddha Gotama saw that if he walked, he would meet Upaka on the way, so he walked.

At Isipatana, the Buddha overcame the reluctance of the group of five to recognize him as their teacher by directing his loving-kindness towards them.[12] Anna-Kondanna attained the first path of Sotapanna at the conclusion of the first sermon. The other four, Vappa, Bhaddiya, Mahanama, and Assaji, also became Sotapannas during the following days. As each of them reached the first path, he requested to be ordained, and this was the beginning of the Sangha. Then the Buddha taught the discourse on the lack of self (Anattalakhana Sutta) and all five bhikkhus attained Arahatship.

At that time, a young man named Yasa lived in the city of Baranasi. He led a life of luxury similar to what Prince Siddhattha had known. One night he woke, surrounded by sleeping female musicians. It seemed to him he was in a cemetery. he got up and left. Towards dawn, the Buddha saw him approaching the deer forest at Isipatana. He sat down and waited.

When he was near the Buddha, Yasa said, "What distress indeed, what affliction indeed!" Then the Buddha said, "*This* is not distress, Yasa; *this* is not affliction, Yasa. Come, sit down, Yasa. I will teach you the doctrine."

Yasa sat down and the Buddha taught him a progressive discourse on generosity, on leading a moral life, on how to attain rebirth in the higher abodes, and on the peril, vanity, and depravity of the sense pleasures as well as the advantage in renouncing them.

This discourse prepared Yasa for attaining the final goal by making his mind adaptable and then free of hindrances, by making it be uplifted and pleased. Then the Buddha taught him concerning suffering, the arising of suffering, the end of suffering, and the way that leads to the end of suffering. Yasa realized that "whatever has the nature of arising, all that has the nature of ceasing."

Yasa's mother noticed her son was missing and sent out his father to find him. When the father came to Isipatana, the Buddha used his psychic powers to render Yasa invisible. He taught Yasa's father and the father, without help from another, attained full confidence in the Doctrine. And he was the first person to take refuge in the Triple Gem. While the Buddha was teaching him, Yasa reviewed the stage he had reached and attained Arahatship. Only then did the Buddha let the father see his son.

The father at first wanted to take his son home to his mother who was worried about him, but the Buddha pointed out that Yasa could no longer return to lay life. So the father invited the Buddha and Yasa for a meal. Before the meal, the Buddha established Yasa's mother and former wife in the doctrine.

Next four of Yasa's friends (Vimala, Subahu, Punnaji, and Gavampati) followed his example. Another fifty friends followed the four. All fifty-four became Arahats, and, like Yasa, requested to be ordained.

This meant that sixty men had become Arahats and ordained under the Buddha. The Buddha sent them out to teach the Doctrine to others. Thus, it is most appropriate for us to hold our first conference here at the

place where the Buddha taught the first sermon, established the Sangha, and sent forth the bhikkhus "for the blessing of many people, for the happiness of many people, out of compassion for the world, for the welfare, blessing, and happiness of Devas and men."[13]

Isipatana is also important outside the period of a Buddha's dispensation. Pacceka Buddhas, who generally reside on the Gandhamadana mountain range beyond seven mountain ranges in the northern Himalayas, will come to the Middle Country on their alms rounds after spending seven days in the attainment of the cessation state. They go through the air and descend at Isipatana -- thus the name, which means "the (place of) decent of the sages (Isi)" -- and when they return to Gandhamadan, they go up in the air at Isipatana. At times they also hold the day of observance, the Uposatha, at Isipatana.[14]

The Chinese pilgrim, Hiouen Thsang, who made a pilgrimage in the seventh century A.D., says that the name "The Deer Forest" (Migadaya) refers to the Nigrodhamiga Jataka[15] in which the Bodhisatta is the golden king of the deer. He impresses King Brahmadatta of Baranasi with his generosity, loving kindness, and pity in offering his own life in the stead of a doe. First, the king grants immunity to the king of the deer and the doe. Then, at the prompting of the Bodhisatta he extends this to all the deer in his park, then to all deer everywhere, then to all four-footed animals, then to birds and fish. Finally, the king takes the five precepts.

Baranasi will be known by the name of Ketumati when the next Buddha Metteyya arises. It will be the royal city of the Universal Monarch Sankha, who will ordain under Buddha Metteyya and attain Arahatship.[16]

Savatthi, the Site of the Regular Residence of the Buddha at Jetavana

We can associate three of the thirty regular rules for Buddhas with Savatthi. The Buddha's regular residence is the Jetavana monastery. This is where the Perfumed Hut is located. The Marvel of the Double, which is performed to confound the teachers of other doctrines, takes place at the

gateway of Savatthi. It is after this that the Buddha goes to the Tavatimsa Deva world to teach the Abhidhamma during the three months of the rains retreat.

The Jetavana monastery was given to the Buddha by the rich merchant Anathapindika. He encountered the Buddha when on a visit to Rajagaha. He became a Sotapanna on hearing his first discourse and invited the Buddha to come stay in Savatthi.[17] Anathapindika saw that a park belonging to Prince Jeta would be the best site for the monastery, for the Buddha had made a point of saying that he preferred solitude. He bought it by covering all but a small portion of the ground with gold coins. Prince Jeta asked permission to give that portion and build a gatehouse on it. When the time came to dedicate the monastery, Anathapindika asked the Buddha to give him advice on how to proceed. The Buddha instructed him to give the Jeta Grove to the Sangha of the four quarters, both present and future.

There were two other monasteries at Savatthi: the Pubbarama monastery given by the lay woman Visakha and the Rajakarama built by King Pasenadi.[18]

The commentaries state that for the first twenty years after the Awakening, the Buddha did not spend the rains retreat in a regular place, but that Savatthi was the place of residence during the last twenty-five years.[19] Nineteen retreats were in the Jetavana monastery and six in the Pubbarama monastery. This was due to the great merit that had been acquired by the two families who offered these monasteries.

It is understandable, therfore, that a great number of discourses were given by the Buddha at Savatthi.[20] These include discourses, Jataka stories, and many of the verses of the Dhammapada.

It was also in Savatthi that King Pasenadi, aided by his wife, Queen Mallika, made the great offering to the Buddha of gifts beyond compare.[21]

Sankassa, the Place where the Buddha Descends After Teaching the Abhidhamma

As we said, it is Savatthi that the Buddha ascends to the Tavatimsa Deva world to teach the Abhidhamma. Afterwards, he descends a ladder that Sakka has built and sets foot on the ground at the gate of the city of Sankassa,[22] for this is another of the thirty unchanging rules for all Buddhas. It is on this occasion that the Buddha makes clear to all that Venerable Sariputta is second only to the Buddha in his comprehension of the Dhamma.

Kusinara, the Place where the Buddha Attained the Maha-Parinibbana

At the end of his life, the Buddha set out on a journey from Rajagaha to Kusinara, a capital city of the Mallas. The account of this trip and his demise is found in the Maha-Parinibbana Sutta.[23] Two of the thirty regular rules for all Buddhas are accomplished at this time: on the day they reach final Nibbana, they have a meal with meat, and final Nibbana is reached after having attained the twenty-four hundred thousand crores of attainments.

The account of the events leading up to the Buddha's Parinibbana shows clearly how his every move was made with the idea of benefitting others. He continually gives discourses, and in his instructions to Venerable Ananda, it is clear that practising the Dhamma is the essential.

When Ven. Ananda describes how upset he was when the Buddha fell ill, the Buddha points out that he has openly taught the full Doctrine without holding back anything. Through practising the Doctrine, a person will be an island to himself -- in other words, his own firm support. A person will become his own refuge. The Doctrine will be his refuge.

When Ven. Ananda asks how to honour the Buddha's body after his Parinibbana, the Buddha tells him to leave this to the laymen. He tells him the bhikkhus should strive to attain Nibbana. On the night he attained Parinibbana, a great crowd from Kusinara came to pay respects,

but the Buddha made sure Subhadda had an opportunity to hear a discourse. The last words of the Buddha were:

> Handa 'dani bhikkhave amantayami vo: Vaya-dhamma sankhara; appamadena sampadetha.
>
> Indeed, bhikkhus, I say to you now: decay is inherent in the constituent elements. Strive with vigilance.

Digha Nikaya, II 156

The Buddha was lying between two sal trees when he breathed his last, with his head to the north. After his Parinibbana, his body was taken through the northern gate of the city and out through the eastern gate to the shrine of the Mallas. They were unable to light the funeral pyre until Ven. Maha-Kassapa came and paid his respects. After the cremation, the Brahmin Dona divided the relics into eight parts to be distributed among the various groups who claimed a share. Monuments were built in various places for the eight shares of the relics, for the vessel that contained them, and for the charred pieces of the firewood used in the cremation.

During our pilgrimage, we will be visiting the places where the Buddha lived. We will follow in his footsteps. We will meditate in Bodh-Gaya, where he gained Awakening and where, according to tradition, future Buddhas will also gain Awakening.

This is a great occasion for the disciples of Sayagyi U Ba Khin. We have come together to practise the Buddha's Teachings. We will venerate the Triple Gem, our teacher Sayagyi U Ba Khin, and our parents by practising the Buddha-Dhamma. It has been passed on to us in pristine purity by our teacher Sayagyi U Ba Khin, just as the Buddha taught it over twenty-five centuries ago. We must keep the Teachings alive and maintain their ourity. Through this conference and pilgrimage, we are able to pool our resources and coordinate our efforts in order to impart to other people all over the world the essentials of the Buddha-Dhamma which they so desperately need.

In closing this brief look at these places of pilgrimage, let us recall the Buddha's words to Ven. Ananda when many marvellous signs appeared in homage to the Buddha as he lay between the sal trees:

> "Ananda," the Buddha said, "mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere, and worship the Tathagata rightly. (Only) the bhikkhu, or bhikkhuni, or the lay disciple, or the female lay disciple who practises fully according to the Teaching, who is endowed with correctness in the practice of the Teaching, and who lives in perfect conformity with righteousness and truth, can be deemed to honour, esteem, venerate, revere, and worship the Tathagata in the highest degrees."[24]

TRUTH WILL TRIUMPH

Sayagyi U Chit Tin

FOOTNOTES:

[1] Digha Nikaya, II 140 f. (//Dialogues of the Buddha//, II 153f.; //Ten Suttas from Digha Nikaya// (Burmese Pitaka Association, 1984), pp. 271-273; //Thus Have I Heard: The Long Discourses of the Buddha// (Maurice Walshe, trans.; London: Wisdom Publications, 1987), pp. 263f.). This passage is found also in the Anguttara Nikaya, II 140 (//Gradual Sayings//, II 124f.).

[2] Digha Nikaya commentary (Sumangalavilasini), II 582. The references to Ashin Buddhaghosa which follow refer to this same passage.

[3] Tika (sub-commentary) on the Digha Nikaya, II 229f. The references to Ashin Dhammapala which follow refer to this same passage.

[4] //Ten Suttas//, p. 272.

[5] Digha Nikaya commentary, II 424; Majjhima Nikaya commentary (Papancasudani), II 166, and see the Buddhavamsa commentary (Madhuratthavilasini), pp. 133, 297f. (//Clarifier of the Sweet Meaning//, 188, 428).

[6] The Digha commentary uses the term "avijahita" (which we translate here by "which do not vary"); the Majjhima commentary uses the term "acala" ("immovable").

[7] B.C. Law, //Geography of Early Buddhism// (Bhartiya Publishing House, 1973), p. 53.

[8] See the introduction to the commentary on the Jataka, I, pp. 47ff. (T.W. Rhys Davids, //Buddhist Birth Stories//, 2nd ed., 1925, pp. 144f.) and the Buddhavamsa commentary (//Clarifier of the Sweet Meaning//, pp. 389-395). See all //The Dictionary of Pali Proper Names// under "Buddha."

[9] See the Buddhavamsa commentary, p. 79 (//Clarifier//, p. 110).

[10] See the Buddhavamsa commentary, p. 298 (//Clarifier//, p. 429).

[11] See the Atthasalini, pp. 13f. (//The Expositor//, pp. 16ff.).

[12] For the events at Isipatana, see Vinaya, I 7-21 (//The Book of the Discipline//, IV 13-28).

[13] Vinaya, I 21 (//The Book of the Discipline//, IV 28).

[14] See "Isipatana" in //The Dictionary of Pali Proper Names// and Ria Kloppenborg, //The Paccekabuddha// (Leiden: E.J. Brill, 1974), pp. 60-64 (selected passages published under the same title in //The Wheel//, nos 305-307, see pp. 53-55). See also under "Isipatana" in //A Critical Pali Dictionary//. The mention of holding the Uposatha is found in the Anguttara commentary (Manorathapurani), I 347.

[15] No 12. See //The Dictionary of Pali Proper Names// under "Isipatana".

[16] See //Dialogues of the Buddha//, III 73f.

[17] For details, see Vinaya, II 154ff. (//The Book of the Discipline//, V 216-223, 229f.) and //Buddhist Birth Stories//, pp. 228-232.

[18] On the gift of the Pubbarama, see //Buddhist Legends//, II 79-82; on the gift of the Rajakarama, see the commentary on the Samyutta Nikaya (Saratthappakasini), III 218f., and the introduction and conclusion to the Bharu Jataka (no 213).

[19] See //Buddhist Legends//, I 147, and //Clarifier//, pp. 4f.

[20] See //Kindred Sayings//, p. xvii. Woodward identifies 871 discourses in the four Nikayas as being given at Savatthi: 844 at the Jetavana, 23 at the Pubbarama, and 4 near the city.

[21] See //Buddhist Legends//, III 24-28.

[22] See //Buddhist Legends//, III 52-54.

[23] //Dialogues of the Buddha//, II 78-191; //Ten Suttas//, pp. 187-303; //Thus Have I Heard//, pp. 231-277.

[24] This translation is from //Ten Suttas//, p. 269 Cf. //Thus Have I Heard//, p. 272, where the opening words are translated, "Never before has the Tathagata been so honoured,..."

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[Last updated: 26 April 1993]

POISON AND JOY

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TEISHO
John Tarrant Roshi

POISON AND JOY

October 17, 1992

Center for Seven Generations
Occidental, California

The title of today's talk is "Poison and Joy". Please sit comfortably.

In the great work that we do what eventually appears is a great fire or light in us that we realize was always there and touches all things with its joy, but we always begin the work in darkness, I think. Buddha, I'm sure, was not the first to observe that there is something very unsatisfactory about life a lot of the time. He made it the first principle of his teaching saying that you cannot escape from suffering. But then he said, "But there is an end to suffering." So already we are getting into paradox very quickly here. And then there is a method. There is a cause of suffering, and an end to suffering, and a method. What we must do, I think, is to attend so closely to our lives that they start to open. We spend a great deal of time skirting around the edges of anything that's painful. Diligently walking the circumference of our difficulty. And in zen really the way is through. We just go through the middle of it. We don't need to walk around the edges any longer like an ox in an old-fashioned mill grinding corn, walking around and around in circles.

So, the darkness in life appears immediately when we sit down to do zazen because immediately we'll find out that our best intentions to do zazen well don't come off. Usually we don't do zazen quite as well as we want to. And we also find out a curious thing that even when we are very sincere, unbidden thoughts arise, unbidden feelings. Things come out of nowhere that we had no intention of summoning. And usually we spend some time fighting with these. I certainly did. A lot of time fighting with these. And I think some fighting can be good because we can feel our strength and our sincerity, but in the long run you just feed the demon when you fight it. You give it energy. In the long run what happens is that if we just attend, things settle. In that way, I think, we go into the poison. We darken the darkness.

Tung-shan was asked, "How do we deal with cold in winter and heat in summer when they visit us? How do we deal with them? He said to go where there is neither cold nor heat. And naturally the student said, "Well, where is that?" So he said, "When it is hot, kill yourself with heat. When it is cold, kill yourself with cold."

This is a very famous story and I'm sure everyone here has heard this before, but if you think about doing it, it becomes a great thing. Even though it is well known, it still has enormous power.

So that when you are sleepy, kill yourself with sleepiness. When you are in despair, that despair, too, is something that has appeared. It, too, has Buddha nature. When your knees hurt, kill yourself with pain in the knees.

So when we stop avoiding and holding back from life, then we will find the joy will open. And there is a way in which it opens. I think it only opens when we have been willing to suffer some. Nobody seems to come to meditation without having suffered something. My personal observation. Something that was true for me. But then everybody suffers. We are drawn by the natural course of life to zazen, to seek some simplicity and to find a natural, authentic way. And I think that one of the important things about the difficulty and suffering generally is to allow ourselves to be in it without to much complaint. There is a very strong, sort of addictive longing in humanity. It's very strong in our culture, but it's in others, too, of course, but I think it's just a human thing. Where we have this great longing for life and very little patience in cultivating it. So that we want magic and we want it now. And there is a great, powerful magic in zen, but the strangeness of the magic is after awhile the least interesting thing, I think. So you will get attended by synchronistic events, perhaps. Many people are. You know what people are thinking and things like that, but that's not very interesting. The great magical event of zen is the joy that comes out of the simplest and most natural thing. The joy that comes out of just standing up and sitting down. Everything. "Walking is zen; sitting is zen." Eating, drinking, making love, sleeping, being miserable on your cushion is zen. Having your knees hurt in the long, hot afternoon is zen.

Darkness is a kind of foundation, actually, the darkness that we find arising in us. When Bodhidharma was asked, "What is the first principle of the holy teaching", the emperor asked him, Emperor Wu, he didn't say suffering. He said, "Vast emptiness. Nothing holy." This is what the

Heart Sutra says, too. The Heart Sutra says, "Things are founded on emptiness." This means really that things don't truly have a cause. Things have a virtue in themselves beyond anything we can say that causes them. So you have a virtue in yourself beyond anything that brought it about. Any suffering that arises in you because of your history, any gifts you have because of your history, these are strong things, yet they are also just a pure appearance of Buddha nature. Even your suffering and also your joy. I think in some sense we can't take credit for either. We just have to learn to love our lives so deeply that we welcome whatever comes. Zazen teaches us that love.

Different people had different kinds of difficulty, I think. You will find various kinds of fragmentation of attention, I think, perhaps that deepest kind of difficulty that we have. You will notice that when you are suffering, your attention suffers, too, and you don't have a lot of it. And that if you are complaining about yourself or others, which is easy to do, if you begin to turn your attention inward, to go against that easy current of complaint, you will then find that your attention has not been very good. And that way you go into the darkness. You begin to attend to your situation. You begin to notice what is going on. This is the great lesson of zazen. Is to do nothing. To stop doing things and then you notice what is going on. And as you begin to notice, you'll find that the suffering transforms and you do not suffer the way you did. Because the suffering is something added to it.

Torei-Zenji with his poem, "Bodhisattva's Vow", talks about the nature of this inner transformation, I think. He talks about the right attitude to have to bring about this inner transformation. I never much liked "Bodhisattva's Vow" for many years. I still think it's kind of over written, but it's very beautiful and powerful, too. I always thought it was kind of sentimental. I came out of a rather fierce political-activist tradition. Wasn't inclined to blame myself when somebody blamed me. But the enormous value of looking at our own part in a difficulty in our lives is so wonderful. Sometimes your own part might be that you're being a wimp and you're not standing up to somebody. So it's not just a matter of a sort of overly sweet compliance with life. You can fight with life, too, if you want. But to look at our own part is so valuable and powerful. He talks about the

great virtue of abusive words. Think about that next time you run up against some petty office tyranny or you're jerked around by somebody you trusted and feel betrayed. The virtue of abusive words.

There is a koan in the Book of Serenity, "The Diamond-Cutter Sutra's Revilement", Number 58.

The Diamond-Cutter Sutra says, "If someone is reviled by others, this person has done wicked acts in previous ages and should fall into evil ways (will probably fall into evil ways), but because of the scorn and revilement of people in the present age, the wicked deeds of the past are dissolved."

So, on the face of it this is a fairly simple karmic atonement kind of thing. If you're being reviled, if you're having a difficulty, it's because you were a schmuck in a previous life in some way. You did something, you committed some sort of wrong against the universe and you're just reaping the karma now. And normally because of your bad karma you would fall into evil ways, but because you suffer you do not fall into evil ways. The suffering somehow balances that out and atones for it.

In zen we regard this in a more immediate and less philosophical fashion. But I think there are two ways to hold this. In zen everything that appears we treat as Buddha nature. And it really doesn't matter. Whatever appears has that shocking, profound light of the Buddha nature. So if somebody comes up and gives you a present, that is Buddha nature. The great Lin-chi (Jap. Rinzai) used to yell, "Kaatz!" all the time. Someone would come up and say something very wise to him and he'd go, "Kaatz!" and hit them. Or he'd say something stupid and he'd yell, "Kaatz!" and hit them. And that way he really encouraged people to go deeper and deeper. And the people that stayed around him did get wiser. So when somebody comes up and abuses you, it is Lin-chi saying, "Kaatz!" without an intention of harming you here. The universe is encouraging you, deepening you.

From a personal point of view, there is a way in which when we get immersed in darkness and life just overwhelms us and overtakes us, we

either go under or we become wise. If you have a solid meditation practice, you will become wise and you can trust that. So you can trust yourself in the most extremely difficult situations. And I know zen students often choose to work in difficult kinds of work. And so again, I want to reiterate, you can trust the practice to hold you through the greatest difficulty, and it will.

The I Ching puts it in a more descriptive way. It says, essentially, the same thing. That what is happening to us in the darkness is that our character is transforming. We are building the great foundation which the joy can inhabit. And without that foundation there is nothing to hold the joy when it comes. And you must know this. Almost everybody who has come to zen has had some experiences of eternity being present. When you are a child, children have these experiences. And suddenly everything is alive and interconnected and you see the compassion in a leaf, in a hillside, in the ants crawling up the vine stem. And we lose it because there is nothing to hold it. When we go into the darkness, one thing that poison in our lives does for us is it makes our foundation so that the joy can be held.

The I Ching has a wonderful hexagram called jen (sp??) or obstruction which is No. 39. It says, as it often does, "perseverance brings good fortune." Well, there are some situations in which perseverance doesn't, and you just need to stop everything. You broke your leg and walking on it really won't help. You need to stop. So when we're obstructed, when we're in darkness and difficulty, perseverance does help. The image is, "Water on the mountain. The image of obstruction. Thus the superior person turns her attention to herself and molds her character." So that when you are blocked in the outer world, you need "an unswerving inner purpose to bring good fortune in the end," it says. "An obstruction that lasts for a time is useful for self-development. This is the value of adversity. Difficulties and obstructions throw a person back on herself. While inferior people seek to put the blame on others, bewailing their fate; the superior people seek the error within themselves and through this introspection the external obstacle becomes an occasion for inner enrichment and education."

Well this is the deepest kind of inner transformation that is going on

here. And what kind of introspection do you have. I don't think there's much point in those kind of listing of faults that some spiritual traditions do. Maybe we can learn something from it. I'm not sure. I think the greatest kind of introspection is when we just stop, and we look, and we notice what is. If you're working with a koan, if you put the koan at the center of the whole universe, then you'll find that everything becomes the koan. And when you notice the koan, you notice what is. You are the koan and you notice what is. And we stop having so many opinions about what is. We are so full of those opinions about what is. And then we notice that those, too, the opinions, too, are just something else that rises in the mind. There is no need to feed them.

When we surrender to the truth that we can't control everything, we need to allow what is within us and without us to arise, there is a kind of relief and you'll find that your practice can become rather comfortable even in the darkness, even though it is full of mystery and you don't know what on earth you are doing. It can still be rather sweet at that time. This is one of the deeper levels of the imagery of Kuan Yin as the Bodhisattva of Compassion and Healing. The figure who hears the sounds of the world, hears the suffering of the world. And in hearing that darkness and allowing that darkness in, there is a kind of grace that appears, that is symbolized by the form of Kuan Yin. There is a cabalistic legend that the shekinah (sp??), who is the feminine, Kuan Yin aspect of god, follows us in our exile from god, our exile from the divine. We are warmed by that feminine divine force. I think we do experience this when we are willing to just let go and be in our meditation no matter how difficult it is. But sometimes that's a minute by minute thing. When some people walk in in such pain or it interacts with me in some way, I realize well I have to take this session minute by minute. And just walk through each minute, each second, really. And other times I don't need that attentional discipline, but it's good to have it. And when you have that force of attention there is a kind of warmth that will come attend you. I don't think it's a great fruit of the practice or anything, but you will notice it then.

So while this is going on character is something that is being built, really unconsciously in the darkness. It's like the temple is being

built when we are not attending to building the temple. We're just attending to what is. We're just washing the dishes and getting through the next hour sitting quietly loving the world, really.

So it's a kind of initiation, I think, our difficulty in zen. And initiations always come with an ordeal. You know some tribal people have very severe initiations where there bodies are mutilated in various ways. What the ordeal part of an initiation does, I think, is it overwhelms our previous ideas about the world. When you find that you haven't sat a sesshin for awhile or you've gotten far away from the practice and you've come back to the practice, you'll often find that the first day of sesshin can be kind of hard or you'll have a really hard day there in a retreat. This is just the ordeal part of the initiation. It's a kind of purifying going on, but also we don't let go of those ideas and the way we see the world easily. And so it's sort of extracted from us with dental equipment. And sometimes it's painful. The great trust and truth of the practice is that it really is worth it. That if you endure that, and if you don't give up just before the joy comes, the joy really will come. The grace and the light will be all about you and you'll see it in the faces of your companions. You'll see it in the gardens. You will see it all around you and you'll find it in your own heart. And it is the great reason, really, that we sit. And it is the source of all that is creative in us. All that we do that heals and helps each other. It is that great fire in life that appears when we just attend to what is.

So this is why a retreat as well as being difficult can also be rather simple and sweet and joyful. And I encourage you to relax into it. To truly be simple and relaxed actually requires more discipline in some ways than struggling. So please enjoy the rest of this retreat. Taste each moment. Don't sit there waiting for it to pass. If you are just willing to taste each moment, then the sun will rise all on its own without the help of human hands.

Thank you very much.

---

end of record

Q. What facilities does one get in Nirvana ?.

A. Ha! Haa!. Nirvana is not a place, where one can expect facilities. It is not a five-star Hotel or the kind.
The Sanskrit word 'Nirvana' has its Pali equivalant 'Nibbana'.
Nibbana is the state one reaches at the successful culmination of trodding the middle path (magga) ie. when one becomes an 'Arahatta'.

When one eradicates in total one's defilements, one reaches the sublime state of 'Nibbana'.

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Q. Is there an equivalant to the "Pope" in Buddhism ?.

A. The short answer is NO.
However in various traditions there are some orderly, organizations, wherein one comes across leaders.
eg. In the Tibetan tradition the 'Dalai-Lama' is the accepted leader.

Q. Why should I learn about the Dhamma ?.

A. The dhamma being the collection of Universal Laws, is worthy of knowing whether one is a Buddhist or not.

'Dukkha' is one of the central teachings in the Dhamma. Everyone experiences 'Dukkha' irrespective of colour, cast, creed or whatever. The study of the 'Dhamma' helps in the eradication of 'Dukkha', and who would not like this?.

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POVERTY, HUNGER AND UNDER - DEVELOPMENT

A little bit of relevant Buddhist thinking.

Neither the teachings of the Buddha, nor the members of the Buddhist Sangha who are regarded as their custodians and exponents could be expected to clear and sweep clean , all by themselves and that with the minimum delay, the social entanglements into which a reckless society, in any part of the world, is seen slipping day after day. What is possible here on the one hand is only adequate cautioning, and on the other, the generation of an awareness in the minds of those involved to put themselves on the right gear. Then with a change of pace and a change of heart, a crisis may be averted.

Poverty [Pali daliddiya / Skt. daridrya]

To one who is not a mendicant, to one who lives the life of a householder in the world, poverty is indeed a cause of grief. Poverty means that one possesses only a little or nothing at all called one's own [assako]; one is not affluent and in plenty [analhiko]; one has to be constantly in debt to others, borrowing money [inam adiyati] on the promise of repayment, with or without interest [vaddhim patisunati]. The precise statement of this whole idea in Pali in the Buddhist texts occurs in the Anguttara Nikaya as follows:

Daliddiyam bhikkhave dukkham lokasmim kamabhogino ' ti ? Evam

bhante . Yam ' pi bhikkhave daliddo assako analhiko inam adiyati inadanam ' pi bhikkhave dukkham lokasmim kamabhogino ' ti ? ... Iti kho bikkhave daliddiyam ' pi dukkham lokasmim kamabhogino inadanam ' pi ...vaddhi ' pi... codana ' pi... anucariya ' pi... bandhanam ' pi dukkham lokasmim kamabhogino. [A.III.351.f.]

We choose to refer the reader to the primary sources in this manner, wherever necessary, mainly to intimate to him the wealth of clear and positive Buddhist thinking which pertains to areas of human well-being. Buddhist thinking also closely scrutinizes the presence and absence of wellness in the human community. Buddhism does not turn its back on the happiness of the man of the world or the success or failure of his living. Nor does it explain its absence in society as the outcome of divine misanthropy or heavenly vengeance. Buddhist thinking knows a layman as being caught up in ramified relationships with persons and institutions. It also knows that to put himself in a meaningful and acceptable position in society, man needs the means, i.e. wealth and property [dhana and bhoga]. The well-known Sigala Sutta [D.III.180.ff.] is a learned thesis of the highest order on this subject which not only stresses the diversity of these human relationships but also their reciprocity and mutual interdependence.

Basic Needs

Even in terms of every man's basic needs of food and clothing, the Buddhist texts appear to know, as it were, of the millions who daily go to bed at night without a meal. They say, almost with distressing pain of mind , that the food and clothing of such people who are in utter poverty is obtained with utmost difficulty:

Dalidde appannapanabhojane kasiravuttike yattha kasirena ghasacchado labbhati [A. III, 385].

Here it is immediately reckoned with that poverty and hunger go

hand in hand. That is why poverty or the absence of such means of existence makes a man unhappy in society, both in relation to himself and in relation to the community in which he lives.

Having thus recognized poverty as the bane of social order in the world , Buddhism concerns itself with the successful production of wealth, its economical and productive use and its conservation as reserves for leaner times. Buddhist texts thus penetrate deep into many areas of advanced economic thinking of the world today, second to none even in the most sophisticated political ideologies. Starting at a lamentably low economic level so much as not to possess even the basic minimum of food and clothing [kasirena ghasacchado labbhati], the first remedial measure recommended is that the person in such a sad situation should himself take the initiative to acquire some amount of money or wealth [dhana]. When the question is put as to how riches are obtained [katham su vindate dhanam. Sn.v. 185] , as was done by Alavaka who is referred to as a Yakkha [perhaps a prosperous and affluent chieftain] in the Alavaka Sutta, the prompt and direct Buddhist reply was: ' He riches finds whose life is in the right, who bears his yoke with strenuous resolve '. These words, we believe, need no commentary.

In the Pali we have it as : Patirupakari dhurava utthata vindate dhanam. Sn.187 If one were looking at this reply as a Buddhist, or as any one with sense and sanity at that, one must immediately take note of three basic concepts:

1. He whose life is in the right [patirupakari]
2. He who bears his yoke [dhurava]
3. He who with strenuous resolve [utthata]

To the Buddhist, there is such a thing as ethics of living , ethics derived through down to earth human considerations and not those derived through divine sanctions. Therefore so basic and vital to mankind. So even as he gets down to gather together his basic needs, it has to be within a visibly inviolable ethical frame-work. His life has to be in the right [patirupakari]. The

other two considerations centre on the role of the individual and his active involvement, as well as on the strength of his personality. Accepting personal responsibility [dhurava] to better his economic situation in life [vindate dhanam] , one has to put in a good deal of honest striving [utthata]. This line of action for economic redress, undoubtedly carries with it a dignity and a sense of triumph and achievement. The almost soul-elevating Pali word used here is the verb utthahati which means `strives with firm resolve.' Wherever the Buddhist texts speak of the wealth of a virtuous good man against which there can be no slogan shouting , they speak of it as being acquired with effort and striving [utthanaviriyadhigata A.III. 45 & 76] and add that it has been earned with the sweat of one's brow [sedavakkhitta] and the might of one's arms [bahabalaparicita]. It is also said to be righteously acquired [dhammika and dhammaladdha]. If it were not so, not only would money be the root of all evil but money would also be rooted in evil. This is why the Dhammapada very firmly says that it would be the tragedy of household life if a man who dwells therein does not strive with firm resolve to establish his economic well being [anutthanamala ghara Dhp.v.241]. It would be of interest to note here that only a very few translators of the Dhammapada get this correct. Many others who translate it as ' non-repair is the bane of houses ', guided by Commentarial misdirection , only provide amusement and entertainment and hardly any sense.

Relief Measures.

Buddhists also recommend relief measures, both at society level and state level , to ease this lamentable situation of poverty. Accepting as real the age old social malaise of haves and have-nots, the Buddhists recommend the act of dana or charitable giving as a corrective measure. One is called upon to view this act of making good a deficiency in one's social group as a source of joy and satisfaction, yielding good results, right here and now [danasamvibhagarato: delighting in giving and sharing at A.III.53]. It is also looked upon as a willingness on the part of men and women to part with some of their possessions

[vossaggarato Ibid.]. Dana thus viewed from the religious angle stimulates the growth of such high ranking virtues like metta [friendliness, loving kindness] , karuna, [compassion] and mudita [appreciative joy]. They are noble modes of living in the life of man [brahmavihara].

As part of state policy, the rulers are expected to alleviate poverty by making planned gifts of money to put people on their feet and enable them to make a start in life on their own [See Cakkavattisihanada sutta. DIII 66 f. Imina tvam ambho purisa dhanena attano matapitaro ca posehi puttadaran ca brahmanesu ... saggasamvattanikan ' ti.]. It is also the responsibility of the state to some extent to open avenues of employment and correctly put people in places where they would make their best, there being no square pegs in round holes or vice versa. They are to be employed , each according to his ability and competence [Ye ranno janapade ussahimsu kasigorakkhe vanijjaya ...rajaporise.... D.1.136]. It is to be noted that in every case, whether it is for the production of wealth or for the correct and fruitful utilization of wealth , the efficiency and diligence of the person concerned is of primary importance. In Buddhism , the machinery for social upgrading is basically the culture of man [i.e. the development of his cultural components of word and deed and his basic social and religious values] which make him a man who has developed himself : bhavitatta.

Let us now turn our attention to the question of hunger to which we have already referred under the Buddhist concept of man's basic needs of food and clothing [ghasacchadanaparamo and ghasacchadanaparamata M.I.360; D.I.60]. It is at poverty level that these, namely food and clothing are obtained with utmost difficulty [dalidde ...kasirena ghasacchado labbhati . A.III 385]. Thus it goes without saying that poverty and hunger go hand in hand. Nevertheless, as far as Buddhist texts go, it is a painful situation which is not to be made light of. The Dhammapada which we wish to present as the Buddhist Guide Book , i.e. the book of guidance for both monk and layman , aptly calls hunger the dreaded disease [Jighaccha parama roga . Dhp.v.230].

Around this verse is told the well-known and at the same time the most touching story of how the Buddha once had a poor hungry peasant fed and comforted before he set about to preach the dhamma to him. [Annataraupasakavatthu in the Sukhavagga of the Dhammapadatthakatha Vol. III 261 f.].

In calling hunger the dreaded disease, it is said with a down to earth realism that no amount of medication ever cures this ailment. It is known to be the disease perennial , nevertheless by no means welcome or tolerable. The Buddha himself makes the precise comment that ' afflicted with pangs of hunger one comprehends not the dhamma, even while it is being preached ' [jighacchadukkhena dhamme desiyamane pi pativijjhitum na sakkhissati ' ti. DhA.III.263].

Moderation.

At the same time, over-eating is looked upon with disdain and is viewed as leading to ill- health and physical damage and discomfort. Moderation in eating , on the other hand , is considered contributory to good health and physical comfort [appabadhata and appatankata as well as lahutthana, bala and phasuvihara M.1.37]. One word of caution here. The media today, all the world over, misleads the world on the question of food and clothing , food in particular. Advertising has reached the peak of perfection, with its ability to deceive and entice. Eat in the interests of the salesman, and positively not of the consumer is more or less the slogan today. But be not misled by such cliches of the business world where consumerism reigns supreme today.

Buddhism is non-ascetic in its attitude to food . The Bodhisatta totally rejected the starvation policy which he had taken upon himself while he was experimenting with his severe austerities. He declared in no uncertain terms that he could never attain any blissful states with a body reduced to such utter emaciation [na kho tam sukaram sukham adhigantum evam adhimattakasimanam

pattakayena . Yannuna ' ham olarikam aharam ahareyyam odanakummasan ' ti. M.1.247]. One look at the Gandharan image of Sakyamuni as Bodhisatta practicing austerities would convince us both of the severity of his austerities referred to above as well as of the wisdom of his judgement. He took a realistic view of the body 's need for food . Accepting its basic need on the one hand, he specifies firmly its limits on the other.

It is with such an attitude to life and its basic requirements that Buddhism endorses and encourages correct earning of money and honourable acquisition of wealth [Utthanadhigatam dhanam and dhammaladdha bhoga]. It is in order that one may feed and clothe oneself adequately as well as look after the needs of one's dependants like one's parents and one's wife and children. For want of space here we would only refer the reader to a delightful treatise on this subject under the title bhoganam adiya or Uses of Wealth which appears in the Anguttara Nikaya [A.III 45 f.].

Elimination of Hunger.

In order to eliminate hunger among the humans , Buddhist texts speak not only of the energetic production of wealth [utthanaviriyadhigatam dhanam] and the consequent increase of buying power but also recommend the industrious production of food through diligently handled agriculture. In the Therigatha , our exemplary Theri Patacara observes this commendable hunger-eliminating process through agricultural production in these words.

Nangalehi kasam khettam bijani pavapam chama
puttadarani posenta dhanam vindanti manava.
Thig. 112

With ploughs ploughing their fields,
the seeds they sow on the land.
To feed their wives and children
the men thus earn their wealth.

She has obviously seen the activities of enterprising lay men, operating obviously in the more industrious and saner sections of the human community, and says that men plough their fields and sow seed therein to raise a harvest to feed their families and to build up their economy. It is undoubtedly the enterprise and industry of the lay community thus reflected which stirred her up into her spiritual earnestness.

It is the inspiration of this activity of well- meaning wise men which stirred Patacara up to her spiritual quest. While Buddhist texts essentially set their eyes on the attainment of transcendental goals, one discovers also a great wealth of information addressed to the lay householders which aim at achieving success for the man of the world , both from the point of economic prosperity and his harmonious social interrelatedness.

Conscious of the need to handle the problem of adequate food in society and its well managed distribution , Buddhist texts go so far as to instruct for the smooth handling of the provision of food even for workmen at work places. We discover here a vital point of labour disputes of today, namely the care and concern for the welfare of workman , handled smoothly with ease and success. In the handling of human labour, provision of meals in addition to wages is considered a sine qua non. In addition to wages which are calculated and given on a monthly basis [masikam paribbayam] , there also had to be provision of meals in the handling of human labour [bhattavetana anuppadanena at D.III. 191]. This term bhattavetana certainly is not ' wages for food ' as is mistakenly rendered quite often in Sinhala with bat sandaha vatup by Sri Lankan scholars, both monk and layman at all levels. It must necessarily be bat ha vatup.

Insight with regard to the equitable distribution of food, cautioning against misappropriation and hoarding of food by unscrupulous individuals is also very much reflected in the Agganna Sutta of the Digha Nikaya [D.III,92]. Here we witness a

rationing process of agricultural produce, almost at a food-gatherers age [salim vibhajeyyama , i.e. divide up the available portions of rice yield] and set up limits on consumption [mariyadam thapeyyama]. Mariyadam here [which we choose to translate as ' limits of consumption '] has been twice mistranslated by two different translators as ' rice fields ' in 1921 and 1987. Here is Rhys Davids of 1921: ' Come now, let us divide off the rice fields and set boundaries thereto. And so they divided off the rice and setup boundaries round it.' [Dialogues III.87 / D.III.92]. In 1987 Maurice Walshe translates it as : ' So now let us divide up the rice in to fields with boundaries. So they did so. [Thus Have I Heard by Maurice Walshe. p.412].

Under-development

Finally let us address ourselves to this talk about under development. Does anybody anywhere know as to what should be the correct meter reading as far as development is concerned? Can there be such a standardization?. It is unimaginable that there could be such a thing as Greenwich Meridian time in the development process. Its variability has to be conceded in terms of religious, cultural and ethnic differences, to mention only a few basics of variation. Schumachor in his The Small is Beautiful , we believe, makes an honest attempt to view this problem with detachment. It is colonialist or pedagogical to think otherwise. Or putting it differently, it is Apartheid-like thinking. The dangers of accepting such value judgements for whatever reason, without questioning, are too numerous. It exposes groups of people of smaller stature to certain types of contamination , infection and deterioration , under the crushing pressure of clumsy boots of the bigger brothers. Policy wise , the talk of under development and under developed countries makes available new markets for the disposal and sale of the stock-in-trade of such vociferous groups. Whether they trade in political cliches, social concepts, religious dogmas or lifestyles, the painful global process of trafficking and the equally painful products of overriding are the same. It makes dressed up Chimpanzees and Orangutans of poor humans who have a right to retain their

identities with a legitimate pride and dignity. This generally is what the humans in the so-called developing countries have to face and put up with in their process of development.

People should move towards a more meaningful goal of development, well within their means, a goal which finally does not shatter their image, a goal which they can well afford. Unborn generations should not have to pay for our fallacies of today. Let every Buddhist, both at the top and the bottom, realize that the sky is not the limit in development. Policy- makers would do well to remember, at least out of sympathy for the people for whom the policies are being made, not to take the affluent countries with their top - heavy material culture as our models.

Conclusion

In conclusion, let it be remembered that Buddhism upholds a policy of dignified detachment both from persons and things of the world, while advocating the greatest measure of philanthropy and magnanimity. Our identities being discerned both at personal and at group levels, religion or culture- wise, we should do nothing to jeopardize that position. The required degree of detachment depends on that identity, like that of teacher from pupil. So also is the direction of alignment. This is where a real and intelligent understanding of sammavimutti plays its vital role. Develop sammaditthi, i.e., correct vision in a philosophy of life contributing as it does to detachment, remember without tears, and to consequent cessation and peace. The results should be as good as that of an unmanned space- ship. Sammaditthi in its upward process would ultimately end up in perfect release, sammavimutti two stages beyond the Noble Eightfold Path: dasangasamannagato araha hoti (M III, 76)

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THE POWER OF MINDFULNESS

An Inquiry into the Scope of Bare Attention
and the Principal Sources of its Strength

by

Nyanaponika There

The Wheel Publication No. 121/122

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

Copyright 1968 Buddhist Publication Society

ISBN 955-24-000 2-3

First Printing 1968
Second Printing 1971
Third Printing 1976
Fourth Printing 1980
Fifth Printing (revised) 1986

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Maureen Riordan

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INTRODUCTION

Is mindfulness actually a power in its own right as claimed by the title of this essay? Seen from the viewpoint of the ordinary pursuits of life, it does not seem so. From that angle mindfulness, or attention, has a rather modest place among many other seemingly more important mental faculties serving the purpose of variegated wish-fulfillment. Here, mindfulness means just "to watch one's steps" so that one may not stumble or miss a chance in the pursuit of one's aims. Only in the case of specific tasks and skills is mindfulness sometimes cultivated more deliberately, but here too it is still regarded as a subservient function, and its wider scope and possibilities are not recognized.

Even if one turns to the Buddha's doctrine, taking only a surface view of the various classifications and lists of mental factors in which mindfulness appears, one may be inclined to regard this faculty just as "one among many." Again one may get the impression that it has a rather subordinate place and is easily surpassed in significance by other faculties.

Mindfulness in fact has, if we may personify it, a rather unassuming character. Compared with it, mental factors such as devotion, energy, imagination, and intelligence, are certainly more colorful personalities, making an immediate and strong impact on people and situations. Their conquests are sometimes rapid and vast, though often insecure. Mindfulness, on the other hand, is of an unobtrusive nature. Its virtues shine inwardly, and in ordinary life most of its merits are passed on to other mental faculties which generally receive all the credit. One must know mindfulness well and cultivate its acquaintance before one can appreciate its value and its silent penetrative influence. Mindfulness walks slowly and deliberately, and its daily task is of a rather humdrum nature. Yet where it places its feet it cannot easily be dislodged, and it acquires and bestows true mastery of the ground it covers.

Mental faculties of such a nature, like actual personalities of a similar type, are often overlooked or underrated. In the case of mindfulness, it required a genius like the Buddha to discover the "hidden talent" in the modest garb, and to develop the vast inherent power of that potent seed. It is, indeed, the mark of a genius to perceive and to harness the power of the seemingly small. Here, truly, it happens that "what is little becomes much." A revaluation of values takes place. The standards of greatness and smallness change. Through the master mind of the Buddha, mindfulness is finally revealed as the Archimedean point where the vast revolving mass of world suffering is levered out of its twofold anchorage in ignorance and craving.

The Buddha spoke of the power of mindfulness in a very emphatic way:

> "Mindfulness, I declare, is all-helpful" (Samyutta, 46:59).
> "All things can be mastered by mindfulness" (Anguttara, 8:83).

Further, there is that solemn and weighty utterance opening and concluding the Satipatthana Sutta, the Discourse on the Foundations of Mindfulness:

> "This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of pain and grief, for reaching the right path, for the attainment of Nibbana, namely the four foundations of mindfulness."

In ordinary life, if mindfulness, or attention, is directed to any object, it is rarely sustained long enough for the purpose of careful and factual observation. Generally it is followed immediately by emotional reaction, discriminative thought, reflection, or purposeful action. In a life and thought governed by the Buddha's teaching too, mindfulness (//sati//) is mostly linked with clear comprehension (//sampajanna//) of the right purpose or suitability of an action, and other considerations. Thus again it is not viewed in itself. But to tap the actual and potential

//power// of mindfulness it is necessary to understand and deliberately cultivate it in its basic, unalloyed form, which we shall call //bare attention//.

By bare attention we understand the clear and single-minded awareness of what actually happens //to// us and //in// us, at the successive moments of perception. It is called "bare" because it attends to the bare facts of a perception without reacting to them by deed, speech or mental comment. Ordinarily, that purely receptive state of mind is, as we said, just a very brief phase of the thought process of which one is often scarcely aware. But in the methodical development of mindfulness aimed at the unfolding of its latent powers, bare attention is sustained for as long a time as one's strength of concentration permits. Bare attention then becomes the key to the meditative practice of satipatthana, opening the door to mind's mastery and final liberation.

Bare attention is developed in two ways: (1) as a methodical meditative practice with selected objects; (2) as applied, as far as practicable, to the normal events of the day, together with a general attitude of mindfulness and clear comprehension. The details of the practice have been described elsewhere, and need not be repeated here.[1]

The primary purpose of this essay is to demonstrate and explain the efficacy of this method, that is, to show the actual power of mindfulness. Particularly in an age like ours, with its superstitious worship of ceaseless external activity, there will be those who ask: "How can such a passive attitude of mind as that of bare attention possibly lead to the great results claimed for it?" In reply, one may be inclined to suggest to the questioner not to rely on the words of others, but to put these assertions of the Buddha to the test of personal experience. But those who do not yet know the Buddha's teaching well enough to accept it as a reliable guide, may hesitate to take up, without good reasons, a practice that just on account of its radical simplicity may appear strange to them. In the following a number of such "good reasons" are therefore proffered for the reader's scrutiny. They are also meant

as an introduction to the general spirit of satipatthana and as pointers to its wide and significant perspectives. Furthermore, it is hoped that he who has taken up the methodical training will recognize in the following observations certain features of his own practice, and be encouraged to cultivate them deliberately.

* * *

FOUR SOURCES OF POWER IN BARE ATTENTION

We shall now deal with four aspects of bare attention, which are the mainsprings of the power of mindfulness. they are not the only sources of its strength, but they are the principal ones to which the efficacy of this method of mental development is due. These four are:

1. The functions of "tidying-up" and "naming" exercised by bare attention.
2. its non-violent, non-coercive procedure;
3. the capacity of stopping and slowing down;
4. the directness of vision bestowed by bare attention.

* * *

1. THE FUNCTIONS OF "TIDYING" AND "NAMING"

Tidying Up the Mental Household

If anyone whose mind is not harmonized and controlled through methodical meditative training should take a close look at his own everyday thoughts and activities, he will meet with a rather

disconcerting sight. Apart from the few main channels of his purposeful thoughts and activities, he will everywhere be faced with a tangled mass of perceptions, thoughts, feelings, and casual bodily movements showing a disorderliness and confusion which he would certainly not tolerate in his living-room. Yet this is the state of affairs that we take for granted within a considerable portion of our waking life and our normal mental activity. Let us now look at the details of that rather untidy picture.

First we meet a vast number of casual sense-impressions such as sights and sounds, passing constantly through our mind. Most of them remain vague and fragmentary; some are even based on faulty perceptions and misjudgments. Carrying these inherent weaknesses, they often form the untested basis for judgements and decisions on a higher level of consciousness. True, all these casual sense impressions need not and cannot be objects of focused attention. A stone on the road that happens to meet our glance will have a claim on our attention only if it obstructs our progress or is of interest to us for some reason. Yet if we neglect these casual impressions too often, we may stumble over many stones lying on our road and also overlook many gems.

Besides the casual sense impressions, there are those more significant and definite perceptions, thoughts, feelings and volitions which have a closer connection with our purposeful life. Here too, we find that a very high proportion of them are in a state of utter confusion. Hundreds of cross-currents flash through the mind, and everywhere there are "bits and ends" of unfinished thoughts, stifled emotions and passing moods. Many meet a premature death. Owing to their innately feeble nature, our lack of concentration or suppression by new and stronger impressions, they do not persist and develop. If we observe our own mind, we shall notice how easily diverted our thoughts are, how often they behave like undisciplined disputants constantly interrupting each other and refusing to listen to the other side's arguments. Again, many lines of thought remain rudimentary or are left untranslated into

will and action, because courage is lacking to accept their practical, moral or intellectual consequences. If we continue to examine more closely our average perceptions, thoughts or judgements, we shall have to admit that many of them are unreliable. They are just the products of habit, led by prejudices of intellect or emotion, by our pet preferences or aversions, by laziness or selfishness, by faulty or superficial observations.

Such a look into long-neglected quarters of the mind will come as a wholesome shock to the observer. It will convince him of the urgent need for methodical mental culture extending below the thin surface layer of the mind to those vast twilight regions of consciousness we have just visited. The observer will then become aware that the relatively small sector of the mind that stands in the intense light of purposeful will and thought is not a reliable standard of the inner strength and lucidity of consciousness in its totality. He will also see that the quality of individual consciousness cannot be judged by a few optimal results of mental activity achieved in brief, intermittent periods. The decisive factor in determining the quality of consciousness is self-understanding and self-control: whether that dim awareness characteristic of our everyday mind and the uncontrolled portion of everyday activity tends to increase or decrease.

It is the daily little negligence in thoughts, words and deeds going on for many years of our life (and as the Buddha teaches, for many existences), that is chiefly responsible for the untidiness and confusion we find in our minds. This negligence creates the trouble and allows it to continue. Thus the old Buddhist teachers have said: "Negligence produces a lot of dirt. As in a house, so in the mind, only a very little dirt collects in a day or two, but if it goes on for many years, it will grow into a vast heap of refuse."[2]

The dark, untidy corners of the mind are the hideouts of our most dangerous enemies. From there they attack us unawares, and much too often succeed in defeating us. That twilight world peopled by frustrated desires and suppressed resentments, by vacillations,

whims, and many other shadowy figures, forms a background from which upsurging passions--greed and lust, hatred and anger--may derive powerful support. Besides, the obscure and obscuring nature of that twilight region is the very element and mother-soil of the third and strongest of the three roots of evil (//akusala mula//), ignorance or delusion.

Attempts at eliminating the mind's main defilements--greed, hate and delusion--must fail as long as these defilements find refuge and support in the uncontrolled dim regions of the mind; as long as the close and complex tissue of those half-articulate thoughts and emotions forms the basic texture of mind into which just a few golden strands of noble and lucid thought are woven. But how are we to deal with that unwieldy, tangled mass? Usually we try to ignore it and to rely on the counteracting energies of our surface mind. But the only safe remedy is to face it--with mindfulness. Nothing more difficult is needed than to acquire the habit of directing bare attention to these rudimentary thoughts as often as possible. The working principle here is the simple fact that two thoughts cannot coexist at the same time: if the clear light of mindfulness is present, there is no room for mental twilight. When sustained mindfulness has secured a firm foothold, it will be a matter of comparatively secondary importance how the mind will then deal with those rudimentary thoughts, moods and emotions. One may just dismiss them and replace them by purposeful thoughts; or one may allow and even compel them to complete what they have to say. In the latter case they will often reveal how poor and weak they actually are, and it will then not be difficult to dispose of them once they are forced into the open. This procedure of bare attention is very simple and effective; the difficulty is only the persistence in applying it.

Observing a complex thing means identifying its component parts, singling out the separate strands forming that intricate tissue. If this is applied to the complex currents of mental and practical life, automatically a strong regulating influence will be noticeable. As if ashamed in the presence of the calmly observing eye, the course of thoughts will proceed in a less disorderly and

wayward manner; it will not be so easily diverted, and will resemble more and more a well-regulated river.

During decades of the present life and throughout millennia of previous lives traversing the round of existence, there has steadily grown within each individual a closely knit system of intellectual and emotional prejudices, of bodily and mental habits that are no longer questioned as to their rightful position and useful function in human life. Here again, the application of bare attention loosens the hard soil of these often very ancient layers of the human mind, preparing thus the ground for sowing the seed of methodical mental training. Bare attention identifies and pursues the single threads of that closely interwoven tissue of our habits. It sorts out carefully the subsequent justifications of passionate impulses and the pretended motives of our prejudices. Fearlessly it questions old habits often grown meaningless. It uncovers their roots, and thus helps abolish all that is seen to be harmful. In brief, bare attention lays open the minute crevices in the seemingly impenetrable structure of unquestioned mental processes. Then the sword of wisdom wielded by the strong arm of constant meditative practice will be able to penetrate these crevices, and finally to break up that structure where required. If the inner connection between the single parts of a seemingly compact whole become intelligible, they then cease to be inaccessible.

When the facts and details of the mind's conditioned nature are uncovered by meditative practice, there is an increased chance to effect fundamental changes in the mind. In that way, not only those hitherto unquestioned habits of the mind, its twilight regions and its normal processes as well, but even those seemingly solid, indisputable facts of the world of matter--all will become "questionable" and lose much of their self-assurance. Many people are so impressed and intimidated by that bland self-assurance of assumed "solid facts," that they hesitate to take up any spiritual training, doubting that it can effect anything worthwhile. The application of bare attention to the task of tidying and regulating the mind will bring perceptible results--results which will dispel their doubts and encourage them to enter more fully a spiritual

path.

The tidying or regulating function of bare attention, we should note, is of fundamental importance for the "purification of beings" mentioned by the Buddha as the first aim of satipatthana. This phrase refers, of course, to the purification of their minds, and here the very first step is to bring initial order into the functioning of the mental processes. We have seen how this is done by bare attention. In that sense, the commentary to the "Discourse on the Foundation of Mindfulness" explains the words "for the purification of beings" as follows:

"It is said: 'Mental taints defile beings; mental clarity purifies them.' That mental clarity comes to be by this way of mindfulness (//satipatthana magga//).

Naming

We said before that bare attention "tidies up" or regulates the mind by sorting out and identifying the various confused strands of the mental process. That identifying function, like any other mental activity, is connected with a verbal formulation. In other words, "identifying" proceeds by way of expressly "naming" the respective mental processes.

Primitive man believed that words could exercise a magical power: "things that could be named had lost their secret power over man, the horror of the unknown. To know the name of a force, a being or an object was (to primitive man) identical with the mastery over it."[3] That ancient belief in the magical potency of names appears also in many fairy tales and myths, where the power of a demon is broken just by facing him courageously and pronouncing his name.

There is an element of truth in the "word-magic" of primitive man, and in the practice of bare attention we will find the power of naming confirmed. The "twilight demons" of the mind--our passionate impulses and obscure thoughts--cannot bear the simple but

clarifying questions about their "names," much less the knowledge of these names. Hence, this is often alone sufficient to diminish their strength. The calmly observant glance of mindfulness discovers the demons in their hiding-places. The practice of calling them by their names drives them out into the open, into the daylight of consciousness. There they will feel embarrassed and obliged to justify themselves, although at this stage of bare attention they have not yet even been subjected to any closer questioning except about their names, their identity. If forced into the open while still in an incipient stage, they will be incapable of withstanding scrutiny and will just dwindle away. Thus a first victory over them may be won, even at an early stage of the practice.

The appearance in the mind of undesirable and ignoble thoughts, even if they are very fleeting and only half-articulate, has an unpleasant effect upon one's self-esteem. Therefore such thoughts are often shoved aside, unattended to and unopposed. Often they are also camouflaged by more pleasing and respectable labels which hide their true nature. Thoughts disposed of in either of these two ways will strengthen the accumulated power of ignoble tendencies in the subconscious. Furthermore, these procedures will weaken one's will to resist the arising and the dominance of mental defilements, and strengthen the tendency to evade the issues. But by applying the simple method of clearly and honestly naming or registering any undesirable thoughts, these two harmful devices, ignorance and camouflage, are excluded. Thence their detrimental consequences on the structure of the subconscious and their diversion of mental effort will be avoided.

When ignoble thoughts or personal shortcomings are called by their right names, the mind will develop an inner resistance and even repugnance against them. In time it may well succeed in keeping them in check and finally eliminating them. Even if these means do not bring undesirable tendencies fully under control at once, they will stamp upon them the impact of repeated resistance which will weaken them whenever they reappear. To continue our personification, we may say that unwholesome thoughts will no

longer be the unopposed masters of the scene, and this diffidence of theirs will make them considerably easier to deal with. It is the power of moral shame (//hiri-bala//) that has been mustered here as an ally, methodically strengthened by these simple yet subtle psychological techniques.

The method of naming and registering also extends, of course, to noble thoughts and impulses which will be encouraged and strengthened. Without being given deliberate attention, such wholesome tendencies often pass unnoticed and remain barren. But when clear awareness is applied to them, it will stimulate their growth.

It is one of the most beneficial features of right mindfulness, and particularly of bare attention, that it enables us to utilize all external events and inner mental events for our progress. Even the unsalutary can be made a starting point for the salutary if, through the device of naming or registering, it becomes an object of detached knowledge.

In several passages of the Satipatthana Sutta the function of naming or "bare registering" seems to be indicated by formulating the respective statements by way of direct speech. There are no less than four such instances in the discourse:

(1) "When experiencing a pleasant feeling, he knows 'I experience a pleasant feeling'," etc.;
(2) "He knows a lustful (state of) mind, 'Mind is lustful'," etc.;
(3) "If (the hindrance of) sense desire is present in him, he knows, 'Sense desire is present in me'," etc.;
(4) "If the enlightenment factor mindfulness is present in him, he knows, 'The enlightenment factor mindfulness is present in me'," etc.

In concluding this section, we briefly point out that the //tidying-up// and //naming// of mental processes is the indispensable preparation for fully understanding them in their

true nature, the task of insight (//vipassana//). These functions, exercised by bare attention, will help dispel the illusion that the mental processes are compact. They will also help us to discern their specific nature or characteristics, and to notice their momentary rise and fall.

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2. THE NON-COERCIVE PROCEDURE

Obstacles to Meditation

Both the world surrounding us and the world of our own minds are full of hostile and conflicting forces causing us pain and frustration. We know from our own bitter experience that we are not strong enough to meet and conquer all these antagonistic forces in open combat. In the external world we cannot have everything exactly as we want it, while in the inner world of the mind, our passions, impulses, and whims often override the demands of duty, reason and our higher aspirations.

We further learn that often an undesirable situation will only worsen if excessive pressure is used against it. Passionate desires may grow in intensity if one tries to silence them by sheer force of will. Disputes and quarrels will go on endlessly and grow fiercer if they are fanned again and again by angry retorts or by vain attempts to crush the other man's position. A disturbance during work, rest or meditation will be felt more strongly and will have a longer-lasting impact if one reacts to it by resentment and anger and attempts to suppress it.

Thus, again and again, we meet with situations in life where we cannot //force// issues. But there are ways of mastering the vicissitudes of life and conflicts of mind without applications of

force. Non-violent means may often succeed where attempts at coercion, internal or external, fail. Such a non-violent way of mastering life and mind is satipatthana. By the methodical application of bare attention, the basic practice in the development of right mindfulness, all the latent powers of a non-coercive approach will gradually unfold, with the beneficial results and their wide and unexpected implications. In this context we are mainly concerned with the benefits of Satipatthana for the mastery of mind, and for the progress in meditation that may result from a non-coercive procedure. But we shall also cast occasional side glances at its repercussions on everyday life. It will not be difficult for a thoughtful reader to make more detailed application to his own problems.

The antagonistic forces that appear in meditation and that are liable to upset its smooth course are of three kinds:

1. external disturbances, such as noise;
2. mental defilements (//kilesa//), such as lust, anger, restlessness, dissatisfaction, or sloth, which may arise at any time during meditation; and
3. various incidental stray thoughts, or surrender to day-dreaming.

These distractions are the great stumbling blocks for a beginner in meditation who has not yet acquired sufficient dexterity to deal with them effectively. To give thought to those disturbing factors only when they actually arise at the time of meditation is insufficient. If caught unprepared in one's defence, one will struggle with them in a more or less haphazard and ineffective way, and with a feeling of irritation which will itself be an additional impediment. If disturbances of any kind and unskillful reactions to them occur several times during one session, one may come to feel utterly frustrated and irritated and give up further attempts to meditate, at least for the present occasion.

In fact, even meditators who are quite well informed by books or a teacher about all the details concerning their subject of

meditation often lack instruction on how to deal skillfully with the disturbances they may meet. The feeling of helplessness in facing them is the most formidable difficulty for a beginning meditator. At that point many accept defeat, abandoning prematurely any further effort at methodical practice. As in worldly affairs, so in meditation, one's way of dealing with the "initial difficulties" will often be decisive for success or failure.

When faced by inner and outer disturbances, the inexperienced or uninstructed beginner will generally react in two ways. He will first try to shove them away lightly, and if he fails in that, he will try to suppress them by sheer force of will. But these disturbances are like insolent flies: by whisking--first lightly and then with increasing vigor and anger--one may perhaps succeed in driving them away for a while, but usually they will return with an exasperating constancy, and the effort and vexation of whisking will have produced only an additional disturbance of one's composure.

Satipatthana, through its method of bare attention, offers a non-violent alternative to those futile and even harmful attempts at suppression by force. A successful non-violent procedure in mind-control has to start with the right attitude. There must be first the full cognizance and sober acceptance of the fact that those three disturbing factors are co-inhabitants of the world we live in, whether we like it or not. Our disapproval of them will not alter the fact. With some we shall have to come to terms, and concerning the others--the mental defilements--we shall have to learn how to deal with them effectively until they are finally conquered.

1. Since we are not the sole inhabitants of this densely populated world, there are bound to be //external disturbances// of various kinds, such as noise and interruptions by visitors. We cannot always live in "splendid isolation," "from the noise of men and dogs untroubled," or "ivory towers" high above the crowd. Right meditation is not escapism; it is not meant to provide hiding-

places for temporary oblivion. Realistic meditation has the purpose of training the mind to face, to understand and to conquer this very world in which we live. And this world inevitably includes numerous obstacles to the life of meditation.

2. The Burmese meditation master, the Venerable Mahasi Sayadaw said: "In an unliberated worldling //mental defilements// are sure to arise again and again. He has to face that fact and know these defilements well in order to apply again and again the appropriate remedy of Satipatthana. Then they will grow weaker, more short-lived, and will finally disappear." To know the occurrence and nature of defilements is therefore as important for a meditator as to know the occurrence of his noble thoughts.

By facing one's own defilements one will be stirred to increase the effort to eliminate them. On the other hand, if out of a false shame or pride one tries to avert one's glance when they arise, one will never truly join issue with them, and will always evade the final and decisive encounter. By hitting blindly at them, one will only exhaust or even hurt oneself. But by observing carefully their nature and behavior when they arise in one's own mind, one will be able to meet them well prepared, to forestall them often, and finally to banish them fully. Therefore meet your defilements with a free and open glance! Be not ashamed, afraid or discouraged!

3. The third group of intruders disturbing the meditator's mind are //stray thoughts// and //daydreams//. These may consist of various memories and images of the past, recent or remote, including those emerging from subconscious depths; thoughts of the future--planning, imagining, fearing, hoping; and the casual sense-perceptions that may occur at the very time of meditation, often dragging after them a long trail of associated ideas. Whenever concentration and mindfulness slacken, stray thoughts or daydreams appear and fill the vacuum. Though they seem insignificant in themselves, through their frequent occurrence they form a most formidable obstacle, not only for the beginner, but in all cases when the mind is restless or distracted. However, when these invaders can be kept at bay, even long continuous periods of

meditation can be achieved. As in the case of the mental defilements, stray thoughts will be entirely excluded only at the stage of Arahatship, when the perfect mindfulness thereby obtained keeps unfailing watch at the door of the mind.

If they are to shape our attitude, all these facts about the three kinds of disturbing factors must be given full weight and be fully absorbed by our mind. Then, in these three disturbing factors, the noble truth of suffering will manifest itself to the meditator very incisively through his own personal experience: "Not to obtain what one wants is suffering." The three other noble truths should also be exemplified by reference to the same situation. In such a way, even when dealing with impediments, the meditator will be within the domain of Satipatthana. He will be engaged in the mindful awareness of the Four Noble Truths--a part of the contemplation of mental objects (//dhammanupassana//).[4] It is characteristic of right mindfulness, and one of its tasks, to relate the actual experiences of life to the truth of the Dhamma, and to use them as opportunities for its practical realization. Already at the preliminary stage devoted to the shaping of a correct and helpful attitude, we have the first successful test of our peaceful weapons: by understanding our adversaries better, we have consolidated our position which was formerly weakened by an emotional approach; and by transforming these adversaries into teachers of the truths, we have won the first advantage over them.

Three Countermeasures

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If we are mentally prepared by a realistic view of these three factors antagonistic to meditation, we shall be less inclined to react at once by irritation when they actually arise. We shall be emotionally in a better position to meet them with the non-violent weapons of which we shall now speak.

There are three devices for countering disturbances that arise in meditation. The three should be applied in succession whenever the
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preceding device has failed to dispose of the disturbance. All three are applications of bare attention; they differ in the degree and duration of attention given to the disturbance. The guiding rule here is: to give no more mental emphasis to the respective disturbance than is actually required by circumstances.

1. First, one should notice the disturbance clearly, but lightly: that is, without emphasis and without attention to details. After that brief act of noticing, one should try to return to the original subject of meditation. If the disturbance was weak or one's preceding concentration fairly strong, one may well succeed in resuming contemplation. At that stage, by being careful not to get involved in any "conversation" or argument with the intruder, we shall on our part not give it a reason to stay long; and in a good number of cases the disturbance will soon depart like a visitor who does not receive a very warm welcome. That curt dismissal may often enable us to return to our original meditation without any serious disturbance to the composure of mind.

The non-violent device here is: to apply bare attention to the disturbance, but with a minimum of response to it, and with a mind bent on withdrawal. This is the very way in which the Buddha himself dealt with inopportune visitors, as described in the Mahasunnata Sutta: "...with a mind bent on seclusion...and withdrawn, his conversation aiming at dismissing (those visitors)." Similar was Shantideva's advice on how to deal with fools: if one cannot avoid them, one should treat them "with the indifferent politeness of a gentleman."

2. If, however, the disturbance persists, one should repeat the application of bare attention again and again, patiently and calmly; and it may be that the disturbance will vanish when it has spent its force. Here the attitude is to meet the repeated occurrence of a disturbance by a reiterated "No," a determined refusal to be deflected from one's course. This is the attitude of patience and firmness. The capacity for watchful observation has to be aided here by the capacity to wait and to hold one's ground.

These two devices will generally be successful with incidental stray thoughts and daydreams, which are feeble by nature, but the other two types of disturbances, the external ones and defilements, may also yield quite often.

3. But if, for some reason, the do //not// yield, one should deliberately turn one's full attention to the disturbance and make it an object of knowledge. Thus one transforms it from a //disturbance// to meditation into a legitimate //object// of meditation. One may continue with that new object until the external or internal cause for attending to it has ceased; or, if it proves satisfactory, one may even retain it for the rest of that session.

For instance, when disturbed by a persistent noise, we should give the noise our undivided attention, but we should take care to distinguish the object itself from our reaction to it. For example, if resentment arises, it should be clearly recognized in its own nature whenever it arises. In doing so we shall be practicing the contemplation of mind-objects (//dhammanupassana//) according to the following passage of the Satipatthana Sutta; "He knows the ear and sounds, and the fetter (e.g. resentment) arising through both." If the noise is intermittent or of varying intensity, one will easily be able to discern the rise and fall (//udayabbaya//) in its occurrence. In that way one will add to one's direct insight into impermanency (//aniccata//).

The attitude towards recurrent mental defilements such as thoughts of lust and restlessness, should be similar. One should face them squarely, but distinguish them from one's reaction to them, e.g. connivance, fear, resentment, irritation. In doing so, one is making use of the device of "naming," and one will reap the benefits mentioned above. In the recurrent waves of passion or restlessness, one will likewise learn to distinguish gradually phases of "high" and "low," their "ups and downs," and may also gain other helpful knowledge about their behavior. By that procedure, one again remains entirely within the range of Satipatthana by practicing the contemplation of the state of mind

(//cittanupassana//) and of mind-objects (dhammanupassana: attention to the hindrances).

This method of transforming disturbances to meditation into objects of meditation, as simple as it is ingenious, may be regarded as the culmination of non-violent procedure. It is a device very characteristic of the spirit of satipatthana, to make use of all experiences as aids on the path. In that way enemies are turned into friends; for all these disturbances and antagonistic forces have become our teachers, and teachers, whoever they may be, should be regarded as friends.

We cannot forego to quote here a passage from a noteworthy little book, //The Little Locksmith// by Katherine Butler Hathaway, a moving human document of fortitude and practical wisdom acquired by suffering:

> I am shocked by the ignorance and wastefulness with which persons who should know better throw away the things they do not like. They throw away experiences, people, marriages, situations, all sorts of things because they do not like them. If you throw away a thing, it is gone. Where you had something you have nothing to work on. Whereas, almost all those things which get thrown away are capable of being worked over by a little magic into just the opposite of what they were... But most human beings never remember at all that in almost every bad situation there is the possibility of a transformation by which the undesirable may be changed into the desirable.

We said before that the occurrence of the three disturbing elements cannot always be prevented. They are parts of our world, and their coming and going follows its own laws irrespective of our approval or disapproval. But by applying bare attention we can avoid being swept away or dislodged by them. By taking a firm and calm stand on the secure ground of mindfulness, we shall repeat in a modest degree, but in an essentially identical way, the historic situation under the Bodhi Tree. When Mara, the Evil One, at the head of his

army, claimed the soil on which the future Buddha sat, the latter refused to budge. Trusting in the power of mindfulness, we may confidently repeat the Bodhisatta's aspiration on that occasion: //Ma Mam thana acavi!// "May he (Mara) not dislodge me from this place" (Padhana Sutta).

Let the intruders come and go. Like all the other members of that vast unceasing procession of mental and physical events that passes before our observant eyes in the practice of bare attention, they arise, and having arisen, they pass away.

Our advantage here is the obvious fact that two thought moments cannot be present at the same time. Attention refers, strictly speaking, not to the present but to the moment that has just passed away. Thus, as long as mindfulness holds sway, there will be no "disturbance" or "defiled thought." This gives us the chance to hold on to that secure ground of an "observer's post," our own potential "throne of enlightenment."

By the quietening and neutralizing influence of detached observation as applied in our three devices, the interruptions of meditation will increasingly lose the sting of irritation, and thereby their disturbing effect. This will prove to be an act of true //viraga// (dispassion), which literally means "decoloring." When these experiences are stripped of the emotional tinge that excites towards lust, aversion, irritation and other defilements of the mind, they will appear in their true nature as bare phenomena (//suddha-dhamma//).

The non-violent procedure of bare attention endows the meditator with the light but sure touch so essential for handling the sensitive, evasive, and refractory nature of the mind. It also enables him to deal smoothly with the various difficult situations and obstacles met with in daily life. To illustrate the even quality of energy required for attaining to the meditative absorptions, //The Path of Purification (Visuddhimagga)// describes a test which students of surgery in ancient days had to undergo as a proof of their skill. A lotus leaf was placed in a bowl of water,

and the pupil had to make an incision through the length of the leaf, without cutting it entirely or submerging it. He who applied an excess of force either cut the leaf into two or pressed it into the water, while the timid one did not even dare to scratch it. In fact, something like the gentle but firm hand of the surgeon is required in mental training, and this skilful, well-balanced touch will be the natural outcome of the non-violent procedure in the practice of bare attention.

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3. STOPPING AND SLOWING DOWN

Keeping Still

For a full and unobstructed unfoldment of the mind's capacities, the influence of two complimentary forces is needed: //activating// and //restraining//. That twofold need was recognized by the Buddha, the great knower of mind. He advised that the faculties of energy (//viry'indriya//) and of concentration (//samadh'indriya//) should be kept equally strong and well balanced.[5] Furthermore, he recommended three of the seven factors of enlightenment (//bojjhanga//) as suitable for rousing the mind, and three for calming it.[6] In both cases, among the spiritual faculties and the enlightenment factors, it is mindfulness that not only watches over their equilibrium, but also activates those that are sluggish and restrains those that are too intense.

Mindfulness, though seemingly of a passive nature, is in fact an activating force. It makes the mind alert, and alertness is indispensable for all purposeful activity. In the present inquiry, however, we shall examine how it makes for disentanglement and detachment, and how it positively helps in the development of the mental qualities required for the work of deliverance.

In practicing bare attention, we //keep still// at the mental and spatial place of observation, amidst the loud demands of the inner and outer world. Mindfulness possesses the strength of tranquility, the capacity for deferring action and applying the brake, for //stopping// rash interference and for suspending judgement while pausing to observe facts and to reflect upon them wisely. It also brings a wholesome //slowing down// in the impetuosity of thought, speech and action. Keeping still and stopping, pausing and slowing down--these will be our key words when speaking now of the restraining effect of bare attention.

An ancient Chinese book states:

> "In making things end, and in making things start,
> there is nothing more glorious than //keeping still//."

In the light of the Buddha's teaching, the true "end of things" is Nibbana which is called the "//stilling// of formations" (//sankharanam vupasamo//), that is, their final end or cessation. It is also called "the stopping" (//nirodha//). The "things" or "formations" meant here are the conditioned and impersonal phenomena rooted in craving and ignorance. The end of formations comes to be by the end of "forming," that is, by the end of world-creating kammic activities. It is the "end of the world" and of suffering, which the Buddha proclaimed cannot be reached by walking, migrating or transmigrating, but can be found within ourselves. That end of the world is heralded by each deliberate act of //keeping still, stopping//, or //pausing//. "Keeping still," in that highest sense, means stopping the accumulation of kamma, abstaining from our unceasing concern with evanescent things, abstaining from perpetually adding to our entanglements in samsara--the round of repeated birth and death. By following the way of mindfulness, by training ourselves to keep still and pause in the attitude of bare attention, we refuse to take up the world's persistent challenge to our dispositions for greed or hatred. We protect ourselves against rash and delusive judgements; we refrain from blindly plunging into the whirlpool of interfering action with

all its inherent dangers.

> "He who abstains from interfering is everywhere secure"
> (Sutta Nipata, v.953)

> "He who keeps still and knows where to stop will not meet danger"
> (//Tao-Te-Ching//, Chapter 44)

The Chinese saying quoted earlier states in its second part that there is nothing more glorious in //making things start// than in keeping still. Explained in the Buddhist sense, these things effectively started by keeping still are "the things (or qualities) making for decrease of kammic accumulation." In dealing with them, we may follow the traditional division of mental training into morality (or conduct), concentration (or tranquility) and wisdom (or insight). All three are decisively helped by the attitude of //keeping still// cultivated by bare attention.

1. //Conduct//. How can we improve our conduct, its moral quality and its skill in taking right decisions? If we earnestly desire such an improvement, it will generally be wisest to choose the line of least resistance. If we turn too quickly against those shortcomings deeply rooted in old habits or in powerful impulses, we might suffer discouraging defeat. We should pay attention first to our blemishes of action and speech and our errors of judgement caused by thoughtlessness and rashness. Of these there are many. In our lives there are numerous instances where one short moment of reflection might have prevented a false step, and thereby warded off a long chain of misery or moral guilt that started with a single moment of thoughtlessness. But how can we curb our rash reactions, and replace them by moments of mindfulness and reflection? To do so will depend on our capacity to //stop and pause//, to apply brakes at the right time, and this we can learn by practicing bare attention. In that practice we shall train ourselves "to look and wait," to suspend reactions or slow them down. We shall learn it first the easy way, in situations of our

own choice, within the limited field of experiences met with during the periods of meditative practice. When facing again and again the incidental sense impressions, feelings or stray thoughts which interrupt our concentration; when curbing again and again our desire to respond to them in some way; when succeeding again and again in keeping still in face of them--we shall be preparing ourselves to preserve that inner stillness in the wider and unprotected field of everyday life. We shall have acquired a presence of mind that will enable us to pause and stop, even if we are taken by surprise or are suddenly provoked or tempted.

Our present remarks refer to those blemishes of conduct liable to arise through thoughtlessness and rashness, but which may be more or less easily checked through mindfulness. Dexterity in dealing with these will also affect those more obstinate deviations from moral conduct rooted in strong passionate impulses or in deeply ingrained bad habits. The increased tranquility of mind achieved in keeping still for bare attention will restrain the impetuosity of passions. The acquired habit of pausing and stopping will act as a brake to the ingrained habits of indulging in unwholesome deeds.

By being able to keep still for bare attention, or to pause for wise reflection, very often the first temptation to lust, the first wave of anger, the first mist of delusion, will disappear without causing serious entanglement. At which point the current of unwholesome thought process is stopped will depend on the quality of mindfulness. If mindfulness is keen, it will succeed at a very early point in calling a stop to a series of defiled thoughts or actions before we are carried along by them too far. Then the respective defilements will not grow beyond their initial strength, less effort will be required to check them, and fewer kammic entanglements, or none, will follow.

Let us take the example of a pleasant visual object which has aroused our liking. At first that liking might not be very active and insistent. If at this point the mind is already able to keep still for detached observation or reflection, the visual perception can easily be divested of its still very slight admixture of lust.

The object becomes registered as "just something seen that has caused a pleasant feeling," or the attraction felt is sublimated into a quiet aesthetic pleasure. But if that earliest chance has been missed, the liking will grow into attachment and into the desire to possess. If now a stop is called, the thought of desire may gradually lose its strength; it will not easily turn into an insistent craving, and no actual attempts to get possession of the desired object will follow. But if the current of lust is still unchecked, then the thought of desire may express itself by speech in asking for the object or even demanding it with impetuous words. That is, unwholesome mental kamma is followed by unwholesome verbal kamma. A refusal will cause the original current of lust to branch out into additional streams of mental defilements, either sadness or anger. But if even at that late stage one can stop for quiet reflection or bare attention, accept the refusal, and renounce wish-fulfilment, further complications will be avoided. However, if clamoring words are followed by unwholesome bodily kamma, and if, driven by craving, one tries to get possession of the desired object by stealth or force, then the kammic entanglement is complete and its consequences must be experienced in their full impact. But still, if even after the completion of the evil act, one stops for reflection, it will not be in vain. For the mindfulness that arises in the form of remorseful retrospection will preclude a hardening of character and may prevent a repetition of the same action.

The Exalted One once said to his son, Rahula (Majjhima 61):

> "Whatever action you //intend// to perform, by body, speech or mind, you should consider that action... If, in considering it, you realize: 'This action which I intend to perform will be harmful to myself, or harmful to others or harmful to both; it will be an unwholesome action, producing suffering, resulting in suffering'-- then you should certainly not perform that action.
>
> "Also //while// you are performing an action, by body, speech or

> mind, you should consider that action... If, in considering it, you realize: 'This action which I am performing is harmful to myself, or harmful to others or harmful to both; it is an unwholesome action, producing suffering, resulting in suffering'--then you should desist from such an action.
>
> "Also //after// you have performed an action, by body, speech or mind, you should consider that action... If, in considering it, you realize: 'This action which I have performed has been harmful to myself, or harmful to others, or harmful to both; it was an unwholesome action, producing suffering, resulting in suffering-- then you should in the future refrain from it."

2. //Tranquility//. We shall now consider how stopping for bare attention also helps one to attain and strengthen tranquility (//samatha//) in its double sense: general peace of mind and meditative concentration.

By developing the habit of pausing for bare attention, it becomes increasingly easier to withdraw into one's own inner stillness when unable to escape bodily from the loud, insistent noises of the outer world. It will be easier to forego useless reactions to the foolish speech or deeds of others. When the blows of fate are particularly hard and incessant, a mind trained in bare attention will find a refuge in the haven of apparent passivity or watchful non-action, from which position it will be able to wait patiently until the storms have passed. There are situations in life when it is best to allow things to come to their natural end. He who is able to keep still and wait will often succeed where aggressiveness or busy activity would have been vanquished. Not only in critical situations, but also in the normal course of life, the experience won by observant keeping still will convince us that we need not actively respond to every impression we receive, or regard every encounter with people or things as a challenge to our interfering activity.

By refraining from busying ourselves unnecessarily, external frictions will be reduced and the internal tensions they bring will

loosen up. Greater harmony and peace will pervade the life of every day, bridging the gap between normal life and the tranquility of meditation. Then there will be fewer of those disturbing inner reverberations of everyday restlessness which, in a coarse or subtle form, invade the hours of meditation, producing bodily and mental unrest. Consequently, the hindrance of agitation, a chief obstacle to concentration, will appear less often and will be easier to overcome when it arises.

By cultivating the attitude of bare attention as often as opportunity offers, the centrifugal forces of mind, making for mental distraction, will peter out; the centripetal tendency, turning the mind inward and making for concentration, will gather strength. Craving will no longer run out in pursuit of a variety of changing objects.

Regular practice of sustained attention to a continuous series of events prepares the mind for sustained concentration on a //single// object, or a limited number of objects, in the strict practice of meditation. Firmness or steadiness of mind, another important factor in concentration, will likewise be cultivated.

Thus, the practice of keeping still, pausing and stopping for bare attention, fosters several salient components of meditative tranquility: calmness, concentration, firmness, and reduction of the multiplicity of objects. It raises the average level of normal consciousness and brings it closer to the level of the meditative mind. This is an important point because often too wide a gap between these two mental levels repeatedly frustrates attempts at mental concentration and hinders the achievement of smooth continuity in meditative practice.

In the sequence of the seven factors of enlightenment, we find that the enlightenment factor of tranquility (//passaddhi sambojjhanga//) precedes that of concentration (//samadhi-sambojjhanga//). Expressing the same fact, the Buddha says: "If tranquilized within, the mind will become concentrated." Now in the light of our previous remarks, we shall better understand these

statements.

3. //Insight//. It has been said by the Exalted One: "He whose mind is concentrated sees things as they really are." Therefore, all those ways by which bare attention strengthens concentration also provide a supporting condition for the development of insight. But there is also a more direct and specific help which insight receives from keeping still in bare attention.

Generally, we are more concerned with handling and using things than with knowing them in their true nature. Thus we usually grasp in haste the very first few signals conveyed to us by a perception. Then, through deeply ingrained habit, those signals evoke a standard response by way of judgements such as good-bad, pleasant-unpleasant, useful-harmful, right-wrong. These judgements, by which we define the objects in relation to ourselves, lead to corresponding reactions by word or deed. Only rarely does attention dwell upon a common or familiar object for any longer time than is needed to receive the first few signals. So, for the most part, we perceive things in a fragmentary manner and thence misconceive them. Further, only the very first phase of the object's life-span, or a little more, comes into the focus of our attention. One may not even be consciously aware that the object is a process with an extension in time--a beginning and an end; that it has many aspects and relations beyond those casually perceived in a limited situation; that, in brief, it has a kind of evanescent individuality of its own. A world perceived in this superficial way will consist of shapeless little lumps of experiences marked by a few subjectively selected signs or symbols. The symbols chosen are determined mainly by the individual's self-interest; sometimes they are even misapplied. The shadow-like world that results includes not only the outer environment and other persons, but also a good part of one's own bodily and mental processes. These, too become subjected to the same superficial manner of conceptualization. The Buddha points out four basic misconceptions that result from distorted perceptions and unmethodical attention: taking the impure for pure, the impermanent for lasting, the painful and pain-bringing for pleasant, and the impersonal for a self or something

belonging to the self. When the seal of self-reference is thus stamped again and again upon the world of everyday experience, the basic misconception, "This belongs to me" (//attaniya//) will steadily put forth roots into all the bodily and mental factors of our being. Like the hair-roots of a plant, these will be fine, but firm and widespread--to such an extent, in fact, that the notions of "I" and "mine" will hardly be shaken by mere intellectual convictions about the non-existence of self (//anatta//).

These grave consequences issue from that fundamental perceptual situation: our rush into hasty or habitual reactions after receiving the first few signals from our perceptions. But if we muster the restraining forces of mindfulness and pause for bare attention, the material and mental processes that form the objects of mind at the given moment will reveal themselves to us more fully and more truly. No longer dragged at once into the whirlpool of self-reference, allowed to unfold themselves before the watchful eye of mindfulness, they will disclose the diversity of their aspects and the wide net of their correlations and interconnections. The connection with self-interest, so narrow and often falsifying, will recede into the background, dwarfed by the wider view now gained. The processes observed display in their serial occurrence and in their component parts a constant birth and death, a rise and a fall. Thereby the facts of change and impermanence impress themselves on the mind with growing intensity. The same discernment of rise and fall dissolves the false conceptions of unity created under the influence of the egocentric attitude. Self-reference uncritically overrides diversity; it lumps things together under the preconceptions of //being// a self or //belonging to a self//. But bare attention reveals these sham unities as impersonal and conditioned phenomena. Facing thus again and again the evanescent, dependent and impersonal nature of life-processes with and without, we will discover their monotony and unsatisfactory nature: in other words, the truth of suffering.
Thus, by the simple device of slowing down, pausing and keeping still for bare attention, all three of the characteristics of existence--impermanence, suffering, and non-self--will open themselves to penetrative insight (//vipassana//).

Spontaneity
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An acquired or strengthened habit of pausing mindfully before acting does not exclude a wholesome spontaneity of response. On the contrary, through training, the practice of pausing, stopping, and keeping still for bare attention will itself become quite spontaneous. It will grow into a selective mechanism of the mind that, with an increasing reliability and swiftness of response, can prevent the upsurge of evil or unwise impulses. Without such a skill we may intellectually realise those impulses to be unwholesome, but still succumb to them due to their own powerful spontaneity. The practice of pausing mindfully serves, therefore, to replace unwholesome spontaneity or habits by wholesome ones grounded in our better knowledge and nobler intentions.

Just as certain reflex movements automatically protect the body, similarly the mind needs spontaneous spiritual and moral self-protection. The practice of bare attention will provide this vital function. A person of average moral standards instinctively shrinks from thoughts of theft or murder. With the help of the method of bare attention, the range of such spontaneous moral brakes can be vastly extended and ethical sensitivity greatly heightened.

In an untrained mind, noble tendencies and right thoughts are often assailed by the sudden outbreak of passions and prejudices. They either succumb or assert themselves only with difficulty after an inner struggle. But if the spontaneity of the unwholesome is checked or greatly reduced, as described above, our good impulses and wise reflections will have greater scope to emerge and express themselves freely and spontaneously. Their natural flow will give us greater confidence in the power of the good within us; it will also carry more conviction for others. That spontaneity of the good will not be erratic, for it will have deep and firm roots in previous methodical training. Here appears a way by which a premeditated good thought (//sasankharika-kusala//) may be transformed into a spontaneous good thought (//asankharika-kusala-
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citta//). According to the psychology of the Abhidhamma, such a thought, if combined with knowledge, takes the first place in the scale of ethical values. In this way we shall achieve a practical understanding of a saying in //The Secret of the Golden Flower//:[7] "If one attains intentionally to an unintentional state one has comprehension." This saying invites a paraphrase in Pali terms: //Sasankharena asankharijam pattabbam//, "by premeditated intentional effort spontaneity can be won."

If the numerous aids to mental growth and liberation found in the Buddha's teaching are wisely utilized, there is actually nothing that can finally withstand the Satipatthana method; and this method starts with the simple practice of learning to pause and stop for bare attention.

Slowing-down

Against the impetuosity, rashness and heedlessness of the untrained mind, the practice of pausing and stopping sets up a deliberate slowing-down. The demands of modern life, however, make it impracticable to introduce such a slow-down of function into the routine of the average working day. But as an antidote against the harmful consequences of the hectic speed of modern life, it is all the more important to cultivate that practice in one's leisure hours, especially in periods of strict Satipatthana practice. Such practice will also bestow the worldly benefits of greater calm, efficiency and skill in one's daily round of work.

For the purpose of meditative development, slowing-down serves as an effective training in heedfulness, sense-control, and concentration. But apart from that, it has a more specific significance for meditative practice. In the commentary to the Satipatthana Sutta, it is said that the slowing down of movements may help in //regaining lost concentration// on a chosen object. A monk, so we read, had bent his arm quickly without remembering his subject of meditation as his rule of practice demanded. On becoming aware of that omission he took his arm back to its previous

position and repeated the movement mindfully. The subject of meditation referred to was probably "clearly comprehending action," as mentioned in the Satipatthana Sutta: "In bending and stretching he acts with clear comprehension."

The slowing-down of certain bodily movements during strict meditative training is particularly helpful in gaining //insight-knowledge (//vipassana-nana//), especially the direct awareness of change and non-self. To a great extent, it is the rapidity of movement that strengthens the illusions of unity, identity, and substantiality in what is actually a complex evanescent process. Therefore, in the strict practice of Satipatthana, the slowing down of such actions as walking, bending and stretching, so as to discern the several phases of each movement, provides a powerful aid for direct insight into the three characteristics of all phenomena. The meditator's contemplation will gain increasing force and significance if he notices clearly how each partial phase of the process observed arises and ceases by itself, and nothing of it goes over or "transmigrates" to the next phase.

Under the influence of pausing for bare attention, the average rhythm of our everyday actions, speech and thoughts will also become more quiet and peaceful. Slowing down the hurried rhythm of life means that thoughts, feelings, and perceptions will be able to complete the entire length of their natural lifetime. Full awareness will extend up to their end phase: to their last vibrations and reverberations. Too often that end phase is cut off by an impatient grasping at new impressions, or by hurrying on to the next stage of a line of thought before the earlier one has been clearly comprehended. This is one of the main reasons for the disorderly state of the average mind, which is burdened by a vast amount of indistinct or fragmentary perceptions, stunted emotions and undigested ideas. Slowing-down will prove an effective device for recovering the fullness and clarity of consciousness. A fitting simile, and at the same time an actual example, is the procedure called for in the practice of mindfulness of breathing (//anapanasati//): mindfulness has to cover the whole extent of the breath, its beginning, middle and end. This is what is meant by the

passage in the sutta, "Experiencing the //whole// (breath-) body, I shall breathe in and out." Similarly, the entire "breath" or rhythm of our life will become deeper and fuller if, through slowing-down, we get used to sustained attention.

The habit of prematurely cutting off processes of thought, or slurring over them, has assumed serious proportions in the man of modern urban civilization. Restlessly he clamors for ever new stimuli in increasingly quicker succession just as he demands increasing speed in his means of locomotion. This rapid bombardment of impressions has gradually blunted his sensitivity, and thus he always needs new stimuli, louder, coarser, and more variegated. Such a process, if not checked, can end only in disaster. Already we see at large a decline of finer aesthetic susceptibility and a growing incapacity for genuine natural joy. The place of both is taken by a hectic, short-breathed excitement incapable of giving any true aesthetic or emotional satisfaction. "Shallow mental breath" is to a great extent responsible for the growing superficiality of "civilized man" and for the frightening spread of nervous disorders in the West. It may well become the start of a general deterioration of human consciousness in its qualitative level, range and strength. This danger threatens all those, in the East as well as in the West, who lack adequate spiritual protection from the impact of technical civilization. Satipatthana can make an important contribution to remedying this situation, in the way we have briefly indicated here. Thus the method will prove beneficial from the worldly point of view as well.

Here, however, we are chiefly concerned with the psychological aspects of mindfulness and their significance for meditative development. Sustained attention, helped by slowing-down, will affect the quality of consciousness mainly in three ways: (a) in intensifying consciousness; (b) in clarifying the object's characteristic features; and (c) in revealing the object's relatedness.

(a) An object of sustained attention will exert a particularly //strong// and //long-lasting// impact on the mind. Its influence

will be felt not only throughout the thought-series immediately following the particular perception, but may also extend far into the future. It is that causal efficacy which is the measure of the //intensity of consciousness//.

(b) sustained attention leads to a //fuller picture// of the object in all its aspects. Generally, the first impression we gain of any new sense-object or idea will be its most striking feature; it is this aspect of the object which captures our attention up to the culminating point of the impact. But the object also displays other aspects or characteristics, and is capable of exercising other functions, than those we initially notice. These may be less obvious to us or subjectively less interesting; but still, they may be even more important. There will also be cases where our first impression is entirely deceptive. Only if we sustain our attention beyond that first impact will the object reveal itself more fully. In the downward course of the first perceptual wave the prejudicing force of the first impact lessens; and it is only then, in that end phase, that the object will yield a wider range of detail, a more complete picture of itself. It is therefore only by sustained attention that we can obtain a //clearer understanding of an object's characteristic features//.

(c) Among the characteristic features of any object, physical or mental, there is one class we often overlook due to hasty or superficial attention, and therefore needs to be treated separately. This is the //relatedness// of the object. The object's relatedness extends back to its past--to its origin, causes, reasons, and logical precedents; it also extends outward to embrace the total context--its background, environment, and presently active influences. We can never fully understand things if we view them in artificial isolation. We have to see them as part of a wider pattern, in their conditioned and conditioning nature; and this can be done only with the help of sustained attention.

Subliminal Influences
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The three ways of heightening consciousness just discussed are evidently of prime importance for the development of insight. When consciousness is intensified, and its objective field clarified and discerned in its relational structure, the ground is prepared for "seeing things according to reality." But besides its obvious direct influence, this threefold process also has an indirect influence which is no less powerful and important: it strengthens and sharpens the mind's subliminal faculties of subconscious organization, memory and intuition. These again, on their part, nourish and consolidate the progress of liberating insight. The insight aided by them is like the mountain lake of the canonical simile: it is fed not only by the outside rains, but also by springs welling up from within its own depths. The insight nourished by these "underground subliminal resources of the mind" will have deep roots. The meditative results that it brings cannot be lost easily, even with unliberated worldlings who are still subject to relapse.

1. Perceptions or thoughts which have been objects of sustained attention make a stronger impact on the mind and reveal their characteristic features more distinctly than when attention is slack. Thus, when they sink into the subconscious, they occupy there a special position. This holds true for all three ways of enhancing the consciousness of an object. (a) In a process of consciousness, if attention is as strong in the end phase as in the earlier phases, then when the process is finished and the mind lapses back into subconsciousness, the latter will be more amenable to conscious control. (b) If an impression or idea has been marked by numerous distinct characteristics, then when it fades from immediate awareness, it will not be so easily lost in the vague contents of the subconscious or dragged by passionate biases into false subconscious associations. (c) The correct comprehension of the object's relatedness similarly will protect the experience from being merged with indistinct subconscious material. Perceptions or thoughts of enhanced intensity and clarity, absorbed into the subconscious, remain more articulate and more accessible than contents originating from hazy or "stunned" impressions. It will be easier to convert them into full consciousness and they will be

less accountable in their hidden effects upon the mind. If, through an improvement in the quality and range of mindfulness, the number of such matured impressions increases, the results might be a subtle change in the very structure of subconsciousness itself.

2. It will be evident from our earlier remarks that those impressions which we have called "matured" or "more accessible and convertible," lend themselves more easily and more correctly to recollection--more easily because of their greater intensity, more correctly because their clearly marked features protect them from being distorted by false associative images or ideas. Remembering them in their context and relatedness works both ways--it promotes both easier and more correct recollection. Thus //sati// in its meaning and function of mindfulness helps to strengthen //sati// in its meaning and function of //memory//.

3. The influence of sustained attention on the subconscious and on memory brings a deepening and strengthening of the faculty of intuition, particularly the intuitive insight which chiefly concerns us here. Intuition is not a gift from the unknown. Like any other mental faculty, it arises out of specific conditions. In this case the primary conditions are latent memories of perceptions and thoughts stored in the subconscious. Obviously, the memories providing the most fertile soil for the growth of intuition will be those marked by greater intensity, clarity, and wealth of distinctive marks; for it is these that are most accessible. Here, too, the preserved relatedness of the impressions will contribute much. Recollections of that type will have a more organic character than memories of bare or vague isolated facts, and they will fall more easily into new patterns of meaning and significance. These more articulate memory images will be a strong stimulation and aid for the intuitive faculty. Silently, in the hidden depths of the subliminal mind, the work of collecting and organizing the subconscious material of experience and knowledge goes on until it is ripe to emerge as an //intuition//. The break-through of that intuition is sometimes occasioned by quite ordinary happenings. However, though seemingly ordinary, these events may have a strong evocative power if previously they had been made objects of

sustained attention. Slowing-down and pausing for bare attention will uncover the depth dimension of the simple things of everyday life, and thus provide stimuli for the intuitive faculty. This applies also to the intuitive penetration of the Four Noble Truths that culminates in liberation (//arahatta//). The scriptures record many instances of monks who could not arrive at intuitive penetration when engaged in the actual practice of insight meditation. The flash of intuition struck them on quite different occasions: when stumbling against a rock or catching sight of a forest fire, a mirage, or a lump of froth in a river. We meet here another confirmation of that seemingly paradoxical saying that "intentionally an unintentional state may be won." By deliberately turning the full light of mindfulness on the smallest events and actions of everyday life, eventually the liberating wisdom may arise.

Sustained attention not only provides the nourishing soil for the //growth// of intuition, it also makes possible the fuller utilization and even repetition of the intuitive moment. Men of inspiration in various fields of creative activity have often deplored their common experience; the flash of intuition strikes so suddenly and vanishes so quickly that frequently the slow response of the mind hardly catches the last glimpse of it. But if the mind has been trained in observant pausing, in slowing-down and sustained attention, and if--as indicated above--the subconscious has been influenced, then the intuitive moment too might gain that fuller, slower, and stronger rhythm. This being the case, its impact will be strong and clear enough to allow for full use of that flash of intuitive insight. It might even be possible to lead its fading vibrations upward again to a new culmination, similar to the rhythmic repetition of a melody rising again in harmonious development out of the last notes of its first appearance.

The full utilization of a single moment of intuitive insight could be of decisive importance for one's progress toward full realization. If one's mental grip is too weak and one lets those elusive moments of intuitive insight slip away without having utilized them fully for the work of liberation, then they might not

recur until many years have passed, or perhaps not at all during the present life. Skill in sustained attention, however, will allow one to make full use of such opportunities, and slowing-down and pausing during meditative practice is an important aid in acquiring that skill.

Through our treatment of pausing, stopping and slowing-down, one of the traditional definitions of mindfulness found in the Pali scriptures will have become more intelligible in its far-reaching implications: that is, its function of //anapilapanata//, meaning literally, "not floating (or slipping) away." "Like pumpkin-pots on the surface of water," add the commentators, and they continue: "Mindfulness enters deeply into its object, instead of hurrying only over its surface." Therefore, "non-superficiality" will be an appropriate rendering of the above Pali term, and a fitting characterization of mindfulness.

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4. DIRECTNESS OF VISION

//I wish I could disaccustom myself from everything,
so that I might see anew, hear anew, feel anew,
Habit spoils our philosophy//.
G.C. Lichtenberg (1742-1799)

In an earlier section we spoke about the impulsive spontaneity of the unwholesome. We have seen how stopping for bare and sustained attention is able to counter, or reduce, our rash impulsive

reactions, thus allowing us to face any situation with a fresh mind, with a //directness of vision// unprejudiced by those first spontaneous responses.

By //directness of vision// we understand a direct view of reality, without any coloring or distorting lenses, without the intrusion of emotional or habitual prejudices and intellectual biases. It means: coming face to face with the bare facts of actuality, seeing them as vividly and freshly as if we were seeing them for the first time.

The Force of Habit

Those spontaneous reactions which so often stand in the way of direct vision do not derive only from our passionate impulses. Very frequently they are the product of //habit//. In that form, they generally have an even stronger and more tenacious hold on us--a hold which may work out either for our good or for our harm. The influence habit exercises for the //good// is seen in the "power of repeated practice." This power protects our achievements and skills--whether manual or mental, worldly or spiritual--against loss or forgetfulness, and converts them from casual, short-lived, imperfect acquisitions into the more secure possession of a quality thoroughly mastered. The //detrimental// effect of habitual spontaneous reactions is manifest in what is called in a derogative sense the "force of habit": its deadening, stultifying and narrowing influence productive of compulsive behavior of various kinds. In our present context we shall be concerned only with that negative aspect of habit as impeding and obscuring the directness of vision.

As remarked earlier, habitual reactions generally have a stronger influence upon our behavior than impulsive ones. Our passionate impulses may disappear as suddenly as they have arisen. Though their consequences may be very grave and extend far into the future, their influence is in no way as long lasting and deep reaching as that of habit. Habit spreads its vast and closely

meshed net over wide areas of our life and thought, trying to drag in more and more. Our passionate impulses, too, might be caught in that net and thus be transformed from passing outbursts into lasting traits of character. A momentary impulse, an occasional indulgence, a passing whim may by repetition become a habit we find difficult to uproot, a desire hard to control, and finally an automatic function we no longer question. Repeated gratification turns a desire into a habit, and habit left unchecked grows into compulsion.

It sometimes happens that, at an early time, we regard a particular activity or mental attitude as without any special personal importance. The activity or attitude may be morally indifferent and inconsequential. At the start we might find it easy to abandon it or even to exchange it for its opposite, since neither our emotions nor reason bias us towards either alternative. But by repetition, we come to regard the chosen course of action or thought as "pleasant, desirable, and correct," even as "righteous"; and thus we finally identify it with our character or personality. Consequently, we feel any break in this routine to be unpleasant or wrong. Any outside interference with it we greatly resent, even regarding such interference as a threat to our "vital interests and principles." In fact at all times primitive minds, whether "civilized" or not, have looked at a stranger with his "strange customs" as an enemy, and have felt his mere unagressive presence as a challenge or threat.

At the beginning, when no great importance was ascribed to the specific habit, the attachment that gradually formed was directed not so much to the action proper as to the pleasure we derive from the undisturbed routine. The strength of that attachment to routine derives partly from the force of physical and mental inertia, so powerful a motive in man. We shall presently refer to another cause for attachment to routine. By force of habit, the particular concern--whether a material object, an activity, or a way of thinking--comes to be invested with such an increase of emotional emphasis, that the attachment to quite unimportant or banal things may become as tenacious as that to our more fundamental needs. Thus

the lack of conscious control can turn even the smallest habits into the uncontested masters of our lives. It bestows upon them the dangerous power to limit and rigidify our character and to narrow our freedom of movement--environmental, intellectual and spiritual. Through our subservience to habit, we forge new fetters for ourselves and make ourselves vulnerable to new attachments, aversions, prejudices and predilections; that is, to new suffering. The danger for spiritual development posed by the dominating influence of habit is perhaps more serious today than ever before; for the expansion of habit is particularly noticeable in our present age when specialization and standardization reach into so many varied spheres of life and thought.

Therefore, when considering the Satipatthana Sutta's words on the formation of fetters, we should also think of the important part played by habit:

> "...and what fetter arises dependent on both (i.e. the sense organs and sense objects), that he knows well. In what manner the arising of the unarisen fetter comes to be, that he knows well."

In Buddhist terms, it is preeminently the hindrance of sloth and torpor (//thina-middha nivarana//) which is strengthened by the force of habit, and it is the mental faculties such as agility and pliancy of mind (//kaya// and //citta-lahuta//, etc.)[8] that are weakened.

This tendency of habits to extend their range is anchored in the very nature of consciousness. It stems not only from the aforementioned passive force of inertia, but in many cases from an active will to dominate and conquer. Certain active types of consciousness, possessing a fair degree of intensity, tend to repeat themselves. Each one struggles to gain ascendancy, to become a centre around which other weaker mental and physical states revolve, adapting themselves to and serving that central disposition. This tendency is never quite undisputed, but still it prevails, and even peripheral or subordinate types of consciousness exhibit the same urge for ascendancy. This is a striking parallel

to the self-assertion and domineering tendency of an egocentric individual in his contact with society. Among biological analogies, we may mention the tendency toward expansion shown by cancer and other pathological growths; the tendency toward repetition we meet in the freak mutations which loom as a grave danger at the horizon of our atomic age.

Due to that will to dominate inherent in many types of consciousness, a passing whim may grow into a relatively constant trait of character. If still not satisfied with its position, it may break away entirely from the present combination of life forces until finally, in the process of rebirths, it becomes the very centre of a new personality. There are within us countless seeds for new lives, for innumerable potential "beings," all of whom we should vow to liberate from the wheel of samsara, as the Sixth Zen Patriarch expressed it.[9]

Detrimental physical or mental habits may grow strong, not only if fostered deliberately, but also if left unnoticed or unopposed. Much of what has now strong roots in our nature has grown from minute seeds planted in a long-forgotten past (see the Simile of the Creeper, Majjhima 45). This growth of morally bad or otherwise detrimental habits can be effectively checked by gradually developing another habit: that of attending to them mindfully. If we now do deliberately what had become a mechanical performance, and if prior to doing it we pause a while for bare attention and reflection--this will give us a chance to scrutinize the habit and clearly comprehend its purpose and suitability (//satthaka// and //sappaya-sampajanna//). It will allow us to make a fresh assessment of the situation, to see it directly, unobscured by the mental haze that surrounds a habitual activity with the false assurance: "It is right because it was done before." Even if a detrimental habit cannot be broken quickly, the reflective pause will counter its unquestioned spontaneity of occurrence. It will stamp it with the seal of repeated scrutiny and resistance, so that on its recurrence it will be weaker and will prove more amenable to our attempts to change or abolish it.

It need hardly be mentioned that habit, which has been rightly called "the wet-nurse of man," cannot and should not disappear from our life. Let us only remember what a relief it is, particularly in the crowded day and complex life of a city-dweller, to be able to do a great number of things fairly mechanically with, as it were, only "half-powered attention." Habit brings considerable simplification to our life. It would be an unbearable strain if all our little humdrum activities had to be done with deliberate effort and close attention. In fact, many operations of manual labor, much of the //technique// in art, and even standard procedure in complex intellectual work, generally bring better and more even results through skilled routine performance. Yet that evenness of habitual performance will also reach its end point. Unless enlivened by the creation of new interest, it will show symptoms of fatigue and start to decline.

Of course it would be absurd to advocate that all our little habits be abolished, for many are innocuous and even useful. But we should regularly ask ourselves whether we still have control over them, whether we can give them up or alter them at will. We can answer this question for ourselves in two ways: by attending to our habitual actions mindfully for a certain period of time, and second, by actually giving them up temporarily in cases where this will not have any harmful or disturbing effects upon ourselves or others. If we turn on them the light of //direct vision//, looking at them or performing them as if for the first time, these little routine activities, and the habitual sights around us, will assume a new glow of interest and stimulation. This also holds good for our professional occupation and its environment, and for our close human relationships if they should have become stale by habit. The relationship to one's marriage partner, to friends, to colleagues, may thus receive a great rejuvenation. A fresh and direct vision will also reveal that one can relate to people or do things in a different and more beneficial way than one did before by force of habit.

An acquired capacity to give up minor habits will prove its worth in the fight against more dangerous proclivities. It will also come

to our aid at times when we are faced with serious changes in our life which forcefully deprive us of fundamental habits. Loosening the hardened soil of our routine behavior and thoughts will have an enlivening effect on our vital energy, our mental vigor, and our power of imagination. But what is most important, into that loosened soil we shall be able to plant the seeds of vigorous spiritual progress.

Associative Thought

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Mental Habituation to standard reactions, to sequences of activity, to judgements of people or things proceeds by way of associative thinking. From the objects, ideas, situations and people that we encounter, we select certain distinctive marks, and associate these marks with our own response to them. If these encounters recur, they are associated first with those marks selected earlier, and then with our original or strongest response. Thus these marks become a signal for releasing a standard reaction, which may consist of a long sequence of connected acts or thoughts familiar through repeated practice or experience. This way of functioning makes it unnecessary for us to apply new effort and painstaking scrutiny to each single step in such a sequence. The result is a great simplification of life, permitting us to release energy for other tasks. In fact, in the evolution of the human mind, associative thinking was a progressive step of decisive importance. It enabled us to learn from experience, and thus led up to the discovery and application of causal laws.

Yet along with these benefits, associative thinking can also bring many grave dangers if it is applied faultily or thoughtlessly and not carefully controlled. Let us draw up a partial list of these danger points:

1. Associative thinking, recurring again and again in similar situations, may easily perpetuate and strengthen faulty or incomplete initial observations, errors of judgement, and emotional
~~~~~~~~~~~~~~~~~~~~

prejudices such as love, hate and pride.

2. Incomplete observations and restricted viewpoints in judgement, sufficient to deal with one particular situation, may prove quite inadequate and entail grave consequences if mechanically applied to changed circumstances.

3. Due to misdirected associative thinking, a strong instinctive dislike may be felt for things, places or persons which in some way are merely reminiscent of unpleasant experiences, but actually have no connection with them.

These briefly-stated instances show how vital it is for us to scrutinize from time to time the mental grooves of our associative thoughts, and to review the various habits and stereotype reactions deriving from them. In other words, we must step out of our ruts, regain a direct vision of things, and make a fresh appraisal of our habits in the light of that vision.

If we look once again over the list of potential dangers deriving from uncontrolled associative thinking, we shall better understand the Buddha's insistence upon getting to the bedrock of experience. In the profound and terse stanzas called "The Cave," included in the //Sutta Nipata//, the Buddha says that the "full penetration of //sense impression (phassa)// will make one free from greed" and that "by understanding //perception (sanna)//, one will be able to cross the flood of samsara" (stanza 778 f.).[10] By placing mindfulness as a guard at the very first gate through which thoughts enter the mind, we shall be able to control the incomers much more easily, and shut out unwanted intruders. Thus the purity of "luminous consciousness" can be maintained against "adventitious defilements" (Anguttara, 1:51).

The Satipatthana Sutta provides a systematic training for inducing direct, fresh, and undistorted vision. The training covers the entire personality in its physical and mental aspects, and includes the whole world of experience. The methodical application of the

several exercises to oneself (//ajjhatta//), to others (//bahiddha//), and alternatingly to both, will help uncover erroneous conceptions due to misdirected associative thinking and misapplied analogies.

The principal types of false associative thinking are covered, in the terminology of the Dhamma, by the four kinds of //misapprehension// or //perverted views (vipallasa)//, which wrongly take (1) what is impermanent for permanent, (2) what is painful, or conducive to pain, for happiness, (3) what has no self and is unsubstantial for a self or an abiding substance, and (4) what is impure for beautiful. These perverted views arise through a false apprehension of the characteristic marks of things. Under the influence of our passions and false theories, we perceive things selectively in a one-sided or erroneous way, and then associate them wrongly with other ideas. By applying bare attention to our perceptions and impressions, gradually we can free them from these misapprehensions, progressing steadily towards the //direct vision// of things as they really are.

The Sense of Urgency

One who has clear and direct vision, stirred to a sense of urgency (//samvega//) by things which are deeply moving, will experience a release of energy and courage enabling him to break through his timid hesitations and his rigid routine of life and thought. If that sense of urgency is kept alive, it will bestow the earnestness and persistence required for the work of liberation.

Thus said the teachers of old:

> "This very world here is our field of action.
> It harbors the unfoldment of the holy path,
> And many things to break complacency,
> Be stirred by things which may well move the heart,
> And being stirred, strive wisely and fight on!"

Our closest surroundings are full of stirring things. If we generally do not perceive them as such, that is because habit has made our vision dull and our heart insensitive. The same thing happens to us even with the Buddha's teaching. When we first encounter the teaching, we receive a powerful intellectual and emotional stimulation; but gradually the impetus tends to lose its original freshness and impelling force. The remedy is to constantly renew it by turning to the fullness of life around us, which illustrates the Four Noble Truths in ever new variations. A direct vision will impart new lifeblood even to the most common experiences of every day, so that their true nature appears through the dim haze of habit and speaks to us with a fresh voice. It may well be just the long accustomed sight of the beggar at the street corner, or a weeping child, or the illness of a friend, which startles us afresh, makes us think, and stirs our sense of urgency in treading resolutely the path that leads to the cessation of suffering.

We know the beautiful account of how Prince Siddhatta first came face to face with old age, illness and death while driving his chariot through the royal city after a long period of isolation in a make-believe world. This ancient story may well be historical fact, for we know that in the lives of many great men common events often gain a symbolic significance and lead to major consequences far beyond their ordinary appearance. Great minds find significance in the seemingly commonplace and invest the fleeting moment with far-reaching efficacy. But, without contesting the inner truth of that old story, we may reasonably believe that the young prince had actually seen before, with his fleshly eyes, old people, sick people, and those who had succumbed to death. However, on all these earlier occasions, he would not have been touched very deeply by these sights--as is the case with most of us most of the time. That earlier lack of sensitivity may have been due to the carefully protected, artificial seclusion of his petty, though princely, happiness, the hereditary routine of his life into which his father had placed him. Only when he broke through the golden cage of easy-going habits could the facts of suffering strike him as forcibly as if he had seen them for the first time. Then only was he stirred by

them to a sense of urgency that led him out of the home life and set his feet firmly on the road to enlightenment.

The more //clearly// and //deeply// our minds and hearts respond to the truth of suffering manifest in the very common facts of our existence, the less often shall we need a repetition of the lesson and the shorter will be our migration through samsara. The clarity of perception evoking our response will come from an undeflected directness of vision, bestowed by bare attention (//sati//); and the //depth// of experience will come from wise reflection or clear comprehension (//sampajanna//).

The Road to Insight

Directness of vision is also a chief characteristic of the methodical practice of insight meditation. There it is identified with the direct or experiential knowledge bestowed by meditation, as distinguished from the inferential knowledge obtained by study and reflection. In the meditative development of insight, one's own physical and mental processes are directly viewed, without the interference of abstract concepts or the filtering screens of emotional evaluation. For in this context these only obscure or camouflage the naked facts, detracting from the strong immediate impact of reality. Conceptual generalizations from experience are very useful in their place; but if they interrupt the meditative practice of bare attention, they tend to "shove aside" or dispose of the particular fact, by saying, as it were: "It is nothing else but this." Generalizing thought inclines to become impatient with a recurrent type, and after having it classified, soon finds it boring.

Bare attention, however, being the key instrument of methodological insight, keeps to the particular. It follows keenly the rise and fall of successive physical and mental processes. Though all phenomena of a given series may be true to type (e.g., inhalations and exhalations), bare attention regards each of them as distinct, and conscientiously registers its separate birth and death. If

mindfulness remains alert, these repetitions of type will, by their multiplication, exert not a reduced but an intensified impact on the mind. The three characteristics--impermanence, suffering, and voidness of self-inherent in the process observed, will stand out more and more clearly. They will appear in the light shed by the phenomena themselves, not in a //borrowed// light, not even a light borrowed from the Buddha, the peerless and indispensable guide to these experiences.

These physical and mental phenomena, in their "self-luminosity," will then convey a growing sense of urgency to the meditator: revulsion, dissatisfaction, awareness of danger, followed by detachment--though certainly joy, happiness, and calm, too, will not be absent throughout the practice. Then, if all other conditions of inner maturity are fulfilled, the first direct vision of final liberation will dawn with the stream-winner's (//sotapanna//) indubitable knowledge: "Whatever has the nature of arising, has the nature of vanishing."

Thus, in the unfoldment of the power of mindfulness, Satipatthana will prove itself as the true embodiment of the Dhamma, of which it was said:

> "Well-proclaimed is the Dhamma by the Blessed One,
> visible here and now, not delayed, inviting inspection,
> onward-leading, to be directly experienced by the wise."

* * * * * * * *

NOTES

[1] See Nyanaponika Thera, //The Heart of Buddhist Meditation// (London; Rider & Co., 1962).

[2] Comy. to Sutta Nipata v. 334.

[3] Anagarika B. Govinda, //The Psychological Attitude of Early Buddhist

Philosophy (London: Rider & Co., 1961).

[4] //The Way of Mindfulness//, Bhikku Soma (Kandy: Buddhist Publication Society, 1975), p. 83.

[5] See //Path of Purification//, p. 135 f.

[6] //Ibid//, pp. 136 ff. The three rousing factors are investigation, energy and rapture; the three calming ones, tranquility, concentration and equanimity.

[7] A treatise of Chines Taoism, strongly influenced by Mahayana.

[8] About these important qualitative constituents of good, wholesome (//kusala//) consciousness, see the author's //Abhidhamma Studies// (Kandy, Sri Lanka: Buddhist Publication Society, 1965), pp. 51 f.

[9] This may be a somewhat ironical reference by that great sage to the fact that the well-known Mayayanic Bodhisattva vow of liberating all beings of the universe is often taken much too light-heartedly by many of his fellow Mahayanists.

[10] Compare also the passage on the significance of sense impression (or contact) in the concluding section of the Brahmajala Sutta (Digha 1).

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For further reading on

SATIPATTHANA MEDITATION

//The Way of Mindfulness//. The Satipatthana Sutta and Commentary. tr. with introduction by Soma Thera. 5th edition (Kandy: Buddhist Publication Society)

//The Foundations of Mindfulness//. (Satipatthana Sutta) tr. with introduction and notes by Nyanasatta Thera. WHEEL No. 19

//The Satipatthana Sutta and its Application to Modern Life//. V.F. Gunaratna. WHEEL No. 60

//"Protection through Satipatthana."// Nyanaponika Thera. BODHI LEAVES No. B 34

//The Progress of Insight// through the Stages of Purification. Mahasi Sayadaw. (Kandy: Buddhist Publication Society)

//Practical Insight Meditation//, Basic and Progressive Stages. Mahasi Sayadaw. (Kandy: Buddhist Publication Society)

//The Heart of Buddhist Meditation//. A Handbook of Mental Training based on the Buddha's Way of Mindfulness. Nyanaponika Thera. (London: Rider & Co.) (Also available in France, Germany, Italy and Spain in their respective languages.)

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Chapter 1
(Tape 1 / Ps: 1-22)
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The name of the original book is Visuddhi Magga which means the path to purification or
purification or purity. ¡¥Magga¡¦ means the path. ¡¥Visuddhi¡¦ means purification or purity.

This book was written in P??i language. Actually P??i was not the name of the language.
a category of P??i literature which are called ¡¥Texts¡¦. The word ¡¥P??i¡¦ is used in contrad
the A??hakath?s (Commentaries) and Tik?s (Sub-Commentaries). The language came to b
date. The word ¡¥P??i¡¦ can mean the Texts and also the language in which the texts are re
are comprised of Vinaya, Sutta and Abhidhamma. They are called ¡¥P??i¡¦. The Commenta
¡¥A??hakath?s¡¦ and the Sub-Commentaries are called ¡¥Tik?s¡¦.

This book belongs to the category of Commentaries, one of the categories in P??i literatur
were Texts. Then there were Commentaries. Later there were commentaries on the comme
¡¥Sub-Commentaries¡¦.

The author of this book was the Venerable Buddhaghosa. The name given is Bhadant?ca
Actually his personal name was Buddhaghosa. The word in front is Bhadant?cariya. ¡¥Bhad
and ¡¥?cariya¡¦ means teacher. So the meaning of the name is the venerable teacher Budd
was his personal name. ¡¥Buddha¡¦ means the Buddha and ¡¥Ghosa¡¦ means voice. So ¡¥B
voice of the Buddha.

He wrote or edited many Commentaries. The Visuddhi Magga is not the only Commentary
this book was written first and then the other Commentaries followed later. We do not know
published one after the other or more or less at the same time. The other Commentaries alw
Visuddhi Magga when they have something to say in detail. So we can assume that this boo
and then the other Commentaries came later.

Although this book is called a ¡¥Commentary¡¦, it is not a Commentary on a particular Sutt
particular collection of Suttas, or a particular Pi?aka. It is called a ¡¥common Commentary o
That means it quotes copiously from the Texts and then it explains these Texts in great deta
Commentary of any particular Sutta, or collection of Suttas, or Pi?aka. It is a common Comm
Texts.

The author of this book was Venerable Buddhaghosa. He lived in the fifth century AD. He
removed from the Buddha.

The Commentaries he wrote were not his own creation. They were not originally his work
Commentaries existed during the time of the Buddha. These Commentaries were carried do
generation by word of mouth. Later they were written down and taken to Sri Lanka. Some w
Sinhalese. Later in the fifth century the Venerable Buddhaghosa, who was a native of India,
and worked with the monks at the great monastery in Anur?dhapura which was a stronghold

He got permission to write these Commentaries and so he wrote them for the Sa~gha ther

as authentic exigical literature of the Texts or P??i.

There is a Commentary to this Commentary. We call it a ¡¥Sub-Commentary¡¦. Its name is
It is mentioned in the introduction of this book. That Sub-Commentary was written by a teach
called Venerable Dhammap?la. I am not sure to what age he belonged, maybe the seventh

The purpose in writing this book, as the name implies, was to show people the way to pu
purification. ¡¥The way to purification¡¦ means purification of mind from mental impurities or
in fact it is a book on meditation. It is a handbook of meditation written by a monk for monks.

When he wrote this book, he assumed that the readers had a knowledge of Abhidhamma.
some places to understand this book without a knowledge of Abhidhamma.

The purpose in writing this book was just to help those who wanted to practice meditation.
types of meditation are explained in this book. In some cases they are given in meticulous d

When he wrote this book, he followed the structure hinted at by the Buddha in one of the S
picked one stanza from the Sutta Pi?aka in the Sa?yutta Nik?ya. That stanza is given at the
book. Following that stanza and following let us say the Buddha¡¦s blueprint for spiritual deve
structured this book.

There are three stages in Buddha¡¦s plan for spiritual development. The first is s?la. The s
sam?dhi. The third is pa???. The first is called ¡¥virtue¡¦, following this translation. The seco
concentration. The third is understanding. S?la or virtue is the foundation on which sam?dhi
and pa??? (wisdom) are built. Without s?la there can be no concentration. And without conc
be no pa??? or penetration into the nature of things. These three stages of development are
one after the other. The author, the Venerable Buddhaghosa, followed this structure.

S?la or virtue is described in the first two chapters. The first chapter deals with s?la. The se
deals with what we call ¡¥ascetic practices¡¦. Ascetic practices are for the further purification
virtue.

From chapter three through chapter thirteen sam?dhi or concentration is explained. In thes
forty subjects of tranquillity meditation are explained in detail. The last two chapters in this p
benefits of tranquillity or serenity meditation.

From chapter fourteen through chapter 23 pa??? or wisdom is described. There are 23 ch
In chapters 14-17 a theoretical knowledge of the aggregates, bases, faculties, roots and so
The description of vipassan? meditation begins with chapter 18 going through chapter 22. T
explains the benefits of mental culture or vipassan?.

There are two editions of this book in P??i written in Roman script. One was published by
Society of London. The other was published by Harvard University. The edition of PTS was
is older than all of us here. The Harvard edition was published in 1950.

There are two English translations. The first was done by a Burmese layman named Pe M
the editor of the first Commentary of the Abhidhamma, the A??has?lin?. In English it is calle
Expositor¡¦. Pe Maung Tin¡¦s translation came first. It was published in 1923. The second tra
¡¥The Path of Purification¡¦ was done by Venerable N??amoli. He was an English man who

war. He lived all his years as a monk in Sri Lanka. When he was doing this translation, I was
When it came out in 1956, I was there. So there are two English translations. Many people t
better translation, but I don¡¦t know. We will have to see.

We are going to cover only three chapters in eight weeks. Maybe we will take up the other
year. In this part there are altogether only 120 pages. So we will have to read about 15 page
means you will have to read three pages a day. I want you to really read the book before you
because I cannot go into detail reading from the beginning to the end. We will not be able to
in an hour because I will have to explain some of the difficult points in this book. So we will c
chapters in eight weeks.

The first chapter deals with virtue or s?la. Unfortunately it deals only with the s?la of monk
was written for monks. So the first chapter deals exclusively with the s?la for monks. The pu
s?la is very much emphasized in this chapter.

There is a saying in Burma that if a monk studies Visuddhi Magga, after he has studied it,
decide to disrobe or he will go into the forest and practice meditation. This is because s?la h
very pure and it is difficult to keep all these precepts pure. So some may become disillusione
afraid of being impure and may disrobe. Or if you are a real good monk, then you will keep s
go to the forest and practice meditation.

Student: Or study it?

Teacher: Yes. Actually all monks study because if you are interested in meditation you have
instructions for meditation are given in detail in this book. Everybody or every monk who wa
meditation has to have at least some acquaintance with this book, even though they may no
the entire book. Relying on their teachers and reading some portions of the book, they pract
This is the handbook of meditation teachers as well as the students of meditation.

The first chapter deals with the virtue of monks. At first the author gives us a stanza from t
Nik?ya. Based on this stanza he planned this book. He wrote on the basis of this stanza whi
sam?dhi and pa???. ¡§When a wise man, established well in virtue, develops consciousnes
then as a bhikkhu ardent and sagacious, he succeeds in disentangling this tangle.¡¨ This is t
the beginning of this book.

This stanza was in response to a question asked by a deity. The deity asked the Buddha:
and the outer tangle, this generation is entangled in a tangle. So I ask of Gotama this questi
in disentangling this tangle?¡¨

The explanation of this stanza was given below. When you read this book, you will at least
of how the P??i Commentaries are written. There are word explanations and then some com
see words in italics, these are the words that appear in the original P??i Text.

¡§Tangle is a term for the network of craving.¡¨ Actually craving is compared to a tangle he
have craving, we are entangled in different things.

The deity asked how this tangle could be disentangled. The Buddha¡¦s answer was that fir
well established in virtue, in moral conduct, in sila. Then you develop consciousness. Here ¡

really means sam?dhi. Sam?dhi is described as consciousness here. Then you develop und

¡§Then as a bhikkhu ardent and sagacious, he succeeds in disentangling this tangle.¡¨ Tha develop sam?dhi. You practice samatha meditation. Then you develop understanding. That vipassan? meditation. If you practice vipassan? meditation, you will succeed in disentanglin will succeed in destroying this craving. When craving is destroyed, when craving is eradicate no tangle of craving. So Buddha taught this deity to first be well established in virtue. Then h practice meditation or sam?dhi and then he was told to develop pa??? or wisdom.

Vipassan? and pa??? are synonymous. Sam?dhi and here citta (consciousness) are syno samatha are synonymous. Then the author describes how he is going to write this book.

¡§Herein, purification should be understood as Nibb?na.¡¦ ¡¥Purification¡¦ really means Nib purification should be understood as Nibb?na, which being devoid of all stains is utterly pure Purification is the path to that purification; it is the means of approach that is called the ¡¥pat

There may be some places where I would like to make corrections or suggest a better tran paragraph 5 - ¡§The Path of Purification is the path to that purification; it is the means of app think we should say ¡¥the means of attainment that is called the path¡¦. The P??i word ¡¥adh the sense of attainment, reaching. It is better to say ¡¥the means of attainment that is called

¡§The meaning is , I shall expound the path of purification. That path of purification is taug by insight alone (that is by vipassan? alone) according as it is said.¡¨ Always the ancient aut conscious that whatever they said must have proof of authenticity. So Venerable Buddhagh statements in the Texts or the P??i books. Here the author takes a statement from the Sutta authenticity.

¡§Formations are all impermanent; when one sees this with understanding and turns away that is the path to purity.¡¨ Vipassan? is meant. Sometimes the path of purification is taught b vipassan? only.

¡§And in some instances by jh?na and understanding according as it is said:¡¨ - here jhana tranquillity meditation. ¡¥Understanding¡¦ means vipassan? meditation. Sometimes the path and vipassan? meditation.

¡§He is near unto Nibb?na in whom are jh?na and understanding¡¨. This is a quote from th again here ¡¥jh?na¡¦ means samatha meditation. This will be described in great detail in the

¡§And in some instances by deeds (kamma) etc. according as it is said: ¡¥by deeds, vision righteousness, by virtue the most sublime life by these are mortals purified, and not by linea wealth¡¦.¡¨ In this stanza kamma, vision, righteousness, virtue and life sublime are described purification. When the Buddha taught, he taught in various ways depending upon the capabi listeners.

¡§And in some instances by virtue etc., according as it is said: ¡¥he who is possessed of c who has understanding, and is concentrated, who is strenuous (he who is energetic or he w and diligent as well will cross the flood so difficult to cross¡¦.¡¨

¡§And in some instances by the foundations of mindfulness (sometimes the path is describ

foundations of mindfulness) etc., according as it is said: ¡¥Bhikkhus, this path is the only way
purification of beings¡¦.¡¨

¡§Similarly in the case of right effort and so on¡¨ - sometimes by way of right effort and son
of faculties and others this path is described.

¡§But in the answer to this question it is taught by virtue and the other two.¡¨ Here in this st
stanza mentioned at the beginning of the book, the path is described or taught by virtue, con
wisdom.

Then the detailed explanation of the stanza is given in paragraph 7 - ¡§established well in
wise, develops consciousness and understanding¡¨ and so on. Now let us see the explanatio
¡¥wise¡¦. ¡§Wise: possessing the kind of understanding that is born of kamma by means of a
with triple root-cause.¡¨ You are familiar with the roots, lobha, dosa, moha and their opposite
adosa, and amoha. A relinking consciousness may be accompanied by two roots (alobha an
roots (alobha, adosa and amoha). When it is accompanied by three roots, a person is called
person¡¦. Only these three root persons can become enlightened in that particular life. If our
consciousness is only accompanied by two roots, non-attachment and non-hatred, we canno
enlightenment in this life. A ¡¥wise man¡¦ means a person that is born with three roots. The r
consciousness has all three roots. Understanding or wisdom (amoha) is included in his relin
Student: Lobha is hatred?
Teacher: Lobha is attachment. Dosa is hatred. Moha is delusion or ignorance. The opposite
alobha, adosa and amoha. Only two or three of these last three roots accompany the relinki

If you remember the diagram of death and relinking thought process, you will remember th
consciousness, Pa?isandhi. That consciousness is accompanied by some mental factors. A
factors there may be all three good roots or there may be two roots. If a person is reborn wit
consciousness accompanied by three roots, he is said to be ¡¥wise¡¦ here.

¡§Develops consciousness and understanding: develops both concentration and insight.¡¨
practices both samatha and vipassan? meditation.

¡§Sagacious: it is understanding that is called ¡¥sagacity¡¦; possessing that is the meaning
shows protective understanding.¡¨ Actually here ¡¥understanding¡¦ means some kind of clea
Clear comprehension of what is beneficial and clear comprehension of what is suitable is ca
¡¥understanding¡¦ here. Rather than saying ¡¥protective understanding¡¦ we should say ¡¥un
in keeping meditation¡¦. That means when you practice meditation, you have to know what is
is not and what is suitable and what is not. You have to keep this wisdom or understanding
when you practice meditation. That is what is meant here.

¡§He sees fear (bhaya? ikkhati) in the round of rebirths, thus he is a bhikkhu.¡¨ The word ¡¥
translated as monk. Most of the Buddha¡¦s suttas are taught to monks. So you find the Budd
very often. In one of the Suttas, the Sutta on the foundations of mindfulness, the Commenta
anybody who practices meditation and who sees danger in existence can be called a ¡¥bhik
Bhikkhu is derived from ¡¥bhi¡¦ and ¡¥ikkhu¡¦. ¡¥Bhi¡¦ here means fear or danger. ¡¥Ikkhu¡¦ m

the meaning is one who sees danger in existence can be called a ¡¥bhikkhu¡¦. In this case n
monks is meant, but anyone who sees danger in existence or in becoming can be called a ¡¥
person will be able to cut this tangle and become an Arahant.

By this stanza the Buddha shows many things - the three trainings, dispensation that is go
and so on. They are all explained later.

The dispensation of the Buddha is said to be good in the beginning, good in the middle an
Why is it good in the beginning? ¡§Because of the passage which says what is the beginning
things?¡¨ ¡¥Profitable things¡¦ here means wholesome (kusala). Different authors have differ
for the P??i word ¡¥kusala¡¦. I prefer the word ¡¥wholesome¡¦. The author here preferred pro
¡¥Profitable things¡¦ means wholesome things.

¡§The not doing of any evil, virtue is the beginning of the dispensation.¡¨ So s?la is the beg
Buddha¡¦s dispensation or Buddha¡¦s religion.

¡§And that is good because it brings about special qualities of non-remorse and so on.¡¨ S
to feelings of non-remorse because when one¡¦s moral conduct is pure, one does not suffer
or remorse. The benefit of pure s?la, pure virtue is non-remorse.

What is meant by ¡¥and so on¡¦? One leads to another. In paragraph 32 we read about thi
for the purpose of restraint, restraint is for the purpose of non-remorse.¡¨ When we have res
have regrets; we are free from regrets.

¡§Non-remorse is for the purpose of gladdening.¡¨ When there is non-remorse, we are gla
for the purpose of happiness.¡¨ Gladdening is a weaker form of happiness and happiness is
happiness.

This happiness leads to tranquillity. Only when there is happiness, both happiness of the m
(¡¥Happiness¡¦ also means comfort.) and comfort of the body, does tranquillity arise.

¡§Tranquillity is for the purpose of bliss (sukha).¡¨ ¡¥Sukha¡¦ is translated as bliss here. Tra
is passadhi. You will come across these words in the 52 cetasikas - tranquillity of mental bo
tranquillity of citta.

¡§Tranquillity is for the purpose of bliss and bliss is for the purpose of concentration; conce
for the purpose of correct knowledge and vision.¡¨ For the purpose of concentration we need
here means comfort or peacefulness. When there is no peacefulness, we cannot get concen
ultimately, step by step, to liberation from all suffering, to the extinction of all suffering and to
extinction of all mental defilements.

Concentration is the middle of Buddha¡¦s dispensation. ¡§Because of the passage beginni
the profitable¡¦ - here also the usual translation is cultivating what is wholesome, what is goo
remember a stanza that I talked about in the first or second Abhidhamma lecture? There is a
the Dhammapada which describes in a very brief way the teachings of the Buddhas. It says:
cultivate good and to purify one¡¦s mind - this is the teachings of the Buddhas.¡¨ The author
that stanza.

¡§Entering upon the profitable¡¨ means cultivating what is wholesome. It is the middle of th

because it means concentration.

¡§That is good because it brings about special qualities of supernormal powers and so on. concentration, you can get jh?nas and also supernormal powers.

¡§Its goodness is the end is shown by understanding.¡¨ Understanding, knowledge or wisd stage. ¡§Because of the passage ¡¥The purifying of one¡¦s own mind - this is the buddha¡¦s because understanding is its culmination, understanding is the end of the dispensation.¡¨ ¡¥ here means penetration of the Four Noble Truths.

Now paragraph 11 - ¡§Likewise the necessary conditions for the triple clear-vision is show you know the triple clear-vision? S?la is the necessary condition for the triple clear-vision. T clear-vision is the recollection of past lives, the knowledge of the passing away and reappea and the destruction of mental defilements. These three are called the ¡¥triple clear-vision¡¦.

Actually they are supernormal knowledge. They belong to supernormal knowledge.

¡§The necessary condition for the six kinds of direct-knowledge is shown by concentration of direct-knowledge are shown in the footnote. Three of them are the triple clear-vision. The of supernormal power (that means one knows how to perform some miracles), the divine ea (that means reading the minds of others), recollection of past lives, the knowledge of passin reappearance of beings, and the knowledge of the destruction of cankers.

¡§The necessary condition for the categories of discrimination is shown by understanding. difficult to understand this phrase, ¡§the categories of discrimination¡¨. What do you underst Actually it is a kind of understanding. Let us look at the footnote. It is the understanding of m understanding of law (¡¥Law¡¦ means Dhamma.), understanding of language and understan intelligence. These four are called ¡¥discriminative knowledge in the Pa?isambhid?. That me knowledge of these four.

The first one is meaning. Only meaning is given in the footnotes. In fact it is the knowledge something arises out of something. Something arises depending upon some other thing. It is effect. Instead of law we can interpret it to mean cause and also the words of his teaching. L language. Here with Therav?da interpretation it means P??i language.

You know everybody wants their language to be the original language of humanity. Theref brought up in pali tradition like to think that pali is the original language. They like to think tha was the language used by the people who appeared in the world in the beginning. People b Sanskrit tradition say that Sanskrit was the original language of human beings. So here ¡¥la P??i language. ¡¥Intelligence¡¦ just means understanding or wisdom.

So many things are shown by just this one verse. We are not sure that Buddha meant all commentators are very fond of explaining in many ways a single teaching or single verse of

In paragraph 12 ¡§Likewise the means for surmounting the states of loss is shown by virtu of loss¡¦ means the four states of misery or woe, the four ap?yas (the animal kingdom, hell, another kind of ghost).

¡§The means for surmounting the element of sense desires by concentration...¡¨ - do you k
sense desire? What do you understand by that? ¡¥Element of sense desires¡¦ here means th
desires, kamavacara loka. The Pali word used is ¡¥dhatu¡¦. Dhatu is normally translated as e
the author translated it as element of sense desires, but that doesn¡¦t convey the intended m
we have kamadhatu, rupadhatu, and arupadhatu. ¡¥Kamadhatu¡¦ means the realms of sens
human world, the six lower celestial worlds and the four states of woe. So here I think we sh
world of sense desire. That makes more sense.
Student: Venerable U S?l?nanda for some of the people who do not have books I would like
and the answer again. The question that the Commentary is answering is: ¡§The inner tangl
tangle, this generation is entangled in a tangle. And so I ask of Gotama this question: who s
disentangling this tangle?¡¨ The answer was: ¡§When a wise man, established well in virtue,
consciousness and understanding, then as a bhikkhu ardent and sagacious, he succeeds in
tangle.¡¨
Teacher: Next time I think it will be better when you have read the passages. Today it is som
are not familiar with. You may be lost in some places.

This is just the introductory talk before the author really explains what virtue is, what the m
s?la is and so on. He proceeds in this manner. First he puts questions. Then he gives answe
questions one by one.

The first question that he asks is what is virtue, what is s?la? The answer is: ¡§It is a stage
with volition present in one who abstains from killing living beings etc.¡¨ When we abstain fro
living beings, abstain from stealing and so on, consciousness arises in our minds. What kind
arises? Wholesome or unwholesome? Wholesome. Together with that wholesome consciou
mental factors arise. Among these mental factors there is one that is called ¡¥volition¡¦, ¡¥cet
question is: what is virtue? The answer is: cetan? is virtue. When we say ¡¥virtue¡¦, we mean
which accompanies the type of consciousness which arises in our minds when we abstain fr
and so on.

¡§For it is said in the Pa?isambhid?¡¨ - that is the name of a book. In our countries it is incl
Texts. Actually they are something like an appendix to the Tipi?ika. The Pa?isambhid? was
Buddha. It was taught by the Venerable S?riputta. The commentator, the Venerable Buddha
for this book, the Pa?isambhid?. He quotes from this book very often throughout the Visuddh

¡§For this is said in the Pa?isambhid?: ¡¥What is virtue? There is virtue as volition, virtue a
consciousness-concomitant, virtue as restraint, virtue as non-transgression.¡¨ So in that boo
volition is virtue, mental factors are virtue, restraint is virtue, and non-transgression is virtue.
can mean any of these things.

¡¥Consciousness-concomitant¡¦ means what according to our understanding? Cetasikas. S
called ¡¥virtue¡¦. We have abstinences among the 52 cetasikas. Do you remember that? The
right action and right livelihood. They are called ¡¥restraint¡¦ here. There may be others too.
Non-transgression is also called ¡¥virtue¡¦. You know volition. Volition arises with consciousn

abstain from something.

¡§Virtue as consciousness-concomitant is the abstinence in one who abstains from killing so on.¡¨ Here ¡¥consciousness-concomitant¡¦ means the three abstinences. The three abstin ¡¥virtue¡¦. Sometimes cetan? is called ¡¥virtue¡¦ and sometimes the three abstinences are ca

¡§Furthermore, virtue as volition is the seven volitions (that accompany the first seven) of t courses of action (kamma) in one who abandons the killing of living beings and so on.¡¨ The ¡¥ten courses of action¡¦. That means abstaining from killing, abstaining from stealing, absta sexual misconduct, abstaining from lying, from backbiting, from harsh speech and from talki are these seven and we will come to the other three later. When the author said ¡¥seven¡¦, h There are three kinds of misconduct by body and four kinds of misconduct by speech. So th

¡§Virtue as consciousness-concomitant is the three remaining states consisting of non-cov non-ill-will and right view.¡¨ These three plus the seven mentioned above are called the ¡¥ter wholesome action (kusala).

¡§Virtue as restraint should be understood here as restraint in five ways.¡¨ There are five k restraint mentioned in the Suttas. The first is restraint by rules of the community. ¡¥Rules of community¡¦ really means the rules for monks. There are 227 rules for monks. When a monk then he has restraint in his bodily actions and in his verbal actions or speech.

There is restraint by mindfulness. Mindfulness is sometimes called ¡¥restraint¡¦. There is re knowledge, restraint by patience and restraint by energy.

¡§Herein restraint by P??imokkha is this: ¡¥He is furnished, fully furnished, with this P??im restraint¡¦. Restraint by mindfulness is this: ¡¥¡¦He guards the eye faculty, enters upon restra faculty¡¦.¡¨ That is when you see something, you try to just see it and not go to liking it or dis If you can just see it and avoid the arising of the unwholesome mental states, you are said to the eye faculty. In fact restraining the eye faculty does not mean closing your eyes or not loo You look at things that you see, but you do not get akusala from seeing them. This is restrai order not to be attached to things that you see or not to be upset by things that you see, you mindfulness. That is why mindfulness is called 'restraint' ¡¦ here.

¡§Restraint by knowledge is this: ¡¥The currents in the world that flow Ajita,¡¦ said the Bles ¡¥are stemmed by means of mindfulness¡¦.¡¨ The ¡¥currents¡¦ here means akusala. The curr stemmed by mindfulness. When there is mindfulness, they cannot arise. They are stopped.

¡§Restraint of currents I proclaim, by understanding they are dammed.¡¨ By understanding subdued or suppressed. So here understanding is called ¡¥restraint¡¦.

¡§And use of requisites is here combined with this.¡¨ That means the use of requisites is al ¡¥restraint¡¦ here. ¡¥Use of requisites¡¦ refers to monks. Monks have to use requisites with re understanding. That means for example whenever I put on this robe I have to say to myself reflect: ¡§I use this robe just to ward off cold, just to ward off heat, to ward off insect bites¡¦ a When we eat something also, we say: ¡§I eat not to take pride in my strength, not to make m but I eat this just to be able to practice buddha¡¦s teachings.¡¨ When we use the Vih?ra (the

we have to reflect that it is used for protection from heat, cold and so on. And when we take
reflect that we take medicine just to get rid of disease and so on. Monks have to do this whe
use of these four requisites. If there is no understanding or no knowledge, we cannot do it. T
of requisites is called ¡¥restraint by knowledge¡¦.

¡§What is called restraint by patience? He is one who bears cold and heat.¡¨ We bear cold
with cold. We are patient with heat. We are patient with thirst. We are patient with hunger. T
¡¥restraint by patience¡¦. Actually patience itself is restraint here.

¡§What is called restraint by energy? He does not endure a thought of sense desires wher
means you have to make effort or you have to have energy not to endure such thoughts. As
arise in your mind, you just stop them. That is called here ¡¥restraint by energy¡¦ because if
energy, you cannot do that. You have to make effort to stop as soon as these thoughts arise

¡§Purification of livelihood is here combined with this.¡¨ Purification of livelihood is also me
monks. Monks must have a very pure livelihood. Monks must not work to earn money. Monk
or read palms in order to get something from people. If we do that, then our livelihood is said
In order to have pure livelihood what must we do? We must go out for alms. We must make
energy. That is the only purity of livelihood for monks. Monks must not work for money. Mon
people to bring food to them. They must go out for alms.

I am in a very different country. We monks cannot go out for alms. So now we have to ask
food to the monastery. ¡¥Purification of livelihood¡¦ means you must depend upon yourself. I
says that you must rely on your foot muscles. You walk and collect food from house to hous
monastery.

¡§So this fivefold restraint, and the abstinence, in clansmen who dread evil, from any chan
transgression met with, should all be understood to be ¡¥virtue as restraint¡¦.¡¨

¡§Virtue as non-transgression (that is not breaking the rules) is the non-transgression by b
of precepts of virtue that have been undertaken.¡¨ When you take the precepts, you keep the
them. The precepts here are of body and of speech. We must understand that sila has to do
and with verbal actions, not thoughts. You may think of killing a living being, but as long as
kill it, you are not breaking that rule. You may think of telling a lie to another person, but if yo
tell a lie, you are not breaking that rule. Therefore s?la is to control the bodily and verbal act
person.

Student: We have a precept which is not to harbor ill-will. How does that work?

Teacher: It is included in sam?dhi in Therav?da Buddhism. Sam?dhi is for control of mind, fo
thought. Just thinking something bad does not constitute breaking of rules. These rules cont
the body and the actions of speech. Although it is not good to have unwholesome thoughts,
do with your body or by your speech, you are still keeping these rules. In Therav?da Buddhi
bodily and verbal actions. Sam?dhi is for control of mind. Pa??? is for eradication of mental

Although it is not a precept in Therav?da Buddhism, non-ill-will is the same as ¡§do not ha
hatred or ill-will¡¦. That is included in the three courses of action of mind - non-covetousness

and right view. They are included in kamma of mind. We have three kinds of kamma - bodily
and mental kamma.

What is the meaning of the word ¡¥s?la¡¦? It may not be interesting to those who are not in
P??i. The word ¡¥s?la¡¦ is explained here as meaning composing or upholding. What is this
is either a coordinating, meaning non-inconsistency of bodily actions etc. due to virtuousnes
¡¥Non-inconsistency¡¦ really means non-scattering of one¡¦s actions. That means if we do ba
actions are said to be scattered, non-coordinated. I think ¡¥scattered¡¦ is better than ¡¥incons
¡¥Consistence¡¦ means that it must not be different from others or something like that. If you
it means that you do this thing always. It can be a bad habit. Here it means that your actions
scattered when you have sila.

¡§S?la is an upholding, meaning a state of bliss owing to its serving as a foundation for pro
states.¡¨ Only when you have s?la, can you have wholesome mental states. Therefore s?la i
upholding. These are the two meanings of s?la.

¡§For those who understand etymology (that means grammarians) admit only these two m
however, comment on the meaning here in the way beginning ¡¥ The meaning of virtue (s?la
head (siras), the meaning of virtue is the meaning of cool (s?tala).¡¨ That is playing upon the
word ¡¥s?la¡¦ is close to the word ¡¥siras¡¦ and is also close to the word ¡¥s?tala¡¦. So they m
this way, but it is not accepted by the commentator here.

¡§What are the characteristic, function, manifestation and proximate cause of sila?¡¨ I think
familiar with these. Whenever we have to understand something, we have to understand by
function, manifestation and proximate cause. Only then do we understand thoroughly.

Especially when you practice meditation, you come to understand things sometimes by wa
That means you see things by means of characteristic. Sometimes you see the function. So
manifestation and sometimes you see the proximate cause. So with reference to these four
things.

Therefore we must understand s?la with reference to these four aspects. What is its chara
means what is its individual essence or its nature. The characteristic of s?la is just composin
that mentioned earlier. ¡§Just as visibleness is the characteristic of the visible-data base ev
analyzed into the various categories of blue, yellow etc., because even when analyzed into t
it does not exceed visibleness, so also this composing, described above as the coordinating
etc., and as the foundation of profitable states, is the characteristic of virtue even when anal
various categories of volition etc., because even when analyzed into these categories, it doe
state of coordination and foundation.¡¨ ¡¥Visible-data base¡¦ just means the visible object. Ar
material properties there is one thing which can be seen. That is the only thing that can be s
It is translated as form or visible object. The characteristic of that visible object just visiblene
it can be seen is its characteristic. Although we may say that visible objects are red, yellow,
and so on, but according to characteristic they are only one, visible data which has the chara
visibleness.

In the same way we may describe cetan? as s?la. Cetasikas are s?la. Restraint is s?la. N
s?la. However many varieties of s?la there may be, the characteristic, the common nature o
different s?la is just composing. So it has the characteristic of composing.

What is its function? The P??i word for function is rasa. Rasa has two meanings. One mea
function and the other meaning is achievement. Sometimes function as action is used. Som
achievement is used. Here both are mentioned. The function of sila is the stopping of misco
have sila, you do not break precepts. You do not have misconduct. Stopping misconduct is i
its nature. Blamelessness is its function as achievement. That means when you achieve pur
are blameless. Blamelessness is actually the outcome of the purity of s?la. Blamelessness i
the function of s?la. The P??i word ¡¥rasa¡¦ has two meanings - action or achievement.

What is the manifestation of s?la? ¡§Now virtue, so say those who know, itself as purity wi
its proximate cause they tell the pair, conscience and shame as well.¡¨ Manifestation of s?la
When we concentrate on sila, it appears to us as purity. S?la is real purity. So purity is the m
of s?la or virtue.

The proximate causes of s?la are conscience and shame. Actually the proximate causes a
¡¥Shame¡¦ is the shame to do unwholesome things. ¡¥Fear¡¦ is the fear to do unwholesome
unwholesome things, if our moral conduct is not pure, we will get bad results. So this shame
called ¡¥the proximate causes of s?la.¡¦ So long as people have this shame and fear, they w
The moment these two leave people, then they will do anything they like.

Student: Could you define what proximate cause is?

Teacher: There are two kinds of causes - near cause and far cause. It is near cause.

Please read about 20 or 20 pages for next week. After you have read, then you can come
can discuss.

Student: I have heard that if you want to really study Therav?da Buddhism you need a cave
book.

Teacher: That¡¦s right. It is held in very high esteem in Therav?da countries. It is next to the
actually. This is the Burmese edition of the book in P??i, the first volume.

Student: This book is meant for monks. Does it have any place for ordinary folks like us?

Teacher: You have to be patient with the first two chapters because the rules and practices
you can adapt some of the statements in this chapter and the next chapter to s?la for lay pe
exhorted to be very strict with regard to their rules. They are exhorted not to break even a sm
said that one should see danger even in the smallest transgression. In the same way if you
practice meditation, then you have to clear the bases. You have to establish a firm foundatio
first. As a lay person you take precepts, at least five precepts and you keep them. You are n
one of these rules. You are to keep them intact. You may be exhorted not to break any of th
though your life is in danger. We can adapt the admonition or the advice given in this chapte
of lay people too. This chapter deals with monks¡¦ behavior, monks¡¦ s?la.

I am afraid you will find many improper conduct and resorts mentioned here. You will know

clever in acquiring things for themselves and clever in not telling direct lies, but in saying wh
something like that.

One thing that is good about the Commentaries is that they give many stories. We can lea
stories. From the third chapter onward it is for those who practice meditation whether a lay p
Still the emphasis is on monks because monks were those who practiced meditation more t
that is no longer true. Lay people are also very interested in meditation now.

In Burma about the turn of the century monks became interested in the practice of vipassa
They gave chance to lay people to practice vipassan? meditation. Formerly lay people did n
could practice much meditation because they had things to do in the world. Even though you
think that you have to go to a very secluded place and stay there alone and practice meditat
of my teacher, Venerable Mah?si Say?daw, was one of the pioneers of rekindling of interest
meditation both by monks and by lay people. I think that he was the first who taught meditati
and who accepted lay people at the monastery to practice intensive meditation like we do no
Student: What was his name?
Teacher: His personal name was Venerable U N?rada, but he was known as the Mungun Sa
mentioned in Venerable Nyanaponika¡¦s book, The Heart of Buddhist Meditation. So now ma
vipassan? meditation. Also in this country many people are interested in meditation. I think t
trend that Buddhism is going towards. After all practice is what counts. Just understanding o
theoretically will not help us much. We must put this theoretical knowledge into practice.

The study and practice I think should go together. Just study will not help us much. Somet
through the practice helps you to have deeper understanding of what you know from the boo
go together - practice and meditation.

Thank you very much.
?

S?dhu! S?dhu! S?dhu!

(Tape 2 / Ps: 23-52)

Let us go back to the structure of the first chapter. I am referring to the detailed table of co
This chapter deals with what is translated as virtue. In P??i it is s?la. A stanza from the Sa?y
used as an introduction. Then the author explains what the path of purification is along with
the stanza at the beginning of the book. Then the author goes on to explain s?la or virtue - w
what is virtue. He explained that volition is virtue, mental factors are virtue, restraint is virtue
non-transgression is virtue. This he explained according to a Text called ¡¥Pa?isambhid?¡¦.
restraint the author explained five kinds of restraint -restraint by P??imokkha, restraint by mi
restraint by knowledge, restraint by patience, and restraint by energy. (paragraph 18)

After explaining what virtue is or what is taken to be virtue according to the teachings of Th
Buddhism, the author goes on to explain the meaning of the P??i word ¡¥s?la¡¦ or why virtue

in P??i. The explanation given is that it is called ¡¥s?la¡¦ because it coordinates the bodily ar
actions. Also it serves as a foundation for the formation of wholesome states. So the two bas
the word are given there. One is coordinating and the other is the basis for holding up.

Next the author gives the characteristic, function, manifestation and proximate cause of vir
customary with Therav?da authors that whenever there is something to be studied or to be u
explain that thing according to its characteristic, its function, its manifestation and its proxima
In Abhidhamma also citta, the 52 cetasikas and so on are explained with reference to their c
functions, manifestations and proximate causes. The characteristic, function, manifestation a
cause of virtue are given in paragraphs 20-22.

Then the author gives the benefits of virtue, the benefits of having pure virtue or pure s?la
describes the different kinds of virtue which takes up the rest of the first chapter.

This week we will begin with the benefits of virtue. In paragraph 23 the author first begins w
from the A?guttara Nik?ya. Do you see A.v.1? ¡¥A¡¦ means A?guttara Nik?ya. It is the name
collections. The translation of A?guttara Nik?ya is Gradual Sayings. There are five volumes.

Further down in paragraph 23 you see D.ii.86. ¡¥D¡¦ means D?gha Nik?ya. It is another co
translation of this collection is called Dialogues of the Buddha. There are three volumes.

A little further down you will see M.i.33. ¡¥M¡¦ means Majjhima Nik?ya. It is another divisio
The translation of this collection is Middle Length Sayings. I hope you have read all these. T
benefits of virtue.

On the next page in paragraph 24 the author gives the benefits of virtue in verse form. Abo
from the bottom it says, ¡§Virtue does away with self-blame and the like.¡¨ ¡¥Self-blame and
are the others? The benefits of being virtuous or of having pure or good s?la are four. The d
being virtuous of having bad s?la are also four.

The first of these four is self-blame or self-reproach. When our moral conduct is impure, th
comes from us because we are the first to know what we did. So self-blame or self-reproach

Then there is the blame of others or the reproach of others. If we do not keep our rules pro
break our precepts, other people will also blame us. There is the blame of others or the repr

The third disadvantage of bad s?la is punishment. If we do not keep precepts, then we ma
may kill beings or we may kill human beings. We may steal and so on. As a result of this, we
punishment in this life. That is another danger of having impure moral conduct.

The fourth one is having an unhappy destiny. That means rebirth in the four woeful states
states of loss - rebirth in hell, rebirth in the animal kingdom, rebirth as a hungry ghost and re
another kind of ghost. These are the four disadvantages of being impure in moral conduct. T
these are the four benefits.

¡§Virtue entirely does away with dread of self-blame and the like.¡¨ Virtue entirely does aw
danger of these four namely self-reproach, reproach of others, punishment and unhappy des

Then the author gives the kinds of virtue. Western people often say that Eastern people ar
numbers. Here virtue is explained as of one kind, two kinds, three kinds, five kinds. First the

gives a list of them. Then they are explained in detail.

There is only one s?la or one kind of virtue according to the characteristic. When we take i characteristic, there is only one virtue which has the characteristic of coordinating bodily and actions and upholding people.

Then there are two kinds, three kinds and five kinds of virtue. You may read the list.

I want to make some changes in paragraph 41, section 16. The author is explaining four k mentions natural virtue, customary virtue, necessary virtue and virtue due to previous cause should say ¡¥ingrained virtue¡¦ instead of ¡¥necessary virtue¡¦. The P??i word here is Dhamm the way it is. That means ingrained virtue. The last one is virtue due to previous causes. Her causes¡¦ means causes in previous lives. People are virtuous because they were virtuous in too. This being virtuous is carried over from past lives.

In the detailed explanation in paragraph 26 - ¡§Herein, keeping is accomplished by faith an avoiding, by faith and mindfulness.¡¨ In this paragraph there are two kinds of virtue. One is k is avoiding. ¡¥Keeping¡¦ means following the advice that this should not be done. Most prece should not be done. One must not kill, one must not steal and so on. Sometimes we should we should not do that. If we do not do these things, we come to some state that lacks virtue

The ¡¥keeping¡¦ is accomplished by faith and energy. There are rules which say that the m certain things at the monastery for example. This kind of s?la or virtue is accomplished by fa faith or confidence in the Buddha, if you have energy or effort, then you can keep that s?la.

In this translation it says that ¡¥avoiding¡¦ is accomplished by faith and mindfulness. In the edition and also in the P??i Text Society edition there is no word for mindfulness. We should two words ¡¥and mindfulness¡¦ here. We should just say, ¡§Avoiding is accomplished by faith have faith and when you have confidence in the Buddha and in the rules, can you keep your the rules. This is accomplished through faith and not by mindfulness. ¡§Mindfulness¡¨ is not Commentary on this book. We call it a Sub-Commentary. In the Sub-Commentary also only P??i the word ¡¥saddha¡¦ is explained and not mindfulness or sati. We should say here, ¡§A accomplished by faith.¡¨ If you have faith or confidence in the Buddha and his teachings, the the rules that prohibit you from doing certain things.

Student: What does ¡¥keeping by energy¡¦ mean?

Teacher: You have to do something when you follow rules that say something must be done duties to be done for our teachers. We must get up early in the morning before the teacher g offer him water for washing his face. If there is something to eat, we must offer it to him. We chores for him and so on. This is the first kind of ¡¥keeping¡¦. If we do not have faith and if w effort, we will not accomplish that kind of s?la. So there both sila and energy are required. R something needs only faith, not necessarily mindfulness.

In the next paragraph ¡§that of good behaviour¡¨ and ¡§that of the beginning of the life of p are terms that are directly translated from P??i.

About four lines down it says: ¡§This is a term for the virtue that has livelihood as eighth.¡¨

lines before it says: ¡§this is a term for virtue other than that which has livelihood as eighth.¡¨
are given in the footnote. They are refraining from three wrong bodily actions, refraining from
verbal actions and refraining from wrong livelihood. These constitute eight precepts. These e
different from the eight precepts to be mentioned a little later. These precepts are called thos
livelihood as eighth. The others are different.

¡§This is a term for the virtue that has livelihood as eighth. It is the initial stage of the path
it has to be purified in the prior stage too.¡¨ I think there is no word for ¡¥too¡¦ in the original P
should leave out ¡¥too¡¦.

This sila has to be accomplished before we take up the beginning of the life of purity. That
we practice meditation, we have to purify our moral conduct. So it has to be accomplished o
prior stage of the path. ¡¥The path¡¦ here means the practice of meditation leading to enlight

In paragraph 29 four kinds of s?la are mentioned. ¡§There are two kinds of dependence - c
craving and dependence through false view.¡¨ Craving itself is dependence here. False view
dependence here. Sometimes we have attachment. We have lobha. We want to be reborn i
to be reborn as a deva or a celestial being. Or we may want to be reborn as a human being
is something like that. We practice s?la in order that we may be reborn in a better existence.
dependent upon craving or attachment. Because we have attachment to these lives we do s
be reborn there. So craving itself is dependence. It is not dependence through craving, but c
craving we may say.

Sometimes we have the false view that purification is through virtuous conduct. That mean
we can become purified through virtue only. That is a false view because we have to practic
then concentration and then wisdom. Virtue alone, by itself, will not help us to become enligh
purified. ¡¥Purification¡¦ here means purification of mind in the form of enlightenment. Enligh
gained only through vipassan? meditation, only through practice of wisdom. That practice of
only when there is concentration. And concentration can be built only on the purification of m
Purification of moral conduct alone, by itself, cannot lead us to emancipation or enlightenme
false view. Through this false view we practice s?la. Here false view is a dependence for the
s?la. So there are two kinds.

Let us go back a little. Do you understand the ¡¥Double Code¡¦ in about the middle of para
what is included in the Double Code (the bhikkhus¡¦ and bhikkhunis¡¦ Patimokkha)¡K¡¨? Bhik
bhikkhunis are nuns. Rules for monks and nuns are technically called ¡¥P??imokkha¡¦. The
is given in the translation. Since there are two, it is called ¡¥Double Code¡¦. There are 227 r
and 311 rules for nuns or bhikkhunis. Women have more rules than monks have. Both belon
the life of purity.

¡§And that included in the duties set out in the Khandhakas (of Vinaya)¡¨ - you know there
Pi?akas. The first is Vinaya Pi?aka. That Pi?aka consists of rules for monks and nuns and s
is composed of the 227 rules for monks, the 311 rules for nuns, the stories leading to the lay
these rules and some explanations of the words in the rules. They are called ¡¥Sutta Vibha~

Then there are some other books which are called ¡¥Khandhakas¡¦. ¡¥Khandhaka¡¦ just m
Khandhakas mostly rules pertaining to ¡¥keeping¡¦ are given. There are Khandhakas telling
ordination ceremony, what qualifications one must have to be ordained and so on. In anothe
which are to be performed for our teachers or for our pupils, or for guest monks are mention
called ¡¥Khandhakas¡¦. Included in the duties set out in the Khandhakas is that of good beha
two books containing these Khandhakas. One is called ¡¥Great Khandhaka¡¦ and the other i
Lesser Khandhaka¡¦ .

Those are very interesting books if you are interested in social conditions during the time o
What utensils they used, how they made houses, all these things are mentioned in these bo
monks grew, there were more and more problems. Sometimes those monks were like childr
Buddha and ask him what to do. For example monks have to prepare dye for themselves. T
a tree or wood from which they would get color. Sometimes the pots would overflow or boil o
would go to the Buddha and report it to him. They would ask him what to do and then he wo
filter or something. These books are interesting. The duties and other things contained in the
called ¡¥the virtue that is of good behaviour. They are set out in the Khandhakas.

In paragraph 32 - ¡§In the seventh dyad all virtue subject to cankers is mundane.¡¨ I hope
what ¡¥subject to cankers¡¦ is. What is ¡¥subject to cankers¡¦? ¡¥Cankers¡¦ means mental de
¡¥Subject to mental defilements¡¦ really means the object of mental defilements. The virtue w
object of mental defilements is called ¡¥mundane¡¦ and virtue which is not the object of ment
called ¡¥supramundane¡¦.

In the next paragraph - ¡§In the first of the triads the inferior is produced by inferior zeal, (p
consciousness, energy, or inquiry.¡¨ You have to understand these four. The P??i word for z
have met chanda among the 52 mental factors. It is translated there as conation. ¡¥Chanda
will-to-do. The mere will-to-do is called ¡¥chanda¡¦. It is not desire. It is not attachment. It is j
will to do something. Let us say you want to pick up a book. That will to pick up the book is c
¡¥chanda¡¦. In the first instance that will, zeal or chanda is inferior.

There are four kinds of what are called ¡¥adhipati¡¦ (dominating factors). Please read The
Abhidhamma, chapter 7. In that chapter you will find these four adhipati. These four are calle
factors¡¦. They arise with other mental factors and one of them predominates. Sometimes ch
Sometimes citta predominates and so on. They are called ¡¥dominating factors¡¦.

The next factor is (purity of) consciousness. Here it is not necessarily ¡¥purity of conscious
just ¡¥consciousness¡¦. Then there is energy. After that we have inquiry. ¡¥Inquiry¡¦ means k
understanding. It is not really inquiry into something. The P??i word for inquiry is v?ma?s?. V
translated as inquiry. The basic meaning of v?ma?s? is inquiry. That is correct. It is a synony
word ¡¥pa???¡¦ (understanding). So here sometimes understanding, or knowledge, or wisdo

If one of these four is inferior, then the s?la is called ¡¥inferior s?la¡¦. When they are medi
the s?la is medium. When they are superior, the s?la is superior. Please read The manual o
chapter 7, to learn more about these dominating factors.

¡§That motivated by craving, the purpose of which is to enjoy continued existence is inferio
what it means here is to enjoy better existence and to enjoy wealth or something in that exis
continued existence. It is to enjoy better existence and to enjoy some things there.

In paragraph 35,the third line - ¡§that practiced by the magnanimous ordinary man...¡¨ - w
¡¥magnanimous ordinary man¡¦? The P??i word is puthujjana. Puthujjana is a person who h
the stages of enlightenment. We may call him an ordinary person. The usual translation of th
worldling, so ordinary worldling.

Student: What does ¡¥magnanimous¡¦ mean?

Teacher: ¡¥Magnanimous¡¦ here actually means he has good moral habits and that he is we
directly it is he has heard well. During the time of the Buddha and some time thereafter there
Whatever you learned, you learned from someone.

I hope you have read these pages. I will be picking places where I want to give you some
Please go to paragraph 40. ¡§In the second tetrad there are training precepts announced for
irrespective of what is announced for bhikkhunis.¡¨ ¡¥Irrespective of what is announced for b
what do you understand by that? There are 227 rules for monks and 311 rules for nuns. The
are common to both monks and nuns and there are others which are not common. The mon
and also some of the rules laid down for nuns. That is what is meant here. So there are not j
monks, but also some other rules which were originally meant for nuns. Monks must also ke

For example there is no rule among the 227 rules that monks must not sing, or dance, or g
on. However there is that rule for the bhikkhunis. Monks must also keep that rule even thoug
included in the 227 rules. When we say ¡¥monks¡¦ rules¡¦, we mean these 227 rules plus son
must keep these rules also, even though they are not in the rules for monks. There are rules
to both monks and nuns. And there are other rules. Monks must keep those rules too.

Student: It is translated poorly.

Teacher: The translation is not so good here. The meaning is that. ¡¥Irrespective¡¦ is not cor

¡§The ten precepts of virtue for male and female novices are the virtue of the not fully adm
training precepts - ten when possible - as a permanent undertaking...¡¨ - here also the transl
little incorrect. The five training precepts are permanent training. They are called in P??i ¡¥n
You know that the word ¡¥anicca¡¦ is impermanent. So nicca is permanent. These precepts a
s?la¡¦. That means if you claim to be a follower of the Buddha, you must keep these five pre
be with you always. So they are a permanent undertaking. Ten are to be undertaken when y
to be taken as training precepts as a permanent undertaking, ten when possible.

¡§The five training precepts - ten when possible - as a permanent undertaking, and eight a
Uposatha Day, for male and female lay followers are the virtue of the laity.¡¨ It should say ¡¥
factors of Uposatha¡¦, not day, just Uposatha. The P??i word ¡¥Uposatha¡¦ can mean two th
and the day of observance. Here the day is not meant. ¡¥The eight as factors of Uposatha¡¦
precepts - the five permanent precepts plus not eating after mid-day, not using flowers, perfu
and also not singing and dancing, and not using luxurious beds and seats. These precepts a

precepts¡¦. The most important is not eating after mid-day. These eight precepts are called
is Uposatha for lay people, we mean these eight precepts. Uposatha for monks is different.
is just the recitation of the 227 rules in an assembly.

So lay people should take and always keep five precepts. If they can, they should take eig
certain days of the month. The usual days these precepts are taken are the full moon day, th
and the eighth day of each half month.

We go by the lunar months. The month is divided into two halves - the bright half and the d
middle of the bright half is the eighth day. The middle of the dark half is also the eighth day.
four days in the month people in Buddhist countries like Burma, Sri Lanka and Thailand obs
Mostly they go to monasteries and keep eight precepts. The people stay and hear talks on D
something to the monks and practice meditation. In Thailand, Laos and Cambodia they eve
the monastery. They only go back home the next morning. That is called ¡¥Uposatha¡¦. It is t
and female laity. For monks as I said, they assemble at some place. One of the monks recite
and the other monks pay respectful attention to his recitation.

You know there were no books in the olden days. In order that they would not forget the ru
that the monks would remember the rules, the monks had to recite the rules in this way. The
by heart. At the Uposatha one monk recites the rules and the other monks pay attention to th
is called ¡¥Uposatha for monks¡¦.

In paragraph 42 the author explains the four kinds of s?la or the four kinds of virtue often m
the Suttas. For monks these are the important kinds of virtue. These will be explained in mo
others. The author gives the texts from the Suttas.

¡§The virtue described by the blessed One thus: ¡¥Here a Bhikkhu dwells restrained with t
restraint possessed of the (proper) conduct and resort, and seeing fear in the slightest fault,
himself by undertaking the precepts of training¡¦ is virtue of P??imokkha restraint.¡¨ This is o
s?la. ¡¥Virtue of P??imokkha restraint¡¦ means simply keeping the P??imokkha rules, keepin
the 311 rules, keeping them unbroken.

Section b of paragraph 42 shows the restraint of the sense faculties. That means restraint
and so on. Strictly speaking it is not s?la because it is not keeping any rules. When you have
sense faculties, your s?la is practically pure. So it is included as sila.

¡§On seeing a visible object with the eye, he apprehends neither the signs nor the particul
which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and
invade him; he enters upon the way of restraint, he guards the eye faculty, undertakes the re
eye faculty.¡¨ What it means is that when you see something, you try not to get akusala from
is meant by restraint of the senses.

For example you may see a beautiful thing. If you have no wise attention, then you will get
thing and there will be akusala. To keep yourself from getting akusala, from getting unwhole
practice mindfulness actually. The practice of mindfulness is to prevent attachment to these
not mean that we are to close our eyes or our ears and not look or listen to things. It does no

will be seeing things and we will be hearing sounds. What the restraint here means is not to
we come across these objects.

The third in section c is the virtue of livelihood purification. For monks ¡¥pure livelihood¡¦ m
getting requisites by proper means. That means by going on alms round monks get food. By
cloth they can make it into a robe and wear it and so on. This is good livelihood for monks. I
follow these rules, then there is no virtue of livelihood purification. It will also be explained in
later.

¡§Abstinence from such wrong livelihood as entails transgression of the six training precep
with respect to livelihood and entails the evil states beginning with ¡¥scheming, talking, hintin
belittling, pursuing gain¡¦ is the virtue of livelihood purification.¡¨ If you have read through this
you will know what these are. I am afraid that you know more about the bad tricks monks us
they want.

The six training precepts we will find in paragraph 60. In paragraph 60 these are given one
livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes, lays clain
than human state that is non-existent, not a fact, the contravention of which is defeat.¡¨

Let us suppose that I want to be rich. I want to possess many requisites. I want to possess
Even though I have not obtained any of the stages of enlightenment, I will say that I am enlig
something similar. This is so that you will think much of me and offer me many things. It is so
that. Such a breech of rules is caused by livelihood.

Or perhaps I don¡¦t want to go out for alms. I want to be at the monastery and just let peop
food to me and so on. This also is impure livelihood for monks. These six rules are proclaim
with regard to monks¡¦ livelihood.

You see the word ¡¥defeat¡¦ there. These are technical words. ¡¥Defeat¡¦ means if a monk
he is finished as a monk. He is defeated as a monk. He is no longer a monk, even though he
wearing the robes, even though he may still go on admitting himself as a monk. In fact, in re
monk the moment that he says this and the other person understands it. There are these six
to these six rules later.

Student: What happens if the person does not understand?

Teacher: If the person spoken to does not understand at that moment, he is not defeated. B
whom he is speaking knows at that moment that the man is saying that he is enlightened an
really enlightened, then there is defeat.

I think you have read what are resorts and others for monks and what are not resorts for m
are things which monks must engage in and things which monks must not engage in. In para
middle of the paragraph, you will find: ¡§Here someone makes a livelihood by gifts of bambo
leaves, or by gifts of flowers, fruits, bathing powder, and tooth sticks, or by flattery, or by bea
(do you know that?), or by fondling¡¨ - I will come to ¡¥bean-soupery¡¦ later. ¡¥By fondling¡¦ re
baby-sitting, picking up a baby and taking care of it, not just by fondling. It is taking care of a
Someone leaves a baby with a monk, and if he takes care of the baby in order to please tha

called ¡¥fondling¡¦.

Now ¡¥bean-soupery¡¦ means having a livelihood that resembles bean-soupery. You still d right? Please turn to paragraph 75. ¡§Bean-soupery is resemblance to bean soup; for just as being cooked only a few do not get cooked, the rest get cooked, so too the person in whose little is true, the rest being false, is called a ¡¥bean soup¡¦; his state is bean-soupery.¡¨ Most such a person says is just lies.

There is an expression in English that is somewhat similar - ¡¥half-baked¡¦, but it does not thing. It does not mean this. If most of what I say is not true and only a little of what I say is t I am guilty of this ¡¥bean-soupery¡¦.

In paragraph 45 we have ¡¥resort¡¦. We have to understand this properly. There is proper improper resort. ¡§Herein, what is improper resort? Here someone has ¡¥prostitutes as reso widows, old maids, eunuchs, bhikkhunis, or taverns as resort¡¦.¡¨ ¡¥Having them as resort¡¦ r friends with them, being intimate with them, frequenting their houses. That is what is meant as resort¡¦. So there are some places which monks must always avoid, the places of these p

Then in paragraph 49 there is another kind of resort. ¡§Proper resort is of three kinds: prop support, proper resort as guarding, and proper resort as anchoring.¡¨

¡§Herein, what is proper resort as support? A good friend who exhibits ten instances of tal given in the footnote), in whose presence one hears what has not been heard¡K¡¨ and so on presence¡¦ really means depending on whom, not just in his presence. That means from him from him. That is what is meant here.

¡§...Corrects what has been heard, gets rid of doubt, rectifies one¡¦s view and gains confide these are the benefits of hearing Dhamma talk. The Buddha said in one Sutta that there are gained from listening to a Dhamma talk. The first one is that you hear what you have not hea is new information. Then you correct what has been heard. That means you can clarify what before. When you hear it again, then you get rid of doubt. That is the third benefit. One may view. If you have a wrong view, you can set it right when you listen to the Dhamma talk. You That means your mind becomes full of confidence. These are the five benefits to be gained Dhamma talk.

¡§...Or by training under whom...¡¨ - actually ¡¥not by training under whom¡¦, but by followin example. So it should be ¡§or by whose example one grows in faith, virtue, learning, genero called (proper) resort as support.¡¨

In the next paragraph it says, ¡§What is (proper) resort as guarding? Here ¡¥a bhikkhu, ha inside a house, having gone into a street¡¦,...¡¨. The translator always makes this mistake. Th antaraghara. ¡¥Ghara¡¦ means house. ¡¥Antara¡¦ means in, between, or within. He translate inside a house because ¡¥antara¡¦ can mean inside and ¡¥ghara¡¦ means house. But the rea which has houses in it. So it means a village. So ¡§A bhikkhu having entered a village, havin street, goes with downcast eyes, seeing the length of a plow yoke.¡¨ So it is not ¡¥inside a h must keep their eyes down when they go out into the village or into the town, not just inside

a wrong rendering of the P??i word.

¡§Seeing the length of a plow yoke...¡¨ - in fact it is not a plow yoke. It is a carriage yoke. A
said to be about four cubits long. That is about six feet. So a monk should look ahead about
ground. He should not look up or sideways.

It may be possible where it is not so crowded. In modern cities it is impossible. You have t
just look down and walk, you will be knocked down by a car or something. But monks are tra
eyes down - ¡§not looking at an elephant, at a horse, a carriage, a pedestrian, a woman, a m

¡§Seeing fear in the slightest fault¡¨ means seeing danger in the slightest fault. Even a very
or transgression can bring harm to you. Especially when you practice meditation, this can be
to your progress or to your concentration. A monk is instructed to keep the rules intact. Even
broken a minor rule and he has broken it intentionally, then the feeling of guilt is always with
feeling of guilt will torment him when he practices meditation. There is danger in even the sli
transgression. Seeing danger in the slightest transgression, he keeps his s?la (his virtue) rea

So we come to the end of P??imokkha restraint today. How many pages do we have to go
of the first chapter? 58 pages. So maybe we will finish the first chapter in four weeks. Please
as you can.

S?dhu! S?dhu! S?dhu!

(Tape 3 / Ps: 5-99)

This week we begin with paragraph 53. Beginning with this paragraph, there is a detailed e
dealing with the passage given in paragraph 42b. There are four kinds of virtue - virtue perta
P??imokkha restraint, virtue of the restraint of the sense faculties, virtue of livelihood purifica
virtue concerning requisites. We have finished the first one and now we are going to the sec

In this paragraph the author speaks of the usage seeing with the eye, seeing the visible ob
eye. ¡¥Seeing with the eye¡¦ really means seeing with eye consciousness or seeing conscio
of old explained that the eye cannot see because it has no mind and the mind cannot see be
sensitivity or eye; but when the object strikes against the sensitivity of the eye, there arises t
consciousness or seeing consciousness. When we see something, we see with eye conscio
consciousness.

The usage of ¡¥seeing with the eye¡¦ is described as ¡¥accessory locution¡¦. I don¡¦t know
In P??i it is called ¡¥sasambh?rakath?¡¦. The example given here is: ¡§He shot himself with
the meaning of ¡¥to shoot¡¦? The meaning of the Pali word is ¡¥to hit¡¦ or ¡¥to pierce¡¦. He hit
bow. Actually he hit him with the arrow and not with the bow, but without the bow you canno
The usage is that he hits him with his bow.

You say shoot with a gun? So perhaps shooting is not correct.

Student: You can shoot arrows with a bow and you can shoot bullets with a gun. ¡¥To shoot

correct. Perhaps it is more correct to say you shot him with a bow and arrow.
Teacher: That¡¦s right. When a monk sees a visible object, then he apprehends neither the s
particulars. ¡¥The sign¡¦ here means the sign of a man or a woman. That means when a mo
not to see that person as a man or as a woman - ¡§or any sign that is a basis for defilement
of beauty etc., or as it is beautiful, or it is attractive and so on.¡¨ He stops at what is merely s
must train himself in just seeing and not going into evaluations. He must not evaluate the thi
observed.

This kind of advice is given in many Suttas especially to M?lunky?putta and B?hiya. Buddl
stop at seeing and not to take the object as a man or as a woman, or as attractive or beautif

He does not take particulars. Here ¡¥particulars¡¦ means the aspects or shape or whatever
laughter, talk, looking ahead, looking aside and so on. These are called ¡¥particulars¡¦. In P?
anubya?jana. These things make known or particularize the defilements. When we take the
see, the defilements grow in our minds. So we are not to take the signs or the particulars.

¡§He only apprehends what is really there.¡¨ That means he only apprehends the visible da
seeing only a visible object, and not seeing a man or a woman. That is very difficult to achie
be possible only when we practice mindfulness meditation. Without mindfulness meditation i
to stop at just seeing, and not seeing a man or a woman, or to stop seeing the particulars.

For example you hear a sound from outside. In a fraction of a second you have gathered i
of the sound - whose sound it is, where it comes from, whether it is loud or soft and so on. It
difficult to stop at just hearing when we hear something and at just seeing when we see som
practice of vipassan? meditation can help us to achieve this.

In this story the monk was not practicing vipassan? meditation actually. He was practicing
contemplation on the foulness of the body or the 32 parts of the body. Among the 40 subject
meditation there is one called ¡¥contemplation of the body¡¦. It consists in contemplating on
parts of the body and viewing them as foul, repulsive and so on.

This monk was practicing this kind of meditation, especially contemplating on the bones. H
laughed and showed her teeth. He got the sign of bones and not the particulars of that wom
later he said: ¡§I did not know whether a man or a woman went this way; what I noticed was
group of bones).¡¨ After that the sign of bones came to his mind. He contemplated on the bo
as impermanent, as suffering, as without ego or insubstantial. In this way he was able to rea
while standing there. He had been practicing calm meditation for a long time. At that momen
vipassan? meditation depending upon his subject of calm (samatha) meditation. So he reach
through the practice of vipassan? meditation actually.

In paragraph 57 and so on the author describes when restraint and non-restraint actually a
you understand the passage. If you have gone through Abhidhamma, you will easily underst
non-restraint is not actually in the eye faculty or the eye, since neither mindfulness nor forge
in dependence on eye sensitivity. On the contrary when a visible datum as object comes into
then, after the life-continuum has arisen twice and ceased, the functional mind-element acco

function of adverting arises and ceases.¡¨ If you are familiar with Abhidhamma, you can und
easily. ¡¥Life-continuum¡¦ is bhava?ga. ¡¥Functional mind-element accomplishing the functio
just the five-sense-door-adverting (pa?cadv?r?vajjana).

Do you have the diagram of the thought process in mind? You have to understand this wit
thought process. Actually moments of restraint or non-restraint only come at the moments o
impulsion. Restraint is kusala and non-restraint is akusala. Therefore there can be restraint
only during the moments of javana. That is what the Commentary is telling us in these parag
five-sense-door-adverting there is neither restraint nor non-restraint. The same is true for se
consciousness, receiving consciousness and so on. Only when we reach the javana stage c
there be restraint or non-restraint.

In footnote 16 I would like to make some corrections or additions. In the second paragraph
¡§There is no unvirtuousness , in other words, bodily or verbal misconduct in the five doors;
non-restraint (please put non-restraint) of unvirtuousness happens through the mind-door, a
non-restraint (we should say ¡¥non-restraint) happens through the six doors.¡¨

¡§For the arising of forgetfulness and the other three could be (¡¥could be¡¦ is better than ¡
in the five doors because (They can arise in five doors as well as the mind-door.) since they
states (¡¥unprofitable states¡¦ means ¡¥unwholesome states¡¦) opposed to mindfulness etc.;
¡¥and¡¦) there is no arising of unvirtuousness consisting in bodily and verbal transgression th
five-door impulsions do not give rise to intimation.¡¨

Do you remember bodily intimation and verbal intimation among the 28 material properties
material properties there are two which are called ¡¥bodily intimation¡¦ and ¡¥verbal intimatio
intimation¡¦ means something like gesture and ¡¥verbal intimation¡¦ means not really speech
causes speech. They are called ¡¥bodily intimation¡¦ and ¡¥verbal intimation¡¦.

The Sub-Commentaries and all the teachers of old explain that the verbal intimation or bo
can be caused only by the javanas of the mind-door thought process, not the five-door thou
explained here as ¡§because five-door impulsions do not give rise to intimation.¡¨

¡§And the five kinds of non-restraint beginning with unvirtuousness are stated here as the
five kinds of restraint beginning with ¡¥restraint as virtue¡¦.¡¨ These are given in paragraph 1
back and read. So restraint or non-restraint only arise at the impulsion or javana stage.

Next let us go to paragraph 60, the ¡¥virtue of livelihood purification¡¦. Are you familiar with
for monks? These are called the P??imokkha rules¡¦. There are 227 rules for monks or bhik
for nuns or bhikkhunis. When a monk or nun transgresses these rules, they come to some k
are seven kinds of offenses. Six are mentioned in this passage.

¡§With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes,
a higher than human state that is non-existent, not a fact, the contravention of which is Defe
breaks this rule, he is defeated. He is no longer a monk although he may still be wearing rob
that he is a monk. In reality he is not a monk.

The next one is an offense entailing a meeting of the Order. That is the second gravest off

monk comes to this offense, then he has to approach the Sa~gha or at least four monks in t
Finally there needs to be twenty monks to perform an act of Sa~gha. In order to get rid of th
meeting of the Order is required. That is the second gravest offense.

The third one is a serious offense. This one can be gotten rid of just by making a confessio
says, not referring to himself directly, ¡§The monk who lives in your monastery that you have
Arahant.¡¨ Actually he wants to say, ¡§I am an Arahant.¡¨ He comes to this offense. He is no
Arahant and he does not directly say that he is an Arahant. But he says that the monk who l
monastery is an Arahant. If the person to whom he is speaking understands what he is sayin
this offense. It says in this translation : ¡§The contravention of which is a serious offense in c
aware of it.¡¨ ¡¥Who is aware of it¡¦ does not give the meaning of the P??i. Actually it means
person understands at that very moment.

The Vinaya or Disciplinary Rules for monks is very much like law, the secular law. The mo
this offense when the person understands at that very moment. If he does not understand in
perhaps he thinks about it later and understands, then the monk does not come to that offen
Student: You mean the person he is talking to?
Teacher: That¡¦s right. Yes.
Student: If the person he is talking to thinks he is an Arahant, then it¡¦s OK?
Teacher: That¡¦s OK if the person doesn¡¦t believe him. If the person knows that he is referri
then there is this offense.

Now let us go to the next one. ¡§With livelihood as cause, with livelihood as reason, a bhik
sick eats superior food (I would say ¡¥rich food¡¦) that he has ordered for his own use.¡¨ ¡¥Or
means to ask for. A monk must not ask people to give to him. His asking or begging is by sta
pick up our bowls and stand in front of a house silently. That is our begging. It is called ¡¥Ari
or ¡¥Noble begging¡¦. We don¡¦t say anything. We don¡¦t say, ¡§Please give food to us¡¨ or w
bowls we stand at the entrance of a house. Then lay people come out and give us what they
here means just asking. A monk must not ask.

¡§The contravention of which is an offense requiring expiation¡¨ - what is expiation?
Student: Forgiveness.
Teacher: Actually it is forgiveness by confession. Monks make confessions to each other. It
confession like in Catholicism. We confess to each other.

¡§With livelihood as cause, with livelihood as reason, a bhikkhu who is not sick eats rich fo
has asked for her own use, the contravention of which is an offense requiring confession.¡¨ I
¡¥special confession¡¦, not just confession. There are two kinds of confession that we make
rules we have broken. The contravention of this rule requires a special confession to get rid
Student: So for a bhikkhuni to do the same act is more of an offense?
Teacher: Not necessarily. There are some rules for monks also for which they must make sp
Sometimes breaking the rule incurs different offenses for monks than for nuns.

These are rules laid down with regard to livelihood for monks. Actually to purify his liveliho

must go out for alms. He must not do any other thing like fortune telling or reading palms an
things. These are the six rules laid down especially with reference to the livelihood of a mon

Then there are other things given in the Visuddhi Magga. The author took them from anoth
¡¥Mah? Niddesa¡¦. It tells about ¡¥scheming¡¦ and other things. If you have read all these pa
crafty monks were in those days. They are not difficult to understand.

Let us go to paragraph 74. ¡§Suggesting is insinuating by specifying thus, ¡¥That family al
me¡¦.¡¨ That is not correct. The correct meaning here is: ¡§That family knows me only and no
monk wants to impress others. So ¡¥I am the only one that the family knows¡¦. It should be ¡
me only¡¦ and not ¡¥that family alone understands me¡¦. If that family alone understands me,
impressive.

In paragraph 78 ¡§And here there should be told the story of the bhikkhu supported by a fa
it is not that the bhikkhu is supported by a family, but it is a bhikkhu who frequents families, w
families quite often. This is so he may become acquainted with them in order to get some th
translation should be ¡¥the bhikkhu who frequents families¡¦ not ¡¥supported by a family¡¦. V
always makes this mistake. The P??i word is Kulapaka. ¡¥Kula¡¦ means family. ¡¥Upaka¡¦ m
it means approaching families. That means visiting the families to get acquainted with them.

This is not a good quality for a monk. A monk should not visit families very often. When a m
to as ¡¥one who frequents families¡¦, it is a kind of censure. The monk in this story is very cu
end he gets what he wants. The woman became very frustrated and said: ¡§There is no hoo
shaveling.¡¨ She could not deceive the monk. So she had to give the monk what there was i

Let me read footnote 24. ¡§You are a donkey, you belong to the states of loss, you belong
a beast, there is not even a happy or an unhappy destiny to be expected for you.¡¨ That also
If someone were to say to me that there is neither a happy nor an unhappy destiny for me, I
because this is true only for an Arahant. These however are words of abuse. What it really m
is not a happy destiny for you. There is only an unhappy destiny for you. You are going to he
a happy destiny for you. Only an unhappy destiny is to be expected for you. It is taken from
directly from the Visuddhi Magga. These are some words of abuse contemporary with the B
a thief, you are a fool, you are an idiot¡¨ and so on.

In paragraph 85 towards the bottom of the paragraph ¡§Herein, reflecting wisely is reflectin
and as the way, by knowing, by reviewing, is the meaning.¡¨ With regard to the four requisite
to make reflection whenever they get any one of the four requisites and also when they mak
we put on our robes, we have to reflect on it like ¡§I put on the robe to ward off cold, to ward
avoid bites by insects.¡¨ When we eat also, we make reflection, ¡§I eat this not to beautify m
take pride in my strength, just enough to keep me going in order to practice what the Buddha
on. So reflection is meant here.

The P??i word used here is yoniso pa?isankh?. It is the explanation of these words. So ¡¥
means and as the way¡¦ really means reflecting by proper means or knowing by proper mea
way. The meaning is just reviewing or reflecting with wisdom, with understanding. So reflect

the robe and so on.

In paragraph 86 ¡§For protection: for the purpose of warding off, for the purpose of elimina may not arouse affliction in the body. For when the body is afflicted by cold, the distracted m wisely exerted. That is why the Blessed One permitted the robe to be used for protection fro instance, except that from heat means from the heat of fire, the origin of which should be un forest fires and so on.¡¨ Actually it is not the ¡¥origin¡¦ but the ¡§occurrence of which should b as forest fires and so on.¡¨ It is not origin. It should be occurrence or happening. The P??i w sa?bhava. ¡¥Sa?bhava¡¦ can mean a cause or just happening. Here it means happening. Th seen in a forest fire or a house fire and so on. ¡¥Fire¡¦ means that kind of fire.

In paragraph 90 ¡§And here the clause neither for amusement is stated for the purpose of for delusion.¡¨ Instead of ¡¥support¡¦ we may say ¡¥basis for delusion¡¦. Then farther down ¡§ smartening nor for embellishment is said for the purpose of preventing the arising of fetters f what does that mean? We should reflect this way in order not to have defilements and also s will not have defilements for us. For example if w take food for smartening our self, for embe self, then we will become attractive. So this may arouse defilements in other people as well. saying ¡§the arising of fetters for another¡¨ we should say ¡§the arising of fetters for others.¡¨ for others as well as ourselves.

At the end of paragraph 91 ¡§...for the endurance and continuance of this body can be unc we should put ¡¥also¡¦ after ¡¥to mean¡¦.

In paragraph 92 about the middle of the paragraph ¡§For while this bhikkhu is engaged in desert of existence by means of devotion to the three trainings¡¨ - that means the practice of trainings. You know the three trainings. S?la, sam?dhi and pa??? are called ¡¥the three train ¡¥Devotion to¡¦ really means ¡¥practice of¡¦.

¡§For while this bhikkhu is engaged in crossing the desert of existence by means of the pr three trainings depending on bodily strength whose necessary condition is the use of alms fo of it to assist the life of purity just as those seeking to cross the desert used their child¡¦s fles refers to a Sutta in the Sa?yutta Nik?ya. You may read that story in the Book of Kindred Say volume page 68. The reference given here is for the original P??i text. In the English version two page 68. It is not a real story. Buddha gave it just as an example. You should view food

Two people and a child were going through the desert. There was insufficient food supplie not make it to the end. The supplies dwindled so that they had nothing to eat. They discusse themselves. If we cross over to a safe place, we can get a new baby. If we kill the baby and cross the desert. It was not expressly said in the Sutta that they killed the baby. The Comme here that they did not kill the baby as though it were a real story. The father sent the baby to and the mother sent the baby to the father. Going back and forth the child died. So the idea eat the flesh of your own child, you eat it because you have to, not because you want to. Th here. ¡§Those seeking to cross the desert used their child¡¦s flesh, just as those seeking to c use a raft, and just as those seeking to cross the ocean use a ship.¡¨

At the bottom of paragraph 94 there is a verse. ¡§With four or five lumps still to eat, let him
drinking water; for energetic bhikkhus¡¦ needs, this should suffice to live in comfort.¡¨ This is
much quoted by our teachers or by monks who want to advise other monks not to be greedy
or five lumps still to eat, let him then end by drinking water.¡¨ So one doesn¡¦t eat until one is
about four or five lumps. Drink water instead. This way you will be comfortable. This is true.
much especially when you are on a retreat and have to meditate, you will find it very difficult
It is better not to eat until you are full, but to eat a little less and to drink water instead.

¡§For energetic bhikkhus¡¦ needs this should suffice to live in comfort.¡¨ ¡¥Energetic bhikkh
means a monk who has sent his mind to Nibb?na or to the attainment of Nibb?na. The P??i
here differently by Western people from the traditional teachers. According to the traditional
word means one who has directed his mind to the attainment of Nibb?na. Western scholars
as having made effort or energetic. The P??i word is pahitata. It can have both meanings - o
directed his mind to Nibb?na or one who has made effort. The second meaning is preferred
So here it says ¡§for energetic bhikkhus¡¦ needs¡¨. Here ¡¥energetic¡¦ really means one who
meditation for the purpose of attaining Nibb?na. ¡§This should suffice to live in comfort.¡¨ A
monk should not eat much.

Now let us look at resting place or dwelling place. What is a ¡¥lean-to¡¦?
Student: It is like a tent, a very rickety tent.
Teacher: the P??i word is a??hayoga. Traditionally it is a building that has a roof in only one
something like a lean-to. There are five kinds of dwellings for monks. One is a monastery. It
¡¥vih?ra¡¦ in P??i. Then there is a lean-to and there are three more. The P??i word for a dwe
monks is sen?sana. ¡¥Sena¡¦ comes from the root which means ¡¥to sleep¡¦ or to ¡¥lie down
the root which means ¡¥to sit¡¦. A place where a monk lies down or sleeps or a place where
called his place, his dwelling place, his sen?sana. When a monk makes use of the dwelling
he enters the building or when he goes out of the building, then he must make this reflection
dwelling place to ward of the cold, to ward off heat, to ward off bites of insects¡¨ and so on.

The last one is the reflection on medicine. These are called ¡¥the four requisites of monks
clothing, dwelling place, and medicine. In paragraph 96 it says, ¡§Any work of a medical ma
honey, ghee, etc., that is suitable for one who is sick, is what is meant.¡¨ The word ¡¥ghee¡¦
P??i original.

In Vinaya butter, oil, ghee, honey and molasses are called ¡¥medicine¡¦. These five are ter
Vinaya. They can be taken as medicine. Monks can take honey or ghee in the afternoon, bu
medicine. ¡§Any requisite for life consisting of oil, honey, molasses, ghee etc., that is allowe
man as suitable for the sick, is what is meant.¡¨

In paragraph 97 in the second part there is the explanation of the P??i word ¡¥paccaya¡¦. ¡
meaning here is this: because breathing things go, move, proceed, using (what they use) in
robes etc., these robes, etc., are therefore called requisites.¡¨ In fact instead of ¡¥move, proc
should say ¡¥live¡¦. ¡¥Breathing things¡¦ means living beings. So living beings live in depend

robes and other things, using them. That is why they are called ¡¥paccaya¡¦ in P??i. It is not
you understand the meaning of the word ¡¥paccaya¡¦. If you know that it means requisites h

In the next paragraph ¡§So, in this fourfold virtue, P??imokkha restraint has to be underta
faith. For that is accomplished by faith, since the announcing of training precepts is outside t
province.¡¨ It is very important. That is why we cannot change the rules. We cannot add any
and we cannot take anything out of the rules because the announcing or laying down of rule
province of disciples. We cannot do that. Only the Buddha can do that.

If a monk has no faith or devotion to the Buddha¡¦s teachings, he will not want to keep all t
That is why the P??imokkha restraint or the first virtue is to be undertaken by means of faith
devotion to the Buddha.

¡§The evidence here is the refusal of the request to (allow disciples to) announce training
Those in the brackets are to be stricken out. This refers to Vinaya. Venerable S?riputta aske
the dispensation of different Buddhas fared. The dispensation of some Buddhas lasted long
of other Buddhas did not last so long. Buddha answered that there were precepts and so on
dispensation lasted long. So Venerable S?riputta requested the Buddha to lay down rules -
rules so that the dispensation of the Buddha may endure long.¡¨ The Buddha said, ¡§No. It is
the Buddha meant to say was that Venerable S?riputta did not know when to lay down rules
the laying down of rules is not in the province of disciples. The words in the brackets are not
original. They were put in by the translator wrongly. The evidence here is the refusal of the r
announce precepts or to lay down rules.

¡§Having therefore undertaken through faith the training precepts without exception as ann
should completely perfect them without regard (even) for life.¡¨ Let¡¦s put in the word ¡¥even
for life¡¦.

¡§For this is said: ¡¥As a hen guards her eggs, or as a yak her tail, or like a darling child, o
only eye - so you who are engaged your virtue to protect, be prudent at all times and ever so
¡¥Be prudent¡¦ really means be fond of your virtue. ¡¥Scrupulous¡¦ or the P??i word here me
for the rules, the Buddha, the Dhamma, the Sa~gha and so on. Then we have the story. It is
understand.

In paragraph 99 it says, ¡§He augmented his insight.¡¨ I hope you understand that. What¡¦s
Student: He saw into the future?
Teacher: Actually he practiced vipassan? meditation.

In the second story ¡§Also they bound another Elder in Tambapa??i Island (Sr? Lanka) wi
and made him lie down. When a forest fire came and the creepers were not cut...¡¨ - no, this
Here it should be ¡§When the forest fire came, without cutting the creepers, he established i
bound with creepers and when the forest fire came, he could easily cut the creepers and esc
creepers means to break the rule of the Buddha. So he would sooner give up his life than br
the Buddha. So without cutting the creepers, he practiced meditation. He became an Arahan

¡§When a forest fire came, without cutting the creepers, he established insight and attaine

simultaneously with his death.¡¨ ¡¥Simultaneously¡¦ means almost simultaneously, not at the
works very fast. So the two came almost simultaneously. He became an Arahant and then h

The advice given with regard to this story is: ¡§Maintain the rules of conduct pure, renounc
there be need, rather than break virtue¡¦s restraint by the worlds¡¦ saviour decreed.¡¨ So you
your life rather than breaking the rules laid down by the Buddha.

Do you have any questions?

Student: I am a little curious about all this which is essentially asceticism. The Buddha renou
asceticism. How are these two resolved?

Teacher: When it says the Buddha renounced asceticism, it means that he renounced unne
pain on oneself or self-mortification. For example when he was in the forest practicing to bec
he reduced his food little by little. At first he went out for alms and ate that food. Then he too
trees and ate that. Later he took only the fruit that had fallen. Later on he took only the fruit f
tree under which he was living. So little by little he reduced eating so that his body became v
emaciated. It was unnecessarily inflicting suffering upon himself. That asceticism Buddha re

Ascetic practices given here are not that severe, not that rigorous. They are things such as
bowl only or when you go out for alms, you do not skip any house. These are called ¡¥ascet
they are not like those practiced by the other hermits or sages during the Buddha¡¦s time. W
ascetic practices in the second chapter.

One thing that I want to say is that when I went to the Zen Center in Japan I saw that they
bowls and then drank the water from the bowls. It reminded me of one of the ascetic practice
monks practice. That practice is to eat in one bowl only. If you are to use one bowl only, ther
that bowl and you drink in that bowl. So i think there are some practices carried to countries
India. They have changed a little and so they seem to become very different practices, but I
something common in both practices.

Student: In the Zendo we eat that way and wash our bowls. You are always served. It is like
just comes. It is served to you. We don¡¦t do begging, but in the way that we eat in the Zend
similar.

Teacher: Yes. That¡¦s right. When monks are invited to the houses of lay people during the t
and even in the present time in Sr? Lanka, the monks sit in a row on the floor. The lay peopl
put it in their bowls like you eat in Zen Centers. That is the practice in Sr? Lanka and also in
Myanmar it is different. We can see many similarities or common practices that have becom
depending on the country and on the people.

Student: The original intention seems to be the same.

Teacher: These are all dhuta~ga. ¡¥Dhuta~ga¡¦ means to shake off. These practices are und
defilements. They develop good qualities like fewness of wants, non-attachment to food and

Student: By that particular act you keep reminding yourself of why you are eating and so on.

Teacher: You always have to be on your guard to avoid mental defilements from coming to y

Student: Many people talk about not liking their job or not feeling good about their livelihood

here how monks are warned to be careful. So that is a reflection in our more complex societ
careful in our behaviour, perhaps not in the exact same way.
Teacher: That¡¦s right.
Student: In each act it is so easy to be selfish.
Student: So try to put Buddhism somewhere in everyday life. Be mindful.
Teacher: That¡¦s right. In one of the Suttas in A~guttara Nik?ya daily reflections are given th
a lay person must make these reflections: I am old. I cannot avoid getting old. I will get disea
cannot avoid that. One day I will die and I cannot get away from it. All that is mine will chang
disappear. I am heir to kamma. Kamma is my only kinsman. These reflections have to be m
monks and nuns and lay people. This is so they can get rid of pride in their youth, pride in th
and so on. That is a very good Sutta both for monks and for lay people. This is in the A~gutt
Gradual Sayings.
Student: But don¡¦t you think that there might be some problem for some people who are de
that too much, you might jump off the Golden Gate Bridge.
Teacher: That¡¦s right. You have to follow the Middle Way. These reflections are to be made
depressed. It is to get rid of pride in yourself, or in your appearance, or in your body. It is for
purpose of getting rid of undesirable mental habits. They are not to be carried too far.

You know once when the Buddha taught about the foulness of the body, monks got so dis
bodies that they killed themselves and they asked other people to kill them. That really happ
time of the Buddha. Buddha knew it would happen, but he could not avoid it. It is explained i
Commentaries that the kamma that these monks did together in the past got opportunity to g
time. Buddha thought that if they had to die, let them die with this kind of meditation. It woul
get a good rebirth. So the Buddha taught the foulness of the body meditation to them. Then
not be approached by any monk for 15 days.¡¨ He said that he wanted to be alone and woul
who brought food to him. After 15 days he came out of seclusion. Then he asked Venerable
fewer monks. Venerable ?nanda answered that there were fewer monks because he had ta
Venerable ?nanda asked the Buddha to teach some other kind of meditation. Then the Bud
meditation at that time.
Student: Is that a true story?
Teacher: Yes. That story is in the Book of Discipline if you want to read it. I don¡¦t have the p
It is given in connection with the third of the four rules of defeat. The third rule is not to kill hu
beings. Killing human beings is a grave offense for monks. That story is given there.

OK. Thank you. Please read to the end of the first chapter for next week.

S?dhu! S?dhu! S?dhu!

(Tape 4 / Ps: 100-161)

We were in paragraph 100. There are four kinds of virtue or s?la. The first is called ¡¥P??i

restraint¡¦. These are the rules in the disciplinary code for monks and nuns. That P??imokkh
undertaken out of faith. Having faith in the Buddha and his teaching, the monks and nuns ke
rules intact.

The next one is the restraint of the sense faculties. It is to be undertaken with mindfulness
restraint of the sense faculties is not strictly virtue or s?la. It is the control of one¡¦s senses. T
control of one¡¦s senses can be done by mindfulness or should be done by mindfulness. Wh
one must keep mindfulness with him or her, so that he or she will not get unwholesome thou
mental states with regard to that object. In order to guard against unwholesome thoughts fro
minds we need mindfulness. So the second s?la or the restraint of the sense faculties is und
mindfulness. By mindfulness one tries not to take the signs, not to apprehend the signs, and
the particulars. One tries to just stop at seeing, hearing and so on.

In paragraph 101 ¡§When not undertaken thus, virtue of P??imokkha restraint¡¨, a word is
¡§restraint also is unenduring.¡¨ If we do not undertake the restraint of sense faculties with m
then the virtue of the first one, the P??imokkha restraint, cannot endure long, cannot last lon

¡§It does not last, like a crop not fenced in with branches. And it is raided by the robber de
a village with open gates is by thieves.¡¨ So the P??imokkha restraint becomes enduring wh
sense faculties is undertaken by mindfulness. When we apply mindfulness and try not to tak
particulars of objects, then we will not come to transgression of the rules in the P??imokkha.

With regard to the restraint of the sense faculties the story of the Elder Vang?sa was giver
for alms and saw a woman. He had thoughts of lust arise in his mind. He asked Venerable ?
Venerable ?nanda said that because you perceived mistakenly, because you saw the perso
of thoughts arose. So try to concentrate on the formations as alien, as suffering, as not self.
this attitude, this understanding, you can extinguish this fire of lust in your mind. So the Elde
lust from his mind and went on with his alms round.

Two more stories are given. These are inspiring stories about how monks control their ser
not know that there was a painting in the dwelling where he lived. The same monk did not kn
to him, the king or the queen. The monk always said, ¡§May the king be happy.¡¨ to whoever

In paragraph 108 ¡§Let him not be hungry-eyed.¡¨ The P??i word is lola. ¡¥Lola¡¦ means un
this way and that way. That is called ¡¥lola¡¦. Hungry should be understood not in the sense
something, but hungry for the visible object.

Student: Is it in the sense of distraction?

Teacher: Yes. Monks are taught to keep their eyes down especially when they go to the villa
allowed to see about six feet in front of them. They are to keep their eyes down. They are no
thing or that thing. When your eyes are going from this thing to that thing, it is called ¡¥lola¡¦.

Student: ¡¥Hungry-eyed¡¦ is not a common English word. It is one that is seldom used.

Teacher: Maybe the word ¡¥lola¡¦ can be translated as hungry. Lola is something that is not
composed.

Then there is another story about the Elder Mah? Mitta. These stories are not difficult to un

The third virtue for monks is livelihood purification. Livelihood purification is to be undertak
of energy, by means of effort because if you are lazy and if you are a monk and do not go ou
your livelihood will not be pure. Livelihood purification is to be undertaken by means of effort
order to keep livelihood pure a monk has to avoid wrong search or unsuitable search. In ord
such things, a monk has to go out for alms every day.

In paragraph 112 it says, ¡§And if he has got putrid urine with mixed gall nuts...¡¨ Actually t
nuts soaked in urine. It is not necessarily putrid urine, although the P??i word ¡¥p|ti¡¦ is used
just be urine, especially cow urine. Do you know gall nut? I don¡¦t know. The other name is m
kind of fruit or nut. It has a bitter taste. When it is soaked in cow urine, it is supposed to be m

If a person gets that kind of gall nut or myrobalam or the four sweets, they are supposed to
for monks. The one is not so good, but the four sweets are good things. He who wants to ke
pure should keep what is not good and give what is good to others.

The four sweets are medicinal sweets made of four ingredients. What are the four? In our
Buddhist countries this is very common. Almost everybody knows at least what things monk
afternoon. These four sweet things are ghee, honey, oil and molasses. They are mixed. If yo
are not to cook them. You may put them in the sun and stir them. Some time later the mixtur
thick. That could be eaten in the afternoon if you are weak or if there is some ailment to be g
The four sweets are called ¡¥catumadhura¡¦.

Student: This last part means that if you are offered both of these medicines and you take th
and leave the good tasting medicine for others, that is a virtuous act.

Teacher: That¡¦s right. Such a monk is called ¡¥supreme in the Noble Ones¡¦ heritage¡¦.

Some kinds of hinting or indicating is allowed with regard to some requisites and is not allo
regard to other requisites. In paragraph 113 it talks about that. ¡§As to robe and the other re
hint, indication, roundabout talk, or intimation, about robes and alms food is allowable for a b
purifying his livelihood.¡¨ A monk must not ask for requisites, not even hint or indicate, or use
talk to get a robe or to get food.

¡§But a hint, indication, or roundabout talk, about a resting place (a dwelling place) is allow
one who has not taken up ascetic practices.¡¨ This is allowable for monks with regard to dwe

¡§herein, a ¡¥hint¡¦ is when one who is getting the preparing of the ground etc., done for th
(making) a resting place is asked: ¡¥What is being done, venerable sir? Who is having it dor
¡¥No one¡¦.¡¨ That means there is no one who is going to build this place. So if you can, plea
something like that.

Student: If you can -

Teacher: If you can, please build this place for me.

¡§ An ¡¥indication¡¦ is saying ¡¥Lay follower where do you live?¡¦ ¡¥In a mansion, venerable
lay follower, is a mansion not allowed for monks¡¦?¡¨ A mansion is allowed for monks. Is it no
monks? You live in a mansion and I live in a hut. That is indication.

¡§ ¡¥Roundabout talk¡¦ is saying ¡¥The resting place for the community of bhikkhus is crow

monastery is too small. It is not enough for monks or lay people to assemble. That is rounda
means the monk wants a new monastery or an extension to the monastery.

These are allowed with regard to resting place or dwelling place. With regard to robes and
are not allowed.

¡§All, however, is allowed in the case of medicine.¡¨ Medicine is a necessity. If you have a
disease, you really need medicine. So with regard to medicine hinting and all these others a

¡§But when the disease is cured, is it or is it not allowed to use the medicine obtained in th
There is a difference of opinion with regard to this. Vinaya specialists say that it is all right, b
Suttanta specialists say no. Vinaya specialists say that Buddha has permitted and so it is all
medicine obtained by hinting and others even after the disease is cured. The Suttanta speci
although there is no offense (That means there is no breaking of a certain rule.) nevertheles
is sullied, therefore it is not allowable. If you want to purify your livelihood to the utmost, do n
them.

This has to be undertaken by means of understanding. You have to reflect, ¡¥I use the rob
heat, cold, bites of insects¡¦ and so on. You have to use your understanding. Therefore it is t
by means of understanding.

Now paragraph 124 ¡§Herein, reviewing is of two kinds: at the time of receiving requisites
of using them.¡¨ Sometimes you may receive a robe today, but perhaps you do not use it un
there are two kinds of reviewing at receiving and at the time of using.

¡§For use is blameless in one who at the time of receiving robes, etc., reviews them either
elements or as repulsive.¡¨ Here also the translation is a little inaccurate. Here what is mean
monk receives the robe and others, he reflects or reviews them as mere elements or as repu
them aside and later makes use of them. He does not just put them aside for later use, but h
and later makes use of them.

¡§And in one who reviews them thus at the time of using them¡¨ - that means you have to r
time of receiving and at the time of using. This passage may imply that if you review at the ti
and if you do not review at the time when you are using, it is alright. However the emphasis
reviewing at both times - both at the time of receiving and at the time when you make use of

¡§Here is an explanation to settle the matter. There are four kinds of use: use as theft, use
as inheritance, use as a master. Herein, use by one who is unvirtuous and makes use (of re
sitting in the midst of the community, is called ¡¥use by theft¡¦.¡¨ ¡¥Unvirtuous¡¦ really means
has broken one of the four most important rules. If a monk breaks one of the four most impo
no longer a monk. He may be wearing robes. He may be claiming to be a monk. His use of r
be by theft. He is not entitled to receive the offerings given by lay people. So it is like stealin
something. It is called ¡¥use as theft¡¦. ¡¥Unvirtuous¡¦ here refers to a person who is no long

¡§Use without reviewing by one who is virtuous is ¡¥use as a debt¡¦.¡¨ Monks depend on la
requisites. Lay people offer these requisites to monks. Therefore monks have the responsib
to review on these four requisites. If a monk does not review when accepting them or using

said to be ¡¥using them as a debt¡¦ or he is indebted.

He must review the four requisites. When? The robe should be reviewed every time that y time that you pick up your robe, then you have to review the robe. ¡§I use the robe just to wa cold, bites of insects¡¨ and so on.

¡§The alms food (should be reviewed) lump by lump.¡¨ What do you call this? A morsel? S be reviewed at every morsel, at every mouthful. That is why talking while eating is discourag monk who talks while eating is supposed to be of bad behaviour because instead of reviewi When he is speaking, he is losing reviewing.

Student: During the chanting before our meals we say the first portion is for precepts, the se for sam?dhi and the third is to save all beings.

Teacher: Yes. Good. You have to be doing something while eating. I mean thinking of some without reviewing, you are using the food as a debt. So alms food should be reviewed lump cannot do this, should review it before the meal (That means in the morning.), after the mea watch, in the middle watch, and in the last watch. If dawn breaks on him without his having r finds himself in the position of one who has used it as a debt.¡¨ Dawn is the beginning of one day does not begin at midnight. The day is reckoned by dawn. When dawn breaks and a mo all, then he is said to be using the requisites as a debt.

¡§Also the resting place should be reviewed each time it is used.¡¨ When you go into the m you go out of the monastery, you must review.

¡§Recourse to mindfulness both in the accepting and the use of medicine is proper.¡¨ So w medicine you have to review both accepting it and making use of it.

¡§But while this is so, though there is an offense for one who uses it without mindfulness a acceptance, there is no offense for one who is mindful in using after accepting without mindf accept it without reviewing, but when you are using, you must really review it. That is what is

¡§Purification is of four kinds: purification by Teaching, purification by restraint, purification search, and purification by reviewing.¡¨ This also has to do with the four virtues or four s?las purification by Teaching. The word ¡¥Teaching¡¦ is not correct here.

There are two English translations of the Visuddhi Magga. One was made by a Burmese g by Venerable N??amoli. Both of them did not get the right translation here.

The P??i word here is desan?. The word ¡¥desan?¡¦ generally means a sermon, or a teach But here desan? is used in a technical sense in Vinaya. ¡¥Desan?¡¦ in Vinaya means reveali one¡¦s offenses, or confession. So it is purification by confession. When a monk has broken he confesses it to another monk. When he confesses, he gets free from the offense of break

There is a kind of s?la which is called ¡¥purification by confession¡¦. Just by confession yo of this offense. These are minor rules in the P??imokkha. For example cutting a tree - monk to cut trees. If a monk cuts a tree, or plucks a flower, or picks a fruit, he comes to a minor of order to get free from that minor offense he just has to confess it to another monk.

There are some graver offenses which need not only confession, but which require staying

for a period of time. Also there are the gravest offenses which cause a person not to be a m
¡¥giving up robes¡¦ is called a purification. Giving up being a monk is what i mean. Becomin
novice) or becoming a lay person is called a ¡¥purification¡¦ there. So offenses incurred with
P??imokkha rules can be purified by confession.

¡¥Purification by restraint¡¦ is restraint of sense faculties. That is called ¡¥purification by restraint¡¦.

The third one, ¡¥purification by livelihood¡¦, is called ¡¥purification by search¡¦. That is beca
have to search for requisites, especially food. ¡¥Search for¡¦ means to find by suitable mean
or begging by word of mouth.

The last one is ¡¥purification by reviewing¡¦. In order to purify the last of the four s?las, you
whenever you receive a requisite or when you make use of a requisite. These are the four p
corresponding to the four s?las.

¡§Use of the requisites by the seven kinds of Trainers is called ¡¥use as inheritance¡¦.¡¨ Do
are Trainers? You know that there are eight Noble Persons or eight kinds of Noble Persons.
stages of enlightenment and eight types of consciousness that arise at the four stages of en
are the Path of Stream-Entrant, the Fruition of Stream-Entrant, the Path of Once-Returner, t
Once-Returner, The Path of No?-Returner, the Fruition of Non-Returner, the Path of Arahan
Arahant. These are the eight types of consciousness. It is said that there are eight Enlighten
eight Noble Persons. In P??i the word is Ariya. You may be familiar with the word ¡¥ariyan¡¦
the moment of Stream-Entrant Path consciousness is called the ¡¥First Noble Person¡¦. The
of Stream-Entrant Fruition is called the ¡¥Second Noble Person¡¦ and so on. There are eight
Persons.

What are Trainers? ¡¥Trainers¡¦ here means those who have attained to the lower stages
Briefly Trainers are those who are not ordinary persons (puthujjanas) nor Arahants. They ar
Once-Returners, Non-Returners, (and the Arahant at the moment of path consciousness on
called ¡¥Sekhas¡¦. They are not puthujjanas or ordinary persons. And they are not Arahants.
requisites is called ¡¥use as an inheritance¡¦.

¡§But how then is the Blessed One¡¦s requisites or the laity¡¦s requisites that are used? Alt
the laity, they actually belong to the Blessed One, because it is by the Blessed One that they
permitted.¡¨ Buddha permitted us to accept things from lay people. It is virtually the requisite
Buddha and not of the lay people. When a son makes use of his father¡¦s belongings, his fat
he is said to be ¡¥using them as an inheritance¡¦. ¡§That is why it should be understood that
One¡¦s requisites are used. The confirmation here is in the Dhammad?y?da Sutta.¡¨ That Su
Majjhima Nik?ya (The Middle Length Sayings) in the third Sutta. Buddha said in this Sutta, ¡
of Dhamma and not of requisites.¡¨ Buddha urged his disciples in this way.

¡§Use by those whose cankers are destroyed (That means those used by Arahants) is cal
master¡¦: for they make use of them as masters because they have escaped the slavery of c

From among these four try to make use as a master. That is the best one. For those ordin

not yet attained any stage of enlightenment there can be no use as an inheritance and also
master. So there are only two - use as theft and use as debt. But the Commentary said that
who keep their precepts, who keep their virtue pure could be included in the use as inheritar
the opposite of the use as a debt.

¡§For one possessed of virtue is called a ¡¥trainer¡¦ too because of possessing this training
stretching the meaning of the word. The word ¡¥Trainer¡¦ or the P??i word ¡¥Sekha¡¦ means
neither puthujjanas nor Arahants, but here with the stretching of the meaning, a person who
although he is a puthujjana, can be called a ¡¥trainer¡¦ here. Use of requisites can be include
inheritance.

¡§As regards these three kinds of use, since use as a master is best, when a bhikkhu unde
dependent on requisites, he should aspire to that and use them after reviewing them in the v
There is one sentence missing here. I don¡¦t know why he left it out. ¡§For he who so does is
what is to be done.¡¨ That sentence is missing.

Student: That comes where?

Teacher: After ¡¥in the way described¡¦. ¡§For who so acts (I think it is better to say ¡¥acts¡¦.)
does what is to be done.¡¨

In paragraph 130 ¡§In connection with the fulfilling of the virtue dependent on requisites th
told the story of the novice Sa~gharakkhita, the Nephew.¡¨ He was eating and his Preceptor
your tongue burn.¡¨ Or ¡§Don¡¦t burn your tongue.¡¨ He was not eating hot food at that mome
Preceptor said, ¡§Don¡¦t burn your tongue.¡¨ That means don¡¦t eat without reviewing. He be
later.

In paragraph 131 about the middle of the paragraph it says, ¡§That of magnanimous ordin
profitable things.¡¨ ¡¥Magnanimous ordinary men¡¦ means informed puthujjanas or good puth
profitable things¡¦ really means devoted to vipassan? meditation.

The number of precepts given by Venerable N??amoli is different than that given in the tra
interpretation. Traditionally the number of the rules for monks is - how do I say? There are to
here. ¡§Nine thousand millions and a hundred and eighty millions, then as well, and fifty plu
thousand and thirty six again to swell. The total restraint disciplines: these rules the Enlighte
explains told under heads for filling out, which the Discipline restraint contains.¡¨ Traditionally
is 91,805,036,000.

Student: That¡¦s a lot.

Teacher: That is because for one rule there are many minor offenses.

Student: It¡¦s 91 billion.

Student: It¡¦s 91 trillion.

Teacher: I don¡¦t know.

Student: Million, billion, trillion. That¡¦s right. No, it¡¦s only billion.

Teacher: So we take pride in saying, ¡§I am keeping 91 billion precepts.¡¨

Now in paragraph 134 ¡§The magnanimous ordinary man¡¦s virtue, which from the time of

Order is devoid even of the stain of a (wrong) thought because of its extreme purity, like a g
water.¡¨ ¡¥Gem of purest water¡¦ - what does that mean? It doesn¡¦t make sense. It should b
well-polished¡¦. That is the meaning. It can be well-polished or well-washed.

Then there is a story. I will skip the story. The stories are not difficult to understand.

Then there are more stories on page 48 in paragraph 137. This is the story of a monk who
asked the robbers to let him practice meditation for the night. He practiced meditation on pai
broken bones. At dawn he became an Arahant. He meditated on the pain. Pain became his

On page 49 the quotation from Pa?isambhid? is not so easy to understand. We can skip it
killing living beings, (a) abandoning is virtue, (b) abstention is virtue, (c) volition is virtue, (d)
restraint is virtue, (e) non-transgression is virtue.¡¨ Then the others are given one by one - ¡§
of taking what is not given, in the case of sexual misconduct, in the case of false speech¡¨ a
in the case of first jh?na the abandoning of hindrances is virtue. In the case of second jh?na
of applied (vitakka) and sustained (vic?ra) thought is virtue and so on.

In paragraph 141 ¡§And here there is no state called ¡¥abandoning¡¦ other than the mere r
killing of living things, etc., as stated.¡¨ ¡¥Abandoning¡¦ really means not letting them arise. I
arisen, then they have already arisen, and you cannot do anything about them.

We come to the end of the questions and answers - ¡§What is Virtue? In what sense is it v
on.

¡§What is the defiling of it?¡¨ and ¡§What is the cleansing of it?¡¨ Monks are exhorted to ke
intact, to keep their s?la very pure. The ideal state is that the precepts are not broken anywh
explained here.

¡§When a man has broken the training course at the beginning or at the end in any instanc
classes of offenses, his virtue is called ¡¥torn¡¦, like a cloth that is cut at the edge.¡¨ His virtu
be untorn. If it is broken at the beginning or at the end, it is called ¡¥torn s?la¡¦.

¡§But when he has broken it in the middle, it is called ¡¥rent¡¦, like a cloth that is rent in the
When he has broken it twice or thrice in succession, it is called ¡¥blotched¡¦, like a cow whos
such color as black or red with a discrepant color appearing on the back or the belly. When
(all over) at intervals, it is called ¡¥mottled¡¦, like a cow speckled (all over) with discrepant-co
spots at intervals. This in the first place is how there comes to be tornness the breach that h
as its cause.¡¨

¡§And likewise with the seven bonds of sexuality¡¨ - it means the seven kinds of engageme
¡§here, brahman, some ascetic or brahman claims to lead the life of purity rightly.¡¨ It is a litt
inaccurate. It should say ¡¥some ascetic or brahman claiming to lead the life of purity rightly
not.¡¦ It should go like that. ¡§Some ascetic or brahman claiming to lead the life of purity righ
not enter into actual sexual intercourse with women. Yet he agrees to massage, manipulatio
rubbing down by women.¡¦ In our country these are called ¡¥minor sexuality¡¦. It is not sexua
but they pertain to sexuality. So these seven things, massage etc. are called ¡¥minor sexual
person may not break the rule which forbids sexual intercourse, if he is thinking of this, then

said to be ¡¥impure¡¦. It is not broken, but it becomes impure because he is thinking of these
taking delight in massage etc. being done to him. This is a kind of sexuality. These things ar
sexuality¡¦ in our country. If we want to keep s?la pure, then we must avoid doing these thing

In paragraph 154 about the middle ¡§owing to that unvirtuousness he is ugly as hemp clot
is painful because those who fall in with his views¡¨ - ¡¥fall in with his views¡¦, what is that? W
that mean?

Student: To agree with him.

Teacher: The P??i word means to imitate him, to follow his conduct. Sometimes the P??i wo
if you do not know the exact formation of these words. The P??i word here is di??h?nugati.
di??hi?nugati or di??h?nugati. It really is di??h?nugati and not di??hi?nugati. Venerable N?
be di??hi?nugati. That¡¦s why you see the word ¡¥view¡¦ here. ¡¥Di??hi¡¦ means wrong view.
word is to be separated as di??h? ?nugati. ¡¥Di??h?¡¦ means what is seenand ¡¥?nugati¡¦ m
following what is seen - that means following his conduct. Is there a good word for that?

Student: Imitating.

Teacher: So ¡§Those imitating his conduct are brought to long-lasting suffering in the states

¡§He is like a log from a pyre.¡¨ The reference is not 99 but 90.

Paragraph 155, do you understand that passage? ¡§Now the Blessed One has shown tha
have their minds captured by pleasure and satisfaction in the indulgence of the five cords of
in (receiving) salutation, in being honored, etc., the result of that kamma, directly visible in al
very violent pain, with that (kamma) as its condition, capable of producing a gush of hot bloo
agony of the heart with the mere recollection of it.¡¨

I have a fresh translation of that. ¡§Now the Blessed One who has directly seen the result
ways (Buddha has seen kamma and its results in all ways.) and wanting to show the very bi
experienced by unvirtuous persons whose minds are captured by pleasure and satisfaction
said: (Then what kind of pain?) pain which is caused by pleasure and satisfaction in the indu
five cords of sensual desires (When a person indulges in these sensual desires, then there
pain.)caused by pleasure and satisfaction in receiving salutation.¡¨ Suppose that I am a mo
broken the most important rules. Actually I am not a monk at all, but I claim myself to be a m
receive salutation and bowing down from lay people. As a result of that, I may suffer in hell o
states. ¡§Caused by pleasure and satisfaction in receiving salutations or being honored, etc.
that kamma directly visible in all ways, is very violent pain, with that kamma as condition, ca
producing a gush of hot blood by causing agony of heart with the mere recollection of unvirtu
Suppose I am unvirtuous. When i think of my unvirtuousness, I will have remorse and depre
me to vomit blood. So it is capable of producing a gush of hot blood by causing agony of the
mere recollection of unvirtuousness. This kind of pain, very bitter pain, is to be experienced
are unvirtuous and whose minds are captured by pleasure and satisfaction mentioned above
translated that way although it is a little odd.

***Devoid of Say?daw¡¦s explanations I believe the fresh translation is the following: ¡§Now t

who has directly seen the result of kamma in all ways and wanting to show the very bitter pa
experienced by unvirtuous persons whose minds are captured by pleasure and satisfaction
said: pain which is caused by pleasure and satisfaction in the indulgence of the five cords of
caused by pleasure and satisfaction in receiving salutation, or being honored, etc., the resul
directly visible in all ways, is very violent pain, with that kamma as condition, capable of proc
of hot blood by causing agony of heart with the mere recollection of unvirtuousness."***

In paragraph 158 one word is missing. The word ¡¥therefore¡¦ should stand at the head of
should read ¡§Therefore, what pleasure has a man of broken virtue¡¨ and so on. The advant
and the disadvantage of being unvirtuous, these two are given here.

Towards the end of the verses ¡§He is not free from any sort of terror¡¨. It could be translat
sort of danger¡¨. In the fourth line of this paragraph it says, ¡§He is well set upon the road to
all the woeful states are meant by hell, it would be all right. Here what is meant is not hell on
other woeful states also. There are four woeful states.

In paragraph 159 midway through the verses ¡§There are no cankers here and now¡¨. It sh
no dangers here and now¡¨ not ¡¥cankers¡¦. ¡§there are no dangers here and now to plague
all.¡¨

I think that is it for the first chapter. You have seen that mostly virtue for monks or precepts
is what is treated mostly in this chapter. Some advice is applicable to the virtue of lay people
nuns and so on. Much is only for monks. For lay persons the keeping of five precepts is just
said that a person who claims himself to be a disciple of the Buddha should keep his moral c
means he should keep five precepts. If you take five precepts before going to practice medit
right.

For lay people it is easier to have purification of morals, purity of moral conduct, than monk
disadvantage here. Monks have so many rules to keep. If they have broken some rules and
these offenses, then that state can be a block to their concentration and progress. They mus
if the offenses are graver, they must do something like living under probation for some perio
not so easy for monks to have complete purity of morals as it is for lay people. For lay peopl
may have broken rules in the past, before practice of meditation if they take precepts and m
keep them, that is enough for them. Purity of morals for the practice of meditation is easier fo
than for monks.

OK. Any questions?

Student: So why does anyone want to become a monk?

Teacher: A monk has fewer things to worry about. Monks have more time to devote to the st
That is why I said in one of the talks that those monks who study the Visuddhi Magga either
robes or go into the forest and practice meditation.

Next week we go to ascetic practices.

S?dhu! S?dhu! S?dhu!

Chapter 2
(Tape 5 / Ps: 1- 46)

Today we come to the second chapter which deals with the ascetic practices. They are giv
practice of these helps us to further scrape away the mental defilements. First we need the p
or moral conduct. In addition to that we need to practice some of these ascetic practices so t
least diminish the mental defilements.

In this chapter thirteen ascetic practices are treated. It is said in the book that these thirtee
practices were allowed by the Buddha. In Vinaya Pi?aka and also in Sutta Pi?aka these prac
They are not precepts. We practice them not as precepts but as something in addition to the
are all together thirteen of them. A list of them is given in the book in paragraph 2. They are
refuse-rag-wearer¡¦s practice, 2. The triple-robe-wearer¡¦s practice, 3. The alms-food-eater¡¦
The house-to-house-seeker¡¦s practice, 5. The one-sessioner¡¦s practice, 6. The bowl-food-e
7. The later-food-refuser¡¦s practice, 8. The forest dweller¡¦s practice, 9. The tree-root-dwelle
practice, 10. The open-air-dweller¡¦s practice, 11. The charnel-ground-dweller¡¦s practice, 12
any-bed-user¡¦s practice, 13. The sitter¡¦s practice.

In the Visuddhi Magga the meaning of the words or the meaning of the names is explained
practice itself is explained. The explanation of the names is mostly with regard to the P??i la
Therefore the translation may be a little awkward.

The first one is called ¡¥the refuse-rag-wearer¡¦s practice. Before the robes given by lay pe
allowed by the Buddha, monks had to collect the robes themselves. That means they had to
rubbish heap or charnel ground or whatever and pick up pieces of cloth thrown away by peo
away the parts that were weak. Then they would take the good parts and put them together
of them. That is the way monks obtained robes before the Buddha allowed robes to be given

Actually Buddha did not refuse to allow robes for monks to be given by lay people, but no
So Buddha did not lay down any rule. Then at one time the great physician, J?vaka, got two
cloth. So he went to the Buddha and requested the Buddha to accept the cloth. Then he req
allow the monks to accept robes offered by lay people. From that time on monks were free t
by lay people or to collect pieces of cloth and make them into robes.

The first ascetic practice is the practice of the refuse-rag-wearer. That means if a monk un
practice this ascetic practice, he must not accept robes from lay people. Instead he must pic
a robe and make his own robe.

In the book in paragraph 15 there are 23 sources of robes or actually of material that can b
robes. The first one is one from a charnel-ground. The second one is from a shop and so on
described in the Visuddhi Magga. These 23 are the sources of material for robes allowed for
those who undertake this practice.

After explaining these 23 sources of material for robes the author gives some explanation
Let us go to paragraph 19. ¡§One given thus ¡¥We give to the Order¡¦ or got by those who g

is not a refuse-rag.¡¨ People sometimes give robes to the Community, to the Order, not to ar
So the Order accepts these robes. When there are enough robes to be distributed, the distri
A robe which has been given to the Sa~gha and which is got by the monk who practices this
refuse-rag. He must not use such a robe that is received as a share from the Sa~gha.

Suppose there are ten monks living at a monastery and there are ten robes. One of the m
the robes to the different monks. The best robe goes to the eldest monk according to the se
monk.

Then sometimes it seems that monks go out for alms-cloth. That means that they go out to
instead of alms. The usual thing is that we go out every morning for alms. We pick up our bo
the city to receive alms. Here they go out not for alms but for robes. A robe received in eithe
is not a refuse-rag.

In the 23 sources of materials for robes there is one which is mentioned as a robe of a bhi
That means a robe given by a monk to another monk who undertakes this practice. With reg
something to know.

In this passage in about two sentences Venerable N??amoli misunderstood the P??i word
following his translation. A monk may give a robe to a monk who is undertaking this practice
non-dhuta~ga monk (That means this monk is not practicing ascetic practices.) gives the rob
monks (These monks practice the ascetic practices.), when he gives the robe to the dhuta~g
according to seniority of the dhuta~ga monks, then that robe is not a refuse-rag. That robe is
for that monk. There are people who build a monastery or a building. They decide that they
the monks that will live in their monastery. That kind of robe is also not a refuse-rag. So if no
monk gives robes to dhuta~ga monks, he must give them not according to seniority, but give
gift. That is what is meant here.

In Venerable N??amoli¡¦s translation he misunderstood one word. ¡§And in the case of one
bhikkhu, one given after it has been got (at a presentation of robes by householders), at the
rains.¡¨ That is quite wrong. There is the P??i word ¡¥vassa¡¦. It means rain or it means year
meaning is year. Also it means a year spent as a monk. If somebody asked me, ¡§How man
I would say, ¡§I have 41 vassas.¡¨ That means I have 41 years as a monk. When the robes a
are distributed according to seniority. Suppose there are 100 monks but only 50 robes. The
distributed to the 50 most senior monks. They will stop there. When they get more robes, the
51st monk and so on. This is how robes given to the Order are distributed. When they distrib
distribute according to seniority.

The P??i word ¡¥vassa¡¦ here means years spent as a monk and not ¡¥at the end of the ra
interesting, but it is funny. The word is ¡¥vassagga¡¦. ¡¥Vassa¡¦ can mean rains, year, or yea
monk. ¡¥Agga¡¦ can mean the end, but it is not usual that it means end. ¡¥Agga¡¦ means the
to mean ¡¥the edge of the rains¡¦ or ¡¥the end of the rains¡¦. It is quite wrong. Here ¡¥agga¡¦
the edge. ¡¥Agga¡¦ is something like a portion or a proportion, proportion as the vassa. And
does not mean rainy season but the years spent as a monk.

So when the non-dhuta~ga monk gives robes to dhuta~ga monks, he must not give accor
the dhuta~ga monks. He must give them away. That is the meaning here. That is a robe giv
monk to a dhuta~ga monk.

Now if that non-dhuta~ga monk got the robe when the lay people put the robe at his feet, r
(The lay people put the robe at his feet and the monk picks up.), if it is that way and the non-
into the hand of the dhuta~ga monk, then it is called ¡¥pure in one way¡¦. When a robe is put
monk, it is called ¡¥pure¡¦. When it is given into the hand of a monk, it is not called ¡¥pure¡¦.
pure in one way.

Then if lay people offer robes into the hands of a monk and that monk puts the robe at the
dhuta~ga monk, it also is ¡¥pure¡¦ in one way only. If the lay people put the robe at the feet o
that monk gives to the dhuta~ga monk by putting the robe at the feet of the dhuta~ga monk,
called ¡¥pure¡¦ in both ways.

The robe which is put into the hand of a non-dhuta~ga monk and then is put into the hand
is a not so good robe. Let me see. It is not a ¡¥strict man¡¦s robe¡¦.

The practitioners of this dhuta~ga are divided into three: the best one, the medium one an
Three grades are given here.

¡§Herein, one who takes it only from a charnel ground is strict.¡¨ He is the best one. He tak
a charnel ground only. It is impossible nowadays. Even in our country it is impossible. In the
people wrapped the body with cloth and left it at the cemetery. The body was neither buried
the monks could pick up such cloth from the charnel ground. So nowadays there can be no
monk with regard to this particular practice.

¡§One who takes one left (by someone, thinking) ¡¥One gone forth will take it¡¦ is medium.
somebody leaves the robe somewhere so that some monks can see. So when the monks se
If a dhuta~ga monk takes that robe he is said to be of medium grade.

¡§One who takes one given by being placed at his feet (by a bhikkhu) is mild.¡¨ So there a
in every one of the 13 practices. There are three grades of practitioners.

The benefits of the practice are given. ¡§He actually practices in conformity with the Deper
are four kinds of Dependence for monks - clothing, food, dwelling place and medicine. They
¡¥Dependence¡¦. When a monk depends upon the cloth got from a charnel ground and so o
practicing in conformity with the teaching of this dependence.

¡§He is established in the first of the Noble One¡¦s Heritages.¡¨ The reference is given here
There are four Noble One¡¦s Heritages. That is to be content with whatever robes one gets,
whatever food one gets, to be content with whatever dwelling place one gets, and practicing
is for monks. These are called the ¡¥Four Heritages of the Noble Ones¡¦. The Commentator
established in the first of the Noble One¡¦s Heritages.¡¨ That is to be content with whatever r

The second one is the triple-robe-wearer¡¦s practice. There are three robes allowed for mo
uses only three robes, then he is said to undertake this ascetic practice. Let me show you th
This is the lower garment. This is one. This is the upper robe. It is twice the size of that one.

the usual two robes that we use everyday. There is another one called a ¡¥sa?gh??i¡¦ in P??
layers. We call it a ¡¥double-robe¡¦. It has more sections than the other robe. That robe has
sections or five rooms. We call them ¡¥rooms¡¦. This may have about 25.
Student: Who makes these robes?
Teacher: Lay people now make them commercially. The sa?gh??i is actually used as a blan
double-robe, so in winter we use them as a blanket. These three robes are allowed by the B

When he wanted to allow robes, the Buddha tried it himself. It is said in our books during t
in the year, maybe December, he put on only one robe maybe during the night. He tried it ar
with one robe for the first watch of the night. Then he felt cold. So he took another robe. He
keep himself warm until the second watch of the night. Then he took another robe. Then tha
maintain him until the third watch. At the end of the third watch he felt cold again. So he took
So there were four robes. These four robes were allowable for the monks. These four robes
two were made into one. We now have three robes. A monk who undertakes to wear only th
robes, nothing to change - is called a monk who practices this kind of ascetic practice or dhu
Student: I have a question. If someone wanted to become a monk and live strictly, it might b
Buddha was not in Alaska.
Teacher: That¡¦s right. You know I am wearing this shirt here and this hat. I would never use
Myanmar. We have to adapt to the climate of the place we live in. Buddha lived in India. Indi
as America or as Alaska. We have to modify some of his sayings.

Maybe the minimum, the least of clothes, you can survive with is the idea. That should be
Some people have ten or twelve sets of clothes maybe. They are actually not necessary. Wh
necessity for you is one set of dress. It is something like that.

Monks had to dye the robes themselves in the olden days. At the time of dying first one dy
cloth or inner garment. ¡¥Inner garment¡¦ means the smallest one or the upper garment. Hav
should wear that round the waist and dye the other. When he dyes the robe, he puts on one
other one. The other two robes can be worn as an upper robe or as a lower garment at that
robes can be worn as an upper robe or as a lower garment at that moment. After he finishes
the other robe, he dyes the other one and so on.

This is mentioned here in paragraph 24. The ¡¥cloak of patches¡¦ is the sa?gh??i. ¡§But he
to wear the cloak of patches round the waist.¡¨ It should not be used as a lower garment eve
sa?gh??i should never serve as a lower garment. ¡§This is the duty when in an abode inside
means inside a village or close to a village. ¡§But it is allowable for him in the forest to wash
together.¡¨ He may have nothing to put on, but since he is in the forest, he could do that. ¡§H
should sit in a place near (to the robes) so that, if he sees anyone, he can pull a yellow cloth
himself.¡¨
Student; Why is this color used?
Teacher: I think it is easy to get this color and it may be considered appropriate for those wh
behind the home life and that have gone into the homeless life. The color is actually someth

and brown. No specific color is mentioned, but it must not be bright yellow. It must not be blu
somewhere between yellow and brown. We get the dye from the back of a certain tree, from
jack-fruit tree. I¡¦ve asked people here whether they know the jack-fruit tree and they have s
Jack-fruit is similar to bread-fruit tree. The outer skin of the fruit has something like thorns, b
sharp thorns. It is a tropical fruit. The inner core of that tree is a dark brown color. We take th
core and chop it into small pieces. From these we get the dye. When the cloth is dyed with t
to resemble something like the color of these robes.

A monk who undertakes this practice can have a fourth robe or fourth piece of cloth. That
here. It is called a shoulder cloth. That is just a piece of cloth, one span wide and three cubit
a piece of cloth to wrap around his body - to keep warm and also to soak up sweat so it doe
outer robe. So only this fourth piece of cloth is allowed for him.

The next one is alms-food-eater¡¦s practice. If a monk undertakes this practice, he must go
everyday. He must not accept invitations. Four kinds of food are mentioned that are not acce
paragraph 27 now this alms-food-eater should not accept the following 14 kinds of meal: a m
Order, a meal offered to specified bhikkhus (There is one monk who assigns monks to acce
a particular monk to accept food at a certain man¡¦s house. That kind of food is called that o
specified monk.), an invitation, a meal given by a ticket (that means by lot or by ticket.), one
half-moon day (That means once in a fortnight. Some people offer food once in a fortnight.),
day (That means the same thing except it is the full-moon day or the new-moon day.), one e
half-moon (that means one day after the full-moon and new-moon.), a meal given for visiting
traveling monks, a meal for sick monks, a meal for those who are nursing sick monks, a mea
particular residence (a particular vih?ra), a meal given in a principal house (That means the
the village.), and a meal given in turn (By turns people give meals or food.). ¡§ These are the
meals or food which a dhuta~ga monk must not accept. He must go out for alms and accept
houses which he goes to.

There are also three grades in this practice. ¡§One who is strict takes alms brought both fr
from behind.¡¨ Do you understand that? ¡¥From before and from behind¡¦ means - suppose
front of this house. If he is standing in front of this house and if a person from the house beh
food, that means ¡¥food from behind¡¦ and ¡¥food from before¡¦ means food from the next ho
strict takes alms brought both from before and behind.

¡§He gives the bowl to those who take it while he stands outside a door.¡¨ He stands at th
come out and say ¡§Please give us your bowl. We want to fill your bowl with food.¡¦ He will g
them. That is allowable for him.

¡§But he does not take alms by sitting (and waiting for it to be brought later) that day. The
takes it as well by sitting (and waiting for it to be brought later) that day; but he does not con
being brought the next day.¡¨ He does not consent to be waiting the next day. ¡§The mild or
(being brought) on the next day and on the day after. Both these last miss the joy of an inde
You know sometimes I cannot do what I want to do because I have accepted an invitation a

invitation. Something like that is meant here.

¡§Both these last miss the joy of an independent life. There is perhaps, a preaching on the Heritages in some village. The strict one says to the others ¡¥Let us go, friends, and listen to One of them says ¡¥I have been made to sit (and wait) by a man, venerable sir¡¦, and the oth consented to (receive) alms tomorrow, venerable sir¡¦. So they are both losers.¡¨ They both opportunity to go to the Dhamma talk. ¡§the other wanders for alms in the morning and then the taste of the Dhamma.¡¨

Let¡¦s read the benefits. ¡§He actually practices in conformity with the Dependence becaus ¡¥The Going Forth¡¦ by depending on eating the lumps of alms food; he is established in the Noble One¡¦s Heritages; his existence is independent of others; it is a requisite recommende One thus ¡¥Valueless, easy to get, blameless¡¦; idleness is eliminated; livelihood is purified; of the minor Training Rules of the P??imokkha is fulfilled (These minor Training Rules say th for alms. When you go for alms, you must be mindful.); he is not maintained by another (he upon another.); he helps others; pride is abandoned; craving for tastes is checked; the traini about eating as a group, substituting one meal (invitation for another), and good behaviour a contravened.¡¨

Here also the translator misunderstood one word. This sentence refers to three precepts monks. One rule says that if a group is invited, they must not go in a group and accept the fo one by one but not as a group. ¡¥A group¡¦ here means four monks or more.

¡¥Substituting one meal invitation for another¡¦ means accepting a later invitation. For exar comes to me and invites me to take food. Then another man comes and invites me to accep second invitation and actually accept the food of the second man, then I break this rule. Tha meant here. ¡¥Substituting¡¦ here means not accepting or taking the food of the first man, bu of the second man. That is why we have to be careful about invitations. It is on a first come f basis. We are not to skip one invitation in favor of another, in favor of the later invitation.

¡¥Good behaviour¡¦ is not good behaviour. He misunderstood the word ¡¥carita¡¦. There is forbids monks to visit houses either before or after taking a meal at a house. Suppose that I take a meal at a house. Before taking a meal at that house, I must not visit another house. A meal at that house, I must not visit another house. If I want to visit, then I must inform anothe ¡§Venerable sir, I am going to visit that house.¡¨ If he informs another monk who is close to h all right. If there are no monks or if he does not inform another monk, either before or after ta in that house, then he breaks that rule. That rule in P??i is called ¡¥carita¡¦. ¡¥Carita¡¦ can m behaviour. It can also mean wandering, going about. Here it is the second meaning, so visiti of these three rules is referred to here - accepting food as a group, accepting later invitation houses before or after taking a meal at the appointed house. If you go for alms every day, yo worry about any of these rules. You will not break any of these rules because you do not acc but you go out for alms. So there can be no breech of the rules if you undertake the practice alms every day.

The next one is the house-to-house-seeker¡¦s practice. That means if a monk undertakes t
must not skip a house. Suppose he walks down one street. If there are ten houses on the st
at ten houses. He must stop at each house. He must not skip this house and go to the next h
is meant by a house-to-house-seeker.

The Commentator gives some advice here. First he must look to see if the road is clear. If
he must not take that road. He must take another one. If he does not get food at a certain ho
houses every day, then he may regard those houses as ¡¥not houses¡¦. He can skip those h
day they do not give him food. In that case he can skip.

Let us look at the benefits in paragraph 33 about the third or fourth line. ¡§He avoids the da
being supported by a family.¡¨ That is not correct here. He always makes this mistake. ¡§He
in frequenting families.¡¨ A monk who frequents families is considered a bad monk, a monk w
well. But if he goes for alms, he does not have to visit them. He avoids the danger of being i
families or lay people.

The next ascetic practice is the one-sessioner¡¦s practice. That means eating at one sitting
the one-sessioner sits down in the sitting hall, instead of sitting on an elder¡¦s seat, he shoul
which seat is likely to fall to him and sit down on that.¡¨ In a monastery where many monks li
a dining hall, the monks sit according to seniority. He must go a little early and try to find a p
he will not have to give his seat to a senior monk. Monks sit according to seniority. After he h
his teacher or his preceptor arrives and the meal is still unfinished (He sat down and is still e
is allowable for him to get up and do the duties. Actually it is not only allowable, but he shou
get up and do the duties. We have duties to our teachers and our preceptors. If we are sittin
or a preceptor comes in, we must stand up and greet him and do whatever we can for his co
sitting and eating, and his teacher or preceptor comes and he is a one-sitting-eater, he shou
the duty. After getting up, he must not eat again.

¡§But the Elder Tipi?aka Cula-Abhaya said ¡¥He should either keep his seat (and finish his
gets up he should leave the rest of) his meal (in order not to break the ascetic practice).¡¨ He
either of the two. He should ignore his duty to his teachers and go on eating or he should ge
duties for his teachers and forfeit the meal. ¡§And this is one whose meal is still unfinished, t
him do the duties, but in that case let him not eat the (rest of the) meal.¡¨ This is what the El

Student: How long would one undertake these practices?

Teacher: As long as one wants to. There is no fixed duration of time.

Student: Is this usual?

Teacher: Now it is very unusual. Monks do not practice this much now. Out of the 13 the one
practice most are eating at one sitting, one bowl eating, sometimes staying at a cemetery, s
under a tree, but not for long.

Student: Do you choose one at a time, or two, or three?

Teacher: You may practice two, or three, or four. We will come to that later. It is said that if y
suitable place such as an open-air-place close to a cemetery you can practice all 13 at the s

Elder Mah? Kassapa is said to have practiced all 13 practices all through his life. He was the
those who undertake the ascetic practices.

¡§One who is strict may not take anything more than the food that he has laid his hand on
little or much. And if people bring him ghee, etc., thinking ¡¥The Elder has eaten nothing¡¦, w
allowable for the purpose of medicine, they are not so for the purpose of food.¡¨ As medicine
allowable but not as food.

¡§The medium one may take more as long as the meal in the bowl is not exhausted; for he
stops when the food is finished¡¦. The mild one may eat as long as he does not get up from
either ¡¥One who stops with the water¡¦ because he eats until he takes (water for) washing t
who stops with the session¡¦ because he eats until he gets up.¡¨

There is a joke among monks that you can sit from morning until noon and eat as much as
not break your sitting position, you can sit from morning until noon.

¡§The benefits are these. He has little affliction and little sickness; he has lightness, streng
happy life; there is no contravening (rules) about food that is not what is left over from a mea
about that later.); his life conforms to the (principles of) fewness of wishes, and so on.¡¨ Thes
benefits for the one-session-eater or the one-sitting-eater.

The next one is the one-bowl-eating practice. It is not so easy. You use only one bowl whe

¡§When at the time of drinking rice-gruel, the bowl-food eater gets curry that is put in a dis
first either eat the curry or drink the rice-gruel.¡¨ He may not eat both at the same time. He m
rice-gruel first and then eat the fish curry.

¡§If he puts it in the rice-gruel, the rice-gruel becomes repulsive when a curry made with cu
etc., is put into it.¡¨ In Burma we have what we call ¡¥fish paste¡¦. It is very smelly. ¡§So it is
(to do this) only in order to use it without making it repulsive. Consequently this is said with r
such curry as that. But what is not repulsive, such as honey, sugar, etc., should be put into i
taking it should be the right amount.¡¨

¡§It is allowable to take green vegetables with (one) hand and eat them.¡¨ But he ¡¥should
¡¥unless¡¦. ¡§But he should not do so for they should be put into the bowl.¡¨ ¡¥Unless he doe
correct here. Although he can take or put the vegetable in his hand, it is not proper for him to
should put it in the bowl.

¡§Because a second vessel has been refused, it is not allowable (to use) anything else, no
of a tree.¡¨ Sometimes people use the leaf of a tree as a bowl or as a receptacle. Even that i

There are three grades. ¡§Herein, for one who is strict, except at the time of eating sugarc
allowed (while eating) to throw rubbish away, and it is not allowed while eating to break up ri
meat and cakes. (The rubbish should be thrown away and the rice-lumps etc., broken up be
The medium one is allowed to break them up with one hand while eating and he is called a
mild one is called a ¡¥Bowl Ascetic¡¦; anything that can be put into his bowl he is allowed, wh
is allowed to break up (rice-lumps, etc.) with his hand or (such things as palm sugar, ginger,
teeth.¡¨

¡§The moment any one of these three agrees to a second vessel, his ascetic practice is br
use only one bowl. In our country after taking a meal, we drink water. It is customary. When
water, we put the water into the bowl and drink from the bowl. So when I saw Zen people ea
bowls, washing their bowls, and then drinking water from their bowls, I was reminded of this
have some connection with this practice.

Here the practice is to have only one bowl. You put everything into one bowl and eat from
including water and other beverages.

¡§The benefits are these. Craving for variety of tastes is eliminated; excessiveness of wish
abandoned; he sees the purpose and the (right) amount in nutriment.¡¨ ¡¥The right amount¡¦
meant here is that he sees the near purpose in taking food. Buddha said that monks must ta
proud of themselves or to make merriment, just enough to keep themselves alive so that the
Buddha¡¦s teachings. That is the purpose in food. Here I think ¡¥food¡¦ may be better than ¡¥
although it is not wrong. The purpose of taking food is not to beautify oneself, not to take pri
strength and so on. Here he eats in only one bowl, so he cannot have that kind of pride and

¡§He is not bothered with carrying saucers, etc., about; his life conforms to the principles o
wishes and so on.¡¨ One word is not translated. That word is that ¡¥He is not distracted while
Because he uses only one bowl, he doesn¡¦t have to be looking for other bowls. So he is not
word is missing in the translation. This is the one-bowl-eater.

The next one is the later-food-refuser¡¦s practice. It is difficult to understand this one. Whe
eats and if he refuses to take some more, he must not eat other food after changing his post
am sitting and I am eating. Somebody comes and offers something to me. I say, ¡§No, I don
enough.¡¨ If I have done so, I can eat on until I finish my meal. That is so if I remain sitting. If
up or if I walk and then want to eat again, I cannot eat. There must be some act of Vinaya to
order for me to eat. That is what ¡¥later-food-refuser¡¦ means. As soon as I sit down, I am no
refusing anything. But after eating something even one lump of food, and then I refuse, if I c
position or posture, I cannot eat other food.

This monk who undertakes this ascetic practice cannot take food after having made it allow
Suppose I refuse the offering. If I want to eat after breaking this posture, then I must take tha
another monk and let him eat a little and say ¡§That is enough for me.¡¨ It is what is left over
Then I can eat it.

It is something like a punishment. You refuse and then you want to eat. You must eat anot
leftovers. It is something like that.

A monk who does not undertake this ascetic practice can eat that way if he wants to eat m
undertakes this practice must not eat in this way. He must avoid picking up the food and goi
and having him give what is left over. He cannot do that. That is what is meant here. The wo
brackets I do not know from where he got them. They don¡¦t help much in understanding.

There are three grades here. ¡§There is no showing that he has had enough with respect t
but there is when he refuses more while that is being swallowed.¡¨ That means in the rule it

monk who refuses while eating or a monk after he has started eating, so if he has not eaten
be no refusal. He eats one lump and the next lump he refuses. So there can only be refusal
other lumps. ¡§So when one who is strict has shown that he has had enough¡¨ (That means
does not eat the second lump.¡¨ He must stop there. He has only one mouthful and then he

¡§The medium one eats also that food with respect to which he has shown that he has had
medium one could go on eating.

¡§But the mild one goes on eating until he gets up from his seat.¡¨ That means he can eat
likes provided that he does not change his posture.

This involves a certain rule. That rule says that if you have refused to accept something an
to eat again, then you must do something if you change posture. That is why monks do not
when something is offered to them. They may accept it even though they may not eat it. The
¡¥no¡¦ because that amounts to refusal. They cannot eat later.

There is something like talking in a roundabout way. In Burmese we have an expression fo
goes around that road. When someone offers something to me, I will not say ¡¥no¡¦, but I wil
like, directly translated, ¡¥It is complete¡¦ or something like that. Sometimes the lay people d
monks¡¦ language. So I will say ¡¥It is complete.¡¦ or something like that and the lay person
that I refuse to accept. So it is better to accept and then you can leave it. This is the
later-food-refuser¡¦s practice. This practice involves a rule in the P??imokkha.

OK. I think we should stop here. It will take two weeks to finish this chapter.

Student: Are the other practices from the P??imokkha too?

Teacher: No. These practices are not from the P??imokkha.

Student: But you said this one was.

Teacher: This one involves a P??imokkha rule. The P??imokkha rule is that I must not eat if
Even though I have refused if I want to eat later, I can have it made left over by another mon
this practice, then I cannot do that.

Student: it would seem from this that fasting is not permissible as a practice.

Teacher: Fasting?

Students: Not eating.

Teacher: Not eating altogether?

Student: Just drinking water.

Teacher: No. That is not accepted.

Student: Even for one, or two, or three days?

Teacher: It is OK to fast if you want to but not as a practice because one has to eat to keep
in Buddhism is fasting for half a day. When people keep eight precepts, they do not eat from
next morning.

Student: Can you eat if you do not get alms-food in the morning?

Teacher: Then you must go without food. You cannot eat after noon on any account. Somet
have to skip meals. You know when you board a plane they don¡¦t serve a meal until afterno

Student: In Burma you never have that problem.
Teacher: Yes because in Burma you always get enough to eat. People are very willing. They
monks. So it is not a problem in Buddhist countries. But here and in other countries it can be
Student: The robes are done commercially now. There is one season or festival when they c
Teacher: No. Actually what lay people do is to make cloth not robes. Now is the season for c
robes. Ka?hina robes are different from ordinary robes. The difference is that we must make
day. Suppose a lay person comes to a monastery and offers not a finished robe but the cloth
Ka?hina robe. If we accept it, then we must finish it that day. It must become a robe that day
olden days when no ready-made robes were available or they do not want to offer ready-ma
all the monks in the monastery must work together. Some boil dye. Some do stitching. Some
on. Everyone must lend a hand.

Following that tradition people in Burma now have a festival weaving cloth. They transfer t
¡¥unstale¡¦ to their weaving. They try to weave from say 6pm until just before dawn the next
a contest. Girls enter this contest weaving cloth for robes. I don¡¦t know how they decide the

Actually the word ¡¥unstale¡¦ is used among monks. That means we must make the robe c
the cloth is accepted. It must not go ¡¥stale¡¦ into the next day. We call such a robe an ¡¥uns
¡¥unstale robe¡¦ is a robe that is made on the same day.

People now say that they are offering ¡¥¡¦unstale robes¡¦. But actually what they do is just
and the monks have to do that. Now we are in better shape because now there are ready-m
have to do anything. But sometimes people want monks to do something as they did in the c
living in my country in Sagaing a certain head of a monastery said why not do something like
olden days. So he had people bring cloth to the monastery. It was a great work because eve
of the robe has to be dyed two or three times, not just one time. If there was rain, it would be
difficult. It was lucky that it was in Upper Burma. We were able to finish the robe in time. It w
dry, but it could be used as a robe.

That is why there are commercial robes. Now monks do not know how to make robes - the
parts or how to stitch them. Most monks do not know that now.

When I first came to this country, people asked me to order robes from Burma. I said why
here. So I gave them the dimensions of the robes.
Student: What are the rectangles in the robe?
Teacher: Actually they represent according to our books the patterns of the fields. Buddha w
was up on a mountain. He looked down and saw the fields. You know fields are small in Indi
in the United States. Here machines are used so fields may be two or three miles long. Then
only ten or twenty yards wide. So the Buddha saw these boundaries of the fields. Then the B
Venerable ?nanda if he could make a robe like this. Venerable ?nanda said yes he could. So
made a robe which looked like the pattern of the fields.

We usually have five sections for this robe. This is one section. There is some stitching. Th
section. The third section is wider than the other two. There is a small room here. There are

section. These stitches must be cut and then stitched together again. But nowadays they do
fold it and stitch it.
Student: The idea is that you get pieces of cloth from where ever.
Teacher: That¡¦s right. You may not get the right size. You have to pick up small pieces of cl
them into a robe.
Student: Does everybody follow the same pattern?
Teacher: Yes. This has more sections. The number of sections is odd - 7,9,11, 13, 15. OK.

S?dhu! S?dhu! S?dhu!

(Tape 6 / Ps: 47-93)

Today we come to the forest-dweller¡¦s practice. Before we study the forest-dweller¡¦s prac
understand which is a forest and which is a village in contrast to the forest. In order to under
village we need to understand the precincts of a house - what is a house, what is its precinc
village, and then a forest.

A village is a habitation of human beings. It may consist of only one house or many house
wall surrounding it or there may be no wall. Human beings may be living there or may not be
the present moment. Even a caravan is called a ¡¥village here if it has been inhabited for at
months. Such a place is called a ¡¥village¡¦.

Then the Visuddhi Magga describes the precincts of a village. You will find that in paragra
precinct of a village is determined according to whether a village has a wall surrounding it or
a wall surrounding it, and if it has two gate-posts like that of the city of Anur?dhapura in Sr?
Anur?dhapura is an ancient city. It was the place or stronghold of Therav?da Buddhism in S
that city that the great monastery was situated where Venerable Buddhaghosa went. He got
monks there to compile the Commentaries. It seems that there were two gate-posts, one ins
person standing not between the gate-posts as is stated in the translation, but a person star
gate-posts (So gate-posts may be two - one is the outer gate-posts, the other is the inner ga
throw a stone.

How the stone should be thrown - there is a difference of opinion here. Those who are wel
said that they should throw the stone as when they want to show their strength. That means
the stone with their maximum strength. The place where the stone falls is called the ¡¥precin
village¡¦.

However those who are well-versed in Suttanta said that the stone should not be thrown in
said it should be thrown just as when you scare away the crows. You may not use much stre
away the crows. In that way where the stone falls is the precinct of a village. That is with reg
village which has a wall around it.

What about the village which has no wall? There must be an outermost house. From the p

outermost house one must throw a stone in the same way. So we have a house, a precinct
a precinct of a village. Now someone standing at the precinct of a house throws a stone an
That is a village. Then there is another throw of a stone and that is the precinct of the village
with regard to villages that have no walls surrounding them. Outside that area it is called a ¡¥

What is a forest? According to Vinaya a ¡¥forest¡¦ means a place other than a village and t
village.

Student: Does ¡¥precinct¡¦ just mean boundary?

Teacher: It¡¦s not boundary. It is some area which belongs to the village. It is not the village
it is the vicinity of a village, the area of a village.

Student: I guess here they would call it a sphere of influence.

Teacher: It is an area outside the village proper, but it is supposed to belong to the village. C
area is what we call a ¡¥forest¡¦ here.

Forest according to Vinaya is one thing, to Suttanta it is another, and to Abhidhamma it is
We have three kinds of forest. According to Vinaya a forest is something other than a village
precinct. According to Abhidhamma an area outside the gate-posts, immediately outside the
called a ¡¥forest¡¦. According to Suttanta there is still another definition of a village. We shall
follow the Suttanta method here. By Suttanta method a forest is a place at least 500 bow-len
village or village precincts. That bow should be the bow used by the teachers of archery. It is
A strong bow is said to be about 4 cubits in length. That means about 6 feet. So we multiply
about 3000 feet. So a forest is about 3000 feet from a village or the precinct of a village. Suc
forest here.

If a forest monastery has no wall, then we have to measure from the outermost building. F
we have someone throw a stone. And then from where that stone falls there is another throw
these two stone throws there must be 3000 feet.

The way to throw the stone is as stated in the Majjhima Nik?ya and the Commentaries. Ro
place called a ¡¥forest¡¦ should be away from human habitation about 3000 feet or 1000 yard
than that, it is not called a ¡¥forest¡¦.

In paragraph 50 there is the following statement: ¡§This is the measure here¡¨. The P??i w
pam??a which can mean measure and which can also mean means of right knowledge. In H
of right knowledge - right knowledge by perception, by inference, by textual authority and so
¡¥measure¡¦ really means authority. So this is the authority. That means we have to follow th
the Majjhima Nik?ya. ¡§In the Majjhima Commentary it is said that, omitting the precincts of
the village, the distance to be measured is that between where the two stones fall.¡¨ That me
fall from the monastery and stones that fall from the village. Between where these two stone
be 500 bow-lengths.

Student: I don¡¦t know anybody who could throw a stone 2000 yards.

Teacher: No. It is `1000 yards from the stone-throws The stone-throw should not be 1000 y
bow-lengths. You stand at the gate-post of a village and throw a stone. Then another person

precinct of a forest monastery and throws a stone. Between these two stones there must be
Student: Why does a religious document define such things? Was it because they were the
time?
Teacher: That is not a government measurement. I think if it is about 1000 yards you get so
don¡¦t hear much noise from the village in the olden days. Nowadays you can get noise eve
planes, from loud-speakers. It is very difficult now to get a place which we can really call a ¡¥

¡§Even if the village is close by and the sounds of men are audible to people in the monas
is not possible to go straight to it because of rocks, rivers, etc., in between, the 500 bow-len
reckoned by that road (That means by the regular road.) even if one has to go by boat.¡¨ Ma
road but if it is 500 bow-lengths away it is all right.

¡§But anyone who blocks the path to the village here and there for the purpose of (lengthe
be able to say that he is) taking up the practice is cheating the ascetic practice.¡¨ The P??i w
thief, so a thief of the ascetic practice.

I think the others are not difficult to understand. The best person, the strict person, should
the dawn in the forest. He must be in the forest at the time of dawn. The medium one is allo
village for the four months of the rain. When it is the rainy season, he can live in the monast
one could stay in the Vih?ra for the winter months too. So he may live in the Vih?ra for four
rainy season and four months of winter. He practices this ascetic practice for only four mont
This is the mild one.

The benefits are not difficult to understand. This is the forest-dweller¡¦s practice.

The next is the tree-root-dweller¡¦s practice. It means living under a tree. That person shou
certain kinds of trees given here. One should avoid a tree near a frontier because there can
between two kings or two people that rule those places. He must avoid such a tree.

He must avoid a shrine-tree because people gather around that tree. He could not get sec

He should avoid a gum tree. That is dangerous. He should avoid a fruit tree, a bat¡¦s tree,
(A ¡¥hollow tree¡¦ means one that has a hollow where snakes and other wild animals may liv
standing in the middle of a monastery. Many people come to the monastery and so he may
can choose a tree standing on the outskirts of a monastery (away from where people gather
of tree he has to choose.

There are three grades. ¡§Herein, one who is strict is not allowed to have a tree that he ha
up.¡¨ The strict one must live there just as it is. ¡§He can only move the fallen leaves with his
dwelling there.¡¨ He must not make that place lovely and attractive.

¡§The medium one is allowed to get it tidied up only by those who happen to come along.
take up residence there after summoning monastery attendants and novices and getting the
level it, scattering sand and making a fence round with a gate fixed in it.¡¨ There are always
people. The moment he enters a covered place he breaks his practice.

The next one is the open-air-dweller¡¦s practice. There is no building, no tree. He must live
open-air. This may be possible only in the tropical countries of Asia, not in this country. He is

enter the Uposatha-house. That is the house where monks assemble twice a month and rec
P??imokkha and listen to the recitation. ¡§An open-air-dweller is allowed to enter the Uposa
purpose of hearing the Dhamma or for the purpose of the Uposatha. If it rains while he is ins
out when the rain is over instead of going out while it is still raining. He is allowed to enter th
hall or the fire room (Fire room is the sweat room. It is something like a sauna.) in order to d
or to go under a roof in order to ask elder bhikkhus in the eating hall about a meal (to invite t
meal or to ask them what they want), or when teaching or taking lessons, or to take beds, ch
that have been wrongly left outside.¡¨ For those purposes he can enter the place with a roof.

¡§If he is going along a road with a requisite belonging to a senior monk and it rains¡¨ - Tha
taking some things of a senior monk. If he is doing so - ¡§he is allowed to go into a wayside
he has nothing with him, he is not allowed to hurry in order to get to a rest-house; but he car
normal pace and enter it and stay there as long as it rains.¡¨

Here also there are three grades. ¡§The strict one is not allowed to live near a tree, or a ro
house.¡¨ He must be away from them. He must not live close to such things. ¡§He should ma
out in the open and live in that.¡¨ That means a tent made out of cloth or robes. It may be us
the wind, heat and cold.

¡§The medium one is allowed to live near a tree, or a rock, or a house so long as he is not
them.¡¨ So he can live near these things.

¡§The mild one is allowed these: a (rock) overhang without a drip-ledge cut in it (It is some
patio. When the raindrops fall, they flow away and not into that area.), a hut of branches, clo
with paste, and a tent treated as a fixture, that has been left by field watchers, and so on.¡¨ T
such a building. Then when they leave, they just leave that building. He can take up that bui

The next one is the charnel-ground-dweller¡¦s practice. ¡§The charnel-ground-dweller shou
some place just because the people who built the village have called it ¡¥the charnel-ground
charnel ground unless a dead body has been burnt on it.¡¨ When they first build a village, the
space for a cemetery. If no dead body has yet been buried or cremated, then it is not yet a c
least one body must have been burnt there. As soon as even one body has been burnt on it
ground. Even if it has been neglected for a dozen years it is so still.¡¨

A person who dwells at a cemetery has to be very careful. He has to follow some kind of r
who dwells there should not be the sort of person who gets walks, pavilions, etc., built, has b
set out and drinking and washing water kept ready and preaches Dhamma (He must not do
this practice is a momentous thing (It is a very important thing.).

¡§Whoever goes to live there should be diligent. And he should first inform the senior elder
or the king¡¦s local representative in order to prevent trouble.¡¨ Sometimes thieves may frequ
They may leave something there. When the owners come and the thieves have left, they ma
thief. There is danger of being suspected. So a monk who is going to live in a cemetery shou
senior monk at the monastery and also an official of the government.

¡§When he walks up and down, he should do so looking at the pyre with half an eye.¡¨ Tha

the pyre and looks at the walkway, back and forth in that way.

¡§On his way to the charnel ground he should avoid the main roads and take a bypath. He the objects (there) while it is day.¡¨ So he must go there during the day and then make notes because if he does not make notes of things there and goes at night, he may get frightened there. So he has to make notes of all these things - ¡§so that they will not assume frightenin at night. Even if non-human beings wander about screeching, he must not hit them with any are supposed to be the place of ghosts and spirits. And they may make noise.

¡§It is not allowed to miss going to the charnel ground even for a single day. The reciters o A~guttara say that after spending the middle watch in the charnel ground, he is allowed to le watch.¡¨ A night is divided into three parts - first watch, second watch, and third watch. ¡§Sp middle watch in the charnel ground, he is allowed to leave in the last watch.¡¨ So the last wa 2-6am. From 6-10pm is the first watch and from 10pm-2am is the middle watch.

¡§He should not take such foods as sesamum flour, pease pudding, fish, meat, milk, oil, su are liked by non-human beings.¡¨ ¡¥He should not take¡¦ means he should not eat these thin these things to the cemetery. He cannot do that either.

Student: What is pease pudding?

Teacher: I don¡¦t know what that means. What does ¡¥pease¡¦ mean?

Student: Some sort of sesame.

Teacher: I think it is pea or it may be rice mixed with peas, m?sabhatta. In our countries peo with peas.

¡§He should not enter the homes of families.¡¨ The reason is given in the footnote. ¡§He sh families¡¦ houses because he smells of the dead and is followed by pis?ca goblins.¡¨

The strict one should stay where there is constant activity, where there are always burning and mourning. The medium one is allowed to live where there is one of these three - burning people crying. The mild one is allowed to live in a place that possesses the bare characteris ground already stated.¡¨ If the place is one where at least one dead body has been burned, place for him.

Student: ??? mindfully to see non-human beings?

Teacher: It is a belief that there are non-human beings at the charnel ground or cemetery. T themselves to the monk staying there. It is believed that ordinary human beings cannot see ghosts wish, they can show themselves to human beings. They can assume frightening feat people away from the charnel ground.

Student: What is the actual experience? Do monks really see spirits?

Teacher: They want to scare people away from the place, but a monk must be firm and not he must not hit them. If he wants to hit them, he must hit them with mett? (loving-kindness). loving-kindness is necessary for monks who live at cemeteries. This is undertaken as a spe shake away the defilements.

Student: You say this is a special practice. It sounds like the hate-type from among the three

not go to the charnel ground. Maybe greedy people should go there.
Teacher: That¡¦s right. It is most suitable for those that are greedy.
The twelfth one is the any-bed-user¡¦s practice. Actually it does not necessarily mean ¡¥an
means ¡¥any place to stay¡¦. It may be a small hut for him. When a person visits some mona
a monk who is in charge of assigning places or huts to guest monks. If he is assigned a hut,
that. The strict one must just take that; he must not refuse. He must not go and see before a
is called ¡¥any-bed-user¡¦s¡¦ or ¡¥any-hut-user¡¦s practice¡¦.
¡§The any-bed-user should be content with whatever resting place he gets thus.¡¨ ¡¥Restin
means a place for him to stay. ¡§ ¡¥This falls to your lot¡¦. He must not make anyone else sh
bed).¡¨ Sometimes older monks have the right to claim a hut given to a younger monk. If he
practice, then he must not do that. He just takes what is given to him or what falls to him.
There are three grades. ¡§Herein, one who is strict is not allowed to ask about the resting
fallen to his lot ¡¥Is it far?¡¦ or ¡¥Is it too near?¡¦ or ¡¥Is it infested by non-human beings, snal
on?¡¦ or ¡¥Is it hot?¡¦ or ¡¥Is it cold?¡¦.¡¨ He is not to do any of these things.
¡§The medium one is allowed to ask, but not to go and inspect it. The mild one is allowed t
and, if he does not like it, to choose another.¡¨
Now the last one, the sitter¡¦s practice. That means he does not lie down at any time.
¡§The sitter can get up in any one of the three watches of the night and walk up and down
is the only posture not allowed.¡¨
There are three grades once again. ¡§Herein, one who is strict is not allowed a back-rest,
or binding-strap (to) prevent falling while asleep.¡¨ The back-rest is obvious. It is not difficult
understand. The cloth band and the binding-strap are difficult to understand. The cloth band
cloth you put around your body when you sit. It may be something like this - a cloth or a robe
is a band, not necessarily a big cloth, but a band of cloth wrapped around the body. There is
but it is not mentioned here. That is a hand-band. That means sitting this way. (The hands a
to support the legs.) That is not allowed for monks.
Student: During meditation or at any time?
Teacher: It is not allowed at any time for monks.
Student: In our tradition we have something called a ¡¥chin-rest¡¦. It is a stick where you can
chin.
Teacher: No. This is not a chin-rest. It is a cloth wrapped around the body or a band of cloth
¡§The medium one is allowed any one of these three. The mild one is allowed a back-rest,
binding strip, a cushion, a ¡¥five-limb¡¦, and a ¡¥seven-limb¡¦. A ¡¥five-limb¡¦ is (a chair) made
legs and) a support for the back. A ¡¥seven-limb¡¦ is one made with (four legs), a support for
(arm) support on each side.¡¨ So most chairs here nowadays are seven-limb - four legs, bac
support on each side. A mild one can use such a chair to sit on and to sleep in it (in a sitting
may use a cushion.
¡§They made that, it seems for the Elder P??h?bhaya.¡¨ Some people made such a thing,

for the Elder P??h?bhaya. He practiced that ascetic practice and meditation. He became a N
attained Nibb?na. It is allowable to use such things when you take up this ascetic practice.

I think you have heard of the Say?daw at Taungpulu who was the founder of Taungpulu M
Creek. He always undertook this practice. He never lied down to sleep for whatever reason.
a chair or on a couch. All of his disciple monks have to undertake this kind of practice. It is n
Student: Always?
Teacher: So you don¡¦t see a bed at Taungpulu Monastery. You see only chairs or somethin
and they sleep this way, resting on the back-rest.

These are the thirteen ascetic practices which are said to shake off defilements. In order to
defilements monks have to practice one, two or more of these ascetic practices as and when

Now we come to the explanation on miscellaneous aspects. The first one is treating asceti
according to Abhidhamma. The first one is ¡¥As to the Profitable Triad¡¦. That is difficult to un
¡§Herein, to the Profitable Triad: all the ascetic practices, that is to say, those of Trainers, or
and Men whose cankers have been destroyed, may be either profitable or (in the Arahant¡¦s
indeterminate.¡¨ At the beginning of Abhidhamma the ultimate realities are treated in triads,
triads. There are 21 such different triads. In the first triad it is said ¡§There are those that are
there are those that are akusala and there are those that are neither kusala nor akusala.¡¨ If
the ascetic practices according to this triad, it is said that the ascetic practices are either kus
indeterminate (neither kusala nor akusala). There can be no akusala ascetic practice. When
(puthujjana) who has not reached any stage of enlightenment and also those who have attai
enlightenment but who are not Arahants (Sekhas) practice these ascetic practices, their acti
belong to kusala. When the Arahants practice the ascetic practices, their practice belongs n
nor to akusala. It is indeterminate (aby?kata). There can be no akusala in the ascetic practic

But there is someone who asks ¡§Can we practice one of these practices wit an evil purpo
popular with people. I want to get gifts from them. I pretend to practice these ascetic practice
there be akusala there? The answer is ¡¥no¡¦. Even though you can live in a forest with an a
akusala consciousness, the ascetic practice itself cannot be akusala.

¡¥Ascetic practice¡¦ means the practice of an ascetic. An ascetic is one who shakes off aku
who does not shake off akusala is not called ¡¥an ascetic¡¦. If he cannot be called ¡¥an asce
practice cannot be called ¡¥an ascetic¡¦s practice¡¦. So ascetic practice cannot be akusala. It
kusala or in P??i it is called aby?kata (indeterminate). ¡¥Aby?kata¡¦ or ¡¥indeterminate¡¦ mea
kusala nor akusala.

Also an ascetic practice is defined as knowledge. Knowledge is called ¡¥an ascetic practic
¡¥Knowledge¡¦ here means pa???. ¡¥Pa???¡¦ means either kusala or indeterminate. There c
akusala. Since ascetic practices are taken to be pa???, they cannot be akusala. So ascetic
only kusala or aby?kata (wholesome or indeterminate).

There are some people who say that ascetic practices are out of this triad. They don¡¦t bel
the triad. Ascetic practices do not belong to wholesome (kusala), unwholesome (akusala) or

(aby?kata). They are outside these three.

There was a monastery in Anur?dhapura in Sr? Lanka which differed from the opinions of
They held some views that were different from the views of the great monastery. Those peo
ascetic practices do not belong to any of the three - neither to kusala, nor to akusala, nor to

The Commentator, Venerable Buddhaghosa, said if so it must be a concept. ¡¥Concept¡¦ a
is not reality, is not paramattha. If it is not reality, how can it be practiced. Therefore we cann
their opinion. Also if we take ascetic practices to be concept, to be non-existing, then there w
contradiction with the words said by the Buddha - ¡§proceeded to undertake the ascetic qua
ascetic practices should not be taken as pa??atti or as concept. Ascetic practices are to be
kusala or aby?kata.

Then there are the explanations of the words: ¡¥ascetic¡¦, ¡¥ascetic practices¡¦, ¡¥those wh
ascetic practices¡¦ and so on. They are not difficult to understand. Some people practice the
not encourage others to practice. Some only encourage others to practice and do not practic

The examples are given here like the Venerable Bakkula in paragraph 82. ¡§One who has
defilements with an ascetic practice but does not advise and instruct another in an ascetic p
Venerable Bakkula, is ¡¥ascetic¡¦ but not a ¡¥preacher of asceticism¡¦.¡¨ He practiced himsel
encourage others to practice.

Then the other is Upananda. He encouraged others to practice, but he did not practice him
is another one who did not practice himself nor did he encourage others to practice.

The last one is the dhammasen?pati. What is that? The General of the Dhamma. Do you k
Venerable S?riputta. Venerable S?riputta is always called in P??i ¡¥dhammasen?pati¡¦, ¡¥G
Dhamma¡¦. Venerable ?nanda is called the ¡¥Treasurer of the Dhamma¡¦. He is the ¡¥Keepe

¡§Ascetic states: the five states that go with the volition of an ascetic practice, that is to say
of wishes, contentment, effacement, seclusion, and that specific quality are called ¡¥ascetic
of the words ¡¥Depending on fewness of wishes and so on¡¦.¡¨ I do not agree with the transla
specific quality¡¦. The P??i word here is a strange word. It means desire for those practices,
these wholesome states. It is desire to practice or desire for these wholesome states. Actua
knowledge. It is explained later in paragraph 84.

The desire to practice or desire for wholesome states is knowledge. ¡§Herein, by means o
shakes off greed for things that are forbidden. By means of non-delusion (knowledge) he sh
delusion that hides the dangers in those same things.
And by means of non-greed he shakes off indulgence in pleasure due to sense desires that
heading of using what is allowed.¡¨

Now let us look at the thirteen practices and who can practice which ones. Let us look at w
for which person. They are suitable for one of greedy temperament and for one of deluded t
are six temperaments. We will study them in the next chapter.

¡§Because the cultivation of ascetic practices is both a difficult progress (Actually it means
practice. It is not an easy thing to take up ascetic practices.) and an abiding effacement; and

with the difficult practice, while delusion is got rid of in those diligent by effacement. Or the c
of the forest-dweller¡¦s practice and the tree-root-dweller¡¦s practice here are suitable (also)
hating temperament; for hate too subsides in one who dwells there without coming into conf
so he does not quarrel with any person. He might quarrel with himself.

¡§As to groups and also singly. Now 6 as to groups: these ascetic practices are in fact only
to say three principal and five individual practices. Herein, the three, namely, the house-to-h
practice, the one-sessioner¡¦s practice, and the open-air-dweller¡¦s practice, are principal pra
one who keeps the house-to-seeker¡¦s practice will keep the alms-food-eater¡¦s practice, and
bowl-food-eater¡¦s practice; and the later-food-refuser¡¦s will be well-kept by one who keeps
one-sessioner¡¦s practice.¡¨ When one is undertaken, the others are virtually undertaken.

¡§And what need has one who keeps the open-air-dweller¡¦s practice to keep the tree-root
practice or the any-bed-user¡¦s practice? So there are these three principal practices that, to
the five individual practices, that is to say, the forest-dweller¡¦s practice, the refuse-rag-wear
practice, the triple-robe-wearer¡¦s practice, the sitter¡¦s practice, and the charnel-ground-dwe
practice, come to eight only.¡¨ So thirteen can be counted as eight only when we just take th

Then there are two connected with robes, five connected with alms food, five connected w
and so on. What is interesting or what is important is who can practice which ascetic practic

In paragraph 90 ¡§Singly: with thirteen for bhikkhus (Monks can practice all thirteen practic
for bhikkhunis (the nuns can practice eight.), twelve for novices (S?ma?eras can practice tw
female probationers and female novices.¡¨ There are two kinds of female ordained persons
bhikkhuni - probationers and novices. If a girl or woman wants to become a nun, she must s
probation, about two years keeping only six precepts. Then she becomes a s?ma?eri, a fem
she becomes a nun, a bhikkhuni. For such persons seven are allowable. ¡§And two (are allo
female lay followers.¡¨ Lay people can also practice some of these practices and there are tw
practice. Altogether there are 42.

¡§If there is a charnel ground in the open that complies with the forest-dweller¡¦s practice,
is able to put all the ascetic practices into effect simultaneously.¡¨ So a monk can practice al
practices if there is a charnel ground in the open and it is away from the village by about 100
living there can practice all thirteen of these practices simultaneously.

¡§But the two, namely, the forest-dweller¡¦s practice and the later-food-refuser¡¦s practice a
to bhikkhunis by training precepts.¡¨ Bhikkhunis have to keep those training precepts, so the
those ascetic practices. Bhikkhunis must not be on their own. They must live not too close, b
monks. So they cannot practice the forest-dweller¡¦s practice. ¡§It is hard for them to observe
namely, the open-air-dweller¡¦s practice, the tree-root-dweller¡¦s practice, and the charnel-gr
practice, because a bhikkhuni is not allowed to live without a companion.¡¨ A bhikkhuni is no
alone. She must have a companion. ¡§And it is hard to find a female companion with like de
place, and even if available, she would not escape having to live in company.¡¨ The purpose
practices is to enjoy seclusion. If you have to live with another person, then you lose that. ¡§

cultivating the ascetic practice would scarcely be served. It is because they are reduced by f
this inability to make use of certain of them that they are to be understood as eight only for b
So bhikkhunis can practice eight of them.

¡§Except for the triple-robe-wearer¡¦s practice all the other twelve as stated should be und
novices.¡¨ So male novices can practice twelve of them. Novices cannot use the third robe, t
robe. That is used by or allowed for monks only. S?ma?eras or novices do not use the third
cannot practice the ascetic practice of having three robes only.

¡§All the others seven (are) for female probationers and female novices.¡¨ So female proba
novices can practice seven out of the eight for nuns.

¡§The two, namely, the one-sessioner¡¦s practice and the bowl-food-eater¡¦s practice, are
and female lay followers to employ.¡¨ Lay people can employ one-sessioner¡¦s practice (eati
only) or the bowl-food-eater¡¦s practice (eating in one bowl only). These two lay people can
this way there are two ascetic practices. This is the commentary ¡¥as to groups and also sin

So these thirteen practices are not much practiced nowadays. Those living in villages or to
practice most of these practices. Those who live in forest monasteries can practice many of
still monks who practice many of them like living in a cemetery, living under a tree, eating in
lying down, and keeping only three robes.

These practices are meant for effacement of mental defilements. We cannot do away with
altogether by these practices. We can reduce them. We can scrape them away little by little
practices.

According to the Visuddhi Magga a monk must first purify his moral conduct. A monk must
Then he must practice some of these ascetic practices. Next he will go on to practice medita
chapters are about the basic practices before one practices the calm (samatha) meditation o
(vipassan?) meditation.

OK. Next week we go to concentration. There are very detailed instructions for taking up th
meditation.

Student: Are these ascetic practices and virtue etc., are those sort of an absolute requireme
go on to concentration or the next step? Are they the basics? How important are they? Espe
people what is their relevance?

Teacher: Purity of morals is absolutely necessary because without purity of morals one cann
concentration when one practices meditation. But the ascetic practices are just extra practic
you are a monk and you do not practice the ascetic practices, still it is possible for that monk
people to practice meditation provided that they have moral purity. Moral purity is essential f
of meditation. That is because if there is no moral purity, we suffer from remorse or feelings

Suppose my s?la is not pure. When my s?la is not pure, i have this feeling of guilt. People
I am a good monk, but in fact I am bad. When I try to practice meditation, this thinking come
and again and torments me.

When there is this feeling of guilt, there can be no happiness or no joy. There can be no tr

concentration and so on. In one of the Suttas the successive stages to realization are given.
moral purity. Moral purity helps us to be free from remorse. Freedom from remorse promote
happiness. Happiness promotes tranquillity. Tranquillity promotes another kind of comfort or
then happiness of mind and body promote sam?dhi (concentration). In order to get concentr
kind of comfort or happiness, happiness in the sense of peacefulness. So moral purity is ver

Ascetic practices are just extra practices. For lay people it is not difficult to get moral purity
though their moral habits were not pure in the past before the practice of meditation, they ca
mind that they will not break rules in the future and they will keep their moral habits pure and
precepts. And then that is all there is to it.

But for monks it is not so easy because there are some offenses which cannot be exonera
confession. Some rules when they are broken require confession only. Others require confe
of the things involved in it. Then some require that one stay under probation as long as one
offense.

Suppose I touch a woman with lusty thoughts. That is an offense. If I do not declare the of
monk for ten days, then I must be under probation for ten days. If I cover it up for one month
under probation for one month and so on. Also I need monks to assemble and do some kind
me back into the fold of Sa~gha. Such offenses are not easy to get rid of. For a monk it is m
get purity of morals than for lay people.

Student: Because lay precepts are fewer?

Teacher: Lay precepts are fewer, yes. The minimum requirement for lay people is only five p
killing, not stealing, no sexual misconduct, no lying, and no intoxicants. These are the five. S
break one or two of these rules. If before the practice of meditation, that person really sincer
refrain from breaking these rules in the future and to keep his moral conduct pure during the
that is all right for him. He is said to be pure in his moral habits. A monk must do something
making up his mind and confessing. So it is more difficult for a monk to get purity of morals t
persons.

Student: That doesn¡¦t make so much sense. If a lay person can just make up his mind and
mind in meditation, why couldn¡¦t a monk just make up his mind and achieve peace of mind

Teacher: A monk has broken the rule laid down by the Buddha. The five precepts are not lai
Buddha. They are something like universal precepts. But the rules to be followed by monks
Buddha. When I break a rule, I show some disrespect for the Buddha, for the one who laid d
there is a double offense there - breaking the rule is one offense and disrespect for the Budd
There are two things. So monks have to get free from such offenses by some procedure. Or
some offenses just by confessing to another monk. Other offenses require being under prob
or some months. It is more difficult for monks to be pure in morals than lay people.

Student: What does ¡¥probation¡¦ mean?

Teacher: That means first you must ask the Sa~gha to assemble. Then the Sa~gha must fo
being under probation. When you are under probation, you are not to enjoy being given resp

monks. At the dining hall you have to sit at the end of the line although you may be the elde
there. It is a kind of punishment. At the end you need twenty monks to assemble and perfor
Sa~gha to take you back into the fold of Sa~gha. While you are under probation, you do not
privileges of a monk. You are not to accept respect from younger monks. You are not to slee
roof with another monk. So it is more difficult for a monk than a lay person to get purity of m
the practice of meditation.
Student: I have another question about the ¡¥concept idea¡¦. Does that controversy or confu
there are some kinds of practices which might be similar to ascetic practices which are done
purpose of attaining a certain type of power, psychic powers, magical powers and so on, bu
doing those practices, which may be similar to the ascetic practices, may not have virtue, m
worldly power? Is it possible that this sort of practice is confused with the ascetic practices t
mentioned here? By definition if it is not done with a wholesome mind, it is not an ascetic pr
Teacher: I think that the difference of opinion is whether ascetic practices are to be included
categories of wholesome, unwholesome or neither wholesome nor unwholesome. Those pe
to be outside those three. To them it is just a concept. So there is no reality to represent the
According to the opinion of the Visuddhi Magga and so the common opinion of the Elders, t
is reality. When you take up these practices, you have volition in your mind or the knowledg
units of reality, paramattha. Those other monks took these practices to just be concepts. Th
the side of Venerable Buddhaghosa is that if they are concept, then concept has no existen
exist only in the mind, in the imagination. So they cannot be realities. But ascetic practices b
reality, to the four ultimate truths - consciousness, mental factors, material properties, and N
ascetic practices are not concepts. They are realities. Therefore they belong to wholesome
cannot be unwholesome, and they cannot be outside of wholesome, unwholesome and inde
Student: Are there practices just from a historical aspect where people do things very simila
attain some kind of supernatural state?
Teacher: That¡¦s right. But they cannot be called ¡¥ascetic practices¡¦ because they promote
defilements. They promote greed or some kind of attachment and so on. OK.

S?dhu! S?dhu! S?dhu!

Chapter 3
(Tape 7 / PS: 1-72)

Today we come to the third chapter. With this chapter we begin the second stage of spiritu
the stage of sam?dhi or concentration. The first chapter deals with the first stage, s?la. The
deals with ascetic practices which are a kind of s?la. From the third chapter through the thirt
the second stage, the stage of sam?dhi or concentration, is described in detail.

The third chapter begins with the definition of the word ¡¥sam?dhi¡¦. It is important that we
learn what we are talking about. The word ¡¥sam?dhi¡¦ is translated as concentration. In ord
properly we have to go back to the P??i word ¡¥sam?dhi¡¦. The word ¡¥sam?dhi¡¦ is compos
and ¡¥dh?, plus ¡¥i¡¦. The prefix ¡¥sam¡¦ here has two meanings. The first meaning is evenly
unifying way, without scattering. The second meaning is rightly. That means without being d
and ¡¥dh?¡¦ together mean putting or placing. So sam?dhi means placing without scattering
them unified and undistracted.

Placing what? Placing the consciousness and its concomitants or the mental factors. Plac
Placing on a single object. Sam?dhi is a mental factor. It is one of the 52 mental factors. Am
mental factors we call it ¡¥one-pointedness of mind¡¦ or ¡¥ekaggat?¡¦. Ekaggat? and sam?dh
synonymous. Sam?dhi is that mental factor which puts consciousness and its concomitants
without scattering them, keeping them unified and undistracted. Sam?dhi coordinates consc
mental factors arising with it and does not allow them or itself to be distracted or to wander a

In another chapter of the Visuddhi Magga sam?dhi is described as the steadiness of mind
steadiness of a lamp¡¦s flame when there is no draft. In a room with no draft there might be a
flame. Like that flame sam?dhi is steady.

The steadiness of sam?dhi is a series of moments of steadiness. It is not one moment onl
of moments of consciousness arising again and again on a single object. Sam?dhi is a ment
mental factor it must arise and disappear in just three sub-moments. So here ¡¥being on the
time without scattering, unified and undisturbed¡¦ means a series of sam?dhi moments arisin
taking one and the same object, taking a single object. That is what is called ¡¥sam?dhi¡¦ in

Whenever we want to understand something, we have to understand it with reference to c
function, manifestation, and proximate cause. These are given in paragraph 4.¡¨ Concentrati
non-distraction as its characteristic.¡¨ The characteristic of sam?dhi is non-distraction, non-w
¡§Its function is to eliminate distraction. It is manifested as non-wavering (non-shaking). Its p
cause is bliss.¡¨ ¡¥Bliss¡¦ means sukha, comfort or something like happiness. Only when the
like comfort of the mind and the body can there be concentration or sam?dhi.

In another chapter characteristic and the others are given a little differently, although they
less the same thing. In that chapter the characteristic is given as non-wandering or non-distr
function is to conglomerate conascent states as water does bath powder. That means you h
flour and you put some water in it. The water conglomerates them into one solid thing. As wa

the particles of powder, sam?dhi conglomerates, or coordinates, or collects concomitants. It
concomitants (both citta and cetasikas) arising with it to scatter. It keeps together conscious
factors. It does not let them be scattered. Its manifestation there is described as peace beca
is sam?dhi there is peacefulness. The proximate cause again is sukha (bliss).

Then the author describes different kinds of concentration. ¡§First it is of only one kind with
characteristic of non-distraction.¡¨ According to this characteristic there is only one kind of sa
then it can be of two kinds, three, four and so on.

¡§It is of two kinds as access concentration and absorption concentration¡¨ I think it is impo
understand these two at least - access concentration and absorption concentration. ¡¥Acces
means neighborhood concentration. It is in the neighborhood of jh?na or Magga. Therefore i
¡¥neighborhood¡¦ or ¡¥access concentration¡¦.

Suppose a person practices kasi?a meditation, looking at a disk, taking it into his mind, rem
or memorizing it. When he has got the image in his mind, he is said to have got the ¡¥graspe
dwells upon this ¡¥grasped sign¡¦, this mental image again and again until that image becom
defects, very pure. At that time he is said to have gained the neighborhood concentration or
concentration. He has very strong concentration at that time. Neighborhood or access conce
jh?na or absorption concentration. It also precedes Magga, the Path concentration. That kin
is called ¡¥access concentration¡¦ or ¡¥neighborhood concentration¡¦. The other concentratio
following that concentration is called ¡¥absorption concentration¡¦.

Here ¡¥absorption¡¦ does not mean jh?na only. The P??i word is appan?. ¡¥Appan? conce
jh?na concentration and Magga (Path) concentration.

Student: So sam?dhi can be broken up into jh?na and Pth types of sam?dhi.

Teacher: Yes. Jh?na sam?dhi and Magga sam?dhi belong to absorption (appan?) concentra
access concentration and then absorption concentration. Absorption concentration can be d
jh?na concentration and Magga concentration.

Student: So sam?dhi is the larger term and then jh?na is a subset within sam?dhi.

Teacher: Yes. That¡¦s right.

These two kinds of concentration (access and absorption) are for samatha (tranquillity) me
vipassan? we have another kind of concentration which is called ¡¥momentary concentration
concentration. It is not really access concentration because there is no jh?na there. But with
samatha meditation there are these two kinds of concentration - neighborhood or access co
absorption concentration. And again let me repeat ¡¥absorption concentration¡¦ does not me
means Magga also.

In paragraph 6, section 2, the subjects of meditation which lead to the attainment of neighb
concentration, but not jh?na concentration are given. I want you to look at this chart (the ha
in P??i so it will not be easy at this stage. If you look at the chart the last column is jh?na. Yo
that if you practice a particular subject of meditation, you can get for example first through fif
or first jh?na only, or no jh?na at all.

Please look at the middle of the page at the anussati ten. The first one is Buddh?nussati, r
the virtues of the Buddha. If you practice that meditation, you will not get jh?na. You will get
access concentration. You will not get jh?na concentration or jh?na through the practice of th
meditation. Similarly with Dhamm?nussati, Sa~gh?nussati and so on you will not get jh?na.
meditation you will only get access concentration and not absorption concentration. This cha
for the other chapters too.

I deliberately used P??i because it is shorter to use P??i words. If you write English, you h
¡¥recollection of the virtues of the Buddha¡¦ and so on. I need space on the page.

The forty subjects of meditation are given in this chapter later on. The list of the forty subje
meditation is given in paragraphs 104 and 105. You may check with that.

Student: Are they in the same order in the book as on the chart?

Teacher: Let me see. In the book there are ten kasi?as, ten kinds of foulness, ten recollectio
abodes, four immaterial states, one perception and one defining. No, they are not the same.
are the kasi?a ten, the asubha or ten kinds of foulness, the ten recollections, the four divine
are the same. In the book the four immaterial states are next. They are the last group on the
perception¡¦ means sa??? one on the chart. ¡¥One defining¡¦ means vavatth?na one on the
the chart is taken from The Manual of Abhidhamma.

The other kinds of sam?dhi like mundane and supramundane, with happiness or without h
and without p?ti, accompanied by bliss, accompanied by equanimity and so on - in order to
divisions you have to remember the five jh?nas. The first jh?na is accompanied by vitakka (i
application), vic?ra (sustained application), p?ti, sukha and ekaggat? (one-pointedness of m
jh?na is accompanied by vic?ra, p?ti, sukha, and ekaggat?. The third jh?na is accompanied
ekaggat?. The fourth jh?na is accompanied by sukha and ekaggat?. The fifth jh?na is accom
(indifferent feeling) and ekaggat?.

I hope that you remember that jh?nas can be four or five. In the Sutta Pi?aka jh?nas are d
It is very rare that they are described as five in the Suttas. But in Abhidhamma they are desc
four and five. According to the fourfold method there are four jh?nas, but according to fivefol
are five jh?nas. Actually they are the same. The first of the fourfold method is the same as th
fivefold method. The second of the fourfold method is the third of the fivefold method. If you
you will understand these divisions, but if you don¡¦t, don¡¦t worry.

In paragraph 14 ¡§In the first of the tetrads there is concentration of difficult progress and s
direct knowledge.¡¨ ¡¥Difficult progress¡¦ means difficult practice. You have to practice much
spend a lot of time practicing in order to make progress. ¡¥Sluggish direct knowledge¡¦ mean
understanding. Understanding is slow. Understanding can be swift or it can be slow. The pra
difficult for some and it is not so for others. That depends on many factors. They are given in

With regard to the previous practice let us look at paragraph 17. ¡§Besides, they should be
classed according to craving and ignorance, and according to whether one has had practice
insight.¡¨ Here what is meant is whether one had the practice of samatha or vipassan? (insig

his former lives. If you have the practice of samatha meditation in your former lives, then wh
the practice of samatha meditation here, your progress is not difficult. You have easy progre
have such practice in the past, then it may be difficult. So ¡§If he has had no practice¡¨ mean
former lives.

In paragraph 22 about the middle of the paragraph ¡§the state of partaking of distinction is
of higher distinction.¡¨ ¡¥Higher distinction¡¦ here means higher jh?nas. Sometimes ¡¥distinct
enlightenment. Here ¡¥distinction¡¦ means jh?nas.

¡§The state of partaking of penetration is accessibility to perception and attention accompa
dispassion.¡¨ That means vipassan?. ¡¥Partaking of penetration¡¦ means leading to vipassan
Student: What is the ¡¥partaking of diminution¡¦?
Teacher: That means he does not practice it well. ¡¥Diminution¡¦ means something like regre
the degree of concentration if you do not practice. There is accessibility to opposition. ¡¥Opp
the hindrances. When the hindrances are close to you, then you may lose sam?dhi. That kin
called ¡¥partaking of diminution¡¦. ¡¥Stagnation¡¦ is when the sam?dhi does not regress nor d
It just stands there, not making progress. That is called ¡¥partaking of stagnation¡¦. That is b
person cannot get rid of attachment to that sam?dhi. He is attached to sam?dhi and so he ca

And then how should it be developed? This is the important part of this chapter. In order to
meditation the author described in detail how to prepare before you take up the real practice
Preparations should be done with meticulous care.

In paragraph 28 ¡§Mundane concentration should be developed by one who has taken his
is quite purified in the way already stated.¡¨ The first thing a person must do in preparation fo
practice of meditation is to purify his virtue, to purify his moral conduct.

¡§He should sever any of the ten impediments that he may have.¡¨ The next thing is to sev
get rid of impediments. They are said to be ten and they will be described in detail.

After severing impediments, what should he do? ¡§He should approach the Good Friend.¡
find a teacher who can give him a meditation subject, who can teach him a meditation subje
a good friend or a teacher.

¡§He should apprehend from among the forty meditation subjects.¡¨ ¡¥Apprehend¡¦ means
meditation subject. He should take from among the forty meditation subjects one that suits h
temperament.

People have different temperaments. There are meditation subjects which are exceptional
certain kind of temperament. They will be given later. So it is good to select a meditation sub
most suitable for one¡¦s own temperament. One should take up or study a meditation subjec
temperament.

¡§After that he should avoid a monastery unfavorable to the development of concentration
must find a suitable place for meditation. For a monk he must avoid unfavorable monasterie
favorable monastery.

¡§He should sever the lesser impediments.¡¨ There are lesser impediments like having lon

robes that need to be mended. They are called ¡¥lesser impediments¡¦. He must cut the less

Then the author goes into the practice of meditation. These have to be done before one go practice of meditation. Purification of s?la, purification of moral conduct is described in the fi second chapters.

The next one is to get rid of impediments. There are ten kinds of impediments mentioned I family, and gain, a class and building too as fifth.¡¨ The P??i word here is kamma. It is like th kamma that we are familiar with, but ¡¥kamma¡¦ here means work. So ¡¥building¡¦ here mea monastery, repairing the monastery. Then the other impediments are travel, relatives, afflicti study or books, and then supernormal powers. These ten are called ¡¥impediments¡¦. A pers practice meditation after purifying virtue must cut these impediments so that he can practice without hindrances, without obstacles. The first one is a dwelling place. I don¡¦t think they ar understand.

Let me say something about paragraph 30 towards the end of the paragraph: ¡§ - who has stored there, or whose mind is caught up by some business¡¨. That is not so accurate a tran really means ¡¥who has attachment, whose mind is caught up by some reason, not by busin reason of attachment to the dwelling place, to the monastery. For others it is not an impedim

¡§Two clansmen (two friends) left Anur?dhapura it seems, and eventually went forth at the Th|p?r?ma is a pagoda just outside the city of Anur?dhapura. Anur?dhapura is in Sr? Lanka

¡§One of them made himself familiar with the Two Codes.¡¨ We have met this word ¡¥Two remember? ¡¥Two Codes¡¦ means the two sets of rules, one for monks and the other for nur ¡¥Two Codes¡¦. Monks have to study both the rules for monks and the rules for nuns becaus some of the rules that are laid down for nuns also. ¡¥Two Codes¡¦ means the two P??imokk

The footnote here is not quite helpful. The Commentary he quoted here is not at this place place. Here the ¡¥Two codes¡¦ just means the two sets of rules in Vinaya. In another place th observers of the Codes¡¨ are commented upon by the Sub-Commentary as those who study and the Abhidhamma. At the beginning of Abhidhamma Pi?aka there is a portion called ¡¥M means contents or something like a list of things to be explained in detail later. The word ¡¥M to mean two things. One is the rules for monks and nuns and the other is the first section of of Abhidhamma. Here after going forth, after becoming monks, they learned these two code monks and nuns. ¡§when he had acquired five years seniority, he took part in the Pavarana the place called P?c?nakhandar?j?¡¨ and so on. Here ¡¥Two Codes¡¦ means the two sets of here is out of place.

With regard to footnote 10 ¡§ ¡¥Pavarana¡¦ Ceremony at the end of the Rains, during three season bhikkhus have to undertake to live in one place in order to avoid travel while crops a consists in a meeting of the bhikkhus who have spent the Rains together, at which each me the Community (or they invite each other) to point out faults, breaches of Vinaya rules.¡¨ Unt is all right. Then it says ¡§committed during the preceding three months.¡¨ This is not so. Tha Vinaya books. Sometimes the authors just say what they think would be the case, but it is re

At the end of the Rainy Season we have this ceremony of inviting the Sa~gha or inviting e
invitation is not for just the offenses committed in the preceding three months. It is for any ti
¡§I invite the monks, I invite the venerable ones, whether you see me breaking a rule, or you
a rule, or have suspicion I am breaking a rule, please talk to me. If I see it as an offense, I w
amends.¡¨ That refers to any time. After one has invited in this way, then he can be told abo
from any time. It is not an invitation for the faults committed just during that preceding three
for any time. Although the ceremony is done at the end of the three months of the Rainy Sea
not for just the three months.

We just did that ceremony at the monastery. It is to be done on the full moon day of Octob
countries we have four months of Rainy Season, not three. Monks are to observe and live w
of the monastery for three months however, not four. After three months there is a ceremony
other. The monks are free to point out the mistakes or misconduct of each other. ¡§Committe
months¡¨ is not correct and it is not in the Vinaya.

Student: Is that ceremony received well by the monks?

Teacher: It is something like a routine activity. Whether you really want to do it or not, you ha
You are invited so that other monks can tell you about your faults or whatever anytime.

Student: Is this difficult? You have to do it, but do you dread doing it?

Teacher: Oh, no. It¡¦s not dreadful.

Student: Do people say ugly things to each other?

Teacher: No. Someone will say ¡§Venerable, you have broken this rule. You ought to make
do something to exonerate this offense.¡¨ It is something like that. In this way monks help ea
good conduct, to get rid of offenses if there are any.

Sometimes a person may not be conscious of what he is doing. Suppose I am eating and
12:15pm. Perhaps I am not aware of that. Then another monk may say to me ¡§When you a
twelve.¡¨ It is like that. I broke the rule in that case. So I must make confession about that.

The first impediment is dwelling. One monk has many things that he brought with him whe
Anur?dhapura. These are inspiring stories.

In paragraph 43 ¡§Gain is the four requisites.¡¨ ¡¥Gain¡¦ is what monks get as donation fro
These requisites are called ¡¥gain¡¦.

Further down in paragraph 43 ¡§Again even at dawn alms-food eaters fond of opulence co
¡¥Venerable sir, such and such a man lay follower, woman lay follower, a friend, a friend¡¦s
is not friend. It should be minister. I don¡¦t know why he took it to mean friend. The P??i wor
¡¥Amacca¡¦ means minister, a political minister and not a religious minister. Instead of friend
minister. And instead of friend¡¦s daughter we should have minister¡¦s daughter.

Student: Maybe ¡¥official¡¦ would be better because ¡¥minister¡¦ in this country usually mean
minister.

Teacher: Oh.

Now with regard to building he gives the word ¡¥kamma¡¦. ¡¥Kamma¡¦ really means somet

building itself. It is called ¡¥nava kamma¡¦ here. So it is new work to do at the monastery. It r
repair something at the monastery. When a monk is engaged in working, he cannot practice
has to be concerned about these things.

¡§Travel is going on a journey. If someone is expected to give the Going Forth somewhere
it means if there is someone who wants to ¡¥Go Forth¡¦, who wants to ordain. It is not ¡¥is ex
the Going Forth¡¦. So ¡§If someone wants to Go Forth somewhere else, or if some requisite
and he cannot rest content without getting it, that will be an impediment.¡¨

¡¥Ascetic duties¡¦ means practice of monk¡¦s duties. ¡¥Duties¡¦ here means the practice of
¡§So one in this position should apply himself to the ascetic¡¦s duties only after he has done
transacted the business.¡¨ ¡¥Only¡¦ is missing there.

In paragraph 49 ¡§Mother and father should be treated like the Preceptor.¡¨ Monks are allo
medicine to their mothers and fathers. ¡§If they live within the kingdom and look to their son
should be given. Also if they have no medicine, he should give them his own. If he has none
search of it as alms and give that. But in the case of brothers and sisters one should give the
theirs.¡¨

What do you understand? The monk should give them what is theirs. Does that make sens
Student: Their own medicine?
Teacher: If they already have their own medicine, he does not need to give to them. What it
must compound or mix together the ingredients and give it to them. This is because monks l
medicine. The people may not know, but the lay people have the ingredients at their house.
ingredients together in different proportions and then gives it as medicine. So "give them wh
the medicine, after the monk has compounded the ingredients. The ingredients must belong
sister, and not to the monk.

With regard to books ¡§Books means responsibility for the scriptures.¡¨ About a third of the
the paragraph ¡§The Elder asked him ¡¥How are you in the scriptures friend?¡¦ - I am studyin
venerable sir¡¦.¡¨ The P??i word here means ¡¥I am familiar with the Majjhima Nik?ya.¡¦ It is
studying; it is I am familiar with the I Majjhima Nik?ya. A little further on ¡§When a man is stil
the first fifty by heart, he is faced with the middle fifty.¡¨ The P??i word is reciting, so ¡§recitin
first fifty.¡¨ ¡§And when he is still reciting (not learning) that by heart, he is faced with the last
fifty.¡¨ There are all together 150 Suttas, actually three more, in that collection of Middle Len
They are divided into three - the first, the second and the third group. When you are reciting
group, the second group may come to you and you may mix them up. When you are reciting
third group may come to your mind and you will mix them up. So it is not an easy task being
Majjhima Nik?ya. That is what is meant here. It is not learning, but reciting.

In paragraph 52 ¡§Then he recited the Dh?tukath? to the bhikkhus.¡¨ ¡¥Recited¡¦ here mea
not just reciting. Dh?thukath? is the third book of Abhidhamma.

In paragraph 53 about ten lines from the bottom ¡§ Go and learn it from our own teachers.
be ¡¥your¡¦ because this monk proclaimed he would expound the three Pi?akas without the

other monk wanted to make him realize that he was not qualified to do that. So he asked a c
other monk gave an answer. Then the monk said ¡§Hum¡¨ something like meaning it is not c
three times he asked this question and three times he said ¡§Hum¡¨. The other monk gave d
different times. So the Elder later on said ¡§The first answer you gave was the correct answe
have not learned from a teacher, you are not firm on your answers. When I said ¡¥Hum¡¦, yo
and then another different answer. So go and learn from your own teacher.¡¨ - not from just
is something like that.

Even in these modern times just learning from books is not quite enough. For example wit
Abhidhamma you need a teacher or a friend to help you. Otherwise you will not understand
¡§Go and learn from your own teachers.¡¨

At the end of paragraph 54 ¡§What are you saying, venerable sir, have I not heard it all fro
teaching that monk, the teacher-monk asked the pupil-monk to give him a subject of meditat
said ¡§ What are you saying, venerable sir, have I not heard it all from you?¡¨ You have been
these things and now you are asking me to give you a subject of meditation. ¡§What can I ex
you do not already know?¡¨ Then the senior Elder said ¡§ This path is different for one who h
traveled by it.¡¨ The P??i sentence really means ¡§this is the path of one who has actually tr
That means I know only from books. You have practiced meditation and gained some enligh
different from me. Please teach me meditation although I have taught you the books. That is
here. ¡§This path is different for one who has actually traveled by it.¡¨ Or it means ¡§This is
one who has actually traveled by it.¡¨ Those who have not traveled by it do not really know th
have not traveled this path, so please teach me meditation.

A little further down ¡§The Arahant path befits our teacher.¡¨ That means the attainment of
The teacher practiced meditation and became an Arahant. So the pupil said ¡§Arahantship b

In the next paragraph regarding supernormal powers ¡§They are hard to maintain, like a p
young corn.¡¨ In my book it is like a baby hare. Prone infant, what is ¡¥prone¡¦?

Students: Lying down.

Teacher: Face down?

Student: It doesn¡¦t matter.

Teacher: I don¡¦t know. In P??i it means lying down face up. And like young corn- that mean
fragile. In the first edition he had a baby hare because he did not read correctly. The P??i w
but the first time he read it as sasa. ¡¥Sasa¡¦ means hare. ¡¥Sassa¡¦ means a crop, or corn,
grows. The editors or he himself corrected it in the second edition.

Supernormal powers are an impediment only for vipassan? meditation. They are gained th
sam?dhi. So they are not an impediment for sam?dhi or samatha meditation, but for vipassa
impediment.

¡§Approach the Good Friend, the giver of a meditation subject.¡¨ So you must find a teach
you a meditation subject. Approaching a teacher is described in detail. It is very different fro
in this country or in the West. Teachers want to attract pupils. They are very willing or very e

The one who wants to practice meditation has to approach a teacher in a very careful way, r
and so on. So it is very different. Here teachers want to please those who come to them.

The practice of loving-kindness is mentioned here. ¡§ ¡¥May they be happy and free from a
he should develop it towards all deities within the boundary.¡¨ ¡¥Boundary¡¦ means within the
monastery. The P??i word that is used here is s?m?. It also means a consecrated place whe
Sa~gha are performed, but here it simply means a boundary, the boundary of the monastery
loving-kindness towards the monks living in the monastery, just that - ¡§May they be happy a
affliction.¡¨ Then he should develop it towards all deities within the boundary, within the mon
should develop it towards the principal people in the village that is his alms resort, where he
Then he should develop loving-kindness to all the human beings there and to all living being
the human beings.¡¨ There is a misunderstanding of one word in P??i. What really is meant
beings beginning with human beings. After sending loving-kindness thoughts to the principa
village (That means a village headman or an official in the village.), he sends to all beings, b
all human beings. So ¡§May all human beings be well happy and peaceful. May all beings be
peaceful.¡¨ So it is not to all human beings there and to all dependent on the human beings.
The translation should be ¡§ Then to all beings, beginning with the human beings.¡¨

Student: What does ¡¥toward all deities¡¦ mean?

Teacher: It refers to the spirits, the guardian spirits, and tree spirits living within the precinct
monastery. We Buddhists believe there are spirits all around - tree spirits, guardian spirits, g
monastery, guardian of a person and so on. So we send loving-kindness to them.

In the next paragraph ¡§With mindfulness of death, thinking ¡¥I have got to die¡¦, he gives
search and with a growing sense of urgency he comes to live without attachment.¡¨ Actually
to live without sluggishness¡¨, not attachment. When there is a sense of urgency, when there
I may die, then I cannot afford to be lazy. I cannot afford to be sluggish. I must practice med
make effort. The word here should not be attachment, but sluggishness.

Is there another word for that? It is laziness, something like that. Indolence, right? To live w
indolence or sluggishness. That means to be energetic in the practice of meditation.

Then paragraph 61, the good friend:

¡§He is revered and dearly loved,
And one who speaks and suffers speech;
The speech he utters is profound,
He does not urge without a reason.¡¨

That means he does not urge to do improper things.

¡§He is wholly solicitous of welfare and partial to progress.¡¨

What is ¡¥partial to progress¡¦?

Student: ¡¥Partial¡¦ often means favors.

Teacher: Here the meaning is that he is on the side of progress. That means he is making p
this word up in the dictionary and it said ¡§to be fond of¡¨. But it does not mean ¡¥to be fond

the side of progress.
Student: So its ¡¥progressing¡¦.
Teacher: ¡¥Progressing¡¦, yes.
At the end of paragraph 62 ¡§And has reached the destruction of cankers by augmenting i
means by practicing insight.
In paragraph 63 ¡§ ¡¥I am one whose cankers are destroyed. Why not? He declares himse
his instructions will be carried out.¡¨ Actually he knows that the other one practices; it is not t
instructions will be carried out. If you know that the other one is a meditator, you may tell th
what you have attained. Normally monks do not tell their attainment to other people.
Student: So it would be ¡¥practice carried out¡¦?
Teacher: Not instructions. He knows that the other one is a practicioner. He knows that the o
practices meditation.
In paragraph 70 about four lines down ¡§If he does not allow it when asked, they can be d
opportunity offers. When he does them, three tooth-sticks should be brought.¡¨ Instead of ¡¥
should say ¡§should be given to him, should be presented to him.¡¨
In paragraph 72 ¡§If he does not ask but agrees to the duties being done, then after ten da
fortnight have gone by, he should make an opportunity by staying back one day at the time o
That means even though he is dismissed, he should ask permission and announce his purp
monk, to that teacher. ¡¥Make an opportunity¡¦ - I don¡¦t know what that means. The P??i wo
permission. So when he is dismissed, he must not go away. He must ask permission - ¡§I w
something.¡¨ Then when he asks permission , he must tell him that he comes for the practice
is how to approach a teacher.
OK. We will talk about temperaments next week. The explanation about temperaments is

S?dhu! S?dhu! S?dhu!

(Tape 8 / PS: 74 - 132)

Today we come to temperaments. In paragraph 74 ¡§There are six kinds of temperament,
temperament, hating temperament, deluded temperament, faithful temperament, intelligent t
speculative temperament.¡¨ On this sheet the second column represents the six temperame
the second column ¡¥carita¡¦ means temperament. The temperaments are r?ga, dosa, moha
vitakka.
Greedy temperament is r?ga. Hating temperament is dosa. Deluded temperament is moha
is saddha. Intelligent temperament is buddhi. Buddhi is a synonym for ???a or pa??? (wisdo
temperament is vitakka. Some teachers say there are more than six kinds of temperament a
They are not so interesting because they are confusing. Following the author we take six ter
Three are good temperaments and three are bad temperaments. Each one has parallel in

Faithful temperament is similar to greedy temperament because ¡§faith is strong when profit
in one of greedy temperament, owing to its special qualities being near to those of greed.¡¨ T
is similar to faith or saddha. ¡§For in an unprofitable way, greed is affectionate and not over-
so, in a profitable way, is faith.¡¨

Instead of saying ¡§in an unprofitable way¡¨ we should say ¡§on the side of unwholesome
of akusala¡¨. So it means among akusala states greed is affectionate and not over-austere. A
(wholesome states) faith has the same qualities; faith is affectionate and not over-austere. S
similar.

The same is true for hateful temperament and intelligent temperament. They are also simi
habitually gets angry may be of intelligent temperament. There are some people who are sh
get angry for a very small reason. Those people may be of sharp intelligence. They are simi
qualities.

In paragraph 76 ¡§And hate occurs in the mode of condemning living beings.¡¨ The P??i w
¡¥avoid¡¦. Does ¡¥condemn¡¦ mean ¡¥avoid¡¦/

Student: No.

Teacher: ¡§And hate occurs in the mode of avoiding living beings, while understanding occu
avoiding formations.¡¨ ¡¥Formations¡¦ means mind and matter (sa~kh?ra).

Speculative temperament has its parallel in moha or deluded temperament. They are simil

Then there is a discussion on the source or cause of these temperaments. Here the autho
that are given by other teachers. He says that they are all inconclusive or indecisive.

In footnote 19 ¡§ ¡¥Some¡¦ is said with reference to the Elder Upatissa. For it is put in this
in the Vimutti Magga.¡¨ There is a book called ¡¥Vimutti Magga¡¦. It was written before the Vi
was written by an Elder named Upatissa in P??i language. There is a book by Professor Bal
study of Visuddhi Magga and Vimutti Magga.

We call the Visuddhi Magga a Commentary. It is not a Commentary of one particular Sutta
collection of Suttas. It is a Common Commentary of all Suttas. There is a Sub-Commentary
Magga. The name of the Elder as well as the name of the book is mentioned in the Sub-Com
Visuddhi Magga nothing is mentioned. It just says ¡§some say¡¨. ¡¥Some say¡¦ refers to the
wrote the Vimutti Magga.

In that book it is said that ¡§there are three kinds of temperament to begin with have their
previous habit; and they have their source in the elements and humours.¡¨ ¡¥Elements¡¦ mea
elements - earth, water, fire and air. Humour - what is ¡¥humour¡¦? ¡¥Humour¡¦ here means
body - wind, phlegm, blood. They (the elements, the humours, and previous habits) are the
kinds of temperament.

¡§Apparently one of greedy temperament has formerly had plenty of desirable tasks and g
do, or has reappeared here after dying in a heaven.¡¨ ¡¥Reappeared here¡¦ means ¡¥reborn
dies as a deva and is reborn here tends to have a greedy temperament.

¡§And one of hating temperament has formerly had plenty of stabbing and torturing and br

has reappeared here after dying in one of the hells or the n?ga existences.¡¨ One who is rel
in hell or in the existence of serpents tends to have hating temperament.

¡§And one of deluded temperament has formerly drunk a lot of intoxicants and neglected l
questioning, or has reappeared here after dying in the animal existence.¡¨ This is according
habit.

Then they are explained according to the elements. ¡§A person is of deluded temperamen
elements are prominent, that is to say, the earth element and the fire element.¡¨ and so on. C
elements prominent in his body tends to be of deluded temperament and so on.

¡§Not all of those who have had plenty of desirable tasks and gratifying work to do, and wh
reappeared here after dying in a heaven are of greedy temperament¡¨ and so on. So they ar

The author gives the exposition given by the teachers of the Commentaries. That means g
Therav?da tradition. ¡§the fact that these beings have prominence of greed, prominence of h
delusion, prominence of non-greed, prominence of non-hate, prominence of non-delusion, is
root-cause. For when in one man at the moment of his accumulating (rebirth-producing) kam
and non-greed is weak, non-hate and non-delusion are strong and hate and delusion are we
non-greed is unable to prevail over his greed, but his non-hate and non-delusion being stron
prevail over his hate and delusion. That is why, on being reborn through rebirth-linking given
he has greed, is good-natured and unangry, and possesses understanding with knowledge,
flash.¡¨

¡§At the moment of his accumulating (rebirth producing kamma) greed is strong and non-g
here it does not mean that the kamma and the greed or non-greed arise at the same momen
mental state and non-greed is a wholesome mental state. They cannot arise together. The k
results relinking in human existence and so on is good kamma, wholesome kamma. It canno
When kusala kamma arises in our minds, there can be no greed arising at the same time. H
after that kamma. That is what is meant here by ¡§at the moment of his accumulating kamm
they arise at the same time, at the same moment, but the kamma is influenced by strong gre
weak and so on. When at the moment of accumulating kamma greed is strong, non-greed is
is this difference of being of different temperament. These are explained with reference to w
which hetus, are predominant or strong or weak at the moment of accumulating good or bad
good kamma.

Then we go to how it is known that this person is of greedy temperament and so on. This i
psychology. We guess the temperament of a person by the posture he takes, by his actions
eating, by his seeing, by the kinds of states occurring in his mind. These are explained in de

¡§When one of greedy temperament is walking in his usual manner, he walks carefully (tha
gracefully.), puts his foot down slowly, puts it down evenly, lifts it up evenly, and his step is s
What is ¡¥springy¡¦?

Students: Bouncy.

Teacher: Bouncy. Oh. The explanation given in the footnote is that the footprint - you know w

left a footprint, his footprint is even. The footprints of ordinary people are not so even, do not
equally. ¡¥Springy¡¦ means not touching in the middle. That is springy.
Student: The Buddha was flat-footed?
Teacher: Yes. ¡§One of hating temperament walks as though he were digging with the point
his foot down quickly, lifts it up quickly, and his step is dragged along.¡¨

¡§One of deluded temperament walks with a perplexed gait, puts his foot down hesitantly,
hesitantly, and his step is pressed down suddenly.¡¨

Then there is a verse. This is the account of the origin of the M?gandiya Sutta. The name
M?gandiya. He had a beautiful daughter. He wanted to give his daughter to a deserving man
found one yet. One day he saw the footprints of the Buddha. He knew these footprints belon
extraordinary man. He followed the footprints and came to the Buddha. Then he offered his
Buddha. This verse was uttered by him when he saw the footprints of the Buddha. The footp
greedy person; they were not of a hating person; they were not of a deluded person. They m
extraordinary person.

In paragraph 89 about the middle of the paragraph ¡§He sleeps in a confident manner.¡¨ A
in a pleasant manner, pleasant to look at, not confident. A little further down in this paragrap
body flung down he sleeps with a scowl.¡¨ What is ¡¥scowl¡¦?
Students: Frown.
Teacher: Yes, with a frown. That is right. Then two lines down ¡§One of deluded temperame
all awry and sleeps mostly face downwards with his body sprawling. When woken, he gets u
¡¥Hum¡¦.¡¨

These are by posture or deportment. Now let us look at actions. ¡§Also in the acts of swee
greedy temperament grasps the broom well, and he sweeps cleanly and evenly without hurr
sand, as if he were strewing sinduv?ra flowers.¡¨ We can guess his temperament by how he
possible in this country because we use vacuum cleaners.

Then by eating ¡§One of greedy temperament likes eating sweet food.¡¨ Those who like sw
be of greedy temperament.

¡§One of hating temperament likes eating rough sour food.¡¨ So if you like sour food, you m
temperament.

If you are not decided or have no settled choice, then you are of deluded temperament. So
I like sour food.

Then by seeing and so on: ¡§When one of greedy temperament sees even a slightly pleas
looks long as if surprised, he seizes on trivial virtues, discounts faults and when departing, h
regret as if unwilling to leave.¡¨ ¡¥With regret¡¦ - the actual word used is ¡¥with attachment¡¦.
attachment or something like concern for that object.

¡§When one of hating temperament sees even a slightly unpleasing visible object, he avoi
if he were tired, he picks out trivial faults, discounts genuine virtues, and when departing, he
without regret (or attachment) as if anxious to leave.¡¨

Then for the deluded ¡§If he hears others criticizing, he criticizes; if he hears others praisin
praises: but actually he feels equanimity in himself.¡¨ I want to use ¡¥indifferent¡¦ instead of
¡¥equanimity¡¦. So ¡§Actually he feels indifference in himself - the indifference of unknowing.
¡¥indifference¡¦ means not knowing, moha. ¡§So too by sounds, and so on.¡¨

¡§By the kind of states occurring: in one of greedy temperament there is frequent occurren
as deceit, fraud, pride, evilness of wishes, greatness of wishes, discontent, foppery and pers

¡§In one of faithful temperament there is frequent occurrence of such states as free genero
see Noble Ones, desire to hear the Good Dhamma, great gladness.¡¨ In the original it mean
gladness. He experiences gladness frequently; it is not necessarily great.

In paragraph 97 it discusses what is suitable for those of different temperaments. ¡§A suita
one of greedy temperament has an unwashed sill and stands level with the ground, and it ca
overhanging (rock with an) unprepared (drip-ledge), a grass hut, or a leaf house, etc., it ougl
spattered with dirt, full of bats, dilapidated, too high or too low.¡¨ It is the opposite of his temp
He is of greedy temperament. So bad lodging is suitable for him.

Then with regard to bowl because he is talking about monks: ¡§And the right kind of bowl f
clay bowl disfigured by stoppings and joins, or a heavy and misshapen iron bowl as unappe
Some words are misplaced here. ¡§And the right kind of bowl for him is an ugly clay bowl or
misshapen iron bowl disfigured by stoppings and joins.¡¨ If an ugly clay bowl has defects, he
away. It may have cracked and it is difficult to mend. An iron bowl if it has holes or somethin
stoppings and joins to keep the bowl together. So ¡¥disfigured¡¦ by stoppings and joints¡¦ sho
heavy and misshapen iron bowl¡¦.

In paragraph 101 ¡§The right lodging for one of deluded temperament has a view and is no
the four quarters are visible to him as he sits there.¡¨ He is of deluded temperament, so he n

¡§As to the postures, walking is right. The right kind of object for his contemplation is not s
is to say, the size of a winnowing basket or the size of a saucer.¡¨ That means he should not
object the size of a winnowing basket or a saucer. Those are small objects. A person of delu
needs large objects.

Suppose he wants to practice earth kasi?a meditation, looking at the earth disk or the eart
deluded temperament, he needs to have a big plot of land or something to look at, not just a
His mind needs to look at a larger object. The object for his contemplation is not small. It is n
of a winnowing basket or saucer. ¡§For his mind becomes more confused in a confined spac
is an empty large kasi?a.¡¨ Maybe it should be about the size of a tennis court or a football fi

For one of speculative temperament a small one is right. For a person of vitakka temperam
speculative. He wants to think of many things. A small object is suitable, about the size of a
basket or a saucer.

Now we come to the forty subjects of meditation. The forty subjects of meditation are giver
104 and the following paragraph.

The word ¡¥kasi?a¡¦ means orb or total. When you look at the disk, you look at the whole o

total. There are ten kasi?as, ten kinds of foulness, ten recollections, four divine abidings, fou
states, one perception, one defining. All together there are forty subjects. These are the forty
samatha meditation.

¡§Herein, the ten kasi?as are these: earth kasi?a, water kasi?a, fire kasi?a, air kasi?a, blu
yellow kasi?a, red kasi?a, white kasi?a, light kasi?a, and limited-space kasi?a.¡¨ There are t
to prepare these kasi?as and how to practice is explained in the next chapter.

¡§The ten kinds of foulness are these: the bloated, the livid, the festering, the cut-up, the g
scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton.¡¨

¡§The ten kinds of recollection are these: recollection of the Buddha (that means recollecti
qualities of the Buddha.), recollection of the Dhamma, recollection of the Sa~gha, recollectio
(That means recollection of one¡¦s own s?la.), recollection of generosity, recollection of deiti
recollection (or mindfulness) of death, mindfulness occupied with the body, mindfulness of b
recollection of peace.¡¨ ¡¥Peace¡¦ here means Nibb?na. These are the ten recollections.

¡§The four divine abidings are these: loving-kindness, compassion, gladness (or sympathe
equanimity.¡¨

The four immaterial states are just the four ar|pavacara jh?nas, the formless types of cons
four immaterial states are these: the base consisting of boundless space, the base consistin
consciousness, the base consisting of nothingness, and the base consisting of neither perce
non-perception.¡¨

¡§The one perception is the perception of repulsiveness in nutriment (food).¡¨

¡§The one defining is the defining of the four elements.¡¨ That means trying to see the four
clearly, one different from the other. This is earth element. This is water element and so on.

¡§This is how the exposition should be understood ¡¥as to enumeration¡¦.¡¨ This is the list
subjects of samatha meditation.

¡§As to which bring access only and which absorption¡¨ - sam?dhi, if you remember, is div
different kinds - into neighborhood or access concentration and into absorption concentratio
of meditation can lead to access concentration only, not to absorption. The others can lead t
concentration and absorption concentration. ¡§The eight recollections - excepting mindfulne
the body and mindfulness of breathing - the perception of repulsiveness in nutriment, and th
four elements, are ten meditation subjects that bring access only.¡¨ You may look at the cha
the jh?na column, the last column. If we say ¡¥no jh?na¡¦, that means that they can lead to a
concentration only. They cannot lead to jh?na concentration. If you practice the recollection
you may get concentration of mind, but you will not get jh?na from that type of meditation. T
the Buddha are profound. And there are many qualities to keep your mind on. It cannot help
concentration or to get jh?na. The eight recollections, the perception of repulsiveness in nutr
defining of the four elements can lead you to gaining access concentration only. You will not
you practice those meditation subjects.

On the chart ¡¥AP¡¦ means absorption development. ¡¥P¡¦ means preliminary developmen

development.

The other thirty subjects of meditation bring absorption. If you practice these subjects of m may gain absorption or jh?na.

Then ¡§As to the kind of jh?na: (Please look at the jh?na column on the chart.) among thos absorption, the ten kasi?as together with mindfulness of breathing bring all four jh?nas.¡¨ ¡¥F means five. There are two ways of describing jh?nas according to the fourfold method and a fivefold method. We are familiar with the fivefold method - first jh?na, second jh?na, third jh? jh?na, fifth jh?na. In the Visuddhi Magga and in many Suttas only the fourfold method is men to adapt to this.¡¨ ¡§Bring all four jh?nas¡¨ means bring all five jh?nas. The ten kasi?as can b practice one of the ten kasi?as, you can get first, second, third, fourth, fifth jh?na. So you ca five jh?nas. Then breathing meditation can bring all five jh?nas.

Student: What is k?yagat?sati?

Teacher: This ¡¥k?yagat?sati¡¦ means contemplating on different parts of the body like head nails, teeth, skin and so on.

Student: And an?p?nasati?

Teacher: That is breathing.

Student: And which one is peace?

Teacher: Upasam?nussati is peace. The order in the chart is a little different than the order i Maranassati is the recollection of death.

¡§The ten kinds of foulness together with mindfulness occupied with the body bring the firs ten asubhas and k?yagat?sati can lead to the first jh?na only because the object is gross. S to keep your mind on the object. Without vitakka your mind cannot dwell on these objects.

It is explained as when you are going against a strong current. You need some pole to kee In the same way since the objects are gross, you need vitakka for your consciousness or yo object. In the foulness meditations you look at a corpse. So these objects are gross. Therefo first jh?na only.

¡§The first three divine abidings bring three jh?nas.¡¨ That means here four jh?nas - first, s and fourth. The three divine abidings are mett?, karun? and mudit?.

¡§The fourth divine abiding (upekkh?) and the four immaterial states (ar|pavacara) bring th jh?na.¡¨ That means the fifth jh?na. Upekkh? and these four also can lead to fifth jh?na. So a jh?na they are to be understood that way.

¡§As to surmounting¡¨ - ¡¥as to surmounting¡¦ means overcoming. ¡§There are two kinds o is to say, surmounting of factors and surmounting of objects.¡¨

Let us say you have first jh?na. If you want to get second jh?na, you have to overcome or eliminate the factor vitakka. ¡¥Surmounting¡¦ really means eliminating. By eliminating factors jh?nas. When you get the first jh?na, it has five factors. When you get the second jh?na, you eliminate one factor. Then when you want to get the third jh?na, you have to eliminate anoth on. The r|pavacara jh?nas are those surmounting factors.

Ar|pavacara jh?nas are those surmounting objects. In all the ar|pavacara jh?nas there are
factors. There is no difference of factors in the four ar|pavacara jh?nas. What makes them d
object that they take. If you want to get the first ar|pavacara jh?na, you have to overcome or
kasi?a sign because kasi?a sign is sign of r|pavacara jh?nas. If you want to get the second a
you have to overcome the first ar|pavacara jh?na and so on. So here by surmounting or elim
get higher jh?nas. There are two kinds of surmounting - surmounting of factors and surmoun
Student: Basically these chapters on concentration are on samatha. The chapters on knowle
They are both meditation. The problem is when I think of sam?dhi, sam?dhi includes vipassa
Teacher: That¡¦s right.
Student: The translation of sam?dhi is concentration. This is where I get confused. I think thi
meditation, but the third section is also on meditation.
Teacher: Actually beginning with the third chapter we come to meditation. The third chapter
preparation. You have not gone into meditation. You have to purify your virtue. You have to
impediments, find a teacher, get a meditation subject. You are preparing for the practice of m
this chapter. You have not come to the real practice yet. And this meditation is samatha med
maybe chapter thirteen -
Student: Chapter fourteen begins the third section.
Teacher: Actually chapter fourteen does not deal with vipassan? yet, but the basis for vipass
actually begins with purification of view, chapter eighteen. From there we get vipassan?.
Student: This is always a confusion I come up against because when I think of meditation, I
samatha and vipassan?. But in the Visuddhi Magga when they talk about sam?dhi, they are
samatha.
Teacher: that¡¦s right. There are three steps - s?la, sam?dhi, and pa???. ¡¥Sam?dhi¡¦ here is
samatha meditation. But we need sam?dhi in vipassan? meditation too. As a technical term
samatha meditation.

¡§As to extension and non-extension¡¨ - that means whether you can extend the sign you h
mind or whether it is not possible or it is not beneficial to extend. For example when you hav
of the kasi?a in your mind, then you can expand it. At first the kasi?a may be about eight inc
or ten inches in diameter. You look at it and you try to get it in your mind. When you have re
image in your mind and you can see it with your eyes closed, then you dwell upon it again a
becomes clearer, very refined, then you can expand it as much as you like.

So some subjects of meditation can be expanded and some cannot. There are ten kasi?as
meditation subjects that need to be extended. That means you need to extend them. It is by
the counterpart sign that you become able to hear sounds or see things in that area.

Suppose you have all five jh?nas and also all the ar|pavacara jh?nas. And also suppose y
what we call supernormal knowledge, abhi???. ¡¥Abhi???¡¦ is specially developed fifth jh?na
those that allow yogis to see things far away and to hear sounds far away, or perform some
you want to hear the sounds far away. It depends on how large you extend the kasi?a sign.

kasi?a as big as the city of San Francisco, then you may hear sounds in the city of San Fran
outside.

¡§The ten kasi?as among the forty meditation subjects need to be extended. For it is withi
space as one is intent upon (that means that one covers, that one extends over.) with the ka
hear sounds with the divine ear element, see visible objects with the divine eye, and know th
beings with the mind.¡¨ Before you experience the supernormal knowledge you have to exte
sign. That means you are defining the area within which your supernormal knowledge will ap
need to be extended.

¡§Mindfulness occupied with the body and the ten kinds of foulness need not be extended
have a definite location and because there is no benefit in it. The definiteness of their locatio
clear in explaining the method of development.¡¨ Later the author explains how to practice m
bodies and the explanation will become clear. ¡§If the latter are extended, it is only a quantit
that is extended (with regard to foulness meditation).¡¨You can extend in your mind the quan
but there is no benefit.

¡§And this is said in answer to the question of Sop?ka ¡¥Perception of visible forms is quite
Blessed One, perception of bones is not clear.¡¦; for here the perception of visible forms is ca
clear¡¦ in the sense of extension of the sign, while the perception of bones is called ¡¥not qui
the sense of non-extension. But the words ¡¥I was intent upon this whole earth with the perc
skeleton¡¦ are said of the manner of appearance to one who has acquired that perception.¡¨
has acquired that perception before and now he extends this perception. It is all right becaus
practicing to get that perception. He has already got that perception so he may extend it.

¡§For just as in Dhamm?soka¡¦s time the karav?ka bird uttered a sweet song when it saw i
in the looking glass walls all around and perceived karav?kas in every direction, so the Elde
thought when he saw the sign appearing in all directions through his acquisition of the perce
skeleton, that the whole earth was covered with bones.¡¨

Then there is a footnote on the karav?ka bird. It is interesting, but it is a little difficult to bel
It is a kind of bird and it is said that its sounds is very sweet. The queen asked the communi
was the sweetest. They all said the sound of the karav?ka bird was the sweetest. So the que
to the sound of the karav?ka bird. She asked her king, King Asoka, to bring a karav?ka bird
King Asoka did was to send a cage. The cage flew through the air and landed near the bird.
cage and the cage flew back to the city. After reaching the city, the bird would not utter a sou
was depressed. The king asked why the bird did not make any sound. His advisors said that
make any sound because he was lonely. If the bird had companions, he would make noise.
around him. The bird saw his image in the mirrors and thought that there were other birds. H
he made sounds. The queen when she heard the sounds was very pleased. She was very h
meditation on that happiness. She practiced vipassan? and became a Stream-Winner. ¡§Sh
the Fruition of Stream-Entry.¡¨ That means she became a Sot?panna.

This is just an example. So just as the karav?ka bird saw many other birds in the mirrors a
the Elder here ¡§when he saw the sign appearing in all directions through his acquisition of t
a skeleton, (thought) that the whole earth was covered with bones.¡¨ It appeared to him as th
that he extended the kasi?a sign.

In paragraph 112 ¡§If that is so, then is what is called the measurelessness of the object o
produced on foulness contradicted?¡¨ the jh?na produced on foulness is mentioned as meas
mentioned as without measure.

The answer is that when a person looks at a small corpse, then his object is said to be wit
looks at a big corpse, then his object is said to be measureless although it is not really mea
¡¥Measureless¡¦ here means large. So there is large object and small object.

In paragraph 115 it says ¡§As regards the immaterial states as objects.¡¨ It should read ¡§A
objects of the immaterial states¡¨. It is not ¡¥as regards the immaterial states as object¡¦, but
the immaterial states¡¦.

¡§Space need not be extended since it is the mere removal of the kasi?a.¡¨ With regard to
ar|pavacara jh?nas the object of the first ar|pavacara jh?na is infinite space. That cannot be
because it is nothing. It is obtained through the removal of the kasi?a. ¡¥Removal of the kas
paying attention to the kasi?a sign. First there is the kasi?a sign in his mind. Then he stops
attentionto that kasi?a sign. So that kasi?a sign disappears. In place of the kasi?a sign just s
Space is space. So that cannot be extended. ¡§If he extends it, nothing further happens. So
happen.

¡§And consciousness need not be extended (Actually consciousness should not be or cou
since it is a state consisting in an individual essence.¡¨ That means it is a paramattha. It is a
reality, a reality which has its own characteristic or individual essence. Only the concept can
not the ultimate reality. Ultimate realityis just ultimate reality and it does not lend itself to be
The second ar|pavacara consciousness cannot be extended.

¡§The disappearance of consciousness need not be extended.¡¨ Actually it is concept and
What is non-existent cannot be extended.

¡§And the base consisting of neither perception nor non-perception¡¨ - here also it should
of the base consisting of neither perception nor non-perception need not be extended since
consisting in an individual essence.¡¨ Do you remember the object of the fourth ar|pavacara
of the fourth ar|pavacara jh?na is the consciousness of the third ar|pavacara jh?na. The thir
consciousness is again ultimate reality having its own individual essence. So it cannot be ex
is not a concept. These paragraphs are about whether objects may be extended or not.

Then as to the object in paragraph 117 ¡§Of these forty meditation subjects, twenty-two ha
signs as object.¡¨ On the chart in the column nimitta ¡¥Pt¡¦ means counterpart sign. In the bo
twenty-two have counterpart signs - ten kasi?as, ten asubhas or foulness meditation, k?yag
(mindfulness of the body) and an?p?nassati. ¡§Twenty-two have counterpart signs as object
ten kasi?as, the ten kinds of foulness, mindfulness of breathing and mindfulness occupied w

rest do not have counterpart sign as object.¡¨

¡§Then twelve states consisting in individual essences as object, that is to say, eight of the recollections - except mindfulness of breathing and mindfulness occupied with the body - the repulsiveness in nutriment, the defining of the elements, the base consisting of boundless co the base consisting of neither perception nor non-perception.¡¨ They have ultimate reality as

¡§And twenty-two have counterpart signs as object, that is to say, the ten kasi?as, the ten foulness, mindfulness of breathing, and mindfulness occupied with the body; while the rema so classifiable objects.¡¨ These are the descriptions of the objects of meditation in different w

¡§Then eight have mobile objects in the early stage though the counterpart sign is stationa say, the festering, the bleeding, the worm-infested, mindfulness of breathing, the water kasi? kasi?a, the air kasi?a, and in the case of the light kasi?a the object consisting of a circle of s etc.¡¨ They are shaking objects. They can be shaking objects. ¡§the rest have immobile obje shaking objects only in the preliminary stage. When the yogi reaches the counterpart sign st stationery. It is only in the preliminary stage that there are shaking objects.

¡§As to place (That means the thirty-one planes of existence.): here the twelve, namely, th foulness, mindfulness occupied with the body, and perception of repulsiveness in nutriment, deities.¡¨

Student: Does that mean that in the fourth jh?na the breath stops?

Teacher: That¡¦s right, yes. You got the point. We will come to that in the description of the b meditation.

Then ¡§As to apprehending (That means as to taking the objects by sight, by hearing and exposition should be understood according to sight, touch, and hearsay (He means just hea These nineteen, that is to say, nine kasi?as omitting the air kasi?a and the ten kinds of fouln extended by sight.¡¨ You look at something and practice meditation. ¡§The meaning is that in their sign must be apprehended by constantly looking with the eye.¡¨

¡§In the case of mindfulness occupied with the body the five parts ending with skin must b sight and the rest by hearsay.¡¨ Head hair, body hair, nails, teeth, skin - these you look at wi and practice meditation on them. Some you cannot see like the liver, intestines and other thi practice through hearsay.

¡§Mindfulness of breathing must be apprehended by touch.¡¨ When you practice mindfulne meditation, you keep your mind here and are mindful of the sensation of touch here, the air of the nostrils.

¡§The air kasi?a by sight and touch¡¨ - it will become clearer when we come to the descrip practice air kasi?a. Sometimes you look at something moving, for example branches of a tre wind. You practice air kasi?a on that. The wind may be blowing against your body and then of touch there. You concentrate on the air element there. In that case you practice by the se

¡§The remaining eighteen are by hearsay.¡¨ That means just by hearing.

¡§The divine abiding of equanimity and the four immaterial states are not apprehended by

cannot practice upekkh? and the four ar|pavacara jh?nas at the beginning because in order
jh?nas you must have got the five r|pavacara jh?nas. And in order to practice upekkh? brahı
to have practiced the first three brahma vih?ras - loving-kindness, compassion and sympath
divine abiding equanimity cannot be practiced at the beginning. Only when you have practic
can you practice equanimity.

¡§As to condition: of these meditation subjects nine kasi?as omitting the space kasi?a are
immaterial states.¡¨ That means if you want to get ar|pavacara jh?nas, you practice one of th
omitting the space kasi?a. That is because you have to practice the removing of the kasi?a
space. Space cannot be removed. Space is space. The space kasi?a is exempted from tho
for the immaterial states or ar|pavacara jh?nas.

¡§The ten kasi?as are conditions for the kinds of direct knowledge.¡¨ So if you want to get
knowledge or abhi??? (That means supernormal power.) then you practice first one of the te
if you want to get different results, then you practice different kasi?as.

Suppose you want to shake something. Suppose you want to shake the city hall building b
power. Then first you must practice water kasi?a or air kasi?a but not the earth kasi?a. If you
kasi?a and try to shake, it will not shake.

There is the story of a novice who went up to the abode of the gods. He said ¡§I will shake
He tried to shake it and he could not. So the celestial nymphs made fun of him. He was asha
to his teacher. He told his teacher that he was shamed by the nymphs because he could not
He asked his teacher why this had happened. His teacher said, ¡§Look at something there.¡
floating in the river. He got the hint. Next time when he went back to the celestial abode, he
kasi?a first. Then he was able to make the mansion shake. According to what you want from
practice with different kasi?as. They are mentioned in the later chapters. ¡§The ten kasi?as a
for the kinds of direct knowledge.¡¨

¡§The three divine abidings are conditions for the fourth divine abiding.¡¨ The fourth divine
cannot be practiced at the beginning, but only after the first three.

¡§Each lower immaterial state is a condition for each higher one. The base consisting of n
nor non-perception is a condition for the attainment of cessation.¡¨ That means cessation of
activities, the cessation of perception and feeling. Actually it is the cessation of mental activi

¡§All are conditions for living in bliss (That means living in bliss in this very life.), for insight
for the fortunate kinds of becoming (That means for a good life in the future.).¡¨

¡§As to suitability to temperament¡¨ - they are important. ¡§here the exposition should be u
according to what is suitable to the temperaments.¡¨ It describes which subjects of meditatio
for which kinds of temperament.

Student: You said the three divine abidings are conditions for the fourth. Is it possible to prac
third before the first or the second before the first? It doesn¡¦t say that you have to practice a
Teacher: Right. But the normal procedure is to practice loving-kindness first. Then one pract
one and the third one. This means you practice so that you get jh?na from this practice. If yo

state of jh?na with these, then you can even practice equanimity. Here it is meant for jh?na.
to the fifth jh?na. In order to get the fifth jh?na you need to have the first, second, third, and
jh?nas. Those can be obtained through the practice of the other three divine abidings.
Student: But you don¡¦t reach jh?na through the other three divine abidings?
Teacher: You reach jh?na, but not to the fifth jh?na. You reach only the fourth jh?na. By the
equanimity you reach the fifth jh?na.

Now the different kinds of meditation suitable to the different kinds of temperament - ¡§All
stated in the form of direct opposition and complete suitability.¡¨ That means if he says this k
meditation is suitable for this kind of temperament, it means this meditation is the direct opp
temperament and it is very suitable for it. But it does not mean that you cannot practice othe
¡§But there is actually no profitable development that does not suppress greed etc., and hel
on.¡¨ In fact you can practice any meditation. Here the subjects of meditation and the tempe
to show which are opposites and most suitable.

Suppose that I am of deluded temperament. Then the most suitable meditation for me is t
meditation. But that does not mean that I cannot practice any other meditation. That is beca
will help me to suppress mental defilements and to develop wholesome mental states.

Even in the Suttas Buddha was advising Rahula and other persons to practice meditation,
meditation, but different kinds of meditation. Any kind of meditation can be practiced by any
to get the best out of it, you choose the one that is most suitable for your temperament.
Student: All kasi?as as objects imply seeing consciousness?
Teacher: Kasi?as should first be practiced by looking at them. When you look at them, then
consciousness. Then you try to memorize or take it into your mind. That means you close y
take that image. When you can get that image clearly in your mind, then you have the learni
mind, actually the grasped sign. After you get the learning sign, you no longer need the actu
actual object. You dwell on the sign that you get in your mind. From that time on it is not see
consciousness. It is manodv?ra, through mind-door, not through the eye-door. First through
at the kasi?a and practice meditation. After you get the learning sign, your meditation is thro
You see through the mind but not through the eye.

Then dedicating oneself to the Blessed One or to the teacher - that means relinquishing o
Blessed One or to the Buddha is all right. To the teacher I do not recommend because not a
be trusted considering what is happening these days. In paragraph 126 ¡§When he dedicate
teacher, he should say ¡¥I relinquish this my person to you, venerable sir¡¦.¡¨ So he is saying
to you. It may be dangerous if a teacher has ulterior motives. It is better to give yourself to t
not to the teacher these days.

In paragraph 128 ¡§For it is one of such sincere inclination who arrives at one of the three
enlightenment.¡¨ The three kinds of enlightenment are enlightenment as a Buddha, enlighte
Buddha, and enlightenment as an Arahant.

¡§Six kinds of inclination lead to the maturing of the enlightenment of the Bodhisattas.¡¨ Th

something like the paramitas found in Mah?yana. These are non-greed, non-hate, non-delus
are the six qualities that the Bodhisattas especially develop.

¡§With the inclination to non-greed Bodhisattas see the fault in greed. With the inclination t
Bodhisattas see the fault in hate.¡¨ and so on. Although it is a quotation, we cannot trace this
any Text available nowadays. So some Texts may have been lost or it may refer to some so
Therav?da.

In paragraph 132 ¡¥apprehend the sign¡¦ - the P??i word ¡¥nimitta¡¦ has different meanings
sign¡¦ here just means paying close attention to what you hear from the teacher. ¡§this is the
clause, this is the subsequent clause, this is the meaning, this is the intention, this is the sim
so on. So first paying close attention and hearing the words of the teacher and trying to unde
called here ¡¥apprehending the sign¡¦. It is not like apprehending the sign when you practice
¡¥Apprehending the sign¡¦ in meditation will come later in chapter four. Here ¡¥apprehending
paying close attention to what the teacher says.

¡§When he listens attentively, apprehending the sign in this way, his meditation subject is
apprehended.¡¨ He knows what he should know about meditation.

¡§Then, and because of that, he successfully attains distinction.¡¨ ¡¥Attains distinction¡¦ me
jh?nas, attains supernormal knowledge, attains enlightenment.

It should be ¡¥but not others¡¦ not ¡¥but not otherwise¡¦. He will successfully attain distincti
others who do not listen attentively and apprehend the sign and so on. ¡¥Otherwise¡¦ should
others. It is not ¡¥otherwise¡¦. ¡§He successfully attains distinction, but not others.¡¨

OK. That is the end of the third chapter. So we are still preparing. Preparing is not over ye
avoid 18 faulty monasteries and find a suitable place for meditation. Thank you very much.

S?dhu! S?dhu! S?dhu!

Chapter 4
(Tape 9 / PS: 1-73)

We have had a long break. I think we need to at least remember the third chapter which d
prepare for the practice. Before really going to the practice we have to prepare ourselves. T
have to do is to purify our virtue. That means to keep our moral conduct clear, to take and k
That is the first thing.

The next thing is - please go to paragraph 28 in chapter 3 - there the steps are given. Firs
purifying virtue. The second is severing any of the ten impediments or ten obstacles. That w
the third chapter. Then one must find a good friend, a good meditation teacher from whom t
about the meditation subject. And also he should choose a subject that is suitable for his ow
There is a description of the six kinds of temperaments and what kind of temperament a per
After that the yogi should avoid a monastery unfavorable to the development of concentratio
one that is favorable. The fourth chapter picks up there.

The fourth chapter begins with the 18 faults of a monasteries not suitable for the practice o
and the 5 qualities or factors of suitable monasteries. Then the author goes on to explain ho
kasi?a disk or the earth kasi?a and how to practice.

We begin the fourth chapter with the 18 faults of a monastery. Before that the author state
should live in a monastery not too far from where the teacher lives because if he has doubt a
of meditation he could go to the teacher and ask and let him clarify the teaching.

¡§If it is inconvenient there, he can live in another monastery - a suitable one - a quarter or
even a whole league distant.¡¨ A league is said to be about 8 miles. The monastery of the te
most 8 miles from where you live so that you can walk to him in a day. People had to walk in
well as go for alms along the way. It may be a quarter or a half or a whole league away. So t
miles, four miles or eight miles.

Student: I think Daly City is about 10 or 12 miles from here (San Francisco).

Teacher: Oh. So it may be about this difference. So if the meditator has some doubt about h
subject, he can go there and ask the teacher. Then he can go back to his monastery and pra

Then the Commentary gives the 18 faults of a monastery. When describing how to practic
teachers of old are very detailed in explaining how to prepare for meditation. Maybe it is too
monastery where a person lives and practices should be free of these 18 faults.

The first one is largeness. When a monastery is a large one, disturbances come up for the
meditation. ¡§People with varying aims collect in a large monastery.¡¨ ¡¥People¡¦ here mean
people. Monks with different aims collect in a large monastery. They will conflict with each o
are many people, people will neglect the duties - sweeping the compound, setting up water a
are not done and the person sees that they are not done, he should do them. And if he does
he commits an offense of wrong-doing. It is a very minor offense, but still it is an offense. If h

sweep the place, put out water and so on, then his time for meditation is reduced. So living i
where monks are not doing their own duties is not a suitable one for a person who wants to
meditation. If it is a large monastery and the monks do their duties and if there are no disturb
practice of meditation, then he may live in a big monastery and practice meditation. The mai
suitability for the practice of meditation. It may be a big monastery but if it is kept well and th
novices do their own duties well and there is no disturbance or interference for the practice o
then he can live in a big monastery. There are such big monasteries in our countries where
very disciplined way. You don¡¦t hear a sound although 500 monks are eating. Such a mona
suitable for the practice of meditation.

The next one is a new monastery. When a monastery is new, you have many thing to do.
suitable place for the practice of meditation. In paragraph 4 ¡§let the venerable one do the a
That really means the practice of meditation, not the ascetic practices or other duties.

The P??i word is sama?adhamma. ¡¥Sama?a¡¦ means an ascetic or monk. ¡¥Dhamma¡¦ h
¡¥Sama?adhamma¡¦ really means the practice of meditation, not just doing duties. Even tho
monastery, if others take care of what is to be done there and let the person who wants to p
practice freely, then that is a suitable monastery for him.

The next one is the delapidated monastery. When a monastery is not in good shape, then
and do whatever needs to be done there. Then you have little time for meditation and so it is
monastery.

The next one is a monastery with a nearby road. If it is close to a road or a main street, vis
coming night and day. ¡¥Visitors¡¦ here means monk visitors. When visiting monks come, yo
places for them. Sometimes you have to give your place to the visiting monk. You have to g
place. You may have to go to the root of a tree or a flat rock. You have to give up your place
monk. The next day is the same. So there is no opportunity to practice meditation. This is no
place for him.

Student: when you say meditation here, are you talking about sitting or walking meditation?

Teacher: Both. Any kind of meditation.

Student: so then work is a kind of meditation.

Teacher: Here meditation is walking or sitting meditation. Doing things at the monastery, wo
done with real intense mindfulness meditation. You may have light mindfulness doing what y
when you are doing some work preparing the monastery, it is very difficult to keep mindfulne
mindfulness. Here it means the intense practice of meditation.

A monastery near a pond is the next one. People come there and drink water. ¡§Pupils of
elders supported by the royal family come to do dyeing work.¡¨ Here ¡¥supported by¡¦ means
families or being familiar with or intimate with royal families. So it is not a suitable place.

The next one is near a place where there are vegetables. ¡¥Edible leaves¡¦ here really me
When there are vegetables, women may come to gather the vegetables. They will sing and
disturbance with sounds of the opposite sex. There is danger to the meditation.

The same is true for a monastery with flowering shrubs or trees. People come to gather flo
is disturbance to the meditation.

The next one is a monastery with many fruits such as mangoes, rose-apples, jack-fruits ar
there are many fruits, people come and pick fruits. There is disturbance.

Student: What is jack-fruit?

Teacher: Jack-fruit is a big tree. Some jack-fruit may be as big as this building. The fruit has
like thorns outside. They are not really thorns; they are protrusions outside. When you cut op
there is meat inside and a seed. Jack-fruit is grown in tropical countries like Burma, Sr? Lan
it is also grown in Hawaii. Many people in this country don¡¦t know jack-fruit.

Jack-fruit tree was very important for monks because we used the inner core of jack-fruit t
the robes. The inner core is color between brown and yellow. It is a dark yellow color. We ch
core into small pieces. We boiled those small pieces and got the dye. Then we dyed the rob
we got from the jack-fruit tree. The other thing we used for making dye was the bark of the b
is not as good as the inner core of jack-fruit tree. I think now jack-fruit is imported into this co

Student: What does it taste like?

Teacher: Hard to say. It is sweet. If you eat too much, you will have stomach trouble.

And then if a monastery is famous, if it is renowned, many people will come. Then there w
time for meditation. ¡§But if it suits him, he can live there at night and go elsewhere by day.¡¨
somewhere else during the day and go back at night. That you can do.

¡§In one with a nearby city objects of the opposite sex come into focus.¡¨ When it is close t
is a kind of disturbance. In paragraph 10 ¡§Also important people spread out carpets in the r
monastery and sit down.¡¨ Actually they do not spread out carpets, but they sit in the middle
monastery, screened by curtains. That is what is meant. They will come to the monastery, si
curtain around them. It is not just spreading carpets. The P??i word here means not a carpe

Student: That was done to isolate them for meditation?

Teacher: Not for meditation, just for isolation. Here the ¡¥important people¡¦ are not monks. I
king, or ministers, or anybody may come. They may wish to be separated or secluded from o
will put the curtain around them.

The next one is a monastery nearby timber trees. The timber people come and cut down t
good place.

Another one is a monastery near arable fields. When there are fields close to the monaste
monastery as a thrashing place. So there is disturbance. Also when the monastery owns lan
attendants of the monastery have to avoid cattle from coming into the field or sometimes hav
water to them. It is what is said here. ¡§The monastery attendants impound cattle belonging
deny the water supply to their crops. Then people bring an ear of paddy and show it to the C
¡¥Look at your monastery attendants work¡¦.¡¨ and so on.

Student: What is paddy?

Teacher: It is a kind of crop. We get rice from it.

The next one is the presence of incompatible persons. ¡§Where there are bhikkhus living v
incompatible and mutually hostile, when they clash and it is protested ¡¥Venerable sirs, do n
exclaim ¡¥We no longer count now that this refuse-rag wearer has come¡¦.¡¨ They are saying
nobody or something like that. It is not a good place for a monk who wants to meditate.

Then a monastery near a land port of entry or a water port of entry may not be suitable. W
is near such a place, the monks are inconvenienced by the people constantly arriving by shi
asking for water, for salt, and so on.

The next one is a monastery near border countries. ¡¥Border countries¡¦ really means outl
Mostly people living in the outlying districts are not of religious type. They do not have faith i
or in the Buddha, Dhamma and Sa~gha. ¡¥Border countries¡¦ really means outlying districts

The next one is a monastery near the frontier of a kingdom. When a monk lives near the b
kings may come and attack this place and that place. Sometimes it may fall to one king and
another. When a monk is living there, he might be suspected of spying. It could be dangerou
not suitable for him to live near a frontier and practice meditation.

¡§Unsuitability is that due to the risk of encountering visible data, etc., of the opposite sex
or to haunting by non-human beings.¡¨ So if it is a haunted house you do not live and medita

¡§Here is a story. An elder lived in a forest, it seems. Then an ogress stood in the door of
and sang. The elder came out and stood in the door. She went to the end of the of the walk
went to the end of the walk. She stood in a chasm a hundred fathoms deep and sang. The e
she suddenly grabbed him saying, ¡¥Venerable sir, it is not just one or two of the likes of you
eaten¡¦.¡¨ So it is not safe to practice meditation in a haunted house.

The last one is lack of good friends. If you cannot get good friends, then you don¡¦t live the
practice meditation. A teacher or the equivalent of a teacher is important for a person who p
meditation.

These are the 18 faults that a monk has to avoid to make his meditation practice successf

Then there is a monastery which is suitable for monks to practice meditation. There are fiv
such a monastery or resting place. ¡¥Resting place¡¦ here means a monastery. Sometimes V
wanted to be very literal.

Student: so it is monastery.

Teacher: Actually it is a monastery. It is a dwelling place. A dwelling place for monks must n
too near a village, or a town, or a city. A monk has to go for alms. If it is too far, it is difficult f
to go. If it is too close, it is noisy and there is disturbance. So a monastery should be neither
too near the village. ¡§It has a good path for going and coming.¡¨ That means it has a good
go to the village and come back with comfort.

Number two: ¡§It is little frequented by day (That means seclusion.) with little sound and fe
night.¡¨ So it is not too crowded during the day and it is not noisy at night.

The third factor is: ¡§There is little contact with gadflies, flies, wind, burning sun and creepi
things.¡¨ So there should not be many mosquitoes, gadflies and so on.

The fourth is: ¡§the one who lives in that lodging easily obtains robes¡¨ and so on. The fou must be easily obtainable because if a monk has to go about getting robes and so on, then l meditation well. The monk must live in a place where these things are easily obtained.

The fifth one is a place where monks are living ¡§who are learned, versed in the scriptures the Dhamma, observers of the Vinaya, observers of the Codes.¡¨ ¡¥Observers¡¦ really mean ¡¥Observer¡¦ is a little softer. Here it means those who have learned by heart the Dhamma, t Codes. The P??i word is dhara. It is not just observers. It is those who are competent, those competent in Dhamma and Vinaya. ¡¥Dhamma¡¦ here means Suttas and Abhidhamma. Vina ¡¥Observers of the Codes¡¦ means ¡¥Holders of the Codes¡¦. ¡¥Codes¡¦ means the beginnin Pi?aka and the rules for monks.

I hope you remember there is a code of rules for monks, 227 rules and so on. These are c P??i they are called ¡¥M?tik?¡¦. ¡¥M?tik?¡¦ also means the very first section of Abhidhamma

Student: would you call them precepts?

Teacher: That¡¦s right, precepts for monks.

There should be such monks at a monastery, so that if you have doubt about anything, the them and ask them.

These are the five desirable qualities of a monastery. One should avoid the 18 faults and g where one finds these five factors and practice meditation.

Before practicing meditation you have to do one more thing. That is to sever the lesser imp have severed the grosser impediments. There were ten impediments mentioned in the third 29. He should sever the ten impediments. Then he should find a teacher, learn about medita faults of a monastery, and then find a monastery endowed with the five qualities. After takin of meditation, he has to do something. That is severing the lesser impediments. ¡¥Lesser im means when your hair is long, you have to cut it. When your nails are long, you have to cut t your robes need to be mended, you have to do that. If there is a stain on the bowl (That mea made of iron.) so it is not so good, then you have to bake it again. The bed, chair etc. should everything has to be done neatly, so that when you practice meditation, you don¡¦t have to w these things.

After severing the lesser impediments, we embark upon the practice of meditation. But stil something. You remember that there are 40 subjects of meditation. Now the author is going practice of the first subject of meditation given there, the earth kasi?a.

Student: If you were to follow the advice about avoiding the 18 faults of a monastery, are the in Burma today that don¡¦t have these hindrances?

Teacher: Yes. Mostly they are forest monasteries because in the cities you cannot get a mo from all these 18 faults. When you go to a forest, not the deep jungle, about a mile or two av village, you get a proper place for the practice of meditation. But I think the point here is that be a place where you can practice meditation without disturbance. It should be a place wher concentration. That is the main point.

The first subject of meditation mentioned in the third chapter is the earth kasi?a. ¡¥Kasi?a¡
or orb. We just say it is a disk because you look at a disk of earth and then practice meditati

¡§When a bhikkhu has thus severed the lesser impediments, then, on his return from his a
meal and after he has got rid of drowsiness due to the meal.¡¨ That means after he has reste
after a meal, you feel a little drowsy. You want to go to sleep. You may take rest for awhile.
meant by getting rid of drowsiness due to the meal.

¡§He should sit down comfortably in a secluded and apprehend the sign in earth that is eit
not made up.¡¨ The earth kasi?a could be a made one or it may be not made up, a natural o

¡§For this is said: ¡¥One who is learning the earth kasi?a¡¦ - ¡¥learning the earth kasi?a¡¦ m
practicing meditation on it. Here also Venerable N??amoli wanted to be literal. The P??i wor
many meanings. ¡¥Picking up¡¦ is also uggaha. ¡¥Learning¡¦ is uggaha. ¡¥Taking hold of¡¦ or
uggaha. Here it means practicing meditation on the kasi?a object or concentrating on the ka

¡§For this is said: ¡¥One who is learning the earth kasi?a apprehends the sign in earth tha
up or not made up, that is bounded not unbounded, limited not unlimited, with a periphery no
periphery, circumscribed not uncircumscribed, either the size of a bushel or the size of a sau
bushel?

Student: It is a measure.

Teacher: How deep is it? In Burmese this word is translated as something like a tray, a roun
inch deep. It is not a bushel basket. Now when you want to serve something, you use a tray
like that.

¡¥The size of a saucer¡¦ - in Burmese we translate it as a lid of a pot. When you cook some
pot made of clay and there is a lid. It is about nine or ten inches in diameter.

¡§He sees to it that the sign is well apprehended, well attended to, well defined.¡¨ He puts
that object and tries to concentrate on that object, and tries to actually memorize the object s
could see the object, see the sign with his eyes closed.

¡§Having done that, and seeing its advantages and perceiving it as a treasure, building up
making it dear to him, he anchors his mind to that object.¡¨ He may even be attached to that
have got it in your mind, you may be attached to it. You don¡¦t want to lose it. It is dear to yo

¡§He anchors his mind to that object thinking ¡¥Surely, in this way¡¦ - actually ¡¥Surely by t
I shall be free from aging and death¡¦.¡¨ What the author is describing here is samatha medit
samatha meditation should be directed towards getting free from aging and death. That mea
samatha on it, he will go to vipassan?.

Samatha for samatha¡¦s sake is not praised by the Buddha. You practice samatha meditat
concentration. Then you go to vipassan? meditation. With the help of the concentration from
you can easily go to vipassan? meditation. Samatha meditation should be a basis for vipass
is why it is said ¡§Surely by this practice I shall be freed from aging and death.¡¨

¡§Secluded from sense desires ...he enters upon and dwells in the first jh?na.¡¨ We will co
not today but next week.

When a person has previous experience with the practice of meditation, then he may not n
of earth. Just by looking at the natural earth he may get the sign, or the abstract sign, or the
If a person had experience in the past, then he may not need to make a kasi?a disk. If he do
experience, then he will have to make a kasi?a disk. That is with regard to ¡¥made and unm
is for those who have had experience in the past lives. For those who have not, they have to
themselves.

¡§When a man has had no such previous practice, he should make a kasi?a, guarding aga
of a kasi?a and not overlooking any of the directions for the meditation subject learned from
the four faults of a kasi?a are due to the intrusion of blue, yellow, red or white.¡¨ When you m
kasi?a it must not be blue color, yellow color, red color or white color. That is because amon
kasi?as there are four color kasi?as - blue, yellow, red and white. So in order not to mix with
kasi?a should not be blue, yellow, red or white.

¡§Instead of using clay of such colors he should make the kasi?a of clay like that in the str
which is the color of the dawn.¡¨ It is somewhat red but not really red color. You may get up
morning and look at the dawn. In our books it is defined as a little red, but not quite red, but
red. It is that color. It is said in the book that you should use dawn-colored clay. You can ge
stream Gang?. ¡¥Gang?¡¦ does not mean necessarily the Ganges river in India. A river is ca
Gang? is a common noun meaning river. And it is also the name of a river in India.

He should make it not in the middle of the monastery in a place where novices, etc., are al
confines of the monastery.¡¨ So he should make it in a secluded place.

When he makes the kasi?a, he can make it portable one or as a fixed one. ¡§A portable or
tying rags, or leather, or matting onto four sticks and smearing thereon a disk of the size alre
mentioned.¡¨ That means about the size of a round tray. Down further the size will be given.

¡§...Using clay picked clean of grass, roots, gravel and sand, and well kneaded. At the time
preliminary work it should be laid on the ground and looked at.¡¨ So you put it on the ground
and practice meditation on it.

¡§A fixture should be made by knocking stakes into the ground in the form of a lotus calyx,
over with creepers. If the clay is insufficient, then other clay should be put underneath.¡¨ So
dawn-colored clay is insufficient, then you can use other colored clay underneath and put th
clay on the surface, on top.

¡§And a disk a span and four fingers across made on the top of that¡¨ - that is about the siz
span and four fingers is about ten inches in diameter.

¡§So, having thus made it delimited and of the size prescribed, he should scrape it down w
trowel.¡¨ He should not use a wooden trowel because it makes the color bad. ¡§And make it
surface of a drum.¡¨ So it is very smooth.

¡§Then he should sweep the place out and have a bath.¡¨ We will come to that later. We n
both internal as well as external.

¡§On his return he should seat himself on a well-covered chair.¡¨ Actually it is not a well-co

It is a well-placed chair on even ground.

¡§He should seat himself on a well-placed chair with legs a span and four fingers high (abo
prepared in a place that is two and a half cubits from the kasi?a disk.¡¨ So the disk should be
feet away. A cubit is 18 inches. So two cubits is 36 inches or three feet and then nine inches

¡§For the kasi?a does not appear plainly to him if he sits further off than that.¡¨ If he sits too
is not plain to him. If he sits too close, then faults of the kasi?a appear. When you make an e
may not be as smooth as a mirror. So you may see faults like impressions of your fingers or
that. In order not to see them, you have to put it a little way back.

¡§If he sits higher up, he has to look at it with his neck bent; and if he sits lower down, his
ache.¡¨ So he should sit in a place that is neither too high nor too low. The kasi?a should be
from him nor too close to him Then he practices meditation.

When he looks at the disk, he should not open his eyes too wide. If he opens his eyes too
fatigued and the disk becomes too obvious. And when the disk becomes too obvious, then t
apparent to him. If he opens his eyes too little, then he cannot see the disk clearly. And so th
become drowsy and fall asleep. It should be looked at with eyes open evenly, not too wide n
he were looking at himself in a mirror. When you look at a looking glass or mirror, you look a
not at the color of the glass or the characteristics of the mirror. In the same way when you lo
you do not look at its color and so on. We will come to that later.

¡§The color should not be reviewed. The characteristics should not be given attention.¡¨ Th
say that the color should not be looked at because you cannot avoid looking at color when y
disk. The disk is somewhat red. When you look at the disk and practice meditation on it, you
seeing color. But you do not pay attention to color because if you pay attention to color, then
meditation will not be on the earth disk but on the colored disk. You are not to mix with the c
You are not to pay attention to color.

¡§The characteristic should not be given attention.¡¨ Earth has the characteristic of hardne
not concentrate on the hardness of the earth on the disk. If you concentrate on the characte
earth disk, you are doing another kind of meditation, not this kasi?a meditation. There is anc
meditation which is described in maybe chapter 10 where you concentrate on the characteri
not on the things themselves. Here you pay attention to the earth kasi?a and not its characte

¡§The characteristic should not be given attention. But rather while not ignoring the color, a
should be given by setting the mind on the (name) concept.¡¨ The earth is a concept. It is no
is real is just the hardness. Hardness is a reality and earth is a concept. This kind of meditat
concept as object and not reality. So the concept should be taken into account. Something li
thing, the earth, the round earth you look at it. But you do not concentrate on its characterist
hardness or softness. You do not look at the color or take care of the color but just what is c
people.

Then you look at it and say ¡§earth, earth, earth¡¨. So it says here ¡§That conceptual state
by any one he likes among the names for earth.¡¨ There are many words for the earth. They

can use any synonym for the earth. In English there may not be as many as in P??i languag
pathav?, mah?, medin?, bhumi, vasudh?, and vasudhar?. There are many words in P??i for
¡¥earth¡¦. Any one of them can be used. You look at the disk and you say in P??i ¡§Pathav?
or ¡§Vasudh?, vasudh?¡¨. Whatever word you say, it just means the earth. One uses ¡§which
perception.¡¨

¡§Still ¡¥earth¡¦ is also a name that is obvious¡¨. The sentence really means ¡¥earth¡¦ is a n
commonly used. So you can just use the word ¡¥pathav?¡¦ and not the other words. That is v

¡§Still ¡¥earth¡¦ is (¡¥Also¡¦ is not needed here.) a name that is obvious, so it can be develo
obvious one by saying ¡¥earth, earth¡¦.¡¨ That means pathav?, pathav?, pathav?. You look a
open and say ¡¥earth, earth¡¦. Then you close your eyes and try to memorize it. Then you op
close them again. In this way you practice meditation. You try to memorize the image or sign
until you get it in your mind, until you see it in your mind without looking at it.

That is the time when you are said to have got what is called the ¡¥learning sign¡¦ here. Th
abstract sign or let us say the memorized sign.

After you get that memorized sign, you leave that place and go to your own place and prac
is because if you look at the disk and practice again and again, it is said that you cannot get
counterpart sign.

¡¥Counterpart sign¡¦ is finer than the memorized sign. In order to get the counterpart sign yo
practice looking in your mind and not looking at the thing itself.

In order not to see the thing, not to look at the thing, you get away from it because if you a
it, you cannot help looking at it. So you just leave it there and go back to your own place and
meditation, memorizing or seeing the sign in your mind and dwelling upon it again and again
becomes refined and is changed into what is called a ¡¥counterpart sign¡¦.

Student: You are not memorizing or visualizing the word ¡¥earth¡¦?

Teacher: No, not the word but the thing we call ¡¥earth¡¦.

Student: So the counterpart sign is your mental image.

Teacher: Mental image, that¡¦s right. The first mental image here is called ¡¥learning sign¡¦. T
image appears as the real thing is. You dwell on it again and again in your mind and it chang
counterpart sign. When it changes into a counterpart sign, it is refined. It is smooth and very
you have the memorized sigh in your mind, whatever faults there are on the disk also appea
when you reach the stage of the counterpart sign, then the faults or defects of the kasi?a dis
becomes like a polished mirror.

You dwell upon it again and again until you first reach the access concentration and then j
concentration. There are two kinds of concentration - access concentration and absorption c
Access concentration is the one you get before you reach the stage of jh?na. They are desc
32,33 and so on.

¡§Now concentration is of two kinds, that is to say, access concentration and absorption co
mind becomes concentrated in two ways, that is, on the plane of access and on the plane of

¡¥Obtainment¡¦ means jh?na concentration.

¡§Herein, the mind becomes concentrated on the lane of access by the abandonment of th
you get rid of hindrances (sensual desire, anger, sloth and torpor, agitation and remorse, an
your mind is on the object and you are said to have got the plane of access concentration. W
jh?na stage, you are said to have attained the absorption concentration.

¡§The difference between the two kinds of concentration is this. The factors are not strong
During the time of access concentration the factors are the mental states accompanying tha
which is practicing meditation. These factors are not strong. Because they are not strong en
lapses into life-continuum or bhava~ga. Then the mind goes to the object again and then lap
again. The factors there are not so strong.

When you reach the jh?na stage, your mind can be on that object for a whole day, for a wh
being distracted to any other object. The factors or mental states accompanying the conscio
at that time. These are the two kinds of concentration. When you reach access or jh?na con
reach to one stage of the practice of meditation.

If you can get to the absorption stage easily, it is good. But if you cannot, then you have to
here. What you have to do is ¡¥guarding the sign¡¦. You¡¦ve got the counterpart sign. You ha
your mind. You have to keep it from slipping away from your mind. You have to do somethin

Actually you have to avoid seven things that are unsuitable. The seven things that may be
abode, resort, speech, person, food, climate and posture. For example if living in a certain p
practice meditation and lose the sign, it is not a good place. It is not suitable for you. It is son
like that with the others too.

¡¥Resort¡¦ really means a village where monks go for alms. That is called a ¡¥resort¡¦. It sh
neither too far nor too near.

In paragraph 37 there is the word ¡¥kosa¡¦. One kosa is about two miles. So ¡¥one kosa an
about three miles.

Then speech - ¡¥speech¡¦ means talking. If you talk too much and if you talk nonsense, the
what you have got, the counterpart sign. So you have to be restrained with regard to talking.

¡§Person: one not given to aimless talk, who has the special qualities of virtue, etc., by acc
with whom the unconcentrated mind becomes concentrated, or the concentrated mind more
is much concerned with his body, who is addicted to aimless talk is unsuitable.¡¨ The latter k
are unsuitable and you have to avoid them.

Student: When you say ¡¥pays too much attention to the body, what is too much attention?

Teacher: In the footnote it says in exercising and caring for the body. It is too much concern
or too much concern with the body. However you need to have some exercise to keep your

Student: Do they do yoga practices?

Teacher: I don¡¦t know. Yoga practices are for keeping your body in good shape. It may be p
practice yoga postures or whatever with concentration or mindfulness meditation. But some
concerned with their bodies. I think that is what is meant here. We have to pay proper attent

physical bodies. If our physical bodies are not in good shape, we cannot practice meditation

Such persons are to be avoided because the attainments even the jh?nas can disappear i such persons who talk aimlessly and pay too much attention to their bodies.

Then food - for some sweet food is suitable. For others sour food is suitable and so on. Or suitable food to keep the counterpart sign from disappearing from you.

¡§Climate: a cool climate suits one, a warm one another.¡¨ That is why we need some kind practice meditation. We need to eat food which is suitable for us. Then we need to be in a su not too cold nor too warm and so on.

Posture - you can choose a posture which is best for you - walking, standing, sitting, mayb down. If walking suits you, then you walk. If sitting suits you, then you can sit. Here in the bo is also given.

Student: Is this something that the person decides for himself or that the teacher decides?

Teacher: Here the monk decides for himself. It is like the abode. You have to try it for three one - walking three days, sitting three days and so on. Then you choose which is best for yo

If after avoiding the seven which are not suitable and taking those which are suitable, you jh?na or absorption, then you have to go through these ten skills in absorption. The first is m clean. It is keeping your body clean and keeping the place clean. There is internal cleanlines cleanliness. The meditation room needs to be clean and neat. Also our bodies should be cle few pages before it said you take a bath and then practice meditation. Keeping the basis cle When our bodies are clean, then we have more chance to get concentration. Also when the neat and not too crowded with many things, it is conducive to the practice of meditation or co

The second one is maintaining balanced faculties. It is very important. When we practice m are said to be five faculties or working factors. They are faith or confidence, effort, mindfulne concentration, and understanding. These five faculties should be balanced so that we get go or we get absorption or jh?na, and also if we practice vipassan? we get the realization of tru be balancing of these faculties. If any one of these faculties is in excess, then the others car function well. They must be functioning well when they are working together. One must not e

If there is too much faith, too much confidence, then you have to reduce it by reviewing the essences of the states. That means if you have too much faith in the Buddha or you have to teacher, then you have to review the impermanence of the Buddha or the teacher. They are will go away one day. And so you get less attachment or less devotion to them. If there is too then you cannot practice meditation.

If there is too much energy, you cannot practice meditation either. There are two stories gi is of the Elder Vakkali and the other is of the Elder Sona.

The Elder Vakkali is the one who had too much faith in the Buddha, who was too devoted did not practice meditation. The buddha had to shake him up and dismiss him. He said some come to me. What is the good of looking at this putrid body of mine?¡¨ Buddha dismissed hi Vakkali was so sorry that he decided to kill himself by jumping off a cliff. When he was abou

Buddha sent his rays to him. That is the story of Vakkali. I brought the story of the Elder Vak
you don¡¦t have it here. It is in Buddhist Legends.
Student: We do have it. I will put it on reserve.
Teacher: The other story is about the Elder Sona who made too much effort and so could no
the beginning. He was the son of a very rich man. It is said that he was very soft with regard
was so very delicate that hair grew on his palms and on the soles of his feet. When he beca
thought that he must make much effort in order to obtain attainment. So he walked up and d
night. He put forth too much effort walking up and down. He could not get concentration. He
the soles of his feet. After practicing for some time, he decided to leave the Order and go ba

The Buddha knew this. So Buddha went to him and told him the simile of the lute or harp.
too tight, you cannot get good sound. If the strings are too loose, you cannot get good sound
be found in The Book of Discipline and in the Gradual Sayings. I will give you the references
the story in full. In the book of Discipline it is in volume 4, page 236 and the following pages.
Gradual Sayings it is in volume 3, pagee 266 and the following pages.

When one is too strong, the others cannot perform their respective functions well. It is not
but ¡¥respective¡¦ functions. These factors have their respective functions. Faith has one fun
has another function and so on. When one is too strong, the others cannot perform their res
well.

¡§Particularly recommended is balancing faith with understanding, and concentration with
are the most important - balancing faith with understanding and concentration with energy.

If you have too much faith, then you will believe in anything. You will believe in what you o
believe. You will be led astray by those who deceive people. If your understanding is too stro
too wise, you tend to become cunning or maybe tricky. These two have to be balanced. You
much faith or too much understanding or wisdom.

Concentration and energy must be balanced also. If there is too much concentration, you t
lazy. If there is too much energy, you tend to become agitated. In both ways you lose conce

Paragraph 48 is important because first the author said that there should be balance betw
Particularly recommended is the balancing between faith with understanding and concentrat
he is going to give another explanation, a different explanation than in the preceding paragra

Here the translation is not what it should be. Paragraph 48 says differently than what is sa
was said above is that faith must be balanced with understanding and concentration should
energy. There in paragraph 48 it is said that for a person who is practicing samatha meditati
strong faith is permissible. If faith is stronger than other factors, it is still good. This is becaus
faith he will make effort and get what he wants. That is he will get concentration and absorpt

With regard to concentration and understanding, not concentration and energy, here it is c
understanding. For one practicing samatha meditation concentration can be stronger. When
samatha meditation, concentration that is stronger is permissible. Stronger is good because
concentration you will get to absorption. You will get to the jh?na stage. For one working on

practicing vipassan? meditation, understanding that is stronger is permissible. Understandin
should be stronger. This is because with that understanding or penetrative knowledge he wi
penetration of characteristics. The ¡¥characteristics¡¦ mean impermanence, suffering and so
one who is practicing samatha meditation, stronger concentration is permissible. For one wh
vipassan? meditation, stronger understanding is permissible.

But with the balancing of the two he reaches absorption as well. We can ask what is their
OK. When they are balanced, he can get absorption as well. He can get jh?na absorption.

When you practice meditation and you are trying to get jh?na, then there can be stronger
It¡¦s OK. But when you practice meditation to get the supramundane attainment, the balanci
is necessary. This is what is meant in this paragraph.

The translation here is not quite like that. It is different from what has been said above. Ab
that the faculties should be balanced. In this paragraph it says even though they are not per
still it is OK.

What about mindfulness? Mindfulness is needed everywhere. Mindfulness is like salt seas
there is no instance where mindfulness is in excess. Mindfulness is always needed.

Student: Concentration mentioned in paragraphs 47 & 48 is samatha. It¡¦s not jh?na or sam?
Teacher: Concentration in paragraph 47 is sam?dhi. In paragraph 48 ¡¥one working on conc
practicing samatha meditation. For him sam?dhi can be stronger than pa???.
Student: What do you mean by sam?dhi?
Teacher: Concentration.
Student: Sam?dhi, jh?na and samatha can be translated as concentration in different contex
Teacher: Yes. In P??i sam?dhi and samatha can be synonymous. It is concentration of minc
translated as tranquillity, but samatha and sam?dhi can be synonymous. Sam?dhi may be w
samatha because in vipassan? also we need sam?dhi. Sam?dhi is the ability of the mind to
object, to be on the object. Samatha is defined as the stilling of the hindrances or getting rid
hindrances. But sam?dhi and samatha are used synonymously in some contexts. ¡¥Concen
means samatha and sometimes it really means sam?dhi.
Student: Samatha has a fixed object and sam?dhi may have a fixed object or variable objec
Teacher: That¡¦s right. Because sam?dhi in vipassan? meditation does not have a fixed obje
can be on a fixed object, it is better. But when you practice vipassan? meditation, you have
everything that becomes prominent at the present moment. Therefore the object cannot be f
Student: Jh?na in these definitions is a particularly developed kind of samatha concentration
Teacher: Right. Jh?na is in the realm of samatha meditation.

For details on paragraph 54 you may read the book the Way of Mindfulness by Venerable
give you the page numbers also. For paragraph 54 it is pages 135-140. For paragraph 55 yo
book pages 141-143.

In paragraph 55 the fourth line it says ¡§ seeing benefit in obtaining the mundane and supr
distinctions.¡¨ ¡¥Mundane distinctions¡¦ means the attainment of jh?na. ¡¥Supramundane dis

attainment of enlightenment. ¡¥Distinction¡¦ here means jh?nas and enlightenment.

For paragraph 56 you may read that book The Way of Mindfulness, page 144. Then for pa
read the Way of Mindfulness, pages 144-145. For paragraph 61 you should read The Way o
145-147. And for paragraph 62 you need to read in the same book pages 147-148.

Here how to exert the mind on occasions and how to restrain or how to suppress the mind
given. So if a person cannot get absorption just by avoiding the seven that are unsuitable, th
these ten things for skill in absorption. ¡¥Skill in absorption¡¦ means skill in getting or reachin
absorption. These ten things he should do. And even at that stage after acquiring the ten ski
reach the jh?na stage, he should not despair. He should do what is called equalizing the effo
concentration. So the verses just mean that.

¡§A man wise in temperament
Notices how his mind inclines;
Energy and serenity
Always he couples each to each.¡¨

So he should balance these two.

The Commentator gives five similes. The first is the bee getting the pollen. The second is t
student practicing surgery on a lotus leaf. The third is taking the spider¡¦s thread or the spide
fourth is the ship¡¦s skipper. The fifth is the oil tube. So there are five similes given.

At the beginning of the first simile it says ¡§When a too clever bee -¡§. Now there is a varia
which means just not clever. So we can take either one. We may take ¡¥too clever¡¦ becaus
the meaning. So we may say a ¡¥too clever bee¡¦ or a ¡¥bee which is not clever¡¦. The same
other similes.

These five similes are just to teach us that we are not to be too eager or too lax in our effo
equalize or balance concentration with energy. If we can keep energy and concentration on
we will get what we are striving for or we will get the absorption states.

Next week we will go to the first jh?na.

Student: The reason that the first meditation is on the earth kasi?a is because it is easier for
concentration? It is a natural concentration?

Teacher: Yes, for those who have had experience in the past it comes naturally. They just lo
and they get the sign. This is true for other kinds of kasi?as also. Sometimes you just look a
water and then you get the sign. So it is like natural.

Student: Is there some usual length of time using earth kasi?a to develop absorption? Is the
variation?

Teacher: There may be variation between one individual and another. It depends on how he
how much past experience he had.

Student: Are there pictures of kasi?as so we could see a typical kasi?a object?

Teacher: I have a color kasi?a. I can bring it next time or next week. Color kasi?a is easier t
earth kasi?a. You find a board and paint it blue, yellow, red or white. There is one lady who i

color kasi?a. She lives in marin County. She wanted to practice mett? meditation. So I sugg
practice the white kasi?a first to get the conceptualized image of that disk. Then after getting
could put anybody in that disk and then she could practice loving-kindness to that person. T
I don¡¦t know how far she has gone, but she said that she was doing that.
Student: Getting the mental image clearly is different from seeing the counterpart sign?
Teacher: there are two signs. The first one let us cal ¡¥the memorized sign. First you look at
memorize it. Then you close your eyes and see it as clearly as if your eyes were open.At tha
is the exact image of the disk. If there are defects on the disk, they appear in your memory t
concentrate on that memorized image. You close your eyes and look at that image again an
becomes more refined. And so eventually the faults disappear. It becomes smooth and clea
where you get the counterpart sign. That is called the ¡¥counterpart sign¡¦.
Student: That is a transformed image that you experience with your concentration.
Teacher: That¡¦s right. The two signs differ in degree of clarity.
Student: It¡¦s a conceptualization. The second is more conceptualized.
Teacher: Yes. The counterpart sign is also a concept. It is not a reality. It is born of a percep
mind. It exists in your mind. So it is a kind of concept.
Student: Is it something that you just know that you have when you see it or attain it?
Teacher: Oh yes. You know that you have that because it is in your mind. Whenever you ca
eyes, it will appear to you.
Student: Is this a meditation that is done at just a particular time or is it something you do for
your life?
Teacher: No, not the rest of your life. It is for a particular time to reach a certain stage of abs
The Buddha¡¦s wish is for people to practice samatha meditation as a basis for vipassan? m
practice samatha meditation. Then you contemplate on the practice itself or on the other obj
impermanent, unsatisfactory and soulless. So you go to vipassan? after you practice samath

S?dhu! S?dhu! S?dhu!

(Tape 10 / PS: 74 -137)

Today we will study the detailed exposition of the first jh?na. So far the yogi has prepared
until he got the access concentration. With the gaining of access concentration he got the co
his mind. That is the mental image of the kasi?a disk appears in his mind. He dwells on it ag
concentrates on that mental image. When the time is ripe, there arises in him a thought proc
jh?na consciousness.

¡§While he is guiding his mind in this way, confronting the sign (that means dwelling on the
sign again and again.), [then knowing] ¡¥now absorption will succeed¡¦.¡¨ This is the place w
translators misunderstood the P??i idiom. The P??i idiom here means just ¡¥when absorptio
So we do not need the words in square brackets, ¡¥then knowing¡¦. The subject of this sente

mind-door-adverting and not the person. Also the person does not know when the absorptio
P??i idiom is: ¡¥when absorption is about to arise¡¦. Literally translated it should be ¡¥when i
said that absorption will succeed or absorption will arise¡¦. When absorption or jh?na is abou
happens is that mind-door-adverting arises cutting off the flow of the life-continuum or bhava

Please look at the sheet today of the jh?na thought process. I have given the diagrams of
processes before. If you look at the beginning of the line the first two are ¡¥Bh¡¦. They are bh
M is mind-door-adverting. When absorption is about to arise, there arises first in his mind
mind-door-adverting. After that there are five moments of impulsion or javana. The first four
k?mavacara (sense-sphere) consciousness. The fifth javana belongs to r|pavacara (fine-ma
consciousness. The first four javanas are what we call beautiful-sense-sphere consciousnes
is called preliminary work. the second javana is called access. The third javana is called con
fourth javana is called change of lineage. The Commentary explains that all four of these jav
called by each of these names - preliminary work, access, conformity. All four can be called
If we want to give them separate names so that one excludes the other , then the first is prel
the second is access, the third is conformity and the fourth is change of lineage.

It is at the fourth moment that the k?mavacara lineage stops. The fifth moment becomes th
lineage, the fine-material lineage. That is why it is called change of lineage.

The second diagram shows another variety of the thought process, but here you do not ha
work. There are three k?mavacara javanas and the fourth is jh?na. So in this thought proces
k?mavacara javanas and then the fourth javana is the r|pavacara jh?na. The jh?na arises ei
moment or at the fourth moment. In these thought processes we don not have the normal du
javanas. Usually javanas repeat themselves seven times, but in this thought process there a
four javana moments. Normally there are seven moments of javana in the thought process.
when the object is really experienced. They are the moments when kamma is acquired, eith
kamma. The commentator explains all this in paragraphs 74 & 75.

In paragraphs 76 & 77 another view is given of the Elder Godatta. There can be sixth and
javana. This Elder felt there could be six or seven javana moments. This opinion is refuted b
Buddhaghosa, the author of this book. If the javana were to go on to the sixth or seventh mo
be able to stop as jh?na.

The analogy that is given is: When a person runs fast towards a precipice, he would not b
there because he has gained momentum. In a similar manner one javana supports the next
more and more powerful. At the third or fourth k?mavacara javana moments the flow of k?m
can stop and the jh?na consciousness can arise. The common opinion of the teachers is tha
at the fifth moment or at the fourth moment and not at the sixth or seventh moments. There
k?mavacara moments or three k?mavacara moments preceding the arising of the jh?na thou
a jh?na thought process arises.

In this book it is called ¡¥cognitive series¡¦. We call it a ¡¥thought process¡¦ and Venerable
calls it a ¡¥cognitive series¡¦. In P??i it is called ¡¥v?thi¡¦.

When Buddha described the first jh?na he used something like a stereotyped expression.
a detailed exposition of that Text. The translation of that Text I have given on the sheet to m
clear. It is different from what you see in The Path of Purification., but they mean the same t

The passage runs like this: ¡§Quite secluded from k?mas, secluded from akusalas, he ent
in the first jh?na which is accompanied by vitakka and vic?ra and which is born of seclusion
secluded states and which is with p?ti and sukha.¡¨ This is the description of the first jh?na.

The first phrase says ¡¥quite secluded from k?mas¡¦ and the second phrase says ¡¥seclu
The Commentary explains that the word ¡¥quite¡¦ is to be understood in the second phrase a
they do not repeat a word again and again, but let it be understood tacitly in later expression
although it does not say ¡¥quite secluded from k?mas and quite secluded from akusalas¡¦, w
that ¡¥quite¡¦ is meant in the second phrase also. The word ¡¥quite¡¦ here means something
otherwise¡¦. There is definiteness here. Your mind must be secluded from k?mas and not oth
get jh?na. Without seclusion from k?mas there can be no attainment of jh?na. The same is t
Without being quite secluded from akusala there can be no attainment of jh?na. ¡¥Quite¡¦ sh
in the second phrase also.

¡§He enters upon and dwells in the first jh?na which is accompanied by vitakka and vic?ra
vic?ra are jh?na factors. They are mental factors. In English we call them ¡¥initial application
¡¥sustained application¡¦. This is why you need a certain knowledge of Abhidhamma in orde
The first jh?na is accompanied by vitakka and vic?ra (initial application and sustained applic

The first jh?na is born of seclusion. We will come to seclusion later. The first jh?na arises i
states. That means it arises together with secluded states.

The first jh?na is with p?ti and sukha. ¡¥P?ti¡¦ is translated as joy. ¡¥Sukha¡¦ is translated a
happiness. I think you remember the difference between p?ti and sukha. It is explained in Th
Purification.

The word ¡¥k?ma¡¦ is important here. The word ¡¥k?ma¡¦ can mean objects of sense-desir
themselves. Whenever we find the word ¡¥k?ma¡¦, we have to understand what it means. So
the objects of sense-desires. Sometimes it may mean sense-desires. And sometimes it may
word ¡¥k?ma¡¦ can mean both the objects of sense-desires and sense-desires themselves.

If I am attached to this cup, then this is the object of my sense-desire. Sense-desire is in m
the object. This object is called ¡¥k?ma¡¦ and the desire arising in my mind is also called ¡¥k
can mean the thing we are attached to or the attachment that we have.

When we take k?ma to mean the objects of sense-desires, then the first phrase shows tha
secluded from these sense objects, desirable sense objects, objects which we can be attach
be practicing in the middle of the city where there can be many attractions. We should be in
or in a forest somewhere where there are not such attractive objects. The first phrase shows
secluded bodily.

The second phrase ¡¥quite secluded from akusalas¡¦ means that we must be secluded fro
all akusala. That means akusalas including sense-desires. Sense-desire is lobha. So it is inc

This is when we take k?ma to mean objects of sense-desire.

If we take k?ma to mean just sense-desires, then the first phrase shows seclusion from se first phrase shows we must be secluded from sense-desires. We must not have sense-desir The second phrase shows seclusion from all akusala and sense-desires. When we say ¡¥se mean secluded from lobha. ¡¥Secluded from akusala¡¦ means all akusala including lobha. W these two phrases in this way. This is the gist of what the Commentary or The Path of Purific these passages.

In order to get jh?na one must be secluded from sense objects and sense-desires, and als akusala, especially from what we call the ¡¥hindrances¡¦. There are five hindrances mention book. If our minds are not free from sense-desires and the other hindrances, concentration there is no concentration, there can be no attainment of jh?na. In order to get at least this fir minds should be away from the sense-desires, the sense objects and also away from the m hindrances are sense-desires, anger, sloth and torpor, restlessness and remorse, and doub hindrances that are mentioned later.

In the translation what is meant by ¡¥sense desires as object¡¦? Are objects sense desires not accurate. Suppose this is a sense object. This is the object of sense. This is not sense d the object of sense desire. I think we should not say ¡¥sense desires as object¡¦. I think we s ¡¥sense desires¡¦ object¡¦ or ¡¥object of sense desires¡¦. I think it should be like that.

Student: Sense desires as object - we would look at sense desires not their object.

Teacher: When we say ¡¥object of sense desire¡¦, what do you understand by that?

Student: That would be r|pa.

Teacher: They can be r|pa and n?ma also.

Student: The tea could be the object of sense desire.

Teacher: The tea could be the object of sense desire. Anything can be the object of sense d is the subject arising in our mind. The objects are something outside our mind or even withir they cannot be the same thing at the same moment. You know we are attached to thoughts is in the mind. That thought is the object of our sense desire.

Student: Aren¡¦t dharmas objects of sense desire?

Teacher: Everything in the world can be the object. There are six senses in Abhidhamma - e The visible object is the object of the eye, of seeing consciousness and so on. The other obj objects of the mind. Instead of saying ¡¥sense desires as object¡¦ I think it should say ¡¥obje desires¡¦. But we have ¡¥sense desires¡¦ objects¡¦ in the second line of paragraph 83. I think correct. It is an apostrophe. It is not a quote. There is confusion here in the typing also.

In paragraph 82 about a third of the way down we find ¡¥sense-desire-element¡¦. It actually of sense desire. We have come across this word in the past. Although it is translated as ele meant is the realm of sense desire. That means k?mavacara realm. Sometimes translators literal. The word ¡¥dh?tu¡¦ is used. The word ¡¥dh?tu¡¦ is normally translated as element. Fo are four great elements - earth element, water element, fire element and wind element. The

is dh?tu. Here also the word dh?tu is used in a different sense, not in the sense that they are
parts of something. Here ¡¥k?madh?tu¡¦ means simply the realm of k?ma. That means the k
k?mavacara world.

In paragraph 88 ¡§So far the factors abandoned by the first (We need the word ¡¥first here
been shown. And now, in order to show the factors associated with it, which is accompanied
sustained thought etc. is said.¡¨ Etcetera is missing there.

Now we come to familiar ground. There is initial application or here it is called applied thou
sustained thought. That means initial application and sustained application. Vitakka and vic?
factors. The Commentary explains one by one initial application and sustained application. I
the difference between these two. They arise at the same time with the same type of consci
have different functions. So they are different.

In paragraph 89 ¡§And though sometimes not separate¡¨ - that means ¡¥though sometime
with some types of consciousness. Initial thought and sustained thought arise together with
consciousness. Actually with 55 kinds of consciousness they arise together. In the second jh
initial application or applied thought. The same is true for the third, fourth and fifth jh?nas. Th
sometimes not separate¡¦ means that although in some types of consciousness they arise to
thought is one thing and sustained thought is another.

The author then gives the analogies of the differences between vitakka and vic?ra. I have
these differences when we studied Abhidhamma here. Do you remember them? In the midd
thought is ¡§like a bird¡¦s spreading out its wings when about to soar into the air, and like a b
towards a lotus when it is minded to follow up the scent of it. The behaviour of sustained tho
being the near non-interference of consciousness, like the bird¡¦s planing with outspread win
into the air, and like the bee¡¦s buzzing above the lotus after it dives towards it.¡¨ Initial applic
going to the thing first and sustained application is staying on it. There are other analogies to

Student: It would seem that they would arise in sequence.

Teacher: They arise together and they have different functions. Initial application is the one t
mind to the object. Sustained application is the one that keeps the mind there.

Student: Still it seems to me that initial application would arise first and then sustained applic

Teacher: They arise together. ¡¥Initial application¡¦ is not an exact translation of the word. Th
word ¡¥initial¡¦, so we may think that vitakka comes first and then vic?ra follows. ¡¥Vitakka¡¦ j
thinking or thought. ¡¥Vic?ra¡¦ means going here and there. That is vic?ra. They are togethe
different functions.

Then there is the word that we just translated here as ¡¥born of seclusion¡¦. There are two
this word in P??i - ¡¥born of seclusion¡¦ or ¡¥arises in secluded states¡¦. That means arises w
states. ¡¥Secluded states¡¦ really means the jh?na consciousness and the other mental facto
here means the disappearance of hindrances. So long as there are hindrances there can be
can be no arising of jh?na consciousness. ¡¥Born of seclusion¡¦ means the disappearance o
mental hindrances.

The jh?na is with p?ti and sukha, with joy and happiness. Here Venerable N??amoli transl
happiness and sukha as bliss.

The Commentary gives five kinds of p?ti here. These kinds of p?ti the meditators experien
meditation. There are said to be five kinds of such happiness, or joy, or zest. There are minc
momentary p?ti, showering p?ti, uplifting p?ti, and pervading p?ti.

Minor p?ti is only able to raise the hairs on the body. Sometimes you have this hair standir
may be caused by the cold. It is also caused by p?ti in the mind.

Momentary p?ti is a little stronger than minor p?ti. It is like flashes of lightening at different
Sometimes you feel this when you practice meditation.

¡§Showering p?ti breaks over the body again and again like waves on the sea shore.¡¨ It is
comes over the body and the subsides. Then it comes again and subsides. That is showerin

The fourth one is uplifting p?ti. When you have this kind of p?ti, your body can levitate. Tw
given here in which two persons levitated or flew through the air. It was not by the power of j
supernormal knowledge but by the power of this p?ti.

These stories are not difficult to understand. One story is about a monk and the other story
who was left behind because she was pregnant. The girl was very desirous of going to the p
got p?ti from thinking of the people going round the pagoda and making offerings to the Bud
uplifting p?ti and was transported to the pagoda festival. She got there before her parents re
That was by the power of uplifting p?ti.

The last one is pervading p?ti. ¡§the whole body is completely pervaded, like a filled bladd
cavern invaded by a huge inundation.¡¨ It is something like when surgical cotton is put in wa
totally soaked by the water. Your whole body is soaked in this kind of happiness.

I would translate sukha as happiness. P?ti is difficult to translate. It could be translated as
The Commentary gives the difference between p?ti and sukha.

P?ti and sukha also arise at the same time with some types of consciousness. Although th
in this case also there is difference because p?ti is not feeling according to Abhidhamma. P?
formation aggregate and sukha belongs to feeling aggregate. So they are different. Sukha is
P?ti is not vedan?, but it is something like ¡¥preceding sukha¡¦ although they arise at the sar

P?ti is compared to a man exhausted in the desert who saw a pond at the edge of the woo
he went to the woods¡¦ shade, he would have sukha there. P?ti and sukha are something lik
translated as pleasurable interest. When you are going on a journey and you are tired and y
then you have some kind of joy. When you have reached the pond and made use of the wat
have the real experience of that thing. One is interest in that thing. The other is the real expe
that thing.

There is an alternate translation of the passage there. That is ¡§which is accompanied by v
vic?ra, and which is with p?ti and sukha which are born of seclusion.¡¨ The word ¡¥born of se
qualify jh?na or it can qualify p?ti and sukha. Although it is not so important which way we ta
must understand this. ¡¥Born of seclusion¡¦ qualifies jh?na in the first translation. It is jh?na v

born of seclusion. The alternative translation is that it is p?ti and sukha which are born of se
Actually they mean the same thing because p?ti and sukha are constituents of jh?na.

Do you remember the five factors of jh?na? Vitakka, vic?ra, p?ti, sukha and the last is one (ekaggat?). Those are the five factors of jh?na.

So the word ¡¥p?tisukha¡¦ in P??i or ¡¥vivekajanp?tisukha¡¦ is interpreted in two ways. In t is the jh?na which is born of seclusion and which is accompanied by p?ti and sukha. In the a interpretation it is p?ti and sukha which are born of seclusion, and it is jh?na which is accom p?ti and that sukha. So if p?ti and sukha are born of seclusion the jh?na is also born of seclu sukha are part of jh?na.

¡§First jh?na: this will be explained below. Enters upon (upasampajja): arrives at; reaches meant; or else, taking it as ¡¥makes enter¡¦ (upasamp?dayitv?).¡¨ Actually the word ¡¥upasa something like having accomplished. The literal meaning is having approached.

Then the word ¡¥dwell¡¦ is explained in paragraph 103. ¡§And dwells in (viharati); by becor jh?na of the kind described above through dwell in a posture favorable to that {jh?na} he pro a procedure, a keeping, an enduring, a lasting, a behaviour, a dwelling, of the person.¡¨ ¡¥O really means ¡¥of the body¡¦.

The first jh?na abandons five factors and possesses five factors. Five factors are abandon and it possesses five factors. The five factors that are abandoned are the five mental hindra paragraph 104) they are stated as lust, ill will, stiffness and torpor, agitation and worry, and They are the five mental hindrances. ¡§For no jh?na arises until these have been abandone jhana when there are these five mental hindrances.

Student: What does ¡¥stiffness¡¦ mean?

Teacher: Actually it is sleepiness. It is the translation of the P??i word ¡¥th?na¡¦. It is not rea stiffness. It is the inability of the mind to be awake, to be alert. It is translated as sloth and to other books.

In paragraph 105 the second line it says ¡§become concentrated on an object consisting i means a single object because if you have to get jh?na your mind has to be on one and the single object. ¡¥Object consisting in unity¡¦ simply means one object. ¡¥Object which has the means a single object or one object.

Here again we have the word ¡¥sense-desire-element¡¦. it should be understood as meani desires (k?mavacara loka).

What are the five factors possessed by first jh?na? These are the five factors we met in Ab initial application, sustained application, p?ti, sukha and ekaggat?. In the passage here ekag mentioned. But we must understand that ekaggat? is a factor of the first jh?na, not only the f of all jh?nas. So although one-pointedness is not mentioned in the passage we should unde one-pointedness is one of the factors or one of the constituents of jh?na.

Student: Is that what ¡¥unification of mind¡¦ means?

Teacher: Yes. That is what is meant here. It is translated here as unification of mind. What w

simply - (Tape is turned over.)

The commentary gives the analogy of the army with four factors, music with five factors, th eight factors and so on. The army with four factors means the army consisting of elephants, chariots.

Student: where are you reading now?

Teacher: In paragraph 107 ¡§The army with four factors and music with five factors¡¨ - there musical instruments like a drum with skin on one side and a drum with skin on two sides, a f you can strike together like cymbals. And then there is Eightfold Path. When we say Eightfo factors are the Path. There is no path apart from or different from the constituents. In the sa say jh?na, we mean these five factors in the first jh?na. In second jh?na we mean the four fa

We must understand jh?na, constituents or factors of jh?na, and jh?na consciousness. ¡¥J five factors - vitakka, vic?ra, p?ti, sukha, and ekaggat?. ¡¥Constituents of jh?na¡¦ means eac combination or group of five factors is jh?na. Each one is a jh?na factor. Consciousness acc five factors is called ¡¥jh?na consciousness¡¦. We must know the difference.

Now paragraph 109 ¡§Although unification of mind is not actually listed among these facto [summary] version [beginning] ¡¥which is accompanied by applied and sustained thought, n mentioned [later] in the vibhanga (¡¥Vibhanga¡¦ means an exposition.) as follows, ¡¥jh?na¡¦: thought, sustained thought, happiness, bliss, unification, and so it is a factor too; for the inte which the Blessed One gave the summary is the same as that with which he gave the expos it.¡¨

Although in the first passage Buddha did not mention unification of mind, later on when he exposition on that passage, Buddha said ¡§¡¥jh?na¡¦ means applied thought, sustained thou and unification.¡¨ So unification of mind is one of the factors of jh?na. Unification of mind is a important because it is what we call ¡¥sam?dhi¡¦ which is a synonym for jh?na also. These a factors.

The first jh?na abandons five and possesses the other five. The five that are abandoned a hindrances. The five that it possesses are initial application and others.

Student: The five mental hindrances are just abandoned for the duration of the jh?na?

Teacher: Yes. That¡¦s right. They are not totally abandoned. They may come back to the pe totally abandoned or eradicated only at the moment of enlightenment.

Student: through the power of concentration?

Teacher: Through the power of concentration and penetration into the nature of things. In ot the power of vipassan?. In order to be successful in vipassan? you need concentration beca concentration no vipassan? penetration can arise.

Student: But why then if you have insight and abandonment through insight, do the hindranc

Teacher: No. Insight can only abandon temporarily, not all together. Only when a person rea enlightenment does he abandon the mental defilements all together once and for all. That is reach the stage of enlightenment, they come back to us when we do not practice meditation

practicing meditation, they are pushed aside for some time. They may not arise in our minds we stop meditation, then we may get one or many of these hindrances again. These are aba temporarily, not all together.
Student: Does that mean you can sort of backslide after the first jh?na?
Teacher: Even after the first jh?na they can come back. But when there is first jh?na, when f our minds, these mental hindrances do not arise. They are suppressed. This is because me jh?na are incompatible with each other. When one is there, the other is not. They cannot coe to get jh?na we have to abandon mental hindrances.
Student: Once you attain first jh?na does it become easier for you subsequently to experien
Teacher: Yes. After you get the jh?na, this book tells you what to do to keep it for a long time on to the second jh?na and so on.

First it explains that it is good in three ways and possesses the ten characteristics and so these passages are a little difficult to understand.

¡§The first jh?na is good in three ways, that is good in the beginning, good in the middle, a end.¡¨ ¡¥Good in the beginning¡¦ is explained as first jh?na purification of the way. How many has the beginning? The beginning has three characteristics. The mind is purified of obstructi [jh?na]. That means the mind is freed of the mental hindrances. ¡§Because the mind is purifi for the central state of equilibrium which is the sign of serenity.¡¨ What does ¡¥makes way fo something happen?
Students: Prepares. For example if you walk into the room people would ¡¥make way for¡¦ y pass.
Teacher: But the P??i word here does not mean ¡¥make way for¡¦. It is ¡¥to go to¡¦ or ¡¥to re not mean ¡¥make way for¡¦. Because it is purified the mind reaches the central sign or the st or something like that. ¡¥Central¡¦ here means not too lax or not too active. The effort or ene just the right amount, neither too little nor too much.
Student: The middle way.
Teacher: That¡¦s right. ¡§Because it has reached (not ¡¥it has made way¡¦) the mind enters i And it is since the mind becomes purified of obstructions and, through being purified, (same ¡¥making way for¡¦) reaches the [central state of equilibrium which is the] sign of serenity an way, enters into that state.¡¨ and so on.

We will skip these passages and we will go to paragraph 119. ¡§It is called first jh?na beca numerical series.¡¨ That means it is just first and others are second, third, fourth and fifth. ¡§ first because it arises first.¡¨

¡§It is called jh?na because of lighting the object.¡¨ ¡¥Lighting is to put fire or to shine?
Student: To turn switch on for electricity.
Teacher: But here it does not mean ¡¥lighting¡¦. It means closely observing the object. ¡¥Upa intensely observing, not lighting.

The word ¡¥jh?na¡¦ has two meanings. One meaning is to look closely, to observe closely.

is to burn. When you get jh?na, your mind is close or your mind is on the object and you bur
hindrances. That is why it is called jh?na. There are two meanings for the word ¡¥jh?na¡¦ - o
closely or one that burns up the opposition. ¡¥Opposition¡¦ here means the mental hindrance
Student: I thought you had to burn up mental hindrances in order to get into jh?na.
Teacher: Before getting into the state of jh?na they are not well-burned. They can come bac
moment of jh?na they are well-suppressed.

¡§The disk of earth is called earth kasi?a.¡¨ When you practice earth kasi?a meditation, the
get is also called earth kasi?a or earth kasi?a jh?na.

¡§The disk of earth is called earth kasi?a in the sense of entirety.¡¨ The P??i word ¡¥kasi?a
entire or all. When you look at the disk, you look at the whole disk and not just part of it. You
as a whole. The word ¡¥kasi?a¡¦ means entire.

¡§The sign acquired with that as its support and also the jh?na acquired in the earth-kasi?a
called too.¡¨ The P??i word ¡¥pathav?-kasi?a¡¦, which is translated as earth-kasi?a, can mea
and also the sign or image of the earth disk that you get in your mind. Also it can mean the j
get keeping your mind on that sign of the earth disk. The P??i word ¡¥pathav? kasi?a¡¦ can m
the disk itself, the mental image of the disk in the mind, and the jh?na that you get taking tha
object.

¡§When it has been attained in this way, the modes (There should be an S.) of its attainme
discerned by the meditator as if he were a hair-splitter or a cook.¡¨ After getting the first jh?n
know its modes of attainment. That is so that if you lose that jh?na you know what to do aga
jh?na when I was at a certain place or when certain things were suitable for one, like when I
or was at a certain place. So when you lose the jh?na, you can experience them again. Afte
the yogi must note or discern its modes of attainment.
Student: I don¡¦t understand. You attain jh?na while eating something?
Teacher: Not while eating. You know food is one of the suitable things to take into account.
have desire to eat something and you don¡¦t get that, your meditation doesn¡¦t go well. You
that food. There is something in your mind. When you have suitable food, your mind become
practice meditation. The same is true for place. Sometimes a place is not suitable for you.
Student: In that case you haven¡¦t suppressed the sense desire. You have accomodated the
Teacher: You know there are some foods which are not suitable. If you eat unsuitable food,
indigestion or some sort of discomfort that interferes with your meditation. Suitable food is al
important factor to be taken into account. Also a suitable place is important. If a place is noi
it is difficult to get jh?na or even to practice meditation.

After getting jh?na you have to note this. I got the jh?na when I had a certain kind of food,
was at a certain place, or when I was living with certain monks at a monastery and so on. Th
There are some other things to do too.

In paragraph 123 ¡§And when he recaptures those modes by apprehending the sign, he ju
reaching absorption, but not in making it fast.¡¨ That means after getting jh?na, you must ma

modes or signs of the attainment. This is so because if you happen to lose it, you may apply
That will just help you to get the jh?na again, but it will not help you to keep it or sustain it. T
after getting jh?na, you will enter into the sustained attainment of jh?na for one hour, two ho
whole day. In order to be in the jh?na state for a long time you need to do some other things

¡§It lasts when it is absolutely purified from states that obstruct concentration.¡¨ He has to
dangers to concentration or the obstructions of concentration. They are the five mental hindr
yogi has to not only discern the modes or signs of attainment, but he also has to purify his m
from the states which obstruct concentration - lust, ill will and other things.

In paragraph 126 ¡§So if he wants to remain long in the jh?na, he must enter upon it after
purifying his mind from obstructive states.¡¨ That means after getting jh?na, you don¡¦t go ba
objects. You just keep them away from you so that you are able to be in the jh?na for a long

¡§In order to perfect the development of consciousness he should besides extend the cou
according as acquired.¡¨ After avoiding the obstructions to jh?na, he must extend the counte
person gets jh?na, he practices on the counterpart sign. If the counterpart sign is eight inche
then it is the same size in the jh?na. Then the Commentary says that he is to extend that sig
must exercise his ability in dealing with the sign. He should extend the sign. The extension c
be done during access or when he gets jh?na absorption. Before getting jh?na during the st
concentration you can extend the sign or you can do so after getting jh?na.

¡§The meditator should not extend the sign as a clay bowl¡¨ and so on. That means I think
pots, they do not decide for example that they want a pot which is five inches in diameter. Th
and extend it little by little. They do not specify what size the pot will be. It is something like t

You are not to do like that. When you extend the sign, you must have a definite area. You
example by the breadth of one finger, two fingers, three fingers, or I will extend it to the size
or to the size of a building, or to the size of the whole world and so on. You have to extend t
you become adept at dealing with the counterpart sign.

In paragraph 129 ¡§When a beginner has reached the first jh?na in this sign he should ent
without reviewing it much.¡¨ After extending the sign what must he do? He must get into the
and he must not spend much time reviewing. After getting into jh?na or after the jh?na thoug
follow some thought processes of reviewing the constituents of jh?na, observing the constitu
Commentary says not to do this too much because if you review too much the factors appea
jh?na factors very crudely in one who review it too much. So you do not review it too much.
into it and get out and then enter it again and so on.

Student: what does ¡¥reviewing¡¦ mean?

Teacher: ¡¥Reviewing¡¦ means you get into jh?na; then you get out of it and concentrate on
jh?na for example vitakka. You concentrate on vitakka, then you concentrate on vic?ra and
reviewing the jh?na factors. You do not do that. If you do that, they will become crude. If you
¡§while he is endeavoring for the unfamiliar [higher jh?na] he falls away from the first jh?na a
reach the second.¡¨ That actually does not mean ¡¥unfamiliar¡¦, but rather not so familiar. It i

¡¥higher jh?na¡¦. It means the first jh?na. After you get the first jh?na you are not so familiar
You just have it. You are not well acquainted with that jh?na. You have to make yourself wel
that jh?na by entering into it again and again. And you must not review too much the factors
sentence should read: ¡§while he is endeavoring for the not so familiar first jh?na, he falls av
first jh?na and fails to reach the second.¡¨
Student: So the process of becoming familiar with the first jh?na is to just touch upon the five
Teacher: No. It is to just enter into the jh?na and let them arise in your mind, not reviewing th
watching them.
Student: You let them present themselves normally.
Teacher: Yes. That¡¦s right. When they present themselves in a strong state, then they are c
do not dwell upon each and every one of the factors. You just enter into the jh?na and get ou

¡§Thereafter he should acquire mastery in the five ways.¡¨ That is in paragraph 131. After
jh?na and not reviewing much, one must acquire mastery in the five ways. There is mastery
means mastery in reviewing the factors. There is mastery in attaining. That is getting into the
is mastery in resolving. That is resolving how long you are going to stay in jh?na. There is m
emerging. That is getting out of jh?na. There is mastery in reviewing. That is the same as th
mastery in adverting. These are the five kinds of mastery you should acquire with regard to t
attained.

Then there is the explanation of the five kinds of mastery one by one. ¡§When he emerges
jh?na and first of all adverts to the applied thought, then next to the adverting that arose inte
life-continuum, either four or five impulsions impel with that applied thought as their object.¡¨
review the jh?na factors, the javanas may run seven times. When you are reviewing in rapid
jh?na factor after another, then the javanas do not run for six or seven times but only for fou
because you have to hurry in this way.

¡§Then there are two life-continuum (bhava~ga) consciousness. Then there is adverting w
thought as its object (similarly with p?ti and so on) and followed by impulsions in the way jus
he is able to prolong his conscious process uninterruptedly in this way with the five jh?na fac
mastery of adverting is successful. But this mastery is found at its acme of perfection in the
Twin marvel, or for others on the aforesaid occasions. There is no quicker mastery in advert
Adverting takes place in only four or five javana moments. Then two bhava~ga moments int
of the next jh?na factor takes place with four or five javana moments and two bhava~ga mor
and the next jh?na factor and so on.

The second one is getting quickly into the jh?na. ¡§The Venerable Mah? Moggall?na¡¦s ab
jh?na quickly, as in the taming of the Royal N?ga Serpent Nandopananda is called mastery
was a n?ga and he was very vicious. He was very angry with the Buddha because the Budd
some dust fell on his head. He coiled around Mount Meru and got ready to attack the Buddh
Mah? Moggall?na, the Buddha¡¦s disciple, requested to tame the dragon. Buddha let him do
Mah? Moggall?na was foremost among those who have the psychic powers. At that time Ve

entered inside the body of the n?ga. Then he came out and entered into it again. And so wh
entrance of the mouth the dragon put forth fire to burn him. At that moment Venerable Mogg
into jh?na very quickly. It is said that only Venerable Mah? Moggall?na could do that, not the
disciples. So it is the ability to enter into the jh?na quickly.

¡§Ability to remain in jh?na for a moment consisting in exactly a finger-snap or exactly ten
is called mastery in resolving.¡¨ ¡¥Resolving¡¦ here means just remaining in the jh?na, keepi
while suppressing the bhava~ga. That is not letting bhava~ga arise. It is keeping the jh?na f
time - for a finger-snap, or ten finger-snaps, or the whole day.

¡§Ability to emerge quickly in the same way is called mastery in emerging.¡¨ That is getting

¡§The story of the Elder Buddharakkhita may be told in order to illustrate both these last.¡¨
could enter into jh?na and get out of it very, very quickly. He saw a Royal Supa??a. What is
Student: It says that it is a demon.
Teacher: Do you know garuda? It is a mythical bird. It is supa??a. Actually it might be a kite.
enemy of snakes. It is that kind of bird.

¡§He saw a royal supa??a swooping down from the sky intending to seize an attendant ro
he was getting rice gruel for the Elder. The Elder Buddharakkhita created a rock (maybe a m
and seizing the royal n?ga by the arm, he entered the rock himself with the n?ga. The royal
rock a blow and made off. The Senior Elder remarked: ¡¥Friends, if Rakkhita had not been t
have been put to shame¡¦.¡¨ Alkthough there were many monks who had psychic power, nor
save the n?ga from being taken by the bird (supa??a).

¡§Mastery in reviewing is described in the same way as mastery in adverting; for the revie
are in fact those next to the adverting mentioned there.¡¨ Mastery in reviewing and mastery i
the same thing because they are in one and the same thought process. Mastery in reviewing
impulsions or javanas that are in the thought process. So javanas in that thought process ar
reviewing. Adverting in that thought process is mastery in adverting. So they are in fact not s

¡§When he has once acquired mastery in these five ways, then on emerging from the now
he can regard the flaws in it in this way.¡¨ That comes to the approach of the second jh?na.
up next week.

This is the first jh?na. You try to get the first jh?na. You develop it so that you can get into
and get out of it quickly. These five kinds of mastery are meant for going over to the second
jh?na and so on. So first there is trying to get it, then getting it, keeping it, and then going ov
higher ones.]
Student: How many jh?nas are there?
Teacher: Four or five jh?nas will be mentioned here. You know there is the fourfold method
the fivefold method of jh?nas. They mean the same thing. Fourfold method of jh?nas is mos
Suttas. We very seldom find five jh?nas mentioned in the Suttas. Whenever the Buddha talk
mentioned four jh?nas. In Abhidhamma both four jh?nas and five jh?nas are mentioned.

There are four or five jh?nas depending upon the ability of the person to surmount the jh?n

are persons who have powerful intelligence or knowledge. Such persons are able to get rid
vitakka and vic?ra at the same time. For them there are only four jh?nas. There are others w
rid of the jh?na factors one at a time. First they get rid of vitakka. Then they get rid of vic?ra.
there are five jh?nas. Thank you.
Student: How long does it take to get first jh?na?
Teacher: I don¡¦t know. That depends upon a person¡¦s experience in the past. If a person h
the past, it may not take too long. You know nowadays people practice some kind of kasi?a
get access concentration they have to practice about six months, sometimes maybe longer.
practice the color disk meditation. There is a monk in Los Angeles who said he practiced this
got the access concentration but not the absorption concentration. Also it may depend on ho
practice. If you practice two or three hours a day or if you practice eight or nine hours a day,
difference.
Student: It seems like there are good things and then you have to give them up. Like there a
the first jh?na.
Teacher: Yes. These are mentioned as sukha or happiness. Buddha first said there is happi
enjoying sense pleasures. That is a kind of happiness although it is not in the ultimate sense
the happiness you get from sense objects the happiness of first jh?na is better because ther
desire. You are really calm and happy. Then the second jh?na happiness is better than the f
happiness. There is no initial application and sustained application to disturb your equilibriun
the third jh?na is better than the second jh?na and so on. Step by step the Buddha pointed o
different kinds of happiness. Even the highest jh?na, the ar|pavacara jh?na, is still not all tog
from suffering because there is the end of the jh?na. The jh?na cannot last forever. Jh?na co
arises and then it must disappear. Then it arises and disappears again. Even that very high
has a beginning and an end. It is also not ultimate happiness. Ultimate happiness is freedom
formations. So the highest form of happiness is the happiness of Nibb?na, the abandonmen
defilements. Buddha gave us the different kinds of happiness, one above the other. Jh?na h
happiness, but still it is not enough for the Buddha.
Student: The attaining of the jh?nas in succession is the way to abandoning all the mental d
Teacher: It is not the inevitable path. If you read Suttas, it seems like that. You go through th
stage by stage. Then you change over to vipassan?. When Buddha described his own attain
said that first he practiced breathing meditation. Then he got first, second, third and fourth jh
attained the supernormal knowledge of seeing his past lives and so on. Only after getting tw
supernormal knowledge did he practice vipassan? meditation. Only then did he change to vi
Before that he practiced samatha meditation and got the jh?nas. Then during the last part of
changed to vipassan? meditation.
Student: That¡¦s when he saw Dependent Origination?
Teacher: Yes. Immediately before attainment of Buddhahood he reflected upon the twelve li
Origination and their relationships.

Student: Then seeing past lives and so on is related to samatha?
Teacher: Yes. The ability to see past lives comes from samatha meditation. Only after gettin
get these kinds of knowledge. We can cll them special kinds of jh?na. Actually they are a va
jh?na or fourth jh?na. After getting fifth jh?na you have to specially develop it in order to get
of supernormal knowledge. So when you read the Suttas it goes like you first practice samat
then you change over to vipassan? meditation. But in the later Commentaries it says that yo
and practice vipassan?. Those who practice in this way are called ¡¥dry vipassan? meditato
that they don¡¦t practice samatha meditation.

S?dhu! S?dhu! S?dhu!

(Tape 11 / Ps: 138 ¡V 202)

Today we come to the second jh?na, third jh?na, and then the fourth jh?na. The translatio
sheets I think is easier to understand, clearer. Please look at these translations.

After getting the first jh?na, when a person wants to get the second jh?na, the first thing th
do is find fault with the first jh?na. After getting the first jh?na, he thinks that it is not good en
With first jh?na there are five jh?na factors - initial application, sustained application, p?ti, su
one-pointedness of mind. This person after getting the first jh?na sees danger in being close
hindrances. By overcoming hindrances he was able to get the first jh?na. When he gets the
free from hindrances, but it is with initial application and sustained application and so on. No
fault with initial application and sustained application or in P??i vitakka and vic?ra. He tries t
dispassionate towards these two factors. He tries to eliminate them. When he is able to elim
will get the second jh?na.

After gaining the first jh?na, he tries to get the five kinds of mastery like entering into it qui
emerging from it and so on. In paragraph `138 ¡§When he has emerged from the first jh?na,
sustained thought (vitakka and vic?ra) appear gross to him as he reviews the jh?na factors
and full awareness.¡¨ He enters into the first jh?na and emerges from that jh?na. Then he re
in that jh?na. There are five factors in first jh?na. When he reviews them, applied thought an
thought appear gross to him while happiness and bliss (in P??i p?ti and sukha) and unificati
(ekaggat?) appear peaceful.

¡§Then he brings the same sign ¡¥earth, earth¡¦ to mind again and again.¡¨ So after review
factors, he dwells upon the counterpart sign that he got during the preliminary stages. He ta
counterpart sign as the object of meditation and concentrates on it saying ¡¥earth, earth¡¦ ag
¡§with the purpose of abandoning the gross factors and obtaining the peaceful factors.

¡§Knowing now the second jh?na will arise¡¨ - we will have to correct this. It should say ¡§
jh?na is about to arise¡¨, not knowing. He does not know when it will arise. This is a P??i idi
you about this before. ¡§When the second jh?na is about to arise, there arises in him mind-
the same earth kasi?a as its object, interrupting the life-continuum.¡¨

If you look at the first jh?na chart, the same thought process arises here. After cutting off b
there arises ¡¥m¡¦ (manodv?r?vajjana or mind-door-adverting). Then there are four moments
javanas and the fifth moment is jh?na. For a person who has quick intelligence or quick reali
will be only three sense-sphere javanas and the fourth moment is jh?na.

¡§There arises in him mind-door-adverting with the same earth kasi?a as object, interrupti
continuum. After that either four or five impulsions (javanas) impel on that same object (depe
whether the person is of quick intelligence or slow intelligence), the last one of which is an in
(javana) of the fine-material sphere (r|p?vacara).¡¨ Here it is the second jh?na. ¡§The rest ar
sense-sphere of the kinds already stated.¡¨ ¡¥The rest¡¦ means the preceding four or three.

Now comes the translation of the description of the second jh?na. I have made a new tran
be used for all people, but for the class it is better.

¡§With the stilling (That means overcoming of vitakka and vic?ra.) of vitakka and vic?ra he
dwells in the second jh?na which arises internally and (literally) which is confident and which
singleness of mind, or which clarifies the mind and arouses singleness which is without vitak
and which is born of concentration with p?ti and sukha or which is with p?ti and sukha born
concentration.¡¨ This is the description of the second jh?na. Whenever there is a description
jh?na, the same stock sentences are repeated many times in the Suttas and in Abhidhamma

The first phrase is ¡§with the stilling of vitakka and vic?ra¡¨. ¡¥Stilling¡¦ means the overcom
vitakka and vic?ra. When a person wants to attain the second jh?na, he has to overcome or
vic?ra.

Because of the overcoming of vitakka and vic?ra ¡§he enters upon and dwells in the secon
arises internally.¡¨ Jh?na arises in one¡¦s mind. So it does not arise in other persons or outsi
it is internal.

¡§Which is confidence and which arouses singleness of mind¡¨ - you will find this in paragr
the word used is sampas?danam. It means confidence or saddha. You may remember sadd
cetasikas. Saddha is confidence or faith. Here the jh?na itself is called confidence or faith. It
figuratively speaking. But the meaning is which is accompanied by confidence or which is ac
For this class we would say ¡¥which is confidence¡¦, but for general purposes we should say
confidence¡¦, that is which arises together with confidence or faith (saddha). The function of
confidence is to clear the mind of doubt and others.

¡§And which arouses singleness of mind¡¨ - ¡¥singleness of mind¡¦ really means concentra
another explanation. That is which clarifies the mind and arouses singleness. The P??i word
footnote #41. The P??i phrase is samps?dana? cetaso ekodibh?vam. ¡¥Cetaso¡¦ means of
the two words ¡¥sampas?dana?¡¦ and ¡¥ekodibh?vam¡¦. The word ¡¥cetaso¡¦ can be connec
with ekodibh?vam. When it is connected with the first one, then that means clarifying the mi
clarifies the mind. When it is connected with the other word ¡¥ekodibh?vam¡¦, it means arous
¡¥cetaso¡¦ means of mind. So cetaso can be connected with the previous word or the followi
what is being explained in paragraphs 142 and 143.

¡§Which is without vitakka and vic?ra and which is born of concentration¡¨ - that means aft
first jh?na, he practices meditation and gets second jh?na. The second jh?na is said to be c
caused by the concentration in the first jh?na. Or it is accompanied by concentration when it
¡¥concentration¡¦ can be taken as that which is with first jh?na or that which is with second jh
can be taken.

¡§Which is born of concentration and which is accompanied by p?ti and sukha¡¨ is one exp
¡§which is with p?ti and sukha born of concentration.¡¨ P?ti and sukha are here conditioned
and so they are said to be born of concentration. This is the explanation of the second jh?na

A person gets the second jh?na after removing, after abandoning vitakka and vic?ra. That
That jh?na clarifies the mind and arouses singleness of mind. That jh?na is without vitakka a
jh?na is born of concentration and accompanied by p?ti and sukha or it is accompanied by p
of concentration.

Then there are some problems. They are all explained here. Here it is said that the second
confidence. That means the second jh?na is accompanied by the cetasika saddha (confiden
saddha also accompanies the first jh?na. Please look at paragraph 144. ¡§it might be asked
faith exist in the first jh?na too, and also this concentration with the name of the ¡¥single[thin
the first jh?na there arise a number of cetasikas and among them is saddha or faith and also
mind or one-pointedness of mind. Then why is only this second jh?na said to have confidenc
mind? They are in the first jh?na also. That problem the Commentator or The Path of Purific

¡§It may be replied as follows: It is because that first jh?na is not fully confident owing to th
disturbance created by applied thought and sustained thought.¡¨ When there is vitakka and v
the mind pushing it to this object and that object. They tend to distract the mind. When there
vic?ra with the jh?na, saddha or confidence is not good enough. It does not fully clarify. It is
confident. ¡§It is like water ruffled by ripples and wavelets. That is why, although faith does e
(the first jh?na), it is not called ¡¥confidence¡¦. And there too concentration is not fully evider
of the lack of full confidence.¡¨ When saddha is not strong, then concentration is also not str
is why it is not called ¡¥arousing concentration¡¦ or ¡¥arousing singleness¡¦.

Student: Is that the highest form of concentration?

Teacher: No, not yet. This is just the second stage or level of concentration. We will have the
fourth stages. In later chapters we will go to the formless jh?nas also. This is only the secon
concentration.

¡§That may be understood as the reason why only this jh?na is described in this way. But
actually stated in the Vibha~ga too with the words ¡¥Confidence is faith¡¦.¡¨ And so on. Altho
and concentration are present in the first jh?na, the first jh?na is not described as having co
concentration because they are not strong enough there. Why are they not strong enough?
disturbance of vitakka and vic?ra. In this second jh?na there is no vitakka and vic?ra to distu
they become strong. That is why only this jh?na is described as ¡§having confidence and are
mind¡¨.

Student: So that means you don¡¦t need vitakka and vic?ra to create concentration and conf
Teacher: Actually vitakka and vic?ra are not really hindrances or obstacles. They are some l
to strong concentration let us say. The first jh?na also has strong concentration but compare
it is not so strong.
Student: You need vitakka and vic?ra to get first jh?na?
Teacher: Yes. Then after you get first jh?na, you eliminate them in order to get second jh?na
first when concentration is not strong, you need vitakka to support the mind being on the obj
getting the second jh?na the mind does not need vitakka to take it to the object. The second
or gets rid of vitakka and vic?ra.

We have solved one problem. Another problem is that the second jh?na is described as w
vic?ra. The first sentence also means that it is without vitakka and vic?ra. Why is there repet
¡§with the stilling (or overcoming) of vitakka and vic?ra¡¨ in the first instance and here ¡§the
is without vitakka and vic?ra.¡¨ The commentator explains this repetition by giving two or thre

The first one is in paragraph 146. The first explanation is that in order to get higher jh?nas
eliminate the grosser factors. In order to let you understand this the phrase is repeated here
¡¥with the stilling of vitakka and vic?ra¡¦ and ¡¥it is without vitakka and vic?ra¡¦ are repeated.
reason. It is repeated in order to show that only by eliminating the grosser factors in the lowe
you attain the higher jh?nas. That is one explanation.

Another explanation is that the phrase ¡¥with the stilling of vitakka and vic?ra¡¦ is the cause
jh?na having confidence and singleness of mind. It shows that. It does not show the mere al
and vic?ra, but it shows that because of the stilling of vitakka and vic?ra this jh?na comes to
¡¥confidence and this jh?na arouses singleness of mind¡¦. To show this relationship as caus
phrases are given here.
Student: Is this voluntary? It sounds like you are saying that one drops vitakka and vic?ra vo
order to obtain the higher jh?na.
Teacher: Yes.
Student: But does that just naturally arise?
Teacher: Yes, when it arises, it arises naturally. But before the jh?na arises, you have to me
you meditate you have the intention to get rid of vitakka and vic?ra. If you cannot eliminate v
vic?ra, you cannot get the second jh?na.
Student: You eliminate them through more concentration?
Teacher: That¡¦s right. You arouse dispassion towards vitakka and vic?ra. It is just by thinkin
emerge from jh?na, you review or concentrate on the jh?na factors. Since you find fault with
vic?ra, they appear to be gross. The others appear to be subtle. These two gross factors you
you get the second jh?na.

The elimination of vitakka and vic?ra is the cause. The second jh?na being with confidenc
singleness of mind is the effect. To show this cause and effect relationship the first phrase is

Then there is another reason given. The second phrase ¡¥without vitakka and vic?ra¡¦ mea

of vitakka and vic?ra, nothing more. The first phrase means not only without vitakka and vic
without vitakka and vic?ra because they have been overcome. So in this case the first phras
the second phrase. Because vitakka and vic?ra are stilled or because they are eliminated th
and vic?ra in the second jh?na. In order to show that these two phrases are given or stated
of the second jh?na.

Then it is born of concentration. P?ti and sukha are the same, are to be understood simila
first jh?na.

¡§Born of concentration¡¨ - here also there is a problem. The first jh?na is also born of con
you do not have concentration, you cannot get the jh?na, or you cannot get even access co
jh?na. If you do not have concentration, you cannot get any of these jh?na or even the stage
is this second jh?na described as ¡¥born of concentration¡¦? Again here concentration in the
not so strong as concentration in the second jh?na. Again the second jh?na is stronger in co
because it is not disturbed by vitakka and vic?ra. When vitakka and vic?ra are eliminated, co
becomes very strong and the mind becomes very clear. In order to praise the second jh?na
¡¥born of concentration¡¦. We are to understand that not only the second jh?na is born of co
also the first jh?na.

In paragraph 148 about the middle of the paragraph ¡§still it is only this concentration that
worthy to be called ¡¥concentration¡¦ because of its complete confidence.¡¨ ¡¥Confidence¡¦ h
clarifying, complete clarification.

¡§And extreme immobility¡¨ - what do you understand by immobility?

Student: Something that is still.

Teacher: Still, yes. Not moving. I think ¡¥extreme stillness¡¦ may be better here. The P??i wo
¡¥achala¡¦. ¡¥Achala¡¦ means not moving. The translator I think wanted to be literal so he use
but that may mean some other thing than stillness of mind. So there is extreme stillness due
vitakka and vic?ra.

In paragraph 147 ¡§Besides, this confidence comes about with the stilling, not the darknes
- actually the word does not mean darkness. The word means turbidness, muddiness, cloud
is not darkness. The mind is always clear. So it is the turbidness of defilement.

In the second jh?na how many factors are there? Three factors - p?ti, sukha and ekaggat?
mind). It abandons two factors - vitakka and vic?ra.

Then we go to the third jh?na. Now you find fault with p?ti. One by one you are going to el
factors.

Paragraph 151 ¡§Once this has been obtained in this way, and he has mastery in the five
described, then on emerging from the now familiar second jh?na he can regard the flaws in
attainment is threatened by the nearness of applied thought and sustained thought.¡¨ Althou
vic?ra are not in the second jh?na, it is close to the first jh?na which does have vitakka and
(this second jh?na) is close to applied thought and sustained thought.

¡§Whatever there is in it of happiness, of mental excitement, proclaims its grossness.¡¨ Th

factors are weak because of the grossness of p?ti which is described thus in the Sutta: ¡§Th
declared to be gross with that very p?ti because it is mental excitement.¡¨ When you are fee
something like floating on the surface. P?ti has the function of exciting the mind. Now this pe
mind to be very calm and serene. He finds fault with p?ti now. ¡§Its factors are weakened by
happiness (p?ti) so expressed. He can bring the third jh?na to mind as quieter and so end h
the second jh?na and set about doing what is needed for attaining the third.¡¨

¡§When he has emerged from the second jh?na, p?ti appears gross to him as he review th
mindfulness and full awareness, while sukha and ekaggat? (bliss and unification) appear pe
brings that same sign to mind as ¡¥earth, earth¡¦ again and again, with the purpose of abanc
factor and obtaining the peaceful factors, when the third jh?na is about to arise (not ¡¥knowi
arises in him mind-door adverting with that same earth kasi?a as its object, interrupting the
life-continuum.¡¨ The rest is the same.

Now we come to the third jh?na. The third jh?na is described in set phrases or set sentenc
translation on the sheet. ¡§With the fading away of p?ti as well he dwells in equanimity, and
fully aware¡¨ and so on. The words ¡¥as well¡¦ here are said to have the meaning of conjunc
well¡¦ we can conjoin some others. They are described in the brackets. ¡§With the distaste fo
fading away. ¡§With the fading away and stilling of p?ti as well¡¨ so here in the first case ¡¥as
conjoins stilling. ¡§With the fading away and stilling of p?ti as well¡¨ means with the fading aw
stilling of p?ti. ¡¥Stilling¡¦ is mentioned in the second jh?na. That is something like taken ove
passage explaining the third jh?na. ¡§With the fading away as well¡¨ means with the fading a
of p?ti.

It may also convey some other thing. In that case with the surmounting (That is fading awa
the stilling of vitakka and vic?ra. It can mean one of these two things.

¡§With the fading away of p?ti as well¡¨ simply means with the distaste for and stilling of p?
surmounting of p?ti and stilling of vitakka and vic?ra.

¡§He dwells in equanimity and is mindful and fully aware and experiences sukha (Here sul
and mental.) with his mental body, he enters upon and dwells in the third jh?na, on account
Ones announce (with regard to the person who has attained the third jh?na): he has equani
and dwells in sukha.¡¨ This is the third jh?na.

Student: he experiences sukha both bodily and mental with his mental body?

Teacher: I will explain later. Vitakka and vic?ra are stilled. They do not arise with the second
the stilling of vitakka and vic?ra¡¨ is said once again to praise the third jh?na. In praise of the
jh?na some of the descriptions of the other jh?nas are repeated here. This is what the Comm
Actually there are no vitakka or vic?ra in second jh?na much less third jh?na. In order to sho
to higher jh?nas and in order to praise the third jh?na it is said here also. The stilling of vitak
vic?ra is the way or condition for gaining the third jh?na.

¡§He dwells in equanimity¡¨ - in connection with the word ¡¥equanimity¡¦ the Commentator
of (Let us use P??i.) upekkh?. It is very important when you see the word ¡¥upekkh?¡¦ in P??

understand what is meant. At least you should know that ¡¥upekkha¡¦ means feeling or it me
Equanimity is not feeling here. Equanimity is impartiality. Impartiality is one of the cetasikas.
also one of the cetasikas. Feeling upekkh? is different from equanimity upekkh?. This much
understand. Whenever you find the word ¡¥upekkh?¡¦, you have to see whether it means fee
equanimity upekkh?.

Upekkh? comes from ¡¥upa¡¦ and ¡¥ekkha¡¦. That is explained in paragraph 156. ¡§It watc
arise (UPApattito IKKHATI), thus it is equanimity (upekkh? or onlooking); it sees fairly, sees
partiality (a-pakkhapatita), is the meaning.¡¨

There are ten kinds of upekkh?. The first is called ¡¥six factored equanimity¡¦. It is the equa
in the minds of Arahants. ¡§Here a bhikkhu whose cankers are destroyed (That is an Arahan
nor sad on seeing a visible object with the eye: he dwells in equanimity, mindful and fully aw
an Arahant sees a good object or a bad object he does not feel glad or sad with regard to th
impartial to these objects. He can keep that impartiality in the face of objects desirable and u
That is one of the qualities of the Arahants. This is because Arahants have eradicated all me
And so they are not glad with attachment to things nor are they repulsed by things which are

The next one is equanimity as a divine abiding. Equanimity is one of the four divine abidin
intent upon one quarter with his heart endued with equanimity.¡¨ That is not hating and not lo
viewing with impartiality.

The next one is equanimity as an enlightenment factor. There are seven factors of enlighte
equanimity is one of them. ¡§He develops the equanimity enlightenment factor depending on
it is neutrality ¡§in conascent states¡¨. Actually it is neutrality among conascent states. Neutr
a conascent state. Among the conascent states arising with consciousness this is neutrality,
of neutrality. This is one of the factors of enlightenment.

The next one is the equanimity of energy. ¡¥Energy¡¦ is called ¡¥equanimity¡¦ here. Energy
too much nor too little. It must be in the middle, so it is called ¡¥equanimity¡¦ here. Actually it
or viriya - ¡§neither over-strenuous nor over-lax in energy.

The next one is equanimity about formations. That arises during vipassan? meditation. Wh
practices vipassan? meditation and reaches the higher stages of vipassan? knowledge, then
equanimity about formations. There is ¡§neutrality about apprehending reflexion and compos
hindrances, etc., described thus.¡¨ That means he doesn¡¦t have to make effort to keep his m
It is effortless observation at that moment. He is neither attached to nor repulsed by what he

¡§How many kinds of equanimity about formations arise through concentration? How many
about formations arise through insight? Eight kinds of equanimity about formations arise thr
concentration (through samatha). These are the eight kinds of jh?na. Ten kinds of equanimit
arise through insight.¡¨ When you practice vipassan? meditation, then you go through ten kin

Those ten and the eight also are given in footnote 44. ¡§The ¡¥eight kinds¡¦ are those conn
eight jh?na attainments. The ¡¥ten kinds¡¦ are connected with the four Paths, the four Fruitio
liberation, and the signless liberation.¡¨ Actually the word ¡¥liberation¡¦ is not used in the Con

is not ¡¥void liberation¡¦ but ¡¥dwelling in voidness¡¦, ¡¥dwelling in signlessness¡¦. ¡¥Dwelling
voidness¡¦ means contemplating on the voidness of formations. He is still in the stage of vipa
yet at the stage of enlightenment, not at the stage of Path and Fruition. So here ¡¥dwelling in
means dwelling on voidness. ¡¥Dwelling in signlessness¡¦ means dwelling on the signless fo
practices vipassan? meditation, he takes the formations as object. These formations he con
void. That means void of permanency, void of satisfactoriness and void of soul or self. ¡¥Sig
the same thing. These are the ten. When a person reaches that stage, he gains equanimity

The next one is equanimity as feeling. ¡§Equanimity as a feeling, is a name for the equani
neither pain nor pleasure described thus: ¡¥On the occasion on which a sense-sphere profit
has arisen accompanied by equanimity¡¦.¡¨ I don¡¦t think we should use the word ¡¥equanimi
¡¥Neutral feeling¡¦ I think is a better word.

¡§Equanimity about insight is a name for the equanimity consisting in neutrality about inve
described thus.¡¨ It is more or less the same as equanimity about formations. Equanimity ab
to do with vipassan? meditation just as this equanimity about insight. ¡§what exists, what ha
abandons, and he obtains equanimity.¡¨

Equanimity as specific neutrality, this is the real equanimity which is one of the mental fact
it is called ¡¥tatramajjhattat?¡¦.

¡§Equanimity of jh?na is a name for equanimity producing impartiality towards (them).¡¨ Th
feeling upekkh?. It is jh?na upekkh?. It is a specific equanimity.

The next one - ¡§Purifying equanimity is a name for the equanimity purified of all oppositio
thus.¡¨ Since it is purified of all opposition, there is no interest in stilling them because the yo
succeeded in stilling the opposition. After this achievement he no longer has interest in stillin
because they are already stilled. This is called ¡¥purifying equanimity¡¦. This also is a specifi

¡§Herein, six factored equanimity, equanimity as a divine abiding, equanimity as an enligh
equanimity as specific neutrality, equanimity of jh?na, and purifying equanimity are one in m
meaning¡¦ means one in reality, one in essence.), that is equanimity as specific neutrality.¡¨

¡§Their difference, however is one of position (or occasion), like the difference in a single
boy, a youth, an adult, a general, a king, and so on. Therefore of these it should be understo
equanimity as an enlightenment factor, etc., are not found where there is six factored equan
mutually exclusive.); or that six factored equanimity, etc., are not found where there is equan
enlightenment factor.¡¨

¡§And just as these have one meaning (That means just as these are the same in essence
also equanimity about formations and equanimity about insight have one meaning too; for th
understanding (pa???).¡¨ So these two are not specific neutrality, but they are really underst
because they arise during vipassan? meditation.

At the bottom of paragraph 170 ¡§Equanimity of energy and equanimity as feeling are diffe
each other and from the rest.¡¨ ¡¥Equanimity¡¦ just means energy. ¡¥Equanimity of feeling¡¦ i

feeling.

How many kinds of equanimity do we get in essence or in reality? Four - specific neutrality energy, and neutral feeling. In essence there are four kinds of upekkh?. In detail there are te upekkh?. Whenever we see the word ¡¥upekkh?¡¦, we have to understand what kind of upek

Then in the phrase ¡§He dwells in equanimity¡¨ what upekkh? is meant? Specific neutralit feeling upekkh? because we are still in the third jh?na. In the third jh?na there is still sukha v neutral feeling. Sukha is pleasurable feeling. Here ¡¥equanimity¡¦ means specific neutrality o

Paragraph 176 ¡§He is mindful and fully aware, and he experiences sukha, both bodily and mental body.¡¨ It is better in translation than in the original P??i. In the original P??i the sent very involved. Also the Commentator used many relative pronouns, one relative of another, relative of that and so it goes on and on. It is very difficult to understand. I don¡¦t know why h way. In the translation it is better. We can understand.

¡¥He feels¡¦ means he experiences sukha. Here ¡¥sukha¡¦ means both bodily sukha and m jh?na arises, there is this sukha (pleasurable feeling). When there is pleasurable feeling, he experience it, although he has no intention that he will experience or will enjoy this sukha. S feeling is accompanying the jh?na, he just experiences it.

¡¥With his mental body¡¦ means other mental states. When the third jh?na arises, there are arising with it. There is third jh?na citta and there are cetasikas. Among these cetasikas ther sukha and ekaggat?. These are three jh?na factors. Actually they are called ¡¥jh?nas¡¦. The are here called ¡¥mental body¡¦. There is one consciousness and 33 cetasikas. So there is o citta and 33 cetasikas. Among them there is pleasurable feeling which is sukha. Since sukha with other mental concomitants, the person is said to experience sukha with the mental conc mental concomitants are here called ¡¥the mental body¡¦. In P??i the word ¡¥k?ya¡¦ is used.

Then when this third jh?na arises it causes material properties to arise. Some matter is ca some by consciousness (citta), some by climate, and some by food. When the third jh?na ci material properties to arise too. Since it is a very refined state of mind, state of consciousnes material properties it produces are also very fine, very subtle. Those very fine and very subtl properties, that tangible object the meditator or the one who has jh?na experiences. That fee through contact of his body with other tangible things, other tangible objects, like sitting on a cushion, something like that. During the time when the third jh?na arises, he is said to exper sukha with his mental body and physical sukha with his mental body.

This is because what we call ¡¥vedan?¡¦ (feeling) is in the mind. What we call feeling or se the material properties in the body. Suppose there is pain here. Pain is a collection of materi here. We feel that pain. That feeling of pain is in our mind. When we have a good touch, the That good touch is material properties and that we feel in our mind as sukha (pleasurable fe when the person gets third jh?na, his mind is so refined that it produces very refined materia These material properties are all scattered throughout his body or pervade his body. Therefo pleasant sensations in the body through his mind. That is why it is described here as ¡§expe

bodily and mental with his mental body.¡¨ And ¡¥mental body¡¦ means a group of mental con
of mental factors.

¡§He enters upon and dwells in the third jh?na on account of which the Noble Ones annou
a person who has attained the third jh?na) he has equanimity, he is mindful, and he dwells i

Why do the Noble Ones recommend? I think ¡¥praise¡¦ is better than the word ¡¥recomme
something in praise of something. The Noble Ones praise here this person who has attained
because he can keep himself impartial. He is not attached to even the very high form of suk
mindful that he can keep p?ti from arising. At that time in the third jh?na p?ti does not arise.
this person is worthy of praise. He can keep impartiality and he can keep away p?ti by being
dwells in sukha which is experienced by all Noble Persons. That is why he is worthy of prais
praise him they say ¡§this person has equanimity. This person is mindful. This person dwells

In this jh?na there are how many factors? Two factors. What are they? Sukha and ekagga
these two jh?na factors. This is the third jh?na. After third jh?na we go to the fourth jh?na.

Student: It says here ¡§He has equanimity, is mindful, and dwells in sukha.¡¨ Isn¡¦t there a th
mindfulness?

Teacher: Mindfulness is with all jh?nas. Jh?nas can never be without mindfulness. Here his
good that it can keep p?ti from arising. When you pay close attention to what is happening a
can keep even p?ti away from you, from arising in your mind. That is why his mindfulness is
just ordinary mindfulness. It is a very powerful and refined mindfulness.

He dwells in sukha. This is not an ordinary sukha. It is unmixed or unsullied sukha. It is the
by Noble Persons.

Now we go to the fourth jh?na. The meditator has to do the same thing. He has to find fau
is going to neutral feeling now.

In about the middle of paragraph 181 ¡¥knowing¡¦ should not be there but instead it should
fourth jh?na is about to arise.¡¨ Fourth jh?na is different from the others because it is accom
neutral feeling. First jh?na, second jh?na and third jh?na are accompanied by pleasurable fe

When we talk about the different conditions in Pa??h?na (There are 24 causal relations in
we talk about repetition condition, the constituents must be of the same nature. That means
consciousness arise one after the other, the concomitants arising together with the previous
be a condition as repetition condition of the succeeding consciousness only when they are c
Pleasurable must be followed by pleasurable. Neutral must be followed by neutral. If neutral
pleasurable, there would be no relationship as repetition. So in this fourth jh?na ¡§pleasant f
condition, as repetition condition, for neither-pain-nor-pleasant feeling, and [the preliminary v
aroused in the case of the fourth jh?na with neither-pain-nor-pleasant feeling, consequently
[consciousnesses of the preliminary-work] are associated with neither-painful-nor-pleasant f
happiness vanishes simply owing to their association with equanimity.¡¨

What is that? What the Commentator is saying is the pleasurable feeling cannot be a repe
for neutral feeling. In the fourth jh?na there is neutral feeling and not pleasurable feeling. If y

the thought process, the jh?na consciousness is preceded by four or three sense-sphere jav
Since in the first thought process the fifth moment, the jh?na moment, is accompanied by ne
others also must be accompanied by neutral feeling. That is what the Commentator is sayin
second and third jh?nas the javanas are accompanied by pleasurable feeling. That is the dif
thought process for fourth jh?na, since fourth jh?na must be accompanied by neutral feeling
k?m?vacara javanas must also be accompanied by neutral feeling. That is the only differenc
Commentator is saying.

Here in the translation there is some error. I will read it. ¡§But there is this difference: bliss
(pleasant) feeling is not a condition, as repetition condition, for neither-painful-nor-pleasant f
[the preliminary-work] must be aroused in the case of the fourth jh?na with neither-painful-n
feeling.¡¨ Actually it should say: ¡§In the fourth jh?na neither-painful-nor-pleasant must arise
in the preliminary-work but it is in the fourth jh?na that neutral feeling must arise. Neutral fee
there.

¡§Therefore these [consciousnesses of the preliminary-work] (That means the k?m?vacara
the r|p?vacara javanas.) must be accompanied by neither-painful-nor-pleasant feeling, and
vanishes simply owing to their association with equanimity.¡¨ ¡¥Equanimity¡¦ here means neu
Neutral feeling is feeling and sukha or happiness is feeling. If it is neutral it cannot be happi
it is happiness it cannot be neutral. Since the fourth jh?na is accompanied by neutral feeling
no sukha feeling there. There can be no pleasant feeling.

¡§Here happiness vanishes simply owing to their association with equanimity.¡¨ It may be
many people because if happiness vanishes, what are we to do? Happiness is pleasurable
feeling is said to be higher than pleasurable feeling. So in this fourth jh?na pleasurable feeli
and in its place neutral feeling arises. This neutral feeling is so refined that it is almost a kin
Although it is not technically sukha, it is the kind of ¡¥sukha¡¦ that such people enjoy.

The fourth jh?na - ¡§With the abandoning of sukha and dukkha and with the previous disa
somanassa and domanassa, he enters upon and dwells in the fourth jh?na, which has neith
and which has purity of mindfulness caused by equanimity.¡¨

You know there are five kinds of feelings - sukha feeling, dukkha feeling, somanassa feeli
feeling, and upekkh? feeling. Sukha feeling and dukkha feeling are connected with the body
in the mind, but it depends upon the physical thing or the body. These bodily feelings are ca
dukkha. Somanassa and domanassa are mental feelings, the feeling of pleasure in the min
anguish in the mind.

When you hit your finger with something, there is pain there. You have the experience or f
pain in your mind, the dukkha feeling. When you think of something and you are sad, that is
Or when you are angry, that is domanassa feeling that you get with your anger. It is like that

¡§with the abandoning of sukha and dukkha and with the previous disappearance of soma
- when we read this it would lead us to believe that sukha, dukkha, somanassa, and domana
close to the moment of fourth jh?na. The abandonment of these four (sukha, dukkha, soman

occurs during the preliminary stage of the fourth jh?na it would seem. During the preliminary
fourth jh?na somanassa is abandoned. During the preliminary stage of the first jh?na dukkha
the preliminary stage of the second jh?na domanassa is abandoned. At the preliminary stag
p?ti is abandoned. They are all abandoned at the preliminary stages of these four jh?nas. Th
¡§with the previous disappearance of somanassa and domanassa.¡¨ Sukha, dukkha, soman
abandoned or eliminated before the moment of fourth jh?na. Before reaching the fourth jh?n
preliminary stages. During these preliminary stages, that is the preliminary stages of first, se
and fourth jh?nas, these feelings are abandoned.

There is one passage in the Suttas where it is said that they are abandoned during the jh?
Commentator points to that passage and tries to explain it. It is true that they are abandoned
preliminary stages. But their abandonment there is not intensive. Their cessation in the preli
not strong or reinforced. But at the moment of jh?na there is reinforced cessation or reinforc
of these things, these feelings. In the Sutta passage pointed out by the Commentator only th
cessation is meant and not just cessation. That is why these are said to be abandoned at the
the Sutta. Therefore these two statements do not contradict one another.

In paragraph 187 ¡§For accordingly, during the first jh?na access, which has multiple adve
don¡¦t like the word ¡¥multiple¡¦. Actually it is ¡¥different adverting¡¦, not multiple. In a though
there is only one adverting, either five-sense-door adverting or mind-door adverting. There c
adverting. So here ¡¥jh?na access which has different adverting¡¦ means the preliminary sta
the jhana thought process. When a person tries to get jh?na he practices meditation. He gai
preliminary concentration and then access concentration. During the stage of access concen
moments of this preliminary work. These moments consist of a series of thought processes
process there is only one adverting. ¡¥First jh?na access which has different adverting¡¦ mea
is trying to attain the first jh?na, but who has not yet reached the first jh?na thought process,
stages are called the jh?na access with different adverting. If it is said with the ¡¥same adve
would mean the first jh?na thought process itself. Jh?na thought process is not meant , but
before the jh?na thought process. Each of those thought processes has one adverting, but t
thought processes. There can be many thought processes of access concentration before th
process. The P??i word ¡¥n?n?¡¦ can mean many or different. Here it means different. So ¡¥
adverting¡¦ is what is meant here.

¡§There could be rearising of [bodily] pain faculty (¡¥Bodily pain faculty¡¦ simply means bod
to contact with gadflies, flies etc.¡¨ In paragraph 188 ¡¥multiple¡¦ should be replaced with ¡¥d
adverting¡¦.

If these feelings are abandoned in the preliminary stages, why are they mentioned here? A
are mentioned in this passage describing the fourth jh?na. The Commentator explains that it
they can be easily understood or easily grasped. In paragraph 190 ¡§It is done so that they c
grasped.¡¨ ¡¥Readily grasped¡¦ means easily understood.

¡§For neither-painful-nor- pleasant feeling described here by the words ¡¥which has

neither-pain-nor-pleasure¡¦ is subtle, hard to recognize and not readily grasped (not readily u
Among the feelings the neutral feeling is the most difficult to see or to understand. Pain is ob
or good feeling is also obvious. But the neutral feeling is difficult to see. Although one experi
feeling, one is not aware that that is neutral feeling. It is so difficult to understand, so subtle.

Here the Buddha wants us to understand neutral feeling in comparison with other feelings
the feelings here and explains that this feeling is the most difficult to understand.

¡§Just as, when a cattle-herd wants to catch a refractory ox that cannot be caught at all by
it, he collects all the cattle into one pen and lets them out one by one and then (I would say
saying ¡¥That is it; catch it¡¦ - I would strike out ¡¥and so¡¦. It is not ¡¥it gets caught¡¦ but ¡¥ge
caught¡¦. - gets it caught.¡¨ That means let other people catch the ox. This is the one I want t
it. So the other people catch it. The sentence should run like this: ¡§He lets them out one by
saying ¡¥that is it; catch it; gets it caught as well, so too the Blessed One has collected all th
kinds of feeling] together so that they can be readily grasped; for when they are shown colle
this way, then what is not [bodily] pleasure (bliss) or [bodily] or [mental] joy or [mental] grief
be grasped in this way.¡¨ What is not sukha, dukkha, somanassa, domanassa is upekkh?. T
accompanied by neither pain nor pleasure but neutral feeling.

¡§It has the purity of mindfulness caused by equanimity.¡¨ That is specific neutrality. Actua
mindfulness but all mental concomitants, all mental factors are purified in this jh?na. So it is
teaching is given under the heading of mindfulness.¡¨ Only mindfulness is mentioned, but we
that all the others are meant headed by mindfulness.

Is there an expression for that? Do you know what I mean? Sometimes we do not say all
say. But we let people know by saying something different from what we really want to say.
understand that sati (mindfulness) and others are purified by equanimity. But all that I say is
mindfulness is purified by equanimity. I name mindfulness only, but I mean mindfulness and
say that in English? Is there a way of expressing that in English? Is there a figure of speech
Student: Maybe ¡¥and so on¡¦.
Teacher: But I just say ¡¥mindfulness¡¦, but you must understand mindfulness and others. S
¡§The president comes.¡¨ In reality he does not come alone, but we do not mention the othe
like that.
Student: Sometimes we say ¡¥shorthand¡¦. We just say a little bit and the rest is understood.
Teacher: In that way we should understand that ¡¥purity of mindfulness¡¦ is not purity of min
is purity of mindfulness and other concomitants.

So whenever you find in this translation the expression ¡¥under the heading of¡¦ it means t
the heading of mindfulness¡¦ means taking mindfulness as the head of something, but you h
mindfulness and others as well.

This is the fourth jh?na. How many jh?na factors are there in fourth jh?na? Two factors be
sukha there is upekkh?. The two factors are upekkh? and ekaggat? (unification of mind). Th
two jh?na factors and the fourth jh?na also has two jh?na factors.

This is the fourfold method. There are four jh?nas according to this method. But if you war five jh?nas, you eliminate vitakka and vic?ra separately. First you try to eliminate vitakka and the second jh?na. The you try to eliminate vic?ra. Then you get the third jh?na and so on. In are five jh?nas, not four. But actually they are the same depending upon whether a person e and vic?ra at the same time or whether a person eliminates them one at a time.

Let us say there are four jh?nas on the left hand side and five jh?nas on the right hand sid the fourfold method is the same as the first in the fivefold method. The second in the fivefold alone because it has eliminated vitakka so it is unlike the first jh?na in either method. It is al the second jh?na in the fourfold method which has eliminated vic?ra. The second jh?na of th still has the mental factor vic?ra. The third in the fivefold method is the same as the second method. The fourth in the fivefold method is the same as the third in the fourfold method. Th fivefold method is the same as the fourth in the fourfold method.

You will find four jh?nas mostly in the Suttas. Very rarely will you find five jh?nas mentione Suttas. Only four jh?nas are mentioned in many, many Suttas. But in Abhidhamma the fourf the fivefold method is mentioned. That is the end of chapter 4.

S?dhu! S?dhu! S?dhu!

Chapter 5
(Tape 12)

Today we will do two chapters, chapter five and chapter six because both chapters are sm like the fourth chapter. The fourth chapter is a long chapter. Up to the end of the fourth chap studied how a person practices the first of the kasi?a meditation subjects. That is the earth k meditation up to the attainment of jh?nas. Then we will look at the person who makes the jh vipassan? and practices vipassan? meditation on them and becomes an Arahant. Only the j here, not vipassan? in this chapter.

The four jh?nas - first, second, third, fourth - are explained in detail in the fourth chapter. T four jh?nas or five jh?nas that are attained through the practice of earth kasi?a meditation ar

You may remember that there are ten kasi?a objects for meditation mentioned earlier at th chapter four. Chapter five deals with the remaining kasi?a objects of meditation. We have th chapter four. In chapter five we will have the remaining nine kasi?as.

The next kasi?a is the water kasi?a. The word ¡¥kasi?a¡¦ cannot be translated into English difficult. For the sake of convenience we translate it as disk meditation. Not all the kasi?a ob disks however. So we will just leave it untranslated and use the word ¡¥kasi?a¡¦. ¡¥Kasi?a¡¦ r orb. When you practice with the kasi?a, you take the whole of the object, not just part of the why it is called ¡¥kasi?a¡¦. In P??i ¡¥kasi?a¡¦ means whole or orb.

Now we want to practice water kasi?a. What should we do? ¡§One who wants to develop t should, as in the case of the earth kasi?a, seat himself comfortably and apprehend the sign ¡¥either made up or not made up¡¦.¡¨ Water kasi?a can be practiced without a made up kasi at water and practice water kasi?a meditation on it. That is for those who had experience in especially in past lives. For those who have not had previous experience, they will have to m kasi?a.

¡§Someone with no such previous practice should guard against the four faults of a kasi?a water should be clear water or colorless. It should not be red or yellow, but it should be clear four faults of a kasi?a¡¦ means it should not be mixed with color. If it is mixed with color, it wi color kasi?a and not water kasi?a. The water has to be pure and clean.

¡§He should fill a bowl or a four-footed water pot (something like a kettle) to the brim with w uncontaminated by soil, taken in the open through a clean cloth [strainer], or with any other c water. He should put it in a screened place on the outskirts of the monastery as already des himself comfortably. He should neither review its color nor bring its characteristic to mind.¡¨ T should not reflect on its color because it will be color kasi?a and not water kasi?a. You shou on the characteristic of water. Water has the characteristic of cohesion. Here you are to take concept, not as a reality.

¡§He should neither review its color nor bring its characteristic to mind, apprehending the c belonging to its physical support.¡¨ Clear is a kind of color. One should not pay attention to it

may be seeing it. It is like the earth kasi?a. You may be seeing the earth or the color of the e
do not reflect on it. You do not keep your mind on the color of the earth but on the earth itsel
way here even though there may be some color in the water, you do not pay attention to col
attention to the substance called ¡¥water¡¦.

¡§He should set his mind on the [name] concept as the most outstanding mental datum, ar
the [various] names for water (?po) such as rain (ambu), liquid (udaka), dew (v?ri), fluid (sali
develop [the kasi?a] by using [preferably] the obvious ¡¥water, water¡¦.¡¨ Then the footnote s
cannot really furnish five words for water.¡¨ In P??i there are many synonyms for water. The
you can say any of the words.

Student: You shouldn¡¦t switch words. You should just focus on one word.

Teacher: that¡¦s right.

Student: The water should be very still?

Teacher: Yes.

In English we just say ¡¥water, water¡¦ or you could say ¡¥liquid, liquid¡¦ or you could say s
thing. ¡¥Water¡¦ is the word that comes to us naturally when we see the substance.

Student: so this is similar to mantra practice.

Teacher: It is something like that, but the meditator does not concentrate on the sound ¡¥wa
concentrates on the substance, on the concept. That is the difference.

Then he develops the kasi?a looking at the water and then closing his eyes trying to visua
he looks at the water again like the meditator did with the earth kasi?a. Then he gets first jh?
jh?na and so on as with the earth kasi?a.

Here the learning sign and the counterpart sign - ¡§If the water has bubbles of froth mixed
learning sign has the same appearance.¡¨ If there are bubbles of water, or froth, or whatever
sign is the same as that because the learning sign is the exact image of the real thing. After
learning sign or the grasped sign, you may go to any place and sit down and concentrate on
memorized image. Then the faults in the learning sign will gradually disappear and it will bec

¡§The learning sign has the same appearance, and it is evident as a fault in the kasi?a. Bu
counterpart sign appears inactive (That means still.), like a crystal fan set in space, like the c
looking-glass made of crystal. With the appearance of that sign he reaches access jh?na (Th
jh?na.) and the jh?na tetrad and pentad in the way already described.¡¨ He dwells upon the
again and again and gets jh?na - first jh?na, second jh?na, third jh?na, fourth jh?na, or five j
means if he eliminates vitakka and vic?ra at the same time, there are four jh?nas. If he elimi
factors one at a time, then there are five jh?nas.

The remaining kasi?as are pretty much the same. With fire kasi?a you look at some fire. ¡§
someone with merit, having had previous practice, is apprehending the sign, it arises in him
fire, not made up, as he looks at the fiery combustion in a lamp¡¦s flame or in a furnace, or in
baking bowls, or in a forest conflageration, as in the Elder Cittagutta¡¦s case.¡¨

¡§The sign arose as he was looking at a lamp¡¦s flame while he was in the Uposatha hous

preaching the Dhamma. Anyone else should make one up.¡¨ If a person has no practice pre
to make a fire kasi?a.

One should build a fire. ¡§He should make a hole a span and four fingers wide in a rush m
leather or a cloth.¡¨ You make a hole. It may be about ten inches in diameter. Then you look
through that hole. You say ¡¥fire, fire, fire¡¦. There are different synonyms for fire. You may t
those. In the same way the learning sign and the counterpart sign will appear to you. You dv
counterpart sign and jh?na will arise. Then first, second, third and fourth jh?na will come.

Then there is the air kasi?a. How do we practice the air kasi?a? A yogi should practice air
looking at something or by feeling. When you look at a tree shaking in the wind, you see tha
That is air. Or as it is said in this book you may sit near a window and feel the wind touching
may concentrate on that feeling of air touching your body or the movement of air in the treet
two ways that you can practice air kasi?a meditation. Then you can say any one of the syno
air. In English it is just air.

¡§Here the learning sign appears to move like the swirl of hot [steam] on rice gruel just wit
oven. The counterpart sign is quiet and motionless.¡¨ The counterpart sign is always like tha
refined, smoother, and maybe more brilliant, but the learning sign is just the exact image of t

Next is the blue kasi?a. The P??i word for blue is n?la. This word means more than just bl
it can mean black. Hair is said to be n?la in color. Maybe not the color of the hair of Western
many hair colors here. It is like the hair of Eastern people, black. In Burma we translate n?la
but as brown. Between brown and black we translate as n?la. A lotus which is called ¡¥blue
we call it ¡¥brown lotus¡¦ although it is blue.

Student: Could it be green?

Teacher: Yes, if it is very dark. So here we have any color bordering on blue - blue, or mayb
something like black.

¡§One who is learning the blue kasi?a apprehends the sign in blue, whether in a flower, or
in a color element.¡¨ ¡¥Color element¡¦ simply means paint. You may paint on a board blue c
on it.

¡§One should take flowers such as blue lotuses, girika??ik? (morning glory) flowers, etc., a
out to fill a tray or a flat basket completely so that no stamen or stalk shows, or with only the
he can fill it with blue cloth bunched up together; or he can fasten the cloth over the rim of th
basket like the covering of a drum. Or he can make a kasi?a disk, either portable as describ
kasi?a or on a wall, with one of the color elements such as bronze-green, leaf-green, anjana
Anjana-ointment is the cosmetic women use to decorate their eyes. What do you call that?

Students: Eye shadow. Mascara.

Teacher: Yes, mascara. It can be any color?

Student: It¡¦s usually dark.

Teacher: Yes, it must be dark. So any one of these colors will do. He surrounds it with a diffe
us say you want to make a blue kasi?a. The circle should be blue and the bordering color sh

yellow or white, but some other color. There should be no confusion with the colors of the ot
¡§After that he should bring it to mind as ¡¥blue, blue¡¦.¡¨ He looks at it and says ¡¥blue, blue
is similar to the preceding kasi?a objects.

With the yellow kasi?a one uses a yellow cloth, yellow flowers or yellow paint. The only dif
color.

With the red kasi?a you use red color - red flowers, red cloth or red paint. With white kasi?
white flowers, white cloth or white paint.

Next is the light kasi?a. ¡§One who is learning the light kasi?a apprehends the sign in light
a wall, or in a keyhole, or in a window opening.¡¨ So it is light coming through a hole.

¡§So firstly, when someone has merit, having had previous practice, the sign arises in him
circle thrown on a wall or a floor by sunlight or moonlight entering through a hole in the wall,
he sees a circle thrown on the ground by sunlight or moonlight coming through a gap in the
dense-leafed tree or through a gap in a hut made of closely packed branches. Anyone else
kind of circle of luminosity just described, developing it as ¡¥luminosity, luminosity, or ¡¥light
If he cannot do so, he can light a lamp inside a pot, close the pot¡¦s mouth, make a hole in it
with the hole facing a wall. The lamplight coming out of the hole throws a circle on the wall.¡
that circle and says ¡¥light, light¡¦.

¡§This lasts longer than the other kinds.¡¨ That means that sunlight or moonlight may chan
last long, but this light which is put in a pot and that falls on the wall will last longer.

¡§The learning sign is like the circle thrown on the wall or the ground. The counterpart sign
compact bright cluster of lights. The rest is as before.¡¨

The last one is the limited space kasi?a. Here ¡¥limited space¡¦ is said to differentiate it fro
¡¥infinite space¡¦ which is the object of the first formless (ar|p?vacara) jh?na. After getting th
the fourth jh?na, if a person wants to attain ar|p?vacara jh?na, first he has to practice the ka
meditation. Then he makes the sign disappear and he dwells on the space that was taken b
expands this sign until the end of the world or the end of the universe.

But here the yogi takes the space which is limited. It is like looking at a round hole or some
that. ¡§One who is learning the space kasi?a apprehends the sign in a hole in a wall, or in a
window opening, and so firstly, when someone has merit, having had previous practice, the
when he sees any [such gap as a] hole in a wall. Anyone else should make hole a span and
a well thatched hut, or in a piece of leather, or in a rush mat, and so on. He should develop
a hole such as a hole in a wall, as ¡¥space, space¡¦.¡¨ So he looks at the hole and says ¡¥sp

¡§Here the learning sign resembles the hole together with the wall.¡¨ So there is a limit. Th
boundary. That is why in that state attempts to expand it fail. You cannot expand that in the
has a limited boundary.

¡§The counterpart sign appears only as a circle of space.¡¨ Here there is no boundary, just
space, and so attempts to extend it succeed. ¡§The rest should be understood as described
kasi?a.¡¨

These are the ten ksi?as. All of the ten kasi?as lead a yogi to attain all four jh?nas or all fiv

The following is general but I think it is the interesting part of this chapter. We will learn wh we can get from the jh?nas based on the practice of kasi?a meditation.

You know in the book many miracles are stated like flying through the air, going into the ea storms or fire. They may be called ¡¥psychic powers¡¦ now. In order to get those powers first attain all eight or nine jh?nas, not only r|p?vacara jh?nas but also ar|p?vacara jh?nas also. T back to the fourth or the fifth jh?na and practices in a special way so that the supernormal po knowledge¡¦ as it is called in this book arises in that person. When the direct knowledge aris person wishes, he is able to see things far away, he is able to hear sounds far away and so monks who show their psychic power.

Suppose you want to shake this whole building. What must you do? Suppose you have po in the wrong way, you will not be able to do that. In order to shake this building you must pra taking water kasi?a as an object. If you develop jh?na on earth kasi?a, it will become strong not be able to shake it. In order to shake this building you have to practice jh?na on water ka fluid. If you develop direct knowledge, you will be able to do that. Things like this are mentio following paragraphs. They are interesting.

Student: In order to get those psychic powers one has to attain all eight jh?nas?

Teacher: Yes.

Student: Then one comes back to the fourth jh?na and concentrates on that in a special way

Teacher: Yes. This will be explained later in chapter 13.

Student: You want to shake this building?

Teacher: It is interesting. There is a story of a novice. It is said that he had psychic powers. the world of the gods and he said: ¡§I will show my power to you. I will shake your buildings, so that you will become afraid.¡¨ He tried to do that, but he was not successful. He couldn¡¦t all. The celestial nymphs teased him and he went back ashamed. Then he returned to his te that he tried to shake the celestial mansion and he was unable to do that. His teacher said to into the wrong jh?na meditation. He had practiced jh?na on the earth kasi?a. So he could no mansion. Then he went up again. Once again the nymphs teased him. But this time their kin tease him. Now he has instructions from his teacher.¡¨ So that time he was able to shake the mansion.

These supernormal powers are mentioned in the following paragraphs. The first is the resu kasi?a. ¡§The earth kasi?a is the basis for such powers as the state described as ¡¥having b becomes many¡¦ (That means you make multiple images of yourself.), etc.¡¨ Let me read ab he becomes many, or having become many he becomes one again. He becomes visible or no obstruction through the further side of a wall, or a rampart, or a hill as if through air. He p and down through the solid ground as if through water. He walks on water without breaking solid ground. He travels cross-legged in the sky like the birds on wing. Even the moon and th so mighty though they be, does he touch and feel with his hand. He reaches in the body eve

of Brahma.¡¨ Such things can be done through direct knowledge.

¡§Stepping or standing or sitting on space or on water by creating earth, and the acquisitio of mastery (Those are the jh?nas again, the developed jh?nas.) by the limited and measurel

¡§The water kasi?a is the basis for such powers as diving in and out of the earth.¡¨ So if yo into the earth, first you enter into water kasi?a and something like create water in your mind get into the earth. ¡§Causing rain storms, creating rivers and seas, making the earth, and roc quake¡¨ - if you want to read the references I can give you the page numbers. For D.1,78 the translation is Dialogues of the Buddha, volume 1, page 88. For M.2,13 the English translatio Sayings, volume 2, page 213.

Student: The footnote says ¡§Sense desires are not called empty (ritta) in the sense that spa entirely devoid of individual essence, is called empty.¡¨ So sense desires are not empty?

Teacher: Right. Emptiness in Therav?da teaching is different. Whenever we say ¡¥empty¡¦, or devoid of permanency, devoid of happiness, devoid of self. It is not that they do not have their own because desire is a reality (paramattha). It is an ultimate reality. Desire is a menta it has its own existence or entity. But it is free or void of permanency. It is void of happiness is void of self or ego. So it is called void or su??a. It is different.

Student: It is empty in that it is going to change, in that it is not permanent. It is empty in that

Teacher: yes.

Student: It is not empty in that it has momentary existence.

Teacher: Yes. It has momentary existence.

Student: Space does not even have momentary existence.

Teacher: Space is not included in the realities. Space is considered to be a concept, space a

Student: Is your description of sense desire different from Mah?yana?

Teacher: I don¡¦t know what ¡¥su??a¡¦ means in Mah?yana. If it means that sense desire ha all, that it is something like a concept, then it is different. What we understand by su??a is th devoid of permanency and so on. But it has its own existence, momentary existence. It arise During that moment it is real. So it is called reality, but this reality has no quality of permane on, no substance.

¡§The fire kasi?a is the basis for such powers as smoking, flaming, causing showers of sp fire with fire, ability to burn only what one wants to burn, causing light for the purpose of see objects with the divine eye, burning up the body by means of the fire element at the time of a Nibb?na.¡¨

The ability to burn only what one wants to burn is to be found in the Sa?yutta Nik?ya. In th it is to be found in Kindred Sayings, volume 4, page 196. (In Bhikkhu Bodhi¡¦s more recent tr in The Connected Discourses of the Buddha, volume 2, pages 1319 & 1320.) There a monk

¡§The Venerable Mahaka went to his lodging and shut the bolt of the door, performed such power such that a flame came through the keyhole and the parts about and the parts about the grass on fire, but not the cloak. Citta the householder in alarm with hair on end shook ou

stood aside.¡¨ So here the venerable showed his psychic power. The cloak did not burn but
That is what is said here. This is the ability to burn only what one wants to burn.

This fire kasi?a is very useful in trying to see things with the divine eye. The divine eye is c
direct knowledge. In order to see far away things or to see things in the dark one needs som
he practices jh?na based on the fire kasi?a. Then he goes to the fifth jh?na and so on.

¡¥Burning up the body by means of the fire element at the time of Nibb?na¡¦ - that means
dies if he has this power, he could will that the body be consumed by fire when he dies. Nob
care of burning his body. It will burn by itself. In order to do that before his death he enters in
the basis of fire kasi?a. Then he wills ¡§May my body burn at death.¡¨

That was done by one of the disciples of the Buddha. His name was Venerable Bakkula. H
those that are free from disease. He was endowed with perfect health. Before he died he tho
given any duty or any burden to anybody in my life. So when I die, I will not give them this bu
cremating my body. Let my body cremate itself.¡¨ So he willed that way and then he died. As
the body was consumed by fire. The moment he died the body was burned.

¡§The air kasi?a is the basis for such powers as going with the speed of the wind, causing
blue kasi?a is the basis for such powers as creating black forms, causing darkness, acquisit
of mastery by the method of fairness and ugliness, and attainment of the liberation by the be
yellow kasi?a is the basis for such powers as creating yellow forms, resolving that somethin
You may resolve that something will be gold and then it may turn into gold or look like gold.
Kindred Sayings, volume 1, page 145.

¡§The red kasi?a is the basis for such powers as creating red forms, acquisition of the bas
the way stated and attainment of the liberation by the beautiful. The white kasi?a is the basis
powers as creating white forms, banishing stiffness and torpor (That is banishing sleepiness
darkness, causing light for the purpose of seeing visible objects with the divine eye. The ligh
basis for such powers as creating luminous forms, banishing stiffness and torpor, dispelling
light for the purpose of seeing visible objects with the divine eye.¡¨ The white kasi?a and the
are almost the same.

¡§The space kasi?a is the basis for such powers as revealing the hidden, maintaining post
earth and rocks by creating space inside them, traveling unobstructed through walls and so

¡§The classification ¡¥above, below, around, exclusive, measureless¡¦ applies to all kasi?a
the different aspects of the kasi?as.

¡§No kasi?a can be developed by any living being described as follows: ¡¥Beings hindered
defilement, or by kamma-result, who lack faith, zeal, and understanding, will be incapable of
the certainty of rightness in profitable states.¡¨

¡§Hindered by bad kamma refers to those who possess bad kamma entailing immediate e
given in the footnote that it is the five kinds of grievous kamma - killing one¡¦s mother, killing
father, killing an Arahant, causing blood to congeal in the body of the Buddha, and causing s
Community, in the Sa~gha. These are said to be very grievous offenses. A person who has

cannot escape rebirth in hell in the next existence. It is said here that if anyone has done an
will not be able to develop jh?na.

The fourth one is important. Here it say ¡¥intentional shedding of a Buddha¡¦s blood¡¦. It is
the Therav?da tradition that we cannot wound a Buddha. We cannot injure a Buddha. The m
him and have the blood congeal under the skin. Sometimes you hit yourself and there is a b
comes out. What is that?

Student: A contusion.

Teacher: That is what is meant by the P??i word ¡¥lohitupp?da¡¦, not injuring him, not shedd
blood. Buddha will not bleed.

Then by defilement - that means those who have fixed wrong view or who are hermaphrod
people cannot attain jh?na even though they practice meditation. ¡¥Wrong view¡¦ means no
inefficacy of action, and nihilist view. ¡¥No cause view¡¦ means there is no cause for someth
Anything can happen without a cause. That is called ¡¥no cause view¡¦. If you deny the caus
effect. In reality these three kinds of wrong view are the same.

The others deny the effect. If you deny the effect, you also deny the cause. Then third one
view. There is nothing. Whatever you do will not constitute a kamma. The second one is mo
action and the third one is nihilist view - no cause, no doing. There is no result from the prac
giving; there is nothing like respect to the Elders, to parents and so on. You don¡¦t have to p
your elders, something like that. There is no this world, no other world; there are no holy me
practiced and attained to the spiritual attainments and so on. That is what is called the ¡¥nih
here. If a person has one of these wrong views or he is a hermaphrodite or a eunuch, he wil
attain jh?na.

¡§By kamma result: who have had a rebirth-linking with no [profitable] root-cause or with o
[profitable] root-causes.¡¨ That means when a person takes rebirth, there is a type of consci
arises. With that consciousness roots may arise. There are six roots - three good roots and
The roots of evil are attachment, hatred and delusion. The roots of good are the opposites o
When a person takes rebirth, his rebirth consciousness may not be accompanied by any of
it may be accompanied by two or three of the good roots. There is no rebirth consciousness
accompanied by any of the evil roots. If a person¡¦s rebirth consciousness is not accompani
roots, then he cannot attain jh?na in that life. ¡¥Two roots¡¦ means non-greed and non-hatre
or understanding (???a). So our rebirth consciousness must be accompanied by pa??? in o
jh?na in this life or enlightenment in this life. Otherwise it is impossible for us to attain jh?na
enlightenment. This is called ¡¥by kamma-result¡¦.

¡§Lack faith: are destitute of faith in the Buddha, Dhamma and Sa~gha.¡¨ (Maybe in the pr

¡§Zeal: are destitute of zeal for the Unopposed Way. Understanding: are destitute of mund
supramundane right view.¡¨ ¡¥Right view¡¦ means understanding of kamma and its results. T
view¡¦.

¡§ ¡¥Will be incapable of entering into the certainty of rightness in profitable states¡¦ means

are incapable of entering into the Noble Path called ¡¥certainty¡¦ and ¡¥rightness in profitable
That simply means such people are incapable of attaining enlightenment, attaining jh?nas.

¡§And this does not apply only to kasi?as; for none of them will succeed in developing any
subject at all. So the task of devotion to a meditation subject must be undertaken by a clans
hindrances by kamma-result, who shuns hindrance by kamma and by defilement, and who f
understanding by listening to the Dhamma, frequenting good men, and so on.¡¨ So in order t
successfully you should be free from these defects. This is the fifth chapter.

Chapter 6
(Tape 12)

The next chapter is an unpleasant chapter. It is the chapter on what is foul, what is loathso
dead body. It is also about applying the state of a dead body to our living body. This is the fo
body meditation or the loathsomeness of the body meditation. Most people in the West I thin
this meditation.

A man asked me: ¡§Do I have to tell my wife that I imagine her to be a corpse when I go b
practice this kind of meditation, you have to do it. Whether you tell your wife this, that is anot
You may or may not do so. But if you are going to be practicing this, then you have to see no
but anybody including yourself as loathsome, as foul. If you don¡¦t like it, don¡¦t practice it. It¡

This meditation is very powerful and effective in removing attachment to bodies, to self. Or
various conditions of a dead body, you become less interested in your body or in the body o

Just today I was talking with a monk in Los Angeles. He lived in villages for some time. So
had chance to cremate a dead person, a dead monk. After doing this two or three times, he
his body too.

Student: This type of meditation is particularly recommended or useful for people of greedy c
Teacher: Yes, for those who are attached to their bodies or the bodies of others.
Student: It is discouraged for those of hateful or angry character.
Teacher: Discouraged, no. But it is recommended for those who have strong attachment to t
lives.

You have read all this, so you know what these subjects of meditation are. These are the c
of decomposition in a corpse. After two or three days it becomes bloated. Then it deteriorate
becoming livid, festering, cut up and so on.

I want to talk about the first one, the bloated corpse. ¡§The bloated: it is bloated (uddhum?
bloated by gradual dilation and swelling after (uddha?) the close of life, as a bellows is with w
bloated (uddhum?ta) is the same as ¡¥the bloated¡¦(uddhum?taka).¡¨ Do you understand tha
is the same as ¡¥the bloated¡¦.¡¨

Please look at the P??i words. The first is uddhum?ta. The second one is uddhum?taka. S
the word. What the Commentary wants us to understand is that ¡¥ka¡¦ denotes disgust. If yo
is bloated. If you say uddhum?taka, then it is a bloated body which is disgusting. The particle
added to show that it is disgusting. That is what we should understand. It is very difficult to c
meaning in a translation. You have to put in a footnote. All these ten kinds of meditation hav
¡¥ka¡¦ to the description of the corpse. The first one is uddhum?taka, the second one is vin?
one is vipubbaka and so on.

In order to practice this you have to do a lot of preparation. Everything is explained in deta
book. For example you are not to go to the corpse as soon as you hear that there is a corps
a place. You are not to go there directly. It is said that sometimes there may be wild animals

corpse or there may be ghosts around the corpse. Your life may be in danger.

You must not go directly to the place. You have to study the road to and from it. You must along the road. Everything is to be noticed - stones are here, in this place the road goes off here at another place the road goes off to the right. You have to take note of everything on t place.

You know this meditation is a very frightening meditation. You have to go alone. It says tw in this book ¡§no companion,, no companion¡¨. So you have to do it alone. Sometimes when are frightened. Even when a dead branch drops, you may be frightened. You may think it is something. So you have to be very careful.

You must inform at least the head of the monastery where you live that you are going ther cemeteries are not like here. In this country they are beautiful places. In the East sometimes robbers may frequent a cemetery. It is a place not many people go to. It is secluded for them robbers may go to that place followed by some people. Then they may drop something that the monk. Those who follow them may see their property close to a monk and take the mon a thief. In that case if he has informed the head monk of the monastery, he can explain to pe to do a lot of preparation if you want to do this meditation.

It is impossible even in our countries to do this meditation. Dead bodies are not left on the are either cremated or buried. It is almost impossible to see a bloated corpse or whatever.

Let us say it is possible. You are not to sit too near the corpse or too far away from the cor not sit downwind. You must sit in the other direction. If you sit downwind, you will be offende So there are many things in detail which you have to take care of before you go and practice

Student: Did you have the opportunity to do that?

Teacher: No. You know it is a very frightening meditation. Not many people would do this. Y some kind of courage.

One thing in our countries is that parents used to try to scare their children by saying, ¡§Th ghost here, there is a ghost there.¡¨ So we are afraid of ghosts. Even though we have grown kind of residue of it in our minds. We cannot shake it all together from our self. It is not like p this country. People in this country are not afraid of ghosts. They may even talk with ghosts. adopt ghosts or something like that.

Student: Some people!

Teacher: One thing is that when you are invited to a funeral service, then as a monk you hav cemetery. And a cemetery is not a good place like here. It is frightening. It is dirty. And it is s don¡¦t have embalming. Most people don¡¦t have that. So when the corpse is carried to the c have decomposed. There is that smell.

I had that experience. Once I was invited and I went to the cemetery. Then the body was p about one and a half feet from me. Then there was the smell and the impurities dripping fron is always a not good smell at a cemetery. There are monks who live very close to or in the c build small huts or kutis and practice this kind of meditation.

The body should not be of the opposite sex. That is mentioned here two or three times. A
the corpse of a man. A woman must look at the corpse of a woman. This is because even a
some mental excitement if it is not yet dead long enough or has not yet decomposed. Some
thoughts of lust even looking at a corpse. It is not recommended for a monk to look at the co

The last one is a skeleton. You can practice looking at a whole skeleton or you can practic
only one bone.

In paragraph 85 ¡§And individually the bloated suits one who is greedy about shape since
the disfigurement of the body¡¦s shape. The livid suits one who is greedy about the body¡¦s c
makes evident the disfigurement of the skin¡¦s color. The festering suits one who is greedy a
the body aroused by scents, perfumes etc., since it makes evident the evil smells connected
the body. The cut up suits one who is greedy about the compactness in the body, since it ma
hollowness inside it. The gnawed suits one who is greedy about accumulation of flesh in suc
as the breasts since it makes it evident how a fine accumulation of flesh comes to nothing. T
suits one who is greedy about the grace of the limbs since it makes it evident how limbs can
hacked and scattered suits one who is greedy about a fine body as a whole since it makes e
disintegration and alteration of the body as a whole. The bleeding suits one who is greedy a
produced by ornaments since it makes evident its repulsiveness when smeared with blood.
suits one who is greedy about ownership of the body since it makes it evident how the body
families of worms. A skeleton suits one who is greedy about fine teeth since it makes it evide
repulsiveness of the bones in the body. This, it should be understood, is how the classificati
comes to be tenfold according to the subdivisions of the greedy temperament.¡¨

When a person practices the foulness meditation, any one of them, he can only get first jh
other jh?nas. It is explained here with a simile.

¡§But as regards the tenfold foulness, just as it is only by virtue of its rudder¡¨ - I don¡¦t thin
¡¥rudder¡¦. What is ¡¥rudder¡¦?

Student: A steering mechanism.

Teacher: Yes. In P??i the word is pole. We use a pole to push the boat in a strong stream. ¡
only by virtue of a pole that a boat keeps steady in a river with turbulent waters and rapid cu
cannot be steadied without a pole, so too [here], owing to the weak hold on the object, cons
unified only keeps steady by virtue of vitakka (applied thought), and it cannot be steadied wi
(applied thought), which is why there is only the first jh?na here, not second and the rest.¡¨ Y
get first jh?na if you practice foulness of the body meditation. This is because you need vitak
application of the mind) for your mind to be on the object. The object is coarse or gross and
vitakka to keep your mind there. Vitakka is only present in the first jh?na. It is not with secon
third jh?na and so on. So you can only get first jh?na by this kind of meditation.

Now paragraph 88 ¡§This foulness, while of ten kinds, has only one characteristic. For tho
kinds, nevertheless its characteristic is only its impure, stinking, disgusting and repulsive sta
foulness appears with this characteristic not only in a dead body but also in a living one (Tha

here.), as it did to the Elder Mah?-Tissa who lived at Cetiyapabbata, and to the novice to the
Sa~gharakkhita while he was watching the king riding an elephant. For a living body is just a
one, only the characteristic of foulness is not evident in a living body, being hidden by adver
embellishments.¡¨ We wash ourselves. We clean ourselves every day. Some people use cos
on. Therefore the characteristic of foulness is not evident in a living person, in a living body.
dead the characteristic of foulness becomes evident.

If you want to attain jh?na through this practice, you really have to go to a cemetery and lo
and practice meditation on it. But if you just want to practice it as a mindfulness of the body
you don¡¦t have to go to a cemetery. You may imagine a corpse in your mind and apply the
to your own body. ¡§As this body is bloated, my body also will not escape this state.¡¨ You a
of the dead body to your living body. In that way you can practice Satipa??h?na mindfulness
that case you don¡¦t have to look for a corpse or whatever. But if you want to practice this sa
meditation in order to get jh?na, you have to find a corpse somewhere.

It is almost impossible in this country. But if you go to some medical college, you may be a
corpses there. Outsiders are not allowed there. If you are a special guest, they may allow yo
corpses. Otherwise they will not allow you to see. So it is almost impossible nowadays even
to practice this kind of meditation.

Student: We can see these stages in animals.

Teacher: Even that is not so common because of health standards. They won¡¦t let a corpse
One can take pictures of corpses, but it is difficult even to take pictures. You may look at the
develop meditation on it.

This is the foulness of the body meditation. In our countries when a person dies, they send
In the invitation it says please come to such and such a place to practice asubha meditation
invited to come to a funeral service or to go along with the dead body to the burial place. The
to practice foulness of the body meditation along with us.

I went to Los Angeles this time to conduct a funeral service. One of my devotees died. I sa
invited here not just to say ¡¥Oh, poor lady¡¦ or whatever, but you are to look at her and prac
meditation and the other kind of meditation, the recollection of death.¡¨ At least these two ki
meditation people should practice when they go to a funeral. That is the way to attend a fune
don¡¦t say that we are assembled to pay last respects to the person, but we come to practice
and to apply this nature of this person to ourselves in order to reduce attachment to ourselve

Then there is one other thing. That is to share merit with the dead person. That is the purp
go to a funeral service. Most people actually don¡¦t know what to do and why they are invited
the real followers of the Buddha then we ought to do this. One should go to a funeral and me
and then share merits with the dead person.

Student: What do you mean by ¡¥sharing merit¡¦?

Teacher: That means that I tell that person ¡§I share my merits with you.¡¨ You tell that perso
understanding that he may be somewhere around as a ghost or a lower celestial being.

Student: Is it like a blessing?

Teacher: Not a blessing. Can we call it a blessing? No. It is helping him in the present life. A reborn as any being according to the teachings of the Buddha. Although a person may be a the whole life, if he has bad thoughts at the moment of death, then he could be reborn in a lo those who are reborn as ghosts, hungry ghosts, and lower celestial beings can be helped by That is the basis of a funeral service in Therav?da Buddhism. When we share merits with th person rejoices at the merit. Then he gets merit himself by rejoicing. That merit of his actuall his life. It is not the merit of people here directly giving him results. The teaching in Buddhism have to do it yourself to get results. Nobody can give you their results. The merit of those wh the basis for the merit of those who accept. So it is important when we go to a funeral to pra of the body meditation and the recollection on death.

OK. Thank you.

S?dhu! S?dhu! S?dhu!

Chapter 7
(Tape 13 / 1-44)

It may be a relief to leave the foulness meditation behind and to come to the recollection m
six kinds of recollection meditations mentioned in this chapter are something like devotional
They are not like the other kinds of meditation. They are unlike the kasi?a meditation, foulne
vipassan? meditation. In these meditations you do a lot of reflection. You do a lot of thinking
practice this kind of meditation.

There are ten recollections. They are divided into two chapters. Six are treated in this chap
remaining ones will be treated in the next chapter.

The P??i word for recollection is anussati. When you read the Visuddhi Magga or other tra
sometimes you may find the language odd and not adding much to any new understanding.
explaining the P??i word. Here the P??i words are ¡¥anu¡¦ and ¡¥sati¡¦. You already know sa
mindfulness or remembering. Anu is a prefix. So it has more than one meaning. Here I think
given. ¡§Because it arises again and again¡¨ - that is one meaning of anu. Anu can mean ag
alternatively, the mindfulness (sati) that is proper¡¨ - anu can also mean proper. ¡§It is the pr
mindfulness for a clansman who has gone forth out of faith, since it occurs only in those inst
should occur.¡¨ So anussati is defined as mindfulness which arises again and again or which
mindfulness for those who have gone forth. Actually it is for any person.

Student: A clansman is a monk or a member of the Sa~gha?

Teacher: A clansman in this book would mean a monk. But the P??i word ¡¥kulaputta¡¦ mea
or a layman.

The first one is the recollection of the Buddha. Actually it is the recollection of the attribute
qualities of the Buddha, not the recollection of the Buddha himself. The word literally howeve
recollection of the Buddha. ¡§This is a term for mindfulness with the Enlightened One¡¦s spe
object.¡¨ When you practice this meditation, you concentrate or you reflect upon the attribute
qualities of the Buddha. The object of this reflection meditation is the attributes of the Buddh

The next one is the recollection of the Dhamma. Here also it is the recollection of the quali
Dhamma. They will be treated in detail a little later.

¡§This is a term for mindfulness with the special qualities of the Law¡¦s being well proclaim
its object.¡¨ Dhamma is translated as law. It will be explained in its proper place. ¡¥Dhamma
Paths, the Four Fruitions, Nibb?na and also the teachings or the scriptures. There are ten ki
Four Paths, Four Fruitions, Nibb?na, and the teachings. Some attributes have to do with all
not have to do with all ten. They will be explained later.

The third is the recollection of the Sa~gha. ¡¥Sa~gha¡¦ here means the community of mon
Buddha¡¦s advice and have attained enlightenment.

¡§This is the term for mindfulness with the Community¡¦s special qualities of being entered
way, etc., as its object.¡¦ When you practice this meditation, you concentrate on the qualities

The Sa~gha is well-behaved and so on.

The next one is the recollection of virtue, recollection of one¡¦s pure moral conduct. ¡§This mindfulness with the special qualities of virtue¡¦s untorness, unblotched, etc., as its object.¡¨

The next one is recollection of generosity. It is reflecting on one¡¦s own generosity and get happiness. ¡§this is a term for mindfulness with generosity¡¦s special qualities of free genero its object.¡¨ What is ¡¥free generosity¡¦? ¡¥Free generosity¡¦ means giving without any expec expecting anything in return. That is called ¡¥free generosity¡¦ in P??i. The P??i word is mutt ¡¥C?ga¡¦ means giving and ¡¥mutta¡¦ means free. When you give, you just give. You don¡¦t e from this act of giving.

Student: How is that different from just generosity?

Teacher: I don¡¦t know what generosity means in English. Is it just giving or may you expect from this giving, perhaps a good name or something in the future? Here you just give becau thing to do. You do not expect anything from this giving.

The next one is recollection of the deities. That means recollection of the qualities of the d Before they were reborn as deities they were human beings. They had qualities of morality, on. One reflects that these qualities are in me. So I am as good as they are. Comparing or ta witness one reflects on one¡¦s own good qualities. This is not to be proud of one¡¦s self but t one¡¦s being generous, in one¡¦s moral conduct and so on.

The next one is recollection of death. ¡§This is a term for mindfulness with the termination faculty as its object.¡¨ It simply means death. ¡¥Termination of the life faculty¡¦ is a technical really means death.

Mindfulness occupied with the body - you have to understand the P??i word here. The P?? k?yagatasati. Actually there are three words. The three words are joined or compounded tog become one word. Among these three words is the word ¡¥gata¡¦. ¡¥Gata¡¦ means gone or ¡ somewhere. So in P??i there is a difference between saying ¡¥gone to the material body¡¦ o material body¡¦. So it is explained in two ways. ¡§It is gone to the material body that is analyz head-hairs etc.¡¨ ¡§Or it is gone into the body¡¨ - I don¡¦t like this. I just want to say ¡§It is on body.¡¨ That means your mind is on the different parts of the body when you practice this me Etymologically the word ¡¥gata¡¦ means gone to something. It has another meaning which is mindfulness gone to the parts of the body or mindfulness which is on the parts of the body. T thing.

Student: So ¡¥gata¡¦ is the same as that which is in Tath?gata?

Teacher: Yes. That¡¦s right.

Student: So it could be ¡¥well-gone¡¦?

Teacher: Here it is gone to. The word is ¡¥k?yagatasati¡¦, sati which is gone to k?ya (the bod is on the body (k?ya).

Student: What does ¡¥Tath?gata¡¦ mean?

Teacher: ¡¥Tath?¡¦ means thus, in that way. ¡¥Gata¡¦ means come or be.

Student: So it could be thus come or thus gone?
Teacher: Yes. You know with these words the Commentators are very fanciful. They give m
word. You will find this today. Sometimes people say that the Commentator is not sure which
meaning of the word because he gives seven or eight meanings for just one word. This is th
divide words into different parts and explain them. They may not be natural, but still they are
this especially when it comes to finding or explaining names for the Buddha or words which
Buddha.

A little further down ¡§But instead of shortening [the vowel] thus in the usual way, ¡¥body-g
mindfulness¡¦(k?yagat? sati)¡¨ - that means according to P??i grammar the vowel in the mid
can be shortened. If it is shortened, it will be k?yagatasati and not k?yagat?sati. The Comme
explaining this. Here the long vowel is not shortened. So it is k?yagat?sati and not k?yagata

The next one is mindfulness of breathing. This is plain.

The last one is ¡§the recollection arisen inspired by peace is the recollection of peace.¡¨ Th
means the recollection of the attributes of Nibb?na. It is not taking Nibb?na as the direct obje
dwelling on the attributes of Nibb?na.

There are six recollections that will be treated in this chapter. Before going to the first one,
understand the formula or the words descriptive of the Buddha.

Just recently Michael showed me the Lotus Sutra. Actually the Mah?yana Sutras are fashi
Suttas. There are many similarities in the style of the language although Mah?yana Buddhis
uses Sanskrit language. P??i and Sanskrit are very close to each other. This set of names o
Buddha are found both in Therav?da and Mah?yana. This set of attributes is very popular w
Buddhists. I hope it is also with Mah?yana Buddhists. On the devotional side we want to con
Buddha and dwell on his attributes. It is like Christians praying to God or thinking God. It is s
that. This set of attributes is well-known to almost every Buddhist.

The P??i is ¡§Itipi so Bhagav?¡¨ and so on. It is given in paragraph 2, the second paragrap
Blessed One is such since he is accomplished¡¨ and so on. But the translation should not ru
Blessed One is accomplished¡¨ for such and such a reason. There are nine or ten attributes
here. Buddha is accomplished for such and such a reason. Buddha is enlightened for such a
so on. The reasons will be explained in detail. Although ¡¥for such and such a reason¡¦ is no
in the formula, when you practice this meditation, you have to say this because sometimes y
concentrate on all nine or ten attributes. You pick up only one which you like best. Then you
that one attribute and say it again and again in your mind. So Buddha is accomplished for su
reason and so on. Such and such a reason will be given in the exposition.

In paragraph 3 also it should say ¡§That Blessed One is accomplished for such and such a
fully enlightened for such and such a reason. He is blessed for such and such a reason.¡¨ It
this.

For the first one you have to understand the P??i word. The P??i word is araha or arahant
divided in different ways and then explained. The meaning of this word is given in five ways.

are given for this one word. Now let us look at how this word is cut up.

The first word is just araha. We don¡¦t have to look to etymology for this meaning. This wo far away or remote. So according to this meaning Buddha is called araha because he is far a of mental defilements. ¡§He stands utterly remote and far away from all defilement because defilements.¡¨

Student: It is called ¡¥?raka¡¦ here in the book. Is that a mistake?

Teacher: No. Originally it was ?raka. It was changed to araha. Sometimes people pronounc not according to etymology. So the pronunciation may change and it becomes araha. Some has the same meaning as the word ¡¥?raka¡¦. ¡¥?raka¡¦ means to be far away. It is very cont mean to be close to. It is not given here fortunately. But in the Sub-Commentary it is given. S is to be far away from, to be remote. That means the Buddha is remote from the mental defi

And here it is from all trace of mental defilements. ¡¥All trace¡¦ is important. When Buddha mental defilements, all trace of them is abandoned. There is not even a trace of mental defil minds of the Buddhas.

Arahants are different. Arahants also eradicate mental defilements, but they do not or can traces of mental defilements. Although they are not the mental defilements themselves, they of mental defilements, like a bad habit.

There was an Arahant who addressed any person, anybody he met as ¡¥wicked person¡¦ He was reborn as a high caste brahmin for 500 consecutive lives. So he would say ¡§Oh wic you going?¡¨ or something like that. He was an Arahant. He had no mental defilements, no c Still he could not give up this habit.

Buddhas are different. When Buddhas eradicate mental defilements, they eradicate with a a little trace remains with a Buddha. That is what makes Buddhas different from Arahants. B eradicate all mental defilements. Buddhas eradicate with all traces. The Arahants do not. Th of traces of mental defilements remaining with them.

According to the second meaning the division of the word is ¡¥ari¡¦ and ¡¥ha¡¦. ¡¥hata¡¦ me killed. ¡¥Ha¡¦ also means that. ¡¥Ari¡¦ means enemies and ¡¥ha¡¦ means kill. So one who has is called ¡¥araha¡¦. It could be called ¡¥ariha¡¦, but the ¡¥i¡¦ is changed to ¡¥a¡¦ and so it beco That is how the formation of the word is explained. ¡¥Ari¡¦ means enemies which again are t defilements. So one who has eradicated mental defilements is called an Arahant.

The third meaning is ¡¥ara¡¦ and ¡¥ha¡¦. ¡¥Ara¡¦ here means spokes and ¡¥ha¡¦ means to d has destroyed the spokes is called an araha.

¡§This wheel of the round of rebirths with its hub made of ignorance and craving, with its s consisting of formations of merit and the rest, with its rim of aging and death, which is joined chariot of the triple becoming by piercing it with the axle made of the origin of cankers.¡¨ ¡¥T cankers¡¦ means cankers which are the origin, not necessarily the origin of cankers. Canker origin. They are origin for some other mental defilements.

¡§...has been revolving throughout time that has no beginning. All this wheel¡¦s spokes (ar

destroyed (hata) by him at the place of Enlightenment (That is under the Bodhi Tree.) as he
the feet of energy on the ground of virtue, wielding with the hand of faith the ax of knowledg
kamma - because the spokes are thus destroyed he is accomplished also.¡¨ In order to unde
you have to look at the chart here because it refers to the Dependent Origination. It is said h
a hub made up of ignorance and craving. The whole Pa?icca Samupp?da is viewed as a wh
hub is ignorance and craving - number one is ignorance and number eight is craving. They a
hub of a wheel.

¡§With its spokes consisting of formations of merit and the rest¡¨ - that means numbers tw
five and so on. They are compared to spokes. If there is someone who can draw, I want him

¡§With its rim of aging and death¡¨ so aging and death are compared to the rim because th
Aging and death are number twelve. ¡§Which is joined to the chariot of the triple becoming¡¨
existence - existence in the sense-sphere, existence in the form-sphere, existence in the for

¡§Piercing it with the axle made of the origin of cankers¡¨ - so the cankers are compared to
we have the hub, the spokes, the rim, the axle, and above the wheel is the chariot. When th
destroyed, then the whole thing is destroyed. So Buddha was called ¡¥araha¡¦, one who des
because he destroyed the wheel of existence, the wheel of Dependent origination.

¡§Or alternatively, it is the beginningless round of rebirths that is called the ¡¥Wheel of the
Rebirths¡¦.¡¨ The explanation here also has to do with Dependent Origination. In Dependent
are what we call twelve links, twelve factors. Number one is condition for number two, numb
for number three and so on. I say ¡¥condition¡¦ not the cause because sometimes they are t
sometimes they are not, but they are all conditions. One is condition for two, two is condition
three is condition for four and so on. If you have this in mind, you understand the following p
you don¡¦t understand, you have to go to Abhidhamma and read about Dependent Originatio

Paragraph 16 explains how clinging is condition for kamma-becoming process and rebirth
that is interesting. ¡§ ¡¥I shall enjoy sense desires¡¦, and with sense-desire clinging as condi
misconducts himself in body, speech, and mind.¡¨ Clinging is a condition for good or bad kar
to enjoy sense desires let us say in a better existence (I want to be reborn in a better existen
be reborn as a cerlestial being.) I will do something so that I will be reborn there. Sometimes
something that is wrong in body, speech, or mind. Perhaps we meet with bad teachers. May
sacrifice a human being, you will be reborn as a deva or something like that. Because of tha
good or bad deeds. Here he misconducts himself in body, speech, or mind.

¡§Owing to the fulfillment of his misconduct he reappears in a state of loss.¡¨ That means h
the four woeful states - as an animal, or in hell, or as a ghost and so on.

¡§The kamma that is the cause of his reappearance there is kamma-process becoming.¡¨
number ten in the links.

¡§The aggregate generated by the kamma are rebirth-process becoming.¡¨ That also is nu
two kinds of number ten. One is action and the other is becoming. ¡¥Action¡¦ really means g
¡¥Becoming¡¦ means the result of good or bad kamma. Actually becoming in number ten and

same.

¡§The generating of the aggregates is birth.¡¨ That means coming into being of the aggreg of conception or at the moment of rebirth. ¡§Their maturing is aging, their dissolution is deat is clinging. Clinging is a condition for action or becoming. Becoming is a condition for birth, c death.

¡§ ¡¥I shall enjoy the delights of heaven¡¦, and in the parallel manner he conducts himself v does the right thing. ¡§Owing to the fulfillment of his good conduct he reappears in a [sensua heaven. The kamma that is the cause of his reappearance there is kamma-process becomin before.¡¨ That means the aggregates generated by the kamma are rebirth-process becoming aggregates is birth, their maturing is aging, their dissolution is death. You have to understan

Sometimes you want to be reborn as a Brahm?, a higher celestial being. Then you do som the fulfillment of the meditative development he is reborn in the Brahm? World.¡¨

Paragraph 20 ¡§So, ¡¥Understanding of discernment conditions thus: Ignorance is a cause causally arisen, and both these states are causally arisen¡¦.¡¨ Ignorance is a cause but it is a upon a condition. So ignorance as well as formations are causally arisen. Both are causally the knowledge of the causal relationship of states. Understanding of discernment of conditio past and in the future ignorance is a cause, formations are causally arisen, and both these s causally arisen¡¦.¡¨

¡§Herein, ignorance and formations are one summarization.¡¨ In Burmese we translate it a layers, three layers and so on. The P??i word is sa~khepa. ¡¥Sa~khepa¡¦ really means in sh summarization. In Burmese we translate it as layer. There are four layers. ¡§Ignorance and f summarization¡¨ So in this chart number one and number two. ¡§Consciousness, mentality-n sixfold base, contact and feeling are another.¡¨ That means three, four, five, six, seven. They or summarization. ¡§Craving, clinging,and becoming are another.¡¨ That is eight, nine and te and aging and death are another.¡¨ That is eleven and twelve. So there are four summarizat

The first summarization is past. So one and two belong to past time. The two middle ones means three, four, five, six, seven, eight, and nine. These are present. Then birth, aging and future. That is why we say Dependent Origination covers three lives - the past life, the prese future life.

¡§When ignorance and formations are mentioned, then also craving, clinging and becomin so these five states are the round of kamma in the past.¡¨ Now in the past there are only two one and number two. When you mention number one, you virtually mention number eight an they belong to the kilesa round. So when we say one, we mean one, eight and nine. When w mean both number two and number ten. So when we say number one and number two, we eight, nine and ten. That is why there are five in the first layer, in the first summarization. Act are five although only two are mentioned.

The second is all right. In the third summarization when we say eight and nine, then we als one. This is the reverse. And when we say number ten, we also mean number two. So when

nine and ten, we virtually mean one, two, eight, nine and ten.

We get twenty conditions. ¡§And because [the five] beginning with consciousness, are des
heading of birth, aging and death these five states are the round of kamma-result in the futu
twenty aspects in this way.¡¨ These are called ¡¥aspects¡¦.

There is one link between formations and consciousness. There are three links all togethe
is between two and three. The second link is between seven and eight. The third link is betw
eleven.

The Buddha know all this so he is called ¡¥araha¡¦.

In paragraph 22 ¡§Knowledge is in the sense of that being known.¡¨ Actually it should be ¡
that which knows.¡¨ It looks like ¡¥being known¡¦ in P??i, but the Sub-Commentary explains
¡¥that which knows¡¦ and not ¡¥that which is known¡¦. So ¡¥being known¡¦ shoud be changed
In order to fully understand it, you should have a knowledge of Dependent Origination.

The next one is araha. ¡¥Araha¡¦ means worthy. Buddha is worthy of accepting offerings a
¡¥araha¡¦. ¡§He is worthy (arahati) of the requisites of robes etc., and of the distinction of bei
homage.¡¨ Actually it just means special honor. Buddha is worthy of the requisites of robes a
is worthy of special honor offered to him by other beings.

This paragraph explains that he was honored when he was alive. Even when he was deac
honor him by spending a lot of money and by building monasteries and so on. ¡§And after th
finally attained Nibb?na King Asoka renounced wealth to the amount of 96 million for his sak
84,000 monasteries.¡¨ That means the renouncing of 06 million and the founding of 84,000 r
same. That means he spent much money to build 84,000 monasteries. That was just to ded
the Buddha.

In paragraph 24 it says ¡¥vaunt their cleverness¡¦. What is ¡¥vaunt their cleverness¡¦?

Students: To show off.

Teacher: The P??i word means ¡¥those who think they are wise although they are not really
convey the same meaning?

Students: It is similar.

Teacher: So there are people who think they are clever, but they do evil in secret. Buddha is
Buddha has no secrets. Here the division of the word is ¡¥a¡¦ plus ¡¥rah?¡¦. ¡¥A¡¦ means no a
secret. Buddha has no secrets. Buddha did not do any wrong-doing secretly.

So the word araha can be divided as ara and ha, or as ari and ha, or as a and rah?. So it i
words.

Student: You skipped over ¡¥the knowledge that destroys kamma¡¦.

Teacher: The knowledge of the fourth stage of enlightenment destroys kamma. When a pers
stage of enlightenment, he no longer accumulates any kamma, good or bad kamma. That is
extinguisher of kamma.

You know when a person becomes an Arahant, even though he may do good things, he d
This is because he does not have kusala consciousness at that time. His consciousness is f

That is what is meant here.
Student: Where is that?
Teacher: It is in paragraph 7. ¡§Wielding with the hand of faith the ax of knowledge that dest
that means when you get this knowledge (That means when you become an Arahant.), you
You may do meritorious deeds still, but they are not called ¡¥kusala¡¦. They become kiriya (f
Buddhas and Arahants are said to have no kusala and akusala. They have neither wholeso
actions. Arahants may not do any unwholesome acts. They may do wholesome acts, but the
considered kusala (wholesome), but they are functional (kiriya) because they do not give an
So here ¡¥the knowledge that destroys kamma¡¦ means the fourth stage of enlightenment.
the fourth Magga knowledge which accompanies or arises with the fourth Magga consciousn
Student: We have teachers here in America who say that they do not create kamma. They a
are Arahants.
Teacher: If they are, they do not create fresh kamma. The Arahants do not accumulate eithe
or akusala kamma because their actions are all fruitless, not producing any fruit, not produci
You know in Buddhism the keeping of s?la, the purity of virtue is very important. It is said h
firm ground of virtue¡¨. S?la is compared to the ground. Energy is compared to the feet. Faith
is compared to the hand. This is because if you have a hand, you can pick up things, but if y
hand, you cannot pick up things. If you do not have confidence, you cannot pick up kusala o
confidence or faith is compared to a hand. And the fourth Magga is compared to an ax which
the mental defilements.
Student: So if your conduct is not clearly virtuous, there is no way that you are going to be in
not creating kamma.
Teacher: Yes. That¡¦s right.
Student: What is an example of ¡¥functional¡¦?
Teacher: ¡¥Functional¡¦ is something like a tree that does not bear fruit. It is still living. It still
branches and leaves, but it does not bear fruit. It is something like that. People after becomi
still do good things - still teach people, still practice meditation, still help others. All their actio
not constitute kamma because they have eradicated the roots of existence, that is craving a
actions are just actions. Their actions do not bring results.
In Burma at the New Year ceremony the cannons are fired. When something is just noise
we say this is a New Year cannon. Functional is something like that or the trees bearing no f
Samm?sambuddha - we use the word ¡¥Buddha¡¦ to refer to him, but his full epithet is Sam
¡¥Samm?¡¦ is one prefix and ¡¥sam¡¦ is another prefix. There are two prefixes here and Bud
means rightly and ¡¥sam¡¦ means by himself. ¡¥Buddha¡¦ means to know. He knows or disco
Truths rightly and without assistance from any person, by himself. We emphasize this when
Buddha. Buddhas are those persons who do not need any teachers.
The Bodhisatta went to two teachers before he became the Buddha. He did not follow thei
attainment of Buddhahood. He discarded their practice and went to a place and practiced by

that the Buddha has no teachers. This is emphasized by this ¡¥Sambuddha¡¦. ¡¥Sambuddha
self-enlightened. ¡¥Samm?buddha¡¦ means rightly enlightened. So ¡¥Samm?sambuddha¡¦ m
self-enlightened. Here ¡¥to know¡¦ means to know the Four Noble Truths.

In paragraph 28 the author gives the things which the Buddha knew. They are six bases, s
consciousness, and so on. These are topics taught in Abhidhamma. Actually they are found
but their treatment in full can be found in Abhidhamma.

Sometimes people take Abhidhamma to be a separate thing, not connected with the Sutta
things found in Abhidhamma, most of them, are found in Sutta Pi?aka. That is why we need
Abhidhamma to understand the Suttas. We should not treat them as separate things. We ca
without a knowledge of Abhidhamma if we are to understand fully and correctly. So these ar
Abhidhamma Pi?aka and Sutta Pi?aka also.

Buddha¡¦s penetration into the Four Noble Truths or his discovery of the Four Noble Truths
second attribute Samm?sambuddha.

Student: An Arahant is enlightened by himself or a Pacceka -

Teacher: A Pacceka Buddha is enlightened by himself.

Student: That¡¦s usually distinguished from a Buddha that is totally enlightened by himself.

Teacher: The Pacceka Buddhas are not called ¡¥Samm?sambuddha¡¦. They are just called
¡¥Pacceka Buddha¡¦, but not ¡¥Samm?sambuddha¡¦.

Student: And ¡¥rightly¡¦?

Teacher: ¡¥Rightly¡¦ means in all aspects they understand the Dhamma. The Pacceka Budd
persons, but their knowledge may not be as wide or comprehensive as that of the Buddhas
are called ¡¥silent Buddhas¡¦. That comes from the fact that they do not teach much. Althoug
teach, but mostly they seldom teach. They want to be away from people and live in the fores
called ¡¥silent Buddhas¡¦.

Student: Perhaps because they were not taught it is hard for them to teach. That is in contra
the Buddha.

Teacher: Also they appear only when there are no Buddhas. They appear between periods

I hope you have read the footnotes. The footnotes are very good.

We will go next to the third one. ¡§He is endowed with [clear] vision and [virtuous] conduct
two words here - vijj? and cara?a. ¡¥Vijj?¡¦ means understanding or vision and ¡¥cara?a¡¦ m
Buddha is endowed both with clear vision and conduct.

There are three kinds of clear vision. That means remembering past lives, the divine eye,
of defilements. They are called ¡¥three clear visions¡¦. Whenever three is mentioned, these a
remembering past lives, divine eye, and destruction of defilements.

Sometimes eight kinds of clear vision are mentioned. ¡§The eight kinds as stated in the An
there eight kinds of clear vision are stated, made up of the six kinds of direct knowledge toge
insight and the supernormal power of the mind-made [body].¡¨ There are eight kinds of clear
in that Sutta.

However if you go to that Sutta, you will not find them clearly stated because in P??i when
want to repeat, they just put a sign there. It is like using three or four dots in English. In P??i
the letters ¡¥PA¡¦ or sometimes ¡¥LA¡¦. When you see this, you understand there are some
not want to repeat. So you have to know where they first occur. If you do not know where to
lost. Today I looked up this reference (D,1,100) and they were not printed in the book becau
mentioned in the third Amba??ha Sutta.

This is one problem with us modern people. These books are meant to be read from the b
end, not just to pick up a Sutta in the middle and read it. So they are meant to be studied fro
beginning. I can give you the page numbers of the English translation.

The eight are the six kinds of direct knowledge. That means performing miracles, divine ea
people¡¦s minds, remembering past lives, divine eye, and destruction of mental defilements.
here - vipassan? insight and supernormal power of the mind-made body. That means you pr
are able to multiply yourself. These are the eight kinds of clear vision stated in that Sutta.

By conduct 15 things are meant here: restraint by virtue, guarding the doors of the sense f
knowledge of the right amount in eating, devotion to wakefulness, the seven good states (Th
footnote), and the four jh?nas of the fine-material sphere. ¡§For it is precisely by means of th
that a noble disciple conducts himself, so that he goes towards the deathless. That is why it
¡¥[virtuous] conduct¡¦, according as it is said.¡¨

You have to understand the P??i word ¡¥cara?a¡¦ to understand this explanation. Cara?a
¡¥cara¡¦. ¡¥Cara¡¦ means to walk. to go. So ¡¥cara?a¡¦ means some means of going. These
going in the direction of Nibb?na. That is why it says here: ¡§It is precisely by means of thes
that a noble disciple conducts himself, that he goes towards the deathless.¡¨ That is why it is
¡¥cara?a¡¦.

Let us go to the next one in paragraph 33. Please remember here the P??i word ¡¥sugata
translation ¡¥sublime¡¦ may not make much sense here. The first meaning of ¡¥su¡¦ is good.
and ¡¥gata¡¦ means going. ¡¥Sugata¡¦ means good going. Buddha has good going. That is w
¡¥sugata¡¦ because his going is purified and blameless. What is the good going? That is the
Noble Eightfold Path is called ¡¥good going¡¦. That is the first meaning of sugata.

The second meaning is gone to an excellent place. Here ¡¥gata¡¦ means gone, but not like
meaning. In the first meaning ¡¥gata¡¦ means going. In the second meaning ¡¥gata¡¦ means
an excellent place. So one who has gone to an excellent place is called ¡¥sugata¡¦. Here the
is Nibb?na.

The third meaning is of having gone rightly. ¡¥Su¡¦ can also mean rightly. One who has go
called ¡¥sugata¡¦. ¡¥Rightly¡¦ here means not approaching the extremes, but following the Mi

The fourth meaning is because of enunciating rightly. Here the original word is ¡¥sugada¡¦
changed to ¡¥T¡¦. This is the P??i grammatical explanation. ¡¥Gada¡¦ means speaking or say
rightly. One who speaks rightly is called ¡¥sugada¡¦. So there are four meanings with regard

With regard to the fourth meaning a Sutta is quoted here in paragraph 35. ¡§Such speech

knows to be untrue and incorrect, conducive to harm, and displeasing and unwelcome to oth
speak.¡¨ and so on. According to this Sutta there are six kinds of speech. Only two of these
speech do Buddhas use. Those six are mentioned here in the translation of the Sutta.

In brief they are the following. The first is speech which is untrue, harmful and displeasing.
not use such speech. The second is speech which is true, but harmful and displeasing to the
do not use such speech. The third kind of speech is true, beneficial or not harmful, but displ
listeners. The Buddhas use such speech. Here in the translation it says, ¡§The Perfect One
expound.¡¨ That means if it is time to say such speech, the Buddha will use such speech. It
pleasing to the listener, but if it is beneficial and it is true, and it is timely, the Buddha will say
Student: What is the meaning of ¡¥harmful¡¦ and ¡¥not harmful¡¦?
Teacher: That means if you follow his words you will get benefits. If you do not follow his wo
come to failure. Sometimes people talk to other people, give advice to other people. Sometim
not be conducive to success.

So that which is true, beneficial and displeasing such speech Buddhas use. Then the fourt
that is untrue, harmful, but pleasing to other people. Buddha never uses this kind of speech.
one is speech that is true, harmful and pleasing. Buddha never uses this speech. The last o
is true, beneficial and pleasing to the listeners. The Buddha uses this kind of speech. So Bu
two kinds of speech, that which is true, beneficial and displeasing or that which is true, bene
pleasing. The others the Buddha did not use. That is why Buddha is described as ¡¥sugata¡
rightly.

Then the Buddha is the knower of the worlds, lokavid|. You may have read this. It is some
Commentary like Buddhist cosmology. Not all of them can actually be found in the Suttas. S
others may have been developed later after the death of the Buddha. If we look at the world
knowledge of modern science, then these accounts are very different.

There are three kinds of worlds mentioned here - the world of formations, the world of bein
of location. You will find that in paragraph 37. ¡¥The world of formations¡¦ really means the w
animate and inanimate things, both beings and inanimate things. ¡¥The world of beings¡¦ me
¡¥The world of location¡¦ means the outside world.
Student: Outside world?
Teacher: That is the inanimate world like the earth, the rivers, the mountains and so on. If yo
diagram of what is mentioned here, you can get a rough picture of the Buddhist conception o
sun, the moon, the universe.

In paragraph 38 I think the word ¡¥likewise¡¦ should go. It should be ¡¥for¡¦ or maybe ¡¥in c
because paragraph 38 and the following paragraphs are the detailed description of how the
world.

In paragraph 39 ¡§But he knows all beings¡¦ habits.¡¨ This is important. ¡§But he knows all
habits, knows their inherent tendencies, knows their temperaments, knows their bents, know
little dust on their eyes and with much dust on their eyes, with keen faculties and with dull fa

good behaviour and with bad behaviour, easy to teach and hard to teach, capable and incap
achievement], therefore this world of beings was known to him in all ways.¡¨ Only Buddhas h
knowing exactly beings¡¦ habits, inherent tendencies and so on. Even the Arahants do not p

Then there is the Buddha¡¦s understanding of the physical world. There are some stateme
physical world and then they are developed later on. This is the description of the world acc
Buddhists.

Also the footnote is very helpful and informative. You will get a view of the Buddhist univer
the Buddhist universe is a round thing, not like a globe, but it is round and it is surrounded b
the ¡¥world-cycle mountains¡¦. So there are mountains around it. In this circle there is water
great islands. We call them four great islands, maybe the continents. It is said in the books,
not, that each island has 500 small islands. In the middle of the universe there is Mount Sine
Meru. It is not visible to human beings. Surrounding Mount Meru there are seven sets of cor
lower mountains. In between these there is water. These are called ¡¥inner oceans¡¦. There
and these seven inner oceans. Mount Meru is said to be 4000 leagues high. The first surrou
mountains is 2000 leagues high. The next one is half of that and so on.

If you make a drawing to scale it is very difficult. I have tried it but I cannot. You have to m
drawing, not on small paper because it is half the height, half the height and so on.

That is called one universe. The sun and moon are said to go around the middle mountain
The sun and moon are only 42,000 leagues from the earth. The size of the sun is 50 league
moon is 49 leagues. There is only one league difference between the size of the moon and
And then the stars and planets go round them.

It is said that when the sun goes round Mount Meru it throws a shadow. When three contin
continent is dark. That is night. The others are day. So only one quarter of the universe is da
other three parts are light at one time.

There are four great islands. The southern island is called ¡¥Jambud?pa¡¦. It is the place w
all wise men and pure people are born. That land is described as wide at one end and beco
other end. That fits with India. So India is Jambud?pa, the southern island. If India is the sou
then Europe should be the western island, China and Japan should be the eastern island. A
should be the northern island because when it is day in Asia, it is night here. America could
great island which is called ¡¥Uttarakuru¡¦. This is the cosmology of Buddhism.

In paragraph 43 the first five lines are misplaced. ¡§The World-Sphere Mountains line of su
down into the sea just two and eighty thousand leagues, and towers up in like degree, enrin
world-element all around in its entirety.¡¨ These lines should be just above paragraph 44. I d
he put these here. Perhaps it was a mistake. So these lines should be next to paragraph 44

¡§Herein the moon¡¦s disk is 49 leagues [across] and the sun¡¦s disk is 50 leagues.¡¨

¡§Therefore this world of location was known to him in all ways too. So he is ¡¥Knower of
he has seen the world in all ways.¡¦ Buddha is called a ¡¥lokavid|¡¦, knower of the worlds, kn
world of beings and the physical world, and knower of the world of formations or the world o

things. That is why Buddha is called ¡¥Knower of the worlds¡¦.

When we read the Sub-Commentaries, we find more of these descriptions. I don¡¦t know w
Actually they don¡¦t come from the Suttas. They may have gotten them from some writings o
there are such books in Hinduism. They may have gotten them from there. They are not imp

In this book they say that the Himalayas are 500 leagues high. One league is about eight r
about 4000 miles high. Sometimes they measure not by height but by path. Perhaps to reac
to climb a number of miles. So Mount Tamalpais is one or two miles high, not measuring fro
path.

Student: We say ¡¥as the crow flies¡¦ for direct. This is not ¡¥as the crow flies¡¦.

Teacher: No. Maybe that is why it is said that the Himalayas are 500 leagues high and so on
about five miles high, right?

Student: Right. Since Mount Meru cannot be seen by human beings, perhaps this is some k

Teacher: You know one statement contradicts another. It is said that when three islands are
is dark. Following this, this world is what is meant by loka in our books because one part of t
dark when the others are light. It is not exactly one quarter, but it is something like that. May
knowledge of geography was very limited in those days. There may have been sages who c
talked about these things and then they came to be accepted. Nobody seemed to bother ab
height of the Himalayas or Mount Everest. They had no means of measuring the height of m
days. So they may be measuring by path. They are not really important things.

OK. Next time read about another twenty pages.

S?dhu! S?dhu! S?dhu!

(Tape 14 / 45 - 100)

Today I want you to go back to the second paragraph of paragraph 2. In that paragraph th
Buddha are given. How many qualities are there? Accomplished is the first quality. Fully enli
second quality. Endowed with clear vision and virtuous conduct, that is the third. Sublime is
Knower of the worlds is the fifth. We have gone through these five qualities.

The next one is the incomparable leader of men to be tamed. The Commentator breaks th
The first is just incomparable one and the second is the leader of men to be tamed. So this c
only one quality - incomparable leader of men to be tamed - or as two qualities - as incompa
leader of men to be tamed. So according to this division the Commentator is going to give us

Let us go to paragraph 46. ¡§In the absence of anyone more distinguished for special qual
there is no one to compare with him, thus he is incomparable.¡¨ So incomparable is taken as

¡§For in this way he surpasses the whole world in the special quality of virtue, andd also in
qualities of concentration, understanding, deliverance and knowledgee and vision of deliver
¡¥Knowledge and vision of deliverance¡¦ means the reflection after enlightenment. When a p
enlightenment, first there is the Path moment, the realization moment. Then follows the Frui

three moments of Fruit or Fruition consciousness. Then after that there are some bhava~ga
reflection - reflection on the Path, reflection on Fruition, reflection on Nibb?na, reflection on
eradicated, and reflection on defilements remaining. These are called ¡¥the five reflections¡¦
the first three are always done by a person who has gained enlightenment. The last two may
by the enlightened person. These are called here ¡¥knowledge and vision of deliverance¡¦.

Buddha is the best of all beings, not only the best of human beings, but the best of all bein
deities, M?ras, Brahmas and all. When the Buddha looked at the world, he did not see any
virtuee than himself.

The next part of this quality is ¡¥tamer of men who are to be tamed¡¦ or ¡¥leader of men wh
tamed¡¦. Paragraph 47 ¡§He guides (s?reti) men to be tamed (purisa-damme) thus he is lead
(purisadammas?rathi); he tames, he disciplines, is what is meant. Herein, animal males (pur
males and non-human males that are not tamed but fit to be tamed (dametum yutt?) are ¡¥m
(purisadamm?)¡¦.¡¨ That is the definition of ¡¥men to be tamed¡¦.

¡§For the animal males, namely, the Royal N?ga (Serpent) Apal?la, C|?odara¡¨ and all the
references are given in the footnote. There are too many. If you try to find out the story of ea
have to go to many books and you have to read a lot. These are the instances where the Bu
them, or in some cases defeated them and made them see the truth. He made them becom

¡§The Royal N?ga Apal?la, C|?odara, Mahodara (They are the names of serpents.), Aggis
Royal N?ga ?rav?la, the elephant Dhanap?laka (That was the elephant set by Aj?tasattu to
and so on, were tamed by the Blessed One, freed from the poison [of defilement] and establ
and the precepts of virtue.¡¨

¡§And also the human males, namely Saccaka the Niganthas¡¦ son¡¨ - he was a Jain. The
contemporary with the Buddha or maybe a little older. Mah?vira was their leader. Mah?vira
is to Buddhists for the Jains. They are called ¡¥Niganthas¡¦ in the P??i Texts.

¡§The brahmin student Amba??ha¡¨ - he was a proud man. He went to the Buddha arroga
tamed him. ¡§Pokkharas?ti (That was Amba??ha¡¦s teacher.), So?ada??a (a brahmin), K|?a
so on, and also the non-human males, namely the spirits (¡¥Spirits¡¦ here means giants. It is
ogre.) ?lavaka, S|ciloma and Kharaloma, Sakka Ruler of the Gods, etc., were tamed and dis
means.¡¨ Buddha tamed all these. And so the Buddha came to be known as ¡¥leader of men
¡¥tamer of men to be tamed¡¦.

Then the Commentator gives us a reference or a quotation from the Suttas about Kesi, the
That Sutta is a very good one. Let me read from the Sutta. ¡§Now Kesi, the horse-trainer, ca
Exalted One and on coming to him saluted the Exalted One and sat down to one side . As h
Exalted One said to Kesi, the horse-trainer: ¡¥You yourself, kesi, are a trained man, aa train
driving. Now, Kesi, pray how do you train a tamable horse¡¦?¡¨ How do you train a horse?

Then he said: ¡§As for me, your honor, I train a horse by mildness, also by harshness, also
mildness and harshness.¡¨ In three ways he tamed horses.

¡§But suppose, Kesi, that a tamable horse does not submit to your training by mildness, no

by harshness, not to the training by both methods, what do you do?¡¨ If a horse cannot be ta
these means, what do you do?

¡§In such a case, your honor, I destroy him.¡¨ He just kills him.

¡§Why so?¡¨

¡§With the idea: Let him not be a discredit to my teacher¡¦s clan.¡¨ If I cannot tame this hor
discredited. Instead of getting discredited, I will kill the horse. ¡§In such a case I destroy it wi
idea: Let him not be a discredit to my teacher¡¦s clan.¡¨

¡§However, your honor, the Exalted One is unsurpassed as a trainer of men for driving. Ho
does the Exalted One train a tamable man?¡¨ He asks the Buddha the same question.

The Buddha said: ¡§For my part, Kesi, I do train a tamable man by mildness, also by harsh
together. Kesi, this is the way by mildness: This is good conduct in body, thus is the result o
in body; this is good conduct in speech, thus is the result of good conduct in speech; this is g
thought, thus is the result of good conduct in thought. Thus are devas. Thus are men.¡¨ That
he shows them the benefits of keeping the precepts. By show ing the benefits of having goo
is said to be taming by mildness, making the people want to practice.

¡§And Kesi, this is the way by harshness: This is bad conduct in body, thus is the result of
body; this is bad conduct in speech, thus is the result of bad conduct in speech. This is bad
thought, thus is the result of bad conduct in thought.¡¨ This is showing them the bad results o
This is taming by harshness according to the Buddha.

¡§And Kesi, this is the way by both mildness and harshness: Good conduct in body, speec
this, and its results like this; bad conduct in body, speech and mind is like this, and its results
this.¡¨ In this case the Buddha shows both the benefits of good conduct and the disadvantag
That is Buddha¡¦s way of taming people by both mildness and harshness.

¡§But, your honor, if the man for training won¡¦t submit to training by mildness, nor by hars
the two together, pray what does the Exalted One do?¡¨

¡§In such case, Kesi, I destroy him.¡¨ That is the Buddha¡¦s reply.

¡§But surely, the Exalted One does not take life! And yet the Exalted One spoke thus: ¡¥I d
Kesi¡¦.¡¨

¡§True, Kesi, taking life does not become a Tath?gata. (¡¥Tath?gata¡¦ means the Buddha.)
be trained does not submit to the training by mildness, by harshness, or by both together, th
thinks it is not worthwhile to admonish that man, nor do his wise fellows in the pure life think
to admonish that man.¡¨ That means we just leave him alone. I don¡¦t give admonishment to
anything to him. ¡§This, Kesi, is destruction for a man in the discipline of the Ariyan when bo
Tath?gata and his fellows in the holy life think it not worthwhile to admonish him.¡¨

Then Kesi said: ¡§Destroyed indeed, your honor, is a man¡¦s welfare when both the Tath?g
fellows in the holy life think it not worthwhile to admonish him. It is wonderful your honor. It is
May the Exalted One accept me as a follower from this time forth, for as long as life lasts, as
taken refuge with him.¡¨

So Buddha¡¦s way of taming people is by mildness, by harshness, or by both together. If a
tamed by any of these, he just leaves them alone. This is his way of destroying. You can find
The Gradual Sayings, volume 2, page 116.

¡§Then the Blessed One moreover further tames those already tamed (He tamed not only
untamed, but he also tamed those who were already tamed.), doing so by announcing the fi
respectively to those whose virtue is purified, etc., and also the way to the higher path to Str
and so on.¡¨ He tamed or taught people who were already good, who hd already kept their p
instructed them to practice meditation and get jh?nas and also attainments. This is his way o

¡§Or alternatively the words ¡¥incomparablee leader of men to be tamed¡¦ can be taken to
clause.¡¨ Here it is only one quality of the Buddha.

¡§For the Blessed One so guides men to be tamed that in a single session they may go in
directions (That means the eight jh?nas.) [by the eight liberations] without hesitation. Thus h
¡¥the incomparable leader of men to be tamed¡¦.¡¨ So this quality can be two or one as you w

Traditionally in our countries the qualities of the Buddha are taken to be nine. Therefore th
taken as one when we practice recollection of the Buddha meditation. When we practice this
beads, counting beads. There are 108 beads. So that means you get twelve times in one rou
of the Buddha. That gives you one round. It is something like a timing device. So when we u
(mala), we take ¡¥the incomparable leader of men to be tamed¡¦ as only one attribute. Mayb
number nine. It is supposed to be a lucky number.

The next one is ¡¥teacher of gods and men¡¦. ¡§He teaches by means of the here and now
come, and of the ultimate goal.¡¨ Actually we should insert one word. ¡§He teaches by mean
here and now.¡¨ That means he shows us the benefits here and now. He shows us the bene
come, in the next life. He shows us the benefits of the ultimate goal. That means Nibb?na.

¡§According as befits the case, thus he is the Teacher (satthar).¡¨ The P??i word ¡¥satthar
explaining such words, such things, the Commentators make recourse to play of words whe
not identical words. The word ¡¥satthar¡¦ comes from one root. Then there is another word ¡¥
leader of a caravan. In the next paragraph that meaning is taken. ¡§So too the Blessed One
leader, who brings home the caravans, he gets them across a wilderness, gets them across
birth.¡¨ You may add any more meanings to this if you can think of some. They may be fanci
devotees it is a way of making their mind calm and happy.

Paragraph 50 ¡§Of gods and men: This is said in order to denote those who are the best a
those persons capable of progress.¡¨ In this attribute it is said ¡¥teacher of gods and men¡¦. W
animals? Was he not the leader of animals also? It says here just deva (gods) and manusa
are the bestof the beings and also to denote those capable of progress. That means those c
enlightenment. Only human beings and deities are capable of attaining enlightenment, but n
may be capable of being reborn as a human being or being reborn as a deva. However in th
they cannot get attainment. Here the
Commentator mentions only those capable of attaining enlightenment. That is why only deva

and men) are mentioned. We must take it that the Buddha is also the teacher of animals. ¡§I
as a teacher bestowed his teaching upon animals as well. For even animals can, through lis
Blessed One¡¦s Law (That means preaching), acquire the benefit of a [suitable rebirth as] s
progress].¡¨ That means that animals will not get enlightenmentt even though they listen to t
However this meritorious deed of listening nto the Dhamma will help them to be reborn as
devas. As human beings or as devas they are capable of getting attainment.

The story of a frog is given. ¡§Ma??|ka the deity¡¦s son¡¨ - actually it is just a deity, not a de
son, although in P??i it is called Devaputta. That just means a deity. Every deity is a deity¡¦s
¡¥Ma??|ka¡¦ is the P??i word for frog. The frog was listening to the Buddha, but he did not u
Buddha was saying. He may have thought this some kind of sound to be listened to. He was
Buddha when a cowherd came and accidentally killed him. Because he was killed when he
Buddha preaching, he was reborn as a deity.

¡§He found himself there, as if waking up nfrom sleep, amidst a host of celestial nymphs, a
¡¥So I have actually been reborn here. What deed did I do?¡¦ When he sought for the reason
none other than his apprehension of the sign in the Blessed One¡¦s voice.¡¨

Student: What does ¡¥apprehension of the sign¡¦ mean?

Teacher: It just means that he took the voice to be a good thing to listen to. It may not even
a Dhamma talk. He paid attention to the sound, so his mind became calm. As a result he wa
That story is given in Vim?na-vatthu, the Book of Mansions.

The next one is the P??i word ¡¥buddha¡¦ (enlightened). ¡§He is enlightened (buddha) with
that belongs to the fruit of liberation, since everything that can be known has been discovere
is the meaning of the word ¡¥buddha¡¦?

Student: To wake up.

Teacher: There are at least two meanings. There are actually three meanings for the root he
¡¥budh¡¦. It means to know or it means to wake up. It also means to bloom or open up like a
meaning ¡¥to know¡¦ is taken. ¡§Since everything that can be known has been discovered (T
him.¡¨

¡¥With the knowledge that belongs to the fruit of liberation¡¦ - what does that mean? ¡¥Tha
really means that he attained after liberation. You know immediately after becoming the Bud
simultaneously he gained omniscience. Here that gaining of omniscience is meant by ¡¥the
belongs to the fruit of liberation¡¦.

You know at the moment of liberation there is Path consciousness. Immediately following
consciousness. Here ¡¥the fruit of liberation¡¦ means Fruit consciousness. After that comes t
wisdom, omniscience. Since he possessed omniscience (That means since everything that
discovered by him or has been known by him.), he was called ¡¥the Buddha¡¦.

¡§or alternatively, he discovered the Four Truths by himself and awakened others to them.
causative meaning is put into the word. Normally the word ¡¥buddha¡¦ means one who know
mean one who makes others know. The causitive meaning is inherent in that. Buddha is the

makes others know. So here ¡§He discovered the Four Truths by himself and awakened oth
others discover the Four Noble Truths.

¡§And for other such reasons he is enlightened. And in order to explain this meaning the w
the Niddesa (Mah? Niddesa is another book.) beginning thus ¡¥He is discoverer of the Truth
This is quoted. So Buddha is the one who knows the Four Noble Truths and who makes oth
Truths. He is the discoverer and aalso makes others discover them. Here actually it is not on
Truths, but anything that can be known or everything that is to be known is known by him.

What is the second quality of the Buddha? What is the difference between the second qua
quality? The second quality is ¡¥fully enlightened¡¦ and this quality is ¡¥enlightened¡¦. The se
just means he is the discoverer or he knows everything there is to know. His power of penet
of knowledge is emphasized. In this quality not only his power of penetration but his power o
penetrate is emphasized. Not only his knowledge, but his ability to make that knowledge atta
is stressed. This is the difference beetween the second quality and this eighth quality.

The next one is the last one. The P??i word is ¡¥bhagav?¡¦. Here there is a lot of word play
(bhagavant) is a term signifying the respect and veneration accorded to him as the highest o
distinguished by his special qualities.¡¨ I would say here ¡§It is a term or a designation given
to the one who is respected and who is distinguished by his special qualities and so is the hi
beings.¡¨ He is distinguished by special qualities and so he is the highest of all beings, that is
The name bhagav? or bhagavant is given to him with respect or to show him respect. There
name ¡¥bhagavant¡¦. It is translated as blessed.

Paragraph 54 ¡§Or alternatively, names (or nouns) are of four kinds: denoting a period of l
names given with reference to a period in one¡¦s life.) , describing a particular mark (That me
reference to a particular mark.), signifying a particular acquirement (That means names give
to some reason or some cause, here attainment or something.), and fortuitously arisen (Tha
name. It may not accord with the real meaning.).¡¨ There are four kinds of nouns or four kind
mentioned here.

¡§ Which last in the current usage of the world is called ¡¥capricious¡¦.¡¨ I don¡¦t knoww wh
- capricious. We will understand later.

Student: It means the same thing as ¡¥fortuitously arisen¡¦.

Teacher: it may be the same.

¡§Herein, names denoting a period of life are those such as ¡¥yearling calf (vaccha)¡¦, ¡¥st
trained (damma)¡¦, ¡¥yoke ox (balivaddha)¡¦ and the like.¡¨ One and the same animal is calle
when he is young. Then when he is a little older, he is called ¡¥damma¡¦, that is fit to be tam
he has grown up, he is called a ¡¥yoke ox (balivaddha)¡¦. One and the same animal is called
in different periods of life. The same is true for human beings - baby, child, boy, man, old ma
names noting a period of life.

¡§Names describing a particular mark are those such as ¡¥staff-bearer (da??in)¡¦.¡¨ Since
a staff, he is called ¡¥staff-bearer¡¦. The staff is a sign or mark by which we recognize him. T

¡¥a name denoting a particular mark¡¦. Other names denoting a particular mark are umbrella
carries an umbrella. And then there is topknot-wearer. You can see topknots of hair on Burm
Eastern ladies. One does not see topknots much on American ladies. Since he or she has a
is called ¡¥topknot-wearer¡¦. Then there is hand-possessor. An elephant is called ¡¥hand-po
it has a hand, the trunk. The trunk is like a hand to the elephant. It is called in P??i ¡¥karin¡¦,
here the trunk.

¡§Names signifying a particular acquirement¡¨ - that means actually just the name given w
the cause or reason of that name. For example ¡¥possessor of the three clear visions¡¦ is su
person who really has the three clear visions is called in P??i ¡¥tevijja¡¦. The three clear visio
reason or cause which causes this man to be called ¡¥possessor of the three clear visions¡¦.
is given - ¡¥the possessor of the six direct knowledges (cha?abhi??a). It is the same thing. It
have here now with BA, MA, PhD. These are names denoting the acquirement.

The last one is just a name that is given to a person, regardless of whether it meets the me
word. ¡¥Siriva??haka¡¦ means augmenter of luster. So a beggar may be called ¡¥Siriva??ha
name. Or a poor man may be called ¡¥Dhanava??haka¡¦. Such a name is called a ¡¥fortuito
reference to the word¡¦s meaning.

In P??i most names have meanings. I don¡¦t know whether English names have meanings
Student: Some do. I know when I had to name my child, I saw a book with the meaning of na
commonly known.

Teacher: Most P??i names have meanings. For example my name ¡¥S?l?nanda¡¦ means on
fond of s?la. There are four kinds of names given here. The name ¡¥Bhagav?¡¦ given to the
of these four, that is name given with reference to the acquirement of the Buddha.

¡§The name, Blessed, is one signifying a particular acquirement; it is not made by Mah?-M
mother),or by king Suddhodhana (his father), or by the 80,000 kinsmen,¡¨ and so on. Actuall
given to him by his mother, or his father, or any of his relatives, or the king of gods, or whate
called ¡¥Bhagav?¡¦ because he has these attributes.

¡§And this is said by the General of the Law¡¨ - ¡¥General of the law¡¦ means Venerable S?
Venerable S?riputta was called ¡¥General of the Law¡¦. Venerable ?nanda was called ¡¥Cus
That is because Venerable ?nanda had learned all of his teachings.

Student: Who is Venerable S?riputta?

Teacher: Venerable S?riputta is Buddha¡¦s cief disciple. He was chief among those who hav
two chief disciples of the Buddha, Venerable S?riputta and Venerable Moggall?na. Venerab
among those with wisdom. Venerable Moggall?na was chief among those with psychicc pow
occasion to tame someone by psychic power the Buddha allowed Venerable Moggall?na to

Student: Venerable S?riputta was in charge of Abhidhamma?

Teacher: Yes. He was the human pioneer of Abhidhamma. It was he who taught 500 of his c
Abhidhamma. His version of Abhidhamma is what we have now. The version of Abhidhamm
devas was too large, too long and the version that Buddha taught to Venerable S?riputta wa

Venerable S?riputta taught just enough for a human mind to accept.

¡§Now in order to explain also the special qualities signified by this name they cite the follo stanzas.¡¨ These are just play upon the words. ¡§Bhag? bhaj? bh?g? vibhattav?¡¨ and so on P??i, they may not be interesting. The first one is bhag?. ¡¥Bhag?¡¦ is changed to bhagav?. changed to bhagav?. This is the explanation that the ancient Commentators give. ¡§The me should be understood according to the method of explanation given in the Niddesa.¡¨ That is Mah? Niddesa. The commentator does not give us any more details about the explanation a Mah? Niddesa. However they are given in the footnote.

The next may be his own explanation. Paragraph 57 ¡§There is the other way: ¡¥Bh?gyav bhagehi ca vibhattav?. Bhattav? vanta-gamano bhavesu: bhagav? tato.¡¦ (He is fortunate, po abolishment, associated with blessings, and as possessor of what has been analyzed. He h has rejected going in the kinds of becoming.)¡¨

¡§Herein, by using the Characteristic of Language beginning with Vowel augmentation of s using the Characteristic of Insertion beginning with [the example] Pisodara, etc., (see Pa?ini may be known that he [can also] be called Blessed (Bhagav?).¡¨ And so on. What do you un

What is ¡¥the Characterisitc of Language¡¦? Here the word ¡¥lakkha?a¡¦ is used. The usua lakkha?a is characteristic. In such cases as when referring to grammatical things the word ¡¥ a rule in grammar or an aphorism. So here ¡¥Characteristic of Language¡¦ means a rule of g

Ancient grammarians have made these rules. They are called ¡¥rules¡¦. They are short sen Actually these short aphorisms were learned by heart. The teacher would say it aloud and th repeat it. So they learned it by heart. Then the teacher would give explanations and example

When we study P??i grammar, we can memorize only the aphorisms, or we can memorize explanations of the aphorisms and the examples. If you have the ability to memorize much, all. If you don¡¦t want to memorize all, at least you have to memorize the aphorisms. These a called ¡¥laksuttas¡¦. In some places they are described as lakkha?a in P??i. Lakkha?a and S synonymous. Here ¡¥Characteristic of Language¡¦ just means a grammatical rule.

¡§By using a certain grammatical rule or a set of grammatical rules beginning with vowel a syllable¡¨ - this is not vowel augmentation of syllable, but just augmentation of syllable. That inserting a syllable, a consonent, or maybe sometimes inserting a vowel. Mostly a consonen insertion of consonents here is not according to the usual grammatical rules. This is a specia rule.

By such grammatical rules bh?gyav? can become bhaggav?. Bhaggav? can become bhag that.

¡¥Elision of syllable¡¦ - what is that?

Student: Sliding together. It is where one word joins another. It¡¦s where you make two syllal

Teacher: That is not what is meant. What is meant is transposition of consonents. It is transp syllables or letters, mostly consonents.

A Noble Person is called ¡¥Ariya¡¦. A non-noble person is called ¡¥an?riya¡¦. The word ¡¥a

combination of ¡¥na¡¦ and ¡¥ariya¡¦. In the word ¡¥an?riya¡¦ the letters ¡¥A¡¦ and ¡¥N¡¦ are tra
Instead of calling a non-noble person ¡¥n?riya¡¦, such a person is called ¡¥an?riya¡¦. That is
It is something like that which is meant here. I don¡¦t know if the word ¡¥elision¡¦ means that.

There are other rules. ¡§Or by using the Characteristic of Insertion beginning with [the exa
Pisodara¡¨ that is another kind of rule. I don¡¦t think ¡¥insertion¡¦ is a good word here. I woul
¡§including in the group of words beginning with Pisodara.¡¨ These words are not formed ac
grammatical rules. They are specially formed words. We cannot explain explain them accor
grammatical rules, the ordinary grammatical rules. They are special words. Following these
anything. Bh?gyav? can become bhagav?. The last one is very funny. Bhavesu vanta-gama

The refeerences are given. The first one, Kasik?, is a Sanskrit grammar. It is difficult to ge
in this country. The next one, Pa?ini Ga?apatha is a very famous Sanskrit grammar written
of the Christian era. This is the standard Sanskrit grammar. Later on people wrote comment
the commentaries is Kasik?. They are written in Sanskrit. Pa?ini is very much respected by
Sanskrit grammars were written later by other grammarians or authors, but nonee of them is
that written by Pa?ini.

¡§It may be known that he [can also] be called ¡¥Blessed (Bhagav?)¡¦ when he can be call
(bh?gyav?)¡¦.¡¨ So bh?gyav? becomes bhagav?. You don¡¦t have to explain in the usual way
arbitrary.

¡§Owing to the fortunateness (bh?gya) to have reached the further shore [of the ocean of
giving, virtue, etc., which produce mundane and supramundane bliss. Similarly he [can also]
¡¥blessed (bhagav?)¡¦ when he can be called ¡¥bhaggav? (¡¥Bhaggav?¡¦ means one who ha
possessed of abolishment¡¦ owing to the following menaces having been abolished.¡¨ So you

In paragraph 60 ¡§And by his fortunateness (bhagyavat?) is indicated the excellence of his
which bears a hundred characteristics of merit.¡¨ Actually it means ¡§which bears characteris
hundreds of merits. Buddha possessed different characteristics not shared by other human
produced by lots of meritorious deeds that he did as a Bodhisatta. So it should say ¡§body w
characteristics produced by hundreds of merits.¡¨

¡§Likewise [by his fortunateness is indicated] the esteem of worldly [people (That means o
and by his having abolished defects (kilesas), the esteem of] those who resemble him.¡¨ Wh
was incomparable. Nobody resembles the Buddha.

Sometimes the scribes, the people who wrote the Suttas on palm-leaves, made mistakes
some scripts certain letters are similar to one another. So instead of writing one letter, they
letter. Here is such a case. The P??i word here is ¡¥sarika¡¦, ¡¥SA¡¦. It should be the word ¡¥
¡¥sarika¡¦. ¡¥Sarika¡¦ means resembling. ¡¥Parika¡¦ means discriminating or critical-minded.
should not be ¡¥sarika¡¦, but it is ¡¥parika¡¦. ¡¥S¡¦ and ¡¥P¡¦ are similar in some of the ancient

In paragraph 72 ¡§ It is ¡¥with meaning¡¦ since it inspires confidence in persons of discretio
the word ¡¥parika¡¦ (where it was written correctly). So here in paragraph 60 we may also sa
discriminating or who are critical-minded. It is contrasted with the worldly, ordinary people w

much wisdom and who just accept things. Here ¡¥who resemble¡¦ should go. ¡¥Who have di
something like that.

Bhagehi yuttatt?/bhagav? is according to the ordinary rules of grammar. A little further in p
there is mention of iddhi (psychic powers). It says ¡¥minuteness, lightness, etc.¡¦ and then th
27. In that footnote other psychic powers are mentioned. Those are found in Yogabh?sya. S
practice of samatha meditation, the jh?nas, and the psychic powers are not the sole property
are shared by people of other religions too, especially Hindu yogis. So ¡¥minuteness¡¦, ¡¥ligh
on are found in the book called ¡¥Yoga Sutra¡¦. They are explained in the Yogabh?sya. ¡¥Bh
commentary. It is a commentary on the Yoga Sutra. If you have the book, you may read it.

¡§He has supreme lordship over his own mind either of the kind reckoned as mundane and
minuteness, lightness, etc., or that complete in all aspects, and likewise the supramundane
are the reasons the Buddha was called ¡¥bhagav?¡¦. He had the blessed qualities - dhamma
and endeavor.

Then in paragraph 62 ¡§[He can also] be called ¡¥blessed (bhagav?)¡¦ when he can be cal
what has been analyzed (vibhattav?)¡¦.¡¨ Instead of saying vibhattav?, we just say bhagav?.
¡¥vi¡¦ and then change ¡¥tta¡¦ to ¡¥ga¡¦ and so on.We may do anything we like if we have rec
special grammatical rules.That is the way the Commentators explain if they want to play with
know the legitimate grammatical rules.

He can also be called ¡¥bhagav?¡¦ because he is bhattav?. It is the same thing here.

The last one in paragraph 64 is very unusual. ¡§He [can also] be called ¡¥blessed (bhagav
be called one who ¡¥has rejected going in the kinds of becoming (vantagamano bhavesu)¡¦.
¡¥bhavesu¡¦, ¡¥vanta¡¦, and ¡¥gamana¡¦. ¡§Because in the three kinds of becoming (That me
kinds of existences) [bhava], the going [gamana] (In other words craving, it really means cra
words, craving, has been rejected [vanta] by him.¡¨ ¡¥Vanta¡¦ really means vomitted. Buddha
Buddha has vomitted craving for the three existences. That¡¦s why he is not going to be rebo

From these words some syllables are taken to form the word ¡¥bhagav?¡¦. Please look at
From bhavesu we take only ¡¥bha¡¦. ¡¥Ga¡¦ comes from gamana and ¡¥va¡¦ from vanta. The
letter ¡¥A¡¦ is made long, so that we do not have bhagava but bhagav?.

Then the Commentator shows us another word which is ¡¥known in the world¡¦. ¡§Make th
just as is done in the world.¡¨ - that means as is done in the grammatical books with the wor
¡§Since ¡¥MEhanassa KHAssa m?L?¡¦ can be said¡¨ - mekhal? comes from mehanassa, kha
mehanassa we take ¡¥me¡¦, and from khassa we take ¡¥kha¡¦ and from m?l? we take ¡¥l?¡¦.
is very strange. ¡¥Mekhal?¡¦ means a girdle or a belt.

It says in the footnote that ¡¥Mehana¡¦ is not in P.T.S. dictionary. The literal meaning of me
private part, private organ. ¡¥Kha¡¦ means a place. ¡¥M?l?¡¦ means a garland. I think it is to
private parts that they use the girdle. So it is called ¡¥mekhal?¡¦ in P??i or in Sanskrit. This w
derived from mehanassa khassa m?l?. You just take one syllable from each word and form
have mekhal?.

Now let us look at the enefits of the recollection of the attributes of the Buddha. ¡§As long
meditator] recollects the special qualities of the Buddha in this way ¡¥For this reason the Ble
accomplished..for this and this reason he is blessed¡¦, then on that occasion his mind is not
greed, or obsessed by hatred, or obsessed by delusion.¡¨ When he is contemplating on the
Buddha, there is no greed in his mind, there is no anger in his mind, there is no delusion in h
mind has rectitude (That means his mind is straight.) on that occasion, being inspired by the
¡§So when he has supressed the hindrances by preventing obsession by greed, etc., and
meditation subject with rectitude, then his applied thought (vitakka) and sustained thought (v
with a tendency towards the Enlightened One¡¦s special qualities.¡¨ Vitakka takes the mind t
qualities of the Enlightened One and so on.
This meditation cannot help us to get jh?na. You will not get jh?na by practicing this medita
middle of paragraph 66 ¡§When he is blissful, his mind, with the Enlightened One¡¦s special
object becomes concentrated.¡¨ So he gets good concentration dwelling on the attributes of
¡§And so the jh?na factors eventually arise in a single moment.¡¨ ¡¥Jh?na factors¡¦ really n
vic?ra and so on, but they do not reach the stage of jh?na or they do not reach the stage of
They reach the stage of neighborhood jh?na. There are two kinds of jh?nas or two kinds of
neighborhood concentration and jh?na concentration.
Student: This sentence, ¡§But owing to the profundity of the Enlightened One¡¦s qualities, or
his being occupied in recollecting special qualities¡¨ and so on - the one seems to say it may
than jh?na and the other seems to say it is not as good as jh?na. Is that just the grasping mi
measure? Is it just different?
Teacher: You know Buddha¡¦s qualities are profound. Buddha has many qualities. Even one
to perceive, difficult to understand. When mind has to be occupied with such profound things
strong enough concentration to get jh?na. Also there are many qualities. You have to go fro
another. You have to take many objects as the object of meditation. There is not only one ob
sort of distracted. Therefore you cannot get strong concentration to reach the jh?na stage.
Student: The first one seems a good reason to do it and the second one seems a hindrance
seems you are distracted and in the first one it seems like it is even better than jh?na.
Teacher: That¡¦s right. It is better to be dwelling on the attributes of the Buddha than getting
the first part - it is something like that. The second part says that if you have to take many qu
don¡¦t get good concentration.
¡§When a bhikkhu is devoted to this recollection of the Buddha, he is respectful and defere
the Master. He attains fullness of faith, mindfulness, understanding and merit. He has much
gladness. He conquers fear and dread. He is able to endure pain. He comes to feel as if he
Master¡¦s presence. And his body, when the recollection of the Buddha¡¦s special qualities d
becomes as worthy of veneration as a shrine room.¡¨ I like that very much. So whenever peo
me, I always think of the Buddha so that I become a shrine room or something like that. Whe
Buddha, that means the Buddha dwells in your heart. So you are like a shrine room, you are

is what I always do because if I am thinking of some other thing and people are paying resp
bad thing for me. I am not worthy of accepting their respect if I am thinking of some other thi
akusala. So I try to recollect the Buddha whenever people pay respect to me. That way my c
I am sort of worthy of their respect because I am like a house where the Buddha dwells.

¡§His mind tends towards the plane of the Buddhas. When he encounters -

Student: What does the ¡¥plane of the Buddhas¡¦ mean?

Teacher: It is just towards the Buddha. Sometimes the Commentators say Buddha bh|mi. Bh
Actually that just means Buddha¡¦s attributes. His mind is inclined towards the Buddha and h
Since he practices this meditation, his mind is naturally inclined towards these attributes.

¡§When he encounters an opportunity for transgression, he has awareness of conscience
though he were face to face with the Master.¡¨ When such occasion arises, he would be ash
because he always has the Buddha in mind, so he is as good as face to face with the Buddh

¡§And if he penetrates no higher (if he does not get any attainment), he is at least headed
destiny.¡¨ That means he will be reborn in a happy rebirth as a human being or as a deva.

¡§Now when a man is truly wise,
His constant task will surely be
This recollection of the Buddha
Blessed with such mighty potency.

This, firstly, is the section dealing with the Recollection of the Enlightened One in the detai
explanation.¡¨ These are the nine or ten attributes or qualities of the Buddha.

The next ones are Recollection of the Dhamma and Recollection of the Sa~gha. I think tha
very fast. There are six qualities of the Dhamma. The first one is ¡¥well-proclaimed¡¦.

In paragraph 70 I want to make some alteration. ¡§Also the entire Dhamma of the Dispens
the scriptures here. ¡¥Dhamma of the Dispensation¡¦ is the scriptures.) is good in the beginn
as one¡¦s own well-being.¡¨ It should be ¡§with virtue as its meaning¡¨.

Student: This passage is very famous.

Teacher: yes.

Student: Did it originate here or are they quoting from somewhere else?

Teacher: It is in the Suttas. References are given in paragraph 68 - Majjhima Nik?ya,1, 37, a
Nik?ya, 3, 285. And there are many more places where you can find this.

¡§It is good in the middle with serenity and insight and with Path and Fruition. It is good in t
Nibb?na.¡¨ and so on.

In paragraph 72 about the fifth line ¡¥with detail¡¦ is not correct. Here what the Commentat
explaining is that the Buddha¡¦s teaching is with meaning (That means meaningful.) and also
wording. It should not be ¡¥with detail¡¦. So Buddha¡¦s teachings, Buddha¡¦s utterances are b
as well as in meaning.

I think he is confused with the word ¡¥anubya?jana¡¦ when Buddha said ¡§When you see s
the sign of it, do not take the particulars, do not take the details.¡¨ For example when a monk

especially a woman, he must not take the particulars.
Student: We might say ¡¥in meaning and presentation¡¦.
Teacher: That¡¦s good. I.B. Horner translates this as ¡¥spirit and letter¡¦. The meaning of spi
different. When you say you follow the spirit of this rule, that is one thing. But here it just mea
meaning, not necessarily the spirit. The meaning and the presentation of the words are wha
Student: The style or how it is said.
Teacher: That¡¦s right. So all ¡¥with detail¡¦ needs to be changed to ¡¥with words¡¦ or ¡¥prese
something. Buddha¡¦s teachings are with meaning and -
Student: Elegance.
Teacher: Something like that. There are many ¡¥with details¡¦ in this paragraph.

Paragraph 76 ¡§Visible here and now¡¦ - did you really find that meaning in the explanatio
¡§Firstly the Noble Path is ¡¥visible here and now¡¦ since it can be seen by a Noble Person h
has done away with greed, etc., in his own continuity according as it is said.¡¨ That means w
Noble Person himself, seen by himself. Right? The P??i word means seen by himself, seen

Now the next meaning in paragraph 77. ¡§Furthermore, the ninefold supramundane Dham
and now, since when any one has attained it, it is visible to him through reviewing knowledg
having to rely on faith in another.¡¨ That also means seeing by himself. So there is no ¡¥visib
now¡¦. The first meaning is what? Seeing by himself. And the second meaning is seeing by h
explanation is just a little different.

Let us see the third meaning. ¡§Or alternatively, the view that is recommended is ¡¥proper
conquers by means of proper view, thus it has proper view (in P??i sandi??hika).¡¨ We don¡
here and now¡¦, right? The third explanation is that Dhamma is called ¡¥sandi??hika¡¦ becau
means of proper view.

What about the fourth one? Paragraph 79 ¡§Or alternatively, it is seeing (dassana) that is
(di??ha); then di??ha and sandi??ha are identical in meaning as ¡¥seeing¡¦. It is worthy of b
(di??ha), thus it is ¡¥sandi??hika¡¦.¡¨ Here also we actually do not have ¡¥here and now¡¦ in
Visuddhi Magga. So I think it is confusing when you say ¡¥visible here and now¡¦. Four expla
here, but in none of these do we find ¡¥visible here and now¡¦. We can take any one of thes
cannot give all four at a time.

The next one is ¡¥not delayed¡¦. ¡§It has no delay in the matter of giving its own fruit, thus
¡¥without delay¡¦. ¡¥Without delay¡¦ is thesame as ¡¥not delayed¡¦. What is meant is that inst
its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit imm
next to its own occurrence.¡¨ You have to understand the supramundane thought process. T
consciousness immediately follows the Path moment. The moments of Fruition consciousne
Path consciousness. Path gives its Fruit immediately, not after some moments, not after thre
five days. The Fruition consciousness must follow immediately Path consciousness. That is
consciousness is called ¡¥ak?lika¡¦ (no time). ¡¥Ak?lika¡¦ means no time. There is no delay i
It gives results instantly.

Student: This only applies to supramundane consciousness, not any other types of consciou
Teacher: That¡¦s right. It applies only to Path.
Student: When you are listening to the Dhamma, you don¡¦t get fruit? Do you understand wh
Teacher: Other dhammas no. For example in k?m?vacara kusala you do meritorious deeds
in the next life, or after some years, or some months. So there is a delay in giving results in
Student: There is always delay?
Teacher: Almost always. Actually we can say always. If you look at the thought process, the
moments of javana. They are followed by tad?ramma?a or bhava~ga. Only after that will fru
to come that quickly. Even then there is some delay. Mundane wholesome kamma gives res
the supramundane. This is because supramundane Path is immediately followed by its Fruit
Student: But the delay may be less than a finger-snap?
Teacher: That¡¦s right. Here we are speaking in terms of microseconds.

The next one is ¡¥inviting of inspection¡¦. That is ¡¥come and see¡¦.

The next one in paragraph 83 is ¡¥onward leading¡¦. That means worthy of inducing in one
in one¡¦s continuity. Here it is said ¡§This applies to the [above-mentioned eight] formed sup
states.¡¨ ¡¥Formed¡¦ means conditioned.

Chapter 8
(Tape 15 / Ps: 1-35)

The next meditation is mindfulness of death. Death is defined as the interruption of the life included within the limits of a single becoming or a single existence. It is one life - a human l animal life or whatever.

¡¥Interruption¡¦ really means cessation or being cut off. So it is stoppage or cessation of th faculty. You are familiar with the life faculty. It is j?vita. It is something which keeps our bodie and also there is life faculty of mind. So there are two life faculties - physical and mental.

The first definition is what is meant here. There are other kinds of death. ¡§But death as te (cutting off), in other words, the Arahant¡¦s termination of the suffering of the round, is not int here.¡¨ When an Arahant dies, he dies and there is no more rebirth for him. That kind of dea here.

¡§Nor is momentary death¡¨ - that means at every moment there is death. There is one mo then it dies and then there is another moment of thought and so on. We are dying and being moment. That kind of death is called ¡¥momentary death¡¦.

¡§In other words, the momentary dissolution of formations, nor the ¡¥death¡¦ of convention usage in such expressions as ¡¥dead tree¡¦, ¡¥dead metal¡¦ and so on (is not meant here).¡¨ Magga it actually says ¡§the iron is dead¡¨, not metal. It should be dead iron.

There is alchemy in the East as well as in the West. These people tried to do something to beneficial for people. There is a saying in Burmese ¡§If you can kill the iron, you can feed th country.¡¨ I don¡¦t know what that means. There is another saying ¡§If you can kill the iron, y lead into gold.¡¨ It is also said that you can cure diseases. They tried to burn these metals ar into ashes. Then they would mix them with honey and so on and treat people. Many people treat many kinds of diseases. So when we say ¡¥The iron is dead; the copper is dead.¡¨, we conventional usage. That kind of death is not meant here. What is meant here is just the end

¡§As intended here it is of two kinds, that is to say, timely death and untimely death. Herein death comes about with the exhaustion of merit, or with the exhaustion of a life span, or with death comes about through kamma that interrupts [other, life-producing] kamma.¡¨

¡¥Death through the exhaustion of merit¡¦ - that means death through the exhaustion of the Let us suppose that the life span is now one hundred years. However a person whose kamm hundred years may die before he reaches that age. He may die at the age of fifty, forty, or e he dies in that way, he is said to die through the exhaustion of merit or through the exhaustio of kamma. That is why many people die now before reaching the end of the life span.

Sometimes people have very strong kamma. Their kamma could make them live for one th hundreds of years. If they live at a time when humans only live for one hundred years, then the end of that life span. They may have kamma which can make them live for more than on since they are reborn at a time when people live for only one hundred years, they have to di

one hundred years. That is called ¡¥exhaustion of a life span¡¦.

The death through the exhaustion of both is when a person has a kamma which will cause hundred years, and he is reborn at a time when people live for one hundred years, and he d one hundred years. That is death through both.

The last one is untimely death. That is mostly tragic death. ¡§Untimely death is a term for t those whose continuity is interrupted by kamma capable of causing them to fall (c?vana) fro that very moment, as in the case of D|si-M?ra, Kal?bur?j?, etc., or for the death of those wh continuity is interrupted by assaults with weapons, etc., due to previous kamma.¡¨

Sometimes people do a very heinous offense or crime like killing an Arahant. Such people immediately. Here the example of D|si-M?ra is given. He tried to kill Venerable S?riputta. Or S?riputta shaved his head. So his head was very smooth and shining. D|si-M?ra wanted to k the head. Venerable S?riputta was in jh?na, in sam?patti. Nothing happened to Venerable S that kamma D|si-M?ra died immediately.

Kal?bur?j? was a king who killed a sage who practiced patience. There was a sage named very famous and once he came to the city and sat in the garden or pleasure grove of the kin asleep. So his queens and concubines went to the hermit in order to listen to the Dhamma. up, he did not see his wives. So he looked around. When he reached the hermit, he asked ¡ sage replied ¡§I am a hermit.¡¨ The king asked ¡§What do you practice?¡¨ The sage replied ¡ patience.¡¨ The king asked ¡§What is patience?¡¨ The hermit said that it was having forbeara whatever people may do to you. Then the king said ¡§Let us see your patience.¡¨ He called had them cut off the hands of that sage. Then he asked him ¡§Are you still patient?¡¨ The sa ¡§Patience does not lie in the hands.¡¨ Then the king had the feet of the sage cut off and que again. The sage said he was not angry with him and that he was not upset. He said that pati king kicked him and went away. When the king went away, a general heard about what hap sage and asked him to be angry with the king. He said ¡§Please be angry with the king beca with the king you will suffer less.¡¨ The sage said ¡§People like me do not get angry. Let him Because of that offense the king was swallowed by the earth. He was consumed by the eart called ¡¥untimely death¡¦. They have past kamma and they have life span, but their crime is have to die. Sometimes they die in accidents. These are called ¡¥untimely death¡¦.

Student: About not getting angry, how would his kamma be less because somebody got ang

Teacher: It is like with regard to wholesome acts sewing seeds in a field which is fertile and which is not fertile. The effect or result of killing differs with the being who is killed. If the bein is killed is virtuous, there is more akusala. If the being that is killed is larger, then there is mo akusala and so on. There are variations in degree of offense with regard to the virtue of the killed and also whether there is more effort needed to kill. Killing an ant and killing an elepha the same; they do not have the same degree of akusala or unwholesomeness. To kill an ele much effort. The more effort there is, the more akusala there is.

Student: So what you are saying is the general misunderstood about this thing.

Teacher: No. The general did not misunderstand. The general wanted to make the offense l
king. If the hermit becomes angry, he will be less virtuous.
Student: This is a funny example. This is different from Mah?yana. The Mah?yana approach
and help the king. The sage should get angry. That is in a sense a play for virtue. If he wants
punishment not to be so bad, he might get ¡¥angry¡¦, but it would not be out of actual anger.
Teacher: But when he gets angry, it will amount to breaking some vows or something. He m
¡§I will be patient whatever people do to me.¡¨ So he kept it until his death.
Student: You mentioned that some people may have the kamma to live for one thousand ye
is only a hundred years. With the nine hundred years remaining do you have some kind of c
Teacher: I wish we could. No. In order for kamma to ripen and give results we need different
time for the ripening of the kamma, the place for the ripening of the kamma, the condition of
the kamma and so on. When kamma gives results, it depends on these conditions.

Mahasi Say?daw in one of hi talks said ¡§I am afraid that many Burmese people will be rel
States. Why? Because they do a lot of meritorious deeds, especially d?na. These meritoriou
them great results. Burma is a poor country. So when the kamma is able to make him a billio
not have enough.¡¨ It was something like that. In order for the kamma to give full results, it n
conditions - favorable effort made by the person, then time, many things.
Student: Is it possible when a person dies young, that it is ever taken as a sign of good kam
a more favorable rebirth having died young.
Teacher: To die young is the result of not so good kamma.
Student: Let us say their life is miserable. They are born in the ghetto, have disease, never h
with the Dharma, and they die young. Then they might have a better chance in another envi
Teacher: People are reborn as human beings as the result of wholesome kamma. This whol
different capabilities, different abilities, different power. Some wholesome kamma can only g
Other wholesome kamma may give twenty years, thirty years and so on. Whenever a perso
being, he is said to be reborn as the result of good kamma. But that good kamma varies. Th
die as the result of bad kamma, but as the result of good kamma that is not strong enough to
longer.
Student: In other words children that die young do not have as much good kamma as some
eighty five or ninety?
Teacher: That¡¦s right. The recollection on death I think is not so difficult. The Visuddhi Magg
to reflect on death in different ways.

In paragraph 7 ¡§When some exercise it merely in this way (That means death will take pla
come, I will die one day.), their hindrances get suppressed, their mindfulness becomes estab
as its object, and the meditation subject reaches access.¡¨ Those are gifted people.

¡§But one who finds that it does not get so far should do his recollecting of death in eight w
to say: (1) as having the appearance of a murderer, (2) as the ruin of success¡¨ - not the ¡¥ru
but success and failure - ¡§(3) by comparison, (4) as to sharing the body with many (That me

share our body with worms, insects, germs and all these things.) (5) as to the frailty of life, (6
signless, (7) as to limitedness of the extent, (8) as to the shortness of the moment.¡¨ We can
death in different ways.

Towards the end of the recollection of death there is a large footnote discussing pa??atti. V
it next week.

There are many examples given and we cannot go to every reference. In footnote 6 many
- Mah?sammata, Mandh?tu, Mah?sudassana, Da?hanemi, Nimi, Jotika, Ja?ila, Ugga and so
mentioned are found mostly in J?taka tales and also in the Suttas. Then in paragraph 19 V?
and so on are mostly taken from Hindu books. There is some kind of relationship between H
Buddhist stories. Some Hindu stories are told as Buddhist stories in the J?takas. V?sudeva,
Bh?masena, Yuddhi??hila and C??ura are mentioned in the J?takas, but I think they origina
sources.

The main point here is that persons who are of great merit, who are of great strength, who
supernormal powers and even the Buddha had to die. There is no point in saying we will not
ourselves with these persons, we reflect on death, that death will come to us one day.

This recollection has to be done with wisdom, has to be done with understanding. Paragra
exercises his attention unwisely in recollecting the [possible] death of an agreeable person,
as in a mother on recollecting the death of her beloved child she bore; and gladness arises i
the death of a disagreeable person, as in enemies on recollecting the death of their enemies
urgency arises on recollecting the death of a neutral person, as happens in a corpse-burner
body; and anxiety arises on recollecting one¡¦s own death, as happens in a timid person on
with a poised dagger.¡¨

¡§In all that there is neither mindfulness nor sense of urgency nor knowledge. So he shoul
there at beings that have been killed or have died, and advert to the death of beings already
formerly seen enjoying good things, doing so with mindfulness, with a sense of urgency and
after which he can exercise his attention in the way beginning '¡¥Death will take place'.¡¨ So
practice this kind of meditation, you have to be very careful.

It is amazing that thinking of death makes you less afraid of death. Also the recollection on
reduce to a very great degree your pride or attachment.

You may have experienced being very sick or very ill. You may have thought that you were
that case you don¡¦t have any attachment, or any anger or whatever. You do not have any p
are very humble. You are like an Arahant at that time because you don¡¦t want anything. You
to anything at that time. So recollection on death is a very good weapon in fighting against a
hatred, pride and others.

And when death really comes, you will be able to face it with more calmness than those w
this kind of meditation. That is why the Buddha said that monks must practice this meditation
must practice recollection of the Buddha, loving-kindness meditation, foulness of the body m
recollection of death.

One thing I want to say in paragraph 35 it says ¡§As to the limitedness of the extent: the ex
life is short now. One who lives long lives a hundred years, more or less.¡¨ What the Buddha
¡§One who lives long lives a hundred years, or a little more.¡¨ It is not ¡¥more or less¡¦. That
live to be 120 years, 150 years, 160 years, not ¡¥more or less¡¦. So ¡§One who lives long live
years, or a little more.¡¨ There are two sentences like that.

We will discuss pa??atti next week and go into the section on mindfulness of the body - up
many pages.

S?dhu! S?dhu! S?dhu!

(Tape 16 / Ps: 36 -60)

Last week we came to the end of the section on the recollection of death: There is a footn
of purification giving information about concept or pa??atti. It is in connection with the verses
39. The last verse reads:

¡§ No [world is] born if[consciousness is] not
Produced; when that is present, then it lives;
When consciousness dissolves, the world is dead:
The highest sense this concept will allow,¡¨

Actually the last line means that here concept is virtually reality in the ultimate sense or in
highest sense. The P??i words for this line is pa??atti paramatthiy?. That means here pa??a
That is because when we say someone lives or someone dies we really are talking about co
and disappearing. When we talk about consciousness, we are talking about an ultimate real
virtually ultimate reality.

In connection with that the translator gives information about pa??atti or concept. He too
information from the commentary on the Puggalapa??atti one of the books in Abhidhamma.
Abhidhamma. This Puggalapa??atti is one of them. It is the one book in Abhidhamma that d
Abhidhamma. It is in fact taken from Sutta Pi?aka because it describes different types of bei
types of human beings. The book is called Puggalapa??atti (Concept of Persons).

The word ¡¥pa??atti in P??i has two meanings. The first meaning is that which makes kno
designates. That which makes known or that which designates is called ¡¥n?ma pa??atti¡¦. V
¡¥name-concept¡¦. That means the words which denote the things. The words denoting the t
give to different things are called ¡¥n?ma pa??atti¡¦. This is because they make things know
¡§table¡¨, you know the thing, a table. When I say ¡§man¡¨, you know the being, man. The na

are called ¡¥pa??atti¡¦ here.

The second meaning is that which is made known, that which is designated. That is called pa??atti¡¦, thing concept. So there are two kinds of concepts - name-concept and thing-conc the name ¡¥man¡¦ is the name-concept. The person, the man himself, is thing-concept. The designated by or made known by the word or the name ¡¥man¡¦. We can think of many exar say ¡¥car¡¦, the word ¡¥car¡¦ is name-concept and the thing which we call a car is thing-conc we are going to learn about name-concepts. In that book of Abhidhamma first the six kinds c designations are given.

The notes I have given you are the same as the small print in this book. It is difficult to rea print in this book. In order to facilitate reading I made these notes. They are not new.

There are concept of aggregates, concept of bases, concept of elements, concept of truth faculties and concept of persons. These are the six kinds of concepts dealt with in that book Puggalapa??attii.

The examples for concept of aggregates would be aggregate of matter, or aggregate of fe perception and so on. Examples for concept of bases would be eye-base, ear-base and so c of elements are eye-element, ear-element and so on. Concept of Truth is Noble Truth of Suf of Origin of Suffering and so on. Concept of faculties are exemplified by eye faculty, ear facu For the concept of persons there are many kinds of persons mentioned in that book. One wh defilements at appropriate times¡¦ is only one of them. There are different kinds of persons n book of Abhidhamma. These are the concepts according to the Texts.

Apart from the concepts mentioned in the Texts there are other kinds of concepts mention Commentaries. They are ¡¥concept of the existent¡¦, ¡¥concept of the non-existent¡¦, ¡¥conc non-existent by the existent¡¦, ¡¥concept of the existent by the non-existent¡¦, ¡¥concept of th the existent¡¦ and ¡¥concept of the non-existent by the non-existent¡¦. These six are importa are also mentioned in The Manual of Abhidhamma. In the eighth chapter of The Manual of A are given.

Here ¡¥existent¡¦ means something which has three phases of existence - arising, continui disappearing or dissolution. These three phases or these three submoments are called the c characteristics of all conditioned phenomena. Anything that is conditioned must have these t characteristics - arising, continuing for some time, and then disappearing. Anything that has phases of existence is called ¡¥existent¡¦. Anything that does not have these three phases is ¡¥non-existent¡¦.

According to the teachings of Abhidhamma only those that are mentioned in Abhidhamma mental states, material properties and Nibb?na are existent. The others are non-existent. So actually non-existent. Only the ultimate truths are existent.

So the concept of the existent is the name of something which is said to be existent. Kusa these are the terms for wholesome or unwholesome conscioousness. These names are the

The concept of the non-existent means names given to things or beings that are non-exist

Abhidhamma. A man, a woman, a house, a table, or whatever is supposed to be non-existe
ultimate sense. This is because there is no woman apart from the aggregates, no man apart
no house apart from the different parts like roof, walls, doors and so on. Therefore they are
¡¥non-existent¡¦. The name ¡¥woman¡¦, or the name ¡¥man¡¦, or the name ¡¥house¡¦ are the
beings or the name of a non-existent thing.

Sometimes we combine these two, existent and non-existent. Then we get four more of th

The third is ¡¥the concept of the non-existent by the existent¡¦, concept of the non-existent
what is existent. ¡¥One with the three clear visions¡¦ is an example. You must understand th
¡¥tivijj?¡¦. Here ¡¥one¡¦ is non-existent. The person is non-existent. ¡¥The three clear visions
knowledge, in P??i abhi???. The three clear visions are existent because they are ???a, on
states. This is a concept or designation of the non-existent by the existent.

The next one is the designation of the existent by the non-existent. ¡¥Form of a female¡¦ is
¡¥Form¡¦ means r|pa here, not a shape or something. R|pa is existent because it has its own
existence - arising, continuing and disappearing. ¡¥Female¡¦ or ¡¥woman¡¦ is non-existent. T
a female¡¦, this name, this designation is a designation of the existent by the non-existent.

The next one is the concept of the existent by the existent. Both must be found in the Abhi
Eye-contact is the example. ¡¥Eye¡¦ here means the eye sensitivity. It is among the 28 mate
is existent. Contact (phassa) is one of the 52 mental states. So it is existent. Eye-contact is
the existent by the existent.

The last one is the concept of the non-existent by the non-existent. Both must be non-exis
ultimate reality. A banker¡¦s sone is the example. A son is non-existent and a banker is also
This is the designation of the non-existent by the non-existent. These are the six kinds of co
in the Commentaries.

You can give other examples following these. For the non-existent there are a car, a house
kettle. For the non-existent by the existent there are one with clear vision, one with attachme
anger. For the existent by the non-existent we have form of a female. The first must be exist
non-existent.

Student: A cup of tea.

Teacher: No.

Student: A monk¡¦s kusala

Teacher: Right. A monk¡¦s kusala, a monk¡¦s akusala, a monk¡¦s voice you could say. Voice
material properties. For the next one, eye-contact you can substitute some other thing like e
Eye is existent and consciousness is also existent. The last one, banker¡¦s son is non-existe
non-existent.

Student: (inaudible) Bumper-sticker.

Teacher: Right. This is the set of six concepts mentioned in the Commentaries. Other lists o
also given. There are concepts according to teachers. They are not even found in the Comm
are mentioned by teachers. There are two sets with six in each set.

One is derivative concept. That means depending upon something a name is given. For ex
¡¥being¡¦ is given depending upon the combination of five aggregates. The name ¡¥chariot¡¦
upon the combination of various parts. Such concepts are called derivative concepts.

The second one is appositional concept. It has sub-divisions. They are given at the end of
will go to them later. ¡¥Second¡¦ and ¡¥third¡¦ are the examples. When we say that this is sec
other is third. When we say that this other is third, then the next one is fourth and so on. Tha
appositional concept.

Then we have collective concept. Examples are ¡¥eight-footed¡¦, ¡¥pile of riches¡¦. These a
collective things.

The fourth one is additive concept. That means adding one more. The example ¡¥two, thre
There should be no ¡¥one¡¦ in the footnote because there is nothing added there. From two
adding, so two, three, four. In the Commentary also it is given as ¡¥two, three, four¡¦.

Then there is verisimilar concept. That means the names of those things that are taught in
things as earth-element, water-element, consciousness, mental factors are all examples of t
concept.

The sixth one is continuity concept. That is the name given depending upon the continuity
Examples are octagenerarian and nonagenerarian (an eighty year old man, a ninety year old

There is another set of six according to teachers. There are two sets of concepts accordin

The first one of the second set is concept according to function. Examples of preacher and
are given. They are names given depending upon the function done by that person.

The next one is concept according to shape or form. Such things as thin man, round man,
are examples.

The next one is concept according to gender. A man, a woman are concepts according to

The fourth one is concept according to location. That is of sense-sphere. This citta belongs
sense-sphere. This citta belongs to r|p?vacara sense-sphere. Or we have ¡¥Kosalan¡¦. Kosa
Kosala. Kosala is the name of a place. So we can put here ¡¥American¡¦.

Then there is concept as Proper name. That is one¡¦s own name. The examples are all na
N?ma, Sumana. So you can put any name you like, your own name there.

The last one is the concept of the unconditioned. That is the name of things that are not co
Examples are cessation and Nibb?na.

The appositional concept is sub-divided into eight. Maybe we can add many more. The firs
of reference. That is like with reference to the second the other is called the third. Then we h
short. That means for example that one foot is long compared to six inches. One foot is shor
feet and so on. This is called apposition of reference.

The second one is apposition of what is in the hand. If you have an umbrella in the hand, y
the man with umbrella-in-hand¡¦. If you have a kettle in your hand, then you are ¡¥the perso
kettle-in-your-hand¡¦ and so on.

Then there is apposition of association. The example is ¡¥earring-wearer¡¦ or jacket-weare

anything.

Then there is apposition proximity with the example of ¡¥Indas?la Cave¡¦. ¡¥Indas?la is the
So ¡¥Indas?la Cave¡¦ means a cave near that tree. A tree cannot be a cave and a cave cann
¡¥Indas?la Cave¡¦ means a cave close to the Indas?la tree. Here we might say ¡¥Redwood C

Next there is apposition of comparison. ¡¥Comparison¡¦ really means similarity here. The e
colored¡¦. ¡¥Gold colored¡¦ means with color similar to that of gold.

Then there is apposition of majority. We have the example of lotus pond. There may be so
the pond. Since most of them are lotus, we say lotus pond. We say ¡§the United States of A
Asians now in this country, but we still call the country ¡¥America¡¦. In the books it is said ¡¥B
Village¡¦, the village of brahmanas. In the village there are mostly brahmanas, but there are
too.

Finally we have apposition of distinction. That means something special about that thing. F
the example. In the book it says ¡§diamond ring¡¨, but the P??i word means bracelet, not a r
bracelet¡¦ is correct.

In the notes in footnote 11 there is some problem with the translation. For apposition of ma
example of Padumassara-Brahman Village is given. ¡¥Padumassara¡¦ is one word and ¡¥Bra
They are not one word. They are two words. ¡¥Padumassara¡¦ means lotus pond. ¡¥Brahma
Village. There are two examples, not one. He misunderstands this.

These are the different kinds of concepts taught in the Texts, Commentaries and also taug
teachers. According to the teachings of Abhidhamma concepts do not have the three phase
cannot say that a concept has time. It has no existence or no reality. It exists only in our min

It might be similar to chemists saying that there is no such thing as water apart from the tw
combined together. In the sense of chemistry there is no water but just oxygen and hydroge
concept. Hydrogen and oxygen are ultimate realities according to chemistry. According to ch
no existence of its own. It is just a combination of two elements. In the same way a man or a
real existence. They exist only in the minds of people.

In footnote 12 it says ¡§A concept is a dhamma without individual essence.¡¨ We cannot sa
has this individual essence, this characteristic, or that individual essence, that characteristic
just concepts. They just exist in our minds. They are not ultimate reality. These are the conc

We have to understand two kinds of truths - conventional truth and the ultimate truth. On th
level we use words denoting concepts like man, woman, table, house. On the ultimate level
consciousness, contact, feeling and so on. There are these two kinds of truth, conventional
truth. ¡¥Conventional truth¡¦ is called pa??atti in P??i. It has many divisions. Name-concept a
thing-concept are the primary divisions. Everything we see around us, including ourselves, is
things with which we and other things are composed, the things with which we are made, ar
truths. The five aggregates are ultimate truth, but a man or a woman is not ultimate reality, b
truth. These are the different kinds of concepts taught in Abhidhamma.

Student: How many more concepts of the unconditioned could there be? There aren¡¦t very

Teacher: Cessation, Nibb?na, deathless - anything which denotes Nibb?na. We have to unc
unconditioned and the supramundane are different. There are types of consciousness belon
supramundane level such as Path consciousness and Fruition consciousness. Although the
are still conditioned. They need conditions to arise. They are not unconditioned although the
unconditioned as object, the unconditioned which is Nibb?na as object. So if we want to give
examples, we have to find some more names for Nibb?na, things like extinction of suffering,
cankers, things like that.

Now we go to the next section, mindfulness occupied with the body. It begins with a quota
Suttas where Buddha praised the practice of mindfulness occupied with the body or mindful
¡§Bhikkhus, when one thing is developed and repeatedly practiced, it leads to a supreme se
supreme benefit, to supreme surcease of bondage, to supreme mindfulness and full-awaren
knowledge and vision, to a happy life here and now, to realization of the Fruit of clear vision
deliverance. What is that one thing? It is mindfulness occupied with the body.¡¨

Then there is a quote from another Sutta. ¡§Bhikkhus, they savor the deathless who savor
occupied with the body; they do not savor the deathless who do not savor mindfulness occu

What this actually means is that when people practice mindfulness occupied with the body
at just mindfulness occupied with the body. After practicing mindfulness occupied with the b
vipassan?. That is why they are said to savor the deathless or Nibb?na.

¡§They have savored the deathless who have savored mindfulness occupied with the body
savored.. They have neglected.. They have not neglected.. They have missed.. They have f
have found mindfulness occupied with the body. And it has been described in fourteen secti
beginning ¡¥And how developed, bhikkhu, how repeatedly practiced is mindfulness occupied
great fruit, of great benefit? Here, bhikkhus, a bhikkhu, gone to the forest¡¦..¡¨ and so on.

These are the utterances of the Buddha in praise of mindfulness of the body. We are not t
only mindfulness of the body is the best. There are different kinds of meditation.We have co
kinds of meditation. Any meditation if we practice properly will lead to the attainment of the c
the attainment of Nibb?na.

If we pick up only this statement, we may want to say that only mindfulness of the body is
practice, not other kinds of meditation because here the Buddha said that those that savor m
body savor the deathless. In fact every kind of meditation, even samatha meditation when m
vipassan?, can help people get enlightenment. Any kind of meditation is good for practice.

Mindfulness occupied with the body is described in fourteen sections in the Mah? Satipa?
are four foundations of mindfulness. They are contemplation of the body, contemplation of fe
contemplation of consciousness, and contemplation of dhamma objects.

Contemplation of the body is described in fourteen sections in the Mah? Satipa??h?na Su
could be called mindfulness occupied with the body. Some sections or some meditationss h
For example there is breathing meditation. This section of the Sutta is called ¡¥breathing me
P??i ¡¥?n?p?nasati¡¦ meditation. We don¡¦t call it ¡¥k?yag?tasati¡¦ which is the original word

occupied with the body. Mindfulness of the body covers all these fourteen sections - breathi
the body, small activities of the body, 32 parts of the body (We are going to study them.), fou
nine cemetery meditations. They are all described under the heading of mindfulness of the b

¡§And it has been described in fourteen sections in the passage beginning ¡¥And how dev
repeatedly practiced is mindfulness occupied with the body of great fruit, of great benefit?¡¦¡¨
given is the Majjhima Nik?ya (Middle Length Sayings). The Mah? Satipa??h?na Sutta can b
collections, in the Collection of Long Suttas and in the Collection of Middle Length Suttas. Th
Discourse on the Foundations of Mindfulness appeared twice in the Tipi?aka.

There are ¡§that is to say, the sections on breathing, on postures, on the four kinds of full-a
attention directed to repulsiveness (This is the 32 parts of the body.), on attention directed to
(four great elements), and on the nine charnel-ground contemplations.¡¨

¡§Herein, the three, that is to say, the sections on postures, on the four kinds of full-awaren
attention directed to elements, as they are stated [in that Sutta], deal with insight.¡¨ They dea
vipassan? meditation, the section on postures, the section on four kinds of full-awareness, a
attention to elements.

¡§Then the nine sections on that charnel-ground contemplations, as stated there, deal with
phase of insight knowledge called Contemplation of Danger.¡¨ Actually I would say ¡§Conter
Faults¡¨, not necessarily danger. When we practice the charnel-ground meditation, we find fa
bodies. We might have thought of our bodies as beautiful, as pretty, as desirable. When we
of meditation, we find fault with our bodies. The body is just a group of filthy things that have
together. It is something like that. So it deals with insight knowledge. In the beginning it may
meditation, but ultimately it becomes vipassan?.

¡§And any development of concentration in the bloated,etc., that might be implied there ha
explained in the Description of Foulness(Ch.VI). So there are only the two that is, the section
and on directing attention to repulsiveness, that, as stated there, deal with concentration (¡¥
here means samatha meditation.).¡¨ According to this the sections on breathing meditation a
meditation are samatha meditation. They are treated as samatha meditation in the Visuddhi
two, the section on breathing is a separate meditation subject, namely Mindfulness of Breath
come later.

¡§What is intended here as Mindfulness Occupied with the Body is the 32 aspects.¡¨ Accor
meditation there are 32 parts. We human beings are made up of 32 parts. When we practice
try to see these 32 parts as repulsive and so on. That is to get rid of attachment to our bodie
rid of attachment to the bodies of other people as well.

The 32 parts of the body are given here. ¡§Again, bhikkhus, a bhikkhu reviews this body, u
of the feet and down from the top of the hair and contained in the skin as full of many kinds o
In this body there are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-m
heart, liver, midriff, spleen, lights, bowels, entrails, gorge, dung, bile, phlegm, pus, blood, sw
tears, grease, spittle, snot, oil of the joints, and urine, the brain being included in the bone-m

this version [with a total of only 31 aspects].¡¨ In the Texts only 31 parts are mentioned, not 3
familiar with. The one which is missing in the Texts is mentioned in a book which is called Pa
That book is said to have been preached by Venerable S?riputta, not by the Buddha. It was
Venerable S?riputta.

In our countries they are included in our Canon. They are treated as the Texts themselves
people, Western critics, wanted to keep those out of the P??i Canon - The Questions of Mil
Pa?isambhid?magga and there is another book called Mah? Niddesa. They are called post-
scriptures. But in our countries we just include them with the Texts because we believe they
during the time of the Buddha and that Buddha accepted them as authentic. So they are as
the Buddha. We just regard them as belonging to the category of Texts.

Student: There are also 32 marks of the Buddha?

Teacher: Yes.

Student: They are not at all comparable to these things?

Teacher: Oh, no. Those marks are the marks of an extraordinary man. By those marks the s
conclusion that the child was going to be a Buddha or a universal monarch. It is said that the
mentioned in the books long before the Buddha came into the world. So they appeared in th
or even before that. They just took from the books and incorporated into the Texts.

These parts are for foulness meditation. They are different. So all the filthy parts of the bod
here - head hairs, body hairs, and so on.

The brain is not mentioned by the Buddha among the parts of the body. However it is men
Pa?isambhid?magga. The Commentaries and teachers of old include it in the parts of the bo
brain after dung and before bile. They put the brain between dung and bile.

In some Suttas these 32 parts or 31 parts are treated as elements. The first 20 through du
said to belong to earth element. They have more earth element than other elements. The re
to belong to water element - bile, phlegm, pus and so on. If we practice as element meditatio
at them as these belonging to earth element and those belonging to water element.

Student: What are ¡¥lights¡¦?

Teacher: It is difficult to say because these are something like anatomical terms. We will con
don¡¦t know. We will find out later. Other authors will have a different translation of this. (Late
determmined they were the lungs.) It is an internal part of the body. We take it as 32 parts o
although only 31 are mentioned in the Suttas. So let us accept 32 parts of the body as a sta

Now let us look at the word commentary. ¡§This body: this filthy body constructed out of th
elements. Up from the soles of the feet: from the soles of the feet upwards. Down from the t
from the highest part of the hair downwards. Contained in the skin: terminated all round by t
Reviews.. as full of many kinds of filth: he sees that this body is packed with the filth of vario
beginning with head hairs. How? In this body there are head hairs¡¨ and so on. This kind of
taught at every monastery. The novices are taught to recite these 32 parts again and again.

¡§Herein, there are means, there are found. In this: in this, which is expressed thus ¡¥Up f

of the feet and down from the top of the hair and contained in the skin, as full of many kinds
the carcass; for it is the carcass that is called ¡¥body (k?ya)¡¦ because it is a conglomeration
because such vile (kucchita) things as the head hairs, etc., and the hundred diseases begin
disease, have it as their origin (?ya).¡¨ ¡¥Carcass, is it a dead body?
Student: Usually, but not necessarily.
Teacher: Here it does not mean a dead body. It is just a body here, not necessarily a dead b
Students: It is something that a vulture or a bird of prey would eat. It could be just a skeleton
Teacher: Here it is just the body. Maybe English has no other word for the body. In P??i the
and k?ya is defined by another word ¡¥sar?ra¡¦. Sar?ra is a synonym for k?ya in P??i. There
word for body in English. Although the word ¡¥carcass¡¦ is used, we should understand that
body. We try to see in our living body head hairs, body hairs and so on. We try to see the re
these things because such vile things as the head hairs, the hundred diseases beginning wi
it as their origin.

The word ¡¥k?ya¡¦ is explained as being a compound word, ¡¥ku¡¦ plus ¡¥?ya¡¦. ¡¥Ku¡¦ plus
k?ya according to P??i grammar. ¡¥Ku¡¦ here means vile or despicable. ¡¥?ya¡¦ means place
place of head hairs, the hundred diseases and so on. That is why the body is called ¡¥k?ya¡
the explanation of the word.

¡§No one who searches throughout the whole of this fathom-long carcass, starting upward
the feet, starting downwards from the top of the head, and starting from the skin all around,
the minutest atom at all beautiful in it, such as a pearl, or a gem, or beryl, or aloes, or saffron
various malodorous, offensive, drab-looking sort of filth consisting of head hairs, body hairs

When you want to practice this kind of meditation, the first thing you have to do is recite. Y
the sevenfold skill in learning the meditation subject. They are 1. Verbal recitation 2. Mental
As to color 4. As to shape 5. As to direction 6. As to location 7. As to delimitation. You must
these with respect to the 32 parts..

First you learn these words - head hairs, body hairs, nails, teeth, skin, sinews and so on b
Student: I found the definition of carcass here. The first definition is the dead body of an ani
second definition is the living body of a human being.
Teacher: That is what we mean here, the second meaning..

So the first thing we have to do is recite. ¡§Even if one is master of the Tipi?aka, the verba
should still be done at the time of first giving it attention.¡¨ Even though you are well familiar
three Pi?akas, you must do the recitation.

¡§For the meditation subject only becomes evident to some through recitation, as it did to
who learned the meditation subject from the Elder Mah?deva of the Hill Country (Malaya). C
the 32 aspects, saying, ¡¥Do only this recitation for four months¡¦.¡¨ You recite 32 parts for fo

¡§Although they were familiar respectively with two and three Pi?akas¡¨ - that means they
and three Pi?akas. So they are learned persons. But this monk, this elder, is telling them to
parts. Actually they must have already learned these 32 parts, but they accept his advice. ¡§

were familiar respectively with two and three Pi?akas, it was only at the end of four months r
meditation subject that they became Stream Enterers.¡¨ Actually it means they became Stre
reciting the 32 parts.

They became Stream Enterers not just by recitation. First they did the recitation. Then they
part as foul or loathsome. Then they develop vipassan? on it. Without vipassan? there can b
Although it would appear here that they just recite and become Sot?pannas, that is not the c
months they recite this back and forth, back and forth. Then they got the counterpart sign an
they became Sot?pannas after practicing vipassan? on it. Without vipassan? there can be n

¡§With right apprehension [of the text]¡¨ - that is not the translation of the P??i word. The P
padakkhi?agg?hit?. That means ¡¥since they take advice with respect¡¦. ¡¥Padakkhi?agg?hi
respect¡¦. These two were learned monks. But when the teacher told them ¡§You recite the 3
months.¡¨, they did not say that they had already learned it or that they did not need to recite
too much respect for the teacher to refuse. So following with respect the advice of the teach
for four months and during that time they became Stream Enterers.¡¨ ¡¥With right apprehens
is not the right translation of the P??i word.

¡§Now when he does the recitation, he should divide it up into the ¡¥skin pentad¡¦, etc., an
and backwards.¡¨ You may look at the notes. It took me one and a half hours to type these.

The first part is the 32 parts. Head hairs, body hairs, nails, teeth and skin are the skin pent
they are the five ending with skin. The next one is flesh, sinews, bones, bone marrow and ki
five ending with kidney. Then there are the five ending with lungs. After that there are the fiv
the brain. And then there are six ending with fat. The last is six ending with urine. The 32 pa
into groups of five, five, five, five, six and six. Recitation should be done this way.

There is another book, another Commentary written by the same author. It is the Commen
book of Abhidhamma. In the second book of Abhidhamma there is mention of the four found
These are mentioned there too.

The recitation I give on these notes are the combination of the statements found in two Co
The Path of Purification and the Sammohavinosan?. In The Path of Purification there is no m
days you are to recite each group, not how to recite forward and backwards, and so on. The
the method is given. So I combined these two into one.

It will take how many days? 165 days to recite. So you have to spend five and a half month
verbally. This meditation will take a long time.

For the first one we say ¡§Head hairs, body hairs, nails, teeth, skin.¡¨ Forward this way you
five days. ¡§Head hairs, body hairs, nails, teeth, skin¡¨ you say thousands and thousands of

Then the next five days you go backwards. You say ¡§Skin, teeth, nails, body hairs, head h
teeth, nails, body hairs, head hairs.¡¨

Student: Just verbal recitation?

Teacher: Yes, just verbal recitation. But when you recite the verbal recitation, you also must
meaning of the words. That meaning must soak into your mind. Next will come mental recita

recitation alone will take 165 days.

Then you must go forward and backwards. That is you say ¡§Head hairs, body hairs, nails teeth, nails, body hairs, head hairs.¡¨ You go back and forth , back and forth for five days. Th will take 15 days.

Then the next pentad is the kidney pentad. Then you say ¡§Flesh, sinews, bones, bone ma forward for five days. However when you say backwards, you say not only these five, but the well. Backwards for the kidney pentad is ¡§Kidney, bone marrow, bones, sinews, flesh, skin, hairs, head hairs.¡¨ If you look at the notes, I put numbers because it is very boring to type th again and again, even the numbers. The kidney pentad for the last five days is ¡§6,7,8,9,10, 5, 4, 3, 2, 1.¡¨

Then after these two pentads you combine the two pentads and recite them for 15 days. F days you recite 1,2,3,4,5,6,7,8,,9,10. That is forward. For the second five days you recite ba 10,9,8,7,6,,4,3,2,1. For the last five days you recite forward and backward 1,2,3,4,5,6,7,8,9, 10,9,8,7,6,5,4,3,2,1. That is 15 days.

Then the next pentad you recite 11,12,13,14,15 for the first five days. Then backward you one. So for five days you recite 15.14,13,12,11,10, 9,8,7,6,5,4,3,2,1. For the third five days y forward and backward.

After each pentad you combine with the previous pentads. So you combine two pentads, t pentads, five groups together, and six groups together. If you do it this way, it will take 165 d

Student: You do this the whole day?

Teacher: That is a good question. Most of the day. If you are a monk, you have to go out for can do mental recitation. Monks are taught or instructed to go with meditation when they go village or in the city. If a monk goes without meditation, he is not supposed to be a practicing to the village or the city with some kind of meditation. Sometimes you may be practicing min sometimes this kind of meditation. So you practice almost the whole day because this is inte is not just saying for a few minutes and then giving up.

This is how to do verbal recitation. ¡§The recitation should be done verbally in this way a h a thousand times, even a hundred thousand times. For it is through verbal recitation that the subject becomes familiar (If you spend 165 days, it cannot but become familiar.), and the mi prevented from runnign here and there , the parts become evident and seem like [the finger clasped hands, like a row of fence posts.¡¨

¡§The mental recitation should be done just as it is done verbally. For the verbal recitation condition for the mental recitation, and the mental recitation is a condition for the penetration characteristic [of foulness].¡¨ When you recite it again and again, the sign of foulness will be your mind.

Thenou have to review them as to color. ¡§The color of the head hairs, etc., should be defi black or in this country blond, brunette, and red also.

Student: And lately green.

Teacher: Yes, now you can get any color.

Then ¡§As to shape: their shape should be defined too.¡¨ They will be explained later in de

¡§As to direction: in this body, upwards from the navel is the upward direction (upper part o and downwards from it is the downward direction (lower part of the body).¡¨ The navel is sup middle of the body. ¡§So the direction should be defined thus: This part is in this direction.¡¨

¡§As to location (That is their place.): the location of this or that part should be defined thus part is establishedin this location.¡¨

¡§As to delimitation: there are two kinds of delimitation, that is, delimitation of the similar an delimitation of the dissimilar. Herein, delimitation of the similar should be understood in this w part is delimited above and below and around by this.¡¨ This is called ¡¥delimitation of the sim like saying this cup is delimited by the kettle on this side and it is delimited on the other side microphone. It is something like that. That is called ¡¥delimitation of the similar¡¦. Delimitation dissimilar is as an example : This is head hair and not body hair. And when you come to bod body hair, not head hair. Delimiting in that way is called ¡¥delimitation of the dissimilar¡¦.

¡¥Dissimilar¡¦ here just means ¡¥not similar¡¦. It does not mean opposite. ¡§Delimitation of should be understood as non-intermixed-ness in this way: Head hairs are not body hairs, an head hairs.¡¨

¡§When the teacher tells the skill in learning in seven ways thus, he should do so knowing Suttas this meditation subject is expounded from the point of view of repusiveness and in ce the point of view of elements. For in the Mah? Satipa??h?na Sutta it is expounded only as re These 32 parts of the body meditation are given there to develop the sense of repulsiveness

¡§In the Mah? Hatthipadopama Sutta (M.Sutta 28), in the Mah? R?hulov?da Sutta (M.Sutt Dh?tuvibha~ga (M.Sutta, also Vbh.82) it is expounded as elements.¡¨ They are divided into actually. The first twenty belong to the earth element and the remaining ones belong to the w With regard to elements they are mentioned there.

¡§in the K?yagat?sati Sutta (M.Sutta 119), however, four jh?nas are expounded with refere it has appeared as a color [kasi?a].¡¨ Now when you practice the 32 parts of the body medita get second jh?na and so on. You can get only first jh?na. But in the Sutta four jh?nas are me jh?nas are mentioned because for that monk these parts appear as color, not as parts of the appear to him as color, he picks up the color kasi?a meditation. Color kasi?a meditation can or five jh?nas. That is why it is said here ¡§four jh?nas are expounded with reference to one appeared as a color [kasi?a].¡¨

In some of the meditations it says you are not to pay attention to color, right? If you pay att color, it becomes color kasi?a meditation.

¡§Herein, it is an insight meditation subject that is expounded as elements and a serenity m subject that is expounded as repulsiveness.¡¨ It is an insight meditation subject that is expou elements; if we divide them into two kinds of elements and we try to contemplate on those e insight meditation. It is a serenity meditation that is expounded as repulsiveness. When you

repulsiveness of these things, it is samatha meditation.

¡§Consequently it is only the serenity meditation subject [that is relevent] here.¡¨ In this pa book only samatha meditation is mentioned. We should understand the meditation here as s meditation.

Next we have the tenfold skill in giving attention. I think we will do it next week. We will go mindfulness of breathing.

Student: In the Chinese tradition there are these gems that are found with the bodies that ha Is there anything like that in Therav?da? They are often considered like relics or jewels. I do about it.

Teacher: In Burma the ashes are collected and put into a stupa or cetiya.

Student: Sometimes in the ashes there is a hard gem-like substance.

Teacher: In Therav?da only the Arahants when they are cremated may leave relics. They ar seeds. It is said that the relics of Arahants are bigger in size than the relics of the Buddha.Th the Buddha are in three sizes - like mustard seeds, like broken rice, and the size of peas. Th sizes of the relics of the Buddha. The relics of the Arahants are said to be larger in size than the Buddha.

S?dhu! S?dhu! S?dhu!

(Tape 17 / Ps: 61 - 144)

Today we begin with the tenfold skill in giving attention. The first set of instructions is recita First we are to do verbal recitation and then mental recitation. Then we are to view them as shape, as to direction, as to location, as to delimitation. These are called ¡¥the sevenfold ski learning¡¦. First we have to learn the meditation subject.

Now comes the tenfold skill in giving attention. The tenfold skill in giving attention is: 1. Fol order, 2. Not too quickly, 3. Not too slowly, 4. Warding off distraction, 5. Surmounting the co Successive learning, 7. Absorption, 8-10. The three Discourses or three Suttantas.

First following the order - ¡§From the time of beginning the recitation attention should be g the serial order without skipping.¡¨ You must go from 1 to 32 and then back from 32 to 1. Yo any one of them when you recite.

The second is that when you recite you are not to do too quickly. When you do it too quick remember them. ¡§For just as when a man sets out on a three-league journey, even if he ha journey out and back a hundred times rapidly without taking note of [turnings] to be taken ar he may finish his journey, he still has to ask how to get there.¡¨ We may go to a place many not know how to go there especially when we are not driving. So you are not to go too quick remember all of them.

The third is to recite not too slowly. If you do it too slowly, you will not come to the end of t recitation, just like a man ¡§who loiters along the way among trees, rocks, pools, etc., does n

journey in a day. So too if the meditator gives his attention to the meditation subject too slow
not get to the end and it does not get to the end and it does not become a condition for distin
¡¥Condition for distinction¡¦ means condition for progress. ¡¥Distinction¡¦ here means progres
including the realization of truth.

The P??i word is ¡¥visesa¡¦. This word is used many times with regard to meditation. It me
or something special. That means when we practice meditation, we discover one thing after
discoveries are called ¡¥visesa¡¦ or special. Before we practiced meditation, we did not know
or the parts of the body. After we practice meditation, we get sam?dhi or concentration. And
see things differently from when we did not meditate. These things are called ¡¥distinctions¡¦
attainments¡¦. This word will appear again and again in this book. Here it is translated as dis

Then we have warding off distraction. ¡§He must ward off [temptation] to drop the meditati
let his mind get distracted among the variety of external objects.¡¨ So he must pay attention
the body and not let his mind be distracted to other objects. When the mind is often distracte
will not get to the stage of realization. Here it is compared to a man going on a one-foot-wide
must be very careful and he must not be distracted because if he is distracted, he will fall do
cliff and he may die. ¡§So he should give his attention to warding off distraction.¡¨

¡§As to surmounting the concept: this [name] concept beginning with ¡¥head hairs, body h
surmounted and consciousness established on [the aspect] ¡¥repulsive¡¦.¡¨ In the beginning
concepts because we live in the conventional world. So we have to use conventional terms
hair and so on. In the beginning we will be seeing the hair, nails, teeth, skin which are called
But we have to surmount, we have to go beyond the convention, beyond the concepts. If we
hairs, body hairs, nails, teeth, skin and so on, if we just see the picture or the appearance of
we will not get the notion that the are repulsive. The purpose of this meditation is to arouse
of these parts. So we have to go beyond the concept of head hairs, body hairs and so on. W
to meditate and after some time gets enough concentration, he will be able to surmount the
establish his mind on the repulsiveness of these parts. We have to arrive at the repulsivenes
not just stopping at the parts. It is not merely learning these parts, but trying to see repulsive
these parts. It is not like medical students.

Then the next one is successive leaving. ¡§In giving his attention he should eventually leav
[parts] that do not appear to him.¡¨ That means that do not appear to his mind clearly, that w
see clearly in his mind. Although the meditator tries to see all of them clearly, some parts ma
to him or he may not see clearly some parts. In giving his attention he should eventually leav
that do not appear to him clearly.

¡§For when a beginner gives his attention to head hairs, his attention then carries on until
the last part.¡¨ Because he is familiar with these 32 parts (he recites and pays attention.), the
goes to the end and then goes back and forth. But some parts may not appear to his mind c
drop those which do not appear clearly in his mind. He must take only those that are clear to
called ¡¥successive leaving¡¦. So he leaves one after the other until he arrives at the last one

¡§As he persists in giving attention thus, some parts appear to him and others do not. The
on those that have appeared till one out of any two appears the clearer.¡¨ He drops them, or
there are only two left which are the most clear for him. Then he tries to find out which is cle
these two. He should arouse absorption by again and again giving attention to the one that
thus.¡¨ Eventually he ends with one part which is the most clear for him.

Then a simile is given here with 32 palms, a monkey and so on. Also another simile is give
70. A monk goes on almsround where there are 32 families or 32 houses. ¡¥Alms-food-eate
goes on almsround. Most monks in the olden days and even now go for alms every morning
called ¡¥alms-food-eater¡¦. Actually whether a monk eats food brought by his devotees at the
he goes to the village and collects alms, he eats alms-food. Every monk is an alms-food-eat
¡¥alms-food-eater¡¦ really means a monk who goes out for alms.

I do not want to use the word ¡¥beg¡¦ because monks do not beg. The P??i word ¡¥bhikkh
begs. Here ¡¥begging¡¦ means going round the village silently. Whatever is given to the mon
He does not say ¡§Please give me food.¡¨ or something like that. Monks are not allowed to d
¡¥alms-food-eater¡¦ means a monk who goes for alms in the village every day.

So he might go to a village with 32 families. He might pick up two lots of alms at the first h
will drop one house. If he gets three lots at one house, then he will drop two houses and so
day he got his bowl full at the first house. Therefore he will not go any further. He will go to t
hall and eat. That is the simile. In the same way the meditator must go through the 32 parts
one the parts that are not clear to him.

In paragraph 71 we have the application of this simile. ¡§The 32 aspects are like the villag
families. The meditator is like the alms-food-eater. The meditator¡¦s preliminary work is like t
alms-food-eater¡¦s going to live near the village.¡¨ Actually it should be ¡§living near the villag
¡§living depending on the village.¡¨

How do you say that? I live in a monastery, but I depend on this village for my food. How d
Student: Relying?
Teacher: Relying, yes. ¡§Relying on the village for support.¡¨

Then number 7 as to absorption. ¡¥Absorption¡¦ means jh?na. Absorption part by part, the
Taking one part and practicing meditation on it, you can get jh?na. ¡§Then intention here is t
be understood that absorption is brought about in each one of the parts.¡¨ So you can get 32
you take one part at a time. Let us say you take head hairs as the part. You practice on it an
Then you can take body hairs as the object of meditation. Then you practice meditation on it
jh?na. At the end of it we have the story of a monk who gained jh?na dwelling on all of the 3

And the three Suttantas - a yogi must study these three Suttas, these three Discourses. Th
Sutta Pi?aka, namely those on higher consciousness (That is one Sutta.), on coolness (That
and on skill in the Enlightenment Factors (That is still another Sutta.) which have as their pu
energy with concentration.

The first Sutta says: ¡§Bhikkhus, there are three signs that should be given attention from

a bhikkhu intent on higher consciousness.¡¨ ¡¥Higher consciousness¡¦ here means both sam
monk who is intent who is intent on higher consciousness - that means a monk who is practi
meditation or vipassan? meditation should give attention from time to time to the three signs

The first is the sign of concentration. ¡¥The sign of concentration¡¦ really means just conce
the object of concentration. In the Sub-Commentary it says that ¡¥the sign of concentration¡¦
concentration, paying attention to concentration, or the object of concentration.

The same is true for the sign of exertion. It is energy or the sign of effort and should be giv
from time to time.

The sign of equanimity is also the same. It is equanimity itself or the object of equanimity t
given attention from time to time.

¡§If a bhikkhu intent on higher consciousness gives attention only to the sign of concentrat
consciousness may conduce to idleness.¡¨ Too much concentration causes idleness, or leth
sleepiness.

Student: Is that for both samatha and vipassan??

Teacher: Yes, it is for both samatha and vipassan?. Too much concentration can cause slee
concentration¡¦ means concentration in excess of exertion or effort. When you get too much
simply lose exertion or effort. Your exertion becomes less. In that case too much concentrat
idleness, leads to sleepiness or something similar. You feel lethargic. Too much concentrati
bad as too little concentration because as we have learned in the previous chapters, they m
The five faculties must be balanced when we practice meditation. And especially concentrat
with effort.

Too much effort will cause what? Too much effort will cause agitation. If effort or exertion i
of concentration, agitation will come in. When there is too much energy, too much viriya, the

Student: So an example of this would be Venerable ?nanda near his enlightenment.

Teacher: Oh, yes. Venerable ?nanda was practicing meditation to become an Arahant. He w
forth too much effort. He walked up and down practicing meditation in order to become an A
achieve anything by that practice. Later when he stopped and reviewed his practice, he saw
much effort. So he slowed down. Then he was able to attain Arahantship. Too much effort a

¡§If a bhikkhu intent on higher consciousness gives attention only to the sign of equanimity
consciousness may not become rightly concentrated for the destruction of cankers.¡¨ It leads
not knowing, to ignorance. This is so because equanimity is close to ignoring. When you ign
become ignorant. But equanimity is not ignoring actually. Equanimity takes the object, the th
attached to it nor is it repulsed by it. That is what is called ¡¥equanimity¡¦.

There is another thing which is wrongly called equanimity. Actually it is not. Sometimes wh
something, you may say that you have equanimity about that thing. That is not equanimity. T
ignoring. Too much equanimity can lead to ignoring. Then there can be no more destruction
defilements. So a monk should pay attention from time to time to the sign of concentration, t
exertion, and to the sign of equanimity.

Then there is the simile of a goldsmith. Let us look at the second Sutta in paragraph 77. "B bhikkhu possesses six things, he is able to realize the supreme coolness (coolness of mind) bhikkhus, when consciousness should be restrained, he restrains it.¡¨ There are times when restrain your mind. You are too elated or too happy with your practice. If you are too elated o you will lose concentration. At that time you must suppress or restrain your mind.

¡§When consciousness should be restrained, he restrains it; when consciousness should b it; when consciousness should be encouraged, he encourages it; when consciousness shou equanimity, he looks on at it with equanimity. He is resolute on the superior [state to be attai delights in Nibb?na. Possessing these six things a bhikkhu is able to realize the supreme co person must know when to encourage his mind, when to suppress his mind, when to exert h things.

Then the third Sutta is called The Skill in the Enlightenment Factors. It is already dealt with explanation of skill in absorption, in chapter 4, paragraphs 51 & 57. ¡§Bhikkhus, when the m is not the time for developing the tranquillity enlightenment factor.¡¨

¡§So the meditator should make sure that he has apprehended this sevenfold skill in learn properly defined this tenfold skill in giving attention, thus learning the meditation subject prop both kinds of skill.¡¨ Whenever something is described in this book, it is described in detail, i serious manner. Before you practice this meditation, first you have to learn the 32 parts by h recite. Then you have to learn these skills, skills in learning and skills in practice.

There is a footnote here - ¡§PM. Explains.¡¨ Pm. means the Sub-Commentary of the Visuc Paramattha-ma?j|s?. ¡§Paramattha-ma?j|s? explains ¡¥sati sati ?yatane¡¦ (rendered here by occasion¡¦) with ¡¥tasmi? tasmi? pubbahetu-?di-k?ra?e sati (when there is this or that reaso previous cause etc.).¡¨ Actually it should be ¡§When there is this or that cause accumulated lives.¡¨ It is something like a p?rami or p?ramit?.

Student: P?ramit??

Teacher: We call it p?ramit?, the accumulated experience through previous lives.

Student: Perfections?

Teacher: Right. Now we come to the real practice.

¡§If it is convenient for him to live in the same monastery as the teacher, then he need not explained in detail thus, but as he applies himself to the meditation subject after he has mad about it he can have each successive stage explained as he reaches each distinction.¡¨ As h stage, he may go to his teacher and ask about the other aspect.

¡§One who wants to live elsewhere, however, must get it explained to him in detail in the w given, and he must turn it over and over, getting all the difficulties solved. He should leave a unsuitable kind as described in the Description of the Earth Kasi?a, and go to live in a suitab should sever the minor impediments and set about the preliminary work for giving attention t So he should prepare properly for the practice of meditation. He should avoid the unsuitable live in a monastery that is suitable for meditation. He should sever minor impediments. If his

he should cut his hair. If his nails are long, he should cut his nails. If his robes are soiled or d
should wash them, clean them. There should not be even the lesser impediments to obstruc
meditation.

¡§When he sets about it, he should first apprehend the [learning] sign in head hairs. How?
description of the practice.) The color should be defined first by plucking out one or two head
placing them on the palm of the hand. He can also look at them in the hair-cutting place (In t
cut the hair of each other. The cut hair may still be at that place. So he may go there and pic
two and look at it.) or in a bowl of water or rice gruel. (Sometimes there may be hair in the w
gruel. He may look at it.) If the ones he sees are black when he sees them, they should be b
¡¥black¡¦; if white, as ¡¥white¡¦; if mixed, they should be brought to mind in accordance with t
prevalent.¡¨ If there are more black, we say black. If there are more white, we say white.

¡§And as in the case of head hairs, so too the sign should be apprehended visually with th
¡¥skin pentad¡¦.¡¨ That is the first five parts of the body.

¡§Having apprehended the sign thus and [a] defined all the other parts of the body by colo
direction, location, and delimitation, he should then [b] define repulsiveness in five ways, tha
color, shape, odor, habitat, and location.¡¨

Now we come to the individual parts. The first is head hairs. In the description of these 32
are words which are very difficult. Here the Commentator describes each part comparing wit
things for them in those days. Also there are names of trees and flowers which we don¡¦t kn

Let us look at head hairs. ¡§Firstly head hairs are black in their normal color.¡¨ So the norm
black; maybe because the author was an Indian and most Eastern people have black hair, h
color of head hairs is black. It may be different in the West. It is said that the hairs are ¡§the
fresh ari??haka seeds.¡¨ Maybe we don¡¦t know the name of the tree called ¡¥ari??haka¡¦. W
the seeds of this tree. They are black.

¡§As to shape, they are the shape of long round measuring rods. As to direction, they lie in
direction¡¨ ¡¥Direction¡¦ means the part of the body. The navel is the middle of the body. So
direction¡¦ means above the navel and ¡¥lower direction¡¦ means below the navel.

¡§As to location, their location is the wet inner skin that envelops the skull; it is bounded on
by the roots of the ears, in front by the forehead, and behind by the nape of the neck. As to d
they are bounded below by the surface of their own roots, which are fixed by entering to the
of a rice grain (just a bit) into the inner skin that envelops the head. They are bounded above
all round by each other. There are no two hairs together. This is the delimitation by the simila

Head hairs are not body hairs, and body hairs are not head hairs; being likewise not intern
remaining 31 parts the head hairs are a separate part. This is their delimitation by the dissim
are two kinds of delimitation, by similar and by dissimilar. By dissimilar here means that hea
body hairs and body hairs are not head hairs. They are separate. They are different.

Then there is their definition as to repulsiveness in five ways. ¡§Head hairs are repulsive in
well as in shape, odor, habitat and location.¡¨ What is ¡¥habitat¡¦? What is the difference betw

and location?
Student: ¡¥Habitat¡¦ has to do with the inter-relationship of other factors within the same area
does not have that quality of inter-relatedness with other factors within the same area.
Teacher: In the Sub-Commentary ¡¥habitat¡¦ or the P??i word ¡¥?saya¡¦ is explained as an o
you grow some plants, the plants grow on the earth. They get nutrition from the earth. That i
¡¥?saya¡¦. We have to differentiate ?saya from location.

Let us read paragraph 85. ¡§For on seeing the color of a head hair in a bowl of inviting rice
cooked rice people are disgusted and say ¡¥This has got hairs in it. Take it away.¡¦ So they a
color. Also when people are eating at night, they are likewise disgusted by the mere sensati
hair-shaped akka-bark or makaci-barkfiber. (They are the names of trees.) So they are repu
the odor of head hairs, unless dressed with a smearing of oil, scented with flowers, etc., is m
And it is still worse when they are put in the fire. Even if head hairs are not directly repulsive
and shape, still their odor is directly repulsive. Just as a baby¡¦s excitement, as to color is th
tumeric and, as to its shape, is the shape of a piece of tumeric root, and just as the bloated c
black dog thrown on a rubbish heap, as to its color, is the color of ripe palmyra fruit, and, as
is the shape of a [mandolin-shaped] drum left face down, and its fangs are like jasmine buds
both these are not directly repulsive in color and shape, still the odor is directly repulsive.¡¨

Now instead of ¡¥but¡¦ we can say ¡¥and¡¦ or we can just delete ¡¥but¡¦. ¡§Just as pot herb
village sewage in a filthy place (This is a description with regard to habitat.) are disgusting to
people and unusable, so also head hairs are disgusting since they grow on the sewage of pu
dung, bile, phlegm, and the like.¡¨ They grow out of them. ¡§This is the repulsive aspect of th

¡§And these head hairs grow on the heap of the [other] 31 parts as fungus do on a dung h
the filthy place they grow in they are quite unappetizing as vegetables growing on a charnel
midden etc., as lotuses or water lilies growing in drains and so on. This is the repulsive aspe
location.¡¨ Their location is repulsive and also their habitat or origin is repulsive.

¡§And as in the case of head hairs, so also the repulsiveness of all the parts should be def
same five ways by color, shape, odor, habitat, and location.¡¨

Here I want to leave out the word ¡¥however¡¦. We may say ¡¥moreover¡¦ or ¡¥and¡¦. ¡§All,
defined individually by color, shape, direction, location and delimitation, as follows.¡¨

Next is body hairs. They are not difficult to understand. Nails are also easy to understand.

And then teeth - ¡§There are 32 teeth bones in one whose teeth are complete.¡¨ Is that rigl
teeth?
Student: Yes.
Teacher: ¡§They too are white in color. As to shape, they are of various shapes.¡¨ Then it go
them. These descriptions are like a textbook on anatomy.

The next one is skin. Here ¡¥skin¡¦ means the inner skin, not the outer skin. ¡§The inner s
the whole body. Outside is what is called the outer cuticle, which is black, brown or yellow in
when that from the whole of the body is compressed together, it amounts to only as much as

kernel. (That is a small fruit.)¡¨ What is outermost is not called ¡¥skin¡¦. It is called ¡¥cuticle¡¦.
that there is skin.

Sometimes we have a sore. Then that cuticle may be removed and then there is skin.

Student: It is like a pig. When a pig is killed, it is put into hot water. The outer cuticle is remo
the skin is white.

Teacher: Oh, I see.

Student: They also say that another thing that is repulsive is that all the skin that we see is d
said in another Commentary.

Teacher: ¡§But as to color, the skin itself is white; and its whiteness becomes evident when
is destroyed by contact with the flame of a fire or the impact of a blow and so on.¡¨ When yo
you may see the white color there.

In paragraph 94 about five lines down - ¡§The skin of the thighs is the shape of a long sac
paddy.¡¨ ¡¥Paddy¡¦ really means uncooked rice without husks.

The next one is flesh. ¡§There are nine hundred pieces of flesh. As to color, it is all red, lik
flowers. As to shape, the flesh of the calves is the shape of cooked rice in a palm-leaf bag.¡¨

Then we have sinews. ¡§There are nine hundred sinews.¡¨ I don¡¦t know how they count th
not dissect bodies. They may have learned this from physicians.

About the middle of paragraph 99 there is the word ¡¥tendons¡¦. Are tendons large sinews
here means the larger sinews. Sinews are small. The larger sinews in P??i are called ¡¥ka?
tendons here. So tendons are bigger than sinews.

The next one is bones. ¡§Excepting the 32 teeth bones, these consist of the remaining (nu
Did you add them up? I did. There are 300. It is correct. There are 64 hand bones, 64 foot b
bones dependent on the flesh, 2 heel bones, then in each 2 ankle bones (So they become 4
1 knee bone (2), one thigh bone (2). Then 2 hip bones, 18 spine bones.¡¨ Are there 18 segm
What do you call them?

Student: Vertebrae.

Teacher: Are there 18? I am asking him because he is a doctor.

Student: (Hard to understand the answer, seemed to partially agree.) The tips of the bones a
together and they are regarded as only one bone.

Teacher: They may be included here. So there are 2 hip bones, 18 spine bones, 24 rib bone
heart bone (sternum), 2 collar bones, 2 shoulder blade bones, 2 upper-arm bones, 2 pairs o
neck bones, 2 jaw bones, 1 nose bone, 2 eye bones, 2 ear bones, 1 frontal bone, 1 occiput
bones. ¡§So there are exactly 300 bones.¡¨ The P??i does not mean ¡¥exactly 300¡¦. It mean
should say ¡§There are about 300 bones.¡¨ Please go back to paragraph 89 in chapter 6. ¡§
nature: it is a collection of over 300 bones.¡¨ So there are more than 300 bones. So here the
mean ¡¥exactly¡¦ but ¡¥about¡¦ 300 bones. Some bones are not mentioned in the list. There
bones in the body. The Commentary explains the bones in detail.

The next one is bone marrow. ¡§This is the marrow inside the various bones. As to color, i

so on. It is not difficult to understand.

The next one is kidney. ¡§This is two pieces of flesh with a single ligature. As to color, it is the color of p?libhaddhaka seeds. As to shape, it is the shape of a pair of child¡¦s play balls; shape of mango fruits attached to a single stalk.¡¨ So it looks like kidneys. ¡§As to direction, the upper direction.¡¨ That is what is bothering me. ¡¥Upper direction¡¦ means above the na they located?

Student: Yes.

Teacher: Let us go on. ¡§As to location, it is to be found on either side of the heart flesh.¡¨ B is here and the kidneys are down there.

Student: Yes, but when you do an echogram or when you do a CAT scan, you can see its re raised at the back. The diaphragm is not flat. The diaphragm is of curved nature because of of the kidneys. The nature of the diaphragm is such that a very special x-ray technique used echogram. The kidneys are at the sides of the heart.

Teacher: Oh. ¡§As to location, it is to be found on either side of the heart flesh, being fasten sinew that starts out with one root from the neck and divides into two after going a short way translation ¡¥kidney¡¦ is acceptable?

Student: I think it is acceptable. The heart is not in a stationary position. The heart is pumpi is contracted, it is shortened. Then it is above the level of the kidney. When it is expanded re inflow of blood, then the heart is enlarged and pushed downwards. At that time the kidneys the heart. So it is dynamic.

Teacher: So this description is fairly scientific. I wonder how they knew this. If you cut a dea cannot see direct like this.

Student: No. When you cut a dead body, you cannot see direct like this. Only in living nature seen.

Teacher: Maybe they knew with supernormal knowledge, abhi???.

The next one is heart. In Buddhist Abhidhamma the heart is said to be the seat of many ty consciousness. About the middle of the paragraph it talks about this. ¡§Inside it there is a ho of a Poona seed¡¦s bed where half a pasta (¡¥Pasta¡¦ means a handful.) of blood is kept, wit support the mind element and mind consciousness element occur.¡¨ There are 89 types of c 89 ten have their own location or their own base for arising. For example the two types of se consciousness have the eyes as their base. Two types of hearing consciousness have the e so on for the five senses. Almost all of the other types of consciousness depend upon the he element¡¦ and ¡¥mind consciousness element¡¦ mean types of consciousness other than the hearing, 2 smelling, 2 tasting, and 2 touching. (The four ar|p?vacara vip?ka are also excepte actually the blood in the heart is the seat of consciousness according to Abhidhamma.

¡§That in one of greedy temperament is red; that in one of hating temperament is black; th deluded temperament is like water that meat has been washed in; that in one of speculative lentil soup in color; that in one of faithful temperament is the color of [yellow] kanik?ra flower

one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem
and it seems to shine.¡¨ This is the heart.

The next one is liver. About four lines down - ¡§In sluggish people it is single and large.¡¨ V
¡¥sluggish¡¦?

Students: Lazy, torpid, slow.

Teacher: Slow in understanding or slow in physical movement? If it means slow in understan
Here it is mentioned in contrast with those possessed of understanding. So it is contrasting t
intelligent and those who are intelligent. ¡¥Sluggish¡¦ here means those who are not intellige
maybe dull-witted. That is liver.

The next one we have difficulty. What is ¡¥midriff¡¦? I look it up in the dictionary. Midriff is c
a part of the body, the diaphragm. I think that will do. The other meaning is that it is the midd
portion of the front of the human body extending roughly from just below the breast to the wa
just outer. In Burmese it is translated as ¡¥membrane¡¦.

¡§This is the covering of the flesh, which is of two kinds, namely, the concealed and the un
to color, both kinds are white, the color of duk|la (muslim) rags. As to shape, it is the shape o
location. As to direction, the concealed midriff lies in the upper direction, the other in both dir
to location the concealed midriff is to be found concealing the heart and kidney.¡¨ So it looks
diaphragm, right?

Student: Yes.

Teacher: ¡§The unconcealed is to be found covering the flesh under the inner skin througho
Between the flesh and the skin this thing is located.

Student: The unconcealed is not the diaphragm. (Suggested something in Burmese that was

Teacher: Venerable ???aponika translates this as pleura.

Student: Pleura is the covering of the lungs.

Teacher: ¡§It is either of the two membranous sets each of which lines one side of the thorac
envelops the contiguous lungs reducing the friction of respiratory movements.¡¨ So it also m
part of the body. The concealed midriff could be the diaphragm. The unconcealed must have

The next one is the spleen. ¡§This is the flesh of the belly¡¦s ¡¥tongue¡¦. As to color, it is blu
color of niggu??i flowers.¡¨ and so on.

The next one is lights. Now lights are defined as lungs especially of an animal used for foo
is better to translate it as lungs. ¡¥Lights¡¦ is an obscure word. I did not know that it meant lu

¡§The flesh of the lights (lungs) is divided up into two or three pieces of flesh. As to color, i
red,¡¨ and so on.

The next one is bowel. ¡§This is the bowel tube; it is looped in 21 places, and in a man it is
long, and in a woman, 28 hands.¡¨ How long is the intestine?

Student: In feet it is 32 feet.

Teacher: 32 feet? It may mean feet. I don¡¦t know. Is there a difference between the length o
intestine and the length of a woman¡¦s intestine?

Student: I don¡¦t know.
Teacher: There is a saying in Burmese. Please excuse me ladies. Since the intestine of wor
are more jealous. It may not be true, but that is the saying. According to this women have sh
than men. It may not be true.

The next one is entrails or mesentery. ¡§This is the fastening in the places where the bowe
to color, it is white, the color of dakas?talika (white edible water lily) roots. As to shape, it is t
of those roots too. As to direction, it lies in the two directions. As to location, it is found inside
coils of the bowel, like the string to be found inside rope-rings for wiping the feet on, sewing
together, and it fastens the bowels coils together so that they do not slip down in those work
axes, etc., as the marionette-strings do the marionette¡¦s wooden [limbs] at the time of the m
being pulled along.¡¨

¡¥Bowel¡¦ means both large and small intestines, right?
Student: Yes.
Teacher: For this one which is better ¡¥entrails¡¦ or ¡¥mesentery¡¦?
Student: ¡¥Mesentery¡¦ is better.
Teacher: I will read the description of the entrails. ¡§The entrails are the internal organs espe
intestines.¡¨ Mesentery is defined as ¡§any of several folds that connect the intestines to the
abdominal wall.¡¨ So ¡¥mesentery¡¦ is better.

Then we have gorge. That is food which has been eaten which is in the stomach. ¡§This is
eaten, drunk, chewed and tasted, and is present in the stomach.¡¨

Next there is a description of the stomach. ¡§What is called the ¡¥stomach¡¦ is [a part of] th
bowel-membrane, which is like the swelling [of air] produced in the middle of a length of wet
being [twisted and] wrung out from two ends. It is smooth outside. Inside, it is like a balloon
soiled by wrapping up meat refuse.¡¨

Now here in Burmese it is not translated as ¡¥like a balloon of cloth¡¦ but like ¡¥a tassel of
inside of the stomach is something like the surface of a towel. It is a little rough and then the
something hanging down. The inside of the stomach is something like a tassel, not a balloon
Venerable ???amoli took the P??i word ¡¥pupphaka¡¦ to mean balloon. ¡¥Puppukhaka¡¦ real
resembles a flower. Towels have these things. I don¡¦t know the names of these things. So I
and she said they could be called tassels. I looked it up in the dictionary and I think that is co

You know in Myanmar people eat meat and the stomach is also eaten. The stomach when
in Myanmar is called ¡¥rough cloth¡¦. In Burmese it is called rough cloth. It is rough inside. If
seen some of these things, you know that.

The next one is dung. That is excrement. It is one of the parts of the body, but actually it is
the body. It is the refuse of the body.

The next one is the brain. Brain is not supposed to be the seat of consciousness. The des
brain is very short here. ¡§As to location it is to be found inside the skull, like four lumps of d
together to correspond with the [skull¡¦s] four sutured sections.¡¨

Then we have bile. ¡§There are two kinds of bile: local (stationary) bile and free (mobile) b
as to color, the local bile is the color of thick madhuka oil; the free bile is the color of faded ?
flowers,¡¨ and so on. There are two kinds of bile. ¡§As to location, the free bile spreads, like
on water all over the body except for the fleshless parts of the head hairs, body hairs, teeth,
hard dry skin. When it is disturbed, the eyes become yellow and twitch, and there is shiverin
the body. (That is when the free bile is disturbed, when the free bile is not in good order.) Th
(That is the real bile.) is situated near the flesh of the liver between the heart and the lights (
is found in the bile container (gall bladder), which is like a large kos?tak? (loofah) ground pip
disturbed, beings go crazy and demented, they throw off conscience and shame and do the
unspeakable, and think the unthinkable.¡¨ When people go mad, we say his bile is disturbed
that.

The next one is phlegm. It is described as something located in the stomach over what we

Then we have pus. ¡§Pus is produced by decaying blood.¡¨ That is not difficult to understa

Then there is blood. ¡§There are two kinds of blood: stored blood and mobile blood. Herein
stored blood is the color of cooked and thickened lac solution; mobile blood is the color of cl
solution.¡¨

Some lines down - ¡§The mobile blood permeates the whole of the clung-to (kammically-a
is the direct translation of the P??i word ¡¥up?di??aka¡¦. It simply means the living body. ¡¥C
kammically-acquired body¡¦ simply means the living body.

Student: ¡¥Clung to¡¦ means grasped?

Teacher: ¡¥Clung-to¡¦ really means the result of kamma here. You know the literal meaning
¡¥up?di??a¡¦ is clung-to. It is clung to by kamma. That means the result of kamma. There ar
material properties - those caused by kamma, those caused by consciousness, those cause
by temperature or climate. It simply means here a living body, not a dead body, or things like
and others.

Then there is sweat. Sweat is not difficult to understand.

The next one is fat. ¡¥Fat¡¦ here means solid fat. There are two kinds of fat. This one is sol
unguent.

The next one is tears. Their location is in the eyes.

Next there is grease. That is melted unguent. In Burmese we say clear oil. The other one,
oil, thick unguent. This one is thin oil. ¡§As to location, it is to be found mostly on the palms o
hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead, and
shoulders.¡¨ It is something like sweat, but it is not sweat. Sometimes your hands are wet. T
called ¡¥grease¡¦ here. When you put on shoes, you have that kind of grease there.

Then there is spittle or saliva. The next one is snot. Does mucus in the nose come from th
not be. Here it says ¡§This is impurity that trickles out from the brain.¡¨

Student There is a long explanation of this, but it is true. The brain has its own fluid. It has sp
It has its own canals. The formations of these brain fluids are somewhat screened and filtere

kidneys filter and screen our blood to form urine. The mucus is the screened product of the l
the screened product of the kidneys.
Teacher: So this is correct that it oozes or trickles out of the brain.
Student: It is somewhat correct.
Teacher: The next one is oil of the joints. It is oil that stays in the joints. It is translated by Ve
???aponika as synovial fluid. I looked that word up in the dictionary. It said synovia is a clea
lubricating fluid secreted by membranes in joint cavities, sheets of tendons, and bursas. It is
synovial fluid.
Student: Particularly in the knee joints when you get older, the fluid is somewhat reduced. W
stand up, you can hear creaking.
Teacher: Yes. It is mentioned here. When a man gets up or sits down, moves forward or bac
stretches, then his bones creak. When I walk there is a creak in the ankle.

The last one is urine. There is one thing. I am not happy with the description of the bladde
five lines down it say ¡§While the urinary secretion from the body enters the bladder, its way
evident.¡¨ There are two pipes going into the bladder from the kidneys, right?
Student: Yes.
Teacher: Here it says that its way of entry is not evident, but it is very clear that urine enters
from the kidneys by way of these pipes.
Student: It may mean that its way of entry is not evident. Actually it is difficult to explain. It is
evident. If it is evident there will be reflux. The nature is so arranged that the entry is not visi
entry is not evident. If it were evident, the urine from the bladder can reflux back when it is fu
mechanism is so arranged that it is not evident.
Teacher: So it is not like water dripping from a pipe?
Student: No. Because if the bladder is full the urine will be refluxed back to the kidney. It nev
a normal person. Only when the entrance is ruined or damaged is there a reflux.
Teacher: There is something like a valve.
Student: Yes. There is something very, very complicated. It may mean that the entry is not e
Teacher: We are fortunate today because we have a doctor here.

Then there is the arising of absorption. Only first jh?na can arise through the practice of th
meditation, not the second, third and fourth jh?nas.

The learning and the counterpart signs are described in paragraph 141. ¡§Then, as he give
them again and again as ¡¥repulsive, repulsive¡¦, emphasizing the process of ¡¥successive l
eventually absorption arises in him. Herein, the appearance of head hairs, etc., as to color, s
direction, location and delimitation, is the learning sign; their appearance as repulsive in all a
the counterpart sign.¡¨ There are two kind of signs - learning sign and counterpart sign. He g
first jh?na.

Then there is the very short story of the Elder Mallaka. ¡§That Elder, it seems, took the Eld
D?gha Reciter, by the hand, and after saying ¡¥Friend Abhaya, first learn this matter¡¦, he w

Elder Mallaka is an obtainer of 32 jh?nas in the 32 parts. If he enters upon one by night and goes on entering upon them for over a fortnight; but if he enters upon one each day, he goes them for over a month.¡¨

Then there are the benefits of this meditation. ¡§And the bhikkhu who is devoted to this mi occupied with the body is a conqueror of boredom and delight, and boredom does not conqu transcending boredom as it arises. He is a conqueror of fear and dread, and fear and dread he dwells transcending fear and dread as they arise. He is the one who bears cold and heat arisen bodily feelings that are menacing to life¡¨ and so on. This Sutta comes from the Majjh (Middle Length Sayings)

¡§He becomes an obtainer of the four jh?nas based on the color of the head hairs, etc.¡¨ A cannot get second, third and fourth jh?nas by practicing this kind of meditation, yet he can g jh?nas, if he concentrates on the color aspect of these parts, not on the repulsiveness. For e look at hair, you concentrate on the color of the hair as black, or dark, or something. In that get all four kinds of jh?nas. That is why it is mentioned here. ¡§He becomes an obtainer of th based on the color aspect of the head hairs, etc., and he comes to penetrate the six kinds o knowledge.¡¨ That is supernormal knowledge.

¡§So let a man, if he is wise,
Untiringly devote his days
To mindfulness of body which
Rewards him in so many ways.

This is the section dealing with mindfulness occupied with the body in the detailed treatise Student: So this treatise is saying that we have to go through the 32 parts in order to obtain jh?na.

Teacher: No. There are other subjects of meditation. If you practice this meditation, you will first jh?na. There are other kinds of meditation like kasi?a meditation by which you can get a This meditation can give you only the first jh?na because it is so gross. It is so gross that you application (vitakka) for your mind to be on the object, just as you need a pole to keep a boa current. That is why you cannot get second, third and fourth jh?nas with this meditation.

If you concentrate on the color aspect, you can get the other jh?nas. For example if you co blood, you don¡¦t say ¡¥blood, blood, blood¡¦, but you say ¡¥red, red, red.¡¦ That becomes co meditation. When it becomes color kasi?a meditation, then you can get the four jh?nas.

Next week we will study up to paragraph 185.

Student: The 32 parts of the body is very interesting with regard to the groupings 5,5,5,5,6,6 is the outgrowth from the same tissue. These five things emerge from the same tissue in the

S?dhu! S?dhu! S?dhu!

(Tape 18 / Ps: 145 -185)

Today¡¦s section on mindfulness of breathing is interesting. The mindfulness of breathing become very popular in Myanmar as well as in other countries. Those who practice vipassan begin with some kind of mindfulness on breathing meditation. One begins with keeping the r Or as a variation of keeping the mind on the breath one keeps the mind on the rising and fal the abdomen. That is also breathing meditation.

However in this book, The Path of Purification, mindfulness of the breath is treated as tran serenity meditation (samatha meditation) and not as vipassan? meditation. So the descriptio most of the description, is for tranquillity meditation.

The breathing meditation is taught in different Suttas in the Sutta Pi?aka or the Basket of D author took a passage from one of the Suttas and commented on it.

¡§Now comes the description of the development of mindfulness of breathing as a meditat been recommended by the Blessed One thus: ¡¥And, bhikkhus, this concentration through r breathing, when developed and practiced much, is both peaceful and sublime, it is an unadu abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise¡¦.¡ one Sutta.

Now let us read the next one. ¡§It has been described by the Blessed One as having 16 ba methods mentioned in the Sutta): ¡¥And how developed, bhikkhus, how practiced much is co mindfulness of breathing both peaceful and sublime, an unadulterated blissful abiding, banis stilling evil unprofitable thoughts as soon as they arise¡¦?¡¨ We will examine the translation la

¡§Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place having folded his legs crosswise, sets his body erect, established mindfulness in front of him ¡¥established mindfulness towards the meditation object¡¦.), ever mindful, he breathes in; mi out.¡¨ Here also we should say ¡¥ever¡¦ - ¡§ever mindful he breathes in; ever mindful he brea is the basic practice.

Then come the 16 methods. ¡§(1) Breathing in long, he knows, ¡¥I breathe in long¡¦; or bre he knows, ¡¥I breathe out long¡¦. (That is the first method.) (2) Breathing in short, he knows, in short¡¦; or breathing out short, he knows, ¡¥I breathe out short¡¦. (3) He trains thus ¡¥I shal experiencing the whole body¡¦; he trains thus ¡¥I shall breathe out experiencing the whole bo trains thus ¡¥I shall breathe in tranquilizing the bodily formation¡¦; he trains thus ¡¥I shall bre tranquilizing the bodily formation¡¦.¡¨ These are the four basic methods for mindfulness on br meditation.

There are three more sets with four methods in each set. They deal with the three remaini foundations of mindfulness. There are four foundations of mindfulness - contemplation on th contemplation on the feelings, contemplation on consciousness, contemplation on dhamma have to do with contemplation on the body. The second four deal with feelings. The third fou on consciousness and the fourth four is contemplation on dhamma objects. We will come to

The first four methods are the most important for a beginner. For one who wants to practic meditation these four methods are treated or explained in detail in this book, The Visuddhi M

in other Commentaries.

¡§The description [of development] is complete in all respects, however, only if it is given i
after a commentary on the text. So it is given here introduced by a commentary on the [first
text.¡¨ First the Commentary explains the words. It gives the meaning of the words and the e
pertaining to the meanings. Later, not today, next week we will come to the method of devel

First the Commentator commented on the text itself and then described how to practice m
breathing meditation as a tranquillity or serenity meditation. Now we will be doing the word c

¡§And how developed, bhikkhus, how practiced much, is concentration through mindfulnes
in the first place ¡¥how¡¦ is a question showing desire to explain in detail the development of
through mindfulness of breathing in its various forms. Developed, bhikkhus, .. is concentratio
mindfulness of breathing: this shows the thing that is being asked about out of desire to expl
various forms.¡¨ Buddha would put forth a question. This question is not expecting an answe
listeners. He wanted to give the answer himself. So first he would ask the question and then
answer.

¡§ ¡¥Developed¡¦ means aroused or increased.¡¨ That means practice, practice again and

¡§Concentration through mindfulness of breathing [literally, breathing-mindfulness concentra
is ?n?p??asati sam?dhi. ¡¥?n?p??a¡¦ means breathing. ¡¥Sati¡¦ means mindfulness. And ¡¥s
concentration.

¡§It is either concentration associated with mindfulness that discerns breathing, or it is con
mindfulness of breathing.¡¨ Actually they mean the same thing.

Concentration is a mental factor or mental state. It is associated with another mental state
mindfulness. So we have concentration, mindfulness and there is consciousness. When you
and your meditation is good, your consciousness is accompanied by concentration and mind
concentration on mindfulness of breathing.¡¨ That is the same thing.

¡§Practiced much: practiced again and again.¡¨ These are word explanations. Sometimes
translation. The translator has to repeat the word because there is no word, no synonym for
words. P??i is rich in synonyms in some respects. So one synonym after another is given wh
explained. It is difficult to translate them into another language.

¡§Both peaceful and sublime (santo c¡¦eva pa??to ca)¡¨ - I think ¡¥both¡¦ is not correct here
word ¡¥eva¡¦. ¡¥Eva¡¦ means only. He translated eva as ¡¥quite¡¦ in another place - ¡¥quite s
sensual pleasures, quite secluded from sense objects¡¦ and so on. Here also we should say
quite sublime¡¦. So it is ¡§peaceful only and sublime only¡¨; that is what is meant here. It is p
not unpeaceful, sublime only, not unsublime. Sometimes the word ¡¥eva¡¦ is used just for em
Student: Could it be ¡¥very peaceful¡¦ and ¡¥very sublime¡¦?
Teacher: ¡¥Very¡¦, no. You want to emphasize it. It is really peaceful and not unpeaceful. ¡§T
should be understood as governed by the word ¡¥quite¡¦ (eva).¡¨ not ¡¥both¡¦.We should corr
the word ¡¥quite¡¦ instead of ¡¥both¡¦. ¡¥Quite peaceful¡¦ and ¡¥quite sublime means peacefu
only.

¡§What is meant? Unlike foulness which as a meditation subject is peaceful and sublime o
penetration¡¨ - that means you practice foulness meditation and when you get jh?na or attain
peaceful and sublime. At the attainment level it is peaceful and sublime. The object of the fo
meditation is not peaceful nor sublime because it is a dead body or a corpse which is gross.

¡§Unlike foulness, which as a meditation subject is peaceful and sublime only by penetrati
neither peaceful nor sublime in its object since its object [in the learning stage] is gross, and
its object is repulsiveness - unlike that, this is not unpeaceful or unsublime in any way but or
it is peaceful, stilled and quiet both on account of the peacefulness of its object and on acco
peacefulness of that one of its factors called penetration.¡¨ That means the object itself is pe
attainment also is peaceful. This is because it is the breath which is not gross. It is peaceful.
itself is peaceful and sublime and when you get attainment, that also is peaceful and sublime

¡§And it is sublime, something one cannot have enough of.¡¨ That is the meaning of the P
¡¥pa??ta¡¦. You see the word ¡¥pa??to¡¦ above at the beginning of paragraph 148. The word
translated as sublime, but the literal meaning is ¡¥something which we cannot have enough
want to practice again and again and we are not satiated with it. That is what is meant here.

¡§It is an unadulterated blissful abiding: it has no adulteration, thus it is unadulterated. It is
unalloyed, unmixed, particular, special. Here it is not a question of peacefulness to be reach
preliminary work [as with the kasi?as] or through access [as with foulness, for instance].¡¨ To
peacefulness with kasi?a meditation or foulness meditation you have to do some work befor
peacefulness. With kasi?a meditation you have to prepare a kasi?a and then go to a place a
With foulness meditation also you have to look at a corpse and so on. Only after that do you
of mind and then you get peacefulness. Breathing meditation is not like that. ¡§It is peaceful
its own individual essence too starting with the very first attention given to it.¡¨ The moment y
and practice meditation on breathing, you are peaceful.

¡§But some say that it is ¡¥unadulterated¡¦ because it is unalloyed, possessed of nutritive v
in its individual essence too. So it should be understood to be ¡¥unadulterated¡¦ and a ¡¥bliss
since it leads to the obtaining of bodily and mental bliss (That means bodily and mental peac
every moment of absorption.¡¨

There is a footnote. ¡§ ¡¥Some¡¦ is said with reference to the inmates of the Uttara (Northe
[in Anur?dhapura].¡¨ Historically the Commentaries we now use were written at a monastery
Monastery¡¦, in Anur?dhapura which is in Sri Lanka. At one time some monks went away fro
which was the central place of learning for monks at that time. They divided themselves from
Monastery. They founded two monasteries. One was to the north of The Great Monastery a
the east of The Great Monastery. The large stupas can still be seen in Anur?dhapura. ¡¥Utta
means the monastery called ¡¥Abhayagiri¡¦. It is not known as Northern Monastery actually.
is not the name. Since that monastery is located to the north of The Great Monastery, it is re
in the Sub-Commentary as the Northern Monastery. Actually it is Abhayagiri. They have diffe
some teachings in some cases. They do not conform to the tradition handed down or accept

Monastery. Those who lived in Abhayagiri or the Northern Monastery thought in this way, jus
difference, not too much.

In paragraph 150 we have ¡§as soon as they arise.¡¨ The P??i word here is like saying ¡¥e
that arises¡¦. In P??i the word is repeated. That means something that arises and arises. It is
that. So here ¡§each and every thought that arises¡¨. Here ¡¥arise¡¦ does not mean that it rea
it is in a latent state. There is a potential for these unwholesome or unprofitable thoughts to a
it is explained by ¡§whenever they are not suppressed¡¨.

There are three kinds of abandonment of unwholesome mental states. The first one is by s
means you substitute something wholesome for something unwholesome. When you have w
not have unwholesome thoughts. That is abandoning by substitution. We say it is momentar
one moment you may abandon the unwholesome thought. The next one is abandoning by s
abandoning. In that case the abandoning lasts longer than in the first one. The last one is to
total eradication. That is the last abandonment. So there are three kinds of abandoning. Her
the second abandoning, abandoning by suppression. Here the meditation can abandon or b
thoughts as they arise. That means not that they really arise, but that they have the potentia
the practice of meditation their arising is blocked. They are not given chance to arise. That is
here. When unwholesome thoughts have arisen in us, then it has arisen and we cannot do a
Before arising we do not let it arise. That is what is meant here although the word ¡¥arise¡¦ is

¡§It banishes at once: it banishes, suppresses, at that very moment. Stills: it thoroughly ca
when eventually brought to fulfillment by the Noble Path, it cuts off, because of partaking of
tranquilizes, is what is meant.¡¨ This or else in the following mean the total cutting off or aban
Here a person reaches the Noble Path. At the moment of Noble Path he is able to eradicate
defilements or unprofitable thoughts all together. Here it is the total cutting off.

¡§In brief, however, the meaning due here is this: Bhikkhus in what way, in what manner, b
concentration through mindfulness of breathing developed, in what way is it practiced much,
as soon as they arise?¡¨

¡§Herein, here bhikkhus, a bhikkhu means, bhikkhu, in this dispensation, a bhikkhu (a mon
book, in The Path of Purification, the commentator did not say anything more about the word
another Commentary, the Commentary to the Mah? Satipa??h?na Sutta (The Sutta on the F
Mindfulness), it is stated that ¡¥bhikkhu¡¦ here does not necessarily mean an ordained monk
practices mindfulness meditation, anybody who follows the advice of the Buddha, anybody w
teachings of the Buddha can be called a ¡¥bhikkhu¡¦. So in that case a bhikkhu does not nec
ordained monk. Anybody who practices meditation can be called a ¡¥bhikkhu¡¦. But since thi
bhikkhus, for monks, the commentator does not say anything about this.

Nowadays when people read Suttas and the Buddha always addresses monks, they feel l
satisfied with that. They do not like that. The Buddha speaks to monks and not to lay people
know, the Buddha lived with monks. So when he talked, he talked mostly to monks. That do
people are left out. ¡§Herein, here bhikkhus, a bhikkhu means, bhikkhus, in this dispensation

here it is a monk, but anybody who practices meditation, who follows the teachings of the Bu
called a monk.

¡§For this word ¡¥here¡¦ signifies the [Buddha¡¦s] dispensation as the prerequisite for a per
concentration through mindfulness of breathing in all its modes¡¨ and so on. ¡¥Here¡¦ means
that is in Buddhism. It is said that only in Buddhism can be found the four foundations of min
also the four Persons who are enlightened.

¡§For this is said: ¡¥Bhikkhus, only here is there an ascetic, here a second ascetic, here a
here a fourth ascetic.¡¨ They mean the Stream Winner, the Once-Returner, the Non-Returne

¡§Other dispensations are devoid of ascetics.¡¨ That means there are no enlightened perso
dispensations. ¡§That is why it was said above ¡¥in this dispensation a bhikkhu¡¦.¡¨

¡§Gone to a forest or to an empty place¡¨ - this passage shows a suitable or an appropriate
meditation.

Then a monk¡¦s mind is described as unruly and wild. A simile is given of a calf tied with a
strong post. In the same way we tie our mind to the strong post of breathing with the rope of
mindfulness is like a rope. Breathing in and out is like a post. Our mind is like the calf. We try
mind on the object by mindfulness.

In paragraph 155 ¡§Or alternatively, the mindfulness of breathing as a meditation subject -
foremost among the various meditation subjects of all Buddhas, [some] Pacceka Buddhas a
disciples¡¨ - the word ¡¥some¡¦ in brackets is taken from the Sub-Commentary. It is said that
practice mindfulness of breathing meditation. They all practice mindfulness of breathing and
they change over to vipassan? after attaining jh?na. But for the Pacceka Buddhas and the o
may not be breathing meditation. For some it may be breathing meditation, but for others it m
breathing meditation. There are other kinds of meditation too. It is said in the books that all B
practice breathing meditation.

If you read some Suttas in The Middle Length Sayings, you will find the Buddha relating hi
prince. In that Sutta he said that first he practiced breathing meditation. Then he got first jh?
jh?na, third jh?na, fourth jh?na. After that he got the supernormal knowledge of rememberin
he saw people dying in one life and being reborn in another life. Only after that did he dwell
Origination, practicing vipassan? on each of the twelve links. Then he gained enlightenment
all Buddhas practice breathing meditation but not all Pacceka Buddhas or Buddhas¡¦ disciple

¡¥As a basis for attaining distinction¡¦ means enlightenment. ¡§It is not easy to develop wit
the neighborhood of villages, which resound with the noises of women, men, elephants, hors
to go to a place where we do not have such noises. ¡§Noise being a thorn to jh?na¡¨ - actual
to first jh?na. ¡§Whereas in the forest away from a village a meditator can at his ease set ab
this meditation subject.¡¨ A forest is a suitable place for meditation. This meditation is difficul
practice and so we need quietness.

Then the author explains with a simile, ¡§For the Blessed One is like a master of the art of
sites¡¨ and so on. These passages are not difficult to understand.

Paragraph 158 ¡§Herein, gone to the forest is gone to any kind of forest possessing the bl
among the kind of forest characterized thus ¡¥Having gone out beyond the boundary post, a
forest¡¦.¡¨ When we say ¡¥forest¡¦, there are at least two definitions, one given in Abhidhamm
in Vinaya.

The first one is from Abhidhamma. In Abhidhamma it is said ¡§having gone out beyond the
There are gateposts outside the villages. That which is outside the gateposts is forest. It ma
to the village. Still it is called a ¡¥forest¡¦.

There is another definition in Vinaya. ¡§A forest abode is five hundred bow lengths distant.
have ¡¥at least¡¦ there. He left out a word. ¡§A forest abode is at least five hundred bow leng

One bow length is said to be four cubits. That is about six feet. So five hundred multiplied
three thousand. In order for a place to be called a ¡¥forest¡¦ it must be about three thousand
human villages, towns or cities. So there is a difference between the forest explained in Abh
Vinaya. We came across this in the second chapter.

Student: I was thinking about this. It is about ten football fields.

Teacher: Ten football fields! Oh.

¡§To the root of a tree: gone to the vicinity of a tree. To an empty place, gone to an ¡¥emp
he has gone to any of the remaining seven kinds of abode (resting place)¡¨ - they are given i

Now the sitting position is dealt with. ¡§Then he sits down, etc., indicating a posture that is
and tends neither to idleness nor to agitation.¡¨ So sitting position is the best for the practice
meditation.

¡§Then he said having folded his legs crosswise, etc., to show firmness in the sitting posit
occurrence of the in-breaths and out-breaths, and the means for discerning the object.¡¨ Wh
is going smoothly, then you can concentrate on it easily.

¡§Herein, crosswise in the sitting position with the thighs fully locked¡¨ - it does not say in t
position, but I think it means the lotus position because your ¡¥thighs fully locked¡¦ means th
position. Most of the Buddha images that you see are in the full lotus position. It may mean t
position here.

¡§Folded: having locked. Set his body erect: having placed the upper part of the body erec
backbones resting end to end. (That means one over the other.) For when he is seated like
flesh and sinews are not twisted, and so feelings (¡¥Feelings¡¦ means painful feelings.) that
moment by moment if they were twisted do not arise. That being so, his mind becomes unifi
Sitting position is recommended and said to be the best for meditation.

¡§Established mindfulness in front of him¡¨ - ¡¥in front of him¡¦ means towards the object, s
¡§established mindfulness towards the object.¡¨ It is not ¡¥in front of him¡¦ actually. So ¡§hav
mindfulness towards the meditation subject¡¨ is correct.

¡§Or alternatively, the meaning can be treated here too according to the method of explan
Pa?isambhid?.¡¨ This book, the Pa?isambhid?, will be quoted many times in the Visuddhi M
said to have been preached by the Venerable S?riputta. It is included in the Sutta Pi?aka. A

included as among the words of the Buddha, it actually was taught by Venerable S?riputta.
Student: So it is not in the Abhidhamma Pi?aka.
Teacher: Oh, no. It is included in Sutta Pi?aka. I just read about this today in one book, P??i
Language. There the author said that it is more like Abhidhamma than Sutta. That is not quit
like Sutta Pi?aka, but its language is different. The usage is a little different than in the Comm
although it is treated as a Commentary on some of the Buddha¡¦s teachings. Venerable Bud
of The Path of Purification, had great respect for this book. So he always quoted from this bo
there is a quotation to be made.
Student: Is it translated into English?
Teacher: Yes. I think recently a translation has come out.

According to that book the phrase here means ¡¥making mindfulness thoroughly controlled
of opposition¡¦. Here the translation says ¡¥outlet¡¦. What is ¡¥outlet¡¦? ¡¥Outlet¡¦ means som
door you go through. Here it does not mean ¡¥outlet¡¦, but outgoing or getting out of. Mindful
described here. Mindfulness must be well-controlled and it must be getting out of opposition
here means forgetfulness. Mindfulness must be strong and it must get out of forgetfulness. S
mindfulness thoroughly controlled and getting out of opposition¡¨ is what is meant here.

Then we have breathing in long and breathing out long. ¡§Word Commentary Continued -
is the first set of the four methods of breathing meditation. Here breathing long and breathing
understood by way of extent. Those who have long or big bodies, for such beings, the breath
be long. For small animals or insects it may be very short. With regard to human beings we
way of time. Sometimes our breathing is long and sometimes our breathing is short, long an
because human beings are more or less of the same size. So we cannot say there is a differ
of breathing in and out between human beings.

In paragraph 164 ¡§ ¡¥Ass?sa is the wind issuing out; pass?sa is the wind entering in¡¦ is s
Vinaya Commentary. But in the Suttanta Commentaries it is given in the opposite sense¡¦.¡¨
Commentary ass?sa is out-breath and pass?sa is in-breath. But in Suttanta Commentaries a
pass?sa is out-breath.

¡§Herein, when any infant comes out from the mother¡¦s womb, first the wind from within g
subsequently the wind from without enters in with fine dust, strikes the palate and is extingui
infant¡¦s sneezing].¡¨ Do infants sneeze after being born? I don¡¦t know. It¡¦s OK.

The Commentary continues without telling us which is to be preferred. Should we take ass
or in-breath? There is what I call familiarity with the tradition or the manner of Commentators
Commentator gives two or more opinions, the one he puts last is the one he preferred. We
that. If he doesn¡¦t say anything, we must take it that he prefers the last one.

There is another proof of ass?sa being in-breath and pass?sa being out-breath. That we w
paragraph 167. ¡§Now this bhikkhu knows ¡¥I breathe in, I breathe out, long while breathing
out long in nine ways. And the development of the Foundations of Mindfulness consisting in
the Body should be understood to be perfected in one aspect in him who knows thus, accord

the Pa?isambhid?.¡¨

Whenever I see footnotes in small print, I am afraid because these are from the Sub-Com
Sub-Commentaries are more difficult to understand. I was afraid that he might make some m
translating and he did make mistakes. I cannot go into details about this. In footnote 46 abou
from the bottom appears the phrase ¡¥but some say¡¦. That should be in front of ¡§The mind
then ¡§the mind turns away from the breaths¡¨ and so on. ¡¥But some say¡¦ should be there.
mind turns away from the breaths, which have reached the point at which their manifestation
investigating owing to their gradually increasing subtlety.¡¨ That is what the other people say
is ¡§when the in-breaths and out-breaths have reached a subtler state owing to the influence
and the counterpart sign; for when that has arisen, the mind turns away from the normal bre
know why he made that mistake. ¡¥But some say¡¦ should be in front. Then there is a long q
Pa?isambhid?.

In paragraph 171 ¡§He trains thus ¡¥I shall breathe in..I shall breathe out experiencing the
he trains thus, I shall breathe in making known, making plain, the beginning, middle and end
in-breath body. I shall breathe out making known, making plain, the beginning, middle and th
entire out-breath body, thus he trains. Making them known, making them plain, in this way h
and breathes out with consciousness associated with knowledge (or understanding). That is
trains thus ¡§I shall breathe in.. I shall breathe out..¡¨¡¦

The English translation is ¡¥experiencing the whole body¡¦ but the explanation given in the
not experiencing but making clear¡¦, making known, making plain. That means trying to see
The P??i word ¡¥pa?isa?vedeti¡¦ can mean to experience but here it is explained to make cl
evident. So it should be ¡¥making clear or making plain the whole breath body¡¦.

Now we come to the ¡¥breath body¡¦. The P??i word is just ¡¥k?ya¡¦. ¡¥K?ya¡¦ just means b
Commentary explains it as breath body. ¡¥Body¡¦ here does not mean the whole body but ju
breath here is called ¡¥body¡¦. The P??i word ¡¥k?ya¡¦ means group. Our body is a group of
The breath also is a group of particles, small particles of matter. So the breath is also called
the word ¡¥k?ya¡¦ here means the breath body not the whole body. The Commentary explain
Commentary is based on the Pa?isambhid?magga just mentioned. In the Pa?isambhid?mag
meaning breath body.

Now there are people who say that it must mean the whole body. They sweep the body or
body for sensations. Observing the sensations in the body is not against vipassan?, not aga
of the Buddha. But if you say that observing sensations going all through the body is accord
passage, then you are wrong. This passage has to do with breathing meditation. ¡¥Breathing
meditation taking breathing as an object. If you look for sensations, if you observe sensation
longer watching the breath. So it is no longer mindfulness of breathing meditation. It become
contemplation on the body or it may be contemplation on feeling. So in practice you can do
body if you have attained a certain degree of concentration. You can watch sensations in the
against vipassan?, but it is not according to this passage. This passage is shown with regard

meditation.
Student: This passage is for samatha meditation?
Teacher: Yes.
Student: I find it hard to think of breathing meditation as samatha and not vipassan? becaus
changing.
Teacher: No. In breathing meditation as samatha meditation the object does not change. Yo
the tip of the nose and the object of the meditation is the breath, the in-breath and out-breat
pay attention to other objects. You try to keep your mind on the object. Next week we will se
count in one, out one, in two, out two and so on (in order to keep the mind on the breath). S
breath as object only. It is samatha meditation.
Student: If you are aware of the body at all, it would have to be vipassan?.
Teacher: That¡¦s right.
Student: When you divided it at the beginning as the four foundations of mindfulness, the fir
and the second was feeling?
Teacher: Feeling, yes.
Student: So this has something to do with this passage when you talk about the body?
Teacher: Yes. When we talk about the body, we are talking about the breath body, not the w
seeing or being aware of the beginning, middle and end of the breath, that means keeping y
when it goes in and goes out past this point, you try to see this as the beginning, middle and
breath. It is like that. We cannot say that his passage means the whole body, that in this pas
means the whole body.

To one only the beginning may be clear. To another only the middle may be clear or the e
yet another all stages may be clear. We should be like that last person. That is what is expla
paragraph 172.

Now paragraph 173 ¡§herein, he trains: he strives, he endeavors in this way. Or else the r
one such as this is training in the higher virtue, his concentration (not consciousness) is trai
higher consciousness, his understanding is training in the higher understanding. So he train
develops, repeatedly practices, these three kinds of training, on that object, by means of tha
by means of that attention. This is how the meaning should be regarded here.¡¨

You know the three trainings. They are morality, concentration and wisdom. They are calle
trainings¡¦. Here they are called ¡¥the three higher trainings¡¦. Here P?timokkha restraint is c
restraint in higher virtue, the training in higher virtue. The jh?nas are called the training in hig
consciousness. Enlightenment is called the training in higher understanding. So ¡¥training in
consciousness¡¦ means attainment of jh?nas and other sam?pattis.

¡§Herein, in the first part of the system (#1 & #2) he should only breathe in and breathe ou
anything else at all, and it is only afterwards that he should apply himself to the arousing of k
so on. Consequently the present tense is used here in the text: He knows ¡¥I breathe in¡¦..he
breathe out¡¦¡¨ He is just to know that he is breathing in and breathing out, breathing in and

Just that. But in this method he must apply himself or he must train himself. He must make e
effort to make clear the beginning, middle and end of each in-breath and out-breath. That is
tense is used - ¡§I shall breathe in, I shall breathe out.¡¨ That means there is some effort inv
not just being mindful of in-breaths and out-breaths. In addition to being mindful of in-breaths
out-breaths he has to know, to clearly see the beginning, middle and the end.

In paragraph 175 ¡§He trains thus ¡¥I shall breathe in.. shall breathe out tranquilizing the b
formations¡¦.¡¨ ¡¥Tranquilizing the bodily formations¡¦ does not mean that you must deliberat
breath subtle. Actually you cannot do that. What is meant is just to pay attention to the breat
mind calms down, the breath will become more and more subtle. That is what is meant here
subtle by breathing softly or something like that. That will come with practice. You don¡¦t hav

The word ¡¥bodily formation¡¦ is used here. Do you know what that means? What is ¡¥bod
breath here is called ¡¥bodily formation¡¦. That is why it is difficult to correctly understand in
places. The same word is used and has different meanings. The P??i word is ¡¥k?ya sa~kh
familiar with the word ¡¥sa~kh?ra¡¦. ¡¥K?ya sa~kh?ra¡¦ is translated as bodily formation. I do
¡¥formation¡¦ means. Is it the act of forming or something which is formed? Or both?

Student: Something that is formed.

Teacher: Oh, something that is formed. Here it means something that is formed. ¡¥Bodily for
bodily formed. That means the breath is said to be caused by mind. There are four causes c
properties - kamma, mind, climate and food. So mind is one of the causes of material proper
and breathing out is said to be caused by mind. Although breathing in and breathing out is c
needs the physical body to arise. If there is no body, there can be no breathing at all. So it is
formed by the body. That means formed with the help of the body.

So in the footnote ¡§ ¡¥Bodily formation¡¦: the in-breath and out-breath. For although it is
consciousness-originated (although it is caused by consciousness, mind), it is nevertheless
formation¡¦ since its existence is bound up with the kamma-born body.¡¨ It is not ¡¥kamma-b
bound up with the physical body, not necessarily kamma-born. So ¡§with the physical body a
that as the means.¡¨ If there is no physical body, there can be no breath at all. It is said to be
or made by, or maybe conditioned by the physical body. So it is called ¡¥bodily formation¡¦.

Student: Is there any kind of body that is not kamma-born?

Teacher: There are material properties which are caused by kamma, for example the sensiti
sensitivity in the ear. They are caused by kamma. Voice is caused by consciousness or min
other causes. When a rock hits against something, there is also noise. That is not caused by
speak, my voice is caused by mind. There are four causes of material properties. Since brea
property, it must have a cause. According to Abhidhamma it is caused by consciousness or
consciousness-originated. Although it is caused by consciousness, it is not called ¡¥conscio
here, but it is called ¡¥bodily formation¡¦ because it has to depend upon the physical body fo
It is not necessarily kamma-born body, but it is physical body.

Before we practice meditation or if we do not practice meditation, our breathing is said to b

when we sit down and practice meditation and try to discern the breathing, then it becomes
subtle. It will become so subtle the meditator has to investigate whether it exists or not. Som
are alarmed or afraid because they say they that have stopped breathing. They are not sure
or living at all.

The breathing is different from the other objects of meditation like the kasi?as, the kasi?a
bodies and so on. Other objects become clearer with the development of concentration. The
concentration becomes the clearer these objects or the images of these objects become. It i
the breath. The better your concentration, the more subtle the breath becomes and the more
see. You have to apply effort and understanding so that you do not lose it. It will become so
will wonder whether you are breathing at all or whether you have stopped breathing. It will re
state.

¡§Why is that? Because previously at the time when he has still not discerned (That mean
practice meditation.) there is no concern in him, no reaction (¡¥No reaction¡¦ means no adve
of that.) , no attention, no reviewing, to the effect that ¡¥I am [progressively] tranquilizing eac
bodily formation¡¦. But when he has discerned, there is. So his bodily formation at the time w
discerned is subtle in comparison with that at the time when he has not.¡¨ So the breathing b
more and more subtle with the growth of concentration. You do not have to make them subt
cannot make them subtle, but you just keep your mind on the breath and try to discern it tho
clearly the beginning, the middle and the end of it. When you reach the next stage, it will bec
subtle. You do not make them subtle, but they will become subtle. So you have to train your
breathe in tranquilizing the bodily formation¡¨, but not really tranquilizing. They just become t
just become subtle.

In paragraph 179 the relative subtlety is given. ¡§In discerning [the meditation subject the f
gross, and it is subtle [by comparison] in the first jh?na access.¡¨ That means when you first
meditation, the breath is gross. When you reach to access concentration, it becomes subtle.
it is gross at that stage of access concentration, but it is subtle at the stage of first jh?na. Th
first jh?na and the second jh?na access it is gross and in the second jh?na it is subtle and s
and subtlety are here compared with jh?na and neighborhood of jh?na and next jh?na. So in
gross. When you reach the neighborhood concentration, it is subtle. Then at the neighborho
is gross, and at the first jh?na it is subtle. Then at the first jh?na it is gross and it is subtle at
neighborhood of second jh?na. Then it is subtler in the second jh?na and so on. Subtleness
the development of meditation and concentration.

There are two pinions. The first one is the opinion of the D?gha and Sa?yutta reciters. The
the opinion of the Majjhima reciters. There is just a little difference. You know there are Nik?
Collections - Collection of Long Suttas, Collection of Medium Suttas, Collection of Miscellan
Suttas. There were monks who made special study of one Collection. They may have some
different from those who specialize in another Collection. So there is difference between the
these reciters. So D?gha and Sa?yutta reciters think this way and Majjhima reciters think the

was in the case of Samatha meditation.

¡§But in the case of insight, the bodily formation occurring at the time of not discerning is g
discerning the primary elements it is [by comparison] subtle;¡¨ and so on. This paragraph de
development in vipassan? meditation. It is gross in the preceding states and subtle in the su

Then there is a long quotation from the Pa?isambhid?magga. We have come to the end o
methods. Do you remember the first four methods? What is the first one? You know when y
you breathe in long. You know when you breathe out long that you breathe out long. There a
short breaths. Then what? Making clear the whole breath body. And then? Tranquilizing the
four methods pertain to samatha samatha meditation. They will be explained later.

The other groups of four have to do with jh?nas and also with the other foundations of min
will be explained later.

Student: The other three are still samatha meditation?

Teacher: They can be samatha and they can be vipassan? depending on how you practice.
breath and you get jh?na. Then you dwell on happiness or p?ti there. If you observe p?ti as
you practice vipassan?. It will be described later.

For the bodily formations meaning breathing in and breathing out, please see paragraph 1
from the Pa?isambhid?magga is quoted. In the text ¡§I shall breathe in.. shall breathe out tra
bodily formations? What are the bodily formations? Long in-breaths..out-breaths [experienci
belong to the body; these things being bound up with the body are bodily formations.¡¨ This
explanation. They are called ¡¥bodily formations¡¦ because they are bound up with the body.
body. Without a body they cannot arise. So ¡¥bodily formations¡¦ mean in-breaths and out-br

Did you read the footnotes? Some of them are difficult to understand. I cannot go through
But in footnote 47 it says ¡§What is meant is this: the contemplation of the body as an
in-breath-and-out-breath body¡¨ and so on. It is very difficult to understand that translation. I
translation. I think it is a little better.

S?dhu! S?dhu! S?dhu!

We offer this transcription of a Dhamma class with Venerable U S?l?nanda with the hope th
beneficial for your understanding of the Buddha¡¦s teachings. This transcription has not been
the record of spontaneous exchanges between the teacher and students. Therefore it is pos
some errors. We are certain that such errors are infrequent and minimal. Say?daw is a meti
teacher and offers these teachings in this manner out of compassion for people interested in
and practice of meditation and Buddhism.

(Tape 19 / 186 -230)

Now we come to the real practice of breathing meditation. Beginning with paragraph 186 w

of development. Out of 16 methods 4 methods have been described in detail with regard to
the explanations for real development.

¡§The first tetrad is set forth as a meditation subject for a beginner (That is a beginner in s
meditation.); but the other three tetrads are [respectively] set forth, as the contemplation of f
[the manner of] consciousness, and of mental objects, for one who has already attained jh?n
So there are four sets of four methods each. The first set is for beginners in the practice of m
breathing meditation as a tranquillity meditation or serenity meditation. The other three are c
contemplation on feeling, contemplation on consciousness, and contemplation on mental ob
are four foundations of mindfulness -contemplation on the body, contemplation on feeling, c
consciousness, and contemplation on mental objects or I would prefer to call them ¡¥dhamm
Student: Sometimes we talk about mind and objects of mind. Would ¡¥objects of mind¡¦ be c
Teacher: I think that also is not so good, not correct because everything is the object of minc
object of mind. Sound is object of mind. Sight, sound, smell, taste and touch are not called ¡
objects¡¦.

¡§If a clansman who is a beginner wants to develop this meditation subject, and through in
the fourth jh?na produced in breathing, to reach Arahantship together with the discriminatior
special achievements like psychic powers, reading other peoples¡¦ minds and so on.), he sh
the work connected with the purification of virtue, etc., (That means before practicing medita
purify one¡¦s virtue, one¡¦s moral conduct as described in the first chapter.), in the way alrea
after which he should learn the meditation subject in five stages from a teacher of the kind a
described.¡¨ He should go to a teacher and learn the meditation subject.

¡§Herein, the five stages: learning, questioning, establishing, absorption, characteristic.¡¨ A
are called ¡¥stages¡¦, maybe they are not real stages. Perhaps points or five-membered-lear

¡§ ¡¥Learning¡¦ is learning the meditation subject. ¡¥Questioning¡¦ is questioning about the
subject. ¡¥Establishing¡¦ is establishing the meditation subject.¡¨ Here ¡¥establishing¡¦ really
appearance of signs after you have practiced this meditation for some time. We will come to
signs later. Before practicing one must learn what kind of signs can appear.

¡§ ¡¥Absorption¡¦ is the absorption of the meditation subject.¡¨ That means getting jh?na th
meditation. Sometimes the word ¡¥appan?¡¦ in P??i means something like finishing somethi
something. The same word is used for jh?na and also attainment. In the Visuddhi Magga so
in the sense of culmination.

Student: Appan? come s from the root ¡¥pa???¡¦?

Teacher: This word is derived from the word ¡¥ar¡¦. Then a suffix is put between the root and
There are two kinds of suffixes. There is ¡¥ar¡¦ and there is ¡¥na¡¦. And then there is a suffix
causal meaning, that is having someone make something. That suffix is put between the roo
suffix. In Sanskrit it becomes ¡¥arpa?a¡¦. ¡¥R¡¦ is changed to ¡¥P¡¦ in P??i and so we have th
¡¥appan?¡¦.That is sending to the finish or bringing to the finish - appan?. So the word can m
expected stage of jh?na. So ¡§ ¡¥absorption¡¦ is the absorption of the meditation subject¡¨ m

the end of meditation, the attainment of jh?na. This meditation is described as a serenity me
objective of which is the attainment of jh?na.

¡§ ¡¥Characteristic¡¦ is the characteristic of the meditation subject; what is meant is that it i
ascertaining of the meditation subject¡¦s individual essence thus ¡¥This meditation subject h
characteristic¡¦. Learning the meditation subject in the five stages in this way, he neither tires
worries the teacher.¡¨

¡§So in giving this meditation subject consisting in mindfulness of breathing attention he ca
with the teacher or elsewhere in an abode of the kind already described.¡¨ So he may live wi
the same place in the same monastery or he may live away from his teacher.

¡§Learning the meditation subject in the five stages thus, getting a little expounded at a tim
a long time over reciting it, he should sever the minor impediments. After finishing the work o
the meal and getting rid of any dizziness due to the meal he should seat himself comfortably
Myanmar most monks take rest after the meal just before noon. They take rest for about an
older monks. That is to get rid of dizziness after the meal. When the stomach is full, you feel
rid of sleepiness you rest for awhile. After resting awhile practice is resumed.

¡§Then, making sure he is not confused about even a single word of what he has learned
should cheer his mind by recollecting the special qualities of the Three Jewels.¡¨ That is just
go to the real practice of mindfulness of breathing.

Then there are seven stages described here in the practice of mindfulness of breathing me
glance we might expect that these stages are practiced one after the other, but that is not so
out about that later. There may be a little confusion here.

The first one is counting. When we first practice breathing meditation, the first thing we do
When you do counting, you should not stop short of five or go beyond ten, or make any brea
Counting should be at least five and at most ten. There should be no break in the series.

¡§By stopping short of five his thoughts get excited in the cramped space, like a herd of ca
cramped pen.¡¨ It is too little if you say ¡§in one, out one, in two, out two¡¨ and again ¡§in one
in two, out two¡¨.

¡§By going beyond ten his thoughts take the number [rather than the breaths] for their sup
means you are concerned about numbers - in one, out one..in one hundred, out one hundre
object of meditation rather than the breaths.

¡§By making a break in the series he wonders if the meditation subject has reached compl
¡¥By making a break in the series¡¦ the Sub-Commentary explained that it is counting one, th
and so on. It may be like counting in one, out one and then you do not count the second pai
three and then you let go of the next pair. Then you count in five, out five and so on. That is
in the series. So if you make a break in the series, you will wonder if the meditation has reac
or not.

One teacher of old in Myanmar explained it in another way. You count for some time and t
counting for some time. Then you pick it up again. Then you give it up again and so on. He s

is meant by making a break in the series. You may count in one, out one, in two, out two, in
in four, out four, in five, out five. Then you stop counting. Then again you begin counting in c
in two, out two and so on. That will make you confused about the series of counting.

So counting should not be below five nor above ten and there should be no break in the m
should do his counting without those faults.¡¨

¡§When counting, he should at first do it slowly, [that is late].¡¨ I don¡¦t know where he got
late¡¦. It is put in the square brackets so it is supposed to be from the Sub-Commentary. May
Venerable ???amoli¡¦s addition.

Student: Could it mean slowly or late in the sense that you are behind the count or you are s
anticipating the count? Sometimes people do that, getting into the counting rather than the b

Teacher: I think that just ¡¥slowly¡¦ makes sense here, rather than the word ¡¥late¡¦ because
grain measurer¡¦s counting. When a grain measurer having filled his measure says ¡§one¡¨ a
then refills it, he goes on saying ¡§one, one, one¡¨. And there may be some rubbish or some
pick it up and throw it away, and while so doing, he may be saying ¡§one, one¡¨ until he reac
one. The same is true for two and so on. He may have to do something and he may be sayi
until he comes to the third.

¡§So taking the in-breath or the out-breath, whichever appears [most plainly], he should be
¡¥one,one¡¦ and count up to ¡¥ten,ten¡¦, noting each as it occurs.¡¨ So the counting should be
out one, in two, out two, in three, out three and so on.

¡§As he does his counting in this way the in-breaths and out-breaths become evident to hi
and issue out.¡¨ When they go in and come out, they become evident. They become clearer

¡§Then he can leave off counting slowly, like a grain measurer, and he can count quickly, a
does. For a skilled cowherd takes pebbles his pocket and goes to the cow pen in the mornin
and so on. What do you think of the counting of the cowherd here? I think that in the beginni
only seems to be one. You say ¡§in, out, in, out.¡¨ There seems to be only one breath. But w
practiced for some time, one breath may appear to you as a series of short breaths. That is
is a combination of small breaths. There are many breaths in what is formerly known as one
in-breath you may count one, two, three, four, five or something like that. I think that is what
here. Otherwise the simile of the cowherd counting cows that go out of the pen at the gate in
time, three at a time - he may say three - but breathing in and breathing out does not come i
exactly the same way as the cows. What is meant here I think is that formerly it seemed one
appears to you as many breaths. So you count in one, two, three, four, five and going out on
four, five.

¡§So he counts quickly ¡¥three,four,five¡¦ and so up to ten. In this way the in-breaths, and o
which has already become evident to him while he counted them in the former way, now kee
quickly.¡¨ ¡¥In the former way¡¦ is explained in the Sub-Commentary as ¡¥in the quick way¡¦,
correct. In another Commentary it is explained that ¡¥in the former way¡¦ means in the slow w
former way¡¦ means in the slow way, counting like a grain measurer does.

¡§Then knowing that they keep moving along quickly, not apprehending them either inside body], but apprehending them just as they reach the [nostril] door,¡¨ - that is important.You c the body or outside the body with the breaths, but apprehend them just as they reach the no

¡§He can do his counting quickly: ¡¥one,two, three, four, five; one, two, three, four, five, six..seven;..eight..nine;..ten¡¦.¡¨ Here also one may think it means that you count one to five, six, then one to seven, but I do not think that is the case here. You may count one breath as four, five; or one, two, three, four, five, six; or one, two, three, four, five, six, seven; or as ma can be aware of.

¡§For as long as the meditation subject is connected with counting, it is with the help of tha counting that the mind becomes unified.¡¨ So counting is just to keep your mind on the breat one-pointed or unified - ¡§ just as a boat in a swift current is steadied with the help of a rudd the help of a pole).¡¨

¡§When he counts quickly, the meditation subject becomes apparent to him as an uninterr this stage the meditation has not reached the jh?na stage. Before reaching the jh?na stage t interruptions. Interruptions are unavoidable. In Abhidhamma we learn that one thought proce some moments of life-continuum (bhava~ga). Then there is another thought process. So tho and disappear in quick succession, but they are buffered by the arisings of bhava~ga or life cannot be called ¡¥uninterrupted¡¦. It can be uninterrupted only during the period of jh?na att should say that it appears to him as though it were an uninterrupted process. It is very close uninterrupted stage.

¡§Then, knowing that it is proceeding uninterruptedly, he can count quickly in the way just discerning the wind either inside or outside [the body]. For by bringing his consciousness in the incoming breath it seems as if it were buffeted by the wind inside or filled with fat.¡¦ That appears to be soiling or something like that.

¡§By taking his consciousness outside along with the outgoing breath it gets distracted by of objects outside.¡¨ That is why we have to keep the mind at the entrance of the nostrils and into the body or outside the body.

¡§However, his development is successful when he fixes his mindfulness on the place tou breaths] (That means the tip of the nose or the upper lip.). That is why it was said above ¡¥H quickly in the way just described, not discerning the wind either inside or outside¡¦.¡¨ Strictly in-breath and out-breath are said to be caused by mind. In-breath and out-breath are the air element is caused by kamma, caused by citta (mind), caused by climate (heat or cold), and breath is said to be caused by mind. It is mind-generated. Mind-generated material propertie found, only exist inside the body and not outside. Here is the breath. When you exhale, you air goes out of the nose outside the body. As soon as it reaches outside the body, it become climate and not generated by mind. In order to watch breathing in and breathing out closely here at the tip of the nose or at the entrance of the nostril where they are really mind-genera

out-breath leaves the tip of the nose, then it becomes generated by climate or temperature. attention has to be at the tip of the nose.

¡§But how long is he to go on counting?¡¨ Let us say a monk is practicing counting - in on two, out two and so on. ¡§Until, without counting mindfulness remains settled on the in-brea out-breaths as its object.¡¨ So he is to count until he can concentrate on breathing only witho

¡§For counting is simply a device for settling mindfulness on the in-breaths and out-breath cutting off the external dissipation of applied thoughts.¡¨ That is vitakka. We call it ¡¥initial application¡¦. Initial application or applied thought has the tendency to take mind out. In orde distractions by applied thought one has to keep the mind on the breath, on the object. This i stage. In the first stage you do counting. You do this counting until you can concentrate fully without counting. It may take days, weeks, or maybe months.

Now the second one. It is called ¡¥connection¡¦, but I think ¡¥connection¡¦ is not so accurat following. The P??i word means following. That is also a little misleading because ¡¥followi mean to follow the breath into the body or outside the body, but just to be mindful of the brea called ¡¥following¡¦ in P??i.

¡§Connection (anugamana) is the uninterrupted following of the in-breaths and out-breaths after counting has been given up.¡¨ So when you can be on the breaths without counting, yo At that moment you begin the second stage, connection or following.

¡§And that is not following after the beginning, the middle and the end.¡¨ It is just repeated your attention or your mindfulness on the breaths at the entrance of the nostrils.

¡§The navel is the beginning of the wind issuing out, the heart is the middle, and the nose- end.¡¨ The beginning, the middle and the end of the out-breath and in-breath are described out-breath the navel is the beginning, the heart is the middle, and the tip of the nose is the e in-breath the tip of the nose is the beginning, the heart is its middle, and the navel is its end.

¡§And if he follows after that, his mind is distracted by disquiet and perturbation, according said.¡¨ This is a quotation from the Pa?isambhid?magga. This quotation is important becaus this quotation we decide which is meant by ass?sa and pass?sa in P??i. Last week we foun ¡¥ass?sa¡¦ and ¡¥pass?sa¡¦ are interpreted differently by different Commentators.

Here is the quotation from that book by the Venerable S?riputta. It is as authorative as the Buddha. "When he goes in with mindfulness after the beginning, middle and end of the in-br distracted internally¡¨ - this word ¡¥internally¡¦ shows that the word used here means in-brea out-breath. So it is correctly translated here. There is no problem here. But if you read the P may be doubtful as to whether the word ¡¥ass?sa¡¦ means the in-breath or the out-breath. W passage, you come to the conclusion that ¡¥ass?sa¡¦ must mean in-breath. It says after the and end of let us say ¡¥A¡¦, his mind being distracted internally - when you say the word ¡¥in ¡¥A¡¦ must mean in-breath. It cannot mean out-breath. This is the quotation.

Now it says 3-4. Actually it is not with 3-4. Here comes the overlapping or combination of t stages at the same moment. ¡§So when he gives attention to it by connection, he should do

beginning, middle and end (That means not following after the beginning, middle and end) b
touching and fixing.¡¨

¡§There is no attention to be given to it by touching separate from fixing as there is by cou
from connection.¡¨ So when we do counting and connection, there are two separate (modes
attention to counting and attention to the breath. But with regard to touching and fixing there
separate (modes) of attention apart from counting and from connection.

¡§But when he is counting the breaths in the place touched by each, he is giving attention
counting and touching.¡¨ When you are counting, you are doing two stages at the same time
touching. ¡¥Touching¡¦ here means keeping your mind at the place where the breath touche
breath.

¡§When he has given up counting and is connecting them by means of absorption, then he
his attention to them by connection, touching and fixing.¡¨So you give up counting and are ju
breaths as they come and go. At that moment there can be connection and touching. When
neighborhood concentration and jh?na concentration, then you are doing three at the same
touching and fixing. So these two stages are not to be separated from counting and connect

¡§And the meaning of this may be understood through the simile of the man who cannot w
gate-keeper given in the Commentaries, and through the simile of the saw given in the Pa?i

¡§Here is the simile of the man who cannot walk: just as a man unable to walk, who is rock
the amusement of his children and their mother, sits at the foot of the swing post and sees b
middle of the swing plank successively coming and going yet does not move from his place
ends and the middle, so too, when a bhikkhu places himself with mindfulness, as it were, at
post for anchoring [mindfulness] and rocks the swing of the in-breaths and out-breaths; he s
mindfulness on the sign at that same place, and follows with mindfulness the beginning, mid
in-breaths and out-breaths at the place touched by them as they come and go; keeping his
then sees them without moving from his place in order to see them. This is the simile of the
walk.¡¨ He is aware of the beginning, middle and end of the in-breaths and out-breaths, but
on the breaths and not the beginning, middle and end. He cannot help but be aware of the b
end, but he does not pay attention to them.

The next simile is the same, the gate-keeper. The gate-keeper is only interested in people
gate and not those who have gone inside the city or who have gone outside the city. He is in
those people who are at the gate. ¡§So too, the incoming breaths that have gone inside and
breaths that have gone outside are not this bhikkhu¡¦s concern, but they are his concern eac
at the [nostril] gate itself.¡¨ So only when they reach the nostril gate, do they become the obj
mindfulness. This is the simile of the gate-keeper.

Next is the simile of the saw. It is more evident in this simile that he pays attention to or ke
attention at the entrance of the nostrils. He pays attention to the breaths only when they rea
that entrance, not going with the breath inside the body or outside the body.

In paragraph 202 near the beginning of the second paragraph ¡§ The man¡¦s mindfulness

saw¡¦s teeth where they touch the tree trunk without his giving attention to the saw¡¦s teeth a
and recede.¡¨ Actually that means the saw¡¦s teeth that have come and have gone. The saw
point where they touch the log. They have gone this way or that way. That is what is meant.
they approach and recede¡¦, but it is the saw¡¦s teeth that are not at the point of touching the
that have gone the other way. ¡§Though they are not unknown to him as they do so; and he
carries out a task and achieves an effect.¡¨

¡§So too the bhikkhu sits, having established mindfulness at the nose tip or on the upper li
giving attention to the in-breaths and out-breaths that have come and gone.¡¨ It is not ¡¥as th
recede¡¦ because he must pay attention as they approach and recede, as they come and go
attention to those that have gone into the body or to those that have gone out of the body. ¡§
not unknown to him as they do so¡¨ - that is he is not unaware of them as they do so.

¡§And he manifests effort, carries out a task and achieves an effect.¡¨ Then there is an exp
effort and so on. They are used in a different sense here. ¡§ ¡¥Effort¡¦: what is effort? The bo
one who is energetic becomes wieldy - this is effort.¡¨ The mind and body becoming wieldy i
here.

¡§What is he task? Imperfections come to be abandoned in one who is energetic, and his
stilled - this is the task. What is the effect? Fetters come to be abandoned in one who is ene
inherent tendencies come to be done away with - this is the effect.¡¨

¡§So these three things are not the object of a single consciousness, and they are neverth
unknown, and the mind does not become distracted, and he manifests effort, carries out a ta
effect.¡¨ This is the simile of the saw.

When we practice vipassan? (mindfulness) meditation we use this method also. Even whe
vipassan?, you try to keep the mind at the entrance of the nostrils and try to be mindful of th
coming in and going out.

¡§After someone has given his attention to counting, then just as when a body that is distu
on a bed or chair¡¨ and so on - at the beginning the body is not settled, is not cooled down. Y
There is squeaking of the bed or chair and so on. But when your mind gets stilled, then your
stilled and your breath becomes subtle. ¡§Both the body and the mind become light. The phy
though it were ready to leap up into the air.¡¨ You feel lightness in the body and mind.

¡§When his gross in-breaths and out-breaths have ceased, his consciousness occurs with
subtle in-breaths and out-breaths as its object.¡¨ The breaths become subtle. So they becom
meditation. ¡§And when that has ceased, it goes on occurring with the successively subtler s
object.¡¨ The breaths become more and more subtle as he makes progress in the mindfulne
meditation.

The mindfulness of breathing meditation is different from the other objects of meditation. F
objects of meditation, they become clearer at each higher stage. Let us suppose you practic
meditation. The sign of the kasi?a becomes clearer and clearer as you make progress. But t
less clear when you make progress. It becomes subtle and it is more difficult to see. Paragra

becomes more subtle for him at each higher stage, and it even comes to the point at which i
manifest.¡¨ The breath is there, but it is so subtle that you are not aware of the breath. You m
that you have stopped breathing all together or that you may have died.

¡§However, when it becomes unmanifest in this way, the bhikkhu should not get up from h
his leather mat, and go away.¡¨ He must not go away saying, ¡§I have lost my object of med

¡§What should be done? He should not get up with the idea ¡¥Shall I ask the teacher?¡¦ (T
ask the teacher.) or ¡¥Is my meditation subject lost?¡¦; for by going away, and so disturbing h
meditation subject has to be started anew.¡¨ By changing postures the meditation subject ha
anew. That is why we try to instruct meditators to keep still as much as they can, not to mak
or not to make movements too often. When you make movements, you have to be mindful o
if it can be done with mindfulness, it is still a distraction from the main object. It is better to ke
as much as and as long as you can.

¡§So he should go on sitting as he was and [temporarily] substitute the place.¡¨ That mean
give up, but go on sitting keeping his mind at the place. Now at this moment the breath has l
that he is not aware of the breath. Let us say that he has lost the breath. But he must catch t
the place where he formerly caught the breaths. Instead of leaving the place, you stay stuck
let the breaths become clear again. That is what is meant here.

¡§These are the means for doing it.¡¨ When you think you have lost the breaths there are s
¡§ ¡¥Where do these in-breaths and out-breaths exist? Where do they not? In whom do they
Then, as he considers thus, he finds that they do not exist in one inside the mother¡¦s womb
is believed in those days. There are seven kinds of people that do not breathe - the child in t
womb, those drowned in water (those who have drowned), or likewise in unconscious being
become unconscious), or it can mean those who are reborn as mindless beings (It is explain
the Sub-Commentary.), in the dead (Dead people don¡¦t breathe.), or in those who attain to t
a person attains the fourth jh?na, there is no breathing.) , or in those born into a fine materia
immaterial existence (That is those reborn as brahmas. Brahmas do not breathe.) , or to tho
cessation of perception and feeling. There is an attainment called ¡¥attainment of cessation¡
cessation of mind. During that attainment the mental activities are temporarily stopped or the
as long the person wishes. It may be one day, two days, or at most seven days. So there are
of beings who have no breath.

So he should review this ¡§So he should apostrophize himself thus: ¡¥You with all your wis
not inside a mother¡¦s womb or drowned in water.¡¨ You are not any one of those seven pers
breath. So you are not without breath. ¡§Those in-breaths and out-breaths are actually existe
you are not able to discern them because your understanding is dull.¡¨ Actually your underst
that time, but since you cannot be aware of the breath, your wisdom or pa??? is said to be d
moment.

¡§Then, fixing his mind on the place normally touched [by the breaths], he should proceed
attention to that.¡¨ When you have lost the breath, you go to the same place where you have

and try to wait for it there.

¡§These in-breaths and out-breaths occur striking the tip of the nose in a long-nosed man. a long nose, they strike at the tip of the nose. If you have a short nose, the breath strikes at of a short-nosed man.

¡§So he should fix the sign thus: ¡¥This is the place where they strike¡¦. This was why the said: ¡¥Bhikkhus, I do not say of one who is forgetful, who is not fully aware, [that he practic development of mindfulness of breathing¡¦.¡¨ That means if you are forgetful, if you do not ha mindfulness, you cannot practice mindfulness of breathing meditation. Your understanding h the Buddha said if you are forgetful, if you are not fully aware, you cannot practice mindfulne mindfulness of breathing meditation.

But the Commentator said: ¡§Although any meditation subject, no matter what, is success is mindful and fully aware, yet any meditation subject other than this one gets more evident giving it his attention. But this mindfulness of breathing is difficult, difficult to develop, a field which only the minds of Buddhas, Pacceka Buddhas and Buddhas¡¦ sons are at home. It is can it be cultivated by trivial persons. In proportion as continued attention is given to it, it bec peaceful and subtle. So strong mindfulness and understanding are necessary here.¡¨ Strong understanding are needed in the practice of mindfulness of breathing meditation than in the kinds of meditation.

¡§Just as when doing needlework on a piece of fine cloth a fine needle is needed, and a s instrument for boring the needle¡¦s eye, so too, when developing this meditation subject, wh cloth, both mindfulness, which is the counterpart of the needle, and the understanding asso which is the counterpart of the instrument for boring the needle¡¦s eye, need to be strong. A have the necessary mindfulness and understanding and must look for the in-breaths and ou than the place normally touched by them.¡¨ By just keeping the mind at the place where they waits for the breathing to become evident again. Then there is a simile of a ploughman. Let

Paragraph 214 ¡§When he does so in this way, the sign soon appears to him.¡¨ He persev mind at the tip of the nose, and so the breathing becomes evident to him again. Then he dw that breathing continuously, and so soon appears the sign of different kinds. ¡§But it is not th all.¡¨ The sign does not appear in the same way for all. For one person one kind of sign will the other person another sign will appear. There is not one sign, but many forms of the sign.

¡§But it is not the same for all; on the contrary, some say that when it appears it does so to people producing a light touch like cotton or silk-cotton or a draught. But this is the expositio the commentaries: it appears to some like a star or a cluster of gems or a cluster of pearls, t rough touch like that of silk-cotton seeds or a peg made of heartwood.¡¨ That is what some They feel like something is put in the nostrils. It may even feel difficult to breathe. ¡§To other like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched-ou film of cloud or a lotus flower or a chariot wheel or the moon¡¦s disk or the sun¡¦s disk.¡¨ Any can appear to a person. When my father practiced this meditation, he said the sign was like

Any one of those mentioned here or those not mentioned here may appear to a meditator. A
the sign of this meditation.

¡§In fact this resembles an occasion when a number of bhikkhus are sitting together recitin
When a bhikkhu asks ¡¥What does this Sutta appear like to you?¡¦, one says ¡¥It appears to
mountain torrent¡¦, another ¡¥To me it is like a line of forest trees¡¦.¡¨ and so on. Depending o
persons there can be multiplicity or great variety of these signs.

¡§Similarly this single meditation subject appears differently because of difference in perce
born of perception, its source is perception, it is produced by perception. Therefore it should
that when it appears differently it is because of difference in perception.¡¨ People have differ
or different notions, so the sign appears differently to different people.

¡§And here, the consciousness that has in-breath as its object is one, the consciousness t
out-breath as its object is another, and the consciousness that has the sign as its object is a
you know from Abhidhamma. Consciousness can only take one object at a time. Consciousn
as object is one. And then consciousness that takes the out-breath is another. So they are d

¡§And the consciousness that has the sign as its object is another. For the meditation subj
neither absorption nor even access in one who has not got these three things [clear] (who do
the in-breath, the out-breath, and the sign). But it reaches access and also absorption in one
these three things [clear].¡¨

When the sign appears in this way, what must the meditator do? ¡§The bhikkhu should go
tell him ¡¥Venerable sir, such and such has appeared to me¡¦. But [say the D?gha Reciters]
say neither ¡¥This is the sign¡¦ nor ¡¥This is not the sign¡¦; after saying ¡¥It happens like this,
friend¡¦.¡¨ The teacher should just say that it happens like this. The teacher should not say th
sign or that this is not the sign. That is what the D?gha Reciters think.

¡§He should tell him ¡¥Go on giving it attention again and again¡¦; for if he were told ¡§It is
he might [become complacent and] stop short at that.¡¨ That means the sign is difficult to get
says that he has the sign, the student might think ¡§Oh, I¡¦ve got what s difficult to get and so
down a little. I can practice any time I like.¡¨ He may think something like that. ¡§And if he we
is not the sign¡¦, he might get discouraged and give up; so he should encourage him to keep
attention without saying either. So the D?gha Reciters say, firstly.¡¨

¡¥D?gha reciters¡¦ means the reciters of the Long Discourses. You know there are Collecti
Discourses, Middle Length Discourses, Kindred Discourses and The Gradual Sayings. Ther
special study of the Long Discourses. Other monks make special study of the Middle Length
on. The D?gha Reciters say like this.

¡§But the Majjhima Reciters (those who make special study of The Middle Length Sayings
be told ¡¥This is the sign, friend. Well done. Keep giving attention to it again and again¡¦.¡¨ T
there is no reason for a meditator to be discouraged or to be complacent when he knows tha
sign. He practices meditation just to attain to the jh?na stage and later on for the attainment
enlightenment. When the teacher says ¡§It is the sign¡¨, then he must be encouraged. So it i

to the Majjhima Reciters to tell the student that it is the sign.
Student: And it is also Venerable Buddhaghosa¡¦s opinion because it is the second one?
Teacher: That¡¦s right. You remembered. That¡¦s very good.

¡§Then he should fix his mind on the same sign; and so from now on, his development pro
fixing.¡¨ We come now to the fourth stage, fixing.

¡§So as soon as the sign appears, his hindrances are suppressed, his defilements subside
is established, and his consciousness is concentrated in access concentration.¡¨ Then after
concentration comes jh?na concentration.

¡§Then he should not give attention to the sign as to its color, or review it as to its [specific
characteristic.¡¨ This is because if he gives attention to its color, it will become a color medita
not breathing meditation. If he reviews it as to its characteristic, it will become another kind o
rather than mindfulness of breathing meditation. He should not pay attention to its color or its
characteristic.

¡§He should guard it as carefully as a king¡¦s chief queen guards the child in her womb du
Wheel-turning Monarch.¡¨ That means a Universal Monarch. He should guard it.

¡§Then guarding it thus, he should make it grow and improve with repeated attention.¡¨ He
attention to it, dwell on it for a long time.

¡§And he should practice the tenfold skill in absorption (Ch.4,42) and bring about evennes
That means evenness or balance of energy and concentration.

¡§As he strives thus, fourfold and fivefold jh?na is achieved by him on that same sign in th
described under the earth kasi?a.¡¨ So jh?na arises in him. Then from first jh?na he would g
third, fourth and fifth jh?nas. During the moments of jh?na the mind is very fixed, very still. T
fourth stage, fixing.

After fixing comes what? After fixing comes observing. What is observing? Observing is in
explained there. So now he will change to vipassan? meditation. Until this point he practiced
breathing meditation as a samatha meditation. He got to the jh?na stage. After that it will be
meditation.

¡§However, when a bhikkhu has achieved the fourfold and fivefold jh?na and wants to rea
developing the meditation subject through observing and through turning away, he should m
familiar by attaining mastery in it in the five ways and then embark upon insight by defining
mentality-materiality. How?¡¨

Since he has jh?na, he makes the jh?na the basis for his vipassan? meditation. He enters
after emerging from jh?na, he concentrates on the jh?na. First he embarks on insight by def
materiality - defining this is mind, this is matter.

¡§On emerging from the attainment, he sees that the in-breaths and out-breaths have the
the mind as their origin (because they are caused by mind); and that just as, when a blacksm
being blown, the wind moves owing to the bag and to the man¡¦s appropriate effort, so too, i
out-breaths are due to the body and the mind.¡¨

¡§Next, he defines the in-breaths and out-breaths and the body as ¡¥materiality¡¦, and the
and the states associated with the consciousness as the ¡¥immaterial¡¦ [mind].¡¨ Do you kno
here, why it is given here? Because real vipassan? begins with discerning mind and matter
able to see, not just guess, to see clearly mind and matter through meditation. First we neec
Then after concentration of mind comes the discerning of mind and matter. This is the actua
vipassan? meditation.

¡§Having defined mentality-materiality in this way, he seeks its condition.¡¨ From the stage
mentality and materiality he progresses to the stage of seeing their conditions, or seeing tha
conditioned, seeing their causes.

¡§With search he finds it and so overcomes his doubts about the way of mentality-materiali
in the three divisions of time.¡¨ That means the breath and the body are materiality, and min
others are mentality. They are not uncaused or they are not unconditioned. The breath is co
The consciousness and mental factors are conditioned by each other and are also condition
base and so on. The next stage is seeing the conditionality of things actually, seeing the cor
and matter.

¡§His doubts being overcome, he attributes the three characteristics [beginning with that
mentality and materiality], comprehending [them] by groups; he abandons the ten imperfecti
beginning with illumination, which arise in the first stages of the Contemplation of Rise and F
defines as ¡¥the path¡¦ the knowledge of the way that is free from these imperfections.¡¨ This
description of the stages of vipassan? meditation. They will be treated in detail in succeedin

After discerning conditions he discerns what? The three characteristics - impermanence, s
insubstantiality. So these three characteristics he comes to see.

¡§He reaches Contemplation of Dissolution by abandoning [attention to] arising.¡¨ At the ea
seeing arising and falling the impediments come in, the impediments to the progress of vipa
lights, feeling very happy and so on. When they arise, a yogi may think that he has attained
he thinks in this way, he will not make effort to reach higher stages. He must understand tha
the way to enlightenment. They are just obstacles. He has to overcome these obstacles. Wh
these obstacles, he reaches the higher stages of discerning rising and falling. So there are t
discernment of rising and falling, the lower stage and the higher stage. After reaching the lov
ten impediments occur in the yogi. After conquering these ten impediments he reaches the h
discerning rise and fall.

From there he reaches another stage where he sees only the falling, only the dissolution,
disappearing of things. Only the dissolution of things appears to him clearly. That is the cont
dissolution.

¡§He reaches Contemplation of Dissolution by abandoning [attention to] arising. When all
appeared as terror owing to the contemplation of their incessant dissolution.¡¨ After that he s
dangerous, as dangers. He is not afraid of them; he does not fear them. Still he sees them a
different. Sometimes you are not afraid of something, but you recognize it as dangerous. He

get afraid of them. If he gets afraid of them, then he has akusala in him and not meditation. W
things just disappearing, disappearing, disappearing, he comes to see danger in disappearin

After that he becomes dispassionate towards them. When you see something is dangerou
to it. You want to get away from it. So he becomes dispassionate towards them. ¡§His greed
away, and he is liberated from them.¡¨ ¡¥Liberated from them¡¦ means he has gotten rid of a
and delusion and has become enlightened.

¡§After he has [thus] reached the Four Noble Paths in due succession and has become es
Fruition of Arahantship, he at last attains to the 19 kinds of Reviewing Knowledge.¡¨ After the
each stage of enlightenment there is what we call ¡¥reviewing¡¦ - reviewing the Path, reviewi
reviewing Nibb?na, reviewing the mental defilements that have been eradicated and reviewi
defilements which remain. There are five kinds of reviewing after the first stage, second stag
stage. But at the fourth stage, after becoming an Arahant, there are only four kinds of review
mental defilements remaining. For the Arahants there are only four kinds of reviewing - revie
Fruit, Nibb?na and defilements eradicated. So all together we have 19 kinds of reviewing kn

¡§And he becomes fit to receive the highest gifts from the world with its deities.¡¨ A person
practices mindfulness of breathing meditation as samatha meditation and gets jh?na. Then
basis for vipassan? meditation, he practices vipassan? meditation and gradually reaches the

¡§At this point his development of concentration through mindfulness of breathing, beginni
and ending with looking back is completed.¡¨

In the stages ¡¥observing¡¦ means vipassan?. ¡¥Turning away¡¦ means attainment of Path
enlightenment. ¡¥Looking back¡¦ means reviewing. All eight stages are complete now. ¡§This
on the first tetrad in all aspects.¡¨

Do you remember the first four methods? Long, short, whole breath body and tranquilizing
are the four.

¡§Now since there is no separate method for developing the meditation subject in the case
tetrads, their meaning therefore needs only to be understood according to the word commen
special method of practicing the other sets of four. This is because the other sets of four are
practiced after a person reaches the jh?na stage by practicing the first four methods. There
for he other tetrads.

In the second tetrad ¡§He trains thus ¡¥I shall breathe in.. shall breathe out experiencing h
(p?ti).¡¨ That means he clearly sees, or clearly experiences, or clearly knows p?ti.

¡§Herein, the happiness is experienced in two ways: (a) with the object (That means by wa
and (b) with (by way of) non-confusion.¡¨ I think ¡¥with¡¦ does not mean by way of. I think it is
say ¡¥by way of¡¦.

¡§How is the happiness experienced with the object? He attains the jh?nas in which happi
the time when he has actually entered upon them the happiness is experienced with the obje
obtaining of jh?na, because of the experiencing of the object.¡¨ When a person obtains the fi
jh?na, what is the object of that jh?na? The sign, the counterpart sign. At the moment of jh?n

object is the counterpart sign and not happiness. But here it said he is experiencing, he is kn
happiness, he is knowing p?ti at that moment. So that means at the time of reaching jh?na h
said to be known clearly by way of the object. That means because the object is clearly know
because the object is known, p?ti is also known. It is not that p?ti becomes the object of jh?n
the object itself we can say that p?ti is also known.

Footnote 62 ¡§ ¡¥With the object¡¦: under the heading of the object. The happiness include
that has the object is experienced ¡¥because of the experiencing of the object¡¦. What is me
a man who is looking for a snake discovers its abode, the snake is, as it were, already disco
owing to the ease with which he will then be able to catch it with charms and spells.¡¨ He has
the snake, but it is as good as having caught it.

¡§So too, when the object, which is the abode of happiness, is experienced, then the happ
experienced too, owing to the ease with which it will be apprehended in its specific and gene
characteristics.¡¨ ¡¥Specific characteristic¡¦ means its characteristic which is not shared by o
states. ¡¥General characteristic¡¦ means its characteristic of impermanence, suffering and no
when the object is clearly seen, p?ti is also said to be clearly seen. That is what is meant he

¡§How with non-confusion? When, after entering upon and emerging from one of the two j
happiness, he comprehends with insight that happiness associated with the jh?na as liable t
to fall, then at the actual time of the insight the happiness is experienced with (by way of) no
owing to the penetration of its characteristics.¡¨ That is when he practices vipassan? meditat
he enters into the first or second jh?na. He emerges from it. Then he takes the happiness of
as an object of meditation and contemplates on it as impermanent, suffering and soulless. A
really clearly sees the happiness. ¡¥Non-confusion¡¦ means he sees it as it is - as imperman
as soulless and not otherwise.

Then there is a quotation from the Pa?isambhid?magga. We can skip it.

Paragraph 229 ¡§The remaining [three] clauses should be understood in the same way as
is this difference here. The experiencing of bliss (sukha) must be to be through three jh?nas
present in first jh?na, second jh?na and third jh?na. So here it says ¡§through three jh?nas a
mental formations through four.¡¨ What is ¡¥mental formation¡¦ here? We don¡¦t have to ask
explained. ¡§The mental formation consists of the two aggregates of feeling and perception.
formation¡¦ means feeling and perception. So feeling and perception are called ¡¥mental form
sa~kh?ra¡¦ because they arise only when consciousness arises. They depend upon conscio
arising. They are said to be conditioned by citta, by consciousness or mind. ¡¥Mental format
mind-formed, or formed by, or conditioned by consciousness. Here ¡¥conditioned by conscio
mean feeling and perception. ¡¥Experiencing the mental formation¡¦ means experiencing fee

¡§And in the case of the clause, experiencing bliss, it is said in the Pa?isambhid? in order
plane of insight here [as well]: ¡¥Bliss, there are two kinds of bliss, bodily bliss and mental bl
Tranquilizing the mental formation: tranquilizing the gross mental formation; stopping it, is th
So there is experiencing bliss and tranquilizing formations. In the first jh?na, second jh?na, t

there is sukha. During those jh?nas a person is said to experience bliss. ¡¥Tranquilizing the
formation¡¦ means tranquilizing the gross feeling and perception.

¡§Here, moreover in the ¡¥happiness¡¦ clause feeling [which is actually being contemplated
is stated under the heading of ¡¥happiness¡¦ [which is a formation] but in the ¡¥bliss¡¦ clause
stated in its own form.¡¨ The P??i words are ¡¥p?tispatisamvedi¡¦ and ¡¥sukhapatisamvedi¡¦.
p?tipatisamvedi, that is experiencing happiness feeling is stated under the heading of happi
is says ¡¥happiness¡¦, we are to understand it to mean feeling. Do you know why he is sayin
Because this second tetrad has to do with contemplation on feeling. Although it says ¡¥expe
happiness¡¦, the real thing is clearly understanding or clearly knowing feeling. Feeling is des
under the heading of happiness (p?t?).

The real word that is used is ¡¥happiness¡¦ (p?ti), but what we have to understand is feeling.

In the clause experiencing bliss it is stated in its own form. That means sukhapatisamvedi.
to feeling. So here feeling is stated directly. So we do not have to go round here. So ¡¥exper
means experiencing the feeling. ¡¥¡¦Experiencing happiness¡¦ (p?ti) also means experiencin
Experiencing bliss (sukha) is stated in its own form, not under any other thing.

¡§In the two mental-formation clauses the feeling is that [necessarily] associated with perc
of the words ¡¥perception¡¦ and ¡¥feeling¡¦ belong to the mind, these things being bound up
mental formations.¡¨ The third clause, tranquilizing the mental formations - although ¡¥menta
means feeling and perception, here it is made to mean feeling accompanied by perception.
same thing. It is feeling accompanied by or associated with perception. That is why this tetra
contemplation on feeling.

The Commentator is explaining this to us because we may ask about the second and clau
that he is aware of p?ti which is not feeling, but it is included in the feeling contemplation. So
explained that although the word ¡¥p?ti¡¦ is mentioned, but we must understand feeling, not
tetrad has to do with the contemplation on feelings. This second tetrad can only be practiced
jh?nas. In order to understand this you have to understand that the first jh?na, second jh?na
by p?ti and the third jh?na is accompanied by sukha. The fourth jh?na also is accompanied
jh?na is accompanied by upekkh?. This is the end of the second tetrad. The third tetrad and
finish next week.

S?dhu! S?dhu! S?dhu!

We offer this transcription of a Dhamma class with Venerable U S?l?nanda with the hope th
beneficial for your understanding of the Buddha¡¦s teachings. This transcription has not been
the record of spontaneous exchanges between the teacher and students. Therefore it is pos
some errors. We are certain that such errors are infrequent and minimal. Say?daw is a meti
teacher and offers these teachings in this manner out of compassion for people interested in
and practice of meditation and Buddhism.

(Tape 20 / Ps: 231 ¡V 251)

Today we come to the third tetrad. The third tetrad has to do with consciousness. ¡§In the experience of the [manner of] consciousness must be understood through four jh?nas.¡¨ Her he got the words ¡¥manner of¡¦. I don¡¦t find them in the Sub-Commentary. We don¡¦t need t the manner of consciousness¡¦. We may say ¡¥experiencing consciousness¡¦. That means c consciousness. So I would leave out the words ¡¥manner of¡¦.

The next is: ¡§Gladdening the consciousness: he trains thus, making the mind glad, instilli it, cheering it, rejoicing it, I shall breathe in, shall breathe out. Herein, there is gladdening in through concentration and through insight.¡¨ So through samatha and vipassan?.

¡§How through concentration? He attains the two jh?nas in which happiness (p?ti) is prese jh?nas mean what? According to the fourfold method it means the first and second jh?nas. I the fivefold method, it is first, second and third jh?nas. Mostly the fourfold method is used in it says two jh?nas, the first and the second according to the fourfold method.

¡§At the time when he has actually entered upon them he inspires the mind with gladness, into it, by means of the happiness associated with the jh?na.¡¨ When he is in the first jh?na o jh?na, there is p?ti arising together with jh?na. When there is p?ti or happiness, his mind is g experiences that at the moment of jh?na attainment.

¡§How through insight? After entering upon and emerging from one of the two jh?nas acco he comprehends with insight and happiness associated with the jh?na as liable to destructio at the actual time of insight he inspires the mind with gladness, instills gladness into it by ma happiness associated with jh?na the object.¡¨ The person who is practicing vipassan? here h before. So he enters into jh?na first and emerges from the jh?na. Then he contemplates on with jh?na, contemplates on p?ti as liable to destruction, liable to fall because if you practice you must see the impermanence, suffering and soulless nature of things. Therefore he conte liable to fall, liable to destruction.

Student: Bhante, is p?ti vedan? or not?

Teacher: P?ti is not vedan?.

Student: This is p?ti?

Teacher: Yes, this is actual p?ti.

¡§It is of one progressing in this way that the words ¡¥He trains thus: I shall breathe in..sha out gladdening the consciousness¡¦, are said.¡¨ In this method the meditator enters into jh?n from the jh?na and contemplates here on p?ti as liable to destruction and so on. He inspires gladdens his mind thus.

¡§ ¡¥Concentrating the consciousness¡¦ means evenly placing the mind.¡¨ We have the P? ¡¥sam?daha?¡¦. ¡¥Sama?¡¦ means evenly. ¡¥?dahanto¡¦ means putting or placing. So the P?

means evenly placing. It is a synonym for sam?dhi. Sam?dhi is that mental state which keep
the object. The mind is collected, not scattered, not only the mind but the other concomitants
mind and the other concomitants are collected and kept on the object without being distracte
function of sam?dhi.

¡§Evenly placing the mind, evenly putting it on its object by means of the first jh?na and so
sam?dhi is mentioned, we take any jh?na. That is because there is sam?dhi in any jh?na.

The first jh?na has how many factors? Five factors. The fifth one is what? Ekaggat?.
That is one-pointedness of mind or unification of mind which is a synonym for sam?dhi. Sam
strong form is present in all jh?nas - first, second, third and fourth.

¡§Or alternatively when, having entered upon those jh?nas and emerged from them, he co
insight the consciousness associated with the jh?na as liable to destruction and to fall.¡¨ Her
into jh?na, emerges from jh?na, and concentrates on jh?na consciousness.

You know what jh?na is. Technically speaking ¡¥jh?na¡¦ means the collection of the five fa
factors, or three factors, or two factors. Jh?na consciousness is consciousness accompanie
There are other concomitants arising together with the jh?na factors and with the jh?na cons
the meditator takes consciousness as the object of vipassan?. In the previous method he ta
object of vipassan?. Here he takes consciousness as the object of vipassan?.

¡§At the actual time of insight momentary unification of the mind arises.¡¨ This is important
momentary unification. In P??i it is called ¡¥kha?ika sam?dhi¡¦. I think you should be familiar
words ¡¥kha?ika sam?dhi¡¦. ¡¥Kha?ika¡¦ means lasting for a moment. ¡¥Kha?a¡¦ means a mo
sam?dhi. So kha?ika sam?dhi is momentary concentration, momentary unification of the mi
the Sub-Commentary. The translation is given in the footnotes. What is needed in vipassan?
kha?ika sam?dhi, this momentary sam?dhi.

There are two kinds of sam?dhi in samatha meditation. They are mentioned at the beginni
third chapter. One is neighborhood or access sam?dhi. The second one is absorption sam?
kinds of sam?dhi, neighborhood sam?dhi and absorption sam?dhi. When you practice sama
get neighborhood concentration. From neighborhood concentration you progress to jh?na co

In vipassan? there can be no neighborhood concentration because neighborhood implies
neighbor? It is the neighbor of jh?na. But in vipassan? there is no jh?na. So there can be no
access concentration in vipassan?. Instead of neighborhood concentration there is this mom
concentration. This is as good as the neighborhood concentration. Concentration lasting for
that is the word meaning of momentary concentration.

¡§For that too, when it occurs uninterruptedly on its object in a single mode and is not over
opposition, fixes the mind immovably, as if in absorption.¡¨ The momentary concentration ca
the object and not let it be distracted. That is what we call ¡¥momentary concentration¡¦.

When a person practices vipassan?, in the beginning he may have wandering of mind, goi
there. He has to bring it back to the main object again and again. Then a time will come with
this wandering comes less frequently until it will not come at all. The mind will not be distract

even when there is distraction the meditator will catch it right away. He will not be carried aw
wandering or stray thoughts for ten seconds, twenty seconds and so on. That is the time wh
said to have gained the momentary concentration. That means the mind is on the main obje
And even if there is wandering mind the meditator is able to catch it, is able to be mindful of
it goes out. Sometimes you will be able to stop it before it goes out. The moment it is about t
are aware. So you can stop it before it goes out. Such a time is called the time that a person
momentary concentration. Momentary concentration is important in vipassan? meditation. It
of neighborhood or access concentration in samatha meditation. With that concentration min
It arises through the penetration of the characteristics of impermanence and so on. The mind
matter and on their impermanent nature and others.

The next one is liberating the consciousness, freeing the consciousness. ¡¥Liberation¡¦ he
different things with different jh?nas. Since it has to do with jh?nas, jh?nas are mentioned he
jh?na liberates the mind from what? The first jh?na liberates the mind from hindrances. That
there are hindrances in your mind, you cannot get the first jh?na. So first jh?na frees your m
hindrances. The second jh?na frees your mind from what? Initial application (vitakka) and su
application (vic?ra). And the third jh?na frees your mind from p?ti and so on.

¡§Or alternatively, when having entered upon those jh?nas and emerged from them, he co
insight the consciousness associated with the jh?na as liable to destruction and to fall.¡¨ Firs
into jh?na and emerges from jh?na. Then he comprehends the consciousness associated w
to destruction and so on.

¡§Then at the actual time of insight he delivers, liberates, the mind from the perception of p
means of the contemplation of impermanence.¡¨ If he contemplates on impermanence, he lib
the conception of permanence. ¡§From the perception of pleasure by means of the contemp
he contemplates on dukkha, then he will be able to free his mind from the perception of sukh
perception of self by means of the contemplation of not self¡¨ - if he contemplates on not self
able to get rid of the perception of self. ¡§From delight by means of the contemplation of disp
when you contemplate on dispassion, delight will be gotten rid of. ¡§From greed by means o
fading away¡¨ - ¡¥fading away¡¦ really means Magga. ¡§From arousing by means of the cont
cessation¡¨ - when you contemplate on cessation, you do not arouse anything, you do not ca
arise. ¡§From grasping by means of the contemplation of relinquishment¡¨ - when you conte
relinquishment, then you abandon grasping. These are those liberated by different stages of
meditation. This also pertains to both samatha and vipassan?.

This tetrad should be understood as dealing with contemplation of mind. The first is what?
or making clear the mind consciousness. The second is gladdening consciousness. The thir
consciousness. The fourth is liberating consciousness. This tetrad has to do with the contem
the third of the four foundations of mindfulness.

I told you once that whenever I come to small print, I am afraid to read it. You know the Su
are actually more difficult than the Commentaries. Venerable ???amoli used the Sub-Comm

explanation here. Sometimes he misunderstood a word or a whole sentence.

¡§At the actual time of insight: at the time of contemplation of dissolution. For dissolution is furthest extreme of impermanence.¡¨ ¡¥At the time of actual insight¡¦ means at the time of co dissolution. Contemplation on dissolution comes a little later in vipassan?. The first knowled vipassan? is defining mind and matter. After getting the momentary concentration, you come matter clearly. After getting the momentary concentration, you come to see mind and matter see the relationship between mind and matter or the relationship between what makes notes cause and effect. Then you come to see the impermanence of things. The next stage is see disappearing. Then the next stage is seeing dissolution. First you see arising and dissolution on you see dissolution more clearly, or dissolution becomes more prominent than arising. Th here. ¡¥The actual time of insight¡¦ means at the time of the contemplation of dissolution. ¡§D the furthest extreme of impermanence.¡¨ It is the highest stage of impermanence because a there will be nothing. Arising, going towards dissolution and dissolution itself - they are the th of existence. After dissolution the thing is gone. So ¡§Dissolution is the furthest extreme of im When you see dissolution, you will not fail to see impermanence.

¡§So the meditator who is contemplating dissolution by its means sees under the heading (He is watching consciousness and he sees) the whole field of formations as impermanent, Here ¡¥formations¡¦ means everything in the world. When we say ¡¥kamma formations¡¦, we volition. But when we say ¡¥formations¡¦, we mean everything in the world. Everything which everything which is conditioned is called ¡¥formation¡¦ here. The P??i word is sa~kh?ra. The sa~kh?ra is made by causes or produced by causes.

¡§It is this contemplation of impermanence, etc., is called relinquishment as giving up and as entering into because it gives up defilements along with aggregate producing kamma form by seeing the flaws in what is formed and by inclining toward the opposite of what is formed, it enters into that Nibb?na. Consequently the meditator who has that contemplation gives up enters into Nibb?na in the way stated.¡¨ Relinquishment will be treated later. There are two k relinquishment. We will come to that later.

¡§Herein, the contemplation of what is impermanent as only impermanent is ¡¥contemplati impermanence¡¦.¡¨ Do you see that sentence? There is something wrong here. The contemp is explained in two ways in the Sub-Commentary. Contemplation of what is impermanent is impermanence and contemplation of something as impermanent is also called ¡¥contemplat The P??i word, following the sequence in P??i, is impermanence contemplation. ¡¥Imperma means contemplation of what is impermanent and contemplation on something as imperma the same thing, but it is how words are explained in the Commentary.

¡§This is a name for insight that occurs by taking formations of the three [mundane] planes aside the supramundane] as impermanent.¡¨ Vipassan? meditation never takes the supramu cannot take the supramundane as object. That is because vipassan? must see the imperma of things. So it can only take mundane things as object.

¡§ ¡¥From the perception of permanence¡¦: from the wrong perception that occurs perceivi
permanent, eternal; also the various views¡¨ - here I have to correct something. Strike out th
and ¡¥various¡¦. ¡§Also consciousness and wrong view should be regarded as included unde
perception.¡¨ In the Commentary it is stated as ¡¥from the perception of permanence¡¦. ¡¥Fro
of permanence¡¦ really means from the perception of consciousness and from the wrong vie
other two are included under the heading of perception.

¡§Likewise with the perception of pleasure and so on. ¡¥By means of the contemplation of
means of contemplation that occurs in the mode of dispassion for formations.¡¨ The others a
understand.

Let us go to the last tetrad paragraph 234. Here contemplating impermanence - in connec
phrase the author gives us what it is that is impermanent, what is impermanence, what is the
impermanence, and what is the one who contemplates impermanence. There are four things
The first is the impermanent. What is the impermanent? The answer is the five aggregates.
are those that are impermanent because their essence is rise and fall, and change. Their es
nature is to rise, to fall and to change.

¡§Impermanence is the rise and fall and change in those same aggregates.¡¨ Why do we s
aggregates are impermanent? Because these aggregates arise, disappear and they change
and change is something by which we know that they are impermanent. That is why they are
¡¥impermanent¡¦ here. They rise, and fall, and change.

¡§Or it is their non-existence after having been.¡¨ That means disappearing after coming in
Everything comes into being and then disappears.

¡§The meaning is, it is the break-up of produced aggregates through their momentary diss
do not remain in the same mode.¡¨ I am a little concerned about the word ¡¥momentary¡¦. I lo
dictionary. It has at least two meanings. The first one, the first meaning is just for a moment.
meaning of momentary is at every moment or moment to moment. Here moment to moment
¡¥momentary unification of mind¡¦ we mean for a short time. So there is a difference betwee
used in one sentence and the ¡¥momentary¡¦ used in the other sentence. So in the expressi
unification of mind¡¦ we mean lasting only for a moment. But here ¡¥momentary dissolution¡¦
moment dissolution, dissolving at every moment.

¡§Contemplation of impermanence is contemplation of materiality, etc., as ¡¥impermanent
impermanence. One contemplating impermanence possesses that contemplation. So it is w
breathing in and breathing out that it can be understood of him ¡¥He trains thus: I shall breat
breathe out contemplating impermanence¡¦.¡¨ The person is the one who possesses contem
So the impermanent, impermanence, contemplation of impermanence, and the one who pos
impermanence - four things are differentiated here.

Footnote 65 ¡§What is called ¡¥permanent¡¦ is what is lasting, eternal, like Nibb?na. What
¡¥impermanent¡¦ is what is not permanent, and is possessed of rise and fall. He said ¡¥the fi
impermanent¡¦, signifying that they are formed dhammas as to meaning.¡¨ It should be ¡¥form

reality¡¦, not meaning. According to reality they are formed dhammas, they are conditioned d

The P??i word ¡¥attha¡¦ has many meanings. The obvious meaning of it is meaning. The m called ¡¥attha¡¦. It has other meanings as well like substance, reality or thing. Here the P??i ¡¥atthato¡¦ means in reality. So ¡§they are formed dhammas as to reality or in reality¡¨, not as

¡§Why? Because their essence is rise and fall and change; the meaning is that their individ have rise and fall and change. Herein, formed dhammas arising owing to cause and conditio after non-existence, their acquisition of an individual self (¡¥Individual self¡¦ means just some identity. It is not self with a capital S.), is ¡¥rise¡¦. Their momentary cessation when arisen is Their changedness due to aging is ¡¥change¡¦.¡¨ This is the explanation of the words.

¡§For just as when the occasion of arising dissolves and the occasion of dissolution [succe no break in the object (vatthu), so also there is no break in object on the occasion facing di (That means going toward dissolution. That means the middle phase of existence.), in other which is what the term of common usage ¡¥aging¡¦ refers to.¡¨

Do you understand this? You don¡¦t? What is ¡¥break in the object¡¦? When one misunders one does not understand the whole sentence. He misunderstood the P??i word ¡¥bheda¡¦. ¡ dissolution or break. It can also mean difference. What is meant here is difference, differenc There are three submoments for one big moment - the arising, going towards dissolution, ar are three submoments. During these three submoments one dhamma is said to be existing. different from the first submoment. At the third submoment which is different from the first su is no difference in the thing. The thing is still existing. A given thing, a given dhamma must e three submoments. At the first submoment or at the last submoment the thing is the same. T difference in the thing. In the same way there is no difference in the thing at the middle stag the Sub-Commentary is telling us.

¡§For just as when the occasion of arising dissolves and the occasion of dissolution [succe no break in the object¡¨ - no, this is not correct. ¡§Just as at the dissolution moment which is from the arising moment there is no difference of the thing, so also there is no difference at t aging or at the moment of presence, the middle moment.¡¨

¡§So it is proper that the aging of a single dhamma is meant, which is called ¡¥momentary without any reservation there must be no break (It should be difference.) in the object betwe of arising and dissolution, otherwise it follows that one thing arises and another dissolves.¡¨ exists for three submoments. The third submoment is different from the first submoment. An submoment is also different from the first submoment and the third submoment. Although th different the thing is the same because it is existing for these three submoments. There shou difference of object between the moments of arising, aging and disappearing. This is what th is telling us.

Student: So this is a theoretical construct about how you analyze moments.

Teacher: Yes, and how we explain moment to moment dissolution. According to Abhidhamm submoments of existence is real. Otherwise it is not real. So concepts are said not to posses

phases of existence. We do not know when they come into being and when they dissolve. S
of their own, no existence of their own. Concept exists only in our minds, but not in reality. W
according to Abhidhamma is that which has three phases of existence. That is why consciou
states are real, and material properties are real. Nibb?na is real also. Nibb?na is real, but it l
beginning or end. So it is different from the other three.

Paragraph 235 ¡§Contemplating fading away: there are two kinds of fading away, that is, f
destruction, and absolute fading away. Herein, fading away as destruction is the momentary
formations.¡¨ Moment to moment dissolution of formations is called ¡¥fading away as destruc
¡¥dissolution¡¦.

¡§ ¡¥Absolute fading away¡¦ is Nibb?na. Contemplation of fading away is insight and it is th
insight and Path are meant here.), which occur as the seeing of these two.¡¨ So contemplati
can be at the vipassan? moments as well as at the Path moment.

¡§The same method of explanation applies to the clause, contemplating cessation.¡¨ So ce
away here are used synonymously.

¡§Contemplating relinquishment: relinquishment is of two kinds too, that is to say, relinquis
giving up, and relinquishment as entering into.¡¨ This word has two meanings - giving up and

¡§Relinquishment itself as [a way of] contemplation is ¡¥contemplation of relinquishment¡¦.
word explanation.) For insight is called both ¡¥relinquishment as giving up¡¦ and ¡¥relinquish
into¡¦ since [firstly] through substitution of opposite qualities it gives up defilements.¡¨ Now he
a little inaccuracy. He gives up defilements together with resultant aggregates and the aggre
kamma formations. There are three things - defilements, resultant aggregates and aggregat
formations. These three things are abandoned, relinquished. It is through substitution of opp
people want to be literal when translating and that makes it a little more difficult to understan
¡¥substitution of opposite qualities¡¦ simply means momentary abandonment.

At this moment you don¡¦t have attachment in your mind or you don¡¦t have anger in your m
substituting wholesome states for unwholesome states. So long as the wholesome states ar
will be no unwholesome states. This kind of abandonment is called ¡¥substitution of opposite
what is popularly known as momentary abandonment.

There are three kinds of abandonment - momentary, temporary, and absolute. Temporary
we get jh?nas. During jh?nas the mental defilements can be put away for some time. Their a
longer than the momentary abandonment. Since the jh?nas cannot abandon the defilements
together, they come back when there are conditions for them. The third kind of abandonmen
moment of enlightenment, at the moment of Magga. That is the total destruction of defileme
will not come back again.

Here the first one is meant through the substitution of opposite qualities. We say that vipas
mental defilements. Vipassan? abandons mental defilements by the first way. It is just mome

¡§[Firstly] through substitution of opposite qualities it gives up defilements together with res
aggregates with their aggregate producing kamma formations, and [secondly], through seein

what is formed, it also enters into Nibb?na by inclining towards Nibb?na, which is the opposi
formed.¡¨ Vipassan? is here called ¡¥giving up¡¦ and ¡¥entering into¡¦ let us say. ¡¥Giving up¡
momentarily giving up defilements, their resultant aggregates, and then aggregate producing
Then it is said to enter into Nibb?na. You know that vipassan? cannot take Nibb?na as objec
formations as object. So here what we are to understand is ¡§through seeing the wretchedne
formed¡¨ - actually vipassan? sees the wretchedness of formations. ¡§It also enters into Nibb
towards Nibb?na.¡¨ So when you see the wretchedness of formations, you want to go to the
unformed, which has no wretchedness of any kind. Vipassan? is said to enter Nibb?na, but
Vipassan? cannot take Nibb?na as object.

¡§Also the Path is called both relinquishment as giving up defilements and relinquishment
since it gives up defilements together with resultant aggregates with their aggregate produci
formations by cutting them off (That means by abandoning them all together.), and it enters
its object.¡¨ When Magga arises it takes Nibb?na as its object. The Path or Magga is called
and ¡¥entering into¡¦.

¡§Also both [insight and Path knowledge] are called contemplation (anupassan?) because
successively (anu anu passan?).¡¨ ¡¥Anu¡¦ means again and again. ¡¥Passan?¡¦ means see
again and again.

We come to the end of the fourth tetrad. This fourth tetrad deals only with pure insight whi
three deal with serenity and insight.

Student: In Chinese meditation texts especially in early Zen writings there is something calle
seeing¡¦. (First side of the tape ended so that the rest of the student¡¦s comments were not r

Teacher: Many people interpreted that to be samatha and vipassan?, right? ¡¥Stopping¡¦ the
the mind still on the object. ¡¥Seeing¡¦ is explained as seeing the three characteristics and th
essence of things.

If it means relinquishing, then vipassan? can also be called relinquishing. Then we have n
case because this last tetrad deals with pure vipassan?, not samatha. The four tetrads - the
with what? Samatha meditation. The Commentary explains the four attainments of jh?na, ar
can change over to vipassan?. The second tetrad and third tetrad deal with what? Both sam
The fourth deals with vipassan? only. There is no jh?na. This fourth tetrad deals with what?
four foundations of mindfulness, dhamm?nupassan?. The first tetrad deals with contemplatio
second tetrad deals with feelings. The third tetrad deals with consciousness. And the fourth
dhammas. This fourth tetrad deals with pure insight, vipassan? only. The other three deal wi
and vipassan?.

Student: It is not necessary to go through jh?na, right?

Teacher: Yes, that¡¦s right. It is not necessary to go through jh?nas. Many modern authors te
de-emphasize jh?nas. One author says that since the jh?nas are not mentioned in the ?n?p
are not important. But when we study a Sutta, we have to follow the tradition. The tradition o
Commentaries explain these four tetrads as dealing with samatha and vipassan?, with jh?na

jh?nas are mentioned in the Mah? Satipa??h?na Sutta although they are not mentioned in t
There are two Suttas in the whole P??i Canon that deal with breathing meditation and mindf
In the ?n?p??asati Sutta no jh?nas are mentioned. These passages are from that Sutta. The
are explained with reference to jh?nas and vipassan? in the ancient Commentaries. So you
do not find jh?nas in these two Suttas. In the ?n?p??asati Sutta jh?nas are not mentioned ex
are implied. In the Mah? Satipa??h?na Sutta jh?nas are mentioned when the Buddha define
Path. So we cannot say that jh?nas were put into the Canon later. We have no proof of that.
say that anything we do not like is an interpolation, or is added by monks, or something like
be no definite proof that a portion of the Sutta was put in later. Who knows? So it is importan
Suttas with the help of the ancient Commentaries. It is safe to follow them rather than going
and interpreting in the way one likes and not following the ancient tradition.

Now let us look at the conclusion. First we need to look at footnote 67. There is some expl
abandonment or relinquishment or giving up. ¡§And the giving up in this way is in the form o
non-occurrence.¡¨ When we say that Path (Magga) eradicates defilements, we do not really
eradicates defilements. What is meant is that it does not allow defilements to come up again
non-occurrence. The present defilements cannot be destroyed because they are already in
past defilements are already past, so we don¡¦t have to do anything about them. They are al
future things are not yet come. The Path or Magga does not eradicate the present, nor the p
defilements, but the arising of Magga renders them inoperative. They will not arise again. It i
destroying the potential of things. It talks about this here. This subject will be talked about la
the end of the book.

In paragraph 239 in the second line we have the words ¡¥clear vision¡¦ and ¡¥deliverance¡
vision¡¦ means Path (Magga). ¡¥Deliverance¡¦ means Fruition (Phala).

Then the benefits of this meditation are given. All of them come from the ?n?p??asati Sutt
the story of a monk who was an Arahant and who practiced the mindfulness of breathing me
he would die. He asked his companions if they had seen how an Arahant attained Nibb?na.
sitting posture. Then he said I will show you. He was going to die. He knew the very momen
to die. So he said that he would die or he would enter Nibb?na walking. He made a line in th
he said ¡§I will go to the end of the space. When I come back and cross the line, I will die the
die as he said. So those who practice ?n?p??asati meditation can even know when their life
stopped or when they are going to die. This is also a benefit of ?n?p??asati meditation.

In paragraph 241 there is the explanation of three kinds of finals - final in becoming, final i
final in death. With regard to final in death there is a saying that those that arise along with t
consciousness preceding the death consciousness cease together with the death conscious
kinds of material properties or four kinds of matter - those caused by kamma, those caused
those caused by climate, and those caused by food. Those caused by kamma must disappe
death consciousness. At the last submoment of death consciousness they must also disapp
the material properties caused by mind cannot live after the moment of death. What we call

translated as vital principle (j?vita) or vital life means that kamma-born quality in the materia
That kamma-born quality in the material properties must die with death consciousness or mu
death consciousness. The life of material properties is 17 times that of consciousness. Cons
for only one big moment or for three submoments. So the material properties last for 17 big
thought moments. Since the vital principle must dissolve or disappear at the last submomen
consciousness, it must have arisen how many moments before? 16 moments before, 16 mo
moment. At the end of the 17th moment the life principle must disappear. That¡¦s why here i
consciousness preceding the death consciousness. If you want to read more about when th
properties disappear in a life, you can read the sixth chapter of The Manual of Abhidhamma

Now we go to the Recollection of Peace. ¡¥Recollection of Peace¡¦ really means Recollect
¡§one who wants to develop the Recollection of Peace mentioned next to mindfulness of bre
solitary retreat and recollect the special qualities of Nibb?na, in other words, the stilling of all
as follows: ¡¥Bhikkhus, in so far as there are dhammas, whether formed or unformed (That r
unconditioned.) fading away is pronounced the best of them, that is to say, the disillusionme
elimination of thirst, the abolition of reliance, the termination of the round, the destruction of
fading away, cessation, Nibb?na.¡¨ These words will be explained.

¡§Herein, in so far as. Dhammas [means] individual essences.¡¨ There is a long footnote h
Footnotes give me a headache because first I have to find the passages in the Commentarie
translation with them. The way they are written makes it very difficult to translate them. Anot
that English is not my mother tongue. So it is not easy.

Dhamma comes from the root ¡¥dhar¡¦. ¡¥Dhar¡¦ means to hold. ¡§In such passages as ¡¥D
concepts¡¦ even a non-entity is thus called a ¡¥dhamma¡¦.¡¨ ¡¥Dhamma¡¦ can mean anything
the concepts are called ¡¥dhammas¡¦. Why are they called ¡¥dhammas¡¦? Because they are
knowledge. They are carried or upheld, dhar. That kind of dhamma is excluded by saying he
mean individual essences.¡¨ When it is said that dhammas mean individual essences, then t
exclude concepts from being called ¡¥dhammas¡¦ here. Here ¡¥dhammas¡¦ mean those that
and not concepts. ¡§That kind of dhamma is excluded by his saying ¡¥Dhammas [mean] ind

¡§The act of becoming which constitutes existingness in the ultimate sense, is essence; it
thus it is an individual essence.¡¨ The P??i word ¡¥sabh?va¡¦, this word is also an important
bh?va is defined. ¡¥Bh?va¡¦ means becoming. The act of becoming is bh?va. Something wh
becoming is called ¡¥sabh?va¡¦. The ¡¥act of becoming¡¦ means existingness in the ultimate
having three moments of existence - arising, aging and disappearing. Such things are called
because they are with bh?va. So in this word ¡¥sa¡¦ means with and ¡¥bh?va¡¦ means the ac
us say existence. So things which have their own existence are called ¡¥sabh?va¡¦.

In other places or in the footnote itself sabh?va is explained in another way. There ¡¥sa¡¦ m
own and ¡¥bh?va¡¦ means essence or something like that. So ¡¥sabh?va¡¦ means one¡¦s ow
nature. Or it means common essence or common nature. So ¡¥sabh?va¡¦ can mean differen
contexts. If it is used as a substantive, then it means something that has its own becoming o

has existence in the ultimate sense. In other places it may mean one¡¦s own individual natur
individual essence or common essence or common nature.

There are two kinds of nature, individual and common. I am Burmese. So being Burmese
essence. I am a human being. This is my common essence, common with other beings. So
these things.

So here we should not translate as individual essences, but as some things which have in
What is ¡¥essence¡¦? This is an abstract noun, right? It doesn¡¦t mean a substantive thing. S
has an individual essence or some things which have individual essences are called ¡¥dham

Here (footnote 68) it is a long footnote. ¡§The individual essence consisting in, say, hardne
earth, or touching as that of contact, is not common to all dhammas. The generality is the in
common to all consisting in impermanence, etc.¡¨ Let us suppose we have earth element. Ea
individual essence and general or common essence. Its individual essence is hardness or so
softness is the individual essence of earth element, not shared by other elements or dhamm
element is impermanent. Its impermanence is the common or general essence of it. In this w
specific or individual essence and the general essence.

With regard to time Venerable ???amoli quotes the M|la ??k? in the footnote. ¡§Though tim
the kind of consciousness [e.g. as specified in the first paragraph of the Dhammasangan?] a
as to individual essence, yet as the non-entity before and after the moment in which those [c
co-present] dhammas occur, it is called the ¡¥container-adh?karana¡¦; it is perceived (symbo
state of a receptacle (?dh?ra-bh?va).¡¨ I wonder if he understood it.

First we have to have a little knowledge of Abhidhamma. In Abhidhamma it is said that on
at such a time that, let us say, the first kusala citta arises. ¡¥At such a time¡¦, the words ¡¥at
time¡¦ in English (In P??i it is one word) are put in the locative case. ¡¥At¡¦, ¡¥on, or ¡¥in¡¦ are
locative case. The P??i word used here is samaya. ¡¥Samaya¡¦ can mean time or it can mea
it means time. Why is time the location of consciousness? He is going to explain this. ¡¥Rec
¡¥container just mean location. Time is non-existent according to Abhidhamma.

¡§Though time is determined by the kind of consciousness and is non-existent as to indivi
so according to reality time has no existence. So time is non-existent, but time is determined
means the time when a given citta arises. It is determined by the citta. So why can time be th
citta? Time is non-existent. How can it be the location of citta? The answer is when a consci
(Before it arises there is nothing and after it dissolves there is nothing.) during the three pha
existence it is called existent. At that time consciousness is in existence. So time is said to b
location or receptacle of the consciousness. Actually there is no time. Time is not existent or
according to ultimate reality. Although it is non-existent, it is said to be the location of citta. B
arising of citta there is no citta and after the dissolution of citta there is no citta. That is why t
said to be the location of citta. Therefore the Buddha said ¡§At such a time the first kusala ci
and so on.

Student: Would the same hold true for space?

Teacher: Space is also mentioned here. Space and time are said to be non-existent accordi
the translation itself is not correct here. You know you need to be very familiar with the langu
looks the same but it has to be understood differently. We have the words ¡¥bh?va¡¦ and abl
misunderstood here. He translated abh?va as non-entity, but what it means is non-existent.
location or receptacle of citta because before the arising and after the dissolution of citta and
concomitants they do not exist. So it is like a reference, the citta arises at this time or that tin

Now in the text itself the explanation of different words - fading away, disillusionment of va
then ¡¥on coming to it¡¦ are used. ¡¥On coming to it¡¦ they are relinquished, they fade away a
coming to it¡¦ really means on account of it or on taking it as object.

¡¥Fading away¡¦ is not Nibb?na, but Nibb?na is described with the words which can mean
P??i word ¡¥vir?ga¡¦ is used here and other words as well. Vir?ga is simply translated as fad
act of fading away is not Nibb?na. Nibb?na is not fading away. Nibb?na is something. Althou
existence, it is . Nibb?na is something. When Magga Citta arises, it eradicates mental defile
mental defilements fade away. Magga Citta only arises when it takes Nibb?na as object. If it
Nibb?na as object, it cannot arise. So Nibb?na is a condition for Magga Citta (Path Conscio
Nibb?na is said to be instrumental in making mental defilements fade away by Path (Magga
to be understood in this way. Fading away, termination of the round, extinction, whatever it s
Nibb?na is instrumental in the extinction of suffering. They are to be understood in this sens
that fading away is Nibb?na, but Nibb?na is something instrumental in making defilements fa

In the middle of the footnote there are the words change-of-lineage. What the author of the
was saying was that change-of-lineage immediately precedes the moment of Path. That citta
¡¥change-of-lineage¡¦. That citta takes Nibb?na as object. Nibb?na which has to be realized
be seen by the moment of change-of-lineage must be one that has the profundity surpassing
belonging to the three periods of time. Nibb?na is timeless. Nibb?na does not belong to the
or the future. In order for Nibb?na to be realized by change-of-lineage it must not belong to a
periods. That is what is meant there.

OK. Now we come to the end of upasamasati. There are other descriptions of Nibb?na. Yo
paragraph 248. ¡§Bhikkhus, I shall teach you the unformed..the truth..the hard-to-see..the un
lasting..the undiversified..the deathless..the auspicious..the safe..the marvellous..the intact..
unaffected..the purity..the island..the shelter¡¦.¡¨ There are more in the Sa?yutta Nik?ya. You
some positive words from this and say that Nibb?na is a positive state.

Then the benefits of the contemplation on Nibb?na or the contemplation on peace are give
the end of this chapter.

S?dhu! S?dhu! S?dhu!

We offer this transcription of a Dhamma class with Venerable U S?l?nanda with the hope th
beneficial for your understanding of the Buddha¡¦s teachings. This transcription has not been

the record of spontaneous exchanges between the teacher and students. Therefore it is pos
some errors. We are certain that such errors are infrequent and minimal. Say?daw is a meti
teacher and offers these teachings in this manner out of compassion for those people who a
serious study and practice of meditation and Buddhism.

Chapter 9
(Tape 21 / Ps: 1-54)

Today we begin the chapter on the divine abidings (the brahm? vih?ras), chapter nine. We
Commentator to give us the meanings or the definition of brahm? vih?ra, mett? and so on at
the chapter. It should be done that way, but the definitions and meanings are given towards
to the explanation of the words brahm? vih?ra in paragraph 105.

¡§And here it may be asked: But why are loving-kindness, compassion, gladness, and equ
divine abidings? And why are they only four? And what is their order? And why are they call
states in the Abhidhamma?¡¨

¡§It may be replied: The divineness of the abiding (brahmavih?rat?) should be understood
of best and in the sense of immaculate.¡¨ We need to look at the P??i words ¡¥brahm?¡¦ and
¡¥Brahm?¡¦ can mean the best or immaculate. When we say the word ¡¥brahm?¡¦, the first m
comes to mind is a being, a higher kind of celestial being that is called brahm?. Brahm? bein
than or higher than beings belonging to the sense-sphere or belonging to the world of huma
celestial beings. So the word ¡¥brahm?¡¦ came to mean the good or the best and also imma

¡§For these abidings are the best in being the right attitude towards beings.¡¨ These abidin
these practices of meditation are the best because they are the right attitude towards beings
loving-kindness, compassion, sympathetic joy and equanimity.

¡§And just as Brahm? Gods abide with immaculate minds, so the meditators who associat
these abidings abide on an equal footing with Brahm? Gods.¡¨ Another explanation is ¡¥brah
vih?ra like that of the brahm?s. ¡¥Vih?ra¡¦ means living or abiding, so abiding like that of bra
said that the brahm?s in their world just practice peaceful kinds of meditation. There is nothi
do other than going into jh?nas, peaceful kinds of meditation. So ¡¥brahm? vih?ra¡¦ means t
brahm? gods. So they are called divine abidings in the sense of best and in the sense of imm
explain it as the best way of abiding, or the best way of living, or living like that of the brahm
translated as divine abidings or sometimes they are called sublime states.

There are four brahm? vih?ras or four divine abidings. They are (1) mett? (loving-kindness
(compassion), (3) mudit? (gladness), (4) upekkh? (equanimity). Today we will study mett?. L
explanation of mett? in paragraph 92. We should clearly understand what is meant by this w
(loving-kindness).

¡§Now as to the meaning firstly loving-kindness, compassion, gladness and equanimity: it
thus it is loving-kindness (mett?).¡¨ The word ¡¥mett?¡¦ is derived from a P??i root. The P??i
¡¥mid¡¦. It has the meaning to fatten. Actually here it means to be moist or something like sti
because when you have love for someone, you are sort of attached or glued to that person.
(siniyhati) is the meaning.¡¨ It is moist or it is gluttonous. That is why it is called mett?. That i
explanation.

Another explanation is : ¡§Also: it comes about with respect to a friend.¡¨ A friend is called

P??i. The state of a friend or the behavior of a friend is called ¡¥mett?¡¦. That is according to
grammatical rules. In this second explanation the word ¡¥mett?¡¦ comes from the word ¡¥mit
friend. The behavior of a friend or behavior towards a friend is called ¡¥mett?¡¦.

What is mett?? It is a kind of love, but it is not mixed with attachment or craving. It is pure,
desire for the well-being of beings, for the welfare of beings.

If you have studied Abhidhamma, you will know that there are 52 mental factors or 52 ceta
52 mental factors mett? is adosa. Adosa is non-hatred or non-anger. Mett? is the opposite o
opposite of hatred. It is the wholesome desire for the well-being or welfare of all beings. Nov
the beginning of the chapter.

When we want to practice mett? meditation or loving-kindness meditation, what we must d
the danger in hate and to review the advantage in patience. That is before doing something
danger in the opposite of what we are going to do and also the benefits of the thing we are g

First we need to review the danger in hate. When we see the danger in hate or in anger, w
avoid. We will want to get away from that hate or anger.

¡§To start with he should review the danger in hate and the advantage in patience. Why? I
be abandoned and patience attained in the development of this meditation subject and he ca
dangers and attain unknown advantages.¡¨ If he does not see any danger, he cannot aband
see the advantages, he will not attain them. First the meditator has to see the danger in hate
advantage in patience.

Danger and hate should be seen in accordance with such Suttas as this. There are many
taught about the danger in hate and the advantage of patience. (Tape cuts away and it soun
beginning anew.)

Today we begin the chapter on the divine abidings. The P??i word for divine abidings is ¡¥
The definition of that word is towards the end of the chapter. The word ¡¥mett?¡¦ or ¡¥loving-
defined as that which is moist or which is gluttonous. Mett? or loving-kindness is a wholeson
well-being of all beings.

Before we practice loving-kindness meditation this book says that we must do two things.
the danger in hate and the other is to review the advantage in patience. If we do not see the
we will not be able to abandon hate. If we do not see advantages in being patient, we will no
advantages. So danger in hate and advantage in patience should be reviewed.

This we could do by reading some Suttas. The first is the danger in hate. ¡§Friends, when
prey to hate and his mind is obsesses by hate, he kills living beings¡¨ and so on. When a ma
kill a being or do something to injure another person and so on. So there is this danger in ha
danger in anger. There are many Suttas similar to this Sutta in the Sutta Pi?aka. The referen
A, 1, 216. If you want to read the original Sutta, that is the English translation, I can give you
reference. ¡¥A¡¦ means A~guttara Nik?ya. The translation of A~guttara Nik?ya is named ¡¥G
There are five books or five volumes in this collection. So this is in Gradual Sayings, volume
You may read there in more detail.

¡§And the advantage in patience should be understood according to such Suttas as these

¡¥No higher rule, the Buddhas say, than patience,
and no Nibb?na higher than forbearance
Patience in force, in strong array:
Tis him I call a brahman¡¦.¡¨

Here a brahman means a h man. So Buddha said I call him a holy man who has patience as and who is strong in forbearance.

¡§No greater thing exists than patience.¡¨ These are from other Suttas. By reviewing, by re remembering these Suttas we can see danger in hate and advantage in patience.

After reviewing danger in hate and advantage in patience what should we do? ¡§Thereupo upon the development of loving-kindness for the purpose of secluding the mind from hate se introducing it to patience known as an advantage.¡¨

¡§But when he begins, he must know that some persons are of the wrong sort at the very loving-kindness should be developed towards certain kinds of persons and not towards certa first.¡¨ So when we practice loving-kindness meditation, we must first understand to whom w practice loving-kindness meditation. In this book it is said that ¡§loving-kindness should not b first towards the following four kinds of persons: an antipathetic person (That means a perso hate.), a very dearly loved friend, a neutral person, and a hostile person. Also it should not b specifically towards the opposite sex, or towards a dead person.¡¨ It will be explained later.

Why should it not be developed toward antipathetic persons and others? That is because persons in a dear one¡¦s place is fatiguing, It is very difficult. So we should not begin with su and other persons also. We should not radiate thoughts of loving-kindness to them in the be

It should not be developed towards persons of the opposite sex because lust can arise in practices loving-kindness towards persons of the opposite sex. It is not suitable to practice lo towards persons of the opposite sex in the beginning or maybe it is better not to practice spe one may practice to all men or to all women. That we should do. Or if we can really keep ou getting lustful thoughts or attachment, we may be able to do that. But it is very difficult espec beginning to keep these thoughts from coming up in our mind. So it is best to avoid persons sex in the beginning.

The it says that it should not be developed towards a dead person. We can send thoughts cannot get any jh?nas from that practice. The story of a young monk is given here. He was f through loving-kindness. That means he practiced jh?na through loving-kindness. He could easily. But when he practiced loving-kindness towards his teacher and tried to enter into jh? do that. So he went to another Elder and asked him why he could not do that. He said I am f jh?nas through loving-kindness meditation, but now I practice loving-kindness meditation to could not get into the jh?na.

What did the Elder say? ¡§Seek the sign, friend.¡¨ Just that. ¡¥Seek the sign¡¦ means exam the object of your meditation. ¡§He did so. Finding that his teacher had died, he proceeded

loving-kindness inspired by another and attained absorption.¡¨ So he changed his object to a
was living. We cannot send thoughts of loving-kindness to a person who is dead and at the s
know that they are dead.

What about your parents who have died and you want to send thoughts to them? is that po
is because I am doing that. I send thoughts to them. I know they are dead. So I think of them
some other state, say, a state among the devas and I send thoughts to them. In that way we
loving-kindness to dead persons. But if you don¡¦t know that they are dead and you are send
them as living persons, it won¡¦t help.

Student: Is there a difference between sending thoughts of goodwill and attaining jh?na?

Teacher: You attain jh?na after you send thoughts. It will be explained here. In order to attai
have to practice seriously and try to break the barriers. And after the barriers are broken you
get the access concentration. Then you continue practicing loving-kindness and you will get

Student: Even towards a person that is dead?

Teacher: Oh, no. You cannot attain jh?na, but you can send thoughts to those persons.

¡§First of all it should be developed only towards oneself, doing it repeatedly thus.¡¨ When
loving-kindness, we begin with ourselves. Then there are questions and answers about prac
oneself as to whether it is in accordance with the teachings in other books. That is because
does not say that first you should practice loving-kindness towards yourself and then that yo
other beings. It is not explicitly said. It may seem to conflict with those Texts. But the author
that it does not conflict. That is because it refers to absorption. In the P??i Texts when it say
pervades one direction with his heart filled with loving-kindness¡¨ and so on, that means for j
absorption.

¡§But this [initial development towards oneself] refers to [making oneself] an example.¡¨ Pr
towards oneself is to make ourself an example. ¡§I am happy. Just as I want to be happy, an
just as I want to live and not to die, so do other beings.¡¨ So may they be happy, live long an
order to make ourselves an example first we practice loving-kindness towards ourselves.

Practicing loving-kindness towards ouselves will not lead to the attainment of any absorpti
if he developed loving-kindness for a hundred or a thousand years in this way..absorption w
But it is best to begin with ourselves and then to practice towards other beings.

In paragraph 10 ¡§for even if he developed loving-kindness for a hundred or a thousand ye
¡¥I am happy¡¦¡¦.¡¨ Actually it is not ¡¥I am happy¡¦ but ¡¥May I be happy¡¦. When you practic
loving-kindness towards yourself, you say to yourself ¡¥May I be happy¡¦. You repeat it in yo
be happy. May I be happy.¡¦ The P??i word for ¡¥I am happy¡¦ and ¡¥May I be happy¡¦ is the
aha? avero homi. ¡¥Avero homi¡¦ may mean either ¡¥I am happy¡¦ or ¡¥May I be happy¡¦. He
happy. When you practice loving-kindness towards yourself, you do not say ¡¥I am happy. I
say ¡¥May I be happy¡¦. So it is taking oneself as an example.

¡§I visited all quarters with my mind
Nor found I any dearer than myself,

Self is likewise to every other dear;

Who loves himself should (not ¡¥will¡¦) never harm another.¡¨

When you look at all beings, there is no one dearer than yourself. For other persons it is also you love yourself, you do not harm others. So he should pervade himself with loving-kindnes

¡§After that, in order to proceed easily, he can recollect such gifts, kind words, etc., as insp and endearment, such virtue, learning, etc., as inspire respect and reverence met with in a t equivalent or a preceptor or his equivalent, developing loving-kindness towards him in the w ¡¥May this good man be happy and free from suffering¡¦.¡¨ After practicing towards ourselves towards a person. Because the book is written for monks it says it should be practiced towar towards a preceptor. Or it should be for someone who is like a teacher or who is like a prece

When I teach meditation, my sequence of sentences is: ¡§May I be well, happy and peace be well, happy and peaceful.¡¨ Only after that do I say ¡§May my parents be well, happy and is because for monks, for those who have left the home-life teachers come first before parer left behind. Teachers are like parents to a monk. We put teachers before parents. But lay pe towards parents first and teachers later.

¡§But if this bhikkhu does not rest content with just that much and wants to break down the should next after that, develop loving-kindness towards a very dearly loved friend.¡¨ After pra a revered teacher, one should practice towards a very dearly loved friend.

¡§Then towards a neutral person, as a very dearly loved friend¡¨ - ¡¥as a dearly loved frien correct. Venerable ???amoli misunderstood some words here. What is meant here is after th friend he practices towards a neutral person. Then after the neutral person he practices towa person. So first you practice towards a very dearly loved friend. When you have practiced fo gain familiarity with the practice. Then you move to a neutral person. Then after practicing to person, you move towards a hostile person if there is any.

¡§And while he does so, he should make his mind malleable and wieldy in each instance b the next.¡¨ That means not to do like we do every day. We say ¡§May I be well, happy and p friends be well, happy and peaceful; may the indifferent persons be well, happy and peacefu unfriendly persons (That means the hostile persons.) be well, happy and peaceful.¡¨ We are one sitting. But in fact what we should do is practice towards a dearly loved person for some should practice for some days towards a neutral person and then towards a hostile person.

Student: In paragraph 12 it says ¡§then towards a neutral person as a very dearly loved frier

Teacher: No, that is not so.

Student: That should be eliminated?

Teacher: ¡¥As a very dearly loved friend¡¦ - that should go. And also ¡§then towards a hostile neutral¡¨ - ¡¥as neutral¡¦ should go.

If you have no enemy, the you don¡¦t have to do that. ¡§But if he has no enemy, or he is of great man who does not perceive another as an enemy even when the other does him harm himself as follows: ¡¥Now that my consciousness of loving-kindness has become wieldy tow

I shall apply it to a hostile one¡¦.¡¨ This is because he has no hostile persons. He has no ene
should not find one and practice this.

Wit regard to practicing towards a hostile person we come to some problems here. ¡§If res
him when he applies his mind to a hostile person because he remembers wrongs done by th
get rid of the resentment by entering repeatedly into loving-kindness [jh?na] towards any of t
first-mentioned persons and then, after he has emerged each time, directing loving-kindness
person.¡¨ These are the ways of getting rid of resentment. But this first way is something lik
Don¡¦t you find it strange? We don¡¦t know how to practice loving-kindness meditation. We a
practice loving-kindness meditation. He instructs us to enter into jh?na to get rid of resentme
even practice loving-kindness yet. Here the author is saying you should go into jh?na to get
resentment. I don¡¦t know why it is put at the beginning. Maybe it should go at the end. That
one.

¡§But if it does not die out in spite of his efforts, then:

Let him reflect upon the saw
With other figures of such kind,
And strive, and strive repeatedly,
To leave resentment far behind.¡¨

That means to reflect upon the simile of the saw and other teachings, teachings of the Sutta
admonish himself this way: ¡¥Now, you who get angry, has not the Blessed One said this: ¡§
bandits brutally severed limb from limb with a two-handled saw, he who entertained hate in h
account would not be one who carried out my teaching.¡¨

I always point out this teaching. I think when Jesus said ¡§Give the other cheek¡¨, he was j
this piece of advice. He may have learned these teachings when he was in India. Some peo
during the lost years he went to India and learned from Buddhist monks there.

Then the others:

¡§To repay angry men in kind
Is worse than to be angry first;
Repay angry men not in kind
And win a battle hard to win.¡¨

I like this very much.

¡§The weal of both he does promote,
His own and then other¡¦s too,
Who shall another¡¦s anger know
And mindfully maintain his peace.¡¦

¡§To repay angry men in kind is worse than to be angry first. Repay not angry men in kind a
hard to win.¡¨ If somebody gets angry with you and you don¡¦t get angry, reckon yourself as
battle hard to win.

Then there are some other Suttas. ¡§Bhikkhus, there are seven things gratifying and helpf

that happen to one who is angry, whether a man or a woman.¡¨ I hope you have read all of t
things which your enemy wants you to be or not to be. Why let them get their satisfaction by
is the gist of this Sutta.

¡§As a log from a pyre, burnt at both ends and fouled in the middle, serves neither for timb
village nor for timber in the forest, so is such a person as this I say.¡¨ A person who gets ang
stick used in cremating dead bodies. It cannot be used as timber in the village or in the fores

¡§If you are angry now, you will be one who does not carry out the Blessed One¡¦s teachin
angry man in kind you will be worse than the angry man and not win the battle hard to win; y
do to yourself the things that help your enemy; and you will be a pyre log.¡¨ This is the secon
getting rid of resentment. This is reflecting upon the teachings of the Buddha with regard res

Then we have the third one. ¡§If his resentment subsides when he strives and makes effo
is good. If not then he should remove irritation by remembering some controlled and purified
person, which inspires confidence when remembered.¡¨ When you are angry with some pers
things in him instead of seeing bad things in him. When we are angry with someone, we ten
things in him. We don¡¦t want to see or we refuse to see the good things in him. Here the ad
remember ¡§some controlled or purified state in that person.¡¨
That means to remember the good things in him. Remembering them your resentment may

Then the advice given here is that there are people who are purified and controlled as to th
actions, or as to their verbal actions, or as to their mental actions. Try to find whatever is goo
may be his bodily actions, or his speech, or his mind. Whatever is good in him try to see it. T
of resentment.

¡§But there may be another in whom not even one of these three things is controlled.¡¨ Wh
who has none of these? It is said that some person may be good in his bodily behaviour, bu
Or there may be someone who is controlled in speech but not in his bodily behaviour. But w
person who does not even have one of these three things? ¡§Then compassion for that pers
thus.¡¨ Here instead of practicing mett? you practice compassion (karu??) towards that pers
going about in the human world now nevertheless after a certain number of days he will find
of] the great hells or the sixteen prominent hells. For irritation subsides too through compass

What about a person who has all three of these controlled states? ¡§Then he can rememb
in that person, whichever he likes; for the development of loving-kindnesstowards such a pe

¡§And in order to make the meaning of this clear the following Sutta from the Book of Fives
in full.¡¨ So he wants us to read the Sutta in full. That is in Gradual Sayings, third volume, pa

The fourth method is to admonish yourself thus:

¡§Suppose an enemy has hurt
You now in what is his domain,
Why try yourself as well to hurt
Your mind? - That is not his domain.¡¨

What is ¡¥his domain¡¦ ? ¡¥His domain¡¦ means my body. He has hurt me bodily. ¡§Why try y

hurt your mind?¡¨ When you get angry, your mind is also hurt. So why do you do that?
Student: So he can hurt your body, but hurting your mind is your doing.
Teacher: That¡¦s right.
¡§In tears you left your family.¡¨ That is not so. ¡§You left your family who were in tears.¡¨
them and they were crying when you left. It is not that you left with tears.
Student: Maybe both.
Teacher: No, no. Because you have thought about it thoroughly and decided to leave them.
any regret or sorrow in leaving them. But your parents or your family members may not wan
they may be crying. So ¡¥in tears¡¦ is describing your family, but not you.
¡§You left your family who were in tears.
They had been kind and helpful too.
So why not leave your enemy,
The anger that brings harm to you?¡¨
You left your family who were kind to you. Why don¡¦t you leave your enemy the anger that
¡§This anger that you entertain
Is gnawing at the very roots
Of all the virtues that you guard -
Who is there suchh a fool as you?

Another does ignoble deeds,
So you are angry - How is this?
Do you then want to copy too
The sort of acts that he commits?

Suppose another, to annoy,
Provokes you with some odious act,
Why suffer anger to spring up,
And do as he would have you do?

If you get angry, then maybe
You make him suffer, maybe not;
Though with the hurt that anger brings
You certainly are punished now.¡¨
That means right now you inflict yourself with anger which is suffering.
¡§If anger-blinded enemies
Set out to tread the path of woe,
Do you by getting angry too
Intend to follow heel to toe?

If hurt is done you by a foe
Because of anger on your part,
Then put your anger down, for why
Should you be harassed groundlessly?¡¨

That means your anger is put on a wrong object. ¡§If hurt is done you by a foe because of a
- that really means because you are there the other peerson can hurt you. So actually you a
hurting you.

¡§Then put your anger down, for why should you be harassed groundlessly.¡¨ ¡¥Groundles
you are vexed on a wrong object. You should be angry with yourself or something like that b
the cause of this hurt that is done by another person.

¡§Since states last but a moment¡¦s time
Those aggregates, by which was done
The odious act, have ceased, so now
What is it you are angry with?¡¨

That is applying the Law of Impermanence here.

¡§Whom shall he hurt, who seeks to hurt
Another, in the other¡¦s absence?
Your presence is the cause of hurt;
Why are you angry, then, with him?¡¨

Yourself is the cause. This is admonishing oneself with these reflections or considerations.

Then the next one, the fifth one is: ¡§He should review the fact that he himself and others a
their deeds (kamma).¡¨ That means review the Law of Kamma. ¡§Will not this kamma of you
its source lead to your own harm? For you are the owner of your deeds, heir of your deeds¡¨
you get angry, you have unwholesome mental states (akusala). This akusala will give you pa
because beings are owners of their deeds.

¡§And this is not the kind of deed to bring you to full enlightenment, to undeclared enlighte
¡¥Undeclared enlightenment¡¦ is the translation here of Pacceka Buddha.

Student: Pacceka?

Teacher: Yes, in Sanskrit ¡¥pratyeka¡¦. They are in some ways like Buddhas and in some wa
They are a step higher than the Arahants but lower than the Buddhas. The Buddha is called
¡¥Samm?¡¦ means rightly. ¡¥Sam¡¦ means by oneself. ¡¥Buddha¡¦ means enlightenment.

Student: How do you admonish yourself? It seems like if you were angry with yourself or so
problems. It seems like there needs to be some kind of control of what you are doing. It says
admonish himself.

Teacher: The verses given are how you admonish yourself. That means you talk to yourself.
meaning of the verses. I am angry with him. Since I have anger in my mind, I am hurting my
I get angry? Talking to oneself is what is meant by admonishing here.

So Pacceka Buddha - the P??i word ¡¥pacceka¡¦ means separate, so separate Buddhas. T
without the help of any person. That is why they are called ¡¥Sambuddha¡¦. They are self-en
But they are not called ¡¥samm?sambuddha¡¦ because they are not as great as the fully enli
it is translated as ¡¥undeclared enlightenment¡¦. Maybe the word ¡¥undeclared¡¦ is used bec
Buddhas do not usually live in the villages or the cities. They are ones who want to be seclu
the Himalayas. They seldom visit or go to the places where human beings live. That is why t
¡¥undeclared Buddhas¡¦.

So this anger will not bring you to full enlightenment as a Buddha, or to enlightenment as a
Buddha, or to enlightenment as a disciple and so on. So you talk to yourself in this way.

Also as you reflect on yourself, you reflect on the other person. Now he is angry with me. H
not lead him to enlightenment as a Buddha and so on. The anger will give him painful results
may be able to get rid of resentment.

The next, the sixth one is to review the special qualities of the Master¡¦s former conduct. Y
of the Bodhisatta.In the Buddha¡¦s lives as a Bodhisatta he had done many noble things. By
former conduct you may be able to get rid of resentment.

A number of J?takas are referred to here. The first one is the S?lavant Birth Story. Do you
book here?

Student: Yes.

Teacher: You can find these J?takas in that book. ¡§When his friends rose to prevent his kin
leagues being seized by an enemy king who had been incited by a wicked minister in whose
had sown hate for him, he did not allow them to lift a weapon.¡¨ The other king seized him an
the neck and he was left at the cemetery with the other ministers. Even though he was treate
not get angry with that king. With much effort he got out of that state and went back to his pa
made peace with the other king. The king whose name was S?lavant practiced patience or f
other king who tried to kill him. In the same way you should not have anger towards such pe

In paragraph 28 the second story is about Khantiv?di. The Bodhisatta was a hermit at that
practiced patience at that time. The king was a very cruel person at that time. The king met t
asked ¡§What are you?¡¨ The hermit answered ¡§I am a monk.¡¨ Then the king asked ¡§Wha
answered ¡§I am a preacher of patience.¡¨ ¡§The king had him flogged with scourges of tho
hands and feet cut off, he felt not the slightest anger.¡¨ Although his hands and feet were cut
feel any anger towards that king.

When the king left the hermit, a general came and asked him to get angry with the king. ¡§
king. Please get angry with the king, so he will not suffer such painful consequences.¡¨ The h
¡§People like me do not hate. People like me do not get angry.¡¨ That is what he said.

The next one is about C|?a-Dhammap?la. The Bodhisatta was a child in this story. He was
father.

The next J?taka is about an elephant. The Bodhisatta was reborn as an elephant at that ti
¡§The elephant, when struck by the stout shaft,

Addressed the hunter with no hate in mind:
¡¥What is your aim? What is the reason why
You kill me thus? What can your purpose be?¡¨
Actually what the elephant said was: ¡§Whose order was this?, Whose order is this?¡¨, not ¡¥
purpose be?¡¦ The elephant asked who had ordered him to be killed.

The hunter had been ordered by the queen to kill the elephant because the elephant had a
that the tusk had six kinds of rays, rays of six colors. That is why the elephant was called ¡¥C
¡¥Cha¡¦ means six. ¡¥Danta¡¦ means tusk. It is not six tusks but six-colored tusks. Although t
could easily kill the hunter, he did not. He practiced patience or forbearance.

The next J?taka is about a great monkey. The Bodhisatta was born as a great monkey at t
monkey saved a man from a rocky chasm, a rocky pit. The man could not get out of the pit b
monkey saved him. After saving him the monkey was tired. So he said to the man ¡§Let me
my head on your lap.¡¨ While he was resting the man thought:

¡§Now this is food for human kind
Like other forest animals
So why then should a hungry man
Not kill the ape to eat?
I¡¦ll travel independently (Actually it is I¡¦ll travel satiated.)
Taking his meat as a provision;
Thus I shall cross the waste, and that
Will furnish my viatcum.¡¨

So he struck the great monkey with a big rock, but the monkey was not killed. His head was
climbed up a tree and said ¡§You are a very ungrateful person. As I am a Bodhisatta, I will n
will not kill you. I will even show you the way out of this wilderness.¡¨ The monkey jumped fro
The blood from his head dropped to the earth. Following those drops of blood the man was a
the waste or wilderness.

The next J?taka is about a serpent king. The Bodhisatta was reborn as a serpent in this S
but he did not use his power to kill his tormentors. This is B|ridatta.

The next is another serpent. In another life Buddha was reborn as a serpent. It is the same

In paragraph 34 the Bodhisatta was reborn as the roya n?ga, Sa~khap?la. It is a royal n?ga
Buddha was reborn as a snake for many lives.

There are some people who find it difficult to accept that a person could die here and be re
snake. They find it hard to believe that a human being could die and be reborn as a snake o
because they are thinking of evolution. It is not evolution. It is just that a person dies here an
there as a result of his kamma. It is possible.

The other day I was reading a book about past lives. In that book the author said he regres
back to former lives. He was asking one patient what did you see then. So in one life the pat
a dog now.¡¨ So he remembered his past life as a dog or a wolf there. It was reported in that

In Myanmar there was a monk who said that he had been a snake. As a snake he ate egg looking for an egg, a man saw him and killed him with a spear. The snake did not die quickly heap of rubbish and left to die. He died and was reborn as the son of that man. When he gre remember his past life as a snake. He remembered how he had suffered before he died afte spear. He was so apprehensive, he was so afraid of suffering that he became a monk so tha reborn as a snake again.

Such things can happen. You can find people that have been animals in their past lives. S to tell you or some just don¡¦t remember. There are people who have been reborn as animal lives.

There are so many stories. The next one is M?tuposaka. Here it is an elephant. ¡§Now it is degree improper and unbecoming to you to arouse thoughts of resentment, since you are en that Blessed One. The P??i word means that you are pointing to him as your Master. You ar your Master. It is not ¡¥emulating¡¦.You are claiming the Buddha is your Master. So we shou qualities of the Master¡¦s former conduct.

¡§He should review the Suttas that deal with the beginninglessness [of the round of rebirth have lives in the past and they will have lives in the future. This series of lives is called ¡¥the rebirth¡¦. Nobody knows or nobobody can tell when this round of rebirth begins. That is why rebirth is called ¡¥beginningless¡¦. There is no beginning although we know there is a middle middle of this round of rebirths. There will be many more rebirths and there have been millio the past. We do not know the beginning of it or the beginning of it cannot be known.

In this beginingless round of rebirths the person with whom you are angry has been your f mother, your brother, your sister and so on. So Buddha said it is very difficult in this sa?s?ra person who has not been your father, your mother and so on. So that person with whom you been your father or your mother in your past life. So it is not proper to be angry with him.

The reference is given as S., 2, 189-190. That is the Sa?yutta Nik?ya. The Sa?yutta Nik?y Kindred Sayings. So in the English translation it is in Kindred Sayings, volume 2, page 128. in the book are for the P??i Texts.

The next method is to review the advantages of loving-kindness. There are eleven advanta from the practice of loving-kindness. They will be explained in detail towards the end of the c you are angry and do not practice loving-kindness, you will not get these advantages.

The next one is the resolution into elements. You resolve that person into elements. ¡§Nov gone forth into homelessness, when you are angry with him, what is it you are angry with? Is are angry with? Or body hairs? Or nails? Or teeth? Or skin?¡¨ and so on. So you ask yourse with head hairs and so on. That is the resolution into elements.

I always say cut him into pieces. If you are familiar with the teaching of aggregates, you m angry with material aggregate, or consciousnesss aggregate, or formation aggregate?¡¨ and

The last one is to try the giving of a gift. So when you are angry with a person, give him a either be given by himself to the other or accepted by himself from the other.¡¨ You may acc

by him for you or you may give him a gift. You may give him a present. That is because whe
present, the mind becomes soft. So you may be able to get rid of resentment in this way.

A story is given here. ¡§As happened to the senior elder who received a bowl given to him
Cittapabbata Monastery by an almsfood-eater elder who had been three times made to mov
him, and who presented it with these words ¡¥Venerable sir, this bowl worth eight ducats wa
mother who is a lay devotee, and it is rightly obtained¡¦, let the good lay devotee acquire me
other monk maybe was a resentful monk. He made the other monk give up his lodging three

You know when you are living in a monastery which is the property of the Sa~gha, you are
live. It may be a small room. But if a monk comes who is senior to you and there are no othe
to him, then you have to give your place to that monk. That is because he is senior to you, h
you.

So that monk went there and got his place three times, I think out of malice. So the other r
bowl to him saying ¡§This bowl worth eight ducats was given to me by my mother who is a la
on.

¡§A gift for taming the untamed
A gift for every kind of good.¡¨

Giving accomplishes everything. That is what is said here. By giving you can do anything. It
that.

We should not apply this wrongly. Especially in our countries in Asia we say ¡§Giving acco
everything. So give him a bribe.¡¨ Once a car was stopped by a policeman in this country. Th
driving and her grandmother was with her. The grandmother said ¡§Give him some pocket-m
bribe.¡¨ Then the girl said ¡§Grandmother, it is not Myanmar. We cannot do that here.¡¨

Now we have the breaking down of barriers. ¡§When his resentment towards that hostile p
allayed, then he can turn his mind with loving-kindness towards that person too, just as towa
dear¡¨ and so on. After reflecting in different ways, then you will be able to get rid of resentm
practice towards him too until the barriers are broken.

¡§The characteristic of it is this.¡¨ I think - can you say ¡¥indication of this¡¦? That means yo
judge from this when the barriers are broken and when they are not. The P??i word is ¡¥lakk
¡¥Lakkha?a¡¦ is usually translated as characteristic. Sometimes it may be translated differen
¡¥indication¡¦ is better here. ¡§The indication of it is this.¡¨

Then there is a story about four persons. The robbers come and ask to give one person fo
can yourself or any other person, you have not broken down the barriers. Only when you ca
the barriers broken. If you say ¡§Take me to be killed. Do not take them.¡¨, then you are not
want your own destruction. That is partiality towards others. So you have not broken the bar
that. The barriers are only broken when you say ¡§Do not take any person.¡¨ You see the oth
yourself. You do not find anybody to be given for the sacrifice. Only then are the barriers bro
you see these four kinds of persons equally, imparitally. When the barriers are broken, you a
the sign and access. Here there is no special gaining of access concentration, but when the

broken, you are said to gain access concentration. After you have access concentration, you
get jh?na. ¡§At this point he has attained the first jh?na which abandons five factors¡¨ and s

Then we have the Texts and the Commentary. In the explanation of the words and how to
the practice of mett? meditation is given according to what is taught in the Pa?isambhid?ma
528 ways of practicing mett?. Please look at the handout today. This is how we practice met
you look at the first column there are twelve kinds of persons to whom we send thoughts of
the second column are the ten directions - the four cardinal directions, the four corners, and
the third column are the four modes of loving-kindness - May they be free from enmity. May
displeasure. May they be free from affliction. May they live happily or keep themselves happ
ways we practice towards persons. We can practice mett? following this chart in 528 ways.

If you look at column one, there should be some space between #5 and #6. The first five a
¡¥non-specific pervasion¡¦. From #6 through #12 there is specific pervasion. When we say a
all beings. ¡¥All breathing things¡¦ means all beings. ¡¥All creatures¡¦ means all beings. ¡¥All
means all beings. ¡¥All those who have personality¡¦ means all beings. The first five mean a
specification. Then for #6 we say ¡§may all women¡¨, so in that case no men are specified. T
all men¡¨ and no women are specified.

When we practice loving-kindness meditation, we combine these three columns in differen
¡§May all beings be free from enmity, free from displeasure, free from affliction and live happ
say ¡§May all breathing things be free from enmity, free from displeasure, free from affliction
happily¡¨ and so on. Then we come to #12. ¡§May all beings in states of loss be free from en
displeasure, free from affliction and live happily.¡¨

Next we combine it with directions. In P??i the word for direction comes first, but in English
later. So it is a little strange. So you say ¡§May all beings in the eastern direction be free fro
free from displeasure, free from affliction and live happily.¡¨ May all breathing things, may all
may all persons and so on in the eastern direction be free from enmity and so on.

Following this you practice toward 48 in non-specific mode and 480 in the specific mode. S
there are 528 ways of practicing mett?. We have practiced this a number of times in this cou
about 45 or 50 minutes to practice all 528.

In paragraph 53 there is the explanation of the word ¡¥satta¡¦. A being is called ¡¥satta¡¦ be
craving for it, has held (satta) it, has gripped (visatta) it, that is why ¡¥a being (satta)¡¦ is said
being is called a ¡¥satta¡¦ because he is attached to his life.

¡§But in ordinary speech this term of common usage is applied also to those who are witho
the term of common usage ¡¥palm fan (t?lavanta)¡¦ is used for different sorts of fans [in gene
made of split bamboo.¡¨ A being is called ¡¥satta¡¦. Why is he called ¡¥satta¡¦? Because he h
things. What about calling an Arahant a ¡¥satta¡¦? An Arahant is also called a being. An Ara
who has eradicated all mental defilements. He has no attachment at all. Still he is called a ¡¥
Commentator explains ¡§In ordinary speech this term of common usage is applied also to th
greed.¡¨ Although literally ¡¥satta¡¦ means a person who has attachment, it is applied both to

attachment and those who do not have attachment.

The author points out the P??i word ¡¥t?lavanta¡¦ as an example. ¡¥T?lavanta¡¦ means a fa leaves. This word is used for other fans as well whether they are made of palm leaves or no made of paper or split bamboo, but still they are called ¡¥t?lavanta¡¦ in P??i. In the same wa has attachment is called ¡¥satta¡¦ and a person who does not have attachment is called ¡¥sa

Can you give me some examples in English? You know what is meant here? There is a to Palm Springs. There may be more than 29 palms now or less than 29 palms, but the city is s Palms.

I looked up the word ¡¥pen¡¦ in the dictionary. What is the original meaning of the word ¡¥p from French and Latin. The original meaning is feather. So at first pens were made of feathe pens are not made of feathers or quills but we still call them ¡¥pens¡¦. So it is usage.

In paragraph 54 there is an interesting word, ¡¥puggala¡¦. ¡§ ¡¥Pum¡¦ is what hell is called. is ¡¥put¡¦. In Sanskrit it is ¡¥put¡¦. ¡§They fall (galanti) into that, is the meaning.¡¨ The P??i wo puggala and the Sanskrit word is pudgala.

This word is interesting because it reflects a certain belief in Hinduism. According to Hindu go to hell after death if you do not have offspring, if you do not have sons and daughters. If y without having a son or a daughter, you will go to hell. That is why brahmans always point o we are the ones who are going to hell. We have no family. We have no offspring. It is a brah is why they have to be householders for some years. Even though they want to become mon householders for some years and have a family. Then they can leave the family. So those w daughters will go to hell. ¡¥Puggala¡¦ means those who are going to hell, such persons. But ¡¥puggala¡¦ came to be applied to every being.

The word for son in P??i is ¡¥putta¡¦ and in Sanskrit it is ¡¥putra¡¦. ¡¥Tra¡¦ means to protect means a person who protects you from hell because when you have a son, you won¡¦t go to protected from hell. So a son is the person who protects you from going to hell. He is called

Student: That is the same word as in S?riputta?

Teacher: That¡¦s right. Later on it just meant a son. This is a Hindu belief, but the word was u as well as Buddhists. I think the others you can read by yourselves. For next week read unti first immaterial jh?na.

S?dhu! S?dhu! S?dhu!

(Tape 22 / Ps: 55 ¡V 124)

I thought that I had finished loving-kindness, but I think that I will go back a little. When you loving-kindness, first you try to see the danger in anger or in hate and also you try to see the patience. Then you practice loving-kindness first towards yourself, later towards a person wh towards a neutral person, and lastly towards an enemy. When you are able to break down th

means when you have mental impartiality towards these four kinds of persons, you are said
barriers. With the breaking of barriers comes access concentration. In other kinds of meditat
this point you get the learning sign and at another point you get the counterpart sign. But he
separate learning sign and counterpart sign. There is no special sign. When you have broke
are said to have obtained the counterpart sign. At that moment you also obtain the access c
you dwell on the beings and cultivate further so that you obtain jh?na. With mett? one can g
jh?na with the fourfold method and the fourth jh?na in the fivefold method.

Then we have the Texts and Commentary beginning with paragraph 44. The Text given h
Text found in many Suttas and also in Abhidhamma. The references given here are from Vi
Abhidhamma and D?gha Nik?ya which is in Sutta Pi?aka. In Sutta Pi?aka and Abhidhamma
passage again and again whenever loving-kindness meditation is described.

Then there is the explanation of the words. In paragraph 47 about the middle ¡§Just as to
with oneself without making the distinction ¡¥This is another being¡¦, is what is meant. Or alt
equally (sabbattat?ya),with the whole state of mind; not reserving even a little, is what is me
really means here is not being distracted outside even a little. So with the whole state of min
loving-kindness meditation, not to be distracted outside even a little.

Then in about the middle of paragraph 48 ¡§measureless through familiarity and through h
beings as its object¡¨ - so it is called ¡¥measureless¡¦ because it is practiced again and again
very familiar with that meditation, that kind of jh?na. Or it can mean it is measureless throug
measureless beings as its object. Since its object is measureless, it is also called ¡¥measure
Student: In paragraph 48 it says ¡§endued with loving-kindness¡¨. Is ¡¥endued¡¦ right or do t
¡¥embued¡¦?
Teacher: Endued with loving-kindness.
Student: Shouldn¡¦t it be ¡¥embued¡¦?
Teacher: Endued, yes. I think they mean the same thing. It means endowed with or embued

Then there is the description of the 528 modes of loving-kindness. That was explained las

In paragraph 53 there is the explanation of the word ¡¥being (satta)¡¦. ¡§They are held (sat
(visatta) by desire.¡¨ The P??i word is just to be attached. ¡¥Visatta¡¦ means very attached to
desire. So they are called ¡¥satta¡¦ in P??i. Those who have no greed are also called ¡¥satta
the common term or usage for beings actually.

The example given here is t?lavanta in P??i. ¡¥T?lavanta¡¦ means palm fan, a fan made o
on anything which is used to fan is called a ¡¥t?lavanta¡¦ whether it is made with palm leaves
The same name is applied to that thing.

Last time I pointed out the word ¡¥pen¡¦ in English. ¡¥Pen¡¦ really means a feather. Even th
be a feather, still it is called ¡¥pen¡¦.

Do you see the word ¡¥akkhara-cintaka¡¦? ¡§However, [in the world] etymologists (akkhara
not consider meaning have it that it is a mere name.¡¨ ¡¥Akkhara¡¦ means letters and ¡¥cinta
fingers, so the fingers of letters. That means grammarians or etymologists. There are two ki

etymologists here. One kind of etymologist did not search for the meaning of the word, the li
the word. They said it is just a name given to the being. So don¡¦t worry whether it means to
or whatever. So it is a mere name for them. ¡§While those who consider meaning¡¨ - there a
etymologists who said it has a meaning. They said that the word comes from ¡¥sattva¡¦ in Sa
called ¡¥sattva¡¦ because it has a bright principle, ¡¥sattva¡¦. This refers to the teaching of th
system in Indian philosophy. Samkhya system teaches that there are three principles - the s
tamas. They are given in footnote 6.

I think that I talked about ¡¥puggala¡¦ last time. ¡¥Put¡¦ means hell and ¡¥gala¡¦ means to fa
falling to hell. Those who fall to hell are puggala. The Hindu belief is that you go to hell if you
have any offspring.

In footnote 7 ¡§Here when the aggregates are not fully understood, there is naming (abhid
of the consciousness¡¨ - I think ¡¥of the¡¦ should go. ¡§There is naming of them and conscio
self (att?).¡¨ That means we do not understand the real nature of them as aggregates, we ca
to these aggregates, self (att?). We understand it as att?. So ¡¥consciousness¡¦ here really
understanding. We know or understand these aggregates as att?. ¡§That is to say, the phys
alternatively the five aggregates.¡¨ The Sub-Commentary is explaining the word ¡¥att?bh?va
word in paragraph 54. Personality (att?bh?va) is explained here. ¡¥Att?¡¦ means att? and bh
something arising from it. ¡¥Something¡¦ here means the naming and knowing. Naming and
Therefore it is called ¡¥bh?va¡¦. How naming and how knowing? Knowing as att?. So that is
in P??i or in Sanskrit.

In paragraph 56 ¡§And here may all beings be free from enmity is one absorption.¡¨ The S
said something about absorption or jh?na here. The word used is appan?. Appan? is norma
absorption or jh?na. But I think if we translate it as something like application, it makes more

When we practice loving-kindness meditation, we practice in four ways. May all beings be
that is one. May all beings be free from affliction, that is the second one. May all beings be f
anxiety, that is the third one. May they live happily, that is the fourth one. Each one is an app

The Sub-Commentary explains that you can get jh?na just by saying this one sentence - ¡
free from enmity. May all beings be free from enmity. May all beings be free from enmity.¡¨ T
¡¥one absorption¡¦ or ¡¥one application¡¦.

In the explanation of these ¡¥free from affliction¡¦ means free from mental affliction. ¡¥Free
anxiety¡¦ I think is not an accurate translation. The P??i word is anigha. That means free fro
may have noticed on the sheet I gave you last week that I changed them. The second applic
as ¡§May all beings be free from displeasure.¡¨ The third application is translated as ¡§may a
free from affliction.¡¨ ¡¥Free from affliction¡¦ means free from bodily suffering, free from pain.
displeasure¡¦ means free from domanassa or mental affliction. The fourth one is ¡§May they
Literally it means may they hold themselves happily or may they maintain their bodies or the
It is all right if we just say ¡§May they live happily.¡¨ So there are four absorptions, four applic

Then there are eleven benefits to be enjoyed from the practice of loving-kindness meditati

comfort, one wakes up in comfort and so on.

In paragraph 71 references are given for ¡§like fire in the case of the lay woman devotee U referred to chapter 12, paragraph 34. You will come to that later, not now, not today. On ¡¥D the Commentary the Dhammapada. If you want to read the story in more detail you may rea Legends, part 3, page 103. ¡§Like the poison in the case of the Sa?yutta Reciter the Elder C don¡¦t know this story because the Sub-Commentary did not explain this. Maybe it was very time this Commentary was written down. But now nobody knows about this Elder C|?a-S?va the case of the novice Sa~kicca¡¨ - this also is in the Commentary to the Dhammapada. You book Buddhist Legends, part 2, page 238 and the following pages.

Now we go to compassion. Compassion is karu?? in P??i. It will be explained later. ¡§One develop compassion should begin his task by reviewing the danger in lack of compassion ar compassion.¡¨ Then he practices compassion.

Compassion takes beings in suffering or beings in distress as object. So it is a little differe object of loving-kindness meditation. Loving-kindness meditation takes all beings whether th or whether they are enjoying, so all beings. Karu?? takes all beings who are in distress, who

When we want to practice karu?? meditation, we have to find a person who is in distress, mentally as well as physically. So we have to find such a person. If we cannot find such a pe we do? Then we can arouse compassion for an evil-doing person. There may be some pers though he is happy right now, he is going to suffer in his next lives. So he is the object of co We can practice to such a person.

Student: Bhante, were people so happy at that time they could not find a person in suffering

Teacher: They may be having fun right now doing evil things, but they are going to suffer the wrong doing in the next life. You can think of that and take them as the object of karu??.

Then the comparison is given to a man who is caught with stolen goods and who is conde given food and all these things, but he was not happy. In that story in paragraph 79 it says ¡§ hundred blows in sets of four.¡¨ Actually it is not in sets of four, but at every crossroads. A cr called ¡¥a set of four¡¦ because four roads meet there. So at every crossroads he was given The people give him things to eat. Although he may be eating and although he may even be going to suffer death. In the same way a person who is doing evil may be enjoying himself n suffer. So he can be the object of karu??.

Then there may be some person who does not do evil, who does profitable deeds, but he one of the kinds of ruin beginning with the ruin of health, or ruin of relatives, or ruin of proper on. That person also can be the object of karu?? meditation. A person who does not do evil meritorious deeds, good things, may be in poor health, or may have disease, or may have lo have lost his property and so on. So he can be the object of karu??.

In paragraph 81 the second paragraph it says ¡§And here too¡¨. The ¡¥too¡¦ is misplaced. T after ¡§He too deserves the meditator¡¦s compassion.¡¨ Not only the person who does evil, b compassion. ¡§He too deserves the meditator¡¦s compassion.

¡§Even with no such ruin, thus ¡¥In reality he is unhappy¡¦.¡¨ Now there is a person who do
not been overtaken by any one of the ruins. So he is well off. He is in prosperity. What do yo
You can still practice karu?? towards him. ¡§ ¡¥In reality he is unhappy¡¦, because he is not e
suffering of the round [of becoming].¡¨ He is not exempt from suffering old age, disease and
And so such a person can be the object of karu?? meditation.

So in fact anybody can be the object of karu?? meditation, depending on how you regard t
look at him. But it is better to find a person who is in real distress, who is in real suffering and
karu?? towards that person. If you cannot find such a person, then you may practice toward

Here also there is the breaking down of barriers. Then one practices meditation until one g
meditation can also lead to the attainment of third jh?na or fourth jh?na.

The next one is gladness (mudit?). Since it is gladness, its object must be people who are
who are in happiness. Beings who are in happiness are the objects of mudit? meditation. Yo
towards a dear person and so on.

In paragraph 85 it says ¡¥a boon companion¡¦. What is ¡¥a boon companion¡¦? The P??i v
¡¥So??a¡¦ means a tavern, a drinking place. So??sahaya means a drinking companion. Tha
and very kind relationship towards that person. Do you use this word ¡¥boon companion¡¦?
Student: I don¡¦t think so. ¡¥Boon¡¦ is something like lucky or a gift. In French there is ¡¥bon
which is a high liver or a drinker. That¡¦s French though. Actually a drinking companion make
Teacher: When you practice compassion, what you do is to reflect ¡§This being indeed has
misery. If only he could be free from this suffering.¡¨ That is how you practice compassion. T
paragraph 78. When you practice karu??, you say ¡§May he be free from suffering. May he
suffering.¡¨ That is the way of practicing compassion towards beings.

In mudit? what do you say? ¡§This being is indeed glad. How good! How excellent!¡¨ That
you practice mudit?, you say ¡§He is happy. He is in prosperity. How good! How excellent!¡¨
practice mudit? meditation. When you want to practice mudit? meditation, you choose a pers
happiness, who is in prosperity. Then you say ¡§He is happy. He is prosperous. How good!
practice like that.

¡§But if his boon companion or the dear person was happy in the past but is now unlucky a
then gladness can still be aroused by remembering his past happiness.¡¨ Or ¡§In the future h
similar success¡¨ and so on. You can still practice mudit? towards that person.

Then the is breaking down of the barriers and so on. This meditation also leads to third jh?
jh?na.

The last one is upekkh? (equanimity). ¡§One who wants to develop equanimity must have
triple or quadruple jh?na in loving-kindness, and so on.¡¨ That is if you want to attain jh?na th
meditation. First you must attain three jh?nas or four jh?nas by the practice of loving-kindnes
compassion or gladness.

¡§He should emerge from the third jh?na [in the fourfold reckoning], after he has made it fa
should see danger in the former [three divine abidings] because they are linked with attentio

being¡¦s enjoyment (or given to attachment to beings) in the way beginning ¡¥May they be h

¡§Because resentment and approval are near, and because their association with joy is gr because they are gross due to association with joy. It is not that association with joy is gross gross. They are said to be gross because they are associated with joy. There is sukha with t said to be gross. ¡§And he should also see the advantage in equanimity because it is peace

How do you practice equanimity towards people? What do you say? It is not given here. W later. You just say ¡§Beings have kamma as their property.¡¨ Just that. It is kamma. Beings s according to their kamma. Beings have kamma as their property, as their matrix, as their rela Thinking of the law of Kamma is one way of practicing upekkh? meditation.

¡§Therefore he should arouse equanimity towards the neutral person in the way already st the neutral one¡¨ - I think ¡¥through the neutral one¡¦ should go. It should be ¡§Then he shou the barriers in each case between the three people, that is, the dear person, then the boon c then the hostile one, and lastly himself. And he should cultivate that sign, develop and repea it.¡¨ Here since he has attained three jh?nas or four jh?nas with mett? meditation and others the fourth jh?na or the fifth jh?na.

¡§But how then? Does this arise in one whom the third jh?na has already arisen on the ba kasi?a, etc.? It does not.¡¨ Not anybody who has gained jh?na with other meditation can obt jh?na or the fifth jh?na through upekkh?. He has to have gained jh?nas through mett?, karu? meditation. Then he can gain the fourth jh?na or the fifth jh?na through the last one, through meditation.

¡§Does this arise in one whom the third jh?na has already arisen on the basis of the earth, not. Why not? Because of the dissimilarity of the object.¡¨ Let us say you get the first, secon taking the earth kasi?a, the earth disk as object. Then the object of your jh?na is the earth d object of your jh?na must be beings. So there is difference of object. ¡§Because of the dissi object. It arises only in one in whom the third jh?na has arisen on the basis of loving-kindnes because the object is similar.¡¨ That is the end of the four divine abidings.

Now comes the general exposition. The first part has the meanings of mett?, karu??, mud ¡§Now as to the meaning firstly of loving-kindness, compassion, gladness and equanimity: it is loving-kindness.¡¨ The P??i word ¡¥mejjati¡¦ really means it sticks. So it is sticky.

¡§It is gluttonous (not solvent).¡¨ When you have mett?, you are as it were glued to the per gluttonous is the meaning.¡¨ , not solvent.

¡§Also: it comes about with respect to a friend (mitta), or it is behaviour towards a friend, th loving-kindness (mett?).¡¨ The first explanation takes it that mett? comes from the root ¡¥mit suffix ¡¥t?¡¦. The second one takes it that the word ¡¥mett?¡¦ comes from the word ¡¥mitta¡¦. to mett? by a grammatical rule. So mett? first is derived from a root and a suffix and secondl from a word and a suffix.

The second one is karu??. It is explained here. ¡§When there is suffering in others it cause people¡¦s hearts to be moved (kampana), thus it is compassion (karu??). Or alternatively, it

others¡¦ suffering, attacks and demolishes it, thus it is compassion.¡¨ Here whether you really
suffering of others is not important. It is immaterial. When karu?? arises in one¡¦s mind, it ari
manner. It arises in this mode of wanting to remove suffering from others.

¡§Or alternatively, it is scattered (kiriyati) upon those who suffer, it is extended to them by
thus it is compassion (karu??).¡¨ It is the desire for beings to be free from suffering, to be fre
distress.

The next one is mudit?. ¡§Those endowed with it are glad (modanti), or itself is glad (moda
the mere act of being glad (modana), thus it is gladness (mudit?).¡¨ Mudit? is just defined as

Next there is upekkh?. ¡§It looks on at (upekkhati), abandoning such interestedness as thi
be free from enmity¡¦ and having recourse to neutrality, thus it is equanimity (upekkh?).¡¨ Eq
indifference. It takes beings as object. It is just impartiality. It is not disregarding them all tog

Then there is discussion of the characteristics etc. of each one. ¡§Loving-kindness is chara
as promoting the aspect of welfare.¡¨ That means actually occurring in the mode of desiring
function is to prefer welfare. It is manifested as the removal of annoyance.¡¨ I just want to sa
here. Its proximate cause is seeing lovableness in beings. It succeeds when it makes ill will
fails when it provides (selfish) affection.¡¨ ¡¥Selfish¡¦ is put in parentheses. Is there unselfish
Here what is meant is attachment. If you have attachment or lobha, you fail.

Compassion actually is desire to remove suffering from others. ¡§Compassion is character
the aspect of allaying suffering. Its function resides in not bearing other¡¦s suffering. It is mar
non-cruelty. Its proximate cause is to see helplessness in those overwhelmed by suffering. I
makes cruelty subside and it fails when it produces sorrow.¡¨ This is very important. ¡§It fails
produces sorrow.¡¨ When you practice compassion, you just practice compassion and you d
sorry. That is very important.

When we see some people injured by some person for example, we are not only sorry for
angry with the person who inflicted pain on them. When we do that, we are going beyond th
compassion. We are getting into akusala, unwholesome mental states. Compassion is a wh
highly developed wholesome mental state. When we practice compassion, we just have the
free from suffering. We cannot say that we suffer with them because if we suffer with them,
unwholesome mental states in our mind. We do not suffer with them. We have compassion
with them. That is important in karu??. Many people confuse karu?? with this enemy, sorrow

¡§Gladness is characterized as gladness (produced by other¡¦s success). Its function resid
unenvious. It is manifested as the elimination of aversion (boredom).¡¨ We were talking abou
boredom on my way here. The P??i word used is ¡¥arati¡¦. ¡¥Rati¡¦ means delight and ¡¥a¡¦
non-delight in other people¡¦s, other beings¡¦ success etc. I don¡¦t think that we can call it bo
Perhaps aversion also is not so good here. Can you think of another word which means non
the opposite of envy actually. When you envy somebody, you are not pleased with his succe
You don¡¦t take delight in his success. The word ¡¥arati¡¦ here means that, not taking delight
people¡¦s success and so on. ¡§it succeeds when it makes non-delight subside, and it fails w

merriment.¡¨ That is merriment with attachment.
Student: Sometimes you say sympathetic joy for gladness?
Teacher: Yes. Sympathetic joy and some also translate it as altruistic joy. Sympathetic joy m
because ¡¥gladness¡¦ can mean any kind of gladness. Maybe here the translator wanted to
just means gladness, but I think sympathetic joy is a better word for it.

¡§Equanimity is characterized as promoting the aspect of neutrality towards beings¡¨ and s
proximate cause is seeing ownership of deeds (kamma) thus: ¡¥Beings are owners of their d
theirs] is the choice by which they will become happy, or will get free from suffering, or will n
from the success they have reached?¡¨ ¡¥Will get free from suffering¡¦ refers to karu?? (com
not fall away from the success they have reached¡¦ refers to mudit?. When you practice muc
¡§May they not fall away from this prosperity, or this success, or this happiness.¡¨ You can s
too. On the other page it said you may say ¡§This being is indeed glad. How good! How exc
either way.

¡§It succeeds when it makes resentment and approval subside (Resentment is dosa and a
and it fails when it produces the equanimity of unknowing.¡¨ ¡¥The equanimity of unknowing
indifference of ignorance or just ignorance.

¡§The general purpose of these four divine abidings is the bliss of insight and an excellent
future) existence. That peculiar to each is respectively the warding off of ill will and so on.¡¨
paragraph is not difficult to understand.

The next paragraph is the near and far enemies. Each one has two kinds of enemies, the
far enemy. ¡§The divine abiding of loving-kindness has greed as its near enemy.¡¨ That is wh
important when you practice loving-kindness that you do not have greed or attachment for th
Sometimes they are very similar. So you may take one for the other. So the near enemy is g
since both share in seeing the good things, seeing virtues.

¡§Greed behaves like a foe who keeps close by a man, and it easily finds an opportunity. S
should be well protected from it. And ill will which is dissimilar to the similar greed, is its far e
a foe ensconced in a rock wilderness. So loving-kindness must be practiced free from fear (f
of that; for it is not possible to practice loving-kindness and feel anger simultaneously.¡¨

¡§Compassion has grief based on the home life (That is feeling sorry.) as its near enemy,
in seeing failure.¡¨ Cruelty is the far enemy.

Now sympathetic joy or gladness (mudit?) - its near enemy is joy based on the home life. T
becoming merry, joyful with attachment. ¡§And aversion (boredom) - or non-delight- which is
similar joy, is its far enemy.¡¨ So something like envy is its far enemy. So gladness should be
from fear or danger of that.

¡§Equanimity has the equanimity of unknowing based on the home life as its near enemy.¡
knowing, ignorance. It is ignorance that is not accompanied by pleasurable feeling or displea
So this ignorance is accompanied by indifferent feeling and shares in ignoring faults and virt

¡§And greed and resentment, which are dissimilar to the similar unknowing are its far ener

enemies are greed and resentment. ¡§Therefore equanimity must be practiced free from fea

Each of these has two enemies, the near enemy and the far enemy. We should be careful enemy and the far enemy.

¡§Now zeal (chanda) consisting in desire to act is the beginning of all these things. Suppre hindrances, etc., is the middle. Absorption is the end.¡¨ So jh?na is the end.

¡§Their object is a single living being or many living beings, as a mental object consisting i concept.¡¨ Because beings are a concept it is called a ¡¥concept¡¦.

¡§The extension of the object takes place either in access or in absorption. Here is the ord as a skilled ploughman first delimits an area and then does his ploughing, so first a single dw be delimited and loving-kindness developed towards all beings there in the way beginning ¡¥ may all beings be free from enmity¡¦.¡¨ Then when you have gained experience with that, yo range of loving-kindness by taking two dwellings, three dwellings, four dwellings and so on, village, the district, the kingdom, one direction and so on up to one world sphere, or even be develop loving-kindness to beings in such areas.

That is why when I teach loving-kindness, I teach in two ways. The first is by way of perso well, happy and peaceful. May my teachers be well, happy and peaceful. May my parents be peaceful.¡¨ and so on. The other way is: ¡§May all beings in this building be well, happy and all beings in this area, in this city, in this county, in this state, in this country, in this world, in universe be well, happy and peaceful.¡¨ And then ¡§May all beings in general be well, happy The meditation is extended little by little.

Now the outcome, what kind of results you can get from the practice of these four divine a as the immaterial states are the outcome of the kasi?as, and the base consisting of neither p non-perception is the outcome of concentration, and Fruition Attainment is the outcome of in attainment of cessation is the outcome of serenity coupled with insight, so the divine abiding is the outcome of the first three divine abidings.¡¨ In order to be successful in the fourth one have to be successful in the first three divine abidings.

¡§For just as the gable rafters cannot be placed in the air without having first set up the sca built the framework of beams, so it is not possible to develop the fourth jh?na in these withou already developed the third jh?na in them.¡¨

In paragraph 104 it says that immaterial states are the outcome of the kasi?as. ¡¥Kasi?a¡¦ jh?na developed on the kasi?a. You take the kasi?a as the object of meditation. Then you pr and get jh?na. If you do not get r|p?vacara jh?na, then you do not get ar|p?vacara jh?nas. T the immaterial states are the outcome of the kasi?a jh?nas. ¡§The base consisting of neither non-perception is the outcome of concentration.¡¨ The ar|p?vacara jh?na is the outcome the jh?na concentration. ¡§Fruition Attainment is the outcome of insight.¡¨ When you practice vip and become enlightened, you gain Fruition Attainment. So Fruition Attainment is the outcom meditation.

¡§The attainment of cessation is the outcome of serenity coupled with insight.¡¨ There is ar

called ¡¥cessation attainment¡¦. That means the cessation of mental activities. It is a very hig
type of jh?na. In order to get into that jh?na you must first have all the eight or nine jh?nas. Y
into first jh?na and emerge from it. Then you enter into second jh?na, third jh?na and so on
the fourth ar|p?vacara jh?na. After emerging from the first jh?na, you practice vipassan?. Th
the second jh?na (That is samatha or serenity meditation.) and practice vipassan? on that jh
of jh?na. So here vipassan? and samatha go in a coupled way. It is stated here as the outco
coupled with insight. The explanation of the attainment will be given at the end of the book.

Now questions - ¡§And here it may be asked: But why are loving-kindness, compassion, g
equanimity, called divine abidings?¡¨ The P??i word for divine abiding is ¡¥brahm? vih?ra¡¦.
living. Here it is translated as abiding. The word ¡¥brahm?¡¦ has two meanings here. One me
and the other meaning is faultless, so immaculate. These abidings are the best because the
attitude towards beings. These are the right attitudes which we should have towards beings.
called ¡¥the best¡¦.

¡§And just as Brahm? Gods abide with immaculate minds, so the meditators who associat
these abidings abide on an equal footing with Brahm? Gods.¡¨ The Brahmas have immacula
are not contaminated by some of the mental defilements. A person who practices any one o
like a Brahm?. That is because the Brahm? Gods in the world of Brahm?s always practice th
abidings. They live with these four divine abidings. They have no other thing to do. So these
called ¡¥brahm? vih?ra¡¦. It is the abiding like that of the brahm?s. They are called divine abi
sense of the best and in the sense of immaculate. They are the best way of abiding or the fa
abiding.

Why are they only four? The answer that is given is that the way of purity is fourfold. ¡§Lov
is the way to purity for one who has much ill will, compassion is that for one who has much c
is that one for one who has much non-delight, and equanimity is that for one who has much

¡§Also attention given to beings is only fourfold, that is to say, as bringing welfare, as remo
suffering, as being glad at their success, and as unconcern, [that is to say, impartial neutrali
the second.

¡§And one abiding in the measureless states should practice loving-kindness and the rest
four sons, namely, a child, an invalid, one in the flush of youth, and one busy with his own a
wants the child to grow up, wants the invalid to get well, wants the one in the flush of youth t
long the benefits of youth, and is not at all bothered about the one who is busy with his own
why the measureless states are only four as ¡¥due to paths to purity and other sets of four¡¦.

Then the order - the order is just loving-kindness, compassion, gladness and equanimity.

Now why are they called measureless? In paragraph 110 ¡§For their scope is measureless
their object is beings without measure, without exception. All of them occur with a measurele
their scope is measureless beings.

¡§Instead of assuming a measure such as ¡¥loving-kindness, etc., should be developed on
being, or in an area of such an extent¡¦, they occur with universal pervasion.¡¨ What does tha

when you practice loving-kindness towards a person, it cannot be called measureless?

The translation is a little off the mark. What is meant here or what is written by the original that even when you are practicing towards one person, it can be called measureless becaus your loving-kindness to one part of the body. That is what is meant here. ¡§Even in regard t they occur with universal pervasion without assuming a measure as ¡¥loving-kindness shoul this much part of him¡¦.¡¨ So it is not like ¡§May his head be well, happy and peaceful. May th his body be well, happy and peaceful¡¨ and so on. You take the whole being. So even with re person it can be called measureless. That¡¦s what is meant here.

The next topic is producing three jh?nas and four jh?nas. The first three can produce how Three or four. The last one can produce the fourth or the fifth, only one jh?na.

There is a discussion here with an opponent. Beginning with paragraph 112 there is an arg counterargument. The opponent pointed to a Sutta. He took the Sutta to mean that all four c be obtained by the practice of mett?, karu?? and mudit?. The form we see in that Sutta may you are not really familiar with Abhidhamma. Buddha said that after you practice loving-kind go on making this loving-kindness with vitakka and vic?ra, then without vitakka but with vic? when you read it superficially, you also may think that you can get all four or five jh?nas thro meditation and so on. That is not so.

So the author said: ¡§He should be told: Do not put it like that. For if that were so, then con of the body, etc., would also have quadruple and quintuple jh?na.¡¨ The Buddha taught abou the body also in the same way, but contemplation of the body can only produce the first jh?n jh?nas.

¡§There is not even the first jh?na in the contemplation of feeling or in the other two.¡¨ ¡¥O other two¡¦ is wrong. In its place we should say ¡§But there is not even the first jh?na in the c of feeling, let alone the second and so on.¡¨ When you practice feeling contemplation, you ca first jh?na, let alone the second, third, fourth and fifth. ¡§So do not misrepresent the Blessed adherence to the letter.¡¨ The he explained this.

In paragraph 114 about five lines down it says ¡§but the Blessed One had no confidence y bhikkhu.¡¨ That was the word about which I was talking to you. Actually the Buddha scolded ¡§So too, some misguided men merely question me and when the Dhamma is expounded [t that they need not follow me.¡¨ So that monk asked the Buddha to teach him, and he did not again he asked the Buddha to teach him. The Buddha saw that he had the capability to beco this time the Buddha taught him again. So can you give me another word like scold?

Student: Chastise?

Teacher: Chastise, yes, very good. So the Buddha chastised him. It is not that the Buddha h him. He misread the word. Actually it is the right word but with an accent. So the Buddha cha

When you read the Sutta, it seems to mean that you can practice loving-kindness meditati get first, second, third, fourth and fifth jh?nas. However what the Buddha meant there is that mett? meditation and you may get the first jh?na, second jh?na or third jh?na, but do not be

that. Try to get higher jh?nas by taking other subjects of meditation, not mett? meditation. If
get the fourth or fifth jh?na, you have to practice another kind of meditation, not mett? medita
practice of mett? meditation you can only get the third or fourth jh?na. That is what is meant

In footnote 17 ¡§Mere unification of the mind: the kind of concentration (sam?dh?na) that i
- I think that is ¡¥not too developed¡¦ is better, not ¡¥undeveloped¡¦ because it is a little devel
not developed enough.

Next we will go to paragraph 119, the highest limit of each. ¡§And while they are twofold b
triple-quadruple jh?na and the single remaining jh?na, still they should be understood to be
in each case by a different efficacy consisting in having ¡¥beauty as the highest¡¦, etc., for th
described in the Haliddavasana Sutta.¡¨ ¡¥Beauty in the highest¡¦ is not a good translation fo
is liberation with the beautiful as object. Here ¡¥liberation¡¦ means jh?nas, jh?nas which take
things as object. ¡§So loving-kindness is the basic support for the liberation with the beautifu

¡§One who abides in compassion has to come to know thoroughly the danger in materialit
is aroused in him when he sees suffering of beings that has as its material sign (I think ¡¥ma
should go.) cause, form beaten with sticks, and so on.¡¨ ¡¥Form¡¦ means a body.

In paragraph 123 there is a lot of existent and non-existent things in that passage. What w
mind is that happiness (sukha) and pain (dukkha) are said to be existent because they belon
They belong to reality. Sukha as well as dukkha are among the mental factors. Sukha is plea
dukkha is displeasurable feeling. They are among the 52 mental factors or mental states. Th
said to be existent things.

A being is non-existent according to ultimate reality or in the ultimate sense. A being is jus
combination of mind and matter or a combination of the five aggregates. When we say ¡¥a b
non-existent. And when we say ¡¥sukha¡¦ and ¡¥dukkha¡¦, they are existent. If you keep that
you will understand paragraph 123.

Upekkh? is not interested in the happiness of beings or in the suffering of beings. It takes
beings as an object, not the happiness or the suffering of beings, not the sukha or dukkha o

A person who practices upekkh? meditation becomes skilled in taking what is non-existen
as object. So it is easier for such a person to take the non-existent, the other kinds if non-ex
as object, that is the base, which is non-existent as to individual essence of consciousness,
reality. The third ar|p?vacara jh?na (the third immaterial jh?na) takes the non-existence of th
ar|p?vacara jh?na.

Non-existence itself is non-existent. Non-existence is a concept. It is not reality. A person
skilled in taking concept as object when he practices upekkh? meditation will find it easy to t
non-existent or nothingness of the first ar|p?vacara consciousness when he tries to get the i

In order to get the third ar|p?vacara jh?na you have to take the absence of the first aru?p?
object. You know that the ar|p?vacara jh?nas are the immaterial jh?nas. Most of the jh?nas
about are the material jh?nas. How to get the immaterial jh?nas will be described in the next
Student: Immaterial jh?na is formless jh?na?

Teacher: Formless jh?na, that¡¦s right. In order to get the third formless jh?na you have to m
absence of the first formless jh?na. That absence is nothing. That is just a concept. If you ar
taking concept as object when you practice upekkh? meditation, then you will find it easier h
nothingness as object. That is what is explained in paragraph 123. The sentences are long a
is not easy to understand.

So please keep in mind that when it says ¡¥existent¡¦ here it means sukha and dukkha. An
¡¥non-existent¡¦ it means beings because beings are non-existent in the ultimate sense.

OK. The others are not difficult to understand. Footnote 20 is very good because even in th
there is a mistake. In the Sinhalese edition the reading is right and he took the Sinhalese ed

You may not understand. ¡§Reading in both cases ¡¥avijjam?na-gahana-dakkha? citta?¡¨,
and dakkha have two very different meanings. ¡¥Dakkha¡¦ means skill and ¡¥dukkha¡¦ mean
the correct reading should be dakkha and not dukkha. There is just the difference of an ¡¥a¡
detected this. That is very good.

By the practice of these you fulfill the ten p?ramit?s. In Therav?da Buddhism there are ten
fulfilled by Bodhisattas and any person. These p?ramit?s are mentioned in paragraph 124. ¡
they give gifts.¡¨ That means giving. That is the first p?ramit?. ¡§And in order to avoid doing
they undertake the precepts of virtue.¡¨ That is the second p?ramit?. The first is d?na and th
s?la. ¡§They practice renunciation for the purpose of perfecting their virtue.¡¨ That is the thirc
¡§They cleanse their understanding (Pa??? that is the fourth.) for the purpose of non-confus
good and bad for beings. They constantly arouse energy (viriya) having beings¡¦ welfare and
heart. When they have acquired heroic fortitude through supreme energy, they become pati
beings¡¦ many kinds of faults. They do not deceive (That means truthfulness.) when promisir
you this; we shall do this for you.¡¦ They are unshakably resolute upon beings¡¦ welfare and
Resoluteness is the eighth p?ramit?. In P??i it is called ¡¥adhi??h?na¡¦, firmness or resolutic
unshakable loving-kindness (That is the ninth.) they place them first [before themselves].¡¨ A
means is they do favor first. The P??i word is pubbak?ri. ¡¥Pubba¡¦ means first and ¡¥k?ri¡¦ r
¡¥They do first¡¦ means that they do not wait for you to ask a favor, they do first. So ¡§Throug
loving-kindness they do favor first. Through equanimity (the tenth p?ramit?) they expect no r
fulfilled the [ten] perfections, these [divine abidings] then perfect all the good states classed
powers, the four kinds of fearlessness, the six kinds of knowledge not shared [by disciples] a
states of the Enlightened One. This is how they bring to perfection all the good states beginr
giving.¡¨ These ten p?ramit?s can be fulfilled by the practice of these four divine abidings.

There is so much to talk about. I intended to go to the next chapter, but I cannot. So pleas
ten for next week.

S?dhu! S?dhu! S?dhu!

Chapter 10
(Tape 23 / Ps: 1-64)

Today¡¦s chapter is on the immaterial states, that is on the formless jh?nas. We are still in concentration. This book was written on the three broad subjects of s?la (morality), sam?dhi and pa??? (wisdom). We are still in concentration. This chapter deals with four jh?nas, the a immaterial or formless states.

A person who wants to attain these immaterial states or brahm? vih?ras must have alread or five form jh?nas or material jh?nas. Without getting those jh?nas one will not be able to a immaterial states.

¡§One who wants firstly to develop the base consisting of boundless space sees in gross p danger through the wielding of sticks, etc., because of the words.¡¨ In order to go to the imm or in order to attain the formless jh?nas one needs to find fault with matter. So here he sees physical matter. That means he sees danger in the physical body.

Then he sees danger in it through the thousand afflictions beginning with eye disease and have this physical body we may quarrel with some other person. We may come to blows an this physical body is the place of many diseases beginning with eye disease, ear disease ar finds fault with the physical body.

In order to surmount that he enters upon the fourth form (r|p?vacara) jh?na with any of the beginning with the earth kasi?a and omitting the limited space kasi?a. You know there are n want to go on to the ar|p?vacara jh?nas, you cannot practice limited space kasi?a because already space and space cannot be removed. So only nine kasi?as are mentioned here, the

¡§Now although he has already surmounted gross physical matter by means of the fourth material sphere, nevertheless he still wants also to surmount the kasi?a materiality since it is counterpart of the former.¡¨ When he is in the jh?nas, he is said to be out of physical matters wants to surmount the kasi?a materiality.

Let us take the fourth jh?na. If he practices with earth kasi?a meditation, then his fourth jh earth kasi?a as object. So the fourth jh?na takes earth kasi?a or the sign of earth kasi?a wh materiality as object. So when he, let us say, hates matter, he hates any matter, whether it is the jh?na or any other matter. So he wants to surmount the kasi?a materiality.

It is like a person who sees a snake or who is pursued by a snake and he is afraid. Even he sees a rope or a crack in the earth, he is afraid of that. In the same way since this medita matter, he hates the kasi?a materiality also. So he wants to surmount the kasi?a matter too. is that it is like the man pursued by the snake.

The other similes are the dog attacked by a boar and the pis?ca goblin and the timid man. a man afraid of pis?cas. It is not a goblin and a timid man, but it is just a man who is afraid o man who is afraid of ghosts sees something in the dark. Then he thinks it is a ghost. So he i too. It is something like that.

Even those who have never seen a ghost in their life are afraid of ghosts because they ha
other people about ghosts. A person who is afraid of ghosts may be afraid of a tree stump o
shadow.

¡§So when he has become disgusted with (dispassionate towards) the kasi?a materiality, t
fourth jh?na, and wants to get away from it, he achieves mastery in the five ways.¡¨ So he m
mastery in the five ways mentioned in the earlier chapters.

¡§Then on emerging from the now familiar fourth jh?na of the fine material sphere¡¨ - so he
fourth jh?na with which he is very, very familiar. He gets into the jh?na and emerges from it.

¡§He sees the danger in that jh?na in this way. ¡¥This makes its object the materiality with
become disgusted¡¦, and ¡¥It has joy as its near enemy¡¦.¡¨ Now he finds fault with the fourth
jh?na. He says with reference to this fourth r|p?vacara jh?na, ¡§This makes its object the ma
which I have become disgusted.¡¨ That means this is a friend of my enemy, so I hate him too
like that.

¡§ ¡¥It has joy as its near enemy¡¦ and ¡¥it is grosser than the peaceful liberations¡¦.¡¨ ¡¥Pe
liberations¡¦ means the immaterial jh?nas or the ar|p?vacara jh?nas.

¡§There is, however, no [comparative] grossness of factors here [as in the case of the four
jh?nas]; for the immaterial states have the same two factors as this fine material [jh?na].¡¨ In
jh?nas one material jh?na is different from another material jh?na by the number of jh?na fa
the grossness or subtleness of the jh?na factors. But here all four immaterial jh?nas have th
jh?na factors. So there is no difference in the number of factors in these four immaterial stat
no comparative grossness of jh?na in the four immaterial jh?nas.

¡§When he has seen the danger in that in this way and has ended his attachment to it, he
attention to the base consisting of boundless spaced as peacefulness. Then, when he has s
to the limit of the world sphere¡¨ - that means he enters into the jh?na. His fourth material jh?
kasi?a sign as object. Then he expands this kasi?a sign in his mind. He expands the kasi?a
likes to the limit of the world sphere or as far as he likes. Then he removes that sign becaus
like that sign. He doesn¡¦t want to be attached to that sign. So he removes that sign by givin
to the space touched by it or covered by it regarding that as or saying to himself ¡§space, sp
¡§boundless space, boundless space, boundless space.¡¨

¡§When he is removing it, he neither folds it up like a mat nor withdraws it like a cake from
Actually it is from a pan. ¡¥A cake¡¦ here means a flat cake or pancake. You take a pancake
spatula. It is not like that. He does not pay attention to it. He does not review it.

¡§It is simply that he does not advert or give attention to it or review it; it is when he neither
to it nor gives attention to it nor reviews it, but gives attention exclusively to the space touche
[regarding that] as ¡¥space, space¡¦, that he is said to ¡¥remove the kasi?a¡¦.¡¨ When he war
kasi?a or the sign of kasi?a, he just stops paying attention to that sign. When he does not pa
that sign, that sign disappears. In its place there is void. There is just space left. That space
object for his immaterial jh?na.

¡§And when the kasi?a is being removed, it does not roll up or roll away. It is simply that it ¡¥removed¡¦ on account of his non-attention to it, his attention being given to ¡¥space, space conceptualized as the mere space left by the removal of the kasi?a.¡¨ This kind of space is c left by the removal of the kasi?a¡¦.

¡§Whether it is called ¡¥space left by the removal of the kasi?a¡¦ or ¡¥space touched by the ¡¥space secluded from the kasi?a¡¦, it is all the same.¡¨ You can call it with any name you lik the same whether it is called ¡¥space left by the removal of the kasi?a¡¦, or ¡¥space touched or ¡¥space secluded from the kasi?a¡¦. So the kasi?a sign disappears. In its place there is sp void. The meditator takes that space (It is conceptualized space.) as his object of meditation it again and again.

¡§He adverts again and again to the sign of the space left by the removal of the kasi?a as space¡¦, and he strikes at it with thought and applied thought.¡¨ That means he pays attentio again and again.

¡§As he adverts to it again and again and strikes at it with thought and applied thought the suppressed, mindfulness is established and his mind concentrated in access. He cultivates t again, develops and repeatedly practices it.¡¨ Then he attains the first ar|p?vacara jh?na.

When he attains the ar|p?vacara jh?na there is a thought process. That thought process is here in paragraph 10, the second half of the paragraph. ¡§And here too in the prior stage the three or four sensual sphere impulsions associated with equanimous feeling.¡¨ That means t four moments of javana, or impulsions, or sense-sphere consciousness. They are parikamm and gotrabh| (preliminary, access, adaptation, and change of lineage). These four moments ar|p?vacara jh?na consciousness. Next comes the immaterial or ar|p?vacara consciousness

¡§The rest is the same as in the case of the earth kasi?a. There is however, this difference immaterial sphere consciousness has arisen in this way, the bhikkhu, who has been formerl kasi?a disk with the jh?na eye, finds himself looking at only space (because the kasi?a has that sign has been abruptly removed by the attention given in the preliminary work thus ¡¥sp is like a man who has plugged an opening in a [covered] vehicle, a sack or a pot with a piec with a piece of rag of some such color as yellow, red or white and is looking at that, and ther is removed by the force of the wind or by some other agency, he finds himself looking at spa

The first ar|p?vacara consciousness takes space as an object. It is not ordinary space or g but it is the space obtained or left after the removal of the kasi?a sign.

Now comes the text. ¡§With the complete surmounting of perceptions of matter, with the d perceptions of resistance, with non-attention to perceptions of variety, [aware of] ¡¥unbound enters upon and dwells in the base consisting of boundless space.¡¨

I have not talked about ¡¥base consisting of boundless space¡¦ because it is not accurate. perceptions do we have here? There are 1. ¡¥complete surmounting of perceptions of matte disappearance of the perceptions of resistance¡¦, 3. ¡¥non-attention to perceptions of variety kind of perception is called ¡¥r|pa sa???¡¦ in the P??i Texts. ¡¥R|pa sa???¡¦ really means the

jh?nas and their objects. It is a little complicated. The word ¡¥sa???¡¦ (perception) is used qu
the Suttas to represent not only sa??? but all mental states. The word used is ¡¥sa???¡¦, but
understand is that it means all mental states. So here ¡¥r|pa sa???¡¦ really means five mater
their objects. The material jh?nas take kasi?as as their objects. Kasi?as are matter. So ¡¥pe
matter¡¦ here means the five or four material jh?nas and also by play of the word ¡¥sa???¡¦ t
That is explained here. First complete surmounting of perceptions of matter is explained. Pe
matter is explained in two ways here.
Student: Bhante, I have a question. I thought there were only four or five jh?nas including th
jh?nas.
Teacher: There are eight or nine. If you take r|p?vacara jh?nas to be four, there are eight, fo
jh?nas and four ar|p?vacara jh?nas. If you take r|p?vacara jh?nas to be five, there are nine j

When it means fine material jh?nas, then it is defined as sa??? (perception) of matter. ¡¥P
matter¡¦ means perception taking matter as object and here it means jh?nas. So ¡¥perceptio
only sa??? but the whole jh?na.

Why does this word also signify their objects? Here the word is explained in another way.
¡¥sa???¡¦ is taken to mean a name or in this book it is translated as a label. ¡¥Sa???¡¦ can a
The word ¡¥r|pa sa???¡¦ is explained to mean something that has the name ¡¥r|pa¡¦. So they
objects of jh?na. The objects of jh?nas are kasi?as - earth kasi?a, water kasi?a and so on. T
called ¡¥r|pa sa???¡¦ because they are of matter and so they have the name ¡¥matter¡¦. The
¡¥matter¡¦ so they are called ¡¥r|pa sa???¡¦. The word ¡¥r|pa sa???¡¦ or ¡¥perception of matt
in two ways in the Visuddhi Magga. The first one is sa??? of r|pa. The second one is someth
name ¡¥r|pa¡¦. That is why in the footnote the author says ¡§This explanation depends on a
¡¥sa???¡¦ as the (subjective) perception and as the (objective) sign, signal or label perceive

Surmounting both the fine material jh?nas and their objects - that means he no longer pay
objects of the five jh?nas. If he is still paying attention to them, he will not be able to surmou
he wants to surmount the five or four material jh?nas. So he has to forsake all of them.

The next is what? ¡§With the disappearance of perceptions or resistance¡¨ - ¡¥perceptions
means perception of something where there is something like friction. When you see an obje
be friction of the visible object and your eye. These two come together. When the visible obj
the avenue of your eye, it is said to strike your eye. So it is called ¡¥friction¡¦ but in the transl
is called ¡¥resistance¡¦. The P??i word is ¡¥pa?igha sa???¡¦. There is resistance or friction. W
be friction? There is friction between visible object and the eye, audible object and the ear, t
the nose, taste and tongue, tactile object and the body. So there are five kinds of pa?igha sa
r|pa sa??? (¡¥R|pa¡¦ means visible object.), sadda sa??? (sound), gandha sa??? (smell), ras
pho??abba sa??? (touch). So it is sa??? associated with two seeing consciousnesses, two
consciousnesses. Actually there are ten kinds of sa???.

Among the eighteen types of rootless consciousness there are ten (five pairs of two each)
consciousness, hearing consciousness, smelling consciousness, tasting consciousness, and

consciousness. These are called here ¡¥pa?igha sa???¡¦. ¡¥Disappearance of the perceptio
¡¥disappearance of the perceptions of friction¡¦ means disappearance of these types of cons
consciousness and so on. When you have entered into the jh?na, only jh?na consciousnes
again for a long period - one hour, two hours, three hours or one day, two days and so on. A
seeing consciousness, no hearing consciousness and so on arise. So they are said to have

(Say?daw refers to a citta chart.)

These two are seeing consciousness. One is the result of bad kamma and one is the resu
you see an ugly thing, then you see with this type of consciousness (cakkhuvi????a that is v
When you see a beautiful thing, a desirable object, then you see with this consciousness (ca
is vip?ka of kusala). There are two seeing consciousnesses, two hearing, two smelling, two
touching. They are called ¡¥pa?igha sa???¡¦. They do not arise when you are in jh?na. That

Let¡¦s go back a little to paragraph 14 with the surmounting, with the fading away, and wit
cessation. ¡§Both because of the fading away and because of the cessation, either in all asp
exception, of these perceptions of matter, reckoned as jh?na, which number fifteen with the
profitable, resultant and functional.¡¨ These fifteen are the five r|p?vacara kusala, the five r|p
vip?ka and the five r|p?vacara kiriya.

In the footnote the numbers of the types of consciousness are given. Those numbers are a
two at the end of the book. The sequence is not the same as this chart. In the footnote they
and 81-85.

Now we come to paragraph 16. ¡§With the disappearance of perception of resistance¡¨ - th
disappearance of sa??? accompanying the ten kinds of consciousness just shown.

Now paragraph 17 ¡§Of course, these are not to be found in one who has entered upon th
either.¡¨ They do not arise in one who has entered the first jh?na. ¡§For consciousness at tha
occur by way of the five doors.¡¨ When you are in jh?na, you don¡¦t see, you don¡¦t hear, you
whatever. You are completely in the mental world or something like that. They don¡¦t arise e
in the first jh?na.

¡§Still the mention of them here should be understood as a recommendation of this jh?na
arousing interest in it.¡¨ That is are praising it: ¡¥It is good. There are no perceptions of resis
this¡¦. It is something like that.

¡§Just as in the case of the fourth jh?na there is mention of the pleasure and pain already
elsewhere.¡¨ So pleasure and pain are abandoned in the previous jh?na, but in the descripti
jh?na they are also mentioned. That is to recommend the fourth jh?na, that it is good.

¡§And in the case of the third Path there is mention of the [false] view of personality, etc., a
abandoned earlier.¡¨ When describing the third enlightened person, the Buddha said that wit
the five lower fetters and three of those five are abandoned at the first stage of enlightenme
mentioned again with the person who has reached the third stage of attainment, just to reco
praise it. In the same way here although the perceptions of resistance are not arising when
first jh?na, yet they are mentioned here to praise this jh?na.

¡§Or alternatively, though these are also not to be found in one who has attained the fine m
still their not being there is not due to their having been abandoned; for development of the f
sphere does not lead to fading of greed for materiality, and the occurrence of these [fine ma
actually dependent on materiality.¡¨ That means that they are not there not because they are
together, for only through enlightenment can these be abandoned all together. So it is not th
abandoned all together that they do not arise here. They are something like pushed back.

¡§But this development [of the immaterial] does lead to the fading of greed for materiality.
is allowable to say that they are actually abandoned here; and not only to say it, but to maint
absolutely.¡¨ It is a way of forcing you to accept.

¡§In fact it is because they have not been abandoned already before this that it was said b
One that sound is a thorn to one who has the first jh?na.¡¨ If they were really abandoned, so
a thorn to the first jh?na.

¡§And it is precisely because they are abandoned here that the imperturbability of the imm
attainments and their state of peaceful liberation are mentioned, and that ?l?ra K?l?ma neith
hundred carts that passed close by him nor heard the sound of them while he was in an imm
Once he was sitting in immaterial attainment (ar|p?vacara). Then 500 carts passed close to
throwing up dust and so on. Later on his disciples came to him and asked if he had heard th
He said ¡§No, I did not.¡¨

When this was told to the Buddha, Buddha said ¡§Which is more difficult or which is more
did not know that 500 carts passed by him or a man who did not know while there was lightn
many people were killed by lightning, and he did not know anything about that?¡¨ The man s
was more difficult, more wonderful. The Buddha said that once he was like that. He was in a
and there was thunder and lightning and people died. Later on a man came to him and said
anything about that?¡¨ The Buddha replied that he did not. You may read this in Dialogues o
volume 2, page 141. In Thus Have I Heard, translated by Maurice Walsh it is on page 258.

When one is in the immaterial state (ar|p?vacara jh?na) you will not know anything.

Student: So at a retreat you won¡¦t hear the bell?

Teacher: No.

Student: Until you get out of it?

Teacher: Yes. Before attaining it the meditator makes up his mind ¡¥I want to be or let me be
for one hour, two hours¡¨ and so on.

Student: Seven days is the maximum?

Teacher: Yes, seven days.

¡§With non-attention to perceptions of variety¡¨ - ¡¥perceptions of variety¡¦ means percepti
variety of objects or perceptions that are themselves varied. So it is explained in or percepti
themselves varied. So it is explained in two ways: either to perceptions occurring with variety
as their domain. Sometimes the word ¡¥domain¡¦ is not a good word for the P??i word ¡¥goc
as their object. They take many, many different objects so they are called ¡¥perceptions of v

¡§Or to perceptions themselves various¡¨ - that means one perception is different from anc
Although we are all human beings, one is still different from the other. We are all individually
in the same way although sa??? is one, there are different sa???s - sa???s taking visible ob
taking sounds and so on. Sa???s themselves are varied and take varied objects. That is wh
called ¡¥n?natta sa??? (perceptions of variety)¡¦. In paragraph 20 you see the word ¡¥domai
the word ¡¥domain¡¦, please take it to mean object.

In about the middle of the paragraph you can see that 44 kinds of perception are given. ¡§
because 44 kinds of perception - that is to say, eight kinds of sense-sphere profitable percep
themselves have variety, have various individual essences, and are dissimilar from each oth
complete non-attention to, non-adverting to, non-reaction to (That means not paying attentio
non-reviewing of, these perceptions of variety; what is meant is that because he does not ac
them attention or review them, therefore and so on.¡¨ The 44 perceptions are given in detail
author does not give the numbers of the types of consciousness at the end of the book. Do y
them down? The eight kinds of sense-sphere profitable perception are 1-8. The twelve kinds
perception are 22-33. The eleven kinds of sense-sphere profitable resultant perception are 3
42-49. The two kinds of unprofitable resultant perception are 55 and 56. The eleven kinds of
functional perception are 70-72 and 73-80. Eight kinds of sense-sphere profitable perception
profitable¡¦ means wholesome. ¡¥The twelve kinds of unprofitable perception¡¦ means unwho
kinds of sense-sphere profitable resultant perception are the eight k?m?vacara sobhana vip
sant?ra?as which are wholesome resultants. The two kinds of unprofitable resultant percept
sampa?icchana and the sant?rana which are unwholesome resultants. The eleven kinds of
perception are pa?cadv?r?vajjana, manodv?r?vajjana, hasitupp?da and the eight k?m?vaca
actually pointing at citta chart during this explanation.) Actually these are the 54 sense-sphe
consciousnesses minus the dvipa?cavi????a. ¡¥N?natta sa???¡¦ or ¡¥perception of variety¡¦
accompanying these 44 types of consciousness.

¡§And [two things] should be understood: firstly, that their absence is stated here in two wa
¡¥surmounting¡¦ and ¡¥disappearance¡¦ because the earlier perceptions of matter and perce
do not exist even in the kind of existence produced by this jh?na on rebirth, let alone when t
entered upon and dwelt in that existence.¡¨ That means the earlier two kinds of perception, p
matter and perceptions of resistance, do not exist in the kind of existence produced by this j
that they do not exist in the r|p?vacara world in the r|p?vacara brahm?s. So in that realm the
They also do not exist when the jh?nas are entered upon and dwelt in.

¡§And secondly, in the case of perceptions of variety (the third one), ¡¥non-attention¡¦ to th
because 27 kinds of perception still exist in the kind of existence produced by this jh?na.¡¨ T
perception are existent in the ar|p?vacara realm. That¡¦s why here he does not say ¡¥surmo
just says ¡¥non-attention¡¦. There it says ¡¥surmounting¡¦ because they are non-existent, but
to be given no attention, non-attention because they are there but they are not paid attentio
difference.

The 27 kinds of perception are the eight kinds of sense-sphere profitable perception (1-8), of functional perception (72 and 73-80), and the ten kinds of unprofitable perception (22-29,

¡§For when he enters upon and dwells in this jh?na, there too, he does so by non-attentio but he has not attained when he does give attention to them.¡¨ So here it is just not paying a them. It is not surmounting them.

In paragraph 22 we have a very brief account of the meaning of the words. ¡¥With the sur perception of matter¡¦, what does it mean? Abandoning of all fine material is signified. By the the surmounting of perceptions of matter¡¦ is meant the surmounting of the fine material jh?n

By the words ¡¥with the disappearance of perceptions of resistance¡¦ and so on, what is m Non-attention to all sense-sphere consciousness, to all k?m?vacara consciousness. So in fa enters into the ar|p?vacara consciousness, there are no r|p?vacara consciousnesses and no consciousnesses. Surmounting some and not paying attention to some he enters into the im the meditator is in the immaterial jh?na, there are no r|p?vacara jh?nas and no k?m?vacara Actually when one gets the ar|p?vacara jh?na the r|p?vacara jh?nas disappear.

Unbounded space is not difficult to understand. It is ¡¥unbounded¡¦ because it has neither its arising nor to its end, as to its disappearing - no arising, no disappearing. Therefore it is c ¡¥boundless¡¦.

Paragraph 24 ¡§He enters upon and dwells in the base consisting of boundless space.¡¨ N this because ¡¥base consisting of boundless space¡¦ is not an accurate translation. What do ¡¥base consisting of boundless space¡¦? It really means the first ar|p?vacara jh?na and its c first ar|p?vacara jh?na is called ¡¥?k?s?na?c?yatana¡¦. It is a long name. The word is compo ?k?s?na?ca and ?yatana. ?k?s?na?ca is derived from ?k?s?nanta. This is P??i grammar. ? have the same meaning, namely, boundless space.

Now the word ¡¥?yatana¡¦ means base in the sense of habitat here. So jh?na citta and its called ¡¥?k?s?na?c?yatana¡¦ because they have boundless space as their habitat. That mea is not the base, but something that has the base; that is what is meant by the word ¡¥?k?s?n translation of ¡¥base consisting of boundless space¡¦ is not accurate. Actually it is something boundless space as a base. ¡¥Base¡¦ here means object.

Student: So this is similar to the two senses where you talked about sa??? being both -

Teacher: Right. Because the word ¡¥?k?s?na?c?yatana¡¦ belongs to a kind of compound wh signifies something other than those denoted by the individual words, not qualified by them, possession, habitation and so on. This is P??i grammar. The individual words mean someth word means another thing connected with them but not them.

Twenty Nine Palms is a good example. There is a community called ¡¥Twenty Nine Palms California. Why is that city called ¡¥Twenty Nine Palms¡¦? Because there are 29 palms there more than 29 palms now, but that is another thing. A city called ¡¥Twenty Nine Palms¡¦ mea there are 29 palms. So the word ¡¥Twenty Nine Palms¡¦ does not mean 29 palms. It means 29 palms. So 29 is 29 and palms are palms. But when these words are used as a compound

palms, but a place which has or where there are 29 palms.

In the same way ?k?s?na?ca and ?yatana here - ¡¥?k?s?na?ca¡¦ means boundless space
base. But when they are compounded and when they become a compound noun, they do n
a base¡¦ but they mean ¡¥something which has boundless space as a base¡¦ and ¡¥base¡¦ h
is not a base, but something which has that base. That is important. So we will have to unde
whenever we see ¡¥base consisting of boundless space¡¦. The other three jh?nas are also t
¡¥base¡¦ but ¡¥something that has the base¡¦.

Sometimes the word ¡¥?yatana¡¦ means habitat, where something is born, where somethi
originated like the ¡¥base for the deities¡¦. Do you know the ¡¥base for the deities¡¦? What¡¦s
in our countries we offer something to the deities or the spirits. We build houses for them. Th
¡¥dev?yatana¡¦. A shrine for the deities is called ¡¥dev?yatana¡¦ in P??i. ?yatana is that. ¡¥H
means a place.

Student: It can also be a tree.

Teacher: Oh, yes.

In paragraph 24 ¡§That ¡¥boundless space¡¦ is a base in the sense of habitat for the jh?na
is to be associated with it.¡¨ That is not accurate. We should strike out the words ¡¥whose na
associated with it¡¦ and replace that as ¡¥with its associated states¡¦. So the sentence shoul
sense of habitat for the jh?na with its associated states.¡¨ You will find these words in parag
chapter. Please go to paragraph 49 and you will see them there.

Student: At the beginning of the paragraph?

Teacher: Yes. The P??i word is the same. He misunderstood the P??i word ¡¥dhamma¡¦. I¡¦
word ¡¥dhamma¡¦ is very difficult to translate. You cannot translate that word with one word
you meet it. ¡¥Dhamma¡¦ here means just the dhamma, the states, mental states and somet
but here mental states. He took dhamma to mean nature. It doesn¡¦t mean nature here. Som
nature as in the words ¡¥vaya dhamma sa~kh?ra¡¦. That means the formations have the nat
or the nature of disappearing. In that context the word ¡¥dhamma¡¦ means nature. But here
if you are familiar with Abhidhamma, reading P??i books, you will be familiar with this word.
dhamma¡¦ means associated states. So the jh?na with its associated states is called ¡¥?k?s
not only the jh?na but the associated states as well are called ¡¥?k?s?na?c?yatana¡¦.

Now we have the second one, the base consisting of boundless consciousness. We will h
too. When you want to get the second ar|p?vacara jh?na, you find fault with the first ar|p?va
on. You practice meditation again and again and get the second ar|p?vacara jh?na.

In paragraph 27, the Text, ¡§By completely, surmounting the base consisting of boundless
by completely surmounting the first ar|p?vacara jh?na.), then you practice ¡¥unbounded con
unbounded consciousness¡¦,¡¨ he enters upon and dwells in the base consisting of boundles
That is a description of the second ar|p?vacara jh?na. The second ar|p?vacara jh?na takes
ar|p?vacara citta as object. That is why we have here ¡¥unbounded consciousness, unboun

You want to surmount the first ar|p?vacara jh?na, but you dwell upon it. You pay attention

¡¥unbounded consciousness, unbounded consciousness¡¦. Then you surmount it.

Here the word is vi????a?c?yatana. So there is vi????a?ca and ?yatana. So vi????a?c?y
vi????a, ana?ca and ?yatana. Vi????a?ca is also a compound of vi????a and ana?ca. ¡¥An
and ¡¥vi????a¡¦ means consciousness. So we have boundless consciousness. Here ¡¥boun
means the consciousness of the first ar|p?vacara jh?na. ¡¥?yatana¡¦ means a base in the se
jh?na citta and its concomitants are called ¡¥vi????a?c?yatana¡¦ because they have boundl
citta as their habitat or as their object. So it is not the base, but the jh?na and its concomitan
called ¡¥vi????a?c?yatana¡¦.

Paragraph 30 ¡§For it is said in the Vibhanga: ¡¥Unbounded consciousness: he gives atten
space pervaded by consciousness, he pervades boundlessly, hence unbounded consciousn
passage (ta? yeva ?k?sa? vi????ena phuta?) the instrumental case ¡¥by consciousness¡¦ m
the sense of accusative.¡¨ Although the case is instrumental, the meaning is not instrumenta
accusative. Actually what is meant here is ¡¥not space pervaded by consciousness¡¦, but ¡¥c
pervading the space¡¦. That is the actual meaning that you have to take. Literally translated i
pervaded by consciousness. The actual meaning here however is consciousness pervading
ar|p?vacara jh?na takes the consciousness of the first ar|p?vacara jh?na as object, not spac
here ¡¥consciousness¡¦ must be understood in the accusative sense. That means he gives a
consciousness which pervades the space or pervading the space. Vi????a?c?yatana is exp
be understood according to the explanation that I have given.

Now the third one, nothingness. Now we come to nothingness. The third one takes the abs
nothingness of the first as an object. After getting the second ar|p?vacara jh?na the meditato
to the third. In order to get the third ar|p?vacara jh?na the meditator dwells on the absence o
ar|p?vacara jh?na. When he gets the second ar|p?vacara jh?na, the first ar|p?vacara is gon
second ar|p?vacara jh?na, the first is said to be non-existent. When he wants to get to the th
jh?na, he takes that absence, the nothingness of the first ar|p?vacara jh?na as object. That
nothingness. It is real nothingness. It is not like ¡¥void of permanency, happiness¡¦ and so on
when the word ¡¥void¡¦ or ¡¥su??a¡¦ in P??i is used, it means it is void of permanency and so
word is used as void, or secluded and so on. What is meant here is that nothingness, that no
absence of the first ar|p?vacara jh?na. So he dwells on the absence of the first ar|p?vacara
¡¥void, void¡¦ or ¡¥secluded, secluded¡¦. He dwells upon it again and again until he gets the t
ar|p?vacara jh?na.

There is a simile here ¡§Suppose a man sees a community of bhikkhus¡¨ and so on. Then
Commentary.

¡§By completely surmounting the base consisting of boundless consciousness (That is the
jh?na.), [aware that] ¡¥There is nothing¡¦, he enters upon and dwells in the ¡¥base consisting
nothingness¡¦.¡¨

¡§By surmounting the base consisting of boundless consciousness - here too the jh?na is
consisting of boundless consciousness¡¦ - in the way already stated, and its object is so-calle

here ¡¥boundless consciousness¡¦ means the jh?na and the object of jh?na.

¡§It is its ¡¥base¡¦ in the sense of locality of the species, as Kamboj? is the ¡¥base¡¦ of hors
Kamboj? is a country maybe in the northwest of India. Good horses are said to be raised the
horses when you go to Kamboj?. Nowadays what do you say about horses? It is a place of v
horses? Kamboj? is a country or a place where good horses are raised or where good horse
same way ¡¥base¡¦ or ¡¥?yatana¡¦ is used.

The third ar|p?vacara jh?na and its concomitants are called ¡¥?ki?ca???yatana¡¦. There is
?yatana. ?ki?ca??a comes from aki?cana. The word ¡¥ki?cana¡¦ is translated as owning in t
39). Actually ¡¥ki?cana¡¦ is explained here in the Sub-Commentary as just nothing. The word
two meanings. One meaning is concern, concern for something. That is called ¡¥ki?cana¡¦. C
concern for anything, who has no worry is called ¡¥aki?cana¡¦ An Arahant is described as ak
has no worry and because he has nothing to be concerned about. That is one meaning.

Here ¡¥ki?cana¡¦, the same word, means nothing whatsoever, not concerned, not owning.
¡¥aki?cana¡¦ and that means nothing, nothing, nothing. It means the state of having nothing
nothingness, which here means nothingness or absence of the first ar|p?vacara citta. ¡¥?yat
the same. Jh?na citta and its concomitants are called ¡¥?ki?ca???yatana¡¦ because they hav
absence of the first ar|p?vacara citta as their habitat or as their object. The third ar|p?vacara
nothingness of or the absence of the first ar|p?vacara citta as object. It is not just a base, bu
that has nothingness as a base, nothingness as an object.

So these three words are the same. The P??i words for the first, second and third ar|p?vac
to the same kind of compound. So in the compound they mean something other than that wh
individual words. The last one is different.

The last one is called ¡¥neither perception nor non-perception¡¦. It is a very strange expres
perception nor non-perception. You find fault with the third ar|p?vacara jh?na. Then you dwe
ar|p?vacara jh?na saying ¡¥It is good. It is peaceful¡¦. So you take the third ar|p?vacara jh?n
you say that it is good and that it is peaceful. Then you gain the fourth ar|p?vacara jh?na.

The fourth ar|p?vacara jh?na is called ¡¥nevasa???n?sa???yatana¡¦ (neither perception n
That word is explained in two ways. Do you see the difference between #1 and #2 on the sh
are nevasa???, n?sa??a? plus ?yatana. Do they look the same to you? Do you see the diffe
Student: the last ¡¥A¡¦.
Teacher: The last ¡¥A¡¦, right. In #1 the last ¡¥A¡¦ is short and in #2 the last ¡¥?¡¦ is long. Very
Student: And if you saw this, you would know that?
Teacher: Yes. They can mean two quite different things, the one with short ¡¥A¡¦ and the one
Now #1 nevasa???n?sa??a? - ¡¥nevasa???¡¦ means having no sa??? and ¡¥n?sa??a¡¦ mea
here jh?na citta and its concomitants are called ¡¥nevasa???n?sa???¡¦, not nevasa??an?sa
they have no gross sa???, but they are not completely without subtle sa???. ¡¥Sa??a¡¦ mea
¡¥sa???¡¦ means something that has perception. So here jh?na citta and its concomitants ar
¡¥nevasa???n?sa??a because they do not have gross sa???. Yet they are not completely w

Here ¡¥nevasa???n?sa??a¡¦ means the jh?na and its concomitants.

So in this compound ?yatana, a base, is the same as nevasa???n?sa??a. One is the adje
One qualifies the other. By ?yatana or base are meant the jh?na citta and its concomitants.
¡¥base¡¦ because they are respectively included in the mana base and the dhamma base ar

There are twelve bases taught in Abhidhamma. Two of the bases are man?yatana (mind b
(dhamma base). ¡¥Man?yatana¡¦ just means types of consciousness. ¡¥Dhamm?yatana¡¦ m
kinds of r|pa and others. Nibb?na is also included here.

So here nevasa??? and n?sa??a and n?sa??a and ?yatana both mean the same thing. ¡¥
citta and its concomitants and ¡¥?yatana¡¦ also means jh?na citta and its concomitants. So it
This compound is different. The jh?na citta and its concomitants are called ¡¥nevasa???n?s
they have no gross sa??a nor do they not have subtle sa??? and at the same time they are

This compound is different from the other three compounds. ¡§Unlike the three previous w
¡¥nevasa???n?sa???yatana¡¦ is another kind of compound where the whole compound mea
individual members, one qualifying the other.¡¨

The second meaning is ¡¥nevasa??? (neither sa???), n?sa??? (nor non-sa???) ?yatana (
is called ¡¥nevasa???n?sa???yatana¡¦. The whole word means sa??? here because it is ne
non-sa??? and at the same time it is a base. It cannot function as full sa??? but it is still sa?
called ¡¥nevasa???n?sa???¡¦. It is sa???, but it does not function as a full-fledged sa???. A
not function as full-fledged sa???, it is still sa???, a very subtle sa???. So it is called
¡¥nevasa???n?sa???yatana¡¦ and ¡¥?yatana¡¦ means the same thing.

¡§Here sa??? is called ¡¥nevasa???n?sa???yatana¡¦ because it is neither full sa??? nor n
same time it is a base or it is included in the dhamma base, or it is dhamma base. But here
is done in the terms of sa???, which means sa??? here is representative of n?ma, and not s
we are to understand that ¡¥nevasa???n?sa???yatana¡¦ means jh?na citta and its concomit
So the explanations here are very complicated.

The whole word means sa???, but we must understand that it is not only sa??? that is me
along with the other mental states.

In this fourth ar|p?vacara jh?na sa??? becomes so subtle that it cannot function as full sa?
there is still a form of subtle sa???, we cannot call it ¡¥no sa??? at all¡¦. So it is neither sa??
sa???. Then the similes are given.

Student: So the object is sa????

Teacher: No. The object of this jh?na is the third ar|p?vacara jh?na. This fourth ar|p?vacara
¡¥nevasa???n?sa???yatana¡¦. Although the word is sa???, we must understand that it mea
sa??? and other mental states.

The similes given here are the smearing of oil on the bowl, and a teacher and his pupil goi
and so on.

Paragraph 52 ¡§But in this context what is perception¡¦s function? It is the perceiving of th
it is the production of dispassion if [that attainment and its object are] made the objective fie

insight.¡¨ What does that mean? Now perception (sa???) - sa???¡¦s function is to perceive th
function here is perceiving the object. The other function is to become the object of vipassan
is meant here.

¡§It is the production of dispassion if made the objective field of insight.¡¨ That means it ca
dispassion if it is made the object of vipassan?. When you practice vipassan?, you can watc
see sa??? arising and disappearing, so you become dispassioned towards sa???.

But it is not able to make the function of perceiving decisive, as the heat element in tepid w
able to make the function of burning decisive; and it is not able to produce dispassion by trea
objective field with insight in the way that perception is in the case of other attainments.¡¨ In
there is heat element, but it is not able to burn or to heat. In the same way there is sa??? he
cannot function in a decisive way or it cannot function fully.

¡§There is in fact no bhikkhu capable of reaching dispassion by comprehension of aggrega
the base consisting of neither perception nor non-perception unless he has already done his
other aggregates.¡¨ There is nobody, even if he is the Venerable S?riputta capable of reachi
comprehension of aggregates. That means he must have practiced vipassan? meditation an
the impermanence, suffering and soulless nature of things, of all phenomena group by group
after that will he be capable of reaching dispassion, otherwise no. Even if he is Venerable S?
not be able to reach. Those words are missing here. So we should insert the words ¡§There
bhikkhu even if he is the Venerable S?riputta capable of reaching dispassion¡¨ and so on.

¡§And furthermore, when the Venerable S?riputta, or someone very wise and naturally gift
he was, is able to do so, even he has to do it by means of comprehension by groups.¡¨ Here
is something like this. One who has practiced vipassan? in the usual way (That means begin
contemplating on the aggregates and so on.), such a person who is a wise one, who is as w
S?riputta, should be able to do so only by comprehension of groups. So even if one has pra
meditation in the usual way beginning with the comprehension of impermanence and so on
even such a person has to do it by means of comprehension of groups, not comprehension
One must take the whole group as an object of meditation and not the individual members.

¡§ ¡¥So it seems, these states, not having been, come to be; having come to be, they vani
means of [actual direct] insight into states one by one as they arise, such is the subtlety that
attainment reaches.¡¨ Even if one is an experienced practitioner of vipassan?, one can do so
but one cannot observe states one by one.

¡§This meaning should be illustrated by the simile of the water on the road.¡¨ This simile is
smearing the bowl with oil.

Now comes the general explanation. First is what? The first is that the ar|p?vacara jh?nas
surmount the object rather than the jh?na factors. That means ar|p?vacara jh?nas have diffe
than different jh?na factors. They have the same jh?na factors, two jh?na factors (upekkh? a
of them have two jh?na factors. So when you want to reach the higher ar|p?vacara jh?na, yo
the object and not the factors. That means you cannot eliminate jh?na factors, but you must

object. That means you have to take another object. That is the first one.

The second one is in paragraph 59. It is just a simile of how one is more subtle than the ot example of a very fine piece of cloth weighing maybe one ounce, two ounces and so on is g the second is more subtle than the first, the third is more subtle than the second and so on. difficult to understand.

The next one is in paragraph 64. The fourth ar|p?vacara jh?na takes the third ar|p?vacara When you want to obtain the fourth ar|p?vacara jh?na, you say ¡§Oh this third ar|p?vacara is peaceful. It is good.¡¨ You contemplate like that. If you say that it is good and that it is peace would seem that you are attached to it, that you like it. Right? But the answer here is ¡§no¡¨. to you finding fault with the king. There is nothing to do. You just follow him.

¡§It takes this for the object since
There is no other one as good,
As men depend upon a king,
Whose fault they see, for livelihood.¡¨

The person cannot get away from the king because his livelihood depends upon the king. Al like him, he has to be with him. It is something like that.

Then the last one, paragraph 66, gives how one has to hold on or take as object the third mounts a lofty stair leans on its railing for a prop¡¨ - so when you climb stairs, you have to le railing. ¡§As one who climbs an airy peak leans on the mountain¡¦s very top¡¨ - so when you you have to hold onto the top. ¡§As one who stands on a crag¡¦s edge leans for support on h sometimes you have to lean on your own knees. ¡§Each jh?na rests on that below; for so it i these.¡¨ One jh?na depends upon another.

So this is the end of the fourth ar|p?vacara jh?na. I had to rush through. The explanations very involved. The word explanations also are complicated. Sometimes there is some ambig You can make a word mean something other than what the word seems to mean. For exam adjectival compound, but I may say no that it is another kind of compound and I can explain the ambiguity of many words.

You know we have lost the accents in P??i, but there were accents in the older Sanskrit, i In the older Sanskrit the accents differentiate words. One and the same word can be an adje another kind of compound. The word is the same, but the accent may be on the first word or the compound. By the accent they designate that this is the adjectival compound and not an later Sanskrit and in P??i we have lost the accents. When there is no accent, there is no wa that this is this only and not that. So there comes confusion about words. I can explain it any I am familiar with these grammatical manipulations. Many words are explained in that way in So the word ¡¥r|pasa???¡¦ is made to mean the jh?nas and also the objects. So it is truly sai a play upon words. OK.

S?dhu! S?dhu! S?dhu!

We offer this transcription of a Dhamma class with Venerable U S?l?nanda with the hope th
beneficial for your understanding of the Buddha¡¦s teachings. This transcription has not been
the record of spontaneous exchanges between the teacher and students. Therefore it is pos
some errors. We are certain that such errors are infrequent and minimal. Say?daw is a meti
teacher and offers these teachings in this manner out of compassion for those people who a
serious study and practice of meditation and Buddhism.

Chapter 11
(Tape 24 / Ps: 1-83)

Today we come to chapter 11. In this chapter two kinds of meditation are treated. I¡¦m afra
first one may not be popular with people in the West. It is the perception of repulsiveness in
must understand that this meditation is not for not eating, not for refraining from eating. It is
without greed, for eating with non-attachment. Whether you are a lay person or a monk you
to keep you healthy, to keep you in good shape. So this is for eating without attachment. In
of attachment we have to get the perception of repulsiveness in food.

This book is meant for monks. So monks have to practice restraint in all areas. So with reg
too there should be restraint. Especially in the teachings of Therav?da Buddhism what we e
important as how we eat. The way that we eat is much more important than what we eat. W
arouse this perception of repulsiveness in food so that we do not get too much attached to f

Now comes the description of the development of the perception of repulsiveness in nutrin
think we should translate this word as food although the P??i word ¡¥?h?ra¡¦ can mean nutri
food. According to Abhidhamma ¡¥?h?ra¡¦ means nutriment. In popular usage the word ¡¥?h
repulsiveness in food.

¡§Now comes the description of the development of the perception of repulsiveness in foo
as the ¡¥One Perception¡¦ next to Immaterial States.¡¨ Then the author defines the P??i wor
nourishes, literally it brings on, thus it is nutriment (food).

¡§That is of four kinds as physical nutriment, nutriment consisting of contact, nutriment co
mental volition and nutriment consisting of consciousness.¡¨ These four things are called by
in P??i, by the name of nutriment.

The first one is physical nutriment. In fact it is not a direct translation of the P??i word. The
is ¡¥kabali~k?ra¡¦. You will find the word in footnote 2. So it is kabalali~k?ra ?h?ra. In the wo
¡¥kabalali~k?ra¡¦ there is the word ¡¥kabala¡¦. ¡¥Kabala¡¦ means a handful. We do not say a
say a handful because we eat with our hands. When we monks eat, we pick up the food wit
into a ball and put it into the mouth. This handful is called a ¡¥kabala¡¦ in P??i. The word ¡¥k
came to mean food in general. It is translated as physical nutriment here.

According to Abhidhamma that which is ?h?ra is not the whole food itself, but the oja (nutr
that is contained in the food. That is what is called ¡¥?h?ra¡¦ in Abhidhamma. Although phys
the P??i word ¡¥kabalali~k?r?h?ra¡¦ is stated, we must understand that it means the nutritive
food. The first ?h?ra is food.

Nutriment consisting of contact - contact is also called food. Contact is a mental factor. Th
called food.

The next is mental volition. So volition is called food.

The last one is consciousness. In one of the Suttas Buddha said there are four kinds of fo
mentioned. They are called food because they nourish something.

Then the question is: Which nourishes what? I think the first line in paragraph 2 should say ¡§But which nourishes what?¡¨, simply that.

¡§Physical nutriment (kabali~k?r?h?ra) nourishes (brings on) the materiality of the octad th nutritive essence as eighth.¡¨ You need some Abhidhamma to understand this. There are m material qualities, or material properties. There are said to be 28. These material properties groups. Some groups have eight material properties, some have nine, some have ten, some The least number of material properties contained in a group is eight. It is said according to we may find these eight material properties anywhere, in living beings or in outside things.

Here the eighth is said to be ¡§material of the octad that has nutritive essence as the eight remember the eight material qualities? The four primaries, color, smell, taste and this one ?h These are said to be found everywhere, where there is matter or material properties. These result of or, or are caused by sometimes kamma, sometimes citta (consciousness), sometim climate), and sometimes ?h?ra (nutriment). Here that caused by nutriment is needed. The ka on or nourishes the eight material properties which are cause by it (?h?ra). That is why it is nutritive essence or physical nutriment in P??i language.

The second one, contact as nutriment, nourishes the three kinds of feeling. When there is feeling. In the twelve links of Dependent Origination feeling is conditioned by what? By conta is said to nourish or bring the three kinds of feeling - pleasant feeling, unpleasant feeling and feeling. If there were no contact, there would be no feeling. So contact is said to be the cond feeling.

¡§Mental volition as nutriment nourishes (brings on) rebirth-linking in the three kinds of bec ¡¥Mental volition¡¦ means cetan?. Actually ¡¥mental volition¡¦ means kamma or sa~kh?ra in Origination, the second link (kamma formations). Mental volition is kamma formations. What brings pa?isandhi (rebirth-linking) in the three kinds of becoming. (That is sensuous becomin becoming and immaterial becoming.)

¡§Consciousness as nutriment nourishes (brings on) mentality-materiality at the moment o rebirth-linking.¡¨ This also is to be understood with reference to Dependent Origination. Cons conditions mentality-materiality or mind and matter. At the moment of rebirth there is rebirth Together with rebirth consciousness there are mental factors and also there are material pro kamma in the past. What we call ¡¥rebirth¡¦ is rebirth consciousness, its concomitants and ka Consciousness or here actually rebirth consciousness nourishes or is the condition for mind and matter¡¦ here means the mental factors and the material properties. So it is called ¡¥?h? English nutriment.

¡§Now when there is physical nutriment there is attachment, which brings peril.¡¨ That mea physical nutriment is attachment. We are attached to food. When we eat food, we get attach in physical nutriment is attachment.

¡§When there is nutriment as contact there is approaching (coming together) and that brin is the danger).¡¨

¡§When there is nutriment as mental volition there is reappearance which brings peril.¡¨ ¡¥
means rebirth in different existences which brings peril. Rebirth is the danger in mental voliti
brings about rebirth. And when there is nutriment as consciousness there is rebirth-linking. T
volition gives rebirth. It is something like throwing down something. That is the function of m
The rebirth consciousness itself is the danger in consciousness. So rebirth-linking is the dan
consciousness.

¡§And to show how they bring fear thus, physical nutriment should be illustrated by the sim
child¡¦s flesh (S.2,98).¡¨ That is Kindred Sayings, Volume 2, page 68 and following pages. In
Buddha said that food should be regarded as though one were eating the flesh of one¡¦s ow
should be regarded as a hideless cow. Mental volition should regarded as a pit of live coals.
consciousness should be regarded as a hundred spears. You have to read that Sutta to und

The first one is explained by a story, not an actual story, but a simile. Two people, a husba
with a child go on a journey. They were going through a desert and lost everything. They we
were hungry. So they decided to eat the flesh of their child just to get out of that wilderness.
the flesh of the child, they will not feel happy. They may eat with tears and so on. In the sam
should be eaten with that kind of perception, as though you were eating the flesh of your ow
have to eat the flesh of your own child, there will be no attachment to that food. It is somethi

Contact as nutriment is shown by the simile of the hideless cow. A cow whose skin or hide
off will be bitten by flies, mosquitoes and so on where ever it goes. Even if it goes into water
those who will bite or sting it. In the same way where there is contact, there is always feeling
always accompanies contact. Feeling is compared to the biting of insects and so on.

Student: Unpleasant feeling?

Teacher: Unpleasant feeling, that¡¦s right.

And volition is compared to the simile of the pit of live coals. Nobody wants to fall into the p
coals. It brings suffering. In the same way mental volition throws us into a new existence. W
in a new existence we suffer the dukkha inherent in that life. So mental volition is to be regar
of live coals.

The last one, consciousness as nutriment, is compared to the simile of the hundred spears
caught and sentenced to be executed. He is carried through the street and given a hundred
hundred blows there and so on.

Out of these four kinds of nutriment or what is called ¡¥nutriment¡¦ only one will be treated
first one is relevant in this chapter or for this meditation. In the footnote the explanations are
hope that you have read it.

About the middle of footnote 4 ¡¥approaching¡¦ is explained as ¡§meeting, coinciding, with
perversions [of perception] due to an object [being perceived as permanent, etc., when it is n
that is a little incorrect. What is meant is that the ¡¥approaching¡¦ is meeting, coinciding or co
contact, not with unabandoned perversions, but for those whose perversions are as yet unab

He misunderstood the P??i compound word here. It is very difficult to decide what P??i co

same word may mean two different things. Here what is really meant is ¡§for those whose p
are unabounded meeting with an object.¡¨ That meeting with an object is perilous since it is
three kinds of suffering. When there is meeting with the object, there is contact and feeling.

¡§But of these four kinds of nutriment it is only physical nutriment, classed as what is eate
chewed and tasted that is intended here as ¡¥nutriment¡¦ in this sense.¡¨ So food is intended
as ?h?ra in this chapter. ¡§The perception arisen as the apprehension of the repulsive aspe
nutriment is ¡¥perception of repulsiveness in nutriment.¡¨

¡§One who wants to develop that perception of repulsiveness in nutriment should learn the
subject¡¨ and all these things. We should develop or arouse the perception of repulsiveness
for monks. The ten ways are going for food, seeking food, ¡¥using¡¦ which means eating foo
receptacle, what is undigested, what is digested, result or fruit, outflow and smearing. All the
designed to help us get the sense of repulsiveness towards food.

Nowadays people say ¡§Please enjoy food. Please enjoy food.¡¨ Here we don¡¦t enjoy. If
this kind of reflection, so that we don¡¦t get attached to food.

The first one is going. A monk has to go out every day for alms in the morning. So this pas
monks. ¡§Even when a man has gone forth in so mighty a dispensation, still after he has pe
night reciting the Enlightened One¡¦s word or doing the ascetic¡¦s work (That means meditat
risen early to do the duties connected with the shrine terrace and the Enlightenment Tree te
water for drinking and washing, to sweep the grounds and to see to the needs of the body, a
down on his seat and given attention to his meditation subject twenty or thirty times¡¨ - twent
times is not so clear. I think also the Sub-Commentary did not know exactly what is meant b
that in the footnote different opinions are given.

¡§Here some say that the definition of the number of times is according to what is present-
That means one continuity after another. When you enter a cell from light, at first you canno
because you come from light into darkness. After some seconds or minutes you can see. Th
continuity¡¦. If you go out from the dark into the light, the same thing will happen. You will no
as you go out. You have to adapt to the difference of light. In this way the time should be tak
continuity after another. That is the opinion of some.

¡§But others say that it is by way of ¡¥warming the seat¡¦. If you sit for some time, the seat
warm. ¡§For development that has not reached suppression of the hindrances does not rem
discomfort in the act of sitting, because of the lack of pervading happiness.¡¨ Before you get
concentration, you will still want to move or want to change your position every now and the
of the position is what is meant by time here. That is what the authors say.

What about twenty or thirty? ¡§Then ¡¥twenty or thirty¡¦ is taken as the number already obs
time of setting out on the alms round.¡¨ In fact it means taken as a number by the formerly n
setting up. I will set out for alms at such a time. That is decided beforehand. According mode
say I will go out at 6:30am. Until 6:30am I will be practicing meditation. It is something like th
Student: Venerable Buddhaghosa preferred the last one?

Teacher: No. Another one will come.

¡§Or alternatively from ¡¥going¡¦ up to ¡¥smearing¡¦ is one turn (one time).¡¨ There are ten
be made. From the first reflection to the tenth reflection you get one round, one turn, one tim
the monk contemplating in these ten ways twenty or thirty times before he gets up and goes
it is not clear which is meant. We can take the last one.

Student: Perhaps one way to understand it is that if the meditation subject is the breath, it is
thirty breaths?

Teacher: No. It could be that when you take the breath as an object and say ¡§in one, out or
two, in three, out three¡¨ until ten and that would be one. Then again you say ¡§in one, out o
two¡¨ until ten and that would be two and so on.

In paragraph 7 line 3 what is a ¡¥gecko¡¦?

Student: Geckos are little animals that sometimes eat cockroaches and insects. They are lik

Teacher: House lizards, right. They are small house lizards. We don¡¦t see many of them in

Student: Actually one time when we had a community and we were discussing the problem
suggested that we obtain geckos. That¡¦s how I know what a gecko is.

Teacher: paragraph 8 ¡§In due course, after standing in the debating lodge¡¨ - I don¡¦t know
called ¡¥debating¡¦ because it is a place where a monk decides which way to go for alms rou
¡§in a lodge for thinking in the way beginning ¡¥Where must I go for alms today¡¦?¡¨ Maybe t
three villages not far from the monastery. He may go to one village on one day and another
day. So he decides where to go or which village to go to standing in that lodge, standing in t
is translated as debating lodge. He may be debating internally which village he should go to
these things. This is the repulsiveness of food with regard to going.

The next one is seeking. After going to the village a monk must go from one house to anot
endured the repulsiveness of going in this way and has gone into the village, and is clothed
patches, he has to wander in the village streets from house to house like a beggar with a dis
and so on. It may not be so bad nowadays and also in Buddhist countries. If not all of the pe
Buddhist, some may just drive us away if we go and stand in front of their houses. So you se
¡§Others treat him with harsh words such as ¡¥Go away, you bald-head¡¦.¡¨ When we were i
not know which houses were Buddhist and which were not. So sometimes we stood in front
Christian or Muslim. When Buddhists saw us, they would drag us to their house. They would
there.¡¨ They may not drag us away, but it must have happened in the olden days when not
Buddhist. That is seeking.

The third is how as to using. ¡¥How as to using¡¦ is how as to eating. Sometimes to be liter
real point. Here ¡¥using the food¡¦ means eating. In eating too there is repulsiveness.

India, Sri Lanka and Myanmar are troubled countries. When you have to go from your mon
on your alms rounds, you may be sweating. So your hands may be smeared with sweat. Tha
¡§After he has sought the nutriment in this way and is sitting at ease in a comfortable place o
village, then so long as he has not dipped his hand into it he would be able to invite a respec

a decent person, if he saw one, [to share it;] but as soon as he has dipped his hand into it ou
eat he would be ashamed to say ¡¥Take some¡¦.¡¨ That is because now the food is smeared

This is eating. The food is put in the mouth. The jaws function as a pestle. The teeth functi
and so on. We have to contemplate on this when we eat. I do not know whether it would be
of this. You may even want to vomit.

In footnote 13 it says ¡§Kumm?sa - jelly: usually rendered ¡¥junket¡¦, but the Vinaya Comm
as made of corn.¡¨ Yava is not corn. It is barley or wheat. I don¡¦t know what ¡¥junket¡¦ is.
Student: Junket is a custard. So it is a custard made out of barley or wheat.
Teacher: Yes, barley or wheat. It is something like rice, not necessarily jelly.

Then we have as to secretions. ¡§Buddhas and Pacceka Buddhas and Wheel-turning Mon
the four secretions consisting of bile, phlegm, pus and blood.¡¨ I don¡¦t know whether that is
is not needed here. Instead of ¡¥only¡¦ I want to say ¡¥any¡¦. I think we should say ¡§Even Bu
Pacceka Buddhas and Wheel-turning Monarchs have any one of the four secretions consist
pus and blood, but those with weak merit have all four.¡¨

¡§So when [the food] has arrived at the stage of being eaten and] it enters inside, then in c
secretion of bile is in excess it becomes as utterly nauseating as if smeared with thick madh
¡¥Madhuka¡¦ is also difficult to translate. It is a kind of seed which gives thick oil.

¡§In one whose secretion of phlegm is in excess it is as if smeared with the juice of n?gaba
Maybe you get a sticky substance from that kind of leaf.

¡§In one whose secretion of pus is in excess it is as if smeared with rancid buttermilk; and
secretion of blood is in excess it is as utterly nauseating as if smeared with dye. This is how
should be reviewed as to secretion.¡¨

Then there is as to receptacle. ¡§When it has gone inside the belly and is smeared with on
secretions, then the receptacle it goes into is no gold dish or crystal or silver dish and so on.

Paragraph 19 as to what is undigested. ¡¥Uncooked¡¦ here means what is undigested. We
something like a fire in the stomach. That fire or that heat digests the food.

The next one is what is cooked, what has been digested. ¡§When it has been completely c
bodily fires, it does not turn into gold, silver, etc., as the ores of gold, silver, etc., do [through
smelting]. Instead, giving off froth and bubbles, it turns into excrement and fills the receptac
digested food, like brown clay squeezed with a smoothing trowel and packed into a tube.¡¨ ¡¥
digested food¡¦ really means the later part of the intestines. ¡§And it turns into urine and fills
bladder. This is how repulsiveness should be reviewed as to what is cooked.¡¨

¡§How as to fruit?¡¨ That means ¡¥How as to result¡¦. ¡§When it has been rightly cooked (T
well-digested.), it produces the various kinds of ordure consisting of head hairs, body hairs,
and the rest. When wrongly cooked (That means when it is not well-digested.), it produces t
beginning with itch, ringworm, smallpox, leprosy, plague, consumption, coughs, flux, and so
fruit. This is how repulsiveness should be reviewed as to fruit.¡¨

Then as to outflow. ¡§On being swallowed, it enters by one door, after which it flows out by

in the way beginning ¡¥Eye-dirt from the eye, ear-dirt from the ear¡¦. And on being swallowed even in the company of a large gathering. But on flowing out, now converted into excrement excreted only in solitude. That is repulsiveness as to outflow.¡¨

Then there is as to smearing. ¡§At the time of using it he smears his hands, lips, tongue ar they become repulsive by being smeared with it. And even when washed, they have to be w in order to remove the smell.¡¨ That is very true. If you eat with your hands and the dishes m the smell will remain for a long time.

¡§And just as, when rice is being boiled, the husks, the red powder covering the grain, etc. smear the mouth, rim and lid of the cauldron so too, when eaten it rises up during the cookin by the bodily fire that pervades the whole body, it turns into tartar, which smears the teeth, a into spittle, phlegm etc., which respectively smear the tongue, palate etc., and so on.¡¨

Towards the end of the paragraph it say ¡§And after one has washed a certain one of thes be washed again.¡¨ Then there is footnote 17. I think that number should be moved one line one has washed a certain one of these¡¨ - then the footnote should be there after the second washed a certain one of these¡¦. Here the first ¡¥one of these¡¦ refers to the urinal orifice. Th ¡¥one of these¡¦ means the anal orifice. This is according to smearing. So we have ten ways perception of repulsiveness.

¡§As he reviews repulsiveness in this way in this way in ten aspects and strikes at it with th applied thought, physical nutriment becomes evident to him in its repulsive aspect. He cultiv again and again.¡¨ That sign - in other meditations how many signs do we have? For examp meditation? Do you remember the signs? Two signs. What is the first sign? It is translated in learning sign. That means the grasped sign actually. The other one is the counterpart sign. I one is uggaha nimitta and the second one is pa?ibh?ga nimitta.

There are two kinds of sign. For example if you practice kasi?a disk meditation, when you the disk and when with your eyes closed you can see the disk, then you are said to have got the learning sign. Later on you concentrate on that sign again and again so that it becomes that time you are said to have got the second kind of sign, the counterpart sign. So the coun much more refined than the learning sign. So there are two signs.

But here there is no such sign. ¡¥Sign¡¦ here simply means the object of meditation. The fo explains this, but it is very difficult to understand this in the footnote. It is a translation of the Sub-Commentary and it is not so understandable. ¡¥The sign¡¦ here just means the object of object of meditation here is nutriment. Although we call it ¡¥physical nutriment¡¦, actually it is nutritive essence in the food. Nutritive essence in the food is paramattha, ultimate reality. It i 28 material properties. But the aspect of repulsiveness is concept. Through contemplating o repulsiveness, you take the real thing as object. That real thing is called ¡¥sabh?va dhamma has individual essence. Dhammas that have individual essence are by nature difficult to und profound. Since in this meditation the object is profound, there can be no jh?na. Sam?dhi re access stage. So you cannot get jh?na by practicing this kind of meditation. That is because

belongs to the dhammas which have individual essence, or in other words the object belong
ultimate reality. So it is difficult to see. It is profound. The meditation cannot reach absorptio
only reach the level of access.

That is what is meant in footnote 18. He did not translate the whole passage. Here it is giv
translation of the whole passage, but some lines are omitted here, so it doesn't really seem
Further down there is an inaccuracy in the translation. The Sub-Commentary gives two reas
meditation cannot reach absorption with this object of meditation. The first is ¡§the occurren
development is contingent only an individual essence.¡¨ That is because this meditation has
with individual essence as an object. And the dhamma with individual essence is by nature
nature difficult to see. That is why the sam?dhi cannot reach to the jh?na stage in this medit

Generally we say that if you want to get jh?nas, you practice samatha meditation or somet
the practice of samatha meditation leads to the attainment of jh?nas. But not all kinds of sam
lead to jh?na. This is one kind of samatha meditation that does not lead to jh?na. There are
have already studied that do not lead to jh?na like recollection of the Buddha, recollection of
so on.

¡§When a bhikkhu devotes himself to this perception of repulsiveness in nutriment, his mi
retracts and recoils from craving for flavors. He nourishes himself with nutriment without van
the purpose of crossing over suffering, as one who seeks to cross over the desert eats his o
flesh. Then his greed for the five cords of sense-desire comes to be fully understood without
through the means of the full understanding of the physical nutriment.¡¨

¡¥Full understanding¡¦ or ¡¥fully understood¡¦ really means surmounting the desire. This w
the Suttas many times. The P??i word is ¡¥pari??a¡¦. We will find it in the second part of the
towards the end of the book. There are three kinds of full understanding - clearly understand
that things are impermanent and so on, and then the third one is abandoning, getting rid of,
most cases that is what is meant when the P??i word ¡¥pari??a¡¦ is used. So here ¡¥sense-
fully understood¡¦ means sense-desire comes to be overcome or abandoned. When you rea
will not have attachment to food. You will be able to get rid of attachment to food when you
Student: The repulsiveness makes you understand the error of desire, but it isn¡¦t repulsiven
is being sought, but repulsiveness as an antidote to desire.
Teacher: That¡¦s right. If we do not see repulsiveness, we will not be able to get rid of attach

¡§He fully understands the materiality aggregate through the means of full understanding
of sense-desire.¡¨ ¡¥Full understanding¡¦ should be understood in the sense of overcoming

The next one is defining of the elements or breaking down into elements, four great eleme
¡§Herein, ¡¥defining (vava??h?na)¡¦ is determining by characterizing individual essences [th
¡¥catudh?tuvava??h?na (four-element defining) is [resolvable into] ¡¥catunna? dh?t|na? vav
the four elements)¡¦.¡¨ These are the grammatical explanations of the formation of words. Al
included in the translation, it is not so important.

This meditation is given in two ways, in brief and in detail. It is given in brief in the Mah? S

Sutta. That is Sutta #22 in The Long Discourses. It is given in detail in the Mah? Hatthipad|p
the simile of the elephant¡¦s footprint. That is in the Majjhima Nik?ya, Sutta #28. It is also giv
in the R?hulov?da Sutta. It is the advice of the Buddha given to his own son R?hula. That is
Nik?ya, Sutta #62. It is also given in detail in the Dh?tuvibha~ga Sutta. That is in Majjhima N
#140. In these Suttas the four elements are treated in more detail.

Now we come to the Text and Commentary in brief. This Text is from the Mah? Satipa??h
Foundations of Mindfulness Sutta. ¡§Bhikkhus, just as though a skilled butcher or butcher¡¦s
killed a cow and were seated at the cross-roads with it cut up into pieces, so too, bhikkhus, a
reviews this body however placed, however disposed, as consisting of elements: In this bod
earth element, the water element, the fire element, and the air element.¡¨ This is what is taug
Satipa??h?na Sutta. Then there are the word meanings.

Paragraph 30 gives us more understanding or explanation of this simile. The simile in the
that without the help of this Commentary we will not understand the meaning intended there
is very important. Until the cow is cut up into pieces the person cannot get rid of the notion th
cow. The cow is led to the slaughtering place and it is slaughtered. Still a person has the not
or a cow. He may think to himself ¡§I am taking the cow to the slaughtering ground. I am sla
cow¡¨ and so on. As soon as the cow has been cut into pieces, his notion of a cow disappea
of pieces or just the notion of meat arises in him. After he will think ¡§ I am selling meat¡¨ or
carrying away meat.¡¨

In the same way if we do not reduce ourselves to the four elements, then we will still have
being. When we have broken ourselves down into four elements, then we lose the sense of
meaning intended in this simile.

¡§In the Mah? Hatthipad|pama Sutta, it is given in detail for one of not over-quick understa
quick understanding, not so intelligent. These people need a little explanation in detail. It is a
the R?hulov?da and Dh?tuvibha~ga Suttas. In these three Suttas the passages and explana
the same.

¡§What is the internal earth element, friends?¡¨ There are two kinds of earth element, inte
external. Only internal is shown here. ¡§ Whatever there is internally in oneself that is hard, l
clung to (acquired through kamma).¡¨ Sometimes we want to make the meaning clear, so we
are not in the original. These very words if they are not correct lead us to misunderstanding.
case here. The P??i word is ¡¥up?di??a¡¦. ¡¥Up?di??a¡¦ means grasped or clung to. Here it
through kamma, but clung to through attachment, by grasping. We should strike out ¡¥acqui

¡§That is hard, harsh and clung to¡¨ - and ¡¥clung to¡¦ really means existing in living beings
existing in outside things such as rocks, trees and so on. That is because here the internal e
explained.

Student: There is internally in oneself something that is hard? Could you explain?

Teacher: Earth element is something in us which is hard, something which has the characte
softness. We will come to that later.

the 32 parts of the body are divided into earth elements and water elements. We get the fi
elements. ¡§That is to say, head hairs, body hairs¡¨ and so on until what? ¡§Dung or whatev
internally in oneself that is hard, harsh and clung to - this is called the ¡¥earth element¡¦.¡¨ Th
definition of the earth element inside the living beings.

¡§And what is the internal water element, friends? Whatever there is internally in oneself th
watery, and clung to, that is to say, bile, phlegm¡¨ and so on.

The next is the fire element. There are four kinds of fire element. ¡§Whatever there is inter
oneself that is fire, fiery, clung to, that is to say, that whereby one is warmed, ages, and burn
whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever els
in oneself that is fire, fiery, and clung to - this is called the internal fire element.¡¨ Do you get
kinds of fire elements in this passage? You will get it in paragraph 36.

¡§here is the commentary on the words that are not clear. Internally in oneself (ajjhatta? pa
these words are terms for what is one¡¦s own (niyaka), since what is one¡¦s own is what is pr
own self (attani j?ta?)¡¨ and so on. There is an example taken from world speech, that is fron
conversation of the people. ¡§Just as in the world speech among women is called [speech] b
(adhitthi)¡¨ - this is a kind of compound. Actually here is not speech among women or belong
speech about or concerning women. That is called ¡¥adhitthi¡¦ in P??i. Here also the P??i wo
divided into ¡¥adhi¡¦ and ¡¥att?¡¦. ¡¥Adhi¡¦ and ¡¥att?¡¦ becomes ajjhatta according to P??i gr
rules. The Commentary is explaining this. The word ¡¥ajjhatta¡¦ simply means internal. If you
mean internal, that is enough.

At the end of paragraph 33 ¡§Clung to: taken firmly [by kamma]; the meaning is , firmly tak
adhered to, as ¡¥I¡¦, ¡¥mine¡¦.¡¨ We should strike out ¡¥kamma¡¦ and put some other words -
¡§Clung to: taken firmly [by craving etc.]; the meaning is, firmly taken, seized, adhered to, as
¡¥mine¡¦.¡¨

With regard to this word ¡¥up?di??a¡¦ it is important. Many people make mistakes with this
¡¥up?di??a¡¦. In Abhidhamma terms ¡¥up?di??a¡¦ means the result of kamma or caused by k
property, let us say, is called ¡¥up?di??a¡¦, it means that it is caused by kamma. There is ¡¥u
and ¡¥anup?di??a r|pa¡¦ in Abhidhamma. The word ¡¥up?di??a¡¦ normally means that which
kamma and so it simply means caused by kamma. But here and in many other passages the
residing in the body. That means in living beings whether it is caused by kamma, or caused
or whatever, it is called ¡¥up?di??a¡¦.

In Vinaya this word is also used. For example monks are not supposed to touch women. W
statue of a woman? A statue of a woman is not ¡¥up?di??a¡¦, while a living woman is ¡¥up?d
not to touch a living women. If they touch with sensual thoughts, they incur some kind of offe
touching a statue? Touching a statue with lustful thoughts also incurs an offense, but not so
touching a real woman. This is differentiated in Vinaya with the terms ¡¥up?di??a¡¦ and ¡¥an
living beings and non-living things.

Student: Can you have internal cetan??:

Teacher: Actually cetan? is always internal.
Student: Craving is not cetan?. Craving is -
Teacher: Craving is attachment.
Student: Cetan? is -
Teacher: Cetan? is kamma, volition. Here kamma is not meant because the four elements a
all four causes. There are four causes of matter - kamma, citta (consciousness), utu (climate
temperature.), and ?h?ra (food). These are the four causes of matter taught in Abhidhamma
are caused by all four causes, not by kamma only. Therefore here the P??i word ¡¥up?di??a
because they are caused by all four causes.

At the end of paragraph 34 ¡§Or whatever else: the earth element included in the remainin
portions.¡¨ ¡¥In the remaining three portions¡¦ means the water, fire and air elements, not the
parts of the body but the remaining elements.

In paragraph 35 there is the explanation of the word ¡¥?po¡¦. At the end of the paragraph ¡
It is what has the water elements characteristic of cohesion.¡¨ When we say for example ¡¥th
we do not necessarily mean the earth. We mean the characteristic of earth. That means we
inherent in earth which is hardness or softness. When we say ¡¥earth element¡¦, we mean h
If we say ¡¥water element¡¦, we mean cohesion or flowing. The characteristic is itself the ele
why we do not need the word ¡¥what has¡¦ here. ¡§What is that? It is the water element¡¦s c
cohesion.¡¨ Cohesion is the water element. The characteristic and something which has that
not differentiated in this case. The characteristic itself is the element.
Student: Can we go back? Could we say that the characteristic of the earth element is textu
Teacher: Texture? I don¡¦t know. Maybe not. Since we take the hardness or softness as the
element is existent in water also, in fire also. There is hardness or softness in water. So hard
softness does not reside in the earth only. In everything there is this hardness or softness, c
temperature and distension. These four elements are found everywhere. ¡§What is that? It is
element¡¦s characteristic of cohesion.¡¨ Or simply put it is cohesion. Cohesion is water eleme
element is cohesion.

¡§Fire (tejo) [is definable] as heating.. What is that? It is the characteristic of heat.¡¨ Strike
two words ¡¥what has¡¦. ¡§Whereby: by means of which fire element, when excited¡¨ - ¡¥exc
when it is disturbed when it becomes abnormal - ¡§this body is warmed, becomes heated by
fever¡¨ and so on. You have fever lasting for one day and then disappearing and then appea
and so on.

¡§Ages: whereby this body grows old, reaches the decline of faculties, loss of strength, wri
grayness, and so on. Burns up: when excited, it causes this body to burn, and the person cr
burning, I am burning!¡¨ That means when you have a high fever. When you have a high fev
are burning inside. Such a person ¡§longs for ghee a hundred times washed and for gos?sa
etc.¡¨ Sandalwood ointment is said to be cold. That is why especially women use the sandal
their body.

¡§And whereby what is eaten, drunk, chewed and tasted gets completely digested: whereb
etc., that is eaten or the beverage, etc., that is drunk, or the hard food consisting of flour bisc
that is chewed, the mango fruit¡¨ - it should be ripe mango fruit, not just mango fruit - ¡§hone
etc., that is tasted.¡¨ I think I have told you about this word in P??i. Actually it is not just tastin
¡¥tasting¡¦ means licking with your tongue and enjoying the taste. When we eat honey or mo
our mouth on our tongue and let it dissolve slowly. That is how we eat honey or molasses an
mango fruit. Ripe mango fruit is very soft. So you put a piece of ripe mango fruit on your tong
dissolve by itself. So there are four kinds of food that we eat - that which is eaten, that which
(That means liquids.), what is chewed (hard food) and what is tasted or what is licked. These
kinds of food.

¡§Gets its juice, etc., extracted, is the meaning.¡¨ Sometimes you need to have a knowledg
understand some of the explanations in the Commentaries. In the Indian medicine books it i
food is properly digested, it becomes seven kinds of elements in the body. The P??i word ¡¥
the seven elements. Here that is translated as ¡¥its juice, gets its juice extracted¡¦. Actually t
seven kinds of these in our body - blood, flesh, fat, bone, bone marrow, semen and then the
called ¡¥rasa¡¦. It is chyle. Please look it up in the dictionary. The first one, ¡¥rasa¡¦, is transla
juice here. It is translated as chyle in one Sanskrit-English dictionary. It is some kind of juice
which is produced in the body when food is well-digested. When the food is well-digested by
we eat becomes the seven kinds of things in our body.

¡§And here the first three kinds of fire element, [that is to say, ¡¥is warmed¡¦, ¡¥ages¡¦, and
up¡¦,] are fourfold origin (That is caused by four causes.), while the last is only kamma - origi
last one we call ¡¥digestion fire¡¦ and it is said to be caused by kamma. Not everybody has t
digestion. Some have good digestion and some have bad digestion. That is caused by kamm
caused by all four causes. The four kinds of fire element are the element by which the body
which the body ages, by which the body burns up and by which what is eaten and so on get
There are four kinds of fire element.

The air element - there are six kinds of air element. ¡§What is that? It is what has the chara
distension.¡¨ There are six kinds of air element - up-going winds, down-going winds (They ar
winds in the belly, winds in the bowels, winds that course through all the limbs and then in-b
out-breath. How many? There are seven, but in-breath and out-breath are taken as one. So
of wind element.

The method of development in brief that is the head hairs are the earth element, the body
earth element and so on. You practice this meditation along with the meditation on the 32 pa

¡§Suppose two bhikkhus are reciting a Text with many elided repetitions¡¨ and so on - that
explanation of how one method of development appears to one monk as redundant and the
the other as not enough. When we recite Suttas, there are many repetitions. When we do no
repetitions, we use what is called ¡¥peyy?la¡¦, elided repetitions. Suppose we want to say ¡§
araha? samm?sambuddho vijj?cara?asampanno¡¨ - the last word is ¡¥bhagav?¡¦. If we have

again, we avoid saying it again and again by just saying ¡§Itipi so pe bhagav?¡¨. The word pu
something like three dots in English. So in this example it is ¡§Itipi so pe bhagav?¡¨.
Student¡¨: In The Heart Sutra we say ¡¥until¡¦ every morning instead of repeating the whole l
Teacher: That is unusual in The Heart Sutra. In P??i Suttas we use the word ¡¥pe¡¦ instead
¡§After which he goes on doing the recital with only the two end parts of the elisions.¡¨ ¡¥T
means the beginning and the end. One end is the beginning and the other end is the end. Y
beginning and the end.

The others are not difficult to understand. With constituents in brief - ¡§In twenty of the par
the stiffened mode (That is hardness.) is the earth element.¡¨ So with regard to head hairs w
hardness element in head hairs is the earth element. The cohesiveness in head hairs is the
so on.

¡§In four parts what matures is the fire element.¡¨ ¡¥In four parts¡¦ means the four kinds of
¡§In what has the mode of distending is the air element.¡¨ ¡¥In six parts¡¦ means the six kinds
element.

With constituents by analysis - ¡§The bhikkhu should carry out all the directions given for t
thirty-two-fold aspect in the Description of Mindfulness Occupied with the Body as a meditat
he must practice as described in that chapter and then at the end he must add something. ¡§
is this: there after giving attention to the head hairs, etc., as to color, shape, direction, locatio
delimitation, the mind had to be fixed by means of repulsiveness.¡¨ That means he must try t
of repulsiveness there and he stops there. The head hairs, body hairs are repulsive by way o
of shape and so on. Here in this meditation you do not stop there, but at the end of each par
attention to head hairs, etc., by way of beginning with color, etc., attention should be given a
That means here that the head hairs grow on the outer skin of the head. The skin doesn¡¦t k
hairs are growing on me and the head hairs don¡¦t know that we are growing on the skin and
contemplate in that way. That is the defining of the four element meditation. If you stop at jus
repulsiveness, then you are doing the contemplation on the parts of the body. You do that a
that they don¡¦t know each other. You go through all the 32 parts that way. They are not diffi
understand.

In paragraph 69 at the end ¡§So what is called bile is a particular component of this body,
thought, indeterminate, void, not a living being, liquid (There should be a comma.), (Strike ou
¡§the mode of cohesion¡¨. So it reads as ¡§void, not a living being, liquid, water element, the
cohesion.¡¨ Water element and the mode of cohesion are the same. This sentence recurs in
So you have to correct.

In paragraph 81 ¡§That whereby one is warmed - this is a particular component of this boc
thought, indeterminate, void, not a living being (There should be a comma.), (Strike out ¡¥it i
element, (Strike out ¡¥in¡¦.) the mode of maturing (ripening).¡¨ The same is repeated at the e
81 and should be changed in the same way.

In paragraph 82 in the middle of the paragraph ¡§without thought, indeterminate, void, not

(comma), (Strike out ¡¥it is¡¦.) air element (comma), (Strike out ¡¥in¡¦.) the mode of distendin
the end of the paragraph in the same way.

¡¥Indeterminate¡¦ means neither kusala nor akusala. That is because the four elements be
r|pa is aby?kata, neither kusala nor akusala. In the first chapter of Abhidhamma the dhamma
kusala, akusala and neither kusala nor akusala. ¡¥Kusala¡¦ means kusala cittas and their co
¡¥Akusala¡¦ means akusala cittas and their concomitants. ¡¥Aby?kata¡¦ which is neither kusa
covers all the remaining dhammas - resultant cittas, functional cittas, r|pa and Nibb?na. Whe
indeterminate here, it means that it is neither kusala nor akusala.

Next week we will study up to paragraph 48 in chapter 12.

S?dhu! S?dhu! S?dhu!

(Tape 25 / Ps: 84 -126)

Today we begin in chapter 11 paragraph 84. We have not yet come to contemplation on the
the four great essentials.

¡§But if his meditation is still not successful when he gives his attention to it in this way, then
develop it with characteristics in brief. How? In the twenty components¡¨ - you must rememb
components. There are the 32 parts of the body, four elements of fire, sic elements of air. He
contemplation is to be done in brief. Among the 32 parts the first 20 are said to be character
solidity. They have the characteristic of stiffenedness or solidity. In this method the yogi take
components as a whole. In these 20 components the characteristic of stiffenedness is the ea
characteristic of cohesion is the water element. The characteristic of maturing or ripening is
element. The characteristic of distension is the air element. In this way we define the four ele
20 components.

In the remaining 12 components the characteristic of cohesion is the water element. The cha
maturing is the fire element. The characteristic of distension is the air element. And the char
stiffenedness is the earth element.

He defines all four elements in these components, but he does not take the components one
method. In the next method he will take them one by one.

¡§In the four components (That is of the fire element.) the characteristic of maturing (ripening
defined as the fire element, the characteristic of distension unresolvable (inseparable) from i
element, the characteristic of stiffenedness is the earth element and the characteristic of coh
water element.¡¨

¡§In the six components (That is the six kinds of air element.) the characteristic of distension defined as the air element, the characteristic of stiffenedness there too is the earth element, characteristic of cohesion is the water element, and the characteristic of maturing (ripening) element.¡¨

These elements are in everything, in living beings and outside things. The meditator defines these four elements in everything, taking them as a whole.

¡§As he defines them in this way the elements become evident to him. As he adverts to ther to them again and again access concentration arises in him in the way already stated.¡¨ The concentration. There is no absorption.

The next method is characteristics by analysis. That means going into detail. ¡§After discern etc., in the way already described the characteristic of stiffenedness in head hairs should be earth element, the characteristic of cohesion there too is the water element, the characterist (ripening) is the fire element, and the characteristic of distension is the air element.¡¦ Here th takes the components one by one and tries to define these four elements in each componen hairs, nails, teeth, skin and so on.

¡§As he defines them in this way the elements become evident to him. As he adverts and gi again and again access concentration arises in him in the way already described.¡¨ There ca concentration with this type of meditation, no jh?na or absorption concentration.

Now we have additional ways of giving attention. ¡§In addition, attention should be given to t the following ways: (1) as to word meaning, (2) by groups, (3) by particles, (4) by characteris as to how originated, (6) as to variety and unity, (7) as to resolution (separability) and non-re (inseparability), (8) as to the similar and the dissimilar, (9) as to distinction between internal external, (10) as to inclusion, (11) as to condition, (12) as to lack of conscious reaction, (13) analysis of conditions.¡¨ In these 13 ways we give attention to the four elements.

The first is the meaning of the P??i words. The P??i words are pa?havi, ?po, tejo, and v?yo explained in paragraph 87. ¡§It is earth (pa?havi) because it is spread out (pattha?a).¡¨ The is defined as something spread out. ¡§It flows (appoti) or it glides (?piyati) or it satisfies (app thus it is water (?po); it heats (tejati), thus it is fire (tejo); it blows (v?yati), thus it is air (v?yo) They are just the word explanations.

¡§But without differentiation (That means in general.) they are elements (dh?tu).¡¨ That mea

called dh?tus or elements. Each one is called by its individual name (pa?havi, ?po, tejo, v?y
collectively they are called dh?tus or elements.

The word ¡¥dh?tu¡¦ is made to mean here because of bearing their own characteristics, beca
own characteristics, and because of grasping suffering, and because of sorting out suffering
sure about the correct reading of the text in the original book. The first word you see is ?d?n
teachers think that word is not necessary, or not needed here, or that it may be a wrong rea
teachers say that the correct reading is ?dh?na. The Sub-Commentary comments about this
clear. So the word ¡¥dh?tu¡¦ is explained as something which bears its own characteristic, o
suffering, or which sorts out suffering. ¡¥Sort out suffering¡¦ here actually means to create su
produce suffering. I don¡¦t know what ¡¥sorting out¡¦ means. Can it mean ¡¥to produce¡¦ or ¡¥

Student: I think so.

Teacher: So they are called elements. Actually there are many other elements in Abhidham
also called an element. There are other elements like dhammadh?tu. It is a famous name in

¡§By groups: there is the earth element described under the 20 aspects (modes) beginning
hairs, and also the water element described under the 12 aspects (modes) beginning with bi
to these,

Color, odor, taste, and nutritive
Essence, and the four elements -
From combination of these eight
There comes the common usage head hairs;
And separately from these eight
There is no common usage head hairs.¡¨

These eight are the basic unit of matter. You may reduce matter to the smallest particle. Let
atom. Even the atom contains these or is a combination of these eight material particles. Th
Abhidhamma teaches us. Everything which we call matter is composed of these eight mater
odor, taste, nutritive essence and these four elements.

¡§Consequently head hairs are only a mere group of eight states. Likewise body hairs and th
define head hair, you define as this head hair is nothing but the eight material properties and
are color, odor and so on. They are inseparable material properties. You cannot separate th
separate them only in your mind, only with your wisdom, but they cannot be physically separ
mind you separate these eight elements one by one, you lose the usage head hair. There is
like when you take the parts of a cow one by one. You lose the sense of a cow. In the same
these eight material properties apart, there is no head hair, body hair, or whatever. ¡¥By gro

by the group of material properties, here the group of eight material properties.

Footnote 29 ¡§ ¡¥Because of bearing their own characteristics¡¦: these are not like the Primo
(pakati or in Sanskrit prakrti) and the Self (att?) imagined by the theorists, which are non-exi
individual essence.¡¨ Whenever they had an occasion they rejected the idea of other sects, o
other people. This was the characteristic of books written when there was much debate amo
sects. As Buddhists we do not accept the Primordial Essence (prakrti). That is in the Samkh
philosophy and Self is also not accepted. They always say this is just imagination in their mi
have existence or individual essence. However the four primary elements have individual es
real things unlike those which are not real. ¡§On the contrary these do bear their own charac
is why they are elements.¡¨

Student: I think this is where Mah?y?na and Therav?da traditions differ. In the Prajnap?rami
one of the points is that even the elements do not have a self or are not real. So this is an ap
contradiction. I can see it as a useful description but not that it would be real itself from the M
perspective. What about Therav?da?

Teacher: No. Therav?da accepts these elements as real. They have their own essence or th
existence. ¡¥Existence¡¦ means having the three phases of existence - arising, staying for so
disappearing. Whatever has these three is supposed to be existent. Therav?da Buddhism ta
takes them as real, as ultimate reality.

In Mah?y?na nothing has its own existence. Everything is void, su??a. That is the difference

Footnote 30 ¡§ ¡¥From resolution of these eight¡¦: the eight dhammas beginning with color, w
means of understanding (wisdom), are apprehendable in the ultimate sense through mutual
earth is not water, water is not earth. That is an example of mutual negation. A is not B, B is

¡§But head hairs are not apprehendable in the ultimate sense through negation of color and
say color is different from hair and hair is different from color because hair has color inheren
you understand this by separating them in your mind one from the other, but not one from co

¡§Consequently the term of common usage ¡¥head hairs¡¦ is applied to these dhammas in th
When these eight properties arise together, the designation for it is head hair, body hair and

¡§The meaning is that it is a mere conventional term. ¡¥Only a mere group of eight states¡¦ is
the color, etc., which are real, as a unity by means of the concept ¡¥a head hair¡¦, not only b
merely the eight states.¡¨ There is something I want to correct. ¡¥Only a mere group of eight

is mentioned in the Visuddhi Magga. It is said there ¡§taking the color, etc., which are the ba
concept head hair as one.¡¨ It is not ¡§real, as a unity by means of concept¡¨. This is a wrong
of the word there. What it really means is the eight states, the eight material properties are a
head hairs, body hairs and so on. Here the eight material properties are taken as one.

So ¡§Which are a basis for the concept head hairs, etc., which are taken as one, and not be
stricken out the word ¡¥only¡¦.) they are only the eight states.¡¨ ¡¥Only¡¦ should go there inste
¡¥merely¡¦. ¡¥Not because they are only eight states¡¦ means that you look at a head hair an
there are thousands and thousands of particles of matter. There are not just eight particles o
there are thousands and thousands of material properties. However there are just eight kind
properties. A hair consists of thousands and thousands of material properties, but if you divi
kinds , you get only eight kinds of material properties.

¡§A component here that is kamma-originated is a group of ten states, [that is to say, the for
together with the life faculty and sex.¡¨ So it is kamma-originated. That means if it is in living
may add the life faculty and sex (male or female). In this way we get ten material properties.

¡§But it is on account of respective prominence [of stiffenedness or cohesion] that it comes t
¡¥earth element¡¦ or ¡¥water element¡¦.¡¨ In the hair all four elements are present, but when w
into elements, we say that head hairs belong to earth element. It does not mean that there is
element in the hair, but that that element is prominent in the hair. That is why it is called eart
In fact all four elements are present everywhere.

The next is by particles. ¡§In this body the earth element taken as reduced to fine dust and p
size of the smallest atom might amount to an average do?a measure full.¡¨ It is difficult to as
measure. Let us say a pound of dust. ¡§That is held together by the water element measurin
Being maintained by the fire element (so that it does not decay). And distended by the air el
not get scattered or dissipated. Instead of getting scattered or dissipated, it arrives at the alt
states of female and male sex, etc., and manifests smallness, bigness, length, shortness, to
and so on.¡¨ These particles are to be contemplated on in this way. The earth element is tak
fine dust.

¡§The liquid water element that is the mode of cohesion, being founded on earth, maintained
distended by air, does not trickle or run away.¡¨ It is supported by the other three elements. T
they stay together.

¡§And here the fire element that cooks what is eaten, drunk, etc., and is the mode of warmin
characteristic of heat, being established on earth, held together by water, and distended by a

this body and ensures its proper appearance. And this body, being maintained by it, shows r
If we lose fire element all together, our body will decompose. It is this fire element in the bod
it from putrefaction.

¡§The air element that courses through all the limbs and has the characteristic of moving an
being founded upon earth, held together by water, and maintained by fire, distends this body
being distended by the latter kind of air, does not collapse, but stands erect.¡¨ Everything tha
is supported by the air element. If we take away air element all together, it would fall.

¡§Being propelled by the other [motile] air, it shows intimation and it flexes and extends and
hands and feet, doing so in the postures comprising walking, standing, sitting and lying dow
mechanism of elements carries on like a magic trick, deceiving foolish people with the male
so on.¡¨ These deceive us into thinking that this is a man, this is a woman, this is an animal,
human being and so on. But if you can see through them, through the appearance of beings
the four elements.

As to characteristics - this passage is important. ¡§The earth element - what are its characte
function, manifestation? The earth element has the characteristic of hardness.¡¨ In fact wher
we also mean softness. Softness is just a degree of hardness. Hardness is reduced little by
softness. Hardness and softness are pretty much the same. The characteristic of earth elem
¡§Its function is to act as foundation. It is manifested as receiving.¡¨

¡§The water element has the characteristic of trickling. Its function is to intensify. It is manife
holding together. The fire element has the characteristic of heat. Its function is to mature (ma
manifested as a continued supply of softness.¡¨ When there is heat, when we put something
soft. So it is the continued supply of softness.

¡§The air element has the characteristic of distending. Its function is to cause motion. (That
It is manifested as conveying (taking something to some place). This is how they should be
characteristic, and so on.¡¨

These can be seen during meditation practice. Especially the air element is evident when yo
meditation. You walk with full awareness of the lifting, moving, putting and so on. In that cas
air element at work there. First you have the intention to lift your foot. There is intention whic
This mental state causes some material properties to arise in your foot. There are many mo
consciousness going on when you have intention to move. Each moment of consciousness
properties to arise. What we call lifting is just the arising of material properties at adjacent lo
According to Abhidhamma nothing moves to another place. When I move my finger, I think t

but according to Abhidhamma there is nothing that moves. Caused by my mind this moveme
really means arising of material properties at different moments or at different locations.

It may be like a picture in movie film. On one frame there is one picture. On the next frame t
picture with a very slight difference. In the same way or similarly what happens when there i
is arising of material properties at successive locations or at adjacent locations. That is also
somewhat in footnote 37 - desantaruppatti.

Student: So there is no continuity. There is closeness.

Teacher: There is no one thing moving from one place to another or from one moment to an
at this moment disappears at this moment. It does not go to the next moment. At the next m
is created. Another thing arises.

Student: Which is close -

Teacher: Which may be identical with the one that has just disappeared. When you practice
you may be able to see some of these characteristics and functions. When you pay very clo
sometimes you feel that something is pushing you from behind or something is pushing your
That is the function of causing motion. The air element is something that takes your foot fron
the ground up or to move forward. That is conveying. So these characteristics and others ca
direct experience during intense practice of meditation.

¡§As to how originated: among the 42 components beginning with head hairs shown in the c
the earth element, etc., the four consisting of gorge, dung, pus, and urine, are temperature-o
only.¡¨ Later on I think we will get the four causes of matter. In paragraph 111 the four cause
given - kamma, consciousness, nutrition and temperature. Now he is talking about that.

¡§The four consisting of gorge, dung, pus and urine are temperature-originated only.¡¨ That
caused by temperature or climate. ¡§the four consisting of tears, sweat, spittle and snot are
temperature-originated and consciousness-originated only; the fire that cooks what is eaten,
kamma-originated only.¡¨ We call it stomach fire. That element is said to be caused by kamm
have good kamma will have good digestion. If you don¡¦t have good digestion, blame your k

¡§In-breath and out-breath are consciousness-originated only; all the rest are of fourfold orig
are caused by all four causes.) This how they should be given attention as to how originated

As to variety and unity - that means as to difference and similarity. ¡§There is variety in the s

characteristics, etc., of all the elements; for the characteristic, function and manifestation of
element is one, and those of water element, etc., are different.¡¨ According to characteristic
different. Earth element is different from water element. Water element is different from fire
on. ¡§But there is unity in them as materiality.¡¨ Although they are different as earth, water, f
they are all material properties. In that way they are the same.

There is unity in them as materiality, or they are called great primaries, or they are called ele
they are called states, and all of them are described as impermanent and so on, ¡§not withst
that they are various according to [specific] characteristic, etc., and according to origination
so on.¡¨ There is variety as well as unity among these elements. ¡¥Variety¡¦ means one is di
other. Unity is that they are all r|pas, they are all great primaries, they are all elements and s

¡§All of these elements are ¡¥instances of materiality¡¦ because they do not exceed the char
¡¥being molested¡¦.¡¨ ¡¥Being molested¡¦ is the definition of the word ¡¥r|pa¡¦. Something whi
by heat, cold, etc., is called r|pa in P??i. The word ¡¥r|pa¡¦ is defined as something which is
heat, cold, hunger, thirst and so on.

They are called great primaries because they are the basis for the other material properties
them. ¡§They are great primaries (mah? bh|ta) by reason of great manifestation and so on.
manifestation and so on, means that these elements are called great primaries for the follow
namely, a. manifestation of greatness, b. likeness to great creatures, c. great maintenance,
alteration, and e. because they are great and because they are entities.¡¨ This may be usefu
students. In the chapter on material properties there is the word
¡¥mah? bh|ta¡¦. So you may study this and understand the word.

The first one is manifestation of greatness. They manifest greatness, therefore they are calle
primaries. ¡§They are manifested as great both in the continuity that is not clung to (acquire
kamma).¡¨ Now we will have to strike out ¡¥acquired through kamma¡¦. Here ¡¥continuity tha
means in outside things, in inanimate things. ¡¥Continuity that is clung to¡¦ means living bein
through kamma¡¦ is not correct. I have told you about this P??i word ¡¥up?di??a¡¦.

¡§For their manifestation of greatness in a continuity that is not clung to is given in the Desc
Recollection of the Buddha in the way beginning:

¡¥Two times a hundred thousand [leagues]
And then four nahutas as well;
This earth, this Bearer of all wealth,
Has that much thickness as they tell¡¦.¡¨

This is the dimension of the earth. The earth is said to be 200,000 and four nahutas in depth

Student: How much is that?

Teacher: So the earth is said to be 240,000 leagues deep. ¡§And they are manifested on a g
continuity that is clung to, for instance, in the bodies of fishes, turtles, deities, D?nava demo
on. For this is said: ¡¥Bhikkhus, there are individual creatures of a hundred leagues in the gr
so on¡¦.¡¨ In the great ocean there are creatures that have very big bodies.

Next is likeness to great creatures. Here great creatures are those that are called great beca
magic power. So magicians are called great creatures here. ¡§Just as a magician turns wate
crystal into crystal, and turns a clod that is not gold into gold, and shows them, and being hi
spirit or a bird, shows himself as a spirit or a bird so too, being themselves not blue-black, th
themselves into blue-black materiality and so on.¡¨ These elements are not blue, nor black, n
make us believe they are blue, or black, or red and so on. They deceive us into believing wh
real.

Student: It seems to me what you have just said is the Mah?y?na point of view that the grea
us into thinking that they are real. I don¡¦t see the difference.

Teacher: They themselves are not blue-black, but we take them to have shape, to have form

Student: To be real.

Teacher: To be real in the conventional sense. But according to Abhidhamma what is real is
and the particles of matter mentioned in the books. So according to Abhidhamma a cup is n
particles which are contained in the cup are real. They have their own existence. A cup has
its own because it is just a concept. So here ¡¥great creatures¡¦ are magicians. They can ma
they can turn things into other things.

The word ¡¥mah? bh|ta¡¦ - there is something like word play in footnote 38. The word ¡¥abh|
real. And ¡¥abh|ta¡¦ means something wonderful or a miracle. The word ¡¥mah? bh|ta¡¦ is ta
two meanings. So a magician is a man who has so many unreal things and he is a man who
He is a man who create wonders.

In about the middle of the footnote ¡§The deception lies in causing the apparent individual es
blue-black, etc., though they themselves have no such individual essences of blue-black, et
causing the appearance of what has the aspect of woman and man, etc., though they thems
individual essences of woman, man and so on. Likewise their undemonstrability, since they

or outside each other though they rely upon each other for support. For if these elements we
each other, they would not each perform their particular functions, owing to mutual frustratio
were found outside each other, they would be already resolved (separate), and that being so
of them as unresolved (inseparable) would be meaningless. So although their standing place
still each one assists the other by its particular function, the functions of establishing, etc., w
becomes a condition for the others as conascence condition and so on.¡¨ ¡¥Conascence co
helping together while arising together. These conditions are from the 24 causal conditions t
book of Abhidhamma.

In fact the sentences of the footnote beginning with ¡§Likewise their undemonstrability¡¨ and
the next paragraph, paragraph 99. There in the Visuddhi Magga it says ¡§They have no stan
inside him or outside him and yet they have no standing place either inside him or outside hi
have no standing independently of him, so too, these elements are not found to stand either
each other yet they have no standing independently of one another.¡¨ These are really sepa
stand or exist in the other, but they have no standing independently of one another because
one another. So there is dependence upon one another but they are not used so that there
of one from the other.

¡§Thus they are also great primaries (mah? bh|ta) in being equal to the great creatures (mah
the spirits because they have no thinkable standing place [relative to each other].¡¨

¡§And just as the great creatures known as female spirits (yakkhin?) conceal their own fearf
pleasing color, shape, and gesture to deceive beings, so too, these elements, conceal each
characteristic and function classed as hardness, etc., by means of a pleasing skin color of w
men¡¦s bodies, etc., and pleasing shapes of limbs and pleasing gestures of fingers, toes and
they deceive simple people by concealing their own functions and characteristics beginning
do not allow their individual essences to be seen.¡¨ If we do not concentrate, if we do not rea
these elements, we will not know or we will not see their true characteristics and so on. So I
see their characteristics we will always be deceived by them into believing this is a man, this
so on.

Student: What does it mean ¡¥conceal their own fearfulness¡¦ (with regard to the yakkhin?) ?

Teacher: The female spirits or ghosts may assume another form so that they do not look fea
stories in the J?takas where female spirits entice people and then eat them. Although the fe
yakkhin? are supposed to be of very fearful appearance, they may change their form. They
beautiful girl in order to entice you and then they will eat you.

¡§Great maintenance: this is because they have to be sustained by Great Requisites. For th
great primaries (mah? bh|ta) since they have become (bh|ta), have occurred, through the m
clothing, etc., which are great (mahant) [in importance] because they have to be found every
alternatively, they are great primaries (mah? bh|ta) since they are primaries whose maintena

¡¥Great alteration¡¦ means great change. The sentence (in paragraph 102) should read: ¡§W
un-clung-to or clung-to they are the Great Alterations.¡¨ That means whether they belong to
whether they belong to living beings, they are great alterations, they are great changes.

¡§Herein, the great alteration of the unclung-to (That means outside things.) evidences itself
emergence of an eon.¡¨ This word appears in another context also. He made the same trans
nine paragraph 32 it says ¡§He was sprinkled with medicinal charms resembling the fire that
of an eon.¡¨ Here also it should be the end of an eon, not emergence. The P??i word here is
time of the destruction of the world you see this change very clearly. Everything is destroyed
alteration of the un-clung-to (lifeless things) evidences itself in the end of an eon and that of
in the disturbances of the elements [in the body].

We believe that these four elements should be well balanced. If there is too much of the ear
water element and so on, you get sick. In Myanmar there is a native medical practice which
the basis of their practice. They always explain with reference to these elements. If you eat f
sticky, it will cause constipation for example. They say this food has the earth element as its
property. If you eat something which is bitter, you will get a lot of wind element. It promotes
So they base their medical practice on these four elements. They divide food into those whic
element as prominent property or water element as prominent property. They treat patients
appropriate for the disease. They always say food is medicine and medicine is food.

The verses are the explanation of the destruction of the world. We will come to that later too
chapter. Then there are four verses that describe the alteration in living beings.

¡§The bite of Wooden-mouths can make
The body stiff; to all intent,
When roused is its earth element,
It might be gripped by such a snake.¡¨

They believe that there are snakes whose bite can cause your body to be stiffened. Also the
of snakes that can make your body like water element and so on. So when you are bitten by
is disturbance of the elements in your body. And so your body alters. They are great primari
have become the basis of great alterations.

Paragraph 103 ¡§Because they are great and because they are entities: great (mahant) bec

effort to discern them, and entities (bh|ta) because they are existent; thus they are great prin
bh|ta) because they are great (mah?) and because they are entities (bh|ta).¡¨

¡§Again, they are elements (dh?tu) because of bearing (dh?ra?a) their own characteristics, b
(?d?na) suffering and because of sorting out (producing) (?dh?na) suffering and because no
exempt from the characteristic of being elements. They are states (dhammas) owing to bear
own characteristics and owing to their so bearing (dh?ra?a) for the length of the moment app
them.¡¨ The Sub-Commentary explains the word ¡¥dh?ra?a¡¦ as not bearing but just as exist
the length of the moment appropriate to them. Citta is called an element and r|pa is called an
exists for only one moment. R|pa has 17 moments of life. That is why it says ¡§for the length
appropriate to them.¡¨ If it is citta or cetasikas, it has only one moment of life, one moment o
If it is r|pa, it has 17 moments of life.

Then we have as to resolution (separability) and non-resolution (inseparability). ¡§They are p
unresolvable (inseparable) since they always arise together in every single minimal material
of the bare octad and others.¡¨ ¡¥Bare octad¡¦ means those mentioned in this chapter, parag
odor, taste, nutritive essence and the four elements. They are called the bare octad. ¡§But th
resolvable (separable) by characteristic.¡¨ They are different according to characteristic. ¡§Th
how they should be given attention ¡¥as to resolution (separability) and non-resolution (insep

¡§As to the similar and dissimilar: and although they are unresolved (inseparable) in this way
two are similar for heaviness, and so are the last two in lightness.¡¨ Earth and water are hea
air are light. ¡§The first two are dissimilar to the last two and the last two to the first two. This
they should be given attention ¡¥as to the similar and dissimilar¡¦.¡¨

¡§As to distinction between internal and external: the internal elements are the [material] sup
physical bases of consciousness (That means eyes, ears and so on.), for the kinds of intima
material faculties. They are associated with postures, and they are of fourfold origination (Th
by four things.) The external elements are of the opposite kind.¡¨ The external elements are
four causes but just by one, temperature. They are not associated with posture. They are no
consciousness and so on.

¡§As to inclusion: kamma-originated earth element is included together with the other kamm
elements because there is no difference in their origination.¡¨ They are similar in being kamm
¡§Likewise the consciousness-originated is included together with other consciousness-origi
They are grouped together.

¡§As to condition: the earth element, which is held together by water, maintained by fire and

air, is a condition for the other three great primaries by acting as their foundation¡¨ and so on
help each other and they do their own functions. So they are conditions for each other.

As to lack of conscious reaction - that means that they have no consciousness, no understa
¡§Here too the earth element does not know ¡¥I am the earth element¡¦ or ¡¥I am a condition
foundation for the three great primaries¡¦. And the other three do not know ¡¥The earth elem
for us by acting as our foundation¡¦. And similarly in each instance. This is how they should b
attention ¡¥as to lack of conscious reaction¡¦.¡¨ They are non-cognizing things. They do not h
consciousness. They do not have thinking.

¡§As to analysis of conditions: there are four conditions for the elements.¡¨ This is important.
four conditions or four causes for the elements or the material properties. They are kamma,
nutriment and temperature.

¡§Herein kamma alone is a condition for what is kamma-originated, not consciousness and t
consciousness, etc., alone are the respective conditions for what is consciousness-originate
others. And kamma is the producing condition for what is kamma-originated; it is indirectly d
condition for the rest.¡¨ You will have to use the knowledge of Pa??h?na to understand this.
are 24 conditions mentioned. ¡¥The producing condition¡¦ means that which produces. There
condition among the 24 conditions mentioned in Pa??h?na. In footnote 40 ¡§The term ¡¥pro
refers to causing origination, though as a condition it is actually kamma condition.¡¨ Among t
mentioned in Pa??h?na it is kamma condition. Here it is said to be producing condition. The

¡§For this is said ¡¥Profitable and unprofitable volition is a condition, as kamma condition, fo
resultant aggregates and for materiality due to kamma performed.¡¨

It is indirectly decisive support condition for the rest. Decisive support condition has the wide
application of the 24 conditions. If you cannot explain a certain thing by the other conditions,
to the decisive support condition. It is very wide, so you can include everything in that. Strict
decisive support only applies to those that are mental, to cittas and cetasikas, not r|pa. So h
have direct decisive support. That is why it says indirect decisive support. That means decis
condition not mentioned in Pa??h?na but decisive support that is mentioned in some of the

The Sub-Commentary gives some of the passages from some of the Suttas, but those Sutta
That¡¦s why there are blanks between the parentheses. Until this time nobody has been able
quotations in the Sub-Commentary. ¡§ ¡¥With a person as decisive support¡¦ ( ) and ¡¥With
decisive support¡¦ ( ) in the Suttas the decisive support condition can be directly understood
the Suttas in the sense of ¡¥absence without¡¦.¡¨ That means not arising without. Without it s

not arise. That is the condition for that. If I cannot exist without you, you are my decisive sup
condition. It is something like that, so not arising without. The others are also explained in th
knowledge of Pa??h?na is needed. So I think I will skip this.

¡§And when these elements have been made to occur through the influence of the conascen

With three in four ways to one due,
And likewise with one due to three;
With two in six ways due to two -
Thus their occurrence comes to be.¡¨

Please have in mind the four elements - one, two, three, four. What it is explaining here is th
dependent upon the other three. Let us say one is dependent upon two, three and four. Two
one, three and four. Three is dependent upon one, two and four. Four is dependent upon on
is like that. And then two, three and four depend upon one. One, three and four depend upo
four depend upon three. One two and three depend upon four. There is mutual dependency
here. Then you take one and two and they are dependent upon three and four. Three and fo
one and two. So you get all these things.

Paragraph 115 ¡§At the time of moving forward and moving backward, the earth element am
condition for pressing (pushing). That, seconded by the water element, is a condition for esta
foundation. But the water element seconded by the earth element is a condition for lowering
are lowering down, there is the prominence of water element. ¡§The fire element seconded b
a condition for lifting up.¡¨ When you lift your foot up, the fire element and air element are pro
that time. When the foot is going down, the heaviness or something like that is prominent. W
body or your foot up, there is lightness. You see the prominence of a given element when yo
or when you put it down.

¡§As he gives his attention to them ¡¥as to word meaning¡¦, etc., in this way the elements be
him under each heading. As he again and again adverts and gives attention to them access
in the way already described.¡¨ Only access concentration, no absorption is attained with thi
subject. ¡§And this concentration too is called ¡¥definition of the four elements¡¦ because it a
who defines the four elements owing to the influence of his knowledge.¡¨

Next are the benefits of this meditation. What are the benefits you will get from the developm
concentration - these benefits are given in detail from paragraph 120 onwards. The first ben
blissful abiding here and now. That is the first one. ¡§For the development of absorption con
provides the benefit of a blissful abiding here and now for the Arahants with cankers destroy
concentration, thinking ¡¥We shall attain and dwell with unified mind for a whole day¡¦.¡¨ The
Noble Ones enter into jh?na to enjoy happiness. That happiness is called ¡¥happiness here

absorption concentration has this benefit.

The next one is what? ¡§When ordinary people and Trainers develop it, thinking ¡¥After eme
exercise insight with concentrated consciousness¡¦, the development of absorption provides
benefit of insight.¡¨ They make the jh?na the basis of insight. So it gives the benefit of insigh
insight as benefit.

¡§So too does access concentration as a method of arriving at wide open [conditions] in cro
[circumstances].¡¨ That means in this sa?s?ra (Sa?s?ra is explained as being a very crowde
some wide place when you get the access concentration. That means you get a little happin
peacefulness when you get concentration. You get a good chance there. In footnote 45 ¡§Th
existence in the round of rebirths, which is a very cramped place, is crowded by the defileme
and so on.¡¨ This is what is meant here. You get some moments that are free from the ment
as craving and so on.

The next paragraph, paragraph 122, is a little complicated. The development of concentratio
knowledge as benefit. The development of absorption concentration can give the benefits of
When a person has attained all eight attainments (That means the eight jh?nas.), he may wa
knowledge. If he wants to get the direct knowledge, what must he do? He enters into the eig
Then he makes one of them, actually the fourth jh?na, the basis of direct knowledge. He ent
and then emerges from that jh?na. After emerging from that jh?na he wishes that he get son
Here it says ¡§Having been one, he becomes many.¡¨ That means I am one, but I want to be
create many resemblances of himself like C|?a Panthaka did. The meditator may wish for th
Then he practices meditation and then he gets the direct knowledge. That is what is explain
paragraph, but it is difficult to understand. That is the meaning. After getting all eight attainm
(jh?nas) if he wants the direct knowledge, he enters into one jh?na as the basis for direct kn
jh?na is the fourth jh?na. Emerging from that jh?na he makes a wish such as ¡§having been
many.¡¨ And as a result of his meditation he will get the direct knowledge. ¡¥Direct knowledg
case the ability to make himself into many persons. The other abhi??as may be attained dep
wish.

¡§When ordinary people have not lost their jh?na, and they aspire to rebirth in the Brahm? W
be reborn in the Brahm? World¡¦, or even though they do not make the actual aspiration, the
of absorption concentration provides them with the benefits of an improved form of existence
that for them.¡¨ That means development of concentration can lead you to get a better existe
in a better existence as brahm?s and so on. So it has this benefit.

The last one in paragraph 124 is that development of concentration has the attainment of ce

Those who have attained to the third stage of enlightenment and Arahants can enter into the
cessation. During this attainment of cessation all mental activities are suspended for as long
wishes. The maximum period for human beings is seven days. For seven days or one day th
statue. There is no mental activity. That state of being without mental activity is said to be ve
It is the highest form of happiness in this world. The development of concentration can give
We come to the end of this chapter.

Chapter 12

Chapter 12 deals with the supernormal powers, direct knowledge. We have a glimpse of dire
previous chapter. In this chapter the different kinds of direct knowledge are explained. In this
are a lot of stories. What we should note is that there are five kinds of direct knowledge. In p
they are listed as 1. Performing some kinds of miracles, 2. The knowledge of the Divine Ear
hearing sounds far away, hearing sounds that cannot normally be heard.), 3. The knowledge
Minds (That means reading other people¡¦s minds.), 4. The knowledge of Recollection of Pa
knowledge of Passing Away and Reappearance of Beings. These are called direct knowled

If the meditator wants to achieve the supernormal powers, he must achieve the eight attainm
jh?nas) on each of the eight kasi?as ending with the white kasi?a. That is the first eight kasi
last two are left out. What are the last two? Space and light. Space is left out because it car
basis for attaining immaterial jh?nas. The Sub-Commentary explains that the light kasi?a is
same as white kasi?a. In the Visuddhi Magga only eight kasi?as are mentioned. The sub-Co
can also take the light kasi?a, that it is included in the white kasi?a.

You have to make yourself very familiar with the kasi?as and the jh?nas. There are 14 ways
familiar with these jh?nas. That is in the order of the kasi?as, in the reverse order of the kasi
on. So you enter into jh?na on this kasi?a, and then the next jh?na on this kasi?a, and the n
kasi?a. Then again you enter into first jh?na on this kasi?a and then first jh?na on another ka
It is in order to make you very familiar with the jh?nas and the kasi?as that you have to go in
ways.

At the end of paragraph 10 the Giribha??avahana offering is mentioned and there is a footn
word for an island and a lamp is the same. It is the word ¡¥d?pa¡¦. He took d?pap|j? to mean
It is a light offering. During that festival lights are offered at different places ¡§starting with th
Cetiyagiri and extending over the whole island and up to a league in the sea.¡¨ That is light o
festival, not island offering.

There are many stories in this chapter. Some of the stories have been given already in the c
have read. Many may be new to you. I want to give you the page numbers of some stories if
more detail. At the end of paragraph 28 a reference is given for the Dhammapada Comment
book Buddhist Legends, you may read part 2, page 238. At the end of paragraph 29 no refe
have the reference. Please read Buddhist Legends, part 3, page 179. Then at the end of pa
read Middle Length Sayings, first volume, page 396. At the end of paragraph 33 the referenc
Buddhist Legends, part 2, page 246. For the next paragraph the reference can be found in B
part 3, page 103. For paragraph 35 the story may be found in Buddhist Legends, part 1, pag
the first reference can be found in Buddhist Legends, part 3, page 319. The second referenc
Legends, part 3, page 327. The third reference in this paragraph may be found in Buddhist L
page 256. The last reference in this paragraph may be found in Buddhist legends, part 3, pa
end of paragraph 42 you may find that reference in Buddhist legends, part 2, page 59. these
references.

At the end of paragraph 41 it says ¡§made of the seven gems.¡¨ Actually it is made of the se
things. The seven precious things are gold, silver and other jewels.

In the part that we have covered the ten kinds of success power (iddhi) are given. All of ther
interesting. So if you have time please study it again. There is one thing that is very interesti
paragraph 26 ¡§A distinction brought about by the influence of knowledge either before the a
knowledge or after it or at that moment is called success by intervention of knowledge.¡¨ If a
to become an Arahant in that life, he will not die without becoming an Arahant. The knowled
which he is going to acquire in that life protects him from being killed even though an attemp
life. That is a very strange thing. If you are going to become an Arahant, you will not die with
an Arahant. Nothing can cause you to be killed.

The first story is of Venerable Bakkula. In this story he was swallowed by a fish. His mother
in the river and he was swallowed by a fish. The fish was caught by a fisherman and sold to
wanted to cook the fish, so she cut it open and found the child still alive there. So he did not
stomach of the fish because he was destined to reach enlightenment in that life. That¡¦s why
killed. Normally he would not survive being swallowed by a fish.

The next story is about Venerable Sa~kicca. While he was in the womb, his mother died. As
those days they tried to cremate the body. When they cremate the body, they use sticks. Or
child. He made a noise. When they heard the noise, they cut open the belly of the woman ar
was named Sa~kicca because he was injured by the stick which is called in P??i sa~ku. Tha
called Sa~kicca.

So many stories are given. There is also the story of Bh|tap?la. Also those who are in attain harmed. Such stories begin in paragraph 30. Venerable S?riputta was in attainment and so him. It is a similar case with Venerable Sa?j?va and so on. I think we had reference to the d some weeks back and also to Samm?vati. They are to us miracles.

These miracles are caused by the intervention of concentration or the intervention of knowle These are interesting stories. Some are not caused by any concentration or any meditation. can fly is also called a success or miracle. They got that ability just by birth, just by being bo bird. So they can fly and we cannot. So these ten kinds of success are mentioned in the first chapter. OK.

S?dhu! S?dhu! S?dhu!

Chapter 12
(Tape 25 / Ps: 1-44)

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At the end of paragraph 10 the Giribha??avahana offering is mentioned and there is a footn
word for an island and a lamp is the same. It is the word ¡¥d?pa¡¦. He took d?pap|j? to mean
It is a light offering. During that festival lights are offered at different places ¡§starting with th
Cetiyagiri and extending over the whole island and up to a league in the sea.¡¨ That is light o
festival, not island offering.

There are many stories in this chapter. Some of the stories have been given already in the c
have read. Many may be new to you. I want to give you the page numbers of some stories if
more detail. At the end of paragraph 28 a reference is given for the Dhammapada Comment
book Buddhist Legends, you may read part 2, page 238. At the end of paragraph 29 no refe
have the reference. Please read Buddhist Legends, part 3, page 179. Then at the end of par
read Middle Length Sayings, first volume, page 396. At the end of paragraph 33 the referenc

Buddhist Legends, part 2, page 246. For the next paragraph the reference can be found in B
part 3, page 103. For paragraph 35 the story may be found in Buddhist Legends, part 1, pag
the first reference can be found in Buddhist Legends, part 3, page 319. The second referenc
Legends, part 3, page 327. The third reference in this paragraph may be found in Buddhist L
page 256. The last reference in this paragraph may be found in Buddhist legends, part 3, pa
end of paragraph 42 you may find that reference in Buddhist legends, part 2, page 59. these
references.

At the end of paragraph 41 it says ¡§made of the seven gems.¡¨ Actually it is made of the se
things. The seven precious things are gold, silver and other jewels.

In the part that we have covered the ten kinds of success power (iddhi) are given. All of ther
interesting. So if you have time please study it again. There is one thing that is very interesti
paragraph 26 ¡§A distinction brought about by the influence of knowledge either before the a
knowledge or after it or at that moment is called success by intervention of knowledge.¡¨ If a
to become an Arahant in that life, he will not die without becoming an Arahant. The knowled
which he is going to acquire in that life protects him from being killed even though an attemp
life. That is a very strange thing. If you are going to become an Arahant, you will not die with
an Arahant. Nothing can cause you to be killed.

The first story is of Venerable Bakkula. In this story he was swallowed by a fish. His mother
in the river and he was swallowed by a fish. The fish was caught by a fisherman and sold to
wanted to cook the fish, so she cut it open and found the child still alive there. So he did not
stomach of the fish because he was destined to reach enlightenment in that life. That¡¦s why
killed. Normally he would not survive being swallowed by a fish.

The next story is about Venerable Sa~kicca. While he was in the womb, his mother died. As
those days they tried to cremate the body. When they cremate the body, they use sticks. Or
child. He made a noise. When they heard the noise, they cut open the belly of the woman ar
was named Sa~kicca because he was injured by the stick which is called in P??i sa~ku. Tha
called Sa~kicca.

So many stories are given. There is also the story of Bh|tap?la. Also those who are in attain
harmed. Such stories begin in paragraph 30. Venerable S?riputta was in attainment and so
him. It is a similar case with Venerable Sa?j?va and so on. I think we had reference to the d
some weeks back and also to Samm?vati. They are to us miracles.

These miracles are caused by the intervention of concentration or the intervention of knowle

These are interesting stories. Some are not caused by any concentration or any meditation. can fly is also called a success or miracle. They got that ability just by birth, just by being bo bird. So they can fly and we cannot. So these ten kinds of success are mentioned in the first chapter. OK.

S?dhu! S?dhu! S?dhu!

(Tape 26 / Ps: 45 - 118)

Up until paragraph 45 the ten kinds of success were described. Among them the first one is by resolve is actually mentioned in the clause ¡¥kinds of supernormal power (success)¡¦¡¨- it Texts - ¡§but (2) success as transformations and (3) success as the mind-made [body] are n as well.¡¨ In the clause ¡¥kinds of supernormal power or supernormal success¡¦ we should ta three of the kinds of success mentioned above.

Now the Commentator goes on explaining the other clauses in the Text. ¡§To the kinds of su the components of supernormal power, or to the departments of supernormal power.¡¨ That of supernormal power.

¡§He directs, he inclines, his mind: When that bhikkhu¡¦s consciousness has become the ba knowledge in the way already described, he directs the preliminary work consciousness with attaining the kinds of supernormal power, he sends it in the direction of the kinds of superno leading it away from the kasi?a as its object.¡¨ In order to do a supernormal thing first the me into jh?nas. He makes the fourth jh?na of the fourfold method the basis of supernormal . pov knowledge. The bhikkhu¡¦s consciousness has become the basis for direct knowledge in the described. ¡§He directs the preliminary work consciousness with the purpose of attaining the supernormal power.¡¨ After entering into the fourth jh?na, he emerges from the fourth jh?na. preparation work for the supernormal knowledge. ¡¥Preliminary work consciousness¡¦ mean (sense-sphere) consciousness. ¡§He sends it in the direction of the kinds of supernormal po he inclines his mind towards that.

¡§Inclines: makes it tend and lean towards the supernormal power to be attained.¡¨ These ar explanations, so they are repetitive. ¡§He: the bhikkhu who has done the directing of his min The various: varied, of different sorts. Kinds of supernormal power: departments of superno paccanubhoti - paccanubhavati (alternative form).¡¨ Sometimes it cannot be translated into E language because the two words are just variations. The second word is just a variation of th There is no difference in meaning. Paccanubhoti and paccanubhavati are the same. In the fi should be short, not long. The only difference between the words is that one is ending in ¡¥b other is ending in ¡¥bhavati¡¦. It is just a grammatical peculiarity. ¡§The meaning is that he m

with, realizes, reaches.¡¨

The Commentator is going to show us one by one the supernormal powers a monk may per
show that variousness, it is said: ¡¥Having been one, [he becomes many; having been many
Actually this Text has not been given in full in the Visuddhi Magga because the Commentato
readers already know this passage. We are lucky that the translator gives us the full Text he
the brackets appear.

¡§Having been one, [he becomes many; having been many, he becomes one.¡¨ That means
will create many likenesses of himself, hundreds or thousands. "He appears and vanishes. H
through walls, through enclosures, through mountains, as though in open space. He dives in
earth as though in water. He goes on unbroken water as though on earth. Seated cross-legg
space like a winged bird. With his hand he touches and strokes the moon and sun so mighty
wields bodily mastery even as far as the Brahm? World.¡¨ This is taken from the D?gha Nik?

Now the Commentator will explain one by one. ¡§Herein, having been one: having been nor
effect to the supernormal power.¡¨ A monk is only one, but here he is going to make likeness
is going to create images. ¡§He becomes many: wanting to walk with many or wanting to do
to ask questions with many, he becomes a hundred or a thousand. But how does he do this?
the four planes, (2) the four bases (roads), (3) the eight steps, (4) the sixteen roots of superr
and then he (5) resolves with knowledge.¡¨ Here ¡¥planes¡¦ means stories, as in one story, tw
and so on. The P??i word used is bh|mi. ¡¥Bh|mi¡¦ can mean planes of existence as well as
building.

¡§The four planes should be understood as the four jh?nas.¡¨ The four jh?nas are said to be
the four stages for the supernormal power. Four jh?nas here is according to the fourfold met

¡§For this has been said by the General of the Dhamma.¡¨ That means the Elder S?riputta. V
was called ¡¥the General of the Dhamma¡¦ by other monks.

¡§What are the four planes of supernormal power?¡¨ This is taken from the Pa?isambhid?ma
reference in the middle of paragraph 49.

¡§And he reaches supernormal power by becoming light, malleable and wieldy in body after
blissful perception and light perception due to the pervasion of happiness and pervasion of b
why the first three jh?nas should be understood as the accessory plane since they lead to th
supernormal power in this manner. But the fourth is the natural plane for obtaining supernor
means he enters into first jh?na, second jh?na, third jh?na and fourth jh?na. ¡§The fourth jh?

natural plane for obtaining supernormal power.¡¨ That means the fourth jh?na is the basis fo
power. Without entering into and emerging from the fourth jh?na, nobody can exercise the s
¡¥The four planes¡¦ mean the four jh?nas, the four material jh?nas.

¡§The four bases (roads) should be understood as the four bases of success.¡¨ The P??i wo
roads to power. Here ¡¥roads¡¦ means just causes of.

¡§For this is said: ¡¥What are the four bases for success? Here a bhikkhu develops the basis
to power) that possesses both concentration due to zeal and the will to strive; he develops t
success (road to power) that possesses both concentration due to energy and the will to stri
the basis for success (road to power) that possesses both concentration due to [natural puri
consciousness and the will to strive; he develops the basis for success (road to power) that
concentration due to inquiry and the will to strive.¡¨ ¡¥Inquiry¡¦ really means pa??? (knowledg
inquiring. The P??i word is v?ma?s?. The Sanskrit word is m?ma?s?. ¡¥M?ma?s?¡¦ means
¡¥investigation¡¦ does not necessarily mean just to investigate, but it means to investigate an
correctly. It is the name for pa???.

¡§These four bases for success lead to the obtaining of supernormal power.. to the fearlessn
supernormal power¡¨ and so on. What are these four? Did you get four? Zeal is one thing. T
chanda. It is just the will-to-do. Chanda has two meanings - sometimes it is just the will-to-d
sometimes it is the desire for sensual things. Here it is just the will-to-do, not the desire for s
things. The first one is chanda. The second one is energy (viriya). The third is consciousnes
the fourth is inquiry or pa???. These four are called ¡¥iddhip?da, roads to power or causes o
person has to develop these four qualities in order to get supernormal power.

¡§And here the concentration that has zeal as its cause, or has zeal outstanding, is concentr
zeal.¡¨ That means zeal which is prominent. ¡§This is a term for concentration obtained by g
to zeal consisting in desire to act.¡¨ It is just the desire to act. It is not attachment to sensual

¡§Will (formation) as endeavor is will to strive.¡¨ This is the word explanation. ¡§This is a term
energy of right endeavor accomplishing its fourfold function.¡¨ Among the 37 constituents of
there are the four great efforts. Here they are called ¡¥right endeavor¡¦. They are trying to ge
akusala that has arisen in the past, avoiding akusala, getting kusala, and developing kusala
akusala there are two kinds of endeavor and also with regard to kusala there are two kinds o
¡§Possesses: is furnished with concentration due to zeal and with the [four] instances of the
strive.¡¨

¡§Road to power (basis for success): The meaning is the total of consciousness and its rema

[except the concentration and the will], which are, in the sense of resolve, the road to (basis
concentration due to zeal and will to strive associated with the direct knowledge consciousn
are themselves termed ¡¥power (success)¡¦ either by treatment as ¡¥production¡¦ or in the se
¡¥succeeding¡¦ or by treatment in this way, ¡¥beings succeed by its means, thus they are su
enriched, promoted¡¦.¡¨ It is still hard to understand this passage. This phrase, ¡¥road to pow
words, ¡¥road¡¦ and ¡¥power¡¦. In P??i the words are ¡¥iddhi¡¦ and ¡¥p?da¡¦. ¡¥Iddhi¡¦ means
concentration. Here they are called ¡¥iddhi (success or power)¡¦. ¡¥P?da¡¦ really means thei
basis is what? Consciousness and its remaining concomitants. It is not accurate here. It sho
remaining consciousness and its concomitants. In order to understand this you have to unde
power consciousness. When a person achieves this power, there arises in his mind a kind o
kind of consciousness is called ¡¥supernormal power consciousness¡¦. Along with that cons
mental factors, many mental factors. Among them the two, concentration and energy, are ca
The consciousness and the other mental factors are called ¡¥road¡¦ or ¡¥power¡¦ (p?da). By
¡¥iddhip?da¡¦ is meant the supernormal power consciousness and its concomitants.

¡§The meaning is,¡¨- ¡¥total is not a good here and there is no ¡¥total¡¦ in the original - ¡§con
and its concomitants [except the concentration and the will],¡¨ - ¡¥will¡¦ here means actually
chanda - ¡§which are, in the sense of resolve,¡¨ - in the sense of basis, not in the sense of re
the sense of basis the road to the concentration due to zeal and will to strive associated with
knowledge consciousness.¡¨

Student: Will to strive?

Teacher: ¡¥Will to strive¡¦ means -

Student: Citta?

Teacher: No. it is energy or effort. ¡¥Will to strive¡¦ really means striving.

Student: Viriya?

Teacher: The word used here is not simply viriya. There are two compound words used here
padh?na sa~kh?ra. ¡¥Chanda sam?dhi¡¦ means sam?dhi caused by chanda and chanda is
means striving, striving formation. That means viriya (energy or effort). They are explained i
¡§Will as endeavor is will to strive.¡¨ It is not chanda here. It is viriya. Concentration and ene
called ¡¥iddhi¡¦ here and consciousness and the other remaining concomitants are called ¡¥
¡¥iddhip?da¡¦ means the direct knowledge consciousness and the concomitants and then co
This is just the word explanation.

¡§Or alternatively: it is arrived at by means of that thus that is a road; it is reached, is the me
That meaning is arrived at.

¡§Iddhip?da = iddhiy? p?da (resolution of compound) this is a term for zeal, etc., according a
Iddhip?da is made to mean the four things - will-to-do, energy, consciousness, and inquiry o

Student: What is the P??i word for consciousness?

Teacher: Citta. Next paragraph 54 ¡§The eight steps should be understood as the eight begi
Actually there are only four roads to success, but here concentration is combined with each,

¡§If a bhikkhu obtains concentration, obtains unification of mind, supported by zeal, then the
concentration; the concentration is not the zeal. The zeal is one, the concentration is anothe
two here, zeal and concentration. In the next sentence we have energy and concentration. I
consciousness and concentration. Last we have inquiry and concentration. So we have eigh
them eight causes. These eight steps one has to perform, by just trying to get into jh?na and

In paragraph 55 we have the sixteen roots. ¡§The mind¡¦s unperturbedness should be under
modes, for this is said.¡¨ Here the sixteen modes are given. ¡§What are the sixteen roots of s
(power)?¡¨ Undejected consciousness, this is one. Unelated consciousness, this is another.
consciousness is another and so on. There are sixteen all together.

In about the middle of the paragraph ¡§Consciousness rid of barriers is not perturbed by the
defilement.¡¨ Here ¡¥consciousness with barriers¡¦ means the distractions that come in betw
sam?dhi. It is not moments of sam?dhi following one after the other. There are something lik
moments of sam?dhi. When a person¡¦s sam?dhi is not yet good, he will have these distract
between the sam?dhi moments. If it is like that, it is called ¡¥consciousness with barriers¡¦. If
is one uninterrupted flow, it is called ¡¥consciousness rid of barriers¡¦. Here ¡¥consciousness
consciousness accompanied by concentration, concentrated consciousness.

Paragraph 56 ¡§Of course, this meaning is already established by the words ¡¥When his con
etc., too, but it is stated again for the purpose of showing that the first jh?na, etc., are the thr
planes¡¨ - let us strike out ¡¥three¡¦. There is no word for ¡¥three¡¦ in the original and it does
here. There are four planes, not three. So the first jh?na, etc., are the planes of success to s
power, bases of, steps of and roots of success to supernormal power. In order to show that
again.

¡§And the first-mentioned method is the one given in the Suttas, but this is how it is given in
Pa?isambhid?magga.¡¨ There are two kinds of treatment. The one is given in the Suttas and
in the Pa?isambhid?magga. The Pa?isambhid?magga is said to be later than the Suttas. It i
Venerable S?riputta. If that is true, it may not be so much later than the Suttas. The Pa?isam
something like a Commentary, but not exactly a Commentary. It resembles a Commentary o
Suttas. Venerable Buddhaghosa has very great respect for that book, the Pa?isambhid?mag
about meditation, he always quoted from the Pa?isambhid?magga. So we have many quota
Magga from the Pa?isambhid?magga. Today we will find many quotes. ¡§So it is stated aga
avoiding confusion in each of the two instances.¡¨

Paragraph 57 ¡§He resolves with knowledge.¡¨ These words also appear in paragraph 48. ¡§
accomplished these things consisting of planes, bases (roads), steps, and roots, of success
power), then he attains jh?na as the basis for direct knowledge and emerges from it.¡¨ Here
describing how one goes about it until one reaches the direct knowledge consciousness. Wh
to do? He obtains jh?na as the basis for direct knowledge and emerges from it. So first he a
jh?na, second jh?na, third jh?na, and the fourth jh?na. Then he makes that a basis for direct
emerges from it.

¡§Then if he wants to become a hundred, he does the preliminary work thus ¡¥let me becom
become a hundred¡¦.¡¨ That is the second stage. That is called ¡¥the preliminary work¡¦. Tha
k?m?vacara consciousness, not by r|p?vacara consciousness. Then he enters into jh?na an
r|p?vacara consciousness arises. Then he emerges from jh?na and does the preliminary wo
hundred, let me become a hundred¡¦. He does this with cittas belonging to the sense-sphere
again attains the jh?na.¡¨ Again he enters into jh?na, the fourth jh?na, as a basis for direct k
he emerges from it and resolves. So he makes a determination then. ¡§He becomes a hund
the resolving consciousness.¡¨ That ¡¥resolving consciousness¡¦ really means direct knowle
stages. First there is the basic jh?na. Then there is preliminary work. And again there is bas
last there is direct knowledge. So there are four stages.

¡§If he does not succeed in this way, he should do the preliminary work again, and attain, er
resolve, a second time. For it is said in the Sa?yutta Commentary that it is allowable to attai
twice.¡¨ He may try once or twice.

¡§Herein, the basic jh?na consciousness has the sign as its object.¡¨ ¡¥Sign¡¦ means the cou
object of jh?nas is the counterpart sign. The object of basic jh?na consciousness is the cour

¡§But the preliminary work consciousnesses have the hundred as their object or the thousan
Preliminary work is done by k?m?vacara consciousness. So the counterpart sign is not the c

cittas. If he wants to become a hundred, then a hundred is the object. If he wants to become
a thousand is the object.

¡§And these latter are objects as appearances, not as concepts.¡¨ ¡¥Appearances¡¦ means v
as visible objects and not as concepts.

¡§The resolving consciousness has likewise the hundred as its object or the thousand as its
¡¥Resolving consciousness¡¦ really means direct knowledge consciousness. So it has a hun
its object.

¡§That arises once only, next to change-of-lineage [consciousness], as in the case of absorp
already described.¡¨ It is said that the direct knowledge consciousness arises only once and
Jh?na consciousness at the first attainment arises only once and then disappears. Later on
wants to spend some time with jh?na only, he enters into that jh?na. At that time jh?na citta
succession for one hour, two hours, or the whole day. This direct knowledge consciousness
is actually a kind of fourth jh?na consciousness. It is not the same as the fourth jh?na consc
is reckoned as fourth jh?na consciousness. The difference is that direct knowledge consciou
the counterpart sign as object. It takes the hundred appearances or the thousand appearanc
may be as object. That is the difference.

Student: It takes the same object as the k?m?vacara consciousness?

Teacher: Same as the preliminary consciousness, right. Here the preliminary consciousness
thousand as object. The direct knowledge consciousness also takes that object.

This page is important for Abhidhamma students when they read the ninth chapter. In the ni
direct knowledge is treated very briefly. Students may take something from here.

Student: I¡¦m not understanding the difference between appearance and concept. Appearan
concept.

Teacher: ¡¥Appearance¡¦ means - you know paramattha (ultimate reality). What it takes is so
When we see something, we actually see color. We see with our eyes the color. Then we th
shape. That is we think that we see them or we see with manodv?r?vajjana mentally the sha
we really see is the visible data. In the same way what the preliminary consciousness takes
data, not the concept of a man, or a monk, or something like that.

¡§Normally one, he adverts to [himself as] many or a hundred or a thousand; having adverte

knowledge ¡¥Let me be many¡¦. He becomes many like the Venerable C|?a Panthaka. Here
respect only to the preliminary work. Having adverted, he resolves with knowledge is said w
knowledge of the direct knowledge (abhi???). Consequently he adverts to many. After that h
last one of the preliminary work consciousnesses.¡¨ Instead of ¡¥with¡¦ it should be ¡¥after¡¦ t
preliminary work consciousnesses. There are four or three moments of preliminary work con
there is direct knowledge consciousness. So it is not with the last one, but after the last one
attains the direct knowledge consciousness.

¡§After emerging from the attainment, he again adverts thus ¡¥Let me be many¡¦, after which
means of the single [consciousness] belonging to the knowledge of direct knowledge¡¨ - so t
consciousness arises only once - ¡§which has arisen next to the three, or four, preparatory c
that have occurred (¡¥Preparatory consciousness¡¦ means preliminary consciousness.), and
resolve ¡¥owing to its making the decision¡¦.¡¨ The last one is called ¡¥resolve¡¦. ¡§This is how
should be understood here.¡¨ In a thought process for abhi??? there will be four or three k?n
moments and then the fourth jh?na. That fourth jh?na is called ¡¥abhi???¡¦ or ¡¥direct knowl
life-continuum follows. It is so powerful that just by arising once it can create miracles.

¡§like the Venerable C|?a Panthaka is said in order to point to a bodily witness of this multip
¡¥Bodily witness¡¦ really means direct witness. It is not hearsay. ¡§That must be illustrated by
I think that I have told this story many times. C|?a Panthaka was born very dull. He could no
four line stanza for four months. It is said that he learned one line in one month. Then when
next line, he lost the first one. After the fourth month he had nothing. So his brother said ¡§Y
in this dispensation.¡¨, and expelled him from the monastery. Now his brother was an Arahan
seemed to be angry with him. Actually he was not useless. He was going to be an Arahant a
The elder brother was not as wise as the Buddha. His opinion was that his younger brother
he could not learn even four lines of a stanza. If he could not learn, he would not be able to
order to practice you have to know something. You have to learn something from the teache
said ¡§You are useless in this dispensation.¡¨ But the Buddha would turn him into a very use

He became an Arahant. The next day when the others went to take a meal at An?thapi??ika
behind. At that time he was an Arahant. The Buddha wanted to let other people know that h
Arahant. At the end of the water-offering ceremony the Buddha covered his bowl. That mean
the hand of the Buddha or the one who accepts. It is symbolic. It is like we do now at the wa
ceremony. The ceremony is done before eating here in the story. In Sri Lanka they still do th
people bring food to the monastery or invite monks to their houses. They offer food to the m
of the monks does this ceremony. Then the monks eat. But in our country (Myanmar) the ce
eating. There is a difference of customs.

Here the Buddha did it before eating. When the gruel was being given out at the end of the c
covered his bowl. He did not accept the gruel. ¡§J?vaka asked ¡¥What is it, Venerable Sir?¡¦
bhikkhu at the monastery¡¦.¡¨ So there is one bhikkhu left. Somebody was sent to take him to
at that time -

¡§Now, having multiplied himself
Up to a thousand, Panthaka
Sat in the pleasant mango wood
Until the time should be announced.¡¨

He was waiting. He had created himself into a thousand monks. When the people went there
So they went back and reported to the Buddha ¡§The monastery is crowded with bhikkhus. I
them the lord is (which of them is C|?a Panthaka).¡¨

¡§Then the Blessed One said ¡¥Go and catch hold of the hem of the robe of the first one you
¡§The Master calls you¡¨ and bring him here¡¦. He went and caught hold of the robe of the El
That means he managed to take hold of the Elder and not one of the created images. Even
the robe of one of the images, all the images would disappear and just Venerable C|?a Pant
The man happened to take hold of the robe of the Elder himself. ¡§At once all the creations

So Venerable C|?a Panthaka went there and took the meal. Then the Buddha left him to giv
he became an Arahant, he was endowed with the supernormal knowledge and all of the jh?
repeat all of what the Buddha had taught. It is not mentioned in this book, but in the Dhamm
it is mentioned that the Buddha left him to give a Dhamma talk. He gave a good talk, basing
whole of the Tipi?aka.

Student: Which he could now memorize?

Teacher: Right. This is the story of Venerable C|?a Panthaka. We will have many stories too

¡§The many who were created there were just like the possessor of the supernormal power
created without particular specification.¡¨ If there is specification, they will appear as specifie
is no specification, all the creations will be doing as the monk does. If he is sitting, they will a
sitting. If he is walking, they will all be walking. However here Venerable C|?a Panthaka did
Here the jh?na is entered. Then there is emergence from the jh?na and resolution. Next the
Then he emerges and resolves again and again. ¡§May some be walking, may some be sitti
reciting.¡¨ It is something like that. The meditator has to be very familiar with entering into an
from jh?na.

Paragraph 68 ¡§The same method of explanation applied to the clause having been many, h

there is this difference. After the bhikkhu has thus created a manifold state, then he again th
only I will walk about, do a recital, ask a question¡¦ or out of fewness of wishes he thinks ¡¥T
monastery with few bhikkhus. If someone comes, he will wonder ¡§Where have all these bhi
alike come from? Surely it will be one of the Elder¡¦s feats?¡¨ and so he might get to know a
Meanwhile wishing ¡¥Let me be one only, he should attain the basic jh?na and emerge. The
preliminary work thus ¡¥Let me be one¡¦, he should again attain and emerge and then resolv
one¡¦. He becomes one simultaneously with the resolving consciousness.¡¨ If he wants to be
has to enter into jh?na and emerge and make resolution. Simultaneously with the direct kno
he becomes one again.

¡§But instead of doing this, he can automatically become one again with the lapse of the pre
That is he makes a resolution ¡§May there be a thousand monks for one hour or two hours¡¨
one hour or two hours they will all disappear. If he wants the creations to disappear before t
he has to enter into jh?na and get the direct knowledge consciousness.

¡§He appears and vanishes.¡¨ So he can appear before people or he can vanish from the vie

¡§Now this possessor of supernormal power who wants to make an appearance makes dark
makes revealed what is hidden, or he makes what has not come into the visual field come in
How? If he wants to make himself or another visible even though hidden or at a distance, he
basic jh?na and adverts thus ¡¥Let this that is dark become light¡¦ or ¡¥Let this that is hidden
and so on.¡¨

¡§But by whom was this miracle formerly performed? By the Blessed One. For when the Ble
invited by C|?a Subhadd? and was traversing the seven league journey between S?vatthi an
palanquins created by Vissakamma (That is a god or celestial being.), he resolved in suchw
S?keta saw the inhabitants of S?vatthi and citizens of S?vatthi saw the inhabitants of S?keta
alighted in the center of the city, he split the earth in two and showed Av?ci (the hell), and he
sky in two and sowed the Brahm? World.¡¨ It is Buddha¡¦s miracle letting people in this city s
another city, like letting people in San Francisco see people in Los Angeles without going th

¡§This meaning should also be explained by means of the Descent of the Gods (devorohana
One, it seems, had performed the Twin Miracle and had liberated 84,000 beings from bonds
did the Past Enlightened Ones go to when they had finished the Twin Miracle¡¦?¡¨ This is a s
with how the Buddha taught the Abhidhamma to the celestial beings. In his seventh year Bu
Tavati?s? heaven after he had performed the Twin Miracle. I think later on we will know wha
is. He went up to Tavati?s? heaven and took up residence there for the rains. That means h
there for three months by human reckoning. He taught Abhidhamma there to the deities of 1

¡§At the time for wandering for alms he created an artificial Buddha to teach the Dhamma.¡¨
told you about this story. This is what Therav?da Buddhists believe. We believe that the Buc
Tavati?s? heaven and taught Abhidhamma non-stop to the celestial beings there. When it w
alms, he left a created image and went to Uttarakur|s (northern kur|s) it is said. He took food
Anotatta. There Venerable S?riputta met him. Then the Buddha would tell him in brief what
Abhidhamma he had taught. Buddha taught the deities for three months.

Many people who saw the Twin Miracles did not leave that place because the Buddha just d
yearning to see the Buddha again. Buddha simply disappeared from their field of vision. The
waiting there for the Buddha to come back. At the end of the Vasa Venerable Mah? Moggall
Buddha and asked where he would descend into the world of human beings. The Buddha to
appear at Sa~kassa. On the specified day the Buddha came back to the human world. That
the three month rainy season retreat for monks. So it was on the full moon day of October th
the world of human beings. There was a very grand descent into the human world. He came
made of gold, silver and crystal. In Myanmar to commemorate that event we have the festiva
believed that when Buddha came down to the human world it was dark. Instead of offering h
offered him lights. In order to commemorate that we have the festival lights on the full moon
In Sri Lanka they offer lights at Vesak, the full moon day of May.

There are other stories. One is of hiding himself or hiding others by miraculous powers. Para
whom was this miracle formerly performed? By the Blessed One. For the Blessed One so ac
clansman Yasa was sitting beside him, his father did not see him.¡¨ Yasa was a clansman w
during the night. He went to where the Buddha was. It was just after the Buddha had given t
met the Buddha there and the Buddha taught him. He became a Sot?panna and also he bec
morning Yasa¡¦s father came to that place. He asked the Buddha ¡§Did you see my son?¡¨ E
see him. Just sit down.¡¨ Then the Buddha taught him Dhamma and he became a Sot?pann
Yasa to him. So he hid Yasa with supernormal power so that the father did not see him. Tha
father saw the son, he would not be able to listen to the Dhamma. He would not be able to b

¡§Likewise, after traveling 2000 leagues to meet [king] Mah? Kappina and establishing him i
Non-return and his 1000 ministers in the fruition of Stream Entry, he so acted that Queen Ar
followed the king with a 1000 women attendants and was sitting nearby, did not see the king
It is the same miracle. That story you may read in Buddhist Legends, part 2, page 167. The
detail there.

¡§Furthermore, this was performed by the Elder Mahinda.¡¨ The Elder Mahinda was the son
brought Buddhism to Sri Lanka. ¡§He so acted on the day of his arrival in Tambapa??i Islan
the king did not see the others who had come with him.¡¨ He went with five persons, but whe

king, he did not let him see the other persons.

¡§Furthermore, all miracles of making evident are called an appearance, and all miracles of
are called a vanishing. Herein, in the miracle of making evident both the supernormal power
of the supernormal power are displayed.¡¨ So power and person evident and power and pers
can be illustrated with the Twin Miracle; for in that both are displayed thus: ¡¥Here the Perfe
the Twin Miracle, which is not shared by disciples¡¦.¡¨ Only the Buddhas can do the Twin Mir
produces a mass of fire from the upper part of his body and a shower of water from the lowe
body¡¨ and so on. It is called ¡¥Twin Miracle¡¦ because both fire and water are produced from
comes out of the upper part and water comes out of the lower part, or fire may come out of o
come out of the other eye. It is called the ¡¥Twin Miracle¡¦. In footnote 15 it says ¡§The only
Tipi?aka to mention the Twin Miracle is the Pa?isambhid?magga¡¦.¡¨ In the other books it is
it is mentioned again and again in the Commentaries.

¡§In the case of the miracle of making unevident only the supernormal power is displayed no
the supernormal power. That can be illustrated by means of the Mahaka Sutta (in the Sa?yu
Brahmanimantanika Sutta (in the Majjhima Nik?ya). The passage from Sa?yutta Nik?ya is g
don¡¦t have to give you a reference number. The Brahmanimantanika is Sutta 49 of The Mid

Here Venerable Mahaka did a miracle. A fire came out from the gaps in the fastenings and f
burned hay without burning the upper robe. He put the upper robe on the hay. Then he reso
hay burn and not the upper robe.

Another one is when the Buddha met the Brahm?. The Brahm?¡¦s name was Baka. He thou
himself vanish from the sight of all others. In that Sutta it is said that he was not able to do th
Buddha said ¡§I will do it.¡¨ So Buddha disappeared from all the Brahm?s. In order that all th
that he was there he said this verse:

¡§I saw the fear in [all kinds of] becoming.
Including becoming that seeks non-becoming;
And no becoming do I recommend;
I cling to no delight therein at all.¡¨

When he uttered this stanza, everybody knew that he was there, but nobody could see him.

¡§He goes unhindered through walls, through enclosures, through mountains, as though in o
through walls is beyond walls¡¨ and so on.

Here an interesting piece of information is in paragraph 89 with regard to the Elder Tipi?aka
had some different opinions about how to perform the direct knowledge. He said: ¡§Friends,

attaining the space kasi?a [jh?na]? Does one who wants to create elephants, horses, etc., a
kasi?a jh?na or a horse kasi?a jh?na, and so on? Surely the only standard is mastery in the
and after the preliminary work has been done on any kasi?a, it then becomes whatever he w
other bhikkhus said: ¡§Venerable Sir, only the space kasi?a has been given in the Text, so it
be mentioned.¡¨ There was a little difference of opinion between that Elder and the other mo
the Elder Tipi?aka based his opinion on his experience. The others have much respect for th
said that the space kasi?a is in the Texts so it should be mentioned. Then the Text is given.

Paragraph 91 ¡§What if a mountain or a tree is raised in this bhikkhu¡¦s way while he is trave
resolving; should he attain and resolve again? - There is no harm in that. For attaining and r
is like taking the Dependence in the Preceptor¡¦s presence.¡¨ When you become a monk, yo
dependent upon the Preceptor. He will teach you everything. He is like a father to you. When
with our preceptor, we say I regard you as my Preceptor. But sometimes we cannot live with
five years. We have to move to another place. Let us say I live with my Preceptor for one ye
to go to another place for study or practice. When I go to another place, I have to approach a
a teacher of Texts or a teacher of meditation. Then I have to regard him as my teacher. That
¡¥Dependence¡¦. One may say: ¡§Reverend Sir, may you be my teacher. May you be one or
called ¡¥taking Dependence¡¦. When you live with your Preceptor, you don¡¦t have to take De
there is the Preceptor. In the same way here when you have done the attaining and resolvin
sense in doing that again. So this only monks can understand. Even though you pick up a V
it, there will still be something you pick up a Vinaya book and read it, there will still be somet
don¡¦t understand. Taking dependence in the Preceptor¡¦s presence really means when livin
you don¡¦t have to take Dependence. You don¡¦t have to formally regard another person as y

¡§And because this bhikkhu has resolved ¡¥Let there be space¡¦ there will be only space the
the power of his first resolve it is impossible that another mountain or tree can have sprung u
made by temperature.¡¨ ¡¥Temperature¡¦ means utu, climatic conditions. ¡§However, if it has
another possessor of supernormal power and created first, it prevails¡¨ and so on.

¡§He dives in and out of the ground. Here it is rising up out of that is called ¡¥diving out¡¦ and
sinking down into that is called ¡¥diving in¡¦.¡¨ He is normally an obtainer of the water kasi?a
This is what a monk must do to perform this miracle.

Paragraph 95 on unbroken water - this is walking on water. ¡§Here water that one sinks into
called ¡¥broken¡¦, the opposite is called ¡¥unbroken¡¦. But one who wants to go in this way s
earth kasi?a [jh?na] and emerge.¡¨ You have to enter into the appropriate jh?na. ¡¥The appr
means that you have to practice the appropriate kasi?a in order to get jh?na. For example y
water seem hard, unbroken, or unyielding. So you have to enter the earth kasi?a jh?na. Oth

be able to do that.

Seated cross-legged he travels in the air. ¡§Like a winged bird: like a bird furnished with win
P??i Texts it always says winged bird. The Commentators explain that there may be some b
wings. So it is said here winged bird. That means a bird which has wings and which can fly.
do this should attain the earth kasi?a and emerge¡¨ and so on. ¡§Here is the text: ¡¥Seated c
travels in space like a winged bird: he is normally an obtainer of the earth kasi?a attainment

Paragraph 100 ¡§And a bhikkhu who wants to travel in space should be an obtainer of the d
the way there may be mountains, trees, etc., that are temperature-originated (that are create
conditions), or jealous n?gas, supa??as, etc., may create them.¡¨ Supa??a is spelled with or
Supa??as are garudas. Garudas are mythical birds. It is the vehicle of Vishnu, one of the go
They may create them.. ¡§He will need to be able to see these. But what should be done on
should attain the basic jh?na and emerge, and then he should do the preliminary work thus
space¡¦; and resolve.¡¨

¡§But the Elder [Tipi?aka C|?a Abhaya] said ¡¥Friends, what is the use of attaining the attain
mind concentrated? Hence any area that he has resolved thus ¡§Let it be space¡¨ is space.¡
thus, nevertheless the matter should be treated as described under the miracle of going unh
walls¡¨ and so on. So this Elder did not find any favor with Venerable Buddhaghosa and othe

¡§With his hand he touches and strokes the moon and sun so mighty and powerful.¡¨ So he
hand and stroke the sun and moon. ¡§This supernormal power is successful simply through
the basis for direct knowledge; there is no special kasi?a attainment here.¡¨ Any jh?na will d

In paragraph 104 we have the words ¡¥clung to¡¦. In the Sub-Commentary it is explained tha
mean just those born of kamma and those belonging to the living body, those belonging to t
beings.

¡§Here the Elder Tipi?aka C|?a N?ga said ¡¥But, friends, why does what is clung to not beco
too? When a bhikkhu comes out through a keyhole, does not what is clung to become small
body big, does it not become big, as in he case of the Elder Mah? Moggall?na?¡¨

That opinion is also rejected by Venerable Buddhaghosa. Paragraph 117 ¡§So it was with re
enlarged form created during this taming of Nandopananda that is was said ¡¥When he mak
it not then become big, as in the case of the Elder Mah? Moggall?na? Although this was sai
observed ¡¥He enlarges only what is not clung to supported by what is clung to¡¦. And only t
here.¡¨ The opinion of the Elder C|?a N?ga was also not accepted by the monks.

When the monk creates a body that is bigger than his normal body, then there is enlargeme
here is: does he enlarge what is clung to or what is not clung to. Does he enlarge the r|pa bo
or does he enlarge r|pa born of others? The answer is that he does not enlarge or he canno
born of kamma, but the mind-born material properties he can enlarge by the power of his mi
the material properties born of temperature can be enlarged.

Here the reference is given to Venerable Mah? Moggall?na and a long story follows where V
Moggall?na tamed the royal n?ga named Nandopananda. Here the Elder Mah? Moggall?na
n?ga, maybe a dragon or a snake. Have you read the story? The n?ga did not like a monk fl
above him. He was angry. So he coiled around Mount Meru seven times and covered it with
and his disciples went there, some of the disciples said ¡§Formerly when we reached this pla
Mount Meru. What has happened?¡¨ Buddha said ¡§There is a n?ga. He does not like you.¡¨
¡§Let me tame him. Let me tame him.¡¨ But the Buddha did not allow the other monks to tam
Venerable Moggall?na said ¡§Let me tame him.¡¨ The Buddha said ¡§Go.¡¨ Buddha knew tha
Moggall?na alone was able to tame that serpent because he was very powerful. So in order
Moggall?na turned himself into a n?ga, twice the size of that n?ga. Then he coiled himself a
fourteen times. Then he put pressure upon him so that he was crushed between the mounta
monk-serpent.

So when Venerable Mah? Moggall?na did that, did he enlarge the material property born of
do? The answer is what? ¡§He enlarges only what is not clung to supported by what is clung
is correct here.¡¨ So he enlarges only those born of mind or caused by mind and those caus
climatic conditions. They are supported by what is clung to. What is clung to is what is born
is the translation of the explanation given in the Sub-Commentary as a footnote.

At the end of footnote 20 ¡§It should be taken that it is the consciousness-born matter that is
the influence of the supernormal power, and the temperature-born is enlarged pari passu.¡¨
passu¡¦? It is a foreign word.

Student: It might mean ¡¥in passing¡¦, not as a consequence but along with. The P??i word i
means following that. So ¡¥along with¡¦ is close to that. One can enlarge only matter born of
When consciousness-born matter is enlarged, the temperature-born matter is also enlarged,
enlarge kamma-born r|pa. Kamma-born matter is caused by kamma in the past, so nothing
kamma-born material properties. With regard to consciousness-born material properties we
Even if we don¡¦t have jh?na, our appearance is different when we are happy from when we
caused by citta (consciousness). So we can enlarge consciousness-born material properties

OK. I think that is all we will do today. Next week we will begin with paragraph 119 and go o
chapter. We will have a description of how the world ends and how the world begins, the Bu

S?dhu! S?dhu! S?dhu!

Chapter 13
(Tape 27 / Ps: 1-27)

So chapter 13 is the chapter on direct knowledge. ¡¥The divine ear element¡¦ simply means
now the turn for the description of the divine ear.¡¨ Then the translator gave the Text. It is go
we do not see the Text, we would not be able to understand the explanations given.

¡§[The Text is as follows: ¡¥He directs, he inclines his mind to the divine ear element. With th
element, which is purified and surpasses the human, he hears both kinds of sounds, the divi
those that are far as well as near¡¦.¡¨

¡§¡¥Herein, with the divine ear element: it is divine here because of its similarity to the divine
deities have as the divine ear element the sensitivity that is produced by kamma consisting i
and is unimpeded by bile, phlegm, blood, etc., and capable of receiving an object even thou
it is liberated from imperfections.¡¨ Deities have ears too. The sensitivity in their ears is so fre
imperfections, so free from impediments that they can hear sounds far away. Also they do n
like blood, bile, phlegm and so on. So their ears are much more sensitive than human ears.

¡§And this ear element consisting in knowledge, which is produced by the power of this bhik
development, is similar to that, so it is ¡¥divine¡¦ because it is similar to the divine.¡¨ Here the
Commentary is explaining the word ¡¥divine¡¦. The P??i word is dibba. Here the P??i word is
¡¥Dibbasota¡¦ literally means divine ear. But here what is really meant is not divine ear. It is t
which is similar to the divine ear. ¡§So it is ¡¥divine¡¦ because it is similar to the divine.¡¨

Then there is another explanation. ¡§Furthermore, it is ¡¥divine¡¦ because it is obtained by m
abiding and because it has divine abiding as its support.¡¨ Here ¡¥divine abiding¡¦ means jh?

Student; Is it the brahm? vih?ras?

Teacher: No. No. Although ¡¥brahm? vih?ra¡¦ is translated as divine abiding even in this boo
abiding¡¦ does not mean brahm? vih?ras. It just means the four jh?nas. ¡§And because it has
its support.¡¨ If you do not have the four jh?nas, then you cannot get this direct knowledge.

In our P??i books there are three kinds of abiding. The first one is dibba vih?ra. Then there i
vih?ra. And the last one is Ariya vih?ra. There are three kinds of abiding - dibba vih?ra, brah
Ariya vih?ra. ¡¥Dibba vih?ra¡¦ means jh?nas. ¡¥Brahm? vih?ra¡¦ means loving-kindness, com
¡¥Ariya vih?ra¡¦ means Fruit attainment. After becoming an Ariya a person enters into that at
and again to enjoy it. Here ¡¥divine abiding¡¦ means jh?nas and not the four divine abodes.

¡§And it is an ¡¥ear element¡¦ in the sense of hearing and in the sense of being soulless.¡¨ T
¡¥element¡¦ or dh?tu is defined as something that is without a soul, that is soulless. The Co
explaining the word ¡¥sota dh?tu¡¦. It is called ¡¥sota¡¦ because it hears in the sense of heari
called ¡¥dh?tu¡¦ because it is without a soul. Sometimes dh?tu is explained as something wh
soul, which is just a phenomenon, that is not an entity. ¡§Also it is an ¡¥ear element¡¦ becaus
the ear element in its performance of an ear element¡¦s function. With that ear element¡¨ -

Student: Actually it is the mind?

Teacher: It is actually knowledge (pa???), pa??? associated with mindfulness.

Student: So direct knowledge -

Teacher: All direct knowledge is pa???. ¡§Which is purified: which is quite pure through havi
imperfection. And surpasses the human: which in the hearing of sounds surpasses, stands b
element by surpassing the human environment.¡¨ That means it is beyond the normal range

¡§He hears both kinds of sounds: he hears the two kinds of sounds. What two? The divine a
sounds of the deities and of human beings, is what is meant.¡¨ Here ¡¥sounds¡¦ means the s
That is why it is said ¡§This should be understood as partially inclusive¡¨, not other sound bu
speech sounds. ¡§Those that are far as well as near: what is meant is that he hears sounds
even in another world sphere, and those that are near, even the sounds of the creature livin
This should be understood as completely inclusive.¡¨ This includes everything - sounds of ar
insects, sounds of germs, and of other things.

¡§But how is this [divine ear element] aroused?¡¨ What follows is how to practice. ¡§The bhik
jh?na as basis for direct knowledge and emerge. Then with consciousness belonging to the
concentration he should advert first to the gross sounds in the distance normally within rang
little by little) the sound in the forest of lions, etc., or in the monastery the sound of a gong, t
of a drum, the sound of a conch, the sound of recitation by novices and young bhikkhus reci
vigor.¡¨ If you go to a Burmese monastery, you can still hear young monks and novices recit
hear from a distance everyone learning aloud. They are memorizing actually. (One should li
of their ordinary talk such as ¡¥What, Venerable Sir?¡¦, ¡¥What, friend?¡¦, etc., the sound of b
sound of wind, the sound of footsteps, the fizzing sound of boiling water, the sound of palm
the sun, the sound of ants, and so on. Beginning in this way with quite gross sounds, he sho
advert to more and more subtle sounds. He should give attention to the sound sign of the so
means the sound.) in the eastern direction, in the western direction, in the northern direction

southern direction, on the upper direction, in the lower direction, in the eastern intermediate
the western intermediate direction, in the northern intermediate direction , and in the souther
direction. He should give attention to the sound sign of gross and of subtle sounds.¡¨ ¡¥Sour
means the sound or here the gross or subtle aspects of sound.

¡§These sounds are evident even to his normal consciousness.¡¨ That means not yet the dir
consciousness but this is evident to his normal consciousness. If you pay attention to these
hear them normally. ¡§But they are especially evident to his preliminary work concentration
That is when he is doing this. After emerging from the jh?na, he adverts to these sounds. ¡§
attention to the sound sign in this way, [thinking] (Let us strike out ¡¥thinking¡¦.) Now the divi
element will arise.¡¨ He makes this mistake always. He misunderstood the P??i idiom. What
is ¡§When the divine ear element is about to arise, then mind-door adverting arises¡¨ and so
Now the divine ear element will arise. Instead of that we should say ¡§When the divine ear e
arise, then mind-door adverting arises making one of these sounds its object.¡¨ He is descri
process of direct knowledge. When direct knowledge is about to arise, first there is mind-doo
¡§When that (mind-door adverting) has ceased, then either four or five impulsions impel.¡¨ T
sense-sphere consciousness.

Student: Why the mind-door and not the five senses?

Teacher: These are out of the range of the five senses. It is going to be direct knowledge tho
which comes through mind-door, not through five sense doors. ¡§Four or five impulsions imp
or four of which are of the sense-sphere and are called preliminary work, access, conformity
change-of-lineage, while the fourth or the fifth is the fine material sphere absorption conscio
direct knowledge consciousness.) belonging to the fourth jh?na.¡¨ So direct knowledge cons
actually fourth jh?na consciousness, but not the ordinary fourth jh?na consciousness. Ordina
consciousness takes the object of meditation like a kasi?a and so on. Here it takes sound as
it is the divine ear element.

¡§Herein, it is the knowledge arisen together with the absorption consciousness that is called
element.¡¨ The ¡¥divine ear element¡¦ really means knowledge or pa???.

¡§After that [absorption has been reached, the divine ear element] becomes merged in that
Sometimes it is unfortunate that the same word has two very different meanings. The word f
same word can mean stream or flow. Here it should be ¡§The divine ear element becomes r
knowledge or that flow of knowledge.¡¨ The same word is used here in two different senses.
word used is ¡§falls into the stream of knowledge, into the flow of knowledge.¡¨

¡§When consolidating it, he should extend it by delimiting a single finger-breadth thus ¡¥I wil
within this area¡¦ (a very small area), then two finger-breadths, four finger-breadths, eight fin
a span, a ratana (= 24 finger-breadths).¡¨ We understand ratana as from the elbow to the tip
It is about 18 inches. A ¡¥span¡¦ means the distance between the thumb and the little finger.
sounds within the area - ¡§a span, a ratana, the interior of the room, the verandah, the buildi
surrounding walk, the park belonging to the community, the alms-resort village, the district, a
the [limit of the] world sphere or even more. This is how he should extend it by delimited sta

¡§One who has reached direct knowledge in this way hears also by means of direct knowled
the basic jh?na any sound that has come within the space touched by the basic jh?na¡¦s obj
sounds he doesn¡¦t have to get into basic jh?na again and do the preliminary work. He does
that.

¡§And in hearing in this way, even if there is an uproar with sounds of conches, drums, cymb
up to the Brahm? World he can, if he wants to, still define each one thus.¡¨ Although all the s
together he can define each one: ¡§This is the sound of the conches, this is the sound of the
on. This is the divine ear. By the power of the divine ear element a person can hear sounds
reach of the human ear.

Now penetration of mind - ¡§As to the explanation of knowledge of penetration of minds, [the
follows: ¡¥He directs, he inclines his mind to the knowledge of penetration of minds (reading
penetrates with his mind the minds of other beings, of other persons, and understands them
understands [the manner of] consciousness¡¨ - actually it is the types of consciousness - ¡§a
as affected by greed, and understands [types of] consciousness unaffected by greed as una
and so on. ¡¥Affected¡¦ really means associated with. These are the 16 kinds of consciousne
these also in the Mah? Satipa??h?na Sutta in the contemplation of mind or consciousness.

Towards the end of paragraph 8 is the word explanation of the P??i word ¡¥cetopariya¡¦. Firs
¡¥pariya¡¦ is explained. ¡§It goes all round, thus it is pariya or penetration. That means the de
The meaning is that it delimits. ¡§The penetration of the heart is ¡¥penetration of minds¡¦.¡¨ I
just cetaso pariya?. We can say the penetration of mind is the penetration of minds, which is
Actually it cannot be translated. ¡§It is penetration of hearts and that is knowledge, thus it is
penetration of minds (cetopariya???a).¡¨ ¡¥Ceto¡¦ means mind. ¡¥Pariya¡¦ means delimiting o
¡¥???a¡¦ means knowledge. ¡§[He directs his consciousness] to that, is what is meant.¡¨

¡§Of other beings: of the rest of beings, himself excluded. (¡¥Of other beings¡¦ means not of
other persons: this has the same meaning as the last, the wording being varied to suit those
teaching [in another way], and for the sake of elegance of exposition.¡¨ Sometimes words ar

they are synonyms, again and again so that listeners could understand.

¡§With his mind the minds: with his consciousness of other beings. Having penetrated: havin
round. He understands: he understands them to be of various sorts beginning with that affec
That means with greed, without greed and so on.

¡§But how is this knowledge to be aroused? That is successfully done through the divine eye
to get the knowledge of the divine eye.), which constitutes its preliminary work.¡¨ So the know
eye or the divine eye element is a preliminary to this penetration of minds.

¡§Therefore the bhikkhu should extend light, and he should seek out another¡¦s [type of] con
keeping under observation with the divine eye the color of the blood present with the matter
heart as its support.¡¨ Footnote 5 ¡§The ¡¥matter of the heart¡¦ is not the heart-basis, but rath
heart as the piece of flesh described as resembling a lotus bud in shape outside and like a k
inside.¡¨ Here ¡¥heart¡¦ does not mean the heart-base which is one of the material properties
the whole heart.

¡§For when consciousness accompanied by joy is present, blood is red like a banyan fig frui
consciousness accompanied by grief (domanassa - unpleasant feeling) is present, it is black
rose-apple fruit.¡¨ Please put ¡¥ripe¡¦ before rose-apple. Do you have rose-apple fruits in this
you seen them? Their color is a mixture of black and purple.

Student: So it is more like a plum?

Teacher: Yes.

Student: Yes, I have a tree at home.

Teacher: It¡¦s a little sour. So here we should have a ripe rose-apple fruit. ¡§When a conscio
serenity is present, it is clear like sesamum oil. So he should seek out another¡¦s consciousn
under observation the color of the blood in the physical heart.¡¨ He looks into the heart and l
color of the blood in the heart. ¡§This matter is originated by the joy faculty.¡¨ So when he se
red, then he knows that mind is accompanied by joy and so on. ¡§This is originated by the g
is originated by the equanimity faculty and so consolidates his knowledge of penetration of h

¡§It is when it has been consolidated in this way that he can gradually get to understand not
(all types) of sense-sphere consciousness but (all of) those of fine material and immaterial c
(r|p?vacara and ar|p?vacara) consciousness as well by tracing one consciousness from and

seeing the physical heart¡¦s matter. For this is said in the Commentary: ¡¥When he wants to
consciousness in the immaterial moods, whose matter can he observe?¡¨ Because there is n
¡§Whose material alteration [originated] by the faculties can he look at? No one¡¦s. The prov
possessor of supernormal power is [simply] this, namely, wherever the consciousness he ac
knows it according to these 16 classes.¡¨ ¡¦16 classes¡¦ means those given in paragraph 8 -
by greed, those not accompanied by greed and so on. ¡§But this explanation [by means of th
for one who has not [yet] done any interpreting.¡¨ ¡¥Interpreting¡¦ really means contemplating
¡¥Interpreting¡¦ may be misleading. Here it means abhinivesa. It is reflecting or contemplatin

In footnote 6 ¡§Of one who has not done any interpreting (abhinivesa) reckoned as study for
knowledge.¡¨ I think it is not ¡¥study¡¦ but striving for direct knowledge. It is not just studying
practicing for direct knowledge. He left out some words that are important. Please add after
knowledge¡¦ ¡§A beginner is what is meant.¡¨ That should be added. ¡§A rather special use o
abhinivesa, perhaps more freely renderable here as ¡¥practice¡¦.¡¨ Right. I think that is neare
original meaning.

¡§As regards [the manner of consciousness affected by greed (That means associated with
eight [manners of] (eight types of) consciousness accompanied by greed should be understo
consciousness affected by greed. The remaining profitable and indeterminate [manners of] o
four planes are unaffected by greed.¡¨ You will need the citta chart. There are 12 types of ak
consciousness and 8 are accompanied by greed, and 2 are accompanied by anger, and the
by ignorance only. So 8 are accompanied by greed. The remaining profitable and indetermin
consciousness (There are other types of consciousness) are unaffected by greed.

¡§The 4, namely, the 2 consciousnesses accompanied by grief and the 2 consciousnesses a
uncertainty (That means doubt.) and agitation are not included in this dyad, though some eld
too.¡¨ It is a little difficult to understand here. Among the 12, 8 are associated with lobha or r?
the word ¡¥r?ga¡¦ is used. So 8 are associated with r?ga (greed), but 4 are not associated w
these 4 are not included in this dyad. This is explained here. The Sub-Commentary also exp
so convincing. In the Sub-Commentary it is said that these 4 types of consciousnesses are n
greed, but since greed can be a condition for these 4 types of consciousness to arise, there
suspicion for those who do not know Abhidhamma that they may be accompanied by greed.
included in those accompanied by greed or those not accompanied by greed. They are left o
together. ¡§The four, namely, the 2 consciousnesses accompanied by grief and the 2 consci
respectively by uncertainty and agitation are not included in this dyad, though some elders in
too.¡¨ I think we should side with some elders. It¡¦s easier. Some elders said they should be
those unaffected by greed because they are not accompanied by greed.

¡§It is the 2 consciousnesses accompanied by grief that are called consciousness affected b
means the two dosa m|la cittas. ¡§And all profitable and indeterminate consciousness in the
unaffected by hate. The remaining 10 kinds of unprofitable consciousnesses are not include
though some elders include them too. Affected by delusion.. unaffected by delusion: here or
that accompanied by uncertainty and that accompanied by agitation, are affected by delusio
[without being accompanied by the other 2 unprofitable roots].¡¨ The last 2 types of consciou
12 are affected by delusion. What are unaffected by delusion? ¡§the 2, namely, that accomp
and that accompanied by agitation, are affected by delusion¡¨ - that means they are affected
- ¡§without being accompanied by the other two unprofitable roots.¡¨

¡§But [all] the 12 kinds of unprofitable consciousnesses can also be understood as consciou
delusion since delusion is present in all kinds of unprofitable consciousnesses.¡¨ The 12 type
consciousness, all 12 of them are accompanied by delusion. We can say in two ways here.
delusion¡¦ can mean only 2, the last 2, because they are affected by delusion only. But if we
¡¥affected by delusion only¡¦, then we can take all 12. ¡§[All] the 12 kinds of unprofitable con
also be understood as consciousness affected by delusion since delusion is present in all ki
unprofitable consciousnesses. The rest are unaffected by delusion.¡¨

¡§Cramped is that attended by stiffness and torpor. (That means you are sleepy.) Distracted
by agitation. Exalted is that of the fine material and immaterial spheres (r|p?vacara and ar|p?
Unexalted is the rest. Surpassed is all that in the three [mundane] planes (k?m?vacara, r|p?
ar|p?vacara). Unsurpassed is the supramundane (lokuttara). Concentrated is that attained to
attained to absorption (the 2 kinds of concentration). Unconcentrated is that not attained to e
Liberated is that attained to any [of the 5 kinds of] deliverance, that is to say, deliverance by
of opposites [through insight], by suppression [through concentration], by cutting off [by mea
by tranquilization [by means of Fruition], and by renunciation [as Nibb?na].¡¨ So there are 5 k
deliverance. The first one is momentary. The second one is temporary. The third one is total
fourth one is stilling. Let us say that first you put out a fire. Then you pour some more water
it is really extinguished. That is done by tranquilization. By ¡¥renunciation¡¦ means when a p
enlightenment, Nibb?na is the object there. Taking Nibb?na as object, enlightenment consci
mental defilements. There it is by renunciation because at the enlightenment moment everyt
given up. ¡§Unliberated is that which has not attained to any of the 5 kinds of liberation.¡¨

¡§So the bhikkhu who has acquired knowledge of penetration of hearts understands all thes
consciousness, namely] consciousness affected by greed as affected by greed¡¨ and so on.
possess supernormal knowledge read the minds of other people.

Now we have the recollection of past lives. ¡§As to the explanation of knowledge of recollect

[the Text is as follows: ¡¥He directs, he inclines, his mind to the knowledge of recollection of
¡¨ and so on.

About the middle of paragraph 13 ¡§Herein, to the knowledge of recollection of past life [mea
concerning recollection of past life. Past life is aggregates lived in the past in former births. T
explanation. ¡§ ¡¥Lived¡¦ [in that case means] lived out, undergone¡¨ - the Commentary expla
word ¡¥undergone¡¦ is arisen again and again - ¡§arisen and ceased in one¡¦s own [subjecti
This is one explanation of the words ¡¥past life¡¦. ¡¥Past life¡¦ means aggregates lived in the
means aggregates which have arisen in one¡¦s own continuity.

Now there is a second explanation. ¡§Or alternatively, [past life] is mental objects¡¨ - no. Pas
phenomena, not just mental objects. The P??i word used is dhamma. ¡¥Dhamma¡¦ does no
is all phenomena. In the first explanation only the aggregates are taken. ¡¥Past lives¡¦ mean
aggregates. In this explanation ¡¥past lives¡¦ means all past things - aggregates, Nibbana an
thing. It is wider in scope than the first one. ¡§Or alternatively, [past life] is all phenomena liv
¡¥lived¡¦ means what? ¡§In that case it means lived by living in one¡¦s [objective] resort.¡¨ Do
understand that?

Student: I don¡¦t understand ¡¥resort¡¦.

Teacher: Right. ¡¥Living in one¡¦s resort¡¦ just means remembered, taken as an object.

Student: It¡¦s memory?

Teacher: Yes. ¡§Which has been cognized and delimited by one¡¦s own consciousness, or c
consciousness, too¡¨ - here also we have to make some changes. After ¡¥too¡¦ there should
word ¡¥in¡¦ should start with a small ¡¥I¡¦, ¡§in the case of recollection of those [past Enlighte
who have broken the cycle, and so on.¡¨ It is a full stop there. Then there is a capital ¡¥T¡¦ fo
sentence. ¡§These last are only accessible to Enlightened Ones.¡¨

The second explanation is that ¡¥lived¡¦ here is just taken as object, so it is like remembered
remembered by oneself as well as by others. Let us say somebody can remember his past l
your past life. That means the past life which you can take as an object. In that case you can
people too, but you cannot remember what other people experienced. That is one kind.

The other is ¡¥cognized by another¡¦s consciousness, too¡¦. That is ¡§in the case of recollect
[past Enlightened Ones]¡¨ - that means Arahants and Buddhas - ¡§who have broken the cyc
last are accessible only to Enlightened Ones.¡¨ That means only the Buddhas have such kn

cannot remember what is experienced by other persons. They can remember their own exp
Suppose I can remember my past life. Then I can tell you that I had such a father and such
cannot remember what my father experienced or thought in that life. Buddhas can remembe
Buddha talked about the J?takas, he talked about his experiences as well as other people¡¦s

¡§Recollection of past life: the mindfulness (memory) by means of which he recollects the pa
recollection of past life. Knowledge is the knowledge associated with that mindfulness¡¨ and

¡§Manifold: of many kinds; or that has occurred in many ways. Given in detail is the meanin
the continuity lived here and there, taking the immediately previous existence as the beginni
backwards].¡¨ So one begins with the immediately preceding life and goes backward. ¡§ He
recalls it, following it out by the succession of aggregates, or by death and rebirth-linking.¡¨

¡§There are 6 kinds of people who recollect this past life. They are: other sectarians (non-Bu
ordinary disciples, Great Disciples, Chief Disciples, Pacceka Buddhas, and Buddhas.¡¨

Student: So anybody.

Teacher: Yes, anybody. That is why jh?nas and supernormal knowledge are not found in Bu
to our books. So those who are not Buddhist can have this kind of knowledge, but there is a

¡§Herein, other sectarians recollect only as far back as 40 eons but not beyond that.¡¨ They
¡§Why? Because their understanding is weak for lack of delimitation of mind and matter.¡¨ B
practice vipassan?. ¡§Ordinary disciples recollect as far back as 100 eons and as far back a
because their understanding is strong. The 80 Great Disciples recollect as far back as 100,0
Chief Disciples recollect as far back as an incalculable age and 100,000 eons. The Pacceka
as far back as two incalculable ages and 100,000 eons. For such is the extent to which they
minds back respectively].¡¨ The P??i word used here is abhinih?ra. That means accumulatin
example if you want to become one of the Great Disciples, you have to accumulate p?ramis
100,000 eons. Since you have accumulated for 100,000 eons when you become a Great Di
all these lives, all these eons, not beyond that. It is something like if you have lived here for
year, you cannot remember beyond that. It is something like that. So it is not ¡¥they can con
back respectively]¡¦. It should be ¡§For such is the extent to which they have accumulated th
perfections.¡¨

¡§Again other sectarians only recollect the succession of aggregates; they are unable to rec
[only] to death and rebirth-linking, letting go of the succession of aggregates.¡¨ When you re
life, then you can recollect from this moment backwards to rebirth in this life, and then you c

rebirth to death in the previous life and so on. Ordinary persons can go back gradually, not ju
relinking and then to the death in the previous life. But Buddhas can do all that.

Here it is said that other sectarians are like blind people unable to descend upon any place t
¡§They go as the blind do without letting go of their sticks (so going little by little).¡¨

¡§Buddhas, however, have nothing to do either with succession of aggregates or with tracing
rebirth-linking; for whatever instance they choose in many millions of eons, or more or less,
to them. So they go, and so they descend with the lion¡¦s descent wherever they want.¡¨ Tha
jump anywhere it wants. They don¡¦t have to go one by one. It is called ¡¥lion¡¦s descent¡¦, ¡§
want, even skipping over many millions of eons as though they were an elision in a text.¡¨ W
text, you can use peyy?la. Sometimes when we recite the texts, we use peyy?la because we
it in full. It is like the Heart Sutra.

Student: And so forth.

Teacher: We say the word in the beginning and then the word at the end. ¡§And just as an a
master of archery expert in hair-splitting Sarabha~ga (He was a Bodhisatta, the Buddha in o
lives.) always hits the target without getting . held up among trees, creepers, etc., on its way
neither gets held up nor misses so too, since Buddhas go in this way their knowledge does n
intermediate births or miss; without getting held up or missing, it seizes any instance require

Paragraph 22 is the explanation of how to go about getting the recollection of a past life. On
jh?na. Then one emerges from basic jh?na and then one adverts to his most recent act of si
purpose. Then you go back little by little, next to the preparation of the seat, to the entry into
lodging, to the putting away of the bowl and outer robe and so on. You recollect your actions
the time you sit down backward - to the time of eating, to the time of returning from the villag
wandering for alms in the village, to the time of entering the village and so on.

¡§While this much, however, is evident even to his normal consciousness it is especially evi
preliminary work consciousness.¡¨ If you recall this with normal consciousness, you can see
the preliminary work consciousness you see more vividly. ¡§but if anything there is not evide
again attain the basic jh?na, emerge and advert.¡¨ So you should do it again. ¡§By so doing
evident as when a lamp is lit. And so in reverse order too, he should advert to the things dor
day back, and on the third, fourth and fifth day, and in the ten days, and in the fortnight, and
as a year.¡¨ Then for 10 years, 20 years and so on. ¡§For a wise bhikkhu is able at the first a
remove the rebirth-linking¡¨ - ¡¥remove¡¦ means open or something like that - ¡§and make th
mentality-materiality at the death moment his object.¡¨ So it goes back to the death in the pre

Then a simile is given where it says if you don¡¦t see it, don¡¦t giver up. Try it again and agai

S?dhu! S?dhu! S?dhu!

(Tape 28 / Ps: 28 ¡V 129)

We are on paragraph 28 the contraction and expansion of the world cycle. That means the c
rebirth of the world cycle. This is Therav?da Buddhist cosmology.

¡§Herein, one birth is the continuity of aggregates included in a single becoming starting wit
rebirth-linking and ending with death.¡¨ ¡¥One birth¡¦ means one life beginning with relinking
death. ¡§So too with two births, and the rest.¡¨ When a monk gets this direct knowledge, he
birth, two births, three births and so on.

¡§But in the case of many eons of world contraction, etc., it should be understood that the ec
contraction is an eon of diminution (Actually it is the destruction of the world.) and the eon of
expansion is an eon of increase (the beginning or reforming of the world). Herein, what supe
contraction is included.¡¨ What does the word ¡¥supersede¡¦ mean? To replace? What is me
follows the contraction. There are four periods - the world being destroyed, the world remain
destroyed state, the reforming or becoming a new world, and then remaining as a new world
periods.

¡§Herein, what follows the contraction is included in the contraction since it is rooted in it (Th
because it comes after it.); and so too what follows the expansion is included in the expansi
four of the world eons or four incalculables of the eons.

¡§What four? The contraction, what follows the contraction, the expansion, what follows the
are four. They are called ¡¥incalculables¡¦ because there is no saying how many millions and
they are.

¡§Herein, there are three kinds of contraction (That means destruction.) destruction due to w
due to fire, destruction due to air.¡¨ There are three causes of destruction of the world.

¡§There are three limits to the destruction: the ?bhassar? (Streaming-Radiance) Brahm? Wo
Subhaki?ha (Refulgent-Glory), and that of the Vehapphala (Great Fruit). When the eon cont
all below ?bhassar? [Brahm? world] is burnt up by fire. When it contracts owing to water, it is
by water up to the Subhaki?ha [Brahma World]. When it contracts owing to air, it is all demo
to the Vehapphala [Brahm? World].¡¨

If you look at this chart, you will find these worlds. This is the diagram of the 31 planes of ex
taught in Buddhism in Abhidhamma. At the bottom we have #1 Niraya. That is hell. #2 Tirac
world. #3 Petti-visaya is hungry ghosts. #4 is Asura-k?ya. They are a kind of ghost, not the s
Manuss? is human beings. Above human beings there are six Deva Worlds. Above the Dev
Worlds. The first plane is called the first jh?na world. They are 1. Brahma-p?risajja, 2. Brahm
Mah?-brahm?. The next ones (4. Paritt?bh?, 5. Appam???bh?, 6. ?bhassar?) are the secon
Paritta-subh?, 8. Appam?na-subha, 9. Subhaki?h? are third jh?na plane. Vehapphala, Asa?
Atappa, Sudass?, Sudass?, Akani??ha all belong to fourth jh?na plane.

When the world is destroyed by fire, the ?bhassar? is the limit there. When the world is dest
then Paritt?bh?, Appam??abh? and ?bhassar? are destroyed. Its limit is Subhaki?h?. When
by air, it goes up to or reaches to 10. Vehapphala. These three planes (first jh?na plane, sec
third jh?na plane) are subject to destruction by air. Up through the first jh?na plane is destro
Up through the second jh?na plane is destroyed by water. Up through the third jh?na plane
destroyed by air or wind. The upper worlds are not destroyed when the lower worlds are des

¡§In breadth it is always one of the Buddha fields that is destroyed. For the Buddha fields ar
kinds, that is, the field of birth, the field of authority, and the field of scope.¡¨

¡§Herein, the field of birth is limited by the 10,000 world-spheres (That means something like
universes.) that quaked on the Perfect One¡¦s taking rebirth-linking, and so on.¡¨ It is said tha
takes conception in his mother¡¦s womb, the 10,000 world-spheres quake, or shake, or trem
his birth, his enlightenment and so on. This is called the field of birth.

The second one is the field of authority. ¡§The field of authority is limited by a hundred thous
world-spheres.¡¨ That is not right. It is a million million, not a hundred thousand million. ¡§Th
authority is limited by the million million world-spheres where the following safeguards (paritt
are efficacious.¡¨ That means the power of the parittas extends to these million million world
say the parittas here and the power of the parittas will pervade the million million world-sphe

¡§That is the Ratana Sutta (The Jewel Sutta), the Khandha Paritta (Khandha Sutta is for sna
on.), the Dhajagga Paritta (It is found in the Sa?yutta Nik?ya. When you are afraid of someth
the Dhajagga Sutta.), the ???n??iya Paritta (It is found in the D?gha Nik?ya. That is for prot
ghosts, demons and so on.), and the Mora Paritta (That is for protection from being imprison
means peacock. Once Buddha was reborn as a peacock. The hunters tried to snare him. It i
this Sutta and so he was able to escape being caught for many many years.

¡§The field of scope is boundless.¡¨ The third field is boundless, immeasurable. We cannot s

million million world-spheres or whatever. It is boundless, ¡§as far as he wishes it is said. Th
knows anything anywhere that he wishes. So one of these three Buddha fields, that is to say
authority is destroyed.¡¨ When the world is destroyed, the field of authority is destroyed. Tha
million million world-spheres. ¡§But when that is being destroyed, the field of birth also gets
(because that is included in the field of authority). And that happens simultaneously (at the s
when it is reconstituted, that happens simultaneously.¡¨ These world-spheres in the field of a
destroyed at the same time and are reconstituted at the same time.

¡§Now it should be understood how its destruction and reconstitution come about thus.¡¨ Thi
genesis. Whenever you see a hundred thousand million, please correct to a million million. ¡
down-pour all over the million million world-spheres. People are delighted, and they bring all
sow them. But when the sprouts have grown enough for an ox to graze, then not a drop of ra
even when asses bray.¡¨ What is that? Actually he misunderstood the P??i idiom here. Wha
says here is ¡¥the rain bringing the bray of asses¡¦. That means making noises as asses do.
may be thunder, but not a drop of rain falls. The noise of thunder may be similar to the noise
or donkeys. ¡§Rain is withheld from then on. This is what the Blessed One referred to when
an occasion comes when for many years, for many hundred years, for many thousand years
thousand years, there is no rain¡¦.¡¨ That is found in A?guttara Nik?ya (Gradual Sayings), Vo
In that Sutta Buddha talked about seven suns rising at the end of the world.

In paragraph 34 ¡§Deities come to know that at the end of a 100,000 years there will be the
eon.¡¨ Actually it is the destruction of an eon, not emergence. Also a few lines down ¡§They
announcement, ¡¥Good sirs, good sirs, at the end of a 100,000 years from now there will be
(not emergence) of an eon¡¦.¡¨

¡§When human beings and earth deities hear their words, they mostly are filled with a sense
become kind to each other and make merit with loving-kindness, etc., and so they are rebor
world.¡¨ At the end of the world every being dies and they are reborn in the Brahm? World.

¡§There they eat divine food, and they do the preliminary work on air kasi?a and acquire jh?
are reborn in the Deva World. Then from there they are reborn in the Brahm? World. ¡§Othe
reborn in a [sense-sphere] divine world through kamma to be experienced in a future life. Fo
being traversing the round of rebirths who is destitute of kamma to be experienced in a futur
means there may be some beings who could not do anything to be reborn in that life, that is
deva. But every being has a store of kamma in the past. And so as a result of that store of k
reborn in the Deva World. Then from the Deva World they go up to the Brahm? World. Since
be destroyed - human world, animal world, deva world and even the Brahm? World is to be
to be reborn out of reach of this destruction. So it is said that every being just before the des

be reborn in the Brahm? World. Let us say there is a proclamation that in 100,000 years the
destroyed. So people get afraid. They become good to each other. They practice meditation
are reborn as devas. From there they find that they will be reborn as Brahm?s.

¡§However, at the end of a long period, after the withholding of the rain, a second sun appea
second sun appears. ¡§And this is described by the Blessed One.¡¨ This is in the same Sutta
means seven suns. The name of that Sutta is Sattasuriya. ¡¥Satta¡¦ means seven and ¡¥sur
seven suns.

¡§Now when that has appeared, there is no more telling night from day. As one sun sets the
There is always day, no night. ¡§The world is uninterruptedly scorched by the suns. But ther
in the eon-destruction sun as there is in the ordinary sun.¡¨ Buddhists believe that there are
deities of the sun, the moon and so on. But for the second sun which arises for the destruct
there is no guardian deity.

¡§Now when the ordinary sun is present, thunder clouds and mare¡¦s-tail vapors cross the sk
that? Is it a usual expression in English? I cannot find the P??i word for this English word in
The P??i word is dh|masikh?. ¡¥Dh|ma¡¦ means vapor or smoke. ¡¥Sikh?¡¦ means fire.

¡§Beginning with the rivulets the water in all the rivers except the Five Great Rivers dries up.
second sun comes up, the water in the small rivers dries up, but not the water in the five gre
are talking about India. It is believed that there are five great rivers in India - the Ganges, Ya
(Jumma), Sarabhu, Sarassati, and Mah?. These are the five great rivers. For America it wou
Mississippi. So the water in these five great rivers has not yet dried up.

¡§After that, at the end of a long period, a third sun appears. And when that has appeared, t
dry up too.¡¨ So there is a third sun, fourth sun, fifth sun, sixth sun. Then what happens whe
sun arises? ¡§And the million million world-spheres are the same as this one. After that, at th
period, a seventh sun appears. And when that has appeared, the whole world-sphere togeth
million other world-spheres catches fire.¡¨ When the seven suns arise, then everything catch

¡§Even the summits of Sineru (That means Mount Meru, the mountain believed to be at the
cycle.), a 100 leagues or more high, crumble and vanish into space. The conflagration mour
the realm of the Four Kings (That means the devas.). When it has burnt up all the golden pa
palaces, and the crystal palaces there, it invades the Realm of the Thirty-three. And so it go
to the plane of the first jh?na. When it has burnt three [lower] Brahm? Worlds, it stops there
?bhassar? World. As long as any formed thing (formation) the size of an atom still exists, it
out; but it goes out when all formed things have been consumed.¡¨ So nothing is left. ¡§And

that burns ghee and oil it leaves no ash.¡¨

Student: Inaudible.

Teacher: It is equally authoritative as other Suttas, but not all things mentioned here are fro
In the Sutta the Buddha said that at some time a second sun would appear and so on. The
by the Commentators. They may or may not be the explanation given by the Buddha. Mayb
later by the Commentators.

So the world goes like that. ¡§The upper space is now all one with the lower space in a vast
Then at the end of a long period a great cloud arises, and at first it rains gently, and then it r
ever heavier deluges, like lotus stems, like rods, like pestles, like palm trunks, more and mo
pours down upon all the burnt areas in the million million world-spheres till they disappear. T
(forces) beneath and all around that water rise up and compact it and round it, like water dr
leaf. How do they compact the great mass of water? By making gaps; for the wind makes g
there.¡¨ This is the reforming, the reconstitution of the world. The world is destroyed. It rema
destroyed state for many eons. Then the world forms again.

At the beginning of the forming of the word there is a great rain. Then it flows down on the b
the million million world-spheres. The water is formed in the air into something like a ball. ¡¥
means made the water round like the water drops on a lotus leaf.

¡§Being thus compressed by the air, compacted and reduced, it gradually subsides. As it si
Brahm? World reappears in its place.¡¨ So it is the beginning of the world again.

¡§Then the beings that were reborn first in the Brahm? World of Streaming Radiance (?bhas
with the exhaustion of their life span.¡¨ So the first beings in the present world were those w
means who died) from the Streaming Radiance realm of Brahm?s and later were reborn he
the first human beings in the present world. They fell from there ¡§with the exhaustion of the
when the merit is exhausted, and they reappear here. They are self-luminous and wander i
because there is no sun or moon yet. They have radiance of their own and go about with th

¡§On eating the essential humus, as is told in the Aga??a Sutta (That is Sutta #27 in the D?
are overcome by craving.¡¨ There is something like a cream on the earth. When you boil mil
there was something like cream on the earth. So one man was curious about that and took
is said that the taste was very good. So they were overcome by craving. ¡§They busied the
lumps of it to eat. Then their self-luminosity vanishes, and it is dark.¡¨ So this is the downfall
beings. ¡§They are frightened when they see the darkness. Then in order to remove their fe

courage, the sun¡¦s disk appears full fifty leagues across.¡¨ The sun is said to be fifty league
about 400 miles across. ¡§They are delighted to see it, thinking ¡¥We have light¡¦, and they s
appeared in order to allay our fears and give us courage, so let it be called ¡§Sun (suriya)¡¨¡
word ¡¥sura¡¦ means to be courageous. So ¡¥suriya¡¦ means that which gives courage. So w
there was light and people were not afraid. So the sun was called ¡¥suriya¡¦.

¡§Now when the sun has given light for a day, it sets. Then they are frightened again, thinkir
the light we had¡¦, and they think ¡¥How good if we had another light!¡¦. As if knowing their th
moon¡¦s disk appears, 49 leagues across.¡¨ So the difference between the sun and moon is
because if you look from here, they appear just about the same size.

¡§On seeing it they are still more delighted, and they say ¡¥It has appeared, seeming as if it
(chanda), so let it be called ¡§Moon (canda)¡¨¡¦.¡¨ So chanda is changed to canda. ¡§So they
¡¥Moon (canda)¡¦.¡¨ Moon is canda in P??i. It is derived from chanda which means desire. B
of the desire of the people the moon disk appeared. That is why it is called ¡¥desire (canda)
something like that.

¡§After the appearance of the moon and sun in this way, the stars appear in their constellatio
night and day are made known, and in due course, the month and half month, the season, a

¡§On the day the moon and sun appear, the mountains of Sineru (Mount Meru), of the World
Himalayas appear too.¡¨ So on the day that the moon and sun appear all the mountains app
appear on the full-moon day of the month of Phagguna (March), neither before nor after.¡¨ M
like the beginning of the appearance of sun, and moon, and mountains, and rivers.

Student: Is it also the end of the rainy season?

Teacher: It is summer there. March is the beginning of summer. It is very hot.

Student: When is the rainy season?

Teacher: Let me see. The rains come about May although we do not call it rainy season yet.
when millet is cooking and bubbles arise, then simultaneously, some parts are domes, som
flat, so too, there are mountains in the domed places, seas in the hollow places, and contine
the flat places.¡¨

¡§Then as these beings make use of the essential humus, gradually some become handson
they eat something, and so their appearance become different.

¡§The handsome ones despise the ugly ones. Owing to their contempt the essential humus vanishes.) and an outgrowth from the soil appears. (Another thing appears for them.) Then t same way and the bad?lat? creeper appears (maybe a sweet creeper). That too vanishes in without red powder or husk that ripens without tilling appears.¡¨ You don¡¦t have to till. You d take off the husk. It is ready-made, ¡§a clean sweet-smelling rice fruit.¡¨

¡§Then vessels appear. They put the rice into the vessels, which they put on the tops of stor appears spontaneously (They don¡¦t have to make a fire. A fire just appears automatically.) a cooked rice resembles jasmine flowers. It has no need of sauces and curries, since it has wh want to taste.¡¨ This is very good. Right?

¡§As soon as they eat this gross food, urine and excrement appear in them. Then wound ori them¡¨ - male and female appear and so on and so on. This is the beginning of the world ac teachings of the Buddha.

At that time they do not grow any food. They just go to trees, pluck the fruit and take it. Later a lazy man. So he stole something. When he stole something, the fruits on the trees disappe things deteriorated.

Later some people stole something from other persons. There was some unruliness so they elected someone to be their king. That person happened to be our Bodhisatta. Since he was majority, he was called Mah? Sammata. That king was called Mah? Sammata. ¡¥Sammata¡ agreed to by all people. ¡§Since he was lord of the fields, he was called Khattiya.¡¨ ¡¥Khattiy warrior caste, warrior noble. ¡§Since he was lord of the fields, he was called ¡¥Khattiya¡¦.¡¨ ¡¥ means warrior caste, warrior noble. ¡§Since he promoted others¡¦ good righteously and equi king.¡¨ Now the P??i word for king is r?ja. Here it is derived from the root ra?ja which means king is a person who pleases his people. He makes people pleased so he is called a r?ja, a Bodhisatta was called Mah? Sammata, Khattiya or R?ja. ¡§This is how he came to be known the Bodhisatta himself is the first man concerned in any wonderful innovation in the world. S Khattiya circle had been established by making the Bodhisatta the first in this way, the Brahm other castes were founded in due succession.¡¨

Buddhism does not recognize the supremacy of the Brahman caste. In Buddhist books you caste put above the Brahman caste. In Hinduism the Brahman caste comes first and the Wa They have the stratification of human society into four groups - priests or Brahmans, kings a merchants, and ordinary people.

¡§Herein, the period from the time of the great cloud heralding the eon¡¦s destruction up till t
the flames constitutes one incalculable, and that is called the ¡¥contraction¡¦.¡¨ That is the de
period. ¡§That from the ceasing of the flames of the eon of destruction up till the great cloud
rehabilitation, which rains down upon the million million world-spheres constitutes the secon
and that is called ¡¥what follows the contraction¡¦. That from the time of the great cloud of re
up till the appearance of the moon and sun constitutes the third incalculable, and that is call
¡¥expansion¡¦. That from the appearance of the moon and sun up till the reappearance of th
eon of destruction is the fourth incalculable, and that is called ¡¥what follows the expansion¡
this stage, the last, the fourth stage. ¡§This, firstly is how the destruction by fire and reconsti
should be understood.¡¨

Then there is destruction by water. It is interesting here. ¡§There is this difference, however.
former case a second sun appeared, in this case a great cloud of caustic waters appears.¡¨
rain. It could be acid rain because it destroys everything. When the world is destroyed by wa
is destroyed up through the three second jh?na planes or including the three second jh?na p
world is destroyed by air, it includes the three third jh?na planes.

In paragraph 64 the author gives the reason for the world¡¦s destruction, why there is the de
world. ¡§The [three] roots of the unprofitable are the reasons.¡¨ Lobha, dosa and moha are t
any one of the roots of the unprofitable become conspicuous, the world is destroyed accordi
more conspicuous, it is destroyed by fire. When hate is more conspicuous, it is destroyed by
some say that it is destroyed by fire when hate is more conspicuous, and by water when gre
conspicuous.¡¨ So there is a difference of opinion. ¡§And when delusion is more conspicuou
by wind.¡¨

¡§Destroyed as it is in this way, it is destroyed for seven times.¡¨ There are three causes of d
fire, water and air. The world is destroyed seven times by fire and the eighth time it is destro
Then the world is destroyed another seven times by fire and the eighth time by water and so
64th world is destroyed by air. So it is seven times by fire and one time by water, seven time
one time by water, seven times by fire and one time by water and so on. When you reach th
of air has come. That is explained in paragraph 65.

The person who possesses direct knowledge sees all these world-spheres. ¡§Now when a b
recollecting eons is recollecting his former life, then of such eons as these he recollects man
contraction and expansion. How? In the way beginning ¡¥There I was..¡¦¡¨ There I was rebor
having such a name, belonging to such a clan and so on. ¡§So named: [such forenames as]
Of such a race (¡¥Race¡¦ means clan.) [such family names as] Kacc?na, say, or Kassapa. T
recollection of his own name and clan (surname) in his past existence. But if he wants to rec

appearance at that time, or whether his life was a rough or refined one, or whether pleasure
prevalent, or whether his life span was short or long, he recollects that too.¡¨

¡§Here with such an appearance, means fair or dark. Such was my food.¡¨ These are all det
recollect. ¡§And passing away from there, I reappeared elsewhere.¡¨ So wherever he was re
remember his past life by the power of his direct knowledge.

In paragraph 70 it explains in another way phrases like ¡¥there I was reborn¡¦, ¡¥passing aw
¡¥I appeared elsewhere¡¦, ¡¥I appeared here¡¦, and so on. The first explanation takes the tex
general. If it says ¡§There I was reborn, and passing away from there I reappeared elsewhe
refers to any eon in any life. In the second explanation the monk goes back gradually from o
another. Then he may stop anywhere he likes and come back again.

This is what is meant here in paragraph 71. ¡§Furthermore, the words ¡¥there I was¡¦ refer to
of one who has cast back retrospectively (That means going back gradually one by one.) as
and the words ¡¥and passing away from there¡¦ refer to his reviewing after turning forward a
go back from this life which is #1 to life #2, #3, #4, #5, #6 and so on. Let us say we go back
Then we come back through lives #10, #9, #8, #7, #6, #5 and so on.

¡§Consequently the words ¡¥I appeared elsewhere¡¦ can be understood to be said with refer
his reappearance next before his appearance here.¡¨ That means if this life is said to be #1,
before it is said to be #2. It is something like that. ¡¥And passing away from there¡¦ refers to
life from this life going backward. ¡§ ¡¥I appeared elsewhere¡¦ can be understood to be said
the place of his reappearance.¡¨ ¡¥I appeared elsewhere¡¦ means I appeared in the immedia
life.

¡§The words ¡¥there too I was¡¦, etc., are said in order to show the recollection of his name,
there in the place of his reappearance next before this appearance.¡¨ So in the second expla
was reborn and so named¡¦ refers to the third, fourth, fifth lives and so on in the past. And th
reappeared elsewhere¡¦ refers to the second life from this life. ¡¥I reappeared here¡¦ means
this life. So there is this life, immediate past life and former past lives. Anywhere he wants to
can remember. This is the recollection of past lives.

The next one is the divine eye - knowledge of passing away and reappearance of beings. Th
By this direct knowledge a person can see beings passing away from one existence and bei
existence. The Text is given in full from the D?gha Nik?ya. Towards the end of paragraph 72
words in italics "T¡§ the knowledge of the passing away and reappearance: cut|pap?ta???iy
ca ????ya (resolution of compound).¡¨ It cannot be translated. [The meaning is] for the kind

means of which beings¡¦ passing away and reappearance is known.¡¨ By this direct knowled
dying from one life and being reborn in another life.

In paragraph 73 the definition of divine or the P??i word ¡¥dibba¡¦ is given. Earlier we had th
element. Here we have the divine eye element. The word ¡¥divine¡¦ is defined similarly. By t
abiding we should again understand the jh?nas and not the four brahm? vih?ras. You will fir
¡¥divine abiding¡¦ about eight or ten lines down in the paragraph. ¡§Also it is ¡¥divine¡¦ becau
obtained by means of divine abiding (jh?nas), and because it has divine abiding as its suppo
¡¥divine¡¦ because it greatly illuminates by discerning light. And it is ¡¥divine¡¦ because it has
range through seeing visible objects that are behind walls, and so on.¡¨ This explanation is g
the meaning of the root given in the grammatical treatises. That is why it says ¡§All that shou
understood according to the science of grammar.¡¨ That means we should understand this w
is said in the grammatical treatises.

In Sanskrit there is a book called ¡¥Dh?tupata¡¦. That means a list of roots and meanings. It
composed by Panini. He was a very famous Sanskrit grammarian, the most famous of the S
Almost everybody follows him. Even in our books there are some references to it. In that list
meaning of the root here is given as eliminating, given as having a great range and so on. F
given in the Dh?tupata, the explanation is given here. ¡§All that should be understood accor
science of grammar.¡¨ That means according to the grammatical books.

Next is the definition of the word ¡¥eye¡¦. ¡§It is an eye in the sense of seeing. Also it is an ey
is like an eye in its performance of an eye¡¦s function¡¨ and so on.

Now let us look at footnote 17. ¡§He cannot see them with the divine eye.¡¨ It is said here tha
beings passing away and reappearing. He cannot see them with the divine eye actually at th
the moment of disappearance. ¡§But it is those who being on the verge of death (That mean
to die.), will die now that are intended as ¡¥passing away¡¦ and those who have taken rebirth
just reappeared that are intended by ¡¥reappearing¡¦.¡¨ That means one sees a little before o
after relinking, not exactly at the moments of death or relinking. At the moments of death an
cannot see. The explanation is given in the footnote from the Sub-Commentary. ¡§He canno
divine eye - with the knowledge of the divine eye - because of the extreme brevity and extre
material moment in anyone.¡¨ Actually it should read ¡¥because of the extreme brevity and e
the matter of some beings¡¦. The matter in human beings may be gross, and so it is not diffic
the matter in some beings, like brahm?s, is very subtle. That is why they are referred to as fi
brahm?s. Their matter is extremely subtle. And also the moments of death and rebirth are so
cannot be seen even with the knowledge of divine eye.

¡§Moreover it is present materiality that is the object of the divine eye.¡¨ It is said that the obj
divine eye or the direct knowledge of the divine eye is the present matter. ¡§And that is by pr
condition.¡¨ That means it (that materiality) must have arisen before the divine eye arises. It
arisen before the divine eye and still be existing at the moment of the arising of the divine e
cannot be the past appearance of matter.

¡§And there is no occurrence of exalted consciousness without adverting and preliminary wo
is the exalted consciousness, mahaggata consciousness. It cannot arise without the adverti
preliminary work. ¡§Nor is materiality that is only arising able to serve as object condition, no
is dissolving." So the material properties at the moment of arising and at the moment of diss
serve as the object. ¡§Therefore it is rightly said that he cannot see with the divine eye mate
moments of death and reappearance.¡¨ At the moments of death and at the moments of relin
them.

¡§If the knowledge of the divine eye has only materiality as its object, then why is it said tha
beings? It is said in this way since it is mainly concerned with instances of materiality in a be
continuity.¡¨ There should be a full stop there. ¡¥Some say¡¦ should come after ¡¥or¡¦. ¡§Or s
because materiality is a reason for apprehending beings. Some say that this is said accordin
usage.¡¨ What he really sees is r|pa (materiality). He does not see a being actually. ¡¥Being¡
matter both, combined. What the divine eye sees is the present matter. This matter cannot b
being because matter is a part of a being. So it is said in the Texts that he sees ¡¥beings¡¦. S
materiality is the reason for apprehending beings. When we apprehend beings, when we se
the material properties in them. That is why it is said that he sees beings. Actually what he s
beings, mind and matter together, but the material properties. So he cannot see them at the
and rebirth, but a little before death and a little after rebirth.

Paragraph 78 says ¡§Faring according to their deeds.¡¨ I would like to say ¡¥faring according
instead of deeds. ¡§Faring according to their kamma; moving on in accordance with whateve
accumulated. Herein, the function of the divine eye is described by the first expressions beg
¡¥passing away¡¦. But the function of knowledge of faring according to kamma is described b
expression.¡¨

In the passages appearing in the P??i Suttas with phrases such as ¡¥it surpasses the huma
purified and superhuman¡¦, and ¡¥he sees beings passing away and reappearing¡¦ and so on
refer to the divine eye. That is the function of the divine eye. ¡§but the function of knowledge
according to kamma is described by this last expression.¡¨ ¡¥The last expression¡¦ means fa
their kamma. So in this last passage we have functions of two direct knowledges, the divine
beings dying and reappearing. Although one is dependent upon the other, they are two diffe

First he sees the beings with the divine eye. Then he sees their kamma, faring according to
¡¥Faring of beings according to their kamma or deeds¡¦ means he sees the kamma of them.
beings in the Deva World. Then he thinks ¡§Why are they reborn in this happy state?¡¨ then
kamma. When he sees their good kamma, then there is the direct knowledge of seeing bein
reappearing. Before that it is just the function of the divine eye. The direct knowledge of divi
direct knowledge of seeing beings dying and reappearing are two different functions.

¡§The order in which that knowledge arises is this.¡¨ This is how the knowledge arises. ¡§He
attention in this way, ¡¥After doing what deeds do these beings undergo this suffering?¡¦ The
has that kamma as its object arises in him in this way ¡¥It was after doing this¡¦.¡¨ First he se
beings. That is the function of divine eye. Later on he sees their kamma and that is the funct
knowledge of beings dying and reappearing.

Paragraph 80 ¡§There is no special preliminary work for this. And as in this case, so too in th
knowledge of the future.¡¨ The divine eye is the basis for this knowledge, the knowledge of s
dying and reappearing. No special preliminary work is needed. It is also true for knowledge o
¡§for these have divine eye as their basis and their success is dependent on that of the divin

Then he sees beings who are ill-conducted in body and so on. Their moral conduct is not pu
Noble Ones - this is important. ¡§Beings desirous of harm for Noble Ones consisting of Budd
Buddhas, and disciples, and also of householders who are Stream Enterers¡¨ - here the me
of Buddhas, Pacceka Buddhas, disciples down to householders who are Stream Enterers. ¡§
the worst accusations.¡¨ ¡¥Worst accusations¡¦ really means the worst offense with regard to
say ¡§You are not a monk¡¨, then you are accusing him with the worst accusation, with the w
are not a monk¡¦ means you have broken the most important rules. If you say ¡§You are not
have no monkshood in you¡¨, you are accusing him of the worst offense. ¡§With denial of the
qualities they abuse and upbraid them is what is meant.¡¨

¡§Herein, it should be understood that when they say, ¡¥They have no asceticism, they are n
revile them with the worst accusation.¡¨ Here ¡¥asceticism¡¦ does not mean all asceticism, bu
being a monk, the state of being a sama?a. ¡¥Sama?a¡¦ here is translated as ascetic. Actua
monk, a bhikkhu. If you say ¡§You have no state of a bhikkhu¡¨ or ¡§You are not a bhikkhu¡¨
accusing him with the worst accusations. You are saying that he has broken one of the four
rules.

¡§And when they say, ¡¥They have no jh?na, or liberation, or Path, or Fruition, etc., they rev
denial of their special qualities.¡¨ So you do not recognize them as possessing jh?na, liberat
Phala and so on. ¡§And whether done knowingly or unknowingly it is in either case reviling o

is weighty kamma resembling that of immediate result, and it is an obstacle both to heaven (
Deva World.) and to the Path. But it is remediable.¡¨

Then a story is given here. I think I have told this story many times to you. ¡§An Elder and a
it seems, wandered for alms in a certain village. At the first house they got only a spoonful o
The Elder¡¦s stomach was paining him with wind.¡¨ When we have an ache in the stomach, v
wind. What do you call that? Colic? Pain in the stomach?

Student: Gas.

Teacher: It is called gas, oh. The Elder had this ailment. ¡§He thought ¡¥This gruel is good fo
drink it before it gets cold¡¦.¡¨ Then it says ¡§People brought a wooden stool to the doorstep.
correct. There were no people involved in this story. ¡§He sat down on a big piece of wood t
brought to make a doorpost¡¨ is what is meant. When you make a doorpost, you bring in a lo
on a big piece of wood which people had brought to make a doorpost.

¡§He sat down and drank it. The other was disgusted and remarked ¡¥The old man has let h
better of him and has done what is shameful for us.¡¨ It is not ¡¥what he should be ashamed
¡¥what is shameful for us¡¦. I am ashamed of him. It is something like that. He cannot wait un
suitable place to drink the rice gruel. He was so hungry that he was not ashamed to do this.
thinking of the young monk.

¡§The Elder for alms and on return to the monastery, he asked the young bhikkhu ¡¥Have yo
Dispensation, friend?¡¦ - ¡¥Yes, Venerable Sir, I am a Stream Enterer.¡¦ - ¡¥Then, friend, do n
higher Paths; one whose cankers are destroyed (That means an Arahant.) has been reviled
reviled the Arahant in his thoughts. ¡§The young bhikkhu asked for the Elder¡¦s forgiveness
restored to his former state.¡¨ When you ask forgiveness from him, you get rid of that offense

¡§So any other one who reviles a Noble One¡¨ - you should put ¡¥any other¡¦ between ¡¥so¡¦
any other one who reviles a Noble One¡¨ - then we should strike out ¡¥even if he is one hims
in the text - ¡§ should go to him; if he himself is senior, he should sit down in the squatting po
get his forgiveness in this way ¡¥I have said such and such to the venerable one; may he for
junior, he should pay homage, and sitting in the squatting position and holding out his hands
he should get his forgiveness in this way, ¡¥I have said such and such to you, venerable sir;
the other has gone away, he should get his forgiveness either by going to him himself or by
such as a co-resident.

¡§If he can neither go nor send, he should go to the bhikkhu who lives in that monastery, and

the squatting position if they are junior, or acting in the way already described if they are sen
should get forgiveness¡¨ and so on. We should do this especially when we practice meditatio
an obstacle to our attainment through meditation.

¡§If it is a bhikkhu who wanders alone and it cannot be discovered where he is living or wher
should go to a wise bhikkhu and say ¡¥Venerable sir, I have said such and such to the vene
and so. When I remember it, I am remorseful. What shall I do¡¦? He should be told ¡¥Think n
the Elder forgives you. Set your mind at rest¡¦. Then he should extend his hands palms toge
direction taken by the Noble One and say ¡¥Forgive me¡¦.¡¨

¡§If the Noble One has attained the final Nibb?na (That is if the Noble One has died.), he sh
place where the bed is, on which he attained the final Nibb?na, and should go as far as the
ask forgiveness. When this has been done, there is no obstruction either to heaven or to the
as he was before.¡¨ That means he gets free from the offense.

¡§Wrong in their views: having distorted vision. Acquirers of kamma due to wrong view¡¨ and
here is said to be of very grave consequences. ¡§Acquirers of kamma due to wrong view: th
the various kinds acquired through wrong view, and also those who incite others to bodily ka
in wrong view. And here, though reviling of Noble Ones has already been included by the m
misconduct, and though wrong view has already been included by the mention of mental mis
understood, nevertheless, that the two are mentioned again in order to emphasize their grea
Reviling Noble Ones is verbal misconduct and the wrong view is mental misconduct. They a
misconduct. They are mentioned again because the Buddha wanted to show their greatness
because they are very grave akusala.

¡§Reviling Noble Ones is greatly reprehensible because of the resemblance to kamma with
this is said ¡¥S?riputta, just as a bhikkhu possessing virtuous conduct, concentration and un
here and now attain final knowledge, so it is in this case, I say; if he does not abandon such
thoughts and renounce such views, he will find himself in hell as surely as if he had been ca
there.¡¨ If he has wrong view, he cannot be reborn in a happy destiny. That is what is meant
is nothing more reprehensible than wrong view, according as it is said ¡¥Bhikkhus, I do not s
so reprehensible as wrong view.¡¨

¡§On the break up of the body on the giving up of the clung-to aggregates¡¨ - that means cau
¡¥Clung-to¡¦ means caused by kamma. ¡§After death: in the taking up of the aggregates gen
that.¡¨ That means after death there is rebirth. ¡§Or alternatively, on the break up of the body
interruption of the life faculty (That means on the cessation of the life faculty.), and after dea
the death consciousness.¡¨

Student: I have a question about the section just before this part. Is it saying delusion has gr
consequences than greed or hate, or is wrong view greed or hate?

Teacher: Delusion accompanies every unwholesome mental state, every unwholesome con
wrong view, there is also delusion. They arise together.

Student: So are we talking about greed, hate and delusion at the same time or are we talkin
about delusion in this passage, wrong view?

Teacher: Wrong view, delusion, not greed and hatred. Then there is explanation of the word
on. They mean destiny and places of woe and so on.

Paragraph 93 ¡§Or alternatively, the animal generation¡¨ - I think we should say ¡¥animal kin
animal kingdom is indicated by the mention of states of loss¡¨ and so on.

Paragraph 94 ¡¥the bright side¡¦ means happy destiny, heavenly world. They are word expla
is a world in the sense of crumbling and disintegrating.¡¨ The word ¡¥loka¡¦, the word for wor
that which is crumbling and disintegrating. That is why it is called ¡¥loka¡¦. ¡¥Loka¡¦ means c
disintegrating. ¡§This is the word meaning.¡¨

¡§Thus with the divine eye, etc., is all a summing-up phrase; the meaning here in brief is this
divine eye..he sees.¡¨ Then how to practice to get the divine eye is given.

Paragraph 96 ¡§However, while he is seeing what is visible, the turn of the preliminary work
upon the light disappears.¡¨ First he enters into jh?na and does the preliminary work. When
preliminary work, the light appears. With that light, the light of the kasi?a, he sees what is vis
he sees what is visible, the preliminary work disappears. When the preliminary work disappe
light and so he does not see anything. There is something like a dilemma here. The Comme
must do it again and again so that the light becomes strong and doesn¡¦t disappear. Then th
with a grass torch is given.

Let¡¦s go to the general section. In this section the different kinds of objects of the seven dire
are given. In paragraph 104

¡§The sage has told four object Triads
By means of which one can infer
Just how these seven different kinds
Of Direct Knowledges occur.¡¨

The objects of direct knowledge are described with reference to the triads given in the first b
Abhidhamma. They are explained in footnote 20. The first one is k?m?vacara. In the footnot
object¡¦. You need to understand this. ¡¥Exalted object¡¦ means mahaggata object. ¡¥Measu
means lokuttara. That means Magga, Phala, and Nibb?na. Then Magga is taken again here
The others are self-explanatory - past, future, present, internal, external. ¡¥Non-classifiable¡
concept (pa??atti).

There are triads in the first book of Abhidhamma. The later books follow the order of the tria
aggregates and others with reference to these triads. There are 22 triads. Among them there
that deal with objects. They are taken from them. Then the Commentator explained which o
which direct knowledge.

¡§The knowledge of Supernormal Power, occurs with respect to seven kinds of object, that i
a limited or exalted (That means k?m?vacara or mahaggata.), a past, future, or present, and
external, object.¡¨ So there are seven kinds. So if you look at #1 on the sheet you have 1-7.
detailed explanation follows.

Paragraph 109 ¡§Knowledge of the Divine Ear Element occurs with respect to four kinds of
say, as having a limited (k?m?vacara), and a present, and an internal or external, object.¡¨ T
explanation.

Then we have Knowledge of Penetration of Minds (minds of other persons). How many? Th
objects - limited (k?m?vacara), exalted (mahaggata), measureless (lokuttara), Path (Magga)
present and external. In this paragraph there is an interesting thing. ¡§And here an ordinary
know a Stream Enterer¡¦s consciousness, nor does a Stream Enterer know a Once Returne
Arahant¡¦s consciousness.¡¨ Lower persons cannot know the consciousness of higher perso
means a puthujjana. A puthujjana does not know a Stream Enterer¡¦s consciousness, and a
not know the consciousness of a Once Returner and so on. ¡§But an Arahant knows the con
others.¡¨ That is because he is the highest. ¡§And each higher one knows the consciousness
him.¡¨

¡§How does it have a present object?¡¨ With regard to penetration of mind three kinds of pre
- present by moment, present by continuity and present by extent. ¡¥Present by moment¡¦ m
of existence (arising, presence and dissolution). That is present by moment. ¡¥Present by co
is included in one or two rounds of continuity. That is present by continuity. ¡§When someon
well-lit place after sitting in the dark, an object is not clear at first: until it becomes clear, one
rounds of continuity should be understood [to pass] meanwhile.¡¨ They are explaining this be
have watches in those days. In these days we would say five minutes, ten minutes or somet

is present by continuity. ¡¥Present by extent¡¦ means one life. ¡§What is delimited by a single
called ¡¥present by extent¡¦.¡¨ There are three kinds of present - present by moment, presen
and present by extent. ¡§And here ¡¥present by continuity¡¦ is used in the Commentaries wh
extent¡¦ is used in the Suttas.¡¨

¡§Herein some say that consciousness ¡¥present by moment¡¦ is the object of knowledge of
minds.¡¨ They say that, but the Visuddhi Magga does not approve of that because ¡¥present
be the object of this direct knowledge. ¡§What reason do they give? It is that the consciousn
possessor of supernormal power and that of the other arise in a single moment.¡¨ Then there

¡§That, however, is rejected in the Commentaries as erroneous because even if one went o
100,000 years, there is never co-presence of the two consciousnesses, that is to say, of tha
and that [of impulsions] with which he knows.¡¨ In order to get direct knowledge first there is
Then there is preliminary. They are two different kinds of consciousness. They cannot arise

¡§Even if one went on adverting for a 100,000 years, there is never co-presence of the two c
that is to say, of that with which he adverts and that [of impulsions] with which he knows, an
flaw of dissimilarity of objects of both adverting and impulsion where it is not desired¡¨ - wait
should say ¡§because of the flaw of dissimilarity of objects¡¨, then we strike out ¡¥follows if p
the same object]¡¦. Then instead of ¡¥to¡¦ we say ¡¥of¡¦. ¡§The flaw of dissimilarity of objects
adverting and impulsion¡¨ and then we add some words here ¡§where it is not desired. What
is that the object is present by continuity and present by extent.¡¨ In this direct knowledge th
dissimilarity of objects. If they say direct knowledge knows the present by moment, then the
why it is rejected. One is that two consciousnesses cannot arise at the same time. The other
will be dissimilarity of objects. That is because at the moment of adverting there is one objec
consciousness and at the moment of impulsion there is another consciousness. There will b
objects if we take that way. That is why it is rejected.

There are many more. You can check with this sheet. In paragraph 122 at the end of the pa
too¡¨ we should put the word ¡¥only¡¦ there - ¡§only profitable and unprofitable [aggregates a
of knowledge of faring according to kamma.¡¨

Then the last paragraph 129 is to be translated as given on this sheet. ¡§Here, it is said [in t
Commentary] that this knowledge has both internal and external objects. That was said to m
knows now internal and now external objects, it is said to have internal-external objects as w
Ancient Commentary it is said this knowledge (the last one) has both internal and external o
does not mean that it can have internal and external objects at the same time, although the
opinion appears to mean that. It says both internal and external, but really it means sometim

internal as object and sometimes he takes external as object. So it can be said that it takes i
external objects, but not at the same time. OK. That is the end of this chapter. There is so m
about. At least we have a general idea about what is in the book.

Student: Thank you very much.

Teacher: Thank you so much. If you didn¡¦t ask me to teach Visuddhi Magga, I would not be
years. I am very glad that all of you are at least acquainted with what is in the Visuddhi Mag
helpful in the study of Abhidhamma too. The next section will deal with Abhidhamma. So if y
Abhidhamma to someone, you can get much information from The Path of Purification. The
not available to people in the West. They are all in P??i, not yet translated. This book is mor
available than the other books. The only thing is where to find what, where to find the inform
good to make notes, to write on index cards. The index in the book is not so helpful. It is fair
comprehensive, but not so helpful. When you go through the book, you know what informati
remember. Then you write down on a card and keep the card with you. Then when you wan
information easily. OK.

S?dhu! S?dhu! S?dhu!

Chapter 14
(Tape 29 / Ps: 1 ¡V 60)

Now we come to part 3 of the Path of Purification. The author gives us information on three
sam?dhi and pa???. Up through chapter 13 the first two stages of s?la and sam?dhi are exp
chapter the explanation of understanding or pa??? begins the third stage in spiritual develop
¡§Description of the soil in which understanding grows¡¨ - this is the soil of understanding or
pa???. Chapter 14 deals with the aggregates. First there is discussion about pa???.

¡§Now concentration was described under the heading of consciousness in the stanza,

¡¥When a wise man, established well in Virtue,
Develops Consciousness and Understanding¡¦.¡¨

This stanza appeared at the beginning of the book. There we find the word ¡¥consciousness
is meant sam?dhi or concentration. Concentration has been explained with different kinds o
meditation.

Now it is time to talk about pa???. ¡§And that has developed in all its aspects by the bhikkhu
possessed of the more advanced development of concentration that has acquired with direc
benefits. But Understanding comes next. And that has still to be developed.¡¨ Up to this poin
developed understanding. We have developed concentration.

¡§Now that is not easy (the development of pa???), firstly even to know about, let alone to d
is taught very briefly. In order, therefore, to deal with the detailed method of its development
following set of questions.¡¨ These questions will be answered one by one.

¡§What is understanding? Understanding (pa???) is of many sorts and has various aspects.
kinds of pa???. ¡§An answer that attempted to explain it all would accomplish neither its inte
purpose and would, besides lead to distraction; so we shall confine ourselves to the kind int
is understanding consisting in insight knowledge associated with profitable consciousness.¡¨
¡¥understanding¡¦ means kusala (wholesome or profitable) which accompanies the wholeso
which consists in insight knowledge. The word ¡¥vipassan?¡¦ in P??i is in fact a synonym for
and pa??? are synonymously in many places. By pa??? is meant vipassan?, insight knowle

¡§In what sense is it understanding?¡¨ It is the definition of the word ¡¥pa???¡¦. ¡§It is unders
the sense of act of understanding.¡¨ These definitions are actually very difficult to translate i
language. Understanding is pa???. Understanding is understanding.

¡§What is this act of understanding? It is knowing in a particular mode separate from the mo

and cognizing.¡¨ There are three kinds of understanding or knowing. There is knowing of pa?
knowing of sa???. And there is knowing of consciousness or vi????a. These three are differ
is said to be called understanding or knowing because it knows in a particular mode separat
different from) the modes of perceiving and cognizing.

¡§For though the state of knowing is equally present in perception, in consciousness, and in
nevertheless perception is only the mere perceiving of an object as, say, ¡¥blue¡¦ or ¡¥yellow
perceiving of an object is called ¡¥perception (sa???)¡¦. ¡§It cannot bring about the penetrati
characteristic as impermanent, painful and not-self.¡¨ Maybe it is the first reaction to the obje

The next one is consciousness. ¡§Consciousness knows the object as blue or yellow, and it
penetration of its characteristics.¡¨ At the consciousness stage it knows the characteristics. ¡
bring about, by endeavoring, the manifestation of the [supramundane] Path. Understanding
the way already stated - (That means by both mere perception and penetration of characteri
about, by endeavoring, the manifestation of the path.¡¨ Pa??? is said to be the best of the th
through pa??? can there be penetration into the nature of things.

Then a simile is given. Suppose there were three people, a child, a villager, and a money-ch
who is familiar with coins and money. The understanding of these three persons is different.
that the coin is a round thing. It may not know that is used in exchange for other things. It wi
it is a round thing, that it is yellow or it is white or something like that. But a villager an ordina
that it is a round thing made of copper or silver, or gold. He also knows that it can be used a
money-changer or the person who is familiar with money know all of what the villager and ch
knows that it is a coin, when it was struck, when it was made. He knows the value of the coi
knows everything there is to know about the coin.

In the same way ¡§perception is like the child without discretion seeing the coin, because it a
mere mode of appearance object.¡¨ Consciousness is like the villager seeing the coin. Unde
the money-changer seeing the coin and then understanding everything about the coin. This
between kinds of knowing - knowing of sa???, knowing of consciousness, knowing of pa???

In these three words there is the root ¡¥?a¡¦. In sa??? there is ¡¥?a¡¦. In vi????a there is ¡¥?
pa??? there is ¡¥?a¡¦. The root ¡¥?a¡¦ means to know. All these three know the object, but th
different. The knowing of pa??? is the most penetrating.

¡§That is why this act of understanding should be understood as ¡¥knowing in a particular m
the modes of perceiving and cognizing¡¦. For that is what the words ¡¥it is understanding in t
of understanding¡¦ refer to.¡¨

¡§However, it is not always to bee found where perception and consciousness are.¡¨ There a
consciousness. Not all are accompanied by pa???. Only some are accompanied by pa???.
consciousness are not accompanied by pa???. Then among the wholesome and functional
some which are not accompanied by pa???. ¡§However, it is not always to be found where p
consciousness are. But when it is, it is not disconnected from those states.¡¨ So pa??? can b
types of consciousness, but perception accompanies every type of consciousness. Wherever
and consciousness, there is not necessarily pa???. Wherever there is pa???, there is also p
consciousness. When it is found with perception and consciousness, it is not disconnected f
That means it arises with these states. It is not mixed up with perception and consciousness
of characteristic and so on.

¡§And because it cannot be taken as disconnected thus ¡¥This is perception, this is conscio
understanding¡¦, its difference is consequently subtle and hard to see.¡¨ For ordinary people
difficult to see, to differentiate, this is perception, this is consciousness, this is understanding
contact and so on.

Here Venerable Nagasena said to King Milinda that the Buddha has done a very difficult thin
difficult thing? ¡§Defining of the immaterial states of consciousness and its concomitants wh
single object.¡¨ That means consciousness and mental concomitants arise at the same time
object. Although they take the same object, they are by characteristic or by nature different.

¡§The difficult thing, O King, done by the Blessed One was the defining of the immaterial sta
consciousness and its concomitants, which occur with a single object, and which he declare
contact, this is feeling, this is perception, this is volition, this is consciousness.¡¨ It is very diff
for ordinary people to see these states clearly, to be able to say this is contact, this is feeling
Following the Buddha¡¦s teachings and through practicing vipassan? meditation many of the
be seen, or known, or experienced. Many meditators come to see these mental states clearl
practice of vipassan? meditation.

Then Venerable Nagasena gave a simile. You pick up a handful of water from the ocean. It
this water is from one river and that water is from another river and so on. It is much more di
that this is contact, this is feeling and so on when consciousness and its concomitants arise
object. Pa??? when it arises with consciousness and perception is a different dhamma. It is
other concomitants. It is like people walking together. Each person is different from the other
together and they do some job together.

¡§What are its characteristic, function, manifestation and proximate cause?¡¨ We have to un

regard to these four aspects taught in Abhidhamma - characteristic, function, mode of manif
proximate cause. You will find these a lot in this chapter and the next chapter.

¡§Understanding has the characteristic of penetrating the individual essence of states.¡¨ Tha
penetrating the nature of things, penetrating the individual nature or characteristic of things a
penetrating the common characteristic of things. Each state has its own characteristic. If you
you will come to see the characteristic of these states. Then there is the common characteri
states, of all conditioned states. That is impermanence and so on. That you also see through
understanding. The characteristic of pa??? is penetrating the individual essence of states or
states.

¡§Its function is to abolish the darkness of delusion.¡¨ It is like lightening. When lightening fla
darkness is dispelled. The dispelling of darkness or here darkness of delusion is its function.
which conceals the individual essences of states. So delusion or ignorance is compared to d
is darkness, we cannot see things in this room. If this room is dark, we cannot see things in
there is light, we can see things. Just as darkness hides things from being seen, so ignoranc
conceal the individual essences of states. We do not know the individual essence of states b
ignorance or delusion.

¡§It is manifested as non-delusion.¡¨ When you watch pa??? itself, it will appear to your mind
non-delusion. ¡§Because of the word ¡¥One who is concentrated knows and sees correctly¡¦
is concentration.¡¨ The pa??? meant here, that is vipassan? pa???. Its proximate cause is co
is why I always say concentration is important. When there is no concentration, no pa??? or
the nature of things can arise.

There are many kinds of pa???. Pa??? is one according to its characteristic of penetrating th
essence. It is two, paragraph 9 ¡§As regards the twofold section, the mundane is that associ
mundane path.¡¨ ¡¥Mundane path¡¦ means the factors of Path especially during vipassan? m
vipassan? meditation the factors of Path arise in your mind - Right Effort, Right Mindfulness,
Concentration and Right Understanding. So mundane understanding is that associated with
means vipassan? meditation.) ¡§And the supramundane is that associated with the supramu
at the moment of enlightenment. At the moment of enlightenment what is called ¡¥Path cons
Pa??? accompanying that consciousness is called supramundane pa???. So it is of two kind

¡§In the second dyad, that subject to cankers is that which is the object of cankers.¡¨ Or we c
mental defilements, which can be the object of mental defilements. ¡§That free from cankers
object¡¨, so which cannot be the object of mental defilements. ¡§This dyad is the same in me
mundane and supramundane.¡¨ ¡¥Subject to cankers¡¦ means mundane. ¡¥Free from canke

supramundane. ¡§The same method applies to the dyads, ¡¥subject to cankers and free fro
on.¡¨

¡§In the third dyad, when a man wants to begin insight, his understanding of the defining of t
immaterial aggregates is understanding as defining of mentality.¡¨ ¡¥Defining of mentality¡¦, t
clearly seeing or clearly understanding mentally. Clearly seeing or clearly understanding ma
defining of materiality. It is of two kinds. In short it is understanding of mind and understandi

¡§In the fourth dyad, understanding belonging to two of the kinds of sense-sphere profitable
and belonging to sixteen of the kinds of Path consciousnesses with four of the jh?nas in the
is accompanied by joy.¡¨ Sense-sphere profitable consciousness that is k?m?vacara kusala.
two of them, belonging to 16 kinds of the Path consciousness with four of the jh?nas in the f
accompanied by joy. What is sixteen? The four Paths with the first jh?na and those with the
fourth out of the five. Now the Commentator is using the fivefold method of jh?nas, not the fo
jh?nas. The first, second, third, and fourth jh?nas are accompanied by joy. The fifth is accom
equanimity. ¡¥Accompanied by joy¡¦ means jh?nas up to the fourth.

¡§Understanding belonging to two of the kinds of sense-sphere profitable consciousness, an
remaining) four kinds of Path consciousness with the fifth jh?na is accompanied by equanim
pa??? accompanied by joy and there is pa??? accompanied by equanimity. In the sense-sp
are accompanied by joy and two are accompanied by equanimity.

¡§In the fifth dyad, understanding belonging to the first Path is the plane of seeing.¡¨ ¡¥Seein
seeing Nibb?na in the first place or the initial seeing of Nibb?na. ¡¥Plane of seeing¡¦ means
to the first Path. The first Path is called ¡¥seeing¡¦ or ¡¥dassana¡¦ in P??i because it sees Nib
Understanding belonging to the remaining three Paths, that is the second, third and fourth P
of development (bh?van?).¡¨

¡§As regards the triads, understanding acquired without hearing from another is that consist
reasoned.¡¨ That means understanding from one¡¦s own thinking. It is understanding which a
own thinking. It is not heard from others or not from having read books. That is understandin
reasoned or from what is thought.

The second one is understanding from what is heard. That means understanding attained th
others or through reading books.

The last one is understanding consisting in development. Here ¡¥development¡¦ means the p
meditation. So understanding obtained through the practice of meditation is that which consi

development. There are three kinds of pa??? mentioned.

Then there is a quotation about five lines down. ¡§That concerns ownership of deeds (kamm
understanding that beings have kamma only as their own. ¡§Or is in conformity with truth¡¨ -
vipassan? because vipassan? helps us to see the true nature of things. So ¡¥in conformity w
just means vipassan?.

Paragraph 15 ¡§The understanding that occurs contingent upon sense-sphere states has a l
means understanding that takes sense-sphere states as object. That is called ¡¥understandi
limited object¡¦. Then there is understanding that takes the fine-material-sphere states or imm
states as an object. It is called an exalted object or pa??? having an exalted object. This is n
insight. ¡§That which occurs contingent upon Nibb?na has a measureless object. That is sup
¡¥Insight¡¦ means vipassan? and vipassan? is mundane, not supramundane. When you reac
or the enlightenment moment, it becomes supramundane. In fact there is no supramundane
always mundane. Here by supramundane insight the author meant Path understanding, unc
not vipassan? understanding. So understanding is of three kinds.

¡§It is increase that is called ¡¥improvement¡¦. That is twofold as the elimination of harm and
of good. Skill in improvement is skill in these, according as it is said.¡¨ This is skill in improve
skill in development. The next one is skill in detriment. That means taking the diminution of g
arousing of harm. Then the third one in paragraph 18 ¡§But in either of these cases any skill
causes of production¡¨ - ¡¥means and ¡¥causes of production are the same here. ¡¥Means¡¦
of production. ¡§Of such and such things, which skill occurs at that moment and is aroused c
what is called ¡¥skill in means¡¦.¡¨ I think you are familiar with the word ¡¥up?ya¡¦. It is used a
people here. ¡¥Up?ya¡¦ is translated here as means. So skill in means is up?ya kosalla, skill
how to do things in a given moment. ¡§And it is aroused on that occasion.¡¨ That means it ju
there is some occasion. It is not pre-meditated.

¡§In the fourth triad, insight understanding initiated by apprehending one¡¦s own aggregates
the internal.¡¨ Here ¡¥interpreting¡¦ means reflecting upon or paying attention to. That is inter
is taking other people¡¦s aggregates as object of meditation. That is external. ¡¥Both¡¦ is inte
internal and external. There is a footnote for the word ¡¥abhinivesa¡¦ in P??i. The author said
is interpretation or misinterpretation and insistence. ¡¥Interpretation¡¦ means something like
given object.

Then we have tetrads. There are four kinds of knowledge or four kinds of understanding - th
suffering (the First Noble Truth), the understanding of the origin of suffering (the Second Nob
understanding of the cessation of suffering (the Third Noble Truth), and understanding of the

the cessation of suffering (the Fourth Noble Truth).

Then the next tetrad is the four kinds of discrimination. These four kinds of discrimination are
the Commentaries very often. Sometimes when the enlightenment of a person is described
say that he gained enlightenment along with the four discriminations. That is a special know
have to practice in a special way. We just practice vipassan? meditation. When you become
these four kinds of knowledge automatically come to you. These are called ¡¥the four discrim
¡¥pa?isambhid?¡¦. ¡§Knowledge about meaning is the discrimination of meaning. Knowledge
discrimination of law. Knowledge about emancipation of language dealing with meaning and
discrimination of language. Knowledge about kinds of knowledge is discrimination of perspic
four kinds of discrimination.

¡§Herein, meaning (attha) is briefly a term for the fruit of a cause.¡¨ The P??i word is attha. ¡
mean result, or purpose, and also fruit, and meaning. If we just translate it as ¡¥meaning¡¦, it
some misunderstanding. It is difficult to translate this word into any language. As we will see
¡¥attha¡¦ here means five things - (1) anything conditionally produced, (2) Nibb?na, (3) the m
is spoken (That means the meaning of words.), (4) result of kamma, (5) functional conscious
should be understood as ¡¥meaning (attha)¡¦. When we say ¡¥knowledge about meaning¡¦ o
meaning¡¦, it means knowledge about these five things. ¡§When any one reviews that meani
his, falling within the category concerned with meaning, is the discrimination of meaning.¡¨ S
¡¥discrimination of meaning¡¦ means understanding of things conditionally produced, unders
understanding the meaning of words, understanding of result of kamma, and understanding
consciousness.

The next one is law. ¡§Law (dhamma) is briefly a term for condition. For since a condition ne
whatever it may be, makes it occur or allows it to happen, it is therefore called ¡¥law (dhamm
¡¥Discrimination of law¡¦ means understanding of the condition or understanding of the caus
particular the five things, namely, (1) any cause that produces fruit, (2) the Noble Path (It is t
the Fruition.), (3) what is spoken (That means words or language.), (4) what is profitable (ku
is unprofitable (akusala), should be understood as law.¡¨ By the word ¡¥dhamma¡¦ these five
¡§When any one reviews that law, any knowledge of his, falling within the category concern
discrimination of law.¡¨ Discrimination of condition or discrimination of causes is law.

¡§This same meaning is shown in the Abhidhamma by following the following analysis.¡¨ The
from the second book of Abhidhamma.

Let us go to paragraph 25. ¡§Knowledge about enunciation of language dealing with meanin
language that is individual essence.¡¨ The word ¡¥sabh?va¡¦ is normally translated as individ

here the meaning of the word ¡¥sabh?va¡¦ is explained in the Sub-Commentary as correct o
not change or which does bit deteriorate. That is called ¡¥sabh?va nirutti¡¦ in P??i.

¡§The usage that has no exceptions¡¨ - that means that is definite, that is not ambiguous. ¡§A
that meaning and that law. And knowledge falling within the category concerned with the en
with the speaking, with the utterance of that, concerned with the root-speech of all beings, th
language that is individual essence¡¨ - in Therav?da Buddhism the Magadhan language is s
speech of all beings, the original language of all beings. So the belief of Therav?da Buddhis
Magadhan language or the P??i language as we know it now is the original language of all b
many years different people developed different dialects. Then they became different langua
belief of Ancient Teachers.

Student: So the mother language is P??i?

Teacher: Yes, the mother language is taken to be P??i.

Student: Is this true or is it legend?

Teacher: I think the present day P??i is the closest to the language used by the Buddha. It is
say that it is the language of the Buddha because we really don¡¦t know which language the
the Buddha used the language that was current at his time and which was understood by all
high-class people only. Once two Brahmans who became monks asked him to turn his teach
Sanskrit. The Buddha rejected them. The Buddha said ¡§My Dhamma is for all people, not f
he used the language which was understood by all people, the common language.

Student: Now there are many languages in India. Buddha traveled great distances in India. C
there was a more common language at that time?

Teacher: We don¡¦t really know. There may be different languages in different parts or differ
different parts of the country. The language he spoke may have been understood by all peo
That language is said to be m|la bhassa (root-speech) of all beings.

¡§In other words, the language of law as soon as it hears it spoken, pronounced, uttered, kn
individual-essence language; this is not the individual-essence language¡¦ - [such knowledge
discrimination of language.¡¨ That means it is the correct language, this is not the correct lan
something like that. A person who has this kind of discrimination knows that this is grammat
this is not. Then an example is given here. ¡§one who has reached the discrimination of lang
hearing the words ¡¥phasso, vedan?,¡¦ etc., that this is the individual-essence language (Tha

the correct language.) and on hearing ¡¥phass?, vedano¡¦, etc., he knows that this is not the
individual-essence language.¡¨ It is not the correct word or correct language because the wo
masculine gender ands when it is in the nominative case it is phasso. It can never be phass
case. When phass? is said, you know this is wrong. This is grammatically wrong. The word
the feminine gender. It is never in the masculine gender. So if you say ¡¥vedano¡¦, then you
word into masculine gender and so it is wrong. If you do not know P??i and you try to get en
get these four kinds of discrimination, then you will automatically understand P??i. That is w
here. So P??i language is said to be the root-speech of all beings, of the rest of the languag

The language that we will call P??i is never mentioned as P??i in the Commentaries. In the
referred to as Magadhan language or root language. The word ¡¥P??i¡¦ means simply Text a
Commentaries and Sub-Commentaries. Later on since it was the language in which the Tex
call it P??i language. The term ¡¥P??i language¡¦ is of recent origin. The term was not used
Commentaries or the Sub-Commentaries. What they used were the words ¡¥m|la bhassa¡¦,
¡¥Magadhi bhassa¡¦ - the language of the Magadhan country. It was like a state in this count
time of the Buddha there were what we call ¡¦16 countries¡¦. However they were not countrie
districts. Magadha was one of them.

¡§Knowledge about kinds of knowledge¡¨ - that is know. This is knowledge of perspicuity. Th
discrimination - we can make them clear, we can make them sharp. We can make ourselves
of discrimination by five means.

The five means are given in paragraph 28. ¡§And though they come into the categories of t
they are nevertheless distinguishable in five aspects, that is to say, as achievement¡¨ and so
they can be brought to perfection by these five things - by achievement (That means by enli
mastery of scriptures, by hearing, by questioning, by prior effort.¡¨

¡§Achievement is the reaching of Arahantship.¡¨ It is the best mentioned here. Reaching of t
enlightenment is also meant here. ¡§¡¥Mastery of scriptures¡¦ is mastery of Buddha¡¦s word.
learning the Dhamma carefully and attentively. ¡¥Questioning¡¦ is discussion of knotty passa
explanatory passages in the Texts, Commentaries and so on. ¡¥Prior effort¡¦ is devotion to i
dispensation of former Buddhas (So it is like a p?ramit?.), up to the vicinity of [the stages of]
and change-of-lineage by one who has practiced [the duty of] going [with the meditation sub
and coming back [with it].¡¨Monks are described as of different kinds. There are monks who
even when they go to the village for alms and also take back meditation to the monastery. T
go to the village, they go with meditation and when they come back from the village, they co
meditation. There are such persons. They have practiced meditation in this way. That is wha
¡¥going with the meditation subject on alms round and coming back with it¡¦. They may have

of vipassan? just short of enlightenment. If they are enlightened, they don¡¦t have to worry a
again to gain enlightenment. So here ¡¥up to the vicinity of the stages of conformity and cha
simply means just short of enlightenment. ¡¥Those who have practiced vipassan? in the disp
Buddhas¡¦ (That means in their former lives just short of enlightenment.) such endeavor is ca
effort¡¦. Such people may get enlightenment in this life and may get these four kinds of discr

Some others said in a different way, but they are more or less the same. They are prior effor
learning, knowledge of dialects, knowledge of scriptures, questioning, and achievement.

It was believed that there were only 101 languages during the time of the Buddha. ¡§ ¡¥Diale
in the 101 tongues, particularly in that Magadha.¡¨ But even in one country there are more th
or 100 dialects. It is the stock phrase used in the Commentaries whenever they want to refe
they say 101 languages. It may be something like saying 1001 things, an expression.

¡§Herein, Buddhas and Undeclared Buddhas (That means Pacceka Buddhas.) reach the dis
effort and through achievement. Disciples do so through all these means. And there is no sp
developing a meditation subject in order to attain discriminations. But in trainers the attaining
discriminations comes about next upon the liberation consisting in trainer¡¦s Fruition, and in
(That means Arahants.) it does so next upon the liberation consisting in non-trainer¡¦s Fruitio
have reached the first, second, and third stages of enlightenment are called ¡¥trainers¡¦. Tho
reached the fourth stage, the Arahants, are called ¡¥non-trainers¡¦.

¡§How is it developed? Now the things classed as aggregates, bases, elements, faculties, tr
origination, etc., are the soil of this understanding (or the field of this understanding), and th
two purifications, namely, Purification of Virtue and Purification of Consciousness, are its roo
called ¡¥root purification¡¦. The other five are called ¡¥trunk purification¡¦ or ¡¥body purificatio
are seven kinds of purification with regard to the practice of vipassan? meditation. The first o
Purification of Virtue. Actually it is not yet vipassan?, but preparing for vipassan?. Then the s
Purification of Consciousness or Purification of Mind. That means concentration. Then there
View. Next is Purification by Overcoming Doubt. Next is Purification of Knowledge and Visio
Path and What is not the Path. Then there is Purification by Knowledge and Vision of the Wa
is Purification by Knowledge and Vision. These are the seven stages of purity with regard to
vipassan? meditation. This book will describe these purifications one by one beginning with
means Purification of View because Purification of Virtue and Purification of Consciousness
described.

Now we come to the aggregates, the five aggregates. You are all familiar with the five aggre
khandhas. The first one is r|pa, aggregate of corporeality or aggregate of matter. The seco

aggregate of feeling. The third is the aggregate of perception. The fourth is the aggregate of formations. And the fifth is the aggregate of consciousness. In this chapter they are not desc order. First the aggregate of r|pa is described and then the aggregate of consciousness. The feeling and so on are described.

The first one is the aggregate of r|pa. R|pa is defined as, in paragraph 34, ¡§that have the ch being molested by cold, etc.¡¨ In Myanmar we understand this word as meaning to change. changes because of cold, heat, hungry, thirst, bite of insects and so on is called ¡¥r|pa¡¦. ¡¥R to change When it is cold, you have one kind of material properties. When it is hot, there is a material property and so on. ¡¥Change¡¦ here does not mean that something changes into s the arising of a different continuity of matter is called ¡¥change¡¦. According to Abhidhamma lasts for a few moments, only 17 thought moments. After that they disappear. So ¡¥change¡¦ arising of a different kind of material property due to heat, cold, etc. That is what we call ¡¥ch

And broadly there are two kinds of matter - primary entity and derived material properties. ¡¥ not mean descended from, but it means depending on. I prefer to use the word ¡¥dependent ¡¥derived¡¦. There are the primary ones and the depending ones.

We need a house in which to live. The house is what we depend upon. In the same way the to be mentioned later depend upon the four primary elements for their arising and for their e are not derived from these four, but they depend upon these four for their existence. For our depend upon buildings, on houses. We are not produced by houses, but we depend upon th have shelter and protection. In the same way the 24 material properties are not derived from elements, but they depend upon these four for their existence, for their arising. That is why t ¡¥up?d?ya¡¦ in P??i. That means depending ones.

¡§Primary materiality is of four kinds as the earth element, water element, fire element, and a We have met with these four elements in chapter 6 of The Manual of Abhidhamma.

¡§Depending materiality is of 24 kinds as eye, ear, nose, tongue, body, visible datum, sound femininity faculty, masculinity faculty, life faculty, heart-basis; bodily intimation, verbal intima space element; lightness of matter, malleability of matter, wieldiness of matter, growth of ma of matter, aging of matter, death of matter, and physical nutriment.¡¨ There are 24. 24 plus 4 Abhidhamma there are said to be 28 material properties. 4 are primary and 24 are those dep

If you look at the list closely, you will notice that there is eye, ear, nose, tongue and body. An corresponding to them there should be five, but there are only four here - visible datum for th for the ear, odor for the nose, flavor for the tongue. For the body nothing is mentioned. That

we call tangible datum is just the group of three primary elements (earth element, fire eleme
element). The combination of these three elements is what we call tangible datum. That is w
mentioned here. If it is mentioned, then we would have 25 and there would be confusion. We
understand that there is no such thing as tangibility. Corresponding to the bodily sensitivity t
tangible objects. We have body sensitivity. For example I have body sensitivity in my skin ar
something, I have the feeling of touch. I experience the feeling of touch, that tangible object.
tangible object, but it is not different from the three primary elements mentioned above. That
not mentioned here. There are 24. These 24 are explained in detail . Their characteristic, fur
manifestation and proximate cause are all mentioned.

Paragraph 37 towards the end ¡§Its function is to pick up [an object] among visible data.¡¨ A
picking up. The P??i word is ¡¥?vi?chana¡¦. That means to pull, so to pull the mind to the obj
mind to the object. It is not like picking up an object, but to pull or maybe push the mind to th
¡§It is manifested as the footing of eye consciousness.¡¨ I think we should say ¡¥the basis of
consciousness¡¦. That is better. That means eye consciousness cannot arise if there is no ey
sensitivity in our bodies. So it is the basis for eye consciousness. ¡§Its proximate cause is pr
born of kamma sourcing from desire to see.¡¨ We have some desire to see. That desire mak
causes the elements. So the primary elements caused by kamma are its proximate cause.

Then we have ear, nose, tongue. They can be understood without much difficulty. Paragraph
say that eye is sensitivity of primary elements that have fire in excess¡¨ and so on. ¡§ ¡¥Som
Mah?sa~ghikas.¡¨ Mah?sa~ghikas are those who divided themselves from the original Sa~g
Buddhist Council. Before the second Buddhist Council there was a difference of opinion amo
practice of certain Vinaya Rules. They could not come to agreement. So they divided thems
original Sa~gha and they are called ¡¥Mah?sa~ghikas¡¦. Mah?sa~ghikas have this view. On
Vasudhamma. Maybe, I don¡¦t know, in Sanskrit or among the teachers of this sect there is a
Vasubhantu. It may be the same person. The name Vasudhamma was given in the Sub-Com
Magga. This is a difference of opinion.

Let us go to paragraph 46. Even among Therav?da Buddhists there is a difference of opinio
sensitivities take the objects when they come into contact with them or before the objects re
Paragraph 46 explains this. ¡§Now among these [sensitivities thus] possessed of difference
of kamma, the eye and the ear apprehend non-contiguous objective fields since consciousn
the supporting [primaries] of the objective fields do not adhere to the [faculties] own supporti
primaries.¡¨ The meaning is this: Eye and ear take the object which has not reached them. B
reach them, they take the object. That is what is meant here. It may or may not be correct, b
Venerable Buddhaghosa and later teachers is that. The eyes and ears take objects which ha
Before the objects reach them, they take the objects, before they come into physical contact

sensitivities. Eye takes the visible object. ¡¥Visible object¡¦ just means color. Before it really
eye, it takes the object. That is because if you say eye sensitivity only takes the object when
then the object would have to come an would block the passage of light. The opinion of the
including the Venerable Buddhaghosa was that these two sensitivities take the objects befor
them. But the other three (nose, tongue and body) only take the object when it comes to the
object adheres to the sensitivities. Let us take smell as an example. Unless it adheres to the
experience smell. If the smell is some distance away from us and does not come into contac
then we do not experience smell.

Student: What is the difference between the eyes going out to meet the object and the objec
eyes? How would you know which is correct? What is the difference in understanding?

Teacher: That¡¦s right. There are arguments on both sides. Considering sound waves, we m
Venerable Buddhaghosa said here. Because only when sound waves strike against the ear
Right? So sound must come into physical contact with the ear sensitivity in order to hear. So
later Teachers like Venerable Buddhaghosa or with former Commentators. Venerable Buddh
later or new Commentator. Before him there were older Commentators. Those Commentato
and ear took objects which came into contact with them. That is the difference of opinion. If
Expositor, I will give you the page number for reference. It is explained more fully there. It is
Expositor, page 410.

The eye sensitivity is described here. It says that it looks like a blue lotus petal. During the ti
Commentators they thought that the black part of the eye was a solid thing, not a window. T
like a window, right? It can become small or big. What we gather from the writings of the Co
they take this to be a real thing. So eye sensitivity is supposed to reside in that place - ¡§sur
black eyelashes and varied with dark and light circles. The eye [sensitivity as meant] here is
the place in the middle of the black circle surrounded by the white circle in that [feature of th
its accessories¡¨ and so on. Eye sensitivity resides on a place that looks like a blue lotus pet
part of the eye is compared to a blue lotus petal. It is said that many particles of eye sensitiv
that place.

Then we have ear sensitivity. Ear sensitivity resides in a place like a finger-stall. What is a
¡¥finger-stall¡¦? Is it a ring? Please look at paragraph 49. ¡§The ear [sensitivity] is to be found
[feature of the] ear hole with its accessories in the place that is shaped like a finger-stall.¡¨ T
ring. It is something like a ring in the inner ear.

Then the nose is like a goat¡¦s hoof. The tongue is like a lotus petal tip. And the body is like
soaks a layer of cotton. The body sensitivity is found everywhere. The whole of the body is p

body sensitivity except for the nails and the hair. ¡§In this physical body where there is matte
clung-to¡¨ - I think the footnote is good. ¡§It is vaguely renderable by ¡¥organic or sentient or
matter¡¦.¡¨ That is right. ¡§Technically it is matter of the four primaries that is ¡¥clung-to¡¦ or
¡¥derived¡¦ by kamma.¡¨ It is not necessarily born of kamma. Everything that is connected w
is called ¡¥up?di??a¡¦ in P??i. Something like organic or sentient is better.

Then these are compared to snakes, crocodiles, birds, dogs and jackals. The eyes are comp
ears to crocodiles, the nose to birds, the tongue to dogs, and the body to jackals. They gravi
own respective resorts. Snakes live in ant-hills. Crocodiles live in water. Birds live in air or sp
live in villages. Jackals live in charnel grounds.

Eye is said to be like a snake. A snake likes to be in a place where there are many things. T
to see many things. If the wall is plain the eye does not want to see. The eye wants to see d
intricate patterns, paintings, things like that. The eye is compared to a snake. A snake does
where there is nothing. It wants to be where there is debris. So the sensitivities are compare
animals. You can read in more detail in The Expositor, page 411.

Then we come to visible datum. That means the visible object or color. Then there is sound,

Next there is femininity faculty. ¡§The femininity faculty has the female sex as its characteris
function is to show that ¡¥this is a female¡¦. It is manifested as the reason for the mark, sign,
ways, of the female.¡¨ Please read The Expositor, page 419. Women have different marks, c
different work, and different ways of doing things than men. By looking at them, we know ¡¥t
and ¡¥this is a man¡¦. That peculiarity in a woman is called ¡¥femininity¡¦ and in a man it is ca
¡¥masculinity¡¦. Sometimes we may see someone by a silhouette and we know that it is a m
woman. Or sometimes we know that it is a man or that it is a woman by how they walk. Som
they are children by how they play and so on. Boys would play fighting with each other. Girls
cooking or something like that. These two also extend throughout the whole body, not just in
body. ¡§But it does not follow that they have to be called either ¡¥located in the space where
sensitivity is located¡¦ or ¡¥located in the space where that is not located¡¦.¡¨ Body sensitivity
the whole body also. And masculinity and femininity pervade the whole body. It does not foll
to be located where body sensitivity is located. When there is body sensitivity, then we cann
the same place there is masculinity or femininity.

Student: I heard once that the first thing we notice about somebody is their sex, whether the
woman. That¡¦s the first thing we notice. That¡¦s what you are saying.

Teacher: Yes. We may not see a person, but we hear them talk and we know ¡¥this is a wor

man¡¦. There are marks or signs of feminine sex or masculine sex. Femininity or masculinity
whole of the body.

Next is the life faculty. This is j?vita in P??i. In this paragraph instead of ¡¥occur¡¦ we should
¡¥exist¡¦. ¡§Its function is to make them occur.¡¨ It is not ¡¥to make them occur¡¦, but ¡¥to ma
continue to exist¡¦. They occur by some other causes. After they arise this life faculty mainta
protects them. Its characteristic is not to make them occur, but to make them to continue to
short moment. So instead of ¡¥occur¡¦ we should use ¡¥exist¡¦. About the middle of the parag
occurs itself only through its connection with the states that occur, like a pilot.¡¨ Here also ¡§
itself only through its connection with the states that it maintains.¡¨

It is said that life faculty maintains the conascent material properties. J?vita is the one that m
them, that keeps them from dissolving. If life faculty maintains others, then what maintains th
That is the problem here. If you are the protector of others, who is the protector of you? The
it protects itself. In protecting others it protects itself too. It is like a boatman. When a boatma
you to the other shore, he takes himself too. That is the point here, but it is not so clear read
sentence. The meaning is just this. If life faculty protects others, what protects it? It protects
¡¥Like a pilot¡¦ means like a man who rows the boat, a boatman. It is important to understan

¡§It does not cause occurrence after dissolution, because of its own absence and that of wh
occur. It does not prolong presence at the moment of dissolution (There are three moments
and dissolution.) because it is itself dissolving, like the flame of a lamp when the wick and th
getting used up. But it must not be regarded as destitute of power, to maintain, make occur
¡¥make exist¡¦.), and make present, because it does accomplish each of these functions at t
stated.¡¨

Then we come to the heart-base. I have talked about heart-base many times. So I think you
heart-base. There is a discussion of the heart-base in footnote 26. In brief the heart-base is
in the first book of Abhidhamma. Even in the last book of Abhidhamma, the Pa??h?na, it is
name. Buddha just said ¡§Depending upon a certain material property mind element and mi
consciousness arise.¡¨ That ¡¥certain material property¡¦ is interpreted to mean the heart-ba
is how that is to be known, how do you know that it is heart-base. Two lines of argument are
from the scriptures and one is from logical reasoning. ¡¥Logical reasoning¡¦ means by the m
elimination. Buddha said that there is a certain material property which is the basis of mind e
element consciousness. That basis cannot be the eye, cannot be the ear and so on. Elimina
other, there is something remaining and that is the heart-base. So when the Commentators
heart-base, it is somewhat arbitrary.

These two arguments are given. There is this argument and also one from the scriptures. Fr
also I said that no where in the scriptures is the heart-base mentioned by name by the Budd
the Buddha did not mention the hear?-base in the first book of Abhidhamma because Buddh
certain way of preaching, a certain way of teaching, for unity of his method of teaching. In or
break the unity of teaching he left the heart-base out when he described the material propert
argument in brief. The second one is arrived at by the method of elimination. So the Comme
arrive at saying heart-base is what is meant by the Buddha. Please read footnote 26. It may
difficult to understand.

OK. Please read up to consciousness aggregate for next week, up to page 518.

S?dhu! S?dhu! S?dhu!

(Tape 30 / Ps: 61 ¡V 124)

We haven¡¦t finished the first aggregate yet. We are in the middle of the aggregate of matter
deals with bodily intimation and paragraph 62 deals with verbal intimation. There is a long fo
very difficult to understand. Part of the translation is incorrect.

¡§Bodily intimation is the mode (conformation) and the alteration (deformation) in the consci
originated air element that causes the occurrence of moving forward, etc., which mode and a
condition for the stiffening, upholding, and moving, of the conascent material body.¡¨ What is
intimation? After reading this definition, you don¡¦t know what it is. So I will tell you. We let ot
know our intentions by bodily gestures. That bodily gesture is what we call ¡¥bodily intimatio
language of the books. Bodily intimation is one of the 28 material properties. Bodily intimatio
element. That is because if air element were bodily intimation, then wherever there is air ele
be intimation and there is not. So air element cannot be bodily intimation. Then is citta born
intimation? There are other citta born material properties too. They are not intimation. They
to know the intention of people. Therefore citta born matter is also not bodily intimation. Is m
intimation? If it were, there would be intimation in the movement of trees, in the movement o
things. There is no intimation from these things. So bodily intimation is a particular mode of a
which is caused by citta, citta which causes going forward, going back and so on. This mode
for there to be stiffening or upholding of the limbs of the body and so on. That particular mod
meant by bodily intimation. We cannot pick up bodily intimation and show you this is bodily i
just a particular mode of the air element. Here the air element is predominate. Where there i
is this air element. Movement is caused by the air element. This air element is caused by cit
intimation means just a particular mode of the air element which is caused by citta. That citta
arising of moving, of going forward, stretching, bending and others. But there is not intimatio
movements, it is only in the movements of beings, especially human beings. If we want to le

he should come, we use a kind of gesture. In this country you use this gesture. If he sees th
he knows that we want him to come. That particular mode in the movement of the hand is w
intimation.

Verbal intimation means a particular mode of earth element. For bodily intimation it is air ele
it is earth element, a particular mode of earth element which is caused by citta which causes
want to say something, then there is citta or the intention. That citta cause the earth element
where voice is made in the vocal chords. ¡¥Vocal chords¡¦ is not the word used in the books
vocal chords. In these vocal chords there is matter caused by kamma. There is kamma born
chords along with other kinds of material properties. When we want to say something, our m
earth element, many particles of earth element. These come together - the earth elements c
the material properties in the vocal chords. There is something like friction. That friction caus
to arise. So there is the voice. So verbal intimation is not just the voice. It is not just the earth
It is not just kamma born matter, but it is a particular mode in the earth element which cause
speech. Through speech we understand what the other person intends or what the other pe
You hear my voice. It is not just the voice. These are words. Through these words you unde
For the sake of convenience we can say that the articulation of words is what we call verbal
actually it is a particular mode of the earth element caused by citta coming together with the
matter in the vocal chords. That is called verbal intimation. For convenience we can just say
intimation. Through speech, through word we make people understand.

In order to understand other people¡¦s intention or the meaning of words we need two condit
hear the words. Second we must have known the meaning of the words before. Only when t
met, will there be understanding. That is why when you speak quickly, I do not understand y
I do not hear the words distinctly. Sometimes you may use a word which I do not know the m
not understand you. There are two conditions. The words or voice must come into the avenu
must hear clearly. The other condition is that you must have known the meaning of the word
understand. Otherwise you do not understand. If I say a word in P??i, then you may not und
hear the word distinctly. You may not know this word, so you do not understand. So just by h
sound or a voice cannot make us understand.

The verse in the second part in footnote 27 is not translated correctly. The first two lines are

¡§Sounds that have entered no objective field
Do not awaken any kind of meaning.¡¨

Sounds which we do not hear will not make us understand any meaning at all. The third and
correct. Venerable ???amoli misunderstood one word in the P??i original. That word is satt?
¡¥A¡¦ as a long ¡¥?¡¦. The word ¡¥satta¡¦ with a short ¡¥A¡¦ means a being, like Bodhisatta. ¡¥
being. ¡¥Satt?¡¦ with the second ¡¥?¡¦ long means the state of being or the state of being pre

existent, being present. That is the word used in this verse, not satta. That means ¡¥not just present will these sounds or words make us understand¡¦. That means we may hear the wor learned the meaning of the words before, we will not understand. This is verbal intimation. T so difficult to understand. These two (bodily intimation and verbal intimation) are said to be c citta.

Student: so in the last two lines of the verses, it would be ¡¥words merely recognized¡¦ or so that?

Teacher: ¡¥If their meaning is not known before-hand, by their presence they cannot make u should be something like that. Let me see. ¡§They will not show any meaning just by their pr if their meaning is not known before-hand.

The next material property is space element or just space. In paragraph 63 ¡§The space ele characteristic of delimiting matter.¡¨ ¡¥Delimiting matter¡¦ really means delimiting a group of r just one material property, but a group of material properties. Material properties arise in gro eight material properties that arise together, or nine, or ten and so on. This space element is between these groups. Between one group and another there is what we call space. That is one group, this is another group, this is still another group. That is called space. So ¡¥delimit does not mean delimiting one material property from another, but delimiting one grouping of another.

Then come three - lightness of matter, malleability of matter, and wieldiness of matter. Thes some qualities of the material properties - lightness, malleability and wieldiness. They are ex paragraph 65. ¡§Lightness of matter is alteration of matter such as any light state in material in one who is healthy.¡¨ So when you are healthy, your body is something like light or agile. lightness of matter in the body.

Malleability of matter is compared to a well-pounded hide. When you want to make leather, salt water, and then you pound it again and again so that it will become soft and malleable. with it whatever you may want. Something like that is called malleability of matter.

The third one (wieldiness) is compared to well-refined gold. People make some ornaments o gold is refined. When gold is well-refined, that is when it is without any other impurity, it beco make into anything you want. Something existing in the body or in matter is called wieldines

These three always arise together. At the beginning of paragraph 65 it says ¡§These three, found apart from each other.¡¨ When there is one, there are the other two. These three are a

of the material properties.

Next we have growth of matter and continuity of matter. You are familiar with the three phas
Right? Arising, continuation and death or disappearing. The phase, arising, is described her
growth of matter and continuity of matter. It is called rebirth here. It is just the arising of matt
arising of matter is divided into two. One is growth of matter. The other is continuity of matte
matter is first arising. Continuity of matter as the word says is ¡¥continuing¡¦. ¡§Continuity of
the characteristic of occurrence.¡¨ It is not occurrence. It is continuing. Is there such a word a
continuance? (Yes, there is.) Or we can just say continuing. It has the characteristic of conti
continuing to exist, not just occurrence. The P??i word can mean to occur, as well as to con
arising. ¡§Its function is to anchor.¡¨ That means to join one with the other.

¡§Both of these are terms for matter at its birth.¡¨ The birth or the arising of matter is called h
the growth of matter and the continuity of matter. Just one birth or arising is described here
names because it is owing to difference of mode. There is a little difference between the gro
the continuation of matter. This is also ¡§according to [different persons¡¦] susceptibility to in
That means there are some beings who will understand better when birth is described as gr
continuity of matter.

It plays an important role at least in explaining why the Buddha taught in this way or why the
in that way. The Buddha always had in mind the susceptibility of the minds of the listeners.
thought ¡§If I use this word will they understand?¡¨ If they were not going to understand, he
another word. That¡¦s why there are many kinds of teachings in the teachings of the Buddha
taught by way of the five aggregates. Sometimes he taught by way of twelve bases. Sometin
of eighteen elements. Actually they are all the same things. They are different names given
thing. Sometimes we may be familiar with one word but not the other. When a familiar word
readily understand. If we are not familiar with the word, then we don¡¦t understand. If we do
we cannot penetrate into the nature of things. Buddha always exercised this -

Student: Buddha took into consideration if people were sharp or fast learners.

Teacher: That¡¦s right, and their likes and dislikes. This is one ability that is not shared even
disciples. Even Venerable S?riputta did not have this ability to enter into the minds of listene
out what would be suitable for them. Once Venerable S?riputta gave the wrong meditation s
student. Here Buddha wanted to teach so that the teaching is susceptible to the listener¡¦s a

¡§The teaching in the Summary (Uddesa) in the Dhammasa?gan? is given as ¡¥growth and
there is here no difference in meaning (That means no difference in reality.), consequently i

(That means a detailed description.) of these words ¡¥the setting up of the sense-bases is th
matter¡¦ and ¡¥the growth of matter is the continuity of matter¡¦.¡¨ This is said in the Dhamma

¡§And in the Commentary, after saying ¡¥It is genesis that is called ¡§setting up¡¨, increase t
¡§growth¡¨, occurrence that is called ¡§continuity¡¨.¡¦¡¨ So here three terms are given - setting
and continuity. Then a simile is given here. ¡§Genesis as setting up is like the time when wa
hole dug in a river bank (So when water comes up that is genesis.); increase as continuity is
when it fills [the hole]; occurrence or continuity is like the time when it overflows.¡¨ These are
similes to understand the two phases of one arising or one birth of material property - growth
continuity of matter.

According to this there will be four kinds of matter which will be called characteristic matter.
are different phases of matter - the arising, the continuance and disappearing. These two (g
continuity) are called arising.

Next we have aging in paragraph 68. ¡§Aging has the characteristic of maturing (ripening) m
instances.¡¨ This is getting old. This is the continuing phase of existence - arising, continuing
disappearing. It corresponds to the second phase. ¡§This is said with reference to the kind o
evident through seeing alteration in teeth, etc., as their brokeness, and so on.¡¨ Three kinds
given - evident aging, hidden aging, and incessant aging. Evident again is aging which is ev
see someone with broken teeth or someone with eyeglasses maybe. Then we know that per
immaterial states there is no such evident aging. We cannot see the brokeness of cittas and
them it is called hidden aging, that is aging which cannot be seen by the eyes, but which is s
wisdom or the mind. ¡§And that in earth, water, rocks, the moon, the sun, etc., is called inces
¡¥Incessant aging¡¦ is also a hidden aging. This book looks new for one month, two months
if you don¡¦t use it much. There is aging going on, but we do not see it getting old or aged. S
earth, water and so on is also hidden aging, but here it is called incessant aging. There is no
difference between one stage and another. Here by aging is meant the aging of material pro
immaterial states. The last one is impermanence of matter. That means the death of matter,
of matter. ¡§Impermanence of matter has the characteristic of complete breaking up.¡¨

The last one is physical nutriment. ¡§Physical nutriment has the characteristic of nutritive ess
then ¡§Its proximate cause is a physical basis that must be fed with physical food.¡¨ Here als
translation is a little inaccurate. The P??i word is kabil?k?ra. ¡¥Kabala¡¦ means a morsel. ¡¥k
means making a morsel. That means before you eat you make a morsel if you eat with your
morsel and then put it in the mouth and eat it. Food is called kabil?k?ra in P??i. Food which
making it into a morsel is the meaning. ¡§Its proximate cause is a physical basis¡¨ - here ¡¥b
good word. The P??i word is vatthu. ¡¥Vatthu¡¦ can mean a base, like eye-base, ear-base an

¡¥vatthu¡¦ can also mean a thing, just something. Here ¡¥physical basis¡¦ just means a mater
must be swallowed after being made a morsel. This is the word used in P??i. It is simply just
the food. The food itself is not the physical nutriment that is meant. Physical nutriment is sor
food, something which helps us destroy hunger and so on. That nutritive essence is what is
physical nutriment, not the food itself. The proximate cause is the food we eat because we g
from the food that we eat.

These are all together the 28 material properties. If you count them, you will get 28. There a
elements and 24 dependent ones, so all together 28. ¡§These, firstly, are the material instan
been handed down in the Texts. But in the Commentary others have been added as follows
matter as procreation, matter as birth, matter as sickness: and in the opinion of some, matte
Sloth and torpor are two mental factors included in the formation aggregate. But there were
took it to be matter. So it is mentioned here. ¡§In the first place, matter as torpor is rejected a
non-existent by the words:

¡¥Surely thou art a sage enlightened,
There are no hindrances in thee¡¦.¡¨

The common opinion is that torpor is not matter. There were some teachers belonging to an
the Therav?da sect who took torpor to be matter. That is rejected as non-existent. There is n
matter. The proof that they show is the Buddha¡¦s words:

¡§Surely thou art a sage enlightened,
There are no hindrances in thee.¡¨

These two lines state that there are no hindrances in the mind of the Buddha. Torpor is inclu
hindrances. In other places especially in Abhidhamma it is said that material properties cann
or cannot be destroyed. Only the mental defilements can be destroyed. When a person beco
eradicates mental defilements. Only the mental defilements can be eradicated and not the m
Here it says that the Buddha had no hindrances and torpor is included among the hindrance
eradicated. If it can be eradicated, it is not r|pa. It is not a material property.

¡§As to the rest, matter as sickness is included by aging and by impermanence; matter as bi
continuity; matter as procreation, by the water-element (because when there is water eleme
and mother as power by the air element. So taken separately not even one of these exists: t
agreement reached.¡¨ This was the agreement of the majority of teachers.

¡§So this derived (dependent) matter of 24 parts and the aforesaid matter of the primary ele
four sorts, together amount to 28 sorts, neither more nor less.¡¨ These are the 28 material pr

Then they are described as of one kind, two kinds and so on. ¡§And all that [matter of 28 sor
kind as ¡¥not-root-cause, root-cause-less, dissociated from root-cause, with conditions, mun

cankers.¡¨ According to this there is only one kind of material property. Although we are all d
people, as human beings we are one. It is like that. Although there are 28 material propertie
root cause, or as having conditions, or as being mundane, then there is only one r|pa, one m

Then they can be two. ¡§It is of two kinds as internal and external, gross and subtle, far and
(produced by four causes - kamma, consciousness, temperature, nutriment) and unproduce
insensitive matter, faculty and non-faculty, clung-to and not-clung-to, and so on.¡¨ ¡¥Clung-to
by kamma. ¡¥Not-clung-to¡¦ means not caused by kamma. Then the detailed explanation of
and so on is given. They are not difficult if you have a list ready at hand. Read this paragrap
list and you will understand easily.

At the end of paragraph 73 ¡§What we shall later describe as ¡¥kamma-born¡¦ is clung-to be
¡¥clung-to¡¦, [that is, acquired], by kamma.¡¨ I think instead of saying ¡¥acquired¡¦, we should
by kamma¡¦. Literally it is clung-to by kamma. ¡¥Clung-to by kamma¡¦ or ¡¥grasped by kamm
kamma and its object. That simply means caused by kamma.

¡§Again, all matter is of three kinds according to the ¡¥Visible (sanidassana)¡¦ triad, the kam
etc. Herein, as regards the gross, a visible datum is visible with impact; the rest are invisible
all the subtle kinds are invisible without impact.¡¨ There are three kinds of material properties
with impact, invisible with impact and invisible without impact. Visible with is only one which
datum, that is visible object. The rest are all invisible with impact. All the subtle kinds are inv
without impact. ¡¥Gross¡¦ and ¡¥subtle¡¦ are explained in paragraph 73 above.

¡§According to the ¡¥kamma-born¡¦ triad, etc., however, that born from kamma is kamma-bo
difficult to understand - kamma-born, not kamma-born, neither-kamma-born-nor-not-kamma
for consciousness, nutriment and temperature.

Paragraph 76 ¡§Herein, the visible-data base is seen because it is the objective field of seei
object of seeing. Visible-data base is called seeing. ¡§The sound base is heard because it is
field of hearing. The three, that is to say, odors, flavors, and tangible data, are sensed (litera
contacted) because they are the objective fields of faculties that take contiguous [objective f
rest are cognized because they are the objective field of consciousness only. So firstly it is
according to the ¡¥seen¡¦, etc., tetrad.¡¨

In footnote 32 there is a discussion of whether the water element can be touched. ¡§Is not c
touching?¡¨ Do you think so? ¡§And is that the water element? Certainly it is apprehended, b
water element. What is it then? It is just the fire element (or temperature). For there is the se
cold when heat is sluggish.¡¨ When there is little temperature we say that it is cold. When the

rises, we say that it is hot. Cold and hot are just variations in temperature. That is not the wa

¡§There is no quality that is called cold; there is only the assumption of coldness due to the s
the state of the sensation of cold, like ¡¥¡¦.¡¨ ¡¥Beyond and not beyond¡¦ is not a correct rend
should be ¡¥this bank and the other bank¡¦. When we are on this bank, we call the other, ¡¥th
When we cross over to the other bank, this bank becomes ¡¥the other bank¡¦ and the other b
bank¡¦. When the temperature is low, we call it cold. When the temperature has risen, we ca
and cold are relative terms. ¡§For in hot weather while those who stand in the sun and go int
the sensation of cold, yet those who go to the same place from an underground cave have t
heat.¡¨

¡§And if coldness were the water element it would be found in a single group along with hea
found.¡¨ If coldness is water element then it must co-exist with heat. But heat and cold do no
is not water element because there are four elements everywhere. ¡§That is why it may be k
ought to say ¡¥it should be known¡¦) that coldness is not water element. And that is conclusiv
agree in the inseparable existence of the primary elements; and it is conclusive too even for
agree because it is disproved by associate existence¡¨ and so on. That is difficult to understa
conclusive too for those who say that coldness is the characteristic of the air element; for if c
the air element, coldness would be found in a single group along with heat, and it is not so fo
the same argument.

¡§But those who hold the opinion that fluidity is the water element and that that is apprehend
should be told: That fluidity touched is merely the venerable ones¡¦ assumption as is the cas
We think that we see the shape. We see something and we think that we see the shape. Wh
visible object there. Shape we do not see, but we think that we see. In other words we see th
minds and not with our eyes. What we see is just visible data.

¡§Three elements coexisting with fluidity
Together form what constitutes a tangible;
That I succeed in touching this fluidity
Is a common misconception in the world.¡¨

So you put your hand in the water and you say that it is cold. Then you think that you can tou

¡§And as a man who touches elements,
And apprehends a shape then with his mind,
Fancies ¡¥I really have been touching shape¡¦,
So too fluidity is to be understood.¡¨

So you pick up a pencil and you think that you touch the shape of the pencil. What you touch
of the pencil, but the material properties of the pencil. So water element cannot be touched.

and think of as water element is not actually water element, but is the fire element (heat or c

Paragraph 78, one word is missing in my book. ¡§Here, however, what is called the material physical basis, not door.¡¨ Heart-base is basis but not door. ¡§The two intimations are door, basis.¡¨ The two intimations are said to be doors because they are those through which we c body and kamma by speech. So bodily intimation and verbal intimation are said to be doors read this in the fifth chapter of The Manual of Abhidhamma. They are doors, but not physica vatthu. We should say that they are doors, but not physical basis. ¡§Sensitive matter is both and door (like eye sensitivity, ear sensitivity and so on); the rest are neither physical basis n there are four kinds. Then there are five kinds, born of one, born of two and so on.

At the beginning of paragraph 80 ¡§That is all the rest except ¡¥matter as characteristic¡¦. Bu characteristic¡¦ is called not born of anything.¡¨ ¡¥Matter of characteristic¡¦ means the four m paragraph 66 - growth of matter, continuity of matter, aging and impermanence of matter. Th to be not born of anything, not caused by anything. ¡§Why? Because there is no arising of a other two are the mere maturing and breaking up of what has arisen.¡¨ That means they are phases of the material properties which have arisen. Actually they are not separate material they are not said to be caused by anything. ¡¥Anything¡¦ refers to kamma, consciousness, te nutriment.

¡§Though in the passage ¡¥The visible data base, the sound base, the odor base, the flavor data base, the space element, the water element, lightness of matter, malleability of matter, matter, continuity of matter, and physical food - these states are consciousness originated¡¦. an Abhidhamma Text. In the Abhidhamma it is said that the growth of matter and the continu caused by or are originated by consciousness. Likewise in other passages where they are s kamma and so on.

So what about that? The answer is that they are not caused by anything, but they are evider functions of kamma and so on are said to still be existing. Suppose there is relinking or rebir first sub-moment of rebirth there is kamma-born matter. Kamma is always concerned about Only after it has produced something will it give up this concern . It is concerned with produc the very moment of arising its concern has not yet disappeared. And birth or these two (grov continuity of matter) are seen at that moment. That is why they are said to be caused by kar on, although, in fact, they are not caused by anything. They are said to be caused by kamm exercising of the function of kamma is still there. Kamma¡¦s concern for producing material p exercised at the moment of genesis or at the moment of arising. That is why they are said to kamma. With regard to citta it is the same thing.

Then we come to consciousness aggregate (vi????a khandha). ¡§Among the remaining agg
has the characteristic of being felt should be understood all taken together, as the feeling ag
is not ¡¥being felt¡¦, but ¡¥feeling¡¦. He misunderstood the word. The P??i word is ¡¥vedayita
like a passive past participle here. It is something like a verbal noun. It is not ¡¥that which is
¡¥that which feels¡¦ or just ¡¥feeling¡¦. Here the word ¡¥vedayita¡¦ means feeling. If you know
you will understand that. The suffix ¡¥TA¡¦ is added to mean the passive. So here ¡¥vedayita
which is felt, but here it is used in the sense of just ¡¥feeling¡¦, not ¡¥being felt¡¦. So it should
characteristic of feeling should be understood, all taken together, as the feeling aggregate.¡¨
feeling aggregate is that which has feeling as characteristic and not that which is felt. If it is f
must be another feeling. Feeling is explained here in the Sub-Commentary as experiencing
That is what we call feeling. We can say enjoying the taste of objects.

Now we have the aggregate of consciousness. The aggregate of consciousness is describe
order given in the original Abhidhamma Texts. This order is different from the order we are f
because we are familiar with the order given in The Manual of Abhidhamma. The order in Th
Abhidhamma is different from the order given in the original Abhidhamma Texts. The Visudd
order given in the original Abhidhamma Texts. That is why I have made these notes. This ch
the dots, but just the numbers are given so you can pinpoint it. There is also a handout show
the citta in The Path of Purification and in The Manual of Abhidhamma.

Student: Thank you.

Teacher: The numbers given in the book are different from the numbers given in The Manua
us read paragraph 83. ¡§Herein, 1-8 that of the sense-sphere is eightfold, being classified ac
equanimity, knowledge, and prompting; that is to say: (1)¡¨ - this # 1 given in this book is # 3
chart. Now you can identify it. Then # 2 in The Path of Purification is # 32 in this chart. It can
identify the cittas.

The plan of the types of consciousness given in The Path of Purification is done according to
the original Abhidhamma Texts. They are classified in this way: First there is kusala. Second
akusala. Third there is aby?kata. There are these three major divisions - kusala (wholesome
(unwholesome), and aby?kata (indeterminate). Then kusala is divided into k?m?vacara (bel
sense-sphere), r|p?vacara (belonging to form-sphere), ar|p?vacara (belonging to immaterial
lokuttara (supramundane). Akusala is divided into three - lobham|la (That is cittas accompan
attachment), dosam|la (cittas accompanied by dosa or having dosa as a root), and moham|l
English translation in The Path of Purification. On the handout I gave the paragraph number
them easily in the book. Aby?kata is the most comprehensive. Aby?kata is divided into vip?k
kiriya (functional). Then vip?ka is subdivided into k?m?vacara vip?ka, r|p?vacara vip?ka, ar|

lokuttara vip?ka. K?m?vacara vip?ka is divided into kusala vip?ka and akusala vip?ka. Then
divided into ahetuka (without root) and sahetuka (with root). This is the plan. Then kiriya is d
k?m?vacara, r|p?vacara, ar|p?vacara. K?m?vacara kiriya is divided into ahetuka and sahetu
given in The Path of Purification.

There are all together 89 types of consciousness explained in this chapter, not 121. 89 and
because the 8 types of supramundane consciousness when we multiply by the 5 jh?nas, we
supramundane. Then the number of cittas becomes 121. If we take supramundane conscio
get 89 types of consciousness. These 89 types of consciousness are described in this book

In footnote 35 there is a discussion about the words n?ma, vi????a, mano, citta and ceto. T
¡§While their etymology can be looked up in the dictionary, one or two points need noting he
by ¡¥mentality¡¦ when not used to refer to a name) is almost confined in the sense considere
expression n?ma-r|pa (mentality-materiality) as the fourth member of the Dependent Origina
comprises the three mental aggregates of feeling, perceptions, and formations, but not that
(vi????a).¡¨ I cannot agree with the word ¡¥almost¡¦ here. ¡¥N?ma¡¦ means the three mental
says here, only when it is used in the Dependent Origination. If it is used as a link in Depend
Origination, ¡¥n?ma¡¦ means feeling, perception and mental formations. In other places ¡¥n?
and cetasikas both, not cetasikas only. So I do not like ¡¥almost¡¦ here. Maybe ¡¥is sometim
better, not ¡¥almost¡¦ but ¡¥sometimes¡¦. Only when given as a link of Dependent Originatio
If you go to Chapter 18 paragraph 8 it says ¡§the immaterial states¡¨. ¡¥Immaterial states¡¦ ju
It is described as: ¡§That is to say, the 81 kinds of mundane consciousness consisting of the
consciousness¡¨ and so on. ¡¥N?ma¡¦ means both consciousness and mental factors. In and
is said that ¡¥n?ma¡¦ also means includes Nibb?na. Nibb?na is also called ¡¥n?ma¡¦ althoug
Nibb?na is something different than mentality and materiality. In P??i it is called n?ma. If yo
to get confused, just leave it alone. Let us take it that ¡¥n?ma¡¦ mostly means consciousness
factors together, but in the Dependent Origination, as the fourth member of Dependent Origi
the word ¡¥n?ma-r|pa¡¦. There ¡¥n?ma¡¦ means only the mental factors. Do you know why?
consciousness above it. Depending on ignorance there are mental formations. Depending o
there is consciousness. And depending on consciousness there is n?ma-r|pa. When we say
consciousness, then n?ma cannot include consciousness. That is why n?ma is made to mea
perception and mental formations in the Dependent Origination. Outside Dependent Origina
means citta and cetasikas together. So n?ma, vi????a, mano, citta and ceto are all synonym
citta. Vi????a means citta. Mano means citta. Citta means citta. And ceto sometimes also m

In footnote 36 there is an explanation of k?m?vacara (sense-sphere). Here there are two kin
It is not that there are two kinds of sense-desire. Let us say there are two kinds of k?ma. Ple
P??i word ¡¥k?ma¡¦. There are two kinds of k?ma. Do you see the word ¡¥vatthu-k?ma¡¦ the

and the other is kilesa-k?ma. ¡¥Vatthu-k?ma¡¦ means objects of desire - sights, sounds, sme
touch. Those are called vatthu-k?ma. ¡¥Vatthu¡¦ here means the thing which is desired. Whe
five things, then the word ¡¥k?ma¡¦ is to be known, in the passive sense, as desired. Someth
desired is called ¡¥k?ma¡¦. When we mean k?ma to mean kilesa-k?ma - ¡¥kilesa¡¦ means m
k?ma is used in the active sense. It is something that desires. So sense-desire is defilement
There are two kinds of k?ma. Whenever we use the word ¡¥k?ma¡¦, we must be sure that we
kilesa-k?ma. So whenever we find the word ¡¥k?ma¡¦, we cannot always translate it as sens
prefer the word ¡¥sense-objects¡¦, the objects of the senses, the objects of desire actually. S
kinds of k?ma - vatthu-k?ma and kilesa-k?ma. ¡§Of these, sense-desire as [objective] basis
the objects.) particularized as the five cords of sense-desire.¡¨ They are called five cords of s
objects. They are simply sight, sound, smell, taste and touch. ¡§Sense-desire is defilement,
desire.¡¨ Here it is the active meaning. ¡§The sense-sphere is where these two operate toge
¡¥Sense-sphere¡¦ means the world of human beings, the four woeful states, and the worlds o
beings. Those planes of existence are the sense-sphere. Both vatthu-k?ma and kilesa-k?ma
what is that? It is the elevenfold sense-desire becoming i.e., hell, Asura demons, ghosts, an
beings, and six sensual-sphere [heavens]. So too with the fine material sphere and the imma
taking ¡¥fine material¡¦ as craving for the fine material sphere¡¨ and so on. These are the exp
r|p?vacara and ar|p?vacara. Lokuttara is explained as something that crosses over from the
called ¡¥lokuttara¡¦ (supramundane). When we find the word ¡¥k?ma¡¦, we must be careful n
translate it as sense-desire. Sometimes it means sense-desire. Sometimes it means sense-
desire.

In paragraph 85 there is an explanation of the word ¡¥sa~kh?ra¡¦. ¡§For in this sense ¡¥prom
for a prior effort exerted by himself, or others.¡¨ When we describe consciousness, we use th
¡¥sa~kh?ra¡¦. It is with sa~kh?ra or it is without sa~kh?ra. The word ¡¥sa~kh?ra¡¦ here mean
effort before doing something. So it has a special sense here. I think you are familiar with the
¡¥sa~kh?ra¡¦. ¡¥Sa~kh?ra¡¦ means those that are conditioned and also those that condition.
particular context ¡¥sa~kh?ra¡¦ means just prior effort. So with effort and without effort - that
prompting and without prompting. This is the definition of the word ¡¥sa~kh?ra¡¦. We should
explanation when we teach Abhidhamma. ¡§In this sense ¡¥prompting¡¦ is a term for a prior
himself or others.¡¨ Then examples of the different kinds of consciousness are given. They a
to understand.

At the end of paragraph 86 ¡§The fifth is associated with equanimity.¡¨ ¡¥Equanimity¡¦ here m
feeling. You know there are pleasant feeling, unpleasant feeling and neither pleasant nor un
The third one is called ¡¥neutral feeling¡¦ (upekkh?). The word ¡¥upekkh?¡¦ can mean neutra
equanimity. Here ¡¥upekkh?¡¦ means neutral feeling, neither somanassa nor domanassa.

The numbers are given here. When you see the numbers, you can check with the handouts
sheet if you are already familiar with the dots.

Paragraph 91 ¡§When a man is happy and content in placing wrong view foremost of the so
no danger in sense-desire¡¦¡¨ and so on. I want to strike out the word ¡¥in¡¦. He is not happy
wrong view foremost. He is happy and he is content, and he places wrong view foremost in
with wrong view he does something. It should be ¡§When a man is happy and content, and
foremost¡¨ and so on. The word ¡¥in¡¦ is not needed here. Towards the bottom of the paragra
consciousnesses are devoid of joy in these four instances through encountering no excellen
sense-desires¡¨ - here it should be sense-objects, not sense-desires. It should be sense-obj
sense-desire.

Paragraph 96 ¡§Herein, eye-consciousness has the characteristic of being supported by the
visible data. ¡§Herein, eye consciousness has the characteristic of being supported by the e
visible data. Its function is to have only visible data as its object.¡¨ That means eye consciou
sees the visible object. When it sees, it just sees it. It does not see it as blue or that it is red
whatever. The eye consciousness sees the object just as a visible object. We know that it is
green, by manodv?ra (by mind -door), by mind-door thought process, not by eye-door thoug
why it is said that it sees only visible data and not shape and so on. ¡§It is manifested as occ
visible data.¡¨ Let us go to paragraph 107 ¡§It is manifested as confrontation of visible data.¡
words are used. Here it does not say ¡¥occupation¡¦. It is being faced with visible data or cor
visible data, not occupation with visible data. ¡§Its proximate cause is the departure of (That
disappearance of.) the functional mind-element that has visible data as object.¡¨

In order to understand these passages you have to understand at least the thought process
Abhidhamma class I talked about the thought processes. If you have notes from that class,
first thought process. Then read these passages. Because here the eye consciousness its p
departure of the functional mind-element that has visible data as its object. That means that
before consciousness is pa?cadv?r?vajjana. The disappearance of that functional mind-eler
five-door-adverting is the proximate cause for eye consciousness. If the functional mind-eler
disappear, then the eye consciousness cannot arise. Functional mind-element disappears s
consciousness can arise. Functional mind-element disappears so that eye consciousness ca
disappearance of functional mind-element is the proximate cause for eye consciousness. It i
you being in a line. The disappearance of the man before is the proximate cause for your be

Then there is the mind-element as receiving or accepting and so on. And then beginning in
modes or the 14 kinds of functions are explained. These 89 types of consciousness have dif
Some kinds of consciousness have one function only, but others may have two functions, fiv

on. These 14 functions performed by different types of consciousness are explained beginni
110. To understand these functions also you need to have a diagram of the thought process
diagram of the thought process, you may read these passages and you will understand ther

In paragraph 111 about seven lines down ¡§entering upon the state of eunuchs¡¨ - that mear
eunuchs. ¡¥Entering upon the state of¡¦ means being reborn as.

Then in footnote 42 the third line ¡§ ¡¥Sign of kamma¡¦ is the gift to be given that was the co
volition¡¨ and so on. After ¡¥given¡¦ please add ¡¥etc.¡¦. ¡§The gift to be given, etc., that was
for the volition.¡¨

Footnote 44 ¡§ ¡¥With that same object¡¦: if kamma is the life-continuum¡¦s¡¨ - it is a mistake.
relinking¡¦s, not life-continuum¡¦s. It is relinking or rebirth. ¡§If kamma is the relinking¡¦s objec
it is that kamma¡¨ and so on.

These 14 modes or 14 functions are explained one by on. In paragraph 123 there is a sayin
life-continuum consciousness of all in one becoming is called ¡¥death (cuti)¡¦ because of fall
[becoming].¡¨ In one given life relinking, life-continuum and death are all the same type of co
Actually relinking consciousness is a resultant consciousness. This consciousness repeats i
the life. After the first moment of arising as relinking, it is called ¡¥life-continuum¡¦. At the end
also that type of consciousness arises. We call that ¡¥death consciousness¡¦ or ¡¥cuti¡¦. In o
the relinking, life-continuum and death consciousness are all the same types of consciousne
is said here ¡§For the last life-continuum consciousness of all in one becoming is called ¡¥de
last life-continuum is what we call ¡¥death¡¦. These three kinds of consciousness are just on
kinds of consciousness.

OK. When I taught Abhidhamma the chapter on citta took me how many talks? Six or sever
doing in one hour. Next week we will go to about paragraph 185. Do you have the notes fro
class. Next week we will have the description of the mental states. If you have those notes w
good.

S?dhu! S?dhu! S?dhu!

(Tape 31 / Ps: 125 ¡V 184)

Last week we finished consciousness aggregate. Today we begin with feeling aggregate. Pa
was said above, ¡¥Whatever has the characteristic of being felt (Here also ¡¥being felt¡¦ shou
to feeling.) should be understood, all taken together, as the feeling aggregate¡¦.¡¨ I told you l

Venerable ???amoli misunderstood the word ¡¥vedayita¡¦. He took it as a passive past partic
a passive past participle. It is a verbal noun here. The word ¡¥vedayita¡¦ simply means feelin
see the words ¡¥being felt¡¦ or ¡¥felt¡¦ change to feeling. ¡§And here, too, what is said to have
characteristic of feeling (not ¡¥being felt¡¦) is feeling itself, according as it is said ¡¥It feels¡¦ (
¡¥is felt¡¦), friend, that is why it is called ¡¥feeling¡¦.¡¨ We have to take the active voice. In the
paragraph also ¡§But though it is singlefold according to its individual essence as the charac
feeling, it is nevertheless threefold as to kind¡¨ and so on.

They are profitable, unprofitable and indeterminate. This is the division found in the first boo
Abhidhamma. The Commentator, the Venerable Buddhaghosa, is following that division. Sin
divided into profitable, unprofitable, and indeterminate, feeling too is so divided. ¡§Herein, it
understood that when associated with the profitable consciousness described in way beginn
sense-sphere is eightfold, being classified according to joy, equanimity, knowledge and pron
profitable.¡¨ Then we find a footnote. ¡§This should be regarded as a secondary characterist
feeling.¡¨ Here also there is a misunderstanding of the word ¡¥upalakkha?a¡¦. ¡¥Lakkha?a¡¦ m
characteristic and ¡¥upa¡¦ can mean secondary or subordinate. But here ¡¥upalakkha?a¡¦ me
stating of the fact. The statement that ¡¥when it is associated with profitable consciousness,
profitable¡¦ is just a statement of fact; it is not giving a reason for it being profitable. It is desc
in the Sub-Commentary by the word ¡¥upalakkha?a¡¦. Sometimes ¡¥upalakkha?a¡¦ means s
say only one thing but other things are meant. We may say that the president visited San Fr
president does not come alone. He comes with other people too, but we just say that the pre
city. It is something like that. It is called ¡¥upalakkha?a¡¦. It is not a secondary characteristic.
kind of figure of speech often used especially by Commentators. Here it is not an explanatio
being profitable, but it is just stating the fact. As is stated in the footnote, its being profitable
unprofitable is determined by right reflection or wrong reflection. ¡§That associated with unpr
consciousness is unprofitable; that associated with indeterminate consciousness is indeterm
always accompanies consciousness. Every type of consciousness is accompanied by feelin
is divided into three (profitable, unprofitable, and indeterminate), feeling is also divided acco

¡§It is fivefold according to the analysis of its individual essence into [bodily] pleasure, [bodily
[mental] joy, [mental] grief, and equanimity.¡¨ Here there are five kinds of feelings. The first c
(bodily pleasure). Bodily pain is dukkha. Mental joy is somanassa. Mental grief is domanass
is upekkh?. There are five kinds of feelings.

¡§Herein, pleasure is associated with profitable resultant body consciousness and pain with
consciousness¡¨ and so on. If you have the chart for consciousness from last week, you may
read it. The numbers given here are different than those on the chart for cittas. You may loo
handout and determine what they are. It will take much time if we check every statement wit

you have to do it yourself.

¡§Joy is associated with 62 kinds of consciousness.¡¨ That means somanassa 62, in our cha
are ¡§namely as to sense-sphere, with 4 kinds of profitable, with 4 resultant with root-cause,
resultant without root-cause, with 4 functional with root-cause, with one functional without ro
with 4 unprofitable; and as to fine material sphere, with 4 kinds of profitable, 4 resultant, and
functional, leaving out that of the fifth jh?na in each case.¡¨ The fifth jh?na is accompanied b
(equanimity or indifferent) feeling. The fifth jh?na is left out of these 62.

¡§But there is no supramundane without jh?na and consequently the [eight] kinds of supram
the five jh?nas make forty.¡¨ This is where the 40 types of supramundane consciousness are
description of the consciousness aggregate the Commentator did not say that there are 40 t
consciousness. The Commentator mentions 8 - 4 Path consciousness and 4 Fruit conscious
40 types of supramundane consciousness. There are 8 supramundane consciousness and
the 5 jh?nas. So they become 40. Among the 40 the first, second, third and fourth jh?na con
accompanied by joy. The fifth jh?na is accompanied by equanimity or indifferent feeling.

Grief is associated with two kinds of unprofitable consciousness. That the dosam|la, those a
among the akusala cittas (the unwholesome consciousness).

Equanimity is associated with the remaining 55 types of consciousness, that is the blue dots
you have a chart with color, then it is easy. Red dots represent somanassa. Blue dots repres
crosses - the red cross represents bodily pleasure and the blue cross represents bodily pain
represent mental grief.

Now we come to the characteristic, etc., of these five kinds of feeling paragraph 128. ¡§Plea
characteristic of experiencing a desirable tangible datum (That is something that can be touc
function is to intensify associated states. It is manifested as bodily affliction. Its proximate ca
body faculty.¡¨ ¡¥Body faculty¡¦ simply means body sensitivity. From when we studied the co
aggregate I think you remember there are five sensitivities - eye, ear, nose, tongue, and boc
Body sensitivity is here called ¡¥body faculty¡¦. It is the same thing.

¡§Pain has the characteristic of experiencing an undesirable tangible datum.¡¨ That is when
the body. When you hit yourself with something or when someone hits you, there is pain in t
function is to intensify associated states.¡¨ When there is pain, your mind and your mental st
withered. They are not happy. ¡§It is manifested as bodily affliction.¡¨ When you look at it thr
meditation, then you see it as bodily affliction. Its proximate cause again is the body sensitiv

¡§Joy has the characteristic of experiencing a desirable object.¡¨ This is somanassa. It is in t
mental joy. ¡§Its function is to exploit in one way or another the desirable aspect.¡¨ I want to
or not the word ¡¥exploit¡¦ has a bad meaning or does it also have a good meaning?

Students: In modern times it mostly has a bad meaning. It means that someone takes advar
also can mean to make good use of.

Teacher: It is used in the good sense here, not the bad sense. So it fully enjoys. ¡§It is mani
mental affliction. Its proximate cause is tranquillity.¡¨ Joy comes from tranquillity.

¡§Grief has the characteristic of experiencing an undesirable object. Its function is to exploit
another the undesirable aspect.¡¨ Undesirable aspect - we cannot use the word ¡¥enjoy¡¦ he
experiences the undesirable aspect thoroughly. ¡§It is manifested as mental affliction. Its pro
invariably the heart-basis.¡¨ These two types of consciousness associated with domanassa
of the sensual sphere. So it always depends on the heart-base.

Equanimity - ¡¥equanimity¡¦, here means neutral feeling or indifferent feeling. ¡§Equanimity h
characteristic of feeling neutral¡¨, not ¡¥being felt as neutral¡¦. Not feeling pleasure, not feeli
displeasure, feeling the middle feeling is what is meant. ¡§Its function is not to intensify or wi
associated states. It is manifested as peacefulness. Its proximate cause is consciousness w
That is because if there is happiness there can be no indifferent feeling. Its proximate cause
consciousness that is not accompanied by somanassa.

In footnote 56 it is explained why the dvipa?cavi????a other than those associated with bod
only indifferent feeling accompanying them and the others that are associated with bodily fe
accompanied by pleasure and displeasure. This is a good explanation when you talk about t
consciousness. ¡§Just as when a man places a piece of cottonwool on an anvil and strikes i
hammer, and his hammer goes right through the cotton and hits the anvil, the violence of th
so too because the violence of the impact¡¦s blow is great, body consciousness is accompar
the object is desirable or desirable-neutral one, and by pain when the object is an undesirab
undesirable-neutral one.¡¨ Here there is an anvil, cottonwool and a hammer. So there are th
When someone hits you, there are the great elements. What shall I say? There is body sen
data or those that can be touched. Those that can be touched, what are they? The three gr
three great elements are what we call ¡¥touch¡¦. When these hit against the body sensitivity,
the cottonwool here, because of the impact, the great elements upon which the body sensiti
are great elements. On these great elements body sensitivity depends. There are great elem
sensitivity and tangible data which is the combination of the three great elements. When the
strikes against body sensitivity, it goes through bodily sensitivity and reaches the great elem

it. It is like great elements hitting great elements. It is like the hammer hitting the anvil. The i
strong. And so when the object is pleasurable or pleasurable-neutral, there is sukha. When t
displeasurable or displeasurable-neutral, there is dukkha. There can be no upekkh? here wi
sensitivity. With regard to seeing consciousness and so on there is only upekkh?. You may
consciousness and so on are accompanied by indifferent feeling and not by pleasurable or d
feeling. That is at the very moment of seeing, hearing and so on. That is because the visible
are depending r|pa. Visible object is not one of the great elements. So when visible object st
eye sensitivity which is again a depending one, it is like a ball of cotton striking another ball o
The impact is not so great. It does not go through the cotton ball to the anvil. So here it is a s
striking a soft sensitivity. The impact is not so great. Whether the object is desirable or unde
feeling is always indifferent feeling. This explanation is given by the Sub-Commentary here.

The next aggregate is the perception aggregate. There is nothing difficult here about percep
have talked about perception. ¡§whatever has the characteristic of perceiving should be und
together, as the perception aggregate¡¨ and so on. It is also divided into profitable, unprofital
indeterminate. Perception accompanies all types of consciousness. Wherever there is consc
perception. Its characteristic, etc., are given. What is its characteristic? Perceiving. ¡§Its func
make a sign as a condition for perceiving again that ¡¥this is the same¡¦, as carpenters, etc.¡
case of timber, and so on. It is manifested as the action of interpreting by means of the sign
apprehended.¡¨ That means it may be apprehended rightly or wrongly. If it is apprehended w
interpretation will depend upon that wrong apprehension and so the conclusion will be wrong
men seeing the elephant. ¡§Its proximate cause is an objective field in whatever way that ap
perception that arises in fawns that see scarecrows as men.¡¨ These animals think they are
fact they are seeing scarecrows.

Then we come to the formation aggregate. The formation aggregate is important and has m
word is sa~kh?ra khandha (formation aggregate). ¡¥Sa~kh?ra¡¦ here means just that which
characteristic is forming that which has the characteristic of agglomerating. It is just forming
together. ¡§What is that? It is formations themselves, according as it is said ¡¥They form the
bhikkhu, that is why they are called ¡¥formations¡¦.¡¨

¡§They have the characteristic of forming. Their function is to accumulate. They are manifes
intervening.¡¨ It may be better to say ¡¥activeness¡¦ instead of ¡¥intervening¡¦. You will see th
¡¥vipph?ra¡¦ in footnote 58. Vipph?ra is explained in the Sub-Commentary by vy?p?ra. ¡¥Vy
activeness, being active. ¡¥Intervening¡¦ really means being active. They are manifested as
active. ¡§Their proximate cause is the remaining three [immaterial] aggregates.¡¨ That is bec
with the other three immaterial aggregates (consciousness aggregate, feeling aggregate, pe

Please bear in mind that consciousness is always accompanied by mental factors. These fo
aggregates always arise together, that is consciousness aggregate, feeling aggregate, perc
some of the formation aggregate. When one is taken as the principle thing, then the others b
proximate cause. ¡¥Cause¡¦ here means condition. They are profitable, unprofitable and inde

Then the 52 cetasikas are mentioned here following the order given in the first book of Abhid
Dhammasa~ga?? first consciousness is mentioned. Buddha said that with this consciousnes
arise - contact arises, volition arises and so on. Following that, the description is given in this

First we find kusala here, right? ¡§Herein, firstly, those associated with the first sense-sphere
consciousness (That means the first k?m?vacara kusala.) amount to 36, that is to say, the c
are 27 given in the Texts as such, and the 4 ¡¥or-whatever-states¡¦, and also the 5 inconstan
to understand these three - constant ones, or-whatever-states, and inconstant ones. ¡¥Cons
ones that always accompany the consciousness assigned to them. The most obvious one is
contact accompanies this type of consciousness, it always accompanies that type of conscio
Such mental states are called ¡¥constant¡¦. ¡¥Inconstant¡¦ means they may or may not asso
certain consciousness. For example let us say compassion. Compassion accompanies som
but only when you practice compassion will compassion arise in your mind, not at other time
compassion, it will arise in your mind. If you do not arouse it, then it will not arise. Such men
are called ¡¥inconstant¡¦. Although they are said to accompany a certain type of consciousne
accompany that type of consciousness every time it arises, only sometimes. Envy (issa) is s
inconstant. Only when you envy other people¡¦s success is there envy in you. Otherwise it w
that type of consciousness. Such mental factors are called ¡¥inconstant¡¦. Do you remember
The Manual of Abhidhamma? Fixed adjuncts and unfixed adjuncts. In the manual you will fi
unfixed adjuncts. Here the words ¡¥constant¡¦ and ¡¥inconstant¡¦ are used. They mean the s

The other one, or-whatever-states, is important. When the Buddha described the mental sta
certain type of consciousness, he did not give all the mental states. He gave most of the me
by one, by name. Let us say the consciousness is accompanied by 36 mental states. He wo
states one by one, by name. Then he would say there are some others also that accompani
All those are called kusala or all those are called akusala and so on. The words used in the
are in footnote 59. ¡§Ye v? pana tasmim samaye a??e pi atthi pa?icca-samuppan? ar|pino d
Some of those mental states are not mentioned by name, but they are mentioned by the wo
They are called ¡¥yev?panaka¡¦ in P??i. It is translated as ¡¥or-whatever-states¡¦. I don¡¦t like
¡¥or¡¦ here. Although there is ¡¥v?¡¦ in P??i, it does not mean ¡¥or¡¦ here. It means ¡¥also¡¦. A
there are 36 mental states accompanying the first k?m?vacara kusala citta. After describing
say, the Buddha said that there are others also. So here the P??i word ¡¥v?¡¦ means ¡¥also¡
Maybe ¡¥also other states¡¦ is good. They may be given by name in the list.

So ¡¦27 given as such¡¦ means 27 are given in the Texts by name. Then there are the 4 wha
the 5 inconstant ones. If you look at the list, they are well divided. The 4 whatever-states are
desire, resolution, attention and specific neutrality. The 5 inconstant ones are compassion, g
abstinences from bodily misconduct, abstinence from verbal misconduct and abstinence fro
These five are called ¡¥inconstant¡¦ and the 4 above ¡¥whatever-states¡¦. The others are co
the author describes the characteristic, function, mode of manifestation and proximate caus
them.

The first one is phassa (contact) in paragraph 134. It is contact which is born of convergenc
is visible object, the eye and seeing consciousness. When these three arise, contact also ar
it says because of the convergence of these three contact arises. Contact is seen as someth
of the convergence of these three, the coming together of these three. Its characteristic is to
¡¥Touching¡¦ means mentally touching. ¡§Its function is the act of impingement. It is manifes
concurrence. Its proximate cause is an objective field that has come into focus.¡¨

¡§Although this is an immaterial state, yet it occurs with respect to an object as the act of tou
It is not ¡¥too¡¦ here. We can leave out ¡¥too¡¦ all together or we may substitute ¡¥only¡¦. It is
immaterial, so it does not really touch anything. It really does not come into contact with any
arises, it arises as the act of touching. That is why it is called ¡¥phassa¡¦ in P??i.

In footnote 60 ¡§As the act of touching (not ¡¥too¡¦): by this he shows that this is its individua
even though it is immaterial.¡¨ The examples given here are very good. We experience phas
we come across these instances - ¡§watering of the mouth in one who sees another tasting
mango.¡¨ When one sees another eating something sour, water is produced in our mouth. ¡§
in a sympathetic person who sees another being hurt, the trembling of the knees in a timid m
ground when he sees a man precariously balances on a high tree branch¡¨ - if you watch the
that feeling when the performers are on the high wire. ¡§The loss of power of the legs in one
something terrifying such as a pis?ca (goblin)¡¨ - so when you are afraid, you cannot run. Yo
frozen. That happens to dogs when they have the smell of leopards or when they see leopa
away. They are too afraid. That is the manifestation of phassa (contact).

¡§And [as to its function] although it is not adherent on any one side as eye-cum-visible-obje
ear-cum-sound are, yet it is what makes consciousness and the object impinge.¡¨ I do not un
it is not quite what the original means. What it means here is: although it is not adherent on
it impinges on consciousness and object as does visible object on the eye and sound on the
eye and the ear are said to take objects before they reach them. Like them phassa is not stu
at all. It impinges on consciousness and the object, like visible object and eye, and like soun

¡§It is said to be manifested as concurrence because it has been described as its own action
misunderstood one word. ¡§Because it has been described by way of its cause, namely, the
three.¡¨ You know sometimes there is a difference between a short vowel and a long vowel.
different meaning. You just mispronounce or you read a short vowel for a long vowel, or a lo
short vowel, then you get a different meaning. Here the P??i word used is ¡¥karan?¡¦. ¡¥Kara
cause. When you read it as karana instead of karan?, it means doing. So here he translated
action¡¦. ¡¥Karana¡¦ means doing or action. This is not a correct reading. The correct reading

¡¥The concurrence of the three¡¦ is actually the cause for contact to arise. Concurrence itself
contact. Contact arises through the concurrence of these three, that is the eye, the visible ob
consciousness. Here it is said to be manifested as concurrence. Actually it comes about with
of these three. When these three come together, it arises also.

¡§And it is said to have as its proximate cause an objective field that has come into focus be
automatically through the appropriate [conscious] reaction and with a faculty when the objec
presented.¡¨ So here ¡¥appropriate reaction¡¦ really means appropriate adverting, turning tow
¡¥Faculty¡¦ here means the eye faculty. So it arises on the object without obstruction prepare
though the object is prepared by the adverting and eye faculty. When you see something, th
thought process. Before seeing consciousness there is five-sense-door adverting. The seein
takes the object which is prepared by or which is made ready by the five-sense-door adverti
five-sense-door adverting turns the mind towards the object. So it is said to prepare the obje
moment of consciousness. So it is prepared by appropriate adverting and faculty.

I think I will have to get rid of the ¡¥buts¡¦ today. ¡§It should be regarded as like a hideless co
it is the habitat of feeling.¡¨ We do not need a ¡¥but¡¦ here in this statement. This simile is de
the Sa?yutta Nik?ya. The Buddha said that phassa should be viewed as a hideless cow. Wh
is removed, it is a place for flies, or mosquitoes, or insects to come. In the same way when t
there is vedan? (feeling). It is the place for vedan? or feeling. That is why it is regarded as lik
hideless cow. If you want to read the Sutta, it is Kindred Sayings, volume 2, page 69.

The next one is cetan? (volition). Here also we need to get rid of ¡¥but¡¦. In the fifth line of pa
¡§It is evident when it occurs in the marshaling (driving) of associated states in connection w
work, remembering and so on.¡¨

¡§What should be said about applied thought, sustained thought and happiness, has already
commentary on the first jh?na in the description of the earth kasi?a.¡¨ They are explained in

Then we come to viriya (energy). ¡§Its characteristic is marshaling (driving). Its function is to
conascent states. It is manifested as non-collapse. Because of the words ¡§Bestirred, he str
its proximate cause is a sense of urgency; or its proximate cause is grounds for the initiation
think we have not met with it before. If you want to read about all these grounds, please rea
the Buddha, part 3, page 239 for the grounds for the initiation of energy.

I will tell you only two. There is something you have to do. You have to do something. Befor
say to yourself, when I am doing that work, I will not get the opportunity to practice meditatio
practice now before I get to that work. In this way you initiate energy. You make effort and p
meditation. Then after the work you practice meditation saying to yourself, I did not have the
then to practice, so now I will practice. This way you arouse energy in yourself. With regard
are two. With regard to traveling there are two - before traveling and after coming back from
there is sickness. Before you get sickness you practice meditation. And after sickness you p
meditation. Then there is going for alms. Before going for alms and after going for alms you
meditation. Actually every time you have to arouse energy in order to practice. These are ca
for the initiation of energy. ¡§When rightly initiated, it should be regarded as the root of all
attainments.¡¨

Then the next one is j?vita. J?vita is like j?vita for corporeality. Next is sam?dhi. ¡§It puts co
evenly on the object, or it puts it rightly on it.¡¨ In the word ¡¥sam?dhi¡¦ there is the prefix ¡¥s
prefix, ¡¥sam¡¦, can mean evenly (sama?) or rightly (samm?), so evenly or rightly. ¡§Or it is j
collecting of the mind, thus it is concentration. Its characteristic is non-wandering, or its char
is non-distraction.¡¨ That is with regard to conascent states. It does not let the conascent sta
distracted and it itself is non-wandering. ¡§Its function is to conglomerate conascent states a
bath powder.¡¨ So it keeps them together. ¡§It is manifested as peace. Usually its proximate
It is not always the cause. Therefore it says ¡¥usually¡¦. Sam?dhi can be without sukha in th
¡§It should be regarded as steadiness of the mind, like the steadiness of a lamp¡¦s flame wh
draught.¡¨ So steadiness of mind, that is sam?dhi. Sam?dhi is a mental state which puts the
evenly and rightly. ¡¥Evenly¡¦ means keeping the conascent states together. ¡¥Rightly¡¦ mea
distracted. That is what we call ¡¥sam?dhi¡¦. It is on the object and it also keeps the other m
together, keeps them from being scattered. That is what is called ¡¥sam?dhi¡¦.

The next one is saddha (faith or confidence). With regard to its function it ¡§is to enter into, li
setting out across a flood.¡¨ The reference is given. I will give you another reference - The E
158. That will give you the meaning of setting out across a flood. In brief a brave man could
across a flood or across a river, crossing in a boat or by themselves. In the same way saddh
faith or confidence, you can plunge into things and you can accomplish. So saddha is comp
flood, or one who crosses the flood himself and who takes others with him. That is what we

¡§It should be regarded as a hand [because it takes hold of profitable things], as wealth, and
regarding faith as a hand please read Gradual Sayings, volume 3, page 245. If you have a h
things that are profitable for you, that are good for you. In the same way if you have faith, if y
confidence, you can get kusala. That is why it is compared to a hand. Sometimes it is compa
sometimes to a seed.

Then we have sati (mindfulness). All of you about mindfulness. ¡§It has the characteristic of
That means not floating on the surface. ¡§Its function is not to forget.¡¨ ¡¥Not to forget¡¦ mean
the object. ¡§It is manifested as guarding¡¨ and so on. ¡§Its proximate cause is the foundatio
mindfulness.¡¨ Here ¡¥the foundations of mindfulness¡¦ really means the objects of the found
mindfulness - the body, feelings, consciousness and dhamma objects. ¡§It should be regard
a pillar because it is firmly founded, or like a door-keeper because it guards the eye door, an

Then there are two things, hiri and ottappa. Hiri is translated as conscience and ottappa is tr
shame. I do not think this is quite correct. Ottappa is fear or dread. Hiri is shame. I think we s
translate hiri as shame or conscience and ottappa as fear or dread. ¡¥Fear¡¦ here means mo
ashamed to do what is morally wrong. That is hiri or moral shame. We are afraid to do what
do not want to get the painful consequences of these actions. ¡§This is a term for an anxiety
Herein, conscience (hiri) has the characteristic of disgust at evil, while shame (ottappa) has
characteristic of dread of it.¡¨ Right. So shame and dread or shame and fear are these two th
rejects evil through conscience (hiri) out of respect for himself, as the daughter of a good fam
rejects evil through fear (not shame) out of respect for another, as a courtesan does. These
will strike out the ¡¥but¡¦.) should be regarded as the Guardians of the World.¡¨ They are des
guardians of the world will go on. When these two leave the minds of beings, the world will b
undifferentiated. Beings will not act according to conscience. There will be no moral restricti
beings will become like animals. That is why they are called the Guardians of the World. Mo
fear - that means shame to do immoral things and the fear to do these things.

The next ones are alobha (non-greed), adosa (non-hate) and amoha (non-delusion). Amoha
what? Pa??? (wisdom). Amoha and pa??? are the same. About the middle of paragraph 143
lay hold, like a liberated bhikkhu. It is manifested as a state of not treating as a shelter like th
man who has fallen into filth.¡¨ It means not attached to or not adhering to, or something like
fall into filth, you are not attached to the filth. You want to get rid of it as soon as possible. So
not being attached. Two or three lines down ¡§Its (adosa) function is to remove annoyance,
to remove fever as sandlewood does.¡¨ That means to remove heat, not necessarily fever. W
people use sandlewood. They apply sandlewood paste to their bodies and then they becom
familiar thing in Myanmar. You may have seen Burmese girls with something like a paste on
only used in Myanmar. It is like makeup, something you apply on your face. So when it is no

kind of thing, especially sandlewood. They make sandlewood into a paste. They apply it to t
parts of the body and it keeps them cool.

¡§Non-delusion has the characteristic of penetrating [things] according to their individual ess
on. This is pa???. ¡§It has the characteristic of sure penetration.¡¨ So it will never miss. If it is
pa???, it will never miss, ¡§like the penetration of an arrow shot by a skillful archer. Its functi
illuminate the objective field, like a lamp.¡¨ If this room is dark, we cannot see things in this r
there is light, we see things clearly. In the same way when there is no pa???, we do not see
are. When pa??? enters our mind, we see things as they are. So it is like a lamp. ¡§It is man
non-bewilderment, like a guide in the forest.¡¨ You may be lost in the forest, but if you have a
will not get lost. ¡§The three should be regarded as the roots of all that is profitable.¡¨

Now there is tranquillity of body, tranquillity of consciousness and so on. There are pairs. He
does not mean the material body. Here ¡¥body¡¦ means the three mental aggregates (feeling
mental formations). They are called here in P??i ¡¥k?ya¡¦.

The next pair is lightness of the body and lightness of consciousness. There are several ma
among the mental properties. The next pair is malleability of body and malleability of conscio
pair is wieldiness of body and wieldiness of consciousness. The next pair is proficiency of bo
proficiency of consciousness. And then there is rectitude of body and rectitude of consciousn

Now we come to zeal (chanda). Chanda is just the desire to act, the mere will. ¡§So that zea
characteristic of desire to act. Its function is scanning for an object (searching for an object).
manifested as need for an object. That same [object] is its proximate cause. It should be reg
extending of the mental hand in the apprehension of an object.¡¨ That means if you want to p
you put out your hand. It is not attachment. It is just the mere will-to-do, the desire-to-do.

The next one is resolution. ¡§It has the characteristic of conviction. Its function is not to grop
manifested as decisiveness. Its proximate cause is a thing to be convinced about. It should b
like a boundary-post (or it is a gate-post) owing to its immovableness with respect to the obje

The next one in P??i is manasik?ra. ¡§ It is the maker of what is o be made, it is the maker i
This definition is difficult to translate. The P??i is manasi and k?ra. ¡¥K?ra¡¦ means doing, m
¡¥Manasi¡¦ means mind. So ¡¥manasik?ra¡¦ means doing in the mind or making the mind. Th
means paying attention. The other meaning is making the mind. That means making the min
the mind different from the previous [life-continuum] mind, thus it is attention.¡¨ After the wor
should put the word ¡¥also¡¦. We need to put the word ¡¥also¡¦ because it is a different defini
first one. The first one says it is making in the mind. The second one says making the mind.

mind¡¦ means making the mind different. This definition refers to the second and third kind o
described later towards the end of the paragraph.

There are three kinds of manasik?ra - controller of objects, controller of cognitive series (Tha
controller of thought process.), controller of impulsions. ¡¥Controller of cognitive series¡¦ mea
of five-door-adverting. Five-door-adverting is called of thought process because the real thou
begins with that moment of consciousness. ¡¥Controller of impulsions¡¦ means mind-door-ad
the mind-door-adverting come impulsionss. But they are not meant here. What is meant is ju
is called ¡¥controller of objects¡¦. So there are three kinds of manasik?ra - controller of objec
controller of cognitive series and controller of impulsions. The last two are not meant here. T
the controller of objects is what is meant here. That means paying attention.

The next one is specific neutrality. It is often called upekkh?. The P??i is tatramajjhattat?, ne
regard thereto - that means being in the middle, not falling into liking or disliking. ¡§It has the
characteristic of conveying consciousness and consciousness concomitants evenly. Its func
deficiency and excess, or its function is to inhibit partiality. It is manifested as neutrality. It sh
regarded as like a conductor (driver) who looks with equanimity on thoroughbreds progressi
compare this to cruise control in a car. You put on the cruise control and you don¡¦t have to w
speed. When horses are drawing the cart evenly, you don¡¦t have to worry about them. You

The compassion (karun?) and gladness (mudit?) are described in the section on divine abod
difference is that there they belong to jh?nas and here they belong to k?m?vacara. In paragr
should not be admitted for, as to meaning¡¨ - instead of ¡¥as to meaning¡¦ we should say ¡¥in
¡§that should not be admitted for, in reality, non-hate itself is loving-kindness, and specific ne
itself is equanimity.¡¨

Then we have the three abstinences. I think you understand about them.

Then the mental states that arise with the different kinds of consciousness are described. It
for you if you do not have the 89 types of consciousness and the 52 mental factors in mind.
Manual of Abhidhamma or during the Abhidhamma class here I distributed handouts. You m
handouts and read these passages.

Then we come to the unprofitable (akusala) in paragraph 159. There are, as regards the unp
constants, inconstants and or-whatever states. They are clearly mentioned here.

Beginning in paragraph 160 we have consciencelessness and shamelessness. Here we ma
shamelessness and the second one is fearlessness. Ahirika is shamelessness and anottapp

Lobha and moha are described in paragraph 161 and 162. Greed is compared to bird lime o
explanation or the description of greed being like monkey lime can be read in Kindred Sayin
127. When a monkey is stuck to that lime it cannot get itself free from that lime, from that sti
In the same way when you have greed, when you have attachment, you cannot get away fro
the object.

In paragraph 163 ¡§It is manifested as the absence of right theory.¡¨ What is theory? Is it und

Student: It is an idea that has not been proven yet.

Teacher: I see. The word used here is pa?ipatti. It means understanding or knowing. So her
of right understanding. Then wrong view, agitation and so on are described. I think that they
difficult to understand.

I brought these two sheets. The cetasikas are given in the order as in The Manual of Abhidh
numerals are those given in this book. If you look at the end of paragraph 166, you will find s
torpor given only one number, 43, the Roman numeral. For ekaggat? it gives two numbers h
Actually that should have only one number. Steadiness of consciousness is the same as con
#8. It should not be given a separate number because it is the same mental factor as concen
and torpor should each be given a number. So there may be some corrections to be made. A
at this sheet and then find out what is meant in The Manual of Abhidhamma. In this book th
not given in the groups in which they belong. They are given as accompanying different type
For example contact is repeated in paragraphs 170, 176, 179 and so on.

We find another theory in paragraph 179. ¡§It should be regarded as obstructive of theory.¡¨
think we should say ¡§It should be regarded as obstructive of understanding.¡¨ In Myanmar
as meaning obstructive of practice. If you have doubt, then you do not practice. So it obstruc
practice. You have doubt about the teaching. You have doubt about the efficacy of this meth
not practice. So it is obstructive to practice. We interpret the word as practice in Myanmar.

Then the book describes which mental factors accompany which kinds of consciousness. As
confusing if you do not have the 89 types of consciousness in mind. It is better to read The M
Abhidhamma to find out which types of consciousness accompany which cetasikas.

Now there is one thing. At the beginning of paragraph 133 it is said that the first type of cons
accompanied by 36 mental factors. ¡§Herein, firstly, those associated with the first sense-sp
consciousness amount to 36.¡¨ Is that correct? Yes. Why 36 and not 38? Actually there mus

will give you a hint.

Student: Feeling and perception are in other aggregates.

Teacher: That¡¦s right. We are talking about formation aggregate here. So vedan? and sa??
here. But in The Manual of Abhidhamma vedan? and sa??? are counted because they are r
Manual of Abhidhamma you will find 38 mental factors accompanying this consciousness. T
Here the author is describing the mental formations aggregate. That is why the two are miss

Student: I thought there were 52.

Teacher: There are 52 mental factors, but for sa~kh?ra aggregate there are only 50, not 52.
like The Manual of Abhidhamma. You are really studying Abhidhamma. With these I think yo
is which. That is why there are no numbers for vedan? and sa???. The asterisks are for or-v
the plus signs are for inconstants. ¡¥Inconstant¡¦ means these mental factors do not always
consciousness. They accompany that type of consciousness sometimes only. For example
(middha) on this handout accompany the five kinds of prompted consciousness, not every ty
is stealing something, actively stealing. His consciousness may not be accompanied by thin
when there is sleepiness or something similar is the consciousness accompanied by thina a
they do not arise. So they are called inconstants, unfixed adjuncts.

Next week we will go up to the end of bases, up to chapter 15, paragraph 16. We have com
five aggregates. Next week there will be some more to know about the five aggregates. The
of five aggregates is complete now. What are the five aggregates? Aggregate of matter, agg
aggregate of perception, aggregate of mental formations, aggregate of consciousness. Here
consciousness is given before the three other aggregates. The usual order given in the Sutt
feeling, perception, mental formations and consciousness. These five can be reduced to two
Corporeality aggregate is r|pa. The other four are n?ma. When we say n?ma and r|pa, we m
aggregates. They mean the same thing actually.

S?dhu! S?dhu! S?dhu!

(Tape 32 / Ps: 185 ¡V 230)

We are on page 535, paragraph 185, the classification of the five aggregates under eleven h
of the handouts you can locate the cittas and the cetasikas in the Path of Purification. The o
of Purification is different than that in The Manual of Abhidhamma. We are primarily acquain
in The Manual of Abhidhamma, so we always go from that reference. Today is the classifica
aggregates. We have finished the five aggregates in detail.

¡§The foregoing section, firstly, is that of the detailed explanation of the aggregates accordin
Abhidhamma Bh?janiya.¡¨ That is one treatment of the aggregates in the second book of Ab
the second book of Abhidhamma.

¡§But the aggregates have been given in detail by the Blessed One [in the Suttanta Bh?janiy
In the Vibha~ga when the Buddha treated the aggregates and also other subjects, he treate
exposition and then Abhidhamma exposition. Then there was an exposition of questions and
expositions he treated the aggregates. Here the author of The Path of Purification took the fi
exposition, that is Suttanta Bh?janiya.

¡§Any materiality whatever, whether past, future or present, internal and external, gross or s
or superior, far or near: all that together in the mass and all that together in the gross is calle
materiality aggregate¡¨ and so on. This can be found in the other parts of the canon, the Maj
and in other Suttas also.

Then the author explains the words ¡¥whatever¡¦ and ¡¥materiality¡¦. ¡§Herein, the word wha
without exception.¡¨ In P??i the word is ya? ki?ci. ¡¥Ya? ki?ci¡¦ means whatever or it can me
¡¥whatever¡¦ or ¡¥ya? ki?ci¡¦ includes everything. When we say, let us say ¡¥all materiality¡¦,
¡¥all¡¦ we have to take all materiality as well as mentality. The word ¡¥all¡¦ or ¡¥whatever¡¦ inc
without exception everything. But to limit its scope the word ¡¥materiality¡¦ is put. So materia
overgeneralization, overextension. When we say ¡¥all¡¦, it covers both mind and matter. Whe
matter¡¦, then you take only matter, but not mind. So the word ¡¥materiality¡¦ prevents overex
word ¡¥whatever¡¦ or ¡¥all¡¦. With these two words we just mean materiality, all kinds of mate
present, future and so on.

The P??i word here is patisanga for overgeneralization. ¡¥Pasanga¡¦ actually means to stick
something, it extends to this thing, that thing and so on. In order to restrict the extension of t
¡¥materiality¡¦ is put here. Here ¡¥all materiality¡¦ means all materiality and not mentality. ¡§T
materiality is comprised without exception by the two expressions.¡¨ So all materiality is inclu
by these two words. ¡§Then he undertakes its exposition as past, future and present, etc.¡¦

Here the Commentator explains past, future and present in the fourfold way - according to e
continuity, according to period and according to moment. So he explains as extent past, con
period past, moment past, like that.

¡§Herein, firstly, according to extent: in the case of a single becoming (That is one life.) of or
being], previous to rebirth-linking is past, subsequent to death is future, between these two i

The present life is present. The life before it is past. The life after it is future. That is accordin
extent.

According to continuity that means a series of matter or a series of mind. ¡§That [materiality]
or single origination by temperature and single origination by nutriment, though it occurs suc
present.¡¨ Here it is not single origination but origination by single temperature. So you can s
[materiality] which has origination by single temperature and origination by single nutriment.
temperature¡¦ here means just one kind of temperature. For example you are in the sun. The
temperature, heat. You go into the shade. Then the temperature changes to cold. That one s
temperature is said to be present. Then before that there was some dissimilar temperature a
And another dissimilar temperature after that is future. So here we have origination by single
originated by single nutriment.

¡§That which, previous to that, was of unlike origination by temperature and nutriment. That
unlike temperature and unlike nutriment is past. That which is subsequent is future. That wh
consciousness and has its origination in one cognitive series, in one impulsion, in one attain
present.¡¨ This is with regard to materiality born of consciousness. ¡¥Has its origination in on
series¡¦ that means thought processes of five-door. ¡¥In one impulsion¡¦ really means mind-d
process. In the mind-door thought process there is only adverting and impulsions or javanas
called ¡¥javana¡¦. So origination in one impulsion means origination in one thought process i
mind-door. ¡¥In one attainment¡¦ - that is attainment of jh?na.

¡§Previous to that is past. Subsequent to that is future. There is no special classification into
continuity, etc., of that which has its origination in kamma (That which is caused by kamma.)
regard to materiality caused by kamma there is no classification into past continuity, present
future continuity. ¡§But its pastness, etc., should be understood according as it supports thos
their origination through temperature, nutriment and consciousness.¡¨ Although kamma does
supports the materiality caused by other causes (temperature, nutriment and consciousness
there is no classification into past, present and future continuity with regard to matter born of
they can be said to be past, present and future because they support the materiality caused
caused by nutriment and caused by consciousness.

Footnote 74 is in fact for this passage. Even in the Sub-commentary it is a little confusing. T
for this passage. It looks like it is explaining the word ¡¥cause¡¦ and ¡¥condition¡¦ in paragrap
subsequent paragraph in the footnote that begins ¡§Because there is similarity¡¨ and so on r
sentence. ¡§There is no special classification into past continuity, etc., of that¡¨ and so on.

In footnote 74 about three lines down ¡§Just as the seed¡¦s function is to arouse the sprout a

earth, etc., is to consolidate it, and just as kamma function is to arouse result as matter that
kamma performed,¡¨ - there are some words missing. ¡¥And resultant consciousness¡¦ - we
words after ¡¥performed¡¦. That is because the result of kamma is not only matter but also c
know at the moment of relinking, there is relinking consciousness which is the result of kam
this relinking consciousness there are material properties caused by kamma that arise. Kam
kamma-born matter but also consciousness. So here we should say ¡§to arouse result as m
kamma performed and resultant consciousness.¡¨

¡§And that of nutriment, etc., (Etcetera is missing there.), is to consolidate it¡¨ and so on. Th
kinds of causes or whatever we may call it - one that produces and the other that supports o
consolidates. There are two kinds of conditions. With regard to a seed becoming a tree or a
the producing cause of the tree. Earth, water and temperature are the supporting conditions

With regard to those that are born of kamma we cannot say this belongs to the past, this bel
present, this belongs to the future. ¡§Because there is similarity or dissimilarity in temperatu
the way stated the pastness, etc., of material instances originated by it are stated according
But there is no such similarity and dissimilarity in the kamma that gives birth to a single beco
instead of stating according to continuity the pastness, etc., of material instances originated
stated according to what consolidates.¡¨ With regard to what it consolidates the matter born
to belong to past, present or future.

Then the Sub-Commentator added his own observation with the words beginning ¡§Howeve
reversal of sex¡¨ and so on. It may not please the ladies. Especially in the Vinaya there are i
people have their sex change. It is changed by kamma, not by surgery. There are instances
the Vinaya Pitaka. You know men are supposed to be superior to women. ¡§The male sex d
powerful unprofitable kamma (akusala).¡¨ As a result of akusala the male sex disappears. ¡§
appears owing to weak profitable kamma.¡¨ It is due to kusala kamma, but it is weak kusala
strong kusala kamma, then it will be male sex and not female sex and so on. It is the additio
Sub-commentator. According to the Visuddhi Magga there can be no classification into past
with regard to kamma-born matter. But here it is said there can be past, present and future e
to kamma-born matter because of sex change. Before the change it was past. The change i
maybe in the future there is change to the previous sex. So there can be classification into p
future even with regard to kamma-born matter. This addition was made by the Sub-Commen

¡§According to period: any period among those such as one minute, morning, evening, day
occurs as a continuity, is called present.¡¨ This minute is present. The past minute is past. T
minute is future and so on.

¡§According to moment: what is included in the trio of moments [that is to say, arising, prese
dissolution, (the three sub-moments),] beginning with arising is called present.¡¨ So this is th
present. ¡§At a time previous to that it is future. At a time subsequent to that it is past.¡¨

¡§Furthermore, that whose functions of cause and condition have elapsed is past.¡¨ Here ¡¥c
producing and ¡¥condition¡¦ means supporting. ¡§That whose function of cause is finished ar
condition is unfinished is present.¡¨ That means something is caused by some other thing. S
caused is in existence now. Its origination is over, but its continuation or its being supported
going on. That¡¦s why it says ¡§whose function of cause is finished, and whose function of co
unfinished is present.¡¨

¡§That which has not attained to either function is future. Or alternatively, the moment of the
present.¡¨ That means when a certain matter or mind is doing its own function, then that is th
moment. At the time previous to that it is the past and subsequent to that is the future. That
according to moment.

Next is the division into internal and external. ¡§The division into internal and external is as a
stated. Besides, it is internal in the sense of one¡¦s own that should be understood here as in
of another person as external.¡¨ In the footnote the four kinds of internal are given. ¡§Niyak-a
internally in the sense of one¡¦s own: four kinds of ajjhatta (internal, lit. ¡¥belonging to onese
mentioned in the Commentaries and Sub-Commentaries.¡¨ The first one is gocarajjhatta. Go
internally as range or resort. Then ajjhattajjhatta is internally as such. Niyakajjhatta is interna
sense of one¡¦s own. And visayajjhatta is internally as objective field. Do you understand? T
gocarajjhatta, is simply any internal object. Any internal object is called ¡¥gocarajjhatta¡¦. The
ajjhattajjhatta, means very internal because the word ajjhatta is repeated, ajjhattajjhatta (inte
internal). By that is meant the five senses - eye, ear, nose, tongue and body sensitivity. They
ajjhattajjhatta. In the section on matter they are called internal, in P??i ajjhattika. The third o
niyakajjhatta. That means anything which arises in one¡¦s own continuity. That is called niya
last one, visayajjhatta, is really the attainment of Fruition or sam?patti. It is not internally as o
field. We can say ¡¥internally as scope¡¦. Because when the Buddha is in the Phala attainme
over it. So it is called visayajjhatta. So there are four kinds of ajjhatta. Sometimes we are no
ajjhatta is meant and so we have to find out.

The first division into internal and external is just as stated in paragraph 73. Another way of
is internal in the sense of one's own. That means everything in me is internal and everything
external. For you everything in you is internal and everything in others is external.

¡§Gross and subtle are also as already stated.¡¨

¡§Inferior and superior are twofold, namely, figurative (relative) and absolutely literal. Herein
materiality of the Sudassin deities is inferior to the materiality of the Akani??ha deities.¡¨ You
remember the 31 planes of existence. He is referring to that. Akani??ha is the highest of the
That is the most superior. Sudassin is one stage below the Akani??ha. ¡§The same material
deities] is superior to the materiality of the Sudassa deities. Thus, firstly, should inferiority an
superiority be understood figuratively down as far as the denizens of hell.¡¨ One is superior t
below it and so on until you reach hell.

¡§But absolutely literally it is inferior where it arises as unprofitable result, and it is superior w
arises as profitable result.¡¨ Absolutely or in the ultimate sense inferior arises as the result of
unprofitable kamma (akusala kamma). That which arise as the result of kusala kamma (prof
superior.

¡§Far and near, this is also as already described.¡¨ That which is difficult to see is far. That w
difficult to see or which is easy to see is near. ¡§Besides, relative farness and nearness shou
understood here according to location.¡¨ According to location we may say this is near and t

¡§All that together in the mass and in the gross: by making all that materiality separately des
words ¡¥past¡¦, etc., into a collection by understanding its oneness, in other words, its charac
being molested, it comes to be called materiality aggregate.¡¨ This shows why they are calle
¡§Materiality, separately described by the words ¡¥past¡¦, etc.¡¨ - so it is described as past, p
future, internal, external, gross, subtle, far, near and so on. That materiality described in that
¡§into a collection by understanding in its oneness.¡¨ I think the word ¡¥in¡¦ is missing there.
oneness¡¦, in other words , its characteristic of being molested or its characteristic of change
characteristic of r|pa is change or being molested. With regard to this characteristic all the m
described as past, present and future are collected by understanding. That is why it is called
¡¥By understanding¡¦ should go with ¡¥making a collection¡¦. ¡¥making a collection¡¦ means y
in your mind with understanding. Past, present and future cannot exist at the same time. We
present matter here. The past is already past and we cannot collect and we cannot take it an
we cannot take the future and put it with the present physically. But in our minds we can gro
¡¥By understanding¡¦ means by our minds we group them together and we call it an ¡¥aggre

¡¥Aggregate¡¦ does not necessarily mean a group of different material properties. There are
material properties. These 28 are also called ¡¥the aggregate of matter¡¦. Each one of the m
can be called an ¡¥aggregate of matter¡¦. This is true not only when they are taken together.
eye sensitivity. Only one eye sensitivity is called an ¡¥aggregate¡¦. That is because there is e
which is past, which is present, which is future, which is gross, which is subtle, which is infer

superior, which is far, which is near. We group these different kinds of eye sensitivity togethe
a group or call it an aggregate. Aggregate or group does not necessarily mean that there mu
of matter. Even one material particle, one feeling, one perception is called an ¡¥aggregate¡¦.
why they are called ¡¥aggregates¡¦. ¡¥By understanding¡¦ should go with ¡¥making into a col
making into a collection in the mind. In its oneness that is its characteristic. Here it is with re
matter being molested or changed. With regard to feeling it is with regard to its characteristic
With regard to perception it is with regard to its characteristic of perception. With regard to c
it is with regard to its knowing the object and so on. This is the reason why even one particle
even one mental factor is called an ¡¥aggregate¡¦.

¡§By this, too, it is shown that the materiality aggregate is all materiality, which all comes into
collection with the characteristic of being molested; for there is no materiality aggregate apa
materiality.¡¨ Feeling and the others are the same. It is the classification of the first aggregat
aggregate, into eleven headings.

Now we have the feeling aggregate. ¡§In the classification into past, etc., the past, future an
of feeling should be understood according to continuity and according to moment and so on
in the material aggregate. ¡¥According to continuity - that included in a single cognitive serie
means five-door thought process. ¡¥A single impulsion¡¦ means mind-door thought process.
attainment, and that occurring in association with objective field of one kind (one object) is p
that is past. Subsequent is future.¡¨

¡§According to moment, etc.; that feeling included in the trio of moments (three moments), w
the past time and the future time, and which is performing its own function (which is doing its
so it is really present now), is present. Before that is past. Subsequent is future. Then there
and external.

Next there is gross and subtle. Gross and subtle should be understood according to kind, ac
individual essence, according to person, and according to mundane and supramundane. ¡§A
unprofitable feeling is a state of disquiet, because it is the cause of reprehensible actions an
produces burning of defilement.¡¨ That means defilement that is burning, not the burning aw
¡¥Burning of defilement¡¦ means defilements that are called burning. So it is gross.

¡§And because it is accompanied by interestedness (That means activeness.) and drive and
of the burning of the defilements (because they are burning), and because it is reprehensible
compared with resultant indeterminate¡¨ and so on. So here one is described as gross or su
other kinds of feeling. There is kusala feeling, akusala feeling, indeterminate (aby?kata) feel

Then we have according to individual essence. ¡§Painful feeling, is gross compared with the
is without enjoyment, it involves intervention.¡¨ ¡¥Intervention¡¦ really means shakiness or no
¡§It causes disturbance, creates anxiety, and is overpowering. The other two are subtle com
painful because they are satisfying, peaceful, and superior, and, respectively agreeable, and
is the reason for their being subtle and gross. Also their states of subtleness and grossness

¡§According to person: feeling in one who has no attainment¡¨ - I would say ¡¥feeling in one
attainment¡¦. A person may have attainment but if he is not in attainment at the moment his f
gross. So ¡§According to person: feeling in one who is not in attainment, is gross compared
(Say?daw corrected in the same manner.) who is in attainment, because it is distracted by a
In the opposite sense the other is subtle. This is how grossness and subtlety should be unde
to person.¡¨ When a person is in attainment (in attainment of jh?na or in attainment of phala)
said to be subtle. If the person is not in attainment, the feeling is said to be gross.

¡§According to the mundane and supramundane: feeling subject to cankers is mundane (¡¥S
means object of cankers, which can be the object of ?savas or just mental defilements.), and
compared with that free from cankers, because and that is gross compared with that free fro
it is the cause for the arising of cankers, is liable to floods, liable to the bonds, liable to the ti
liable to the hindrances, liable to the clingings, defilable, and shared by ordinary men.¡¨ Thes
bonds, ties, hindrances, clingings and the defilable can be understood by referring to The M
Abhidhamma, chapter 7. In the fact the mental defilements are given different names. The s
defilements are given different names. For example lobha is a mental defilement. Lobha is g
canker, flood, bond, hindrance, clinging and so on. Buddha described these in different ways
susceptibility to understanding of his listeners. They are taught in Abhidhamma as well as in
understand them the best place to go is The Manual of Abhidhamma. In chapter 7 of The Ma
they are described. Almost or towards the end of the book we will find them again when how
are eradicated by Path consciousness is described. The first path consciousness eradicates
defilements. That comes later almost at the end of the book. ¡¥Shared by ordinary men¡¦ me
in puthujjanas. ¡§The latter, in the opposite sense, is subtle compared with that subject to ca
that are not subject to cankers, those that are not the object of cankers are subtle. ¡§This is
and subtlety should be understood according to the mundane and supramundane.¡¨

Then there is a warning. ¡§One should beware of mixing up¡¨ - because if you mix them up,
confused. Beware of - the P??i word actually means avoid. So one should avoid mixing up t
according to kind and so on. So just do according to one, say according to kind or to some o
not mix them together. If you mix them together, then there will be contradiction. According t
subtle and to another it may be gross. That is what the Commentary gives here.

¡§It is said ¡§Indeterminate feeling is subtle, painful feeling is gross. The feeling in one with a
attainment is subtle.¡¨ This is a passage from the Viba~ga. ¡§And like painful feeling, so also
etc., is gross according to kind and subtle according to individual essence.¡¨ Let us say there
(pain). Pain is gross according to its individual essence because it afflicts us. It is indetermin
aby?kata in another sense. It is neither kusala nor akusala. It is aby?kata. So it is subtle bec
is described as subtle. If we mix these two, we will get nowhere. According to one it is subtle
to another it is gross. Do not mix them up. ¡§For instance, [when it is said] ¡¥The indetermina
kind is subtle compared with the profitable and the unprofitable¡¦, the individual essence clas
not be insisted upon like this: ¡¥Which kind of indeterminate¡¦?¡¨ You don¡¦t ask the question
painful? Is it the pleasant? Is it that one with an attainment? Is it that one with no attainment
subject to cankers? Is it that free from cankers?¡¦, and so in each instance.¡¨ So you cannot
questions.

¡§Furthermore, because of the words ¡¥Or feeling should be regarded as gross or subtle in
or that feeling¡¦, among the unprofitable, etc., feeling accompanied by hate, too, is gross con
accompanied by greed because it burns up its own support, like a fire; and that accompanie
subtle. Also that accompanied by hate is gross when the hate is constant, and subtle when i
wonder whether you understand that. In order to correctly understand it, you have to unders
You have to go to the first book of Abhidhamma. The words ¡¥constant¡¦ and ¡¥inconstant¡¦
as what we had before. Formerly ¡¥constant¡¦ and ¡¥inconstant¡¦ referred to cetasikas. cetas
constant go along with a given citta all the time. Every time that citta arises, that cetasika als
That is called ¡¥constant¡¦. There are some cetasikas that do not arise every time that a citta
are called ¡¥inconstant¡¦. So cetasikas may be constant or inconstant. But here although the
same, the meaning is very different. You have to have a knowledge of the first book of Abhid
understand this. ¡¥Constant¡¦ here actually means fixed as to giving results in the next life. T
to give results in the next life. Such kamma, or hate, or anger is called ¡¥constant¡¦. ¡¥Incons
not fixed as to giving results in the next life. Examples are killing one¡¦s own mother, killing o
father and so on. When you kill your own father or mother, there is dosa. That dosa is called
because it will invariably give results in the next life. That means you will go to hell. There is
avoiding that. Now you may kill an animal. There also you have dosa. That dosa will give yo
states but not necessarily in the next life. You may get the result of killing that animal in othe
you may get the result in the next life. So that is not fixed. Killing one¡¦s own mother, or killin
own father, killing an Arahant, wounding the Buddha, causing schism in the Sa~gha are call
in Buddhism. If you do one of these, you will surely go to hell in the next life. There is no way
that. Such kamma is called ¡¥constant¡¦ here.

¡§And subtle when it is inconstant. And the constant is gross when giving result that lasts for
the other is subtle.¡¨ Among the fixed as to giving results there are two subdivisions - those w

last for the eon and those whose results do not last for the eon. I will give an example. You k
and Devadatta. Aj?tasattu was the son of King Bimbis?ra. Devadatta was Buddha¡¦s cousin
Aj?tasattu killed his own father at the instigation of Devadatta. Devadatta wanted to become
himself. So he thought ¡§Nowadays people live long lives. We cannot wait until they die. You
father and be a king and I will kill my brother-in-law and be a Buddha.¡¨ So he instigated Aj?
his own father. Aj?tasattu did kill his own father. Among the five grievous sins Devadatta did
the Buddha. In fact he tried to kill the Buddha, but he was not successful. So the Buddha wa
pushed the rock onto the Buddha as he was walking up and down. That was one. The other
division in the Sa~gha or schism in the Sa~gha. He did two of the grievous sins. It is said tha
the lowest hell. He will be there for the rest of this eon, for the rest of this world cycle. That is
meant here by ¡¥that which lasts for the eon¡¦. Aj?tasattu also went to hell immediately after
will not suffer in hell for the rest of the eon. That is the difference. The constant is gross whe
result that lasts for the eon, and it is not gross, it is subtle, when the result lasts not for the e

¡§And of those giving result lasting for the eon the unprompted is gross, while the other is su
their relative subtlety and grossness. ¡§But that accompanied by greed is gross when assoc
view, while the other is subtle¡¨ and so on.

Student: Devadatta instigated all these things. Would he go to hell on account of instigating
King Bimbis?ra?

Teacher: His instigation can be taken as killing a being. But for Aj?tasattu that being was his
Ah?tasattu¡¦s akusala was grosser that that of Devadatta for this action.

Student: So it only counts as this heavy kamma if one kills or instigates someone to kill one¡

Student: I¡¦m not recommending any of these.

Teacher: ¡§furthermore, the profitable of the sense-sphere is gross; that of the fine-material
subtle.¡¨ They are just relative.

¡§Then according to location, painful feelings in hell are gross, while in the animal generatio
they are subtle.. Those among the Paranimmitavasavatti deities (That is the highest of the lo
realms.) are subtle only. And the pleasant should be construed throughout like the painful w
By planes also there can be subtlety and grossness.

¡§And according to physical basis, any feeling that has an inferior physical basis is gross, wh
superior physical basis is subtle.¡¨

¡§What is gross should be regarded as inferior in the inferior - superior classification, and wh
superior.¡¨

Then we have far and near. ¡§The unprofitable is far from the profitable and indeterminate a
in the way beginning ¡¥Unprofitable feeling is near to unprofitable feeling¡¦. Therefore unprof
is far from profitable and the indeterminate because of dissimilarity, unconnectedness, and r
The profitable and the indeterminate are likewise far from the unprofitable.¡¨ Kusala and aby
from akusala. ¡§And so in all instances. But unprofitable feeling is near to unprofitable feelin
similarity and resemblance.¡¨ This is the detailed explanation dealing with the past, etc. Perc
formations and consciousness should be understood similarly.

Next is the classes of knowledge of the five aggregates. That is the order of the five aggrega
distinction and so on. There are different kinds of order that we find in the Abhidhamma and
describes all the orders. The first is what? The order of arising. Sometimes things are descri
of arising. ¡§First there comes to be the fetus in the first stage, then there comes to be the fe
second stage¡¨ and so on. That is the order of arising. The first stage arises first, then the se
arises, and the third stage arises and so on. If it is described in this way, then it is described
order of arising.

¡§Things to be abandoned by seeing, things to be abandoned by development (This comes
is the order of abandoning.¡¨ ¡¥Things to be abandoned by seeing¡¦ means mental defilemen
first Path (Sot?patti Magga). ¡¥Things to be abandoned by development¡¦ means those defil
three Maggas. So it is in the order of abandoning. ¡§Purification of virtue: purification of cons
etc., is order of practice.¡¨ You know there are seven purifications or seven stages of purity i
of vipassan? - purity of morals (here virtue), purity of consciousness, purity of view, purity o
doubt, and so on. These are described in the order of practice. With regard to these stages
cannot skip. You cannot practice purification of consciousness before you practice purificatio
practice one after the other in this order. It is the order of practice.

Sometimes they are described in order of plane. That means the sense-sphere, the fine-mat
on (k?m?vacara, r|pavacara, ar|p?vacara). This is in order of plane. Sometimes things are ju
order of teaching. That means in teaching the Buddha gave this first, the other second, and
There is no particular merit in putting this first and the other second and so on. ¡§The four fo
mindfulness, the four right efforts, etc., Dhamma talk on giving, Dhamma talk on virtue, etc.,
teaching.¡¨ There are four foundations of mindfulness. The first is contemplation on the body
feelings, the third is on consciousness and the last is on dhamma objects. They are not to b

after the other. It is not meant that you must practice body contemplation first and then go to
contemplation, and then go on to contemplation of consciousness. It is not to be done in this
description here is not according to the order of practice, but it is just the order of teaching.

Student: The practice of giving and virtue are the first two of the p?ramit?s in Mah?y?na. Wh
come from?

Teacher: Here it is a stock phrase that we often come across in the Suttas. When the Buddh
mentioned in summary, it is mentioned in this way. Buddha would talk first about giving, then
then about the celestial worlds, then about getting dispassioned about sensual things and so
Buddha¡¦s way of teaching people was to first talk about giving. Then he would talk about s?

Student: The others don¡¦t follow?

Teacher: No, just the first two. You can find it in the Majjhima Nik?ya, but such passages are
throughout the whole of the P??i Canon.

¡§Of these, firstly, order of arising is not applicable here.¡¨ Here we have first r|pa, then veda
(feeling), sa??? (perception), then sa~kh?ra (mental formations) and consciousness. This or
order of arising. We are not to understand that r|pa arises first, then feeling arises, then perc
and so on. This order of arising is not applicable here.

What about the order of abandoning? No because r|pa in fact cannot be abandoned. Then is
No. Is it an order of plane? No. Only one remains, that is the order of teaching. Buddha happ
this way, in this order. The order of teaching is explained in paragraph 213.

¡¥As to distinction¡¦ - that means there are two kinds of aggregates, just the aggregates and
as objects of clinging. Buddha taught under two names. Sometimes he taught just as aggreg
taught as aggregates of clinging. What is the difference between these two? When the Budd
meant all that there is: For example the aggregate of feeling here means both mundane feel
feeling. When he says aggregate of clinging, he means only the mundane, those that are the
That is the difference.

Further down paragraph 214 you will see ¡§Any kind of materiality whatever,..far or near, tha
cankers and liable to the clingings: this is called the materiality aggregate [as object] of cling
is the explanation of why they are called ¡¥the aggregates of clinging¡¦. ¡¥Aggregates of clin
aggregates which are subject to cankers which are liable to clinging. Briefly they are aggreg
objects of clinging, that are objects of mental defilements.

When the Buddha explained the First Noble Truth, at the end of that explanation, he said tha
five aggregates of clinging are dukkha. He used the words ¡¥five aggregates of clinging¡¦. Th
meant the mundane cittas and cetasikas and r|pa. That is the difference. ¡¥Aggregates¡¦ me
¡¥Aggregates of clinging¡¦ means only those that are the objects of clinging or that are the ob
cankers.

In paragraph 215 about the middle of the paragraph ¡§But feeling, etc., are only mentioned a
aggregates when they are free from cankers.¡¨ What do you think about that? Can you agree
simple aggregates and aggregates of clinging. ¡¥Aggregates¡¦ means all. ¡¥Aggregates of cl
those that are the objects of clinging. Now here ¡§Feeling, etc., are only mentioned among th
they are free from cankers.¡¨ I think that is all right.

Student: Because when they are not free of cankers -

Teacher: They are mentioned when they are free from cankers. When they are not free from
included in the aggregates of clinging. I think that is correct. In P??i the word ¡¥only¡¦ is to be
¡¥simple aggregates¡¦ and not before ¡¥mentioned¡¦. ¡§But feeling, etc., are mentioned amon
aggregates only when they are free from cankers.¡¨ When they are not, they are included in
clinging.

As to neither less nor more - why are there only five aggregates, neither less nor more? ¡§B
things that resemble each other fall into these groups¡¨ and so on. This is the explanation of
five and not four or six.

Paragraph 220 ¡§As to simile: the materiality aggregate [as object] of clinging is like a sick-ro
is the dwelling-place, as physical basis, door, and object, of the sick man, namely, the conso
aggregate as object of clinging. The feeling aggregate as object of clinging is like the sickne
afflicts.¡¨ Feeling is like sickness. Perception is like what? ¡§The provocation of the sickness
actually the cause of the sickness. The causes of sickness are said to be blood, or bile, or w
This is traditional Indian medicine¡¦s understanding of the causes of diseases. It is accepted
Commentaries too. The ¡¥provocation of sickness¡¦ really means the cause of sickness, the
sickness. The formation aggregate is like what? ¡§Recourse to what is unsuitable.¡¨ That me
that are not suitable for your health, like eating bad food. So eating bad food is like sa~kh?ra
the disease, like blood or phlegm, is sa???. ¡§The formations aggregate as object of clinging
recourse to what is unsuitable.¡¨ So it is like eating unsuitable food, staying in the cold for a l
It is something like that. ¡§Because it is the source of feeling, which is sickness; for it is said
as feeling is the formed that they form¡¦ and likewise ¡¥Because of unprofitable kamma havi

and stored up, resultant body consciousness has arisen accompanied by pain: the consciou
object of clinging is like the sick man because it is never free from feeling, which is the sickn
have the sick dwelling-place, the sickness, the cause of the sickness, then another cause of
the sick man. These five aggregates are compared to this. They are also compared to a pris
offense, the punisher, and the offender. They are also compared to the dish, food, curry sau
food, the server and the eater. These are all similes to be understood.

Twice as to how to be seen - this is how we should view them. ¡§The exposition should be k
to be seen, namely, in brief and in detail.¡¨ So they should be seen as ¡§an enemy with draw
snake simile, as a burden according to the Burden Sutta, as a devourer according to the To-
Discourse, and as impermanent, painful, not-self, formed, and murderous, according to the
so on. According to these Suttas we should view them as being the enemy and so on.

Paragraph 225 ¡§As to good for one seeing thus: good comes to be accomplished in one wh
thus in brief and in detail. And the way of definition should be known according to that, that i
firstly, one who sees the five aggregates as objects of clinging in the form of an enemy with
etc., is not worried by the aggregates, but one who sees materiality, etc., in detail as a lump
etc., is not one who sees a core in the coreless.¡¨

¡§And in particular one who sees internal materiality as foul (ugly) fully understands nutrime
understands¡¦ really means not having akusala with regard to that thing. So ¡¥fully understar
means one does not get akusala with regard to nutriment, with regard to ?h?ra and so on. W
word ¡¥fully understands¡¦, we have to understand in that way.

¡§He abandons the perversion [of perceiving] beauty in the foul (ugly), he crosses the flood
he is loosed from the bond of sense desire.¡¨ So floods, bonds, and all these come again. ¡§
canker-free as regards the cankers of sense desire, he breaks the bodily tie of covetousnes
cling with sense desire clinging¡¨ and so on.

¡§One who sees feeling as pain fully understands nutriment consisting of contact.¡¨ You kno
four kinds of nutriment. There are real food, contact, volition and consciousness. The descri
according to that. So we come to the end of this chapter.

Chapter 15
(Tape 32 / Ps: 1-16)

We will have to go a little into chapter 15. Next we have bases. There are twelve bases. The
is different from the order given in The Manual of Abhidhamma. In the manual the six interna
external are grouped together. Here they are described in pairs. Here we have the eye base
base, ear and sound, nose and odor, tongue and flavor, body and tangible data, mind and d

Then there is meaning. I want to ask you the meaning of this expression in paragraph 3. ¡§It
is an eye; the meaning is that it enjoys a visible datum and turns it to account.¡¨ What is the
¡¥turns it to account¡¦? The P??i word here is vibh?veti. It means to make it clear or to show
¡¥Enjoys a visible datum¡¦ means make a visible datum clearly seen.

Then with regard to sound: ¡§It is emitted, thus it is sound; the meaning is that it is uttered.¡¨
Visuddhi Magga the meaning is that it is uttered. But if we take it just as it is, sadda (sound)
include sounds of others like sounds of trees, sounds of rivers. Because it is said it is uttered
is uttered limits the sounds, but actually any sound is meant here. So we have to understand
That you can find in the footnote.

The next one is: ¡§It smells, thus it is a nose. It is smelt; thus it is odor.¡¨ The real meaning is
betrays, therefore it is odor. That is because you know where something is when you get the
betraying its place. You may hit something. Then somebody gets the smell and somebody k
like betraying. ¡§It betrays, thus it is odor. The meaning is that it betrays its own physical bas

These are all grammatical definitions of the words. Now the next one. ¡§It evokes life, thus it
(jivh?).¡¨ Footnote 1 ¡§This is the linguistic characteristic of the word ¡¥jivh?¡¦. Linguistic
characteristic, what does that mean? What the Sub-Commentary is saying - if you look at th
word jivh?, you get j?vita and v?, not jivh?. J?vita is life and v? means to call. It should be ca
v?, but it is contracted into jivh?. That is what is meant by the linguistic characteristic. It is a
explaining words. Instead of saying j?vita v?, people just say jivh?.

At the bottom of paragraph 3 with regard to dhamma. ¡§They cause their own characteristic
is incorrect. ¡§They bear their own characteristics, thus they are dhamma.¡¨ You see word ¡¥
took it in the causative sense, but it is not causative here because the root here belongs to t
conjugation. It belongs to the seventh conjugation. Therefore it is dh?rayati like corayati. It is
causative. The meaning is: ¡§That which bears its own characteristic is called dhamma.¡¨ Dh
meanings. I have told you this again and again. Dhamma is here defined as that which bear
characteristic. They bear their own characteristics, thus they are dhammas. I don¡¦t want to

data¡¦.

Then there is the explanation of the word ?yatana in P??i. The Commentators take much de
words in different ways as much as they can. So the word ¡¥?yatana¡¦ can be divided into ?y
into ?yata and nayana. And so very fanciful explanations are given. That is what he does in
if you don¡¦t understand this, I think it is all right. They are the bases. If you know P??i, it¡¦s g
read this. If you don¡¦t know P??i, it is not so helpful.

In this section the translator uses eye-cum-visible datum, door-cum-objects, and so on. Wha

Student: It is Latin. It means with.

Teacher: Oh, eye with visible datum. We can just say ¡¥and¡¦, eye and visible datum.

The word ?yatana can have many meanings. The Commentator explains ?yatana according
Whenever you find the word mental data, you should change to dhamma because mental da
paragraph 9 mental data appears. Please change to dhammas. In that paragraph ¡§As to jus
means there are only twelve bases. Why are there only twelve? Here the Commentary expla
this: The eye, etc., are dhammas too (not mental data).¡¨ He misunderstands the two words
¡¥dhamma¡¦ by itself and the word ¡¥dhamma with ?yatana¡¦, so dhamma and dhamm?yata
just means something which bears its own characteristic. We can translate it as state. In dha
untranslatable. He mixed these two. So here it should be: ¡§The eye, etc., are dhamma too;
is ¡¥twelve bases¡¦ said instead of simply ¡¥dhamma base¡¦? That means everything is calle
eye is called ¡¥dhamma¡¦. The ear is called ¡¥dhamma¡¦. Why not call all of them dhamm?ya
saying there are twelve ?yatanas? Why not have only one base, the base of dhamma? The
here. ¡§Instead of simply dhamma base, it is for the sake of defining door and object for the
consciousness groups.¡¨ That means there are six doors and there are six objects. Therefor
doors and objects we have six bases, not only one base. Because there are six doors (eye
on) and six corresponding objects, so there have to be twelve bases.

Paragraph 10 ¡§For only the eye base is the door of arising, and only the visible-data base is
the consciousness group comprised in a cognitive series containing eye consciousness.¡¨ In
there is another ¡¥mental data¡¦ that needs to be changed to ¡¥dhamma¡¦. So ¡§But only one
base, in other words, the life continuum mind, is the door of arising, and only the dhamma ba
all is object, of the sixth [consciousness group].¡¨

In paragraph 15 ¡§As to how to be seen: here, however, all formed bases should be regarde
provenance and no destination.¡¨ What is that? The P??i word is simply ¡¥not coming from a

going to anything¡¦. Not coming from anything and not going to anything, they just arise. The
from anything and they will not go to anything. They just arise and they disappear. That is w
here. What is provenance? Coming?

Student: No. Could be lineage, sort of where it came from.

Teacher: What more? Let me see. How they should be viewed. Paragraph 16 ¡§The interna
regarded as an empty village because they are devoid of lastingness, pleasure, and self; an
as village - raiding robbers because they raid the internal ones. And this is said: ¡¥Bhikkhus,
harassed by agreeable and disagreeable visible objects¡¦¡¨and so on. That is from the Sa?yu
want to read the whole Sutta, it is in Kindred Sayings, volume 4, page 109.

¡§Furthermore, the internal ones should be regarded as like the six creatures and the extern
their resorts.¡¨ That is also in Sa?yutta Nik?ya, Kindred Sayings, volume 4, page 131. The s
snake, a crocodile, a bird, a dog, a jackal, and a monkey. Suppose a man were to tie these
with a rope. Then the rope is tied in the middle. So they are tied to one place. Then let them
like. The snake wants to go into a pit or hole. The bird wants to fly. The crocodile wants to g
water and so on. They cannot go because they are tied to one place. The strongest among
others with him. It is something like that. The six senses are something like that.

OK. We now come to the end of the ?yatanas or bases. What is meant by dhamma base? ¡¥
sensitivity. Ear base, nose base, tongue base, body base and then visible data base, sound
so on. But what is dhamma base? Do you find that? We have twelve bases - eye base-eye
data base-visible object. It¡¦s OK. Ear-sound, nose-smell, tongue-taste, body-tangible data.
dhamma base. ¡¥Mind base¡¦ means all 89 cittas. What is dhamma base?

Students: 69 things. Chapter 7.

Teacher: You have it at the end of paragraph 14. ¡§The dhamma base is of many kinds whe
to the several (different) individual essences of feeling, perception, formations, subtle matter
Nibb?na.¡¨ Dhamma base is vedan?, sa???, sa~kh?ra, subtle matter and Nibb?na. You ge
seventh chapter of The Manual of Abhidhamma. So dhamma base means one of these thin
formations. Actually feeling, perception and formations are the 52 cetasikas. So we have ce
matter and Nibb?na. How many? 69, good.

Next time we will study elements, faculties and maybe some truths, about 20 pages.

S?dhu! S?dhu! S?dhu!

(Tape 33 / Ps: 17 ¡V 43)

Just two days after the earthquake we come to the description of the elements. Here Venera
many mistakes. It is impossible to follow them. The P??i word for element is dh?tu. The wor
familiar to you. The meaning of the word ¡¥dh?tu¡¦ is explained in nine ways. One is a little d
the other. Venerable ???amoli misunderstood some words so much that it is impossible to f

The first meaning is those which make or create (suffering in sa?s?ra). He uses ¡¥sort out¡¦.
what the meaning of ¡¥sort out¡¦. Sort out means what? In paragraph 20 ¡§The mundane sc
defined according to their instrumentality, sort out the suffering of the round of rebirths¡¨ and

Students: To seek, to find, to separate, look for.

Teacher: I see. That is not the meaning of the P??i word here. The P??i word here is to mak
They are called dh?tus because they make or they create suffering in sa?s?ra.

The P??i word ¡¥dh?tu¡¦ is composed of the root ¡¥dh?¡¦ and the suffix ¡¥tu¡¦. ¡¥Dh?¡¦ has m
the first definition it has the meaning of making or creating. That is the first meaning.

The second meaning is those which are borne by beings. According to the second, the root
or to bear. Here the meaning is passive. So those which are borne by beings are called dh?
ear element and so on). We carry them, something like that, so they are called ¡¥dh?tus¡¦.

The third meaning is that which are mere creating or making the suffering of sa?s?ra. Here t
the abstract noun is used to describe it. Here ¡¥dh?tu¡¦ means just creating or making. That
one who creates. There is just the act of creating, just the act of making.

The fourth one is those by which suffering is made or created by beings. Here they are taken
They are instrumental making and creating suffering by beings. That means beings create s
help of these dh?tus. By the eye, by the ear, by the nose and so on we create suffering. The
the meaning of instrument. The meaning of dh? is making or creating. (The video man arrive

Today we only have a few students because it is just two days after the earthquake. Many p
to normal yet, so people probably couldn¡¦t come. We will carry on with our class. Today we
description of the elements. The P??i word for element is dh?tu. That word is explained in T
Purification or Visuddhi Magga. Nine explanations of the word ¡¥dh?tu¡¦ are given in the Visu
translation is so incorrect in this place that is impossible to follow it. So we will explain accor

what I understand to be the real meaning in the Visuddhi Magga. The word ¡¥dh?tu¡¦ is expl
Please look at the sheets.

The first is those which make or create (the suffering in sa?s?ra). Those are called ¡¥dh?tus
¡¥dh?¡¦ has the meaning of making or creating. It has the active sense.

The second explanation is those which are borne by beings, those which are held by beings
¡¥dh?¡¦ has the meaning of bearing. And it has the passive sense. Those which are borne by
¡¥dh?tus¡¦.

The third is those which are mere creating or making the suffering of sa?s?ra. Here just the
verbal noun is used. Although dh?tu is explained is explained in active sense or passive sen
explanation or the ultimate explanation is by abstract noun. The act of making or the act of c
we call ¡¥dh?tus¡¦.

Then the fourth one is those by which suffering is made or created by beings. Here dh?tus a
instruments. They are instrumental in beings making or creating suffering. We create sufferi
suffering occur by the help of these dh?tus, by the eye, by the ear and so on. The sense is i
will explain to you later about this.

Then the next one is those where suffering is stored or placed. Here the root ¡¥dh?¡¦ means
to store. The sense is a place or location. Here dh?tus are those where suffering is stored o
means we create suffering with these eyes and so on. So suffering is said to be stored in the
and so on. Sometimes the Buddha said the eye is burning, the ear is burning and so on. Tha
eye we get akusala, through the ear we get akusala and so on.

Then the next one is those which bear their own individual essence. Here the root ¡¥dh?¡¦ m
bear, to hold their own individual essence. This is also in the active sense but it is different th
first meaning. In the first meaning the root ¡¥dh?¡¦ has the meaning of making or creating. He
¡¥dh?¡¦ has the meaning of bearing. The meaning is different although the sense is active he
which make or create are dh?tu. Here those which bear their own individual essence are cal

Then those that resemble dh?tus (I don¡¦t know these.) such as, malachite, cinnabar and so
the Path of Purification. These are parts of rocks. (Minerals found in rocks) They are called d
malachite or cinnabar are the constituents or parts of rocks, these dh?tus are parts of oursel
called ¡¥dh?tus¡¦. Here it is a figure of speech that we call them dh?tus. It is like calling an A
American. Maybe he imitates everything American and somebody says that he is an Americ
American. He is like an American. In the same way they are dh?tus because they are like th

Then #8 again there are those which resemble dh?tus, such as, chyle, blood, etc. There are
dh?tus in our bodies. I think that we met these dh?tus in one of the previous chapters, in the
the four elements. They are also called ¡¥dh?tus¡¦ in Ayuvedic medicine they say there are s
dh?tu in the body - chyle, blood, bone, bone marrow, flesh, bile and semen. Just as chyle, b
part of ourselves, of our bodies, the dh?tus, the eye, the ear and so on, are part of ourselves
called dh?tus through resemblance.

The last one, #9, here we are not to follow any etymology. It is a non-etymological meaning.
¡¥dh?tu¡¦ just means no-soul. You don¡¦t have to worry about how this word is made or from
derived. It is a word that means no-soul. These nine meanings are given in the Visuddhi Ma

There are words in both P??i language and Sanskrit language especially nouns that are forn
are suffixes are combined to form words or nouns. When they are formed, the root has one
suffix has another meaning. For example the word ¡¥dh?tu¡¦ - the root ¡¥dh?¡¦ has one mean
hold, to create, or whatever. The suffix ¡¥tu¡¦ has another meaning, that is that can be an ag
one, or that which can be done to it, passive one, or it can show us the instrument or someti
person to whom something is given, or sometimes it is a place or person from whom we dep
sometimes it means a place. These are called in P??i s?dhanas. I don¡¦t know how to transl
It is a P??i and Sanskrit grammatical term. Different nouns denote different things. I mean th
one word, but that one word can mean different things according to the meaning denoted by
According to that grammatical teaching the word ¡¥dh?tu¡¦ is explained here. It is not so imp
understand all of these. If you understand that the word ¡¥dh?tu¡¦ is used to mean eye, ear,
think that is enough. But if you take delight in knowing the etymological meaning of the word
interesting. These nine meanings are mentioned in the Visuddhi Magga.

In The Path of Purification only A-E are given, but not the other ones. Paragraph 21 ¡§Furthe
self of the sectarians does not exist with an individual essence, not so these.¡¨ That should b
of lines down ¡§And just as in the world¡¨, that should be G. Three or four lines down ¡§or jus
generalization elements¡¨, that should be H. In paragraph 22 ¡§Furthermore, ¡¥element¡¦ is a
soulless¡¨ - that should be I. Those correspond to the numbers on the sheet. You may comp

In paragraph 21 he misunderstood the word ¡¥dh?renti¡¦. He took its meaning to be in the ca
actually it is not a causal verb. It looks like a causal verb, a causal form. It is not really a cau
¡¥Dh?renti¡¦ just means to bear or hold. It is not cause to bear or cause to be borne. That is
misunderstanding of the word ¡¥dh?renti¡¦. Paragraph 23 is not difficult to understand. Footn
hopeless. I don¡¦t know how he misunderstood so much in this place. So the verb ¡¥dharent
in the causative sense.

Paragraph 24 ¡§As to order: here too, from among ¡¥order of arising¡¦, etc. mentioned above teaching¡¦ is appropriate.¡¨ These twelve are given just in the order of teaching, not accordin of arising, or not according to other orders¡¦. ¡§It is set forth according to successive definitio and fruit (or cause and effect). For the pair, eye-element and visible-data-element, are the ca eye-consciousness-element is the fruit. So in each case.¡¨

If you look at these elements on the handout, the three are given in a line: eye-element, visible-data-element and eye-consciousness element. Eye-element and visible-data-elemen here. Then eye-consciousness element is the fruit or effect. Eye-element and visible-data-el conditions for eye consciousness to arise. Only when there is eye-element or just the eye ar datum can the eye consciousness arise. So eye consciousness is said to be the result of ey visible datum. This is the order here taken.

In paragraph 25 a lot of elements are mentioned. It gives us some knowledge about, some i word ¡¥element¡¦. The word ¡¥element¡¦ is used to mean almost anything here. That is why t ¡¥dh?tu¡¦ to mean element always is not so helpful. One may translate it as element, but pec understand. You can see here ¡§the illumination element, beauty element, base-consisting-o element, base-consisting-of-boundless-consciousness element, base-consisting-of-nothingn base-consisting-of-perception-and-feeling element, sense-desire element, ill will element, cr and so on. The word ¡¥dh?tu¡¦ is made to mean many things in the Suttas and also in Abhid took all these elements from the Suttas and then explained here that all of them are the sam included in one of the elements mentioned here. Only 18 are mentioned here. But there are described as elements such as illumination element, beauty element and so on. But they ar elements actually. They can be the same as ones mentioned here. They can be included in elements. Paragraphs 26 and 27 explain this.

Paragraph 26 ¡§The visible-data element itself is the illumination element.¡¨ So visible data a are the same here. ¡§The beauty element is bound up with visible-data and so on.¡¨ Beauty visible data because it is just visible data. ¡§Why? Because it is the sign of the beautiful. The beautiful is the beauty element and that does not exist apart from visible data and so on.¡¨

About three lines down ¡§As regards the base-consisting-of-boundless-space element, etc. formless jh?nas or cittas.), the consciousness is mind-consciousness element only, while the [states] are the mental-data element.¡¨ ¡¥Mental-data element¡¦ means in P??i dhamma dh? the second column, the last line, mental-data-element or dhamma-element?

¡§Consciousness is mind-consciousness-element only, while the remaining [states] (That me

the mental-data element but the cessation-of-perception and feeling-element does not exist
essence.¡¨ ¡¥Cessation-of-perception and feeling-element¡¦ means a kind of attainment (s?m
person gets into this s?mapatti, his mental activity is suspended. There is no mental activity
attainment. That is called cessation of perception and feeling. Actually not only perception a
all mental activity ceases. That attainment can be entered into only by An?g?mis (Non-Retu
Arahants. We will have this given in detail at the end of the book. That is just the absence of
activity. So the absence of mental activity has no individual essence. It is a concept. ¡§For th
the cessation of two elements.¡¨

Now this is important. ¡§The sense-desire element is either merely the mental-data element
said ¡¥Herein, what is the sense-desire element? It is thought. Applied thought..wrong think
associated with sense desires¡¦.¡¨ You know applied thought (vitakka) or we call it initial app
it means initial application, then it is included in dhamma element (mental data element). Dh
consists of cetasikas, some r|pas and Nibb?na. It is given on the bottom line. Dhamma base
cetasikas, subtle matter, Nibb?na. There are 16 subtle material properties. These cetasikas,
Nibb?na are called ¡¥dhamma base¡¦ or ¡¥dhamma element¡¦. If it is taken to be applied thou
element.

¡§Or it is the 18 elements, according as it is said ¡§making the Avici hell the lower limit and n
Paranimmitavasavatti (This is the highest of the 6 celestial worlds.) deities the upper limit, th
elements, bases, materiality, feeling, perception, formations and consciousness, that are cal
¡¥sense-desire element¡¦.¡¨ In this sense the ¡¥sense-desire element¡¦ means just the sensu
remember the 31 planes of existence. There are 11 sensual sphere existences. The 11 sens
sense-desire element here. It is important because in some places Venerable ???amoli und
wrongly. So sense-desire element can mean the 11 sense-desire realms.

And then the renunciation element is also mind-data-element because it is also vitakka. ¡¥R
element¡¦ means thinking of getting out of sense desires. It is vitakka, so it is mental-data ele
all profitable states are the renunciation element.¡¨ According to this definition it is the
mind-consciousness element too. All profitable states (all kusalas) - all kusala means all kus
consciousness and mental states. They belong to mind-consciousness element also. That m
mental-data element as well as mind-consciousness element. That means dhamma elemen
mind-consciousness element.

Then the elements of ill will, cruelty, non-ill will, non-cruelty, bodily pleasure, bodily pain, joy,
equanimity, ignorance, initiative, launching, persistence are mental-data element too. They b
element.

Then the inferior, medium and superior are not separate elements. They are the 18 element
eyes, etc., are the inferior element, and medium and superior eyes, etc., are the medium an
elements.¡¨

Paragraph 30 ¡§The earth, fire and air elements (These you know.) are the tangible-data ele
element and the space element are mental-data element only.¡¨ Water element and space e
subtle matter. So they belong to dhamma element. ¡§ ¡¥Consciousness element¡¦ is a term s
consciousness elements beginning with eye consciousness. They are eye consciousness, e
consciousness, tongue consciousness, body consciousness, mind-consciousness element,
elements and one part of the mental-data element are the formed element.¡¨ ¡¥Formed¡¦ me
¡¥unformed¡¦ means unconditioned. All of them are formed except for Nibb?na. Nibb?na is a
element. 17 other elements and part of dhamma element are formed. ¡§The unformed elem
mental-data element only.¡¨ Unformed element is a part of the dhamma element which is Nib
world of many elements, of various elements is merely what is divided up into the 18 elemen
is divided into 18 elements. They are not different from or separate from the elements menti
have to understand that there are other things that are called ¡¥dh?tus¡¦ in P??i. Sometimes
difficult to understand when we just use the word ¡¥element¡¦ when we translate dh?tu. It is t
but it is not so understandable. For example when you say the sense-desire element meani
realm (the sensual desire realm), it is very difficult to understand.

¡§Furthermore they are stated as 18 for the purpose of eliminating the kind of perception to
who perceive a soul in consciousness, the individual essence of which is cognizing¡¨ and so
Buddha wanted to do away with the idea of self, the idea of soul. That is why the Buddha m
elements. That is why I always say that Abhidhamma is just one doctrine, the doctrine of ana
things are described as 5 aggregates, 12 bases, 18 elements, 22 faculties. In different ways
analyzed, but you do not find any soul or eternal substance. So the whole of Abhidhamma is
of anatta.

Paragraph 34 ¡§As to reckoning: the eye element firstly, is reckoned as one thing according
eye sensitivity. Likewise the ear, nose, tongue, body, visible data, sound, odor and flavor ele
reckoned as ear sensitivity and so on.¡¨ But tangible data is just the combination of earth, fir
element. ¡§The eye consciousness element is reckoned as two things.¡¨ The eye consciousn
two eye consciousnesses. The eye consciousness element means cittas #13 and #20. So th
profitable and unprofitable kamma-result. #13 is result of unprofitable and #20 is the result o
In the chart at the end of the book the numbers will be different. There the numbers are 34 a
give the numbers at the beginning of the passage. I think you should put the numbers after p
unprofitable kamma results. Those are the numbers given in table 3 at the end of the book.

¡§And likewise the consciousness elements of the ear, nose, tongue and body.¡¨ They are th
element is reckoned as three things, namely, five-door adverting (70), and profitable (39) an
(55) resultant receiving.¡¨ You can locate them easily because there are numbers here.

¡§The mental-data element as 20 things, namely, three immaterial aggregates¡¨ - do you kn
aggregates? Feeling, perception and formations - ¡§16 kinds of subtle matter, and the unfor
means Nibb?na.).¡¨ So mental-data element or dhamma element means 20 things here - 3 r
subtle matter and Nibb?na. The 3 mental aggregates are simply the 52 cetasikas. 52 + 16 +
called ¡¥dhamma element¡¦ or ¡¥mental-data element¡¦. You may refer to paragraph 14 and
is described similarly. Actually we have to take it to mean the same thing. ¡§The dhamma ba
when classified according to the different essences of feeling, perception, formations (Those
aggregates.), subtle matter and Nibb?na.¡¨ These two explanations mean the same thing. If
what mental element or mental-data base, you may read these paragraphs. They mean the

¡§Mind-consciousness element is reckoned as 76 things.¡¨ That means cittas apart from the
(dvipa?cavi????a) and then these three (mandh?tu). In this chart the numbers are 13-17, 20
and 28. They are called ¡¥mind-consciousness element¡¦. Actually they are all cittas less the
hearing consciousness and so on and the mind element. The mind element consists of 28, 1
called ¡¥mind element¡¦.

Paragraph 35 ¡§Condition: the eye element, firstly, is a condition, in six ways, namely, disso
prenascence, presence, non-disappearance, support and faculty for the eye consciousness
the end of paragraph 39. ¡§This is in brief. But the kinds of conditions will be explained in de
description of the Dependent Origination. So if you don¡¦t understand the conditions here lik
prenascence, presence, and so on, please be patient. These 24 conditions will be explained
chapter on Dependent Origination. ¡¥Dissociation¡¦ means not arising together. ¡¥Prenascen
arises before another thing arises and it is still existing when the other one arises. Let us say
before #2 arises. And when #2 arises, #1 is still in existence. That is called ¡¥prenascence¡¦.
something, there is seeing consciousness. The seeing consciousness sees the visible datum
arises before that moment and is still existing until the 17th moment. That is why it is called
¡¥prenascence¡¦. There is also presence. Disappearance and presence are the same actual
support, support for eye consciousness. In this way eye sensitivity is the condition for eye co
You will understand after we finish the chapter on Dependent Origination. If you don¡¦t unde
be depressed.

Paragraph 40 ¡¥to be seen¡¦ means to be viewed, how you should view them, how you shou
to be seen: the meaning is that here too the exposition should be understood as to how they
regarded. For all formed elements are to be regarded as secluded from the past and future.¡

past cannot be seen clearly and the future also cannot be seen clearly. Here the Commenta
the present dh?tus. They have no past and no future. Just the present ones are the real one
¡§secluded from the past and future, as void of any lastingness, beauty, pleasure, or self, ar
dependence on conditions.¡¨ So we are to view them like this.

And then another kind of viewing is given in paragraph 41. I think they are good examples. ¡
should be regarded as the surface of a drum, the visible-data element as the drum-stick, the
as the sound.¡¨ You strike a drum and the sound arises. Sound is like eye consciousness. T
visible datum. And the eye sensitivity is like the drum. They are good examples of the eleme

Paragraph 42 ¡§The mind element, however, should be regarded as the forerunner and follo
consciousness, etc., as that arises.¡¨ The mind element consists of #18, #25 (the two sampa
(pa?cadv?ravajjana). In the seeing thought process immediately before #13 or #20 (eye con
is #28 (pa?cadv?rajjana). You may look at the diagram of the thought process. First there is
and then there is #13 or #20 (seeing). After seeing there is receiving. Receiving is #18 or #2
element which is #18, #25 and #28 comes before and after eye consciousness (#13 or #20)
Commentary is saying here. ¡§The mind element, however, should be regarded as the forer
eye consciousness.¡¨ If you look at the diagram, it is very easy to see. Eye consciousness is
consciousness is five-sense-door adverting (28). After eye consciousness is #18 or #25 whi
the mind element comes before and after eye consciousness, etc.

Paragraph 43 ¡§The mind consciousness element should be regarded as a forest monkey, b
still on its object; or as a wild horse, because it is difficult to tame; or as a stick flung into the
because it falls anywhere.¡¨ It should be ¡¥anywhere¡¦ not ¡¥anyhow¡¦ because it falls where
means anywhere. ¡§Or as a stage dancer because it adopts the guise of the various defilem
and hate.¡¨

This is the section on the 18 elements. You can see the 18 elements on this sheet. They are
different colors.

Chapter 16
(Tape 33 / Ps: 1-31)

The next one is the faculties and truths. There are 22 faculties, namely, eye faculty, ear facu
This is the order given in the Visuddhi Magga. The order is a little
different than that given in The Manual of Abhidhamma.

Then the Commentator explains the words ¡¥cakkhu¡¦, ¡¥sota¡¦ and so on. We are referred b
Please look at the last three in the fourth column of the handout - I-shall-. Final-knowledge-fa
final-knower. We have understanding faculty, I-shall faculty, final-knowledge faculty, and fina
faculty. The last three are also understanding. Understanding is pa??? and the last three are

The first one, I-shall etc., is pa??? at the moment of first Magga. Final knowledge faculty me
moment of first Fruit, and then at second Path and Fruit, third Path and Fruit and at fourth Pa
Final-knower is the faculty arising with the fourth Fruit consciousness. The first one is first M
Path). The middle one is the six in between. The last one is the fourth Fruit. They are given
here - I shall come to know the unknown faculty, the final knowledge faculty, and final knowe
are explained in paragraph 3.

Then the word ¡¥indriya, whose English translation is faculty, is explained in paragraph 4 an
When explaining the P??i word ¡¥indriya¡¦, the Commentators just followed the aphorism giv
grammar by P??ini. You can find the aphorism in footnote 2. There you see ¡§P??ini V, 2, 9
indralingam indradrstam indrasretam indrjustam indradattam iti v?.¡¨ This is the aphorism fou
Sanskrit grammar of P??ini. When explaining the word ¡¥indriya¡¦ here, the Commentator, V
followed this aphorism. Only the last one is not taken, indradattam. In the word ¡¥indriya¡¦ th
word ¡¥inda¡¦ or ¡¥indra¡¦. It is explained here that the word ¡¥inda¡¦ or ¡¥indra¡¦ means good
kusala or akusala; or it means the Buddha. If you understand this, then you will understand
¡¥indriya¡¦ we have the word ¡¥inda¡¦ or ¡¥indra¡¦. Inda or indra is explained to mean two thin
what? Kusala and akusala. And the other is the Buddha.

Then there is the ¡¥ya¡¦ or the ¡¥iya¡¦ in the word ¡¥indriya¡¦. The suffix is explained to mean
That is what here? The mark, prepared by, taught by, seen by, fostered by. When we take ¡¥
then the word ¡¥indra¡¦ means kamma, so the mark of kamma. The mark of kamma is called
looking at one¡¦s eye, we can say that he has good kamma in the past or he has bad kamma
good kamma creates good eye sensitivity and bad kamma creates bad eye sensitivity. Some
use eye glasses all their lives, but some people have to use eye glasses from their childhood
their kamma. The eye sensitivity is the result of kamma. We all have had bad kamma in the
to use glasses. You have good kamma in the past.

Student: Just for the eyes.

Teacher: We know kamma from the eye, ear and so on. So they are called ¡¥the mark of ka
here as the mark of a ruler. ¡¥Ruler¡¦ here means good or bad kamma. The second meaning
That means made by or caused by kamma. ¡¥Ruler¡¦ here also means kamma. The third me
It is not taught by kamma, but taught by the Buddha. The third meaning is that which is taug
The fourth meaning is seen by. Again it is seen by the Buddha. The last meaning is fostered
the Buddha. That means ¡¥in his cultivation of domain and some in his cultivation of develop
¡¥Cultivation of domain¡¦ simply means that he takes them as object. ¡¥Cultivation of develo
he develops them. The faculties were cultivated by the Buddha. That is why they are called
did the Buddha cultivate them? He cultivated them in two ways. One is taking them as objec
the Buddha took Nibb?na as object and entered into attainment, he was fostering Nibb?na b
object. At other times he may be practicing or he may be in some other attainment, so in tha
the cultivation of development. So the Buddha acts towards Dhamma in two ways - taking a
them happen in his mind. ¡¥Fostered by a ruler¡¦ means fostered by the Buddha. So there a
meanings. The first meaning is mark of kamma. The second meaning is prepared by kamma
taught by the Buddha. The fourth meaning is seen by the Buddha. The fifth meaning is foste

As to characteristic and as to order are not difficult to understand. Paragraph 9 ¡§As to divid
undivided: here there is only division of the life faculty.¡¨ Only the life faculty has division. Th
are only one. ¡§For that is twofold as the material life faculty and the immaterial life faculty.¡¨
there are two kinds of j?vita - n?ma j?vita and r|pa j?vita (mental j?vita and physical j?vita). I
kinds and the others are of one kind. ¡§There is no division of the others.¡¨

Then we have their function. Since they are called ¡¥faculties¡¦ or ¡¥indriyas¡¦, that means th
predominate. So they make others follow their wish. That is what is meant by the word ¡¥ind
means making other people follow your wish. That is indriya. Or it may be exercising his wis
here ¡§The eye faculty¡¦s function is to cause by its own keenness, dullness, etc., the occurr
consciousness and associated states, etc., in a mode parallel to its own.¡¨ That means maki
own mode. That means when you have good eye sensitivity, you have good eye consciousn
sensitivity, you have bad eye consciousness. The keenness or dullness (I don¡¦t think ¡¥slow
here.) etc., of eye consciousness is governed by the keenness or dullness of eye sensitivity.
sensitivity has something like authority, exercising authority over. Then the different function
mentioned and they are not difficult to understand.

Towards the end of paragraph 10 ¡§That of the final-knowledge faculty is both to attenuate a
respectively lust, ill will, etc., and to subject conascent states to its own mastery.¡¨ ¡¥Final kn

means the knowledge between the first Magga and the last Fruit. The understanding concor
Path is called ¡¥I shall and so on¡¦. The knowledge or understanding concomitant with first F
fourth Magga is called ¡¥final knowledge¡¦. ¡§The final-knowledge faculty is both to attenuate
respectively lust, ill will, etc.¡¨ ¡¥Attenuate¡¦ refers to second Path because the second Path
eradicate any more mental defilements, but it does make the remaining mental defilements
¡¥attenuates¡¦ is for the second Magga. ¡¥Abandon¡¦ is for third and fourth Magga. The third
sensual desire and ill will all together. Then the fourth Magga eradicates the remaining ment
So ¡¥attenuate¡¦ refers to second Magga and ¡¥abandon¡¦ refers to third and fourth Magga.
final-knower faculty is both to abandon endeavor in all functions.¡¨ That is because it has alr
own duty and there is no more to be done.

As to plane - that means which faculty belongs to which plane. The faculties of eye, ear, nos
and so on belong to k?m?vacara (sense-sphere plane) because they are all r|pas. ¡§The mi
faculty, equanimity faculty, faculties of faith, energy, mindfulness, concentration and underst
included in the four planes.¡¨ That means they belong to all four planes - k?m?vacara, r|p?va
and lokuttara. Mind faculty is consciousness. Life faculty and others are mental states (cetas
are included in all four planes. ¡§The joy faculty (somanassa) is included in three planes, na
sense-sphere, fine-material sphere, and supramundane (not the immaterial sphere). The las
supramundane only.¡¨ That is ¡¥I shall come to know¡¦ and so on. ¡§This is how the expositio
here as to plane.¡¨ So according to this we understand that eye faculty belongs to sense-sph
belongs to sense-sphere and so on. Mind faculty belongs to four planes and so on. ¡¥Four p
sense-sphere (k?m?vacara), fine material sphere (r|p?vacara), immaterial sphere (ar|p?vaca
sphere (lokuttara). Lokuttara is also called a ¡¥sphere¡¦.

Please look at the sheet. Let us go through the bases, elements and faculties. In order to ple
listeners or to suit the susceptibility of listeners the Buddha taught in different ways. One and
thing is called base, element, faculty and so on. Here I colored them. Eye base, eye elemen
are one and the same thing. They are actually eye sensitivity. They mean the same thing, so
color. Sometimes it is called eye base, sometimes eye element, sometimes eye faculty. So
nose base, tongue base, body base, ear element, nose element, tongue element, body elem
faculty, tongue faculty, body faculty. It is the same thing. And then visible data base and visi
element are the same thing. The same is true for sound, odor, flavor and tangible data with
and elements.

Mind base is a little different. ¡¥Mind base¡¦ means all cittas. So in the elements mind base i
seven. There are mind element, eye consciousness and so on. They are called ¡¥vi????a d
consciousness elements. Mind base is divided into seven elements - mind element, eye con
so on. ¡¥Mind element¡¦ means again #28, #18 and #25 in the chart. Those are the mind ele

consciousness element means #13 and #20. Ear consciousness element is #14 and #21. N
is #15 and #22. Tongue consciousness element is #16 and #23. Body consciousness is #17
are mind consciousness element. And among the faculties mind faculty and mind base are t
means all consciousness and mind faculty also means all consciousness.

Now we come to dhamma base, mental data base. I want to call it dhamma base. Dhamma
are the same. In faculties however they are mentioned in different ways. There are femininit
masculinity faculty, life faculty, pleasure (sukha), pain (dukkha), joy (somanassa), grief (dom
equanimity (upekkh?). Pleasure and pain are bodily pleasure and bodily pain. Joy, grief and
mental. Then there are faith faculty, energy, mindfulness, concentration, and understanding.
the other three kinds of understanding also. They all belong to dhamma element or dhamma
may color them some other color or leave them as they are. So femininity belongs to dhamm
dhamma base. The same is true for the others. This way you have a clear vision of bases, e
faculties. When you read the Visuddhi Magga again, please have it ready and refer to it.

We can go into the truths (sacca) a little. The P??i word ¡¥sacca¡¦ is translated as truth here
will come later. ¡§Herein as to class: the meanings of [the truths of] suffering, etc., are analy
in each case that are ¡¥real, not unreal, not otherwise¡¦ and must be penetrated by those pe
suffering, etc., according as it is said.¡¨ There are said to be four meanings for each truth. Su
the meaning of oppressing, being formed, burning and changing. These four meanings belo
Then these meanings belong to the second Truth - accumulating, source, bondage and imp
Truth¡¦s meaning is escape, seclusion, being unformed and deathlessness. And the fourth T
of outlet, cause, seeing and predominance.

¡§Likewise suffering¡¦s meaning of oppressing, meaning of being formed, meaning of burnin
are its meaning of penetration and so on. So suffering, etc., should be understood according
meanings analyzed in each case.¡¨ When you look at dukkha, you see that it is oppressing,
formed, that is burning, that it is changing.

Then there is as to derivation, as to division by character and so on. The definitions of dukkh
nirodha and nirodha-g?min? pa?ipad? are given in paragraphs 16, 17, 18, 19. The meaning
you take delight in finding out the meanings of words, it may be interesting.

Dukkha is said to come from ¡¥du¡¦ and ¡¥kha¡¦. Du is bad. ¡§The word ¡¥du¡¦ (bad) is met w
vile.¡¨ Then ¡¥kham¡¦ means empty. So something which is bad, something which is vile and
¡¥dukkha¡¦. ¡§And the first Truth is vile because it is the haunt of many dangers, and it is em
is devoid of the lastingness, beauty, pleasure, and self, conceived by rash people. So it is ca
(badness)¡¦ = suffering, pain), because of vileness and emptiness. If we do not go further an

sukha, it is all right. But if we try to explain sukha in this way, we run into difficulties. The wo
¡¥sukha¡¦ means happiness. Let us say ¡¥su¡¦ means good. If ¡¥kha¡¦ is to mean devoid of la
of beauty, devoid of pleasure, devoid of self, then what about Nibb?na? Nibb?na is called th
Nibb?na lasts forever. Nibb?na could be said to be beauty. Nibb?na is pleasure. Nibb?na is
apply similarly the explanation given here to sukha, then we run into trouble. It is just an exp
the word.

Samudaya has three parts - ¡¥sam¡¦, ¡¥ud¡¦ and ¡¥aya¡¦. Sam has the meaning of concourse
¡¥Ud¡¦ or ¡¥U¡¦ means rising up. Then ¡¥aya¡¦ denotes a reason. So we get the coming toget
reason. That is the meaning of samudaya, the Second Noble Truth, the origin of suffering. ¡§
is the reason for the arising of suffering when combined with the remaining conditions.¡¨ So
for the arising of suffering when it is combined together with other conditions. That means it
condition for dukkha. It is the prominent condition for dukkha. There are other conditions like
Without ignorance there can be no craving. Craving is here the origin of dukkha, but it does
craving is the only origin of dukkha. It is the prominent one. That is why it is called the origin
But others like ignorance are also the origin of dukkha. When craving comes into combinatio
conditions it produces dukkha. It is the reason or cause for the arising of suffering when it is
the remaining conditions.

The next one is nirodha, the Third Noble Truth, Nibb?na. Nirodha here is divided into ¡¥ni¡¦ a
¡¥Ni¡¦ means no or absent. ¡¥Rodha¡¦ means a prison. ¡¥Rodha¡¦ really means restriction. W
prison, you are restricted. Nibb?na is the opposite of that - no restriction, freedom. Nibb?na
¡¥dukkha nirodha¡¦. It is just translated as the cessation of suffering.

Then we have nirodha-g?min? pa?ipad?. That is the road leading to cessation. The Fourth N
¡¥dukkha nirodha-g?min? pa?ipad? (the way leading to the cessation of suffering)¡¦.

In paragraphs 20, 21, 22 the P??i word ¡¥Ariya Sacca¡¦ is explained in four ways. According
Ariya Sacca is the truth to be penetrated by the Ariya or the Ariya penetrable truth becomes

According to the first part of paragraph 21 ¡¥Ariya Truth¡¦ means the Truth of the Ariya. ¡¥Ar
Buddha, so the Truth of the Buddha or Ariya¡¦s Truth, Buddha¡¦s Truth.

The third one in paragraph 21 beginning with ¡§or alternatively, according to that passage ¡¥
means that Truth which makes people into Ariyas. That means when you penetrate the Trut
So Truth that makes people into Ariyas.

The fourth one is paragraph 22. The P??i word ¡¥Ariya Sacca¡¦ means the Truth which is rea

is real, not unreal. The word ¡¥Ariya Sacca¡¦ is explained in four ways. It is usually translated
Truth. In paragraph 22 ¡¥noble¡¦ means ¡¥true¡¦, true Truth or real Truth.

Paragraph 24 ¡§As to ¡¥meaning¡¦ firstly, what is the meaning of truth?¡¨ The word ¡¥sacca¡¦
explained. ¡§For the eye of those who examine it with the eye of understanding, it is not mis
illusion.¡¨ ¡¥Misleading¡¦ really means untrue. It is not untrue like an illusion. Illusion is the tra
of the word ¡¥m?y?¡¦ which can mean magic. Magic is untrue. When you go to a magic show
that are untrue, but you think they are true. So it is like magic.

Paragraph 25 ¡§There is no pain but is affliction
And naught that is not pain afflicts.¡¨
The meaning is there is no dukkha which does not afflict, and there is nothing other than dul
afflicts.

Paragraph 26 tracing out the meaning - here the meanings of the word ¡¥sacca¡¦ are given.
what? What is the first one? Verbal truth. Saying something true is also called ¡¥sacca¡¦. Th
abstinence from lying is also called ¡¥sacca¡¦. The third one is what? Truth is views. View is
¡¥truth¡¦. ¡§And in such passages as ¡¥Truth is one, there is no second¡¦ it is, as truth in the
sense, both Nibb?na and the Path. In such passages as ¡¥Of the four truths how many are
Noble Truth. And here too it is proper as Noble Truth. This is how the exposition should be u
tracing out the meaning.¡¨ Sometimes the Commentary has the habit of showing us many m
Then it says among the meanings this is proper here, that is proper there. That means givin
word can denote and then choosing the meaning that is appropriate here. So ¡¥sacca¡¦ can
abstinence from lying and so on. But what is proper here is just Noble Truth.

The next passages are not difficult. Paragraph 31, as to expounding birth and so on - from h
detailed exposition of the Four Noble Truths. The First Noble Truth is described by the Budd
Truth of Suffering. It is expounded as ¡§Birth is suffering, aging is suffering, death is sufferin
lamentation, pain, grief, and despair, are suffering, association with the unloved is suffering,
from the loved is suffering, not to get what one wants is suffering, in short, the five aggregat
of clinging are suffering.¡¨ These explanations you find in the first sermon, the setting in moti
wheel of Dhamma. Then he explains them in detail. We will not come to the end of the expla
Let¡¦s stop here.

S?dhu! S?dhu! S?dhu!

(Tape 34 / Ps: 32-74)

In paragraph 4 I want to correct something. ¡¥A¡¦ is mark of kamma. ¡¥Mark of a ruler¡¦ mea
kamma. ¡¥Mark of a ruler¡¦ just means mark of kamma. ¡¥B¡¦ is taught by the Buddha. There
¡¥Ruler¡¦ means the Buddha, so taught by the Buddha actually. ¡¥C¡¦ should be seen by the
ruler¡¦ is seen by the Buddha. Then ¡¥D¡¦ is prepared by kamma. That means the result of ka
fostered by the Buddha. So A. mark of kamma, B. taught by the Buddha, C. seen by the Bud
kamma, E. fostered by the Buddha. These are the meanings given for the word ¡¥indriya¡¦ in

Today we come to the explanation of birth and so on. The Truth of Suffering - Birth - paragra
meanings of the word, the meanings of the P??i word ¡¥j?ti¡¦ can have. The word ¡¥j?ti¡¦ can
meanings. Its meanings are given here in this paragraph. From this paragraph on the explan
given again - birth is suffering, aging is suffering, death is suffering and so on. These are exp
one. Paragraph 32 gives the meanings that the P??i word ¡¥j?ti¡¦ can have. Then the meanin
appropriate here is pointed out at the end. J?ti has how many meanings?

¡§For in the passage ¡¥[He recollects..] one birth (j?ti), two births¡¦ it is becoming.¡¨ That mea
life, two lives. ¡§In the passage ¡¥Vis?kh?, there is a kind (j?ti) of ascetics called Niga??has
is a monastic order.¡¨ In this passage the word ¡¥j?ti¡¦ means a monastic order or something
denomination. ¡§In the passage ¡¥Birth (j?ti) is included in two aggregates¡¦ it is the characte
whatever is formed.¡¨ That means the first phase of existence. You know that there are three
existence - arising, continuation and death. So it is the first phase of existence that is arising
the characteristic of whatever is formed.¡¨ That means all formations have the characteristic
continuation and disappearing. In this passage j?ti means that. ¡§In the passage ¡¥His birth
first consciousness arisen, the first cognition manifested, in the mother¡¦s womb¡¦, it is
rebirth-relinking.¡¨ In that passage the word ¡¥j?ti¡¦ means real relinking at the first moment in
life. ¡§In the passage ¡¥As soon as he was born, ?nanda, the Bodhisatta..¡¦ it is parturition.¡¨
act of being born.) ¡§In the passage ¡¥One who is not rejected and despised on account of b
clan.¡¨ Here ¡¥j?ti¡¦ or ¡¥birth¡¦ means clan. One is not rejected or despised because one is b
caste or whatever. ¡§In the passage (This was uttered by Venerable A~gulim?la.) ¡¥Sister, s
with the Noble birth¡¦ it is the Noble Ones¡¦ virtue.¡¨ Here ¡¥birth¡¦ means becoming a Noble

¡§Here it should be regarded as the aggregates that occur from the time of rebirth-linking up
the mother¡¦s womb in the case of the womb-born, and as only the aggregates of rebirth-link
the rest.¡¨ Here the word ¡¥j?ti¡¦ means the aggregates that occur from the time of rebirth-lin
exit from the mother¡¦s womb. That means during pregnancy. That is called ¡¥j?ti¡¦ here. ¡§A
aggregates of rebirth-linking in the case of the rest¡¨ - now there are beings who are womb-b
beings who are born spontaneously. For those who are born spontaneously just the aggrega
relinking are called ¡¥j?ti¡¦. ¡§But this is only an indirect treatment. In the direct sense, howev
the first manifestation of any aggregates that are manifested in living beings when they are b

that is called ¡¥birth¡¦.¡¨ First it says birth is from conception until the real birth for human bei
for other beings like the devas it is just the relinking.

In paragraph 32 although it is not important here, the translation of one of the passages is q
the middle of the paragraph ¡§His birth is due to the first consciousness arisen, the first cogr
manifested, in the mother¡¦s womb.¡¨ That is wrong. This passage comes from the Vinaya P
become a monk only when he is 20 years of age. If he is younger than 20 years of age, ther
monk. ¡¦20 years¡¦ means 20 years from conception, not from birth. Buddha was saying that
reckoning from the conception. Later on he was doubtful about whether he was really a mor
reported to the Buddha and the Buddha said that it was all right. So one must reckon 20 yea
of conception. That is the passage here. But the translation here is not correct. He misunder

Student: Is time in the womb counted as nine months?

Teacher: Mostly we count it as ten months. But to be on the safe side we do not actually cou
for ordination because sometimes people are born in seven months or whatever. For me I w
19 years and 7 months. This is a passage from the Vinaya Pi?aka. In the translation of Vina
Horner it is correct. You may look it up in Book of Discipline, part 4, page 120. You will get th
translation there.

Paragraph 34 ¡§Its characteristic is the first genesis in any [sphere of] becoming. Its function
[to a sphere of becoming]. It is manifested as an emerging here from a past becoming; or it i
the variedness of suffering.¡¨

¡§But why is it suffering? Because it is the basis for many kinds of suffering.¡¨ Why is this bir
j?ti, suffering? Because it is the basis for many kinds of suffering. Then the many kinds of su
explained here. The most important are the first three because they will be referred to again
explained. At least you have to remember these three even if you do not remember the othe

The first one is what? Dukkha dukkha (intrinsic suffering). The second one is viparin?ma duk
change, suffering when there is change). The third one is sa~kh?ra dukkha (suffering due to
suffering because they are formations. Then they are explained. There is also concealed su
suffering, indirect suffering, and direct suffering.

¡§Herein, bodily and mental painful feeling are called intrinsic suffering.¡¨ That means real su
P??i you see the word dukkha repeated, dukkha dukkha. That means real dukkha. Real duk
mental painful feelings. There are pleasant feeling, unpleasant feeling, and neutral feeling. H
unpleasant or painful feeling is meant, both bodily and mental. Both bodily and mental painfu

called ¡¥intrinsic suffering¡¦ or ¡¥dukkha dukkha¡¦. ¡§Because of their individual essence, the
their painfulness¡¨ because they are real dukkha they are called ¡¥dukkha dukkha¡¦ (intrinsic

The next ¡§[Bodily and mental] pleasant feeling are called ¡¥suffering in change¡¦.¡¨ This is g
pleasant feeling, somanassa and sukha. Even these are called ¡¥suffering (dukkha) becaus
there is dukkha. When you lose the good feeling, you long for that. So you are not happy. Th
¡¥suffering in change¡¦. Here even pleasant feelings are called suffering because they are a
arising of pain when they change.

¡§Equanimous feeling and the remaining formations of the three planes (That means k?m?v
ar|p?vacara) are called suffering due to formations because they are oppressed by rise and
that whatever has rise and fall is impermanent. And whatever is impermanent is suffering. W
and fall is suffering actually. Since everything in the world of formations has a beginning and
everything in the world is suffering. This is called ¡¥sa~kh?ra dukkha¡¦. This is the widest of
At least try to remember these three - dukkha dukkha, viparin?ma dukkha, sa~kh?ra dukkha
sa~kh?ra dukkha. Nothing in this world can escape.

Then there are other kinds of suffering - concealed suffering, exposed suffering, indirect suff
direct suffering. These are easy to understand. For example an earache is called ¡¥conceale
you look at the person from a distance, you don¡¦t know that he is suffering. Exposed sufferi
suffering produced by the 32 tortures. There are 32 tortures mentioned in the Suttas, very fr
tortures. When a person is tortured by one of these 32, it is exposed suffering because you
really suffering even from a distance. ¡§Except intrinsic suffering, all given in the exposition
of suffering beginning with birth are also called ¡¥indirect suffering¡¦ because they are the ba
kind of suffering or another.¡¨ They are the basis for suffering. That is why they are called ¡¥
suffering¡¦. ¡§But intrinsic suffering is called ¡¥direct suffering¡¦.¡¨ Intrinsic suffering is painful
and mental feeling. That is called ¡¥direct suffering¡¦.

¡§herein, this birth is suffering because it is the basis for the suffering in the states of loss as
evident by the Blessed One by means of a simile in the B?lapa??ita Sutta, etc., and for the s
arises in the happy destinies in the human world and is classed as ¡¥rooted in the descent in
so on.¡¨ Suffering in the descent into the womb and others are given here. The fetus is desc
being in a very painful position. I always say that I¡¦m not so much afraid of the fetus becaus
know. The suffering in the mother¡¦s womb is described here.

Paragraph 39 ¡§When the mother has a abortion¡¨ - that is not an abortion. No, he misunder
word is ¡¥gabbham|?ha¡¦. ¡¥M|?ha¡¦ means something like confused. And ¡¥gabbha ¡¦ mean
means difficult delivery. When a woman cannot give birth to a child easily, that means a diffi

¡§When the mother has a difficult delivery, the pain that arises in him through the cutting and
place where the pain arises that is not fit to be seen even by friends and intimates and comp
the suffering rooted in difficult delivery.¡¨ It is not ¡¥abortion¡¦. If it were abortion, it would be
secretly. Here other people help her. It is not abortion but difficult delivery. The others are no
to understand. This is just to make you afraid of the suffering through birth and so on.

The next one is aging (jar?). Here also it is twofold. There are two kinds of jar? or aging; ¡§a
characteristic of whatever is formed (That means the second phase of existence, continuatio
case of a continuity, as the oldness of aggregates included in a single becoming, which oldn
¡¥brokenness¡¦ (¡¥Brokenness¡¦ means broken teeth and so on.) and so on. The latter is inte
not the jar? which is the characteristic of formations. It is getting old. Your teeth are broken.
white hair. You cannot see well and so on.

¡§This aging has as its characteristic the maturing (ripening) of aggregates. Its function is to
death. It is manifested as the vanishing of youth. It is suffering because of the suffering due
and because it is a basis for suffering.¡¨ It is itself suffering and it is also a basis for suffering
is why it is described as dukkha or suffering. These explanations are not difficult to understa
have to get old, then there is leadnness in all the limbs (That means weakness in all the limb
the faculties (You don¡¦t see well, you don¡¦t hear well.), vanishing of youth, undermining of
of memory and intelligence, contempt on the part of others, and so on.

Next is death. ¡§Death is suffering: death too is twofold, as a characteristic of the formed (Th
last phase of existence.), with reference to which it is said ¡¥Aging and death are included in
aggregates¡¦, and as the severing of the connection of the life faculty in a single becoming (
ordinary death. The severing of the life faculty or the disappearance of the life faculty is calle
¡¥death¡¦.), with reference to which it is said ¡¥So mortals are in constant fear.. that they will
latter is intended here. Death with birth as its condition, death by violence, death by natural
from the exhaustion of the life span, death from the exhaustion of merit are names for it.¡¨

¡§It has the characteristic of a fall.¡¨ These are not difficult to understand. ¡§its function is to
It is manifested as absence from the destiny.¡¨ ¡¥Destiny¡¦ really means ¡¥this life¡¦. The P??
¡¥gati¡¦. The P??i word ¡¥gati¡¦ is always translated as destiny. That is why in brackets it say
there was the rebirth], this life. ¡§It should be understood as suffering because it is a basis fo
suffering.¡¨

Then the next one is sorrow. ¡§Sorrow is a burning in the mind in one affected by loss of rela
(loss of relatives, loss of wealth, loss of youth, loss of health). Although in reality (not ¡¥in me
it is the same as grief, nevertheless it has inner consuming as its characteristic¡¨ and so on.

here is attha. ¡¥Attha¡¦ can mean meaning or sometimes ¡¥attha¡¦ means reality. Here it mea
¡§Although in reality it is the same as grief (domanassa)), nevertheless it has inner consumi
characteristic¡¨ and so on.

The next one is lamentation. The P??i word is parideva. ¡§Lamentation is verbal clamor on t
affected by loss of relatives and so on.¡¨ That means crying aloud, saying something. ¡§It ha
its characteristic. Its function is proclaiming virtues and vices.¡¨ When someone dies, then pe
oh, he is good or oh, he is bad. ¡§It is manifested as tumult. It is suffering because it is a sta
suffering due to formations (sa~kh?ra dukkha) and because it is a basis for suffering.

The next one is pain. Here it is bodily pain. Bodily pain is also suffering. It is not difficult to
understand.

The next one is grief. It is mental pain (domanassa). ¡§Its characteristic is mental oppressio
¡§It is suffering because it is intrinsic suffering (It is real suffering.) and because it brings bod
suffering.¡¨ This mental suffering brings bodily suffering. ¡§For those who are gripped by me
their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside do
swallow poison, hang themselves with ropes, walk into fires, and undergo many kinds of suf

The last one is despair. Here he misunderstood one word again. ¡§Despair is the same as th
excessive mental suffering in one affected by loss of relatives and so on.¡¨ The P??i word is
misunderstood the word ¡¥dosa¡¦ here. ¡¥Dosa¡¦ can mean humor in the body. Here it is sim
¡§Despair is the same as anguish produced by excessive mental suffering.¡¨ Despair is men
Despair is anguish.

¡§Some say that it is one of the states included in the formations aggregate.¡¨ The Sub-Com
say who ¡¥some¡¦ were. The Sub-Commentary explained one of the states included in the fo
means it is not included in the unwholesome cetasikas. It is something different from dosa, s
the unwholesome cetasikas. This is just said for information. We have to take it as anguish.
dosa.

¡§Its characteristic is burning of the mind. Its function is to bemoan. It is manifested as dejec
suffering because it is suffering due to formations (sa~kh?ra dukkha), because of the burnin
because of bodily dejection.¡¨

Paragraph 53 gives the difference between sorrow, lamentation and despair. ¡§Sorrow is lik
oil, etc.] in a pot over a slow fire.¡¨ So it is not so intense. ¡§Lamentation is like its boiling ove
the pot when cooking over a quick fire.¡¨ So first you are sorry and then you say something a

is like what remains in the pot after it has boiled over and is unable to do so any more, going
the pot till it dries up.¡¨ A portion remains in the pot which cannot spill over and goes on cool
dries up. Despair is like that. So in this paragraph the difference between sorrow, lamentatio
explained.

Then there is association with the unloved. ¡¥Unloved¡¦ here means both living beings and n
¡§Association with the unloved is meeting with disagreeable beings and formations (inanima
have to live with a person whom you do not like, that is dukkha. If you have to be with a car
you trouble, that is dukkha. That is a disagreeable formation.

The next one is separation from the loved. ¡§Separation from the loved is to be parted from
and formations (inanimate things).¡¨ So now people are suffering from separation from the lo
from beings and also separation from their houses and so on.

The next one, not to get what one wants is also suffering. Here not to get what one wants is
to get what is unobtainable. We wish for something which is unobtainable. It is not that I wish
and then I do not get a car. It is dukkha, but the dukkha here means more than that. That is
passage here ¡§ ¡¥Oh that we were not subject to birth!¡¦ is called suffering since one does n
wanted.¡¨ We are always subject to let us say old age. We say ¡§Oh, that we were not subje
would be good if we did not get old. However much we may not want to get old, still we get o
meaning of not to get what one wants. Old age, death and also rebirth we get even though w
¡§Its characteristic is the wanting of an unobtainable object. Its function is to seek that. It is n
as disappointment. It is suffering because it is a basis for suffering.¡¨

¡§In short the five aggregates [as objects] of clinging are suffering.¡¨ The five aggregates are
suffering. Paragraph 58 ¡§For birth etc., thus oppress the pentad of aggregates [as objects]
fire does fuel, as shooting does a target (Actually it is ¡¥as weapon does a target¡¦.), as gadf
etc. So a cow¡¦s body, as reapers do a field, as village raiders do a village; and they are gen
aggregates as weeds, creepers, etc., are on the ground, as flowers, fruits and sprouts are on
clingings oppress the five aggregates and they live on the five aggregates.

¡§And the aggregates [as objects] of clinging have birth as their initial suffering, aging as the
suffering, and death as their final suffering. The suffering due to burning in one who is the vi
pain that threatens death is sorrow. The suffering consisting in crying out by one who is una
is lamentation¡¨ and so on. All these are shown to be caused by the five aggregates of clingi
the Buddha said ¡§The five aggregates of clinging are suffering.¡¨ This is actually the philosc
of the word ¡¥dukkha¡¦. It is not so difficult to understand that birth is dukkha, aging is dukkh
dukkha and so on. But this is not so easy to understand. In order to understand this you hav

the third kind of dukkha, sa~kh?ra dukkha, suffering through formations. If you understand s
understand this.

Then the Commentator said: ¡§It is impossible to tell it [all] without remainder, showing each
suffering, even [by going on doing so] for many eons, so the Blessed One said ¡¥In short the
of clinging are suffering¡¦.¡¨

Then the next one is the Truth of the Origin of Suffering. First there are the word explanation
making become again¡¨ - that means it causes rebirth. ¡§Thus it is ¡¥becoming again¡¦; beco
habit, thus it ¡¥produces further becoming¡¦.¡¨ These are word explanations.

The next explanation is for the expression ¡¥nandir?gasahagata¡¦ in P??i. It is translated as
concern and greed¡¦. But the explanation that is given here is that it is identical with delight a
it does not mean that it is accompanied by delight and greed. It is delight and greed.

If you studied the Abhidhammatthasa~gaha, you may know the word ¡¥sahagat?¡¦. ¡¥Sahag
together with¡¦. But sometimes the word ¡¥sahagat?¡¦ has no meaning at all. Here the word
special meaning like ¡¥arising together¡¦ or ¡¥accompanied by¡¦. So it is identical with nandir
and greed.

¡§Concerned with this and that¡¨ - that means delighting with this that. ¡§Wherever personali
- that means wherever life is generated. ¡§There is delight (not ¡¥concern¡¦) with that (life).¡¨
according to Abhidhamma when a person takes rebirth there is rebirth thought process. In th
process there are javanas. These javanas are always accompanied by lobha. So we begin c
lobha. We are fresh in this new life and we have attachment to this new life. We begin with t
¡§Wherever personality is generated there is concern with that.¡¨ Actually ¡§Wherever life is
wherever there is rebirth there is delight or attachment to that rebirth.¡¨

¡§The expression ¡¥that is to say (seyyathida?) is a particle; its meaning is ¡¥which is that.¡¦
sense-desires, craving for becoming, craving for non-becoming will be explained in the Desc
Dependent Origination.¡¨ We will come to that later. These are important - craving for desire
becoming, craving for non-becoming. They will be explained later. ¡§Although this is threefol
nevertheless be understood as ¡¥The Noble Truth of the Origin of Suffering¡¦, taking it as on
its generating the truth of suffering.¡¨ So it is the cause of suffering.

Then there is the Truth of the Cessation of Suffering, the Third Truth. ¡§In the description of
of suffering it is the cessation of the origin that is stated by the words that which is.. of that s
craving, and so on. Why is that? Because the cessation of suffering comes about with the ce

origin. For it is with the cessation of its origin that suffering ceases, not otherwise.¡¨ Now wh
described the cessation of suffering, the Buddha said ¡§Cessation of craving is the cessatio
Buddha did not say that the end of suffering is the Third Noble Truth. He said that the cessa
abandonment of the origin or craving is the cessation of suffering. That is because when the
cause, there is no effect.

¡§Just as a tree cut down grows up again
While yet its root remains unharmed and sound,
So with the tendency to crave intact
This suffering is ever reproduced.¡¨

¡§So it is because suffering ceases only through the cessation of its origin that, when teachi
of suffering, the Blessed One therefore taught the cessation of the origin.¡¨ He explained tha
cessation of craving. Cessation of craving equals cessation of dukkha (suffering).

¡§For the Perfect Ones behave like lions. When they make suffering cease and when they te
suffering, they deal with the cause, not the fruit. But the sectarians behave like dogs.¡¨ The a
have something bad to say about those of other faiths. ¡§When they make suffering cease a
the cessation of suffering, by teaching devotion to self-mortification, etc., they deal with the f
the cause. This in the first place is how the motive for teaching the cessation of suffering by
cessation of its origin should be understood.¡¨

How the Buddhas are like lions and how the sectarians are like dogs is explained in footnote
lion directs his strength against the man who shot the arrow at him, not against the arrow, so
deal with the cause, not with the fruit. But just as dogs, when struck with a clod, snarl and bi
and do not attack the striker, so the sectarians who want to make suffering cease devote the
mutilating the body, and to causing cessation of defilements.¡¨

¡§Of that same craving: of that craving which, it was said, ¡¥produces further becoming¡¦, an
classed as ¡¥craving for sense-desires¡¦ and so on. It is the Path that is , called ¡¥fading awa
¡¥With the fading away [of greed] he is liberated¡¦ is said. Fading away and cessation is cess
fading away. Remainderless fading away and cessation is cessation through fading away th
because of eradication of inherent tendencies. Or alternatively, it is abandoning that is called
away¡¦; and so the construction here can be regarded as ¡¥remainderless fading away, rema
cessation¡¦. The P??i word here is ¡¥asesavir?ganirodha¡¦. So there are three words groupe
word. ¡¥Vir?ga¡¦ is translated here as fading away. ¡¥Asesa¡¦ is translated as remainderless
is translated as cessation. So it is remainderless fading away cessation.

According to the first explanation we cannot translate it a fading away and cessation. We sh

through fading away. ¡¥Fading away¡¦ here means actually Path (Magga). The word ¡¥vir?ga According to the first explanation the translation should be remainderless cessation through translation should be remainderless cessation through fading away or remainderless cessat

According to the second explanation ¡¥fading away¡¦ just means fading away, not the Path h cessation. Remainderless should be combined with both words - so remainderless fading av cessation. According to the first explanation it is remainderless cessation through fading awa the second explanation it is remainderless fading away and remainderless cessation. ¡§Or a abandoning that is called ¡¥fading away¡¦; and so the construction here can be regarded as fading away, remainderless cessation¡¦.¡¨

¡§But in essence (not ¡¥as to meaning¡¦), all of them are synonyms for Nibb?na.¡¨ When th the Third Noble Truth, be used the word ¡¥asesavir?ganirodho c?go pa?inissago mutti anal? Commentator is saying is that all these words are synonyms of Nibb?na. ¡§For in the ultimat Nibb?na that is called ¡¥The Noble Truth of the Cessation of Suffering¡¦. But because cravin ceases on coming to that¡¨ - ¡¥on coming to that¡¦ really means depending upon that. That is consciousness arises, it takes Nibb?na as object. Only when there is Nibb?na as object can arise. Only the Path consciousness abandons the mental defilements. So Nibb?na is called Nibb?na is called ¡¥cessation¡¦. ¡¥Fading away¡¦ actually means the cause of fading away, t cessation.

¡§And because there comes to be the giving up, etc., of that [craving] on coming to that [Nib there is not even one kind of reliance here [to be depended upon] from among the reliances cords of sense desires, etc., it is therefore called giving it up, relinquishing it, letting it go, no relying on it.¡¨ All these expressions are synonyms for Nibb?na. Nibb?na is actually not givin the cause of giving up, the cause of relinquishing, the cause of letting go, the cause of not re is something, not just the act of giving up, not the act of relinquishing, not just letting go, not It is something that helps consciousness give up, relinquish, let go and so on.

¡§It has peace as its characteristic. Its function is not to die; or its function is to comfort. It is manifested as the signless; or it is manifested as non-diversification.¡¨ In footnote 17 the wo ¡¥nippapa?ca¡¦ is explained. You may read it later. Footnote 16 about ¡¥on coming to that¡¦ i read. The P??i word used here is ¡¥?gama¡¦.

Next is the discussion of Nibb?na. These are questions and answers, like a debate. One is t is the defender. [Question 1] ¡§Is Nibb?na non-existent because it is unapprehendable, like horn?¡¨ The opponent said that there is no Nibb?na. Nibb?na is non-existent because it can like a hare¡¦s horn. There is no such thing as a hare¡¦s horn. Like that there is no Nibb?na.

[Answer] ¡§That is not so, because it is apprehendable by the [right] means. For it is apprehe
namely the Noble Ones] by the [right] means,, in other words, by the way that is appropriate
of virtue, concentration, and understanding (wisdom);] it is like the supramundane conscious
[which is apprehendable only by certain of the Noble Ones] by means of knowledge of pene
minds.¡¨ So it is like supramundane consciousness. Supramundane consciousness can only
who have attained enlightenment or who have attained the supramundane consciousness. T
can know the supramundane consciousness of the lower Noble Persons. There are four sta
Those who have reached the second stage can know the supramundane consciousness of
and so on. So like that, Nibb?na can be apprehended by right means. That means one may
the path of virtue, concentration and wisdom. So there is Nibb?na. ¡§Therefore it should not
is non-existent because unapprehendable, for it should not be said that what the foolish ordi
apprehend is unapprehendable.¡¨ These people say that it is unapprehendable, but it is not
just because they say it is.

And then the defender continues. ¡§Again it should not be said that Nibb?na does not exist.
it then follows that the Way would be futile.¡¨ ¡¥The Way¡¦ means the practice, the practice o
Eightfold Path. It would be nonsense if you said that there was no Nibb?na. ¡§For if Nibb?na
non-existent, then it would follow that the right way, which includes the three aggregates beg
virtue and is headed by right understanding would be futile. And it is not futile because it doe
Nibb?na.¡¨ I don¡¦t like the word ¡¥aggregates¡¦ here. It may confuse you. I just want to say ¡
¡¥groups beginning with virtue¡¦ means s?la, sam?dhi and pa???. They are described in P??
sam?dhi khandha and pa??? khandha. But ¡¥khandha¡¦ here does not mean the aggregates
on. We can just say ¡¥groups¡¦. ¡§The three groups beginning with virtue and is headed by
would be futile. And it is not futile because it does reach Nibb?na.¡¨ So you cannot say that t
Nibb?na. If you say that there is no Nibb?na, then the Path would be meaningless. The path
The Path leads to Nibb?na. So there is Nibb?na. That is what the author meant.

[Question 2] ¡§But futility of the Way, does not follow what is reached is absence (non-existe
absence of the five aggregates consequent upon the cutting off of the defilements]?¡¨ After o
defilements, the five aggregates do not exist.

[Answer] ¡§That is not so. Because, though there is absence of past and future [aggregates]
nevertheless no reaching of Nibb?na [simply because of that].¡¨ The opponent takes the abs
aggregates to be Nibb?na. If the absence of aggregates is Nibb?na, then the past is not exis
future is not existent now, so there would be Nibb?na. There is no reaching of Nibb?na simp
is not present now, the future is not present now, the past aggregates are not present, the fu
are not present. If you say that the absence or the non-existence of the five aggregates are

will be otherwise.

[Question 3] ¡§Then is the absence of present [aggregates] as well Nibb?na?¡¨ The absence
aggregates is Nibb?na. Could that not be Nibb?na the opponent asks.

[Answer] ¡§That is not so.¡¨ That is because it is a contradiction of terms. The present canno
¡§Because their absence is an impossibility, since if they are absent their non-presence follo
Nibb?na were absence of present aggregates too,] that would entail the fault of excluding th
¡¥arising¡¦ but ¡¥reaching¡¦) reaching of the Nibb?na element with results of past clinging left
moment, which has present aggregates as its support.¡¨ The second part of the paragraph m
entail the fault of excluding the reaching of the Nibb?na element with results of past clinging
That means at the moment of Path consciousness there are aggregates, aggregates in exis
the absence of the present aggregates is Nibb?na, then there should be no reaching of Nibb
Path consciousness because at the moment of Path consciousness there are aggregates. If
of aggregates is Nibb?na, then there can be no Nibb?na at the moment of Path consciousne
the result of past clinging left. That means Nibb?na before death. There are two kinds of Nib
before death of the Arahant and Nibb?na after the Arahant dies. We find out more later. Wh
there are no aggregates. That kind of Nibb?na is possible, but the other kind of Nibb?na is n
you take the absence of aggregates to be Nibb?na because aggregates are not absent at th
consciousness.

[Question 4] ¡§Then will there be no fault if it is non-presence of defilements [that is Nibb?na
the non-presence, the non-existence of defilements if that is Nibb?na, there will be no fault?

[Answer] The defender said that is not so. ¡§Because it would then follow that the Noble Pat
For if it were so, then, since defilements [can be] non-existent also before the moment of the
follows that the Noble Path would be meaningless.¡¨ Non-existence of defilements - there ca
of defilements before the Path arises. Sometimes the defilements do not arise. If that is Nibb
Path would be meaningless. You don¡¦t have to try to reach the Path because you already h
one set of questions and answers.

[Question 5] ¡§But is not Nibb?na destruction, because of the passage¡¨ - now here the ques
aspect. The opponent points out the passage says ¡§That, friend, which is the destruction of
hate..of delusion, ..is Nibb?na.¡¨ Nibb?na is just the destruction of greed, hate and delusion.
separate thing that is Nibb?na, but there is just destruction, just the disappearance of defiler
it that way.

[Answer] Then the defender said ¡§That is not so, because it would follow that Arahantship (

Arahatta Phala, the Fruit), also, was mere destruction. For that, too, is described in the [sam
beginning ¡¥That, friend, which is the destruction of greed..of hate.. of delusion is Arahantsh
answer here is following the passage ¡¥the destruction of greed, of hate, of delusion is Nibb
would follow that passage that Nibb?na is mere destruction, there is another passage in the
says Arahantship is destruction. So Arahantship also would be mere destruction. So it is not
way. Nibb?na is not to be taken as mere destruction nor as mere disappearance of mental c

¡§And what is more the fallacy then follows that Nibb?na would be temporary, etc.; for if it w
follow that Nibb?na would be temporary, have the characteristic of being formed, and be obt
of right effort; and precisely because of its having formed characeristics it would be included
and it would be burning with the fires of freed, etc., and because of its burning it would follow
suffering.¡¨ Nibb?na would be suffering. Nibb?na is the destruction, the disappearance of me
Since mental defilements are formed, they are burning. They are dukkha. Then Nibb?na wo
Therefore it should not be taken that way.

[Question 6] ¡§Is there no fallacy, if Nibb?na is that kind of destruction subsequent to which
more occurrence?¡¨ Suppose defilements are destroyed and they don¡¦t appear again. Then
be called ¡¥Nibb?na¡¦, the opponent is saying. Suppose a person practices jh?na. By the pra
could put off or he could avoid the arising of defilements, not by total destruction but just by
away. Then after that he gets enlightenment. Then Nibb?na would not be at the moment of
the time when he could put off defilements. That is what is meant by the opponent.

[Answer] ¡§That is not so. Because there is no such kind of destruction. And even if there w
fallacies would not be avoided. Also because it would follow that the Noble Path was Nibb?n
Path causes the destruction of defects, and that is why it is called ¡¥destruction¡¦; and subse
there is no more occurrence of the defects.¡¨ After Path consciousness there are no more m
The Path would be called ¡¥Nibb?na¡¦ and not Nibb?na itself. ¡§But it is because the kind of
called ¡¥cessation consisting in non-arising¡¦, [that is Nibb?na,] serves figuratively speaking
support [for the Path] that [Nibb?na] is called ¡¥destruction¡¦ as a metaphor for it.¡¨

Do you understand this? There are two things - cessation consisting in non-arising and Nibb
serves as a decisive support¡¦ simply means let us say as an object. Since Nibb?na serves a
support for the Path, Nibb?na is said to be the cause and cessation consisting in non-arising
But here Nibb?na is called ¡¥destruction¡¦. That is by metaphor. In the passage quoted Nibb
destruction. Destruction of greed, hatred and delusion is Nibb?na. We are to understand tha
not really Nibb?na. Nibb?na is described as destruction because it is the cause or condition
Nibb?na serves as a condition for destruction. That is why Nibb?na is called ¡¥destruction¡¦.
direct expression. There are some kinds of metaphors that are this way.

As an example we say that sugar is phlegm. If you eat much sugar, you have phlegm. So pe
phlegm. Or perhaps salt is blood pressure. Salt is not blood pressure, but it is the cause for
So people say salt is blood pressure. Here Nibb?na is destruction. Nibb?na is not actually de
is the cause for destruction. It is the condition for destruction. That is why Nibb?na is stated
destruction. It is not direct talk. That is the reason for the next question.

[Question 7] ¡§Why is it not stated in its form?¡¨ Why is it not stated directly? Why is it not ca
cause of destruction?

[Answer] Then the answer is because it is extremely subtle. Even the Buddha hesitated to te
because it is so subtle that it would not be readily understood by the listeners.

Student: There is a problem here. If you say that Nibb?na is the cause of destruction, then N
before destruction.

Teacher: ¡¥Cause for¡¦ means a condition for. Nibb?na does not cause destruction, but Nibb
for destruction.

Student: It sounds like destruction is the next step after Nibb?na. Do you know what I mean?
after, a higher step.

Teacher: We cannot say that Nibb?na is past, or present, or future. Nibb?na is some kind of
consciousness arises, it takes Nibb?na as object and at the same time it eradicates mental d
destruction is there. Destruction of mental defilements is at the moment of Path consciousne
consciousness can arise only when it takes Nibb?na as object. If there is no such thing as N
consciousness cannot arise. That is why Nibb?na is said to be a condition for the destruction
defilements.

[Question 8] ¡§Since it is, when the Path is, then it is not uncreated?¡¨ If it is so, then only wh
Path, there is the destruction of mental defilements. It is taken as Nibb?na. So Nibb?na is no
Nibb?na is made by something. That is what the opponent is saying.

[Answer] ¡§That is not so, because it is not arousable by the Path (That means it is not prod
Path.); it is only reachable, not produced (strike out arousable), by the Path; that is why it is
It is because it is uncreated that it is free from aging and death. It is because of the absence
creation and its aging and death it is permanent.¡¨ Then ¡¥permanent¡¦ has been said so her
argument.

[Question 9] ¡§Then it follows that Nibb?na, too, has the kind of permanence [claimed] of the
on?¡¨ I think this is not correct. What the opponent says here is that you say Nibb?na is perm
Nibb?na is permanent, then the atoms. etc. are permanent. The atom etc., are taught in othe
There are six Hindu philosophies. They are called ¡¥darshan¡¦ in Sanskrit. In some of these
accept the atom the atom as a cause of creation or atoms are an ultimate truth. Atoms are ta
indestructible, to be permanent. So if you say Nibb?na is permanent, then the atoms are als
Nibb?na is permanent, so the atoms, etc., are also permanent?¡¨

{Answer] ¡§That is not so. Because of the absence of any cause [that brings about its arising
not correct. Because of the absence of any reason, (not ¡¥cause¡¦); that can prove its truth th
its arising. In this passage the terms used in Hindu logic are used. You have to understand h
order to understand this passage and the Sub-Commentary on it. It is very difficult. The word
reason. Are you familiar with syllogism in logic? I wrote a book on Hindu syllogisms in Burme
forgotten about that. So I had to read it again. There is what is called syllogism in Hindu logi
something.

The classical example is there is fire on the mountain because there is smoke. Wherever the
is fire, for example a kitchen. There is smoke on the mountain, therefore the mountain has fi
five stages of syllogism. In order to convince people you have to make use of these five step
is just the statement of fact. There is fire on the mountain. Then ¡¥Why?¡¦ someone may ask
smoke. How are fire and smoke related? Wherever there is smoke there is fire, for example
kitchens in the United States. You use gas here, so there is no smoke. So wherever there is
fire, for example in the kitchen. Now there is smoke there on the mountain, so there is fire on
This is called ¡¥syllogism¡¦. The second sentence is called ¡¥hetu¡¦ (reason). Why do you sa
the mountain? Because I see the smoke there. That sentence is called ¡¥hetu¡¦. That is not
reason given by the person. Because of the absence of any reason, there is no reason to pr
permanent.

[Question 10] ¡§Because Nibb?na has permanence, then, these, [that is, the atom, etc.] are
well?¡¨ The next question is because Nibb?na is permanent, the atoms are also permanent.

[Answer] ¡§That is not so. Because [in that proposition] the characteristic of [logical] reason
(¡¥Cause does not arise¡¦ is incorrect.), [in other words, to say that Nibb?na is permanent is
reason why the atom, etc., should be permanent.¡¨ According to Therav?da Buddhists the p
not proved. They are not proved. To say because Nibb?na is permanent, they are permanen
reason, valid statement. The reason is not valid.

[Question 11] ¡§Then they are permanent because of the absence of their arising, as Nibb?n

[Answer] ¡§That is not so. Because the atom and so on have not been established as facts. to Buddhists.) The aforesaid logical reasoning proves that only this, [that is Nibb?na,] is perm [precisely because it is uncreated].¡¨ (There should be a period there. Then we should strike ¡§It is immaterial because it transcends the individual essence of matter.¡¨ That is another st Questions and answers for #9, #10, #11 use logical terms. We have to understand Hindu lo understand these passages clearly.

Then Nibb?na is described as immaterial. Nibb?na is n?ma or ar|pa although it is not consci mental factor. It is n?ma. It is ar|pa.

¡§The Buddhas¡¦ goal is one and has no plurality.¡¨ Actually what is meant here is it is a sing there is no difference in the goal of Buddhas etc. Buddhas¡¦ goal, or Buddhas¡¦ enlightenme destruction of defilements and others¡¦ destruction of defilements are the same. ¡§The Budd and has no plurality¡¨ - I think that is not so good. It is a single goal because there is no diffe goal of Buddhas, etc.

Then he describes the two kinds of Nibb?na - Nibb?na with results of past clinging left and N results of past clinging left. That simply means Nibb?na while the Arahant is living or before Nibb?na after the death of the Arahant. Before he dies he still has the aggregates. He still ha mind. They are called ¡¥the results of past clinging¡¦. ¡¥With the results of past clinging¡¦ mea is alive. ¡¥Without the results of past clinging¡¦ means when he dies.

Paragraph 74 ¡§Because it can be arrived at by distinction of knowledge that succeeds throu perseverance; and because it is the word (not ¡¥world¡¦) of the Omniscient One, Nibb?na is regards individual essence in the ultimate sense; for this is said: ¡¥Bhikkhus, there is an unb unbecome, an unmade, an unformed¡¦.¡¨ This is a famous passage quoted by many people.

¡§This is the section of the definition dealing with the description of the Cessation of Sufferin Noble Truth).¡¨ We cannot go to the Fourth Noble Truth tonight. OK.

Student: Bhante, back in paragraph 69 you said that Arahantship really means what?

Teacher: It really means Path of Arahantship and Fruit of Arahantship.

Student: So they want to say that is the same as Nibb?na.

Teacher: No. Nibb?na is a separate dhamma. Path is one thing. Fruit is another thing. Nibb?
thing. We will cross over into Pa?icca Samupp?da next week.

S?dhu! S?dhu! S?dhu!

(Tape 34 / Ps: 32 ¡V 74)

In paragraph 4 I want to correct something. ¡¥A¡¦ is mark of kamma. ¡¥Mark of a ruler¡¦ mea
kamma. ¡¥Mark of a ruler¡¦ just means mark of kamma. ¡¥B¡¦ is taught by the Buddha. There
¡¥Ruler¡¦ means the Buddha, so taught by the Buddha actually. ¡¥C¡¦ should be seen by the
ruler¡¦ is seen by the Buddha. Then ¡¥D¡¦ is prepared by kamma. That means the result of ka
fostered by the Buddha. So A. mark of kamma, B. taught by the Buddha, C. seen by the Bud
kamma, E. fostered by the Buddha. These are the meanings given for the word ¡¥indriya¡¦ in

Today we come to the explanation of birth and so on. The Truth of Suffering - Birth - paragra
meanings of the word, the meanings of the P??i word ¡¥j?ti¡¦ can have. The word ¡¥j?ti¡¦ can
meanings. Its meanings are given here in this paragraph. From this paragraph on the explan
given again - birth is suffering, aging is suffering, death is suffering and so on. These are exp
one. Paragraph 32 gives the meanings that the P??i word ¡¥j?ti¡¦ can have. Then the meani
appropriate here is pointed out at the end. J?ti has how many meanings?

¡§For in the passage ¡¥[He recollects..] one birth (j?ti), two births¡¦ it is becoming.¡¨ That mea
life, two lives. ¡§In the passage ¡¥Vis?kh?, there is a kind (j?ti) of ascetics called Niga??has
is a monastic order.¡¨ In this passage the word ¡¥j?ti¡¦ means a monastic order or something
denomination. ¡§In the passage ¡¥Birth (j?ti) is included in two aggregates¡¦ it is the characte
whatever is formed.¡¨ That means the first phase of existence. You know that there are three
existence - arising, continuation and death. So it is the first phase of existence that is arising
the characteristic of whatever is formed.¡¨ That means all formations have the characteristic
continuation and disappearing. In this passage j?ti means that. ¡§In the passage ¡¥His birth
first consciousness arisen, the first cognition manifested, in the mother¡¦s womb¡¦, it is
rebirth-relinking.¡¨ In that passage the word ¡¥j?ti¡¦ means real relinking at the first moment in
life. ¡§In the passage ¡¥As soon as he was born, ?nanda, the Bodhisatta..¡¦ it is parturition.¡¨
act of being born.) ¡§In the passage ¡¥One who is not rejected and despised on account of b
clan.¡¨ Here ¡¥j?ti¡¦ or ¡¥birth¡¦ means clan. One is not rejected or despised because one is b
caste or whatever. ¡§In the passage (This was uttered by Venerable A~gulim?la.) ¡¥Sister, s
with the Noble birth¡¦ it is the Noble Ones¡¦ virtue.¡¨ Here ¡¥birth¡¦ means becoming a Noble

¡§Here it should be regarded as the aggregates that occur from the time of rebirth-linking up

the mother¡¦s womb in the case of the womb-born, and as only the aggregates of rebirth-link
the rest.¡¨ Here the word ¡¥j?ti¡¦ means the aggregates that occur from the time of rebirth-lin
exit from the mother¡¦s womb. That means during pregnancy. That is called ¡¥j?ti¡¦ here. ¡§A
aggregates of rebirth-linking in the case of the rest¡¨ - now there are beings who are womb-b
beings who are born spontaneously. For those who are born spontaneously just the aggrega
relinking are called ¡¥j?ti¡¦. ¡§But this is only an indirect treatment. In the direct sense, howev
the first manifestation of any aggregates that are manifested in living beings when they are b
that is called ¡¥birth¡¦.¡¨ First it says birth is from conception until the real birth for human bei
for other beings like the devas it is just the relinking.

In paragraph 32 although it is not important here, the translation of one of the passages is qu
the middle of the paragraph ¡§His birth is due to the first consciousness arisen, the first cogn
manifested, in the mother¡¦s womb.¡¨ That is wrong. This passage comes from the Vinaya P
become a monk only when he is 20 years of age. If he is younger than 20 years of age, then
monk. ¡¦20 years¡¦ means 20 years from conception, not from birth. Buddha was saying that
reckoning from the conception. Later on he was doubtful about whether he was really a mon
reported to the Buddha and the Buddha said that it was all right. So one must reckon 20 yea
of conception. That is the passage here. But the translation here is not correct. He misunder

Student: Is time in the womb counted as nine months?

Teacher: Mostly we count it as ten months. But to be on the safe side we do not actually cou
for ordination because sometimes people are born in seven months or whatever. For me I w
19 years and 7 months. This is a passage from the Vinaya Pi?aka. In the translation of Vina
Horner it is correct. You may look it up in Book of Discipline, part 4, page 120. You will get th
translation there.

Paragraph 34 ¡§Its characteristic is the first genesis in any [sphere of] becoming. Its function
[to a sphere of becoming]. It is manifested as an emerging here from a past becoming; or it i
the variedness of suffering.¡¨

¡§But why is it suffering? Because it is the basis for many kinds of suffering.¡¨ Why is this bir
j?ti, suffering? Because it is the basis for many kinds of suffering. Then the many kinds of su
explained here. The most important are the first three because they will be referred to again
explained. At least you have to remember these three even if you do not remember the othe

The first one is what? Dukkha dukkha (intrinsic suffering). The second one is viparin?ma duk
change, suffering when there is change). The third one is sa~kh?ra dukkha (suffering due to

suffering because they are formations. Then they are explained. There is also concealed su
suffering, indirect suffering, and direct suffering.

¡§Herein, bodily and mental painful feeling are called intrinsic suffering.¡¨ That means real su
P??i you see the word dukkha repeated, dukkha dukkha. That means real dukkha. Real duk
mental painful feelings. There are pleasant feeling, unpleasant feeling, and neutral feeling. H
unpleasant or painful feeling is meant, both bodily and mental. Both bodily and mental painfu
called ¡¥intrinsic suffering¡¦ or ¡¥dukkha dukkha¡¦. ¡§Because of their individual essence, the
their painfulness¡¨ because they are real dukkha they are called ¡¥dukkha dukkha¡¦ (intrinsic

The next ¡§[Bodily and mental] pleasant feeling are called ¡¥suffering in change¡¦.¡¨ This is g
pleasant feeling, somanassa and sukha. Even these are called ¡¥suffering (dukkha) becaus
there is dukkha. When you lose the good feeling, you long for that. So you are not happy. Th
¡¥suffering in change¡¦. Here even pleasant feelings are called suffering because they are a
arising of pain when they change.

¡§Equanimous feeling and the remaining formations of the three planes (That means k?m?v
ar|p?vacara) are called suffering due to formations because they are oppressed by rise and
that whatever has rise and fall is impermanent. And whatever is impermanent is suffering. W
and fall is suffering actually. Since everything in the world of formations has a beginning and
everything in the world is suffering. This is called ¡¥sa~kh?ra dukkha¡¦. This is the widest of
At least try to remember these three - dukkha dukkha, viparin?ma dukkha, sa~kh?ra dukkha
sa~kh?ra dukkha. Nothing in this world can escape.

Then there are other kinds of suffering - concealed suffering, exposed suffering, indirect suff
direct suffering. These are easy to understand. For example an earache is called ¡¥conceale
you look at the person from a distance, you don¡¦t know that he is suffering. Exposed sufferi
suffering produced by the 32 tortures. There are 32 tortures mentioned in the Suttas, very fri
tortures. When a person is tortured by one of these 32, it is exposed suffering because you
really suffering even from a distance. ¡§Except intrinsic suffering, all given in the exposition
of suffering beginning with birth are also called ¡¥indirect suffering¡¦ because they are the ba
kind of suffering or another.¡¨ They are the basis for suffering. That is why they are called ¡¥
suffering¡¦. ¡§But intrinsic suffering is called ¡¥direct suffering¡¦.¡¨ Intrinsic suffering is painful
and mental feeling. That is called ¡¥direct suffering¡¦.

¡§herein, this birth is suffering because it is the basis for the suffering in the states of loss as
evident by the Blessed One by means of a simile in the B?lapa??ita Sutta, etc., and for the s
arises in the happy destinies in the human world and is classed as ¡¥rooted in the descent in

so on.¡¨ Suffering in the descent into the womb and others are given here. The fetus is desc
being in a very painful position. I always say that I¡¦m not so much afraid of the fetus becaus
know. The suffering in the mother¡¦s womb is described here.

Paragraph 39 ¡§When the mother has a abortion¡¨ - that is not an abortion. No, he misunder
word is ¡¥gabbham|?ha¡¦. ¡¥M|?ha¡¦ means something like confused. And ¡¥gabbha ¡¦ mean
means difficult delivery. When a woman cannot give birth to a child easily, that means a diffi
¡§When the mother has a difficult delivery, the pain that arises in him through the cutting and
place where the pain arises that is not fit to be seen even by friends and intimates and comp
the suffering rooted in difficult delivery.¡¨ It is not ¡¥abortion¡¦. If it were abortion, it would be
secretly. Here other people help her. It is not abortion but difficult delivery. The others are no
to understand. This is just to make you afraid of the suffering through birth and so on.

The next one is aging (jar?). Here also it is twofold. There are two kinds of jar? or aging; ¡§a
characteristic of whatever is formed (That means the second phase of existence, continuatio
case of a continuity, as the oldness of aggregates included in a single becoming, which oldn
¡¥brokenness¡¦ (¡¥Brokenness¡¦ means broken teeth and so on.) and so on. The latter is inte
not the jar? which is the characteristic of formations. It is getting old. Your teeth are broken.
white hair. You cannot see well and so on.

¡§This aging has as its characteristic the maturing (ripening) of aggregates. Its function is to
death. It is manifested as the vanishing of youth. It is suffering because of the suffering due
and because it is a basis for suffering.¡¨ It is itself suffering and it is also a basis for suffering
is why it is described as dukkha or suffering. These explanations are not difficult to understa
have to get old, then there is leadnness in all the limbs (That means weakness in all the limb
the faculties (You don¡¦t see well, you don¡¦t hear well.), vanishing of youth, undermining of
of memory and intelligence, contempt on the part of others, and so on.

Next is death. ¡§Death is suffering: death too is twofold, as a characteristic of the formed (Th
last phase of existence.), with reference to which it is said ¡¥Aging and death are included in
aggregates¡¦, and as the severing of the connection of the life faculty in a single becoming (T
ordinary death. The severing of the life faculty or the disappearance of the life faculty is calle
¡¥death¡¦.), with reference to which it is said ¡¥So mortals are in constant fear.. that they will
latter is intended here. Death with birth as its condition, death by violence, death by natural
from the exhaustion of the life span, death from the exhaustion of merit are names for it.¡¨

¡§It has the characteristic of a fall.¡¨ These are not difficult to understand. ¡§its function is to
It is manifested as absence from the destiny.¡¨ ¡¥Destiny¡¦ really means ¡¥this life¡¦. The P??

¡¥gati¡¦. The P??i word ¡¥gati¡¦ is always translated as destiny. That is why in brackets it say
there was the rebirth], this life. ¡§It should be understood as suffering because it is a basis fo
suffering.¡¨

Then the next one is sorrow. ¡§Sorrow is a burning in the mind in one affected by loss of rela
(loss of relatives, loss of wealth, loss of youth, loss of health). Although in reality (not ¡¥in me
it is the same as grief, nevertheless it has inner consuming as its characteristic¡¨ and so on.
here is attha. ¡¥Attha¡¦ can mean meaning or sometimes ¡¥attha¡¦ means reality. Here it mea
¡§Although in reality it is the same as grief (domanassa)), nevertheless it has inner consumi
characteristic¡¨ and so on.

The next one is lamentation. The P??i word is parideva. ¡§Lamentation is verbal clamor on t
affected by loss of relatives and so on.¡¨ That means crying aloud, saying something. ¡§It ha
its characteristic. Its function is proclaiming virtues and vices.¡¨ When someone dies, then pe
oh, he is good or oh, he is bad. ¡§It is manifested as tumult. It is suffering because it is a sta
suffering due to formations (sa~kh?ra dukkha) and because it is a basis for suffering.

The next one is pain. Here it is bodily pain. Bodily pain is also suffering. It is not difficult to
understand.

The next one is grief. It is mental pain (domanassa). ¡§Its characteristic is mental oppressio
¡§It is suffering because it is intrinsic suffering (It is real suffering.) and because it brings bod
suffering.¡¨ This mental suffering brings bodily suffering. ¡§For those who are gripped by me
their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside do
swallow poison, hang themselves with ropes, walk into fires, and undergo many kinds of suf

The last one is despair. Here he misunderstood one word again. ¡§Despair is the same as th
excessive mental suffering in one affected by loss of relatives and so on.¡¨ The P??i word is
misunderstood the word ¡¥dosa¡¦ here. ¡¥Dosa¡¦ can mean humor in the body. Here it is sim
¡§Despair is the same as anguish produced by excessive mental suffering.¡¨ Despair is men
Despair is anguish.

¡§Some say that it is one of the states included in the formations aggregate.¡¨ The Sub-Com
say who ¡¥some¡¦ were. The Sub-Commentary explained one of the states included in the fo
means it is not included in the unwholesome cetasikas. It is something different from dosa, s
the unwholesome cetasikas. This is just said for information. We have to take it as anguish.
dosa.

¡§Its characteristic is burning of the mind. Its function is to bemoan. It is manifested as dejec
suffering because it is suffering due to formations (sa~kh?ra dukkha), because of the burnin
because of bodily dejection.¡¨

Paragraph 53 gives the difference between sorrow, lamentation and despair. ¡§Sorrow is lik
oil, etc.] in a pot over a slow fire.¡¨ So it is not so intense. ¡§Lamentation is like its boiling ove
the pot when cooking over a quick fire.¡¨ So first you are sorry and then you say something a
is like what remains in the pot after it has boiled over and is unable to do so any more, going
the pot till it dries up.¡¨ A portion remains in the pot which cannot spill over and goes on cool
dries up. Despair is like that. So in this paragraph the difference between sorrow, lamentatio
explained.

Then there is association with the unloved. ¡¥Unloved¡¦ here means both living beings and n
¡§Association with the unloved is meeting with disagreeable beings and formations (inanima
have to live with a person whom you do not like, that is dukkha. If you have to be with a car
you trouble, that is dukkha. That is a disagreeable formation.

The next one is separation from the loved. ¡§Separation from the loved is to be parted from
and formations (inanimate things).¡¨ So now people are suffering from separation from the lo
from beings and also separation from their houses and so on.

The next one, not to get what one wants is also suffering. Here not to get what one wants is
to get what is unobtainable. We wish for something which is unobtainable. It is not that I wish
and then I do not get a car. It is dukkha, but the dukkha here means more than that. That is
passage here ¡§ ¡¥Oh that we were not subject to birth!¡¦ is called suffering since one does n
wanted.¡¨ We are always subject to let us say old age. We say ¡§Oh, that we were not subje
would be good if we did not get old. However much we may not want to get old, still we get o
meaning of not to get what one wants. Old age, death and also rebirth we get even though w
¡§Its characteristic is the wanting of an unobtainable object. Its function is to seek that. It is m
as disappointment. It is suffering because it is a basis for suffering.¡¨

¡§In short the five aggregates [as objects] of clinging are suffering.¡¨ The five aggregates are
suffering. Paragraph 58 ¡§For birth etc., thus oppress the pentad of aggregates [as objects]
fire does fuel, as shooting does a target (Actually it is ¡¥as weapon does a target¡¦.), as gadf
etc. So a cow¡¦s body, as reapers do a field, as village raiders do a village; and they are gen
aggregates as weeds, creepers, etc., are on the ground, as flowers, fruits and sprouts are o
clingings oppress the five aggregates and they live on the five aggregates.

¡§And the aggregates [as objects] of clinging have birth as their initial suffering, aging as the
suffering, and death as their final suffering. The suffering due to burning in one who is the vi
pain that threatens death is sorrow. The suffering consisting in crying out by one who is una
is lamentation¡¨ and so on. All these are shown to be caused by the five aggregates of clingi
the Buddha said ¡§The five aggregates of clinging are suffering.¡¨ This is actually the philosc
of the word ¡¥dukkha¡¦. It is not so difficult to understand that birth is dukkha, aging is dukkh
dukkha and so on. But this is not so easy to understand. In order to understand this you hav
the third kind of dukkha, sa~kh?ra dukkha, suffering through formations. If you understand s
understand this.

Then the Commentator said: ¡§It is impossible to tell it [all] without remainder, showing each
suffering, even [by going on doing so] for many eons, so the Blessed One said ¡¥In short the
of clinging are suffering¡¦.¡¨

Then the next one is the Truth of the Origin of Suffering. First there are the word explanatior
making become again¡¨ - that means it causes rebirth. ¡§Thus it is ¡¥becoming again¡¦; beco
habit, thus it ¡¥produces further becoming¡¦.¡¨ These are word explanations.

The next explanation is for the expression ¡¥nandir?gasahagata¡¦ in P??i. It is translated as
concern and greed¡¦. But the explanation that is given here is that it is identical with delight a
it does not mean that it is accompanied by delight and greed. It is delight and greed.

If you studied the Abhidhammatthasa~gaha, you may know the word ¡¥sahagat?¡¦. ¡¥Sahag
together with¡¦. But sometimes the word ¡¥sahagat?¡¦ has no meaning at all. Here the word
special meaning like ¡¥arising together¡¦ or ¡¥accompanied by¡¦. So it is identical with nandir
and greed.

¡§Concerned with this and that¡¨ - that means delighting with this that. ¡§Wherever personali
- that means wherever life is generated. ¡§There is delight (not ¡¥concern¡¦) with that (life).¡¨
according to Abhidhamma when a person takes rebirth there is rebirth thought process. In th
process there are javanas. These javanas are always accompanied by lobha. So we begin c
lobha. We are fresh in this new life and we have attachment to this new life. We begin with t
¡§Wherever personality is generated there is concern with that.¡¨ Actually ¡§Wherever life is
wherever there is rebirth there is delight or attachment to that rebirth.¡¨

¡§The expression ¡¥that is to say (seyyathida?) is a particle; its meaning is ¡¥which is that.¡¦
sense-desires, craving for becoming, craving for non-becoming will be explained in the Desc
Dependent Origination.¡¨ We will come to that later. These are important - craving for desire

becoming, craving for non-becoming. They will be explained later. ¡§Although this is threefol
nevertheless be understood as ¡¥The Noble Truth of the Origin of Suffering¡¦, taking it as on
its generating the truth of suffering.¡¨ So it is the cause of suffering.

Then there is the Truth of the Cessation of Suffering, the Third Truth. ¡§In the description of
of suffering it is the cessation of the origin that is stated by the words that which is.. of that s
craving, and so on. Why is that? Because the cessation of suffering comes about with the ce
origin. For it is with the cessation of its origin that suffering ceases, not otherwise.¡¨ Now wh
described the cessation of suffering, the Buddha said ¡§Cessation of craving is the cessation
Buddha did not say that the end of suffering is the Third Noble Truth. He said that the cessa
abandonment of the origin or craving is the cessation of suffering. That is because when the
cause, there is no effect.

¡§Just as a tree cut down grows up again
While yet its root remains unharmed and sound,
So with the tendency to crave intact
This suffering is ever reproduced.¡¨

¡§So it is because suffering ceases only through the cessation of its origin that, when teachi
of suffering, the Blessed One therefore taught the cessation of the origin.¡¨ He explained tha
cessation of craving. Cessation of craving equals cessation of dukkha (suffering).

¡§For the Perfect Ones behave like lions. When they make suffering cease and when they te
suffering, they deal with the cause, not the fruit. But the sectarians behave like dogs.¡¨ The a
have something bad to say about those of other faiths. ¡§When they make suffering cease a
the cessation of suffering, by teaching devotion to self-mortification, etc., they deal with the f
the cause. This in the first place is how the motive for teaching the cessation of suffering by
cessation of its origin should be understood.¡¨

How the Buddhas are like lions and how the sectarians are like dogs is explained in footnote
lion directs his strength against the man who shot the arrow at him, not against the arrow, so
deal with the cause, not with the fruit. But just as dogs, when struck with a clod, snarl and bi
and do not attack the striker, so the sectarians who want to make suffering cease devote the
mutilating the body, and to causing cessation of defilements.¡¨

¡§Of that same craving: of that craving which, it was said, ¡¥produces further becoming¡¦, an
classed as ¡¥craving for sense-desires¡¦ and so on. It is the Path that is , called ¡¥fading awa
¡¥With the fading away [of greed] he is liberated¡¦ is said. Fading away and cessation is cess
fading away. Remainderless fading away and cessation is cessation through fading away th

because of eradication of inherent tendencies. Or alternatively, it is abandoning that is called
away¡¦; and so the construction here can be regarded as ¡¥remainderless fading away, rema
cessation¡¦. The P??i word here is ¡¥asesavir?ganirodha¡¦. So there are three words groupe
word. ¡¥Vir?ga¡¦ is translated here as fading away. ¡¥Asesa¡¦ is translated as remainderless
is translated as cessation. So it is remainderless fading away cessation.

According to the first explanation we cannot translate it a fading away and cessation. We sh
through fading away. ¡¥Fading away¡¦ here means actually Path (Magga). The word ¡¥vir?ga
According to the first explanation the translation should be remainderless cessation through
translation should be remainderless cessation through fading away or remainderless cessat

According to the second explanation ¡¥fading away¡¦ just means fading away, not the Path h
cessation. Remainderless should be combined with both words - so remainderless fading av
cessation. According to the first explanation it is remainderless cessation through fading awa
the second explanation it is remainderless fading away and remainderless cessation. ¡§Or a
abandoning that is called ¡¥fading away¡¦; and so the construction here can be regarded as
fading away, remainderless cessation¡¦.¡¨

¡§But in essence (not ¡¥as to meaning¡¦), all of them are synonyms for Nibb?na.¡¨ When th
the Third Noble Truth, be used the word ¡¥asesavir?ganirodho c?go pa?inissago mutti anal?
Commentator is saying is that all these words are synonyms of Nibb?na. ¡§For in the ultimat
Nibb?na that is called ¡¥The Noble Truth of the Cessation of Suffering¡¦. But because cravin
ceases on coming to that¡¨ - ¡¥on coming to that¡¦ really means depending upon that. That is
consciousness arises, it takes Nibb?na as object. Only when there is Nibb?na as object can
arise. Only the Path consciousness abandons the mental defilements. So Nibb?na is called
Nibb?na is called ¡¥cessation¡¦. ¡¥Fading away¡¦ actually means the cause of fading away, t
cessation.

¡§And because there comes to be the giving up, etc., of that [craving] on coming to that [Nib
there is not even one kind of reliance here [to be depended upon] from among the reliances
cords of sense desires, etc., it is therefore called giving it up, relinquishing it, letting it go, no
relying on it.¡¨ All these expressions are synonyms for Nibb?na. Nibb?na is actually not givin
the cause of giving up, the cause of relinquishing, the cause of letting go, the cause of not re
is something, not just the act of giving up, not the act of relinquishing, not just letting go, not
It is something that helps consciousness give up, relinquish, let go and so on.

¡§It has peace as its characteristic. Its function is not to die; or its function is to comfort. It is
manifested as the signless; or it is manifested as non-diversification.¡¨ In footnote 17 the wo

¡¥nippapa?ca¡¦ is explained. You may read it later. Footnote 16 about ¡¥on coming to that¡¦ i
read. The P??i word used here is ¡¥?gama¡¦.

Next is the discussion of Nibb?na. These are questions and answers, like a debate. One is t
is the defender. [Question 1] ¡§Is Nibb?na non-existent because it is unapprehendable, like
horn?¡¨ The opponent said that there is no Nibb?na. Nibb?na is non-existent because it can
like a hare¡¦s horn. There is no such thing as a hare¡¦s horn. Like that there is no Nibb?na.

[Answer] ¡§That is not so, because it is apprehendable by the [right] means. For it is apprehe
namely the Noble Ones] by the [right] means,, in other words, by the way that is appropriate
of virtue, concentration, and understanding (wisdom);] it is like the supramundane conscious
[which is apprehendable only by certain of the Noble Ones] by means of knowledge of pene
minds.¡¨ So it is like supramundane consciousness. Supramundane consciousness can only
who have attained enlightenment or who have attained the supramundane consciousness. T
can know the supramundane consciousness of the lower Noble Persons. There are four sta
Those who have reached the second stage can know the supramundane consciousness of
and so on. So like that, Nibb?na can be apprehended by right means. That means one may
the path of virtue, concentration and wisdom. So there is Nibb?na. ¡§Therefore it should not
is non-existent because unapprehendable, for it should not be said that what the foolish ordi
apprehend is unapprehendable.¡¨ These people say that it is unapprehendable, but it is not
just because they say it is.

And then the defender continues. ¡§Again it should not be said that Nibb?na does not exist.
it then follows that the Way would be futile.¡¨ ¡¥The Way¡¦ means the practice, the practice o
Eightfold Path. It would be nonsense if you said that there was no Nibb?na. ¡§For if Nibb?na
non-existent, then it would follow that the right way, which includes the three aggregates beg
virtue and is headed by right understanding would be futile. And it is not futile because it doe
Nibb?na.¡¨ I don¡¦t like the word ¡¥aggregates¡¦ here. It may confuse you. I just want to say ¡
¡¥groups beginning with virtue¡¦ means s?la, sam?dhi and pa???. They are described in P??
sam?dhi khandha and pa??? khandha. But ¡¥khandha¡¦ here does not mean the aggregates
on. We can just say ¡¥groups¡¦. ¡§The three groups beginning with virtue and is headed by
would be futile. And it is not futile because it does reach Nibb?na.¡¨ So you cannot say that t
Nibb?na. If you say that there is no Nibb?na, then the Path would be meaningless. The path
The Path leads to Nibb?na. So there is Nibb?na. That is what the author meant.

[Question 2] ¡§But futility of the Way, does not follow what is reached is absence (non-existe
absence of the five aggregates consequent upon the cutting off of the defilements]?¡¨ After
defilements, the five aggregates do not exist.

[Answer] ¡§That is not so. Because, though there is absence of past and future [aggregates] nevertheless no reaching of Nibb?na [simply because of that].¡¨ The opponent takes the abs aggregates to be Nibb?na. If the absence of aggregates is Nibb?na, then the past is not exis future is not existent now, so there would be Nibb?na. There is no reaching of Nibb?na simp is not present now, the future is not present now, the past aggregates are not present, the fu are not present. If you say that the absence or the non-existence of the five aggregates are will be otherwise.

[Question 3] ¡§Then is the absence of present [aggregates] as well Nibb?na?¡¨ The absence aggregates is Nibb?na. Could that not be Nibb?na the opponent asks.

[Answer] ¡§That is not so.¡¨ That is because it is a contradiction of terms. The present canno ¡§Because their absence is an impossibility, since if they are absent their non-presence follo Nibb?na were absence of present aggregates too,] that would entail the fault of excluding th ¡¥arising¡¦ but ¡¥reaching¡¦) reaching of the Nibb?na element with results of past clinging left moment, which has present aggregates as its support.¡¨ The second part of the paragraph m entail the fault of excluding the reaching of the Nibb?na element with results of past clinging That means at the moment of Path consciousness there are aggregates, aggregates in exist the absence of the present aggregates is Nibb?na, then there should be no reaching of Nibb Path consciousness because at the moment of Path consciousness there are aggregates. If of aggregates is Nibb?na, then there can be no Nibb?na at the moment of Path consciousne the result of past clinging left. That means Nibb?na before death. There are two kinds of Nib before death of the Arahant and Nibb?na after the Arahant dies. We find out more later. Whe there are no aggregates. That kind of Nibb?na is possible, but the other kind of Nibb?na is n you take the absence of aggregates to be Nibb?na because aggregates are not absent at th consciousness.

[Question 4] ¡§Then will there be no fault if it is non-presence of defilements [that is Nibb?na the non-presence, the non-existence of defilements if that is Nibb?na, there will be no fault?

[Answer] The defender said that is not so. ¡§Because it would then follow that the Noble Pat For if it were so, then, since defilements [can be] non-existent also before the moment of the follows that the Noble Path would be meaningless.¡¨ Non-existence of defilements - there ca of defilements before the Path arises. Sometimes the defilements do not arise. If that is Nibb Path would be meaningless. You don¡¦t have to try to reach the Path because you already h one set of questions and answers.

[Question 5] ¡§But is not Nibb?na destruction, because of the passage¡¨ - now here the ques
aspect. The opponent points out the passage says ¡§That, friend, which is the destruction of
hate..of delusion, ..is Nibb?na.¡¨ Nibb?na is just the destruction of greed, hate and delusion.
separate thing that is Nibb?na, but there is just destruction, just the disappearance of defiler
it that way.

[Answer] Then the defender said ¡§That is not so, because it would follow that Arahantship (
Arahatta Phala, the Fruit), also, was mere destruction. For that, too, is described in the [sam
beginning ¡¥That, friend, which is the destruction of greed..of hate.. of delusion is Arahantsh
answer here is following the passage ¡¥the destruction of greed, of hate, of delusion is Nibb
would follow that passage that Nibb?na is mere destruction, there is another passage in the
says Arahantship is destruction. So Arahantship also would be mere destruction. So it is not
way. Nibb?na is not to be taken as mere destruction nor as mere disappearance of mental c

¡§And what is more the fallacy then follows that Nibb?na would be temporary, etc.; for if it w
follow that Nibb?na would be temporary, have the characteristic of being formed, and be obt
of right effort; and precisely because of its having formed characeristics it would be included
and it would be burning with the fires of freed, etc., and because of its burning it would follov
suffering.¡¨ Nibb?na would be suffering. Nibb?na is the destruction, the disappearance of me
Since mental defilements are formed, they are burning. They are dukkha. Then Nibb?na wo
Therefore it should not be taken that way.

[Question 6] ¡§Is there no fallacy, if Nibb?na is that kind of destruction subsequent to which
more occurrence?¡¨ Suppose defilements are destroyed and they don¡¦t appear again. Then
be called ¡¥Nibb?na¡¦, the opponent is saying. Suppose a person practices jh?na. By the pra
could put off or he could avoid the arising of defilements, not by total destruction but just by
away. Then after that he gets enlightenment. Then Nibb?na would not be at the moment of
the time when he could put off defilements. That is what is meant by the opponent.

[Answer] ¡§That is not so. Because there is no such kind of destruction. And even if there w
fallacies would not be avoided. Also because it would follow that the Noble Path was Nibb?n
Path causes the destruction of defects, and that is why it is called ¡¥destruction¡¦; and subse
there is no more occurrence of the defects.¡¨ After Path consciousness there are no more m
The Path would be called ¡¥Nibb?na¡¦ and not Nibb?na itself. ¡§But it is because the kind of
called ¡¥cessation consisting in non-arising¡¦, [that is Nibb?na,] serves figuratively speaking
support [for the Path] that [Nibb?na] is called ¡¥destruction¡¦ as a metaphor for it.¡¨

Do you understand this? There are two things - cessation consisting in non-arising and Nibb

serves as a decisive support¡¦ simply means let us say as an object. Since Nibb?na serves a
support for the Path, Nibb?na is said to be the cause and cessation consisting in non-arising
But here Nibb?na is called ¡¥destruction¡¦. That is by metaphor. In the passage quoted Nibb
destruction. Destruction of greed, hatred and delusion is Nibb?na. We are to understand tha
not really Nibb?na. Nibb?na is described as destruction because it is the cause or condition
Nibb?na serves as a condition for destruction. That is why Nibb?na is called ¡¥destruction¡¦.
direct expression. There are some kinds of metaphors that are this way.

As an example we say that sugar is phlegm. If you eat much sugar, you have phlegm. So pe
phlegm. Or perhaps salt is blood pressure. Salt is not blood pressure, but it is the cause for
So people say salt is blood pressure. Here Nibb?na is destruction. Nibb?na is not actually de
is the cause for destruction. It is the condition for destruction. That is why Nibb?na is stated
destruction. It is not direct talk. That is the reason for the next question.

[Question 7] ¡§Why is it not stated in its form?¡¨ Why is it not stated directly? Why is it not ca
cause of destruction?

[Answer] Then the answer is because it is extremely subtle. Even the Buddha hesitated to te
because it is so subtle that it would not be readily understood by the listeners.

Student: There is a problem here. If you say that Nibb?na is the cause of destruction, then N
before destruction.

Teacher: ¡¥Cause for¡¦ means a condition for. Nibb?na does not cause destruction, but Nibb
for destruction.

Student: It sounds like destruction is the next step after Nibb?na. Do you know what I mean?
after, a higher step.

Teacher: We cannot say that Nibb?na is past, or present, or future. Nibb?na is some kind of
consciousness arises, it takes Nibb?na as object and at the same time it eradicates mental d
destruction is there. Destruction of mental defilements is at the moment of Path consciousne
consciousness can arise only when it takes Nibb?na as object. If there is no such thing as N
consciousness cannot arise. That is why Nibb?na is said to be a condition for the destruction
defilements.

[Question 8] ¡§Since it is, when the Path is, then it is not uncreated?¡¨ If it is so, then only wh
Path, there is the destruction of mental defilements. It is taken as Nibb?na. So Nibb?na is no

Nibb?na is made by something. That is what the opponent is saying.

[Answer] ¡§That is not so, because it is not arousable by the Path (That means it is not prod
Path.); it is only reachable, not produced (strike out arousable), by the Path; that is why it is
It is because it is uncreated that it is free from aging and death. It is because of the absence
creation and its aging and death it is permanent.¡¨ Then ¡¥permanent¡¦ has been said so her
argument.

[Question 9] ¡§Then it follows that Nibb?na, too, has the kind of permanence [claimed] of the
on?¡¨ I think this is not correct. What the opponent says here is that you say Nibb?na is perm
Nibb?na is permanent, then the atoms. etc. are permanent. The atom etc., are taught in othe
There are six Hindu philosophies. They are called ¡¥darshan¡¦ in Sanskrit. In some of these
accept the atom the atom as a cause of creation or atoms are an ultimate truth. Atoms are ta
indestructible, to be permanent. So if you say Nibb?na is permanent, then the atoms are als
Nibb?na is permanent, so the atoms, etc., are also permanent?¡¨

{Answer] ¡§That is not so. Because of the absence of any cause [that brings about its arising
not correct. Because of the absence of any reason, (not ¡¥cause¡¦); that can prove its truth th
its arising. In this passage the terms used in Hindu logic are used. You have to understand h
order to understand this passage and the Sub-Commentary on it. It is very difficult. The word
reason. Are you familiar with syllogism in logic? I wrote a book on Hindu syllogisms in Burme
forgotten about that. So I had to read it again. There is what is called syllogism in Hindu logi
something.

The classical example is there is fire on the mountain because there is smoke. Wherever the
is fire, for example a kitchen. There is smoke on the mountain, therefore the mountain has fi
five stages of syllogism. In order to convince people you have to make use of these five step
is just the statement of fact. There is fire on the mountain. Then ¡¥Why?¡¦ someone may ask
smoke. How are fire and smoke related? Wherever there is smoke there is fire, for example
kitchens in the United States. You use gas here, so there is no smoke. So wherever there is
fire, for example in the kitchen. Now there is smoke there on the mountain, so there is fire on
This is called ¡¥syllogism¡¦. The second sentence is called ¡¥hetu¡¦ (reason). Why do you sa
the mountain? Because I see the smoke there. That sentence is called ¡¥hetu¡¦. That is not
reason given by the person. Because of the absence of any reason, there is no reason to pr
permanent.

[Question 10] ¡§Because Nibb?na has permanence, then, these, [that is, the atom, etc.] are
well?¡¨ The next question is because Nibb?na is permanent, the atoms are also permanent.

[Answer] ¡§That is not so. Because [in that proposition] the characteristic of [logical] reason
(¡¥Cause does not arise¡¦ is incorrect.), [in other words, to say that Nibb?na is permanent is
reason why the atom, etc., should be permanent.¡¨ According to Therav?da Buddhists the p
not proved. They are not proved. To say because Nibb?na is permanent, they are permaner
reason, valid statement. The reason is not valid.

[Question 11] ¡§Then they are permanent because of the absence of their arising, as Nibb?r

[Answer] ¡§That is not so. Because the atom and so on have not been established as facts.
to Buddhists.) The aforesaid logical reasoning proves that only this, [that is Nibb?na,] is perr
[precisely because it is uncreated].¡¨ (There should be a period there. Then we should strike
¡§It is immaterial because it transcends the individual essence of matter.¡¨ That is another st
Questions and answers for #9, #10, #11 use logical terms. We have to understand Hindu lo
understand these passages clearly.

Then Nibb?na is described as immaterial. Nibb?na is n?ma or ar|pa although it is not consci
mental factor. It is n?ma. It is ar|pa.

¡§The Buddhas¡¦ goal is one and has no plurality.¡¨ Actually what is meant here is it is a sing
there is no difference in the goal of Buddhas etc. Buddhas¡¦ goal, or Buddhas¡¦ enlightenme
destruction of defilements and others¡¦ destruction of defilements are the same. ¡§The Budd
and has no plurality¡¨ - I think that is not so good. It is a single goal because there is no diffe
goal of Buddhas, etc.

Then he describes the two kinds of Nibb?na - Nibb?na with results of past clinging left and N
results of past clinging left. That simply means Nibb?na while the Arahant is living or before
Nibb?na after the death of the Arahant. Before he dies he still has the aggregates. He still ha
mind. They are called ¡¥the results of past clinging¡¦. ¡¥With the results of past clinging¡¦ mea
is alive. ¡¥Without the results of past clinging¡¦ means when he dies.

Paragraph 74 ¡§Because it can be arrived at by distinction of knowledge that succeeds throu
perseverance; and because it is the word (not ¡¥world¡¦) of the Omniscient One, Nibb?na is
regards individual essence in the ultimate sense; for this is said: ¡¥Bhikkhus, there is an unb
unbecome, an unmade, an unformed¡¦.¡¨ This is a famous passage quoted by many people.

¡§This is the section of the definition dealing with the description of the Cessation of Sufferin
Noble Truth).¡¨ We cannot go to the Fourth Noble Truth tonight. OK.

Student: Bhante, back in paragraph 69 you said that Arahantship really means what?

Teacher: It really means Path of Arahantship and Fruit of Arahantship.

Student: So they want to say that is the same as Nibb?na.

Teacher: No. Nibb?na is a separate dhamma. Path is one thing. Fruit is another thing. Nibb?
thing. We will cross over into Pa?icca Samupp?da next week.

S?dhu! S?dhu! S?dhu!

(Tape 35 / Ps: 75 ¡V 104)

Today we study the Four Noble Truths, the Way Leading to the Cessation of Suffering. The
what we call the Noble Eightfold Path. It consists of eight factors. These eight factors are ac
factors (cetasikas). That is why the author said ¡§They have, of course, already been explai
in the Description of the Aggregates.¡¨ In the chapter on aggregates they have already been
still he will deal with them here because it is a little different here. Although all these are ceta
they belong to the supramundane. So they are a little different.

¡§Briefly, when a meditator is progressing towards the penetration of the Four Truths, his ey
understanding with Nibb?na as its object eliminates the inherent tendency to ignorance, and
View.¡¨ The first factor is Right View or Right Understanding. ¡¥Right Understanding¡¦ means
is concomitant with the supramundane consciousness or Path consciousness.

¡§It eliminates the inherent tendency to ignorance.¡¨ That means it is the highest Path consc
fourth Path consciousness. Pa??? concomitant with the first, second and third Path conscio
View. Here the author states that it is the highest one.

¡§It has right seeing as its characteristic. Its function is to reveal elements (like a floodlight).
manifested as the abolition of the darkness of ignorance.¡¨ When pa??? comes, ignorance c
abolition of the darkness of ignorance.

The next one is Right Thinking or Right Thought. ¡§When he possesses such view, his direc
to Nibb?na, which [directing] is associated with that [Right View]¡¨ - this Right Thinking is ass
Right View. Actually they arise at the same time and they do their respective functions. Here
is concomitant with Right View and it abolishes wrong thinking and that is Right Thinking.

Although it is called ¡¥thinking¡¦, it is actually the cetasika ¡¥vitakka¡¦. Vitakka has the charac
directing the mind on to the object. ¡§Its characteristic is right directing of the mind on to [its
So it is important. Although it is translated as Right Thinking or Right Thought, it is not really
It is a mental factor which takes the mind to the object or which directs the mind to the objec
function is to bring about absorption [of the Path consciousness in Nibb?na as object]. It is m
the abandoning of wrong thinking.¡¨ So Right Thinking is manifested as the abandoning of w

The next one is Right Speech. Right Speech here is also associated with pa???. ¡§And whe
thus, his abstinence from wrong speech, which abstinence is associated with that [Right Vie
verbal conduct (or wrong verbal conduct), and that is called ¡¥Right Speech¡¦. It has the cha
embracing. Its function is to abstain. It is manifested as the abandoning of wrong speech.¡¨

Next is Right Action. ¡§It is abstinence from killing living things, which abstinence is associat
[Right View], cuts off wrong action, and that is called ¡¥Right Action¡¦.¡¨ ¡¥Right Action¡¦ actu
abstinence from killing, stealing and sexual misconduct. ¡§It has the characteristic of origina
function is to abstain. It is manifested as the abandoning of wrong action.¡¨ What is missing
¡¥killing living beings, etc.¡¦ ¡¥Etc.¡¦ is missing. His abstinence is from killing living beings, et
¡¥Etc.¡¦ covers stealing and misconduct.

Right Livelihood is next. ¡§When his Right Speech and Right Action are purified, his abstine
livelihood, which abstinence is associated with that [Right View], cuts off scheming, etc. (Yo
scheming in the first chapter.) and that is called ¡¥Right Livelihood¡¦. It has the characteristic
cleansing. Its function is to bring about the occurrence of a proper livelihood. It is manifested
abandoning of wrong livelihood.¡¨

The next one is Right Effort. It is also accompanied by Right View. ¡§When he is established
virtue called ¡¥Right Speech¡¦, ¡¥Right Action¡¦ and ¡¥Right Livelihood¡¦ (These three belong
virtue.), his energy, which is in conformity and associated with that [Right View], cuts off idle
that is called ¡¥Right Effort¡¦. It has the characteristic of exerting. Its function is the non-arou
unprofitable things, and so on. It is manifested as the abandoning of wrong effort.¡¨ When yo
Effort, you do not produce unprofitable states or unwholesome states.

Then there is Right Mindfulness. ¡§When he exerts himself thus, the non-forgetfulness in his
associated with that [Right View], shakes off wrong mindfulness, and that is called ¡¥Right M
The expression ¡¥wrong mindfulness¡¦ is strange here. In the ultimate sense there is no wro
Mindfulness is always right or always wholesome. There is no wrong mindfulness. What is c
mindfulness¡¦ here is wrong perception or distorted perception of things like taking ugly thing
pleasant, taking impermanent things to be permanent and so on. ¡¥Wrong mindfulness¡¦ her

mental states associated with or headed by wrong perception. ¡§It has the characteristic of e
function is not to forget. It is manifested as the abandoning of wrong perception (not ¡¥wrong
mindfulness¡¦).¡¨

Then there is Right Concentration. ¡§When his mind is thus guarded by supreme mindfulnes
mind, which is associated with that [Right View], abolishes wrong concentration, and that is
Concentration¡¦. It has the characteristic of non-distraction. Its function is to concentrate. It is
manifested as the abandoning of wrong concentration.¡¨ In the first chapter on sam?dhi the
etc., of concentration are given. They are given again with a little difference.

¡§This is the method in the description of the way leading to the cessation of suffering.¡¨ This
description of the eight factors of the Fourth Noble Truth.

¡§As to knowledge¡¦s function¡¨ - that means as to the function of knowledge. ¡§The expositi
understood according to the functions of knowledge.¡¨ Please add those words. It is ¡¥accor
functions of knowledge¡¦, not ¡¥according to knowledge¡¦. It is ¡¥according to the functions o
the truths¡¦. ¡§For knowledge of the truths is twofold, namely, knowledge as idea, and knowl
penetration.¡¨ ¡¥Knowledge as idea¡¦ really means secondhand knowledge, knowledge after
speak. The P??i word is anubodha. ¡¥Anubodha¡¦ means after knowing. ¡¥Knowing¡¦ means
then you know. It is translated as ¡¥idea¡¦ here. I don¡¦t know if that is a good word for it. ¡¥K
idea¡¦ means secondhand knowledge. ¡¥Knowledge as penetration¡¦ means direct knowledg
of knowledge. Knowledge as idea or secondhand knowledge is mundane and occurs throug
by logical thinking, comparing this with that, not through direct seeing of things.

Now about cessation and the Path - ¡§Knowledge consisting in penetration, which is supram
the Four Truths as its function.¡¨ Actually it penetrates the Four Truths by way of function by
cessation its object. Actually the knowledge consisting in penetration takes Nibb?na as obje
take Nibb?na as object and not the other Truths. When it takes Nibb?na as object, then the
Truth is destroyed and the First Noble Truth is completely understood and so on. So it is sai
penetrates the Four Noble Truths. Really what it penetrates is only the Third Noble Truth. Th
mind can only take one object at a time. When mind takes Nibb?na as object, it cannot take
object. But it is said that the functions with respect to these Truths is accomplished at the mo
enlightenment or at the moment of penetrating Nibb?na or the Third Noble Truth. So it pene
Noble Truths by way of function. ¡§By making cessation its object according as it is said, ¡¥B
sees suffering sees also the origin of suffering, sees also the cessation of suffering, sees als
leading to the cessation of suffering, and it should be repeated thus of all [four Truths].¡¨ So
suffering, sees the origin of suffering and so on. ¡§But its function will be made clear in the F
by Knowledge and Vision.¡¨ It will be made clear in chapter 22.

¡§When this knowledge is mundane, then, occurring as the overcoming of obsessions, the k
therein forestalls the [false] view of individuality.¡¨ The knowledge of these Four Noble Truth
abandons a false view. So the first, the knowledge of suffering forestalls the [false] view of in
¡§The knowledge of origin forestalls annihilation view; the knowledge of cessation forestalls
view; the knowledge of the Path forestalls the moral-inefficacy-of-action view.¡¨ That is the b
whatever you do good or bad, there is no moral value.

¡§Or alternatively, the knowledge of suffering forestalls wrong theories of fruit.¡¨ That means
understanding of fruit or results. ¡§In other words, [seeing] lastingness, beauty, pleasure, an
aggregates, which are devoid of lastingness, beauty, pleasure, and self; and knowledge of c
theories (wrong understanding) of cause that occur as finding a reason where there is none,
world occurs owing to an Overlord, a Basic Principle, Time, Nature (Individual Essence), etc
These are the views taken by the teachers during the time of the Buddha and after the time
¡¥The world occurs owing to an Overlord¡¦ means something like Christianity. God creates th
You may look at the footnote. "¡§n Overlord makes the world occur, prepares it, halts it, disp
Hinduism there are three gods - Brahm?, Vishnu, and Shiva. Brahm? creates the world. Vish
Shiva is going to destroy it. Shiva is the god of destruction.

The Basic Principle refers to Samkhya philosophy. In Samkhya philosophy they say that the
Principle. The world is created out of that principle. When that principle comes into contact w
principle, soul which is called ¡¥pulsha¡¦, then the world begins. Time is just time. And Natur
explained in the footnote. ¡§The world is manifested from out of a Basic Principle, and it is re
that again.¡¨ That comes from Samkhya philosophy.

¡§Those who hold the theory of time say:
Disposes of this generation,
¡¥Time it is that creates beings,
Time watches over those who sleep¡¦.¡¨

According to my understanding it means ¡§Time wakes up those who are asleep. To outstrip
indeed.¡¨

¡§Those who hold the theory of Nature (Sabh?va - Individual Essence) say ¡¥The world app
just because of its nature, like the sharp nature of thorns, like the roundness of apples (kabi
¡¥Kabi??haphala¡¦ really does not mean apples. Kabi??haphala has a hard shell. I don¡¦t se
West, but in our countries they are very common. They have hard shells and small seeds ins
sour. When we were young, we played with those fruits. One boy hits the fruit of the other bo
The one whose fruit cracks loses.

¡§Like the variedness of wild beasts, birds, snakes and so on¡¨ - if it meant only the outside
be taken, then Buddhism may be the same as this. It takes not only the outside world, but th
well. That is why it is put here as wrong view.

¡§The word ¡¥etc.¡¦ refers to those who preach fatalism and say the occurrence of the world
All is due to causes effected in the past. The world is determined, like drilled gems threaded
string. (That is fatalism.) There is no doing by a man; and to those who preach chance:

¡¥It is by chance that they occur,
By chance as well that they do not;
Pleasure and pain are due to chance;
This generation [lives] by chance¡¦;

and to those who preach liberation by chance.¡¨ There are many views about the origin of th
world comes to be and also how there can be release from the world.

Student: The theory of Nature or Sabh?va is said to be wrong understanding?

Teacher: Here it is taken to be wrong view because it doesn¡¦t admit kamma as a cause of li

Student: It says that living beings have their own causation within themselves.

Teacher: That¡¦s right. Kamma is their cause.

Student: When you say karma, how do you explain karma?

Teacher: ¡¥Kamma¡¦ actually means mental volition. When you do something good or bad, t
called ¡¥volition¡¦. That volition has the potential to give results in the future. It disappears, b
leaves something like a potential to give results in the continuation of that being.

Student: So you are not saying the karma of apples?

Teacher: No. We do not accept that inanimate things have kamma. Kamma is for living bein

So there are many theories. ¡§Taking final release to be in the immaterial world¡¨ - some tak
reach the highest immaterial world (the highest ar|p?vacara realm), you find release there. ¡
Apex [World Shrine - Lokath|pika]¡¨ - it is not a shrine actually. The P??i word ¡¥th|pika¡¦ me
like a protuberance. ¡¥World Apex¡¦ means the highest of the r|p?vacara worlds. When you
then that is the end of it.

¡§And the Path Knowledge forestalls wrong theories of means that occur by taking to be the
what is not the way of purification and consists in devotion to indulgence in the pleasures of
and in self-mortification.¡¨ The Fourth Noble Truth is the Middle Way. It does not approach o
take the two extremes. One extreme is indulgence in pleasures of the senses and the other
self-mortification. ¡§Hence this is said.¡¨ We have to change this a little.

¡§As long as a man is vague about the world,
About its origin, about its ceasing
About the means that lead to its cessation,
So long he cannot recognize the truths.¡¨

The real meaning of the verse is the other way around.

¡§As long as a man cannot recognize the truths,
So long as he is vague about the world,

(That means he is confused about the world.)

About its origin, its cessation, and going to cessation.¡¨

¡§As to division of content: all states excepting craving and states free from cankers are incl
Truth of Suffering.¡¨ In the Truth of Suffering everything is included except craving and the s
cankers. That means the supramundane states. ¡§The 36 modes of behavior of craving (Tha
kinds of craving.) are explained in footnote 24. First there are sense desire, craving for beco
craving for non-becoming. These three are multiplied by twelve, the six internal bases and th
bases. So they become 36.) are included in the Truth of Origin.¡¨ ¡¥The Truth of Origin¡¦ mea
Craving may be only 3, or 18, or 36, or 108. Whatever it may be it is included in the Truth of
Truth of Cessation is unmixed.¡¨ So it is only one, Nibb?na. ¡§As regards the Truth of the Pa
of Right View includes the fourth Road to Power consisting in inquiry, the Understanding Fa
Understanding Power, and the Investigation of States Enlightenment Factor.¡¨ In order to un
have to understand the 37 constituents of enlightenment, bodhipakkhiya. There are 37 cons
enlightenment. They are called ¡¥bodhipakkhiya¡¦, constituents or actually members of enlig
37 in number. You have to understand those. Please read chapter 7 of The Manual of Abhid
mentioned there. They are the four foundations of mindfulness, the four right efforts, the fou
power, the five faculties, the five powers, the seven factors of enlightenment, and the eight f
These are 37. This paragraph explains this according to these 37 constituents of enlightenm
understand it you have to be familiar with these 37 factors of enlightenment.

Towards the end of paragraph 10 there is the expression ¡¥consciousness concentration¡¦. V
¡¥consciousness concentration¡¦? Do you see the words? ¡¥Consciousness concentration¡¦
iddhip?da (the road to power) as consciousness. There are four roads to power. What are th
viriya, citta and v?ma?s?. Here ¡¥consciousness concentration¡¦ means citta as iddhip?da, o
power.

Then there is as to simile. It is not difficult to understand, but it is very good. ¡§The Truth of S
should be regarded as the burden, the Truth of Origin of Suffering should be regarded as tal
the Truth of Cessation as the putting down of the burden, the Truth of the Path as the means
the burden.¡¨ The next one is my pet example. ¡§The Truth of Suffering is like a disease, the
Origin of Suffering is like the cause of the disease, the Truth of the Cessation is like the cure
disease, and the Truth of the Path is like medicine.¡¨ Then there is a third simile given. ¡§The
Suffering is like a famine, the Truth of the Origin is like a drought, the Truth of Cessation is li
and the Truth of Path is like timely rain.¡¨

Paragraph 88 ¡§As to tetrad: there is suffering that is not the Noble Truth, there is Noble Tru
suffering, there is what is both suffering and Noble Truth, and there is what is neither sufferin
Truth.¡¨ This is just shuffling the contents of the Noble Truths. First you must understand of w
the First Noble Truth, of what consists the Second Noble Truth and so on. Then you try to un
there is something which is only Noble Truth, but not suffering. There is something which is
not Noble Truth and so on.

¡§Herein, though states associated with the Path and the Fruits of asceticism (that means E
suffering since they are suffering due to formations.¡¨ When Magga (Path) consciousness an
consciousness and mental factors. Among the mental factors there are eight factors and the
others are called ¡¥states associated with the Path¡¦. ¡¥States associated with the Path¡¦ rea
consciousness and other mental factors, all other mental factors except the eight Path factor
suffering because they are formations. Since they are formations, they are suffering. But the
included in the Truth of Suffering. So they are not the Noble Truth of suffering. If you read th
of chapter 7 in The Manual of Abhidhamma, you will understand that. There are some states
to any of the Four Noble Truths, strictly speaking. The states associated with the Path and th
associated with the Fruits of asceticism (that means the Fruition.) are all called ¡¥suffering¡¦
have a beginning and an end. They are impermanent. That is why they are called ¡¥suffering
included in the Noble Truth of Suffering.

¡§Cessation is a Noble Truth, but it is not suffering.¡¨ This is easy. ¡§The other two Noble Tru
means the second and the fourth.) can be suffering because they are impermanent, but they
real sense of that for full understanding of which the life of purity is lived under the Blessed O
the full understanding of which¡¦ means for the full understanding of the First Noble Truth. Th
are suffering, but they are not so in the real sense.

¡§The five aggregates of clinging, except craving, are in all aspects both suffering and Noble
the aggregates except clinging (lobha) are both suffering and Noble Truth.

¡§The states associated with the Path and the Fruits of asceticism are neither suffering in th
that for the full understanding of which the life of purity is lived under the Blessed One (That
Noble Truth.), nor are they Noble Truth. Origin, etc., should also be construed in the corresp
you can say there is Noble Truth and not Origin, Origin and not Noble Truth and so on.

¡§As to void, singlefold, and so on: firstly as to void: in the ultimate sense all the Truths shou
understood as void because of the absence of any experiencer, any doer, anyone who is ex
goer. Hence this is said.¡¨ This is a very popular saying quoted by many authors.

¡§For there is suffering, but no one who suffers;
There is only doing, but no doer;
There is only extinction, but not the person who is extinguished
or not a person who experiences the extinction;
There is a path, there is no goer.

Or alternatively:

So void of lastingness, and beauty, pleasure, self,
Is the first pair (The ¡¥first pair¡¦ means the First Noble Truth and the Second Noble Tru
void of self the deathless state (The Third Noble Truth is void of self.)
And void of lastingness of pleasure and of self
Is the Path too (The Fourth Noble Truth is devoid lastingness, void of pleasure, void of s
void of beauty because it is wholesome.) for such is voidness in
these four.¡¨ This is as is according to void.

¡§Or three are void of cessation, and cessation is void of the other three.¡¨ Here ¡¥void¡¦ mea
from. The three are different from cessation, from the third. The first, second and fourth are
the third. And the third is different from the other three.

¡§Or the cause is void of the result, because of the absence of suffering in the origin, and of
the Path; the cause is not gravid with its fruit like the Primordial Essence.¡¨ Here also the ref
Samkhya philosophy. In Samkhya philosophy they say that fruit is inherent in the cause. Acc
philosophy cause and effect are two separate things. Cause is one thing and effect is anothe
originates fruit, but cause is not the fruit and fruit is not the cause. They are two separate thi
Samkhya philosophy they say that fruit is already inherent is the cause, only it is not manifes
make a pot out of clay, actually the pot is in the clay. If there is not a pot in the clay, you can
pot out of the clay. So the pot is existent in the clay in an unmanifest form. You pick up the c
it into a pot. So it becomes a pot. Their view is that the result is already contained in the cau
unmanifest form. ¡§The cause is not gravid with its fruit like the Primordial Essence of those
existence of Primordial Essence.¡¨ In Sanskrit it is called ¡¥asakariavada¡¦. ¡¥A¡¦ means not.

existing. ¡¥Karia¡¦ means fruit. So we get fruit existing in the cause.

There is another philosophy. ¡§The fruit of a cause does not have its cause inherent in it, lik
atoms, etc., of those who assert Inherence.¡¨ It refers to the Vaishishikya philosophy. In that
they almost say the same thing that the result is already in the cause. They say that cloth is
threads because without threads there can be no cloth. If you take the threads out one by o
cloth. That means that cloth and threads are related. Their relation is by inherence. Also the
beginning of the world as combining of two atoms, three atoms and so on. When two atoms
dyad. They say that two atoms is inherent in each atom because when they come together,
does not exist without one and one put together. So two must be in one also. It is called ¡¥T
Inherence¡¦. They are rejected here. ¡§The fruit of cause does not have its cause inherent in
atoms, etc., of those who assert Inherence.¡¨

Paragraph 14 ¡§As to singlefold and so on: and here all suffering is one kind as the state of
a state of occurrence it is only one, but it is of two kinds as mentality-materiality (n?ma-r|pa)
three kinds as divided into rebirth-process-becoming, in the sense sphere, fine material sph
immaterial sphere.¡¨

¡§Also origin is one kind as making occur.¡¨ That means producing something. ¡§It is of two
associated and not associated with [false] view. It is of three kinds as craving for sense desi
for becoming and craving for non-becoming.¡¨ We will find these three kinds of craving later.
kinds as abandonable by the four Paths. It is of five kinds classed as delight in materiality, a
is of six kinds classed as the six groups of craving.¡¨

¡§Also cessation is of one kind being the unformed (or unconditioned) element. But indirectly
kinds.¡¨ You already know the two kinds of Nibb?na - Nibb?na experienced during the life of
the Nibb?na at his death. The first is called ¡¥Nibb?na with the aggregates remaining¡¦. The
¡¥Nibb?na without the aggregates remaining¡¦. When a person becomes an Arahant, he era
defilements, but he still has his body and his mind which are the results of his past kamma.
remainder of aggregates. With remainder of the aggregates he experiences Nibb?na. So the
by an Arahant before his death is called ¡¥Nibb?na with the aggregates remaining¡¦. At deat
cessation. When an Arahant dies his remaining aggregates disappear. That Nibb?na is calle
the remaining aggregates¡¦. There are two kinds of Nibb?na.

¡§Also the Path is of one kind as to what should be developed. It is of two kinds classed acc
serenity and insight.¡¨ Now it is important here, samatha and vipassan?. The Path can be cl
and vipassan?. When it is samatha, it may mean mundane path and insight is also mundane
(it may) be classed according to seeing and developing.¡¨ Here seeing and developing have

¡¥Seeing¡¦ really means the First Path and ¡¥developing¡¦ means the other three Paths. The
the Abhidhamma.

The word ¡¥aggregates¡¦ is not so good here. We should substitute some other word like gro
s?la group, sam?dhi group, pa??? group or something like that. The P??i word is khandha,
mean the same thing as r|pa khandha, vedan? khandha, and so on. Here it is saying s?la kh
khandha, and pa??? khandha. I think ¡¥group¡¦ is a better word than aggregate here. ¡§It is
classed according to the three groups; for the [Path], being selective, is included by the three
are comprehensive, as a city by a kingdom, according as it is said¡¨ and so on. What is the r
Path being selective? ¡¥S?la group¡¦ means both mundane and supramundane. There is mu
supramundane s?la. When we say ¡¥s?la group¡¦, we include both mundane and supramun
comprehensive, but magga is only supramundane. Therefore it is called ¡¥selective¡¦ here. T
better word than ¡¥selective¡¦. I don¡¦t know. The supramundane Path is just a part of the wh
s?la. ¡¥S?la group¡¦ means both mundane and supramundane s?la, but ¡¥Magga¡¦ means o
less comprehensive.

The quotation is from a Sutta in the Majjhima Nik?ya. ¡§The three groups are not included in
Eightfold Path, friend Vis?kha, but the Noble Eightfold Path is included by the three groups.¡
three groups are more comprehensive than the Noble Eightfold Path. So it is not said that th
are included in the Noble Eightfold Path. However the Noble Eightfold Path is included by th
aggregates.

¡§Any right speech, any right action, any right livelihood: these are included in the virtue grou
divide the eight factors into three groups, right speech, right action and right livelihood fall un
virtue (s?la) group. ¡§Any right effort, any right mindfulness, any right concentration: these a
the concentration group.¡¨ These three belong to concentration group. ¡§Any right view, any
these are included in the understanding group.¡¨ So we have s?la, sam?dhi and pa???.

¡§As to the three beginning with right effort, concentration cannot of its own nature cause ab
unification on the object.¡¨ This explanation is very important when you try to explain how the
during meditation. Here it is said that concentration alone by its nature cannot cause absorp
unification on the object. ¡§But with energy accomplishing its function of preventing wobbling
so.¡¨ That means sam?dhi when helped by energy and mindfulness can really penetrate. So
must make effort. We must have mindfulness. Only when there is effort and mindfulness can
concentration. So concentration is helped by effort and mindfulness. That is explained in this
a simile is given. Three people go to a garden and pick fruit.

Paragraph 99 here also pa??? is assisted by vitakka or right thinking. That is why right think

in the pa??? group. ¡§As regards right view and right thinking, understanding cannot of its ov
an object as impermanent, painful, not self. But with applied thought (That is vitakka.) giving
by repeatedly hitting [the object] it can.¡¨ That means right thought or initial application takes
the object, mind together with the concomitants. Only when vitakka takes the mind to the ob
understanding penetrate it. It is like if you do not take a person to a certain place, he will not
anything about that place. You have to take him there. Then he sees it and knows everythin
do not take him there, he will not know about it. In the same way if vitakka or here right thou
take the mind to the object, then pa??? cannot do anything. Pa??? is assisted by vitakka or
they are grouped together in the understanding group. Once again a simile is given.

Paragraph 103 as to similar and dissimilar - they are something like playing with the differen
the Noble Truths. ¡§All truths are similar to each other because they are not unreal, are void
are difficult to penetrate according as it is said ¡¥What do you think, ?nanda, which is more d
more difficult to perform, that a man should shoot an arrow through a small keyhole from a d
time without missing, or that he should penetrate the tip of a hair split a hundred times with t
similar hair]? - This is more difficult to do, venerable sir, more difficult to perform, that a man
penetrate the tip of a hair split a hundred times with the tip [of a similar hair]. - They penetrat
more difficult to penetrate than that, ?nanda, who penetrate correctly thus ¡¥This is suffering
more difficult to penetrate the Four Noble Truths than to penetrate the tip of a hair split a hun
with the tip of another hair.

Student: It¡¦s a real challenge.

Teacher: That¡¦s right. The first two are similar since they are profound and so on. They are
sense and dissimilar in another sense. This is like shuffling the Four Noble Truths as to simi
dissimilarity.

Chapter 17
(Tape 35 / Ps: 1-20)

The next chapter is about the Dependent Origination. First the P??i word for Dependent Orig
look at these sheets and I will explain to you. Then we will read the book. We cannot do awa
words. The word is Pa?iccasamupp?da. In this book Pa?iccasamupp?da is said to mean sta
That means causes. States that are conditions which are, namely, ignorance and so on. Bef
want you to be familiar with the formula for Dependent Origination. Depending upon ignoran
formations. Depending upon formations there is consciousness and so on. In the formula the
formations, consciousness, mentality-materiality, six bases, contact, feeling, craving, clingin
birth, old age and death. This sequence you have to be familiar with.

What does the word ¡¥Pa?iccasamupp?da¡¦ mean? ¡¥Pa?iccasamupp?da¡¦ means the state
is according to this Commentary. Then there is another word, ¡¥pa?iccasamuppanna¡¦. ¡¥Pa
means states that are conditioned. So they are results or fruits. Jar?, mara?a are examples.
dhammas mentioned in Pa?iccasamupp?da are included in both. They are both pa?iccasam
pa?iccasamuppanna. Only the first indicates conditions and the second the conditioned. All
Pa?iccasamupp?da are interdependent. First you should understand this. Then you may rea

Please go to the bottom of the handout. In the word ¡¥Pa?iccasamupp?da¡¦ we have the wo
¡¥upp?da¡¦ has three meanings. One is that which arises. The second meaning is that which
arise. This is the causative sense. And the third meaning is just arising. It¡¦s an action. We c
verbal noun. So the word ¡¥upp?da¡¦ has three meanings. But with regard to the word ¡¥Pa?
the first two meanings are accepted and the last meaning is rejected in the Visuddhi Magga.
can read about in paragraphs 8-13.

Then let us look at the meaning of Pa?iccasamupp?da. There are four meanings given for P
first meaning is that which is to be arrived at (or known). That is the meaning of pa?icca here
that which arises together and rightly. I put the colors to correspond with the meanings of ¡¥
¡¥upp?da¡¦. The word ¡¥samupp?da¡¦ is composed of ¡¥sam¡¦ and ¡¥upp?da¡¦. ¡¥Sam¡¦ is ma
rightly here. ¡¥Upp?da¡¦ is made to mean that which arises. ¡¥Samupp?da¡¦ means that whic
rightly. ¡¥Together¡¦ means not singly - not formations only, not consciousness only, becaus
consciousness arises mental factors also arise. And at the same time there arise material pr
¡¥Together¡¦ means not singly, not one by one. ¡¥Rightly¡¦ means not without cause. ¡¥Right
arise with their respective causes, not without causes. By this definition the conditioned state
¡¥Pa?iccasamupp?da¡¦. By this definition the results are called ¡¥Pa?iccasamupp?da¡¦.

The second meaning is that which depending upon the convergence of conditions (That is th

pa?icca.) arises together. Here ¡¥sam¡¦ has only one meaning, together, and ¡¥upp?da¡¦ has
which arises. ¡¥Pa?icca¡¦ means having depended upon or depending upon. By this definitio
states (the fruits) are meant.

If you look at the first line you see that ¡¥Pa?iccasamupp?da¡¦ means states that are conditi
according to the first and second meanings, ¡¥Pa?iccasamupp?da¡¦ means results and not c
Commentator, Venerable Buddhaghosa, is very persistent in making us accept that ¡¥Pa?ic
conditions or causes and not the effects, not the fruits. How does he explain that with these
given by himself? The first and second definitions mean the results and not the causes. So h
up something.

Although by definitions #1 and #2 ¡¥Pa?iccasamupp?da¡¦ means conditioned states, we are
in a figurative sense, so that it means states that are conditions. Actually we must take it tha
conditions are meant by Pa?iccasamupp?da even though we follow these two definitions. H
in paragraph 16. Sometimes even in the Texts there are sayings which are to be taken figura
statement for example in the Dhammapada which says ¡§The appearance of the Buddhas is
of the Buddhas is not bliss actually. It is the cause of bliss because when Buddhas appear, p
enlightened and so there is bliss for them. So the appearance of the Buddha is not bliss, but
bliss. But it just says ¡§The appearance of the Buddha is bliss.¡¨ Or it is like saying diabetes
Diabetes is not sugar, but it is caused by sugar. We might say diabetes is sugar. It is someth
Although the word ¡¥Pa?iccasamupp?da¡¦ means conditioned things or results, we must und
the conditions or causes and not the results. That is explained in paragraph 16.

Now let us look at the third meaning. Pa?iccasamupp?da is that which is to be gone towards
originates states together. Here the word ¡¥upp?da¡¦ means that which causes to arise, that
¡¥sam¡¦ means together. So that which produces things together, things that arise together.
be gone towards¡¦, that is the meaning of the word ¡¥pa?icca¡¦. ¡¥Which is to be gone towar
in Buddhism the theory of causation is: On account of many causes, there are many results.
that later, not today. There is not one cause and one effect. There is not one cause and man
many causes and one effect, but there are many causes and many effects. That is what is a
So here ¡¥which is to be gone towards¡¦ means the conditions, two or three conditions must
order to produce a result. It is like three sticks put together. They must come together and d
other in order to produce something. That is why they are called here ¡¥which is to be gone
they produce states, they produce states together, not one state only. The obvious example
kamma produces its effects, there is relinking. ¡¥Relinking¡¦ means what? At the same mom
consciousness, there are mental factors, and there are material properties born of kamma. T
So ¡¥Pa?iccasamupp?da¡¦ means here that which is to be gone towards and which originate
this definition what is meant? Causes. That is because they originate or produce other state

Then the fourth meaning is that which depending upon one another originates evenly and to
less the same as the third meaning. Here ¡¥sam¡¦ is made to mean two things - evenly and t
it is translated as ¡¥equally¡¦. ¡¥Evenly¡¦ means not piecemeal, not one and then the next on
next one, but two or three things together, so not piecemeal. And ¡¥together¡¦ means not on
Whether the product or the result is consciousness or material properties, it arises with othe
When consciousness arises there are mental factors too. When material properties are prod
produced in what are called ¡¥kalapas¡¦ or ¡¥groups¡¦. They arise in groups. So they are tog
not produced one at a time. If there are eight properties in a kalapa, they are produced at th
They are produced evenly and they are produced together. By this definition too the conditio
definitions #3 and #4 tell us that ¡¥Pa?iccasamupp?da¡¦ means conditions. Here we don¡¦t h
recourse of figurative usage. Here directly the word ¡¥Pa?iccasamupp?da¡¦ means condition

In all these definitions you see the word ¡¥that¡¦. ¡¥That¡¦ means group of conditions or grou
are conditioned. The singular number is used here although actually it means a multiplicity o
a multiplicity of states that are conditioned.

What about Pa?iccasamupp?da as a doctrine? Here ¡¥Pa?iccasamupp?da¡¦ means not a do
effects, but we call this Pa?iccasamupp?da a doctrine. As a doctrine what should we call it i
translated as Dependent Origination, Dependent Arising, Dependent Co-Arising. Dependent
direct translation because there is ¡¥together¡¦. But I have one fear of using co-arising. Some
it that cause and effect arise together. It does not necessarily mean that the cause and effec
together. ¡¥Together¡¦ just means the effects arising together in a group, not cause and effe
together. There is cause and there is effect. Effect consists of more than one thing. That is w
¡¥together¡¦ in these definitions.

Student: Doesn¡¦t using the term ¡¥dependent¡¦ make it clear?

Teacher: Dependent Co-Arising.

Student: We often say ¡¥co-origination¡¦. Is that any better?

Teacher: I don¡¦t think so, because you know two meanings are given for the word ¡¥upp?da
we cannot have one word which means these two things. So we have to choose ¡¥arising¡¦ o

Student: Don¡¦t we say clinging arises from craving? That¡¦s not a causal relationship? You a
not a causal relationship?

Teacher: There is a causal relationship between these, but sometimes - There are links - igr formations, formations and consciousness and so on. Some relations are as producer and p relationships are like arising together and helping each other. So ¡¥co-arising¡¦ can mean ca arising together, but not always.

Student: You mean that sometimes they arise separately?

Teacher: That¡¦s right. Yes. Let¡¦s say that we take the relationship between mental formatic consciousness. ¡¥Mental formations¡¦ here means kamma. ¡¥Consciousness¡¦ means result belong to different times. So they do not arise together. They are related as cause and effec and n?ma-r|pa (mentality-materiality) arise together. Consciousness and mentality-materialit Their relationship is not one of producer and the produced. It is a relationship of helping eac is why it is important to understand the Pa?iccasamupp?da with reference to the Pa??h?na. is given in this book. We will come to this later. Only when you understand with reference to really understand Pa?iccasamupp?da. Otherwise there may be something missing in your k understanding of Pa?iccasamupp?da.

We think when we say when there is ignorance, there are formations; when there are format consciousness, we normally think that one is caused by the other, but it is not the case with links are related as cause and effect. Some are not related as cause and effect, but just sup It is like a group of people doing the same work. They help each other. They support each o work. Those relationships are to be understood with reference to Pa??h?na, the 24 causal r this chapter. This is the background understanding. Then we can go to the chapter itself.

In paragraphs #16, #17, #18 and so on if it is difficult to understand, come back here (to the are so many parentheses, brackets, P??i words that it is difficult to read. We will continue ne

Student: The 24 conditions?

Teacher: We may not reach the 24 conditions next week. But you can find them beginning w

S?dhu! S?dhu! S?dhu!

(Tape 36 / Ps: 1-76)

We will start from the beginning of this chapter again. I will go over briefly the topics here. Pa states what is meant by the P??i word ¡¥Pa?iccasamupp?da (Dependent Origination)¡¦. Her ¡¥Pa?iccasamupp?da¡¦ means ignorance and so on, the causes or conditions. Then paragra

P??i word ¡¥pa?iccasamuppanna¡¦ means the conditioned states or the results beginning wi
and then again ignorance and so on. Both just mean ignorance and the others mentioned in
¡¥Dependent Origination¡¦ means the causes and the word ¡¥dependently originated states¡
conditioned states. In paragraph 4 it is re-stated that ¡¥Dependent Origination (Pa?iccasamu
conditions and that ¡¥Pa?iccasamupp?da¡¦ means the conditioned states. And then paragra
scriptural proof for taking Dependent Origination as conditions and dependently originated s
conditioned states.

Towards the end of paragraph 5 the second quotation ¡§So, bhikkhus, that herein which is r
unreality, not otherness, specific conditionality: that is called ¡¥Dependent Origination¡¦.¡¨ In
Dependent Origination Buddha used these words - reality, not unreality, not otherness, spec
conditionality. These words are explained in paragraph 6. ¡§Because particular states are pr
particular conditions, neither less nor more, it is called ¡¥reality¡¦ (suchness)¡¨ and so on, not
not otherness. The last one is specific conditionality. The word ¡¥total¡¦ in this paragraph me
a multitude of conditions.

Paragraph 7 explains the word ¡¥idappaccayat?¡¦. It is very difficult to understand if you don
if you don¡¦t read the original P??i passage. In the word ¡¥idappaccayat?¡¦ there are two wor
¡¥paccay?¡¦. ¡¥Ida¡¦ means this. ¡¥Paccay?¡¦ means condition. ¡¥Ida¡¦ here means of these a
means conditions. So we get conditions of these or conditions for these. That is the literal m
word ¡¥idappaccay?¡¦, condition for those. Actually ¡¥ida¡¦ means these, not those. If you kn
understand. Then there is ¡¥t?¡¦ at the end of the word. That ¡¥t?¡¦ is first explained to have
meaning and second to have the meaning of total or multitude. So idappaccay? and idappac
meaning according to the first explanation. In the second explanation ¡¥idappaccay?¡¦ mean
those and ¡¥idappaccayat?¡¦ means a total of or a multitude of conditions for those. The suff
end of the word has two meanings. One is no specific meaning. The other is a group, or a to
multitude. The first sentence in paragraph 8 ¡§The characteristic must be sought from gramm
the end of paragraph 7. Here ¡¥characteristic¡¦ just means the grammatical rule. The rule sh
from grammar because he was saying the suffix ¡¥t?¡¦ has no meaning or it has the meaning
needs to be explained with reference to grammar. So if you want to understand clearly with
grammar, you go to grammar books and find the characteristic, that is find that grammatical
sentence should be at the end of the seventh paragraph, not at the beginning of the eighth p

Then in paragraph 8 ¡§Some, in fact, say¡¨ and so on - I think we should say ¡¥however¡¦ ins
fact¡¦. ¡§Some, however, say.¡¨ In this paragraph the author refutes the opinion of other teac
word ¡¥Pa?iccasamupp?da¡¦ means just arising, not conditions or conditioned things, but jus
teachers take this word to just mean arising. The author takes it to mean the conditioning thi
difference. That opinion is refuted. The author gives four reasons for refuting that opinion. Th

¡¥Pa?iccasamupp?da¡¦ does not mean just arising, but it also means some states that arise
cause to arise. Actually some states that cause to arise is what is ultimately taken here.

There are four reasons given. ¡§There is no such Sutta.¡¨ That means it has no support in th
no Sutta to support the statement that Pa?iccasamupp?da is just arising. There is no Sutta t
is the first reason. The second is: ¡§It contradicts Suttas.¡¨ Then the details will come later. I
Pa?iccasamupp?da to just mean arising, there is contradiction with some Suttas. The third r
admits of no profound treatment.¡¨ If one says that Pa?iccasamupp?da is just arising, then it
profound. The fourth is: ¡§It is ungrammatical.¡¨ According to P??i grammar you cannot take
arising. These four reasons are given.

Now the detailed explanation follows. ¡§(1) No Sutta describes the Dependent Origination as
(2) Anyone who asserts that Dependent Origination is of that kind involves himself in conflict
Padesavih?ra Sutta.¡¨ Actually in the Suttas we do not find the Padesavih?ra Sutta. ¡§Then
of the night the Blessed One brought to mind the Dependent Origination, in direct and revers
Immediately after his enlightenment the Buddha stayed under the Bodhi Tree. When staying
he reflected upon Dependent Origination in direct order and reverse order. ¡§Now ¡¥Padesa
abiding in one part of that, according as it is said, ¡¥Bhikkhus, I abode in a part of the abidin
abode when I was newly enlightened¡¦ and there he abode in the vision of structure of condi
of conditions¡¦ means Pa?iccasamupp?da.) not in the vision of simple arising, according as i
understood feeling with wrong view as its condition, and feeling with right view as its conditio
with wrong thinking as its condition..¡¦ all of which should be quoted in full.¡¨ It is, called ¡¥pa
¡¥Padesa¡¦ means ¡¥in part¡¦, not ¡¥in full¡¦. ¡¥Vih?ra¡¦ means abiding. So we get abiding in p
called ¡¥abiding in part¡¦ because if you look at the quotation ¡§So I understand feeling with
and so on, Buddha dwelt on feeling only here, not on the whole of Pa?iccasamupp?da. That
¡¥abiding in part¡¦. It is reflection in part, not reflection on the whole of Pa?iccasamupp?da. H
on only one part of Pa?iccasamupp?da. That is why it is called P??i ¡¥padesa-vih?ra¡¦. It is s
Buddha did not reflect upon just arising, but upon the things that arise. That is why it contrad
if we take ¡¥Pa?iccasamupp?da¡¦ to mean just mere arising.

¡§There is likewise contradiction of the Kacc?na Sutta.¡¨ This Sutta is found in Sa?yutta Nik?
sees correctly with right understanding the origin (not origination) of the world, Kacc?na, he
of the world that it is not.¡¨ It is origin of the world, not origination, not arising. The word used
lokasamudaya. ¡¥Samudaya¡¦ can mean origination as well as something that originates. He
something that originates. So it is understanding of the origin of the world. If we take the tran
¡¥origination¡¦ as correct, then it accords with what other teachers say. ¡¥Understanding the
the world¡¦ means understanding the arising of the world. So here it should be understandin
world or that which causes the world to arise. That is lobha. There would be contradiction wi

too, if we take ¡¥Pa?iccasamupp?da¡¦ to just mean arising. ¡§And there it is Dependent Orig
order, not simple arising, that, as the origin (not origination) of the world and as the conditior
world (not from its conditions), is set forth in order to eliminate the annihilation view.¡¨ This S
forth in order to eliminate the view that everything is annihilated at death. ¡§For the annihilat
not eliminated by seeing simple arising.¡¨ You cannot get rid of the annihilation view just by s
arising. ¡§But it is eliminated by seeing the chain of conditions (That means one condition af
arising and then the things that are conditioned. ¡¥Chain of conditions¡¦ really means uninter
conditions) ¡§as a chain of fruits following on a chain of conditions. So anyone who asserts t
Dependent Origination is simple arising involves himself in contradiction of the Kacc?na Sut
contradict the Kacc?na Sutta if you take it that ¡¥Pa?iccasamupp?da¡¦ means just simple ari

The next one is: ¡§ (3) It admits of no profound treatment.¡¨ Just to see arising is not difficult
that there are conditions and that these conditions give rise to conditioned states, that is diffi
to see the arising is not difficult and not profound. Buddha said to ?nanda in the Mah? Parin
¡§This Dependent Origination is profound, ?nanda, and profound it appears.¡¨

¡§And the profundity is fourfold as we shall explain below (That is towards the end of the cha
there is none of that in simple arising. And this Dependent Origination is explained [by the te
adorned with the fourfold method; but there is no [need of] any such tetrad of methods in sim
Dependent Origination is not simple arising since that admits of no profound treatment.¡¨

The fourth reason is: ¡§It is ungrammatical.¡¨ In order to understand this you have to underst
grammar. Pa?icca is a gerund, so it means having depended upon. Then ¡¥samupp?da¡¦ me
which arises, or that which causes to arise. When there is a gerund like pa?icca, having don
because a gerund is a verbal noun, there must be two verbs in such a sentence. Here ¡¥hav
is one verb and there must be another verb, the principal verb. So there are two verbs, the p
the secondary verb. These two verbs must have one and the same subject. That is what the
here. ¡§This word ¡¥pa?icca (literally ¡¥having depended¡¦, freely ¡¥due to¡¦, ¡¥dependent¡¦),
gerund] establishes a meaning [in a formula of establishment by verb] when it is construed a
same subject.¡¨ ¡¥Past¡¦ means it shows the past time. Let us say that you say ¡§Having con
Your coming is past. It happens before your study takes place. The secondary verb signifies
past. The principal verb may signify any time. Sometimes it is past, sometimes it is the prese
¡§When it is construed as past with the same subject [as that of the principal verb], as in the
¡¥Having depended on the eye and visible objects, eye consciousness arises¡¦.¡¨ Having dep
visible objects, eye consciousness arises - here eye is subject of both ¡¥arises¡¦ and ¡¥havin
upon¡¦. ¡§But if it is construed here with the word ¡¥upp?da¡¦ (arising), [which is a noun], in a
establishment by noun, there is a breach of grammar, because there is no shared subject (o
subject) [as there is in the above quoted sentence], and so it does not establish any meanin

take ¡¥upp?da¡¦ to mean just arising, then ¡¥having depended upon there is arising¡¦ or ¡¥ha
arising¡¦ - so there is the subject ¡¥arising¡¦ and the verb ¡¥having depended upon¡¦, but no p
So it is against the rules of P??i grammar or Sanskrit grammar to say just ¡¥Pa?iccasamupp
depended upon arising¡¦ makes no sense. That is why it says that it does not establish any r
¡§So the Dependent Origination is not simple arising because that is ungrammatical.¡¨

Now there are some words in this paragraph to be discussed. In brackets we have ¡§in a for
establishment by verb.¡¨ Do you understand that? ¡¥In a formula of establishment by verb¡¦ j
noun. Samupp?da is a verbal noun. A verbal noun signifies the action rather than the actor o
to the view of the author samupp?da is that which arises or which causes to arise, but the ot
it to mean just arising, the action of arising. That is called in P??i ¡¥bh?vas?dhana¡¦ (in a for
establishment by verb). I think it is just called a verbal noun or gerund. It is words like going,
studying, writing. Let¡¦s call it a verbal noun. The word ¡¥samupp?da¡¦, the other teachers ta
verbal noun. So it means just arising according to them. But the author takes to be not a ver
noun denoting an agent, denoting something that arises or something that causes to arise. T
difference between the two opinions. So it is ungrammatical. So ¡¥Paticcasamupp?da¡¦ as h
arising makes no sense.

Then in paragraph 13 the others said what if we were to add the words ¡¥come to be¡¦ at the
¡¥pa?icca, samupp?do hoti¡¦. ¡¥Hoti¡¦ means ¡¥comes to be¡¦. Hoti is now the principal verb.
as the principal verb. Upp?da is the common subject. ¡§Now it is all right¡¨ they said. The au
will not do. Why not? Because there is no instance in which it has been added.¡¨ That mean
instance where ¡¥come to be (hoti)¡¦ is added. The author will give the quotation below. The
where it is added. So there is no possibility of adding that word. ¡§For in such passages as
¡¥Pa?iccasamupp?da? vo bhikkhave desess?me. Katamo ca bhikkhave pa?iccasamupp?do
pa?iccasamupp?do (I shall teach you the Dependent Origination, bhikkhus. And what is the
Origination? ..This is called the Dependent Origination, bhikkhus¡¦, the words ¡¥come to be (
added in a single instance.¡¨ So you cannot add the expression ¡¥hoti¡¦ there. ¡§And there is
expression as] ¡¥arising comes to be¡¦: if there were, it would be tantamount to saying that a
had an arising too.¡¨ Arising arise. Arising comes to be. Arising arises. So that is rejected.

Then there are other people. ¡§And those are wrong who imagine that specific conditionality
conditions¡¦ [abstract] essence.¡¨ You saw this word ¡¥idappaccayat?¡¦ in paragraph #6 and
paragraph #7. There the author explains that the word ¡¥idappaccayat?¡¦ means conditions
conditions. But here the other teachers say what if we take ¡¥idappaccayat?¡¦ to mean the a
things, not group of conditions, not just conditions, but their particular mode, their particular
causing other states to arise. That is what the other people would say.

¡§And those are wrong who imagine that specific conditionality (idappaccayat?) is the specif
[abstract] essence - what is called ¡¥abstract essence¡¦ being a [particular] mode in ignoranc
acts as cause in the manifestation of formations, etc. (or in making formations, etc. appear)
term ¡¥Dependent Origination¡¦ is used for that particular mode in formations.¡¨ I want to say
¡§That the term ¡¥Dependent Origination¡¦ is used for that particular mode in formations.¡¨ It
mode and not the formations themselves.

Then the author says that they are wrong. ¡§Why are they wrong? Because it is ignorance, e
are called causes. For in the following passage it is ignorance, etc., themselves, not their alt
(¡¥Alteration¡¦ means particular mode.) so their particular mode, that are called the causes [c
states].¡¨ Then he gives a quotation. In this quotation ignorance, etc., are called ¡¥causes¡¦,
particular mode¡¦. So to say that ¡¥idappaccayat?¡¦ means particular mode also is not correc

From paragraph 15 onwards we have the word meaning of Pa?iccasamupp?da. ¡§If any not
a literal interpretation¡¨ - that means just taking the appearance of the word. The word ¡¥sam
to mean just ¡¥arising¡¦. If you take the appearance of that word to be your interpretation, the
¡§If any notion arises in the guise of a literal interpretation of the term ¡¥Dependent Originati
(Pa?iccasamupp?da)¡¦ to the effect that it is only arising that is stated, it should be got rid of.
still have the opinion that ¡¥Pa?iccasamupp?da¡¦ just means arising, depending upon the ap
¡¥samupp?da¡¦ (because words such as samupp?da must mean actions rather than actors
if you cannot still get rid of that opinion that ¡¥Pa?iccasamupp?da¡¦ means arising, then reac
on.

Four meanings of the word ¡¥Pa?iccasamupp?da¡¦ are given in the coming paragraphs. I thi
explained them to you following this sheet. So I will not repeat them now. In paragraph 16 yo
and second meaning of Pa?iccasamupp?da. Directly according to these two meanings the c
meant as Pa?iccasamupp?da, but we are to understand that the conditioning states are mea
the figurative sense. That means something like sugar has diabetes, salt is high blood press
Here although the direct meaning is the conditioned states, we are to understand that they r
conditioning states.

In paragraph 18 we have the third meaning. According to that the states that are conditions
the fourth meaning is given in paragraph 20. According to that too the conditions are meant,
that are conditioned. So there are four meanings of Pa?iccasamupp?da according to Venera

Then he explained that there are two parts - pa?icca and samupp?da (dependent upon and
the word ¡¥pa?icca¡¦ the belief in eternalism and others are destroyed. By the word ¡¥samup
in annihilation and so on is destroyed. By the word ¡¥pa?icca¡¦ belief in eternalism is destroy

word ¡¥samupp?da¡¦ the belief in annihilation is destroyed. By the whole word ¡¥Pa?iccasam
Path is shown. You may remember that in the first sermon the Buddha said: ¡§Not approach
I have discovered the Middle Path.¡¨ Here also Pa?iccasamupp?da is the Middle Path. The
eternalism on the one hand and annihilationism on the other.

In paragraph 25 we find the preamble. Here the author states that Pa?iccasamupp?da is dif
difficult to talk about or to teach. ¡§Its meaning should be commented on by one who keeps
of the Vibhajjav?dins (That means Therav?da Buddhists.), who does not misrepresent the te
advertise his own standpoint.¡¨ I do not think it is correct. ¡¥Who does not overstep his own t
better, it is not ¡¥advertise his own standpoint¡¦. The P??i word here is avokamantena. That
out of one¡¦s own tradition. ¡§Who does not quarrel with the standpoint of others, who does
Suttas, who is in agreement with the Vinaya, who looks to the Principal Authorities (Mah?pa
very famous in the teachings of the Buddha. You find these Mah?padesa in two places. One
Nik?ya. That is the Mah?parinibb?na Sutta. In the English translation the page number is 13
the Buddha, volume 2. There is another set of Mah?padesa in Vinaya. If you are interested
reference, Book of Discipline, part 4, page 347. These two sets are different. They are not th
They are different sets of Principal Authorities. ¡§Who illustrates the law, who takes up the m
repeatedly reverting to that same meaning, describing it in various different ways¡¨ and so o
quotes the ancient saying that there are four things which are difficult to see and that are als
teach. They are the Four Noble Truths, about a being, about rebirth, and about Pa?iccasam
of conditions).

¡§Therefore, considering that to comment on the Dependent Origination is impossible excep
expert in the texts.¡¨ There is something missing here. The P??i word used here is ?gamadh
¡¥?gama¡¦ means learning and ¡¥adhigama¡¦ means enlightenment. So that is those who ha
those who are enlightened. Only those can understand and explain Pa?iccasamupp?da fully
words here. ¡§Therefore, considering that to comment on the Dependent Origination is impo
those who are expert in the Texts and who have gained enlightenment.¡¨

Then the author said he could not find a footing for support in the ocean of Pa?iccasamupp?
gave up actually. He almost gave up commenting on Pa?iccasamupp?da. Then he said:

¡§However, many modes of teaching
Grace the Dispensation here,
And still the former Teachers¡¦ way
I handed down unbrokenly,
Therefore on both of these relying
For my support, I now begin
Its meaning to elucidate.¡¨

So I will comment upon this relying on the former Teachers¡¦ way handed down unbrokenly
the teachings of the Buddha. Then we come to the brief exposition.

There are different ways of teaching. Buddha taught Pa?iccasamupp?da in different ways. I
Sometimes from the beginning. The Buddha would teach ignorance and then go to formatio
on. Sometimes he taught from the middle up to the end. He would start in the middle and go
Sometimes he taught from the end back to the beginning. And sometimes he taught from th
beginning. Let¡¦s say ¡¥up¡¦ to the beginning. Buddha taught in different ways this Pa?iccasa
quotations are given how taught them.

In paragraph 29 ¡§So, bhikkhus, with ignorance as condition there are formations; .. with birt
aging and death.¡¨ That is the normal sequence of teaching. Then the second one ¡§When h
welcomes remains committed to, that feeling, then delight arises in him.¡¨ He picks up feelin
in feelings is clinging. With his clinging as condition there is becoming; with becoming as co
birth.¡¨ He picks up feeling and then goes to the end. In the third ¡§ ¡¥With birth as condition
death¡¦¡¨, so it is said. But is there aging and death with birth as condition, or not, or how is i
There is aging and death with birth, as condition, so we think, venerable sir. ¡¥With becomin
birth¡¦, and so on.¡¨ So he picks up something at the end and then goes back to the beginnir
to pick up something up in the middle and going to the end.

¡§Craving: what is its source? Feeling. What is its source? Contact. What is its source? The
and so on. In different ways the Buddha taught this Doctrine of Pa?iccasamupp?da. If you re
will find these.

¡§Why does he teach it thus? Because the Dependent Origination is wholly beneficial (I thin
something like gracious, not beneficial.) because it is gracious in all aspects and because B
acquired elegance in instruction or teaching.¡¨ These are the two reasons that he taught in t
the Dependent Origination is entirely gracious (not beneficial); starting from any one of the f
points, it leads only to the penetration of the proper way.¡¨ That means it really leads to the p
penetration of the way. ¡§And the Blessed One has acquired elegance in instructing: it is be
so through possession of the four kinds of perfect confidence and the four discriminations a
the fourfold profundity that he teaches the Law by various methods.¡¨ He taught by various m
has elegance in instructing. He was very expert in teaching.

¡§But it should be recognized, in particular, that when he sees that people susceptible of tea
confused about the analysis of the causes of the process [of becoming], he employs his tea
starting from the beginning¡¨ and so on. This is the detailed explanation of the elegance in te

Paragraph 36 ¡§But why is ignorance stated as the beginning here?¡¨ In the formula for Dep
ignorance is the first one, right? So why is ignorance stated at the beginning here? ¡§How th
causeless root-cause of the world like the Primordial Essence of those who assert the existe
Primordial Essence?¡¨ I think the words ¡¥how then¡¦ are not good here. I would say ¡§Is ign
causeless root-cause of the world like the Primordial Essence¡¨ and so on. It is stated at the
the formula. So that means that ignorance is the first cause? The Primordial Essence comes
philosophy of Hinduism.

¡§It is not causeless. For a cause of ignorance is stated thus ¡¥With the arising of cankers th
arising of ignorance¡¦.¡¨ So ignorance also has its cause. It is put at the beginning of Pa?icca
because it is the outstanding cause of kamma. We will find that in paragraph 38. Although ig
the beginning of the formula, it is not a first cause or is not without a cause.

¡§But why does the Blessed One give the exposition of the round with those two things as st
When Buddha taught Pa?iccasamupp?da, he took two things, two dhammas, as the outstan
is ignorance (avijj?) and the other is craving (ta?h?). ¡§Because they are the outstanding ca
that leads to happy and unhappy destinies.¡¨ Because of ignorance you do something wrong
good, and that leads to j?ti or rebirth. Also because of craving we want to be reborn in a bett
thinking that a good destiny is a good place to go to although according to the Buddha it is fu
suffering. Because of the craving for a better life we do something good. As a result of that w
reborn there. After rebirth there, there is aging, death, suffering and so on. These are the tw
outstanding causes of kamma. So the Buddha gave the exposition of the round of rebirth wi
starting points. There are times when he begins with ignorance and sometimes he begins w
the Buddha taught ignorance as the condition for the round of rebirth and sometimes craving

Then in paragraph 43 we have as to meaning. Here comes some strange explanations of th
meaning of the words ¡¥ignorance¡¦ and so on. Bodily misconduct, etc., for example¡¨ - I thin
is not good here. We may say ¡¥namely¡¦. ¡§Bodily misconduct, etc., are called those that ¡¥
found¡¦ (or that ought not be acquired), in the sense of being unfit to be carried out (unfit to p
the meaning is that it should not be permitted (It should not be acquired, it should not be got
see the P??i word ¡¥avindiya¡¦. ¡¥Vindiya¡¦ means to obtain, to acquire, to get. So ¡¥avindiya
get, not to obtain, not to acquire. He is explaining the word ¡¥avijj?¡¦ in P??i. ¡§It finds (vinda
ought not to be found, thus it is ignorance. Conversely, good bodily conduct, etc..are called
to be found (that ought to be acquired). It does not find what ought to be found, thus it is ign
think this is just a play on words. Avijj? is here derived from the root ¡¥vid¡¦. ¡§Conversely, g
conduct, etc., are called those that ¡¥ought to be found¡¦. It does not find what ought to be fo
is ignorance. Also it prevents knowing the meaning of collection in the aggregates, the mean
in the bases, the meaning of voidness in the elements, the meaning of predominance in the

meaning of reality in the truths, thus it is ignorance.¡¨ Here the root is made to mean ¡¥to kn

¡§Also it prevents knowing the meaning of suffering, etc., described in four ways as ¡¥oppre
thus it is ignorance. Through all the kinds of generations, destinies, becoming, stations of co
and abodes of beings in the endless round of rebirths it drives beings on (Anta VIrahite sa?s
This is something like an acronym. The word ¡¥avijj?¡¦ is an acronym. We take the capitol le
AVIJA. Sometimes the Commentators are very fond of explaining words in this way. ¡§Thus
Amongst women, men, etc., which are in the ultimate sense non-existent, it hurries on (para
AVIJjam?nesu itthi-puris?disu JAvati), and amongst the aggregates, etc., which are existent
on (VIjjam?nesu pi khandh?disu nA JAvati). I think ¡¥VI¡¦ should be in capitol letters, and in
letter ¡¥A¡¦ should be a capitol letter, and in ¡¥javati¡¦ ¡¥JA¡¦ should be capitol letters. So here
to transpose. We have VI-A-JA. You put the ¡¥A¡¦ at the beginning and there is AVIJA. ¡§Th
Furthermore, it is ignorance because it conceals the physical bases and objects of eye cons
and the Dependent Origination and dependently originated states.¡¨ The last one is just the
word ¡¥avijj?¡¦, and I think that is quite enough. The others are just showing off.

Now we come to the word ¡¥paccaya¡¦. ¡§That due to which fruit comes is a condition.¡¨ Pac
that. ¡§ ¡¥Due to (pa?icca)¡¦ = ¡¥not without that¡¦; the meaning is, not dispensing with it. ¡¥C
means both ¡¥arises¡¦ and ¡¥occurs¡¦. What do you understand by ¡¥arises¡¦ and ¡¥occurs¡¦?
arises and ¡¥occurs¡¦ means continues to exist, not occurring actually. ¡¥Comes¡¦ means bo
¡¥continues to exist for some time¡¦. That is what is meant by the P??i word ¡¥pavatta¡¦. The
the same thing here in English. It is ¡¥arises¡¦ and ¡¥continues to exist¡¦.

¡§Furthermore the meaning of ¡¥condition¡¦ is the meaning of ¡¥help¡¦.¡¨ ¡¥Paccaya¡¦ means
ignorance and that is a condition, thus it is ¡¥ignorance as condition¡¦.¡¨ This is giving the me
P??i word ¡¥avijj?paccay?¡¦. ¡¥Avijj?paccay?¡¦ means ¡¥with ignorance as condition¡¦, when
ignorance as condition¡¦. This is the explanation of the P??i word ¡¥avijj?¡¦.

Next is the explanation of the word ¡¥sa~kh?ra¡¦. Here sa~kh?ra is said to have divisions. Th
are formations of merit, formations of demerit and formations of the imperturbable. This is on
Another set of three is the bodily formations, the verbal formations and the mental formation
there are six. These six are formations with ignorance as condition. When we see the word
have to understand whether this is sa~kh?ra with ignorance as condition or sa~kh?ra given
formations with the word ¡¥sa~kh?ra¡¦.¡¨ All these are simply mundane profitable and unprof
¡§These, all six, just mean cetan? (volition), mundane kusala or akusala.

¡§But these four, namely, (1) the formation consisting of the formed (sa~khata-sa~kh?ra), (2
consisting of the kamma-formed (abhisa~khata-sa~kh?ra), (3) the formation consisting in the

kamma-forming (¡¥Kamma-forming¡¦ means formed by kamma or caused by kamma - abhis
the formation consisting in momentum (That means ¡¥consisting in engaging¡¦ or ¡¥consistin
payog?bhisa~kh?ra) are the kinds of formations that have come in the Texts with the word ¡
There are different kinds of formations that are explained here. Basically there are two kinds
The first kind of sa~kh?ra you find with the word ¡¥avijj?paccay? sa~kh?r?¡¦. Then the other
is whenever else you find the word ¡¥sa~kh?ra¡¦. So you have to find out which sa~kh?ra is
many kinds of sa~kh?ra - sa~khata-sa~kh?ra, abhisa~khata-sa~kh?ra, abhisa~khara?a-sa~

¡§(1) All states with conditions, given in such passages as ¡¥Formations are impermanent¡¦,
consisting of the formed.¡¨ That means all conditioned things, mental as well as physical. ¡§(
Commentaries material and immaterial states of the three planes generated by kamma are
consisting of the kamma-formed¡¦.¡¨ That means those conditioned by kamma, those caused
material and immaterial states. They are called ¡¥sa~kh?ras¡¦ in the Commentaries. ¡§These
in the passage ¡¥Formations are impermanent¡¦.¡¨ When the Buddha said that formations ar
are also meant. ¡§But there is no instance in the Texts where they are found separately.¡¨ In
the Suttas they are not mentioned separately. That means there is no instance in the Texts
them only. When you find the word ¡¥sa?kh?ra¡¦ it will means these things as well as other c
¡§(3) Profitable and unprofitable volition of the three planes is called ¡¥the formation consisti
of kamma-forming¡¦.¡¨ That just means kamma, profitable and unprofitable cetan?. ¡§It is fou
such passages as ¡¥Bhikkhus, this man in his ignorance forms the ¡¥formation of merit¡¦. (4)
and mental energy that is called ¡¥the formation consisting in momentum. This is given in th
passages as ¡¥The wheel having gone as far as the impetus carried it, stood as though it we
Bodily and mental energy - the P??i word ¡¥viriya¡¦ always means mental energy. Viriya is o
cetasikas. But here bodily and mental energy, bodily viriya and mental viriya - what is bodily
Sub-Commentary explains that ¡¥bodily viriya (bodily energy, bodily effort)¡¦ means the men
causes bodily effort. Sometimes mental effort may not cause bodily effort. So here ¡¥bodily
means mental effort (viriya) which causes bodily actions to arise. So there are different kinds
to be understood.

¡§And not only these, but many other kinds of formations are given in the Texts¡¨ and so on.
the word ¡¥sa~kh?ra¡¦, you have to be very careful. In this quotation the words used are ¡¥v
¡¥bodily formation¡¦, and ¡¥mental formation¡¦. They are not the same as the formations give
They are different. These 6 formations given in paragraph 44 and paragraph 45, the details
find in paragraph 61. So the verbal, bodily and mental formations in paragraph 47 are differe
paragraphs 44 and 45. Here in paragraph 47 ¡¥verbal formation¡¦ means vitakka and vic?ra.
means breathing. ¡¥Mental formation¡¦ means cetasikas.

Then the other words are explained beginning with paragraph 48 - vi????a, n?ma, r|pa and

end of paragraph 48 ¡§Great misery is despair.¡¨ Please note that there are two words in P?
up?y?sa. ¡¥?y?sa¡¦ means misery and ¡¥up?y?sa¡¦ means great misery. ¡¥Upa¡¦ intensifies
misery is despair. Bhuso ?y?so up?y?sa. ¡¥Bhuso¡¦ means great or it intensifies. I tell you th
will find a reference to this later on. ¡§ ¡¥There is¡¦ means ¡¥is generated¡¦.¡¨ Beginning with
the characteristic and others are given for each factor. ¡§Ignorance has the characteristic of
function is to confuse. It is manifested as concealing. Its proximate cause is cankers¡¨ and s
¡§Formations have the characteristic of forming. Their function is to accumulate. They are m
volition. Their proximate cause is ignorance.¡¨ Then there is a footnote. I think the #7 should
¡§Consciousness has the characteristic of cognizing. Its function is to go before. It manifests
rebirth-linking. Its proximate cause is formations; or its proximate cause is the physical-basis
Mentality has the characteristic of bending (towards the object). Its function is to associate. I
manifested as inseparability of its components, (¡¥N?ma¡¦ here means vedan?, sa??? and s
arise together.). Its proximate cause is consciousness. Materiality has the characteristic of b
Its function is to be dispersed. It is manifested as [morally] indeterminate.¡¨ The #7 should be

Now let us look at the footnote. The footnote is the translation of the ??k?. He left out one im
sentence. I don¡¦t know why. He left out the last sentence. Here it is said that it is manifested
indeterminate. Its manifestation is mostly indeterminate (aby?kata). In Abhidhamma there ar
kusala, akusala, and aby?kata. ¡¥Kusala¡¦ means kusala consciousness and cetasikas. ¡¥Ak
consciousness and cetasikas. ¡¥Aby?kata¡¦ means those that remain including r|pa and Nibb
(materiality) is one of the indeterminates. Here its manifestation is ¡¥indeterminateness¡¦. It i
¡¥indeterminate¡¦ to distinguish it from mentality, which is profitable, etc., at different times.¡¨
sometimes kusala (profitable) and sometimes akusala (unprofitable). R|pa is always aby?ka
kusala or akusala. It is always aby?kata.

Then the ??k? explains in a different way the word ¡¥indeterminate¡¦ here. ¡¥Indeterminate¡¦
means ¡¥not cognizing¡¦, ¡¥not taking an object¡¦. ¡¥Not taking an object¡¦ is one kind of inde
of r|pa. I tell you this because when you practice meditation and you concentrate on some r|
you may see that, oh, it does not cognize. R|pa does not cognize. It has no faculty of cogniti
that way, that means you are seeing r|pa with reference to its manifestation. It is very comm
see r|pa as that and not just as indeterminate. That is because if you have no knowledge of
will not know that r|pa is aby?kata. If you practice meditation, you will see that r|pa or matter
ability to cognize. If you see or understand in that way, then you are said to be seeing the m
r|pa or you are seeing r|pa with reference to its manifestation. This is an important sentence

Paragraph 52 second line ¡§It is twofold as ¡¥no theory¡¦ and ¡¥wrong theory¡¦. ¡¥No theory¡
understanding and ¡¥wrong theory¡¦ means wrong understanding. Ignorance or avijj? has tw
understanding or wrongly understanding. If you do not understand at all, that is ignorance. If

something in the wrong way, that is also avijj? (ignorance). If you understand the impermane
that is also avijj? (ignorance). You have understanding but your understanding is clouded wi
also avijj?. There are two kinds of avijj? - not knowing, not understanding and understanding

Let us look at paragraph 57, defining of the factors. How many factors are there in Depende
What about sorrow and so on? They are also mentioned in the formula. They are not taken a
because they are not definite. That means they may or they may not arise in a certain realm
the realm of the Brahm?s there can be no sorrow, lamentation and so on. So it is not an inev
rebirth. When there is rebirth as Brahm?s, there can be no sorrow and so on. That¡¦s why th
separate factors.

Now we come to the detailed exposition paragraph 58. So we have avijj? (ignorance) accord
according to Abhidhamma. According to the Sutta method it is unknowing about the four inst
suffering, that is ignorance of the Four Noble Truths. According to Abhidhamma it is unknow
Noble Truths plus the past aggregates, the future aggregates, both past and future aggregat
Pa?iccasamupp?da.

Paragraph 60 ¡§Formations are the six mentioned in brief above thus ¡¥the three, namely, fo
etc., and the three, namely, the bodily formation, etc.¡¦; but in detail here the [first] three form
29 volitions (You know the 29.) that is to say, the formation of merit consisting of 13 volitions
the 8 sense-sphere profitable volitions that occur in giving, in virtue, etc., and the 5 fine mate
profitable volitions that occur in development [of meditation]: then the formation of demerit co
the 12 unprofitable volitions that occur in killing living things, etc.; then the formation of the
imperturbable consisting in the profitable volitions associated with the immaterial sphere, wh
development [of those meditations].¡¨ You know the kusala and akusala cittas. There are 12
k?m?vacara kusala, 5 r|p?vacara kusala and 4 ar|p?vacara kusala.

¡§As regards the other three, the bodily formation is bodily volition, the verbal formation is ve
volition, and the mental formation is mental volition.¡¨ So this is different. ¡§This triad is ment
order to show that at the moment of the kamma the formations of merit, etc., occur in these
kamma (body, speech and mind). For the 8 sense-sphere profitable and 12 unprofitable voli
the bodily formation when they occur in the body door and produce bodily intimation (kusala
same volitions are called verbal formation when they occur in the speech door (through spee
verbal intimation. But volition connected with direct-knowledge is not included here.¡¨ ¡¥Direc
means abhi???. Abhi??? volition does not give any results, any results in the future. And als
connected with agitation (That means volition connected with uddhacca.), the last of the aku
not give any results. You may remember the fifth chapter of Abhidhamma. There it is said th
volition does not give results at the moment of rebirth. Direct-knowledge also cannot give res

Paragraph 62 ¡§How can it be known that these formations have ignorance as their conditio
think is not so convincing. ¡§By the fact that they exist when ignorance exists.¡¨ Why are the
ignorance? Because when there is ignorance, there are these formations. And then the expl
not difficult to understand.

Ultimately we come to the 24 conditions, the 24 conditions taught in the last book of Abhidha
important because we have to understand the Dependent Origination with reference to these
then will we understand Dependent Origination fully. Otherwise our understanding of Depen
not be complete. So we have to understand Dependent Origination against the background
This book explains these conditions together with the Dependent Origination. So it is very h
Manual of Abhidhamma they are separated. Dependent Origination is not explained with ref
Maybe it is too complicated for beginners. In order to really understand Pa?iccasamupp?da
understand Pa??h?na also. These are the 24 conditions.

The first one is root condition (hetu). There are 6 roots - lobha, dosa, moha, and then alobha
These 6 roots are called ¡¥root-cause condition¡¦. The word ¡¥hetu¡¦ is explained in paragrap
¡¥cause (hetu)¡¦ is a term for a part of a syllogism.¡¨ In an Indian syllogism there are 5 parts.
called ¡¥hetu¡¦. It is like an example I gave earlier. There is fire on the mountain. I am makin
inference. We do not really see the fire on the mountain. I see smoke on the mountain. So I
fire on the mountain. That is called ¡¥proposition¡¦. Then I give you the reason because there
mountain. ¡¥Because there is smoke on the mountain¡¦ is called ¡¥hetu¡¦ in Indian syllogism.
meanings of the word ¡¥hetu¡¦.

The first meaning is a part of syllogism. The second meaning is a reason. The third meaning
¡¥root¡¦ is taken to mean hetu. ¡¥Hetu condition¡¦ means root condition or root-cause conditi
really means the 6 mental factors called ¡¥roots (lobha, dosa, moha, alobha, adosa, amoha)

Then the word ¡¥paccaya¡¦ is explained. In the explanation I want you to pay attention to the
state¡¦s presence or arising¡¦. When a state is indispensable to another state¡¦s presence or
former is a condition for the latter. But as to characteristic, a condition has the characteristic
assisting; for any given state that assists the presence or arising.¡¨ The P??i word ¡¥paccaya
producing cause as well as supporting, so here presence or arising. ¡¥Presence¡¦ means su
¡¥arising¡¦ means producing. So the word ¡¥paccaya¡¦ can mean producing cause or just sup
Sometimes both can be taken for one condition. Sometimes only one can be taken. Paragra
of some teachers. We can skip that.

Then there is object condition. Under object condition everything is included. Everything is th

condition - cittas, cetasikas, r|pa, Nibb?na, all. There is nothing which is not an object of the
everything comes under the heading of object condition.

The next one is predominance condition. In paragraph 72 about a third of the way down ¡§It
called zeal, [purity of] consciousness, energy and inquiry.¡¨ Abhidhamma students will reme
four kinds of predominance) (adhipati). The first is zeal (chanda). The second is consciousn
third is energy (viriya). The fourth is inquiry. ¡¥Inquiry¡¦ really means pa???. I don¡¦t know wh
the words ¡¥purity of¡¦ in the brackets. Do you agree with that? What about akusala cittas? T
predominance of akusala citta. So they must go. It is just consciousness, either pure or impu
lobha can predominate, right?

Paragraph 73 there are two conditions - proximity condition and contiguity condition. They a
the words or letters are different. The meaning is the same. This condition is like giving oppo
others. In order for you to sit on this chair I vacate this chair. It is something like that. In orde
next consciousness to arise the previous consciousness must disappear because there can
consciousness at a time. Suppose there are a series of consciousness - 1, 2, 3, 4, 5. At one
only one consciousness. When #1 disappears #2 arises. When #2 disappears #3 arises. Wh
arises and so on. #1 is said to be the condition for the arising of #2. Actually the disappearan
said to be the condition for the arising of #3 and so on. So this is not producing condition bu
supporting condition. In order for that citta to arise the previous citta must disappear. It is like
your seat to another person. It is something like that.

Some teachers try to find a difference between these two. Paragraph 75 ¡§The opinion of [c
that proximity condition refers to proximity of aim (fruit) and contiguity condition refers to pro
time.¡¨ ¡¥Aim (fruit)¡¦ is the wrong translation. The P??i word is ¡¥attha¡¦ ¡¥Attha¡¦ can mean
a thing. Here it means a phenomenon or in P??i a dhamma. So proximity of phenomenon a
that means no interval of dhammas and no interval of time. When there is no interval of dha
proximity and when there is no interval of time it is contiguity. That is what the other teacher

¡§But that is contradicted by such statements as ¡¥The profitable [consciousness] belonging
consisting of neither perception nor non-perception in one who emerges from cessation is a
contiguity condition, for Fruition attainment [consciousness]¡¦.¡¨ So it contradicts this passag
Pa??h?na. You may not understand it.

An An?g?mi and an Arahant can enter into what is called ¡¥the attainment of cessation¡¦. In
there is the temporary suspension of mental activity. When a person is in that sam?patti (att
is no activity of mind. There is only the physical body. As soon as the person emerges from
Fruition consciousness arises. If the person is a Non-Returner, Non-Returner Fruition cons

If the person is an Arahant, Arahant Fruit consciousness arises. It is said in this passage tha
ar|p?vacara citta that arises before that attainment is a condition for that Fruition consciousn
contiguity. But there may be 7 days interval between these 2 because a person can be in tha
7 days intervening in time. So it contradicts with that opinion. According to them there shoul
intervening of time between the conditioning and the conditioned. In this case there can be a
If it is a brahm?, it maybe years between the fourth ar|p?vacara consciousness and the Frui
This opinion is untenable and contradicted. Then there are some more arguments. They are
go over these at home.

In paragraph 80 ¡§But just as great misery is despair, so great support is decisive support.¡¨
not understand unless you have the P??i words in mind. ¡§Just as great misery is despair.¡¨
make a note of ?y?sa and up?y?sa, right? Great ?y?sa is up?y?sa. So here also great supp
or decisive support. The P??i word for support is nissaya. The P??i word for decisive suppo
The word ¡¥upa¡¦ is there like in the word ¡¥up?y?sa¡¦. ?y?sa is intensified by the prefix ¡¥up
¡¥nissaya¡¦ is also intensified by the prefix ¡¥upa¡¦. That is what he is saying here. But if you
the P??i words in mind, you may not really understand what he is saying here. ¡§This is a te
reason (a very strong reason). Consequently a state that assists by being a cogent reason s
as a decisive condition.¡¨

Then the varieties of decisive support are given - objective decisive support, proximate deci
natural decisive support. We have run out of time. Please bring these sheets next week or w
Pa?iccasamupp?da keep them handy so you can look at them.

S?dhu! S?dhu! S?dhu!

(Tape 37 / Ps: 101 ¡V 185)

Last week we finished the 24 conditions. So today we begin with paragraph 101, how ignora
for formations. These paragraphs describe in what way ignorance is related to different form
application of the 24 conditions to the Doctrine of Dependent Origination.

I think you remember that there are different kinds of formations - formations of merit, forma
and formations of the imperturbable. At least these three you should remember. If you do no
to paragraph 60. ¡¥Formations of merit¡¦ means cetan? (volition) concomitant with kusala. ¡¥
demerit¡¦ means cetan? concomitant with akusala. ¡¥Formations of the imperturbable¡¦ mea
with the four formless jh?nas (ar|p?vacara).

So ignorance is a condition for formations of merit in how many ways? Formations of demer

Formations of the imperturbable in how many ways? ¡§Herein, for those of merit ignorance i
ways: it is a condition in two ways, namely, as object condition and as decisive support cond
support condition).¡¨ It is #9, not #8. ¡§For ignorance is a condition, as object condition, for f
of merit of the sense-sphere at the time of comprehending [by means of insight] ignorance a
destruction and fall; and it is likewise for those of the fine material sphere (ar|p?vacara) at th
knowing a confused mind by means of direct-knowledge consciousness (abhi???) [through p
minds and so on]. But it is a condition, as decisive support condition, in two cases, that is to
sense-sphere formations] in one who, for the purpose of surmounting ignorance, fulfills the v
of sense-sphere merit making consisting in giving, etc., and [for the fine material sphere form
who arouses the fine material jh?nas [for the same purpose]. Likewise in one who effects the
aspiring to the delight if sense-sphere becoming and fine material becoming because he is d
ignorance.¡¨

Ignorance is unwholesome (akusala). So how is it related to kusala, formations of merit? The
the same time. Ignorance is a condition, as object condition, for the formations of merit. That
kusala cittas arise, they take ignorance as an object. It is also a decisive support condition o
cittas. The decisive support condition is very wide. If you cannot think of any other condition
that they are related by decisive support condition. You will almost always be right. Ignorance
formations of merit by two conditions, as an object and as decisive support.

The next paragraph concerns the condition for demerit (akusala), how ignorance is related to
Ignorance itself is akusala. So there we have what conditions? Let¡¦s see. ¡§As object condit
of the arising of greed, etc., contingent upon ignorance¡¨ - ignorance can be the object of ak
consciousness. ¡§As object predominance and object decisive support respectively at the tim
importance [to ignorance and enjoying it]¡¨ - that means taking ignorance firmly and enjoying
decisive support in one who, being confused by ignorance and unaware of danger, kills livin
And then what? ¡§As proximity, contiguity, proximity decisive support, repetition, absence an
for the second impulsion and those that follow.¡¨ You know that there are seven javana mom
process. Ignorance concomitant with the first javana moment is a condition for the second ja
concomitant with the second javana is a condition for the third and so on as proximity, contig
decisive support (That is a variety of decisive support.), repetition, absence and disappeara
is related to another javana by proximity, contiguity and so on, and also repetition because t
the same genus, akusala here. ¡§As root cause, conascence, mutuality, support, association
non-disappearance, in one doing anything unprofitable¡¨ - that means that they arise at the s
Ignorance is related to the cetan? arising together with it by way of conascence, arising toge
support and so on. Ignorance is a condition for formations of demerit in many ways.

In this chart they are given. The first column is the conditioning. The second column is the c

third column is the conditions. If you look at it, you will understand easily.

Ignorance is a condition for formations of merit by #2 (?ramma?a) and #9 (upanissaya). You
to the other sheet to find out what the numbers refer to. Then ignorance is a condition for for
demerit by #2 (?ramma?a), ?ramma?adhipati (That is a variety of #3, adhipati.), object decis
(?ramma?a|panissaya which is a variety #9 upanissaya), then #9 (upanissaya), #4 (anantara
anantara|panissaya (a variety of upanissaya), #12 (asevana), #22 (natthi), #23 (vigata). Igno
condition for formations of the imperturbable by #9 (upanissaya) only. Ignorance is a conditi
of demerit by #1 (hetu) also. The paragraphs in the Visuddhi Magga are given in brackets or
you can easily go back to The Path of Purification. You read the book. Then you read the ch
forth. So for the imperturbable there is only the decisive support condition. The conditioning
ignorance and the conditioned states are the formless jh?na cittas or formless jh?na cetan?
only be through decisive support that ignorance conditions the formless jh?nas because the
together. There can be no root cause, conascence, mutuality and others. This is how we ap
to Dependent Origination.

Only when we apply the 24 conditions to Dependent Origination do we really understand it.
understanding is not complete. Here we know how the conditioning factors and the condition
related by way of any of these 24 conditions. When we see the conditions, we know whethe
the conditioned factors arise at the same time or at different times. If they arise at the same
can be conascence condition, mutuality condition and so on. In the links of Dependent Origi
relationship between them is not always one of cause and effect, producer and produced. S
relationship of helping one another, supporting one another at the same time. Sometimes th
conditioned factors arise together and sometimes they do not.

Next paragraph 105 there is no single fruit from a single cause. In the formula it is said depe
there are formations; depending on formations there is consciousness. Only ignorance is me
beginning. So the question is: Is ignorance the only condition for the formations or are there
conditions? ¡§If it is only one, there follows the assertion of a single cause.¡¨ This is rejected
Buddhism. Buddhism accepts multiple results from multiple causes. If one asserts that ignor
condition for formations, then one is asserting that there is only one cause, a single cause. T
accepted. ¡§If there are others, the description of it as a single cause..is incorrect.¡¨ If there a
causes, why did the Buddha just say ¡¥avijj?¡¦? The answer it that it is not incorrect. ¡§Why n
reason.¡¨

¡§Here there is no single or multiple fruit of any kind from a single cause, nor a single fruit fr
causes, but only multiple fruit from multiple causes.¡¨ This is the Buddhist standpoint. From n
there are many fruits.

¡§From multiple causes (I think we can leave out ¡¥so¡¦.), in other words, from temperature, moisture, is seen to arise a multiple fruit, in other words, the shoot which has visible form, oc so on.¡¨ This explains the previous sentence. So from multiple causes arise multiple results.

¡§But one representative cause and fruit given in this way ¡¥With ignorance as conditioning formations; with formations as condition consciousness¡¦ have a meaning and a use.¡¨ He al ¡¥attha¡¦ as meaning. I think we should say here that they have a kind of benefit and a purpo there are many causes, the Buddha only mentioned one cause. There is some purpose, son mentioning just one. ¡§For the Blessed One employs one representative cause and fruit whe the sake of elegance in instruction and to suit the idiosyncrasies of those susceptible of bein These are the two reasons we always have recourse to when we cannot give any other reas depending on avijj? there are sa~kh?ras and not depending on avijj? and others there are sa answer is that is because of the elegance of instruction, because the Buddha was Lord of th many ways of teaching. And also it is to suit the likes and dislikes of the listeners. These are reasons. Here the susceptibility of beings to be taught is pointed to. Listeners are familiar wi terms and they have different likes and dislikes. In order to suit them the Buddha sometimes cause or two causes and so on.

What is important is the next sentence. ¡§And he does so in some instances because it is a Sometimes he gave only one cause although there are many causes because it is a basic fa ¡§And in some instances because it is the most obvious (cause), and in some instances bec to all. (It is peculiar to that only.)¡¨

Then the next paragraph explains that in detail, pointing out examples in the Texts, in the Su passage ¡¥with contact as condition feeling¡¦ he mentions a single cause and fruit because t factors. For contact is the basic cause of feeling since the kinds of feeling are defined accord kinds of contact [as ¡¥eye-contact-born feeling¡¦ and so on] and feeling is contact¡¦s basic fru contact is defined according to the kinds of feeling [that it produces].¡¨ That is one point.

¡§He mentions a single cause in the passage ¡¥Disease due to phlegm¡¦ because that is the There are other causes too like kamma. ¡§For here what is obvious is the phlegm, not the ka [mentioned later in the same Sutta].¡¨

¡§He mentioned a single cause in the passage ¡¥Bhikkhus, any states whatever that are unp rooted in unwise attention because it is not common to all.¡¨ Here unwise attention is given a the root of what is unprofitable (akusala). Unwise attention is given here because it is not co is peculiar to akusala only. So the next sentence does not give that meaning. ¡§For unwise a

unprofitable things is not common to all [states] in the way that, say, physical basis and obje
to all.¡¨ Actually what it means is that unwise attention is an uncommon cause for unprofitab
peculiar cause for unprofitable states. When unprofitable states arise, they arise due to unw
They also arise depending upon the objects and depending upon the senses. Objects and th
conditions for akusala to arise. However they are not peculiar to akusala only. You see some
eye consciousness. That is not akusala. Even though you see something, later on at the jav
have kusala. So the objects and the senses are not peculiar causes for the eye consciousne
to arise. They are common, but unwise attention is the peculiar cause for akusala to arise. S
unwise attention, we will have akusala javanas. If we have wise attention, we will have kusa
something and sometimes we have kusala or akusala. That depends upon whether we have
attention. So here ¡§For unwise attention is the uncommon cause for unprofitable states.¡¨ W
that, not ¡¥unwise attention to unprofitable things¡¦. Buddha said here that all unprofitable ar
unwise attention. They are caused by unwise attention although they need other conditions
and object. Physical basis and object are common causes for both kusala and akusala. Unw
cause for akusala only. ¡§Consequently although other causes of formations such as physic
conascent states, etc., are actually existent, still ignorance may be understood as the repres
of formations [firstly] because it is the basic factor.¡¨ This is the application to the present top
ignorance is mentioned alone because ¡§it is the basic factor as the cause of other causes o
as craving, etc., as it is said ¡¥Craving increases in one who dwells seeing enjoyment¡¦ and
arising of ignorance there is the arising of cankers¡¦, and again because it is the most obviou
knowing, bhikkhus, in ignorance, he forms the formation of merit¡¦, and lastly because it is n
all. So the use of one representative cause and fruit should in each instance be understood
explanation of it.¡¨ Ignorance (avijj?) is mentioned alone because it is the representative cau
formations and because it is the most obvious, and because it is uncommon.

You see in the footnote 18 this explanation of it. The P??i word is ¡¥parih?ra¡¦. The translatio
given is explanation. Actually ¡¥parih?ra¡¦ means literally doing away with the question or av
question. It is not running away from it, but doing away with it. When you give answer, you a
the question. Simply it may mean a reply or an answer, not explanation actually. In a debate
something, you have to avoid it or you have to get away from it by giving answer or reply. So
answer or reply.

¡§Here it may be asked: We admit that (what was said above) - But ignorance is reprehensib
undesirable fruit. How then can it rightly be a condition for the formations of merit and of the
imperturbable? Sugar cane does not grow from [bitter] nimba seeds. Why should it not be rig
what ¡¥nimba¡¦ is? It is not an English word. It is a kind of tree. I haven¡¦t seen that tree in th
It grows in tropical countries. It is small with long leaves. Their taste, the leaves as well as th
bitter. Also the branches or wood is bitter. In the East monks use the branches of that tree a

or as a tooth stick. Have you seen the tooth sticks that monks use? Mostly those are made o
it is bitter and a little hard, it may have some medicinal properties. People use it to protect th
from decaying. In Hindi it is called ¡¥neem¡¦. The P??i word is ¡¥nimba¡¦ and the Sanskrit wo
but in Hindi it is ¡¥neem¡¦ which comes from nimba. There is some kind of soap made from t
tree. Whenever something bitter is to be pointed out, the Commentators use nimba. So suga
from nimba seeds.

The answer is that the conditioning and conditioned or cause and result are sometimes oppo
or they may be unopposed, or they may be like or unlike.

¡§Both as opposed and unopposed
A state¡¦s conditions may be found,
And both as like and unlike too:
That does not make it their results.¡¨

Actually it should be ¡§That does not make it their results only.¡¨ That means those that are o
not results only. In order to understand you must understand the P??i word used for results
word is ¡¥vip?ka¡¦. ¡¥Vip?ka (result)¡¦ means the product of kamma in the form of cittas and
r|pas, just cittas and cetasikas. You know the vip?ka cittas (resultant consciousness). There
resultant consciousness in the 89 or 121 types of consciousness. They alone are called ¡¥vi
the verse in paragraph 109 ¡§That does not make it their results only¡¨ or ¡§They are not res
means they are not vip?ka only. Some are vip?ka and some are not vip?ka, but they are con

¡§It is established in the world that when states have a condition, it may be opposed or unop
to presence, individual essence, function, and so on. For a preceding consciousness is a co
to presence, for the succeeding consciousness.¡¨ #1 consciousness is a condition for #2 con
opposed to #2 as to presence. That means when #2 arises, #1 is no longer there. So one is
present. So they are opposed as to presence.

¡§And the preceding training is a condition likewise for the plying of crafts, etc., which take p
subsequently.¡¨ You learn something now and you get the results later. ¡§Kamma is a condit
individual essence, for materiality.¡¨ There are some material properties caused by kamma.
effect or condition and effect, but they are opposed as to individual essence. That is becaus
and materiality is r|pa. Their individual essence is different. ¡§And so are milk, etc., for curds
on.¡¨

¡§Light is a condition, opposed as to function, for eye consciousness.¡¨ Light is one condition
arising of eye consciousness or seeing consciousness. Without light you cannot see. So ligh
but as to function light and eye consciousness are different. Light has the function of dispelli
Eye consciousness has the function of knowing the object. Their functions are different.

¡§But eye-cum-visible-data, etc., are respectively a condition unopposed as to presence, for
and so on. And the first impulsion (the first javana), and those that follow, are a condition, ur
individual essence and function, for the impulsions that follow them.¡¨ There are conditions a
are conditioned which are sometimes opposed and sometimes not opposed and which are s
sometimes unlike. They are not vip?kas always. Some are vip?kas and some are not.

¡§Materiality - for example temperature and nutriment - is a condition for materiality: the like
And so are paddy seeds, etc., for the paddy crops, and so on. The material is a condition for
and so is the immaterial for the material: the unlike for the like.

¡§And so are ox hair and ram¡¦s hair, horns, curd, and sesamum flour, etc., respectively for d
be dubba, not dabba) grass, reeds, bh|ti?aka grass and so on.¡¨ Then we have footnote 19.
footnote Venerable ???amoli said: ¡§Except for the last mentioned, it seems problematical w
rightly interpreted, should be conditions for the things mentioned.¡¨ Maybe they believed tha
don¡¦t really know. Here ox hair and ram¡¦s hair is one unit. Horns are the second unit. Curd
flour is the third unit. They are connected respectively with dubba grass and one grass is mi
should say ¡¥respectively for dubba grass, arrow grass and bh|ti?aka grass¡¦. We don¡¦t nee
¡¥reeds¡¦. We have to strike it out. So we should have ¡¥respectively for dubba grass, arrow
bh|ti?aka¡¦. Maybe where there is ox hair and ram¡¦s hair the dubba grass grows abundantly
arrow grass. I don¡¦t know what ¡¥arrow grass¡¦ means. All these are difficult to understand.
is translated into Burmese as fragrant grass. It is grass with some good smell. Those are co
kinds of grass. When there are horns, the arrow grass grows. When there is sesamum flour,
and so on.

¡§And those states for which these are the opposed and unopposed, like and unlike, conditio
results (not the vip?kas) of these states as well.¡¨ They are not the vip?kas, but they are con
others. ¡§So although this ignorance has entirely undesirable fruit for its result and is repreh
individual essence, yet it should be understood as a condition, opposed or unopposed and li
case may be, as to presence, function, and individual essence, for all these formations of me
Ignorance can be the condition for formations of merit, formations of demerit, and for the for
imperturbable.

Then paragraph 112 ¡§Moreover there is this way of explanation as well.¡¨ The explanation i
ignorant or do not know correctly about death and reappearance (That is pa?isandhi.) or reb
of rebirth and Dependent Origination, then you do these formations. Because of ignorance, b
of death, because of ignorance of reappearance or rebirth, you do at times good formations
some bad formations.

¡§Firstly when he is confused about death, instead of taking death thus, ¡¥Death in every ca
aggregates¡¦, he figures that it is a [lasting] being that dies, that it is a [lasting] being¡¦s
transmigration to another incarnation, and so on. When he is confused about reappearance
of taking rebirth thus, ¡¥Birth in every case is manifestation of aggregates, he figures that it i
being¡¦s manifestation in a new body.¡¨ If you have ignorance about death, reappearance, th
rebirths, the characteristics of formations, dependently arisen states, then you do kusala and
formations.

The verse given in paragraph 115 is often quoted when you want to explain what sa?s?ra is

¡§The endless chain of aggregates,
Of elements, of bases too,
That carries on unbrokenly,
Is what is called the round of births.¡¨

This is the definition of sa?s?ra. Sa?s?ra is just the endless chain of or the endless arising a
disappearing of aggregates, bases, elements and others.

Paragraph 116 ¡§When he is confused about the characteristic of formations, instead of app
specific and general characteristics, he figures that formations are self¡¨ and so on. There ar
characteristics, specific and general. An example of specific characteristic would be that ma
characteristic of being molested or the characteristic of change. That is a specific characteris
has the characteristic of enjoying the object or experiencing the object fully. That is its speci
characteristic. What are their general characteristics? Impermanence, suffering and no soul.
characteristic¡¦ means characteristic common to all phenomena. Specific characteristic is the
essence of each phenomenon. If you are ignorant about the characteristic of formations, you
self, to belong to a self, to be lasting, to be pleasant, to be beautiful. ¡§When he is confused
dependently arisen states (That is Dependent Origination.), instead of taking the occurrence
be due to ignorance, etc., he figures that it is a self that knows or does not know, that acts a
action¡¨ and so on. Blinded by ignorance we do different sorts of things, good formations and

Due to formations there is consciousness. There are 32 kinds of mundane resultant conscio
please look at #2. Conditioned by formations consciousness arises. ¡¥Consciousness¡¦ mea
vip?ka cittas (32 mundane resultant consciousness). They are mentioned in paragraph 120.
numbers here. The author says ¡§See table 2 for bracketed numbers that follow.¡¨ You may
the end of the book. In brief they are just the resultant consciousness belonging to the mund
can look at the chart and figure out what types of consciousness these are.

Paragraph 121 ¡§Here it may be asked: But how is it to be known that this consciousness of

actually has formations as its condition?¡¨ The answer is: ¡§Because there is no kamma-resu
stored-up kamma.¡¨ It is not very convincing, but it is the way the Commentator tried to expla

Paragraph 122 ¡§But which kind of consciousness has which kind of formations as its condit
formations and there are types of consciousness. So which kind of formation causes which k
consciousness?

Then the resultant kinds of consciousness are given here. ¡§The following 16 kinds arise wit
formations of merit as condition¡¨ - I think you can find them out on the chart. Paragraph 122
k?m?vacara. Paragraph 123 is for r|p?vacara (fine material sphere). Paragraph 124 is for de
And then paragraph 125 is for four ar|p?vacara.

Then we have the occurrence of resultant consciousness. ¡§Now this resultant consciousne
ways, namely, (a) in the course of an individual existence (or continuity), and (b) at the rebirt
[moment].¡¨ First is what? In the course of an individual existence or continuity and then ¡¥b
rebirth-linking. The very moment of rebirth-linking is taken as rebirth-linking here. After that r
whole life is called ¡¥continuity¡¦. When kamma gives results, it gives results at the moment
also during life. When we examine the results of kamma, we have to understand what kind o
relinking and what kind of result is given during the course of life. There are two kinds of res

Do you know what ¡¥A¡¦ and ¡¥B¡¦ in this paragraph and later ¡¥D¡¦-¡¥H¡¦ represent? Do you
paragraph 126 we have ¡¥A¡¦ and ¡¥B¡¦ and in paragraph 127 we have ¡¥D¡¦-¡¥H¡¦. And in pa
¡¥I¡¦. In paragraph 129 we have ¡¥J¡¦, ¡¥B¡¦, ¡¥M¡¦. What are they? Go back to chapter 14 pa
do you find there? Names of functions corresponding to those letters. He is referring to those
helpful if you know what they mean. It is difficult to know what type of consciousness is refer
study Abhidhamma, we study The Manual of Abhidhamma. So we are familiar with terns giv
Commentary the names are different than what we are familiar with. So sometimes we are a
type of consciousness is meant by these words. For example something like the profitable re
element may seem difficult. The numbers are given so you may go easily to the chart and fin

Paragraph 129 ¡§Then next to the profitable resultant mind element, the root-cause-less min
element accompanied by joy¡¨ - here root-cause-less is ahetuka, mind consciousness is ma
is dh?tu. What does that mean? That means sant?ra?a (investigation). In the middle of the p
saying. I think that I have not told you about this even in my Abhidhamma classes. Registrat
arises how many times? Two or never. They arise two times or they do not arise at all. Wha
¡§By occurring either once or twice as registration.¡¨ So according to some teachers registra
once. The common opinion is that registration does not arise once. When it arises, it arises t
¡¥Majjhima Commentary¡¦ does not mean the Commentary we now have. It is an old Sinhale

¡§But in the Abhidhamma Commentary two turns of consciousness have been handed down
registration.¡¨ In the Abhidhamma Commentary it is said that registration occurs or arises tw
consciousness has two names, ¡¥registration¡¦ (tad?ramma?a - literally having that object th
impulsions had) and ¡¥aftermath life-continuum¡¦ (pi??hi bhava~ga).¡¨ ¡¥Pi??hi¡¦ means bac
The other paragraphs are like that explaining the consciousness with reference to the functi
the course of an existence (pavatti).

Now we have at rebirth-linking. ¡§But what was said above, namely, ¡¥as to the remaining 1
that does not occur as a rebirth-linking appropriate to it¡¦.¡¨ There are 19 types of consciousn
the function of rebirth. ¡§It is hard to understand since it is too brief. Hence in order to show
it may be asked¡¨ - there are given details of so many things here.

Let me tell you one thing about this chart. The second link, formations of merit, cetan? in k?
8 are the conditioning. The conditioned is in k?masugati, the mah?vip?ka 8, the upekkh? sa
are the letters ¡¥pt¡¦. I did not explain this on the sheet. ¡¥Pt¡¦ means at rebirth, at relinking.
letters ¡¥pv¡¦ on the sheet mean during the course of a life. that means after rebirth.

Just above paragraph 135 ¡§(4) Briefly rebirth-linking [consciousness] has three kinds of obj
¡¥past¡¦, ¡¥present¡¦, and ¡¥not-so-classifiable¡¦.¡¨ What is that? That means concepts (pa??
are said to be without time, out of time. So they cannot be classified as past, or present, or f
¡¥Not-so-classifiable¡¦ means pa??atti. ¡§Non-percipient rebirth-linking has no object.¡¨ ¡¥No
rebirth-linking¡¦ what does that mean? Sa??in, those reborn without mind. You know there a
only physical bodies, no mind. They are brahm?s. They practiced jh?nas. They are those wh
they think that because there is mind, we suffer. We know that this is suffering, this is pain.
no mind, we would be very happy or very blissful. They practice jh?na and as a result of thei
reborn as brahm?s without mind or mental activity. They are like statues. They stay like stat
500 eons and then they come back. For their relinking there is no object since there is no re
consciousness. At the moment of their arising there are only material properties. Whenever
¡¥not-so-classifiable¡¦, take it to mean pa??atti.

In paragraph 136 it says ¡¥for example¡¦. I think ¡¥for example¡¦ is not correct. ¡¥For exampl
only state a part, like part of a list or something, not all. But here the P??i word is ¡¥seyyath?
what are they or something like that. That means I am going to give you all the details. So it
something like ¡¥namely¡¦ or ¡¥that is¡¦. These paragraphs are to be read slowly, not going f
because they are a very important part of Abhidhamma showing the process of death and re

From happy to unhappy destiny - that means how a person is reborn from a happy realm an
means how a person dies as a human being for example and is reborn in hell or is reborn as

on. They are described here from happy to unhappy destiny. Next unhappy to happy destiny then from happy destiny to happy destiny is described.

In paragraph 140 next to the 550 in brackets ¡§But in the case of one who has stored up kar spheres.¡¨ ¡¥Exalted spheres¡¦ means mahaggata. ¡¥mahaggata¡¦ means r|p?vacara and ar| kamma comes into focus¡¨ and so on.

Here the three kinds of objects for relinking (pa?isandhi), bhava~ga and cuti are given. A sig destiny, in other words, the appearance of the mother¡¦s womb in the human world¡¨ - so sor appears to the mind of the person that is about to die. Sometimes the sign of kamma appea sign of destiny appears. The sign of destiny is always taken as to be present. The sign of ka present or past. Kamma is always past.

¡§His rebirth-linking consciousness arises next to the death consciousness in the order show an unhappy destiny.¡¨ That refers to paragraph 137.

¡§In another¡¦s case, relatives present [objects to him] at the five sense doors, such as a vis object, perhaps flowers, garlands, flags, banners, etc., saying ¡¥This is being offered to the l your sake, dear, set your mind at rest¡¦.¡¨

¡§How kamma is a condition. Up to this point there has been shown the occurrence of the ni consciousness as rebirth-linking. Also all this [is further classified; for]

While it occurs in linking thus,
It has a double class beside
Through kamma, and as mixed and not,
And is still further classified.¡¨

Paragraph 146 and 147 show how kamma is a condition. Then paragraph 148 and the follov classification of kamma. That is double class, mixed and unmixed and other classifications. understood that when it occurs thus, its double class, etc., is mixed and not, and it is still furt classified.¡¨

¡§For example: though this [type of consciousness] occurs in one way only as rebirth-linking twofold as divided into mixed and unmixed with materiality.¡¨ Rebirth-linking consciousness a with materiality when it is an ar|p?vacara pa?isandhi. ¡§It is threefold as divided according to fine material, and immaterial becoming; it is fourfold as egg-born, womb-born, putrescence-(and of apparitional generation.¡¨ You have to remember this because it will be mentioned ag There are four kinds pa?isandhi - egg-born, womb-born, moisture-born, and apparitional ger ¡¥generation¡¦ is used here. ¡¥Generation¡¦ here means birth. It is not like this generation, ne

¡§It is fivefold according to destiny.¡¨ There are five kinds of destiny. They are to be found in
Nik?ya. ¡§It is sevenfold according to the stations of consciousness, and it is eightfold accor
abodes of beings.¡¨ This is not concerning kamma, but it is about pa?isandhi (relinking). Rel
only one. It can be two, three, four, five, seven or eight. At least the fivefold destiny you shou
understand.

¡§The mixed is double sexed and not.¡¨ ¡¥Double¡¦ means sexed and not sexed. Some are b
femininity, but there are other beings are born without masculinity or femininity. They are wit
something like a eunuch.

Student: There are also things like amoebas that don¡¦t have sex.

Teacher: Yes. ¡§The least decads the first has got, respectively three or two¡¨ - here the mat
arising with the rebirth-linking are mentioned as to decads. You have to understand the sixth
Manual of Abhidhamma.

Paragraph 153 ¡§Herein, how the different kinds of generation come about may be understo
kind of destiny. For as regards these,

No first three generations are
In hell, or with the deities, also (We should insert ¡¥also¡¦)
Save those of earth; all four are found
In the three other destinies.¡¨

Once again we will need to insert ¡¥also¡¦. ¡§Herein, by the words also, with deities also it sh
understood.¡¨ The P??i particle ¡¥cha¡¦ is used. Sometimes it means ¡¥something more¡¦. It
¡¥also¡¦ in English. ¡¥Deities also¡¦ means deities and others. By the word ¡¥also¡¦ we should
something else other than deities. ¡§Herein, by the words also with deities also it should be
as in hell and among deities - excepting earth deities -, so also among the ghosts consumed
should take it that ghosts consumed with thirst are represented by the word ¡¥also¡¦. ¡§The f
of generation are not found; for they are apparitional only. But in the remaining three kinds o
other words, among animals, ghosts and human beings, and among the earth deities excep
four kinds of generation.¡¨ There are five kinds of destiny. How many do we find here? Hell i
Deities is another destiny. Ghosts consumed with thirst is another destiny. What else? Huma
destiny. We have to differentiate two kinds of deities, earth deities and other deities. For hel
only one generation, I mean birth. That is apparitional birth. The first three kinds of generatio
found in hell, for deities except earth deities, and for ghosts consumed with thirst. But in the
three kinds of destiny, that is with regard to other kinds of hungry ghosts, human beings, ani
deities excepted above, there are all four kinds of generation. There can be egg-born, womb
moisture-born and apparitional birth. There can be all four kinds of generation.

Next there is the explanation of how many kinds of material properties arise in the fine mate
on. ¡§Firstly, among the fine material brahm?s of apparitional generation there arise togethe
rebirth-linking consciousness 30 and also 9 material instances with the 4 groups, namely, th
eye, ear, and physical basis (That is the heart base.), and the ennead of life.¡¨ ¡¥Ennead¡¦ is
nine - the eight inseparables and j?vita. Further down ¡§Now the group of material states co
material instances, namely, color, odor, flavor, nutritive essence, and the four primary eleme
sensitivity and life is (not ¡¥are¡¦) called the ¡¥eye decad¡¦¡¨, ear decad and so on. A group o
states is called the ¡¥eye decad¡¦. The components of that decad are color, odor, flavor, nutr
the four primaries, eye sensitivity and life. These ten are the eye decad. ¡§The remaining [gr
states] should be understood in the same way.¡¨ That is the ear decad, nose decad and so o

Paragraph 158 the second line of the verse ¡§Under aggregates, object, cause¡¨ - we should
¡¥root¡¦. It is not ¡¥cause¡¦. You may say ¡¥root-cause¡¦, not just ¡¥cause¡¦.

Paragraph 161 - this is very good.

¡§A mere state that has got its conditions
Ushers in the ensuing existence;
While it does not migrate from the past,
With no cause in the past it is not.¡¨

Nothing from this life migrates to the other life, but it is reborn there not without the cause he
how we understand rebirth. Buddhists accept anatta. There is no att?. There is no permaner
accept rebirth. Sometimes it seems incompatible. You do not believe in anything which is pe
soul or whatever. Then you are saying there is rebirth in another state. The answer is: ¡§A m
has got its conditions ushers in the ensuing existence.¡¨ It arises there conditioned by somet
something in the past. ¡§While it does not migrate from the past¡¨ - it does not go from the pa
present or from the present to the future. ¡§With no cause in the past it is not.¡¨ That is the c
¡§So it is a mere material and immaterial state arising when it has obtained its conditions, th
of, saying that it comes into the next becoming; it is not a lasting being, not a soul. And it has
transmigrated from the past becoming nor yet is it manifested here without cause from that.¡

¡§We shall explain this by the normal process of human death and rebirth-linking.¡¨ That me
process of human death, relinking and so on. On the next page illustrations are given such a
light and so on. An echo, a light, a seal impression, a looking-glass image are given to expla
¡§And here let the illustration of this consciousness be such things as an echo, a light, a sea
looking-glass image, for the fact of its not coming here from the previous becoming and for t
arises owing to causes that are included in past becomings. For just as an echo, a light, a se
and a shadow, have respectively sound etc., as their cause and come into being without goi

also this consciousness.¡¨

¡§And with a stream of continuity there is neither identity nor otherness. For if there were ab
in a stream of continuity, there would be no forming of curd from milk. And yet if there were a
otherness, the curd would not be derived from the milk. And so too with all causally arisen th
that were so there would be an end to all wordly usage, which is hardly desirable. So neither
identity nor absolute otherness should be assumed here.¡¨

¡§If no transmigration is manifested, then after the cessation of the aggregates in this human
fruit could be another person¡¦s or due to other [kamma], since the kamma that is the conditi
does not pass on there [to where the fruit is]? And whose is the fruit since there is no experie
Therefore this formulation seems to be unsatisfactory.¡¨ So it is like one person does the kar
person gets the result. The answer is that it is through continuity, like seeds and so on. Wha
¡¥experiencer¡¦ is just the arising of results. Actually there is no experiencer.

In paragraph 174 about the middle ¡§For just as in the world when someone becomes an ag
completing some business or other, and he buys goods, say, or obtains a loan, it is simply th
performing the transaction that is the condition for completing that business,¡¨ and so on. No
simply an agent. It is someone who promises to pay debt, something like a guarantor. You g
And also ¡¥completing some business¡¦ is very vague. The P??i word used here is ¡¥niyy?ta
language is a religious language, some words are taken from Sanskrit which have to do with
niyy?tana is a business P??i word. ¡¥Niyy?tana¡¦ means ¡¥paying back¡¦, not transacting bus
¡¥the aim of paying back what has been promised¡¦ or ¡¥the aim of discharging the obligatio

Paragraph 175 and so on explain the relationship according to Pa??h?na. You have to read
to the chart. With the chart you understand easily. There is one thing worthy of note at the b
paragraph 180. ¡§Then it is a condition for [brahm?s] seeing undesirable visible data and he
sounds that are in the sense-sphere: there are no undesirable visible data, etc., in the Brahm
itself.¡¨ In the Brahm? Worlds there are no undesirable sights or sounds. But they can see u
and hear undesirable sounds from the sense-sphere. When they look down to the sense-sph
undesirable objects. In the Brahm? World itself there are no undesirable visible sights nor un
sounds. ¡§And likewise in the divine world of the sense-sphere¡¨ - in the Devaloka also there
undesirable objects (no ani??j?ramma?a) because everything there is beautiful. But when th
human world, they may see a lot of undesirable objects. OK.

I think this is the end of the second link, the second link between formations and consciousn
longest explanation of links given in the Visuddhi Magga. There is a lot of information about
death and rebirth, and also kamma and its results. So read it slowly. And maybe reading The

Abhidhamma can help you here. It goes both ways. Those who have studied Abhidhamma r
explanations for The Manual of Abhidhamma.

Student: What chapter should we read?

Teacher: For kamma and results you need to read the fifth chapter. Also death and rebirth a
chapter.

S?dhu! S?dhu! S?dhu!

(Tape 38 / Ps: 186 ¡V 314)

It is almost a month sine we had our last class. I think that we are on paragraph 186. The wo
generally means cittas, cetasikas and sometimes also Nibb?na. But here in this formula dep
consciousness, n?ma-r|pa arises. ¡¥N?ma¡¦ means what? The three aggregates, that is feel
formations aggregate. Here ¡¥n?ma¡¦ means only the cetasikas. Feeling is one cetasika. Pe
cetasika. Formations are the remaining 50 cetasikas. So all 52 cetasikas are covered by n?m
called ¡¥n?ma¡¦ because of their bending on to the object. The root is ¡¥nam¡¦. ¡¥Nam¡¦ mea
towards or to bend towards. So that which inclines towards the object is called ¡¥n?ma¡¦. Th
called ¡¥n?ma¡¦ here. In other places, mostly in the Suttas, when the Buddha said n?ma and
citta and cetasikas together. So here consciousness or citta is the conditioning factor and n?
the conditioned factors. Here ¡¥n?ma¡¦ means only the three aggregates, the three immateri
aggregates (feeling, perception and formations).

¡§Matter is the four great elements and the materiality derived [by clinging] from the four gre
It is not by clinging. There is no occasion for clinging here. The P??i word used is up?dayar|
¡¥depending upon¡¦. So it should be ¡§the materiality dependent upon the four great primarie
material properties. Four are called the ¡¥great primaries¡¦ and 24 are called the ¡¥depender
because these 24 depend upon the four great primaries for their arising. The four great prim
elements of earth, water, fire and air. Their analysis is given in the Description of Aggregates
14.

¡§By occurrence in becoming etc.: excepting one abode of beings, [that is, the non-percipien
occurs in all the kinds of becoming, generation, destiny and station of consciousness, and in
abodes of beings.¡¨ You can find mind everywhere, except in the realm of mindless beings.
means the realm of mindless beings. There is one realm among the 31 planes of existence w
without minds. They are just like statues. Mind can be found in all realms except the realm o
beings.

¡§Materiality occurs in two kinds of becoming, four kinds of generation, five destinies, the firs
stations of consciousness, and the first five abodes of beings.¡¨ So materiality can be found
everywhere except for the four ar|p?vacara realms.

¡§Now when this mentality-materiality occurs thus, then in the case of sexless embryos and
the moment of their rebirth-linking there are manifested as materiality two organic continuitie
two decads of physical basis and body, and also the three immaterial aggregates.¡¨ At the m
rebirth-linking if a person is a sexless person, then there arise at the moment of relinking two
decad of physical basis and the decad of body and the three immaterial aggregates. That m
of feeling, perception, and mental formations. Actually four immaterial aggregates arise there
consciousness is taken as the cause here. So only three mental aggregates are taken here.

¡§So in their case there are in detail these 23 states, namely, 20 states as concrete matter a
immaterial aggregates, which should be understood as ¡¥mentality-materiality with consciou
condition¡¦. But omitting repetitions, and so canceling nine material instances from one of the
continuities, 14 states remain.¡¨ Do you know what these are? I will explain only this passa
others I will refer you to The Manual of Abhidhamma. The material properties are treated in
different groups. Sometimes a group of eight material properties, sometimes nine, sometime
There are eight material properties which are inseparable. Wherever there is matter we find
are four great primaries, color, smell, taste and nutrition. These eight are called ¡¥inseparab
the basis for the groups. If we add life faculty to it, we get nine material properties. If we add
sensitivity, we get the eye decad. If instead of eye sensitivity we add ear sensitivity, we get t
and so on. Here two decads are mentioned. The ¡¥heart base decad¡¦ means the eight insep
principle and heart base. There are ten. I think if you write them down, you can see more cle
the eight inseparables, life faculty, and heart base. And then there is the body decad. It is th
eight inseparables, life faculty and body sensitivity. And then we have three mental aggregat
you get all together? Ten plus ten plus three, so 23. Therefore it says ¡§There are in detail th
namely 20 states as concrete matter (That means the two decads.) and three immaterial agg
be understood as ¡¥mentality-materiality with consciousness as condition¡¦. But omitting rep
means taking only what has not been taken before. Then we get how many? 14. That mean
we have to omit the eight inseparables and life faculty because they are repeated. So we ge
repetitions and so canceling nine material instances from one of the organic continuities, 14

The others are to be understood according to the forming of decads. To understand the othe
you must read The Manual of Abhidhamma on the groups of matter. At relinking if the being
there are these two decads. But if the being is with sex, we have to add one more decad. So

omitting repetitions there are 15. Although one decad is added, we add only one more, mas
feminine sex.

¡§At the moment of rebirth-linking of those Brahma¡¦s Retinue among apparitionally born bei
those who don¡¦t have to stay in the womb of the mother.), four organic continuities are man
materiality, that is, the decads of eye (10), ear (10), physical basis (10), and the ennead of t
faculty (9 - 8 inseparables and life principle or life faculty), and three immateriality aggregate
their case in detail these 42 states, namely, 39 as concrete materiality and 3 immaterial agg
be understood as ¡¥mentality-materiality with consciousness as condition¡¦. But omitting rep
canceling 27 instances of materiality, [9 each], from 3 of the organic continuities, 15 states r
is how they arise in a certain realm or in a certain life. That is at relinking. And also in the co
existence (That means life after relinking.) also mentality and materiality are manifested.

One thing to note is that rebirth-linking consciousness does not originate materiality. There a
matter - kamma, consciousness, temperature and food. Generally speaking mind produces
every type of consciousness however can originate materiality. Here in paragraph 193 ¡§Re
consciousness does not originate materiality. For, just as a man who is falling into a chasm
another, so it, too, is unable to originate materiality because of its weakness, which is due to
of the physical basis.¡¨ It has just arisen in a new existence, so it is still weak. At that time th
only the physical heart base and that heart base is also very weak at that very moment. So t
consciousness which depends on that weak physical basis cannot produce matter. Rebirth-l
does not originate materiality.

Paragraph 197 ¡§By inclusion: now there is the simple mentality with consciousness as cond
course of an existence and rebirth-linking in the immaterial sphere, and in the course of an e
five-constituent becoming.¡¨ There are five-constituent becoming, four-constituent becoming
one-constituent becoming. They will be explained in this chapter in paragraph 254. Actually
becoming¡¦ means a realm where there are 5 khandhas. There are 5 aggregate beings, 4 a
aggregate beings. Human beings are 5 aggregate beings. Mindless beings are 1 aggregate
beings are 4 aggregate beings because they have only 4 immaterial aggregates (feeling, pe
and consciousness).

¡§The simple materiality with consciousness as condition in both cases among the non-perc
mindless beings.), and in the course of an existence in the five-constituent becoming, and th
mentality-materiality with consciousness as condition in both cases in the five-constituent be
mentality and materiality and mentality-materiality should be understood as ¡¥mentality-mate
consciousness as condition¡¦ including them under mentality-materiality according to the me
any one part to represent any remaining one of its kind.¡¨ This is explaining the word ¡¥n?ma

more than it apparently stands for. ¡¥N?ma-r|pa¡¦ can mean just mentality-materiality. But so
only n?ma or sometimes there is only r|pa. And sometimes there is both n?ma and r|pa. So
depending on consciousness n?ma arises, r|pa arises, n?ma-r|pa arises. The Buddha just s
arises, but we must understand that the word ¡¥n?ma-r|pa¡¦ stands for n?ma, r|pa and n?ma

Some of the words are elided or are not mentioned. It is just like we say ¡¥fathers¡¦ in P??i. V
¡¥fathers¡¦, we mean parents, not fathers only, but both fathers and mothers. In P??i it is cal
¡¥ekasesa¡¦. ¡¥Eka¡¦ means one. ¡¥Sesa¡¦ means remaining. That means remaining one wo
remaining word and other elided ones. Let us say instead of saying fathers and mothers, we
¡¥fathers¡¦. That means we elide the word ¡¥mothers¡¦. The word ¡¥fathers¡¦ represents both
mothers. That is called ¡¥ekasesa¡¦ in P??i. Footnote 38 the expression ¡¥ekadesasar|pekas
grammatical term. ¡¥Ekadesa¡¦ means part, not whole, part. ¡¥Sar|pa¡¦ means some form. ¡¥
remaining. So n?ma-r|pa has the same form. The remaining is just a part remaining, not a w
resemblance is just in part, not in whole. One word is n?ma, the other word is r|pa, and the
n?ma-r|pa.

In the realms of ar|p?vacara there are only n?ma aggregates. So in that case depending on
arises, no r|pa. At the relinking moment of mindless beings, only r|pa arises, no n?ma. So in
depending on consciousness, r|pa arises. For 5 aggregate beings both n?ma and r|pa arise
relinking. For them we say depending on consciousness, n?ma and r|pa arise. We have to t
That is what the Commentator is explaining here. In the formula depending on consciousnes
there is n?ma-r|pa. That means there is n?ma, there is r|pa, there is n?ma-r|pa. If you look a
page 2 in small print you will see vi????a paccaya n?ma-r|pa. Conditioned by consciousnes
n?ma-r|pa arise. The P??i word is only n?ma-r|pa, but we have to take it to mean sometime
r|pa and sometimes both n?ma and r|pa. So as I said with regard to relinking in formless bei
n?ma. So depending on consciousness, n?ma arises. For mindless beings only r|pa arises.
both n?ma and r|pa arise.

Then paragraph 200 by manner of condition - that means how they are related. Paragraph 2
or some other kind of resultant consciousness is a condition in 9 ways, as conascence, mutu
association, kamma-result, nutriment, faculty, presence and non-disappearance conditions,
rebirth-linking or in the course of an existence, for that mentality called resultant, whether mi
materiality or not.¡¨ Now the notes I think I have explained before. I followed the explanation
them in diagram form. The conditioning ones are vip?ka consciousness. That means resulta
conditioned are vip?ka n?ma, resultant n?ma. That means the resultant mental aggregates.
relinking and ¡¥pv¡¦ means during the course of life. That means after relinking. The numbe
on refer to this list of the 24 conditions. What is #6? Conascence. What is #7? Mutuality. #8
is kamma-result. #15 is nutriment. #16 is faculty. #19 is association. #21 is presence. #24 is

non-disappearance. They are related in this way. Vip?ka consciousness, this is citta and vip
cetasikas. Vip?ka consciousness and vip?ka n?ma arise together or at the same time. They
same time and they support each other actually. That is why we have #6, #7, #8 and so on.
understand that not all the links are to be interpreted as cause and result. They are just cond
conditioned. They arise together and they support each other. Sometimes they belong to dif
Sometimes they arise at the same time. We have to understand this according to the explan
Commentary. Here vip?ka consciousness (That means some kind of relinking consciousnes
n?ma (That means cetasikas arising together with it.). They are related by way of conascenc
arise together, they disappear together and so on. Then there is relation of vip?ka conscious
base. At the moment of relinking the heart base and vip?ka consciousness arise together. T
by way of conascence, mutuality and so on. The numbers of the conditions are given and th
in the Visuddhi Magga are given in the square brackets. This is how Pa??h?na is applied to
This is how we should understand Dependent Origination with reference to the 24 modes of
relationships. Only then do we really understand the relationship between the different links.
people may think these are very simple links, one causing the other. Actually it is not that wa
very easy, but it is not that way. We have to understand with reference to Pa??h?na so that
clearly and correctly.

Then sometimes the Commentary explains also why it is said that conditioned by conscious
n?ma-r|pa arises. Some of them may not be very convincing. Still this is the reason given by
How do we know that n?ma, r|pa, and n?ma-r|pa are conditioned by consciousness. Then th
according to the Sutta passages and also according to logic.

Student: What conditions consciousness?

Teacher: Sa~kh?ra. There the relationship between formations and consciousness is cause
links are not real cause and effect. Supporting each other is also called condition, like here c
and mental factors. They arise at the same time. So we cannot say that consciousness caus
factors. They arise at the same time and they support each other. One is called conditioning
are called conditioned.

The next link is n?ma-r|pa to the six sense bases. Here ¡¥n?ma¡¦ means what? Cetasikas. ¡¥
four great primaries (here in paragraph 204) six physical bases (That means eye sensitivity,
and so on.) and mentality (That means the three aggregates beginning with feeling.). Here ¡
three mental aggregates and ¡¥r|pa¡¦ means the four primaries, six bases and one more j?vi
Here we also must understand n?ma-r|pa as meaning n?ma, r|pa, and n?ma-r|pa. The same

The word ¡¥sal?yatana¡¦ means six bases. Here we must understand that sometimes it mea

sometimes six bases. We have only the word ¡¥sal?yatana¡¦, but we must understand that s
sixth base, sometimes six bases or one of the six bases.

In the notes n?ma is given as the 52 cetasikas. R|pa is given as four primaries, six base ma
eye sensitivity and so on.), j?vita and ?h?ra. The six bases are eye base, ear base, nose ba
body base, and mind base. That means eye sensitivity, ear sensitivity and so on.

Paragraph 207 how they are conditioned at relinking and later during the course of life is giv
rebirth-linking mentality is a condition in seven ways at the minimum, as conascence, mutua
association, kamma-result, presence and non-disappearance, conditions, for the sixth base.
is the sixth base? It is mind base. Here ¡¥mentality¡¦ means the three mental aggregates (Th
cetasikas.). So cetasikas concomitant with first ar|p?vacara are a condition for the sixth base
by #6, #7, #8 and so on. Here also they arise together. The relationship is cetasikas to citta
third link above it is citta to cetasikas. Here it is cetasikas to citta. ¡¥N?ma¡¦ here means ceta
the six bases the sixth base is mind. You know there are six internal bases and six external
together there are 12 bases - visible object, audible object, odorous object, sapid object, tan
and the other objects (dhamma objects). Those are the external objects. They are called ¡¥e
The internal bases are eye, ear, nose, tongue, body and mind. Here ¡¥n?ma¡¦ means cetasi
ar|p?vacara realms n?ma relates to sixth base only because there is no other base in the im
formless beings. They have only mind and no physical body. For them the cetasikas concom
relinking is the condition for the relinking consciousness itself, man?yatana, the sixth base b
conascence, mutuality, and so on. Here also we have to take n?ma-r|pa to mean n?ma, r|pa
the six bases may mean the sixth base only and sometimes six bases. Their relationship is g
the Visuddhi Magga.

There are three kinds of conditions - mentality as condition, materiality as condition, and
mentality-materiality as condition and then how they are related to the bases. You have to re
with the help of these notes. The first relationship is easy, cetasikas to citta. The second one
is the same relationship to man?yatana during the life. ¡¥Pv¡¦ means during the course of life
I said ¡¥same as above all¡¦ because they arise at the same time and support each other. Th
between n?ma-r|pa and the six bases is not as cause and result, or cause and fruit, but just
each other. We have to go quickly now.

Then contact - depending on six bases, there is contact. There are six kinds of contacts give
ear contact and so on. When you see something, there is seeing consciousness. With seein
is contact. That contact is called ¡¥eye contact¡¦.

Student: Does that consciousness have mental factors with it?

Teacher: Yes. When you see something, there is seeing consciousness. With seeing consci
factors there is what is called ¡¥contact¡¦. That contact when it is associated with seeing is c
contact¡¦. If it is associated with hearing, it is called ¡¥ear contact¡¦ and so on.

Contact is not just the coming together of the object and eye sensitivity. It is something whic
the three conditions come together. The three conditions are the visible object, the eye and
consciousness. That P??i word is very much misunderstood because as it stands in the Sut
interpreted as the coming together of the three is contact. In the Commentaries it is explaine
not to take it in that sense. We are to take it that because of the coming together of the thre
Sometimes language is very misleading. With the fluidity of language you can interpret this
In that passage it means because of the coming together of the three there is contact. Conta
meeting together of the three, but because of the coming together of the three there arises s
is contact. It is something like when you strike a match. Because of the stick and the match
there is fire. It is something like that. There are six kinds of contact - eye, ear, nose, tongue,
mind contact. In detail there are said to be 32. That means the 32 types of resultant conscio
concomitant with these 32 is taken as 32 types of contact. In brief there are six kinds of cont
detail there are 32. Those 32 are those concomitant with resultant consciousness. How mar
consciousness are there excluding the supramundane? 32.

Let us see how they are related. Eye base, etc. (5) are related to eye contact, etc. (5) by wa
so on. ¡¥Eye base¡¦ means eye sensitivity. ¡¥Eye contact¡¦ means contact concomitant with
consciousness. They are related by way of #8, #10 and so on. What is 38? Support. We do
here because they do not arise together although they may arise at the same time. What we
arisen when we see it actually. They are present at the moment, but they do not arise at the
do not arise together, but they exist at the same time.

Let us suppose that we see something. Before coming to the moment of seeing, there are s
Matter is said to have a life of 17 thought moments. When some visible object strikes at our
life continuum (bhava~ga) is disturbed and it vibrates. One moment is past. Then the bhava
moments. So there are three moments before we are aware of seeing the visible object. The
just the mind turning to that object. The fifth moment is the moment that we see. So there a
past. So with regard to seeing consciousness and visible object we cannot say that they aris
time. So there are four moments past. So with regard to seeing consciousness and visible
that they arise at the same time. We cannot say they arise together. The visible object may
ourselves. It may be our hands, our feet or anything. So they do not arise at the same time a
arise together. They are present at the moment that they are related to each other. This is w
conascence, and when there is no conascence, there can be no mutuality. There is support.

Prenascence. ¡¥Prenascence¡¦ means the visible object arises just before the seeing consci
seeing consciousness arises, the object has already existed. Vip?ka man?yatana (That mea
consciousness.) relates to vip?ka mind contact (That means contact.). They arise together.
be conascence, mutuality and so on. It is like that.

Let¡¦s go to the next one. That is feeling, right? There are six kind of feeling. What are they?
of eye contact. That really means feeling concomitant with eye contact. You see something
consciousness. Along with seeing consciousness there is feeling. That feeling is called ¡¥fee
contact¡¦. Then there is feeling born of ear contact, born of nose contact and so on. There ar
feeling here.

Paragraph 230 in the verse it is said:

¡§But from the nine and eighty feelings
Thirty-two, no more, appear
Associated with result.
And only those are mentioned here.¡¨

By feeling is meant here the mental factor feeling which is concomitant with 32 types of resu
consciousness only. Feeling accompanies every type of consciousness. There are 89 types
we can say there are 89 feelings, but only those feelings concomitant with the 32 resultant c
meant here. We have to take only those 32.

Please look at the handout. Conditioned by contact, feeling arises. So feeling is feeling born
etc. Feeling here is feeling concomitant with 32 resultant consciousness. That is to be taken
related to feeling (vedan?) dependent on eye base by way of #6, #7, #8 and so on. When yo
there is seeing consciousness. With seeing consciousness there is contact and there is feeli
the same time. Therefore contact conditions feeling by way of conascence, mutuality and so
they arise at the same time and they support each other. This we have to understand.

Mind contact relates to feeling concomitant with tad?ramma?a k?m?vacara vip?ka. It is tech
look at the list of conditions, you see #6, #7 and so on. When you see #6, #7, you can safely
arise at the same time. They are not real cause and effect.

The next one is craving. How many kinds of craving are there? First there are six kinds of cr
for visible objects, for sound, for smell and so on. There are six kinds of craving. That is by v
objects. The cravings are for visible data, for sound, for odor, for flavor, for tangible data and
data.

In paragraph 235 we have the explanation of three kinds of craving - sense-desire craving, a

commonly translated as craving for existence and craving for annihilation. We must understa
this explanation. It is very important because these three words appear in the first sermon al
defines the Second Noble Truth he said: It is just this craving which causes rebirth and whic
in this life, in that life and so on. The first one is in P??i k?m?ta?h?. It is craving for sense de
second one is called ¡¥vibhavata?h?¡¦. It is craving for becoming. In fact ¡¥craving for becom
craving that is concomitant with the wrong view that things are eternal. That is craving for be
not simply craving for becoming in reality. It is craving for becoming that is accompanied by
things are eternal. The next one is craving for annihilation. That means craving accompanies
everything is annihilated at death. There is no other being. There is no arising as rebirth. Thi
division of craving. The first is craving for six objects. Then each of these six can be divided
craving for sense desire, craving concomitant with eternalist view, craving concomitant with
view. These are the three kinds of craving and these are mentioned in the first sermon. Six
three is 18. Then these 18 can be multiplied by two, internal and external. So we get 36. The
belong to the past, to the future, to the present. So 36 plus 36 plus 36, we get 108 kinds of c
should be familiar with this because in some Suttas the 108 kinds of craving are mentioned.

How are feeling and craving related? ¡§In one way: it is a condition as decisive support cond
They are related by condition as decisive support only. Decisive support condition is the wid
conditions. If you cannot explain by way of any other condition, you can say they are related
decisive support condition. Feeling is a condition for craving by way of decisive support. Dec
means that they do not arise at the same time.

Then there is another way of explaining. ¡§Or alternatively,

A man in pain for pleasure longs,
And finding pleasure, longs for more;
The peace of equanimity
Is counted pleasure too; therefore
The Greatest Sage announced the law
¡¥With feeling as condition, craving¡¦
Since all three feelings thus can be
Conditions for all kinds of craving.
Though feeling is condition, still
Without Inherent-tendency
No craving can arise, and so
From this the perfect saint is free.¡¨

Another way of explaining is that when you are in pain, you long for pleasure. You long for p
So feeling can be a condition for craving. You have pain here, and you are attached to pleas
pain can cause craving for pleasant feeling. A man finding pleasure, longs for more. If you h

feeling, you want to keep it. You don¡¦t want it to disappear. There also craving is conditione
Then what about neutral feeling? ¡§The peace of equanimity is counted pleasure too.¡¨ So it
pleasurable feeling if we divide feeling into pleasurable and displeasurable. Since equanimit
pleasurable feeling, you may be attached to it. So again feeling is a condition for craving. All
of feelings may be a condition for craving. This is another way of explaining.

Here feeling is a condition for craving means when there is inherent tendency. That means i
inherent tendencies in your mind, even though you have feeling, you do not have craving. F
minds of Buddhas and Arahants there is feeling, but they do not have craving. There are no
tendencies). They have eradicated the liability to get craving.

Here we have to understand the meaning of this link, this phrase. Depending on feeling, the
does not mean that there is always craving when there is feeling. When there is feeling, ther
may not be craving. In footnote 40 ¡§Or alternatively, it may be recognized that this conditio
by inherent tendency because it follows upon the words ¡¥With ignorance as condition¡¦. An
feeling as condition, craving¡¦, and not ¡¥with feeling as condition there is always (not ¡¥only
craving¡¦.¡¨ We are not to understand that with feeling as condition, there is always craving.
be craving.

What about us? We are not Arahants. With mindfulness meditation we can avoid having cra
though we have painful feeling or pleasant feeling, we are mindful of it, and so we do not ha
is the only place where we can cut the round of Dependent Origination. The other links we c
about them. When there is ignorance, there will always be kamma formations. Where there
there will always be consciousness and so on. Here although there is feeling, we can avoid
When this is broken, the other links are also broken. When we practice meditation, we are c
of existence at this place.

Student: So craving does not arise?

Teacher: Right. We are mindful. We are saying ¡§pain, pain, pain¡¨ or ¡§pleasant, pleasant,
need strong mindfulness, not just superficial awareness.

Next is clinging. There are four kinds of clinging - sense desire clinging, false view clinging,
ritual clinging, and self doctrine clinging. The first one is just sense desire. It is called clingin
second one is wrong view. The third one is also wrong view, taking rites and rituals as leadi
of enlightenment. The self doctrine is the view that there is a self that there is something wh
forever.

With regard to rite and ritual clinging what is mentioned in our books is in paragraph 241 ¡§fo
asceticism, ox vows, etc., are themselves kinds of clinging, too.¡¨ The P??i word here is s?la
translated as rites and rituals. The real meaning in the Suttas and in the explanations given
Commentaries is not just rites and rituals, but it is called here ¡¥ox asceticism¡¦. That means
an ox or it may be behaving like a dog. By behaving like an ox, these people believed that th
of craving; they could get rid of attachment and so on. Or behaving like a dog they could get
and wants. So they adopted such behavior. There were two persons during the time of the B
like this. One was a follower of ox asceticism. The other followed dog asceticism. They went
asked whether their practice was right or wrong. Buddha said ¡§Don¡¦t ask me.¡¨ They persis
Buddha said that now that you have asked me, so I have to answer. Those who follow dog a
reborn as dogs. Taking just those as a means to emancipation is what is called ¡¥rite and rit
We can extend that to mean other things. We do chanting, right? All Buddhists do chanting.
to be the real way to emancipation, it may be a rite and ritual wrong view. We do chanting. T
calmness of mind. But we do not take it to be the only way for emancipation. We bow down
chant. We even keep precepts. These are something like basic practices for emancipation. I
directly lead us to enlightenment. For enlightenment we have to practice meditation. Satipa?
is said by the Buddha to be the only way to enlightenment. If we take bowing down before th
to enlightenment without practicing meditation, then we may be having this kind of clinging to
Doing these rites and rituals if they are not carried too far is all right because they make us c
minds can be tranquil so that we can practice meditation. But if we do not practice meditatio
chanting, and just keep s?la and so on, then it may be a wrong view. There are these four ki

Student: Would you say this is some sort of critique of Confucianism?

Teacher: I don¡¦t know what they practice. The correct view according to the Buddha or the i
the Commentators is that the only way to Nibb?na is satipa??h?na. It is expressly said at the
Sutta that this is the only way for the purification of beings and so on. This is the real, correc
attainment of enlightenment. If we take others to be the way to the attainment of enlightenm
that wrong view. That is the view that they alone can lead us to enlightenment. For example
alone can lead us to enlightenment and we do not have to do any meditation, that is a wrong
this interpretation.

Let¡¦s go to becoming. There are two kinds of becoming to understand here. In P??i they are
kamma-becoming and bhava-becoming. Paragraph 250 ¡§It becomes, thus it is becoming. T
kamma-process becoming and rebirth-process becoming.¡¨ In this phrase ¡¥depending upon
arises¡¦, here we must understand that becoming means two things. One is kamma-process
is rebirth-process becoming. ¡¥Kamma-process becoming¡¦ simply means kamma. So it is th
(mental formations). ¡¥Rebirth-process becoming¡¦ means rebirth. Because of clinging both

explained in detail in this book. Because of clinging sometimes we do good kamma, sometir
We want to be reborn in a better world. We think that it is good to be reborn in a better worlc
meritorious deeds. Or sometimes we may be misdirected. We may kill an animal as a t sacri
that we will be reborn in a better existence. Clinging can be a condition for our good or bad a
good or bad deeds. That is kamma. As a result of clinging and also as a result of kamma we
better existence or in a worse existence. That is in another becoming. In this link between cl
becoming we can take it that both kinds of becoming are meant here. Because of clinging th
kamma-becoming and there is also rebirth-becoming. Mental formations and kamma-becom
mental volition (cetan?). But the mental formations (sa~kh?ra) belong to the past time and h
kamma-process or kamma-becoming belongs to the present time. The time is different. The
difference mentioned in the Visuddhi Magga too.

There are nine kamma becomings given in paragraph #253, #254. In paragraph #261 there
ordinary man is like a madman.¡¨ That is a very famous phrase used in our country. ¡¥Ordina
puthujjana. A puthujjana is like a madman. This phrase is quoted by people very often. If you
something about people doing some crazy things, you say ¡§Oh, a puthujjana is like a madn

Next is the link between becoming and rebirth. There becoming means just what? Kamma-p
cannot take becoming to mean rebirth there because it is a condition for rebirth. In the link b
and becoming we must take becoming to mean both, kamma-becoming and rebirth-becomin
becoming and rebirth, becoming is the same as rebirth. That is the difference.

Depending upon rebirth, sorrow, lamentation and so on also arise. They are not explained h
have been explained in the chapter on the Noble Truths. Next comes the wheel of becoming
as a wheel. Ignorance is put at the beginning of this teaching. It is not the beginning of the ro
rebirth. It is just the beginning of the teaching. Old age and death are put at the end of this te
does not mean that it is the end of the round of rebirth. That is because when there is old ag
also sorrow and lamentation and so on, there is also ignorance. If there is no ignorance, the
sorrow, lamentation and so on. When we are sorry and we lament for something and are ex
anguish, there is also ignorance. And when there is ignorance, there are mental formations a
wheel of rebirth goes on and on like this. That is why this teaching is called the wheel of rebi
of becoming.

There are some things to be understood with regard to this teaching. They are given on ano
know whether you brought those sheets with you. With regard to these twelve links we have
three times or periods, the 12 factors, 20 modes, 3 connections, 4 divisions, 3 rounds, 2 roo
English words may be different from The Path of Purification. Please write down the paragra
it is paragraph #287, for 20 modes it is #293, for 3 connections it is #289, for 4 divisions it is

rounds #298, and for 2 roots it is #285. And then there are four kinds of profundity and four r
regard to which Dependent Origination is to be understood. These four methods are more in
profundities. The Dependent Origination is profound in its meaning, in its teaching and so on
profundity in paragraph #304 profundity of meaning is profundity as to fruit. ¡¥Meaning¡¦ does
meaning of words, but here the fruit or the results. ¡¥Profundity of law¡¦ means profundity of
Profundity of teaching and profundity of penetration are the same. Pa?icca Samupp?da is pr
as to causes, as to teaching, and also as to penetration. It is very important to penetrate into
of each factor in this teaching.

There are four methods of treating the meaning here. That is very good. We have to understa
to these four methods. The first is the method of identity. The second is the method of divers
is the method of uninterest. The fourth is the method of ineluctable regularity. These are the
which we must understand the Dependent Origination. The method of identity means there i
continuity going on. It is not just disconnected bits. They are connected bits. There is some k
continuity. Then there is the method of diversity. Although they are a continuity, each one is
the other. They are actually diverse from one another. The ¡¥method of uninterest¡¦ means u
has no concern that it must condition mental formations. And mental formations have no con
produce consciousness and so on. That is called the method of uninterest. The method of in
means that mental formations are only conditioned by ignorance, not by other factors, not by
have had difficulty with this word ¡¥ineluctable regularity¡¦. I gave talks on Pa?icca Samupp?
retreats and there was not a single dictionary at that place. There were a lot of books, religio
no dictionary. So I asked the yogis to tell me the meaning of this. Three people offered me m
thought were correct, but they did not have dictionaries either. All of them gave me the wron
thought ¡¥ineleuctable¡¦ was unknowable or something like that. In the dictionary it is said ¡¥
avoided or overcome or inevitable¡¦, so inevitable regularity. That means mental formations
by avijj? only and so on. These are the four methods.

Actually the first two methods are the most important because we must understand how to e
Although we say a being is reborn there, we do not mean that it is identical or that something
goes to another life. We have to understand Dependent Origination with at least reference to
methods, the methods of identity and diversity. So we have to combine these two and under
take only one, we will fall into one kind of wrong view. These four methods are very importan
come to the end of Dependent Origination.

Chapter 18
(Tape 39 / Ps: 1-37)

This book, The Visuddhi Magga, is a handbook for meditating monks written by a monk for t
the practice of meditation. This book was written with a scheme of three steps of spiritual de
first step is morality. The second step is concentration. The third step is wisdom. We have g
chapters on morality, concentration and some chapters on wisdom as well. The first and sec
with morality. The other chapters through the thirteenth chapter deal with what is called conc
these chapters the forty subjects of samatha or tranquillity meditation are treated. With the fo
chapter we come to the realm of understanding or wisdom. These chapters 14-17 are in pre
vipassana? meditation. Before we practice vipassana? meditation according to this book, we
something about the aggregates, sense bases, faculties, Noble Truths, and Dependent Orig
go further we will have to be familiar with chapters 14-17. The subjects treated in those chap
brought to bear upon what will be said in these chapters.

With the eighteenth chapter begins the real vipassan? meditation. The preceding chapters a
preparation like giving you information on the aggregates and so on which you will contempl
will see through the practice of vipassan? meditation. Vipassan? meditation is described wit
what is called ¡¥purities¡¦, different stages of purity. There are seven stages of purity describ
you look at paragraph 1, you see references to earlier chapters. There are two purities, purit
purity of mind. ¡¥Purification of virtue¡¦ means keeping precepts, not breaking them. ¡¥Purific
consciousness¡¦ means the practice of samatha meditation until one gets neighborhood con
absorption concentration. That is called ¡¥purification of consciousness¡¦. Here ¡¥consciousn
means sam?dhi (concentration). These two purifications are called the ¡¥root purifications¡¦
like roots. On these two roots the other purifications will be built.

The other purifications are what? Paragraph 2 ¡§Purification of View, Purification by Overcom
Purification by Knowledge and Vision of What is the Path and What is not the Path, Purificat
and Vision of the Way, Purification by Knowledge and Vision.¡¨ These are called the ¡¥trunk
All together there are seven purifications. The first two purifications are dealt with in chapters
Chapters 14-17 are for preparation for vipassan? meditation. Now this chapter deals with Pu
This chapter is a description of Purification of View. ¡¥Purification of View¡¦ really means hav
with regard to aggregates, bases and so on.

Let us say a person practices vipassan? meditation. If you follow the order in this book, first
practice samatha meditation and get jh?na. Or you may not practice samatha meditation at a
vipassan?. Here first we have defining of mentality and materiality. The defining of mentality
is explained in this chapter. ¡¥Defining of mentality and materiality¡¦ really means seeing dur

mind and matter clearly. That is seeing mind not mixed with matter and matter not mixed wit
and matter clearly. That is called here ¡¥defining of mentality and materiality¡¦. In order to un
in order to define mentality and materiality, we need to understand what mind and matter is
Buddha¡¦s teachings. That has been described in the preceding chapters.

What is our mind? Consciousness and mental states or mental factors. Matter is as you kno
properties in our bodies as well as in outside things like in tables, chairs, trees, and so on. F
and the following describe how a person whose vehicle is serenity or who practices samatha
defines mentality and materiality or mind and matter. ¡§One who wants to accomplish this, if
vehicle is serenity (That means he practices samatha meditation first and gets jh?nas,), sho
any fine material or immaterial jh?na (You know there are eight jh?nas, four material and fou
jh?nas.) except the base consisting of neither perception nor non-perception.¡¨ That is the hi
immaterial jh?nas. It is so subtle that it is very difficult for one who defines mind and matter t
them clearly. So it is excepted. Therefore we have here all together seven jh?nas. ¡§And he
according to characteristic, function, etc., the jh?na factors consisting of applied thought¡¨ an
First he enters into the jh?nas that he has attained. Then he emerges from the jh?na. He tak
jh?na like initial application, sustained application and so on as the object of vipassan? med
may take the other mental factors that accompany the jh?nas as the object of vipassan? me
see their characteristic, function, manifestation and so on.

Whenever we study things in Abhidhamma, we are to understand them with reference to fou
first is the characteristic. The second is function. The third is manifestation or the mode of m
The fourth is the proximate cause. So the meditator should contemplate on the factors of jh?
mental factors accompanying the factors of jh?na with reference to their characteristic, funct
manifestation.

¡§When he has done so, all that should be defined as mentality in the sense of bending beca
onto the object.¡¨ He contemplates on or he makes himself aware of the jh?na factors and th
states. He takes them maybe one by one trying to understand the characteristic and so on o
states. Then he finds that this is mentality. This belongs to mind. Then later on he will go to
first he defines them as mental or as n?ma in P??i. The P??i word ¡¥n?ma¡¦ means literally
toward. N?ma is that which bends towards the object. When you pay close attention to the o
meditation, you may come to be aware that the mind is like hitting the object or going toward
us say there is a noise outside. You take the noise as an object. Then you have some other
mind is going to that object, and then another object and to another object and so on. So mi
bends towards the object. That is why it is called ¡¥n?ma¡¦ in P??i.

After defining mentality the meditator defines materiality or matter. The fourth paragraph des

¡§Just as a man, by following a snake that he has seen in his house, finds its abode, so too scrutinizes that mentality, he seeks to find out what its occurrence is supported by and he se supported by the matter of the heart.¡¨ According to the teachings of Abhidhamma almost ev consciousness must have a physical basis. Seeing consciousness has the eye as a physica consciousness has the ear as a physical basis. First the meditator dwells on the mind. Then he discovers or seeks to find out by what the mind is supported. Then he comes to realize th the support of the factors of jh?na and those factors concomitant with the factors of jh?na.

¡§After that, he discerns as materiality the primary elements, which are the heart¡¦s support, remaining, derived, kinds of materiality that have the elements as their support.¡¨ There is he base is a dependent kind of matter. Heart base depends upon the other great primaries. The primaries or four great elements - earth element, water element, fire element and air elemen a very small particle of matter, depends upon the great elements. So he discovers these fou also. He defines all of that as materiality because it is molested by cold, etc. That means it is heat, by cold, by hunger, by thirst, by bites of insects and so on. You see r|pa in paragraph 4 called because it is molested or it changes with climate. It changes with hunger. It changes so on. So the meditator defines the base of that consciousness as r|pa, as matter. A person samatha or serenity or tranquillity meditation defines first the mental things, the factors of jh concomitants. Then he tries to find the base of these mental states. Then he defines the ma base of these mental states. He defines it as r|pa. During meditation he first dwells on menta from those mental things he goes to the material things. He defines n?ma and then he defin the person who has serenity meditation as a vehicle. That is for the person who practices se and gets jh?na.

There are people who do not practice samatha meditation but just practice vipassan? medita have no jh?nas to dwell upon, there is another method. Paragraph 5 and the following descr contemplating or defining mentality and materiality. Also a person whose vehicle is serenity method too. It is up to him whether he takes up mentality first and then materiality or materia then mentality. For the person whose vehicle is vipassana?, he must begin with materiality f to mentality. That is because materiality is easier for him to see than the mental states or typ consciousness. ¡§But one whose vehicle is pure insight, or that same aforesaid one whose discerns the four elements in brief or in detail in one of the various ways given in the chapter Definition of the Four Elements.¡¨ You have to go back to chapter 11.

The method of defining mentality and materiality is described by way of four elements, by wa by way of 12 bases, by way of aggregates and then by way of very brief defining. Different w here. The first way is by way of the four great elements. Actually the heading that we have a ¡¥Definition Based on the Four Primaries¡¦ should be here below paragraph 4. Only there do

the four primaries begin.

Here he dwells on materiality and not on mind first. ¡§When the elements have become clea essential characteristics, firstly, in the case of head hair originated by kamma there become instances of materiality with the body decad thus: the four elements, color, odor, flavor, nutri and life, and body sensitivity.¡¨ You need to be acquainted with the preceding chapters to ful this. The material properties are described as being caused by kamma, caused by consciou temperature, caused by nutrition. These material properties are treated in groups - a group o of nine, a group of ten and so on. These groups are not actually found in the Texts, but in th we find these and also in The Manual of Abhidhamma we find the material properties treated author is here explaining these groups. If you are not familiar with those groups, these passa difficult to understand or may be confusing.

Although it is said that it is according to the four great elements, we must understand that wh is describing the defining of the four great elements, the author¡¦s description is with referen parts of the body. So we have to go back to the 32 parts of the body and remember which p which. There are 32 parts of the body - head hairs, body hairs, nails, teeth, skin and so on u is water element. In the book it says head hair originated by kamma. Now head hair is origin and also originated by consciousness, originated by temperature, and originated by nutrition all four causes.

¡§Firstly, in the case of head hair originated by kamma there become plain ten instances of the body decad thus: the four elements, color, odor, flavor, nutritive essence, and life, and b sensitivity. And because the sex decad is present there too, there are another ten, [that is th with sex instead of body sensitivity]. And since the octad with nutritive essence as eighth, [th elements, and color, odor, flavor, and nutritive essence], originated by nutriment, and that or temperature, and that originated by consciousness are present there too, there are another total of 44 instances of materiality in the case of each of the 24 bodily parts of the fourfold or

If you look at the causes at the bottom of the paragraph (gorge, pus, dung, urine), they are temperature. Sweat, tears, spittle and snot are caused by temperature and consciousness. for them. There are four kinds of fire element. The last one is the fire that digests what we ea so on. That fire is kamma-originated. If you have a good stomach, that means you have goo and out-breaths are consciousness-originated. Breathing only occurs in those beings that ha The remaining are of fourfold origination. They are caused by four causes.

Then we take head hair. Since head hair is not in the above four groups, it is caused by four hair caused by kamma there are a number of material properties. And for head hair caused

temperature there are a number of material properties. All together there are how many? Wl
the book? ¡§So there is a total of 44 instances of materiality in the case of each of the 24 bo
fourfold origination.¡¨ So there are all together 44.

¡§But in the case of the four, namely, sweat, tears, spittle, and snot, which are originated by
and by consciousness, there are 16 instances of materiality with the two octads with nutritive
eight in each.¡¨ There are what is called ¡¥inseparables¡¦. You may remember that word ¡¥in
are those material properties which cannot be physically separated. There are always these
smallest particle of an atom according to Abhidhamma, there are these eight material prope
element, water element, fire element, air element (the four great primaries), and then color,
and nutritive essence. These eight are called ¡¥octad with nutritive essence as eighth¡¦. It is
P??i, but if you translate it into English, it becomes a long name, ¡¥octad with nutritive esser
eighth¡¦. In P??i it is suddha??haka.

¡§In the case of the four, namely, gorge, dung, pus, and urine, which are originated by temp
instances of materiality (Since they are caused by temperature there are only eight.) become
with the octad with nutritive essence as eighth (the same eight inseparables). This in the firs
method in the case of the 32 bodily aspects.¡¨

¡§But there are ten more aspects that become clear when these 32 aspects have become cl
these, firstly, nine instances of materiality, that is, the octad with nutritive essence as eighth
become plain in the case of the kamma-born part of heat that digests what is eaten, etc.¡¨ Th
of the four fire elements. There are the eight inseparables and the life principle. There are ni

¡§And likewise nine [instances of materiality], that is, the octad with nutritive essence as eigh
sound, in the case of the consciousness-born part [of air consisting] of in-breaths and out-br
in-breaths and out-breaths there are nine material properties, the eight inseparables plus so
instances of materiality, that is, the [kamma-born] life ennead and the three octads with nutri
eighth, in the case of each of the remaining eight [parts] that are of fourfold origination.¡¨ The
eight inseparables plus life principle. That is called ¡¥life ennead¡¦. And the three octads with
essence, that is the eight inseparables. So one life ennead and three groups of eight insepa
24 becomes 33. If you cannot count them don¡¦t worry.

In actual practice you need not see them like they are mentioned here. It is very difficult eve
have studied Abhidhamma. It is not so easy to see them clearly when we practice meditation
few of them, not all of them. Here everything is mentioned in detail, but it does not mean tha
practice vipassan? meditation that you must see all that is mentioned here. What is importar
is to be able to see in your mind clearly what you observe. Let us say you are making notes

observing sometimes mental things and sometimes material things. For example when you
breath, then you are concentrating on matter. Breath is air and air is matter. When you are c
your thoughts, then you are dwelling on the mind. You pay attention to them and you try to s
the breath as breath and your thoughts or mental states as mental states. When you can se
without being mixed with other things, you are said to have got the knowledge of discerning
So you need not go through all of these like taking head hair and trying to find out how many
properties there are in connection with the head hair and so on. If you can, it will be good for
on these and see them clearly. As I said the most important thing is to see them clearly and
is the one that goes to the object and that matter (r|pa) is the one that does not cognize. If y
that, you are said to have got the knowledge of discerning or knowledge of discriminating mi

This knowledge of discerning mind and matter does not come at the beginning of your pract
to that stage, you have to get enough concentration. At the beginning what you are doing is
concentration. After you get concentration, after your mind can be on the object without bein
mental hindrances, then you begin to see things clearly. Sometimes meditators think that the
They think that the moment they sit and watch they can see clearly. But later when they real
clearly they say ¡§What I said I saw clearly was nothing. In reality it is only now that I see cle
if you cannot follow all of these don¡¦t worry.

First the meditator dwells on material things in different ways. After defining r|pa (matter), he
define mind or mentality. Paragraph 8 describes that. ¡§Taking all these together under the
¡¥being molested¡¦, he sees them as ¡¥materiality¡¦. When he has discerned materiality thus
states become plain to him in accordance with the sense doors, that is to say, the 81 kinds o
consciousness¡¨ and so on. Here the different types of consciousness are mentioned. If you
chapters on consciousness, you will easily understand this. If you don¡¦t remember, then do

In practice sometimes you see something and you are aware of that seeing consciousness.
something and you are aware of that hearing consciousness. When you are mindful of seein
hearing consciousness, you are seeing mentality. Also you will not fail to see that conscious
which bends toward the object. That is what is called ¡¥n?ma¡¦ in P??i.

When watching or dwelling upon types of consciousness, you do not dwell upon the supram
consciousness. Supramundane consciousness and the mental factors that accompany such
are not the domain of vipassan?. In vipassan? you take only the mundane things as object.
because you have not yourself experienced the supramundane states. If you have not exper
clearly. In vipassan? meditation we are concerned only with what is mundane and not the su
supramundane types of consciousness are excluded from the types of consciousness which
vipassan? meditation.

All these types of consciousness and mental states are defined as mentality. You define ma
then you define mentality. You define materiality by way of the four great elements, actually
to the 42 kinds of elements.

Next we have in paragraph 9 the definition based on the 18 elements. First you have to und
elements from the previous chapters. They are element of the eye, element of the ear and s
the eye element, we do not mean the eyeball. What we mean is the sensitive part in the eye
eye where the image strikes. That sensitive area or sensitive part of the eye is what is called
here. The eyeball is not the eye element here. ¡§Instead of taking the piece of flesh variegat
and black circles, having length and breath, and fastened in the eye socket with a string of s
world terms ¡¥an eye¡¦, he defines as ¡¥eye element¡¦ the eye sensitivity of the kind describe
kinds of derived materiality in the Description of Aggregates (chapter 14, paragraph 47).¡¨ H
eye element, not the whole eyeball, but something in the eye, perhaps the retina, where the
through which we see things. ¡§He does not define as ¡¥eye element¡¦ the remaining instanc
which total 53¡¨ and so on. I will not burden with finding out the 53, or 43, or 45.

Next is the definition based on the twelve bases. There are twelve sense bases. If you unde
elements, the twelve bases you will also understand. It is another way of describing the reali
the Buddha taught, he taught in different ways. Sometimes he taught n?ma and r|pa in the 1
sometimes in twelve bases, and sometimes in five aggregates and so on. Following these d
treating what we call ¡¥the ultimate realities, we have different methods here. We can use a
methods to contemplate on mind and matter. Paragraph 12 is a definition based on the twel
there are eye base, ear base and so on. Eye base is the same as eye element. The eye ser
eye base and not the eyeball and others. ¡§He defines as ¡¥eye base¡¦ the sensitivity only, l
remaining instances of materiality¡¨ and so on.

The next paragraph is the definition based on the aggregates. It is a little brief. We only have
five aggregates instead of twelve bases or 18 elements described earlier. ¡§Another defines
than that by means of the aggregates.¡¨ You know the five aggregates. What is the first of th
aggregates? R|pa (corporeality). That r|pa is divided into 27 or 28 material properties, the fo
elements and the 24 depending upon them. The dependent ones are color, odor and so on.

There are 28 material properties. Among them only the first 18 or here 17 are suitable for co
is suitable for meditating on. Among the 28 material properties the last ten are not suitable f
comprehension, not suitable for meditation simply because they are just the modes or some
18. The first 18 are the real material properties. That is why they are called ¡¥r|pa-r|pa¡¦, the
In this book only 17 are mentioned. That is because it leaves out the heart base. The others

for contemplation. They are bodily intimation, verbal intimation, space element, lightness, ma
wieldiness, growth, continuity, aging, and impermanence of materiality. They are mentioned
aggregates. So if we take material properties as 27, then the first 17 and if 28 then the first 1
suitable for comprehension and the last ten are not.

In paragraph 14 r|pa is defined on the basis of the four primaries. Here a meditator does not
a time, but by taking them all as one. ¡§Any kind of materiality whatever all consists of the fo
elements and the materiality derived from the four primary elements, and he likewise discern
and a part of the mental data base as ¡¥mental¡¦. Then he defines mentality-materiality in bri
is mentality and this is materiality are called ¡§mentality-materiality¡¨¡¦.¡¨ In this method all ma
properties are matter and then mind base and dhamma base are called ¡¥n?ma¡¦. So the me
n?ma, this is r|pa.

Next is if the immaterial fails to become evident. This is important. Sometimes when you pra
you see the material things clearly. I mean in your mind, not with your eyes. You see the ma
clearly, but you don¡¦t see yet mentality or the mental states clearly. If you do not see the me
clearly, don¡¦t try to see them clearly. Try to see the material states more clearly. As your se
gets better and better, then your seeing of mental states will become clearer and clearer. Th
in paragraph 15. In this paragraph is one passage which was quoted by Mah?s? Say?daw in
of Insight. ¡§For in proportion as materiality becomes quite definite, disentangled and quite c
the immaterial states that have that [materiality] as their object become plain of themselves t
cannot see the mental factors clearly, don¡¦t try to see them clearly. Go back to matter and t
clearly. If you see matter clearly, then the mental states will become clear to you.

There is a simile given here. ¡§Just as, when a man with eyes looks for the reflection of his f
looking-glass and sees no reflection he does not throw the looking-glass away because the
appear; on the contrary he polishes it again and again, and then the reflection becomes plai
the looking-glass is clean.¡¨ So you try to see matter clearly, more and more clearly.

¡§And just as, when a man needing oil puts sesamum flour in a basin and wets it with water
out with only one or two pressings he does not throw sesamum flour away¡¨ and so on. Now
the Visuddhi Magga it also says it is sesamum flour or sesamum powder. Actually when you
do not crush sesamum seeds into flour and get oil from that. You just put the sesamum seed
press them with something. You put some hot water and grind with a pestle and squeeze ou
strange that sesamum flour is mentioned.

¡§But on the contrary he wets it again and again with hot water and squeezes and presses it
clear sesamum oil comes out - or just as, when a man wanting to clarify water has taken a k

kataka, not katuka.) nut and puts his hand inside the pot and rubbed it once or twice the wat
clear, he does not throw the kataka nut away; on the contrary he rubs it again and again, an
the fine mud subsides and the water becomes transparent and clear.¡¨ Kataka cannot be tra
It is explained in one P??i dictionary, not PTS, as a nut plant, the seed of which is used to cl
It is a kind of nut. We use it to clarify water. Its botanical name is given in that book. It is stry
potatorum. In a Sanskrit-English dictionary also the same Latin name is given, the clearing r
seeds wrapped around the insides of water jars precipitate the earthy particles in the water.
nut.

¡§For in proportion as materiality becomes quite definite, disentangled, and quite clear to hir
defilements that are opposing him subside, his consciousness becomes clear like the water
[precipitated] mud, and the immaterial states that have that [materiality] as their object becor
themselves too.¡¨ You deal with matter again and again until you see matter very clearly. As
clearer and clearer, your seeing of mental states will also become clearer and clearer.

When these mental states become clear to you, they become evident to you in three ways, t
contact, through feeling, and through consciousness. In fact it is difficult to see these during
Let us look at seeing the object through contact. Let us say you dwell upon the earth elemer
concentrate on the earth element, it is the object and there is consciousness. When you tak
object, your mind comes into contact with that earth element. That contact becomes evident
conjunction, with the first meeting with the object. Sometimes you may see that during medit
striking the object, something going together with the object. ¡§Then feeling associated with
feeling aggregate¡¨ - there is feeling with whatever object that you take. There is the awaren
object and there is always feeling as well, sometimes pleasurable, sometimes painful, some
also you will see. ¡§The associated perception as the perception aggregate¡¨ - sometimes yo
perception. ¡§The associated volition together with the aforesaid contact as the formations a
associated consciousness as the consciousness aggregate¡¨ - sometimes consciousness or
is more evident to you. Sometimes perception is evident to you. Sometimes feeling, sometin
object becomes evident to you. That you see through meditation. In this way through contac
through consciousness the mental states become evident to the meditator.

Paragraph 23 is important. ¡§Now it is only when he has become quite sure about discernin
way that immaterial states become quite evident to him in the three aspects. Therefore he sl
undertake the task of discerning the immaterial states after he has completed that , not othe
leaves off discerning materiality when, say one or two material states have become evident
discerning the immaterial, then he falls from his meditation subject like the mountain cow alr
under the Development of the Earth Kasi?a. But if he undertakes the task of discerning mate
his meditation subject comes to growth, increase and perfection.¡¨ For those who practice vi

alone it is imperative that they discern matter clearly first and then later on mentality. Otherw
said here he will fall from his meditation.

After seeing mind and matter clearly or after defining mentality and materiality clearly, then c
see there are only mentality and materiality at any given moment. There is nothing over and
mind and matter. This is the correct view of things. This correct view is described in the follo
paragraphs. There is no being apart from mere mentality-materiality. There is only mentality
any moment. When you take the breath as an object and you see the breath clearly, you als
of the breath clearly. You see that there are only these two things going on at that moment,
is the breath and the mind which is aware of this object. There are only these two going on.
which we can call ¡¥a person¡¦, ¡¥a being¡¦, ¡¥a self¡¦, or whatever. This view or this understa
only after you see mind and matter clearly or after you have defined mentality-materiality thr
practice.

The rest of this chapter is not difficult to understand actually. The similes are very easy to un

¡§As with the assembly of parts
The word ¡¥chariot¡¦ is countenanced,
So, when the aggregates are present,
¡¥A being¡¦ is said in common usage.¡¨

What we call ¡¥a being, ¡¥a person¡¦, ¡¥a man¡¦ or ¡¥a woman¡¦ is just a common usage, just
the usage in communication. If we analyze it, all we will find is mind and matter. Mind and m
together we call ¡¥a man¡¦ or ¡¥a woman¡¦ and so on. It is just like when we put together vari
may call something a chariot, or a house, or a fist, a lute, an army, a city, a tree. These are c
paragraphs 25-28.

A chariot is nothing but a combination of parts. I always use the example of a car instead of
you take the car apart, you lose the designation of car. There is no car at all apart from the p
put these parts back again in their correct places, then it becomes a car. So in the ultimate a
is no car at all. There are just the different parts that are put together. In the same way there
There are only walls, floors, roof and so on. If these are taken away one by one, we lose the
house. Also the fist, when you bend your fingers a certain way, there is a fist. Actually they a
fingers and not a fist. Then there is a lute with body and strings. Let us say a lute or a harp.
strings and the body. If we take the strings and body, there is no lute, no guitar, no harp or w
we have an army. In the olden days an army was said to consist of four parts. Those parts w
the horses, the infantry and the chariots. These are called the four component parts of an ar
army there must be these four things. These four things are called ¡¥an army¡¦. There is no a
elephants, horses and so on. Also we have a city. A city is surrounding walls, houses, street
city. There is no city apart from these houses, streets and so on. Then there is a tree. A tree

roots, branches, trunk, leaves. All of these put together we call ¡¥a tree¡¦. If they are taken a
one, we lose the designation tree. Also what we think to be a person, a human being, or an
or a woman is just the combination of mind and matter. Mind depends upon matter and matt
That will be described later. They depend upon each other and then function as a being, as
and so on. This is the correct vision.

¡§But when a man rejects this correct vision and assumes that a [permanent] being exists, h
either that it comes to be annihilated or that it does not.¡¨ When we take there to be a being,
entity, or a self, or a soul, then we have to conclude that it is permanent or that it is annihilat
death. There are these two conclusions and we cannot avoid one of these two conclusions i
correct vision. ¡§If he concludes that it does not come to be annihilated, he falls into the eter
(because according to him it continues to exist). If he concludes that it does come to be ann
falls into the annihilation [view]. Why? Because [the assumption] precludes any gradual cha
milk into curd.¡¨ He is paraphrasing the P??i sentence. The direct translation of the P??i sen
something like this: ¡§Because of the non-existence of some other thing which follows it or w
result unlike curd which exists following the milk.¡¨ Curd is made from milk. When it become
no milk. The milk disappears and the result of milk exists as curd. If you take the being to be
death, then it is not correct. A being is a combination of mind and matter. In the mind there a
factors, especially kamma. So long as there is kamma, the results of kamma will appear in t
will always be rebirth unless or until the mental defilements are eradicated. If we take the be
annihilated at death, then it is not in accordance with this. It is difficult to explain the gradual
like that of milk into curd. It can be explained against the view of permanency too. If you take
permanent, then milk will not become curd. It will remain milk all the time because you take t
permanent. Then if you take things to be annihilated at death or whatever, with the disappea
there will be nothing, no curd coming out of milk, as a result of milk. You may fall into either
extremes. ¡§So he either holds back, concluding that the assumed being is eternal, or he ov
concluding that it comes to be annihilated.¡¨ ¡¥Holding back¡¦ and ¡¥overreaching¡¦ are the w
Sutta. If you take things to be permanent, it is like holding back. If you take things to be anni
is overreaching. That means going beyond the view that so long as there are mental defilem
will always be results in the future or there will always be rebirths in the future. If you don¡¦t a
that, then you are going beyond that view, and so it is stated here as overreaching. Then the
quotes the Sutta. It is from the Itivuttaka. There is holding back and overreaching and there
holding back nor overreaching. Then the end of the Sutta is quoted. ¡§And how do those wit
bhikkhu sees what is become as become.¡¨ ¡¥Become¡¦ here means those that have becom
aggregates. The monk sees the five aggregates as the five aggregates. That means he sees
essence and their common essence. ¡¥Individual essence¡¦ means taking things one by one
their characteristics. The common characteristics are common to all phenomena.

For example we are all assembled here. Each one of us is different. I am Burmese. You are may be Vietnamese. We are different individually, but as human beings, we are the same. A beings. So being human beings is the common characteristic of all of us here. I being Burme American is the individual essence. ¡¥A bhikkhu sees what is become as become¡¦ means a aggregates according to reality, their characteristic or nature and their common characteristi actually impermanency, suffering, and soullessness. When he sees this, he sees that with th with the eradication of mental defilements there will be no more rebirth. But so long as there defilements and there is kamma, there is rebirth. This is the correct view.

Paragraph 32 and so on deal with the interdependence of mentality and materiality. Mind de matter depends on mind. They are not independent of each other. One depends upon the o This is described in different ways with different similes. These are very good observations c matter being dependent upon each other.

One is the simile of a blind man and a cripple. That is in paragraph 35. ¡§But for the purpose this meaning they gave this simile as an example: a man born blind and a stool-crawling crip somewhere.¡¨ ¡¥Stool-crawling¡¦ is the direct translation of the P??i word. In P??i a cripple is stool-crawling man or woman¡¦. Since the person is a cripple, he has to walk with the aid of a bench or whatever. ¡§The blind man said to the cripple ¡¥Look, I can do what should be don have no eyes with which to see what is rough and smooth¡¦. The cripple said ¡¥Look, I can c done by eyes, but I have no legs with which to go and come¡¦. The blind man was delighted, cripple climb up on his shoulder. Sitting on the blind man¡¦s shoulder the cripple spoke thus left, take the right; leave the right, take the left¡¦.¡¨ This is the balance of mind and matter. Mi cannot exist in human beings and in lower celestial beings. Mind needs a material basis for Material base alone cannot function. It has no cognition. It has no desires and so on. When together, then they can function together as a whole. There are other similes like a marionet sheaves of reeds put together and so on.

¡§And just as men depend upon
A boat for traversing the sea,
So does the mental body need
The matter-body for occurrence
And as the boat depends upon
The men for traversing the sea,
So does the matter-body need
The mental body for occurrence.
Depending each upon the other
The boat and men go on the sea
And so do mind and matter both

Depend the one upon the other.¡¨
First we see mind and matter clearly. Then we see that there are only mind and matter and
mind and matter depend upon each other to function and to support each other. When we s
have gained the defining of mentality-materiality or the delimitation of formations, or just the
of the right or correct view.

Student: For the Arahant somebody described it as like blowing out a candle. Is that what it
he no longer needs matter?

Teacher: No. That is different. Here it is just a meditator seeing mind and matter as they rea
the practice of vipassan? meditation. You can read a book and you can sit and think about t
other people that there is only mind and matter. Mind has the characteristic of bending towa
Matter is that which does not cognize and so on. Here what is meant is not knowledge gaine
listening to others, but knowledge gained from your own experience, your own practice of vi
We try to get stillness of mind. We try to clear our minds of hindrances. As the hindrances s
become still or tranquil and concentrated. When mind becomes concentrated, we will not fai
going on at the present moment. When we see that there is only mind and matter and we ca
thing through experience, then we are said to have defined mind and matter clearly. We see
nothing over and above mind and matter, no being, no man or woman, no self and so on. W
matter depend upon each other. Mind cannot exist by itself and be functional. Matter also ca
itself and function. Mind depends upon matter and matter depends upon mind. When we ha
said to have the purification of view or we are said to have reached this stage of this purifica

Chapter 19

The next chapter is on overcoming doubt. Overcoming doubt comes after the meditator see
cause-effect relationship between things. ¡§Knowledge established by overcoming doubt ab
divisions of time (That is past, present and future.) by means of discerning the conditions of
mentality-materiality is called ¡¥Purification by Overcoming Doubt¡¦.¡¨ In order to get to this s
first see mentalit?-materiality clearly. Then we will see or we must find out the conditions for
matter. When we can see the conditions or the causes for mind and matter, then we will be
doubts about whether we have been in the past, or what we have been in the past, things lik
come to that later.

This chapter deals with the Purification by Overcoming Doubt. That means trying to find the
conditions for mind and matter. I think you will need a little knowledge of Abhidhamma to un
¡§To begin wit, he considers thus: ¡¥Firstly, this mentality-materiality is not causeless, becau
were so, it would follow that, [having no causes to differentiate it], it would be identical every

and for all.¡¨ If mentality and materiality have no cause, it would be identical everywhere. Th
be the same. For all beings would be the same.

¡§It has no Overlord, etc., because of the non-existence of any Overlord, etc., over and abov
mentality-materiality. And because, if people then argue that mentality-materiality itself is its
etc., then it follows that their mentality-materiality, which they call the Overlord, etc., would it
causeless.¡¨ If they say that mentality-materiality itself is Overlord, then mentality-materiality
without cause, but mentality-materiality are found to be with causes. So it is not correct to ta
mentality-materiality itself is Overlord. ¡§Consequently, there must be a cause and a conditio
are they?¡¨

¡§Having thus directed his attention to mentality-materiality¡¦s cause and condition, he first d
cause and condition for the material body in this way: ¡¥When this body is born, it is not born
red or white lotus or water-lily, etc., or inside a store of jewels or pearls, etc.; on the contrary
worm in a rotting fish, in a rotting corpse, in rotting dough, in a drain, in a cesspool, etc., it is
between the receptacle for undigested food and the receptacle for the digested food (This is
beings.), behind the belly lining, in front of the backbone.¡¨ Do you know what that means?
is that the fetus lies in the womb with its back to the belly lining of the mother and facing the
That is what is described here. I don¡¦t know if that is really true. Does the fetus in the mothe
back of the mother? We need a doctor. I think instead of saying ¡¥behind the belly lining¡¦, w
¡¥with its back to the belly lining¡¦. Instead of saying ¡¥in front¡¦, we should say ¡¥keeping the
front of itself¡¦.

¡§(The fetus is) surrounded by the bowel and the entrails, in a place that is stinking, disgust
repulsive, and extremely cramped, being itself stinking, disgusting and repulsive. When it is
causes (root-causes) are the four things, namely, ignorance, craving, clinging and kamma.¡¨
confuse ¡¥root-causes¡¦ with the causes in Pa??h?na. You may remember the causal relatio
chapter on Dependent Origination. Among the 24 conditions the first one of them is root-cau
root-cause is the six roots (lobha, dosa, moha, alobha, adosa, and amoha). Here the P??i w
used, but it is not the hetu of Pa??h?na. We can dispense with root-causes¡¦ here. ¡§Its cau
things, namely, ignorance, craving, clinging, and kamma.¡¨ Ignorance is one of the roots. Cra
the roots. Clinging because it is craving is one of the roots. But kamma is different. These fo
the causes of the arising of the material body. ¡§Since it is they that bring about its birth; and
is its condition, since it is that that consolidates it.¡¨ So all together we get how many causes
(ignorance, craving, clinging, kamma) and one condition (nutriment). There are four causes
¡§So five things constitute its cause and condition. And of these, the three beginning with ign
decisive support for this body, as the mother is for her infant, and kamma begets it, as the fa
child; and nutriment sustains it as the wet-nurse does the infant.¡¨ So kamma produces the p

produces it with the help of, with the support of ignorance and clinging. After producing it, nu
sustains it.

¡§After discerning the material body¡¦s conditions in this way, he again discerns the mental b
beginning: ¡¥Due to eye and to visible object eye consciousness arises¡¦.¡¨ When seeing co
it is not without cause or condition. Due to the eye and to visible object eye consciousness
see something, there is seeing consciousness in us. But if we do not have the eye, we will n
there is nothing to be seen, there will be no seeing consciousness. Seeing consciousness d
and the visible object for its arising. Actually there are not only these two but some more. W
Light. If it is dark, we do not see anything. And then there must be attention. Even though so
something passes in front of us, still we don¡¦t see. We don¡¦t pay attention. Attention is also
for the arising of seeing consciousness, hearing consciousness and so on.

¡§When he has thus seen that the occurrence of mentality-materiality is due to conditions, th
as now, so in the past too its occurrence was due to conditions, and in the future too its occu
due to conditions.¡¨ The conditions of the present, he sees directly, but the conditions of the
the future, he uses inference. He does not see directly, but by inference he concludes that th
future must have conditions also.

¡§When he sees in this way, all his uncertainty is abandoned.¡¨ There are 16 kinds of doubt
described in the Discourses in many places. They are given here - five with regard to the pa
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- was he in the past or was he not in the past and so on. It is similar for the future. ¡§ 1. Shal
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Sub-Commentary explains that it is with reference to att? that he doubts. Do I identify att? w
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whatever, but about one¡¦s att?. ¡§ 5. Whence will this being have come? 6. Whither will it be
where did I come? Where will I be born and where am I going? These are doubts about the
kinds of doubt. These are mentioned again and again in the Suttas.

When the meditator sees there is mind and matter only and that mind and matter have their
their arising, then doubts are abandoned or given up. ¡§Another sees the condition for menta
according to what is common to all and to what is not common to all, and that for materiality
according to kamma and so on.¡¨

¡§The condition for mentality is twofold, as that which is common to all and that which is not
Herein, the six doors beginning with the eye and the six objects beginning with visible data a
common to all.¡¨ That mean they are common to all wholesome and unwholesome consciou
wholesome or an unwholesome consciousness, they are always there. So they are commor

¡§But attention, etc., are not common to all; for wise attention, hearing the Good Dhamma, e
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Chapter 19

(Tape 40 / Ps: 1-8)

The next chapter is on overcoming doubt. Overcoming doubt comes after the meditator sees cause-effect relationship between things. ¡§Knowledge established by overcoming doubt ab divisions of time (That is past, present and future.) by means of discerning the conditions of mentality-materiality is called ¡¥Purification by Overcoming Doubt¡¦.¡¨ In order to get to this s first see mentalit?-materiality clearly. Then we will see or we must find out the conditions for matter. When we can see the conditions or the causes for mind and matter, then we will be doubts about whether we have been in the past, or what we have been in the past, things lik come to that later.

This chapter deals with the Purification by Overcoming Doubt. That means trying to find the conditions for mind and matter. I think you will need a little knowledge of Abhidhamma to un ¡§To begin wit, he considers thus: ¡¥Firstly, this mentality-materiality is not causeless, becau were so, it would follow that, [having no causes to differentiate it], it would be identical every and for all.¡¨ If mentality and materiality have no cause, it would be identical everywhere. Th be the same. For all beings would be the same.

¡§It has no Overlord, etc., because of the non-existence of any Overlord, etc., over and abov mentality-materiality. And because, if people then argue that mentality-materiality itself is its etc., then it follows that their mentality-materiality, which they call the Overlord, etc., would it causeless.¡¨ If they say that mentality-materiality itself is Overlord, then mentality-materiality without cause, but mentality-materiality are found to be with causes. So it is not correct to ta mentality-materiality itself is Overlord. ¡§Consequently, there must be a cause and a conditio are they?¡¨

¡§Having thus directed his attention to mentality-materiality¡¦s cause and condition, he first d cause and condition for the material body in this way: ¡¥When this body is born, it is not born red or white lotus or water-lily, etc., or inside a store of jewels or pearls, etc.; on the contrary worm in a rotting fish, in a rotting corpse, in rotting dough, in a drain, in a cesspool, etc., it is between the receptacle for undigested food and the receptacle for the digested food (This is beings.), behind the belly lining, in front of the backbone.¡¨ Do you know what that means? is that the fetus lies in the womb with its back to the belly lining of the mother and facing the That is what is described here. I don¡¦t know if that is really true. Does the fetus in the mothe back of the mother? We need a doctor. I think instead of saying ¡¥behind the belly lining¡¦, w ¡¥with its back to the belly lining¡¦. Instead of saying ¡¥in front¡¦, we should say ¡¥keeping the front of itself¡¦.

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Chapter 20
(Tape 40 / Ps: 1-19)

Next is the chapter on what is the path and what is not the path. ¡§The knowledge establishe know the path and the not-path thus ¡¥This is the path, this is not the path¡¦ is called ¡¥Purifi knowledge and vision of what is the path and what is not the path¡¦.¡¨

When a person practices meditation and he advances, there are different stages of develop certain stage where there arises a certain kind of illumination, or he feels elation. His practic meditation is very good. This will be explained later. When these states arise, the meditator enlightenment. If he takes them to be enlightenment, he will not practice anymore. And so h enlightenment at all. These are called ¡¥impediments¡¦.

These impediments are a block to the meditator¡¦s progress or to his enlightenment. If he ta way, to be the path to enlightenment, then he is wrong. He will not get enlightenment at all. understand these are not the path to enlightenment. The path to enlightenment is to go furth impermanency, suffering and soulless nature of things. A yogi must be able to see ¡¥This is is incorrect¡¦ or ¡¥This is the path to enlightenment and this is not the path to enlightenment¡ chapter deals with this.

Before coming to these impediments he must do some contemplation. Different kinds of con mentioned in this chapter. ¡§One who desires to accomplish this should first of all apply hims inductive insight called ¡¥comprehension by groups¡¦.¡¨ That means comprehending not in d taking as a group, for example taking materiality as a group and contemplating on it. It is cal insight¡¦ or ¡¥comprehension by groups¡¦. These two names are used in India and in Sri Lan

That is what is said in the Commentary. You have the footnote down there. ¡§This, it seems the inhabitants of Jambud?pa (India).¡¨ Comprehension by groups seems to be the term use ¡§However, insight into states by means of the method beginning ¡¥Any materiality whateve Insight¡¦. This, it seems, is the term used by the inhabitants of Tambapa??id?pa (Sri Lanka). insight and comprehension by groups mean the same thing. Different teachers have differen thing.

Why does he have to do comprehension by groups or inductive insight? ¡§Because knowled and what is not the path appears in connection with the appearance of illumination, etc. (Tha explained later.), in one who has begun insight. For it is after illumination, etc., have appeare has already begun insight that there comes to be knowledge of what is the path and what is must be able to decide that these are not the path and these will not lead to enlightenment.

¡§Comprehension of groups is the beginning of insight.¡¨ This is the first knowledge in the lis
vipassan? knowledges. Before that we are not in vipassan? proper. At first we try to be mind
at the present moment. Later on we will come to see mind and matter clearly. Then we see t
conditions of mind and matter. While we are doing this we are not in the domain of vipassan
not yet gone into vipassan? proper. Only when we come to the comprehension by groups do
vipassan?.

¡§Comprehension by groups is the beginning of insight. That is why it is set forth next to the
Doubt. Besides, knowledge of what is the path, and what is not the path arises when Full Un
Investigation is occurring, and Full Understanding as Investigation comes next to Full Under
Known. So this is also a reason why one who desires to accomplish this purification by know
what is the path and what is not the path should first of all apply himself to comprehension b
is explaining why a yogi has to do this inductive insight or comprehension by groups.

There are three kinds of full understanding. In paragraph 3 they are full understanding as the
understanding as investigating, and full understanding as abandoning. These are the three k
understanding.

¡§Herein, the understanding that occurs by observing the specific characteristic of such and
¡¥materiality (r|pa) has the characteristic of being molested¡¦, ¡¥feeling has the characteristic
felt¡¦, is called ¡¥full understanding as the known¡¦.¡¨ Full understanding as the known is und
specific characteristics of things we observe. There are two kinds of characteristics, the com
characteristics and the specific characteristics of everything we observe. When we see the s
characteristics of the things we observe, then we are said to have this understanding of the
the characteristic of bending toward the object. R|pa has the characteristic of being molested
is their specific characteristic. They do not share this characteristic with others. Since r|pa do
the characteristic of being molested with n?ma and n?ma does not share the characteristic o
the object with r|pa, these are considered their specific characteristics. However all condition
the world do have common characteristics. They are impermanency, suffering and soullessn
specific characteristic of things, then we have the full understanding of the known.

¡§The understanding consisting in insight with the general characteristics as its object that o
attributing a general characteristic to those same states in the way beginning ¡¥Materiality is
feeling is impermanent¡¦ is called ¡¥full understanding as investigating¡¦.¡¨ When we see the
characteristics of things, when we see impermanency, suffering and soulless nature of thing
have ¡¥full understanding as investigating¡¦.

The next one is: ¡§The understanding consisting in insight with the characteristics as its obje
as the abandoning of the perception of permanence, etc., in those same states is called ¡¥fu
as abandoning¡¦.¡¨ When we see, when we understand that something is impermanent, we a
permanence. When we see something as dukkha (suffering), then we abandon the notion o
is full understanding as abandoning. They have different aspects.

¡§Herein, the plane of full understanding as the known extends from the Delimitation of Form
discriminating mind and matter or seeing mind and matter clearly.) up to the Discernment of
(Chapter 19); for in this interval the penetration of the specific characteristics of states predo
¡¥Plane¡¦ here means domain, so it should be ¡¥the domain of full understanding as known¡¦

¡§The domain of full understanding as investigation extends from Comprehension by Groups
of Rise and Fall (Chapter 21); for in this interval the penetration of the general characteristic
predominates.¡¨ During these stages a yogi sees the general characteristics of things, that th
impermanent and so on.

¡§The domain of full understanding as abandoning extends from Contemplation of Dissolutio
seeing rising and falling the yogi will see the dissolution. ¡§For from there onwards the Seve
that effect the abandoning of the perception of permanence, etc., predominate thus.¡¨ These
kinds of contemplation: 1. Contemplating [formations] as impermanent, a man abandons the
permanence and so on. These three kinds of full understanding we should know. Up to the l
has achieved the full understanding as the known. After the full understanding as known the
understanding as investigating. For that purpose the yogi has to do inductive insight or the c
groups.

Now we have comprehension by groups paragraph 6. ¡§How is it that understanding of defin
present states by summarization is knowledge of comprehension?¡¨ This is a quotation take
Pa?isambhid?magga.

Whenever matter and the mental things are described the Buddha described them as belon
future, as being internal and external, as being subtle and gross, as being far and near and s
all materiality whether past, present or future and so on and then contemplating on that mate
impermanent, this is one kind of comprehension. ¡§He defines it as painful.¡¨ That is another
comprehension. ¡§He defines it as not self.¡¨ That is another kind of comprehension.

Paragraph 9 ¡§Herein, the abbreviation ¡¥the eye..(etc.).. is aging and death¡¦ should be unc
represent the following sets of things elided¡¨ and so on. In the previous quotation we see
mentality-materiality, feelings, perceptions and so on. What is not directly included in this qu

given in paragraph 9. Herein, the abbreviation should be understood to represent the followi
elided. They are not mentioned in the quotation, but they should be understood as being inc
the states that occur in the doors and so on.

One thing important is in paragraph 12, the second part. ¡§And as regards those that are am
comprehension a beginning should be made by comprehending those among them that are
discernible by the individual [meditator].¡¨ That is very important. When we meditate, we mus
we must be mindful of what is obvious, what is prominent and what is easy to see. We don¡¦
what is difficult to see. Simply we cannot do that. This statement is very important. When we
vipassan? meditation, we take the object that is easy to see at that moment, what is obvious
prominent at that moment. That is why although we are concentrating on the breath, if there
loud enough, we pay attention to that too. That is because at that moment it is more obvious
So we have to be mindful of that. It is following the advice given in the Visuddhi Magga.

Then we have comprehension by groups. I hope you have read all this. Even one materiality
in different ways. It is impermanent in the sense of destruction. It is painful in the sense of te
not self in the sense of having no core. This is how we contemplate the impermanent nature
and soulless nature of things. You may take any materiality - past, present, future, internal, e
on. Then you define or try to see that this is impermanent in the sense of destruction. That m
destroyed, it is dissolved after coming into existence and so it is impermanent and so on. It
in the sense of destruction. It is painful (dukkha) in the sense of terror because it is fearful. W
painful, it is fearful. And it is not self in the sense of having no core, having no inner core. Wh
contemplate that r|pa is impermanent in the sense of destruction, this is one kind of comprel
take r|pa in different aspects, such as r|pa in the past was impermanent in the sense of dest
the present is impermanent in the sense of destruction, r|pa in the future is impermanent in t
destruction and so on, in that way you can contemplate in eleven ways on one r|pa. You ma
present, future, internal, external, subtle, gross, inferior, superior, far, near. In this way you m
contemplate in one way or in eleven ways. You may contemplate in the same way painful in
and not self in the sense of having no core in the same way.

In paragraph 16 we have to make some changes in about the middle of the paragraph. ¡§Fo
is painful, and it is impossible to escape the impermanence or the rise and fall and oppressio
how could it have the state of a doer and so on?¡¨ Here he misunderstood two words. The c
should be ¡§For that which is impermanent and painful is incapable of preventing even its ow
oppression by rise and fall.¡¨ So when you contemplate on the no self nature of things, then
there is no self, no doer, no experiencer and so on. Also you contemplate like this: What is i
painful. Right? Whatever is impermanent is painful. And whatever is impermanent and painf
incapable of preventing its own impermanence and being oppressed by rising and falling. Th

here.

He misunderstood the P??i word ¡¥udayabbhayap??ana¡¦. He takes udaya to mean one thi
thing and p??ana to mean one thing. But here the meaning is that first you see the arising a
things. Something arises and disappears. When you see the arising and disappearing of thi
impermanence of things. When it is impermanent, it is oppressed by rising and falling. So yo
suffering or that it is unsatisfactory. That is the explanation of it being dukkha. It is dukkha b
oppressed. Oppressed by what? Oppressed by rising and falling. When you practice medita
things coming and going, coming and going, you clearly see the dukkha nature of things. So
¡¥fall¡¦ and ¡¥oppression¡¦, but oppression by rise and fall. That means being oppressed by r
falling. When you see things arising and disappearing, arising and disappearing, you see thi
suffering or being painful. ¡§For that which is impermanent and painful is incapable of preve
own impermanence or oppression by rise and fall.¡¨ And so it is no self.

The word ¡¥anatta¡¦ has different meanings. The direct meaning is no self. Right? It implies t
exercise any authority over things. Insusceptibility to the exercise of authority over things is a
in the meaning of the word ¡¥anatta¡¦. When you want to see the anatta nature of things, you
is impermanent. This is painful. That which is painful and impermanent is no self. That mear
prevent itself from being impermanent. There is no way of exercising authority. Don¡¦t becom
don¡¦t become painful - there is incapability of exercising authority over these things. It is inc
preventing its own impermanence and its own oppression. That is contemplation of not self.

The same contemplation used for r|pa is applied to feeling and so on. Then there is the expl
strengthening of comprehension of impermanence etc. In forty ways you try to see the ment
phenomena as impermanent, painful, as a boil, a dart, a calamity and so on. In paragraph 18
and in paragraph 19 the meaning of the word is given, one by one.

In paragraph 19 about a third of the way down ¡§As a disaster because of bringing unforese
adversity, and because of¡¨ - instead of ¡¥and¡¦ there should be ¡¥as terror¡¦. It should be ¡§A
because of being the basis for all kinds of terror.¡¨ Otherwise you do not get forty.

S?dhu! S?dhu! S?dhu!

(Tape 41 / Ps: 20 ¡V 75)

When we practice vipassan? meditation, we try to be mindful of whatever is at the present m
¡¥whatever¡¦ is sometimes matter or r|pa ad sometimes mind or n?ma. Sometimes we are m
the movements. At that time we are taking matter as an object and when we are mindful of c

emotions, then we are mindful of the mind or the mental properties. In the beginning we just
of mind or matter, whatever is at the present moment. After some time as the concentration
able to see the individual characteristics of what we observe.

So there are two kinds of characteristics we have to understand with regard to vipassan? me
thing we will see is the individual characteristics of things. So when we concentrate on the m
come to see that mind is that which inclines towards the object. So when we watch our minc
consciousness, it seems to go to the object. It seems to incline towards the object. That incli
the object is the characteristic of mind. When we concentrate on matter, then we will come t
has no cognizing power. It doesn¡¦t cognize. That also we will come to see and that is a kinc
characteristic of matter.

During the stages that we have just studied, during the stages of discerning mind and matte
stage of discerning the causes of mind and matter, a yogi sees the specific or the individual
of things. From that stage in order to go to the next stage, a yogi needs to see the general c
or common characteristics of things. ¡¥Common characteristic¡¦ means the impermanence, s
nature of things. Impermanence and the others are common to all phenomena that is all min
formations. Actually during the stage of seeing the causes, a yogi comes to see the arising a
of what he observes. When he observes let us say anger, then he knows that it has arisen a
disappeared, he knows that it has disappeared. So he sees arising and falling.

That is direct seeing. From that direct seeing he infers the impermanence and so on of those
observe. That is those of the past and those of the future. Chapter 20 deals with that kind of
kind of meditation. In the beginning of that chapter it says ¡§One who desires to accomplish
of all apply himself to the inductive insight.¡¨ So it is called ¡¥inductive insight¡¦. Actually it is
inferential. It is not direct insight. Inferential insight can come only after direct insight. So if w
have direct insight, there can be no inferential insight. First we must see the present thing as
Then we infer that just as this present matter is impermanent, so the past matter must be im
the future matter will be impermanent. From what we have seen directly, we infer what we d
impermanent, suffering and so on. In order to develop that insight here, it is said that we mu
inductive insight, what is called ¡¥comprehension by group¡¦. The beginning part of this chap
this insight, ¡¥comprehension by group¡¦ or ¡¥inductive insight¡¦. With regard to this insight th
mentions the three kinds of full understanding - full understanding as the known, full underst
investigating, and full understanding as abandoning. Actually we have gone through these p
understanding as the known is when we see the individual characteristics of things. Now a y
second stage which is full understanding as investigating.

How does a yogi practice insight comprehension by group? Whenever matter or something

mentioned or described it as past, future, present, internal, external, gross and so on. There these things. The aspects of whatever kind of materiality may be seen as past, future, prese external (5), gross, subtle (7), inferior, superior (9), far, near(11). With regard to these eleve the different kinds of materiality are described.

When a yogi does comprehension by group, he does not take each one of the material prop just the materiality as a group as one. Then he sees materiality which belongs to the past as materiality which belongs to the future as impermanent and so on. When he takes matter as earth element, water element and so on separately, then he is said to be doing comprehens Actually ¡¥a group¡¦ means just taking r|pa, I mean if it is r|pa, taking r|pa as a whole. So a p practice meditation on r|pa as all r|pa is impermanent. That is one comprehension.

Or he can take r|pa with reference to the eleven aspects. So r|pa in the past is impermanent present is impermanent, and r|pa in the future is impermanent, and then internal r|pa is impe r|pa is impermanent and so on. If he does that way, then he said to be doing in eleven differ there can be one comprehension or there can be eleven comprehensions. They are describ paragraphs.

If you look at paragraph 13, it says there: ¡§Here is the application of the directions dealing w aggregates: ¡¥Any materiality whatever, whether past, future or present, internal or external, subtle, inferior or superior, far or near - he defines all materiality as impermanent: this is one comprehension.¡¨

One word is missing there or it is stated in brief or in an elliptical way. You see only two ther Impermanent and not-self. What is missing? Dukkha or suffering is missing. So there must b painful. He defines as painful and then dots, and he defines as not-self. This is one kind of c So this is taking r|pa as a whole.

Then taking r|pa as a whole but with reference to past and so on, we get eleven kinds of con Towards the end of paragraph 14 it says: ¡§And all this is impermanent in the sense of destr Accordingly there is one kind of comprehension in this way; but it is effected in eleven ways. one kind of contemplation or eleven kinds of contemplation. If we take r|pa as a whole, then contemplation. If we take r|pa with reference to past, future, present and so on, then we get contemplating on matter or materiality.

Just as there is one or eleven contemplations with regard to impermanence, there is one or to suffering or painfulness in paragraph 15. The same is true with anatta (no self) in paragra is one contemplation or eleven contemplations. We have one meaning of the word ¡¥anatta¡

That is what? ¡§In the sense of having no core.¡¨ This is one meaning of anatta. The word ¡¥
different meanings. So one meaning is that there is no core. That is why it is called ¡¥anatta
r|pa is anatta, we mean r|pa has no inner core, or substance, or whatever. This is one mean
interpretation of the word ¡¥anatta¡¦. We will meet another interpretation later.

After doing this also with regard to the other aggregates such as feeling and so on, the yogi
view mind and matter in forty different ways. That is discussed in paragraph 18 and so on, ¡¥
Comprehension of Impermanence, etc., in Forty Ways.¡¦ They are given in brief and also ea
later in paragraph 19.

These end with the sound ¡¥to¡¦ in P??i and so we have aniccato, dukkhato, rogato, gandat
Myanmar these are called ¡¥forty tos¡¦. You know the word ¡¥to¡¦ means ¡¥forest¡¦ in Burme
like a play on words. The word ¡¥to¡¦ really is the P??i particle and it is a suffix which means
¡¥from¡¦, or ¡¥because of¡¦. Here it means ¡¥as¡¦. The P??i word ¡¥to¡¦ is taken to mean som
forest here. So we have forty ¡¥tos¡¦. There are forty ways of looking at mind and matter. Th
later divided into meaning ¡¥impermanent¡¦, ¡¥painful¡¦ and ¡¥no self¡¦.

As I said last week, we have to add or we have to make changes somewhere in paragraph 1
paragraph 19 if you come up two or three lines, you will see ¡¥adversity and because of bei
¡¥and¡¦ should be rubbed out and then ¡¥as terror¡¦ should be put there. So it is ¡¥as terror b
the basis for all kinds of terror¡¦. And on page 712, about 15 lines down (in the fourth edition
¡¥vain¡¦ should be in italics. That is not so important, but it should be in italics. So we get all
forty different ways of contemplating on n?ma and r|pa actually.

Paragraph 20: these are grouped with regard to impermanence, suffering and not self.
¡§Now there are fifty kinds of Contemplation of Impermanence here by taking the following t
each aggregate: as impermanent, as disintegrating, as fickle¡¨ and so on. There are twenty-
Contemplation of Not-Self, and there are one hundred twenty-five kinds of Contemplation of
rest beginning with ¡¥as painful, as a disease¡¦ and so on.

These forty are divided into three groups - impermanence, pain and not-self. After viewing m
this way, the yogi is instructed to sharpen his faculties. That is if he cannot bring this contem
success. If he does not succeed in contemplating in this way, then he should sharpen his fa
stated in paragraph 21. That is: ¡§(1) He sees the destruction of arisen formations; (2) and i
[occupation] he makes sure of working carefully¡¨ and so on. So he has to sharpen his facul
methods.

And then #8 says ¡§wherein he overcomes pain by renunciation.¡¨ What does ¡¥overcome p

mean? Here ¡¥renunciation¡¦ simply means ¡¥effort¡¦. The P??i word ¡¥nekkhamma¡¦ is som
¡¥Nekkhamma¡¦ means ¡¥to get out of¡¦. So here it means ¡¥to get out of laziness¡¦, which m
effort. So ¡¥to overcome pain by renunciation¡¦ really means ¡¥to overcome pain by effort, by

¡§He should avoid the seven unsuitable things in the way stated in the Description of the Ea
are explained before.), and cultivate the seven suitable things and he should comprehend th
time and the immaterial at another.¡¨ At one time he should contemplate on r|pa (matter) and
on n?ma or immaterial things.

Now we have ¡¥Contemplation of the Material¡¦. ¡§While comprehending materiality he shou
is generated.¡¨ So he should see how it arises or its arising, its generation. That should be th
his meditation at that time, ¡§that is to say how this materiality is generated by four causes b
kamma.¡¨ There are four causes of matter. I think you have met them before in chapter 19,
are what? Kamma, consciousness, temperature, and nutriment.

¡§When materiality is being generated in any being, it is first generated from kamma.¡¨ So th
that arises at the beginning of a given life is generated by kamma or is the result of kamma.
actual moment of rebirth-linking of a child in the womb, the first thirty instances of materiality
thirty material properties.) are generated in the triple continuity, in other words the decad of
[heart] basis, body and sex.¡¨ So there are the decads of physical heart basis, the decad of b
decad of sex. ¡§Those are generated at the actual instance of rebirth-linking consciousness¡
at the instant of its arising, so too at the instant of its presence and at the instant of its dissol

There are material properties generated by kamma and these material properties generated
very first moment in one¡¦s life. And each moment has three sub-moments. At every sub-mo
generated by kamma arises. So at every moment the kamma-born-matter arises all through
very close to the moment of death. At all three sub-moments the kamma-born-matter is gene
first moment, at the arising moment, there are thirty. These thirty will exist for seventeen tho
At the sub-moment of presence, static moment, another thirty are produced. So at that mom
the first thirty and the new thirty, so there are sixty.

At the dissolution moment of relinking consciousness another thirty are produced. So at that
ninety. And then at the next moment there are one hundred-twenty and so on through sever
After seventeen thought moments the number will be constant because thirty are produced a

¡§Herein the cessation of materiality is slow and its transformation ponderous.¡¨ We should r
means that materiality or matter is slow in dissolution. That means the life of matter is longer
of consciousness. Matter exists seventeen times longer than a thought moment exists. Whe

will exist for, it will last for, seventeen thought moments before it disappears. So cessation o
is slow. That means materiality has a longer life than a thought moment. ¡§And its transform
while the cessation of consciousness is swift and its transformation quick.¡¨ The arising and
thought moments are quick, just one moment or say just one big moment or three small mor

It is said: ¡§Bhikkhus, I see no other thing that is so quickly transformed as the mind. (That is
the Buddha.) For the life-continuum consciousness arises and ceases sixteen times while o
endures.¡¨ Those that are produced at the first moment of relinking will last until the sevente
moments. While sixteen thought moments come and go, they exist.

¡§With consciousness the instant of arising, instant of presence (That means static stage.) a
dissolution are equal (They are the same.).¡¨ I said that the life of a material property is seve
moments. Right? So how many small moments are there? Fifty-one small moments. Right?
there are fifty-one small moments. There is the instant of arising, the instant of presence and
dissolution. With regard to consciousness these three instances are of equal duration. They
are the same. But with regard to a material property the instant of arising is one small mome
sub-moment. The instant of dissolution is one sub-moment. The forty-nine sub-moments bet
dissolution) are one instant of presence for a material property.

Do you follow me? Matter lasts for fifty-one small moments of consciousness. So the arising
the dissolution of matter is different from the arising, the presence and the dissolution of con
Right? The arising and the dissolution (moments) of both mind and matter are equal, just on
presence of consciousness is only one sub-moment, but the presence of matter is forty-nine
consciousness the instant of arising, instant of presence, and instant of dissolution are equa
materiality only the instants of arising and dissolution are quick like those [of consciousness]
instant of its presence is long and lasts while sixteen consciousnesses arise and cease.¡¨ Th
its arising there are sixteen consciousnesses.

Now paragraph 25, that is important. It says ¡¥the second life-continuum¡¦, but the author ha
the first life-continuum. Right? If you read it before you came to the class, I was wondering w
understand by that. The actual meaning here is the life-continuum as a second consciousne
consciousness is the first consciousness and then life-continuum is the second consciousne
translation should not be ¡¥second life-continuum¡¦, but ¡¥life-continuum as a second consci
The P??i words that you are familiar with are ¡¥dutiyampi¡¦, ¡¥tatiyampi¡¦. Right? When you t
say ¡§Dutiyampi Buddha? sarana? gacch?mi¡¨ and so on. From the word ¡¥dutiyampi¡¦ if you
get ¡¥dutiyam¡¦. That word can be an adjective or an adverb. Here it is an adverb, not an adj
P??i it is ¡¥dutiya? bhava~ga?¡¦. ¡¥Bhava~ga¡¦ means life-continuum. ¡¥Dutiya? bhava~ga?
second bhava~ga¡¦, but it means ¡¥as a second consciousness, bhava~ga arises¡¦.

¡§The life-continuum as second consciousness arises with the prenascent physical [heart] b
which has already reached presence and arose at the rebirth-linking consciousness¡¦ instan
is also not accurate. What is to be at the end he put in front. Here the translation should run
¡§The life-continuum as a second consciousness arises with the prenascent physical [heart]
support, which arose at the rebirth-linking consciousness¡¦ instant of arising and has already
presence.¡¨ The sequence should be like that. We cannot change that sequence here becau
and then it must reach the instant of presence. That means when life-continuum arises, the
arose at the moment of relinking has reached the instance of presence. Now here relinking
first citta in the thought process and the second citta in the thought process is the life-contin
consciousness. The heart basis arose with relinking consciousness. At the moment of the fi
arising. But later on it has reached presence or the static stage. When it is in the static stage
consciousness or bhava~ga arises. That bhava~ga arises depending upon the heart basis.
is talking about here. The life-continuum arises with the prenascent physical heart basis as i
heart basis has already arisen and now it has reached the stage of presence and at that mo
life-continuum arises. So it arises taking the heart basis as its support. The life-continuum ha
prenascent physical heart basis as its support which arose at the rebirth-linking consciousn
arising and has already reached presence.

Now the third life-continuum is the same. The life-continuum as a third consciousness arises
information, after relinking consciousness there are how many arisings of life-continuum? Si
are sixteen life-continuum consciousnesses arising after relinking consciousness. Here ¡¥the
the third life-continuum because it is really the second life-continuum. So the life-continuum
consciousness arises with prenascent physical heart basis as its support and so on. So it go
the arising moment of first life-continuum, there arises heart basis. When the second life-con
that heart has reached its present stage. And then it forms the basis for the second life-conti
like this. The later consciousness takes support from the heart basis which arose at least on
before its arising. If you put #1, #2, #3, #4, let us say #2 consciousness arises taking heart b
arose with #1 consciousness as its support. And then #3 consciousness arises taking heart
with #2 consciousness as its support and so on. It can go all through our life. It happens in th
throughout life.

¡§But in one who is facing death sixteen consciousnesses arise with a single prenascent phy
as their support, which has already reached presence.¡¨ When a person is about to die, all
ceases to arise with the seventeenth consciousness reckoned backward from the death con
there is death consciousness. We reckon backward taking death consciousness as #1, then
#17. With the dissolution of death consciousness, no more kamma-born matter is produced
is produced at that moment will last until the moment of death. So there is only one heart ba

for these sixteen thought moments. ¡§But in one who is facing death sixteen consciousness
single prenascent physical heart basis as their support, which has already reached presence
Abhidhamma.

¡§The materiality that arose at the instant of arising of the rebirth-linking consciousness ceas
the sixteenth consciousness after the rebirth-linking consciousness¡¨ and so on. If you under
materials last for seventeen thought moments, then you can understand this.

The next is kamma-born materiality. This is all Abhidhamma. With regard to kamma-born ma
understand how many? Six - ¡§(1) kamma, (2) what is originated by kamma, (3) what has ka
(4) what is originated by consciousness that has kamma as its condition, (5) what is originat
that has kamma as its condition, (6) what is originated by temperature that has kamma as its
There are six kinds to be understood with regard to kamma-born matter.

Here kamma is profitable and unprofitable volition. That is very important. If we talk about ka
say kamma is deeds or actions. Actions are called ¡¥kamma¡¦. But technically speaking ¡¥ka
volitions, profitable and unprofitable, or wholesome and unwholesome volitions, kusala and
P??¡.

¡§What is originated by kamma is the kamma-resultant aggregates and the seventy instance
beginning with the eye decad¡¨ and so on. You have to take it from Abhidhamma. ¡§What ha
condition is the same [as the last] since kamma is the condition that upholds what is origina

¡§ What is originated by consciousness that has kamma as its condition is materiality origina
kamma-resultant consciousness.¡¨ Consciousness produces matter. Right? So the matter pr
consciousness is called ¡¥what is originated by consciousness that has kamma as its condit
originated by nutriment that has kamma as its condition is so called since the nutritive-esser
reached presence in the instances of materiality originated by kamma originates a further
octad-with-nutritive-essence-as-eighth (That means the inseparable eight.), and the nutritive
that has reached presence also originates a further one, and so it links up four or five occurr
octads. What is originated by temperature that has kamma as its condition is so called since
fire element that has reached presence originates an octad-with-nutritive-essence-as-eighth
regard to kamma-born materiality we have to understand six things.

And with regard to consciousness-born materiality how many? Five - ¡§(1) consciousness, (
by consciousness, (3) what has consciousness as its condition, (4) what is originated by nut
consciousness as its condition, (5) what is originated by temperature that has consciousnes
condition.¡¨

¡§Herein, Consciousness is the 89 kinds of consciousness.¡¨ You take them from the chart a
book or from The Manual of Abhidhamma.

¡§Consciousnesses thirty two,
And twenty six, and nineteen too,¡¨ and so on.

Among them there are some consciousnesses which produce not only matter but postures a
postures and so on. Some types of consciousness can help us maintain a posture for a long
when you have good concentration, you can sit for two, three hours without feeling any disc
feeling any weakness, or without feeling sleepy, or whatever. That happens to yogis when th
higher stages of vipassan? meditation. Their meditation is very good and their concentration
they can sit for a long time. Sometimes they don¡¦t sleep at all for one or two days, but they
ill effects from lack of sleep. That is because some types of consciousness have the ability t
postures or to keep our body in one posture for a long time. That is why when a person is in
it ¡¥sam?patti¡¦ or ¡¥jh?na¡¦, he can sit for seven days without changing his posture. So there
of consciousness which help to maintain postures. I think there are two groups. ¡§Thirty two
namely, the eight profitable consciousnesses, the twelve unprofitable, the ten functional, exc
element and the two direct knowledge consciousnesses as profitable and functional, give ris
to postures and to intimation (three kinds).¡¨ The next twenty six are javana moments of r|p?
ar|p?vacara, and lokuttara. They give rise to materiality, to postures but not to intimation and

Paragraph 32 ¡§What is originated by consciousness is the three other immaterial aggregate
perception, and mental formations.) and the seventeenfold materiality, namely, the sound en
intimation, verbal intimation¡¨ and so on. Now students of Abhidhamma do you find any disc
The Manual of Abhidhamma? In the Manual of Abhidhamma only fifteen are said to be born
Right? Here they are given as seventeen. So growth and continuity are not included in those
consciousness in The Manual of Abhidhamma. But here they are also taken to be originated
These two will be added to other groups too.

¡§What has consciousness as its condition is the materiality of fourfold origination stated thu
¡¥Postnascent states of consciousness and consciousness-concomitants are a condition, as
condition, for this prenascent body¡¦ (Ptn 1.5).¡¨ This is from Pa??h?na.

¡§What is originated by nutriment that has consciousness as its condition: the nutritive essen
reached presence in consciousness-originated material instances originates a further
octad-with-nutritive-essence-as-eighth, and thus links up two or three occurrences of octads
Abhidhamma. If you want to understand them, please read chapter 6 of The Manual of Abhi
chapter 6 when you come back here, then you will understand.

Nutriment-born materiality is the same - (1) nutriment, (2) what is originated by nutriment an
also in paragraph 36 what is originated by nutriment is stated as there are fourteen nutrimen
materiality, but in The Manual of Abhidhamma only twelve are mentioned. Growth and conti

And then in paragraph 37 one thing is worthy of notice. That is nutriment smeared on the bo
materiality. Normally we think that only food eaten through the mouth can originate materiali
is said that also nutriment smeared on the body originates materiality. So sometimes it may
smear some food on our body and the it will cause the nutriment-born-matter to arise.

Temperature-born-materiality is the same. In paragraph 40 what is originated by temperatur
materiality is fifteenfold. In The Manual of Abhidhamma only thirteen are mentioned as grow
are omitted.

And then ¡§What is originated by nutriment that has temperature as its condition: the temper
nutritive essence that has reached presence originates future octad-with-nutritive-essence-a
on. Did you wonder why that the words ¡¥that has reached presence¡¦ are mentioned again
consciousness or mind produces matter, it produces at the arising moment because it is sai
the arising moment. But matter is strong only at the presence moment. That is why it is repe
¡¥that has reached presence, that has reached presence¡¦. So matter can produce matter o
the stage of presence, not at the arising moment, nor at the dissolution moment, but only wh

Now we have Comprehension of the Immaterial. So after comprehending or contemplating c
contemplate on n?ma or what is immaterial. ¡§Just as one who is comprehending the materi
generation of the material (or the arising of the material) so too one who is comprehending t
should see the generation of the immaterial and that is through the eighty one mundane aris
consciousness, that is to say, it is kamma accumulated in a previous becoming that this imm
is generated¡¨ and so on. When the arising of mentality is observed, then it should be obser
eighty one mundane types of consciousness. There are eighty nine types of consciousness
supramundane. And supramundane consciousnesses are not the object of vipassan? medit
consciousnesses are given here.

¡§The modes in which it is generated should be understood according to the method given i
the Dependent Origination.¡¨ So in that chapter how the mind arises is given. ¡§That same [
arising of consciousness is generated] as life-continuum as well¡¨ and so on. Among the eig
consciousness there are nineteen types of consciousness which arise as relinking, life-conti
consciousness. So these nineteen are mentioned here.

¡§In the course of existence, eye consciousness, together with its associated states, suppor
caused by attention is generated because the eye is intact and because visible data have co
paragraph 44 we get the four conditions for the seeing consciousness to arise. ¡§In the cour
(That is after relinking), eye consciousness together with its associated states (That means t
mental factors.) supported by light (So there must be light.) and caused by attention (There
attention.) is generated because the eye is intact (There must be the eye.) and because visi
into focus (There must be visible data.).¡¨ Only when these four conditions are fulfilled, can s
consciousness arise. So we must have the eye, there must be something to see, there must
must be attention.

And there is an explanation of something like a thought process. ¡§Next to arise is the functi
element with that same object accomplishing the function of adverting.¡¨ This is the explanat
process.

At the bottom of the page we have some corrections to make. ¡§Kinds of consciousness bel
sphere, either as consciousness accompanied by equanimity and without root-cause or as fi
impulsions¡¨ - even the text in the Visuddhi Magga is misleading, a little misleading, difficult t
understand. What is meant is : ¡§Next it is generated either as one from among the profitabl
or functional kinds of consciousness belonging to the sense sphere as five or seven impulsio
put ¡¥five or seven impulsions¡¦ there. After the word ¡¥sphere¡¦ we should say ¡¥as five or s
impulsions¡¦. And then the word ¡¥either should be deleted. Instead of it we should say ¡¥or¡
consciousness accompanied by equanimity and without root-cause¡¨, just that. The other wo
¡¥or as five or seven impulsions¡¦.

You know five or seven impulsions. Normally seven javanas arise. But in some cases when
or something, there are five moments of javana. So there are sometimes five javanas, but m
there are seven javana (seven impulsions). Sometimes the object is so weak that it cannot b
javanas to arise. That is also called a thought process. So there are thought processes witho
javanas. When it says ¡¥consciousness accompanied by equanimity and without root-cause
that. That is why in the footnote it is said that ¡¥This refers to determining¡¦. In a thought proc
is accepting, receiving, investigating, determining, and javanas. Right? The author is referrin
he says ¡¥consciousness accompanied by equanimity and without root-cause¡¦. That means
votthapana (determining). So not all, not every thought process contains javanas. There can
processes without javanas.

Paragraph 45 ¡§This is how one meditator accomplishes the development of understanding,
by comprehending at one time the material and at another time the immaterial, by attributing
characteristics to them.¡¨ So he should always attribute the three characteristics (impermane

and not self) to what he observes.

¡§Another comprehends formations by attributing the three characteristics to them through t
Material Septad and the Immaterial Septad.¡¨ That is viewing matter in seven different ways
in seven different ways.

Viewing matter in seven ways is given in paragraph 46: ¡§(1) Taking up and putting down, (2
of what grows old in each stage, (3) as arising from nutriment, (4) as arising from temperatu
kamma-born, (6) as consciousness-originated, and (7) as natural materiality. Hence the Anc
¡¥Taking up is rebirth-linking. Putting down is death¡¦.¡¨ So ¡¥as taking up and putting down¡
beginning and the end of one¡¦s life, taking one life as a unit. When he comprehends accord
he comprehends all formations in a life, all n?ma and r|pa between relinking and death. So h
n?ma and r|pa from the moment of relinking to death as impermanent. Why? ¡§Because of c
fall, because of change, because of temporariness, and because of preclusion of permanen
these explanations. These are the reasons for taking something as impermanent. These r|pa
because of the occurrence of rise and fall, because they have arising and disappearing, bec
because they change, because of temporariness, so they are just temporary, they don¡¦t las
of preclusion of permanence, that means rejection of permanence, they are not permanent.

¡§But since arisen formations have arrived at presence and when present are afflicted by ag
arriving at aging are bound to dissolve, they therefore are painful because of continual oppre
of being hard to bear, because of being the basis of suffering, and because of precluding ple
are the four reasons why something is called ¡¥suffering¡¦, or ¡¥pain¡¦, or ¡¥dukkha¡¦. So wha
one? Because of continual oppression, oppression by arising and disappearing. And then be
to bear (Something painful is hard to bear.), because of being the basis of suffering (Someti
basis for another suffering.), and because of precluding pleasure (That means rejection of su
that it is not sukha, it is dukkha).

¡§Since no one has any power over arisen formations in the three instances, ¡¥Let them not
¡¥Let those that have reached presence not age¡¦, and ¡¥Let those that have reached aging
they are void of the possibility of any power being exercised over them, they are therefore n
void, because ownerless, because unsusceptible to the wielding of power, and because of p
These are the four reasons for being anatta. Now the first one is what? Void, because it is v
it is ownerless (¡¥Ownerless¡¦ really means lordless, no overlord). The P??i word ¡¥samika¡¦
the owner of property or a lord. I think it is better to say ¡¥lord¡¦ here than ¡¥owner¡¦. So there
overlord. Because of being unsusceptible to the wielding of power, this also is one of the exp
with regard to the word ¡¥anatta¡¦. We met one explanation before. What? No core. That is c
another explanation is that we cannot exercise any power over it. So that is another explana

Things happen as they like and we have no power over them. That is the meaning. ¡¥Becau
self¡¦ means rejecting a self.

Oh! Let me see on the previous page 720, in the last line there is something. ¡§And since no
over arisen formations (not arisen, just formations) in the three instances, ¡¥Let them not rea
Actually it is: ¡§Let the formations that have arisen not reach presence¡¨, something like that
that have reached presence not age¡¨, and ¡§Let those that have reached aging not dissolve
example I want to be young; I want to be always young. I don¡¦t want to be sixty years of age
of age. But I have no power over myself. I will go on aging day by day. There is no possibility
power over it.

So in footnote 20 ¡§No one, not even the Blessed One, has such mastery; for it is impossible
alter the three characteristics.¡¨ Please rub out ¡¥three¡¦. It is just ¡¥the characteristics¡¦, not
¡¥three¡¦. ¡§the province of supernormal power is simply the alteration of a state.¡¨ What it m
even the Buddha cannot change the characteristic of something. Mind has the characteristic
an object. Right? Even the Buddha cannot change that characteristic of mind. If it is mind, it
have this characteristic. Then what about when somebody performs supernormal powers an
is not usual or real? It is the alteration of a state and not the alteration of a characteristic. Th
he may make himself many persons or he may create likenesses of himself. The alteration o
by supernormal power, but the change of characteristic cannot be done by any power or any
even the Blessed One has such mastery. That means if something has the characteristic of
cannot make it not age, not get old.

¡§ ¡¥Because of precluding a self¡¦ means because of precluding the self conceived by those
Dispensation (That means those other than the Buddhists.); for the non-existence in dhamm
conceived by outsiders is stated by the words ¡¥because void, etc.¡¦¡¨ Please add etc. There
ownerless, not susceptible to the wielding of power. ¡§But by this expression (That means th
¡¥precluding self¡¦.) [it is stated] that they (not ¡¥there¡¦) are not self because they have no su
nature.¡¨ The word ¡¥anatta¡¦ here has two meanings: There is no att? in them. When we sa
that means there is no att? in r|pa. That is one meaning. The other meaning is r|pa is not att
meaning is there is no att? in it. The second meaning is that it is not att?. So the translation s
¡§But by this expression [it is stated] that they are not self because they have no such nature

Paragraph 48 ¡§Having attributed the three characteristics to materiality allotted one hundre
¡¥taking up¡¦ and ¡¥putting down¡¦ thus, he next attributed them according to disappearance
in each stage. Herein, ¡¥disappearance of what grows old in each stage¡¦ is a name for the d
the materiality that has grown old during a stage [of life]. The meaning is that he attributes th
characteristics by means of that.¡¨ He tries to see all of them as impermanent, painful, and a

The first one is dividing a life of 100 years into three stages, the first 33 years, the second 34
third 33 years. Then the yogi tries to see the impermanence and others of materiality in thes
¡§The materiality occurring in the first stage ceased there without reaching the middle stage
impermanent; what is impermanent is painful; what is painful is not self. Also the materiality
the middle stage ceased there without reaching the last stage: therefore it too is impermane
should be added after ¡¥it¡¦.), and painful, and not self. Also there is no materiality occurring
years of the last stage that is capable of outlasting death: therefore that too is impermanent,
not self.¡¨ The meditator comprehends in that way, dividing the life into thirds. The life span i
100 years. That is why it is divided into these groups this way.

In a little more subtle way the life span is divided into ten stages. In paragraph 50 the ten sta
¡§The tender decade, the sport decade, the beauty decade, the strength decade, the unders
decline decade, the stooping decade, the bent decade, the dotage decade, and the prone d
out which decade you are in. What is the meaning of the word ¡¥prone¡¦?

Student: Lying down.

Teacher: Lying with face downward, or face up, or just lying down?

Student: Just lying down.

Teacher: When you are more than 90 years old, you want to be in bed all the time. So it is c
decade¡¦. The materiality of one decade does not go on to another decade. That is how the

What is ¡¥dotage¡¦? Becoming like a child? It may include that here. The P??i word is ¡¥mor
deluded state. He forgets what he has done and so on.

In paragraph 53 the same 100 years is divided into 20 parts of 5 years each. Materiality in th
ceases there and does not reach to the second 5 years and so on. This is groups of 5 years

Next is groups of what? 4 years. There are 25 parts. 100 is divided into 20 parts, 25 parts ar
of 3 years each, 50 parts of 2 years each, 100 parts taking 1 year each. It becomes smaller.

Then he reviews according to the three seasons. ¡§The materiality occurring in the four mon
ceases there without reaching the winter.¡¨ Now in India there are said to be three seasons a
true in other Asian countries. There are the rainy season, winter and summer. We have thre
like in the West. Or there are six seasons. Paragraph 57 describes these as rains, autumn,

spring and summer. That means two months of each. Materiality at one season ceases ther
the next season and so on.

Next is dividing the month into two parts, bright half and dark half in paragraph 58. In paragr
dividing the 24 hours into night and day. In paragraph 60 we have dividing a day into six par
they? Morning, noon, evening, first watch of the night, middle watch of the night, and last wa
night.

And then in paragraph 61 we have attributing ¡§the three characteristics to that same materi
moving forward and moving backward, looking toward and looking away, bending and stretc
words are mentioned in the Mah? Satipa??h?na Sutta in the section on clear comprehensio
occurring in the moving forward ceases there without reaching the moving backward¡¨ and s

Paragraph 62 deals with six stages in one step. I didn¡¦t ask you to be mindful of six steps in
because it is too many. But here six stages are mentioned. They are ¡¥lifting up¡¦, ¡¥shifting
¡¥shifting sideways¡¦, ¡¥lowering down¡¦, ¡¥placing down¡¦, and ¡¥fixing down¡¦. ¡§ ¡¥Lifting u
the foot from the ground. ¡¥Shifting forward¡¦ is shifting it to the front. (That means moving it
front.) ¡¥Shifting sideways¡¦ is moving the foot to one side or the other on seeing a thorn, stu
so on. (It may not happen in every step.) ¡¥Lowering down¡¦ is letting the foot down. ¡¥Placin
putting the foot on the ground. ¡¥Fixing down¡¦ is pressing the foot on the ground while the o
being lifted up.¡¨ When you want to lift up the other foot, you press the remaining foot more f
ground. That is called ¡¥fixing down¡¦. There are six stages.

¡§Herein, in the ¡¥lifting up¡¦ two elements, the earth element and the water element are sub
sluggish while the other two are predominate and strong.¡¨ Among the elements the water e
element are said to be heavy. Fire element and wind element are said to be light. When you
earth element is sluggish, not predominate at that time. The wind element and fire element a
When you ¡¥put down¡¦, then the earth element is predominant, but not the fire element. It is
¡§Likewise in the ¡¥shifting forward¡¦ and ¡¥shifting sideways¡¦. In the ¡¥lowering down¡¦ two
fire element and the air element, are subordinate and sluggish while the other two are predo
Likewise in the ¡¥placing down¡¦ and ¡¥fixing down¡¦.¡¨

¡§He attributes the three characteristics to materiality according to ¡¥disappearance of what
each stage¡¦ by means of these six parts into which he has thus divided it.¡¨ Materiality in on
and does not reach to the second stage and so on. He tries to see or here attribute the three
to all material properties.

¡§When he sees formations stage by stage with insight, his comprehension of materiality ha

Here is a simile for its subtlety.¡¨ A simile is given. The application of the simile in actual exp
explained in paragraph 67.

Then materiality arising from nutriment, arising from temperature, kamma-born, consciousne
explained. In whatever a yogi contemplates, he contemplates on the impermanent nature, th
and the no self nature of these things. He tries to see them as impermanent, as suffering, ar
in many ways a yogi may see these during the practice of meditation. These are not direct s
all inferential vipassan?.

There may be a little thinking or something like that here. That is why Venerable Mah?si Say
encourage this kind of practice. Just do it for awhile. Don¡¦t spend much time with this type o
viewing of different physical or mental phenomena, attributing the three characteristics to the
something like a distraction. That is because when you are trying to see the impermanent na
are not really practicing mindfulness. It is something like speculating or thinking. It will take a
from the real object of meditation. Therefore it is not encouraged. Also a yogi cannot go thro
methods mentioned in this book. A yogi must have a good knowledge of Abhidhamma to go
though he may have a good knowledge of Abhidhamma, he will not see all of them in his pra
That is because some can only be seen by the Buddha and persons of high intellectual natu
practice of vipassan? you do not experience all of these, don¡¦t bother. It is a book, so it has
everything during the practice in detail. In brief it is just applying the three characteristics to e
we observe, everything that we take as an object of meditation.

¡§When he discerns consciousness-originated materiality and attributes the three characteri
way, this meaning becomes evident to him.¡¨ Then we have verses.

¡§Life, person, pleasure, pain - just these alone
Join in one conscious moment that flicks by.¡¨

The P??i here really means that they are associated with one consciousness. ¡¥Join in one
means they are associated with only one moment of consciousness and that moment is very

¡§Gods, though they live for four-and-eighty thousand
Eons, are not the same for two such moments.¡¨

Here the original P??i means: ¡§These gods do not exist there associated with two consciou
That means however long they live, they live for one moment at a time. They cannot live for
time. That is what is meant here. It is not that they are ¡¥not the same for two such moments
not exist with two moments of consciousness. There is only one moment.

¡§Ceased aggregates of those dead or alive
Are all alike, gone never to return;
And those that break up meanwhile, and in future,
Have traits no different from those ceased before.¡¨

They have the same characteristics, the same nature of impermanence and so on.

¡§No [world is] born if [consciousness is] not

Produced¡¨ - actually ¡§No world is born with consciousness which is not produced.¡¨ W
consciousness, there is no world living.

¡§When that is present, then it lives.¡¨ So the world lives with the presence of consciousn

¡§When consciousness dissolves, the world is dead:

The highest sense this concept will allow.¡¨

¡¥When consciousness dissolves the world is dead¡¦ means that we are dying at every mom
every moment because the moments of consciousness are very brief. So at every dissolutio
consciousness we die. So we are always dying although we say that we are living. A man liv
you live, I live. In fact we are always dying with the dissolution of each brief moment of cons

¡§When consciousness dissolves, the world is dead:

The highest sense this concept will allow.¡¨

Do you know the meaning of that? It is stated in footnote 23. ¡¥Pm¡¦ means the Sub-Comme
the Sinhalese translation have been taken as guides in rendering this rather difficult verse.¡¨
difficult. Now here ¡¥the highest concept this concept will allow¡¦ means that when we say th
live and so on, it is just for convenience in speaking that he lives, you live, I live and so on. T
ultimate truth is that we are dying at every moment. When we say that I live, he lives, we are
though it were the ultimate truth, but actually it is not. So although it is not ultimate truth, it is
ultimate truth. ¡¥The highest sense¡¦ means ¡¥ultimate truth¡¦. When we use the expression
lives¡¦, we are talking on the conventional level. We take that conventional level to be a real
Actually it is not.

¡§No store of broken states, no future stock.¡¨

There are no states stored in the past and no future stock.

¡§Those born balance like seeds on needle points.¡¨

Seeds put on needle points immediately fall.

¡§Break-up of states is foredoomed at their birth;

Those present decay, unmingled with those past.

They come from nowhere, break up, nowhere go.

Flash in and out, as lightning in the sky.¡¨

Everything just arises and disappears. It does not last long.

¡§Having attributed the three characteristics to that arising from nutriment, etc., he again attr
three characteristics to natural materiality.¡¨ ¡¥Natural materiality¡¦ is what? ¡§ ¡¥Natural mat
a name for external materiality that is not bound up with faculties.¡¨ ¡¥That is not bound up w
means that it does not belong to living beings. ¡§And arises with the eon of world expansion
that? Do you remember the beginning of the world cycle and the dissolution of the world cyc
periods in the world. ¡¥World expansion¡¦ means the formation stage of the world. The world

then stays in that stage for another period. Then there is the arising period. That period here
the eon of world expansion¡¦. That means from the beginning of the world. You can go back
chapter, paragraph 38. They are outside things like iron, copper, tin, lead, gold, silver, pearl,

¡§That becomes evident to him by means of an asoka shoot. For that to begin with is pale p
three days it becomes dense red¡¨ and so on. From one stage to another nothing is carried
another stage. After the stage of becoming, it dissolves. ¡§After it has become the color of d
leaves, as it follows out the successive stages of such material continuity, it eventually beco
foliage, and at the end of the year it breaks loose from its stem and falls off.¡¨

¡§Discerning that, he attributes the three characteristics to it thus: The materiality occurring
pale pink ceases there without reaching the time when it is dense red¡¨ and so on. This is ho
¡§comprehends the formations by attributing the three characteristics to them by means of t
Septad.¡¨ In seven different ways he views matter or the material property as impermanent a

In P??i the word used for attributing is ¡¥putting on¡¦. To see the individual characteristics is
thing. To see the impermanent and so on is something we ¡¥put on¡¦ the dhammas. That is
said in the books.

On page 719 in footnote 18 it says ¡§When the generation of materiality is seen its dissoluti
and so he said ¡¥One who sees the generation of materiality thus is said to comprehend the
time¡¦ because of the brevity of states¡¦ occurrence.¡¨ That phrase should go after ¡¥seen¡¦ a
first line - ¡§When the generation of materiality is seen its dissolution also is seen because
of states¡¦ occurrence.¡¨ They arise and disappear so rapidly that when you see the arising,
to see the dissolution also. They are so brief. ¡§For it is not the seeing of mere generation th
¡¥comprehension¡¦ but there must be seeing of rise and fall besides. So too the apprehendi
the other instances.¡¨ Seeing of mere generation, mere arising is not called ¡¥comprehensio
to be called ¡¥comprehension¡¦ there must be seeing of arising and disappearing or rise and

S?dhu! S?dhu! S?dhu!

(Tape 42 / Ps: 76 ¡V 130)

In the practice of vipassan? a meditator goes from one stage of knowledge to another. The
knowledge is discerning mind and matter or defining mind and matter. That we have already
what is called ¡¥momentary concentration¡¦, a meditator comes to see mind and matter clea
be the beginning of vipassan? knowledge. After seeing mind and matter clearly, he sees the

matter or cause-effect relationship between mind and matter, between mind and mind. Whe
causes and the conditions of mind and matter, he is said to have reached the ¡¥Purity of Vie

After discerning the causes and conditions of mind and matter, he goes further in the series
knowledges. That is he tries to comprehend mind and matter clearly. At the beginning of cha
that ¡§The knowledge established by getting to know the path and the not-path thus¡¨, and t
desires to accomplish this should first of all apply himself to the inductive insight called ¡¥Co
by Groups¡¦¡¨ and so on. So he applies the comprehension by groups or just the knowledge
mind and matter. We are just in the middle of this knowledge. In order to comprehend mind
and in order to practice comprehension by groups, we are made to understand the three kin
understanding, then how mind and matter are to be comprehended according to groups, an
comprehend matter in different ways, and then how to comprehend mind or mentality also i
So first r|pa (matter) should be comprehended in seven different ways. That is described in
so on. That is called ¡¥Material Septad¡¦, Seven Kinds of Comprehension of Mind and Matte

Today we come to the Immaterial Septad. ¡§He comprehends all natural materiality in this w
firstly, he comprehends formations by attributing the three characteristics to them by means
Septad.¡¨ So he comprehends all formations (That means all mind and matter.) by attributin
characteristics to them. That means seeing them as impermanent, as suffering, and as no-s

Now the author gives the other seven methods. They are called ¡¥The Immaterial Septad¡¦.
what was called above ¡¥The Immaterial Septad¡¦ are these: (1) by groups, (2) by pairs, (3)
series, (5) by removal of false view, (6) by abolition of conceit, (7) by ending of attachment.¡

There are the seven ways to apply. So (1) ¡¥by group¡¦ means the states belonging to the C
don¡¦t know what ¡¥Contact Pentad¡¦ is, but please read footnote 24. ¡¥Contact Pentad¡¦ me
feeling, perception, volition, and consciousness. In this order they are mentioned in the first
Abhidhamma, Dhammasa~ga??. That is why they are called ¡¥Contact Pentad¡¦. So five thi
contact, they are contact, feeling, perception, volition and consciousness. ¡§Here, ¡¥he com
groups¡¦ [means that] a bhikkhu considers thus: The states belonging to the contact pentad
comprehending of head hairs as ¡¥impermanent, painful, not self¡¦; the states belonging to t
arising in the comprehending of body hairs as in the contemplation of brain¡¨ and so on.

Now you see ¡¥brain¡¦ here. In the so called ¡¦32 parts of the body¡¦ the brain is in the middl
end of the list. Actually only 31 parts are mentioned in the Suttas, mentioned in the Mah? Sa
and other Suttas. But in a book called ¡¥Pa?isambhid?magga¡¦, which is ascribed to the Ve
the brain is added. It is added at the end, not in the middle as we do, now as we practice me
¡¥in the contemplation of brain¡¦ means he has come to the end of the list. ¡§ ¡¥Impermanen

self¡¦; - all these states disintegrate section by section, term by term, like crackling sesame s
a hot pan, each without reaching the next: therefore they are impermanent, painful, not self.
is the method according to the Discourse on Purification.¡¨ This one way of doing contempla

There is another way. ¡§According to the Discourse on the Noble Ones¡¦ Heritages, howeve
comprehend by groups¡¦ when by means of a subsequent consciousness he comprehends a
not self¡¦ that consciousness which occurred [comprehending] materiality as ¡¥impermanen
self¡¦ in the seven instances of the Material Septad given above. As this method is more suit
therefore confine ourselves to it explaining the rest.¡¨

Now in the first method a yogi takes head hairs as an object of meditation, then body hairs, t
and so on. But in this method he comprehends the consciousness itself which comprehends
impermanent and so on. Here a yogi does not go to other objects. So he is not distracted. Th
said that it is more suitable. If you have to take the head hair, body hair and so on, then at e
there is new subject of meditation. But here you just take the consciousness which takes the
and so on. So a yogi is not described. That is why this method is said to be more suitable th
Here 'comprehending by groups¡¦ means actually comprehending the consciousness which
and so on as impermanent and so on. So it is comprehending the comprehending conscious

¡§(2) By pairs: after the bhikkhu has comprehended as ¡¥impermanent, painful, not self¡¦ the
the ¡¥taking up and putting down¡¦ (That really means from birth to death.), he comprehends
consciousness [with which he was comprehending the materiality] too as ¡¥impermanent, pa
means of a subsequent consciousness. (Here also by one consciousness he takes another
of vipassan? meditation. And he takes that consciousness also to be ¡¥impermanent¡¦ and s
comprehended as impermanent, painful, not self the materiality of the ¡¥disappearance of w
each stage¡¦ (That means mind and matter in one stage does not reach to the next stage, an
that stage also does not reach to succeeding stages and so on. They are mentioned previou
and that arising from ¡¥nutriment¡¦, ¡¥arising from temperature¡¦, ¡¥kamma-born¡¦,
¡¥consciousness-originated¡¦ and ¡¥natural¡¦, he comprehends that consciousness too as ¡¥
not self¡¦ by means of a subsequent consciousness. In this way he is said to comprehend by

First he comprehends matter as ¡¥impermanent¡¦ and so on. Next he takes the consciousne
impermanent and so on. So it is called ¡¥pairs¡¦. In the first method, ¡¥by groups¡¦, he does n
in pairs; he just comprehends the consciousness which takes head hairs, body hairs and so
¡¥impermanent¡¦. Here he takes let us say materiality as impermanent, and then he takes th
which takes materiality as impermanent, as impermanent by another consciousness. It goes
the second method is called ¡¥by pairs¡¦.

The third method is ¡¥by moments¡¦. ¡§After the bhikkhu has comprehended as ¡¥imperman
the materiality of the ¡¥taking up and putting down (from birth to death)¡¦, he comprehends th
consciousness [with which he was comprehending the materiality] as ¡¥impermanent, painfu
of a second consciousness, and that second consciousness by means of a third, and the thi
fourth, and the fourth by means of a fifth.¡¨ So it is going in a series. We have to make corre
should read ¡§and the fourth by means of a fifth as that too is impermanent.¡¨ So we will rub
too he comprehends¡¦. We don¡¦t need these five words. It should be ¡§and the fourth by me
that too is impermanent¡¨. So by the fifth consciousness he comprehends the fourth conscio
consciousness too is ¡¥impermanent, painful and not self¡¦. Here he does not comprehend th
consciousness. He only comprehends the fourth consciousness by the fifth consciousness.
the fourth by means of a fifth as that too is impermanent, painful, not self.¡¨

¡§After he has comprehended as ¡¥impermanent, painful, not self¡¦ the materiality of disappe
grows old in each stage¡¦ and that ¡¥arising from nutriment¡¦, ¡¥arising from temperature¡¦, ¡¥
¡¥consciousness-originated¡¦ and ¡¥natural¡¦, he comprehends that first consciousness as ¡¥
painful, not self¡¦ by means of a second consciousness and that second consciousness by m
the third by means of a fourth, and the fourth by means of a fifth. Here also we should have
impermanent, painful, not self¡¦. ¡§Comprehending thus four [consciousnesses] from each d
materiality he said to comprehend by moments.¡¨ So this is said to be ¡¥comprehending by m
five consciousnesses. The first consciousness takes materiality as object. The second conso
first consciousness as object. The third consciousness takes the second consciousness as o
takes the third, and the fifth takes the forth. Then he stops there. That is ¡¥by moments¡¦.

¡§(4) By series: after he has comprehended as ¡¥impermanent, painful, not self¡¦, the materi
¡¥taking up and putting down¡¦, he comprehends that first consciousness as ¡¥impermanent
by means of a second consciousness, and the second by means of a third, and the third by
and the tenth by means of the eleventh (Here we should strike out the words ¡¥and that too
and the tenth by means of eleventh as that too is impermanent, painful, not self.¡¨ In the prev
stops at comprehending the fourth consciousness by fifth consciousness. But here he ends
tenth by the eleventh consciousness. He doesn¡¦t go beyond comprehending the tenth.

¡§After he has comprehended as ¡¥impermanent, painful, not self¡¦ the materiality of the disa
grows old in each stage¡¨ and so on. ¡§He comprehends that consciousness as ¡¥imperman
by means of a second consciousness, and the second by means of a third.. and the tenth by
as impermanent, painful, not self. It would be possible to go on comprehending it in this way
insight even or a whole day.¡¨ That means taking the tenth by the eleventh, taking the eleven
twelfth, taking the twelfth by the thirteenth and so on. So he could go on for the whole day.

¡§But both the material meditation subject and the immaterial meditation subject become far
comprehending is taken as far as the tenth consciousness. (It is enough just to take up to th
consciousness.) That is why it is said that it can be (I think ¡¥should be¡¦ is better, not ¡¥it ca
stopped at the tenth. (So a yogi must stop at the tenth. He must not go on beyond the tenth
make him distracted.) It is when he comprehends in this way that he is said to comprehend
is ¡¥comprehension by series¡¦. The first consciousness takes the materiality as object and t
the first consciousness as object and so on, until the eleventh consciousness takes the tenth
¡¥impermanent¡¦ and so on. Then he stops there.

¡§(5) By removal of false view, (6) by abolition of conceit, (7) by ending attachment: there is
method for any of these three. (There is no special method.) But when he has discerned this
described above and this immateriality as described here, then he sees that there is no livin
above the material and the immaterial¡¨ and so on. This is the description of removal of false
of conceit, and the ending of attachment. This is how he comes to this by discerning the me
materiality actually as impermanent, suffering and no-self.

Now paragraph 83 ¡§But in the Discourse on the Noble Ones¡¦ Heritages¡¨ - there are two ki
mentioned by the Visuddhi Magga. And the Sub-Commentary did not give us any informatio
methods, ¡¥Discourse of the Noble Ones¡¦ Heritages¡¦ and ¡¥Discourse on Purification¡¦. The
been two lines of instruction given at the time of Venerable Buddhaghosa.

¡§After setting forth the headings thus: ¡¥As removal of [false] view, as abolition of conceit, a
attachment¡¦, the following method is set forth: ¡¥There is no removal of [false] view in one
thus ¡§I see with insight, my insight¡¨; there is removal of [false] view in one who takes it thus
formations see formations with insight, comprehend, define, discern, and delimit them¡¨.¡¦¡¨
¡¥I see¡¦, then there is a kind of false view because you have not yet gotten rid of the view o
when you see that there are only formations, when you see formations with insight, then the
of false view.

¡§There is no abolition of conceit in one who takes it thus ¡¥I see thoroughly with insight, I se
insight¡¦.¡¨ So I can see this, maybe others cannot. ¡§There is abolition of conceit in one who
¡¥Only formations see formations with insight¡¦,¡¨ and so on. ¡§There is no ending of attachm
pleased with insight thus ¡¥I am able to see with insight¡¦.¡¨ Sometimes when people see th
attached to that seeing; they like it because this seeing is a result of the individual¡¦s medita
there is attachment to this seeing. When one is attached to this seeing, then one cannot get
attachment. So ¡¥I am able to see with insight¡¦ - there is no ending of attachment. But there
attachment in one who takes it thus ¡¥Only formations see formations with insight, compreh

¡§There is removal of [false] view in one who sees thus ¡¥If formations were self, it would be
them as self; but being not-self they are taken as self. (They are taken to be ¡¥self¡¦, althoug
are ¡¥not-self¡¦.) Therefore they are not self in the
sense of no power being exercisable over them; (They do not lend themselves to being orde
some beings.) they are impermanent in the sense of non-existence after having come to be;
the sense of oppression by rise and fall.¡¨ These are always explained with regard to being i
painful, and not self. ¡§They are not self in the sense of no power being exercisable over the
reason for their being anatta (not self). Non-existence after having come to be, this is the rea
impermanence. Oppression by rise and fall, this is the reason for being dukkha (suffering or
is abolition of conceit in one who takes it thus ¡¥If formations were permanent, it would be rig
them as permanent¡¦ and so on.¡¨ These paragraphs explain how conceit and others are ren

Paragraph 88 ¡§This is how he comprehends formations by attributing the three characterist
of the Immaterial Septad.¡¨ These are seven ways of comprehending the immaterial to be im
on.¡¨ At this stage both material meditation subject and the immaterial meditation subject ha
familiar to him.¡¨ He was very familiar with both matter and mind or mental things when he c
stage.

¡§Having thus become familiar with the material and immaterial meditation subjects, and so
here already a part of those 18 Principal Insights which are later on to be attained in all their
means of Full-Understanding as Abandoning starting with Contemplation of Dissolution, he c
things opposed to what he has already penetrated.¡¨ Now 18 principal insights are given her
will be described in the section on Contemplation of Dissolution and others will be explained
chapter. So we can just leave them here. They are called ¡¥the 18 principal vipassan?¡¦, 18
- contemplation of the impermanent, contemplation of pain, contemplation of not self, conter
dispassion and so on. We will come to them later.

Now we will go to the Knowledge of Contemplation of Rise and Fall in paragraph 93 and tho
practicing comprehension by groups, comprehension of matter and comprehension of mind
vipassan? knowledge in the yogi becomes strong. After that comprehending knowledge, the
knowledge of contemplation of rise and fall, contemplation of arising and disappearing. ¡§Ha
knowledge in this way by abandoning the perceptions of permanence, etc., which oppose th
impermanence, etc., he passes on from Comprehension Knowledge and begins the task of
Contemplation of Rise and Fall, which is expressed thus.¡¨ So from here we will from time to
notes. I think it is like a guide for the following paragraphs. After this first comprehension kno
passes on to Contemplation of Rise and Fall.

¡§When he does so, he does it first in brief.¡¨ He does the contemplation of rise and fall first

then he does it in detail by way of conditions and instances. So the first one is a brief metho
contemplation. ¡§When he does so, he does it first in brief. Here is the Text: ¡¥How is that u
contemplating present ¡¥states¡¦ change is knowledge of contemplation of rise and fall? ¡¥P
is born [materiality] (That means materiality that has been born is present.); the characteristi
generation is rise, the characteristic of its change is fall, the contemplation is knowledge¡¦.¡¨
materiality is born of materiality, which has been born, is present. Here ¡¥present materiality
¡¥born¡¦. That means it is included in the trio of instants.

Please see footnote 30 on the next page. ¡§Present materiality is called ¡¥born materiality¡¦;
in the trio of instants [of arising, presence and dissolution] is what is meant.¡¨ ¡¥Materiality th
born is present¡¦ means materiality that is endowed with three instants - arising, dissolution a
dissolution. That means the real present. ¡§But that is hard to discern at the start, so the inte
insight should be done by means of presence according to continuity.¡¨ To really see the th
(arising, present and dissolution) is difficult. So for the beginner it is almost impossible. Ther
insight should be done by means of presence according to continuity. That means the matte
does not go over to another condition. For example, when you are cold, you have certain kin
properties in your body. Those do not go over to the stage when you become warm and so
¡¥presence according to continuity.

There are different kinds of presence (paccupanna or present). Do you remember that? Som
present the whole life. We call it ¡¥present¡¦. Right? Also sometimes we call ¡¥present¡¦ that
some time, like the material properties lasting for the time when we are warm, when we are
are cold. For all these different material properties arise. That is continuity present. And the
present is the moment, the momentary present. That is actually the real present, which has
sub-moments of arising, present and dissolution. There are three kinds of present.

You can go to chapter 13, paragraph 111. ¡§Present materiality is born materiality; the chara
its generation is rise, the characteristic of its change is fall, the contemplation is knowledge¡¦
arising is characteristic of its generation and falling is characteristic of its change. And conte
knowledge of present feeling, perception, formations, consciousness, eye, etc. ¡¥Present be
that means becoming that has been born is present. ¡§The characteristic is rise, the charact
is fall. The contemplation is knowledge.¡¨ It is taken from the Pa?isambhid?magga.

Did you notice that it stops with becoming? Because with respect to ¡¥etc.¡¦ you have to und
things. Where do you find ¡¥becoming¡¦? In Dependent Origination. Right. After becoming w
old age and death. Right? So please read the end of footnote 30. ¡§For the elision represen
chapter 20, paragraph 9.¡¨ In this case, however, the last two members of the Dependent O
out. Although stages possessed of (Please add ¡¥birth¡¦ there.) birth, aging, and death are m

the heading of birth and of aging and death in Comprehension by Groups, etc., nevertheless description of Knowledge of Rise and Fall, if it were said ¡¥present birth is born; the characte generation is rise, the characteristic of its change is fall¡¦, etc., it would be tantamount to an and approval of the proposition that birth and aging and death were possessed of birth and That is why they are left out. Birth, aging and death are one thing and those having birth, ag are another. Let us say ignorance as an example. Ignorance has arising, presence and diss author does not stop at becoming, but goes on to birth, decay and death, then they themsel or something like that. It is an absurd saying. Birth possesses birth, aging possesses aging, possesses death. That is why they are left out. So that Text ends with ¡¥becoming¡¦ in order Birth is the arising of things. Right? And aging is the deterioration of things and then dissolut disappearing of things. So birth cannot have another birth although ignorance or formations decay and death. But birth itself cannot have birth, decay and death because it itself is birth. the last two links are left out here.

Paragraph 95 ¡§In accordance with the method of this text he sees the characteristic of gen the arising, the aspect of renewal, of born (¡¥Mentality¡¦ is missing there.) mentality and mat ¡¥rise¡¦, and he sees their (not ¡¥its¡¦) characteristic of change, their (not ¡¥its¡¦) destruction, (not ¡¥its¡¦) dissolution, as ¡¥fall¡¦. If you look at the passage in paragraph 94, there is materi then there is mentioned feeling, there is perception, formations, and consciousness. And als ear and so on. There are many things there. In accordance with this method in this text he s characteristic of generation or arising. The birth, the arising, the aspect of renewal of born m materiality, that is both mind and matter, not only matter but also of mind he sees. So actual of mind and matter as arising he sees. And he sees their characteristic of change, destructio as fall.

¡§He understands thus: ¡¥There is no heap or store of unarisen mentality-materiality [existin arising. When it arises, it does not come from any heap or store; and when it ceases, it does direction. There is nowhere any depository in the way of a heap or store or hoard of what ha on. Then there is the simile. ¡§It (sound) is brought into being owing to the lute, the lute¡¦s ne man¡¦s appropriate effort, and having been, it vanishes - so too all material and immaterial s having been, are brought into being, and having been they vanish.¡¨

Now ¡¥the lute¡¦s neck¡¦ - the P??i word here normally means ¡¥the lute¡¦s neck. But the Sub explains it to mean not the lute¡¦s neck. I think it is called ¡¥pick¡¦. It is something used to pla string. They use something. Right? It should be ¡¥owing to the lute, the pick, and the man¡¦s effort, and having been it vanishes¡¦ and so on. The sound arise only when the lute is played stored anywhere before it comes into being. And it is not stored anywhere after it goes out o same way mind and matter just arise and before arising they are not stored anywhere, and a

are not stored anywhere. That is why at every moment there is new mind, new matter and s

¡§Having given attention to rise and fall in brief thus, he again [does so in detail].¡¨ Now it ex
detail. ¡§He sees the rise of ¡¥the materiality aggregate in the sense of conditioned arising¡¦
arising of ignorance there is the arising of materiality.¡¨ Now what is meant here is that he s
arising of materiality by way of its conditions or its causes. So instead of saying ¡¥in the sens
conditioned arising¡¦, we should say ¡¥by the nature of arising of conditions¡¦. With the arisin
there is arising of materiality. That means because there is ignorance there is matter. So he
of matter by way of its cause. Because of the existence of ignorance there is arising. With th
ignorance there is the arising of materiality. With the arising of craving, with the arising of ka
the arising of materiality.

¡§(1) He sees the rise of ¡¥the materiality aggregate (again) by the nature of arising of condi
With the arising of ignorance there is the arising of materiality.¡¨ So these four are one group
is a separate group. ¡§(5) One who sees the rise of generation sees the rise of materiality ag
he just sees the arising of material aggregate not by way of causes, not by way of the arising
conditions. He just sees its arising.) One who ¡¥sees the rise of the materiality aggregate se
characteristics.¡¨ That means four by way of conditions, and one is called ¡¥by way of instan
to that later.

¡§ ¡¥He sees the fall of the materiality aggregate in the sense of conditioned cessation thus
should say ¡¥by the nature of cessation of conditions¡¦.) With the cessation of ignorance the
cessation of materiality. (When there is no ignorance, there is no materiality. So with the ces
conditions he sees the cessation of materiality. Or depending on the cessation of causes or
sees the cessation of materiality.) With the cessation of craving.., with the cessation of kamn
sees the fall of the materiality aggregate - again it should be - by the nature of cessation of c
thus. With the cessation of nutriment there is the cessation of materiality and so on; then (5)
the characteristic of change sees the fall of the materiality aggregate. (So when one sees ch
the fall of disappearance of materiality.) One who sees the fall of the materiality aggregate s
characteristics¡¦.¡¨

¡§Likewise: ¡¥He sees the rise of the feeling aggregate - the same thing again - by the natur
conditions¡¦. And then he sees the fall of feeling aggregates in the five ways. And as in the c
aggregate, [that is substituting ¡¥contact¡¦ for the ¡¥nutriment¡¦ in the case of materiality,] so
perception and formations aggregates. So also for the consciousness aggregate with this di
the phrases containing ¡¥contact¡¦ there are substituted ¡¥with the arising of mentality-mater
¡¥with the cessation of mentality-materiality¡¦.¡¨ That is because the fifth aggregate is consci
aggregate. In the Dependent Origination depending on mind and matter consciousness aris

¡§So there are fifty characteristics stated with the ten in the case of each aggregate by seein
fall.¡¨ There are five ways of seeing rise and five ways of seeing fall. So all together there are
aggregate. ¡§By means of which he gives attention in detail according to condition and acco
¡¥According to condition¡¦ means depending on arising or cessation of conditions, he sees th
cessation of five aggregates. ¡¥According to the moment¡¦ means seeing the very arising an
aggregates. Here he does not see the arising or falling of conditions, but just the arising and
aggregates themselves. That is mentioned here as according to instant or moment. ¡§The ri
thus; its fall is thus; so it rises, so it falls. As he does so his knowledge becomes clearer thus
seems, these states, not having been, are brought into being; having been, they vanish¡¦.¡¨

¡§When he sees rise and fall in two ways: according to conditions and according to instants,
Truths, aspects of Dependent Origination, Methods, and Characteristics, become evident to
book we should say ¡¥different Truths¡¦ rather than ¡¥several Truths¡¦. Then the author expla
by ¡¥according to condition¡¦ and what is meant by ¡¥according to instant¡¦. That is in paragr
with paragraph 100 and so on here he explains the different Truths, aspects of Dependent O
others.

¡§When he sees rise and fall in the two ways, according to condition and according to instan
of Origination becomes evident to him (¡¥The Truth of Origination¡¦ means the Second Noble
of Suffering.) through seeing rise according to condition owing to his discovery of the progen
sees the rise and fall in two ways, according to condition and according to instants, then the
becomes evident to him.) The Truth of Suffering becomes evident to him through seeing rise
to instant (now here according to instant) owing to his discovery of the suffering due to birth
¡¥which is birth¡¦. Suffering and birth are the same here. It is not ¡¥due to¡¦ birth.) The Truth
becomes evident to him through seeing fall according to condition owing to his discovery of
things produced by conditions when their conditions do not arise. The Truth of Suffering bec
him too through seeing fall according to instant owing to his discovery of the suffering which
his seeing of rise and fall becomes evident to him as the Truth of Path thus: ¡¥This is the mu
owing to abolition of confusion about it.¡¨ So all the Four Noble Truths become evident to hir
rise and fall of the aggregates in two ways: according to condition and according to instant.

¡§The Dependent Origination in forward order becomes evident to him through seeing rise a
owing to his discovery that ¡¥When this exists, that comes to be¡¦. The Dependent Originatio
becomes evident to him through seeing fall according to condition owing to his discovery tha
not exist that does not come to be¡¦. Dependently arisen states become evident to him throu
fall according to instant owing to his discovery of the characteristic of the formed; for the thir
of rise and fall are formed and conditionally arisen.¡¨ So seeing the five aggregates, things,

fall of five aggregates in this way makes him understand more clearly the Dependent Origina
order and reverse order and also the states mentioned in the Dependent Origination which a
¡¥dependently arisen states¡¦. That means actually all that are mentioned in the Dependent
Everything mentioned in the Dependent Origination arises from some other conditions. So th
dependently arisen states.

¡§The Method of Identity becomes evident to him through seeing rise according to condition
remember the four methods with which to understand the Dependent Origination? Go back t
309. There are four methods of treating the meaning. They are Method of Identity, the Metho
Method of Uninterest, and the Method of Ineluctable Regularity. So these are the four metho
should understand Dependent Origination or understand things. These methods become ev
rise and fall of aggregates in two ways.

¡§The Method of Identity becomes evident to him through seeing rise according to condition
discovery of unbroken continuity in the connection of cause with fruit.¡¨ There is connection
fruition, causes and effect. So when one sees the arising according to condition, that means
this condition, there is the fruit; because this is condition, there is fruit of it and so on. When
it, he understands it by way of the Method of Identity. That means there is the continuation o
effect.

¡§Then he more thoroughly abandons the annihilation view.¡¨ When he sees this, he abando
view; that means he abandons the view that a being is annihilated as death. Nothing arises
abandons this view when he sees arising according to condition. Because there is condition
arises depending on that condition. So this condition and fruit condition and fruit connection
and on. So there is some kind of identity in this continuity.

¡§The Method of Diversity becomes evident to him through seeing rise according to instant (
there is arising.), owing to his discovery that each [state] is new [as it arises].¡¨ Although ther
kind of continuity, each one is a new one. Since everything is new, new at every moment, th
permanency in the states. When he sees rising according to instant, then he can abandon th
things are permanent. That is because at every moment there is a new thing arising, and an
disappearing, and so there can be no permanency in those states. He sees that.

¡§The Method of Uninterestedness becomes evident to him through seeing rise and fall acco
owing to his discovery of the inability of states to have mastery exercised over them. Then h
abandons the self-view.¡¨ If it is to be called ¡¥self¡¦, then it must be able to exercise its autho
it. But now they just rise and fall; the states just rise and fall, and nobody can exercise autho
them, saying to be permanent or whatever. When he sees rising and falling according to con

able to abandon the self-view, the view that there is permanent self.

¡§The Method of Ineluctable Regularity becomes evident to him through seeing rise accordi
to his discovery of the arising of the fruit when the suitable conditions are there. Then he mo
abandons the moral-inefficacy-of-action view.¡¨ That means whatever you do does not amou
able to abandon that view because he sees the arising of aggregates or arising of states acc
conditions. Because of this condition there is this fruit. And this fruit is from this condition onl
from any other condition. So he is able to abandon the wrong view that even though you do
doesn¡¦t amount to doing anything, any kamma or whatever. Now here we have finished the
regard to Dependent Origination.

¡§The characteristic of not-self becomes evident to him through seeing rise according to con
his discovery that states have no curiosity (¡¥The states that have no curiosity¡¦ really means
no effort of their own.) and that their existence depends upon conditions.¡¨ In this paragraph
things that we should note. That is characteristic of individual essence and the characteristic
formed. I want you to understand these two, characteristic of individual essence and the cha
what is formed.

¡¥Characteristic of individual essence¡¦ means characteristics that they do not share with an
Let us take as an example contact. Contact has the characteristic of impinging on the object
characteristic is for contact only, not for feeling, and not for perception and so on. So they ar
individual characteristic or the individual essence.

¡¥The characteristic of what is formed¡¦ means the impermanent, suffering and no-self natur
the characteristic of what is formed. They are actually common characteristics of conditione
Everything that is conditioned has these three characteristics (arising, present and dissolutio

A yogi comes to see both characteristic of individual essence and the characteristic of what
practices vipassan? meditation. These two become evident to him owing to his discovery of
fall at the instant of rise and the non-existence of rise at the instant of fall. When there is risi
is no falling. When there is falling, there is no rising. When he discovers this, then the charac
what is formed and the characteristic of individual essence become clear to him. Here only r
mentioned, not the intermediate stage. Right? So footnote 32 says ¡§The inclusion of only ri
is because this kind of knowledge occurs as seeing only rise and fall, not because of non-ex
instant of presence.¡¨ That is because in vipassan? the yogis see the rising and falling. That
and falling are mentioned here, not because the intermediate stage is non-existent. There is
stage that is called ¡¥present¡¦. But in vipassan? meditation only rising and disappearing are
That is why these two only are mentioned.

¡§When the different truths, aspects of the Dependent Origination, methods, and characteris
evident to him thus, then formations appear to him as perpetually renewed.¡¨ I want to say ¡¥
instead of saying ¡¥perpetually renewed¡¦ because they are not ¡¥renewed¡¦. Actually at eve
a new phenomenon existing; it is not that something is renewed.

Student: Then how do things stay the same? Do you mean that all mind and matter, all state

Teacher: In the place of the old one which has disappeared, a new one takes its place. It is
nature, of the same kind. Let us say something like not one glass, but many glasses as an e
glass disappears, then you put another glass there. We can say the same in the sense that
a glass disappears, and the one that is there now is also a glass. But they are different. The
and the other is put in its place. In the same way one material property disappears and anot
place, another of the same kind or similar kind.

¡§ ¡¥So these states, it seems, being previously unarisen, arise, and being arisen, they ceas
not only always new (not ¡¥perpetually¡¦), but they are also short-lived like dew-drops at sun
bubble on water, like a line drawn on water, like a mustard seed on an awl¡¦s point, like a lig
And they appear without core, like a conjuring trick, like a mirage, like a dream, like a circle
firebrand (Some of these similes are not mentioned in the discourses. We cannot trace them
city, like froth, like a plantain trunk, and so on.¡¨

Now goblin city - do you know goblin city? It is lie a city created by goblins, or ghosts, or son
Sometimes you find yourself in a house, in a big building. Then next morning you find yours
ground. Nothing of the house you experienced during the night can be seen. So that kind of
to many people. I don¡¦t know if they happen here too. So they are called ¡¥goblin cities¡¦. Th
cities or whatever that are made to appear as real to human beings. Maybe in the movies yo
like these. A person enters the house and he enjoys the food in the house or whatever. And
finds himself lying on the ground, something like that. That is called ¡¥goblin city¡¦.

¡§At this point he has attained tender insight knowledge (It is still tender.) called ¡¥Contempl
and Fall¡¦, which has become established by penetrating the fifty characteristics in this mann
is subject to fall arises; and to be arisen necessitates fall¡¦.¡¨ I don¡¦t think that is acceptable.
what is subject to fall arises and what has arisen naturally falls.¡¨ It should be something like
the attainment of this he is known as a ¡¥beginner of insight¡¦.¡¨ Only when you attain to this
called a ¡¥beginner of insight¡¦. Before that you are not an official beginner.

Now we have Imperfections of Insight or Impediments of Insight. ¡§When a yogi reaches this

imperfections or impurities of insight arise in him.¡¨ These are the obstacles to progress, obs
attainment, obstacles to enlightenment. That is because if a yogi takes them to be enlighten
would not practice any further and so he will not get to enlightenment. These are called ¡¥Im
Insight¡¦; in P??i they are called the ¡¥Impurities of Insight¡¦. There are ten of them. ¡§They a
illumination, (2) knowledge, (3) rapturous happiness (That means p?ti.), (4) tranquillity, (5) b
resolution, (7) exertion, (8) assurance (I would say ¡¥establishment¡¦.), (9) equanimity, (10) a

So these ten things happen or arise in a person who has reached this stage of contemplatin
These imperfections ¡§do not arise either in a Noble Disciple who has reached penetration [
means in ones who have gained enlightenment.) or in persons erring in virtue, neglectful of t
subject and idlers.¡¨ They arise only in one who is practicing meditation, ¡§who keeps the rig
devotes himself continuously to his meditation subject and is a beginner of insight.¡¨ So thes
arise in Noble Disciples and also will not arise in those who do not practice meditation. Ther
these ten are explained one by one.

So let¡¦s go to illumination. ¡§Illumination is illumination due to insight. When it arises, the m
thinks ¡¥Such illumination never arose in me before. I have surely reached the Path, reache
he takes what is not Path to be the Path and what is not fruition to be Fruition. When he tak
the Path to be the Path and what is not Fruition to be Fruition, the course of his insight is int
(because he will not practice any more). He drops his basic meditation subject and sits enjo
illumination.¡¨

¡§But this illumination arises in one bhikkhu illuminating only as much as the seat he is sittin
another, the interior of his room; in another, the exterior of his room; in another, the whole m
quarter league.., a half league.., a league.., two leagues.., three leagues; in another bhikkhu
making a single light from the earth¡¦s surface up to the Brahm? World. But in the Blessed C
illuminating the ten-thousand-fold-world-element.¡¨ And then there is a story.

Now please read footnote 34. ¡§ ¡¥Illumination due to insight¡¦ is the luminous materiality ori
insight consciousness, and that originated by temperature belonging to his own continuity (T
body.). Of these, that originated by insight consciousness is bright and is found only in the m
body. The other kind is independent of his body.¡¨ I don¡¦t want to say that. ¡§The other kind
and spreads all round according to the power of his knowledge.¡¨ Here the translation is not
is manifest to him only¡¨, not ¡¥too¡¦. I would say ¡§It is manifest to him only and he sees any
in the place touched by it.¡¨ So the illumination is manifest only to him. Others won¡¦t see the
And he sees anything material in the place touched by it. But he would see things illuminate
light.

And then the Sub-Commentary raises a question. Does he see with eye consciousness or m
it says it should be said to be seeing with mind consciousness. That means he does not see
eyes, but with his mind he sees things touched by or illuminated by that bright light. And ther
the story of two Elders.

Next is knowledge. ¡§Knowledge is knowledge due to insight. As he is estimating and judgin
immaterial states perhaps knowledge that is unerring (¡¥Unerring¡¦ means undeterred.), kee
very sharp arises in him, like a lightning flash.¡¨

¡§Rapturous happiness (p?ti) due to insight. Perhaps at that time the five kinds of happiness
happiness, momentary happiness, showering happiness, uplifting happiness, and pervading
arise in him filling his whole body.¡¨ Do you remember the five mentioned in chapter 4, parag
on? Then there are tranquillity, bliss, resolution, exertion, and then assurance. Assurance is
establishment. So ¡¥assurance¡¦ really means mindfulness. His mindfulness is very strong a

¡§Equanimity is both equanimity about insight and equanimity in adverting. For equanimity a
is neutrality about formations, arises strongly in him at that time. So does equanimity in adve
mind door¡¨, not ¡¥it is also¡¦. That means equanimity in adverting in the mind door also aris
him.

And then attachment, that is real attachment. Now paragraph 124 ¡§Here illumination, etc., a
imperfections because they are the basis for imperfection, not because they are [kammically
because they are akusala). But attachment is both an imperfection and the basis for imperfe
last one is real akusala because it is lobha (attachment). The other nine are not akusala but
for akusala. They are conditions for akusala because when the yogi has illumination, then he
to the illumination and so on.

¡§As basis only they amount to ten; but with the different ways of taking them they come to t
view, by conceit, and by way of attachment, they become thirty. So each one can be taken b
by way of conceit, and by way of attachment. A skillful meditator is not deceived by these. S
they are impermanent and so on and they are not the right path to attainment, to enlightenm
here that the illumination and so on are not the right path, but the practice of vipassan? only
path. He decides this. When he decides this and this knowledge is established in him, then h
reached the knowledge and vision of what is the Path and what is not the Path. A person, a
reaching the contemplation of rise and fall will encounter these impediments. When he enco
impediments, he must be able to see them as impediments and as signs of enlightenment a
them to be the signs of enlightenment, then he will stop here. He will not go any further. And
deprived of progress in insight and enlightenment. And at this point the three truths are defin

This is the end of chapter 20. It is not the end of Contemplation of Rise and Fall. We have to
the Contemplation of Rise and Fall. But one Purity ends here, that is Purification by Knowled
what is the Path and what is not the Path. Because the yogi is practicing contemplation on ri
when he reaches to a certain level of the contemplation of rise and fall, these impediments c
disturbed by this impediments, he could not see rise and fall really very clearly. So he has to
to see rise and fall clearly. So contemplation of rise and fall does not end here; it will go over
chapter. But the Purification of Knowledge and Vision of What is Path and What is not the P
There is overlapping of purity and vipassan? knowledge. If you look at the handout, you will

Student: Could you explain some way we could work with seeing rise and fall?

Teacher: At first you do not try to see the rising and falling; you try to get good concentration
to be mindful of what is happening at the present moment. Later on the arising and disappea
observe will become evident to you. So what is important is to get the necessary amount of
your concentration gets better, then you will come to see the rising and falling, rising and fall
have to see the things clearly. Right? After that, we see this is arising and this is falling or it i
arising and it is not falling. Before we see the real arising and falling, we have to see the thin

S?dhu! S?dhu! S?dhu!

Chapter 21
(Tape 43 / Ps: 1 -60)

Today we have come to chapter 21. Now let¡¦s say a meditator was meditating and practicin
meditation. Up until now he has reached the Knowledge of Seeing Rise and Fall. So first he
concentration and after that he comes to see mind and matter clearly. Then he sees the cau
matter. Next he contemplates on mental and physical phenomena by the use of comprehen
called ¡¥inferential vipassan?¡¦. And then he tries to see the rising and falling of mental and
phenomena. He observes the rising and falling of things.

His knowledge of vipassan? was somewhat developed. At that moment he was troubled by
of vipassan? or the ten impediments like illumination, joy, happiness, tranquillity and so on.
impediments or obstacles of vipassan? because if he thinks that they are indications of enlig
will not practice anymore. So he will not get any more progress. They are impediments or ob
progress in vipassan?. Therefore he has to surmount them. He has to regard them as just p
has to stick to the contemplation on the rising and falling of mental and physical phenomena
chapter ends with his being able to decide which is the right path and which is not the right p
these ten impediments are not the right path. He is not to be pleased with them; he is not to
Contemplation on the rise and fall is the right path. So his contemplation of rise and fall has
yet. He was disturbed by these ten impediments. Now free from impediments, he must go o
chapter he will go on, first practicing contemplation on rise and fall again.

There are two parts in the contemplation on rise and fall, the immature stage and the mature
practiced contemplation of rise and fall and it was not so mature. At that point he was disturb
ten impediments. Now he has cleared those impediments and so he is going to practice mo
its culmination with the Eight Knowledges, and Knowledge in Conformity with Truth is ninth.
there are nine vipassan? knowledges. These are what is called ¡¥Purification by Knowledge
Way¡¦. Until the end of the last chapter that is Purification by Knowledge and Vision of What
What is not the Path. That purification he has reached, and so the next purification is called
by Knowledge and Vision of the Way¡¦. And this stage of purity will consist of many stages o
knowledge. So here we have nine.

¡§The Eight should be understood as follows: (1) Knowledge of Contemplation of rise and fa
free from imperfections and steady on its course (It is that which is more mature.), (2) Know
Contemplation of Dissolution, (3) Knowledge of Appearance as Terror, (4) Knowledge of Co
(5) Knowledge of Contemplation of Dispassion, (6) Knowledge of Desire for Deliverance (or
from it), (7) Knowledge of Contemplation of Reflection, and (9) Knowledge of Equanimity ab
these states of knowledge he will get one after another.

¡§ ¡¥Knowledge of Conformity with Truth as ninth¡¦ is a term for Conformity.¡¨ It will become
¡§So one who wants to perfect this should make these kinds of knowledge his task, starting
Rise and Fall free from imperfections.¡¨ So he has to practice the Knowledge of Rise and Fa
of Rise and Fall again. ¡§Why does he pursue knowledge of rise and fall? To observe the th
characteristics.¡¨ He has been observing the three characteristics, but his observation of the
characteristics is not yet strong enough. In order to make that observation strong, he has to
observing the three characteristics again. ¡§The knowledge of rise and fall already dealt with
the ten imperfections (He was troubled previously by the ten imperfections of obstacles.), wa
observing the three characteristics in their true nature; but once freed from imperfections, it i
so. So he should pursue it again here in order to observe the characteristics.¡¨ He practices
rise and fall again. When he practices meditation, he sees the rising and falling or the rising
disappearing of things, that is the rising and disappearing of what he observes at the presen

Then the book explains the three characteristics - when they fail to become apparent and fo
first ¡§The characteristics fail to become apparent when something is not given attention and
conceals them. What is that? Firstly, the characteristic of impermanence does not become a
when rise and fall are not given attention, it is concealed by continuity.¡¨ Because it is conce
continuity, we cannot see the impermanence of things. That is because we cannot get rid of
continuity, so we are unable to see the impermanence of things. Impermanence is conceale
because we do not see the rise and fall of things.

¡§The (second) characteristic of pain does not become apparent (That means we are unable
when continuous oppression is not given attention (when we do not concentrate on being op
falling continuously), it is concealed by the postures.¡¨ That means we change from one pos
very often. When we change from one posture to another, the next posture is said to be una
the pain. That means when we have a little pain, then we change the posture. That is when
meditating especially. Let us say that we sit for some time, and there is pain or something in
we change to be free from it. So when we change, the pain is gone. The pain does not beco
because we change posture every now and then. We fail to see that physical phenomena ar
arising and disappearing. When we see the arising and disappearing and when we see that
also when we sit in one posture for some time, then we will come to see that it is really painf
suffering always.

The third characteristic is not self. It does not become apparent because resolution into the
is not given attention. That means when we do not see the mental and physical phenomena
elements, or in different components, there is the notion of compactness. We see things as
put together or they are held together by something. That dissolution into various elements

attention to; so that is concealed by compactness. Since it is concealed by compactness, we
them into their components. Therefore we fail to see the third characteristic of anatta or not s

¡§However, when continuity is disrupted by discerning rise and fall¡¨ - when you practice me
really see the rise and fall of things, then the continuity is disrupted. The continuity is broken
When the continuity is broken, then the characteristic of impermanence becomes clear. ¡§W
exposed by attention to continuous oppression, the characteristic of pain becomes apparent
nature.¡¨ There is an explanation down in footnote 3. We will read that later. ¡§When the res
compact is effected by resolution into elements (when we break them down into pieces), the
not self becomes apparent in its true nature.¡¨ So if we want to see the three characteristics,
to do is see the rise and fall of things and see the perpetual oppression by rise and fall. And
to break everything down into the component elements.

Now let us look at footnote 3, the last paragraph. ¡§Commenting on this paragraph in the Vis
Sub-Commentator says: ¡§¡¥When continuity is disrupted¡¦ means when continuity is expose
perpetual otherness of states (States are different at every moment. One state at this mome
at the next moment.) as they go on occurring in succession. For it is not through the connec
states¡¨ and so on. That sentence is not so good. What we should understand is that a perso
observes rise and fall, who really sees the rise and fall, to such a person these mental and p
do not manifest in a state of connectedness. That is because that person sees things rising
rising and falling. That means at every moment there is a new thing coming up and then disa
the next moment there is another new thing appearing and so on. So when he is seeing the
things, then states do not manifest to him in a state of connectedness. They appear to him b
disconnected like iron darts. That means that they appear like sparks, here and there, not co
whole. Therefore the characteristic of impermanence becomes very apparent to the meditato
to or who sees the rise and fall clearly.

¡§ ¡¥When the postures are exposed¡¦ means when the concealment of the pain that is actu
postures is exposed. For when pain arises in a posture, the next posture adopted removes t
concealing it. But once it is correctly known how the pain in any posture is shifted by substit
posture for that one, then the concealment of the pain that is in them is exposed because it
evident that formations are being incessantly overwhelmed by pain. ¡¥Resolution of the com
by resolving [what appears compact] in this way ¡¥The earth element is one, the water elem
etc.¡¨ In our meditation we note that this is the earth element, this is the water element, this i
element and so on, or this is feeling, this is perception and so on.

¡§ ¡¥When the resolution of the compact is effected¡¦ means that what is compact as a mass
as a function (That means ¡¥as to function¡¦.) what is compact as to object has been analyze

three kinds of compactness here - compact as to mass, compact as to function, and compac
when material and immaterial stages have arisen mutually steadying each other (That mean
each other.) [mentality and materiality, for example,] then, owing to misinterpreting that as a
compactness of mass is assumed through failure to subject formations to pressure.¡¨ ¡¥Failu
formations to pressure¡¦ means failure to contemplate on the formations. The P??i word use
¡¥maddana¡¦. It means ¡¥pressing or what is called ¡¥kneading¡¦, like kneading dough. The P
¡¥pressing¡¦. So he translated it as ¡¥pressure¡¦ here. But it is to be understood as contempl
has pressed the formations¡¦ means one who has contemplated on the formations. So we ca
compactness of mass is assured through failure to contemplate on the formations. That is w
contemplate on the formations, contemplate on them as impermanent and so on.

¡§And likewise compactness of function is assumed when, although definite differences exis
states¡¦ functions, they are taken as one.¡¨ When we see something, the eye has one functio
consciousness has another function. And what is seen has yet another function. So they hav
functions and they are doing their different functions at the moment. But when we see some
them as different functions. We just see them. We think that we see with the physical eyes a
seeing consciousness. If we pay no attention, if we do not practice meditation, we see the fu
whole. We don¡¦t see that it is the function of the eye, it is the function of seeing consciousne
When we see these functions as a whole, then it is the compact as to function.

The next one is ¡¥compact as to object¡¦. Let us say at one time we se a visible object and a
hear an audible object, and at yet another time we smell some scent. Although taking differe
although cittas are taking different objects, we take it to be just one and the same thing. We
is the same consciousness that sees, that hears, smells and so on. We think that it is all the
consciousness. We think that we have the same consciousness from the beginning of our lif
something like that. So when we take it like that, it is called ¡¥compact with regard to object¡
try to see one by one, that is breaking them down into their respective elements, the compac
so there can be no misinterpretation as a single unit.

¡§But when they are seen after resolving them by means of knowledge into these elements,
like froth subjected to compression by the hand. They are mere states occurring due to cond
this way the characteristic of not self becomes more evident.¡¨ So here we should understan
conceals the three characteristics, and failing what they are concealed. If we fail to see the r
then the continuity will conceal the impermanence. If we fail to make clear the postures, then
see the perpetual oppression. And so we will fail to see the second nature. If we cannot brea
their elements, then the compactness will conceal them. So we will not be able to see them
just the phenomena going on.

In connection with this the author gives us the information on what it is that we call ¡¥imperm
what is the characteristic of impermanence. The author tells us what is the mark to decide th
impermanent, or what is painful, or what the characteristic of pain is, and what is not self, an
characteristic of not self. The five aggregates are impermanent. The five aggregates are wha
impermanent because when we say that it is impermanent, we mean the five aggregates. Th
in the world. These five aggregates have a beginning and an end, and so they are imperman
impermanent? Because they rise and fall and change. That is one mark. Or because of their
having been, that is another mark. Because they rise and fall and change they are imperman
exist after coming into being. That means immediately after coming into being they disappea
disappear immediately after coming into being, they are impermanent. So there are two cha
marks given here. One is that they rise and fall and change, and so they are impermanent. T
they disappear after coming into being. That is why they are impermanent.

¡§Rise and fall and change are the characteristic of impermanence; or mode alteration (That
It just means a particular mode.), in other words non-existence after having been, is the cha
impermanence.¡¨ So we should say ¡§a particular mode which is known as non-existence af
characteristic of impermanence.¡¨

¡§The same five aggregates are painful.¡¨ What is dukkha? The five aggregates. ¡§Because
is impermanent is painful¡¦. Why? Because of continuous oppression.¡¨ So they are always o
and falling, rising and falling. ¡§The mode of being continually oppressed is the characteristic
we want to say something is painful, we have to see whether it is always oppressed by rising

¡§Those same five aggregates are not self because of the words, ¡¥What is painful is not se
there is no exercising of power over them. The mode of insusceptibility to the exercise of pow
characteristic of not self.¡¨ So we have no power over them: by their own nature they just ari
and we cannot make them not disappear after they have arisen. So we have no exercise of
is the characteristic of not self.

¡§The meditator observes all this in its true nature with the knowledge of the contemplation o
in other words, with insight free from imperfections and steady on its course.¡¨ He sees rise
clearly, and also sees the three characteristics clearly. That is only possible when he has ov
imperfections of vipassan? and his meditation is steady on its course.

Now let¡¦s read footnote 4. ¡§These modes, [that is, the three characteristics,] are not includ
aggregates because they are states without individual essence.¡¨ They are just marks. They
of the aggregates. That is why the characteristics are not included in the aggregates. ¡§They

from the aggregates because they are unapprehendible without the aggregates.¡¨ That is be
arising and disappearing of the aggregates. Without the aggregates we do not see the arisin
at all. Although they are different from the five aggregates, they cannot be apprehended, the
known, without the five aggregates. ¡§But they should be understood as appropriate concep
Again it is an unsatisfactory translation. ¡¥Pa??ati vises?¡¦ means a particular concept. They
appropriate concepts. That means the characteristic of impermanence, the characteristic of
characteristic of not self are particular appropriate concepts. They are themselves concepts.
their own individual essence. They are just the marks or signs of the impermanent, painful a
of the five aggregates. Instead of saying ¡¥appropriate conceptual differences¡¦, we should s
appropriate concepts that are reasons for differentiation in the explaining of dangers in the f
aggregates, and which are allowable by common usage in respect of the five aggregates.¡¨

In the next paragraph we have Knowledge of Contemplation of Dissolution. ¡§After a yogi re
this way, and examines, and investigates material and immaterial states, [to see] that they a
painful, and not self, then if his knowledge works keenly, formations quickly become apparen
his knowledge of arising and falling becomes stronger and stronger. As it gets stronger, the
more apparent more quickly and also his knowledge becomes more and more keen. ¡§Once
keenly and formations quickly become apparent, he no longer extends his mindfulness to th
presence, or occurrence, or sign, but brings it to bear only on their cessation as destruction,
breakup.¡¨

That means his knowledge becomes keener and keener. When knowledge becomes keener
appear to him more quickly. Formations rise and fall at their own speed. It is not that formati
fall slowly and now formations rise and fall quickly. They are rising and falling at their own pa
before his mind becomes mature or before his knowledge becomes strong, his seeing of the
so swift. Now his knowledge or his mind is very keen and so he can see formations very qui
come and go very quickly. In fact he cannot see the beginning, the middle and the end or all
their existence clearly. Because they are going fast, what he notices is just their disappearan
you are standing on the side of a freeway and the cars are going past you at very high spee
is just one car disappearing, and another car disappearing, not the beginning of the cars, bu
disappearing of them.

When your knowledge becomes stronger and stronger, you see the formations coming and
you see them quickly, then you see only the disappearing of them, not the arising, or their si
the word ¡¥sign¡¦ there? That means you will lose seeing forms and shapes. Before you read
you observe things, you observe with the shapes and forms. When you are aware of the bre
breath as something going in and out, something like a pencil or something like a rod. When
the movement of the abdomen, you see the abdomen, the shape and form of the abdomen,

But when you reach this stage, you no longer see the form or shape. You just see the pure p
sometimes a yogis will think that they have lost meditation all together because formerly the
things in connection with the shape and form. Now they don¡¦t see any shape or form, and s
they have lost meditation or lost objects all together. But actually it is not the case; it is just lo
signs, or shapes, or forms. So a yogi is able to take the ultimate reality as object of his medi
mixed with concepts. Before he reaches that stage, his understanding is mixed with concept
mental and physical phenomena mixed with concepts. Now when he reaches this stage, he
and physical phenomena purely, not mixed with shape, or form, or whatever, the concepts.
falling or the disappearance of things at this stage. This is called ¡¥Knowledge of Contempla
Dissolution¡¦.

¡§When insight knowledge has arisen in him in this way so that he sees how the field of form
arisen thus, ceases thus, it is called ¡¥Contemplation of Dissolution¡¦ at that stage, with refer
it is said.¡¨ So the following is a quotation from one of the books and there is an explanation
quotation. The style in the quotation (It is from the Pa?isambhid?magga.) is a little different f
in other books, like those in the Sutta Pi?aka. It is often not so easy to understand as the Su
So the commentator or author has to explain them in detail.

We may skip some passages or some paragraphs. Let¡¦s go to paragraph 14. ¡§He contemp
the word ¡¥anupassati¡¦ is translated as ¡¥he contemplates¡¦ here. And it is commented upon
as ¡¥he sees always accordingly¡¦. That is because it is commented upon ¡¥anu anu passati
passati¡¦ means he sees more or he sees much, not always ¡¥accordingly¡¦. And ¡¥he sees
again and again in various modes. That is what is meant. He contemplates only on the disap
observes or on the disappearing of mental and physical phenomena.

Paragraph 18 ¡§Progressing in this way, he relinquishes, he does not grasp. What is meant?
that] this contemplation of impermanence, etc., is also called both ¡¥relinquishment as giving
¡¥relinquishment as entering into¡¦ because, by substitution of opposite qualities, it gives up
along with aggregate producing kamma formations.¡¨ ¡¥Substitution of opposite qualities¡¦ - t
temporary abandonment. ¡§And because, by seeing the unsatisfactoriness of what is formed
by inclining towards, Nibb?na, which is the opposite of the formed.¡¨ So the meditator relinqu
and does not grasp at anything.

There are three kinds of abandonment. I hope you remember these three - momentary aban
abandonment, and absolute abandonment. ¡¥Momentary abandonment¡¦ means substituting
defilements. At the moment of studying, at the moment of taking the class, you do not have
like attachment, anger, hatred, or whatever. They are replaced by understanding. That is mo
are some conditions for anger to arise, then it will arise. So ¡¥he relinquishes¡¦ means that th

vipassan? meditation he is able to abandon mental defilements by way of substitution of opp
That means it can momentarily abandon the mental defilements.

There is another abandonment called what? Temporary abandonment. That means is lasts
abandonment. So it is able to keep those defilements at bay for a longer period of time. Whe
vipassan? meditation, you observe something. When you see it clearly and when you see th
disappears, you are able to get rid of mental defilements with regard to that object. When yo
meditation and when you have gained experience, then at that moment you can also abando
regard to those which you do not observe. Just as you can abandon mental defilements with
you observe, so you are able to abandon mental defilements with regard to those that you d
still remain suppressed or something like that. That is what is called ¡¥temporary abandonm
meditation¡¦.

These two kinds of vipassan? can be achieved, but absolute abandonment comes only at th
enlightenment. ¡§Therefore the bhikkhu who possesses that [contemplation] gives up defilem
Nibb?na in the way stated, he does not grasp (cling to) defilements by causing rebirth, nor d
(cling to) a formed object through failing to see its unsatisfactoriness. Hence it was said he r
he does not grasp.¡¨ This is Contemplation of Dissolution.

Paragraph 27 ¡§When he no longer vacillates and so constantly bears in mind that the unce
the undissolved will also dissolve, then he disregards the arising, presence, occurrence, and
formations, which keep on breaking up, like fragile pottery being smashed, like fine dust bein
like sesame seeds being roasted, and he sees only their break-up. Just as a man with eyes
of a pond or on the bank of a river during heavy rain would see large bubbles appearing on t
water and breaking up as soon as they appeared, so too he sees how formations break up a
Blessed One said of such a meditator:

¡¥And he who looks upon the world
As one who looks upon a bubble,
As one who looks upon a mirage,
Is out of sight of Death the King¡¦.¡¨

¡§When he constantly sees that all formations thus break up all the time, then contemplation
grows strong in him, bringing eight advantages, which are these: (So a person who has reac
knowledge gets these eight advantages.) abandoning of [false] view of becoming, giving up
constant application (That means always practicing.), a purified livelihood, no more anxiety o
concern, absence of fear, acquisition of patience and gentleness, and conquest of aversion
(That means neither glad nor sad.) Hence the Ancients said:

¡¥On seeing these eight perfect qualities

He contemplates formations constantly
Seeing break-up in order to attain
The Deathless, like the sage with burning turban¡¦.¡¨

What the verse says is: ¡§The sage on seeing these eight perfect qualities, comprehends fo
seeing breaking-up in order to attain the Deathless, like a man whose clothes or head are bu
strange that all the translators misunderstood the passage here. The P??i words used are ¡¥
¡¥cira¡¦. ¡¥Cela¡¦ means just cloth or clothes, not necessarily a turban. So there are two simil
whose clothes are on fire and a man whose head is on fire. If your clothes are on fire, you d
other things, but you try to put the fire out. And also if your head is burning, then you try to e
the burning on the head and don¡¦t do any other things. So it should be a person with clothe
or something like that. The reference given here is Sa?yutta Nik?ya, 440. I read this passag
but the passage referred to there. I read the English translations and I saw there also a turba
But the word ¡¥cela¡¦ does not mean ¡¥turban¡¦ but just ¡¥clothes¡¦ or ¡¥cloth¡¦. So this is the
Dissolution.

Next is the Knowledge of Appearance as Terror. ¡§As he repeats, develops and cultivates in
contemplation of dissolution, the object of which is cessation consisting in the destruction, fa
break-up of all formations, then formations classed according to all kinds of becoming, gene
station, or abode of beings, appear to him in the form of great terror.¡¨ That means when he
this knowledge of seeing the dissolution of things, then he comes to see all life this way, all l
becoming, generation, destiny, station or abode of beings. They all mean just life. Buddha d
different names and so all these are taken here. You can just say lives or existences. He se
life as a great terror, full of danger - "¡§s lions, tigers, leopards, bears, hyenas, spirits, ogres
bulls, savage dogs, rut-maddened wild elephants, hideous venomous serpents, thunderbolts
battle fields, flaming coal pits, etc., appear to a timid man who wants to live in peace.¡¨ A yo
see all these things, but we must understand that in the books it is given in all its diversity. A
yogi will not see all of them; he may see one or two of them. ¡§When he sees how past form
present ones are ceasing, and those to be generated in the future will cease, in just the sam
is called ¡¥Knowledge as Appearance as Terror¡¦ arises in him at that stage.¡¨ So he sees al
existence as terrible. Then a simile is given. I will not read this simile. There are two similes.

The second simile is in paragraph 31. ¡§A woman with an infected womb¡¨ - the P??i word u
¡¥Puti¡¦ means rotten and ¡¥paja¡¦ means offspring. Literally translated it means a woman wi
offspring. It may mean the same thing as ¡¥with an infected womb¡¦. It is a woman whose of
Whenever a son or a daughter is born, he or she dies sooner or later. That is what is meant.

Paragraph 32 is important. ¡§But does the knowledge of appearance as terror, fear or does

means when a yogi has reached this stage, is he afraid? Does he fear or is he afraid? No. If
if he fears, then he has fallen away from meditation because fear is an unwholesome menta
fear is in your mind or in the mind of a yogi, he is not doing meditation at that moment. So he

¡§For it is simply the mere judgment that past formations have ceased, present ones are cea
ones will cease. Just as a man with eyes looking at three charcoal pits at a city gate is not h
since he only forms the mere judgment that all who fall into them will suffer no little pain¡¨ an
Although he sees the existence or formations of mental and physical phenomena as terrible
himself does not fear them; he is not afraid of them.

Then paragraph 33 ¡§But it is called ¡¥appearance as terror¡¦ only because formations in all
becoming, generation, destiny, station, or abode, are fearful in being bound for destruction, a
appear only as terror. ¡§Here is the text about its appearance to him as terror¡¨ and so on. ¡§
the sign and the occurrence as empty, vain, void, without power or guide, like an empty villa
goblin city, etc., when he brings [them] to mind as not self, and so the sign and occurrence a
a terror.¡¨ The ¡¥sign¡¦ means the shape and form of mental and physical phenomena. And t
you understand what is meant by occurrence? He uses ¡¥occurrence¡¦ many times in this ch
really means not just arising, it means arising and continuing to stay for some time. The P??
¡¥pavatta¡¦. It does not means just arising; it means arising and then continuing for some tim
Knowledge of Appearance as Terror.

Next is the Knowledge of Contemplation of Danger. ¡§As he repeats, develops and cultivate
Appearance as Terror, he finds no asylum, no shelter, no place to go to, no refuge in any kin
generation, destiny, station, or abode.¡¨ When he sees all these as terrible, then he finds no
place, no solace because whatever phenomena he contemplates on, he sees them as all dis
is no shelter, no refuge. ¡§In all kinds of becoming, generation, destiny, station, and abode t
single formation that he can place his hopes in or hold on to. The three kinds of becoming ap
charcoal pits full of glowing coals, the four primary elements like hideous venomous snakes,
aggregates like murderers with raised weapons, the six internal bases like an empty village,
bases like village-raiding robbers, the seven stations of consciousness and the nine abodes
though burning, blazing and glowing with the eleven fires, and all formations appear as a hu
destitute of satisfaction or substance like a tumor, a disease, a dart, a calamity, an affliction.

During this stage, actually, he sees everything as faulty. He cannot see anything to hold on t
place his hopes on and so on. So he feels very helpless during this stage of meditation. ¡§Th
forest thicket of seemingly pleasant aspect but infested with wild beasts¡¨ and so on. The pla
good but there are ¡§wild beasts, a cave full of tigers, water haunted by monsters and ogres
raised sword, poisoned food, a road beset by robbers, a burning coal, a battle field between

armies, appear to a timid man who wants to live in peace.¡¨ So during this stage of knowledg
sees, he sees it as faulty, as dangerous, and there is no refuge or consolation for him at tha
Sometimes when yogis reach this stage, they don¡¦t know what to do because they feel like
or something like that. Whatever they observe seems to be going away. So there is no solac
even leave meditation and go back to their houses because they feel so helpless at this stag

There is a long quotation and the explanation. We will skip those. Then we come to paragra
Knowledges he understands: one who understands knowledge of danger understands, pene
kinds of knowledge, that is, the five based on arising, etc., and the five on non-arising and s
skilled in these two kinds of knowledge: with skill in the two, that is, knowledge of danger an
the state of peace. The various views will shake him not: he does not vacillate about views t
¡¥The ultimate Nibb?na is here and now¡¦. The rest is clear.¡¨ This is Contemplation of Dang
he sees danger and also he has the knowledge of the state of peace. ¡¥Nibb?na is good. Ni
the world is full of danger¡¦. So he sees there are two kinds of seeing here. One is positive a
negative. After seeing phenomena as dangerous, he goes on and he comes to another stag

¡§When he sees all formations in this way as dangerous, he becomes dispassionate toward
translate it as ¡¥turning away from¡¦. So he turns away from.) is dissatisfied with, takes no de
manifold field of formations belonging to any kind of becoming¡¨ and so on. When he sees d
is dispassionate towards them; he turns away from them. ¡§Just as a golden swan that loves
Citta Peak finds delight, not in a filthy puddle at the gate of a village of outcastes, but only in
Great Lakes, so too this meditator swan finds delight, not in the manifold formations seen cl
but only in the Seven contemplations, because he delights in development.¡¨ That means he
practice. ¡§And just as the lion, King of Beasts, finds delight, not when put into a gold cage,
Himalaya with its three thousand leagues¡¦ extent, so too the meditator lion finds delight, not
becoming of the happy destiny, but only in the three contemplations. And just as Chaddanta
all white with sevenfold stance, possessed of supernormal power, who travels through the a
not in the midst of a town, but only in the Chaddanta Lake and Wood in the Himalaya, so too
elephant finds delight, not in any formation, but only in the stage of peace seen in the way b
¡¥Non-arising is safety¡¦, and his mind tends, inclines, and leans towards that.¡¨

Now there is footnote 15 regarding Chaddanta. It is not an important thing, but we should un
Chaddanta. ¡¥Danta¡¦ means the tusk of an elephant and ¡¥cha¡¦ means six. So Chaddanta
with six tusks. In the J?taka it is explained that it is not that the elephant has six tusks, but th
has tusks which emit six colored rays. So when people paint Chaddanta Elephant, they pain
tusks. However in one of the paintings I remember seeing in a book, (I think they were paint
caves or some other caves in India.) they drew the elephant with six tusks. But in the J?taka
stated that the elephant has tusks emitting rays of six colors. That is why he is called ¡¥Chad

Chaddanta was one incarnation of the Bodhisatta. Before he became the Buddha, he was b
So this refers to him. ¡§All white with sevenfold stance, possessed of supernormal power, w
the air, finds pleasure, not in the midst of a town, but only in the Chaddanta Lake and Wood
so too this meditator elephant finds delight, not in any formation, but only in the stage of pea
way beginning ¡¥Non-arising is safety¡¦, and his mind tends, inclines, and leans towards that

Now I didn¡¦t intend to talk about this. In footnote 15 ¡§On the expression ¡¥with sevenfold st
Pa?isambhid?magga says¡¨ - then he does not translate it, ¡¥sevenfold stance¡¦, believe it o
P??i sentence there: ¡§hattha-p?da-v?la-vatthikosehi bh|miphusanehi sattahi pati??hito ti sa
touches the ground with seven of his limbs: ¡¥hattha¡¦, the trunk is one, ¡¥p?da¡¦ four feet, ¡¥
the tail, ¡¥vatthikosa¡¦ means the male member. It is explained this way in another Comment
not important here.

So this Knowledge of Dispassion. This Knowledge of Dispassion or Knowledge of Turning A
Knowledge of Danger. So it is logical. You first see the arising and disappearing and then af
only the disappearing. When you see things disappearing or disintegrating, you see that the
that they are dangerous, or that they are terrible. And then you find fault with them because
dangerous. You see danger in them or you find fault with them. After finding fault with them,
dispassioned towards them. You don¡¦t want anything to do with them. That is Knowledge of

¡§Knowledge of Contemplation of Danger is the same as the last two kinds of knowledge in
meaning¡¦ means in essence. In reality they are the same. ¡§Hence the Ancients said: ¡¥Kno
as Terror while one only has three names: It saw all formations as terror, thus the name ¡§A
Terror¡¨ arose; it aroused the [appearance of] danger in those same formations, thus the nam
of Danger¡¨ arose; becoming dispassionate towards those same formations, thus the name
Dispassion¡¨ arose¡¦. Also it is said in the text: ¡¥Understanding of Appearance as Terror, Kn
Danger, and Dispassion: these things are one in meaning, only the letter is different¡¦.¡¨ So o
are different, but the meaning is one. They mean the same vipassan? knowledge.

When one sees danger in them and wants to turn away from them, the next thing is Desire f
out of it. First you see danger and then you become dispassionate towards it and now you w
it, to get out of it. This is desire for deliverance. ¡§When, owing to this knowledge of dispassi
clansman becomes dispassionate towards, is dissatisfied with, takes no delight in, any singl
manifold formations in any kind of becoming, generation, destiny, station of consciousness o
his mind no longer sticks fast, cleaves, fastens on to them.¡¨ So whatever object he observe
not want to take it actually; his mind is not stuck to them. ¡§And he becomes desirous of bei
the whole field of formations and escaping from it.¡¨

So when we really see the danger of something, we want to get rid of it, we want to get out o
natural. And so here the similes are given - just as a fish in a net, a frog in a snake¡¦s jaws, a
shut into a cage and so on. There is mentioned here the moon inside R?hu¡¦s mouth. And th
said: ¡§R?hu is the name for the eclipse of the sun or moon, personalized as a demon who t
mouth.¡¨ So whenever there is an eclipse, we say ¡§R?hu has swallowed the moon¡¨ or ¡§R?
sun.¡¨ At the end of the eclipse we say ¡§Oh, R?hu has thrown up the sun or the moon.¡¨ R?
Prince Siddhatta gave the name ¡¥R?hula¡¦ to his son because a demon is a hindrance or a
his son was born, he thought that there was another attachment for him, another object of at
So he is like R?hu for him. So he gave his son the name ¡¥R?hula¡¦. This is desire for delive
to get rid of formations, to get rid of existence all together.

After that there is Knowledge of Contemplation of Reflection. He is doing it again here. ¡§Be
of deliverance from all the manifold formations in any kind of becoming, generation, destiny,
abode, in order to be delivered from the whole field of formations he again discerns those sa
attributing to them the three characteristics by knowledge of contemplation of reflection.¡¨ He
rid of the existence and all these things, but he cannot just leave them alone. He has to take
object of meditation again. So he has to see the impermanence, suffering and no self nature
formations again. In P??i the word is ¡¥pa?isankh?¡¦. ¡¥Pa?i¡¦ means again and ¡¥sankh?¡¦
knowing again, contemplating or observing the three characteristics again. ¡§He sees all form
impermanent for the following reasons¡¨ and so on. You can compare these passages with t
on comprehending by groups. So he again sees mental and physical phenomena as imperm
not self in different ways as they are non-continuous, temporary, limited by rise and fall and

Here a simile is given. This is a very good simile. I often tell this simile to people. Paragraph
does he discern them in this way? In order to contrive the means to deliverance.¡¨ Why does
mental and physical phenomena again? Because he must have some means of deliverance
thought to catch a fish, it seems, so he took a fishing net and cast it in the water.¡¨ Here a ¡¥
really means something like a basket. You put it in the water and then the fish is caught in th
you lower your hand and take hold of the fish. Actually it is not a basket. It has the shape of
it is something like a basket. You put it in the water and the fish are caught in it. There is a h
them out. ¡§So he took a fishing net and cast it in the water. He put his hand into the mouth
the water and seized a snake by the neck (thinking it was a fish). He was glad, thinking ¡¥I h
fish¡¦. In the belief that he had caught a big fish, he lifted it up to see. When he saw three ma
lines on the neck of the snake), he perceived that it was a snake, and he was terrified. He sa
dispassion (revulsion) for what he had seized, and desired to be delivered from it.¡¨ So he w
away, but he was afraid that it might bite him if he threw it away as it was. ¡§Contriving a me
deliverance, he unwrapped the coils from his hand, starting from the tip of the tail. Then he r
and when he had weakened the snake by swinging it two or three times round his head, he

¡¥Go, foul snake¡¦.¡¨ So his swinging the snake two or three times is like his contemplating o
impermanence and so on in the formations again. ¡§Then quickly scrambling up on to dry la
back whence he had come, thinking ¡¥Goodness, I have been delivered from the jaws of a h
then applying of the simile to the actual experience is in the next paragraph.

¡§At this point knowledge of reflection has arisen in him, with reference to which it is said¡¨ a
This is called ¡¥Knowledge of Reflection¡¦. I think in that book the word used is not ¡¥reflectio
other thing. It is the Knowledge of Re-Observation. That is very good.

Next is Discerning Formations as Void. ¡§Having thus discerned by Knowledge of Contempl
that ¡¥All formations are void¡¦, he again discerns voidness in the double logical relation¡¨ an
are not easy to understand. The double is easy to understand but not the quadruple logical r
itself is very strange. Let¡¦s talk about the double. ¡¥The double logical relation¡¦ means this
self or of what belongs to self. Here ¡¥this is void of self¡¦ is one and ¡¥this is void of what be
self¡¦ is another. So there are two ways of discerning the voidness. It is void of self and it is v
belongs to self.

Now the quadruple logical relation is very difficult to understand. Do you see that in paragrap
footnote 19 he says ¡§The passage is a difficult one¡¨. It is indeed. The P??i text is: ¡§N?ha?
kassaci ki?canat¡¦ asmi? na ca mama kvacani kismi?ci ki?canat¡¦ atthi¡¨. This passage actua
the translator was used by those of other faiths during the time of the Buddha. It may not be
actually. Do you know Prakrit languages? Prakrit languages are similar to P??i, but they are
P??i. It is something like a corrupt form of Sanskrit or P??i. So that is why this is very difficul
understand. But the footnote is very good, the last paragraph on that page. ¡§The Comment
given here is summed up by Pa?isambhid?magga as follows: Now seeing in four ways. Righ
relation. The first way is what? He sees the non-existence of a self of his own; that means th
of me. That is one seeing. And second he sees of his own self itself (not ¡¥too¡¦) that it is not
of another¡¦s self. There is no self of me and I am not the property of another person¡¦s self.
second one. The third one is that there is no self of another person and I am not the property
There are four: (1) There is no self in me, (2) somebody is not the property of myself, (3) the
of others, (4) and I am not the property of the self of others. In these four ways, he has to co
sees the non-existence of another¡¦s self; that is one thing. He sees of another that that othe
property of his own self. So in four ways he contemplates.

And then paragraph 55 in six modes again he contemplates that eye is void of self, or of the
self and so on. And next paragraph he contemplates in ten modes , and then in the next par
contemplates in twelve modes, and then in the next paragraph in forty-two modes.

¡§When he has discerned formations by attributing the three characteristics to them and see
this way, he abandons both terror and delight, he becomes indifferent to them and neutral, h
them as ¡¥I¡¦ nor as ¡¥mine¡¦, he is like a man who has divorced his wife¡¨ and so on. So we
next time. During this stage of knowledge he re-observes the mental and physical phenome
ways, say to see the impermanent, suffering and soulless nature of them. And Mah?si Say?
that a person need not go through all the modes given here; it is impossible. But as a book a
observing are given, but a person should not do all these in order to get the next higher stag
or two, and then he can go to the higher stages.

Oh! One thing please, in paragraph 57, about 4 line down ¡§as incapable of being had [as o
insusceptible to the exercise of mastery, as alien, as secluded [from past and future]¡¨ - in fa
secluded from cause and result.

And then in footnote 25 ¡§A meaning such as ¡¥what in common usage in the world is called
materiality¡¦ is not intended here because it is not implied by what is said.¡¨ The actual mean
different. ¡¥Because it is established without saying anything¡¦, what do you call that? It is so
it does not need any explanation.

Student: Self-evident.

Teacher: Oh, yes! Self-evident. So we can just say ¡¥because it is self-evident¡¦, not ¡¥it is n
what is said¡¦. It is so plain that it does not need any explanation. That is what is meant. ¡§Fo
usage of the world does not speak of mere materiality as a being.¡¨ When common people s
being¡¦, they do not mean that matter is a being. When they someone or something is a bein
mind and matter. The word ¡¥satta¡¦ in P??i here should not be understood as meaning ¡¥a
meaning atman or att?. That is what the Commentator is writing about. What is intended as
that is conjectured by outsiders. That means non-Buddhists.

We will go to Equanimity about Formations next time. As I said before, this book is very goo
what a yogi really experiences during practice of meditation without quotations. And so it is s
better reading than the Visuddhi Magga. But Visuddhi Magga is the basis for that book.

Student: Bhante, can we skip any of these stages?

Say?daw: No. We cannot skip the stages, but sometimes what happens is a person may go
stages in one day. That can happen but we cannot skip any stages because they are logical
other. But a person may go through three stages in only one day, sometimes maybe even m
in one day of meditation.

S?dhu! S?dhu! S?dhu!

, (Tape 44 / Ps: 49 ¡V 128)

We will begin with paragraph 53, chapter 21. From that paragraph begins actually Knowledg
Formations. Let me tell you something before that. A meditator of vipassan? goes through d
vipassan? knowledge. The first knowledge he experiences is the knowledge of defining min
knowledge of discrimination of discrimination of mind and matter, or seeing mind and matter
that knowledge he gains the knowledge of seeing the causes of mind and matter. And after
knowledge of comprehension. And at that stage he sees the common characteristic of phen
impermanence, suffering, and soullessness. And then he reaches another stage where he s
disappearing of whatever he observes. Going from that stage, he reaches another stage wh
dissolution or only disappearing vividly appears to him or he is able to comprehend the diss
disappearing more evidently.

And after that there are two stages in the knowledge of arising and disappearing. The first is
immature stage¡¦ and the other stage is called ¡¥mature stage¡¦. In between these two stage
stage not necessarily in vipassan? knowledge, the arising of impediments. So ten impedime
during the immature stage of knowledge of rise and fall. He surmounts them or decides that
right path and that meditation is the only right path. And then he practices again. He reaches
the mature stage of rise and fall. After that he sees only the dissolution, and then he sees da
mental and physical phenomena that are rising and falling or that are always disappearing.
difficult to be consistent with the translation of the P??i word. It is said in this book that know
fearful comes after the knowledge of seeing dissolution. So when you see things dissolving
then you see them as fearful. After seeing them as fearful, you get another kind of knowledg
danger in them or seeing faults in them. And then you become dispassioned towards them.
attached to them; you don¡¦t want to hold on to them, and then you want to get out of them;
free from them.

And then after that the yogi practices again on the three characteristics of mental and physic
After that he reaches this stage, the stage of Knowledge of Equanimity about Formations. T
simile given in paragraph 49. So we should read that paragraph again.

¡§A man thought to catch a fish, it seems, so he took a fishing net and cast it in the water. H
into the mouth of the net under the water and seized a snake by the neck. He was glad, thin
caught a fish¡¦. In the belief that he had caught a big fish, he lifted it up to see. When he saw
he perceived that it was a snake, and he was terrified. He saw danger, felt dispassion (revul
had seized, and desired to be delivered from it. Contriving a means to deliverance, he unwra

from his hand, starting from the tip of its tail. Then he raised his arm, and when he had weak
by swinging it two or three times round his head, he flung it away, crying ¡¥Go, foul snake¡¦.
scrambling up on to dry land, he stood looking back whence he had come, thinking ¡¥Goodn
delivered from the jaws of a huge snake!¡¦¡¨ This is the simile and then the application of the
practice is given in paragraph 50. So he wants to get rid of it and he has to find a means to g
That is contemplation on mental and physical phenomena again as impermanent, suffering a
that he reaches this stage. We have done this before, but I want to begin from here.

Paragraph 53 ¡§Having thus discerned by knowledge of contemplation of reflection (That m
or re-contemplation.) that ¡¥All formations are void¡¦, he again discerns voidness in the doub
relation thus. (So he contemplates on formations or mental and physical phenomena in doul
That is ¡¥This is void of self¡¦ or ¡¥This is void of what belongs to self¡¦.¡¨ And then he discern
in the quadruple logical relation. That means in four ways: ¡¥There is no ¡¥I¡¦ and ¡¥me¡¦; it is
property of another person; another has no ¡¥I¡¦ or no atman; what he thinks to be his atman
or something like that. This is called ¡¥the four quadruple logical relation¡¦. The text given he
difficult to understand and peculiar.

And then paragraph 55 he discerns voidness in six modes. And next in how many modes? I
modes, then in ten modes, then in twelve modes, then in forty-two modes through full under
investigation and so on. So he contemplates on the formations of voidness in different ways
the three characteristics of them.

Then paragraph 61 ¡§When he has discerned formations by attributing the three characteris
seeing them as void in this way, he abandons both terror and delight, he becomes indifferen
neutral, he neither takes them as ¡¥I¡¦ nor as ¡¥mine¡¦, he is like a man who has divorced his
this description is important. This is the description of the Knowledge of Equanimity about Fo
person has reached the Knowledge of Equanimity about formations, he abandons both terro
not afraid of anything and he is not attached to anything. His mind is always neutral. Howeve
thing may be, he doesn¡¦t see it as attractive and however provocative it may be, he doesn¡¦
provocative. And he becomes indifferent to them and neutral. He becomes indifferent to form
to what he observes through his practice of meditation. Now ¡¥indifferent to them¡¦ does not
not pay attention to them. Actually he pays attention to them, but he has no fear about them
like or dislike with regard to them. That is what is meant here by ¡¥He becomes indifferent to
becomes neutral¡¦. He neither takes them as ¡¥I¡¦ nor as ¡¥mine¡¦. This is actually the explan
indifferent to them. If you take them as ¡¥I¡¦ or as ¡¥mine¡¦, then you are not indifferent to the
biased. Let us say you take them to be ¡¥you¡¦ or you take them to be ¡¥your property¡¦. So
doesn¡¦t take them as ¡¥I¡¦ or as ¡¥mine¡¦, then he is said to be indifferent to formations and
formations.

Then paragraph 63 ¡§When he knows and sees thus, his heart retreats, retracts and recoils
of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of con
the nine abodes of beings, his heart no longer goes out to them.¡¨ That means he retreats a
existences. If he is a human being, he is not attached to human existence and he is not atta
kinds of existence. So his heart retreats, retracts, and recoils. Then a simile is given. ¡§Just
drops, retreats, retracts, and recoils on a lotus leave that slopes a little and do not spread ou
heart retreats, retracts, and recoils. Just as a fowl¡¦s feather or a shred of sinew thrown on a
retreats, retracts and recoils, and does not spread out, so too his heart retreats, retracts, and
the three kinds of becoming.¡¨ Either equanimity or repulsiveness is established. ¡§In this wa
in him what is called ¡¥Knowledge of Equanimity about Formations¡¦.¡¨ Actually this is the hig
vipassan? knowledge.

Now it is said that his heart or mind retreats, retracts, and recoils. His mind is on the formati
if he practices vipassan? meditation, formations are the objects he has to take. So his mind
or it may be on mind, or it may be on different mental states and on different kinds of materia
mind always retreats, retracts, and recoils. In actual practice this means your consciousness
want to go to other objects. Formerly, before a person reaches this stage, there are distracti
meditator¡¦s mind goes out quite often. And he has to bring it back and so on. But when a yo
stage, his mind will not go out. Even if he deliberately sends his thought out, it will immediate
So his mind is so dispassioned towards things that whatever object he takes, his mind retrea
is when a yogi reaches the stage of Knowledge about Equanimity of Formations.

Paragraph 64 ¡§But if this [knowledge] sees Nibb?na, the state of peace, as peaceful, it reje
occurrence of all formations and enters only Nibb?na.¡¨ That means at this stage a yogi sees
is peace, then his mind rejects the occurrence of all formations. ¡¥Occurrence¡¦ really means
all formations and the mind enters into Nibb?na. That means he becomes enlightened. ¡§If h
Nibb?na as peaceful, it occurs again and again with formations as its object, like the sailors¡
this point a yogi may be practicing at this stage of knowledge and if he is a gifted person, he
enlightenment immediately or in a very short time. Sometimes he may not reach enlightenm
may remain at this stage for a long time, sometimes days or months maybe. When his mind
as peaceful, then it (the Knowledge of Equanimity about Formations) occurs again and agai
its object, like the sailors¡¦ crow.

Then there is the simile of the sailors¡¦ crow. ¡§When traders board a ship, they take with the
called ¡¥a land-finding crow¡¦.¡¨ There was no radar, so they had to depend on a crow. ¡§Wh
blown off its course by gales and goes adrift with no land in sight, then they release the land
It takes off from the mast-head, and after exploring all the quarters, if it sees land, it flies stra

the direction of it; if not it returns and alights on the mast-head. So too, if Knowledge of Equa
Formations sees Nibb?na, the state of peace as peaceful, it rejects the occurrence of all form
enters only into Nibb?na.¡¨ That means he becomes enlightened. If it does not see it, it occu
again with formations as its object. So a yogi may have to spend a considerably long time in
knowledge.

Paragraph 66 ¡§Now after discerning formations in the various modes, as though sifting flou
tray¡¨ - sifting, sometimes ¡¥sifting¡¦ means letting some particles go through the holes. Isn¡¦t
sifting? Here the action is not letting particles go through the holes. What do you call that ma
this? You put flour in the tray, and you turn it round and round so that the grosser particles c
then let softer particles remain. It is something like that. That is called ¡¥sifting¡¦?

Student: Yes, that is sifting. But there is still another kind of sifting. They are both called ¡¥si

Teacher: Yes, the flour becomes more and more subtle. ¡§As though sifting flour on the edg
carding cotton from which the seeds that have picked out, and after abandoning terror and c
becoming neutral in the investigation of formations¡¨ - do you notice the difference? On the c
says, ¡§He becomes indifferent to them.¡¨ That means indifferent to formations. Here he bec
not only to formations but to the investigation of formations. He doesn¡¦t want to investigate
indifferent to investigating them. ¡§He still persists in the triple contemplation.¡¨ He still does
in so doing, this [insight knowledge] enters upon the state of the triple gateway to liberation,
becomes a condition for the classification of Noble Persons into seven kinds.¡¨ And then the
explanations follow.

There is a lot of digression because the author wants us to know many things about this Kno
Equanimity about Formations. He describes many things here, so much, that we lose track c
Let¡¦s go to paragraph 83, Insight Leading to the Emergence of the Path.

Paragraph 83 ¡§Now when this clansman has reached equanimity about formations thus, his
its culmination and leads to emergence.¡¨ ¡¥Emergence¡¦ really means ¡¥to enlightenment¡¦,
¡¥Insight That Has Reached Culmination¡¦ or ¡¥Insight Leading To Emergence¡¦ are names
knowledge beginning with equanimity about formations, [that is, equanimity about formations
change-of-lineage.] It has ¡¥reached its culmination¡¦ because it has reached the culminating
This is the definition of the P??i word. ¡§It is called ¡¥leading to emergence¡¦ because it goes
emergence. The Path is called ¡¥emergence¡¦ because it emerges externally from the object
as a sign and also internally from occurrence [of defilement].¡¨ Now the Path (Magga) is call
It is called ¡¥emergence¡¦ in P??i ¡¥vu??h?na¡¦, because it emerges externally from the obje
interpreted as a sign. Now I am not so happy with the translation of ¡¥interpreted¡¦ or ¡¥interp

Actually it means contemplation on the objects of vipassan?. The P??i word used is ¡¥abhin
translates it as ¡¥interpreted¡¦. It may mean quite a different thing. What it means here is just
contemplating on the formations, contemplating on them as impermanent and so on. ¡¥Exte
objective basis interpreted as a sign and also internally from occurrence of defilement¡¦ mea
defilement. ¡§It goes to that, thus it is called ¡¥leading to emergence¡¦.¡¨ The sentence shoul
that. The meaning is that it joins with the Path. So after it there will come the Path conscious
¡¥insight leading to emergence¡¦ is the common name of the three vipassan? knowledges. F
Equanimity about Formations. After that there is the Knowledge of Conformity and after that
Knowledge of Change-of-Lineage. We will come to them later. So these three are called ¡¥In
Emergence of the Path¡¦. And then there are other explanations.

After this what happens next? Let¡¦s go to paragraph 128. ¡§As he repeats, develops and cu
equanimity about formations, his faith becomes more resolute (That means more firm or mo
energy better exerted, his mindfulness better established, his mind better concentrated, whil
about formations grows more refined.¡¨ So he goes on practicing meditation and his faculties
developed. His faith becomes more established and so on.

¡§Now he thinks ¡¥Now the Path will arise¡¦. Equanimity about formations¡¨ and so on. Here
should read like this: ¡§When it should be said: ¡¥Now the Path will arise¡¦¡¨, not ¡¥he thinks¡
P??i idiom. The yogi does not think, ¡§Now the Path will arise.¡¨ He does not know that the P
he doesn¡¦t know when the Path will arise. ¡¥When the Path will arise¡¦ means when he will
So the moment of enlightenment is what is called ¡¥Path¡¦ here. So he does not know that th
at this moment or at any moment. The P??i idiom means ¡¥when the Path is about to arise¡¦
meditation, and his meditation or his knowledge becomes more and more mature.

When it is the time for the Path to arise, when Path is about to arise, then what happens? ¡§
formations after comprehending formations as impermanent, or as painful, or as not self, sin
life-continuum.¡¨ Now he is practicing meditation, and so his mind is on the formations, seein
as impermanent and so on. Then what happens? When Path is about to arise, equanimity a
comprehending formations as impermanent and so on, sinks into the life-continuum. You kn
is bhava~ga. So bhava~ga arise at that time. When bhava~ga arises, equanimity about form
¡§Next to the life-continuum (immediately after life-continuum), mind-door adverting arises (M
arises at that moment.) making formations its object (taking formations as object), taking the
impermanent, or as painful, or as not self according to the way taken by equanimity about fo
next to the functional [adverting] consciousness (That means next to manodv?r?jjana or min
consciousness.) that arose displacing the life-continuum (That means the mind-door adverti
arises displacing the life-continuum.), the first impulsion consciousness arises (So the javan
arises.) making formations its object in the same say, maintaining the continuity of (the same

consciousness.¡¨ That means continuity of the same kind of consciousness because there is
consciousness. One consciousness is followed by another consciousness. So there is no ga
two moments of consciousness. But here ¡¥continuity of consciousness¡¦ means ¡¥continuity
consciousness¡¦.

Now first, say, there are vipassan? thought moments. Right? And then there is bhava~ga (lif
because Path is about to arise. After life-continuum there is what? Mind-door adverting. Afte
adverting what? Impulsion (javana). It is not one javana moment. How many?

Student: Seven.

Teacher: It will be seven all together, but first there are four moments of javana, Now you wi
¡§This is called ¡¥preliminary work¡¦.¡¨ The first moment of javana is called ¡¥preliminary wor
that a second impulsion consciousness arises making formations its object in the same way
¡¥access¡¦.¡¨ So we have ¡¥preliminary¡¦ as one moment and ¡¥access¡¦ as one moment. ¡§N
impulsion consciousness also arises making formations its object in the same way. This is c
¡¥conformity¡¦.¡¨ That is the third javana. ¡§These are the individual names. But it is admissib
three impulsions ¡¥repetition¡¦, or ¡¥preliminary work¡¦, or ¡¥access¡¦, or ¡¥conformity¡¦ indisc
So they can be called by any name.

And then there is another digression. ¡§Conformity to what?¡¨ After this will come gotrabhu
(change-of-lineage) which is described in the next chapter. So we will stop here. Now you ar
Path, but we have not yet reached Path. So here we have the four moments of impulsion of
javana. The first one is what? Preliminary. And the second? Access. And the third? Conform
have only three, but another moment which is change-of-lineage will arise. All these three he
formations as object. It will be different when the thought process reaches the next moment
(change-of-lineage). The change-of-lineage consciousness will take Nibb?na as object. But
formations or mind and matter as object. This is the sequence of real practice. A person rea
of Equanimity about Formations, and he practices it again and again. And when it becomes
will arise Path consciousness. Before Path consciousness there is a series of moments of co
first is the series of vipassan? moments. Then there is bhava~ga. Bhava~ga is followed by m
and mind-door adverting is followed by the first four moments of javana. They belong to k?m
three have already been mentioned. The last one will be mentioned later.

Now that we have seen the sequence, we will go back to paragraph 66, The Triple Gateway
enters upon the state of the triple gateway to liberation now with the predominance [of one] o
faculties according as the contemplation occurs in [one of] the three ways¡¨ and so on. Now
Equanimity about Formations is called ¡¥the gateway to liberation¡¦, ¡¥the gateway to Magga

three contemplations that are called the three gateways to liberation, according as it is said.
three kinds of gateways to liberation: ¡§(1) to the seeing of all formations as limited and circu
to the entering of consciousness into the signless element (So signless is one.), (2) to the st
the mind with respect to all formations and to the entering of consciousness into the desirele
(That is the second.), (3) to the seeing of all things (dhammas) as alien and to the entering o
into the voidless element (The third is voidness.). These three gateways to liberation lead to
the world.¡¨ So these are called ¡¥gateways to liberation¡¦. Actually this is contemplation - co
impermanent, contemplation as painful, and contemplation as no-self. They are given differe
¡¥signless¡¦, ¡¥desireless¡¦ and ¡¥voidness¡¦.

¡§Herein, as limited and circumscribed [means] as limited by rise and fall as circumscribed b
contemplation of impermanence limits them thus ¡¥Formations do not exist previous to their
exist before they arise.), and in seeking their destiny (I would say ¡¥in seeking their course¡¦
word ¡¥gati¡¦ can mean ¡¥destiny¡¦ or just ¡¥course¡¦. I think ¡¥course¡¦ is better.) so in seekin
course, sees them as circumscribed thus ¡¥They do not go beyond fall, they vanish there.¡¦
formations, he sees in this way. They do not exist before they come into being. After disappe
nowhere.) To the stirring up of the mind: (This is the explanation of that phrase.) by giving co
sense of urgency; for with the contemplation of pain consciousness acquires a sense of urge
formations. To the seeing --- as alien: to contemplating them as not self thus: ¡¥Not I¡¦, ¡¥No

¡§So these three clauses should be understood to express the contemplation of impermanen
in the answer to the next question [asked in the Pa?isambhid?magga it is said: ¡¥When he b
as impermanent, formations appear as liable to destruction. When he brings them to mind a
when he contemplates on them as painful.), formations appear as a terror, when he brings t
self, formations appear as void¡¦.¡¨

¡§What are the liberations to which these contemplations are the gateway? They are these t
signless, the desireless, and the void.¡¨ They come again and again. We have to see that th
gateways and there are the deliverances. So you enter through a gateway and you reach a
deliverance. These three deliverances also have the names ¡¥signless¡¦, ¡¥desireless¡¦, and
deliverance? It is explained as the Path. Right? So the Path is deliverance. ¡§When one who
resolution brings [formations] to mind as impermanent, he acquires the signless liberation. W
great tranquillity brings [them] to mind as painful, he acquires the desireless liberation. When
great wisdom brings [them] to mind as not self, he acquires he void liberation.¡¨ This is from
Pa?isambhid?magga.

Now the translation is not what I would like it to be. The meaning is that a person who conte
formations as impermanent becomes firm with resolution which means saddha (faith). A per

on the formations as impermanent makes his faith or confidence grow more and more. That
At first a person practices meditation with faith or something like trust in the teacher. The tea
the Buddha said that things are impermanent and so on. When the meditator first practices
practices on faith. He does so on the basis of faith. Since the Buddha said these are imperm
be impermanent, but he has not seen for himself. Now through the practice of meditation, he
And since he sees them for himself, he gains more faith or more confidence in the Buddha.
is very true that they are impermanent. Now I am seeing them myself that they are really imp
on. ¡¥When he contemplates on the impermanence of things¡¦ means when he really sees th
things. At that time his faith in the Buddha increases. That is what is meant here.

¡§When one who has great tranquillity brings [them] to mind as painful, he acquires the desi
liberation.¡¨ Here also if a yogi contemplates on formations as painful, then he increases tran
(passaddhi). It is a little difficult to understand. You contemplate on the painfulness of things
you get tranquillity. When you concentrate on the painfulness of things, how do you get tran
explained in the Sub-Commentary (T?k?) that when you contemplate on things as painful, y
the opposite of what is painful. Let us say you contemplate on Nibb?na as happiness. So wh
on formations as painful and on its opposite as happiness, then you get what is called ¡¥tran
a person brings the formations to mind as painful, then he increases his tranquillity. When a
mind the formations as not self, then he develops his wisdom. He makes his wisdom grow.
way. It is not because he has great resolution that he contemplates on the impermanence o
because he contemplates on the impermanence of things that he gets more faith or more co
contemplates on the painfulness of things he gets more tranquillity. Because he contemplate
nature of things he gets more understanding or wisdom. That is what is meant here.

We can refer to paragraph 76. ¡§When he brings formations to mind as impermanent, the fa
excess in him.¡¨ That is the correct meaning to understand. When he brings formations to m
the faith faculty becomes much in him. That is how to understand this passage.

And then paragraph 71 ¡§And here the signless liberation should be understood as the Nobl
occurred by making Nibb?na its object through the signless aspect.¡¨ So Nibb?na has also t
signless, desireless, and void. When the Path takes Nibb?na as object through the signless
called ¡¥signless liberation¡¦ or ¡¥signless Path¡¦. ¡§For that Path is signless owing to the sig
having arisen.¡¨ That is not so. What is meant here is that the Path is signless owing to its o
signless element. ¡¥Signless element¡¦ means signless Nibb?na here. Because it takes sign
object, it is called ¡¥signless¡¦; it is not because ¡¥the signless element has arisen¡¦. Nibb?na
said to have arisen, or to be existing, or to have gone out of existence. Nibb?na is eternal. It
beginning and no end. So here what is meant is that the Path is signless owing to its occurri
signless element. It simply means that because it takes signless Nibb?na as object, it is call

¡§In the same way the Path that has occurred by making Nibb?na its object through the des
desireless. And the Path that has occurred by making Nibb?na its object through the void as
These are just the explanations of how the deliverance of Path gets its names such as signl
desireless liberation, and void liberation. When you are actually practicing meditation, you w
about these names. Maybe these are for scholars. Later on you may want to find out what li
something like that. But in actual practice they won¡¦t come to mind.

Then he poses a question and a problem here. In Abhidhamma ¡¥signless¡¦ is not mentione
Abhidhamma. Only two are mentioned there. The answer is: ¡§This refers to the way in whic
the Path] and is expressed literally.¡¨ What this means is this refers to the way in which the r
comes from literally. Now Path gets names as ¡¥signless¡¦, or ¡¥desireless¡¦, or ¡¥void¡¦. Hov
these Names? There must be a course or there must be a source for these names, why Pat
¡¥signless¡¦, why Path is called ¡¥desireless¡¦ and so on. That depends upon how the conter
was done. So if the contemplation is done on a signless aspect, then the Path also gets the
and so on.

¡§However, in the Pa?isambhid?magga insight knowledge is expressed as follows: (1) It is e
the void liberation by its liberation from misinterpreting [formations]¡¨ and so on. It is a little c
here because we understand that liberation is a name for Path. But the Pa?isambhid?magga
the contemplation is called ¡¥signless¡¦ and so on. Actually it is not the contemplation, but th
called in P??i ¡¥vimokkha (liberation)¡¦. So ¡¥liberation¡¦ means Path, not contemplation. But
Pa?isambhid?magga it is said that contemplation is called ¡¥liberation¡¦. There are some gro
here. So how the Path gets its name depends upon the contemplation made before the Path

On the next page, 769 ¡§It is however void and desireless. And it is at the moment of the No
liberation is distinguished, and that is done according to insight knowledge¡¦s way of arrival a
That means it is done by way of insight as source. We take insight or contemplation as the s
which the Path gets. If the insight or if the contemplation is signless, then the Path is also sig
the insight or contemplation is desireless, the Path is also called ¡¥desireless¡¦. If the insight
contemplation is void, the Path is also called ¡¥void¡¦. So how the Path gets these names de
contemplation was done.

Paragraph 74 ¡§It becomes a condition for the classification of the Noble into seven kinds.¡¨
there are eight Noble Persons, eight Ariya Persons. For the first stage there are two, for the
there are two, for the third stage two, and for the fourth stage two. We have the person who
of First Path and then the person after the First Path. Then we have the person at the mome

and another person after the Second Pat, before the Third Path and so on. So there are eigl
But here they are described in a different way, and so according to this there are seven kind
Persons. These are what? ¡§(1) the Faith Devotee, (2) One Liberated by Faith, (3) the Body
Both Ways Liberated, (5) the Dhamma Devotee, (6) One Attained to Vision, and (7) One Lib
Understanding.¡¨ There are also different kinds of Noble Persons mentioned in Suttas and a
And then the description follows.

In paragraph 75 do you see the #4? ¡§4. He is called ¡¥Both Ways Liberated¡¦ when he has
Fruition (That means Arahantship.) after also reaching the immaterial jh?nas.¡¨ I didn¡¦t find
¡¥also¡¦ in the Visuddhi Magga, so we should leave it out. ¡§He is called ¡¥Both Ways Libera
reached the highest Fruition after reaching the immaterial jh?nas.¡¨ That means he practices
meditation first, and he gets the four immaterial jh?nas. And then he contemplates on the fo
jh?nas or some other formations, and then he gets enlightenment. So he is called ¡¥liberate
So there are these seven kinds of Noble Persons. Paragraph 76 I have already read about t
and 78 are the word explanations of the terms in P??i like saddh?nus?ri, saddh?vimutta and

Now let¡¦s go to paragraph 79, The Last Three Kinds of Knowledge are One. ¡§This Knowle
Formations is the same in meaning as the two kinds that precede it. Hence the Ancients sai
of Equanimity about Formations is one only and has three names. At the outset it has the na
Desire for Deliverance. In the middle it has the name of Knowledge of Reflection. At the end
reached its culmination it is called Knowledge of Equanimity about Formations¡¦.¡¨ So these
one kind of knowledge. But in the books they are described as three kinds of knowledge. So
Equanimity about Formations is one only and has three names. Therefore they can be calle
formations or they can be called by their respective names.

At the beginning of paragraph 80 something is missing. That is: ¡§It is said in the texts, also.
translation of that is missing. In the original it said: ¡§P??iyampi vutta?.¡¨ That is missing her
need ¡¥It is said in the texts also¡¦ because the following is a formation from the texts. ¡§How
understanding of desire for deliverance, of reflection, and of composure, is knowledge of the
equanimity about formations?¡¨ and so on. It was taken from the Pa?isambhid?magga. The
is given in paragraph 81.

And paragraph 82 ¡§Furthermore, it may be understood that this is so from the following text
said: ¡¥Desire for Deliverance, and Contemplation of Reflection, and Equanimity about Form
are one in meaning and only the letter is different.¡¨ This is another quotation that shows tha
are actually one. Then we have Insight Leading to Emergence of the Path in paragraph 83.
already.

Then in paragraph 84 there is a description of how a yogi contemplates and how he emerge becomes enlightened in many different ways. They are: (1) after interpreting the internal, it e internal, (2) after interpreting the internal, it emerges from the external, (3) after interpreting external, it emerges from the external, (4) after interpreting the external, it emerges from the after interpreting the material, it emerges from the material, (6) after interpreting the material from the immaterial, (7) after interpreting the immaterial, it emerges from the immaterial, (8) interpreting the immaterial, it emerges from the material, (9) it emerges at one stroke from th aggregates, (10) after interpreting as impermanent, it emerges from the impermanent, (11) a as impermanent, it emerges from the painful, (12) after interpreting as impermanent, it emer self¡¨ and so on. Now here ¡¥interpreting¡¦ means just the same thing that I said before, ¡¥co not really ¡¥interpreting¡¦. So contemplating the internal, it emerges from the internal and ext on.

We will read the explanation in paragraph 85. ¡§(1) Someone does his interpreting at the sta internal formations.¡¨ That means he contemplates on his internal formations, his material pr body, and mental states and mind, and so on. So he does his interpreting at the start with hi formations. ¡§After interpreting them he sees them. But emergence of the Path does not cor seeing the bare internal only since the external must be seen too, so he sees that another¡¦s well as un-clung-to formations [inanimate things], are impermanent, painful, not self.¡¨ Here contemplates on his body and mind and then he contemplates on other persons¡¦ aggregate and externally. ¡§At one time he comprehends the internal and at another time the external.¡ he cannot take internal and external at the same time. So at one time he will be contemplati formations and at another time on other people¡¦s formations. ¡§As he does so, insight joins while he is comprehending the internal. It is said of him that ¡¥after interpreting the internal, from the internal¡¦.¡¨ So in the beginning he contemplates on his own formations, and then h another person¡¦s formations. He does this during his meditation, sometimes contemplating formations and sometimes contemplating on others¡¦ formations. Then there is emergence after he contemplates on his own formations or after he contemplates on another¡¦s formatio come at any moment. ¡§As he does so, insight joins with the Path, while he is comprehendin Actually that means immediately after he is comprehending the internal. Then ¡§if his insight Path at the time when he is comprehending the external (That means immediately after com external if the Path arises.) it is said of him that ¡¥after interpreting the internal, it emerges fr external¡¦.¡¨ So this is just the different ways of understanding how the emergences are, and arises. Sometimes it may arise after the yogi has contemplated on his own formations and s contemplating on others¡¦ formations and so on.

And then paragraph 87 ¡§When he has done his interpreting in this way, ¡¥All that is subject subject to cessation¡¦ and so too at the time of emergence, it is said that ¡¥it emerges at one

the five aggregates¡¦.¡¨ Here actually he does not take all five aggregates at one time. Vipas
or vipassan? moments of consciousness arise very quickly so that they seem to be taken at
actually one aggregate is taken by each consciousness. He takes one and then he takes an
takes another. He cannot take all five together. Since Vipassan? is so fast at that time it is s
contemplates them at one stroke. Actually it cannot be that way. The other explanations are
understand.

Now the author wanted us to understand this knowledge very clearly. So he gave us twelve
twelve similes should be understood in order to explain this insight leading to emergence an
knowledge that precede and follow it. Here is the list: (1) The Bat, (2) the Black Snake, (3) th
the Oxen, (5) the Ghoul (It is like a ghost.), (6) the Child, (7) Hunger, (8) Thirst, (9) cold, (10)
(11) Darkness, and (12) by Poison, too.¡¨ Here #2 should not be a ¡¥black snake¡¦, but a ¡¥c
literal translation is ¡¥black snake¡¦, but it is not used in that sense actually. The P??i word is
¡¥ka?hasappa¡¦. ¡¥Ka?ha¡¦ means ¡¥black¡¦ and ¡¥sappa¡¦ means ¡¥snake¡¦. However when
joined, the word means ¡¥cobra¡¦. It does not mean a snake which is black in color; it means
cobras are generally black. No? Actually it doesn¡¦t matter whether we take it as a cobra or j
snake. The similes are explained one by one.

Let¡¦s read the first simile about the bat. ¡§The Bat. There was a bat, it seems. She had aligl
madhuka tree with five branches, thinking ¡¥I shall find flowers or fruits here¡¦. She investiga
but saw no flowers or fruits worth taking. And as with the first so too when tries the second, t
fourth and the fifth, but saw nothing. She thought ¡¥This tree is barren; there is nothing worth
here¡¦, so she lost interest in the tree. She climbed up on a straight branch, and poking her h
gap in the foliage, she looked upwards, flew up into the air and alighted on another tree.¡¨

Paragraph 92 ¡§Herein the meditator should be regarded as like the bat. The five aggregate
clinging are like the madhuka tree with the five branches. The meditator¡¦s interpreting of the
aggregates is like the bat¡¦s alighting on the tree. His comprehending the materiality aggrega
nothing there worth taking, comprehending the remaining aggregates is like her trying each
nothing there worth taking, trying the rest. His triple knowledge beginning with desire for deli
he has become dispassionate towards the five aggregates through seeing their characteristi
etc., is like her thinking ¡¥This tree is barren; there is nothing worth taking here¡¦ and losing i
His conformity knowledge (which comes after the knowledge of equanimity) is like her climb
branch. His change-of-lineage knowledge is like her poking her head out and looking upwar
Knowledge is like her flying up into the air. His Fruition Knowledge is like her alighting on a c
tree.¡¨

And then there is another simile, that of the black snake. This simile has already been given

But the application of the simile here is this. Change-of-lineage knowledge is like throwing th
Path Knowledge is like the man¡¦s standing and looking whence he had come after getting r
Knowledge is like his standing in a place free from fear after he had got away. This is the dif
have read that simile already. I think this is to be added to that simile because the moments
change-of-lineage and others are not explained there. We can combine these two to get the
then the other similes are explained such as the house, the oxen and so on.

The last group, paragraph 102 ¡§Hunger, Thirst, Cold, Heat, Darkness, and By Poison. Thes
however, are given for the purpose of showing that one with insight that leads to emergence
and leans in the direction of the supramundane states.¡¨ It is just to show that this person lea
Nibb?na or supramundane states.

Paragraph 109 ¡§That is why it is said above ¡¥when he knows and sees thus, his heart retr
recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destin
stations of consciousness, and the nine abodes of beings, his heart no longer goes out to th
stage Mah?si Say?daw said that even if you try to send your thoughts to other objects, they
just want to be here on the object, not on the other objects - ¡§just as water drops retreat, re
recoil¡¨ and so on. At this point he is called ¡¥One Who Walks Aloof¡¦, with reference to whom

Then there is what governs the difference in the Noble Path¡¦s enlightenment factors, etc. Th
to understand how the enlightenment or how the Path is governed by or how the quality of P
vipassan? and also by some others.

¡§This knowledge of equanimity about formations governs the fact that the meditator keeps
furthermore governs the difference in the [number of the] Noble Path¡¦s enlightenment facto
and jh?na factors, the mode of progress, and the kind of liberation. For while some elders sa
jh?na used as the basis for insight [leading to emergence] that governs the difference in the
enlightenment factors, Path factors and jh?na factors, and some say that it is the aggregates
of insight that govern it, and some say that it is the personal bent (or one¡¦s wish) that gover
is (Let us leave out ¡¥only¡¦.) this preliminary insight and insight leading to emergence also t
understood to govern it in their doctrine also.¡¨ ¡¥Also¡¦ has been added twice here.

¡§There are three opinions on how the Path gets its name. The first group of teachers say w
explained in the following paragraphs. Let me tell you this. There are persons who do not ha
do not practice samatha meditation at all, but who practice vipassan? meditation. And there
jh?nas, but they don¡¦t use their jh?nas as the object of vipassan? meditation. They have att
When they practice vipassan? meditation, they do not contemplate on the jh?nas, but they c
mental and physical phenomena. And there are others who have jh?nas but who do not use

they practice vipassan? meditation. For them the Path that arises is like the first jh?na. That
all the components of the first jh?na. I will tell you again. You don¡¦t seem to understand.

Student: Could you explain a little about jh?na?

Teacher: Jh?nas are the higher states of consciousness. They are attained through the prac
meditation, not through vipassan? meditation. You may practice a disk or kasi?a meditation
breathing meditation, and then you get jh?na. So jh?nas are attained through the practice of
meditation. A person who practices vipassan? meditation may have not attained any of the j
person is a pure vipassan? meditator and so there are no jh?nas for him. There is another p
attained jh?nas, but he doesn¡¦t make use of the jh?nas at all when he practices vipassan?
is more or less like the other person who has no jh?na. And there is another person who use
he practices vipassan? meditation. That means he enters into jh?na but after emerging from
getting out of the jh?na, he does not use the jh?na as object of meditation, but he uses the c
as the object of meditation. So the Path of such a person is said to resemble the first jh?na.

Now there are five factors in the first jh?na - vitakka, vic?ra, p?ti, sukha, ekaggat? (initial app
sustained application, joy, happiness and one-pointedness of mind). In the second jh?na the
factors, in the third jh?na there are three factors, in the fourth jh?na there are two factors, an
fifth jh?na there are two factors. When a person who has no jh?na at all or who does not use
practice of vipassan? meditation attains Path, his Path is accompanied by these five factors
some of these in the eight factors of Path. What are the factors of Path? Right Understandin
Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Con
are all there with the First Path. With First Path we can find vitakka (Vitakka is Right Though
p?ti, sukha, ekaggat?. So Path resembles first jh?na.

There is another person who practices samatha meditation and then reaches first, second, t
fifth jh?nas. He practices jh?na as a basis for vipassan?, and then he gets out of that jh?na,
takes the jh?nas as the object of meditation or other formations as the object of meditation a
Since he makes first jh?na, or second jh?na, or third jh?na, or fourth jh?na, or fifth jh?na as
vipassan?, his Path resembles the first, second, third, fourth or fifth jh?na. So if his Path res
second jh?na, then one factor will be missing from the Noble Eightfold Path. The factor vitak
missing. Right Thought is vitakka. And if it is the fourth jh?na, what will be missing? P?ti will
and p?ti is one of among the seven factors of enlightenment.

There are three opinions here. One group of teachers says that the jh?na which is made the
is what determines the quality of the Path. The second group says that it is the jh?na which
object of vipassan? meditation that determines the Path. And the third group says that it is th

person which determines the quality of the Path. So the first group emphasizes the jh?na wh
basis for vipassan?. That means firs the meditator enters into first jh?na and then emerges f
jh?na, and contemplates on the jh?na or other formations. And the second group emphasize
made the object of vipassan? meditation. Let us say he enters first jh?na, and after getting o
contemplates on the first jh?na as impermanent and so on, and then he gets the Path. So th
emphasizes the jh?na which is made the object of vipassan? meditation.

Now please be clear about the object of vipassan? and the basis of vipassan?. ¡¥The basis
before practicing vipassan?, he enters into the jh?na. And then he emerges from this jh?na,
things as object of vipassan? meditation. ¡¥Object of vipassan?¡¦ means contemplating on th
impermanent and so on. So there is the basis jh?na and the contemplated jh?na. The first g
basis jh?na and the second group emphasizes the contemplated jh?na. The third group emp
wish. It is a free country. That does not mean that simply by making a wish you can get Path

Suppose you enter into the first jh?na and then you make the second jh?na the object of me
will the Path be like? According to the first group of teachers your Path will be like the first jh
According to the second group of teachers your Path will be like the second jh?na. What abo
They say that it is according to your wish. If you want the Path to resemble the first jh?na, th
will be that way. But if you want your Path to resemble the second jh?na, then it will be like t
jh?na. So you have a choice there. That choice or wish comes only for those who possess jh
to have jh?nas. Then you make the jh?na the basis for vipassan? meditation and also you m
object of vipassan? meditation, and then you choose from these. Sometimes you have a wis
resemble the first jh?na¡¨ or ¡§May my Path resemble the second jh?na¡¨. But it is said that i
no such wish, then the Path will resemble the higher jh?na. For example, you enter into the
you get out of it, and then you make the second jh?na the object of meditation, and then the
you have no wish - whatever Path comes I don¡¦t mind - then your Path will resemble the se
it is the higher one. So the higher jh?na takes precedence there.

In the following paragraphs you will find factors seven, or six, or whatever. So seven factors
what? Without Right Thinking (vitakka). And six enlightenment factors mean without p?ti bec
missing in the fourth jh?na. So there are these three kinds of opinions or theories. The Visuc
that even according to these teachers vipassan? can be a deciding factor also. Not only jh?n
can also be the deciding factor.

Paragraph 117 deals with progress. Some people can get enlightenment in a short time with
but some have difficulty for a short time and still get enlightenment and so on. There are diff
people. ¡§But if [insight] has from the start only been able to suppress defilements with diffic
effort and with prompting, then it is called ¡¥of difficult progress¡¦. The opposite kind is called

progress¡¨ and so on. ¡§and when the manifestation of the Path, the goal of insight, is slowly defilements have been suppressed, then it is called ¡¥of sluggish direct knowledge¡¦.¡¨ Now insight¡¦ is not a correct translation of the word. I think the word here means ¡¥stagnation¡¦, ¡ of insight¡¦. That means the yogi has reached the stage of the Knowledge of Equanimity ab he is stuck there. He has to be doing that again and again. If he has to spend a long time in before reaching the Path, then he is said to be of what? Of sluggish direct knowledge. The i called ¡¥stagnant¡¦. It is stale or something like that because the meditator has to be at this s long time. ¡¥The manifestation of Path which has this stagnation of insight¡¦ means only afte time with that knowledge, there arises the Path. That is called ¡¥of sluggish knowledge¡¦. Th is called ¡¥of swift direct knowledge¡¦. If you don¡¦t have to spend much time in that stage of Equanimity about Formations, and if you get the Path in a short time, then you are called ¡¥o knowledge¡¦. ¡§So this Equanimity about Formations stands at the arrival point (That means the name for Path.) and gives its own name to the Path in each case, and so the Path has fo to the kind of progress.]¡¨ Now you will find the phrase ¡¥at the arrival point¡¦. That is the liter translation of the P??i word, and not even quite literal. The meaning is ¡¥the source for givin ¡¥the source for the name¡¦ or ¡¥the cause for the name¡¦.

¡§For one bhikkhu this progress is different in the four Paths, while for another it is the same however, the four Paths are of easy progress and swift direct knowledge.¡¨ For Buddhas eve ¡§Likewise in the case of the General of the Dhamma [the Elder S?riputta.]¡¨ So he is as goo and so he also the best. ¡§But in the Elder Mah? Moggall?na¡¦s case the first Path was of ea swift direct knowledge.¡¨ He became a Sot?panna just after listening to Venerable S?riputta So that time it was of easy progress and swift direct knowledge. ¡§But the others were of dif and sluggish direct knowledge.¡¨ He had to spend time practicing meditation. At one time he Buddha went to him and told him how to get rid of sleepiness and so on. For the other stage of difficult progress and sluggish direct knowledge.

And then we have predominance. ¡§As with the kinds of progress, so also with the kinds of are different in the four Paths for one bhikkhu and the same for another.¡¨ The four kinds of zeal or chanda, energy, consciousness, and inquiry. ¡¥Inquiry¡¦ really means understanding.

¡§[Liberation.] but it has already been told how it governs the difference in the liberation. Fur Path gets its names for five reasons.¡¨ Then Path gets its name as signless, as desireless, a for five reasons. They are: ¡§(1) owing to its own nature, or (2) owing to what it opposes, or its own special quality, or (4) owing to its object, or (5) owing to the way of arrival.¡¨ ¡¥The w arrival¡¦ means the source of the name. ¡¥Owing to its own nature¡¦ means owing to its funct functions, what functions it does, and so owing to its own nature. And the explanation follow about formations induces emergence by comprehending formations as impermanent, liberat

signless liberation¡¨ and so on. These are the five reasons, or how the Path gets named as ¡
on.

Paragraph 126 ¡§But while this name is inadmissible by the Abhidhamma method, it is howe
Suttanta method.¡¨ The name ¡¥signless¡¦ is not mentioned in the Abhidhamma. So accordin
can be no signless Path. But by the Suttanta method, by the discourse method it is admissib
¡§By that method change-of-lineage takes the name ¡¥signless¡¦ by making the signless Nib
Now change-of-lineage precedes Path. At the moment of change-of-lineage consciousness
object. And Nibb?na is described as ¡¥signless¡¦, ¡¥desireless¡¦, and ¡¥void¡¦. So if we take t
aspect of Nibb?na, and the change-of-lineage takes that Nibb?na as object, then the Path fo
Path is named through change-of-lineage as being signless. So the path is also named ¡¥sig
to Suttanta method the Path can get the name ¡¥signless¡¦, but according to Abhidhamma, n
can be called ¡¥signless¡¦ too according to the Path¡¦s way of arrival.¡¨ Since the Path is call
¡¥signless¡¦, the Fruition which follows it could also be called ¡¥signless¡¦. So the change-of-
cause for the path to get the name ¡¥signless¡¦ and the Path is the cause for the Fruition to g
¡¥signless¡¦. So in the Suttanta method these can be called ¡¥signless¡¦ or they get the name
But according to Abhidhamma method they cannot be called ¡¥signless¡¦.

I think we will stop here. Next time we will study conformity knowledge.

Student: Is Abhidhamma method the jh?na method?

Teacher: No. It is what is taught, what is said in Abhidhamma.

Student: But you talk a lot about jh?nas.

Teacher: Yes. The jh?nas are taught in Abhidhamma. Abhidhamma is not necessarily jh?na
method or not jh?na method.

Student: And vipassan??

Teacher: Vipassan? can be practiced unmixed with samatha and it can be practiced with sa
ways - vipassan? y?nika and samatha y?nika (one who has the vehicle of vipassan? and on
of samatha). When we say ¡¥one who has the vehicle of samatha¡¦, we mean that he practic
first and gets jh?na or gets sam?dhi. Then he takes that jh?na or sam?dhi as an object of m
practices vipassan? on it.

Student: Both of them are talked about in Abhidhamma?

Teacher: Both of them are taught in the Sutta Pi?aka. In one Sutta in the A?guttara Nik?ya t
about these two kinds of persons, one who has samatha as vehicle and the other who has v

S?dhu! S?dhu! S?dhu!

(Tape 45 / Ps: 128 ¡V 136)

We are on page 782. We are almost at the moment of enlightenment. We are very close to t
enlightenment. The yogi progresses from one stage of knowledge to another and so the last
about formations. When his Knowledge of Equanimity about Formations becomes mature, th
time when he gets enlightenment. ¡§As he repeats, develops, and cultivates that equanimity
his faith becomes more resolute, his energy better exerted, his mindfulness better establishe
better concentrated, while his equanimity about formations grows more refined.¡¨

¡§He thinks ¡¥Now the Path will arise¡¦.¡¨ As I told you, this P??i idiom was misunderstood b
translators, I think. There was one Burmese professor who translated the Visuddhi Magga in
did not get it correct. It is not that he thinks ¡¥Now the Path will arise¡¦ because the yogi does
when the Path will arise. The idiom used is ¡¥when the Path is about to arise¡¦. We can say
be said, now the Path will arise.¡¨ It means the same thing. When the Path is about to arise
the person is about to get enlightenment. ¡§Equanimity about formations after comprehendin
impermanent, or as painful, or as not self, sinks into the life-continuum.¡¨ ¡¥Life-continuum¡¦
bhava~ga. There are types of consciousness which are called ¡¥life-continuum¡¦. They are in
consciousness. They are more prominent when we are asleep, or when we have fainted, or
when he is about to get enlightenment, then there must come one thought process. In order
process to arise, there must be an interval of life-continuum. The yogi is practicing meditatio
knowledge of equanimity about formations grows and is more refined, and then there comes
maybe not only one moment, but a few moments of life-continuum.

¡§Next to the life-continuum, mind-door adverting arises making formations its object as imp
painful, or as not self according to the way taken by equanimity about formations.¡¨ So after
life-continuum there arises what is called ¡¥mind-door adverting consciousness¡¦. That mean
on the mind or the consciousness is turned towards the mind-door or turned towards the act
consciousness. So there are moments of bhava~ga which are inactive moments. Then after
adverting arises. At that moment the consciousness is turned towards the object of that cons
called ¡¥mind-door adverting¡¦. From this moment on the active moments arise making forma
That mind-door adverting consciousness takes formations as its object, viewing them as imp
painful, or as not self.

¡§Then next to the functional [adverting] consciousness that arose displacing the life-continu
next to the mind-door adverting consciousness.), the first impulsion consciousness arises m
its object in the same way, maintaining the continuity of consciousness.¡¨ After the mind-doc
consciousness, there arises first impulsion (first javana) consciousness. There will be four m
consciousness or sometimes three. ¡§The first impulsion consciousness arises making form
So it takes the same object as the mind-door adverting consciousness did. ¡§This is called t
work.¡¨ The impulsion or javana consciousness is called ¡¥the preliminary work¡¦. ¡§Next to t
impulsion consciousness arises making formations its object in the same way (taking the for
object). This is called the ¡¥access¡¦.¡¨ That means ¡¥approaching¡¦ or ¡¥going into the vicini
enlightenment¡¦. ¡§Next to that a third impulsion consciousness also arises making formatior
the same way. This is called ¡¥conformity¡¦. These are their individual names.¡¨ So ¡¥prelimi
¡¥access¡¦, ¡¥conformity¡¦ are their individual names. ¡§But it is admissible to call all three im
¡¥repetition¡¦, or ¡¥preliminary work¡¦, or ¡¥access¡¦, or ¡¥conformity¡¦, indiscriminately.¡¨ So y
these three by only one name, any name, or you can call them by their individual name. In t
first there is mind-door adverting consciousness and then there are three moments of javana
access, and conformity). Next is what is called ¡¥change-of-lineage¡¦. But before that we hav
about conformity.

¡§Conformity to what? To what precedes and to what follows.¡¨ So it conforms to what prece
what follows it. ¡§for it conforms to the functions of truth (actually correct functions or right fu
both in the eight preceding kinds of insight knowledge and in the 37 states partaking of enlig
follow.¡¨ So this consciousness conforms to the preceding eight kinds of vipassan? insight k
conforms to those that come later. They are the 37 states partaking of enlightenment. Actua
members of enlightenment. They arise at the moments of enlightenment. So it is in conformi
preceding knowledges and the succeeding ones.

¡§Since it s occurrence is contingent upon formations through [comprehending] the characte
impermanence, etc., it, so to speak, says ¡¥Knowledge of rise and fall indeed saw the rise a
precisely those states that possess rise and fall¡¨ and so on. It is as though this knowledge v
this. It is to show that it conforms to the previous knowledges.
Student: Are these rather unusual in that they are harmonious with both the conditioned and
Is that what is being said?

Teacher: No. In the series of the moments of consciousness the conformity is one, let¡¦s say
it conforms to what precedes it, that is the stages of vipassan? knowledge, because the yog
one stage to another. And then at the moment of enlightenment there will be 37 states parta
enlightenment or as the members of enlightenment. So it conforms to these states too. so it

a bridge. It conforms to both. It is harmonious both with preceding and succeeding.

Student: Is it harmonious with the unconditioned?

Teacher: Not yet. It takes conditions or formations as object.

Student: They are still conditions?

Teacher: Yes. The object is still conditioned things or formations because it is in the limit of v
has not yet gone beyond vipassan?. It is still vipassan?. Since it is still vipassan?, it must tak
conditioned things or formations as object. Vipassan? does not take Nibb?na as object or th
object. This paragraph describes how it conforms to the previous knowledges and then the s

And then a simile is given. ¡§Just as a righteous king, who sits in the place of judgment hear
pronouncements of the judges while excluding bias and remaining impartial, conforms both t
pronouncements and to the ancient royal custom by saying ¡¥So be it¡¦, so it is here too.¡¨ N
bias¡¦, I want you to mark there. That means the king does not act through attachment, or th
whatever. We will come to this later.

In paragraph 55 in chapter 22 there is a section called ¡¥Bad Ways¡¦. Actually ¡¥bad ways¡¦
improper action, maybe that is bias. When you do something, you may be biased because y
person, or you are angry with that person, or you are afraid of some repercussions, or you s
ignorant. You don¡¦t know anything about that, then you make mistakes there. Here the king
not biased and ¡§remaining impartial, conforms both to their pronouncements and to the and
and so on. Conformity is like the king. The eight kinds of knowledge are like the eight judges
is the Knowledge of Conformity.

I think you remember the Insight Leading to the Emergence. Do you remember these three i
emergence? This is paragraph 134 in chapter 21. ¡§Though this conformity knowledge is the
Leading To Emergence that has conformations as its object, still change-of-lineage is the las
kinds of Insight Leading To Emergence.¡¨ ¡¥Insight Leading to Emergence¡¦ means ¡¥desire
and then ¡¥re-contemplation¡¦, and ¡¥equanimity about formations¡¦. These three kinds of kn
Insight Leading To Emergence. ¡¥Emergence¡¦ means enlightenment. It gets our of sa?s?ra
that. So there are three insights leading to emergence. ¡§Though this conformity knowledge
Insight leading to Emergence that has conformations as its object, still change-of-lineage kn
last of all the kinds of Insight Leading To Emergence.¡¨ The last one is change-of-lineage (g
So change-of-lineage takes Nibb?na as its object, but the others take formations as their obj
difference.

Student: So change-of-lineage is the bridge?

Teacher: Yes. It is like a gate to enlightenment. Do you have the chart? Now if you look at th
you will see #11 sa~kh?rupekkh? ???a (Knowledge of Equanimity about Formations), and #
(Knowledge of Conformity), and #13 gotrabhu ???a (Knowledge of Change-of-Lineage). So
desire for freedom and so on, but these three are called '¡¥vu??h?na-g?min? vipassan?¡¦. Y
¡¥vu??h?na-g?min? vipassan?¡¦. They mean insight leading to emergence. So these three a
leading to emergence¡¦. Among them the first two take formations as object and the last one
change-of-lineage or gotrabhu ???a, takes Nibb?na as object. That is what this paragraph is
this conformity knowledge is the end of the Insight Leading To Emergence that has conform
object.¡¨ so two of them take formations as object. And #12 the knowledge of conformity is th
last. So it is said here ¡§(It) is the end of the Insight Leading To Emergence that has conform
object, still change-of-lineage knowledge is the last of all the kinds of Insight Leading To Em
Insight Leading To Emergence is the name of the three vipassan? knowledges - Knowledge
Formations, Knowledge of Conformity, and Knowledge of Change-of Lineage. We haven¡¦t c
change-of-lineage yet.

And then Sutta references are given. In paragraph 135 different words used for this knowled
are described. Sometimes in some discourses it is called ¡¥aloofness (atammayat? in P??i)¡
Sutta it is called ¡¥dispassion (nibbida)¡¦, and in another Sutta it is called ¡¥cultivation of perc
(sa??aga)¡¦, and then in another it is called ¡¥principal factor of purity (parisuddhi-padh?niya
Pa?isambhid?magga it is called by three names thus ¡¥Desire for deliverance, contemplatio
equanimity about formations¡¦.¡¨ These three are collectively called ¡¥Conformity Knowledge
Pa?isambhid?magga. ¡§In the Pa??h?na it is called two names thus ¡¥conformity to change
conformity to cleansing¡¦. In the Rathavin?ta Sutta it is called ¡¥Purification by knowledge an
way¡¦.¡¨ So it has many names and it is described by different names in different discourses.
these discourses and when we see these words, we are to understand that these words refe
knowledge described here. After the conformity knowledge comes change-of-lineage.

Chapter 22
(Tape 45 / Ps: 1- 46)

Change-of-Lineage is actually next to the enlightenment, next to the Path consciousness. Cl
comes next. Its position is to advert to the Path, and so it belongs neither to Purification by K
Vision of the Way nor to Purification by Knowledge and Vision.¡¨ There are seven stages of
vipassan? and they are given in this chart. So Knowledge of Change-of-Lineage does not be
purifies; it is just in between the one purity and the other. ¡§Its position is to advert to the Pat
it belongs neither to Purification by Knowledge ad Vision of the Way (that is the previous one
Purification by Knowledge and Vision (the succeeding one), but being intermediate, it is una
cannot say that it is included in the previous purity or the succeeding purity. So it is free from
purities. ¡§Still it is reckoned as insight because it falls in line with insight.¡¨ That is because
in the flow of insight vipassan?, so it is called ¡¥vipassan?¡¦. But strictly speaking, it is not vip
because it does not take formations as object; it takes Nibb?na as object.

¡§Purification of Knowledge and Vision (the last purification), properly consists in knowledge
Paths, that is to say, the Path of Stream Entry, the Path of Once-Return, the Path of Non-Re
of Arahantship.¡¨

¡§[Change-of-Lineage Knowledge and Knowledge of the First Path]
Herein, nothing further needs to be done by one who wants to achieve, firstly, the knowledge
Path.¡¨ Now he is very, very close to the Path consciousness or enlightenment. So he doesn
anything more. ¡§For what he needs to do has already been done by arousing the insight tha
knowledge. As soon as conformity knowledge has arisen in him in this way, and the thick mu
truths has been dispelled by the respective force peculiar to each of the three kinds of confo
consciousness no longer enters into, or settles down on, or resolves upon any field of forma
his consciousness does not want to be on the formations at all. That is because he has seen
impermanent, as painful, and as not self. So his mind ¡§does not cling to anything, cleaves,
it, but retreats, retracts and recoils as water does from a lotus leaf, and every sign as object,
occurrence as object, appears as an impediment.¡¨ At that moment he doesn¡¦t want to dwel
on mind and matter which he has been observing all through vipassan? meditation.

Paragraph 5 ¡§Then while every sign and occurrence appears to him as an impediment, whe
knowledge¡¦s repetition has ended, change-of-lineage knowledge arises in him.¡¨ After the c
knowledge, the consciousness which is called ¡¥conformity knowledge¡¦ disappears. Then it
consciousness called ¡¥change-of-lineage¡¦.

¡§Change-of-lineage knowledge arises in him, which takes as its object the signless, no-occ

no-formation, cessation, Nibb?na, (So it takes Nibb?na as object.) - which knowledge passe
lineage, the category, the plane, of the ordinary man and enters the lineage, the category, th
Noble Ones.¡¨ Now there is the meaning of the P??i word ¡¥gotrabhu¡¦. In that word ¡¥gotra¡
¡¥bhu¡¦ has two meanings. One meaning is ¡¥to overpower or to go beyond¡¦. The other mea
into, or to go into, or to enter¡¦. So the word ¡¥gotrabhu¡¦ means going beyond the lineage of
persons (puthijjana) or reaching into the lineage of Noble Persons. So ¡¥change-of-lineage¡¦
overpowering one lineage and then entering another lineage. So ¡¥passes out of the lineage
or to go beyond the lineage of ordinary persons and enter into the lineage of Noble Persons
this, Path will arise. As son as Path arises, he becomes a Noble Person; he is no longer an
At this point he has not yet changed, but he is prepared to change into another person. That
called ¡¥change-of-lineage¡¦.

Student: Does he know this is happening?

Teacher: After the enlightenment there will come the process of reflection on the Path, Fruit
that time he knows. These moments are very brief you know. Gotrabhu is just one moment
then Path consciousness he has never experience this in his life before. So it is like an over
experience although it lasts for only one brief thought moment. After this brief thought mome
changed person, changed mentally.

¡§Being the first adverting, the first concern, the first reaction, to Nibb?na as object, fulfills th
of a condition for the Path in six ways.¡¨ So it is condition for the Path in six ways - as proxim
contiguity, repetition, decisive support, absence, and disappearance conditions. You have to
Pa??h?na in order to understand these conditions. Pa??h?na conditions are described in th
Dependent Origination. So it serves as conditions for the Path consciousness.

¡§How is it that understanding of emergence and turning away from the external is change-
knowledge?¡¨ and so on. These are quotations. In this quotation there is footnote #1 ¡¥away
external¡¦. He misunderstood the Sub-Commentary. ¡§It is the understanding of the turning a
effected, which turning away is emergence from the field of formations; it is termed external
unformed element¡¦s existence is external¡¦.¡¨ That is not correct. Now here the formations a
¡¥external¡¦. ¡¥Turning away from the external¡¦ means turning away from the formations. Ac
are not necessarily external. If you are watching your own breath, or watching your own con
watching your own feelings, how could they be external? They are actually internal. But here
¡¥external¡¦ here. So ¡§It is termed (¡¥It¡¦ means the formations.) ¡¥external¡¦ because it is ex
unformed element.¡¨ That means they are not the unformed element. ¡¥Unformed element¡¦
they are other than Nibb?na. So they are called ¡¥external¡¦. In fact they are not external; the
internal. You are watching your own mind and matter. They are internal. But they are here c

because they are out of Nibb?na. It is something like that. So the footnote should be: ¡§It is
because it is external to the unformed element.¡¨ Stop there. Then there is a note. ¡§The unf
Nibb?na) is classed as ¡¥external¡¦ under the ¡¥Internal triad of the Abhidhamma M?tik?¡¨ is
Although it is not wrong, it is not necessary here.

In the first book of Abhidhamma Nibb?na is described as ¡¥external¡¦. Although the yogis rea
is external, not internal. That is described in the first book of Abhidhamma. So Nibb?na is ex
but here formations are called ¡¥external¡¦ just because they are not Nibb?na; they are out o

Paragraph 6 ¡§Here is a simile that illustrates how conformity and change-of-lineage occur w
objects though occurring in a single cognitive series with a single adverting.¡¨ As a rule, one
process must have only one object. If you look at the seeing thought process, there are 17 m
consciousness in that thought process. All 17 moments of consciousness take the present v
object. There should be no difference of object in one given thought process for different con
that one given thought process. But here it is different. Here some types of consciousness ta
object and some others take Nibb?na as object. Although it is called one thought process, th
of object for some types of consciousness in this thought process. This thought process beg
adverting, and then there are three moments of impulsion. After that there is change-of-linea
moments plus change-of-lineage, these four are javana (impulsion) moments. Now mind-do
the three moments immediately following take formations as object. But change-of-lineage ta
object. Then Path takes Nibb?na as object. And then Fruition takes Nibb?na as object. In thi
thought process there is difference of object. ¡§Here is a simile that illustrated how conformit
change-of-lineage occur with different objects though occurring in a single cognitive series (
thought process.) with a single adverting.¡¨ Each thought process has one adverting at the b
Sometimes if the object is through the five senses, then there is five-sense-door adverting. I
through mid-door, then there is mind-door adverting. So each thought process has one adve
said here ¡¥with a single adverting¡¦. With a single adverting, then ordinarily the object must
But in this particular thought process of enlightenment, there is difference of object. Some m
formations as object and some others take Nibb?na as object.

In this paragraph the author explains this: ¡§Suppose a man wanted to leap across a broad
himself on the opposite bank, he would run fast, and seizing a rope fastened to the branch o
stream¡¦s near bank and hanging down, or a pole would leap with his body tending, inclining
towards the opposite bank, and when he had arrived above the opposite bank, he would let
opposite bank, staggering first and then steady himself there; so too this meditator, who war
himself on Nibb?na, the bank opposite to the kinds of becoming, generation, destiny, station
fast by means of the contemplation of rise and fall, etc., (That is he is running fast at that tim
seizing with conformity¡¦s adverting to impermanence, pain, or not self the rope of materiality

the branch of his selfhood and hanging down, or one among the poles beginning with feelin
first conformity consciousness (So the first conformity consciousness is like leaping.) withou
with the second he tends, inclines, and leans towards Nibb?na, like the body that was tendi
leaning towards the opposite bank; then, being with the third next to Nibb?na, which is now
the other¡¦s arriving above the opposite bank (Now he is on the opposite bank.), he lets go t
object (He no longer takes formations as object.) with the ceasing of that consciousness, an
change-of-lineage consciousness he falls on to the unformed Nibb?na, the bank opposite; b
man did, for lack of previous repetition, he is not yet properly steady on the single object. Aft
steadied by path Knowledge.¡¨

He crosses over to the other bank and on the other bank he lets go of the rope or lets go of
Then he falls on the bank which is Nibb?na. The first fall he was not yet steady and next mo
consciousness arises, he was steadily established on the other bank or on Nibb?na.

Paragraph 7 ¡§Herein, conformity is able to dispel the murk of defilements that conceals the
unable to make Nibb?na its object.¡¨ It is the difference between conformity and change-of-li
conformity can dispel the defilements that conceal the truths, but it is unable to make Nibb?
Change-of-lineage is only able to make Nibb?na its object, but it is unable to dispel the mur
the truths. That is because they have different functions. Then the smile follows. We will ski

In paragraph 12 there is another simile. ¡§here is a simile for this. An archer, it seems, had a
at a distance of eight usabhas (about 100 yards), and wrapping his face in a cloth and armi
arrow, he stood on a wheel contrivance (a revolving platform). Another man turned the whe
when the target was opposite the archer, he gave him a sign with a stick. Without pausing a
archer shot the arrow and hit the target.¡¨ Now in P??i the word ¡¥one hundred¡¦ was used s
target, but 100 targets put 100 or 200 yards away. And the man is on a wheel contrivance o
platform. The other man turns the platform and the archer was blindfolded. When he is face
target, then the man will give him a sign, maybe something like a bell. With that sign he sho
the arrow hits the target. There is not one target, but 100 targets. So the P??i word used he
sata?¡¦. It is not one but one hundred. The reason why he took it to be one may be the use
number here. In P??i the number one hundred is a singular number. So you say ¡¥a hundre
P??i. You use the singular number, not the plural number. You say a hundred men? I don¡¦t
equivalent in English. The word used ¡¥lakkha sata?¡¦ is singular in number. Although the gr
is singular, the meaning is plural. It is many, one hundred. In P??i grammar such peculiaritie
you have to understand that too. An archer had a hundred targets set up at a distance of eig
on.

Let¡¦s go to the First Fruition. ¡§Immediately next to that knowledge, however, there arise eit

three Fruition consciousnesses, which are its result. For it is owing to this very fact that supr
profitable [consciousness] results immediately that it is said: ¡¥And which he called the conc
immediate result¡¦, and ¡¥Sluggishly he reaches what has immediate result for the destructio
and so on.¡¨ Now the Path consciousness is immediately followed by how many Fruition con
three. Path consciousness is the cause and Fruition consciousness is the result. So here the
the cause immediately. There is no interval between cause and effect in this particular case.
description of dhamma there is a word called ¡¥ak?liko¡¦. And that word ¡¥ak?liko¡¦ is misund
persons. ¡¥A¡¦ means ¡¥not, ¡¥kala¡¦ means ¡¥time¡¦ and ¡¥ika¡¦ means ¡¥having, so having
translated as timeless. But the real meaning or the real interpretation of the word is not that
timeless, but that it gives immediate results. That is the correct meaning. That means there i
time between cause and its result. Because of that it is said in the Ratana Sutta ¡¥that which
concentration with immediate result¡¦ or something like that.

Paragraph 16 ¡§Some, however, say there are one, two, three, four, or five Fruition conscious
there is difference of opinion among Therav?da Buddhists also. The common opinion is that
moments or three moments of Fruition consciousness. But there are some who say that ther
Fruition consciousness, or two, or three, or four, or five Fruition consciousnesses. ¡§That is i
For change-of-lineage knowledge arises at the end of conformity¡¦s repetition, so at the mini
two conformity consciousnesses (In order for it to be repetition there must be at least two. R
If it is only one, we cannot call it repetition. So repetition means at least two. There must be
of conformity.) since one alone does not act a repetition condition. And a single series of imp
maximum of seven (impulsion) consciousnesses.¡¨ When javana arises, it arises seven time
times. But at the moment of death it arises only five times or when someone has fainted only

¡§Consequently, that series which has tow conformities and change-of-lineage as third and
as fourth has three Fruition consciousnesses.¡¨ So three conformity moments plus one chan
four. Path consciousness is five, so how many remain? Two. In that case there must be two
consciousnesses. Sometimes there are only two conformity consciousnesses instead of thre
quick intelligence there are only two conformity moments. When there are two conformity m
change-of-lineage, the fourth is Magga, and so there must be three Fruition consciousnesse
either two or three Fruition consciousnesses immediately following the Path consciousness.
four Fruition consciousnesses, or five Fruition consciousnesses, or one Fruition consciousne

In paragraph 17 we have another difference of opinion. ¡§Some say that that which has four
change-of-lineage as fifth, and Path consciousness as sixth has one Fruition consciousness
refuted because it is the fourth or the fifth [impulsion] that reaches [the Path], not those after
to their nearness to the life-continuum.¡¨ When you are going towards a steep cliff, when you
this cliff, you cannot stop there because you are going with force. You simply fall into the pre

same way, the thought moments are going very fast, so they cannot stop at Magga in the si
why it is refuted that there is one Fruition consciousness only. So it is inadmissible when you
is only one Fruition consciousness because there cannot be one Fruition consciousness. Th
thought process comes too close to bhava~ga. When it comes too close to bhava~ga, it can
consciousness at the sixth moment. And if the Path is known at the sixth moment, there ca
consciousness at the seventh moment. That cannot be accepted as correct.

Paragraph 18 ¡§And at this point this Stream Enterer is called the Second Noble Person.¡¨ S
Second Noble Person. Now at the moment of the Path consciousness he is called the First
next moment he is called the Second Noble Person, just in one sitting, in a very, very brief s
thought moments. At the Path moment he is the First Noble Person and at the Fruition mom
Noble Person. That is why there are eight Noble Persons. I believe that we can only meet fo
those who have reached the Fruition stage. ¡§However negligent he may be, he is bound to
suffering when he has traveled and traversed the round of rebirths among deities and huma
seventh time.¡¨ This is because he has become a Sot?panna (a Stream Enterer or Stream V
negligent he may be - that means if he does not practice more meditation; it does not mean
breaking the five precepts. If he gives up meditation and he does not meditate to reach the h
then he is bound to make an end of suffering when he has traveled and traversed the round
deities and human beings for the seventh time. So he will be reborn only seven times, and a
he will surely become an Arahant and then he makes an end of suffering. So a Sot?panna h
rebirths.

Paragraph 19 ¡§At the end of the Fruition his consciousness enters the life-continuum.¡¨ So
period there is life-continuum. That means at the end of that thought process. ¡§After that, it
mind-door adverting interrupting the life-continuum for the purpose of reviewing the Path.¡¨ N
after becoming a Noble Person, he reviews the Path, the Fruition, Nibb?na, defilements aba
defilements remaining. These five things a person who has reached enlightenment reviews

Student: So enlightenment here is different from Nibb?na?

Teacher: Yes. Enlightenment is the consciousness here and Nibb?na is the object of that en
At the moment of enlightenment the Path consciousness arises and the Path consciousness
object. So Nibb?na is an external object. It is taken as an object by the Path consciousness
Fruition consciousness. Immediately after the enlightenment, a person reflects upon or revie
things. What are the five? Path, Fruition, Nibb?na, defilements abandoned, and defilements
defilements I have abandoned and what defilements are remaining this also the meditator re
among these five ¡§ Trainers may or may not have the reviewing of the defilements abandon
remaining.¡¨ So the last two they may or may not review. Therefore, the first three, they defi

that is the Path, Fruition and Nibb?na. But defilements abandoned and defilements remainin
not review. ¡§In fact it was owing to the absence of such reviewing that Mah?n?ma asked th
stage is there still unabandoned by me internally owing to which at time states of greed inva
remain¡¦?¡¨ Now Venerable Mah?n?ma was an enlightened person, but sometimes he had t
of fear, thoughts of anger. He didn¡¦t review the defilements when he became enlightened. S
which defilements he had abandoned or which remained to be abandoned. So he asked the
Buddha told him that because he did not review the defilements, therefore, he did not know.
should be quoted¡¨ - it is from the Majjhima Nik?ya.

[Knowledge of the Second Path - Third Noble Person]
Paragraph 22 ¡§However, after reviewing in this way, either while sitting in the same sessior
occasion the Noble Disciple who is a Stream Enterer makes it his task to reach the second p
both greed for sense desires and ill will¡¨ and so on. A person may proceed to get the secon
one sitting or he may stop practicing after he reaches the first stage. He may take a rest or h
practice meditation for any length of time. That is up to him. In the same session or on anoth
will continue his practice. Sometimes a person becomes a Sot?panna and then he may rem
maybe months or years. And then he practices meditation and he reaches the second stage
the four stages, or three stages, or two stages at one sitting. So it depends upon his wish to
higher stages.

¡§He brings to bear the Faculties, the Powers, and the Enlightenment Factors, and he works
that same filed of formations, classed as materiality, feeling, perception, formations, and cor
with the knowledge that they are impermanent, painful, not self, and he embarks upon the p
insight.¡¨ So after reaching the first stage, if he wants to reach the second stage, he must pra
vipassan? meditation again. But at that time his vipassan? becomes swift, not like vipassan?
persons. Still he must practice vipassan? again to reach the second stage, and to reach the
to reach the fourth stage. Before every stage he must practice vipassan?. That is why we sa
no enlightenment without vipassan?. So vipassan? must precede all enlightenment or all ari
consciousness. So we have the Second Path and the Third Noble Person, the Second Fruiti
Person and so on.

[The Second Fruition - Fourth Noble Person]
Paragraph 24 ¡§The Fruition consciousness should be understood to follow immediately upo
the same way as before. And at this point this Once-Returner is called the Fourth Noble Per
reached the second stage).¡¨ So it is the Fourth Noble Person. ¡§He is bound to make an en
returning once to this world.¡¨ Now what is meant by ¡¥to this world¡¦? To this human world.
the second stage, he may be reborn as a celestial being, and from there he will be reborn as
again. So he is the one who returns here once, thus a Once-Returner. So ¡¥to this world¡¦ m

human world¡¦.

The Third Path is Non-Returner. Right? And then the Third Path is immediately followed by
after Third Fruition he is called a Non-Returner. And so he is called the Sixth Noble Person.

Paragraph 27 ¡§[After death,] he reappears apparitionally [elsewhere] and attains complete
without ever returning, without ever coming to this world again through rebirth-linking.¡¨ Ther
words ¡¥to this world¡¦. Here ¡¥to this world¡¦ means ¡¥to this sensuous world¡¦. That means
human beings and to the world of lower celestial beings. There is a difference between the t
this world¡¦ means ¡¥to this human world¡¦, but here ¡¥to this world¡¦ means ¡¥to this human
celestial worlds¡¦. That is because after reaching the third stage of enlightenment and after b
Non-Returner, he will be reborn in the brahm? world, not in the world of human beings nor in
lower celestial beings. He will be reborn as a brahm? in what are called ¡¥the abodes of pure
five realms up in the scale of the 31 planes of existence. So he will be reborn in one of the p
¡¥to this world¡¦ here means not only this human world but this k?m?vacara world.

Paragraph 28 ¡§Now after reviewing in this way, either while sitting in the same session or o
occasion this Noble Disciple¡¨ and so on, he becomes an Arahant. So the Fourth Magga and
arise. After the Fruition he is called the Eighth Noble Person or an Arahant. We say that ther
Noble Persons, eight kinds of Noble Persons. But in actual practice we can meet only four N
because the first, the third, the fifth and the seventh persons exist only for one thought mom
we catch that one thought moment? So in practical terms there are four Noble Persons, but
are eight Noble Persons. That is because they are different at the Path consciousness mom
Fruition consciousness moments.

Paragraph 32 ¡¥States associated with Path¡¦ means states at the moment of Path consciou
accompanying the enlightenment. There are said to be 37 of these states. They are the four
mindfulness, the four right endeavors, the four roads to power, the five faculties, the seven e
factors, and the Noble Eightfold Path. If you add them all up together, you get 37. In reality t
37 states. There are how many? Do you Abhidhamma students remember? There are only
because, for example, mindfulness (sati) is one mental factor, but here it is described as fou
foundations of mindfulness). And the second the four endeavors, is just viriya. The one viriy
here as four. So in reality there are only 14. I think it is described somewhere.

Paragraph 34 ¡§Foundation (pa??h?na) is because of establishment by going down into¡¨ an
description of the P??i words ¡¥pa??h?na¡¦, ¡¥upa??h?na¡¦, ¡¥sati¡¦, and so on. ¡§Mindfulnes
foundation is ¡¥Foundation of Mindfulness¡¦.¡¨ So ¡¥Foundation of Mindfulness¡¦ means firm
mindfulness. ¡§It is of four kinds because it occurs with respect to the body, feeling, conscio

dhamma objects, taking them as foul, painful, impermanent, and no self, and because it acc
function of abandoning perception of beauty, pleasure, permanence, and self. That is why ¡¥
Mindfulness¡¦ is said.¡¨ So one mindfulness is described here as four because it occurs with
feeling, consciousness and dhamma objects, taking them as foul, painful, impermanent, and
same time abandoning the perception of beauty, pleasure, permanence, and self. So these
That is why there are four foundations of mindfulness.

Paragraph 35 The next one is the four endeavors. ¡§By it they endeavor, thus it is endeavor
are word explanations. So one viriya is described here as four because it has different functi
accomplishes the functions of abandoning arisen unprofitable things, preventing the arising
arisen, arousing unarisen profitable things, and maintaining those already arisen.¡¨ With rega
there are two aspects and with regard to kusala there are two. There is endeavoring to get r
which are past, endeavoring not to have akusala or not to have fresh akusala arise, endeavo
not yet arisen arise, endeavoring to develop kusala which has arisen. So there are four aspe
there are four kinds of right endeavor or right effort.

Paragraph 36 is about the iddhip?da. They are called in P??i ¡¥iddhip?da¡¦, ¡¥the Roads to
Basis for Success¡¦. I think they are mentioned somewhere else in chapter 12, paragraph 44
iddhip?da? ¡§It is fourfold as zeal (desire) and so on.¡¨ What are the other three? Zeal, effort
consciousness and inquiry (That means pa???.) ¡¥Inquiry¡¦ really means understanding corr
inquiring, not just investigating. So these are the Roads to Power. ¡§These are supramunda
of the words ¡¥If a bhikkhu obtains concentration, obtains mental unification by making zeal
is called concentration through zeal¡¦, etc., they are also mundane as states acquired by pre
zeal, etc., respectively.¡¨ At the moment of enlightenment they are supramundane, but at the
practice of vipassan? meditation they are mundane.

Paragraph 37 ¡§ ¡¥Faculty¡¦ is in the sense of predominance, in other words, of overcoming,
states, as faculties,] respectively overcome faithlessness, idleness, negligence, distraction a
So there are five faculties. What are the five? Faith, effort, mindfulness, concentration and w
opposites are faithlessness, idleness, negligence, distraction and confusion. ¡§ ¡¥Power¡¦ is
unwaveringness because these states, as power are incapable of being overcome respectiv
and so on.¡¨ They are strong factors. they cannot be overcome by their opposites. That is wh
powers¡¦. ¡§Both are fivefold as consisting in faith, [energy, mindfulness, concentration, and
That is why ¡¥Five Faculties¡¦ and ¡¥Five Powers¡¦ is said.¡¨

Paragraph 38 ¡§Mindfulness, [investigation-of-states, energy, happiness, tranquillity, concen
equanimity,] as factors in a being who is becoming enlightened, are the ¡¥Seven Enlightenm
They are called ¡¥Seven Factors of Enlightenment¡¦. And the seven are sati (mindfulness), in

states (That means pa??? actually.), viriya (effort), happiness (p?ti), tranquillity (passaddhi),
concentration (sam?dhi), and equanimity (upekkh?). These are called ¡¥Seven Factors of E
Right View, right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right M
Right Concentration are the eight factors of the Noble Eightfold Path.

Paragraph 39 ¡§so there are these 37 states partaking of enlightenment. Now in the prior sta
insight is occurring, they are found in a plurality of consciousness as follows.¡¨ When you are
vipassan? meditation, these factors or these states arrive in your mind, but with different kin
consciousness. At one time you may be dwelling on body contemplation or mindfulness of th
time the mind may be on the feelings and so on. So there is plurality of consciousness which
them. But at the moment of Path consciousness it is said that they all arise. They are found
consciousness as follows and so on. ¡§At the time of arising [of any one] of these four kinds
knowledge, [all these states] are found in a single consciousness.¡¨ All these states arise tog
single Path consciousness. So that is the difference. When they are mundane, they arise wi
of consciousness, but when they are supramundane, they arise with one type of consciousn
consciousness. ¡§In the moment of Fruition the 33 excepting the Four Right Endeavors are
Four right Endeavors also accompany Fruition consciousness, but their function is prominen
Path consciousness. That is why they are excluded. In fact Path consciousness is also acco
Viriya is a mental factor which accompanies many types of consciousness. Fruition conscio
accompanied by viriya.

Paragraph 40 ¡§When these are found in a single consciousness in this way, it is the one ki
whose object is Nibb?na that is called ¡¥the Four Foundations of Mindfulness¡¦¡¨ and so on.
with one consciousness at the moment of Path consciousness, then they do not take differe
time because Path consciousness takes Nibb?na as object. They also take Nibb?na as obje
difference. The we have nine in one way, one in two ways, then in four ways, in five ways a
making you more familiar with these states.

Nine in one way - that means nine states have only one function, one name. There are 37. S
37 names. So nine have only one name. It is something like that. ¡§These nine are zeal, co
happiness, tranquillity, equanimity, thinking, speech, action, and livelihood, and they are fou
way¡¦ as road to power consisting in zeal, etc. since they do not belong to any other group.¡
only one name. ¡§(2) One in two ways: faith is found ¡¥in two ways, as a faculty and as a po
four ways and (4) in five ways: the meaning is that another one is found in four ways and an
Herein, concentration is the ¡¥one in four ways¡¦ since it is a faculty, a power, an enlightenm
a Path factor; understanding is the ¡¥one in five ways¡¦ since it is these four and also a road
These just make you more acquainted with these mental states. ¡§(5) In eight ways, and (6)
the meaning is that another is found in eight ways and another in nine ways. Mindfulness is

ways¡¦.¡¨ That means mindfulness has eight names among these 37. That is there is mindfu
foundations of mindfulness, as a faculty, as a power, as an enlightenment factor and as a Pa
¡§Energy is the ¡¥one in nine ways¡¦ since it is four Right Endeavors, a road to power, a facu
enlightenment factor, and a Path factor.¡¨ So endeavor has the most or the greatest causenu
functions.

Paragraph 44 ¡§[(2) Emergence:] mundane insight induces no emergence either from occur
internally], because it does not cut off originating, which is the act of causing occurrence, or
[of formations externally], because it has the sign as object.¡¨ Now there is emergence from
emergence from sign. Some emerge from occurrence, some from sign, or some from both.

¡§Change-of-lineage does not induce emergence from occurrence [internally] because it doe
originating.¡¨ At the moment of change-of-lineage no mental defilement is eradicated, so it d
emergence from occurrence. It emerges from occurrence of mental defilement. ¡§But it d?e
from the sign.¡¨ That is because it does not take formations as object. ¡¥Sign¡¦ here means s
formations. It takes Nibb?na as object. So it emerges from the sign, but not from the occurre
is said ¡¥Understanding of emergence and turning away from the external is knowledge of c
and so on. ¡§These four kinds of [Path] knowledge emerge from the sign be cut off because
signless as their object and also from occurrence because they cut off origination. So they e
both.¡¨ Now Path consciousness emerges from both sign and occurrence. Since they do not
object, then they emerge from sign. Since at the moment of Path consciousness mental defi
eradicated, they emerge from the occurrence of mental defilements. So the Path emerges fr
occurrence.

Paragraph 45 I want to point to one thing on page 797, about 9 lines down. You see there ¡§
the sense of directing emerges from wrong thinking.¡¨ Sometimes we describe the Noble Eig
present during vipassan? meditation. We say when you practice vipassan? meditation, all th
working harmoniously in your mind. How? Let us say you try to concentrate on the breath. N
effort to keep your mind on the object. So there is Right Effort. And then when you make effo
it were hits the object or hits the target, something like that. So that is Right Mindfulness that
object. And then your mind sticks to the object for some time. That is Right Concentration. A
Concentration you see the true nature of things. You see that they are impermanent, and yo
and disappearing. That is Right Understanding. So how many do you get? Four. And the thr
Right Action and Right Livelihood, are already accomplished when you take precepts before
meditation. So they are also said to be accomplished. Now we have seven. What about Rigl
Thought¡¦ really means the mental factor which is called ¡¥vitakka¡¦ or ¡¥initial application of
right Thought does not mean thinking of Nibb?na or thinking of formations. It is that mental f
directs the mind to the object or that takes the mind to the object.

Student: So it could be intention?

Teacher: No. Not intention. It is something that takes the mind to the object. When you shoo
the force of the bow, it is something like that. Without vitakka mind will not take an object. So
vitakka (initial application) to take our mind to the object. so applying the mind to the object i
by Right Thought or the initial application. So here we see that. ¡¥Right Thinking in the sens
means the mental factor pushing the mind to the object, taking the mind to the object. If initia
doesn¡¦t take the mind to the object, then mind cannot see anything at all. That is why it is gr
Right Understanding. So Right Understanding and Right Thought belong to the group of unc
Effort, Right Mindfulness, and Right Concentration belong to the group of concentration. And
belong to the group of s?la or moral purity. So ¡¥Right Thought¡¦ really means that mental fa
mental state which takes the mind to the object or which pushes the mind to the object. That
here.

Paragraph 46 And then ¡¥Coupling of Powers¡¦, I think we will have to do it next time. Oh, we
it. ¡§At the time of developing the eight mundane attainments the serenity power is in excess
practice jh?nas, the ¡¥eight mundane attainments¡¦ mean the eight jh?nas. When you develo
serenity power is in excess. ¡§While at the time of developing the contemplations of imperm
insight power is in excess.¡¨ So when you practice vipassan? meditation, vipassan? meditati
when you practice samatha, samatha is in excess. ¡§But at the Noble Path moment they oc
the sense that neither one exceeds the other.¡¨ At the moment of Path consciousness both a
and vipassan?. ¡§So there is coupling of the powers in the case of each one of these four ki
according as it is said¡¨ and so on. So there is serenity power and insight power. During the
one or the other is in excess, but at the moment of Magga, they are equal, neither one exce
serenity and insight have a single nature in the sense of emergence, they are coupled togeth
exceeds the other. Hence it was said: He develops serenity and insight coupled together in t
emergence. Emergence and coupling of the power should be understood here in this way.¡¨

In paragraph 47 we have (4) the kinds of states that ought to be abandoned, (5) also the act
abandoning. They are important. According to this explanation we know what kinds of menta
eradicated by which stages - first stage, second stage, third stage and fourth stage. So after
reaches to the first stage, he must have abandoned or eradicated certain kinds of mental de
after the second stage, he must have eradicated other kinds of mental defilements and so o
described in the following paragraphs. We will do them next week.

S?dhu! S?dhu! S?dhu!

(Tape 46 / Ps: 47 ¡V 103)

Paragraph 47 ¡§ 4. The kinds of states that ought to be abandoned, 5. also the act of their a
which kinds of states these four Paths abandon and the act of abandoning. ¡§Now which sta
abandoned by which kinds of knowledge among these four should be understood, and also
them.¡¨

¡§For they each and severally bring about the abandoning of the states called fetters¡¨ and s
severally¡¦ is not a correct translation. The P??i is yathayoga?. It means ¡¥as is proper¡¦ or ¡
may be¡¦. That means each of them abandon defilements and others differently. ¡§For as is
about the abandoning of the states called fetters, defilements, wrongnesses, worldly states,
perversions, ties, bad ways, cankers, floods, bonds, hindrances, adherences, clingings, inhe
stains, unprofitable courses of action, and unprofitable thought arisings.¡¨ The mental defiler
different names. All of them are mental defilements.

The first one is fetters. ¡§Herein, the fetters are the ten states beginning with greed for the fi
so called because they fetter aggregates [in this life] to aggregates [of the next], (they fetter)
its fruit or (they fetter) beings to suffering.¡¨ That is why they are called ¡¥fetters¡¦. They are l
ropes.

¡§For as long as the ones exist there is no cessation of the others.¡¨ As long as there are fet
no cessation of aggregates, no cessation of kamma, no cessation of fruit, and no cessation
suffering. They are called ¡¥fetters¡¦.¡¨

¡§And of these fetters, greed for the fine material, greed for the immaterial, conceit, agitation
ignorance, are called the ¡¥five higher fetters¡¦ because they fetter beings to aggregates, etc
the higher [forms of becoming], while false view of individuality, uncertainty, adherence to rit
rituals, greed for sense desires, and resentment, are called the ¡¥five lower fetters¡¦ because
beings to aggregates, etc., produced in the lower states of existence. The other five fetter be
higher forms of existence. There are higher and lower fetters. All together there are ten. Whi
abandoned by which Path will be explained later. Right now the author is giving the lists of th
first is the ten fetters.

The second group is the ten defilements. ¡§The defilements are the ten states, namely, gree
conceit, [false] view, uncertainty, stiffness [of mind], agitation, consciencelessness, shamele
ten are called ¡¥defilements¡¦. ¡§They are so called because they are themselves defiled and
defile the states associated with them.¡¨ They are themselves impurities and they make othe
they are called ¡¥defilements¡¦. In P??i they are called ¡¥kilesas¡¦.

¡§The wrongnesses are the eight states, namely, wrong view, wrong thinking, wrong speech
opposite of the Noble Eightfold Path.) wrong action, wrong livelihood, wrong effort, wrong m
concentration which with wrong knowledge and wrong deliverance come to ten.¡¨ That mean
and wrong deliverance they are ten.

Footnote 14 ¡§ ¡¥Wrong knowledge¡¦, which is wrong because it does not occur rightly [i.e. i
truth], and is wrong and mistaken owing to misinterpretations, etc., is just delusion. ¡¥Wrong
is the wrong notion of liberation that assumes liberation to take place in a ¡¥World Apex¡¦.¡¨
that when a being reaches the highest existence, there will be liberation. That is called ¡¥wro
liberation¡¦. There are eight wrongnesses or there can be ten wrongnesses. When we take t
wrong knowledge and wrong deliverance.

The next one is the worldly states. They are the states which people meet or experience in t
There are said to be eight of these states, namely, gain, loss, fame, disgrace, pleasure, pain
praise. The P??i words used for gain and loss are l?bha and al?bha. ¡¥Al?bha¡¦ means non-
For fame the word used is ¡¥yasa¡¦ and for disgrace the word used is ¡¥ayasa¡¦. The word ¡¥
things. One is fame and the other is followers. We interpret this here not as fame, but to hav
to have students or pupils. For disgrace we say to be alone, not to be with followers or havin
We do not say ¡¥fame and disgrace¡¦ because they are the same as the last two, praise and
interpretation is that instead of fame it is having friends, or followers, or having students. Ins
disgrace we say not having many followers. Pleasure, pain, blame, praise - these eight are t
life and nobody can escape them. ¡§They are so called because they continually succeed ea
the world persists.¡¨ At times there is gain and at other times there is loss and so on. Someti
what you want and sometimes you don¡¦t get what you want or you lose what you have.

¡§But when the worldly states are included, then by the metaphorical use of the cause¡¦s na
the approval that has the gain, etc., as its object and the resentment that has the loss, etc., a
should also be understood as included.¡¨ Here the translation is a little different than the orig
said in the original is that by the metaphorical use of the causes named for its fruit the appro
resentment are to be understood as meant by worldly states. When we say ¡¥worldly states¡
and so on, but here we do not mean gain, loss, etc., but approval or resentment or our react
conditions. These are the eight conditions of life. When we have gain, then we have approva
are attached to gain. When we have loss, we have aversion. That approval and resentment
aversion are what are meant by these worldly states, not just the gain, loss, etc. The approv
resentment is taken to be meant by worldly states by the metaphorical use of the causes na
That means the name is really the cause¡¦s name, but we must take the fruit of it.

There is gain. Because there is gain there is approval. That means there is attachment. Atta

by gain. When we say ¡¥gain¡¦, gain is the name of the cause. What we must really understa
that cause. It is like saying sugar is diabetes.

¡§The kinds of avarice are the five, namely, avarice about dwellings, families, gain, Dhamma
which occur as in ability to bear sharing with others any of these things beginning with dwell
Pa4l0I word for the kinds of avarice is macchariya. Macchariya is one of the mental factors.
really means inability to bear sharing with others. I have this thing and I don¡¦t want to share
persons. If other persons come and make use of it, I am angry. That is what is meant by ava
not just stinginess. We have two mental factors issa and macchariya. Avarice here is not sti
stinginess is lobha. It is attachment. This mental factor is accompanied by dosa. It is intolera
things with others. There are five, namely, dwellings, families, gain, Dhamma and praise. So
want people to come to our place and live with us. That is avarice with regard to dwelling. ¡¥
meaning for monks, not particularly for lay people. Monks always depend upon lay people fo
we may have attachment. Let us say that he is my supporter. So I do not want other monks
my supporter¡¦s family. It is something like that. Gain is what one gets. Dhamma - that mean
meditation and you may have some results and you don¡¦t want those results to happen to o
other persons get the same results, you are not happy. And then the last one is called ¡¥pra
word is ¡¥va??a¡¦. That is interpreted to mean two things. One is appearance or you may sa
other is praise. Let us say you have a beautiful face. Then you don¡¦t want other people to h
face. It is something like that. So ¡¥va??a¡¦ can mean both beauty or appearance and praise

¡§The perversions are the three, namely, perversion of perception, of consciousness, and of
apprehending objects that are impermanent, painful, not self, and foul, as permanent, pleasa
beautiful.¡¨ If we take things as permanent, as pleasant, as self, and as beautiful, it is one of
of perversions. There are three - perversion of perception, perversion of consciousness and
view.

¡§The ties are the four beginning with covetousness, so called because they tie the mental b
material body. They are described as ¡¥the bodily tie of covetousness¡¦, ¡¥the bodily tie of ill
bodily tie of adherence to rites and rituals¡¦, and ¡¥the bodily tie of insisting or misinterpreting
¡§this [only] is the truth¡¨.¡¦ This alone is true and others are false. It is something like that. T
called ¡¥tie¡¦ here. There are four ties.

¡§Bad ways is a term for doing what ought not to be done and not doing what ought to be do
(desire), hate, delusion, and fear.¡¨ The P??i word is ¡¥agati¡¦. It is actually bias. So we shou
attachment or out of desire, not zeal. If I am attached to someone, then I may have a favora
him. I am not just towards other people. That is what is called here ¡¥bad ways¡¦. Sometimes
and so we do not act justly towards him. Sometimes we are afraid. If we do this, a person wi

back to me. So we are afraid of him. So we may practice favoritism towards him. Sometimes
delusion. Because I am ignorant I favor one over the other. These are called ¡¥bad ways¡¦.

¡§Cankers (?savas): as far as change of lineage [in the case of states of consciousness] and
acme of becoming [in the case of the kinds of becoming (Here ¡¥becoming¡¦ means realms o
is to say, the fourth immaterial state,] there are exudations owing to the [formed nature of the
The real meaning here is that these cankers exude or drip like pus or something dripping fro
word is ¡¥?sava¡¦. ¡¥?¡¦ means ¡¥as far as¡¦ and ¡¥sava¡¦ means ¡¥to drip¡¦ or ¡¥exude¡¦. Her
should be understood as taking as an object. ¡¥Exude¡¦ actually means these take somethin
exude as far as change of lineage, as far as the highest existence or highest realm. These c
Lobha, di??hi (wrong view), moha (ignorance). These can take objects up to change of linea
they can take the highest realm as object. It is to be understood by way of taking object. ¡¥T
means they take them as object.

There is a footnote. I don¡¦t think he really understood what he was referring to here. ¡¥As fa
don¡¦t know whether it can be explained in English. The P??i word ¡¥?¡¦, here translated as
mean two things. Let us say one is as far as change of lineage. It may mean as far as chang
excluding change of lineage. It just reaches up to that dhamma. Sometimes it may mean ¡¥i
two meanings for the P??i word ¡¥?¡¦ or ¡¥as far as¡¦. That means for example the fields exte
mountain. They stop when there is a mountain. The fields do not include the mountain. Whe
Buddha¡¦s fame goes as far as the highest realm, that is including the highest realm. Here in
So ¡¥as far as change of lineage¡¦ means up to change of lineage. ¡¥As far as the acme of b
far as the highest realm¡¦ means including the highest realm. I think you say ¡¥through¡¦ or s
that. Right? So ¡¥Monday through Friday¡¦ means Monday and the rest including Friday.

¡§This is a term for greed for sense desires, greed for becoming, wrong view, and ignorance
exuding [of these defilements] from unguarded sense doors like water from cracks in a pot in
constant trickling, or because of their producing the suffering of the round of rebirths.¡¨

The next one is the floods. It is the same thing. They are called ¡¥floods¡¦ ¡§in the sense of s
into the ocean of becoming, and in the sense of being hard to cross.¡¨

¡§The bonds are so called because they do not allow disengagement from an object and dis
suffering. Both ¡¥floods¡¦ and ¡¥bonds¡¦ are terms for the cankers already mentioned.¡¨ The
sometimes called ¡¥cankers¡¦, sometimes ¡¥floods¡¦, sometimes called ¡¥bonds¡¦.

¡§The hindrances are the five, namely, lust, [ill will, stiffness and torpor, agitation and worry,
uncertainty,] in the sense of obstructing and hindering and concealing [reality] from consciou

are the five hindrances that we often encounter during meditation.

¡§Adherence (misapprehension - par?m?sa) is a term for wrong view, because it occurs in t
the individual essence of a given state (That means going beyond the individual essence of
apprehending elsewise an unactual individual essence.¡¨ That means taking something wro

The clingings are the up?d?nas. ¡§The clingings are the four beginning with the sense desir
described in all their aspects in the description of Dependent Origination.¡¨

¡§The inherent tendencies are the seven, namely, greed for sense desire, etc., in the sense
stated thus: the inherent tendency to greed for sense desires, the inherent tendency to rese
[false] view, uncertainty, greed for becoming, and ignorance.¡¨ There are seven all together.
owing to their inveteracy that they are called inherent tendencies since they inhere as cause
of greed for sense desires, etc., again and again.¡¨ ¡¥Inherent tendencies¡¦ really means sev
defilements. However when they are called ¡¥inherent tendencies¡¦, they are not the real def
are those that can arise when there are conditions for their arising. When they really arise w
¡¥defilements¡¦ or ¡¥kilesas¡¦.

I am liable to get attached to things. But right now I am teaching Dhamma and there is no at
mind. I am free from attachment now. But if I see something which I like and I am attached t
attachment arises. There is a liability of attachment to arise in me. That is what is called ¡¥a
tendency¡¦. When attachment really arises, it is defilement. Before reaching the stage of defi
are called ¡¥latent tendencies¡¦ or ¡¥inherent tendencies¡¦. It is like being under the surface.
surfaces, it is called ¡¥defilement¡¦. When it lies dormant underneath, it is called ¡¥anusaya (
tendencies)¡¦. There are seven. We will talk more about them later.

¡§The stains are the three, namely, greed, hate, and delusion. They are so called because t
dirty like oil, black, and mud, and because they dirty other things.¡¨

¡§The unprofitable courses of action are the ten, namely, killing living things, taking what is
sexual misconduct; false speech, malicious speech, harsh speech, gossip; covetousness, ill
view. They are so called since they are both unprofitable action [kamma] and courses that le
destinies (unhappy rebirths).¡¨

¡§The unprofitable thought arisings are the twelve consisting of the eight rooted in greed, the
hate, and the two rooted in delusion.¡¨ They are, the twelve unwholesome types of consciou
¡¥cittupp?da¡¦ is translated here as thought arisings. Actually they are types of consciousnes
twelve types of unwholesome consciousness.

¡§So these [four kinds of knowledge] each and severally (or as is proper) abandon these sta
the fetters. How?¡¨

¡§The five states eliminated by the first knowledge in the case of the fetters, firstly, are: false
personality, doubt, adherence to rites and rituals, and then greed for sense desires and rese
[strong enough] to lead to states of loss.¡¨ With regard to defilements or these unwholesome
two or three layers. There are some defilements that are strong enough to lead to rebirth in
There are some defilements that are not strong enough to lead to rebirth in woeful states, bu
defilements..

The first Knowledge or the first Path eliminates false views of personality, doubt, adherence
rituals, and then greed for sense desires and resentment that are strong enough to lead to s
first Path eradicates false view of personality, doubt, and adherence to rites and rituals all to
and for all. Greed for sense desires and resentment it cannot eradicate all together, but it de
stronger forms of sense desire and resentment which lead to states of loss. That means whi
woeful states. That means a being after becoming a Sot?panna may still have lobha and do
eradicates di??hi (wrong view) and vicikicch? (doubt). There are other mental defilements re
mental defilements are not strong enough to give rebirth in the four woeful states.

¡§The remaining gross greed for sense desires and resentment are eliminated by the secon
greed for sense desires and resentment are eliminated by the third Knowledge. The five beg
for the fine material are only [actually] eliminated by the fourth Knowledge.¡¨ We have to und
eradication of defilements in this manner. The first Path eliminates the ability of some menta
to lead us to the four woeful states.

Then there is a note. ¡§In what follows, we shall not in every instance specify the fact with th
¡¥only¡¦, nevertheless whatever we shall say is eliminated by one of the [three] higher Know
understood as only the [residual] state eliminated by the higher Knowledge; for that state wil
been rendered not conducive to states of loss by the preceding Knowledge.¡¨ Do you unders

Student: No.

Teacher: ¡§In what follows, we shall not in every instance specify the fact with the expressio
You see the word ¡¥only¡¦ in the paragraph above. ¡§The five beginning with greed for the fi
ONLY eliminated by the fourth Knowledge.¡¨ If the author says ¡¥only¡¦, we have to understa
the author does not use the word ¡¥only¡¦, we have to understand in another way. That is wh
translation is not so understandable.

Let us look at the next one. ¡§In the case of the defilements, [false] view and uncertainty are
the first Knowledge.¡¨ They are eliminated totally. ¡§Hate is eliminated by the third Knowledg
Greed, delusion, conceit, mental stiffness, agitation, consciencelessness, and shamelessne
by the fourth Knowledge.¡¨ Here it doesn¡¦t say ¡¥fourth knowledge only¡¦. Right? There is no
We have to understand that greed, delusion, conceit and others are eliminated by the prece
elimination of the preceding Paths is of the stronger forms of greed, delusion and so on. Wh
Knowledge eliminates is the subtle forms of greed, delusion and so on. The grosser forms o
and so on are eradicated by the first Path, by the second Path and by the third Path. There i
here. They are eliminated by the fourth Knowledge and it does not say that they are only eli
fourth Knowledge. We have to understand in this way.

¡§In the case of wrongness, wrong view, false speech, wrong action, wrong livelihood are el
first Knowledge. Wrong thinking, malicious speech, and harsh speech are eliminated by the
The third Knowledge is the An?g?m? (the Non-Returner). Right? The An?g?m? can eradica
the grosser forms of attachment. ¡§Wrong thinking, malicious speech, and harsh speech, ar
third Knowledge. And here only volition is to be understood as speech.¡¨ Although the word
we must understand it to mean volition. ¡§Gossip, wrong effort, wrong mindfulness, wrong c
deliverance, and wrong knowledge, are eliminated by the fourth Knowledge.¡¨ Here also sin
¡¥only¡¦, we must understand that the stronger ones are destroyed by the previous Knowled
Paths.

¡§In the case of the worldly states, resentment is eliminated by the third Knowledge, and ap
eliminated by the fourth Knowledge. Some say that approval of fame and praise is eliminate
Knowledge.¡¨ He didn¡¦t say whether it is to be accepted or not. Maybe the author doesn¡¦t li
just gives it as information.

¡§The kinds of avarice are eliminated by the first Knowledge only.¡¨ The five kinds of avarice
by the first Knowledge.

¡§In the case of perversions, the perversion of perception, consciousness and view, which fi
the impermanent and self in the not-self, and the perversion of view finding pleasure in pain
the foul, are eliminated by the first Knowledge. The perversions of perception and conscious
beauty in the foul are eliminated by the third Path. The perversions of perception and consci
pleasure in the painful are eliminated by the fourth Knowledge.¡¨

¡§In the case of ties, the bodily ties of adherence to rites and rituals and of the insistence
(misinterpretation) that ¡¥This is the truth¡¦, are eliminated by the first Knowledge (because t

wrong views). The bodily tie of ill will is eliminated by the third Knowledge. The remaining on
by the fourth Path.¡¨

¡§The bad ways are eliminated by the first knowledge only.¡¨ When a person becomes a Sot
practice favoritism.

¡§In the case of the cankers, the cankers of view is eliminated by the first Knowledge (becau
view). The canker of sense desire is eliminated by the third Knowledge. The other two are e
fourth Knowledge.¡¨

¡§The same thing applies in the case of the floods and the bonds.¡¨

¡§In the case of the hindrances, the hindrances of uncertainty is eliminated by the first Know
it is doubt). The three, namely, lust, ill will and worry, are eliminated by the third Knowledge.
means desire for sensual things. ¡§Stiffness and torpor and agitation are eliminated by the fo
Knowledge.¡¨

¡§Adherence is eliminated by the first Knowledge.¡¨ ¡¥Adherence¡¦ just means wrong view. W
eliminated by the first Knowledge.

¡§In the case of the clingings (up?d?na), since according to what is given in the Texts all wo
sense desires.¡¨ That means objects of sense desires. I would like to put ¡§all worldly states
sense desires¡¨, not ¡¥sense desires as object¡¦. ¡§All worldly states are objects of sense de
greed both for the fine material and the immaterial falls under sense desire clinging.¡¨ You re
clingings. Right? Sense desire clinging, wrong view clinging, and the others are also wrong
word ¡¥sense desire¡¦ is used here in P??i k?mup?d?na, we must understand that sense de
material and the immaterial states are taken as sense desire here because they are lobha o
here ¡¥sense desire clinging¡¦ just means attachment (lobha).

¡§In the case of the inherent tendencies, the inherent tendencies to [false] view and to uncer
eliminated by the first Knowledge. The inherent tendencies to greed for sense desire and to
eliminated by the third Knowledge. The inherent tendencies to conceit (pride), to greed for b
ignorance are eliminated by the fourth Knowledge.¡¨

¡§In the case of the stains, the stain of hate is eliminated by the third Knowledge, the others
by the fourth Knowledge.¡¨

¡§In the case of the unprofitable courses of action, killing living things, taking what is not give

misconduct, false speech, and wrong view, are eliminated by the first Knowledge. The three
speech, harsh speech, and ill will, are eliminated by the third Knowledge. Gossip and coveto
eliminated by the fourth Knowledge.¡¨

¡§In the case of the unprofitable thought arisings, the four associated with [false] view, and t
with uncertainty, making five, are eliminated by the first Knowledge. The two associated with
eliminated by the third Knowledge. The rest are eliminated by the fourth Knowledge.¡¨

Do you find mention of the second Knowledge? No. Right? Why? Did you ever wonder? The
not eliminate any mental defilements all together. It makes the remaining mental defilements
is why it is not mentioned here.

For your knowledge or information the first Knowledge or Path eliminates what? Wrong view
second Knowledge eliminates what?

Student: It just weakens the defilements

Teacher: It does not eliminate mental defilements, but it weakens the mental defilements. Th
eliminates what? Attachment for sensual things, the k?m?vacara and aversion (dosa) or ill w
fourth Knowledge eradicates the remaining mental defilements.

Now we come to an interesting discussion. ¡§And what is eliminated by any one of them is a
is why it was said above ¡¥So these [four kinds of Knowledge] as is proper abandon these s
the fetters¡¦.¡¨

¡§The act of abandoning: but how then? Do these {Knowledges] abandon these states when
they are future, or when they are present?¡¨ It¡¦s very interesting. We say that Path Knowled
mental defilements. The question here is do these Knowledges abandon these states (¡¥The
defilements.) when they are past, or when they are future, or when they are present. In P??i
past, future and present. ¡§What is the position here? For firstly if [they are said to abandon]
future, it follows that the effort is fruitless.¡¨ That is because the past is already past and you
have to do anything about it. It has already gone. And the future has not come. So you cann
about it either. So there is no question about the Path Knowledges abandoning the past defi
future defilements. But what about the present ones? Does the Path eliminate the present m
the mental defilements that are existent at the moment? No. That is because if they are pres
no Path at all. Path and mental defilements do not arise together. Then the Path eradicates

¡§Then if it is when they are present, it is likewise fruitless because the things to be abandon

simultaneously with the effort, and it follows that there is development of a Path that has def
follows that defilements are dissociated [from consciousness] though there is no such thing
defilement dissociated from consciousness.¡¨ There are three things here. If you say that the
abandoned when they are present it is fruitless because the things to be abandoned exist si
the effort. That means the things to be abandoned would arise simultaneously with the effort
here is Path consciousness. ¡§It follows that there is development of Path (That means arisi
has defilement.¡¨ If you say that the present defilements are eliminated, then that amounts to
and defilements arise together. No defilements can arise with Path. Defilements are unwhole
and Path is a wholesome mental state. Unwholesome mental states and wholesome mental
the same time. ¡§It follows that defilements are dissociated.¡¨ Then you may say at the mom
are no defilements. The Path eradicates the defilements. If you say this, then it amounts to s
defilements can arise without consciousness. That is not so. Defilements are mental factors
factors they can only arise when there is consciousness. They are never dissociated from co
you say at the Path moment defilements are eliminated, then you are saying that they can b
consciousness. Path consciousness does not eradicate the past defilements, nor the future
present defilements. If there are defilements in the mind, there can be no Path at all. It eradi

¡§That is not an original argument.¡¨ Here ¡¥original¡¦ means this argument or this discussion
to this book only. This discussion has appeared already in other books. ¡§For in the Texts fir
is put.¡¨ He quotes the Texts. The Texts are the same as what we have said. Magga eradica
nor the future, nor the present defilements.

Then what does it eradicate? What does it abandon? Go to paragraph 80. ¡§What does that
abandoning of defilements that have soil [to grow in].¡¨ It is difficult here, the use of the P??i
¡¥bh|mi???¡¦. ¡§But are defilements that have soil [to grow in] past, future or present?¡¨ Are t
defilements that have soil to grow in past, future, or present? The answer is: ¡§They are sim
described as arisen by having soil [to grow in].¡¨ They are just that. We cannot say that they
that they are future, or that they are past. They are just those that have arisen by having soil

¡§Now there are various meanings of ¡¥arisen¡¦, that is to say, (1) arisen as ¡¥actually occur
on.

Student: Is this close to saying they are empty?

Teacher: No. We will explain later. Then the Commentator brings in four kinds of what are ca
The P??i word is ¡¥uppanna¡¦. On the handout I gave you the P??i word also. There are fou
(that which has arisen). There are four things which are called ¡¥uppanna¡¦ in P??i. The wor
means that which has arisen.

The first meaning is arisen as actually occurring. That means all that is reckoned to possess
moments of arising, aging and dissolution. That means it is the real present things. Because
something is present, we mean that it possesses the three stages of arising, staying and dis
arising, aging and dissolution. Thus it is the real present. This real present is sometimes call
(that which has arisen)¡¦.

The next one is ¡¥arisen as being and gone¡¦. That means they have arisen and now they ar
arisen and gone. They are also called ¡¥arisen¡¦. There are two of them. Wholesome and un
(cittas and cetasikas) which have experienced the stimulus of an object (That means which
object.) and disappeared. They are also called ¡¥arisen as been and gone¡¦. Here ¡¥been¡¦ r
¡¥experienced¡¦. The second is anything conditioned that has reached the three moments be
and has ceased. Something conditioned which has come into being and then disappeared is
called ¡¥arisen¡¦. It is having been and gone.

The third is arisen by opportunity made. Past kamma is called ¡¥arisen by opportunity made
past. Although it is past, it is called ¡¥arisen¡¦. That means it is still with us or something like
Because it has stood (That is the direct translation), it has existed inhibiting the result of othe
has made opportunity for its own result to arise in the future. When there is kamma and then
leaves something like a potential in the continuity of beings to give results in the future. Whe
opportunity for its results to arise in the future, it inhibits the results of other kammas. The se
future result. The future result is also called ¡¥uppanna¡¦. Although it has not yet arisen, it is
¡¥arisen¡¦. That is because when opportunity to arise is made, it is sure to arise in the future
is accumulated, when kamma is done, then the fruit is sure to arise. The future result can be
¡¥arisen¡¦, although in fact it has not yet arisen.

The fourth one is arisen by having soil to grow in. We are concerned with this. Arisen by hav
in - that means unwholesome kamma which has not been eradicated with respect to any giv
¡¥soil¡¦ here? ¡¥Soil¡¦ here means the five aggregates in the three planes of becoming, which
of vipassan?, and ¡¥what has soil¡¦ means mental defilements which are capable of arising w
those aggregates. So what the Path eliminates is this kind of defilement ¡¥arisen by having s
Here ¡¥soil¡¦ means the five aggregates in the three planes of becoming. They are the objec
meditation. ¡¥What has soil¡¦ means the mental defilements which are capable of arising wit
aggregates.

Suppose I see an object, a desirable object. And I do not practice vipassan? toward that obj
to be beautiful. Although at that moment I may have no attachment, since I have taken it to b
can have attachment with regard to that thing in the future. That kind of attachment or menta

what is called ¡¥which is the soil to grow in¡¦.

With regard to objects we have to practice vipassan? meditation in order to see their true na
see that they are impermanent and so on. When we have seen that, when we have practice
them, then the defilements are not said to be inherent in these objects. But with regard to ob
we fail to observe by vipassan?, there is always the possibility that the defilements will arise
to those things. Defilements which can arise through not having observed objects by vipassa
¡¥having soil to grow in¡¦. Actually what the Path eradicates is not the present mental defilem
past mental defilements, not the future mental defilements, but it is something like future. Th
liability in our continuity. When there are conditions, defilements can arise. That liability is wh
eradicated by the Path consciousness. That liability is called here ¡¥those having soil to grow
means in my continuity of consciousness they can arise. They have my continuity as a soil t
I have taken that object to be beautiful, to be permanent, to be pleasant, to be substantial or
have taken this thing to be permanent and so on, then at any time the defilement can arise.
which can occur through not being observed by vipassan? are what are called ¡¥those that h
in¡¦. It has obtained or it has got my continuity to grow in, to arise in.

¡§And that is not meant objectively.¡¨ That means having the soil to grow in. ¡¥Having the so
the soil not as an object, but as a place to grow in, as a base. That is also important becaus
is by way of taking an object that it has got the soil, then it can mean, say, there is an Araha
be beautiful. A man saw the Arahant and he had sexual desires for that Arahant. He wanted
his wife or something like that. And so even with regard to the body of an Arahant, mental de
arise in other persons by taking the body of an Arahant as an object. If we mean that ¡¥havin
means having the soil as an object, then it will mean that an Arahant can eradicate the ment
another person. Because that person has taken the Arahant as an object and then he has a
mind. So ¡¥having the soil¡¦ does not mean having soil taken as an object. ¡¥Having the soil
got somewhere or some place to grow in or grow out of. ¡§Like those that arose in the rich m
respect to the aggregates in Mah?-Kacc?na¡¨ - he had wrong desires for Venerable Mah?-K
brahman student Nanda with respect to Uppalava???¡¨ - Venerable Uppalava??? was an Ar
in love with her. One day when she came back from the sun, he raped the nun. So ¡¥having
having soil taken as an object. It is by way of having a place or having a base. If we say the
which has the soil to grow in by way of taking object, then we mean the defilement in anothe
Nobody, even the Buddha, can eradicate defilement in another person. I can eradicate defile
but not the defilements in another person¡¦s mind. So it is to be understood as ¡¥having soil¡
soil not as an object, not as being taken as an object. It is having it as its location or somethi
that.

¡§And if that were what is called ¡¥arisen by having soil [to grow in]¡¦ no one could abandon

becoming because it would be unabandonable.¡¨ That means because it belongs to another
by having soil [to grow in]¡¦ should be understood [subjectively] with respect to the basis [for
oneself].¡¨ That means they should be understood as having the place to live or to exist. ¡§F
defilements that are the root of the round are inherent in [one¡¦s own] aggregates not fully ur
insight.¡¨ If we do not practice vipassan? towards things, then we do not fully understand the
¡¥Fully understand¡¦ means seeing their arising and disappearing, their characteristics, and
to get rid of mental defilements with regard to them. ¡§For the defilements that are the root o
inherent in [one¡¦s own] aggregates not fully understood by insight from the instant those ag
And that is what should be understood as ¡¥arisen by having soil [to grow in]¡¦, in the sense
unabandoned.¡¨

In brief what the Path abandons or eliminates is the mental defilements which would arise w
conditions, which would arise because one has not seen them correctly, one has not fully ur
liability is what the Path consciousness eradicates and not the real mental defilements arisin
That is because when there are mental defilements, there can be no Path consciousness ar
consciousness, there can be no mental defilements. I think if you understand this, the other
difficult.

Then the author gives another set of four kinds of uppanna. Paragraph 89 ¡§Besides these t
ways of classing ¡¥arisen¡¦, namely, (5) arisen as happening, (6) arisen with apprehension o
arisen through non-suppression, (8) arisen through non-abolition.¡¨

¡§Herein, ¡¥arisen as happening¡¦ is the same as (1) ¡¥arisen as actually occurring¡¦.¡¨ That
rightly in existence lasting for three moments.

¡§When an object has at some previous time come into focus in the eye, etc., and defilemen
but arose in full force later on simply because the object had been apprehended (That mean
permanent and so on.), then that defilement is called ¡¥arisen with apprehension of an objec
defilement that arose in the Elder Mah?-Tissa after seeing the form of a person of the oppos
wandering for alms in the village of Kaly?ne.¡¨ (It is Kaly?ne, not Kaly?na.) Before there was
in the Elder Mah?-Tissa. Then he saw a person of the opposite sex and then the defilement

¡§As long as a defilement is not suppressed by either serenity or insight, though it may not h
entered the conscious continuity, it is nevertheless called ¡¥arisen through non-suppression
it has not really arisen, but it is called ¡¥arisen¡¦ because it has not been suppressed.

¡§Because there is no cause to prevent its arising [if suitable conditions combine]. But even
suppressed by serenity or insight, they are still called ¡¥arisen through non-abolition becaus

for their arising has not been transcended unless they have been cut off by the Path.¡¨ That
have not been cut off or abandoned by the Path consciousness. They are called ¡¥arisen th
non-abolition¡¦. Abolition and suppression are different here. ¡¥Suppression¡¦ means keepin
some time. ¡¥Abolition¡¦ means eradicating all together.

¡§Like the Elder who had obtained the eight attainments and the defilements that arose in hi
going through the air on his hearing the sound of a woman singing with a sweet voice as sh
flowers in a grove of blossoming trees.¡¨ He had obtained the eight attainments. That means
the mental defilements by the eight attainments. The defilements arose in him while as he w
the air. He was going through the air and he heard a woman singing as she was plucking flo
arose in him. Such defilements are called ¡¥those arisen through non-abolition¡¦. Because th
abolished, because they are not eradicated, they may arise when there are conditions. So th
kinds.

¡§And the three kinds, namely, (6) arisen with apprehension of an object, (7) arisen through
and (8) arisen through non-abolition, should be understood as included by arisen by having
in].¡¨ The fourth of the first list corresponds to three of the second list.

¡§So as regards the kinds of ¡¥arisen¡¦ stated, the four kinds, namely, (1) as actually occurri
and gone, (3) by opportunity made, and (5) as happening, cannot be abandoned by any [of
knowledge because they cannot be eliminated by the Paths. But the four kinds of ¡¥arisen¡¦,
having soil [to grow in], (6) with apprehension of an object, (7) through non-suppression, an
non-abolition, can all be abandoned because a given mundane or supramundane knowled
nullifies a given one of these modes of being arisen.¡¨ When we say that the Path abandons
second four. ¡¥The second four¡¦ here means one of the first and three of the second list - s
soil¡¦, ¡¥with apprehension of an object through non-suppression and non-abolition¡¦. So wh
eradicates is the inherent tendencies or the latent tendencies, not the ones that have arisen
consciousness. When they are in the consciousness, we cannot eradicate them simply beca
That is why in the Suttas, especially in the Commentaries, it is said ¡¥anup?d? nirodha¡¦.

That means non-arising in the future. It is called ¡¥cessation¡¦, so cessation of mental defile
non-arising of them in the future. The mental defilements arise and disappear by themselve
anything about them. They arise and disappear.
¡¥The cessation of mental defilements¡¦ really means not letting them arise again. Non-arisi
is what is called ¡¥the cessation of mental defilements¡¦. Here also when there is Path, it has
render them inactive or to render them unable to arise.

Now we have the four functions in a single moment. It is said that the Path does the four fun

simultaneously. What are the four? ¡§Now at the time of penetrating to the Truths each one
Knowledges is said to exercise four functions in a single moment. These are full understand
Noble Truth), abandoning (the Second Noble Truth), realizing (the Third Noble Truth), and d
Fourth Noble Truth).¡¨ At one moment the Path consciousness or the Path Knowledge exerc
functions, not one by one, but simultaneously these four functions are done.

Then the simile of a lamp is given here. In paragraph 95 ¡§another method: as the sun, whe
four functions simultaneously¡¨ and so on is another simile. Then ¡§Another method: as a bo
functions¡¨ is another simile. These similes are given to illustrate the four functions done by
consciousness simultaneously.

Paragraph 97 ¡§So when his Knowledge occurs with the four functions in a single moment a
penetrating the Four Truths, then the Four Truths have a single penetration in the sense of t
in sixteen ways.¡¨ There are sixteen ways or sixteen meanings mentioned here, four for eac

¡§How is there single penetration of the Four Truths in the sense of trueness? There is a sin
of the Four Truths in the sense of trueness in sixteen aspects: suffering has the meaning of
meaning of being formed, meaning of burning (torment), meaning of change, as its meaning
are the four meanings of the First Noble Truth. Then the four meanings of the Second Noble
¡§meaning of accumulation, meaning of source, meaning of bondage, meaning of impedime
of the third are: ¡§meaning of escape, meaning of seclusion, meaning of not being formed, m
deathless.¡¨ The meanings of the Fourth Noble Truth are ¡§meaning of outlet, meaning of ca
seeing, meaning of dominance.¡¨ These are called ¡¥the sixteen ways of the Four Noble Tru

Paragraph 98 raises a question. ¡§Here it may be asked: since there are other meanings of
too, such as a disease, a tumor, etc., why then are only four mentioned for each?¡¨ Now if yo
chapter 20, paragraph 18, you will find that there are forty ways of looking at things as imper
on. So the First Noble Truth has more than four meanings. It has other meanings like a dise
on. So why are they not taken and only these four are taken? ¡§We answer that in this conte
what is evident through seeing the other [three Truths in each case].¡¨

¡§Firstly in the passage beginning ¡¥Herein, what is knowledge of suffering? It is the underst
of understanding..that arises contingent upon suffering as its object [individually]. But in the
beginning ¡¥Bhikkhus, he who sees suffering sees also its origin¡¦ it is presented as accomp
function with respect to the other three Truths simultaneously with its making one of them its
sometimes it is described as seeing one each, one at a time, but in other passages the seei
occurring at the same time, seeing the four at the same time.

¡§As regards these [two contexts], when, firstly, knowledge makes each Truth its object sing
Say?daw purposefully omitted ¡¥when suffering is made the object¡¦.) suffering has the char
oppressing as its individual essence¡¨ and so on. In these paragraphs we should strike out t
brackets. It is inserted by the translator and it is not warranted by the Sub-Commentary. Par
after ¡¥likewise¡¦ those things in brackets should be removed. ¡¥[When suffering is made the
be removed. If suffering is made the object, then the only thing it will see is the first meaning
and not the others. What the author is explaining here is that when you see the Second Nob
Truth of origin, the sense of being formed of the First Noble Truth becomes evident. When y
Truth, then seeing the First Truth becomes evident. When you see the Third Noble Truth, ar
First Noble Truth becomes evident. Wen you see the Fourth Noble Truth, yet another meani
Truth becomes evident. That is why these four are mentioned here. So when you see the Fi
meaning of oppression is evident. When you see the Second Noble Truth, the meaning of b
First Noble Truth becomes evident. When you see the Third Noble Truth, the meaning of bu
the First Noble Truth becomes evident. When you see the Fourth Noble Truth, the meaning
Truth, that is change, becomes evident. That is why these four meanings are given. By seei
and also by seeing the other Truths, the meanings of the given Truth becomes evident. The
this meaning. So we do not need ¡¥[when Suffering is made the object]¡¦, ¡¥[when Origin is
¡¥[when Cessation is made the object]¡¦, ¡¥[when Path is made the object]¡¦.

Then in paragraph 99 an example is given. ¡§As the Beauty¡¦s (Sundari¡¦s) ugliness did to th
through seeing the celestial nymphs.¡¨ Sundari was said to be very beautiful, maybe like a b
was very beautiful. And so Nanda was very much in love with her. But the Buddha wanted to
So Buddha took him to the celestial world and showed him the celestial nymphs. After seein
nymphs, Nanda was asked ¡§Who is more beautiful the celestial nymphs or Sundari?¡¨ Ther
is like a she-monkey we saw on our way here.¡¨ After the sight of the nymphs Sundari seem
ugly. Sundari was a beautiful woman. Here also ¡§the cooling Path removes the burning of t
so Suffering¡¦s sense of burning becomes evident through seeing the Path.¡¨ When you see
burning becomes evident.

OK. That should be the end of it.

S?dhu! S?dhu! S?dhu!

(Tape 46 / Ps: 47 ¡V 103)

Paragraph 47 ¡§ 4. The kinds of states that ought to be abandoned, 5. also the act of their a
which kinds of states these four Paths abandon and the act of abandoning. ¡§Now which sta
abandoned by which kinds of knowledge among these four should be understood, and also
them.¡¨

¡§For they each and severally bring about the abandoning of the states called fetters¡¨ and s
severally¡¦ is not a correct translation. The P??i is yathayoga?. It means ¡¥as is proper¡¦ or ¡
may be¡¦. That means each of them abandon defilements and others differently. ¡§For as is
about the abandoning of the states called fetters, defilements, wrongnesses, worldly states,
perversions, ties, bad ways, cankers, floods, bonds, hindrances, adherences, clingings, inhe
stains, unprofitable courses of action, and unprofitable thought arisings.¡¨ The mental defiler
different names. All of them are mental defilements.

The first one is fetters. ¡§Herein, the fetters are the ten states beginning with greed for the fi
so called because they fetter aggregates [in this life] to aggregates [of the next], (they fetter)
its fruit or (they fetter) beings to suffering.¡¨ That is why they are called ¡¥fetters¡¦. They are l
ropes.

¡§For as long as the ones exist there is no cessation of the others.¡¨ As long as there are fet
no cessation of aggregates, no cessation of kamma, no cessation of fruit, and no cessation
suffering. They are called ¡¥fetters¡¦.¡¨

¡§And of these fetters, greed for the fine material, greed for the immaterial, conceit, agitation
ignorance, are called the ¡¥five higher fetters¡¦ because they fetter beings to aggregates, etc
the higher [forms of becoming], while false view of individuality, uncertainty, adherence to rit
rituals, greed for sense desires, and resentment, are called the ¡¥five lower fetters¡¦ because
beings to aggregates, etc., produced in the lower states of existence. The other five fetter be
higher forms of existence. There are higher and lower fetters. All together there are ten. Whi
abandoned by which Path will be explained later. Right now the author is giving the lists of th
first is the ten fetters.

The second group is the ten defilements. ¡§The defilements are the ten states, namely, gree
conceit, [false] view, uncertainty, stiffness [of mind], agitation, consciencelessness, shamele
ten are called ¡¥defilements¡¦. ¡§They are so called because they are themselves defiled and
defile the states associated with them.¡¨ They are themselves impurities and they make othe
they are called ¡¥defilements¡¦. In P??i they are called ¡¥kilesas¡¦.

¡§The wrongnesses are the eight states, namely, wrong view, wrong thinking, wrong speech
opposite of the Noble Eightfold Path.) wrong action, wrong livelihood, wrong effort, wrong m
concentration which with wrong knowledge and wrong deliverance come to ten.¡¨ That mean
and wrong deliverance they are ten.

Footnote 14 ¡§ ¡¥Wrong knowledge¡¦, which is wrong because it does not occur rightly [i.e. i
truth], and is wrong and mistaken owing to misinterpretations, etc., is just delusion. ¡¥Wrong
is the wrong notion of liberation that assumes liberation to take place in a ¡¥World Apex¡¦.¡¨ I
that when a being reaches the highest existence, there will be liberation. That is called ¡¥wro
liberation¡¦. There are eight wrongnesses or there can be ten wrongnesses. When we take t
wrong knowledge and wrong deliverance.

The next one is the worldly states. They are the states which people meet or experience in t
There are said to be eight of these states, namely, gain, loss, fame, disgrace, pleasure, pain
praise. The P??i words used for gain and loss are l?bha and al?bha. ¡¥Al?bha¡¦ means non-
For fame the word used is ¡¥yasa¡¦ and for disgrace the word used is ¡¥ayasa¡¦. The word ¡¥
things. One is fame and the other is followers. We interpret this here not as fame, but to hav
to have students or pupils. For disgrace we say to be alone, not to be with followers or havin
We do not say ¡¥fame and disgrace¡¦ because they are the same as the last two, praise and
interpretation is that instead of fame it is having friends, or followers, or having students. Ins
disgrace we say not having many followers. Pleasure, pain, blame, praise - these eight are t
life and nobody can escape them. ¡§They are so called because they continually succeed ea
the world persists.¡¨ At times there is gain and at other times there is loss and so on. Someti
what you want and sometimes you don¡¦t get what you want or you lose what you have.

¡§But when the worldly states are included, then by the metaphorical use of the cause¡¦s na
the approval that has the gain, etc., as its object and the resentment that has the loss, etc., a
should also be understood as included.¡¨ Here the translation is a little different than the orig
said in the original is that by the metaphorical use of the causes named for its fruit the appro
resentment are to be understood as meant by worldly states. When we say ¡¥worldly states¡
and so on, but here we do not mean gain, loss, etc., but approval or resentment or our react
conditions. These are the eight conditions of life. When we have gain, then we have approva
are attached to gain. When we have loss, we have aversion. That approval and resentment
aversion are what are meant by these worldly states, not just the gain, loss, etc. The approv
resentment is taken to be meant by worldly states by the metaphorical use of the causes na
That means the name is really the cause¡¦s name, but we must take the fruit of it.

There is gain. Because there is gain there is approval. That means there is attachment. Atta
by gain. When we say ¡¥gain¡¦, gain is the name of the cause. What we must really understa
that cause. It is like saying sugar is diabetes.

¡§The kinds of avarice are the five, namely, avarice about dwellings, families, gain, Dhamma
which occur as in ability to bear sharing with others any of these things beginning with dwell

Pa4l0I word for the kinds of avarice is macchariya. Macchariya is one of the mental factors.
really means inability to bear sharing with others. I have this thing and I don¡¦t want to share
persons. If other persons come and make use of it, I am angry. That is what is meant by ava
not just stinginess. We have two mental factors issa and macchariya. Avarice here is not sti
stinginess is lobha. It is attachment. This mental factor is accompanied by dosa. It is intolera
things with others. There are five, namely, dwellings, families, gain, Dhamma and praise. So
want people to come to our place and live with us. That is avarice with regard to dwelling. ¡¥
meaning for monks, not particularly for lay people. Monks always depend upon lay people fo
we may have attachment. Let us say that he is my supporter. So I do not want other monks
my supporter¡¦s family. It is something like that. Gain is what one gets. Dhamma - that mean
meditation and you may have some results and you don¡¦t want those results to happen to o
other persons get the same results, you are not happy. And then the last one is called ¡¥pra
word is ¡¥va??a¡¦. That is interpreted to mean two things. One is appearance or you may sa
other is praise. Let us say you have a beautiful face. Then you don¡¦t want other people to h
face. It is something like that. So ¡¥va??a¡¦ can mean both beauty or appearance and praise

¡§The perversions are the three, namely, perversion of perception, of consciousness, and of
apprehending objects that are impermanent, painful, not self, and foul, as permanent, pleasa
beautiful.¡¨ If we take things as permanent, as pleasant, as self, and as beautiful, it is one of
of perversions. There are three - perversion of perception, perversion of consciousness and
view.

¡§The ties are the four beginning with covetousness, so called because they tie the mental b
material body. They are described as ¡¥the bodily tie of covetousness¡¦, ¡¥the bodily tie of ill
bodily tie of adherence to rites and rituals¡¦, and ¡¥the bodily tie of insisting or misinterpreting
¡§this [only] is the truth¡¨.¡¦ This alone is true and others are false. It is something like that. T
called ¡¥tie¡¦ here. There are four ties.

¡§Bad ways is a term for doing what ought not to be done and not doing what ought to be do
(desire), hate, delusion, and fear.¡¨ The P??i word is ¡¥agati¡¦. It is actually bias. So we shou
attachment or out of desire, not zeal. If I am attached to someone, then I may have a favora
him. I am not just towards other people. That is what is called here ¡¥bad ways¡¦. Sometimes
and so we do not act justly towards him. Sometimes we are afraid. If we do this, a person wi
back to me. So we are afraid of him. So we may practice favoritism towards him. Sometimes
delusion. Because I am ignorant I favor one over the other. These are called ¡¥bad ways¡¦.

¡§Cankers (?savas): as far as change of lineage [in the case of states of consciousness] and
acme of becoming [in the case of the kinds of becoming (Here ¡¥becoming¡¦ means realms o

is to say, the fourth immaterial state,] there are exudations owing to the [formed nature of th
The real meaning here is that these cankers exude or drip like pus or something dripping fro
word is ¡¥?sava¡¦. ¡¥?¡¦ means ¡¥as far as¡¦ and ¡¥sava¡¦ means ¡¥to drip¡¦ or ¡¥exude¡¦. Her
should be understood as taking as an object. ¡¥Exude¡¦ actually means these take somethin
exude as far as change of lineage, as far as the highest existence or highest realm. These c
Lobha, di??hi (wrong view), moha (ignorance). These can take objects up to change of linea
they can take the highest realm as object. It is to be understood by way of taking object. ¡¥T
means they take them as object.

There is a footnote. I don¡¦t think he really understood what he was referring to here. ¡¥As fa
don¡¦t know whether it can be explained in English. The P??i word ¡¥?¡¦, here translated as
mean two things. Let us say one is as far as change of lineage. It may mean as far as chang
excluding change of lineage. It just reaches up to that dhamma. Sometimes it may mean ¡¥i
two meanings for the P??i word ¡¥?¡¦ or ¡¥as far as¡¦. That means for example the fields exte
mountain. They stop when there is a mountain. The fields do not include the mountain. Whe
Buddha¡¦s fame goes as far as the highest realm, that is including the highest realm. Here in
So ¡¥as far as change of lineage¡¦ means up to change of lineage. ¡¥As far as the acme of b
far as the highest realm¡¦ means including the highest realm. I think you say ¡¥through¡¦ or s
that. Right? So ¡¥Monday through Friday¡¦ means Monday and the rest including Friday.

¡§This is a term for greed for sense desires, greed for becoming, wrong view, and ignorance
exuding [of these defilements] from unguarded sense doors like water from cracks in a pot i
constant trickling, or because of their producing the suffering of the round of rebirths.¡¨

The next one is the floods. It is the same thing. They are called ¡¥floods¡¦ ¡§in the sense of s
into the ocean of becoming, and in the sense of being hard to cross.¡¨

¡§The bonds are so called because they do not allow disengagement from an object and dis
suffering. Both ¡¥floods¡¦ and ¡¥bonds¡¦ are terms for the cankers already mentioned.¡¨ The
sometimes called ¡¥cankers¡¦, sometimes ¡¥floods¡¦, sometimes called ¡¥bonds¡¦.

¡§The hindrances are the five, namely, lust, [ill will, stiffness and torpor, agitation and worry,
uncertainty,] in the sense of obstructing and hindering and concealing [reality] from consciou
are the five hindrances that we often encounter during meditation.

¡§Adherence (misapprehension - par?m?sa) is a term for wrong view, because it occurs in t
the individual essence of a given state (That means going beyond the individual essence of
apprehending elsewise an unactual individual essence.¡¨ That means taking something wro

The clingings are the up?d?nas. ¡§The clingings are the four beginning with the sense desir
described in all their aspects in the description of Dependent Origination.¡¨

¡§The inherent tendencies are the seven, namely, greed for sense desire, etc., in the sense
stated thus: the inherent tendency to greed for sense desires, the inherent tendency to rese
[false] view, uncertainty, greed for becoming, and ignorance.¡¨ There are seven all together.
owing to their inveteracy that they are called inherent tendencies since they inhere as cause
of greed for sense desires, etc., again and again.¡¨ ¡¥Inherent tendencies¡¦ really means sev
defilements. However when they are called ¡¥inherent tendencies¡¦, they are not the real def
are those that can arise when there are conditions for their arising. When they really arise w
¡¥defilements¡¦ or ¡¥kilesas¡¦.

I am liable to get attached to things. But right now I am teaching Dhamma and there is no at
mind. I am free from attachment now. But if I see something which I like and I am attached t
attachment arises. There is a liability of attachment to arise in me. That is what is called ¡¥an
tendency¡¦. When attachment really arises, it is defilement. Before reaching the stage of defi
are called ¡¥latent tendencies¡¦ or ¡¥inherent tendencies¡¦. It is like being under the surface.
surfaces, it is called ¡¥defilement¡¦. When it lies dormant underneath, it is called ¡¥anusaya (
tendencies)¡¦. There are seven. We will talk more about them later.

¡§The stains are the three, namely, greed, hate, and delusion. They are so called because t
dirty like oil, black, and mud, and because they dirty other things.¡¨

¡§The unprofitable courses of action are the ten, namely, killing living things, taking what is
sexual misconduct; false speech, malicious speech, harsh speech, gossip; covetousness, ill
view. They are so called since they are both unprofitable action [kamma] and courses that le
destinies (unhappy rebirths).¡¨

¡§The unprofitable thought arisings are the twelve consisting of the eight rooted in greed, the
hate, and the two rooted in delusion.¡¨ They are, the twelve unwholesome types of consciou
¡¥cittupp?da¡¦ is translated here as thought arisings. Actually they are types of consciousnes
twelve types of unwholesome consciousness.

¡§So these [four kinds of knowledge] each and severally (or as is proper) abandon these sta
the fetters. How?¡¨

¡§The five states eliminated by the first knowledge in the case of the fetters, firstly, are: false

personality, doubt, adherence to rites and rituals, and then greed for sense desires and rese
[strong enough] to lead to states of loss.¡¨ With regard to defilements or these unwholesome
two or three layers. There are some defilements that are strong enough to lead to rebirth in
There are some defilements that are not strong enough to lead to rebirth in woeful states, bu
defilements..

The first Knowledge or the first Path eliminates false views of personality, doubt, adherence
rituals, and then greed for sense desires and resentment that are strong enough to lead to s
first Path eradicates false view of personality, doubt, and adherence to rites and rituals all to
and for all. Greed for sense desires and resentment it cannot eradicate all together, but it de
stronger forms of sense desire and resentment which lead to states of loss. That means whi
woeful states. That means a being after becoming a Sot?panna may still have lobha and do
eradicates di??hi (wrong view) and vicikicch? (doubt). There are other mental defilements re
mental defilements are not strong enough to give rebirth in the four woeful states.

¡§The remaining gross greed for sense desires and resentment are eliminated by the secon
greed for sense desires and resentment are eliminated by the third Knowledge. The five beg
for the fine material are only [actually] eliminated by the fourth Knowledge.¡¨ We have to und
eradication of defilements in this manner. The first Path eliminates the ability of some menta
to lead us to the four woeful states.

Then there is a note. ¡§In what follows, we shall not in every instance specify the fact with th
¡¥only¡¦, nevertheless whatever we shall say is eliminated by one of the [three] higher Know
understood as only the [residual] state eliminated by the higher Knowledge; for that state wil
been rendered not conducive to states of loss by the preceding Knowledge.¡¨ Do you unders

Student: No.

Teacher: ¡§In what follows, we shall not in every instance specify the fact with the expressio
You see the word ¡¥only¡¦ in the paragraph above. ¡§The five beginning with greed for the fi
ONLY eliminated by the fourth Knowledge.¡¨ If the author says ¡¥only¡¦, we have to understa
the author does not use the word ¡¥only¡¦, we have to understand in another way. That is wh
translation is not so understandable.

Let us look at the next one. ¡§In the case of the defilements, [false] view and uncertainty are
the first Knowledge.¡¨ They are eliminated totally. ¡§Hate is eliminated by the third Knowledg
Greed, delusion, conceit, mental stiffness, agitation, consciencelessness, and shamelessne
by the fourth Knowledge.¡¨ Here it doesn¡¦t say ¡¥fourth knowledge only¡¦. Right? There is no

We have to understand that greed, delusion, conceit and others are eliminated by the prece
elimination of the preceding Paths is of the stronger forms of greed, delusion and so on. Wh
Knowledge eliminates is the subtle forms of greed, delusion and so on. The grosser forms o
and so on are eradicated by the first Path, by the second Path and by the third Path. There i
here. They are eliminated by the fourth Knowledge and it does not say that they are only eli
fourth Knowledge. We have to understand in this way.

¡§In the case of wrongness, wrong view, false speech, wrong action, wrong livelihood are el
first Knowledge. Wrong thinking, malicious speech, and harsh speech are eliminated by the
The third Knowledge is the An?g?m? (the Non-Returner). Right? The An?g?m? can eradica
the grosser forms of attachment. ¡§Wrong thinking, malicious speech, and harsh speech, ar
third Knowledge. And here only volition is to be understood as speech.¡¨ Although the word
we must understand it to mean volition. ¡§Gossip, wrong effort, wrong mindfulness, wrong c
deliverance, and wrong knowledge, are eliminated by the fourth Knowledge.¡¨ Here also sin
¡¥only¡¦, we must understand that the stronger ones are destroyed by the previous Knowled
Paths.

¡§In the case of the worldly states, resentment is eliminated by the third Knowledge, and ap
eliminated by the fourth Knowledge. Some say that approval of fame and praise is eliminate
Knowledge.¡¨ He didn¡¦t say whether it is to be accepted or not. Maybe the author doesn¡¦t li
just gives it as information.

¡§The kinds of avarice are eliminated by the first Knowledge only.¡¨ The five kinds of avarice
by the first Knowledge.

¡§In the case of perversions, the perversion of perception, consciousness and view, which fi
the impermanent and self in the not-self, and the perversion of view finding pleasure in pain
the foul, are eliminated by the first Knowledge. The perversions of perception and conscious
beauty in the foul are eliminated by the third Path. The perversions of perception and consci
pleasure in the painful are eliminated by the fourth Knowledge.¡¨

¡§In the case of ties, the bodily ties of adherence to rites and rituals and of the insistence
(misinterpretation) that ¡¥This is the truth¡¦, are eliminated by the first Knowledge (because t
wrong views). The bodily tie of ill will is eliminated by the third Knowledge. The remaining on
by the fourth Path.¡¨

¡§The bad ways are eliminated by the first knowledge only.¡¨ When a person becomes a So
practice favoritism.

¡§In the case of the cankers, the cankers of view is eliminated by the first Knowledge (becau
view). The canker of sense desire is eliminated by the third Knowledge. The other two are e
fourth Knowledge.¡¨

¡§The same thing applies in the case of the floods and the bonds.¡¨

¡§In the case of the hindrances, the hindrances of uncertainty is eliminated by the first Know
it is doubt). The three, namely, lust, ill will and worry, are eliminated by the third Knowledge.
means desire for sensual things. ¡§Stiffness and torpor and agitation are eliminated by the fo
Knowledge.¡¨

¡§Adherence is eliminated by the first Knowledge.¡¨ ¡¥Adherence¡¦ just means wrong view. V
eliminated by the first Knowledge.

¡§In the case of the clingings (up?d?na), since according to what is given in the Texts all wo
sense desires.¡¨ That means objects of sense desires. I would like to put ¡§all worldly states
sense desires¡¨, not ¡¥sense desires as object¡¦. ¡§All worldly states are objects of sense de
greed both for the fine material and the immaterial falls under sense desire clinging.¡¨ You re
clingings. Right? Sense desire clinging, wrong view clinging, and the others are also wrong
word ¡¥sense desire¡¦ is used here in P??i k?mup?d?na, we must understand that sense de
material and the immaterial states are taken as sense desire here because they are lobha o
here ¡¥sense desire clinging¡¦ just means attachment (lobha).

¡§In the case of the inherent tendencies, the inherent tendencies to [false] view and to uncer
eliminated by the first Knowledge. The inherent tendencies to greed for sense desire and to
eliminated by the third Knowledge. The inherent tendencies to conceit (pride), to greed for b
ignorance are eliminated by the fourth Knowledge.¡¨

¡§In the case of the stains, the stain of hate is eliminated by the third Knowledge, the others
by the fourth Knowledge.¡¨

¡§In the case of the unprofitable courses of action, killing living things, taking what is not give
misconduct, false speech, and wrong view, are eliminated by the first Knowledge. The three
speech, harsh speech, and ill will, are eliminated by the third Knowledge. Gossip and coveto
eliminated by the fourth Knowledge.¡¨

¡§In the case of the unprofitable thought arisings, the four associated with [false] view, and t

with uncertainty, making five, are eliminated by the first Knowledge. The two associated with
eliminated by the third Knowledge. The rest are eliminated by the fourth Knowledge.¡¨

Do you find mention of the second Knowledge? No. Right? Why? Did you ever wonder? The
not eliminate any mental defilements all together. It makes the remaining mental defilements
is why it is not mentioned here.

For your knowledge or information the first Knowledge or Path eliminates what? Wrong view
second Knowledge eliminates what?

Student: It just weakens the defilements

Teacher: It does not eliminate mental defilements, but it weakens the mental defilements. Th
eliminates what? Attachment for sensual things, the k?m?vacara and aversion (dosa) or ill w
fourth Knowledge eradicates the remaining mental defilements.

Now we come to an interesting discussion. ¡§And what is eliminated by any one of them is a
is why it was said above ¡¥So these [four kinds of Knowledge] as is proper abandon these s
the fetters¡¦.¡¨

¡§The act of abandoning: but how then? Do these {Knowledges] abandon these states when
they are future, or when they are present?¡¨ It¡¦s very interesting. We say that Path Knowled
mental defilements. The question here is do these Knowledges abandon these states (¡¥The
defilements.) when they are past, or when they are future, or when they are present. In P??i
past, future and present. ¡§What is the position here? For firstly if [they are said to abandon]
future, it follows that the effort is fruitless.¡¨ That is because the past is already past and you
have to do anything about it. It has already gone. And the future has not come. So you cann
about it either. So there is no question about the Path Knowledges abandoning the past defi
future defilements. But what about the present ones? Does the Path eliminate the present m
the mental defilements that are existent at the moment? No. That is because if they are pres
no Path at all. Path and mental defilements do not arise together. Then the Path eradicates

¡§Then if it is when they are present, it is likewise fruitless because the things to be abandon
simultaneously with the effort, and it follows that there is development of a Path that has def
follows that defilements are dissociated [from consciousness] though there is no such thing
defilement dissociated from consciousness.¡¨ There are three things here. If you say that the
abandoned when they are present it is fruitless because the things to be abandoned exist si
the effort. That means the things to be abandoned would arise simultaneously with the effort

here is Path consciousness. ¡§It follows that there is development of Path (That means arisi
has defilement.¡¨ If you say that the present defilements are eliminated, then that amounts to
and defilements arise together. No defilements can arise with Path. Defilements are unwhole
and Path is a wholesome mental state. Unwholesome mental states and wholesome mental
the same time. ¡§It follows that defilements are dissociated.¡¨ Then you may say at the mom
are no defilements. The Path eradicates the defilements. If you say this, then it amounts to s
defilements can arise without consciousness. That is not so. Defilements are mental factors
factors they can only arise when there is consciousness. They are never dissociated from co
you say at the Path moment defilements are eliminated, then you are saying that they can b
consciousness. Path consciousness does not eradicate the past defilements, nor the future
present defilements. If there are defilements in the mind, there can be no Path at all. It eradi

¡§That is not an original argument.¡¨ Here ¡¥original¡¦ means this argument or this discussion
to this book only. This discussion has appeared already in other books. ¡§For in the Texts fir
is put.¡¨ He quotes the Texts. The Texts are the same as what we have said. Magga eradica
nor the future, nor the present defilements.

Then what does it eradicate? What does it abandon? Go to paragraph 80. ¡§What does that
abandoning of defilements that have soil [to grow in].¡¨ It is difficult here, the use of the P??i
¡¥bh|mi???¡¦. ¡§But are defilements that have soil [to grow in] past, future or present?¡¨ Are t
defilements that have soil to grow in past, future, or present? The answer is: ¡§They are sim
described as arisen by having soil [to grow in].¡¨ They are just that. We cannot say that they
that they are future, or that they are past. They are just those that have arisen by having soil

¡§Now there are various meanings of ¡¥arisen¡¦, that is to say, (1) arisen as ¡¥actually occur
on.

Student: Is this close to saying they are empty?

Teacher: No. We will explain later. Then the Commentator brings in four kinds of what are ca
The P??i word is ¡¥uppanna¡¦. On the handout I gave you the P??i word also. There are fou
(that which has arisen). There are four things which are called ¡¥uppanna¡¦ in P??i. The wor
means that which has arisen.

The first meaning is arisen as actually occurring. That means all that is reckoned to possess
moments of arising, aging and dissolution. That means it is the real present things. Because
something is present, we mean that it possesses the three stages of arising, staying and dis
arising, aging and dissolution. Thus it is the real present. This real present is sometimes call

(that which has arisen)¡¦.

The next one is ¡¥arisen as being and gone¡¦. That means they have arisen and now they ar
arisen and gone. They are also called ¡¥arisen¡¦. There are two of them. Wholesome and un
(cittas and cetasikas) which have experienced the stimulus of an object (That means which
object.) and disappeared. They are also called ¡¥arisen as been and gone¡¦. Here ¡¥been¡¦ r
¡¥experienced¡¦. The second is anything conditioned that has reached the three moments be
and has ceased. Something conditioned which has come into being and then disappeared is
called ¡¥arisen¡¦. It is having been and gone.

The third is arisen by opportunity made. Past kamma is called ¡¥arisen by opportunity made
past. Although it is past, it is called ¡¥arisen¡¦. That means it is still with us or something like
Because it has stood (That is the direct translation), it has existed inhibiting the result of othe
has made opportunity for its own result to arise in the future. When there is kamma and then
leaves something like a potential in the continuity of beings to give results in the future. Whe
opportunity for its results to arise in the future, it inhibits the results of other kammas. The se
future result. The future result is also called ¡¥uppanna¡¦. Although it has not yet arisen, it is
¡¥arisen¡¦. That is because when opportunity to arise is made, it is sure to arise in the future
is accumulated, when kamma is done, then the fruit is sure to arise. The future result can be
¡¥arisen¡¦, although in fact it has not yet arisen.

The fourth one is arisen by having soil to grow in. We are concerned with this. Arisen by hav
in - that means unwholesome kamma which has not been eradicated with respect to any giv
¡¥soil¡¦ here? ¡¥Soil¡¦ here means the five aggregates in the three planes of becoming, which
of vipassan?, and ¡¥what has soil¡¦ means mental defilements which are capable of arising w
those aggregates. So what the Path eliminates is this kind of defilement ¡¥arisen by having s
Here ¡¥soil¡¦ means the five aggregates in the three planes of becoming. They are the objec
meditation. ¡¥What has soil¡¦ means the mental defilements which are capable of arising wit
aggregates.

Suppose I see an object, a desirable object. And I do not practice vipassan? toward that obj
to be beautiful. Although at that moment I may have no attachment, since I have taken it to b
can have attachment with regard to that thing in the future. That kind of attachment or menta
what is called ¡¥which is the soil to grow in¡¦.

With regard to objects we have to practice vipassan? meditation in order to see their true na
see that they are impermanent and so on. When we have seen that, when we have practice
them, then the defilements are not said to be inherent in these objects. But with regard to ob

we fail to observe by vipassan?, there is always the possibility that the defilements will arise
to those things. Defilements which can arise through not having observed objects by vipassa
¡¥having soil to grow in¡¦. Actually what the Path eradicates is not the present mental defilem
past mental defilements, not the future mental defilements, but it is something like future. Th
liability in our continuity. When there are conditions, defilements can arise. That liability is wh
eradicated by the Path consciousness. That liability is called here ¡¥those having soil to grow
means in my continuity of consciousness they can arise. They have my continuity as a soil t
I have taken that object to be beautiful, to be permanent, to be pleasant, to be substantial or
have taken this thing to be permanent and so on, then at any time the defilement can arise.
which can occur through not being observed by vipassan? are what are called ¡¥those that h
in¡¦. It has obtained or it has got my continuity to grow in, to arise in.

¡§And that is not meant objectively.¡¨ That means having the soil to grow in. ¡¥Having the so
the soil not as an object, but as a place to grow in, as a base. That is also important becaus
is by way of taking an object that it has got the soil, then it can mean, say, there is an Araha
be beautiful. A man saw the Arahant and he had sexual desires for that Arahant. He wanted
his wife or something like that. And so even with regard to the body of an Arahant, mental de
arise in other persons by taking the body of an Arahant as an object. If we mean that ¡¥havi
means having the soil as an object, then it will mean that an Arahant can eradicate the ment
another person. Because that person has taken the Arahant as an object and then he has a
mind. So ¡¥having the soil¡¦ does not mean having soil taken as an object. ¡¥Having the soil
got somewhere or some place to grow in or grow out of. ¡§Like those that arose in the rich m
respect to the aggregates in Mah?-Kacc?na¡¨ - he had wrong desires for Venerable Mah?-K
brahman student Nanda with respect to Uppalava???¡¨ - Venerable Uppalava??? was an Ar
in love with her. One day when she came back from the sun, he raped the nun. So ¡¥having
having soil taken as an object. It is by way of having a place or having a base. If we say the
which has the soil to grow in by way of taking object, then we mean the defilement in anothe
Nobody, even the Buddha, can eradicate defilement in another person. I can eradicate defile
but not the defilements in another person¡¦s mind. So it is to be understood as ¡¥having soil¡
soil not as an object, not as being taken as an object. It is having it as its location or somethi
that.

¡§And if that were what is called ¡¥arisen by having soil [to grow in]¡¦ no one could abandon
becoming because it would be unabandonable.¡¨ That means because it belongs to another
by having soil [to grow in]¡¦ should be understood [subjectively] with respect to the basis [for
oneself].¡¨ That means they should be understood as having the place to live or to exist. ¡§F
defilements that are the root of the round are inherent in [one¡¦s own] aggregates not fully un
insight.¡¨ If we do not practice vipassan? towards things, then we do not fully understand the

¡¥Fully understand¡¦ means seeing their arising and disappearing, their characteristics, and
to get rid of mental defilements with regard to them. ¡§For the defilements that are the root c
inherent in [one¡¦s own] aggregates not fully understood by insight from the instant those ag
And that is what should be understood as ¡¥arisen by having soil [to grow in]¡¦, in the sense
unabandoned.¡¨

In brief what the Path abandons or eliminates is the mental defilements which would arise w
conditions, which would arise because one has not seen them correctly, one has not fully ur
liability is what the Path consciousness eradicates and not the real mental defilements arisin
That is because when there are mental defilements, there can be no Path consciousness ar
consciousness, there can be no mental defilements. I think if you understand this, the other
difficult.

Then the author gives another set of four kinds of uppanna. Paragraph 89 ¡§Besides these t
ways of classing ¡¥arisen¡¦, namely, (5) arisen as happening, (6) arisen with apprehension o
arisen through non-suppression, (8) arisen through non-abolition.¡¨

¡§Herein, ¡¥arisen as happening¡¦ is the same as (1) ¡¥arisen as actually occurring¡¦.¡¨ That
rightly in existence lasting for three moments.

¡§When an object has at some previous time come into focus in the eye, etc., and defilemen
but arose in full force later on simply because the object had been apprehended (That mean
permanent and so on.), then that defilement is called ¡¥arisen with apprehension of an objec
defilement that arose in the Elder Mah?-Tissa after seeing the form of a person of the oppos
wandering for alms in the village of Kaly?ne.¡¨ (It is Kaly?ne, not Kaly?na.) Before there was
in the Elder Mah?-Tissa. Then he saw a person of the opposite sex and then the defilement

¡§As long as a defilement is not suppressed by either serenity or insight, though it may not h
entered the conscious continuity, it is nevertheless called ¡¥arisen through non-suppression
it has not really arisen, but it is called ¡¥arisen¡¦ because it has not been suppressed.

¡§Because there is no cause to prevent its arising [if suitable conditions combine]. But even
suppressed by serenity or insight, they are still called ¡¥arisen through non-abolition becaus
for their arising has not been transcended unless they have been cut off by the Path.¡¨ That
have not been cut off or abandoned by the Path consciousness. They are called ¡¥arisen th
non-abolition¡¦. Abolition and suppression are different here. ¡¥Suppression¡¦ means keepin
some time. ¡¥Abolition¡¦ means eradicating all together.

¡§Like the Elder who had obtained the eight attainments and the defilements that arose in hi
going through the air on his hearing the sound of a woman singing with a sweet voice as sh
flowers in a grove of blossoming trees.¡¨ He had obtained the eight attainments. That means
the mental defilements by the eight attainments. The defilements arose in him while as he w
the air. He was going through the air and he heard a woman singing as she was plucking flo
arose in him. Such defilements are called ¡¥those arisen through non-abolition¡¦. Because th
abolished, because they are not eradicated, they may arise when there are conditions. So th
kinds.

¡§And the three kinds, namely, (6) arisen with apprehension of an object, (7) arisen through
and (8) arisen through non-abolition, should be understood as included by arisen by having
in].¡¨ The fourth of the first list corresponds to three of the second list.

¡§So as regards the kinds of ¡¥arisen¡¦ stated, the four kinds, namely, (1) as actually occurri
and gone, (3) by opportunity made, and (5) as happening, cannot be abandoned by any [of
knowledge because they cannot be eliminated by the Paths. But the four kinds of ¡¥arisen¡¦,
having soil [to grow in], (6) with apprehension of an object, (7) through non-suppression, and
non-abolition, can all be abandoned because a given mundane or supramundane knowled
nullifies a given one of these modes of being arisen.¡¨ When we say that the Path abandons
second four. ¡¥The second four¡¦ here means one of the first and three of the second list - so
soil¡¦, ¡¥with apprehension of an object through non-suppression and non-abolition¡¦. So wh
eradicates is the inherent tendencies or the latent tendencies, not the ones that have arisen
consciousness. When they are in the consciousness, we cannot eradicate them simply beca
That is why in the Suttas, especially in the Commentaries, it is said ¡¥anup?d? nirodha¡¦.

That means non-arising in the future. It is called ¡¥cessation¡¦, so cessation of mental defile
non-arising of them in the future. The mental defilements arise and disappear by themselves
anything about them. They arise and disappear.
¡¥The cessation of mental defilements¡¦ really means not letting them arise again. Non-arisi
is what is called ¡¥the cessation of mental defilements¡¦. Here also when there is Path, it has
render them inactive or to render them unable to arise.

Now we have the four functions in a single moment. It is said that the Path does the four fun
simultaneously. What are the four? ¡§Now at the time of penetrating to the Truths each one
Knowledges is said to exercise four functions in a single moment. These are full understand
Noble Truth), abandoning (the Second Noble Truth), realizing (the Third Noble Truth), and d
Fourth Noble Truth).¡¨ At one moment the Path consciousness or the Path Knowledge exerc
functions, not one by one, but simultaneously these four functions are done.

Then the simile of a lamp is given here. In paragraph 95 ¡§another method: as the sun, whe
four functions simultaneously¡¨ and so on is another simile. Then ¡§Another method: as a bo
functions¡¨ is another simile. These similes are given to illustrate the four functions done by
consciousness simultaneously.

Paragraph 97 ¡§So when his Knowledge occurs with the four functions in a single moment a
penetrating the Four Truths, then the Four Truths have a single penetration in the sense of t
in sixteen ways.¡¨ There are sixteen ways or sixteen meanings mentioned here, four for each

¡§How is there single penetration of the Four Truths in the sense of trueness? There is a sin
of the Four Truths in the sense of trueness in sixteen aspects: suffering has the meaning of
meaning of being formed, meaning of burning (torment), meaning of change, as its meaning
are the four meanings of the First Noble Truth. Then the four meanings of the Second Noble
¡§meaning of accumulation, meaning of source, meaning of bondage, meaning of impedime
of the third are: ¡§meaning of escape, meaning of seclusion, meaning of not being formed, m
deathless.¡¨ The meanings of the Fourth Noble Truth are ¡§meaning of outlet, meaning of ca
seeing, meaning of dominance.¡¨ These are called ¡¥the sixteen ways of the Four Noble Tru

Paragraph 98 raises a question. ¡§Here it may be asked: since there are other meanings of
too, such as a disease, a tumor, etc., why then are only four mentioned for each?¡¨ Now if yo
chapter 20, paragraph 18, you will find that there are forty ways of looking at things as imper
on. So the First Noble Truth has more than four meanings. It has other meanings like a dise
on. So why are they not taken and only these four are taken? ¡§We answer that in this conte
what is evident through seeing the other [three Truths in each case].¡¨

¡§Firstly in the passage beginning ¡¥Herein, what is knowledge of suffering? It is the underst
of understanding..that arises contingent upon suffering as its object [individually]. But in the
beginning ¡¥Bhikkhus, he who sees suffering sees also its origin¡¦ it is presented as accomp
function with respect to the other three Truths simultaneously with its making one of them its
sometimes it is described as seeing one each, one at a time, but in other passages the seei
occurring at the same time, seeing the four at the same time.

¡§As regards these [two contexts], when, firstly, knowledge makes each Truth its object sing
Say?daw purposefully omitted ¡¥when suffering is made the object¡¦.) suffering has the char
oppressing as its individual essence¡¨ and so on. In these paragraphs we should strike out t
brackets. It is inserted by the translator and it is not warranted by the Sub-Commentary. Par
after ¡¥likewise¡¦ those things in brackets should be removed. ¡¥[When suffering is made the

be removed. If suffering is made the object, then the only thing it will see is the first meaning and not the others. What the author is explaining here is that when you see the Second Nob Truth of origin, the sense of being formed of the First Noble Truth becomes evident. When y Truth, then seeing the First Truth becomes evident. When you see the Third Noble Truth, ar First Noble Truth becomes evident. Wen you see the Fourth Noble Truth, yet another meani Truth becomes evident. That is why these four are mentioned here. So when you see the Fi meaning of oppression is evident. When you see the Second Noble Truth, the meaning of b First Noble Truth becomes evident. When you see the Third Noble Truth, the meaning of bu the First Noble Truth becomes evident. When you see the Fourth Noble Truth, the meaning Truth, that is change, becomes evident. That is why these four meanings are given. By seei and also by seeing the other Truths, the meanings of the given Truth becomes evident. The this meaning. So we do not need ¡¥[when Suffering is made the object]¡¦, ¡¥[when Origin is ¡¥[when Cessation is made the object]¡¦, ¡¥[when Path is made the object]¡¦.

Then in paragraph 99 an example is given. ¡§As the Beauty¡¦s (Sundari¡¦s) ugliness did to th through seeing the celestial nymphs.¡¨ Sundari was said to be very beautiful, maybe like a b was very beautiful. And so Nanda was very much in love with her. But the Buddha wanted to So Buddha took him to the celestial world and showed him the celestial nymphs. After seein nymphs, Nanda was asked ¡§Who is more beautiful the celestial nymphs or Sundari?¡¨ Ther is like a she-monkey we saw on our way here.¡¨ After the sight of the nymphs Sundari seem ugly. Sundari was a beautiful woman. Here also ¡§the cooling Path removes the burning of t so Suffering¡¦s sense of burning becomes evident through seeing the Path.¡¨ When you see burning becomes evident.

OK. That should be the end of it.

S?dhu! S?dhu! S?dhu!

Chapter 23
(Tape 47 / Ps: 1-49)

The last chapter is a description of the benefits in developing understanding. That means th
meditation.

Student: I want to note something. Most people when they come want to know what they ca
meditation. In America this should be the first chapter instead of the last chapter.

Teacher: Right. We have to wait until the end. ¡¥Developing understanding¡¦ means the prac
meditation. What benefit can you get? Removal of the various defilements, experience of th
cessation, ability to attain the attainment of cessation, and achievement of worthiness to rec
so on. There are four benefits to be derived from the practice of meditation, especially the pr
vipassan? meditation. I say ¡¥especially vipassan?¡¦ because it says developing understand

Paragraph 2 ¡§It should be understood that one of the benefits of the mundane developmen
the removal of the various defilements beginning with mistaken view of individuality. This sta
Delimitation of Mentality-Materiality.¡¨ When you get to that stage of knowledge, when you s
clearly and nothing else, then you abandon the mistaken view of individuality, the mistaken v
a person, there is an individual and so on. ¡§Then one of the benefits of the supramundane
understanding is the removal, at the Path moment, of the various defilements beginning with
That is at the Path moment, you abandon defilements or fetters all together. This is the bene
supramundane development.

¡§With dreadful thump the thunderbolt
Annihilates the rock.
The fire whipped by the driving wind
Annihilates the wood.
The radiant orb of solar flame
Annihilates the dark.
Developed understanding, too,
Annihilates inveterate
Defilements¡¦ netted overgrowth,
The source of every woe.
This blessing in this very life
A man himself may know.¡¨

So you will get this benefit in this very life.

Paragraph 3 Next is the experience of the taste of the Noble Fruit. Now after Path follows F
immediately. ¡§Not only the removal of the various defilements but also the experience of th
Noble Fruit is a benefit of the development of understanding. For it is the fruitions of Stream
the Fruits of Asceticism -, that are called the ¡¥Noble Fruit¡¦.¡¨ The Noble Fruits or the Four F
called ¡¥the Fruits of Asceticism¡¦ or ¡¥the Fruits of Monkhood¡¦. In P??i they are called ¡¥s?
There is a discourse by that name, ¡¥S?ma??aphala Sutta¡¦, in the D?gha Nik?ya (The Colle
Discourses). In that discourse the Buddha explained the benefits of being a monk, somethin
benefits. For example, he does not have to worry about his livelihood and so on. Step by ste
the benefits of the life of a monk until the Arahantship or until the person becomes an Araha
the Fruition state is called ¡¥the benefit of being a monk or an ascetic¡¦. ¡§Its taste is experie
ways, that is to say, in its occurrence in the cognitive series of the Path, and in its occurrenc
attainment of Fruition.¡¨ At the moment of enlightenment there is one thought process. So in
process there is the Path consciousness for one moment. And that Path consciousness mor
or three moments of Fruition. So ¡¥in the cognitive series of the Path¡¦ means in that first mo
enlightenment. After that the cognitive series or thought process stops and the consciousne
life-continuum. Then later on, maybe on the same day or a few days later, he wants to expe
again. Then he practices vipassan? meditation. At that time only the Fruition consciousness
consciousness although he practices vipassan? meditation. That is because his aim is not to
his aim is for Fruition consciousness to arise in him for some period of time. So the taste of F
twofold - first at the moment of enlightenment, later on when he enters into Fruition attainme
enters into Fruition attainment, then this Fruition consciousness arises in his mind, say millio
without any interruption. So he is like in jh?na state. When a person is in jh?na, he doesn¡¦t
thing. The functions of the five senses are temporarily suspended when he is in the jh?na st
thing happens when a person is in a state of Fruition attainment. There are two kinds of exp
taste. One is during the Path thought process and the other is at the attainment of Fruition la
similar to entering into a jh?na state. ¡§Of these, only its occurrence in the cognitive series o
has been shown.¡¨ That means it has been shown before in the previous chapter.

Now the author in paragraph 4 is going to describe the Fruition attainment in detail. ¡§Furthe
people say that the Fruit is the mere abandoning of fetters¡¨ - this is the opinion of some tea
Venerable Buddhaghosa did not approve. So the people say that Fruit is the mere abandoni
nothing more than that. The following Sutta can be cited in order to convince them that they
this is something like a debate or a controversy. According to these teachers, there is no sep
is Fruit. Just the mere abandoning of fetters is called ¡¥Fruit¡¦. So for them there is no separa
Then the author of the Visuddhi Magga brings out the Text from the Pa?isambhid?magga to
wrong. ¡§How is it that understanding of the tranquilizing of effort is knowledge of Fruit?¡¨ He
means Path. So it should not be ¡¥tranquilizing of effort¡¦, but ¡¥tranquilizing by effort is know
Fruit¡¦.

¡§At the moment of the Stream-Entry Path, Right View in the sense of seeing emerges from
emerges from the defilements and from the aggregates that occur consequent upon that [wr
externally it emerges from all signs. Right View arises because of the tranquilizing of that eff
¡¥Right View¡¦ means ¡¥Fruition¡¦. So Fruition arises because of the tranquilizing of that effo
because at the moment of Fruition the effort of Path has already ceased. ¡§This is the Fruit o
this should be given in detail.¡¨ If you want to read about it in detail, you have to go to the
Pa?isambhid?magga. ¡§Also such passages as ¡¥The four Paths and the four fruits - these
measureless object (A ¡¥measureless object¡¦ means Nibb?na.)¡¦ and ¡¥An exalted state is a
proximity condition, for a measureless state¡¦.¡¨ The first is taken from the Dhammasa~ga??
taken from the Pa??h?na. So this is a digression.

Paragraph 5 ¡§However, in order to show how it occurs in the attainment of Fruition there is
of questions.¡¨ According to these questions he will explain: (1) What is Fruition attainment?
attains it?, (3) Who do not attain it?, (4) Why do they attain it?, (5) How does its attainment o
(6) How is it made to last?, (7) How does the emergence from it come about?, (8) What is ne
(9) What is Fruition next to?

The first question is: ¡§What is Fruition attainment? It is absorption in the cessation in which
Fruition consists.¡¨ I don¡¦t think this translation is correct. Actually what it means is: ¡§It is ab
of the Noble Fruit in the cessation.¡¨ ¡¥Cessation¡¦ here means Nibb?na. So it is the absorpt
Fruition in Nibb?na. That means Noble Fruition is arising again and again taking Nibb?na as
absorption of the Noble Fruition in the cessation.¡¨ We may put the word ¡¥Nibb?na¡¦ after co
parenthesis.

¡§Who attains it? Who do not attain it? No ordinary men attain it. Why? Because it is beyond
all Noble Ones attain it. Why? Because it is within their reach. But those who have reached
not attain a lower Fruition (That means they do not enter the lower Fruition attainment.) beca
each successive Person is more tranquilized than the one below.¡¨ Actually it means when y
stage, the first stage disappears. It is something like that. ¡¥They are tranquilized¡¦ really me
¡¥disappearance¡¦. When you get to the Second Path, then there is no First Path. ¡§And thos
reached a lower Path do not attain a higher Fruition because it is beyond their reach.¡¨ So if
attained only the First Magga, you can go into First Fruition, but not the second stage of Fru
third stage of Fruition and so on. Then when you have reached the second stage, you can e
stage of Fruition. You cannot enter into the first stage of Fruition because it has already gon
and the fourth you have not yet attained. So you can enter into the second stage only. If you
third stage, you can enter into the third stage of Fruition only, not the first nor the second be
have disappeared, and not the fourth because you have not yet attained it. ¡§But each one a

appropriate Fruition.¡¨ We may say that Sot?panna can attain only first Fruition attainment, t
can only attain the second Fruition attainment and so on.

Paragraph 7 ¡§But there are some who say that the Stream Enterer and Once-Returner do n
only the two above them attain it.¡¨ This is the opinion of some teachers. ¡§The reason they
these two show achievement in concentration.¡¨ It is said that only when a person who has r
stage of enlightenment has he really achieved concentration. That means his concentration
only when he reaches the third stage and also the fourth stage. So the Stream Enterer and
have much achievement in concentration. These teachers think that these two cannot enter
attainment. ¡§But that is no reason, since even the ordinary man attains such mundane conc
within his reach.¡¨ So if even puthujjanas can reach the jh?nas and enter into jh?na attainme
Stream Enterer and Once-Returner not able to go into their respective attainments? Therefo
no reason at all. ¡§But why argue here over what is and what is not a reason? Is it not said i
follows?¡¨ And then he brings out the Text. We will skip over it.

Paragraph 8 ¡§Why do they attain it? For the purpose of abiding in bliss here and now.¡¨ Tha
terms to enjoy themselves or to enjoy the bliss of Nibb?na here and now. ¡§For just as a kin
royal bliss and a deity experiences divine bliss, so too the Noble Ones think ¡¥We shall expe
supramundane bliss, and after deciding on the duration, they attain the attainment of Fruition
choose.¡¨

In footnote 3 ¡§Although they are resultant states¡¨ - now during the Fruition attainment, the
consciousness alone arises, perhaps millions of times. Fruition consciousness is resultant c
Right? With regard to other resultant consciousness do we have choice? We have no choice
past kamma. So we have to just accept it. We see something good and there is eye conscio
cannot avoid that. We have to accept it. But with regard to this resultant consciousness, Fru
consciousness, there is a choice. ¡§Although they are resultant states, nevertheless the stat
attainment occur in the Noble Person only when he chooses since they do not arise without
and do so only when they are given predominance.¡¨ So when they want to go into Fruition a
to practice. They have to do something. They have to practice vipassan? meditation again.
without preliminary work. That is why they are said to be ¡¥with predominance¡¦. That means
javanas. The Fruition consciousness has the javana function. And then there is what is calle
(adhipati)¡¦. When they arise, they have this predominance in them. What are the four adhip
(chanda), (2) consciousness (citta), (3) effort (viriya), (4) investigation (vima?s? or pa???). Y
these four in The Manual of Abhidhamma. So I think the last part of the translation is not so
¡¥they do so only when they are given predominance.¡¦ Actually when the Fruition conscious
these four has the function of predominance. One will always have predominance. And they
preliminary work. That is why, it is said in the Visuddhi Magga ¡¥whenever they choose¡¦. It i

other types of resultant consciousness.

Paragraph 9 ¡§How does its attainment come about? How is it made to last?¡¨ That means h
does the emergence from it come about? In the first place its attainment comes about for tw
bringing to mind any object other than Nibb?na, and with bringing Nibb?na to mind only, acc
said.¡¨

Paragraph 10 ¡§Now the process of attaining it is as follows.¡¨ It describes how to enter into
attainment. ¡§A Noble Disciple who seeks the attainment of Fruition should go into solitary re
means he should go to a place where he has seclusion. ¡§He should see formations with ins
rise and fall and so on.¡¨ That means he must practice vipassan? meditation and see the rise
mental and physical phenomena and then he must go up stage by stage of vipassan? know
insight has progressed [as far as conformity], then comes change-of-lineage knowledge with
object. And immediately next to it consciousness becomes absorbed in cessation with the at
Fruition. And here it is only Fruition, not Path, that arises even in a Trainer, because his tend
Fruition attainment.¡¨

There is footnote 4. Right? ¡§Then comes change-of-lineage knowledge with formations as i
Change-of-lineage is what? The P??i is gotrabhu. In the Path process change-of-lineage tak
It takes Nibb?na as object. But in this thought process it takes formations as object, not Nibb
change-of-lineage not have Nibb?na as its object here as it does when it precedes the Path?
thought process change-of-lineage takes Nibb?na as object. Why does it not take it here? ¡§
belonging to Fruition are not associated with an outlet [as in the case of the Path].¡¨ ¡¥Outlet
¡¥getting you out of sa?s?ra or out of mental and physical phenomena. Because it is the fun
us say to take you out of sa?s?ra, but it is not the function of Fruition. ¡§For this is said ¡¥Wh
are an outlet? The four unincluded Paths¡¦.¡¨ So only the four Paths are called ¡¥outlet¡¦. The
¡¥niyy?na¡¦. That means something that takes something out of something. ¡§Here it is only
that arises even in a Trainer.¡¨ ¡¥Trainer¡¦ means a person who is enlightened, but who is no
So such persons are called Trainers¡¦. So even in a Trainer, Path consciousness does not a
tendency or his intention is to Fruition attainment. His aim is not to get Path consciousness b
Fruition attainment. That is why Path does not arise although he practices vipassan? medita
progresses through the successive stages of vipassan? knowledges, maybe even in one sitt
consciousness does not arise because his intention is not to get Path consciousness.

Paragraph 11 ¡§But there are those who say that when Stream Enterer embarks on insight,
attain Fruition attainment¡¦, he becomes a Once-Returner, and a Once-Returner a Non-Retu
they say. ¡§They should be told ¡¥In that case a Non-Returner becomes an Arahant, and an
Buddha, and a Pacceka Buddha a Buddha.¡¨ That is not the case. ¡§For that reason, and be

contradicted as well by the Text quoted above, none of that should be accepted. Only this sl
Fruition itself, not Path, arises also in the Trainer. And if the Path he has arrived at had first j
Fruition will have the first jh?na too when it arrives. If the Path has the second, so will the Fr
so with the other jh?nas.¡¨ Now when a person gets Path consciousness, his first conscious
first jh?na, or second, or third, or fourth, or fifth jh?na depending upon how many jh?na facto
that Path consciousness. If the Path consciousness is or belongs to first jh?na, then the Frui
consciousness must also be first jh?na fruition consciousness because it must resemble its
cause. If when he gets the Path, that Path has only four jh?na factors, then his Fruition cons
this thought process must also have four jh?na factors. So it belongs to the second jh?na ar
how attainment comes about and how a person enters into Fruition attainment.

Paragraph 12 ¡§It is made to last in three ways, because of the words ¡¥Friends, there are th
for the persistence of the signless mind deliverance: they are the non-bringing to mind of all
bringing to mind of the signless element, and the prior volition¡¦. Herein, the prior volition is t
predetermining of the time before attaining; for it is by determining it thus ¡¥I shall emerge at
time¡¦ that it lasts until that time comes. This is how it is made to last.¡¨ So here ¡¥the prior v
means predetermining ¡¥I will be in this attainment for one hour or two hours¡¦ and so on.

Paragraph 13 ¡§Emergence from it comes in two ways, because of the words ¡¥Friend, there
for the emergence from the signless mind deliverance: they are the bringing to mind of all si
non-bringing to mind of the signless element¡¦. Herein, ¡¥of all signs¡¦ means the sign of mat
of feeling, perception, formations, and consciousness. Of course, a man does not bring all th
once (Not all these five become the object of his mind at once.), but this is said in order to in
the emergence from it should be understood in this way: emergence from the attainment of
in him when he brings to mind whatever is the object of the life-continuum.¡¨ Now a person is
from the attainment when life-continuum arises. So long as he is in attainment, then only the
consciousness arises time after time after time. When at the predetermined time the life-con
is said to have emerged from the attainment of Fruition. That is when he brings up the objec
life-continuum. You know that the life-continuum takes kamma, or the sign of kamma, or the
object. When life-continuum arises, the object also changes. During the Fruition attainment t
Nibb?na. But when the life-continuum arises, the object is one of the three (kamma, or sign
of destiny).

Paragraph 14 ¡§What is next to Fruition? What is Fruition next to?¡¨ You have to understand
processes in order to understand this paragraph. ¡§In the first case either Fruition itself is ne
Fruition or the life-continuum is next to it.¡¨ Now during the Fruition attainment thought proce
Fruition moment follows another Fruition moment and so on. Fruition itself is next to Fruition
follows after another. ¡§Or the life-continuum is next to it.¡¨ That means at the end of Fruition

there is life-continuum. So life-continuum follows it. ¡§But there is Fruition that is (a) next to t
(following the Path immediately in the Path thought process), (b) there is that next to Fruition
the Path thought process the second Fruition and the third Fruition.), [c] there is that next to
change-of-lineage (That is in the Fruition attainment thought process.), and (d) there is that
base consisting of neither perception nor non-perception.¡¨ That is during the attainment of c
will be described later.

¡§Herein, (a) it is next to the Path in the cognitive series of the Path. (That means the Path t
process.) (b) Each one that is subsequent to a previous one is next to Fruition. [c] Each first
attainments of Fruition is next to change-of-lineage. And Conformity should be understood h
¡¥Change-of-lineage¡¦ (Here actually conformity is called ¡¥change-of-lineage¡¦.); for this is s
Pa??h?na.¡¨ So he cites the Pa??h?na as proof. ¡§In the Arahant conformity is a condition, a
condition, for Fruition attainment. In Trainers, conformity is a condition, as proximity conditio
Fruition attainment.¡¨ So in the Pa??h?na the word ¡¥conformity¡¦ is used, not ¡¥change-of-li
describes here as change-of-lineage is actually to be taken as conformity. ¡§ (d) The Fruition
which there is emergence from the attainment of cessation is next to the base consisting of
nor non-perception.¡¨ That is during and after the cessation attainment. We will come to that

Paragraph 15 ¡§Herein, all except the Fruition that arises in the cognitive series of the Path
Fruition attainment.¡¨ Except those that arise in the Path thought process, the other Fruition
occur as Fruition attainment described here. ¡§So whether it arises in the cognitive series of
Fruition attainment,

Asceticism¡¦s Fruit sublime
Which tranquilizes all distress,
Its beauty from the deathless draws,
Of a sweet purifying bliss
It is the fountainhead besides,
Whose honey-sweet ambrosia
A deathless sustenance provides.
Now if a wise man cultivates
His understanding, he shall know
This peerless bliss, which is the taste
The Noble Fruit provides; and so
This is the reason why they call
Experience here and now aright
Of flavor of the Noble Fruit
A blessing of fulfilled insight.¡¨

This is the benefit of vipassan? meditation.

Next we come to the attainment of cessation. ¡¥Attainment of cessation¡¦ means attainment
citta, cetasika and r|pa born-of-citta. That is called ¡¥attainment of cessation¡¦. In this attainm
activities of mind are temporarily suspended. When a person is in that attainment, there is n
whatsoever. He may be like a statue for as long as he wishes, say for one day, two days, at
beings for seven days. During that period he may be like a statue. And then there are questi
Let¡¦s go to the answers.

Paragraph 18 ¡§What is the attainment of cessation? It is the non-occurrence of consciousn
concomitants owing to their progressive cessation.¡¨ When a person enters into this cessatio
into the jh?nas one by one. He enters into first jh?na, and then enters into the second jh?na
he enters into the second jh?na, initial application (vitakka) ceases. And when he enters into
jh?na, sustained application (vic?ra) ceases and so on. So they cease gradually until he rea
ar|p?vacara (formless) jh?na. ¡¥Attainment of cessation¡¦ means cessation of consciousness
concomitants. ¡¥Its concomitants¡¦ means cetasikas.

¡§Who attains it? Who do not attain it? No ordinary men, no Stream Enterers or Once-Retur
Non-Returners and Arahants who are bare insight workers, attain it.¡¨ That means beings wh
vipassan? and become Non-Returners and Arahants cannot enter into this cessation attainm
Non-Returner or an Arahant, if you do not have jh?nas, then you cannot enter into this attain
practice jh?na first, then practice vipassan?, and attain to the third stage and fourth stage of
can enter into this attainment. ¡§But both Non-Returners and those cankers destroyed (That
who are obtainers of the eight attainments (That means four r|p?vacara jh?nas and four ar|p
They are called ¡¥eight attainments¡¦ or we may say ¡¥nine attainments¡¦ if we take the r|p?v
five.), attain it¡¨ and so on. ¡§And these qualifications are not to be found together in any per
than Non-Returners and those whose cankers are destroyed, who are obtainers of the eight
qualifications mentioned in the quotation are not to be found together in any persons other th
Non-Returners and Arahants. ¡§That is why only they and no others attain it.¡¨ Non-Returner
have eight jh?nas or nine jh?nas can go into this attainment of cessation. ¡§But which are th
Actually they are digressions.

We will go to paragraph 27. ¡§Mastery: there are five kinds of masteries.¡¨ They are also des
4. So I want you to note down chapter 4, paragraph 131 and following. You may go back an

¡§Where do they attain it?¡¨ In which realms can they attain or can they go into this attainme
paragraph 29. ¡§In the five-constituent becoming.¡¨ Do you know the five-constituent becom
where there are five aggregates. Human beings, devas, and r|p?vacara brahm?s have the fi
becoming. But the ar|p?vacara brahm?s do not have the five-constituent becoming; they hav

five-constituent becoming. Why? Because of the necessity for the succession of [all] the atta
order to get into this attainment of cessation, one must begin with the first r|p?vacara jh?na a
second, third, fourth, and so on. But if you are reborn as a formless brahm?, you do not have
r|p?vacara jh?nas. So you cannot enter r|p?vacara jh?nas in the formless state. If you are re
formless brahm?, you cannot enter into the r|p?vacara first, second, third, fourth and fifth jh?
the four-constituent becoming (That is ar|p?vacara.) there is no arising of the first jh?na, etc
is not possible to attain it there. But some say that is because of the lack of a physical basis
there].¡¨ So some people say that because there is no physical basis for the mind there, that
attainment cannot be entered into. Actually not only the physical basis but all material prope
found in the ar|p?vacara.

Paragraph 30 ¡§Why do they attain it? Being wearied by the occurrence and dissolution of fo
attain it thinking ¡¥Let us dwell in bliss by being without consciousness here and now and re
cessation that is Nibb?na.¡¨ Now they are wearied by the arising and disappearing of format
to dwell in bliss by being without consciousness here and now and reaching the cessation th
is also a way of kind of enjoying themselves, that is to be without mental activities for some t

Paragraph 31 ¡§How does its attainment come about? It comes about in one who performs t
striving with serenity and insight and causes the cessation of [consciousness belonging to] t
consisting of neither perception nor non-perception. One who strives with serenity alone rea
consisting of neither perception nor non-perception and remains there, while one who strives
alone reaches attainment of Fruition and remains there. But it is one who strives with both, a
performing the preparatory tasks, causes the cessation of [consciousness belonging to] the
neither perception nor non-perception, who attains it. This is in brief.¡¨ So you must practice
vipassan? coupled when you want to get into this attainment of cessation. If you do only sam
get into this cessation attainment. And also if you do only vipassan?, you cannot get into this
first you enter into first jh?na. Then you emerge from this first jh?na and practice vipassan?
jh?na. So it goes in pairs, samatha and vipassan?, samatha and vipassan?.

Paragraph 32 ¡§But the detail is this. When a bhikkhu who desires to attain cessation has fin
has to do with his meal and has washed his hands and feet well, he sits down on a well-prep
secluded place. Having folded his legs crosswise, set his body erect, established mindfulnes
(That means towards the meditation object.), he attains the first jh?na, and on emerging he s
formations in it with insight as impermanent, painful, not self.¡¨

¡§This insight is threefold insight that discerns formations, insight for the attainment of Fruitio
insight for the attainment of the cessation.¡¨ There are three kinds of vipassan?. ¡§Herein, in
discerns formations, whether sluggish or keen, is the proximate cause only for Path.¡¨ You p

and it is the cause only for the Path. ¡§Insight for the attainment of Fruition (That means insi
for the attainment of Fruition.), which is only valid when keen, is similar to that for the develo
Path. Insight for the attainment of cessation is only valid when it is not over-sluggish and not
If it is over-sluggish, it cannot cause the cessation of the neither perception nor non-percepti
is over-keen, if it is too strong, too keen, then it will go on to the Fruition and not to the cessa
attainment. If it is too keen, it sees dangers and others in the formations. So it leaps into Fru
attainment, not cessation attainment. So here the insight should not be over-sluggish or ove
¡§Therefore he sees those formations with insight that is not over-sluggish and not over-kee

Paragraph 34 ¡§After that, he attains the second jh?na, and on emerging he sees formations
like manner. After that he attains the third jh?na¡¨ and so on. ¡§After that he attains the base
boundless consciousness (That means the second ar|p?vacara jh?na.), and on emerging he
in like manner. Likewise he attains the base consisting of nothingness (third ar|p?vacara jh?
he does the fourfold preparatory task.¡¨ So after emerging from the third ar|p?vacara jh?na,
entering into jh?na. He must do these four preparatory tasks.

Now the translator got it wrong here with regard to non-damage to other¡¦s property. It is non
property that is not attached to him. So the first one is important. I checked it with the other t
made by a Burmese author. He was also wrong. What it really means is non-damage to the
physically attached to him. Maybe they are misled by the word ¡¥nanabhaddha¡¦ in P??i. It is
the P??i word ¡¥ekabhaddha¡¦. That means ¡¥attached to¡¦, ¡¥attached to one¡¦, or ¡¥connec
¡¥Nanabhaddha¡¦ means the opposite of that. So the real meaning is the property that is not
attached to him.

In paragraph 35 this ¡§refers to ¡¥what the bhikkhu has about him that is not his personal pr
is wrong.) a robe and bowl, or a bed and chair, or a living room, or any other kind of requisite
but the property of various others.¡¨ No. It is other kinds of requisites that lie unattached to h
enters into this attainment, he has his robe. Right? He has worn his robe. If he has a bowl a
left, he may have that bowl too. They are connected or attached to his body. He may have s
robes or some other things, not with him or not attached physically to him. For those things
something so that they do not get damaged by fire, by water, by bites of rats and so on. So t
non-damage to the property that is not attached to him, his property, not the property of othe
possible for others¡¦ property to be like insured, we need such a monk, only one such monk.
resolved that such property will not be damaged, will not be destroyed by fire, water, wind, t
and so on. Here is the form of the resolve: (he makes the resolution in this way.) ¡¥During th
let this and this not be burned by fire; let it not be swept off by water; let it not be spoilt by wi
it not be stolen by thieves; let it not be devoured by rats, and so on¡¦. When he has resolved
they are not in danger these seven days.¡¨ That means for as long as he is in the attainment

Paragraph 36 ¡§If he does not resolve in this way, they may be destroyed by fire, etc., as in
Elder Mah?-N?ga. He went for alms into the village where his mother, a lay follower, lived. S
gruel and seated him in the sitting hall. The Elder sat down and attained cessation.¡¨ So he
cessation attainment in the village, in the sitting hall. ¡§while he was sitting there, the hall ca
The other bhikkhus each picked up their seats and fled. The villagers gathered together, and
they said ¡¥What a lazy monk!¡¦ The fire burned the grass thatch, the bamboos and timbers,
the Elder.¡¨ The fire did not burn the Elder, but everything else was burned. ¡§People brough
it out. They removed the ashes, did the repairs (that means like making the ground smooth
scattered flowers, and then stood respectfully waiting. The Elder emerged at the time he had
Seeing them, he said ¡¥I am discovered!¡¦ (Because he didn¡¦t want the people to know that
or an Arahant.) And he rose up into the air and went to Piya~gu Island.¡¨ So ¡§This is no-dan
(not ¡¥others¡¦ property¡¦) that is not attached to him.¡¨

Paragraph 37 ¡§There is no special resolving to be done for what is his own personal proper
what is attached to his body, not ¡¥his own personal property¡¦. For the robe he is wearing, h
to bother. He doesn¡¦t have to worry about that. He doesn¡¦t have to make a resolution for th
robe he is wearing. It will be taken care of. There is no special resolving to be done for what
his body such as the inner and outer robes or the seat he is sitting on. ¡§He protects all that
the attainment itself, like those of the Venerable Sa?j?va. And this is said ¡¥There was succe
intervention of concentration in the Venerable Sa?j?va. There was success by intervention o
the Venerable S?riputta.¡¨ So you go back to chapter 12, paragraph 30. When you see that,
Venerable Sa?j?va was in attainment and people didn¡¦t know that he was a monk and so th
wood on him and then set it on fire. But he was not burned because he was in attainment.

Paragraph 38 ¡§The Community¡¦s (or Sa~gha¡¦s) waiting is the Community¡¦s (Sa~gha¡¦s) e
is: till this bhikkhu comes there is no carrying out of acts of the Community (Sa~gha).¡¨ Whe
what we call ¡¥the acts of Sa~gha¡¦, then all monks must assemble to a place. If one monk i
from the assembled monks, then that act becomes invalid. So he must come to where the o
assembled. But when he is in attainment, he may not be able to come. So he must do some
here it is not the actual Community¡¦s waiting that is the preparatory task, but the adverting t
waiting.¡¨ That means thinking of the waiting. ¡§So it should be adverted to in this way ¡¥Wh
for seven days in the attainment of cessation, if the Community wants to enact a resolution,
emerge before any bhikkhu comes to summon me¡¦.¡¨ So if the Sa~gha expects him, then h
attainment. He must resolve like that.

Paragraph 39 ¡§But if he does not do so, then perhaps the Community assembles, and not s
¡¥Where is the bhikkhu?¡¨ and so on. If he does not make the resolution before entering the

he will not emerge from it automatically. But he will emerge from it when a monk goes to him
him ¡¥You are expected by the Sa~gha¡¦. Then he will surely emerge from the attainment.

Paragraph 40 Then the third one is the Master¡¦s summons. ¡¥Master¡¦ means the Buddha.
come, then he must go to the Buddha and so on. It is similar to Community¡¦s waiting.

Paragraph 42 The fourth one is the limit of life duration. So he must think of how long he will
enters into this attainment. At least he must know that he is going to live more than seven da
there will be a dilemma. That is because during the attainment death cannot come. So he m
preparatory task although the others can be ignored. So he should attain only after advertin
it is said that while it may be permissible to omit adverting to others (the other three), this ho
be adverted to.¡¨

¡§Now when he has thus the base consisting of nothingness and done this preparatory task
base consisting of neither perception nor non-perception. Then after one, or two, turns of co
passed (That means one or two moments of the fourth ar|p?vacara jh?na.), he becomes wit
So consciousness ceases at that moment. He achieves cessation. There are no cittas, no ce
r|pa-born-citta. ¡§But why do consciousnesses not go on occurring in him after the two cons
Because the effort is directed to cessation.¡¨ His effort is directed to cessation, so there is ce
consciousness. ¡§For the bhikkhu¡¦s mounting through the eight attainments, coupling togeth
serenity and insight is directed to successive cessation, not to attaining the base consisting
perception nor non-perception. So it is because the effort is directed to cessation that o more
consciousnesses occur.¡¨ So there are not many moments of consciousness; only two cons

Paragraph 44 ¡§But if a bhikkhu emerges from the base consisting of nothingness without ha
preparatory task and then attains the base consisting of neither perception nor non-percepti
to become without consciousness: he returns to the base consisting of nothingness and sett
he will not be able to make it disappear; he will go back to the third one.

Paragraph 48 ¡§How is it made to last? It lasts as long as the time predetermined for its dura
interrupted meanwhile by the exhaustion of the life span, by the waiting of the Community, o
summons.¡¨

Paragraph 49 ¡§How does the emergence from it come about? The emergence comes abou
of the Fruition of non-return in the case of the Non-Returner, or by means of the Fruition of A
the case of the Arahant.¡¨

TAPE ENDS

S?dhu! S?dhu! S?dhu!

We offer this transcription of a Dhamma class with Venerable U S?l?nanda with the hope th
beneficial for your understanding of the Buddha¡¦s teachings. This transcription has not been
the record of spontaneous exchanges between the teacher and students. Therefore it is pos
some errors. We are certain that such errors are infrequent and minimal. Say?daw is a meti
teacher and offers these teaching in this manner out of compassion for those people interes
study and practice of meditation and Buddhism.

ÉÍÍÍ

result of deep-seated emotions and craving.

There is one main characteristic which separates human beings from animals, that is, they have a mind to think and reflect about their existence and the life and phenomena around them. Despite having such a highly developed mind, they are unable to use their minds to the fullest because of delusion. A religion can be used as a means to remove that delusion, subdue the animal nature and cultivate humane qualities consistent with what can justly be regarded as 'human nature'.

A mind expresses its human nature through kindness and compassion, consideration to others, providing services to relieve others of their suffering. When that mind is cultivated beyond humanism and constantly dwells in equanimity and radiates loving kindness, compassion, sympathetic joy to all beings without distinction, that mind has realised its 'divine nature'.

The divine nature is not cultivated by offering prayers to some supernatural powers, if a person does not spend time cultivating his virtues. From the Buddhist point of view, there is, in fact, no necessity for some external divine inspiration to influence and ennoble the mind. This is something which a person will have to do himself. He ennobles his mind by eliminating negative characteristics such as ignorance, hatred, jealousy, and selfishness, while cultivating positive qualities of friendliness, love and compassion.

Cultivating the mind so that it can be refined to realise its divine nature is a noble task to be undertaken by all. It is our task to use our human nature to remove our animal nature and use religion to cultivate our divine nature. Buddhism takes us one step further in cultivating our virtues. Through the Dhamma, we can transcend our divine nature and achieve one more

level, namely, the fourth and most important nature, the 'Enlightened Nature', which is the state of self-awakening and realisation into the nature of life as it really is.

The first step towards transforming ourselves is to understand what Buddhism is: What is it really? What are the aspects in the understanding and practice of Buddhism? What is its doctrinal content? And how can it be adopted and practised in modern society? These are important questions which will be dealt with in this booklet.

WHAT IS BUDDHISM?

Buddhism is based on the Buddha's teaching, the Dhamma, which was given by the Master more than 2,500 years ago. Western writers have tried various ways to classify Buddhism in the categories they know best. Some say it is not a religion, but only a philosophy. Others say that Buddhism is not philosophy, but only a moral code. Despite these interpretations, millions acknowledge it as a religious way of life.

Is Buddhism a Religion?

Before answering this question, let us examine the meaning of this word 'religion'. Some definitions given in the dictionary are: 'Belief in God or way of worship or praying to God; obedience to God; binding man to God; practice of sacred rites; recognition of a higher unseen controlling power; one of the various systems of faith and worship based on such belief; life as lived under the rules of a monastic life.'

In considering these definitions, some aspects are in agreement with the principles of Buddhism, while others

are not. We must remember that the word 'religion' is only an English word which has concepts linked to the beliefs of the English people. The Buddha did not speak English and of course he did not describe his teaching by using this term.

Generally, for practical purposes, we can describe Buddhism as a religion. Here, religion is taken to mean a method or way of life which was introduced for man to be righteous and noble, for him to maintain his human dignity and intelligence, and for him to attain final liberation through mental purity. Religion helps man to develop his mental processes and leads him to experience happiness and peace. There should not be any controversy in applying this word to Buddhism if it is understood that 'religion' is used in this context. One should not be involved in hair-splitting arguments as to whether or not an ethical-moral system should be called a 'religion'. If it brings good results without the dependence on mere belief or imagination then it should be accepted.

Is Buddhism a Philosophy?

Philosophy is the search for knowledge, especially for the nature and meaning of existence. It is the 'love' for knowledge, but there is no mention about whether this knowledge would be translated into practical modes of behaviour to guide a person in his daily life. The Buddha's teaching is sublime and deep, surpassing the thoughts of even the most respected philosophers. But the Dhamma is not mere philosophy because philosophy is empirical by nature. It is a practical method which had been realised by the penetrative and analytical mind of the Buddha who taught the Dhamma for man's daily application.

The Buddha's doctrine of analysis is based on

understanding and his own experiences. His approach to the problem of human suffering is essentially empirical and experimental, not speculative and metaphysical. The Dhamma is not founded on mere views or theories which, like many of the views given by different philosophers, contradict one another. A philosopher's contribution is gauged from an intellectual standpoint, and not necessarily whether it contains elements of goodwill and compassion. By contrast, the Buddha's doctrine is not dry philosophy for people to talk about using cold intellect. It is a methodical system for self-development, centred on love, selflessness and compassion.

Buddhism is a philosophy to the extent that it describes the principles underlying the actions and behaviour of men and explains the nature of life. It suggests ways how we can lead a meaningful religious life without falling back on traditional beliefs which are based on the mythologies of primitive times. The Buddha wants us to lead a rational, noble way of life and use our human intelligence for the benefit of all. Hence, the Buddhist way of life is reasonable and practical for all times and in any society and country. It promotes harmony and does not create hostility or disturb the followers of other religions.

Buddhism is the treasure store of wisdom resulting from a most intensive search conducted by a prince imbued with infinite love and deep compassion for suffering humanity. This search was conducted over many of his lives and over an incomprehensible period of time. The good fruits of the practice of Buddhism can be experienced within this life itself as well as hereafter, for such is the nature of the Buddha Dhamma. Since Buddhism addresses itself to the most pervasive problems of humanity and all living beings, namely, suffering, and it prescribes a method by which suffering

and greed can be overcome, Buddhism can even more appropriately be regarded as a mental therapy.

Is Buddhism a Way of Life ?

Buddhism is described by Western scholars as a way of life, since the belief in God (which is tied to their concept of religion) is not pivotal in the Buddha's teaching. But describing it as a way of life is insufficient to convey the full scope of the message disseminated by the Buddha.

Buddhism is a rational, liberal and noble method for those who sincerely want to understand the reality of life. It is a righteous way of life for man to do good, be good and lead a happy life without depending on external powers. It is a gradual path of mental evolution which culminates in supreme wisdom and perfection or liberation. No matter what label is attached to the teachings, the Dhamma remains as the absolute truth which can lead people to perfect peace and bliss.

From the Buddhist viewpoint, a religion is not something that has come down from heaven in order to teach man to fulfil a divine purpose, but a way of life which has developed on earth to satisfy the intellectual and spiritual yearning of mankind. In practising Buddhism as a way of life, one should not depend on faith alone but use one's understanding and experience which have been accumulated through the use of human intelligence.

Practising Buddhists do not worry about changing circumstances which are yet to come. They maintain awareness of their mental state here and now. It is by being mindful of our present mental state and thoughts as they arise that we really come ‘alive’ during those moments. Otherwise, we are still dreaming of and living

in the past or future. The future will look after itself if the present is well-lived. The strong emphasis on awareness and living in the present is also linked to reaping the results of our deeds here and now in this very life. In Buddhism we do not have to wait for our next life to experience good results. It is, therefore, not some kind of an escapist asceticism, but a down-to-earth realism.

THREE ASPECTS TO UNDERSTANDING BUDDHISM

There are many aspects to consider in Buddhism, but a comprehensive treatment of the subject will certainly go beyond the scope of this booklet. For our purpose, let us consider only three aspects in the understanding and realisation of Buddhism, namely, the intellectual, spiritual, and practical aspects.

The Intellectual Aspect

The use of our intellect is important in understanding and practising the Buddha's teaching. Through analysis, we can realise the Truth at a deeper level, gain a proper understanding of our life and the nature of worldly conditions, and by so doing, gain more confidence and faith in the Dhamma.

Buddhism teaches that despite the importance placed on reason in understanding and appreciating the Dhamma, our intellect alone does not lead to mental purification. One cannot become perfect through mere intellect, no matter how well developed it may be. The factual knowledge of the Dhamma by itself does not develop a person's humane qualities if he does not train and purify his mind. Such knowledge should be accompanied by spiritual development, made possible through the

practice of Dhamma.

The Spiritual Aspect

Spiritual perfection, an accomplishment which is most difficult but important, can only be gained through insight and realisation which bring about a complete transformation of one's thoughts and actions. Through mental purification, one realises the absolute truth and achieves purity of mind.

Selfish desire will have no place in that bright, dynamic and pure mind which is dedicated to doing what is good, without harbouring ulterior motives. A pure mind will enable a person to lead a noble life and practise important virtues such as honesty, selfless service, kindness, understanding, patience and tolerance.

The Practical Aspect

Buddhism is not a pack of beliefs, some mumbo-jumbo or a fabulous myth told to entertain the anxious mind or a nice fairy tale to satisfy the yearnings of emotion. It is a practical method for personal transformation and spiritual liberation taught by the Master. It is based on his own search and realisation.

Buddhism places heavy emphasis on practice. A person who is knowledgeable in the various doctrines but does not practise them is like one who could recite recipes from a huge cookery-book without trying to prepare a single dish. His hunger cannot be relieved by book knowledge alone.

A practical method to lead a Buddhist way of life is to

cultivate the three ennobling qualities of //Dana-Sila-Bhavana//. When the practice of these three stages are well advanced, a person becomes a religious man in the truest sense.

1. //Dana// is charity or sacrificing something for the welfare of others in order to reduce selfish desire or greed.

2. //Sila// is upholding morality through self-discipline by leading a harmless and respectable life and by training the mind or the five senses not to become slaves to sensual pleasures. This kind of discipline trains one's mind and allows oneself and others to live peacefully.

3. //Bhavana// is mental culture for the purpose of cultivating the mind in order to maintain peace and happiness.

In leading mankind to a religious way of life, the Buddha did not impose any religious laws or commandments for people to obey, nor did he introduce a set of punishments for those who violate religious principles. He did not condemn or curse anybody who did not wish to follow his advice. In addition, he did not create fear in people's mind by threatening them with vivid descriptions of hell-fire. Instead, he advised people to practise the Dhamma by realising the value of good conduct and to give up evil practices after understanding the bad effects of such conduct.

The way of spiritual transformation rests on the three pillars of //Sila-Samadhi-Panna//, that is, morality, mental development and wisdom. Without developing these qualities, one will have difficulties in leading a happy and peaceful life. This booklet will describe in some detail later what constitutes each of the pillars.

At this juncture, it is useful to be reminded that Panna (wisdom or realisation) goes beyond mere knowledge, which could be obtained by reading a book or hearing a talk. Through the practice of morality (Sila) and mental development (Samadhi), one develops a penetrative insight and realisation into the nature of every existing thing in its proper perspective. This wisdom is gained by harnessing the purified mental energy pulsating in the cosmos through meditation. When realisation appears, the trained mind becomes an unshakeable dynamic force that can handle any human problem without anxiety, hatred or worry. That mind, suffused with wisdom and free from illusion or hallucination, is invaluable for understanding and overcoming worldly problems.

DOCTRINAL CONTENT OF BUDDHISM

The best source of information on the Buddhist doctrine and the practice of //Sila-Samadhi-Panna// is the //Tripitaka//, which contains 45 years of the Buddha's sermons and ministry. The //Tripitaka// is divided into the //Sutta, Vinaya and Abhidhamma//. The //Sutta Pitaka// contains the conventional or simple teaching on how to lead a noble life. The //Vinaya Pitaka// contains the disciplinary code for those who have renounced the worldly life to lead a pure, monastic life, while moral psychology and in-depth analysis of the mind and elements is contained in the //Abhidhamma Pitaka//.

The core of Buddhism is contained within the Four Noble Truths and the Eightfold Path. The Eightfold Path, which is also the Fourth Noble Truth taught by the Buddha, can be summarised into the practice of //Sila-Samadhi-Panna// described earlier. In addition, to gain a proper perspective in life, it is also

important for us to discuss the doctrines of //kamma//
and rebirth in order to realise that we are the masters
of our own destiny.

Message of All Buddhas

Before discussing the Four Noble Truths and the
Eightfold Path, it will be useful for us to state in
very few words what the Buddha taught. It is possible
for us to summarise the 45 years of the Buddha's
ministry and the Truth contained in the //Tripitaka//.

The Buddha's teaching may be summarised in the following
words:

Not to do evil,
To do good,
To purify the mind.

Simple as these words may seem, this advice contains the
pith of the teaching of all Buddhas. It may be simple
enough for a child to understand, but may take many
lifetimes to perfect.

The Buddhas or the Enlightened Ones appear in this world
from time to time to convey the same message. Buddhas do
not have different or conflicting messages because there
is but one Truth, and the Buddhas have realised IT. Out
of compassion, they teach us to walk along this same
path of Righteousness to realise the way to happiness,
just like they did. By walking this Path, it is possible
for us to realise our potential for awakening and become
Buddhas just like them.

This advice teaches us to be perfect in thought and
conduct. To begin with, there are five moral principles
or precepts for Buddhists to observe in their daily

life. The Five Precepts are: abstaining from killing, stealing, sexual misconduct, telling lies, and taking intoxicating drugs and liquor. These do not encompass all evil deeds, but it is good to try not to violate at least these five moral principles to start with.

The precepts are training rules voluntarily undertaken by the individual to help him lead a harmless life, a life filled with compassion, generosity, contentment, truthfulness and mindfulness. Can a rational, far-sighted person point out anything wrong with living in accordance with these training rules? What would happen to a society if every one of its members goes against these principles?

In his infinite wisdom, the Buddha knew that we cannot be perfect at once. Hence, he starts us off by encouraging us to restrain from committing these five harmful deeds. Once we make progress in laying down a firm moral foundation, we can gradually practise mental purification. Buddhism allows an individual to make progress on the basis of his level of realisation and does not dogmatically impose on him a rigid code of conduct without regard to his potentials, level of development and attitudes.

These five precepts are useful for cultivating humane qualities and virtues such as kindness, honesty and understanding. These are qualities important for maintaining peace and security. The motivation for upholding these precepts is not the fear of punishment, but understanding and compassion. When the Buddha said ‘Not to do evil’, it was with the welfare of others in mind.

As human beings, it is our duty to perform some service to others by practising generosity, kindness and giving a helping hand to others who need our support to rid

themselves of grievances, worries and other problems. By rendering selfless service to others, not only do we bring benefits to others, we reduce our selfishness as well. We should not perform a good deed with ulterior motives, since our deeds will be marred by the impure intentions.

So the real Buddhist concept of ‘Not to do evil’ and ‘To do good’ is not based on punishment and reward, but on the need to reduce our selfish desire and cultivate our mental purity. We do not use fear to force people into complying with these precepts. Using fear instead of understanding will not give rise to the cultivation of sympathetic feelings and can result in people becoming superstitious and dogmatic.

The avoidance of evil and the performance of good are highly commendable, but they are not enough. From experience we know that as long as the greed, anger and illusion which are deeply embedded in the mind are not removed, we are still capable of committing some bad deeds. Hence, there is a need for us to purify the mind. To do this, we will have to constantly watch the mind and remove from it mental impurities. When impure thoughts and motivations are extinguished, the mind is always good and pure, and we will reach the final goal.

The Noble Truths

A clear understanding of the Four Noble Truths is fundamental to the practice of Buddhism. These Truths consist of the realisation of the nature of suffering, the cause of suffering, the freedom from suffering, and the method to bring an end to the suffering and achieve liberation. Without an understanding of these four important truths, we will not realise the nature of human problems and will have to continue experiencing

suffering. We struggle to escape from unsatisfactoriness, but without the necessary insight we will not find the way to remove the root cause of our problems. In fact through ignorance we create more problems as a result of our misguided conception of the world.

In only one religion - Buddhism - are the Four Noble Truths explained with such clarity. Through the understanding of these truths, we realise that suffering is nothing more than the unsatisfactoriness regarding our lives and feelings. The causes of unsatisfactoriness are natural and are not created by anybody or any power. In every element and form of energy, friction, clashes, imbalances or changes take place continually, as confirmed by science. All visible objects exist as a result of friction which causes change, and change is the characteristic of life. When this state of flux which we experience physically and mentally at every moment is compounded with human emotion and craving, we experience unsatisfactoriness or suffering.

From the Dhamma we realise that the cause of suffering is not the 'original sin' or due to a curse or influence of any god, devil or ghost, as believed by some religion, but by our own craving for existence and sense pleasures. People experience suffering when they give in to ignorance and try to satisfy their insatiable sense desires, which can only lead to worries, fear, and disappointments. Therefore, when a person realises the Four Noble Truths, he takes steps to overcome his unhappiness by reducing his craving and aversion, which are the roots of all evil actions.

The Noble Path

After realising the cause of suffering, we can eradicate

it by following the method prescribed by the Buddha. This method or path is called the Noble Eightfold Path, which is to be practised by anyone who wishes to experience peace and happiness.

This noble path consists of the following eight factors: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. A person strengthens his //Sila// or moral discipline by practising Right Speech, Right Action and Right Livelihood. //Samadhi// or mental culture is developed through the application of Right Effort, Right Mindfulness and Right Concentration. The development of //Sila// and //Samadhi// will give rise to //Panna// or wisdom which comprises Right Understanding and Right Thought. The uniqueness and supremacy in the Buddha's teachings rest in this practical method. When practised, it is possible for a person to purify his mind and undergo spiritual development to become someone perfect and noble.

The Noble Eightfold Path is universal in character and brings good results when applied not only to those who profess Buddhism, but to anyone who puts it into practice. There is no denying that when practising this method we will have from time to time to face difficulties which can be overcome by applying right effort. But if we choose not to follow this path, we are not free from difficulties either. We will have to face other kinds of difficulties, the most serious of all is that the opportunities for doing good and meeting good, spiritual friends becomes markedly reduced. It is so easy for one to go from spiritual light to darkness; it is so difficult to go from darkness to spiritual light.

Nibbana

The Noble Eightfold Path relieves one from suffering and brings happiness and peace in this present and future lives. But this is not all. The practice of this path will ultimately lead one to the attainment of the ultimate bliss of Nibbana. Nibbana is not a mystical concept, but a perfect expression of an Absolute which goes beyond any expression of happiness as defined in a worldly sense.

If we can understand the reality of ourselves, we can easily understand what the Buddha taught. We may go around the world in search of the truth revealed by him, but we will not find it until we search within ourselves using //insight meditation// as taught by the Buddha. Through insight meditation, we can penetrate into reality and gain complete freedom from birth, decay, worries, miseries and unsatisfactoriness. We attain the peace, happiness and tranquillity known as Nibbana, the fruit obtained by someone who has developed his mind to the apex of purity and perfection.

From the discussion on the Four Noble Truths and the Eightfold Path, it is clear that the way to liberation is through the practice of the Dhamma and does not involve the intervention or grace of a god or brahma. Therefore, we must not be passive and fatalistic by hoping that someone out there will save us from the rounds of Samsara. If we cultivate ourselves to be wholesome beings, the results will come as a natural course of events. In addition, Buddhists do not believe that a person will have to face the rewards of and punishments for his deeds because of his fate or through the judgment of some divine being. Instead, it is the operation of the natural law of moral causation or kamma that brings happiness or suffering to a person.

Kamma

The kammic law of cause and effect is important in helping us understand the cause of inequalities among mankind. We are all conditioned by our wholesome or unwholesome thoughts, words and actions. Whatever actions we perform intentionally are motivated by wholesome or unwholesome thoughts. Based on these motivations, we create accordingly good or bad kamma. Good kamma bring good results, while bad kamma bring bad results. The results of our good and bad kamma can ripen either within this lifetime or hereafter.

The kammic law is a natural, universal law and is not created by any supreme being. Through the operation of this law, all beings reap the fruits of their deeds which enable some to be born rich, handsome and well-respected, while others are born poor, ugly and of lowly birth. Buddhism does not accept the belief that a god or devil is responsible for the differences among beings. The Buddha says that pleasant and unpleasant feelings are not created by God as reward or punishment, but arise as a natural effect of our own good and bad actions. Everyone has to experience the good and bad effects of his or her actions, regardless of whether he or she believes in kamma or not.

Therefore, unlike what some people believe, man is certainly not an experiment started by a supernatural being and who can be done away with when unwanted. Buddhism regards man as being capable of developing his understanding to free himself from suffering if he is shown how his ignorance can be removed.

Rebirth

According to the Buddha, the present life is not the

first nor will it be the last. The life process continues so long as the craving for existence prevails in the mind, and this craving, in turn, accumulates good and bad kammic forces. Therefore, as long as these conditioning forces and the craving for existence remain, rebirth will continue to occur.

Our existence does not begin with this human life nor does it end with an eternal life in heaven or hell. Our lives have been evolving over countless existences according to quality of our accumulated kamma. This process will continue until a person someday realises the causes of his existence, and through realisation he works towards bringing this process to a complete and irrevocable end. That attainment is the final goal called Nibbana.

Rebirth rather than reincarnation is taught in Buddhism. The difference is that in reincarnation it is believed that a soul undergoes repeated births, while rebirth does not subscribe to the idea of a soul.

How rebirth is possible without a soul as taught in Buddhism is a revolutionary religious idea. All other religions before or after the Buddha strongly upheld the belief in a soul because without it, they could not explain what would happen to life after death. The Buddha has very clearly explained how rebirth can take place without such an entity. According to Buddhism, the belief in a soul is the result of the misconception or misunderstanding of human consciousness. To understand the Buddha's interpretation of rebirth*, one must study Buddhist psychology on the nature of mental faculties and the nature of kammic forces and cosmic energies.

(* For a better understanding of this process, refer to 'Do You Believe In Rebirth' by the author.)

Man is reborn continually in Samsara until he realises the value of rising above all human weaknesses by cultivating a noble mind. When he is ready to accept the responsibilities of life and to develop a penetrative understanding into reality, he begins to move in an upward spiral. A man can save himself through his own efforts, guided by Dhamma. In this context, the Buddha is regarded as a saviour in so far as he has shown the path for man to save himself.

In Buddhism, the destiny of man is, therefore, not placed at the mercy of a supernatural being who acts at his whims to grant salvation, but is determined by the effort made by a person to cultivate wholesome thoughts, words and actions. When a person fully understands his moral responsibilities, he is suddenly raised from a piteous state of helplessness to someone filled with inspiration, responsibility and self-respect.

PRACTICE OF BUDDHISM IN MODERN SOCIETY

After discussing some important doctrines as taught by the Buddha, it will be useful to examine how some of the teachings can be applied in modern society in general and in the Malaysian context in particular.

Culture, Rites and Rituals

Although religious rites, rituals and ceremonies are not favoured by intellectuals, such practices are important for developing and maintaining the devotional aspects of a religion and for creating a sense of inspiration among the masses. For many people, cultivating devotion is the first important step towards the experience of a religion. If there is no devotional and cultural aspect in Buddhism, people who are attracted to rites and

ceremonies may be drawn to some other kinds of beliefs which offer these practices, although they are steeped in superstition or blind faith.

It is important for religions to have some harmless and reasonable practices for people to express their devotion and spiritual feelings. Many of the Buddhist ceremonies help to cultivate good habits and positive emotions in the followers so that they become kind, considerate and cultured people. When performed with understanding and earnestness, these practices strengthen one's qualities and avoid an over-intellectualisation of Buddhism which could make it seem rather cold, detached and academic.

An effective way to introduce moral lessons is by using pictures, symbols and images and giving entertaining talks by injecting amusing but instructive anecdotes. This method appeals to many people, especially the young and it can help them understand certain aspects of Buddhism. Certain stage performances depicting historical Buddhist events can help to create a good impression in young minds.

The Buddha's advice regarding traditions and customs was neither to accept nor to reject anything without considering whether such practices are meaningful and useful to all. Less dependence is placed on these methods once a person has learned the Dhamma to lead a meaningful Buddhist life. The Buddha says that whatever methods we use to train the mind, our attitude should be like a man who uses a raft to get across a river. After crossing the river, he does not cling to the raft, but leaves it on the other side to continue his journey. Similarly, cultural practices should be regarded merely as an aid to gain inspiration and not as an end in themselves.

Buddhist cultural practices vary from country to country. When performing these traditional practices, we must be careful enough not to categorise Buddhism as belonging to one of them. For example, we should not think of Chinese Buddhism, Sinhalese Buddhism, Japanese Buddhism, etc. This creates disharmony and misunderstanding. We should also be aware of some so-called Buddhist leaders who try to reinforce their own Buddhist labels by incorporating many forms of charms, divine powers, mystical and supernatural concepts to hoodwink the masses. Such unscrupulous actions are done with a total disregard of what the Buddha has said about such practices.

The Buddhist Concept of Worship

Ignorant critics always condemn the practice of paying homage in front of a Buddha image as idol worshipping. To them, this practice is bad. But they do not realise the significance of paying respects to a Master who has taught mankind how to lead a noble religious life. They do not realise this is the way Buddhists appreciate the Enlightenment, perfections, wisdom, and sacredness of the Buddha and the noble services he rendered to humanity. In failing to understand these reasons, they criticise Buddhists for keeping Buddha images.

Is paying respect to a Buddha image indispensable in Buddhism? The image is not compulsory for a person to lead a Buddhist life, but paying respects before a Buddha image is a meaningful and harmless form of devotional practice. It is difficult to understand why others exploit this issue to condemn a gentle religion. Do Buddhists violate any moral principles or violate the peace and happiness of others when they pay respects to their Master who is symbolised by an image?

The Buddha did not advocate any rites and rituals, but concentrated only on disseminating the Dhamma and pointing out the righteous way of life. He did not even ask his followers to worship him by erecting images. Long after the Buddha passed away, some of his followers erected his images but only as a mark of respect. The image symbolises the perfections of the Buddha - his purity, compassion and wisdom - noble qualities which are highly regarded by all cultured people. In any case, the Buddha image is one of the most beautiful works of art man is capable of. Many unbiased non-Buddhists also keep Buddha images because they appreciate how an image of the Buddha can create a deep sense of calmness in the mind. Gazing at the Buddha image has therapeutic value.

Distorted Images

On the other hand, when we observe how some of the so-called Buddhists practise this religion, it is difficult to argue that they are not idol worshippers because their entire religious activities centre around this form of reverence, as if this is the most important aspect of Buddhism. Acting on ignorance, they have developed mythological beliefs and erected various kinds of images with many faces, hands, eyes and heads, superstitiously thinking that they can achieve their worldly needs by appealing to such images. These images only reflect the limited understanding and confused mental attitude of those who introduce them.

The time has come. for people to recognise the real Dhamma, to be less superstitious about such images and to maintain the Buddha image as the focal point of their devotion. If people can do that, the good name of Buddhism can be upheld. We can practise Buddhism while maintaining our traditions, but we should refrain from introducing our own traditions as Buddhism. Because

traditional Buddhists continue to practise their old ethnic rites, people mistake or misinterpret these practises as Buddhism. Certain unscrupulous missionaries take advantage of the situation to ridicule and condemn Buddhism, as a ploy to indoctrinate people and convert them into their religion.

Therefore, those who wish to perform such ceremonies as part of their cultural practices should take care not to confuse them with Buddhism or to carry them out in Buddhist temples. They must take care not to allow such practices to create wrong impressions amongst the public and cause damage to Buddhism.

Confidence and a Religious Life

Religious devotion can be misdirected if proper understanding is not developed. Devotees should guard themselves against being emotionally manipulated by various individuals and groups who try to win converts or to gain some personal benefit. We must develop confidence in the Dhamma which shows the way to cultivate ourselves to the highest level by practising all the good qualities and avoiding human weaknesses.

Buddhism teaches that a truly religious life is one based on moral discipline and mental training and not through mere faith or praying to external powers. A religious man is one who contributes to the peaceful co-existence among beings and practises goodwill, compassion, harmony and understanding. The duty of a religion is to train the human mind to achieve this end and to guide humanity towards spiritual development, a noble attainment sadly lacking among humankind today.

The lack of spiritual development brings about worldly-minded and selfish people who are the cause of

many human problems. Some of these people build a religious philosophy around their materialist orientations. By so doing, the religion they practice loses its purity and has only turned into another convenient means for people to justify their materialistic desires. Buddhism teaches that there is one method for worldly, material gain and another for spiritual development. We should not regard material gain as being synonymous with religious development. At the same time, leading a religious lay life does not mean that one should neglect one's occupation and become careless with one's wealth and property. We should not practise our religion in such a way that it disrupts and destroys the potential for material growth. Conversely, a religious person should try to achieve material aims without in any way violating the peace and happiness of others.

Tolerance in Buddhism

The spirit of tolerance in Buddhism is remarkable. It has contributed to the maintenance of a peaceful, healthy religious atmosphere amongst different religious groups and various Buddhist denominations without any bloodshed for the last 2,500 years. This is indeed a commendable achievement in the history of religions. Buddhism is liberal in that it guides us to lead normal lives without undergoing suffering in the name of religion. As Buddhists we need not become slaves either to sense pleasures or to any supernatural power. But by cultivating human dignity, virtue and intelligence, we can gain true wisdom which will conquer all ignorance.

Buddhism does not encourage people to depend on supernatural or miraculous powers for spiritual development. The belief in miraculous powers and mystical powers in themselves will never give anyone

mental purity. Purity in Buddhism is not based on physical phenomenology, but psychological purity.

Some missionaries condemn Buddhists by calling them names such as heathens, pagans and idol worshippers, but Buddhists never condemn the followers of other religions in retaliation. They never claim that the followers of other religions will not get the chance to experience heavenly bliss. In short, while practising their own religion, Buddhists respect the right of other people to practise their own religions. They can agree to disagree with other religionists amicably, without creating conflict and hostility or giving up their own Buddhist concepts. This religion does not condemn other religionists as sinners, but respects the teachings of all the other religious teachers who tried to uplift the moral standards of society.

Buddhism is not a 'lazy man's' religion which teaches that salvation can be gained through prayers alone, nor a 'Yes man's' religion which accommodates all the beliefs and practices upheld by the so-called Buddhists as well as other religionists. Buddhism has its own identity. If the practices of others are not meaningful and justifiable, Buddhists believe that it is their duty to gently point out the Buddhist point of view so that people can reconsider their actions and beliefs. This should not be viewed as criticism.

Concept of God and Sin

According to Buddhism, the belief in the forgiveness of sins by a supernatural being is not justifiable. The effects of certain evil deeds that we have committed can only be overcome by increasing our meritorious deeds and maintaining healthy, pure minds. This cannot be done by merely praying to anybody.

This is a religion for people to practise on the basis of their own convictions and understanding and not out of the fear of eternal hell-fire. The idea of being made to suffer eternally in hell is foreign to Buddhism which teaches that both enjoyments and suffering are temporary and not eternal.

The belief in a creator God is the most important concept to the followers of every religion. To them, there is no life or religion without God. However, Buddhism does not acknowledge the same belief. The concept of God in Buddhism is entirely different from that in the other religions. Buddhists work for their salvation by leading a noble, religious life and through mental purification without depending on any God. Yet, they do accept the existence of many gods. To Buddhists, gods can help materially but they are not all-powerful and cannot help us to achieve mental purification and final salvation. We must do that ourselves.

Confusion in Modern Buddhism

So far, we have touched on the fundamental teachings of Buddhism, its purpose, concepts, practices, the ultimate goal of life as well as how to overcome human problems. We have also discussed the Buddhist attitude towards various other viewpoints, why intellectuals respect this profound teaching, and how narrow minded people condemn this religion and exploit Buddhist tolerance. Let us now try to examine some of the problems which exist among Buddhists themselves so that we can enhance our understanding and practice of this religion and be worthy disciples of our great teacher.

At the beginning, different schools of Buddhism sprang up in India due to different views held regarding

certain aspects of the Buddha's teaching. The followers did not do this for their personal gain or power nor out of any ulterior motive. But today it seems that many different sects of Buddhism are trying to introduce their own form of Buddhism with some motives of their own with the result that they depart from the original message of the Buddha.

The Buddha's message which has been introduced as Buddhism is meant for all mankind and not merely for one particular race or country. If people understand this, there will be no need for them to talk about the different brands of Buddhism because Buddhism means Truth. The Truth is for all and no particular group can pretend to monopolise it.

Different Brands of Buddhism

Since Buddhism does not command people to do away with age-old cultural traditions in order to practise this religion, people have taken advantage of this by adopting many kinds of practices not in conformity with the teaching of the Buddha. In various countries which had accepted Buddhism, the followers have incorporated many of their traditional practices into Buddhism and eventually introduced the Buddha's teaching according to their beliefs and understanding. This has resulted in Sri Lankan Buddhism, Thai Buddhism, Burmese Buddhism, Indian Buddhism, Chinese Buddhism, Korean Buddhism, Japanese Buddhism, Tibetan Buddhism and Western Buddhism. This is in marked contrast to the policy of other religions which demand that existing traditional beliefs must be cast aside after conversion.

While the diversity of Buddhist practices has provided a richness of a wide variety of religious cultures, unfortunately the liberal Buddhist attitude towards

traditional practices has become a stumbling block in the effort to create Buddhist unity. It has also created feelings of superiority among some groups of Buddhists which have led to discrimination amongst the followers of Buddhism in their respective countries. Each group tries to glorify its own form of Buddhism as being far superior to that of others. But these groups do not realise that in doing so, they are exposing their own egoism in the name of Buddhism. They emphasise more on these cultural practices and introduce them as part of Buddhism. They also try to create false confidence in the minds of others by suggesting that the Buddha had revealed those practices secretly to some of his favourite disciples. This assertion cannot be supported because the Buddha had proclaimed that there were no secrets in his teaching and that he had revealed all the important doctrines to all his disciples. In addition, many of those practices that people believe to be the teaching of the Buddha are not found in the original Pali Tripitaka. Some realise that it is only through these practices that they can gain more popularity to achieve their own ends.

Buddhist Concoctions

Some Buddhist groups try to accommodate and practise all kinds of beliefs and traditions to show that they are working for religious harmony amongst the different schools of Buddhism. Such an approach does not really bring harmony because there soon appears yet another sect which claims to have chosen the eclectic approach. If they were to practise Buddhism that way, it is difficult to understand what they would introduce as the basic teachings or the absolute truth of the Master. One must try to follow the guidelines given by the Buddha without mistaking cultural traditions for the Dhamma. Those who try to incorporate all the traditions, beliefs

and customs as practised or adopted in different countries are like those who take a mixture of different kinds of medicines such as Western medicine, Indian medicine, Chinese medicine and other native medicine, when they are sick. Instead of getting cured, such a mixture can aggravate the sickness. That is why we must have a particular method to practise Buddhism and it has to be one which can be supported by the original teaching of the Buddha.

Buddhists at the Crossroads

In a country like Malaysia where there exist many Buddhist traditions, Buddhists face difficulties in choosing a method for them to practise. In traditional Buddhist countries, there is a particular method of practising Buddhism according to their culture. But here, some religious masters, preachers and gurus who come from other countries try to introduce Buddhism according to their own beliefs, traditions and customs, and maintain that their practices are more effective and purer than those of others. While appreciating their services, we should like to mention that more misunderstanding and confusion are created among local people who listen to many of these visiting religious masters. This situation has become a big problem especially among the youths who try to understand the basic teaching of the Buddha. Although there are many Buddhist schools in Malaysia with their traditional beliefs and cultural practices, the best advice that we can give to beginners who have problems choosing which tradition to follow is to study the basic teaching of the Buddha first-hand before they attempt to follow any religious master from a particular school of Buddhism.

The problems faced by the Buddhist community are many. Many elders pay more attention to their traditional

practices and are ignorant about the Teaching. Some Western-oriented young people study the intellectual aspects of the Dhamma, sometimes at the neglect of the actual practice as well as the other invaluable aspects of the religion. Many who are born Buddhists remain as free thinkers and are not committed to any religious values. There are very few facilities available in this country where young Buddhists can learn about their religion, even in many Buddhist temples. Temples are maintained only as places of worship or for tourism rather than places where people can learn the Dhamma. Those who had their education in missionary schools have been influenced by the indoctrination of other religionists so that they do not know how to appreciate their own religion. Some carry out cultural practices under the guise of ‘Buddhism’ and this has contributed to making a mockery of this noble religion in the eyes of those who are not familiar with the true Buddhist culture, history and way of life.

Buddha in Different Names

Some Buddhists try to introduce different Buddhas by using a variety of names. They also single out one particular Buddha as their Buddha whom they claim to be the most powerful and 'true' Buddha. Such claims reflect their poor mentality. They coin various names for the Buddhas according to their limited way of thinking and judge the validity of a Buddha based on their selfish personal needs. The Enlightened Buddhas who appeared on this earth from time to time should not be discriminated in any way whatsoever. All of them gained the same enlightenment, the same perfection and expounded the same doctrine. The appearances of such Buddhas in the world are very rare, but these people with their lively imaginations conjure different names of the Buddha whom they introduce from time to time as real Buddhas. Such

proliferation of claims and beliefs has contributed to a great deal of confusion in the Buddhist community. Today, there is even competition within the Buddhist community in commercialising the names and images of the Buddhas.

Publications

Buddhist publications themselves create problems. Numerous books and booklets have been published and distributed as Buddhist literature in many parts of the world. But very unfortunately, it is hard to say whether many of these publications contain any real teachings of the Buddha. Sometimes they create more superstitious beliefs and confusion. On the other hand, some writers try to show their scholarship by bringing forth various speculative issues as an attempt to show the superiority of their particular school and their own scholarship. Then there are the books written by non-Buddhists who deliberately or through ignorance distort the true teachings by misinterpreting what the Buddha taught. If the readers are unbiased and well-informed, they can easily see through these writings and realise that these are the works of unscrupulous intellectual fools who create more confusion among the public and encourage discrimination within the Buddhist community. On the other hand, if the readers have a shallow knowledge of the basic teachings of the Buddha, they may lose confidence in Buddhism after reading such publications. The problem is some writers have commercialised their publications for their personal gain and have never considered the damage that they create by misleading people in the name of Buddhism.

Under such trying conditions where diverse interpretations of Buddhism prevail, we should return to the true Dhamma taught by the Buddha. To distinguish

true Dhamma from other teachings, there is no better way than to use the criteria given by the Buddha himself. Speaking of the test of Dhamma to Maha Pajapati, the Blessed One said:

'These are not Dhamma:

'The teachings and doctrines that conduce to passion, not to dispassion; to bondage, not to detachment; to increase of worldly possessions, not to their decrease; to greed, not to abstinence; to discontent, not to content; to company, not to solitude; to slothfulness, not to energy; to delight in evils, not to delight in good - of such teachings and doctrines you may say firmly: 'These are not Dhamma, This is not the message of the Master'.'

'But these are Dhamma:

'Of whatever teachings and doctrines you can assume yourself that they are the opposite of these things, you may then say firmly; 'These are Dhamma. This is the message of the Master'.'

CONCLUSION

Buddhism originated in India and many Buddhist practices were nurtured according to Indian traditions and environment. Despite its place of origin, the Dhamma or Sublime Teaching that the Buddha expounded is timeless and universal, and is not confined to the Indian sub-continent but is meant for all mankind. He has given all the necessary advice to guide mankind to lead a noble way of life and experience spiritual solace and fulfilment. In his teaching, the Buddha discusses all the existing human problems and the ways to overcome them so that true peace and happiness can be maintained.

There is an urgent need today for Buddhist leaders, writers and devotees to understand that the essence of the Buddha's Teaching is unalterable and constant. We must learn to forget our differences and develop the important fundamental aspects of Buddhist practices which are common to all schools of Buddhism. Buddhism must transcend all national, racial, and cultural barriers.

We must study the Teaching in its original form and mould our lives accordingly. It is through the practice of Dhamma that the real Buddha can be known. The Buddha has said, 'He who sees the Dhamma sees me.' The Dhamma is not a set of teachings for us to accept and believe in, but to try out and see for ourselves. Our Enlightened Master himself said: 'Ehipassiko', that is, 'Come and See!' If we accept the Dhamma as our refuge and guide, we will need no other authority.

"In the unessential they imagine the essential, in the essential they see the unessential, - they who entertain (such) wrong thoughts never realise the essence."

Dhammapada - 11

THE LAST WORDS OF THE BUDDHA

Then the Blessed One addressed the Venerable Ananda: It may be, Ananda, that to some of you the thought may come: "Here are (we have) the Words of the Teacher who is gone; our Teacher we have with us no more". But Ananda, it should not be considered in this light. What I have taught and laid down, Ananda, as Doctrine (Dhamma) and Discipline (Vinaya), this will, be your

teacher when I am gone.

'Just as, Ananda, the bhikkhus now address one another with the word "Friend" (Avuso), they should not do so when I am gone. A senior bhikkhu, Ananda, may address a junior by his name, his family name or with the word "Friend"; a junior bhikkhu should address a senior as "Sir" (Bhante) or "Venerable" (Ayasma).'

Then the Blessed One addressed the bhikkhus: 'It may be, Bhikkhus, that there may be doubt or perplexity in the mind of even one bhikkhu about the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice. Ask Bhikkhus. Do not reproach yourselves afterwards with the thought: "Our Teacher was face to face with us; we could not ask the Blessed One when we were face to face with him".'

When this was said, the bhikkhus remained silent.

A second time and a third time too the Blessed One addressed the bhikkhus.....as above.

The bhikkhus remained silent even for the third time.

Then the Blessed One addressed them and said: 'It may be, Bhikkhus, that you put no questions out of reverence for your Teacher. Then, Bhikkhus, let friend speak to friend.'

Even at this, those bhikkhus remained silent.

Then the Venerable Ananda said to the Blessed One: 'It is wonderful, Sir. It is marvellous, Sir. I have this faith, Sir, in the community of bhikkhus here, that not even one of them has any doubt or perplexity about the Buddha, or the Dhamma or the Sangha; or the Path, or the Practice.'

'You speak out of faith, Ananda. But in this matter, Ananda, the Tathagata (i.e. Buddha) knows, and knows for certain, that in this community of bhikkhus there is not even one bhikkhu who has any doubt or perplexity about the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice. Indeed, Ananda, even the lowest in spiritual attainments among these five hundred bhikkhus is a Stream-entrant (Sotapanna), not liable to fall (into lower states), is assured, and is bound for Enlightenment.'

Then the Blessed One addressed the bhikkhus, saying: 'Then, Bhikkhus, I address you now: Transient are conditioned things. Try to accomplish your aim with diligence.'

(From the Mahaparinibbana-sutta of the Digha-nikaya, Sutta No.16)

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BUDDHISM AS A PRACTICAL TEACHING

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Bodhi Leaves No. B 87

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Jim McLaughlin
Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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Revised from an address delivered at the annual Vesak meeting of the Buddhist Vlhara in Washington D.C., on May 13, 1979

Buddhism as a Practical Teaching

Buddhism is a vast and complex subject and volumes have been written on its many aspects. Any subject so vast can be interpreted in different ways by different people. Some could emphasize certain aspects of the teaching and de-emphasize or ignore altogether other aspects. Ultimately each person has his own understanding of Buddhism. In this paper my intention is to try to convey to you my own understanding of the relevance of Buddhism for worldly existence, especially urban existence.

We can say that there are two broad perspectives in understanding Buddhism or any other great message or philosophy. The first is a more or less literary understanding of the sacred texts as the total truth. This is the approach of the unquestioning believer. The second might be called the contextual approach whereby the teaching is related to a particular socio-historical context. In this approach, the words of the teacher are not taken as absolutes. Instead they are understood in the context in which they were spoken, and in terms of such questions as to whom and under what circumstances. Such an approach also implicitly looks at the teacher as an analytically and practically-minded person and not as a divinely inspired prophet. This approach is particularly suitable to the study of Buddhism because the Buddha is unique among the founders of great religions to insist that he was human and not divine, or divinely inspired. In this paper I adopt this second approach.

My theme is selected from the very center of Buddhism. It is the question of mental peace and tranquility, the ultimate version of which is Nirvana. I would like to suggest that the search for such ultimate tranquility is full of meaning and relevance also for proximate tranquility, or peace of mind here and now. In other words, I would like to suggest that the Buddhist teaching is not oriented towards the release from Samsara alone: and that it offers help and solace for the sorrows of the mind here and now, in our present existence. Before coming to the relevance of Buddhism for urban life which is emphasized in this paper, it is necessary to address

ourselves to the large question of its relevance to mundane existence in general. This is necessary because it is sometimes claimed, both by critics of Buddhism and by certain scholars, that Buddhism is only concerned with the spirit, with salvation, and with the other world; and that it has no interest in, or orientation to, human existence here and now; and therefore it is not useful to us in our daily lives. Such a view was expressed by German sociologist Max Weber. Because of his pre-eminent position as a great exponent of social thought, many of his followers have blindly accepted this view, and written long treatises using as a basic premise the idea that Buddhism is indifferent to the social, political and economic world. Writing on what he called "ancient Buddhism," Weber says, "it is a specifically unpolitical and anti-political status religion, more precisely, a religious 'technology' of wandering and intellectually-schooled mendicant monks." Weber thought that Buddhism has no concern with society here and now, and that its only concern is the ultimate concern of "blowing out," or extinguishing the self. This is an extreme view of Buddhism, and we find no basis for such views in the available historical facts of early Buddhism. Why, then, did Weber hold such a view? It is because the sources from which he learnt about Buddhism were second-hand sources, written in English or German by writers who emphasized certain doctrines and left out the social and political background. These writers wrote in this way because they were reacting to the theistic doctrines of their own cultures which they found unacceptable, and were idealizing the rationality of the Buddhist quest. In the process they forgot the human and social content of early Buddhism.

Critics of Buddhism have similarly, without adequate knowledge of the background, considered Buddhism to be selfish and lacking in a positive attitude to contemporary existence. They have considered Buddhism to be concerned with private salvation alone. It is sufficient to say that this cannot be true for the reason that a basic premise of Buddhism is //anatta//, or the rejection of the theory of an individual soul.

Study of the Buddhist sources themselves -- rather than second hand sources -- make it quite clear that the Buddhist teaching is not

concerned with the destiny of the individual, but the whole realm of being, which inevitably encompasses social and political matters. These matters receive copious attention in the teachings of the Buddha as represented in the early Buddhist texts.

A review of the social context of the rise of Buddhism and its early history by reference to the Buddhist texts themselves, will show us that Buddhism, from its inception, was concerned with social and political matters as much as it was concerned with the discipline of the mind with a view to ultimately breaking the chain of causation that binds men to Samsaric existence.

The time of the Buddha was a time of considerable significance from the point of view of political evolution. It was a time when society was experimenting with a new form of government -- monarchy. The existing form of government was republican and the time of the Buddha was a time of transition when both types existed side by side. Some, like the Shakyan republic to which the Buddha was born, were at that time exhibiting features of both forms; they were in an advanced stage in the transition to monarchy. The expanding monarchies were a threat to the continuity of the republics. An equally dangerous threat to them was feuding among themselves.

The republics were located in the middle of the Gangetic plain in a line that stretched from northwest to southeast. They were the republics of the Shakyas, Koliyas, Moriyas, Mallas and Vajjis. All these names are familiar to anyone with even a faint acquaintance with Buddhist literature -- either the canonical literature or the non-canonical works such as the Jataka stories. The Vajjian republic was a loose confederation consisting of such republics as the Licchavis, Videhas and Mallas.

The republics were governed by the elders of the tribal groups that constituted them. Discussion was the method used in making decisions. The leaders met regularly in an assembly known as the Sangha. The Buddha seems to have organized his monastic order on these same lines in which discussion and argument were the basis of decisions: as we all know, his monastic order was known by the same

name -- Sangha. Since the republican assembly or Sangha was the core of their organization the republics were themselves known as Sanghas. These were by no means democracies. The elders were not elected representatives. They were the leading men of the tribe.

We noted that the monarchies were expanding at the expense of the republics. We cannot go into the complex reasons why this was so. Although the Buddhist Sangha itself was organized on republican principles, the Buddha seems to have thought pragmatically and impartially of the monarchy. Perhaps he may have considered an enlightened and powerful monarchy sympathetic to his teaching to be useful in facilitating the spread of the doctrine. This may be the reason why the Buddha maintained close association with the important monarchs of the time. Pasenadi, the King of Koshala, and Bimbisara, the King of Magadha, were close friends and ardent supporters of the Buddha. We read in the literature that Pasenadi visited the Buddha frequently to have discussions with him. It was at Shravasti, the capital of Pasenadi's kingdom that the Buddha delivered the majority of his discourses. Similarly, King Bimbisara, ever since he first met the Buddha, was a firm supporter of the Buddha and Sangha. Now, if we pause for a moment to remember that these two kingdoms -- Koshala and Magadha -- covered most of the lower Gangetic plain, it becomes clear that the Buddha was directly and closely in contact with the two most important political centers of the time. These two kings -- Pasenadi and Bimbisara -- who were the Buddha's disciples, asked him for advice not only on religious and moral matters but also on political and social matters.

The //Maha Parinibbana Sutta// gives a dramatic example. Bimbisara was no longer the King of Magadha. His son, Ajatasatru had ascended the throne. Ajatasatru is about to wage war against the Vajjian republic to the north of his kingdom, across the river Ganges. He sends a messenger to the Buddha, who was at that time residing at Rajagriha, the capital of Magadha, asking for advice. The Buddha's words to the messenger sum up the source of the strength of the republican form of government. His words were that so long as the Vajjians continue to observe their traditions properly and to meet regularly in their republican assembly seeking agreement in all

matters, so long as they honor their elders and maintain their customary rites and ceremonies as a republic, no harm can be done to them. The messenger interpreted this to mean that the Vajjians cannot be militarily defeated but they could be destroyed as a political entity by the subversive means of creating internal strife and dissension, that is, by destroying the essential republican principle of agreement and concord. (Incidentally, this may be the reason why creation of dissension among the Sangha is considered one of five heinous crimes, //anantarya karma//, in Buddhism.) Indeed, soon afterwards, dissension tore apart the Vajjian republic and Ajatasatru was able to annex it to the Magadhan Kingdom. The Buddha's statement was an astute political observation. This is not surprising because the Buddha as Prince Siddhartha was brought up to be a ruler, and by the time he renounced lay life he was already well trained in statecraft and the military arts, like any other heir to a kingdom at that time, So the Buddha was undoubtedly familiar with the concerns of government and it is unlikely that he would have lost all interest in it, especially in view of his close association with kings and other political leaders. Even the most artistic or poetic dreamer has an idea of what society and polity should be -- that is, has a theory of society and political organization, and we all know that the Buddha was no dreamer.

It indeed appears that the Buddha gave careful thought to monarchical and republican forms of government. As we noted, he actively associated with kings, but his own Sangha, the monastic order, he decided to organize on the basis of the original Sanghas or republics. As we noted, the source of strength of the republican form was expressed in the Buddha's evaluation of the Vajjian republic. That source of strength was frequent meeting and reaching agreement on matters relating to government. So, agreement or concord is considered the basis of the Sangha. Even today communities of Buddhist monks, despite organizational elaboration of modern times, preserve the idea of agreement or concord, as seen in such terms as //natti// (resolution) and //sammuti// (agreement) used in monastic deliberations.

So, the Buddhist Sangha is organizationally very different from a

monarchy. Whereas for lay society the Buddha seems to have considered righteous kingship as the suitable form of government, for his own community of disciples he rejected the principle of personal rule. The impression we get is that the Buddha weighed realistically the two organizational forms and rejected the one in favor of the other as the basis of organization of the Sangha. This is a decision that illustrates realistic concern with social order and forms of government, rather than an ascetic indifference to the political affairs of men.

From these large issues of political and social order, if we come down to matters on the other end of the spectrum, such as the affairs of the householder, the Buddha expressed equal knowledge and interest. A good example is found in the text dealing with the question asked by the young householder Sigala, who asks the Buddha for advice regarding his moral duties. The answer given by the Buddha is comprehensive. It shows that Buddhism was neither other-worldly nor solely spiritual nor selfish. Since this advice is so detailed it is sometimes referred to as the Vinaya for the householder, implicitly comparing it to the elaborately detailed code of conduct laid down by the Buddha for the monkhood.

So far, I have tried to show that early Buddhism, contrary to certain opinions, showed ample concern for and knowledge of society here and now. Let us now narrow down this same perspective to bring out the special significance of Buddhism for urban life in general and especially for the life of the large, busy and competitive modern city which most of us have chosen as our home.

Any significant and complex creation of the human mind, such as a philosophy, a theory, or an invention, comes into being due to two broad factors. One is undoubtedly the creativity, the genius, of the mind that conceived it. Very often we are content with emphasizing this factor alone. There is no doubt that all due credit must go to the creator of an idea. But we must not forget that there is another factor. This factor is the times, the environment, or the state of thinking in the context of which the new theory or philosophy appears. If we think for a moment of the field of science, it is easy to

realize that theory could not come into being except for the existing theory or theories which the new theory is replacing. This is what we mean by the expression that a given thinker stands on the shoulders of his predecessors. This is so even if the thinker rejects his predecessors, because rejection of a theory is often only partial and there is always a corner of the foundation of the demolished theory on which the new theorist can build profitably. Indeed, by the advancement of knowledge we mean nothing but the partial replacement of old theories by new ones. But the new theories are possible only because old theories were there for the new theories to demolish. The physics of Einstein was made possible, because the physics of Newton was already there. We say science is cumulative.

When we come from the physical and natural sciences to the social sciences and philosophies, it is abundantly clear that theories or philosophies arise -- without forgetting individual genius -- not only from pre-existing knowledge, but even more demonstrably, from the social and economic environment. For example, I do not think you would quarrel with me if I were to say that //Das Kapital//, the great work of Karl Marx, could not have been written in ancient India or Greece or even in Medieval Europe. We can indeed say that //Das Kapital// could have only been written in a post-industrial European country which had established a certain type of production relations. We are making a similar statement when we say that Hobbes' //Leviathan//, is a justification of the nation-state and its armed guardian, the absolute monarch. There is no great work dealing with man and his society that cannot be partially explained with reference to its social origin.

If we adopt a truly inquiring spirit we must look at the Buddhist doctrine, which is a philosophy of man, society, and of human destiny, in the same way, that is, we must partially understand it in relation to the social, political and economic environment in which it came into being. What was the nature of this environment?

About the time of the Buddha there was an increase in agricultural activity in the area, that is, the middle Gangetic plain. This means the opening up of forest land for agriculture. A clear result of this

kind of change is demographic change. With nomadic peoples, population density is low. But with extensive cultivation, a given area can support -- especially with rice cultivation -- a much higher density. The pastoral diet of meat and milk also would have been replaced by rice which we today associate with higher human fertility. This would have in turn given rise to opening up of more land, and this process seems to have given rise in some areas to an urban pattern of social life. By the time of the Buddha several big cities, such as Shravasti, Saketa, Kaushambi, Kashi (Varanasi), Rajagriha and Champa were already in existence. Further, there was a whole constellation of smaller cities such as Kapilavastu, Vesali, Mithila, and Gaya. These cities and towns were centers of industry and trade. They had guilds of wood-workers, iron-workers, leather-workers, painters, ivory-workers and so on. These guilds seem to have been organized bodies with effective control over their membership -- like trade unions. The cities were also political and administrative centers. They were busy places because of either their strategic location or their proximity to some natural resource such as iron-ore. From these facts we can infer that these cities had developed a style of life that is distinct from that of the rural areas. In addition to being political and business centers, these cities were centers of learning; and they also supported typically urban forms of entertainment such as theatre, dance, singing, gambling, alcohol, and prostitution. In other words, they had developed some of the characteristic features of city life that we have today, in our own cities.

I have referred to the two forms of government -- monarchist and republican -- and noted that this was a period of transition from republicanism to monarchy. That is, the republican form was in decline. It is of great interest to look at the causes of this decline, and we have no better analysis than the Buddha's evaluation of the chances of survival of the Vajjian republic which we have already referred to. The Buddha's words were that if the Vajjians respected their elders, if they held the customary republican rites, if they met regularly and reached agreement, then their republic would be invincible. In sum, the republic would survive so long as there was agreement and concord. This statement is a clue to an important social process that was taking place, because the Vajjian republic was soon

vanquished, not so much by the enemy's sword, but by the internal dissension of its elite, that is by lack of agreement, lack of concord. What does this mean? What is the meaning of the absence of concord? It can only mean one thing -- that the individual will had triumphed over the collective will, over agreement, over concord. When there was concord there was a suppression of the individual will in favor of the collective will. When concord ceased to exist, the individual will was set free to assert itself in competition with each other. Republicanism gave way to monarchy where individuals claimed private authority in their own relatively higher or lower status positions. So, we seem to be confronted with a set of interrelated factors -- the increase of population, the rise of urbanism and the rise of individualism. These are classic features of a syndrome that could bring about social turmoil, dislocation and confusion referred to by sociologists as //anomie//, a state in which the norms of society are called into question, giving rise in the individual members of the society to a heightened sense of dislocation, isolation and anxiety. These are characteristic problems of our own urban civilization today, for which we as a society seek remedy in various rehabilitative and preventive programs, and as individuals in therapy and stimulative or antidepressive medicines which we are told from time to time, could be harmful. It is with this picture of the social background in mind that we must return to our discussion on the rise of Buddhism. When we do so we can see how Buddhism provided & soothing remedy for the society's dislocations and confusions. We can see Buddhism as a response to this social illness. It is tempting to refer to some of the early sculptures where the Buddha is depicted as //bhesajja guru// or a doctor who cures the ills of the world.

Certain Buddhist myths of origin of private property express with particular clarity the ills of individualism. According to one of these myths, in the beginning there was an idyllic state when a self-generating and exquisite variety of rice sprang from the earth and was freely available to everyone. The earth was made of sugar. So, two of the commodities that people from oriental countries love -- rice and sugar -- were freely and abundantly available. It was common property. There was no notion of individual ownership. Suddenly, greed or the desire for individual ownership arose, that is, individualism

emerged subjugating the common will and consent. And people started partitioning the earth and fencing plots of land as individually owned. As a mystical punishment for this greed, the rice stopped growing by itself and the earth lost its sugary taste. The idyllic state came to an end and ever since man had to till the soil, use fertilizer, sow the seed, reap the harvest, thresh it and do all kinds of other exacting tasks to earn a living. The moral of the story is very clear. Uncontrolled individual desire and greed had brought about misery.

When we place the Buddhist doctrine into this context some of its ideas become more and more intelligible. For example, we can look at the doctrine of //anatta// or the "no-soul theory" as it is sometimes called. Of all great religions Buddhism alone denies the existence of a private, individual soul. Indeed, the entire effort of the Buddhist is to undermine and erode the idea of a permanent individual personality. If one were to consider the individualism of the urban society as an important cause of an increased sense of dislocation and anxiety among its members, it is no surprise that a remedial doctrine emphasizes the need to abandon the ego-centrism and the inordinately high evaluation of the individual. What would be a more effective way of doing this than by a philosophical denial that the individual exists?

At this point we may digress into the Buddha's decision to organize his monastic order along non-individualist lines. We have discussed at some length the two alternative forms of social and political organization -- the monarchist and the republican. The monarchist form seems to have arisen, we noted, as a result of the subordination of the collective will and the rise of the individual will. We also noted that the Buddha may have considered an enlightened and righteous monarchy to be beneficial to the spread of the Dhamma. But as a form of social organization for his monkhood of disciples, he clearly preferred the republican form where the assertion of the individual will was given no place, and where agreement and concord, and therefore, the assertion of the collective will was given emphasis. In other words, by organizing the, monastic order as a non-authoritarian order, or as a Sangha, the Buddha seems to have

expressed the idea that unbridled individualism was not a way to organize a society of persons in search of mental tranquillity.

To return to our discussion of doctrinal concepts, we may look at //tanha// or attachment, one of the causes of suffering. Attachment could be for anything and when coupled with individualism, it would be greatly intensified, Because, the more you designate certain things as your own and no one else's, the more you expect it to be so, and the greater the anxiety in your attempt to protect and preserve that claim, and the greater the suffering when you lose it. On the other hand, if one could devalue the notion of 'mine', the notion of personal belongingness, one would develop an equanimity, which would shelter one from the anxiety of attachment.

The fact that Buddhism in its social concern, was probably a response to urbanism is further seen if we reflect on the fact that the Buddha's teaching was mostly conducted in the cities. Except for the brief period in which he experimented with asceticism and the time he temporarily journeyed to the countryside, the Buddha lived in urban surroundings. It was near the great metropolitan center of Benaras that he expounded the //Dhammacakkappavattana Sutta//, the Setting in Motion of the Wheel of the Dhamma, popularly known as the First Sermon. From there he returned to Rajagriha, the capital of Magadha, another big city. We know from the information given in the discourses themselves that the vast majority of the discourses were delivered in the two big cities of Rajagriha and Shravasti. We can also infer that he resided mostly in the city of Shravasti. He first went there at the invitation of the merchant and banker Anathapindika. Anathapindika first met the Buddha when he was on a visit -- very likely a business visit -- to Rajagriha where the Buddha was residing at the time. When Anathapindika returned to his home city of Shravasti, he bought a piece of land at a very high price -- we know that real estate prices are high in big cities -- and built a suitable monastery in anticipation of the Buddha's visit. This monastery, or vihara, is the celebrated Jetavana, where the Buddha was to preach many discourses in the subsequent years. The Buddha spent twenty-five Vassa or rainy seasons at this vihara. Rajagriha, the capital of Magadha was then ruled by king Bimbisara who, as we noted, was a close friend of the

Buddha. Even when the Buddha was living in Shravasti, he made frequent visits to Rajagriha. Many important discourses were delivered in Rajagriha, where there were eighteen large monasteries. That there were so many monasteries lends support to the view that the urban center was the fertile ground in which early Buddhism thrived.

The city depicts in clear relief the cause of suffering -- a heightened sense of the individual and resulting desire. This causes confusions, anxieties and a sense of deprivation in day-to-day living. But this is not all. The same cause -- desire or //tanha//, according to Buddhist thought, results in ultimate suffering of continuing rebirth in Samsara. If desire is both the cause of suffering in this world and ultimate suffering as Buddhism understands it, that is continuing re-birth in Samsara, then our attempts to eradicate desire for the purposes of getting rid of Samsaric existence also should help us in getting rid of our confusions, anxieties and our sense of deprivation in //this// world, here and now.

The Buddhist method of eradicating the cause of suffering is through mental discipline which will lead the practitioner to //upekkha// or equanimity. By equanimity we mean the ability to remain, as the Maha Mangala Sutta puts it, "...unshaken when touched by the way of the world." The "way of the world" is that there is both pleasure and pain in it. In our day-to-day life, when something pleasurable happens, we are thrilled and overjoyed; and when we have a painful experience we are greatly depressed. We react excessively to both experiences. Equanimity is the ability to remain unmoved either way and maintain a balanced outlook. This is the secret of happiness. This state can be reached according to Buddhism, only by achieving control over one's own mind through systematic meditation and concentration. Concentration is simply a technique of tying up the mind that otherwise runs wild.

It is easy to intellectually understand that meditation will train our minds to //upekkha// or equanimity. I think we all understand this. But understanding is different from realization. Realization is difficult. To give an example, we all know that our minds get attracted to a thing of beauty, whether it is a beautiful creation, or

a beautiful thing or a beautiful person. Similarly, we know that we are repelled by a thing that is ugly and unpleasant. This happens every time. We intellectually understand this. But that is not enough. To achieve equanimity we must realize that such attraction and repulsion is the way with the mind. But it can and should be brought under control. We must think of the mind as if it were something exterior to ourselves. Then it would be a phenomenon that we could objectively see. If we can achieve this state, we have achieved the ability to remain relatively calm and unmoved when confronted with the ways of the world. Then we would neither be unduly attracted by beauty nor unduly repelled by ugliness. That is a consummation devoutly to be wished.

For the follower of the Dhamma, mental discipline shortens samsaric suffering. But it can also relieve us of anxiety here and now, because it trains our minds to achieve //upekkha// or equanimity in the face of worldly happenings. If so, it is a healthy alternative to professional therapeutic help or tranquilizing drugs for relieving our anxieties and stresses. When we look at Buddhism this way we have an answer to the sceptics -- Buddhist or non-Buddhist -- who do not believe in a life hereafter. If you succeed in disciplining your mind to achieve equanimity, then you have conquered yourself, and reached peace and tranquillity within yourself. Mental discipline is simply a piece of knowledge we have, a technique with which we may combat the restlessness, indiscipline and the lack of decorum of our minds, and the resulting states of anxiety and disturbance. One does not have to be a Buddhist or believer in re-birth to make use of that technique. It is a question of the existence of problem and a way of solving it. It does not matter whether one is Buddhist, non-Buddhist, atheist or sceptic. Meditative technique is not a matter of faith, it is a matter of putting the technique to use. It is not an object of veneration, it is a method foe gaining one's own peace of mind. It is a road to tranquillity without tranquilizers. Although hermitages may be located in forests, it is no wonder that to-day meditation movements are urban phenomena, and the occupants of forest hermitages are not peasants but, most of the time, city people.

The believer knows that meditation will stand him in good stead in

his sojourns in Samsara. The sceptic -- if he trains his mind -- will reap the same benefits if it turns out that, contrary to his beliefs, re-birth is a fact, and he is reborn. If not, meditation would still bring him peace of mind here and now in this world. We can confidently echo the Sinhalese poet Alagiyavanna, the author of //Subhasita//, that "irrespective of whether there is another existence or not, it is not a bad idea to do good deeds."

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Note: For some of the ideas expressed in this paper I wish to gratefully acknowledge the work of scholars such as B.G. Gokhale, T.O. Ling, F. Reynolds and S. J. Tambiah.

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bodhisattvas, shravakas, pratyekabuddhas and dharmapalas -Pray oceanic sources of refug
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composed by His Holiness theFourteenth Dalia LamaTranslated from Tibetan by David Molk
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.....Beginning of file.....

THE SONG OF CH'AN TAO CHIA
(THE PRECEPTS OF ZEN TAOISM)

Have compassion for all sentient beings,
causing them no unnecessary hurt, nor needless harm.
Refrain from needless competitiveness,
from contriving for self-advantage,
and from subjugating others.

When accepting authority over others,
know also that you accept responsibility for their wellbeing.
Value true friendship, and fulfill your obligations,
rather than striving with egotistical motive.

Seek liberation from the negative passions
of hatred, envy, greed and rage,
and especially from delusion,

deceit and sensory desire.
Learn to let go of that which cannot be owned,
or which is destroyed by grasping.

Seek the courage to be;
defend yourself, and your convictions.
Accept transience, the inevitable and the irrevocable.
Know that change exists in everything.
Negate the barriers to your awakening;
discover the positive in the negative,
and seek a meaningful purpose in what you do.

Be just and honourable;
take pride in what you do,
rather than being proud of what you have accomplished.
Having humility and respect,
give thanks to those from whom you learn,
or who have otherwise helped you.
Act in harmony with your fellow beings,
with nature, and with inanimate objects.

Know that a thing or an action
which may seem of little value to oneself,
may be a priceless treasure to another.
Help those who are suffering or disadvantaged,
and as you yourself become awakened,
help those who seek to make real their own potential.
Know that there is no shame in questioning.
Be diligent in your practice,
and on hearing the music of the absolute,
do not be so foolish as to try to sing its song.
Remember to renew the source,
in order to retain good health.

Seek neither brilliance nor the void;
just think deeply, and work hard.
When still, be as the mountain;
when in movement be as the dragon riding the wind.

Be aware at all times,
like the tiger which only seems to sleep,
and at all times let the mind be like running water.

When you are required to act,
remember that right motive
is essential to right action,
just as right thought is essential to right words.
Beware of creating burdens
for yourself or others to carry.
Act with necessary distinction,
being both creative and receptive,
and transcending subject/object dichotomy.

Know that you are not the centre of the universe,
but learn to put the universe at your centre
by accepting the instant of your being.
Seek security within yourself,
rather than in others.
Know that even great worldly wealth,
and the accumulation of material things
are of little worth,
compared with the priceless treasures;
love, peace and the freedom to grow.

Allow yourself to be,
so that your life may become a time of blossoming.

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[Last updated: 27 November 1993]

The Zen Buddhist texts listed below have been translated from Japanese
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Honolulu, Hawaii headed by Robert Aitken Roshi. Although the basic work
was done in the 1970s and the 1980s translations of some of the texts
are not final as they tend to continue to be improved on and refined.
These texts are used with gratitude and delight by members of several
affiliated Zen centers and communities, including California Diamond
Sangha, Santa Rosa and Berkeley, USA (headed by John Tarrant Roshi);
Sydney Zen Center, Australia, and the Zen Group of Western Australia,
Perth, Australia.

[The final authoritative version of the sutras - as translated in Dec
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ZEN BUDDHIST PRECEPTS
Sydney Zen Centre, 251 Young St., Annandale, Sydney NSW 2038, Australia
==========

THE THREE PURE PRECEPTS
With Commentaries from the Kyojukaimon

Keep all precepts.

This is the cave where all Dharmas of all Buddhas arise.

Practise all good Dharma.
This is the root-origin whence all Buddhas and Dharmas arise.

Save the many beings.
The Dharma of the Supreme Way is the way to do and have done.

==========

THE THREE VOWS OF REFUGE
With Commentary from the Kyojukaimon

I take refuge in the Buddha;
I take refuge in the Dharma;
I take refuge in the Sangha.

The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers.
Acceptance and observance of the Precepts transcends past, present, and future, and the perfect accord between the realization of teacher and disciple, and continues through all ages.

Our great teacher Shakyamuni Buddha imparted them to Mahakashyapa, and Mahakashyapa transmitted them to Ananda.
Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple.

Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral teachers. I pledge to establish these Precepts as essential teachings for human beings and all other beings so that eventually all will inherit the wisdom of the Buddha.

==========

THE TEN GRAVE PRECEPTS

With Commentaries by Bodhidharma and Dogen Zenji

1. Not Killing.
Bodhidarma: Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the ideal of killing is called the Precept of Not Killing.
Dogen Zenji: The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

2. Not Stealing.
Bodhidharma: Self-nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing.
Dogen Zenji: The self and things of the world are just as they are. The gate of emancipation is open.

3. Not Misusing Sex.
Bodhidharma: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.
Dogen Zenji: The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

4. Not Lying.
Bodhidharma: Self-nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Lying.
Dogen Zenji: The Dharma Wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest.

5. Not Giving or Taking Drugs.
Bodhidharma: Self-nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Giving or Taking Drugs.
Dogen Zenji: Drugs are not brought in yet. Don't let them invade. That is the great light.

6. Not Discussing Faults of Others.
Bodhidharma: Self-nature is subtle and mysterious. In the realm of the flawless Dharma, nor expounding upon error is called the Precept of Not Speaking of Faults of Others.
Dogen Zenji: In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk.

7. Not Praising Yourself While Abusing Others.
Bodhidharma: Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is called the Precept of Not Praising Yourself while Abusing Others.
Dogen Zenji: Buddhas and Ancestral Teachers realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground.

8. Not Sparing the Dharma Assets.
Bodhidharma. Self-nature is subtle and mysterious. In the genuine, all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets.
Dogen Zenji: One phrase, one verse--that is the ten thousand things and one hundred grasses; one dharma, one realization--that is all Buddhas and Ancestral Teachers. Therefore, from the beginning, there has been no stinginess at all.

9. Not Indulging in Anger.
Bodhidharma: Self-natue is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger.
Dogen Zenji: Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds.

10. Not Defaming the Three Treasures.
Bodhidhrma: Self-nature is subtle and mysterious. In the realm of the One, nor holding nihilistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures.
Dogen Zenji: The teisho of the actual body is the harbour and the weir.

This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude.

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PREFACE

To study ancient texts is like visiting a foreign city: Time & inclination determine whether you want a quick, pre-packaged tour of the highlights, a less structured opportunity for personal exploration, or both. This book on the connotations of the words nibbana (nirvana) & upadana in the early Buddhist texts is organized on the assumption that both approaches to the topic have their merits, and so it consists of two separate but related parts. Part I, The Abstract, is the quick tour--a brief survey to highlight the main points of the argument. Part II, The Essay, is a chance to make friends with the natives, soak up the local atmosphere, and gain one's own insights. It takes a more oblique approach to the argument, letting the texts themselves point the way with a minimum of interference, so that the reader may explore & ponder them at leisure. Part I is for those who need their bearings and who might get impatient with the seeming indirection of Part II; Part II is for those who are interested in contemplating the nuances, the tangential connections & the sense of context that usually get lost in a more structured approach.

Either part may be read on its own, but I would like to recommend that anyone seriously interested in the Buddha's teachings take the time to read reflectively the translations that form the main body of Part II. People in the West, even committed Buddhists, are often remarkably ignorant of the Buddha's original teachings as presented in the early texts. Much of what they know has been filtered for them, at second or third hand, without their realizing what was added or lost in the filtration. Although the quotations in Part II, by their sheer length & numbers, may at times seem like overkill, they are important for the context they give to the teachings. Once the teachings have context, one can have a surer sense of what is true Buddha Dhamma and what are filtration products.

This book has been many years in preparation. It began from a casual remark made one evening by my meditation teacher--Phra Ajaan

Fuang Jotiko--to the effect that the mind released is like fire that has gone out: The fire is not annihilated, he said, but is still there, diffused in the air; it simply no longer latches on to any fuel. This remark gave me food for thought for a long time afterwards. When I came to learn Pali, my first interest was to explore the early texts to learn what views they contained about the workings of fire, and how these influenced the meaning of nibbana--literally, 'extinguishing'--as a name for the Buddhist goal. The result of my research is this book.

Many people have helped in this project, directly or indirectly, and I would like to acknowledge my debts to them. First of all, Phra Ajaan Fuang Jotiko, in addition to being the original inspiration for the research, provided me with the training that has formed the basis for many of the insights presented here. The example of his life & teachings was what originally convinced me of Buddhism's worth. A.K. Warder's excellent Introduction to Pali made learning Pali a joy. Marcia Colish & J. D. Lewis, two of my professors at Oberlin College, taught me--with no small amount of patience--how to read & interpret ancient texts. Ven. Bhikkhu Bodhi, Donald Swearer, John Bullitt, Margaret Dornish, Robert Ebert, Michael Grossi, Lawrence Howard, & Doris Weir all read earlier incarnations of the manuscript and made valuable suggestions for improvements. I, of course, am responsible for any mistakes that may still remain.

Finally, I would like to dedicate this book in gratitude to my father, Henry Lewis DeGraff, and to the memory of my mother, Esther Penny Boutcher DeGraff, who taught me the value of truth, inner beauty, & goodness from an early age.

Thanissaro Bhikkhu
(Geoffrey DeGraff)

Metta Forest Monastery
August, 1993

ABBREVIATIONS

Vedic Texts:

AV	Atharva Veda
BAU	Brhadaranyaka Upanisad
ChU	Chandogya Upanisad
KathU	Katha Upanisad
KauU	Kausitaki Upanisad
MaiU	Maitri Upanisad
RV	Rg Veda
SvU	Svetasvatara Upanisad

Pali Buddhist Texts:

A	Anguttara Nikaya
D	Digha Nikaya
Iti	Itivuttaka
Khp	Khuddaka Patha
M	Majjhima Nikaya
Mv	Mahavagga
S	Samyutta Nikaya
Sn	Sutta Nipata
Thag	Theragatha
Thig	Therigatha
Ud	Udana

References to D, Iti, Khp, M are to discourse (sutta). The reference to Mv is to chapter, section and sub-section. References to other Pali texts are to section (samyutta, nipata or vagga) & discourse.

All translations are the author's own. Those from the Pali Canon are from the Royal Thai Edition (Bangkok: Mahamakut Rajavidyalaya, 1982).

Terms marked in the text with an asterisk (*)are explained in the End Notes.

Because Pali has many ways of expressing the word 'and,' I have--to avoid monotony--used the ampersand (&) to join lists of words & short phrases, and the word 'and' to join long phrases & clauses.

PREFACE

This book is an attempt to give an organized, detailed account of the Patimokkha training rules and the tradi-tions that have grown up around them. It is aimed those whose lives are affected by the rules -- bhikkhus who live by them, and other people dealings with the bhikkhus -- so that they will be able to find gathered in one volume as mu information as possible on just what the rules do and do not entail. Students of Early Bu Theravadin history, or contemporary Theravadin issues should also find this book interesti anyone who is serious about the practice of the Dhamma and wants to see how the Bud ramifications of Dhamma practice in daily life. The amount of information offered here the book's strength and its weakness. On the one hand, it encompasses material that in otherwise unavailable in Eng-lish or even in romanized Pali, and should be sufficient to se life-long companion to any bhikkhu who seriously wants to benefit from the precise and t training the rules have to offer. On the other hand, the sheer size of the book and the mas to be remembered might prove daunting or discouraging to anyone just embarking on the

To overcome this drawback, I have tried to organize the material in as clear-cut a ma possible. In particular, by analyzing each rule into its component factors, I have tried to sh the rule's precise range but also how it connects to the general pattern of mindfully analy own actions in terms of such factors as intention, perception, object, effort, and result -- a that plays an important role in the training of the mind. Secondly, I have provided short for the rules and have gathered them, organized by topic, in the Rule Index at the back of If you are new to the subject of Buddhist monastic discipline, I suggest that you read the R first, to grasp the gist of the rules and their rela-tionship to the Buddhist path, before goir the more detailed discussions in the body of the book. This should help you keep the gen the rules in mind, and keep you from getting lost in the mass of details. I am indebted many people who helped directly and indirectly in the writing of this book. Phra Ajaan Fua (Phra Khru Nanavisitth) and Phra Ajaan Thawng Candasiri (Phra Nanavisitth), my first tea gave me a thorough grounding in the subject. Ven. Brahmavamso Bhikkhu gave many ho writing detailed criticisms of early versions of the manuscript during the long period of rese led up to the book, forcing me to deepen my knowledge and sharpen my presentation of was a brief period when he and I thought of co-authoring the book, but the many questions be settled concerning form and content eventually required that one person go it alone, a lot to be that person. Still, much of the precision of the book is a result of his efforts, even cases where I had to differ with his opinions. As the manuscript began to approach its Ven. Phra Nanavarodom, Bhikkhu Bodhi, Thiradhammo Bhikkhu, Amaro Bhikkhu, Suvir and Doris Weir all read copies of it and offered valuable suggestions for improvement. I, o remain responsible for any errors it may still contain. I dedicate this book in gratitude respect to my preceptor, Phra Debmoli (Samrong Gunavuddho) of Wat Asokaram, Samut and to all my teachers in the path of the Dhamma-Vinaya.

Thanissaro Bhikkhu
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PRIDE AND CONCEIT

by

Dr. Elizabeth Ashby
Brian Fawcett

Bodhi Leaves No. B. 14

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

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Transcribed for DharmaNet by Pat Lapensee

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If one regards himself superior or equal or inferior by reason of the body that is impermanent, painful and subject to change, what else is it than not seeing reality? Or if one regards himself superior or equal or inferior by reason of feelings, perceptions,

volitions or consciousness, what else is it than not seeing reality? If one does //not// regard himself superior or equal or inferior by reason of the body, the feelings, perceptions, volitions or consciousness what else is it than seeing reality?

//From the Discourses of the Buddha,
Khandha-Samyutta No. 49//

* * * * * * * *

WHAT CAN BE DONE ABOUT CONCEIT?

Dr. Elizabeth Ashby

In Christian literature of the lighter sort we sometimes come across the expression "Little Devil DOUBT." This personage is not known to Buddhists, but another little devil can be still more devastating. He is an ugly little Mara, named CONCEIT. Unlike his big brother Pride, who is not lacking in dignity, Conceit is a mean, slinking little devil, lurking in dark corners and always ready to rush out and nip our heels. Doubt is slain when the disciple wins the stream: Conceit being a manifestation of Pride, remains a menace to the very end.

Pride in all its forms, devolves from self-esteem, which is in reality "ego-worship." It stems, so they say, from Greed, the first of the Roots of evil. The thought here is rather subtle: when the ordinary person thinks of greed he thinks first of what one puts into one's tummy --that second helping of plum-pudding, or the consumption of a pound of candies in a single evening. The commentators of old were much more drastic. Greed is "delight in one's own possessions." Hence we can be greedy about anything to which we have affixed the label "mine." My car, my table, my cat, my best beloved. The Greedy aspect of Conceit is recognized when we realize we are "taking delight" in our own good qualities or capacities.

Conceit can arise from the most trivial cause. One completes a piece of work, and having made a good job of it, one is naturally pleased. There's no harm in that: we all know the difference between a worker whose only interest is his pay-packet, and the man who takes pride in his work. The trouble arises when we begin to make comparisons -- "X. couldn't have done it half as well." That may be quite true, but it is dangerous to think that because one's skill is superior in a single instance that one is therefore a better person. That is "Superiority Conceit," and it has its counterpart in the "Inferiority Conceit" of the unsuccessful person, and the "Equality Conceit" of the man who says "I'm as good as you." With the underlying implication "And a good deal better!"

A feeling of superiority is a very pleasant mental state, but it is essentially //akusala// -- unhealthy and unskilled, highly dangerous in its results.

Any conceit that arises in connection with the practice of Dhamma is much to be deplored. This sometimes occurs when students are making good progress in their studies. Some queer experience or flash of "insight" is assumed to be a sign of virtue or an advance towards Higher Consciousness, and the student, instead of checking up on his experience with a wise teacher, jumps to the conclusion that he is half-way to being an Arahant. We do well to remember that no two people have exactly the same experience in regard to meditation practice. The was recognized in the Buddha's own day : Sariputta was revered for his wisdom, and Moggallana for his psychic powers, but both were venerated as "Great Beings."

Conceit is very prone to arise when one is praised for some particular work or mental quality. Within limits praise from a knowledgeable person is stimulating and encouraging; some people who are modest or diffident by nature can only work well when they are appreciated. The trouble is that too much praise, particularly if it borders on flattery, stimulates the sense of "I"-ness. The ego sticks out its chest and feels two inches taller; it has a delicious feeling of security and believes itself to be invulnerable!

This is the nasty sort of pride that the ancient Greeks called //hubris//; it was looked upon as an insult to the gods, and when the Olympians found a man suffering from it they unloosed Nemesis, the goddess of revenge, who brought him to death or destruction.

The cultivation of humility is not easy; there's a temptation to indulge in mock-modesty, and untruthfully disclaim any real achievement, and still worse to be conceited about not being conceited. It is wiser, I think, to tackle Conceit at its first uprising; if one can do that, then Humility will develop in the natural course of events.

For our comfort we find that much can be done to curb the activities of this persistent Mara. Pride has been aptly described as the "giant weed." We may grub up a few roots in this life-span, but the thing has already gone to seed and will appear in the future.

One year's seeds,
Seven years weeds,

say the old gardeners. If we acquire the habit of eradicating conceit in this life, the habit will travel on in our sankharas and bear good fruit in future lives.

Methods

(1) Recognize Conceit whenever he pops up and //name// him. This as readers will remember is the advise given by Nyanaponika Thera in his valuable articles in "Sangha." Mara, like Satan, hates to be recognized. This practice is doubly effective because it "keeps one on one's toes," and induces a real dislike of the tendency.

(2) Get back to the first two "steps" of the Noble Eightfold Path (a) Right Understanding of the mental quality or capacity involved: to see according to reality "This (quality) is not mine; I am not this; there is no self in it"; (b) Right Aspiration towards the expunging of Conceit. In the Discourse on Expunging (Majjh. Nik. I.8)

we read "Now I say that the arising of thoughts is very helpful in regard to skilled states of mind. Therefore the thought should arise 'Others may be harmful; as to this we will not be harmful' and so on for all our evil propensities. Others may be conceited; but we as to this will not be conceited.'"

The method of analysis is also helpful. "I" am being praised for some real or imagined virtue, say generosity. Generosity is non- greed (//alobha//) one of the Good Roots, and as such appears in the list of dharmas given in the Abhidharma philosophy. According to Mahayana "All dharmas are empty of own-being" -- that is to say they are non-existent. Therefore "I" am being praised for something which doesn't exist. This is so absurd that it knocks the bottom out of my conceit.

Alternatively "I" am the result of past kamma. My talents are not due to my own virtue, but have arisen on account of the skilled actions performed by vanished personalities whose kammic descendant "I" am. Therefore it is silly of me to be conceited about qualities which are not in any real sense "mine."

Again and again in the suttas we find the expression "Thus must you train..." This is Buddhist mental culture: it is Right or Supreme Effort to put down unskilled mental states and prevent them rising in the future, and furthermore to encourage the arising of skilled states.

A word of warning may not be out of place here. It is inadvisable to dwell too much on our so-obvious faults. By unwisely reflecting on them we encourage them to root themselves still more firmly in our unconscious (i.e our //sankharas//). Instead remember the advice of Paul the Apostle "Whatsoever things are true, whatsoever things are honest... whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, //think on these things//." We as Buddhists have the Buddha Dhamma to think about -- "lovely in the beginning, lovely in the middle, lovely in the ending." This as Dr. Henn Collins has pointed out is the true philosopher's stone whose alchemy will transmute the base metal of our ordinary consciousness into the gold of Enlightenment.

From "The Sangha" The Journal of
the English Sangha Association, III,11.

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THE MASTERY OF PRIDE

By Brian Fawcett

Few of us are free from Pride in one form or another. We know that in the interests of spiritual development it must be killed out. We are taught as much, and accept the teaching without question. But the method by which Pride may be eliminated is a problem not easy to solve, and the indirect, sweeping precepts of the sages are of little practical help to us. It is all very well saying: "Kill out this, and kill out that," but what we want to know is, how may we go about it?

In the first place: what //is// Pride?

Let us call analogy to our aid. Regard pride as a weed, propagating itself with alarming fecundity in the garden of the mind. Its root is not visible, but the flowering shoots are in plain view. Cut down these shoots and either they grow again or the roots puts out new ones. The only way to destroy it is to dig it up altogether. That root is //Self-Esteem//. From it grow the roots of //Conceit, Boastfulness, Ambition, Jealousy, Envy and Intolerance//. There are others, but let us take these six manifestations for the sake of discussions. Unbiased, detached self-scrutiny will disclose what others may exist in one's own character, and it is unlikely that all will be found equally developed. There is cause for alarm when we discover them in ourselves. Pride is invariably despised when observed in others, yet we sometimes boast of possessing it. "I have my pride, you know," is a

common assertion.

Beneath every manifestation of Pride, lies //Self-Esteem//. It is the conviction of superiority over others -- the feeling that we are what they are not, or that we can do what they cannot do. Successes in early childhood may sow the seeds of it. The praise of relatives fosters it. Once planted, it grows, and not even the flattening criticism by one's own contemporaries in adolescence can stop it. By and by it becomes a habit to compare oneself with the people one meets or passes in the street, generally to their disadvantage. What we know of our own accomplishments is measured by what we presume they lack. We think we know our friends inside and out, and our judgments are based on a firm belief in the infallibility of our perception. There is a tendency to group those who are not obviously outstanding under the heading of "Ordinary People," and sometimes to place them in the inferior category for no more reason than that they look as if they belong there. How often we hear the remark: "He seems so ordinary, but when you get to know him there's a lot in him!" We are surprised to see our spot judgement wrong -- that there really is something in that very ordinary-looking person. Can we honestly claim to be free of this habit of automatically comparing others with our own ideas of ourselves? If so, then //Self-Esteem// is not present.

It would be bad enough if Pride flourished in no more then //Self-Esteem//, but it must manifest itself in every way it can. It strives to show on the surface, which is perhaps just as well, for then it becomes obvious. //Conceit//, first shoot of the weed Pride, is //Self-Esteem// manifesting in visible form. Not content with merely feeling superior to the people around us, we show it in our bearing. A glance from some passer-by of the opposite sex may be interpreted as a look of approval. The fine figure reflected in the shop window as we pass engenders a feeling of warm satisfaction. Smart clothes, we believe, do justice to our carriage. We may not be so tall as that person over yonder, but we have a more distinguished look. No one would pick out any one of them in a crowd, but all can see we are different. Crude, isn't it? But that is the way //Conceit// affects us, and its crudity is indeed shocking when self-analysis brings us face to face with it. Inspired by a consciousness of a desire for

Truth, our minds turn the searchlight of enquiry inwards upon our own characters, and then there dawns the realization that //Conceit// has been part of us for as long as we remember. Formerly, we would have angrily denied the charge of being conceited. Now we see that it is well founded. Our "apartness," our treasured "individuality," is plainly one of its aspects.

//Conceit// has grown without its presence being suspected, and an even more dangerous and disgusting shoot has sprung up beside it. This is //Boastfulness// -- //Self-Esteem's// oral manifestation. One of our national conventions is the taboo on bragging, and the idea of voicing a plain, undisguised boast would shock us as much as it would disgust the conventional listener. a very admirable convention too -- but it by no means eliminates //Boastfulness//, for there are other ways of boasting, and as long as the //desire// to call attention to oneself exists, that particular ramification of Pride is a danger. We can get others to boast for us. We can also impress them (particulary our relations) that they sing our praises to others. In this way we gain more than were it to come from ourselves, and run no risk of its incurring disagreeable criticism. We can seek publicity and, once gained, declaim it. We may artfully bring a conversation round to a point at which we "modestly" have to admit to something we are really proud of. It takes a certain amount of courage to probe one's own secret heart and bring to light some of the many ways in which we who sincerely believe ourselves to be guiltless can actually indulge in //Boastfulness//. It is one of the most persistent roots of the weed of Pride, and the most dangerous because so frequently overlooked.

There are two kinds of //Ambition//. There is //Wrong Ambition//, and //Right Ambition//. One is based on //Self-Esteem//; the other is free of any taint of it. //Wrong Ambition// is the desire to excel or succeed in order to enhance one's standing -- one's reputation. It is the urge to achieve with the object of "putting the other chap's eye out!" In its more acceptable, and therefore more insidious aspect, it is the will to gain admiration and respect -- to become, in fact, a worldly "success," which nearly always means a financial success. Confident of our great worth, we cannot be satisfied until repeated success have called the attention of others to it. We feel that wealth

is a concrete recognition of it.

//Right Ambition//, on the other hand, is above itself. It is the will to succeed, not for the gratification of self-esteem, but to further achievement for its own sake. The painter who strives to express adequately the idea inspiring him -- the poet who seeks to express an emotion as it has never been expressed -- the craftsman ever intent on bettering his achievement -- all are followers of //Right Ambition//. Their "selves" are forgotten. They work as instruments, and they feel that in the expression of their art is little personal, but rather a universal power whose tools they are. Noblest ambition of all is the desire to achieve an objective of disinterested service to one's fellow creatures, whether human or animal. it is sometimes gratifying to learn how many of us have this objective.

//Jealousy// might be defined as the resentment felt against another for competing at the same level. Note that it is //at the same level// that competition begets jealousy. An admission of inferiority by the other will quickly banish the jealousy we may feel against him. Those we admit to be our superiors do not arouse our jealousy. It is a bestial emotion, but one that undoubtedly had its uses in our passage through the lives in the Instinctive Mind, for it was an aid to our survival. Carried over into the influence of Intellect it has no place, and puts a drag on our upward progress. He who is at one moment the object of our jealousy, is regarded with affection once that jealousy has been smothered. What may has served us for the conservation of the means of life when we existed in a lower condition is now no more than a vehicle for Pride's manifestation, and its redundancy is obvious the moment the reason has torn Jealousy's red veil from the perception. We know it is useless, and long to rid ourselves of it. We seem to succeed, and then conditions come about favorable to its reappearance, and the unwelcome pangs are felt again. Remember, then, that it is a shoot of //Self-Esteem// and until that root has been killed out the shoot may be beaten down only to blossom again.

We joke about //Envy//, and are inclined to look on it as less

despicable than Jealousy, its near relative. Think about it -- think over and around it -- define it to yourself -- get to know it. When the nature of an unpleasant thing is known, it is less to be dreaded. With all these ramifications of the weed of Pride the same approach can be recommended. Define them to yourself. Figure out what they are and how much you are subject to their influence. //Envy// can be called the resentment felt against another for possessing that which one values and does not posses oneself. It may be only a gentle resentment sometimes, but is dangerous nevertheless, for it may become fierce. Underlying it is the feeling, "Why should he have it, and not I?" //Self-Esteem// is outraged.

Then there is //Intolerance//. Sometimes it is the only form of Pride we are subject to. It is often the most robust shoot of the whole plant. It springs directly from //Self-Esteem//, for it is a refusal to accept anything that conflicts with our own ideas. It is to brand as wrong all that to us is not right. //Intolerance// causes us to condemn a person for doing that with which we disagree, but let him do just what we would do ourselves and -- here is what is so unreasonable -- a feeling of jealousy may be aroused. Pride sweeps us first one way, then another. There is no keeping our feet when once in its grasp. Don't expect Pride to be in any way "reasonable," for it wilts and disappears in the light of reason, its greatest foe.

We are repeatedly being asked: "Why carry the burden of Pride? Throw it aside! It is so much relief to rid yourselves of its weight and know the lightness of freedom!" We feel inclined to retort: " That's all very well, but //how// can we get rid of it? We know we must, but we don't know how to begin!"

The sickle which can cut down these roots is Reason -- calm reflection -- Meditation. Make it your task for a few weeks to give up half an hour daily for reasoning it out, and the results may amaze you. Look at yourself, as it were, from outside. Be honest with yourself, in making a searching examination to determine how Pride is manifesting through you, for fair self-analysis is in itself a powerful weapon to use against it. Classify those manifestations. Reason them out. Do they make sense? In your everyday life try and

form the habit of watching with interest to spot each of Pride's several shoots as it appears, and once a week spend a meditation hour in asking yourself for a detailed report of every one noted. Form a picture in your mind of the perfect character, and compare your own character with it. For example, say to your self: "Now, I think there was an inclination to boast in my remark to Mrs. So-and-so at tea yesterday. How would the Ideal Being have acted under the circumstances?" Or again: "Would the Ideal Being have considered himself superior in bearing to those ugly people I passed in such-and-such a street? Of course not! He would have been above that." The power of standing apart from, and criticizing, the Ego who is subject to Pride, allows you to find satisfaction in adverse criticism from others. Whereas formerly you felt bitter if ridiculed or put "in the wrong," it now amuses you, for you see what good medicine it is for the Self you desire to set free. When others treat you with intolerance, welcome it, for they are doing you a favor by striking direct at your own intolerance. Seek those things which formerly aroused in you the pangs of Envy or Jealousy. Find pleasure in feeling that other self hurt by them, knowing that the wounds are suffered by the false Ego -- Pride -- and not by the real You. It will not be long before the pain is gone, and then you will have a good laugh at the memory of that squirming demon who fled surprised and vanquished.

We who are subject to Conceit dread ridicule. Cease to dread it. When we see the wicked caricatures, or witness those vivid mimicries of ourselves, it is for us to welcome them, for they are aiding us materially in the conquest of Pride. So also, to hear ourselves belittled is an antidote for Boastfulness. When we do, there is no need to hide a raging heart behind a sickly smile. Once we have learned the trick of standing apart from ourselves these things can no longer hurt.

But beat down the shoots of Pride as we may, we cannot be free from the weed until the root has gone. It is right to prevent the shoots from thriving. Destroy them by all means. But Pride will persist in making its appearance until //Self-Esteem// is rooted out -- and to accomplish that is the hardest job of all!

Here is a tip that may perhaps be of service. Try and form the habit of supposing every passer-by on whom the thoughts rest to be possessed of at least one attribute superior to your own. Think to yourself: "This creature isn't much to look at, but I'll bet she is far more even-tempered than I am!" Look at that rather foppish young man whose appearance used to annoy you, and think: "All the same, in a pinch he would show far greater physical courage than I." Cease to regard the large, loud-mouthed person as empty-headed, and think instead: "He's probably far cleverer with his hands than I." We are all learning our lessons in Life's school-room. Some are more advanced than us in one thing, and behind us in others. The person who cannot resist the temptation to gratify the senses may nevertheless be a good angel to others in need of help. The thief may be an actual hero. If we consistently regard others as possessing at least one of those desirable characteristics we ourselves are striving for, we are actually admitting our inferiority, and //Self-Esteem// suffers a staggering blow. Remember that //Self-Esteem// is a habit, and just as a habit must be acquired, so may it be abandoned. We are not born with it. We cultivate it by regarding ourselves as superior to others in some particular thing -- later in more things -- ultimately in everything. Kill it out by recognizing the superiority of others in some way. Credit them with that superiority, even though you don't know they possess it. //Self-Esteem// will die for lack of nourishment, and one day will come the first joyful realization that there is no Him nor Her nor You, but that we are all one. You need not fear going too far and acquiring an "inferiority complex." Your eyes will be open, and what you will find is True Humility.

From "The Sangha," V.1.

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PRISONERS OF KARMA

A Story
by
Suvimalee Karunaratna

Bodhi Leaves No. 125

Copyright 1991 Suvimalee Karunaratna
Published 1991 by Buddhist Publication Society
PO Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

Electronic edition 1996

Transcription: John Bullitt <metta@world.std.com>

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When I was separated from my little one, his father and the old mahout, it was the end of the world for me. For days and months I had gone about in a daze. But that experience I have related in a previous story. Now I would like to tell you about the peacock.

The peacock was kept in a cage in the temple premises. I never could understand why the monk allowed him to be caged up like that. The whole day long he used to pace back and forth, back and forth, unceasingly inside his cage. When this gorgeous creature let out his mournful cry, which resounded through the air, I recognized the call all too well. The note of pain, grief, lamentation and despair in the cry was unmistakable. I realized he was suffering from the pain of separation -- from his mate, perhaps, his kith and kin, his familiar haunts in the jungle, and furthermore, he was experiencing extreme frustration at being locked up in a cage. I walked up close to the cage and observed the marvelous colors of his body. He was a majestic specimen. He stood still, posing, feeling my admiring gaze on him. At that moment I knew he was not feeling any grief or loneliness. He was finding self-affirmation in my admiring gaze, no doubt.

I lost myself in the sheer beauty of his form, complexity of design and color. He held his arched neck in a stately fashion, its head proudly poised with its dainty coronet. From the top of his head, down over his neck to his breast and under-carriage, he wore, like a coat of mail, an eye-shattering resplendent blue. Then came a bold pattern of black and white on its wing feathers, ending in a band of buff edging. On the nape of his neck, where the blue ended, there was a scarf, as it were, of ornate embroidery in greens and golds. I had never seen anything like it before; not even the richest of caparisons I and my companions wore in the Esala Perahera could compare with this. And the whole of his body had a wet glistening gold sheen to it. The fine quills of his green tail feathers with their "eyes" seemed a-quiver as though just dipped in liquid gold.

As I contemplated this ornate bird, this mythical vehicle of a Hindu god, my admiration slowly gave way to sadness. My little one's father too had been a lordly, majestic specimen, but old age, sickness and death had overtaken him in the end. The peacock was in the prime of his life but if I were able to telescope time into a few minutes' duration, I would see the change taking place in him very clearly revealed before me as though I were watching a film. The change in us takes place in such slow motion that we do not notice it from moment to moment. Once an arctic tern told me that when he looked down from

way up high at the great wide ocean beneath him, he saw no motion at all. Only a frozen sheet of blue with gashes of white swirls all over like a "still" from a film. That did not mean there was no motion in what he saw. So perhaps we do not see the constant flux in us and all around us, but it is there all the same.

Though the peacock's carriage was haughty, his lackluster eyes betrayed his wretchedness. I longed to comfort him. But what comforting words could I give him?

"Friend," I said finally, trying hard to swallow down the lump that had got stuck in my throat, "We must count ourselves fortunate to be in the peaceful precincts of this temple."

The peacock jerked his neck around and focused on me with angry red eyes. "You call me fortunate?" he asked, "Do you speak in jest? I have been sentenced for life in this hideous iron cage and you call me fortunate? What wrong have I done to deserve this punishment?"

"We are all prisoners of our karma -- up to a certain point," I said. "Listen to the monk when he preaches to devotees on a full-moon day. I have learnt such lessons from his sermons."

"Listening to sermons will not unlock the door of this prison, will it?"

"It will unlock other doors -- the doors of your mind. The mind is free to roam anywhere at will. By disciplining it, you can attain the highest bliss inside this cage. Make out of your penance a unique opportunity to free your mind."

"Free my mind?" the peacock let out a hollow croak.

"Yes. Discipline your mind. Start today itself and see if it does not bring you peace and freedom from suffering."

"How does one discipline one's mind?"

I was about to teach him the technique of the in-and-out breathing meditation when the tortoise spoke up. I had not seen him among the tall grass and weeds by the cage.

"You are talking about being imprisoned in a cage," he said, "but what about my carapace that I carry around with me wherever I go?"

"But that is your protection, not your prison," the peacock countered, pecking away at the iron rails and sometimes trying desperately to grip one rail in between his beak and to pull it out.

"Exactly. I do not look upon it as a burden or prison but my protection. Like Kapuri here, I have learnt to listen to the words of the Dhamma. We are blessed to live in these grounds, as she says, where we can hear the words of the Dhamma and live within sight of the Sangha who are protectors and teachers of the Buddha-word. Like Kapuri, I meditate too. I can reach far beyond the confines of my carapace. The mind's potentialities are infinite."

"And what do you meditate on?" the peacock asked with idle curiosity.

"On my thoughts. I watch each thought as it arises and passes away. I place a guard at the gateway of my mind and I challenge each and every thought as it comes, peruse its identity card, check the contents of its accompanying baggage and prevent it entry if it is unwholesome. Now I have become so adept at this exercise that I can even forestall unwholesome thoughts before they show their faces at the gate. Haven't you heard the words of the Tibetan yogi, Milarepa: 'Let no perverted thought find entry in your mind'? Then when wholesome thoughts come and I have checked their credentials, I let them in and even encourage them to bring their friends. In that manner do I pass the time of day."

"And you don't get bored?"

"I used to, at the beginning, when I was a novice at the practice of mental discipline. Not only bored, I used to have all sorts of unruly thoughts barging through the gateway. There would be a veritable

clamor and scrimmage at the entrance and then an onrush of chaos. Thoughts of hate, desire, worries, anxieties and even sloth and torpor would manage to slip in surreptitiously, and also doubt and skepticism, all trying their best to destroy my concentration. Such impeding thoughts are common to us all. But as I progressed with my meditations, my mindfulness became sharper and more alert in recognizing them, stalling them or chasing them away. They now only strengthen my will to persevere."

"You are luckier than us," I said, "for you have a carapace which shields you from the external world. We are exposed and vulnerable and are being continually bombarded by sense-impressions. This makes the work of our meditations so much more difficult."

"How can I meditate?" the peacock asked irritably. "I'm all the time thinking of home -- my little corner of the jungle grassland which was my kingdom." He sighed deeply. "There I roamed at will with my dear ones, roosting in the low wood-apple trees, scratching for grub under scrub jungle. I was a king among the fraternity of jungle birds. Even the beasts of the jungle respected me. How sweet were conversations with them all. Even when the rowdy monkeys came bounding from tree to tree and saw me, they would pause to exchange a few words of polite chatter. Pleasant was the speech of jungle friends to my ears. Pleasant was it under the shade of the trees and sweet the taste of fruits and the waters of clear, cool, meandering streams in the grasslands. That whole kingdom is now lost to me. A whole world did I lose when I was ensnared by a two-legged hunter."

"Moan not and do not think with bitterness of the two-legged hunter. He was your karma," I said. "I know exactly how you must feel for I too lost a whole world. However, I practice very diligently the exercises set for meditation, which is the only way out of pain, grief, lamentation and despair."

"Your little corner of the jungle," the tortoise said, "is not safe from the destructive powers of the elements, earthquakes, cyclones, fires and man. Neither are you. You yourself fell victim to man's cunning. You know the jungle teems with wild, wily beasts of

carnivorous bent from whom even you and your dear ones are not safe. You say the sweetest taste you ever want is the taste of jungle fruits and the water of the jungle streams. But where is that world now? There is no security in the external world because nothing is free from change. The world of sense cannot offer a safe refuge to anyone."

"You take our advice and start disciplining your mind from today," I said, and gave him a lesson on mindfulness of breathing and the meditation on loving-kindness. Having given the instructions, we left him.

On the following day when I went to see how the peacock was, I found him in a very depressed state of mind. The tortoise was already there trying to console him.

"But is there any harm in hoping?" the peacock asked tremulously as soon as he saw me.

"Hoping for what?"

"Hoping that I may escape this prison one day and return to my corner of the jungle? Hoping that some day in the future I may be able to join my loved ones? It is this hope that is preventing me from languishing away inside this cage."

"Dear friend, do not languish away with vain hoping," I said gently. "Do not knock your head against a stone wall. Let that stone wall turn into vistas along which your mind can travel to real freedom."

The peacock suddenly sat on the floor of the cage in a heap of feathers, like a rebellious child.

"Am I to end my days then in this miserable cage?" he cried out shrilly. "Kapuri, you are wise and talk like an oracle. Do please read my future. What does it hold? Will I never go back home and see my dear ones?"

I could see that the peacock had begun to panic. Fear was written all

over his quivering, harried face.

"No one can see the future," I said, "for the future is as yet unchartered. You can work out your deliverance by making fresh, wholesome karma. Seek your refuge in that karma."

"Tortoise, sir, you look like a sage," the peacock turned to him beseechingly, "Surely, you can read my future?"

The tortoise came up close to the cage, then peering at the peacock, whispered softly and soothingly.

"There is hope -- much hope to be had in your own efforts. Seek your refuge in discipline. Strive hard. Be brave! If you will excuse me, I will go back to my meditations now," the tortoise added, "but I shall come again to see you, later."

"Thank you, sir, I'm most grateful to you."

After the tortoise went away, I remained with the peacock. He looked desperate still and had begun to shiver. Slowly, I thrust my trunk through the gap between the rails and stroked him gently.

"You are shivering," I told him. "Do you know why you are shivering?"

The peacock shook his head.

"It's because you are afraid. You are frightened of losing that so-called world of security -- your loved ones, familiar haunts and friends. I went through the same experience when the little one was taken away from me and before that, when his father left me, and later, when my old mahout died." I fell silent, recalling those grim days when I alternated between panic, anguish, fear and despair which filled my legs with disquiet. I remembered how restless I was, so restless that I was unable to stay still even for a minute. I swayed to and fro while I was tethered to a coconut tree in the temple premises, just as the peacock paced back and forth in his cage. To and fro, to and fro, I swayed, swaying my head and trunk as well and

lifting my feet one after the other in a tormented, unceasing motion. Then I remembered how I used to stand stricken with fear, my hide and my legs visibly shaking, uncontrollably.

Once, when this happened, my young mahout noticed me shivering and rubbed my body all over and covered me with a heavy cloth, thinking I had caught a chill. But the cloth was not necessary. The moment his hand touched my body, I felt a warmth coursing through me. There was no magic in his touch, either. It was my instantaneous response to that physical contact of concern.

Reflecting on the instantaneous warmth that coursed through my body when the mahout touched me and how the kindly feelings of gratitude surged through me, ousting grief, I had begun to see how quickly feelings arise and pass away. All feelings are mere phenomena, the monk had said in a sermon. We are but a continual arising and a passing away of physical and mental phenomena, conditioned by a host of physical and mental phenomena and conditioning more physical and mental phenomena to arise.

The monk had described this life process as corporeality, consisting of the four elements of earth, water, heat and air, together with the mental factors of feeling, perception, mental formations and consciousness; all fleeting phenomena and nothing abiding in them -- no self. Our mind, rooted in ignorance, tries to attach a subject to these fleeting phenomena which are as insubstantial as foam.

Reflecting on that experience of warmth that coursed through my body and how the kindly feelings of gratitude ousted grief, I realized how good it was to cultivate and augment these thoughts of gratitude, loving-kindness, compassion and joy. That was a sure way of dispelling grief and losing one's so called "self."

Then I remembered how in those days, when I was estranged from thoughts of loving-kindness and sunk in my grief, my chest used to hurt, as if a dagger had been plunged into it. Sometimes it used to burn as though in flames. So did my head beneath the scalp as if it was exposed to the raw air. The monk had said in a sermon once that we

are all burning like a fire, all the time. The sense organ of sight -- the eye -- when it comes into contact with its sense-object, starts up a conflagration in our minds, he had said. So also the other senses when they come into contact with their respective sense-objects. The resulting process of physical and mental phenomena is like a raging fire.

"Did you have nightmares?" the peacock's question cut across my thoughts, bringing me up sharply to the present.

"Of course. They were frightful images thrown up by fear -- my little one looking lost and forlorn, weeping for me or tearfully asking me why I had let him go. Then death. Yes, I dreamt of death too. Not as something peaceful or as a release from suffering but something that evoked in me a dreadful fear of the deep, dark, unknown. These nightmares came to me in symbols but nevertheless they struck chords of doom in me."

"So how did you overcome fear?"

"Well, even while groveling in the depths of abysmal despair, when the ground underneath my feet seemed to be sliding away, the words of the Blessed One would percolate through to my consciousness as I recalled the monk intoning passages from the Banner Protection."

"Tell me the Banner Protection," the peacock begged. He was still shivering.

So I began to chant it and the peacock settled down to listen.

"Once when the Buddha was residing near Savatthi at Jetavana at the monastery of Anathapindika, he addressed the monks..."

And I chanted on but the peacock began to doze off. When I finished, I found that the peacock had truly fallen asleep. So I quietly left him.

A few days later, when my mahout led me into the temple premises after bathing me in the river, following a hard day's work at a dam site,

the tortoise told me that the peacock wanted to see me. The tortoise had been teaching him the in-and-out breathing meditation and the meditation on lovingkindness again, but the peacock was not making much progress with them, so it seemed. We went together to see him.

"How do you feel today?" I asked him cheerfully.

"A little better," he said, "but tell me, did repeating the Banner Protection really help you to get rid of fear?"

"Yes, when the full meaning of the words sank into my mind, repeating the protection helped me a great deal. You see, you must have faith in the Buddha-Dhamma. Not blind faith but faith resulting from having tested the validity of the Dhamma in the light of your own experience. When I contemplated the meaning of the words, I realized that fear arises because one is afraid to lose what one values, like one's life or what one thinks, in ignorance, is valuable and what one wants all the time and having which gives one a feeling of security. This object which one values does not last forever and so the sense of security derived from it is also not lasting. It cannot last because of change. One cannot ignore change in life. Change is suffering. And what is at the root of wanting this and wanting that or not wanting this or not wanting that? It is craving. Cut off craving and one is spared fear and anguish. So simple is the remedy but so difficult -- oh, so difficult! -- to do. But give up attachment I had to. You see, there was nothing else I could do."

"I cannot give up my past," the peacock shook his head sadly. "It is impossible."

We knew the peacock said this because he was an aesthete and an epicurean. We realized that the chasteness of mental culture did not appeal to him. He told us that when he was in the jungle grasslands, he had been used to dancing in the sun, listening to concerts of bird song, tasting wild fruits and spending his time agreeably with a community of peacocks and peahens. It seemed his enjoyment of life was so intense that sometimes he would break into an impromptu dance which was appreciated by an applauding audience. He confessed to us that it

was truly this that he enjoyed more than anything else -- the adulation and admiration of his circle of friends among the bird population and the friendlier of the jungle beasts. Even leopards were seen to amble over to the edge of the jungle to watch his performances, which took place in a naturally formed shallow amphitheater. Finally, it had come to a stage when his performances became the be-all and end-all of his life, for he had come to delight in the adulation and admiration of all those around him. If he had no new audience to bedazzle every day he became bored and irritable. He had no idea to what extent he had been pampering his ego-supporting delusion.

"I do not think I will be successful in severing attachment," the peacock shook his head again.

"I know giving up attachment cannot be done without pain," I said. "Can one amputate a limb without anaesthesia without feeling pain? Well, cutting off attachment is like that. It was like that when my little one was taken away from me, and before that when his father left me, and after that, when the old mahout died. When one loses the object of one's attachment, there is bound to be sorrow and fear because one feels insecure. It is this attachment that gives one that false sense of 'self.'"

"Listen to me," the tortoise said patiently. "We are all, to a greater or lesser extent, prisoners of our karma -- but our minds are always free to make new karma. That is why the message of the Buddha-Dhamma holds out so much hope and promise for the future to beings suffering in samsara. It is not a pessimistic message but one that reveals the true nature of existence and offers hope for release."

"Is it through disciplining the mind alone that one can achieve freedom and happiness?" the peacock asked dubiously.

"Mind is chief," the tortoise declared firmly and quoted from the Dhammapada:

"All mental states have mind as their forerunner, mind is their

chief and they are mind-made. If one speaks or acts with a polluted mind, then suffering follows one as the wheel follows the hoof of the draught-ox.

"All mental states have mind as their forerunner, mind is their chief and they are mind-made. If one speaks or acts with a pure mind, then happiness follows one like one's shadow that never departs."

"But one cannot rush headlong into meditation without first having prepared the groundwork for it," I said. "If one disciplines oneself in normal day-to-day activities, by keeping the five or eight precepts, one would have already prepared the foundation for mental culture. You see, discipline in day-to-day life is very important for purifying the mind. Defilements are then easier to get rid of. Observing the precepts implies the application of discipline conscientiously and scrupulously over our actions, both with regard to our thoughts as well as actions that stem from thoughts. A highly trained discipline is an essential prerequisite for a meditator seeking the path of freedom."

"Correct," the tortoise said. "Now, peacock, you are in an enviable position to practice the five precepts or even the eight precepts. But know that mind is the fore-runner of all evil and guard your mind, for that is your greatest treasure. When an angry thought comes into your mind, observe it, analyze why you are angry and check it. In that way, discipline your mind."

"Also faith is very necessary," I said, "implicit faith and confidence in the path of mental discipline undertaken. Effort too is necessary; unflagging effort, mindfulness, concentration, all of which ultimately lead to wisdom or insight. These are the factors that help to make good one's escape from samsara. But the humble foundation is discipline in day-to-day life and that cannot be achieved without some basic disciplining of the mind."

The peacock was now listening with avid interest. "Tell me," he said,

"did you say that by putting a guard at the gateway of the mind and allowing only wholesome thoughts to enter, good karma is made?"

"Yes, indeed," the tortoise said, "that is correct."

We noticed that now the peacock had become quiet and calm. "Try the meditation," the tortoise advised him. "First do the meditation on lovingkindness to all as I have taught you and then do the in-and-out breathing meditation."

The peacock nodded and we left him.

Some days later, when I went to see him, I found he was in a better frame of mind. He did not seem so obsessed with his past and the pain of separation from it. He was obviously making an effort to keep his mind on the present moment, all the time.

"Truly, the past is only a construction of the mind," he confided in me. "I am learning to let go of it."

"Good," I said, "Then you will realize that clinging to ideas and concepts and such mental constructions are all superficial and misleading. They all arise mostly out of ignorance and have only one purpose -- self-affirmation. You will realize this when you go on meditating on your thoughts."

"Not so fast," he said, "I have not given up the notion of 'self' yet. But perhaps if I persevere hard enough I might see that 'no-self' point of view."

"Experience it, see it," I told him. "The point of view of 'no-self' is not merely to be understood conceptually. It is to be experienced, to be seen and realized for oneself. Only then will all your grief and pain fall away."

* * *

ABOUT THE AUTHOR

Suvimalee Karunaratna was born in Sri Lanka in 1939 and received her early education in Washington, D.C. and in Colombo. While living in Rangoon, where her father was posted as the Sri Lankan ambassador to Burma from 1957-61, she received meditation instructions from the Ven. Mahasi Sayadaw and the Ven. Webu Sayadaw. Her first volume of short stories was published in 1973, and several of her short stories have appeared in anthologies of modern writing from Sri Lanka as well as in literary journals. She is the author of //The Walking Meditation// (Bodhi Leaves No. 113), also published by BPS.

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[Last updated: 23 September 1993]

"Process and Experience of Enlightenment" - a provisional title of
an originally untitled teisho.

This text addresses some of the most fundamental and delicate
religious issues. Therefore, it should be read, quoted and
analysed in a mindful way.

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JOHN TARRANT ROSHI

TEISHO delivered during a ROHATSU SESSHIN
December 5, 1992 Camp Cazadero, California

(Tape starts mid sentence.)

... saw the morning star, gained enlightenment, and said, "Now I
see that all beings of the great earth have in the same moment
attained the way."

In the book of the Denko-roku ("The Transmission of the Light"), which is the first koan book, there's a poem by Keizan Jokin that goes with this case (i.e. Case 1 of Denko-roku "Shakyamuni Buddha"):

> "One branch from the old plum tree extends splendidly forth.
> Thorns become attached to it in time."

Please sit comfortably.

This is one of the primary legends in our particular tradition and this is the time of year when we traditionally celebrate the enlightenment experience. The zen tradition is that each person actually has that experience of the Buddha. You don't have to believe in the Buddha, better if you don't. What you have to do is have that experience for yourself so that you can know for yourself what coffee tastes like and you will not ever again have to read descriptions of what coffee tastes like.

The tradition is that Shakyamuni tried a lot of different paths, including a very ascetic path without eating and became just a living skeleton, but found that that wasn't the way and he accepted nourishment. Somebody offered him some milk and he drank the milk. We might symbolically see that as allowing whatever cows represent into his life, too. Some sort of nurturance, some sort of earthiness. So he accepted the milk and sat up all night, and in the morning he looked up and for the first time he truly saw the morning star. That's the moment when he said, "At the same moment I and all beings of the universe have attained the way." There are different versions of what he said and this is essentially a zen version of his enlightenment story.

So today, I'd like to talk some about enlightenment and what I think it is and what I think it isn't and share with you some stories about this tradition of enlightenment that we have. I want to remind you first of the story from yesterday about YŸn-men Wen-Yen (Jap. Ummon Bun'en), who was the guy who broke his leg when he was enlightened. Yesterday we talked about Lin-chi's

(Jap. Rinzai) enlightenment story. The head monk Mu-chou Tao-ming (Jap. Bokushu Domei) said, "Why don't you go along to the teacher and ask this question" over and over again and Lin-chi could get nowhere. Eventually, through that head monk's initial help he became a great master. YŸn-men came to that head monk much later in the head monk's life when he was about a hundred. The story is told in a number of places. This is the Blue Cliff Record version of the story.

Mu-chou spun devices that turned like lightning so it was difficult to approach and linger. Whenever he received someone, he would grab him as soon as he crossed the threshold and say, "Speak! Speak!", and if there wasn't a reply he'd just push him out saying, "An ancient drill is just turning in a rut."

It took YŸn-men three times before he got let in. And then, as soon as Mu-chou said, "Who's there?", and YŸn-men answered, "Me!" Mu-chou opened the door a little and YŸn-men immediately bounded in (showing his spirit).

Mu-chou, holding fast, said, "Speak! Speak!" YŸn-men hesitated and was pushed out and still had one foot inside when Mu-chou slammed the door breaking his leg. As YŸn-men cried out in pain, he was suddenly greatly enlightened. Subsequently the trend of his words, his whole style emerged from Mu-chou.

After this, eventually Mu-chou directed YŸn-men to go to HsŸeh-feng I-ts'un (Jap. Seppo Gison). So Mu-chou decided that he couldn't teach YŸn-men much further. So this is one of the first things to point out here that while YŸn-men, who really is one of the greatest figures in all of zen, had a very profound enlightenment experience, his teacher didn't think that that was enough. Mr. Reginald Blyth, the haiku translator and the person, really, who taught Aitken Roshi about zen in prison during the war with Japan, compared YŸn-men to Goethe or Shakespeare in his culture. He thought of him as one of those figures who transcends national culture. But even so, after his enlightenment, he had to go and keep working at it.

He arrived at HsŸeh-feng's place and said, "What is Buddha?" and HsŸeh-feng said, "Stop talking in your sleep." And YŸn-men then bowed and he lived there for three years.

One day HsŸeh-feng asked him, "What is your perception?" YŸn-men said, "My view doesn't differ in the slightest from that of all sages since antiquity."

For twenty years Ling-shu JŸ-min did not appoint a head monk. He used to say, "Now my head monk was born today." And all that time he had his head monk's quarters vacant.

Then he would say, "My head monk is tending oxen" like a young boy in the fields.

Then later he would say, "My head monk is travelling around on pilgrimage."

Suddenly, one day he ordered the bell to be struck for everyone to assemble so that people could receive the head monk at the gate. The congregation was rather dubious about this, but YŸn-men actually arrived (a ragged man with a limp). Ling-shu immediately invited him into the head monk's quarters to unpack his bundle.

Ling-shu JŸ-min was an unusual person.

One day the local lord was going to mobilize his army and didn't go to the monastery personally to ask the master to determine whether conditions were favorable or not. Ling-shu didn't want to be part of any of this.

Either way, you know, there's just no good advice you can give sometimes when somebody's planning war.

He knew this before hand and sat down and died.

The lord arrived and said angrily, "Since when was the master

sick?"

The attendant said, "The master hadn't been sick. He had just entrusted a box to me which he ordered me to present to your majesty when you arrived.

The Lord of Kwangtung opened the box and took out a card which said, "The eye of humans and devas. A living buddha is the head monk in the hall."

Then the Lord of Kwangtung calmed down, dismissed his soldiers, and invited YŸn-men to lead the monastery.

I tell you that story to indicate some of the twists and turns of the dharma and some of the mysterious nature of the dharma. I think the most mysterious thing is not Ling-shu's wonderful foreknowledge, but YŸn-men actually breaking his leg and finding that an opportunity for enlightenment. So that circumstances that are harsh, as well as benign, can be awakening devices for us.

To take off on this theme. . . The tradition of Buddhism started we assume around the time of Shakyamuni, and very much emphasized renunciation at first. If you read old Buddhist texts, or if you study Buddhism in Asia, you can't avoid the awareness of the importance of renunciation as an issue in Buddhism. I sometimes think of this as the foundation. This is the ordeal quality that comes with any great learning. That you will have to give up something if you want to practice the dharma well. If you want to become enlightened. In the initial traditions of Buddhism this was a very literal thing. The idea was you couldn't really become enlightened or have a happy life without giving up everything, without living uncertainty, and certainly as a celibate person begging enough food for one day and no more. And each day going out begging and if you didn't get the food, you went hungry. So that was really the idea of renouncing all certainty and protection, in a sense, in this life. And there was very much the idea that lay people didn't quite make it. They had to wait for a

favorable rebirth when they could be become monks or nuns.

As Buddhism progressed some people stopped taking renunciation so literally and started to see it more as an inner matter. There was a great split in Buddhism and these people founded the Mahayana school, which we are members of. And they thought that you could actually be quite asleep, you could follow all the monastic rules perfectly and still be a donkey. And while there can be a laudable intention in renunciation, it doesn't always achieve what is wanted by itself. The Mahayana was founded on the renunciation, but was something else. It was a castle built in the desert. And the Mahayana came out with the idea that whether you are a lay person or a priest or a nun, enlightenment is equally available to everyone no matter what your circumstances. There is no special fortune you must have in this life that makes enlightenment available to you. So you can see this is a very democratic move in some ways--that you don't need to have any special fate. Enlightenment is always available. Renunciation, then, came to be seen more as sort of inner fasting. You might call it a fasting of the heart rather than of the body in which we just don't cling to things. The old zen saying is, "The great way is not difficult, if just avoids picking and choosing." It avoids comparison. It avoids praise and blame.

So there is a great discipline in renunciation as the foundation of zen. I think it is very much an inward matter. At first, I think the primary element of the renunciation is in our attention. We stop following the mind road so that when you hear a bird call and you begin to think of the last time you heard a bird call, and you remember when you were in a forest and saw a beautiful pheasant, and then you think about a caged bird and feel sorrowful for all the caged birds in the world, and then you think, well, maybe I'm a kind of caged bird, and then you think well I can sing anyway. That is the mind road and it's not much use. So there is a renunciation that needs to happen there where we don't follow that well-worn groove in the mind. That the mind when it is doing that is not lively. It is not immediate and vivid. It is just plodding along like the old donkey it is. Sort of like an ox

grinding corn in a traditional village. Just plodding around and around and wearing a furrow in the ground. So we renounce that sort of ox-headed quality about our lives. And actually, that's the great difficulty, the most difficult thing to renounce, really, truly. Who knows how active the mind is in offering routines to us and sort of conventional things. Flaubert, the great French novelist, actually made a dictionary of received ideas which he thought were those idiotic, pompous things that everybody believes. And it's rather shocking when we begin zazen to see how many of those received ideas we just have and how much we just run our lives by them and make major decisions by them. In zen we let go of those opinions. An opinion and ninety cents will get you a cup of coffee. So we let them go. And then you can see that in renunciation there is an act of courage because we have to let them go without knowing what will take their place. Because if we know what will take their place, we're not letting them go. We can't get there from here. And what will take their place is something very magical and shining and vivid, but we can't have it until we let go of what we've got.

I think, again, it was YŸn-men who said, "It was better to have nothing than to have something good." So that is the renunciation of zen. And that's the equivalent of Shakyamuni fasting until his bones showed through his skin. His skin just hung on him. The equivalent of those people who cut off a finger to indicate their sincerity (it's a common thing in some cultures) in the way. You don't have to cut off a finger. It's actually much harder to cut off the mind road so I recommend you go straight to that.

But the renunciation also gives us, I think, a certain. . . We have to be prepared to renounce. We get a certain equanimity with circumstances in zen that really is like the old ascetics in some way. You know it rains, oh, so it rains; it's sunny, so it's sunny. I'm happy today or I'm dying today. That's very interesting. There is an equanimity with the rise and fall of the waves of the world. And that's really true. We really do get that. And the wave will come through and something will happen. We'll be sad or we lose our temper or something like that, but

then it is gone and a new wave is coming through and we don't cling to the past wave. Even if we were stupid, we don't cling to that. Even if we were very successful, we don't hold that either.

In the Mahayana people built up the idea of the bodhisattva and the legend of the bodhisattva is of one who really knows what her purpose is in this world. It is to enlighten and to save other beings. The bodhisattva in the legend, also puts off her own complete enlightenment. A bodhisattva is greatly enlightened, but not completely and utterly enlightened because that would mean she would instantly disappear from this universe and go and live in a pure land teaching people who are almost there instead of us struggling beings. I've thought much about this over the years, this legend, of the idea of putting off your own enlightenment which seems rather dumb, really, when you think about it. How can you help people by being stupid? The very core of zen is the idea that if you are enlightened, your action will be freer and truer and more helpful and if you are not enlightened it's not much use trying to run around the world acting if you don't ever take any time for inwardness. Your actions will go sour and your good actions will not help people because your eye will not be clear enough to see how to help people. You'll be declaring war on things.

So what I came to, and I think this is a solid reading of that myth, is the idea that the bodhisattva is open to and vulnerable to the world in order to join with us. That if we are to be a bodhisattva, we have to be open to being touched by other people. Otherwise, we cannot connect with them and we cannot help them. And if we are opened to being touched, of course, we're open to being harmed and we have to let go of our complete perfection or we'll never get there. So we have to be at ease in the waves of the world rather than trying to flatten them all out. You can see how this view would lead us to believe that you could practice as a bodhisattva as a lay person rather than just as a clerical person. That you can practice as a bodhisattva no matter what you are doing since all circumstances are equally bad and equally confused and turbulent. You notice how in sesshin we try to

control things and sesshin is actually quite a structured environment according to our usual patterns, but you also notice how everything is always out of control in sesshin, too. There is always this sort of creative chaos that goes on in the kitchen and machines go on at the wrong time and obliterate your quiet zazen. Logistics are always breaking down because that is the way of things. Gregory Bateson's daughter asked him, "Daddy, why are things in a mess?" and he pointed out to her that we have very few ideas of what was orderly, but very many ideas of what was messy so things were much more likely to be in a mess than to be orderly. He illustrated that by arranging things on a mantelpiece. But things are always in a mess and the bodhisattva finds a harmony within that.

In Mahayana thought there were some great developments. There was a whole school called mind only which came to the realization that there is that great underlying basis of everything, the great fundamental ground of being, which is what we call emptiness when we chant the "Heart Sutra." And that this is an experience that just comes over us in meditation sometimes. Everything is taken away. This is the true renunciation. It is not an act of will, but an act of understanding. Even to say understanding is saying too much. It's like the moon reflected in the water. It's an instantaneous reflection. The water doesn't think about it and then reflect the moon. It's just like a mirror. So the moonlight is this fundamental ground of being, but it's also intangible. It can't directly be touched. But everything is held in this and we can speak of the compassion of the ground of being, that it holds us and whenever we come home, there it is. It is always there. Whenever we gather our attention, it is always there. And while it is nothing at all, we can rest in it. This is a vivid experience of zazen and also something that you can cling to and destroy you and yourself with it, of course, like everything else.

As the Mahayana went on, people began to develop even more sophisticated images. Perhaps the height of this was the Flower Garland School, which is the Hua-yen (Jap. Kegon) School of Buddhism, which saw that not only are all the things of the world

reflected in the mind, but the mind completely appears in all those things in the world. So the idea of interpenetration arose. If you've ever read or sat with Thich Nhat Hanh, he's very influenced by this idea and talks about it a lot. For him it is the source of all social action. The idea that each being is actually all other beings. The universe is the great net of Indra, is one of the metaphors, and each place the net crosses over, there is a jewel and each jewel holds a reflection of all other jewels. There is a great luminous world here in which each object is alive and vibrant and containing all other objects and at the same time the subject-object boundary is, of course, quite broken down.

About that time philosophy seems to have run out in zen. I think it was a great achievement, that tradition, and something I'm still trying to quite fathom, I think, but also it got kind of fancy and got away people's direct experience. So in zen there is always the move back to direct experience. So that Wu-men Hui'kai (Jap. Mumon Ekai) says, and he's quoting an ancient saying, "When you meet the Buddha on the road; kill the Buddha." Because the Buddha is no use to you. If you are not the Buddha, the Buddha is just a kind of poison. He also said, "Wash your mouth out with soap and water when you speak the word, `Buddha'."

So this is the enlightenment experience when you completely let go of all your ideas and delusions because they are a kind of veil in front of you. There's nothing wrong, really, with walking around with a veil. You still contain every other being in the universe, but if you want to know for yourself, if you want to experience the joy, then you have to fast in that way and let go of that veil. Let go of something good until you have nothing and then the joy will appear.

So I'll talk a little, perhaps, about enlightenment experience. I gave a talk in Berkeley about a week ago and I spent about two minutes talking about enlightenment and it was a rather long talk and almost ninety percent of the questions I was asked were about enlightenment. And so I thought, "Gee, I should wash my mouth out

with soap and water for mentioning the word." But let me mention it and I'll wash my mouth out later.

The idea of enlightenment is the idea of a transforming experience and the experience transforms our point of view. A lot of people focus on the ecstatic qualities of zen experience, but in the tradition we're not that interested in ecstatic qualities. We're somewhat interested in them as a kind of consequence of a real experience, but they themselves are not diagnostic of whether the experience is real. People can get ecstatic over the most amazing nonsense. Look at the history of any religion and you'll find these wonderful ecstatic people who have not a clue about anything. Running around killing each other because their enemies are heretical. But there is a characteristic of the experience as joy. Tung-shan's master asked him, I think it was Tung-shan's master, said, "Are you joyful yet?" And he said, "It's as though I found a pearl in a pile of shit." You see, what's the pile of shit is the mind road itself. Again, you see the Hua-yen, the idea that the mind, the great eternal ground, the original face itself appears in you. It appears in the grass. It appears in the old piano in the corner. It doesn't appear anywhere else except in a pile of shit; fortunately, doesn't appear anywhere else. So there is no way beyond where you are that you'll find eternity, but you will find it if you look. So that was his joy.

The other thing is that enlightenment seems to afflict some people whether they look for it or not. And occasionally you'll find somebody, Mrs Flora Courtois is a good example in the (zen) literature. She just sweats life and has an enlightenment experience. Because they worry about eternity so much it somehow comes over them. Some people will just walk into a zendo and just sit for. . . I knew somebody who came to a zendo and at her first zazenkai she came along and was chanting the "Kannon Gyo" and had an enlightenment experience. She didn't even know the words. She had to hold the sutra book and that's one of the easiest sutras to learn, so you can see how new she was. This was the first time she'd ever chanted and she had an enlightenment experience. But that's kind of a disadvantage when that happens. I think it was

for her, or she felt it was, because there's not enough containment yet to hold it. And what she realized, she saw that everything was taken away. She saw the emptiness side of things and she burst into tears and she didn't have the joy. While she could see something, it wasn't yet enough.

I think what happens with the enlightenment experience is that we do our zazen faithfully and we work within the structure of the precepts however we can. I think that structure is very helpful and gradually we deepen. And some people work with a koan, which I think is very helpful, and some people have these Boom! experiences, Kaboom! And other people don't. Other people just gradually open wider and wider. Some people don't even work with a koan and they just open wider and wider and they become very deep and serene and very clear in that way. So there is no orthodox way to become enlightened.

In zen the idea of sudden enlightenment has been very strong. There is a truth to that because if you're going to change your stance in the world, it completely changes. The suddenness refers to the utter nature of the change. If you're not going to follow the mind road anymore, you just don't follow the mind road and it's a complete change. It's like an egg can't be partly rotten. It's all rotten. It's not good in parts. So there is a suddenness for some people, but for other people in time the suddenness is the complete change of view, but actually they change very slowly and then deepen and get richer over time and sometimes this is a better way because all the time you put in sweating and being stupid is very valuable. And the time you put in not being stupid is not as valuable, which is why the great D. T. Suzuki's dharma name was Daisetz or Great Donkey. So his teacher must have thought very highly of him, I think, to give him such a name.

I've seen different kinds of enlightenment experiences so I'll talk about a few I've seen over the years. I have one friend who had a very classical sort of experience, the kind that people like to write up and publish in books because it's all very neat and

orderly and makes you think everybody has that experience. He was training and he was going along and working at his job. He was a school teacher, I think, at that time, and he'd come and sit sesshin whenever he could and he'd sit a lot. He felt himself to be just getting deeper. And he was the sort of a person who really didn't ask a lot of questions. He worked on the koan Mu and he just worked with that koan and sat a lot and felt that he really didn't have a clue, but that if he kept sitting, it would get better. And, really, it didn't. He didn't get any wiser, he thought, but he did get more serene and became happier gradually and that often happens in zazen, very often you do become happier. Then things started to happen. Like the tanto hit the wall with the stick making that crack sound that tanto's love to make. He jumped off his cushion before he even noticed. He just sort of levitated and fell back down. Then a bird would call and it would go right through him and he would feel like he could hear it calling for hours. Occasionally he'd get excited when he had this experience, but it would go away again. But he felt like he was resonating and for a long time he was like that. He was like a string that's quite taut and even if it's touched a little bit, it will shake, but it didn't really sing out yet. On the last night of sesshin he was in this rather deep place, but quite happy and not thinking about enlightenment, of course. He was studying with Aitken Roshi and Aitken Roshi for some reason, nobody remembers now, had used the words `headless corpses and corpseless heads,' to make some point in teisho, an absurd phrase. The student was sitting up in the dojo and people were sleeping in it because it was very crowded and people were snoring and people and people snore in different overtones, you know. He was sitting there alone meditating with all this snoring around him and this phrase, `headless corpses and corpseless heads' started going around and around in his mind, mixed with the snores and the snores started saying this. He's sitting there all alone meditating pretty happily and the whole world's turning into this absurd saying, going round and round in his mind and the snores and everything. Then after he kind of got sick of this and decided that that was enough and it felt right and he went to bed. He went to bed and then he just turned over, still in bed, and the whole world just

turned over, and he said, "Ah!" So then he sort of shrugged and went to sleep. And then he got up in the morning and everything was shining. Every object in the world was shining. He felt this great joy and love and everything was shining and glowing. It was like that for weeks. And so then he went to Aitken Roshi and couldn't communicate this at all. It was six months before they managed to find a way to talk about it in the koan language. But it didn't matter to him--either of them--but it didn't matter to him because he had had this experience. He had his joy.

So that's a fairly classical experience of the deep kind. I know other people who really sit. There are people I've worked with that I really didn't even give a koan to and I just got to sit and who gradually became wiser and wiser and wiser that way until one day they realized they'd gone the other side of the gate. That is a completely other way to do it. It's not very dramatic and it's hard to describe how it happens because you just walk, live along your life. But that is an equally important way to have the dharma, to experience the dharma. Where you know there is something, a way in which you are out of harmony with the Tao so you shift so that you are in harmony with the Tao and that's all you do. You just do these little shifts all the time and sooner or later you realize that you are the Tao and the Tao is you and it is not a matter of being in harmony with it at all.

In my own--I don't usually like to talk about my own experience, but it's sort of distant now. I think it's sometimes often important to protect an enlightenment experience and not talk about it. You want to be very careful with it. When I had my own experience, I didn't tell anybody for about six months, I guess. I told my teacher, but I didn't tell anybody else until I'd settled down a little bit. In my own experience I had really always wanted to be enlightened and I'd had this really strong sense of effort and struggle. I'd gone to each sesshin thinking, "I will do it this time." I would really meditate very hard. I think as I got deeper in my zazen, I got happier and I didn't really didn't care so much if I got enlightened and I realized that I was living the great life in my ignorance, which is again,

an essential thing of the Hua-yen, isn't it? That each object in the universe contains all other objects, each object manifests the radiance of Buddha nature. So whether you're working on Mu or whether you're sitting there asleep and snoring on your cushion, you still manifest the dharma, but it's good to know it and you don't know it yet. Not knowing in that sense, then, can be painful. So it's good to wake up the desire for the way, but then the desire itself becomes a problem, as it did for me. I had to back myself off in my zazen and stop being so tense and stop struggling so much. I used to throw up all the time. I'd be so tense, I'd rush out at kinhin and throw up, rush back and do more zen. It was sort of just another ritual, you know. I did that for a year or so, I guess, a couple of years. Finally, I thought, "Well, there must be another way." And I got to just enjoying my zazen. I decided I'd be lazy in my zazen, actually. But I couldn't be lazy. What happened was I stopped the interfering mind and the of zazen started doing me. In this particular sesshin I had this dream beforehand that I thought was very significant. In the dream I went past the bones of the ancestral saints on foot. I was in a car and it broke down and I had to proceed on foot. Then I saw some senior students. (Again the importance of friends, rather than the rules and the teacher.) Some senior students showed me the way to a mountain that nobody knew of. It was a secret mountain, but it was the highest mountain in land. They showed me the way up. And all the children were coming down from that mountain into the world to be born and I was going up. I got to the place where the children came from. In the dream I had an ice cream cone and I was licking it. Well, I felt somehow this dream seemed a good sign. So often you'll get intimations like that, but you can't hang onto them because if you hang onto them, you just step backwards. So I felt odd about the dream. But I went into sesshin determined this time I was going to do it. I had a really good first couple of days and then my mind went all to shit, like I'd never had worse zazen in my whole life. The more I tried the worse it got. So I thought, "Well, I just won't try." I'd built up such a head of steam that not trying was good for me; whereas, earlier in my practice I had to try because I would have just stopped practicing

otherwise. Then this experience just came over me then. I just couldn't help it. I was just sitting in the dojo laughing.
Aitken Roshi had just asked me one of his silly questions that he was always asking me. Only this time I went back to the dojo and started laughing at the question. I still didn't know the answer, but I just laughed and laughed at the question. He asked me, "What is the height of the Mu?" I remember. And so I laughed and laughed quietly to myself because I didn't want to disturb other people and it came over me, "I know the answer to that question." And I thought, "Well, there's no need to go in and tell him, is there?" So I sat there for a day or so laughing to myself and eventually I went into dokusan and answered his question and his eyes got big. He asked me a whole lot of other questions which I could answer, but I still didn't know what I was answering. So this went on for a few dokusan and he asked me Hakuin's question about the sound of one hand, which had always rather terrified me. I'd always thought, "I hope I get through koan study without having to do that one." Knowing I'd never pass it and it would embarrass me horribly. I'd be proved to be a fake. This is true. When I was in Australia and I was working without a teacher and I was working on Mu, I was going under general anesthetic for some minor surgery and I decided that it would be a good time to really work on a koan and I chose that koan. And I still remember going under the anesthetic going, "What is the sound a single hand?" sort of circling around me which absolutely wasn't any use at all, of course. I don't know. Maybe it helped. I came out with the koan, too, I remember. I was still stupid. Anyway, Aitken Roshi held out his hand at one stage when he asked me this question and the whole world opened up for me. I was in the dokusan room, this very little room on Maui. I remember the stars and the great wind of the universe. Everything was in that room. He was Hakuin and then I was Hakuin and I met Hakuin in that fashion. I answered all his questions, but it took me a long time to digest that. I actually went out and made a complete mess of my life for a few years. I think that's a common experience. That in a way I couldn't hold it. I didn't know what to do with my inner character work to hold this experience I had had. I, in fact, avoided being a leader for a long time even after I'd had that

experience because I felt I just wasn't fit to help people and I had to digest what had happened. And so it goes on like that. That you have to really let it go and throw it away. Anything you hold onto really becomes another veil in front of you. This is one of the deepest truths of zen. It is not so hard to realize the world of emptiness, but to really express it is the great thing and the great work. That is why we can make mistakes and be stupid afterwards. But the bodhisattva way says that we actually have to make that mistake. We have to go out into the world to try and help beings and gradually we learn and the enlightened action does comes more truly through us.

I'll tell one last story because it occurs to me I forgot to tell a story about a woman by mistake. This is a neat story about a friend of mine who had her enlightenment experience. I was training with her and she had hers about six months or so before I'd had mine. She was a person who as a child had been very unhappy and had a very difficult childhood, but had lived on the edge of town and had gone out into the forest alone a lot, or into the woods alone a lot, and had had certain experiences, of the kind we had in childhood, you know, most of us have had, where the subject-object difference broke down and she just became the tree or the moss or the stones. She had always remembered this and then had found zen and realized that this was a way to enter that world, to consolidate that world. So she really, badly wanted to get enlightened and was really gung ho, and nothing she did really helped. She'd meditate, but sesshin after sesshin she wouldn't be enlightened afterwards and be very disappointed and depressed. As I used to be, too. There was nothing worse than the closing ceremony of sesshin, I remember. Some of the worst moments of my life. I see people going through it now and I just feel for them so much. So anyway, she really flung herself into it and she had a real gift for meditation. I always thought she had a better samadhi gift than I did. She flung herself into it and time and space disappeared for her on day one. That's what it looked from the inside and she went through the whole thing in a kind of trance. From the outside she was throwing up all the time and she had a fever and she had diarrhea. She was rooming with a bunch of

women, about eight women in a big room, which fortunately had a bathroom. They would carry her to and fro from the zendo, to help her, and help her out of bed. She desperately wanted to get to the zendo and she'd start moving toward the zendo and they'd help her. They'd carry her out of the zendo when she fell apart, when she was weeping with tears and snot. Suddenly, on about day five of sesshin, she was sitting in the dokusan line, which is in a big hall in Maui, and there was a big painting of Kuan-yin [Chinese version of the bodhisattva Avalokiteshvara] in front of her on the wall. The dokusan room was set up so you looked at that wall and the painting and then you walked around the corner to go to dokusan. She was sitting there looking at the wall, and she suddenly realized she was looking at the wall, which was her first moment of consciousness in five days. She realized that the wall came down and exactly met the floor and then she burst out laughing. That was her enlightenment realization. The wall meets the floor! She ran into the roshi laughing and told him, "The wall meets the floor!"

One of the things I want to emphasize here is the plainness and the ordinariness of what we discover. After all there's nothing much to Huang-po's [Huang-po Hsi-yŸn (Jap. Obaku Kiun)] dharma, is there? After all the wall meets the floor. The crow goes, `caw, caw.' The birds just go, `cheep, cheep; cheep, cheep.' Everything is plain and clear before your eyes.

I tell you these stories because I think the heart likes to hear stories sometimes and not just be told do more zazen and shut up. But actually do more zazen and shut up are the best instructions. Don't cling to the stories because really it will be different for you. Really some people do open slowly.

One of Aitken Roshi's virtues is his candor, I have always thought. I think it may be published in one of his books. It's the story about his own lack of enlightenment experience. Something shifted in him during a sesshin once in the mid sixties with Soen Nakagawa Roshi. Soen Roshi gave a "Kaatz!" in the dojo and Aitken Roshi found himself joining in. This "Kaatz!" came out

of him. Aitken Roshi was very good about dojo behavior so it was not the sort of thing he was wont to do, but this "Kaatz!" came out of him. He was sitting facing in and Soen Roshi had him turnaround and he hit him with the kyasaku over and over again and calling out "Kaatz! Kaatz! Kaatz!" in the dojo. Aitken Roshi was just exhausted after all that and went to bed and this Kaatz! just kept coming out of him. But then nothing happened, you know. And so he felt like, "Well, back to the zafu," and went on. He essentially considered himself a zen failure for many years, as I'm sure you know. I'm not telling you anything he hasn't written about publicly. I think that's something precious and dear about him. A true donkey. He trained with great teachers--with Soen Roshi and Gempo Yamamoto Roshi and Hakuun Yasutani Roshi. They kept handing him down saying, "Train this guy." Finally, Koun Yamada Roshi inherited him and he was sitting there listening to a story about a koan about a rhinoceros where Enkan (I can't remember his Chinese name, [Yen-kuan Ch'i-an (Jap. Enkan Saian)]) says, "Bring me the rhinoceros fan." And his attendant said, "It's broken." Enkan says, "Well, bring me the rhinoceros." And Aitken Roshi said, "I could bring him the rhinoceros." This wonder came over him. He told one of the leaders. The leader said, "Well, you'd better have a talk with the Roshi. I'll arrange dokusan." Yamada Roshi said, "Well, you've had an experience of some kind, perhaps, long ago, but only now has it come to fruition." There was no great emotion for him.

If you read the enlightenment stories of the people who became great teachers, they're always flamboyant enlightenment experiences; but if you read the history of those people's sanghas, the sanghas often suffered a lot and their character work often wasn't done and often they exploited their students in various ways. Aitken Roshi's been very good about that stuff. So there's something to be said for being a slow, foolish person, That when it goes in, it goes deep. As YŸn-men says, "It's better to have nothing than to have something good.". So be very patient with who you are, be very honest with who you are. It is enough to be truly and deeply and utterly who you are. That will always open the way for you. Trying to be somebody else or to have

somebody else's enlightenment experience is just another veil in front of you and you can't ever get there from here. Naturally, there will be veils and that's okay, too. Be patient with yourself and your veils.

I have spoken so intimately and candidly today to try to encourage you. I don't want this tape distributed and I'd like you not to talk loosely about the kind of experiences I've told you today, if you don't mind, because people will misunderstand hearing it out of the sesshin context. We don't want to mislead people. People always cling to the flamboyance of the experience and they forget that it comes from just this moment, just being who I am. "The wall meets the floor!" That's it. That's it. Oh, now, the bell goes and it is time to cook. That's it. I go and cook.

You know, when I had my experience, I was a server and the head server was a woman, who is still a buddy of mine, who had had an enlightenment experience under Koboyu (sp???) Roshi [Kobori Roshi ? - tmc] in Japan years before, but she had had a great emptiness experience and it had never really flowered. In that sesshin she became happy and got the joy of it. We could tell something was going on with each other and we were both sitting up late at night out on the porch among the mosquitos and neither of us cared. We were just sitting up there. Every night I'd come out and she'd be there, or she'd come out and I'd be there. We started to laugh a little about this. She whispered to me when we were serving once, "There's nothing to realize! There's nothing to realize!" I didn't have a clue what she meant, but I was very pleased she took me into her confidence. Years later I think I know what she meant. But I could tell she knew it; she understood.

So, those are a few stories for you. It was always the ordinariness. I think compassion is something that gets opened in the way, when we are really into the way. That is something. You can check in on your own compassion and see how your doing. That's another judge. There should be a kind of spontaneous sense of opening into the Tao and opening to other people.

Tonight we're not going to do any special night sitting for tonight officially. What we're going to do is invite you to sit for yourselves as so many people have over the years if you wish to sit up. Just sit for yourselves. The leaders will give you instruction about that. I want to emphasize again that this is your matter. This is something that comes out of your own heart and covers the valley and covers the whole continent. It doesn't come from being anybody else than who you are. You can't ever drink anybody else's coffee. You can't ever have anybody else's experience or anybody else's love. It must be your own and start from your own breast.

Thank you very much. Please keep at it.

Some supplementary notes:

Ling-shu JŸ-min, JŸ-min (?-?). Teacher. Head of the Ling-shu Monastery (in Shao-chou, Kwangtung (Guangdong) Province. China.). Recommended his head monk, YŸn-men Wen-yen (J. Unmon Bun'en) as his successor in directing the monastery. Active 9th c. China. [see pp. 283 in: Chang Chung-Yuan (Transl. and Ed.). 1969. Original Teachings of Ch'an Buddhism selected from The Transmission of the Lamp. New York: Pantheon Books.]

In the Zen tradition there are two Zen teachers called Tung-shan: 1) Tung-shan Liang-chieh (Jap. Tozan Ryokai) who was the student and dharma successor of Yun-yen T'an-sheng (Jap. Ungan Donjo) and was the co-founder [together with his disciple Ts'ao-shan Pen-chi (Jap. Sozan Honjaku)] of the Soto school of Zen; 2) Tung-shan Shou-chu (Jap. Tozan Shusho), the student and dharma successor of YŸn-men Wen-yen (Jap. Ummon Bun'en).

Detailed circumstances of the contemporary case of a spontaneus enlightenment are given in: Courtois, Flora. 1986. An experience of enlightenment. Wheaton. Ill: The Theosophical Publishing House, A Quest Book.

Kobori Nanrei [Nanrai] Sohaku (1918-). Teacher. Rinzai line. Tea ceremony master. Painter. Abbot of Ry™k™in. Head of Ryokoin temple at Daitokuji. Former director of First Zen Institute of America in Japan. (tmc 7.03.93)

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the world. Lack of correct and adequate vision and lack of planning in the interests of the world we live in has led to the overrunning of the activities of man into questionable areas of environment. That industrial waste comes in the wake of industrial production must be obviously clear to planners and policy makers, even though their laying down of policy often remains confined to the papers on their tables. Value judgements must be evident within the framework of their thinking. Otherwise, one has a right to ask as to who accepts responsibility for the consequences of their planning. This serious and grave offence of omission is now being recognised and reckoned with at international level.

Think of the great disaster that has come upon the Great Lakes of North America. Their aquatic life is ruined to the very rock bottom. On this side of the Atlantic, the same is true of the Baltic and the Mediterranean seas. It is so even of Lake Baikal in Soviet Russia. Over the last thirty or forty years the world has been learning the bitter lessons of these. But the obstinacy and the stubbornness of those, both above and below, in this part of the world makes us insensitive to the pollution and destruction of the environment that man, in his search for development, is generating here, right at our door-step. We are making dead seas of what were once flourishing breeding grounds of fish and prawn, and for that very reason veritable sources of pleasure and delight because of the very presence of life therein. Lunawa lagoon, said to be now stacked with industrial waste, is a good example. It is a good example of misguided industrial expansion. I stress here the word misguided because whether in the private sector or at state level these developmental ventures must be launched after careful deliberation and counselling. Bypassing instruction, and even danger signals, primarily in the interests of personal gain has been witnessed too often in Sri Lanka, and that far beyond a point of annoyance.

This approach to the question of development necessarily sets limits on all sides. But it must be admitted that limits are and

have to be a sine qua non of all development, for that is the guarantee, on the one hand, for efficiency and perfection in the very process of development and on the other, against toxication of human life and pollution and contamination of the environment. It must now be emphatically stated that whether here or there, any launching of development projects, without accepting responsibility for the consequences that come in their wake, ie. without any reference to what in cultured societies of rulers or the ruled are called value judgements, is virtually a move in the direction of genocide. At the level of world thinking today, whether the killing or destruction is of human life or animal life or whether the destruction results in death or near death, the social scientists are inclined to hold the policy planners responsible for these mass manoeuvres. Let us, these wise men we are, not forget this level of thinking. Therefore any development policy planning which results in the deterioration of the life of man and the environment in which he lives or eventually leads to the deterioration of his cultural considerations has to be conscientiously condemned and rejected even though such a line of action is known to rip the pockets of a few who are determined to make the money and benefit at the expense of the many. Is any country or any group of people by duty bound to oblige and support an underworld of this kind ?

Let us here take an example. Whether it is the lack of concern or the reluctance to prevent the digging up of the coral belt around the southern shores of Sri Lanka or the raping of the island's forest cover including the Sinharaja range, or the diabolically planned or unplanned increase in the production and consumption of alcohol in the country, all these carry an element of viciousness, a death-dealing sting embedded in the development conscience. Are we to forgive the pioneers and policy makers for these lapses simply because they have placed the telescope on the blind eye ? Whether one directly perceives it or not, the pernicious effects of such actions on the country and the people are neither to be lost sight of nor treated lightly.

I have attempted in this essay to indicate as to what should be

the bed-rock of a development consciousness in Buddhism. Its primary motivation has to be humanitarian and that too essentially in the direction of magnanimous collective welfare, thus all the time leaving no room for the overgrowth of egoistic promptings of individuals or of groups, however large or small. This has to be the true social scientist's attitude of concern for the good of the vast majority of people: bahuno janassa atthaya hitaya sukhaya as the Buddhist texts put it. This thoroughly humanistic approach in determining the correctness or otherwise of man's activities is clearly witnessed in the Buddha's advice to his own son Rahula saying that approval for action depends entirely on the goodness or otherwise of the results of such activity undertaken. One is called upon to ask the question Does such action have good results on oneself or on others ? One has to probe into this aspect very carefully:
paccavekkhitva paccavekkhitva kammam
kattabbam (M.I.415)

This being the Buddhist attitude to activity, in any form, any where and every where, the concept of development must be viewed and examined with sanity and with a down-to-earth realism. Injury to another, man, animal or nature, in any conjured up vision of development, cannot be permitted. This is not merely a religious consideration. At least Buddhism as a religion, does not subordinate man to the divine or subordinate nature to man. Nothing is created for the specific purpose of consumption by man. That is too primitive a belief of only eat and live. Each has its own rightful place and it is their healthy and correct coordination which leads to successful growth and development of the collective total group. The sane world today is becoming aware of it and accepting it in principle. The ozone belt above the earth, adequate forest cover on land, and many such others are vital considerations for our own existence on this earth. Let not development ventures in their warped and distorted patterns ride rough-shod over the peace and happiness of an on earth.

Anything contrary to this, by whatever name one calls it, development or any other, and no matter by whom they are started,

have to be challenged and rejected, at least for the survival of man on earth, if not for anything else. It can be done and has been done by men of courage and sanity in many parts of the world and great catastrophes have been averted. Let those obsessed with ambitious plans of development take serious note of this warning. It is written on the wall.

Yavadeva anatthaya nattam balassa jayate. Dhp.v.72

The knowledge of the fool is born to bring
about his utter ruin and destruction.

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From: choongv@alleg.edu (Hun Lye)
Newsgroups: soc.religion.eastern
Date: 30 Sep 1993 13:00:04 -0700

The following is an attempt to try to explain the significance of "protectors" in the context of Vajrayana Buddhism. I have to confess with all honesty that my knowledge in this particular subject is extremely limited. Books that I have read regarding "protectors" are usually very vague, brief and even confusing at times. On top of that, I have not personally recieved any extensive teachings from the lineage teachers regarding this matter. And very often, these traditional teachers do not venture into any sophisticated psychological discourse on the significance of these "protectors" - with a few exceptions maybe.

It is important to bear in mind that consistency is not something that is given 100% attention to in Vajrayana. By this I mean that depending on different texts, sources, lineages and teachers, you will get slightly different classifications of things. For example, generally it is said that there are five Buddha-families but occasionally you will get references to a sixth family with Vajrasattva as the lord (in the five family classification, Vajrasattva belongs to the Vajra family with Aksobhya as the lord). Apparently, this six family scheme is rather popular among the Vajrayana lineages in Nepal. Anyway, back to the original point. Therefore, what I write here might not totally agree with what some others might have heard or read. But basically, I think the idea should be the same - that is assuming I am on the right track.

In a particular tradition that I am familiar with, it is said that there are three kinds of protectors. They are dharmapalas, lokapalas and ksetrapalas. Respectively they translate to "dharma-protectors," "world(ly)-protectors" and "field-protectors." Dharma-protectors are those who are highly advanced on the Path. From Vajrayana's point of view, these beings are actually manifestations of the activities of the Buddhas. Some of these beings are considered Buddhas while some are on different levels of the Bodhisattva path. For example, Mahakala and Ekazati are both

considered fully enlightened beings while someone like Dorje Lekpa is considered a tenth stage bodhisattva. The worldly-protectors refer to beings who have pledged to protect the teachings and practitioners. These include powerful worldly gods, local spirits, energies and other beings. It is said that sometimes these beings do not even fully accept the teachings of the Buddha. They are in other words as deluded as we are - some of them more, others less. Field protectors are usually associated with very specific places or buildings. In Tibet, families live in the same place and house for hundred of years. As time passes, it is believed that there are certain protectors especially connected with that particular house, clan or family. Spiritually both the worldly and field protectors are much lower than the Dharma-protectors. Both the worldly and field protectors are not particularly related to Dharma in the same way as Dhama-protectors are.

How should we relate to the protectors? I remember reading His Holiness the Dalai Lama's response to a similiar question. His Holiness advised that it is actually sufficient to regard the Triple Gem (Buddha, Dharma and Sangha) as protectors. In his opinion, if one truly takes refuge in the Triple Gem they will be the best protectors one can have. He further explained that protectors are related to Vajrayana practice and only those who are deeply involved with Vajrayana practices should be concerned with the protectors. I suspect that His Holiness' response in this case is spoken for the general audience and in no way indicates that he is not in favor of protector practices. Other teachers also agree that if one really relies on the Triple Gem, protection is guaranteed.

Very briefly, according to Vajrayana, protectors should never be seen as something separate from oneself. Protectors actually have two levels which we can relate with. On the relative level, there are protectors like Mahakala, Palden Lhamo, Dorje Lekpa or Ekazati. There are numerous sadhanas (practices) associated with these protectors. But ultimately, it is our own rigpa (the natural mind which is empty, spacious and open) that is the protector. The sadhanas usually have a structure where the meditator visualizes him or herself as a particular protector. The meditator is reminded

again and again that his or her own nature is never separate from the protectors'. Some teachers further explain that in a way, these protectors are simply our own awareness and mindfulness. Because we are beings with both body and mind, it is easier in the beginning for us to focus on some being with a form - the various protectors. By meditating on their enlightened form - the various attributes and ornaments (these are related to different enlightened qualities and activities), one is to actualize these same enlightened qualities in oneself. In a sense, we can say that the protectors are our own awareness and mindfulness appearing in enlightened forms. With right awareness and mindfulness, we will be able to relate to things as they truly are (the wisdom aspect) and carry out the bodhisattva activities (the compassionate aspect). Therefore, the effectiveness of these protectors are directly related to our own level of awareness and mindfulness. I have also heard another teacher explaining that the law of karma is the real protector. Here, he means that if one were to truly understand cause and effect, one will then abstain from performing any negative actions but instead only cultivate good.

Perhaps on a more advance level, the Dharma-protectors are related to different forms and levels of energies. These energies are said to be latent in us. By relating to a particular protector, one learns how to channel up a particular energy and to deal with it in an enlightened way. Because energy is simply energy (with negative and positive potentials), there is always a chance of not knowing how to deal with a certain energy that has been aroused through practice. Or perhaps the means of arousing that energy is misused. This is when it is believed that negative effects will occur. This effect might not only affect the practitioner himself but might include other as well. Therefore, some teachers are extremely cautious when it comes to protector practices. In traditional language, protector's practice is something that one does only if one is certain that one can fulfill all the commitments (samaya or damtshig) related to that practice. Unlike practices like Chenrezig meditation or Tara, it is said that when the protector practice is done wrongly or is not done consistently, the protectors will get extremely "wrathful." These protectors are

guardians of the different practices. It is also said that protectors are there to make sure that the purity of the lineage is protected. And to do that, they guard the practices of the practitioners. It is not uncommon to hear people saying that when they became lazy in their practice or got distracted, something mysterious or supernatural happened that pulled them back into the Path again! And devout Tibetans will straightaway acknowledge the protectors for fulfilling their duties. There are also stories of protectors who guard termas - hidden "treasures" (teachings, ritual objects etc, that have supposedly been hidden by masters like Padmasambhava to be retrived in latter days to benefit people). Some of these protectors are even believed to fiecely guard these termas so that if the wrong people get these termas, they might be destroyed or the termas will simply vanish. These protectors are usually not Dharma-protectors but some worldly protectors.

Therefore, on the relative level, these protectors are treated like independent beings who have pledged to protect the Dharma (but since the ultimate and relative can never be taken as distinct, one is always reminded of the ultimate protector - one's own natural mind). Different lineages, teachers and practices have different special protectors. For example, Palden Lhamo and Dharmaraja is particularly associated with the Gelugpas. For the Kagyupas, Mahakala is especially significant. Different aspects of Mahakala (two-armed, four-armed, six-armed, female aspects) are practised by the Sakyas, Gelugs, Kagyus and Nyingmas. In the Drikung-Kagyu (one of the major sects in the Kagyu school), Achi Chokyi Drolma is a protector intimately related to members of this lineage. Milarepa himself is related to the five protector goddesses of Tibet - known as the Tseringmas. Among the Nyingmapas, Ekazati, Rahula and Dorje Lekpa are protectors very closely related to Dzog-chen. The famous deity of the Nechung oracle is the personal protector of the Dalai Lamas. Various elaborate rituals and sadhanas are performed to these protectors in the lives of practitioners. There are certain monasteries that have protector practices carried out 24 hours a day for 365 days a year. If I am not mistaken, there are a group of monks specially charged with the task of performing protector practices for the welfare of His Holiness the Dalai Lama in

particular, and the live of the Dharma in general.

So... if I have not totally confused my readers, I hope some of you will at least get a faint idea of what protectors are. If there is anyone out there that have further knowledge and experience that can be shared, do contribute! Call me a conservative, but part of the problem with trying to explain protector practice is that I am not sure what I should write and what I shouldn't. IMHO, protectors can be easily misunderstood. They can be easily seen as spiritual policeman that are out there to get you if you misbehave. And lots of supersitions can come up from this kind of understanding - this is the last thing that I am trying to do. If I have to summarize the significance of protectors very briefly, in say one or two sentences, the following will be it:

"Protectors, like other Buddhas and dieties related to one's practice, should NEVER be seen as separate from one's natural mind, one's rigpa. And to be mindful at all times of cause and effect is perhaps the most direct protector one can get."

Sarvam mangalam,

Hun Lye

note: all personal e-mail can be sent to the following address:

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PROTECTION THROUGH SATIPATTHANA

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by

Nyanaponika Thera

BODHI LEAVES NO. 34

BUDDHIST PUBLICATION SOCIETY KANDY, SRI LANKA

Buddhist Publication Society P.O. Box 61 54, Sangharaja Mawatha, Kandy, Sri Lanka

First published 1967 Revised second edition 1990

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Transcribed by Steven McPeak. Formatted by John Bullitt.

Protection Through Satipatthana

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Once the Buddha told his monks the following story (Satipatthana Samyutta, No. 19):

There was once a pair of jugglers who performed their acrobatic feats on a bamboo pole. One day the master said to his apprentice: "Now get on my shoulders and climb up the bamboo pole." When the apprentice had done so, the master said: "Now protect me well and I shall protect you! By protecting and watching each other in that way, we shall be able to show our skill, make a good profit and safely get down from the bamboo pole." But the apprentice said: "Not so, master! You, O master, should protect yourself, and I too shall protect myself. Thus self-protected and self-guarded we shall safely do our feats."

This is the right way," said the Blessed One and spoke further as follows:

"It is just as the apprentice said: 'I shall protect myself'--in that way the foundations of mindfulness (satipatthana) should be practised. 'I shall protect others'--in that way the foundations of mindfulness should be practised. Protecting oneself, one protects others; protecting others, one protects oneself.

"And how does one, in protecting oneself, protect others? By the repeated and frequent practice of meditation (asevanaya bhavanaya bahulikammena).

"And how does one, in protecting others, protect oneself? By patience and forbearance, by a non-violent and harmless life, by loving kindness and compassion."

This sutta belongs to the considerable number of important and eminently practical teachings of the Buddha which are still hidden like buried treasure, unknown and unused. Yet this text has an important message for us, and the fact that it is stamped with the royal seal of satipatthana gives it an additional claim to our attention.

Individual and Society

The sutta deals with the relations between ourselves and our fellow beings, between individual and society. It sums up in a succinct way the Buddhist attitude to the problems of individual and social ethics, of egoism and altruism. The gist of it is contained in those two concise sentences:

> "Protecting oneself, one protects others."
> (Attanam rakkhanto param rakkhati.)
>
> "Protecting others, one protects oneself." (Param rakkhanto attanam rakkhati.)

These two sentences are supplementary and should not be taken or quoted separately. Nowadays, when social service is so greatly stressed, people may be tempted to support their ideas by quoting only the second sentence. But any such one-sided quotation would misrepresent the Buddha's standpoint. It has to be remembered that in our story the Buddha expressly approved the words of the apprentice, that one has first to watch carefully one's own steps if one wishes to protect others from harm. He who himself is sunk in the mud cannot help others out of it. In that sense, self-protection forms the indispensable basis for the protection and help given to others. But self-protection is not selfish protection. It is self-control, ethical and spiritual self-development.

There are some great truths which are so comprehensive and profound that they seem to have an ever-expanding range of significance that grows with one's own range of understanding and practising them. Such truths are applicable on various levels of understanding, and are valid in various contexts of our life. After reaching the first or second level, one will be surprised that again and again new vistas open themselves to our understanding, illumined by that same truth. This also holds for the great twin truths of our

text which we shall consider now in some detail.

"Protecting oneself, one protects others"--the truth of this statement begins at a very simple and practical level. This first material level of the truth is so self-evident that we need say no more than a few words about it. It is obvious that the protection of our own health will go far in protecting the health of others in our environment, especially where contagious diseases are concerned. Caution and circumspection in all our doings and movements will protect others from the harm that may come to them through our carelessness and negligence. By careful driving, abstention from alcohol, self-restraint in situations that might lead to violence--in all these and many other ways we shall protect others by protecting ourselves.

The Ethical Level

We come now to the ethical level of that truth. Moral self-protection will safeguard others, individuals and society, against our own unrestrained passions and selfish impulses. If we permit the "three roots" of evil--greed, hate and delusion--to take a firm hold in our hearts, then their outgrowths will spread far and wide like a jungle creeper, suffocating much healthy and noble growth all around. But if we protect ourselves against these three roots, our fellow beings too will be safe. They will be safe from our reckless greed for possessions and power, from our unrestrained lust and sensuality, from our envy and jealousy; safe from the disruptive consequences of our hate and enmity which may be destructive or even murderous; safe from the outbursts of our anger and from the resulting atmosphere of antagonism and conflict which may make life unbearable for them.

The harmful effects our greed and hate have upon others are not limited to the times when they become passive objects or victims of our hate, or when their possessions become the object of our greed. Both greed and hate have an infectious power which vastly multiplies

their evil effects. If we ourselves think of nothing else than to crave and to grasp, to acquire and possess, to hold and to cling, then we may rouse or strengthen these possessive instincts in others. Our bad conduct may become the standard of behaviour for those around us--for our children, our friends, our colleagues. Our own conduct may induce others to join us in the common satisfaction of rapacious desires; or we may arouse in them feelings of resentment and competitiveness. If we are full of sensuality, we may also kindle the fire of lust in them. Our own hate may provoke them to hate and vengeance. We may also ally ourselves with others or instigate them to common acts of hate and enmity. Greed and hate are, indeed, like contagious diseases. If we protect ourselves against these evil infections, we shall to some extent at least also protect others.

Protection through Wisdom

As to the third root of evil, delusion or ignorance we know very well how much harm may be done to others through the stupidity, thoughtlessness, prejudices, illusions and delusions of a single person.

Without wisdom and knowledge, attempts to protect oneself and others will usually fail. One will see the danger only when it is too late, one will not make provision for the future; one will not know the right and effective means of protection and help. Therefore, self-protection through wisdom and knowledge is of the greatest importance. By acquiring true wisdom and knowledge, we shall protect others from the harmful consequences of our own ignorance, prejudices, infectious fanaticism and delusions. History shows us that great and destructive mass delusions have often been kindled by a single individual or a small number of people. Self-protection through wisdom and knowledge will protect others from the pernicious effect of such influences.

We have briefly indicated how our own private life may have a

strong impact on the lives of others. If we leave unresolved the actual or potential sources of social evil within ourselves, our external social activity will be either futile or markedly incomplete. Therefore, if we are moved by a spirit of social responsibility, we must not shirk the hard task of moral and spiritual self-development. Preoccupation with social activities must not be made an excuse or escape from the first duty, to tidy up one's own house first.

On the other hand, he who earnestly devotes himself to moral self-improvement and spiritual self-development will be a strong and active force for good in the world, even if he does not engage in any external social service. His silent example alone will give help and encouragement to many, by showing that the ideals of a selfless and harmless life can actually be lived and are not only topics of sermons.

The Meditative Level

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We proceed now to the next higher level in the interpretation of our text. It is expressed in the following words of the sutta: "And how does one, by protecting oneself, protect others? By the repeated and frequent practice of meditation." Moral self-protection will lack stability as long as it remains a rigid discipline enforced after a struggle of motives and against conflicting habits of thought and behaviour. Passionate desires and egotistic tendencies may grow in intensity if one tries to silence them by sheer force of will. Even if one temporarily succeeds in suppressing passionate or egotistic impulses, the unresolved inner conflict will impede one's moral and spiritual progress and warp one's character. Furthermore, inner disharmony caused by an enforced suppression of impulses will seek an outlet in external behaviour. It may make the individual irritable, resentful, domineering and aggressive towards others. Thus harm may come to oneself as well as to others by a wrong method of self-protection. Only when moral self-protection has become a %spontaneous% function, when it comes as naturally as the protective
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closing of the eyelid against dust--only then will our moral stature provide real protection and safety for ourselves and others. This naturalness of moral conduct does not come to us as a gift from heaven. It has to be acquired by repeated practice and cultivation. Therefore our sutta says that it is by repeated practice that self-protection becomes strong enough to protect others too.

But if that repeated practice of the good takes place only on the practical, emotional and intellectual levels, its roots will not be firm and deep enough. Such repeated practice must also extend to the level of meditative cultivation. By meditation, the practical, emotional and intellectual motives of moral and spiritual self-protection will become our personal property which cannot easily be lost again. Therefore our sutta speaks here of bhavana, the meditative development of the mind in its widest sense. This is the highest form of protection which our world can bestow. He who has developed his mind by meditation lives in peace with himself and the world. From him no harm or violence will issue. The peace and purity which he radiates will have an inspiring, uplifting power and will be a blessing to the world. He will be a positive factor in society, even if he lives in seclusion and silence. When understanding for, and recognition of, the social value of a meditative life ceases in a nation, it will be one of the first symptoms of spiritual deterioration.

Protection of Others

We have now to consider the second part of the Buddha's utterance, a necessary complement to the first: "Protecting others one protects oneself. And how? By patience and forbearance, by a non-violent and harmless life, by loving-kindness and compassion (khantiya avihimsaya mettataya anuddayataya)."

He whose relation to his fellow-beings is governed by these principles will protect himself better than he could with physical

strength or with any mighty weapon. He who is patient and forbearing will avoid conflicts and quarrels, and will make friends of those for whom he has shown a patient understanding. He who does not resort to force or coercion will, under normal conditions, rarely become an object of violence himself as he provokes no violence from others. And if he should encounter violence, he will bring it to an early end as he will not perpetuate hostility through vengeance. He who has love and compassion for all beings, and is free of enmity, will conquer the ill-will of others and disarm the violent and brutal. A compassionate heart is the refuge of the whole world.

We shall now better understand how those two complementary sentences of our text harmonize. Self-protection is the indispensable basis. But true self-protection is possible only if it does not conflict with the protection of others; for one who seeks self-protection at the expense of others will defile as well as endanger himself. On the other hand, protection of others must not conflict with the four principles of patience, non-violence, loving-kindness and compassion; it also must not interfere with their free spiritual development as it does in the case of various totalitarian doctrines. Thus in the Buddhist conception of self-protection all selfishness is excluded, and in the protection of others violence and interference have no place.

Self-protection and protection of others correspond to the great twin virtues of Buddhism, wisdom and compassion. Right self-protection is the expression of wisdom, right protection of others the expression of compassion. Wisdom and compassion, being the primary elements of Bodhi or Enlightenment, have found their highest perfection in the Fully Enlightened One, the Buddha. The insistence on their harmonious development is a characteristic feature of the entire Dhamma. We meet them in the four sublime states (brahmavihara), where equanimity corresponds to wisdom and self-protection, while loving-kindness, compassion and sympathetic joy correspond to compassion and the protection of others.

These two great principles of self-protection and protection of others are of equal importance to both individual and social ethics

and bring the ends of both into harmony. Their beneficial impact, however, does not stop at the ethical level, but leads the individual upwards to the highest realisation of the Dhamma, while at the same time providing a firm foundation for the welfare of society.

It is the writer's belief that the understanding of those two great principles of self-protection and protection of others, as manifesting the twin virtues of wisdom and compassion, is of vital importance to Buddhist education, for young and old alike. They are the cornerstones of character building and deserve a central place in the present world wide endeavour for a Buddhist revival.

"I shall protect others"--thus should we establish our mindfulness, and guided by it devote ourselves to the practice of meditation, for the sake of our own liberation.

"I shall protect others"--thus should we establish our mindfulness, and guided by it regulate our conduct by patience, harmlessness, loving-kindness and compassion, for the welfare and happiness of many.

The hoisting of flags to ensure good fortune is one of the many customs within the nomadic communities of Tibet that have changed very little for several thousand years. However, the meaning of this ritual has gradually evolved from being of militaristic to religious significance.

That the original use of flags in Tibet was militaristic is illustrated by the term Ru-dar or banner. Ru refers to gathering of nomads before moving on together to fresh pastures and thus, in an archaic sense this assembly referred to a kind of army. The banners (ru-dar) found in ancient literature were military flags. The flying of flags began to acquire religious significance in the Bon tradition and it may be observed that the actual design of the flags also gradually changed. In the corners of some of these flags were images of a tiger, a snow lion, a garuda, and a dragon, and in the center was a horse, around which was written a Bon mantra and a line which read, "May the horse of good fortune run fast and increase the power of life, influence, fortune, wealth, health, and so forth."

This writing of mantras on cloth to produce a flag of religious significance can be traced to the immaculate g.Yung-drung-gtsang-ma-zhang-zhung, a collection of Bonpo teachings, which say that when a mantra is wrapped in five colored silk and placed high in the mountains, it will provide whoever sees it with the good fortune to become enlightened. If you attach a mantra wrapped in this way to the top of a victory banner and pray to it, worship it, and make precious offerings to it, then, according to tradition, you will accomplish all your goals. The meaning of this Bon mantra needs further investigation.

The protective power of mantras is illustrated by the following story. When Buddha was in the Thirty-third realm of the gods, seated on a flat stone, as white as his clothes, Indra, king of the Gods, came and prostrated before him. Indra explained that he and the gods of the Thirty-third realm had suffered a great defeat at the hands of Vemchitra, the king of the anti-gods, and he asked Buddha what he should do. Buddha told him to memorize the mantra contained in the prayer Ornament at the Crest of the Victory Banner. Buddha explained that he had received this mantra from the Tathagata known as Irrepressible and had himself taught it to many disciples. He said that since the time that he learned the mantra he could not remember even a

moment when he felt fear or terror, so he told Indra to carry this mantra into battle to ensure victory.

Great masters have written ritual texts praising the Dra-lha, a deity who helps in overcoming obstacles and enemies, and the hoisting of Dra-lha flags is meant to cause the Dharma to flourish and to promote the welfare of all sentient beings, especially those who engage in these rituals. in an old Dra-lha story, the gods were enjoying the fruits of the wish-fulfilling tree, which grew in the valley of Mt. Meru. As the tree was rooted in the realm of the anti-gods, they claimed that the fruit was also theirs, and a battle ensued. Indra went to Vajrapani and asked him for assistance. Vajrapani told Indra to invite the brothers of Dra-lha and to ask for their help. Nine weapons and nine deities then appeared from the great ocean. Through the worship of these deities Indra was able to defeat the anti-gods and achieve victory.

There are many types of Tibetan flags, for example the dar-ding, a long string of flags flown horizontally between trees or buildings, and the dar-chen, a narrow flag which is flown from a pole.

Tibetan prayer flags can be of any of these 5 colors, blue, white, red, green, and yellow, which symbolize the sky, clouds, fire, water, and earth respectively. If we relate these colors to the physical elements then the blue symbolizes water, green symbolizes wood, red fire, and white iron. There is also a tradition of flying flags which represent the elements of your own body.

Flags are flown on auspicious days such as Sunday, Monday, Wednesday, Thursday, Friday, and when the stars are in auspicious arrangements according to Tibetan almanac.

Flags are flown by families from all economic backgrounds, and they are flown on such important occasions as the third day of the Tibetan new year, marriages, and official functions. Flags are also hoisted in the event of interferences, or illness, in order to avert further misfortunes.

In some parts of Tibet, during the wedding ceremony, the guests gather on the roof of the grooms house and preform a ritual in which the bride touches the prayer flags. These flags are then hoisted on the

building housing the protectors near the site for making incense offerings, and from that moment the bride becomes a member of her new family. After the first year of marriage the bride returns to her home and again preforms the same ceremony and in so doing she separates herself from her original family.

Flags are used as protection against harm when traveling. Before passengers enter a boat to cross a river, they preform a ceremony in which flags are attached to the horse shaped figurehead at the bow of the boat. Prayers are said and incense and grain are offered to the gods. In this way they insure safe passage across the river.

Originally, flag ceremonies were intended to provide benefit in this life, but as they gradually became more imbued with religious meaning, they came to be associated with benefit in future lives and the achievement of spiritual as opposed to material success. Although the actual ceremonies and rituals have changed very little, the significance or content of the rituals has gradually evolved a spiritual element through a mixture of Bon and Buddhist symbolism.

(transcribed from "ME-LONG, The Newsletter of the Council for Religious and Cultural Affairs of H.H. the Dalai Lama, No. 7, December 1990)

Spontaneous Fulfilment of Wishes

-------- Prayer for a Swift Return ----------

O Gurus abiding in the ten directions' infinite realms,
Buddhas, bodhisattvas, shravakas, pratyekabuddhas and dharmapalas -
Pray oceanic sources of refuge generate the power of compassion
To grant siddhi of our desired wishes' fulfilment here and now!

With long familiar excellent wisdom's force flourishing.
And enthusiasm fully firm in accomplishing others' welfare,
Skilled in bearing Buddha's teachings aloft to the ten directions,
I pray at the feet of the Venerable Guru.

Protector, bearing witness for the conquerors and bodhisattvas,
You are determined always to fulfil the welfare of others;
Yet your having left me and other faithful disciples
To enter the peaceful sphere torments us so!

But since it is never possible that great beings
At any time waver from achieving others' welfare
For trainees of this realm born from your speech -
May you swiftly show the young excellent face of your rebirth!

Scholary, moral and kind, with teaching, debate and composition,
Masterfully spreading the essence of sutra and tantra to the ten directions
As Buddha's supreme representative for the teachings -
May the bright smiling young moon of your re-emanation quickly come!

COLOPHON: This prayer for the swift return of the great spiritual guide of Ganden Jangste Monastery's Gowo College, Geshe Kenrab Tobgye, whose supreme form has passed to peace, was requested on behalf of all his dharma centres, Gowo College of Ganden Jangste, and Losang Donden of the Tseten Norbu household, together with offerings.

Geshe Nyima Gyeltsen composed it based on prayers for swift return

composed by His Holiness the Fourteenth Dalia Lama

Translated from Tibetan by David Molk - December 13, 1993

PURE REALM BUDDHISM CONFERENCE~~~

very basis of Buddhist practice, leading him to find liberation through the Pure Realm teach
is of fundamental importance to Western practitioners, given the newness of Buddhism
We, too, have the tendency to disassociate between metaphysical schemes and the actual
but heightens our anxiety. Andwe absurdly seek illusions cast by scriptures and our o
believe, rather than understanding that we must first look within to understand who see
spiritual rewards. Like Honen, we must reach that point of desperation, tread that dark nig
soul, suffer that disillusionment by means of which we may find a spiritual awakening bringi
hearts.Pure Realm Buddhism is chiefly represented outside of the Far East by the Nishi H
subsect of Japan. With more than ten million adherents in Japan, Nishi Honganji kyodans (
as the Hompa Honganji Mission of Hawaii (38 temples),the Buddhist Churches of Ame
the Buddhist Churches ofCanada (16 temples) and the Brasil Kyodan (51 temples). Ado
movements are found in both Mexico and scattered throughout Europe. Higashi Hongan
subsect, has 4 temples in the continental U.S.A., and others in Hawaii. The Jodo sect has
Hawaiian temple.The Pure Realm Mythic ImagePure Realm is rooted in the career of a myth
story is "unimaginable" when compared to life as we know it. Eons ago an individual becar
bodhisattva Dharmakara (J., Hozo Bosatsu). Like all neophyte bodhisattvas, he made
necessary vows or commitments to achieve all abilities and qualities required to becomi
moreover, he also made vows that were original to his own perception of what a Buddha
Since the essence of attaining Buddhahood lies in perfecting ways of leading all sentien
spiritual awakening, one of the original vows Hozo made declared that upon his becoming
whosincerely and wholeheartedly call out to him will be spiritually reborn in his realm of
enlightenment. After unimaginably long eons of practice,Hozo became Amida Butsu (Sk
Buddha). Thus to become spiritually reborn, all we must do is call on Amida by saying
Butsu".Unfortunately mythic expression of spiritual reality is often taken literally, thereby
missing the symbolic embodiment of truth. Pure Land easilylends itself to docetism, the vie
are cosmic Buddhas living inother worlds who answer mankind's prayers and intercede
ofthe world by magical means. Such an approach externalizes spiritual responsibility
idea that "somebody will do it for me". Others look for miraculous events and signs of
manifestations of Buddhas and masters from other dimensions. Pure Realm history has
of such docetic misinterpretation, while standard English presentations of Pure Realm
with a statement of the mythic expression and offer a theology which does not clarify the
soteriological truths embodied in it.Volumes abound on the Shin teaching of Pure Realm; m
leftovers from 19th century misunderstandings of Pure Realm metaphor and its term
The following characterization of Shin is not in its conventional language of presentation
it is an explanation rooted in an 800 year old tradition with consideration for the mode of exp
that is part of the emergent Western Buddhism. My interests do notlie with orthodoxy for i
my allegiance lies with the spirit of free expression and interpretation exemplified by our f
Shinran Shonin. Accordingly, the following characterization of Shin soteriology is an ex

for those of us of the emergent Western Buddhist tradition. Pure Realm SoteriologyPure R
Zen, is exclusively oriented toward the Buddha's enlightenment. Thus both are sometimes
"Dharmakaya Buddhism" because they orient the practitioner directly to the attitude of
(J., nembutsu, Skt. buddhanusmrti) rather than rites, rituals and activities pursued to earn
extraordinary abilities. However for Pure Realm, Amida is the sole object for cultivating relig
awareness, as Shakyamuni Buddha is for Zen. In Zen students the experience of religiou
is termed kensho, while in Pure Realm it is called shinjin. There is one crucial experien
life of every Buddhist; that experience indicates that the truth of the Buddha's teaching is
philosophical or theological, but experiential. Generally Mahayana calls that crucial mome
arising of bodhicitta (bodhi-attitude)". The notion of attitude is fundamental to underst
that experience, but for decades citta and its Sino-Japanese equivalents have been ren
as"mind". Mind is a superfluous term to the process orientation of Buddhist soteriology, sin
practice makes us aware of the fluctuating stream of consciousness that we mistake for a
implies that psychologically we amount to a number of conditioned dispositional tendencie
polar opposite of our attitude is that of those who have awakened to a fuller and enriched
understanding of life. Bodhicitta is the "mystical" experience that transforms speculation
understanding, for until we have a living experience of the attitude of enlightenmen
discussion of it might be called gossip. For that reason Pure Realm advocates shinjin as the
basis of knowing anything of spiritual potency.With shinjin we have known with absolute ce
the claims of Pure Realm are true and real. In that sense alone is faith born. However, S
continues to be badly translated as either "faith" or "faith-mind". The connotation of faith
Western culture means the opposite of this sense of faith, for we take something on faith un
certainty, while Pure Realm says faith is certainty! That turning point establishes a rebirth
understanding; and we acquire several new insights. Weknow that:1. We have experien
rebirth;2. We have momentarily experience the Buddha's attitude;3. We are not enlighte
The Buddha attitude exists;5. Our ultimate freedom lies in the Buddha attitude;6. We must w
rely on the Buddha attitude;7. We cannot cause the Buddha attitude to arise---thatremains o
power;8. Gratitude and thanksgiving naturally arise from ourhearts for having received this
experience.Buddhism is said to be a practice. Some hold that practices are what cause the
to arise; that is, practices cause Buddha attitude as a result or outcome. However, that sin
Buddhism! Practice makes uscritically aware of the habitual, self-centered nature of o
and emotional attitude toward life. To make a Buddha, we have to realistically understand
material that we start with---ourselves. And that raw material turns out to be different than w
imaginedit to be. We find the meaning of the three poisons in our own attitude;even the
for enlightenment is self-centered, not compassionate and wise. Pure Realm calls self-cen
jiriki as the polar opposite of tariki, a centeredness that is other than myself. Tariki is the
attitude ofBuddha. The jiriki-tariki relationship is dynamic, and makes us aware of howimpo
we are in contrast to the unimaginable (for us) wisdom andcompassion of the Buddha atti

reminded that by sincerely and wholeheartedly calling namu amida butsu, the Buddha attitu
momentarily come to us. It would seem that jiriki can manipulate tariki. Notso! We have to
point of desperation within our realm of self-seeking; we have to realize that we cannot do
Try as we might, we cannot become Buddha, we cannot become other than we are. The B
patiently awaits that recognition on our part; once it's there, we are embraced by illuminati
are accepted just as we are. We know at precisely that moment that even the urge to call
Buddhahas been the working of the Buddha within us. Amida Butsu does not exist until th
surrender.Pure Realm Buddhism is called the "nembutsu way". While there is considera
concerning nembutsu practice, nembutsu is generally identified with the expression "namu
Literally, the Chinese characters for nembutsu mean "attitude" (nen) and "enlightenment"
(butsu,Buddha). Pure Realm insists that all and everything constituting the enlightenment
represented in his name and title (name=amida, title=butsu) pronounced as namu amid
Indian Buddhistorigins of this notion may well be tied to magical thinking, or may have bee
soteriological insight. We cannot know. In any event, nembutsu can be a very confusing co
has multiple meanings and uses. Fundamentally, however, nembutsu is synonymous with
Buddhas' enlightenment, while its expression as namu amida butsu celebrates the existenc
gained from personal experience.Honen and Shinran seem to differ remarkably regarding
of chanting nembutsu, which is the most common practice encountered in Pure Realm.
shinjin as central to liberation, and at the same time urged that we continue to recite
nembutsu. This position resulted in great controversy, both in his times and later. For m
continued utterance of the nembutsu seemed an additional requirement beyond shinjin its
not Honen's position. Rather he advocated that one should say the nembutsu as often as
a firm, wholehearted trust in the power of Amida in every utterance. Shinran's diligent prac
Honen's notion led him to realize that nearly every actwe perform is rooted in the jiriki a
thus bringing wholehearted, sincere trust to each utterance is nearly impossible. From th
ofhis religious awareness, Shinran pointed out that our first utterance of nembutsu, which
shinjin, makes spiritual rebirth certain; henceforth, recitation need only come from one's de
gratitude and joy for having had the experience of shinjin. Shinran viewed continued utter
nembutsu as a natural response to that powerful spiritual experience of certainty and re
the nembutsu way is called the lifeof gratitude.Shinran's soteriology is rather simple once y
the point of it. On the other hand, it offers no concrete notion of how one might live it. Ov
800 years of Shin tradition, numerous individuals have experienced shinjin. In some cases
spontaneity of an unpretentious, uncalculating individual marked with genuine gratitude so v
thenembutsu way that he or she is called a myokonin by others. Recorded informatio
emphasizes both gratitude and the "come as you are" calling of Amida. These are people
lives, but they are not regarded as saints. The extraordinary shines through their ordinarin
spontaneity, and their unconventional behavior. That does not mean that they are well lik
Myokonin are who they are, without embarrassment or conniving. Most of all, they are vivid

wonderfully alive with an irrepressible sense of wonder and joy. Their stories read much l
Zen and Tantric adepts. For them, this veryworld is a Buddha-realm of awakening.* Ken C
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padamaÃ±jarÄ« á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

niruttikÄ• yodadhipÄ• ragaá¹ƒ jinaá¹ƒ,

visuddhadhammaÃ±ca gaá¹‡aá¹ƒ anuttaraá¹ƒ.

tidhÄ• namitvÄ• padamaÃ±jarÄ« mayÄ• ,

karÄ«yato bÄ• lakabuddhivuddhiyÄ• ti ||

atha akÄ• rantapulliá¹…go buddhasaddo vuccate.

buddho devamanussÄ• naá¹ƒ dhammaá¹ƒ desesi

buddhÄ• devamanussÄ• naá¹ƒ dhammaá¹ƒ adesiá¹ƒsu

bho buddha tvampikho maá¹ƒ pÄ• laya

bho buddhÄ• tumhepi kho maá¹ƒ pÄ• letha.

buddhaá¹ƒ bhagavantaá¹ƒ sakkaccaá¹ƒ vandÄ• mahaá¹ƒ

buddhe bhagavante sakkaccaá¹ƒ vandÄ• ma mayaá¹ƒ

buddhena bhagavatÄ• dhammo desÄ«yate

buddhehi bhagavantehi dhammo desito

buddhena bhagavatÄ• mahÄ• jano sucarati

buddhehi bhagavantehi sivapadaá¹ƒ yanti

buddhassa bhagavato pupphaá¹ƒ yajati

buddhÄ• naá¹ƒ bhagavataá¹ƒ pupphÄ• ni yajati

buddhÄ• bhagavatÄ• sivapadaá¹ƒ labheyya

buddhehi bhagavantehi pabhÄ• niccharati

buddhassa bhagavato iddhi kiá¹ƒ na kare

buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ iddhipÄ• á¹-ihÄ• riyÄ• ni

buddhe bhagavante mahÄ• jano pasÄ«dati.

buddhesu bhagavantesu manaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti paá¹-hamo pÄ• á¹-ho.

akÄ• rantapulliá¹…go attasaddo vuccate.

attÄ• saá¹ƒsÄ• radukkhaá¹ƒ pÄ• puá¹‡Ä• ti

attÄ• no sukhadukkhaá¹ƒ pÄ• puá¹‡anti

bho atta sukhadukkhaá¹ƒ anubhosi

bho attano sukhadukkhaá¹ƒ anubhotha

attÄ• naá¹ƒ passati buddho bhagavÄ•

attÄ• no á¹ƒ0.0002 passati sammÄ• sambuddho

attanÄ• sukhadukkhaá¹ƒ anubhuttaá¹ƒ

attanehi kammaphalaá¹ƒ anubhuttaá¹ƒ

attanÄ• saá¹ƒsÄ• rasukhaá¹ƒ nÄ• ma natthi

attanehi bhavasukhaá¹ƒ nÄ• ma natthi

attano attÄ• va patiá¹-á¹-hÄ• siyÄ•

attÄ• naá¹ƒ kammameva patiá¹-á¹-hÄ• siyÄ•

attanÄ• pi mahabbhayaá¹ƒ uppajjati

attanehi mahabbhayÄ• ni jÄ• yanti

attano mÄ• tÄ• pitaro honti

attÄ• naá¹ƒ paÃ±cagatiyo honti

attani sabbaá¹ƒ balaá¹ƒ harati rogo

attanesu sabbaá¹ƒ balaá¹ƒ haranti rogÄ• .

iti dutiyo pÄ• á¹-ho.

akÄ• ranta pulliá¹…go rÄ• jasaddo vuccate.

rÄ• jÄ• pi mahÄ• janaá¹ƒ toseti

rÄ• jÄ• no mahÄ• janaá¹ƒ tosenti

bho rÄ• jÄ• mahÄ• janaá¹ƒ pÄ• laya

bho rÄ• jÄ• no mahÄ• janaá¹ƒ pÄ• letha

rÄ• jÄ• naá¹ƒ passati mahÄ• jano

rÄ• jÄ• no passanti mahÄ• janÄ•

raÃ±Ã±Ä• kÄ• rÄ«yate mahÄ• pÄ• sÄ• do

rÄ• jÅ«hi kÄ• rÄ• pitÄ• mahÄ• vihÄ• rÄ•

raÃ±Ã±Ä• mahÄ• jano sukhaá¹ƒ carati

rÄ• jÅ«hÄ« mahÄ• janÄ• sukhaá¹ƒ caranti

raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• raá¹ƒ deti mahÄ• jano

rÄ• jÅ«naá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ denti mahÄ• janÄ•

raÃ±Ã±Ä• mahabbhayaá¹ƒ uppajjati

rÄ• jÅ«hi mahabbhayÄ• ni uppajjanti

raÃ±Ã±o vappamaá¹…galaá¹ƒ hoti

rÄ• jÅ«naá¹ƒ sabbÄ• bharaá¹‡Ä• ni honti

raÃ±Ã±e mahÄ• jano pana pasÄ«dati

rÄ• jusu mahÄ• janÄ• pana pasÄ«danti.

iti tatiyo pÄ• á¹-ho.

akÄ• rantapulliá¹…go guá¹‡avattusaddo vuccate.

guá¹‡avÄ• puriso sundaraá¹ƒ nibbÄ• á¹‡aá¹ƒ gato

guá¹‡avanto á¹ƒ0.0003 purisÄ• sundaraá¹ƒ nibbÄ• á¹‡aá¹ƒ gatÄ•

bho guá¹‡avaá¹ƒ purisa tvampi dÄ• naá¹ƒ dehi

bho guá¹‡avanto purisÄ• tumhe dÄ• naá¹ƒ detha

guá¹‡avantaá¹ƒ purisaá¹ƒ dhammaá¹ƒ bodheti Ä• cariyo

guá¹‡avante purise dhammaá¹ƒ pÄ• á¹-hayati Ä• cariyo

guá¹‡avantena purisena kÄ• rito vihÄ• ro

guá¹‡avantehi purisehi kÄ• ritÄ• vihÄ• rÄ•

guá¹‡avantena purisena loko sucarati

guá¹‡avantehi purisehi lokÄ• sucaranti

guá¹‡avato purisassa sakkÄ• raá¹ƒ karoti

guá¹‡avataá¹ƒ purisÄ• naá¹ƒ sakkÄ• raá¹ƒ karonti

guá¹‡avatÄ• purisasmÄ• bhayaá¹ƒ nÅ«ppajjati

guá¹‡avantehi purisehi bhayÄ• ni nÅ«ppajjanti

guá¹‡avato purisassa kittisaddo aá¹…guggacchati

guá¹‡avataá¹ƒ purisÄ• naá¹ƒ guá¹‡aghoso hoti

guá¹‡avante purise me ramati mato

guá¹‡avantesu purisesu sappuriso pasÄ«dati.

iti catuttho pÄ• á¹-ho.

akÄ• rantapulliá¹…go gacchantasaddo vuccate.

gacchaá¹ƒ yaÃ±Ã±adatto purisaá¹ƒ bhÄ• raá¹ƒ hÄ• rayati

gacchantÄ• yaÃ±Ã±adattÄ• purisaá¹ƒ kammaá¹ƒ kÄ• rayanti

bho gacchaá¹ƒ yaÃ±Ã±adatta tvaá¹ƒ maá¹ƒ pÄ• laya

bho gacchantÄ• yaÃ±Ã±adattÄ• maá¹ƒ pÄ• letha

gacchantaá¹ƒ yaÃ±Ã±adattaá¹ƒ kambalaá¹ƒyÄ• cayati dvijo

gacchante yaÃ±Ã±adatte kambalaá¹ƒ yÄ• cayati dvijo

gacchatÄ• yaÃ±Ã±adattena rukkho pupphÄ• ni avacÄ«yate

gacchantehi yaÃ±Ã±adattehi rukkho pupphÄ• ni avacito

gacchatÄ• yaÃ±Ã±adattena koci maggaá¹ƒ jÄ• nÄ• ti

gacchantehi yaÃ±Ã±adattehi kecimaggaá¹ƒ jÄ• nanti

gacchato yaÃ±Ã±adattassa chattaá¹ƒ dhÄ• rayate

gacchataá¹ƒ yaÃ±Ã±adattÄ• naá¹ƒ chattÄ• ni dhÄ• rayante

gacchatÄ• yaÃ±Ã±adattasmÄ• bhayaá¹ƒ nÅ«ppajjati

gacchantehi yaÃ±Ã±adattehi bhayÄ• ni nÅ«ppajjanti

gacchato yaÃ±Ã±adattassa chatto hoti

gacchataá¹ƒ yaÃ±Ã±adattÄ• naá¹ƒ Ä• bharaá¹‡Ä• ni honti

gacchante yaÃ±Ã±adatte koci pasÄ«dati

gacchantesu yaÃ±Ã±adattesu keci pasÄ«danti.

iti á¹ƒ0.0004 paÃ±camo pÄ• á¹-ho.

ikÄ• rantapulliá¹…go aggisaddo vuccate.

aggi pana kaá¹-á¹-hamaá¹…gÄ• raá¹ƒ karoti

aggayo kaá¹-á¹-hamaá¹…gÄ• raá¹ƒ karonti

bho aggi tvaá¹ƒ sÄ«taá¹ƒ vinodehi

bho aggÄ« tumhe sÄ«taá¹ƒ vinodetha

aggiá¹ƒ nibbÄ• peti yo koci

aggayo nibbÄ• penti ye keci

agginÄ• koci akÄ• ro daá¸• á¸• ho

aggÄ«hi keci agÄ• rÄ• daá¸• á¸• hÄ•

agginÄ• kiÃ±ci Ä• gÄ• raá¹ƒ jhÄ• peti

aggÄ«hi keci agÄ• re jhÄ• peti

aggino upÄ• dÄ• naá¹ƒ dadÄ• ti brÄ• hmaá¹‡o

aggÄ«naá¹ƒ upÄ• dÄ• naá¹ƒ dadanti brÄ• hmaá¹‡Ä•

agginÄ• dhÅ«mo apeti niccaá¹ƒ

aggÄ«hiâ€™ dhÅ«mÄ• pi apenti niccaá¹ƒ

aggino Ä• loko ca hoti

aggÄ«naá¹ƒ Ä• lokÄ• pi honti

aggimhi yo koci pasÄ«dati

aggÄ«su ye keci pasÄ«danti.

iti chaá¹-á¹-ho pÄ• á¹-ho.

ikÄ• rantapulliá¹…go Ä• disaddo vuccate.

Ä• di bandhÄ«yate samaggena saá¹…ghena

Ä• dayo bandhÄ«yante samaggehi bhikkhuhi

bho Ä• di tvaá¹ƒ dÄ«ghakÄ• laá¹ƒ pavattehi

bho Ä• dÄ« tumhe dÄ«ghakÄ• laá¹ƒ pavattetha

Ä• diá¹ƒ passati samaggo saá¹…gho ca

Ä• dayo passati bhikkhu saá¹…gho ca

Ä• dinÄ• parisuddhena pana bhÅ«yate

Ä• dÄ«hi parisuddhehi pana bhÅ«yate

Ä• dinÄ• samaggo saá¹…gho sucarati

Ä• dÄ«hi bhikkhu saá¹…gho sucarati

Ä• dino koci upakaraá¹‡aá¹ƒ deti

Ä• dÄ«naá¹ƒ keci upakaraá¹‡aá¹ƒ denti

Ä• dinÄ• samaggo saá¹…gho apeti

Ä• dÄ«hi bhikkhuâ€™ saá¹…gho apeti

Ä• dissa á¹ƒ0.0005 upakÄ• rikÄ• kho pana hoti

Ä• dÄ«naá¹ƒ upakÄ• rikÄ• yopi honti

Ä• dimhi samaggo saá¹…gho nisÄ«dati

Ä• dÄ«sÅ« bhikkhu saá¹…ghopi nisÄ«dati.

iti sattamo pÄ• á¹-ho.

Ä«kÄ• rantapulliá¹…go daá¹‡á¸• Ä«saddo vuccate.

daá¹‡á¸• Ä« purisopi daá¹‡á¸• aá¹ƒ chaá¸• á¸• etu

daá¹‡á¸• ino purisÄ• daá¹‡á¸• aá¹ƒ chaá¸• á¸• entu

bho daá¹‡á¸• Ä« purisa daá¹‡á¸• aá¹ƒ chaá¸• á¸• ehi

bho daá¹‡á¸• ino purisÄ• daá¹‡á¸• aá¹ƒ chaá¸• á¸• etha

daá¹‡á¸• iá¹ƒ purisaá¹ƒ kammaá¹ƒ kÄ• rayati puriso

daá¹‡á¸• Ä« purise kamme kÄ• renti purisÄ•

daá¹‡á¸• inÄ• purisena daá¹‡á¸• o chaá¸• á¸• Ä«yatu

daá¹‡á¸• Ä«hi purisehi daá¹‡á¸• Ä• chaá¸• á¸• Ä«yantu

daá¹‡á¸• inÄ• purisena puriso tiá¹-á¹-hati

daá¹‡á¸• Ä«hi purisehi purisÄ• tiá¹-á¹-hanti

daá¹‡á¸• ino purisassa cittaá¹ƒ na ruccati

daá¹‡á¸• Ä«naá¹ƒ purisÄ• naá¹ƒ cittaá¹ƒ na ruccati

daá¹‡á¸• inÄ• purisasmÄ• bhayaá¹ƒ uppajjati

daá¹‡á¸• Ä«hi purisehi bhayÄ• ni uppajjanti

daá¹‡á¸• ino purisassa pariggaho hoti

daá¹‡á¸• Ä«naá¹ƒ purisÄ• naá¹ƒ pariggahÄ• honti

daá¹‡á¸• ismiá¹ƒ purise cittaá¹ƒ na ramati

daá¹‡á¸• Ä«su purisesu ekacco nappasÄ«dati.

iti aá¹-á¹-hamo pÄ• á¹-ho.

ukÄ• rantapulliá¹…go bhikkhusaddo vuccate.

bhikkhu mahÄ• rÄ• jÄ• naá¹ƒ dhammaá¹ƒ bhaá¹‡ati

bhikkhÅ« mahÄ• rÄ• jÄ• naá¹ƒ dhammaá¹ƒ bhaá¹‡anti

bho bhikkhu paá¹‡Ä«taá¹ƒ dhammaá¹ƒ desehi

bho bhikkhÅ« paá¹‡Ä«taá¹ƒ dhammaá¹ƒ desetha

bhikkhuá¹ƒ sakkaccaá¹ƒ paá¹‡amÄ• mahaá¹ƒ

bhikkhÅ« sakkaccaá¹ƒ paá¹‡amÄ• ma mayaá¹ƒ

bhikkhunÄ• saddhammo desÄ«yate

bhikkhÅ«hi saddhammo sudesito

bhikkhunÄ• loko saggaá¹ƒ gacchati

bhikkhÅ«hi mahÄ• janÄ• saggaá¹ƒ tacchanti

bhikkhussa á¹ƒ0.0006 dÄ• naá¹ƒ deti sappuriso

bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ denti sappurisÄ•

bhikkhunÄ• saggaá¹ƒ labheyya saá¹…o

bhikkhÅ«hi saggaá¹ƒ labheyyuá¹ƒ sappurisÄ•

bhikkhuno pattacÄ«varampi bhavati

bhikkhÅ«naá¹ƒ pattacÄ«varÄ• ni bhavanti

bhikkhusmiá¹ƒ me ramati mano

bhikkhÅ«su saddho sappuriso pasÄ«dati.

iti navamo pÄ• á¹-ho.

ukÄ• rantapulliá¹…go jantusaddo vuccate.

jantu devadattaá¹ƒ kaá¹-aá¹ƒ kÄ• rÄ• peti

jantuno devadatte kaá¹-e kÄ• rÄ• penti

bhojantu tvampi devadattaá¹ƒ kaá¹-aá¹ƒ kÄ• resi

bho jantuno devadatte kaá¹-e kÄ• retha.

jantumpetaá¹ƒ kaá¹-aá¹ƒ kÄ• remi teneva kaá¹-e vÄ•

jantupete kaá¹-aá¹ƒ kÄ• rema teneva kaá¹-e vÄ•

jantunÄ• puriso vihÄ• raá¹ƒ vihÄ• revÄ• kÄ• rÄ• pÄ«yate

jantÅ«hi puriso vihÄ• raá¹ƒ vihÄ• revÄ• kÄ• rito

jantunÄ• riyena yo koci sukhaá¹ƒ pÄ• puá¹‡ati

jantÅ«hi ariyehi ye keci sukhaá¹ƒ pÄ• puá¹‡anti

jantuno ariyassa dhanaá¹ƒ dadÄ• ti dhanavanto

jantunamariyÄ• naá¹ƒ dhanaá¹ƒ dadanti dhanavantÄ•

jantunÄ• riyamhÄ• antaradhÄ• yati yo koci

jantÅ«hi ariyehi antaradhÄ• yanti ye keci

jantuno sakalassa phalaá¹ƒvipÄ• ko hoti

jantÅ«naá¹ƒ sakalÄ• naá¹ƒ paÃ±cagatiyo honti

jantumhi ariye yo koci pasÄ«dati

jantusu ariyesu ye keci pasÄ«danti.

iti dasamo pÄ• á¹-ho.

ukÄ• rantapulliá¹…go satthusaddo vuccate.

satthÄ• devamanussÄ• naá¹ƒ dhammadesanaá¹ƒ akÄ• si

satthÄ• ro devamanussÄ• naá¹ƒ dhammadesanaá¹ƒ akÄ• suá¹ƒ

bho satthÄ• tvaá¹ƒ sadevakaá¹ƒ lokaá¹ƒ pÄ• laya

bho satthÄ• ro sadevakaá¹ƒ lokaá¹ƒ pÄ• letha

satthÄ• raá¹ƒ dhammarÄ• jÄ• naá¹ƒ sakkaccaá¹ƒ paá¹‡amÄ• mahaá¹ƒ

satthÄ• re dhammarÄ• je sakkaccaá¹ƒ paá¹‡amÄ• ma mayaá¹ƒ

satthÄ• rÄ• á¹ƒ0.0007 dhammarÄ• jena sÄ«vaá¹ƒ bodhÄ«yate loko

satthÄ• rehi dhammarÄ• jehi sivaá¹ƒ bodhito loko

satthÄ• rÄ• dhammarÄ• jena accutaá¹ƒ padaá¹ƒ gacchati

satthÄ• rehi dhammarÄ• jehi accutaá¹ƒ padaá¹ƒ labheyya

satthu dhammarÄ• jassa pupphÄ• ni yajati loko

satthÄ• naá¹ƒ dhammarÄ• jÄ• naá¹ƒ pupphÄ• ni yajati loko

satthÄ• rÄ• dhammarÄ• jasmÄ• parÄ• jenti aÃ±Ã±atitthiyÄ•

satthÄ• rehi dhammarÄ• jehi charaá¹ƒsiyo niccharanti

satthuno dhammarÄ• jassa caraá¹‡aá¹ƒ paá¹‡amÄ• myahaá¹ƒ

satthÄ• naá¹ƒ dhammarÄ• jÄ• naá¹ƒ pÄ• de sirasÄ• paá¹‡Ä• ma

satthari dhammarÄ• je ko bhattiá¹ƒ na ghaá¹-Ä«yati

satthÄ• resu dhammarÄ• jesu bhatti bhavabhave atthu.

iti ekÄ• dasamo pÄ• á¹-ho.

ukÄ• rantapulliá¹…go nantusaddo vuccate.

tattÄ• pitÄ• mahaá¹ƒ bhojanaá¹ƒ bhojayati

nattÄ• ro pitÄ• mahaá¹ƒ bhojanaá¹ƒ bhojayanti

bho nattÄ• tvampi sippaá¹ƒ uggaá¹‡hÄ• hi

bho nattÄ• ro tumhe sippÄ• ni uggaá¹‡hÄ• tha

nattÄ• raá¹ƒ sippaá¹ƒ pÄ• á¹-heti Ä• cariyo

nattÄ• re sippÄ• ni pÄ• á¹-henti Ä• cariyÄ•

nattÄ• rÄ• rukkho pupphÄ• ni avacÄ«yate

nattÄ• rehi rukkho pupphÄ• ni avacito

nattÄ• rÄ• pitÄ• maho sukhÄ« jÄ• to

nattÄ• rehi pittÄ• mahÄ• sukhÄ«jÄ• tÄ•

nattussa khettavatthuá¹ƒ dadÄ• ti pitÄ• maho

nattÄ• rÄ• naá¹ƒ khettavatthuá¹ƒ dadanti pitÄ• mahÄ•

nattÄ• rÄ• pitÄ• maho apeto hoti

nattÄ• rehi pitÄ• maho apeto hoti

nantuno vatthÄ• bharanaá¹ƒ pana hoti

nattÄ• rÄ• naá¹ƒ kho pana vatthÄ• bharanÄ• ni honti

nattari yo koci pitÄ• maho nappasÄ«dati

nattÄ• resu ye keci pitÄ• mahÄ• nappasÄ«danti.

iti dvÄ• dasamo pÄ• á¹-ho.

ukÄ• ranta pulliá¹…go pitusaddo vuccate.

pitÄ• pi puttaá¹ƒ bhojanaá¹ƒ bhojayati

pitaro putte bhojanaá¹ƒ bhojayanti

bhopitÄ• á¹ƒ0.0008 tvampi bhojanaá¹ƒ bhojehi

bho pitaro tumhe bhojanaá¹ƒ bhojetha

pitaraá¹ƒ sakkaccaá¹ƒ poseti putto

pitare sakkaccaá¹ƒ posenti puttÄ•

pitarÄ• putto kusalaá¹ƒ kÄ• rÄ• pÄ«yate

pitarehi putto kusalaá¹ƒ kÄ• rÄ• pÄ«yate

pitarÄ• puttopi sukhaá¹ƒ pÄ• puá¹‡Ä• ti

pitarehi bhaginiyo sukhaá¹ƒ pÄ• puá¹‡anti

pitussa annapÄ• naá¹ƒdeti putto

pitarÄ• naá¹ƒ annapÄ• naá¹ƒ denti puttÄ•

pitarÄ• antaradhÄ• yÄ• ti putto

pituno pÄ• de abhivandati putto

pitarÄ• naá¹ƒ pÄ• de abhivandati puttÄ•

pitari putto trajo pasÄ«dati

pitaresu puttoraso pasÄ«dati.

iti terasamo pÄ• á¹-ho.

ukÄ• ranta pulliá¹…go bhÄ• tusaddo vuccate.

bhÄ• tÄ• bhaginiá¹ƒ kusalaá¹ƒ kÄ• rÄ• payati

bhÄ• taro bhaginÄ« kusalÄ• ni kÄ• rÄ• payanti

bho bhÄ• tÄ• tvampi kusalaá¹ƒ karohi

bho bhÄ• taro tumhe kusalÄ• ni karotha

bhÄ• taraá¹ƒ kammaá¹ƒ kÄ• rayati pubbajo

bhÄ• tare kamme kÄ• rayanti pubbajÄ•

bhÄ• tarÄ• saá¹…gho bhattaá¹ƒ bhojÄ• pÄ«yate

bhÄ• tarehi saá¹…gho bhattaá¹ƒ bhojÄ• pito

bhÄ• tarÄ• bhaginÄ«pi sukhaá¹ƒ pÄ• puá¹‡Ä• ti

bhÄ• tarehi bhaginiyo sukhaá¹ƒ pÄ• puá¹‡anti

bhÄ• tussa vatthaÃ±ca dadÄ• ti pubbajo

bhÄ• tarÄ• naá¹ƒ vatthÄ• ni dadanti pubbajÄ•

bhÄ• tarÄ• antaradhÄ• yati bhaginipi

bhÄ• tarehi antaradhÄ• yanti bhaginiyo

bhÄ• tuno khettavatthÅ«ni pana vijjanti

bhÄ• tarÄ• naá¹ƒ khettavatthÅ«ni pana vijjanti

bhÄ• tari jeá¹-á¹-ho sammÄ• pasÄ«dati

bhÄ• taresu jeá¹-á¹-hÄ• sammÄ• pasÄ«danti.

iti cuddasamo pÄ• á¹-ho.

Å«kÄ• ranta á¹ƒ0.0009 pulliá¹…go abhibhÅ«saddo vuccate.

abhibhÅ« tathÄ• gato dhammadesanaá¹ƒ akÄ• si

abhibhÅ« tathÄ• gatÄ• dhammadesanaá¹ƒ akÄ• suá¹ƒ

bho abhibhÅ« tathÄ• gata dhammaá¹ƒ desehi

bho abhibhÅ« tathÄ• gatÄ• dhammaá¹ƒ desetha

abhibhuá¹ƒ tathÄ• gataá¹ƒ sirasÄ• namÄ• myahaá¹ƒ

abhibhuvo tathÄ• gate sirasÄ• namÄ• ma mayaá¹ƒ

abhibhunÄ• tathÄ• gatena dhammo desito

abhibhÅ«hi tathÄ• gatehi dhammÄ• desitÄ•

abhibhunÄ• tathÄ• gatena munayo sukhÄ«jÄ• tÄ•

abhibhÅ«hi tathÄ• gatehi lokÄ• sukhÄ«jÄ• tÄ•

abhibhÅ«no tathÄ• gatassa pupphÄ• ni yajati

abhibhÅ«naá¹ƒ tathÄ• gatÄ• naá¹ƒ pupphÄ• ni yajanti

abhibhunÄ• tathÄ• gatamhÄ• pabhÄ• niccharati

abhibhÅ«hi tathÄ• gatehi pabhÄ• yo niccharanti

abhibhuno tathÄ• gatassa pÄ• de paá¹‡amÄ• mi

abhibhÅ«naá¹ƒ tathÄ• gatÄ• naá¹ƒ caraá¹‡aá¹ƒ paá¹‡amÄ• ma

abhibhumhi tathÄ• gate me ramati mano

abhibhÅ«su tathÄ• gatesu manaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti paÃ±cadasamo pÄ• á¹-ho.

Å«kÄ• ranta pulliá¹…go sabbaÃ±Ã±usaddo vuccate.

sabbaÃ±Ã±u lokanÄ• tho dhammaá¹ƒ deseti

sabbaÃ±Ã±u lokanÄ• thÄ• dhammaá¹ƒ desenti

bho sabbaÃ±Ã±u lokanÄ• tha dhammaá¹ƒ desehi

bho sabbaÃ±Ã±u lokanÄ• thÄ• dhammaá¹ƒ desetha

sabbaÃ±Ã±uá¹ƒ lokanÄ• thaá¹ƒ passati mahÄ• jano

sabbaÃ±Ã±uno lokanÄ• the passati mahÄ• jano

sabbaÃ±Ã±unÄ• lokanÄ• thena dhammo desÄ«yate

sabbaÃ±Ã±Å«hi lokanÄ• thehi dhammo desito

sabbaÃ±Ã±unÄ• lokanÄ• thena sivapadaá¹ƒ yanti

sabbaÃ±Ã±Å«hi lokanÄ• thehi lokÄ• sukhÄ«jÄ• tÄ•

sabbaÃ±Ã±uno lokanÄ• thassa jÄ«vitaá¹ƒ pariccajÄ• mi

sabbaÃ±Ã±Å«naá¹ƒ lokanÄ• thÄ• naá¹ƒ jÄ«vitaá¹ƒ pariccajÄ• mi

sabbaÃ±Ã±unÄ• lokanÄ• thasmÄ• sivapadaá¹ƒ labheyya

sabbaÃ±Ã±Å«hi lokanÄ• thehi sivapadi labheyyuá¹ƒ

sabbaÃ±Ã±uno á¹ƒ0.0010 lokanÄ• thassa caraá¹‡aá¹ƒ vandÄ• mi

sabbaÃ±uÃ±Å«naá¹ƒ lokanÄ• thÄ• naá¹ƒ pÄ• de vandÄ• ma

sabbaÃ±Ã±usmiá¹ƒ lokanÄ• the loko pasÄ«dati

sabbaÃ±Ã±Å«su lokanÄ• thesu lokÄ• pasÄ«danti.

iti solasamo pÄ• á¹-ho.

okÄ• ranta pulliá¹…go gosaddo vuccate.

go usabho ujuá¹ƒ gacchati

gÄ• vo usabhÄ• ujuá¹ƒ gacchanti

bho go usabhÄ• ujuá¹ƒ gacchÄ• hi

gÄ• vuá¹ƒ vajaá¹ƒ rundhati gopÄ• lo

gÄ• vo vaje rundhati gopÄ• lÄ•

gÄ• vena sakaá¹-o Ä• nÄ«yate

gohi sakaá¹-Ä• Ä• nÄ«yante

gÄ• vena gomiko jÄ«vikaá¹ƒ kappeti

gohi gomikÄ• jÄ«vikaá¹ƒ kappenti

gÄ• vassa tiá¹‡aá¹ƒ dadÄ• ti gopÄ• lo

gonaá¹ƒ tiá¹‡aá¹ƒ dadanti gopÄ• lÄ•

gÄ• vÄ• usabhasmÄ• bhayaá¹ƒ upjajjati

gohi usabhehi bhayÄ• ni jÄ• yanti

gÄ• vassa usabhassa dhavalo guá¹‡o

gavaá¹ƒ usabhÄ• naá¹ƒ guá¹‡Ä• pamÄ• á¹‡aá¹ƒ

bhÄ• ve usabhe gomiko pasÄ«dati

gosu usabhesu gomikÄ• pasÄ«danti.

iti sattadasamo pÄ• á¹-ho.

iti padamaÃ±jariyÄ• pulliá¹…ganÄ• mÄ• naá¹ƒ.

paá¹-hamo paricchedo.

atha akÄ• rantetthiliá¹…go kaÃ±Ã±Ä• saddo vuccate.

kaÃ±Ã±Ä• dÄ• siá¹ƒ kammaá¹ƒ kÄ• rÄ• payati

kaÃ±Ã±Ä• yo dÄ• sÄ« kamme kÄ• rÄ• payanti

bho kaÃ±Ã±e tvampi kusalaá¹ƒ karohi

bho kaÃ±Ã±Ä• yo tumhe kusalaá¹ƒ karotha

kaÃ±Ã±aá¹ƒ kusalaá¹ƒ kÄ• rÄ• peti mÄ• tÄ•

kaÃ±Ã±Ä• yo kusalÄ• ni kÄ• renti mÄ• tÄ• pitaro

kaÃ±Ã±Ä• ya á¹ƒ0.0011 tilÄ• nipi bhajjÄ«yante

kaÃ±Ã±Ä• hi dhaÃ±Ã±Ä• nipi bhajjÄ«yante

kaÃ±Ã±Ä• ya koci puriso sucarati

kaÃ±Ã±Ä• hi keci purisÄ• sucaranti

kaÃ±Ã±Ä• ya Ä• bharaá¹‡Ä• ni dadÄ• ti puriso

kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡Ä• ni dadÄ• ti puriso

kaÃ±Ã±Ä• ya apeti koci puriso

kaÃ±Ã±Ä• hi apenti keci purisÄ•

kaÃ±Ã±Ä• ya vatthÄ• bharaá¹‡Ä• nipi honti

kaÃ±Ã±Ä• naá¹ƒ vatthÄ• bharaá¹‡Ä• nipi honti

kaÃ±Ã±Ä• yaá¹ƒ koci puriso pasÄ«dati

kaÃ±Ã±Ä• su keci purisÄ• pasÄ«danti.

iti paá¹-hamo pÄ• á¹-ho.

ikÄ• ranta itthiliá¹…go rattisaddo vuccate.

ratti juá¹‡hÄ• sammÄ• virocati

rattiyo juá¹‡hÄ• yo virocanti

bho ratti juá¹‡hÄ• sammÄ• viroca

bho rattiyo juá¹‡hÄ• yo virocatha

rattiá¹ƒ na oloketvÄ• dhammaá¹ƒ suá¹‡omi

rattiyo na oloketvÄ• dhammaá¹ƒ suá¹‡oma

rattiyÄ• yo koci maggo rundhÄ«yati

rattÄ«hi ye keci maggÄ• rundhÄ«yanti

rattiyÄ• corajeá¹-á¹-ho corayati

rattÄ«hi corajeá¹-á¹-hÄ• corayanti

rattiyÄ• dÄ«paá¹ƒ dadÄ• ti dÄ«pakÄ• le

rattÄ«naá¹ƒ dÄ«paá¹ƒ dadanti dÄ«pakÄ• le

rattiyÄ• bhojanÄ• appaá¹-ivirato

rattÄ«hi bhojanehi appaá¹-ivirato

rattiyÄ• ghanÄ• ndhakÄ• ropi hoti

rattÄ«naá¹ƒ ghanÄ• ndhakÄ• rÄ• pi honti

rattiyaá¹ƒ sÅ«riyo na pÄ• tubhavati

rattÄ«su uhuá¹…kÄ• rÄ• gocaraá¹ƒ gaá¹‡hanti.

iti dutiyo pÄ• á¹-ho.

Ä«kÄ• ranta itthiliá¹…go nadÄ«saddo vuccate.

nadÄ« avicchedappavatti sandati

nadiyo á¹ƒ0.0012 avicchedappavattÄ« sandantÄ«

bho nadÄ« avicchedappavatti jalaá¹ƒ dada

bho nadÄ« avicchedappavattÄ« jalaá¹ƒ dadatha

nadiá¹ƒ avicchedappavattiá¹ƒ passati

nadiyo avicchedappavattiyo passati

nadiyÄ• Ä• po niccaá¹ƒ vuyhate

nadÄ«hi Ä• po niccaá¹ƒ vuyhate

nadiyÄ• khettaá¹ƒ vapati kassako

nadÄ«hi khettÄ• ni vapanti kassakÄ•

nadiyÄ• visaá¹ƒ dadÄ• ti koci bÄ• lo

nadÄ«naá¹ƒ visaá¹ƒ dadanti keci bÄ• lÄ•

nadiyÄ• pabhavanti kunnadiyo

nadiyÄ• kho pana mahogho bhavati

nadÄ«naá¹ƒ kho pana mahogho bhavati

nadiyaá¹ƒ macchasamÅ«ho pana vicarati

nadÄ«su macchakacchapÄ• dayo vicaranti.

iti tatiyo pÄ• á¹-ho.

ukÄ• ranta itthiliá¹…go yÄ• gusaddo vuccate.

yÄ• gu paccate yaÃ±Ã±adattena

yÄ• guyo paccante yaÃ±Ã±adattehi

bho yÄ• gu tvaá¹ƒ pana khudaá¹ƒ bhana

bho yÄ• guyo tumhe khudaá¹ƒ bhanatha

yÄ• guá¹ƒ pibati yo koci jano

yÄ• guyo pibanti ye keci janÄ•

yÄ• guyÄ• pana udaraggi haÃ±Ã±ati

yÄ• gÅ«hi pana udaraggÄ« haÃ±Ã±anti

yÄ• guyÄ• koci rogo vupasammati

yÄ• gÅ«hi keci rogÄ• vupasammanti

yÄ• guyÄ• pana lavaá¹‡aá¹ƒ dadÄ• ti sÅ«do

yÄ• gÅ«naá¹ƒ lavaá¹‡Ä• ni dadanti sÅ«dÄ•

yÄ• guyÄ• kho pana dhÅ«mo apeti

yÄ• gÅ«hi kho pana dhÅ«mÄ• apenti

yÄ• guyÄ• kho pana uá¹‡ho vijjati

yÄ• gÅ«naá¹ƒ kho pana uá¹‡hÄ• vijjanti.

yÄ• guyaá¹ƒ pana sitthÄ• ni honti

yÄ• gÅ«su pana sitthÄ• ni honti.

iti á¹ƒ0.0013 catuttho pÄ• á¹-ho.

ukÄ• ranta itthiliá¹…go mÄ• tusaddo vuccate.

mÄ• tÄ• puttaá¹ƒ bhojanaá¹ƒ bhojayati

mÄ• taro putte bhojanaá¹ƒ bhojayanti

bho mÄ• tÄ• tvaá¹ƒ pana ciraá¹ƒ jÄ«va

bho mÄ• taro tumhe ciraá¹ƒ jÄ«vatha

mÄ• taraá¹ƒ poseti puttotrajopi

mÄ• tare posenti puttotrajÄ• pi

mÄ• tarÄ• putto bhattaá¹ƒ bhojÄ• pÄ«yate

mÄ• tarehi putto bhattaá¹ƒ bhojÄ• pito

mÄ• tarÄ• puttopi sukhaá¹ƒ pÄ• puá¹‡Ä• ti

mÄ• tarehi puttÄ• pi sukhaá¹ƒ pÄ• puá¹‡anti

mÄ• tuyÄ• annaá¹ƒ dadÄ• ti puttopi

mÄ• tarÄ• naá¹ƒ vatthÄ• ni dadanti puttÄ• pi

mÄ• tarÄ• pana antaradhÄ• yati putto

mÄ• tarehi antaradhÄ• yanti puttÄ•

mÄ• tuyÄ• pana puttÄ• pi bahavo honti

mÄ• tarÄ• naá¹ƒ puttÄ• pi bahavo honti

mÄ• tari pana oraso putto pasÄ«dati

mÄ• taresu ye keci puttÄ• pasÄ«danti.

iti paÃ±camo pÄ• á¹-ho.

Å«kÄ• ranta itthiliá¹…go jambusaddo vuccate.

jambÅ« pana anubhuttÄ• tathÄ• gatena

jambuyo anubhuttÄ• yo tathÄ• gatehi

bho jambÅ« jambonadampi dehi

bho jambuyo jambonadampi detha

jambuá¹ƒ pana passati yo koci

jambuyo passanti ye keci

jambuyÄ• udaraggi pana paá¹-ihaÃ±Ã±ate

jambÅ«hi udaraggÄ« pana paá¹-ihaÃ±Ã±ante

jambuyÄ• kho pana yo koci jÄ«vati

jambÅ«hi kho pana ye keci jÄ«vanti

jambuyÄ• pana silÄ• ghate yo koci

jambÅ«naá¹ƒ pana silÄ• ghate mahÄ• jano

jambuyÄ• á¹ƒ0.0014 kho pana jambonadaá¹ƒ jÄ• yati

jambÅ«hi kho pana jambonadaá¹ƒ uppajjati

jambuyÄ• pana madhurarasojÄ• hoti

jambÅ«naá¹ƒ madhurarasojÄ• yo honti

jambuyaá¹ƒ kho pana jambonadaá¹ƒ atthi

jambusu pana jambonadÄ• ni vijjanti.

iti chaá¹-á¹-ho pÄ• á¹-ho.

iti padamaÃ±jariyÄ• itthiliá¹…ganÄ• mÄ• naá¹ƒ.

dutiyo paricchedo.

atha akÄ• rantapuá¹ƒsakaliá¹…go cittasaddo vuccate.

cittaá¹ƒ attano santÄ• naá¹ƒ vijÄ• nÄ• ti

cittÄ• ni attano sattÄ• naá¹ƒ vijÄ• nanti

bho citta attano santÄ• naá¹ƒ vijÄ• nÄ• hi

bho cittÄ• ni attano santÄ• naá¹ƒ vijÄ• nÄ• tha

cittaá¹ƒ saÃ±Ã±amessanti ye keci janÄ•

cittÄ• ni saÃ±Ã±amessanti ye keci

cittena sabbopi jano nÄ«yyate

cittehi sabbopi jano nÄ«yyate

cittena saá¹ƒkilissati mÄ• navo

cittehi visujjhati kocimÄ• navo

cittassa ovÄ• daá¹ƒ deti koci jano

cittÄ• naá¹ƒ ovÄ• daá¹ƒ denti keci janÄ•

cittasmÄ• Ä• rammaá¹‡aá¹ƒ uppajjati

cittehi Ä• rammaá¹‡Ä• ni uppajjanti

cittassa aniccadhammassa vasamanvagÅ«

cittÄ• naá¹ƒ parivitakko udapÄ• di

citte arakkhite kÄ• yakammaá¹ƒ arakkhitaá¹ƒ

cittesu guttesu kÄ• yakammaá¹ƒ rakkhitaá¹ƒ.

iti paá¹-hamo pÄ• á¹-ho.

akÄ• rantanapuá¹ƒsakaliá¹…go manasaddo vuccate.

manaá¹ƒ attano santÄ• naá¹ƒ maÃ±Ã±ati

manÄ• ni attano sattÄ• naá¹ƒ maÃ±Ã±anti

bho mana attano santÄ• naá¹ƒ maÃ±Ã±Ä• hi

bho á¹ƒ0.0015 manÄ• ni attano santÄ• naá¹ƒ maÃ±Ã±atha

manaá¹ƒ pasÄ• detvÄ• saggaá¹ƒ gamissÄ• mi

mane pasÄ• detvÄ• saggaá¹ƒ gamissÄ• ma

manena kusalÄ• kusalakammaá¹ƒ kataá¹ƒ

manehi kusalÄ• kusalakammÄ• ni katÄ• ni

manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti yogÄ• vacaro

manehi dhammaá¹ƒ vijÄ• nanti yogÄ• vacarÄ•

manaso paduá¹-á¹-hassa ovÄ• daá¹ƒ dadÄ• ti

manÄ• naá¹ƒ padÅ«á¹-á¹-hÄ• naá¹ƒ ovÄ• daá¹ƒ dadanti

manasÄ• pana Ä• rammanaá¹ƒ uppajjati

manehi Ä• rammaá¹‡Ä• ni uppajjanti

manaso aniccadhammassa vasamanvagÅ«

manÄ• naá¹ƒ pana parivitakko udapÄ• di

mane arakkhite kÄ• yakammaá¹ƒ arakkhitaá¹ƒ

manesu guttesu kÄ• yakammaá¹ƒ rakkhitaá¹ƒ.

iti dutiyo pÄ• á¹-ho.

akÄ• rantanapuá¹ƒsakaliá¹…go guá¹‡avantusaddo vuccate.

guá¹‡avaá¹ƒ kulaá¹ƒ pana puÃ±Ã±aá¹ƒ karoti

guá¹‡avantÄ• kulÄ• ni puÃ±Ã±aá¹ƒ karonti

bho guá¹‡avaá¹ƒ kulaá¹ƒ puÃ±Ã±aá¹ƒ karohi

bho guá¹‡avantÄ• kulÄ• ni puÃ±Ã±aá¹ƒ karotha

guá¹‡avantaá¹ƒ kulaá¹ƒ passati yo koci

guá¹‡avante kule passanti ye keci

guá¹‡avantena kulena vihÄ• ro kÄ• rito

guá¹‡avantehi kulehi vihÄ• rÄ• kÄ• ritÄ•

guá¹‡avantena kulena loko sucarati

guá¹‡avantehi kulehi lokÄ• sucaranti

guá¹‡avato kulassa dhanaá¹ƒ dadÄ• ti dhanavÄ•

guá¹‡avataá¹ƒ kulÄ• naá¹ƒ dhanaá¹ƒ dadanti dhanavantÄ•

guá¹‡avatÄ• kulamhÄ• na apeti yo koci

guá¹‡avantehi kulehi na apenti ye keci

guá¹‡avato kulassa guá¹‡aghoso hoti

guá¹‡avantÄ• naá¹ƒ kulÄ• naá¹ƒ guá¹‡aghosÄ• honti

guá¹‡avante kulepi me ramati mano

guá¹‡avantesu kulesu manaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti á¹ƒ0.0016 tatiyo pÄ• á¹-ho.

akÄ• rantanapuá¹ƒsakaliá¹…go gaccantasaddo vuccate.

gacchaá¹ƒ guá¹‡avaá¹ƒ sundaraá¹ƒ nibbÄ• á¹‡aá¹ƒ gacchati

gacchantÄ• guá¹‡avantÄ• nibbÄ• á¹‡aá¹ƒ gacchanti

bho gacchaá¹ƒ guá¹‡avaá¹ƒ tvaá¹ƒ pana sugatiá¹ƒ gacchÄ• hi

bho gacchantÄ• guá¹‡avantÄ• sugatiá¹ƒ gacchatha

gacchantaá¹ƒ guá¹‡avantaá¹ƒ passati ekacco

gavchante guá¹‡avante passati ekacco

gacchatÄ• guá¹‡avantena satthaá¹ƒ sÅ«yate

gacchantehi guá¹‡avantehi pupphaá¹ƒ gayhate

gacchatÄ• guá¹‡avantena loko sucarati

gacchantehi guá¹‡avantehi sukhaá¹ƒ pÄ• puá¹‡Ä• ti

gacchato guá¹‡avantassa anugiá¹‡Ä• ti jano

gacchataá¹ƒ guá¹‡avantÄ• naá¹ƒ patigiá¹‡Ä• ti jano

gacchatÄ• guá¹‡avantamhÄ• apeti ekacco

gaccantehi guá¹‡avantehi apenti ekacce

gacchato guá¹‡avantassa mÄ• tÄ• pitaro

gacchataá¹ƒ guá¹‡avantÄ• naá¹ƒ nÄ• magottÄ• di

gacchante guá¹‡avante me ramani mano

gacchantesu guá¹‡avantesu manaá¹ƒ patiá¹-hitaá¹ƒ.

iti catuttho pÄ• á¹-ho.

ikÄ• rantanapuá¹ƒsakaliá¹…go aá¹-á¹-hisaddo vuccate.

aá¹-á¹-hi saá¹…khalikaá¹ƒ sarÄ«raá¹ƒ paá¹-ikkÅ«laá¹ƒ hoti

aá¹-á¹-hini puÃ±jakitÄ• ni paá¹-ikkÅ«lÄ• ni honti

bho aá¹-á¹-hi saá¹…khalikaá¹ƒ tvaá¹ƒ aniccato passa

bho aá¹-á¹-hini setÄ• ni aniccato passatha

aá¹-á¹-hiá¹ƒ samaá¹ƒsalohitaá¹ƒ asubhato passati

aá¹-á¹-hini puÃ±jakitÄ• ni aniccato passati

aá¹-á¹-hinÄ• kÄ• yena yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ nimmitaá¹ƒ

aá¹-á¹-hÄ«hi kÄ• yehi yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ nimmitaá¹ƒ

aá¹-á¹-hinÄ• nimittena bhikkhÅ« maggaá¹ƒ bhÄ• veti

aá¹-á¹-hÄ«hi nimittehi bhikkhÅ« maggaá¹ƒ bhÄ• venti

aá¹-á¹-hino kÄ• yassa ovÄ• daá¹ƒ deti ekacco

aá¹-á¹-hÄ«naá¹ƒ kÄ• yÄ• naá¹ƒ ovÄ• di denti ekacce

aá¹-á¹-himhÄ• á¹ƒ0.0017 kÄ• yasmÄ• apeti yogÄ• vacaro

aá¹-á¹-hÄ«hi kÄ• yehi apenti yogÄ• vacarÄ•

aá¹-á¹-hino kÄ• yassa pariggaho hoti

aá¹-á¹-hÄ«naá¹ƒ kÄ• yÄ• naá¹ƒ pariggaho hoti

aá¹-á¹-hinÄ« kÄ• ye yogÄ• vacaro nappasÄ«dati

aá¹-á¹-hÄ«su kÄ• yesu yogÄ• vacarÄ• nappasÄ«danti.

iti paÃ±camo pÄ• á¹-ho.

Ä«kÄ• rantanapuá¹ƒsakaliá¹…go daá¹‡á¸• isaddo vuccate.

daá¹‡á¸• Ä« pana purisaá¹ƒ kammaá¹ƒ kÄ• rÄ• payati

daá¹‡á¸• Ä«ni purisaá¹ƒ kammaá¹ƒ kÄ• rÄ• payanti

bho daá¹‡á¸• Ä« tvaá¹ƒ pana kammaá¹ƒ karohi

bho daá¹‡á¸• Ä«ni tumhe kammaá¹ƒ karotha

daá¹‡á¸• iá¹ƒ daá¹‡á¸• akammaá¹ƒ kÄ• rayati amacco

daá¹‡á¸• Ä«ni daá¹‡á¸• akamme kÄ• rayanti amaccÄ•

daá¹‡á¸• inÄ• jano daá¹‡á¸• akammaá¹ƒ vedÄ«yate

daá¹‡á¸• Ä«hi jano daá¹‡á¸• akammaá¹ƒ vedito

daá¹‡á¸• inÄ• yo koci pana santajjeti

daá¹‡á¸• Ä«hi ye keci pana santajjenti

daá¹‡á¸• ino daá¹‡á¸• akammaá¹ƒ deti amacco

daá¹‡á¸• Ä«naá¹ƒ daá¹‡á¸• akammaá¹ƒ denti amaccÄ•

daá¹‡á¸• inÄ• apeti yo koci puriso

daá¹‡á¸• Ä«hi apenti ye keci purisÄ•

daá¹‡á¸• ino yo koci pariggaho hoti

daá¹‡á¸• Ä«naá¹ƒ ye keci pariggahÄ• honti

daá¹‡á¸• ini pana me mano na ramati

daá¹‡á¸• Ä«su kho pana me manÄ• na ramanti.

iti chaá¹-á¹-ho pÄ• á¹-ho.

ukÄ• ranta napuá¹ƒsakaliá¹…go Ä• yusaddo vuccate.

Ä• yu cassÄ• pana parikkhiá¹‡o ahosi

Ä• yÅ«ni pana tesaá¹ƒ parikkhÄ«á¹‡Ä• ahesuá¹ƒ

bho Ä• yu tvaá¹ƒ pana jÄ«vitaá¹ƒ pÄ• lehi

bho Ä• yÅ«ni tumhe jÄ«vitaá¹ƒ pÄ• lathe

Ä• yuá¹ƒ arÅ«padhammaá¹ƒ passati sammÄ• sambuddho

Ä• yÅ«ni arÅ«padhamme passati lokanÄ• tho

Ä• yunÄ• arÅ«padhammena jÄ«vitaá¹ƒ pavattitaá¹ƒ

Ä• yÅ«hi á¹ƒ0.0018 arÅ«padhammehi jÄ«vitaá¹ƒ pavattitaá¹ƒ

Ä• yunÄ• arÅ«padhammena loko jÄ«vati

Ä• yÅ«hi arÅ«padhammehi loko jÄ«vanti

Ä• yuno ruccati sabbopi jano

Ä• yÅ«naá¹ƒ ruccanti sabbepi janÄ•

Ä• yÅ«nÄ• kho pana apeti jÄ«vitampi

Ä• yÅ«hi kho pana apenti jÄ«vitÄ• ni

Ä• yÅ«no pana parihÄ• ro hoti sabbadÄ•

Ä• yÅ«naá¹ƒ pana parihÄ• ro hoti sabbadÄ•

Ä• yÅ«mhi kho pana manaá¹ƒ patiá¹-hitaá¹ƒ sabbadÄ•

Ä• yÅ«su kho pana manaá¹ƒ patiá¹-á¹-hitaá¹ƒ sabbadÄ• .

iti sattamo pÄ• á¹-ho.

iti padamaÃ±jariyÄ• napuá¹ƒsakaliá¹…ganÄ• mÄ• naá¹ƒ.

tatiyo paricchedo.

ito paraá¹ƒ pavakkhÄ• mi sabbanÄ• maá¹ƒca tassamaá¹ƒ.

nÄ• maá¹ƒca yojitaá¹ƒ nÄ• nÄ• nÄ• meheva visesato ||

yÄ• ni honti tiliá¹…gÄ• ni anukÅ«lÄ• ni yÄ• ni ca.

tiliá¹…gÄ• naá¹ƒ visesena padÄ• netÄ• ni nÄ• mato ||

sabbasÄ• dhÄ• raá¹‡Ä• kÄ• ni nÄ• mÄ• nicceva atthato.

sabbanÄ• mÄ• ni vuccanti sattavÄ«sati saá¹…khato ||

tesu kÄ• nici rÅ«pehi sesÄ• Ã±Ã±ehica yujjare.

kÄ• nici pana saheva etesaá¹ƒ lakkhaá¹‡aá¹ƒ idaá¹ƒ ||

etasmÄ• lakkhaá¹‡Ä• muttaá¹ƒ napadaá¹ƒ sabbanÄ• mikaá¹ƒ.

tasmÄ• tÄ«tÄ• dayo saddÄ• guá¹‡anÄ• mÄ• ni vuccareti ||

atha pulliá¹…garÅ«pÄ• ni vuccante.

sabbo sotari nÄ• vÄ• hi mahÄ• titthe mahÄ• jano.

sabbe antaradhÄ• yanti satamÄ• yugate sati ||

bho sabbÄ• bhuta kalyÄ• á¹‡aá¹ƒ karohi kusalÄ• sadÄ• .

bho sabbe purisÄ• bhaddaá¹ƒ karotha kusalaá¹ƒ sadÄ• ||

sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ samodhÄ• ya tuá¹-á¹-hacitto mahÄ«pati.

sabbe bhojÄ• payÄ« te tu sÄ• nakhÄ«yittha bhojanaá¹ƒ ||

sabbena á¹ƒ0.0019 sÄ• dhulokena anubhuttaá¹ƒ subhaá¹ƒ phalaá¹ƒ.

sabbehi sÄ• dhujantuhi anubhuttaá¹ƒ kammaphalaá¹ƒ ||

sabbena puÃ±Ã±akammena pappoti vipulaá¹ƒ sukhaá¹ƒ.

sabbehi guá¹‡avantehi papponti vipulaá¹ƒ sukhaá¹ƒ ||

sabbassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ dadanti ca.

sabbesaá¹ƒ sÄ«lavantÄ• naá¹ƒ dÄ• naá¹ƒ denti mahÄ• janÄ• ||

sabbasmÄ• sÄ• dhulokasmÄ• apentÄ«ti dubuddhino.

sabbehi bhagavantehi niccharanti charaá¹ƒsiyo ||

sabbassa puÃ±Ã±akammassa vipÄ• ko hoti sabbadÄ• .

sabbesaá¹ƒ silavantÄ• naá¹ƒ sÄ«lagandho anuttaro ||

sabbasmiá¹ƒ buddhadhamme ca sadÄ• ramati me mano.

sabbesu ca vihÄ• resu thÅ«pe kÄ• resi khattiyoti ||

iti paá¹-hamo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

sabbÄ• alaá¹…katÄ• laá¹…kÄ• therassa viya Ä• si ca.

sabbÄ• te phÄ• sukÄ• bhaggÄ• gahakÅ«á¹-aá¹ƒ visaá¹ƒ khitaá¹ƒ ||

bho sabbe ca paje tvampi dÄ• naá¹ƒ dadÄ• hi sabbadÄ• .

bho sabbÄ• yo pajÄ• tumhe sÄ«laá¹ƒ rakkhatha sabbadÄ• ||

sabbaá¹ƒ diá¹-á¹-hiá¹ƒ jahitvÄ• na sammÄ• diá¹-á¹-hiá¹ƒca bhÄ• vaye.

sabbÄ• yo diá¹-á¹-hiyo hantvÄ• khemaá¹ƒ gacchanti paá¹‡á¸• itÄ• ||

sabbassÄ• assu kaÃ±Ã±Ä• ya niccaá¹ƒ kammaá¹ƒ karÄ«yyate.

sabbÄ• hi cÄ• pi itthÄ«hi pÄ• pakammaá¹ƒ karÄ«yyate ||

sabbassÄ• pana vijjÄ• ya jÄ«vantÄ«ti mahÄ• janÄ• .

sabbÄ• hi ca nadÄ«heva khettaá¹ƒ vapati kassako ||

sabbassÄ• assu kaÃ±Ã±Ä• ya cittaá¹ƒ nadeti paá¹‡á¸• ito.

sabbÄ• sÄ• naá¹ƒ nadÄ«naá¹ƒca visaá¹ƒ nadeti paá¹‡á¸• ito ||

sabbassÄ• pana taá¹‡hÄ• ya vimuttassa natthi bhayaá¹ƒ.

sabbÄ• hi pana kaÃ±Ã±Ä• hi abhirÅ«pÄ• á¹…ganÄ• ayaá¹ƒ ||

sabbassÄ• assu kaÃ±Ã±Ä• ya Ä• bharaá¹‡aá¹ƒ manoramaá¹ƒ.

sabbÄ• saá¹ƒ pana gaá¹…gÄ• naá¹ƒ mahogho hoti sabbadÄ• ||

sabbassÄ• neva kaÃ±Ã±Ä• ya cittaá¹ƒ ramati paá¹‡á¸• ito.

sabbÄ• su ceva gaá¹…gÄ• su macchÄ• caranti sabbadÄ• ti ||

iti á¹ƒ0.0020 dutiyo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

sabbaá¹ƒ puÃ±Ã±aÃ±hi nissesaá¹ƒ manussatte samijjhati.

sabbÄ• ni assu cittÄ• ni sayamevapi bhijjare ||

bho sabbÄ• bhÅ«ta kalyÄ• á¹‡aá¹ƒ puÃ±Ã±aá¹ƒ karohi sabbadÄ• .

bho sabbÄ• nica bhÅ«tÄ• ni puÃ±Ã±aá¹ƒ karotha sabbadÄ• ||

sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ samÄ• dÄ• ya pÄ• raá¹ƒ tiá¹‡á¹‡osi brÄ• hmaá¹‡o.

sabbÄ• ni assu puÃ±Ã±Ä• ni katvÄ• na tidivaá¹ƒ gato ||

sabbena pana bhÅ«tena anubhuttaá¹ƒ kammaphalaá¹ƒ.

sabbehi guá¹‡avantehi puÃ±Ã±akammaá¹ƒ karÄ«yyate ||

sabbena puÃ±Ã±akammena pappoti vipulaá¹ƒ sukhaá¹ƒ.

sabbehi guá¹‡avantehi sucaranti bahujjanÄ• ||

sabbassa guá¹‡avantassa dÄ• naá¹ƒ dadeyya paá¹‡á¸• ito.

sabbesaá¹ƒ sÄ«lavantÄ• naá¹ƒ dÄ• naá¹ƒ dadeyya paá¹‡á¸• ito ||

sabbasmÄ• pÄ• pakammasmÄ• cittaá¹ƒ pana nivÄ• raye.

sabbehi balavantehi apentÄ«ti keci janÄ• ||

sabbassa pÄ• pakammassa vipÄ• ko hoti kibbisaá¹ƒ.

sabbesaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ vipÄ• ko hoti sobhano ||

sabbasmiá¹ƒ puÃ±Ã±akammeca sadÄ• ramati me mano.

sabbesu sÄ«lavantesu pasÄ«dati mahÄ• jano ||

iti tatiyo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

pubbo kÄ• lo atikkanto ahosi

pubbe kÄ• lÄ• ca atikkantÄ• ahesuá¹ƒ

bho pubba kÄ• la atikkanto abhavi

bho pubbe kÄ• lÄ• atikkantÄ• abhavittha

pubbaá¹ƒ kÄ• laá¹ƒ passati lokanÄ• tho

pubbe kÄ• le passati lokavidÅ«

pubbenÄ• cariyena sisso bodhÄ«yÄ«.

pubbehi Ä• cariyehi sissÄ• bodhÄ«yiá¹ƒsu

pubbenÄ• cariyena sisso sukhÄ«jÄ• to

pubbehi Ä• cariyehi sissÄ• sukhÄ«jÄ• ti

pubbassÄ• cariyassa sakkÄ• raá¹ƒ akarÄ«

pubbesaá¹ƒ á¹ƒ0.0021 Ä• cariyÄ• naá¹ƒ sakkÄ• raá¹ƒ akaruá¹ƒ

pubbÄ• cariyasmÄ• antaradhÄ• yÄ« antevÄ• siko

pubbehi Ä• cariyehi antaradhÄ• yiá¹ƒsu antevÄ• sikÄ•

pubbassÄ• cariyassa antevÄ• sikÄ• bahavo

pubbesaá¹ƒ Ä• cariyÄ• naá¹ƒ guá¹‡aghosÄ• ahesuá¹ƒ

pubbe dÄ«paá¹…karo nÄ• ma satthÄ• udapÄ• di

pubbesu aá¹-á¹-havÄ«sati cakkavattirÄ• jÄ• no ahesuá¹ƒ.

iti catuttho pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

pubbÄ• yÄ• kÄ• ci kaÃ±Ã±Ä• bahuá¹ƒ puÃ±Ã±aá¹ƒ akarÄ«

pubbÄ• yÄ• kÄ• ci kaÃ±Ã±Ä• yo bahuá¹ƒ puÃ±Ã±aá¹ƒ akaruá¹ƒ

bho pubbe kaÃ±Ã±e bahuá¹ƒ puÃ±Ã±aá¹ƒ akaro

bho pubbÄ• kaÃ±Ã±Ä• yo bahuá¹ƒ puÃ±Ã±aá¹ƒ akarittha

pubbaá¹ƒ yaá¹ƒ kiá¹ƒci kaÃ±Ã±aá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• payÄ«

pubbÄ• yÄ• kÄ• ci kaÃ±Ã±Ä• yo puÃ±Ã±e kÄ• rÄ• payÄ«

pubbÄ• ya yÄ• ya kÄ• yaci kaÃ±Ã±Ä• ya puÃ±Ã±aá¹ƒ kataá¹ƒ

pubbÄ• hi yÄ• hi kÄ• hici kaÃ±Ã±Ä• hi puÃ±Ã±Ä• ni katÄ• ni

pubbÄ• ya yÄ• ya kÄ• yaci kaÃ±Ã±Ä• ya koci anucarÄ«

pubbÄ• hi yÄ• hi kÄ• hici kaÃ±Ã±Ä• hi keci anucariá¹ƒsu

pubbÄ• ya yÄ• ya kÄ• yaci kaÃ±Ã±Ä• ya Ä• bharaá¹‡aá¹ƒ adadÄ«

pubbÄ• saá¹ƒ yÄ• saá¹ƒci kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡Ä• ti adadiá¹ƒsu

pubbÄ• ya yÄ• ya kÄ• yaci kaÃ±Ã±Ä• ya koci puriso apeto.

pubbÄ• hi yÄ• ya kÄ• hici kaÃ±Ã±Ä• hi keci purisÄ• apetÄ•

pubbÄ• ya yÄ• ya kÄ• yaci kaÃ±Ã±Ä• ya mÄ• tÄ• pitaro ahesuá¹ƒ

pubbÄ• saá¹ƒ yÄ• saá¹ƒ kÄ• saá¹ƒci kaÃ±Ã±Ä• naá¹ƒ vatthÄ• bharaá¹‡Ä• ni

pubbÄ• yaá¹ƒ yÄ• ya kÄ• yaci kaÃ±Ã±Ä• yaá¹ƒ cittaá¹ƒ patiá¹-á¹-hitaá¹ƒ

pubbÄ• su yÄ• su kÄ• suci kaÃ±Ã±Ä• su cittaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti paÃ±camo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

pubbaá¹ƒ yaá¹ƒ kiá¹ƒci pana bahuá¹ƒ puccaá¹ƒ akarÄ«

pubbÄ• ni yÄ• ni kÄ• nici bahuá¹ƒ puÃ±Ã±aá¹ƒ akaruá¹ƒ

bho pubba bhÅ«ta tvaá¹ƒ bahuá¹ƒ puÃ±Ã±aá¹ƒ akaro

bho pubbÄ• ni bhÅ«tÄ• ni bahuá¹ƒ puÃ±Ã±aá¹ƒ akarittha

pubbaá¹ƒ yaá¹ƒ kiá¹ƒci puÃ±Ã±aá¹ƒ kÄ• rÄ• payÄ« ekacco

pubbÄ• ni yÄ• ni kÄ• nici puÃ±Ã±e kÄ• rÄ• payiá¹ƒsu ekacce

pubbena á¹ƒ0.0022 yena kenaci vihÄ• ro kÄ• rÄ• pito

pubbehi yehi kehici vihÄ• rÄ• kÄ• rÄ• pitÄ•

pubbena yena kenaci puriso sukhÄ«jÄ• to

pubbehi yehi kehici purisÄ• sukhÄ«jÄ• tÄ•

pubbassa yassa kassaci silÄ• ghate ekacco

pubbesaá¹ƒ yesaá¹ƒ kesaá¹ƒci silÄ• ghate ekacco

pubbÄ• yasmÄ• kasmÄ• ca ekacco apeto

pubbehi yehi kehici ekacce apetÄ•

pubbassa yassa kassaci pariggaho ahosi

pubbesaá¹ƒ yesaá¹ƒ kesaá¹ƒci pariggahÄ• ahesuá¹ƒ

pubbe yasmiá¹ƒ kasmiá¹ƒci cittaá¹ƒ patiá¹-á¹-hitaá¹ƒ

pubbesu yesu kesuci cittaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti chaá¹-á¹-ho pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

eko puriso devadattaá¹ƒ odanaá¹ƒ pÄ• ceti

eke purisÄ• devadattaá¹ƒ odanaá¹ƒ pÄ• centi

ekaá¹ƒ sissaá¹ƒ dhammaá¹ƒ pÄ• á¹-heti Ä• cariyo

eke sisse dhammaá¹ƒ pÄ• á¹-henti Ä• cariyÄ•

ekena garunÄ• sisso dhammaá¹ƒ bodhÄ• pÄ«yate

ekehi garÅ«hi sisso dhammaá¹ƒ bodhÄ• pito

ekena garunÄ• antevÄ• siko sukhÄ«jÄ• to

ekehi garÅ«hi antevÄ• sikÄ• sukhÄ«jÄ• tÄ•

ekassa garuno sakkÄ• raá¹ƒ karoti sisso

ekesaá¹ƒ garÅ«naá¹ƒ sakkÄ• raá¹ƒ karonti sissÄ•

ekamhÄ• garunÄ• sikkhaá¹ƒ gaá¹‡hÄ• ti sisso

ekehi garÅ«hi sikkhaá¹ƒ gaá¹‡hanti sissÄ•

ekassa garuno kho pana parikkhÄ• ro hoti

ekesaá¹ƒ garÅ«naá¹ƒ kho pana guá¹‡aghoso hoti

ekamhi garusmiá¹ƒ pana sisso pasÄ«dati

ekesu garÅ«su pana sissÄ• pasÄ«danti.

iti sattamo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

ekÄ• kaÃ±Ã±Ä• pana devadattaá¹ƒ kambalaá¹ƒ yÄ• cate

ekÄ• kaÃ±Ã±Ä• yo devadattaá¹ƒ kambalaá¹ƒ yÄ• cante

ekaá¹ƒ kaÃ±Ã±aá¹ƒ odanaá¹ƒ pÄ• cÄ• payati puriso

ekÄ• á¹ƒ0.0023 kaÃ±Ã±Ä• yo odanaá¹ƒ pÄ• cÄ• payanti purisÄ•

ekÄ• ya kaÃ±Ã±Ä• ya odano pacitvÄ• bhujjate

ekÄ• hi kaÃ±Ã±Ä• hi odano pacitvÄ• bhutto

ekÄ• ya kaÃ±Ã±Ä• ya sukhaá¹ƒ pÄ• puá¹‡Ä• ti ekacco

ekÄ• hi kaÃ±Ã±Ä• hi sukhaá¹ƒ pÄ• puá¹‡anti ekacce

ekÄ• ya kaÃ±Ã±Ä• ya Ä• bharaá¹‡aá¹ƒ deti puriso

ekÄ• saá¹ƒ kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡Ä• ni denti purisÄ•

ekÄ• ya kaÃ±Ã±Ä• ya bhayaá¹ƒ uppajjati silavataá¹ƒ

ekÄ• hi kaÃ±Ã±Ä• hi bhayÄ• ni uppajjanti sÄ«lavataá¹ƒ

ekÄ• ya kaÃ±Ã±Ä• ya pana vatthÄ• bharaá¹‡aá¹ƒ hoti

ekÄ• saá¹ƒ kaÃ±Ã±Ä• naá¹ƒ pana vatthÄ• bharaá¹‡Ä• ni honti

ekÄ• yaá¹ƒ kaÃ±Ã±Ä• yaá¹ƒ yo kocipasÄ«dati

ekÄ• su kaÃ±Ã±Ä• su ye keci pasÄ«danti.

iti aá¹-á¹-hamo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

ekaá¹ƒ kulaá¹ƒ pana bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

ekÄ• ni kulÄ• ni bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

ekaá¹ƒ kulaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti guá¹‡avÄ•

ekÄ• ni kulÄ• ni puÃ±Ã±aá¹ƒ kÄ• rÄ• peti guá¹‡avÄ•

ekena kulena bhikkhu bhattaá¹ƒ bhojÄ• pito

ekehi kulehi bhikkhÅ« bhattaá¹ƒ bhojÄ• pitÄ•

ekena kulena sukhaá¹ƒ pÄ• puá¹‡Ä• ti bhikkhu

ekehi kulehi sukhaá¹ƒ pÄ• puá¹‡anti bhikkhÅ«

ekassa kulassa pana usÅ«yati dujjano

ekesaá¹ƒ kulÄ• naá¹ƒ pana usÅ«yanti dujjanÄ•

ekasmÄ• kulamhÄ• yo koci pabbajito

ekehi kulehi ye keci pabbajitÄ•

ekassa kulassa pana nÄ• ma gottÄ• di

ekesaá¹ƒ kulÄ• naá¹ƒ pana nÄ• ma gottÄ• dayo

ekasmiá¹ƒ kulamhi yo koci pasÄ«dati

ekesu kulesu ye keci pasÄ«danti.

iti navamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

yo koci taá¹ƒ purisaá¹ƒ odanaá¹ƒ pÄ• cÄ• peti

ye keci taá¹ƒ purisaá¹ƒ odanaá¹ƒ pÄ• cÄ• penti

yaá¹ƒ kiá¹ƒci dÄ• saá¹ƒ gÄ• maá¹ƒ gamayati sÄ• miko

ye á¹ƒ0.0024 keci dÄ• se gÄ• maá¹ƒ gamayati sÄ• miko

yena kenaci sÅ«dena odano pÄ• cÄ• pÄ«yate

yehi kehici sÅ«dehi odano pÄ• cÄ• pito

yena kenaci sukhaá¹ƒ pÄ• puá¹‡Ä• ti bhikkhusaá¹…gho

yehi kehici sukhaá¹ƒ pÄ• puá¹‡Ä• ti bhikkhusaá¹…gho

yassa kassaci dÄ• naá¹ƒ deti saddho sappuriso

yesaá¹ƒ kesaá¹ƒci dÄ• naá¹ƒ denti sappurisÄ•

yasmÄ• kasmÄ• ci garuá¹‡Ä• antaradhÄ• yati sisso

yehi kehici garÅ«hi antaradhÄ• yanti sissÄ•

yassa kassaci bhikkhuno pÄ• de vandÄ• mi

yesaá¹ƒ kesaá¹ƒci bhikkhÅ«naá¹ƒ pÄ• de vandÄ• ma

yasmiá¹ƒ kasmiá¹ƒci Ä• sane nisÄ«dati koci

yesu kesuci Ä• sanesu nisÄ«danti keci.

iti dasamo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

yÄ• kÄ• ci vanitÄ• pana dÄ• siá¹ƒ kammaá¹ƒ kÄ• rÄ• peti

yÄ• kÄ• ci vanitÄ• yo dÄ• sÄ« kamme kÄ• rÄ• penti

yaá¹ƒ kiá¹ƒci vanitaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti puriso

yÄ• kÄ• ci vanitÄ• yo puÃ±Ã±aá¹ƒ kÄ• renti purisÄ•

yÄ• ya kÄ• yaci vanitÄ• ya sÄ• mi bhattaá¹ƒ bhojÄ• pÄ«yate

yÄ• hi kÄ• hici vanitÄ• hi sÄ• mi bhattaá¹ƒ bhojÄ• pito

yÄ• ya kÄ• yaci vanitÄ• ya sukhaá¹ƒ pÄ• puá¹‡Ä• ti sÄ• miko

yÄ• hi kÄ• hici vanitÄ• hi sukhaá¹ƒ pÄ• puá¹‡anti sÄ• mikÄ•

yÄ• ya kÄ• yaci vanitÄ• ya Ä• bharaá¹‡aá¹ƒ deti sÄ• miko

yÄ• saá¹ƒ kÄ• saá¹ƒci vanitÄ• naá¹ƒ Ä• bharaá¹‡aá¹ƒ deti sÄ• miko

yÄ• ya kÄ• yaci vanitÄ• ya apeti yo koci

yÄ• hi kÄ• hici vanitÄ• hi apeti yo koci

yÄ• ya kÄ• yaci vanitÄ• ya puttÄ• pi bahavo

yÄ• saá¹ƒ kÄ• saá¹ƒci vanitÄ• naá¹ƒ Ä• bharaá¹‡Ä• ni honti

yÄ• yaá¹ƒ kÄ• yaá¹ƒci vanitÄ• yaá¹ƒ me cittaá¹ƒ na ramati

yÄ• su kÄ• suci vanitÄ• su me cittÄ• ni na ramanti.

iti ekÄ• dasamo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

yaá¹ƒ kiá¹ƒci kulaá¹ƒ pana bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

yÄ• ni kÄ• nici kulÄ• ni bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

yaá¹ƒ kiá¹ƒci bahuá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti koci

yÄ• ni á¹ƒ0.0025 kÄ• nici bahuá¹ƒ puÃ±Ã±aá¹ƒ kÄ• renti keci

yena kenaci kulena sakkÄ• ro kato

yehi kehici kulehi sakkÄ• rÄ• katÄ•

yena kenaci kulena ekacco jÄ«vati

yehi kehici kulehi ekacce jÄ«vanti

yassa kassaci kulassa upakÄ• raá¹ƒ akÄ• si

yesaá¹ƒ kesaá¹ƒci kulÄ• naá¹ƒ upakÄ• raá¹ƒ akÄ• suá¹ƒ

yasmÄ• kasmÄ• ci kulamhÄ• apeti ekacco

yehi kehici kulehi apenti ekacce

yassa kassaci kulassa nÄ• ma gottÄ• di

yesaá¹ƒ kesaá¹ƒci kulÄ• naá¹ƒ nÄ• ma gottÄ• dayo

yasmiá¹ƒ kasmiá¹ƒci kule ekacco pasÄ«dati

yesu kesuci kulesu ekacce pasÄ«danti.

iti dvÄ• dasamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

so sÅ«dajeá¹-á¹-ho sÅ«dena odanaá¹ƒ pÄ• ceti

te sÅ«dajeá¹-á¹-hÄ• sÅ«dehi odanaá¹ƒ pÄ• centi

taá¹ƒ yaÃ±Ã±adattaá¹ƒ kambalaá¹ƒ yÄ• cate brÄ• hmaá¹‡o

te yaÃ±Ã±adattena kambalaá¹ƒ yÄ• cante brÄ• hmaá¹‡Ä•

tena brÄ• hmaá¹‡ena gahapati dhanaá¹ƒ yÄ• cÄ«yate

tehi sissehi garu satthaá¹ƒ pucchÄ«yate

tena pupphena buddhaá¹ƒ yajati sappuriso

tehi pupphehi buddhaá¹ƒ yajanti sappurisÄ•

tassa bhikkhussa dÄ• naá¹ƒ deti sappuriso

tesaá¹ƒ yÄ• cakÄ• naá¹ƒ dhanaá¹ƒ dadÄ• ti dhanavÄ•

tamhÄ• himavatÄ• pabhavanti paÃ±camahÄ• nadiyo

tehi lobhanÄ«yehi dhammehi suddho asaá¹ƒsaá¹-á¹-ho

tassa buddhassa pacchato pacchato anubandhiá¹ƒsu

tesaá¹ƒ bhikkhÅ«naá¹ƒyeva pattacÄ«varÄ• ni honti

tasmiá¹ƒ Ä• saneyeva nisÄ«dati bhikkhu

tesu bhikkhÅ«su pana me mano ramati.

iti terasamo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

sÄ• khattiyakaÃ±Ã±Ä• pana bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

tÄ• khattiyakaÃ±Ã±Ä• yo bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

taá¹ƒ khattÄ«yakaÃ±Ã±aá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti rÄ• jÄ•

tÄ• á¹ƒ0.0026 khattiyakaÃ±Ã±Ä• yo puÃ±Ã±aá¹ƒ kÄ• rÄ• peti rÄ• jÄ•

tÄ• ya khattiyakaÃ±Ã±Ä• ya puÃ±Ã±aá¹ƒ kÄ• rÄ• pÄ«yate

tÄ• hi khattiyakaÃ±Ã±Ä• hi puÃ±Ã±aá¹ƒ kÄ• rÄ• pito

tÄ• ya khattiyakaÃ±Ã±Ä• ya mahÄ• jano sucarati

tÄ• hi khattiyakaÃ±Ã±Ä• hi mahÄ• janÄ• sucaranti

tÄ• ya khattiyakaÃ±Ã±Ä• ya upatiá¹-á¹-heyya amacco

tÄ• saá¹ƒ khattiyakaÃ±Ã±Ä• naá¹ƒ upatiá¹-á¹-heyyuá¹ƒ amaccÄ•

tÄ• ya khattiyakaÃ±Ã±Ä• ya pana bhayaá¹ƒ uppajjati

tÄ• hi khattiyakaÃ±Ã±Ä• hi pana bhayÄ• ni uppajjanti

tÄ• ya khattiyakaÃ±Ã±Ä• ya pana vatthÄ• bharaá¹‡Ä• ni

tÄ• saá¹ƒ khattiyakaÃ±Ã±Ä• naá¹ƒ vatthÄ• bharaá¹‡Ä• ni honti

tÄ• yaá¹ƒ khattiya kaÃ±Ã±Ä• yaá¹ƒ pasÄ«dati yo koci

tÄ• su khattiyakaÃ±Ã±Ä• su pasÄ«danti ye keci.

iti cuddasamo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

taá¹ƒ kulaá¹ƒ niccaá¹ƒ bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

tÄ• ni kulÄ• ni pana bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

taá¹ƒ kulaá¹ƒ uddissa puÃ±Ã±aá¹ƒ karoti koci

tÄ• ni kulÄ• ni uddissa puÃ±Ã±Ä• ni karonti keci

tena kulena puÃ±Ã±akammaá¹ƒ kÄ• rÄ• pÄ«yate

tehi kulehi puÃ±Ã±akammaá¹ƒ kÄ• rÄ• pito

tena kulena bahujjano sucarati

tehi kulehi bahujjanÄ• sucaranti

tassa kulassa upakÄ• raÃ±ca akÄ• si

tesaá¹ƒ kulÄ• naá¹ƒ upakÄ• raÃ±ca akaá¹ƒsu

tasmÄ• kulamhÄ• yo koci apeti

tehi kulehi ye keci apenti

tassa kulassa mahÄ• bhogo hoti

tesaá¹ƒ kulÄ• naá¹ƒ mahaddhano ca hoti

tamhi kulasmiá¹ƒ pasÄ«dati yo koci

tesu kulesu pasÄ«danti ye keci.

iti paÃ±cadasamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

eso sisso ca garuá¹ƒ dhammaá¹ƒ pucchati

ete sissÄ• ca garuá¹ƒ dhammaá¹ƒ pucchanti

etaá¹ƒ sissaá¹ƒ dhammaá¹ƒ bodhayati garu

ete á¹ƒ0.0027 sisse dhammaá¹ƒ bodhayanti garÅ«

etena garunÄ• sisso dhammaá¹ƒ bodhÄ• pÄ«yate

etehi garÅ«hi sisso dhammaá¹ƒ bodhÄ• pito

etena garunaá¹ƒ sukhaá¹ƒ pÄ• puá¹‡Ä• ti sisso

etehi garÅ«hi sukhaá¹ƒ pÄ• puá¹‡anti sissÄ•

etassa garuno sakkÄ• raá¹ƒ karoti sisso

etesaá¹ƒ garÅ«naá¹ƒ sakkÄ• raá¹ƒ karonti sissÄ•

etasmÄ• garunÄ• pana antaradhÄ• yati sisso

etehi garÅ«hi pana antaradhÄ• yanti sissÄ•

etassa garuno antevÄ• sikÄ• bahavo

etesaá¹ƒ garÅ«naá¹ƒ antevÄ• sikÄ• bahavo

etasmiá¹ƒ garumhi pasÄ«dati antevÄ• siko

etesu garÅ«su pasÄ«danti antevÄ• sikÄ• .

iti soá¸·asamo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

esÄ• vanitÄ• pana dÄ• siá¹ƒ kammaá¹ƒ kÄ• rÄ• peti.

etÄ• vanitÄ• yo dÄ• siá¹ƒ kammaá¹ƒ kÄ• rÄ• penti

etaá¹ƒ vanitaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rayati puriso

etÄ• vanitÄ• yo puÃ±Ã±aá¹ƒ kÄ• rayanti purisÄ•

etÄ• ya vanitÄ• ya odano pacitvÄ• bhujjate

etÄ• hi vanitÄ• hi odano pacitvÄ• bhutto

etÄ• ya vanitÄ• ya koci jÄ«vikaá¹ƒ kappeti

etÄ• hi vanitÄ• hi keci jÄ«vikaá¹ƒ kappenti

etissÄ• vanitÄ• ya pilandhanaá¹ƒ deti puriso

etÄ• saá¹ƒ vanitÄ• naá¹ƒ pilandhanaá¹ƒ denti purisÄ•

etÄ• ya vanitÄ• ya pana yo koci apeti

etÄ• hi vanitÄ• hi pana ye keci apenti

etissÄ• vanitÄ• ya pana vatthÄ• bharaá¹‡Ä• ni honti

etÄ• sÄ• naá¹ƒ vanitÄ• naá¹ƒ nÄ• ma gottÄ• dayo

etissaá¹ƒ vanitÄ• yaá¹ƒ abhiramati ekacco

etÄ• su vanitÄ• su abhiramanti ekacce.

iti sattadasamo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

etaá¹ƒ kulaá¹ƒ pana bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

etÄ• ni kulÄ• ni bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

etaá¹ƒ kulaá¹ƒ pana passati yo koci

etÄ• ni á¹ƒ0.0028 kulÄ• ni pana passanti ye keci

etena kulena saá¹…gho bhattaá¹ƒ bhojÄ• pÄ«yate

etehi kulehi saá¹…gho bhattaá¹ƒ bhojÄ• pÄ«to

etena kulena pana jano sukhaá¹ƒ pÄ• puá¹‡Ä• ti

etehi kulehi pana janÄ• sukhaá¹ƒ pÄ• puá¹‡anti

etassa kulassa kho pana dhanaá¹ƒ dadÄ• ti dhanavÄ•

etesaá¹ƒ kulÄ• naá¹ƒ pana dhanaá¹ƒ dadanti dhanavantÄ•

etasmÄ• kulamhÄ• kho pana ekacco na apeti

etehi kulehi kho pana ekacce na apenti

etassa kulassa pana mahÄ• bhogo hoti

etesaá¹ƒ kulÄ• naá¹ƒ pana mahÄ• bhogÄ• honti

etasmiá¹ƒ kulamhi pana me mano ramati

etesu kulesu me manÄ• ni na ramanti.

iti aá¹-á¹-hÄ• dasamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

ayaá¹ƒ jano pana taá¹ƒ purisaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti

ime janÄ• te purise puÃ±Ã±aá¹ƒ kÄ• rÄ• penti

imaá¹ƒ janÄ• puÃ±Ã±aá¹ƒ kÄ• rÄ• peti sappuriso

ime jane puÃ±Ã±aá¹ƒ kÄ• rÄ• penti sappurisÄ•

iminÄ• janena kammaphalaá¹ƒ anubhÅ«yate

imehi janehi kammaphalÄ• ni anubhuttÄ• ni

iminÄ• janena yo koci sucarati

imehi janehi ye keci sucaranti

imassa janassa sakkÄ• raÃ±ca karoti

imesaá¹ƒ janÄ• naá¹ƒ sakkÄ• raá¹ƒ karonti

imamhÄ• janamhÄ• viÃ±Ã±utaá¹ƒ pattosmi

imehi janehi bhayÄ• ni uppajjanti

imassa janassa khettavatthÅ«ni honti

imesaá¹ƒ janÄ• naÃ±ca pahÅ«tadhanadhaÃ±Ã±Ä• ni

imamhi janasmiá¹ƒ pasÄ«dati yo koci

imesu janesu pasÄ«danti ye keci.

iti ekÅ«navÄ«satimo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

ayaá¹ƒ kaÃ±Ã±Ä• pana bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

imÄ• kaÃ±Ã±Ä• yo bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

imaá¹ƒ kaÃ±Ã±aá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti mÄ• tÄ•

imÄ• kaÃ±Ã±Ä• yo puÃ±Ã±aá¹ƒ kÄ• rÄ• peti mÄ• tÄ•

imÄ• ya á¹ƒ0.0029 kaÃ±Ã±Ä• ya pana tilÄ• ni bhajjÄ«yante

imÄ• hi kaÃ±Ã±Ä• hi pana dhaÃ±Ã±Ä• ni bhajjÄ«yante

imÄ• ya kaÃ±Ã±Ä• ya sukhaá¹ƒ pÄ• puá¹‡Ä• ti mÄ• tÄ•

imÄ• hi kaÃ±Ã±Ä• hi sukhaá¹ƒ pÄ• puá¹‡Ä• ti mÄ• tÄ•

imissÄ• kaÃ±Ã±Ä• ya Ä• bharaá¹‡aá¹ƒ deti sÄ• mi

imÄ• saá¹ƒ kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡aá¹ƒ deti sÄ• mi

imÄ• ya kaÃ±Ã±Ä• ya pana apeti yo koci

imÄ• hi kaÃ±Ã±Ä• hi pana apeti yo koci

imissÄ• kaÃ±Ã±Ä• ya pana Ä• bharaá¹‡Ä• ni honti

imÄ• saá¹ƒ kaÃ±Ã±Ä• naá¹ƒ pana Ä• bharaá¹‡Ä• ni honti

imissaá¹ƒ kaÃ±Ã±Ä• yaá¹ƒ pana cittaá¹ƒ patiá¹-á¹-hitaá¹ƒ

imÄ• su kaÃ±Ã±Ä• su cittaá¹ƒ pana napatiá¹-á¹-hitaá¹ƒ.

iti vÄ«satimo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

imaá¹ƒ cittaá¹ƒ pana attano santÄ• naá¹ƒ vijÄ• nÄ• ti

imÄ• ni cittÄ• ni attano santÄ• naá¹ƒ vijÄ• nanti

imaá¹ƒ cittaá¹ƒ saÃ±Ã±amessanti ye keci

ime citte saÃ±Ã±amessanti ye keci

iminÄ• cittena sabbopi jano nÄ«yyati

imehi cittehi sabbe janÄ• nÄ«yyanti

iminÄ• cittena yo koci saá¹ƒkilissati

imehi cittehi yo koci visujjhati

imassa cittassa ovÄ• daá¹ƒ deti yo koci

imesaá¹ƒ cittÄ• naá¹ƒ ovÄ• daá¹ƒ denti ye keci

imasmÄ• cittamhÄ• Ä• rammaá¹‡aá¹ƒ uppajjati

imehi cittehi Ä• rammaá¹‡Ä• ni uppajjanti

imassa cittassa aniccadhammassa vasaá¹ƒ anvagÅ«

imesÄ• naá¹ƒ cittÄ• naá¹ƒ parivitakko udapÄ• di

asmiá¹ƒ citte arakkhite kÄ• yakammaá¹ƒ arakkhitaá¹ƒ

imesu cittesu guttesu kÄ• yakammaá¹ƒ rakkhitaá¹ƒ.

iti ekavÄ«satimo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

asu mahÄ• rÄ• jÄ• catuhi saá¹…gahavatthÅ«hi janaá¹ƒ toseti

amÅ« mahÄ• rÄ• jÄ• catÅ«hisaá¹…gahavatthÅ«hi janaá¹ƒ tosenti

amuá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ sakkaccaá¹ƒ upasaá¹…kamati mahÄ• jano

amÅ«yo mahÄ• rÄ• je sakkaccaá¹ƒ upasaá¹…kamati mahÄ• jano

amunÄ• á¹ƒ0.0030 mahÄ• rÄ• jenapi mahÄ• pÄ• sÄ• do kÄ• rÄ• pÄ«yate

amÅ«hi mahÄ• rÄ• jehi mahÄ• vihÄ• ropi kÄ• rÄ• pito

amunÄ• mahÄ• rÄ• jena kho pana mahÄ• jano sucarati

amÅ«hi mahÄ• rÄ• jehi kho pana mahÄ• jano sucarati

amussa mahÄ• rÄ• jassa paá¹‡á¹‡Ä• kÄ• raá¹ƒ deti mahÄ• jano

amÅ«sÄ• naá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ denti mahÄ• janÄ•

amusmÄ• mahÄ• rÄ• jamhÄ• pana mahabbhayaá¹ƒ uppajjati

amÅ«hi mahÄ• rÄ• jehi mahabbhayÄ• ni uppajjanti

amÅ«ssa mahÄ• rÄ• jassa vappamaá¹…galaÃ±ca hoti

amÅ«sÄ• naá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ vappamaá¹…galÄ• ni honti

amusmiá¹ƒ mahÄ• rÄ• je kho pana mahÄ• jano pasÄ«dati

amÅ«su mahÄ• rÄ• jesu kho pana mahÄ• janÄ• pasÄ«danti.

iti dvevÄ«satimo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

asu upÄ• sikÄ• pana sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡Ä• ti

amuyo upÄ• sikÄ• yo sakkaccaá¹ƒ dhammaá¹ƒ suá¹‡anti

amuá¹ƒ upÄ• sikaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti saddho

amuyo upÄ• sikÄ• yo puÃ±Ã±aá¹ƒ kÄ• rÄ• peti saddho

amuyÄ• upÄ• sikÄ• ya bhikkhu bhattaá¹ƒ bhojÄ• pÄ«yate

amÅ«hi upÄ• sikÄ• hi saá¹…gho bhattaá¹ƒ bhojÄ• pito

amuyÄ• upÄ• sikÄ• ya yo koci pana sucarati

amÅ«hi upÄ• sikÄ• hi ye keci pana sucaranti

amussÄ• upÄ• sikÄ• ya dÄ• naá¹ƒ deti sappuriso

amÅ«saá¹ƒ upÄ• sikÄ• naá¹ƒ dÄ• naá¹ƒ denti sappurisÄ•

amuyÄ• upÄ• sikÄ• yapi yo koci apeti

amÅ«hi upÄ• sikÄ• hi ye keci pana apenti

amussÄ• upÄ• sikÄ• ya puttÄ• pi bahavo honti

amÅ«sÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ parisÄ• pi bahavo

amussaá¹ƒ upÄ• sikÄ• yaá¹ƒ yo koci pasÄ«dati

amÅ«su upÄ• sikÄ• su pana ye keci pasÄ«danti.

iti tevÄ«satimo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

aduá¹ƒ dhanavaá¹ƒ niccaá¹ƒ bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati

amÅ«ni dhanavantÄ• ni bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavanti

aduá¹ƒ dhanavantaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti saddho

amÅ«ni dhanavantÄ• ni puÃ±Ã±aá¹ƒ kÄ• rÄ• peti saddho

amunÄ• á¹ƒ0.0031 dhanavantena bhikkhu bhattaá¹ƒ bhojÄ• pÄ«yate

amÅ«hi dhanavantehi bhikkhu bhattaá¹ƒ bhojÄ• pito

amunÄ• dhanavantena mahÄ• janopi sukhÄ«jÄ• to

amÅ«hi dhanavattehi mahÄ• janopi sukhÄ«jÄ• to

amuno dhanavantassa suvaá¹‡á¹‡achattaá¹ƒ dhÄ• rayate

amÅ«saá¹ƒ dhanavantÄ• naá¹ƒ upatiá¹-á¹-heyya ekacco

amusmÄ• dhanavantamhÄ• lÄ• bhasakkÄ• raá¹ƒ labheyya

amÅ«hi dhanavantehi lÄ• bhasakkÄ• rÄ• ni labheyyuá¹ƒ

amuno dhanavantassa mahÄ• parivÄ• ro atthi

amÅ«sÄ• naá¹ƒ dhanavantÄ• naá¹ƒ mahÄ• parivÄ• rÄ• vijjanti

amumhi dhanavantasmiá¹ƒ yo koci pasÄ«dati

amÅ«su dhanavantesu ye keci pasÄ«danti.

iti catuvÄ«satimo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni vuccante.

kohi nÄ• ma budho loke vasaá¹ƒ kodhassa gacchati.

ke hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ dibbaá¹ƒ yogaá¹ƒ upaccaguá¹ƒ ||

kaá¹ƒsi tvaá¹ƒ assu uddissa pabbajito ca Ä• vuso.

keci puÃ±Ã±Ä• ni katvÄ• na kittakÄ• tidivaá¹ƒ gatÄ• ||

kenÄ• yaá¹ƒ pakato satto kuvaá¹ƒ sattassa kÄ• rako.

kehidaá¹ƒ pakataá¹ƒ bimbaá¹ƒ kvannu bibbassa kÄ• rako ||

kena te tÄ• diso vaá¹‡á¹‡o kena te idha mijjhati.

kehi me puÃ±Ã±akammehi mamaá¹ƒ rakkhanti devatÄ• ||

kassa cÄ• bhirato satto sabbadukkhÄ• pamuccati.

kesaá¹ƒ divÄ• ca rattoca sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati ||

kasmÄ• naparidevesi evarÅ«pe mahabbhaye.

kehi nÄ• ma ariyehi puthageva jano ayaá¹ƒ ||

kassa tvaá¹ƒ dhammamaÃ±Ã±Ä• ya vÄ• caá¹ƒ bhasayi Ä«disaá¹ƒ.

kesaá¹ƒ te dhammamaÃ±Ã±Ä• ya acchiduá¹ƒ bhavabhandhanaá¹ƒ ||

kamhi kÄ• le tayÄ• vÄ«ra patthitÄ• bodhimuttamÄ• .

kesuddhÄ• nesu muninda sÄ• vako paritibbutoti ||

iti paÃ±cavÄ«satimo pÄ• á¹-ho.

itthiliá¹…garÅ«pÄ• ni vuccante.

kÄ• ca suphassayaá¹ƒ dÄ• naá¹ƒ maÃ±capÄ«á¹-hÄ• dikaá¹ƒ adÄ• .

kÄ• yo nÄ• nÄ• vidhaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• na tidivaá¹ƒ gatÄ• ||

kaá¹ƒ á¹ƒ0.0032 bhÄ• vanaÃ±ca bhÄ• veti kaá¹ƒ sÄ«laá¹ƒ paripÄ• layÄ«.

kÄ• nÄ• ma dÄ• siyo kamme kÄ• rÄ• payati sÄ• miko ||

kÄ• ya upÄ• sikÄ• yassu dhammo ca sÅ«yate sadÄ• .

kÄ• hi ca sÄ«lavatÄ«hi dhammo ca sÅ«yate sadÄ• ||

kÄ• ya vijjÄ• ya me putto pÄ• puá¹‡Ä• ti idaá¹ƒ sukhaá¹ƒ.

kÄ• hi sikkhÄ• hi me puttÄ• pÄ• puá¹‡anti idaá¹ƒ sukhaá¹ƒ ||

kassÄ• upÄ• sikÄ• yassu dÄ• naá¹ƒ dadeyya dhanavÄ• .

kÄ• saá¹ƒ upÄ• sikÄ• naÃ±ca dÄ• naá¹ƒ dadeyya guá¹‡avÄ• ||

kÄ• ya gaá¹…gÄ• ya sabbÄ• ca pabhavantÄ«ti kunnadÄ«.

kÄ• hi ca pana nadÄ«hi pabhavanti mahÄ• nadÄ« ||

kassÄ• kho pana gaá¹…gÄ• ya mahogho hoti sabbadÄ• .

kÄ• saá¹ƒ kho pana kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡Ä• bhavanti ca ||

kassaá¹ƒ nadiá¹ƒ pana macchÄ• niccaá¹ƒ vicaranti sadÄ• .

kÄ• su gaá¹…gÄ• su kho macchÄ• niccaá¹ƒ vicaranti sadÄ• ||

iti chabbÄ«satimo pÄ• á¹-ho.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

kiá¹ƒ te jaá¹-Ä• hi dummedha kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

kÄ• ni cittÄ• ni jÄ• yanti kathaá¹ƒ jÄ• nema taá¹ƒ mayaá¹ƒ ||

kiá¹ƒ tvaá¹ƒ attavasaá¹ƒ disvÄ• mama dajjÄ• simaá¹ƒ dhanaá¹ƒ.

kÄ• ni puÃ±Ã±Ä• ni katvÄ• na kittakÄ• tidivaá¹ƒ gatÄ• ||

kenassu nÄ«yati loko kenassu parikassati.

kehi me puÃ±Ã±akammassa nÄ• ntamevaÃ±ca dissati ||

kenÄ• si dummano tÄ• ta purisaá¹ƒ kannu yocasi.

kehi pupphehi sakkaccaá¹ƒ saddho yajati gotamaá¹ƒ ||

kassa so kayirÄ• mettiá¹ƒ tamÄ• hu cariyaá¹ƒ budhÄ• .

kesaá¹ƒ dÄ• navaraá¹ƒ etaá¹ƒ dÄ• tabbaÃ±ca sadÄ• darÄ• ||

kasmÄ• coro ahu me tvaá¹ƒ iti rÄ• jÄ• apucchitaá¹ƒ.

kehi nÄ• mapi hetÅ«hi jÄ• yantÄ«ti ime janÄ• ||

kassa te dhammamaÃ±Ã±Ä• ya acchiduá¹ƒ bhavabhandhanaá¹ƒ.

kesaá¹ƒ majjhagato bhÄ• ti candova nabhamajjhago ||

kasmiá¹ƒ me sivayo kuddhÄ• nÄ• haá¹ƒ passÄ• mi dukkaá¹-aá¹ƒ.

kesu puÃ±Ã±esu yojeti sakhÄ«naá¹ƒ so sakhÄ• hitoti ||

iti á¹ƒ0.0033 sattavÄ«satimo pÄ• á¹-ho.

iti padamaÃ±jariyÄ• sabbanÄ• mÄ• naá¹ƒ.

catuttho paricchedo.

atha aliá¹…gatumhÄ• mhasaddÄ• vuccante.

tvaá¹ƒ pana puriso puÃ±Ã±aá¹ƒ karohi

tumhe purisÄ• puÃ±Ã±aá¹ƒ karotha

tuvaá¹ƒ pana purisaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti

tumhe purise puÃ±Ã±Ä• ni kÄ• rÄ• peti

tayÄ• purisena odano paccate

tumhehi purisehi odanÄ• paccante

tayÄ• purisena ekacco jÄ«vati

tumhehi purisehi ekacce jÄ«vanti

tuyhaá¹ƒ purisassa dhanaá¹ƒ deti dhanÄ«

tumhÄ• kaá¹ƒ purisÄ• naá¹ƒ dhanaá¹ƒ deti dhanÄ«

tayÄ• purisamhÄ• apeti yo koci

tumhehi purisehi apenti ye keci

tuyhaá¹ƒ purisassa nÄ• ma gottÄ• dayo

tumhÄ• kaá¹ƒ purisÄ• naá¹ƒ pariggaho

tayi purisasmiá¹ƒ koci pasÄ«dati

tumhesu purisesu keci pasÄ«danti.

iti paá¹-hamo pÄ• á¹-ho.

tvaá¹ƒ itthÄ«pi odanaá¹ƒ bhutvÄ• gacchÄ• hi

tumhe itthiyo odanaá¹ƒ bhutvÄ• gacchatha

tuvaá¹ƒ itthiá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rayati puriso

tumhe itthiyo puÃ±Ã±Ä• ni kÄ• renti purisÄ•

tayÄ• itthiyÄ• pi dhaÃ±Ã±aá¹ƒ bhajjate

tumhehi itthÄ«hi dhaÃ±Ã±Ä• ni bhajjante

tayÄ• itthiyÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ti koci

tumhehi itthÄ«hi sukhaá¹ƒ pÄ• puá¹‡Ä• ti sÄ• mi

tuyhaá¹ƒ itthiyÄ• Ä• bharaá¹‡aá¹ƒ deti sÄ• mi

tumhÄ• kaá¹ƒ itthÄ«naá¹ƒ Ä• bharaá¹‡aá¹ƒ deti sÄ• mi

tayÄ• itthiyÄ• apeti yo koci

tumhehi itthÄ«hi apenti ye keci

tuyhaá¹ƒ itthiyÄ• puttÄ• pi bahavo honti

tumhÄ• kaá¹ƒ itthÄ«naá¹ƒ vatthÄ• bharaá¹‡Ä• ni honti

tvayi itthiyÄ• pana manaá¹ƒ patiá¹-á¹-hitaá¹ƒ

tumhesu itthÄ«su pana manÄ• ni patiá¹-á¹-hitÄ• ni.

iti á¹ƒ0.0034 dutiyo pÄ• á¹-ho.

tvaá¹ƒ cittaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ cintesi

tumhe cittÄ• ni Ä• rammaá¹‡aá¹ƒ cintetha

tvaá¹ƒ cittaá¹ƒ saÃ±Ã±amessanti ye keci

tumhe cittÄ• ni saÃ±Ã±amessanti ye keci

tayÄ• cittena kammaphalaá¹ƒ anubhuttaá¹ƒ

tumhehi cittehi kammaphalaá¹ƒ anubhuttaá¹ƒ

tayÄ• cittena buddhaá¹ƒ sarati sappuriso

tumhehi cittehi buddhaá¹ƒ saranti sappurisÄ•

tuyhaá¹ƒ cittassa ovÄ• daá¹ƒ deti koci

tumhÄ• kaá¹ƒ cittÄ• naá¹ƒ ovÄ• daá¹ƒ denti keci

tayÄ• cittamhÄ• kho pana bhayaá¹ƒ uppajjati

tumhehi cittehi pana bhayÄ• ni uppajjanti

tuyhaá¹ƒ cittassa parivitakko udapÄ• di

tumhÄ• kaá¹ƒ cittÄ• naá¹ƒ parivitakko udapÄ• di

tayi citte kho pana kusalacittaá¹ƒ patiá¹-hitaá¹ƒ

tumhesu cittesu kusalacittÄ• ni patiá¹-á¹-hitÄ• ni.

iti tatiyo pÄ• á¹-ho.

ahaá¹ƒ purisopi puÃ±Ã±aá¹ƒ karomi

mayaá¹ƒ purisÄ• pana puÃ±Ã±aá¹ƒ karoma

mamaá¹ƒ purisaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti

amhe purise puÃ±Ã±Ä• ni kÄ• rÄ• peti

mayÄ• purisena kammaphalaá¹ƒ anubhuttaá¹ƒ

amhehi purisehi kammaphalaá¹ƒ anubhuttaá¹ƒ

mayÄ• purisena ekacco sucarati

amhehi purisehi ekacce sucaranti

amhaá¹ƒ purisassa dhanaá¹ƒ dadÄ• ti dhanavÄ•

amhÄ• kaá¹ƒ purisÄ• naá¹ƒ phalaá¹ƒ dadÄ• ti phalavÄ•

mayÄ• purisasmÄ• apeti ekacco

amhehi purisehi bhayÄ• ni uppajjanti

amhaá¹ƒ purisassa nÄ• ma gottÄ• di

amhÄ• kaá¹ƒ purisÄ• naá¹ƒ pariggaho hoti

mayi purisasmiá¹ƒ pasÄ«dati yo koci

amhesu purisesu ekacco sÅ«ratamo.

iti catuttho pÄ• á¹-ho.

ahaá¹ƒ kaÃ±Ã±Ä• pana puÃ±Ã±aá¹ƒ karomi

mayaá¹ƒ kaÃ±Ã±Ä• yo puÃ±Ã±Ä• ni karoma

mamaá¹ƒ kaÃ±Ã±aá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• peti

amhe á¹ƒ0.0035 kaÃ±Ã±Ä• yo puÃ±Ã±aá¹ƒ kÄ• rÄ• peti

mayÄ• kaÃ±Ã±Ä• ya odano paccate

amhehi kaÃ±Ã±Ä• hi odano paccate

mayÄ• kaÃ±Ã±Ä• ya sukhadukkhÄ• pÄ• puá¹‡Ä• ti

amhehi kaÃ±Ã±Ä• hi sukhadukkhaá¹ƒ pÄ• puá¹‡Ä• ti

amhaá¹ƒ kaÃ±Ã±Ä• ya Ä• bharaá¹‡aá¹ƒ deti

amhÄ• kaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡aá¹ƒ deti

mayÄ• kaÃ±Ã±Ä• ya ayaá¹ƒ kaÃ±Ã±Ä• hÄ«á¹‡Ä•

amhehi kaÃ±Ã±Ä• hi ayaá¹ƒ kaÃ±Ã±Ä• adhikÄ•

amhaá¹ƒ kaÃ±Ã±Ä• ya vatthÄ• bharaá¹‡Ä• ni honti

amhÄ• kaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ pariggaho hoti

mayi kaÃ±Ã±Ä• yaá¹ƒ me manaá¹ƒ napatiá¹-á¹-hitaá¹ƒ

amhesu kaÃ±Ã±Ä• su me manaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti paÃ±camo pÄ• á¹-ho.

ahaá¹ƒ cittaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• hi

mayaá¹ƒ cittÄ• ni Ä• rammaá¹‡aá¹ƒ vijÄ• nÄ• tha

mamaá¹ƒ cittaá¹ƒ saÃ±Ã±amessanti ekacce

amhe cittÄ• ni saÃ±Ã±amessanti keci

mayÄ• cittena kammaphalaá¹ƒ anubhuttaá¹ƒ

amhehi cittehi kammaphalaá¹ƒ anubhuttaá¹ƒ

mayÄ• cittena buddhaá¹ƒ sarati sappuriso

amhehi cittehi buddhaá¹ƒ sarati saddho

mamaá¹ƒ cittassa ovÄ• daá¹ƒ deti koci

amhÄ• kaá¹ƒ cittÄ• naá¹ƒ ovÄ• daá¹ƒ denti keci

mayÄ• cittasmÄ• pana bhayaá¹ƒ uppajjati

amhehi cittehi bhayÄ• ni uppajjanti

mamaá¹ƒ cittassa parivitakko udapÄ• di

amhÄ• kaá¹ƒ cittÄ• naá¹ƒ parivitakko hoti

mayi citte pana kusalacittaá¹ƒ patiá¹-á¹-hitaá¹ƒ

amhesu cittesu kusalacittÄ• ni patiá¹-á¹-hitÄ• ni.

iti chaá¹-á¹-ho pÄ• á¹-ho.

gÄ• maá¹ƒ vo pana gaccheyyÄ• tha

gÄ• maá¹ƒ no pana gaccheyyÄ• ma

pahÄ• ya vo bhikkhave gamissÄ• mi

mÄ• no ajja pana vikantisu

katameva te pana taá¹ƒ kammaá¹ƒ

katameva á¹ƒ0.0036 me pana taá¹ƒ kammaá¹ƒ

katameva vo pana kusalakammaá¹ƒ

katameva no pana kusalakammaá¹ƒ

dadÄ• mi te pana gÄ• mavarÄ• ni paÃ±ca

dadÄ• hi me gÄ• mavaraá¹ƒ tvampi

dhammaá¹ƒ vo bhikkhave desissÄ• mi

saá¹ƒvibhÄ• jetha no rajjena

manussasseva te sÄ«saá¹ƒ pana

pahÅ«taá¹ƒ me pana dhanaá¹ƒ sakka

tuá¹-á¹-hosmiyÄ• vo pana pakatiyÄ•

satthÄ• no bhagavÄ• anuppatto.

vo no te meti rÅ«pÄ• ni padÄ• ni padato yato.

tato nÄ• mikapantÄ«su natÅ« vuttÄ• ni tÄ• ni me ||

paccatte upayoge ca karaá¹‡e sampadÄ• niye.

sÄ• missa vacane ceva vo no saddo pavattati ||

karaá¹‡e sampadÄ• ne ca sÄ• miatthe ca Ä• gato.

te me saddoti viÃ±Ã±eyyo viÃ±Ã±unÄ• nayadassinÄ• ti ||

iti sattamo pÄ• á¹-ho.

iti padamaÃ±jariyÄ• aliá¹…gasabbanÄ• mÄ• naá¹ƒ.

paÃ±camo paricchedo.

imÄ• ni pulliá¹…garÅ«pÄ• ni vuccante

dve mahÄ• rÄ• jÄ• no rajjaá¹ƒ kÄ• renti

dvepi mahÄ• rÄ• jÄ• no upasaá¹…kamati

dvÄ«hi mahÄ• rÄ• jehi saá¹…gÄ• mo kato

dvÄ«hi mahÄ• rÄ• jehi raá¹-á¹-havÄ• sino jÄ«vanti

dvinnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ pannÄ• kÄ• raá¹ƒ deti

dvÄ«hi mahÄ• rÄ• jehi bhayÄ• ni uppajjanti

dvinnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ pariggaho hoti

dvÄ«su mahÄ• rÄ• jesu manÄ• ni patiá¹-á¹-hitÄ• ni.

imÄ• ni itthiliá¹…garÅ«pÄ• ni vuccante.

dve kaÃ±Ã±Ä• yo puÃ±Ã±Ä• ni karonti

dve kaÃ±Ã±Ä• yo puÃ±Ã±Ä• ni kÄ• rÄ• peti

dvÄ«hi kaÃ±Ã±Ä• hi puÃ±Ã±Ä• ni katÄ• ni

dvÄ«hi kaÃ±Ã±Ä• hi sukhadukkhaá¹ƒ pÄ• puá¹‡Ä• ti

dvinnaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡Ä• ni deti

dvÄ«hi á¹ƒ0.0037 kaÃ±Ã±Ä• hi ayaá¹ƒ kaÃ±Ã±Ä• adhikÄ•

dvinnaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ vatthÄ• bharaá¹‡aá¹ƒ hoti

dvÄ«su kaÃ±Ã±Ä• su manÄ• ni patiá¹-á¹-hitÄ• ni

imÄ• ni napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

dve kulÄ• ni dÄ• nÄ• dikusalaá¹ƒ karonti

dve kulÄ• ni dÄ• nÄ• dikusalaá¹ƒ kÄ• rÄ• peti

dvÄ«hi kulehi saá¹…gho bhattaá¹ƒ bhojÄ• pito

dvÄ«hi kulehi sukhaá¹ƒ pÄ• puá¹‡Ä• ti saá¹…gho

dvinnaá¹ƒ kulÄ• naá¹ƒ sakkÄ• raá¹ƒ karonti keci

dvÄ«hi kulehi apeti ekacco puggalo

dvinnaá¹ƒ kulÄ• naá¹ƒ nÄ• ma gottÄ• dayo

dvÄ«su kulesu me cittaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

iti paá¹-hamo pÄ• á¹-ho.

imÄ• ni pulliá¹…garÅ«pÄ• ni vuccante.

tayo purisÄ• pana vihÄ• raá¹ƒ karonti

tayo purise upagacchati ekacco

tÄ«hi purisehi vihÄ• ro kÄ• rÄ• pito

tÄ«hi purisehi jÄ«vanti ye keci

tiá¹‡á¹‡annaá¹ƒ purisÄ• naá¹ƒ dhanaá¹ƒ deti dhanavÄ•

tÄ«hi purisehi bhayÄ• ni uppajjanti

tiá¹‡á¹‡annaá¹ƒ purisÄ• naá¹ƒ pariggaho hoti

tÄ«su purisesu pasÄ«dati yo koci.

imÄ• ni itthiliá¹…garÅ«pÄ• ni vuccante.

tisso itthiyo puÃ±Ã±Ä• ni karonti

tisso itthiyo puÃ±Ã±Ä• ni kÄ• rÄ• peti

tÄ«hi itthÄ«hi saá¹…gho bhattaá¹ƒ bhojÄ• pito

tÄ«hi itthÄ«hi jÄ«vanti ekacco puriso

tissannaá¹ƒ itthÄ«naá¹ƒ Ä• bharaá¹‡Ä• ni deti

tÄ«hi itthÄ«hi apeti ekacco puriso

tissannaá¹ƒ itthÄ«naá¹ƒ Ä• bharaá¹‡Ä• ni honti

tÄ«su itthÄ«su pasÄ«dati ekacco puriso.

imÄ• ni napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

tÄ«ni kulÄ• ni puÃ±Ã±Ä• ni karonti

tÄ«ni kulÄ• ni puÃ±Ã±Ä• ni kÄ• rÄ• peti

tÄ«hi kulehi puÃ±Ã±Ä• ni kariyyante

tÄ«hi kulehi jÄ«vanti ye keci

tiá¹‡á¹‡annaá¹ƒ á¹ƒ0.0038 kulÄ• naá¹ƒ dhanaá¹ƒ deti dhanavÄ•

tÄ«hi kulehi bhayÄ• ni na uppajjanti

tiá¹‡á¹‡annaá¹ƒ kulÄ• naá¹ƒ mahÄ• bhogo hoti

tÄ«su kulesu pasÄ«dati ekacco puriso.

iti dutiyo pÄ• á¹-ho.

imÄ• ni pulliá¹…garÅ«pÄ• ni vuccante.

cattÄ• ro mahÄ• rÄ• jÄ• rajjaá¹ƒ karonti

cattÄ• ro mahÄ• rÄ• je upagacchati ekacco

catÅ«hi mahÄ• rÄ• jehi puÃ±Ã±Ä• ni kariyyante

catÅ«hi mahÄ• rÄ• jehi jÄ«vanti mahÄ• janÄ•

catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ pannÄ• kÄ• raá¹ƒ denti

catÅ«hi mahÄ• rÄ• jehi bhayÄ• ni uppajjanti

catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ Ä• bharaá¹‡aá¹ƒ hoti

catÅ«su mahÄ• rÄ• jesu pasÄ«dati mahÄ• jano.

imÄ• ni itthiliá¹…garÅ«pÄ• ni vuccante.

catasso kaÃ±Ã±Ä• yo puÃ±Ã±Ä• ni karonti

catasso kaÃ±Ã±Ä• yo puÃ±Ã±Ä• ni kÄ• rÄ• peti

catÅ«hi kaÃ±Ã±Ä• hi saá¹…gho bhattaá¹ƒ bhojÄ• pito

catÅ«hi kaÃ±Ã±Ä• hi vadhaá¹ƒ pÄ• puá¹‡anti purisÄ•

catassannaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡Ä• ni denti

catÅ«hi kaÃ±Ã±Ä• hi ayaá¹ƒ kaÃ±Ã±Ä• adhikÄ•

catassannaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ Ä• bharaá¹‡aá¹ƒ hoti

catÅ«su kaÃ±Ã±Ä• su pasÄ«dati ekacco puriso.

imÄ• ni napuá¹ƒsakaliá¹…garÅ«pÄ• ni vuccante.

cattÄ• ri kulÄ• ni bahuá¹ƒ puÃ±Ã±aá¹ƒ karonti

cattÄ• ri kulÄ• ni upagacchanti ekacce

catÅ«hi kulehi vihÄ• ro kÄ• rÄ• pÄ«yate

catÅ«hi kulehi jÄ«vanti ekacce purisÄ•

catunnaá¹ƒ kulÄ• naá¹ƒ sakkÄ• raá¹ƒ karonti

catÅ«hi kulehi apenti ekacce

catunnaá¹ƒ kulÄ• naá¹ƒ nÄ• ma gottÄ• dayo

catusu kulesu pasÄ«dati mahÄ• jano.

iti tatiyo pÄ• á¹-ho.

paÃ±ca mahÄ• bhÅ«tÄ• tiá¹-á¹-hanti

paÃ±ca mahÄ• bhÅ«te passati

paÃ±cahi á¹ƒ0.0039 mahÄ• bhÅ«tehi katÄ• ni

paÃ±cahi mahÄ• bhÅ«tehi sucarati

paÃ±cannaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ dÄ«yate

paÃ±cahi mahÄ• bhÅ«tehi apeti

paÃ±cannaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ santakaá¹ƒ

paÃ±casu mahÄ• bhÅ«tesu patiá¹-á¹-hitaá¹ƒ.

tiliá¹…garÅ«pÄ• ni vuccante.

paÃ±ca-mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

paÃ±ca-abhibhavitÄ• ro tiá¹-á¹-hanti

paÃ±ca-purisÄ• pana tiá¹-á¹-hanti

paÃ±ca-bhÅ«miyo pana honti

paÃ±ca-kaÃ±Ã±Ä• yo pana tiá¹-á¹-hanti

paÃ±ca-mahÄ• bhÅ«tÄ• ni tiá¹-á¹-hanti

paÃ±ca-cittÄ• ni uppajjanti

evaá¹ƒ sabbattha yojetabbaá¹ƒ.

iti catuttho pÄ• á¹-ho.

tiliá¹…garÅ«pÄ• ni vuccante.

cha mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

cha abhibhavitÄ• ro passati

chahi purisehi kammaá¹ƒ kataá¹ƒ

channaá¹ƒ bhÅ«mÄ«naá¹ƒ ruccati koci

chahi kaÃ±Ã±Ä• hi apeti ekacco

channaá¹ƒ bhÅ«tÄ• naá¹ƒ santakaá¹ƒ hoti

chasu pana cittesu patiá¹-á¹-hitaá¹ƒ.

tiliá¹…garÅ«pÄ• ni vuccante.

satta mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

satta abhibhavitÄ• ro passati

sattahi purisehi kammaá¹ƒ kataá¹ƒ

sattannaá¹ƒ bhÅ«mÄ«naá¹ƒ ruccati koci

sattahi kaÃ±Ã±Ä• hi apeti ekacco

sattannaá¹ƒ bhÅ«tÄ• naá¹ƒ santakaá¹ƒ hoti

sattasu pana cittesu patiá¹-á¹-hitaá¹ƒ.

iti á¹ƒ0.0040 paÃ±camo pÄ• á¹-ho.

tiliá¹…garÅ«pÄ• ni vuccante.

aá¹-á¹-ha mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

aá¹-á¹-ha abhibhavitÄ• ro passati

aá¹-á¹-hahipurisehi kammaá¹ƒ kataá¹ƒ

aá¹-á¹-hannaá¹ƒ bhÅ«mÄ«naá¹ƒ ruccati koci

aá¹-á¹-hahi kaÃ±Ã±Ä• hi apeti koci

aá¹-á¹-hannaá¹ƒbhÅ«tÄ• naá¹ƒ santakaá¹ƒ hoti

aá¹-á¹-hasu pana cittesu patiá¹-á¹-hitaá¹ƒ.

tiliá¹…garÅ«pÄ• ni vuccante.

nava mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

nava abhibhavitÄ• ro passati

navahi purisehi kammaá¹ƒ kataá¹ƒ

navannaá¹ƒ bhÅ«mÄ«naá¹ƒ ruccati koci

navahi kaÃ±Ã±Ä• hi apeti koci

navannaá¹ƒ bhÅ«tÄ• naá¹ƒ santakaá¹ƒ hoti

navasu pana cittesu patiá¹-á¹-hitaá¹ƒ.

iti chaá¹-á¹-ho pÄ• á¹-ho.

tiliá¹…garÅ«pÄ• ni vuccante.

dasa mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

dasa abhibhavitÄ• ro passati

dasahi purisehi kammaá¹ƒ kataá¹ƒ

dasannaá¹ƒ bhÅ«tÄ• naá¹ƒ ruccati koci

dasahi kaÃ±Ã±Ä• hi apeti koci

dasannaá¹ƒ bhÅ«tÄ• naá¹ƒ santakaá¹ƒ hoti

dasasu pana cittesu patiá¹-á¹-hitaá¹ƒ.

tiliá¹…garÅ«pÄ• ni vuccante.

ekÄ• dasa-mahÄ• bhÅ«tÄ• tiá¹-á¹-hanti

dvÄ• dasa-abhibhavitÄ• ro tiá¹-á¹-hanti

terasa-purisÄ• pana tiá¹-á¹-hanti

cuddasa-bhÅ«miyo pana honti

paÃ±cadasa-kaÃ±Ã±Ä• yo pana tiá¹-á¹-hanti

solasa-bhÅ«tÄ• ni pana tiá¹-á¹-hanti

sattarasa-cittÄ• ni uppajjanti.

tiliá¹…garÅ«pÄ• ni á¹ƒ0.0041 vuccante.

aá¹-á¹-hÄ• rasa mahÄ• bhÅ«tÄ• pana tiá¹-á¹-hanti

aá¹-á¹-hÄ• rasa abhibhavitÄ• ro passati

aá¹-á¹-hÄ• rasahi purisehi kammaá¹ƒ kataá¹ƒ

aá¹-á¹-hÄ• rasannaá¹ƒ bhÅ«mÄ«naá¹ƒ ruccati

aá¹-á¹-hÄ• rasahi kaÃ±Ã±Ä• hi apeti koci

aá¹-á¹-hÄ• rasannaá¹ƒ bhÅ«tÄ• naá¹ƒ santakaá¹ƒ

aá¹-á¹-hÄ• rasasu cittesu patiá¹-á¹-hitaá¹ƒ.

iti sattamo pÄ• á¹-ho.

iti padamaÃ±jariyÄ• bahuvacanasaá¹…khyÄ• nÄ• mÄ• naá¹ƒ chaá¹-á¹-ho paricchedo.

tiliá¹…garÅ«pÄ• ni vuccante.

ekÅ«navÄ«sati ekÅ«navÄ«saá¹ƒ iccÄ• dipi

ekÅ«navÄ«sÄ• ya ekÅ«navÄ«sÄ• yaá¹ƒ

ekÅ«navÄ«sati bhikkhÅ«pi tiá¹-á¹-hanti

ekÅ«navÄ«saá¹ƒ bhikkhÅ«pi passati

ekÅ«navÄ«sÄ• ya bhikkhÅ«hi dhammo desito

ekÅ«navÄ«sÄ• ya kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

ekÅ«navÄ«sÄ• ya cittehi kammaá¹ƒ kataá¹ƒ

ekÅ«navÄ«sÄ• ya bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ deti

ekÅ«navÄ«sÄ• ya kaÃ±Ã±Ä• naá¹ƒ dhanaá¹ƒ deti

ekÅ«navÄ«sÄ• ya cittÄ• naá¹ƒ pana ruccati

ekÅ«navÄ«sÄ• ya bhikkhÅ«hi apeti koci

ekÅ«navÄ«sÄ• ya kaÃ±Ã±Ä• hi apeti koci

ekÅ«navÄ«sÄ• ya cittehi apeti koci

ekÅ«navÄ«sÄ• ya bhikkhÅ«naá¹ƒ santakaá¹ƒ

ekÅ«navÄ«sÄ• ya kaÃ±Ã±Ä• naá¹ƒ santakaá¹ƒ

ekÅ«navÄ«sÄ• ya cittÄ• naá¹ƒ santakaá¹ƒ

ekÅ«navÄ«sÄ• ya bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ

ekÅ«navÄ«sÄ• ya kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ

ekÅ«navÄ«sÄ• yaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

iti á¹ƒ0.0042 paá¹-hamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

ekÅ«navÄ«sati bhikkhÅ«pi tiá¹-á¹-hanti

ekÅ«navÄ«satiá¹ƒ bhikkhÅ«pi passati

ekÅ«navÄ«satiyÄ• bhikkhÅ«hi desito

ekÅ«navÄ«satiyaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

ekÅ«navÄ«sati kaÃ±Ã±Ä• yo tiá¹-á¹-hanti

ekÅ«navÄ«satiá¹ƒ kaÃ±Ã±Ä• yo passati

ekÅ«navÄ«satiyÄ• kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

ekÅ«navÄ«satiyaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

ekÅ«navÄ«sati cittÄ• ni uppajjanti

ekÅ«navÄ«satiá¹ƒ cittÄ• ni passati

ekÅ«navÄ«satiyÄ• cittehi kammaá¹ƒ kataá¹ƒ

ekÅ«navÄ«satiyaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

iti dutiyo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

vÄ«sati bhikkhavo tiá¹-á¹-hanti

vÄ«satiá¹ƒ bhikkhavo passati

vÄ«satiyÄ• bhikkhÅ«hi desito

vÄ«satiyaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

vÄ«sati kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

visatiá¹ƒ kaÃ±Ã±Ä• yopi passati

vÄ«satiyÄ• kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

vÄ«satiyaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

vÄ«sati cittÄ• ni uppajjanti

vÄ«satiá¹ƒ cittÄ• nipi passati

vÄ«satiyÄ• cittehi kammaá¹ƒ kataá¹ƒ

vÄ«satiyaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ

vÄ«saá¹ƒ vÄ«saá¹ƒ vÄ«sÄ• ya vÄ«sÄ• yaá¹ƒ

tathÄ• ekavÄ«sa dvÄ• vÄ«sa bÄ• vÄ«sa

tevÄ«sa catuvÄ«sa-iccÄ• dipi.

iti á¹ƒ0.0043 tatiyo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

tiá¹ƒsa bhikkhavo tiá¹-á¹-hanti

tiá¹ƒsa bhikkhavo passati

tiá¹ƒsÄ• ya bhikkhÅ«hi desito

tiá¹ƒsÄ• yaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

tiá¹ƒsa kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

tiá¹ƒsa kaÃ±Ã±Ä• yopi passati

tiá¹ƒsÄ• ya kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

tiá¹ƒsÄ• yaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

tiá¹ƒsa cittÄ• ni uppajjanti

tiá¹ƒsa cittÄ• nipi passati

tiá¹ƒsÄ• ya cittehi kammaá¹ƒ kataá¹ƒ

tiá¹ƒsÄ• yaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

iti catuttho pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

cattÄ• lÄ«sa bhikkhavo tiá¹-á¹-hanti

cattÄ• lÄ«saá¹ƒ bhikkhavo passati

cattÄ• lÄ«sÄ• ya bhikkhÅ«hi desito

cattÄ• lÄ«sÄ• yaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

cattÄ• lÄ«sa kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

cattÄ• lÄ«saá¹ƒ kaÃ±Ã±Ä• yopi passati

cattÄ• lÄ«sÄ• ya kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

cattÄ• lÄ«sÄ• yaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

cattÄ• lÄ«sa cittÄ• nipi uppajjanti

cattÄ• lÄ«saá¹ƒ cittÄ• nipi passati

cattÄ• lÄ«sÄ• ya cittehi kammaá¹ƒ kataá¹ƒ

cattÄ• lÄ«sÄ• yaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

cattÄ• rÄ«sa iccÄ• dipi.

iti á¹ƒ0.0044 paÃ±camo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

paÃ±Ã±Ä• ya bhikkhavo tiá¹-á¹-hanti

paÃ±Ã±Ä• yaá¹ƒ bhikkhavo passati

paÃ±Ã±Ä• sÄ• ya bhikkhÅ«hi desito

paÃ±Ã±Ä• sÄ• yaá¹ƒ bhikkhÅ«su vatiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

paÃ±Ã±Ä• ya kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

paÃ±Ã±Ä• saá¹ƒ kaÃ±Ã±Ä• yopi passati

paÃ±Ã±Ä• sÄ• ya kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

paÃ±Ã±Ä• sÄ• yaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

paÃ±Ã±Ä• sa cittÄ• nipi uppajjanti

paÃ±Ã±Ä• saá¹ƒ cittÄ• nipi passati.

paÃ±Ã±Ä• sÄ• ya cittehi kammaá¹ƒ kataá¹ƒ

paÃ±Ã±Ä• sÄ• yaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

tathÄ• paá¹‡á¹‡Ä• sa paá¹‡á¹‡Ä• saá¹ƒ

paá¹‡á¹‡Ä• sÄ• ya paá¹‡á¹‡Ä• sÄ• yaá¹ƒ.

iti chaá¹-á¹-ho pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

saá¹-á¹-hi bhikkhavopi tiá¹-á¹-hanti

saá¹-á¹-hiá¹ƒ bhikkhavopi passati

saá¹-á¹-hiyÄ• bhikkhÅ«hi desito

saá¹-á¹-hiyaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

saá¹-á¹-hi kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

saá¹-á¹-hiá¹ƒ kaÃ±Ã±Ä• yopi passati

saá¹-á¹-hiyÄ• kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

saá¹-á¹-hiyaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

saá¹-á¹-hi cittÄ• nipi uppajjanti

saá¹-á¹-hiá¹ƒ cittÄ• nipi passati

saá¹-á¹-hiyÄ• cittehi kammaá¹ƒ kataá¹ƒ

saá¹-á¹-hiyaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

iti á¹ƒ0.0045 sattamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

sattati bhikkhavopi tiá¹-á¹-hanti

sattatiá¹ƒ bhikkhavopi passati

sattatiyÄ• bhikkhÅ«hi desito

sattatiyaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

sattati kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

sattatiá¹ƒ kaÃ±Ã±Ä• yopi passati

sattatiyÄ• kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

sattatiyaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

sattati cittÄ• nipi uppajjanti

sattatiá¹ƒ cittÄ• nipi passati

sattatiyÄ• cittehi kammaá¹ƒ kataá¹ƒ

sattatiyaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ

sattari iccÄ• dipi.

iti aá¹-á¹-hamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

asÄ«ti bhikkhavopi tiá¹-á¹-hanti

asÄ«tiá¹ƒ bhikkhavopi passati

asÄ«tiyÄ• bhikkhÅ«hi desito

asÄ«tiyaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni.

asÄ«ti kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

asÄ«tiá¹ƒ kaÃ±Ã±Ä• yopi passati

asÄ«tiyÄ• kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

asÄ«tiyaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

asÄ«ti cittÄ• nipi uppajjanti

asÄ«tiá¹ƒ cittÄ• nipi passati

asitiyÄ• cittehi kammaá¹ƒ kataá¹ƒ

asÄ«tiyaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

iti navamo pÄ• á¹-ho.

pulliá¹…garÅ«pÄ• ni.

navuti bhikkhavopi tiá¹-á¹-hanti

navutiá¹ƒ bhikkhavopi passati

navutiyÄ• bhikkhÅ«hi desito

navutiyaá¹ƒ bhikkhÅ«su patiá¹-á¹-hitaá¹ƒ.

itthiliá¹…garÅ«pÄ• ni á¹ƒ0.0046

navuti kaÃ±Ã±Ä• yopi tiá¹-á¹-hanti

navutiá¹ƒ kaÃ±Ã±Ä• yopi passati

navutiyÄ• kaÃ±Ã±Ä• hi kammaá¹ƒ kataá¹ƒ

navutiyaá¹ƒ kaÃ±Ã±Ä• su patiá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

navuti cittÄ• nipi uppajjanti

navutiá¹ƒ cittÄ• nipi passati

navutiyÄ• cittehi kammaá¹ƒ kataá¹ƒ

navutiyaá¹ƒ cittesu patiá¹-á¹-hitaá¹ƒ.

tathÄ• ekanavuti iccÄ• dipi.

iti dasamo pÄ• á¹-ho.

sataá¹ƒ bhikkhavo pana tiá¹-á¹-hanti

satÄ• ni bhikkhavo pana tiá¹-á¹-hanti

sataá¹ƒ bhikkhavo pana passati

satÄ• ni bhikkhavo pana passati

satena bhikkhÅ«hi dhammo desito

satehi bhikkhÅ«hi dhammÄ• desitÄ•

satassa bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ dadeyya

satÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ dadeyyuá¹ƒ

satasmÄ• bhikkhÅ«hi apeti koci

satehi bhikkhÅ«hi apenti keci

satassa bhikkhÅ«naá¹ƒ pattacÄ«varÄ• ni

satÄ• naá¹ƒ bhikkhunaá¹ƒ pattacÄ«varÄ• ni

satasmiá¹ƒ bhikkhÅ«su manaá¹ƒ patiá¹-á¹-hitaá¹ƒ

satesu bhikkhÅ«su manaá¹ƒ patiá¹-á¹-hitaá¹ƒ.

evaá¹ƒ sahassaá¹ƒ sahassÄ• nÄ«ti.

yojetabbaá¹ƒ dasasahassaá¹ƒ

satasahassaá¹ƒ dasasatasahassanti

etthÄ• pi esevanayo

ayaá¹ƒ panettha nayo

sataá¹ƒ kho bhikkhÅ« honti

sataá¹ƒ kho itthiyo honti

sataá¹ƒ kho piyÄ• ti honti

sahassÄ• disupi eseva nayo.

iti á¹ƒ0.0047 ekÄ• dasamo pÄ• á¹-ho.

dasassa gaá¹‡anassa dasaguá¹‡itaá¹ƒ katvÄ• sataá¹ƒ hoti.

satassa dasaguá¹‡itaá¹ƒ katvÄ• sahassaá¹ƒ hoti.

dasasahassassa dasaguá¹‡itaá¹ƒ katvÄ• satasahassaá¹ƒ hoti.

taá¹ƒ lakkhanti vuccati, satasahassassa dasaguá¹‡itaá¹ƒ katvÄ• dasasatasahassaá¹ƒ hoti.

dasasatasahassassa dasaguá¹‡itaá¹ƒ katvÄ• koá¹-i hoti.

satasahassÄ• naá¹ƒ sataá¹ƒ koá¹-i nÄ• mÄ• ti attho.

koá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ pakoá¹-i.

pakoá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ koá¹-ippakoá¹-i.

koá¹-ippakoá¹-i satasahassÄ• naá¹ƒ sataá¹ƒ nahutaá¹ƒ.

nahutasatasahassÄ• naá¹ƒ sataá¹ƒ ninnahutaá¹ƒ

ninnahutasatasahassÄ• naá¹ƒ sataá¹ƒ akkhohiá¹‡i.

aparo nayo-ekaá¹ƒ dasaá¹ƒ sataá¹ƒ sahassaá¹ƒ

dasasahassaá¹ƒ satasahassaá¹ƒ dasasatasahassaá¹ƒ

koá¹-i pakoá¹-i koá¹-ippakoá¹-i nahutaá¹ƒ

ninnahutaá¹ƒ akkhohiá¹‡Ä«ti evaá¹ƒ

ekato paá¹-á¹-hÄ• ya guá¹‡Ä«yamÄ• nÄ• akkhohiá¹‡i

terasama á¹-hÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hati.

nava nÄ• gasahassÄ• ni nÄ• ge nÄ• ge sataá¹ƒ rathÄ•

rathe rathe sataá¹ƒ assÄ• asse asse sataá¹ƒ narÄ•

nare nare sataá¹ƒ kaÃ±Ã±Ä• eke kissaá¹ƒ satitthiyo

esÄ• akkhohiá¹‡Ä« nÄ• ma pubbÄ• cariyehi bhÄ• sitÄ• ti.

akkhohiá¹‡Ä«ca bhindÅ«ca abbudaá¹ƒca nirabbudaá¹ƒ

ahahaá¹ƒ ababaÃ±ceva aá¹-aá¹-aá¹ƒca sugandhikaá¹ƒ

uppalaá¹ƒ kumudaÃ±ceva puá¹‡á¸• arÄ«kaá¹ƒ padumaá¹ƒ tathÄ•

kathÄ• naá¹ƒ mahÄ• kathÄ• naá¹ƒ asaá¹ƒkheyyanti bhÄ• sito.

kamo kaccÄ• yane eso pÄ• liyÄ• so virujjhati

pÄ• liyantu kamo evaá¹ƒ veditabbo nirabbudÄ•

ababaá¹ƒ aá¹-aá¹-aá¹ƒ ahahaá¹ƒ kumudaá¹ƒca sugandhikaá¹ƒ

uppalaá¹ƒ puá¹‡á¸• arÄ«kaá¹ƒca padumanti jinobravÄ«ti.

iti dvÄ• dasamo pÄ• á¹-ho.

iti padamaÃ±jariyÄ• saá¹…khyÄ• nÄ• mÄ• naá¹ƒ.

sattamo paricchedo.

padamaÃ±jariyÄ• pakaraá¹‡Ä« samattÄ• .

siddhi ratthu.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

padarÅ«pasiddhi

ganthÄ• rambha

[ka]

visuddhasaddhammasahassadÄ«dhitiá¹ƒ \Be 1/,

subuddhasambodhiyugandharoditaá¹ƒ.

tibuddhakhettekadivÄ• karaá¹ƒ jinaá¹ƒ,

sadhammasaá¹…ghaá¹ƒ sirasÄ• â€™ bhivandiya ||

[kha]

kaccÄ• yanaÃ±cÄ• cariyaá¹ƒ namitvÄ• ,

nissÄ• ya kaccÄ• yanavaá¹‡á¹‡anÄ• diá¹ƒ.

bÄ• lappabodhatthamujuá¹ƒ karissaá¹ƒ,

byattaá¹ƒ sukaá¹‡á¸• aá¹ƒ __padarÅ«pasiddhiá¹ƒ_ ||

1. sandhikaá¹‡á¸• a

tattha jinasÄ• sanÄ• dhigamassa akkharakosallamÅ«lakattÄ• taá¹ƒ sampÄ• detabbanti da
abhidheyyappayojanavÄ• kyamidamuccate.

<1> __attho akkharasaÃ±Ã±Ä• to_.

yo koci lokiyalokuttarÄ• dibhedo vacanattho, so sabbo akkhareheva saÃ±Ã±Ä• yate.
sithiladhanitÄ• diakkharavipattiyaÃ±hi atthassa dunnayatÄ• hoti, tasmÄ• \Be 2/ akkharako
bahÅ«pakÄ• raá¹ƒ buddhavacanesu, ettha padÄ• nipi akkharasannipÄ• tarÅ«pattÄ• akkha

tasmÄ• akkharakosallaá¹ƒ, sampÄ• deyya hitatthiko.

upaá¹-á¹-hahaá¹ƒ garuá¹ƒ sammÄ• , uá¹-á¹-hÄ• nÄ• dÄ«hi paÃ±cahi ||

saÃ±Ã±Ä• vidhÄ• na

tatthÄ• do tÄ• va saddalakkhaá¹‡e vohÄ• raviÃ±Ã±Ä• panatthaá¹ƒ saÃ±Ã±Ä• vidhÄ• namÄ

<2> akkharÄ• pÄ• dayo ekacattÄ• lÄ«saá¹ƒ_.

akkharÄ• api Ä• dayo ekacattÄ• lÄ«saá¹ƒ, te ca kho jinavacanÄ• nurÅ«pÄ• akÄ• rÄ• dayo ekacattÄ• lÄ«samattÄ• vaá¹‡á¹‡Ä• paccekaá¹ƒ akkharÄ• nÄ• ma honti. taá¹ƒ yathÄ• --- A gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha da dha na, pa pha ba bha m á¸·a aá¹ƒ-iti akkharÄ• .

nakkharantÄ«ti __akkharÄ• , _ a Ä• di yesaá¹ƒ te __Ä• dayo_. akÄ• rÄ• dÄ«namanukkamo á¹-hÄ• nÄ• dikkamasannissito, tathÄ• hi á¹-hÄ• nakaraá¹‡appayatanehi vaá¹‡á¹‡Ä• jÄ• ya á¹-hÄ• nÄ• ni_ kaá¹‡á¹-hatÄ• lumuddhadantaoá¹-á¹-hanÄ• sikÄ• vasena.

tattha --- __a_vaá¹‡á¹‡a __ka_vagga __ha_kÄ• rÄ• __kaá¹‡á¹-hajÄ• _.

__i_vaá¹‡á¹‡a __ca_vagga __ya_kÄ• rÄ• __tÄ• lujÄ• _. __á¹-a_vagga __ra_kÄ• ra __á¸·a __ta_vagga __la_kÄ• ra __sa_kÄ• rÄ• __dantajÄ• _. __u_vaá¹‡á¹‡a __pa_vaggÄ• __oá¹- __kaá¹‡á¹-hatÄ• lujo_. __o_kÄ• ro __kaá¹‡á¹-hoá¹-á¹-hajo_.

__va_kÄ• ro \Be 3/ __dantoá¹-á¹-hajo_.

niggahÄ«taá¹ƒ __nÄ• sikaá¹-á¹-hÄ• najaá¹ƒ_.

á¹…a Ã±a á¹‡a na mÄ• __sakaá¹-á¹-hÄ• najÄ• , nÄ• sikaá¹-á¹-hÄ• najÄ• _ cÄ• ti.

__ha_kÄ• raá¹ƒ paÃ±cameheva, antaá¹-á¹-hÄ• hi ca saá¹ƒyutaá¹ƒ.

orasanti vadantettha, kaá¹‡á¹-hajaá¹ƒ tadasaá¹ƒyutaá¹ƒ ||

__karaá¹‡aá¹ƒ_ jivhÄ• majjhaá¹ƒ tÄ• lujÄ• naá¹ƒ, jivhopaggaá¹ƒ muddhajÄ• naá¹ƒ, jivhÄ• g sakaá¹-á¹-hÄ• nakaraá¹‡Ä• .

__payatanaá¹ƒ_ saá¹ƒvutÄ• dikaraá¹‡aviseso. saá¹ƒvutatta__ma_kÄ• rassa, vivaá¹-attaá¹ƒ

__sa_kÄ• ra__ha_kÄ• rÄ• naÃ±ca, phuá¹-á¹-haá¹ƒ vaggÄ• naá¹ƒ, Ä«saá¹ƒphuá¹-á¹-haá¹ƒ y

evaá¹ƒ á¹-hÄ• nakaraá¹‡appayatanasutikÄ• labhinnesu akkharesu sarÄ• nissayÄ• , itare n

nissayÄ• do sarÄ• vuttÄ• , byaÃ±janÄ• nissitÄ• tato.

vaggekajÄ• bahuttÄ• do, tato á¹-hÄ• nalahukkamÄ• ||

vuttaÃ±ca ---

``paÃ±cannaá¹ƒ pana á¹-hÄ• nÄ• naá¹ƒ, paá¹-ipÄ• á¹-ivasÄ• pi ca.

nissayÄ• dippabhedehi, vutto tesamanukkamoâ€™â€™ ti ||

ekenÄ• dhikÄ• cattÄ• lÄ«saá¹ƒ __ekacattÄ• lÄ«saá¹ƒ, _ etena gaá¹‡anapariccheda ---

adhikakkharavantÄ• ni, ekatÄ• lÄ«sato ito.

na buddhavacanÄ• nÄ«ti, dÄ«petÄ• cariyÄ• sabho ||

__api_ggahaá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttÄ• naá¹ƒ apekkhÄ• karaá¹‡atthaá¹ƒ.

<3> __tatthodantÄ• _ \Be 4/ __sarÄ• aá¹-á¹-ha_.

tattha tesu akkharesu __a_kÄ• rÄ• dÄ«su __o_kÄ• rantÄ• aá¹-á¹-ha akkharÄ• sarÄ• nÄ•
Ä• i Ä« u Å« __e_ o-iti sarÄ• .

o anto yesaá¹ƒ te __odantÄ• , da_kÄ• ro sandhijo, saranti gacchantÄ«ti __sarÄ• , _ byaÃ±j
__sarÄ• _.

``tatthÄ• â€™â€™ ti vattate.

<4> __lahumattÄ• tayo rassÄ• _.

tattha aá¹-á¹-hasu saresu lahumattÄ• tayo sarÄ• rassÄ• nÄ• ma honti. taá¹ƒ yathÄ• --- a

lahukÄ• mattÄ• pamÄ• á¹‡aá¹ƒ yesaá¹ƒ te __lahumattÄ• , mattÄ• _saddo cettha
accharÄ• saá¹…ghÄ• taakkhinimÄ«lanasaá¹…khÄ• taá¹ƒ kÄ• laá¹ƒ vadati, tÄ• ya mattÄ• ya

dvimattÄ• __dÄ«ghÄ• , _ aá¸• á¸• hamattÄ• __byaÃ±janÄ• . lahu_ggahaá¹‡aÃ±cettha cha
gahaá¹‡atthaá¹ƒ. rassakÄ• layogato __rassÄ• , _ rassakÄ• lavanto vÄ• __rassÄ• _.

__sararassa_ggahaá¹‡Ä• ni ca vattante.

<5> __aÃ±Ã±e dÄ«ghÄ• _.

tattha aá¹-á¹-hasu saresu rassehi aÃ±Ã±e dvimattÄ• paÃ±ca sarÄ• dÄ«ghÄ• nÄ• ma hon
Å« e o-iti dÄ«ghÄ• .

__aÃ±Ã±a_ggahaá¹‡aá¹ƒ diyaá¸• á¸• hamattikÄ• nampi saá¹…gahaá¹‡atthaá¹ƒ. dÄ«ghakÄ
__dÄ«ghÄ• _. kvaci saá¹ƒyogapubbÄ• ekÄ• rokÄ• rÄ• rassÄ• iva vuccante. yathÄ• --- ett
sotthi. __kvacÄ«_ti kiá¹ƒ? maá¹ƒ ce tvaá¹ƒ nikhaá¹‡aá¹ƒ vane. putto tyÄ• haá¹ƒ mahÄ• rÄ•

<6> __dumhi_ \Be 5/ __garu_.

dvinnaá¹ƒ samÅ«ho __du, _ tasmiá¹ƒ dumhi. saá¹ƒyogabhÅ«te akkhare pare yo pubbo ras
hoti. yathÄ• --- datvÄ• , hitvÄ• , bhutvÄ• .

``garÅ«â€™â€™ ti vattate.

<7> __dÄ«gho ca_.

dÄ«gho ca saro garusaÃ±Ã±o hoti. yathÄ• --- nÄ• vÄ• , nadÄ«, vadhÅ«, dve, tayo. garukat
ti veditabbo.

<8> __sesÄ• byaÃ±janÄ• _.

á¹-hapetvÄ• aá¹-á¹-ha sare sesÄ• aá¸• á¸• hamattÄ• akkharÄ• __ka_kÄ• rÄ• dayo nigga
byaÃ±janÄ• nÄ• ma honti. vuttehi aÃ±Ã±e __sesÄ• _. byaÃ±jÄ«yati etehi atthoti __byaÃ±ja
kha ga gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha da dha na, pa pha b
sa ha á¸·a aá¹ƒ-iti byaÃ±janÄ• . __ka_kÄ• rÄ• dÄ«svakÄ• ro uccÄ• raá¹‡attho.

``byaÃ±janÄ• â€™â€™ ti vattate.

<9> __vaggÄ• paÃ±capaÃ±caso mantÄ• _.

tesaá¹ƒ kho byaÃ±janÄ• naá¹ƒ __ka_kÄ• rÄ• dayo __ma_kÄ• rantÄ• paÃ±cavÄ«sati byaÃ

vaggÄ• nÄ• ma honti. taá¹ƒ yathÄ• --- ka kha ga gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á
da dha na, pa pha ba bha ma-iti vaggÄ• .

te pana paá¹-hamakkharavasena __ka_vagga__ca_vaggÄ• divohÄ• raá¹ƒ gatÄ• , __vaggo
paÃ±capaÃ±cavibhÄ• genÄ• ti vÄ• paÃ±ca paÃ±ca etesamatthÄ«ti \Be 6/ vÄ• __paÃ±cap
__mantÄ• _.

<10> __aá¹ƒiti niggahÄ«taá¹ƒ_.

__a_kÄ• ro uccÄ• raá¹‡attho, __iti_saddo panÄ• nantaravuttanidassanattho, aá¹ƒiti yaá¹ƒ _
vuttaá¹ƒ bindu, taá¹ƒ niggahÄ«taá¹ƒ nÄ• ma hoti. rassassaraá¹ƒ nissÄ• ya gayhati, karaá¹‡á
gayhatÄ«ti vÄ• __niggahÄ«taá¹ƒ_.

karaá¹‡aá¹ƒ niggahetvÄ• na, mukhenÄ• vivaá¹-ena yaá¹ƒ.

vuccate niggahÄ«tanti, vuttaá¹ƒ bindu sarÄ• nugaá¹ƒ ||

idha avuttÄ• naá¹ƒ parasamaÃ±Ã±Ä• nampi payojane sati gahaá¹‡atthaá¹ƒ paribhÄ• samÄ

<11> __parasamaÃ±Ã±Ä• payoge_.

yÄ• ca pana parasmiá¹ƒ sakkataganthe, paresaá¹ƒ vÄ• veyyÄ• karaá¹‡Ä• naá¹ƒ samaÃ±
ghosÄ• ghosalopasavaá¹‡á¹‡asaá¹ƒyogaliá¹…gÄ• dikÄ• , tÄ• payoge sati etthÄ• pi yujjant

parasmiá¹ƒ, paresaá¹ƒ vÄ• samaÃ±Ã±Ä• __parasamaÃ±Ã±Ä• , _ veyyÄ• karaá¹‡e, veyyÄ
samaÃ±Ã±Ä• tyattho. payujjanaá¹ƒ __payogo, _ viniyogo.

tattha vaggÄ• naá¹ƒ paá¹-hamadutiyÄ• , __sa_kÄ• ro ca __aghosÄ• _. vaggÄ• naá¹ƒ tatiya
lava ha á¸·Ä• cÄ• ti ekavÄ«sati __ghosÄ• _ nÄ• ma.

ettha ca vaggÄ• naá¹ƒ dutiyacatutthÄ• __dhanitÄ• _tipi vuccanti, itare __sithilÄ• _ti. vinÄ•
rassassarÄ• sakadÄ«ghehi aÃ±Ã±amaÃ±Ã±aá¹ƒ __savaá¹‡á¹‡Ä• _ nÄ• ma, ye __sarÅ«pÄ
sarÄ• nantaritÄ• ni \Be 7/ byaÃ±janÄ• ni __saá¹ƒyogo_. dhÄ• tuppaccayavibhattivajjitamatth
vibhatyantaá¹ƒ __padaá¹ƒ_. iccevamÄ• di.

iti saÃ±Ã±Ä• vidhÄ• naá¹ƒ.

sarasandhividhÄ• na

atha sarasandhi vuccate.

loka aggapuggalo, paÃ±Ã±Ä• indriyaá¹ƒ, tÄ«á¹‡i imÄ• ni, no hi etaá¹ƒ, bhikkhunÄ« ovÄ• d
upaá¹-á¹-hÄ• naá¹ƒ, sametu Ä• yasmÄ• , abhibhÅ« Ä• yatanaá¹ƒ, dhanÄ• me atthi, sabbe
asanto ettha na dissanti itÄ«dha sarÄ• disaÃ±Ã±Ä• yaá¹ƒ sabbasandhikaraá¹‡aá¹-á¹-hÄ• n
paribhÄ• samÄ• ha.

<12> __pubbamadhoá¹-hitamassaraá¹ƒ sarena viyojaye_.

__sarenÄ• _ti nissakke karaá¹‡avacanaá¹ƒ, sahayoge vÄ• , sandhitabbe sarasahitaá¹ƒ pub
anatikkamanto adhoá¹-hitamassaraÃ±ca katvÄ• sarato viyojayeti sarato byaÃ±janaá¹ƒ viyo
__assara_ggahaá¹‡asÄ• matthiyena ``byaÃ±janaâ€™â€™ nti laddhaá¹ƒ.

<13> __sarÄ• sare lopaá¹ƒ_.

sarÄ• kho sabbepi sare pare á¹-hite lopaá¹ƒ papponti. __lopo_ti adassanaá¹ƒ anuccÄ• raá
__sarÄ• _ti kÄ• riyÄ«niddeso. __bahuvacanaá¹ƒ_ panettha ekekasmiá¹ƒ sare pare bahÅ«n
__sare_ti nimittaniddeso, nimittasattamÄ« cÄ• yaá¹ƒ, nimittopÄ• dÄ• nasÄ• matthiyato vaá¹
sandhikÄ• riyaá¹ƒ na hoti. __lopa_nti kÄ• riyaniddeso, idaá¹ƒ pana suttaá¹ƒ \Be 8/ upari par
pubbalopavidhÄ• nanti daá¹-á¹-habbaá¹ƒ, evaá¹ƒ sabbattha sattamÄ«niddese pubbasseva
vidhÄ• nanti veditabbaá¹ƒ.

``assaraá¹ƒ, adhoá¹-hitaâ€™â€™ nti ca vattate, siliá¹-á¹-hakathane paribhÄ• samÄ• ha.

<14> __naye paraá¹ƒ yutte_.

sararahitaá¹ƒ kho byaÃ±janaá¹ƒ adhoá¹-hitaá¹ƒ parakkharaá¹ƒ naye yutte á¹-hÄ• neti paran
ettha __yutta_ggahaá¹‡aá¹ƒ niggahÄ«tanisedhanatthaá¹ƒ, tena ``akkocchi maá¹ƒ avadhi ma
paranayanasandeho na hoti.

lokaggapuggalo, paÃ±Ã±indriyaá¹ƒ, tÄ«á¹‡imÄ• ni, nohetaá¹ƒ, bhikkhunovÄ• do, mÄ• tupa
sametÄ• yasmÄ• , abhibhÄ• yatanaá¹ƒ, dhanÄ• matthi, sabbeva, tayassu dhammÄ• , asan

yassa idÄ• ni, saÃ±Ã±Ä• iti, chÄ• yÄ• iva, kathÄ• eva kÄ• , iti api, assamaá¹‡Ä« asi, cakl
akataÃ±Ã±Å« asi, Ä• kÄ• se iva, te api, vande ahaá¹ƒ, so ahaá¹ƒ, cattÄ• ro ime, vasalo iti, n
bÄ«jako, pÄ• to evÄ• tÄ«dha pubbalope sampatte ``sareâ€™â€™ ti adhikÄ• ro, idha pana
vibhattivipariá¹‡Ä• moâ€™â€™ ti katvÄ• ``saro, saramhÄ• , lopaâ€™â€™ nti ca vattamÄ•

<15> __vÄ• paro asarÅ«pÄ• _.

asamÄ• narÅ«pamhÄ• saramhÄ• paro saro lopaá¹ƒ pappoti vÄ• . samÄ• naá¹ƒ rÅ«paá¹ƒ __asarÅ«po, _ asavaá¹‡á¹‡o \Be 9/. yasmÄ• pana mariyÄ• dÄ• yaá¹ƒ, abhividhimhi ca vatt __vÄ• _saddo dvidhÄ• vattate, katthaci vikappe, katthaci yathÄ• vavatthitarÅ«papariggahe, tato niccamaniccamasantaÃ±ca vidhimettha __vÄ• _saddo dÄ«peti. ``naye paraá¹ƒ yutteâ€ netabbaá¹ƒ.

yassadÄ• ni yassa idÄ• ni, saÃ±Ã±Ä• ti saÃ±Ã±Ä• iti, chÄ• yÄ• va chÄ• yÄ• iva, kathÄ• v iti api, assamaá¹‡Ä«si assamaá¹‡Ä« asi. cakkhundriya miti niccaá¹ƒ. akataÃ±Ã±Å«si akataÃ Ä• kÄ• se iva, tepi te api, vandehaá¹ƒ vande ahaá¹ƒ, sohaá¹ƒ so ahaá¹ƒ, cattÄ• rome cattÄ• iti, moggallÄ• nosi bÄ«jako moggallÄ• no Ä• si bÄ«jako, pÄ• tova pÄ• to eva.

idha na bhavati --- paÃ±cindriyÄ• ni, saddhindriyaá¹ƒ, sattuttamo, ekÅ«navÄ«sati, yassete, diá¹-á¹-hÄ• savo, diá¹-á¹-hogho, cakkhÄ• yatanaá¹ƒ, taá¹ƒ kutettha labbhÄ• iccÄ• di.

bhavati ca vavatthitavibhÄ• sÄ• ya.

avaá¹‡á¹‡ato sarodÄ• nÄ«-tÄ«vevÄ• diá¹ƒ vinÄ• paro.

na luppataÃ±Ã±ato dÄ«gho, Ä• sevÄ• divivajjito ||

bandhussa iva, upa ikkhati, upa ito, ava icca, jina Ä«ritaá¹ƒ, na upeti, canda udayo, yathÄ• pubbÄ• vaá¹‡á¹‡assarÄ• naá¹ƒ \Be 10/ lope kate ``paro, asarÅ«peâ€™â€™ ti ca vattate, ta navÄ• â€™â€™ ti ito __ivaá¹‡á¹‡a_ggahaá¹‡aÃ±ca, ``vamodudantÄ• naâ€™â€™ nti ito __ idhÄ• nuvattetabbaá¹ƒ.

<16> __kvacÄ• savaá¹‡á¹‡aá¹ƒ lutte_.

__i_vaá¹‡á¹‡abhÅ«to, __u_kÄ• rabhÅ«to ca paro saro asarÅ«pe pubbassare lutte kvaci as natthi savaá¹‡á¹‡Ä• etesanti __asavaá¹‡á¹‡Ä• , _ ekÄ• rokÄ• rÄ• , tattha á¹-hÄ• nÄ• sanna ivaá¹‡á¹‡ukÄ• rÄ• namekÄ• rokÄ• rÄ• honti.

bandhusseva, upekkhati, upeto, avecca, jineritaá¹ƒ, nopeti, candodayo, yathodake. __kvac yassindriyÄ• ni, mahiddhiko, sabbÄ«tiyo, tenupasaá¹…kami, lokuttaro. __lutte_ti kiá¹ƒ? cha idaá¹ƒ, kusalassa upasampadÄ• . __asarÅ«pe_ti kiá¹ƒ? cattÄ• rimÄ• ni, mÄ• tupaá¹-á¹-hÄ•

ettha ca satipi heá¹-á¹-hÄ• __vÄ• _ggahaá¹‡e __kvaci_karaá¹‡ato avaá¹‡á¹‡e eva lutte idl
daá¹-á¹-habbaá¹ƒ. tato idha na bhavati --- diá¹-á¹-hupÄ• dÄ• naá¹ƒ, paÃ±cahupÄ• li, mudinc

tatra ayaá¹ƒ, buddha anussati, sa atthikÄ• , paÃ±Ã±avÄ• assa, tadÄ• ahaá¹ƒ, yÄ• ni idha
iti, ati ito, kikÄ« iva, bahu upakÄ• raá¹ƒ, madhu udakaá¹ƒ, su upadhÄ• ritaá¹ƒ, yopi ayaá¹ƒ \
ahaá¹ƒ, sace ayaá¹ƒ, appassuto ayaá¹ƒ, itara itarena, saddhÄ• idha vittaá¹ƒ, kamma upani
upamaá¹ƒ, ratti uparato, vi upasamo iccatra pubbassarÄ• naá¹ƒ lope kate ---

``kvacÄ«â€™â€™ ti adhikÄ• ro, ``paro, lutteâ€™â€™ ti ca vattate.

<17> __dÄ«ghaá¹ƒ_.

saro kho paro pubbassare lutte kvaci dÄ«ghabhÄ• vaá¹ƒ pappotÄ«ti á¹-hÄ• nÄ• sannavase
savaá¹‡á¹‡adÄ«gho.

tatrÄ• yaá¹ƒ, buddhÄ• nussati, sÄ• tthikÄ• , paÃ±Ã±avÄ• ssa, tadÄ• haá¹ƒ, yÄ• nÄ«dha bh
atÄ«to, kikÄ«va, __ba_hÅ«pakÄ• raá¹ƒ, madhÅ«dakaá¹ƒ, sÅ«padhÄ• ritaá¹ƒ, yopÄ• yaá¹ƒ,
appassutÄ• yaá¹ƒ, itarÄ«tarena, saddhÄ«dha vittaá¹ƒ, kammÅ«panissayo, tathÅ«pamaá¹ƒ,

__kvacÄ«_ti kiá¹ƒ? aciraá¹ƒ vataâ€™ yaá¹ƒ kÄ• yo, kimpimÄ• ya, tÄ«á¹‡imÄ• ni, paÃ±casu
tassattho, paÃ±caá¹…giko, munindo, satindriyaá¹ƒ, lahuá¹-á¹-hÄ• naá¹ƒ, gacchÄ• mahaá¹ƒ
paÃ±cahupÄ• li, natthaÃ±Ã±aá¹ƒ. __lutte_ti kiá¹ƒ? yathÄ• ayaá¹ƒ, nimi iva rÄ• jÄ• , kikÄ« iv

lokassa \Be 12/ iti, deva iti, vi ati patanti, vi ati nÄ• menti, saá¹…ghÄ• á¹-i api, jÄ«vitahetu a
iva, kiá¹ƒsu idha vittaá¹ƒ, sÄ• dhu iti itÄ«dha parassarÄ• naá¹ƒ lope kate ---

``lutte, dÄ«ghaâ€™â€™ nti ca vattate.

<18> __pubbo ca_.

pubbo saro parassare lutte kvacidÄ«ghaá¹ƒ pappoti. __ca_ggahaá¹‡aá¹ƒ
luttadÄ«ghaggahaá¹‡Ä• nukaá¸• á¸• hanatthaá¹ƒ, taá¹ƒ __ ``cÄ• _nukaá¸• á¸• hitamuttaratr
Ã±Ä• panatthaá¹ƒ.

lokassÄ• ti, devÄ• ti, vÄ«tipatanti, vÄ«tinÄ• menti, saá¹…ghÄ• á¹-Ä«pi, jÄ«vitahetÅ«pi, vijjÅ
vittaá¹ƒ, sÄ• dhÅ«ti.

__kvacÄ«_ti kiá¹ƒ? yassadÄ• ni, itissa, idÄ• nipi, tesupi, cakkhundriyaá¹ƒ, kinnumÄ• va.

adhigato kho me ayaá¹ƒ dhammo, putto te ahaá¹ƒ, te assa pahÄ«nÄ• , pabbate ahaá¹ƒ, ye sampatte ---

<19> __yamedantassÄ• deso_.

ekÄ• rassa padantabhÅ«tassa á¹-hÄ• ne sare pare kvaci __ya_kÄ• rÄ• deso hoti. __a_kÄ• vidhi, __ya_nti yaá¹ƒ rÅ«paá¹ƒ, e eva anto __edanto, _ Ä• desiá¹-á¹-hÄ• ne Ä• dissatÄ«ti __ ``byaÃ±janeâ€™â€™ ti adhikicca ``dÄ«ghaâ€™â€™ nti dÄ«gho.

adhigato \Be 13/ kho myÄ• yaá¹ƒ dhammo, putto tyÄ• haá¹ƒ, tyÄ• ssa pahÄ«nÄ• , pabbaty

__kvacÄ«_ti kiá¹ƒ? te nÄ• gatÄ• , puttÄ• matthi. __anta_ggahaá¹‡aá¹ƒ kiá¹ƒ? dhammacak cittaá¹ƒ.

yÄ• vatako assa kÄ• yo, tÄ• vatako assa byÄ• mo, ko attho, atha kho assa, ahaá¹ƒ kho ajja eva, yato adhikaraá¹‡aá¹ƒ, anu addhamÄ• saá¹ƒ, anu eti, su Ä• gataá¹ƒ, su Ä• kÄ• ro, du Ä Ä• pÄ• thaá¹ƒ, bahu Ä• bÄ• dho, pÄ• tu akÄ• si, na tu evÄ• tÄ«dha ---

<20> __vamodudantÄ• naá¹ƒ_.

okÄ• rukÄ• rÄ• naá¹ƒ antabhÅ«tÄ• naá¹ƒ sare pare kvaci __va_kÄ• rÄ• deso hoti. __ka kh ta_saddÄ• di__o_kÄ• rassedaá¹ƒ gahaá¹‡aá¹ƒ.

yÄ• vatakvassa kÄ• yo, tÄ• vatakvassa byÄ• mo, kvattho, atha khvassa, ahaá¹ƒ khvajja, yv yatvÄ• dhikaraá¹‡aá¹ƒ, anvaddhamÄ• saá¹ƒ, anvebhi, svÄ• gataá¹ƒ, svÄ• kÄ• ro, dvÄ• kÄ• bahvÄ• bÄ• dho, pÄ• tvÄ• kÄ• si, na tveva.

__kvacÄ«_ti kiá¹ƒ? ko attho, atha kho aÃ±Ã±atarÄ• , yohaá¹ƒ, sohaá¹ƒ, cattÄ• rome, sÄ• g hotÅ«ti. __anta_ggahaá¹‡aá¹ƒ kiá¹ƒ? savanÄ«yaá¹ƒ, viravanti.

paá¹-isanthÄ• ravutti \Be 14/ assa, sabbÄ• vitti anubhuyyate, vi aÃ±janaá¹ƒ, vi Ä• kato, na maá¹‡á¸• Å«kagatiyÄ• ``asarÅ«peâ€™â€™ ti vattate.

<21> __ivaá¹‡á¹‡o yaá¹ƒ navÄ• _.

pubbo ivaá¹‡á¹‡o asarÅ«pe sare pare __ya_kÄ• raá¹ƒ pappoti navÄ• . i eva vaá¹‡á¹‡o __iv

__kvaci_saddapariyÄ• yo.

paá¹-isanthÄ• ravutyassa, sabbÄ• vityÄ• nubhuyyate, byaÃ±janaá¹ƒ, byÄ• kato, nadyÄ• sa

__navÄ• _ti kiá¹ƒ? paÃ±cahaá¹…gehi, tÄ• ni attani, gacchÄ• mahaá¹ƒ, muttacÄ• gÄ« anud
itihidaá¹ƒ, aggÄ«va, atthÄ«ti.

ati antaá¹ƒ, ati odÄ• tÄ• , pati ayo, pati Ä• harati, pati eti, iti assa, iti etaá¹ƒ, itiÄ• di itÄ«dha
``ivaá¹‡á¹‡o yaá¹ƒ navÄ• â€™â€™ ti __ya_kÄ• rÄ• dese sampatte ---

<22> __sabbo canti_.

atipatiitÄ«naá¹ƒ __ti_saddassedaá¹ƒ gahaá¹‡aá¹ƒ.

sabbo __ti_icceso saddo sare pare kvaci __ca_kÄ• raá¹ƒ pappoti. __tÄ«_ti niddesato akata
vidhi, itarathÄ• __kvaci_ggahaá¹‡assa ca ``atissa cantassÄ• â€™â€™ tisuttassa ca niratth
``paradvebhÄ• vo á¹-hÄ• neâ€™â€™ ti dvittaá¹ƒ.

accantaá¹ƒ \Be 15/, accodÄ• tÄ• , paccayo, paccÄ• harati, pacceti, iccassa, iccetaá¹ƒ, iccÄ

__kvacÄ«_ti kiá¹ƒ? itissa, iti Ä• kaá¹…khamÄ• nena.

``te na vÄ• ivaá¹‡á¹‡eâ€™â€™ ti ito ``na ivaá¹‡á¹‡eâ€™â€™ ti ca vattate.

<23> __atissa cantassa_.

__ati_iccetassa antabhÅ«tassa __ti_saddassa ivaá¹‡á¹‡e pare ``sabbo caá¹ƒ tÄ«â€™â€™
__atissÄ• _ti __ati_upasaggÄ• nukaraá¹‡ametaá¹ƒ. tenevettha vibhattilopÄ• bhÄ• vo. ettha
saddavidhinisedhappakaraá¹‡ato __ati_saddantabhÅ«taá¹ƒ __ti_saddameva vadati, na ivaá
daá¹-á¹-habbaá¹ƒ, itarathÄ• idaá¹ƒ suttameva niratthakaá¹ƒ siyÄ• .

__ ``i_vaá¹‡á¹‡o yaá¹ƒ navÄ• â€™â€™ tÄ«dha, asarÅ«pÄ• dhikÄ• rato.

ivaá¹‡á¹‡assa sarÅ«pasmiá¹ƒ, __yÄ• _deso ca na sambhave ||

__ca_kÄ• ro anuttasamuccayattho, tena __itipatÄ«_namantassa ca na hoti. ati isigaá¹‡o at
atÄ«to, atÄ«ritaá¹ƒ, itÄ«ti, itÄ«daá¹ƒ, patÄ«to.

abhi akkhÄ• naá¹ƒ, abhi uggato, abhi okÄ• so itÄ«dha __ya_kÄ• re sampatte ---

``sareâ€™â€™ ti vattate.

<24> __abbho abhi_.

abhiiccetassa sabbassa sare pare __abbhÄ• _deso hoti.

``abhÄ«â€™â€™ ti paá¹-hamantassa, vuttiyaá¹ƒ chaá¹-á¹-hiyojanaá¹ƒ.

Ä• desÄ• pekkhato vuttaá¹ƒ, ``aá¹ƒmoâ€™â€™ tiÄ• dike viya ||

pubbassaralopo \Be 16/, abbhakkhÄ• naá¹ƒ, abbhuggato, abbhokÄ• so.

__adhi_ agamÄ• , adhi upagato, adhi ogÄ• hetvÄ• itÄ«dha

<25> __ajjho adhi_.

__adhi_iccetassa sabbassa sare pare __ajjhÄ• _deso hoti. ajjhagamÄ• , ajjhupagato, ajjho

abhi icchitaá¹ƒ, adhi Ä«ritaá¹ƒ itÄ«dha

``abbho abhi, ajjho adhÄ«â€™â€™ ti ca vattate.

<26> __te na vÄ• ivaá¹‡á¹‡e_.

te ca kho __abhiadhi_iccete upasaggÄ• __i_vaá¹‡á¹‡e pare abbho ajjhoiti vuttarÅ«pÄ• na saralopaparanayanÄ• ni. abhicchitaá¹ƒ, adhÄ«ritaá¹ƒ. __vÄ• _ti kiá¹ƒ? abbhÄ«ritaá¹ƒ, ajjhiá ajjhiá¹-á¹-ho.

ekamidha ahantÄ«dha

<27> __do dhassa ca_.

__dha_iccetassa sare pare kvaci __da_kÄ• ro hoti. __eka_saddato parassa __idha_ssa __ saralopadÄ«ghÄ• . ekamidÄ• haá¹ƒ. __kvacÄ«_ti kiá¹ƒ? idheva.

__ca_saddena kvaci __sÄ• dhu_ssa __dha_ssa __ha_kÄ• ro, yathÄ• --- sÄ• hu dassanaá

yathÄ• eva tathÄ• evÄ• tÄ«dha

``navÄ• â€™â€™ ti vattate, ``saramhÄ• â€™â€™ ti ca.

<28> __evÄ• dissa_ \Be 17/ __ri pubbo ca rasso_.

__yathÄ• tathÄ• _dvayaparassedaá¹ƒ gahaá¹‡aá¹ƒ. dÄ«ghasaramhÄ• parassa __eva_sa
__ri_kÄ• ro hoti, pubbo ca saro rasso hoti navÄ• . yathariva, tathariva. __navÄ• _ti kiá¹ƒ? ya

ti antaá¹ƒ, ti addhaá¹ƒ, aggi agÄ• re, sattamÄ« atthe, paÃ±camÄ« antaá¹ƒ, du aá¹…gikaá¹ƒ
puthu Ä• sane, sayambhÅ« Ä• sane itÄ«dha __yavÄ• _desesu sampattesu ---

``saÃ±Ã±Ä• â€™â€™ ti vattate.

<29> __ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalÄ• _.

ivaá¹‡á¹‡auvaá¹‡á¹‡aiccete yathÄ• kkamaá¹ƒ __jhala_saÃ±Ã±Ä• honti. __vaá¹‡á¹‡a_gga
savaá¹‡á¹‡aggahaá¹‡atthaá¹ƒ.

jhalasaÃ±Ã±Ä• pasaÃ±Ã±Ä• va, na liá¹…gantaá¹ƒva nissitÄ• .

Ä• khyÄ• te liá¹…gamajjhe ca, dviliá¹…gante ca dassanÄ• ||

<30> __jhalÄ• namiyuvÄ• sare vÄ• _.

__jhala_iccetesaá¹ƒ __iyauva_iccete Ä• desÄ• honti vÄ• sare pare, saralopo.

tiyantaá¹ƒ, tiyaddhaá¹ƒ, aggiyÄ• gÄ• re, sattamiyatthe, paÃ±camiyantaá¹ƒ, duvaá¹…gikaá¹
puthuvÄ• sane, sayambhuvÄ• sane. __vÄ• _ti kiá¹ƒ? agyÄ• gÄ• re, sattamÄ«atthe, bhikkhu

go ajinaá¹ƒ, go eá¸·akaá¹ƒ itÄ«dha

``go, avo, samÄ• seâ€™â€™ ti ca vattate.

<31> __o_ \Be 18/ __sare ca_.

__go_iccetassa __o_kÄ• rassa sare pare __avÄ• _deso hoti samÄ• se. gavÄ• jinaá¹ƒ, gav

__ca_saddaggahaá¹‡ena uvaá¹‡á¹‡assa __uvaavÄ• _desÄ• . yathÄ• --- bhuvi, pasavo.

putha evÄ• tÄ«dha

<32> __go sare puthassÄ• gamo kvaci_.

__putha_iccetassa nipÄ• tassa ante kvaci __ga_kÄ• rÄ• gamo hoti sare pare. Ä• gacchatÄ
asantuppatti Ä• gamo. ettha ca ``sareâ€™â€™ ti nimittÄ• sannavasena puthassa anteti labl
eva.

pÄ• evÄ• tÄ«dha

``sare, go, Ä• gamo, kvacÄ«â€™â€™ ti ca vattate.

<33> __pÄ• ssa canto rasso_.

__pÄ• _iccetassa ante sare pare kvaci __ga_kÄ• rÄ• gamo hoti, __pÄ• _ssa anto ca saro r
vutyassa, pÄ• eva.

``vÄ• , sareâ€™â€™ ti ca vattate.

<34> __yava ma da na ta ra lÄ• cÄ• gamÄ• _.

sare pare __ya_kÄ• rÄ• dayo aá¹-á¹-ha Ä• gamÄ• honti vÄ• . __ca_saddena __ga_kÄ• rÄ
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo.

tattha \Be 19/ __yakÄ• rÄ• gamo yathÄ• _dibho ikÄ• rekÄ• rÄ• dÄ«su. yathÄ• idaá¹ƒ yatha
adhikicca ``rassaâ€™â€™ nti rassattaá¹ƒ, yathÄ• idaá¹ƒ vÄ• , yathÄ• eva, yathÄ• yeva, ya
mÄ• yidaá¹ƒ, mÄ• yevaá¹ƒ, taá¹ƒyidaá¹ƒ, taá¹ƒyeva, nayidaá¹ƒ, nayimassa, nayimÄ• ni, nav
buddhÄ• naá¹ƒyeva, santiyeva, bodhiyÄ• yeva, satiyeva, pathavÄ«yeva, dhÄ• tuyeva, tesuy
pÄ• á¹-iyekkaá¹ƒ.

tathÄ• sare __vipari_yÄ• dito ca. vi aÃ±janÄ• viyaÃ±janÄ• , byaÃ±janÄ• vÄ• , evaá¹ƒ viyA
pariantaá¹ƒ pariyantaá¹ƒ, evaá¹ƒ pariyÄ• dÄ• naá¹ƒ, pariyuá¹-á¹-hÄ• naá¹ƒ, pariyesati, pariy
ni Ä• yogo niyÄ• yogo. idha na bhavati, parikkhato, upaparikkhati.

__vakÄ• ro ti_saddÄ• dito avaá¹‡á¹‡ukÄ• resu. ti aá¹…gulaá¹ƒ tivaá¹…gulaá¹ƒ, evaá¹ƒ tiva
migÄ« bhantÄ• vudikkhati, pavuccati, pÄ• guÃ±Ã±avujutÄ• .

__makÄ• ro lahu_ppabhutito sare chandÄ• nurakkhaá¹‡Ä• dimhi. lahu essati lahumessati, idhamÄ• hu, kena te idha mijjhati, bhadro kasÄ• miva, Ä• kÄ• se mabhipÅ«jayi, ekamekass Ä• satimeva.

__dakÄ• ro_ \Be 20/ __u_upasagga saki kenaci kiÃ±ci kismiÃ±ci koci sammÄ• yÄ• va tÄ• tattasÄ• dÄ«hi. __u_upasaggato niccaá¹ƒ, u aggo udaggo, evaá¹ƒ udayo, udapÄ• di, udÄ• udÄ«ritaá¹ƒ, udeti.

nipÄ• tato ca, saki eva sakideva, evaá¹ƒ sakadÄ• gÄ• mi, mahÄ• vuttisuttena __i_kÄ• rass kenacideva, kiÃ±cideva, kismiÃ±cideva, kocideva, sammÄ• attho sammadattho, rassattaá¹ sammadaÃ±Ã±Ä• vimuttÄ• naá¹ƒ, sammadeva, yÄ• vadatthaá¹ƒ, yÄ• vadeva, tÄ• vadeva,

nÄ• mato, yadatthaá¹ƒ, tadatthaá¹ƒ, yadantarÄ• , tadantarÄ• , tadaá¹…gavimutti, etadattha sadatthapasuto siyÄ• . yatetattasehi samÄ• seyeva.

__Ä• di_saddena aÃ±Ã±adatthaá¹ƒ, manasÄ• daÃ±Ã±Ä• vimuttÄ• naá¹ƒ, bahudeva rattiá¹

__vÄ• _ti kiá¹ƒ? kenaci atthakÄ• mena, sammÄ• aÃ±Ã±Ä• ya, yÄ• vÄ• haá¹ƒ, tÄ• vÄ• haá

__nakÄ• ro_ Ä• yatÄ• dimhi. ito Ä• yati ito nÄ• yati, ciraá¹ƒ nÄ• yati.

__takÄ• ro_ yasmÄ• tasmÄ• ajjÄ• dito ihaggÄ• dimhi. yasmÄ• tiha, tasmÄ• tiha, ajjatagge

__rakÄ• ro_ \Be 21/ ni dupÄ• tu puna dhÄ« pÄ• ta caturÄ• dito. ni antaraá¹ƒ nirantaraá¹ƒ, e nirindhano, nirÄ«hakaá¹ƒ, niruttaro, nirojaá¹ƒ. du atikkamo duratikkamo, durÄ• gataá¹ƒ, duru pÄ• turahosi, pÄ• turahesuá¹ƒ. punarÄ• gaccheyya, punaruttaá¹ƒ, punareva, punareti. dhira

__catu_saddÄ• dito, caturaá¹…gikaá¹ƒ, caturÄ• rakkhÄ• , caturiddhipÄ• dapaá¹-ilÄ• bho, caturoghanittharaá¹‡atthaá¹ƒ. bhatturatthe, vuttiresÄ• , pathavÄ«dhÄ• turevesÄ• .

tathÄ• sarato ivevesu chandÄ• nurakkhaá¹‡e. nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ, vijjur Ä• raggeriva sÄ• sapo, sÄ• saporiva Ä• ragge, usabhoriva, sabbhireva samÄ• setha.

__vÄ• _ti kiá¹ƒ? dvÄ• dhiá¹-á¹-hitaá¹ƒ, pÄ• tvÄ• kÄ• si, punapi.

__lakÄ• ro_ chasaá¹…khyÄ• hi. laá¸·Ä• namaviseso. cha abhiÃ±Ã±Ä• chaá¸·abhiÃ±Ã±Ä• chaá¸·Ä• sÄ«ti, chaá¸·aá¹ƒsÄ• , saá¸·Ä• yatanaá¹ƒ.

__vÄ• _ti kiá¹ƒ? cha abhiÃ±Ã±Ä• .

iti sarasandhividhÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

itthiliá¹…ga

atha \Be 81/ itthiliá¹…gÄ• ni vuccante.

__a_kÄ• ranto itthiliá¹…gasaddo appasiddho.

__Ä• _kÄ• ranto itthiliá¹…go __kaÃ±Ã±Ä• _saddo. ``kaÃ±Ã±aâ€™â€™ iti á¹-hite ---

176__._ __itthiyamato Ä• ppaccayo_.

itthiyaá¹ƒ vattamÄ• nÄ• __a_kÄ• rantato liá¹…gamhÄ• paro __Ä• _ppaccayo hoti.

pakatyatthajotakÄ• itthi-ppaccayÄ• syÄ• dayo viya.

á¹‡Ä• dayo paccayatthassa, sakatthassÄ• pi vÄ• cakÄ• ||

``saralopoâ€™â€™ tiÄ• dinÄ• pubbassare lutte, paranayane ca kate ``dhÄ• tuppaccayavib
liá¹…gaâ€™â€™ nti vuttattÄ• va paccayantassÄ• pi aliá¹…gattÄ• vibhattuppattiyamasampa
``taddhitasamÄ• sakitakÄ• nÄ• maá¹ƒ vÄ• â€™ tavetunÄ• dÄ«su cÄ• â€™â€™ ti ettha __v
itthippaccayantassÄ• pi nÄ• mabyapadeso. pure viya __syÄ• _dyuppatti, ``sesato lopaá¹ƒ g
__si_lopo. sÄ• kaÃ±Ã±Ä• .

bahuvacane ``Ä• lapane si gasaÃ±Ã±oâ€™â€™ ti ito ``saÃ±Ã±oâ€™â€™, ``te itthikhyÄ• p
``itthikhyÄ• â€™â€™ ti ca vattate.

<177> __Ä• gho_.

liá¹…gassanto __Ä• _kÄ• ro yadÄ• itthikhyo, tadÄ• __gha_saÃ±Ã±o hotÄ«ti __gha_saÃ±Ã
yonaá¹ƒ lopoâ€™â€™ ti \Be 82/ vikappena __yo_lopo. tÄ• kaÃ±Ã±Ä• kaÃ±Ã±Ä• yo.

Ä• lapane ``sakhato gasse vÄ• â€™â€™ ti ito ``gassÄ• â€™â€™ ti vattate.

<178> __ghate ca_.

__gha_to parassa __ga_ssa __e_kÄ• ro hoti, saralopÄ• di. bhoti kaÃ±Ã±e, bhotiyo kaÃ±Ã±

aá¹ƒmhi saralopapakatibhÄ• vÄ• kaÃ±Ã±aá¹ƒ, kaÃ±Ã±Ä• kaÃ±Ã±Ä• yo.

tatiyÄ• dÄ«su ``Ä• ya catutthekavacanassa tÅ«â€™â€™ ti ito ``Ä• yo, ekavacanÄ• naâ€™

<179> __ghato nÄ• dÄ«naá¹ƒ_.

__gha_saÃ±Ã±ato liá¹…gassÄ• kÄ• rÄ• paresaá¹ƒ __nÄ• _dÄ«naá¹ƒ __smiá¹ƒ_pariyantÄ
vibhattigaá¹‡Ä• naá¹ƒ __Ä• yÄ• _deso hoti. saralopaparanayanÄ• ni. kaÃ±Ã±Ä• ya, kaÃ±Ã±
kaÃ±Ã±Ä• naá¹ƒ, kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• hi kaÃ±Ã±Ä• bhi, kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• naá¹

__smiá¹ƒ_mhi ---

<180> __ghapato smiá¹ƒ yaá¹ƒ vÄ• _.

__ghapa_to parassa __smiá¹ƒ_vacanassa __yaá¹ƒ_ hoti vÄ• , aÃ±Ã±atthÄ• yÄ• deso. kaÃ
kaÃ±Ã±Ä• su.

evamaÃ±Ã±epi ---

saddhÄ• medhÄ• paÃ±Ã±Ä• vijjÄ• , cintÄ• mantÄ• vÄ«á¹‡Ä• taá¹‡hÄ• .

icchÄ• mucchÄ• ejÄ• mÄ• yÄ• , mettÄ• mattÄ• sikkhÄ• bhikkhÄ• ||

jaá¹…ghÄ• \Be 83/ gÄ«vÄ• jivhÄ• vÄ• cÄ• ,

chÄ• yÄ• Ä• sÄ• gaá¹…gÄ• nÄ• vÄ• .

gÄ• thÄ• senÄ• lekhÄ• sÄ• lÄ• ,

mÄ• lÄ• velÄ• pÅ«jÄ• khiá¸• á¸• Ä• ||

pipÄ• sÄ• vedanÄ• saÃ±Ã±Ä• , cetanÄ• tasiá¹‡Ä• pajÄ• .

devatÄ• vaá¹-á¹-akÄ• godhÄ• , balÄ• kÄ• parisÄ• sabhÄ• ||

Å«kÄ• sephÄ• likÄ• laá¹…kÄ• , salÄ• kÄ• vÄ• likÄ• sikhÄ• .

visÄ• khÄ• visikhÄ• sÄ• khÄ• , vacÄ• vaÃ±jhÄ• jaá¹-Ä• ghaá¹-Ä• ||

jeá¹-á¹-hÄ• soá¹‡á¸• Ä• vitaá¹‡á¸• Ä• ca, karuá¹‡Ä• vanitÄ• latÄ• .

kathÄ• niddÄ• sudhÄ• rÄ• dhÄ• , vÄ• sanÄ• siá¹ƒsapÄ• papÄ• ||

pabhÄ• sÄ«mÄ• khamÄ• jÄ• yÄ• ,

khattiyÄ• sakkharÄ• surÄ• .

dolÄ• tulÄ• silÄ• lÄ«lÄ• ,

lÄ• leâ€™ lÄ• mekhalÄ• kalÄ• ||

vaá¸·avÄ• â€™ lambusÄ• mÅ«sÄ• , maÃ±jÅ«sÄ• sulasÄ• disÄ• .

nÄ• sÄ• juá¹‡hÄ• guhÄ• Ä«hÄ• , lasikÄ• vasudhÄ• dayo ||

ammÄ• dÄ«naá¹ƒ Ä• lapaneva rÅ«pabhedo. ammÄ• , ammÄ• ammÄ• yo.

__ga_ssa ``ghate cÄ• â€™â€™ ti __e_kÄ• re sampatte ---

<181> __na ammÄ• dito_.

__ammÄ• annÄ• _iccevamÄ• dito parassa gassa Ä• lapanekavacanassa na ekÄ• rattaá¹ƒ rassattaá¹ƒ.

bhoti amma bhoti ammÄ• , bhotiyo ammÄ• ammÄ• yo. evaá¹ƒ annÄ• , annÄ• annÄ• yo, bh annÄ• annÄ• yo. ambÄ• \Be 84/, ambÄ• ambÄ• yo, bhoti amba bhoti ambÄ• , bhotiyo am

__Ä• _kÄ• rantaá¹ƒ.

__i_kÄ• ranto itthiliá¹…go __ratti_saddo.

tatheva __syÄ• _dyuppatti, __si_lopo, ratti ||

bahuvacane ``saÃ±Ã±Ä• , ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• â€™â€™ ti ca vattate.

<182> __te itthikhyÄ• po_.

itthiyÄ• Ä• khyÄ• saÃ±Ã±Ä• __itthikhyÄ• , _ liá¹…gassantÄ• te ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• y
__pa_saÃ±Ã±Ä• hontÄ«ti __pa_saÃ±Ã±Ä• yaá¹ƒ ``ghapato cÄ• â€™â€™ tiÄ• dinÄ• __yo
iccÄ• dinÄ• dÄ«gho. rattÄ« rattiyo ratyo vÄ• , he ratti, he rattÄ« he rattiyo.

``aá¹ƒmoâ€™â€™ tiÄ• dinÄ• niggahÄ«taá¹ƒ, rattiá¹ƒ, rattÄ« rattiyo.

tatiyÄ• dÄ«su ``ekavacanÄ• naá¹ƒ, nÄ• dÄ«naâ€™â€™ nti ca vattate ||

<183> __pato yÄ• _.

__pa_saÃ±Ã±ato ivaá¹‡á¹‡uvaá¹‡á¹‡ehi paresaá¹ƒ __nÄ• _dÄ«namekavacanÄ• naá¹ƒ vib
hoti. rattiyÄ• , rattÄ«hi rattÄ«bhi rattihi rattibhi, rattiyÄ• , rattÄ«naá¹ƒ rattinaá¹ƒ.

paÃ±camiyaá¹ƒ ---

<184> __amÄ• pato smiá¹ƒsmÄ• naá¹ƒ vÄ• _.

__pa_iccetasmÄ• paresaá¹ƒ __smiá¹ƒ smÄ• _iccetesaá¹ƒ yathÄ• kkamaá¹ƒ __aá¹ƒ Ä• _Ä
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo \Be 85/, tena __u_vaá¹‡á¹‡antato na honti, __i_
yathÄ• payogaá¹ƒ.

``sare, yakÄ• roâ€™â€™ ti ca vattate, sÄ«hamaá¹‡á¸• Å«kagatÄ«hi __yovacanekavacana

<185> __pasaÃ±Ã±assa ca_.

__pa_saÃ±Ã±assa __i_vaá¹‡á¹‡assa __yo_vacanekavacanavibhattÄ«namÄ• dese sare pa
__ya_kÄ• rassevÄ• dhikÄ• rato __pasaÃ±Ã±a_ggahaá¹‡ena __i_vaá¹‡á¹‡ova gayhati, __ca
tiÄ• dÄ«su nivattanatthaá¹ƒ. ratyÄ• rattiyÄ• , rattÄ«hi rattÄ«bhi rattihi rattibhi, rattiyÄ• , rattÄ
rattinaá¹ƒ. __smiá¹ƒ_vacane __a_mÄ• desa__ya_kÄ• rÄ• desÄ• , ratyaá¹ƒ. ``ghapato smiá
__yaá¹ƒ_Ä• deso, rattiyaá¹ƒ.

aÃ±Ã±attha ``aá¹ƒ, smiá¹ƒ, vÄ• â€™â€™ ti ca vattate.

<186> __Ä• dito o ca_.

__Ä• di_iccetasmÄ• __smiá¹ƒ_vacanassa __aá¹ƒ_ oÄ• desÄ• honti vÄ• . __ca_saddena oÄ• desÄ• . ratyÄ• rattiá¹ƒ ratto rattiyÄ• , rattÄ«su rattisu.

evamaÃ±Ã±Ä• nipi ---

patti yutti vutti kitti, mutti titti khanti kanti.

santi tanti siddhi suddhi, iddhi vuddhi buddhi bodhi ||

bhÅ«mi jÄ• ti pÄ«ti sÅ«ti, nandi sandhi sÄ• á¹‡i koá¹-i.

diá¹-á¹-hi vuá¸• á¸• hi tuá¹-á¹-hi yaá¹-á¹-hi, pÄ• á¸·i Ä• á¸·i nÄ• á¸·i keá¸·i.

sati mati gati cuti, dhiti yuvati vikati ||

rati ruci rasmi asani vasani osadhi aá¹…guli dhÅ«li __du_ndubhi doá¹‡i aá¹-avi chavi Ä• dÄ __i_kÄ• rantanÄ• mÄ• ni.

__i_kÄ• rantaá¹ƒ.

__Ä«_kÄ• ranto \Be 86/ itthiliá¹…go __itthÄ«_saddo.

``itthaâ€™â€™ itÄ«dha ``itthiyaá¹ƒ, paccayoâ€™â€™ ti ca vattate ||

<187> __nadÄ• dito vÄ• Ä«_.

__nadÄ• _dito vÄ• __anadÄ• _dito vÄ• itthiyaá¹ƒ vattamÄ• nÄ• liá¹…gamhÄ• Ä«ppacca __vÄ• _ggahaá¹‡ama__nadÄ• _disampiá¹‡á¸• anatthaá¹ƒ, tena __puthugavÄ• _dito ca Ä«.

saralope ``kvacÄ• savaá¹‡á¹‡aá¹ƒ lutteâ€™â€™ ti asavaá¹‡á¹‡e sampatte pakatibhÄ• vo __syÄ• _dyuppatti. itthÄ«, itthÄ« ``agho rassaâ€™â€™ ntiÄ• dinÄ• rassattaá¹ƒ, itthiyo. san rassaâ€™â€™ nti rassattaá¹ƒ. bhoti itthi, bhotiyo itthÄ« itthiyo.

dutiyekavacane ``ghapato smiá¹ƒ yaá¹ƒ vÄ• â€™â€™ ti ito ``vÄ• â€™â€™ ti vattate.

<188> __aá¹ƒ yamÄ«to pasaÃ±Ã±ato_.

__pa_saÃ±Ã±ato __Ä«_kÄ• rato parassa __aá¹ƒ_vacanassa __yaá¹ƒ_ hoti vÄ• . itthiyaá¹ƒ itthiyÄ• , itthÄ«hi itthÄ«bhi, itthiyÄ• , itthÄ«naá¹ƒ, itthiyÄ• , itthÄ«hi itthÄ«bhi, itthiyÄ• , itthÄ« itthiyaá¹ƒ itthiyÄ• , itthÄ«su.

evaá¹ƒ nadÄ«, nadÄ«. __yo_lopÄ• bhÄ• ve ``tato yonamo tÅ«â€™â€™ ti ettha __tu_sadde ``pasaÃ±Ã±assa cÄ• â€™â€™ ti Ä«kÄ• rassa __ya_kÄ• ro, ``yavataá¹ƒ talanaâ€™â€™ icc dvittaá¹ƒ. najjo sandanti, nadiyo.

ettha \Be 87/ cevaá¹ƒ sijjhantÄ• naá¹ƒ __najjo_Ä• dÄ«naá¹ƒ vuttiyaá¹ƒ Ä• nattaggahaá¹‡Ä• __atraja sugatÄ• _dÄ«naá¹ƒ viya nipphÄ• danÅ«pÄ• yantaradassanatthanti daá¹-á¹-habbaá

he nadi, he nadÄ« he najjo he nadiyo, nadiyaá¹ƒ nadiá¹ƒ, nadÄ« najjo nadiyo.

amÄ• disutte __Ä• pato_ti yogavibhÄ• gena kvaci nÄ• sÄ• naÃ±cÄ• ttaá¹ƒ, tena na jaccÄ• ekarajjenÄ• ti Ä• di ca sijjhati, pure viya __ya_kÄ• ra__ja_kÄ• rÄ• desadvittÄ• ni.

najjÄ• kataá¹ƒ nadiyÄ• , nadÄ«hi nadÄ«bhi, najjÄ• nadiyÄ• , nadÄ«naá¹ƒ, najjÄ• nadiyÄ• nadiyÄ• , nadÄ«naá¹ƒ, najjaá¹ƒ nadiyaá¹ƒ nadiyÄ• , nadÄ«su.

aÃ±Ã±epi ---

mahÄ« vetaraá¹‡Ä« vÄ• pÄ«, pÄ• á¹-alÄ« kadalÄ« ghaá¹-Ä«.

nÄ• rÄ« kumÄ• rÄ« taruá¹‡Ä«, vÄ• ruá¹‡Ä« brÄ• hmaá¹‡Ä« sakhÄ« ||

gandhabbÄ« kinnarÄ« nÄ• gÄ«, devÄ« yakkhÄ« ajÄ« migÄ«.

vÄ• narÄ« sÅ«karÄ« sÄ«hÄ«, haá¹ƒsÄ« kÄ• kÄ« ca kukkuá¹-Ä« ---

iccÄ• dayo __itthÄ«_saddasamÄ• .

tatheva __mÄ• tula_saddato Ä«ppaccaye kate ---

<189> mÄ• tulÄ• dÄ«namÄ• nattamÄ«kÄ• re_.

__mÄ• tula ayyakavaruá¹‡a_iccevamÄ• dÄ«namanto __Ä• na_ttamÄ• pajjate Ä«kÄ• re pa chaá¹-á¹-hÄ«, saralopÄ• di. mÄ• tulÄ• nÄ«, evaá¹ƒ ayyakÄ• nÄ«, varuá¹‡Ä• nÄ«, sesaá¹ƒ _

a__nadÄ• _dÄ«su \Be 88/ __puthu_saddato Ä«ppaccayo. ``o sare cÄ• â€™â€™ ti ettha __
__avÄ• _deso. puthavÄ«, puthaviyo. __sasmÄ• smiá¹ƒ_su puthabyÄ• puthaviyÄ• , puthab
puthaviyaá¹ƒ puthaviyÄ• iccÄ• di.

__go_saddato ``nadÄ• dito vÄ• Ä«â€™â€™ ti Ä«ppaccayo. mahÄ• vuttinÄ• vÄ• ``gÄ• va
yogavibhÄ• gena vÄ• __o_kÄ• rassa __Ä• vÄ• _deso. gÄ• vÄ«, gÄ• vÄ« gÄ• viyo iccÄ• di

``mÄ• navaâ€™â€™ itÄ«dha ``itthiyaá¹ƒ, vÄ• , Ä«â€™â€™ ti ca vattate.

<190> __á¹‡ava á¹‡ika á¹‡eyya á¹‡antuhi_.

__á¹‡ava á¹‡ika á¹‡eyya á¹‡antu_ppaccayantehi itthiyaá¹ƒ vattamÄ• nehi liá¹…gehi Ä«ppa
__vÄ• _dhikÄ• ro katthaci nivattanattho, saralopÄ• di. mÄ• navÄ«, evaá¹ƒ nÄ• vikÄ«, venat

``guá¹‡avantu Ä«â€™â€™ itÄ«dha ``vÄ• â€™â€™ ti vattate.

<191> __ntussa tamÄ«kÄ• re_.

sabbasseva __ntu_ppaccayassa __ta_kÄ• ro hoti vÄ• __Ä«_kÄ• rappaccaye pare, aÃ±Ã±
guá¹‡avatÄ«, guá¹‡avatÄ« guá¹‡avatiyo, guá¹‡avantÄ«, guá¹‡avantÄ« guá¹‡avantiyo iccÄ•

evaá¹ƒ kulavatÄ«, sÄ«lavatÄ«, yasavatÄ«, rÅ«pavatÄ«, satimatÄ«, gottamatÄ«.

__mahanta_saddato ``nadÄ• dito vÄ• Ä«â€™â€™ ti __Ä«_ppaccayo, __ntu_byapadeso v
mahatÄ« mahantÄ«.

``bhavanta Ä«â€™â€™ itÄ«dha ``Ä«kÄ• reâ€™â€™ ti vattate.

<192> __bhavato_ \Be 89/ __bhoto_.

sabbasseva __bhavanta_saddassa __bhotÄ• _deso hoti Ä«kÄ• re itthigate pare. sÄ• bhot
bhoti, he bhotÄ« bhotiyo iccÄ• di.

``bhikkhuâ€™â€™ itÄ«dha ``itthiyaâ€™â€™ nti vattate ``vÄ• â€™â€™ ti ca.

<193> __patibhikkhurÄ• jÄ«kÄ• rantehi inÄ«_.

__pati bhikkhu rÄ• ja_ iccetehi __Ä«_kÄ• rantehi ca itthiyaá¹ƒ vattamÄ• nehi liá¹…gehi __i

``saralopoâ€™ mÄ• desaâ€™â€™ iccÄ• disutte __tu_ggahaá¹‡ena kvaci pubbalopassa ni
asarÅ«pÄ• â€™â€™ ti saralopo. bhikkhunÄ«, bhikkhunÄ« bhikkhuniyo iccÄ• di.

__gahapati_saddato inÄ«, ``attaâ€™â€™ miti vattate.

<194> __patissinÄ«mhi_.

__pati_saddassa anto __a_ttamÄ• pajjate __inÄ«_ppaccaye pare. tatheva parasare lutte ``
dÄ«gho, gahapatÄ• nÄ«.

tatheva __rÄ• ja_saddato __inÄ«, _ saralopapakatibhÄ• vÄ• , rÄ• jinÄ«. __Ä«_kÄ• rantesu
saralopÄ• di, daá¹‡á¸• inÄ«, daá¹‡á¸• inÄ« daá¹‡á¸• iniyo, evaá¹ƒ hatthinÄ«, medhÄ• vinÄ«
piyabhÄ• á¹‡inÄ« iccÄ• di.

``pokkharinÄ«â€™â€™ itÄ«dha ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• __i_kÄ• ra__na_kÄ• r
__a_kÄ• ra__á¹‡a_kÄ• rÄ• desÄ• , pokkharaá¹‡Ä«, pokkharaá¹‡Ä«. ``tato yonamo tÅ«â€™
yonamokÄ• ro \Be 90/ ca, __Ä«_kÄ• rassa __ya_kÄ• ro, ``yavataâ€™â€™ miccÄ• disutte _
__Ã±a_kÄ• ro, dvittaá¹ƒ. pokkharaÃ±Ã±o pokkharaá¹‡iyo vÄ• iccÄ• di.

__vÄ• _dhikÄ• ro anuttasamuccayattho, tena __vidÅ« yakkhÄ• _ditopi __inÄ«, _ paracittav
saraloparassattÄ• ni, paracittavidunÄ« paracittaviduniyo, yakkhinÄ« yakkhiniyo, sÄ«hinÄ« s

__Ä«_kÄ• rantaá¹ƒ.

__u_kÄ• ranto itthiliá¹…go __yÄ• gu_saddo.

tassa __ratti_saddasseva rÅ«panayo. amÄ• desÄ• diabhÄ• vova viseso.

yÄ• gu, yÄ• gÅ« yÄ• guyo, he yÄ• gu, he yÄ• gÅ« yÄ• guyo, yÄ• guá¹ƒ, yÄ• gÅ« yÄ• guyo,
yÄ• guhi yÄ• gubhi, yÄ• guyÄ• , yÄ• gÅ«naá¹ƒ yÄ• gunaá¹ƒ, yÄ• guyÄ• , yÄ• gÅ«hi yÄ• gÅ
yÄ• gÅ«naá¹ƒ yÄ• gunaá¹ƒ, yÄ• guyaá¹ƒ yÄ• guyÄ• , yÄ• gÅ«su yÄ• gusu.

evaá¹ƒ dhÄ• tu dhenu kÄ• su daddu kacchu kaá¹‡á¸• u rajju kareá¹‡u piyaá¹…gu sassuÄ•

__mÄ• tu_saddassa bhedo. tassa __pitu_saddasseva rÅ«panayo. ``Ä• rattaâ€™â€™ miti b
__Ä• rÄ• _desÄ• bhÄ• ve ``pato yÄ• â€™â€™ ti __yÄ• _desova viseso.

mÄ• tÄ• , mÄ• taro, bhoti mÄ• ta, bhoti mÄ• tÄ• bhotiyo mÄ• taro, mÄ• taraá¹ƒ, mÄ• tare m
matyÄ• , ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• __u_kÄ• ralopo \Be 91/, rassattaÃ±ca. mÄ• ta
mÄ• tÅ«bhi mÄ• tuhi mÄ• tubhi, mÄ• tu mÄ• tussa mÄ• tuyÄ• , mÄ• tarÄ• naá¹ƒ mÄ• tÄ• n
mÄ• tarÄ• mÄ• tuyÄ• , mÄ• tarehi mÄ• tarebhi mÄ• tÅ«hi mÄ• tÅ«bhi, mÄ• tu mÄ• tussa m
mÄ• tÅ«naá¹ƒ mÄ• tunaá¹ƒ, mÄ• tari, mÄ• taresu mÄ• tÅ«su mÄ• tusu.

evaá¹ƒ dhÄ«tÄ• , dhÄ«taro, duhitÄ• , duhitaro iccÄ• di.

__u_kÄ• rantaá¹ƒ.

__Å«_kÄ• ranto itthiliá¹…go __jambÅ«_saddo.

jambÅ«, jambÅ« jambuyo, he jambu, he jambÅ« jambuyo, jambuá¹ƒ, jambÅ« jambuyo iccÄ

evaá¹ƒ vadhÅ« ca sarabhÅ«, sarabÅ« sutanÅ« camÅ«.

vÄ• mÅ«rÅ« nÄ• ganÄ• sÅ«rÅ«, samÄ• ni khalu jambuyÄ• ||

__Å«_kÄ• rantaá¹ƒ.

__o_kÄ• ranto itthiliá¹…go __go_saddo.

tassa pulliá¹…ga__go_saddasseva rÅ«panayo.

kaÃ±Ã±Ä• ratti nadÄ« itthÄ«, mÄ• tulÄ• nÄ« ca bhikkhunÄ«.

daá¹‡á¸• inÄ« yÄ• gu mÄ• tÄ• ca, jambÅ« gotitthisaá¹…gaho ||

itthiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

napuá¹ƒsakaliá¹…ga

atha \Be 92/ napuá¹ƒsakaliá¹…gÄ• ni vuccante.

__a_kÄ• ranto napuá¹ƒsakaliá¹…go __citta_saddo.

pure viya __syÄ• _dyuppatti, ``citta siâ€™â€™ itÄ«dha ---

``napuá¹ƒsakehi, ato niccaâ€™â€™ nti ca vattate.

<195> __siá¹ƒ_.

__si, aá¹ƒ_iti dvipadamidaá¹ƒ. __a_kÄ• rantehi napuá¹ƒsakaliá¹…gehi parassa __si_vacan niccaá¹ƒ. saralopapakatibhÄ• vÄ• di, cittaá¹ƒ.

bahuvacane ``yonaá¹ƒ ni napuá¹ƒsakehÄ«â€™â€™ ti vattate.

<196> __ato niccaá¹ƒ_.

__a_kÄ• rantehi napuá¹ƒsakaliá¹…gehi __yo_naá¹ƒ niccaá¹ƒ __ni_ hoti. ``sabbayonÄ«nam __Ä• _kÄ• ro. aÃ±Ã±attha ``yosu kataâ€™â€™ iccÄ• dinÄ• dÄ«gho. cittÄ• cittÄ• ni.

yonaá¹ƒ nibhÄ• ve cÄ• ette, siddhepi avisesato.

``ato niccaâ€™â€™ nti Ä• rambhÄ• , Ä• ettaá¹ƒ kvacidevidha ||

Ä• lapane __ga_lopo. he citta, he cittÄ• cittÄ• ni, dutiyÄ• yaá¹ƒ __ni_ssa vikappenekÄ• ro. cittÄ• ni. sesaá¹ƒ __purisa_saddena samaá¹ƒ.

evamaÃ±Ã±Ä• nipi ---

puÃ±Ã±a pÄ• pa phala rÅ«pa sÄ• dhanaá¹ƒ,

sota ghÄ• na sukha dukkha kÄ• raá¹‡aá¹ƒ.

dÄ• na sÄ«la dhana jhÄ• na locanaá¹ƒ,

mÅ«la kÅ«la bala jÄ• lamaá¹…galaá¹ƒ ||

naá¸·ina \Be 93/ liá¹…ga mukhaâ€™ á¹…ga jalaâ€™ mbujaá¹ƒ,

pulina dhaÃ±Ã±a hiraÃ±Ã±a padÄ• â€™ mataá¹ƒ.

paduma vaá¹‡á¹‡a susÄ• na vanÄ• â€™ yudhaá¹ƒ,

hadaya cÄ«vara vattha kuliâ€™ ndriyaá¹ƒ ||

nayana vadana yÄ• noâ€™ dÄ• na sopÄ• na pÄ• naá¹ƒ,

bhavana bhuvana lohÄ• â€™ lÄ• ta tuá¹‡á¸• aâ€™ á¹‡á¸• a pÄ«á¹-haá¹ƒ.

karaá¹‡a maraá¹‡a Ã±Ä• á¹‡Ä• â€™ rammaá¹‡Ä• â€™ raÃ±Ã±a tÄ• á¹‡aá¹ƒ,

caraá¹‡a nagara tÄ«racchatta chiddoâ€™ dakÄ• ni ---

iccÄ• dÄ«ni.

__kamma_saddassa tatiyekavacanÄ• dÄ«su rÅ«pabhedo.

kammaá¹ƒ, kammÄ• kammÄ• ni, he kamma, he kammÄ• kammÄ• ni, kammaá¹ƒ, kamme

``vÄ• , u, nÄ• mhi, cÄ• â€™â€™ ti ca vattate.

<197> __a kammantassa ca_.

__kamma_saddantassa __u_kÄ• ra __a_kÄ• rÄ• desÄ• honti vÄ• __nÄ• _mhi vibhattimhi __thÄ• maddhÄ• _dÄ«namantassapi __u_ttaá¹ƒ. __ca_saddaggahaá¹‡ena __yuva maghav __nÄ• su_iccetesu. kammunÄ• kammanÄ• kammena vÄ• , kammehi kammebhi.

__sasmÄ• _su ``u nÄ• mhi cÄ• â€™â€™ ti ettha __ca_saddena __puma kammathÄ• ma_ __u_ttaá¹ƒ. kammuno kammassa, kammÄ• naá¹ƒ, kammunÄ• kammÄ• kammamhÄ• kam kammassa, kammÄ• naá¹ƒ.

__smiá¹ƒ_vacane ``brahmato tu smiá¹ƒnÄ«â€™â€™ ti ettha __tu_saddena kvaci __ni_ hot kammasmiá¹ƒ, kammesu.

evaá¹ƒ \Be 94/ thÄ• munÄ• thÄ• mena thÄ• masÄ• vÄ• , thÄ• muno thÄ• massa, thÄ• mu iccÄ• di purimasamaá¹ƒ.

__guá¹‡avantu si, _ ``savibhattissa, ntussa, simhÄ«â€™â€™ ti ca vattate.

<198> __aá¹ƒ napuá¹ƒsake_.

napuá¹ƒsake vattamÄ• nassa liá¹…gassa sambandhino __ntu_ppaccayassa savibhattissa
vibhattimhi. guá¹‡avaá¹ƒ cittaá¹ƒ.

__yo_mhi ``ntussanto yosu cÄ• â€™â€™ ti __a_ttaá¹ƒ, __i_kÄ• ro ca. guá¹‡avanti, guá¹‡a
Ã±eyyaá¹ƒ.

__gacchanta si, _ ``simhi gacchantÄ• dÄ«naá¹ƒ ntasaddo aâ€™â€™ miti __aá¹ƒ_. gaccha
gacchantÄ• gacchantÄ• ni.

__a_kÄ• rantaá¹ƒ.

__Ä• _kÄ• ranto napuá¹ƒsakaliá¹…go __assaddhÄ• _saddo.

``assaddhÄ• â€™â€™ iti á¹-hite ---

``samÄ• sassÄ• â€™â€™ ti adhikicca ``saro rasso napuá¹ƒsakeâ€™â€™ ti samÄ• santas
nÄ• mabyapadeso, __syÄ• _dyuppatti. sesaá¹ƒ __citta_samaá¹ƒ.

assaddhaá¹ƒ kulaá¹ƒ, assaddhÄ• assaddhÄ• ni kulÄ• ni iccÄ• di.

tathÄ• __mukhanÄ• sikÄ• _saddo. tassa dvandekattÄ• sabbatthekavacanameva. mukhan
mukhanÄ• sikaá¹ƒ, mukhanÄ• sikena iccÄ• di.

__Ä• _kÄ• rantaá¹ƒ.

__i_kÄ• ranto \Be 95/ napuá¹ƒsakaliá¹…go __aá¹-á¹-hi_saddo.

__syÄ• _dyuppatti, __si_lopo, aá¹-á¹-hi.

``vÄ• â€™â€™ ti vattate.

<199> __yonaá¹ƒ ni napuá¹ƒsakehi_.

napuá¹ƒsakaliá¹…gehi paresaá¹ƒ sabbesaá¹ƒ __yonaá¹ƒ ni_ hoti vÄ• .

aá¹-á¹-hÄ«ni, aÃ±Ã±attha niccaá¹ƒ __yo_lopo, dÄ«gho ca, aá¹-á¹-hÄ«, tathÄ• he aá¹-á¹-hi,
aá¹-á¹-hÄ«ni, aá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ« aá¹-á¹-hÄ«ni, aá¹-á¹-hinÄ• iccÄ• di __aggi_saddasan

evaá¹ƒ satthi dadhi vÄ• ri akkhi acchi acci iccÄ• dÄ«ni.

__i_kÄ• rantaá¹ƒ.

__Ä«_kÄ• ranto napuá¹ƒsakaliá¹…go __sukhakÄ• rÄ«_saddo.

``sukhabhÄ• rÄ« siâ€™â€™ itÄ«dha anapuá¹ƒsakattÄ• bhÄ• vÄ• __si_smimpi ``agho rass
rassattaá¹ƒ, __si_lopo. sukhakÄ• ri dÄ• naá¹ƒ, sukhakÄ• rÄ« sukhakÄ• rÄ«ni, he sukhakÄ•
sukhakÄ• rÄ«ni, sukhakÄ• rinaá¹ƒ sukhakÄ• riá¹ƒ, sukhakÄ• rÄ« sukhakÄ• rÄ«ni.

sesaá¹ƒ __daá¹‡á¸• Ä«_saddasamaá¹ƒ. evaá¹ƒ __sÄ«ghayÄ• yÄ«_Ä• dÄ«ni.

__Ä«_kÄ• rantaá¹ƒ.

__u_kÄ• ranto napuá¹ƒsakaliá¹…go __Ä• yu_saddo. tassa __aá¹-á¹-hi_saddasseva rÅ«par

Ä• yu, Ä• yÅ« Ä• yÅ«ni, he Ä• yu, he Ä• yÅ« he Ä• yÅ«ni, Ä• yuá¹ƒ, Ä• yÅ« Ä• yÅ«ni, Ä• yu
manogaá¹‡Ä• dittÄ• siddhaá¹ƒ. Ä• yÅ«hi Ä• yÅ«bhi, Ä• yuno Ä• yussa, Ä• yÅ«namiccÄ• di

evaá¹ƒ cakkhu vasu dhanu dÄ• ru tipu madhu hiá¹…gu siggu vatthu matthu jatu ambu assu

__u_kÄ• rantaá¹ƒ.

__Å«_kÄ• ranto __na_puá¹ƒsakaliá¹…go __gotrabhÅ«_saddo.

__gotrabhÅ« si, _ napuá¹ƒsakattÄ• rassattaá¹ƒ, __si_lopo. gotrabhu cittaá¹ƒ, gotrabhÅ« go
gotrabhu, he gotrabhÅ« he gotrabhÅ«ni, gotrabhuá¹ƒ, gotrabhÅ« gotrabhÅ«ni, gotrabhunÄ•
__abhibhÅ«_saddasamaá¹ƒ.

evaá¹ƒ abhibhÅ« sayambhÅ« dhammaÃ±Ã±Å«Ä• dÄ«ni.

__Å«_kÄ• rantaá¹ƒ.

__o_kÄ• ranto napuá¹ƒsakaliá¹…go __cittagosa_ddo.

``cittÄ• gÄ• vo assa kulassÄ• â€™â€™ ti atthe bahubbÄ«hisamÄ• se kate ``saro rasso na
okÄ• rassa á¹-hÄ• nappayatanÄ• sannattÄ• rassattamukÄ• ro, __syÄ• _dyuppatti, __si_lop
cittagÅ«ni iccÄ• di __Ä• yu_saddasamaá¹ƒ.

__o_kÄ• rantaá¹ƒ.

cittaá¹ƒ kammaÃ±ca assaddha-mathaá¹-á¹-hi sukhakÄ• ri ca.

Ä• yu gotrabhÅ« dhammaÃ±Ã±Å«, cittagÅ«ti napuá¹ƒsake ||

napuá¹ƒsakaliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sabbanÄ• ma

atha \Be 97/ sabbanÄ• mÄ• ni vuccante.

sabba, katara, katama, ubhaya, itara, aÃ±Ã±a, aÃ±Ã±atara, aÃ±Ã±atama, pubba, para, apa
adhara, ya, ta, eta, ima, amu, kiá¹ƒ, eka, ubha, dvi, ti, catu, tumha, amha iti sattavÄ«sati sab
tÄ• ni sabbanÄ• mattÄ• tiliá¹…gÄ• ni.

tattha __sabba_saddo niravasesattho, so yadÄ• pulliá¹…gavisiá¹-á¹-hatthÄ• bhidhÄ• yÄ«,
viya __syÄ• _dyuppatti, ``soâ€™â€™ ti __si_ssa __o_kÄ• ro, saralopaparanayanÄ• ni. sab

bahuvacane ``sabba yoâ€™â€™ itÄ«dha ``parasamaÃ±Ã±Ä• payogeâ€™â€™ ti sabbÄ• c

``yoâ€™â€™ ti vattate.

<200> __sabbanÄ• makÄ• rate paá¹-hamo_.

sabbesaá¹ƒ itthipumanapuá¹ƒsakÄ• naá¹ƒ nÄ• mÄ• ni __sabbanÄ• mÄ• ni, _ tesaá¹ƒ sabb
liá¹…gÄ• naá¹ƒ __a_kÄ• rato paro paá¹-hamo __yo e_ttamÄ• pajjate. sabbe purisÄ• .

__akÄ• rato_ti kiá¹ƒ? sabbÄ• amÅ«.

he sabba sabbÄ• , he sabbe, sabbaá¹ƒ, sabbe, sabbena, sabbehi sabbebhi.

catutthekavacane __Ä• yÄ• _dese sampatte ---

``ato, Ä• e, smÄ• smiá¹ƒnaá¹ƒ, Ä• ya catutthekavacanassÄ• â€™â€™ ti ca vattate.

<201> __tayo_ \Be 98/ __neva ca sabbanÄ• mehi_.

__a_kÄ• rantehi sabbanÄ• mehi paresaá¹ƒ __smÄ• smiá¹ƒ_ iccetesaá¹ƒ, catutthekavacan
Ä• desÄ• neva hontÄ«ti __Ä• yÄ• _desÄ• bhÄ• vo. __ca_ggahaá¹‡aá¹ƒ katthaci paá¹-isedl
pubbÄ• dÄ«hi __smÄ• smiá¹ƒnaá¹ƒ Ä• e_ ca honti. sabbassa.

``akÄ• ro, eâ€™â€™ ti ca vattate.

<202> __sabbanÄ• mÄ• naá¹ƒ naá¹ƒmhi ca_.

sabbesaá¹ƒ sabbanÄ• mÄ• naá¹ƒ __a_kÄ• ro __e_ttamÄ• pajjate __naá¹ƒ_mhi vibhattimhi

``sabbanÄ• matoâ€™â€™ ti ca vattate.

<203> __sabbato naá¹ƒ saá¹ƒsÄ• naá¹ƒ_.

sabbato sabbanÄ• mato parassa __naá¹ƒ_vacanassa __saá¹ƒ sÄ• naá¹ƒ_iccete Ä• desÄ•

sabbesaá¹ƒ sabbesÄ• naá¹ƒ, sabbasmÄ• sabbamhÄ• , sabbehi sabbebhi, sabbassa, sabb
sabbasmiá¹ƒ sabbamhi, sabbesu.

itthiyaá¹ƒ ``itthiyamato Ä• ppaccayoâ€™â€™ ti __Ä• _ppaccayo. aÃ±Ã±aá¹ƒ __kaÃ±Ã±Ä•
naá¹ƒ smiá¹ƒ_vacanehi. sabbÄ• pajÄ• , sabbÄ• sabbÄ• yo, he sabbe, he sabbÄ• sabbÄ•
sabbÄ• ya, sabbÄ• hi sabbÄ• bhi.

catutthekavacane ``sabbanÄ• mato vÄ• â€™â€™, __sabbato ko_ti ito ``sabbatoâ€™â€™ t

<204> __ghapato_ \Be 99/ __smiá¹ƒsÄ• naá¹ƒ saá¹ƒsÄ• _.

sabbato sabbanÄ• mato __ghapa_saÃ±Ã±ato __smiá¹ƒ sa_iccetesaá¹ƒ yathÄ• kkamaá¹ƒ _

``saá¹ƒsÄ• svekavacanesu cÄ• â€™â€™ ti vattate.

<205> __gho rassaá¹ƒ_.

__gha_saÃ±Ã±o __Ä• _kÄ• ro rassamÄ• pajjate __saá¹ƒsÄ• _svekavacanesu vibhattÄ• de

``sÄ• gamoâ€™â€™ ti vattate.

<206> __saá¹ƒsÄ• svekavacanesu ca_.

__saá¹ƒ sÄ• _iccetesu ekavacanaá¹-á¹-hÄ• nasambhÅ«tesu vibhattÄ• desesu paresu liá¹…

sabbassÄ• sabbÄ• ya, sabbÄ• saá¹ƒ sabbÄ• sÄ• naá¹ƒ, sabbÄ• ya, sabbÄ• hi sabbÄ• bhi
sabbÄ• sÄ• naá¹ƒ.

__smiá¹ƒ_mhi ``sabbanÄ• mato, ghapatoâ€™â€™ ti ca vattate.

<207> __netÄ• hi smimÄ• yayÄ• _.

etehi sabbanÄ• mehi __ghapa_saÃ±Ã±ehi parassa __smiá¹ƒ_vacanassa neva __Ä• ya yÄ
__Ä• yÄ• _bhÄ• vo. __vÄ• _dhikÄ• rato kvaci hoti dakkhiá¹‡Ä• ya uttarÄ• yÄ• ti Ä• di.

__saá¹ƒya_mÄ• desÄ• , sabbassaá¹ƒ sabbÄ• yaá¹ƒ, sabbÄ• su.

napuá¹ƒsake sabbaá¹ƒ cittaá¹ƒ, sabbÄ• ni, he sabba, he sabbÄ• ni, sabbaá¹ƒ, sabbÄ• ni. s
Ã±eyyaá¹ƒ.

evaá¹ƒ \Be 100/ __katarÄ• _dÄ«naá¹ƒ __aÃ±Ã±atama_saddapariyantÄ• naá¹ƒ tÄ«supi liá¹

tattha __katarakatama_saddÄ• pucchanatthÄ• .

__ubhaya_saddo dviavayavasamudÄ• yavacano.

__itara_saddo vuttappaá¹-iyogavacano.

__aÃ±Ã±a_saddo adhikatÄ• paravacano.

__aÃ±Ã±atara aÃ±Ã±atama_saddÄ• aniyamatthÄ• .

``yo, sabbanÄ• makÄ• rate paá¹-hamoâ€™â€™ ti ca vattate.

<208> __dvandaá¹-á¹-hÄ• vÄ• _.

dvandasamÄ• saá¹-á¹-hÄ• sabbanÄ• makÄ• rato paro paá¹-hamo __yo e_ttamÄ• pajjate v
katarakatame, katarakatamÄ• vÄ• iccÄ• di.

__pubbÄ• _dayo disÄ• divavatthÄ• navacanÄ• .

pubbo kÄ• lo. bahuvacane ``dhÄ• tuliá¹…gehi parÄ• paccayÄ• â€™â€™ ti ettha __parÄ• _
__yo_vacanassa vikappenekÄ• ro.

pubbe pubbÄ• , he pubba, he pubbe he pubbÄ• , pubbaá¹ƒ, pubbe, pubbena, pubbehi pubb
pubbesÄ• naá¹ƒ. ``smÄ• smiá¹ƒnaá¹ƒ vÄ• â€™â€™ ti vikappenÄ• kÄ• rekÄ• rÄ• . pubbÄ•
pubbebhi, pubbassa, pubbesaá¹ƒ pubbesÄ• naá¹ƒ, pubbe pubbasmiá¹ƒ pubbamhi, pubbesu

itthiyaá¹ƒ pubbÄ• disÄ• , pubbÄ• pubbÄ• yo iccÄ• di __sabbÄ• _saddasamaá¹ƒ.

napuá¹ƒsake \Be 101/ pubbaá¹ƒ á¹-hÄ• naá¹ƒ, pubbÄ• ni, he pubba, he pubbÄ• ni, pubbaá
pulliá¹…gasamaá¹ƒ. evaá¹ƒ __parÄ• paradakkhiá¹‡uttarÄ• dhara_saddÄ• .

``sabbanÄ• mato, dvandaá¹-á¹-hÄ• â€™â€™ ti ca vattate.

<209> __nÄ• Ã±Ã±aá¹ƒ sabbanÄ• mikaá¹ƒ_.

dvandaá¹-á¹-hÄ• sabbanÄ• mato parassa __yo_vacanassa á¹-hapetvÄ• __e_ttaá¹ƒ aÃ±Ã
kÄ• riyaá¹ƒ na hotÄ«ti __saá¹ƒsÄ• na_mÄ• desÄ• bhÄ• vo. pubbÄ• parÄ• naá¹ƒ, pubbuttar
``nÄ• Ã±Ã±aá¹ƒ sabbanÄ• mikaâ€™â€™ nti vinÄ• dhikÄ• rena yogena tatiyÄ• samÄ• sepi.

``nÄ• Ã±Ã±aá¹ƒ sabbanÄ• mikaâ€™â€™ nti ca vattate.

<210> __bahubbÄ«himhi ca_.

bahubbÄ«himhi ca samÄ• se sabbanÄ• mikavidhÄ• naá¹ƒ nÄ• Ã±Ã±aá¹ƒ hoti. piyapubbÄ•

__ca_saddaggahaá¹‡ena disatthasabbanÄ• mÄ• naá¹ƒ bahubbÄ«himhi sabbanÄ• mikavid

dakkhiá¹‡assÄ• ca pubbassÄ• ca yadantarÄ• á¸·anti atthe bahubbÄ«hi, dakkhiá¹‡apubba
dakkhiá¹‡apubbassÄ• , evaá¹ƒ uttarapubbassaá¹ƒ, uttarapubbassÄ• iccÄ• di.

__yateta_saddÄ• dÄ«namÄ• lapane rÅ«paá¹ƒ na sambhavati. __ya_saddo aniyamattho.

yo puriso, ye purisÄ• , yaá¹ƒ, ye. yÄ• kaÃ±Ã±Ä• , yÄ• yÄ• yo, yaá¹ƒ, yÄ• yÄ• yo. yaá¹ƒ ci

yÄ• ni. sesaá¹ƒ sabbattha __sabba_saddasamaá¹ƒ.

__ta_ \Be 102/ __eta ima amu kiá¹ƒ_iccete parammukha samÄ«pa accantasamÄ«padÅ«ra

__ta_saddassa bhedo. ``ta siâ€™â€™ itÄ«dha ---

``anapuá¹ƒsakassÄ• yaá¹ƒ simhÄ«ti, saâ€™â€™ miti ca vattate.

<211> __etatesaá¹ƒ to_.

__eta ta_iccetesaá¹ƒ anapuá¹ƒsakÄ• naá¹ƒ __ta_kÄ• ro __sa_kÄ• ramÄ• pajjate __si_mhi

__sabbanÄ• ma_ggahaá¹‡aÃ±ca, ito __ta_ggahaá¹‡aÃ±ca vattate.

<212> __tassa vÄ• nattaá¹ƒ sabbattha_.

__ta_iccetassa sabbanÄ• massa __ta_kÄ• rassa __na_ttaá¹ƒ hoti vÄ• sabbattha liá¹…ges
te, nena tena, nehi nebhi tehi tebhi.

``sabbassa, tassa vÄ• sabbatthÄ• â€™â€™ ti ca vattate.

<213> __sasmÄ• smiá¹ƒsaá¹ƒsÄ• svattaá¹ƒ_.

__ta_iccetassa sabbanÄ• massa sabbasseva __a_ttaá¹ƒ hoti vÄ• __sa smÄ• smiá¹ƒ saá¹
sabbattha liá¹…gesu. assa nassa tassa, nesaá¹ƒ tesaá¹ƒ nesÄ• naá¹ƒ tesÄ• naá¹ƒ.

``smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhi vÄ• â€™â€™ ti ito ``smÄ• smiá¹ƒnaá¹ƒ, mhÄ• mhÄ«â€

<214> __na timehi katÄ• kÄ• rehi_.

__ta ima_iccetehi katÄ• kÄ• rehi paresaá¹ƒ __smÄ• smiá¹ƒ_naá¹ƒ __mhÄ• mhi_iccete Ä•

pakatisandhividhÄ• na

atha \Be 22/ sarÄ• nameva sandhikÄ• riye sampatte pakatibhÄ• vo vuccate.

``sarÄ• , pakatÄ«â€™â€™ ti ca vattate.

<35> __sare kvaci_.

sarÄ• kho sare pare kvaci chandabhedÄ• sukhuccÄ• raá¹‡aá¹-á¹-hÄ• ne, sandhicchÄ• rah
pakatirÅ«pÄ• ni honti, na lopÄ• desavikÄ• ramÄ• pajjanteti attho.

tattha __pakatiá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma Ä• lapanantÄ• anitismiá¹ƒ acchandÄ• nurakkhaá¹
ca ikÄ• rukÄ• rÄ• ca nÄ• mapadantÄ• tÄ«takriyÄ• dimhÄ«ti evamÄ• di.

__Ä• lapanantesu_ tÄ• va --- katamÄ• cÄ• nanda aniccasaÃ±Ã±Ä• , katamÄ• cÄ• nanda
idhekacco, ehi sivika uá¹-á¹-hehi, upÄ• sakÄ• idhekacco, bhoti ayye, bhikkhu arogaá¹ƒ tava
bhikkhu imaá¹ƒ nÄ• vaá¹ƒ, bhikkhave evaá¹ƒ vadÄ• mi, paÃ±cime gahapatayo Ä• nisaá¹ƒsÄ
pakatibhÄ• vo, pubbassaralopa__yavÄ• _desÄ• dayo na honti.

__kvaci_ggahaá¹‡ena __iti_smiá¹ƒ chandÄ• nurakkhaá¹‡e sandhi hoti, yathÄ• --- sakkÄ•
vÄ«ratthu.

__sare_ti kiá¹ƒ? sÄ• dhu mahÄ• rÄ• jÄ• ti, evaá¹ƒ kira bhikkhÅ«ti.

__asamÄ• se padantadÄ«ghesu_ --- Ä• yasmÄ• Ä• nando gÄ• thÄ• ajjhabhÄ• si, devÄ•
iddhippattÄ• \Be 23/ ca, bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• , bhagavÄ• etadavoca, abhivÄ•
aá¹-á¹-hÄ• si, gantvÄ• olokento, bhÅ«tavÄ• dÄ« atthavÄ• dÄ«, yaá¹ƒ itthÄ« arahÄ• assa, s
pÄ• pakÄ• rÄ« ubhayattha tappati, nadÄ« ottharati, ye te bhikkhÅ« appicchÄ• , bhikkhÅ« Ä•
bhikkhÅ«ujjhÄ• yiá¹ƒsu, bhikkhÅ« evamÄ• haá¹ƒsu, imasmiá¹ƒ gÄ• me Ä• rakkhakÄ• , sabb
gambhÄ«re odakantike, appamÄ• do amatapadaá¹ƒ, saá¹…gho Ä• gacchatu, ko imaá¹ƒ pat
udapÄ• di, eko ekÄ• ya, cattÄ• ro oghÄ• .

__nipÄ• tesupi_ --- are ahampi, sace imassa kÄ• yassa, no abhikkamo, aho acchariyo, atho
Ä• yasmÄ• , atho oá¹-á¹-havacittakÄ• , tato Ä• mantayÄ« satthÄ• .

__kvaci_ggahaá¹‡ena __a_kÄ• ra itÄ«vevetthÄ• dÄ«su sandhipi. yathÄ• --- Ä• gatattha, Ä
cattÄ• ro, appassutÄ• yaá¹ƒ puriso, itthÄ«ti, ca marÄ«va, sabbeva, sveva, eseva nayo, paris
nettha, taá¹ƒ kutettha labbhÄ• , sacesa brÄ• hmaá¹‡a, tathÅ«pamaá¹ƒ, yathÄ• ha.

__asamÄ• se_ti kiá¹ƒ? jivhÄ• yatanaá¹ƒ, avijjogho, itthindriyaá¹ƒ, abhibhÄ• yatanaá¹ƒ, bhay
__acchandÄ• nurakkhaá¹‡e_ti \Be 24/ kiá¹ƒ? saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

__nÄ• mapadantaikÄ• rukÄ• resu_ --- gÄ• thÄ• hi ajjhabhÄ• si, pupphÄ• ni Ä• hariá¹ƒsu, s

__kvacÄ«_ti kiá¹ƒ? manasÄ• kÄ• si.

<36> __sarÄ• pakati byaÃ±jane_.

sarÄ• kho byaÃ±jane pare pakatirÅ«pÄ• hontÄ«ti yebhuyyena dÄ«gharassalopehi vikÄ• r
accayo, paccayo, bhÄ• sati vÄ• karoti vÄ• , vedanÄ• kkhandho, bhÄ• gyavÄ• , bhadro kas
tuá¹‡hÄ«bhÅ«to, so dhammaá¹ƒ deseti.

iti pakatisandhividhÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

byaÃ±janasandhividhÄ• na

atha byaÃ±janasandhi vuccate.

``byaÃ±janeâ€™â€™ ti adhikÄ• ro, ``sarÄ• , kvacÄ«â€™â€™ ti ca vattate.

<37> __dÄ«ghaá¹ƒ_.

sarÄ• kho byaÃ±jane pare kvaci dÄ«ghaá¹ƒ pappontÄ«ti suttasukhuccÄ• raá¹‡achandÄ• r
dÄ«gho.

tyassa pahÄ«nÄ• tyÄ• ssa pahÄ«nÄ• , svassa svÄ• ssa, madhuva maÃ±Ã±ati bÄ• lo mad
evaá¹ƒ gÄ• me munÄ« \Be 25/ care, khantÄ« paramaá¹ƒ tapo titikkhÄ• , na maá¹…kÅ« bha
yvÄ• haá¹ƒ, kÄ• mato jÄ• yatÄ« soko, kÄ• mato jÄ• yatÄ« bhayaá¹ƒ, sakko ujÅ« ca suhujÅ«
dÅ«rakkhaá¹ƒ, dÅ«ramaá¹ƒ, sÅ«rakkhaá¹ƒ, dÅ«haratÄ• .

__kvacÄ«_ti kiá¹ƒ? tyajja, svassa, patiliyyati.

yiá¹-á¹-haá¹ƒ vÄ• hutaá¹ƒ vÄ• loke, yadi vÄ• sÄ• vake, puggalÄ• dhammadasÄ• te, bho
yathÄ• bhÄ• vÄ« guá¹‡ena so itÄ«dha ---

pubbasmiá¹ƒyevÄ• dhikÄ• re ---

<38> __rassaá¹ƒ_.

sarÄ• kho byaÃ±jane pare kvaci rassaá¹ƒ pappontÄ«ti chandÄ• nurakkhaá¹‡e, Ä• game, s

__chandÄ• nurakkhaá¹‡e_ tÄ• va yiá¹-á¹-haá¹ƒva hutaá¹ƒva loke, yadiva sÄ• vake, puggal

nÄ• ma so hoti, yathÄ• bhÄ• vi guá¹‡ena so.

__Ä• game_ yathayidaá¹ƒ, sammadakkhÄ• to.

__saá¹ƒyoge_ parÄ• kamo parakkamo, Ä• sÄ• do assÄ• do, evaá¹ƒ taá¹‡hakkhayo, jhÄ• n
thullaccayo.

__kvacÄ«_ti kiá¹ƒ? mÄ• yidaá¹ƒ, manasÄ• daÃ±Ã±Ä• vimuttÄ• naá¹ƒ, yathÄ• kkamaá¹ƒ,
sÅ«yyati.

eso kho byantiá¹ƒ kÄ• hiti, so gacchaá¹ƒ na nivattati iccatra ---

tasmiá¹ƒyevÄ• dhikÄ• re ---

<39> __lopaÃ±ca_ \Be 26/ __tatrÄ• kÄ• ro_.

sarÄ• kho byaÃ±jane pare kvaci lopaá¹ƒ papponti, tatra lutte á¹-hÄ• ne __a_kÄ• rÄ• gamo
__etata_saddantokÄ• rassevÄ• yaá¹ƒ lopo.

esa kho byantiá¹ƒ kÄ• hiti, sa gacchaá¹ƒ na nivattati, evaá¹ƒ esa dhammo, esa pattosi, sa n

__kvacÄ«_ti kiá¹ƒ? eso dhammo, so muni, so sÄ«lavÄ• .

__ca_saddena __eta_saddantassa sarepi kvaci lopo. yathÄ• --- esa attho, esa Ä• bhogo, e

vipariá¹‡Ä• mena ``saramhÄ• , byaÃ±janassÄ• â€™â€™ ti ca vattate.

<40> paradvebhÄ• vo á¹-hÄ• ne_.

saramhÄ• parassa byaÃ±janassa dvebhÄ• vo hoti á¹-hÄ• ne. dvinnaá¹ƒ bhÄ• vo dvibhÄ• v

ettha ca __á¹-hÄ• naá¹ƒ_ nÄ• ma rassÄ• kÄ• rato paraá¹ƒ pa pati paá¹-ikamukusa kudha k
sambhÅ« sara sasÄ• dÄ«namÄ• dibyaÃ±janÄ• naá¹ƒ dvebhÄ• vaá¹ƒ, tika taya tiá¹ƒsa vatÄ
vaá¹-udisÄ• dÄ«namantaÃ±ca, u du ni-upasagga ta catu cha santasaddÄ• desÄ• diparaÃ±c
__ya_kÄ• rÄ• di ca,

yavataá¹ƒ talanÄ• dÄ«na-mÄ• deso ca sayÄ• dinaá¹ƒ.

saha dhÄ• tvantassÄ• deso, sÄ«sakÄ• ro tapÄ• dito ||

__chandÄ• nurakkhaá¹‡e ca_ --- ghara jhe dhaá¹ƒsu bhamÄ• dÄ«namÄ• di ca, rassÄ• kÄ•
catutthadutiyÄ• ca iccevamÄ• di.

tattha \Be 27/ __pa pati paá¹-Ä«su_ tÄ• va --- idha pamÄ• do idhappamÄ• do, evaá¹ƒ appa
suppasanno, sammÄ• padhÄ• naá¹ƒ sammappadhÄ• naá¹ƒ, rassattaá¹ƒ, appativattiyo, adh
suppatiá¹-á¹-hito, appaá¹-ipuggalo, vippaá¹-isÄ• ro, suppaá¹-ipanno, suppaá¹-ipatti.

__kamÄ• didhÄ• tÅ«su_ --- pakkamo, paá¹-ikkamo, hetukkamo, Ä• kamati akkamati, evaá¹
yathÄ• kkamaá¹ƒ.

pakkosati, paá¹-ikkosati, anukkosati, Ä• kosati, akkosati.

akkuddho, atikkodho.

dhanakkÄ«to, vikkayo, anukkayo.

paggaho, viggaho, anuggaho, niggaho, candaggaho, diá¹-á¹-higgÄ• ho.

pajjoto, vijjotati, ujjoto.

kataÃ±Ã±Å«, viÃ±Ã±Å«, paÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ, anuÃ±Ã±Ä• , manuÃ±Ã±Ä

avassayo, nissayo, samussayo.

appassuto, vissuto, bahussuto, Ä• savÄ• assavÄ• .

passambhanto, vissambhati.

aá¹-á¹-assaro, vissarati, anussarati.

passasanto, vissasanto, mahussasanto, Ä• sÄ• so assÄ• so.

avissajjento, vissajjento, pariccajanto, upaddavo, upakkiliá¹-á¹-ho, mittaddu, Ä• yabbayo, u

__saramhÄ• _ti \Be 28/ kiá¹ƒ? sampayutto, sampatijÄ• to, sampaá¹-icchannaá¹ƒ, saá¹…ka

__á¹-hÄ• ne_ti kiá¹ƒ? mÄ• ca pamÄ• do, patigayhati, vacÄ«pakopaá¹ƒ rakkheyya, ye pam
manopakopaá¹ƒ rakkheyya, idha modati, pecca modati.

__tikÄ• dÄ«su_ --- kusalattikaá¹ƒ, pÄ«tittikaá¹ƒ, hetuttikaá¹ƒ, vedanÄ• ttikaá¹ƒ, lokattayaá¹ƒ
vatthuttayaá¹ƒ. ekattiá¹ƒsa, dvattiá¹ƒsa, catuttiá¹ƒsa. sÄ«labbataá¹ƒ, subbato, sappÄ«tiko, s
punappunaá¹ƒ iccÄ• di.

__vatu vaá¹-u disÄ• dÄ«namante_ yathÄ• --- vattati, vaá¹-á¹-ati, dassanaá¹ƒ, phasso iccÄ•

__u du ni upasaggÄ• diparesu_ --- ukaá¹ƒso ukkaá¹ƒso. dukaraá¹ƒ dukkaraá¹ƒ, nikaá¹…kh

evaá¹ƒ uggataá¹ƒ, duccaritaá¹ƒ, nijjaá¹-aá¹ƒ, uÃ±Ã±Ä• taá¹ƒ, unnati, uttaro, dukkaro, nidda
duppaÃ±Ã±o, dubbalo, nimmalo, uyyutto, dullabho, nibbatto, ussÄ• ho, dussaho, nissÄ• ro.

tathÄ• takkaro, tajjo, tanninno, tappabhavo, tammayo.

catukkaá¹ƒ, catuddisaá¹ƒ, catuppÄ• do, catubbidhaá¹ƒ, catussÄ• laá¹ƒ.

chakkaá¹ƒ, channavuti, chappadikÄ• , chabbassÄ• ni.

sakkÄ• ro, sakkato, saddiá¹-á¹-hi, sappuriso, mahabbalo.

__á¹-hÄ• ne_ti kiá¹ƒ? nikÄ• yo, nidÄ• naá¹ƒ, nivÄ• so, nivÄ• to, tato, catuvÄ«sati, chasaá¹-

__yakÄ• rÄ• dimhi_ \Be 29/ --- nÄ«yyati, sÅ«yyati, abhibhÅ«yya, viceyya, vineyya, dheyyaá
jeyyo, veyyÄ• karaá¹‡o.

__Ä• di_saddena etto, ettÄ• vatÄ• .

__anÄ• kÄ• ra_ggahaá¹‡aá¹ƒ kiá¹ƒ? mÄ• lÄ• ya, dolÄ• ya, samÄ• dÄ• ya.

__á¹-hÄ• ne_ti kiá¹ƒ? upanÄ«yati, sÅ«yati, toyaá¹ƒ.

__yavatamÄ• dese_ --- jÄ• ti andho, vipali Ä• so, ani Ä• yo, yadi evaá¹ƒ, api ekacce, api ek
__i_kÄ• rassa ``ivaá¹‡á¹‡o yaá¹ƒ navÄ• â€™â€™ ti __ya_kÄ• re kate ---

``sabbassa so dÄ• mhi vÄ• â€™â€™ ti ito maá¹‡á¸• Å«kagatiyÄ• __vÄ• _ti vattate.

<41> __yavataá¹ƒ talanadakÄ• rÄ• naá¹ƒ byaÃ±janÄ• ni calaÃ±ajakÄ• rattaá¹ƒ_.

__ya_kÄ• ravantÄ• naá¹ƒ __talanada_kÄ• rÄ• naá¹ƒ saá¹ƒyogabyaÃ±janÄ• ni yathÄ• kkan
__calaÃ±aja_kÄ• rattamÄ• pajjante vÄ• .

__kÄ• ra_ggahaá¹‡aá¹ƒ __ya_vataá¹ƒ __sa_kÄ• ra __ka ca á¹-a pa_vaggÄ• naá¹ƒ
__sa_kÄ• ra__kacaá¹-apa_vaggÄ• desatthaá¹ƒ, tathÄ• __ya_vataá¹ƒ __ta dha á¹‡a_kÄ• rÄ
jhaÃ±a_kÄ• rÄ• desatthaÃ±ca, tato yavatamÄ• desassa anena dvibhÄ• vo.

jaccandho, vipallÄ• so, aÃ±Ã±Ä• yo, yajjevaá¹ƒ, appekacce appekadÄ• .

__vÄ• _ti kiá¹ƒ? paá¹-isanthÄ• ravutyassa, bÄ• lyaá¹ƒ, Ä• lasyaá¹ƒ.

__saramhÄ• _ti kiá¹ƒ? aÃ±Ä• yo, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ.

__tapÄ• _dito __si_mhi --- tapassÄ«, yasassÄ«.

__chandÄ• nurakkhaá¹‡e_ \Be 30/ --- nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ, ujjugate
suggatinti.

vaggacatutthadutiyesu pana tasmiá¹ƒyevÄ• dhikÄ• re ``paradvebhÄ• vo á¹-hÄ• neâ€™â€™

vaggacatutthadutiyÄ• naá¹ƒ sadisavasena dvibhÄ• ve sampatte niyamatthamÄ• ha.

<42> __vagge ghosÄ• ghosÄ• naá¹ƒ tatiyapaá¹-hamÄ• _.

saramhÄ• parabhÅ«tÄ• naá¹ƒ vagge ghosÄ• ghosÄ• naá¹ƒ byaÃ±janÄ• naá¹ƒ yathÄ• kka
dvibhÄ• vaá¹ƒ gacchanti á¹-hÄ• neti á¹-hÄ• nÄ• sannavasena tabbagge tatiyapaá¹-hamÄ• v

ettha ca sampatte niyamattÄ• __ghosÄ• ghosa_ggahaá¹‡ena catutthadutiyÄ• va adhippet
aniá¹-á¹-happasaá¹…gosiyÄ• . tena ``kataÃ±Ã±Å«, tannayo, tammayoâ€™â€™ tiÄ• dÄ«su
ghosatte tatiyappasaá¹…gona hoti, á¹-hÄ• nÄ• dhikÄ• rato vÄ• .

__gharÄ• dÄ«su pa u du niÄ• diparacatutthesu_ tÄ• va --- pagharati paggharati, evaá¹ƒ ug
dugghoso, nigghoso, eseva cajjhÄ• naphalo, paá¹-hamajjhÄ• naá¹ƒ, abhijjhÄ• yati, ujjhÄ• ya
uddhaá¹ƒsito, uddhÄ• ro, niddhÄ• ro, niddhano, niddhuto, vibbhanto, ubbhato, dubbhikkhaá
tabbhÄ• vo, catuddhÄ• , cabhubbhi, chaddhÄ• , saddhammo, sabbhÅ«to, mahaddhano, ma

__yavata mÄ• desÄ• dÄ«su_ --- bojjhaá¹…gÄ• , Ä• sabbhaá¹ƒ, bujjhitabbaá¹ƒ, bujjhati.

__á¹-hÄ• ne_ti \Be 31/ kiá¹ƒ? sÄ«lavantassa jhÄ• yino, ye jhÄ• nappasutÄ• dhÄ«rÄ• , nidh

__rassÄ• kÄ• ratoparaá¹ƒ vaggadutiyesu_ --- paÃ±ca khandhÄ• paÃ±cakkhandhÄ• , evaá
abhikkhaá¹‡aá¹ƒ, avikkhepo, jÄ• tikkhettaá¹ƒ, dhÄ• tukkhobho, Ä• yukkhayo. setachattaá¹ƒ
sabbacchannaá¹ƒ, vicchinnaá¹ƒ, bodhicchÄ• yÄ• , jambucchÄ• yÄ• , samucchedo. tatra á¹-
thalaá¹-á¹-haá¹ƒ, jalaá¹-á¹-haá¹ƒ, adhiá¹-á¹-hitaá¹ƒ, niá¹-á¹-hitaá¹ƒ, cattÄ• riá¹-á¹-hÄ• nÄ• ni
garuá¹-á¹-hÄ• niyo, samuá¹-á¹-hito, suppaá¹-á¹-hÄ• no. yasatthero, yattha, tattha, pattharati
abhitthuto, vitthambhito, anutthunaá¹ƒ, catuttho, kuttha. papphoá¹-eti, mahapphalaá¹ƒ, nipp
paripphuseyya, madhupphÄ• á¹‡itaá¹ƒ.

__Ä• kÄ• rato_ --- Ä• khÄ• to Ä• kkhÄ• to, evaá¹ƒ taá¹‡hÄ• kkhayo, Ä• á¹‡Ä• kkhettaá¹ƒ, s
Ä• chÄ• dayati, Ä• cchÄ• dayati, evaá¹ƒ Ä• cchindati, nÄ• vÄ• á¹-á¹-haá¹ƒ, Ä• ttharati, Ä• p

__saramhÄ• _ti kiá¹ƒ? saá¹…khÄ• ro, taá¹…khaá¹‡e, saÃ±channaá¹ƒ, taá¹‡á¹-hÄ• naá¹ƒ, s

__á¹-hÄ• ne_ti kiá¹ƒ? pÅ«vakhajjakaá¹ƒ, tassa chaviyÄ• dÄ«ni chinditvÄ• , yathÄ• á¹-hitaá
kammaphalaá¹ƒ.

nikamati, nipatti, nicayo, nicarati, nitaraá¹‡aá¹ƒ iccatra --- ``do dhassa cÄ• â€™â€™ ti ettha
bahulatthattÄ• tena __ca_ggahaá¹‡ena yathÄ• payogaá¹ƒ bahudhÄ• Ä• deso siyÄ• .

yathÄ• --- __ni upasaggato_ kamu pada ci cara tarÄ• naá¹ƒ paá¹-hamassa vaggadutiyo im
nikkhamati, nipphatti, nicchayo, niccharati, nittharaá¹‡aá¹ƒ.

tathÄ• \Be 32/ __bo vassa_ kuva diva siva vajÄ• dÄ«naá¹ƒ dvirÅ«passÄ• ti __va_kÄ• radv
yathÄ• --- kubbanto, evaá¹ƒ kubbÄ• no, kubbanti, sadhÄ• tvantayÄ• desassa dvittaá¹ƒ. diva
dibbanto, sibbati, sibbanto, pavajati pabbajati, pabbajanto, nivÄ• naá¹ƒ nibbÄ• naá¹ƒ, nibbu
udabbayaá¹ƒ iccÄ• di.

__lo rassa_ pari taruá¹‡Ä• dÄ«naá¹ƒ kvaci. paripanno palipanno, evaá¹ƒ palibodho, pallaá¹
taluno, mahÄ• sÄ• lo, mÄ• luto, sukhumÄ• lo.

__á¹-o tassa_ dukkatÄ• dÄ«naá¹ƒ kvaci. yathÄ• --- dukkataá¹ƒ dukkaá¹-aá¹ƒ, evaá¹ƒ suka
patthaá¹-o, uddhaá¹-o, visaá¹-o iccÄ• di.

__ko tassa_ niyatÄ• dÄ«naá¹ƒ kvaci. niyato niyako.

__yo jassa_ nijÄ• dissa vÄ• , nijaá¹ƒputtaá¹ƒ niyaá¹ƒputtaá¹ƒ.

__ko gassa_ kulÅ«pagÄ• dÄ«naá¹ƒ, kulÅ«pago kulÅ«pako.

tathÄ• __á¹‡o nassa pa pariÄ• dito_. panidhÄ• naá¹ƒ paá¹‡idhÄ• naá¹ƒ, evaá¹ƒ paá¹‡ipÄ•
paá¹‡Ä«taá¹ƒ, pariá¹‡ato, pariá¹‡Ä• mo, ninnayo niá¹‡á¹‡ayo, evaá¹ƒ uá¹‡á¹‡ato, oá¹‡ato i

patiaggi, patihaÃ±Ã±ati itÄ«dha ---

<43> __kvaci paá¹-i patissa_.

__pati_iccetassa upasaggassa sare vÄ• byaÃ±jane vÄ• pare kvaci __paá¹-i_Ä• deso hoti
paá¹-aggi, paá¹-ihaÃ±Ã±ati.

__kvacÄ«_ti kiá¹ƒ? paccattaá¹ƒ, patilÄ«yati.

puthajano puthabhÅ«taá¹ƒ itÄ«dha ``antoâ€™â€™ ti vattate.

<44> __puthassu_ \Be 33/ __byaÃ±jane_.

__putha_iccetassa anto saro __u_kÄ• ro hoti byaÃ±jane pare, dvittaá¹ƒ. puthujjano, puthub

__byaÃ±jane_ti kiá¹ƒ? putha ayaá¹ƒ. ``puthassa a puthaâ€™â€™ iti samÄ• seneva siddhe
__anta_ggahaá¹‡Ä• dhikÄ• rena kvaci aputhantassÄ• pi uttaá¹ƒ sare.

mano aÃ±Ã±aá¹ƒ manuÃ±Ã±aá¹ƒ, evaá¹ƒ imaá¹ƒ evumaá¹ƒ, paralopo, iti evaá¹ƒ itvevaá¹ƒ,

avakÄ• so, avanaddho, avavadati, avasÄ• namitÄ«dha ---

``kvaci byaÃ±janeâ€™â€™ ti ca vattate.

<45> __o avassa_.

__ava_iccetassa upasaggassa __o_kÄ• ro hoti kvaci byaÃ±jane pare. okÄ• so, onaddho, o

__kvacÄ«_ti kiá¹ƒ? avasÄ• naá¹ƒ, avasussatu.

__byaÃ±jane_ti kiá¹ƒ? avayÄ• gamanaá¹ƒ, avekkhati.

avagate sÅ«riye, avagacchati, avagahetvÄ• itÄ«dha ---

``avasseâ€™â€™ ti vattate oggahaá¹‡aÃ±ca.

<46> __tabbiparÄ«tÅ«papade byaÃ±jane ca_.

__ava_saddassa upapade tiá¹-á¹-hamÄ• nassa tassokÄ• rassa viparÄ«to ca hoti byaÃ±jan

tassa viparÄ«to tabbiparÄ«to, upoccÄ• ritaá¹ƒ padaá¹ƒ upapadaá¹ƒ, __okÄ• raviparÄ«to_ti adhivacanaá¹ƒ. __ca_saddo __ka_tthaci \Be 34/ nivattanattho, dvittaá¹ƒ. uggate sÅ«riye, ug __u_ggahetvÄ• .

atippakho tÄ• va, parasataá¹ƒ, parasahassaá¹ƒ itÄ«dha ---

``Ä• gamoâ€™â€™ ti vattate.

<47> __kvaci o byaÃ±jane_.

byaÃ±jane pare kvaci okÄ• rÄ• gamo hotÄ«ti __atippa para_saddehi okÄ• rÄ• gamo ``yava __ca_saddena __atippa_to __ga_kÄ• rÄ• gamo ca.

atippago kho tÄ• va, parosataá¹ƒ, parosahassaá¹ƒ, ettha ``sarÄ• sare lopaâ€™â€™ nti pu

manamayaá¹ƒ, ayamayaá¹ƒ itÄ«dha ``manogaá¹‡Ä• dÄ«naâ€™â€™ nti vattate.

<48> __etesamo lope_.

etesaá¹ƒ manogaá¹‡Ä• dÄ«namanto ottamÄ• pajjate vibhattilope kate.

manomayaá¹ƒ, ayomayaá¹ƒ, evaá¹ƒ manoseá¹-á¹-hÄ• , ayopatto, tapodhano, tamonudo, si rajojallaá¹ƒ, ahorattaá¹ƒ, rahogato.

__Ä• di_saddena Ä• podhÄ• tu, vÄ• yodhÄ• tu.

sÄ«hagatiyÄ• __vÄ• _dhikÄ• rato idha na bhavati, manamattena manacchaá¹-á¹-hÄ• naá¹

tamavinodano, manaÄ• yatanaá¹ƒ.

iti byaÃ±janasandhividhÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

niggahÄ«tasandhividhÄ• na

atha \Be 35/ niggahÄ«tasandhi vuccate.

taá¹‡haá¹ƒ karo, raá¹‡aá¹ƒ jaho, saá¹ƒ á¹-hito, jutiá¹ƒ dharo, saá¹ƒ mato itÄ«dha ``niggahÄ
adhikÄ• ro, ``byaÃ±janeâ€™â€™ ti vattate.

<49> __vaggantaá¹ƒ vÄ• vagge_.

vaggabhÅ«te byaÃ±jane pare niggahÄ«taá¹ƒ kho vaggantaá¹ƒ vÄ• pappotÄ«ti nimittÄ• nu
á¹-hÄ• nÄ• sannavasena tabbaggapaÃ±camo hoti. vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _sa
raá¹‡aÃ±jaho, saá¹‡á¹-hito, jutindharo, sammatoâ€™â€™ tiÄ• dÄ«su niccaá¹ƒ.

taá¹…karoti taá¹ƒ karoti, taá¹…khaá¹‡aá¹ƒ taá¹ƒkhaá¹‡aá¹ƒ, saá¹…gaho saá¹ƒgaho, taá¹…
dhammaÃ±care dhammaá¹ƒ care, taÃ±channaá¹ƒ taá¹ƒ channaá¹ƒ, taÃ±jÄ• taá¹ƒ taá¹ƒ jÄ•
Ã±Ä• á¹‡aá¹ƒ. taá¹‡á¹-hÄ• naá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ, taá¹‡á¸• ahati __bhaá¹ƒ_ á¸• ahati. ta
tanthiraá¹ƒ taá¹ƒ thiraá¹ƒ, tandÄ• naá¹ƒ taá¹ƒ dÄ• naá¹ƒ, tandhanaá¹ƒ taá¹ƒ dhanaá¹ƒ, tann
niccutaá¹ƒ. tampatto taá¹ƒ patto, tamphalaá¹ƒ taá¹ƒ phalaá¹ƒ, tesambodho tesaá¹ƒ bodho, s
tammittaá¹ƒ taá¹ƒ mittaá¹ƒ. kiá¹…kato kiá¹ƒ kato, dÄ• tuá¹…gato dÄ• tuá¹ƒ gatoti evamÄ• d

idha na bhavati, na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, saraá¹‡aá¹ƒ gacchÄ• mi.

sati copari __vÄ• _ggahaá¹‡e vijjhantare vÄ• idha __vÄ• _ggahaá¹‡akaraá¹‡amatthantara
niggahÄ«tassa __saá¹ƒ_upasaggapumantassa __le la_kÄ• ro. yathÄ• --- paá¹-isaá¹ƒlÄ«no
paá¹-isallÄ• á¹‡o, sallakkhaá¹‡Ä• , sallekho, sallÄ• po, puá¹ƒliá¹…gaá¹ƒ pulliá¹…gaá¹ƒ.

paccattaá¹ƒ eva, taá¹ƒ eva, taÃ±hi tassa, evaÃ±hi vo itÄ«dha ``vÄ• â€™â€™ ti adhikÄ• ro.

<50> __ehe_ \Be 36/ __Ã±aá¹ƒ_.

__e_kÄ• ra__ha_kÄ• re pare niggahÄ«taá¹ƒ kho __Ã±a_kÄ• raá¹ƒ pappoti vÄ• , __e_kÄ• r

paccattaÃ±Ã±evapaccattaá¹ƒ eva, taÃ±Ã±eva taá¹ƒ eva, taÃ±hi tassa taÃ±hi tassa, evaÃ±h

vavatthitavibhÄ• sattÄ• __vÄ• _saddassa __evahi_nipÄ• tato aÃ±Ã±attha na hoti, yathÄ• hoti.

saá¹ƒyogo, saá¹ƒyojanaá¹ƒ, saá¹ƒyato, saá¹ƒyÄ• cikÄ• ya, yaá¹ƒ yadeva, Ä• nantarikaá¹ƒ ``Ã±aâ€™â€™ miti vattate.

<51> __sa ye ca_.

niggahÄ«taá¹ƒ kho __ya_kÄ• re pare saha __ya_kÄ• rena __Ã±a_kÄ• raá¹ƒ pappoti vÄ• ,

saÃ±Ã±ogo saá¹ƒyogo, saÃ±Ã±ojanaá¹ƒ saá¹ƒyojanaá¹ƒ, saÃ±Ã±ato saá¹ƒyato, saÃ±Ã±Ä• yaÃ±Ã±adeva yaá¹ƒ yadeva, Ä• nantarikaÃ±Ã±amÄ• hu Ä• nantarikaá¹ƒ yamÄ• hu.

__vÄ• _saddassa vavatthitavibhÄ• sattÄ• va __saá¹ƒ_padantato ca sabbanÄ• ma__ya_kÄ aÃ±Ã±attha na hoti. yathÄ• --- etaá¹ƒ yojanaá¹ƒ, taá¹ƒ yÄ• naá¹ƒ, saraá¹‡aá¹ƒ yanti.

ettha ca ``saha ye cÄ• â€™â€™ ti vattabbe ``sa ye cÄ• â€™â€™ ti vacanato suttantesu sukhuccÄ• raá¹‡atthamakkharalopopÄ«ti daá¹-á¹-habbaá¹ƒ, tena paá¹-isaá¹…khÄ• ya yonis sayaá¹ƒ abhiÃ±Ã±Ä• ya sacchikatvÄ• sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• , pariyesanÄ• ya

taá¹ƒ \Be 37/ ahaá¹ƒ brÅ«mi, yaá¹ƒ Ä• hu, dhanaá¹ƒ eva, kiá¹ƒ etaá¹ƒ, nindituá¹ƒ arahati, y taá¹ƒ anattÄ• , etaá¹ƒ avoca, etaá¹ƒ eva iccatra ---

<52> __madÄ• sare_.

niggahÄ«tassa kho sare pare __ma_kÄ• ra__da_kÄ• rÄ• desÄ• honti vÄ• . ettha ca __vÄ• vavatthitavibhÄ• sattÄ• __da_kÄ• ro __yateta_saddato parasseva.

tamahaá¹ƒ brÅ«mi, yamÄ• hu, dhanameva, kimetaá¹ƒ, ninditumarahati, yadaniccaá¹ƒ, tada etadeva.

__vÄ• _ti kiá¹ƒ? taá¹ƒ ahaá¹ƒ, etaá¹ƒ eva, akkocchi maá¹ƒ avadhi maá¹ƒ.

ettha ca __madÄ• _ti yogavibhÄ• gena byaÃ±janepi vÄ• __ma_kÄ• ro. tena ``buddhama s tiÄ• di sijjhati.

tÄ• saá¹ƒ ahaá¹ƒ santike, vidÅ«naá¹ƒ aggaá¹ƒ, tassa adÄ• siá¹ƒ ahaá¹ƒ itÄ«dha ``sareâ€™

<53> __kvaci lopaá¹ƒ_.

niggahÄ«taá¹ƒ kho sare pare lopaá¹ƒ pappoti kvaci chandÄ• nurakkhaá¹‡e sukhuccÄ• raá¹
pubbassaralopo, parassa asaá¹ƒyogantassa dÄ«gho.

tÄ• sÄ• haá¹ƒ santike, vidÅ«naggaá¹ƒ, tassa adÄ• sÄ• haá¹ƒ, tathÄ• gatÄ• haá¹ƒ, evÄ• ha

__kvacÄ«_ti kiá¹ƒ? evamassa, kimahaá¹ƒ.

ariyasaccÄ• naá¹ƒ dassanaá¹ƒ, etaá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ, saá¹ƒratto, saá¹ƒrÄ• g
avisaá¹ƒhÄ• ro, ciraá¹ƒ pavÄ• siá¹ƒ, gantuá¹ƒ kÄ• mo, gantuá¹ƒ mano itÄ«dha ``kvaci lopaâ

<54> __byaÃ±jane_ \Be 38/ __ca_.

niggahÄ«taá¹ƒ kho byaÃ±jane ca pare lopaá¹ƒ pappoti kvaci chandÄ• nurakkhaá¹‡Ä• dimh
upasaggantassa dÄ«gho.

ariyasaccÄ• na dassanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ, sÄ• ratto, sÄ• rÄ• go, sÄ• ra
cirappavÄ• siá¹ƒ, dvittaá¹ƒ, gantukÄ• mo, gantumano.

__kvacÄ«_ti kiá¹ƒ? etaá¹ƒ maá¹…galamuttamaá¹ƒ.

kataá¹ƒ iti, kiá¹ƒ iti, abhinanduá¹ƒ iti, uttattaá¹ƒ iva, cakkaá¹ƒ iva, kaliá¹ƒ idÄ• ni, kiá¹ƒ idÄ•
asi, idaá¹ƒ api, uttariá¹ƒ api, dÄ• tuá¹ƒ api, sadisaá¹ƒ eva itÄ«dha ``niggahÄ«tamhÄ• , lopaâ
vattate.

<55> __paro vÄ• saro_.

niggahÄ«tamhÄ• paro saro lopaá¹ƒ pappoti vÄ• . niggahÄ«tassa vaggantattaá¹ƒ.

katanti, kinti, abhinandunti, uttattaá¹ƒva, cakkaá¹ƒva, kalindÄ• ni, kindÄ• ni, tvaá¹ƒsi, idamp
dÄ• tumpi, sadisaá¹ƒva.

__vÄ• _ti kiá¹ƒ? kataá¹ƒ iti, kimiti, dÄ• tumapi, sÄ• maá¹ƒ eva.

ayampi __vÄ• _saddassa vavatthitavibhÄ• sattÄ• itÄ«vÄ«dÄ• nisÄ«pevÄ• dito aÃ±Ã±attha
ettha, etaá¹ƒ ahosi.

evaá¹ƒ assa te Ä• savÄ• , pupphaá¹ƒ assÄ• uppajjati itÄ«dha sare pare lutte vipariá¹‡Ä• m
lutteâ€™â€™ ti ca vattate.

<56> __byaÃ±jano_ \Be 39/ __ca visaÃ±Ã±ogo_.

niggahÄ«tamhÄ• parasmiá¹ƒ sare lutte byaÃ±jano saÃ±Ã±ogo ce, visaÃ±Ã±ogova hotÄ«ti
purimabyaÃ±janassa lopo.

dvinnaá¹ƒ byaÃ±janÄ• namekatra á¹-hiti saÃ±Ã±ogo, idha pana saá¹ƒyujjatÄ«ti saÃ±Ã±ogo
vigato saÃ±Ã±ogo assÄ• ti __visaÃ±Ã±ogo, _ paro.

evaá¹ƒ sa te Ä• savÄ• , pupphaá¹ƒsÄ• uppajjati.

__lutte_ti kiá¹ƒ? evamassa.

__ca_saddena tiá¹‡á¹‡aá¹ƒ byaÃ±janÄ• naá¹ƒ sarÅ«pasaá¹ƒyogopi visaÃ±Ã±ogo hoti. yath
vutyassa.

cakkhu udapÄ• di, ava siro, yÄ• vacidha bhikkhave, aá¹‡uthÅ«lÄ• ni, ta sampayuttÄ• ibhÄ
kvaci, byaÃ±janeâ€™â€™ ti ca vattate.

<57> __niggahitaÃ±ca_.

niggahÄ«taÃ±ca Ä• gamo hoti sare vÄ• byaÃ±jane vÄ• kvaci sukhuccÄ• raá¹‡aá¹-á¹-hÄ•
rassÄ• nugatattÄ• rassatoyevÄ• yaá¹ƒ.

cakkhuá¹ƒ udapÄ• di, avaá¹ƒsiro, yÄ• vaÃ±cidha bhikkhave, aá¹‡uá¹ƒthÅ«lÄ• ni, taá¹ƒsam
taá¹…khaá¹‡e, taá¹ƒsabhÄ• vo.

__kvacÄ«_ti kiá¹ƒ? na hi etehi, idha ceva.

evaá¹ƒ vutte, taá¹ƒ sÄ• dhu, ekaá¹ƒ samayaá¹ƒ bhagavÄ• , aggiá¹ƒva sanamaá¹ƒ itÄ«dha
yebhuyyena tadapavÄ• datthamÄ• ha.

<58> __aá¹ƒ_ \Be 40/ __byaÃ±jane niggahÄ«taá¹ƒ_.

niggahÄ«taá¹ƒ kho byaÃ±jane pare aá¹ƒiti hoti.

__a_kÄ• ro uccÄ• raá¹‡attho, ``saralopoâ€™â€™ tiÄ• dinÄ• pubbassaralopo vÄ• .

evaá¹ƒ vutte, taá¹ƒ sÄ• dhu, ekaá¹ƒ samayaá¹ƒ bhagavÄ• , aggiá¹ƒva sandhamaá¹ƒ.

idha avuttavisesÄ• nampi vuttanayÄ• tidesatthamatidesamÄ• ha.

<59> __anupadiá¹-á¹-hÄ• naá¹ƒ vuttayogato_.

ye idha amhehi visesato na upadiá¹-á¹-hÄ• upasagganipÄ• tÄ• dayo, tesaá¹ƒ vuttayogato
sarasandhÄ• dÄ«su vuttanayÄ• nusÄ• rena rÅ«pasiddhi veditabbÄ• .

tena ``do dhassa cÄ• â€™â€™ ti sutte __ca_saddena pariyÄ• dÄ«naá¹ƒ rahanÄ• divaá¹‡á
yathÄ• --- pariyudÄ• hÄ• si payirudÄ• hÄ• si, ariyassa ayirassa, bahvÄ• bÄ• dho bavhÄ• b
anabhineyya.

``taá¹ƒ iminÄ• pi jÄ• nÄ• thÄ• â€™â€™ ti ettha ``paro vÄ• saroâ€™â€™ ti sare lutte ``tatr
yogavibhÄ• gena __a_kÄ• ro niggahÄ«tassa __da_kÄ• ro, tadaminÄ• pi jÄ• nÄ• tha iccÄ• c

iti niggahÄ«tasandhividhÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

saÃ±Ã±Ä• vidhÄ• naá¹ƒ sarasandhi sandhi,

nisedhanaá¹ƒ byaÃ±janasandhi sandhi.

yo niggahÄ«tassa ca sandhikappe,

sunicchayo sopi mayettha vutto ||

iti rÅ«pasiddhiyaá¹ƒ sandhikaá¹‡á¸• o

paá¹-hamo.

2. nÄ• makaá¹‡á¸• a

atha \Be 41/ nÄ• mikavibhatyÄ• vatÄ• ro vuccate.

atthÄ• bhimukhaá¹ƒ namanato, attani catthassa nÄ• manato __nÄ• maá¹ƒ, _ dabbÄ• bhidh

taá¹ƒ pana duvidhaá¹ƒ anvattharuá¸·hÄ«vasena, tividhaá¹ƒ pumitthinapuá¹ƒsakaliá¹…gava
mÄ• lÄ• , dhanaá¹ƒ.

catubbidhaá¹ƒ sÄ• maÃ±Ã±aguá¹‡akriyÄ• yadicchÄ• vasena, yathÄ• --- rukkho, nÄ«lo, pÄ

aá¹-á¹-havidhaá¹ƒ avaá¹‡á¹‡ivaá¹‡á¹‡uvaá¹‡á¹‡okÄ• raniggahÄ«tantapakatibhedena.

pulliá¹…ga

tattha paá¹-hamaá¹ƒ __a_kÄ• rantamhÄ• pulliá¹…gÄ• jÄ• tinimittÄ• __purisa_saddÄ• __
yojÄ«yante.

<60> jinavacanayuttaÃ±hi_.

__adhikÄ• ro_yaá¹ƒ. tattha paÃ±ca mÄ• re jitavÄ• ti jino, buddho. jinassa vacanaá¹ƒ jinava
jinavacanassa yuttaá¹ƒ __jinavacanayuttaá¹ƒ, _ tepiá¹-akassa buddhavacanassa mÄ• gadh
yuttaá¹ƒ anurÅ«pamevÄ• ti idaá¹ƒ adhikÄ• ratthaá¹ƒ veditabbaá¹ƒ.

sÄ• mÄ• gadhÄ« mÅ«labhÄ• sÄ• , narÄ• yÄ• yÄ• dikappikÄ• .

brahmÄ• no caâ€™ ssutÄ• lÄ• pÄ• , sambuddhÄ• cÄ• pi bhÄ• sare ||

__adhikÄ• ro_ pana tividho sÄ«hagatikamaá¹‡á¸• Å«kagatikayathÄ• nupubbikavasena, aya
pubbÄ• paravilokanato, yathÄ• nupubbikoyeva vÄ• .

sakkatavisadisaá¹ƒ \Be 42/ katvÄ• jinavacanÄ• nurÅ«pavasena pakatiá¹-á¹-hapanatthaá¹ƒ

<61> __liá¹…gaÃ±ca nipaccate_.

__liá¹…gaá¹ƒ_pÄ• á¹-ipadikaá¹ƒ, yathÄ• yathÄ• jinavacanayuttaÃ±hi liá¹…gaá¹ƒ, tathÄ• t
nipaccate á¹-hapÄ«yati. __ca_saddena dhÄ• tavo cÄ• ti jinavacanÄ• nurÅ«pato ``purisaâ€™
tato tassa dhÄ• tuppaccayavibhattivajjitassa atthavato saddassa ``parasamaÃ±Ã±Ä• payog
liá¹…gasaÃ±Ã±Ä• yaá¹ƒ ---

ito paraá¹ƒ vibhattippaccayÄ• dividhÄ• ne sabbattha __liá¹…ga_ggahaá¹‡amanuvattate.

<62> __tato ca vibhattiyo_.

tato jinavacanayuttehi liá¹…gehi parÄ• vibhattiyo honti. __ca_saddaggahaá¹‡ena tavetunÄ• dipaccayantanipÄ• tatopi. kammÄ• divasena, ekattÄ• divasena ca liá¹…gatthaá¹ƒ

kÄ• ca pana tÄ• vibhattiyo? ``vibhattiyoâ€™â€™ ti adhikÄ• ro.

<63> __siyo, aá¹ƒyo, nÄ• hi, sanaá¹ƒ, smÄ• hi, sanaá¹ƒ, smiá¹ƒsu_.

syÄ• dayo dvisatta vibhattiyo nÄ• ma honti. tattha si, yo iti paá¹-hamÄ• , aá¹ƒ, yo iti dutiyÄ• tatiyÄ• , sa, naá¹ƒ iti catutthÄ«, smÄ• , hi iti paÃ±camÄ«, sa, naá¹ƒ iti chaá¹-á¹-hÄ«, smiá¹ƒ,

idaá¹ƒ \Be 43/ pana saÃ±Ã±Ä• dhikÄ• raparibhÄ• sÄ• vidhisuttesu __saÃ±Ã±Ä• sutta_nti d vuttiyaá¹ƒ ``vibhattiiccanena kvattho, amhassa mamaá¹ƒ savibhattissa seâ€™â€™ ti, itarath ekayogo kattabboti. ettha ca paá¹-hamÄ• divohÄ• ro, ekavacanÄ• divohÄ• ro ca anvatthava vÄ• siddhoti veditabbo.

ekassa vacanaá¹ƒ ekavacanaá¹ƒ, bahÅ«naá¹ƒ vacanaá¹ƒ bahuvacanaá¹ƒ, dvinnaá¹ƒ pÅ«r itarathÄ• purimasutte __ca_saddena saÃ±Ã±Ä• karaá¹‡e appakataniratthakavidhippasaá¹.

``jinavacanayuttaÃ±hi, liá¹…gaÃ±ca nipaccateâ€™â€™ ti ca vattate. idha pana padanipphÄ jinavacanassÄ• virodhenÄ• ti Ã±Ä• petuá¹ƒ paribhÄ• santaramÄ• ha.

<64> __tadanuparodhena_.

yathÄ• yathÄ• tesaá¹ƒ jinavacanÄ• naá¹ƒ uparodho na hoti, tathÄ• tathÄ• idha liá¹…gaá __ca_saddenÄ• khyÄ• taÃ±ca nipaccate, nipphÄ• dÄ«yatÄ«ti attho. teneva idha ca Ä• khyÄ dvivacanÄ• ggahaá¹‡aá¹ƒ, sakkatavisadisato vibhattippaccayÄ• dividhÄ• naÃ±ca katanti da

tattha avisesena sabbasyÄ• divibhattippasaá¹…ge ``vatticchÄ• nupubbikÄ• saddappavattÄ

<65> __liá¹…gatthe paá¹-hamÄ• _.

liá¹…gatthÄ• bhidhÄ• namatte paá¹-hamÄ• vibhatti hotÄ«ti paá¹-hamÄ• . tatthÄ• pi aniyamenekavacanabahuvacanappasaá¹…ge ``ekamhÄ« vattabbe ekavacanaâ€™â€™ nti liá¹…gatthassekattavacanicchÄ• yaá¹ƒ paá¹-hamekavacanaá¹ƒ __si_.

``ato nenÄ• â€™â€™ ti ito ``atoâ€™â€™ ti vattate, __liá¹…ga_ggahaá¹‡aÃ±ca.

<66> __so_ \Be 44/.

si, oiti dvipadamidaá¹ƒ. liá¹…gassa __a_kÄ• rato parassa __si_vacanassa __o_kÄ• ro hoti.

suttesu hi paá¹-hamÄ• niddiá¹-á¹-hassa kÄ• riyino chaá¹-á¹-hÄ«vipariá¹‡Ä• mena vivaraá¹‡
daá¹-á¹-habbaá¹ƒ.

ettha ca __sÄ«_ti vibhatti gayhate vibhattikÄ• riyavidhippakaraá¹‡ato, ``tato ca vibhattiyoâ€
__vibhatti_ggahaá¹‡Ä• nuvattanato vÄ• , evaá¹ƒ sabbattha __syÄ• _dÄ«naá¹ƒ kÄ• riyavidh
daá¹-á¹-habbaá¹ƒ.

``vÄ• paro asarÅ«pÄ• â€™â€™ ti paralope sampatte tadapavÄ• dena pubbalopamÄ• ha.

<67> __saralopoâ€™ mÄ• desappaccayÄ• dimhi saralope tu pakati_.

pubbassarassa lopo hoti __aá¹ƒ_vacane, Ä• desappaccayÄ• dibhÅ«te ca sare pare, saralo
pakatibhÄ• vo hoti. ettha ca ``saralopeâ€™â€™ ti punaggahaá¹‡aá¹ƒ iminÄ• va katasaralop
vikÄ• re sampatte pakatibhÄ• vatthaá¹ƒ. parasarassa pakatibhÄ• vavidhÄ• nasÄ• matthiyat
sare paretipi siddhaá¹ƒ.

tyÄ• divibhattiyo cettha, paccayattena gayhare.

Ä• diggahaá¹‡amÄ• khyÄ• ta-kitakesvÄ• gamatthidaá¹ƒ ||

paccayasÄ• hacariyÄ• , cÄ• deso pakatÄ«paro.

padantassaralopo na, tenaâ€™ bbhÄ• hÄ• dike pare ||

__tu_ggahaá¹‡aá¹ƒ \Be 45/ __bhikkhunÄ«_Ä• dÄ«su saralopanivattanatthaá¹ƒ, ``naye para
paraá¹ƒ netabbaá¹ƒ. puriso tiá¹-á¹-hati.

puriso ca puriso cÄ• ti purisa purisaiti vattabbe ---

<68> __sarÅ«pÄ• namekasesvasakiá¹ƒ_.

sarÅ«pÄ• naá¹ƒ samÄ• narÅ«pÄ• naá¹ƒ padabyaÃ±janÄ• naá¹ƒ majjhe ekova sissate, aÃ±

ekaseso. ettha ca ``sarÅ«pÄ• naâ€™â€™ nti vuttattÄ• va siddhe asakimpayoge pu__nÄ• s
__e_kavibhattivisayÄ• namevÄ• sakimpayoge evÄ• yanti dassanatthaá¹ƒ, na ca vicchÄ• pa
``vaggÄ• paÃ±capaÃ±caso mantÄ• â€™â€™ ti ettha ``paÃ±capaÃ±casoâ€™â€™ ti nidde
Ã±Ä• pitattÄ• , atha vÄ• sahavacanicchÄ• yaâ€™ mayaâ€™ mekaseso.

yogavibhÄ• gato cettha, ekasesvasakiá¹ƒ iti.

virÅ«pekaseso hoti, vÄ• ``pitÅ«naâ€™â€™ ntiÄ• disu ||

tattheva liá¹…gatthassa __ba_huttavacanicchÄ• yaá¹ƒ ``bahumhi vattabbe bahuvacanaâ€™
paá¹-hamÄ• bahuvacanaá¹ƒ __yo, _ purisa yo itÄ«dha ``ato, vÄ• â€™â€™ ti ca vattate.

<69> __sabbayonÄ«namÄ• e_.

__a_kÄ• rantato liá¹…gamhÄ• paresaá¹ƒ sabbesaá¹ƒ paá¹-hamÄ• yonÄ«naá¹ƒ, dutiyÄ• y
Ä• kÄ• rekÄ• rÄ• desÄ• honti vÄ• ti __Ä• _kÄ• ro, __sabba_ggahaá¹‡aá¹ƒ sabbÄ• desatth
purimasadisameva, purisÄ• tiá¹-á¹-hanti.

vÄ• icceva rÅ«pÄ• rÅ«pÄ• ni, aggayo, munayo.

__vÄ• _saddoyaá¹ƒ vavatthitapibhÄ• sattho, tena cettha ---

niccameva \Be 46/ ca pulliá¹…ge, aniccaÃ±ca napuá¹ƒsake.

asantaá¹ƒ __jhe_ katatte tu, vidhiá¹ƒ dÄ«peti __vÄ• _suti ||

tatthevÄ• lapanavacanicchÄ• yaá¹ƒ ``liá¹…gatthe paá¹-hamÄ• â€™â€™ ti vattate.

<70> __Ä• lapane ca_.

__a_bhimukhaá¹ƒ katvÄ• lapanaá¹ƒ __Ä• lapanaá¹ƒ, _ sambodhanaá¹ƒ. tasmiá¹ƒ Ä• lapa
liá¹…gatthÄ• bhidhÄ• namatte ca paá¹-hamÄ• vibhatti hoti. pure viya ekavacanÄ• di.

purisa si iccatra ---

<71> __Ä• lapane si gasaÃ±Ã±o_.

Ä• lapanatthe vihito __si ga_saÃ±Ã±o hotÄ«ti __ga_saÃ±Ã±Ä• yaá¹ƒ ``bho ge tÅ«â€™â€™

vattate.

<72> __akÄ• rapitÄ• dyantÄ• namÄ• _.

liá¹…gassa sambandhÄ« __a_kÄ• ro ca __pitusatthu_iccevamÄ• dÄ«namanto ca __Ä• _k

``ge, rassaâ€™â€™ miti ca vattate.

<73> __Ä• kÄ• ro vÄ• _.

liá¹…gassa sambandhÄ« __Ä• _kÄ• ro rassamÄ• pajjate __ge pare_ vikappena, adÅ«raá¹

<74> __sesato lopaá¹ƒ gasipi_.

``siá¹ƒ, so, syÄ• ca, sakhato gasse vÄ• , ghate cÄ• â€™â€™ ti evamÄ• dÄ«hi niddiá¹-á¹-h
tato sesato liá¹…gamhÄ• __gasi_iccete lopamÄ• pajjante. __api_ggahaá¹‡aá¹ƒ \Be 47/
dutiyatthasampiá¹‡á¸• anatthaá¹ƒ, ettha ca satipi __si_ggahaá¹‡e __va_iti vacanameva Ã±Ã
__si_ggahaá¹‡e Ä• lapanÄ• ggahaá¹‡assa. keci Ä• lapanÄ• bhibyattiyÄ• __bhavanta_sad
payujjante. bho purisa tiá¹-á¹-ha, he purisÄ• vÄ• .

bahuvacane __na_ viseso, bhavanto purisÄ• tiá¹-á¹-hatha.

tattheva kammatthavacanicchÄ• yaá¹ƒ ``va, â€™â€™ ti vattate.

<75> __yaá¹ƒ karoti taá¹ƒ kammaá¹ƒ_.

yaá¹ƒ vÄ• karoti, yaá¹ƒ vÄ• vikaroti, yaá¹ƒ vÄ• pÄ• puá¹‡Ä• ti, taá¹ƒ kÄ• rakaá¹ƒ kriyÄ• n
kammasaÃ±Ã±aá¹ƒ hoti.

<76> __kammatthe dutiyÄ• _.

kammatthe dutiyÄ• vibhatti hoti. pure viya dutiyekavacanaá¹ƒ aá¹ƒ, ``saralopoâ€™â€™ tiÄ
``dÄ«ghaâ€™â€™ nti dÄ«ghe sampatte pakatibhÄ• vo ca, purisaá¹ƒ passa.

bahuvacane ``sabbayonÄ«namÄ• eâ€™â€™ ti __yo_vacana__sse_kÄ• ro, purise passa.

tattheva kattuvacanicchÄ• yaá¹ƒ ---

<77> __yo karoti sa kattÄ• _.

yo attappadhÄ• no kriyaá¹ƒ karoti, so kattusaÃ±Ã±o hoti.

``tatiyÄ• â€™â€™ ti vattate.

<78> __kattari ca_.

kattari ca kÄ• rake tatiyÄ• vibhatti hotÄ«ti tatiyekavacanaá¹ƒ __nÄ• _.

<79> __ato_ \Be 48/ __nena_.

__enÄ• _ti avibhattikaniddeso. __a_kÄ• rantato liá¹…gamhÄ• parassa __nÄ• _vacanassa saralopÄ• di, purisena kataá¹ƒ.

bahuvacanamhi ---

<80> __suhisvakÄ• ro e_.

__su, hi_iccetesu vibhattirÅ«pesu paresu liá¹…gassa sambandhÄ« __a_kÄ• ro __e_ttamÄ•

<81> __smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhi vÄ• _.

sabbato liá¹…gamhÄ• __smÄ• hi smiá¹ƒ_iccetesaá¹ƒ yathÄ• kkamaá¹ƒ __mhÄ• , bhi, mh purisehi, purisebhi kataá¹ƒ.

tattheva karaá¹‡avacanicchÄ• yaá¹ƒ ---

<82> __yena vÄ• kayirate taá¹ƒ karaá¹‡aá¹ƒ_.

yena vÄ• kayirate, yena vÄ• passati, yena vÄ• suá¹‡Ä• ti, taá¹ƒ kÄ• rakaá¹ƒ karaá¹‡asaÃ

<83> __karaá¹‡e tatiyÄ• _.

karaá¹‡akÄ• rake tatiyÄ• vibhatti hoti, sesaá¹ƒ kattusamaá¹ƒ, Ä• viá¹-á¹-hena purisena so p purisehi, purisebhi.

tattheva sampadÄ• navacanicchÄ• yaá¹ƒ ---

<84> __yassa_ \Be 49/ __dÄ• tukÄ• mo rocate dhÄ• rayate vÄ• taá¹ƒ sampadÄ• naá¹ƒ_.

yassa vÄ• dÄ• tukÄ• mo, yassa vÄ• rocate, yassa vÄ• dhÄ• rayate, taá¹ƒ kÄ• rakaá¹ƒ sa

<85> __sampadÄ• ne catutthÄ«_.

sampadÄ• nakÄ• rake catutthÄ«vibhatti hotÄ«ti catutthiyÄ• ekavacanaá¹ƒ __sa_.

<86> __sÄ• gamo se_.

sabbato liá¹…gamhÄ• __sa_kÄ• rÄ• gamo hoti __se_ vibhattimhi pare. purisassa dhanaá¹

bahuvacanamhi ``dÄ«ghaâ€™â€™ nti vattate.

<87> __sunaá¹ƒhisu ca_.

__su naá¹ƒ hi_iccetesu paresu liá¹…gassa antabhÅ«tÄ• sabbe rassasarÄ• dÄ«ghamÄ• p
__ca_ggahaá¹‡amikÄ• rukÄ• rÄ• naá¹ƒ kvaci nivattanatthaá¹ƒ. purisÄ• naá¹ƒ.

tatthevÄ• pÄ• dÄ• navacanicchÄ• yaá¹ƒ ---

<88> __yasmÄ• dapeti bhayamÄ• datte vÄ• tadapÄ• dÄ• naá¹ƒ_.

yasmÄ• vÄ• avadhibhÅ«tÄ• apeti, yasmÄ• vÄ• bhayaá¹ƒ, yasmÄ• vÄ• Ä• datte, taá¹ƒ
hoti.

<89> __apÄ• dÄ• ne_ \Be 50/ __paÃ±camÄ«_.

apÄ• dÄ• nakÄ• rake paÃ±camÄ«vibhatti hotÄ«ti paÃ±camiyÄ• ekavacanaá¹ƒ __smÄ• _.

``ato, sabbesaá¹ƒ, Ä• eâ€™â€™ ti ca vattate.

<90> __smÄ• smiá¹ƒna vÄ• _.

__a_kÄ• rantato liá¹…gamhÄ• sabbesaá¹ƒ __smÄ• smiá¹ƒ_iccetesaá¹ƒ yathÄ• kkamaá¹ƒ
aÃ±Ã±attha __mhÄ• _deso. purisÄ• apeti, purisamhÄ• , purisasmÄ• .

bahuvacane sabbattha tatiyÄ• samaá¹ƒ, __hi_ssa __bhi_Ä• deso hoti. purisehi, purisebhi a

tattheva sÄ• mivacanicchÄ• yaá¹ƒ ---

<91> __yassa vÄ• pariggaho taá¹ƒ sÄ• mi_.

yassa vÄ• pariggaho, taá¹ƒ sÄ• misaÃ±Ã±aá¹ƒ hoti.

<92> __sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«_.

sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«vibhatti hoti. á¹-hapetvÄ• __Ä• yÄ• _desaá¹ƒ sabbattha catutth
samÄ• naá¹ƒ rÅ«paá¹ƒ. purisassa etaá¹ƒ dhanaá¹ƒ, purisÄ• naá¹ƒ.

tattheva okÄ• savacanicchÄ• yaá¹ƒ ---

<93> __yodhÄ• ro tamokÄ• saá¹ƒ_.

yo kattukammÄ• naá¹ƒ kriyÄ• ya Ä• dhÄ• ro, taá¹ƒ kÄ• rakaá¹ƒ okÄ• sasaÃ±Ã±aá¹ƒ hoti.

<94> __okÄ• se_ \Be 51/ __sattamÄ«_.

okÄ• sakÄ• rake sattamÄ«vibhatti hotÄ«ti sattamiyÄ• ekavacanaá¹ƒ smiá¹ƒ, tassa ``smÄ•
__e_kÄ• ro, __mhi_Ä• deso ca, purise patiá¹-á¹-hitaá¹ƒ, purisamhi, purisasmiá¹ƒ.

bahuvacane ``suhisvakÄ• ro eâ€™â€™ ti __e_kÄ• ro, purisesu.

puriso, purisÄ• , bho purisa bho purisÄ• vÄ• , bhavanto purisÄ• , purisaá¹ƒ, purise, purisen
purisebhi, purisassa, purisÄ• naá¹ƒ, purisÄ• purisasmÄ• purisamhÄ• , purisehi purisebhi, p
purisÄ• naá¹ƒ, purise purisasmiá¹ƒ purisamhi, purisesu.

tathÄ• sugato, sugatÄ• , bho sugata bho sugatÄ• vÄ• , bhavanto sugatÄ• , sugataá¹ƒ, sug
sugatebhi, sugatassa, sugatÄ• naá¹ƒ, sugatÄ• sugatasmÄ• sugatamhÄ• , sugatehi sugate
sugatÄ• naá¹ƒ, sugate sugatasmiá¹ƒ sugatamhi, sugatesu.

evaá¹ƒ surÄ• â€™ sura naroâ€™ raga nÄ• ga yakkhÄ• ,

gandhabba kinnara manussa pisÄ• ca petÄ• .

mÄ• taá¹…ga jaá¹…gama turaá¹…ga varÄ• ha sÄ«hÄ• ,

byagghaâ€™ ccha kacchapa taraccha migaâ€™ ssa soá¹‡Ä• ||

Ä• loka loka nilayÄ• â€™ nila cÄ• ga yogÄ• , vÄ• yÄ• ma gÄ• ma

nigamÄ• â€™ gama dhamma kÄ• mÄ• .

saá¹…ghoâ€™ gha ghosa paá¹-ighÄ• â€™ sava kodha lobhÄ• ,

sÄ• rambha thambha mada mÄ• na pamÄ• da makkhÄ• ||

punnÄ• ga \Be 52/ pÅ«ga panasÄ• â€™ sana campakaâ€™ mbÄ• ,

hintÄ• la tÄ• la bakulaâ€™ jjuna kiá¹ƒsukÄ• ca.

mandÄ• ra kunda pucimanda karaÃ±ja rukkhÄ• ,

Ã±eyyÄ• mayÅ«ra sakunaá¹‡á¸• aja koÃ±ca haá¹ƒsÄ• ---

iccÄ• dayopi.

__manogaá¹‡Ä• dissa_ tu nÄ• sasmÄ• smiá¹ƒsu viseso. aÃ±Ã±attha purisasamaá¹ƒ.

mano, manÄ• , he mana he manÄ• vÄ• , bhavanto manÄ• , manaá¹ƒ, mane.

``vÄ• â€™â€™ ti vattate.

<95> __manogaá¹‡Ä• dito smiá¹ƒnÄ• namiÄ• _.

manopabhuti gaá¹‡o manogaá¹‡o, manogaá¹‡Ä• dito __smiá¹ƒ, nÄ• _iccetesaá¹ƒ yathÄ• k
honti vÄ• . __Ä• di_ggahaá¹‡ena __bilapadÄ• _ditopi.

``manogaá¹‡Ä• ditoâ€™â€™ ti vattate.

<96> __sa sare vÄ• gamo_.

eteheva manogaá¹‡Ä• dÄ«hi sare pare __sÄ• _gamo hoti vÄ• . manasÄ• , manena.

vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo, tena ``mano manÄ• manaá¹ƒ mane manaÄ• y
hoti. ``mÄ• nasikaá¹ƒ, cetasikaâ€™â€™ ntiÄ• dÄ«su niccaá¹ƒ. manehi, manebhi.

``manogaá¹‡Ä• dito, vÄ• â€™â€™ ti ca vattate.

<97> __sassa_ \Be 53/ __co_.

manogaá¹‡Ä• dito parassa __sa_ssa vibhattissa __o_kÄ• ro hoti vÄ• . __sÄ• _gamo.

manaso manassa, manÄ• naá¹ƒ, manÄ• manasmÄ• manamhÄ• , manehi manebhi, manas
manasmiá¹ƒ manamhi, manesu.

evaá¹ƒ vaco vayo tejo,

tapo ceto tamo yaso.

ayo payo siro chando,

saro uro raho aho ---

iccÄ• di __manogaá¹‡o_.

__guá¹‡avantu_saddassa bhedo. guá¹‡avantu si itÄ«dha ---

``savibhattissa, ntussÄ• â€™â€™ ti ca adhikÄ• ro.

<98> __Ä• simhi_.

sabbasseva __ntu_paccayassa savibhattissa __Ä• _Ä• deso hoti simhi vibhattimhi. guá¹‡a

``yomhi, paá¹-hameâ€™â€™ sÄ«hagatiyÄ• ``vÄ• â€™â€™ ti ca vattate.

<99> __ntussa nto_.

sabbasseva __ntu_paccayassa savibhattissa __nto_Ä• deso hoti vÄ• __yo_mhi paá¹-ham
tiá¹-á¹-hanti.

``sunaá¹ƒhisu, attaâ€™â€™ nti ca vattate.

<100> __ntussanto_ \Be 54/ __yosu ca_.

__ntu_paccayassa anto __u_kÄ• ro __a_ttamÄ• pajjate __sunaá¹ƒhi yo_iccetesu, __ca_gg
__nÄ• smÄ• smiá¹ƒ_su ca. guá¹‡avantÄ• , chaá¹-á¹-hiyÄ• siddhepi __antÄ• _dese puna _
__yo_naá¹ƒ __i_kÄ• ro ca kvaci. guá¹‡avanti.

``aâ€™â€™ miti vattate.

<101> __avaá¹‡á¹‡Ä• ca ge_.

sabbasseva __ntu_paccayassa savibhattissa __aá¹ƒ a_vaá¹‡á¹‡aiccete Ä• desÄ• honti __

bho guá¹‡avaá¹ƒ bho guá¹‡ava bho guá¹‡avÄ• , bhavanto guá¹‡avanto guá¹‡avantÄ• , guá

``vÄ• â€™â€™ ti vattate.

<102> __totitÄ• sasmiá¹ƒnÄ• su_.

sabbasseva __ntu_paccayassa savibhattissa __toti tÄ• _Ä• desÄ• honti vÄ• __sasmiá¹ƒn
yathÄ• saá¹…khyaá¹ƒ. guá¹‡avatÄ• guá¹‡avantena, guá¹‡avantehi guá¹‡avantebhi.

<103> __ntassa se vÄ• _.

sabbasseva __ntu_paccayassa savibhattissa nta__ssa_iccayamÄ• deso hoti vÄ• __se_ vi
guá¹‡avato.

<104> __naá¹ƒmhi taá¹ƒ vÄ• _.

sabbasseva __ntu_paccayassa savibhattissa __taá¹ƒ_Ä• deso hoti vÄ• __naá¹ƒ_mhi vibha
guá¹‡avantÄ• naá¹ƒ.

``amha \Be 55/ tumha ntuâ€™â€™ iccÄ• dinÄ• __smÄ• _vacanassa nÄ• byapadeso.

guá¹‡avatÄ• guá¹‡avantÄ• guá¹‡avantasmÄ• guá¹‡avantamhÄ• , guá¹‡avantehi guá¹‡av
guá¹‡avato, guá¹‡avataá¹ƒ guá¹‡avantÄ• naá¹ƒ, guá¹‡avati guá¹‡avante guá¹‡avantasmiá¹
guá¹‡avantesu.

evaá¹ƒ gaá¹‡avÄ• kulavÄ• balavÄ• yasavÄ• dhanavÄ• sutavÄ• bhagavÄ• himavÄ• ph
iccÄ• dayo.

__himavantu_saddato __si_mhi kate ---

``attaá¹ƒ, ntussaâ€™ ntoâ€™â€™ ti ca vattamÄ• ne ---

<105> __simhÄ« vÄ• _.

__ntu_paccayassa anto __a_ttaá¹ƒ hoti vÄ• __si_mhi vibhattimhi. himavanto, himavÄ• , se

puna __vÄ• _ggahaá¹‡akaraá¹‡aá¹ƒ __himavantu_saddato aÃ±Ã±atra attanisedhanatthaá
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo. tena guá¹‡avantÄ• dÄ«su nÄ• tippasaá¹…go.

evaá¹ƒ satimÄ• dhitimÄ• gatimÄ• matimÄ• mutimÄ• muttimÄ• jutimÄ• sirimÄ• hirimÄ•
sucimÄ• kalimÄ• balimÄ• kasimÄ• rucimÄ• buddhimÄ• cakkhumÄ• bandhumÄ• hetum
bhÄ• á¹‡umÄ• khÄ• á¹‡umÄ• vijjumÄ• iccÄ• dayo.

tattha __satimantu bandhumantu_saddÄ• naá¹ƒ __aá¹ƒse_su rÅ«pabhedo. ``attaá¹ƒ, ntuss

<106> __sabbassa vÄ• aá¹ƒsesu_.

sabbasseva __ntu_paccayassa __a_ttaá¹ƒ hoti vÄ• __aá¹ƒsa_iccetesu. idhÄ• pi __vÄ• _s
vavatthitavibhÄ• sattÄ• nÄ• tippasaá¹…go \Be 56/. satimaá¹ƒ satimantaá¹ƒ, bandhumaá¹ƒ
satimato satimantassa, bandhumassa bandhumato bandhumantassa, sesaá¹ƒ samaá¹ƒ.

__gacchanta_saddassa bhedo, gacchanta si,

``vÄ• â€™â€™ ti vattate.

<107> __simhi gacchantÄ• dÄ«naá¹ƒ ntasaddo aá¹ƒ_.

__gacchanti_ccevamÄ• dÄ«naá¹ƒ __anta_ppaccayantÄ• naá¹ƒ __nta_saddo aá¹ƒrÅ«paá¹
vibhattimhi. saralopa__si_lopÄ• , so gacchaá¹ƒ, gacchanto vÄ• gaá¹‡hÄ• ti.

``gacchantÄ• dÄ«naá¹ƒ, ntasaddoâ€™â€™ ti ca vattamÄ• ne ---

<108> __sesesu ntuva_.

__gacchantÄ• _dÄ«naá¹ƒ __nta_saddo __ntu_paccayova daá¹-á¹-habbo sesesu vibhattipp
kÄ• riyÄ• tidesoyaá¹ƒ. sesaá¹ƒ __guá¹‡avantu_samaá¹ƒ.

te gacchanto gacchantÄ• , bho gacchaá¹ƒ bho gaccha bho gacchÄ• , bhavanto gacchanto g
gacchantaá¹ƒ, gacchante, gacchatÄ• gacchantena, gacchantehi gacchantebhi, gacchato ga
gacchantÄ• naá¹ƒ, gacchatÄ• gacchantasmÄ• gacchantamhÄ• , gacchantehi gacchantebh
gacchataá¹ƒ gacchantÄ• naá¹ƒ, gacchati gacchante gacchantasmiá¹ƒ gacchantamhÄ«, gac

evaá¹ƒ mahaá¹ƒ caraá¹ƒ tiá¹-á¹-haá¹ƒ, dadaá¹ƒ bhuÃ±jaá¹ƒ suá¹‡aá¹ƒ pacaá¹ƒ.

jayaá¹ƒ jÄ«raá¹ƒ cavaá¹ƒ mÄ«yaá¹ƒ, saraá¹ƒ kubbaá¹ƒ japaá¹ƒ vajaá¹ƒ ---

iccÄ• dayo.

__bhavanta_saddassa \Be 57/ __ga yo nÄ• sa_vacanesu viseso. so bhavaá¹ƒ.

``bhavatoâ€™â€™ ti vattate.

<109> __obhÄ• vo kvaci yosu vakÄ• rassa_.

__bhavanta_iccetassa __va_kÄ• rassa __o_bhÄ• vo hoti kvaci __yo_iccetesu. te bhonto bh

``bhavatoâ€™â€™ ti vattate.

<110> __bho ge tu_.

sabbasseva __bhavanta_saddassa __bho_ hoti __ge_ pare. __tu_saddena bhante, bhontÄ
bhante bhonta bhontÄ• , bhonto bhavanto bhavantÄ• , bhavantaá¹ƒ, bhonte bhavante.

__nÄ• se_su ``obhÄ• vo kvacÄ«â€™â€™ ti yogavibhÄ• gena __o_bhÄ• vo.

bhotÄ• bhavatÄ• bhavantena, bhoto bhavato bhavantassa iccÄ• di.

<111> __bhadantassa bhaddanta bhante_.

sabbasseva __bhadanta_saddassa __bhaddanta bhante_iccete Ä• desÄ• honti kvaci __ge

bhaddanta bhante, bhadanta bhadantÄ• vÄ• iccÄ• di __purisa_saddasamaá¹ƒ.

<112> __santasaddassa so bhe bo cante_.

sabbasseva __santa_saddassa __sa_saddÄ• deso hoti __bha_kÄ• re pare, ante ca __ba_

__ca_saddaggahaá¹‡ena \Be 58/ a__bha_kÄ• repi samÄ• se kvaci __sa_kÄ• rÄ• deso. sa

__bhe_ti kiá¹ƒ? santehi, sesaá¹ƒ __gacchanta_saddasamaá¹ƒ.

atthi __rÄ• ja brahma atta sakha_saddÄ• dÄ«naá¹ƒ bhedo, tatheva __syÄ• _dyuppatti, ``rÄ

``brahmattasakharÄ• jÄ• ditoâ€™â€™ ti adhikÄ• ro.

<113> __syÄ• ca_.

__brahma atta sakha rÄ• ja_iccevamÄ• dito __si_vacanassa __Ä• _kÄ• ro hoti. __Ä• di_sa
ca. saralopÄ• di. rÄ• jÄ• tiá¹-á¹-hati.

<114> __yonamÄ• no_.

__brahmattasakharÄ• jÄ• _dito __yo_naá¹ƒ __Ä• no_Ä• deso hoti. rÄ• jÄ• no tiá¹-á¹-hanti,
bhavanto rÄ• jÄ• no.

``vÄ• â€™â€™ ti vattate.

<115> __brahmattasakharÄ• jÄ• dito amÄ• naá¹ƒ_.

__brahmÄ• _dÄ«hi parassa aá¹ƒvacanassa __Ä• naá¹ƒ_ hoti vÄ• . rÄ• jÄ• naá¹ƒ passa rÄ

``savibhattissa, rÄ• jassÄ• â€™â€™ ti ca vattate.

<116> __nÄ• mhi raÃ±Ã±Ä• vÄ• _.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±Ä• _Ä• deso hoti vÄ• __nÄ• _mhi
rÄ• jena vÄ• .

<117> __rÄ• jassa_ \Be 59/ __rÄ• ju sunaá¹ƒhisu ca_.

sabbassa __rÄ• ja_saddassa __rÄ• ju_Ä• deso hoti __su naá¹ƒ hi_iccetesu vacanesu. __c
``sunaá¹ƒhisu cÄ• â€™â€™ ti dÄ«gho, rÄ• jÅ«hi rÄ• jÅ«bhi, rÄ• jehi rÄ• jebhi vÄ• .

``savibhattissÄ• â€™â€™ ti adhikÄ• ro.

<118> __rÄ• jassa raÃ±Ã±orÄ• jino se_.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±o rÄ• jino_iccete Ä• desÄ• honti _
rÄ• jino deti.

``rÄ• jassÄ• â€™â€™ ti vattate.

<119> __raÃ±Ã±aá¹ƒ naá¹ƒ mhÄ« vÄ• _.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±aá¹ƒ_Ä• deso hoti vÄ• __naá¹ƒ_m
rÄ• jÅ«naá¹ƒ rÄ• jÄ• naá¹ƒ.

paÃ±camiyaá¹ƒ ---

<120> __amhatumhanturÄ• jabrahmattasakhasatthupitÄ• dÄ«hi smÄ• nÄ• va_.

amhatumhanturÄ• jabrahmattasakhasatthupituiccevamÄ• dÄ«hi __smÄ• _vacanaá¹ƒ __nÄ
__smÄ• _vacanassa nÄ• bhÄ• vÄ• tideso. __atideso_ pana chabbidho.

vuttaÃ±ca ---

``byapadeso nimittaÃ±ca, taá¹ƒrÅ«paá¹ƒ taá¹ƒsabhÄ• vatÄ• .

suttaÃ±ceva tathÄ• kÄ• ri-yÄ• tidesoti chabbidhoâ€™â€™ ti ||

tatrÄ• yaá¹ƒ \Be 60/ __brahmattasakhÄ• _dÄ«su pÄ• á¹-hasÄ• matthiyato __rÅ«pÄ• tideso

raÃ±Ã±Ä• apeti, rÄ• jÅ«hi rÄ• jÅ«bhi, rÄ• jehi rÄ• jebhi, raÃ±Ã±o, rÄ• jino santakaá¹ƒ, raÃ
rÄ• jÄ• naá¹ƒ.

``rÄ• jassÄ• â€™â€™ ti vattate.

<121> __smiá¹ƒmhi raÃ±Ã±e rÄ• jini_.

sabbasseva __rÄ• ja_saddassa savibhattissa __raÃ±Ã±erÄ• jini_iccete Ä• desÄ• honti __s
raÃ±Ã±e, rÄ• jini patiá¹-á¹-hitaá¹ƒ, rÄ• jÅ«su rÄ• jesu.

__brahma_saddassa ca __ga nÄ• sa smiá¹ƒ_su viseso. brahmÄ• , brahmÄ• no.

Ä• lapane ca ``eâ€™â€™ ti vattate.

<122> __brahmato gassa ca_.

__brahma_saddato __ga_ssa ca __e_kÄ• ro hoti, __ca_ggahaá¹‡aá¹ƒ __e_ggahaá¹‡Ä• nu
brahme, bhavanto brahmÄ• no, brahmÄ• naá¹ƒ brahmaá¹ƒ, brahmÄ• no.

vipariá¹‡Ä• mena ``brahmassa, antoâ€™â€™ ti ca vattate.

<123> __uttaá¹ƒ sanÄ• su_.

__brahma_saddassa anto __u_ttamÄ• pajjate __sa nÄ• _iccetesu vacanesu. __utta_miti bh
abhÄ• vadassanattho. brahmunÄ• , brahmehi brahmebhi.

__sa_smiá¹ƒ __u_tte kate ``ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalÄ• â€™â€™ ti __la_saÃ±Ã±Ä• yaá¹

<124> __jhalato_ \Be 61/ __sassa no vÄ• _.

__jhala_saÃ±Ã±ehi ivaá¹‡á¹‡uvaá¹‡á¹‡ehi parassa __sa_iccetassa vacanassa __no_iccÄ•
brahmassa, brahmÄ• naá¹ƒ brahmÅ«naá¹ƒ vÄ• , __utta_miti yogavibhÄ• gena aÃ±Ã±atthÄ•

paÃ±camiyaá¹ƒ nÄ• bhÄ• vÄ• tideso. brahmunÄ• , brahmehi brahmebhi, brahmuno brahma
vÄ• .

<125> __brahmato tu smiá¹ƒ ni_.

__brahma_saddato __smiá¹ƒ_vacanassa __ni_ hoti. __tu_saddena __kammacammamudd
brahmesu.

__atta_saddassa tatiyÄ• dÄ«sveva viseso.

attÄ• , attÄ• no, bho atta bho attÄ• , bhavanto attÄ• no, attÄ• naá¹ƒ attaá¹ƒ, attÄ• no.

__nÄ• _mhi ``akammantassa cÄ• â€™â€™ ti ettha __ca_saddena __atta_ntassa attaá¹ƒ v

<126> __attanto hismimanattaá¹ƒ_.

__atta_saddassa anto __ana_ttamÄ• pajjate __hi_smiá¹ƒ pare. attanehi attanebhi.

``tato, attatoâ€™â€™ ti ca vattate.

<127> __sassa no_.

tato __atta_saddato __sa_ssa vibhattissa __no_ hoti. attano, attÄ• naá¹ƒ.

<128> __smÄ• _ \Be 62/ __nÄ• _.

tato __atta_saddato __smÄ• _vacanassa __nÄ• _ hoti. attanÄ• apeti.

__nÄ• bhÄ• vÄ• tideseneva_ siddhepi uttarasuttena ekayogamakatvÄ• bhinnayogakaraá¹‡
atthantaraviÃ±Ã±Ä• panatthaá¹ƒ, tena __attantata_kÄ• rassa __ra_kÄ• ro __ja_kÄ• re kvac
attanehi attanebhi, attano, attÄ• naá¹ƒ.

``attatoâ€™â€™ ti vattate.

<129> __tato smiá¹ƒ ni_.

tato __atta_saddato __smiá¹ƒ_vacanassa __ni_ hoti. attani, attesu.

__sakha_saddassa bhedo. sakhÄ• , sakhÄ• no.

``yonaâ€™â€™ miti vattate.

<130> __sakhato cÄ• yono_.

__sakha_saddato __yo_naá¹ƒ __Ä• yo no_Ä• desÄ• ca honti. sakhÄ• yo.

<131> __sakhantassi nonÄ• naá¹ƒsesu_.

__sakha_saddantassa __i_kÄ• rÄ• deso hoti __nonÄ• naá¹ƒsa_iccetesu paresu. sakhino ti

Ä• lapane __ga_saÃ±Ã±Ä• yaá¹ƒ ---

<132> __sakhato_ \Be 63/ __gasse vÄ• _.

__sakha_to __ga_ssa __a_kÄ• ra __Ä• _kÄ• ra __i_kÄ• ra Ä«kÄ• ra__e_kÄ• rÄ• desÄ• h
kvaci __e_kÄ• ro. yathÄ• --- bhaddante ise iti.

a ca Ä• ca i ca Ä« ca e cÄ• tipi e, pubbassarÄ• naá¹ƒ kamena lopo.

bho sakha bho sakhÄ• bho sakhi bho sakhÄ« bho sakhe, bhavanto sakhÄ• no sakhÄ• yo s

``sakhantassa, Ä• ro cÄ• â€™â€™ ti ca vattate.

<133> __sunamaá¹ƒsu vÄ• _.

__sakha_ntassa __Ä• ro_ bhoti vÄ• __sunaá¹ƒ aá¹ƒ_iccetesu paresu. sakhÄ• raá¹ƒ sakhÄ
sakhÄ• yo sakhino, sakhinÄ• .

``sakhantassÄ• â€™â€™ ti vattate.

<134> __Ä• ro himhi vÄ• _.

__sakha_ntassa __Ä• ro_ hoti vÄ• __hi_mhi vibhattimhi. sakhÄ• rehi sakhÄ• rebhi, sakheh

__i_kÄ• rÄ• dese ``jhalato sassa no vÄ• â€™â€™ ti __no_. sakhino sakhissa, sakhÄ• rÄ•

__smÄ• _vacanassa __nÄ• _bhÄ• vo. sakhinÄ• , sakhÄ• rehi sakhÄ• rebhi sakhehi sakheb
sakhÄ• rÄ• naá¹ƒ sakhÄ«naá¹ƒ.

``sakhatoâ€™â€™ ti ca vattate.

<135> __smime_ \Be 64/.

__sakha_to __smiá¹ƒ_vacanassa __e_kÄ• ro hoti. niccatthoyamÄ• rambho. sakhe, sakhÄ•

__Ä• tuma_saddassa paá¹-hamÄ• dutiyÄ• su __atta_saddasseva rÅ«panayo. Ä• tumÄ• , Ä
Ä• tumÄ• , bhavanto Ä• tumÄ• no, Ä• tumÄ• naá¹ƒ Ä• tumaá¹ƒ, Ä• tumÄ• no, Ä• tumena ic

__puma_saddassa bhedo. puma si,

``savibhattissÄ• â€™â€™ ti adhikÄ• ro.

<136> __pumantassÄ• simhi_.

__puma_saddassa savibhattissa __Ä• _kÄ• rÄ• deso hoti __si_mhi vibhattimhi. __anta_gg
__maghavayuvÄ• _dÄ«namantassa ca. pumÄ• .

``pumantassÄ• â€™â€™ ti adhikÄ• ro.

<137> __yosvÄ• no_.

__puma_ntassa savibhattissa __Ä• no_Ä• deso hoti __yo_su vibhattÄ«su. pumÄ• no.

<138> __amÄ• lapanekavacane_.

__puma_ntassa savibhattissa __aá¹ƒ_ hoti Ä• lapanekavacane pare. he pumaá¹ƒ, he pumA

``Ä• , vÄ• â€™â€™ ti ca vattate.

<139> __u_ \Be 65/ __nÄ• mhi ca_.

__puma_ntassa __Ä• u_Ä• desÄ• honti vÄ• __nÄ• _mhi vibhattimhi. __ca_saddena puma
vÄ• __sasmÄ• _su. pumÄ• nÄ• pumunÄ• pumena vÄ• .

``Ä• neâ€™â€™ ti vattate.

<140> __hivibhattimhi ca_.

__puma_ntassa __hi_vibhattimhÄ« ca __Ä• ne_Ä• deso hoti. __vibhatti_ggahaá¹‡aá¹ƒ
savibhattiggahaá¹‡anivattanatthaá¹ƒ. pumÄ• nehi pumÄ• nebhi.

__ca_saddena __yuvamaghavÄ• _dÄ«namantassa vÄ• __Ä• nÄ• _deso hoti sabbavibhatt
ettha __ca_saddena pumantassukÄ• ro vÄ• __sasmÄ• _su vibhattÄ«su. ``jhalato sassa no

pumassa, pumÄ• naá¹ƒ.

``smÄ• , nÄ• â€™â€™ ti vattate.

<141> __jhalato ca_.

__jhala_iccetehi __smÄ• _vacanassa __nÄ• _ hoti. __ca_ggahaá¹‡aá¹ƒ kvaci nivattanattha
pumÄ• pumasmÄ• pumamhÄ• , pumÄ• nehi pumÄ• nebhi pumehi pumebhi, pumuno puma

<142> __Ä• ne smiá¹ƒmhi vÄ• _.

__puma_ntassa savibhattissa __Ä• ne_Ä• deso hoti vÄ• smiá¹ƒmhi vibhattimhi. pumÄ• ne

<143> __susmimÄ• _ \Be 66/ __vÄ• _.

__puma_ntassa __su_iccetasmiá¹ƒ pare __Ä• _Ä• deso hoti vÄ• . pumÄ• su pumesu.

yuvÄ• dÄ«su ``yuva siâ€™â€™ itÄ«dha ---

``pumantassÄ• simhÄ«â€™â€™ ti ettha __anta_ggahaá¹‡ena Ä• kÄ• ro, ``hivibhattimhi cÄ
__ca_saddena __Ä• nÄ• _deso ca.

yuvÄ• yuvÄ• no, yuvÄ• nÄ• yuvÄ• , he yuva he yuvÄ• he yuvÄ• na he yuvÄ• nÄ• , bhava
yuvÄ• ne yuve.

``akammantassa cÄ• â€™â€™ ti ettha __ca_saddena __yuvamaghavÄ• _dÄ«namantassa
__nÄ• su_iccetesÅ«ti __Ä• _ttaá¹ƒ.

yuvÄ• nÄ• yuvena yuvÄ• nena vÄ• , yuvÄ• nehi yuvÄ• nebhi yuvehi yuvebhi, yuvÄ• nassa
yuvÄ• naá¹ƒ, yuvÄ• nÄ• yuvÄ• nasmÄ• yuvÄ• namhÄ• , yuvÄ• nehi yuvÄ• nebhi yuvehi yu
yuvÄ• nÄ• naá¹ƒ yuvÄ• naá¹ƒ, yuvÄ• ne yuvÄ• nasmiá¹ƒ yuvÄ• namhi yuve yuvamhi yuvas

evaá¹ƒ maghavÄ• maghavÄ• no, maghavÄ• nÄ• iccÄ• di __yuva_saddasamaá¹ƒ.

__a_kÄ• rantaá¹ƒ.

__Ä• _kÄ• ranto pulliá¹…go __sÄ• _saddo.

__sÄ• si, si_lopo, sÄ• sunakho.

bahuvacane ---

<144> __agho_ \Be 67/ __rassamekavacanayosvapi ca_.

__gha_saÃ±Ã±aka__Ä• _kÄ• ravajjito liá¹…gassanto saro rassamÄ• pajjate ekavacanesu _
rassattaá¹ƒ. __api_ggahaá¹‡aá¹ƒ __si_mhi nivattanatthaá¹ƒ. sesaá¹ƒ neyyaá¹ƒ.

sÄ• tiá¹-á¹-hanti, he sa he sÄ• , he sÄ• , saá¹ƒ, se, sena, sÄ• hi sÄ• bhi, sassa sÄ• ya, sÄ•
samhÄ• , sÄ• hi sÄ• bhi, sassa, sÄ• naá¹ƒ, se sasmiá¹ƒ samhi, sÄ• su.

evaá¹ƒ paccakkhadhammÄ• gÄ• á¹‡á¸• Ä«vadhanvÄ• pabhutayo.

__Ä• _kÄ• rantaá¹ƒ.

__i_kÄ• ranto pulliá¹…go __aggi_saddo. __syÄ• _dyuppatti, aggi si,

``anto, simhi, vÄ• â€™â€™ ti ca vattate.

<145> __aggissini_.

__aggi_ssa anto __ini_ hoti vÄ• __si_mhi vibhattimhi. ``sesato lopaá¹ƒ gasipÄ«â€™â€™ t
aggi.

bahuvacane ``ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalÄ• â€™â€™ ti __jhala_saÃ±Ã±Ä• yaá¹ƒ ---

``jhalato, vÄ• â€™â€™ ti ca vattate.

<146> __ghapato ca yonaá¹ƒ lopo_.

__ghapa_saÃ±Ã±ehi itthivÄ• cakehi Ä• kÄ• rivaá¹‡á¹‡uvaá¹‡á¹‡ehi, __jhala_saÃ±Ã±ehi ca
__yo_vacanÄ• naá¹ƒ lopo hoti vÄ• . vavatthitavibhÄ• sÄ• yaá¹ƒ.

<147> __yosu_ \Be 68/ __katanikÄ• ralopesu dÄ«ghaá¹ƒ_.

liá¹…gassantabhÅ«tÄ• sabbe rassasarÄ• __yo_su katanikÄ• ralopesu dÄ«ghamÄ• pajjan
yesaá¹ƒ te __katanikÄ• ralopÄ• _. aggÄ«.

``paÃ±cÄ• dÄ«namattaâ€™â€™ nti ito ``attaâ€™â€™ miti vattate.

<148> __yosvakatarasso jho_.

__yo_su paresu akatarasso __jho a_ttamÄ• pajjate. aggayo.

__jho_ti kiá¹ƒ? rattiyo.

Ä• lapanepevaá¹ƒ. he aggi, he aggÄ« he aggayo.

dutiyekavacane pubbassaralope sampatte ---

<149> __aá¹ƒ mo niggahÄ«taá¹ƒ jhalapehi_.

__jhalapa_iccetehi parassa __aá¹ƒ_vacanassa, __ma_kÄ• rassa ca niggahÄ«taá¹ƒ Ä• des

aggÄ« aggayo, agginÄ• , aggÄ«hi aggÄ«bhi, ``sunaá¹ƒhisu cÄ• â€™â€™ ti ettha __ca_gga
dÄ«ghÄ• bhÄ• vo. aggihi aggibhi.

``jhalato sassa no vÄ• â€™â€™ ti __no_. aggino aggissa, aggÄ«naá¹ƒ.

``smÄ• nÄ• â€™â€™ ti vattamÄ• ne ``jhalato cÄ• â€™â€™ ti vikappena __nÄ• _. agginÄ•
aggÄ«bhi aggihi aggibhi, aggino aggissa, aggÄ«naá¹ƒ agginaá¹ƒ, aggimhi aggismiá¹ƒ, aggÄ

evamaÃ±Ã±epi ---

joti pÄ• á¹‡i gaá¹‡á¹-hi muá¹-á¹-hi, kucchi vatthi sÄ• li vÄ«hi.

byÄ• dhi odhi bodhi sandhi, rÄ• si kesi sÄ• ti dÄ«pi ||

isi \Be 69/ muni maá¹‡i dhani yati giri ravi kavi,

kapi asi masi nidhi vidhi ahi kimi pati.

hari ari timi kali bali jaladhi gahapati,

urudhiti varamati nirupadhi adhipati ||

aÃ±jali sÄ• rathi atithi samÄ• dhi udadhippabhutayo.

__i_kÄ• rantaá¹ƒ.

__Ä«_kÄ• ranto pulliá¹…go __da_á¹‡á¸• Ä«saddo.

``daá¹‡á¸• Ä« siâ€™â€™ itÄ«dha ---

``agho rassamekavacanayosvapi cÄ• â€™â€™ ti rassatte sampatte etthevÄ• __pi_ggahaá
siddhe niyamatthamÄ• ha.

``rassaâ€™â€™ nti vattamÄ• ne ---

<150> __na sismimanapuá¹ƒsakÄ• ni_.

__si_smiá¹ƒ napuá¹ƒsakavajjitÄ• ni liá¹…gÄ• ni na rassamÄ• pajjanteti rassattÄ• bhÄ• vo,
tiá¹-á¹-hati.

__anapuá¹ƒsakÄ• nÄ«_ti kiá¹ƒ? sukhakÄ• ri dÄ• naá¹ƒ.

ettha ca ---

visadÄ• visadÄ• kÄ• ra-vohÄ• robhayamuttakÄ• .

pumÄ• dijÄ• nane hetu-bhÄ• vato liá¹…gamÄ«ritÄ• ||

__yo_lope daá¹‡á¸• Ä« tiá¹-á¹-hanti.

itaratra ``agho rassaâ€™â€™ miccÄ• dinÄ• rassatte kate ---

``jhato, katarassÄ• â€™â€™ ti ca vattate.

<151> __yonaá¹ƒ_ \Be 70/ __no_.

sabbesaá¹ƒ __yo_naá¹ƒ sÄ• lapanÄ• naá¹ƒ __jha_to katarassÄ• paresaá¹ƒ __no_iccÄ• de
tiá¹-á¹-hanti.

__katarassÄ• _ti kiá¹ƒ? aggayo.

adhikÄ• raá¹ƒ vinÄ• ``yonaá¹ƒ,

noâ€™â€™ ti yogavibhÄ• gato.

kvaci akatarassÄ• pi,

no sÄ• ramatino yathÄ• ||

Ä• lapane ``geâ€™â€™ ti vattate.

<152> __jhalapÄ• rassaá¹ƒ_.

__jhalapa_iccete rassamÄ• pajjante __ge_ pare. bho daá¹‡á¸• i.

``agho rassaâ€™â€™ ntiÄ• dinÄ• va siddhepi rassatte punÄ• rambho niyamattho, tena ``b
bhavati. daá¹‡á¸• Ä« daá¹‡á¸• ino.

dutiyÄ• yaá¹ƒ rassatte kate ``aâ€™â€™ miti vattate, ``ghapato smiá¹ƒ yaá¹ƒ vÄ• â€™â€™
maá¹‡á¸• Å«kagatiyÄ• ``vÄ• â€™â€™ ti vattate.

<153> __naá¹ƒ jhato katarassÄ• _.

__jha_to katarassÄ• parassa __aá¹ƒ_vacanassa __naá¹ƒ_ hoti vÄ• . daá¹‡á¸• inaá¹ƒ daá¹
daá¹‡á¸• ino, daá¹‡á¸• inÄ• , daá¹‡á¸• Ä«hi daá¹‡á¸• Ä«bhi, daá¹‡á¸• ino daá¹‡á¸• issa, daá

``jhalato cÄ• â€™â€™ ti __nÄ• _. daá¹‡á¸• inÄ• daá¹‡á¸• ismÄ• daá¹‡á¸• imhÄ• , daá¹‡á
daá¹‡á¸• ino daá¹‡á¸• issa, daá¹‡á¸• Ä«naá¹ƒ.

``jhato, katarassÄ• â€™â€™ ti ca vattate, pure viya ``vÄ• â€™â€™ ti ca.

<154> __smiá¹ƒ_ \Be 71/ __ni_.

__jha_to katarassÄ• parassa __smiá¹ƒ_vacanassa __ni_iccÄ• deso hoti vÄ• . daá¹‡á¸• ini
daá¹‡á¸• imhi, daá¹‡á¸• Ä«su.

evamaÃ±Ã±Ä• nipi ---

dhammÄ« saá¹…ghÄ« Ã±Ä• á¹‡Ä« hatthÄ«, cakkÄ« pakkhÄ« dÄ• á¹-hÄ« raá¹-á¹-hÄ«.

chattÄ« mÄ• lÄ« vammÄ« yogÄ«, bhÄ• gÄ« bhogÄ« kÄ• mÄ« sÄ• mÄ« ||

dhajÄ« gaá¹‡Ä« sasÄ« kuá¹-á¹-hÄ«, jaá¹-Ä« yÄ• nÄ« sukhÄ« sikhÄ«.

dantÄ« mantÄ« karÄ« cÄ• gÄ«, kusalÄ« musalÄ« balÄ« ||

pÄ• pakÄ• rÄ« sattughÄ• tÄ«, mÄ• lyakÄ• rÄ« dÄ«ghajÄ«vÄ«.

dhammacÄ• rÄ« sÄ«ghayÄ• yÄ«, sÄ«hanÄ• dÄ« bhÅ«misÄ• yÄ« ---

iccÄ• dÄ«ni __Ä«_kÄ• rantanÄ• mÄ• ni.

__gÄ• maá¹‡Ä«_saddassa tu sattamiyaá¹ƒ bhedo.

gÄ• maá¹‡Ä«, gÄ• maá¹‡Ä« gÄ• maá¹‡ino, bho gÄ• maá¹‡i, bhonto gÄ• maá¹‡Ä« bhonto g
gÄ• maá¹‡iá¹ƒ, gÄ• maá¹‡Ä« gÄ• maá¹‡ino.

sesaá¹ƒ __daá¹‡á¸• Ä«_samaá¹ƒ. __ni_Ä• desÄ• bhÄ• vova viseso. evaá¹ƒ __senÄ• nÄ« s

__Ä«_kÄ• rantaá¹ƒ.

__u_kÄ• ranto pulliá¹…go __bhikkhu_saddo.

tatheva __bhikkhu_saddato __si, si_lopo. so bhikkhu.

bahuvacane ``ghapato ca yonaá¹ƒ lopoâ€™â€™ ti __yo_lopo, ``yosu kataâ€™â€™ iccÄ• c

lopÄ• bhÄ• ve ``vÄ• , yonaâ€™â€™ nti ca vattate.

<155> __lato_ \Be 72/ __vokÄ• ro ca_.

__la_saÃ±Ã±ato paresaá¹ƒ __yo_vacanÄ• naá¹ƒ __vo_kÄ• rÄ• deso hoti vÄ• . __kÄ• ra_g
hoti. __ca_saddaggahaá¹‡aá¹ƒ katthaci nivattanatthaá¹ƒ. atha vÄ• __ca_ggahaá¹‡aá¹ƒ
noggahaá¹‡Ä• nuvattanatthaá¹ƒ, tena __jantusabbaÃ±Ã±Å«_Ä• dito __yonaá¹ƒ no_ ca hoti
vavatthitavibhÄ• sattho. tena ---

bhikkhuppabhutito niccaá¹ƒ, vo yonaá¹ƒ hetuÄ• dito.

vibhÄ• sÄ• na ca vo no ca, amuppabhutito bhave ||

``attaá¹ƒ, akatarassoâ€™â€™ ti ca vattate.

<156> __vevosu lo ca_.

__ve vo_iccetesu ca paresu akatarasso __lo_ attamÄ• pajjate. bhikkhavo, bho bhikkhu, bha

lopÄ• bhÄ• ve ---

<157> __akatarassÄ• lato yvÄ• lapanassa vevo_.

akatarassÄ• __la_to parassa Ä• lapane vihitassa __yo_iccetassa __ve vo_Ä• desÄ• hont
bhikkhave bhikkhavo. ``aá¹ƒ mo niggahÄ«taá¹ƒ jhalapehÄ«â€™â€™ ti niggahÄ«taá¹ƒ.

bhikkhuá¹ƒ, bhikkhÅ« bhikkhavo, bhikkhunÄ• , bhikkhÅ«hi bhikkhÅ«bhi bhikkhuhi bhikkhubh
bhikkhÅ«naá¹ƒ \Be 73/ bhikkhunaá¹ƒ, bhikkhunÄ• bhikkhusmÄ• bhikkhumhÄ• , bhikkhÅ«h
bhikkhubhi, bhikkhuno bhikkhussa, bhikkhÅ«naá¹ƒ bhikkhunaá¹ƒ, bhikkhumhi bhikkhusmiá¹

evaá¹ƒ setu ketu rÄ• hu bhÄ• nu paá¹…gu ucchu veá¸·u maccu sindhu bandhu neru meru s
paá¹-u iccÄ• dayo.

__hetujantu_saddÄ• naá¹ƒ paá¹-hamÄ• dutiyÄ• su viseso.

hetu, hetÅ« hetavo hetuyo, bho hetu, bhonto hetÅ« hetave hetavo, hetuá¹ƒ, hetÅ« hetavo h
__bhikkhu_samaá¹ƒ.

jantu, jantÅ« jantavo. __kÄ• ra_ggahaá¹‡ena yonaá¹ƒ no ca hoti. jantuno jantuyo, bho jantu
jantavo, jantuá¹ƒ, jantÅ« jantavo jantuno jantuyo iccÄ• di.

__satthu_saddassa bhedo. ``satthu siâ€™â€™ itÄ«dha ---

``antoâ€™â€™ ti vattate.

<158> __satthupitÄ• dÄ«namÄ• sismiá¹ƒ silopo ca_.

__satthu pitu mÄ• tu bhÄ• tu dhÄ«tu kattu_iccevamÄ• dÄ«namanto __Ä• _ttamÄ• pajjate _
hoti. satthÄ• .

``satthu pitÄ• dÄ«naâ€™â€™ nti adhikÄ• ro.

<159> __aÃ±Ã±esvÄ• rattaá¹ƒ_ \Be 74/.

__satthu pitÄ• _dÄ«namanto __si_vacanato aÃ±Ã±esu vacanesu __Ä• ra_ttamÄ• pajjate. _
katthaci aniyamaá¹ƒ dasseti.

__Ä• ra_ggahaá¹‡amanuvattate.

<160> __tato yonamo tu_.

tato __Ä• rÄ• _desato sabbesaá¹ƒ __yo_naá¹ƒ __o_kÄ• rÄ• deso hoti.

__tu_ggahaá¹‡ena aÃ±Ã±ehipi __catuubhanadÄ«gavÄ• _dÄ«hi __yo_na__mo_kÄ• ro hoti

Ä• lapane ``akÄ• rapitÄ• dyantÄ• namÄ• â€™â€™ ti __Ä• ttaá¹ƒ_. ``ge rassaâ€™â€™ nti
ti vikappena rassattaá¹ƒ, __va_lopo. bho sattha bho satthÄ• , bhavanto satthÄ• ro, satthÄ• r
satthÄ• ro.

``tatoâ€™â€™ ti ca vattate.

<161> __nÄ• Ä• _.

tato __Ä• rÄ• _desato __nÄ• _vacanassa __Ä• _kÄ• rÄ• deso hoti. satthÄ• rÄ• , satthunÄ•
__Ä• ratta_mitibhÄ• vaniddesena siddhaá¹ƒ. satthÄ• rehi satthÄ• rebhi.

``vÄ• naá¹ƒmhÄ«â€™â€™ ti ito ``vÄ• â€™â€™ ti vattate.

<162> __u_ \Be 75/ __sasmiá¹ƒ salopo ca_.

__satthu pitu_iccevamÄ• dÄ«namantassa __u_ttaá¹ƒ hoti vÄ• __sa_smiá¹ƒ, __sa_lopo ca
__Ä• rÄ• _desÄ• pavÄ• doyaá¹ƒ. satthu, aÃ±Ã±attha bhÄ• vaniddesenÄ• rÄ• bhÄ• vo. satt

``Ä• rattaâ€™â€™ nti vattate.

<163> __vÄ• naá¹ƒmhi_.

__satthu pitu_Ä• dÄ«namanto __Ä• ra_ttamÄ• pajjate vÄ• __naá¹ƒ_mhi vibhattimhi. satthÄ

__Ä• rÄ• _bhÄ• ve ``vÄ• naá¹ƒmhÄ«â€™â€™ ti vattate.

<164> __satthunattaÃ±ca_.

__satthu_saddantassa, __pitÄ• _dÄ«namantassa ca __a_ttaá¹ƒ hoti vÄ• __naá¹ƒ_mhi vibh
__satthu_ggahaá¹‡aá¹ƒ satthuno niccavidhÄ• natthaá¹ƒ. satthÄ• naá¹ƒ.

``amhatumhanturÄ• jabrahmattasakhasatthupitÄ• dÄ«hi smÄ• nÄ• vÄ• â€™â€™ ti __smÄ
satthÄ• rÄ• , satthÄ• rehi satthÄ• rebhi, satthu satthuno satthussa, satthÄ• rÄ• naá¹ƒ satthÄ

``Ä• ratoâ€™â€™ ti vattate.

<165> __tato smimi_.

tato __Ä• rÄ• _desato __smiá¹ƒ_vacanassa __i_kÄ• rÄ• deso hoti. puna __tato_ggahaá¹‡e
__smiá¹ƒ_vacanassa __i_kÄ• ro. yathÄ• --- bhuvi, divi.

<166> __Ä• ro_ \Be 76/ __rassamikÄ• re_.

__Ä• rÄ• _deso rassamÄ• pajjate ikÄ• re pare, satthari, satthÄ• resu.

evaá¹ƒ kattÄ• , kattÄ• ro, bho katta bho kattÄ• , bhavanto kattÄ• ro, kattÄ• raá¹ƒ, kattÄ• re k
kattÄ• rehi kattÄ• rebhi. ``u sasmiá¹ƒ salopo cÄ• â€™â€™ ti __u_ttaá¹ƒ, salopo ca. kattu ka
kattÄ• rÄ• naá¹ƒ kattÄ• naá¹ƒ kattÅ«naá¹ƒ kattunaá¹ƒ, kattÄ• rÄ• , kattÄ• rehi kattÄ• rebhi,
kattÄ• rÄ• naá¹ƒ kattÄ• naá¹ƒ kattÅ«naá¹ƒ kattunaá¹ƒ, kattari, kattÄ• resu, __Ä• rÄ• _bhÄ•

evaá¹ƒ ---

bhattu vattu netu sotu, Ã±Ä• tu jetu chettu bhettu. dÄ• tu dhÄ• tu nattu boddhu, viÃ±Ã±Ä• p

``u sasmiá¹ƒ salopo cÄ• â€™â€™ ti vattate.

<167> __sakamandhÄ• tÄ• dÄ«naÃ±ca_.

__sakamandhÄ• tu_iccevamÄ• dÄ«namanto ca __u_ttamÄ• pajjate __sa_smiá¹ƒ, __sa_lop
sakamandhÄ• tu viya assa rÄ• jino vibhavo, sesaá¹ƒ samaá¹ƒ. evaá¹ƒ mahÄ• mandhÄ• tup

__pitu_saddassa bhedo. __si_mhi __Ä• _ttaá¹ƒ, __si_lopo, pitÄ• .

__yo_mhi ``Ä• ro, rassaâ€™â€™ nti ca vattate.

<168> __pitÄ• dÄ«namasimhi_ \Be 77/.

__pitÄ• _dÄ«na__mÄ• rÄ• _deso rassamÄ• pajjate a__si_mhi vibhattimhi. __si_smiá¹ƒ __
__asimhÄ«_ti adhikavacanamatthantaraviÃ±Ã±Ä• panatthaá¹ƒ, tena __to_Ä• dimhi __pitÄ•
pitito, mÄ• tito, bhÄ• tito, dhÄ«tito, pitipakkho, mÄ• tipakkhoti.

pitaro, sesaá¹ƒ __kattu_samaá¹ƒ. bho pita bho pitÄ• , bhavanto pitaro, pitaraá¹ƒ, pitare pitar
pitunÄ• , pitarehi pitarebhi. bhÄ• vaniddesena __Ä• rÄ• _desÄ• bhÄ• ve pitÅ«hi pitÅ«bhi pit
pitussa, pitarÄ• naá¹ƒ pitÄ• naá¹ƒ pitÅ«naá¹ƒ, dÄ«ghÄ• bhÄ• ve pitunaá¹ƒ vÄ• , pitarÄ• , pi
pitÅ«bhi pituhi pitubhi, pitu pituno pitussa, pitarÄ• naá¹ƒ pitÄ• naá¹ƒ pitÅ«naá¹ƒ pitunaá¹ƒ, p
pitÅ«su pitusu.

evaá¹ƒ bhÄ• tÄ• , bhÄ• taro iccÄ• di.

__u_kÄ• rantaá¹ƒ.

__Å«_kÄ• ranto pulliá¹…go __abhibhÅ«_saddo.

tatheva __syÄ• _dyuppatti, __si_lopo. so abhibhÅ«, __yo_lope kate te abhibhÅ«.

``agho rassaâ€™â€™ ntiÄ• dinÄ• rassattaá¹ƒ, __vo_kÄ• ro. katarassattÄ• __a_ttÄ• bhÄ•
bhavanto abhibhÅ« abhibhuvo.

katarassattÄ• __ve_Ä• deso na hoti. sesaá¹ƒ __bhikkhu_saddasamaá¹ƒ, rassattameva vis
abhibhuvo \Be 78/, abhibhunÄ• , abhibhÅ«hi abhibhÅ«bhi, abhibhuno abhibhussa, abhibhÅ«

evaá¹ƒ sayambhÅ«, vessabhÅ«, parÄ• bhibhÅ«, sahabhÅ«Ä• dayo. __sahabhÅ«_saddass
viseso. sahabhÅ«, sahabhÅ« sahabhuvo sahabhuno iccÄ• di.

tathÄ• __sabbaÃ±Ã±Å«_saddassa __yo_sveva viseso. so sabbaÃ±Ã±Å« te sabbaÃ±Ã±Å«

``lato vokÄ• ro cÄ• â€™â€™ ti ettha __kÄ• ra_ggahaá¹‡ena __yo_naá¹ƒ __no_Ä• deso. __
vavatthitavibhÄ• sattÄ• na ca __vo_kÄ• ro. sabbaÃ±Ã±uno, bho sabbaÃ±Ã±u, bhonto sabb
sabbaÃ±Ã±uá¹ƒ, sabbaÃ±Ã±Å« sabbaÃ±Ã±uno iccÄ• di.

evaá¹ƒ maggaÃ±Ã±Å« dhammaÃ±Ã±Å« atthaÃ±Ã±Å« kÄ• laÃ±Ã±Å« rattaÃ±Ã±Å« mattaÃ±
viÃ±Ã±Å« vidÅ« vedagÅ« pÄ• ragÅ« iccÄ• dayo.

__Å«_kÄ• rantaá¹ƒ.

__e_kÄ• ranto appasiddho.

__o_kÄ• ranto pulliá¹…go __go_saddo.

tato __syÄ• _dyuppatti, __si_lopo, go gacchati.

``gÄ• va seâ€™â€™ ti ito ``goâ€™â€™ ti adhikÄ• ro, ``Ä• vÄ• â€™â€™ ti ca vattate.

<169> __yosu ca_.

__go_iccetassa __o_kÄ• rassa __Ä• vÄ• _deso hoti __yo_su. __ca_saddena __nÄ• smÄ•
yonamo tÅ«â€™â€™ ti ettha __tu_ggahaá¹‡ena yonamokÄ• ro, saralopÄ• di. gÄ• vo tiá¹-á¹

<170> __avaá¹ƒmhi_ \Be 79/ __ca_.

__go_iccetassa __o_kÄ• rassa __Ä• va ava_iccete Ä• desÄ• honti __aá¹ƒ_mhi vibhattimh
smÄ• smiá¹ƒsu_iccetesu ca __avÄ• _deso hoti. gavo gacchanti, he go, he gÄ• vo he gavo.

dutiyÄ• yaá¹ƒ __ ``aá¹ƒmhÄ«â€™â€™ _ti vattate.

<171> __Ä• vassu vÄ• _.

__Ä• va_iccetassa __gÄ• vÄ• _desassa antasarassa __u_kÄ• rÄ• deso hoti vÄ• __aá¹ƒ_m
tassa __Ä• va_saddantassa. ``aá¹ƒmoâ€™â€™ tiÄ• dinÄ• niggahÄ«taá¹ƒ. gÄ• vuá¹ƒ gÄ• v

``goá¹‡a, vÄ• â€™â€™ ti vattate.

<172> __suhinÄ• su ca_.

__su hi nÄ• _iccetesu sabbassa __go_saddassa __goá¹‡Ä• _deso hoti vÄ• . __ca_sadden
he goá¹‡a he goá¹‡Ä• , goá¹‡aá¹ƒ, goá¹‡e, goá¹‡ena, goá¹‡ehi goá¹‡ebhi, goá¹‡assa.

<173> __goá¹‡a naá¹ƒmhi vÄ• _.

sabbassa __go_saddassa __goá¹‡Ä• _deso hoti vÄ• __naá¹ƒ_mhi vibhattimhi. goá¹‡Ä• na
goá¹‡amhÄ• , goá¹‡ehi goá¹‡ebhi, goá¹‡assa, goá¹‡Ä• naá¹ƒ, goá¹‡e goá¹‡asmiá¹ƒ goá¹‡a

__goá¹‡Ä• _desÄ• bhÄ• ve gÄ• vena gavena, gohi gobhi.

<174> __gÄ• va_ \Be 80/ __se_.

``go Ä• va seâ€™â€™ iti tipadamidaá¹ƒ. gossa o go, __go_saddokÄ• rassa __Ä• vÄ• _des
gÄ• vassa gavassa.

__naá¹ƒ_mhi ``go, avÄ• â€™â€™ ti ca vattate.

<175> __tato namaá¹ƒ patimhÄ• lutte ca samÄ• se_.

tato __go_saddato parassa __naá¹ƒ_vacanassa __aá¹ƒ_Ä• deso hoti, __go_saddokÄ• ras
pare alutte ca samÄ• se. __ca_saddena asamÄ• sepi __aá¹ƒ avÄ• _desÄ• . gavaá¹ƒpatissa

``suhinÄ• su cÄ• â€™â€™ ti ettha __ca_saddena naá¹ƒmhi __gu_Ä• deso. ``no ca dvÄ• di
__ca_saddena __na_kÄ• rÄ• gamo ca. gunnaá¹ƒgonaá¹ƒ vÄ• .

gÄ• vÄ• gÄ• vamhÄ• gÄ• vasmÄ• gavÄ• gavamhÄ• gavasmÄ• , gohi gobhi, gÄ• vassa g
gÄ• ve gÄ• vamhi gÄ• vasmiá¹ƒ gave gavamhi gavasmiá¹ƒ, gÄ• vesu gavesu gosu.

__o_kÄ• rantaá¹ƒ.

puriso guá¹‡avÄ• rÄ• jÄ• , sÄ• â€™ ggi daá¹‡á¸• Ä« ca bhikkhu ca.

satthÄ• â€™ bhibhÅ« ca sabbaÃ±Ã±Å«, goti pulliá¹…gasaá¹…gaho ||

pulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

asmÄ• \Be 103/ nasmÄ• tasmÄ• namhÄ• tamhÄ• , nehi nebhi tehi tebhi, assa nassa tass
nesÄ• naá¹ƒ tesÄ• naá¹ƒ, asmiá¹ƒ nasmiá¹ƒ tasmiá¹ƒ namhi tamhi, nesu tesu.

itthiyaá¹ƒ ``tÄ• siâ€™â€™ itÄ«dha __sÄ• _desa__si_lopÄ• . sÄ• kaÃ±Ã±Ä• , nattaá¹ƒ. nÄ
taá¹ƒ, nÄ• tÄ• nÄ• yo tÄ• yo, nÄ• ya tÄ• ya, nÄ• hi tÄ• hi nÄ• bhi tÄ• bhi.

``etimÄ• samÄ«â€™â€™ ti ito __etimÄ• _ggahaá¹‡aÃ±ca ``tassÄ• vÄ• â€™â€™ ti ito __t
paÃ±camiyantavasena vattate ``vÄ• â€™â€™ ti ca.

<215> __tato sassa ssÄ• ya_.

tato __tÄ• etÄ• imÄ• _to parassa __sa_ssa vibhattissa __ssÄ• yÄ• _deso hoti vÄ• .

``saá¹ƒsÄ• svekavacanesu ca, iâ€™â€™ iti ca vattate.

<216> __tassÄ• vÄ• _.

__tÄ• _iccetassa itthiyaá¹ƒ vattamÄ• nassa antassa __i_kÄ• ro hoti vÄ• __saá¹ƒ sÄ• _sve
vibhattÄ• desesu. tissÄ• ya tassÄ• ya assÄ• ya nassÄ• ya assÄ• nassÄ• tissÄ• tassÄ• n

paÃ±camÄ«chaá¹-á¹-hÄ«su tatiyÄ• catutthÄ«samaá¹ƒ. sattamiyaá¹ƒ assaá¹ƒ nassaá¹ƒ tiss
tÄ• yaá¹ƒ, nÄ• su tÄ• su.

napuá¹ƒsake __si_mhi__sÄ• _desÄ• bhÄ• vÄ• nattaá¹ƒ. naá¹ƒ taá¹ƒ, nÄ• ni tÄ• ni, naá¹ƒ
tena iccÄ• di pulliá¹…gasamaá¹ƒ.

__eta si, _ ``etatesaá¹ƒ toâ€™â€™ ti __sa_kÄ• rÄ• deso. eso puriso, ete, etaá¹ƒ, ete iccÄ•
__sabba_saddasamaá¹ƒ.

itthiyaá¹ƒ \Be 104/ __etÄ• si, sÄ• _deso. esÄ• kaÃ±Ã±Ä• , etÄ• etÄ• yo, etaá¹ƒ, etÄ• etÄ
etÄ• bhi.

__sa smiá¹ƒ_su pana ``saá¹ƒsÄ• svekavacanesu cÄ• â€™â€™ ti vattate.

<217> __etimÄ• sami_.

antÄ• pekkhÄ• yaá¹ƒ chaá¹-á¹-hÄ«, __etÄ• imÄ• _iccetesamanto saro __i_kÄ• ro hoti __s
vibhattÄ• desesu. __sÄ• _desagatikattÄ• __ssÄ• yÄ• _desepi. __ca_saddÄ• dhikÄ• rato _
ca.

etissÄ• ya etissÄ• etÄ• ya, etÄ• saá¹ƒ etÄ• sÄ• naá¹ƒ, etÄ• ya, etÄ• hi etÄ• bhi, etissÄ• ya etÄ• sÄ• naá¹ƒ, etissaá¹ƒ etÄ• yaá¹ƒ, etÄ• su.

__ca_saddato aÃ±Ã±issÄ• aÃ±Ã±Ä• ya, aÃ±Ã±issaá¹ƒ aÃ±Ã±Ä• yaá¹ƒ. ekissÄ• ekÄ• ya, itarÄ• ya, itarissaá¹ƒ itarÄ• yaá¹ƒ iccÄ• di.

napuá¹ƒsake etaá¹ƒ, etÄ• ni, etaá¹ƒ, etÄ• ni, sesaá¹ƒ Ã±eyyaá¹ƒ.

__ima_saddassa bhedo. __ima si_ ---

``sabbassimassÄ• â€™â€™ ti vattate.

<218> __anapuá¹ƒsakassÄ• yaá¹ƒ simhi_.

__ima_saddassa sabbasseva anapuá¹ƒsakassa __ayaá¹ƒ_Ä• deso hoti __si_mhi vibhattim puriso, ime, imaá¹ƒ, ime.

<219> __animi_ \Be 105/ __nÄ• mhi ca_.

__ima_saddassa sabbasseva __ana imi_Ä• desÄ• honti __nÄ• _mhi vibhattimhi. anitthiliá¹ gahaá¹‡aá¹ƒ. anena iminÄ• .

``sunaá¹ƒhisÅ«â€™â€™ ti vattate.

<220> __sabbassimasse vÄ• _.

sabbassa __ima_saddassa __e_kÄ• ro hoti vÄ• __su naá¹ƒ hi_iccetesu vacanesu.

Ä• ppaccayantÄ• niddesÄ• , sabbatthÄ• ti avuttato.

anitthiliá¹…gassevettha, gahaá¹‡aÃ±hi imassiti ||

ehi ebhi imehi imebhi.

``sabbassa, vÄ• , sabbattha, sasmÄ• smiá¹ƒsaá¹ƒsÄ• svattaâ€™â€™ nti ca vattate.

<221> __imasaddassa ca_.

__ima_saddassa ca sabbasseva __a_ttaá¹ƒ hoti vÄ• __sa smÄ• smiá¹ƒsaá¹ƒ sÄ• _iccete liá¹…gesu.

assa imassa, esaá¹ƒ esÄ• naá¹ƒ imesaá¹ƒ imesÄ• naá¹ƒ, asmÄ• imasmÄ• imamhÄ• , ehi esaá¹ƒ esÄ• naá¹ƒ imesaá¹ƒ imesÄ• naá¹ƒ, asmiá¹ƒ imasmiá¹ƒ imamhi, esu imesu.

itthiyaá¹ƒ __imÄ• si, aya_mÄ• desasilopÄ• .

ayaá¹ƒ kaÃ±Ã±Ä• , imÄ• imÄ• yo, imaá¹ƒ, imÄ• imÄ• yo, imÄ• ya, imÄ• hi imÄ• bhi. catutt __i_kÄ• ra- __ssÄ• yÄ• _desÄ• \Be 106/ ca, assÄ• ya imissÄ• ya assÄ• imissÄ• imÄ• ya, sattamiyaá¹ƒ assaá¹ƒ imissaá¹ƒ imissÄ• vÄ• , ``tesu vuddhilopÄ• â€™â€™ dinÄ• __smiá¹ imÄ• yaá¹ƒ, imÄ• su. sesaá¹ƒ Ã±eyyaá¹ƒ.

napuá¹ƒsake __ima si, _ ``savibhattissa, vÄ• â€™â€™ ti ca vattate.

<222> __imassidamaá¹ƒsisu na puá¹ƒsake_.

napuá¹ƒsake vattamÄ• nassa sabbasseva __ima_saddassa savibhattissa __idaá¹ƒ_ hoti vÄ

idaá¹ƒ cittaá¹ƒ virocati, imaá¹ƒ, imÄ• ni, idaá¹ƒ pupphaá¹ƒ passasi, imaá¹ƒ, imÄ• ni, anena imehi imebhi iccÄ• di pulliá¹…ge viya Ã±eyyaá¹ƒ.

__amu_saddassa bhedo. __amu si_ ---

``vÄ• , anapuá¹ƒsakassa, simhÄ«â€™â€™ ti ca vattate.

<223> __amussa mo saá¹ƒ_.

anapuá¹ƒsakassa __amu_saddassa __ma_kÄ• ro __sa_kÄ• ramÄ• pajjate vÄ• __si_mhi p

``sabbanÄ• mato, vÄ• â€™â€™ ti ca vattate.

<224> __sabbato ko_.

sabbato sabbanÄ• mato paro __ka_iccayamÄ• gamo hoti vÄ• . puna __sabbato_ggahaá¹‡ ``amussa mo saâ€™â€™ nti vinÄ• dhikÄ• rena yogena __ka_kÄ• repi __sÄ• _deso.

asuko \Be 107/, asukÄ• , asukaá¹ƒ. __sÄ• _desÄ• bhÄ• ve amuko, amukÄ• , amukaá¹ƒ icc

bahuvacane ``lato vokÄ• ro cÄ• â€™â€™ ti sutte anuvattamÄ• na__vÄ• _ggahaá¹‡ena __
__yo_lopo, dÄ«gho ca.

amÅ« purisÄ• , amuá¹ƒ, amÅ«, amunÄ• , amÅ«hi amÅ«bhi amuhi amubhi, amussa. ``amus
yogena __aduá¹ƒ_Ä• deso, adussa, amÅ«saá¹ƒ amÅ«sÄ• naá¹ƒ amusaá¹ƒ amusÄ• naá¹ƒ,
amuhi amubhi, amussa adussa, amÅ«saá¹ƒ amÅ«sÄ• naá¹ƒ amusaá¹ƒ amusÄ• naá¹ƒ, amu

itthiyaá¹ƒ __si_mhi __sÄ• _desÄ• di.

asu kaÃ±Ã±Ä• asukÄ• amukÄ• vÄ• , amÅ« amuyo, amuá¹ƒ, amÅ« amuyo, amuyÄ• , amÅ
amÅ«saá¹ƒ amÅ«sÄ• naá¹ƒ, amuyÄ• , amÅ«hi amÅ«bhi, amussÄ• amuyÄ• , amÅ«saá¹ƒ a
amuyÄ• , amÅ«su.

napuá¹ƒsake __amusi_. ``savibhattissaâ€™â€™, __imassida_miccÄ• dito ``aá¹ƒsisu napua
vattate.

<225> __amussÄ• duá¹ƒ_.

napuá¹ƒsake vattamÄ• nassa sabbasseva __amu_saddassa savibhattissa __aduá¹ƒ_ hoti
pupphaá¹ƒ, amÅ« amÅ«ni, aduá¹ƒ, amÅ« amÅ«ni, amunÄ• iccÄ• di pulliá¹…gasamaá¹ƒ.

__kiá¹ƒ_saddassa bhedo. ``kiá¹ƒ siâ€™â€™ itÄ«dha ---

``kissa \Be 108/ ka ve cÄ• â€™â€™ ti ito ``kissa, kaâ€™â€™ iti ca vattate.

<226> __sesesu ca_.

__ki_miccetassa __ka_saddo Ä• deso hoti __va_ppaccayato sesesu vibhattibhedesu. ettha
cÄ• â€™â€™ ti sutte __ca_saddena __va_ppaccayÄ• vasiá¹-á¹-ha __tha_mÄ• dippaccayÄ
__sesa_ggahaá¹‡ena vibhattiyova gayhante. __ca_ggahaá¹‡aá¹ƒ katthaci nivattanatthaá¹ƒ,
kismiâ€™â€™ ntiÄ• di ca sijjhati. ``soâ€™â€™ ti __si_ssa __o, _ saralopÄ• di.

ko eso, ke, kaá¹ƒ, ke, kena, kehi kebhi, kassa kissa, niggahÄ«talopÄ• di, kesaá¹ƒ kesÄ• naá
kehi kebhi, kassa kissa, kesaá¹ƒ kesÄ• naá¹ƒ, kasmiá¹ƒ kismiá¹ƒ kamhi kimhi, kesu.

itthiyaá¹ƒ ``kiá¹ƒ siâ€™â€™ itÄ«dha ``sesesu cÄ• â€™â€™ ti vibhattiyaá¹ƒ parÄ• yaá¹ƒ __

``itthiyamato Ä• ppaccayoâ€™â€™ ti majjhe __Ä• _ppaccayo, __si_lopo.

kÄ• esÄ• kaÃ±Ã±Ä• , kÄ• kÄ• yo, kaá¹ƒ, kÄ• kÄ• yo iccÄ• di __sabbÄ• _saddasamaá¹ƒ

napuá¹ƒsake __kiá¹ƒ si, _ lopavidhissa balavatarattÄ• paá¹-hamaá¹ƒ __si_lope kate puna
vibhattiparattÄ• bhÄ• vÄ• , ``tadanuparodhenÄ• â€™â€™ ti paribhÄ• sato vÄ• __kÄ• _des

dutiyekavacane ``kvaci lopaâ€™â€™ nti niggahÄ«talope kate ``aá¹ƒmo niggahÄ«taá¹ƒ jhal
niggahÄ«taá¹ƒ. kiá¹ƒ, kÄ• ni iccÄ• di pulliá¹…gasamaá¹ƒ.

__eka_saddo \Be 109/ saá¹…khyÄ• tulyÄ• sahÄ• yaÃ±Ã±avacano. yadÄ• saá¹…khyÄ• va
sabbatthekavacanantova, aÃ±Ã±attha bahuvacanantopi. eko, ekÄ• , ekaá¹ƒ iccÄ• di sabbat
__saá¹ƒsÄ• _sveva viseso.

__ubha_saddo __dvi_saddapariyÄ• yo, sadÄ• bahuvacanantova.

``ubha yoâ€™â€™ itÄ«dha ``tato yonamo tÅ«â€™â€™ ti ettha __tu_ggahaá¹‡ena kvaci __
purisÄ• ubhe vÄ• , ubho purise ubhe. __su hi_su ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• kvaci
ubhobhi ubhehi ubhebhi.

<227> __ubhÄ• dito naminnaá¹ƒ_.

__ubha_iccevamÄ• dito naá¹ƒvacanassa __innaá¹ƒ_ hoti.

ubhinnaá¹ƒ, ubhohi ubhobhi ubhehi ubhebhi, ubhinnaá¹ƒ, ubhosu ubhesu.

__dvi_Ä• dayo saá¹…khyÄ• saá¹…khyeyyavacanÄ• , bahÅ«naá¹ƒ vÄ• citattÄ• sadÄ• bah

``dvi yoâ€™â€™ itÄ«dha ``savibhattissa, itthipumanapuá¹ƒsakasaá¹…khyaâ€™â€™ nti ca

<228> __yosu dvinnaá¹ƒ dve ca_.

__dvi_iccetassa saá¹…khyÄ• saddassa itthipumanapuá¹ƒsake vattamÄ• nassa savibhattis
__yo_su paresu. __ca_saddena duve ca, kvaci duvi ca __naá¹ƒ_mhi. __bahuvacanu_ccÄ•
110/ bahuvacanameva hotÄ«ti Ã±Ä• panatthaá¹ƒ. dve dhammÄ• , dve itthiyo, dve rÅ«pÄ• n
dutiyÄ• yampi, dvÄ«hi dvÄ«bhi.

naá¹ƒmhi dÄ«ghe sampatte ---

<229> __no ca dvÄ• dito naá¹ƒmhi_.

__dvi_iccevamÄ• dito saá¹…khyÄ• to __na_kÄ• rÄ• gamo hoti __naá¹ƒ_mhi vibhattimhi. __
itthiyaá¹ƒ __ti ca tu_saddato __ssa_Ã±cÄ• gamo __naá¹ƒ_mhi vibhattimhi. dvinnaá¹ƒ duvin
dvÄ«bhi, dvinnaá¹ƒ duvinnaá¹ƒ, dvÄ«su.

__ti_saddassa bhedo. ``ti yoâ€™â€™ itÄ«dha

__yo_lope sampatte

``yosÅ«â€™â€™ ti vattate.

<230> __ti catunnaá¹ƒ tisso catasso tayocattÄ• rotÄ«á¹‡i cattÄ• ri_.

__ti catu_nnaá¹ƒ saá¹…khyÄ• naá¹ƒ itthipumanapuá¹ƒsake vattamÄ• nÄ• naá¹ƒ savibhattÄ
__tisso catasso tayo cattÄ• rotÄ«á¹‡i cattÄ• ri_iccete Ä• desÄ• honti __yo_su paresu. tayo
passa, tÄ«hi tÄ«bhi.

``naâ€™â€™ miti vattate.

<231> __iá¹‡á¹‡amiá¹‡á¹‡annaá¹ƒ tÄ«hi saá¹…khyÄ• hi_.

__ti_iccetasmÄ• saá¹…khyÄ• saddÄ• parassa __naá¹ƒ_vacanassa __iá¹‡á¹‡aá¹ƒ iá¹‡á¹‡
saralopÄ• di. tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡annaá¹ƒ, tÄ«hi tÄ«bhi, tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡annaá¹ƒ, tÄ«s

itthiyaá¹ƒ \Be 111/ tisso itthiyo, tisso, tÄ«hi tÄ«bhi, __naá¹ƒ_mhi __ssa_Ã±cÄ• gamo, tissar
__ssaá¹ƒ_byavadhÄ• nato __iá¹‡á¹‡Ä• _bhÄ• vo, sesaá¹ƒ samaá¹ƒ.

napuá¹ƒsake tÄ«á¹‡i, tÄ«á¹‡i. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

tathÄ• __catu_saddassapi yosu ``ticatunnaâ€™â€™ ntiÄ• dinÄ• yathÄ• vuttÄ• deso, ``tat
__tu_saddena kvaci __o_kÄ• ro ca. cattÄ• ro caturo vÄ• , cattÄ• ro caturo, catÅ«hi catÅ«bh
__na_kÄ• rÄ• gamo. catÅ«hi catÅ«bhi catubbhi, catunnaá¹ƒ, catÅ«su.

itthiyaá¹ƒ catasso, catasso, __naá¹ƒ_mhi __ssa_Ã±cÄ• gamo, ``tesu vuddhÄ«â€™â€™ tiÄ
__a_kÄ• ro. catassannaá¹ƒ. sesaá¹ƒ samaá¹ƒ.

napuá¹ƒsake cattÄ• ri, cattÄ• ri. sesaá¹ƒ pulliá¹…gasamaá¹ƒ.

tathÄ• ---

nÄ«lÄ• diguá¹‡anÄ• maÃ±ca, bahubbÄ«hi ca taddhitaá¹ƒ.

sÄ• maÃ±Ã±avutyatÄ«tÄ• di-kitantaá¹ƒ vÄ• ccaliá¹…gikaá¹ƒ ||

etthedaá¹ƒ vuccate ---

eseâ€™ so etamiti ca,

pasiddhi atthesu yesu lokassa.

thÄ«punnapuá¹ƒsakÄ• niti,

vuccante tÄ• ni nÄ• mÄ• ni ||

tiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aliá¹…ganÄ• ma

athÄ• liá¹…gesu \Be 112/ nÄ• mesu __tumhamha_saddÄ• vuccante.

tesaá¹ƒ panÄ• liá¹…gattÄ• tÄ«su liá¹…gesu samÄ• narÅ«paá¹ƒ. __ ``tumhamhaâ€™â€™

``savibhattÄ«naá¹ƒ, tumhamhÄ• kaâ€™â€™ nti adhikÄ• ro.

<232> __tvamahaá¹ƒ simhi ca_.

sabbesaá¹ƒ __tumhaamha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yathÄ• kkamaá¹ƒ __tvaá¹ƒaha __si_mhi vibhattimhi. __ca_saddena __tumha_ssa __tuva_Ã±ca hoti. tvaá¹ƒ pumÄ• , tvaá¹ƒ napuá¹ƒsakaá¹ƒ, tuvaá¹ƒ satthÄ• vÄ• . ahaá¹ƒ pumÄ• , ahaá¹ƒ itthÄ«, ahaá¹ƒ napuá¹ƒsaka

bahuvacane ``sabbanÄ• makÄ• rate paá¹-hamoâ€™â€™ ti __e_kÄ• ro. tumhe tiá¹-á¹-hatha

``amhassÄ• â€™â€™ ti vattate.

<233> __mayaá¹ƒ yomhi paá¹-hame_.

sabbassa __amha_saddassa savibhattissa __mayaá¹ƒ_Ä• deso hoti __yo_mhi paá¹-hame.

ettha ca ekasmimpi gÄ• ravabahumÄ• nena bahuttasamÄ• ropÄ• bahuvacanaá¹ƒ hoti.

``aá¹ƒmhÄ«â€™â€™ ti vattate.

<234> __tavaá¹ƒ mamaÃ±ca navÄ• _.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tavaá¹ƒ mamaá¹ƒ_iccete Ä
yathÄ• kkamaá¹ƒ __aá¹ƒ_mhi vibhattimhi. tavaá¹ƒ, mamaá¹ƒ passa.

<235> __taá¹ƒ_ \Be 113/ __mamaá¹ƒmhi_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __taá¹ƒ maá¹ƒ_iccete Ä• des
__aá¹ƒ_mhi vibhattimhi. taá¹ƒ, maá¹ƒ.

<236> __tumhassa tuvaá¹ƒ tvamaá¹ƒmhi_.

sabbassa __tumha_saddassa savibhattissa __tuvaá¹ƒtvaá¹ƒ_iccete Ä• desÄ• honti __aá¹
tvaá¹ƒ.

bahuvacane ``tumhamhehi, Ä• kaâ€™â€™ nti ca vattate.

<237> __vÄ• yvappaá¹-hamo_.

__tumhamhe_hi paro appaá¹-hamo __yo Ä• kaá¹ƒ_ hoti vÄ• . tumhÄ• kaá¹ƒ passÄ• mi, tu
passasi, amhe passasi.

<238> __nÄ• mhi tayÄ• mayÄ• _.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tayÄ• mayÄ• _iccete Ä• d
__nÄ• _mhi vibhattimhi.

<239> __tayÄ• tayÄ«naá¹ƒ takÄ• ro tvattaá¹ƒ vÄ• _.

__tayÄ• tayi_iccetesaá¹ƒ __ta_kÄ• ro __tva_ttamÄ• pajjate vÄ• . tvayÄ• tayÄ• , mayÄ• , t

amhebhi.

``sasmiá¹ƒ, vÄ• â€™â€™ ti vattate.

<240> __sassaá¹ƒ_.

__tumhamhe_hi __sa_ssa vibhattissa __amÄ• _deso hoti vÄ• . tumhaá¹ƒ, amhaá¹ƒ dÄ«yat

<241> __tava_ \Be 114/ __mama se_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yathÄ• kkamaá¹ƒ __tavamam vibhattimhi, vikappenÄ• yaá¹ƒ vijjhantarassa vijjamÄ• nattÄ• .

``seâ€™â€™ ti vattate.

<242> __tuyhaá¹ƒ mayhaÃ±ca_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ yathÄ• kkamaá¹ƒ __tuyhaá¹ƒ honti __se_ vibhattimhi. tava, mama tuyhaá¹ƒ, mayhaá¹ƒ vÄ• dÄ«yate.

<243> __amhassa mamaá¹ƒ savibhattissa se_.

sabbasseva __amha_saddassa savibhattissa __mamaá¹ƒ_Ä• deso hoti __se_ vibhattimhi.

``sassaâ€™â€™ nti ito sÄ«hagatiyÄ• ``aâ€™â€™ miti vattate.

<244> __tumhamhehi namÄ• kaá¹ƒ_.

__tumhamhe_hi parassa __naá¹ƒ_vacanassa __Ä• ka_miccÄ• deso hoti, __a_Ã±ca. ``tesu __amha_ssa kvaci __asmÄ• _deso. tumhaá¹ƒ tumhÄ• kaá¹ƒ, amhaá¹ƒ amhÄ• kaá¹ƒ asmÄ•

paÃ±camiyaá¹ƒ ``amhatumhanturÄ• jaâ€™â€™ iccÄ• dinÄ• __smÄ• _vacanassa __nÄ• _ tumhehi, amhehi tumhebhi amhebhi, tumhaá¹ƒ amhaá¹ƒ tava mama, tuyhaá¹ƒ, mayhaá¹ƒ m tumhÄ• kaá¹ƒ, amhaá¹ƒ amhÄ• kaá¹ƒ asmÄ• kaá¹ƒ dhammatÄ• .

``smiá¹ƒmhÄ«â€™â€™ ti vattate.

<245> __tumhamhÄ• kaá¹ƒ_ \Be 115/ __tayi mayi_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ __tayi mayi_iccete Ä• desÄ• __smiá¹ƒ_mhi vibhattimhi. __ta_kÄ• rassa __tva_ttaá¹ƒ. tvayi tayi mayi, tumhesu amhesu.

tesaá¹ƒ eva __tumha amha_saddÄ• naá¹ƒ padato paresaá¹ƒ kvaci Ä• desantaravidhÄ• ne

``navÄ• â€™â€™ ti adhikÄ• ro.

<246> __padato dutiyÄ• catutthÄ«chaá¹-á¹-hÄ«su vo no_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ padasmÄ• paresaá¹ƒ __vo n dutiyÄ• catutthÄ«chaá¹-á¹-hÄ«su bahuvacanesu navÄ• . ettha ca ``ekavacanesÅ«â€™â€™ ``bahuvacanesÅ«â€™â€™ ti laddhaá¹ƒ. pahÄ• ya vo gamissÄ• mi, mÄ• no ajja vikantiá¹ƒs desissÄ• mi, saá¹ƒvibhajetha no rajjena, tuá¹-á¹-hosmi vo pakatiyÄ• , satthÄ• no bhagavÄ•

__navÄ• _ti kiá¹ƒ? bhayaá¹ƒ tumhÄ• ka no siyÄ• , eso amhÄ• kaá¹ƒ satthÄ• .

``padato, catutthÄ«chaá¹-á¹-hÄ«sÅ«â€™â€™ ti vattate.

<247> __temekavacanesu ca_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ padasmÄ• paresaá¹ƒ __te m catutthÄ«chaá¹-á¹-hÄ«su ekavacanesu \Be 116/ navÄ• . dadÄ• mi te gÄ• mavarÄ• ni paÃ±c idaá¹ƒ te raá¹-á¹-haá¹ƒ, ayaá¹ƒ me putto.

__navÄ• _ti kiá¹ƒ? idaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vikappanatthÄ• ya dammi, suá¹‡Ä• tha vac

__navÄ• _dhikÄ• rato cettha,

vo no te meti ye ime.

pÄ• dÄ• do ca ca vÄ• evÄ• -

diyoge ca na honti te ||

yathÄ• ---

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡ava.

tuyhaÃ±cÄ• pi mahÄ• rÄ• ja, mayhaÃ±ca raá¹-á¹-havaá¸• á¸• hana ||

evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ•

__padato_ti kiá¹ƒ? tava Ã±Ä• ti, mama Ã±Ä• ti.

``te meâ€™â€™ ti vattate.

<248> __na aá¹ƒmhi_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ padasmÄ• paresaá¹ƒ __te m
vibhattimhi. passeyya taá¹ƒ vassasataá¹ƒ Ä• rogyaá¹ƒ. so mamabravÄ«ti.

``temekavacaneâ€™â€™ ti vattate.

<249> __vÄ• tatiye ca_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ padasmÄ• paresaá¹ƒ __te m
yathÄ• kkamaá¹ƒ tatiyekavacane pare \Be 117/. kataá¹ƒ te pÄ• paá¹ƒ, kataá¹ƒ tayÄ• pÄ• p
puÃ±Ã±aá¹ƒ, kataá¹ƒ mayÄ• puÃ±Ã±aá¹ƒ.

``vÄ• , tatiyeâ€™â€™ ti ca vattate.

<250> __bahuvacanesu vo no_.

sabbesaá¹ƒ __tumha amha_saddÄ• naá¹ƒ savibhattÄ«naá¹ƒ padasmÄ• paresaá¹ƒ __vo n
yathÄ• kkamaá¹ƒ tatiyÄ• bahuvacane pare. kataá¹ƒ vo kammaá¹ƒ, kataá¹ƒ no kammaá¹ƒ.

__bahuvacana_niddesena kvaci __yo_mhi paá¹-hame ca __vo no_ honti. gÄ• maá¹ƒ vo ga
gaccheyyÄ• ma.

tathÄ• __paÃ±cÄ• _dÄ«na__maá¹-á¹-hÄ• rasa_ntÄ• naá¹ƒ, __kati_saddassa cÄ• liá¹…gat
samÄ• narÅ«paá¹ƒ, aliá¹…gattÄ• eva __paÃ±cÄ• _dito itthippaccayÄ• bhÄ• vo.

``paÃ±ca yoâ€™â€™ itÄ«dha ---

``yosu dvinnaá¹ƒ dve cÄ• â€™â€™ ti ito ``yosÅ«â€™â€™ ti vattate, ``itthipumanapuá¹ƒsak

<251> __paÃ±cÄ• dÄ«namakÄ• ro_.

antÄ• pekkhÄ• yaá¹ƒ chaá¹-á¹-hÄ«, __paÃ±cÄ• _dÄ«naá¹ƒ __aá¹-á¹-hÄ• rasa_ntÄ• naá¹ƒ itthipumanapuá¹ƒsake vattamÄ• nÄ• namantassa savibhattissa __a_kÄ• ro hoti __yo_su pa e_Ä• desÄ• pavÄ• doyaá¹ƒ, paÃ±cakkhandhÄ• , paÃ±ca gatiyo, paÃ±ca indriyÄ• ni. evaá¹ƒ

``sunaá¹ƒhisÅ«â€™â€™ ti vattate.

<252> __paÃ±cÄ• dÄ«namattaá¹ƒ_.

__paÃ±cÄ• _dÄ«na__maá¹-á¹-hÄ• rasa_ntÄ• naá¹ƒ saá¹…khyÄ• namanto __a_ttamÄ• paj __e_ttadÄ«ghÄ• pavÄ• doyaá¹ƒ. paÃ±cahi paÃ±cabhi \Be 118/, paÃ±cannaá¹ƒ, paÃ±cahi p paÃ±casu. evaá¹ƒ __cha sa tta aá¹-á¹-hanava dasa_saddÄ• .

``ekaÃ±ca dasa cÄ• â€™â€™ ti atthe dvandasamÄ• se, ``ekena adhikÄ• dasÄ• â€™â€™

``saá¹…khyÄ• neâ€™â€™ ti vattate.

<253> __dvekaá¹-á¹-hÄ• namÄ• kÄ• ro vÄ• _.

__dviekaaá¹-á¹-ha_iccetesamanto __Ä• _kÄ• ro hoti vÄ• saá¹…khyÄ• ne uttarapade pare. __e_kÄ• dasa, dvÄ• dasa, aá¹-á¹-hÄ• rasa.

__saá¹…khyÄ• ne_ti kimatthaá¹ƒ? ekadanto, dvidanto, aá¹-á¹-hatthambho.

``vÄ• â€™â€™ ti vattate.

<254> __ekÄ• dito dassa ra saá¹…khyÄ• ne_.

__ekÄ• _dito saá¹…khyÄ• to parassa dasassa Ä• dissa __da_ssa __ra_kÄ• ro hoti vÄ• sa ekÄ• rasa, ekÄ• dasa.

dve ca dasa ca, dvÄ«hi vÄ• adhikÄ• dasÄ• ti dvidasa itÄ«dha ---

``vÄ• â€™â€™ ti vattate.

<255> __vÄ«satidasesu bÄ• dvissa tu_.

__vÄ«sati dasa_iccetesu paresu __dvi_saddassa __bÄ• _ hoti vÄ• . __tu_saddena __tiá¹ƒ
__Ä• _ttaÃ±ca. bÄ• rasa, dvÄ• dasa.

tayo ca dasa ca, tÄ«hi vÄ• adhikÄ• dasÄ• ti terasa. ettha ``tesu vuddhÄ«â€™â€™ tiÄ• di
__te_Ä• deso Ä• navutiyÄ• .

cattÄ• ro \Be 119/ ca dasa ca, catÅ«hi vÄ• adhikÄ• dasÄ• ti catuddasa iccatra ---

``gaá¹‡ane, dasassÄ• â€™â€™ ti ca vattate.

__._ __catÅ«papadassa lopo tuttarapadÄ• di cassa cu copi navÄ• _.

gaá¹‡ane __dasa_ssÄ• dimhi á¹-hitassa __catu_iccetassa upapadassa __tu_saddo lopo h
á¹-hitassa __catÅ«_papadassa __ca_kÄ• rassa __cu co_Ä• desÄ• honti navÄ• . cuddasa,

__api_ggahaá¹‡ena anupapadassÄ• pi gaá¹‡ane padÄ• di__ca_kÄ• rassa lopo, __cu co_
tÄ• lÄ«saá¹ƒ, cuttÄ• lÄ«saá¹ƒ, cottÄ• lÄ«saá¹ƒ, cattÄ• lÄ«saá¹ƒ.

paÃ±ca ca dasa ca, paÃ±cahi vÄ• adhikÄ• dasÄ• ti atthe paÃ±cadasa. ``tesu vuddhÄ«â€
__paÃ±ca_saddassa __dasa vÄ«satÄ«su_ kvaci __pannapaá¹‡á¹‡a_Ä• desÄ• . pannarasa

cha ca dasa ca, chahi vÄ• adhikÄ• dasÄ• ti atthe chadasa itÄ«dha ---

``chassÄ• â€™â€™ ti vattate.

<257> __dase so niccaÃ±ca_.

__cha_iccetassa saá¹…khyÄ• saddassa niccaá¹ƒ __so_ hoti __dase_ pare.

``saá¹…khyÄ• naá¹ƒ, vÄ• â€™â€™ ti ca vattate.

<258> __la darÄ• naá¹ƒ_.

saá¹…khyÄ• naá¹ƒ __da_kÄ• ra__ra_kÄ• rÄ• naá¹ƒ __la_kÄ• rÄ• deso hoti vÄ• .

__laá¸·Ä• _namaviseso \Be 120/. vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo, tena ``soá¸·

``teá¸·asa, terasa, cattÄ• lÄ«saá¹ƒ, cattÄ• rÄ«saâ€™â€™ miti vibhÄ• sÄ• , dasa pannarasÄ

satta ca dasa ca, sattahi vÄ• adhikÄ• dasÄ• ti atthe sattarasa, sattadasa.

aá¹-á¹-ha ca dasa ca, aá¹-á¹-hahi vÄ• adhikÄ• dasÄ• ti atthe aá¹-á¹-hadasa itÄ«dha __Ä•

``vÄ• , dassa, ra, saá¹…khyÄ• neâ€™â€™ ti ca vattate.

<259> __aá¹-á¹-hÄ• dito ca_.

__aá¹-á¹-hÄ• _dito ca __dasa_saddassa __da_kÄ• rassa __ra_kÄ• ro hoti vÄ• saá¹…khyÄ
aá¹-á¹-hÄ• dasa.

__aá¹-á¹-hÄ• dito_ti kiá¹ƒ? catuddasa.

__kati_saddo bahuvacanantova, ``kati yoâ€™â€™ itÄ«dha

niccaá¹ƒ __yo_lopÄ• di, rassattaá¹ƒ, kati tiá¹-á¹-hanti, kati passasi, katihi katibhi, katinaá¹ƒ,
katibhi, katinaá¹ƒ, katisu.

aliá¹…ganÄ• maá¹ƒ niá¹-á¹-hitaá¹ƒ.

vibhattippaccayavidhÄ• na

atha vibhattippaccayantÄ• vuccante.

tesaá¹ƒ panÄ• liá¹…gattÄ• , nipÄ• tattÄ• ca tiliá¹…ge, vacanadvaye ca samÄ• naá¹ƒ rÅ«pa

purisasmÄ• , purisehi vÄ• ti atthe ---

<260> __kvaci_ \Be 121/ __to paÃ±camyatthe_.

sabbasmÄ• suddhanÄ• mato, sabbanÄ• mato ca liá¹…gamhÄ• kvaci __to_paccayo hoti p

<261> __tvÄ• dayo vibhattisaÃ±Ã±Ä• _.

__to_Ä• di yesaá¹ƒ __dÄ• ni_pariyantÄ• naá¹ƒ paccayÄ• naá¹ƒ te honti paccayÄ• __tvÄ•
vibhattisaÃ±Ã±Ä• honti. tena tadantÄ• nampi vibhatyantapadattaá¹ƒ siddhaá¹ƒ hoti.

purisato, evaá¹ƒ rÄ• jato vÄ• , corato vÄ• , aggito vÄ• , gahapatito vÄ• , hatthito, hetuto, sa
kaÃ±Ã±ato, yuttito, itthito, bhikkhunito, ettha ca ``kvacÄ• dimajjhuttarÄ• naá¹ƒ dÄ«gharassÄ
ti __to_paccaye rassattaá¹ƒ. yÄ• guto, jambuto, cittato, Ä• yuto iccÄ• di.

sabbanÄ• mato sabbasmÄ• , sabbehÄ«ti vÄ• atthe sabbato, evaá¹ƒ yato, tato, katarato, ka
aÃ±Ã±ato, ekato, ubhayato, pubbato, parato, aparato, dakkhiá¹‡ato, uttarato, amuto.

``kissa, kuâ€™â€™ iti ca vattate.

<262> __tratothesu ca_.

__ki_miccetassa __ku_ hoti __trato tha_iccetesu ca paresu. kasmÄ• , kehÄ«ti vÄ• kuto.

``tothesÅ«â€™â€™ ti vattate.

<263> __sabbassetassÄ• kÄ• ro_ \Be 122/ __vÄ• _.

sabbassa __eta_saddassa __a_kÄ• ro hoti vÄ• __totha_iccetesu. etasmÄ• , etehÄ«ti vÄ•

``sabbassetassÄ• â€™â€™ ti ca vattate.

<264> __e tothesu ca_.

sabbassa __eta_saddassa __e_kÄ• ro hoti vÄ• __totha_iccetesu. dvittaá¹ƒ, etto.

``sabbassÄ• â€™â€™ ti vattate.

<265> __imassi thaá¹ƒdÄ• nihatodhesu ca_.

__ima_saddassa sabbasseva __i_kÄ• ro hoti __thaá¹ƒdÄ• nihatodha_iccetesu ca. imasmÄ

``kvaci toâ€™â€™ ti yogavibhÄ• gena __Ä• di_ppabhutÄ«hi __to_ sattamiyatthe. __aniccÄ
yathÄ• --- Ä• dimhÄ«bhi atthe Ä• dito. evaá¹ƒ majjhato, ekato, purato, pacchato, passato, p
sÄ«sato, aggato, mÅ«lato, parato iccÄ• dayo.

__tatiyatthe_ aniccenÄ• ti aniccato, aniccato sammasati. evaá¹ƒ dukkhato, rogato, gaá¹‡á¸

``atthe, kvacÄ«â€™â€™ ti ca vattate.

<266> __tratha sattamiyÄ• sabbanÄ• mehi_.

sabbanÄ• mehi parÄ• __tra tha_iccete paccayÄ• honti kvaci sattamyatthe. sabbasmiá¹ƒ, s
sabbattha. evaá¹ƒ \Be 123/ yatra yattha, tatra tattha, itaratra itarattha, aÃ±Ã±atra aÃ±Ã±atth
ubhayattha, paratra parattha, kutra kuttha, ``tratothesu cÄ• â€™â€™ ti __ku_ttaá¹ƒ. ``kissa
sutte __ca_saddena __kÄ• _deso. kattha, amutra amuttha.

``sabbassetassÄ• kÄ• roâ€™â€™ ti vattate.

<267> __tre niccaá¹ƒ_.

sabbasseva __eta_saddassa __a_kÄ• ro hoti niccaá¹ƒ __tre_ pare. atra. ``sabbassetassÄ•
__a_ttaá¹ƒ, __ ``e_ tothesu cÄ• â€™â€™ ti __e_kÄ• ro, attha, ettha.

``kvaci, atthe, sattamiyÄ• â€™â€™ ti ca adhikÄ• ro, sabbasminti atthe ---

<268> __sabbato dhi_.

__sabba_iccetasmÄ• __dhi_ppaccayo hoti kvaci sattamyatthe. sabbadhi.

<269> __kismÄ• vo_.

__ki_miccetasmÄ• __va_ppaccayo hoti kvaci sattamyatthe.

<270> __kissa ka ve ca_.

__ki_miccetassa __ka_saddo Ä• deso hoti __va_ppaccayepare. __ca_ggahaá¹‡ena __tha
vuddhÄ«â€™â€™ tiÄ• dinÄ• __ka_kÄ• re __a_kÄ• rassa lopo ca __va_mhi. kva gatosi tva

``kismÄ• â€™â€™ ti vattate.

<271> __hiá¹ƒhaá¹ƒhiÃ±canaá¹ƒ_ \Be 124/.

__ki_miccetasmÄ• __hiá¹ƒ haá¹ƒ hiÃ±canaá¹ƒ_iccete paccayÄ• honti kvaci sattamyatthe.

``kissÄ• â€™â€™ ti vattate.

<272> __ku hiá¹ƒhaá¹ƒsu ca_.

__ki_miccetassa __ku_ hoti __hiá¹ƒ haá¹ƒ_ iccetesu. __ca_ggahaá¹‡ena __hiÃ±canaá¹ƒdÄ
kisminti kuhiá¹ƒ, kuhaá¹ƒ, kuhiÃ±canaá¹ƒ, kahaá¹ƒ __kÄ• _deso.

``hiá¹ƒ haâ€™â€™ nti vattate.

<273> __tamhÄ• ca_.

__ta_iccetasmÄ• ca sabbanÄ• mato __hiá¹ƒhaá¹ƒ_paccayÄ• honti kvaci sattamyatthe. tas

<274> __imasmÄ• hadhÄ• ca_.

__ima_saddato __hadha_ppaccayÄ• honti kvaci sattamyatthe. ``imassi thaâ€™â€™ ntiÄ•
iha, idha.

<275> __yato hiá¹ƒ_.

__ya_iccetasmÄ• sabbanÄ• mato __hiá¹ƒ_paccayo hoti kvaci sattamyatthe. yasminti yahiâ

``kÄ• leâ€™â€™ ti adhikÄ• royaá¹ƒ.

kasmiá¹ƒ kÄ• leti atthe

<276> __kiá¹ƒsabbaÃ±Ã±ekayakuhi_ \Be 125/ __dÄ• dÄ• canaá¹ƒ_.

__kiá¹ƒ sabbaaÃ±Ã±aekaya_iccetehi sabbanÄ• mehi __dÄ• _paccayo hoti. __ku_iccetasm
sattamyatthe.

``kissa ka ve cÄ• â€™â€™ ti sutte __ca_saddena kÄ• deso, kadÄ• .

<277> __sabbassa so dÄ• mhi vÄ• _.

__sabba_iccetassa saddassa __sa_saddÄ• deso hoti vÄ• __dÄ• _paccaye pare. sabbasm

evaá¹ƒ aÃ±Ã±adÄ• , ekadÄ• , yadÄ• , kasmiá¹ƒ kÄ• leti kudÄ• canaá¹ƒ, ``ku hiá¹ƒhaá¹ƒsu
__ca_saddena __ku_ttaá¹ƒ, __ ``kuâ€™â€™ _iti nipÄ• tanena vÄ• .

``dÄ• â€™â€™ ti vattate.

<278> __tamhÄ• dÄ• ni ca_.

__ta_iccetasmÄ• sabbanÄ• mato __dÄ• nidÄ• _paccayÄ• honti kÄ• le kvaci sattamyatthe
tadÄ• .

<279> __imasmÄ• rahidhunÄ• dÄ• ni ca_.

__ima_saddato __rahi dhunÄ• dÄ• ni_iccete paccayÄ• honti kÄ• le kvaci sattamyatthe.

``sabbassa, imassÄ• â€™â€™ ti ca vattate.

<280> __eta_ \Be 126/ __rahimhi_.

sabbassa __ima_saddassa __etÄ• _deso hoti __rahi_mhi paccaye pare. imasmiá¹ƒ kÄ• let

<281> __a dhunÄ• mhi ca_.

sabbasseva __ima_saddassa __a_kÄ• ro hoti __dhunÄ• _paccaye pare. adhunÄ• , __ima_
kÄ• leti idÄ• ni.

vibhattippaccayavidhÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

opasaggikapada

athÄ• liá¹…gasaá¹…khyÄ• vibhattibhedÄ• upasagganipÄ• tÄ• vuccante.

pa parÄ• ni nÄ« u du saá¹ƒ vi ava anu pari adhi abhi pati su Ä• ati api apa upa iti __pÄ«sa

tattha __pa_saddo pakÄ• rÄ• â€™ dikamma padhÄ• niâ€™ ssariyaâ€™ ntobhÄ• vaviyoga
anÄ• vila patthanÄ• dÄ«su. __pa_iti ayamupasaggo etesu pakÄ• rÄ• dÄ«su atthesu vattati,
paÃ±Ã±Ä• , __Ä• dikamme_ vippakataá¹ƒ, __padhÄ• ne_ paá¹‡Ä«taá¹ƒ, padhÄ• naá¹ƒ pac
ayaá¹ƒ desassa, __antobhÄ• ve_ pakkhittaá¹ƒ, __viyoge_ pavÄ• sÄ«, __tappare_ pÄ• cariy
pavuddhakÄ• yo, __sambhave_ himavatÄ• gaá¹…gÄ• pabhavati, __tittiyaá¹ƒ_ pahÅ«tama
pasannamudakaá¹ƒ, __patthane_ paá¹‡ihitaá¹ƒ.

__parÄ• _iti \Be 127/ parihÄ• ni parÄ• jaya gativikkamÄ• â€™ masanÄ• dÄ«su. yathÄ• ---
parÄ• bhavo, __parÄ• jaye_ parÄ• jito, __gatiyaá¹ƒ_ parÄ• yanaá¹ƒ. __vikkame_ parakkam
parÄ• masanaá¹ƒ.

__ni_iti nissesa niggata nÄ«haraá¹‡aâ€™ ntopavesanÄ• â€™ bhÄ• vanisedha nikkhanta p
vibhajana upamÅ«â€™ padhÄ• raá¹‡Ä• â€™ vasÄ• nachekÄ• dÄ«su. __nissese_ nirutti, ni
nikkileso, niyyÄ• ti, __nÄ«haraá¹‡e_ niddhÄ• raá¹‡aá¹ƒ, __antopavesane_ nikhÄ• to, __abh
__nisedhe_ nivÄ• reti, __nikkhante_ nibbÄ• no, nibbÄ• naá¹ƒ, __pÄ• tubhÄ• ve_ nimmitaá¹
nicchayo, __vibhajane_ niddeso, __upamÄ• yaá¹ƒ_ nidassanaá¹ƒ, __upadhÄ• raá¹‡e_ nisÄ
niá¹-á¹-hitaá¹ƒ, __cheke_ nipuá¹‡o.

__nÄ«_iti nÄ«haraá¹‡Ä• â€™ varaá¹‡Ä• dÄ«su. __nÄ«haraá¹‡e_ nÄ«harati, __Ä• varaá¹‡

__u_iti uggatuâ€™ ddhakamma padhÄ• na viyoga sambhava atthalÄ• bhasatti sarÅ«pakat
uggacchati, __uddhakamme_ Ä• sanÄ• uá¹-á¹-hito, ukkhepo, __padhÄ• ne_ uttamo, lokutta
__sambhave_ ubbhÅ«to, __atthalÄ• bhe_ uppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, __sattiyaá¹ƒ_ ussaha
__sarÅ«pakathane_ uddisati suttaá¹ƒ.

__du_iti asobhanÄ• â€™ bhÄ• vakucchitÄ• â€™ samiddhi kiccha virÅ«patÄ• dÄ«su. __asc
dubbhikkhaá¹ƒ, __kucchite_ dukkaá¹-aá¹ƒ, __asamiddhiyaá¹ƒ_ dussassaá¹ƒ, __kicche_ duk
__virÅ«patÄ• yaá¹ƒ_ dubbaá¹‡á¹‡o, dummukho.

__saá¹ƒ_iti samodhÄ• na sammÄ• sama samantabhÄ• vasaá¹…gata saá¹…khepabhusatth
bhimukhabhÄ• va saá¹…gaha pidhÄ• na punappunakaraá¹‡a samiddhÄ• dÄ«su. __samodh
samÄ• dhi \Be 128/, sampayutto, __samantabhÄ• ve_ saá¹ƒkiá¹‡á¹‡Ä• samullapanÄ• , __s
__saá¹…khepe_ samÄ• so, __bhusatthe_ sÄ• ratto, __sahatthe_ saá¹ƒvÄ• so, __appatthe_
sambhavo, __abhimukhabhÄ• ve_ sammukhaá¹ƒ, __saá¹…gahe_ saá¹…gaá¹‡hÄ• ti, __pid
__punappunakaraá¹‡e_ sandhÄ• vati, __samiddhiyaá¹ƒ_ sampanno.

__vi_iti visesa vividha viruddha vigata viyoga virÅ«patÄ• dÄ«su. __visese_ vimutti visiá¹-á¹
vimati vicitraá¹ƒ, __viruddhe_ vivÄ• do, __vigate_ vimalaá¹ƒ, __viyoge_ vippayutto, __virÅ«

__ava_iti adhobhÄ• ga viyoga paribhava jÄ• nana suddhi nicchayadesa theyyÄ• dÄ«su. __
avakkhittacakkhu, __viyoge_ omukkaupÄ• hano avakokilaá¹ƒ vanaá¹ƒ, __paribhave_ avajÄ
__jÄ• nane_ avagacchati, __suddhiyaá¹ƒ_ vodÄ• naá¹ƒ, __nicchaye_ avadhÄ• raá¹‡aá¹ƒ, _
avahÄ• ro.

__anu_iti anugatÄ• â€™ nupacchinna pacchattha bhusattha sÄ• dissa hÄ«natatiyattha lakk
tthambhÅ«takkhÄ• na bhÄ• ga vicchÄ• dÄ«su. __anugate_ anveti, __anupacchinne_ anusa
anurathaá¹ƒ, __bhusatthe_ anuratto, __sÄ• disse_ anurÅ«paá¹ƒ. __hÄ«ne_ anusÄ• riputtaá
__tatiyatthe_ nadimanvavasitÄ• senÄ• , __lakkhaá¹‡e_ rukkhaá¹ƒ anu vijjotate vijju, __ittha
sÄ• dhu devadatto mÄ• taraá¹ƒ anu, __bhÄ• ge_ yadettha maá¹ƒ anusiyÄ• taá¹ƒ dÄ«yatu,
rukkhaá¹ƒ anu vijjotate cando.

__pari_iti samantatobhÄ• va pariccheda vajjanÄ• â€™ liá¹…gana nivÄ• sanapÅ«jÄ• bhojan
lakkhaá¹‡Ä• dÄ«su. __samantatobhÄ• ve_ parivuto, __paricchede_ pariÃ±Ã±eyyaá¹ƒ, __va
__Ä• liá¹…gane_ parissajati, __nivÄ• sane_ vatthaá¹ƒ paridhassati, __pÅ«jÄ• yaá¹ƒ_ pÄ• ri
bhikkhuá¹ƒ parivisati. __avajÄ• nane_ paribhavati, __dosakkhÄ• ne_ paribhÄ• sati, __lakkh
pari vijjotate vijjuiccÄ• di.

__adhi_iti adhikiâ€™ ssaâ€™ rÅ«paribhÄ• vÄ• â€™ dhibhavanajjhÄ• yanÄ• â€™
dhiá¹-á¹-hÄ• nanicchayapÄ• puá¹‡anÄ• dÄ«su. __adhike_ adhisÄ«laá¹ƒ, __issare_ adhipat
paÃ±cÄ• lÄ• , __uparibhÄ• ve_ adhirohati, pathaviá¹ƒ adhisessati, __adhibhavane_ adhibha
byÄ• karaá¹‡amadhÄ«te, __adhiá¹-á¹-hÄ• ne_ bhÅ«mikampÄ• diá¹ƒ adhiá¹-á¹-hÄ• ti, __nic
__pÄ• puá¹‡ane_ bhogakkhandhaá¹ƒ adhigacchati.

__abhi_iti abhimukhabhÄ• va visiá¹-á¹-hÄ• â€™ dhi kuâ€™ ddhakamma kula sÄ• ruppavan
tthambhÅ«takkhÄ• na vicchÄ• dÄ«su. __abhimukhabhÄ• ve_ abhimukho abhikkamati, __vi
__adhike_ abhivassati, __uddhakamme_ abhiruhati, __kule_ abhijÄ• to, __sÄ• ruppe_ abhi
abhivÄ• deti, __lakkhaá¹‡Ä• dÄ«su_ purimasamaá¹ƒ.

__pati_iti patigata paá¹-ilomapatinidhi patidÄ• na nisedhanivattana sÄ• dissa patikaraá¹‡Ä•
paá¹-icca lakkhaá¹‡iâ€™ tthambhÅ«takkhÄ• na bhÄ• gavicchÄ• dÄ«su. __patigate_ paccak
patisotaá¹ƒ, __patinidhimhi_ Ä• cariyato pati sisso, __patidÄ• ne_ telatthikassa ghataá¹ƒ pa
__nisedhe_ paá¹-isedhanaá¹ƒ, __nivattane_ paá¹-ikkamati, __sÄ• disse_ patirÅ«pakaá¹ƒ, __
patikÄ• ro, __Ä• dÄ• ne_ patiggaá¹‡hÄ• ti, __patibodhe_ paá¹-ivedho, __paá¹-icce_ paccay
purimasamaá¹ƒ.

__su_iti sobhana suá¹-á¹-husammÄ• samiddhi sukhatthÄ• dÄ«su. __sobhane_ sugandho,
suá¹-á¹-hu gato sugato, sammÄ• gatotipi sugato, __samiddhiyaá¹ƒ_ subhikkhaá¹ƒ, __sukha

__Ä• _iti \Be 130/ abhimukhabhÄ• vuâ€™ ddhakamma mariyÄ• dÄ• â€™ bhividhi pattiâ€™
Ä• dikammaggahaá¹‡a nivÄ• sa samÄ«paâ€™ vhÄ• nÄ• dÄ«su. __abhimukhabhÄ• ve_ Ä•
__mariyÄ• dÄ• yaá¹ƒ_ Ä• pabbatÄ• khettaá¹ƒ, __abhividhimhi_ Ä• kumÄ• raá¹ƒ yaso kacc
Ä• pattimÄ• panno, __icchÄ• yaá¹ƒ_ Ä• kaá¹…khÄ• , __parissajane_ Ä• liá¹…ganaá¹ƒ, __Ä

Ä• dÄ«yati Ä• lambati, __nivÄ• se_ Ä• vasatho, __samÄ«pe_ Ä• sannaá¹ƒ, __avhÄ• ne_ Ä

__ati_iti abhikkamanÄ• â€™ tikkantÄ• â€™ tisaya bhusatthÄ• dÄ«su. __atikkamane_ atiro
__atikkante_ accantaá¹ƒ, __atisaye_ atikusalo, __bhusatthe_ atikkodho ativuddhi.

__api_iti sambhÄ• vanÄ• â€™ pekkhÄ• samuccaya garaha paÃ±hÄ• dÄ«su. __sambhÄ•
merumpi vinivijjhitvÄ• gaccheyya, __apekkhÄ• yaá¹ƒ_ ayampi dhammo aniyato, __samucc
antaguá¹‡ampi Ä• dÄ• ya, __garahe_ api amhÄ• kaá¹ƒ paá¹‡á¸• itaka, __paÃ±he_ api bhar

__apa_iti apagata garaha vajjana pÅ«jÄ• padussanÄ• dÄ«su. __apagate_ apamÄ• no ape
__vajjane_ apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡ijÄ• , __pÅ«jÄ• yaá¹ƒ_ vuddhÄ• pacÄ• yÄ«, __pa

__upa_iti upagamana samÄ«pÅ«â€™ papatti sÄ• dissÄ• â€™ dhikÅ«â€™ paribhÄ• vÄ• â
pubbakamma pÅ«jÄ• gayhÄ• kÄ• ra bhusatthÄ• dÄ«su. __upagamane_ nisinnaá¹ƒ vÄ• up
upanagaraá¹ƒ, __upapattiyaá¹ƒ_ saggaá¹ƒ lokaá¹ƒ upapajjati, atha vÄ• __upapatti_ yutti, y
upapattito ikkhatÄ«ti upekkhÄ• , __sÄ• disse_ upamÄ• naá¹ƒ upamÄ• , __adhike_ upa khÄ
__uparibhÄ• ve_ upasampanno, __anasane_ upavÄ• so, __dosakkhÄ• ne_ paraá¹ƒ upapa
upasaggo, __pubbakamme_ upakkamo upakÄ• ro, __pÅ«jÄ• yaá¹ƒ_ buddhupaá¹-á¹-hÄ• ko
__gayhÄ• kÄ• re_ soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, __bhusatthe_ upÄ• dÄ• naá¹ƒ, upÄ• y
anekatthÄ• hi upasaggÄ• .

vuttaÃ±ca ---

``upasagga nipÄ• tÄ• ca, paccayÄ• ca ime tayo.

nekenekatthavisayÄ• , iti neruttikÄ• bravuâ€™â€™ nti ||

tattha upasaggÄ• naá¹ƒ nÄ• mÄ• khyÄ• tavisesakattÄ• liá¹…gasaÃ±Ã±Ä• yaá¹ƒ aniyamen
saá¹…khyÄ• kammÄ• dibhedÄ• bhÄ• vÄ• tehi paá¹-hamekavacanameva bhavati.

``lopaâ€™â€™ nti vattamÄ• ne

<282> __sabbÄ• samÄ• vusopasagganipÄ• tÄ• dÄ«hi ca_.

__Ä• vuso_saddato, upasagganipÄ• tehi ca sabbÄ• saá¹ƒ parÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo
__suttapadÄ• _dÄ«hi ca. ettha ca __Ä• vuso_timassa visuá¹ƒ gahaá¹‡aá¹ƒ sasaá¹…khyatta
daá¹-á¹-habbaá¹ƒ.

upeccatthaá¹ƒ sajjantÄ«ti, upasaggÄ• hi pÄ• dayo.

cÄ• dÄ« padÄ• dimajjhante, nipÄ• tÄ• nipatantiti ||

paharaá¹‡aá¹ƒ pahÄ• ro, evaá¹ƒ parÄ• bhavo, nivÄ• so, nÄ«hÄ• ro, uhÄ• ro, duhÄ• ro, saá
anuhÄ• ro, parihÄ• ro, adhihÄ• ro, abhihÄ• ro, patihÄ• ro, suhÄ• ro, Ä• hÄ• ro, atihÄ• ro, ap
upahÄ• ro. paharati, parÄ• bhavati, nivasati, nÄ«harati, uddharati iccÄ• di yojetabbaá¹ƒ.

dhÄ• tvatthaá¹ƒ bÄ• dhate koci, koci tamanuvattate.

tamevaÃ±Ã±o viseseti, upasaggagatÄ« tidhÄ• ||

opasaggikapadaá¹ƒ niá¹-á¹-hitaá¹ƒ.

nepÄ• tikapada

samuccayavikappanapaá¹-isedhapÅ«raá¹‡Ä• diatthaá¹ƒ asatvavÄ• cakaá¹ƒ __nepÄ• tikaá

tatra __ca_iti samuccayÄ• â€™ nvÄ• cayeâ€™ tarÄ«tarayogasamÄ• hÄ• rÄ• â€™ vadhÄ•

__vÄ• _iti vikappanÅ«â€™ pamÄ• na samuccaya vavatthitavibhÄ• sÄ• su.

__na no mÄ• a alaá¹ƒ halaá¹ƒ_ iccete paá¹-isedhanatthe.

__alaá¹ƒ_ pariyatti bhÅ«sanesu ca.

__pÅ«raá¹‡atthaá¹ƒ_ duvidhaá¹ƒ atthapÅ«raá¹‡aá¹ƒ padapÅ«raá¹‡aÃ±ca.

tattha atha khalu vata vatha atho assu yagghe hi carahi naá¹ƒ taá¹ƒ vÄ• ca tuva vo pana h
yathÄ• sudaá¹ƒ kho ve haá¹ƒ enaá¹ƒ seyyathidaá¹ƒ iccevamÄ• dÄ«ni padapÅ«raá¹‡Ä• ni.

tattha --- __atha_iti paÃ±hÄ• â€™ nantariyÄ• â€™ dhikÄ• rÄ• dÄ«su ca.

__khalu_iti paá¹-isedhÄ• â€™ vadhÄ• raá¹‡a pasiddhÄ«su ca.

__vata_iti ekaá¹ƒsa khedÄ• â€™ nukampasaá¹…kappesu ca.

__atho_iti anvÄ• dese ca.

__hi_iti \Be 133/ hetu avadhÄ• raá¹‡esu ca.

__tu_iti visesa hetu nivattanÄ• dÄ«su ca.

__pana_iti visesepi.

__have, ve_iccete __e_kaá¹ƒsatthepi.

__haá¹ƒ_iti visÄ• da sambhamesupi.

__seyyathida_nti taá¹ƒ katamanti atthepi.

__atthapÅ«raá¹‡aá¹ƒ_ duvidhaá¹ƒ vibhattiyuttaá¹ƒ, avibhattiyuttaÃ±ca.

__atthi sakkÄ• labbhÄ• _ iccete paá¹-hamÄ• yaá¹ƒ.

__Ä• vuso ambho hambho re are hare je_iccete Ä• mantane.

__divÄ• bhiyyo namo_ iccete paá¹-hamÄ• yaá¹ƒ, dutiyÄ• yaÃ±ca.

__sayaá¹ƒ sÄ• maá¹ƒ saá¹ƒ sammÄ• kinti_ iccete tatiyatthe, __soto dhÄ• _paccayantÄ• c
dukkhato ekadhÄ• dvidhÄ• iccÄ• di.

__tave tuá¹ƒ_paccayantÄ• catutthiyÄ• , kÄ• tave dÄ• tave kÄ• tuá¹ƒ kÄ• retuá¹ƒ dÄ• tuá¹ƒ

__so to_paccayantÄ• paÃ±camiyatthe, dÄ«ghaso oraso rÄ• jato vÄ• corato vÄ• iccÄ• di.

__to_ sattamyatthepi, __trathÄ• _dipaccayantÄ• ca. ekato purato pacchato passato piá¹-á¹
aggato mÅ«lato yatra yattha yahiá¹ƒ tatra tattha tahiá¹ƒ tahaá¹ƒ iccÄ• di.

__samantÄ• sÄ• mantÄ• parito abhito samantato ekajjhaá¹ƒ ekamantaá¹ƒ heá¹-á¹-hÄ• up
tiriyaá¹ƒ_ __sammukhÄ• _ \Be 134/ __parammukhÄ• Ä• vi raho tiro uccaá¹ƒ nÄ«caá¹ƒ anto
bahiddhÄ• bÄ• hirÄ• bÄ• hiraá¹ƒ bahi oraá¹ƒ pÄ• raá¹ƒ Ä• rÄ• Ä• rakÄ• pacchÄ• pure h
sattamiyÄ• .

__sampati Ä• yati ajja aparajju parajja suve sve parasuve hiyyo pare sajju sÄ• yaá¹ƒ pÄ• to
divÄ• nattaá¹ƒ niccaá¹ƒ satataá¹ƒ abhiá¹‡haá¹ƒ abhikkhaá¹‡aá¹ƒ muhuá¹ƒ muhuttaá¹ƒ bhÅ

tadÄ• kadÄ• _ iccÄ• dayo kÄ• lasattamiyÄ• . iti vibhattiyuttÄ• ni.

avibhattiyuttesu ca __appeva appevanÄ• ma nu_ iccete saá¹ƒsayatthe.

__addhÄ• aÃ±Ã±adatthu taggha jÄ• tu kÄ• maá¹ƒ sasakkaá¹ƒ_iccete ekaá¹ƒsatthe.

__eva_iti avadhÄ• raá¹‡e.

__kaccinuâ€™ kinnunanukathaá¹ƒ kiá¹ƒsu kiá¹ƒ_iccete pucchanatthe.

__evaá¹ƒ iti itthaá¹ƒ_ iccete nidassane.

__iti_ hetu vÄ• kyaparisamattÄ«su ca.

__yÄ• va tÄ• va yÄ• vatÄ• tÄ• vatÄ• kittÄ• vatÄ• ettÄ• vatÄ• kÄ«va_ iccete paricchedan

__evaá¹ƒ sÄ• hu lahu opÄ• yikaá¹ƒ patirÅ«paá¹ƒ Ä• ma sÄ• dhu_ iti sampaá¹-icchanatthe.

__yathÄ• tathÄ• yatheva tatheva evaá¹ƒ evameva evamevaá¹ƒ evampi yathÄ• pi seyyath
iva yathariva tathariva yathÄ• nÄ• ma tathÄ• nÄ• ma yathÄ• hi tathÄ• hi yathÄ• catathÄ• ca

__yathÄ• _iti \Be 135/ yoggatÄ• vicchÄ• padatthÄ• nativattanidassanesu ca.

__evaá¹ƒ_iti upadesa paÃ±hÄ• dÄ«su ca.

__kiÃ±cÄ• pi_iti anuggahatthe.

__aho_iti garaha pasaá¹ƒsana patthanesu ca.

__nÄ• ma_iti garaha pasaá¹ƒsana saÃ±Ã±Ä• paÃ±hesu ca.

__sÄ• dhu_iti pasaá¹ƒsana yÄ• canesu ca.

__iá¹…gha handa_ iccete codanatthe.

__sÄ• dhu suá¹-á¹-hu evameta_nti anumodane.

__kira_iti anussavaá¹‡a assaddheyyesu.

__nÅ«na_iti anumÄ• nÄ• â€™ nussaraá¹‡a parivitakkanesu.

__kasmÄ• _iti kÄ• raá¹‡apucchane.

__yasmÄ• tasmÄ• tathÄ• hi tena_ iccete kÄ• raá¹‡acchedanatthe.

__saha saddhiá¹ƒ samaá¹ƒ amÄ• _iti samakriyÄ• yaá¹ƒ.

__vinÄ• rite_iti vippayoge.

__nÄ• nÄ• puthu_ bahuppakÄ• re.

__puthu visuá¹ƒ_ asaá¹…ghÄ• te ca.

__duá¹-á¹-hu ku_ jigucchÄ• yaá¹ƒ.

__puna_ appaá¹-hame.

__kathaÃ±ci_ kicchatthe ca.

__dhÄ• kkhattuá¹ƒ sakiÃ±ca_ saá¹…khyÄ• vibhÄ• ge.

__Ä«sakaá¹ƒ_ \Be 136/ appatthe.

__saá¹‡ikaá¹ƒ_ mandatthe.

__khippaá¹ƒ araá¹ƒ lahu Ä• _suá¹ƒ __tuá¹‡á¹‡aá¹ƒ aciraá¹ƒ_ sÄ«ghatthe.

__ciraá¹ƒ cirassaá¹ƒ_ dÄ«ghakÄ• le.

__ce yadi_ saá¹…kÄ• vaá¹-á¹-hÄ• ne.

__dhuvaá¹ƒ_ thirÄ• vadhÄ• raá¹‡esu.

__hÄ• _ visÄ• de.

__tuá¹‡hÄ«_ abhÄ• sane.

__sacchi_ paccakkhe.

__musÄ• micchÄ• alikaá¹ƒ_ asacce.

__suvatthi_ Ä• sÄ«satthe iccÄ• di.

__tuna tvÄ• na tvÄ• _paccayantÄ• ussukkanatthe bhavanti.

yathÄ• --- passituna passiya passitvÄ• na passitvÄ• disvÄ• disvÄ• nadassetvÄ• dÄ• tuna
dÄ• petvÄ• viÃ±Ã±Ä• petvÄ• viceyya vineyya nihacca samecca apecca upecca Ä• rabbha

evaá¹ƒ nÄ• mÄ• khyÄ• topasaggavinimuttaá¹ƒ yadabyayalakkhaá¹‡aá¹ƒ, taá¹ƒ sabbaá¹ƒ n

vuttaÃ±ca ---

``muttaá¹ƒ padattayÄ• yasmÄ• , tasmÄ• nipatatyantarÄ• .

nepÄ• tikanti taá¹ƒ vuttaá¹ƒ, yaá¹ƒ abyaya salakkhaá¹‡aâ€™â€™ nti ||

nepÄ• tikapadaá¹ƒ niá¹-á¹-hitaá¹ƒ.

pulliá¹…gaá¹ƒ itthiliá¹…gaÃ±ca, napuá¹ƒsakamathÄ• paraá¹ƒ.

tiliá¹…gaÃ±ca aliá¹…gaÃ±ca, nÄ• mikaá¹ƒ paÃ±cadhÄ• á¹-hitaá¹ƒ ||

iti padarÅ«pasiddhiyaá¹ƒ nÄ• makaá¹‡á¸• o dutiyo.

3. kÄ• rakakaá¹‡á¸• a

atha \Be 137/ vibhattÄ«namatthabhedÄ• vuccante.

tattha ekampi atthaá¹ƒ kammÄ• divasena, ekattÄ• divasena ca vibhajantÄ«ti __vibhattiyo, _
paá¹-hamÄ• dibhedena sattavidhÄ• .

tattha kasmiá¹ƒ atthe paá¹-hamÄ• ?

<283> __liá¹…gatthe paá¹-hamÄ• _.

liá¹…gatthÄ• bhidhÄ• namatte paá¹-hamÄ• vibhatti hoti.

liá¹…gassa attho __liá¹…gattho_. ettha ca lÄ«naá¹ƒ aá¹…ganti liá¹…gaá¹ƒ, apÄ• kaá¹-o av
purisotiÄ• dÄ«naÃ±hi pakatippaccayÄ• divibhÄ• gakappanÄ• ya nipphÄ• ditÄ• naá¹ƒ sadda
nÄ• mikapadÄ• naá¹ƒ paá¹-hamaá¹ƒ á¹-hapetabbaá¹ƒ pakatirÅ«paá¹ƒ apÄ• kaá¹-attÄ• , ava
vuccati. atha vÄ• visadÄ• visadobhayarahitÄ• kÄ• ravohÄ• rasaá¹…khÄ• tena tividhaliá¹…
tabbinimuttassupasaggÄ• dÄ«namatthassa ca lÄ«nassa gamanato, liá¹…ganato vÄ• liá¹…
``dhÄ• tuppaccayavibhattivajjitamatthavaá¹ƒ liá¹…gaâ€™â€™ nti vacanato parasamaÃ±Ã±
pÄ• á¹-ipadikÄ• paranÄ• madheyyaá¹ƒ __syÄ• _divibhatyantapadapakatirÅ«pameva vuccat

liá¹…gassattho nÄ• ma pabandhavisesÄ• kÄ• rena pavattamÄ• ne rÅ«pÄ• dayo upÄ• dÄ•
tadaÃ±Ã±Ä• naÃ±Ã±abhÄ• vena anibbacanÄ«yo samÅ«hasantÄ• nÄ• dibhedo upÄ• dÄ• p
ghaá¹-apaá¹-Ä• divohÄ• rattho ca pathavÄ«dhÄ• tuphassÄ• dÄ«naá¹ƒ sabhÄ• vadhammÄ•
kÄ• ladesÄ• dibhedabhinnÄ• naá¹ƒ vijÄ• tiyavinivatto sajÄ• tiyasÄ• dhÄ• raá¹‡o yathÄ• saá
tajjÄ• paÃ±Ã±attisaá¹…khÄ• to kakkhaá¸·attaphusanÄ• disÄ• maÃ±Ã±Ä• kÄ• ro ca.

so pana kammÄ• disaá¹ƒsaá¹-á¹-ho, suddho cÄ• ti duvidho. tattha kammÄ• dÄ«su dutiyÄ•
kammÄ• disaá¹ƒsaggarahito liá¹…gasaá¹…khyÄ• parimÄ• á¹‡ayutto, tabbinimuttupasaggÄ•
saddattho idha __liá¹…gattho_ nÄ• ma.

yo pana Ä• khyÄ• takitakataddhitasamÄ• sehi vutto kammÄ• disaá¹ƒsaá¹-á¹-ho attho, sopi
attanÄ• vattabbassa atthavisesassÄ• bhÄ• vena avisayattÄ• , liá¹…gatthamattassa sambha
visayo.

hoti cettha ---

paá¹-hamÄ• vupasaggatthe, kesaÃ±catthe nipÄ• tasaddÄ• naá¹ƒ.

liá¹…gÄ• dike ca suddhe-bhihite kammÄ• diatthepi ||

saliá¹…ge tÄ• va --- eso puriso, ete purisÄ• , esÄ• kaÃ±Ã±Ä• , etÄ• kaÃ±Ã±Ä• yo, etaá¹ƒ
cittÄ• ni.

sasaá¹…khye --- eko dve.

saparimÄ• á¹‡e --- doá¹‡o khÄ• rÄ« Ä• á¸·hakaá¹ƒ.

liá¹…gÄ• divinimutte sattÄ• matte --- ca vÄ• ha ahaá¹ƒ atthi sakkÄ• labbhÄ• iccÄ• di.

``liá¹…gatthe paá¹-hamÄ• â€™â€™ ti adhikicca ``Ä• lapane cÄ• â€™â€™ ti Ä• lapanatthe katvÄ• lapanaá¹ƒ Ä• lapanaá¹ƒ, Ä• mantanaá¹ƒ avhÄ• nanti attho.

ettha ca Ä• mantanaá¹ƒ nÄ• ma pageva laddhasarÅ«passa saddena abhimukhÄ«karaá¹‡a ``gacchÄ• â€™â€™ tiÄ• dinÄ• nayena kriyÄ• ya \Be 139/ yojÄ«yati, tasmÄ• Ä• mantanasa idaá¹ƒ kÄ• rakavohÄ• raá¹ƒ na labhati.

vuttaÃ±ca

``saddenÄ• bhimukhÄ«kÄ• ro, vijjamÄ• nassa vatthuno.

Ä• mantanaá¹ƒ vidhÄ• tabbe, natthi `rÄ• jÄ• bhaveâ€™ tidaâ€™â€™ nti ||

bho purisa ehi, bho purisÄ• vÄ• , bhavanto purisÄ• etha.

kasmiá¹ƒ atthe dutiyÄ• ?

<284> __kammatthe dutiyÄ• _.

kammatthe liá¹…gamhÄ• dutiyÄ• vibhatti hoti.

anabhihite evÄ• yaá¹ƒ, ``kammani dutiyÄ• yaá¹ƒ ttoâ€™â€™ ti vacanaÃ±cettha Ã±Ä• paka

kiá¹ƒ kammaá¹ƒ?

``yena vÄ•  kayirate taá¹ƒ karaá¹‡aâ€™â€™ nti ito ``vÄ• â€™â€™ ti vattate.

<285> __yaá¹ƒ karoti taá¹ƒ kammaá¹ƒ_.

yaá¹ƒ vÄ• karoti, yaá¹ƒ vÄ• vikaroti, yaá¹ƒ vÄ• pÄ• puá¹‡Ä• ti, taá¹ƒ kÄ• rakaá¹ƒ kammas

idha liá¹…gakÄ• lavacanamatantaá¹ƒ. karÄ«yatÄ«ti __kammaá¹ƒ_. tattha kÄ• rakaá¹ƒ, sÄ• kriyÄ• nipphattiyÄ• kÄ• raá¹‡amuccate, taá¹ƒ pana __kÄ• rakaá¹ƒ_ chabbidhaá¹ƒ kammaá sampadÄ• namapÄ• dÄ• namokÄ• so cÄ• ti. tattha sabhÄ• vato, parikappato vÄ• kammÄ• kammÄ• dÄ«naá¹ƒ channampi kÄ• rakavohÄ• ro siddhova hoti.

taá¹ƒ \Be 140/ pana __kammaá¹ƒ_ tividhaá¹ƒ nibbattanÄ«yaá¹ƒ vikaraá¹‡Ä«yaá¹ƒ pÄ• paá
mÄ• tÄ• puttaá¹ƒ vijÄ• yati, Ä• hÄ• ro sukhaá¹ƒ janayati. ghaá¹-aá¹ƒ karoti devadatto, kaá¹-
karoti, suvaá¹‡á¹‡aá¹ƒ keyÅ«raá¹ƒ, kaá¹-akaá¹ƒ vÄ• karoti, vÄ«hayo lunÄ• ti. devadatto niv
Ä• diccaá¹ƒ passati, dhammaá¹ƒ suá¹‡Ä• ti, paá¹‡á¸• ite payirupÄ• sati.

vuttaÃ±ca

``nibbattivikatippatti-bhedena tividhaá¹ƒ mataá¹ƒ.

kattu kriyÄ• bhigammaá¹ƒ taá¹ƒ, sukhaá¹…gÄ• raá¹ƒ nivesanaâ€™â€™ nti ||

ettha ca icchitÄ• nicchitakathitÄ• kathitÄ• dibhedamanapekkhitvÄ• sabbasaá¹…gÄ• hakav
kammaâ€™â€™ nti vuttattÄ• , atthantaravikappanavÄ• dhikÄ• rato ca sabbattha iminÄ• va

tattha __anicchitakammaá¹ƒ_ yathÄ• --- kaá¹‡á¹-akaá¹ƒ maddati, visaá¹ƒ gilati, gÄ• maá¹ƒ
rukkhamÅ«laá¹ƒ upagacchati.

__akathitakammaá¹ƒ_ yathÄ• --- yaÃ±Ã±adattaá¹ƒ kambalaá¹ƒ yÄ• cate brÄ• hmaá¹‡o. et
kathitakammaá¹ƒ dvikammikÄ• ya yÄ• canakriyÄ• ya pattumicchitatarattÄ• . ``yaÃ±Ã±adatta
akathitakammaá¹ƒ. tathÄ• samiddhaá¹ƒ dhanaá¹ƒ bhikkhate, ajaá¹ƒ gÄ• maá¹ƒ nayati, parA
mayaá¹ƒ pucchÄ• ma gotamaá¹ƒ, bhagavÄ• bhikkhÅ« etadavoca iccÄ• di.

__abhihitakamme_ pana na hoti, yathÄ• --- kaá¹-o karÄ«yate devadattena, sugatena desite
kambalaá¹ƒ yÄ• cÄ«yate brÄ• hmaá¹‡ena iccÄ• di.

``dutiyÄ• â€™â€™ ti adhikÄ• ro.

<286> gati \Be 141/ buddhi bhuja paá¹-ha hara kara sayÄ• dÄ«naá¹ƒ kÄ• rite vÄ• _.

__gamu sappa_ gatimhi, __budha_ bodhane, __budha_ avagamane vÄ• , __bhuja_ pÄ• la
byattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, __hara_ haraá¹‡e, __kara_ karaá¹‡e, __si_ saye iccevamÄ• dÄ«
kÄ• rite sati payojjakakattubhÅ«te kammani liá¹…gamhÄ• dutiyÄ• vibhatti hoti vÄ• . niccasa
vikappatthoyaá¹ƒ, tena tassa pakkhe tatiyÄ• hoti.

yo koci puriso gÄ• maá¹ƒ gacchati, tamaÃ±Ã±o payojayati. puriso purisaá¹ƒ gÄ• maá¹ƒ gan
gÄ• maá¹ƒ gamayati. evaá¹ƒ sissaá¹ƒ dhammaá¹ƒ bodheti Ä• cariyo, mÄ• tÄ• puttaá¹ƒ bho
dhammaá¹ƒ pÄ• á¹-heti Ä• cariyo, puriso purisaá¹ƒ bhÄ• raá¹ƒ hÄ• reti, tathÄ• puriso purisa
purisena vÄ• kammaá¹ƒ kÄ• rÄ• payati, puriso purisaá¹ƒ sayÄ• payati. evaá¹ƒ sabbattha kA

dutiyÄ• .

__kÄ• rite_ti kiá¹ƒ? puriso gÄ• maá¹ƒ gacchati.

abhihite na bhavati, purisena puriso gÄ• maá¹ƒ gamÄ«yate, sisso dhammaá¹ƒ bodhÄ«yate

<287> __kÄ• laddhÄ• namaccantasaá¹ƒyoge_.

accantaá¹ƒ nirantaraá¹ƒ saá¹ƒyogo__accantasaá¹ƒyogo_. kÄ• laddhÄ• naá¹ƒ dabbaguá¹‡a
tehi kÄ• laddhÄ• navÄ• cÄ«hi liá¹…gehi dutiyÄ• vibhatti hoti.

__kÄ• le_ tÄ• va --- sattÄ• haá¹ƒ gavapÄ• naá¹ƒ, mÄ• saá¹ƒ maá¹ƒsodanaá¹ƒ, saradaá¹ƒ
sabbakÄ• laá¹ƒ ramaá¹‡Ä«yaá¹ƒ nandanaá¹ƒ, mÄ• saá¹ƒ sajjhÄ• yati, tayo mÄ• se abhidha

__addhÄ• ne_ \Be 142/ --- yojanaá¹ƒ vanarÄ• ji, yojanaá¹ƒ dÄ«gho pabbato, kosaá¹ƒ sajjhÄ

__accantasaá¹ƒyoge_ti kiá¹ƒ? mÄ• se mÄ• se bhuÃ±jati, yojane yojane vihÄ• raá¹ƒ patiá¹-a

<288> __kammappavacanÄ«yayutte_.

kammappavacanÄ«yehi nipÄ• topasaggehi yutte yoge sati liá¹…gamhÄ• dutiyÄ• vibhatti h

kammaá¹ƒ pavacanÄ«yaá¹ƒ yesaá¹ƒ te __kammappavacanÄ«yÄ• , _ parasamaÃ±Ã±Ä• va
kammappavacanÄ«yÄ• .

tattha __anu_saddassa lakkhaá¹‡e, sahatthe, hÄ«ne ca kammappavacanÄ«yasaÃ±Ã±Ä• v
pabbajitamanu pabbajiá¹ƒsu, nadimanvavasitÄ• bÄ• rÄ• á¹‡asÄ«, nadiyÄ• saha avabaddh
paÃ±Ã±avÄ• .

lakkhaá¹‡Ä• dÄ«su ``lakkhaá¹‡iâ€™ tthambhÅ«takkhÄ• nabhÄ• ga vicchÄ• su pati pari ana
anÅ«naá¹ƒ kammappavacanÄ«yasaÃ±Ã±Ä• vuttÄ• .

__lakkhaá¹‡e_ sÅ«riyuggamanaá¹ƒ pati dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, rukkhaá¹ƒ
rukkhaá¹ƒ pari, rukkhaá¹ƒ anu.

__itthambhÅ«takkhÄ• ne_ sÄ• dhu devadatto mÄ• taraá¹ƒ pati, mÄ• taraá¹ƒ pari, mÄ• tara

__bhÄ• ge_ yadettha maá¹ƒ pati siyÄ• , maá¹ƒ pari, maá¹ƒ anu, taá¹ƒ dÄ«yatu.

__vicchÄ• yoge_ \Be 143/ atthamatthaá¹ƒ pati saddo nivisati, rukkhaá¹ƒ rukkhaá¹ƒ pati vijjo
rukkhaá¹ƒ rukkhaá¹ƒ pari, rukkhaá¹ƒ rukkhaá¹ƒ anu.

``abhirabhÄ• geâ€™â€™ ti abhissa bhÄ• gavajjitesu lakkhaá¹‡Ä• dÄ«su kammappavacanA
pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato, sÄ• dhu devadatto

__nipÄ• te_ dhi brÄ• hmaá¹‡assa hantÄ• ra miccevamÄ• di.

<289> __kvaci dutiyÄ• chaá¹-á¹-hÄ«namatthe_.

chaá¹-á¹-hÄ«naá¹ƒ atthe kvaci dutiyÄ• vibhatti hoti. antarÄ• abhito parito pati paá¹-ibhÄ• tiy
antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaá¹ƒ addhÄ• namaggappaá¹-ipanno, rÄ• j
majjheti attho. abhito gÄ• maá¹ƒ vasati, parito gÄ• maá¹ƒ vasati, nadiá¹ƒ neraÃ±jaraá¹ƒ pati
nadiyÄ• samÄ«peti attho. paá¹-ibhantu taá¹ƒ cunda bojjhaá¹…gÄ• , upamÄ• maá¹ƒ paá¹-ib
upaá¹-á¹-hahatÄ«ti attho.

``kvaci dutiyÄ• , attheâ€™â€™ ti ca vattate.

<290> __tatiyÄ• sattamÄ«naÃ±ca_.

tatiyÄ• sattamÄ«namatthe ca kvaci liá¹…gamhÄ• dutiyÄ• vibhatti hoti.

__tatiyatthe_ sace maá¹ƒ nÄ• lapissati, tvaÃ±ca maá¹ƒ nÄ• bhibhÄ• sasi, vinÄ• saddhamm
upÄ• yamantarena na atthasiddhi.

__sattamiyatthe_ \Be 144/ --- kÄ• le, upÄ• nvajjhÄ• vasassa payoge, adhisiá¹-á¹-hÄ• vasÄ•
tappÄ• nacÄ• re ca dutiyÄ• .

__kÄ• le_ tÄ• va --- pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• , ekaá¹ƒ samayaá¹ƒ bhagavÄ• . im
mahÄ• rÄ• jÄ• no.

__upÄ• _dipubbassa __vasa_dhÄ• tussa payoge --- gÄ• maá¹ƒ upavasati, gÄ• maá¹ƒ anuv
gÄ• maá¹ƒ Ä• vasati, agÄ• raá¹ƒ ajjhÄ• vasati. tathÄ• pathaviá¹ƒ adhisessati, gÄ• maá¹ƒ a
ajjhÄ• vasati.

__tappÄ• nacÄ• resu_ --- nadiá¹ƒ pivati, gÄ• maá¹ƒ carati iccÄ• di.

kasmiá¹ƒ atthe tatiyÄ• ?

<291> __karaá¹‡e tatiyÄ• _.

karaá¹‡akÄ• rake tatiyÄ• vibhatti hoti.

kiá¹ƒ karaá¹‡aá¹ƒ?

<292> __yena vÄ• kayirate taá¹ƒ karaá¹‡aá¹ƒ_.

yena vÄ• kattÄ• upakaraá¹‡abhÅ«tena vatthunÄ• kriyaá¹ƒ abyavadhÄ• nena karoti, yena pÄ• puá¹‡Ä• ti, taá¹ƒ kÄ• rakaá¹ƒ karaá¹‡asaÃ±Ã±aá¹ƒ hoti.

karÄ«yate anenÄ• ti __karaá¹‡aá¹ƒ, _ ettha ca satipi sabbakÄ• rakÄ• naá¹ƒ kriyÄ• sÄ• dha kayirateâ€™â€™ ti visesetvÄ• vacanaá¹ƒ kattÅ«pakaraá¹‡abhÅ«tesu kÄ• rakesu sÄ• dhak

vuttaÃ±ca \Be 145/

``yassa sabbavisesena, kriyÄ• saá¹ƒsiddhihetutÄ• .

sambhÄ• vÄ«yati taá¹ƒ vuttaá¹ƒ, karaá¹‡aá¹ƒ nÄ• ma kÄ• rakaâ€™â€™ nti ||

taá¹ƒ pana duvidhaá¹ƒ ajjhattika bÄ• hiravasena.

yathÄ• --- hatthena kammaá¹ƒ karoti, cakkhunÄ• rÅ«paá¹ƒ passati, manasÄ• dhammaá¹ƒ vÄ«hayo lunÄ• ti, agginÄ• kuá¹-iá¹ƒ jhÄ• peti.

``tatiyÄ• â€™â€™ ti adhikÄ• ro.

<293> __kattari ca_.

kattari ca kÄ• rake liá¹…gamhÄ• tatiyÄ• vibhatti hoti. caggahaá¹‡ena itthambhÅ«talakkhaá pubbasadisasamÅ«nattha kalaha nipuá¹‡a missaka sakhilatthÄ• diyoge, kÄ• laddhÄ• nesu, paccattakammatthapaÃ±camiyatthÄ• dÄ«su ca tatiyÄ• .

ko ca kattÄ• ?

<294> __yo karoti sa kattÄ• _.

yo kriyaá¹ƒ attappadhÄ• no hutvÄ• karoti, so kattusaÃ±Ã±o hoti.

so tividho suddhakattÄ• hetukattÄ• kammakattÄ• ti. tattha yo sayameva kriyaá¹ƒ karoti, so aÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ samatthaá¹ƒ akarontaá¹ƒ kammaá¹ƒ niyojeti, so __hetukattÄ• , _ yath devadatto, tamaÃ±Ã±o payojeti ``gamayati devadattaâ€™â€™ nti.

yaá¹ƒ pana tattha tattha gacchati devadatto, tamaÃ±Ã±o payojayati ``gamayati devadattaâ€ hetvatthanidassanaá¹ƒ, tampi sÄ• matthiyadassanavasena \Be 146/ vuttanti gahetabbaá¹ƒ. gacchati, kiá¹ƒ tattha payojakabyÄ• pÄ• rena akarontaá¹ƒ balena kÄ• rayati, pÄ• sÄ• á¹‡aá uá¹-á¹-hÄ• payatÄ«tiÄ• dikaÃ±ca na sijjheyya.

ettha pana

``kattÄ• â€™â€™ ti vattate.

<293> __yo kÄ• reti sa hetu_.

yo kattÄ• raá¹ƒ kÄ• reti, so hetusaÃ±Ã±o hoti, kattÄ• cÄ• ti hetukattusaÃ±Ã±Ä• .

yo pana parassa kriyaá¹ƒ paá¹-icca kammabhÅ«topi sukarattÄ• sayameva sijjhanto viya ho nÄ• ma, yathÄ• --- sayaá¹ƒ karÄ«yate kaá¹-o, sayameva paccate odanoti.

vuttaÃ±ca

``attappadhÄ• no kiriyaá¹ƒ, yo nibbatteti kÄ• rako.

appayutto payutto vÄ• , sa kattÄ• ti pavuccati ||

hetukattÄ• ti kathito,

kattuno yo payojako.

kammakattÄ• ti sukaro,

kammabhÅ«to kathÄ«yateâ€™â€™ ti ||

nanu ca ``saá¹ƒyogo jÄ• yateâ€™â€™ tiÄ• dÄ«su kathaá¹ƒ pure asato jananakriyÄ• ya kat

--- lokasaá¹…ketasiddho hi saddappayogo, avijjamÄ• nampi hi loko saddÄ• bhidheyyatÄ• ya
gahetvÄ• voharati \Be 147/, vikappabuddhigahitÄ• kÄ• royeva hi saddenÄ• bhidhÄ«yate, n
aÃ±Ã±athÄ• sutamayaÃ±Ä• á¹‡enapi paccakkhena viya vatthusabhÄ• vasacchikaraá¹‡app
kudiá¹-á¹-hivÄ• dÄ• dÄ«namabhÄ• vappasaá¹…go ca siyÄ• , tasmÄ• buddhiparikappitapaÃ
hotÄ«ti asato saá¹ƒyogÄ• dissapi hoteva jananakriyÄ• ya kattukÄ• rakatÄ• ti.

yathÄ• ha

``vohÄ• ravisayo saddo, nekantaparamatthiko.

buddhisaá¹…kappito attho, tassatthoti pavuccati ||

buddhiyÄ• gahitattÄ• hi, saá¹ƒyogo jÄ• yate iti.

saá¹ƒyogo vijjamÄ• nova, kattÄ• bhavati jÄ• tiyÄ• â€™â€™ ti ||

tatra __tatiyÄ• _ jinena desito dhammo, buddhena jito mÄ• ro, ahinÄ• daá¹-á¹-ho naro, buc
saddhehi kÄ• rito vihÄ• ro.

abhihite na bhavati. kaá¹-aá¹ƒ karoti devadatto, kÄ• reti vÄ• .

__itthambhÅ«tassa lakkhaá¹‡e_ --- sÄ• bhinnena sÄ«sena paggharantena lohitena paá¹-iv
Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ cetÄ• peyya, tidaá¹‡á¸• ake

__apavagge_ --- ekÄ• heneva bÄ• rÄ• á¹‡asiá¹ƒ pÄ• yÄ• si, navahi mÄ• sehi vihÄ• raá¹ƒ r
adhÄ«taá¹ƒ byÄ• karaá¹‡aá¹ƒ, __kriyÄ• pavaggo_ti kriyÄ• ya Ä• suá¹ƒ pariniá¹-á¹-hÄ• pana

__pubbÄ• diyoge_ \Be 148/ --- mÄ• sena pubbo, pitarÄ• sadiso, mÄ• tarÄ• samo, kahÄ• p
vikalo, asinÄ• kalaho, Ä• cÄ• rena nipuá¹‡o, vÄ• cÄ• ya nipuá¹‡o, guá¸·ena missakaá¹ƒ, til
sakhilo, maá¹‡inÄ• attho, dhanena attho, pitarÄ• tulyo.

__kÄ• laddhÄ• nesu_ --- mÄ• sena bhuÃ±jati, yojanena gacchati.

__paccatte_ --- attanÄ• va attÄ• naá¹ƒ sammannati.

__kammatthe_ --- tilehi khette vapati.

__paÃ±camiyatthe_ --- sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena.

<296> __sahÄ• diyoge ca_.

__saha saddhiá¹ƒ samaá¹ƒ nÄ• nÄ• vinÄ• alaá¹ƒ ki_miccevamÄ• dÄ«hi yoge liá¹…gamhÄ
__ca_saddena sahatthepi.

tattha __saha_saddena yogo kriyÄ• guá¹‡a dabba samavÄ• ye sambhavati. yathÄ• --- vita
puttena saha thÅ«lo, antevÄ• sikasaddhivihÄ• rikehi saha Ä• cariyupajjhÄ• yÄ• naá¹ƒ lÄ• bl
saddhiá¹ƒ bhikkhusaá¹…ghena, sahassena samaá¹ƒ mitÄ• , sabbehi me piyehi manÄ• pehi
saá¹…gho vinÄ• pi gaggena uposathaá¹ƒ kareyya, alaá¹ƒ te idha vÄ• sena, kiá¹ƒ me ekena
thÄ• madassinÄ• , kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ te ajinasÄ• á¹-iyÄ• .

__sahatthe_ \Be 149/ --- devadatto rÄ• jagahaá¹ƒ pÄ• visi kokÄ• likena pacchÄ• samaá¹‡e
saá¹ƒvÄ• so.

<297> __hetvatthe ca_.

__yoga_ggahaá¹‡amihÄ• nuvattate, hetvatthe, hetvatthappayoge ca liá¹…gamhÄ• tatiyÄ•

kismiÃ±ci phale diá¹-á¹-hasÄ• matthiyaá¹ƒ kÄ• raá¹‡aá¹ƒ hetu, soyeva attho, tasmiá¹ƒ hetv
dhammena vasati, vijjÄ• ya vasati.

na jaccÄ• vasalo hoti,

na jaccÄ• hoti brÄ• hmaá¹‡o.

kammunÄ• vasalo hoti,

kammunÄ• hoti brÄ• hmaá¹‡o ||

dÄ• nena bhogavÄ• , Ä• cÄ• rena kulÄ«.

kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

__hetvatthappayoge_ --- kena nimittena, kena payojanena, kenaá¹-á¹-hena, kena hetunÄ•

<298> __sattamyatthe ca_.

sattamyatthe ca liá¹…gamhÄ• tatiyÄ• vibhatti hoti.

kÄ• laddhÄ• nadisÄ• desÄ• dÄ«su cÄ• yaá¹ƒ. tena samayena, tena kÄ• lena, kÄ• lena dha
mamaccayena satthÄ• , mÄ• sena bhuÃ±jati, yojanena dhÄ• vati. puratthimena dhataraá¹-á
virÅ«á¸·hako, pacchimena virÅ«pakkho, uttarena \Be 150/ kasivanto janoghamaparena ca, y
tenupasaá¹…kami iccÄ• di.

<299> __yenaá¹…gavikÄ• ro_.

yena byÄ• dhimatÄ• aá¹…gena aá¹…gino vikÄ• ro lakkhÄ«yate, tattha tatiyÄ• vibhatti hoti.
atthÄ«ti __aá¹…gaá¹ƒ, _ sarÄ«raá¹ƒ. akkhinÄ• kÄ• á¹‡o, hatthena kuá¹‡Ä«, pÄ• dena khaÅ

<300> __visesane ca_.

visesÄ«yati visesitabbaá¹ƒ anenÄ• ti __visesanaá¹ƒ, _ gottÄ• di. tasmiá¹ƒ
gottanÄ• majÄ• tisippavayoguá¹‡asaá¹…khÄ• te visesanatthe tatiyÄ• vibhatti hoti, __ca_sa
gottena gotamo nÄ• tho.

sÄ• riputtoti nÄ• mena, vissuto paÃ±Ã±avÄ• ca so.

jÄ• tiyÄ• khattiyo buddho, loke appaá¹-ipuggalo ||

tadahu pabbajito santo, jÄ• tiyÄ• sattavassiko.

sopi maá¹ƒ anusÄ• seyya, sampaá¹-icchÄ• mi matthake ||

sippena naá¸·akÄ• ro so, ekÅ«natiá¹ƒso vayasÄ• , vijjÄ• ya sÄ• dhu, paÃ±Ã±Ä• ya sÄ• dhu
suvaá¹‡á¹‡ena abhirÅ«po.

__pakati_Ä• dÄ«su --- pakatiyÄ• abhirÅ«po, yebhuyyena mattikÄ• , samena dhÄ• vati, vis
dvidoá¹‡ena dhaÃ±Ã±aá¹ƒ kiá¹‡Ä• ti, sahassena assake kiá¹‡Ä• ti iccÄ• di.

kasmiá¹ƒ atthe catutthÄ«?

<301> __sampadÄ• ne_ \Be 151/ __catutthÄ«_.

sampadÄ• nakÄ• rake liá¹…gamhÄ• catutthÄ«vibhatti hoti.

kiÃ±ca sampadÄ• naá¹ƒ?

<302> __yassa dÄ• tukÄ• mo rocate dhÄ• rayate vÄ• taá¹ƒ sampadÄ• naá¹ƒ_.

yassa vÄ• dÄ• tukÄ• mo, yassa vÄ• rocate, yassa vÄ• dhÄ• rayate, taá¹ƒ kÄ• rakaá¹ƒ sa
sammÄ• padÄ«yate assÄ• ti __sampadÄ• naá¹ƒ, _ paá¹-iggÄ• hako.

taá¹ƒ pana tividhaá¹ƒ diyyamÄ• nassÄ• nivÄ• raá¹‡ajjhesanÄ• numativasena. yathÄ• --- b
bodhirukkhassa jalaá¹ƒ dadÄ• ti. __ajjhesane_ --- yÄ• cakÄ• naá¹ƒ dhanaá¹ƒ dadÄ• ti. __a
bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ deti.

yathÄ• ha

``anirÄ• karaá¹‡Ä• rÄ• dha-nÄ• bbhanuÃ±Ã±avasena hi.

sampadÄ• naá¹ƒ tidhÄ• vuttaá¹ƒ, rukkha yÄ• caka bhikkhavoâ€™â€™ ti ||

__dÄ• tukÄ• mo_ti kiá¹ƒ? raÃ±Ã±o daá¹‡á¸• aá¹ƒ dadÄ• ti.

__rocanÄ• _dÄ«su pana --- samaá¹‡assa rocate saccaá¹ƒ, mÄ• yasmantÄ• nampi saá¹…g
yassÄ• yasmato khamati, devadattassa suvaá¹‡á¹‡acchattaá¹ƒ dhÄ• rayate yaÃ±Ã±adatto.

``sampadÄ• naá¹ƒ, vÄ• â€™â€™ ti ca vattate.

<303> __silÄ• gha hanu á¹-hÄ• sapa dhÄ• ra piha kudha duhi ssÄ• sÅ«ya rÄ• dhikkha pa
anupatigiá¹‡apubbakattÄ• rocanatthatadattha tumatthÄ• lamattha maÃ±Ã±Ä• nÄ• darappÄ
Ä• sisattha sammuti bhiyyasattamyatthesu ca_.

catuppadamidaá¹ƒ \Be 152/. __silÄ• gha_ katthane, __hanu_ apanayane, __á¹-hÄ• _ gatin
__dhara_ dhÄ• raá¹‡e, __piha_ icchÄ• yaá¹ƒ iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ payoge, __kudha_
jighaá¹ƒsÄ• yaá¹ƒ, __issa_ issÄ• yaá¹ƒ, __usÅ«ya_ dosÄ• vikaraá¹‡e iccetesaá¹ƒ tadatthav
payoge ca __rÄ• dha_ hiá¹ƒsÄ• saá¹ƒrÄ• dhesu, __ikkha_ dassanaá¹…kesÅ«ti imesaá¹ƒ pa
__su_ savaá¹‡eti imassa ca __anupati_pubbassa __ge_saddeti imassa ca pubbakattÄ• ca
tadatthe, tumatthe, alamatthappayoge ca maÃ±Ã±atippayoge anÄ• dare appÄ• á¹‡ini ca ga
Ä• sisatthappayoge ca sammuti bhiyyappayogesu ca sattamyatthe cÄ• ti taá¹ƒ kammÄ• dik

sampadÄ• nasaÃ±Ã±aá¹ƒ hoti, __ca_saddaggahaá¹‡ena pahiá¹‡atikappati pahoti upamÄ•
atthaseyyappabhutiyoge ca pure viya catutthÄ«.

__silÄ• ghÄ• dippayoge_ tÄ• va --- buddhassa silÄ• ghate. upajjhÄ• yassa silÄ• ghate, tho

hanute mayhameva, hanute tuyhameva, apalapatÄ«ti attho.

upatiá¹-á¹-heyya sakyaputtÄ• naá¹ƒ vaá¸• á¸• hakÄ«, ettha ca upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma
bhuÃ±jamÄ• nassa pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ• upatiá¹-á¹-heyya.

tuyhaá¹ƒ sapate, mayhaá¹ƒ sapate, ettha ca __sapanaá¹ƒ_ nÄ• ma saccakaraá¹‡aá¹ƒ.

__dhÄ• rayatippayoge_ dhanikoyeva sampadÄ• naá¹ƒ, suvaá¹‡á¹‡aá¹ƒ te dhÄ• rayate, iá¹
tassa raÃ±Ã±o mayaá¹ƒ nÄ• gaá¹ƒ dhÄ• rayÄ• ma.

__pihappayoge_ \Be 153/ icchitoyeva, devÄ• pi tassa pihayanti tÄ• dino, devÄ• pi tesaá¹ƒ
sambuddhÄ• naá¹ƒ satÄ«mataá¹ƒ, patthentÄ«ti attho.

__kodhÄ• diatthÄ• naá¹ƒ payoge_ yaá¹ƒ pati kopo, tassa kujjha mahÄ• vÄ«ra, yadihaá¹ƒ ta

duhayati disÄ• naá¹ƒ megho, yo mittÄ• naá¹ƒ na dubbhati.

titthiyÄ• issanti samaá¹‡Ä• naá¹ƒ.

dujjanÄ• guá¹‡avantÄ• naá¹ƒ usÅ«yanti, kÄ• usÅ«yÄ• vijÄ• nataá¹ƒ.

__rÄ• dhikkhappayoge_ yassa vipucchanaá¹ƒ kammavikhyÄ• panatthaá¹ƒ, __vÄ• _dhikÄ•
raÃ±Ã±o, raÃ±Ã±o aparajjhati, rÄ• jÄ• naá¹ƒ vÄ• aparajjhati, kyÄ• haá¹ƒ ayyÄ• naá¹ƒ apar
aparajjhÄ• mi vÄ• .

Ä• yasmato upÄ• littherassa upasampadÄ• pekkho upatisso, Ä• yasmantaá¹ƒ vÄ• .

__paccÄ• suá¹‡a anupatigiá¹‡Ä• naá¹ƒ pubbakattÄ• ca_ suá¹‡otissa dhÄ• tussa paccÄ• y
pubbassa kammuno yo kattÄ• , so sampadÄ• nasaÃ±Ã±o hoti. yathÄ• --- bhagavÄ• bhikkh
``bhikkhÅ«â€™â€™ ti akathitakammaá¹ƒ, ``etaâ€™â€™ nti kathitakammaá¹ƒ, pubbassa va
bhagavÄ• . bhikkhÅ« bhagavato paccassosuá¹ƒ, Ä• suá¹‡anti buddhassa bhikkhÅ«, tathÄ•
sÄ• veti, tassa bhikkhuno jano anugiá¹‡Ä• ti, tassa bhikkhuno jano patigiá¹‡Ä• ti, sÄ• dhukÄ
ussÄ• hayatÄ«ti attho.

yo vadeti sa kattÄ• ti, vuttaá¹ƒ kammanti vuccati.

yo paá¹-iggÄ• hako tassa, sampadÄ• naá¹ƒ vijÄ• niyÄ• ti ||

__Ä• rocanatthappayoge_ \Be 154/ yassa Ä• roceti, taá¹ƒ sampadÄ• naá¹ƒ. Ä• rocayÄ• mi
paá¹-ivedayÄ• mi vo bhikkhave, Ä• mantayÄ• mi te mahÄ• rÄ• ja, Ä• manta kho taá¹ƒ gacc
__Ä• rocana_saddassa kathanappakÄ• ratthattÄ• desanatthÄ• dippayogepi catutthÄ«. dha
bhante bhagavÄ• dhammaá¹ƒ bhikkhÅ«naá¹ƒ, yathÄ• no bhagavÄ• byÄ• kareyya, niruttiá

__tadatthe_ sampadÄ• nasaÃ±Ã±Ä• , catutthÄ« ca.

``ato, vÄ• â€™â€™ ti ca vattate.

<304> __Ä• ya catutthekavacanassa tu_.

__a_kÄ• rantato liá¹…gamhÄ• parassa catutthekavacanassa __Ä• yÄ• _deso hoti vÄ• , sa

buddhassatthÄ• ya dhammassatthÄ• ya saá¹…ghassatthÄ• ya jÄ«vitaá¹ƒ pariccajÄ• mi, pi
neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, Å«nassa pÄ• ripÅ«r
saá¹ƒvattati.

__tumatthe_ --- lokÄ• nukampÄ• ya, lokamanukampitunti attho. tathÄ• phÄ• suvihÄ• rÄ• y

__alaá¹ƒ_saddassa atthÄ• arahapaá¹-ikkhepÄ• . __arahatthe_ --- alaá¹ƒ me rajjaá¹ƒ, alaá
akkhadhutto purisapuggalo nÄ• laá¹ƒ dÄ• rabharaá¹‡Ä• ya, alaá¹ƒ mallo mallassa, arahati r

__paá¹-ikkhepe_ \Be 155/ --- alaá¹ƒ te idha vÄ• sena, alaá¹ƒ me hiraÃ±Ã±asuvaá¹‡á¹‡ena,
tiá¹‡á¹‡ena, kiá¹ƒ te jaá¹-Ä• hi dummedha, kiá¹ƒ tettha catumaá¹-á¹-hassa.

__maÃ±Ã±atippayoge anÄ• dare appÄ• á¹‡ini_ kammaniyeva --- kaá¹-á¹-hassa tuvaá¹ƒ ma
tuvaá¹ƒ maÃ±Ã±e, jÄ«vitaá¹ƒ tiá¹‡Ä• yapi na maÃ±Ã±amÄ• no.

__anÄ• dare_ti kiá¹ƒ? suvaá¹‡á¹‡aá¹ƒ taá¹ƒ maÃ±Ã±e. __appÄ• á¹‡inÄ«_ti kiá¹ƒ? gadrabh

__gatyatthakammani vÄ• _dhikÄ• rato dutiyÄ• ca. appo saggÄ• ya gacchati, appo saggaá
vajantiyÄ• , mÅ«lÄ• ya paá¹-ikasseyya, mÅ«laá¹ƒ paá¹-ikasseyya.

__Ä• sÄ«sanatthe Ä• yubhaddakusalÄ• _diyogeyeva, Ä• yasmato dÄ«ghÄ• yu hotu, ``totit
__ntu_ssa savibhattissa __to_ Ä• deso. bhaddaá¹ƒ bhavato hotu, kusalaá¹ƒ bhavato hotu, a
hotu, sukhaá¹ƒ bhavato hotu, atthaá¹ƒ bhavato hotu, hitaá¹ƒ bhavato hotu, svÄ• gataá¹ƒ bha
hotu sabbasattÄ• naá¹ƒ.

__sammutippayoge_ --- sÄ• dhu sammuti me tassa bhagavato dassanÄ• ya.

__bhiyyappayoge_ bhiyyoso mattÄ• ya.

__sattamiyatthe Ä• vikaraá¹‡a pÄ• tubhavanÄ• _diyoge --- tuyhaÃ±cassa Ä• vikaromi, tass

__ca_saddaggahaá¹‡ena \Be 156/ pahiá¹‡Ä• dikriyÄ• yoge, phÄ• suÄ• dinÄ• mapayoge ca
bhikkhÅ«naá¹ƒ dÅ«taá¹ƒ pÄ• hesi, kappati samaá¹‡Ä• naá¹ƒ Ä• yogo, ekassa dinnaá¹ƒ dvin
upamaá¹ƒ te karissÄ• mi, aÃ±jaliá¹ƒ te paggaá¹‡hÄ• mi. tathÄ• tassa phÄ• su hoti, lokassa
attho, seyyo me attho iccÄ• di.

``catutthÄ«â€™â€™ ti vattate.

<305> __namoyogÄ• dÄ«svapi ca_.

__namo_saddayoge, __sotthisvÄ• gatÄ• dÄ«_hi ca yoge liá¹…gamhÄ• catutthÄ«vibhatti h
vÄ«ratthu, namo karohi nÄ• gassa, namatthu buddhÄ• naá¹ƒ, namatthu bodhiyÄ• , sotthi pa
mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

``kÄ• le, bhavissatÄ«â€™â€™ ti ca vattate.

<306> __bhÄ• vavÄ• cimhi catutthÄ«_.

bhÄ• vavÄ• cimhi catutthÄ«vibhatti hoti bhavissatikÄ• le. bhavanaá¹ƒ __bhÄ• vo_. paccissa
pÄ• kÄ• ya vajati, pacituá¹ƒ gacchatÄ«ti attho. evaá¹ƒ bhogÄ• ya vajati iccÄ• di.

kasmiá¹ƒ atthe paÃ±camÄ«?

<307> __apÄ• dÄ• ne paÃ±camÄ«_.

kimapÄ• dÄ• naá¹ƒ?

<308> __yasmÄ• dapeti_ \Be 157/ __bhayamÄ• datte vÄ• tadapÄ• dÄ• naá¹ƒ_.

yasmÄ• vÄ• avadhito apeti, yasmÄ• vÄ• bhayahetuto bhayaá¹ƒ bhavati, yasmÄ• vÄ• a
Ä• dadÄ• ti, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹ƒ hoti. apanetvÄ• ito Ä• dadÄ• tÄ«ti

taá¹ƒ pana tividhaá¹ƒ visayabhedena niddiá¹-á¹-havisayaá¹ƒ, upÄ• ttavisayaá¹ƒ, anumeyya

apÄ• dÄ• nasaÃ±Ã±Ä• visayassa kriyÄ• visesassa niddiá¹-á¹-hattÄ• __niddiá¹-á¹-havisaya
apenti munayo, nagarÄ• niggato rÄ• jÄ• .

ettha ca ``pÄ• pÄ• cittaá¹ƒ nivÄ• raye, pÄ• pÄ• nivÄ• rentÄ«â€™â€™ tiÄ• dÄ«su yadipi
kÄ• yasaá¹ƒyogapubbakÄ• pagamanaá¹ƒ natthi, tathÄ• pi cittasaá¹ƒyogapubbakassa apaga
apÄ• dÄ• nasaÃ±Ã±Ä• .

yattha pana apagamanakriyaá¹ƒ upÄ• ttaá¹ƒ ajjhÄ• haá¹-aá¹ƒ visayaá¹ƒ katvÄ• pavattati, t
__upÄ• ttavisayaá¹ƒ_. yathÄ• --- valÄ• hakÄ• vijjotate vijju, kusÅ«lato pacatÄ«ti. ettha ca `
nikkhamma, kusÅ«lato apanetvÄ• â€™â€™ ti ca pubbakriyÄ• ajjhÄ• harÄ«yati.

__anumeyyavisayaá¹ƒ_ yathÄ• --- mÄ• thurÄ• pÄ• á¹-aliputtakehi abhirÅ«pÄ• . ettha hi ke
ukkaá¹ƒsÄ«yantÄ«ti anumeyyova kriyÄ• viseso. idha pana __dÅ«rantikÄ• _disutte __vibhat
apÄ• dÄ• nasaÃ±Ã±Ä• .

vuttaÃ±ca

``niddiá¹-á¹-havisayaá¹ƒ kiÃ±ci, upÄ• ttavisayaá¹ƒ tathÄ• .

anumeyyavisayaÃ±cÄ• ti, apÄ• dÄ• naá¹ƒ tidhÄ• mataâ€™â€™ nti ||

tadeva \Be 158/ calÄ• calavasena duvidhampi hoti.

__calaá¹ƒ_ yathÄ• --- dhÄ• vatÄ• hatthimhÄ• patito aá¹…kusadhÄ• rÄ«.

__acalaá¹ƒ_ yathÄ• --- pabbatÄ• otaranti vanacarÄ• .

__bhayahetumhi_ --- corÄ• bhayaá¹ƒ jÄ• yati, taá¹‡hÄ• ya jÄ• yatÄ« bhayaá¹ƒ, pÄ• pato u
upajjhÄ• yÄ• sikkhaá¹ƒ gaá¹‡hÄ• ti, Ä• cariyamhÄ• adhÄ«te, Ä• cariyato suá¹‡Ä• ti.

``apÄ• dÄ• naâ€™â€™ nti adhikÄ• ro.

<309> __dhÄ• tunÄ• mÄ• namupasaggayogÄ• dÄ«svapi ca_.

dhÄ• tavo ca nÄ• mÄ• ni ca __dhÄ• tunÄ• mÄ• ni, _ tesaá¹ƒ avihitalakkhaá¹‡Ä• naá¹ƒ dhÄ
upasaggayoge ca __Ä• di_saddena nipÄ• tayoge ca taá¹ƒyuttaá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• na

__dhÄ• tuppayoge_ tÄ• va --- __parÄ• ji_yoge yo asayho, pabhÅ«yoge pabhavo, janiyoge
yathÄ• --- buddhasmÄ• parÄ• jenti aÃ±Ã±atitthiyÄ• . himavatÄ• pabhavanti paÃ±ca mahÄ
mahÄ• sarÄ• pabhavanti, aciravatiyÄ• pabhavanti kunnadiyo. kÄ• mato jÄ• yatÄ« soko, ya
urasmÄ• jÄ• to putto, kammato jÄ• taá¹ƒ indriyaá¹ƒ.

__nÄ• mappayoge aÃ±Ã±atthitarÄ• _dÄ«hi yutte --- nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ•
tato aÃ±Ã±ena kammena, tato itaraá¹ƒ, ubhato sujÄ• to putto iccÄ• di.

__upasaggayuttesu_ \Be 159/ __apaparÄ«_hi vajjanatthehi yoge, mariyÄ• dÄ• bhividhiatth
patinidhipatidÄ• natthena yoge ca. yathÄ• --- apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡ijÄ• , sÄ• laá¹ƒ
tathÄ• paripabbatÄ• devo vassati, pabbataá¹ƒ vajjetvÄ• ti attho. __mariyÄ• dÄ• yaá¹ƒ_ ---
__abhividhimhi_ --- Ä• brahmalokÄ• saddo abbhuggacchati, brahmalokaá¹ƒ abhibyÄ• petv
--- buddhasmÄ• pati sÄ• riputto dhammadesanÄ• ya Ä• lapati temÄ• saá¹ƒ. __patidÄ• ne_
dadÄ• ti, kanakamassa hiraÃ±Ã±asmÄ• pati dadÄ• ti.

__nipÄ• tayuttesu rite nÄ• nÄ• vinÄ• _dÄ«hi yoge --- rite saddhammÄ• kuto sukhaá¹ƒ labl
nÄ• nÄ• kulÄ• pabbajitÄ• . vinÄ• saddhammÄ• natthaÃ±Ã±o koci nÄ• tho loke vijjati. ariye
yÄ• va brahmalokÄ• saddo abbhuggacchati.

__api_ggahaá¹‡ena kammÄ• pÄ• dÄ• nakÄ• rakamajjhepi paÃ±camÄ« kÄ• laddhÄ• nehi,
luddako, ito pakkhasmÄ• migaá¹ƒ vijjhatÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ mÄ• sasmÄ• bhuÃ±jati b
vijjhati kuÃ±jaraá¹ƒ.

__ca_saddaggahaá¹‡ena __pabhutyÄ• _diatthe, tadatthappayoge ca --- yatohaá¹ƒ bhagini
yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ, yatvÄ• dhikaraá¹‡amenaá¹ƒ, yato p
paá¹-á¹-hÄ• ya, tato paá¹-á¹-hÄ• ya iccÄ• di.

<310> __rakkhaá¹‡atthÄ• namicchitaá¹ƒ_ \Be 160/.

rakkhaá¹‡atthÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ payoge yaá¹ƒ icchitaá¹ƒ, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ
__ca_kÄ• rÄ• dhikÄ• rato anicchitaÃ±ca. rakkhaá¹‡aÃ±cettha nivÄ• raá¹‡aá¹ƒ, tÄ• yanaÃ±c
taá¹‡á¸• ulÄ• , yavÄ• paá¹-isedhenti gÄ• vo.

__anicchitaá¹ƒ_ yathÄ• --- pÄ• pÄ• cittaá¹ƒ __ni_vÄ• raye, pÄ• pÄ• nivÄ• renti, rÄ• jato v
udakato vÄ• nÄ• nÄ• bhayato vÄ• nÄ• nÄ• rogato vÄ• nÄ• nÄ• upaddavato vÄ• Ä• rakkh

``icchitaâ€™â€™ miti vattate.

<311> __yena vÄ• â€™ dassanaá¹ƒ_.

yena adassanamicchitaá¹ƒ antaradhÄ• yantena, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹
antaradhÄ• nevÄ• yaá¹ƒ. upajjhÄ• yÄ• antaradhÄ• yati sisso, nilÄ«yatÄ«ti attho. mÄ• tÄ• p
putto.

__vÄ• _ti kiá¹ƒ? jetavane antarahito. __yenÄ• _ti kiá¹ƒ? yakkho tattheva antaradhÄ• yati.

<312> __dÅ«rantikaddhakÄ• lanimmÄ• natvÄ• lopadisÄ• yogavibhattÄ• rappayoga suddha
pubbayoga bandhana guá¹‡avacana paÃ±ha kathanathokÄ• kattÅ«su ca_.

dÅ«ratthe, antikatthe, addhanimmÄ• ne, kÄ• lanimmÄ• ne, tvÄ• lope, disÄ• yoge, vibhatte,
suddhatthappayoge, pamocanatthappayoge, hetvatthe, vivittatthappayoge, pamÄ• á¹‡atthe,
bandhanatthappayoge, guá¹‡avacane \Be 161/, paÃ±he, kathane, thokatthe, akattari ca yac
hetukammÄ• dibhÅ«taÃ±ca, taá¹ƒ kÄ• rakaá¹ƒ apÄ• dÄ• nasaÃ±Ã±aá¹ƒ hoti, __ca_sadden
tatiyÄ• , chaá¹-á¹-hÄ« ca.

__e_ttha ca dÅ«rantikaÃ±ca dÅ«rantikatthaÃ±cÄ• ti __dÅ«rantika_nti sarÅ«pekasesaá¹ƒ ka
daá¹-á¹-habbaá¹ƒ, tena dÅ«rantikatthappayoge, tadatthe ca apÄ• dÄ• nasaÃ±Ã±o hoti.

__dÅ«ratthappayoge_ tÄ• va --- kÄ«vadÅ«ro ito naá¸·akÄ• ragÄ• mo, tato have dÅ«rataraá
nÄ• tidÅ«re. Ä• rakÄ• te moghapurisÄ• imasmÄ• dhammavinayÄ• , Ä• rakÄ• tehi bhagav
namassanti, addasa dÅ«ratova Ä• gacchantaá¹ƒ.

__antikatthappayoge_ --- antikaá¹ƒ gÄ• mÄ• , Ä• sannaá¹ƒ gÄ• mÄ• , samÄ«paá¹ƒ gÄ• mÄ

dutiyÄ• , tatiyÄ• ca, dÅ«raá¹ƒ gÄ• maá¹ƒ Ä• gato, dÅ«rena gÄ• mena Ä• gato, dÅ«rato gÄ
dÅ«raá¹ƒ gÄ• mena vÄ• . antikaá¹ƒ gÄ• maá¹ƒ Ä• gato, antikaá¹ƒ gÄ• mena vÄ• , Ä• sanna
gÄ• mena vÄ• iccÄ• di.

__addhakÄ• lanimmÄ• ne_ nimmÄ• naá¹ƒ nÄ• ma parimÄ• á¹‡aá¹ƒ, tasmiá¹ƒ gamyamÄ• n
yojanesu saá¹…kassaá¹ƒ, rÄ• jagahato paÃ±cacattÄ• lÄ«sayojanamatthake sÄ• vatthi.

__kÄ• lanimmÄ• ne_ --- ito ekanavutikappamatthake vipassÄ« bhagavÄ• loke udapÄ• di, i
buddho loke uppajjissati.

__tvÄ• paccayantassa lopo_ nÄ• ma tadatthasambhavepi avijjamÄ• natÄ• , tasmiá¹ƒ tvÄ• l
pÄ• sÄ• dÄ• saá¹…kameyya, pÄ• sÄ• daá¹ƒ abhiruhitvÄ• saá¹…kameyyÄ• ti attho \Be 162
saá¹…kameyya, abhidhammÄ• pucchanti, abhidhammaá¹ƒ sutvÄ• vÄ• , abhidhammÄ• ka
paá¹-hitvÄ• vÄ• , Ä• sanÄ• vuá¹-á¹-haheyya, Ä• sane nisÄ«ditvÄ• vÄ• .

__disatthavÄ• cÄ«hi yoge, disatthe_ ca --- ito sÄ• purimÄ• disÄ• , ito sÄ• dakkhiá¹‡Ä• di
disÄ• , ito sÄ• uttarÄ• disÄ• , avÄ«cito uparibhavaggÄ• , uddhaá¹ƒ pÄ• datalÄ• , adho kes
__disatthe_ --- puratthimato dakkhiá¹‡atotiÄ• di. ettha pana sattamiyatthe __to_paccayopi b

__vibhattaá¹ƒ_ nÄ• ma sayaá¹ƒ vibhattasseva tadaÃ±Ã±ato guá¹‡ena vibhajanaá¹ƒ, tasmiá
paá¹‡Ä«tataro vÄ• visiá¹-á¹-hataro vÄ• natthi, attadanto tato varaá¹ƒ. kiÃ±cÄ• pi dÄ• nato
tato mayÄ• sutÄ• assutameva bahutaraá¹ƒ, sÄ«lameva sutÄ• seyyo. chaá¹-á¹-hÄ« ca, cha
pÄ• saá¹‡á¸• Ä• naá¹ƒ pavaraá¹ƒ yadidaá¹ƒ sugatavinayo.

__Ä• ratippayogo_ nÄ• ma viramaá¹‡atthasaddappayogo. tattha --- asaddhammÄ• Ä• rati,
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• paá¹-ivirato, appaá¹-ivirato musÄ• vÄ•

__suddhatthappayoge_ --- lobhanÄ«yehi dhammehi suddho asaá¹ƒsaá¹-á¹-ho, mÄ• tito ca
anupakkuá¹-á¹-ho agarahito.

__pamocanatthappayoge_ \Be 163/ --- parimutto dukkhasmÄ• ti vadÄ• mi, mutto mÄ• raba
maccunÄ• , muttohaá¹ƒ sabbapÄ• sehi.

__hetvatthe, _ sarÅ«pekasesassa gahitattÄ• hetvatthappayoge ca sabbanÄ• mato --- kasm
mÄ«yare, kasmÄ• idheva maraá¹‡aá¹ƒ bhavissati, kasmÄ• hetunÄ• , yasmÄ• ca kammÄ•
bhikkhave, tasmÄ• tiha bhikkhave evaá¹ƒ sikkhitabbaá¹ƒ, tasmÄ• buddhosmi brÄ• hmaá¹‡
tasmÄ• kÄ• raá¹‡Ä• , kiá¹ƒ kÄ• raá¹‡Ä• . dutiyÄ• , chaá¹-á¹-hÄ« ca, kiá¹ƒ kÄ• raá¹‡aá¹ƒ, ta
tumhe kilamatha.

kena hetunÄ• , kena kÄ• raá¹‡ena, yena midhekacce sattÄ• , tena nimittena, tena vuttamic
cÄ• â€™â€™ ti tatiyÄ• .

__vivittaá¹ƒ_ nÄ• ma vivecanaá¹ƒ, tadatthappayoge --- vivitto pÄ• pakÄ• dhammÄ• , vivicc
akusalehi dhammehi.

__pamÄ• á¹‡atthe_ tatiyÄ• ca, Ä• yÄ• mato ca vitthÄ• rato ca yojanaá¹ƒ, gambhÄ«rato ca candabhÄ• gÄ• ya parimÄ• á¹‡aá¹ƒ, parikkhepato navayojanasataparimÄ• á¹‡o majjhimapa

dÄ«ghaso nava vidatthiyo sugatavidatthiyÄ• pamÄ• á¹‡ikÄ• kÄ• retabbÄ• .

ettha ca ``smÄ• hismiá¹ƒnaâ€™â€™ miccÄ• dito ``smÄ• â€™â€™ ti ca ``so, vÄ• â€™â€™

<313> __dÄ«ghorehi_ \Be 164/.

__dÄ«gha ora_icceteti __smÄ• _vacanassa __so_Ä• deso hoti vÄ• .

dÄ«ghaso, dÄ«ghamhÄ• vÄ• , [oraso, oramhÄ• vÄ•] tatiyÄ• ca, yojanaá¹ƒ Ä• yÄ• mena, yojanaá¹ƒ ubbedhena sÄ• saparÄ• si.

paá¹-hamatthavÄ• cakena __pubba_saddena yogo __pubbayogo, _ ettha ca __pubba_gga __pubbÄ• _diggahaá¹‡assupalakkhaá¹‡anti daá¹-á¹-habbaá¹ƒ, tena __parÄ• _diyogepi. yat bhikkhave sambodhÄ• , ito pubbenÄ• hosi, tato paraá¹ƒ paccantimÄ• janapadÄ• , dhÄ• tuli tato aparena samayena, tato uttarimpi iccÄ• di.

__bandhanatthappayoge_ bandhanahetumhi iá¹‡e paÃ±camÄ«, tatiyÄ• ca hoti, satasmÄ• satena vÄ• baddho naro.

phalasÄ• dhanahetubhÅ«tassa guá¹‡assa vacanaá¹ƒ __guá¹‡avacanaá¹ƒ, _ tasmiá¹ƒ guá¹ ca, issariyÄ• janaá¹ƒ rakkhati rÄ• jÄ• , issariyena vÄ• , sÄ«lato naá¹ƒ pasaá¹ƒsanti, sÄ«len vimuttimano iccÄ• di.

__paÃ±hakathanesu_ --- kutosi tvaá¹ƒ, kuto bhavaá¹ƒ, pÄ• á¹-aliputtato. ettha ca __kathan vissajjanaá¹ƒ.

__thokatthe asatvavacane_ karaá¹‡e tatiyÄ• ca, thokÄ• muccati, thokena muccati vÄ• , ap appamattakena vÄ• , kicchÄ• muccati, kicchena vÄ• .

__akattari_ \Be 165/ __akÄ• rake Ã±Ä• pakahetumhi_ --- kammassa katattÄ• upacitattÄ• uppannaá¹ƒ hoti cakkhuviÃ±Ã±Ä• á¹‡a, __na_ tÄ• vidaá¹ƒ nÄ• marÅ«paá¹ƒ ahetukaá¹ƒ sab ekasadisabhÄ• vÄ• pattito.

hutvÄ• abhÄ• vato niccÄ• , udayabbayapÄ«á¸·anÄ• .

dukkhÄ• avasavattittÄ• , anattÄ• ti tilakkhaá¹‡aá¹ƒ ||

``paÃ±camÄ«â€™â€™ ti vattate.

<314> __kÄ• raá¹‡atthe ca_.

karoti attano phalanti __kÄ• raá¹‡aá¹ƒ, _ kÄ• rakahetu [janakahetu] , tasmiá¹ƒ kÄ• raá¹‡att
paÃ±camÄ«vibhatti hoti, vikappenÄ• yaá¹ƒ, hetvatthe tatiyÄ• ya ca vihitattÄ• , ananubodhÄ•
catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ adassanÄ• evamidaá¹ƒ dÄ«ghamaddhÄ•
saá¹ƒsaritaá¹ƒ, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirod
iccÄ• di.

kasmiá¹ƒ atthe chaá¹-á¹-hÄ«?

<315> __sÄ• mismiá¹ƒ chaá¹-á¹-hÄ«_.

ko ca sÄ• mÄ«?

<316> __yassa vÄ• pariggaho taá¹ƒ sÄ• mÄ«_.

pariggayhatÄ«ti __pariggaho, _ yo yassa pariggaho Ä• yatto sambandhÄ«, taá¹ƒ pati so att
__vÄ• _ggahaá¹‡ena sÄ• mitabba rujÄ• diyogepi.

ettha \Be 166/ ca kriyÄ• bhisambandhÄ• bhÄ• vÄ• na kÄ• rakatÄ• sambhavati. sÄ• mibhÄ
phalabhÄ• vena gahito, tathÄ• hi ``raÃ±Ã±o purisoâ€™â€™ ti vutte yasmÄ• rÄ• jÄ• dadÄ
patiggaá¹‡hÄ• ti, tasmÄ• ``rÄ• japurisoâ€™â€™ ti viÃ±Ã±Ä• yati. evaá¹ƒ yo yassa Ä• yatto
bhaá¹‡á¸• abhÄ• vena vÄ• samÄ«pa samÅ«hÄ• vayavavikÄ• ra kÄ• riyaavatthÄ• jÄ• ti gu
sabbassÄ• pi so sambandhÄ• dhÄ• rabhÅ«to visesanaá¹-á¹-hÄ• nÄ« Ä• gamÄ«vasena tivid
gahetabbo.

vuttaÃ±ca

``kriyÄ• kÄ• rakasaÃ±jÄ• to,

assedaá¹ƒ bhÄ• vahetuko.

sambandho nÄ• ma so attho,

tattha chaá¹-á¹-hÄ« vidhÄ«yate ||

pÄ• ratantyaÃ±hi sambandho,

tattha chaá¹-á¹-hÄ« bhavetito.

upÄ• dhiá¹-á¹-hÄ• nÄ• gamito,

na visesyÄ• dito titoâ€™â€™ ti ||

__visesanato_ tÄ• va --- raÃ±Ã±o purisoti, ettha ca rÄ• jÄ• purisaá¹ƒ aÃ±Ã±asÄ• mito vise
__visesanaá¹ƒ, _ puriso tena visesÄ«yatÄ«ti __visesitabbo, _ evaá¹ƒ sabbattha visesitabba
chaá¹-á¹-hÄ«.

__bhaá¹‡á¸• ena sambandhe_ --- pahÅ«taá¹ƒ me dhanaá¹ƒ sakka, etassa paá¹-ivÄ«so, bh

__samÄ«pasambandhe_ --- ambavanassa avidÅ«re, nibbÄ• nasseva santike.

__samÅ«hasambandhe_ \Be 167/ --- suvaá¹‡á¹‡assa rÄ• si, bhikkhÅ«naá¹ƒ samÅ«ho.

__avayavasambandhe_ --- manussasseva te sÄ«saá¹ƒ, rukkhassa sÄ• khÄ• .

__vikÄ• rasambandhe_ --- suvaá¹‡á¹‡assa vikati, bhaá¹-á¹-hadhaÃ±Ã±Ä• naá¹ƒ sattu.

__kÄ• riyasambandhe_ --- yavassa aá¹…kuro, meghassa saddo, puttÄ• pi tassa bahavo, k
vipÄ• ko.

__avatthÄ• sambandhe_ --- khandhÄ• naá¹ƒ pÄ• tubhÄ• vo, khandhÄ• naá¹ƒ jarÄ• , khanc

__jÄ• tisambandhe_ --- manussassa bhÄ• vo, manussÄ• naá¹ƒ jÄ• ti.

__guá¹‡asambandhe_ --- suvaá¹‡á¹‡assa vaá¹‡á¹‡o, vaá¹‡á¹‡o na khÄ«yetha tathÄ• gata
pupphÄ• naá¹ƒ gandho, phalÄ• naá¹ƒ raso, cittassa phusanÄ• , sippikÄ• naá¹ƒ sataá¹ƒ natt
tesaá¹ƒ samÄ• yogo, sandhino vimokkho, tathÄ• gatassa paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä• rabbha
te, dukkhaá¹ƒ te, cetaso parivitakko udapÄ• di, paÃ±Ã±Ä• ya paá¹-ubhÄ• vo, rÅ«passa lahu
rÅ«passa upacayo.

__kriyÄ• sambandhe_ --- pÄ• dassa ukkhipanaá¹ƒ, pÄ• dassa avakkhepanaá¹ƒ vÄ• , hatth
pÄ• dÄ• naá¹ƒ pasÄ• raá¹‡aá¹ƒ, dhÄ• tÅ«naá¹ƒ gamanaá¹ƒ, dhÄ• tÅ«naá¹ƒyeva á¹-hÄ• na
tathÄ• tassa nÄ• magottÄ• di, tassa kÄ• raá¹‡aá¹ƒ, tassa mÄ• tÄ• pitaro, tassa purato pÄ•
nagarassa dakkhiá¹‡ato, vassÄ• naá¹ƒ tatiye mÄ• se, na tassa upamÄ• , kuverassa bali icc

__á¹-hÄ• nito_ \Be 168/ --- yamedantassÄ• deso, o avassa.

__Ä• gamito_ --- puthassÄ• gamo iccÄ• di.

__sÄ• miyoge_ --- devÄ• namindo, migÄ• naá¹ƒ rÄ• jÄ• .

__tabba rujÄ• diyoge_ --- mahÄ• senÄ• patÄ«naá¹ƒ ujjhÄ• petabbaá¹ƒ vikanditabbaá¹ƒ vira
rujati, tassa rogo uppajjati, rajakassa vatthaá¹ƒ dadÄ• ti, musÄ• vÄ• dassa ottappaá¹ƒ iccÄ•

``kvaci, tatiyÄ• sattamÄ«naâ€™â€™ nti ca vattate.

<317> __chaá¹-á¹-hÄ« ca_.

tatiyÄ• sattamÄ«namatthe kvaci chaá¹-á¹-hÄ«vibhatti hoti.

__yajassa karaá¹‡e_ --- pupphassa buddhaá¹ƒ yajati, pupphena vÄ• , ghatassa aggiá¹ƒ juh

__suhitatthayoge_ --- pattaá¹ƒ odanassa pÅ«retvÄ• , odanenÄ• ti attho. imameva kÄ• yaá¹
nÄ• nappakÄ• rassa asucino paccavekkhati, pÅ«raá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa, pÅ«rati b

__tulyatthakimalamÄ• diyoge_ --- pitussa tulyo, pitarÄ• vÄ• tulyo, mÄ• tu sadiso, mÄ• tarÄ
tassa ca tuá¹-á¹-hassa, kiá¹ƒ tena tuá¹-á¹-henÄ• ti attho. alaá¹ƒ tassa ca tuá¹-á¹-hassa.

__kattari kitappaccayayoge_ --- sobhanÄ• kaccÄ• yanassa kati, kaccÄ• yanena vÄ• , raÃ±
evaá¹ƒ raÃ±Ã±o \Be 169/ pÅ«jito, raÃ±Ã±o sakkato, raÃ±Ã±o apacito, raÃ±Ã±o mÄ• nito, an
aparibhuttaá¹ƒ, yesaá¹ƒ kÄ• yagatÄ• sati aparibhuttÄ• iccÄ• di.

__sattamiyatthe kusalÄ• diyoge_ --- kusalÄ• naccagÄ«tassa sikkhitÄ• cÄ• turitthiyo, kusal
aá¹…gapaccaá¹…gÄ• naá¹ƒ, kusalo maggassa, kusalo amaggassa, santi hi bhante uá¸·Ä•
pasannÄ• , divasassa tikkhattuá¹ƒ, divase tikkhattuá¹ƒ vÄ• , mÄ• sassa dvikkhattuá¹ƒ iccÄ•

``kvaci, chaá¹-á¹-hÄ«â€™â€™ ti ca vattate.

<318> __dutiyÄ• paÃ±camÄ«naÃ±ca_.

dutiyÄ• paÃ±camÄ«namatthe ca kvaci chaá¹-á¹-hÄ«vibhatti hoti.

__dutiyatthe kammani kitakayoge_ --- tassa bhavanti vattÄ• ro, sahasÄ• kammassa kattÄ• bhinnÄ• naá¹ƒ sandhÄ• tÄ• , sahitÄ• naá¹ƒ anuppadÄ• tÄ• , bodhetÄ• pajÄ• ya, kammassa vedako, avisaá¹ƒvÄ• dako lokassa, pÄ• pÄ• naá¹ƒ akaraá¹‡aá¹ƒ sukhaá¹ƒ, catunnaá¹ƒ mah pasÄ• do, acchariyo arajakena vatthÄ• naá¹ƒ rÄ• go, acchariyo agopÄ• lakena gÄ• vÄ«naá

__tathÄ• saricchÄ• dÄ«naá¹ƒ kammani_ --- mÄ• tu sarati, mÄ• taraá¹ƒ sarati, na tesaá¹ƒ k kammappaccayÄ• , puttassa icchati, puttamicchati.

__karotissa_ \Be 170/ __patiyatane ca_ --- patiyatanaá¹ƒ abhisaá¹…khÄ• ro, udakassa pat patikurute, kaá¹‡á¸• assa patikurute, kaá¹‡á¸• aá¹ƒ patikurute.

__paÃ±camiyatthe parihÄ• nibhayatthayoge_ --- assavanatÄ• dhammassa parihÄ• yanti, k sukhassa bhÄ• yÄ• mi, sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti maccuno, bhÄ«to ca iccÄ• di.

__kvacÄ«_ti kiá¹ƒ? gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , kÄ• lena dhammiá¹ƒ kathaá¹ƒ bhÄ• puÃ±Ã±Ä• ni anumoditÄ• , bujjhitÄ• saccÄ• ni, kaá¹-aá¹ƒ kÄ• rako, pasavo ghÄ• tako.

tathÄ• __na niá¹-á¹-hÄ• dÄ«su ca_ --- sukhakÄ• mÄ« vihÄ• raá¹ƒ kato, rathaá¹ƒ katavanto kaá¹-aá¹ƒ katvÄ• , kaá¹-aá¹ƒ karonto, kaá¹-aá¹ƒ karÄ• no, kaá¹-aá¹ƒ kurumÄ• no iccÄ• di.

kasmiá¹ƒ atthe sattamÄ«?

<319> __okÄ• se sattamÄ«_.

okÄ• sakÄ• rake sattamÄ«vibhatti hoti.

ko ca okÄ• so?

<320> __yodhÄ• ro tamokÄ• saá¹ƒ_.

Ä• dhÄ• rÄ«yati asminti __Ä• dhÄ• ro, _ adhikaraá¹‡aá¹ƒ. kattukammasamavetÄ• naá¹ƒ ni patiá¹-á¹-hÄ• naá¹-á¹-hena yo Ä• dhÄ• ro, taá¹ƒ kÄ• rakaá¹ƒ okÄ• sasaÃ±Ã±aá¹ƒ hoti.

kaá¹-e \Be 171/ nisÄ«dati devadatto, thÄ• liyaá¹ƒ odanaá¹ƒ pacati. ettha hi devadattataá¹‡á
kattukammÄ• naá¹ƒ dhÄ• raá¹‡ato taá¹ƒsamavetaá¹ƒ Ä• sanapacanasaá¹…khÄ• taá¹ƒ kriyá

so panÄ• yamokÄ• so catubbidho byÄ• piko opasilesiko sÄ• mÄ«piko vesayikoti.

tattha __byÄ• piko_ nÄ• ma yattha sakalopi Ä• dhÄ• rabhÅ«to attho Ä• dheyyena patthaá¹-
Ä• dheyyabhÅ«taá¹ƒ kiÃ±ci byÄ• petvÄ• tiá¹-á¹-hati, taá¹ƒ yathÄ• --- tilesu telaá¹ƒ atthi, kh
dadhimhi sappÄ«ti.

__opasilesiko_ nÄ• ma paccekasiddhÄ• naá¹ƒ bhÄ• vÄ• naá¹ƒ yattha upasilesena upagam
upasilissati allÄ«yitvÄ• tiá¹-á¹-hati, taá¹ƒ yathÄ• --- Ä• sane nisinno saá¹…gho, thÄ• liyaá¹ƒ
ghaá¹-esu udakaá¹ƒ atthi, dÅ«re á¹-hito, samÄ«pe á¹-hitoti.

__sÄ• mÄ«piko_ nÄ• ma yattha samÄ«pe samÄ«pivohÄ• raá¹ƒ katvÄ• tadÄ• yattavuttitÄ•
vikappÄ«yati, taá¹ƒ yathÄ• --- gaá¹…gÄ• yaá¹ƒ ghoso vasati, gaá¹…gÄ• ya samÄ«pe vajo
sÄ• vatthiyaá¹ƒ viharati jetavane, sÄ• vatthiyÄ• samÄ«peti attho.

__vesayiko_ nÄ• ma yattha aÃ±Ã±atthÄ• bhÄ• vavasena, desantarÄ• vacchedavasena vÄ
taá¹ƒ yathÄ• --- Ä• kÄ• se sakuá¹‡Ä• pakkhanti, bhÅ«mÄ«su manussÄ• caranti, jalesu ma
pÄ• pasmiá¹ƒ ramatÄ« mano, pasanno buddhasÄ• sane, paÃ±Ã±Ä• ya sÄ• dhu, vinaye nip
nipuá¹‡o iccÄ• di.

sabbopi \Be 172/ cÄ• yamÄ• dhÄ• ro padhÄ• navasena vÄ• parikappitavasena vÄ• kriyÄ•
__okÄ• so_tveva vuttoti veditabbo.

vuttaÃ±cetaá¹ƒ

``kiriyÄ• kattukammÄ• naá¹ƒ,

yattha hoti patiá¹-á¹-hitÄ• .

`okÄ• soâ€™ ti pavutto so,

catudhÄ• byÄ• pikÄ• dito ||

byÄ• piko tilakhÄ«rÄ• di,

kaá¹-o opasilesiko.

sÄ• mÄ«piko tu gaá¹…gÄ• di,

Ä• kÄ• so visayo matoâ€™â€™ ti ||

``chaá¹-á¹-hÄ«, sattamÄ«â€™â€™ ti ca adhikÄ• ro.

<321> __sÄ• missarÄ• dhipatidÄ• yÄ• dasakkhÄ«patibhÅ«pasÅ«takusalehi ca_.

sÄ• mÄ« issara adhipati dÄ• yÄ• da sakkhipatibhÅ« pasÅ«ta kusalaiccetehi yoge chaá¹-á¹-
sattamÄ« ca. ubhayatthaá¹ƒ vacanaá¹ƒ.

gavaá¹ƒ sÄ• mi, gosu sÄ• mi, gavaá¹ƒ issaro, gosu issaro, gavaá¹ƒ adhipati, gosu adhipati,
gosu dÄ• yÄ• do, gavaá¹ƒ sakkhi, gosu sakkhi, gavaá¹ƒ patibhÅ«, gosu patibhÅ«, gavaá¹ƒ
gavaá¹ƒ kusalo, gosu kusalo.

<322> __niddhÄ• raá¹‡e ca_.

nÄ«haritvÄ• dhÄ• raá¹‡aá¹ƒ __niddhÄ• raá¹‡aá¹ƒ, _ jÄ• ti guá¹‡a kriyÄ• nÄ• mehi samud
puthakkaraá¹‡aá¹ƒ, tasmiá¹ƒ niddhÄ• raá¹‡atthe gamyamÄ• ne \Be 173/ tato samudÄ• yav
chaá¹-á¹-hÄ«vibhatti hoti, sattamÄ« ca.

manussÄ• naá¹ƒ khattiyo sÅ«ratamo, manussesu khattiyo sÅ«ratamo, kaá¹‡hÄ• gÄ• vÄ«n
kaá¹‡hÄ• gÄ• vÄ«su sampannakhÄ«ratamÄ• , addhikÄ• naá¹ƒ dhÄ• vanto sÄ«ghatamo, a
Ä• yasmÄ• Ä• nando arahataá¹ƒ aÃ±Ã±ataro ahosi, arahantesu vÄ• iccÄ• di.

<323> __anÄ• dare ca_.

anÄ• dare gamyamÄ• ne bhÄ• vavatÄ• liá¹…gamhÄ• chaá¹-á¹-hÄ«vibhatti hoti, sattamÄ«
mÄ• tÄ• pitÅ«naá¹ƒ rudantÄ• naá¹ƒ pabbaji, mÄ• tÄ• pitÅ«su rudantesu pabbaji.

Ä• koá¹-ayanto so neti,

sivirÄ• jassa pekkhato.

maccu gacchati Ä• dÄ• ya,

pekkhamÄ• ne mahÄ• jane ||

<324> __kammakaraá¹‡animittatthesu sattamÄ«_.

kammakaraá¹‡animittaiccetesvatthesu liá¹…gamhÄ• sattamÄ«vibhatti hoti.

__kammatthe_ --- bhikkhÅ«su abhivÄ• denti, muddhani cumbitvÄ• , purisassa bÄ• hÄ• su g

__karaá¹‡atthe_ --- hatthesu piá¹‡á¸• Ä• ya caranti, pattesu piá¹‡á¸• Ä• ya caranti, pathesu
maá¹ƒ anusÄ• seyya, sampaá¹-icchÄ• mi matthake.

__nimittatthe_ \Be 174/ --- dÄ«pi cammesu haÃ±Ã±ate, kuÃ±jaro dantesu haÃ±Ã±ate, aá¹‡
bhayadassÄ• vÄ«, sampajÄ• namusÄ• vÄ• de pÄ• cittiyaá¹ƒ, musÄ• vÄ• danimittaá¹ƒ musÄ

``sattamÄ«â€™â€™ ti adhikÄ• ro.

<325> __sampadÄ• ne ca_.

sampadÄ• natthe ca liá¹…gamhÄ• sattamÄ«vibhatti hoti. saá¹…ghe dinnaá¹ƒ mahapphala
saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi.

yÄ• palÄ• lamayaá¹ƒ mÄ• laá¹ƒ, nÄ• rÄ« datvÄ• na cetiye.

alattha kaÃ±canamayaá¹ƒ, mÄ• laá¹ƒ bojjhaá¹…gikaÃ±ca sÄ• ||

<326> __paÃ±camyatthe ca_.

paÃ±camyatthe ca liá¹…gamhÄ• sattamÄ«vibhatti hoti. kadalÄ«su gaje rakkhanti.

<327> __kÄ• labhÄ• vesu ca_.

__kÄ• lo_ nÄ• ma nimesa khaá¹‡a laya muhutta pubbaá¹‡hÄ• diko, __bhÄ• vo_ nÄ• ma kr
kriyantarÅ«palakkhaá¹‡Ä• va adhippetÄ• , tasmiá¹ƒ kÄ• latthe ca bhÄ• valakkhaá¹‡e bhÄ• v
sattamÄ«vibhatti hoti.

__kÄ• le_ --- pubbaá¹‡hasamaye gato, sÄ• yanhasamaye Ä• gato, akÄ• le vassati tassa, k
phussamÄ• samhÄ• tÄ«su mÄ• sesu vesÄ• khamÄ• so, ito satasahassamhi, kappe uppajji

__bhÄ• venabhÄ• valakkhaá¹‡e_ \Be 175/ --- bhikkhusaá¹…ghesu bhojÄ«yamÄ• nesu gato

duyhamÄ• nÄ• su gato, duddhÄ• su Ä• gato, jÄ• yamÄ• ne kho sÄ• riputta bodhisatte ayaá
saá¹ƒkampi sampakampi sampavedhi.

pÄ• sÄ• á¹‡Ä• sakkharÄ• ceva, kaá¹-halÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• .

sabbe maggÄ• vivajjenti, gacchante lokanÄ• yake ||

imasmiá¹ƒ sati idaá¹ƒ hoti iccÄ• di.

328_._ __upÄ• jhÄ• dhikissaravacane_.

dvipadamidaá¹ƒ. adhikatthe, issaratthe ca vattamÄ• nehi __upaadhi_iccetehi yoge adhikiss
liá¹…gamhÄ• sattamÄ«vibhatti hoti.

__adhikavacane_ --- upa khÄ• riyaá¹ƒ doá¹‡o, khÄ• riyÄ• doá¹‡o adhikoti attho. tathÄ• up
kahÄ• paá¹‡aá¹ƒ, adhi devesu buddho, sammutiupapattivisuddhidevasaá¹…khÄ• tehi tividh
buddhova adhikoti attho.

__issaravacane_ --- adhi brahmadatte paÃ±cÄ• lÄ• , brahmadattissarÄ• paÃ±cÄ• lÄ• ti att

<329> __maá¹‡á¸• itussukkesu tatiyÄ• ca_.

maá¹‡á¸• itaussukkaiccetesvatthesu gamyamÄ• nesu liá¹…gamhÄ• tatiyÄ• vibhatti hoti, sa
__maá¹‡á¸• ita_saddo panettha pasannatthavÄ• cako, __ussukka_saddo saÄ«hattho. Ã±Ä•
Ã±Ä• á¹‡asmiá¹ƒ pasanno, Ã±Ä• á¹‡ena ussukko, Ã±Ä• á¹‡asmiá¹ƒ ussukko sappuriso.

kÄ• rakaá¹ƒ \Be 176/ chabbidhaá¹ƒ saÃ±Ã±Ä• -vasÄ• chabbÄ«satÄ«vidhaá¹ƒ.

pabhedÄ• sattadhÄ• kammaá¹ƒ, kattÄ• paÃ±cavidho bhave ||

karaá¹‡aá¹ƒ duvidhaá¹ƒ hoti, sampadÄ• naá¹ƒ tidhÄ• mataá¹ƒ.

apÄ• dÄ• naá¹ƒ paÃ±cavidhaá¹ƒ, Ä• dhÄ• ro tu catubbidho ||

vibhattiyo pana paccattavacanÄ• divasena aá¹-á¹-havidhÄ• bhavanti. yathÄ• ha

``paccattamupayogaÃ±ca, karaá¹‡aá¹ƒ sampadÄ• niyaá¹ƒ.

nissakkaá¹ƒ sÄ• mivacanaá¹ƒ, bhummÄ• lapanamaá¹-á¹-hamaâ€™â€™ nti ||

iti padarÅ«pasiddhiyaá¹ƒ kÄ• rakakaá¹‡á¸• o

tatiyo.

4. samÄ• sakaá¹‡á¸• a

__atha nÄ• mameva_ aÃ±Ã±amaÃ±Ã±asambandhÄ«naá¹ƒ samÄ• soti nÄ• manissitattÄ• , nÄ• mÄ• nantaraá¹ƒ __samÄ• so_ vuccate.

so ca saÃ±Ã±Ä• vasena chabbidho abyayÄ«bhÄ• vo kammadhÄ• rayo digu tappuriso bahu

abyayÄ«bhÄ• vasamÄ• sa

tatra paá¹-hamaá¹ƒ abyayÄ«bhÄ• vasamÄ• so vuccate.

so ca niccasamÄ• soti assapadaviggaho ||

``upanagaraá¹ƒâ€™â€™ itÄ«dha --- __upa_saddato paá¹-hamekavacanaá¹ƒ __si, _ tassa ``sabbÄ• samÄ• vusopasagganipÄ• tÄ• dÄ«hi cÄ• â€™â€™ ti lopo, __nagara_saddato cha nagarassa samÄ«panti aÃ±Ã±apadena viggahe ---

``nÄ• mÄ• naá¹ƒ samÄ• so yuttatthoâ€™â€™ ti samÄ• savidhÄ• ne sabbattha vattate.

<330> __upasagganipÄ• tapubbako abyayÄ«bhÄ• vo_.

__upasagga_pubbako, __nipÄ• ta_pubbako ca nÄ• miko yuttattho teheva attapubbakehi up niccaá¹ƒ samasÄ«yate, so ca samÄ• so __abyayÄ«bhÄ• va_saÃ±Ã±o hoti. idha abyayÄ«bhÄ• vÄ• disaÃ±Ã±Ä• vidhÄ• yakasuttÄ• neva vÄ• saÃ±Ã±Ä• vidhÄ• namukhena daá¹-á¹-habbÄ• ni.

tattha __abyaya_miti upasagganipÄ• tÄ• naá¹ƒ saÃ±Ã±Ä• , liá¹…gavacanabhedepi byayar atthaá¹ƒ vibhÄ• vayatÄ«ti __abyayÄ«bhÄ• vo_ abyayatthapubbaá¹…gamattÄ• , anabyayaá 178/ abyayÄ«bhÄ• vo. pubbapadatthappadhÄ• no hi abyayÄ«bhÄ• vo, ettha ca ``upasagga vuttattÄ• upasagganipÄ• tÄ• nameva pubbanipÄ• to.

<331> __nÄ• mÄ• naá¹ƒ samÄ• so yuttattho_.

tesaá¹ƒ nÄ• mÄ• naá¹ƒ payujjamÄ• napadatthÄ• naá¹ƒ yo yuttattho, so samÄ• sasaÃ±Ã±o
ruá¸·haá¹ƒ.

nÄ• mÄ• ni __syÄ• _divibhatyantÄ• ni, samassateti __samÄ• so, _ saá¹…khipiyatÄ«ti attho

vuttaÃ±hi

``samÄ• so padasaá¹…khepo, padappaccayasaá¹ƒhitaá¹ƒ.

taddhitaá¹ƒ nÄ• ma hotevaá¹ƒ, viÃ±Ã±eyyaá¹ƒ tesamantaraâ€™â€™ nti ||

duvidhaÃ±cassa samasanaá¹ƒ saddasamasanamatthasamasanaÃ±ca, tadubhayampi lutta
labbhati. aluttasamÄ• se pana atthasamasanameva vibhattilopÄ• bhÄ• vato, tatthÄ• pi vÄ•
duvidhampi labbhateva. dve hi samÄ• sassa payojanÄ• ni ekapadattamekavibhattittaÃ±cÄ•

yutto attho __yuttatto, _ atha vÄ• yutto saá¹…gato, sambandho vÄ• attho yassa soyaá¹ƒ y
saá¹…gatatthena __yuttattha_vacanena bhinnatthÄ• naá¹ƒ ekatthÄ«bhÄ• vo samÄ• salakk
ca ``nÄ• mÄ• naâ€™â€™ nti vacanena ``devadatto pacatÄ«â€™â€™ tiÄ• dÄ«su Ä• khyÄ•
sambandhatthena pana __yuttattha_ggahaá¹‡ena ``bhaá¹-o raÃ±Ã±o putto devadattassÄ• â
aÃ±Ã±amaÃ±Ã±Ä• napekkhesu, ``devadattassa kaá¹‡hÄ• dantÄ• â€™â€™ tiÄ• dÄ«su ca
ayuttatthatÄ• ya samÄ• so na hotÄ«ti dÄ«peti.

``atthavasÄ• vibhattivipariá¹‡Ä• moâ€™â€™ ti vipariá¹‡Ä• mena ``yuttatthÄ• naâ€™â€™

<332> __tesaá¹ƒ vibhattiyo lopÄ• ca_.

idha padantarena vÄ• taddhitappaccayehi vÄ• __Ä• yÄ• _dippaccayehi vÄ• ekatthÄ«bhÅ
``tesaá¹ƒ yuttatthÄ• naá¹ƒ samÄ• sÄ• naá¹ƒ, taddhitÄ• __yÄ• _dippaccayantÄ• naÃ±ca vib
hontÄ«â€™â€™ ti attho. __samÄ• sa_ggahaá¹‡Ä• dhikÄ• re pana sati __tesaá¹ƒ_gahaá¹‡
taddhitÄ• __yÄ• _dippaccayanta vibhattilopo. __ca_ggahaá¹‡aá¹ƒ ``pabhaá¹…karoâ€™â€™
lopanivattanatthaá¹ƒ.

vipariá¹‡Ä• mena ``luttÄ• su, vibhattÄ«sÅ«â€™â€™ ti vattate, __yuttattha_ggahaá¹‡aÃ±ca

<333> __pakati cassa sarantassa_.

luttÄ• su vibhattÄ«su sarantassa assa yuttatthabhÅ«tassa tividhassapi liá¹…gassa pakatib

__ca_saddena __kiá¹ƒsamudaya idappaccayatÄ• _dÄ«su niggahÄ«tantassapi. nimittÄ• bhÄ
anicchitattÄ• ayamatideso.

sakatthavirahenidha samÄ• sassa ca liá¹…gabhÄ• vÄ• bhÄ• vÄ• vibhattuppattiyamasamp
nÄ• mabyapadesÄ• tidesamÄ• ha.

<334> __taddhitasamÄ• sakitakÄ• nÄ• maá¹ƒvÄ• â€™ tavetunÄ• dÄ«su ca_.

taddhitantÄ• \Be 180/, kitantÄ• , samÄ• sÄ• ca nÄ• mamiva daá¹-á¹-habbÄ• __tavetuna t
vajjetvÄ• . __ca_ggahaá¹‡aá¹ƒ kiccappaccaya__Ä• Ä«inÄ«_itthippaccayantÄ• dissapi nÄ• n
__samÄ• sa_ggahaá¹‡aá¹ƒ atthavataá¹ƒ samudÄ• yÄ• naá¹ƒ nÄ• mabyapadeso samÄ• sa

``abyayÄ«bhÄ• voâ€™â€™ ti vattate.

<335> __so napuá¹ƒsakaliá¹…go_.

so abyayÄ«bhÄ• vasamÄ• so napuá¹ƒsakaliá¹…gova daá¹-á¹-habboti napuá¹ƒsakaliá¹…ga
liá¹…gÄ• tidese ``adhipaÃ±Ã±aâ€™â€™ ntiÄ• dÄ«su ``adhiÃ±Ä• á¹‡aá¹ƒâ€™â€™ ntiÄ• di
saddantarattÄ• , ``tipaÃ±Ã±aâ€™â€™ ntiÄ• dÄ«su viyÄ• ti daá¹-á¹-habbaá¹ƒ, na cÄ• yaá¹ƒ
atidesaliá¹…gassa __iva_saddassa adassanato. pure viya syÄ• dyuppatti.

``kvacÄ«â€™â€™ ti vattate.

<336> __aá¹ƒ vibhattÄ«namakÄ• rantÄ• abyayÄ«bhÄ• vÄ• _.

tasmÄ• akÄ• rantÄ• abyayÄ«bhÄ• vÄ• parÄ• saá¹ƒ vibhattÄ«naá¹ƒ kvaci __aá¹ƒ_ hoti, s

taá¹ƒ upanagaraá¹ƒ, nagarassa samÄ«paá¹ƒ tiá¹-á¹-hatÄ«ti attho. tÄ• ni upanagaraá¹ƒ, Ä•
upanagaraá¹ƒ passa, tÄ• ni upanagaraá¹ƒ.

__na_ paÃ±camyÄ• yamambhÄ• vo, __kvacÄ«_ti adhikÄ• rato.

tatiyÄ• sattamÄ«chaá¹-á¹-hÄ«-nantu hoti vikappato ||

tena upanagaraá¹ƒ kataá¹ƒ, upanagarena vÄ• , tehi upanagaraá¹ƒ, upanagarehi vÄ• , tassa
tesaá¹ƒ upanagaraá¹ƒ, upanagarÄ• Ä• naya, upanagaramhÄ• upanagarasmÄ• , upanagar
upanagarassa vÄ• , tesaá¹ƒ upanagaraá¹ƒ, upanagarÄ• naá¹ƒ vÄ• \Be 181/, upanagaraá¹ƒ
upanagarasmiá¹ƒ, upanagaraá¹ƒ upanagaresu vÄ• . evaá¹ƒ upakumbhaá¹ƒ.

__abhÄ• ve_ --- darathÄ• naá¹ƒ abhÄ• vo niddarathaá¹ƒ, nimmasakaá¹ƒ.

__pacchÄ• atthe_ --- rathassa pacchÄ• anurathaá¹ƒ, anuvÄ• taá¹ƒ.

__yoggatÄ• yaá¹ƒ_ --- yathÄ• sarÅ«paá¹ƒ, anurÅ«paá¹ƒ, rÅ«payogganti attho.

__vicchÄ• yaá¹ƒ_ --- attÄ• namattÄ• naá¹ƒ pati paccattaá¹ƒ, addhamÄ• saá¹ƒ addhamÄ• s

__anupubbiyaá¹ƒ_ --- jeá¹-á¹-hÄ• naá¹ƒ anupubbo anujeá¹-á¹-haá¹ƒ.

__paá¹-ilome_ --- sotassa paá¹-ilomaá¹ƒ paá¹-isotaá¹ƒ, paá¹-ipathaá¹ƒ, pativÄ• taá¹ƒ, attÄ• pavattÄ• ajjhattaá¹ƒ.

__pariyÄ• dÄ• bhividhÄ«su_ Ä• pÄ• á¹‡akoá¹-iyÄ• Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ, ``kvaci samÄ• ti __ka_ppaccayo, Ä• kumÄ• rehi yaso kaccÄ• yanassa Ä• kumÄ• raá¹ƒ.

__samiddhiyaá¹ƒ_ --- bhikkhÄ• ya samiddhÄ«ti atthe samÄ• seva napuá¹ƒsakaliá¹…gatte c

``samÄ• sassa, antoâ€™â€™ ti ca vattate.

<337> __saro rasso napuá¹ƒsake_.

napuá¹ƒsake vattamÄ• nassa samÄ• sassa anto saro rasso hoti. ettha ca __abyayÄ«bhÄ• nÄ• nuvattetabbaá¹ƒ, tena digudvandabahubbÄ«hÄ«supi napuá¹ƒsake vattamÄ• nassa sam siddhaá¹ƒ hoti. ``aá¹ƒ vibhattÄ«naâ€™â€™ miccÄ• dinÄ• __a_mÄ• deso, subhikkhaá¹ƒ. ga upagaá¹…gaá¹ƒ, maá¹‡ikÄ• ya samÄ«paá¹ƒ upamaá¹‡ikaá¹ƒ.

itthÄ«su \Be 182/ amikiccÄ• ti atthe samÄ• sanapuá¹ƒsakarassattÄ• dÄ«su katesu ---

``abyayÄ«bhÄ• vÄ• , vibhattÄ«naâ€™â€™ nti ca vattate.

<338> __aÃ±Ã±asmÄ• lopo ca_.

__a_kÄ• rantato aÃ±Ã±asmÄ• abyayÄ«bhÄ• vasamÄ• sÄ• parÄ• saá¹ƒ vibhattÄ«naá¹ƒ lo adhikicca kathÄ• pavattatÄ«ti attho. adhitthi passa, adhitthi kataá¹ƒ iccÄ• di, evaá¹ƒ adhiku samÄ«paá¹ƒ upavadhu, gunnaá¹ƒ samÄ«paá¹ƒ upagu, __o_kÄ• rassa rassattaá¹ƒ __u_kÄ•

__nipÄ• tapubbako_ yathÄ• --- vuá¸• á¸• hÄ• naá¹ƒ paá¹-ipÄ• á¹-i, ye ye vuá¸• á¸• hÄ• vÄ
__padatthÄ• natikkame_ --- yathÄ• kkamaá¹ƒ, yathÄ• satti, yathÄ• balaá¹ƒ karoti, balamana
attho. jÄ«vassa yattako paricchedo yÄ• vajÄ«vaá¹ƒ, yÄ• vatÄ• yukaá¹ƒ, __ka_ppaccayo. ya
yÄ• vadatthaá¹ƒ, pabbatassa parabhÄ• go tiropabbataá¹ƒ, tiropÄ• kÄ• raá¹ƒ, tirokuá¹-á¹-aá¹
antopÄ• sÄ• daá¹ƒ, antonagaraá¹ƒ, antovassaá¹ƒ, nagarassa bahi bahinagaraá¹ƒ, pÄ• sÄ•
uparipÄ• sÄ• daá¹ƒ, uparimaÃ±caá¹ƒ, maÃ±cassa heá¹-á¹-hÄ• heá¹-á¹-hÄ• maÃ±caá¹ƒ, he
bhattassa pure purebhattaá¹ƒ, evaá¹ƒ pacchÄ• bhattaá¹ƒ.

__sÄ• kallatthe_ --- saha makkhikÄ• ya samakkhikaá¹ƒ bhuÃ±jati, na kiÃ±ci parivajjetÄ«ti a
vuddhÄ«â€™â€™ tiÄ• dinÄ• __saha_saddassa __sÄ• _deso. gaá¹…gÄ• ya oraá¹ƒ oragaá

abyayÄ«bhÄ• vasamÄ• so niá¹-á¹-hito.

kammadhÄ• rayasamÄ• sa

atha \Be 183/ kammadhÄ• rayasamÄ• so vuccate.

so ca navavidho visesanapubbapado visesanuttarapado visesanobhayapado upamÄ• nutta
avadhÄ• raá¹‡apubbapado __na_nipÄ• tapubbapado __ku_pubbapado __pÄ• _dipubbapad

tattha __visesanapubbapado_ tÄ• va --- ``mahanta purisaâ€™â€™ itÄ«dha ubhayattha paa
tulyÄ• dhikaraá¹‡abhÄ• vappasiddhatthaá¹ƒ __ca_sadda __ta_saddappayogo, mahanto ca

ito paraá¹ƒ ``vibhÄ• sÄ• rukkhatiá¹‡aâ€™â€™ iccÄ• dito ``vibhÄ• sÄ• â€™â€™ ti samÄ• s

<339> __dvipade tulyÄ• dhikaraá¹‡e kammadhÄ• rayo_.

dve padÄ• ni nÄ• mikÄ• ni tulyÄ• dhikaraá¹‡Ä• ni aÃ±Ã±amaÃ±Ã±ena saha vibhÄ• sÄ• sa
tulyÄ• dhikaraá¹‡e sati so samÄ• so kammadhÄ• rayasaÃ±Ã±o ca hoti.

dve padÄ• ni __dvipadaá¹ƒ, _ tulyaá¹ƒ samÄ• naá¹ƒ adhikaraá¹‡aá¹ƒ attho yassa padadva
__tulyÄ• dhikaraá¹‡aá¹ƒ, _ tasmiá¹ƒ dvipade tulyÄ• dhikaraá¹‡e. bhinnappavattinimittÄ• naa
visesanavisesitabbabhÄ• vena ekasmiá¹ƒ atthe pavatti __tulyÄ• dhikaraá¹‡atÄ• _. kammam
__kammadhÄ• rayo_. yathÄ• hi kammaá¹ƒ kriyaÃ±ca payojanaÃ±ca dvayaá¹ƒ dhÄ• rayati,
payojanassa ca sambhavato, tathÄ• ayaá¹ƒ samÄ• so ekassa atthassa dve nÄ• mÄ• ni dhA
sati __e_katthajotakassa nÄ• madvayassa sambhavato.

pure \Be 184/ viya samÄ• sasaÃ±Ã±Ä• vibhattilopapakatibhÄ• vÄ• , samÄ• seneva tulyÄ• c
``vuttatthÄ• namappayogoâ€™â€™ ti __ca_sadda __ta_saddÄ• namappayogo.

<340> __mahataá¹ƒ mahÄ• tulyÄ• dhikaraá¹‡e pade_.

__mahanta_ saddassa __mahÄ• _ hoti tulyÄ• dhikaraá¹‡e uttarapade pare. __mahata_nti l
__maha_Ä• deso ca, ettha ca visesanassa pubbanipÄ• to visesanabhÅ«tassa pubbapadass
viÃ±Ã±Ä• yati.

``kammadhÄ• rayo, digÅ«â€™â€™ ti ca vattate.

<341> __ubhe tappurisÄ• _.

ubhe kammadhÄ• rayadigusamÄ• sÄ• tappurisasaÃ±Ã±Ä• honti.

tassa puriso tappuriso, tappurisasadisattÄ• ayampi samÄ• so anvatthasaÃ±Ã±Ä• ya __tap
__tappurisa_saddo guá¹‡amativatto, tathÄ• ayaá¹ƒ samÄ• sopi. uttarapadatthappadhÄ• no
nÄ• mabyapadeso syÄ• dyuppatti. ayaá¹ƒ pana tappuriso abhidheyyavacano, paraliá¹…go c

mahÄ• puriso, mahÄ• purisÄ• iccÄ• di __purisa_saddasamaá¹ƒ, evaá¹ƒ mahÄ• vÄ«ro, ma
balaÃ±cÄ• ti mahÄ• balaá¹ƒ, mahabbhayaá¹ƒ, __maha_Ä• deso. santo ca so puriso cÄ• ti s
bhe bo canteâ€™â€™ ti ettha __ca_saddena __santa_saddassa samÄ• se a__bha_kÄ• rep
pubbapuriso, parapuriso, paá¹-hamapuriso, majjhimapuriso, uttamapuriso, dantapuriso, para
vÄ«rapuriso, setahatthÄ«, kaá¹‡hasappo, nÄ«luppalaá¹ƒ, lohitacandanaá¹ƒ.

kvaci \Be 185/ vibhÄ• sÄ• dhikÄ• rato na bhavati, yathÄ• --- puá¹‡á¹‡o mantÄ• niputto, citt
devarÄ• jÄ• ti.

pumÄ• ca so kokilo cÄ• ti atthe samÄ• se kate ---

``lopaâ€™â€™ nti vattate.

<342> __pumassa liá¹…gÄ• dÄ«su samÄ• sesu_.

__puma_iccetassa anto __a_kÄ• ro lopamÄ• pajjate __liá¹…gÄ• _dÄ«su parapadesu samA
jhalapehÄ«â€™â€™ ti __ma_kÄ• rassa niggahÄ«taá¹ƒ. puá¹…kokilo. evaá¹ƒ punnÄ• go.

khattiyÄ• ca sÄ• kaÃ±Ã±Ä• cÄ• ti viggayha samÄ• se kate ---

``tulyÄ• dhikaraá¹‡e, pade, itthiyaá¹ƒ bhÄ• sitapumitthÄ« pumÄ• va ceâ€™â€™ ti ca vattat

<343> __kammadhÄ• rayasaÃ±Ã±e ca_.

kammadhÄ• rayasaÃ±Ã±e ca samÄ• se itthiyaá¹ƒ vattamÄ• ne tulyÄ• dhikaraá¹‡e uttarapa itthivÄ• cako saddo pubbe bhÄ• sitapumÄ• ce, so pumÄ• iva daá¹-á¹-habboti pubbapade i hoti.

khattiyakaÃ±Ã±Ä• , khattiyakaÃ±Ã±Ä• yo iccÄ• di. evaá¹ƒ rattalatÄ• , dutiyabhikkhÄ• , brÄ• cÄ• ti brÄ• hmaá¹‡adÄ• rikÄ• , nÄ• gamÄ• á¹‡avikÄ• .

pubbapadassevÄ• yaá¹ƒ pumbhÄ• vÄ• tideso, tena ``khattiyakumÄ• rÄ« kumÄ• rasamaá¹‡ tiÄ• dÄ«su uttarapadesu itthippaccayassa na nivatti hoti.

__itthiya_micceva \Be 186/ kiá¹ƒ? kumÄ• rÄ«ratanaá¹ƒ, samaá¹‡Ä«padumaá¹ƒ.

__bhÄ• sitapumÄ• _ti kiá¹ƒ? gaá¹…gÄ• nadÄ«, taá¹‡hÄ• nadÄ«, pathavÄ«dhÄ• tu. ``nand nandÄ• devÄ«â€™â€™ tiÄ• dÄ«su pana saÃ±Ã±Ä• saddattÄ• na hoti.

tathÄ• puratthimo ca so kÄ• yo cÄ• ti puratthimakÄ• yo, ettha ca kÄ• yekadeso __kÄ• ya_ pacchimakÄ• yo, heá¹-á¹-himakÄ• yo, uparimakÄ• yo, sabbakÄ• yo, purÄ• á¹‡avihÄ• ro, na katamanikÄ• yo, hetuppaccayo, abahulaá¹ƒ bahulaá¹ƒ katanti bahulÄ«kataá¹ƒ, jÄ«vitappad jÄ«vitanavakaá¹ƒ iccÄ• di.

__visesanuttarapade_ jinavacanÄ• nuparodhato therÄ• cariyapaá¹‡á¸• itÄ• di visesanaá¹ƒ --- sÄ• riputto ca so thero cÄ• ti sÄ• riputtatthero. evaá¹ƒ mahÄ• moggallÄ• natthero, mahÄ buddhaghosÄ• cariyo, dhammapÄ• lÄ• cariyo, Ä• cariyaguttiloti vÄ• , mahosadho ca so paá mahosadhapaá¹‡á¸• ito. evaá¹ƒ vidhurapaá¹‡á¸• ito, vatthuviseso.

__visesanobhayapado_ yathÄ• --- sÄ«taÃ±ca taá¹ƒ uá¹‡haÃ±cÄ• ti sÄ«tuá¹‡haá¹ƒ, siniddh siniddhuá¹‡ho, mÄ• so. khaÃ±jo ca so khujjo cÄ• ti khaÃ±jakhujjo. evaá¹ƒ andhabadhiro, ka chiddÄ• vachiddaá¹ƒ, uccÄ• vacaá¹ƒ, chinnabhinnaá¹ƒ, sittasammaá¹-á¹-haá¹ƒ, gatapaccÄ•

__upamÄ• nuttarapade_ abhidhÄ• nÄ• nurodhato upamÄ• nabhÅ«taá¹ƒ visesanaá¹ƒ paraá viya sÄ«ho, muni ca so sÄ«ho cÄ• ti munisÄ«ho. evaá¹ƒ munivasabho, munipuá¹…gavo, bu raá¹ƒsi viya raá¹ƒsi, saddhammo ca \Be 187/ so raá¹ƒsi cÄ• ti saddhammaraá¹ƒsi. evaá¹ƒ v puá¹‡á¸• arÄ«kamiva puá¹‡á¸• arÄ«ko, samaá¹‡o ca so puá¹‡á¸• arÄ«ko cÄ• ti samaá¹‡ap

cando viya cando, mukhaÃ±ca taá¹ƒ cando cÄ• ti mukhacando. evaá¹ƒ mukhapadumaá¹ƒ ic

__sambhÄ• vanÄ• pubbapado_ yathÄ• --- dhammo iti buddhi dhammabuddhi. evaá¹ƒ dha
dhammasammato, pÄ• á¹‡asaÃ±Ã±itÄ• , asubhasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , anattasaÃ±
dhÄ«tusaÃ±Ã±Ä• , attasaÃ±Ã±Ä• , atthisaÃ±Ã±Ä• , attadiá¹-á¹-hi iccÄ• di.

__avadhÄ• raá¹‡apubbapado_ yathÄ• --- guá¹‡o eva dhanaá¹ƒ guá¹‡adhanaá¹ƒ. evaá¹ƒ s
sÄ«ladhanaá¹ƒ, paÃ±Ã±Ä• dhanaá¹ƒ, cakkhu eva indriyaá¹ƒ cakkhundriyaá¹ƒ. evaá¹ƒ cakk
cakkhudvÄ• raá¹ƒ, rÅ«pÄ• rammaá¹‡amiccÄ• di.

__nanipÄ• tapubbapado_ yathÄ• --- na brÄ• hmaá¹‡oti atthe kammadhÄ• rayasamÄ• se,

``ubhe tappurisÄ• â€™â€™ ti tappurisasaÃ±Ã±Ä• .

<344> __attaá¹ƒ nassa tappurise_.

__na_ssa nipÄ• tapadassa tappurise uttarapade pare sabbasseva __a_ttaá¹ƒ hoti. tappuris
abrÄ• hmaá¹‡o.

na nisedho sato yutto,

desÄ• diniyamaá¹ƒ vinÄ• .

asato cÄ• phalo tasmÄ• ,

kathamabrÄ• hmaá¹‡oti ce?

nisedhatthÄ• nuvÄ• dena, paá¹-isedhavidhi kvaci.

parassa micchÄ• Ã±Ä• á¹‡attÄ• -khyÄ• panÄ• yopapajjate ||

duvidho cassattho pasajjappaá¹-isedhapariyudÄ• savasena.

tattha \Be 188/ yo ``asÅ«riyapassÄ• rÄ• jadÄ• rÄ• â€™â€™ tiÄ• dÄ«su viya uttarapadatth
dÄ«peti, so __pasajjappaá¹-isedhavÄ• cÄ«_ nÄ• ma. yo pana ``abrÄ• hmaá¹‡a amanussÄ•
uttarapadatthaá¹ƒ pariyudÄ• sitvÄ• taá¹ƒsadise vatthumhi kÄ• riyaá¹ƒ paá¹-ipÄ• dayati, so
nÄ• ma.

vuttaÃ±ca

``pasajjappaá¹-isedhassa, lakkhaá¹‡aá¹ƒ vatthunatthitÄ• .

vatthuto aÃ±Ã±atra vutti, pariyudÄ• salakkhaá¹‡aâ€™â€™ nti ||

__na_nvevaá¹ƒ santepi ``abrÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su kathamuttarapadatthappadh

vuccate --- __brÄ• hmaá¹‡Ä• _disaddÄ• naá¹ƒ brÄ• hmaá¹‡Ä• diatthasseva taá¹ƒsadisÄ• c
__brÄ• hmaá¹‡Ä• _disaddÄ• hi kevalÄ• brÄ• hmaá¹‡Ä• diatthesveva pÄ• kaá¹-Ä• , __bhÅ«
pana aÃ±Ã±ena sadisÄ• divÄ• cakena __na_iti nipÄ• tena yujjanti, tadÄ•
taá¹ƒsadisatadaÃ±Ã±atabbiruddhatadabhÄ• vesupi vattanti, __bhÅ«_saddo viya __anvabhi
anubhavanaabhibhavanÄ• dÄ«su, tasmÄ• uttarapadatthajotakoyevettha __na_iti nipÄ• toti
abrÄ• hmaá¹‡oti brÄ• hmaá¹‡asadisoti vuttaá¹ƒ hoti. evaá¹ƒ amanusso, assamaá¹‡o.

__aÃ±Ã±atthe_ --- na byÄ• katÄ• abyÄ• katÄ• , asaá¹ƒkiliá¹-á¹-hÄ• , apariyÄ• pannÄ• .

__viruddhatthe_ --- na kusalÄ• akusalÄ• , kusalapaá¹-ipakkhÄ• ti attho. evaá¹ƒ alobho, am

__pasajjappaá¹-isedhe_ --- na katvÄ• akatvÄ• , akÄ• tuna puÃ±Ã±aá¹ƒ akaronto.

``nassa, tappuriseâ€™â€™ ti ca vattate.

<345> __sare_ \Be 189/ __ana_.

__na_iccetassa padassa tappurise uttarapade __ana_ hoti sare pare.

__na_ asso anasso, na ariyo anariyo. evaá¹ƒ anissaro, aniá¹-á¹-ho, anupavÄ• do, na Ä• dÄ
anoloketvÄ• iccÄ• di.

__kupubbapado_ yathÄ• --- kucchitamannanti niccasamÄ• sattÄ• aÃ±Ã±apadena viggaho
---

``tappurise, sareâ€™â€™ ti ca vattate.

<346> __kadada kussa_.

__ku_iccetassa nipÄ• tassa tappurise uttarapade __kada_ hoti sare pare. kadannaá¹ƒ. eva

__sare_ti kiá¹ƒ? kudÄ• rÄ• , kuputtÄ• , kudÄ• sÄ• , kudiá¹-á¹-hi.

``kussÄ• â€™â€™ ti vattate.

<347> __kÄ• ppatthesu ca_.

__ku_iccetassa appatthe vattamÄ• nassa __kÄ• _ hoti tappurise uttarapade pare. bahuvac
kucchitatthe ca kvaci tappurise. appakaá¹ƒ lavaá¹‡aá¹ƒ kÄ• lavaá¹‡aá¹ƒ. evaá¹ƒ kÄ• pupph
kÄ• puriso, kupuriso vÄ• .

__pÄ• dipubbapado_ ca niccasamÄ• sova, padhÄ• naá¹ƒ vacanaá¹ƒ pÄ• vacanaá¹ƒ, bhusa
sarÄ«raá¹ƒ, samaá¹ƒ, sammÄ• vÄ• Ä• dhÄ• naá¹ƒ samÄ• dhÄ• naá¹ƒ, vividhÄ• mati vima
visiá¹-á¹-ho vÄ• kappo \Be 190/ vikappo, adhiko devo atidevo. evaá¹ƒ adhidevo, adhisÄ«laá
sugandho, kucchito gandho duggandho, sobhanaá¹ƒ kataá¹ƒ sukataá¹ƒ, asobhanaá¹ƒ kataá

ye idha avihitalakkhaá¹‡Ä• nÄ• manipÄ• topasaggÄ• , tesaá¹ƒ ``nÄ• mÄ• naá¹ƒ samÄ• so
samÄ• so daá¹-á¹-habbo. yathÄ• --- apunageyyÄ• gÄ• thÄ• , acandamullokikÄ• ni mukhÄ•
alavaá¹‡abhojÄ«tiÄ• dÄ«su ayuttatthattÄ• nÄ• Ã±Ã±ena samÄ• so.

tathÄ• diá¹-á¹-ho pubbanti diá¹-á¹-hapubbo tathÄ• gataá¹ƒ. evaá¹ƒ sutapubbo dhammaá¹ƒ
__kammani_ diá¹-á¹-hÄ• pubbanti diá¹-á¹-hapubbÄ• devÄ• tena. evaá¹ƒ sutapubbÄ• dha
pahÄ• ro, parÄ• bhavo, vihÄ• ro, Ä• hÄ• ro, upahÄ• ro iccÄ• di.

kammadhÄ• rayasamÄ• so.

digusamÄ• sa

atha digusamÄ• so vuccate.

tayo lokÄ• samÄ• haá¹-Ä• cittena sampiá¹‡á¸• itÄ• , tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ samÄ• hÄ•

``nÄ• mÄ• naá¹ƒ samÄ• so yuttatthoâ€™â€™ ti vattamÄ• ne ``dvipadeâ€™â€™ tiÄ• dinÄ•
samÄ• sasaÃ±Ã±Ä• yaá¹ƒ, vibhattilope, pakatibhÄ• ve ca kate ---

``kammadhÄ• rayoâ€™â€™ ti vattate.

<348> __saá¹…khyÄ• pubbo_ \Be 191/ __digu_.

saá¹…khyÄ• pubbo kammadhÄ• rayasamÄ• so digusaÃ±Ã±o hoti.

dve gÄ• vo digu, digusadisattÄ• ayampi samÄ• so __digÅ«_ti vutto. atha vÄ• saá¹…khyÄ• pubbattanapuá¹ƒsakekattasaá¹…khÄ• tehi dvÄ«hi lakkhaá¹‡ehi gato avagatoti lakkhaá¹‡ehi gacchati pavattatÄ«ti digu. ettha ca ``saá¹…khyÄ• pubboâ€™â€™ ti vuttattÄ• pubbanipÄ• to, ``ubhe tappurisÄ• â€™â€™ ti tappurisasaÃ±Ã±Ä• .

``napuá¹ƒsakaliá¹…goâ€™â€™ ti vattate.

<349> __digussekattaá¹ƒ_.

digussa samÄ• sassa ekattaá¹ƒ hoti, napuá¹ƒsakaliá¹…gattaÃ±ca.

samÄ• hÄ• radigussetaá¹ƒ gahaá¹‡aá¹ƒ, tattha sabbatthekavacanameva hoti, aÃ±Ã±atra pa nÄ• mabyapadesasyÄ• dyuppatti __a_mÄ• desÄ• di.

tilokaá¹ƒ, he tiloka, tilokaá¹ƒ, tilokena, tilokassa, tilokÄ• tilokasmÄ• tilokamhÄ• , tilokassa, tilokamhi tilokasmiá¹ƒ.

evaá¹ƒ tayo daá¹‡á¸• Ä• tidaá¹‡á¸• aá¹ƒ, tÄ«á¹‡i malÄ• ni samÄ• haá¹-Ä• ni, tiá¹‡á¹‡aá¹ƒ vÄ• timalaá¹ƒ, tilakkhaá¹‡aá¹ƒ, catussaccaá¹ƒ, catasso disÄ• catuddisaá¹ƒ, ``saro rasso na rassattaá¹ƒ, paÃ±casikkhÄ• padaá¹ƒ, saá¸·Ä• yatanaá¹ƒ, sattÄ• haá¹ƒ, aá¹-á¹-hasÄ«laá¹ƒ, n dasasÄ«laá¹ƒ, satayojanaá¹ƒ.

tathÄ• --- dve rattiyo dvirattaá¹ƒ, tisso rattiyo tirattaá¹ƒ, dve aá¹…guliyo dvaá¹…gulaá¹ƒ, sa godÄ• variyo, tÄ• saá¹ƒ samÄ• hÄ• roti vÄ• sattagodÄ• varaá¹ƒ.

ettha ca ratti aá¹…guli godÄ• varÄ«namantassa ---

<350> __kvaci samÄ• santagatÄ• namakÄ• ranto_.

rÄ• jÄ• digaá¹‡assetaá¹ƒ gahaá¹‡aá¹ƒ, tena samÄ• santagatÄ• naá¹ƒ __rÄ• jÄ• dÄ«_naá¹ƒ __a_kÄ• ro hotÄ«ti attho. __kÄ• ra_ggahaá¹‡ena bahubbÄ«hÄ• dimhi samÄ• sante kvaci _ su du pÅ«tÄ«_hi __gandha_ntassikÄ• ro ca.

atha vÄ• __a_ ca __ko_ ca akÄ• , __ra_kÄ• ro padasandhikaro, tena kvaci samÄ• santaga iccete paccayÄ• hontÄ«ti attho. tena paÃ±ca gÄ• vo samÄ• haá¹-Ä• ti atthe samÄ• sÄ• diá

__a_ppaccaye, ``o sare cÄ• â€™â€™ ti __avÄ• _dese ca kate ``paÃ±cagavaâ€™â€™ ntiÄ
``dvirattaâ€™â€™ ntiÄ• dÄ«su pana __a_ppaccaye kate pubbasarassa ``saralopoâ€™â€™

__asamÄ• hÄ• radigu_ yathÄ• --- eko ca so puggalo cÄ• ti ekapuggalo. evaá¹ƒ ekadhamm
tibhavÄ• , catasso disÄ• catuddisÄ• , dasasahassacakkavÄ• á¸·Ä• ni iccÄ• di.

digusamÄ• so.

tappurisasamÄ• sa

atha tappurisasamÄ• so vuccate.

so pana dutiyÄ• dÄ«su chasu vibhattÄ«su bhÄ• vato chabbidho. tattha dutiyÄ• tappuriso
gatanissitÄ• tÄ«tÄ• tikkantappattÄ• pannÄ• dÄ«hi bhavati.

saraá¹‡aá¹ƒ gatoti viggahe ---

``tappurisoâ€™â€™ ti vattate.

<351> __amÄ• dayo_\Be 193/ __parapadebhi_.

__a_mÄ• divibhatyantÄ• ni yuttatthÄ• ni pubbapadÄ• ni nÄ• mehi parapadebhi saha vibhÄ
tappurisasaÃ±Ã±o hoti. ayaÃ±ca tappuriso abhidheyyavacanaliá¹…go.

__gatÄ• _disaddÄ• kitantattÄ• tiliá¹…gÄ• , vibhattilopÄ• di sabbaá¹ƒ pubbasamaá¹ƒ. so s
saraá¹‡agatÄ• . sÄ• saraá¹‡agatÄ• , tÄ• saraá¹‡agatÄ• yo. taá¹ƒ kulaá¹ƒ saraá¹‡agataá¹ƒ
saraá¹‡agatÄ• ni iccÄ• di.

evaá¹ƒ araÃ±Ã±agato, bhÅ«migato, dhammaá¹ƒ nissito dhammanissito, atthanissito, bhava
kÄ• lÄ• tÄ«to, pamÄ• á¹‡aá¹ƒ atikkantaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ. lokÄ• tikkantaá¹ƒ, suk
dukkhappatto, sotaá¹ƒ Ä• panno sotÄ• panno, nirodhasamÄ• panno, rathaá¹ƒ Ä• ruá¸·ho ra
sobhano sabbarattisobhano, muhuttasukhaá¹ƒ.

__upapadasamÄ• se_ pana vuttiyeva tassa niccattÄ• . yathÄ• --- kammaá¹ƒ karotÄ«ti kam
atthaá¹ƒ kÄ• metÄ«ti atthakÄ• mo, dhammakÄ• mo, dhammaá¹ƒ dhÄ• retÄ«ti dhammadhar
vadituá¹ƒ sÄ«lamassÄ• ti saccavÄ• dÄ« iccÄ• di.

__tavantumÄ• nantÄ• _dikitantehi vÄ• kyameva vavatthitavibhÄ• sÄ• dhikÄ• rato. yathÄ• -

dhammaá¹ƒ suá¹‡amÄ• no, dhammaá¹ƒ suá¹‡anto, kaá¹-aá¹ƒ karÄ• no, anabhidhÄ• nato v
taddhitasamÄ• sakitakÄ• ti.

dutiyÄ• tappuriso.

tatiyÄ• \Be 194/ kitaka pubba sadisa samÅ«nattha kalaha nipuá¹‡a missasakhilÄ• dÄ«hi.

buddhena bhÄ• sito buddhabhÄ• sito, dhammo. evaá¹ƒ jinadesito, satthÄ• rÄ• vaá¹‡á¹‡ito
viÃ±Ã±Å«hi garahito viÃ±Ã±ugarahito, viÃ±Ã±uppasattho, issarakataá¹ƒ, sayaá¹ƒkataá¹ƒ, su
sukÄ• hataá¹ƒ, raÃ±Ã±Ä• hato rÄ• jahato, rogapÄ«á¸·ito, aggidaá¸• á¸• ho, sappadaá¹-á¹-h
sallaviddho, icchÄ• ya apakato icchÄ• pakato, sÄ«lena sampanno sÄ«lasampanno. evaá¹ƒ
Ã±Ä• á¹‡asampayuttaá¹ƒ, mittasaá¹ƒsaggo, piyavippayogo, jÄ• titthaddho, guá¹‡ahÄ«no, gu
catuvaggakaraá¹‡Ä«yaá¹ƒ, catuvaggÄ• dikattabbaá¹ƒ, kÄ• kehi peyyÄ• kÄ• kapeyyÄ• , na

kvaci vuttiyeva, urena gacchatÄ«ti urago, pÄ• dena pivatÄ«ti pÄ• dapo. kvaci vÄ• kyameva
kÄ• kehi pÄ• tabbÄ• , dassanena pahÄ• tabbÄ• .

__pubbÄ• diyoge_ --- mÄ• sena pubbo mÄ• sapubbo. evaá¹ƒ mÄ• tusadiso, pitusamo, ekÅ
asikalaho, vÄ• cÄ• nipuá¹‡o, yÄ• vakÄ• likasaá¹ƒmissaá¹ƒ, vÄ• cÄ• sakhilo, satthÄ• rÄ• sa
atthiko puÃ±Ã±atthiko, guá¹‡Ä• dhiko, guá¸·ena saá¹ƒsaá¹-á¹-ho odano guá¸·odano, khÄ«ro
assaratho, maggacittaá¹ƒ, jambuyÄ• paÃ±Ã±Ä• to lakkhito dÄ«po jambudÄ«po, ekena adh
andho jaccandho, pakatiyÄ• medhÄ• vÄ« pakatimedhÄ• vÄ« iccÄ• di.

tatiyÄ• tappuriso.

catutthÄ« \Be 195/ tadatthaatthahitadeyyÄ• dÄ«hi.

__tadatthe_ --- kathinassa dussaá¹ƒ kathinadussaá¹ƒ, kathinacÄ«varatthÄ• yÄ• ti attho. eva
cÄ«varamÅ«lyaá¹ƒ, yÄ• guyÄ• atthÄ• ya taá¹‡á¸• ulÄ• yÄ• gutaá¹‡á¸• ulÄ• , bhattataá¹‡á¸
bhattaá¹ƒ saá¹…ghabhattaá¹ƒ, Ä• gantukÄ• namatthÄ• ya bhattaá¹ƒ Ä• gantukabhattaá¹ƒ.
pÄ• sÄ• dÄ• ya dabbaá¹ƒ pÄ• sÄ• dadabbaá¹ƒ.

__atthe_ bhikkhusaá¹…ghassatthÄ• ya vihÄ• ro bhikkhusaá¹…ghattho vihÄ• ro, bhikkhusa
bhikkhusaá¹…ghatthaá¹ƒ cÄ«varaá¹ƒ. yassatthÄ• ya yadattho, yadatthÄ• , yadatthaá¹ƒ. eva
tadatthaá¹ƒ. etadattho vÄ• yÄ• mo, etadatthÄ• kathÄ• , etadatthaá¹ƒ sotÄ• vadhÄ• naá¹ƒ.
paratthaá¹ƒ, vinayo saá¹ƒvaratthÄ• ya, sukhaá¹ƒ samÄ• dhatthÄ• ya, nibbidÄ• virÄ• gatthÄ
vimuttatthÄ• ya. tathÄ• lokassa hito lokahito, buddhassa deyyaá¹ƒ buddhadeyyaá¹ƒ, pupph
cÄ«varaá¹ƒ. idha na bhavati, saá¹…ghassa dÄ• tabbaá¹ƒ, saá¹…ghassa dÄ• tuá¹ƒ iccÄ• di.

catutthÄ«tappuriso.

paÃ±camÄ« apagamana bhaya virati mocanatthÄ• dÄ«hi.

methunasmÄ• apeto methunÄ• peto. evaá¹ƒ palÄ• pÄ• pagato, nagaraniggato, piá¹‡á¸• ap
nikkhantaá¹ƒ gÄ• manikkhantaá¹ƒ, rukkhaggÄ• patito rukkhaggapatito, sÄ• sanacuto, Ä• pa
dharaá¹‡italuggato, sabbabhavehi nissaá¹-o sabbabhavanissaá¹-o.

__bhayatthÄ• diyoge_ yathÄ• --- rÄ• jato bhayaá¹ƒ rÄ• jabhayaá¹ƒ, corehi bhayaá¹ƒ corab
bhayaá¹ƒ amanussabhayaá¹ƒ, aggito bhayaá¹ƒ aggibhayaá¹ƒ. pÄ• pato bhÄ«to pÄ• pabhÄ«
akattabbato virati akattabbavirati. evaá¹ƒ kÄ• yaduccaritavirati, vacÄ«duccaritavirati, bandha
bandhanamutto, vanamutto, bandhanamokkho, kammato samuá¹-á¹-hitaá¹ƒ kammasamuá¹
ukkaá¹-á¹-hukkaá¹-á¹-haá¹ƒ, omakomakaá¹ƒ.

kvaci vuttiyeva, kammato jÄ• taá¹ƒ kammajaá¹ƒ. evaá¹ƒ cittajaá¹ƒ, utujaá¹ƒ, Ä• hÄ• rajaá¹ƒ
pÄ• sÄ• dÄ• patito.

paÃ±camÄ«tappuriso.

chaá¹-á¹-hÄ« raÃ±Ã±o putto rÄ• japutto. evaá¹ƒ rÄ• japuriso, Ä• cariyapÅ«jako, buddhasÄ•
jinavacanaá¹ƒ, samuddaghoso, dhaÃ±Ã±Ä• naá¹ƒ rÄ• si dhaÃ±Ã±arÄ• si, pupphagandho, p
kÄ• yalahutÄ• , maraá¹‡assati, rukkhamÅ«laá¹ƒ, ayassa patto ayopatto, evaá¹ƒ suvaá¹‡á¹‡
pÄ• nÄ«yathÄ• lakaá¹ƒ, sappikumbho.

``devÄ• naá¹ƒ rÄ• jÄ• â€™â€™ ti atthe samÄ• sÄ• dimhi kate ``kvaci samÄ• santagatÄ• na
tato ``syÄ• cÄ• â€™â€™ ti __Ä• _ttaá¹ƒ __na_ bhavati. devarÄ• jo, devarÄ• jÄ• , devarÄ•
__purisa_saddasamaá¹ƒ. __a_ttÄ• bhÄ• ve so devarÄ• jÄ• , te devarÄ• jÄ• no iccÄ• di __rÄ
devÄ• naá¹ƒ sakhÄ• devasakho, devasakhÄ• , so devasakhÄ• , te devasakhÄ• no iccÄ• di

pumassa liá¹…gaá¹ƒ pulliá¹…gaá¹ƒ. evaá¹ƒ pumbhÄ• vo, pumantalopÄ• di.

hatthipadaá¹ƒ, itthirÅ«paá¹ƒ, bhikkhunisaá¹…gho, jambusÄ• khÄ• , ettha ca ``kvacÄ• dimaj
ntiÄ• dinÄ• majjhe __Ä«_kÄ• rÅ«kÄ• rÄ• naá¹ƒ rassattaá¹ƒ.

vibhÄ• sÄ• dhikÄ• rato \Be 197/ kvaci vÄ• kyameva, sahasÄ• kammassa kattÄ• ro, bhinnÄ
tatiyo bhÄ• go, yÄ• ca pakkhassa aá¹-á¹-hamÄ«, manussÄ• naá¹ƒ khattiyo sÅ«ratamo.

__yuttattho_ icceva? ``bhaá¹-o raÃ±Ã±o puriso devadattassÄ• â€™â€™ ti ettha ``bhaá¹-as
chaá¹-á¹-hÄ«â€™â€™ ti aÃ±Ã±amaÃ±Ã±Ä• napekkhatÄ• ya ayuttatthabhÄ• vato samÄ• so
puttoâ€™â€™ tiÄ• dÄ«su pana sÄ• pekkhatÄ• ya asamatthattÄ• na bhavati, __sambandhÄ
sÄ• pekkhattepi gamakattÄ• samÄ• so, yathÄ• --- devadattassa gurukulaá¹ƒ, bhagavato sÄ

chaá¹-á¹-hÄ«tappuriso.

sattamÄ« rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• , evaá¹ƒ rÅ«pasaÃ±cetanÄ• , saá¹ƒsÄ• raduk
viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, dhamme rato dhammarato, dhammÄ• bhirati,
dhammesu nirutti dhammanirutti, dÄ• nÄ• dhimutti, bhavantarakataá¹ƒ, dassane assÄ• do d
vÄ• so araÃ±Ã±avÄ• so, vikÄ• le bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ, kÄ• le vassaá¹ƒ kÄ• lavas
vanapupphaá¹ƒ. evaá¹ƒ vanamahiso, gÄ• masÅ«karo, samuddamaccho, Ä• vÄ• á¹-akaccha
kÅ«pamaá¹‡á¸• Å«ko, titthanÄ• vÄ• , itthÄ«su dhutto itthidhutto chÄ• yÄ• ya sukkho chÄ• y
aá¹…gÄ• rapakkaá¹ƒ, cÄ• rakabaddho.

idha vuttiyeva, yathÄ• --- vane caratÄ«ti vanacaro, kucchimhi sayatÄ«ti kucchisayo, thale t
thalaá¹-á¹-ho. evaá¹ƒ jalaá¹-á¹-ho, pabbataá¹-á¹-ho, maggaá¹-á¹-ho, paá¹…ke jÄ• taá¹ƒ paá
ruhatÄ«ti siroruhaá¹ƒ iccÄ• di.

idha \Be 198/ na bhavati, bhojane mattaÃ±Ã±utÄ• , indriyesu guttadvÄ• ratÄ• , Ä• sane nis
nisÄ«ditabbaá¹ƒ.

sattamÄ«tappuriso.

``tadanuparodhenÄ• â€™â€™ ti vuttattÄ• yathÄ• bhidhÄ• naá¹ƒ tappurise kvaci __accant
__a_mÄ• divibhatyantaá¹ƒ pubbapadaá¹ƒ paraá¹ƒ sambhavati.

yathÄ• --- antaá¹ƒ atikkantaá¹ƒ accantaá¹ƒ, accantÄ• ni, velaá¹ƒ atikkanto ativelo, rassatta
mÄ• laá¹ƒ atÄ«to atimÄ• lo, pattajÄ«viko, Ä• pannajÄ«viko, akkhaá¹ƒ patigataá¹ƒ nissitanti
dassanaá¹ƒ, paccakkho attabhÄ• vo, paccakkhÄ• buddhi, atthaá¹ƒ anugataá¹ƒ anvatthaá¹ƒ
avakuá¹-á¹-haá¹ƒ avakokilaá¹ƒ vanaá¹ƒ, pariccattanti attho. avamayÅ«raá¹ƒ, ajjhayanÄ• ya
pariyajjhayano, kammassa alaá¹ƒ samatthoti alaá¹ƒkammo, vacanÄ• ya alanti alaá¹ƒvacano
nibbÄ• naá¹ƒ, kilesehi nikkhanto nikkileso, niraá¹…gaá¹‡o, kosambiyÄ• nikkhanto nikkosam
nibbano, Ä• cariyato paro pÄ• cariyo. evaá¹ƒ payyako, parahiyyo, gaá¹…gÄ• ya upari upari
heá¹-á¹-hÄ• nadÄ«, antosamÄ• patti, haá¹ƒsÄ• naá¹ƒ rÄ• jÄ• rÄ• jahaá¹ƒso, haá¹ƒsarÄ• jÄ
addhamÄ• saá¹ƒ, mÄ• saddhaá¹ƒ vÄ• , Ä• malakassa addhaá¹ƒ addhÄ• malakaá¹ƒ, Ä• ma
aá¸• á¸• haá¹ƒ aá¸• á¸• hakahÄ• paá¹‡aá¹ƒ, aá¸• á¸• hamÄ• sakaá¹ƒ, rattiyÄ• aá¸• á¸• haá
pubbaá¹ƒ pubbarattaá¹ƒ, rattiyÄ• pacchÄ• pacchÄ• rattaá¹ƒ. ettha ca ``kvaci samÄ• santa

ti __ratti_saddantassa __a_ttaá¹ƒ, ahassa pubbaá¹ƒ pubbanhaá¹ƒ. evaá¹ƒ sÄ• yanhaá¹ƒ, ``
tiÄ• dinÄ• __aha_ssa __anhÄ• _deso.

amÄ• diparatappuriso.

kvaci \Be 199/ tappurise ``pabhaá¹…karÄ• â€™â€™ dÄ«su vibhattilopo na bhavati.

yathÄ• --- pabhaá¹ƒ karotÄ«ti atthe ``amÄ• dayo parapadebhÄ«â€™â€™ ti samÄ• so, ``nÄ
yuttatthoâ€™â€™ ti samÄ• sasaÃ±Ã±Ä• , tato ``tesaá¹ƒ vibhattiyo lopÄ• cÄ• â€™â€™ ti vi
tattheva __ca_ggahaá¹‡ena pubbapade vibhattilopÄ• bhÄ• vo. sesaá¹ƒ samaá¹ƒ. pabhaá¹…
amatandado, raá¹‡aá¹ƒ jahÄ• tÄ«ti raá¹‡aÃ±jaho, jutiá¹ƒ dhÄ• retÄ«ti jutindharo, tathÄ• sal
parassapadaá¹ƒ. attanopadaá¹ƒ, bhayato upaá¹-á¹-hÄ• naá¹ƒ bhayatÅ«paá¹-á¹-hÄ• naá¹ƒ,
gavaá¹ƒpatitthero, manasikÄ• ro, pubbenivÄ• so, pubbenivÄ• sÄ• nussati, majjhekalyÄ• á¹‡
antevÄ• siko, janesuto, urasilomo, kaá¹‡á¹-hekÄ• á¸·o, sarasijamiccÄ• di.

alopatappuriso.

tappurisasamÄ• so niá¹-á¹-hito.

bahubbÄ«hisamÄ• sa

atha bahubbÄ«hisamÄ• so vuccate.

so ca navavidho dvipado tulyÄ• dhikaraá¹‡o, dvipado bhinnÄ• dhikaraá¹‡o, tipado __na_ni
__saha_pubbapado upamÄ• napubbapado saá¹…khyobhayapado disantarÄ• á¸·attho byati

tattha __dvipado tulyÄ• dhikaraá¹‡o_ bahubbÄ«hi kammÄ• dÄ«su chasu vibhatyatthesu bh

tattha \Be 200/ __dutiyatthe_ tÄ• va --- ``Ä• gatÄ• samaá¹‡Ä• imaá¹ƒ saá¹…ghÄ• rÄ• maá

<352> __aÃ±Ã±apadatthesu bahubbÄ«hi_.

samasyamÄ• napadato aÃ±Ã±esaá¹ƒ paá¹-hamadutiyÄ• divibhatyantÄ• naá¹ƒ padÄ• nama
vibhÄ• sÄ• samasyante, so samÄ• so bahubbÄ«hisaÃ±Ã±o ca hoti.

bahavo vÄ«hayo yassa so bahubbÄ«hi, bahubbÄ«hisadisattÄ• ayampisamÄ• so anvatthas
__bahubbÄ«hÄ«_ti vutto, aÃ±Ã±apadatthappadhÄ• no hi bahubbÄ«hi.

duvidho cÄ• yaá¹ƒ bahubbÄ«hi tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡Ä• tagguá¹‡asaá¹ƒviÃ±Ã±Ä• a
visesanabhÅ«to attho __aÃ±Ã±apadattha_ggahaá¹‡ena gayhati, so __tagguá¹‡asaá¹ƒviÃ±
lambakaá¹‡á¹‡amÄ• nayÄ• ti.

yattha pana na gayhati, so __atagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡o, _ yathÄ• --- bahudhanamÄ•

idha __bahubbÄ«hi_sadde viya visesanassa pubbanipÄ• to, sesaá¹ƒ pubbasamaá¹ƒ.

Ä• gatasamaá¹‡o saá¹…ghÄ• rÄ• mo. ettha ca __Ä• gata_saddo, __samaá¹‡a_saddo ca a
dutiyÄ• vibhatyatthabhÅ«te saá¹…ghÄ• rÄ• masaá¹…khÄ• te aÃ±Ã±apadatthe vattanti, tad
tadanantaraá¹ƒ ``saá¹…ghÄ• rÄ• moâ€™â€™ ti padantaraá¹ƒ payujjati, tato samÄ• seneva
puna dutiyÄ• na hoti. __idaá¹ƒ_saddassa ca appayogo, evaá¹ƒ sabbattha. bahubbÄ«hi cÄ•
abhidheyyaliá¹…gavacano.

tathÄ• Ä• gatasamaá¹‡Ä• sÄ• vatthi, Ä• gatasamaá¹‡aá¹ƒ jetavanaá¹ƒ, paá¹-ipannÄ• ad
paá¹-ipannaddhiko patho \Be 201/, abhiruá¸·hÄ• vÄ• á¹‡ijÄ• yaá¹ƒ nÄ• vaá¹ƒ sÄ• abhiruá
evaá¹ƒ kammatthe bahubbÄ«hi.

__tatiyatthe_ bahubbÄ«hi yathÄ• --- jitÄ• ni indriyÄ• ni yena samaá¹‡ena soyaá¹ƒ jitindriyo
diá¹-á¹-hadhammo, pattadhammo, katakicco, jitÄ• mÄ• rÄ• anenÄ• ti jitamÄ• ro bhagavÄ•

__catutthiyatthe_ bahubbÄ«hi yathÄ• --- dinno suá¹…ko yassa raÃ±Ã±o soyaá¹ƒ dinnasuá
bhojanaá¹ƒ assa samaá¹‡assÄ• ti upanÄ«tabhojano samaá¹‡o, upahaá¹-o bali assÄ• ti upa

__paÃ±camiyatthe_ bahubbÄ«hi yathÄ• --- niggatÄ• janÄ• asmÄ• gÄ• mÄ• soyaá¹ƒ nig
asmÄ• ti nirayo, niggatÄ• kilesÄ• etasmÄ• ti nikkileso, apetaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ asmÄ•
matakÄ• yo, apagataá¹ƒ bhayabheravaá¹ƒ asmÄ• ti apagatabhayabheravo arahÄ• .

__chaá¹-á¹-hiyatthe_ bahubbÄ«hi yathÄ• --- chinnÄ• hatthÄ• yassa purisassa soyaá¹ƒ ch
evaá¹ƒ paripuá¹‡á¹‡asaá¹…kappo, khÄ«á¹‡Ä• savo, vÄ«to rÄ• go assÄ• ti vÄ«tarÄ• go, dv
dvihattho paá¹-o, tevijjo, catuppado, paÃ±ca cakkhÅ«ni assÄ• ti paÃ±cacakkhu bhagavÄ• ,
rassattaá¹ƒ, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ, dasabalo, anantaÃ±Ä• á¹‡o, tÄ«á¹‡i dasa p
tidasÄ• devÄ• , samÄ• santassa __a_ttaá¹ƒ, idha __parimÄ• á¹‡a_saddassa sannidhÄ• na
saá¹…khyÄ• ne vattate, ayaá¹ƒ paccayo etesanti idappaccayÄ• , ko pabhavo assÄ• ti kiá¹ƒ
vigataá¹ƒ malamassÄ• ti vimalo, sundaro gandho assÄ• ti sugandhaá¹ƒ candanaá¹ƒ. evaá¹
kucchito gandho assÄ• ti duggandhaá¹ƒ kuá¹‡apaá¹ƒ, duá¹-á¹-hu mano assÄ• ti dummano.
tapo eva dhanaá¹ƒ assÄ• ti tapodhano, khantisaá¹…khÄ• taá¹ƒ balaá¹ƒ assÄ• ti khantibalo,
etassÄ• ti indanÄ• mo.

__chandajÄ• tÄ• _dÄ«su visesanavisesitabbÄ• naá¹ƒ yathicchitattÄ• ubhayaá¹ƒ pubbaá¹ƒ
jÄ• to assÄ• ti chandajÄ• to, jÄ• to chando assÄ• tipi jÄ• tachando. evaá¹ƒ saÃ±jÄ• tapÄ«tis
pÄ«tisomanassasaÃ±jÄ• to, mÄ• sajÄ• to, jÄ• tamÄ• so, chinnahattho, hatthacchinno.

``dÄ«ghÄ• jaá¹…ghÄ• yassÄ• â€™â€™ ti viggayha samÄ• sÄ• dimhi kate ---

``tulyÄ• dhikaraá¹‡e, padeâ€™â€™ ti ca vattate ||

<353> __itthiyaá¹ƒ bhÄ• sitapumitthÄ« pumÄ• va ce_.

itthiyaá¹ƒ vattamÄ• ne tulyÄ• dhikaraá¹‡e pade pare pubbe bhÄ• sitapumÄ• itthivÄ• cako s
iva daá¹-á¹-habboti pubbapade itthippaccayÄ• bhÄ• vo, bahubbÄ«hivisayoyaá¹ƒ, upari ``kar
cÄ• â€™â€™ ti vakkhamÄ• nattÄ• .

<354> __kvacÄ• dimajjhuttarÄ• naá¹ƒ dÄ«gharassÄ• paccayesu ca_.

kvaci taddhitasamÄ• sanÄ• mopasaggÄ• dÄ«su padesu Ä• dimajjhuttarabhÅ«tÄ• naá¹ƒ sa
dÄ«gharassÄ• honti paccayesu, apaccayesu paresu, aparabhÅ«tesu ca.

tattha \Be 203/

dÄ«ghattaá¹ƒ pÄ• kaá¹-Ä• nÅ«pa- ghÄ• tÄ• do madhuvÄ• disu.

rassattaá¹ƒ ajjave itthi- rÅ«pÄ• do ca ka, tÄ• disÅ«ti ||

bahubbÄ«hisamÄ• se sati pulliá¹…ge uttarapadantassa rassattaá¹ƒ. dÄ«ghajaá¹…gho puris
assÄ• ti pahÅ«tajivho bhagavÄ• . mahatÄ« paÃ±Ã±Ä• assÄ• ti mahÄ• paÃ±Ã±o. ``mahataâ
padeâ€™â€™ ti __mahÄ• _deso.

__itthiya_miti kiá¹ƒ? khamÄ• dhano. __bhÄ• sitapumÄ• _ti kiá¹ƒ? saddhÄ• dhuro, saddhÄ•
paÃ±Ã±Ä• visuddhiko, ettha ca ``kvaci samÄ• santagatÄ• namakÄ• rantoâ€™â€™ ti __ka_
icceva? samaá¹‡ibhattiko, kumÄ• ribhattiko, kumÄ• ribhatti.

pubbapadassevÄ• yaá¹ƒ pumbhÄ• vÄ• tideso, tena idha na bhavati. bahudÄ• siko puriso. b

``gÄ• á¹‡á¹-hivo dhanu assÄ• â€™â€™ ti viggayha samÄ• sÄ• dimhi kate ---

<355> __dhanumhÄ• ca_.

tipadamidaá¹ƒ. kvacisamÄ• santagatÄ• __dhanu_saddÄ• __Ä• _paccayo hoti, __ca_sadd
``vamodudantÄ• naâ€™â€™ nti __va_kÄ• ro, gÄ• á¹‡á¹-hivadhanvÄ• . evaá¹ƒ paccakkhad

__kvacÄ«_ti kiá¹ƒ? sahassathÄ• madhanu, paccakkhadhammo, viditadhammo.

__nÄ• nÄ• dumapatitapupphavÄ• sitasÄ• nu_ iccatra --- nÄ• nappakÄ• rÄ• dumÄ• nÄ• nA
nÄ• nÄ• dumapatitÄ• ni, nÄ• nÄ• dumapatitÄ• ni ca tÄ• ni pupphÄ• ni cÄ• ti nÄ• nÄ• dumap
nÄ• nÄ• dumapatitapupphavÄ• sitÄ• , nÄ• nÄ• dumapatitapupphavÄ• sitÄ• sÄ• nÅ« yassa
nÄ• nÄ• dumapatitapupphavÄ• sitasÄ• nu \Be 204/ pabbato. ayaá¹ƒ pana kammadhÄ• raya
tulyÄ• dhikaraá¹‡abahubbÄ«hi.

tathÄ• byÄ• lambo ambudharo byÄ• lambambudharo, tassa bindÅ«ni byÄ• lambambudhar
byÄ• lambambudharabinducumbito, tÄ• diso kÅ«á¹-o yassa soyaá¹ƒ __byÄ• lambambudha

__sattamiyatthe_ bahubbÄ«hi yathÄ• --- sampannÄ• ni sassÄ• ni yasmiá¹ƒ janapade soya
sulabho piá¹‡á¸• o imasminti sulabhapiá¹‡á¸• o deso. Ä• kiá¹‡á¹‡Ä• manussÄ• yassaá¹ƒ r
Ä• kiá¹‡á¹‡amanussÄ• rÄ• jadhÄ• nÄ«, bahavo tÄ• pasÄ• etasminti bahutÄ• paso assamo
asminti upacitamaá¹ƒsalohitaá¹ƒ sarÄ«raá¹ƒ, bahavo sÄ• mino asminti bahussÄ• mikaá¹ƒ n

``bahÅ« nadiyo asmiâ€™â€™ nti atthe samÄ• sÄ• dimhi kate ---

__samÄ• santa_ggahaá¹‡aá¹ƒ, __ka_ppaccayo ca vattate.

<356> __nadimhÄ• ca_.

samÄ• santagatÄ• __nadi_mhÄ• __ka_ppaccayo hoti, __ca_saddena tuantÄ• ca. niccatt
cettha itthivÄ• cakÄ• naá¹ƒ __Ä«_kÄ• rÅ«kÄ• rÄ• naá¹ƒ parasamaÃ±Ã±Ä• , tato ``kvacÄ• d
ntiÄ• dinÄ• nadisaÃ±Ã±assa __ka_ppaccaye rassattaá¹ƒ, bahunadiko janapado. evaá¹ƒ ba
bahunÄ• rikoti chaá¹-á¹-hÄ«bahubbÄ«hinÄ• siddhaá¹ƒ. bahavo kattÄ• ro asmiá¹ƒ, assÄ• ti
evaá¹ƒ bahubhattuko.

__bhinnÄ• dhikaraá¹‡o_ yathÄ• --- ekarattiá¹ƒ vÄ• so assÄ• ti ekarattivÄ• so, samÄ• nena
assÄ• ti samÄ• navÄ• so \Be 205/ puriso. ubhato byaÃ±janamassa atthÄ«ti ubhabhobyaÃ±j
assÄ• ti chattapÄ• á¹‡i puriso. evaá¹ƒ daá¹‡á¸• apÄ• á¹‡i, satthapÄ• á¹‡i, vajirapÄ• á¹‡i, kh
satthahattho, dÄ• ne ajjhÄ• sayo assÄ• ti dÄ• najjhÄ• sayo, dÄ• nÄ• dhimuttiko, buddhabha
iccÄ• di.

__tipado_ yathÄ• --- parakkamenÄ• dhigatÄ• sampadÄ• yehi te bhavanti parakkamÄ• dh
evaá¹ƒ dhammÄ• dhigatabhogÄ• , oá¹‡Ä«to pattato pÄ• á¹‡i yena soyaá¹ƒ oá¹‡Ä«tapattapÄ
viya kÄ• yo assÄ• ti sÄ«hapubbaddhakÄ• yo, mattÄ• bahavo mÄ• taá¹…gÄ• asminti matta
iccÄ• di.

__nanipÄ• tapubbapado_ yathÄ• --- natthi etassa samoti asamo bhagavÄ• . idha ``attaá¹ƒ
sutte ``attaá¹ƒ nassÄ• â€™â€™ ti yogavibhÄ• gena __na_ssa __a_ttaá¹ƒ. evaá¹ƒ appaá¹-ip
``kvaci samÄ• santaâ€™â€™ iccÄ• dinÄ• __ka_ppaccayo, natthi saá¹ƒvÄ• so etesanti asa
vuá¹-á¹-hi etthÄ• ti avuá¹-á¹-hiko janapado, abhikkhuko vihÄ• ro, natthi etassa uttaroti anutta
anaâ€™â€™ ti __ana, tappurisa_ggahaá¹‡amupalakkhaá¹‡aá¹ƒ, athavÄ• ``tesu vuddhÄ«â
__ana_. evaá¹ƒ natthi anto assÄ• ti anantaá¹ƒ, na vijjanti Ä• savÄ• etesanti anÄ• savÄ• ic

__paá¹-hamÄ• yatthe sahapubbapado_ yathÄ• --- saha hetunÄ• yo vattateti sahetuko, sa
vuddhÄ«â€™â€™ tiÄ• dinÄ• \Be 206/ __saha_saddassa __sÄ• _deso, ``kvaci samÄ• sant
ca, saha pÄ«tiyÄ• ime vattantÄ«ti sappÄ«tikÄ• . evaá¹ƒ saha paccayehi vattantÄ«ti sappac
saupÄ• dÄ• no, saparivÄ• ro, saha mÅ«lena uddhato samÅ«luddhato rukkho.

__upamÄ• napubbapado paá¹-hamÄ• yatthe_ tÄ• va --- upamÄ• nopameyyabhÄ• vappasi
kÄ• yabyÄ• mÄ• naá¹ƒ samappamÄ• á¹‡atÄ• ya nigrodho iva parimaá¹‡á¸• alo yo rÄ• jakum
soyaá¹ƒnigrodhaparimaá¹‡á¸• alo rÄ• jakumÄ• ro. ``vuttatthÄ• namappayogoâ€™â€™ ti __
saá¹…kho viya paá¹‡á¸• aro ayanti saá¹…khapaá¹‡á¸• aro, kÄ• ko viya sÅ«ro ayanti kÄ• ka
ayaá¹ƒ paramatthadassanatoti cakkhubhÅ«to bhagavÄ• . evaá¹ƒ atthabhÅ«to. dhammabhÅ
bhÅ«to ayanti andhabhÅ«to bÄ• lo. muÃ±japabbajamiva bhÅ«tÄ• ayanti muÃ±japabbajabh
tantÄ• kulakamiva jÄ• tÄ• ayanti tantÄ• kulakajÄ• tÄ• .

__chaá¹-á¹-hiyatthe_ --- suvaá¹‡á¹‡avaá¹‡á¹‡o viya vaá¹‡á¹‡o yassa soyaá¹ƒ suvaá¹‡á¹‡a
uttarapadalopo, nÄ• gassa viya assa gatÄ«ti nÄ• gagati. evaá¹ƒ sÄ«hagati, nÄ• gavikkamo,
eá¹‡issa viya assa jaá¹…ghÄ• ti eá¹‡ijaá¹…gho, sÄ«hassa pubbaddhaá¹ƒ viya assa kÄ• yo
brahmuno viya aá¹-á¹-haá¹…gasamannÄ• gato saro assÄ• ti brahmassaro.

__vÄ• saddatthe_ \Be 207/ __saá¹…khyobhayapado_ yathÄ• --- dve vÄ• tayo vÄ• pattÄ•
``dvekaá¹-á¹-hÄ• namÄ• kÄ• ro vÄ• â€™â€™ ti __dvi_saddantassa __Ä• _ttaá¹ƒ, rassattaá
dvÄ«hatÄ«haá¹ƒ, cha vÄ• paÃ±ca vÄ• vÄ• cÄ• chappaÃ±cavÄ• cÄ• . evaá¹ƒ sattaá¹-á¹-h

__disantarÄ• á¸·attho_ yathÄ• --- pubbassÄ• ca dakkhiá¹‡assÄ• ca disÄ• ya yadantarÄ•
pubbadakkhiá¹‡Ä• vidisÄ• . ettha tulyÄ• dhikaraá¹‡apadaparattÄ• bhÄ• vÄ• na pumbhÄ• v

``kvacÄ• dimajjhuttarÄ• naâ€™â€™ ntiÄ• dinÄ• disantarÄ• á¸·atthe pubbapadassa rassatta
aparadakkhiá¹‡Ä• , pacchimuttarÄ• . yadÄ• pana dakkhiá¹‡Ä• ca sÄ• pubbÄ• cÄ• ti kam
pumbhÄ• vÄ• tideso uttarapadatthappadhÄ• nattÄ• , sabbanÄ• mikavidhÄ• nampi niccaá¹ƒ
dakkhiá¹‡apubbassÄ• , dakkhiá¹‡apubbassamiti.

__byatihÄ• ralakkhaá¹‡o_ yathÄ• --- kesesu ca kesesu ca gahetvÄ• idaá¹ƒ yuddhaá¹ƒ pav
daá¹‡á¸• ehi ca daá¹‡á¸• ehi ca paharitvÄ• idaá¹ƒ yuddhaá¹ƒ pavattatÄ«ti daá¹‡á¸• Ä• daá
``kvacÄ• dimajjhuttarÄ• naâ€™â€™ ntiÄ• dinÄ• majjhedÄ«gho, ``tesu vuddhÄ«â€™â€™ ti

paá¹-hamÄ• vibhatyatthabahubbÄ«hi.

bahubbÄ«hisamÄ• so niá¹-á¹-hito.

dvandasamÄ• sa

atha dvandasamÄ• so vuccate.

so ca duvidho itarÄ«tarayoga samÄ• hÄ• ratthabhedena.

tattha \Be 208/ __itarÄ«tarayoge_ tÄ• va --- ``sÄ• riputtamoggallÄ• naâ€™â€™ itÄ«dha ub
paá¹-hamekavacanaá¹ƒ, samuccayajotanatthaá¹ƒ __ca_saddappayogo ca.

``sÄ• riputto ca moggallÄ• no cÄ• â€™â€™ ti viggahe ---

<357> __nÄ• mÄ• naá¹ƒ samuccayo dvando_.

nÄ• nÄ• nÄ• mÄ• nameva ekavibhattikÄ• naá¹ƒ yuttatthÄ• naá¹ƒ yo samuccayo, so vibhÄ•
dvandasaÃ±Ã±o ca.

ettha ca __samuccayo_ nÄ• ma sampiá¹‡á¸• anaá¹ƒ, so pana atthavasena kevalasamucca
samÄ• hÄ• ro cÄ• ti catubbidho.

tattha kevalasamuccaye, anvÄ• caye ca samÄ• so na bhavati, kriyÄ• sÄ• pekkhatÄ• ya nÄ
ayuttatthabhÄ• vato, yathÄ• --- cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca paccayaá¹ƒ sayanÄ• san
sÄ«laÃ±ca rakkhÄ• hi. itarÄ«tarayoge, samÄ• hÄ• re ca samÄ• so bhavati, tattha nÄ• mÄ•
yuttatthabhÄ• vato.

dve dve padÄ• ni dvandÄ• , dvandaá¹-á¹-hÄ• vÄ• dvandÄ• , dvandasadisattÄ• ayaá¹ƒ sa

__dvando_ti vuccati, ubhayapadatthappadhÄ• no hi dvando.

nanu ca ubhayapadatthappadhÄ• natte sati dvande kathamekatthÄ«bhÄ• vo siyÄ• ti? vucc
saddappavattisambhavenadvinnaá¹ƒ padÄ• naá¹ƒ ekakkhaá¹‡eyeva atthadvayadÄ«pakattÄ
dvandavisayameva, tesamatthadvayadÄ«pakattÄ• . yathÄ• hi __bhÅ«_saddo anubhavaabl
__anvabhi_Ä• diupasaggasahitova dÄ«peti, na kevalo, evaá¹ƒ ``gavassakaâ€™â€™ ntiÄ• d
__assÄ• _disaddantarasahitÄ• nameva atthadvayadÄ«panaá¹ƒ, na kevalÄ• nanti taÃ±ca dv
sabbatthÄ• ti daá¹-á¹-habbaá¹ƒ. atha vÄ• dvinnampi yathÄ• vuttasamuccayadÄ«pakattÄ• a
koci virodho, tato samÄ• sasaÃ±Ã±Ä• vibhattilopÄ• di vuttanayameva, samÄ• seneva catth
``vuttatthÄ• namappayogoâ€™â€™ ti __ca_saddassa appayogo.

idha dvande accitataraá¹ƒ pubbaá¹ƒ nipatati, parasseva liá¹…gaÃ±ca. itarÄ«tarayogassa a
sabbattha bahuvacanameva.

sÄ• riputtamoggallÄ• nÄ• , sÄ• riputtamoggallÄ• ne, sÄ• riputtamoggallÄ• nehi iccÄ• di, sa
samaá¹‡abrÄ• hmaá¹‡Ä• . evaá¹ƒ brÄ• hmaá¹‡agahapatikÄ• , khattiyabrÄ• hmaá¹‡Ä• , dev
mÄ• tÄ• ca pitÄ• ca mÄ• tÄ• pitaro, ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• dvande __mÄ• tu
__Ä• _kÄ• ro. evaá¹ƒ pitÄ• puttÄ• .

``jÄ• yÄ• ca pati cÄ• ti jÄ• yÄ• patiâ€™â€™ itÄ«dha ---

``kvacÄ«â€™â€™ ti vattate.

<358> __jÄ• yÄ• ya tudaá¹ƒ jÄ• ni patimhi_.

__jÄ• yÄ• _saddassa __tudaá¹ƒ jÄ• ni_iccete Ä• desÄ• honti __pati_sadde pare kvaci. tuc
jayampatikÄ• . __e_ttha niggahÄ«tÄ• gamo, ``kvacÄ• â€™â€™ dinÄ• rassattaÃ±ca.

kvaci appasaraá¹ƒ pubbaá¹ƒ nipatati, yathÄ• --- cando ca sÅ«riyo ca candasÅ«riyÄ• , niga
nigamajanapadÄ• , surÄ• ca asurÄ• \Be 210/ ca garuá¸·Ä• ca manujÄ• ca bhujagÄ• ca g
surÄ• suragaruá¸·amanujabhujagagandhabbÄ• .

kvaci __ivaá¹‡á¹‡u_vaá¹‡á¹‡antÄ• naá¹ƒ pubbanipÄ• to, yathÄ• --- aggi ca dhÅ«mo ca ag
gatibuddhibhujapaá¹-haharakarasayÄ• , dhÄ• tavo ca liá¹…gÄ• ni ca dhÄ• tuliá¹…gÄ• ni.

kvaci sarÄ• di__a_kÄ• rantÄ• naá¹ƒ pubbanipÄ• to, yathÄ• --- attho ca dhammo ca atthad
saddatthÄ• vÄ• .

__samÄ• hÄ• re_ pana --- ``cakkhu ca sotaÃ±cÄ• â€™â€™ ti atthe ``nÄ• mÄ• naá¹ƒ samu
dvandasamÄ• saá¹ƒ katvÄ• vibhattilopÄ• dimhi kate ---

``napuá¹ƒsakaliá¹…gaá¹ƒ, ekattaÃ±cÄ• â€™â€™ ti vattate.

<359> __tathÄ• dvande pÄ• á¹‡i tÅ«riya yogga senaá¹…ga khuddajantuka vividha viruddh
visabhÄ• gatthÄ• dÄ«naÃ±ca_.

yathÄ• digusamÄ• se, tathÄ• samÄ• hÄ• radvandasamÄ• sepi pÄ• á¹‡i tÅ«riya yogga sen
khuddajantukavividha viruddhavisabhÄ• gatthaiccevamÄ• dÄ«naÃ±ca ekattaá¹ƒ hoti, napuá

pÄ• á¹‡ino ca tÅ«riyÄ• ni ca yoggÄ• ni ca senÄ• cÄ• ti pÄ• á¹‡itÅ«riya yoggasenÄ• , tÄ• s
__pÄ• á¹‡itÅ«riyayoggasenaá¹…gÄ• ni, _ dvandato parattÄ• __aá¹…ga_saddo paccekama
jantukÄ• ceti __khuddajantukÄ• , _ vividhenÄ• kÄ• rena viruddhÄ• __vividhaviruddhÄ• , _
bhÄ• go yesaá¹ƒ te sabhÄ• gÄ• , ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• __samÄ• na_ssa __s
lakkhaá¹‡ato sabhÄ• gÄ• ca kiccatoti __visabhÄ• gÄ• _. pÄ• á¹‡itÅ«riyayoggasenaá¹…gÄ•
vividhaviruddhÄ• ca visabhÄ• gÄ• cÄ• ti dvando, idha bahuttÄ• pubbanipÄ• tassa aniyam
211/ te pÄ• á¹‡itÅ«riyayoggasenaá¹…gakhuddajantukavividhaviruddhavisabhÄ• gatthÄ• , te
tadÄ• dayo.

__Ä• di_ggahaá¹‡ena aÃ±Ã±oÃ±Ã±aliá¹…gavisesita saá¹…khyÄ• parimÄ• á¹‡attha pacana
disatthÄ• dÄ«naÃ±ca dvande ekattaá¹ƒ, napuá¹ƒsakaliá¹…gattaÃ±ca, iti pÄ• á¹‡yaá¹…gatth
cakkhusotasaddÄ• naá¹ƒ iminÄ• ekattaá¹ƒ, napuá¹ƒsakaliá¹…gattaÃ±ca katvÄ• samÄ• sa
__syÄ• _dyuppatti __a_mÄ• desÄ• di.

cakkhusotaá¹ƒ, he cakkhusota, cakkhusotaá¹ƒ, cakkhusotena. evaá¹ƒ sabbatthekavacanan
ca mukhanÄ• sikaá¹ƒ, ``saro rasso napuá¹ƒsakeâ€™â€™ ti antassa rassattaá¹ƒ, hanu ca g
evaá¹ƒ kaá¹‡á¹‡anÄ• saá¹ƒ, pÄ• á¹‡ipÄ• daá¹ƒ, chavimaá¹ƒsalohitaá¹ƒ. hatthapÄ• dÄ• ma
pana itarÄ«tarayogena siddhaá¹ƒ. evaá¹ƒ __pÄ• á¹‡yaá¹…gatthe_.

__tÅ«riyaá¹…gatthe_ gÄ«taÃ±ca vÄ• ditaÃ±ca gÄ«tavÄ• ditaá¹ƒ, sammaÃ±ca tÄ• á¸·aÃ±ca
kaá¹ƒsatÄ• á¸·aá¹ƒ. __tÄ• á¸·a_nti hatthatÄ• á¸·aá¹ƒ. saá¹…khe ca paá¹‡avo ca á¸• iá¹‡á¸•
paá¹‡avÄ• ca á¸• aá¹ƒá¹‡á¸• imÄ• cÄ• ti vÄ• saá¹…khapaá¹‡avaá¸• iá¹‡á¸• imaá¹ƒ, paá¹‡

__yoggaá¹…gatthe_ yathÄ• --- phÄ• lo ca pÄ• canaÃ±ca phÄ• lapÄ• canaá¹ƒ, yugaÃ±ca n

__senaá¹…gatthe_ hatthino ca assÄ• ca hatthiassaá¹ƒ, rathÄ• ca pattikÄ• ca rathapattika

asicammaá¹ƒ, __camma_nti saravÄ• raá¹‡aphalakaá¹ƒ. dhanu ca kalÄ• po ca dhanukalÄ• p
tÅ«á¹‡Ä«raá¹ƒ.

__khuddajantukatthe_ á¸• aá¹ƒsÄ• ca makasÄ• ca á¸• aá¹ƒsamakasaá¹ƒ. evaá¹ƒ kunthak
kÄ«á¹-apaá¹-aá¹…gaá¹ƒ, kÄ«á¹-asarÄ«sapaá¹ƒ. tattha __kunthÄ• _ sukhumakipillikÄ• , __k
kapÄ• lapiá¹-á¹-hikapÄ• á¹‡Ä• .

__vividhaviruddhatthe_ \Be 212/ ahi ca nakulo ca, ahÄ« ca nakulÄ• cÄ• ti vÄ• ahinakulaá
biá¸·Ä• ramÅ«sikaá¹ƒ, antassa rassattaá¹ƒ, kÄ• kolÅ«kaá¹ƒ, sappamaá¹‡á¸• Å«kaá¹ƒ, garu

__visabhÄ• gatthe_ sÄ«laÃ±ca paÃ±Ã±Ä• á¹‡aÃ±ca sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ, samatho ca
samathavipassanaá¹ƒ. evaá¹ƒ nÄ• marÅ«paá¹ƒ, hirottappaá¹ƒ. satisampajaÃ±Ã±aá¹ƒ, lobha
ahirikÄ• nottappaá¹ƒ, thinamiddhaá¹ƒ, uddhaccakukkuccamiccÄ• di. ``aá¹ƒmo niggahÄ«taá
ettha ``aá¹ƒmoâ€™â€™ ti niddesadassanato katthaci napuá¹ƒsakaliá¹…gattaá¹ƒ na hotÄ«ti
Ä• dhipaccaparivÄ• ro chandapÄ• risuddhi paá¹-isandhippavattiyantiÄ• di sijjhati.

__aÃ±Ã±oÃ±Ã±aliá¹…gavisesitÄ• naá¹ƒ dvande_ dÄ• sÄ« ca dÄ• so ca dÄ• sidÄ• saá¹ƒ, `
majjhe rassattaá¹ƒ. evaá¹ƒ itthipumaá¹ƒ, pattacÄ«varaá¹ƒ, sÄ• khÄ• palÄ• samiccÄ• di.

__saá¹…khyÄ• parimÄ• á¹‡atthÄ• naá¹ƒ dvande_ ekakaÃ±ca dukaÃ±ca ekakadukaá¹ƒ, sa
pubbaá¹ƒ nipatati. evaá¹ƒ dukatikaá¹ƒ, tikacatukkaá¹ƒ, catukkapaÃ±cakaá¹ƒ, dÄ«gho ca ma
dÄ«ghamajjhimaá¹ƒ.

__pacanacaá¹‡á¸• Ä• latthÄ• naá¹ƒ dvande_ orabbhikÄ• ca sÅ«karikÄ• ca orabbhikasÅ«k
sÄ• kuá¹‡ikamÄ• gavikaá¹ƒ, sapÄ• ko ca caá¹‡á¸• Ä• lo ca sapÄ• kacaá¹‡á¸• Ä• laá¹ƒ, puk
venarathakÄ• raá¹ƒ. tattha __venÄ• _ tacchakÄ• , __rathakÄ• rÄ• _ cammakÄ• rÄ• .

__disatthÄ• naá¹ƒ dvande_ pubbÄ• ca aparÄ• cÄ• ti atthe dvandasamÄ• saá¹ƒ, vibhattilo
idhÄ• __di_ggahaá¹‡ena ekatte, napuá¹ƒsakaliá¹…gatte ca kate ``saro rasso napuá¹ƒsakeâ
pubbÄ• paraá¹ƒ \Be 213/, he pubbÄ• para, pubbÄ• paraá¹ƒ, pubbÄ• parena, pubbÄ• parass
puratthimapacchimaá¹ƒ, dakkhiá¹‡uttaraá¹ƒ, adharuttaraá¹ƒ.

``napuá¹ƒsakaliá¹…gaá¹ƒ, ekattaá¹ƒ, dvandeâ€™â€™ ti ca vattate.

<360> __vibhÄ• sÄ• rukkha tiá¹‡a pasu dhana dhaÃ±Ã±a janapadÄ• dÄ«naÃ±ca_.

rukkha tiá¹‡a pasu dhana dhaÃ±Ã±a janapadÄ• dÄ«namekattaá¹ƒ, napuá¹ƒsakaliá¹…gatta
samÄ• se. __e_kattÄ• bhÄ• ve bahuvacanaá¹ƒ, parasseva liá¹…gaÃ±ca.

tattha __rukkhÄ• naá¹ƒ dvande_ assatthÄ• ca kapitthÄ• cÄ• ti atthe samÄ• hÄ• re dvanda
vikappenekattaá¹ƒ, napuá¹ƒsakaliá¹…gattaÃ±ca. assatthakapitthaá¹ƒ, assatthakapitthÄ• vÄ
ambapanasaá¹ƒ, ambapanasÄ• vÄ• , khadirapalÄ• saá¹ƒ, khadirapalÄ• sÄ• vÄ• , dhavass
dhavassakaá¹‡á¹‡akÄ• vÄ• .

__tiá¹‡Ä• naá¹ƒ dvande_ usÄ«rÄ• ni ca bÄ«raá¹‡Ä• ni ca usÄ«rabÄ«raá¹‡aá¹ƒ, usÄ«rabÄ«
muÃ±japabbajaá¹ƒ, muÃ±japabbajÄ• vÄ• , kÄ• sakusaá¹ƒ, kÄ• sakusÄ• vÄ• .

__pasÅ«naá¹ƒ dvande_ ajÄ• ca eá¸·akÄ• ca ajeá¸·akaá¹ƒ, ajeá¸·akÄ• vÄ• , hatthÄ« ca gA
ca hatthigavassavaá¸·avaá¹ƒ, hatthigavassavaá¸·avÄ• vÄ• , ``kvacÄ• â€™â€™ tiÄ• dinÄ•
cÄ• â€™â€™ ti __avÄ• _deso ca, gomahiá¹ƒsaá¹ƒ, gomahiá¹ƒsÄ• vÄ• , eá¹‡eyyavarÄ• ha
sÄ«habyagghataracchaá¹ƒ, sÄ«habyagghataracchÄ• vÄ• .

__dhanÄ• naá¹ƒ dvande_ hiraÃ±Ã±aÃ±ca suvaá¹‡á¹‡aÃ±ca hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ, hir
evaá¹ƒ jÄ• tarÅ«parajataá¹ƒ, jÄ• tarÅ«parajatÄ• ni vÄ• , maá¹‡imuttasaá¹…khaveá¸·uriyaá¹
maá¹‡imuttasaá¹…khaveá¸·uriyÄ• vÄ• .

__dhaÃ±Ã±Ä• naá¹ƒ_ \Be 214/ __dvande_ sÄ• lÄ« ca yavÄ• ca sÄ• liyavaá¹ƒ, sÄ• liyavÄ•
tilamuggamÄ• saá¹ƒ, tilamuggamÄ• sÄ• vÄ• .

__janapadÄ• naá¹ƒ dvande_ kÄ• sÄ« ca kosalÄ• ca kÄ• sikosalaá¹ƒ, kÄ• sikosalÄ• vÄ• ,
vajjimallaá¹ƒ, vajjimallÄ• vÄ• , aá¹…gÄ• ca magadhÄ• ca aá¹…gamagadhaá¹ƒ, aá¹…gam

__Ä• di_ggahaá¹‡ena aÃ±Ã±oÃ±Ã±appaá¹-ipakkhadhammÄ• naá¹ƒ, sakuá¹‡atthÄ• naÃ±c
napuá¹ƒsakaliá¹…gattaÃ±ca. kusalaÃ±ca akusalaÃ±ca kusalÄ• kusalaá¹ƒ, kusalÄ• kusalÄ•
sÄ• vajjÄ• navajjaá¹ƒ, sÄ• vajjÄ• navajjÄ• vÄ• , hÄ«nappaá¹‡Ä«taá¹ƒ, hÄ«nappaá¹‡Ä«tÄ•
kaá¹‡hasukkÄ• vÄ• , sukhadukkhaá¹ƒ, sukhadukkhÄ• ni vÄ• , paá¹-ighÄ• nunayaá¹ƒ, paá¹-
chÄ• yÄ• tapaá¹ƒ, chÄ• yÄ• tapÄ• vÄ• , Ä• lokandhakÄ• raá¹ƒ, Ä• lokandhakÄ• rÄ• vÄ• ,
rattindivÄ• vÄ• , ahaÃ±ca ratti ca ahorattaá¹ƒ, ahorattÄ• vÄ• , ``kvaci samÄ• santaâ€™â€™
__Ä• _kÄ• rikÄ• rÄ• namattaá¹ƒ.

__sakuá¹‡Ä• naá¹ƒ dvande_ haá¹ƒsÄ• ca bakÄ• ca haá¹ƒsabakaá¹ƒ, haá¹ƒsabakÄ• vÄ•
kÄ• raá¹‡á¸• avacakkavÄ• kaá¹ƒ, kÄ• raá¹‡á¸• avacakkavÄ• kÄ• vÄ• , mayÅ«rakoÃ±caá¹ƒ
sukasÄ• likaá¹ƒ, sukasÄ• likÄ• vÄ• .

samÄ• hÄ• radvando.

yebhuyyena cettha ---

accitappasaraá¹ƒ pubbaá¹ƒ, ivaá¹‡á¹‡uvaá¹‡á¹‡akaá¹ƒ kvaci.

dvande sarÄ• dyakÄ• rantaá¹ƒ, bahÅ«svaniyamo bhave ||

dvandasamÄ• so niá¹-á¹-hito.

pubbuttarubhayaÃ±Ã±attha-ppadhÄ• nattÄ• \Be 215/ catubbidho.

samÄ• soyaá¹ƒ digu kamma-dhÄ• rayehi ca chabbidho ||

duvidho abyayÄ«bhÄ• vo, navadhÄ• kammadhÄ• rayo.

digu dudhÄ• tappuriso, aá¹-á¹-hadhÄ• navadhÄ• bhave.

bahubbÄ«hi dvidhÄ• dvando, samÄ• so caturaá¹-á¹-hadhÄ• ti ||

iti padarÅ«pasiddhiyaá¹ƒ samÄ• sakaá¹‡á¸• o

catuttho.

5. taddhitakaá¹‡á¸• a

apaccataddhita

atha \Be 216/ nÄ• mato eva vibhatyantÄ• apaccÄ• diatthavisese taddhituppattÄ«ti nÄ• ma
taddhitavidhÄ• namÄ• rabhÄ«yate.

tattha tasmÄ• tividhaliá¹…gato paraá¹ƒ hutvÄ• hitÄ• sahitÄ• ti __taddhitÄ• , á¹‡Ä• _dipac
adhivacanaá¹ƒ, tesaá¹ƒ vÄ• nÄ• mikÄ• naá¹ƒ hitÄ• upakÄ• rÄ• taddhitÄ• ti anvatthabhÅ«
__á¹‡Ä• _dippaccayÄ• va taddhitÄ• nÄ• ma.

``vasiá¹-á¹-hassa apaccaâ€™â€™ nti viggahe ---

``liá¹…gaÃ±ca nipaccateâ€™â€™ ti ito __liá¹…ga_ggahaá¹‡amanuvattate.

<361> __vÄ• á¹‡aâ€™ pacce_.

chaá¹-á¹-hiyantato liá¹…gamhÄ• __á¹‡a_ppaccayo hoti vikappena ``tassa apaccaâ€™â€™

so ca ---

<362> __dhÄ• tuliá¹…gehi parÄ• paccayÄ• _.

dhÄ• tÅ«hi, liá¹…gehi ca paccayÄ• parÄ• va hontÄ«ti paribhÄ• sato apaccatthasambandhi
chaá¹-á¹-hiyantÄ• yeva paro hoti. paá¹-icca etasmÄ• attho etÄ«ti __paccayo, _ patÄ«yanti a
paccayo, ``vuttatthÄ• namappayogoâ€™â€™ ti __apacca_saddassa appayogo, ``tesaá¹ƒ v
vibhattilopo ca.

<363> __tesaá¹ƒ_ \Be 217/ __á¹‡o lopaá¹ƒ_.

tesaá¹ƒ taddhitappaccayÄ• naá¹ƒ __á¹‡Ä• _nubandhÄ• naá¹ƒ __á¹‡a_kÄ• ro lopamÄ• pajj

<364> __vuddhÄ• disarassa vÄ• saá¹ƒyogantassa saá¹‡e ca_.

Ä• disarassa vÄ• Ä• dibyaÃ±janassa vÄ• asaá¹ƒyogantassa vuddhi hoti sa__á¹‡a_kÄ• ra
assÄ• ti saá¹ƒyoganto, tadaÃ±Ã±o __asaá¹ƒyoganto_. atha vÄ• vavatthitavibhÄ• satthoyaá
pakatibhÅ«te liá¹…ge sarÄ• namÄ• disarassa asaá¹ƒyogantassa vuddhi hoti sa__á¹‡a_kÄ•
attho.

tena ---

vÄ• siá¹-á¹-hÄ• dÄ«su niccÄ• yaá¹ƒ, aniccoá¸·umpikÄ• disu.

na vuddhi nÄ«lapÄ«tÄ• do, vavatthitavibhÄ• sato ||

__ca_saddaggahaá¹‡amavadhÄ• raá¹‡atthaá¹ƒ.

tassÄ• vuddhiyÄ• aniyamappasaá¹…ge niyamatthaá¹ƒ paribhÄ• samÄ• ha.

<365> __ayuvaá¹‡á¹‡Ä• naÃ±cÄ• yo vuddhÄ«_.

tesaá¹ƒ __a_kÄ• ra__i_va__á¹‡á¹‡u_vaá¹‡á¹‡Ä• nameva yathÄ• kkamaá¹ƒ __Ä• eo_iccet
__ca_saddaggahaá¹‡amavuddhisampiá¹‡á¸• anatthaá¹ƒ, avadhÄ• raá¹‡atthaá¹ƒ vÄ• . i ca u
yuvaá¹‡á¹‡Ä• , a ca yuvaá¹‡á¹‡Ä• ca __ayuvaá¹‡á¹‡Ä• _. Ä• ca e ca o ca __Ä• yo_. puna

``negamajÄ• napadÄ• â€™â€™ tiÄ• dÄ«su uttarapadavuddhibhÄ• vatthaá¹ƒ, ettha ca ``ayu
á¹-hÄ• naniyamavacanaá¹ƒ Ä• yonaá¹ƒ vuddhibhÄ• vappasaá¹…ganivattanatthaá¹ƒ.

yathÄ• \Be 218/ hi katavuddhÄ«naá¹ƒ, puna vuddhi na hotiha.

tathÄ• sabhÄ• vavuddhÄ«naá¹ƒ, Ä• yonaá¹ƒ puna vuddhi na ||

tato __a_kÄ• rassa __Ä• _kÄ• ro vuddhi, ``saralopomÄ• desappaccayÄ• dimhi saralope tu
saralopapakatibhÄ• vÄ• , ``naye paraá¹ƒ yutteâ€™â€™ ti paranayanaá¹ƒ katvÄ• taddhitatt
iccÄ• dinÄ• nÄ• mabyapadese kate pure viya __syÄ• _dyuppatti.

vÄ• siá¹-á¹-ho, vasiá¹-á¹-hassa putto vÄ• , vÄ• siá¹-á¹-hÄ• iccÄ• di __purisa_saddasamaá¹
nattupanattÄ• dayopi tadupacÄ• rato vÄ• siá¹-á¹-hÄ• yeva. evaá¹ƒ sabbattha gottataddhite
paccayo hoti.

__itthiyaá¹ƒ_ á¹‡appaccayantattÄ• ``á¹‡ava á¹‡ika á¹‡eyya á¹‡a ntÅ«hÄ«â€™â€™ ti __vÄ
Ä«paccayo. saralopÄ• diá¹ƒ katvÄ• itthippaccayantattÄ• ``taddhitasamÄ• saâ€™â€™ iccÄ
nÄ• mabyapadese kate __syÄ• _dyuppatti, vÄ• siá¹-á¹-hÄ« kaÃ±Ã±Ä• , vÄ• siá¹-á¹-hÄ«, vÄ
__itthi_saddasamaá¹ƒ.

__napuá¹ƒsake_ vÄ• siá¹-á¹-haá¹ƒ apaccaá¹ƒ, vÄ• siá¹-á¹-hÄ• ni apaccÄ• ni iccÄ• di __citt
uparipi taddhitantassa tiliá¹…gatÄ• veditabbÄ• .

bhÄ• radvÄ• jassa putto bhÄ• radvÄ• jo, vesÄ• mittassa putto vesÄ• mitto, gotamassa putt
ayuvaá¹‡á¹‡attÄ• bhÄ• vÄ• __Ä• _kÄ• rÄ• dÄ«naá¹ƒ na vuddhi hoti. vasudevassa apaccaa
``cittakoâ€™â€™ tiÄ• dÄ«su pana saá¹ƒyogantattÄ• vuddhi na bhavati.

``vacchassa apaccaâ€™â€™ nti viggahe __á¹‡a_mhi sampatte ``vÄ• á¹‡aâ€™ pacceâ€™
taddhitavidhÄ• ne sabbattha vattate, tena sabbattha vÄ• kyavuttiyo bhavanti. ``apacceâ€™â
__saá¹ƒsaá¹-á¹-ha_ggahaá¹‡Ä• va vattate.

á¹• 0 366__._ __á¹‡Ä• yana_ \Be 219/ __á¹‡Ä• na vacchÄ• dito_.

__vaccha kacca_iccevamÄ• dito chaá¹-á¹-hiyantato gottagaá¹‡ato __á¹‡Ä• yana á¹‡Ä• na_
``tassÄ• paccaâ€™â€™ miccetasmiá¹ƒ atthe. sabbattha __á¹‡a_kÄ• rÄ• nubandho vuddha
saá¹ƒyogantattÄ• vuddhiabhÄ• vova viseso.

vacchÄ• yano vacchÄ• no vacchassa putto vÄ• . evaá¹ƒ kaccassa putto kaccÄ• yano kacc

moggallÄ• yano moggallÄ• no. evaá¹ƒ aggivessÄ• yano aggivessÄ• no, kaá¹‡hÄ• yano kaá
sÄ• kaá¹-Ä• no, muÃ±cÄ• yano muÃ±cÄ• no, kuÃ±jÄ• yano kuÃ±jÄ• no iccÄ• di. Ä• katigaá

``kattikÄ• ya apaccaâ€™â€™ nti viggahe ---

<367> __á¹‡eyyo kattikÄ• dÄ«hi_.

__Ä• di_saddoyaá¹ƒ pakÄ• re vattate. __kattikÄ• vinatÄ• rohiá¹‡Ä«_iccevamÄ• dÄ«hi itthi
liá¹…gehi __á¹‡eyya_ppaccayo hoti vÄ• ``tassÄ• paccaâ€™â€™ miccetasmiá¹ƒ atthe.

vibhattilope ``pakati cassa sarantassÄ• â€™â€™ ti pakatibhÄ• vo. kattikeyyo, kattikÄ• ya p
vinatÄ• ya apaccaá¹ƒ venateyyo, __i_kÄ• ra__sse_kÄ• ro vuddhi, rohiá¹‡iyÄ• putto rohiá¹‡
apaccaá¹ƒ gaá¹…geyyo, bhaginiyÄ• putto bhÄ• gineyyo, nadiyÄ• putto nÄ• deyyo. evaá¹ƒ
suciyÄ• \Be 220/ apaccaá¹ƒ soceyyo, ettha __u_kÄ• ra__sso_kÄ• ro vuddhi, bÄ• lÄ• ya ap

``dakkhassÄ• paccaâ€™â€™ nti viggahe á¹‡amhi sampatte ---

<368> __ato á¹‡i vÄ• _.

__a_kÄ• rantato liá¹…gamhÄ• __á¹‡i_paccayo hoti vÄ• ``tassÄ• paccaâ€™â€™ miccetas
dakkhayo, doá¹‡assa apaccaá¹ƒ doá¹‡i. evaá¹ƒ vÄ• savi, sakyaputti, nÄ• á¹-aputti, dÄ• sap
vÄ• ruá¹‡i, kaá¹‡á¸• i, bÄ• ladevi, pÄ• vaki, jinadattassa apaccaá¹ƒ jenadatti, suddhodani, a

puna __vÄ• _ggahaá¹‡ena apaccatthe __á¹‡ika_ppaccayo, __aditi_Ä• dito __á¹‡ya_ppacc
sakyaputtassa putto sakyaputtiko, ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• __ka_kÄ• rassa __y
evaá¹ƒ nÄ• á¹-aputtiko, jenadattiko, vimÄ• tuyÄ• putto vemÄ• tiko.

``aditiyÄ• puttoâ€™â€™ ti atthe __á¹‡ya_ppaccayo, vuddhi ca.

<369> __avaá¹‡á¹‡o ye lopaÃ±ca_.

__a_vaá¹‡á¹‡o taddhitabhÅ«te __ya_ppaccaye pare lopamÄ• pajjate. __ca_saddena ivaá¹
``yavataá¹ƒ talanadakÄ• rÄ• naá¹ƒ byaÃ±janÄ• ni ca la Ã±a jakÄ• rattaâ€™â€™ nti __tya_k
__ca_kÄ• ro, ``paradvebhÄ• vo á¹-hÄ• neâ€™â€™ ti dvittaá¹ƒ, Ä• dicco. evaá¹ƒ ditiyÄ• pu

``kuá¹‡á¸• aniyÄ• puttoâ€™â€™ ti atthe __á¹‡ya_ppaccaye kate ---

``kvacÄ• dimajjhuttaresÅ«â€™â€™ ti vattate.

<370> __tesu_ \Be 221/ __vuddhilopÄ• gamavikÄ• raviparÄ«tÄ• desÄ• ca_.

tesu Ä• dimajjhuttaresu avihitalakkhaá¹‡esu jinavacanÄ• nuparodhena kvaci vuddhi lopa Ä
viparÄ«taÄ• desÄ• hontÄ«ti saá¹ƒyogantattepi Ä• divuddhi, __i_kÄ• ralope __nya_ssa__Ã
kuruno putto korabyo, etthÄ• pi teneva __u_kÄ• rassa __avÄ• _deso, bhÄ• tuno putto bhÄ•

``upagussa apaccaâ€™â€™ nti viggahe ---

<371> __á¹‡avopagvÄ• dÄ«hi_.

__upagu manu_iccevamÄ• dÄ«hi __u_kÄ• rantehi gottagaá¹‡ehi __á¹‡ava_ppaccayo hoti
miccetasmiá¹ƒ atthe. __Ä• di_saddassa cettha pakÄ• ravÄ• cakattÄ• __u_kÄ• rantatoyevÄ
opagavaá¹ƒ, manuno apaccaá¹ƒ mÄ• navo, ``mÄ• nusoâ€™â€™ ti __á¹‡a_ppaccaye, __sÄ
bhagguno apaccaá¹ƒ bhaggavo, paá¹‡á¸• uno apaccaá¹ƒ paá¹‡á¸• avo, upavindussa apacc

``vidhavÄ• ya apaccaâ€™â€™ nti atthe ---

<372> __á¹‡era vidhavÄ• dito_.

__vidhavÄ• _dito __á¹‡era_ppaccayo hoti vÄ• apaccatthe. vigato dhavo pati etissÄ• ti vidh
bandhukiyÄ• abhisÄ• riá¹‡iyÄ• putto bandhukero, samaá¹‡assa upajjhÄ• yassa putto putta
sÄ• maá¹‡ero, nÄ• á¸·ikero iccÄ• di.

apaccataddhitaá¹ƒ.

saá¹ƒsaá¹-á¹-hÄ• dianekatthataddhita

``tilena \Be 222/ saá¹ƒsaá¹-á¹-haâ€™â€™ nti viggahe ---

<373> __yena vÄ• saá¹ƒsaá¹-á¹-haá¹ƒ tarati carati vahati á¹‡iko_.

yena vÄ• saá¹ƒsaá¹-á¹-haá¹ƒ, yena vÄ• tarati, yena vÄ• carati, yena vÄ• vahati, tato tati
tesu saá¹ƒsaá¹-á¹-hÄ• dÄ«svatthesu __á¹‡ika_ppaccayo hoti vÄ• . telikaá¹ƒ bhojanaá¹ƒ, tile
attho. telikÄ« yÄ• gu. guá¸·ena saá¹ƒsaá¹-á¹-haá¹ƒ egÄ• á¸·ikaá¹ƒ. evaá¹ƒ ghÄ• tikaá¹ƒ, dÄ
mÄ• ricikaá¹ƒ, loá¹‡ikaá¹ƒ.

nÄ• vÄ• ya taratÄ«ti nÄ• viko, uá¸·umpena taratÄ«ti oá¸·umpiko, vuddhiabhÄ• vapakkhe uá

gopucchiko. sakaá¹-ena caratÄ«ti sÄ• kaá¹-iko. evaá¹ƒ pÄ• diko, daá¹‡á¸• iko, dhammena c
dhammiko. sÄ«sena vahatÄ«ti sÄ«siko, __vÄ• _ggahaá¹‡ena __Ä«_kÄ• rassa vuddhi na ho
khandhiko, hatthiko, aá¹…guliko.

puna __vÄ• _ggahaá¹‡ena aÃ±Ã±atthesupi __á¹‡ika_ppaccayo, paradÄ• raá¹ƒ gacchatÄ«
gacchatÄ«ti pathiko.

``vinayamadhÄ«te, aveccÄ• dhÄ«teâ€™â€™ ti vÄ• viggahe ---

``á¹‡ikoâ€™â€™ ti vattate.

<374> __tamadhÄ«te tenakatÄ• disannidhÄ• naniyogasippabhaá¹‡á¸• ajÄ«vikatthesu ca_.

catuppadamidaá¹ƒ. tamadhÄ«teti atthe, tena katÄ• dÄ«svatthesu ca tamhi sannidhÄ• no, ta
sippaá¹ƒ, tamassa bhaá¹‡á¸• aá¹ƒ \Be 223/, tamassa jÄ«vikÄ• iccetesvatthesu ca dutiyÄ• c
__á¹‡ika_ppaccayo hoti vÄ• . venayiko. evaá¹ƒ suttantiko, Ä• bhidhammiko.

``byÄ• karaá¹‡amadhÄ«teâ€™â€™ ti atthe __á¹‡ika_ppaccayÄ• dimhi kate ---

``vuddhÄ• disarassa vÄ• saá¹ƒyogantassa saá¹‡e cÄ• â€™â€™ ti vattamÄ• ne ---

<375> __mÄ• yÅ«namÄ• gamo á¹-hÄ• ne_.

__i u_iccebhesaá¹ƒ Ä• disarÄ• naá¹ƒ asaá¹ƒyogantÄ• naá¹ƒ mÄ• vuddhi hoti saá¹‡e, tatre
á¹-hÄ• neti ekÄ• ravuddhÄ• gamo.

``á¹-hÄ• neâ€™â€™ ti vacanÄ• cettha, __yÅ«_namÄ• desabhÅ«tato.

__yave_hi pubbeva eo-vuddhiyo honti Ä• gamÄ• ||

__ya_kÄ• rassa dvibhÄ• vo.

veyyÄ• karaá¹‡iko, nyÄ• yamadhÄ«teti neyyÄ• yiko. evaá¹ƒ takkiko, vediko, nemittiko, kÄ•
kÄ• yiko, kÄ• yena kataá¹ƒ kammaá¹ƒ kÄ• yikaá¹ƒ, vacasÄ• kataá¹ƒ kammaá¹ƒ vÄ• casika
ettha ca ``sasare vÄ• gamoâ€™â€™ ti sutte vavatthita__vÄ• _saddena paccaye parepi __s
saá¹…gÄ«ti therikÄ• . evaá¹ƒ paÃ±casatikÄ• , sattasatikÄ• , ettha ``á¹‡avaá¹‡ikÄ• â€™â€™
anuvattita__vÄ• _ggahaá¹‡ena Ä«paccayo na hoti.

__sannidhÄ• natthe_ sarÄ«re sannidhÄ• nÄ• vedanÄ• sÄ• rÄ«rikÄ• , sÄ• rÄ«rikaá¹ƒ dukk
mÄ• nasikaá¹ƒ.

__niyuttatthe_ \Be 224/ dvÄ• re niyutto dovÄ• riko, ettha ``mÄ• yÅ«namÄ• gamo á¹-hÄ• ne
pubbe__o_kÄ• rÄ• gamo. evaá¹ƒ bhaá¹‡á¸• Ä• gÄ• riko, nÄ• gariko, navakammiko, vanaka
rathiko, pathiko, upÄ• ye niyutto opÄ• yiko, cetasi niyuttÄ• cetasikÄ• .

__sippatthe_ vÄ«á¹‡Ä• vÄ• danaá¹ƒ vÄ«á¹‡Ä• , vÄ«á¹‡Ä• assa sippaá¹ƒ veá¹‡iko. __e_va
modiá¹…giko, vaá¹ƒsiko.

__bhaá¹‡á¸• atthe_ gandho assa bhaá¹‡á¸• anti gandhiko. evaá¹ƒ teliko, goá¸·iko, pÅ«viko
tambÅ«liko, loá¹‡iko.

__jÄ«vikatthe_ urabbhaá¹ƒ hantvÄ• jÄ«vati, urabbhamassa jÄ«vikÄ• ti vÄ• orabbhiko. eva
__va_kÄ• rÄ• gamo. sÅ«kariko, sÄ• kuá¹‡iko, macchiko iccÄ• di.

``tena katÄ• dÄ«â€™â€™ ti ettha __Ä• di_ggahaá¹‡ena tena hataá¹ƒ, tena baddhaá¹ƒ, ten
so assa Ä• vudho, so assa Ä• bÄ• dho, tattha pasanno, tassa santakaá¹ƒ, tamassa parimÄ•
taá¹ƒ arahati, tamassa sÄ«laá¹ƒ, tattha jÄ• to, tattha vasati, tatra vidito, tadatthÄ• ya saá¹ƒv
Ä• gato, tato sambhÅ«to, tadassa payojananti evamÄ• diatthe ca __á¹‡ika_ppaccayo hoti. y
hanatÄ«ti vÄ• jÄ• liko. evaá¹ƒ bÄ• á¸·isiko, vÄ• kariko, suttena baddho suttiko, varattÄ• ya
nÄ• go.

vatthena \Be 225/ kÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ vatthikaá¹ƒ. evaá¹ƒ kumbhikaá¹ƒ, phÄ• likaá¹ƒ,
sÄ• tikaá¹ƒ. akkhena dibbatÄ«ti akkhiko. evaá¹ƒ sÄ• lÄ• kiko, tindukiko, ambaphaliko. cÄ• p
cÄ• piko. evaá¹ƒ tomariko, muggariko, mosaliko.

vÄ• to assa Ä• bÄ• dhoti vÄ• tiko. evaá¹ƒ semhiko, pittiko.

buddhe pasanno buddhiko. evaá¹ƒ dhammiko, saá¹…ghiko. buddhassa santako buddhiko.
vihÄ• ro, saá¹…ghikÄ• bhÅ«mi, saá¹…ghikaá¹ƒ cÄ«varaá¹ƒ, puggalikaá¹ƒ.

kumbho assa parimÄ• á¹‡anti kumbhikaá¹ƒ. evaá¹ƒ khÄ• rikaá¹ƒ, doá¹‡ikaá¹ƒ. kumbhassa
arahatÄ«ti kumbhiko. evaá¹ƒ doá¹‡iko, aá¹-á¹-hamÄ• siko, kahÄ• paá¹‡iko, Ä• sÄ«tikÄ• gÄ
sÄ• tikaá¹ƒ, sÄ• hassikaá¹ƒ. sandiá¹-á¹-hamarahatÄ«ti sandiá¹-á¹-hiko, ``ehi passÄ• â€™â€
arahatÄ«ti ehipassiko.

__sÄ«latthe_ paá¹ƒsukÅ«ladhÄ• raá¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ, taá¹ƒ sÄ«lamassÄ• ti paá¹ƒs

tecÄ«variko, ekÄ• sane bhojanasÄ«lo ekÄ• saniko, rukkhamÅ«le vasanasÄ«lo rukkhamÅ«li sosÄ• niko.

__jÄ• tatthe_ apÄ• ye jÄ• to Ä• pÄ• yiko. evaá¹ƒ nerayiko, sÄ• muddiko maccho, vassesu j vassikaá¹ƒ pupphaá¹ƒ, sÄ• radiko, hemantiko, vÄ• santiko, cÄ• tuddasiko, rÄ• jagahe jÄ• to vasatÄ«ti vÄ• rÄ• jagahiko jano, magadhesu jÄ• to, vasatÄ«ti vÄ• mÄ• gadhiko, mÄ• gadh sÄ• vatthiyaá¹ƒ jÄ• to, vasatÄ«ti vÄ• sÄ• vatthiko, kÄ• pilavatthiko, vesÄ• liko.

loke vidito lokiko, lokÄ• ya saá¹ƒvattatÄ«tipi lokiko. tathÄ• mÄ• tito Ä• gataá¹ƒ mÄ• tikaá¹ƒ pettikaá¹ƒ nÄ• maá¹ƒ.

__sambhÅ«tatthe_ mÄ• tito sambhÅ«taá¹ƒ mattikaá¹ƒ. evaá¹ƒ pettikaá¹ƒ. upadhitassa payo

__sakatthepi_ asaá¹…khÄ• royeva asaá¹…khÄ• rikaá¹ƒ. evaá¹ƒ sasaá¹…khÄ• rikaá¹ƒ, nÄ• Ä• khyÄ• tikaá¹ƒ, opasaggikaá¹ƒ, nepÄ• tikaá¹ƒ, catumahÄ• rÄ• je bhatti etesanti cÄ• tumal aÃ±Ã±atthepi yojetabbaá¹ƒ.

``kasÄ• vena rattaâ€™â€™ nti viggahe ---

<376> __á¹‡a rÄ• gÄ• tenarattaá¹ƒ tassedamaÃ±Ã±atthesu ca_.

rÄ• gatthavÄ• cakÄ• liá¹…gamhÄ• ``tena rattaâ€™â€™ miccetasmiá¹ƒ atthe, ``tasseâ€™ ``idaâ€™â€™ miccetasmiá¹ƒ atthe ca aÃ±Ã±atthesu ca __á¹‡a_ppaccayo hoti vÄ• .

kÄ• sÄ• vaá¹ƒ vatthaá¹ƒ. evaá¹ƒ kÄ• sÄ• yaá¹ƒ, kusumbhena rattaá¹ƒ kosumbhaá¹ƒ, halido pattaá¹…gaá¹ƒ, maÃ±jiá¹-á¹-haá¹ƒ, kuá¹…kumaá¹ƒ, nÄ«lena rattaá¹ƒ nÄ«laá¹ƒ. evaá¹ƒ pÄ«

__idamatthe_ \Be 227/ mahiá¹ƒsassa idaá¹ƒ mÄ• hiá¹ƒsaá¹ƒ maá¹ƒsaá¹ƒ, dadhi sappi cam idaá¹ƒ sÅ«karaá¹ƒ, kaccÄ• yanassa idaá¹ƒ kaccÄ• yanaá¹ƒ byÄ• karaá¹‡aá¹ƒ. evaá¹ƒ soga

``isissa idaâ€™â€™ nti atthe __á¹‡a_ppaccaye kate vuddhimhi sampatte ---

``saá¹‡e, yÅ«namÄ• gamo á¹-hÄ• neâ€™â€™ ti ca vattate.

<377> __Ä• ttaÃ±ca_.

__i u_iccetesaá¹ƒ Ä• disarÄ• naá¹ƒ __Ä• _ttaÃ±ca hoti __saá¹‡a_kÄ• rappaccaye pare, __ ca á¹-hÄ• neti __i_kÄ• rassa __Ä• _ttaá¹ƒ.

á¹-hÄ• nÄ• dhikÄ• rato Ä• ttaá¹ƒ, isÅ«sabhaujÄ• dinaá¹ƒ.

isissa tu rikÄ• rÄ• ga-mo cÄ• ttÄ• nantare bhave ||

Ä• risyaá¹ƒ, usabhassa idaá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ, Ä• sabhÄ« vÄ• cÄ• .

__aÃ±Ã±attha_ggahaá¹‡ena pana avidÅ«rabhavo, tatra bhavo, tatra jÄ• to, tato Ä• gato, so
issaro, kattikÄ• dÄ«hi niyutto mÄ• so, sÄ• ssa devatÄ• , tamaveccÄ• dhÄ«te, tassa visayo c
tena nibbattaá¹ƒ, taá¹ƒ arahati, tassa vikÄ• ro, tamassa parimÄ• á¹‡anti iccevamÄ• dÄ«svat
__á¹‡a_ppaccayo. yathÄ• --- vidisÄ• ya avidÅ«re bhavo vediso gÄ• mo, udumbarassa avid
vimÄ• naá¹ƒ.

__bhavatthe_ manasi bhavaá¹ƒ mÄ• nasaá¹ƒ sukhaá¹ƒ, sÄ• gamo. sare bhavo sÄ• raso sa
sÄ• rasaá¹ƒ pupphaá¹ƒ \Be 228/, urasi bhavo oraso putto, urasi saá¹ƒvaá¸• á¸• hitattÄ• , mi
mettÄ« vÄ• , pure bhavÄ• porÄ« vÄ• cÄ• .

__jÄ• tÄ• dÄ«su_ pÄ• vuse jÄ• to pÄ• vuso megho, pÄ• vusÄ• ratti, pÄ• vusaá¹ƒ abbhaá¹
sÄ• radÄ• ratti, sÄ• radaá¹ƒ pupphaá¹ƒ. evaá¹ƒ sisiro, hemanto, vasanto, vimho, mathurÄ•
jano, mÄ• thurÄ• gaá¹‡ikÄ• , mÄ• thuraá¹ƒ vatthaá¹ƒ. mathurÄ• ya Ä• gato mÄ• thuro, mat
mÄ• thuro, mathurÄ• ya issaro mÄ• thuro rÄ• jÄ• . ``sabbato koâ€™â€™ ti ettha puna __sa
taddhitatopi kvaci sasara__ka_kÄ• rÄ• gamo, mÄ• thurako vÄ• , rÄ• jagahe jÄ• to, rÄ• jaga
nivÄ• soti vÄ• , rÄ• jagahassa issaroti vÄ• rÄ• jagaho, rÄ• jagahako vÄ• . evaá¹ƒ sÄ• galo,
pÄ• á¹-aliputto, pÄ• á¹-aliputtako vÄ• , vesÄ• liyaá¹ƒ jÄ• totiÄ• diatthe vesÄ• lo, vesÄ• lako
kosinÄ• ro, kosinÄ• rako vÄ• . evaá¹ƒ sÄ• keto, sÄ• ketako vÄ• , kosambo, kosambako vÄ•
kapillo, kapillako vÄ• , bhÄ• rukaccho, bhÄ• rukacchako vÄ• , nagare jÄ• to, nagarÄ• Ä• ga
nÄ• garo, nÄ• garako vÄ• . evaá¹ƒ jÄ• napado.

janapadanÄ• mesu pana sabbattha bahuvacanameva bhavati. yathÄ• --- aá¹…gesu jÄ• to
assa nivÄ• so, aá¹…gÄ• naá¹ƒ issaro vÄ• aá¹…go, aá¹…gako vÄ• , mÄ• gadho, mÄ• gadh
229/, vedeho, vedehako vÄ• , kambojo, kambojako vÄ• , gandhÄ• ro, gandhÄ• rako vÄ• , s
sindhavo, sindhavako vÄ• , assako, kÄ• liá¹…go, paÃ±cÄ• lo, sakko, tathÄ• suraá¹-á¹-he jÄ
issaro vÄ• soraá¹-á¹-ho, soraá¹-á¹-hako vÄ• . evaá¹ƒ mahÄ• raá¹-á¹-ho, mahÄ• raá¹-á¹-hak

__nakkhattayoge_ kattikÄ• ya puá¹‡á¹‡acandayuttÄ• ya yutto mÄ• so kattiko, magasirena
yutto mÄ• so mÄ• gasiro. evaá¹ƒ phussena yutto mÄ• so phusso, maghÄ• ya yutto mÄ• so
mÄ• so phagguno, cittÄ• ya yutto mÄ• so citto, visÄ• khÄ• ya yutto mÄ• so vesÄ• kho, jeá¹-
jeá¹-á¹-ho, uttarÄ• sÄ• á¸·hÄ• ya yutto mÄ• so Ä• sÄ• á¸·ho, Ä• sÄ• á¸·hÄ« vÄ• , savaá¹‡en

sÄ• vaá¹‡Ä«. bhaddena yutto mÄ• so bhaddo, assayujena yutto mÄ• so assayujo, buddho a
sogato, mÄ• hindo, yÄ• mo, somo.

byÄ• karaá¹‡aá¹ƒ aveccÄ• dhÄ«te veyyÄ• karaá¹‡o. evaá¹ƒ mohutto, nemitto, aá¹…gavijjo
vasÄ• tÄ«naá¹ƒ visayo deso vÄ• sÄ• to, udumbarÄ• asmiá¹ƒ padese santÄ«ti odumbaro de

sahassena nibbattÄ• sÄ• hassÄ« parikhÄ• , payasÄ• nibbattaá¹ƒ pÄ• yÄ• saá¹ƒ, sahassa
gÄ• thÄ• , ayaso \Be 230/ vikÄ• ro Ä• yaso. evaá¹ƒ sovaá¹‡á¹‡o, puriso parimÄ• á¹‡amass

__ca_ggahaá¹‡ena tattha jÄ• to, tattha vasati, tassa hitaá¹ƒ, taá¹ƒ arahatÄ«tiÄ• dÄ«su __á
bÄ• rÄ• á¹‡asiyaá¹ƒ jÄ• to, vasatÄ«ti vÄ• bÄ• rÄ• á¹‡aseyyako, pure viya __ka_kÄ• rÄ• ga
sÄ• galeyyako, mithileyyako jano, gaá¹…geyyo maccho, silÄ• ya jÄ• taá¹ƒ seleyyakaá¹ƒ, ku
sunakho, vane jÄ• taá¹ƒ vÄ• neyyaá¹ƒ pupphaá¹ƒ. evaá¹ƒ pabbateyyo mÄ• nuso, pabbatey
osadhaá¹ƒ, pathassa hitaá¹ƒ pÄ• theyyaá¹ƒ, sapatissa hitaá¹ƒ sÄ• pateyyaá¹ƒ dhanaá¹ƒ, pa
mÄ• tu hitaá¹ƒ matteyyaá¹ƒ. evaá¹ƒ petteyyaá¹ƒ. dakkhiá¹‡amarahatÄ«ti dakkhiá¹‡eyyo icc

<378> __jÄ• tÄ• dÄ«namimiyÄ• ca_.

__jÄ• ta_iccevamÄ• dÄ«naá¹ƒ saddÄ• naá¹ƒ atthe __ima iya_iccete paccayÄ• honti vÄ• .

pacchÄ• jÄ• to pacchimo, pacchimÄ• janatÄ• , pacchimaá¹ƒ cittaá¹ƒ, ante jÄ• to antimo, a
evaá¹ƒ majjhimo, purimo, uparimo, heá¹-á¹-himo, paccantimo, gopphimo, ganthimo.

tathÄ• \Be 231/ __iya_ppaccaye manussajÄ• tiyÄ• jÄ• to manussajÄ• tiyo, manussajÄ• ti
evaá¹ƒ assajÄ• tiyo, hatthijÄ• tiyo, bodhisattajÄ• tiyo, __dabba_jÄ• tiyo, samÄ• najÄ• tiyo, l

__Ä• di_ggahaá¹‡ena tattha niyutto, tadassa atthi, tattha bhavotiÄ• dÄ«svapi __ima iya_pp
__ca_saddena __ika_ppaccayo ca. ante niyutto antimo, antiyo, antiko, putto assa atthi, tasm
puttimo, puttiyo, vuttiko, kappo assa atthÄ«ti kappiyo, jaá¹-Ä• assa atthÄ«ti jaá¹-iyo, hÄ• na
atthÄ«ti hÄ• nabhÄ• giyo. evaá¹ƒ á¹-hitibhÄ• giyo, bodhissa pakkhe bhavÄ• bodhipakkhiyÄ
paÃ±cavaggiyÄ• . evaá¹ƒ chabbaggiyÄ• , udariyaá¹ƒ, attano idanti attaniyaá¹ƒ, nakÄ• rÄ• g

__ca_saddaggahaá¹‡ena __kiya yaá¹‡ya_ppaccayÄ• ca. jÄ• tiyÄ• niyutto jÄ• tikiyo. evaá
niyutto jaccandhakiyo. sassa ayanti sakiyo. evaá¹ƒ parakiyo.

__ya_ppaccayo __sÄ• dhuhitabhavajÄ• tÄ• _diatthesu. yathÄ• --- kammani sÄ• dhu kamm
sabbhaá¹ƒ, ``yavataá¹ƒ talanÄ• â€™â€™ dinÄ• __u_kÄ• rÄ• di. evaá¹ƒ medhÄ• ya hitaá¹ƒ
pÄ• dÄ• naá¹ƒ hitaá¹ƒ pajjaá¹ƒ telaá¹ƒ, rathassa hitÄ• racchÄ• , gÄ• me bhavo gammo \Be

gabyaá¹ƒ, ``osare cÄ• â€™â€™ ti sutte __ca_saddena __ya_ppaccaye parepi __avÄ• _des
divi bhavÄ• dibyÄ• , __tha_nato jÄ• taá¹ƒ thaÃ±Ã±aá¹ƒ, dhanÄ• ya saá¹ƒvattatÄ«ti dhaÃ±Ã

__á¹‡ya_ppaccayo parisÄ• yaá¹ƒ sÄ• dhu pÄ• risajjo, __da_kÄ• rÄ• gamo, samaá¹‡Ä• naá
brÄ• hmaá¹‡Ä• naá¹ƒ hitÄ• brÄ• hmaÃ±Ã±Ä• , arÅ«pe bhavÄ• Ä• ruppÄ• iccÄ• di.

``rÄ• japuttÄ• naá¹ƒ samÅ«hoâ€™â€™ ti viggahe ---

<379> __samÅ«hatthe kaá¹‡aá¹‡Ä• _.

chaá¹-á¹-hiyantato ``tesaá¹ƒ samÅ«hoâ€™â€™ ti atthe __kaá¹‡aá¹‡a_iccete paccayÄ• ho
rÄ• japuttakaá¹ƒ vÄ• , rÄ• japutto. evaá¹ƒ mÄ• nussako, mÄ• nusso, mÄ• thurako, mÄ• thu
vuddhÄ• naá¹ƒ samÅ«ho vuddhako, vuddho. evaá¹ƒ mÄ• yÅ«rako, mÄ• yÅ«ro, kÄ• poto, k
oá¹-á¹-hako, orabbhako, aá¹-á¹-hannaá¹ƒ samÅ«ho aá¹-á¹-hako, rÄ• jÄ• naá¹ƒ samÅ«ho rÄ
samÅ«ho bhikkho, sikkhÄ• naá¹ƒ samÅ«ho sikkho, dvinnaá¹ƒ samÅ«ho dvayaá¹ƒ, ``tesu vu
__i_kÄ• rassa __ayÄ• _deso. evaá¹ƒ tiá¹‡á¹‡aá¹ƒ samÅ«ho tayaá¹ƒ iccÄ• di.

``samÅ«hattheâ€™â€™ ti vattate.

<380> __gÄ• majanabandhusahÄ• yÄ• dÄ«hi tÄ• _.

__gÄ• majanabandhusahÄ• ya_iccevamÄ• dÄ«hi __tÄ• _paccayo hoti samÅ«hatthe. gÄ• m
janatÄ• , bandhutÄ• , sahÄ• yatÄ• , nÄ• garatÄ• . ``tÄ• â€™â€™ ti yogavibhÄ• gena __sak
__tÄ• _paccayantassa niccamitthiliá¹…gatÄ• .

<381> __tadassa á¹-hÄ• namiyo ca_.

``tadassa á¹-hÄ• naâ€™â€™ miccetasmiá¹ƒ atthe chaá¹-á¹-hiyantato __iya_ppaccayo hoti.
madaniyo, madaniyÄ• , madaniyaá¹ƒ, bandhanassa á¹-hÄ• naá¹ƒ bandhaniyaá¹ƒ. evaá¹ƒ m
gamaniyaá¹ƒ, dassaniyaá¹ƒ, upÄ• dÄ• niyaá¹ƒ, pasÄ• daniyaá¹ƒ. __ca_saddena __hitÄ• _d
hitÄ• upÄ• dÄ• niyÄ• iccÄ• di.

<382> __upamatthÄ• yitattaá¹ƒ_.

upamatthe upamÄ• vÄ• ciliá¹…gato __Ä• yitatta_ppaccayo hoti. dhÅ«mo viya dissatÄ«ti dh
timirÄ• yitattaá¹ƒ.

``tadassa á¹-hÄ• naâ€™â€™ nti vattate.

<383> __tannissitatthe lo_.

``tannissitaâ€™â€™ nti atthe, ``tadassaá¹-hÄ• naâ€™â€™ nti atthe ca __la_ppaccayo hoti
duá¹-á¹-hu á¹-hÄ• naá¹ƒ vÄ• duá¹-á¹-hullaá¹ƒ, duá¹-á¹-hullÄ• vÄ• cÄ• , __la_ssa dvibhÄ• v

``abhijjhÄ• \Be 234/ assa pakati, abhijjhÄ• assa bahulÄ• â€™â€™ ti vÄ• viggahe ---

<384> __Ä• lu tabbahule_.

paá¹-hamÄ• vibhatyantato __Ä• lu_ppaccayo hoti ``tadassa bahulaâ€™â€™ miccetasmiá¹
abhijjhÄ• lÅ«, abhijjhÄ• lavo. evaá¹ƒ sÄ«tÄ• lu, dhajÄ• lu, dayÄ• lu. ``sabbato koâ€™â€™ t
__sabbato_ggahaá¹‡ena __ka_kÄ• rÄ• gamo, abhijjhÄ• luko, abhijjhÄ• lukÄ• , abhijjhÄ• luk
dayÄ• luko, tathÄ• hÄ«nova hÄ«nako. evaá¹ƒ potako, kumÄ• rako, mÄ• á¹‡avako, muduko
oramattakaá¹ƒ, sÄ«lamattakaá¹ƒ iccÄ• di.

``yadanupapannÄ• nipÄ• tanÄ• sijjhantÄ«â€™â€™ ti iminÄ• paá¹-ibhÄ• gakucchitasaÃ±
__ka_ppaccayo. __paá¹-ibhÄ• gatthe_ hatthino iva hatthikÄ• . evaá¹ƒ assakÄ• . __kucchitat
samaá¹‡ako. evaá¹ƒ brÄ• hmaá¹‡ako, muá¹‡á¸• ako, paá¹‡á¸• itako, veyyÄ• karaá¹‡ako. __
bhaá¹-ako. __anukampÄ• yaá¹ƒ_ puttako.

tathÄ• __kiá¹ƒyateta_to parimÄ• á¹‡atthe __ttakavantu_ppaccayÄ• . kiá¹ƒ parimÄ• á¹‡ama
yattakaá¹ƒ, tattakaá¹ƒ, ettakaá¹ƒ. __vantumhi Ä• _ttaÃ±ca, yaá¹ƒ parimÄ• á¹‡amassÄ• ti yÄ
guá¹‡avantusamaá¹ƒ. evaá¹ƒ tÄ• vÄ• , tÄ• vanto. etÄ• vÄ• , etÄ• vanto iccÄ• di.

``suvaá¹‡á¹‡ena pakataâ€™â€™ nti viggahe ---

<385> __tappakativacane mayo_.

tappakativacanatthe __maya_ppaccayo hoti, pakarÄ«yatÄ«ti pakati, tena pakati tappakati,
vacanaá¹ƒ kathanaá¹ƒ __tappakativacanaá¹ƒ_. suvaá¹‡á¹‡amayo ratho, sovaá¹‡á¹‡amayo
bhÄ• janavikati, suvaá¹‡á¹‡amayaá¹ƒ bhÄ• janaá¹ƒ. evaá¹ƒ rÅ«piyamayaá¹ƒ, rajatamayaá¹
dÄ• rumayaá¹ƒ, mattikÄ• mayaá¹ƒ, iddhiyÄ• nibbattaá¹ƒ iddhimayaá¹ƒ.

manato nipphannÄ• manomayÄ• , ayasÄ• pakataá¹ƒ ayomayaá¹ƒ. ettha ca ``manogaá¹‡Ä

<386> __etesamo lope_.

etesaá¹ƒ manogaá¹‡Ä• dÄ«naá¹ƒ anto __o_ttamÄ• pajjate vibhattilope kateti __o_kÄ• ro.

gavena pakataá¹ƒ karÄ«saá¹ƒ, goto nibbattanti vÄ• gomayaá¹ƒ. ``mayoâ€™â€™ tiyogavib
dÄ• nameva dÄ• namayaá¹ƒ, sÄ«lamayaá¹ƒ iccÄ• di.

saá¹ƒsaá¹-á¹-hÄ• dianekatthataddhitaá¹ƒ.

bhÄ• vataddhita

``alasassa \Be 236/ bhÄ• voâ€™â€™ ti viggahe ---

<387> __á¹‡yattatÄ• bhÄ• ve tu_.

chaá¹-á¹-hiyantato __á¹‡yattatÄ• _iccete paccayÄ• honti ``tassa bhÄ• voâ€™â€™ iccetas
__tu_saddaggahaá¹‡ena __ttanaá¹‡eyyÄ• _dippaccayÄ• ca. bhavanti etasmÄ• buddhisad
saddappavattinimittaá¹ƒ vuccati, vuttaÃ±ca --- ``yassa guá¹‡assa hi bhÄ• vÄ• dabbe sadda
tadabhidhÄ• neá¹‡yattatÄ• dayoâ€™â€™ ti. __á¹‡yattattana_ntÄ• naá¹ƒ niccaá¹ƒ napuá¹ƒs
__tÄ• _paccayantassa sabhÄ• vato niccamitthiliá¹…gatÄ• . __á¹‡ya_ppaccayoyaá¹ƒ guá¹‡a
tattha ``avaá¹‡á¹‡o ye lopaÃ±cÄ• â€™â€™ ti __avaá¹‡á¹‡a_lopo, Ä• divuddhi.

Ä• lasyaá¹ƒ. evaá¹ƒ Ä• rogyaá¹ƒ, udaggassa bhÄ• vo odagyaá¹ƒ, sakhino bhÄ• vo sakhyaá
Ä• á¹‡aá¹‡yaá¹ƒ, vidhavÄ• ya bhÄ• vo vedhabyaá¹ƒ, dubbalassa bhÄ• vo dubbalyaá¹ƒ, cap

viyattassa bhÄ• vo veyyattiyaá¹ƒ, maccharassa bhÄ• vo macchariyaá¹ƒ. evaá¹ƒ issariyaá¹ƒ
muá¹‡á¸• iyaá¹ƒ, mÅ«á¸·hiyaá¹ƒ. ettha ``veyyattiyaâ€™â€™ ntiÄ• dÄ«su ``tesu vuddhÄ«â€
__i_kÄ• rÄ• gamo.

``paá¹‡á¸• itassa bhÄ• vo paá¹‡á¸• ityaâ€™â€™ ntiÄ• dÄ«su ``yavataá¹ƒ talanadakÄ• rÄ•
calaÃ±ajakÄ• rattaâ€™â€™ nti __tya_kÄ• rasaá¹ƒyogÄ• dÄ«naá¹ƒ __calaÃ±aja_kÄ• rÄ• d
paá¹‡á¸• iccaá¹ƒ, bahussutassa bhÄ• vo bÄ• hussaccaá¹ƒ, ``tesu vuddhÄ«â€™â€™ tiÄ• di
evaá¹ƒ porohiccaá¹ƒ, adhipatissa bhÄ• vo Ä• dhipaccaá¹ƒ, muá¹-á¹-hassatissa bhÄ• vo mua
__ivaá¹‡á¹‡a_lopo. kusalassa bhÄ• vo kosallaá¹ƒ. evaá¹ƒ vepullaá¹ƒ, samÄ• nÄ• naá¹ƒ bhÄ
gilÄ• nassa bhÄ• vo gelaÃ±Ã±aá¹ƒ, ``kvacÄ• dimajjhuttarÄ• â€™â€™ disuttena saá¹ƒyoge

suhadassa bhÄ• vosohajjaá¹ƒ. evaá¹ƒ vesÄ• rajjaá¹ƒ, kusÄ«dassabhÄ• vokosajjaá¹ƒ, ``tes
Ä«kÄ• rassa __a_kÄ• ro. tathÄ• ``purisassa bhÄ• vo porisaâ€™â€™ ntiÄ• dÄ«su ``yavataá
__kÄ• ra_ggahaá¹‡ena yavataá¹ƒ __sa_kÄ• ra__kacaá¹-apa_vaggÄ• naá¹ƒ __sa_kÄ• ra__

bhÄ• vo somanassaá¹ƒ. evaá¹ƒ domanassaá¹ƒ, sovacassaá¹ƒ, dovacassaá¹ƒ, ettha __sa_k
bhÄ• vo nepakkaá¹ƒ, dvittaá¹ƒ. evaá¹ƒ Ä• dhikkaá¹ƒ, dubhagassa bhÄ• vo dobhaggaá¹ƒ, vÄ
vÄ• á¹‡ijjaá¹ƒ, rÄ• jino bhÄ• vo rajjaá¹ƒ, ``kvacÄ• â€™â€™ dinÄ• rassattaá¹ƒ. sarÅ«passa
evaá¹ƒ opammaá¹ƒ, sokhummaá¹ƒ.

tathassa bhÄ• vo tacchaá¹ƒ, dummedhassa bhÄ• vo dummejjhaá¹ƒ, samaá¹‡assa bhÄ• vo
brÄ• hmaÃ±Ã±aá¹ƒ, nipuá¹‡assa bhÄ• vo nepuÃ±Ã±aá¹ƒ. ``tacchaâ€™â€™ ntiÄ• dÄ«supi
__thadhaá¹‡a_kÄ• rÄ• naá¹ƒ __chajhaÃ±a_kÄ• rÄ• desÄ• .

__ttatÄ• _paccayesu \Be 238/ --- paá¹ƒsukÅ«likassa bhÄ• vo paá¹ƒsukÅ«likattaá¹ƒ, paá¹ƒs
tecÄ«varikattaá¹ƒ, tecÄ«varikatÄ• , odarikattaá¹ƒ, odarikatÄ• , manussattaá¹ƒ, manussatÄ•
nÄ«latÄ• guá¹‡o, yÄ• cakattaá¹ƒ, yÄ• cakatÄ• kriyÄ• , daá¹‡á¸• ittaá¹ƒ, daá¹‡á¸• itÄ• dab
pÄ• ramitÄ• , kataÃ±Ã±utÄ• , sabbaÃ±Ã±utÄ• , ``kvacÄ• â€™â€™ dinÄ• __tÄ• _paccaye n
asaá¹ƒsaggatÄ• , bhassÄ• rÄ• matÄ• , niddÄ• rÄ• matÄ• , lahutÄ• iccÄ• di.

__ttana_paccaye --- puthujjanassa bhÄ• vo puthujjanattanaá¹ƒ, vedanattanaá¹ƒ, jÄ• yattan

__á¹‡eyye_ --- sucissa bhÄ• vo soceyyaá¹ƒ. evaá¹ƒ Ä• dhipabheyyaá¹ƒ, kavissa bhÄ• vokÄ
theyyaá¹ƒ, mahÄ• vuttinÄ• __na_kÄ• rassa lopo.

``á¹‡yattatÄ• â€™â€™ ti yogavibhÄ• gena kammani, sakatthe ca __á¹‡yÄ• _dayo, vÄ«rÄ•
vÄ«riyaá¹ƒ, paribhaá¹-assa kammaá¹ƒ pÄ• ribhaá¹-yaá¹ƒ, pÄ• ribhaá¹-yassa bhÄ• vo pÄ• ri
sovacassatÄ• , bhisaggassa kammaá¹ƒ bhesajjaá¹ƒ, byÄ• vaá¹-assa kammaá¹ƒ veyyÄ• vac
kammaá¹ƒ vÄ• sÄ• á¹-heyyaá¹ƒ.

__sakatthe_ pana --- yathÄ• bhÅ«tameva yathÄ• bhuccaá¹ƒ, karuá¹‡Ä• yeva kÄ• ruÃ±Ã±a
pattakallaá¹ƒ, Ä• kÄ• sÄ• nantameva \Be 239/ Ä• kÄ• sÄ• naÃ±caá¹ƒ, kÄ• yapÄ• guÃ±Ã±a

``visamassa bhÄ• voâ€™â€™ ti viggahe ---

``ttatÄ• , bhÄ• veâ€™â€™ ti ca vattate.

<388> __á¹‡a visamÄ• dÄ«hi_.

__visama_iccevamÄ• dÄ«hi chaá¹-á¹-hiyantehi __á¹‡a_ppaccayo hoti, __tta tÄ• _ ca ``tass
iccetasmiá¹ƒ atthe. Ä• katigaá¹‡oyaá¹ƒ. vesamaá¹ƒ, visamattaá¹ƒ, visamatÄ• . sucissa bhÄ•
sucitÄ• , garuno bhÄ• vo gÄ• ravo, Ä• divuddhi, ``o sare cÄ• â€™â€™ ti sutte __ca_saddag
__avÄ• _deso. paá¹-uno bhÄ• vo pÄ• á¹-avaá¹ƒ, paá¹-uttaá¹ƒ, paá¹-utÄ• .

ujuno bhÄ• vo ajjavaá¹ƒ, muduno bhÄ• vo maddavaá¹ƒ iccatra ``Ä• ttaÃ±cÄ• â€™â€™ ti _
__i_kÄ• rukÄ• rÄ• naá¹ƒ __Ä• _ttaá¹ƒ, __dvi_bhÄ• vo, saá¹ƒyoge Ä• dirassattaÃ±ca. ujutÄ•
bhÄ• vo Ä• risyaá¹ƒ, Ä• sabhaá¹ƒ, kumÄ• rassa bhÄ• vokomÄ• raá¹ƒ, yuvassa bhÄ• vo yob
__na_kÄ• rÄ• gamo, paramÄ• naá¹ƒ bhÄ• vo, kammaá¹ƒ vÄ• pÄ• ramÄ« dÄ• nÄ• dikriyÄ•
__Ä«_paccayo, samaggÄ• naá¹ƒ bhÄ• vo sÄ• maggÄ«.

<389> __ramaá¹‡Ä«yÄ• dito kaá¹‡a_.

__ramaá¹‡Ä«ya_iccevamÄ• dito __kaá¹‡a_paccayo hoti, __tta tÄ• _ ca bhÄ• vatthe. ramaá
rÄ• maá¹‡Ä«yakaá¹ƒ, ramaá¹‡Ä«yattaá¹ƒ, ramaá¹‡Ä«yatÄ• \Be 240/. evaá¹ƒ mÄ• nuÃ±Ã±
manuÃ±Ã±atÄ• , piyarÅ«pakaá¹ƒ, piyarÅ«pattaá¹ƒ, piyarÅ«patÄ• , kalyÄ• á¹‡akaá¹ƒ, kalyÄ•
corakaá¹ƒ, corikÄ• vÄ• , corattaá¹ƒ, coratÄ• , aá¸• á¸• hakaá¹ƒ, aá¸• á¸• hattaá¹ƒ, aá¸• á¸•

bhÄ• vataddhitaá¹ƒ.

visesataddhita

``sabbe ime pÄ• pÄ• ayamimesaá¹ƒ visesena pÄ• poâ€™â€™ ti viggahe ---

<390> __visese taratamisikiyiá¹-á¹-hÄ• _.

visesatthe __tara tama isika iya iá¹-á¹-ha_iccete paccayÄ• honti. pÄ• pataro, pÄ• patarÄ• ,
adhiko pÄ• patamo, pÄ• patamÄ• , pÄ• patamaá¹ƒ. pÄ• pisiko, pÄ• pisikÄ• , pÄ• pisikaá¹ƒ.
pÄ• piyaá¹ƒ. pÄ• piá¹-á¹-ho, pÄ• piá¹-á¹-hÄ• , pÄ• piá¹-á¹-haá¹ƒ. atisayena pÄ• piá¹-á¹-ho, p
evaá¹ƒ paá¹-utaro, paá¹-utamo, paá¹-isiko, paá¹-iyo, paá¹-iá¹-á¹-ho. sabbesaá¹ƒ atisayena v
varatamo, varisiko, variyo, variá¹-á¹-ho. evaá¹ƒ paá¹‡Ä«tataro, paá¹‡Ä«tatamo.

``sabbe ime vuá¸• á¸• hÄ• ayamimesaá¹ƒ visesena vuá¸• á¸• hoâ€™â€™ ti atthe __iyaiá¹-

<391> __vuá¸• á¸• hassa_ \Be 341/ __jo iyiá¹-á¹-hesu_.

sabbasseva __vuá¸• á¸• ha_saddassa __jo_ hoti __iya iá¹-á¹-ha_iccetesu paccayesu. jeyyo
``saralopÄ• diâ€™â€™ sutte __tu_ggahaá¹‡ena lopamakatvÄ• ``sarÄ• sare lopaâ€™â€™
``kvacÄ• savaá¹‡á¹‡aá¹ƒ lutteâ€™â€™ ti __e_kÄ• ro.

``iyiá¹-á¹-hesÅ«â€™â€™ ti adhikÄ• ro, ``joâ€™â€™ ti ca vattate.

<392> __pasatthassa so ca_.

sabbasseva __pasattha_saddassa __sÄ• _deso hoti, __jo_ ca iyiá¹-á¹-hesu. ayaÃ±ca pasa
sabbe ime pasatthÄ• ayamimesaá¹ƒ visesena pasatthoti seyyo, seá¹-á¹-ho, jeyyo, jeá¹-á¹-h

<393> __antikassa nedo_.

sabbasseva __antika_saddassa __nedÄ• _deso hoti iyiá¹-á¹-hesu. visesena antikoti nediyo

<394> __bÄ• á¸·hassa sÄ• dho_.

sabbasseva __bÄ• _á¸·hasaddassa __sÄ• dhÄ• _deso hoti iyiá¹-á¹-hesu. visesena bÄ• á¸·
sÄ• dhiá¹-á¹-ho.

<395> __appassa kaá¹‡a_.

sabbassa __appa_saddassa __kaá¹‡a_ hoti iyiá¹-á¹-hesu. visesena appoti kaá¹‡iyo, kaá¹‡i

``visesena yuvÄ• â€™â€™ ti atthe ``kaá¹‡aâ€™â€™ iti vattate.

<396> __yuvÄ• naÃ±ca_ \Be 242/.

sabbassa __yuva_saddassa __kaá¹‡a_ hoti iyiá¹-á¹-hesu. ``tesu vuddhÄ«â€™â€™ tiÄ• dir
__na_kÄ• ro. kaniyo, kaniá¹-á¹-ho.

<397> __vantu mantu vÄ«naÃ±ca lopo_.

__vantumantuvÄ«_ iccetesaá¹ƒ paccayÄ• naá¹ƒ lopo hoti iyiá¹-á¹-hesu. sabbe ime guá¹‡av
visesena guá¹‡avÄ• ti guá¹‡iyo, guá¹‡iá¹-á¹-ho, visesena satimÄ• ti satiyo, satiá¹-á¹-ho, vise
medhiyo, medhiá¹-á¹-ho iccÄ• di.

visesataddhitaá¹ƒ.

assatthitaddhita

``medhÄ• yassa atthi, tasmiá¹ƒ vÄ• vijjatÄ«â€™â€™ ti viggahe ---

<398> __tadassatthÄ«ti vÄ« ca_.

paá¹-hamÄ• vibhatyantÄ• ``tadassa atthi, tasmiá¹ƒ vÄ• vijjatiâ€™â€™ iccetesvatthesu __
__medhÄ• mÄ• yÄ• _ saddehi cÄ• yaá¹ƒ. medhÄ• vÄ«, medhÄ• vino. itthiyaá¹ƒ __Ä«_kÄ•
``patibhikkhurÄ• jÄ«kÄ• rantehi inÄ«â€™â€™ ti __inÄ«, _ medhÄ• vinÄ«, medhÄ• viniyo. n
evaá¹ƒ mÄ• yÄ• vÄ«, mÄ• yÄ• vinÄ«, mÄ• yÄ• vi cittaá¹ƒ.

__ca_ggahaá¹‡ena __so i lava Ä• lÄ• _dippaccayÄ• ca. yathÄ• --- sumedhÄ• yassa atthi
sumedhaso, rassattaá¹ƒ. evaá¹ƒ lomaso. picchaá¹ƒ assa atthi, tasmiá¹ƒ \Be 243/ vÄ• vijjatÄ
phenilo, tuá¹‡á¸• ilo, jaá¹-ilo. kesÄ• assa atthÄ«ti kesavo, vÄ• cÄ• lo iccÄ• di.

``tapo assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«â€™â€™ ti viggahe ---

``tadassatthÄ«â€™â€™ ti adhikÄ• ro.

<399> __tapÄ• dito sÄ«_.

__tapa_iccevamÄ• dito __sÄ«_paccayo hoti ``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe. sass
tapassino, tapassinÄ«, tapassi. evaá¹ƒ tejassÄ«, yasassÄ«, manassÄ«, payassÄ«.

``daá¹‡á¸• o assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«â€™â€™ ti viggahe ---

<400> __daá¹‡á¸• Ä• dito ikaÄ«_.

__Ä• di_saddoyaá¹ƒ pakÄ• rattho, __daá¹‡á¸• a_iccevamÄ• dito avaá¹‡á¹‡antÄ• __ika Ä«
``tadassatthiâ€™â€™ iccetasmiá¹ƒ atthe. daá¹‡á¸• iko, daá¹‡á¸• Ä«, daá¹‡á¸• ino, daá¹‡á¸•
mÄ• lÄ«, mÄ• linÄ«, chattiko, chattÄ«, rÅ«piko, rÅ«pÄ«, kesiko, kesÄ«, saá¹…ghÄ«, Ã±Ä• a

<401> __madhvÄ• dito ro_.

__madhu_Ä• dito __ra_ppaccayo hoti ``tadassatthÄ«â€™â€™ ti atthe. madhu assa atthi, ta
madhuro guá¸·o, madhurÄ• sakkharÄ• , madhuraá¹ƒ khÄ«raá¹ƒ, kuÃ±jÄ• hanÅ« etassa sa
\Be 244/ vattabbe mukhamassa atthÄ«ti mukharo, susi assa atthÄ«ti susiro. evaá¹ƒ ruciro, r

``guá¹‡o assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«â€™â€™ ti viggahe ---

<402> __guá¹‡Ä• ditovantu_.

__guá¹‡a_iccevamÄ• dito __vantu_ppaccayo hoti ``tadassa atthÄ«â€™â€™ ti atthe. vibhat

kate __syÄ• _dyuppatti. guá¹‡avantu __si, _ ``savibhattissa, ntussÄ• â€™â€™ ti adhikicca
__Ä• _ttaá¹ƒ, guá¹‡avÄ• puriso, sesaá¹ƒ Ã±eyyaá¹ƒ. evaá¹ƒ gaá¹‡avÄ• , kulavÄ• iccÄ• da
á¹‡ika á¹‡eyyaá¹‡antÅ«hÄ«â€™â€™ ti Ä«paccayo, ``vÄ• â€™â€™ ti vattamÄ• ne ``ntussa
__ta_kÄ• ro, guá¹‡avatÄ«, guá¹‡avantÄ« iccÄ• di. napuá¹ƒsake ``aá¹ƒ napuá¹ƒsakeâ€™â€
__a_mÄ• deso, guá¹‡avaá¹ƒ iccÄ• di.

``sati assa atthi, tasmiá¹ƒ vÄ• vijjatÄ«â€™â€™ ti viggahe ---

``tadassatthÄ«â€™â€™ ti vattate.

<493> __satyÄ• dÄ«hi mantu_.

__sati_iccevamÄ• dÄ«hi avaá¹‡á¹‡antarahitehi paá¹-hamÄ• vibhatyantehi liá¹…gehi __mar
``tadassatthÄ«â€™â€™ ti atthe. sesaá¹ƒ __guá¹‡ava_ntusamaá¹ƒ. satimÄ• , satimatÄ«, sa
evaá¹ƒ dhitimÄ• , gatimÄ• iccÄ• dayo.

tathÄ• ``Ä• yu assa atthÄ«ti __Ä• yu mantuâ€™â€™ _iccatra ---

<404> __Ä• yussukÄ• rÄ• samantumhi_ \Be 245/.

Ä• yussa ukÄ• ro __asa_ hoti __mantu_mhÄ«ti asÄ• deso. Ä• yasmÄ• , sesaá¹ƒ samaá¹ƒ.
gomanto, gomatÄ«, gomantÄ«, gomaá¹ƒ kulaá¹ƒ iccÄ• di.

``saddhÄ• assa atthÄ«â€™â€™ ti viggahe ---

<405> __saddhÄ• dito á¹‡a_.

__saddhÄ• paÃ±Ã±Ä• _iccevamÄ• dito __á¹‡a_ppaccayo hoti ``tadassatthiâ€™â€™ iccet
saddhÄ• kaÃ±Ã±Ä• , saddhaá¹ƒ kulaá¹ƒ. evaá¹ƒ paÃ±Ã±o, amaccharo, tathÄ• buddhaá¹ƒ
iccÄ• di.

assatthitaddhitaá¹ƒ.

saá¹…khyÄ• taddhita

``paÃ±cannaá¹ƒ pÅ«raá¹‡oâ€™â€™ ti viggahe ---

<406> __saá¹…khyÄ• pÅ«raá¹‡e mo_.

pÅ«rayati saá¹…khyÄ• anenÄ• ti pÅ«raá¹‡o, saá¹…khyÄ• ya pÅ«raá¹‡o __saá¹…khyÄ• pÅ
saá¹…khyÄ• pÅ«raá¹‡atthe chaá¹-á¹-hiyantato __ma_ppaccayo hoti. paÃ±camo, paÃ±cann
``nadÄ• dito vÄ•  Ä«â€™â€™ ti Ä«paccayo. ``itthiyamato Ä• paccayoâ€™â€™ ti __Ä• _pac
vÄ«riyapÄ• ramÄ«, paÃ±camaá¹ƒ jhÄ• naá¹ƒ. evaá¹ƒ sattamo, sattamÄ«, sattamÄ• , sattam
aá¹-á¹-hamÄ«, aá¹-á¹-hamÄ• , aá¹-á¹-hamaá¹ƒ, navamo \Be 246/, navamÄ«, navamÄ• , nav
dasamÄ• , dasamaá¹ƒ iccÄ• di.

``saá¹…khyÄ• pÅ«raá¹‡eâ€™â€™ ti adhikÄ• ro.

<407> __catucchehi thaá¹-hÄ• _.

__catucha_iccetehi __thaá¹-ha_iccete paccayÄ• honti saá¹…khyÄ• pÅ«raá¹‡atthe. catunn
dvittaá¹ƒ, catutthÄ«, catutthÄ• , catutthaá¹ƒ, channaá¹ƒ pÅ«raá¹‡o chaá¹-á¹-ho, chaá¹-á¹-hÄ
chaá¹-á¹-haá¹ƒ, chaá¹-á¹-ho eva chaá¹-á¹-hamo.

chÄ• haá¹ƒ, chaá¸·Ä• yatanaá¹ƒ iccatra ---

<408> __sa chassa vÄ• _.

__cha_ssa __sa_kÄ• rÄ• deso hoti vÄ• saá¹…khyÄ• ne. chÄ• hamassa jÄ«vitaá¹ƒ sÄ• ha
saá¸·Ä• yatanaá¹ƒ.

``dvinnaá¹ƒ pÅ«raá¹‡oâ€™â€™ ti viggahe ---

<409> __dvitÄ«hi tiyo_.

__dviti_iccetehi __tiya_ppaccayo hoti saá¹…khyÄ• pÅ«raá¹‡atthe. vipariá¹‡Ä• mena ``dvi ti
vattamÄ• ne ---

<410> __tiye dutÄ• pi ca_.

__dviti_iccetesaá¹ƒ __duta_iccÄ• desÄ• honti __tiya_ppaccaye pare. dutiyo puriso, dutiyÄ
tiá¹‡á¹‡aá¹ƒ pÅ«raá¹‡o tatiyo, tatiyÄ• , tatiyaá¹ƒ. __api_ggahaá¹‡ena aÃ±Ã±atthÄ• pi __dvi
hoti, __ca_saddena __di_ ca. dve rattiyo durattaá¹ƒ, duvidhaá¹ƒ, duvaá¹…gaá¹ƒ, dirattaá¹ƒ,

<411> __tesamaá¸• á¸• hÅ«papadena aá¸• á¸• huá¸• á¸• hadivaá¸• á¸• hadiyaá¸• á¸• haá¸•

tesaá¹ƒ catutthadutiyatatiyÄ• naá¹ƒ aá¸• á¸• hÅ«papadÄ• naá¹ƒ aá¸• á¸• hÅ«papadena sah
__aá¸• á¸• huá¸• á¸• hadivaá¸• á¸• hadiyaá¸• á¸• haaá¸• á¸• hatiyÄ• _desÄ• honti.

ettha ca ---

aá¸• á¸• hÅ«papadapÄ• dÄ• na-sÄ• matthÄ• aá¸• á¸• hapubbakÄ• .

__tesaá¹ƒ_saddena gayhante, catutthadutiyÄ• dayo ||

aá¸• á¸• hena catuttho aá¸• á¸• huá¸• á¸• ho, aá¸• á¸• hena dutiyo divaá¸• á¸• ho, diyaá¸• á
aá¸• á¸• hatiyo.

``ekaÃ±ca dasa cÄ• â€™â€™ ti atthe dvandasamÄ• se, ``ekena adhikÄ• dasÄ• â€™â€™
kate ``saá¹…khyÄ• neâ€™â€™ ti vattamÄ• ne ``dvekaá¹-á¹-hÄ• namÄ• kÄ• ro vÄ• â€™â€™
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo.

tena cettha ---

dvekaá¹-á¹-hÄ• naá¹ƒ dase niccaá¹ƒ, dvissÄ• â€™ navutiyÄ• navÄ• .

itaresaâ€™ masantaÃ±ca, Ä• ttaá¹ƒ dÄ«peti __vÄ• _suti ||

``ekÄ• dito dasara saá¹…khyÄ• neâ€™â€™ ti rattaá¹ƒ.

__rÄ• _deso vaá¹‡á¹‡amattattÄ• , vaá¹‡á¹‡amattappasaá¹…gipi.

siyÄ• dasassa dasseva, nimittÄ• sannabhÄ• vato ||

tato bahuvacanaá¹ƒ yo, ``paÃ±cÄ• dÄ«namakÄ• roâ€™â€™ ti savibhattissa antassa __a_t
liá¹…gattayepi samÄ• naá¹ƒ.

``vÄ• â€™â€™ ti vattate.

<412> __ekÄ• dito_ \Be 248/ __dasassÄ«_.

__e_kÄ• dito parassa __dasa_ssa ante Ä«paccayo hoti vÄ• pÅ«raá¹‡atthe.

dasassa paccayÄ• yogÄ• , laddhamanteti atthato.

tadantassa sabhÄ• vena, itthiyaá¹ƒyeva sambhavo ||

ekÄ• dasannaá¹ƒ pÅ«raá¹‡Ä« __e_kÄ• dasÄ«, aÃ±Ã±atra ekÄ• dasamo, ekÄ• dasamaá¹ƒ

dve ca dasa ca, dvÄ«hi vÄ• adhikÄ• dasÄ• ti ``dvi dasaâ€™â€™ iccatra ``vÄ• â€™â€™ t

``vÄ«sati dasesu bÄ• dvissa tÅ«â€™â€™ ti __bÄ• _deso, __da_ssa __rÄ• _deso. bÄ• ras
dvÄ• dasa. dvÄ• dasannaá¹ƒ pÅ«raá¹‡o bÄ• rasamo, dvÄ• dasamo, dvÄ• dasÄ«.

tayo ca dasa ca, tÄ«hi vÄ• adhikÄ• dasÄ• ti terasa, ``tesu vuddhi lopÄ• â€™â€™ dinÄ• _
Ä• navutiyÄ• , terasamo, terasÄ«.

cattÄ• ro ca dasa ca, catÅ«hi vÄ• adhikÄ• dasÄ• ti catuddasa iccatra ``gaá¹‡ane dasassÄ
``catÅ«papadassa lopo tuttarapadÄ• di cassa cucopi navÄ• â€™â€™ ti __tu_lopo, __cuco_
catuddasa. cuddasamo, catuddasamo, cakuddasÄ«, cÄ• tuddasÄ« vÄ• .

paÃ±ca ca dasa ca, paÃ±cahi vÄ• adhikÄ• dasÄ• ti paÃ±cadasa, ``tesu vuddhi lopÄ• â€™
dasa vÄ«sesu __pannapaá¹‡á¹‡a_Ä• desÄ• pi, ``aá¹-á¹-hÄ• dito cÄ• â€™â€™ ti rattaá¹ƒ. p
pannarasamo, paÃ±cadasamo, pannarasÄ«, paÃ±cadasÄ«.

``cha \Be 249/ ca dasa ca, chahi vÄ• adhikÄ• dasÄ• â€™â€™ ti samÄ• se kate ``chassÄ•
so niccaÃ±cÄ• â€™â€™ ti __so, _ ``saá¹…khyÄ• naá¹ƒ, vÄ• â€™â€™ ti ca vattate, ``la dar
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo.

á¸·o niccaá¹ƒ soá¸·ase dassa, cattÄ• lÄ«se ca terase.

aÃ±Ã±atra na ca hotÄ• yaá¹ƒ, vavatthitavibhÄ• sato ||

laá¸·Ä• namaviseso kvaci, soá¸·asa. teá¸·asa, cattÄ• lÄ«saá¹ƒ, cattÄ• rÄ«saá¹ƒ. soá¸·asam

``vÄ• , dasara saá¹…khyÄ• neâ€™â€™ ti adhikicca ``aá¹-á¹-hÄ• dito cÄ• â€™â€™ ti rattaá
aá¹-á¹-hÄ• dasa, __Ä• _ttaá¹ƒ. aá¹-á¹-hÄ• rasannaá¹ƒ pÅ«raá¹‡o aá¹-á¹-hÄ• rasamo, aá¹-á
sattarasa, sattadasa. sattarasamo, sattadasamo.

__aá¹-á¹-hÄ• dito_ti kimatthaá¹ƒ? catuddasa.

ekena Å«nÄ• vÄ«satÄ«ti tappuriso, ekÅ«navÄ«sati. ekÅ«navÄ«satÄ• dayo Ä• navutiyÄ• _

itthiliá¹…gÄ• ca daá¹-á¹-habbÄ• , te ca saá¹…khyÄ• ne, saá¹…khyeyye ca vattante, yadÄ•
tadÄ• bhikkhÅ«namekÅ«navÄ«sati tiá¹-á¹-hati, bhoti bhikkhÅ«namekÅ«navÄ«sati tiá¹-á¹-ha
bhikkhÅ«namekÅ«navÄ«satiá¹ƒ passa, bhikkhÅ«namekÅ«navÄ«satiyÄ• kataá¹ƒ iccÄ• di.

__saá¹…khyeyye_ pana ekÅ«navÄ«sati bhikkhavo tiá¹-á¹-hanti, bhonto ekÅ«navÄ«sati bhi
ekÅ«navÄ«satiá¹ƒ bhikkhÅ« passa, ekÅ«navÄ«satiyÄ• bhikkhÅ«hi kataá¹ƒ iccÄ• di. evaá¹ƒ
yojetabbaá¹ƒ, ekÅ«navÄ«satiyÄ• pÅ«raá¹‡o ekÅ«navÄ«satimo.

dasa ca dasa cÄ• ti atthe dvandasamÄ• saá¹ƒ katvÄ• ``dasadasÄ• â€™â€™ ti vattabbe
``sarÅ«pÄ• namekasesvasakiâ€™â€™ nti ekasese kate \Be 250/ __dasa_saddato paá¹-ha
yoâ€™â€™ itÄ«dha ---

<413> __gaá¹‡ane dasassa dviti catu paÃ±ca cha satta aá¹-á¹-hanavakÄ• naá¹ƒ vÄ«ti catt
sattÄ• sa navÄ• yosu yonaÃ±cÄ« samÄ• saá¹ƒ á¹-hiri tÄ«tuti_.

gaá¹‡ane dasassa sambandhÄ«naá¹ƒ __dvika tika catukka paÃ±caka chakkasattaka aá¹-á
katekasesÄ• naá¹ƒ yathÄ• kkamaá¹ƒ __vÄ«ti cattÄ• ra paÃ±Ã±Ä• cha satta asa nava_ iccÄ
yonaÃ±ca __Ä«saá¹ƒ Ä• saá¹ƒ á¹-hi riti Ä«ti uti_iccete Ä• desÄ• hontÄ«ti dvidasatthavÄ• ca
__vÄ«_Ä• deso hoti, __yo_vacanassa __Ä«sa_Ã±ca, saralopÄ• di.

``saá¹…khyÄ• naá¹ƒ, vÄ• , anteâ€™â€™ ti ca vattate.

<414> __ti ca_.

tÄ• saá¹ƒ saá¹…khyÄ• namante __ti_kÄ• rÄ• gamo hoti vÄ• . vavatthitavibhÄ• satthoyaá¹ƒ

vibhÄ• sÄ• vÄ«sa tiá¹ƒsÄ• na-mante hoti tiÄ• gamo.

aÃ±Ã±attha na ca hoteva, vavatthitavibhÄ• sato ||

``byaÃ±jane cÄ• â€™â€™ ti niggahÄ«talopo, puna taddhitattÄ• nÄ• mabyapadese __syÄ•
vÄ«sati, vÄ«saá¹ƒ vÄ• , vÄ«sati bhikkhÅ«, vÄ«saá¹ƒ vÄ• iccÄ• di. vÄ«satimo. tathÄ• ekav
ekavÄ«saá¹ƒ vÄ• . ekavÄ«satimo. bÄ• vÄ«sati, bÄ• vÄ«saá¹ƒ vÄ• . bÄ• vÄ«satimo. dvÄ• v
dvÄ• vÄ«satimo. tevÄ«sati, tevÄ«saá¹ƒ vÄ• . tevÄ«satimo. catuvÄ«sati, catuvÄ«saá¹ƒ vÄ• .
paá¹‡á¹‡avÄ«sati, paá¹‡á¹‡avÄ«saá¹ƒ vÄ• . paá¹‡á¹‡avÄ«satimo. paÃ±cavÄ«sati, paÃ±cav
paÃ±cavÄ«satimo. chabbÄ«sati \Be 251/, chabbÄ«saá¹ƒ vÄ• . chabbÄ«satimo. sattavÄ«sat
sattavÄ«satimo. aá¹-á¹-havÄ«sati, aá¹-á¹-havÄ«saá¹ƒ vÄ• . aá¹-á¹-havÄ«satimo. ekÅ«natiá¹
ekÅ«natiá¹ƒsaá¹ƒvÄ• . ekÅ«natiá¹ƒsatimo.

dasa ca dasa ca dasa cÄ• ti ``dasa dasa dasÄ• â€™â€™ ti vattabbe ekasese kate ``gaá¹‡á
tiÄ• dinÄ• __tiÄ«sa_mÄ• desÄ• , ``kvacÄ• â€™â€™ dinÄ• rassattaá¹ƒ, niggahÄ«tÄ• gamo
tiá¹ƒsati, tiá¹ƒsaá¹ƒ, tiá¹ƒsa vassÄ• ni, niggahÄ«talopo, tiá¹ƒsaá¹ƒ, tiá¹ƒsÄ• ya iccÄ• di. ekat
ekatiá¹ƒsaá¹ƒ vÄ• , bÄ• ttiá¹ƒsaá¹ƒ, dvattiá¹ƒsaá¹ƒ, tettiá¹ƒsaá¹ƒ iccÄ• di.

catudasatthavÄ• cakassa katekasesassa __da_sassa __cattÄ• ra, yo_vacanassa __Ä«saá
darÄ• naâ€™â€™ nti rassa __la_ttaá¹ƒ, tÄ• lÄ«saá¹ƒ vÄ• . cattÄ• lÄ«satimo. ekacattÄ• lÄ«
dvicattÄ• lÄ«saá¹ƒ, tecattÄ• lÄ«saá¹ƒ, ticattÄ• lÄ«saá¹ƒ iccÄ• di.

paÃ±cadasatthavÄ• cakassa __dasa_ssa __paÃ±Ã±Ä• , yo_vacanassa __Ä• sa_Ã±ca. pa
lopÄ• â€™â€™ dinÄ• __paá¹‡á¹‡Ä• _deso, paá¹‡á¹‡Ä• saá¹ƒ vÄ• . ekapaÃ±Ã±Ä• saá¹ƒ,
dvipaÃ±Ã±Ä• saá¹ƒ.

chadasatthavÄ• cakassa __dasa_ssa __cha, yo_vacanassa __á¹-hi_Ä• deso, ``sa chassa
__sa_kÄ• rÄ• deso, saá¹-á¹-hi, dvÄ• saá¹-á¹-hi, dvesaá¹-á¹-hi, dvisaá¹-á¹-hi, tesaá¹-á¹-hi, tis

sattadasatthavÄ• cakassa __dasa_ssa __satta, yo_vacanassa ri, __ti_ ca. sattari, sattati, d
dvÄ• sattati, dvisattari, disattati, tesattati, tisattati iccÄ• di.

aá¹-á¹-hadasatthavÄ• cakassa __dasa_ssa __asa, yo_vacanassa __Ä«ti_Ä• deso ca. asÄ«
teasÄ«ti, caturÄ• sÄ«ti, ``kvacÄ• â€™â€™ dinÄ• dÄ«gho.

navadasatthavÄ• cakassa \Be 252/ __dasa_ssa __nava, yo_vacanassa __uti_ ca, navuti, c
dvinavuti, tenavuti, tinavuti, catunavuti, channavutiyÄ• , channavutÄ«naá¹ƒ pÄ• saá¹‡á¸• Ä•

``gaá¹‡ane, dasassÄ• â€™â€™ ti ca vattate.

<415> __dasadasakaá¹ƒ sataá¹ƒ dasakÄ• naá¹ƒ sataá¹ƒ sahassaÃ±ca yomhi_.

gaá¹‡ane pariyÄ• pannassa dasadasakatthavÄ• cakassa __dasa_saddassa __sataá¹ƒ_ ho
__dasa_ssa __sahassaá¹ƒ_ hoti __yo_mhi. iminÄ• nipÄ• tanena __yo_lopo, taddhitattÄ• p
__syÄ• _dyuppatti, niggahÄ«tassa lopo, ``siâ€™â€™ nti __a_mÄ• deso, yojanÄ• naá¹ƒ sat
napuá¹ƒsakamekavacanantaÃ±ca, tathÄ• sahassaá¹ƒ, vaggabhede sabbattha bahuvacana
evaá¹ƒ tiá¹ƒsÄ• dÄ«supi, dve satÄ• ni, bahÅ«ni satÄ• ni, dve sahassÄ• ni, bahÅ«ni sahass

satassa dvikanti atthe chaá¹-á¹-hÄ«tappurisaá¹ƒ katvÄ• ``sataá¹ƒ dvikaâ€™â€™ nti vattab
taduttarapadÄ• naÃ±ca nipaccanteâ€™â€™ ti vuttiyaá¹ƒ vacanato iminÄ• nipÄ• tanena utt

__ka_kÄ• ralopo ca hoti. dvisataá¹ƒ. evaá¹ƒ satassa tikaá¹ƒ tisataá¹ƒ, tathÄ• catusataá¹ƒ, p
chasataá¹ƒ, sattasataá¹ƒ, aá¹-á¹-hasataá¹ƒ, navasataá¹ƒ, dasasataá¹ƒ sahassaá¹ƒ hoti. atha
dvisatanti digusamÄ• so. evaá¹ƒ tisataá¹ƒ, catusataá¹ƒ iccÄ• di.

<416> __yÄ• va taduttari dasaguá¹‡itaÃ±ca_.

yÄ• va tÄ• saá¹ƒ saá¹…khyÄ• namuttari, tÄ• va dasaguá¹‡itaÃ±ca kÄ• tabbaá¹ƒ, ettha __d
dasassa gaá¹‡anassa dasaguá¹‡itaá¹ƒ \Be 253/ sataá¹ƒ hoti, satassa dasaguá¹‡itaá¹ƒ saha
dasaguá¹‡itaá¹ƒ dasasahassaá¹ƒ, idaá¹ƒ __nahuta_ntipi vuccati, dasasahassassa dasaguá
taá¹ƒ __lakkha_ntipi vuccati, satasahassassa dasaguá¹‡itaá¹ƒ dasasatasahassaá¹ƒ.

``yadanupapannÄ• nipÄ• tanÄ• sijjhantÄ«â€™â€™ ti vattate.

<417> __sakanÄ• mehi_.

yÄ• saá¹ƒ pana saá¹…khyÄ• naá¹ƒ aniddiá¹-á¹-hanÄ• madheyyÄ• naá¹ƒ yÄ• ni rÅ«pÄ• ni,
nipaccante. satasahassÄ• naá¹ƒ sataá¹ƒ koá¹-i, itthiliá¹…gÄ• , ekavacanantÄ• ca, vaggabh
bhavati, koá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ pakoá¹-i, pakoá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ k
nahutaá¹ƒ, ninnahutaá¹ƒ, akkhobhinÄ«, bindu, abbudaá¹ƒ, nirabbudaá¹ƒ, ahahaá¹ƒ, ababaá
sogandhikaá¹ƒ, uppalaá¹ƒ, kumudaá¹ƒ, puá¹‡á¸• arÄ«kaá¹ƒ, padumaá¹ƒ, kathÄ• naá¹ƒ, ma
asaá¹…khyeyyanti.

iccevaá¹ƒ á¹-hÄ• nato á¹-hÄ• naá¹ƒ, satalakkhaguá¹‡aá¹ƒ mataá¹ƒ.

koá¹-ippabhutinaá¹ƒ vÄ«sa-saá¹…khyÄ• naÃ±ca yathÄ• kkamaá¹ƒ ||

``dve parimÄ• á¹‡Ä• ni etassÄ• â€™â€™ ti viggahe ---

<418> __dvÄ• dito konekatthe ca_.

__dvi_iccevamÄ• dito gaá¹‡anato __ka_ppaccayo hoti anekatthe. dviko rÄ• si dvikaá¹ƒ. eva
catukkaá¹ƒ, paÃ±cakaá¹ƒ, chakkaá¹ƒ, sattakaá¹ƒ, aá¹-á¹-hakaá¹ƒ, navakaá¹ƒ, dasakaá¹ƒ, p
satakaá¹ƒ, sahassakaá¹ƒ iccÄ• di.

saá¹…khyÄ• taddhitaá¹ƒ.

abyayataddhita

``ekasmiá¹ƒ \Be 254/ vÄ• re bhuÃ±jati, dvivÄ• re bhuÃ±jatÄ«â€™â€™ ti viggahe ---

<419> __ekÄ• dito sakissa kkhattuá¹ƒ_.

__ekadviti_iccevamÄ• dito gaá¹‡anato sakissa á¹-hÄ• ne vÄ• ratthe __kkhattuá¹ƒ_paccayo
dvikkhattuá¹ƒ bhuÃ±jati, ``sabbÄ• samÄ• vusoâ€™â€™ tiÄ• dinÄ• __si_lopo. evaá¹ƒ tikkha
paÃ±cakkhattuá¹ƒ, chakkhattuá¹ƒ, sattakkhattuá¹ƒ, aá¹-á¹-hakkhattuá¹ƒ, navakkhattuá¹ƒ, da
satakkhattuá¹ƒ, sahassakkhattuá¹ƒ, bahukkhattuá¹ƒ, katikkhattuá¹ƒ.

``ekena vibhÄ• genÄ• â€™â€™ ti viggahe ---

maá¹‡á¸• Å«kagatiyÄ• __saá¹…khyÄ• _ggahaá¹‡amanuvattate.

<420> __vibhÄ• ge dhÄ• ca_.

vibhÄ• gatthe ekÄ• disaá¹…khyÄ• to __dhÄ• _paccayo hoti. __ca_saddena __eka_dvito __
ca. ekadhÄ• . dvÄ«hi vibhÄ• gehi dvidhÄ• , dudhÄ• vÄ• , dvedhÄ• . tÄ«hi vibhÄ• gehi tidhÄ
vuddhÄ«â€™â€™ tiÄ• dinÄ• ikÄ• rassekÄ• ro. evaá¹ƒ catudhÄ• , paÃ±cadhÄ• , chadhÄ• ,
navadhÄ• , dasadhÄ• , satadhÄ• , sahassadhÄ• , katidhÄ• , bahudhÄ• .

jjhappaccaye ekadhÄ• karotÄ«ti ekajjhaá¹ƒ. evaá¹ƒ dvejjhaá¹ƒ.

__so_paccaye suttena vibhÄ• gena suttaso. evaá¹ƒ byaÃ±janaso, padaso, atthaso, bahuso
\Be 255/, upÄ• yaso, hetuso, á¹-hÄ• naso, yoniso.

<421> __sabbanÄ• mehi pakÄ• ravacane tu thÄ• _.

sabbanÄ• mehi pakÄ• ravacanatthe __thÄ• _paccayo hoti, __tu_saddena __thattÄ• _pacca
viseso pakÄ• ro, tassÄ• bhidhÄ• neti attho, so pakÄ• ro tathÄ• , taá¹ƒ pakÄ• raá¹ƒ tathÄ• , t
yena pakÄ• rena yathÄ• . evaá¹ƒ sabbathÄ• , aÃ±Ã±athÄ• , itarathÄ• , ubhayathÄ• , __that
tathattÄ• . evaá¹ƒ yathattÄ• , aÃ±Ã±athattÄ• .

ko pakÄ• roti atthe ---

<422> __kimimehi thaá¹ƒ_.

__kiá¹ƒima_iccetehi __thaá¹ƒ_paccayo hoti pakÄ• ravacanatthe. ``kissa ka ve cÄ• â€™â€™
__ki_ssa __kÄ• _deso. kathaá¹ƒ, kaá¹ƒ pakÄ• raá¹ƒ kathaá¹ƒ, kena pakÄ• rena kathaá¹ƒ, a

imaá¹ƒ pakÄ• raá¹ƒ itthaá¹ƒ. anena pakÄ• rena itthaá¹ƒ, ``imassi thaá¹ƒ dÄ• niha to dhesu c
__ima_saddassa __i_kÄ• ro, dvittaá¹ƒ. ettha hi __kkhattuá¹ƒ_ Ä• di__thaá¹ƒ_pariyosÄ• nap
abyayataddhitattÄ• nÄ• mabyapadesaá¹ƒ katvÄ• vibhattimhi kate ``sabbÄ• samÄ• vusoâ€
``kvaci to paÃ±camyattheâ€™â€™ tiÄ• dinÄ• vutta__to_Ä• dippaccayantÄ• ca idheva __a

<423> __yadanupapannÄ• _ \Be 256/ __nipÄ• tanÄ• sijjhanti_.

ye saddÄ• lakkhaá¹‡ena anupapannÄ• __a_niddiá¹-á¹-halakkhaá¹‡Ä• akkharÄ• dito, nÄ•
samÄ• sataddhitÄ• dito vÄ• , te nipÄ• tanÄ• sijjhanti.

taddhitato tÄ• va ---

imasmÄ• jja siyÄ• kÄ• le, samÄ• nÄ• parato jju ca.

imasaddassaâ€™ kÄ• ro ca, samÄ• nassa ca so siyÄ• ||

imasmiá¹ƒ kÄ• le, imasmiá¹ƒ divase vÄ• ajja, samÄ• ne kÄ• le sajju, aparasmiá¹ƒdivase ap
__bhavatthe tana_ppaccayo. ajja bhavaá¹ƒ ajjatanaá¹ƒ, ajja bhavÄ• ajjatanÄ«, sve bhavaá
purÄ• tanaá¹ƒ, hiyyo bhavaá¹ƒ hiyyattanaá¹ƒ, hiyyo bhavÄ• hiyyattanÄ« iccÄ• di.

abyayataddhitaá¹ƒ.

sÄ• maÃ±Ã±avuttibhÄ• vatthÄ• -byayato taddhitaá¹ƒ tidhÄ• .

tatrÄ• di catudhÄ• paccÄ• -nekatthassatthisaá¹…khyÄ• to ||

iti padarÅ«pasiddhiyaá¹ƒ taddhitakaá¹‡á¸• o

paÃ±camo.

6. Ä• khyÄ• takaá¹‡á¸• a

bhÅ«vÄ• digaá¹‡a

vibhattividhÄ• na

atha \Be 257/ Ä• khyÄ• tavibhattiyo kriyÄ• vÄ• cÄ«hi dhÄ• tÅ«hi parÄ• vuccante.

tattha kriyaá¹ƒ Ä• cikkhatÄ«ti __Ä• khyÄ• taá¹ƒ, _ kriyÄ• padaá¹ƒ. vuttaÃ±hi ``kÄ• lakÄ• ra
kriyÄ• lakkhaá¹‡amÄ• khyÄ• tikaâ€™â€™ nti. tattha __kÄ• lo_ti atÄ«tÄ• dayo, __kÄ• raka_
__purisÄ• _ti paá¹-hamamajjhimuttamÄ• , __kriyÄ• _ti gamanapacanÄ• diko dhÄ• tvattho, k
saÃ±Ã±Ä• á¹‡aá¹ƒ etassÄ• ti __kriyÄ• lakkhaá¹‡aá¹ƒ, _ atiliá¹…gaÃ±ca.

vuttampi cetaá¹ƒ ---

``yaá¹ƒ tikÄ• laá¹ƒ tipurisaá¹ƒ, kriyÄ• vÄ• ci tikÄ• rakaá¹ƒ.

atiliá¹…gaá¹ƒ dvivacanaá¹ƒ, tadÄ• khyÄ• tanti vuccatÄ«â€™â€™ ti ||

kÄ• lÄ• divasena dhÄ• tvatthaá¹ƒ vibhajantÄ«ti __vibhattiyo, _ tyÄ• dayo, tÄ• pana vattam
parokkhÄ• hiyyattanÄ« ajjatanÄ« bhavissantÄ« kÄ• lÄ• tipatti cÄ• ti aá¹-á¹-havidhÄ• bhava

kriyaá¹ƒ dhÄ• rentÄ«ti __dhÄ• tavo, _ bhÅ«vÄ• dayo, khÄ• didhÄ• tuppaccayantÄ• ca, te
bhavanti sakammakÄ• , akammakÄ• cÄ• ti. tatra __sakammakÄ• _ ye dhÄ• tavokammÄ• p
--- kaá¹-aá¹ƒ karoti, gÄ• maá¹ƒ gacchati, odanaá¹ƒ pacatÄ«tiÄ• dayo, __akammakÄ• _ ye k
vadanti, yathÄ• --- acchati, seti, tiá¹-á¹-hatÄ«tiÄ• dayo.

te \Be 258/ pana sattavidhÄ• bhavanti vikaraá¹‡appaccayabhedena, kathaá¹ƒ? __a_vikara
niggahÄ«tapubbaka__a_vikaraá¹‡Ä• rudhÄ• dayo, __ya_vikaraá¹‡Ä• divÄ• dayo, á¹‡u__á
svÄ• dayo, __nÄ• ppaá¹‡hÄ• _vikaraá¹‡Ä• kiyÄ• dayo, __oyira_vikaraá¹‡Ä• tanÄ• dayo, s
curÄ• dayoti.

tattha paá¹-hamaá¹ƒ __a_vikaraá¹‡esu bhÅ«vÄ• dÄ«su dhÄ• tÅ«su paá¹-hamabhÅ«tÄ• ak
dhÄ• tuto __tyÄ• _dayo parÄ• yojÄ«yante.

__bhÅ«_sattÄ• yaá¹ƒ, ``bhÅ«â€™â€™ iccayaá¹ƒ dhÄ• tu sattÄ• yamatthe vattate, kriyÄ• s
vattateti attho.

``bhÅ«â€™â€™ iti á¹-hite ---

<424> __bhÅ«vÄ• dayo dhÄ• tavo_.

__bhÅ«_iccevamÄ• dayo ye kriyÄ• vÄ• cino saddagaá¹‡Ä• , te __dhÄ• tu_saÃ±Ã±Ä• hont
__bhÅ«vÄ• dayo, _ atha vÄ• bhÅ«vÄ• Ä• dÄ« pakÄ• rÄ• yesaá¹ƒ te __bhÅ«vÄ• dayo_.

bhÅ«vÄ• dÄ«su vakÄ• royaá¹ƒ, Ã±eyyo Ä• gamasandhijo.

bhÅ«vÄ• ppakÄ• rÄ• vÄ• dhÄ• tÅ«, sakammÄ• kammakatthato ||

``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dito ``kvacÄ«â€™â€™ ti vattate.

<425> __dhÄ• tussanto loponekassarassa_.

anekassarassa dhÄ• tussa anto kvaci lopo hoti.

__kvaci_ggahaá¹‡aá¹ƒ ``mahÄ«yati samathoâ€™â€™ tiÄ• dÄ«su nivattanatthaá¹ƒ, iti anek
dhÄ• tvantalopo na hoti.

tato \Be 259/ dhÄ• tvÄ• dhikÄ• ravihitÄ• nekappaccayappasaá¹…ge ``vatticchÄ• nupubbikÄ
ti katvÄ• vattamÄ• navacanicchÄ• yaá¹ƒ ---

<426> __vattamÄ• nÄ• tianti, sitha, mima, teante, sevhe, emhe_.

__tyÄ• _dayo dvÄ• dasa vattamÄ• nÄ• saÃ±Ã±Ä• hontÄ«ti __tyÄ• dÄ«naá¹ƒ_ vattamÄ• n
__vattamÄ• nÄ• _saÃ±Ã±Ä• .

<427> __kÄ• le_.

ayamadhikÄ• ro.

ito paraá¹ƒ __tyÄ• _divibhattividhÄ• ne sabbattha vattate.

<428> __vattamÄ• nÄ• paccuppanne_.

paccuppanne kÄ• le gamyamÄ• ne vattamÄ• nÄ• vibhatti hoti, __kÄ• lo_ti cettha kriyÄ• , ka
__ra_kÄ• rassa __la_kÄ• ro, kÄ• lo.

tasmÄ• ---

kriyÄ• ya gamyamÄ• nÄ• ya, vibhattÄ«naá¹ƒ vidhÄ• nato.

dhÄ• tÅ«heva bhavantÄ«ti, siddhaá¹ƒ tyÄ• divibhattiyo ||

idha pana kÄ• lassa atÄ«tÄ• nÄ• gatapaccuppannÄ• á¹‡attiparikappakÄ• lÄ• bhipattivasen
``paccuppanneâ€™â€™ ti viseseti. taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca uppanno __paccup
paá¹-iladdhasabhÄ• vo, na tÄ• va atÄ«toti attho.

paccuppannasamÄ«pepi, tabbohÄ• rÅ«pacÄ• rato.

vattamÄ• nÄ• atÄ«tepi, taá¹ƒkÄ• lavacanicchayÄ• ti ||

tasmiá¹ƒ paccuppanne vattamÄ• nÄ• vibhattiá¹ƒ katvÄ• , tassÄ• á¹-hÄ• nÄ• niyame ``dhÄ
paccayÄ• â€™â€™ ti paribhÄ• sato dhÄ• tuto \Be 260/ paraá¹ƒ vattamÄ• nappaccaye katv
``vatticchÄ• nupubbikÄ• saddappaá¹-ipattÄ«â€™â€™ ti parassapadavacanicchÄ• yaá¹ƒ ---

<429> __atha pubbÄ• ni vibhattÄ«naá¹ƒ cha parassapadÄ• ni_.

__atha_ taddhitÄ• nantaraá¹ƒ vuccamÄ• nÄ• naá¹ƒ sabbÄ• saá¹ƒ vattamÄ• nÄ• dÄ«naá¹ƒ
vibhattÄ«naá¹ƒ yÄ• ni yÄ• ni pubbakÄ• ni __cha_ padÄ• ni, tÄ• ni tÄ• ni atthato aá¹-á¹-haca
__parassapada_saÃ±Ã±Ä• ni hontÄ«tiÄ• dimhi channaá¹ƒ parassapadasaÃ±Ã±Ä• , parass
__parassapadÄ• ni, _ tabbÄ• hullato tabbohÄ• ro.

``dhÄ• tÅ«hi á¹‡e á¹‡ayaâ€™â€™ iccÄ• dito ``dhÄ• tÅ«hÄ«â€™â€™ ti vattamÄ• ne ---

<430> __kattari parassapadaá¹ƒ_.

__kattari_kÄ• rake abhidheyye sabbadhÄ• tÅ«hi __parassapadaá¹ƒ_ hotÄ«ti parassapada
tassÄ• pyaniyamappasaá¹…ge vatticchÄ• vasÄ• ---

vipariá¹‡Ä• mena ``parassapadÄ• naá¹ƒ, attanopadÄ• naâ€™â€™ nti ca vattate.

<431> __dve dve paá¹-hamamajjhimuttamapurisÄ• _.

tÄ• saá¹ƒ vibhattÄ«naá¹ƒ parassapadÄ• naâ€™ mattanopadÄ• naÃ±ca __dve dve_ vacan
__paá¹-hamamajjhimuttamapurisa_saÃ±Ã±Ä• ni honti. taá¹ƒ yathÄ• ? __ti anti_iti paá¹-ham
majjhimapurisÄ• , __mi ma_iti uttamapurisÄ• . attanopadesupi __te ante_iti paá¹-hamapuris
majjhimapurisÄ• , __e mhe_iti uttamapurisÄ• . evaá¹ƒ sesÄ• su sattasu vibhattÄ«supi yojet
aá¹-á¹-havibhattivasena channavutividhe Ä• khyÄ• tapade dvattiá¹ƒsa dvattiá¹ƒsa paá¹-ham
hontÄ«ti vattamÄ• naparassapadÄ• dimhi dvinnaá¹ƒ paá¹-hamapurisasaÃ±Ã±Ä• .

<432> __nÄ• mamhi payujjamÄ• nepitulyÄ• dhikaraá¹‡e paá¹-hamo_.

__tumhÄ• mha_saddavajjite tulyÄ• dhikaraá¹‡abhÅ«te sÄ• dhakavÄ• cake nÄ• mamhi pay
dhÄ• tÅ«hi paá¹-hamapuriso hotÄ«ti paá¹-hamapurisaá¹ƒ katvÄ• , tassÄ• pyaniyamappasaá
kattuno ekatte vattumicchite ``ekamhi vattabbe ekavacanaâ€™â€™ nti
vattamÄ• naparassapadapaá¹-hamapurisekavacanaá¹ƒ __ti_.

``paro, paccayo, dhÄ• tÅ«â€™â€™ ti ca adhikÄ• ro, ``yathÄ• kattari cÄ• â€™â€™ ti ito ``k
vikaraá¹‡appaccayavidhÄ• ne sabbattha vattate.

<433> __bhÅ«vÄ• dito a_.

__bhÅ«_iccevamÄ• dito dhÄ• tugaá¹‡ato paro __a_paccayo hoti kattari vihitesu vibhattippa
sabbadhÄ• tukamhiyevÄ• yamissate.

``asaá¹ƒyogantassa, vuddhÄ«â€™â€™ ti ca vattate.

<434> __aÃ±Ã±esu ca_.

kÄ• ritato aÃ±Ã±esu paccayesu asaá¹ƒyogantÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ vuddhi hoti. __ca_g
__á¹‡u_ppaccayassÄ• pi vuddhi hoti. ettha ca ``ghaá¹-Ä• dÄ«naá¹ƒ vÄ• â€™â€™ ti ito __vA
ca vavatthitavibhÄ• sattho. tena ---

ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naÃ±ca, lahÅ«pantÄ• na dhÄ• tunaá¹ƒ.

ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• nameva, vuddhi hoti parassa na ||

yuvaá¹‡á¹‡Ä• nampi \Be 262/ ya á¹‡u á¹‡Ä• -nÄ• niá¹-á¹-hÄ• dÄ«su vuddhi na.

tudÄ• dissÄ• vikaraá¹‡e, na chetvÄ• dÄ«su vÄ• siyÄ• ||

tassÄ• pyaniyamappasaá¹…ge --- ``ayuvaá¹‡á¹‡Ä• naÃ±cÄ• yo vuddhÄ«â€™â€™ ti paribh
vuddhi.

vipariá¹‡Ä• mena ``dhÄ• tÅ«naâ€™â€™ nti vattate.

<435> __o ava sare_.

__o_kÄ• rassa dhÄ• tvantassa sare pare __avÄ• _deso hoti. ``saralopo mÄ• desaâ€™â€™

kate ``naye paraá¹ƒ yutteâ€™â€™ ti paranayanaá¹ƒ kÄ• tabbaá¹ƒ.

so puriso sÄ• dhu bhavati, sÄ• kaÃ±Ã±Ä• sÄ• dhu bhavati, taá¹ƒ cittaá¹ƒ sÄ• dhu bhavati

ettha hi ---

kattunobhihitattÄ• va, Ä• khyÄ• tena na kattari.

tatiyÄ• paá¹-hamÄ• hoti, liá¹…gatthaá¹ƒ panapekkhiya ||

satipi kriyÄ• yekatte kattÅ«naá¹ƒ bahuttÄ• ``bahumhi vattabbe bahuvacanaâ€™â€™ nti vattamÄ• naparassapadapaá¹-hamapurisabahuvacanaá¹ƒ __anti, _ pure viya appaccayavu te purisÄ• bhavanti, appayujjamÄ• nepi bhavati, bhavanti.

``payujjamÄ• nepi, tulyÄ• dhikaraá¹‡eâ€™â€™ ti ca vattate.

<436> __tumhe majjhimo_.

tulyÄ• dhikaraá¹‡abhÅ«te __tumha_sadde payujjamÄ• nepi appayujjamÄ• nepi dhÄ• tÅ«hi vattamÄ• naparassapadamajjhimapurisekavacanaá¹ƒ__si, _ sesaá¹ƒ purimasamaá¹ƒ. tvaá¹ appayujjamÄ• nepi bhavasi, bhavatha.

__tulyÄ• dhikaraá¹‡e_ti \Be 263/ kimatthaá¹ƒ? tayÄ• paccate odano.

tasmiá¹ƒyevÄ• dhikÄ• re ---

<437> __amhe uttamo_.

tulyÄ• dhikaraá¹‡abhÅ«te __amha_sadde payujjamÄ• nepi appayujjamÄ• nepi dhÄ• tÅ«hi vattamÄ• naparassapadauttamapurisekavacanaá¹ƒ __mi, a_ppaccayavuddhi__avÄ• _desÄ

<438> __akÄ• ro dÄ«ghaá¹ƒ himimesu_.

__a_kÄ• ro __dÄ«gha_mÄ• pajjate __himima_iccetÄ• su vibhattÄ«su. ahaá¹ƒ bhavÄ• mi, r bhavÄ• ma.

``vibhattÄ«naá¹ƒ, chÄ• â€™â€™ ti ca vattate.

<439> __parÄ• á¹‡yattanopadÄ• ni_.

sabbÄ• saá¹ƒ vattamÄ• nÄ• naá¹ƒ aá¹-á¹-havidhÄ• naá¹ƒ vibhattÄ«naá¹ƒ yÄ• ni yÄ• ni par
__attanopada_saÃ±Ã±Ä• ni hontÄ«ti __te_Ä• dÄ«naá¹ƒ attanopadasaÃ±Ã±Ä• .

``dhÄ• tÅ«hi, attanopadÄ• nÄ«â€™â€™ ti ca vattate.

<440> __kattari ca_.

__kattari_ ca kÄ• rake abhidheyye dhÄ• tÅ«hi attanopadÄ• ni honti. __ca_ggahaá¹‡aá¹ƒ ka
sesaá¹ƒ parassapade vuttanayeneva veditabbaá¹ƒ. bhavate, bhavante, bhavase, bhavavhe

__paca_ pÄ• ke, dhÄ• tusaÃ±Ã±Ä• yaá¹ƒ dhÄ• tvantalopo, vuttanayeneva __tyÄ• _dyuppa
ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• namabhÄ• vÄ• vuddhiabhÄ• vovettha viseso. so devadatto odanaá¹
264/, pacatha, pacÄ• mi, pacÄ• ma, so odanaá¹ƒ pacate, te pacante, tvaá¹ƒ pacase, tumhe
mayaá¹ƒ pacÄ• mhe.

paá¹-hamapurisÄ• dÄ«namekajjhappavattippasaá¹…ge paribhÄ• samÄ• ha ---

<441> __sabbesamekÄ• bhidhÄ• ne paro puriso_.

sabbesaá¹ƒ paá¹-hamamajjhimÄ• naá¹ƒ, paá¹-hamuttamÄ• naá¹ƒ, majjhimuttamÄ• naá¹ƒ ti
ekatobhidhÄ• ne kÄ• tabbe paro puriso yojetabbo. ekakÄ• lÄ• namevÄ• bhidhÄ• ne cÄ• yaá
pacasÄ«ti pariyÄ• yappasaá¹…ge __tumhe pacathÄ• _ti bhavati. evaá¹ƒ so ca pacati, ahaÃ
pacÄ• ma, _ tathÄ• tvaÃ±ca pacasi, ahaÃ±ca pacÄ• mi, __mayaá¹ƒ pacÄ• ma, _ so ca pac
pacÄ• mi, __mayaá¹ƒ pacÄ• ma_. evaá¹ƒ sabbattha yojetabbaá¹ƒ.

__ekÄ• bhidhÄ• ne_ti kimatthaá¹ƒ? ``so ca pacati, tvaÃ±ca pacissasi, ahaá¹ƒ paciá¹ƒâ€™â
``mayaá¹ƒ pacimhÄ• â€™â€™ ti na bhavati.

__gamu sappa_ gatimhi, pure viya dhÄ• tusaÃ±Ã±Ä• yaá¹ƒ dhÄ• tvantalopo.

kattari __tyÄ• _dyuppatti.

<442> __gamissanto ccho vÄ• sabbÄ• su_.

__gamu_iccetassa dhÄ• tussanto __ma_kÄ• ro __ccho_ hoti vÄ• sabbÄ• su vibhattÄ«su,
__mÄ• nanta ya_ kÄ• ritappaccayesu ca. vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo. tenÄ

vidhiá¹ƒ niccaÃ±ca vÄ• saddo, mÄ• naâ€™ ntesu tu kattari.

dÄ«petÄ• niccamaÃ±Ã±attha, parokkhÄ• yamasantakaá¹ƒ ||

appaccayaparanayanÄ• ni \Be 265/, so puriso gÄ• maá¹ƒ gacchati, te gacchanti, ``kvaci dh
garupubbarassato parassa paá¹-hamapurisabahuvacanassa __re_ vÄ• hoti, gacchare. tvaá
gacchatha. ahaá¹ƒ gacchÄ• mi, mayaá¹ƒ gacchÄ• ma.

__cchÄ• _desÄ• bhÄ• ve ``lopaÃ±cettamakÄ• roâ€™â€™ ti __a_ppaccayassa __e_kÄ• ro
gamesi, gametha. gamemi, gamema.

attanopadepi so gÄ• maá¹ƒ gacchate, gacchante, gacchare. gacchase, gacchavhe. gacche

``kuto nu tvaá¹ƒ Ä• gacchasi, rÄ• jagahato Ä• gacchÄ• mÄ«â€™â€™ tiÄ• dÄ«su pana pac
vattamÄ• navacanaá¹ƒ.

``vÄ• â€™â€™ ti vattate.

<443> __gamissa ghammaá¹ƒ_.

__gamu_iccetassa dhÄ• tussa sabbassa __ghammÄ• _deso hoti vÄ• . ghammati, ghamma

bhÄ• vakammesu pana ---

<444> __attanopadÄ• ni bhÄ• ve ca kammani_.

__bhÄ• ve_ ca __kammani_ ca kÄ• rake abhidheyye attanopadÄ• ni honti, __ca_saddena
__bhÄ• vo, _ so ca kÄ• rakantarena asaá¹ƒsaá¹-á¹-ho kevalo bhavanalavanÄ• diko dhÄ• tv
__kammaá¹ƒ_. akammakÄ• pi dhÄ• tavo sopasaggÄ• sakammakÄ• pi bhavanti, tasmÄ• k
vattamÄ• nattanopadapaá¹-hamapurisekavacanaá¹ƒ __te_.

``dhÄ• tÅ«hi \Be 266/ á¹‡e á¹‡ayaâ€™â€™ iccÄ• dito ``dhÄ• tÅ«hÄ«â€™â€™ ti vattamÄ•

<445> __bhÄ• vakammesu yo_.

sabbadhÄ• tÅ«hi paro bhÄ• vakammesu __ya_ppaccayo hoti. attanopadavisayevÄ• yamis
sutte anuvattita__vÄ• _ggahaá¹‡ena __ya_ppaccaye vuddhi na bhavati, anubhÅ«yate sukh

Ä• khyÄ• tena avuttattÄ• , tatiyÄ• hoti kattari.

kammassÄ• bhihitattÄ• na, dutiyÄ• paá¹-hamÄ• vidha ||

anubhÅ«yante sampattiyo tayÄ• . anubhÅ«yase tvaá¹ƒ devadattena, anubhÅ«yavhe tumhe mayaá¹ƒ anubhÅ«yÄ• mhe.

``kvaci dhÄ• tuâ€™â€™ iccÄ• dito ``kvacÄ«â€™â€™ ti vattamÄ• ne ---

<446> __attanopadÄ• ni parassapadattaá¹ƒ_.

attanopadÄ• ni kvaci parassapadattamÄ• pajjante, akattariyevetaá¹ƒ. __ya_kÄ• rassa dvitta sukhaá¹ƒ, anubhÅ«yyate vÄ• , anubhÅ«yyanti. anubhÅ«yyasi, anubhÅ«yyatha. anubhÅ«yyA dvittÄ• bhÄ• ve --- anubhÅ«yati, anubhÅ«yanti.

__kvacÄ«_ti kiá¹ƒ? anubhÅ«yate.

bhÄ• ve adabbavuttino bhÄ• vassekattÄ• __e_kavacanameva, taÃ±ca paá¹-hamapurisass devadattena sampati bhavananti attho.

pacadhÄ• tuto \Be 267/ kammani attanopade yappaccaye ca kate ---

vipariá¹‡Ä• mena ``yassÄ• â€™â€™ ti vattamÄ• ne ---

<447> __tassa cavaggayakÄ• ravakÄ• rattaá¹ƒ sadhÄ• tvantassa_.

tassa bhÄ• vakammavisayassa __ya_ppaccayassa __ca_vagga__ya_kÄ• ra__va_kÄ• ratta yathÄ• sambhavaá¹ƒ. ettha __ca_ ``ivaá¹‡á¹‡Ä• gamo vÄ• â€™â€™ ti ito sÄ«hagatiyÄ• __ __ca_ vavatthitavibhÄ• sattho. tena ---

cavaggo ca ta vaggÄ• naá¹ƒ, dhÄ• tvantÄ• naá¹ƒ yavattanaá¹ƒ.

ravÄ• naÃ±ca sayappacca-yÄ• naá¹ƒ hoti yathÄ• kkamanti ||

dhÄ• tvantassa cavaggÄ• dittÄ• __ca_kÄ• re kate ``paradvebhÄ• vo á¹-hÄ• neâ€™â€™ ti paccate odano devadattena, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• garupubbarassato paras paá¹-hamapurisabahuvacanassa kvaci __re_ hoti. paccare, paccante. paccase, paccavhe. p

parassapadÄ• dese paccati, paccanti. paccasi, paccatha. paccÄ• mi, paccÄ• ma. tathÄ• ka
sayameva, paccante. paccati, paccanti vÄ• iccÄ• di.

gamito kammani attanopade, __ya_ppaccaye ca kate ---

``dhÄ• tÅ«hi, tasmiá¹ƒ, yeâ€™â€™ ti ca vattate.

<448> __ivaá¹‡á¹‡Ä• gamo vÄ• _.

sabbehi dhÄ• tÅ«hi tasmiá¹ƒ bhÄ• vakammavisaye __ya_ppaccaye pare ivaá¹‡á¹‡Ä• gamo
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo. __cchÄ• _deso, gacchÄ«yate gÄ• mo devadat
gacchÄ«yase, gacchÄ«yavhe. gacchÄ«ye, gacchÄ«yÄ• mhe.

__cchÄ• _desÄ• bhÄ• ve ---

``dhÄ• tÅ«hi, yo, vÄ• â€™â€™ ti ca vattate.

<449> __pubbarÅ«paÃ±ca_.

heá¹-á¹-hÄ• nuttehi parassevedaá¹ƒ, tena __kaá¹-apa_vagga__ya_kÄ• ra__lasa_nteheva c
pubbarÅ«pamÄ• pajjate vÄ• ti __ma_kÄ• rÄ• parassa __ya_kÄ• rassa __ma_kÄ• ro. gamr
gamÄ«yante. gammase, gamÄ«yase, gammavhe, gamÄ«yavhe. gamme, gamÄ«ye, gammÄ

__parassapadatte_ --- gacchÄ«yyati, gacchÄ«yyanti. gacchÄ«yati, gacchÄ«yanti vÄ• . gam
gamÄ«yati, gamÄ«yanti. __i_kÄ• rÄ• game gamiyyati, gamiyyanti. tathÄ• ghammÄ«yati, gh

vattamÄ• nÄ• vibhatti.

<450> __paÃ±camÄ« tu antu, hi tha, mi ma, taá¹ƒ antaá¹ƒ, ssuvho, e Ä• mase_.

tvÄ• dayo dvÄ• dasa __paÃ±camÄ«_saÃ±Ã±Ä• honti.

<451> __Ä• á¹‡atyÄ• siá¹-á¹-henuttakÄ• le paÃ±camÄ«_.

Ä• á¹‡atyatthe ca Ä• sÄ«satthe anuttakÄ• le __paÃ±camÄ«_vibhatti hoti.

satipi kÄ• lÄ• dhikÄ• re puna __kÄ• la_ggahaá¹‡ena __vidhinimantanÄ• jjhesanÄ• numatip

paÃ±camÄ«. Ä• á¹‡Ä• pana__mÄ• á¹‡atti, _ Ä• sÄ«sanamÄ• __siá¹-á¹-ho, _ so ca iá¹-á¹-ha
atthassa patthanaá¹ƒ, tasmiá¹ƒ __Ä• á¹‡atyÄ• siá¹-á¹-he_. anu samÄ«pe uttakÄ• lo __anutt
paccuppannakÄ• loti attho, na uttakÄ• loti vÄ• anuttakÄ• lo, tasmiá¹ƒ anuttakÄ• le, kÄ• lam
attho.

tattha __Ä• sÄ«sanatthe_ bhÅ«dhÄ• tuto paÃ±camÄ«parassapadapaá¹-hamapurisekavaca
a_ppaccayavuddhi__avÄ• _desÄ• . so sukhÄ« bhavatu, te sukhitÄ• bhavantu.

vipariá¹‡Ä• mena ``akÄ• ratoâ€™â€™ ti vattate.

<452> __hilopaá¹ƒ vÄ• _.

__a_kÄ• rato paro __hi_vibhatti __lopa_mÄ• pajjate vÄ• . tvaá¹ƒ sukhÄ« bhava, bhavÄ• hi
sukhitÄ• bhavatha. ahaá¹ƒ sukhÄ« bhavÄ• mi, mayaá¹ƒ sukhino bhavÄ• ma.

__attanopade_ so sukhÄ« bhavataá¹ƒ, te sukhitÄ• bhavantaá¹ƒ. tvaá¹ƒ sukhÄ« bhavassu,
ahaá¹ƒ sukhÄ« bhave, mayaá¹ƒ sukhitÄ• bhavÄ• mase.

__kammani_ anubhÅ«yataá¹ƒ tayÄ• , anubhÅ«yantaá¹ƒ. anubhÅ«yassu, anubhÅ«yavho. a
__parassapadatte_ anubhÅ«yyatu, anubhÅ«yyantu. anubhÅ«yatu, anubhÅ«yantu vÄ• , anu
bhÅ«yataá¹ƒ.

__Ä• á¹‡attiyaá¹ƒ kattari_ devadatto dÄ• ni odanaá¹ƒ pacatu, pacantu. paca, pacÄ• hi, pac
pacataá¹ƒ, pacantaá¹ƒ. pacassu, pacavho. pace, pacÄ• mase.

__kammani ya_ppaccayacavaggÄ• di, paccataá¹ƒ odano devadattena, paccantaá¹ƒ. pacca
paccÄ• mase. __parassapadatte_ paccatu, paccantu. pacca, paccÄ• hi, paccatha. paccÄ• m

tathÄ• \Be 270/ so gÄ• maá¹ƒ gacchatu, gacchantu. gaccha, gacchÄ• hi, gacchatha. gacch
gamentu. gama, gamÄ• hi, gametha. gamemi, gamema. gacchataá¹ƒ, gacchantaá¹ƒ. gacch
gacchÄ• mase. __ghammÄ• _dese ghammatu, ghammantu iccÄ• di.

__kammani_ gacchÄ«yataá¹ƒ, gacchÄ«yatu, gamÄ«yataá¹ƒ, gamÄ«yatu, gammataá¹ƒ, gam

__vidhimhi_ idha pabbato hotu, ayaá¹ƒ pÄ• sÄ• do suvaá¹‡á¹‡amayo hotÅ«tiÄ• di.

__nimantane_ adhivÄ• setu me bhante bhagavÄ• bhojanaá¹ƒ, idha nisÄ«datu bhavaá¹ƒ.

__ajjhesane_ desetu bhante bhagavÄ• dhammaá¹ƒ.

__anumatiyaá¹ƒ_ pucchatu bhavaá¹ƒ paÃ±haá¹ƒ, pavisatu bhavaá¹ƒ, ettha nisÄ«datu.

__patthanÄ• _ yÄ• canÄ• , dadÄ• hi me gÄ• mavarÄ• ni paÃ±ca, ekaá¹ƒ me nayanaá¹ƒ de

__pattakÄ• le_ sampatto te kÄ• lo kaá¹-akaraá¹‡e, kaá¹-aá¹ƒ karotu bhavaá¹ƒ iccÄ• di.

paÃ±camÄ«vibhatti.

<453> __sattamÄ« eyya eyyuá¹ƒ, eyyÄ• si eyyÄ• tha, eyyÄ• mieyyÄ• ma, etha eraá¹ƒ, eth
eyyaá¹ƒeyyÄ• mhe_.

eyyÄ• dayo dvÄ• dasa __sattamÄ«_saÃ±Ã±Ä• honti.

``anuttakÄ• leâ€™â€™ ti vattate.

<454> __anumatiparikappatthesu_ \Be 271/ __sattamÄ«_.

anumatyatthe ca parikappatthe ca anuttakÄ• le __sattamÄ«_vibhatti hoti.

__attha_ggahaá¹‡ena __vidhinimantanÄ• _dÄ«su ca sattamÄ«. kattumicchato parassa anu
parikappanaá¹ƒ __parikappo, _ ``yadi nÄ• ma bhaveyyÄ• â€™â€™ ti sallakkhaá¹‡aá¹ƒ nirÅ
sambhave phalakriyÄ• ya sambhavaparikappo ca.

tattha __parikappe_ sattamÄ«parassapadapaá¹-hamapurisekavacanaá¹ƒ __eyya, _ appac
``kvaci dhÄ• tu vibhattÄ«â€™â€™ tiÄ• dinÄ• eyya eyyÄ• si eyyÄ• mi eyyaá¹ƒiccetesaá¹ƒ v
dÄ• ni kiá¹ƒ nu kho bhave, yadi so paá¹-hamavaye pabbajeyya, arahÄ• bhaveyya, sace sa
bhaveyyuá¹ƒ, na nirujjheyyuá¹ƒ. yadi tvaá¹ƒ bhaveyyÄ• si, tumhe bhaveyyÄ• tha. kathamah
kiá¹ƒ nu kho mayaá¹ƒ bhaveyyÄ• ma. tathÄ• bhavetha, bhaveraá¹ƒ. bhavetho, bhaveyyÄ•

__patthane_ tu ahaá¹ƒ sukhÄ« bhave, buddho bhaveyyaá¹ƒ, bhaveyyÄ• mhe.

__kammani_ sukhaá¹ƒ tayÄ• anubhÅ«yetha, anubhÅ«yeraá¹ƒ. anubhÅ«yetho, anubhÅ«ye
anubhÅ«yeyyaá¹ƒ, anubhÅ«yeyyÄ• mhe. __parassapadatte_ anubhÅ«yeyya, anubhÅ«yeyy
__bhÄ• ve_ bhÅ«yetha.

__vidhimhi_ so odanaá¹ƒ pace, paceyya, paceyyuá¹ƒ. tvaá¹ƒ pace, paceyyÄ• si, tumhe pac

paceyyÄ• mi, mayaá¹ƒ paceyyÄ• ma. pacetha, paceraá¹ƒ. pacetho, paceyyÄ• vho. pace, pa

__kammani_ \Be 272/ paccetha, pacceraá¹ƒ. paccetho, pacceyyÄ• vho. pacce, pacceyyaá¹
__parassapadatte_ pacce, pacceyya, pacceyyuá¹ƒ. pacceyyÄ• si iccÄ• di.

__anumatiyaá¹ƒ_ so gÄ• maá¹ƒ gacche, gaccheyya, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• _
gaccheyyuá¹ƒ. tvaá¹ƒ gacche, gaccheyyÄ• si, gaccheyyÄ• tha. gacche, gaccheyyÄ• mi, gac
gamuá¹ƒ, gameyyuá¹ƒ. game, gameyyÄ• si, gameyyÄ• tha. game, gameyyÄ• mi, gameyyÄ
gacchetho, gaccheyyÄ• vho. gacche, gaccheyyaá¹ƒ, gaccheyyÄ• mhe. gametha, gameraá¹

__kammani_ gacchÄ«yetha, gamÄ«yetha, gacchÄ«yeraá¹ƒ, gamÄ«yeraá¹ƒ iccÄ• di. __para
gamÄ«yeyya, gammeyya, gammeyyuá¹ƒ iccÄ• di. tathÄ• ghamme, ghammeyya, ghammey

sattamÄ«vibhatti.

paccuppannÄ• á¹‡attiparikappakÄ• likavibhattinayo.

<455> __hiyyattanÄ« Ä• Å«, ottha, aá¹ƒmhÄ• , tthatthuá¹ƒ, sevhaá¹ƒ, iá¹ƒmhase_.

__Ä• _Ä• dayo dvÄ• dasa __hiyyattanÄ«_saÃ±Ã±Ä• honti.

``appaccakkhe, atÄ«teâ€™â€™ ti ca vattate.

<456> __hiyyopabhuti paccakkhe hiyyattanÄ«_.

hiyyopabhuti atÄ«te kÄ• le paccakkhe vÄ• appaccakkhe vÄ• __hiyyattanÄ«_vibhatti hotÄ
hiyyattanÄ«parassapadapaá¹-hamapurisekavacanaá¹ƒ __Ä• _.

``kvaci dhÄ• tuâ€™â€™ iccÄ• dito ``kvaci, dhÄ• tÅ«naâ€™â€™ nti ca vattate.

<457> __akÄ• rÄ• gamo_ \Be 273/ __hiyyattanÄ« ajjatanÄ«kÄ• lÄ• tipattÄ«su_.

kvaci dhÄ• tÅ«namÄ• dimhi __a_kÄ• rÄ• gamo hoti __hiyyattanÄ«ajjatanÄ«kÄ• lÄ• tipatti_
kathamayamakÄ• rÄ• gamo dhÄ• tvÄ• dimhÄ«ti ce?

satissarepi dhÄ• tvante, punakÄ• rÄ• gamassidha.

niratthattÄ• payogÄ• nu rodhÄ• dhÄ• tvÄ• dito ayaá¹ƒ ||

__a_ppaccayavuddhiavÄ• desasaralopÄ• di vuttanayameva.

abhavÄ• , abhavÅ«. abhavo, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __o_kÄ• rassa __a_Ä• d
abhavaá¹ƒ, abhavamhÄ• . abhavattha, abhavatthuá¹ƒ. abhavase, abhavavhaá¹ƒ. abhaviá¹ƒ

__kammani ya_ppaccayo, tayÄ• sukhamanvabhÅ«yattha, __a_kÄ• rÄ• gamÄ• bhÄ• ve an
tiÄ• dinÄ• __ttha_ssa __thÄ• _deso, anvabhÅ«yatha, anubhÅ«yatha, anvabhÅ«yatthuá¹ƒ,
anvabhÅ«yase, anubhÅ«yase, anvabhÅ«yavhaá¹ƒ, anubhÅ«yavhaá¹ƒ. anvabhÅ«yiá¹ƒ, anu
anubhÅ«yamhase. __parassapadatte_ anvabhÅ«yÄ• , anubhÅ«yÄ• iccÄ• di. __bhÄ• ve_ a

tathÄ• so odanaá¹ƒ apacÄ• , pacÄ• , apacÅ«, pacÅ«. apaco, paco, apacattha, pacattha. ap
apacamhÄ• , pacamhÄ• . apacattha, pacattha, apacatthu, pacatthuá¹ƒ. apacase, pacase, a
apaciá¹ƒ, paciá¹ƒ, apacamhase, pacamhase.

__kammani_ \Be 274/ apaccatha, apaccattha, apaccatthuá¹ƒ. apaccase, apaccavhaá¹ƒ. apa
apaccÄ• , apaccÅ« iccÄ• di.

tathÄ• agacchÄ• , agacchÅ«. agaccho, agaccha, agacchattha. agacchaá¹ƒ, agacchamhÄ•
agacchatthuá¹ƒ. agacchase, agacchavhaá¹ƒ. agacchiá¹ƒ, agacchamhase. agamÄ• , agamÅ
agamaá¹ƒ, agamamhÄ• . agamattha, agamatthuá¹ƒ. agamase, agamavhaá¹ƒ. agamiá¹ƒ, ag

__kammani_ agacchÄ«yattha, gacchÄ«yattha, agamÄ«yattha, gamÄ«yattha, agacchÄ«yatt
agamÄ«yatthuá¹ƒ, gamÄ«yatthuá¹ƒ iccÄ• di. tathÄ• aghammÄ• , aghammÅ« iccÄ• di.

hiyyattanÄ«vibhatti.

<458> __hiyyattanÄ« sattamÄ« paÃ±camÄ« vattamÄ• nÄ• sabbadhÄ• tukaá¹ƒ_.

__hiyyattanÄ• _dayo catasso vibhattiyo __sabbadhÄ• tuka_saÃ±Ã±Ä• hontÄ«ti hiyyattanÄ
sabbadhÄ• tukasaÃ±Ã±attÄ• ``ikÄ• rÄ• gamo asabbadhÄ• tukamhÄ«â€™â€™ ti vutto __i_

sabbadhÄ• tukaá¹ƒ.

<459> __parokkhÄ• a u, e ttha, aá¹ƒ mha, ttha re, tho vho, iá¹ƒmhe_.

__a_Ä• dayo dvÄ• dasa __parokkhÄ• _saÃ±Ã±Ä• honti. akkhÄ• naá¹ƒ indriyÄ• naá¹ƒ para
ayaá¹ƒ vibhatti __parokkhÄ• _ti vuccati.

<460> __apaccakkhe_ \Be 275/ __parokkhÄ• tÄ«te_.

apaccakkhe vattuno indriyÄ• visayabhÅ«te atÄ«te kÄ• le __parokkhÄ• _vibhatti hoti. atikka
hutvÄ• atikkantoti attho.

heá¹-á¹-hÄ• vuttanayena parokkhÄ• parassapadapaá¹-hamapurisekavacanaá¹ƒ __a_. ``bh

vipariá¹‡Ä• mena ``dhÄ• tÅ«naâ€™â€™ nti vattate.

<461> __kvacÄ• divaá¹‡á¹‡Ä• namekassarÄ• naá¹ƒ dvebhÄ• vo_.

dhÄ• tÅ«namÄ• dibhÅ«tÄ• naá¹ƒ vaá¹‡á¹‡Ä• namekassarÄ• naá¹ƒ kvaci dvebhÄ• vo hoti.
__kvaci_saddo, tena ---

kha cha sesu parokkhÄ• yaá¹ƒ, dvebhÄ• vo sabbadhÄ• tunaá¹ƒ.

appaccaye juhotyÄ• di-ssapi kiccÄ• dike kvaci ||

``bhÅ« bhÅ« aâ€™â€™ itÄ«dha ---

<462> __pubbobbhÄ• so_.

dvebhÅ«tassa dhÄ• tussa yo pubbo avayavo, so __abbhÄ• sa_saÃ±Ã±o hotÄ«ti abbhÄ• sa

__abbhÄ• sa_ggahaá¹‡amanuvattate.

<463> __antassivaá¹‡á¹‡Ä• kÄ• ro vÄ• _.

abbhÄ• sassa antassa ivaá¹‡á¹‡o hoti vÄ• , __a_kÄ• ro ca. vavatthitavibhÄ• satthoyaá¹ƒ _

kha \Be 276/ cha sesu avaá¹‡á¹‡assa,

ikÄ• ro sagupussa Ä«.

vÄ• ssa bhÅ«ssa parokkhÄ• yaá¹ƒ,

akÄ• ro nÄ• parassimeti ||

__Å«_kÄ• rassa __a_kÄ• ro.

<464> __dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• _.

abbhÄ• sagatÄ• naá¹ƒ dutiyacatutthÄ• naá¹ƒ vaggabyaÃ±janÄ• naá¹ƒ yathÄ• kkamaá¹ƒ pa
__bha_kÄ• rassa __ba_kÄ• ro.

<465> __brÅ«bhÅ«namÄ• habhÅ«vÄ• parokkhÄ• yaá¹ƒ_.

__brÅ«bhÅ«_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __Ä• habhÅ«va_iccete Ä• desÄ• honti parokkhÄ
__bhÅ«va_Ä• deso, ``saralopo mÄ• desappaccayÄ• dimhÄ«â€™â€™ tiÄ• dinÄ• saralopÄ•
kira babhÅ«vu. tvaá¹ƒ kira babhÅ«ve.

``dhÄ• tÅ«hÄ«â€™â€™ ti vattate, sÄ«hagatiyÄ• __kvaci_ggahaá¹‡aÃ±ca.

<466> __ikÄ• rÄ• gamo asabbadhÄ• tukamhi_.

sabbasmiá¹ƒ asabbadhÄ• tukamhi pare kvaci dhÄ• tÅ«hi paro __i_kÄ• rÄ• gamo hoti.

asabbadhÄ• tuke byaÃ±ja-nÄ• dimhe vÄ• yamÄ• gamo.

kvacÄ• dhikÄ• rato byaÃ±ja-nÄ• dopi kvaci no siyÄ• ||

ettha ca ``na sabbadhÄ• tukaá¹ƒ asabbadhÄ• tukaâ€™â€™ miti katvÄ• ``hiyyattanÄ« satta
sabbadhÄ• tukaâ€™â€™ nti hiyyattanÄ«Ä• dÄ«naá¹ƒ sabbadhÄ• tukasaÃ±Ã±Ä• ya vuttatt
asabbadhÄ• tukanti vuccati.

tumhe \Be 277/ kira babhÅ«vittha. ahaá¹ƒ kira babhÅ«vaá¹ƒ, mayaá¹ƒ kira babhÅ«vimha. _
babhÅ«vittha, babhÅ«vire. babhÅ«vittho, babhÅ«vivho. babhÅ«viá¹ƒ, babhÅ«vimhe.

__kammani_ attanopade __Ä«_kÄ• rÄ• gama__ya_ppacca__yi_kÄ• rÄ• gamÄ• , anubabh
asabbadhÄ• tukamhi ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• lope kate ivaá¹‡á¹‡Ä• gamo na
anubabhÅ«vittha, anubabhÅ«vire iccÄ• di. __bhÄ• ve_ babhÅ«vÄ«yittha, babhÅ«vittha vÄ•

tathÄ• papaca, papacÅ«. papace, papacittha. papacaá¹ƒ, papacimha. papacittha, papacire
papacivho. papaciá¹ƒ, papacimhe.

__kammani_ papaccittha, papaccire iccÄ• di. tathÄ• apacca, apaccÅ« iccÄ• di.

gamimhi ``kvacÄ• divaá¹‡á¹‡Ä• naâ€™â€™ ntiÄ• dinÄ• dvebhÄ• vo, ``pubbobbhÄ• soâ€™

``abbhÄ• seâ€™â€™ ti vattate.

<467> __kavaggassa cavaggo_.

abbhÄ• se vattamÄ• nassa __ka_vaggassa __ca_vaggo hotÄ«ti __va_kÄ• rassa __ja_kÄ• tiÄ• dinÄ• anabbhÄ• sassa paá¹-hamapurisekavacanamhi dÄ«gho. so gÄ• maá¹ƒ jagÄ• ma jagame, jagamittha. jagamaá¹ƒ, jagamimha. jagamittha, jagamire. jagamittho, jagamivho. jag

__kammani_ jagamÄ«yittha, jagamittha vÄ• iccÄ• di.

parokkhÄ• vibhatti.

<468> ajjatanÄ«_ \Be 278/ Ä« uá¹ƒ, __o ttha, iá¹ƒ mhÄ• , Ä• Å«, se vhaá¹ƒ, amhe_.

__Ä«_Ä• dayo dvÄ• dasa __ajjatanÄ«_saÃ±Ã±Ä• honti. ajja bhavo ajjatano, taddÄ«pakatt __ajjatanÄ«_ti vuccati.

``apaccakkhe, atÄ«te, paccakkheâ€™â€™ ti ca vattate.

<469> __samÄ«pejjatanÄ«_.

__samÄ«pe_ samÄ«pato paá¹-á¹-hÄ• ya ajjappabhuti atÄ«te kÄ• le paccakkhe ca apaccak hotÄ«ti ajjatanÄ«parassapadapaá¹-hamapurisekavacanaá¹ƒ Ä«.

pure viya __a_kÄ• rÄ• gamo, vuddhÄ• di ca, ``kvaci dhÄ• tuvibhattÄ«â€™â€™ tiÄ• dinÄ• kvaci rassattaá¹ƒ, __oÄ• a_vacanÄ• naá¹ƒ __itthaa_mÄ• desÄ• ca, saralopÄ• di, so abhav __a_kÄ• rÄ• gamÄ• bhÄ• ve bhavi.

maá¹‡á¸• Å«kagatiyÄ• ``vÄ• â€™â€™ ti vattate.

<470> __sabbato uá¹ƒ iá¹ƒ su_.

sabbehi dhÄ• tÅ«hi uá¹ƒvibhattissa __iá¹ƒsvÄ• _deso hoti vÄ• .

te abhaviá¹ƒsu, bhaviá¹ƒsu vÄ• , abhavuá¹ƒ, bhavuá¹ƒ vÄ• . tvaá¹ƒ abhavi, bhavi vÄ• , abha
abhavittha, bhavittha vÄ• , __i_kÄ• rÄ• gamo. ahaá¹ƒ abhaviá¹ƒ, bhaviá¹ƒ vÄ• , mayaá¹ƒ ab
abhavimhÄ• , bhavimhÄ• vÄ• . so abhavittha, bhavittha vÄ• , abhavÄ• , bhavÄ• vÄ• , abha
bhavise vÄ• , abhavivhaá¹ƒ, bhavivhaá¹ƒ vÄ• . abhavaá¹ƒ \Be 279/, bhavaá¹ƒ vÄ• , abhava
bhavimhe vÄ• .

__kammani ya_ppaccayalope vuddhiavÄ• desÄ• di, sukhaá¹ƒ tayÄ• anubhavittha, anvabhÅ
iccÄ• di. __parassapadatte_ tayÄ• anvabhÅ«yi, anubhÅ«yi, anvabhÅ«yÄ«, anubhÅ«yÄ« vÄ
anubhÅ«yiá¹ƒsu, anvabhÅ«yuá¹ƒ, anubhÅ«yuá¹ƒ. tvaá¹ƒ anvabhÅ«yi, anubhÅ«yi, tumhe an
anubhÅ«yittha. ahaá¹ƒ anvabhÅ«yiá¹ƒ, anubhÅ«yiá¹ƒ, mayaá¹ƒ anvabhÅ«yimha, anubhÅ«y
anubhÅ«yimhÄ• vÄ• . __bhÄ• ve_ abhavittha, abhÅ«yittha tayÄ• .

so apaci, paci, apacÄ«, pacÄ« vÄ• , te apaciá¹ƒsu, paciá¹ƒsu, apacuá¹ƒ, pacuá¹ƒ. tvaá¹ƒ ap
paco vÄ• , tumhe apacittha, pacittha. ahaá¹ƒ apaciá¹ƒ, paciá¹ƒ, mayaá¹ƒ apacimha, pacimh
vÄ• . so apacittha, pacittha, apacÄ• , pacÄ• vÄ• , apacÅ«, pacÅ«. apacise, apacivhaá¹ƒ. ap
paca vÄ• , apacimhe, pacimhe.

__kammani_ apaccittha, paccittha iccÄ• di. __parassapadatte_ apacci, pacci, apaccÄ«, pac
pacciá¹ƒsu, apaccuá¹ƒ, paccuá¹ƒ. apacci, pacci, apacco, pacco vÄ• , apaccittha, paccittha.
apaccimha, paccimha, apaccimhÄ• , paccimhÄ• vÄ• .

so gÄ• maá¹ƒ agacchÄ«, gacchÄ«, agacchi, gacchi vÄ• , te agacchiá¹ƒsu, gacchiá¹ƒsu, aga
tvaá¹ƒ agacchi, gacchi, agaccho, gaccho vÄ• , tumhe agacchittha, gacchittha. ahaá¹ƒ agacc
mayaá¹ƒ agacchimha, gacchimha, agacchimhÄ• , gacchimhÄ• vÄ• .

``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• ajjatanimhi gamissa __ccha_ssa kvaci __Ã±chÄ• _des
agaÃ±chÄ«, gaÃ±chÄ« vÄ• , te agaÃ±chiá¹ƒsu \Be 280/, gaÃ±chiá¹ƒsu, agaÃ±chuá¹ƒ, gaÃ±
gaÃ±chi, agaÃ±cho, gaÃ±cho vÄ• , tumhe agaÃ±chittha, gaÃ±chittha. ahaá¹ƒ agaÃ±chiá¹ƒ,
agaÃ±chimha, gaÃ±chimha, agaÃ±chimhÄ• , gaÃ±chimhÄ• vÄ• .

á¹• 2 __cchÄ• _desÄ• bhÄ• ve so agami, gami, agamÄ«, gamÄ« vÄ• , ``karassa kÄ• sattam
__bhÄ• va_niddesena, ``sattamajjatanimhÄ«â€™â€™ ti yogavibhÄ• gena vÄ• __sÄ• _gam
tiÄ• dinÄ• byaÃ±janato __Ä• _kÄ• rÄ• gamo, agamÄ• si, uá¹ƒvacanassa kvaci __aá¹ƒsvÄ•
kvaci, agamiá¹ƒsu, gamiá¹ƒsu, agamaá¹ƒsu, gamaá¹ƒsu, agamuá¹ƒ, gamuá¹ƒ, tvaá¹ƒ agam
agamittha, gamittha, agamuttha, gamuttha. ahaá¹ƒ agamiá¹ƒ, gamiá¹ƒ, agamimha, gamimha
agamimhÄ• , gamimhÄ• vÄ• .

``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• gamissa ajjatanimhi __gÄ• _deso ca, so ajjhagÄ• , pa

tvaá¹ƒ ajjhago, tumhe ajjhaguttha. ahaá¹ƒ ajjhagiá¹ƒ, mayaá¹ƒ ajjhagumha.

__attanopade_ so agacchittha, gacchittha, agaÃ±chittha, gaÃ±chittha iccÄ• di. __cchÄ• _de
gamittha, agamÄ• , gamÄ• , te agamÅ«, gamÅ«, ajjhagÅ«, agÅ«. tvaá¹ƒ agamise, gamise,
ahaá¹ƒ agamaá¹ƒ, gamaá¹ƒ, agama, gama, ajjhagaá¹ƒ vÄ• , agamimhe, gamimhe.

__kamme_ gÄ• mo agacchÄ«yittha tena, gacchÄ«yittha, agaÃ±chiyittha, gaÃ±chiyittha, aga
agamittha, gamittha iccÄ• di. __parassapadatte_ agacchÄ«yi, gacchÄ«yi vÄ• , agamÄ«yi, g
agacchÄ«yuá¹ƒ, agamÄ«yuá¹ƒ vÄ• . tathÄ• aghammÄ«yi, aghammÄ«yiá¹ƒsu iccÄ• di.

``hiyyattanÄ«, ajjatanÄ«â€™â€™ ti ca vattate.

<471> __mÄ• yoge sabbakÄ• le ca_.

yadÄ• __mÄ• _yogo, tadÄ• __hiyyattanajjatanÄ«_vibhattiyo sabbakÄ• lepi honti, __ca_sa
bhavati, mÄ• bhavÄ• , mÄ• bhavissatÄ«ti vÄ• atthe hiyyattanajjatanÄ«paÃ±camÄ« vibhat
mÄ• bhavÄ• , mÄ• bhavÄ«, mÄ• te bhavantvantarÄ• yÄ• . mÄ• pacÄ• , mÄ• pacÄ«, mÄ
mÄ• gacchatu. mÄ• kaÃ±ci pÄ• pamÄ• gamÄ• , mÄ• agami, mÄ• gamÄ• , mÄ• gamÄ«,
gacchi, mÄ• gacchÄ• hi iccÄ• di.

atÄ«takÄ• likavibhatti.

<472> __bhavissantÄ« ssati ssanti, ssasi ssatha, ssÄ• missÄ• ma, ssate ssante, ssase ssa

ssatyÄ• dÄ«naá¹ƒ dvÄ• dasannaá¹ƒ vacanÄ• naá¹ƒ __bhavissantÄ«_saÃ±Ã±Ä• hoti. bhav
taá¹ƒkÄ• ladÄ«pakattÄ• ayaá¹ƒ vibhatti __bhavissantÄ«_ti vuccati.

<473> __anÄ• gate bhavissantÄ«_.

anÄ• gate kÄ• le __bhavissantÄ«_vibhatti hoti.

atÄ«tepi bhavissantÄ«, taá¹ƒkÄ• lavacanicchayÄ• .

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaâ€™â€™ ntiÄ• disu ||

na \Be 282/ Ä• gato __anÄ• gato, _ paccayasÄ• maggiyaá¹ƒ sati Ä• yatiá¹ƒ uppajjanÄ• rah
vuddhi__avÄ• _desÄ• , saralopÄ• di ca.

bhavissati, bhavissanti. bhavissasi, bhavissatha. bhavissÄ• mi, bhavissÄ• ma. bhavissate, b
bhavissase, bhavissavhe. bhavissaá¹ƒ, bhavissÄ• mhe.

__kamme ya_ppaccayalopo, sukhaá¹ƒ tayÄ• anubhavissate, anubhavissante. anubhavissa
anubhavissaá¹ƒ, anubhavissÄ• mhe. __parassapadatte_ anubhavissati devadattena, anubh
__bhÄ• ve_ bhavissate tena, __ya_ppaccayalopÄ• bhÄ• ve anubhÅ«yissate, anubhÅ«yissa
bhÅ«yissate.

tathÄ• pacissati, pacissanti. pacissasi, pacissatha. pacissÄ• mi, pacissÄ• ma. pacissate, pa
pacissavhe. pacissaá¹ƒ, pacissÄ• mhe.

__kamme_ paccissate odano devadattena, paccissante iccÄ• di. __parassapadatte_ paccis
paccissasi, paccissatha. paccissÄ• mi, paccissÄ• ma.

gacchissati, gacchissanti. gacchissasi, gacchissatha. gacchissÄ• mi, gacchissÄ• ma. gacch
gacchissase, gacchissavhe. gacchissaá¹ƒ, gacchissÄ• mhe. so saggaá¹ƒ gamissati, gamiss
gamissatha. gamissÄ• mi, gamissÄ• ma iccÄ• di.

__kamme_ gacchÄ«yissate, gacchÄ«yissante. gacchÄ«yissati, gacchÄ«yissanti vÄ• , gamÄ
gamÄ«yissati, gamÄ«yissanti vÄ• iccÄ• di. __ya_ppaccayalope gamissate \Be 283/, gamis
gamissanti vÄ• . tathÄ• ghammissati, ghammissanti iccÄ• di.

bhavissantÄ«vibhatti.

<484> __kÄ• lÄ• tipatti ssÄ• ssaá¹ƒsu, sse ssatha, ssaá¹ƒssÄ• mhÄ• , ssatha ssisu, ssase
ssiá¹ƒssÄ• mhase_.

__ssÄ• _dÄ«naá¹ƒ dvÄ• dasannaá¹ƒ __kÄ• lÄ• tipatti_saÃ±Ã±Ä• hoti. kÄ• lassa atipatana
viruddhapaccayÅ«panipÄ• tato, kÄ• raá¹‡avekallato vÄ• kriyÄ• ya anabhinibbatti, taddÄ«pa
__kÄ• lÄ• tipattÄ«_ti vuccati.

<475> __kriyÄ• tipannetÄ«te kÄ• lÄ• tipatti_.

kriyÄ• tipannamatte atÄ«te kÄ• le __kÄ• lÄ• tipatti_vibhatti hoti. kriyÄ• ya atipatanaá¹ƒ __k
taá¹ƒ pana sÄ• dhakasattivirahena kriyÄ• ya accantÄ• nuppatti. ettha ca kiÃ±cÄ• pi na kriyÄ
voharitabbÄ• , tathÄ• pi takkiriyuppattippaá¹-ibandhakarakriyÄ• ya kÄ• labhedena atÄ«tavo
daá¹-á¹-habbaá¹ƒ.

kÄ• lÄ• tipattiparassapadapaá¹-hamapurisekavacanaá¹ƒ __ssÄ• , a_kÄ• rikÄ• rÄ• gamÄ• ,
dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __ssÄ• ssÄ• mhÄ• _vibhattÄ«naá¹ƒ kvaci rassattaá¹ƒ, __sse

so ce paá¹-hamavaye pabbajjaá¹ƒ alabhissa, arahÄ• abhavissa, bhavissa, abhavissÄ• , bh
alabhissaá¹ƒsu, arahanto abhavissaá¹ƒsu, bhavissaá¹ƒsu. evaá¹ƒ tvaá¹ƒ abhavissa, bhavis
tumhe abhavissatha, bhavissatha. ahaá¹ƒ abhavissaá¹ƒ, bhavissaá¹ƒ, mayaá¹ƒ \Be 284/ ab
abhavissÄ• mhÄ• , bhavissÄ• mhÄ• vÄ• . so abhavissatha, abhavissisu. abhavissase, abh
abhavissÄ• mhase.

__kamme_ anvabhavissatha, anvabhavissisu. anvabhÅ«yissatha vÄ• iccÄ• di. __parassap
anvabhavissaá¹ƒsu. anvabhÅ«yissa vÄ• iccÄ• di. __bhÄ• ve_ abhavissatha devadattena, a

tathÄ• so ce taá¹ƒ dhanaá¹ƒ alabhissa, odanaá¹ƒ apacissa, pacissa, apacissÄ• , pacissÄ•
pacissaá¹ƒsu. apacissa, pacissa, apacisse, pacisse vÄ• , apacissatha, pacissatha. apacissa
apacissamha, pacissamha, apacissÄ• mhÄ• , pacissÄ• mhÄ• vÄ• . apacissatha, pacissath
apacissase, pacissase, apacissavhe, pacissavhe. apacissiá¹ƒ, pacissiá¹ƒ, apacissÄ• mhase

__kamme_ apacissatha odano devadattena, apacissisu. __ya_ppaccayalopÄ• bhÄ• ve apa
__parassapadatte_ apaccissa tena, paccissa, apaccissÄ• , paccissÄ• vÄ• , apaccissaá¹ƒsu

so agacchissa, gacchissa, agacchissÄ• , gacchissÄ• vÄ• , agacchissaá¹ƒsu, gacchissaá¹ƒs
gacchissa, agacchisse, gacchisse vÄ• , agacchissatha, gacchissatha. agacchissaá¹ƒ, gacch
gacchissamha, agacchissÄ• mhÄ• , gacchissÄ• mhÄ• vÄ• . agamissa, gamissa, agamissÄ
gamissaá¹ƒsu. agamissa, gamissa, agamisse vÄ• , agamissatha, gamissatha. agamissaá¹ƒ
agamissamha, gamissamha, agamissÄ• mhÄ• , gamissÄ• mhÄ• vÄ• . agacchissatha, gacc

__kamme_ agacchÄ«yissatha, agamÄ«yissatha, agacchÄ«yissa, agamÄ«yissaiccÄ• di. tath
aghammissaá¹ƒsu iccÄ• di.

kÄ• lÄ• tipattivibhatti.

paÃ±camÄ« sattamÄ« vatta-mÄ• nÄ• sampatinÄ• gate.

bhavissantÄ« parokkhÄ• dÄ«, catassotÄ«takÄ• likÄ• ||

chakÄ• likavibhattividhÄ• naá¹ƒ.

vikaraá¹‡avidhÄ• na

__isu_ icchÄ• kantÄ«su, pure viya dhÄ• tvantalopo, __tyÄ• _dyuppatti, __a_ppaccayo ca.

``dhÄ• tÅ«naâ€™â€™ nti vattamÄ• ne ---

476__._ __isuyamÅ«namanto ccho vÄ• _.

__isuyamu_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ anto __ccho_ hoti vÄ• . vavatthitavibhÄ• satthoyaá
ccho vÄ• â€™â€™ ti yogavibhÄ• gena __Ä• sa_ssapi. so saggaá¹ƒ icchati, icchanti. icchas
icchÄ• ma. __cchÄ• _desÄ• bhÄ• ve asaá¹ƒyogantattÄ• ``aÃ±Ã±esu cÄ• â€™â€™ ti vudd

__kamme_ attanopadassa yebhuyyena parassapadattameva payojÄ«yati, tena cettha attan
saá¹…khipissÄ• ma. so icchÄ«yati, esÄ«yati, issate, issati, __ya_kÄ• rassa \Be 286/ pubbar
icchatu, esatu. iccheyya, eseyya. parokkhÄ• hiyyattanÄ«su pana rÅ«pÄ• ni sabbattha payog
payojetabbÄ• ni, icchi, esi. icchissati, esissati. icchissÄ• , esissÄ• icchÄ• di.

__yamu_ uparame, __ni_pubbo, __cchÄ• _deso ca. niyacchati, niyacchanti. niyamati, niyar
``saye cÄ• â€™â€™ ti __Ã±a_ttaá¹ƒ, dvittaÃ±ca. saÃ±Ã±amati, saÃ±Ã±amanti.

__kamme_ niyacchÄ«yati, niyamÄ«yati, niyammati, saÃ±Ã±amÄ«yati vÄ• . tathÄ• niyacch
niyaccheyya, saÃ±Ã±ameyya. niyacchÄ«, saÃ±Ã±amÄ«. niyacchissati, saÃ±Ã±amissati. niy
iccÄ• di.

__Ä• sa_ upavesane, yogavibhÄ• gena __cchÄ• _deso, rassattaá¹ƒ. acchati, acchanti. acc
acchÄ• ma. aÃ±Ã±atra __upa_pubbo upÄ• sati, upÄ• santi. acchÄ«yati, upÄ• sÄ«yati. acch
upÄ• seyya. acchÄ«, upÄ• sÄ«. acchissati, upÄ• sissati. acchissa, upÄ• sissa iccÄ• di.

__labha_ lÄ• bhe, labhati, labhanti. labhasi, labhatha. labhÄ• mi, labhÄ• ma. labhate, labha
labhavhe. labhe, labhÄ• mhe.

__kamme ya_kÄ• rassa pubbarÅ«patte kate ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• purima_
labbhate, labbhante. labbhati, labbhanti. labbhataá¹ƒ, labbhatu. labbhe, labbheyya.

ajjatanimhi ``vÄ• , antalopoâ€™â€™ ti ca vattamÄ• ne ---

<477> __labhasmÄ• Ä« iá¹ƒnaá¹ƒ tthatthaá¹ƒ_.

__labha_iccetasmÄ• dhÄ• tuto paresaá¹ƒ Ä«iá¹ƒnaá¹ƒ vibhattÄ«naá¹ƒ __ttha tthaá¹ƒ_icce

dhÄ• tvantassa lopo \Be 287/ ca. alattha, alabhi, labhi, alabhiá¹ƒsu, labhiá¹ƒsu. alabho, labh
alabhittha, labhittha. alatthaá¹ƒ, alabhiá¹ƒ, labhiá¹ƒ, alabhimha, labhimha iccÄ• di.

bhavissantimhi ``karassa sappaccayassa kÄ• hoâ€™â€™ ti ettha __sappaccaya_ggahaá¹‡
__ssa_ssa__khÄ• _deso, __vasa chida labhÄ• _dito __chÄ• _deso ca vÄ• hotÄ«ti __ssa_s
``byaÃ±janantassa co chappaccayesu cÄ• â€™â€™ ti dhÄ• tvantassa __ca_kÄ• ro, laccha
lacchatha. lacchÄ• mi, lacchÄ• ma. __chÄ• _desÄ• bhÄ• ve labhissati, labhissanti. labhissa
labhissÄ• mi, labhissÄ• ma iccÄ• di. alabhissa, alabhissaá¹ƒsu iccÄ• di.

__vaca_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, vacati, vacanti. vacasi, vacatha. vacÄ• mi, vacÄ• ma.

__kamme_ attanopade, __ya_ppaccaye ca kate ---

<478> __vaca vasa vahÄ• dÄ«namukÄ• ro vassa ye_.

__vaca vasa vaha_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ __va_kÄ• rassa __u_kÄ• ro hoti _
__Ä• di_saddena __vaá¸• á¸• ha_ssa ca. ``vassa a vaâ€™â€™ iti samÄ• sena dutiyaÃ±cet
icchitabbaá¹ƒ, tena __a_kÄ• rassapi __u_kÄ• ro hoti, purimapakkhe paralopo. ``tassa cava
sadhÄ• tvantassa __ya_kÄ• rassa __ca_kÄ• ro, dvittaá¹ƒ. uccate, uccante. vuccate, vuccan
iccÄ• di. tathÄ• vacatu, vuccatu. vaceyya, vucceyya. avacÄ• , avaccÄ• , avacÅ«, avaccÅ«.
avaca, avacaá¹ƒ, avacamhÄ• . avacuttha iccÄ• di.

<479> __vacassajjatanimhi_ \Be 288/ __makÄ• ro o_.

__vaca_iccetassa dhÄ• tussa __a_kÄ• ro __o_ttamÄ• pajjate ajjatanimhi vibhattimhi. avoci
avocuttha. avociá¹ƒ, avocumha, __u_kÄ• rÄ• gamo. avoca, rassattaá¹ƒ, avocu iccÄ• di. avu

bhavissantimhi __sappaccaya_ggahaá¹‡ena __ssa_ssa __khÄ• _deso, ``byaÃ±janantassÄ
khe cÄ• â€™â€™ ti dhÄ• tvantassa __kÄ• _deso, vakkhati, vakkhanti. vakkhasi, vakkhatha
iccÄ• di.

__vasa_ nivÄ• se, vasati, vasanti.

__kamme u_ttaá¹ƒ, pubbarÅ«pattaÃ±ca vussati, vussanti iccÄ• di. vasatu. vaseyya. avasi,

bhavissantiyaá¹ƒ __ssa_ssa __chÄ• _deso, dhÄ• tvantassa __ca_kÄ• ro ca, vacchati, vacc
vacchatha. vacchÄ• mi, vacchÄ• ma. vasissati, vasissanti. avasissa, avasissaá¹ƒsu.

tathÄ• __ruda_ assuvimocane, rodati, rucchati. rodissati iccÄ• di.

__kusa_ akkose, __Ä• _pubbo dvittarassattÄ• ni, __a_ppaccayavuddhiyo ca. akkosati. akk

``antalopoâ€™â€™ ti vattate, maá¹‡á¸• Å«kagatiyÄ• ``vÄ• â€™â€™ ti ca.

<480> __kusasmÄ• dÄ« cchi_.

__kusa_ iccetasmÄ• dhÄ• tuto Ä«vibhattissa __cchi_Ä• deso hoti, dhÄ• tvantassa lopo ca
vÄ• . akkosissati. akkosissa iccÄ• di.

__vaha_ \Be 289/ pÄ• puá¹‡ane, vahati, vahanti.

__kamme_ attanopade, __ya_ppaccaye ca kate ---

``yeâ€™â€™ ti vattate.

<481> __ha vipariyayo lo vÄ• _.

__ha_kÄ• rassa vipariyayo hoti __ya_ppaccaye pare, __ya_ppaccayassa ca __la_kÄ• ro h
vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo, tena ``gayhatÄ«â€™â€™ tiÄ• dÄ«su __la_ttaá
__ya_kÄ• rassevetaá¹ƒ __la_ttaá¹ƒ, ``vacavasaâ€™â€™ iccÄ• dinÄ• uttaá¹ƒ. vuyhati, vulh
vuyhatu. vaheyya, vuyheyya. avahÄ«, avuyhittha, avahittha. avahissati, vuyhissati. avahissa
iccÄ• di.

__jara_ vayohÄ• nimhi.

<482> __jaramarÄ• naá¹ƒ jÄ«rajÄ«yyamÄ«yyÄ• vÄ• _.

__jaramara_ iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __jÄ«rajÄ«yyamÄ«yyÄ• _desÄ• honti vÄ• , saral
jÄ«yyati, jÄ«yyanti. ``kvacÄ• â€™â€™ disuttena ekayakÄ• rassa kvaci lopo hoti. jÄ«yati, jÄ«

__kamme_ jÄ«rÄ«yati, jÄ«rÄ«yanti. jÄ«yiyyati, jÄ«yiyyanti. jÄ«ratu, jÄ«yyatu. jÄ«reyya, jÄ«
jÄ«rÄ«, jÄ«yyÄ«. jÄ«rissati, jÄ«yyissati. ajÄ«rissa, ajÄ«yyissa.

__mara_ pÄ• á¹‡acÄ• ge, __mÄ«yyÄ• _deso, mÄ«yyati, mÄ«yyanti. mÄ«yati, mÄ«yanti vÄ

__disa_ pekkhaá¹‡e.

<483> __disassa_ \Be 290/ __passa dissa dakkhÄ• vÄ• _.

__disa_iccetassa dhÄ• tussa __passa dissa dakkha_iccete Ä• desÄ• honti vÄ• . vavatthita
__vÄ• _saddo, tena __dissÄ• _deso kammani sabbadhÄ• tuke eva. passati, passanti. dakk

__kammani ya_kÄ• ralopo, dissate, dissante. dissati, dissanti. vipassÄ«yati, dakkhÄ«yati. p
dissatu. passeyya, dakkheyya, disseyya.

__hiyyattaniyaá¹ƒ_ ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dhÄ• tuikÄ• rassa __a_ttaá¹ƒ, add
adissa.

tathÄ• apassi, passi, apassiá¹ƒsu, passiá¹ƒsu. apassi, passi, apassittha, passittha. apassiá
apassimha, passimha. addasi, dasi, addasaá¹ƒsu, dasaá¹ƒsu. __kammani_ adissaá¹ƒsu. ad

passissati, passissanti. ``bhavissantimhi ssassa cÄ• â€™â€™ ti yogavibhÄ• gena __ssa_s
ca, dakkhiti, dakkhinti. lopÄ• bhÄ• ve dakkhissati, dakkhissanti. apassissa, adakkhissa iccÄ•

__sada_ visaraá¹‡agatyÄ• vasÄ• nesu.

``sabbatthÄ• â€™â€™ ti vattate, maá¹‡á¸• Å«kagatiyÄ• ``kvacÄ«â€™â€™ ti ca.

<484> __sadassa sÄ«dattaá¹ƒ_.

__sada_iccetassa dhÄ• tussa __sÄ«dÄ• _deso hoti sabbattha vibhattippaccayesu kvaci. se
nisÄ«dati, nisÄ«danti. __bhÄ• ve_ nisajjate, idha kvacÄ• dhikÄ• rena __sÄ«dÄ• _-deso \Be
nisÄ«datu. nisÄ«de. nisÄ«di. nisÄ«dissati. nisÄ«dissa iccÄ• di.

__yaja_ devapÅ«jÄ• saá¹…gatikaraá¹‡adÄ• nesu. yajati, yajanti.

__kammani_ ``yamhÄ«â€™â€™ ti vattate.

<485> __yajassÄ• dissi_.

__yaja_iccetassa dhÄ• tussa Ä• dissa __ya_kÄ• rassa __i_kÄ• rÄ• deso hoti __ya_ppacca
mayÄ• buddho. tathÄ• yajatu, ijjataá¹ƒ. yaje, ijjetha. yaji, ijjittha. yajissati, ijjissate. yajissa,
ijjissatha iccÄ• di.

__vada_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, __tyÄ• _dyuppatti, __a_ppaccayo ca.

``vÄ• â€™â€™ ti vattate.

<486> __vadassa vajjaá¹ƒ_.

__vada_iccetassa dhÄ• tussa sabbassa __vajjÄ• _deso hoti vÄ• sabbÄ• su vibhattÄ«su. v
sabbÄ• sÅ«ti atthato siddhaá¹ƒ.

``vÄ• â€™â€™ ti vattate.

<487> __lopaÃ±cettamakÄ• ro_.

__bhÅ«vÄ• _dito paro __a_ppaccayo __etta_mÄ• pajjate, lopaÃ±ca vÄ• . vikaraá¹‡akÄ• riy
__a_kÄ• roti __a_ppaccayo gayhati.

bhÅ«vÄ• dito juhotyÄ• di-to ca __a_ppaccayo paro.

lopamÄ• pajjate nÄ• Ã±Ã±o, vavatthitavibhÄ• satoti ||

__a_ppaccayassa __e_kÄ• ro, saralopÄ• di, vajjeti, vadeti, vadati, __anti_mhi ---

<488> __kvaci_ \Be 292/ __dhÄ• tuvibhattippaccayÄ• naá¹ƒ dÄ«ghaviparÄ«tÄ• desalopÄ•

idha dhÄ• tvÄ• dhikÄ• re Ä• khyÄ• te, kitake ca avihitalakkhaá¹‡esu payogesu kvaci dhÄ• t
tyÄ• divibhattÄ«naá¹ƒ, dhÄ• tuvihitappaccayÄ• naÃ±ca dÄ«ghatabbiparÄ«taÄ• desalopÄ• g
jinavacanÄ• nurÅ«pato bhavanti. tattha ---

nÄ• mhi rasso kiyÄ• dÄ«naá¹ƒ, saá¹ƒyoge caÃ±Ã±adhÄ• tunaá¹ƒ.

Ä• yÅ«naá¹ƒ vÄ• vibhattÄ«naá¹ƒ, mhÄ• , ssÄ• ntassa ca rassatÄ• ||

gamito cchassa Ã±cho vÄ• ssa, gamissajjatanimhi gÄ• .

ucÄ• gamo vÄ• tthamhesu, dhÄ• tÅ«naá¹ƒ yamhi dÄ«ghatÄ• ||

eyyeyyÄ• seyyÄ• mettaÃ±ca, vÄ• ssessettaÃ±ca pÄ• puá¹‡e.

okÄ• rÄ• attamittaÃ±ca, Ä• tthÄ• papponti vÄ• tthathe ||

tathÄ• brÅ«toti antÄ«naá¹ƒ, au vÄ• ha ca dhÄ• tuyÄ• .

parokkhÄ• ya vibhattimhi, anabbhÄ• sassa dÄ«ghatÄ• ||

saá¹ƒyoganto akÄ• rettha, vibhattippaccayÄ• di tu.

lopa mÄ• pajjate nicca-mekÄ• rokÄ• rato paroti ||

__e_kÄ• rato parassa __antia_kÄ• rassa lopo, vajjenti, vadenti, vadanti. vajjesi, vadesi, vad
vadetha, vadatha. vajjemi, vajjÄ• mi, vademi, vadÄ• mi, vajjema, vadema, vajjÄ• ma, vadÄ•

__kammani_ vajjÄ«yati, vajjÄ«yanti. vajjati, vajjanti. vadÄ«yati vÄ• . vajjetu, vadetu, vadatu.
vajjeyya, vade, vadeyya, vajjeyyuá¹ƒ, vadeyyuá¹ƒ. vajjeyyÄ• si, vajjesi, vadeyyÄ• si. avadi,
vadissati, vadissanti. avadissa iccÄ• di.

__kamu_ \Be 293/ padavikkhepe, __a_ppaccaye kate ``kvacÄ• divaá¹‡á¹‡Ä• namekassarÄ
dvittaá¹ƒ, __ka_vaggassa __ca_vaggo.

__abbhÄ• sa_ggahaá¹‡amantaggahaá¹‡aá¹ƒ, __vÄ• _ggahaá¹‡aÃ±ca vattate.

<489> __niggahÄ«taÃ±ca_.

abbhÄ• sante __niggahÄ«ta_Ã±cÄ• gamo hoti vÄ• . vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _s
__kamÄ• _dÄ«nameveta á¹ƒ. caá¹…kamati, caá¹…kamanti iccÄ• di. kamati, kamanti iccÄ• d

__cala_ kampane, caÃ±calati, calati.

__cala_ dalane, daddallati.

__jhe_cintÄ• yaá¹ƒ, __a_ppaccaye ``o, sare, eâ€™â€™ ti ca adhikicca ``te Ä• vÄ• yÄ• â€™
akÄ• ritepi __e_kÄ• rassa __Ä• yÄ• _deso, jhÄ• yati, jhÄ• yanti iccÄ• di, visesavidhÄ• naá¹

avuddhikabhÅ«vÄ• dinayo.

__tuda_ byathane, __tyÄ• _dyuppatti __a_ppaccayo, ``aÃ±Ã±esu cÄ• â€™â€™ ti __e_tthÄ
__tudÄ• _dÄ«naá¹ƒ vuddhiabhÄ• vova viseso, tudati, tudanti. tudasi, tudatha. tudÄ• mi, tudÄ

__kamme_ ``tassa cavaggaâ€™â€™ iccÄ• dinÄ• sadakÄ• rassa __ya_ppaccayassa __ja_
tujjante. tujjati, tujjanti, tujjare vÄ• . tathÄ• tudatu, tudantu. tude, tudeyya, tudeyyuá¹ƒ. atudi
atudi, atudittha. atudiá¹ƒ, atudimha. atujjittha, atujji. tudissati. atudissa iccÄ• di.

__visa_ pavesane __pa_pubbo, so gÄ• maá¹ƒ pavisati, pavisanti. pavisasi, pavisatha. pavi

__kamme_ \Be 294/ pavisiyyate, pavisiyyante. pavisiyyati, pavisiyyanti. pavissate vÄ• . tath
pavisantu. paviseyya. pÄ• visi, pavisi, pÄ• vekkhi pathaviá¹ƒ, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ•
__visa_ssa vekkhÄ• deso ca. pÄ• visiá¹ƒsu, pavisiá¹ƒsu.

__kamme_ pÄ• visÄ«yittha, pavisÄ«yittha, pÄ• visÄ«yi, pavisÄ«yi. pavisissati, pavisissanti.
pavisissate. pÄ• visissa. pÄ• visÄ«yissa iccÄ• di.

__nuda_ khepe, nudati, nudanti.

__disa a_tisajjane, uddisati, uddisanti.

__likha_ lekhane, likhati, likhanti.

__phusa_ samphasse, phusati, phusanti iccÄ• di.

tudÄ• dinayo.

__hÅ«, bhÅ«_ sattÄ• yaá¹ƒ, __tyÄ• _dyuppatti ``bhÅ«vÄ• dito aâ€™â€™ iti __a_ppaccayo
``lopaÃ±cettamakÄ• roâ€™â€™ ti bhÅ«vÄ• dito parassa appaccayassa lopo, ``aÃ±Ã±esu c
te honti, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• parasarassa lopo. hosi, hotha. homi, homa. _

tathÄ• hotu, hontu. hohi, anakÄ• raparattÄ• __hi_lopo na bhavati, hotha. homi, homa. __b

__sattamiyaá¹ƒ_ saralopÄ• di, heyya, heyyuá¹ƒ. heyyÄ• si, heyyÄ• tha. heyyÄ• mi, heyyÄ•
__bhÄ• ve_ hÅ«yetha.

__hiyyattaniyaá¹ƒ_ \Be 295/ __a_ppaccayalope ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __hÅ
__uvÄ• _deso. ahuvÄ• , ahuvu, ahuvÅ«. ahuva, ahuvo, ahuvattha. ahuvaá¹ƒ, ahuvamha. ah
ahuvase, ahuvavhaá¹ƒ. ahuviá¹ƒ, ahuvamhase. __bhÄ• ve_ ahÅ«yattha.

__ajjatanimhi_ ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __hÅ«_to Ä«vibhattissa lopo rassattaâ

``karassa kÄ• sattamajjatanimhÄ«â€™â€™ ti ettha ``sattamajjatanimhÄ«â€™â€™ ti yogavi
vuddhi, ahosi, ahesuá¹ƒ, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __o_kÄ• ra__sse_kÄ• ro. ah
ahosiá¹ƒ, ahuá¹ƒ, parasarassa lopo, rassattaÃ±ca, ahosimha, ahumha, rassattaá¹ƒ. __bhÄ•

``hi lopaá¹ƒ vÄ• â€™â€™ ti ito ``lopo, vÄ• â€™â€™ ti ca vattate.

__490. hotissareâ€™ hohe bhavissantimhi ssassa ca_.

__hÅ«_iccetassa dhÄ• tussa saro __eha oha etta_mÄ• pajjate bhavissantimhi vibhattimhi,
vÄ• . __i_kÄ• rÄ• gamo, saralopÄ• di.

hehiti, hehinti. hehisi, hehitha. hehÄ• mi, hehÄ• ma. lopÄ• bhÄ• ve --- hehissati, hehissanti.
hehissatha. hehissÄ• mi, hehissÄ• ma. __ohÄ• dese_ --- hohiti, hohinti. hohisi, hohitha. hoh
hohissati, hohissanti. hohissasi, hohissatha. hohissÄ• mi, hohissÄ• ma. __ekÄ• rÄ• dese_ -
hetha. hemi \Be 296/, hema. hessati, hessanti. hessasi, hessatha. hessÄ• mi, hessÄ• ma. _

__kÄ• lÄ• tipattiyaá¹ƒ_ ahavissa, ahavissaá¹ƒsu. ahuyissatha iccÄ• di.

__hÅ«, bhÅ«_ sattÄ• yaá¹ƒ, bhÅ« itÄ«dha __anu_pubbo, __tyÄ• _dyuppatti __a_ppaccayas
anubhonti. anubhosi, anubhotha. anubhomi, anubhoma.

__kamme_ anubhÅ«yati, anubhÅ«yanti. tathÄ• anubhotu, anubhontu. anubhohi, anubhotha
anubhÅ«yatu, anubhÅ«yantu. anubhave, anubhaveyya. anubhÅ«yeyya. anubhosi, anubhav
anubhossasi, anubhossatha. anubhossÄ• mi, anubhossÄ• ma. anubhavissati vÄ• . anubhos

__sÄ«_ saye __a_ppaccayalopo, vuddhi ca, seti, senti. sesi, setha. semi, sema. sete, sente

__a_ppaccayalopÄ• bhÄ• ve ---

``sareâ€™â€™ ti vattate, __dhÄ• tu_ggahaá¹‡aÃ±ca.

<491> __e aya_.

__e_kÄ• rassa dhÄ• tvantassa sare pare __ayÄ• _deso hoti, saralopÄ• di. sayati, sayanti.
sayÄ• mi, sayÄ• ma.

__kamme_ \Be 297/ __ati_pubbo, ``kvaci dhÄ• tvÄ• â€™â€™ dinÄ• yamhi rassasarassa
atisÄ«yate, atisÄ«yante. atisÄ«yati, atisÄ«yanti. __bhÄ• ve_ sÄ«yate.

tathÄ• setu, sentu. sehi, setha. semi, sema. sayatu, sayantu. saya, sayÄ• hi, sayatha. sayÄ
sayataá¹ƒ, sayantaá¹ƒ. sayassu, sayavho. saye, sayÄ• mase. atisÄ«yataá¹ƒ, atisÄ«yantaá¹
atisÄ«yantu. __bhÄ• ve_ sÄ«yataá¹ƒ.

saye, sayeyya, sayeyyuá¹ƒ. atisÄ«yeyya. __bhÄ• ve_ sÄ«yetha.

asayi, sayi, asayiá¹ƒsu, sayiá¹ƒsu, asayuá¹ƒ. sÄ• game atisesi, atisesuá¹ƒ. __kamme_ acca
atisÄ«yi. __bhÄ• ve_ sÄ«yittha.

sayissati, sayissanti. __i_kÄ• rÄ• gamÄ• bhÄ• ve sessati, sessanti. __kamme_ atisÄ«yissat
__bhÄ• ve_ sÄ«yissate.

asayissÄ• , asayissaá¹ƒsu. __kamme_ accasÄ«yissatha iccÄ• di.

__nÄ«_ pÄ• puá¹‡ane, __dvikammako_yaá¹ƒ, ajaá¹ƒ gÄ• maá¹ƒ neti, nenti. nesi, netha. ne
nayati, nayanti iccÄ• di. __kamme_ nÄ«yate gÄ• maá¹ƒ ajo devadattena, nÄ«yare, nÄ«yant

tathÄ• netu, nayatu. nÄ«yataá¹ƒ, nÄ«yantaá¹ƒ. naye, nayeyya. nÄ«yetha, nÄ«yeyya. anayi
nayiá¹ƒsu. vinesi, vinesuá¹ƒ. anÄ«yittha, nÄ«yittha. nayissati \Be 298/, nessati. nayissate, n
nÄ«yissati. anayissa, anÄ«yissa iccÄ• di.

__á¹-hÄ• _ gatinivattimhi, ``vÄ• â€™â€™ ti vattate.

<492> __á¹-hÄ• tiá¹-á¹-ho_.

__á¹-hÄ• _iccetassa dhÄ• tussa __tiá¹-á¹-hÄ• _deso hoti vÄ• . vavatthitavibhÄ• satthoyaá¹
__a_ppaccayalopo. tiá¹-á¹-hati, tiá¹-á¹-hanti. á¹-hÄ• ti, á¹-hanti. lopÄ• bhÄ• ve ``kvaci dhÄ• t
__á¹-hÄ• _to __ha_kÄ• rÄ• gamo ca rassattaá¹ƒ, __saá¹ƒ_pubbo saá¹‡á¹-hahati, saá¹‡á¹-h
adhiá¹-á¹-heti, adhiá¹-á¹-henti.

__kamme_ ---

<493> __yamhi dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• maha mathÄ• dÄ«namÄ«_.

bhÄ• vakammavisaye __ya_mhi paccaye pare __dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• maha
dhÄ• tÅ«naá¹ƒ anto Ä«kÄ• ramÄ• pajjate, niccatthoyamÄ• rambho. upaá¹-á¹-hÄ«yati, upaá
__ha_kÄ• rÄ• game rassattaá¹ƒ, Ä«kÄ• rÄ• gamo ca, patiá¹-á¹-hahÄ«yati, patiá¹-á¹-hahÄ«y

tathÄ• tiá¹-á¹-hatu, tiá¹-á¹-hantu. á¹-hÄ• tu, á¹-hantu. saá¹‡á¹-hahatu, saá¹‡á¹-hahantu. tiá¹-
tiá¹-á¹-heyya. saá¹‡á¹-he, saá¹‡á¹-heyya, saá¹‡á¹-heyyuá¹ƒ. saá¹‡á¹-hahe, saá¹‡á¹-haheyyu
aá¹-á¹-haá¹ƒsu. saá¹‡á¹-hahi, saá¹‡á¹-hahiá¹ƒsu. pakiá¹-á¹-hissati, patiá¹-á¹-hissanti. á¹-has
á¹-hassanti. patiá¹-á¹-hahissati, patiá¹-á¹-hahissanti. patiá¹-á¹-hissa, patiá¹-á¹-hissaá¹ƒsu.
patiá¹-á¹-hahissa, patiá¹-á¹-hahissaá¹ƒsu iccÄ• di.

__pÄ• _ pÄ• ne, ``vÄ• â€™â€™ ti vattate.

<494> __pÄ• _ \Be 299/ __pibo_.

__pÄ• _iccetassa dhÄ• tussa __pibÄ• _deso hoti vÄ• . vavatthitavibhÄ• satthoyaá¹ƒ __vÄ•

pibati. pibatu. pibeyya. ``kvaci dhÄ• tvÄ• â€™â€™ dinÄ• __ba_kÄ• rassa __va_kÄ• ro, piv
pÄ• nti, panti vÄ• . pÄ«yate, pÄ«yante. pÄ«yati, pÄ«yanti. pivatu. piveyya. apÄ• yi, pivi. pivis
iccÄ• di.

__asa_ bhuvi, vibhattuppatti, __a_ppaccayalopo, asa itÄ«dha ---

``asasmÄ• , antalopoâ€™â€™ ti ca vattate.

<495> __tissa tthittaá¹ƒ_.

__asa_iccetasmÄ• dhÄ• tumhÄ• parassa __ti_ssa vibhattissa __tthi_ttaá¹ƒ hoti, dhÄ• tvar

``vÄ• â€™â€™ ti vattate.

<496> __sabbatthÄ• sassÄ• di lopo ca_.

sabbattha vibhattippaccayesu ca __asa_iccetÄ• ya dhÄ• tuyÄ• Ä• dissa lopo hoti vÄ• , vav
__vÄ• _saddo. santi.

``asasmÄ• , antalopoâ€™â€™ ti ca adhikÄ• ro.

<497> __simhi ca_.

__asa_dhÄ• tussa antalopo hoti __simhi_ vibhattimhi ca. tvaá¹ƒ asi.

<498> __thassa_ \Be 300/ __tthattaá¹ƒ_.

__asa_iccetÄ• ya dhÄ• tuyÄ• parassa __tha_ssa vibhattissa __ttha_ttaá¹ƒ hoti, dhÄ• tvant
attha.

``vÄ• â€™â€™ ti vattate.

<499> __asasmÄ• mimÄ• naá¹ƒ mhimhÄ• ntalopo ca_.

__asa_iccetÄ• ya dhÄ• tuyÄ• parÄ• saá¹ƒ __mi ma_iccetÄ• saá¹ƒ vibhattÄ«naá¹ƒ __mhim
dhÄ• tvantassa lopo ca. amhi, amha. asmi, asma.

<500> __tussa tthuttaá¹ƒ_.

__asa_iccetÄ• ya dhÄ• tuyÄ• parassa __tu_ssa vibhattissa __tthu_ttaá¹ƒ hoti, dhÄ• tvanta
__asa_ssÄ• dilopo ca, santu. Ä• hi, attha. asmi, asma.

__sattamiyaá¹ƒ asa_ssÄ• dilopo, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __asa_to __eyyaey
__iyÄ• iyu_Ã±ca honti. siyÄ• , siyuá¹ƒ.

lopÄ• bhÄ• ve ``kvaci dhÄ• tvÄ• â€™â€™ dinÄ• __asa_to __eyyÄ• _dÄ«naá¹ƒ sadhÄ• tv
ssaá¹ƒ ssÄ• ma_Ä• desÄ• honti.

__e_vamassa vacanÄ«yo, assu. assa, assatha. assaá¹ƒ, assÄ• ma.

__ajjataniyaá¹ƒ a_kÄ• rÄ• gamo, dÄ«gho ca, Ä• si, Ä• siá¹ƒsu, Ä• suá¹ƒ. Ä• si, Ä• sittha. Ä

``vÄ• \Be 301/, asassÄ• â€™â€™ ti ca vattate.

<501> __asabbadhÄ• tuke bhÅ«_.

__asa_sseva dhÄ• tussa __bhÅ«_Ä• deso hoti vÄ• asabbadhÄ• tuke. bhavissati, bhavissa
abhavissaá¹ƒsu.

__vÄ• _ti kimatthaá¹ƒ? Ä• suá¹ƒ.

__brÅ«_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, __tyÄ• _dyuppatti, __a_ppaccayalopo ca.

``kvacÄ«â€™â€™ ti vattate.

<502> __brÅ«to Ä« timhi_.

__brÅ«_iccetÄ• ya dhÄ• tuyÄ• paro Ä«kÄ• rÄ• gamo hoti __ti_mhi vibhattimhi kvaci, vuddh
saralopÄ• di. bravÄ«ti, brÅ«ti, ``aÃ±Ã±esu cÄ• â€™â€™ ti suttÄ• nuvattitavÄ• ggahaá¹‡ena
byaÃ±jane vuddhi na hoti, __bahuvacane_ ``jhalÄ• namiyuvÄ• sare vÄ• â€™â€™ ti Å«kÄ•
bruvanti. ``kvaci dhÄ• tvÄ• â€™â€™ dinÄ• __brÅ«_to __tiantÄ«naá¹ƒ_ vÄ• __a u_ Ä• des
ca.

Ä• ha, Ä• hu. brÅ«si, brÅ«tha. brÅ«mi, brÅ«ma. brÅ«te, bruvante. brÅ«se, bruvavhe. bruve,
bruvantu. brÅ«hi, brÅ«tha. brÅ«mi, brÅ«ma. brÅ«taá¹ƒ, bruvantaá¹ƒ. bruve, bruveyya, bruve
bruveyyÄ• tha. bruveyyÄ• mi, bruveyyÄ• ma. bruvetha, bruveraá¹ƒ. abruvÄ• , abruvÅ«.

__parokkhÄ• yaá¹ƒ_ \Be 302/ ``brÅ«bhÅ«namÄ• habhÅ«vÄ• parokkhÄ• yaâ€™â€™ nti __
saralopÄ• di, supine kira mÄ• ha, tenÄ• hu porÄ• á¹‡Ä• , Ä• haá¹ƒsu vÄ• iccÄ• di.

__ajjataniyaá¹ƒ_ abravi, abruvi, abravuá¹ƒ. bravissati. abravissa iccÄ• di.

__hana_ hiá¹ƒsÄ• gatÄ«su, __ti_mhi kvaci __a_ppaccayalopo, hanti, hanati, hananti. hana
hanÄ• ma.

__kamme_ ``tassa cavaggaâ€™â€™ iccÄ• dinÄ• __Ã±a_ttaá¹ƒ, dvittaÃ±ca, haÃ±Ã±ate, h
haÃ±Ã±ati, haÃ±Ã±anti. hanatu, hanantu. haneyya.

``hanassÄ• â€™â€™ ti vattate.

<503> __vadho vÄ• sabbattha_.

__hana_iccetassa dhÄ• tussa __vadhÄ• _deso hoti vÄ• sabbattha vibhattippaccayesu, va
__vÄ• _saddo. vadheti. vadhÄ«yati. vadhetu. vadhÄ«yatu. vadheyya. avadhi, avadhiá¹ƒsu.
vadhissati, hanissati. __khÄ• _dese paá¹-ihaá¹…khÄ• mi, paá¹-ihanissÄ• mi. avadhissa, ah

hÅ«vÄ• dinayo.

__hu_ dÄ• nÄ• danahabyappadÄ• nesu, __tyÄ• _dyuppatti, __a_ppaccayo ca, ``kvacÄ• di
dvebhÄ• voâ€™â€™ ti dvittaá¹ƒ, ``pubbobbhÄ• soâ€™â€™ ti abbhÄ• sasaÃ±Ã±Ä• .

``abbhÄ• seâ€™â€™ ti vattate.

<504> __hassa_ \Be 303/ __jo_.

__ha_kÄ• rassa abbhÄ• se vattamÄ• nassa __jo_ hoti. ``lopaÃ±cetta makÄ• roâ€™â€™ ti juhoti.

lopÄ• bhÄ• ve ``jhalÄ• naá¹ƒ, sareâ€™â€™ ti ca vattamÄ• ne ---

<505> __yavakÄ• rÄ• ca_.

__jhala_saÃ±Ã±Ä• naá¹ƒ ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ __ya_kÄ• ravakÄ• rÄ• desÄ• honti __u_kÄ• rassa __va_kÄ• ro.

juhvati, juhoti, juhvanti, juhonti. juhvasi, juhosi, juhvatha, juhotha. juhvÄ• mi, juhomi, juhvÄ•

__kamme_ ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dÄ«gho, hÅ«yate, hÅ«yante. hÅ«yati, hÅ«

tathÄ• juhotu, juhontu, juhvantu vÄ• . juhe, juheyya, juheyyuá¹ƒ. ajuhavi, ajuhavuá¹ƒ. ajuho ahÅ«yittha aggi. juhissati, juhissanti. juhossati, juhossanti vÄ• . ajuhissa, ajuhissaá¹ƒsu iccÄ

__hÄ• _ cÄ• ge, pure viya __dve_bhÄ• va__jÄ• _desa __a_ppaccayalopÄ• .

``abbhÄ• seâ€™â€™ ti vattate.

<506> __rasso_.

abbhÄ• se vattamÄ• nassa sarassa rasso hoti.

jahÄ• ti, jahanti. jahÄ• si, jahÄ• tha. jahÄ• mi, jahÄ• ma.

__kamme_ \Be 304/ ``yamhi dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• mahamathÄ• dÄ«namÄ«â€™â hÄ«yante, hÄ«yare. hÄ«yati, hÄ«yanti.

tathÄ• jahÄ• tu, jahantu. jahe, jaheyya, jaheyyuá¹ƒ. hÄ«yetha, hÄ«yeyya. ajahÄ• si, ajahiá¹ pajahi, pajahiá¹ƒsu, pajahaá¹ƒsu, pajahuá¹ƒ. __kamme_ pajahÄ«yittha, pajahÄ«yi. pajahiss hÄ«yissati, hÄ«yissanti. pajahissa, pajahissaá¹ƒsu iccÄ• di.

__dÄ• _ dÄ• ne, __tyÄ• _dyuppatti, dvebhÄ• varassattÄ• ni, __a_ppaccayassa lopo, dadÄ
dadÄ• tha. dadÄ• mi, dadÄ• ma.

dvittÄ• bhÄ• ve maá¹‡á¸• Å«kagatiyÄ• ``vÄ• â€™â€™ ti vattate.

<507> __dÄ• dhÄ• tussa dajjaá¹ƒ_.

__dÄ• _iccetassa dhÄ• tussa sabbassa __dajjÄ• _deso hoti vÄ• , vavatthitavibhÄ• satthoya
__a_ppaccayalopo. dajjati, dajjanti. dajjasi, dajjatha. dajjÄ• mi, dajjÄ• ma. __dajjÄ• _desÄ•
``lopaÃ±cettamakÄ• roâ€™â€™ ti __a_ppaccayassa __e_kÄ• ro, dÄ• naá¹ƒ deti, denti. des

``vÄ• â€™â€™ ti vattate.

<508> __dÄ• dantassaá¹ƒ mimesu_.

__dÄ• _iccetassa dhÄ• tussa antassa __aá¹ƒ_ hoti vÄ• __mima_iccetesu paresu, niggahÄ
dammi, damma. demi, dema.

__kamme_ ``yamhi dÄ• dhÄ• â€™â€™ iccÄ• dinÄ• __Ä«_kÄ• ro, dÄ«yate, dÄ«yante. dÄ«
dÄ«yyante. dÄ«yyati, dÄ«yyanti vÄ• iccÄ• di.

dadÄ• tu \Be 305/, dadantu. dadÄ• hi, dadÄ• tha. dadÄ• mi, dadÄ• ma. dadataá¹ƒ, dadanta
dadÄ• mase. dajjatu, dajjantu iccÄ• di. detu, dentu. dehi, detha. demi, dema. __kamme_ dÄ
dÄ«yatu, dÄ«yantu.

__sattamiyaá¹ƒ_ dade, dadeyya, dadeyyuá¹ƒ. dadeyyÄ• si, dadeyyÄ• tha. dadeyyÄ• mi, da
daderaá¹ƒ. dadetho, dadeyyÄ• vho. dadeyyaá¹ƒ, dadeyyÄ• mhe. dajje, dajjeyya.

``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• eyyassÄ• ttaÃ±ca, dajjÄ• , dajjuá¹ƒ, dajjeyyuá¹ƒ. dajje
dajjaá¹ƒ, eyyÄ• missa amÄ• deso ca, dajjeyyÄ• mi, dajjeyyÄ• ma. dvittÄ• bhÄ• ve deyya, de
deyyÄ• tha. dÄ«yetha, dÄ«yeyya.

__hiyyattaniyaá¹ƒ_ adadÄ• , adadÅ«. adado, adadattha. adadaá¹ƒ, adadamha. adadattha, a
adÄ«yittha.

__ajjatanimhi_ adadi, adadiá¹ƒsu, adaduá¹ƒ. adajji, adajjiá¹ƒsu. adÄ• si, adaá¹ƒsu. adÄ• si,
adÄ• siá¹ƒ, adÄ• simha, adamha. adÄ• dÄ• naá¹ƒ purindado. __kamme_ adÄ«yittha, adÄ«y

__bhavissantiyaá¹ƒ_ ikÄ• rÄ• gamo, saralopÄ• di, dadissati, dadissanti. dajjissati, dajjissant
dassati, dassanti. dassasi, dassatha. dassÄ• mi, dassÄ• ma. dassate. dÄ«yissate, dÄ«yissa

__kÄ• lÄ• tipattiyaá¹ƒ_ adadissa, adajjissa, adajjissÄ• , adassa, adassÄ• , adassaá¹ƒsu. ad
iccÄ• di.

__dhÄ• _ \Be 306/ dhÄ• raá¹‡e, pure viya vibhattuppatti, dvittarassattÄ• ni, appaccayalopo
``dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• â€™â€™ ti __dha_kÄ• rassa __da_kÄ• ro, dadhÄ
``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• akÄ• ralopo, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __dh
rassattaÃ±ca, dvÄ• raá¹ƒ pidahati, pidahanti. dvebhÄ• vÄ• bhÄ• ve nidhiá¹ƒ nidheti, nidhent

__kamme_ dhÄ«yate, dhÄ«yati, pidhÄ«yate, pidhÄ«yati.

tathÄ• dadhÄ• tu, pidahatu, nidhetu, nidhentu. dadhe, dadheyya, pidahe, pidaheyya, nidhe,
pidahi. dhassati, pidahissati, paridahessati. adhassa, pidahissa iccÄ• di.

juhotyÄ• dinayo.

avuddhikÄ• tudÄ• dÄ« ca, hÅ«vÄ• di ca tathÄ• paro.

juhotyÄ• di catuddhevaá¹ƒ, Ã±eyyÄ• bhÅ«vÄ• dayo idha ||

bhÅ«vÄ• digaá¹‡o.

rudhÄ• digaá¹‡a

__rudha_ Ä• varaá¹‡e, pure viya dhÄ• tusaÃ±Ã±Ä• dimhi kate vibhattuppatti.

``aâ€™â€™ iti vattate.

<509> __rudhÄ• dito niggahÄ«tapubbaÃ±ca_.

catuppadamidaá¹ƒ. __rudha_iccevamÄ• dito dhÄ• tugaá¹‡ato __a_ppaccayo hoti kattari vib
niggahÄ«taÃ±ca tato pubbaá¹ƒ \Be 307/ hutvÄ• Ä• gamo hoti, taÃ±ca niggahÄ«taá¹ƒ pakat
dhÄ• tussarato paraá¹ƒ hoti. __ca_saddena __iÄ«eo_paccayÄ• ca, niggahÄ«tassa vaggan
saá¹ƒyogantattÄ• na vuddhi hoti, tadÄ• gamassa taggahaá¹‡ena gahaá¹‡ato.

so maggaá¹ƒ rundhati, rundhanti. rundhasi, rundhatha. rundhÄ• mi, rundhÄ• ma. rundhate,
__i_kÄ• rÄ• dippaccayesu pana rundhiti, rundhÄ«ti, rundheti, rundhotÄ«tipi hoti.

__kamme_ nipubbo yappaccayassa ``tassa cavaggaâ€™â€™ iccÄ• dinÄ• sadhÄ• tvantass
ghosÄ• â€™â€™ tiÄ• dinÄ• dvittaá¹ƒ, maggo nirujjhate tena, nirujjhante. __parassapadatte
nirujjhanti. nirujjhasi, nirujjhatha. nirujjhÄ• mi, nirujjhÄ• ma.

rundhatu, rundhantu. rundhÄ• hi, rundhatha. rundhÄ• mi, rundhÄ• ma. rundhataá¹ƒ, rundha
rundhavho. rundhe, rundhÄ• mase. nirujjhataá¹ƒ, nirujjhantaá¹ƒ. nirujjhatu, nirujjhantu. rundh
rundheyyuá¹ƒ. rundhetha, rundheraá¹ƒ. nirujjhetha, nirujjheyya iccÄ• di. rundhi, rundhiá¹ƒsu
nirujjhittha. nirujjhi, nirujjhiá¹ƒsu. rundhissati, rundhissanti. nirujjhissate, nirujjhissante.
nirujjhissati, nirujjhissanti. arundhissa, arundhissaá¹ƒsu. nirujjhissatha, nirujjhissa iccÄ• di.

__chidi_ dvidhÄ• karaá¹‡e, chindati, chindanti. __kamme_ chijjate, chijjante. chijjati, chijjanti
chindatu, chindantu. chijjatu, chijjantu. chinde, chindeyya. chijjeyya. achindi, chindi, chindiá¹
achijjittha, chijji. chindissati, chindissanti. ssassa chÄ• dese --- checchati, checchanti. checc
__kamme_ chijjissate, chijjissante. chijjissati, chijjissanti. achindissa. achijjissa iccÄ• di.

__bhidi_ \Be 308/ vidÄ• raá¹‡e, bhindati, bhindanti iccÄ• di.

__yuja_ yoge, yuÃ±jati, yuÃ±janti. yujjate, yujjante. yujjati, yujjanti. yuÃ±jatu. yujjataá¹ƒ. yuÃ
yujjetha. ayuÃ±ji, ayuÃ±jiá¹ƒsu. ayujjittha, ayujji. yuÃ±jissati, yuÃ±jissanti. yujjissate, yujjissa
yujjissati, yujjissanti. ayuÃ±jissa. ayujjissatha, ayujjissa iccÄ• di.

__bhuja_ pÄ• lanabyavaharaá¹‡esu, bhuÃ±jati, bhuÃ±janti iccÄ• di.

__bhavissantiyaá¹ƒ_ ``karassa sappaccayassa kÄ• hoâ€™â€™ ti sutte __sappaccaya_gga
khÄ• deso, ``ko khe cÄ• â€™â€™ ti dhÄ• tvantassa kakÄ• ro, vuddhi, bhokkhati, bhokkhant
bhokkhÄ• mi, bhokkhÄ• ma. khÄ• desÄ• bhÄ• ve bhuÃ±jissati, bhuÃ±jissanti iccÄ• di.

__muca_ mocane, muÃ±cati, muÃ±canti. muccate, muccante. muÃ±catu, muÃ±cantu. mucc
muÃ±ceyya, muÃ±ceyyuá¹ƒ. muccetha, mucceraá¹ƒ. amuÃ±ci, amuÃ±ciá¹ƒsu. amuccittha.
muÃ±cissati, muÃ±cissanti. muccissate, muccissante. amuÃ±cissa, amuccissatha iccÄ• di.

rudhÄ• digaá¹‡o.

divÄ• digaá¹‡a

__divu_ kÄ«á¸·Ä• vijigÄ«sÄ• byavahÄ• rajutithutikantigatÄ«su. pure viya dhÄ• tvantalopavi

<510> __divÄ• dito_ \Be 309/ __yo_.

__divÄ• _dito dhÄ• tugaá¹‡ato __ya_ppaccayo hoti kattari vihitesu vibhattippaccayesu.

__ ``ya_ggahaá¹‡aá¹ƒ, cavagga yakÄ• ra vakÄ• rattaá¹ƒ sadhÄ• tvantassa, pubbarÅ«paâ€

<511> __tathÄ• kattari ca_.

yathÄ• bhÄ• vakammesu yappaccayassÄ• deso hoti, tathÄ• kattaripi __ya_ppaccayassa
__ya_kÄ• ra__va_kÄ• rÄ• deso, pubbarÅ«paÃ±ca kÄ• tabbÄ• nÄ«ti dhÄ• tvantassa __va_k
__va_kÄ• re kate dvibhÄ• vo, ``do dhassa cÄ• â€™â€™ ti ettha __ca_ggahaá¹‡ena ``bo va
__va_kÄ• radvayassa __ba_kÄ• radvayaá¹ƒ, dibbati, dibbanti. dibbasi, dibbatha. dibbÄ• mi,

__kamme_ dibbate, dibbante. dibbati, dibbanti. dibbatu. dibbataá¹ƒ. dibbe. dibbetha. adibbi.
dibbissati. dibbissate. adibbissa iccÄ• di.

__sivu_ tantasantÄ• ne, sibbati, sibbanti. sibbatu. sibbeyya. asibbi, sibbi. sibbissati. asibbis

__pada_ gatimhi, __u_pubbo dvittaá¹ƒ, ``tathÄ• kattari cÄ• â€™â€™ ti sadhÄ• tvantassa _
dvittaÃ±ca.

uppajjati, uppajjanti. uppajjate, uppajjante, uppajjare.

__kamme_ paá¹-ipajjate, paá¹-ipajjante. paá¹-ipajjati, paá¹-ipajjanti. __bhÄ• ve_ uppajjate ta

tathÄ• \Be 310/ uppajjatu. uppajjeyya. udapajjÄ• . udapajjatha. udapÄ• di, uppajjÄ«. uppajji
uppajjissa, uppajjissÄ• iccÄ• di.

__budha_ avagamane, yappaccayaparattÄ• na vuddhi, jhakÄ• rÄ• desova viseso, dhamm
bujjhate, bujjhante, bujjhare vÄ• .

__kamme_ bujjhate mayÄ• dhammo, bujjhante. bujjhati, bujjhanti. bujjhatu. bujjheyya. abujj
bujjhissati. abujjhissa.

__yudha_ sampahÄ• re, yujjhati, yujjhanti.

__kudha_ kope, kujjhati, kujjhanti.

__vidha_ tÄ• á¸·ane, vijjhati, vijjhanti iccÄ• di.

__naha_ bandhane, ``ha vipariyayoâ€™â€™ ti yogavibhÄ• gena vipariyayo. sannayhati, sa

__mana_ Ã±Ä• á¹‡e, Ã±Ä• desova viseso, maÃ±Ã±ati, maÃ±Ã±anti iccÄ• di.

__dÄ• _ Ä• dÄ• ne, __saá¹ƒÄ• _pubbo ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __ya_mhi dh
samÄ• diyati, samÄ• diyanti iccÄ• di.

__tusa_ pÄ«timhi, yappaccayassa pubbarÅ«pattaá¹ƒ, tussati, tussanti iccÄ• di.

tathÄ• __samu_ upasame, sammati, sammanti.

__kupa_ kope, kuppati, kuppanti.

__jana_janane, ``janÄ• dÄ«namÄ• timhi cÄ• â€™â€™ ti ettha ``janÄ• dÄ«namÄ• â€™â€™
dhÄ• tvantassa __Ä• _kÄ• ro. jÄ• yati, jÄ• yanti. jÄ• yate, jÄ• yante.

__kamme_ \Be 311/ janÄ«yati, janÄ«yanti. jÄ• yatu. jÄ• yeyya. ajÄ• yi, ajani. jÄ• yissati, jan
ajanissa iccÄ• di.

divÄ• digaá¹‡o.

svÄ• digaá¹‡a

__su_ savaá¹‡e, pure viya vibhattuppatti.

<512> __svÄ• dito á¹‡uá¹‡Ä• uá¹‡Ä• ca_.

__su_iccevamÄ• dito dhÄ• tugaá¹‡ato __á¹‡u á¹‡Ä• uá¹‡Ä• _iccete paccayÄ• honti kattar
vibhattippaccayesu. ``aÃ±Ã±esu cÄ• â€™â€™ ti ettha __ca_ggahaá¹‡ena __á¹‡u_ppaccay
tatthevÄ• nuvattita__vÄ• _ggahaá¹‡ena svÄ• dÄ«naá¹ƒ á¹‡uá¹‡Ä• dÄ«su na vuddhi.

dhammaá¹ƒ suá¹‡oti, saralopÄ• di, suá¹‡anti. suá¹‡osi, suá¹‡otha. suá¹‡omi, suá¹‡oma. __
suá¹‡Ä• ti, suá¹‡anti. suá¹‡Ä• si, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• rassattaá¹ƒ, suá¹‡as
suá¹‡Ä• mi, suá¹‡Ä• ma.

__kamme_ yappaccaye ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dÄ«gho, sÅ«yate, sÅ«yante. s
rassattaá¹ƒ, suyyati, suyyanti. sÅ«yyati, sÅ«yyanti vÄ• .

suá¹‡otu, suá¹‡antu. suá¹‡ohi, suá¹‡otha. suá¹‡omi, suá¹‡oma. suá¹‡Ä• tu, suá¹‡antu. suá
suá¹‡Ä• tha. suá¹‡Ä• mi, suá¹‡Ä• ma. suá¹‡ataá¹ƒ, suá¹‡antaá¹ƒ \Be 312/. suá¹‡assu, suá
suá¹‡Ä• mase. __kamme_ sÅ«yataá¹ƒ, sÅ«yantaá¹ƒ. sÅ«yatu, sÅ«yantu.

suá¹‡e, suá¹‡eyya, suá¹‡eyyuá¹ƒ. suá¹‡eyyÄ• si, suá¹‡eyyÄ• tha. suá¹‡eyyÄ• mi, suá¹‡eyy
suá¹‡eraá¹ƒ. suá¹‡etho, suá¹‡eyyÄ• vho. suá¹‡eyyaá¹ƒ, suá¹‡eyyÄ• mhe. sÅ«yetha, sÅ«ye

asuá¹‡i, suá¹‡i, asuá¹‡iá¹ƒsu, suá¹‡iá¹ƒsu. asuá¹‡i, asuá¹‡ittha. asuá¹‡iá¹ƒ, suá¹‡iá¹ƒ, asuá
suá¹‡imha. asuá¹‡ittha, suá¹‡ittha. á¹‡Ä• paccayalopo, vuddhi, sassa dvibhÄ• vo, sÄ• gam
paccassosuá¹ƒ. assosi, assosittha. assosiá¹ƒ, assosimha, assosimhÄ• vÄ• , assosittha. as

saralopÄ• di, suá¹‡issati, suá¹‡issanti. suá¹‡issasi, suá¹‡issatha. suá¹‡issÄ• mi, suá¹‡issÄ•
suá¹‡issante. suá¹‡issase, suá¹‡issavhe. suá¹‡issaá¹ƒ, suá¹‡issÄ• mhe. á¹‡Ä• paccayalop
sossanti. sossasi, sossatha. sossÄ• mi, sossÄ• ma. sossate. sÅ«yissate, sÅ«yissati. asuá¹‡
iccÄ• di.

__hi_ gatimhi, __pa_pubbo á¹‡Ä• paccayo, pahiá¹‡Ä• ti, pahiá¹‡ati vÄ• , pahiá¹‡anti. pahiá
pahiá¹‡eyya. pahiá¹‡i, dÅ«taá¹ƒ pÄ• hesi. pahiá¹‡issati. pahiá¹‡issa iccÄ• di.

__vu_ saá¹ƒvaraá¹‡e, Ä• vuá¹‡Ä• ti, Ä• vuá¹‡anti iccÄ• di.

__mi_ pakkhepe, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __á¹‡a_ssa __na_ttaá¹ƒ, minoti, mi

__apa_ \Be 313/ pÄ• puá¹‡ane, __pa_pubbo saralope ``dÄ«ghaâ€™â€™ nti dÄ«gho, uá¹‡
pÄ• puá¹‡Ä• ti, pÄ• puá¹‡anti. pÄ• puá¹‡Ä• si, pÄ• puá¹‡Ä• tha. pÄ• puá¹‡Ä• mi, pÄ• puá¹

__kamme_ pÄ• pÄ«yati, pÄ• pÄ«yanti. tathÄ• pÄ• puá¹‡Ä• tu. pÄ• pÄ«yatu. pÄ• puá¹‡e, p
pÄ• puá¹‡i, pÄ• puá¹‡iá¹ƒsu. pÄ• pÄ«yi. pÄ• puá¹‡issati. pÄ• pÄ«yissati. pÄ• puá¹‡issa. pÄ

__saka_ sattimhi, dvibhÄ• vo, sakkuá¹‡Ä• ti, sakkuá¹‡anti. __bhÄ• ve_ ``pubbarÅ«paÃ±cÄ
pubbarÅ«pattaá¹ƒ, sakkate tayÄ• , sakkati vÄ• , sakkuá¹‡Ä• tu. sakkuá¹‡eyya. ``kvaci dhÄ•
sakantassa khÄ• deso ajjatanÄ• dimhi, asakkhi, sakkhi, asakkhiá¹ƒsu, sakkhiá¹ƒsu. sakkhis
asakkhissa, asakkhissaá¹ƒsu iccÄ• di.

svÄ• digaá¹‡o.

kiyÄ• digaá¹‡a

__kÄ«_ dabbavinimaye, __vi_pubbo dvittaá¹ƒ, pure viya vibhattuppatti.

<513> __kiyÄ• dito nÄ• _.

__kÄ«_icceva mÄ• dito dhÄ• tugaá¹‡ato __nÄ• _paccayo hoti kattari. __nÄ• _parattÄ• na
dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• kiyÄ• dÄ«naá¹ƒ __nÄ• _mhi rassattaá¹ƒ, kÄ«to __nÄ• _pacc

bhaá¹‡á¸• aá¹ƒ vikkiá¹‡Ä• ti, vikkiá¹‡anti. vikkÄ«yati, vikkÄ«yanti. vikkiá¹‡Ä• tu, vikkiá¹‡antu
vikkÄ«yantu. vikkiá¹‡e, vikkiá¹‡eyya \Be 314/. vikkÄ«yeyya, vikkÄ«yeyyuá¹ƒ. avikkiá¹‡i, vikk
vikkÄ«yittha, vikkÄ«yi. vikkiá¹‡issati, vikkiá¹‡issanti. vikkÄ«yissati, vikkÄ«yissanti. avikkiá¹‡i
avikkiá¹‡issaá¹ƒsu. vikkÄ«yissa, vikkÄ«yissaá¹ƒsu iccÄ• di.

__ji_ jaye, kilese jinÄ• ti, jinanti. jÄ«yati, jÄ«yanti. evaá¹ƒ jinÄ• tu. jÄ«yatu. jineyya. jÄ«yeyya
jini, ajiniá¹ƒsu, jiniá¹ƒsu. ajesi, ajesuá¹ƒ. ajinittha. ajÄ«yittha, ajÄ«yi. jinissati, jinissanti. vijes
vijessanti. jÄ«yissati, jÄ«yissanti. ajinissa. ajÄ«yissa iccÄ• di.

tathÄ• __ci_ caye, cinÄ• ti, cinanti iccÄ• di.

__Ã±Ä• _ avabodhane nÄ• paccayo.

``vÄ• â€™â€™ ti vattate.

<514> __Ã±Ä• ssa jÄ• jaá¹ƒ nÄ• _.

__Ã±Ä• _iccetassa dhÄ• tussa jÄ• jaá¹ƒ nÄ• iccete Ä• desÄ• honti vÄ• .

jÄ• deso nÄ• mhi jaá¹ƒ Ã±Ä• mhi, nÄ• bhÄ• vo timhi evidha.

vavatthitavibhÄ• sattha-vÄ• saddassÄ• nuvattanÄ• .

dhammaá¹ƒ vijÄ• nÄ• ti, vinÄ• yati vÄ• , vijÄ• nanti ||

__kamme_ viÃ±Ã±Ä• yati, viÃ±Ã±Ä• yanti. ivaá¹‡á¹‡Ä• game pubbalopo, ``kvaci dhÄ• tÅ«â
dvittaÃ±ca, Ã±eyyati, Ã±eyyanti. vijÄ• nÄ• tu, vijÄ• nantu, rassattaá¹ƒ. vijÄ• na, vijÄ• nÄ• hi

vijÄ• nÄ• mi, vijÄ• nÄ• ma. vijÄ• nataá¹ƒ, vijÄ• nantaá¹ƒ. vijÄ• nassu. viÃ±Ã±Ä• yatu, viÃ±Ã

<515> __eyyassa_ \Be 315/ __Ã±Ä• to iyÄ• Ã±Ä• vÄ• _.

__eyya_ssa vibhattissa __Ã±Ä• _iccetÄ• ya dhÄ• tuyÄ• parassa __iyÄ• Ã±Ä• _iccete Ä• vijÄ• niyÄ• .

__Ã±Ä• _dese __Ã±Ä• _ssa __jaá¹ƒ_Ä• deso.

``Ã±Ä• to, vÄ• â€™â€™ ti ca vattate.

<516> __nÄ• ssa lopo yakÄ• rattaá¹ƒ_.

__Ã±Ä• _iccetÄ• ya dhÄ• tuyÄ• parassa __nÄ• _paccayassa lopo hoti vÄ• , __ya_kÄ• ratt vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo. tena ---

Ã±Ä• mhi niccaÃ±ca nÄ• lopo,

vibhÄ• sÄ• jjatanÄ• disu.

aÃ±Ã±attha na ca hotÄ• yaá¹ƒ,

nÄ• to timhi yakÄ• ratÄ• ||

niggahÄ«tassa vaggantattaá¹ƒ, vijaÃ±Ã±Ä• , vijÄ• neyya, vijÄ• neyyuá¹ƒ. vijÄ• neyyÄ• si, vi vijÄ• neyyÄ• mi, vijÄ• neyyÄ• ma, vijÄ• nemu vÄ• . vijÄ• netha. viÃ±Ã±Ä• yeyya, viÃ±Ã±Ä•

samajÄ• ni, saÃ±jÄ• ni, saÃ±jÄ• niá¹ƒsu. __nÄ• _lope aÃ±Ã±Ä• si, aÃ±Ã±Ä• suá¹ƒ. vijÄ• ni paÃ±Ã±Ä• yi, paÃ±Ã±Ä• yiá¹ƒsu. vijÄ• nissati, vijÄ• nissanti. Ã±assati, Ã±assanti. viÃ±Ã±Ä• viÃ±Ã±Ä• yissante. paÃ±Ã±Ä• yissati, paÃ±Ã±Ä• yissanti. ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• di ca, paÃ±Ã±Ä• yihiti, paÃ±Ã±Ä• yihinti. ajÄ• nissa. ajÄ• nissatha. aÃ±Ã±Ä• yissatha, aÃ±Ã±

__mÄ• _ mÄ• ne, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __mÄ• _ntassa __i_kÄ• ro, minÄ• mÄ«yanti iccÄ• di.

__lÅ«_ chedane, nÄ• mhi rassattaá¹ƒ, lunÄ• ti, lunanti. lÅ«yati, lÅ«yanti iccÄ• di.

__dhÅ«_ kampane, dhunÄ• ti, dhunanti. dhÅ«yati, dhÅ«yanti iccÄ• di.

__gaha_ upÄ• dÄ• ne, __nÄ• _mhi sampatte ---

<517> __gahÄ• ditoppaá¹‡hÄ• _.

__gaha_iccevamÄ• dito dhÄ• tuto __ppa á¹‡hÄ• _iccete paccayÄ• honti kattari. __Ä• di_s

``gahassÄ• â€™â€™ ti vattate.

<518> __halopo á¹‡hÄ• mhi_.

__gaha_iccetassa dhÄ• tussa __ha_kÄ• rassa lopo hoti __á¹‡hÄ• _mhi paccaye pare. sÄ«
gaá¹‡hati vÄ• , gaá¹‡hanti. gaá¹‡hÄ• si, gaá¹‡hÄ• tha. gaá¹‡hÄ• mi, gaá¹‡hÄ• ma.

__kamme_ ``yeâ€™â€™ ti vattamÄ• ne ``havipariyayo lo vÄ• â€™â€™ ti __ha_kÄ• rassa
gayhati, gayhanti.

gaá¹‡hÄ• tu, gaá¹‡hantu. gaá¹‡ha, gaá¹‡hÄ• hi, gaá¹‡hÄ• tha. gaá¹‡hÄ• mi, gaá¹‡hÄ• ma.
gayhataá¹ƒ, gayhantaá¹ƒ. gayhatu, gayhantu. gaá¹‡he, gaá¹‡heyya, gaá¹‡heyyuá¹ƒ. gayhey
aggaá¹‡hi, gaá¹‡hi, aggaá¹‡hiá¹ƒsu, gaá¹‡hiá¹ƒsu.

yadÄ• \Be 317/ ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• asabbadhÄ• tuke vikaraá¹‡apaccaya
ekÄ• ro ca, tadÄ• sÄ• gamo.

aggahesi, aggahesuá¹ƒ. aggahi, aggahiá¹ƒsu, aggahuá¹ƒ. aggayhittha, aggayhi. gaá¹‡hissa
gahessati, gahessanti. gahÄ«yissate, gahÄ«yissante. gayhissati, gayhissanti. aggaá¹‡hissa
aggaá¹‡hissatha, aggahissatha. aggayhissatha, aggayhissa iccÄ• di.

__ppa_ppaccaye ---

<519> __gahassa ghe ppe_.

__gaha_iccetassa dhÄ• tussa sabbassa __ghe_Ä• deso hoti __ppa_ppaccaye pare. ghepp

kiyÄ• digaá¹‡o.

tanÄ• digaá¹‡a

__tanu_ vitthÄ• re, pure viya dhÄ• tvantalopavibhattuppattiyo.

<520> __tanÄ• dito oyirÄ• _.

__tanu_iccevamÄ• dito dhÄ• tugaá¹‡ato __oyira_iccete paccayÄ• honti kattari. karatovÄ•

dhammaá¹ƒ tanoti, tanonti. tanosi, tanotha. tanomi, tanoma.

``vÄ• â€™â€™ ti vattate.

<521> __uttamokÄ• ro_ \Be 318/.

__tanÄ• _dito __o_kÄ• rappaccayo __u_ttamÄ• pajjate vÄ• . vavatthitavibhÄ• satthoyaá¹ƒ vikaraá¹‡akÄ• riyavidhippakaraá¹‡ato ``okÄ• roâ€™â€™ ti __o_vikaraá¹‡aá¹ƒ gayhati. tanu ``yavakÄ• rÄ• cÄ• â€™â€™ ti __va_ttaá¹ƒ, tanvante. tanuse, tanuvhe. tanve, tanumhe.

__kamme_ ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __tanu_dhÄ• tvantassa __ya_mhi __Ä• _ patÄ• yati, patÄ• yanti. Ä• kÄ• rÄ• bhÄ• ve pataÃ±Ã±ati, pataÃ±Ã±anti. tanotu, tanontu. tan ataniá¹ƒsu. atÄ• yittha, patÄ• yi. tanissati, tanissanti. patÄ• yissati, patÄ• yissanti. atanissa. iccÄ• di.

__kara_ karaá¹‡e, puÃ±Ã±aá¹ƒ karoti.

bahuvacane ``vÄ• â€™â€™ ti vattamÄ• ne, ``uttamokÄ• roâ€™â€™ ti utte kate ---

``vÄ• , uttaâ€™â€™ nti ca vattate.

<522> __karassÄ• kÄ• ro ca_.

__kara_iccetassa dhÄ• tussa __a_kÄ• ro __u_ttamÄ• pajjate vÄ• . vavatthitavibhÄ• sattho ``yavakÄ• rÄ• cÄ• â€™â€™ ti apadantassa para__u_kÄ• rassa __va_kÄ• ro, ``kvaci dhÄ• dhÄ• tu__ra_kÄ• rassa __va_kÄ• rasmiá¹ƒ lopo, __va_kÄ• rassa __dvi_tte tassa ``bbo vvas __ba_kÄ• radvayaá¹ƒ, kubbanti, karonti. karosi, karotha. karomi, karoma. tathÄ• kurute, ku kuruvhe. kubbe, kurumhe. __yira_ppaccaye __ra_kÄ• ralopo, kayirati, kayiranti iccÄ• di.

__kamme_ \Be 319/ __ya_ppaccaye ``ivaá¹‡á¹‡Ä• gamo vÄ• â€™â€™ ti Ä«kÄ• rÄ• gamo karÄ«yyate kaá¹-o tena, karÄ«yyati, karÄ«yyanti. karÄ«yati, karÄ«yanti vÄ• . __Ä«_kÄ• rÄ• cavaggaâ€™â€™ iccÄ• dinÄ• sadhÄ• tvantassa __ya_kÄ• rattaá¹ƒ, dvittaÃ±ca. kayyati, ka

``kvaci dhÄ• tuâ€™â€™ iccÄ• disutte __ca_ggahaá¹‡ena __rayÄ• naá¹ƒ_ vipariyayo, kayira
iccÄ• di.

tathÄ• kusalaá¹ƒ karotu, kurutu vÄ• , kubbantu, karontu. karohi, karotha. karomi, karoma. k
kubbantaá¹ƒ. kurussu, kurassu vÄ• , kuruvho. kubbe, kubbÄ• mase.

__kamme_ karÄ«yatu, karÄ«yantu, kayyataá¹ƒ, kayirataá¹ƒ, kayiratu.

__sattamiyaá¹ƒ_ kare, kareyya, kareyyuá¹ƒ. kareyyÄ• si, kareyyÄ• tha. kareyyÄ• mi, kareyy
kubbeyya.

__yira_ppaccaye ---

yirato Ä• ttameyyassa, ethÄ• disseyyumÄ• disu.

eyyasaddassa lopo ca, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• ||

saralopÄ• di, kayirÄ• , kayiruá¹ƒ. kayirÄ• si, kayirÄ• tha. kayirÄ• mi, kayirÄ• ma. __attanop
dhÄ«ro, kubbetha, karetha vÄ• , ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• kussa kru ca, krubbe
krubbetho, krubbeyyÄ• vho. krubbeyyaá¹ƒ, krubbeyyÄ• mhe. __kamme_ karÄ«yeyya, karÄ«

__hiyyattaniyaá¹ƒ_ \Be 320/ ``karassa kÄ• â€™â€™ ti yogavibhÄ• gena __kÄ• _ hoti, sara

akÄ• , akarÄ• , akarÅ«. akaro, akattha, akarottha. akaá¹ƒ, akaraá¹ƒ, akamha, akaramha. ak
akaramhase.

``vÄ• â€™â€™ ti vattate.

<523> __karassa kÄ• sattamajjatanimhi_.

__kara_ iccetassa dhÄ• tussa sabbasseva __kÄ• sa_ttaá¹ƒ hoti vÄ• ajjatanimhi vibhattimh
miti bhÄ• vaniddesena aÃ±Ã±asmÄ• pi dhÄ• tuto __sÄ• _gamo. atha vÄ• yadÄ• __kara_s
__sa_ttaÃ±cÄ• gamo ajjatanimhi vÄ• ti attho, tadÄ• ``sattamajjatanimhÄ«â€™â€™ ti yogav
dhÄ• tuto __sÄ• _gamopi sijjhati, ``yogavibhÄ• gato iá¹-á¹-happasiddhÄ«â€™â€™ ti yebhu
``karassa kÄ• â€™â€™ ti yogavibhÄ• gena __kÄ• _bhÄ• vo ca hiyyattaniyaá¹ƒ siddho hoti.

akÄ• si, akÄ• suá¹ƒ. akÄ• si, akÄ• sittha. akÄ• siá¹ƒ, akÄ• simha. akÄ• sittha. __kÄ• sa_ttÄ
akariá¹ƒsu, kariá¹ƒsu, akaá¹ƒsu, akaruá¹ƒ. akari, akarittha. akariá¹ƒ, kariá¹ƒ, akarimha, karir

akarÄ«yittha, akarÄ«yi vÄ• .

``vÄ• , lopo, bhavissantimhi ssassa cÄ• â€™â€™ ti ca vattate.

<524> __karassa sappaccayassa kÄ• ho_.

__kara_iccetassa \Be 321/ dhÄ• tussa sappaccayassa __kÄ• hÄ• _deso hoti vÄ• bhavissa
adhikabhÅ«ta__sappaccaya_ggahaá¹‡ena __vacamucabhujÄ• _dito __ssa_ssa __khÄ• _d
__chÄ• _deso ca hoti.

kÄ• hati, kÄ• hanti. kÄ• hasi, kÄ• hatha. kÄ• hÄ• mi, kÄ• hÄ• ma. ikÄ• rÄ• game kÄ• hiti, kÄ
__kÄ• hÄ• _bhÄ• ve karissati, karissanti. karissasi, karissatha. karissÄ• mi, karissÄ• ma. ka
karissase, karissavhe. karissaá¹ƒ, karissÄ• mhe. karÄ«yissati, karÄ«yissanti. akarissa. akar

yadÄ• __saá¹ƒ_pubbo, tadÄ• ``purasamupaparÄ«hi karotissa kha kharÄ• vÄ• â€™â€™ t
tyÄ• divibhattÄ«supi __saá¹ƒ_pubba__karoti_ssa __kharÄ• _deso.

abhisaá¹…kharoti, abhisaá¹…kharonti. abhisaá¹…kharÄ«yati, abhisaá¹…kharÄ«yanti. abhis
abhisaá¹…khareyya. abhisaá¹…khari, __khÄ• _dese abhisaá¹…khÄ• si vÄ• . abhisaá¹…kha
iccÄ• di.

__saka_ sattimhi, __o_paccayo, sakkoti, sakkonti. sakkosi, sakkotha. sakkomi, sakkoma ic

__apa_ pÄ• puá¹‡ane, __pa_pubbo, pappoti, papponti. papposi, pappotha. pappomi, papp
iccÄ• di.

tanÄ• digaá¹‡o.

curÄ• digaá¹‡a

__dhura_ \Be 322/ theyye, pure viya dhÄ• tvantalopo, vibhattuppatti.

``tathÄ• kattari cÄ• â€™â€™ ti ito ``kattarÄ«â€™â€™ ti ca sÄ«havilokanena __bhÄ• vaka
vattante, maá¹‡á¸• Å«kagatiyÄ• __kÄ• rita_ggahaá¹‡aÃ±ca.

<525> __curÄ• dito á¹‡eá¹‡ayÄ• _.

__cura_iccevamÄ• dito dhÄ• tugaá¹‡ato __á¹‡e á¹‡aya_iccete paccayÄ• honti kattari, bhÄ

vibhattippaccayesu. ``kÄ• ritaá¹ƒ viya á¹‡Ä• nubandhoâ€™â€™ ti __á¹‡e á¹‡ayÄ• naá¹ƒ_ k

<526> __kÄ• ritÄ• naá¹ƒ á¹‡o lopaá¹ƒ_.

kÄ• ritappaccayÄ• naá¹ƒ __á¹‡a_kÄ• ro lopamÄ• pajjate.

<527> __asaá¹ƒyogantassa vuddhi kÄ• rite_.

asaá¹ƒyogantassa dhÄ• tussa kÄ• rite pare vuddhi hotÄ«ti ukÄ• rassokÄ• ro vuddhi.

dhanaá¹ƒ coreti, corenti. coresi, coretha. coremi, corema. __á¹‡aya_ppaccaye --- corayati, c
corayasi, corayatha. corayÄ• mi, corayÄ• ma. corayate, corayante. corayase, corayavhe. co

__kamme ya_ppaccaye __Ä«_kÄ• rÄ• gamo, saralopÄ• di ca, corÄ«yate devadattena, corÄ

coretu \Be 323/, corentu. corehi. corayatu, corayantu. coraya, corayÄ• hi.

coreyya, coreyyuá¹ƒ. coraye, corayeyyuá¹ƒ. acoresi, coresi, acoresuá¹ƒ, coresuá¹ƒ. acorayi
acorayiá¹ƒsu, corayiá¹ƒsu, acorayuá¹ƒ, corayuá¹ƒ. acoresi, acoresittha. tvaá¹ƒ acorayi, acor
acoresiá¹ƒ, acoresimha. acorayiá¹ƒ, acorayimha. acorayittha. acorÄ«yittha, acorÄ«yi.

corissati, corissanti. corayissati, corayissanti. corÄ«yissate, corÄ«yissante. corÄ«yissati, cor
acorissa, acorayissa. acorÄ«yissatha, acorÄ«yissa iccÄ• di.

tathÄ• __cinta_ cintÄ• yaá¹ƒ, saá¹ƒyogantattÄ• vuddhiabhÄ• vova viseso.

cinteti, cintayati, cintenti, cintayanti. cintetu, cintayatu. cinteyya, cintayeyya. acintesi, cintesi,
acintayi, cintayi. cintessati, cintayissati. acintissa, acintayissa iccÄ• di.

__manta_ guttabhÄ• sane, manteti, mantayati __i_ccÄ• di purimasamaá¹ƒ.

__pÄ• la_ rakkhaá¹‡e, dhammaá¹ƒ pÄ• leti, pÄ• layati. pÄ• lÄ«yati. pÄ• letu, pÄ• layatu icc

__ghaá¹-a_ ghaá¹-ane, ghÄ• á¹-eti, ghÄ• á¹-ayati, ghaá¹-eti, ghaá¹-ayati, ghaá¹-Ä• dittÄ• v

__vida_ Ã±Ä• á¹‡e, vedeti, vedayati.

__gaá¹‡a_ \Be 324/ saá¹…khyÄ• ne, ``ghaá¹-Ä• dÄ«naá¹ƒ vÄ• â€™â€™ ti na vuddhi, gaá¹

sabbattha subodhaá¹ƒ.

curÄ• digaá¹‡o.

bhÅ«vÄ• dÄ« ca rudhÄ• dÄ« ca, divÄ• dÄ« svÄ• dayo gaá¹‡Ä• .

kiyÄ• dÄ« ca tanÄ• dÄ« ca, curÄ• dÄ« cidha sattadhÄ• ||

vikaraá¹‡avidhÄ• naá¹ƒ samattaá¹ƒ.

dhÄ• tuppaccayantanaya

atha dhÄ• tuppaccayantÄ• vuccante.

tattha dhÄ• tvatthe niddiá¹-á¹-hÄ• __khÄ• dikÄ• rita_ntÄ• paccayÄ• __dhÄ• tuppaccayÄ•

__tija_ nisÄ• na bandhanakhamÄ• su, dhÄ• tusaÃ±Ã±Ä• di.

``dhÄ• tuliá¹…gehi parÄ• paccayÄ• â€™â€™ ti ito __dhÄ• tu_ggahaá¹‡aá¹ƒ anuvattate, ``
adhikÄ• ro.

<528> __tija gupa kita mÄ• nehi kha cha sÄ• vÄ• _.

__tija gupa kita mÄ• na_ iccetehi dhÄ• tÅ«hi __kha cha sa_ iccete paccayÄ• parÄ• honti

tijato khantiyaá¹ƒ khova, nindÄ• yaá¹ƒ gupato tu cho.

kitÄ• cho sova mÄ• namhÄ• , vavatthitavibhÄ• sato ||

``kvacÄ• divaá¹‡á¹‡Ä• namekassarÄ• naá¹ƒ dvebhÄ• voâ€™â€™ ti dhÄ• tvÄ• dissa dvibh

``byaÃ±janantassÄ• â€™â€™ ti vattamÄ• ne ---

<529> __ko khe ca_.

dhÄ• tvantassa \Be 325/ byaÃ±janassa __ka_kÄ• rÄ• deso hoti __kha_ppaccaye pare.

titikkha iti á¹-hite ---

dhÄ• tuvihitÄ• naá¹ƒ __tyÄ• _divibhattÄ«naá¹ƒ adhÄ• tuto appavattiyamÄ• ha.

<530> __dhÄ• tuppaccayehi vibhattiyo_.

dhÄ• tvatthe niddiá¹-á¹-hehi __khÄ• _di__kÄ• rita_ntehi paccayehi __tyÄ• _dayo vibhattiyo
vattamÄ• nÄ• dayo yojetabbÄ• .

ativÄ• kyaá¹ƒ titikkhati, titikkhanti. __kamme_ titikkhÄ«yati. tathÄ• titikkhatu, titikkhantu. titi
titikkheyyuá¹ƒ. atitikkhi, atitikkhiá¹ƒsu. titikkhissati. atitikkhissa iccÄ• di.

__kha_ppaccayÄ• bhÄ• ve __a_ppaccayassa __e_kÄ• ro, tejeti, tejati vÄ• , tejanti iccÄ• di.

__gupa_ gopane, __cha_ppaccaye dvibhÄ• vo, ``pubbobbhÄ• soâ€™â€™ ti abbhÄ• sasaÂ
vattamÄ• ne ``antassivaá¹‡á¹‡Ä• kÄ• ro vÄ• â€™â€™ ti abbhÄ• santassikÄ• ro, ``kavaggas
abbhÄ• sa__ga_kÄ• rassa __ja_kÄ• ro ca.

<531> __byaÃ±janantassa co chappaccayesu ca_.

dhÄ• tvanthassa byaÃ±janassa __ca_kÄ• rÄ• deso hoti __cha_ppaccayesu paresu. tato vi
jigucchati, jigucchanti. sesaá¹ƒ purimasamaá¹ƒ. __chÄ• _bhÄ• ve gopeti, gopenti iccÄ• di.

__kita_ rogÄ• panayane, chappaccayo, dvittaÃ±ca.

__abbhÄ• sa_ggahaá¹‡amanuvattate \Be 326/.

<532> __mÄ• nakitÄ• naá¹ƒ vatattaá¹ƒ vÄ• _.

abbhÄ• sagatÄ• naá¹ƒ __mÄ• na kita_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __va_kÄ• ra__ta_kÄ• ra
__ta_kÄ• ro, dhÄ• tvantassa __ca_kÄ• ro, sesaá¹ƒ samaá¹ƒ. rogaá¹ƒ tikicchati, tikicchanti i
__ta_kÄ• rÄ• bhÄ• ve ``kavaggassa cavaggoâ€™â€™ ti __ca_kÄ• ro, vicikicchati, vicikicch

__mÄ• na_ vÄ«maá¹ƒsapÅ«jÄ• su, sappaccayadvibhÄ• va__Ä«_kÄ• ra__va_kÄ• rÄ• .

<533> __tato pÄ• mÄ• nÄ• naá¹ƒ vÄ• maá¹ƒ sesu_.

tato abbhÄ• sato parÄ• saá¹ƒ __pÄ• mÄ• nÄ• naá¹ƒ_ dhÄ• tÅ«naá¹ƒ __vÄ• maá¹ƒiccete_
__sa_ppaccaye pare. __sesÅ«_ti bahuvacananiddeso payogepi vacanavipallÄ• saÃ±Ä• par

vÄ«maá¹ƒsati, vÄ«maá¹ƒsanti iccÄ• di.

aÃ±Ã±attha ``lopaÃ±cettamakÄ• roâ€™â€™ ti __a_ppaccaya__sse_kÄ• ro, mÄ• neti, mÄ•

__bhuja_ pÄ• lanabyavaharaá¹‡esu, bhottumicchatÄ«ti atthe ---

``kha cha sÄ• , vÄ• â€™â€™ ti ca vattate.

<534> __bhuja ghasa hara su pÄ• dÄ«hi tumicchatthesu_.

__bhuja ghasa hara su pÄ• _ iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tu_micchatthesu ca __kha ch
vÄ• . tumicchÄ• naá¹ƒ, tumantayuttaicchÄ• ya vÄ• atthÄ• __tumicchatthÄ• , _ tena tumant
``bhojanamicchatÄ«â€™â€™ tiÄ• dÄ«su na honti, ``vuttatthÄ• namappayogoâ€™â€™ ti vÄ
dhÄ• tvÄ• dissa dvebhÄ• ve kate \Be 327/ ``dutiyacatutthÄ• naá¹ƒ paá¹-hamatatiyÄ• â€™â€
__ba_kÄ• ro, dhÄ• tvantassa ``ko khe cÄ• â€™â€™ ti __ka_kÄ• ro, bubhukkhati, bubhukkh

__vÄ• _ti kimatthaá¹ƒ? bhottumicchati, __icchatthesÅ«_ti kimatthaá¹ƒ? bhottuá¹ƒ gacchati.

__ghasa_ adane, ghasitumicchatÄ«ti atthe chappaccayo, dvittaá¹ƒ, tatiya __ca_vagga ikÄ•
jighacchati, jighacchanti.

__hara_ haraá¹‡e, haritumicchatÄ«ti atthe __sa_ppaccayo.

<535> __harassa gÄ« se_.

__hara_iccetassa dhÄ• tussa sabbassa __gÄ«_ hoti __se_ paccaye pare. ``gÄ«seâ€™â€™
á¹-hÄ• nÅ«pacÄ• renÄ• desassÄ• pi dhÄ• tuvohÄ• rattÄ• dvittaá¹ƒ, bhikkhaá¹ƒ jigÄ«sati, ji

__su_ savaá¹‡e, sotumicchati sussÅ«sati, sussÅ«santi, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ

__pÄ• _ pÄ• ne, pÄ• tumicchatÄ«ti atthe __sa_ppaccayadvittarassatta__i_kÄ• rÄ• desÄ• ,
vÄ• maá¹ƒ sesÅ«â€™â€™ ti __vÄ• _deso, pivÄ• sati, pivÄ• santi iccÄ• di.

__ji_ jaye, vijetumicchati vijigÄ«sati iccÄ• di.

saá¹…gho pabbatamiva attÄ• namÄ• carati, pabbato iva Ä• caratÄ«ti vÄ• atthe ---

<536> __Ä• ya nÄ• mato kattupamÄ• nÄ• dÄ• cÄ• re_.

Ä• caraá¹‡akriyÄ• ya kattuno upamÄ• nabhÅ«tamhÄ• nÄ• mato __Ä• ya_ppaccayo hoti Ä
\Be 328/ upamÄ• naá¹ƒ, kattuno upamÄ• naá¹ƒ __kattupamÄ• naá¹ƒ, _ ``vuttatthÄ• namapp
__iva_saddanivatti, dhÄ• tuppaccayantattÄ• ``tesaá¹ƒ vibhattiyo lopÄ• cÄ• â€™â€™ ti sut
vibhattilopo, ``pakati cassa sarantassÄ• â€™â€™ ti pakatibhÄ• vo, saralopÄ• di, ``dhÄ• tup
vibhattiyoâ€™â€™ ti vibhattuppatti, pabbatÄ• yati saá¹…gho, evaá¹ƒ samuddamiva attÄ• na
cicciá¹-amiva attÄ• namÄ• carati cicciá¹-Ä• yati saddo. evaá¹ƒ dhÅ«mÄ• yati.

``nÄ• mato, Ä• cÄ• reâ€™â€™ ti ca vattate.

<537> __Ä«yÅ«pamÄ• nÄ• ca_.

upamÄ• nabhÅ«tÄ• nÄ• mato __Ä«ya_ppaccayo hoti Ä• cÄ• ratthe. puna __upamÄ• na_g
__kattu_ggahaá¹‡anivattanatthaá¹ƒ, tena kammatopi sijjhati, sesaá¹ƒ samaá¹ƒ. achattaá¹ƒ c
chattÄ«yati, aputtaá¹ƒ puttamivÄ• carati puttÄ«yati sissamÄ• cariyo.

__upamÄ• nÄ• _ti kiá¹ƒ? dhammamÄ• carati, __Ä• cÄ• re_ti kiá¹ƒ? achattaá¹ƒ chattamiva

``Ä«yoâ€™â€™ ti vattate.

<538> __nÄ• mamhÄ• tticchatthe_.

nÄ• mamhÄ• attano icchatthe __Ä«ya_ppaccayo hoti. attano pattamicchati pattÄ«yati, eva
parikkhÄ• rÄ«yati, cÄ«varÄ«yati, paá¹-Ä«yati, dhanÄ«yati, puttÄ«yati.

__atticchatthe_ti kimatthaá¹ƒ? aÃ±Ã±assa pattamicchati.

daá¸·haá¹ƒ karoti vÄ«riyanti atthe ---

__kÄ• rita_ggahaá¹‡amanuvattate.

<539> __dhÄ• turÅ«pe_ \Be 329/ __nÄ• masmÄ• á¹‡ayoca_.

dhÄ• tuyÄ• rÅ«pe nipphÄ• detabbe, ``taá¹ƒ karoti, tena atikkamatiâ€™â€™ iccÄ• dike pay
nÄ• mamhÄ• __á¹‡aya_ppaccayo hoti, kÄ• ritasaÃ±Ã±Ä• ca. á¹‡alope, vibhattilopasaralop
vibhattuppatti, daá¸·hayati vÄ«riyaá¹ƒ, evaá¹ƒ pamÄ• á¹‡ayati, amissayati, tathÄ• hatthinÄ•
atihatthayati, vÄ«á¹‡Ä• ya upagÄ• yati upavÄ«á¹‡ayati, visuddhÄ• hoti ratti visuddhayati, k
kusalayati iccÄ• di.

<540> __dhÄ• tÅ«hi á¹‡e á¹‡aya á¹‡Ä• pe á¹‡Ä• payÄ• kÄ• ritÄ• ni hetvatthe_.

sabbehi dhÄ• tÅ«hi hetvatthe abhidheyye __á¹‡e á¹‡ayaá¹‡Ä• pe á¹‡Ä• paya_ iccete pacc
kÄ• ritasaÃ±Ã±Ä• ca honti. hetuyeva attho __hetvattho, _ so ca ``yo kÄ• reti sa hetÅ«â€™â
suddhakattuno payojako hetukattÄ• , atthato pesanajjhesanÄ• diko payojakabyÄ• pÄ• ro idh

ettha ca ---

á¹‡e á¹‡ayÄ• va uvaá¹‡á¹‡antÄ• , Ä• to dve pacchimÄ• siyuá¹ƒ.

sesato caturo dve vÄ• , vÄ• saddassÄ• nuvattito ||

akammÄ• dhÄ• tavo honti, kÄ• rite tu sakammakÄ• .

sakammakÄ• dvikammÄ• ssu, dvikammÄ• tu tikammakÄ• ||

tasmÄ• kattari kamme ca, kÄ• ritÄ• khyÄ• tasambhavo.

na bhÄ• ve suddhakattÄ• ca, kÄ• rite kammasaÃ±Ã±ito ||

niyÄ• dÄ«naá¹ƒ \Be 330/ padhÄ• naÃ±ca, appadhÄ• naá¹ƒ duhÄ• dinaá¹ƒ.

kÄ• rite suddhakattÄ• ca, kammamÄ• khyÄ• tagocaranti ||

tattha yo koci bhavati, tamaÃ±Ã±o ``bhavÄ• hi bhavÄ• hiâ€™â€™ iccevaá¹ƒ bravÄ«ti, atha
bhavituá¹ƒ samatthaá¹ƒ payojayati, bhavituá¹ƒ payojetÄ«ti vÄ• atthe iminÄ• __á¹‡eá¹‡aya
kÄ• ritasaÃ±Ã±Ä• ca, ``vuttatthÄ• namappayogoâ€™â€™ ti vÄ• kyassa appayogo, ``kÄ• ri
__á¹‡a_lopo, ``asaá¹ƒyogantassa vuddhi kÄ• riteâ€™â€™ ti __Å«_kÄ• ra__sso_kÄ• ro vuc

``o, eâ€™â€™ ti ca vattate, __dhÄ• tu_ggahaá¹‡aÃ±ca.

<541> __te Ä• vÄ• yÄ• kÄ• rite_.

te dhÄ• tvantabhÅ«tÄ• __o_kÄ• __re_kÄ• rÄ• __Ä• vaÄ• yÄ• _dese pÄ• puá¹‡anti kÄ• ri
yogavibhÄ• gena __jhe_Ä• dÄ«naá¹ƒ akÄ• ritepi hontÄ«ti __o_kÄ• rassa __Ä• vÄ• _deso,
vibhattiyoâ€™â€™ ti __tyÄ• _dayo.

so samÄ• dhiá¹ƒ bhÄ• veti, bhÄ• vayati, bhÄ• venti, bhÄ• vayanti. bhÄ• vesi, bhÄ• vayasi, b
bhÄ• vemi, bhÄ• vayÄ• mi, bhÄ• vema, bhÄ• vayÄ• ma. bhÄ• vayate, bhÄ• vayante.

__kamme_ attanopadayappaccayaÄ«kÄ• rÄ• gamÄ• , saralopÄ• di ca, tena bhÄ• vÄ«yate s
bhÄ• vÄ«yati, bhÄ• vÄ«yanti.

tathÄ• bhÄ• vetu, bhÄ• vayatu, bhÄ• ventu, bhÄ• vayantu. bhÄ• vehi, bhÄ• vaya, bhÄ• vay
\Be 331/. bhÄ• vemi, bhÄ• vayÄ• mi, bhÄ• vema, bhÄ• vayÄ• ma. bhÄ• vayataá¹ƒ, bhÄ• va

__kamme_ bhÄ• vÄ«yataá¹ƒ, bhÄ• vÄ«yatu, bhÄ• vÄ«yantu.

bhÄ• veyya, bhÄ• vaye, bhÄ• vayeyya, bhÄ• veyyuá¹ƒ, bhÄ• vayeyyuá¹ƒ. bhÄ• veyyÄ• si, b
bhÄ• vayeyyÄ• tha. bhÄ• veyyÄ• mi, bhÄ• vayeyyÄ• mi, bhÄ• veyyÄ• ma, bhÄ• vayeyyÄ• m
bhÄ• veraá¹ƒ, bhÄ• vayeraá¹ƒ.

__kamme_ bhÄ• vÄ«yeyya, bhÄ• vÄ«yeyyuá¹ƒ.

__ajjataniyaá¹ƒ_ ``sattamajjatanimhÄ«â€™â€™ ti yogavibhÄ• gena kÄ• ritantÄ• pi dÄ«ghat

abhÄ• vesi, bhÄ• vesi, abhÄ• vayi, bhÄ• vayi, abhÄ• vesuá¹ƒ, bhÄ• vesuá¹ƒ, abhÄ• vayiá¹ƒ
abhÄ• vayuá¹ƒ, bhÄ• vayuá¹ƒ. abhÄ• vesi, abhÄ• vayasi, abhÄ• vittha, abhÄ• vayittha. abh
abhÄ• vayiá¹ƒ, bhÄ• vayiá¹ƒ, abhÄ• vimha, abhÄ• vayimha.

__kamme_ abhÄ• vÄ«yittha, abhÄ• vÄ«yi.

bhÄ• vessati, bhÄ• vayissati, bhÄ• vessanti, bhÄ• vayissanti. bhÄ• vessasi, bhÄ• vayissasi,
bhÄ• vayissatha. bhÄ• vessÄ• mi, bhÄ• vayissÄ• mi, bhÄ• vessÄ• ma, bhÄ• vayissÄ• ma.

__kamme_ bhÄ• vÄ«yissate, bhÄ• vÄ«yissante. bhÄ• vÄ«yissati, bhÄ• vÄ«yissanti.

abhÄ• vissa, abhÄ• vayissa, abhÄ• vissaá¹ƒsu, abhÄ• vayissaá¹ƒsu. __kamme_ abhÄ• vÄ«
iccÄ• di.

tathÄ• \Be 332/ yo koci pacati, tamaÃ±Ã±o ``pacÄ• hi pacÄ• hiâ€™â€™ iccevaá¹ƒ bravÄ«
payojeti, pacituá¹ƒ vÄ• payojetÄ«ti atthe vuttanayena __á¹‡e á¹‡ayÄ• _dayo, __a_kÄ• ra__
sesaá¹ƒ neyyaá¹ƒ.

so devadattaá¹ƒ odanaá¹ƒ pÄ• ceti, pÄ• centi. pÄ• cesi, pÄ• cetha. pÄ• cemi, pÄ• cema. pÄ

pÄ• cayasi, pÄ• cayatha. pÄ• cayÄ• mi, pÄ• cayÄ• ma. __á¹‡Ä• peá¹‡Ä• payesu_ pana so
pÄ• cÄ• peti, pÄ• cÄ• penti. pÄ• cÄ• payati, pÄ• cÄ• payanti.

__kamme_ so odanaá¹ƒ pÄ• cÄ«yati tena, pÄ• cayÄ«yati, pÄ• cÄ• pÄ«yati, pÄ• cÄ• payÄ«

tathÄ• pÄ• cetu, pÄ• cayatu, pÄ• cÄ• petu, pÄ• cÄ• payatu. pÄ• cÄ«yataá¹ƒ, pÄ• cÄ«yatu,
pÄ• cÄ• pÄ«yataá¹ƒ, pÄ• cÄ• pÄ«yatu, pÄ• cÄ• payÄ«yataá¹ƒ, pÄ• cÄ• payÄ«yatu. pÄ• ce
pÄ• cÄ• payeyya. pÄ• cÄ«yeyya, pÄ• cÄ«yeyyuá¹ƒ. apÄ• cesi, apÄ• cayi, apÄ• cÄ• pesi, a
pÄ• cayissati, pÄ• cÄ• pessati, pÄ• cÄ• payissati. apÄ• cissa, apÄ• cayissa, apÄ• cÄ• pissa

gacchantaá¹ƒ, gantuá¹ƒ vÄ• payojetÄ«ti atthe __á¹‡e á¹‡ayÄ• _dayo, vuddhiyaá¹ƒ sampat

``asaá¹ƒyogantassa vuddhi kÄ• riteâ€™â€™ ti vattate.

<542> __ghaá¹-Ä• dÄ«naá¹ƒ vÄ• _.

ghaá¹-Ä• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ asaá¹ƒyogantÄ• naá¹ƒ vuddhi hoti vÄ• kÄ• riteti ettha _
hoti, vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo.

so \Be 333/ taá¹ƒ purisaá¹ƒ gÄ• maá¹ƒ gameti, gamayati, gacchÄ• peti, gacchÄ• payati. so
tena, gamayÄ«yati, gacchÄ• pÄ«yati, gacchÄ• payÄ«yati iccÄ• di. sabbattha yojetabbaá¹ƒ.

__ghaá¹-a_ Ä«hÄ• yaá¹ƒ, ghaá¹-antaá¹ƒ payojayati, ghaá¹-eti, ghaá¹-Ä• dÄ«naá¹ƒ vÄ• ti na
ghaá¹-Ä• peti, ghaá¹-Ä• payati.

``kÄ• riteâ€™â€™ ti vattate.

<543> __guha dusÄ• naá¹ƒ dÄ«ghaá¹ƒ_.

__guhadusa_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ saro __dÄ«gha_mÄ• pajjate kÄ• rite pare, vuddhÄ

__guha_ saá¹ƒvaraá¹‡e, guhituá¹ƒ payojayati gÅ«hayati, gÅ«hayanti. __dusa_ appÄ«timhi,
dÅ«sayati, dÅ«sayanti iccÄ• di.

tathÄ• icchantaá¹ƒ payojayati icchÄ• peti, icchÄ• payati, eseti, esayati. niyacchantaá¹ƒ pay
niyÄ• mayati. Ä• santaá¹ƒ payojayati Ä• seti, Ä• sayati, acchÄ• peti, acchÄ• payati. labhant
lÄ• bheti, lÄ• bhayati. vacantaá¹ƒ payojayati vÄ• ceti, vÄ• cayati, vÄ• cÄ• peti, vÄ• cÄ• paya
vÄ• sayati, vÄ• sÄ• peti, vÄ• sÄ• payati. vÄ• heti, vÄ• hayati, vÄ• hÄ• peti, vÄ• hÄ• payati.

jÄ«rÄ• peti, jÄ«rÄ• payati. mÄ• reti, mÄ• rayati, mÄ• rÄ• peti, mÄ• rÄ• payati. dasseti, dass

tathÄ• tudantaá¹ƒ payojayati todeti, todayati, todÄ• peti, todÄ• payati. pavisantaá¹ƒ payojay
vÄ• paveseti, pavesayati, pavesÄ• peti \Be 334/, pavesÄ• payati. uddisantaá¹ƒ payojayati u
uddisÄ• payati. pahontaá¹ƒ payojayati pahÄ• veti, pahÄ• vayati. sayantaá¹ƒ payojayati sÄ•
sÄ• yÄ• peti, sÄ• yÄ• payati. ettha __e_kÄ• rassa __Ä• yÄ• _deso, sayÄ• peti, sayÄ• paya
tiÄ• dinÄ• á¹‡Ä• peá¹‡Ä• payesu __Ä• yÄ• _desassa rassattaá¹ƒ. nayantaá¹ƒ payojayati n
patiá¹-á¹-hantaá¹ƒ payojayati patiá¹-á¹-hÄ• peti, patiá¹-á¹-hÄ• payati, patiá¹-á¹-hapeti vÄ• .

hanantaá¹ƒ payojayatÄ«ti atthe __á¹‡eá¹‡ayÄ• _dayo.

``á¹‡amhÄ«â€™â€™ ti vattate.

<544> __hanassa ghÄ• to_.

__hana_iccetassa dhÄ• tussa __ghÄ• tÄ• _deso hoti __á¹‡a_kÄ• ravati kÄ• ritappaccaye p
ghÄ• tÄ• peti, ghÄ• tÄ• payati, ``vadho vÄ• sabbatthÄ• â€™â€™ ti __vadhÄ• _dese vadhe

juhontaá¹ƒ payojayati juhÄ• veti, juhÄ• vayati. jahantaá¹ƒ payojayati jahÄ• peti, jahÄ• payat
hÄ• payati. dadantaá¹ƒ payojayati dÄ• peti, dÄ• payati. pidahantaá¹ƒ payojayati pidhÄ• peti
pidahÄ• peti, pidahÄ• payati.

rundhantaá¹ƒ payojayati rodheti, rodhayati, rodhÄ• peti, rodhÄ• payati. chindantaá¹ƒ payoja
chedayati, chedÄ• peti, chedÄ• payati. yuÃ±jantaá¹ƒ payojayati \Be 335/ yojeti, yojayati, yoj
yojÄ• payati. bhuÃ±jantaá¹ƒ payojayati bhojeti, bhojayati, bhojÄ• peti, bhojÄ• payati. muÃ±c
moceti, mocayati, mocÄ• peti, mocÄ• payati.

dibbantaá¹ƒ payojayati deveti, devayati. uppajjantaá¹ƒ payojayati uppÄ• deti, uppÄ• dayati.
payojayati bodheti, bodhayati. ``dÄ• dhÄ• ntato yo kvacÄ«â€™â€™ ti __ya_kÄ• rÄ• gamo,
tussantaá¹ƒ payojayati toseti, tosayati, tosÄ• peti, tosÄ• payati. sammantaá¹ƒ payojayati sa
ghaá¹-Ä• dittÄ• na vuddhi. kuppantaá¹ƒ payojayati kopeti, kopayati. jÄ• yantaá¹ƒ payojayat
ghaá¹-Ä• dittÄ• na vuddhi.

suá¹‡antaá¹ƒ payojayati dhammaá¹ƒ sÄ• veti, sÄ• vayati. pÄ• puá¹‡antaá¹ƒ payojayati pÄ•

vikkiá¹‡antaá¹ƒ payojayati vikkÄ• yÄ• peti, vikkÄ• yÄ• payati. jinantaá¹ƒ payojayati jayÄ• pe
jÄ• nantaá¹ƒ payojayati Ã±Ä• peti, Ã±Ä• payati. gaá¹‡hantaá¹ƒ payojayati gÄ• heti, gÄ• hay
gÄ• hÄ• payati, gaá¹‡hÄ• peti, gaá¹‡hÄ• payati.

vitanantaá¹ƒ payojayati vitÄ• neti, vitÄ• nayati. yo koci karoti, tamaÃ±Ã±o ``karohi karohiâ€™
bravÄ«ti, karontaá¹ƒ payojayati, kÄ• tuá¹ƒ vÄ• kÄ• reti, kÄ• rayati, kÄ• rÄ• peti, kÄ• rÄ• pay

corentaá¹ƒ payojayati corÄ• peti, corÄ• payati. cintentaá¹ƒ payojayati cintÄ• peti, cintÄ• pay
pÅ«jentaá¹ƒ payojayati pÅ«jÄ• peti, pÅ«jÄ• payati iccÄ• di. sabbattha subodhaá¹ƒ.

dhÄ• tuppaccayato cÄ• pi, kÄ• ritappaccayÄ• siyuá¹ƒ.

sakÄ• ritehi yuá¹‡vÅ«naá¹ƒ, dassanaÃ±cettha Ã±Ä• pakaá¹ƒ ||

tena titikkhantaá¹ƒ payojayati titikkheti, titikkhÄ• peti. tikicchantaá¹ƒ payojayati tikiccheti, tik
tikicchÄ• peti, tikicchÄ• payati. evaá¹ƒ bubhukkheti, bubhukkhayati, bubhukkhÄ• peti, bubhu
pabbatÄ• yantaá¹ƒ payojayati pabbatÄ• yayati. puttÄ«yayati iccÄ• dipi siddhaá¹ƒ bhavati.

dhÄ• tuppaccayantanayo.

sÄ• sanatthaá¹ƒ samuddiá¹-á¹-haá¹ƒ, Ä• khyÄ• taá¹ƒ sakabuddhiyÄ• .

bÄ• husaccabalenÄ«daá¹ƒ, cintayantu vicakkhaá¹‡Ä• ||

bhavati tiá¹-á¹-hati seti, ahosi evamÄ• dayo.

akammakÄ• ti viÃ±Ã±eyyÄ• , kammalakkhaá¹‡aviÃ±Ã±unÄ• ||

akammakÄ• pi hetvattha-ppaccayantÄ• sakammakÄ• .

taá¹ƒ yathÄ• bhikkhu bhÄ• veti, maggaá¹ƒ rÄ• gÄ• didÅ«sakanti ||

iti padarÅ«pasiddhiyaá¹ƒ Ä• khyÄ• takaá¹‡á¸• o

chaá¹-á¹-ho.

7. kibbidhÄ• nakaá¹‡á¸• a

tekÄ• lika

kiccappaccayantanaya

atha dhÄ• tÅ«hiyeva bhÄ• vakammakattukaraá¹‡Ä• disÄ• dhanasahitaá¹ƒ kibbidhÄ• namÄ

tattha kiccakitakavasena duvidhÄ• hi paccayÄ• , tesu kiccasaÃ±Ã±Ä• ya paá¹-hamaá¹ƒ vu
kiccÄ• namappakattÄ• ca kiccappaccayÄ• tÄ• va vuccante.

__bhÅ«_ sattÄ• yaá¹ƒ, ``bhÅ«yate, abhavittha, bhavissate vÄ• devadattenÄ• â€™â€™ ti v

``dhÄ• tuyÄ• kammÄ• dimhi á¹‡oâ€™â€™ ti ito ``dhÄ• tuyÄ• â€™â€™ ti sabbattha pacca
paccayÄ• â€™â€™ ti ca adhikÄ• ro.

<545> __bhÄ• vakammesu tabbÄ• nÄ«yÄ• _.

__bhÄ• vakamma_iccetesvatthesu sabbadhÄ• tÅ«hi __tabba anÄ«ya_iccete paccayÄ• pa
aÃ±Ã±atthÄ• pi.

tattha ---

akammakehi dhÄ• tÅ«hi, bhÄ• ve kiccÄ• bhavanti te.

sakammakehi kammatthe, arahasakkatthadÄ«pakÄ• ||

te ca ---

<546> __á¹‡Ä• dayo_ \Be 338/ __tekÄ• likÄ• _.

tikÄ• le niyuttÄ• __tekÄ• likÄ• , _ ye idha tatiye dhÄ• tvÄ• dhikÄ• re vihitÄ• aniddiá¹-á¹-ha
paccayÄ• , te tekÄ• likÄ• hontÄ«ti paribhÄ• sato kÄ• lattayepi honti.

sÄ«hagatiyÄ• ``kvacÄ«â€™â€™ ti vattate.

<547> __yathÄ• gamamikÄ• ro_.

yathÄ• gamaá¹ƒ yathÄ• payogaá¹ƒ jinavacanÄ• nuparodhena dhÄ• tÅ«hi paro __i_kÄ• rÄ•
byaÃ±janÄ• dikesu __kiccakitaka_ppaccayesu, ``aÃ±Ã±esu cÄ• â€™â€™ ti vuddhi, ``o ava
``naye paraá¹ƒ yutteâ€™â€™ ti paraá¹ƒ netabbaá¹ƒ.

__548. te kiccÄ• _.

ye idha vuttÄ• __tabbÄ• nÄ«yaá¹‡ya teyya ricca_ppaccayÄ• , te __kicca_saÃ±Ã±Ä• hont
``aÃ±Ã±e kitiâ€™â€™ ti vacanato kiccappaccayÄ• namakitakattÄ• nÄ• mabyapadese asan
nÄ• maá¹ƒvÄ• tavetunÄ• dÄ«su cÄ• â€™â€™ ti ettha __ca_ggahaá¹‡ena nÄ• mabyapades
bhÄ• vassekattÄ• ekavacanameva, ``siâ€™â€™ nti amÄ• deso. bhavitabbaá¹ƒ bhavatÄ• p

idha byaÃ±janÄ• dittÄ• bhÄ• vÄ• anuvattita__kvaci_ggahaá¹‡ena ikÄ• rÄ• gamÄ• bhÄ• vo
napuá¹ƒsakÄ• . __kamme_ tiliá¹…gÄ• .

__kammani_ abhipubbo, abhibhÅ«yate, abhibhÅ«yittha, abhibhÅ«yissateti abhibhavitabbo
abhibhavitabbÄ• \Be 339/ taá¹‡hÄ• , abhibhavitabbaá¹ƒ dukkhaá¹ƒ, evaá¹ƒ abhibhavanÄ«y
abhibhavanÄ«yaá¹ƒ, __purisa kaÃ±Ã±Ä• citta_saddanayena netabbaá¹ƒ, evaá¹ƒ sabbattha

ettha hi ---

tabbÄ• dÄ«heva kammassa, vuttattÄ• va punattanÄ• .

vattabbassa abhÄ• vÄ• na, dutiyÄ• paá¹-hamÄ• tato ||

__Ä• sa_ upavesane, Ä• sÄ«yittha, Ä• sÄ«yate, Ä• sÄ«yissateti Ä• sitabbaá¹ƒ tayÄ• , Ä• s
upÄ• sitabbo garu, upÄ• sanÄ«yo.

__sÄ«_ saye, asÄ«yittha, sÄ«yate, sÄ«yissateti sayitabbaá¹ƒ bhavatÄ• , sayanÄ«yaá¹ƒ, __
__ayÄ• _deso, atisayitabbo paro, atisayanÄ«yo.

__pada_ gatimhi, uppajjittha, uppajjate, uppajjissateti uppajjitabbaá¹ƒ tena, uppajjanÄ«yaá¹
``kattarÄ«â€™â€™ ti adhikÄ• raá¹ƒ vinÄ•  ``divÄ• dito yoâ€™â€™ ti vinÄ• dhikÄ• rayogavi
``tassa cavaggayakÄ• raâ€™â€™ iccÄ• dinÄ•  __ca_vaggo, ``paradvebhÄ• vo á¹-hÄ• neâ€
paá¹-ipajjitabbo maggo, paá¹-ipajjanÄ«yo.

__budha_ avagamane, abujjhittha, bujjhate, bujjhissateti bujjhitabbo dhammo, bujjhanÄ«yo

__su_ savaá¹‡e, asÅ«yittha, sÅ«yate, sÅ«yissateti sotabbo dhammo, idha __yathÄ• gama_
__i_kÄ• rÄ• gamÄ• bhÄ• vo, suá¹‡itabbo, ``svÄ• dito á¹‡u á¹‡Ä• uá¹‡Ä• cÄ• â€™â€™ ti v
__á¹‡Ä• _paccayo, savaá¹‡Ä«yo.

__kara_ karaá¹‡e, karÄ«yittha, karÄ«yati, karÄ«yissatÄ«ti atthe __tabbÄ• â€™ nÄ«yÄ• _.

``antassa, karassa, ca, tattaâ€™â€™ nti ca vattate.

<549> __tuá¹ƒ_ \Be 340/ __tu na tabbesu vÄ• _.

__kara_iccetassa dhÄ• tussa antabhÅ«tassa __ra_kÄ• rassa __ta_kÄ• rattaá¹ƒ hoti vÄ• tu
paccayesu paresu. kattabbo bhavatÄ• dhammo, kattabbÄ• pÅ«jÄ• , kattabbaá¹ƒ kusalaá¹ƒ
``karotissÄ• â€™â€™ ti vattamÄ• ne ``tavetunÄ• dÄ«su kÄ• â€™â€™ ti ettha __Ä• di_sado
kÄ• tabbaá¹ƒ hitaá¹ƒ.

<550> __rahÄ• dito á¹‡a_.

__ra_kÄ• ra __ha_hÄ• rÄ• dyantehi dhÄ• tÅ«hi parassa __anÄ• nÄ«yÄ• _dinakÄ• rassa __
__ramu apaÃ±Ä• tÄ• _ditopi.

rahÄ• dito parassettha, nakÄ• rassa asambhavÄ• .

anÄ• nÄ«yÄ• dinasseva, sÄ• mathyÄ• yaá¹ƒ á¹‡akÄ• ratÄ• ||

karaá¹‡Ä«yo dhammo, karaá¹‡Ä• rahoti attho, karaá¹‡Ä«yÄ• , karaá¹‡Ä«yaá¹ƒ.

__bhara_ bharaá¹‡e, bharÄ«yatÄ«ti bharitabbo, bharaá¹‡Ä«yo.

__gaha_ upÄ• dÄ• ne, agayhittha, gayhati, gayhissatÄ«ti gahetabbo, ``tesu vuddhÄ«â€™â
__i_kÄ• ra__sse_kÄ• ro, saá¹…gaá¹‡hitabbo, ``gahÄ• dito ppaá¹‡hÄ• â€™â€™ ti vinÄ• dh
__á¹‡hÄ• _paccayo, __ha_lopasaralopÄ• di, saá¹…gaá¹‡haá¹‡Ä«yo, gahaá¹‡Ä«yo.

__Ä• di_ggahaá¹‡ena __ramu_ kÄ«á¸·Ä• yaá¹ƒ, ramÄ«yittha, ramÄ«yati, ramÄ«yissatÄ«ti
vihÄ• ro.

__apa_ \Be 341/ pÄ• puá¹‡ane, __uá¹‡Ä• _paccayo, pÄ• pÄ«yatÄ«ti pÄ• puá¹‡itabbo, ``gu
dhÄ• tvantassa lopo, dvittaÃ±ca, pattabbo, patteyyo, pÄ• puá¹‡aá¹‡Ä«yo, pÄ• paá¹‡Ä«yo.

``antassa, vÄ• â€™â€™ ti ca vattate.

<551> __gama khana hanÄ• dÄ«naá¹ƒ tuá¹ƒtabbÄ• dÄ«su na_.

__gama khana hana_iccevamÄ• dÄ«naá¹ƒ __ma_kÄ• ra __na_kÄ• rantÄ• naá¹ƒ dhÄ• tÅ«
__tuá¹ƒ tabba tave tuna tvÄ• natvÄ• _iccevamÄ• dÄ«su __ta_kÄ• rÄ• dippaccayesu paresu

gacchÄ«yissatÄ«ti gantabbo maggo, gamitabbaá¹ƒ, gamanÄ«yaá¹ƒ.

__khanu_ avadÄ• raá¹‡e, akhaÃ±Ã±ittha, khaÃ±Ã±ati, khaÃ±Ã±issatÄ«ti khantabbaá¹ƒ Ä• ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __khana_ntassa __á¹‡a_ttaÃ±ca, khaá¹‡itabbaá¹ƒ, kh khananÄ«yaá¹ƒ vÄ• .

__hana_ hiá¹ƒsÄ• gatÄ«su, ahaÃ±Ã±ittha, haÃ±Ã±ate, haÃ±Ã±issateti hantabbaá¹ƒ, hanit

__mana_ Ã±Ä• á¹‡e, amaÃ±Ã±ittha, maÃ±Ã±ate, maÃ±Ã±issateti mantabbo, manitabbo, _ maÃ±Ã±itabbaá¹ƒ, maÃ±Ã±anÄ«yaá¹ƒ.

__pÅ«ja_ pÅ«jÄ• yaá¹ƒ, apÅ«jÄ«yittha, pÅ«jÄ«yati, pÅ«jÄ«yissatÄ«ti atthe __tabbÄ• nÄ«yÄ á¹‡ayÄ• â€™â€™ ti akattaripi __á¹‡eá¹‡ayÄ• , i_kÄ• rÄ• gamÄ• __nÄ«ye_su ``saralopoâ€™ lopo, pÅ«jetabbo, pÅ«jayitabbo, pÅ«janÄ«yo bhagavÄ• .

``tabbÄ• nÄ«yÄ• â€™â€™ ti yogavibhÄ• gena kattukaraá¹‡esupi, __yÄ• _ pÄ• puá¹‡ane, gacchantÄ«ti gamanÄ«yÄ• \Be 342/ bhogÄ• . __naha_ soce, nahÄ• yati etenÄ• ti nahÄ• nÄ

``bhÄ• vakammesÅ«â€™â€™ ti adhikÄ• ro.

<552> __á¹‡yo ca_.

bhÄ• vakammesu sabbadhÄ• tÅ«hi __á¹‡ya_ppaccayo hoti, __ca_ggahaá¹‡ena ``Ã±Ä• tey __teyya_ppaccayo ca.

<553> __kÄ• ritaá¹ƒ viya á¹‡Ä• nubandho_.

__anubandho_ appayogÄ«, __á¹‡a_kÄ• rÄ• nubandho paccayo kÄ• ritaá¹ƒ viya daá¹-á¹-ha ``kÄ• ritÄ• naá¹ƒ á¹‡o lopaâ€™â€™ nti __á¹‡a_lopo, ``asaá¹ƒyogantassa vuddhi kÄ• riteâ€ __i_kÄ• rÄ• gamo, kattabbaá¹ƒ kÄ• riyaá¹ƒ.

__hara_ haraá¹‡e, aharÄ«yittha, harÄ«yati, harÄ«yissatÄ«ti vÄ• haritabbaá¹ƒ hÄ• riyaá¹ƒ.

__bhara_ bharaá¹‡e, bharitabbaá¹ƒ bhÄ• riyaá¹ƒ.

__labha_ lÄ• bhe, labhitabbaá¹ƒ labbhaá¹ƒ, ``yavataá¹ƒ talanaâ€™â€™ iccÄ• disutte __kÄ __bha_kÄ• rassa __bha_kÄ• ro, dvittaá¹ƒ.

__sÄ• sa_ anusiá¹-á¹-himhi, sÄ• sitabbo sisso, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __Ä• _

__vaca_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, __á¹‡ya_ppaccayÄ• dimhi kate ``antÄ• naá¹ƒ, á¹‡Ä• n
vattate.

<554> __kagÄ• _ \Be 343/ __cajÄ• naá¹ƒ_.

__caja_iccetesaá¹ƒ dhÄ• tvantÄ• naá¹ƒ __ka_kÄ• ra __ga_kÄ• rÄ• desÄ• honti __á¹‡a_kÄ
__ca_ssa __kÄ• _deso. vacanÄ«yaá¹ƒ vÄ• kyaá¹ƒ.

__bhaja_ sevÄ• yaá¹ƒ, bhajanÄ«yaá¹ƒ bhÄ• gyaá¹ƒ, __ja_ssa __gÄ• _deso.

__ci_ caye, acÄ«yittha, cÄ«yati, cÄ«yissatÄ«ti cetabbaá¹ƒ ceyyaá¹ƒ, __i_kÄ• ra__sse_kÄ•
__ya_kÄ• rassa dvittaá¹ƒ, __vini_pubbo ``do dhassa cÄ• â€™â€™ ti sutte __ca_ggahaá¹‡e
__cha_kÄ• ro, viniccheyyaá¹ƒ, vinicchitabbaá¹ƒ, vinicchanÄ«yaá¹ƒ. ``kiyÄ• dito nÄ• â€™â€™
vinÄ• dhikÄ• rayogavibhÄ• gena __tabbÄ• nÄ«ya tuá¹ƒ tunÄ• _ dÄ«su ca __nÄ• _paccayo,
vinicchinanÄ«yaá¹ƒ.

__nÄ«_ pÄ• puá¹‡ane, anÄ«yittha, nÄ«yati, nÄ«yissatÄ«ti neyyo, neyyÄ• , neyyaá¹ƒ. netab

__á¹‡ya_ggahaá¹‡aá¹ƒ chaá¹-á¹-hÄ«yantavasenÄ• nuvattate, maá¹‡á¸• Å«kagatiyÄ• __an
tatiyantavasena.

<555> __bhÅ«tobba_.

__bhÅ«_ iccetasmÄ• parassa __á¹‡ya_ppaccayassa saha dhÄ• tvantena __abbÄ• _deso
bhabbÄ• , bhabbaá¹ƒ.

``á¹‡yassa, antenÄ• â€™â€™ ti ca vattate.

<556> __vada mada gamu yuja garahÄ• kÄ• rÄ• dÄ«hi jjammaggayheyyÄ• gÄ• ro vÄ• _.

__vada mada gamu yuja garaha_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, __Ä• _kÄ• rantehi ca paras
dhÄ• tvantena saha yathÄ• kkamaá¹ƒ \Be 344/ __jja mma gga yha e yya_iccete Ä• desÄ• l
__gÄ• rÄ• _deso, __garaha_ssa __gara_ssevÄ• yaá¹ƒ __gÄ• ro_. vavatthitavibhÄ• satthoy

__vada_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, avajjittha, vajjati, vajjissatÄ«ti vÄ• vajjaá¹ƒ vadanÄ«ya
vajjaá¹ƒ doso.

__mada_ ummÄ• de, amajjittha, majjate, majjissati etenÄ• ti majjaá¹ƒ madanÄ«yaá¹ƒ. __m
karaá¹‡epi __á¹‡ya_ppaccayo. __gamu sappa_ gatimhi, gantabbaá¹ƒ gammaá¹ƒ.

__yuja_ yoge, ayujjittha, yujjate, yujjissatÄ«ti yoggaá¹ƒ, niyojjo vÄ• .

__garaha_ nindÄ• yaá¹ƒ, agarayhittha, garahÄ«yati, garahÄ«yissatÄ«ti atthe __á¹‡ya_ppac
dhÄ• tvantena saha __yhÄ• _deso, __gara_ssa __gÄ• rÄ• _deso ca, gÄ• rayho, gÄ• rayhÄ
garahaá¹‡Ä«yaá¹ƒ.

__Ä• di_saddena aÃ±Ã±epi __damajaha_ntÄ• gayhante. __gada_ viyattiyaá¹ƒ vÄ• cÄ• ya
gajjaá¹ƒ. __pada_ gatimhi, pajjanÄ«yaá¹ƒ pajjaá¹ƒ gÄ• thÄ• . __khÄ• da_ bhakkhaá¹‡e, kha
khÄ• danÄ«yaá¹ƒ. __damu_ damane, adammittha, dammate, damÄ«yissatÄ«ti dammo dam
pÄ• lanabyavaharaá¹‡esu, abhujjittha, bhujjati, bhujjissatÄ«ti bhoggaá¹ƒ, bhojjaá¹ƒ vÄ• , __
__ya_ssa __ja_kÄ• ro. gahetabbaá¹ƒ gayhamiccÄ• di.

__Ä• kÄ• rantato pana dÄ• _ dÄ• ne, adÄ«yittha, dÄ«yati, dÄ«yissatÄ«ti atthe __á¹‡ya_ppa
dhÄ• tvantena __Ä• _kÄ• rena saha __eyyÄ• _deso, deyyaá¹ƒ, dÄ• tabbaá¹ƒ. __anÄ«ye_ `
pubbasarassa lope sampatte tattheva \Be 345/ __tu_ggahaá¹‡ena nisedhetvÄ• ``sarÄ• sa
__Ä• _kÄ• re lutte parasarassa __dÄ«gho, _ dÄ• nÄ«yaá¹ƒ.

__pÄ• _ pÄ• ne, apÄ«yittha, pÄ«yati, pÄ«yissatÄ«ti peyyaá¹ƒ, pÄ• tabbaá¹ƒ, pÄ• nÄ«yaá¹
ahÄ«yittha, hÄ«yati, hÄ«yissatÄ«ti heyyaá¹ƒ, hÄ• tabbaá¹ƒ, hÄ• nÄ«yaá¹ƒ. __mÄ• _ mÄ• n
mÄ«yissatÄ«ti meyyaá¹ƒ, mÄ• tabbaá¹ƒ, minitabbaá¹ƒ, metabbaá¹ƒ vÄ• . __Ã±Ä• _ avabod
Ã±Ä• yati, Ã±Ä• yissatÄ«ti Ã±eyyaá¹ƒ, Ã±Ä• tabbaá¹ƒ, Ã±Ä• teyyaá¹ƒ. ``Ã±Ä• ssa jÄ• jaá¹
``kiyÄ• dito nÄ• â€™â€™ ti vinÄ• dhikÄ• rayogavibhÄ• gena __nÄ• _paccayo, ikÄ• rÄ• gan
vijÄ• nanÄ«yaá¹ƒ. __khyÄ• _pakathane, saá¹…khyÄ• tabbaá¹ƒ, saá¹…khyeyyaá¹ƒ iccÄ• di.

<557> __karamhÄ• ricca_.

__kara_dhÄ• tuto __ricca_ppaccayo hoti bhÄ• vakammesu.

<558> __ramhi ranto rÄ• di no_.

__ra_kÄ• rÄ• nubandhe paccaye pare sabbo dhÄ• tvanto __rÄ• di_ paccayarakÄ• ramariy
lopamÄ• pajjateti attho. __ranto_ti ettha __ra_kÄ• ro sandhijo, kattabbaá¹ƒ kiccaá¹ƒ. ``riccÄ
yogavibhÄ• gena bharÄ• ditopi __ricca_ppaccayo, yathÄ• , bharÄ«yatÄ«ti bhacco, saralopo
paá¹-icco.

<559> __pesÄ• tisaggapattakÄ• lesu kiccÄ• _.

__pesa atisagga pattakÄ• la_iccetesvatthesu __kicca_ppaccayÄ• honti. __pesanaá¹ƒ nÄ• bhavatÄ• â€™â€™ ti Ä• á¹‡Ä• panaá¹ƒ, ajjhesanaÃ±ca. __atisaggonÄ• ma_ ``kimidaá¹ƒ m puá¹-á¹-hassa vÄ• \Be 346/ ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dinÄ• paá¹-ipattidassana anuÃ±Ã±Ä• . __pattakÄ• lo nÄ• ma_ sampattasamayo yo __a_ttano kiccakaraá¹‡asamayan tassa samayÄ• rocanaá¹ƒ, na tattha ajjhesanamatthÄ«ti. te ca ``bhÄ• vakammesu kiccattak vuttattÄ• bhÄ• vakammesveva bhavanti.

__pesane_ tÄ• va --- karÄ«yatu bhavatÄ• kammanti atthe iminÄ• __tabbÄ• nÄ«yÄ• , _ se kattabbaá¹ƒ kammaá¹ƒ bhavatÄ• , karaá¹‡Ä«yaá¹ƒ kiccaá¹ƒ bhavatÄ• .

__atisagge_ bhujjatu bhavatÄ• ti atthe __tabbÄ• _di, ``aÃ±Ã±esu cÄ• â€™â€™ ti vuddhi.

``tassÄ• â€™â€™ ti vattate.

<560> __bhujÄ• dÄ«namanto no dvi ca_.

__bhuja_iccevamÄ• dÄ«naá¹ƒ __ja_kÄ• rÄ• diantÄ• naá¹ƒ dhÄ• tÅ«namanto __no_ hoti, p kiccakitakappaccaya__ta_kÄ• rassa ca __dve_bhÄ• vo hoti. bhottabbaá¹ƒ bhojanaá¹ƒ bhav bhojjaá¹ƒ bhavatÄ• .

__i_kÄ• rÄ• gamayutta__ta_kÄ• re pana --- ``namakarÄ• namantÄ• naá¹ƒ niyuttatamhÄ«â€ niyuttatamhÄ«â€™â€™ ti yogavibhÄ• gena dhÄ• tvantalopÄ• dinisedho, ``rudhÄ• dito nigga vinÄ• dhikÄ• rayogavibhÄ• gena, ``niggahÄ«taÃ±cÄ• â€™â€™ ti vÄ• niggahÄ«tÄ• gamo, l yuÃ±jitabbaá¹ƒ.

__samayÄ• rocane_ pana --- __i_ ajjhayane __adhi_pubbo, adhÄ«yataá¹ƒ bhavatÄ• ti atth __i_kÄ• rÄ• gamavuddhi__ayÄ• _desa__ajjhÄ• _desÄ• ca, __á¹‡ya_ppaccaye tu vuddhi, _ ajjhayitabbaá¹ƒ, ajjheyyaá¹ƒ bhavatÄ• , ajjhayanÄ«yaá¹ƒ bhavatÄ• , avassaá¹ƒ \Be 347/ kat ``kiccÄ• â€™â€™ ti adhikicca ``avassakÄ• dhamiá¹‡esu á¹‡Ä« cÄ• â€™â€™ ti avassakÄ• kattabbaá¹ƒ me bhavatÄ• gehaá¹ƒ, karaá¹‡Ä«yaá¹ƒ, kÄ• riyaá¹ƒ. evaá¹ƒ dÄ• tabbaá¹ƒ me dÄ• nÄ«yaá¹ƒ, deyyaá¹ƒ.

__dhara_ dhÄ• raá¹‡e, curÄ• dittÄ• __á¹‡eá¹‡ayÄ• , _ vuddhi, ikÄ• rÄ• gamo ca, dhÄ• ret iccÄ• di.

``nudÄ• dÄ«hi yuá¹‡vÅ«namanÄ• nanÄ• kÄ• nanakÄ• sakÄ• ritehi cÄ• â€™â€™ ti sakÄ•
__yuá¹‡vÅ«_namÄ• desavidhÄ• natoyeva dhÄ• tuppaccayantatopi kiccakitakappaccayÄ• b
titikkhÄ• pÄ«yatÄ«ti titikkhÄ• petabbo. evaá¹ƒ tikicchÄ• petabbo tikicchÄ• panÄ«yo. __a_bh
bhÄ• vÄ«yati, bhÄ• vÄ«yissatÄ«ti bhÄ• vetabbo maggo. bhÄ• vayitabbo, bhÄ• vanÄ«yo, bh
akÄ• rÄ«yittha, kÄ• rÄ«yati, kÄ• rÄ«yissatÄ«ti kÄ• retabbaá¹ƒ, kÄ• rayitabbaá¹ƒ, kÄ• rÄ• pe
kÄ• rÄ• payitabbaá¹ƒ, kÄ• rÄ• panÄ«__ya_miccÄ• di __ca_ siddhaá¹ƒ bhavati.

kattabbaá¹ƒ karaá¹‡Ä«yaÃ±ca, kÄ• riyaá¹ƒ kiccamiccapi.

kÄ• retabbaá¹ƒ tathÄ• kÄ• rÄ• -petabbaá¹ƒ kiccasaá¹…gaho ||

kiccappaccayanta__na_yo.

tekÄ• lika

kitakappaccayantanaya

idÄ• ni kitakappaccayÄ• vuccante.

__kara_ karaá¹‡e, pure viya dhÄ• tusaÃ±Ã±Ä• di.

kumbhaiccupapadaá¹ƒ, tato dutiyÄ• .

``kumbhaá¹ƒ karoti, akÄ• si, karissatÄ«â€™â€™ ti vÄ• viggahe ---

``parÄ• , paccayÄ• â€™â€™ ti ca vattate.

<561> __dhÄ• tuyÄ• _ \Be 348/ __kammÄ• dimhi á¹‡o_.

kammasmiá¹ƒ Ä• dimhi sati dhÄ• tuyÄ• paro __á¹‡a_ppaccayo hoti.

so ca ---

<562> __aÃ±Ã±e kita_.

tatiye dhÄ• tvÄ• dhikÄ• re vihitÄ• kiccehi aÃ±Ã±e paccayÄ• kiticceva saÃ±Ã±Ä• hontÄ«ti

<563> __kattari kita_.

kattari kÄ• rake __kita_paccayo hotÄ«ti niyamato kattari bhavati, so ca ``á¹‡Ä• dayo tekÄ• vuttattÄ• kÄ• lattaye ca hoti. pure viya kÄ• ritabyapadesa__á¹‡a_lopavuddhiyo, paccayanta __syÄ• _dimhi asampatte ``taddhitasamÄ• sakitakÄ• nÄ• maá¹ƒvÄ• tavetunÄ• dÄ«su cÄ• nÄ• maá¹ƒva kate __syÄ• _dyuppatti, tato kumbhaá¹ƒ karotÄ«ti atthe ``amÄ• dayo parapad dutiyÄ• tappurisasamÄ• so, ``nÄ• mÄ• naâ€™â€™ ntiÄ• dinÄ• samÄ• sasaÃ±Ã±Ä• , ``tesa vibhattilopo, ``pakati cassa sarantassÄ• â€™â€™ ti pakatibhÄ• vo, puna samÄ• sattÄ• nÄ• __syÄ• _dyuppatti.

so kumbhakÄ• ro, te kumbhakÄ• rÄ• iccÄ• di. __itthiyaá¹ƒ_ kumbhakÄ• rÄ«, kumbhakÄ• r karotÄ«ti kammakÄ• ro. evaá¹ƒ mÄ• lÄ• kÄ• ro, kaá¹-á¹-hakÄ• ro, rathakÄ• ro, suvaá¹‡á¹‡a vuttikÄ• ro, á¹-Ä«kÄ• kÄ• ro.

__gaha_ upÄ• dÄ• ne, pattaá¹ƒ agaá¹‡hi, gaá¹‡hÄ• ti, gaá¹‡hissatÄ«ti vÄ• pattaggÄ• ho. rajjuggÄ• ho.

__ve_ \Be 349/ tantasantÄ• ne, tantaá¹ƒ avÄ• yi, vÄ• yati, vÄ• yissatÄ«ti vÄ• tantavÄ• yo, kÄ• riteâ€™â€™ ti __Ä• yÄ• _deso, vÄ• kye panettha ``te Ä• vÄ• yÄ• â€™â€™ ti yogavibh tunnavÄ• yo.

__mÄ• _ parimÄ• á¹‡e, dhaÃ±Ã±aá¹ƒ amini, minÄ• ti, minissatÄ«ti vÄ• atthe __á¹‡a_ppac

``á¹‡amhÄ«â€™â€™ ti vattate.

<564> __Ä• kÄ• rantÄ• namÄ• yo_.

__Ä• _kÄ• rantÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ antassa __Ä• yÄ• _deso hoti __á¹‡a_kÄ• rÄ• nuba dhaÃ±Ã±amÄ• yo. evaá¹ƒ dÄ• naá¹ƒ dadÄ• tÄ«ti dÄ• nadÄ• yo.

__kamu_ kantimhi, dhammaá¹ƒ akÄ• mayi, kÄ• mayati, kÄ• mayissatÄ«ti vÄ• dhammakÄ• kaÃ±Ã±Ä• , dhammakÄ• maá¹ƒ cittaá¹ƒ. evaá¹ƒ atthakÄ• mo, hitakÄ• mo, sukhakÄ• mo, dh iccÄ• di.

__damu_ damane, ``ariá¹ƒ adami, dameti, damissatÄ«â€™â€™ ti viggahe ``dhÄ• tuyÄ• â€ ``kammÄ• dimhÄ«â€™â€™ ti ca vattate.

<565> __saÃ±Ã±Ä• yamanu_.

kammÅ«papade Ä• dimhi sati saÃ±Ã±Ä• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ dhÄ• tuyÄ• __a_ppa
__nu_kÄ• rÄ• gamo ca. ettha ca ``nu niggahÄ«taá¹ƒ padanteâ€™â€™ ti sutte ``padanteâ€™
upapadanteyeva __nu_kÄ• rÄ• gamo hotÄ«ti daá¹-á¹-habbaá¹ƒ. ``tesu vuddhÄ«â€™â€™ ti
pana __nvÄ• _gamo samÄ• saá¹ƒ \Be 350/ katvÄ• upapadavibhattilope kateyeva hotÄ«ti v

<566> __nu niggahÄ«taá¹ƒ padante_.

upapadabhÅ«tanÄ• mapadante vattamÄ• no __nu_kÄ• rÄ• gamo __niggahÄ«ta_mÄ• pajja
sesaá¹ƒ samaá¹ƒ, vuddhÄ• bhÄ• vova viseso, arindamo rÄ• jÄ• .

tathÄ• __tara_ taraá¹‡e, vessaá¹ƒ taratÄ«ti vessantaro, taá¹‡haá¹ƒ karoti hiá¹ƒsatÄ«ti taá¹
bhagavÄ• . evaá¹ƒ medhaá¹…karo, saraá¹‡aá¹…karo, dÄ«paá¹…karo.

``Ä• dimhi, aâ€™â€™ iti ca vattate.

<567> __pure dadÄ• ca iá¹ƒ_.

__pura_sadde Ä• dimhi sati __ ``dada_ dÄ• neâ€™â€™ iccetÄ• ya dhÄ• tuyÄ• __a_ppacc
__a_kÄ• rassa __i_Ã±ca hoti. ettha ca ``tadanuparodhenÄ• â€™â€™ ti paribhÄ• sato __pu
hotÄ«ti daá¹-á¹-habbaá¹ƒ. __á¹‡Ä• _dÄ«naá¹ƒ tekÄ• likattepi upapadatthavisesena atÄ«tey
daá¹-á¹-habbaá¹ƒ. pure dÄ• naá¹ƒ adadÄ«ti purindado sakko. idhÄ• pi vibhattilope kateyeva

``kammÄ• dimhi, aâ€™â€™ iti ca vattate.

<568> __sabbato á¹‡vu tvÄ• vÄ« vÄ• _.

sabbato dhÄ• tuto kammÄ• dimhi vÄ• akammÄ• dimhi vÄ• sati __a á¹‡vu tu Ä• vÄ«_ icce
__vÄ• _ggahaá¹‡aá¹ƒ ``akammÄ• dimhi vÄ• â€™â€™ ti vikappanatthaá¹ƒ.

__a_ppaccaye \Be 351/ tÄ• va --- __dhara_ dhÄ• raá¹‡e, dhammaá¹ƒ adhari, dharati, dhari
dhammadharo. evaá¹ƒ vinayadharo. tathÄ• taá¹ƒ karotÄ«ti takkaro, dvittaá¹ƒ. evaá¹ƒ hitaka
dinakaro, divÄ• karo, nisÄ• karo, dhanuá¹ƒ gaá¹‡hÄ• tÄ«ti dhanuggaho. evaá¹ƒ kaá¹-aggah
dadÄ• tÄ«ti sabbakÄ• madado, sabbadado.

__Ä• to_ pana --- annaá¹ƒ adÄ• si, dadÄ• ti, dadissatÄ«ti annado. evaá¹ƒ dhanado, saccaá
saccasandho. __pÄ• _ pÄ• ne, majjaá¹ƒ pivatÄ«ti majjapo. __tÄ• _ pÄ• lane, gavaá¹ƒ sadd
evaá¹ƒ kattari.

__a_kammÄ• dimhi pana ``yasmÄ• dapetÄ«â€™â€™ ti sutte __bhaya_ggahaá¹‡ena sesa

__nÄ«_ pÄ• puá¹‡ane __vi_pubbo, vinesi, vineti, vinessati etena, etthÄ• ti vÄ• vinayo, ``aÃ
vuddhi, __ayÄ• _deso ca, nayanaá¹ƒ nayo. __si_ sevÄ• yaá¹ƒ __ni_pubbo, nissÄ«yittha, nis
nissÄ«yissatÄ«ti vÄ• nissayo. __si_ saye, anusayi, anuseti, anusessatÄ«ti vÄ• anusayo.

__i_ gatimhi __pati_pubbo, paá¹-icca ekasmÄ• phalametÄ«ti paccayo, samudayo. __ci_ ca
vinicchayanaá¹ƒ vÄ• vinicchayo, uccayanaá¹ƒ uccayo, saÃ±cayo, dhammaá¹ƒ vicinÄ• tÄ«ti
khaye, khayanaá¹ƒ khayo. __ji_ jaye, vijayanaá¹ƒ vijayo, jayo. __kÄ«_ dabbavinimaye, vikka
kayo. __lÄ«_ silesane, allÄ«yati etthÄ• ti Ä• layo, layo. evaá¹ƒ __ivaá¹‡á¹‡a_ntato.

Ä• suá¹‡antÄ«ti \Be 352/ assavÄ• , avÄ• deso, paá¹-issavanaá¹ƒ paá¹-issavo. __su_ gatim
savantÄ«ti Ä• savÄ• . __ru_ sadde, ravatÄ«ti ravo. bhavatÄ«ti bhavo. pabhavati etasmÄ• ti
chedane, lavanaá¹ƒ lavo. evaá¹ƒ __uvaá¹‡á¹‡a_ntato.

niggaá¹‡hÄ• ti, niggahaá¹‡aá¹ƒ vÄ• niggaho, paggaho, saá¹…gaá¹‡hÄ• ti tena, saá¹…gah
__vara_ varaá¹‡e, saá¹ƒvaraá¹‡aá¹ƒ saá¹ƒvaro. __dara_ Ä• dare, Ä• daraá¹‡aá¹ƒ Ä• daro.
vÄ• Ä• gamo, Ä• gamÄ«yanti ettha, etena vÄ• atthÄ• ti Ä• gamo pariyatti. sappatÄ«ti sapp
__kamu_ padavikkhepe, pakkamanaá¹ƒ, pakkamatÄ«ti vÄ• pakkamo. evaá¹ƒ vikkamo.

__cara_ caraá¹‡e, vane caratÄ«ti vanacaro, kÄ• mo avacarati etthÄ• ti kÄ• mÄ• vacaro lok
saÃ±Ã±Ä• , kÄ• mÄ• vacaraá¹ƒ cittaá¹ƒ. gÄ• vo caranti etthÄ• ti gocaro, chaá¹-á¹-hÄ«tappu

pÄ• dena pivatÄ«ti pÄ• dapo. evaá¹ƒ kacchapo, tatiyÄ• tappuriso.

__ruha_ janane, sirasmiá¹ƒ ruhatÄ«ti siroruho, guhÄ• yaá¹ƒ sayatÄ«ti guhÄ• sayaá¹ƒ cittaá
vÄ• tÄ• . __á¹-hÄ• _ gatinivattimhi, pabbate aá¹-á¹-hÄ• si, tiá¹-á¹-hati, á¹-hassatÄ«ti vÄ• pa
puriso, pabbataá¹-á¹-hÄ• nadÄ«, pa__bba_taá¹-á¹-haá¹ƒ osadhaá¹ƒ. evaá¹ƒ thalaá¹-á¹-haá
sattamÄ«tappuriso.

<569> __gahassupadhasse vÄ• _.

__gaha_iccetassa dhÄ• tussa __upadhassa e_ttaá¹ƒ hoti vÄ• , __upadhÄ• _ti antakkharato
parasamaÃ±Ã±Ä• , gayhatÄ«ti gehaá¹ƒ, gahaá¹ƒ vÄ• .

á¹‡vuppaccaye \Be 353/ rathaá¹ƒ karotÄ«ti atthe á¹‡vuppaccayo, so ca ``aÃ±Ã±e kitaâ€™â
__kita_saÃ±Ã±attÄ• ``kattari kitaâ€™â€™ ti kattariyeva bhavati, tato kÄ• ritabyapadesa __

<570> __anakÄ• yuá¹‡vÅ«naá¹ƒ_.

__yuá¹‡vu_iccetesaá¹ƒ paccayÄ• naá¹ƒ __ana aka_iccete Ä• desÄ• hontÄ«ti __akÄ• _des
kumbhakÄ• rasaddasamaá¹ƒ, rathakÄ• rako. tathÄ• annaá¹ƒ dadÄ• tÄ«ti annadÄ• yako, ``
__Ä• yÄ• _deso, ``itthiyamato Ä• paccayoâ€™â€™ ti __Ä• _paccayo, ``tesu vuddhÄ«â€™â
__i_kÄ• ro, annadÄ• yikÄ• kaÃ±Ã±Ä• , annadÄ• yakaá¹ƒ kulaá¹ƒ. lokaá¹ƒ netÄ«ti lokanÄ•
vinÄ• yako, ``te Ä• vÄ• yÄ• kÄ• riteâ€™â€™ ti __Ä• yÄ• _deso.

__akammÅ«papade_ karotÄ«ti kÄ• rako, kÄ• rikÄ• , kÄ• rakaá¹ƒ. dadÄ• tÄ«ti dÄ• yako, dÄ
nÄ• yako, nÄ• yikÄ• , nÄ• yakaá¹ƒ. bhagavato ovÄ• dÄ• nusÄ• saniá¹ƒ asuá¹‡i, suá¹‡Ä• ti,
sÄ• vikÄ• , __Ä• vÄ• _deso. lunÄ• tÄ«ti lÄ• vako. __pu_ pavane, punÄ• tÄ«ti pÄ• vako, bha
upÄ• sako, upÄ• sikÄ• . gaá¹‡hÄ• tÄ«ti gÄ• hako.

pacatÄ«ti pÄ• cako. ayaji, yajati, yajissatÄ«ti vÄ• yÄ• jako. ettha hi ``kagÄ• cajÄ• naâ€™â
kagatte_ sampatte ---

<571> __na_ \Be 354/ __kagattaá¹ƒ cajÄ• á¹‡vumhi_.

dhÄ• tvantabhÅ«tÄ• __ca_kÄ• ra__ja_kÄ• rÄ• __ka_kÄ• ra __ga_kÄ• rattaá¹ƒ nÄ• pajjan
paá¹-isiddhattÄ• na bhavati.

__jana_ janane, janetÄ«ti janako, janikÄ• , ``ghaá¹-Ä• dÄ«naá¹ƒ vÄ• â€™â€™ ti ettha __vÄ
hoti. evaá¹ƒ khanatÄ«ti khanako, sametÄ«ti samako, gametÄ«ti gamako, dametÄ«ti damako
hanissatÄ«ti vÄ• vadhako, ``vadho vÄ• sabbatthÄ• â€™â€™ ti __hana_ssa __vadhÄ• _de
``hanassa ghÄ• toâ€™â€™ ti __á¹‡vu_mhi __ghÄ• tÄ• _deso, gÄ• vo hanatÄ«ti goghÄ• tak
niggahÄ«tÄ• gamo, saá¹ƒyogantattÄ• na vuddhi hoti. evaá¹ƒ bhuÃ±jatÄ«ti bhuÃ±jako, kiá¹‡
pÄ• letÄ«ti pÄ• lako, pÅ«jetÄ«ti pÅ«jako.

<572> __nudÄ• dÄ«hi yuá¹‡vÅ«namanÄ• nanÄ• kÄ• nanakÄ• sakÄ• ritehi ca_.

__nudÄ• _dÄ«hi dhÄ• tÅ«hi, sakÄ• ritehi ca dhÄ• tÅ«hi paresaá¹ƒ __yuá¹‡vu_ppaccayÄ• n
Ä• nana aka Ä• nanaka_iccete Ä• desÄ• honti.

ettha hi ---

sakÄ• ritehi yuá¹‡vÅ«naá¹ƒ, kÄ• riyassa vidhÄ• nato.

kiccakitthambhavo dhÄ• tu-ppaccayehipi vediyo ||

__nuda_ khepe __pa_pubbo, panudi, panudati, panudissatÄ«ti vÄ• atthe __á¹‡vu_ppacca
__akÄ• _deso, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• nudissa dÄ«gho, panÅ«dako.

__sÅ«da_ \Be 355/ paggharaá¹‡e, sÅ«datÄ«ti sÅ«dako. __Ã±Ä• _ avabodhane, aÃ±Ã±Ä•
vÄ• atthe __á¹‡vu_ppaccayo, tassÄ• nena __Ä• nanakÄ• _deso, ``Ã±Ä• ssa jÄ• jaá¹ƒnÄ•
saralopÄ• di, jÄ• nanako.

__sakÄ• ritehi_ pana __Ä• á¹‡a_ pesane, Ä• á¹‡Ä• pesi, Ä• á¹‡Ä• peti, Ä• á¹‡Ä• pessatÄ«
á¹‡vutvÄ• vÄ« vÄ• â€™â€™ ti __á¹‡vu_ppaccayo, tassiminÄ• __akÄ• _deso, saralopÄ• di
saÃ±Ã±Ä• pako, saÃ±jÄ• nanako, ettha __Ä• nanakÄ• _deso, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ
dÄ• petÄ«ti dÄ• pako, ``anakÄ• yuá¹‡vÅ«naâ€™â€™ nti __akÄ• _deso, patiá¹-á¹-hÄ• petÄ
nibbÄ• naá¹ƒ sampÄ• petÄ«ti nibbÄ• nasampÄ• pako, kÄ• rÄ• petÄ«ti kÄ• rÄ• pako, kÄ• rÄ

__tu_ppaccaye akÄ• si, karoti, karissatÄ«ti vÄ• atthe ``sabbato á¹‡vutvÄ• vÄ« vÄ• â€™â€
__kita_saÃ±Ã±attÄ• á¹‡vuppaccayo viya sabbattha kattariyeva bhavati.

``antassÄ• â€™â€™ ti vattate.

<573> __karassa ca tattaá¹ƒ tusmiá¹ƒ_.

__kara_iccetassa dhÄ• tussa antassa __ra_kÄ• rassa __ta_kÄ• rattaá¹ƒ hoti __tu_ppacca
bharÄ• dÄ«naÃ±ca, tato nÄ• mamiva kate __syÄ• _dyuppatti, ``satthupitÄ• dÄ«namÄ• sis
__Ä• _ttaá¹ƒ, __si_lopo, tassa kattÄ• takkattÄ• , chaá¹-á¹-hÄ«samÄ• so. tathÄ• bharatÄ«t

__hara_ haraá¹‡e, haratÄ«ti hattÄ• , bhindatÄ«ti bhettÄ• , bheditÄ• vÄ• , chindatÄ«ti chett
dÄ• tÄ• , bhojanassa dÄ• bhÄ• bhojanadÄ• tÄ• , sandahatÄ«ti sandhÄ• tÄ• , avaci, vacati
vattÄ• , ``bhujÄ• dÄ«namanto no dvi cÄ• â€™â€™ ti dhÄ• tvantalopo, dvittaÃ±ca, bhuÃ±jat
bujjhati, bujjhissatÄ«ti vÄ• bujjhitÄ• , __ya_kÄ• __ri_kÄ• rÄ• gamÄ• , jÄ• nÄ• tÄ«ti Ã±Ä• tÄ
suá¹‡Ä• tÄ«ti sotÄ• , gaá¹‡hÄ• tÄ«ti gahetÄ• , bhavatÄ«ti bhavitÄ• , saratÄ«ti saritÄ• , gacc
khana hanÄ• dÄ«naá¹ƒ tuá¹ƒ tabbÄ• dÄ«su naâ€™â€™ iti dhÄ• tvantassa nattaá¹ƒ. evaá¹ƒ
hanatÄ«ti hantÄ• , maÃ±Ã±atÄ«ti mantÄ• , pÄ• letÄ«ti pÄ• letÄ• , pÄ• layitÄ• .

__kÄ• rite_ bhÄ• vetÄ«ti bhÄ• vetÄ• , bhÄ• vayitÄ• . evaá¹ƒ sÄ• retÄ• , sÄ• rayitÄ• , dÄ• p
hÄ• payitÄ• , nirodhetÄ• , nirodhayitÄ• , bodhetÄ• , bodhayitÄ• , Ã±Ä• petÄ• , Ã±Ä• payitÄ•
gÄ• hebhÄ• , gÄ• hayitÄ• , kÄ• retÄ• , kÄ• rayitÄ• , kÄ• rÄ• petÄ• , kÄ• rÄ• payitÄ• iccÄ• c

__Ä• vÄ«_paccaye __disa_ pekkhane, bhayaá¹ƒ apassi, passati, passissatÄ«ti vÄ• atthe _

dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __disa_ssa __dassÄ• _deso, bhayadassÄ• vÄ«, bhayadassÄ
neyyaá¹ƒ. __itthiyaá¹ƒ_ bhayadassÄ• vinÄ«. __napuá¹ƒsake_ bhayadassÄ• vi cittaá¹ƒ.

__sÄ• sa_ anusiá¹-á¹-himhi, sadevakaá¹ƒ lokaá¹ƒ diá¹-á¹-hadhammikÄ• divasena sÄ• satÄ

<574> __sÄ• sÄ• dÄ«hi ratthu_.

__sÄ• sa_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ratthu_ppaccayo hoti.

``ramhi ranto rÄ• di noâ€™â€™ ti __rÄ• _dilopo, saralopÄ• di, nÄ• mabyapadeso, __syÄ• _
__si_lopo. satthÄ• , satthÄ• ro.

__pÄ• _ rakkhaá¹‡e, puttaá¹ƒ pÄ• tÄ«ti atthe ---

<575> __pÄ• dito_ \Be 357/ __ritu_.

__pÄ• _iccevamÄ• dito dhÄ• tuggaá¹‡ato __ritu_ppaccayo hoti, __rÄ• _dilopo saralopÄ• d
dhÄ• raá¹‡e, mÄ• tÄ• pitÅ«hi dharÄ«yatÄ«ti dhÄ«tÄ• , ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ•

__mÄ• na_ pÅ«jÄ• yaá¹ƒ, dhammena puttaá¹ƒ mÄ• netÄ«ti atthe ---

<576> __mÄ• nÄ• dÄ«hi rÄ• tu_.

__mÄ• na bhÄ• sa_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __rÄ• tu_ppaccayo hoti, __rÄ• _dilopo, m
vÄ• cÄ• yaá¹ƒ, pubbe bhÄ• satÄ«ti bhÄ• tÄ• iccÄ• di.

__visa_ pavesane __pa_pubbo, pÄ• visi, pavisati, pavisissatÄ«ti vÄ• atthe ---

<577> __visa ruja padÄ• dito á¹‡a_.

__visa ruja pada_iccevamÄ• dÄ«hi dhÄ• tÅ«hi paro __á¹‡a_ppaccayo hotÄ«ti __á¹‡a_ppa
__kita_saÃ±Ã±attÄ• kattari bhavati, kÄ• ritabyapadesa__á¹‡a_lopa vuddhiyo, paveso.

tathÄ• __ruja_ roge, aruji, rujati, rujissatÄ«ti vÄ• rogo, ``kagÄ• cajÄ• naâ€™â€™ nti __ja_
uppajjatÄ«ti uppÄ• do. __phusa_ phusane, aphusi, phusati, phusissati, phusanti vÄ• tena s
``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __phusa_ssa __phasso, _ saá¹ƒyogantattÄ• na vudd
samavÄ• ye, ucatÄ«ti oko, __ca_kÄ• rassa __ka_kÄ• ro. __aya_ gatimhi, ayi, ayati, ayissati
__budha_ avagamane, sammÄ• bujjhatÄ«ti sambodho, Ä• haratÄ«ti \Be 358/ Ä• hÄ• ro, up

``hanassa ghÄ• toâ€™â€™ ti __ghÄ• tÄ• _deso.

__ranja_ rÄ• ge, ranjatÄ«ti atthe __á¹‡a_ppaccayo.

<578> __niggahÄ«ta saá¹ƒyogÄ• di no_.

saá¹ƒyogasmiá¹ƒ Ä• dibhÅ«to __na_kÄ• ro niggahÄ«tamÄ• pajjate. niggahÄ«tassa vaggar
gattaá¹ƒ, raá¹…go.

<579> __á¹‡amhi ranjassa jo bhÄ• vakaraá¹‡esu_.

__ranja_iccetassa dhÄ• tussa antabhÅ«tassa njassa __ja_kÄ• rÄ• deso hoti bhÄ• vakaraá
__á¹‡a_kÄ• ravatippaccaye pare.

ettha hi ---

á¹‡amhi ranjassa karaá¹‡e, jÄ• desassa vidhÄ• nato.

akattaripi viÃ±Ã±eyyo, kÄ• rake á¹‡assa sambhavoti ||

ranjanti anenÄ• ti rÄ• go, raÃ±jÄ«yati anenÄ• ti vÄ• rÄ• go, sayaá¹ƒ raÃ±jatÄ«tipi rÄ• go. `
joâ€™â€™ ti yogavibhÄ• gena __ja_kÄ• ro. pajjate anenÄ• ti pÄ• do, patujjate anenÄ• ti pa
jÄ• ro. evaá¹ƒ dÄ• ro. tathÄ• __kammÄ• dÄ«su, _ bhujjatÄ«ti bhogo. evaá¹ƒ bhÄ• go, bhÄ•
voharÄ«yatÄ«ti vohÄ• ro, dÄ«yatÄ«ti dÄ• yo, vihaÃ±Ã±ati etasmÄ• ti vighÄ• to, viharanti ett
Ä• ramanti etasminti Ä• rÄ• mo. evaá¹ƒ papÄ• to iccÄ• di.

``á¹‡aâ€™â€™ iti vattate.

<580> __bhÄ• ve ca_.

bhÄ• vatthe bhÄ• vÄ• bhidheyye dhÄ• tÅ«hi __á¹‡a_ppaccayo hoti. bhÅ«yate, bhavanaá¹ƒ
pacanaá¹ƒ vÄ• pÄ• ko, ``kagÄ• cajÄ• naâ€™â€™ nti __kÄ• _deso.

__sica_ paggharaá¹‡e, secanaá¹ƒ seko. __suca_ soke, socanaá¹ƒ soko. __caja_ hÄ• nimh
cajjissate, cajanaá¹ƒ vÄ• cÄ• go. __yaja_ devapÅ«jÄ• saá¹…gatikaraá¹‡adÄ• nesu, ijjittha,
yajanaá¹ƒ vÄ• yÄ• go, yuÃ±janaá¹ƒ yogo. __bhaja_ sevÄ• yaá¹ƒ, abhajjittha, bhajjate, bhaj
bhÄ• go, arajjittha, rajjate, rajjissate, rajanaá¹ƒ vÄ• rÄ• go, __ja_ssa __ga_kÄ• ro.

__daha_ bhasmÄ«karaá¹‡e, pariá¸• ayhittha, pariá¸• ayhati, pariá¸• ayhissati, pariá¸• ayhar
__á¹‡a_ppaccayo.

``á¹‡amhi, vÄ• â€™â€™ ti ca vattate.

<581> __dahassa do laá¹ƒ_.

__daha_iccetassa dhÄ• tussa __da_kÄ• ro __la_ttamÄ• pajjate __á¹‡a_ppaccaye pare vÄ•
__bhanja_ avamaddane, bhaÃ±janaá¹ƒ bhaá¹…go. __sanja_ saá¹…ge, saÃ±janaá¹ƒ saá¹…

paccayehi saá¹…gamma karÄ«yati, saá¹…kharÄ«yati tena vÄ• ti atthe __visarujapadÄ• _d
atthe ``bhÄ• ve cÄ• â€™â€™ ti vÄ• __á¹‡a_ppaccayo.

``á¹‡amhÄ«â€™â€™ ti vattate.

<582> __purasamupaparÄ«hi_ \Be 360/ __karotissa khakharÄ• vÄ• tappaccayesu ca_.

__pura saá¹ƒ upa pari_iccetehi parassa __karoti_ssa dhÄ• tussa __kha khara_iccete Ä• de
__ta_ppaccaye, __á¹‡a_ppaccaye ca pare. ``tappaccayesÅ«â€™â€™ ti bahuvacananiddes
dhÄ• tvÄ• desassÄ• pi á¹-hÄ• nopacÄ• rena dhÄ• tuvohÄ• rato ``asaá¹ƒyogantassa vuddhi
saá¹…khÄ• ro. evaá¹ƒ parikkhÄ• ro, purekkhÄ• ro.

__vÄ• _ti kiá¹ƒ? upakÄ• ro.

__lubha_ giddhimhi, lubbhanti tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• tanti lo
appÄ«timhi, dussanti tena, sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti doso. __mul
tena, sayaá¹ƒ vÄ• muyhati, muyhanamattameva vÄ• tanti moho iccÄ• di kattukaraá¹‡abhÄ
yojetabbaá¹ƒ.

__gaha_ upÄ• dÄ• ne, gayhatÄ«ti atthe __visarujapadÄ• _dinÄ• kammani __á¹‡a_ppacca

<583> __gahassa ghara á¹‡e vÄ• _.

__gaha_iccetassa dhÄ• tussa __gharÄ• _deso hoti vÄ• __á¹‡a_ppaccaye pare, saralopÄ•

__vÄ• _ti kiá¹ƒ? gaá¹‡hÄ• ti, gahaá¹‡aá¹ƒ vÄ• gÄ• ho.

sambhavatÄ«ti atthe ---

<584> __kvi_ \Be 361/ __ca_.

sabbadhÄ• tÅ«hi kvipaccayo hoti, so ca __kita_saÃ±Ã±attÄ• kattari bhavati.

<585> __kvilopo ca_.

__kvino_ sabbassa lopo hoti. kitantattÄ• nÄ• mamiva katvÄ• __syÄ• _dyuppatti, __si_lopo
vibhavatÄ«ti vibhÅ«, abhibhÅ«, sayambhÅ«.

tathÄ• __dhÅ«_ kampane, sandhunÄ• tÄ«ti sandhÅ«. __bhÄ• _ dittimhi, vibhÄ• tÄ«ti vibhÅ
saha, saá¹…gamma vÄ• bhanti, bhÄ• santi vÄ• etthÄ• ti sabhÄ• , __saha_ssa __sÄ• _des

bhujena gacchatÄ«ti atthe __kvi_ppaccayo.

<586> __dhÄ• tvantassa lopo kvimhi_.

dhÄ• tvantassa byaÃ±janassa lopo hoti __kvi_ppaccaye pare. kvilopo, bhujago. evaá¹ƒ ura
turaá¹ƒ sÄ«ghaá¹ƒ turitaturito gacchatÄ«ti turago, khe gacchatÄ«ti khago, vihÄ• yase gacch
vihÄ• deso, na gacchatÄ«ti ago, nago.

__khanu_ avadhÄ• raá¹‡e __saá¹ƒ_pubbo, saá¹…khani, saá¹…khanati, saá¹…khanissatÄ«
kÄ«á¸·Ä• yaá¹ƒ, kuÃ±je ramatÄ«ti kuÃ±jaro. __jana_ janane, kammato jÄ• toti atthe __kvi_p
lopÄ• di purimasamaá¹ƒ, paÃ±camÄ«tappurisova viseso. kammajo vipÄ• ko, kammajÄ• pa
rÅ«paá¹ƒ \Be 362/. evaá¹ƒ cittajaá¹ƒ, utujaá¹ƒ, Ä• hÄ• rajaá¹ƒ, attajo putto. vÄ• rimhi jÄ• to
thalajo, paá¹…kajaá¹ƒ, jalajaá¹ƒ, aá¹‡á¸• ajaá¹ƒ, sirajaá¹ƒ, sattamÄ«samÄ• so. dvikkhattuá¹
pacchÄ• jÄ• to anujo iccÄ• di.

__vida_ Ã±Ä• á¹‡e, lokaá¹ƒ avedÄ«ti atthe __kvi_ppaccayo.

``kvimhÄ«â€™â€™ ti vattate.

<587> __vidante Å«_.

__vida_dhÄ• tuno ante __Å«_kÄ• rÄ• gamo hoti __kvi_mhi, kvilopo. lokavidÅ«.

__disa_ pekkhaá¹‡e, imamiva naá¹ƒ apassi, passati, passissatÄ«ti, ayamiva dissatÄ«ti vÄ•
__kvi_ppaccayo.

``dhÄ• tvantassa lopo kvimhÄ«â€™â€™ ti dhÄ• tvantalope sampatte ---

<588> __iyatamakiesÄ• namantassaro dÄ«ghaá¹ƒ kvaci disassa guá¹‡aá¹ƒ do raá¹ƒ sakkh

__ima ya ta amha kiá¹ƒ eta samÄ• na_iccetesaá¹ƒ sabbanÄ• mÄ• naá¹ƒ upamÄ• nupapad
guá¹‡abhÅ«tÄ• naá¹ƒ anto saro __dÄ«gha_mÄ• pajjate, __disa_iccetassa dhÄ• tussa antas
Ä• desÄ• ca honti. __disa_ssa __da_kÄ• ro __ra_kÄ• ramÄ• pajjateti kvimhi dhÄ• tvantass
kvilopÄ• dimhi ca kate __i_iti nipÄ• tanena __ima_sadda__ssi_kÄ• re, tassiminÄ• dÄ«ghe

Ä«diso \Be 363/ puriso, Ä«disÄ• kaÃ±Ã±Ä• , Ä«disÄ« vÄ• , Ä«disaá¹ƒ cittaá¹ƒ. tathÄ• yam
viya dissatÄ«ti vÄ• yÄ• diso, yÄ• disÄ• , yÄ• disÄ«, yÄ• disaá¹ƒ. tamiva naá¹ƒ passati, so v
tÄ• diso, tÄ• disÄ• , tÄ• disÄ«, tÄ• disaá¹ƒ. mamiva naá¹ƒ passati, ahaá¹ƒ viya so dissatÄ«t
mÄ• disÄ• , mÄ• disÄ«, mÄ• disaá¹ƒ, __ma_iti nipÄ• tanena __amha_saddassa __ma_sad
viya dissatÄ«ti vÄ• kÄ«diso, kÄ«disÄ• , kÄ«disÄ«, kÄ«disaá¹ƒ. etamiva naá¹ƒ passati, eso
ediso, etÄ• diso vÄ• , edisÄ• , edisÄ«, edisaá¹ƒ, __e_iti nipÄ• tanena __eta_saddassa __e_
naá¹ƒ passati, samÄ• no viya dissatÄ«ti sÄ• diso, sadiso, __sa_iti nipÄ• tanena __samÄ• n
tadantassa vÄ• dÄ«gho, sÄ• disÄ• , sÄ• disÄ«, sadisÄ• , sadisÄ«, sÄ• disaá¹ƒ, sadisaá¹ƒ.

__da_kÄ• rassa __ra_kÄ• rÄ• dese pana Ä«riso, yÄ• riso, tÄ• riso, mÄ• riso, kÄ«riso, eriso
__kkhÄ• _dese Ä«dikkho, yÄ• dikkho, tÄ• dikkho, mÄ• dikkho, kÄ«dikkho, edikkho, sÄ• dikk
__ra_kÄ• rÄ• dese sÄ• rikkho, sarikkho, Ä«kÄ• rÄ• dese Ä«dÄ«, yÄ• dÄ«, tÄ• dÄ«, mÄ• dÄ

__ca_saddena __tumhÄ• _diupapadepi tumhe viya dissatÄ«ti tumhÄ• diso, tumhÄ• disÄ«,
khandhÄ• disÄ• iccÄ• di.

__dhara_ dhÄ• raá¹‡e, apÄ• yesvapatamÄ• ne adhigatamaggÄ• dike satte dhÄ• reti, dhara
salakkhaá¹‡aá¹ƒ dhÄ• reti vÄ• , paccayehi dharÄ«yati vÄ• ti atthe ---

<589> __dharÄ• dÄ«hi_ \Be 364/ __rammo_.

__dhara_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ramma_ppaccayo hoti.

so ca ---

kammaggahaá¹‡abho bhÄ• va- kammesÅ«tettha vediyo.

akattaripi hotÄ«ti, kÄ• rake rammappaccayo ||

__rÄ• _dilopo, dhammo, evaá¹ƒ karÄ«yatÄ«ti kammaá¹ƒ. __vara_ varaá¹‡e, vammaá¹ƒ.

__saá¹ƒsa_ pasaá¹ƒsane __pa_pubbo, piyaiccupapadaá¹ƒ, piyaá¹ƒ pasaá¹ƒsituá¹ƒ sÄ«laá
pasaá¹ƒsanasÄ«lo, piyaá¹ƒ pasaá¹ƒsanadhammo, piyaá¹ƒ pasaá¹ƒsane sÄ• dhukÄ• rÄ«ti v

<590> __tassÄ«lÄ• dÄ«su á¹‡Ä«tvÄ• vÄ« ca_.

__sÄ«laá¹ƒ_ pakati, tassÄ«la taddhamma tassÄ• dhukÄ• rÄ«svatthesu gamyamÄ• nesu sa
Ä• vÄ«_iccete paccayÄ• hontÄ«ti kattari __á¹‡Ä«_paccayo, saá¹ƒyogantattÄ• na vuddhi. s

piyapasaá¹ƒsÄ« rÄ• jÄ• . atha vÄ• piyaá¹ƒ pasaá¹ƒsi, pasaá¹ƒsati, pasaá¹ƒsissati vÄ• sÄ«
sÄ• dhu vÄ• ti piyapasaá¹ƒsÄ«, piyapasaá¹ƒsinÄ«, piyapasaá¹ƒsi kulaá¹ƒ. brahmaá¹ƒ caritu
vÄ• brahmaá¹ƒ carati sÄ«lena, dhammena, sÄ• dhu vÄ• ti brahmacÄ• rÄ«, brahmacÄ• rinÄ
saccavÄ• dÄ«, dhammavÄ• dÄ«, sÄ«ghayÄ• yÄ«, pÄ• pakÄ• rÄ«, mÄ• lÄ• kÄ• rÄ« iccÄ• d

__ca_saddena attamÄ• nepi __á¹‡Ä«, _ paá¹‡á¸• itaá¹ƒ attÄ• naá¹ƒ maÃ±Ã±atÄ«ti paá¹‡á
bahussutamÄ• nÄ« iccÄ• di.

__vatu_ \Be 365/ vattane __pa_pubbo, pasayha pavattituá¹ƒ sÄ«laá¹ƒ yassÄ• ti atthe iminÄ
pasayhapavattÄ• . atha vÄ• __vaca_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, pasayha pavattituá¹ƒ sÄ«
pasayhapavattÄ• , pasayhapavattÄ• ro, bhujÄ• dittÄ• dhÄ• tvantalopadvittÄ• ni, sesaá¹ƒ ka

bhayaá¹ƒ passituá¹ƒ sÄ«laá¹ƒ yassÄ• ti vÄ• bhayaá¹ƒ dassanasÄ«lo, bhayaá¹ƒ dassanadl
sÄ• dhukÄ• rÄ«ti vÄ• bhayadassÄ• vÄ«, bhayadassÄ• vinÄ«, bhayadassÄ• vi cittaá¹ƒ. eva

``tassÄ«lÄ• dÄ«sÅ«â€™â€™ ti adhikÄ• ro.

<591> __sadda ku dha ca la ma á¹‡á¸• a ttha rucÄ• dÄ«hi yu_.

__sadda ku dha ca la maá¹‡á¸• atthe_hi dhÄ• tÅ«hi, __rucÄ• _dÄ«hi ca __yu_ppaccayo ho

__ghusa_ sadde, ghosituá¹ƒ sÄ«laá¹ƒ assÄ• ti vÄ• ghosanasÄ«loti vÄ• aghosayi, ghosay
dhammena, sÄ• dhu vÄ• ti atthe iminÄ• __yu_ppaccayo, tassa ``anakÄ• yuá¹‡vÅ«naâ€™â
cÄ• â€™â€™ ti vuddhi, so ghosano, sÄ• ghosanÄ• . __bhÄ• sa_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹
vÄ• bhÄ• sanasÄ«lo, bhÄ• sanadhammo, bhÄ• sane sÄ• dhukÄ• rÄ«ti vÄ• bhÄ• sano.

__kudha_ kope, kujjhituá¹ƒ sÄ«lamassÄ• ti vÄ• kujjhanasÄ«loti vÄ• kodhano, kodhanÄ• ,

__rusa_ rose, rosituá¹ƒ sÄ«lamassÄ• ti vÄ• rosanasÄ«loti vÄ• rosano.

__cala_ kampane, calituá¹ƒ sÄ«laá¹ƒ yassÄ• ti vÄ• calati sÄ«lenÄ• ti vÄ• calano. __kapi_
sÄ«laá¹ƒ yassÄ• ti vÄ• \Be 366/ akampi, kampati, kampissati sÄ«lenÄ• ti vÄ• kampano,
__i_kÄ• rÄ• nubandhidhÄ• tusarato ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• , ``niggahÄ«taÃ±c
niggahÄ«tÄ• gamo. __phadi_ kiÃ±cicalane, phandituá¹ƒ sÄ«laá¹ƒ yassÄ• ti vÄ• phandati s

__maá¸• i_ bhÅ«sÄ• yaá¹ƒ, maá¹‡á¸• ayituá¹ƒ sÄ«laá¹ƒ yassÄ• ti vÄ• maá¹‡á¸• ayati sÄ«l
__bhÅ«sa_ alaá¹…kÄ• re, bhÅ«sanasÄ«loti vÄ• abhÅ«sayi, bhÅ«sayati, bhÅ«yayissati sÄ«
bhÅ«sanÄ• , bhÅ«sanaá¹ƒ.

__ruca_ dittimhi, arucci, ruccati, ruccissati sÄ«lenÄ• ti vÄ• rocano. __juta_ dittimhi, ajoti, jo
jotissati sÄ«lenÄ• ti vÄ• jotano. __vaá¸• á¸• ha_ vaá¸• á¸• hane, vaá¸• á¸• hituá¹ƒ sÄ«lamas
iccÄ• di.

<592> __pÄ• rÄ• digamimhÄ• rÅ«_.

__pÄ• rÄ• _diupapadehi parasmÄ• __gami_iccetasmÄ• dhÄ• tumhÄ• paro __rÅ«_pacca
kattariyeva. pÄ• ro Ä• di yesaá¹ƒ te pÄ• rÄ• dayo, pÄ• rÄ• dÄ«hi gami __pÄ• rÄ• digami_. _
gantuá¹ƒ sÄ«laá¹ƒ yassÄ• ti vÄ• bhavapÄ• raá¹ƒ gamanasÄ«lo, bhavapÄ• raá¹ƒ gamanadl
sÄ• dhukÄ• rÄ«ti vÄ• bhavapÄ• ragÅ«, bhavapÄ• raguno. antaá¹ƒ gamanasÄ«lo antagÅ«.

``rÅ«â€™â€™ ti vattate.

<593> __bhikkhÄ• dito ca_.

__bhikkha_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __rÅ«_paccayo hoti tassÄ«lÄ• dÄ«svatthesu. __b
sÄ«laá¹ƒ yassÄ• ti vÄ• abhikkhi, bhikkhati, bhikkhissati sÄ«lenÄ• ti vÄ• bhikkhanadhammo
bhikkhane sÄ• dhukÄ• rÄ«ti vÄ• bhikkhu, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• rassattaá¹ƒ
saá¹ƒsÄ• re bhayaá¹ƒ ikkhatÄ«tipi bhikkhu, vijÄ• nituá¹ƒ sÄ«laá¹ƒ yassa, vijÄ• nanasÄ«loti v
jÄ• nÄ• tÄ«ti sabbaÃ±Ã±Å«. evaá¹ƒ mattaÃ±Ã±Å«, dhammaÃ±Ã±Å«, atthaÃ±Ã±Å«, kÄ• laÃ

<594> __hanatyÄ• dÄ«naá¹ƒ á¹‡uko_.

__hanatyÄ• _dÄ«naá¹ƒ dhÄ• tÅ«namante __á¹‡uka_ppaccayo hoti tassÄ«lÄ• dÄ«svatthes
chaá¹-á¹-hÄ«, __á¹‡a_kÄ• ro vuddhattho. Ä• hananasÄ«lo Ä• ghÄ• tuko, ghÄ• tÄ• deso, sa
kÄ• ruko sippi. __bhÄ«_ bhaye, bhÄ• yanasÄ«lo bhÄ«ruko, __ra_kÄ• rÄ• gamo. __ava_ ral

<595> __saá¹ƒhanaÃ±Ã±Ä• ya vÄ• ro gho_.

__saá¹ƒ_pubbÄ• ya __hana_iccetÄ• ya dhÄ• tuyÄ• , aÃ±Ã±Ä• ya ca dhÄ• tuyÄ• paro __ra
__gho_ ca. __vÄ• _ggahaá¹‡aá¹ƒ sampiá¹‡á¸• anatthaá¹ƒ, vikappanatthaá¹ƒ vÄ• , tena saá
hoti.

hanassevÄ• yaá¹ƒ gho hoti, abhidhÄ• nÄ• nurÅ«pato.

asaá¹ƒpubbÄ• ca ro tena, paá¹-ighotipi sijjhati ||

__hana_ hiá¹ƒsÄ• gatÄ«su __saá¹ƒ_ pubbo, saá¹ƒhanati samaggaá¹ƒ kammaá¹ƒ samupag
kilesadarathe hanatÄ«ti vÄ• saá¹…gho, __rÄ• _dilopo \Be 368/, samantato nagarassa bÄ•
parikhÄ• , itthiyaá¹ƒ __Ä• _paccayo, antaá¹ƒ karotÄ«ti antako maccu.

``bhÄ• vakammesÅ«â€™â€™ ti vattate.

<596> __nandÄ• dÄ«hi yu_.

__nanda_iccevamÄ• dÄ«hi dhÄ• tÅ«hi paro __yu_ppaccayo hoti bhÄ• vakammesu. ``anak
__yu_ppaccayassa __anÄ• _deso, __nanda_ samiddhimhi, __nanda_ nandane vÄ• . __bhÄ
__kamme_ --- anandÄ«yittha, nandÄ«yati, nandÄ«yissati, nanditabbanti vÄ• nandanaá¹ƒ va
gahaá¹‡Ä«yaá¹ƒ vÄ• gahaá¹‡aá¹ƒ, gaá¹‡hanaá¹ƒ vÄ• , caritabbaá¹ƒ caraá¹‡aá¹ƒ, bhÅ«yat
havanaá¹ƒ. rundhitabbaá¹ƒ rundhanaá¹ƒ, rodhanaá¹ƒ vÄ• , bhuÃ±jitabbaá¹ƒ bhuÃ±janaá¹ƒ,
bujjhitabbaá¹ƒ bujjhanaá¹ƒ, bodhanaá¹ƒ vÄ• . sÅ«yati, suti vÄ• savaá¹‡aá¹ƒ, pÄ• pÄ«yatÄ«
pÄ• panaá¹ƒ vÄ• , pÄ• lÄ«yatÄ«ti pÄ• lanaá¹ƒ iccÄ• di.

``yÅ«â€™â€™ ti vattate.

<597> __kattukaraá¹‡apadesesu ca_.

__kattukaraá¹‡apadesa_iccetesvatthesu ca sabbadhÄ• tÅ«hi __yu_ppaccayo hoti. ettha ca
adhikaraá¹‡akÄ• rakaá¹ƒ vuccati. __kattari_ tÄ• va --- rajaá¹ƒ haratÄ«ti rajoharaá¹‡aá¹ƒ toy
vijÄ• nÄ• tÄ«ti viÃ±Ã±Ä• á¹‡aá¹ƒ, vijÄ• nanaá¹ƒ vÄ• , __Ä• nanajÄ• _desÄ• . __ghÄ• _ gan
ghÄ• naá¹ƒ, __jhe_ cintÄ• yaá¹ƒ, jhÄ• yatÄ«ti jhÄ• naá¹ƒ, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dir

__karaá¹‡e_ \Be 369/ __ --- kara_ karaá¹‡e, karoti tenÄ• ti karaá¹‡aá¹ƒ, yathÄ• sarÅ«paá¹ƒ
byÄ• karÄ«yanti etenÄ• ti byÄ• karaá¹‡aá¹ƒ. __pÅ«ra_ pÅ«raá¹‡e, pÅ«rayati tenÄ• ti pÅ«ra

dÄ• naá¹ƒ, pamÄ«yati anenÄ• ti pamÄ• naá¹ƒ, vuccati anenÄ• ti vacanaá¹ƒ, panudati, panu
panÅ«dano. __sÅ«da_ paggharaá¹‡e, sÅ«dati, sujjate anenÄ• ti vÄ• sÅ«dano, suá¹‡Ä• ti, s
savaá¹‡aá¹ƒ. __lÅ«_ chedane, lunÄ• ti, lÅ«yati anenÄ• ti vÄ• lavanaá¹ƒ, lavaá¹‡aá¹ƒ, loá¹‡
nÄ«yati etenÄ• ti vÄ• nayanaá¹ƒ. __pÅ«_ pavane, punÄ• ti, pÅ«yate anenÄ• ti vÄ• pavanc
pÄ• paá¹ƒ anenÄ• ti samaá¹‡o, samaá¹‡aá¹ƒ vÄ• . tathÄ• bhÄ• veti, bhÄ• vÄ«yati ekÄ• yÄ
pÄ• canaá¹ƒ, pÄ• cÄ• panaá¹ƒ iccÄ• di.

__adhikaraá¹‡e --- á¹-hÄ• _ gatinivattimhi, tiá¹-á¹-hati tasminti á¹-hÄ• naá¹ƒ. evaá¹ƒ sayana
Ä• sanaá¹ƒ, adhikarÄ«yati etthÄ• ti adhikaraá¹‡aá¹ƒ.

__ca_saddena __sampadÄ• nÄ• pÄ• dÄ• ne_supi --- sammÄ• pakÄ• rena dadÄ• ti assÄ•
Ä• dadÄ• tÄ«ti apÄ• dÄ• naá¹ƒ.

<598> __saÃ±Ã±Ä• yaá¹ƒ dÄ• dhÄ• to i_.

saÃ±Ã±Ä• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ __dÄ• dhÄ• _iccetehi dhÄ• tÅ«hi __i_ppaccayo hot
bhÄ• vakammÄ• diadhikÄ• revÄ• yaá¹ƒ, saralopÄ• di. __dÄ• _ dÄ• ne __Ä• _pubbo, Ä• dÄ
__dhÄ• _ dhÄ• raá¹‡e \Be 370/, udakaá¹ƒ dadhÄ• tÄ«ti udadhi, __tesu vuddhilopÄ• _dinÄ•
__udÄ• _deso. jalaá¹ƒ dhÄ«yate asminti jaladhi, vÄ• lÄ• ni dadhÄ• ti tasminti vÄ• ladhi, san
sandadhÄ• tÄ«ti vÄ• sandhi, nidhÄ«yatÄ«ti nidhi. evaá¹ƒ vidhÄ«yati, vidadhÄ• ti, vidhÄ• na
samaá¹ƒ vÄ• cittaá¹ƒ Ä• dadhÄ• tÄ«ti samÄ• dhi.

<599> __itthiyamatiyavo vÄ• _.

itthiyaá¹ƒ abhidheyyÄ• yaá¹ƒ sabbadhÄ• tÅ«hi __a_kÄ• ra__tiyu_iccete paccayÄ• honti vÄ
__a_ppaccaye tÄ• va __jara_ vayohÄ• nimhi, jÄ«rati, jÄ«raá¹‡anti vÄ• jarÄ• , ``itthiyamato
__Ä• _paccayo, paá¹-isambhijjatÄ«ti paá¹-isambhidÄ• . paá¹-ipajjati etÄ• yÄ• ti paá¹-ipadÄ•
Ä• padÄ• . upÄ• dÄ«yatÄ«ti upÄ• dÄ• . saÃ±jÄ• nÄ• tÄ«ti saÃ±Ã±Ä• , pajÄ• nÄ• tÄ«ti paÃ±
cintanaá¹ƒ cintÄ• . patiá¹-á¹-hÄ• naá¹ƒ patiá¹-á¹-hÄ• . __sikkha_ vijjopÄ• dÄ• ne, sikkhanaá
sikkhÄ• . evaá¹ƒ bhikkhÄ• . __jhe_ cintÄ• yaá¹ƒ, parasampattiá¹ƒ abhimukhaá¹ƒ jhÄ• yatÄ«
upaá¹-á¹-hapetvÄ• jhÄ• yatÄ«ti upajjhÄ• , upajjhÄ• yo, sammÄ• jhÄ• yati etthÄ• ti sajjhÄ•

__isu_ \Be 371/ icchÄ• yaá¹ƒ, esananti atthe __a_ppaccayo, ``isu yamÅ«namanto ccho vÄ
icchÄ• . __puccha_ pucchane, pucchanaá¹ƒ pucchÄ• , tikicchanaá¹ƒ tikicchÄ• , ghasitumicc
titikkhÄ• , bubhukkhÄ• , pÄ• tumicchÄ• pipÄ• sÄ• , maá¹‡á¸• Å«kagatiyÄ• __vÄ• _dhikÄ•
byÄ• pitumicchÄ• vicchÄ• iccÄ• di.

__ti_ppaccaye sambhavanaá¹ƒ sambhÅ«ti. __vÄ• _dhikÄ• rato __ti_ppaccayamhi na vudd

nayanaá¹ƒ, nÄ«yati __e_tÄ• yÄ• ti vÄ• nÄ«ti. __mana_ Ã±Ä• á¹‡e, maÃ±Ã±atÄ«ti mati.

``te, no, timhÄ«â€™â€™ ti ca vattate.

<600> __gamakhanahanaramÄ• dÄ«namanto_.

__gama khana hana rama_iccevamÄ• dÄ«naá¹ƒ __ma_kÄ• ra__na_kÄ• rantÄ• naá¹ƒ dhÄ
__ta_ppaccaye, __ti_mhi cÄ• ti dhÄ• tvantalopo. gamanaá¹ƒ, gantabbÄ• ti vÄ• gati, upahan
tÄ• ya, ramaá¹‡aá¹ƒ vÄ• rati. __tanu_ vitthÄ• re, tananaá¹ƒ tati. __yamu_ uparame, niyama
ramatÄ«â€™â€™ tiÄ• dÄ«su pana akÄ• rabyavahitattÄ• na dhÄ• tvantalopo, bhuÃ±janaá¹
``bhujÄ• dÄ«namanto no dvi cÄ• â€™â€™ ti dhÄ• tvantalopo, dvittaÃ±ca. samÄ• pajjanaá¹
samÄ• patti, sampatti, ``gupÄ• dÄ«naÃ±cÄ• â€™â€™ ti dhÄ• tvantalopadvittÄ• ni. ``kvaci d
__hÄ• _dito __ti_ssa __ni_ hoti. hÄ• ni, jÄ• ni iccÄ• di.

__yu_ppaccaye __cita_ saÃ±cetane, cetayatÄ«ti atthe __yu_ppaccayo, __anÄ• _desavudd
__vida_ anubhavane \Be 372/, vedayatÄ«ti vedanÄ• . __disÄ«_ uccÄ• raá¹‡e, desÄ«yatÄ«t
bhÄ• vanÄ• iccÄ• di.

``itthiyaá¹ƒ, vÄ• â€™â€™ ti ca vattate.

<601> __karato ririya_.

__kara_dhÄ• tuto itthiyamanitthiyaá¹ƒ vÄ• abhidheyyÄ• yaá¹ƒ __ririya_ppaccayo hoti, __rÄ
kiriyÄ• . karaá¹‡Ä«yaá¹ƒ kiriyaá¹ƒ.

``kattarÄ«â€™â€™ ti vattate.

<602> __jito ina sabbattha_.

__ji_iccetÄ• ya dhÄ• tuyÄ• paro __ina_ppaccayo hoti sabbakÄ• le kattari. __ji_ jaye, pÄ• p
ajini, jinÄ• ti, jinissatÄ«ti vÄ• jino.

``inÄ• â€™â€™ ti vattate.

<603> __supato ca_.

__supa_iccetÄ• ya dhÄ• tuyÄ• ca paro __ina_ppaccayo hoti. __supa_ saye, supati, supan
supinaá¹ƒ.

__sÄ«_ saye, ``Ä«saá¹ƒâ€™â€™ iti upapadaá¹ƒ, Ä«saá¹ƒ sÄ«yati bhavatÄ• ti atthe ---

<604> __Ä«saá¹ƒdusÅ«hi kha_.

__Ä«saá¹ƒdusu_iccetehi upapadehi parehi dhÄ• tÅ«hi __kha_ppaccayo hoti.

so ca ---

<605> __bhÄ• vakammesu_ \Be 373/ __kiccaktakkhatthÄ• _.

__bhÄ• vakamma_iccetesvatthesu __kiccaktakkhattha_iccete paccayÄ• hontÄ«ti niyamato
``kvaci dhÄ• tÅ«â€™â€™ ti __kkha_kÄ• rÄ• nubandhassa lopo, vuddhi, __ayÄ• _desadvittA
dukkhena sÄ«yati dussayo, sukhena sÄ«yati sussayo.

__kamme_ --- Ä«saá¹ƒ karÄ«yatÄ«ti Ä«sakkaraá¹ƒ kammaá¹ƒ bhavatÄ• . evaá¹ƒ dukkhena
hitaá¹ƒ bhavatÄ• , sukaraá¹ƒ pÄ• paá¹ƒ bÄ• lena, dukkhena bharÄ«yatÄ«ti dubbharo mahic
subharo appiccho. dukkhena rakkhitabbanti durakkhaá¹ƒ cittaá¹ƒ. dukkhena passitabboti du
passitabbanti sudassaá¹ƒ paravajjaá¹ƒ. dukkhena anubujjhitabboti duranubodho dhammo. s
subodhamiccÄ• di.

__budha_ avagamane, sabbe saá¹…khatÄ• saá¹…khatasammutibhede dhamme abujjhi, b
atthe ---

``taâ€™â€™ iti vattate.

<606> __budhagamÄ• ditthe kattari_.

__budhagamu_iccegamÄ• dÄ«hi dhÄ• tÅ«hi tadatthe gamyamÄ• ne kattari __ta_ppaccayo

``tassÄ• â€™â€™ ti vattate.

<607> __dhaá¸• habhahehi dha á¸• hÄ• ca_.

__dhaá¸• ha_nta __bhaha_ntehi dhÄ• tÅ«hi parassa paccaya__ta_kÄ• rassa yathÄ• kkama
__dha_kÄ• ra__á¸• ha_kÄ• rÄ• desÄ• hontÄ«ti __dhabha_to __ta_kÄ• rassa \Be 374/ __d
nti ettha __ha_kÄ• raggahaá¹‡ato __ha_kÄ• ratopi kvaci __dha_ttaá¹ƒ, abyavadhÄ• ne cÄ•
Ä• rÄ• dhito, vaá¸• á¸• hito, labhitvÄ• , gahitoâ€™â€™ tiÄ• dÄ«su paccayÄ• gamabyavahita

<608> __hacatutthÄ• namantÄ• naá¹ƒ do dhe_.

__ha_kÄ• ravaggacatutthÄ• naá¹ƒ dhÄ• tvantabhÅ«tÄ• naá¹ƒ __da_kÄ• rÄ• deso hoti __d
saraá¹‡aá¹ƒ agacchi, gacchati, gacchissatÄ«ti vÄ• saraá¹‡aá¹…gato upÄ• sako,
``gamakhanahanaramÄ• dÄ«namantoâ€™â€™ ti dhÄ• tvantalopo. evaá¹ƒ jÄ• nÄ• tÄ«ti Ã±
upeto. __cinta_ cintÄ• yaá¹ƒ, cintetÄ«ti cittaá¹ƒ, ``gupÄ• dÄ«naÃ±cÄ• â€™â€™ ti dhÄ• tvan
saá¹…ge, rÅ«pÄ• dÄ«su asajji, sajjati, sajjissatÄ«ti vÄ• satto, ``bhujÄ• dÄ«namanto no dvi
dhÄ• tvantalopo, dvittaÃ±ca.

``saÃ±Ã±Ä• yaâ€™â€™ miti vattate.

<609> __tikiccÄ• siá¹-á¹-he_.

saÃ±Ã±Ä• yamabhidheyyÄ• yaá¹ƒ Ä• siá¹-á¹-he gamyamÄ• ne dhÄ• tÅ«hi __ti_ppaccayo h
enaá¹ƒ bujjhatÅ«ti jinabuddhi, __dha_kÄ• ra__da_kÄ• rÄ• desÄ• , dhanamassa bhavatÅ«ti

__kita_paccaye bhavatÅ«ti bhÅ«to, dhammo enaá¹ƒ dadÄ• tÅ«ti dhammadinno, ``bhidÄ• d
vÄ• â€™â€™ ti __ta_ppaccayassa __innÄ• _deso. vaá¸• á¸• hatÅ«ti vaá¸• á¸• hamÄ• no, ``
__mÄ• nantesu a_ppaccayo, nandatÅ«ti nandako, jÄ«vatÅ«ti jÄ«vako iccÄ• di.

<610> __Ä• gamÄ• _ \Be 375/ __tuko_.

__Ä• _pubbÄ• __gami_to __tuka_ppaccayo hoti, kitakattÄ• kattari. Ä• gacchatÄ«ti Ä• gan

``gamÄ• â€™â€™ ti vattate.

<611> __bhabbe ika_.

__gami_to __ika_ppaccayo hoti bhabbatthe. gantuá¹ƒ bhabboti gamiko bhikkhu.

tekÄ• likappaccayantanayo.

atÄ«tappaccayantanaya

<612> __atÄ«te ta tavantu tÄ• vÄ«_.

atÄ«te kÄ• le sabbehi dhÄ• tÅ«hi __ta tavantu tÄ• vÄ«_ iccete paccayÄ• honti. ete eva pa

__niá¹-á¹-ha_saÃ±Ã±akÄ• pi, te ca __kita_saÃ±Ã±attÄ• kattari bhavanti. abhavÄ«ti bhÅ«to
``aÃ±Ã±esu cÄ• â€™â€™ ti etthÄ• nuvattita__vÄ• _ggahaá¹‡ena __ta tavantutÄ• vÄ«_su v
dÄ• nÄ• danahabyappadÄ• nesu, ahavÄ«ti huto aggiá¹ƒ.

__tavantu_ppaccaye --- ``Ä• simhÄ«â€™â€™ ti __Ä• _kÄ• ro, aggiá¹ƒ hutavÄ• , hutavant
guá¹‡avantusamaá¹ƒ. __tÄ• vÄ«mhi_ --- aggiá¹ƒ hutÄ• vÄ«, aggiá¹ƒ hutÄ• vino iccÄ• di daa
__inÄ«_paccayo --- hutÄ• vinÄ«, napuá¹ƒsake --- rassattaá¹ƒ hutÄ• vi.

__vasa_ nivÄ• se, vassaá¹ƒ avasÄ«ti atthe __ta_ppaccayo, __sa_kÄ• rantattÄ• ``sÄ• disa
__á¹-hÄ• _dese sampatte ---

``tassÄ• â€™â€™ ti adhikÄ• ro, ``sÄ• dÄ«â€™â€™ ti ca.

<613> __vasato_ \Be 376/ __uttha_.

__vasa_iccetasmÄ• dhÄ• tumhÄ• parassa __ta_kÄ• rassa sahÄ• dibyaÃ±janena __utthÄ
vassaá¹ƒ vuttho, vutthÄ• sÄ• , ``saralopoâ€™â€™ tiÄ• disutte __tu_ggahaá¹‡ato pubbalop
devatÄ• , vatthabbaâ€™â€™ ntiÄ• dÄ«su paralopo.

``vasassÄ• â€™â€™ ti vipariá¹‡Ä• mena vattate.

<614> __vassa vÄ• vu_.

__vasa_iccetassa dhÄ• tussa __va_kÄ• rassa __ta_kÄ• re pare __u_kÄ• ro hoti, tattha __v
niá¹-á¹-ha__ta_kÄ• re evÄ• yaá¹ƒ. atha vÄ• ``vÅ«â€™â€™ ti ettha __va_kÄ• ro sandhijo, ta
dutiyaÃ±cettha __vÄ• _ggahaá¹‡amicchitabbaá¹ƒ, tena __a_kÄ• rassapi __u_kÄ• ro siddho
brahmacariyaá¹ƒ, vusito, tathÄ• vusitavÄ• , vusitÄ• vÄ«, __i_kÄ• rÄ• gamena byavahitattÄ•

__bhuja_ pÄ• lanabyavaharaá¹‡esu, odanaá¹ƒ abhuÃ±jÄ«ti atthe __tatavantutÄ• vÄ«, _ ``b
cÄ• â€™â€™ ti dhÄ• tvantalopo, __ta_kÄ• rassa dvittaÃ±ca, bhutto, bhuttavÄ• , bhuttÄ• vÄ
araÃ±jÄ«ti ratto, rattÄ• , rattaá¹ƒ. __yuja_ yoge, ayuÃ±jÄ«ti yutto, yuttÄ• , yuttaá¹ƒ. __vica_
__vi_pubbo, viviccÄ«ti vivitto, vivittÄ• , vivittaá¹ƒ. __muca_ mocane, amuccÄ«ti bandhanÄ•
__ti_ppaccayepi iminÄ• dhÄ• tvantalopadvittÄ• ni, Ä• sajjanaá¹ƒ Ä• satti, vimuccanaá¹ƒ, vi
vimutti.

__kudha_ \Be 377/ kope, akujjhÄ«ti atthe __ta_ppaccayo, tassa ``dhaá¸• habhahehi dhaá¸•
__dha_ttaá¹ƒ, ``hacatutthÄ• namantÄ• naá¹ƒ dodheâ€™â€™ ti __dha_kÄ• rassa __da_kÄ•
sampahÄ• re, ayujjhÄ«ti yuddho, yuddhaá¹ƒ. __sidha_ saá¹ƒsiddhimhi, asijjhÄ«ti siddho. __

rÄ• bhasse, Ä• rabhÄ«ti Ä• raddho gantuá¹ƒ. __naha_ bandhane __saá¹ƒ_pubbo, sannayh
``dhaá¸• habhahehi dhaá¸• hÄ• cÄ• â€™â€™ ti __nahÄ• _dito __ta_kÄ• rassa __dha_kÄ•

__vaá¸• á¸• ha_ vaá¸• á¸• hane, avaá¸• á¸• hÄ«ti atthe __ta_ppaccayo, __ta_ssa á¸• hattaá
tiÄ• dinÄ• dhÄ• tvÄ• kÄ• rassuttaá¹ƒ, á¸• alopo ca.

``hacatutthÄ• namantÄ• naâ€™â€™ nti vattate.

<615> __á¸• o á¸• hakÄ• re_.

hacatutthÄ• naá¹ƒ dhÄ• tvantÄ• naá¹ƒ á¸• akÄ• rÄ• deso hoti __á¸• ha_kÄ• re pare. vuá¸•
vassÄ• â€™â€™ ti batte buá¸• á¸• ho. __ti_ppaccaye --- bujjhanaá¹ƒ, bujjhati vÄ• etÄ• yÄ•
vaá¸• á¸• hi. __tabba_ppaccaye --- boddhabbamiccÄ• di.

``anto, noâ€™â€™ ti ca adhikÄ• ro.

<616> __tarÄ• dÄ«hi iá¹‡á¹‡o_.

__tara_iccevamÄ• dÄ«hi dhÄ• tÅ«hi parassa __ta_ppaccayassa __iá¹‡á¹‡Ä• _deso hoti, d
saralopÄ• di. __tara_ taraá¹‡e, saá¹ƒsÄ• raá¹‡á¹‡avaá¹ƒ atarÄ«ti tiá¹‡á¹‡o tÄ• reyyaá¹ƒ. ev
tiá¹‡á¹‡aá¹ƒ vÄ• . __pÅ«ra_ pÅ«raá¹‡e, saá¹ƒpÅ«rÄ«ti saá¹ƒpuá¹‡á¹‡o, ``saralopoâ€™â€™
__tu_ggahaá¹‡ato pubbalopÄ• bhÄ• ve __u_vaá¹‡á¹‡ato parassa ``vÄ• paro asarÅ«pÄ• â€
rassattaá¹ƒ. __tura_ vege, aturÄ«ti tuá¹‡á¹‡aá¹ƒ \Be 378/, turitaá¹ƒ vÄ• . __jara_ vayohÄ• n
parijiá¹‡á¹‡o. __kira_ vikiraá¹‡e, Ä• kirÄ«ti Ä• kiá¹‡á¹‡o iccÄ• di.

<617> __susa paca sakato kkhakkÄ• ca_.

__susa paca saka_iccetehi dhÄ• tÅ«hi parassa __ta_ppaccayassa __kkhakkÄ• _desÄ• ho
hoti. __ca_saddena __mucÄ• _dito __kkÄ• _deso. __susa_ sosane, asussÄ«ti sukkho rukk
phalaá¹ƒ. __saka_ sÄ• matthe, asakkhÄ«ti sakko assa, omuccÄ«ti omukkÄ• upÄ• hanÄ• .
ntiÄ• dÄ«su pana na bhavati, ikÄ• rena byavahitattÄ• . evaá¹ƒ sabbattha byavadhÄ• ne na

sÄ«hagatiyÄ• __ti_ggahaá¹‡amanuvattate.

<618> __pakkamÄ• dÄ«hi nto ca_.

__pakkama_iccevamÄ• dÄ«hi __ma_kÄ• rantehi dhÄ• tÅ«hi parassa __ta_ppaccayassa _
__no_ hoti. __ca_saddena __ti_ppaccayassa __nti_ ca hoti. __kamu_ padavikkhepe, pakka

saá¹…kanto, nikkhanto, ``do dhassa cÄ• â€™â€™ ti sutte __ca_ggahaá¹‡ena __ka_ssa __
anavaá¹-á¹-hÄ• ne, vibbhamÄ«ti vibbhanto, bhanto. __khamu_ sahane, akkhamÄ«ti khanto.
santo. __damu_ damane, adamÄ«ti danto.

__ti_mhi --- saá¹…kamanaá¹ƒ saá¹…kanti. evaá¹ƒ okkanti, vibbhanti, khanti, santi danti icc

<619> __janÄ• dÄ«namÄ• _ \Be 379/ __timhi ca_.

__jana_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«namantassa byaÃ±janassa __Ä• _ttaá¹ƒ hoti __ta_p
yogavibhÄ• gena aÃ±Ã±atthÄ• pi. __jana_ janane, ajanÄ«ti jÄ• to, vijÄ• yÄ«ti puttaá¹ƒ vijÄ•
__ta_ppaccaye satipi __ta_kÄ• re puna __ti_ggahaá¹‡akaraá¹‡aá¹ƒ paccayantaratakÄ• re _
yathÄ• --- jantu. ``janitvÄ• , janituâ€™â€™ ntiÄ• dÄ«su pana __i_kÄ• rena byavahitattÄ• n

``Ä• , timhi, cÄ• â€™â€™ ti ca vattate.

<620> __á¹-hÄ• pÄ• namiÄ« ca_.

__á¹-hÄ• pÄ• _iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ antassa __Ä• _kÄ• rassa yathÄ• kkamaá¹ƒ __i
__ta_ppaccaye, __ti_mhi ca. __ca_saddena aÃ±Ã±atrÄ• pi kvaci. __á¹-hÄ• _ gatinivattimhi,
á¹-hito, upaá¹-á¹-hito garuá¹ƒ, á¹-hitavÄ• , adhiá¹-á¹-hitvÄ• , á¹-hÄ• naá¹ƒ á¹-hiti. __pÄ• _ pÄ
pÄ«tÄ• , yÄ• guá¹ƒ pÄ«tavÄ• , pÄ• naá¹ƒ pÄ«ti, pÄ«tvÄ• .

<621> __hantehi ho hassa lo vÄ• adahanahÄ• naá¹ƒ_.

__ha_kÄ• rantehi dhÄ• tÅ«hi parassa __ta_ppaccayassa, __ti_ssa ca __ha_kÄ• rÄ• deso l
dhÄ• tvantassa __la_kÄ• ro hoti vÄ• __dahanahe_ vajjetvÄ• , __á¸• ha_ttÄ• pavÄ• doyaá¹
Ä• ruá¸·ho rukkhaá¹ƒ. __laá¸·Ä• _namaviseso, Ä• rulho vÄ• , ruhanaá¹ƒ ruá¸·hÄ«. __gÄ• hu
gÄ• á¸·ho, ajjhogÄ• á¸·ho mahaá¹‡á¹‡avaá¹ƒ. __baha_ vuddhimhi, abahÄ«ti bÄ• á¸·ho, ``kv
tiÄ• dinÄ• dÄ«gho. __muha_ vecitte, amuyhÄ«ti mÅ«á¸·ho. __guha_ saá¹ƒvaraá¹‡e, aguhÄ
pÄ• puá¹‡ane \Be 380/, upavahÄ«ti upavuá¸·ho, ``vaca vasa vahÄ• dÄ«namukÄ• ro vassÄ•
__u_ttaá¹ƒ.

__adahanahÄ• na_nti kimatthaá¹ƒ? daá¸• á¸• ho, sannaddho. __vÄ• _ti kiá¹ƒ? duddho, sini
mahitaâ€™â€™ ntiÄ• dÄ«su pana __i_kÄ• rÄ• gamena byavahitattÄ• na bhavati.

dhÄ• tuppaccayantatopi ``atÄ«te ta tavantutÄ• vÄ«â€™â€™ ti __ta_ppaccayo, abubhukkhA
jighacchito, pipÄ• sito iccÄ• di.

evaá¹ƒ kattari niá¹-á¹-hanayo.

``atÄ«teâ€™â€™ ti vattate.

<622> __bhÄ• vakammesu ta_.

atÄ«te kÄ• le gamyamÄ• ne sabbadhÄ• tÅ«hi __ta_ppaccayo hoti __bhÄ• vakamma_iccet

__bhÄ• ve_ tÄ• va ---

__ge_ sadde, gÄ• yanaá¹ƒ, agÄ• yitthÄ• ti vÄ• atthe __ta_ppaccayo.

<623> __sabbattha ge gÄ«_.

__ge_iccetassa dhÄ• tussa __gÄ«_Ä• deso hoti sabbattha, __ta_ppaccaya__ti_paccayesv
gÄ• yanaá¹ƒ, gÄ• yitabbÄ• ti vÄ• gÄ«ti.

__bhÄ• ve --- ta_ppaccayantÄ• napuá¹ƒsakÄ• . __kammani_ --- tiliá¹…gÄ• .

__nata_ gattavinÄ• me, naccanaá¹ƒ, anaccitthÄ• ti vÄ• atthe __ta_ppaccayo.

<624> __paccayÄ• daniá¹-á¹-hÄ• nipÄ• tanÄ• sijjhanti_.

ye idha sappaccayÄ• saddÄ• paccayehi na niá¹-á¹-haá¹ƒ gatÄ• , te nipÄ• tanato sijjhantÄ
__tappa_ccayassa __cca á¹-á¹-Ä• _desÄ• . naccaá¹ƒ, naá¹-á¹-aá¹ƒ. __hasa_ hasane, hasa
__i_kÄ• rÄ• gamo. gamanaá¹ƒ gataá¹ƒ. evaá¹ƒ á¹-hitaá¹ƒ, sayitaá¹ƒ, __vÄ• _dhikÄ• rassa v
vuddhi. __ruda_ assuvimocane, arujjhitthÄ• ti roditaá¹ƒ, ruá¹‡á¹‡aá¹ƒ vÄ• iccÄ• di.

__kammani_ ---

abhibhÅ«yitthÄ• ti abhibhÅ«to kodho bhavatÄ• , abhibhÅ«tÄ• , abhibhÅ«taá¹ƒ. __bhÄ• sa_
abhÄ• sittha tenÄ• ti bhÄ• sito dhammo, bhÄ• sitÄ• gÄ• thÄ• , bhÄ• sitaá¹ƒ suttaá¹ƒ. __dis
curÄ• dittÄ• __á¹‡e_. adesÄ«yitthÄ• ti desito dhammo bhagavatÄ• , __i_kÄ• rÄ• game kÄ•
ajÄ«yitthÄ• ti jito mÄ• ro. __nÄ«_ pÄ• puá¹‡ane, anÄ«yiá¹ƒsÅ«ti nÄ«tÄ• gÄ• mamajÄ• , su

__sÄ• sa_ anusiá¹-á¹-himhi, anusÄ• sÄ«yitthÄ• ti atthe __ta_ppaccayo.

<625> __sÄ• sadisato tassa riá¹-á¹-ho ca_.

__sÄ• sadisa_iccetehi dhÄ• tÅ«hi parassa __ta_ppaccayassa __riá¹-á¹-hÄ• _deso hoti, __
__riá¹-á¹-hi_ ca, __disa_to kicca__ta_kÄ• ra__tuá¹ƒtvÄ• _dÄ«naÃ±ca __raá¹-á¹-ha raá¹-á¹-h
ca honti, __rÄ• _dilopo, anusiá¹-á¹-ho so mayÄ• , anusiá¹-á¹-hÄ• sÄ• , anusiá¹-á¹-haá¹ƒ. __
adissitthÄ• ti diá¹-á¹-haá¹ƒ me rÅ«paá¹ƒ.

__ti_mhi --- anusÄ• sanaá¹ƒ anusiá¹-á¹-hi, dassanaá¹ƒ diá¹-á¹-hi.

__kiccÄ• _dÄ«su \Be 382/ --- dassanÄ«yaá¹ƒ daá¹-á¹-habbaá¹ƒ, daá¹-á¹-heyyaá¹ƒ, passitu
gacchati, passitvÄ• ti nekkhamaá¹ƒ daá¹-á¹-huá¹ƒ, daá¹-á¹-hÄ• , __i_kÄ• rÄ• gamena antari
--- anusÄ• sitaá¹ƒ, anusÄ• sitabbaá¹ƒ, anusÄ• situá¹ƒ, anusÄ• sitvÄ• , dassitaá¹ƒ iccÄ• di.

__tusa_ pÄ«timhi, atussÄ«ti atthe kattari __ta_ppaccayo.

``tassÄ• â€™â€™ ti adhikÄ• ro.

<626> __sÄ• di, santapucchabhanjahansÄ• dÄ«hi á¹-á¹-ho_.

Ä• dinÄ• saha vattatÄ«ti __sÄ• di. sa_kÄ• rantehi, __puccha bhanjahansa_iccevamÄ• dÄ«
anantarikassa __ta_kÄ• rassa sahÄ• dibyaÃ±janena dhÄ• tvantena__á¹-á¹-hÄ• _deso hoti.
__pu_naggabhaá¹‡aá¹ƒ kvaci __á¹-á¹-hÄ• _desassa aniccatÄ• dÄ«panatthaá¹ƒ, tena ``vidd
tiÄ• dÄ«su na hoti. tuá¹-á¹-ho, santusito. __bhasa_ bhassane, abhassÄ«ti bhaá¹-á¹-ho, bhas
adassane, nassÄ«ti naá¹-á¹-ho. __daá¹ƒsa_ daá¹ƒsane, adaá¹ƒsÄ«yitthÄ• ti daá¹-á¹-ho sap
``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __da_ssa á¸• attaá¹ƒ. __phusa_ phassane, aphusÄ«y
phussito vÄ• . __isu_ icchÄ• yaá¹ƒ, esÄ«yitthÄ• ti iá¹-á¹-ho, icchito, esito. __masa_ Ä• masa
Ä• maá¹-ho. __vasa_secane, avassÄ«ti vuá¹-á¹-ho devo, pavisÄ«yitthÄ• ti paviá¹-á¹-ho, udd
uddiá¹-á¹-ho. __puccha_ pucchane, apucchÄ«yitthÄ• ti puá¹-á¹-ho paÃ±haá¹ƒ, pucchito. __b
abhaÃ±jÄ«yitthÄ• ti bhaá¹-á¹-haá¹ƒ dhaÃ±Ã±aá¹ƒ. __hansa_ pÄ«timhi, ahaá¹ƒsÄ«ti haá¹-á¹
pahaá¹ƒsito.

__Ä• di_saddena \Be 383/ __yaja_ devapÅ«jÄ• saá¹…gatikaraá¹‡adÄ• nesu, ijjitthÄ• ti atth
__á¹-á¹-hÄ• _deso.

<627> __yajassa sarassi á¹-á¹-he_.

__yaja_iccetassa dhÄ• tussa sarassa __i_kÄ• rÄ• deso hoti __á¹-á¹-he_ pare. yiá¹-á¹-ho m
vissagge __saá¹ƒ_pubbo, saá¹ƒsajjitthÄ• ti saá¹ƒsaá¹-á¹-ho tena, vissaá¹-á¹-ho. __maja_ su
maá¹-á¹-ho iccÄ• di.

kicca__ta_kÄ• rÄ• dÄ«su tussitabbaá¹ƒ toá¹-á¹-habbaá¹ƒ, phusitabbaá¹ƒ phoá¹-á¹-habbaá¹
puá¹-á¹-huá¹ƒ, yajituá¹ƒ yiá¹-á¹-huá¹ƒ, abhihariituá¹ƒ abhihaá¹-á¹-huá¹ƒ, tosanaá¹ƒ tuá¹-á¹-hi
eá¹-á¹-hi, vassanaá¹ƒ vuá¹-á¹-hi, vissajjanaá¹ƒ vissaá¹-á¹-hi iccÄ• di.

``tassa, sÄ• dÄ«â€™â€™ ti ca vattate.

<628> __bhanjato ggo ca_.

__bha_njato dhÄ• tumhÄ• __ta_ppaccayassa sahÄ• dibyaÃ±janena __ggo_ Ä• deso hoti.
__vasa_nivÄ• se, parivasÄ«yitthÄ• ti parivuá¹-á¹-ho parivÄ• so, vusitaá¹ƒ brahmacariyaá¹ƒ,
__vasa_ acchÄ• dane, nivasÄ«yitthÄ• ti nivatthaá¹ƒ vatthaá¹ƒ, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ
__sta_kÄ• rasaá¹ƒyogassa __ttha_ttaá¹ƒ, evaá¹ƒ nivatthabbaá¹ƒ. __saá¹ƒsa_ pasaá¹ƒsane
pasattho pasaá¹ƒsito, pasaá¹ƒsanaá¹ƒ pasatthi. __badha_ bandhane, abajjhitthÄ• ti baddho
alabhÄ«yitthÄ• ti laddhaá¹ƒ me dhanaá¹ƒ, __dha_tta__da_ttÄ• ni. __rabha_ rÄ• bhasse, Ä•
Ä• raddhaá¹ƒ vÄ«riyaá¹ƒ. __daha_ bhasmÄ«karaá¹‡e \Be 384/, adayhittÄ• ti daá¸• á¸• haá¹
bhutto odano, bhujÄ• dittÄ• dhÄ• tvantalopo, dvittaÃ±ca. __caja_ hÄ• nimhi, pariccajÄ«yitth
dhanaá¹ƒ, amuccitthÄ• ti mutto saro.

__vaca_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, avacÄ«yitthÄ• ti atthe __ta_ppaccayo.

``anto, no, dvi, cÄ• â€™â€™ ti ca adhikÄ• ro.

<629> __vaca vÄ• vu_.

catuppadamidaá¹ƒ. __vaca_iccetassa dhÄ• tussa __va_kÄ• rassa __u_kÄ• rÄ• deso hoti v
no hoti, __ta_ppaccayassa ca dvibhÄ• vo hoti. __vÄ• _ggahaá¹‡amavadhÄ• raá¹‡atthaá¹ƒ,
__va_kÄ• rÄ• gamo. vuttamidaá¹ƒ bhagavatÄ• , uttaá¹ƒ vÄ• .

<630> __gupÄ• dÄ«naÃ±ca_.

__gupa_iccevamÄ• dÄ«naá¹ƒ dhÄ• tÅ«namanto ca byaÃ±jano no hoti, parassa __ta_kÄ• r
__gupa_ gopane, sugopÄ«yitthÄ• ti sugutto, sugopito, __i_kÄ• rena byavahitattÄ• na dhÄ•
cÄ• â€™â€™ ti sutte __vÄ• _dhikÄ• rassa vavatthitavibhÄ• sattÄ• niá¹-á¹-ha__ta_kÄ• repi
gutti.

__lipa_ limpane, alimpÄ«yitthÄ• ti litto sugandhena. __tapa_ santÄ• pe, santapÄ«yitthÄ• ti
__dÄ«pa_ dittimhi, Ä• dÄ«pÄ«yitthÄ• tiÄ• ditto agginÄ• , rassattaá¹ƒ, dÄ«panaá¹ƒ ditti. __ap

pÄ• pÄ«yitthÄ• ti patto gÄ• mo, pÄ• puá¹‡Ä«ti patto sukhaá¹ƒ, pÄ• puá¹‡anaá¹ƒ patti, patta
pamajjÄ«ti pamatto. __supa_ sayane, asupÄ«ti sutto iccÄ• di.

__cara_ \Be 385/ caraá¹‡e, acarÄ«yitthÄ• ti ciá¹‡á¹‡o dhammo, __iá¹‡á¹‡Ä• _deso, carito
pÅ«rito.

__nuda_ khepe, panujjitthÄ• ti paá¹‡unno, __na_ssa __á¹‡a_ttaá¹ƒ, panudito. __dÄ• _ dÄ•
Ä• dÄ«yitthÄ• tiÄ• dinno, atto vÄ• , ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __dÄ• _saddassa

<631> __bhidÄ• dito innaannaÄ«á¹‡Ä• vÄ• _.

__bhida_iccevamÄ• dÄ«hi dhÄ• tÅ«hi parassa __ta_ppaccayassa __inna annaÄ«á¹‡a_icc
no hoti. vavatthitavibhÄ• satthoyaá¹ƒ __vÄ• _saddo, saralopÄ• di.

__bhidi_ vidÄ• raá¹‡e, abhijjitthÄ• ti bhinno ghaá¹-o bhavatÄ• , bhijjÄ«ti vÄ• bhinno devada
dvidhÄ• karaá¹‡e, achijjitthÄ• ti chinno rukkho, acchinnaá¹ƒ cÄ«varaá¹ƒ, ucchijjÄ«ti ucchinn
dinno suá¹…ko. __sada_ visaraá¹‡agatyÄ• vasÄ• nesu, nisÄ«dÄ«ti nisinno. __khida_ uttÄ•
vÄ• , akhijjÄ«ti khinno.

__annÄ• _dese __chada_ apavÄ• raá¹‡e, acchÄ• dÄ«yitthÄ• ti channo, paá¹-icchannaá¹ƒ
__pada_ gatimhi, uppajjÄ«ti uppanno, jhÄ• naá¹ƒ samÄ• panno. __rudi_ assuvimocane, ruá

__khÄ«_ khaye __Ä«á¹‡Ä• _deso, akhÄ«yÄ«ti khÄ«á¹‡o doso, khÄ«á¹‡Ä• jÄ• ti, khÄ«á¹‡
``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __hÄ• _dito __Ä«á¹‡Ä• _dese __á¹‡a_kÄ• rassa __n
kileso, parihÄ• yÄ«ti parihÄ«no. __Ä• sa_ upavesane \Be 386/, acchÄ«ti Ä• sÄ«no. __lÄ«_
nilÄ«no. __ji_ jaye, jiyÄ«ti jÄ«no vittamanusocati, jito vÄ• . __dÄ«_ khaye, dÄ«no. __pÄ«_ t
__lÅ«_ chedane, lÅ«yitthÄ• ti lÅ«no iccÄ• di.

__vamu_ uggiraá¹‡e, vamÄ«yitthÄ• ti vantaá¹ƒ, vamitaá¹ƒ, ``pakkamÄ• dÄ«hi ntoâ€™â€™
agacchÄ«yitthÄ• ti gato gÄ• mo tayÄ• , gÄ• maá¹ƒ gato vÄ• , ``gamakhanahanaramÄ• dÄ«
akhaÃ±Ã±itthÄ• ti khato kÅ«po, upahaÃ±Ã±itthÄ• ti upahataá¹ƒ cittaá¹ƒ, aramÄ«ti rato, abhi
Ã±Ä• á¹‡e, amaÃ±Ã±itthÄ• ti mato, sammato. __tanu_ vitthÄ• re, atanitthÄ• ti tataá¹ƒ, vitata
niyacchÄ«ti niyato.

``no, tamhi, timhÄ«â€™â€™ ti ca vattate.

<632> __rakÄ• ro ca_.

__ra_kÄ• ro ca dhÄ• tÅ«namantabhÅ«to no hoti __ta_ppaccaye, __ti_ppaccaye ca pare. pa
kaá¹-o bhavatÄ• , katÄ• me rakkhÄ• , kataá¹ƒ me puÃ±Ã±aá¹ƒ. ``do dhassa cÄ• â€™â€™
tassa, yathÄ• --- sukaá¹-aá¹ƒ, dukkaá¹-aá¹ƒ, pure akarÄ«yitthÄ• ti purakkhato, ``purasamup
khakharÄ• vÄ• tappaccayesu cÄ• â€™â€™ ti __kha_kÄ• ro, paccayehi saá¹…gamma kar
abhisaá¹…khato, upakarÄ«yitthÄ• ti upakkhato, upakkhaá¹-o, parikarÄ«yitthÄ• ti parikkhato.

__ti_ppaccaye pakaraá¹‡a pakati. __sara_ gaticintÄ• yaá¹ƒ, asarÄ«ti sato, visarÄ«ti visaá¹-
sarati etÄ• yÄ• ti vÄ• sati, nÄ«harÄ«yitthÄ• ti nÄ«haá¹-o. __dhara_ dhÄ• raá¹‡e, uddharÄ«
uddhaá¹-o, abharÄ«yitthÄ• ti bhato, bharaá¹‡aá¹ƒ, bharati etÄ• yÄ• ti vÄ• bhati.

__i_kÄ• rÄ• gamayuttesu ``gamitoâ€™â€™ tiÄ• dÄ«su dhÄ• tvantalope sampatte ---

``lopoâ€™â€™ ti vattate.

<633> __namakarÄ• namantÄ• naá¹ƒ niyuttatamhi_.

__na_kÄ• ra __ma_kÄ• ra __ka_kÄ• ra __ra_kÄ• rÄ• naá¹ƒ dhÄ• tvantÄ• naá¹ƒ lopo na ho
__ta_kÄ• re pareti lopÄ• bhÄ• vo. agacchÄ«, gamÄ«yitthÄ• ti vÄ• gamito, ramitthÄ• ti ramit
__saki_ saá¹…kÄ• yaá¹ƒ, saá¹…kito, sarito, bharito. tathÄ• khanitabbaá¹ƒ, hanitabbaá¹ƒ, g
ramitabbaá¹ƒ iccÄ• di.

nidhÄ«yitthÄ• ti nihito, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __dhi_ssa __hi ta_ppaccaye. e

__kÄ• rite_ abhÄ• vÄ«yitthÄ• ti atthe ``bhÄ• vakammesu taâ€™â€™ iti __ta_ppaccayo, ``y
__i_kÄ• rÄ• gamo, saralopÄ• di, bhÄ• vito maggo tena, bhÄ• vayito, apÄ• cÄ«yitthÄ• ti pÄ•
devadattena, pÄ• cayito, pÄ• cÄ• pito, pÄ• cÄ• payito, kammaá¹ƒ kÄ• rÄ«yitthÄ• ti kÄ• rito,
kÄ• rÄ• payito iccÄ• di.

``bhÄ• vakammesu taâ€™â€™ iti ettha ``taâ€™â€™ iti yogavibhÄ• gena __acalana gati bh
adhikaraá¹‡epi __ta_ppaccayo, yathÄ• --- __Ä• sa_ upavesane, __adhikaraá¹‡e_ acchiá¹ƒ
tesaá¹ƒ Ä• sitaá¹ƒ á¹-hÄ• naá¹ƒ. __bhÄ• ve_ idha tehi Ä• sitaá¹ƒ. __kammani_ ayaá¹ƒ tehi a
__kattari_ \Be 388/ idha te Ä• sitÄ• . tathÄ• aá¹-á¹-haá¹ƒsu etthÄ• ti idaá¹ƒ tesaá¹ƒ á¹-hitaá
idha tehi á¹-hitaá¹ƒ, ayaá¹ƒ tehi adhiá¹-á¹-hito okÄ• so, idha te á¹-hitÄ• . nisÄ«diá¹ƒsu etthÄ•
tesaá¹ƒ nisinnaá¹ƒ á¹-hÄ• naá¹ƒ, ayaá¹ƒ tesaá¹ƒ nisinnakÄ• lo, te idha nisinnÄ• . nipajjiá¹ƒs
tesaá¹ƒ nipannaá¹ƒ á¹-hÄ• naá¹ƒ, idha te nipannÄ• .

__yÄ• _ gatipÄ• puá¹‡ane. ayÄ• suá¹ƒ te etthÄ• ti ayaá¹ƒ tesaá¹ƒ yÄ• to maggo, idha tehi y
yÄ• to, maggo, idha te yÄ• tÄ• . tathÄ• idaá¹ƒ tesaá¹ƒ gataá¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ tesaá¹ƒ

gataá¹ƒ, ayaá¹ƒ tehi gato gÄ• mo, idha te gatÄ• .

bhuÃ±jiá¹ƒsu etasminti idaá¹ƒ tesaá¹ƒ bhuttaá¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ tesaá¹ƒ bhuttakÄ• lo, odano, idha te bhuttÄ• . piviá¹ƒsu te __e_tthÄ• ti idaá¹ƒ tesaá¹ƒ pÄ«taá¹ƒ á¹-hÄ• naá¹ƒ, idha idha te pÄ«tÄ• . dissanti etthÄ• ti idaá¹ƒ tesaá¹ƒ diá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ iccÄ• di.

``kattari kitiâ€™â€™ ti ito maá¹‡á¸• Å«kagatiyÄ• ``kattarÄ«â€™â€™ ti vattate.

<634> __kammani dutiyÄ• yaá¹ƒ kto_.

kammatthe dutiyÄ• yaá¹ƒ vibhattiyaá¹ƒ vijjamÄ• nÄ• yaá¹ƒ dhÄ• tÅ«hi kattari __kta_ppacca vacanaá¹ƒ Ã±Ä• pakaá¹ƒ abhihite kammÄ• dimhi dutiyÄ• dÄ«namabhÄ• vassa. dÄ• naá¹ƒ a ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• paccaya__ka_kÄ• rassa lopo, __ta_ssa __innÄ• _des __rakkha_ pÄ• lane, sÄ«laá¹ƒ arakkhÄ«ti sÄ«laá¹ƒ rakkhito, bhattaá¹ƒ abhuÃ±jÄ«ti bhattaá upÄ• sÄ«ti garumupÄ• sito iccÄ• di.

<635> __bhyÄ• dÄ«hi matibudhipÅ«jÄ• dÄ«hi ca kto_.

__bhÄ«_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, __mati budhi pÅ«jÄ• _dÄ«hi ca __kta_ppaccayo hot kiccattakkhatthÄ• â€™â€™ ti vuttattÄ• bhÄ• vakammesveva bhavati.

__bhÄ«_ bhaye, abhÄ• yitthÄ• ti bhÄ«taá¹ƒ bhavatÄ• . __supa_ saye, asupÄ«yitthÄ• ti sutt sayitaá¹ƒ bhavatÄ• . __asa_ bhojane, asitaá¹ƒ bhavatÄ• , pacito odano bhavatÄ• .

idha __matyÄ• _dayo icchatthÄ• , __budhi_Ä• dayo Ã±Ä• á¹‡atthÄ• .

__mana_ Ã±Ä• á¹‡e __saá¹ƒ_pubbo, ``budhagamÄ• ditthe kattarÄ«â€™â€™ ti __ta_ppaco __kta_ppaccayo, ``gama khanÄ• â€™â€™ tiÄ• dinÄ• dhÄ• tvantalopo, raÃ±Ã±Ä• sammat saá¹…kappito. __dhara_ dhÄ• raá¹‡e, curÄ• dittÄ• á¹‡e, vuddhi, ikÄ• rÄ• gamo, saralopÄ•

__budha_ avagamane, avabujjhitthÄ• ti buddho bhagavÄ• mahesakkhehi devamanussehi. adhÄ«yitthÄ• ti adhÄ«to.

__i_ gatimhi, abhisamito. __vida_ Ã±Ä• á¹‡e, avedÄ«yitthÄ• ti vidito. __Ã±Ä• _ avabodhane Ã±Ä• to. __vidha_ vedhane, paá¹-ivijjhitthÄ• ti paá¹-ividdho dhammo. __takka_ vitakke, takk

__pÅ«janatthesu_ ---

__pÅ«ja_ pÅ«jÄ• yaá¹ƒ, apÅ«jÄ«yitthÄ• ti pÅ«jito bhagavÄ• . __cÄ• ya_ santÄ• napÅ«jane
__mÄ• na_ pÅ«jÄ• yaá¹ƒ, mÄ• nito. __ci_ caye, apacito. __vanda_ abhivandane, vandito. _
__sakkÄ• ra_ pÅ«jÄ• yaá¹ƒ, sakkÄ• rito iccÄ• di.

huto \Be 390/ hutÄ• vÄ« hutavÄ• , vuá¹-á¹-ho vusita jiá¹‡á¹‡ako.

pakkaá¹ƒ pakkantako jÄ• to, á¹-hito ruá¸·ho bubhukkhito ||

gÄ«taá¹ƒ naccaá¹ƒ jito diá¹-á¹-ho, tuá¹-á¹-ho yiá¹-á¹-ho ca bhaggavÄ• .

vuttaÃ±ca gutto acchinno, pahÄ«no gamito gato ||

katobhisaá¹…khato bhuttaá¹ƒ, á¹-hÄ• naá¹ƒ garumupÄ• sito.

bhÄ«taÃ±ca sammato buddho, pÅ«jitotÄ«takÄ• likÄ• ||

atÄ«tappaccayantanayo.

tavetunÄ• dippaccayantanaya

``puÃ±Ã±Ä• ni kÄ• tumicchi, icchati, icchissati vÄ• â€™â€™ ti viggahe ---

<636> __icchatthesu samÄ• na kattu kesu ta ve tuá¹ƒ vÄ• _.

icchÄ• attho yesaá¹ƒ te __icchatthÄ• , _ tesu icchatthesu dhÄ• tÅ«su samÄ• nakattukesu
__tavetuá¹ƒ_iccete paccayÄ• honti vÄ• , ``tavetuá¹ƒ vÄ• â€™â€™ ti yogavibhÄ• gena tada
kitakattÄ• kattari honti.

``karotissa, vÄ• â€™â€™ ti ca vattate.

<637> __tavetunÄ• dÄ«su kÄ• _.

__tavetuna_iccevamÄ• dÄ«su paccayesu paresu karotissa dhÄ• tussa __kÄ• _deso hoti v
__tuá¹ƒtvÄ• na tvÄ• tabbe_su ca.

``taddhitasamÄ• sakitakÄ• nÄ• maá¹ƒvÄ• tavetunÄ• dÄ«su cÄ• â€™â€™ ti ettha ``atave t
nÄ• mabyapadesassa nisedhanato tadantÄ• naá¹ƒ nipÄ• tattaá¹ƒ siddhaá¹ƒ bhavati, tato ni
__tavetuna_mantato ``sabbÄ• samÄ• vusoâ€™â€™ tiÄ• dinÄ• vibhattilopo. so puÃ±Ã±Ä•

kÄ• tumicchati.

__kÄ• _desÄ• bhÄ• ve \Be 391/ ``tuá¹ƒtunatabbesu vÄ• â€™â€™ ti __ra_kÄ• rassa __ta_t
kattukÄ• mo, abhisaá¹…kharitumÄ• kaá¹…khati. tathÄ• saddhammaá¹ƒ sotave, sotuá¹ƒ, su
evaá¹ƒ anubhavituá¹ƒ, pacituá¹ƒ, gantuá¹ƒ, gamituá¹ƒ, khantuá¹ƒ, khanituá¹ƒ, hantuá¹ƒ, har
manituá¹ƒ, harituá¹ƒ, anussaritumicchati, ettha __i_kÄ• rayutta__ta_mhi ``namakarÄ• naâ€™
paá¹-isiddhattÄ• na dhÄ• tvantalopo.

tathÄ• __tu_dabyathane, tudituá¹ƒ, pavisituá¹ƒ, uddisibhuá¹ƒ, hotuá¹ƒ, sayibhuá¹ƒ, netuá¹ƒ
pajahituá¹ƒ, pahÄ• tuá¹ƒ, dÄ• tuá¹ƒ. roddhuá¹ƒ, rundhituá¹ƒ, __tuá¹ƒtunÄ• _dÄ«supi yogavi
vikaraá¹‡appaccayÄ• , saralopÄ• di ca. bhottuá¹ƒ, bhuÃ±jituá¹ƒ, chettuá¹ƒ, chindituá¹ƒ. sibb
bujjhituá¹ƒ. jÄ• yituá¹ƒ, janituá¹ƒ. pattuá¹ƒ, pÄ• puá¹‡ituá¹ƒ. jetuá¹ƒ, jinituá¹ƒ, ketuá¹ƒ, kiá¹‡i
vinicchetuá¹ƒ, vinicchinituá¹ƒ, Ã±Ä• tuá¹ƒ, jÄ• nituá¹ƒ, gahetuá¹ƒ, gaá¹‡hituá¹ƒ. coretuá¹ƒ, c
pÄ• letuá¹ƒ, pÄ• layituá¹ƒ.

__kÄ• rite_ bhÄ• vetuá¹ƒ, bhÄ• vayituá¹ƒ, kÄ• retuá¹ƒ, kÄ• rayituá¹ƒ, kÄ• rÄ• petuá¹ƒ, kÄ•

``tavetuá¹ƒ vÄ• â€™â€™ ti yogavibhÄ• gena kriyatthakriyÄ• yaÃ±ca gammamÄ• nÄ• yaá¹
subuddhuá¹ƒ vakkhÄ• mi, bhottuá¹ƒ vajati, bhojanÄ• ya vajatÄ«ti attho. evaá¹ƒ daá¹-á¹-huá¹
gantumÄ• rabhati, gantuá¹ƒ payojayati, dassetumÄ• ha iccÄ• di.

``tuâ€™â€™ miti vattate.

<638> __arahasakkÄ• dÄ«su ca_.

__arahasakkabhabbÄ• nucchavikÄ• nurÅ«pa_iccevamÄ• dÄ«svatthesu payujjamÄ• nesu s
hoti, __ca_saddena __kÄ• lasamayavelÄ• _dÄ«supi. __ninda_ garahÄ• yaá¹ƒ, ko taá¹ƒ nin
rÄ• jÄ• arahasi bhavituá¹ƒ, araho bhavaá¹ƒ vattuá¹ƒ. sakkÄ• jetuá¹ƒ dhanena vÄ• , sakkÄ•
sakkhissati. bhabbo niyÄ• maá¹ƒ okkamituá¹ƒ, abhabbo kÄ• tuá¹ƒ. anucchaviko bhavaá¹ƒ d
idaá¹ƒ kÄ• tuá¹ƒ anurÅ«paá¹ƒ. dÄ• naá¹ƒ dÄ• tuá¹ƒ yuttaá¹ƒ, dÄ• tuá¹ƒ vattuÃ±ca labhati, e
bhÄ• situá¹ƒ, chindituá¹ƒ na ca kappati iccÄ• di. tathÄ• kÄ• lo bhuÃ±jituá¹ƒ, samayo bhuÃ±
bhuÃ±jituá¹ƒ.

``tuâ€™â€™ miti vattate.

<639> __pattavacane alamatthesu ca_.

alamatthesu pattavacane sati sabbadhÄ• tÅ«hi __tuá¹ƒ_paccayo hoti, alaá¹ƒsaddassa atth
bhÅ«sanapariyattinivÄ• raá¹‡Ä• , tesu alamatthesu. pattassa vacanaá¹ƒ __pattavacanaá¹ƒ,
dÄ• tuá¹ƒ, alameva puÃ±Ã±Ä• ni kÄ• tuá¹ƒ, sampattameva pariyattamevÄ• ti attho.

katvÄ• kammaá¹ƒ agacchi, gacchati, gacchissatÄ«ti vÄ• atthe ---

<640> __pubbakÄ• lekakattukÄ• naá¹ƒ tuna tvÄ• na tvÄ• vÄ• _.

__pubbakÄ• lo_ti pubbakriyÄ• , eko kattÄ• yesaá¹ƒ te __ekakattukÄ• , _ tesaá¹ƒ ekakattuk
samÄ• nakattukÄ• naá¹ƒ dhÄ• tÅ«namantare pubbakÄ• le vattamÄ• nadhÄ• tumhÄ• __tun
vÄ• .

__vÄ• _saddassa vavatthitavibhÄ• sattÄ• __tuna_ppaccayo katthaciyeva bhavati. te ca __
``ekakattukÄ• naâ€™â€™ nti vuttattÄ• ca kattariyeva bhavanti. __tune_ ``tavetunÄ• dÄ«su
nipÄ• tattÄ• silopo. so kÄ• tuna kammaá¹ƒ gacchati, akÄ• tuna puÃ±Ã±aá¹ƒ kilamissanti sa

__tvÄ• natvÄ• _su \Be 393/ ``rakÄ• ro cÄ• â€™â€™ ti dhÄ• tvantalopo, kammaá¹ƒ katvÄ•
puÃ±Ã±Ä• ni katvÄ• saggaá¹ƒ gacchati, abhisaá¹…kharitvÄ• , karitvÄ• . tathÄ• sibbitvÄ• ,
dhammaá¹ƒ sutvÄ• , sutvÄ• na dhammaá¹ƒ modati, suá¹‡itvÄ• , patvÄ• , pÄ• puá¹‡itvÄ• . k
jitvÄ• . coretvÄ• , corayitvÄ• , pÅ«jetvÄ• , pÅ«jayitvÄ• . tathÄ• mettaá¹ƒ bhÄ• vetvÄ• , bhÄ•
kÄ• retvÄ• , kÄ• rayitvÄ• , kÄ• rÄ• petvÄ• , kÄ• rÄ• payitvÄ• saggaá¹ƒ gamissanti iccÄ• di.

__pubbakÄ• le_ti kimatthaá¹ƒ? paá¹-hati, pacati. __ekakattukÄ• na_nti kiá¹ƒ? bhutte devad
vajati.

``apatvÄ• na nadiá¹ƒ pabbato, atikkamma pabbataá¹ƒ nadÄ«â€™â€™ tiÄ• dÄ«su pana sa
sambandhato __e_kakattukatÄ• , pubbakÄ• latÄ• ca gamyate.

``vÄ• â€™â€™ ti vattate.

<641> __sabbehi tunÄ• dÄ«naá¹ƒ yo_.

sabbehi sopasaggÄ• nupasaggehi dhÄ• tÅ«hi paresaá¹ƒ __tunÄ• _dÄ«naá¹ƒ paccayÄ• na
__vanda_ abhivandane __abhi_pubbo, __tvÄ• _paccayassa __yo, _ ikÄ• rÄ• gamo ca, abh
abhivanditvÄ• , vandiya, vanditvÄ• . tathÄ• abhibhuyya, dvittarassattÄ• ni, abhibhavitvÄ• ,

__si_ sevÄ• yaá¹ƒ, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __i_kÄ• rassa __Ä• _ttaá¹ƒ, nissÄ

__bhaja_ sevÄ• yaá¹ƒ, ``tathÄ• kattari cÄ• â€™â€™ ti pubbarÅ«pattaá¹ƒ, vibhajja, vibhajiy

__disa_ \Be 394/ atisajjane, uddissa, uddisiya, uddisitvÄ• . pavissa, pavisiya, pavisitvÄ• .

__nÄ«_ pÄ• puá¹‡ane, upanÄ«ya, upanetvÄ• . atiseyya, atisayitvÄ• . ohÄ• ya, ohitvÄ• , jah
Ä• diyitvÄ• , ``divÄ• dito yoâ€™â€™ ti __ya_ppaccayo, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ
datvÄ• , datvÄ• na. pidhÄ• ya, pidahitvÄ• . bhuÃ±jiya, bhuÃ±jitvÄ• , bhotvÄ• . viceyya, vicin
vijÄ• nitvÄ• , Ã±atvÄ• .

``yathÄ• gamaá¹ƒ, tunÄ• dÄ«sÅ«â€™â€™ ti ca vattate.

<642> __dadhantato yo kvaci_.

__da_kÄ• ra__dha_kÄ• rantehi dhÄ• tÅ«hi yathÄ• gamaá¹ƒ __ya_kÄ• rÄ• gamo hoti kvaci
__ya_vato __da_kÄ• rassa __ja_kÄ• ro, samÄ• pajjitvÄ• , uppajjitvÄ• , bhijjitvÄ• , chijjitvÄ•
avagamane, ``tathÄ• kattari cÄ• â€™â€™ ti sakhÄ• tvantassa __ya_kÄ• rassa __ca_vaggo
virajjhiya, virajjhitvÄ• . rundhiya, rundhitvÄ• .

``tunÄ• dÄ«naâ€™â€™ nti adhikÄ• ro, ``vÄ• â€™â€™ ti ca.

<643> __canantehi raccaá¹ƒ_.

__ca_kÄ• ra__na_kÄ• rantehi dhÄ• tÅ«hi paresaá¹ƒ __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ _
``raccaâ€™â€™ nti yogavibhÄ• gena aÃ±Ã±asmÄ• pi, vavatthitavibhÄ• satthoyaá¹ƒ __vÄ•
vivecane __vi_pubbo, vivicca, viviccitvÄ• , ``yo kvacÄ«â€™â€™ ti yogavibhÄ• gena __ya_k

__pava_ pÄ• ke, pacca, pacciya, paccitvÄ• . vimucca, vimuccitvÄ• .

__hana_ \Be 395/ hiá¹ƒsÄ• gatÄ«su, Ä• hacca, upahacca, Ä• hantvÄ• , upahantvÄ• .

__vÄ• _ti kiá¹ƒ? avamaÃ±Ã±a, avamaÃ±Ã±itvÄ• , mantvÄ• , __nya_ssa__Ã±a_kÄ• ro.

__i_ gatimhi, yogavibhÄ• gena __raccÄ• _deso, paá¹-icca, avecca, upecca upetvÄ• . __kar
adhikicca, __i_kÄ• rÄ• gamo, kariya.

__disa_ pekkhaá¹‡e ---

<644> __disÄ• svÄ• nasvÄ• ntalopo ca_.

__disa_iccetÄ• ya dhÄ• tuyÄ• paresaá¹ƒ __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ __svÄ• na s
dhÄ• tvantassa lopo ca. disvÄ• nassa etadahosi, cakkhunÄ• rÅ«paá¹ƒ disvÄ• .

__vÄ• _ti kiá¹ƒ? nekkhammaá¹ƒ daá¹-á¹-huá¹ƒ, daá¹-á¹-hÄ• . passiya, passituna, passitvÄ•

__anta_ggahaá¹‡aá¹ƒ __antalopa_ggahaá¹‡aÃ±cÄ• nuvattate.

<645> __ma ha da bhehi mma yha jja bbha ddhÄ• ca_.

__ma ha da bha_iccevamantehi dhÄ• tÅ«hi paresaá¹ƒ __tunÄ• _dÄ«naá¹ƒ paccayÄ• naá¹ƒ
bbha ddhÄ• _iccete Ä• desÄ• honti vÄ• , dhÄ• tvantalopo ca. __ma_kÄ• rantehi tÄ• va Ä•
padavikkhepe, okkamma, okkamitvÄ• , nikkhamma, nikkhamitvÄ• , abhiramma, abhiramitvÄ

__ha_kÄ• rantehi paggayha, paggaá¹‡hitvÄ• , paggahetvÄ• . __muha_ vecitte, sammuyha
__ya_kÄ• rÄ• gamo, Ä• ruyha, Ä• ruhitvÄ• , ogayha, ogahetvÄ• .

__da_kÄ• rantehi \Be 396/ uppajja, uppajjitvÄ• , pamajja, pamajjitvÄ• , upasampajja, upasa
dvidhÄ• karaá¹‡e, acchijja, chijja, chijjitvÄ• , chindiya, chinditvÄ• , chetvÄ• .

__bha_kÄ• rantehi __rabha_ rÄ• bhasse, Ä• rabbha kathesi, Ä• raddhÄ• , Ä• rabhitvÄ• . __
upaladdhÄ• , saddhaá¹ƒ paá¹-ilabhitvÄ• puÃ±Ã±Ä• ni karonti iccÄ• di.

tavetunÄ• dippaccayantanayo.

vattamÄ• nakÄ• likamÄ• nantappaccayantanaya

<646> __vattamÄ• ne mÄ• nantÄ• _.

Ä• raddho aparisamatto attho __vattamÄ• no, _ tasmiá¹ƒ vattamÄ• ne kÄ• le gammamÄ• r
__mÄ• naanta_iccete paccayÄ• honti. te ca __kita_saÃ±Ã±attÄ• ``kattari kitaâ€™â€™ ti k

__antamÄ• na_ppaccayÄ• naÃ±cettha ``parasamaÃ±Ã±Ä• payogeâ€™â€™ ti parasamaÃ±
parassapadattanopadasaÃ±Ã±attÄ• __tyÄ• _dÄ«su viya __antamÄ• ne_su ca vikaraá¹‡ap

teneva __mÄ• na_ppaccayo ``attanopadÄ• ni bhÄ• ve ca kammanÄ«â€™â€™ ti bhÄ• vaka
``attanopadÄ• ni parassapadattaâ€™â€™ nti kvaci __anta_ppaccayÄ• deso ca.

__gamu, sappa_ gatimhi, gacchatÄ«ti atthe __anta_ppaccayo, ``bhÅ«vÄ• dito aâ€™â€™ it
``gamissanto ccho vÄ• sabbÄ• sÅ«â€™â€™ ti dhÄ• tvantassa __cchÄ• _deso, saralopÄ• c
__syÄ• _dyuppatti. gacchanta si itÄ«dha ``vÄ• â€™â€™ ti vattamÄ• ne ``simhi gacchantÄ•
aá¹ƒâ€™â€™ iti __nta_ssa __a_mÄ• deso.

__vÄ• _saddassa \Be 397/ vavatthibhavibhÄ• sattÄ• __e_kÄ• __ro_kÄ• raparassa na bha
gacchaá¹ƒ, gacchanto gaá¹‡hÄ• ti, sesaá¹ƒ guá¹‡avantusamaá¹ƒ.

__itthiyaá¹ƒ_ ``nadÄ• dito vÄ• Ä«â€™â€™ ti __Ä«_paccayo, ``sesesu ntuvÄ• â€™â€™ ti
ti adhikicca ``ntussa tamÄ«kÄ• reâ€™â€™ ti __ta_kÄ• re saralopasilopÄ• , sÄ• kaÃ±Ã±Ä•
iccÄ• di itthisamaá¹ƒ.

__napuá¹ƒsake_ pure viya __nta_ssa __a_mÄ• deso, taá¹ƒ cittaá¹ƒ gacchaá¹ƒ, gacchanta
pulliá¹…gasamaá¹ƒ.

tathÄ• gacchatÄ«ti atthe __mÄ• na_ppaccayo, __cchÄ• _desÄ• di ca, so gacchamÄ• no g
iccÄ• di __purisa_saddasamaá¹ƒ. sÄ• gacchamÄ• nÄ• , tÄ• gacchamÄ• nÄ• yo iccÄ• di _
gacchamÄ• naá¹ƒ, tÄ• ni gacchamÄ• nÄ• ni iccÄ• di __citta_saddasamaá¹ƒ.

gacchÄ«yatÄ«ti atthe ``attanopadÄ• ni bhÄ• ve ca kammanÄ«â€™â€™ ti kammani __mÄ•
yoâ€™â€™ ti __ya_ppaccayo, ``ivaá¹‡á¹‡Ä• gamo vÄ• â€™â€™ ti __i_kÄ• rÄ• gamo, __c
sÄ• gacchiyamÄ• nÄ• , taá¹ƒ gacchiyamÄ• naá¹ƒ.

__cchÄ• _desÄ• bhÄ• ve ``pubbarÅ«paÃ±cÄ• â€™â€™ ti __ya_kÄ• rassa __ma_kÄ• ro, c
bhavati, adhigammamÄ• nÄ• , adhigammamÄ• naá¹ƒ.

tathÄ• __maha_ pÅ«jÄ• yaá¹ƒ, mahatÄ«ti mahaá¹ƒ, mahanto, mahatÄ«, mahantÄ«, maha
mahamÄ• nÄ• , mahamÄ• naá¹ƒ. __kammani_ ``yamhi dÄ• dhÄ• mÄ• á¹-hÄ• hÄ• pÄ• mah
dhÄ• tvantassa __a_kÄ• rassa Ä«kÄ• ro, mahÄ«yamÄ• no, mahÄ«yamÄ• nÄ• , mahÄ«yam

evaá¹ƒ \Be 398/ caratÄ«ti caraá¹ƒ, caratÄ«, carantÄ«, carantaá¹ƒ, caramÄ• no, cariyamÄ•
pacatÄ«, pacantÄ«, pacantaá¹ƒ, pacamÄ• no, paccamÄ• no, ``tassa cavaggaâ€™â€™ iccÄ
dvittaÃ±ca.

__bhÅ«_ sattÄ• yaá¹ƒ, bhavatÄ«ti atthe __anta_ppaccayo, __a_ppaccayavuddhiavÄ• desÄ
__itthiyaá¹ƒ_ Ä«paccayo, ``bhavato bhotoâ€™â€™ ti __bhotÄ• _deso, bhotÄ«, bhotÄ«, bho
bhavaá¹ƒ, bhavantaá¹ƒ, bhavantÄ• ni, abhibhavamÄ• no. __bhÄ• ve_ bhÅ«yamÄ• naá¹ƒ. _

__jara_ vayohÄ• nimhi, ``jara marÄ• naâ€™â€™ ntiÄ• dinÄ• __jÄ«ra jÄ«yyÄ• _desÄ• , jÄ
jÄ«rantaá¹ƒ, jÄ«ramÄ• no, jÄ«rÄ«yamÄ• no, jÄ«yaá¹ƒ, jÄ«yantÄ«, jÄ«yantaá¹ƒ, jÄ«yamÄ• n

__mara_ pÄ• á¹‡acÄ• ge, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• ekassa __ya_kÄ• rassa lo
mÄ«yantÄ«, mÄ«yantaá¹ƒ, mÄ«yamÄ• no, mÄ«yyamÄ• no, maraá¹ƒ, marantÄ«, marantaá
labhaá¹ƒ, labhantÄ«, labhantaá¹ƒ, labhamÄ• no, labbhamÄ• no. vahaá¹ƒ, vahantÄ«, vahant
vuyhamÄ• no. ``isuyamÅ«namanto ccho vÄ• â€™â€™ ti __cchÄ• _deso, icchatÄ«ti icchaá
icchamÄ• no, icchÄ«yamÄ• no, issamÄ• no.

``disassa passadissadakkhÄ• vÄ• â€™â€™ ti __passa dissa dakkhÄ• _desÄ• , passatÄ«t
passantaá¹ƒ, passamÄ• no, vipassÄ«yamÄ• no, dissamÄ• no, dissanto, __mÄ• na_ssa __a
dissantaá¹ƒ, dakkhaá¹ƒ, dakkhantÄ«, dakkhantaá¹ƒ, dakkhamÄ• no dakkhiyamÄ• no iccÄ•

__tuda_ byathane, tudatÄ«ti tudaá¹ƒ, tudantÄ«, tudantaá¹ƒ, tudamÄ• no, tujjamÄ• no. pavis
pavisantÄ«, pavisantaá¹ƒ, pavisamÄ• no, pavisÄ«yamÄ• no iccÄ• di.

__hÅ«, _ \Be 399/ __bhÅ«_ sattÄ• yaá¹ƒ, __a_ppaccayalopo, pahotÄ«ti pahonto, pahontÄ«
pahÅ«yamÄ• naá¹ƒ tena. setÄ«ti sento, sentÄ«, sentaá¹ƒ, semÄ• no, sayaá¹ƒ, sayantÄ«, sa
sayÄ• no vÄ• , __mÄ• na_ssa __Ä• nÄ• _deso, atisÄ«yamÄ• no.

__asa_ sabbhÄ• ve, ``sabbatthÄ• sassÄ• dilopo cÄ• â€™â€™ ti __a_kÄ• rassa lopo, atthÄ
santÄ«, santaá¹ƒ, samÄ• no, samÄ• nÄ• , samÄ• naá¹ƒ.

__á¹-hÄ• _ gatinivattimhi, ``vÄ• â€™â€™ ti vattamÄ• ne ``á¹-hÄ• tiá¹-á¹-hoâ€™â€™ ti __ti
tiá¹-á¹-haá¹ƒ, tiá¹-á¹-hantÄ«, tiá¹-á¹-hantaá¹ƒ, tiá¹-á¹-hamÄ• no. __tiá¹-á¹-hÄ• _bhÄ• ve ``kva
tiÄ• dinÄ• __á¹-hÄ• _to __ha_kÄ• rÄ• gamo, rassattaÃ±ca, upaá¹-á¹-hahaá¹ƒ, upaá¹-á¹-hal
upaá¹-á¹-hahamÄ• no. á¹-hÄ«yamÄ• naá¹ƒ tena, upaá¹-á¹-hÄ«yamÄ• no, upaá¹-á¹-hahÄ«ya

__pÄ• _ pÄ• ne, ``pÄ• piboâ€™â€™ ti __pibÄ• _deso, pibatÄ«ti pibaá¹ƒ, pibantÄ«, pibanta
dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __ba_kÄ• rassa __va_ttaá¹ƒ, pivaá¹ƒ, pivantÄ«, pivantaá¹ƒ, p
pÄ«yamÄ• nÄ• , pÄ«yamÄ• naá¹ƒ iccÄ• di.

__hu_ dÄ• nÄ• danahabyappadÄ• nesu, __a_ppaccaye pure viya dvibhÄ• vÄ• di, juhotÄ«t
juhantaá¹ƒ, juhamÄ• no, hÅ«yamÄ• no. evaá¹ƒ jahaá¹ƒ, jahantÄ«, jahantaá¹ƒ, jahamÄ• no,
dadaá¹ƒ, dadantÄ«, dadantaá¹ƒ, dadamÄ• no, __dvittÄ• _bhÄ• ve dÄ• naá¹ƒ dento, dentÄ«

__rudhi_ Ä• varaá¹‡e, ``rudhÄ• dito niggahÄ«tapubbaÃ±cÄ• â€™â€™ ti __a_ppaccayanig
rundhaá¹ƒ, rundhantÄ«, rundhantaá¹ƒ, rundhamÄ• no, rujjhamÄ• no. bhuÃ±jatÄ«ti bhuÃ±jaa

bhuÃ±jantaá¹ƒ, bhuÃ±jamÄ• no, bhujjamÄ• no iccÄ• di.

__divu_ \Be 400/ kÄ«á¸·Ä• yaá¹ƒ, ``divÄ• dito yoâ€™â€™ ti __ya_ppaccayo, ``tathÄ• katta
pubbarÅ«pattaá¹ƒ, __ba_ttaÃ±ca, dibbatÄ«ti dibbaá¹ƒ, dibbantÄ«, dibbantaá¹ƒ, dibbamÄ• n
bujjhaá¹ƒ, bujjhanto, bujjhamÄ• no, __ca_vaggÄ• deso. __janÄ«_ pÄ• tubhÄ• ve, ``janÄ• dA
yogavibhÄ• gena __Ä• _ttaá¹ƒ, jÄ• yatÄ«ti jÄ• yaá¹ƒ, jÄ• yamÄ• no, jaÃ±Ã±amÄ• no.

__su_ savaá¹‡e, ``svÄ• ditoâ€™â€™ tiÄ• dinÄ• __á¹‡u á¹‡Ä• uá¹‡Ä• _ ca, suá¹‡Ä• tÄ«ti
suá¹‡amÄ• no, sÅ«yamÄ• no, suyyamÄ• no. pÄ• puá¹‡Ä• tÄ«ti pÄ• puá¹‡aá¹ƒ, pÄ• puá¹‡a

``kiyÄ• dito nÄ• â€™â€™ ti __nÄ• , _ rassattaá¹ƒ, kiá¹‡Ä• tÄ«ti kiá¹‡aá¹ƒ, kÄ«á¹‡amÄ• no
vinicchinÄ• tÄ«ti vinicchinaá¹ƒ, vinicchinamÄ• no, vinicchÄ«yamÄ• no, cinaá¹ƒ, cÄ«yamÄ• n
jÄ• namÄ• no, __jÄ• _deso, Ã±Ä• yamÄ• no. gaá¹‡hÄ• tÄ«ti gaá¹‡haá¹ƒ, gaá¹‡hamÄ• no, g

__kara_ karaá¹‡e, karotÄ«ti atthe ``vattamÄ• ne mÄ• nantÄ• â€™â€™ ti __anta_ppaccayo
ti __o, _ ``tassa vÄ• â€™â€™ ti adhikicca ``uttamokÄ• roâ€™â€™ ti __u_ttaá¹ƒ, ``karassÄ•
__a_kÄ• ra__ssu_kÄ• ro. ``yavakÄ• rÄ• cÄ• â€™â€™ ti sare __u_kÄ• rassa __va_ttaá¹ƒ,
__ba_kÄ• radvayaÃ±ca, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __ra_lopo, so kubbaá¹ƒ, kub
kubbantaá¹ƒ. __u_ttÄ• bhÄ• ve --- kammaá¹ƒ karonto, karontÄ«, karontaá¹ƒ. __mÄ• ne --- u
kurumÄ• nÄ• , kurumÄ• naá¹ƒ, kubbÄ• no vÄ• . __kammani_ kayiramÄ• no, karÄ«yamÄ• n

__cura_ theyye, ``curÄ• ditoâ€™â€™ tiÄ• dinÄ• __á¹‡e á¹‡ayÄ• , _ coretÄ«ti corento, cor
corayaá¹ƒ, corayatÄ«, corayantaá¹ƒ, corayamÄ• no, corÄ«yamÄ• no. pÄ• letÄ«ti pÄ• lento,
pÄ• layaá¹ƒ, pÄ• layantÄ«, pÄ• layantaá¹ƒ, pÄ• layamÄ• no, pÄ• lÄ«yamÄ• no iccÄ• di.

__kÄ• rite_ \Be 401/ bhÄ• vetÄ«ti bhÄ• vento, bhÄ• ventÄ«, bhÄ• ventaá¹ƒ, bhÄ• vayaá¹ƒ,
bhÄ• vayantaá¹ƒ, bhÄ• vayamÄ• no, bhÄ• vÄ«yamÄ• no. kÄ• retÄ«ti kÄ• ronto, kÄ• rentÄ«
kÄ• rayantÄ«, kÄ• rayantaá¹ƒ, kÄ• rayamÄ• no, kÄ• rÄ«yamÄ• no, kÄ• rÄ• pento, kÄ• rÄ• p
kÄ• rÄ• payaá¹ƒ, kÄ• rÄ• payantÄ«, kÄ• rÄ• payantaá¹ƒ, kÄ• rÄ• payamÄ• no, kÄ• rÄ• pÄ«

vattamÄ• nakÄ• likamÄ• nantappaccayantanayo.

anÄ• gatakÄ• likappaccayantanaya

``kÄ• leâ€™â€™ ti adhikÄ• ro.

<647> __bhavissati gamÄ• dÄ«hi á¹‡Ä« ghiá¹‡a_.

bhavissati kÄ• le gammamÄ• ne __gamÄ• _dÄ«hi dhÄ• tÅ«hi __á¹‡Ä« ghiá¹‡a_iccete pac
vuddhatthÄ• . Ä• yati gamanaá¹ƒ sÄ«lamassÄ• ti atthe __á¹‡Ä«, _ vuddhi__á¹‡a_lopÄ• . gÄ
kÄ• lo. __ghiá¹‡a_paccaye --- ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __gha_lopo, gÄ• maá¹ƒ

__bhaja_ sevÄ• yaá¹ƒ, Ä• yati bhajituá¹ƒ sÄ«lamassÄ• ti bhÄ• jÄ«, bhÄ• ji, ``na kagattaá¹ƒ
yogavibhÄ• gena nisedhanato ``sacajÄ• naá¹ƒ kagÄ• á¹‡Ä• nubandheâ€™â€™ ti __ga_tta

__su_ gatimhi, kÄ• rite vuddhi__Ä• vÄ• _desÄ• ca, Ä• yati passavituá¹ƒ sÄ«lamassÄ• ti pa
paá¹-á¹-hÄ• naá¹ƒ sÄ«lamassÄ• ti paá¹-á¹-hÄ• yÄ«, paá¹-á¹-hÄ• yi, ``Ä• kÄ• rantÄ• namÄ•

``bhavissatÄ«â€™â€™ ti adhikÄ• ro.

<648> __kiriyÄ• yaá¹ƒ_ \Be 402/ __á¹‡vutavo_.

__kiriyÄ• yaá¹ƒ_ kiriyatthÄ• yaá¹ƒ gammamÄ• nÄ• yaá¹ƒ dhÄ• tÅ«hi __á¹‡vutu_iccete pac
__á¹‡vu_mhi --- __á¹‡a_lopavuddhi__akÄ• _desÄ• , karissaá¹ƒ vajatÄ«ti kÄ• rako vajati.

__tu_mhi --- ``karassa ca tattaá¹ƒ tusmiâ€™â€™ nti __ta_kÄ• ro, sesaá¹ƒ kattusamaá¹ƒ, k
vajatÄ«ti attho. evaá¹ƒ pacissaá¹ƒ vajatÄ«ti pÄ• cako vajati, pacitÄ• vajati. bhuÃ±jissaá¹ƒ v
vajati, bhottÄ• vajati iccÄ• di.

<649> __kammani á¹‡o_.

kammasmiá¹ƒ upapade dhÄ• tÅ«hi __á¹‡a_ppaccayo hoti bhavissati kÄ• le __á¹‡a_lopavu
karissatÄ«ti nagarakÄ• ro vajati. __lÅ«_ chedane, sÄ• liá¹ƒ lavissatÄ«ti sÄ• lilÄ• vo vajati. _
bÄ«jasantÄ• ne, dhaÃ±Ã±aá¹ƒ vapissatÄ«ti dhaÃ±Ã±avÄ• po vajati. bhogaá¹ƒ dadissatÄ«ti
sindhuá¹ƒ pivissatÄ«ti sindhupÄ• yo vajati iccÄ• di.

``kammanÄ«â€™â€™ ti vattate.

<650> __sese ssaá¹ƒ ntu mÄ• nÄ• nÄ• _.

kammasmiá¹ƒ upapade __sese_ aparisamattatthe dhÄ• tÅ«hi __ssaá¹ƒntu mÄ• na Ä• na_i
bhavissati kÄ• le gammamÄ• ne, te ca kitakattÄ• kattari bhavanti. kammaá¹ƒ karissatÄ«ti a
__i_kÄ• rÄ• gamo, __si_lopo, kammaá¹ƒ karissaá¹ƒ vajati, sÄ• pekkhattÄ• na samÄ• so. _
oyirÄ• â€™â€™ ti __o, _ ``simhi vÄ• â€™â€™ ti ntvaâ€™ ntassa __a_ttaá¹ƒ, kammaá¹ƒ ka
vajati iccÄ• di __guá¹‡avantu_samaá¹ƒ.

atha \Be 403/ vÄ• ``bhavissati gamÄ• dÄ«hi á¹‡Ä« ghiá¹‡aâ€™â€™ ti ettha ``bhavissatÄ«
``ssantuâ€™â€™ iti ekova paccayo daá¹-á¹-habbo, tato ``simhi vÄ• â€™â€™ ti __a_ttaá¹ƒ,
mitiyogavibhÄ• gena __a_mÄ• deso, silopo, karissaá¹ƒ karissanto, karissantÄ• , karissanta
karissatÄ• karissantena, karissantehi, karissato karissantassa, karissataá¹ƒ karissantÄ• na
karissantehi, karissato karissantassa, karissataá¹ƒ karissantÄ• naá¹ƒ, karissati karissante,
karissantesÅ«tiÄ• di __guá¹‡avantu_sadisaá¹ƒ neyyaá¹ƒ.

__mÄ• na_mhi --- __o_kÄ• __rÄ• _kÄ• rÄ• naá¹ƒ __u_ttaá¹ƒ, kammaá¹ƒ karissatÄ«ti kam
karÄ• no vajati. evaá¹ƒ bhojanaá¹ƒ bhuÃ±jissaá¹ƒ vajati, bhojanaá¹ƒ bhuÃ±janto, bhuÃ±jam
vajati.

sabbattha kattari __ntumÄ• ne_su sakasakavikaraá¹‡appaccayo kÄ• tabbo.

khÄ• danaá¹ƒ khÄ• dissatÄ«ti khÄ• danaá¹ƒ khÄ• dissaá¹ƒ vajati, khÄ• danaá¹ƒ khÄ• dant
khÄ• danaá¹ƒ khÄ• dÄ• no vajati. maggaá¹ƒ carissatÄ«ti maggaá¹ƒ carissaá¹ƒ, maggaá¹ƒ c
maggaá¹ƒ carÄ• no vajati. __bhikkha_ Ä• yÄ• cane, bhikkhaá¹ƒ bhikkhissatÄ«ti bhikkhaá¹ƒ
bhikkhaá¹ƒ bhikkhanto, bhikkhaá¹ƒ bhikkhamÄ• no, bhikkhaá¹ƒ bhikkhÄ• no carati iccÄ• di.

anÄ• gatakÄ• likappaccayantanayo.

uá¹‡Ä• dippaccayantanaya

atha __uá¹‡Ä• _dayo vuccante.

``dhÄ• tuyÄ• â€™â€™ ti adhikÄ• ro.

<651> \Be 404/ __kÄ• le vattamÄ• nÄ• tÄ«te á¹‡vÄ• dayo_.

atÄ«te kÄ• le, vattamÄ• ne ca gammamÄ• ne dhÄ• tÅ«hi á¹‡uppaccayo hoti. __Ä• di_sado
honti.

__kara_ karaá¹‡e, akÄ• si, karotÄ«ti vÄ• atthe á¹‡uppaccayo, __á¹‡a_lopo, vuddhi, kÄ• ru
kÄ• ravo. __vÄ• _ gatigandhanesu, avÄ• yi, vÄ• yatÄ«ti vÄ• vÄ• yu, __Ä• yÄ• _deso. __sa
sÄ• du. __rÄ• dha, sÄ• dha_ saá¹ƒsiddhimhi, sÄ• dhÄ«yati anena hitanti sÄ• dhu. __bandh
bandhatÄ«ti bandhu. __cakkha_ viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ, cakkhatÄ«ti cakkhu. __i_ gatim
pavattanti sattÄ• etenÄ• ti Ä• yu. __dara_ vidÄ• raá¹‡e, darÄ«yatÄ«ti dÄ• ru kaá¹-á¹-haá¹ƒ
sanotÄ«ti sÄ• nu pabbatekadeso. janÄ«yatÄ«ti jÄ• nu jaá¹…ghÄ• sandhi. carÄ«yatÄ«ti cÄ•
cÄ• ge, rahÄ«yatÄ«ti rÄ• hu asurindo. __tara_ taraá¹‡e, tÄ• lu, __lo ra_ssa.

__marÄ• _dÄ«naá¹ƒ panettha __á¹‡u_mhi ``ghaá¹-Ä• dÄ«naá¹ƒ vÄ• â€™â€™ ti ettha __vÅ«
taru, tanu, dhanu, hanu, manu, asu, vasu, vaá¹-u, garu iccÄ• di.

__cadi_ hilÄ• dane, __yu_ppaccayo, ``nudÄ• dÄ«hi yuá¹‡vÅ«namanÄ• nanÄ• kÄ• nanakÄ
__anÄ• _deso, niggahÄ«tÄ• gamo ca, candanaá¹ƒ. bhavati etthÄ• ti bhuvanaá¹ƒ, ``jhalÄ• n
__uvÄ• _deso. __kira_ vikkhepe, kiraá¹‡o. vicakkhaá¹‡o, kampanaá¹ƒ karotÄ«ti karuá¹‡Ä•

__kta_ppaccaye \Be 405/ --- __ka_lopo, abhavi, bhavatÄ«ti vÄ• bhÅ«taá¹ƒ yakkhÄ• di, bhÅ
vÄ• to, tÄ• yatÄ«ti tÄ• to. __mi_mhi --- bhavanti etthÄ• ti bhÅ«mi, netÄ«ti nemi iccÄ• di.

<652> __khyÄ• dÄ«hi mana ma ca to vÄ• _.

__khÄ« bhÄ« su ru hu vÄ• dhÅ« hi lÅ«pÄ« ada_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __mana_pac
hoti vÄ• .

adadhÄ• tuparasseva, makÄ• rassa takÄ• ratÄ• .

tadaÃ±Ã±ato na hotÄ• yaá¹ƒ, vavatthitavibhÄ• sato ||

__khÄ«_ khaye, khÄ«yanti __e_ttha upaddavupasaggÄ• dayoti atthe __mana_paccayo, ``k
tiÄ• dinÄ• __na_lopo, ``aÃ±Ã±esu cÄ• â€™â€™ ti vuddhi, khemo. tathÄ• __bhÄ«_ bhaye,
__vÄ• _dhikÄ• rato na vuddhi. __su_ abhisave, savatÄ«ti somo. __ru_ gatimhi, romo. __hu_
dÄ• nÄ• danahabyappadÄ• nesu, hÅ«yatÄ«ti homo. __vÄ• _ gatigandhanesu, vÄ• mo. __d
__hi_ gatimhi, hinotÄ«ti hemo. __lÅ«_ chedane, lÅ«yatÄ«ti lomo. __pÄ«_ tappane, pÄ«á¹‡a
bhakkhaá¹‡e, adatÄ«ti atthe __mana, ma_ssa ca vÄ• __ta_kÄ• ro, ``to dassÄ• â€™â€™ ti
``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __ada_ssa dÄ«gho, __u_kÄ• rÄ• gamo ca. __yÄ• _ p

``vÄ• â€™â€™ ti vattamÄ• ne ---

<653> __samÄ• dihi thamÄ• _.

__samadamadara raha lapa vasa yu du hi si dÄ• sÄ• á¹-hÄ• bhasa bahausu_iccevamÄ•
ma_iccete paccayÄ• honti vÄ• .

__sama_ \Be 406/ upasame, __kvaci_ggahaá¹‡Ä• dhikÄ• rÄ• na dhÄ• tvantalopo, kilese s
evaá¹ƒ damanaá¹ƒ damatho. __dara_ dÄ• he, daraá¹‡aá¹ƒ daratho paridÄ• ho. __raha_ up
``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __ha_lopo. __sapa_ akkose, sapanaá¹ƒ sapatho. __v

etasminti Ä• vasatho. __yu_ missane, yÅ«tho, dÄ«gho. __du_ gativuddhimhi, davati vaá¸• á
hinotÄ«ti himo ussÄ• vo. __si_ bandhane, sÄ«yatÄ«ti sÄ«mÄ• , dÄ«gho. __dÄ• _ avakhaá¹
sÄ• matthe, sÄ• mo. __á¹-hÄ• _ gatinivattimhi, thÄ• mo, __á¹-ha_ssa __tha_ttaá¹ƒ. __bhas
bhasmÄ• , __brahmÄ• _dittÄ• ``syÄ• cÄ• â€™â€™ ti __Ä• _ttaá¹ƒ. __baha_ vuddhimhi, b
ba_ssa. __usu_ dÄ• he, usmÄ• iccÄ• di.

<654> __masussa sussa ccha ra ccherÄ• _.

__masu_iccetassa dhÄ• tussa __su_ssa __ccharacchera_iccete Ä• desÄ• honti. __masu_
__ccharaccherÄ• _desÄ• , maccharo, macchero.

``cchara ccherÄ• â€™â€™ ti vattate.

<655> __Ä• pubbacarassa ca_.

__Ä• _pubbassa __cara_iccetassa dhÄ• tussa __ccharaccherÄ• _desÄ• honti, __ca_sado
caraá¹‡anti atthe __kvi_ppaccayo, __cchariyÄ• _diÄ• deso, rassattaÃ±ca. acchariyaá¹ƒ \Be
accheraá¹ƒ. accharaá¹ƒ paharituá¹ƒ yuttantipi acchariyaá¹ƒ.

<656> __ala kala salehi layÄ• _.

__ala kala sala_ iccetehi dhÄ• tÅ«hi __la ya_iccete paccayÄ• honti. __ala_ parisamattimhi
__kala_ saá¹…khyÄ• ne, kallaá¹ƒ, kalyaá¹ƒ. __sala, hula, pada_ gatimhi, sallaá¹ƒ, salyaá¹ƒ.

``kala salehÄ«â€™â€™ ti vattate.

<657> __yÄ• á¹‡a lÄ• á¹‡Ä• _.

tehi __kala sala_iccetehi dhÄ• tÅ«hi __yÄ• á¹‡a lÄ• á¹‡a_ppaccayÄ• honti. kalyÄ• á¹‡aá¹ƒ
kallÄ• á¹‡o, paá¹-isallÄ• á¹‡o. yadÄ• pana __lÄ«_ silesaneti dhÄ• tu, tadÄ• ``paá¹-isallaya
paá¹-isallÄ• á¹‡aâ€™â€™ nti __yu_ppaccayena siddhaá¹ƒ, upasaggantassa niggahÄ«tassa
__rahÄ• _diparattÄ• __na_ssa __á¹‡a_ttaá¹ƒ, __e_kÄ• rassa ``kvaci dhÄ• tÅ«â€™â€™ tiÄ

<658> __mathissa thassa lo ca_.

__matha_iccetassa dhÄ• tussa __tha_ssa __lÄ• _deso hoti, __ca_saddena __la_ppaccayo
mallo, so eva mallako, yathÄ• hÄ«nako.

``kiccÄ• â€™â€™ ti vattate.

<659> __avassakÄ• dhamiá¹‡esu á¹‡Ä« ca_.

__avassaka adhamiá¹‡a_iccetesvatthesu, __á¹‡Ä«_paccayo hoti, kiccÄ• cÄ• ti __á¹‡Ä«_p
vuddhi__si_lopÄ• , avassaá¹ƒ \Be 408/ me kammaá¹ƒ kÄ• tuá¹ƒ yuttosÄ«ti kÄ• rÄ«si me ka
me kammaá¹ƒ avassaá¹ƒ, hÄ• rÄ«si me bhÄ• raá¹ƒ avassaá¹ƒ.

__adhamiá¹‡e_ --- sataá¹ƒ me iá¹‡aá¹ƒ dÄ• tuá¹ƒ yuttosÄ«ti dÄ• yÄ«si me sataá¹ƒ iá¹‡aá¹ƒ
sahassaá¹ƒ iá¹‡aá¹ƒ iccÄ• di, __kicca_ppaccayÄ• pana heá¹-á¹-hÄ• yeva dassitÄ• .

<660> __vajÄ• dÄ«hi pabbajjÄ• dayo nipaccante_.

Ä• katigaá¹‡oyaá¹ƒ. __vaja_iccevamÄ• dÄ«hi dhÄ• tÅ«hi paccayÄ• desalopÄ• gamanisedh
yathÄ• bhidhÄ• naá¹ƒ __pabbajjÄ• _dayo saddÄ• nipaccante.

__vaja_ gatimhi __pa_pubbo, paá¹-hamameva vajitabbanti atthe ``bhÄ• vakammesÅ«â€™
``á¹‡yocÄ• â€™â€™ ti __á¹‡ya_ppaccayo, __á¹‡a_lopÄ• di. ``pavvajyaâ€™â€™ nti rÅ«pe
__jjÄ• _deso, __va_kÄ• radvayassa __ba_kÄ• radvayaá¹ƒ, vuddhinisedho, itthiliá¹…gattaÃ±

tathÄ• __iÃ±ja_ kampane, iÃ±janaá¹ƒ ijjÄ• . __yaja_ devapÅ«jÄ• yaá¹ƒ, yajanaá¹ƒ ijjÄ• , ``
ti __i_ttaá¹ƒ. __aÃ±ja_ byattigatÄ«su __saá¹ƒ_pubbo, samaÃ±janaá¹ƒ samajjÄ• , Ã±jhassa
visaraá¹‡agatyÄ• vasÄ• nesu, nisÄ«danaá¹ƒ nisajjÄ• . __vida_ Ã±Ä• á¹‡e, vijÄ• nanaá¹ƒ, vi
__saja_ vissagge, vissajjanaá¹ƒ vissajjÄ• . __pada_ gatimhi, nipajjanaá¹ƒ nipajjÄ• .

__hana_ hiá¹ƒsÄ• gatÄ«su, hantabbanti atthe __á¹‡ya_mhi kate ``vadho vÄ• sabbatthÄ• â
__vadhÄ• _deso, __jha_ssiminÄ• __jjhÄ• _deso ca, so vajjho, sÄ• vajjhÄ• . __sÄ«_ saye,
etthÄ• ti vÄ• seyyÄ• , vuddhi, __ya_kÄ• rassa dvittaÃ±ca \Be 409/. __dhÄ• _ dhÄ• raá¹‡e
cittaá¹ƒ nidheti etÄ• ya, sayaá¹ƒ vÄ• saddahatÄ«ti atthe ``itthiyamatiyavo vÄ• â€™â€™ ti
``sandhÄ• â€™â€™ ti rÅ«pe sampatte iminÄ• __na_kÄ• rassa __da_kÄ• ro, saddhÄ• . __
atthe á¹‡yappaccaye, __i_kÄ• rÄ• game ca kate iminÄ• vuddhinisedho, cariyÄ• .

__ruja_ roge, rujananti atthe iminÄ• chappaccayo, ``byaÃ±janantassa co chappaccayesu
dhÄ• tvantassa __ca_kÄ• ro, rucchÄ• , rujÄ• ti __a_ppaccayena siddhaá¹ƒ. tathÄ• __kuca
__cha_ppaccayo, kocanaá¹ƒ kucchÄ• . __labha_ lÄ• bhe, __cha_mhi __cÄ• _deso, lacchÄ
__muha_ vecitte, muyhanaá¹ƒ mucchÄ• , mucchanaá¹ƒ vÄ• mucchÄ• . __vasa_ nivÄ• se,
kacchÄ• . __katha_ kathane __saá¹ƒ_pubbo, saddhiá¹ƒ kathananti atthe __á¹‡ya_ppaccayo
__cchÄ• _deso, __saá¹ƒ_saddassa __sÄ• _deso ca, sÄ• kacchÄ• . __tuda_ byathane, tuco

byÄ• pajjananti atthe __á¹‡ya_mhi kate ``byÄ• pÄ• dyÄ• â€™â€™ ti rÅ«pe sampatte iminÄ
__jjÄ• _deso, rassattaÃ±ca, byÄ• pajjÄ• .

__mara_ pÄ• á¹‡acÄ• ge, marati maraá¹‡anti ca atthe iminÄ• tyatyuppaccayÄ• , dhÄ• tvar
``yavataâ€™â€™ miccÄ• dinÄ• __ca_kÄ• ro, macco, maccu. __sata_ sÄ• tacce, iminÄ• _
__ca_kÄ• ro, saccaá¹ƒ. tathÄ• __nata_ gattavinÄ• me, naccaá¹ƒ. __niti_ nicce, niccaá¹ƒ. _
__jana_ janane, jÄ• yÄ• , __kana_ dittikantÄ«su, nyassa __Ã±a_ttaá¹ƒ, dvittaÃ±ca, kaÃ±Ã±
dhaÃ±Ã±aá¹ƒ. punÄ• tÄ«ti puÃ±Ã±aá¹ƒ, __na_kÄ• rÄ• gamo iccÄ• di.

<661> __ve_ \Be 410/ __pu sÄ« davava mu ku dÄ• bhÅ«hvÄ• dÄ«hi thuttima á¹‡imÄ• nib

__vepusÄ«davavamu_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, __ku dÄ• bhÅ«_Ä• dito, __hvÄ• _dito
__thuttimaá¹‡ima_iccete paccayÄ• honti nibbattatthe. __vepu_ kampane, __thu_ppaccayo,
tiÄ• dinÄ• __a_kÄ• rÄ• gamo, atha vÄ• ``athÅ«â€™â€™ ti vattabbe saralopaá¹ƒ katvÄ• ``
daá¹-á¹-habbaá¹ƒ, vepena nibbatto vepathu. __sÄ«_ saye, sayanena nibbatto sayathu. __da
nibbatto davathu. __vamu_ uggiraá¹‡e, vamena nibbatto vamathu.

kutti karaá¹‡aá¹ƒ, tena nibbattaá¹ƒ kuttimaá¹ƒ, __ ``kuâ€™â€™ _iti nipÄ• tanato __kara_ss
dÄ• ne, dÄ• ti dÄ• naá¹ƒ, tena nibbattaá¹ƒ dattimaá¹ƒ, rassattaá¹ƒ. bhÅ«ti bhavanaá¹ƒ, tena
bhottimaá¹ƒ. avahuti avahanaá¹ƒ, tena nibbattaá¹ƒ ohÄ• vimaá¹ƒ, __á¹‡a_lopavuddhi__Ä• v

<662> __akkose namhÄ• ni_.

akkose gammamÄ• ne __namhi_ nipÄ• te upapade sati dhÄ• tuto __Ä• ni_ppaccayo hoti. n
atthe __Ä• ni_ppaccayo, kitakattÄ• nÄ• mamiva katvÄ• __si_mhi kate na gamÄ• nÄ«ti atth
__na_ssa __a_ttaá¹ƒ, puna samÄ• sattÄ• nÄ• mamiva kate __syÄ• _dyuppatti, agamÄ• ni
te jamma kammanti akarÄ• ni te jamma kammaá¹ƒ.

__namhÄ«_ti kiá¹ƒ? vipatti te. __akkose_ti kiá¹ƒ? agati te.

<663> __sunassunassoá¹‡avÄ• nuvÄ• nununakhuá¹‡Ä• nÄ• _ \Be 411/.

__suna_iccetassa pÄ• á¹-ipadikassa sambandhino __una_saddassa __oá¹‡a vÄ• na uvÄ•
Ä• na_iccete Ä• desÄ• honti. __sunassuna_ssa __oá¹‡Ä• _diÄ• dese, paranayane ca kate
soá¹‡Ä• , svÄ• no, svÄ• nÄ• , suvÄ• no, suvÄ• nÄ• , suno, sunÄ• , sunakho, sunakhÄ• , su
sÄ• nÄ• iccÄ• di.

<664> __taruá¹‡assa susu ca_.

__taruá¹‡a_iccetassa saddassa __susu_iccÄ• deso hoti. __ca_saddo aniyamattho, susu, ta

<665> __yuvassuvassuvuvÄ• nunÅ«nÄ• _.

__yuva_iccetassa pÄ• á¹-ipadikassa __uva_saddassa __uvauvÄ• naunaÅ«na_iccete Ä• de
yuvÄ• no tiá¹-á¹-hati, yuno tiá¹-á¹-hati, yÅ«no tiá¹-á¹-hati.

<666> __chadÄ• dÄ«hi tatraá¹‡a_.

__chada_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tatraá¹‡a_iccete paccayÄ• honti. __chada_ apav
dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dhÄ• tvantassa __ta_kÄ• ro. Ä• tapaá¹ƒ chÄ• detÄ«ti chattaá
sarÅ«pÄ• namekassa lopo.

__cinta_ cintÄ• yaá¹ƒ, cintetÄ«ti cittaá¹ƒ, __na_kÄ• rassa saá¹ƒyogÄ• dittÄ• niggahÄ«taá¹
cÄ• â€™â€™ ti lopo, citraá¹ƒ, ``ghaá¹-Ä• dÄ«naá¹ƒ vÄ• â€™â€™ ti na vuddhi.

__su_ \Be 412/ abhisave, ``paradvebhÄ• vo á¹-hÄ• neâ€™â€™ ti __ta_ssa dvittaá¹ƒ, atthe
sutraá¹ƒ.

__sÅ«da_ paggharaá¹‡e, atthe sÅ«detÄ«ti suttaá¹ƒ, rassattaá¹ƒ, bhujÄ• dittÄ• __da_lopo,
savane, suá¹‡Ä• tÄ«ti sotaá¹ƒ, sotraá¹ƒ, vuddhi.

__ni_ pÄ• paá¹‡e, netÄ«ti nettaá¹ƒ, netraá¹ƒ. __vida_ maá¹…galle, __to da_ssa, pavittaá¹ƒ
pavane, punÄ• tÄ«ti pavittaá¹ƒ, pavitraá¹ƒ, __i_kÄ• rÄ• gamo, vuddhi_avÄ• _desÄ• ca.

__pata_ gatimhi, patatÄ«ti pattaá¹ƒ, patraá¹ƒ, patato tÄ• yatÄ«ti patto, patro. __tanu_ vitthÄ
taÃ±Ã±atÄ«ti tantaá¹ƒ, tantraá¹ƒ. __yata_ yatane, yattaá¹ƒ, yatraá¹ƒ. __yÄ• _ pÄ• paá¹‡e, y
__yamu_ uparame, yantaá¹ƒ, yantraá¹ƒ. __ada_ bhakkhaá¹‡e, adatÄ«ti attaá¹ƒ, __a_traá¹ƒ
yujjatÄ«ti yottaá¹ƒ, yotraá¹ƒ, bhujÄ• dittÄ• dhÄ• tvantalopadvittÄ• ni.

__vatu_ vattane, vattaá¹ƒ, vatraá¹ƒ. __mida_ sinehane, mijjatÄ«ti mittaá¹ƒ, mitraá¹ƒ. __mÄ
mattÄ• parimÄ• á¹‡aá¹ƒ, dvittarassattÄ• ni. evaá¹ƒ punÄ• tÄ«ti putto, putro. __kala_ saá¹..
kalatraá¹ƒ bhariyÄ• . __vara_ saá¹ƒvaraá¹‡e, varattaá¹ƒ, varatraá¹ƒ cammamayayottaá¹ƒ. _
vepatÄ«ti vettaá¹ƒ, vetraá¹ƒ.

__gupa_ saá¹ƒvaraá¹‡e, gottaá¹ƒ, gotraá¹ƒ, ``gupÄ• dÄ«naÃ±cÄ• â€™â€™ ti dhÄ• tvantal
vÄ• , ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• __u_kÄ• rassa __a_kÄ• ro. __dÄ• _ avakhaá¹‡â

__hu_ havane, aggihuttaá¹ƒ. __vaha_ pÄ• paá¹‡e, vahittaá¹ƒ, vahitraá¹ƒ. __cara_ caraá¹‡e
caritraá¹ƒ. __muca_ mocane, muttaá¹ƒ passÄ• vo. __bhÄ• sa_ dittimhi, bhastrÄ• iccÄ• di.

<667> __vadÄ• dÄ«hi_ \Be 413/ __á¹‡itto gaá¹‡e_.

__vada cara vara_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __á¹‡itta_ppaccayo hoti gaá¹‡e gammamÄ
vÄ• cÄ• yaá¹ƒ, vaditÄ• naá¹ƒ gaá¹‡o vÄ• dittaá¹ƒ. __cara_ caraá¹‡e, caritÄ• naá¹ƒ gaá¹‡o
varaá¹‡e, varitÄ• naá¹ƒ gaá¹‡o vÄ• rittaá¹ƒ. atha vÄ• caranti tasmiá¹ƒ paripÅ«rakÄ• ritÄ• y
vÄ• ritaá¹ƒ tÄ• yanti ettha, etenÄ• ti vÄ• vÄ• rittaá¹ƒ.

<668> __midÄ• dÄ«hi ttitiyo_.

__mida pada ranja tanu dhÄ• _iccevamÄ• dÄ«hi dhÄ• tÅ«hi yathÄ• bhidhÄ• naá¹ƒ __tti ti_
mijjati siniyhatÄ«ti metti, dhÄ• tvantalopo. pajjatÄ«ti patti. __ranja_ rÄ• ge, ranjati etthÄ• ti ra
vitthÄ• rÄ«yatÄ«ti tanti. dhÄ• retÄ«ti dhÄ• ti. __pÄ• _ rakkhaá¹‡e, pÄ• ti. __vasa_ nivÄ• se,

<669> __usuranjadaá¹ƒsÄ• naá¹ƒ daá¹ƒsassa daá¸• á¸• ho á¸• ha á¹-hÄ• ca_.

__usu ranja daá¹ƒsa_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ antare __daá¹ƒsa_ssa __daá¸• á¸• hÄ• _
__á¸• ha á¹-ha_iccete paccayÄ• honti. __usu_ dÄ• he, __ranja_ rÄ• ge, __á¸• ha á¹-ha_pp
dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dhÄ• tvantalopo, dvittaá¹ƒ, uá¸• á¸• ho, raá¹-á¹-haá¹ƒ. __daá¹
__kvi_ppaccayo, __kvi_lopo, __daá¹ƒsa_ssa __daá¸• á¸• hÄ• _deso ca, daá¸• á¸• haá¹ƒ.

<670> __sÅ«vusÄ• namÅ«vusÄ• namato tho ca_.

__sÅ« vu asa_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __Å« u asÄ• naá¹ƒ ata_iccÄ• deso hoti, ante __

__sÅ«_ \Be 414/ hiá¹ƒsÄ• yaá¹ƒ, satthaá¹ƒ. __vu_ saá¹ƒvaraá¹‡e, vatthaá¹ƒ. __asa_ bhuvi
__sasu_ hiá¹ƒsÄ• yaá¹ƒ, __vasa_ acchÄ• dane, __ara_ gatimhÄ«ti ca dhÄ• tu, tadÄ• ``san
__tha_ppaccayo, ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dhÄ• tvantalopo, ``vagge ghosÄ• â€
sasatÄ«ti satthaá¹ƒ, vasÄ«yatÄ«ti vatthaá¹ƒ, arÄ«yatÄ«ti attho.

<671> __ranjudÄ• dÄ«hi dhadiddakirÄ• kvaci ja da lopo ca_.

__ranja udi_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __dha da idda ka ira_iccete paccayÄ• honti kvac
__jadÄ• naá¹ƒ_ lopo ca hoti.

__ranja_ rÄ• ge, __dha_ppaccayo, jalopo ca, randhaá¹ƒ. __udi_ pasavanakledanesu __saa

samuddo, uddo. __khuda_ pipÄ• sÄ• yaá¹ƒ, khuddo. __chidi_ dvidhÄ• karaá¹‡e, chiddo. __
luddo, __lo ra_ssa. __bhadi_ kalyÄ• á¹‡e, bhaddo. __nidi_ kucchÄ• yaá¹ƒ, niddÄ• . __muda
duggatimhi, __idda_ppaccayo, daliddo.

__susa_ sosane, __suca_ soke vÄ• , __ka_ppaccayo, dhÄ• tvantassa __ka_kÄ• ro, sukkaá
vÄ• cÄ• yaá¹ƒ, __vaka_ Ä• dÄ• ne vÄ• , vakkaá¹ƒ. __saka_ sattimhi, sakko. __usu_ dÄ• he

__vaja_ gatimhi, __ira_ppaccayo, appaá¹-ihataá¹ƒ vajatÄ«ti vajiraá¹ƒ. __mada_ ummÄ• de
mandiraá¹ƒ, rudhiraá¹ƒ, ruhiraá¹ƒ, ruciraá¹ƒ. __badha_ bandhane, badhiro, badhirÄ• , badhi
timiraá¹ƒ, siro. __sara_ hiá¹ƒsÄ• yaá¹ƒ, sariraá¹ƒ. ``kalilaá¹ƒ, salilaâ€™â€™ ntiÄ• dÄ«su __
kokilo iccÄ• dayo.

<672> __paá¹-ito_ \Be 415/ __hissa heraá¹‡a hÄ«raá¹‡a_.

__paá¹-i_to parassa __hi_iccetassa dhÄ• tussa __heraá¹‡a hÄ«raá¹‡a_iccete Ä• desÄ• ho
__paá¹-i_pubbo, paá¹-ipakkhe madditvÄ• gacchatÄ«ti atthe ``kvi cÄ• â€™â€™ ti __kvi_ppa
__heraá¹‡a hÄ«raá¹‡a_Ä• desÄ• , __á¹‡a_lopo, ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• paá¹-i
pÄ• á¹-iheraá¹ƒ, pÄ• á¹-ihÄ«raá¹ƒ, yadÄ• pana __hara_ haraá¹‡eti dhÄ• tu, tadÄ• paá¹-ipa
``pÄ• á¹-ihÄ• riyaâ€™â€™ miti __á¹‡ye_napi siddhaá¹ƒ.

<673> __kaá¸• yÄ• dÄ«hi ko_.

__kaá¸• i_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __ka_ppaccayo hoti.

__kaá¸• i_ chedane, __ka_ppaccaye kate ``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• , ``niggahÄ«
__i_kÄ• rÄ• nubandhassa dhÄ• tussa niggahÄ«tÄ• gamo, __ka_lopo ca, niggahÄ«tassa va
parimÄ• á¹‡aÃ±ca. evaá¹ƒ __ghaá¹-i_ ghaá¹-á¹-ane, ghaá¹‡á¹-o, ghaá¹‡á¹-Ä• vÄ• . __vaá¹
dhÄ• raá¹‡abandhanasaá¹…ghÄ• tesu vÄ• , vaá¹‡á¹-o. __karaá¸• i_ bhÄ• janatthe, karaá¹‡
maá¹‡á¸• anatthe, maá¹‡á¸• o. __saá¸• i_ gumbatthe, saá¹‡á¸• o. __bhaá¸• i_ bhaá¹‡á¸• att
__paá¸• i_ liá¹…gavekallatthe, paá¹‡á¸• o, so eva paá¹‡á¸• ako. __daá¸• i_ Ä• á¹‡Ä• yaá¹ƒ,
hiá¹ƒ sÄ• yaá¹ƒ, raá¹‡á¸• o. __taá¸• i_ calanatthe, vitaá¹‡á¸• o. __caá¸• i_ caá¹‡á¸• atthe, ca
sanniccaye, gaá¹‡á¸• o. __aá¸• i_ aá¹‡á¸• atthe, aá¹‡á¸• o. __laá¸• i_ jigucchÄ• yaá¹ƒ, laá¹‡
kuá¹-ilatthe, meá¹‡á¸• o, meá¹‡á¸• ako vÄ• . __eraá¸• i_ hiá¹ƒsÄ• yaá¹ƒ, eraá¹‡á¸• o. __kha
khaá¹‡á¸• o. __madi_ hÄ• se, mando. __idi_ paramissariye, indo. __cadi_ icchÄ• kantÄ«su
khuro iccÄ• di.

``koâ€™â€™ ti vattate.

<674> __khÄ• dÄ• magamÄ• naá¹ƒ_ \Be 416/ __khandhandhagandhÄ• _.

__khÄ• da ama gamu_iccetesaá¹ƒ dhÄ• tÅ«naá¹ƒ __khandha andha gandha_iccete Ä• des
hoti. __khÄ• da_ bhakkhane, jÄ• tijarÄ• maraá¹‡Ä• dÄ«hi saá¹ƒsÄ• radukkhehi khajjatÄ«ti k
andho. __gamu, sappa_ gatimhi, gandho. __kvaci_ggahaá¹‡ena __ka_lopÄ• bhÄ• ve khand
vÄ• rÄ• saá¹-á¹-hena khandho. __gandha_ sÅ«cane, attano nissayassa gandhanato sÅ«ca

<675> __paá¹-Ä• dÄ«hyalaá¹ƒ_.

__paá¹-a_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, pÄ• á¹-ipadikehi ca __ala_ppaccayo hoti. __aá¹-a,
alaá¹ƒ samatthanti atthe iminÄ• __ala_ppaccayo, ``siâ€™â€™ nti __a_mÄ• deso, paá¹-ala
__kala_ kalale, kalalaá¹ƒ. __kusa_ chedanabhÅ«ta dÄ• na saÃ±cayesu, kusalaá¹ƒ, yadÄ•
dhÄ• tu, tadÄ• kucchitÄ• naá¹ƒ salanato, kusÄ• naá¹ƒ lavanato, kuso viya lavanato vÄ• ku
kusalanti __a_ppaccayena __ka_ppaccayena vÄ• rÅ«pasiddhi veditabbÄ• .

__kada_ made, kadalaá¹ƒ. __bhaganda_ secane, bhagandalaá¹ƒ. __mekha_ kaá¹-ivicitte, m
__vakka_ rukkhatace, vakkalaá¹ƒ. __takka_ rukkhasilese, takkalaá¹ƒ. __palla_ ninnaá¹-á¹-h
__sadda_ harite, saddalaá¹ƒ, paralopo. __mÅ«la_ patiá¹-á¹-hÄ• yaá¹ƒ, mulÄ• laá¹ƒ, rassatta
bilÄ• laá¹ƒ. __vida_ sattÄ• yaá¹ƒ, vidÄ• laá¹ƒ. __caá¸• i_ caá¹‡á¸• ikke, caá¹‡á¸• Ä• lo, dÄ«
gatigandhanesu, vÄ• laá¹ƒ. __vasa_ acchÄ• dane, vasalo. __paci_ vitthÄ• re, pacalo, paÃ±
paÃ±cannaá¹ƒ rÄ• jÅ«naá¹ƒ alantipi paÃ±cÄ• lo. __maca_ core, macalo. __musa_ theyye, m

__gotthu_ vaá¹ƒse, gotthulo. __puthu_ vitthÄ• re, puthulo. __bahu_ saá¹…khyÄ• ne, bahula
pana __lÄ• _ Ä• dÄ• ne iti dhÄ• tu, tadÄ• gotthuá¹ƒ lÄ• tÄ«ti gotthulo. evaá¹ƒ puthulo, bahu

__maá¹…ga_ maá¹…galye, maá¹…galaá¹ƒ. __baha_ vuddhimhi, bahalaá¹ƒ. __kamba_ saÅ
maá¹‡á¸• ale, sambalaá¹ƒ, niggahÄ«tÄ• gamo, sabalo vÄ• . __agga_ gatikoá¹-ille, aggalaá¹
bhÅ«sÄ• yaá¹ƒ, maá¹‡á¸• alaá¹ƒ. __kuá¸• i_ dÄ• he, kuá¹‡á¸• alaá¹ƒ iccÄ• di.

<676>_puthassa puthupathÄ• mo vÄ• _.

__putha_iccetassa dhÄ• tussa __puthu patha_iccete Ä• desÄ• honti, __ama_ppaccayo ca
__vÄ• _saddo. __putha_ vitthÄ• re, patthaá¹-Ä• ti atthe __kvi_ppaccayo, iminÄ• __putha_s
__kvi_lopo. __itthiyaá¹ƒ Ä«_paccayo, __ ``o_ sare cÄ• â€™â€™ ti sutte __ca_saddena __a
pathavÄ«, padhavÄ«, __tha_ssa __va_ttaá¹ƒ, __ama_ppaccaye __pathÄ• _deso, pathamo.

<677> __sasvÄ• dÄ«hi tudavo_.

__sasu_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __tu du_iccete paccayÄ• honti. __sasu_ hiá¹ƒsÄ• ga
``kvaci dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• dhÄ• tvantassa __ta_kÄ• ro, sattu. __jana_ janane, ja
kuá¹-á¹-haviseso. __ada_ bhakkhaá¹‡e, addu. __mada_ummÄ• de, maddu iccÄ• di.

<678> __jhÄ• dÄ«hi_ \Be 418/ __Ä«varo_.

__cipÄ• dhÄ• _iccevamÄ• dÄ«hi dhÄ• tÅ«hi __Ä«vara_ppaccayo hoti. ci caye, cÄ«yatÄ«ti
pÄ• tÄ«ti pÄ«varo pÄ«no. __dhÄ• _ dhÄ• raá¹‡e, dhÄ«varo kevaá¹-á¹-o.

<679> __munÄ• dÄ«hi ci_.

__munÄ• _dÄ«hi dhÄ• tÅ«hi __i_ppaccayo hoti, __ca_saddena pÄ• á¹-ipadikehi ca. __mun
muni, __vÄ• _dhikÄ• rÄ• na vuddhi. __yata_ yatane, yatatÄ«ti yati. __agga_ gatikoá¹-ille, a
pati. __suca_ socakammani, suci. __ruca_ dittimhi, ruci. __isa_ pariyesane, sÄ«lÄ• diguá¹‡
sadde, kavi, vuddhi, __avÄ• _deso ca. __ru_ sadde, ravi, dadhi, kuá¹-i. __asu_ khepane, as
rÄ• ji. __gapu, sappa ga_timhi, sappi. __acca_ pÅ«jÄ• yaá¹ƒ, acci. __juta_ dittimhi, joti, nan
__a_kÄ• rassa __i_ttaá¹ƒ. __tamu_ kaá¹…khÄ• yaá¹ƒ, timi. __budha_ bodhane, bujjhatÄ«ti
kasi. __kapi_ calane, kapi, kali, bali, masi, dhani, hari, ari, giri iccÄ• dayo.

pÄ• á¹-ipadikato pana mahÄ• li, bhaddÄ• li, maá¹‡i, araá¹‡i, taraá¹‡i, dharaá¹‡i, saraá¹‡i, d
asani, vasani iccÄ• di.

<680> __vidÄ• dÄ«hyÅ«ro_.

__vida_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __Å«ra_ppaccayo hoti. __vida_ lÄ• bhe, vandituá¹ƒ a
__Å«ra_ppaccayo. vidÅ«ro, vijjÅ«ro vÄ• , vidÅ«re jÄ• to vedÅ«ro maá¹‡i. __vala, _ __valla_
sÄ• dhÄ• raá¹‡abandhanesu, vallÅ«ro. __masa_ Ä• masane, masÅ«ro. __sida_ siá¹…gÄ• r
__du gati_mhi, dÅ«ro. __ku_ sadde, kÅ«ro. __kapu_ hiá¹ƒsÄ• takkalagandhesu, kappÅ«ro,
gatimhi, mayÅ«ro, mahiyaá¹ƒ ravatÄ«ti vÄ• mayÅ«roti.

``vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyayo ca,

dve cÄ• pare vaá¹‡á¹‡avikÄ• ranÄ• sÄ• .

dhÄ• tussa catthÄ• tisayena yogo,

taduccate paÃ±cavidhaá¹ƒ niruttaâ€™â€™ nti ---

vuttaniruttilakkhaá¹‡Ä• nusÄ• rena ``tesu vuddhÄ«â€™â€™ tiÄ• dinÄ• , ``kvaci dhÄ• tÅ«â€
rÅ«pasiddhi veditabbÄ• .

__udi_ pasavanakledanesu, unditumalaá¹ƒ samatthoti undÅ«ro. __khajja_ bhakkhaá¹‡e, kh
khajjÅ«ro. __kura_ akkose, akkositumalanti kurÅ«ro. __su_ hiá¹ƒsÄ• yaá¹ƒ, sÅ«ro.

<681> __hanÄ• dÄ«hi á¹‡unutavo_.

__hana_iccevamÄ• dÄ«hi dhÄ• tÅ«hi __á¹‡u nu tu_iccete paccayÄ• honti. __á¹‡u_ppacca
hanatÄ«ti haá¹‡u. __jana_ janane, jÄ• yatÄ«ti jÄ• á¹‡u, dhÄ• tvantalopo, dÄ«gho. __bhÄ• _
bhÄ• á¹‡u. __ri_ santÄ• ne, rayatÄ«ti reá¹‡u rajo. __khanu_ avadÄ• raá¹‡e, khanti, khaÃ±Ã
__ama_ gatyÄ• dÄ«su, amatÄ«ti aá¹‡u, dhÄ• tvantalopo.

__nu_ppaccaye --- __ve_ tantasantÄ• ne, vÄ• yatÄ«ti venu, veá¹‡u vÄ• . __dhe_ pÄ• ne, d
pÄ• yetÄ«ti dhenu, bhÄ• tÄ«ti bhÄ• nu.

__tu_ppaccaye \Be 420/ --- __dhÄ• _ dhÄ• raá¹‡e, kriyaá¹ƒ, lakkhaá¹‡aá¹ƒ vÄ• dhÄ• retÄ«
bandhane, sÄ«yati bandhÄ«yatÄ«ti setu. __kÄ«_ dhanaviyoge, __ki_ unnatimhi, uddhaá¹ƒ g
gatimhi, hinotÄ«ti hetu. __jana_ janane, jÄ• yatÄ«ti jantu. __tanu_ vitthÄ• re, tanotÄ«ti tantu
nivÄ• se, vasati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti vatthu, ``kvaci dhÄ• tÅ«â€™â€™ ti
sa__ta_kÄ• rasaá¹ƒyogassa __tthÄ• _deso.

<682> __kuá¹-Ä• dÄ«hiá¹-ho_.

__kuá¹-Ä• _dÄ«hi dhÄ• tÅ«hi __á¹-ha_ppaccayo hoti. __kuá¹-a_ chedane, kuá¹-ati chindatÄ
__kusa_ chedanapÅ«raá¹‡agandhesu, kusatÄ«ti koá¹-á¹-ho udaraá¹ƒ, dhÄ• tvantalopadvittÄ
kaá¹-ati maddatÄ«ti kaá¹-á¹-haá¹ƒ. __kaá¹‡a_ nimÄ«lane, kaá¹‡á¹-ho.

<683> __manupÅ«rasuá¹‡Ä• dÄ«hi ussanusisÄ• _.

__manu pÅ«ra suá¹‡a_iccevamÄ• dÄ«hi dhÄ• tÅ«hi, pÄ• á¹-ipadikehi ca __ussanusaisa_ic

__manu_ bodhane, ussa nusÄ• , manate jÄ• nÄ• tÄ«ti manusso, mÄ• nuso vÄ• , dhÄ• tvan

__pÅ«ra_ dÄ• napÅ«raá¹‡esu, pÅ«ratÄ«ti puriso, rassattaá¹ƒ, poso, __ra_kÄ• __ri_kÄ• rÄ
pure ucce á¹-hÄ• ne setÄ«ti puriso.

__suá¹‡a_ hiá¹ƒsÄ• kulasandhÄ• nesu, suá¹‡ati kulaá¹ƒ sandahatÄ«ti suá¹‡isÄ• . __ku_ ku

karÄ«saá¹ƒ malaá¹ƒ, __ku_ssa \Be 421/ __kara_ttaá¹ƒ, dÄ«gho ca. __su_ hiá¹ƒsÄ• yaá¹ƒ, a
sattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti sÅ«riyo, __ra_kÄ• rÄ• gamo, __sa_kÄ• rassa __ya_ttaÃ
mahatÄ«ti mahiso, mahiyaá¹ƒ setÄ«tipi mahiso. __si_ bandhane, sÄ«yati bandhÄ«yatÄ«ti s

<684> __akkharehi kÄ• ra_.

__akkharehi_ akkharavÄ• cakehi vaá¹‡á¹‡ehi __kÄ• ra_ppaccayo hoti. __taddhitÄ• _disutt
nÄ• mabyapadese __syÄ• _dyuppatti, akÄ• ro, akÄ• raá¹ƒ, akÄ• rena iccÄ• di, Ä• kÄ• ro, o
hakÄ• ro, á¸·akÄ• ro. evakÄ• rÄ• dÄ«su pana karÄ«yati uccÄ• rÄ«yatÄ«ti kÄ• ro saddo, eva
evaá¹ƒ dhikÄ• ro, huá¹ƒkÄ• ro, sÄ• dhukÄ• ro.

ikÄ• ro dhÄ• tuniddese, vikaraá¹‡andhitoti ca.

bhavantettha gamissÄ• di, hanatyÄ• dÄ«ti Ã±Ä• pakÄ• ||

uá¹‡Ä• dippaccayantanayo.

tabbÄ• dÄ« á¹‡Ä• dayo niá¹-á¹-hÄ• , tave tunÄ• dayo tathÄ• .

mÄ• nantÄ• di uá¹‡Ä• dÄ«ti, chaddhÄ• kitakasaá¹…gaho ||

iti padarÅ«pasiddhiyaá¹ƒ kibbidhÄ• nakaá¹‡á¸• o

sattamo.

nigamana

sandhi nÄ• maá¹ƒ kÄ• rakaÃ±ca, samÄ• so taddhitaá¹ƒ tathÄ• .

Ä• khyÄ• taá¹ƒ kitakaá¹ƒ kaá¹‡á¸• Ä• , sattime __rÅ«pasiddhiyaá¹ƒ_ ||

tedhÄ• sandhiá¹ƒ catuddhÄ• padamapi catudhÄ• paÃ±cadhÄ• nÄ• mikaÃ±ca,

byÄ• sÄ• chakkÄ• rakaá¹ƒ chassamasanamapi chabbhedato taddhitaÃ±ca.

Ä• khyÄ• taá¹ƒ aá¹-á¹-hadhÄ• chabbidhamapi kitakaá¹ƒ paccayÄ• naá¹ƒ pabhedÄ• ,

dÄ«pentÄ« rÅ«pasiddhÄ« ciramidha janatÄ• buddhivuá¸• á¸• hiá¹ƒ karotu ||

vikhyÄ• tÄ• __nandathera_vhayavaragurunaá¹ƒ tambapaá¹‡á¹‡iddhajÄ• naá¹ƒ,

sisso __dÄ«paá¹…karÄ• _khyaddamiá¸·avasumatÄ« dÄ«paladdhappakÄ• so.

bÄ• lÄ• diccÄ• divÄ• sadvitayamadhivasaá¹ƒ sÄ• sanaá¹ƒ jotayÄ« yo,

soyaá¹ƒ __buddhappiya_vho yati imamujukaá¹ƒ __rÅ«pasiddhiá¹ƒ a_kÄ• si ||

__iti padarÅ«pasiddhipakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ_.

padasÄ• dhanaá¹ƒ á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

buddhambujaá¹ƒ namassitvÄ• saddhammamadhu bhÄ• janaá¹ƒ,

guá¹‡amopadapadaá¹ƒ saá¹…ghamadhubbatanisevitaá¹ƒ.

moggallÄ• yanÄ• cariya caraÃ±ca yena dhÄ«matÄ• ,

kataá¹ƒ laghumayandiddhamanunaá¹ƒ saddalakkhaá¹‡aá¹ƒ.

Ä• rabhissaá¹ƒ samÄ• sena bÄ• latthaá¹ƒ padasÄ• dhanaá¹ƒ,

moggallÄ• yanasaddattharatanÄ• karapaddhatiá¹ƒ.

saÃ±Ã±Ä• pariggaheneva lakkhaá¹‡esu sarÄ• dayo,

Ã±Ä• yantiti tamevÄ• do dassayissaá¹ƒ vibhÄ• gato.

aÄ• dayo titÄ• á¸·Ä«sa vaá¹‡aá¹‡Ä• .

jinavacanÄ• nurÅ«pÄ• akÄ• radeyo niggahitantÄ• tecattÄ• á¸·Ä« sakkharÄ• paccekaá¹ƒ v
- a Ä• i Ä« u Å« e o ka kha ga gha á¹…a ca cha ja jha Ã±a á¹-a á¹-ha á¹‡a ta tha da dha na
ra la va sa ha á¸·a aá¹ƒ iti-kakÄ• rÄ• disvakÄ• ro uccÄ• raá¹‡attho = vaá¹‡aá¹‡Ä«yati attho
vaá¹‡nÄ• -aÄ• di mariyÄ• dÄ• bhÅ«to yesanto aÄ• dayo.

aÄ• dayoti vattate yÄ• va ``binduniggahÄ«taâ€™â€™ nti-taÃ±cakhoattha vasÄ• vibhatticÄ«
sattamyantamabhisambandhÄ«yate.

dasÄ• do sarÄ•

aÄ• disvÄ• dimhi niddiá¹-á¹-hÄ• odantÄ• dasavaá¹‡á¹‡Ä• sarÄ• nÄ• ma honti-yathÄ• -a
pavattantÄ«ti sarÄ• -dasÄ• doti vattate tÄ«su cakkamÄ• nesu.

dve dve savaá¹‡á¹‡Ä• .

aÄ• svÄ• dimesu dassu dve dve savaá¹‡á¹‡Ä• nÄ• ma honti. yathÄ• kkamaá¹ƒ-yathÄ• -aÄ

samÄ• nÄ• sÄ• disÄ• vaá¹‡á¹‡Ä• savaá¹‡á¹‡Ä• -samÄ• nattaÃ±ca á¹-hÄ• nato.

cha vaá¹‡á¹‡Ä• naá¹ƒhi uppattiá¹-á¹-hÄ• nÄ• ni kaá¹‡á¹-hÄ• tÄ• lumuddhadantaoá¹-á¹-hÄ• avaá¹‡á¹‡akavaggahÄ• naá¹ƒ kaá¹‡á¹-hoá¹-hÄ• naá¹ƒ-ivaá¹‡á¹‡a cavaggayÄ• naá¹ƒ tÄ• lu muddhÄ• -tavaggalasÄ• naá¹ƒ dantÄ• -u vaá¹‡á¹‡apavaggÄ• naá¹ƒ oá¹-á¹-hÄ• -evaá¹‡á¹‡a kaá¹‡á¹-hatÄ• lu-ovaá¹‡á¹‡assakaá¹‡á¹-hoá¹-á¹-haá¹ƒ-vakÄ• rassa á¹ƒ0.0002 dantoá¹-á¹-ha nÄ• sikÄ• -á¹…aÃ±aá¹‡anamÄ• naá¹ƒ sakaá¹-á¹-hÄ• naá¹ƒ nÄ• sikÄ• ca-dvedveti vattate.

pubbo rasso

tesceva dasasu ye dve dve savaá¹‡á¹‡Ä• tesu yo yo pubbo so so rassasaÃ±Ã±o hoti-yathÄ saá¹ƒyoga pubbÄ• ca dissanti dve panantimÄ• dÄ«petuá¹ƒ tattha sÄ• dhuttaá¹ƒ tesampi id rassakÄ• layogÄ• tabbantatÄ• ya vÄ• rassÄ• -tathÄ• dÄ«ghÄ• -idhÄ• pidvedveti vattate.

paro dÄ«gho.

aÄ• disvÄ• dibhutesu dasasu ye dve dve savaá¹‡á¹‡Ä• tesu yo yo paro so so dÄ«ghasaÃ±

kÄ• dayo byaÃ±janÄ• .

aÄ• disu kÄ• dayo niggahÄ«tapariyantÄ• tettiá¹ƒsa byaÃ±janÄ• nÄ• ma honti-yathÄ• -ka kh Ã±a á¹-a á¹-ha á¸• a á¹‡a ta tha da dha na pa pha ba bha ma ya ra lava sa ha á¸·a aá¹ƒ = by etehÄ«ti byaÃ±janÄ• -kÄ• dayoti vattate.

paÃ±ca paÃ±cakÄ• vaggÄ• .

aÄ• dasu kakÄ• rÄ• dayo makÄ• rantÄ• paÃ±ca paÃ±cakÄ• vaggÄ• nÄ• ma honti-yathÄ• á¹-aá¹-haá¸• aá¸• haá¹‡a, tathadadhana, paphababhama. = vajjenti yakÄ• rÄ• dayoti vaggÄ

bindu niggahitaá¹ƒ

akÄ• rÄ• dÄ«suyavÄ• yaá¹ƒ vaá¹‡á¹‡o bindumatto so niggahitasaÃ±Ã±ohoti = rassasaraá¹ƒ gahitamuccÄ• ritaá¹ƒ niggahÄ«taá¹ƒ.

saÃ±Ã±Ä• vidhÄ• naá¹ƒ.

sandhi vuccate-purisa uttamo, paÃ±Ã±Ä• indriyaá¹ƒ. satiÄ• rakkho, bhogi indo, cakkhu Ä• y Ä• yatanaá¹ƒ, dhanamme atthi, kuto etthÄ• â€™ tidha-saro lopo sare.

saro saro lopanÄ«yo hoti-saretopasilesikÄ• dhÄ• rasattamÄ« tato vaá¹‡á¹‡akÄ• lavyavadhÄ
hoti-tvamasi, katamÄ• cÄ• nanda aniccasaÃ±Ã±Ä• â€™ ti-aÃ±Ã±atthÄ• pi saá¹ƒhatÄ• yam
sattamÄ«-vidhÄ«ti vattamÄ• ne.

sattamiyaá¹ƒ pubbassa.

sattamÄ«niddese pubbasseva vidhiti pubbasaralopo-purisuttamo, paÃ±Ã±indriyaá¹ƒ, satÄ•
cakkhÄ• yatanaá¹ƒ. abhibhÄ• yatanaá¹ƒ, dhanammatthi, kutettha. pubbassa á¹ƒ0.0003 kÄ•
sattamÄ«niddiá¹-á¹-hassa paratÄ• va gamyateti paretuparivacanampi ghaá¹-ate-so ahaá¹ƒ,
udakaá¹ƒ, pÄ• to evaá¹ƒâ€™ tÄ«dha- ``saro lopo sareâ€™â€™ ti vattate.

paro kvaci.

saramhÄ• paro saro kvaci lopanÄ«yo hoti-sohaá¹ƒ, cattÄ• rome, yatodakaá¹ƒ. pÄ• toca-kva
-paÃ±Ã±indriyaá¹ƒ-assÄ• dhikÄ• ro sabbasandhisu-tassa idaá¹ƒ, tassa idaá¹ƒ, vÄ• ta Ä«rita
sÄ«ta udakaá¹ƒ, sÄ«ta udakaá¹ƒ, vÄ• ma Å«ru, vÄ• ma Å«ru, itidha-pubbasara lope-sare ve

yuvaá¹‡aá¹‡Ä• namÃ±o luttÄ• .

luttÄ• sarÄ• paresaá¹ƒ ivaá¹‡á¹‡avaá¹‡á¹‡Ä• naá¹ƒ Ã±o honti vÄ• yathÄ• kkamaá¹ƒ.

vaá¹‡á¹‡aparena savaá¹‡á¹‡epi.

vaá¹‡á¹‡asaddo paro yasmÄ• tena savaá¹‡á¹‡opi gayhati sayaá¹ƒ ceti Ä« Å« nampi e o-tas
tassidaá¹ƒ-vÄ• teritaá¹ƒ. vÄ• tiritaá¹ƒ-sÄ«todakaá¹ƒ, ``byaÃ±jane dÄ«garassÄ• â€™â€™ ti
dÄ«ghe-sÄ«tudakaá¹ƒ-vÄ• moru, vÄ• mÅ«ru-luttetikiá¹ƒ-dasa ime.

atippasaá¹…gabÄ• dhakassa kvacisaddassÄ• nuvattanato na vikappavidhÄ« niyatÄ• -tena
vikakeppÄ• nÄ• rakitÄ• disu vidhi ca na hoti-ci akÄ• si, ci akÄ• si. su Ä• gataá¹ƒ, su Ä• gata
tidhayuvaá¹‡á¹‡Ä• naá¹ƒ veâ€™ ti ca vattate.

yavÄ• sare.

sare pare iva á¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ yakÄ• ravakÄ• rÄ• honti vÄ• yathÄ• kkamaá¹ƒ-akÄ
``vanataragÄ• vÄ• gÄ• mÄ• â€™â€™ ti yÄ• game-viyÄ• kÄ• si-svÄ• gataá¹ƒ. sÄ• gataá¹ƒ-

te ajja, te ajja, so ayaá¹ƒ, so ayaá¹ƒ, itÄ«dha- ``yavÄ• sareâ€™â€™ `veâ€™ ti ca vattate.

Ã±onaá¹ƒ

Ã±onaá¹ƒ yakÄ• ravakÄ• rÄ• honti vÄ• sare pare yathÄ• kkamaá¹ƒ.

tyajja, tejja- ``byaÃ±jane dÄ«gharassÄ• â€™â€™ tidÄ«ghe-svÄ• yaá¹ƒ, soyaá¹ƒ.

kvacÄ«tveva-dhanammatthÄ«-go eá¸·akamitidha-sareâ€™ ti vattate.

gossÄ• vaá¹…a.

sare pare gossa avaá¹… Ä• deso hoti-saca ``á¹-anubandhÄ• neka vaá¹‡á¹‡Ä• sabbassÄ• â
sabbassappasaá¹…ge-antasseâ€™ ti vattamÄ• ne.

á¹…anu bandho.

á¹…akÄ• ronubandho yassa so nekavaá¹‡á¹‡opi antassa hotiti aukÄ• rasseva hoti, - ``saá¹.
bandhoâ€™â€™ tivacanÄ• á¹…akÄ• rassÄ• ppayogo-payojanaá¹ƒ ``á¹…anubandhoâ€™â

iti á¹ƒ0.0004 eva, iti evÄ• ``tÄ«dha-

vitisseve vÄ•

evasadde pare itissa vo hoti vÄ• -saca.

chaá¹-á¹-hiyantassa.

chaá¹-á¹-hinaddiá¹-á¹-hassa yaá¹ƒ kÄ• riyaá¹ƒ tadantassa viÃ±Ã±eyyanti ikÄ• rassÄ• deso
á¹-hÄ• nÄ«namÄ• maddiyadissati uccÄ• riyatiâ€™ ti Ä• deso-itveva, aÃ±Ã±atra yÄ• dese- `
cavaggabayaÃ±Ä• â€™â€™ ti takÄ• rassa vo- ``vaggalayehi teâ€™â€™ ti yassa ca cakÄ•
itvÄ• , ajja agge, pÄ• tu ahesuá¹ƒ, pÄ• eva, idha ijjhati, pari antaá¹ƒ, atta atthamitidha- ``ma
ti vattate.

vatataragÄ• cÄ• gamÄ• .

ete mayadÄ• vÄ• gamÄ• honti vÄ• sare kvaci, -Ä• gamino aniyamepi saroyevÄ• gamÄ« h
Ã±Ä• pakÄ• -aÃ±Ã±athÄ• hi padÄ• dÄ«naá¹ƒ yukvÄ«dhÄ• na manatthakaá¹ƒ-duvaá¹…gika
pÄ• turahesuá¹ƒ, - ``byaÃ±janedÄ«gharassÄ• â€™â€™ ti rasse-pageva, idhamijjhati, pariya

attadatthaá¹ƒ-vÄ• tveva-attatthaá¹ƒ.

cha abhiÃ±Ã±Ä• , cha abhiÃ±Ã±Ä• , â€™ tÄ«dha-vÄ• sare Ä• gamoâ€™ ti ca vattate.

chÄ• á¸·o.

cha saddÄ• parassa sarassa á¸·akÄ• ro Ä• gamo hoti vÄ• -chaá¸·abhiÃ±Ã±Ä• , chaabhiÃ±

sarasandhi.

kaÃ±Ã±Ä• iva-kaÃ±Ã±Ä• ivÄ• tÄ«dha-pubbaparasarÄ• naá¹ƒ lope sampatte-saro paroti c

nadvevÄ• .

pubbaparasarÄ• dvepi vÄ• kvaci na lupyante-kaÃ±Ã±Ä• iva, kaÃ±Ã±eva, kaÃ±Ã±Ä• va.

sarasandhi nisedho.

tatra abhirati, khanti paramaá¹ƒ, sammÄ• akkhÄ• toâ€™ tÄ«dha-

byaÃ±chane dÄ«gharassÄ• .

rassadÄ«ghÄ• naá¹ƒ kvaci dÄ«gharassÄ• honti byaÃ±jane-tatrÄ• bhirati, khantÄ«paramaá
tidÄ• game rasso-kvacÄ«tveca-tyajja-kathaá¹ƒ yÄ• niva antalikkheâ€™ ti -dÄ«gharassÄ• ti

ci gaho, tatiya jhÄ• naá¹ƒ. vi khopo, itidha-byaÃ±janeâ€™ ti vattate.

saramhÄ• dve.

saramhÄ• parassa byaÃ±janassa kvaci dverÅ«pÄ• ni honti-viggaho.

catuttha á¹ƒ0.0005 dutiyesvesaá¹ƒ tatiya paá¹-hamÄ• .

catutthadutiyesu paresvesaá¹ƒ catutthadutiyÄ• naá¹ƒ tabbagge tatiya paá¹-hamÄ• honti pa
pubbajhakÄ• rakhakÄ• rÄ• naá¹ƒ jakÄ• rakakarÄ• -tatiyajjhÄ• naá¹ƒ, vikkhepo-saramhÄ• â
akarambhasete, akarambhasete, eso attho, eso attho, itidha-ceâ€™ tivattate.

e o na ma vaá¹‡á¹‡e.

e o naá¹ƒ vaá¹‡á¹‡e kvaci a hoti vÄ• -akarambhasane, akaramha sete-esaattho, esoattho-v

sarabyaÃ±janasandhi.

ata yantaá¹ƒ. tath yaá¹ƒ. mada yaá¹ƒ, budhi yati, dhana yaá¹ƒ. seva yo, payesanÄ• , pokkha

tavaggavaraá¹‡anaá¹ƒye cavaggakhayaÃ±Ä• .

tavaggavaraá¹‡anaá¹ƒ cavaggabayaÃ±Ä• honti yathÄ• kkamaá¹ƒ yakÄ• re, ``vaggalasehi t
yassa pubbarÅ«paá¹ƒ-accantaá¹ƒ. tacchaá¹ƒ, majjaá¹ƒ, bujjhati, dhaÃ±Ã±aá¹ƒ, sebbo, payy
pokkharaÃ±Ã±o-kvacÄ«tveca, matyÄ• -yeti vattate vakkhamÄ• nesu tÄ«su. sak yate, ruc ya
salyate, disyateâ€™ tÄ«dha.

vaggalasehi te

vaggalasehi parassa yakÄ• rassa kvaci te vaggalasÄ• honti.

sakkate, ruccate, paá¹-á¹-ate, luppate, sallate, dissate. kvacitveva-kyÄ• haá¹ƒ-muh = yatÄ«â

hassa vipallÄ• so

hassa vipallÄ• so hoti yakÄ• ro-muyhati,

bahuÄ• bÄ• dho, bahu Ä• bÄ• dhoâ€™ tÄ«dha-ussavakÄ• re ``hassa vipallÄ• soâ€™â€™ t

vevÄ• .

hassa vipallÄ• so hotivÄ• vakÄ• re-bavhÄ• bÄ• dho, bahvÄ• bÄ• dho.

byaÃ±jana sandhi.

akkhirujati. akkhirujatÄ«â€™ tÄ«dha-veti vattate yÄ• va ``mayadÄ• sareâ€™â€™ ti.

niggahitaá¹ƒ.

niggahÄ«tamÄ• gamo hotivÄ• kvaci = á¹-hÄ• nÄ«namÄ• liá¹…giya gacchati pavattatÄ«â€™
akkhi rujati- ``yÄ• vadvidhÄ• â€™â€™ ti Ä• do niccaá¹ƒ vavatthita vibhÄ• sattÄ• vÄ• dhikÄ

atthavaye vattate katthaci vikappe katthaci yathÄ• vavatthitarÅ«pa pariggaheti-yadÄ• pacch
naccamaniccamasantaÃ±ca vidhiá¹ƒ dÄ«peti-ettha pana kvacisaddassÄ• nu á¹ƒ0.0006 vatt
siddhoâ€™ ti vÄ• sadde nitaradvayaá¹ƒ-saá¹ƒ ramho, saá¹ƒramho, puá¹ƒ liá¹…gaá¹ƒ, puá¹ƒ
liá¹…gamitÄ«dha-niggahÄ«tÄ• dhikÄ• ro Ä• ``mayadÄ• saretiâ€™â€™.

lopo.

niggahÄ«tassa lopo hoti vÄ• kvaci-dÄ«ghadittÄ• ni, sÄ• ramho, sÄ• ramho-pulliá¹…gaá¹ƒ,
puá¹ƒliá¹…gaá¹ƒ-paá¹-isallÄ• á¹‡e pÄ• tukÄ• moâ€™ tiÄ• disu niccaá¹ƒ-pupphaá¹ƒ assÄ• ,
kiá¹ƒ itÄ«â€™ tÄ«dha-

parasarassa.

niggahÄ«tamhÄ• parassa sarassa lopo hoti vÄ• kvaci.

saá¹ƒyogÄ• di lopo.

anantarÄ• byaÃ±janÄ• saá¹ƒyogo-atra yo Ä• dabhutÄ• vayavo tassa vÄ• kvaci lopo hotÄ«
lopo-pupphaá¹ƒsÄ• , ``mayadÄ• sareâ€™â€™ ti niggahÄ«tassa makÄ• ro-pupphamassÄ•
no naggahÄ«tassa-kinti, kimiti.

taá¹ƒ kha á¹‡aá¹ƒ, taá¹ƒ khaá¹‡aá¹ƒ, dhammaá¹ƒ care, dhammaá¹ƒ care, taá¹ƒ á¸• ahati, ta
dÄ• naá¹ƒ, taá¹ƒ dÄ• naá¹ƒ, taá¹ƒ phalaá¹ƒ, taá¹ƒ elamitÄ«dha-

vagge vagganto.

naggahÄ«tassa kho vagge vagganto vÄ• hoti paccÄ• satyÄ• -taá¹…kaá¹‡aá¹ƒ, taá¹ƒkhaá¹‡
dhammaá¹ƒcare-taá¹‡á¸• ahati, taá¹ƒá¸• ahati-tandÄ• naá¹ƒ, taá¹ƒdÄ• naá¹ƒ-tamphalaá¹ƒ,
sammatotiâ€™ Ä• disu niccaá¹ƒ-Ä• nantarikaá¹ƒ yamÄ• hu, Ä• nantarikaá¹ƒ yamÄ• hu, pac
taÃ±hi. taÃ±hi, itidha-

yevahisuÃ±Ã±o.

yaevahisaddesu niggahÄ«tassaÃ±o vÄ• hoti- ``vaggalasehi teâ€™ ti yassa Ã±akÄ• re-Ä• n
Ä• nantarikaá¹ƒ yamÄ• hu, Ã±assa dvitte-paccattaÃ±Ã±eva, paccattaá¹ƒeva-taÃ±hi, taá¹ƒhA
saddasahacariyÄ• yeti yasaddasseva gahaá¹‡aá¹ƒ-saá¹ƒyato, saá¹ƒyatoâ€™ tÄ«dha

ye saá¹ƒssa

saá¹ƒsaddassa yaá¹ƒ niggahÄ«taá¹ƒ tassa vÄ• Ã±o hoti yakÄ• re-

saÃ±Ã±ato, saá¹ƒyato-idhayakÄ• ramattova gayhate punabbacanÄ• .

taá¹ƒ eva, taá¹ƒ eva, taá¹ƒ idaá¹ƒ, taá¹ƒ idaá¹ƒ, taá¹ƒ iminÄ• , taá¹ƒ iminÄ• tÄ«dha-

mayadÄ• sare.

niggahÄ«tassa mayadÄ• honti vÄ• sare kvaci-tameva, taá¹ƒeva-tayidaá¹ƒâ€™ taá¹ƒidaá¹ƒ
ettha- ``tadaminÄ• dÄ«nÄ«â€™â€™ tinipÄ• tanÄ• ikÄ• rassa akÄ• ro-lakkhaá¹‡antarenÄ•
sabbattha iminÄ• va daá¹-á¹-habbÄ• -tena nijako. niyako, â€™ tiÄ• di siddhaá¹ƒ-buddhama
yogavibhÄ• gÄ• .

niggahita sandhi.

atha á¹ƒ0.0007 nÄ• mÄ• ni vuccante.

tÄ• ni vividhÄ• ni saligÄ• ligavasena-tattha saligeyu tÄ• va akÄ• rantato pulliá¹…gÄ• buddh
parÄ• yojÄ«yanto-buddha iti á¹-hite.

dve dve kÄ• nekesu nÄ• masmÄ• siyo aá¹ƒyo nÄ• hi yanaá¹ƒ smÄ• sanaá¹ƒ smiá¹ƒsu

etesaá¹ƒ dvedve honti ekÄ• nekatthesu vattamÄ• nato nÄ• ma smÄ• ti yathÄ• kkamaá¹ƒ ek
bahumhi vattabbe bahuvacanÄ• naá¹ƒ cÄ• tiyamenappayaá¹…ge-nÄ• masmÄ• â€™ tiadhik

paá¹-hamÄ• tthamatte

sakatthadabbaliá¹…gÄ• ni saá¹…khyÄ• kammÄ• dipaÃ±cakaá¹ƒ

nÄ• mattho tassa sÄ• maÃ±Ã±amattamattaá¹ƒ pavuccate.

nÄ• massÄ• bhidheyya matte paá¹-hamÄ• vibhatti hotiâ€™ ti vatticchÄ• vasÄ• paá¹-hamÄ•

siyoiti paá¹-hamÄ• , sissikÄ• rassÄ• nubandhattappeyogo-payojanaá¹ƒ ``ki maá¹ƒ sÄ«sÅ«â
aá¹ƒ vacanassakÄ• rassa-si-atoâ€™ ti vattate-tassa nÄ• mavisesanattÄ• ``vidhibbisesanan
vidhi.

sisso.

akÄ• rantato nÄ• masmÄ• parassa sissa ohoti-pubbasaralopo buddho tiá¹-á¹-hati-yo.

ato yonaá¹ƒ á¹-Ä• á¹-e.

akÄ• rantato nÄ• masmÄ• paresaá¹ƒ paá¹-hamÄ• dutiyÄ• yonaá¹ƒ á¹-Ä• á¹-e honti yathÄ• ``á¹-anubandhÄ• nekavaá¹‡á¹‡Ä• sabbassÄ• â€™â€™ ti sabbÄ• deso-buddhÄ• tiá¹-á¹-ha tivattate.

Ä• mantaá¹‡e.

saddenÄ• bhimukhÄ« kÄ• ro vijjamÄ• nassa vatthuno

Ä• mantaá¹‡aá¹ƒ vidhÄ• tabbe natthi rÄ• jÄ• bhaveti taá¹ƒ.

Ä• mantaá¹‡adhike atthamatte paá¹-hamÄ• vibhatti hotÄ«â€™ ti ekasmiá¹ƒ ekavacanaá¹ƒ

gosyÄ• lapaá¹‡e.

Ä• lapaá¹‡e si gasaÃ±Ã±o hoti-lopoâ€™ ti vattate

gasÄ«naá¹ƒ.

nÄ• masmÄ• gasÄ«naá¹ƒlopohoti-bhobuddhamaá¹ƒpÄ• laya-geâ€™ tivattate.

ayunaá¹ƒ vÄ• dÄ«gho.

aiu iccesaá¹ƒ vÄ• dÄ«gho hoti gepare tiliá¹…geâ€™ tidÄ«gho-buddhÄ• , keci dÄ«ghaá¹ƒ d samÄ«pÄ• lapaá¹‡epi dassato taá¹ƒ na gahetabbaá¹ƒ-yomhi, -buddhÄ• maá¹ƒ pÄ• letha.

kamme á¹ƒ0.0008 dutiyÄ•

kattukriyÄ• bhisambandhaá¹ƒ kÄ• rakaá¹ƒ kammamuccate.

nibbatti vikatippatti bhedÄ• taá¹ƒ tividhaá¹ƒ bhave ||

asmiá¹ƒ dutiyÄ• vibhattihoti-aá¹ƒyo iti dutiyÄ• -aá¹ƒ-buddhaá¹ƒpaá¹‡amÄ• mi, yossaá¹-e-bu

kattukaraá¹‡esu tatiyÄ• .

kriyaá¹ƒ yo kurute mukhyo sa kattÄ• yojito na vÄ• karaá¹‡aá¹ƒ taá¹ƒ visesena yaá¹ƒ kriyÄ•

tesu kÄ• rakesu tatiyÄ• vibhatti hoti-nÄ• bhi iti tatiyÄ• -nÄ• -nÄ• ssÄ• â€™ ti vattate.

atena

akÄ• rantato nÄ• masmÄ• parassa nÄ• vacanassa enÄ• deso hoti-buddhena desito dhamm

suhisvasesa.

akÄ• rantassa suhÄ«svehoti-buddhehi-veâ€™ ti vattate.

smÄ• hisminnaá¹ƒ mhÄ• bhÄ«mhi.

nÄ• masmÄ• paresaá¹ƒ smÄ• hisminnaá¹ƒ mhÄ• bhÄ«mhi vÄ• honti yathÄ• kkamaá¹ƒ-his
karaá¹‡e-buddhena loko sucarati, buddhehi, buddhehi, vÄ• .

catutthÄ« sampadÄ• ne.

anumantvanirÄ• kattujjhesakÄ• naá¹ƒ vasÄ• tadhÄ• .

dadÄ• ti kammanÄ• yuttaá¹ƒ sampadÄ• namudiritaá¹ƒ ||

tasmiá¹ƒ sampadÄ• nakÄ• rake catutthi siyÄ• -sanaá¹ƒ iti catutthÄ«-sa.

suÃ±sassa.

nÄ• masmÄ• parassa sassa suÃ±hoti-saca-chaá¹-á¹-hiyÄ• â€™ tivattamÄ• ne

Ã±akÄ• nubandhÄ• dyantÄ• .

chaá¹-á¹-hÄ«niddiá¹-Ä• á¹-hassa Ã±Ä• nubandhakÄ• nubandhÄ• dyantÄ• hontÄ«â€™ tiÄ•
uccÄ• raá¹‡attho-Ã±Ä• kÄ• ro ettheva saá¹…ketattho-buddhassa pupphaá¹ƒ dehi.-ato vÄ•

sassÄ• ya catutthiyÄ•

akÄ• rantato parassa sassa catutthiyÄ• Ä• yo hoti vÄ• bahulaá¹ƒ-buddhÄ• ya, yebhuyyena dissatÄ«â€™ ti itoparaá¹ƒ nodÄ• harÄ«yate-naá¹ƒ-dÄ«ghoâ€™ tivattate.

sunaá¹ƒhisu

esu nÄ• massa dÄ«gho hoti-buddhÄ• naá¹ƒ.

paÃ±camyavadhismÄ• .

sÄ«mÄ• bhuto padatthÄ• naá¹ƒ yo calo niccaloâ€™ tha vÄ• .

accuto pubbakÄ• rÅ«pÄ• namÄ• huravadhimbudhÄ• ||

etasmÄ• á¹ƒ0.0009 kÄ• rakÄ• paÃ±camÄ«vibhatti hoti-smÄ• hÄ« iti paÃ±camÄ«-smÄ• -a vatta te.

smÄ• smintaá¹ƒ.

akÄ• rantato nÄ• masmÄ• paresaá¹ƒ smÄ• sminnaá¹ƒ á¹-Ä• á¹-e vÄ• honti yathÄ• kkamaa

buddhÄ• pahÄ• niccharati. buddhamhÄ• , buddhasmÄ• vÄ• -hi-buddhehi, buddhebhi.

chaá¹-á¹-hi sambandhe

kriyÄ• kÄ• rakasaÃ±jÄ• to assedamhÄ• vahetuko.

sambandhoâ€™ ti pavutto so sambandhidvayanissito ||

sambandhittÄ• visesepi chaá¹-á¹-hÄ« hedakato siyÄ• .

tato hi jÄ• tÄ• sambandhaá¹ƒ vadeyya na panaÃ±Ã±ato ||

sambandhe chaá¹-á¹-hi vibhatti hoti-sa naá¹ƒ iti chaá¹-á¹-hi-sa-buddhassa vihÄ• ro-naá¹ƒ-bu

sattamyÄ• dhÄ• re.

kiriyÄ• kattukammaá¹-á¹-hÄ• Ä• dhÄ• rÄ«yati yena so.

Ä• dhÄ• ro catudhÄ• vutto vyÄ• pakÄ• dippabhedato ||

Ä• dhÄ• rakÄ• rake sattamÄ« vibhatti hoti-

smiá¹ƒ su iti sattamÄ«-smiá¹ƒ-buddhe pasanno-buddhamhi, buddhasmiá¹ƒ, vÄ• -su buddhe

buddho sabbatthadÄ• yÄ« bhavati hi bhajataá¹ƒ buddha buddhaá¹ƒ na taá¹ƒ kiá¹ƒdinnaá¹ƒ
sivapadamapi te yanti buddhena yasmÄ• asmÄ• buddhassa pÄ«tiá¹ƒ parahitavidhayaá¹ƒde
buddhassa niccaá¹ƒ ghaá¹-ayati matimÄ• konu bhattiá¹ƒ na buddhe.

evamaÃ±Ã±eyampi ghaá¹-apaá¹-Ä• dÄ«namakÄ• rantÄ• naá¹ƒ pulliá¹…gÄ• naá¹ƒ rÅ«pana
ca-visesanampana vakkhÄ• ma-ito paraá¹ƒ chaá¹-á¹-hiyÄ• catutthÄ«samattÄ• paÃ±camÄ«
tatiyÄ• samattÄ• na tÄ• dassÄ«yante-gumbasi-ato sissÄ• ti ca vattate.

kvace vÄ• .

akÄ• rantato nÄ• masmÄ• parassa sissa e hoti vÄ• kvacÄ«-gumbe, gumbo-sesaá¹ƒ buddh
vattabbo iccÄ• di.

yossa á¹-eâ€™ ti ca vattate.

ekaccÄ• dÄ«hato.

akÄ• rantehi ekaccÄ• dÄ«hi yonaá¹ƒ á¹-e hoti-ekacce, (bho) ekacce, ekacce-evaá¹ƒ paá¹-ha
veâ€™ ti ca vattate.

kodhÄ• dÄ«hi.

ehi nÄ• ssa sÄ• hoti vÄ• -kodhasÄ• , kodhena, atthasÄ• , attheneccÄ• di-veti vattate.

manÄ• dÄ«hi á¹ƒ0.0010 smiá¹ƒsannÄ• smÄ• naá¹ƒ sisoosÄ• sÄ• .

manÄ• dÄ«hi smamÄ• dinaá¹ƒ sisomasÄ• sÄ• honti vÄ• yathÄ• kkamaá¹ƒ-mano, manaá¹ƒ
manassa-manasÄ• , manÄ• , manamhÄ• , manasmÄ• -manasi, mane, manamhi, manasmi

tama tapa teja ura sirappabhutayo manÄ• dayo.

gacchantasi-sissa veâ€™ ti ca vattate-parato bhiyyo nÄ• nu vattayissÄ• ma vuttiyÄ• yevÄ•

ntassaá¹ƒ.

simhi ntappaccayassa aá¹ƒ hoti vÄ• - ``gasÄ«naâ€™â€™ nti silope-gacchaá¹ƒ-aÃ±Ã±atra-g

ntantunaá¹ƒ nto yomhi paá¹-hame.

paá¹-hame yomhi ntantunaá¹ƒ savibhattÄ«naá¹ƒ nto iccÄ• deso vÄ• hoti-bahulÄ• dhikÄ• rÄ
gacchantÄ• .

á¹-aá¹-Ä• aá¹ƒ ge.

ge pare ntantunaá¹ƒ savibhattÄ«naá¹ƒ á¹-aá¹-Ä• aá¹ƒ iccÄ• desÄ• honti bahulaá¹ƒ- (bho) g
gacchaá¹ƒ, gacchanto, gacchantÄ• .

ntassa ca á¹-a vaá¹ƒse.

aá¹ƒsesu ntappaccayassa á¹-a hoti vÄ• ntussa ca-vavatthitavibhÄ• sÄ• yÄ• yaá¹ƒ-gacchaá

totÄ• titÄ• sasmÄ• smiá¹ƒnÄ• su.

sÄ• disu ntantunaá¹ƒ savibhattÄ«naá¹ƒ totÄ• titÄ• honti vÄ• yathÄ• kkamaá¹ƒ-gacchatÄ• ,
gacchassa, gacchantassa.

naá¹ƒ namhi.

namhi ntantunaá¹ƒ savibhattÄ«naá¹ƒ taá¹ƒ vÄ• hoti-gaccataá¹ƒ. gacchantÄ• naá¹ƒ-gaccha
gacchantamhÄ• , gacchantasmÄ• -gacchati, gacchante, gacchantamhi, gaccantasmiá¹ƒ-eva
japantÄ• dayo-bhavantasi.

bhuto.

bhudhÄ• tuto ntassa aá¹ƒ hoti simhi niccampunabbidhÄ• nÄ• -bhavaá¹ƒ.

bhavato vÄ• bhonto gayonÄ• se.

bhavantasaddassa bhontÄ• deso vÄ• hoti gayonÄ• se-bhonto, bhontÄ• , bhavanto, bhavan
(bho) bhonta, bhontÄ• , bhava, bhavÄ• , bhavaá¹ƒ-bhavaá¹ƒ, bhavantaá¹ƒ, bhonte, bhavant
bhavatÄ• , bhavantena-bhoto, bhontassa, bhavato, bhavassa, bhavantassa.

satosabbhe.

santasaddassa sabbhavati bhakÄ• re-sabbhi.

mahantÄ• rahantÄ• naá¹ƒ á¹ƒ0.0011 vÄ• á¹-Ä•

simhi mahantÄ• rahantÄ• naá¹ƒ natassa á¹-Ä• vÄ• hoti-mahÄ• , mahaá¹ƒ, mahanto-arahÄ
arahanto-bhavantÄ• dÄ«naá¹ƒ sesaá¹ƒ gacchantasamaá¹ƒ-asmasi.

rÄ• jÄ• diyuvÄ• ditvÄ• .

rÄ• jÄ• dihi yuvÄ• dÄ«hi ca parassa sissa Ä• hoti-asmÄ• .

yonamÄ• no.

rÄ• jÄ• dÄ«hi yuvÄ• dÄ«hi ca yonamÄ• no vÄ• hoti-asmÄ• no, asmÄ• - (bho) asma, asmÄ•

vÄ• mhÄ• naá¹…a.

rÄ• jÄ• dinaá¹ƒ yuvÄ• danaá¹ƒ cÄ• naá¹…hoti vÄ• mhi-asmÄ• naá¹ƒ, asmiá¹ƒ, asmÄ• no, a

nÄ• sseno

kammÄ• dito nÄ• vacanassa eno vÄ• hoti-asmena, asmanÄ• .

kammÄ• dito.

kammÄ• dito smino ni hoti vÄ• -asmani, asme, asmamhi, asmasmiá¹ƒ-sesaá¹ƒ buddhasado
gÄ• á¹‡á¸• Ä«vadhatva anima laghimÄ• dayo asmÄ• samÄ• -evaá¹ƒ rÄ• jÄ• kÄ• laddhÄ• r
paá¹-hamÄ• dutiyÄ• su attÄ• tu mÄ• no tatiyÄ• sattamyekavacanesuca.

rÄ• jassi nÄ• mhi.

rÄ• jassi vÄ• hoti nÄ• mhi-rÄ• jinÄ• -aÃ±Ã±atra-

nÄ• smÄ• suraÃ±Ã±Ä• .

nÄ• smÄ• su rÄ• jassa savibhattissa raÃ±Ã±Ä• hoti-raÃ±Ã±Ä• .

sunaá¹ƒ hisÅ«.

rÄ• jassa Å« hoti vÄ• sunaá¹ƒhisu-rÄ• jÅ«bhi, rÄ• jehi, rÄ• jÅ«bhi, rÄ• jebhi.

raÃ±Ã±o raÃ±Ã±assa rÄ• jino se.

se rÄ• jassa savibhattissa ete Ä• desÄ• honti-raÃ±Ã±o raÃ±Ã±assa, rÄ• jino, rÄ• jÅ«naá¹ƒ

rÄ• jassa raÃ±Ã±aá¹ƒ.

namhi rÄ• jasaddassa savibhattissa raÃ±Ã±aá¹ƒ hoti vÄ• -raÃ±Ã±aá¹ƒ, rÄ• jÄ• naá¹ƒ-raÃ±Ã

smimhi raÃ±Ã±erÄ• jini.

smimhi rÄ• jassa savibhattissa raÃ±Ã±erÄ• jinÄ« honti-raÃ±Ã±e, rÄ• jini, rÄ• jusu, rÄ• jesu
rÄ• jassa nÄ• sasmÄ• smiá¹ƒsu yaá¹ƒ vuttaá¹ƒ taá¹ƒ vÄ• hoti-yathÄ• -kÄ• siraÃ±Ã±Ä• , kÄ
kÄ• siraÃ±Ã±assa, kÄ• sirÄ• jino, kÄ• sirÄ• jassa-kÄ• siraÃ±Ã±Ä• , kÄ• sirÄ• jÄ• , kÄ• sirÄ
kÄ• sirÄ• jasmÄ• -kÄ• siraÃ±Ã±e, kÄ• sirÄ• jini, kÄ• sirÄ• je, kÄ• sirÄ• jamhi, kÄ• sirÄ• jasm

pumakammathÄ• maddhÄ• naá¹ƒ á¹ƒ0.0012 vÄ• sasmÄ• sucapumÄ• dinamuhoti vÄ• sas
utte-addhunÄ• -aÃ±Ã±atra kammÄ• dittÄ• vÄ• ene-addhena-addhanÄ• -se ukÄ• re ca.

iyuvaá¹‡á¹‡Ä• jjhalÄ• nÄ• massaneka.

nÄ• massante vattamÄ• nÄ• ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalasaÃ±Ã±Ä• honti yathÄ• kkamaá¹ƒ

jhalÄ• sassa no.

jhalato sassa no vÄ• hoti-addhuno, addhussa, addhassa.

nÄ• smÄ• ssa

jhalato smÄ• ssa nÄ• hoti vÄ• -addhunÄ• , addhumhÄ• , addusmÄ• , addhÄ• , addhamhÄ•

addhamhi, addhasmiá¹ƒ-attasaddanohamhi

suhÄ«su naka.

attaÄ• tumÄ• naá¹ƒ suhÄ«su vÄ• naka hoti-kakÄ• ro antÄ• vayavattho. attanehi, attanebhi,

notatÄ• tumÄ• .

attaÄ• tumehi sassa no hoti vÄ• -attano, attassa.

smÄ• ssa nÄ• bra mÄ• ca.

brahmÄ• attaÄ• tumehi ca parassa smÄ• ssa nÄ• hoti-attanÄ• -attanesu, attesu-Ä• tumÄ•

ghabrahmÄ• dite

ghasaÃ±Ã±ato brahma kattu isi sakhÄ• dÄ«hi ca gasse vÄ• hoti-brahme, brahma, brahmÄ•

nÄ• mhÄ«.

brahmassu hoti nÄ• mhi-brahmunÄ• .

brahmasasu vÄ• .

brahmassu vÄ• hoti sanaá¹ƒsu-brahmuno, brahamussa, brahmassa, brahmÅ«naá¹ƒ, brahm
``ambÄ• dihÄ«â€™â€™ ti smino nihoti vÄ• -brahmani. brahme, brahmamhi, brahmasmiá¹ƒ-

sakhÄ• -rÄ• jÄ• dittÄ• sissa Ä• .

Ä• yono ca sakhÄ• .

sakhato yonamÄ• yo no honti vÄ• Ä• no ca-sakhÄ• yo, sakhÄ• no.

nonÄ• sesmi.

sakhassa i hoti nonÄ• sesu-sakhino-aÃ±Ã±atra-

yosvaá¹ƒhisu cÄ• raá¹…a.

sakhassa vÄ• Ä• raá¹… hoti yosvaá¹ƒhisu smÄ• naá¹ƒsu ca.

Ä• raá¹…smÄ•

Ä• raá¹…Ä• desato paresaá¹ƒ yonaá¹ƒ á¹-o hoti-sakhÄ• ro-Ä• raddhÄ• do.

sabhÄ• ve-sakhÄ• -evamÄ• lapane-getu-sakho, á¹ƒ0.0013 sakha, sakhÄ• -amhi-sakhÄ• na
sakhÄ• yo, sakhÄ• no, sakhino.

á¹-oá¹-e vÄ• .

Ä• raá¹…Ä• desamhÄ• yonaá¹ƒ á¹-oá¹-e vÄ• honti yathÄ• kkamanti á¹-e-pakkhe- ``Ä• raá¹
sakhÄ• ro, sakhe-sakhÄ«nÄ• , sakhÄ• rehi, sakhehi, sakhÄ• rehi, sakhehi-sakhino, sakhiss

samÄ• naá¹ƒsu vÄ• .

sakhassa vÄ• i hoti smÄ• naá¹ƒsu-sakhÄ«naá¹ƒ, sakhÄ• naá¹ƒ.

á¹-Ä• nÄ• smÄ• naá¹ƒ.

Ä• raá¹…Ä• desamhÄ• nÄ• smÄ• naá¹ƒ á¹-Ä• hoti-sakhÄ• rÄ• -bahulÄ• dhikÄ• rÄ• sakhÄ
sakhismÄ• , sakhÄ• , sakhamhÄ• , sakhasmÄ• .

á¹-e smino.

sakhato smino á¹-e hoti niccaá¹ƒ-sakhe, sakhÄ• resu, sakhesu- ``dhammovÄ• Ã±Ã±attheâ€
daá¸·hadhammÄ• dayo vÄ• asmasamÄ• .

yonaá¹ƒ none vÄ• .

yuvÄ• dihi yonaá¹ƒ none vÄ• honti yathÄ• kkamaá¹ƒ.

nonÄ• nesmÄ• .

esu yuvÄ• dinamÄ• hoti-yuvÄ• no, yuvÄ• -yuvÄ• naá¹ƒ, yuvaá¹ƒ, yuvÄ• ne, yuve-yuvÄ• nÄ

yuvÄ• dinaá¹ƒ suhisvÄ• naá¹…i.

suhisu yuvÄ• dinamÄ• naá¹…ihoti-yuvÄ• nehi, yuvÄ• nebhi.

yuvÄ• sassino.

yuvÄ• sassa vÄ• ino hoti-yuvano, yuvassa.

samÄ• saminnaá¹ƒ nÄ• ne.

yuvÄ• dihi smÄ• sminnaá¹ƒ nÄ• ne honti yathÄ• kkamaá¹ƒ-yuvÄ• naá¹ƒ-yuvÄ• ne, yuvÄ• n
aÃ±Ã±athÄ• rÅ«panayo dassito neso gahetabbo-amÅ«lattÄ• -nahi tatthÄ• gamÄ• dimÅ«la
samaÃ±Ã±ampi-maghavapumavattahasaddÄ• yuvasaddasamÄ• -ayantu viseso.

gassaá¹ƒ.

pumasaddato gassa aá¹ƒ vÄ• hoti-pumaá¹ƒ, puma, pumÄ• .

nÄ• mhi.

nÄ• mhi pumassa vÄ• Ä• hoti-pumÄ• nÄ• -aÃ±Ã±atra-vÄ• utte = pumunÄ• , pumena-pum
pumÄ• nÄ• - ``pumÄ• â€™â€™ ti smino ne vÄ• hoti-pumÄ• ne, pume, pumamhi, pumasmi

sumhÄ• ca.

pumassa sumhi yaá¹ƒ vuttaá¹ƒ taá¹ƒ Ä• ca vÄ• hotÄ«ti Ä• naá¹…i Ä• ca hoti-pumÄ• nesu

vattahÄ• á¹ƒ0.0014 sanannaá¹ƒ nonÄ• naá¹ƒ.

vattahÄ• sanannaá¹ƒ nonÄ• naá¹ƒ honti yathÄ• kkamaá¹ƒ-vattahÄ• no vattahÄ• nÄ• naá¹ƒ

akÄ• rantaá¹ƒ.

sÄ• si

ekavacanayosvaghonaá¹ƒ.

ekavacane yosu ca ghaokÄ• rantavajjitÄ• naá¹ƒ nÄ• mÄ• naá¹ƒ rasso hoti tiliá¹…geâ€™ ti
``sisminnÄ• napuá¹ƒsakassÄ• ``ti anapuá¹ƒsakassa simhi tuna hoti-sÄ• -yuvÄ• dittÄ• sissa

nottÄ• bhÄ• vapakkhe- ``yonamÄ• no ``ti vÄ• dhikÄ• rassa vavatthita vibhÄ• sattÄ• niccam nottÄ• bhÄ• va pakkhe.

sÄ• ssaá¹ƒse cÄ• naá¹…i.

sÄ• saddassa Ä• naá¹…i hoti aá¹ƒse ge ca- (bho) sÄ• na, sÄ• nÄ• , sÄ• no, sÄ• naá¹ƒ, sÄ• yuvasaddasamaá¹ƒ-setu-sÄ• nassa-suvÄ• yuvÄ• va- ``ekavacanayosvaghonaá¹ƒâ€™â€™

ge vÄ• .

aghonaá¹ƒ ge vÄ• rasso hoti tiliá¹…ge- (ho) suva, suvÄ• .

Ä• kÄ• rantaá¹ƒ.

muni.

yosujjhissa pume.

jhasaÃ±Ã±assa issa yosu vÄ• á¹-a hoti pulliá¹…ge-munayo-atoâ€™ ti sÄ• maÃ±Ã±aniddes sampattÄ• pi avidhÄ• na sÄ• matthiyÄ• na honti-aÃ±Ã±atra-

lopo.

jhalato yonaá¹ƒ lopo hotÄ«â€™ ti yo lope.

yolopanisu dÄ«gho.

yonaá¹ƒ lopo nisu ca dÄ«gho hoti-munÄ«- (bho) munÄ«, munayo, munÄ«-muniá¹ƒ munayo munÄ«bhi-yolopa nÄ«su vÄ« mantuvantunamiccÄ• di Ã±Ä• pakÄ• ikÄ• rÄ• kÄ• rÄ• naá¹ƒ ssÄ• niccattÄ• munihaccÄ• dÄ«pi hoti-munino, munissa munÄ«naá¹ƒ, muninÄ• munimhÄ• munÄ«su-evaá¹ƒ kavikapigiri Ä• dayo-aggiisÄ«naá¹ƒ ayaá¹ƒ vaseso.

sassÄ• ggi to ni.

aggismÄ• sissa ni hoti vÄ• -aggini. aggi, aggayo, aggÄ«.

á¹-e sississismÄ• .

isismÄ• sissa á¹-e vÄ• hoti-ise, isi-brahmÄ• dittÄ• gasse vÄ• - (bho) ise isi isÄ«.

dutiyassa yossa.

isasmÄ• á¹ƒ0.0015 parassa dutiyÄ• yossa á¹-e vÄ• hoti-ise, isayo, isi, sesaá¹ƒmunisadda
smimhi-ratyÄ• dihi á¹-o smino.

ratyÄ• dÄ«hi smino á¹-o hoti vÄ• -Ä• do, Ä• dimhi, Ä• dismiá¹ƒ. samÄ• se ikÄ• rantato yosm

itoÃ±Ã±atthe pume.

aÃ±Ã±apadatthe vattamÄ• nÄ• ikÄ• rantato nÄ• masmÄ• yonaá¹ƒ no ne vÄ• honti yathÄ•
pulliá¹…ge-ariyavuttino, ariyavuttayo, ariyavutti-evamÄ• lapane-ariyavuttine, ariyavuttayo ar

ne smino kvaci.

aÃ±Ã±apadatthe vattamÄ• nÄ• ikÄ• rantato nÄ• masmÄ• smino ne hoti vÄ• kvaci-ariyavu
ariyavuttismiá¹ƒ, ``kvacÄ« ``ti vuttattÄ• yathÄ• dassanaá¹ƒ na sabbatta ne Ä• deso.

ikÄ• rantaá¹ƒ.

daddhÄ«, silopo, anapuá¹ƒsakattÄ• na rasso.

yonaá¹ƒ none pume.

jhasaÃ±Ã±ito yonaá¹ƒ nonevÄ• honti yathÄ• kkamaá¹ƒ pulliá¹…ge. daddhino.

jantuhetvÄ«ghapehi vÄ• .

jantuhetuhi Ä«kÄ• rantehi ghapasaÃ±Ã±ehi ca paresaá¹ƒ yonaá¹ƒ vÄ• lopo hoti-daddhÄ«,
daddhiyo-evamÄ• lapane-getu-daddhi, daddhÄ«.

na jhÄ«ko.

jhasaÃ±Ã±ito aá¹ƒvacanassa naá¹ƒ vÄ• hoti-daá¹‡á¸• inaá¹ƒ, daá¹‡á¸• iá¹ƒ, daá¹‡á¸• ine.

no.

jhito yonaá¹ƒ no vÄ• hoti pulliá¹…gehi dutiyÄ• yossa no daá¹‡á¸• ino, daá¹‡á¸• i, daá¹‡á¸•
daá¹‡á¸• Ä«bhi-daá¹‡á¸• ino, daá¹‡á¸• issa, daá¹‡á¸• inaá¹ƒ-daá¹‡á¸• inÄ• , daá¹‡á¸• imhÄ

smino ni.

jhito smiá¹ƒvacanassa ni hoti vÄ• -daá¹‡á¸• ini. daá¹‡á¸• imhi, daá¹‡á¸• ismiá¹ƒ, daá¹‡á¸• Ä
gaá¹‡i gÄ• maá¹‡ippabhutayo.

Ä«kÄ• rantaá¹ƒ.

bhikkhu.

lÄ• yonaá¹ƒ vo pume.

lato yonaá¹ƒ vo hoti vÄ• pulliá¹…ge.

vevosu lussa

lasaÃ±Ã±assa ussa vevosu á¹-a hoti-bhikkhavo-aÃ±Ã±atra-yo lope dÄ«gho-bhikkhu (bho) b

pumÄ• lapane á¹ƒ0.0016 vevo.

lasaÃ±Ã±ato uto yossÄ• lapane vevo honti vÄ• pulliá¹…ge-bhikkhave, bhikkhavo, bhikkhu-
bhikkhu-bhikkhunÄ• , bhikkhuhi, bhikkhÅ«bhi-bhikkhuno, bhikkhussa, bhikkhÅ«naá¹ƒ-bhikk
bhikkhusmÄ• -bhikkhumhi. bhikkhusmiá¹ƒ, bhikkhÅ«su-evaá¹ƒ setu ketu bhÄ• nu Ä• dayo-ja
yosvayamhedo-jantvÄ• dinÄ• vÄ• yossa lope-jantu.

cantvÄ• dito no ca.

jantvÄ• dito yonaá¹ƒ no hoti vo ca vÄ• pulliá¹…ge-jantuno, jantavo, jantuyo-evaá¹ƒ dutiyÄ•
jantu, jantuno jantavo- ``pumÄ• lapane vevoâ€™â€™ tivÄ• ve vo ca jantave, jantavo, jantu
hetuyo- ``yomhivÄ•  kvacÄ« ``tÄ« yosulasaÃ±Ã±assa ussa vÄ• á¹-Ä• deso hetayo, hetuyo-
hetavo, hetayo, hetuyo-hetuá¹ƒ, hetu, hetavo, hetayo, hetuyo bahusaddÄ• namhi.

bahukatinnaá¹ƒ

namhÄ« bahuno katissa ca nuk hoti tiliá¹…ge-bahunnaá¹ƒsesaá¹ƒ bhikkhusamaá¹ƒ-bahu. b
bahu, bahave, bahavo, bahu bahuá¹ƒ, bahavo, bahu-bahunÄ• . bahuhi, bahÅ«bhi-bahuno, b

bahunnaá¹ƒ-bahunÄ• , bahumhÄ• . bahusmÄ• -bahumhi, bahusmiá¹ƒ, bahusu-vattusi.

latupitÄ• dinamÄ• simhi.

latuppaccayantÄ• naá¹ƒ pitu mÄ• tu bhÄ• tu dhÄ«tu duhitu jÄ• mÄ• tu nattu hotu potunaÃ±

latupitÄ• dinamase.

latuppaccayantÄ• naá¹ƒ pitÄ• dinaá¹ƒ cÄ• raá¹…i hoti satoÃ±Ã±atra- ``Ä• raá¹…ismÄ• â€™

ge Ä• ca.

latupitÄ• dÄ«naá¹ƒ a hoti ge Ä• ca- (bho) vatta, vattÄ• . vattÄ• ro, vattÄ• raá¹ƒ. vattÄ• re, v
``á¹-Ä• nÄ• smÄ• naâ€™â€™ nti á¹-Ä• -vattÄ• rÄ• .

suhisvÄ• raá¹…i

subhisu tupitÄ• dÄ«namÄ• raá¹…i vÄ• hoti-vattÄ• rehi, vattÄ• rebhi, vattÅ«hi, vattÅ«bhi.

salopo.

latupitÄ• dÄ«hisassa lopo vÄ• hoti-vattu, navattuno, vattussa.

namhi vÄ• .

namhi latupatÄ• dinamÄ• raá¹…i vÄ• hoti-vattÄ• rÄ• naá¹ƒaÃ±Ã±atra.

Ä• á¹ƒ0.0017

namhi latupitÄ• dÄ«namÄ• vÄ• hoti-vattÄ• naá¹ƒ. vattunaá¹ƒ-smÄ• ssa vÄ• -vattÄ• rÄ• .

á¹-ismino.

Ä• raá¹…Ä• desamhÄ• smano á¹-i hoti.

rassÄ• ra á¹…i.

smimhi Ä• ro rasso hoti-vattari, vattÄ• resu, vattusu-evaá¹ƒ bhattu hottu Ä• dayo-satthusado

bahulÄ• dhikÄ• rÄ• vÄ• Ä• raá¹…Ä• dese-satthÄ• rÄ• , satthunÄ• -pitÄ• .

pitÄ• dinamanatvÄ• dinaá¹ƒ

natvÄ• divajjitÄ• naá¹ƒ pitÄ• dinamÄ• ro rasso hoti sabbÄ• su vibhattisu-pitaro iccÄ• di cattu
viseso-natvÄ• di nantu rassÄ• bhÄ• vÄ• nattÄ• ro iccÄ• di guá¹‡avantusi.

ntussa.

simhi ntussa á¹-Ä• hoti-guá¹‡avÄ• -ntuva vantvÄ• di sambandhiyeva gayhate
ntuvantumantvÄ• vantutavantusambandhiâ€™ ti vacanato na
jantutanatvÄ• dinaá¹ƒ-yo-ntantunamÄ• dinÄ• vÄ• nto-guá¹‡avanto aÃ±Ã±atra.

yvÄ• do ntussa.

yavÄ• disu ntussa a hoti-akÄ• rantattÄ• á¹-Ä• -guá¹‡avantÄ• -na ce ha avidhÄ• nasÄ• matt
caritatthatÄ• ya guá¹‡avantassÄ• ti- (bho) guá¹‡ava, guá¹‡avÄ• , guá¹‡avaá¹ƒ, guá¹‡avanto
guá¹‡avantÄ• -guá¹‡avaá¹ƒ, guá¹‡avantaá¹ƒ, guá¹‡avante-guá¹‡avatÄ• , guá¹‡avantena, g
guá¹‡avantebhi-guá¹‡avato, guá¹‡avassa, guá¹‡avantassa, guá¹‡avataá¹ƒ. guá¹‡avantÄ• n
guá¹‡avantÄ• , guá¹‡avantamhÄ• , guá¹‡avantasmÄ• -guá¹‡avati, guá¹‡avante, guá¹‡avan
guá¹‡avantesu-evaá¹ƒ maghavantu bhagavantuppabhutayo.

himavato vÄ• o.

himavato simhi ntussa o vÄ• hoti-himavanto, himavÄ• -sesaá¹ƒ guá¹‡avÄ• va.

ukÄ• rantaá¹ƒ.

vessabhu. vessabhuvo, vessabhu- (bho) vessabhu, vessabhuve, vessabhuvo, vessabhu-se
bhikkhusaddasamaá¹ƒ-evaá¹ƒ sayambhu parÄ• bhibhu abhibhuÄ• dayo-gotrabhu sahabhu
``jantvÄ• dito no veâ€™â€™ ti no vo vÄ• -gotrabhuno, gotrabhuvo, gotrabhu-sabhabhuno, s
sahabhu-sabbaÃ±Ã±usaddassayosveva viseso.

kuto.

kuppaccayantato yonaá¹ƒ no vÄ• hoti pulliá¹…ge-sabbaÃ±Ã±uno-aÃ±Ã±atra lopo ca- ``lÄ•
na vo ``kutoâ€™â€™ ti á¹ƒ0.0018 jantvÄ• dÄ«hi puthakkaraá¹‡a-sabbaÃ±Ã±u-evaá¹ƒ viÃ±Ã
Ä• dayo kuppaccayantÄ• .

Å«kÄ• rantaá¹ƒ.

go.

gossÄ• gayihinaá¹ƒsu gÄ• vagavÄ• .

gasihinaá¹ƒvajjitÄ• su vibhattisu gosaddassa gÄ• vagavÄ• honti.

abhagohi á¹-o

ubhagohi yonaá¹ƒ á¹-o hoti-gÄ• vo, gavo- (bho) go, gÄ• vo, gavo.

gÄ• vumhi.

aá¹ƒvacanegossa gÄ• vuvÄ• hoti-gÄ• vuá¹ƒ, gÄ• vaá¹ƒ, gavaá¹ƒ, gÄ• vo, gavo.

nÄ• ssÄ• .

goto nÄ• ssa Ä• hoti vÄ• -gÄ• vÄ• , gÄ• vena, gavÄ• , gavena gohi, gobhi.

gavaá¹ƒ sena

gossa se vÄ• gavaá¹ƒ hoti saha sena-gavaá¹ƒ, gÄ• vassa, gavassa.

gunnaÃ±ca nantÄ• .

naá¹ƒvacanena saha gossa gunnaá¹ƒ hoti gavaÃ±ca vÄ• -gunnaá¹ƒ gamaá¹ƒ, gonaá¹ƒ-gÄ• gavÄ• , gavamhÄ• , gavasmÄ• -gÄ• ve, gÄ• vamhi, gÄ• vasmiá¹ƒ, gave, gavamhi, gavasmi

sumhi vÄ• .

gossa sumhi gÄ• vagavÄ• honti vÄ• -gÄ• vesu, gavesu, gosu.

okÄ• rantaá¹ƒ-pulliá¹…gaá¹ƒ.

kaÃ±Ã±Ä• .

sÄ• .

itthiyaá¹ƒ vattamÄ• nassa nÄ• massante vattamÄ• no Ä• kÄ• ro ghasaÃ±Ã±o hoti-jantvÄ• d
kaÃ±Ã±Ä• yo- ``ghabrahmÄ• diteâ€™â€™ ti gassevÄ• -kaÃ±Ã±e, kaÃ±Ã±Ä• -yomhi-kaÃ±Ã

gho ssaá¹ƒsasÄ• sasÄ• yaá¹ƒtiá¹ƒsu

ssamÄ• disu gho rasso hoti-kaÃ±Ã±aá¹ƒ, kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo-

ghapatekasmiá¹ƒ nadÄ«naá¹ƒ yayÄ• .

ghapato nadÄ«namekasmiá¹ƒ yayÄ• honti yathÄ• kkamaá¹ƒ-kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• hi, k
kaÃ±Ã±Ä• naá¹ƒ, -smimhi-

yaá¹ƒ.

ghapato smino yaá¹ƒ vÄ• hoti-kaÃ±Ã±Ä• yaá¹ƒ. kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• su. evaá¹ƒ saddh
``nÄ• mmÄ• dÄ«hÄ«â€™â€™ ti ammÄ• annÄ• ambÄ• hi gassa ekÄ• rÄ• bhÄ• ve.

rasso vÄ• .

ammÄ• dinaá¹ƒ ge rasso vÄ• hoti-amma, ammÄ• iccÄ• di-sesaá¹ƒkaÃ±Ã±Ä• va-sahÄ• pa
sabhÄ• parisÄ• yÄ• â€™â€™ ti tiá¹ƒ vÄ• hoti ``ghossaâ€™â€™ á¹ƒ0.0019 miccÄ• dinÄ•
rasse-sahatiá¹ƒ-aÃ±Ã±atra-sahÄ• yaá¹ƒ, sahÄ• ya-parisatiá¹ƒ, parisÄ• yaá¹ƒ, parisÄ• ya.

Ä• kÄ• rantaá¹ƒ.

mati-yomhi-

pitthiyaá¹ƒ.

itthiyaá¹ƒ vattamÄ• nassa nÄ• massante vattamÄ• nÄ• ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• pasaÃ±Ã±Ä

yepassavaá¹‡á¹‡assa.

pasaÃ±Ã±assa ivaá¹‡á¹‡assa lopo vÄ• hoti yakÄ• re-vacatthitavi bhÄ• sÄ• yaá¹ƒ-matyo-aÃ
yolope-matÄ«, matiyo- (bho) mati, matyo, mati, matiyo-matiá¹ƒ, matyo, matÄ«, matiyo ``gha
yÄ• dese-matyÄ• , matiyÄ• , matÄ«hi, matihi-matyÄ• , matiyÄ• , matÄ«naá¹ƒ-smimhi-matya

matiyÄ• , matÄ«su-evaá¹ƒ kitti kanti tantippabhutayo-rattiyÄ• smino ``ratyÄ• dÄ«hivo smino
sminoâ€™â€™ ti á¹-o vÄ• -ratte-aÃ±Ã±atra-ratyaá¹ƒ, rattiyaá¹ƒ, ratyÄ• , rattiyÄ• -sesaá¹ƒ m

ikÄ• rantaá¹ƒ.

dÄ• sÄ«, dÄ• syo, dÄ• sÄ«, dÄ• siyo- (bho) dÄ• si, dÄ• sÄ«, dÄ• syo, dÄ• sÄ«, dÄ• siyo.

yaá¹ƒ pÄ«to.

pasaÃ±Ã±ito aá¹ƒvacanassa yaá¹ƒ vÄ• hoti-dÄ• syaá¹ƒ, dÄ• siyaá¹ƒ, dÄ• siá¹ƒ, dÄ• syo, d
dÄ• siyÄ• , dÄ• sÄ«hi, dÄ• sÄ«bhi-dÄ• syÄ• , dÄ• siyÄ• , dÄ• sÄ«naá¹ƒ-dÄ• syaá¹ƒ, dÄ• si
dÄ• sÄ«su-evamosadhÄ« pokkharaá¹‡Ä« Ä• dayo-nadisaddÄ• yosu-

najjÄ• yosvÄ• ma.

yosu nadisaddassa Ä• ma vÄ• hoti-saca.

manubandho sarÄ• namantÄ• paro.

makÄ• ronubandho yassa so sarÄ• namantÄ• sarÄ• paro hotÄ«â€™ ti Ä«kÄ• rÄ• paro- ``
dassa cavaggo yassa pubba rÅ«paá¹ƒ-najjÄ• yo-aÃ±Ã±atra-vÄ• palopayolopesu-najjo, nac

Ä«kÄ• rantaá¹ƒ.

yÄ• gu, yÄ• gu, yÄ• guyo- (bho) yÄ• gu, yÄ• gu, yÄ• guyo-yÄ• guá¹ƒ, yÄ• gu, yÄ• guyo-yÄ•
yÄ• gubhi-yÄ• guyÄ• , yÄ• gunaá¹ƒ-yÄ• guyaá¹ƒ, yÄ• guyÄ• , yÄ• gusu-evaá¹ƒ dhenu sass
dhÄ«tu duhitu saddÄ• pitusaddasamÄ• -salopÄ• bhÄ• vapakkhe yÄ• dese mÄ• tusaddassa
yogavibhÄ• gÄ• vÄ• palopo-matyÄ• , mÄ• tuyÄ• .

ukÄ• rantaá¹ƒ.

vadhÅ«, vadhÅ«, vadhuyo- (bho) vadhu, vadhu, vadhuyo-vadhuá¹ƒ, vadhÅ«, vadhuyo-vadh
vadhÅ«bhi-vadhuyÄ• , vadhÅ«naá¹ƒ-vadhuyaá¹ƒ, vadhuyÄ• , vadhÅ«su-evaá¹ƒ jambu vÄ•

Å«kÄ• rantaá¹ƒ.

go á¹ƒ0.0020 iccÄ• di pumena samaá¹ƒ.

itthiliá¹…gaá¹ƒ.

cittasi.

aá¹ƒ napuá¹ƒsake.

akÄ• rantato nÄ• masmÄ• sissa aá¹ƒ hoti napuá¹ƒsakaliá¹…ge-mittaá¹ƒ-yomhi.

yonanti.

akÄ• rantato nÄ• masmÄ• yonaá¹ƒ nÄ« hoti napuá¹ƒsakeâ€™ ti ni Ä• deso.

nÄ«naá¹ƒ vÄ• .

akÄ• rantato nÄ• masmÄ• nÄ«naá¹ƒ á¹-Ä• á¹-e vÄ• honti yathÄ• kkamaá¹ƒ-cittÄ• , aÃ±Ã±
dÄ«ghoâ€™â€™ tidÄ«ghe-cittÄ• ni- (bho) citta, cittÄ• , cittÄ• , cittÄ• ni-cittaá¹ƒ, citte, cittÄ•
buddhasaddasamaá¹ƒ-evaá¹ƒ pÄ• nadÄ• nappabhutayo-ekaccÄ• dinaá¹ƒ tu paá¹-hamÄ• ni

na nissa á¹-Ä• .

ekaccÄ• dÄ«hi parassa nissa á¹-Ä• na hoti-ekaccÄ• ni, paá¹-hamÄ• ni-padÄ• dÄ«hi nÄ• sn

nÄ• ssa sÄ• .

padÄ• dihi nÄ• ssa sÄ• hoti vÄ• -padasÄ• , padesa-bilasÄ• , bilena.

padÄ• dihi si.

ehi smino si hoti vÄ• -padasi, pade, padamhi, padasmiá¹ƒ-kamma saddato nÄ• ssa ``nÄ• ss
vÄ• -kammena-aÃ±Ã±atra pumÄ• dinÄ• vÄ• utte-kammunÄ• , kammanÄ• -iminÄ• va sasn
lasaÃ±Ã±Ä• yaá¹ƒ-sasmÄ• naá¹ƒ yathÄ• yogaá¹ƒ nonÄ• niccaá¹ƒ-vavatthitavibhÄ• sÄ• yaa
kammÄ• , kammamhÄ• , kammasmÄ• - ``kammÄ• ditoâ€™â€™ ti smino vÄ• nimhi-kamma
kammasmiá¹ƒ-sesaá¹ƒ cittasamaá¹ƒ-camma vesma bhasmÄ• dayo kammasmÄ• uttatoÃ±Ã
``ntassaá¹ƒâ€™â€™ ti vÄ• amhisilopo-gacchaá¹ƒ-aÃ±Ã±atra sissa aá¹ƒ-gacchantaá¹ƒ, gac
(bho) gaccha, gacchÄ• , gacchaá¹ƒ, gacchantÄ• , gacchantÄ• ni-gacchaá¹ƒ, gacchantaá¹ƒ,
gacchantÄ• ni-nÄ• disu pulliá¹…gasmaá¹ƒ-evaá¹ƒ yajanta vajantÄ• dayo.

akÄ• rantaá¹ƒ.

aá¹-á¹-hi

jhalÄ• vÄ• .

jhalato yonaá¹ƒ ni hoti vÄ• napuá¹ƒsakaliá¹…ge-aá¹-á¹-hini-yo lopadighesu-aá¹-á¹-hi- (bho)
aá¹-á¹-hÄ«ni, aá¹-á¹-hÄ«-aá¹-á¹-hiá¹ƒ, aá¹-á¹-hini, aá¹-á¹-hi = tatiyÄ• disu munisaddasamaá¹
dadhi satthi Ä• dayo.

ikÄ• rantaá¹ƒ.

daá¹‡á¸• Ä«- ``ekavacaneâ€™â€™ ccÄ• dinÄ• á¹ƒ0.0021 rasso-silopo-daá¹‡á¸• Ä«ni, dad
daá¹‡á¸• Ä«, daá¹‡á¸• Ä«ni, daddhÄ«-daá¹‡á¸• inaá¹ƒ, daá¹‡á¸• iá¹ƒ, daá¹‡á¸• Ä«ni, daá¹‡á
pulliá¹…gasmaá¹ƒ-evaá¹ƒ sukhakÄ• rÄ« sÄ«ghayÄ• yÄ« Ä• dayo.

Ä«kÄ• rantaá¹ƒ.

cakkhu, cakkhuni, cakkhu-aá¹-á¹-hisaddasama-evamÄ• yu madhu matthu dhanu cittaguppa
kodhÄ• dittÄ• nÄ• ssa sÄ• vÄ• -ambusaddÄ• smino ``ambavÄ• dÄ«hÄ«â€™â€™ ti vÄ• r
ambusmiá¹ƒ.

guá¹‡avantusi.

addhaá¹ƒnapuá¹ƒsake.

ntussa addhaá¹ƒ hoti simhi napuá¹ƒsake-guá¹‡avaá¹ƒ, guá¹‡avantaá¹ƒ-yomhi- ``yavÄ• don
``yonaá¹ƒ nÄ«â€™â€™ ti ni tassa vÄ• á¹-Ä• dese-guá¹‡avanatÄ• niccÄ• di-gacchantasam
dhanavantu gomantvÄ• dayo.

ukÄ• rantaá¹ƒ.

gotrabhu, gotrabhuti, gotrabhu- (bho) gotrabhu, gotrabhuni, gotrabhu-gotrabhuá¹ƒ, gotrabhu
gotrabhu-gotrabhunÄ• iccÄ• di pulliá¹…ge vessabhusaddasamaá¹ƒ-evaá¹ƒ abhibhu sayam

Å«kÄ• rantaá¹ƒ-napuá¹ƒsakaliá¹…gaá¹ƒ.

atha sabbÄ• dÄ«naá¹ƒ rÅ«panayo niddisÄ«yate-sabba katara katama ubhaya itara aÃ±Ã±a
parÄ• para dakkhiá¹‡uttarÄ• dha rÄ• nivavatthÄ• yamasaÃ±Ã±Ä• yaá¹ƒ-ya tya ta eta ima a

sabbÄ• dayo-sabbo.

yonameá¹-a.

akÄ• rantehi sabbÄ• dihi yonameá¹-a hoti-sabbe-evamÄ• lapana dutiyÄ• yosu.

sabbÄ• dÄ«naá¹ƒ namhi ca.

akÄ• rantÄ• naá¹ƒ sabbÄ• dÄ«naá¹ƒ e hoti namhi suhisu ca.

saá¹ƒsÄ• naá¹ƒ.

sabbÄ• dito naá¹ƒvacanassa saá¹ƒsÄ• naá¹ƒ honti-sabbesaá¹ƒ, sabbesÄ• naá¹ƒ-sesaá¹ƒ b
``itthiyamatvÄ• â€™â€™ ti Ä• ppaccaye saralope ca kate Ä• kÄ• rassa ghasaÃ±Ã±Ä• yaá¹
ayantu viseso.

ghapÄ• sassa ssÄ• vÄ• .

sabbÄ• dÄ«naá¹ƒ ghapato sassa ssÄ• vÄ• hoti- ``ghossaâ€™â€™ miccÄ• danÄ• rasse-s
sabbÄ• ya-namhi-sabbÄ• saá¹ƒ. sabbÄ• sÄ• naá¹ƒ.

smino á¹ƒ0.0022 ssaá¹ƒ.

sabbÄ• dinaá¹ƒ ghapato smino ssaá¹ƒ vÄ• hoti-sabbassaá¹ƒ, sabbÄ• yaá¹ƒ, sabbÄ• ya-na
nimhi-

sabbÄ• dÄ«hi.

sabbÄ• dihi parassa nissa á¹-Ä• na hoti-sabbÄ• ni- (bho) sabba, sabbÄ• , sabbÄ• ni-sabba
sabbÄ• ni-nÄ• disu pumeva-katarÄ• dayo tayo tÄ«su liá¹…gesu sabbasamÄ• -evaá¹ƒ itara
viseso.

ssaá¹ƒssÄ• syÄ• yesvitarekaÃ±Ã±etimÄ• nami.

ssamÄ• disu itaraekaaÃ±Ã±aeta imaiÃ±Ã±esaá¹ƒ i hoti-itarissÄ• , itarissaá¹ƒ-aÃ±Ã±issÄ• ,
aÃ±Ã±issaá¹ƒ-aÃ±Ã±ataraaÃ±Ã±atamasaddÄ• liá¹…gattaye sabbasamÄ• -pubbo-yo.

pubbÄ• dÄ«hi chahi.

etehi chahi savisaye eá¹- vÄ• hotiâ€™ ti yosseá¹--pubbe, pubbÄ• - (bho) pubba, pubbÄ• , p
pubbe, pubbÄ• -sesaá¹ƒ sabbaliá¹…ge sabbasamaá¹ƒ-evaá¹ƒ parÄ• dayo paÃ±ca-yo, yÄ•
sabbasamaá¹ƒ-yÄ• dinamÄ• lapane rÅ«paá¹ƒ na sambhavati-tyasi.

tyatetÄ• naá¹ƒ tassa so.

tyatetÄ• namanapuá¹ƒsakÄ• naá¹ƒ tassa so hoti simhi-syo, syÄ• tyamiccÄ• di-so.

ta tassa no sabbÄ• su.

tasaddassa tassa no vÄ• hoti sabbÄ• su vibhattisu-ne, te-naá¹ƒ taá¹ƒ, ne, te-nena, tena, ne
tebhi-

á¹-a sasmÄ• smiá¹ƒssÄ• yassaá¹ƒssÄ• saá¹ƒmhÄ• mhismimimassa ca.

sÄ• dasvimassa tasaddatakÄ• rassa ca á¹-o vÄ• hoti-pubbasara lope-assa, nassa, tassa-n
tesaá¹ƒ, tesÄ• naá¹ƒ-amhÄ• , asmÄ• , namhÄ• , nasmÄ• , tamhÄ• , tasmÄ• -amhi, asmiá¹ƒ
tasmiá¹ƒ, nesu. tesu-itthiyaá¹ƒ-sÄ• , nÄ• , nÄ• yo, tÄ• , tÄ• yo-naá¹ƒ, taá¹ƒ, nÄ• , nÄ• yo, tÄ

ssÄ• vÄ• tetimÄ• mÅ«hi.

ghapasaÃ±Ã±ehi tÄ• etÄ• imÄ• amÅ«hi nÄ• danamekasmiá¹ƒ ssÄ• vÄ• hoti-vÄ• á¹-Ä•

tÄ• ya vÄ• .

ssaá¹ƒssÄ• ssÄ• yesu tassa vÄ• i hoti-tissÄ• , tassÄ• , tÄ• ya-nÄ• hi, nÄ• bhi, tÄ• hi, tÄ• bh
ssÄ• mhi-assÄ• , nassÄ• , tissÄ• , tassÄ• , ssÄ• desÄ• bhÄ• vapakkhe.

tetimÄ• to sassa ssÄ• ya.

tÄ• etÄ• imÄ• to sassa ssÄ• yo hoti vÄ• -assÄ• ya, nassÄ• ya,

tissÄ• ya, á¹ƒ0.0023 tassÄ• ya-dvihi muttapakkhe-tÄ• ya tÄ• ya-naá¹ƒvacanassa samÄ• de
á¹-Ä• dese ``sunaá¹ƒhisu ``ti dÄ«ghe ca kate-Ä• saá¹ƒ, nÄ• saá¹ƒ, nÄ• sÄ• naá¹ƒ, tÄ• saá¹
tÄ• sÄ• naá¹ƒ-sattamiyaá¹ƒ-assaá¹ƒ, assÄ• , nassaá¹ƒ, nassÄ• , nÄ• yaá¹ƒ, nÄ• ya, tissaá¹
tassÄ• , tÄ• yaá¹ƒ, tÄ• ya, nÄ• su, tÄ• su-napuá¹ƒsake-naá¹ƒ, taá¹ƒ, nÄ• ti, tÄ• ti, naá¹ƒ, ta
tÄ• ni-nÄ• disu pumeva-evametasaddassa tÄ«su liá¹…gesu-á¹-anÄ• desÄ• bhÄ• voâ€™ va

simhi napuá¹ƒsakassÄ• yaá¹ƒ.

imasaddassÄ• napuá¹ƒsakassÄ• yaá¹ƒ hotisimhi-ayaá¹ƒ, ime, imaá¹ƒ, imenÄ• .

nÄ• mhinimi.

imasaddassÄ• nitthiyaá¹ƒ nÄ• mhi anaimiccÄ• desÄ• honti-anena, iminÄ• -hi-

imassÄ• nitthiyaá¹ƒ á¹-e.

imasaddassÄ• nitthiyaá¹ƒ á¹-e hotivÄ• sunaá¹ƒhisu-ehi, ehi, imehi, imehi-sa-á¹-asasmÄ• sn
sabbassimassa vÄ• á¹-Ä• dese-assa, imassa, esaá¹ƒ, esÄ• naá¹ƒ. imesaá¹ƒ, imesÄ• naá¹ƒ
imasmÄ• -amhi, asmiá¹ƒ, imamhi, imasmiá¹ƒ, esu, imesu-itthiyaá¹ƒ-ayaá¹ƒ, imÄ• , imÄ• yo-
``ssÄ• vÄ• tetimÄ• mÅ«hÄ«â€™â€™ ti ssÄ• vÄ• , á¹-Ä• dese ssamiccÄ• dinÄ• i Ä• dese
imÄ• ya, imÄ• hi, imÄ• hi-sa-assÄ• , imissÄ• , assÄ• ya, imissÄ• ya, imÄ• ya, naá¹ƒvacanas
á¹-Ä• dese ``sunaá¹ƒhasÅ«â€™â€™ ti dÄ«ghe ca kane-Ä• saá¹ƒ,
imÄ• yaá¹ƒ-sÄ• namÄ• dese-imÄ• sÄ• naá¹ƒ-sattamiyaá¹ƒ-assaá¹ƒ, imissaá¹ƒ. assÄ• ya, im
imÄ• su-napuá¹ƒsake.

imassidaá¹ƒ vÄ• .

aá¹ƒsisu saha tehi imassidaá¹ƒ vÄ• hoti napuá¹ƒsake-idaá¹ƒ, imaá¹ƒ, imÄ• , imÄ• ni-idaá¹ƒ
imÄ• ni-tatiyÄ• disu pulliá¹…gasmaá¹ƒ-amusi.

massÄ• mussa.

anapuá¹ƒsakassÄ• mussa makÄ• rassa so bhoti simhi-asu-yo-

lopo musmÄ• .

amusaddato yonaá¹ƒ lopo vÄ• hoti pulliá¹…geâ€™ ti niccaá¹ƒyo lope digho-amu-amuá¹ƒ, a
amÅ«bhi-

na no sassa.

amusmÄ• sassa no na hoti-amussa, amusaá¹ƒ, amusÄ• naá¹ƒ-amunÄ• , amumhÄ• , amus
amusu-itthiyaá¹ƒ-asu, amu, amuyo-

amuá¹ƒ, amÅ«, amuyo-nÄ• - ``ssÄ• vÄ• , tetimÄ• mÅ«hÄ«â€™â€™ ti ssÄ• vÄ• -amussÄ• amuyÄ• , amusaá¹ƒ, amÅ«sÄ• naá¹ƒ-sattamiyaá¹ƒamussÄ• . amussaá¹ƒ. amuyaá¹ƒ, amuy

amussÄ• duá¹ƒ.

aá¹ƒsisu saha tehi amussa aduá¹ƒ hoti vÄ• napuá¹ƒsake-aduá¹ƒ-aÃ±Ã±a

tra á¹ƒ0.0024 silope-amu, amuna, amÅ«, aduá¹ƒ, amuá¹ƒ, amuni, amÅ«-sesaá¹ƒ pumeva-k

kissa ko sabbÄ• su.

sabbÄ• su vibhattÄ«su kissa ko hoti-sisso-ko, ke, kaá¹ƒ, ke, kena, kahi, kehi.

ki sasmiá¹ƒsu vÄ• nitthiyaá¹ƒ.

anitthiyaá¹ƒ kissa ki vÄ• hoti sasmiá¹ƒsu-kissa, kassa, kesaá¹ƒ, kesÄ• naá¹ƒ, kamhÄ• , kas kamhi, kasmiá¹ƒ, kesu-itthiyaá¹ƒ-kaÄ• dese akÄ• rantattÄ• Ä• ppaccayo-kÄ• , kÄ• , kÄ• yo sabbÄ• va-napuá¹ƒsake.

kimaá¹ƒsisu saha napuá¹ƒsake.

aá¹ƒsisu saha tehi kiá¹ƒsaddassa kiá¹ƒ hoti napuá¹ƒsake-kiá¹ƒ, kÄ• ni, kiá¹ƒ, ke, kÄ• ni-ken pumeva-ekasaddo saá¹…khyÄ• tulyaÃ±Ã±Ä• sahÄ• yavacano-atra saá¹…khyÄ• saddo saá vÄ• cÄ« tadekavacananto aÃ±Ã±atra bahuvacanantopi-eko ekÄ• ekamiccÄ• di-sabbasama pana-ssamÄ• dinÄ• imhi ekissÄ• ekissaá¹ƒ-tumha ambhasaddÄ• aliá¹…gÄ• -tathÄ• ubha aá¹-á¹-hÄ• rasantÄ• ca-tumhasi amhasi.

tumhassa tuvaá¹ƒ tvamamhi ca.

amhisimhi ca tumhassa savihattissa tuvaá¹ƒ tvaá¹ƒ honti-tuvaá¹ƒ tvaá¹ƒ.

simhi haá¹ƒ.

simhi amhassa savibhattissa ahaá¹ƒ hoti-ahaá¹ƒ-yo-tumhe.

mayamasamÄ• mhassa.

yosvamhassa savibhattissa mayamasmÄ• vÄ• honti yathÄ• kkamaá¹ƒ-mayaá¹ƒ, asmÄ• , a

amhi taá¹ƒ maá¹ƒ tavaá¹ƒ mamaá¹ƒ.

amhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ taá¹ƒ maá¹ƒ tavaá¹ƒ mamaá¹ƒ honti yathÄ
maá¹ƒ, mamaá¹ƒ.

dutiye yomhi vÄ• .

tumhaamhasaddÄ• naá¹ƒ savihattÄ«naá¹ƒ paccekaá¹ƒ á¹…aá¹ƒ á¹…Ä• kaá¹ƒ vÄ• honti du
amhaá¹ƒ, amhÄ• kaá¹ƒ, asmÄ• , amhe.

nÄ• smÄ• su tayÄ• mayÄ• .

nÄ• smÄ• su tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tayÄ• mayÄ• honti yathÄ• kkam

tayÄ• tayinaá¹ƒ tva vÄ• tassa.

tumhassa tayÄ• tayÄ«naá¹ƒ takÄ• rassa tva hoti vÄ• -tvayÄ• , tayÄ• , mayÄ• , tumhehi, tum

tava á¹ƒ0.0025 mama tuyhaá¹ƒ mayhaá¹ƒ se.

se tumhaamhasaddÄ• naá¹ƒ svibhattÄ«naá¹ƒ tava mama tuyhaá¹ƒ mayhaá¹ƒ honti yathÄ• k
mayhaá¹ƒ.

naá¹ƒsesva samÄ• kaá¹ƒ mamaá¹ƒ.

naá¹ƒsesvamhassa savibhattissa asmÄ• kaá¹ƒ mamaá¹ƒ honti yathÄ• kkamaá¹ƒ-mamaá¹ƒ.

á¹…aá¹ƒ á¹…Ä• kaá¹ƒ namhi.

namhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ á¹…aá¹ƒ á¹…Ä• kaá¹ƒ honti paccekaá¹ƒ
amhÄ• kaá¹ƒ asmÄ• kaá¹ƒ.

smÄ• mhi tvamhÄ• .

smÄ• mhi tumhassa savibhattissa tvamhÄ• hoti vÄ• -tvamhÄ• tvayÄ• tayÄ• mayÄ• .

smimhi tumhÄ• mhÄ• naá¹ƒ tayi mayi.

smimhi tumha amhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tayi mayi honti yathÄ• kkamaá¹ƒ-tvayi

sumhÄ• mhasayÄ• smÄ• .

amhassa asmÄ• hoti vÄ• sumhi-asmÄ• su amhesu.

``apÄ• dÄ• do padatekavÄ• kyeâ€™â€™ ti adhikÄ• ro.

yonaá¹ƒ hisvapaÃ±camyÄ• vo no.

apaÃ±camiyÄ• yonaá¹ƒ hisvapÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresa mekavÄ•
tumhaambhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ vo no honti vÄ• yathÄ• kkamaá¹ƒ-tiá¹-á¹-hath
tiá¹-á¹-hÄ• ma no, tiá¹-á¹-hÄ• ma mayaá¹ƒ-passati vo, passati tumhe, passati no, passati am
tumhaá¹ƒ, diyate no, diyate amhaá¹ƒ-dhanaá¹ƒ vo, dhanaá¹ƒ tumhaá¹ƒ, dhanaá¹ƒ no, dhana
kataá¹ƒ tumhehi, kataá¹ƒ no, kataá¹ƒ amhehi.

te me nÄ• se.

nÄ• mhi se ca apÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresaá¹ƒ ekavÄ• kye á¹-hitÄ•
savihattÄ«naá¹ƒ te me vÄ• honti yathÄ• kkamaá¹ƒ-kataá¹ƒ te, kataá¹ƒ tayÄ• , kataá¹ƒ me,
dÄ«yate tava, dÄ«yate me, diyate mama-dhanaá¹ƒ te, dhanaá¹ƒ tava, dhanaá¹ƒ me, dhana

nacavÄ• hÄ• hevayoge.

cavÄ• haahaevehiyoge tumhaamhasaddÄ• namÄ• desÄ• na honti. gacchÄ• ma tumhe ca,
ca-kataá¹ƒ tumhehi ca, amhehi ca-diyate tumhaÃ±ca, amhaÃ±ca-dhanaá¹ƒ tumhaÃ±ca, am
mayÄ• ca-dÄ«yate tava ca, mama ca-dhanaá¹ƒ tava ca mama ca-vÄ• diyogepyevaá¹ƒ Ã±e
bahuvacanattÄ• - ``ubhagohi á¹-o ``ti yonaá¹ƒ á¹-o-ubho, ubho-suhisubhasso. á¹ƒ0.0026

ubhassa suhisvo hoti-ubhohi ubhohi-

ubhinnaá¹ƒ.

ubhÄ• naá¹ƒvacanassa innaá¹ƒ hoti-ubhinnaá¹ƒ, ubhosu.

á¹-i katimhÄ•

katimhÄ• yonaá¹ƒá¹-i hoti-kati, kati, katÄ«hi, katÄ«bhi, katinnaá¹ƒ katÄ«su.

atha saá¹…khyÄ• saddÄ• vuccante.

ekÄ• dayo aá¹-á¹-hÄ• rasantÄ• saá¹…kheyyavacanÄ• -vÄ«satiÄ• dayo pana saá¹…khyÄ• vuttova-dvÄ• dinamaá¹-á¹-hÄ• rasantÄ• naá¹ƒ bahuvacanantattÄ• ekavacanÄ• bhÄ• vo-dv

yomhi dvinnaá¹ƒ duve dve.

yomhi dvissa savibhattissa duve dve honti paccekaá¹ƒ-duve dve, dvÄ«hi dvÄ«bhi.

duvinnaá¹ƒ namhi vÄ• .

namhi dvissa savibhattissa duvinnaá¹ƒ hoti vÄ• -duvinnaá¹ƒ-aÃ±Ã±atra.

namhi nuk dvÄ• dÄ«naá¹ƒ sattarasantaá¹ƒ.

dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ saá¹…khyÄ• naá¹ƒ nukhoti namhi vibhattimhi. ukÄ• rouccÄ antÄ• vayavattho-tena nambhÄ«na dÄ«gho-dvinnaá¹ƒ, dvÄ«su-tisaddÄ• yomhi.

pume tayo cattÄ• ro.

yomhi savibhattÄ«naá¹ƒ tivatunnaá¹ƒ tayo cattÄ• ro honti yathÄ• kkamaá¹ƒ pulliá¹…ge-tayo

á¹‡á¹‡aá¹ƒ á¹‡á¹‡annaá¹ƒ titojjhÄ• .

jhasaÃ±Ã±ato tito naá¹ƒvacanassa á¹‡á¹‡aá¹ƒ á¹‡á¹‡annaá¹ƒ honti-tiá¹‡á¹‡aá¹ƒ tiná¹‡anna

tisso catasso yomhi savibhattÄ«naá¹ƒ.

vibhattisahitÄ• naá¹ƒ tivatunnaá¹ƒ yomhi tisso catasso hontitthiyaá¹ƒ yathÄ• kkamaá¹ƒ-tisso tÄ«bhi.

namhi ticatunnamitthiyaá¹ƒ tissacatassÄ• .

namhi ticatunnaá¹ƒ tissa catassÄ• hontitthiyaá¹ƒ yathÄ• kkamaá¹ƒ-tissannaá¹ƒ, tÄ«su-napu

tÄ«á¹‡i cattÄ• ri napuá¹ƒsake.

yomhi savibhattÄ«naá¹ƒ ticatunnaá¹ƒ yathÄ• kkamaá¹ƒ tÄ«á¹‡i cattÄ• ri honti napuá¹ƒsake-pulliá¹…gasamaá¹ƒ-catu yo.

caturo vÄ• catussa.

catusaddassa savibhattissa yomhi caturo vÄ• hoti pulliá¹…ge-caturo, caturo-aÃ±Ã±atra-cat cattÄ• ro-catÅ«hi catÅ«bhi.

á¹-a á¹ƒ0.0027 paÃ±cÄ• dÄ«hi cuddasahi.

paÃ±cÄ• dÄ«hi cuddasahi saá¹…khyÄ• hi yonaá¹ƒ á¹-o hoti-paÃ±ca, paÃ±ca.

paÃ±cÄ• dÄ«naá¹ƒ cuddasannama.

paÃ±cÄ• dÄ«naá¹ƒ cuddasannaá¹ƒ sunaá¹ƒhisva hoti-ettÄ• pavÄ• doyaá¹ƒ-paÃ±cahi paÃ± paÃ±casu-evaá¹ƒ chÄ• dayo aá¹-á¹-hÄ• rasantÄ• -eko ca da sa cÄ• ti catthasamÄ• se eker tatiyÄ• samÄ• se vÄ• kate ``ekatthatÄ• yaâ€™â€™ nti vibhattilopo-evamupari ca.

ekaá¹-á¹-hÄ• namÄ• .

ekaaá¹-á¹-hÄ• naá¹ƒ Ä• hoti dase pare.

ra saá¹…dhyÄ• to vÄ• .

saá¹…khyÄ• to parassa dasassa ra hoti vibhÄ• sÄ• -saca ``paÃ±camiyaá¹ƒ parasseâ€™â€ ``ti dakÄ• rasseva hoti-ekÄ• rasa, ekÄ• dasa.

Ä• saá¹…khyÄ• yÄ• satÄ• doâ€™ naÃ±Ã±atthe.

saá¹…khyÄ• yamuttarapade dvissa Ä• hotasatÄ• doâ€™ naÃ±Ã±atthe-dvÄ• dasa.

khÄ• cattÄ• á¸·Ä«sÄ• do.

dvissa khÄ• vÄ• hotacattÄ• á¸·Ä«sÄ• doâ€™ naÃ±Ã±atthe-bÄ• rasa.

tisse.

saá¹…khyÄ• yamuttarapade tissa e hotasatÄ• doâ€™ naÃ±Ã±atthe.

chatÄ«hi á¸·o ca.

chatihi parassa dasassa á¸·o hoti ro ca-teá¸·asa-terasa.

catussa cuco honti vÄ• dasasadde pare-dvitte-cuddasa coddasa catuddasa.

vÄ«satidasesu paÃ±cassa paá¹‡á¹‡upaá¹‡á¹‡Ä• .

vÄ«satidasesu paresu paÃ±cassa paá¹‡á¹‡upaá¹‡á¹‡Ä• honti vÄ• yathÄ• kkamaá¹ƒ-paá¹‡

chasasa so.

chassa so iccayamÄ• deso hoti dasasadde pare-soá¸·asa sorasa, sattarasa sattadasa, aá¹-
aá¹-á¹-hÄ• dasa-ekena Å«nÄ• vÄ«satÄ«ti visesanasamÄ• sagabbhe tatiyÄ• samÄ• se.

itthiyamhÄ• sitapumitthi pumevekatthe.

itthiyaá¹ƒ vattamÄ• ne ekatthe samÄ• nÄ• dhikaraá¹‡e uttarapade pare bhÄ• sitapumitthi pu
Ä• ppaccayo nivattate-ekÅ«navÄ«sati-itthiliá¹…gekavacananto-vÄ«satiÄ• dayo hi Ä• navuti
itthiliá¹…gÄ• - (bho) ekÅ«navÄ«sati ekÅ«navÄ«satimiccÄ• di-evaá¹ƒ vÄ«sati ekavÄ«sati dv
tevÄ«satippabhutayo.

vÄ«satayaá¹ƒ á¹ƒ0.0028 paÃ±cassa vÄ• paá¹‡á¹‡aÄ• dese-paá¹‡á¹‡uvÄ«sati, paÃ±cavÄ«
tiá¹ƒsÄ• vÄ• ekunatiá¹ƒsati ekunatiá¹ƒsÄ• -matikaÃ±Ã±Ä• samÄ• -evaá¹ƒ tiá¹ƒsati
tiá¹ƒsÄ• ppabhutayo-tiá¹ƒsÄ• saddassa pana silope-dÄ«gharassÄ• ti yogavibhÄ• gÄ• rass
tiá¹ƒsantipi hoti-evamupari ca yathÄ• sambhavaá¹ƒ-dvattiá¹ƒsatiÄ• dinaá¹ƒ rassaÃ±cattÄ• r
samhi-cattÄ• á¸·Ä«sÄ• cattÄ• á¸·Ä«sa cattÄ• á¸·Ä«saá¹ƒ vÄ• , evaá¹ƒ cattÄ• rÄ«sÄ• cattÄ

dvissÄ• ca.

asatÄ• doâ€™ naÃ±Ã±atthe cattÄ• á¸·Ä«sÄ• do dvissa e hoti vÄ• Ä• ca-dve cattÄ• á¸·Ä«s
dvÄ«cattÄ• á¸·Ä«sa-evaá¹ƒ dvevattÄ• risa dvÄ• cattÄ• rÄ«sa dvicattÄ• rÄ«sa, dvecattÄ• á¸
dvicattÄ• á¸·Ä«sati.

cattÄ• á¸·Ä«sÄ• do vÄ• .

asatÄ• doâ€™ naÃ±Ã±atthe cattÄ• á¸·Ä«sÄ• do tisse vÄ• hoti-tecattÄ• á¸·Ä«sa tivattÄ• á¸·
ticattÄ• á¸·Ä«sati-tecattÄ• rÄ«sa ticattÄ• rÄ«sa-dvepaÃ±Ã±Ä• sa dvÄ• paÃ±Ã±Ä• sa dvipaÃ
paá¹‡á¹‡Ä• sa, dvesaá¹-á¹-hi dvÄ• saá¹-á¹-hi dvisaá¹-á¹-hi, tesaá¹-á¹-hi tisaá¹-á¹-hi, dvesatta
dvÄ«sattati dvesattari dvÄ• sattari dvisattari, tesattati tisattati tesattari tisattari, dvÃ±asÄ«ti d
dvÄ«yÄ• sÄ«ti-yÄ• gamo-tÃ±asÄ«ti tiyÄ• sÄ«ti, dvenavuti dvÄ• navuti dvinavuti, tenavuti tin
napuá¹ƒsaka mekavacanantaá¹ƒ-evaá¹ƒ sahassadayo-koá¹-i pakoá¹-i koá¹-ippakoá¹-i akkho
itthiliá¹…gekavacanantÄ• -vaggabhede tu sabbÄ• sampi saá¹…khyÄ• naá¹ƒ bahuvacanaÃ±
tisso vÄ«satiyo iccÄ• di-dasa asakaá¹ƒ sataá¹ƒ nÄ• ma, dasasataá¹ƒ sahassaá¹ƒ, dasasaha
dasanahutaá¹ƒ lakkhaá¹ƒ, satasahassantipi vuccati-lakkhasataá¹ƒ koá¹-i, koá¹-ilakkhasataá
pakoá¹-ilakkhasataá¹ƒ koá¹-ippakoá¹-i-evaá¹ƒ nahutaá¹ƒ ninnahutaá¹ƒ akkhohiá¹‡Ä« bindu
ahakahaá¹ƒ ababaá¹ƒ aá¹-aá¹-aá¹ƒ sogandhikaá¹ƒ uppalaá¹ƒ kumudaá¹ƒ puá¹‡á¸• arikaá¹ƒ
mahÄ• kathÄ• naá¹ƒ asaá¹…kheyyanti yathÄ• kkamaá¹ƒ satalakkhaguá¹‡aá¹ƒ veditabbaá¹

athÄ• saá¹…khyamuccate.

taá¹ƒ duvidhaá¹ƒ pÄ• dicÄ• dibhedena-tattha-pa parÄ• apa saá¹ƒ anu ava o ni du vi adhi ap
pari upa Ä• -ime vÄ«sati pÄ• dayo-cÄ• dayo pana-ca vÄ• ha aha eva evamiccÄ• dayo-ime
liá¹…gasaá¹…khyÄ• rahitÄ• -etehi pana yathÄ• sambhavaá¹ƒ vihitÄ• naá¹ƒ vibhattinaá¹ƒ.

asaá¹…khyehi sabbÄ• saá¹ƒ.

avijjamÄ• nasaá¹…khyohi parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo hotÄ«ti lopo ca.

vibhattiyÄ• á¹ƒ0.0029 tato bhedo saliá¹…gÄ• naá¹ƒ bhave tathÄ• tumhÄ• dinaá¹ƒ tvaliá¹…g
pÄ• divÄ• dinaá¹ƒ.

vutatÄ• ni syÄ• dyantÄ• ni.

athekatthamuccate-upasaddÄ• paá¹-hamekavacanaá¹ƒ si-tassa ``asaá¹…khyehi sabbÄ• sa
lopo-kumbhasaddÄ• chaá¹-á¹-hayekavacanaá¹ƒ sa-upa kuma asa iti á¹-hite ``aviggabho nic
padantaraviggaho veâ€™â€™ ti samÄ«paá¹ƒ kumbhasseti padantaraciggahe- ``syÄ• di syÄ
sabbatthekatthe vattate.

asaá¹…khyaá¹ƒ vibhatti sampatti samipa sÄ• kalyÄ• hÄ• va yathÄ• pacchÄ• yugapadatthe

asaá¹…khyaá¹ƒ syÄ• dyantaá¹ƒ vibhattyÄ• dinamatthevattamÄ• naá¹ƒ syÄ• dyantena sahe

ekatthatÄ• yaá¹ƒ.

Ä«yÄ• diá¹‡adisamÄ• sehi ekatthibhÄ• vo ekatthatÄ• -tasmiá¹ƒ syÄ• di lopo hoti- ``taá¹ƒ na
mitinapuá¹ƒsakaliá¹…gaá¹ƒ-tato syÄ• di- ``pubbasmÄ• mÄ• ditoâ€™â€™ ti lope sampatte.

nÄ• to mapaÃ±camiyÄ• .

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthamakÄ• rantaá¹ƒ tato parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibha
bhavatyapaÃ±camiyÄ• -upakumbhaá¹ƒ tiá¹-á¹-hati-kumbhassa samÄ«paá¹ƒ tiá¹-á¹-hatÄ«ti a

vÄ• tatiyÄ• sattamÄ«naá¹ƒ.

amÄ• dekatthÄ• pubbaá¹ƒ yadekatthamakÄ• rantaá¹ƒ tato parÄ• saá¹ƒ tatiyÄ• sattamÄ«na
vÄ• -upakumbhaá¹ƒ kataá¹ƒ, upakumbhena vÄ• , upa kumbhaá¹ƒ dehi-paÃ±camiyaá¹ƒ ama
apehi-upakumbhamÄ• yattaá¹ƒ-upakumbhaá¹ƒ nÄ«dhehi, upakumbhe vÄ• -evamupanagara
agginoupaggi-etthapana- ``pubbasmÄ• mÄ• ditoâ€™â€™ ti sabbasyÄ• di lopova-evamupag

amÄ• di.

amÄ• di syÄ• dyantaá¹ƒ syÄ• dyantena saha bahulamekatthaá¹ƒ hoti-gÄ• maá¹ƒ gato gÄ• n
muhuttasukhaá¹ƒ-vuttiyevopapadasa mÄ• se-kumbhakÄ• ro, ettha bahulÄ• dhikÄ• rÄ• asy
ntamÄ• naktavantÅ«hi vÄ• kya-dhammaá¹ƒ suá¹‡anto, dhammaá¹ƒ suá¹‡amÄ• no, odanaá
rÄ• jahato, asinÄ• jinno asicchinno, pitarÄ• sadisopitusadiso, dadhinÄ• upasittaá¹ƒ bhojan
guá¸·ena misso odano guá¸·odano-iha pana vutti padenevopasittÄ• di kriyÄ• yÄ• khyÄ• par
tatthÄ• yuttatthatÄ• -kvacivuttiyeva-urago-kvaci vÄ• kyameva-erasunÄ• chinnavÄ• , dassan
brÄ• hmaá¹‡assa deyyaá¹ƒbrÄ• hmaá¹‡adeyyaá¹ƒyupÄ• ya dÄ• ru yupadÄ• ru, á¹ƒ0.0030 i
dÄ• tabbaá¹ƒ-gÄ• mÄ• niggato gÄ• ma niggato, kvacivutti yeva-kammajaá¹ƒ-idha na hoti ru
puriso rÄ• japuriso-bahulÄ• dhikÄ• rÄ• ntamÄ• naniddhÄ• riyapuraá¹‡a bhÄ• vati bhÄ• vat
nahoti-mamÄ• nukubbaá¹ƒ, mamÄ• nukurukamÄ• no, gunnaá¹ƒkaá¹‡hÄ• sampannakhÄ«r
paá¹-assa sukkatÄ• -kvaci hoteva-vattamÄ• nasÄ• mÄ«pyaá¹ƒ, phalÄ• naá¹ƒ titto, phalÄ• n
kaá¹‡hÄ• dantÄ• iccatra dantÄ• pekkhÄ• chaá¹-á¹-hiti kaá¹‡henasambandhÄ• bhÄ• vÄ•
samÄ• so-aÃ±Ã±amaÃ±Ã±asambandhÄ• naá¹ƒhi samÄ• soyadÄ• tu kaá¹‡hÄ• ca te dantÄ
chaá¹-á¹-hi kaá¹‡hadantÄ• pekkÄ• ti brÄ• hmaá¹‡akaá¹‡hadantÄ• ti hoteva-raÃ±Ã±o mÄ• g
raÃ±Ã±oti chaá¹-á¹-hi dhanamapekkhate na mÄ• gadhaá¹ƒ rÄ• jÄ• eva mÄ• gadhasadader
sambandhÄ• bhÄ• voti tulyÄ• dhikaraá¹‡ena mÄ• gadhena saha rÄ• jÄ• na samasyate-raÃ
raÃ±Ã±o asso purisoti ca paccekaá¹ƒ sambandhato sÄ• pekkatÄ• ya na samÄ• so-asso ca

kate tu rÄ• jassapurisÄ• ti hotevaÃ±Ã±Ä• napekkhattÄ• -raÃ±Ã±o garuputtoti ettha pana rÄ
puttena saha samÄ• so gamakattÄ• -gamakattampihi samÄ• sassa nibandhanaá¹ƒ-dÄ• ne
vuttiyeva-pabbataá¹-á¹-ho-kvacÄ« samÄ• sepi vibhatyalopo-jane suto.

visesanamekatthena.

visesanaá¹ƒ syÄ• dyantaá¹ƒ vasessena syÄ• dyantena samÄ• nÄ• dhikÄ• raá¹‡ena saheka
uppalaá¹ƒ ceti niluppalaá¹ƒ-vÄ• kye tulyÄ• dhikaraá¹‡abhÄ• vappakÄ• sanatthaá¹ƒ catasad
samÄ• seneva tappakÄ• sanato na tappayogo-eva maÃ±Ã±atrÄ• pi vuttaá¹-á¹-hÄ• namapp
upamÄ• nabhutaá¹ƒ visesanamparaá¹ƒ bhavati-sÄ«hoâ€™ ca sÄ«ho-muni ca so sÄ«ho cÄ
visesanaá¹ƒ-tathÄ• hi-sÄ«hoti vutte upacaritÄ• nupacaritasÄ«hÄ• naá¹ƒ sÄ• maÃ±Ã±appat
viseseti-sÄ«lameva dhanaá¹ƒ sÄ«ladhanaá¹ƒ-dhammoti sammato dhammasammato-mahan
kate- ``itthiyambhÄ• sitapumitthi pumevekatthaâ€™â€™ ta pumbhÄ• vÄ• á¹…Ä«ppaccayÄ
``á¹-antantunantiâ€™â€™ ntassa á¹-e- ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti dighe-mahÄ

naÃ±.

naÃ±iccetaá¹ƒ syÄ• dyantaá¹ƒ syÄ• dyantena sahekatthaá¹ƒ hoti-Ã±akÄ• ro ``á¹-anaÃ±Ã±a
visesanattho-pÄ• manaputtÄ• dÄ«su mÄ• hotÅ«ti.

á¹-anaÃ±Ã±assa.

uttarapade naÃ±saddassa á¹-a hoti-na brÄ• hmaá¹‡o abrÄ• hmaá¹‡o, naÃ±ayaá¹ƒ pariyudÄ
pasajjappaá¹-isedhavutti ca-paá¹-hamapakkhe-brÄ• hmaá¹‡a á¹ƒ0.0031 aÃ±Ã±o brÄ• hmaá
khattiyÄ• di brÄ• hmaá¹‡a sadisoyeva abrÄ• hmaá¹‡eti vutte patiyate-itarasmiá¹ƒ pana pakk
saá¹ƒsayanimittena khattiyÄ• do brÄ• hmaá¹‡eti pavantassa micchÄ• Ã±Ä• á¹‡anivutti karÄ
na bhavati brÄ• hmaá¹‡eti brÄ• hmaá¹‡antajjhÄ• sito na bhavatÄ«ti attho-tattha vinÄ• sadis
micchÄ• Ã±Ä• á¹‡asambhavÄ• payogasÄ• matthiyÄ• ca sadisapaá¹-ippatti taggatÄ• ca liá
bhavanti-atoyevoccate naÃ±ivayutta maÃ±Ã±asadisÄ• dhikaraá¹‡e tathÄ• hi atthasampacc
pakkhaÃ±cayeva pubbapadatthappadhÄ• nattaá¹ƒ-evamanasso-ihatu.

ana sare.

sarÄ• do uttarapade naÃ±saddassa ana hotÄ«ti nassa ana.

kupÄ• dayo niccamasyÄ• dividhimhi.

kusaddo pÄ• dayo ca syÄ• dyantena sahekatthÄ• honti niccaá¹ƒ syÄ• dividhivisayatoâ€™

brÄ• hmaá¹‡o kubrÄ• hmaá¹‡o-evaá¹ƒkupuriso- ``purise vÄ• â€™â€™ ti pakkhe kÄ• dese-
kaduá¹‡haá¹ƒ- ``sare kad kussuttarattheâ€™â€™ ti kussa kadÄ• deso-appakaá¹ƒ lavaá¹‡a
``kÄ• ppattheâ€™â€™ ti kÄ• deso.

pÄ• dayo gatÄ• dyatthe paá¹-hamÄ• ya.

pagato Ä• cariyo pÄ• cariyo-evaá¹ƒ pantevÄ• sÄ«-suá¹-á¹-hukataá¹ƒ sukataá¹ƒ-kicchena ka

accÄ• dayo kantÄ• dyatthe dutiyÄ• ya.

atikkanto mÄ• lamatimÄ• lo.

ghapassÄ• ntasyÄ• ppakÄ• nassa.

antabhutassÄ• ppadhÄ• nassa ghapassa syÄ• disu rasso hotÄ«ti rasso.

avavÄ• dayo kuá¹-á¹-hÄ• dyatthe tatiyÄ• ya.

avakuá¹-á¹-haá¹ƒ kokilÄ• ya vanamavakokilaá¹ƒ-avakuá¹-á¹-hanti pariccattaá¹ƒ.

pariyÄ• dayo gilÄ• nÄ• dyatthe catutthiyÄ• .

parigilÄ• noâ€™ jjhenÄ• ya pariyajjheno.

nyÄ• dayo kantÄ• dyatthe paÃ±camiyÄ• .

nikkanto kosambiyÄ• nikkosambi-ghapÄ• dinÄ• rasso.

vÄ• nekaÃ±Ã±atthe.

anekaá¹ƒ syÄ• dyanta maÃ±Ã±assa padassatthe ekatthaá¹ƒ vÄ• hoti-o tiá¹‡á¹‡o haá¹ƒso y
(jalÄ• sayo).

jito mÄ• ro yena so jitamÄ• ro- (bhagavÄ•) -jinnotaru yena so chinnataru (pharasu) dinno su
dinnasuá¹…ko (rÄ• jÄ•)-apagataá¹ƒ kÄ• lakaá¹ƒ yasmÄ• so apagatakÄ• lako (paá¹-o) pah
pahutadhano- (puriso) -natthi samo yassa so asamo-nassa á¹-Ä• deso-cittÄ• gÄ• vo yassÄ

gossu á¹ƒ0.0032

antabhutassÄ• ppadhÄ• nassa gossa syÄ• dÄ«su u hoti-cittagu- (gomÄ•) -mattÄ• neke gaj
mattÄ• nekagajaá¹ƒ- (vanaá¹ƒ) saha puttena vattamÄ• no saputto saha putto vÄ• - ``sahass
pakkhe sahassa so-dhavÄ• ca badirÄ• ca palÄ• sÄ• ceti viggahe.

catthe.

anekaá¹ƒ syÄ• dyantaá¹ƒ catthe ekatthaá¹ƒ vÄ• bhavati-samuccayoâ€™ nvÄ• vayo itarÄ«t
catatÄ• ro catthÄ• -tattha itarÄ«tarayoge samÄ• hÄ• re ca ekatthÄ«bhÄ• vo sambhavati pad
aÃ±Ã±amaÃ±Ã±asambandhato-na samuccaye nÄ• pyanvÄ• caye tadabhÄ• vato, casaddan

samÄ• hÄ• re napuá¹ƒsakaá¹ƒ.

catthe samÄ• hÄ• re yadekatthaá¹ƒ taá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ bhavati-samÄ• hÄ• rasse
ekavacanameva-dhavakhadirapalÄ• saá¹ƒ-kattha ci na hotiâ€™ sabhÄ• parisÄ• yÄ• â€™ ti
Ã±Ä• pakÄ• -Ä• dhipaccaparivÄ• ro-itarÄ«tarayoge avayavappadhÄ• nattÄ• bahuvacanaá¹
yaá¹ƒ pubbaá¹ƒ vÅ«ttaá¹ƒ tadeva pubbaá¹ƒ nipatati-kamÄ• tikkame payojanÄ• bhÄ• vÄ• -kv
bahulÄ• dhikÄ• rato-dantÄ• naá¹ƒ rÄ• jÄ• rÄ• jadanto-pÄ• pÄ• bhumi yasmiá¹ƒ pÄ• pÄ• c
samÄ• se samÄ• santveccÄ• dhikÄ• ro.

pÄ• pÄ• dÄ«hi bhumiyÄ• .

pÄ• pÄ• dÄ«hi parÄ• yÄ• bhumi tassÄ• samÄ• santo a hoti-pÄ• pabhumaá¹ƒ, (á¹-hÄ• naá
-itthiyamiccÄ• dinÄ• Ä• ppaccayo nivattane-jÄ• tiyÄ• upa lakkhitÄ• bhumi jÄ• tibhumaá¹ƒ.

saá¹…khyÄ• hi

saá¹…khyÄ• hi parÄ• yÄ• bhumi tassÄ• samÄ• santo ahoti-dve bhumiyo assÄ• ti dvÄ«bh
catubhumaá¹ƒ-bahulÄ• dhikÄ• rÄ• kvaci na hekÄ• ti-catubhumi.

dÄ«ghÄ• hovassekadesehi ca ratyÄ• .

dÄ«ghÄ• dÄ«hi asaá¹…khyehi saá¹…khyÄ• hi ca parasmÄ• rattisaddÄ• anaÃ±Ã±Ä• saá¹.
hoti-dÄ«ghÄ• ca sÄ• ratti cÄ• ti dÄ«gharattaá¹ƒ-aho ca ratti ca ahorattaá¹ƒ-ahassa apÄ• d
``manÄ• dyapÄ• dÄ«namo maye cÄ• â€™â€™ ti o-vassÄ• su ratti vassÄ• rattaá¹ƒ-pubbÄ•
pubbarattaá¹ƒ-evaá¹ƒ apararattaá¹ƒ, aá¸• á¸• harattaá¹ƒ-atikkanto rattiá¹ƒ atiratto-dvinnaá¹ƒ
samÄ• hÄ• ro dvirattaá¹ƒ-anaÃ±Ã±Ä• saá¹…khyatthesutveva-digharatti- (hemanto) -upa rat
vidhÄ• nÄ• -yathÄ• rattaá¹ƒ.

gotva catthe cÄ• lope.

gosaddÄ• alopacisayÄ• samÄ• santo a hoti na ce catthe

samÄ• so á¹ƒ0.0033 aÃ±Ã±apadatthe asaá¹…khyatte ca-raÃ±Ã±o go rÄ• jagavo-avaá¹…-p
paÃ±cagavadhano-visesanasamÄ• sagabbho aÃ±Ã±apadatthasamÄ• so-dasannaá¹ƒ gunn
kiá¹ƒ? -paÃ±cahigobhi kÄ«to paÃ±cagu-visesanasamÄ• se- ``tena kataá¹ƒ kÄ«taâ€™â€™ r
``lopoâ€™â€™ ti tassa lope ca kane ``gossuti ukÄ• ro-avattheti
kiá¹ƒ?-ajassagÄ• vo-anaÃ±Ã±Ä• saá¹…khyattheyutveva-cittagu, upagu-visÄ• lÄ• ni akkhÄ«
aÃ±Ã±apadatthasamÄ• se ``akkhismÄ• Ã±Ã±attheâ€™â€™ ti akÄ• re-visÄ• lakkho-padhÄ•
catubbidhamekattaá¹ƒ tividhanti keci-vuttahi.

pubbuttarobhayaÃ±Ã±atthamiccekatthaá¹ƒ catubbidhaá¹ƒvisessaÃ±Ã±obhayatthatÄ• tidhÄ

ekatthaá¹ƒ.

atha itthippaccayantÄ• niddisÄ«yante.

itthiyamatvÄ• .

itthiyaá¹ƒ vattamÄ• nato akÄ• rantato nÄ• masmÄ• Ä• ppaccayo hoti-devadattÄ• , ajÄ• , ko

nadÄ• dito á¹…Ä«.

Ä• katigaá¹‡eâ€™ yaá¹ƒ-nadÄ• dÄ«hi itthiyaá¹ƒ á¹…Ä«ppaccayo hoti-á¹…akÄ• ro ``ntantur
saá¹…ketattho-nadÄ«, mahÄ«, kumÄ• rÄ«, taruá¹‡i, vÄ• ruá¹‡i, gotamÄ«, gacchanti- ``ntant
veâ€™â€™ ti vÄ• takÄ• re-gacchatÄ«-gacchatÄ«-evaá¹ƒ guá¹‡avanti, guá¹‡avatÄ«- ``goto
pÄ• á¹-hÄ• vÄ• á¹…Ä«mhi ``gossÄ• vaá¹…aâ€™â€™ ti gosaddassa Ä• vaá¹…-gÄ• vÄ«, g

yakkhÄ• ditvinÄ« ca.

yakkhÄ• dito itthÄ«yaminÄ« hoti á¹…Ä« ca-yakkhinÄ«, yakkhÄ«-nÄ• ginÄ«, nÄ• gÄ«.

yuvaá¹‡á¹‡ehi nÄ«.

itthiyamivaá¹‡á¹‡uvaá¹‡á¹‡antehi nÄ« hoti bahulaá¹ƒ-payatapÄ• á¹‡inÄ«, daá¹‡á¸• inÄ«, bh
paracittavidunÄ«.

yuvÄ• tÄ«.

yuvasaddato tÄ« hotitthiyaá¹ƒ-yuvatÄ«.

itthippaccayantÄ• .

atha á¹‡adayo vuccante-raghussÄ• paccamÄ«ti viggahe.

á¹‡e vÄ• pacce.

chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vÄ• á¹‡appaccayo hotapacceâ€™ bhidheyye-á¹‡akÄ• ro
apaccatthassa vuttattÄ• apaccasaddÄ• ppayogo- ``ekatthatÄ• yaâ€™â€™ miti syÄ• di lopo

sarÄ• namÄ• dissÄ• yuvaá¹‡á¹‡assÄ• á¹ƒ0.0034 e o á¹‡anubandhe.

sarÄ• namÄ• dibhuta ye akÄ• rivaá¹‡á¹‡avaá¹‡á¹‡Ä• tesaá¹ƒ Ä• e o honti yathÄ• kkamaá
akÄ• ro.

uvaá¹‡á¹‡assÄ• vaá¹… sare

sarÄ• do á¹‡anubandhe uvaá¹‡á¹‡assa avaá¹…hoti-tato syÄ• di-rÄ• ghavoccÄ• di-itthiyaá¹ƒ
vidhÄ• nÄ• raghussÄ• paccaá¹ƒ ragvapaccantipi hoti.

á¹‡adayoâ€™ bhidheyyaliá¹…gÄ• apacce tvanapuá¹ƒsakÄ•

napuá¹ƒsake sakatthe á¹‡yo bhiyyo bhÄ• vasamÅ«hajÄ• .

tÄ• tutthiyamasaá¹…akkhyÄ• ne tvÄ• di cippaccayantakÄ•

napuá¹ƒsakena liá¹…gena saddÄ• â€™ dÄ• hu pumene vÄ•

niddissatÄ«ti Ã±atabbamavisese panicchite ||

vÄ• apacceti vÄ• dhikÄ• ro.

vacchÄ• dito á¹‡ana á¹‡ayanÄ• .

vacchÄ• dito gottÄ• dibhutÄ• gaá¹‡ato ca á¹‡ana á¹‡ayanappaccayÄ• honti paputtÄ• doâ€
gottaá¹ƒ-vacchassÄ• paccaá¹ƒ vacchÄ• no, vacchÄ• yano- `saá¹ƒyoge kvacÄ«â€™ ti vutta
vuddhi-katissÄ• paccaá¹ƒ kaccÄ• no, kaccÄ• yano-yakÄ• racavaggapubba rÅ«pÄ• ni-yÄ• g

kattikÄ• ya apaccamiccevamÄ• di viggahe.

kattikÄ• vidhavÄ• dÄ«hi á¹‡eyyaá¹‡erÄ• .

kattikÄ• dÄ«hi vidhavÄ• dÄ«hi ca á¹‡eyyaá¹‡erÄ• vÄ• yathÄ• kkamaá¹ƒ, honta pacce-katt
veá¹‡ateyyo-vedhavero, sÄ• maá¹‡ero.

á¹‡ya diccÄ• dÄ«hi

ditippabhutÄ«hi á¹‡yo vÄ• gotapacce.

saá¹ƒyoge kvaci.

sarÄ• namÄ• dibhutÄ• ye ayuvaá¹‡á¹‡Ä• tesaá¹ƒ Ä• e o honti kvaci deva saá¹ƒyogavisay
visayasattamiyÄ• niddiá¹-á¹-hattÄ• saá¹ƒyogato pubbeva ekÄ• ro.

lopoâ€™ vaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ.

yakÄ• rÄ• do paccaye avaá¹‡á¹‡ivaá¹‡á¹‡Ä• naá¹ƒ lopo hoti-ditiyÄ• apaccaá¹ƒ decco, kuá
koá¹‡á¸• aÃ±Ã±o-nassa Ã±e pubbarÅ«paá¹ƒ-bhÄ• tuno apaccaá¹ƒ bhÄ• tabbo-ettha-

yamhi gossa ca.

yakÄ• rÄ• do paccaye gossuvaá¹‡á¹‡assa ca avaá¹… hotÄ«ti ukÄ• rassa avaá¹….

Ä• á¹‡i.

akÄ• rantato á¹‡i vÄ• hotapacce bahulaá¹ƒ-dakkassÄ• paccaá¹ƒ dakkhi-evaá¹ƒ vÄ• ruá¹‡i-
sabbehi akÄ• rantehi-te neva vasiá¹-á¹-hassÄ• paccaá¹ƒ vÄ• siá¹-á¹-ho tveva hoti.

rÄ• jato á¹ƒ0.0035 Ã±Ã±o jÄ• tiyaá¹ƒ

rÄ• jasaddato Ã±Ã±o vÄ• hotapacce jÄ• tiyaá¹ƒ gammamÄ• nÄ• yaá¹ƒ-raÃ±Ã±o apaccaá¹ƒ
-rÄ• jÄ• paccaá¹ƒ.

khattÄ• yÄ«yÄ• .

khattasaddÄ• yeyÄ• hontapacce jÄ• tiyaá¹ƒ-khattassÄ• paccaá¹ƒ khattyo, khattiyo-jÄ• tiya

manuto ssa saá¹‡a.

manusaddato jÄ• tiyaá¹ƒ ssa saá¹‡ hotapacce-makanuno apaccaá¹ƒ manusso, mÄ• nuso-j

janapadanÄ• masmÄ• khattiyÄ• raÃ±Ã±e ca á¹‡o.

janapadassa yaá¹ƒ nÄ• ma, tannÄ• masmÄ• khattiyÄ• pacce raÃ±Ã±e ca á¹‡e hoti-paÃ±cÄ
paÃ±cÄ• lo, mÄ• gadho-janapadanÄ• masmÄ• ti kiá¹ƒ? -dÄ• sarathi-khantiyÄ• ti kiá¹ƒ?
paÃ±cÄ• lassabrÄ• hmaá¹‡assÄ• paccaá¹ƒ paÃ±cÄ• li.

á¹‡ya kurusivÄ«hi.

kurusivÄ«hapacce raÃ±Ã±e ca á¹‡yo hoti-kurunaá¹ƒ apaccaá¹ƒ rÄ• jÄ• vÄ• korabbo, sebb

á¹‡a rÄ• gÄ• tena rattaá¹ƒ.

rajjate yena so rÄ• go-tato rÄ• gavÄ• citatiyantato rattamiccetasmiá¹ƒ attheá¹‡e hoti-kasÄ•
kÄ• sÄ• vaá¹ƒ, kosumhaá¹ƒ-idha kasmÄ• na hotiâ€™ nÄ«laá¹ƒ pÄ«tanti? guá¹‡avacanattÄ
á¹‡atthassÄ• bhidhÄ• nato.

nakkhato ninduyuttena kÄ• le.

tatiyattato nakkhattÄ• tena lakkhite kÄ• le á¹‡e hoti taÃ±ce nakkhattaminduyuttaá¹ƒ hoti-ph
lakkhitÄ• puá¹‡á¹‡amÄ• sÄ« phussÄ«, pusso (aho) -maghÄ• ya induyuttÄ• yalakkhitÄ• pu
(aho)

yÄ• ssa devatÄ• puá¹‡á¹‡amÄ• si.

seti paá¹-hamantÄ• asseti chaá¹-á¹-hatthe á¹‡e hoti yaá¹ƒ paá¹-hamantaá¹ƒ sÄ• dve devat
vÄ• -sugato devatÄ• asseti sogato-mÄ• hindo, yÄ• mo, cÄ• ruá¹‡o-phussÄ« pusá¹‡amÄ• s
(mÄ• so) evammÄ• gho.

vyÄ• karaá¹‡amadhite jÄ• nÄ• ti vÄ• tvevamÄ• divaggahe.

tamadhÄ«te taÃ±jÄ• nÄ• ti kaá¹‡ikÄ• ca.

dutiyantato tamadhÄ«te taÃ±jÄ• nÄ• tÄ«ti etesvattesu á¹‡ehoti koá¹‡iko ca-veyyÄ• karaá¹‡
``tadÄ• desÄ• tadiva bhavanti ``ti Ã±Ä• yÄ• sarÄ• namaccÄ• dinÄ• ekÄ• re yÄ• gamadvi
padako-á¹‡ike-suttantiko, venayiko- ``tena á¹ƒ0.0036 nibbatteâ€™â€™ ti tatiyantÄ• nibbatt
nibbattÄ• kosambÄ«, (nagarÄ«.)

tatra bhave.

sattamyantÄ• bhavatthe á¹‡e hoti-udake bhavo odako- ``ajjÄ• dÄ«hi tanoâ€™â€™ ti bhava
ajjatano-evaá¹ƒ hÄ«yattano- ``Ã±onamavaá¹‡á¹‡eâ€™â€™ ti akÄ• ro- ``sarambhÄ• dveâ€

purÄ• toá¹‡o ca

purÄ• iccetasmÄ• bhavatthe á¹‡e hoti tano va-purÄ• bhavo purÄ• á¹‡e, purÄ• tano.

amÄ• tvacco.

amÄ• saddato acco hoti bhavatthe-amÄ• bhavo amacco.

majjhÄ• ditvimo.

majjhÄ• dÄ«hi sattamyantehi bhavatthe imo hoti-majjhe bhavo majjhimo, antimo-kusiá¹‡arÄ
ccevamÄ• diviggahe.

kaá¹‡á¹‡eyya á¹‡eyyakayyÄ• .

sattamyantÄ• ete paccayÄ• honti bahulaá¹ƒ bhavatthe-kaá¹‡-kosiá¹‡arako-á¹‡eyya-gaá¹…
vÄ• neyyo-á¹‡eyyaka-koleyyako-ya-gammo-rassÄ• kÄ• ralopapu- bbarÅ«pÄ• ni-iya-gamiyo
sattamyantÄ• bhavatthe á¹‡iko hoti sarade bhÄ• vo sÄ• radiko, hemantiko.

tamassa sippaá¹ƒ sÄ«lampaá¹‡yampaharaá¹‡ampayojanaá¹ƒ.

paá¹-hamantÄ• sippÄ• divÄ• cakÄ• asseti chaá¹-á¹-hatthe á¹‡iko hoti-vÄ«á¹‡Ä• vÄ• danaá
paá¹ƒjasukÅ«ladhÄ• raá¹‡aá¹ƒ sÄ«lamassa pakaá¹ƒsukuliko, gandho paá¹‡yamassa gandh
vÄ• piko, sataá¹ƒ payojanamassa sÄ• tikaá¹ƒ ``taá¹ƒhantÄ• rahati gacchatuÃ±chaticaratiâ€
bhanticcevamÄ• disavatthesu á¹‡iko hoti-pakkhÄ«nobhantiti pakkhiko-sÄ• kuá¹‡Ä«ko-satan

sÄ• tikaá¹ƒ-paradÄ• raá¹ƒ gacchatÄ«tipÄ• radÄ• riko-badare uÃ±chatÄ«ti bÄ• dariko-dham
dhammiko-adhammiko- ``tena kataá¹ƒ kÄ«taá¹ƒ baddhamabhiyaá¹…khataá¹ƒ kasaá¹ƒsaá¹-
jitaá¹ƒ jayati dibbati khanati tarati carati vahati jÄ«vatiâ€™â€™ ti tatiyantÄ• katÄ• disvatthe
hoti-kÄ• yena kataá¹ƒvakÄ• yikaá¹ƒ-satena kÄ«taá¹ƒ sÄ• tikaá¹ƒ-varattÄ• ya baddhovÄ• ra
abhisaá¹…khataá¹ƒ kasaá¹ƒsaá¹-á¹-haá¹ƒ vÄ• ghÄ• tikaá¹ƒ- (abhisaá¹…khataá¹ƒ katÄ• bh
kasaá¹ƒsaá¹-á¹-haá¹ƒ missitaá¹ƒ) -jÄ• lena hato bhantÄ«tivÄ• cÄ• liko-akkhehi jitamakkhika
dibbatÄ«ti vÄ• akkhiko-khanittiyÄ• khanatÄ«ti khÄ• nittiko-iha nabhavati ``aá¹…guliyÄ• kh
anabhidhÄ• nÄ• abhidhÄ• nalakkhaá¹‡a hi tabbÄ• di á¹‡adisamÄ• sÄ• -uá¸·umpena taratÄ
caratÄ«ti sÄ• kaá¹-iko-khandhena á¹ƒ0.0037 vahatÄ«ti khandhiko-vetanena jÄ«vatÄ«ti veta
saá¹ƒvattatÄ«â€™â€™ ti catutthyantÄ• saá¹ƒvattatÄ«ti ponobhaviko- ``manÄ• dyapÄ• dina
dutiyokÄ• ro.

tatosambhutamÄ• gataá¹ƒ.

paÃ±camyantÄ• sambhu tamÄ• gatanti etesvatthesuá¹‡iko hoti-mÄ• tito sambhutamÄ• gat
pettikaá¹ƒ.

surabhito samabhutanti naviggahe.

dissantaÃ±Ã±epi paccayÄ• .

vuttatoâ€™ Ã±Ã±epi paccayÄ• dissanti vuttÄ• vuttatthesutiá¹‡yo-sorabbhaá¹ƒ- ``tattha vas
niyuttoâ€™â€™ ti á¹‡iko-rukkhamÅ«le vasatÄ«ti rukkhamÅ«liko, loke vidito lokiko, catumah
catummahÄ• rÄ• jikÄ• -dvÄ• re niyutto dovÄ• riko-dassoka tadaminÄ• dipÄ• á¹-hÄ• .

tassidaá¹ƒ.

chaá¹-á¹-hiyantÄ• idamiccasmiá¹ƒ atthe á¹‡iko hoti-saá¹…ghassa idaá¹ƒ saá¹…ghikaá¹ƒ, p
``á¹‡eâ€™â€™ ti chaá¹-á¹-hiyantÄ• idamiccatasmiá¹ƒ attheá¹‡e-moggallÄ• yanassa idaá¹ƒ
(vyÄ• karaá¹‡aá¹ƒ) -sogataá¹ƒ, (sÄ• sanaá¹ƒ).

pitito bhÄ• tari reyyaá¹‡a.

pitusaddÄ• tassa bhÄ• tari reyyaá¹‡a hoti-ronuâ€™ bandho.

rÄ• nubandheâ€™ ntasarÄ• dissa.

anto saro Ä• di yassÄ• vayavassa tassa lopo hoti rÄ• nubandheti ulopo-pitu bhÄ• tÄ• pette

mÄ• tito ca haginiyaá¹ƒ cho.

mÄ• tuto ce pituto ca tesaá¹ƒ bhaginiyaá¹ƒ cho hoti-mÄ• tubhagini mÄ• tucchÄ• - ``itthiyam
Ä• -evampitucchÄ• .

mÄ• tÄ• pitusvÄ• maho.

mÄ• tÄ• pituhi tesaá¹ƒ mÄ• tÄ• pitusvÄ• maho hoti-mÄ• tu mÄ• tÄ• mÄ• tÄ• mahÄ«-mÄ• t
pitÄ• mahÄ«-pitu pitÄ• pi nÄ• maho.

hite reyyaá¹‡a.

mÄ• tÄ• pitÅ«hi hite reyyaá¹‡a hoti-mÄ• tu hito matteyyo, pitu hito petteyyo.

tamasya parimÄ• á¹‡aá¹ƒ á¹‡iko ca.

paá¹-hamantÄ• asseti asmiá¹ƒ atthe á¹‡iko hoti kova taÃ±ce paá¹-hamantaá¹ƒ parimÄ• á¹‡

doá¹‡e parimÄ• á¹‡amassa doá¹‡iko, (vÄ«hi) -ekamparimÄ• á¹‡amassa ekakaá¹ƒ-dvikaá¹ƒ
paÃ±cakamiccÄ• di.

saÃ±jÄ• tÄ• tÄ• rakÄ• ditvito

tÄ• rakÄ• dihi paá¹-hamantehi asseti chaá¹-á¹-hatthe ito hoti te

ce á¹ƒ0.0038 saÃ±jÄ• tÄ• honti-tÄ• rakÄ• saÃ±jÄ• tÄ• assa tÄ• rakitaá¹ƒ- (gaganaá¹ƒ) -pu

mÄ• ne matto.

paá¹-hamantÄ• mÄ• navuttito asseti asmiá¹ƒ atthe matto hoti-phakhalaá¹ƒ ummÄ• namass
parimÄ• á¹‡amassa hatthamattaá¹ƒ, sataá¹ƒ mÄ• namassa satamattaá¹ƒ.

á¹‡e ca purisÄ•

purisÄ• paá¹-hamantÄ• uddhamÄ• navuttito asseti asmiá¹ƒ atthe á¹‡e hoti matta tagghÄ•
porisaá¹ƒ, purisamattaá¹ƒ. purisatagghaá¹ƒ.

tassa bhÄ• vakammesu tta tÄ• ttanaá¹‡yaá¹‡eyya á¹‡igha á¹‡iyÄ• .

bhavanti etasmÄ• saddabuddhÄ«ti bhÄ• vo saddappavatti nimittaá¹ƒ-kammaá¹ƒ kriyÄ• -cha
kamme ca tta tÄ• dayo honti bahulaá¹ƒ-sÄ• maÃ±Ã±avidhayo payogamanusÄ• rayantiti kut
yeva-na ca sabbe sabbato honti aÃ±Ã±atra ttatÄ• hi-nÄ«lassa paá¹-Ä• ssa bhÄ• vo nÄ«latta
bhÄ• vo-iha guá¹‡avasÄ• nilasaddonÄ«laguá¹‡ayutte dabbe vattate
nimittassarupÄ• nugatÄ• Ã±cabuddhi-evamaÃ±Ã±atrÄ• pi yathÄ• nurÅ«paá¹ƒÃ±Ä• tabbaá¹
nÄ«lattaá¹ƒnÄ«latÄ• ti nÄ«laguá¹‡ajÄ• ti-gottaá¹ƒ gotÄ• ti gojÄ• ti-pÄ• cakattatti
pacanakriyÄ• sambandho-rÄ• japurisattanti rÄ• jasambandho-devadattaá¹ƒ candattaá¹ƒ sÅ«
tadavatthÄ• visesa sÄ• maÃ±Ã±aá¹ƒ-Ä• kÄ• sattaá¹ƒ abhÄ• vattanti upacaritabhedasÄ• ma
kammaá¹ƒ vÄ• alasattaá¹ƒ alasatÄ• -ttana, puthujjanattanaá¹ƒ-á¹‡ya, cÄ• pakalyaá¹ƒ ``sak
``sakatthepi-akiÃ±canameva Ä• kiÃ±caÃ±Ã±aá¹ƒ-á¹‡eyya, soceyyaá¹ƒ-á¹‡a, pÄ• á¹-avaá¹ƒ
ya, porohitiyaá¹ƒ.

tara tamissikiyiá¹-á¹-hÄ• tisaye.

atisaye vattamÄ• nanato hontete paccayÄ• -atisayena pÄ• po pÄ• pataro, pÄ• patamo, pÄ•
pÄ• piá¹-á¹-ho-atisayantÄ• pi atisayappaccayo-atisayena pÄ• piá¹-á¹-ho pÄ• piá¹-á¹-hataro-
vayavotvevamÄ• diviggahe.

tassa vikÄ• rÄ• vayavesu á¹‡a á¹‡ika á¹‡eyya mayÄ• .

pakatiyÄ• uttaramavatthantaraá¹ƒ vikÄ• ro-chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vikÄ• reâ€™ v
bahulaá¹ƒ-á¹‡a, odumbaraá¹ƒ- (bhasmaá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ•) -á¹‡ika, kappÄ• sikaá¹ƒ-ney
tiá¹‡amayaá¹ƒ- ``aÃ±Ã±asmintiâ€™â€™ atthantarepi-gunnaá¹ƒ karisaá¹ƒ gomayaá¹ƒ.

manussÄ• naá¹ƒ samuhotvevamÄ• diviggahe.

samuhe á¹ƒ0.0039 kaá¹‡á¹‡aá¹‡ikÄ• .

chaá¹-á¹-hiyantÄ• samÅ«he kaá¹‡á¹‡aá¹‡ikÄ• honti-mÄ• nussakaá¹ƒ. kÄ• kaá¹ƒ, Ä• pupik
ti samÅ«he tÄ• -janÄ• naá¹ƒ samÅ«ho janatÄ• . gajatÄ• , bandhutÄ• .

ekÄ• kÄ• kyasahÄ• ye.

ekasmÄ• asahÄ• yatthe ka Ä• kÄ« honti-ekoâ€™ va ekako, ekÄ• kÄ«.

ayubhadvitÄ«haá¹ƒse.

upadvitÄ«hi avayavavuttÄ«hi paá¹-hamantehi asseti chaá¹-á¹-hatthe ayo hoti-ubho aá¹ƒsÄ•
dvayaá¹ƒ. tayaá¹ƒ-cintaá¹ƒ puraá¹‡eccÄ• diviggahe- ``catutthadutiyesvesaá¹ƒ tatiyapaá¹-ha
nipÄ• tanÄ• pÅ«raá¹‡atthe dvito tiyo dvissa du ca ticatuhi atiyattÄ• ca-dutiyo. tatiyo. catutth

ma paÃ±cÄ• dihi katÄ«hi.

chaá¹-á¹-hiyantÄ• ya paÃ±cÄ• dikÄ• ya saá¹…khyÄ• ya katismÄ• ca mo hoti pÅ«raá¹‡atthe
paÃ±camo-evaá¹ƒ sattamo, aá¹-á¹-hamo, iccÄ• di.

chÄ• á¹-á¹-ha á¹-á¹-hamÄ• .

chasaddÄ• á¹-á¹-ha á¹-á¹-hamÄ• honti puraá¹‡atthe-channaá¹ƒ pÅ«raá¹‡e chaá¹-á¹-ho, ch

tassa puraá¹‡ekÄ• dasÄ• dito vÄ• .

chaá¹-á¹-hiyantÄ• yekÄ• dasÄ• dikÄ• ya saá¹…khyÄ• ya á¸• o hoti pÅ«raá¹‡atthe vibhÄ• sÄ
nubandho-ekÄ• dasantaá¹ƒ pÅ«raá¹‡e ekÄ• daso-aÃ±Ã±atra-ekÄ• dasamoccÄ• di-evaá¹ƒ
iccÄ• di-ekÅ«navÄ«satyÄ• dihituá¸• e.

se satissa tissa.

se pare satyantassa tikÄ• rassa lopo hotÄ«ti tilopo. ekunavÄ«so.

satÄ• dÄ«nami ca.

satÄ• dikÄ• ya saá¹…khyÄ• ya chaá¹-á¹-hiyantÄ• ya puranatthe mo hoti satÄ• dinami cÄ• r
satimo, sahassimo. vÄ«sati adhikÄ• asmiá¹ƒ sate sahasse vÄ• ti evamÄ• diviggahe.

saá¹…khyÄ• ya saccutÄ«sÄ• sadasantÄ• yÄ• dhikÄ• smiá¹ƒ satasahasse á¸• o.

satyantÄ• ya mutyantÄ• ya Ä«santÄ• ya Ä• santÄ• ya dasantÄ• ya ca saá¹…khyÄ• ya paá¹
á¸• o hoti sÄ• ce saá¹…khyÄ• adhikÄ• hoti yadasminti taÃ±ce sataá¹ƒ sahassaá¹ƒ satasa
hoti-tilope-vÄ«saá¹ƒ-sataá¹ƒ, sahassaá¹ƒ, satasahassaá¹ƒ vÄ• -utyantÄ• ya-nahutaá¹ƒ-sata
satasahassaá¹ƒ vÄ• -Ä«santÄ• ya-cattÄ• rÄ«saá¹ƒ-sataá¹ƒ. sahassaá¹ƒ, satasahassaá¹ƒ
vÄ• -Ä• santÄ• ya-paÃ±Ã±Ä• saá¹ƒ-sataá¹ƒ, sahassaá¹ƒ. satasahassaá¹ƒ vÄ• -dasantÄ• ya
sahassaá¹ƒ, satasahassaá¹ƒ vÄ• -saccutÄ«sÄ• sadasantÄ• yÄ• ti kiá¹ƒ? cha adhikÄ• asmi
paÃ±cadasa hÄ«nÄ• asmiá¹ƒ sate-asminti kiá¹ƒ? vÄ«sati adhikÄ• etasmÄ• satÄ• -satasa

ekÄ• dasÄ• dhikÄ• assaá¹ƒ vÄ«satiyaá¹ƒ.

tametthassatthÄ«ti á¹ƒ0.0040 mantu.

paá¹-hamantÄ• ettha assa atthÄ«ti etesvatthesu mantu hoti-itisaddassa vivakkhÄ• niyaman
pahutÄ• diyutteyeva atthyatthe hoti-vuttaá¹ƒhi.

pahute ca pasaá¹ƒsÄ• yaá¹ƒ nindÄ• yadvÄ• tisÄ• yane.

niccayoge ca saá¹ƒsagge hontime mantuÄ• dayo ||

pahutÄ• gÄ• vo ettha dese assa vÄ• purisassa santÄ«ti sagomÄ• pasaá¹ƒsÄ• yaá¹ƒ. pasa
jÄ• timÄ• -nindÄ• yaá¹ƒ, valimÄ• atisÄ• yane, buddhimÄ• -niccayoge, jutimÄ• -saá¹ƒsagge,
tametthassatthÄ«ti adhikÄ• ro.

vantvavaá¹‡á¹‡Ä• .

paá¹-hamantato avaá¹‡á¹‡antÄ• mantvatthe vantu hoti-sÄ«lavÄ• , dayÄ• vÄ• -avaá¹‡á¹‡Ä•

daá¹‡á¸• Ä• ditvikaÄ«.

daá¹‡á¸• Ä• dÄ«hi ika Ä« honti vÄ• mantvatthe-daá¹‡á¸• iko, daá¹‡á¸• Ä«-gandhiko gandhi
visasaniyamantthattÄ• kuto ci dve kutoce kamekaá¹ƒva-nÄ• viko, sukhÄ«.

tapÄ• dihi ssÄ«.

tapÄ• dito vÄ• ssÄ« hoti mantvatthe-tapassÄ«, yasassÄ«-vÄ• tveca-yasavÄ• .

saddhÄ• ditva.

saddhÄ• dÄ«himantvatthaahotivÄ• -saddho, paÃ±Ã±o-vÄ• tveva-paÃ±Ã±avÄ• .

á¹‡e tapÄ• .

tapasaddÄ• á¹‡e hoti mantvatthe-tÄ• paso-manÄ• dittÄ• ``manÄ• dÄ«naá¹ƒ sakaâ€™â€™
``mÄ• yÄ• medhÄ• hi vÄ«â€™â€™ ti mantvatthe vÄ«-mÄ• yÄ• vi, medhÄ• vÄ«.

to paÃ±camyÄ• .

paÃ±camyantÄ• bahulaá¹ƒ to hoti-gÄ• masmÄ• gÄ• mato-imena kiá¹ƒ saddehi tomhi- ``ito
á¹-i nipaccate etassa á¹-aet kassa kuttaÃ±ca-imasmÄ• ito, etasmÄ• ato etto, kasmÄ• kuto

abhyÄ• dihi.

abhiÄ• dÄ«hi to hoti-apaÃ±camyantehipi vidhÄ• nattoâ€™ yaá¹ƒ-abhito, parito, pacchato, h

Ä• dyÄ• dÄ«hi.

Ä• dippabhutÄ«hi to hoti-Ä• do Ä• dito, majjhe majjhato, yaá¹ƒ yato.

sabbÄ• dito sattamyÄ• tratthÄ• .

sabbÄ• dÄ«hi sattamyantehi tratthÄ• honti-sabbasmiá¹ƒ sabbatra, sabbattha-yasmiá¹ƒ yatr
yattha-bahulÄ• dhikÄ• rÄ• na tumhÄ• mhehi.

katthettha á¹ƒ0.0041 kutrÄ• tra kvehidha.

ete saddÄ• nipaccante-kasmiá¹ƒ kattha, kutra, kva-etasmiá¹ƒ ettha, atra-asmiá¹ƒ iha, idha.

dhÄ« sabbÄ• vÄ• .

sattamyantato sabbasmÄ• dhivÄ• hoti-sabbadhi-vÄ• tikiá¹ƒ, sabbatra.

yÄ• hiá¹ƒ.

sattamyantÄ• yasaddÄ• hiá¹ƒ vÄ• hoti-yahiá¹ƒ-vÄ• tveva-yatra.

tÄ• haca.

sattamyantÄ• tato vÄ• haá¹ƒ hoti hiÃ±ca-tahaá¹ƒ, tahiá¹ƒ-vÄ• tveva-tatra.

kuhiá¹ƒkataá¹ƒ.

kiá¹ƒsaddÄ• sattamyantÄ• hiá¹ƒ haá¹ƒ nipaccante kissa kukÄ• ca-kuhiá¹ƒ kahaá¹ƒ-sabba
viggahe.

sabbekaÃ±Ã±ayatehi kÄ• le dÄ• .

etehi sattamyantehi kÄ• le dÄ• hoti-sabbadÄ• ekadÄ• , aÃ±Ã±adÄ• , yadÄ• , tadÄ• .

kadÄ• kudÄ• sadÄ• dhunedÄ• ni.

ete saddÄ• nipaccante-kasmiá¹ƒ kÄ• le kadÄ• , kudÄ• -sabbasmiá¹ƒ kÄ• le sadÄ• -imasmi

ajja sajjavaparajjevatarahi karahÄ• .

ete saddÄ• nipaccante-

pakati paccayo Ä• deso kÄ• lavisesoti sabbametaá¹ƒ nipÄ• tanÄ• labbhati-imassa á¹-o jjo v
ahani ajja-samÄ• nassa sabhÄ• vojju vÄ• hati-samÄ• ne ahati sajju-aparasmÄ• jju vÄ• hati
aparajju-imasseto kÄ• lerahi ca-imasmiá¹ƒ kÄ• lÃ±etarahi-kiá¹ƒsaddassa ko raha vÄ• najjat
karaha.

sabbÄ• dÄ«hi pakÄ• re thÄ• .

sÄ• maÃ±Ã±assa bhedako viseso pakÄ• ro, tattha vattamÄ• nehi sabbÄ• dÄ«hi thÄ• hoti-s
sabbathÄ• -yathÄ• , tathÄ• .

kathamitthaá¹ƒ.

ete saddÄ• nipaccante pakÄ• reti kimimehi thaá¹ƒpaccayoketa tesaá¹ƒ yathÄ• kkamaá¹ƒ-k
iminÄ• pakÄ• rena itthaá¹ƒ.

ekena pakÄ• rena ekaá¹ƒ vÄ• pakÄ• raá¹ƒ karoticcevamÄ• diviggahe.

dhÄ• saá¹…khyÄ• hi.

saá¹…khyÄ• vÄ• cÄ«hi pakÄ• re dhÄ• paro hoti-ekadhÄ• karoti-dvidhÄ• , tidhÄ• , catudhÄ
karoticcevamÄ• diviggaho-bahusaddÄ• vepullavÄ• cÄ« saá¹…khyÄ• vÄ• cÄ« ca-yadÄ• sa
karoti.

vekÄ• jjhaá¹ƒ.

ekasmÄ• pakÄ• re jjhaá¹ƒ vÄ• hoti-ekajjhaá¹ƒ-vÄ• ti kiá¹ƒ, ekadhÄ• .

dvitÄ«hedhÄ• . á¹ƒ0.0042

dvitÄ«hi pakÄ• re edhÄ• vÄ• hoti-medhÄ• , tedhÄ• -vÄ• tveva-dvidhÄ• , tidhÄ• -ekaá¹ƒ vÄ
bhuÃ±jaticcevamÄ• diviggahe.

vÄ• ra saá¹…khyÄ• ya kkhattuá¹ƒ.

vÄ• rasambandhitiyÄ• katisaá¹…khyÄ• ya kkhattuá¹ƒ hoti-kativÄ• re bhujati katikkhattuá¹ƒ

bahumhÄ• dhÄ• ca paccÄ• sattiyaá¹ƒ.

vÄ• rasambandhiniyÄ• bahusaá¹…khyÄ• ya dhÄ• hoti kkhattuÃ±ca vÄ• rÄ• naÃ±ce paccÄ
bahudhÄ• vÄ• divasassa buÃ±jati, khahukkhattuá¹ƒ vÄ• , paccÄ• sattiyanti kiá¹ƒ, bahukkh
bhuÃ±jati.

sakiá¹ƒ vÄ• .

ekaá¹ƒ vÄ• ramiccasmiá¹ƒ atthe sakinti vÄ• nipaccate ekasmÄ• kiá¹ƒ ekassa ca sÄ• deso-
sakiá¹ƒ bhuÃ±jati-vÄ• ti kiá¹ƒ, ekakkhattuá¹ƒ bhuÃ±jati.

so vÄ«cchÄ• ppakÄ• resu.

kriyÄ• ya guá¹‡ena dabbena vÄ• bhinne atthe vyÄ• pitumicchÄ• vÄ«cchÄ• vÄ«cchÄ• yam
bahulaá¹ƒ-sÄ• maÃ±Ã±aniddesÄ• yathÄ• sambhavaá¹ƒ vibhattyantÄ• yato kuto visaddÄ•
hoti-vicchÄ• yaá¹ƒ-khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ karoti khaá¹‡á¸• aso karoti-sabbena pakÄ

abhuta tabbhÄ• ve karÄ• yabhuyoge vikÄ• rÄ• cÄ«.

avatthÄ• vatoâ€™ vatthantarenÄ• bhutassa tÄ• yÄ• vatthÄ• ya bhÄ• ve karÄ• sabhÅ«hi sa
hoti-cakÄ• ro ``cÄ« kriyatthehÄ«â€™â€™ ti visesanattho-adhavalaá¹ƒ dhavalaá¹ƒ karotÄ«ti
dhavalo siyÄ• bhavati vÄ• dhavalÄ«siyÄ• . dhavalÄ«bhavati-abhutatabbhÄ• veti kiá¹ƒ, gha
karoti-karÄ• sabhuyogeti kiá¹ƒ. adhavalo dhavalo jÄ• tate-vikÄ• rÄ• ti kiá¹ƒ, suvaá¹‡á¹‡aá¹ƒ

á¹‡ada yo.

atha tabbÄ• dayo vuccante kriyatthehi ``kriyatthÄ• â€™â€™ ti adhikÄ• rato, kriyÄ• attho eta
(dhÄ• tu) -so ca dvividho sakammakÄ• kamakmakavasena-tatta yasmiá¹ƒ kriyatthe kattuvÄ

gavesÄ«yate, so sakammako itaro akammako-tesu yathÄ• rahaá¹ƒ sakamma kato kammÄ•
kammÄ• vacanicchÄ• yambhÄ• ve ca tabbÄ• dayo veditabbÄ• -akammakato pana bhÄ• vo
gamanapacanÄ• diko asattasammato kattarÄ« kammevÄ• patiá¹-á¹-hito kÄ• rakasamÅ«ha
vuttaá¹ƒhi.

``addabbabhutaá¹ƒ á¹ƒ0.0043 kattÄ• di-kÄ• rakaggÄ• masÄ• dhiyaá¹ƒ.

padatthaá¹ƒ kattukammaá¹-Ä• á¹-haá¹ƒ-kriyamicchanti tabbiduâ€™â€™ ||

kara karaá¹‡e-akÄ• ro uccÄ• raá¹‡attho-evamuttaratrÄ• pi-kariti á¹-hite-bahulamiti sabbatth

bhÄ• vakammesu tabbÄ• nÄ«yÄ• .

tabbaaniyÄ• kriyatthÄ• pare bhÄ• vakammesu bahulaá¹ƒ bhavanti-paccayeti paccayavidh
sabbatthÄ• dhikÄ• ro.

tuá¹ƒtunatabbesu vÄ• .

tumÄ• disu paccayesu vÄ• karassa Ä• hoti-aÃ±Ã±atra.

pararÅ«pamayakÄ• re byaÃ±jane.

kriyatthÄ• namantabyaÃ±janassa pararÅ«paá¹ƒ hoti yakÄ• ratoâ€™ Ã±Ã±asmiá¹ƒ byaÃ±ja
pararÅ«paá¹ƒ-karaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. kattabbaá¹ƒ vÄ• -napuá¹ƒsakaliá¹…gaá¹ƒ-bhÄ• v
bhÄ• vo dabbamiva pakÄ• satÄ«ti bahuvacanaÃ±ca hoti-kamme-karÄ«yatÄ«ti kÄ• tabboka
liá¹…gavacanÄ• ni.

visessaliá¹…gÄ• tabbÄ• di tatthÄ• do paÃ±ca bhÄ• vajÄ• ,

napuá¹ƒsake siyuá¹ƒ bhÄ• ve kto cÄ• no akantarÄ«.

bhÄ• vasmiá¹ƒ ghyaá¹‡ pume evaá¹ƒ iyuvaá¹‡á¹‡agahÄ• dijo,

appaccayoâ€™ pi cÄ• saá¹…akkhyÄ• tumÄ• di katvÄ• ntakÄ• siyuá¹ƒ ||

anÄ«ye-

rÄ• nassa á¹‡e.

rÄ• ntato kriyatthÄ• parassa paccayanakÄ• rassa á¹‡o hoti-karaá¹‡Ä«yaá¹ƒ-bahulÄ• dhikÄ
bhavantÄ«-sinÄ• soceyye-divÄ• diseso-sinÄ• yanteâ€™ nenÄ• ti sinÄ• nÄ«yaá¹ƒ (cuá¹‡á
assÄ• ti dÄ• nÄ«yo- (brÄ• hmaá¹‡e) -á¹-hÄ• gatinivuttiyaá¹ƒ-upa pubbo-upatiá¹-á¹-hatÄ«ti u
(sisso) -dhÄ• tunamanekatthattÄ• yeva á¹-hÄ• iccasmiá¹ƒ dhÄ• tumhi santamevopaá¹-á¹-h
joteti-vuttaá¹ƒhi.

``santameva hi nÄ«lÄ• di-vaá¹‡á¹‡aá¹ƒ dÄ«pÄ• dayo viya.

dhÄ• tusmiá¹ƒ santamevatthaá¹ƒ upasaggÄ• pakÄ• sakoâ€™â€™ ||

vaca byattavacane-

ghyaá¹‡a.

bhÄ• vakammesu kriyatthÄ• paro ghyaá¹‡a hoti bahulaá¹ƒ-ghakÄ• raá¹‡akÄ• rÄ• nubandh

kagÄ• cajÄ• naá¹ƒ ghÄ• nubandhe.

ghÄ• nubandhe cakÄ• rajakÄ• rantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ kagÄ• honti yathÄ• kkamanti

assÄ• á¹‡anubandhe.

á¹‡akÄ• rÄ• nubandhe paccaye pare upantassa akÄ• rassa Ä• hoti-vuccatÄ«ti vÄ• kyaá¹ƒ-

yuvaá¹‡á¹‡Ä• namÃ±o á¹ƒ0.0044 paccaye.

ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naá¹ƒ kriyattÄ• naá¹ƒ e o honti yathÄ• kkamaá¹ƒ paccayeti issekÄ
ti yassa dvibhÄ• ve ca-cayanaá¹ƒ ciyatÄ«ti vÄ• ceyyaá¹ƒ-dÄ• dÄ• ne.

Ä• sse ca.

Ä• kÄ• rantato ghyaá¹‡ hoti bhÄ• vakammesu Ä• ssa e ca-dÄ• naá¹ƒ dÄ«yatÄ«ti vÄ• deyya
yoâ€™â€™ ti bhÄ• vakammesu yocavaggapubbarÅ«pesu-vadanaá¹ƒ vaditabbaá¹ƒ vÄ• va
vadÄ• dittÄ• ye-gamanaá¹ƒ gamyateti vÄ• gamyaá¹ƒ-guha saá¹ƒvaraá¹‡e- ``guhÄ• dÄ«hiy
yaka-kakÄ• ro kÄ• nubandhakÄ• riyattho.

lahussupantassa

lahubhutassa upantassa yuvaá¹‡á¹‡assa e o honti yathÄ• kkamaá¹ƒ paccayeti sampattasso
kÄ• nubandhanÄ• gamesuâ€™â€™ ti paá¹-isedho-guhaá¹‡aá¹ƒ guhitabbaá¹ƒ kavÄ• guyha
anusaá¹-á¹-hiyaá¹ƒ-yaka.

sÄ• sasya sisa vÄ• .

sÄ• sassa vÄ• sis hoti kÄ• nubandhe-pubbarÅ«pe-sÄ• sÄ«yatÄ«ti sisso-sisÄ• desÄ• bhÄ•

ei byaÃ±janassa.

kriyatthÄ• parassa byaÃ±janÄ• dippaccayassa Ã±i vÄ• hoti-Ã±akÄ• ro ``Ã±i lasseâ€™â€™
sÄ• siyo-vavatthitavibhÄ• sattÄ• vÄ• dhikÄ• rassa kvaci Ã±issÄ• bhÄ• vo-kattabbaá¹ƒ.

kattari latuá¹‡akÄ• .

kattari kÄ• rake kriyatthÄ• latuá¹‡akÄ• honti-lakÄ• ro ``latupitÄ• danamÄ• simhÄ«â€™â€™
visesanattho-dadÄ• tÄ«ti dÄ• tÄ• -á¹‡ake-

assÄ• á¹‡apimhi yuka.

akÄ• rantassa kriyatthassa yuk hoti á¹‡apitoâ€™ Ã±Ã±asmiá¹ƒ á¹‡anubandhe, dÄ• yako-va
``Ã±ibyaÃ±janassÄ• â€™â€™ ti Ã±i-vadhetÄ«tivadhitÄ• , á¹‡ake- ``assÄ• nanubandheâ€™
Ä• ttesampatte-

aÃ±Ã±atrÄ• pi.

kÄ• nubandhanÄ• gamatoâ€™ Ã±Ã±asmimpi te e o Ä• kvaci na hontÄ«ki paá¹-Ä• sedho-va

kvavaá¹‡a.

kammato parÄ• kriyatthÄ• kvaci aá¹‡a hoti kattari-okÄ• re-

Ä• yÄ• vÄ• á¹‡anubandhe.

Ã±onamÄ• yÄ• vÄ• honti yathÄ• kkamaá¹ƒ sarÄ• do á¹‡anubandheti tassÄ• vÄ• deso-sara
kumbhaá¹ƒ karotÄ«ti kumbhakÄ• ro-kvacÄ«ti kiá¹ƒ, kammakÄ• ro-ettha ``bhÄ• vakÄ• rakes
appaccayo-disa pekkhaá¹‡e.

samÄ• naÃ±Ã±abhavantayÄ• ditupamÄ• nÄ• á¹ƒ0.0045 disÄ• kamme rÄ«rikkhakÄ• samÄ
disÄ• kammakÄ• rake rÄ«rikkhakÄ• honti- ``rÄ• nubandeâ€™ ntasarÄ• dissÄ• â€™â€™ t
``rÄ«rikkhakesÅ«â€™â€™ -ti samÄ• nassa sÄ• dese ca-samÄ• no viya dassatÄ«ti sadÄ«, s

na te kÄ• nubandhanÄ• gamesu.

te e o Ä• kÄ• nubandhe nÄ• game ca na hontÄ«ti ettÄ• bhÄ• ve, sadiso.

samÄ• nÄ• ro rÄ«rikkhake.

samÄ• nasaddato parassa disassa ra hoti vÄ• rÄ«rikkakesÅ«ti pakkhe dassa rÄ• dese-sarÄ

sabbÄ• dÄ«namÄ• .

rÄ«rikkhakesu sabbÄ• dÄ«namÄ• hoti-aÃ±Ã±Ä• dÄ«, aÃ±Ã±Ä• dikko, aÃ±Ã±Ä• diso.

ntakimimÄ• naá¹ƒ á¹-Ä• kÄ« á¹-Ä«.

rÄ«rikkakesu nta kiá¹ƒ ima saddÄ• naá¹ƒ á¹-Ä• kÄ« á¹-Ä« honti yathÄ• kkamaá¹ƒ á¹-akÄ• r
sabbÄ• desatthÄ• -bhavÄ• dÄ«, bhavÄ• dikkho, bhavÄ• diso-yÄ• di, yÄ• dikkho, yÄ• diso-ty
tyÄ• disoccÄ• di-tumhÄ• mhÄ• nantu ayaá¹ƒ viseso.

tumhÄ• mhÄ• naá¹ƒ tÄ• mekasmiá¹ƒ.

rÄ«rikkhakesutumhaamhÄ• naá¹ƒ tÄ• mÄ• honte kasmiá¹ƒ yathÄ• kkamaá¹ƒ-tÄ• di, mÄ• d
tÄ• diso, mÄ• diso-ekaisminti kiá¹ƒ, tumhÄ• diso, amhÄ• diso-ci caye.

bhÄ• vakÄ• ra kesvaghaá¹‡aghakÄ• .

bhave kÄ• rake ca kriyatthÄ• a ghaá¹‡a gha kÄ• honti bahulaá¹ƒ-a-issekÄ• re.

Ã±onamayavÄ• sare.

sare pare Ã±onamayavÄ• honti yathÄ• kkamanti tassa ayÄ• deso ca-vayanaá¹ƒ ciyatÄ«ti v
pubbovinayanaá¹ƒ vinetÄ«ti vÄ• vinayo-ru sadde-ravanaá¹ƒ ravo-bhu sattÄ• yaá¹ƒ. bhavan
upÄ• dÄ• ne-pa pubbo-paggaá¹‡haá¹‡aá¹ƒ paggaho-gaha mada dapa raá¹‡a sara vara car
karaá¹‡e, kicchatthe dumhi akicchatthesu Ä«saá¹ƒ susu cuppadesu-dukkhena karÄ«yatÄ«ti

dukkaraá¹ƒ-sukhena karÄ«yatÄ«ti karaá¹‡aá¹ƒ vÄ• Ä«sakkaraá¹ƒ, sukaraá¹ƒ-caja hÄ• niya
cÄ• go-paca pÄ• ke-ni pubbogha, nipacatÄ«ti nipako-khipa peraá¹‡e-ka-khipatÄ«ti khipako-

yuvaá¹‡aá¹‡Ä• namiyaddhuvaá¹…a sare.

ivaá¹‡á¹‡uvaá¹‡á¹‡antÄ• naá¹ƒ kriyatthÄ• namiyabuddhavaá¹…a honti sare kvacÄ«ti iyaá¹.
sattÄ• yaá¹ƒ-abhi pubbo.

kvi á¹ƒ0.0046

kriyatthÄ• kvi hoti bahulaá¹ƒ bhÄ• vakÄ• rakesu.

kvÄ«ssa.

kriyatthÄ• parassa kvissa lopo hotÄ«ti kvilope-abhibhavatÄ«ti abhibhu-evaá¹ƒ sayambhu-a
``kvimhi lopoâ€™ ntabyaÃ±janassÄ• â€™â€™ ti malopo-urasÄ• gacchatÄ«ti urago-dÄ• dA
kriyatthÄ• bhÄ• vakÄ• rakesvÄ• no-datti diyatÄ«ti vÄ• dÄ• naá¹ƒ-saá¹ƒpa pubbe-sammÄ•
sampadÄ• naá¹ƒ-apa Ä• pubbe-apÄ• dadÄ• ti etasmÄ• ti apÄ• dÄ• naá¹ƒ-kara karaá¹‡e-a
-ti á¹‡e-adhikarÄ«yati etasminti adhikaraá¹‡aá¹ƒ-gaha upÄ• dÄ• ne.

tathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡aá¸·Ä• .

tathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡aá¸·Ä• honti vÄ• yathÄ• kkamanti nassa á¹‡adese-gaá¹‡hita
gamane-nipubbo.

padÄ• dÄ«naá¹ƒ kvaci.

padÄ• dÄ«naá¹ƒ yuk hoti kvaci paccaye-nÄ«patti nipajjanaá¹ƒ-pÄ« tappaá¹‡e-anamhi vanÄ
teâ€™ iccÄ• dinÄ• e na hoti-pÄ«ti pÄ«á¹‡anaá¹ƒ-viji bhaya calanesu-saá¹ƒ pubbo-saá¹ƒvir
``aÃ±Ã±atrÄ• pÄ«â€™â€™ ti ettÄ• bhÄ• ve-saá¹ƒvijanaá¹ƒ-kudha kope-kujjhati sÄ«lenÄ• ti

itthiyama á¹‡a kti ka yaka yÄ• ca.

itthilaá¹…ge bhÄ• ve kÄ• rake ca kriyatthÄ• aÄ• dayo hontyano ca bahulaá¹ƒ-a-bhikkanaá¹
bhikkhÄ• -Ä• paccayo-á¹‡o-kÄ• raá¹‡aá¹ƒ kÄ• rÄ• -cÄ• rakaá¹ƒ-yathÄ• kathaÃ±ci saddanip
atthaniccayo-bhida vidÄ• raá¹‡e-kti-bhedanaá¹ƒ bhijjateti vÄ• bhitti-rÅ«ja bhaá¹…ge-ko-ruja
Ã±Ä• á¹‡e-yaka-vedanaá¹ƒ vidanti etÄ• yÄ• ti vÄ• vijjÄ• -aja vaja gamane-pa puddho-yo-pa
``cavaggabayaÃ±Ä• â€™â€™ ti yogavibhÄ• gÄ• vassa bakÄ• re Ã±cittaá¹ƒ-vanda abhivÄ•

vandanÄ• .

i kiti sarÅ«pe.

kriyatthassa sarÅ«peâ€™ bhidheyye kriyatthÄ• pare i ki tÄ« honti-i-vaca iccayaá¹ƒ dhÄ• tu
vaci-kimhi-yudhi-ti-sarupe timhi karo tissa khoti vikaraá¹‡assa Ã±Ä• tattÄ• ``kattari loâ€™â€
lo-pacati-kathamakÄ• ro iccÄ• di? ghaá¹‡antena kÄ• rasaddena chaá¹-á¹-hisamÄ• so-assa
pÄ• lanajjhohÄ• resu.

sÄ«lÄ• bhikkhaÃ±Ã±Ä• vassakesu á¹‡Ä«.

kriyatthÄ• á¹‡i hoti sÄ«lÄ• dÄ«su patÄ«yamÄ• nesu-uá¹‡haá¹ƒ bhuÃ±jati sÄ«lenÄ• ti uá¹‡h
``assÄ• á¹‡apimhi yukaâ€™â€™ iti-yuka-khÄ«rambhikkhaÃ±Ã±ampibatÄ«ti khÄ«rapÄ• yÄ«
avassakÄ• rÄ«, satamavassaá¹ƒ dadÄ• tÄ«ti satandÄ• yÄ«.

kattari á¹ƒ0.0047 bhÅ«te ktavantu ktÄ• vi.

bhute parisamatte atte vattamÄ• nato kriyatthÄ• ktantuktÄ• vÄ« honti kattara-abhuÃ±jÄ«ti b
bhuttÄ• vÄ«-susavakaá¹‡e-asuá¹‡i tisutavÄ• , sutÄ• vÄ«.

kto bhÄ• vakammesu

bhÄ• ve kammeca bhute kto hoti-Ä• sa upavesane-Ä• sanamÄ• sitaá¹ƒ-Ã±i-ruda rodane.

vÄ• kvaci.

te e o Ä• kvaci vÄ• na honti kÄ• nubandhanÄ• gamesu-rodanaá¹ƒ ruditaá¹ƒ, roditaá¹ƒ-kar

gamÄ• dirÄ• naá¹ƒ lopoâ€™ ntassa.

gamÄ• dinaá¹ƒ rakÄ• rantÄ• naÃ±cÄ• ntassa lopo hoti takÄ• rÄ• do

kÄ• nubandhe paccaye katvÄ• nakatvÄ• vajjiteti ralopo-yÄ• pÄ• puá¹‡ane.

gamanatthÄ• kammakÄ• dhÄ• re ca.

gamanatthato akammakato ca kriyatthÄ• Ä• dhÄ• re kto hoti kattari bhÄ• vakammesu ca-y
yÄ• taá¹ƒ- (á¹-hÄ• naá¹ƒ) -yÄ• tavanto yÄ• nÄ• -yÄ• naá¹ƒ yÄ• taá¹ƒ-yÄ• yitthÄ• ti yÄ• to-

sminti Ä• sitaá¹ƒ- (á¹-hÄ• naá¹ƒ) -Ä• sitavanto Ä• sitÄ• -Ä• sana mÄ• sitaá¹ƒ-Ã±i.

netÄ• kattari vattamÄ• ne.

Ä• raddhÄ• parisamatte atthe vattamÄ• nato kriyatthÄ• nto hoti kattari.

kattari lo.

kuyatthato aparokkhesu kattuvihitamÄ• nantadisu lo hoti-lakÄ• ro ``Ã±i lasse ``-ti visesanatt
pavanto- ``mÄ• no ``ti kattari mÄ• no-pacamÄ• no.

bhÄ• vakammesu

vattamÄ• natthe vattamÄ• nato kriyatthÄ• bhÄ• ve kamme ca mÄ• no hoti.

kyo bhÄ• vakammesvaparokkhesu mÄ• nantatyÄ• disu

bhÄ• vakammavihitesu parokkhÄ• vajjitesu mÄ• nantÄ• disu paresu kyo hoti kriyatthÄ• -kak
avuddhattho-bhÄ• ve-bhuyateti bhuyamÄ• naá¹ƒ-kamme-paccateti paccamÄ• no.

te ssapubbÄ• nÄ• gate

anÄ• raddhe atthe vattamÄ• nato kriyatthÄ• te ntamÄ• nÄ• ssapubbÄ• honti savisaye-Ã±i
pacissanto, pacissamÄ• no-hÄ• ve-bhuyissatÄ«ti bhuyissamÄ• naá¹ƒ-kamme-paccissa teti

tuá¹ƒ tÄ• ye tave bhÄ• ve bhavissatikriyÄ• yaá¹ƒ tadatthÄ• yaá¹ƒ.

bhavissatiatthe vattamÄ• nato kriyatthÄ• bhÄ• ve tuá¹ƒ tÄ• ye tave honti á¹ƒ0.0048 kriyÄ• y
patÄ«yamÄ• nÄ• yaá¹ƒ- ``tuá¹ƒtunatabbesu vÄ• â€™â€™ ti vÄ• akÄ• ro-aÃ±Ã±atra parar
kÄ• tuá¹ƒ gacchati kattuá¹ƒ, kattÄ• ye vÄ• -tave- ``karassÄ• taveâ€™â€™ -ti Ä• -kÄ• tave-
karissÄ• mÄ«ti gacchati-kriyÄ• yanti kiá¹ƒ, bhikkhissaá¹ƒ iccassa jaá¹-Ä• -tadatthÄ• yanti ki
bhavissati bhattaá¹ƒ bhojanÄ• ya-gaha upÄ• dÄ• ne.

pubbekakattukÄ• naá¹ƒ.

eko kattÄ• yesaá¹ƒ byÄ• pÄ• rÄ• naá¹ƒ tesu yo pubbo tadatthato kriyatthÄ• tunakatvÄ• na

ei lassa ca.

eilÄ• name hoti kvaci-gaá¹‡haá¹‡aá¹ƒ katvÄ• yÄ• ti gahetÅ«na yÄ• ti, gahetvÄ• na, gahetv

maá¹ƒ vÄ• rudhÄ• dÄ«naá¹ƒ.

rudhÄ• dÄ«naá¹ƒ kvaci maá¹ƒ vÄ• hoti paccayeti pakkhe maá¹ƒ bhavaá¹ƒ api manubandha

á¹‡e niggahÄ«tassa.

gahassa niggahÄ«tassa á¹‡e hoti-gaá¹‡hi tuna, gaá¹‡hitvÄ• na, gaá¹‡hitvÄ• -ekakattukÄ• n
devadatte yaÃ±Ã±a datto vajati-pubbÄ• ti kiá¹ƒ, bhuÃ±jati ca pacati ca-appatvÄ• nadiá¹ƒ pa
atikkamma pakabbataá¹ƒ nadÄ«ti bhudhÄ• tussa sabbattha sambhavÄ• ekakattukatÄ• pul

yebhuyyavuttiyÄ• liá¹…gaá¹ƒ dassitaá¹ƒ tattha sabbaso.

viseso pana viÃ±Ã±ahi Ã±eyyo pÄ• á¹-hÄ• nusÄ• rato ||

tabbÄ• dayo.

idÄ• ni tyÄ• dayo vuccante-paca pÄ• ke-paca iti á¹-hite-kriyatthÄ• bahulamiti ca sabbattha

vattamÄ• neti anti sithamimate ante se vega emhe.

vattamÄ• ne Ä• raddhÄ• parisamatte atthe vattamÄ• nato kriyatthÄ• tyÄ• dayo honti-tesam

pubbaparacchakkÄ• namekÄ• nekesu tumhÄ• mhasesesu dvedve majjhimuttamapaá¹-ham

ekÄ• nekesutumhÄ• mhasaddavacanÄ«yesutadaÃ±Ã±asaddavacanÄ«yesu ca kÄ• rakesu
majjhimuttamapaá¹-hamÄ• dvedve honti yathÄ• kkamaá¹ƒ kriyatthÄ• ti ekamhi vattabbe ek
paá¹-hamo Ä• do niddiá¹-á¹-hattÄ• -si tha iti majjhimo majjhi niddiá¹-á¹-hettÄ• -mi ma iti
uttamo-uttamasaddoyaá¹ƒ sabhÄ• vato tippabhutÄ«namantadvayamÄ• ha-evaá¹ƒ paraccha
yojanÄ«yaá¹ƒ-tyÄ• disu parabhutesu kattukammabhÄ• va vihitesu kyalÄ• dayobhavantÄ«ti
bhÄ• vakammesvakakaparokkhesu mÄ• nanta tyÄ• disu á¹ƒ0.0049 kattarÄ« loâ€™â€™ ico
tyÄ• dayo kattu kammabhÄ• vesceva viÃ±Ã±Ä• yantÄ«ti kattari timhi lo-pacati-bahumhi catt

kvaci vikaraá¹‡anaá¹ƒ.

vikaraá¹‡anaá¹ƒ kvaci lopo hotÄ«ti lassÄ• kÄ• rassa lopo-pavanti-pacasi pacatha.

himimesvassa.

akÄ• rassa dÄ«gho hoti himimesu-pacÄ• mi pacÄ• ma-paracchakke-pacate pacante, pacas
pacÄ• mhe-kamme-kyo bhÄ• vakammesvaccÄ• dinÄ• kyo.

kyassa.

kriyatthÄ• parassa kyassa Ä«Ã± vÄ• hoti-Ã±akÄ• ro Ä• dyavayavattho, pacÄ«yati paccati.

gurupubbÄ• rassÄ• reâ€™ nteâ€™ ntÄ«naá¹ƒ.

gurupubbasmÄ• rassÄ• paresaá¹ƒ anteâ€™ ntinaá¹ƒ re vÄ• hoti-pacÄ«yare pacÄ«yanti p
paccasi pacÄ«yatha paccatha, pacÄ«yÄ• mi paccÄ• mi pacÄ«yÄ• ma paccÄ• ma-pacÄ«yat
paccare paccante, pacÄ«yase paccase pacÄ«yavhe paccavhe, pacÄ«ye pacce pacÄ«yÄ• m
sattÄ• yaá¹ƒ-bhÄ• vassekattÄ• ekavacanameva-taÃ±ca paá¹-hamapuriseyeva sambhavati-
vÄ• -devadattassa sampati bhavananti attho-nehiÃ±a bahulaá¹ƒ vidhÄ• nÄ• .

kriyatthÄ• kattari tyÄ• di kammasmiÃ±ca sakammakÄ• ,

bhÄ• ve cÄ• â€™ kammakÄ• kakammÄ• â€™ vacanicchÄ• yamaÃ±Ã±ato.

bhavissati ssati ssanti ssasi ssatha ssÄ• mi ssÄ• ma ssate ssante ssase ssavhe ssaá¹ƒ ssÄ

bhavissati anÄ• raddhe atthe vattamÄ• nato kriyatthÄ• ssatyÄ• dayo honti.

a Ä«ssÄ• dinaá¹ƒ byaÃ±janassiÃ±a.

kriyatthÄ• paresaá¹ƒ aÄ• dÄ«naá¹ƒ Ä«Ä• dÄ«naá¹ƒssÄ• dÄ«naÃ±ca byaÃ±janassiÃ±hekÄ
sseti ssÄ• dÄ«naá¹ƒssaccÄ• dÄ«nadvÄ• vayo adhippeto- ``Ã±i byaÃ±janassÄ• â€™â€™ ti
ete samevÄ• ti niyamattoyamÄ• ramho-lassÄ• kÄ• rassa lope-pacissati pacissare pacissant
pacissÄ• mi pacissÄ• ma-pacissate pacissare pacissante, pacissasepacissavhe, pacissaá¹ƒ
pacissÄ• mhe-kamme-paciyissati.

kyassa sse.

kyassa vÄ• lopo hoti sse-pacissati paccissati, pacÄ«yissare á¹ƒ0.0050 pacayissanti pacissa

paccissare paccissanticcÄ• di-kattusamaá¹ƒ-kyova viseso-bhÄ• ve-bhuyissati bhavissati, bh

nÄ• me garahÄ• vamhayesu.

nÄ• masadde nipÄ• te sati garahÄ• yaá¹ƒ vimbhaye ca gamyamÄ• ne ssa tyÄ• dayo honti-g
pacissatÄ«ccÄ• di-vimbaye-acchariyaá¹ƒ vata bho abbhÅ«taá¹ƒ vata bho andho nÄ• ma pa

bhute Ä« uá¹ƒ dha ttha iá¹ƒ mhÄ• Ä• Å« sevhaá¹ƒ a mhe.

bhute parisamatte atthe vattamÄ• nato kriyatthÄ• Ä« Ä• dayo honti-bhutÄ• najjatane vakkh
bhutanajjatane bhutasÄ• maÃ±Ã±e ca bhavanti.

ahassubhayato aá¸• á¸• harattaá¹ƒ vÄ• va tadupaá¸• á¸• hakaá¹ƒ,

anto katvÄ• na viÃ±Ã±eyyo aho ajjano iti.

tadaÃ±Ã±o pana yo kÄ• lo soâ€™ najjatanasaÃ±Ã±ito.

Ä• Ä«ssÄ• disvaÃ±a vÄ• .

Ä• Ä• do Ä«Ä• do ssÄ• Ä• do ca kriyatthassa aÃ±a vÄ• hoti,

eyyÄ• tha sse a Ä• Ä« thÄ• naá¹ƒ o a aá¹ƒ ttha ttho vehÄ• ka.

Ä• sahacaritova akÄ• ro gayhate-na parokkhe vihito-tho panaâ€™ nte niddesÄ• tvÄ• disam
nissitattÄ• -nissayakaraá¹‡ampi hi suttakÄ• rÄ• ciá¹‡á¹‡aá¹ƒ-eyyÄ• thÄ• dÄ«naá¹ƒ oÄ• day
Ä«ssavÄ• ttho-apacittho pacittho apavattho pacattho.

Ä• Ä«Å«mhÄ• ssÄ• ssamhÄ• naá¹ƒ vÄ• .

etesaá¹ƒ vÄ• rasso hotÄ«ti pakkhe rasse ca-apaci paci apacÄ« pacÄ«.

uá¹ƒssiá¹ƒsvaá¹ƒsu.

umiccassa iá¹ƒsu aá¹ƒsu vÄ• honti-apaviá¹ƒsu paviá¹ƒsu apacaá¹ƒsu pacaá¹ƒsu apavuá¹ƒ

ossa a i ttha ttho.

ossa aÄ• dayo vÄ• honti-apaca paca apaci paci apacittha pacittha apavattha pacattha apac
apacattho pacattho.

si.

ossa si vÄ• hoti-apacisi pacisi apacasi pacasi apaco paco.

mhÄ• tthÄ• na muÃ±a.

mhÄ• tthÄ• namuÃ±a vÄ• hoti-Ä«Ä• disambandhinameva gahaá¹‡aá¹ƒ-apavuttha pacuttha

iá¹ƒssa ca siÃ±a.

imiccassa siÃ±a vÄ• hoti mhÄ• tthÄ• naÃ±ca bahulaá¹ƒ-Ã±akÄ• ro Ä• dyavaya vattho-apac
pacittha apacattha pacattha, apacisiá¹ƒ pacisiá¹ƒ apacasiá¹ƒ pacasiá¹ƒ apaciá¹ƒ paciá¹ƒ, ap
apacumhÄ• pacumhÄ• apacamha pacamha apacamhÄ• pacamhÄ• apacasimha pacasim
pacimha apacimhÄ• pacimhÄ• apacamha á¹ƒ0.0051 pacamha apacamhÄ• pacamhÄ• -pa
apavattha pavattha apaca paca apacÄ• pacÄ• , apacu pacu apacu pacu, apacise pacise ap
pacivhaá¹ƒ apacavhaá¹ƒ pacavhaá¹ƒ-assa vÄ• amÄ• dese-apacaá¹ƒ pacaá¹ƒ apaca paca
pacamhe-kamme-apacÄ«yittho paciyittho apacÄ«yattho pacÄ«yattho apaccittho paccittho a
apacÄ«yi pacÄ«yi apacÄ«yÄ« paciyÄ« apacci pacci apacci pacci, apacÄ«yiá¹ƒsu paciyiá¹ƒs
apaciyaá¹ƒsu pacÄ«yaá¹ƒsu apaccaá¹ƒsu paccaá¹ƒsu apacÄ«yuá¹ƒ pacÄ«yuá¹ƒ apaccuá¹ƒ
paccumiccÄ• di-bhÄ• ve-abhuyittho bhuyittho abhuyattho bhuyattho abhuyi bhuyi abhuyÄ« b
bhuyittha abhuyattha bhuyattha abhuya bhuya abhayÄ• bhuyÄ• - ``sambhÄ• vanevÄ• â€™

mÄ• yoge Ä«Ä• Ä• di.

mÄ• yoge sati Ä«Ä• dayo Ä• Ä• dayo ca vÄ• honti-asakkÄ• la tthoyamÄ• ramho-mÄ• bhav
iccÄ• di-vÄ• vi dhÄ• nato ssatyÄ• di eyyÄ• di tvÄ• dayopi honti-mÄ• bhavaá¹ƒ pacissati, mÄ
bhavaá¹ƒ pacatu iccÄ• di.

anajjatane Ä• Å« o ttha a mhÄ• ttha tthuá¹ƒ sevhaá¹ƒ iá¹ƒ mhase.

avijjamÄ• najjatane bhutatthevattamÄ• nato kriyatthÄ• Ä• Ä• dayo honti-vÄ• tthe rasse ca-a
paca apacÄ• pacÄ• , apacu pacu apacu pacÅ«-o-apaca paca apaci paci apacattha pacatth
apacasi pacasi apaco paco, apavattha pacattha apacaá¹ƒ pacaá¹ƒ apacapaca, apacamha p
pacamhÄ• -apacattha pacattha, apacatthuá¹ƒ pacatthuá¹ƒ, apacase pacase, apacavhaá¹ƒ p
pacasiá¹ƒ apaciá¹ƒ paciá¹ƒ, apacamhase pacamhase-kamme-apacÄ«yattha pacÄ«yattha a

pacÄ«ya apacÄ«yÄ• pacÄ«yÄ• apacca pacca apaccÄ• paccÄ• , apacÄ«yu pacÄ«yu, apa
apaccÅ« paccÅ«ccÄ• di-bhÄ• ve-abhuyattha bhuyattha abhuya bhuya abhuyÄ• bhuyÄ• -ab
Ä«Ä• Ä• diâ€™â€™ ti iminÄ• mÄ• yogepi Ä• Ä• dayo honti-mÄ• bhavaá¹ƒ apacittha iccÄ•

parokkhe a u e ttha amha tthare ttho vho imhe.

apaccakkhe bhutÄ• najjatanatthe vattamÄ• nato kriyatthÄ• aÄ• dayo honti-aparokkhesÅ«ti
vikaraá¹‡uppatti.

parokkhÄ• yaÃ±ca.

parokkhÄ• yaá¹ƒ paá¹-hamamekassaraá¹ƒ saddarÅ«paá¹ƒ dve bhavati.

lopoâ€™ nÄ• dibyaÃ±janassa.

dvitte pubbassÄ• ditoâ€™ Ã±Ã±assa byaÃ±janassa lopo hoti-papaca ppacuâ€™ papace pa
saá¹ƒyogÄ• di lopopapacattha, papaca papacimha, papacittha papacattha papacire, papaci
papacivho, pakapaci papacimhe-evaá¹ƒ kammepi-bhÄ• ve-bhusya á¹ƒ0.0052 vuk.

aÄ• diyu bhussa vuka hoti.

pubbassa a.

aÄ• disu dvatte pubbassa bhussa a hoti.

catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• .

dvitte pubbesaá¹ƒ catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• honti yathÄ• kkamanti bakÄ• re

eyyÄ• do vÄ• â€™ tipattiyaá¹ƒ ssÄ• sasaá¹ƒsusse sasathassaá¹ƒ ssamhÄ• ssathassiá¹ƒs
ssÄ• mhase.

eyyÄ• do visaye kriyÄ• tipattiyaá¹ƒ ssÄ• dayo honti vibhÄ• sÄ• -vidhurappaccayopanipÄ• ta
kriyÄ• yÄ• tipatti anipphatti kriyÄ• tipatti-etecassÄ• dayo sÄ• matthiyÄ• tÄ«tÄ• nÄ• gate sv
tatra kriyÄ• tipattyasambhavÄ• -Ä• Ä«i ccÄ• dinÄ• vÄ• rasse-apacissa pacissa apacissÄ•
pacissaá¹ƒsu-ssessa eyyÄ• thÄ• dÄ«nÄ• vÄ• akÄ• re-apacissa pacissa apacisse pacisse,
apacissaá¹ƒ pacissaá¹ƒ. apacissamha, pacissamha, apacissamhÄ• pacissamhÄ• , apaciss
apacissiá¹ƒsu pacissiá¹ƒsu, apacissase pacissase, apacissavhe pacissavhe, apacissiá¹ƒpa

apacissÄ• mhaye pacissÄ• mhase-kamme-apacÄ«yissa paciyissaapacÄ«yissÄ• paciyissÄ
pacissa apacissÄ• pacissÄ• apaccissa paccissa apaccissÄ• na paccissÄ• , apaciyissaá¹ƒs
pacÄ«yissaá¹ƒsuapacissaá¹ƒsu pacissaá¹ƒsu. apaccissaá¹ƒsu paccissaá¹ƒsu, iccÄ• dibhÄ•
abhuyissÄ• bhuyissÄ• , abhuyissatha bhuyissatha-vÄ• ti vakiá¹ƒ, dakkhiá¹‡enana ce gamis
bhavissati.

hetuphalesveyya eyyuá¹ƒ eyyÄ• si eyyÄ• tha eyyÄ• mi eyyÄ• ma etha eraá¹ƒ etho eyyavho

hetubhutÄ• yaá¹ƒ phalabhÅ«tÄ• yaÃ±ca kriyÄ• yaá¹ƒ vattamÄ• nato kriyattha eyyÄ• dayo v

eyyeyyÄ• sentaá¹ƒ á¹-e.

eyya eyyÄ• si eyyamiccesaá¹ƒ á¹-e vÄ• hoti-pace paceyya.

eyyuá¹ƒssuá¹ƒ.

eyyumiccassa uá¹ƒ vÄ• hoti-pacuá¹ƒ paceyyuá¹ƒ, pace paceyyÄ• si, -vÄ• okÄ• re-paceyy
paceyyÄ• mi.

eyyÄ• massemu ca

eyyÄ• massa emu vÄ• hoti u ca-pacemu paceyyÄ• mu paceyyÄ• maka, pacetha paceraá¹ƒ
paceyyaá¹ƒ paceyyÄ• mhe-kamme-pacÄ«ye pacÄ«yye pacce pacceyya, paciyuá¹ƒ pacÄ«y
pacceyyumiccÄ• di-bhÄ• ve-bhuye bhuyeyya, bhuyetha.

pÄ• to á¹ƒ0.0053 paceyya ce bhuÃ±je iccettha pacanakriyÄ•

hetubhutÄ• ti viÃ±Ã±eyyÄ• phalanatvanubhavakriyÄ• .

sattya rahesveyyÄ• di.

sattiyaá¹ƒ arahattheva kriyatthÄ• eyyÄ• dayo honti-bhavaá¹ƒ khalu bhattaá¹ƒ paceyya, bha
bhavaá¹ƒ arabho.

sambhÄ• vane vÄ• .

sambhÄ• vane gamyamÄ• ne dhÄ• tunÄ• vuccamÄ• ne ca eyyÄ• dayo honti navibhÄ• sÄ•
pÄ• sÄ• á¹‡aá¹ƒ paceyya udaragginÄ• -samhÄ• vemi saddahÄ• mi bhavaá¹ƒ paceyya, bha

paÃ±hapatthanÄ• vidhisu.

paÃ±hÄ• disu kriyattato eyyÄ• dayo honti.

paÃ±ho sampucchanaá¹ƒ iá¹-á¹-hÄ• siá¹ƒsanaá¹ƒ yÄ• canaá¹ƒ duve

patthanÄ• bhattiyÄ• vÄ• tha na navÄ• vyÄ• pÄ• raá¹‡a vidhi.

paÃ±he, kiá¹ƒ so bhattaá¹ƒ paceyya udÄ• hu byaÃ±janaá¹ƒ vÄ• -patthanÄ• yaá¹ƒ, aho vata
bhavaá¹ƒ bhattaá¹ƒ paceyya.

tu antu hi tha mi ma taá¹ƒ antaá¹ƒ ssu vho e Ä• mase.

paÃ±hapattanÄ• vidhisvete honti kriyatthato-pacatu pacantu.

hissaâ€™ to lopo.

ato parassa hissa vÄ• lopo hoti-paca pacÄ• hi-thassa vÄ• vehÄ• k-pacavho pacatha, pacÄ
pacantaá¹ƒ, pacassu pacavho, pace pacÄ• mase-kamme-pacÄ«yatu paccatu pacÄ«yantu p
bhuyatu bhuyataá¹ƒ-pacituá¹ƒ payuttÄ«ti pacanicchÄ• yaá¹ƒ.

payojakavyÄ• pÄ• re á¹‡api ca.

kattÄ• raá¹ƒ yo payojeti tassa vyÄ• pÄ• re kriyatthÄ• á¹‡i á¹‡pi honti bahulaá¹ƒ- ``assÄ• á¹‡
Ä• -payojakavyÄ• pÄ• re á¹‡iá¹‡apinaá¹ƒ vidhÄ• nÄ• tadantassa kriyatthatÄ• ti pÄ• cisadda

á¹‡iá¹‡apyÄ• pihi vÄ• .

á¹‡yÄ• dyantehi kriyatthehi aparokkesukattuvihita kamÄ• nantatyÄ• disu lo hoti vibhÄ• sÄ•
oppaccayeâ€™â€™ ti ekÄ• re ``Ã±onamayavÄ• sareâ€™â€™ ti ayÄ• dese ca-pÄ• cayati-
pÄ• cayanti pÄ• centiccÄ• di-kamme-

dÄ«gho sarassa.

sarantassa kriyatthassa dÄ«gho hÄ• ti kye-pÄ• cÄ«yati pÄ• cÄ«yare pÄ• cÄ«yanticcÄ• di-v
Ã±eyyaá¹ƒ-payojakavyÄ• pÄ• re á¹‡iá¹‡apyantÄ• naá¹ƒ sakammakattÄ• na nabhÄ• ve rÅ«

akammakÄ• pi honteva á¹‡iá¹‡apyantÄ• sakammakÄ• ,

sakammakÄ• dvÄ«kammÄ• ssu dvikammÄ• ca tikammakÄ• .

bhavissati-pÄ• cayissati pÄ• cessati pÄ• cayissare pÄ• cayissanti pÄ• cessare
pÄ• cessanticcÄ• di-kamme-pÄ• cÄ«yissati-kyalopo-pÄ• cissatÄ«ccÄ• di-bhute-apÄ• cayittl
apÄ• cayattho pÄ• cayattho apÄ• cettho pÄ• cettho apÄ• cayi pÄ• cayi. apÄ• cayÄ« pÄ• ca
apÄ• cayaá¹ƒsu pÄ• cayaá¹ƒsu.

Ã±ottÄ• suá¹ƒ.

Ã±Ä• desato oÄ• desato ca parassa umiccassa suá¹ƒ vÄ• hoti-apÄ• cayasuá¹ƒ pÄ• cayasu
apÄ• cayuá¹ƒ pÄ• cayumiccÄ• di-ussa sumeva viseso-kamme-apÄ• cÄ«yittho pÄ• cÄ«yitth
apÄ• ciyi pÄ• cÄ«yi apÄ• ciyÄ« pÄ• cÄ«yi iccÄ• di-anajjatane-apÄ• cayattha pÄ• cayattha a
apÄ• caya pÄ• caya apÄ• cayÄ• pÄ• cayÄ• apÄ• cayu pÄ• cayu apÄ• cayÅ« pÄ• cayÅ« i
pÄ• cÄ«yattha apÄ• cÄ«ya pÄ• cÄ«ya apÄ• cÄ«yÄ• pÄ• cÄ«yÄ• iccÄ• di-parokkhe-

rasso pubbassa.

dvitte pubbassa saro rasso hoti-papÄ• caya papÄ• cayu papÄ• caye papÄ• cayittha papÄ•
kattusamaá¹ƒ-atapattiyaá¹ƒapÄ• cayissa pÄ• cayissa apÄ• cayissÄ• pÄ• cayissÄ• apÄ• ca
iccÄ• di-kamme-apÄ• ciyissa pÄ• ciyissa apÄ• cÄ«yissÄ• pÄ• ciyissa apÄ• cissa pÄ• cissa
iccÄ• di-hetuphalesu-pÄ• caye pÄ• cayeyya pÄ• cayuá¹ƒ pÄ• cayeyayumiccÄ• di-kamme-p
pÄ• cÄ«yeyayumiccÄ• di-tvÄ• disu-pÄ• cayatu pÄ• cetu pÄ• cayantu pÄ• centu iccÄ• di-ka
iccÄ• di-á¹‡apimhi-pÄ• cÄ• payati pÄ• cÄ• peticcÄ• di nyantasamaá¹ƒ-pÄ• cayitumpayuttiti

á¹‡iá¹‡apinaá¹ƒ tesu.

á¹‡Ä« á¹‡apinaá¹ƒ lopo nahoti tesu á¹‡Ä« á¹‡apisuâ€™ tika pubbaá¹‡ilope-pÄ• cayati pÄ• c
sabbatthaÃ±eyyaá¹ƒ-á¹‡apicevaá¹ƒ.

bhuvÄ• di nayo.

adhunÄ• vikaraá¹‡appabhedappakÄ• sanatthaá¹ƒ rudhÄ• dÄ«naá¹ƒ aá¹-Ä• á¹-hagaá¹‡ana
kriyatthassa kÄ• ni ci rÅ«pÄ• ni udÄ• hariyante-rudha Ä• varaá¹‡e-tyÄ• di.

maÃ±ca rudhÄ• dÄ«naá¹ƒ.

rudhÄ• dito aparokkhesukattuvihitamÄ• nantatyÄ• disu lohoti maÃ±cÄ• ntasarÄ• paro-rund
rundhanticcÄ• di-kamme- ``maá¹ƒ vÄ• rudhÄ• dÄ«naâ€™â€™ nti vÄ• maá¹ƒ-rundhiyati ru
sabbattha Ã±eyyaá¹ƒ.

rudhÄ• di nayo.

diva kÄ«á¸·Ä• vijigiá¹ƒsÄ• vohÄ• rajjuti thuti gatÄ«su.

divÄ• dÄ«hi yaka.

divÄ• dÄ«hi lavisaye yak hoti-kakÄ• ro kÄ• nubandhakÄ• riyattho-evamuparica-dibbati dibb
dibbanticcÄ• di-kamme-kivÄ«yati dibbati divÄ«yare diviyanti dibbare dibbanticcÄ• di.

divÄ• di nayo.

tuda á¹ƒ0.0055 vyathane.

tudÄ• dÄ«hi ko.

tudÄ• dÄ«hi lavisaye ko hoti-tudati tudanticcÄ• di-kamme-tudÄ«yati tujjati tudÄ«yaretudiyan
tudyanticcÄ• di.

tudÄ• di nayo.

ji jaye.

jyÄ• dÄ«hi ktÄ• .

jiÄ• dÄ«hi kalavisaye knÄ• hoti-jinÄ• ti jinanticcÄ• di-kamme-jiyati jiyare jiyanticcÄ• di.

jyÄ• di nayo.

kÄ« dabbavinÄ«maye.

kyÄ• dÄ«hi ká¹‡Ä• .

kÄ«Ä• dÄ«hÄ« lavisaye kaá¹‡Ä• hoti.

nÄ• á¹‡asu rasso.

nÄ• á¹‡asu kriyatthassa rasso hoti-kiá¹‡ati kiá¹‡anticcÄ• di-kamme-kÄ«yati kÄ«yare kÄ«yan

kyÄ• di nayo.

su savaá¹‡e.

svÄ• dÄ«hi keá¹‡Ä• .

svÄ• dÄ«hi lavisaye keá¹‡Ä• hoti-suá¹‡eti suá¹‡anticcÄ• di. kamme-sÅ«yati sÅ«yare sÅ«ya

svÄ• di nayo.

tana vitthÄ• re.

tanÄ• ditvo.

tanÄ• dÄ«hi lavisaye o hoti-tanoti tanonticcÄ• di. paracchakke.

ovikaraá¹‡assu paracchakke.

ovikaraá¹‡assa u hoti paracchakkavisaye-tanute tatvante iccÄ• di-kamme-

tanassÄ• vÄ• .

tanassa Ä• hoti vÄ• kye-tÄ• yati taÃ±Ã±Ä• ti tÄ• yare tÄ• yanti taÃ±Ã±are taÃ±Ã±anticcÄ•

tanÄ• di nayo.

vÅ«ra theyye.

curÄ• dito á¹‡i.

curÄ• dÄ«hi kriyattehi sakatthe á¹‡i paro hoti bahulaá¹ƒ-corayati corati corayare corayanticorenticcÄ• di-kamme-coriyati corÄ«yare corÄ«yanticcÄ• di.

curÄ• di nayo-tyÄ• dayo.

paratthÄ• ya á¹ƒ0.0056 mayÄ• laddhaá¹ƒ katvÄ• na padasÄ• dhanaá¹ƒ

puÃ±Ã±ena tena lokoâ€™ yaá¹ƒ sÄ• dhetu padamaccunaá¹ƒ.

suddhÄ• sayena parisuddhaguá¹‡editena

sÄ• rena sÄ• rayatisaá¹…ghanisevitena

rammeâ€™ nurÄ• dhanagare vasatambujena

vidvÄ• litaá¹ƒ nijavisuddha kuladdhajena.

mÄ• nentena tathÄ• gataá¹ƒ paá¹-ipadÄ• yogena saddhÄ• lunÄ•

niccÄ• khaá¹‡á¸• atapoâ€™ nalehi nikhilappÄ• pÄ• risantÄ• pitÄ•

saddhammavhayasÄ«hatelaá¹-hatiyÄ• cÄ• mÄ«karatthÄ• linÄ•

nÄ• nÄ• vÄ• dikudiá¹-á¹-hibhedapaá¹-unÄ• navÄ• á¹‡i kanavadhÅ« sÄ• minÄ• .

satthÄ• naá¹ƒ karuá¹‡avatÄ• gatavatÄ• kapÄ• ramparaá¹ƒ dhÄ«matÄ•

therenÄ• tumapÄ• dapaÃ±jaragato yo saddasattÄ• disu

moggallÄ• yanavissutetiha suvacchÄ• po vinÄ«to kayathÄ•

soâ€™ kÄ• sÄ« piyadassi nÄ• ma yatidaá¹ƒ byattaá¹ƒ sukhappattiyÄ• .

vuttova vuttamupabhoginiyÄ• sakÄ• ya

pinappayodharavanÄ• pagasevikÄ• ya

ramhÄ• vihÄ• ravadhuyÄ• tilakÄ• tulena

santena kappiá¹‡asamavhayamÄ• tulena.

padasÄ• dhanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

pajjamadhu

Ä• nanda raÃ±Ã±a ratanÄ• di mahÄ• yatinda,

niccappabuddha padumappiya sevinaá¹…gÄ«.

buddhappiyena ghana buddha guá¹‡appiyena,

therÄ• linÄ• racita pajjamadhuá¹ƒ pibantu ||

<1> á¹• 21 uá¹‡á¹‡Ä• papuá¹‡á¹‡asasimaá¹‡dalato galitvÄ• ,

pÄ• dambujaá¹…guli dalaá¹-á¹-ha sudhÄ• lavÄ• naá¹ƒ.

pantÄ«va satthu nakhapanti pajÄ• visesaá¹ƒ,

pÄ«á¹‡etu suddha sukhitammaá¹‡a tuná¸• apÄ«tÄ• ||

<2> á¹• 21 khittÄ• ya mÄ• raripunÄ• parivatya satthu,

pÄ• dassayÄ• jita disÄ• ya sitattalÄ• ya.

yÄ• jeti kaÃ±cana sarÄ• valiyÄ• siriá¹ƒ sÄ• ,

detanginaá¹ƒ raá¹‡ajayaá¹…gulipantikantÄ• ||

<3> á¹• 21 sovaá¹‡á¹‡a vaá¹‡á¹‡a sukhumacchavi somma kumma,

piá¹-á¹-hÄ«va piá¹-á¹-hi kamatunnati bhÄ• ti yesaá¹ƒ.

tesuppatiá¹-á¹-hitasukomaladÄ«ghapaá¹‡hi,

pÄ• dÄ• jinassa padadantu padaá¹ƒ janassa ||

<4> á¹• 21 acchera paá¹…kajasiraá¹ƒ siriyÄ• sakÄ• ya,

ye maddino viya caranti saroja sÄ«se.

saÃ±cumbitÄ• viya ca tÄ• ni parÄ• ga rÄ• gÄ• ,

te nÄ«rajÄ• munipadÄ• padadantu lakkhiá¹ƒ ||

<5> á¹• 21 agÄ• mi kÄ• la jana maá¹…gala bhattu bhÄ• vaá¹ƒ,

vyÄ• kattumatra kusaleniva nimmitÄ• ni.

yÄ• trÄ• sumaá¹-á¹-hasatamaá¹…galakkhaá¹‡Ä• ni,

sÄ• dhetu naá¹ƒ padayugaá¹ƒ jayamaá¹…galÄ• ni ||

<6> á¹• 21 sassevijantuvarasantipurappavese,

niccaá¹ƒ susajja á¹-hapitÄ• niva maá¹…galÄ• ya.

ye te dadhanti kalamaá¹…galalakkhaá¹‡Ä• ni,

vattantu te jinapadÄ• jayamaá¹…galÄ• ya ||

<7> á¹• 21 sabbebhibhÅ«ya sapadesu nipÄ• tanassa,

saÃ±Ã±Ä• á¹‡akaá¹ƒ viya yadassitasabbaloko.

pÄ• dÄ• tyadhokatatilokasirovarÄ• pi,

lokaá¹ƒ puá¹‡antu jayamaá¹…galakÄ• raá¹‡Ä• ni ||

<8> á¹• 21 lokattayekasaraá¹‡attavibhÄ• vanÄ• ya,

sajjo va tiá¹-á¹-hati yahiá¹ƒ suvibhattaloko.

taá¹ƒ sabbalokapaá¹-ibimbitadappaá¹‡Ä• bhaá¹ƒ,

pÄ• dadvayaá¹ƒ janasusajjanahetu hotu ||

<9> á¹• 21 lokuttarÄ• ya siriyÄ• dhigamÄ• ya suá¹-á¹-hu,

rajanti yattha diguá¹‡Ä• niva pÄ• tu bhÅ«tÄ• .

cakkÄ• sanÄ• bhisahanemisahassarÄ• ni,

tyaá¹…ghÄ« disantu sakalissariyaá¹ƒ janassa ||

<10> á¹• 21 yatrullasanti duvidhÄ• niva pÄ• tÅ« bhÅ«tÄ• ,

dhammassasabbabhuvanassa ca issaratte.

cakkÄ• ni cakkasadisÄ• ni sudassanassa,

tÄ• najja jantu saraá¹‡Ä• caraá¹‡Ä• ni hontu ||

<11> á¹• 21 sattesu vacchatu sirÄ« sirivacchakena,

sovatthi sotthimanutiá¹-á¹-hatu puggalesu.

nandiá¹ƒ janÄ• namanuvattatu nandivattÄ«,

sÄ«sÄ• nalaá¹ƒkurutu pÄ• davataá¹ƒsako pi ||

<12> á¹• 21 bhaddÄ• ya pÄ«á¹-hamupagacchatu bhaddapÄ«á¹-haá¹ƒ,

vuddhiá¹ƒ janÄ• namanuvattatu vaddhamÄ• naá¹ƒ.

puá¹‡á¹‡attamaá¹…gimanukubbatu puá¹‡á¹‡akumbho,

pÄ• ti ca pÄ• tu satataá¹ƒ janataá¹ƒ apÄ• yÄ• ||

<13> á¹• 21 setÄ• tapattamapanetamaghÄ• tape taá¹ƒ,

khaggo vichindatu sadÄ• duritÄ• rivagge.

saá¹ƒklesadÄ• hamapanetu satÄ• lavaná¹-a,

saá¹ƒvÄ«janÄ« kumatimakkhikamorahattho ||

<14> á¹• 21 Ä• kaá¸• á¸• hano janavilocanamattaninnaá¹ƒ,

vÄ• retu sabbagativÄ• ranamaá¹…kuso so.

pÄ• dambujassirivilÄ• saniketanaá¹ƒ va,

pÄ• sÄ• dalakhaá¹‡amupetu manopasÄ• daá¹ƒ ||

<15> á¹• 21 pÄ• á¹‡Ä«namattabhajataá¹ƒ varapuá¹‡á¹‡apattaá¹ƒ,

sammÄ• dadÄ• tu padanissitapuá¹‡á¹‡apatto.

pÄ• desu jantu manabandhanadÄ• mabhÅ«taá¹ƒ,

dÄ• maá¹ƒ dametu vimalaá¹ƒ janatammanÄ• ni ||

<16> á¹• 21 uá¹‡hÄ«sakuppalamaá¹‡Ä«padumehi pÄ• dÄ• ,

sassevijantukaraá¹‡Ä• ni vibhÅ«sayantu.

sannettanÄ• vupagatÄ• namanagghakÄ• ni,

bojjhaá¹…gasattaratanÄ• ni dade samuddo ||

<17> á¹• 21 uttuá¹…ga niccalaguá¹…Ä• jitatÄ• ya niccaá¹ƒ,

sevÄ«va pÄ• dasiri nicca samubbahaá¹ƒ va.

atrÄ• pi sakkabhavanubbahaá¹‡e niyutto,

pÄ• daá¹-á¹-hameru bhavataá¹ƒ bhavataá¹ƒ vibhÅ«tyÄ• ||

<18> á¹• 21 so cakkavÄ• á¸·asikharÄ« pyavataá¹ƒ samantÄ• ,

sabbÅ«pasaggavisarÄ• janataá¹ƒ samaggaá¹ƒ.

dÄ«pÄ• puthÅ«pi caturo dvisahassa khuddÄ• ,

dhÄ• rentvapÄ• yapatamÄ• namadatva jantuá¹ƒ ||

<19> á¹• 21 sÅ«ro pabodhayatu jantu saroruhÄ• ni,

cando pasÄ• da kumudÄ• ni manodahesu.

nakkhattajÄ• tamakhilaá¹ƒ subhatÄ• ya hotu,

cakkaá¹ƒ dhajaá¹ƒ ripujayÄ• ya jayaddhajÄ• ya ||

<20> á¹• 21 jetuá¹ƒ sasaá¹ƒsada-sudassana-cakkavatti,

cakkÄ• nugantalalitaá¹ƒ yahimÄ• vaheyya.

cakkÄ• á¹‡uvatti parisÄ• vata-cakkavatti,

naá¹ƒvattataá¹ƒ padayugaá¹ƒ janatÄ• hitÄ• ya ||

<21> á¹• 21 pujetumÄ• gata vatÄ• vajirÄ• sanaá¹-á¹-ha,

mindena chaá¸• á¸• ita mahÄ• vijayuttarÄ• khyaá¹ƒ.

saá¹ƒkhaá¹ƒ paviá¹-á¹-hamiva mÄ• rabhayÄ• padÄ• dho,

pÄ• daá¹-á¹-hasaá¹ƒkhamiha vattatu santiyÄ• vo ||

<22> á¹• 21 sovaá¹‡á¹‡amacchayugalaá¹ƒ sivabhatta bhoge,

icchÄ• bahÅ«pakaraá¹‡aá¹ƒ bhavataá¹ƒ janÄ• naá¹ƒ.

kumbhÄ«ladhiggahitato va padutthacittÄ• ,

pÄ• dambujÄ• kara vigÄ• hi tu nopahontu ||

<23> á¹• 21 sattÄ• pagÄ• janamanoja male jahantu,

saá¹ƒklesadÄ• hamapanentu dahÄ• ca satta.

selÄ• ca satta vidadhantu janassa tÄ• naá¹ƒ,

lokappasiddhijanane bhavataá¹ƒ patÄ• kÄ• ||

<24> á¹• 21 pÄ• á¹-aá¹…ki santi gamane bhavatÅ«pakÄ• rÄ• ,

dÄ• hettanesu jahataá¹ƒ padacÄ• maraá¹ƒ taá¹ƒ.

sallokalocanamahussava-ussitaá¹ƒ va,

vatteyya toraá¹‡amanuttaramaá¹…galÄ• ya ||

<25> á¹• 21 yasmiá¹ƒ miginda gata bhÄ«ti balÄ• va daá¸• á¸• ha,

dÄ• nÄ• natÄ• siravidÄ• raá¹‡a pÄ«á¸·itÄ• va.

nÄ• lÄ• girÄ« karivaro girimekhalo ca,

taá¹ƒ sÄ«havikkamapadaá¹ƒ hanatÄ• ghadantiá¹ƒ ||

<26> á¹• 21 pÄ• pÄ• hino hanatu pÄ• dasuvaá¹‡á¹‡arÄ• jÄ• ,

vyagghÄ• dhipo kalijane adataá¹ƒ asesaá¹ƒ.

vÄ• lÄ• ha-assapati sampatituá¹ƒ adatvÄ• ,

pÄ• yesu pÄ• payatu santipurampajÄ• yo ||

<27> á¹• 21 chaddanta danti lalitaá¹ƒ galitaá¹ƒ rusamhÄ• ,

luddetta dubbhini dise acalaá¹ƒ dadhÄ• no.

pÄ• daá¹-á¹-hahatthipati sampati jantutÄ• se,

tÄ• setu hÄ• samaparandisataá¹ƒ satÄ• naá¹ƒ ||

<28> á¹• 21 sabbaá¹…gino caraá¹‡uposatha hatthirÄ• jÄ• ,

pÄ• petu sabbacatudÄ«pikarajjalakkhiá¹ƒ.

kittÄ«va pÄ• daparicÄ• rikatÄ• niyuttÄ• ,

kelasaselapaá¹-imÄ• hitamÄ• careyya ||

<29> á¹• 21 sÄ• missa haá¹ƒsasamaye dahapÄ• sabaddha,

mÄ• sÄ«na vesagamako viya pÄ• dahaá¹ƒso.

nigghosa gantijitato viya mÅ«gapakkho,

yÄ• retu sabba janatÄ• bhavagantukattaá¹ƒ ||

<30> á¹• 21 ohÄ• ya dibbasarasiá¹ƒ khilaloka sabba,

rammaá¹…ghivÄ• pimavagÄ• hitavÄ• va pÄ• de.

erÄ• vaá¹‡o karivaro manasÄ• bhiruá¸·he,

jantuá¹ƒ purindadapuraá¹ƒ nayataá¹ƒ va sÄ«ghaá¹ƒ ||

<31> á¹• 21 hitvÄ• sakambhavanamaá¹…ghinisevanattha,

mÄ• gamma ramma taratÄ• yiha nissito va.

pÄ• letva mÅ«ni padavÄ• pitaraá¹…gabhaá¹…gi,

mangÄ« karontatanuvÄ• suki nÄ• garÄ• jÄ• ||

<32> á¹• 21 nÄ• thassa kaÃ±canasikhÄ• valajÄ• tilÄ«la,

mÄ• vikaraá¹ƒ va padanissitamorarÄ• jÄ• .

taá¹ƒ dhammadesanaraveniva luddakassa,

lokassa pÄ• paphaá¹‡ino hanataá¹ƒ asesaá¹ƒ ||

<33> á¹• 21 saá¹ƒsÄ• rasÄ• garagate sadhane jane te,

netampade kalacatummukhahemanÄ• vÄ• .

nibbÄ• á¹‡apaá¹-á¹-anavaraá¹ƒ bharukacchakantaá¹ƒ,

suppÄ• rapaá¹‡á¸• ita gatÄ• viya Ä• sunÄ• vÄ• ||

<34> á¹• 21 sambodhi Ã±Ä• á¹‡a paripÄ• cayato munissa,

bhatto yathÄ• himavataddi samÄ• dhihetu.

evammanena bhajataá¹ƒ himavaddipÄ• de,

sambodhiÃ±Ä• á¹‡a paripÄ• canahetu hotu ||

<35> á¹• 21 daá¸·haá¹ƒ parÄ• jitatayÄ• muninÄ• sarena,

suÃ±Ã±assaropagata paÃ±jara bandhanova.

so pÄ• dapaÃ±jaragato karavÄ«kapakkhÄ«,

sabbesamappÄ«yÄ• vacaÃ±jahatÄ• bhavantaá¹ƒ ||

<36> á¹• 21 te cakkavÄ• ka makarÄ• api koÃ±ca jÄ«vaá¹ƒ,

jÄ«vÄ• di pakkhivisarÄ• sarasÄ«va bhuttaá¹ƒ.

vessantarena caraá¹‡ambuji nibbhajantÄ• ,

jantu tahiá¹ƒ viya pade suramentu niccaá¹ƒ ||

<37> á¹• 21 taá¹ƒ candakinnaragatiá¹ƒva gatassa bodhi,

sattassa tassa sapajÄ• patikassa bhÄ• vaá¹ƒ.

saá¹ƒsÅ«cayanta pada kinnara kinnarÄ« ve,

sÄ• maggimagga paá¹-i pattisu pÄ• payantu ||

<38> á¹• 21 saá¹ƒrÄ• jadhÄ• nimusabho vahatagga bhÄ• raá¹ƒ,

pÄ«tippayo pajanayeyya savacchadhenu.

sassevino abhiramentu chakÄ• masaggÄ• ,

dhÄ• rentu jhÄ• yimiha soá¸·asa dhÄ• tudhÄ• mÄ• ||

<39> á¹• 21 sutvÄ• jinassa karavÄ«ka sarammanuÃ±Ã±aá¹ƒ,

aÃ±Ã±oÃ±Ã±a bhÄ«tirahitÄ• api paccanÄ«kÄ• .

hitvÄ• gatiá¹ƒ viya á¹-hitÄ• padasattarÅ«pÄ• ,

sabbaá¹ƒ bhavassita janÄ• nagatiá¹ƒ hanantu ||

<40> á¹• 21 sovaá¹‡á¹‡a kÄ• haá¸·a yugo pamamindirÄ• ya,

sannÄ«rapuppha mukulopamamussavÄ• ya.

niccaá¹ƒ susajja á¹-hapitaá¹ƒ muni tiá¹-á¹-hatante,

jaá¹…ghÄ• dvayaá¹ƒ janavilocana maá¹…galÄ• ya ||

<41> á¹• 21 lakhyÄ• vilÄ• sa mukuradvaya sannikÄ• saá¹ƒ,

tÄ• á¸• aá¹…ka maá¹‡á¸• ana viá¸• ambakamaá¹ƒsu saá¹‡á¸• aá¹ƒ.

jÄ• nudvayaá¹ƒ laá¸·ita sÄ• gara bubbalÄ• bhaá¹ƒ,

hotaá¹ƒ jagattaya nijatta vibhÅ«situnte ||

<42> á¹• 21 chaddanti dinna varadanta yugopamÄ• nÄ• ,

taá¹ƒ hatthi soá¹‡á¸• a kama puá¹‡á¹‡a guá¹‡Ä• tavorÅ«.

lÄ«la payodhi siri keá¸·i suvaá¹‡á¹‡arambhÄ• ,

khandhÄ• va dentu paripuá¹‡á¹‡a gune janÄ• nÄ• á¹ƒ ||

<43> á¹• 21 jaá¹…ghakkha kadvya samappita cittapÄ• da,

cakkadvayÄ« manamanojahayo mune te.

sonÄ« ratho sirivaho manasÄ• bhiruá¸·haá¹ƒ,

lokattayaá¹ƒ sivapuraá¹ƒ lahu pÄ• payÄ• tu ||

<44> á¹• 21 rammora pÄ• kaá¹-a taá¹-Ä• ka taá¹-Ä• savanta,

romÄ• valÄ« jala panÄ• lika koá¹-ikaá¹-á¹-hÄ• .

nÄ• bhÄ« gabhÄ«ra sarasÄ« siri keá¸·itÄ• te,

sassevinaá¹ƒ vyasana ghammamalaá¹ƒ sametu ||

<45> á¹• 21 kanticchaá¹-Ä• luá¸·ita rÅ«pa payodhi nÄ• bhi,

Ä• vaá¹-á¹-a vaá¹-á¹-ita nimujjita sabbaloko.

sobhagga toya nivahaá¹ƒ visaso pivitvÄ• ,

lokuttarÄ• di sukha mucchitataá¹ƒ payÄ• tu ||

<46> á¹• 21 gambhÄ«ra cittarahadaá¹ƒ paripÅ«rayitvÄ• ,

taá¹ƒ sandamÄ• na karuá¹‡ambu pavÄ• ha tulyÄ• .

romÄ• livallihari nÄ• bhi subhÄ• lavÄ• lÄ• ,

detaá¹ƒ lahuá¹ƒ sivaphalaá¹ƒ bhajataá¹ƒ mune te ||

<47> á¹• 21 cÄ• rÅ«ra sÄ• riphalako kuá¹-ilagga loma,

pantÄ« vibhatti sahito siri keá¸·i sajjo.

saggÄ• pavagga sukha jÅ«taka keá¸·i hetu,

hotaá¹ƒ tiloka sukha jÅ«taka soá¹‡á¸• akÄ• naá¹ƒ ||

<48> á¹• 21 gambhÄ«ra citta rahado dara gÄ• hamÄ• na,

mettÄ• dayÄ• kari vadhÅ« kara sanni kÄ• sÄ• .

sabbaá¹…ginaá¹ƒ sivaphalaá¹ƒ tanu deva rukkhe,

sÄ• khÄ• sakhÄ• tava bhujÄ• bhajataá¹ƒ dadantu ||

<49> á¹• 21 nihÄ• ra bindu sahitaggadalopa sobhi,

byÄ• lamba ratta padumadvaya bhaá¹…gi bhÄ• jÄ• .

pÄ• pÄ• risÄ«salunateniva ratta rattÄ• ,

rattÄ• karÄ• tava bhavumbhuvi maá¹…galÄ• ya ||

<50> á¹• 21 rupassirÄ« carita caá¹…kama vibbhamÄ• te,

piá¹-á¹-hÄ« yathÄ• kalala muddhani setu bhÅ«tÄ• .

evaá¹ƒ bhavaá¹‡á¹‡ava samuttaraá¹‡Ä• ya setu,

hotammahÄ• kanaka saá¹ƒkama sannikÄ• sÄ• ||

<51> á¹• 21 saddhamma desana manohara bherinÄ• da,

saá¹ƒcÄ• raá¹‡e sivapuraá¹ƒ visituá¹ƒ janÄ• naá¹ƒ.

gÄ«vÄ• suvaá¹‡á¹‡amaya cÄ• ru mutiá¹…ga bheri,

bhÄ• vambhajÄ• bhavatu bhÅ«ta vibhÅ«tiyÄ• te ||

<52> á¹• 21 lakhÄ« nivÄ• sa vadanambuja matta ninna,

mÄ• kaá¸• á¸• hayaá¹ƒ jana vilocana caÃ±carÄ«ke.

sorabbha dhamma makaranda nisandamÄ• naá¹ƒ,

piá¹‡etu tena sarasena sabhÄ• jane te ||

<53> á¹• 21 lakhÄ« samÄ• ruhita vattarathe rathaá¹…ga,

dvandÄ• nu kÄ• ri miga rÄ• ja kapola lÄ«laá¹ƒ.

tÄ• daá¹…ka maá¹‡á¸• alayugaá¹ƒ viya kaá¹‡á¹‡abhÄ• jaá¹ƒ,

gaá¹‡á¸• atthaladvyamalaá¹ƒkurutaá¹ƒ janatte ||

<54> á¹• 21 lÄ• vaá¹‡á¹‡a maá¹‡á¹‡ava pavÄ• á¸·a latÄ• dvayÄ• bhaá¹ƒ,

tandeha deva taru pallava kante mantaá¹ƒ.

vattÄ• ravinda makaranda parÄ• jisobhaá¹ƒ,

rattÄ• dharadvayamadho kurutaá¹ƒ janÄ• ghaá¹ƒ ||

<55> á¹• 21 uá¹‡á¹‡Ä• sakuntigata matthaka natthu kÅ«pa,

subbhÅ« lakÄ• ra sahitoá¹-á¹-ha pavÄ• á¸·a nÄ• vÄ• .

gattuttararaá¹‡á¹‡ava gatÄ• tava jantukÄ• naá¹ƒ,

hotaá¹ƒ bhavaá¹‡á¹‡ava samuttaranaya nÄ• tha ||

<56> á¹• 21 isaá¹ƒ vikÄ• sa padumodara kesarÄ• li,

lÄ«lÄ• vinaddha rucirÄ• tava danta panti.

vÄ• nÄ« vadhÅ« dharita mÄ• lati mÄ• lya tulyÄ• ,

tassaá¹ƒ jÄ• nassa manaraÃ±jana mÄ• careyya ||

<57> á¹• 21 saddhamma nijjhara suratta silÄ• talÄ• bhÄ• ,

jivhÄ• vacÄ« naá¹-a vadhÅ« kala raá¹…ga bhÅ«tÄ• .

saddhamma seá¹-á¹-ha taraá¹‡Ä« nihitappiyÄ• te,

saá¹ƒsÄ• ra sÄ• gara samuttaraá¹‡Ä• ya hotu ||

<58> á¹• 21 dantaá¹ƒsu kaÃ±cukÄ«ta rattadharo padhÄ• ne,

jivhÄ• suratta sayane mukha mandiraá¹-á¹-he.

Ä• mokkha mutti vadhuyÄ• sayitÄ• ya tuyhaá¹ƒ,

kubbantu saá¹ƒgama malaá¹ƒ jana sotu kÄ• mi ||

<59> á¹• 21 uá¹‡á¹‡Ä• tathÄ• bhinava patta varÄ• bhi rÄ• mÄ• ,

lÄ«lollasanta bhamukadvaya nÄ«la pattÄ• .

ghÄ• noru cÄ• ru kadalÄ« vadanÄ• lavÄ• lÄ• ,

tuyhaá¹ƒ pavattatu ciraá¹ƒ jana maá¹…galÄ• ya ||

<60> á¹• 21 bÄ• latthalÄ« hari silÄ• tala piá¹-á¹-hikaá¹-á¹-ha,

bhÅ«vallaridvaya mayÅ«ra yugassa tuyhaá¹ƒ.

paÃ±cappabhÄ• rucira piccha yugassirÄ«kaá¹ƒ,

nettadvayaá¹ƒ manasi puÃ±chatu pÄ• padhÅ«liá¹ƒ ||

<61> á¹• 21 indÄ«varÄ• ntagata bhiá¹…gika panti bhaá¹…gi,

paÃ±ambujassaratate viya gacchapantÄ«.

nettambujassiri tirokaraá¹‡Ä«va tuyhaá¹ƒ,

pamhÄ• valÄ« sirigateha tiro karontu ||

<62> á¹• 21 vattullasambuja vilocana haá¹ƒsa tuá¹‡á¸• a,

kaÃ±jaá¹ƒsu piÃ±jara mulÄ• la latÄ• dvyÄ• bhaá¹ƒ.

dolÄ• dvayaá¹ƒva savaá¹‡advyamatta lakkhyÄ• ,

hotaá¹ƒ tavajja janatÄ• maticÄ• rahetu ||

<63> á¹• 21 vammÄ«ka matthaka sayÄ• naka bhÅ«ridatta,

bhoginda bhogavali vibbhamamÄ• vahanti.

ghÄ• nopariá¹-á¹-hitamune tava tuá¹‡á¹‡amuá¹‡á¹‡Ä• ,

taggÄ• hino viya janassa dadÄ• tu vittaá¹ƒ ||

<64> á¹• 21 rÅ«pindirÄ• ya vijaye khila loka rÅ«paá¹ƒ,

ghÄ• á¹‡oru cÄ• ru parighopari baddha siddhÄ• .

nÄ«lÄ• bha vÄ• ta viluthanta vayaddhajÄ• bhÄ• ,

tiá¹-á¹-hantu sajja duritÄ• ri jayÄ• ya te bhÅ« ||

<65> á¹• 21 uá¹‡á¹‡assitopala nivesita bunda sandhi,

ghÄ• á¹‡oru piá¹‡á¸• akamaghÄ• tapa rundhitunte.

hotammukhambuja sirÄ« sirasussitÄ• bhaá¹ƒ,

bhÅ« nÄ«la paá¹-á¹-ika lalÄ• ta suvaá¹‡á¹‡a chattaá¹ƒ ||

<66> á¹• 21 rupaá¹…ka vedana vilocana bÄ• na diá¹-á¹-hÄ«,

dhÄ• rÄ• nisÄ• na maá¹‡ivaá¹-á¹-a sirÄ« siro te.

siddhÄ• matosadha kataÃ±jana puÃ±ja lakkhÄ«,

hotaá¹ƒ janassa nayanÄ• maya nÄ• sanÄ• ya ||

<67> á¹• 21 sakkhandha bÄ• huyuga torana majjha gÄ«vÄ• ,

dharappitassirighato pari mussavÄ• ya.

nÄ«luppalÄ• va á¹-hapitÄ• savibhatti kante,

kesÄ• bhavantu bhuvanattaya maá¹…galÄ• ya ||

<68> á¹• 21 hemagghiye á¹-hapita nÄ«la silÄ• kapÄ• le,

pajjota jÄ• la lalitaá¹ƒ muni sÄ• rayantÄ«.

rÅ«passirÄ« sirasi bhÅ«sita hema mÄ• lÄ• ,

kÄ• rÄ• karotu subhagaá¹ƒ tava ketu mÄ• lÄ• ||

<69> á¹• 21 bhyÄ• mappabhÄ• li tava kaÃ±cana mora kÄ• le,

surodaye vitata candaka cakkalakkhÄ«.

meghÄ• vanaddha sikharunnata hema selÄ• ,

yantindacÄ• pa vikatÄ«va dadÄ• tu sobhaá¹ƒ ||

<70> á¹• 21 paá¹-á¹-hÄ• ya te paá¹‡idhito suci dÄ• na sÄ«la,

nekkhamma paÃ±Ã±a viriyakkhama saccadhiá¹-á¹-hÄ• .

mettÄ• upekkhiti ime dasa pÅ«ratova,

pÅ«rentu pÄ• rami guá¹‡Ä• janatÄ• namatte ||

<71> á¹• 21 pattuttaruttaradasÄ• paá¹‡idhÄ• na bÄ«jÄ• ,

cetoradharÄ• ya karuá¹‡Ä• jala sekha vuddhÄ• .

sabbaÃ±Ã±u Ã±Ä• á¹‡a phaladÄ• sati vÄ• á¹-a guttÄ• ,

taá¹ƒ samphalandisatu pÄ• ramitÄ• latÄ• te ||

<72> á¹• 21 Ä• bodhi puá¹‡á¹‡ami padiá¹-á¹-ha dinÄ• dito te,

sambhÄ• ra kÄ• la sita pakkha kamÄ• bhi vuddho.

sampuá¹‡á¹‡a pÄ• rami guá¹‡Ä• mataraá¹ƒsi taá¹ƒva,

sabbaá¹…gi kunda kumudÄ• ni pabodhayeyya ||

<73> á¹• 21 Ä• pacchimabbhava sivapphala lÄ• bha dÄ• nÄ• ,

dÄ• nappabandhamapidÄ• na phalappabhandaá¹ƒ.

saá¹ƒvaá¸• á¸• hayi tvaá¹ƒ abhipatthanato yathevaá¹ƒ,

jantuttaruttara phalaá¹ƒ khalu sambhunantu ||

<74> á¹• 21 Ä• rambhatoppabhuti yÄ• va tavaggamaggÄ• ,

vikkhÄ• lita ghakalusaá¹ƒ suci sÄ«la toyaá¹ƒ.

mettÄ• dayÄ• madhura sÄ«talatÄ• yupetaá¹ƒ,

sodhetu tvaá¹ƒva bhava nissita jantu metaá¹ƒ ||

<75> á¹• 21 Ä• paccimattamabhinikkhamanÄ• bhiyogÄ• ,

paá¹-á¹-hÄ• ya tampabhavato paripuá¹‡á¹‡a gehÄ• .

tvaá¹ƒ sabba jÄ• ti gahato api nikkhamittho,

evaá¹ƒ janÄ• bhava dukhÄ• khalu nikkhamantu ||

<76> á¹• 21 ekaggato pala tale nisitÄ• cirandhi,

dhÄ• rÄ• sucittu sutale sati daá¹‡á¸• a baddhe.

nibbijjhi lakkhaá¹‡a dhanuá¹-á¹-hiti santi lakkhaá¹ƒ,

khittÄ• tayonamanu vijjhatu jantu khittÄ• ||

<77> á¹• 21 tvaá¹ƒ pÄ• ramÄ« jala nidhiá¹ƒ caturiha bÄ• hu,

sattÄ«hi suttari ciraá¹ƒ janakova sindhuá¹ƒ.

sampanna vikkama phalosi yathÄ• casova,

evaá¹ƒ janÄ• viriyatapphalame dhayantu ||

<78> á¹• 21 satta paradha dahanesu ciraá¹ƒ sudhantaá¹ƒ,

khantÄ« suvaá¹‡á¹‡a kata rÅ«pa samantimattÄ• .

sabbÄ• parÄ• dhamasahi tvaá¹ƒasayhamevaá¹ƒ,

sabbe janÄ• pi khamanena bhajantu santiá¹ƒ ||

<79> á¹• 21 lakkhÄ• dhikaá¹ƒ catura saá¹ƒkhiya kappa kÄ• laá¹ƒ,

saccena suá¹-á¹-hu paribhÄ• vita vÄ• cino te.

vÄ• cÄ• ya sacca phusitÄ• ya samenti jantu,

evaá¹ƒ visuddha vacanÄ• janatÄ• bhavantu ||

80__._

Ä• dinna dhamma mahiyatthira suppatiá¹-á¹-hÄ• ,

dhiá¹-á¹-hÄ• na pÄ• rami mahÄ• vajiraddi tuyhaá¹ƒ.

sattena kena pi yathÄ• hi abhejja nejjo,

evaá¹ƒ janÄ• pi kusalesu adhiá¹-á¹-ha hantu ||

<81> á¹• 21 tvaá¹ƒ sabba satta cirabhÄ• vita metta citta,

toyehi saá¹ƒsamita kodha mahÄ• hutÄ• so.

lokuttaraá¹ƒ taditaraá¹ƒ hitamÄ• vahittho,

evaá¹ƒ janesu janatÄ• hitamÄ• vahantÅ« ||

<82> á¹• 21 mittopakÄ• ra paá¹-ipakkha janÄ• pakÄ• re,

tvaá¹ƒ nibbikÄ• ra manaso cirabhÄ• vanÄ• ya.

pattosilÄ• bha pabhutaá¹-á¹-usu nibbikÄ• raá¹ƒ,

evaá¹ƒ janÄ• nunaya kopa nudÄ• bhavantu ||

<83> á¹• 21 sampanna hetu vibhavo tusite vimÄ• naá¹ƒ,

yuttaá¹ƒ guá¹‡ehi navabhippadavÄ« vimÄ• naá¹ƒ.

tvaá¹ƒ vÄ• dhiparamidhirohiniyÄ• tiloko,

Ä• rohatu bhaya sukhaá¹ƒ padavÄ« vimÄ• naá¹ƒ ||

<84> á¹• 21 tvaá¹ƒverahaá¹ƒsi samabujjhi yathÄ• ca sammÄ• ,

sampanna vijja caraá¹‡o sugatosi hontu.

lokaá¹ƒ vido purisadammasusÄ• rathÄ« si,

satthÄ• si bujjhi bhagavÄ• si tatheva jantu ||

<85> á¹• 21 saccitta bhÅ« nidahitaá¹ƒ janatÄ• ya tuyhaá¹ƒ,

kalyÄ• á¹‡avaá¹‡á¹‡aratanaá¹‡á¹‡avajÄ• tibhinnaá¹ƒ.

dukkhaggi cora jalupaddutajÄ• ti gehe,

tassÄ• sukhaá¹ƒ bhavatu jÄ«vitumÄ• padÄ• ya ||

<86> á¹• 21 vÄ• cÄ• vicitta vara tantu gataá¹…gi kaá¹‡á¹-he,

svÄ• mutta sagguá¹‡a mahÄ• ratanÄ• valÄ« te.

vevaá¹‡á¹‡i yattani bhavaá¹ƒ sakalampahÄ• ya,

hotaÃ±janassa siri saá¹…gama maá¹…galÄ• ya ||

<87> á¹• 21 taá¹ƒ sagguá¹‡atthava dahaá¹-á¹-ha sutippanÄ• li,

nissandamÄ• na guá¹‡anÄ«ra nipÄ• na tinte.

khettetta saÃ±Ã±ini janÄ• kata loma haá¹ƒsa,

bÄ«jankurÄ« kusala sassa phalaá¹ƒ labhantu ||

<88> á¹• 21 Ä• pÄ• yikappabhuti dukkha nidÄ• gha kÄ• la,

santÄ• pitÄ• nikhila loka mano kadambÄ• .

taá¹ƒ vaá¹…á¹‡a megha phusanÄ• hasanaá¹…kurehi,

iddhÄ• bhavantu mati vallari vellÄ«tÄ• te ||

<89> á¹• 21 hetuddasÄ• phaladasÄ• samavaá¹-á¹-hitaá¹ƒ taá¹ƒ,

sabbattha satta hitamÄ• vahaá¹‡ena siddhaá¹ƒ.

cintÄ• pathÄ• tiganubhÄ• va vibhÄ• vanante,

bhÅ«tÄ• namatthu caritabbhutamattha sidhyÄ• ||

<90> á¹• 21 aá¹…gÄ• rakÄ• sumabhilaá¹…ghiya dÄ• na kÄ• le,

bhattattano pada paá¹-icchaka paá¹…kajÄ• ca.

yÄ• takkhaá¹‡e tava pade dhaá¹-amuá¹-á¹-hahitvÄ• ,

paá¹…keruhÄ• á¹ƒ siva madhuá¹ƒ sarataá¹ƒ dadantu ||

<91> á¹• 21 saccena maccha pati vassita vassadhÄ• rÄ• ,

satte dayÄ• ya tava vassita vassadhÄ• rÄ• .

gimhe janassa samayiá¹ƒsu yathÄ• tathÄ• tÄ• ,

dhamambuvuá¹-á¹-hiva samentu kilesa dÄ• he ||

<92> á¹• 21 chaddanta nÄ• ga patinÄ• khamatÄ• parÄ• dhaá¹ƒ,

chetvÄ• kare á¹-hapita dantavarÄ• va luddaá¹ƒ.

loke hitÄ• ya á¹-hapitÄ• tava danta dhÄ• tu,

seá¹-á¹-hÄ• janaá¹ƒ siva puraá¹ƒ lahu pÄ• payantu ||

<93> á¹• 21 taá¹ƒ temiyÄ• khya yatinossama mÄ• lakamhi,

okiá¹‡á¹‡a mutta kanakÄ• vuja vippakiá¹‡á¹‡Ä• .

kÄ• ruÃ±Ã±a vÄ• rida cuto daka bindu bandhÅ«,

dhÄ• tu samentu tava jantusu dukkhadÄ• he ||

<94> á¹• 21 raá¹-á¹-hassa attha caraá¹‡Ä• ya asammukhassa,

rÄ• mena dinna tiá¹‡a saá¹ƒkhata pÄ• dukÄ• va.

bhuttÄ• tayÄ• ciramasammukha nÄ• gatassa,

lokassa atthamanu tiá¹-á¹-hatu patta dhÄ• tu ||

<95> á¹• 21 vutto janÄ• namupadissa varÄ• ha raÃ±Ã±Ä• ,

satthiá¹ƒ sahassa saradaá¹ƒ viya Ã±Ä• ya dhammo.

Ä• deyya heyyamupadissa tayÄ• pavutto,

dhammo pavattatu ciraá¹ƒ janatÄ• hitÄ• ya ||

<96> á¹• 21 mÄ• rÄ• ri maddana hitÄ• dhigamaá¹ƒ karotÄ• ,

bhatto tayÄ• vara mahÄ• jaya bodhi rÄ• jÄ• .

saggÄ• pavavagga hitahetu janassa hantvÄ• ,

sabbantarÄ• yamiha tiá¹-á¹-hatu suá¹-á¹-hu sajjo ||

<97> á¹• 21 sÄ• moda vaá¹‡á¹‡a bhajanÄ« guá¹‡a maÃ±jarÄ«yaá¹ƒ,

cariyÄ• latÄ• vikasitÄ• tava sapphalaá¹…gaá¹ƒ.

okiá¹‡á¹‡a citta madhupe rasa pÄ«á¹‡ayanti,

sambhÄ• vitÄ• bhuvi pavattatu matthakehi ||

<98> á¹• 21 sambuddha selavalayantara jÄ• nanavhÄ• ,

nottattato tipathagÄ• yati sÄ• garaá¹-á¹-hÄ• .

dhammÄ• pagÄ• suti vase tarite puá¹‡anti,

sambhÄ• ra sassamiha vattatu pacayanti ||

<99> á¹• 21 paÃ±Ã±Ä• á¹‡a kÅ«pa sita paggaha vÄ• yu gÄ• hÄ«,

saddhÄ• lakÄ• ra sahitÄ• sati pota vÄ• hÄ• .

sampÄ• payÄ• tu bhava sÄ• gara pÄ• ra tÄ«ra,

sappattanaá¹ƒ varadhane pati patti nÄ• vÄ• ||

<100> á¹• 21 bojjhaá¹…ga satta ratanÄ• kara dhamma khandha,

gambhÄ«ra nÄ«ra caya sÄ• sana sÄ• garo saá¹ƒ.

so sÄ«lyananta tanu veá¹-itha Ã±Ä• á¹‡a mantha,

selena manthitavataá¹ƒ disatÄ• mataá¹ƒ ve ||

<101> á¹• 21 vuttena tena vidhinÄ• vidhinÄ• tato taá¹ƒ,

laddhÄ• nubhÅ«tamamataá¹ƒ khila dosa nÄ• saá¹ƒ.

accanta roga jaratÄ• maraá¹‡Ä• bhi bhÅ«taá¹ƒ,

bhÅ«taá¹ƒ karotu amaraá¹ƒ ajaraá¹ƒ arogaá¹ƒ ||

<102> á¹• 21 saddhamma rÄ• ja raviniggata dhammaraá¹ƒsi,

phullo dhutaá¹…gadala saá¹ƒvara kesarÄ• li.

saá¹…ghÄ• ravinda nikaro samadhuá¹ƒ samÄ• dhi,

sakkiá¹‡á¹‡iko disatu sÄ• sana vÄ• pi jato ||

<103> á¹• 21 Ä• nanda raÃ±Ã±a ratanÄ• di mahÄ• yatinda,

niccappabuddha padumappiya sevinaá¹…gÄ«.

buddhappiyena ghana buddha guá¹‡appiyena,

therÄ• linÄ• racita pajjamadhuá¹ƒ pibantu ||

<104> á¹• 21 itthaá¹ƒ rÅ«pa guá¹‡Ä• nukittanavasÄ• taá¹ƒ taá¹ƒ hitÄ• siá¹ƒ sato,

vatthÄ• nussati vattita iha yathÄ• sattesu mettÄ• ca me.

evaá¹ƒ tÄ• bhi bhavanta ruttara tarÄ• vattantu tÄ• bodhi me,

saá¹ƒyogoca dhanehi santihi bhave kalyÄ• na mittehi ca ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

paramatthadÄ«panÄ«

saá¹…gaha mahÄ• á¹-Ä«kÄ• pÄ• á¹-ha

ganthÄ• rabbhakathÄ•

[ka]

udayÄ• \Be 1/ yassa ekassa, saddhammaraá¹ƒsi jÄ• lino.

pabujjhiá¹ƒsu janambujÄ• , jÄ• tikkhette mahÄ• sare ||

[kha]

vandÄ• mi taá¹ƒ mahÄ• sÅ«raá¹ƒ, mahÄ• moha tamonudaá¹ƒ.

saÃ±jÄ• taá¹ƒ so hadaye mayhaá¹ƒ, tamokhandhaá¹ƒ panÅ«dataá¹ƒ ||

[ga]

porÄ• á¹‡akehi viÃ±Ã±Å«hi, vaá¹‡á¹‡itÄ• vaá¹‡á¹‡anÄ• bahÅ«.

dissanti idha lokamhi, abhidhammatthasaá¹…gahe ||

[gha]

na tÄ• hi tuá¹-á¹-hiá¹ƒ vindanti, ye sÄ• ratthÄ• bhimÄ• nino.

te maá¹ƒ saá¹…gamma yÄ• canti, paramatthassa dÄ«panaá¹ƒ ||

[á¹…a]

mahaá¹‡á¹‡ave ratanÄ• ni, uddharitvÄ• dipavÄ• sinaá¹ƒ.

yathicchakaá¹ƒpi dajjeyyuá¹ƒ, na vattabbÄ• va Å«natÄ• ||

[ca]

tathevettha \Be 2/ vipulatthÄ• , aá¹‡á¹‡ave ratanÅ«pamÄ• .

satakkhattuá¹ƒpi vaá¹‡á¹‡eyyuá¹ƒ, pariyÄ• dinnÄ• na hessare ||

[cha]

tasmÄ• tÄ• su vaá¹‡á¹‡anÄ• su, sÄ• ramÄ• dÄ• ya vaá¹‡á¹‡anaá¹ƒ.

nÄ• nÄ• sÄ• rattha sampuá¹‡á¹‡aá¹ƒ, uttÄ• na padabyaÃ±janaá¹ƒ ||

[ja]

nÄ• tisaá¹…khepa vitthÄ• raá¹ƒ, mandabuddhippabodhanaá¹ƒ.

karissaá¹ƒ taá¹ƒ paramatthesu, suá¹‡antu pÄ• á¹-avatthinoti ||

pathamagÄ• thÄ• -paramatthadÄ«panÄ«

<1> abhidhammatthasaá¹…gahaá¹ƒ kattukÄ• mo anuruddhatthero saá¹…gahÄ• rabbhe tÄ• paÃ±capiá¹‡á¸• atthe dassento Ä• digÄ• tha mÄ• ha. paÃ±capiá¹‡á¸• atthÄ• nÄ• ma ratana ganthÄ• bhidheyyo, ganthappakÄ• ro, ganthÄ• bhidhÄ• naá¹ƒ, ganthappayojanaá¹ƒ. tattha nippaccakÄ• rakaraá¹‡aá¹ƒ ratanattayavandanÄ• nÄ• ma. sÄ• __sammÄ• sambuddhamat abhivÄ• diyÄ• _ti etehi padehi dassitÄ• . sakalena ganthena abhihitÄ• padhÄ• natthabhÅ«t abhidhammatthÄ• ganthÄ• bhidheyyo. so abhidhammatthasaá¹…gahantipade __abhidham

__ [1] vibhÄ• vaniyaá¹ƒ_ pana

saá¹…gahitabhÄ• vopi abhidheyyoyevÄ• ti katvÄ• abhidheyyo abhidhammatthasaá¹…gaha na sundaraá¹ƒ.

na hi so appadhÄ• natthabhÅ«to saá¹…gahitabhÄ• vo imasmiá¹ƒ piá¹‡á¸• atthadassane ab yuttoti. ito paá¹-á¹-hÄ• yaca á¹-Ä«kÄ• yanti vutte imassa saá¹…gahassa dvÄ«su sÄ«haá¸·aá pathamÄ• á¹-Ä«kÄ• daá¹-á¹-habbÄ• . vibhÄ• vaniyanti vutte etarahi pÄ• kaá¹-Ä• dutÄ«yÄ• mahÄ• á¹-Ä«kÄ• yanti vutte visuddhimagge mahÄ• á¹-Ä«kÄ• daá¹-á¹-habbÄ• . yaÃ±ca vac Ä• gataá¹ƒ, aÃ±Ã±atthÄ• pi Ä• gataá¹ƒ, taá¹ƒpi idha vibhÄ• vaniyaá¹ƒtveva vuccati Ä• sann sabhÄ• gadhammasaá¹…gahavasena ganthavidhÄ• nÄ• kÄ• ro ganthappakÄ• ro. so pana

__ [2] vibhÄ• vaniyaá¹ƒ_ pana

abhidhammatthasaá¹…gahapadenÄ• ti \Be 3/ vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi abhidhammatthasaddo ganthavidhÄ• nÄ• kÄ• raá¹ƒ dÄ«petÄ«ti. atthÄ• nugatÄ• gan
vanthÄ• bhidhÄ• naá¹ƒ. taá¹ƒ abhidhammattha saá¹…gahapadena dassitaá¹ƒ. saá¹…gahag
taduggahaparipucchÄ• divasena anÄ• yÄ• sato laddhabbaá¹ƒ dhammÄ• naá¹ƒ sarÅ«pÄ• va
anupÄ• dÄ• parinibbÄ• nantaá¹ƒ ganthassa phalÄ• nuphalaá¹ƒ ganthappayojanaá¹ƒ taá¹ƒp
abhidhammatthasaá¹…gahapadeneva sÄ• matthiyato dassitaá¹ƒ.

__ [3] vibhÄ• vaniyaá¹ƒ_ pana

saá¹…gahasaddenÄ• ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi abhidhammatthasaddena vinÄ• anÄ• yÄ• sato saá¹ƒsiddhimattadÄ«pakena saá¹…ga
anupÄ• dÄ• parinibbÄ• nanto payo janaviseso sakkÄ• viÃ±Ã±Ä• tuá¹ƒ, asaddhamma saá¹.
sandissanatoti.

<2> tattha ratanattayavandanÄ• tÄ• va asaá¹…kheyyaappameyyappayojanÄ• hoti. yathÄ•

te tÄ• dise pÅ«jayato, nibbute akuto bhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, yamettha mapi kenacÄ«ti ||

ya metthamapÄ«tiettha yenakenaci api manussenavÄ• devenavÄ• brahmunÄ• vÄ• saá¹.
á¹-Ä«kÄ• kÄ• rÄ• pi taá¹ƒ payojanaá¹ƒ tattha tattha bahudhÄ• papaÃ±centi. saá¹…gahakÄ
antarÄ• yanÄ«vÄ• raá¹‡ameva visesato paccÄ• sÄ«santi. saá¹…gahakÄ• rÄ• tica buddhag
aá¹-á¹-hakathÄ• cariyÄ• vuccanti.

nippaccakÄ• rassetassa,

katassa ratanattaye.

Ä• nubhÄ• vena sosetvÄ• ,

antarÄ• ye asesatoti hi vuttaá¹ƒ ||

<3> kathaÃ±ca \Be 4/ ratanattayavandanÄ• ya antarÄ• yanÄ«vÄ• raá¹‡aá¹ƒ hotÄ«ti. vucca
nÄ• ma vandanÄ• kiriyÄ• bhinipphÄ• dako sattakkhattuá¹ƒ sattakkhattuá¹ƒ anekakoá¹-isata
mahanto puÃ±Ã±Ä• bhisando puÃ±Ã±appavÄ• ho. so ca anuttaresu buddhÄ• dÄ«su puÃ±Ã
therassa ca uá¸·Ä• racchandasaddhÄ• buddhiguá¹‡ehi paribhÄ• vitattÄ• mahÄ• jutiko mah
puÃ±Ã±Ä• tisayo hoti. so sayaá¹ƒ payogasampattibhÄ• ve á¹-hatvÄ• bahiddhÄ• vipattipac
sampattipaccaye upanetvÄ• atipaá¹‡Ä«tautucittÄ• hÄ• ra samuá¹-á¹-hitÄ• naá¹ƒ sarÄ«raá¹
upabrÅ«hanaá¹ƒ katvÄ• paá¹-isandhito paá¹-á¹-hÄ• ya laddho kÄ• sassa janakakammassa
aladdhokÄ• sassa ca puÃ±Ã±antarassa okÄ• salÄ• bhaá¹ƒ karoti. atha laddhÄ• nubalena la
puÃ±Ã±ena nibbattÄ• rÅ«pÄ• rÅ«pasantatiyo therasantÄ• ne yamakamahÄ• nadiyo viya ba
pavattanti. tadÄ• tasmiá¹ƒ iá¹-á¹-haphalaghanaparipÅ«rite therasantÄ• ne aniá¹-á¹-haphala
antarÄ• yÄ• naá¹ƒ uppattiyÄ• okÄ• so nÄ• ma natthÄ«ti iá¹-á¹-haphalasantÄ• navibÄ• dhal
aniá¹-á¹-haphalasantÄ• najanakÄ• ni ca apuÃ±Ã±akammÄ• ni dÅ«rato apanÄ«tÄ• neva hon
puÃ±Ã±Ä• ni apuÃ±Ã±Ä• ni ca attano vipÄ• kuppattiyÄ• okÄ• se asati vipaccantÄ«ti. tato ta
Ä• yuvaá¹‡á¹‡Ä• dayo iá¹-á¹-haphaladhammÄ• yÄ• va ganthaniá¹-á¹-hÄ• nÄ• yÄ• va Ä• y
vaá¸• á¸• hanapakkhe á¹-hatvÄ• pavattanti. yathÄ• ha ---

abhi vÄ• danasÄ«lissa, niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• yino.

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yuvaá¹‡á¹‡o sukhaá¹ƒ balanti ||

evaá¹ƒ tÄ• ya vandanÄ• ya antarÄ• yanÄ«vÄ• raá¹‡aá¹ƒ hotÄ«ti. tasmÄ• saá¹…gahÄ• rab
ratanattayavandanÄ• karaá¹‡aá¹ƒ therassa attanÄ• Ä• rabbha mÄ• nasaá¹…gahassa anan
na kevalaÃ±ca therasseva, sotÅ«naÃ±ca saá¹…gahaá¹ƒ gaá¹‡hantÄ• naá¹ƒ Ä• dimhiyeva n
anantarÄ• yena gahaá¹‡a kiccasampajjanatthanti.

__ [4] vibhÄ• vaniyaá¹ƒ_ pana

sattasu \Be 5/ javanesu pathamajavana vaseneva vandanÄ• payojanaá¹ƒ vibhÄ• vitaá¹ƒ vi
``diá¹-á¹-hadhammavedanÄ«yabhÅ«tÄ• â€™â€™ ti hi tattha vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

upatthambhanakiccasseva idha adhippetattÄ• . tassa ca sattasupi javanesu upaladdhattÄ•
Ä• hÄ• rarÅ«passa dvÄ«su kiccesu ojaá¹-á¹-hamakarÅ«pajananakiccaá¹ƒ parittakaá¹ƒ appa
tirÅ«pupatthambhanakiccameva mahantaá¹ƒ adhimattaá¹ƒ. tathÄ• hi paá¹-á¹-hÄ• nepi tadup
gahetvÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayoti vibh
evamevaá¹ƒ idhapi pathamajavanassa avunÄ• va vipÄ• kajananakiccaá¹ƒ parittakaá¹ƒ appa
ahetukavipÄ• kamattaá¹ƒ janetÄ«ti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. kammantarupatthambhana
adhimattaá¹ƒ. taÃ±ca sattasupi javanesu upalabbhati yevÄ• ti. yasmÄ• pana ganthÄ• bhidh
ganthappayojane ca Ä• dito vivitesati sotu janÄ• naá¹ƒ ganthassavane ussÄ• ho jÄ• yati. ta

bhidheyyÄ• dÄ«naá¹ƒ dassanaá¹ƒ ganthe ussÄ• hajananatthaá¹ƒ. ganthÄ• bhidhÄ• nadass
idamettha piá¹‡á¸• atthadassanaá¹ƒ.

<4> ayaá¹ƒ pana padattho. sammÄ• ca bujjhi sÄ• maÃ±ca bujjhÄ«ti sammÄ• sambuddho.
aviparÄ«tatthe nipÄ• to. so bujjhitabbesu Ã±eyyadhammesu bujjhanakriyÄ• ya asesabyÄ• v
tathÄ• hi padesaÃ±Ä• á¹‡e á¹-hitÄ• paccekabuddhÄ• dayo attano visaye eva aviparÄ«taá¹
andhakÄ• re paviá¹-á¹-hÄ• viya hontÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. visayo ca tesaá¹ƒ
sabbaÃ±Ã±uvisayaá¹ƒ upÄ• dÄ• ya yathÄ• hattha puá¹-e Ä• kÄ• so appamattakova ajaá¹-Ä
phassÄ• dÄ«su dhammesu ekadhammampi sabbÄ• kÄ• rato bujjhituá¹ƒ nasakkontÄ«ti. sab
avisayo nÄ• ma natthi, yattha te viparÄ«taá¹ƒ bujjheyyuá¹ƒ. te hi anamatagge saá¹ƒsÄ• re a
lokadhÄ• tÅ«su tiyaddhagate addhamuttake ca dhamme hatthamaá¹‡ike viya samasame ka
sabbÄ• kÄ• rena buddhassa bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• ta mÄ• gacchantÄ«ti hi vu
sabbaÃ±Ã±uá¹ƒmahÄ• bhavaá¹…gaá¹ƒ sandhÄ• yÄ• ha. tattha hi te dhammÄ• bodhimaá¹
sammasanato paá¹-á¹-hÄ• ya niccakÄ• laá¹ƒ upaá¹-á¹-hahantÄ«ti. sabbaÃ±Ã±ubuddhÄ• pa
vicÄ• retuá¹ƒ icchanti. tattake dhamme Ä• vajjanÄ• ya visuá¹ƒ katvÄ• Ä• vajjitvÄ• vicÄ• re
mahantÄ• bhavaá¹…gaá¹ƒ parittakanti na codetabbametaá¹ƒ. arÅ«padhammÄ• naÃ±hi pa
Ä• nubhÄ• voti. saá¹ƒsaddo pana sÄ• manti etassa atthe upasaggo. so bhagavato paá¹-ive
anÄ• cariyakataá¹ƒ dÄ«peti. na me Ä• cariyo atthÄ«ti hi vuttaá¹ƒ. nanu bhagavato tatÄ«yac
samÄ• pattiyo Ä• á¸·Ä• rudakamÅ«likÄ• ti. saccaá¹ƒ. tÄ• pana analaá¹…karitvÄ• laddham
chaá¸• á¸• itattÄ• pacchÄ• bujjhanakriyÄ• ya pÄ• dakamattÄ• pi nahonti. kuto paá¹-ivedha
bhagavato buddhabhÄ• ve sÄ• cariyakataá¹ƒ na sÄ• dhentÄ«ti. ayamettha pÄ• á¸·i anugato

tattha katamo ca puggalo sammÄ• sambuddho. idhekacco puggalo pubbe ananussutesu dh
abhisambujjhi. tattha ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti. balesu ca vasibhÄ• vaá¹ƒ. ayaá¹
sammÄ• sambuddhoti.

tatthÄ• ti nimitte bhummaá¹ƒ. balesÅ«ti dasabala Ã±Ä• á¹‡esu. vasibhÄ• vanti issarabhÄ• v
sÄ• mantietena saá¹ƒsaddassa atthaá¹ƒ dasseti. tatthÄ• tiÄ• dinÄ• [sammÄ• saddassaatth
sammÄ• sambuddhapadaá¹ƒ]

<5> idÄ• ni thero attano vandanaá¹ƒ suá¹-á¹-hubalavaá¹ƒ karonto atulanti Ä• ha. anekaguá
vandanÄ• suá¹-á¹-hutaraá¹ƒ balavatÄ« hotÄ«ti. nanu ekaguá¹‡apadavisayÄ• pi vandanÄ•
yanÄ«vÄ• raá¹‡esamatthÄ• siyÄ• ti kiá¹ƒ dutÄ«yenÄ• ti. na na samatthÄ• . viÃ±Ã±ujÄ• tikÄ
mattakÄ• rino nÄ• ma na honti \Be 7/. thero ca tesaá¹ƒ aÃ±Ã±ataro. tvaá¹ƒ pana aviÃ±Ã±uj
karonto codesÄ«ti. apica. na kevalaá¹ƒ antarÄ• yanÄ«vÄ• raá¹‡ameva vandanÄ• ya icchita
paÃ±Ã±Ä• pÄ• á¹-avÄ• diatthopi icchitabboyeva. sopi hi anÄ• yÄ• sena gantha niá¹-á¹-hÄ•
ca paccayo hotÄ«ti. anussatiá¹-á¹-hÄ• nesu hi cittabhÄ• vanÄ• cittasamÄ• dhÄ• nÄ• vahÄ•
sati paÃ±Ã±Ä• tikkhÄ• sÅ«rÄ• hutvÄ• pahati. samÄ• hito bhikkhave yathÄ• bhÅ«taá¹ƒ paj

tasmÄ• tadatthÄ• yapi attano vandanÄ• suá¹-á¹-hu balavatÄ« kÄ• tabbÄ• yevÄ• ti.

__ [5] vibhÄ• vaniyaá¹ƒ_ pana

``yathÄ• vuttavacanattha yogepi sammÄ• sambuddhasaddassa bhagavati samaÃ±Ã±Ä• vas
vise setÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

mahantaÃ±hi satthuguá¹‡apadÄ• naá¹ƒ majjhe etaá¹ƒ sammÄ• sambuddhapadaá¹ƒ, cando
tasmÄ• taá¹ƒ sabhÄ• vaniruttiá¹ƒ jÄ• nantÄ• naá¹ƒsantike bhÄ• vatthasuÃ±Ã±aá¹ƒ satthus
nÄ• rahati. aÃ±Ã±esaá¹ƒ pana padasahassaá¹ƒ vuccamÄ• naá¹ƒpi satthu samaÃ±Ã±Ä• ma
tulayitabbo aÃ±Ã±ena saha pamitabboti tulo. na tulo __atulo, _ natthitulo sadiso etassÄ• ti v
bhagavÄ• . na hi atthi bhagavato attanÄ• sadiso koci lokasminti. yathÄ• ha ---

na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloti ||

anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ buddhabhÅ«tassa atulattaá¹ƒ. sampatijÄ• tassapi panassa at
tadÄ• hi mahÄ• puriso sampatijÄ• tova samÄ• no puratthimadisÄ• bhimukho aá¹-á¹-hÄ• si.
anantÄ• ni cakkavÄ• á¸·Ä• ni ekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. tesu á¹-hitÄ• devabrahmÄ• no
sadiso natthi. kuto uttaritaroti \Be 8/ paramÄ• ya pujÄ• ya pÅ«jesuá¹ƒ. evaá¹ƒ sesadisÄ• su
attano sabbalokaggabhÄ• vaá¹ƒ Ã±atvÄ• aggohamasmi lokassa, seá¹-á¹-hohamasmilokass
ayamanti mÄ• jÄ• ti, natthi dÄ• ni punabbhavoti evaá¹ƒ achambhivÄ• caá¹ƒ nicchÄ• resÄ«ti
yaá¹ƒ pacchimabhavaá¹ƒ pattassa atulattaá¹ƒ. yadÄ• pana so sumedhabhÅ«to dÄ«paá¹…k
niyatabyÄ• karaá¹‡aá¹ƒ gaá¹‡hi. tadÄ• pi thapetvÄ• dÄ«paá¹…karasammÄ• sambuddhaá¹
koci nattheva. natthibhÄ• vocassa tadÄ• pavatte hi dasasahassilokadhÄ• tukampanÄ• dÄ«
asÄ• dhÄ• raá¹‡apÄ• á¹-ihÄ• riyehi dÄ«petabbo. tÄ• ni hi paccekabodhisattÄ• naá¹ƒ satasa
sakkhissatiyeva. kuto sÄ• vakabodhi sattÄ• nanti. teneva hi tadÄ• pavattipÄ• ramipavicaya
visaye sabbaÃ±Ã±uthaÃ±Ã±Ä• á¹‡agatikanti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. sÄ• vakabodh
paá¹-á¹-hÄ• ya attano bodhiyÄ• anurÅ«pe sambhÄ• radhamme sayameva jÄ• nituá¹ƒ sakk
anivattidhammÄ• hutvÄ• vattÄ• nusÄ• rimahÄ• puthujjanabhÄ• vaá¹ƒ atikkamitvÄ• bodhis
ekena pariyÄ• yena niyatÄ• sambodhiparÄ• yanÄ• ca nÄ• ma honti. tadÄ• eva buddhÄ• n
niyatabyÄ• karaá¹‡aá¹ƒ labhanti. sabbaÃ±Ã±u bodhisatta paccekabodhisattesu vattabbame

__ [6] vibhÄ• vaniyaá¹ƒ_ pana

samitatthe yyakÄ• rassa akÄ• rassa vÄ• vasena etaá¹ƒ siddhanti vuttaá¹ƒ. taá¹ƒ na sundar

na hi tulasaddo dhÄ• tusiddho kammasÄ• dhano ca bhavituá¹ƒ na yutto. tulayituá¹ƒ asakku
yyoti hi á¹-Ä«kÄ• yaá¹ƒ vuttaá¹ƒ. etena tulasaddo kammasÄ• dhanoti dipeti. evaÃ±ca sati ka
tadatthasiddhito kiá¹ƒ tato samitatthe yyakÄ• rassaakÄ• rassa vÄ• cintÄ• yÄ• ti. vatticchÄ•
katvÄ• etaá¹ƒ vuttanti ce. na. yathÄ• \Be 9/ sutaá¹ƒ yuttaá¹ƒ vajjetvÄ• assutassa parikapp
janÄ• bhÄ• vatoti. [atula padaá¹ƒ]

<6> imehi pana dvÄ«hi padehi satthu tisso sampadÄ• vibhÄ• vitÄ• honti. hetusampadÄ•
sattupakÄ• rasampadÄ• cÄ• ti. tattha satthu mahÄ• karuá¹‡Ä• samaá¹…gitÄ• bodhisambh
hetusampadÄ• nÄ• ma. bodhimaá¹‡á¸• e pavattitÄ• catuvÄ«sati koá¹-isabhasahassasaá¹…
mahÄ• vajiraÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• sabbaÃ±Ã±umahÄ• vipassanÄ• pi ettheva saá¹.
padaá¹-á¹-hÄ• na bhÅ«tÄ• ti. pahÄ• na sampadÄ• yameva vÄ• sÄ• saá¹…gahitÄ• ti daá¹-
catubbidhÄ• pahÄ• nasampadÄ• Ã±Ä• á¹‡asampadÄ• Ä• nubhÄ• vasampadÄ• rÅ«pakÄ
vÄ• sanÄ• ya kilesappahÄ• naá¹ƒ pahÄ• nasampadÄ• nÄ• ma. pahÄ• nassa sabbapÄ• rip
ariyamaggo, aggamaggaÃ±Ã±Ä• á¹‡ameva vÄ• . sabbaÃ±Ã±uta Ã±Ã±Ä• á¹‡a dasabalaÃ±

__ [7] vibhÄ• vaniyaá¹ƒ_ pana

etÄ• su dvÄ«su sampadÄ• su Ã±Ä• á¹‡asampadÄ• pathamaá¹ƒ vuttÄ• , tato pahÄ• nasam
pathamaá¹ƒ vattabbÄ• . sÄ• hi Ã±Ä• á¹‡asampadÄ• yapubbaá¹…gamabhÅ«tÄ• paccayab
sÄ• yeva pathamaá¹ƒ vuttÄ• ti.

__ [8] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ aggamaggaÃ±Ã±Ä• á¹‡aâ€™â€™ nti Ã±
taá¹ƒpi na yujjati.

aggamaggaÃ±Ã±Ä• á¹‡aÃ±hi pahÄ• nasampadÄ• eva bhavituá¹ƒ arahati. na hi maggaÃ±
pahÄ• nasampadÄ• nÄ• ma atthÄ«ti. yaÃ±ca koci vadeyya maggaÃ±Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹
ubhayattha vattuá¹ƒ yuttanti. taá¹ƒpi na yujjati. evaÃ±hi sati sampadÄ• saá¹…karo hotÄ«ti.

__ [9] _ tathÄ• __vibhÄ• vaniyaá¹ƒ_

Ã±Ä• á¹‡asampadÄ• yaá¹ƒ \Be 10/ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sabbapathamaá¹ƒ vatta
sundaraá¹ƒ.

nanu ``tammÅ«lakÄ• ni ca dasabalÄ• di Ã±Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti ettha Ä• disaddena
gahitanti ce. taá¹ƒpi na yujjati.

na hi appadhÄ• naá¹ƒ sarÅ«pato niddisitvÄ• padhÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ Ä• disaddena ga
hotÄ«ti. acinteyyÄ• nubhÄ• vehi sÄ«lÄ• diguá¹‡ehi iddhi dhammehi ca sampadÄ• Ä• nubh
nubyaÃ±janappaá¹-imaá¹‡á¸• itassa rÅ«pakÄ• yassa sampatti rÅ«pakÄ• yasampadÄ• . satt
Ä• sayasampadÄ• , payogasampadÄ• ca. ajjhÄ• sayassa uá¸·Ä• ratÄ• kÄ• yavacÄ«payog
tattha devadattÄ• dÄ«su virodhisattesupi niccaá¹ƒ hitajjhÄ• sayatÄ• Ä• saya sampadÄ• . lo
rÄ• jÅ«naá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ seá¹-á¹-hi gahapatÄ«naá¹ƒ devarÄ• jÅ«nampi dhar
lÄ• bhasakkÄ• rÄ• di nirapekkhatÄ• vasena desanÄ• payogasuddhi payogasampadÄ• . tatt
sammÄ• sambuddhapadena vibhÄ• vitÄ• . dvÄ«hi Ä• nu bhÄ• varÅ«pakÄ• yasampadÄ• hi
atulapadena. hetusampadÄ• pana dvÄ«hipi padehi sÄ• matthiyato vibhÄ• vitÄ• . na hi tÄ• d
vinÄ• itarÄ• saá¹ƒ pavatti atthÄ«ti. [sampadÄ•]

<7> punapi thero attano vandanaá¹ƒ balavataraá¹ƒ karonto sasaddhammagaá¹‡uttamanti Ä
dhammasaá¹…ghÄ• naá¹ƒpi vandanÄ• katÄ• hoti. dÅ«ratohaá¹ƒ namassissaá¹ƒ, sasaá¹…
saá¹…ghassapi namanakriyÄ• patti sahasaddena viÃ±Ã±Ä• yati. eva midaá¹ƒ daá¹-á¹-habb
namassiá¹ƒ.

__ [10] _ yampana __vibhÄ• vaniyaá¹ƒ_

``guá¹‡Ä«bhÅ«tÄ• naá¹ƒpi hi dhammasaá¹…ghÄ• naá¹ƒ abhivÄ• detabba bhÄ• vo sahayog
vuttaá¹ƒ. tattha abhivÄ• detabba bhÄ• voti navattabbaá¹ƒ. abhivÄ• ditabhÄ• voti pana abhiv
vattabbaá¹ƒ. evaÃ±hi sati idha adhippetassa kriyÄ• samavÄ• yassa siddhattÄ• dhammasa
vandanÄ• kriyÄ• patti siddhÄ• hotÄ«ti. itarathÄ• tabbapaccayassa arahatthadÄ«panato ab
saá¹…khÄ• ta guá¹‡asamavÄ• yo vutto siyÄ• . soca idha nÄ• dhippeto. attano nidassanena
saputtadÄ• ro Ä• gatoti.

apica thero imaá¹ƒ ganthaá¹ƒ racayissÄ• mÄ«ti pubbabhÄ• geyeva tÄ«á¹‡i ratanÄ• ni vand
vandanaá¹ƒ ganthappaá¹-iÃ±Ã±Ä• ya saha ghaá¹-etvÄ• dassento imaá¹ƒ gÄ• thaá¹ƒ racay
tathÄ• hi abhivÄ• diyÄ• ti vuttaá¹ƒ. na abhivÄ• diyÄ• mÄ«ti. esanayo aÃ±Ã±atthapi. tattha s
gaá¹‡uttamena ca attanÄ• nimmitena sakalalokassa saraá¹‡abhÅ«tena saha vattatÄ«ti sas
sammÄ• sambuddho. na hi paranimmitena saddhammena gaá¹‡uttamena ca sahitÄ• sÄ• v
sagaá¹‡uttamÄ• ti ca vuccanti. na ca attanoeva saraá¹‡abhÅ«tena saddhammena sabrahm
sahitÄ• paccekabuddhÄ• tathÄ• thomanaá¹ƒ arahantÄ«ti, tasmÄ• idaá¹ƒpi satthu asÄ• dh
hotÄ«ti daá¹-á¹-habbaá¹ƒ.

tattha dhÄ• retÄ«ti dhammo. ke dhÄ• reti, attÄ• naá¹ƒ dhÄ• rente. dhammo have rakkhati d
vuttaá¹ƒ. kathaÃ±ca dhÄ• reti, catÅ«su apÄ• yesu vaá¹-á¹-adukkhesuca apatamÄ• ne karon
dhÄ• raá¹‡aá¹ƒnÄ• ma, yesaá¹ƒ vasena sattÄ• apÄ• yesuvÄ• vaá¹-á¹-adukkhesuvÄ• pata
ekadesenavÄ• sabbasovÄ• samucchindanaá¹ƒ. imasmiá¹ƒ atthe cattÄ• ro ariyamaggÄ• n

dhammonÄ• ma. ariyamaggÄ• hi kilese samucchindantÄ• nibbÄ• nena saheva hutvÄ• sa
teyeva paÃ±ca ekantato dhammonÄ• mÄ• ti. pariyattidhammo pana dhÄ• raá¹‡upÄ• yoyeva
sÄ• maÃ±Ã±aphalÄ• nica dhÄ• raá¹‡aphalÄ• niyeva honti, kilesÄ• naá¹ƒ paá¹-ippassambha
dhÄ• raá¹‡Ä• nukÅ«lappavattÄ• ni ca. tasmÄ• ete paÃ±ca pariyÄ• yadhammÄ• yevÄ• ti. a
dhammo. dhÄ• raá¹‡Ä• rahoti vuttaá¹ƒ hoti. yo hi dhÄ• rentaá¹ƒ ekantena dukkhato moceti.
patiá¹-á¹-hÄ• peti. soyeva dhÄ• raá¹‡Ä• rahattÄ• idha dhammonÄ• mÄ• ti. kopana soti, yat
keci bhÄ• vanÄ• vasena keci sacchikiriyavasena keci diá¹-á¹-hadhammasukhavihÄ• ravase
dhÄ• raá¹‡avasena dhÄ• rÄ«yanti. te ca evaá¹ƒ dhÄ• rÄ«yamÄ• nÄ• dhÄ• rentaá¹ƒ yathÄ•
vaá¹-á¹-adukkhatoca mocenti, aggeca phalasukhevÄ• nibbÄ• nasukhevÄ• patiá¹-á¹-hÄ• pe
sappurisÄ• janÄ• apÄ• yesu vaá¹-á¹-adukkhesuca attÄ• naá¹ƒ apata mÄ• naá¹ƒ vahanti et
ettha dhammadÄ«pÄ• dhammappaá¹-isaraá¹‡Ä• janÄ• laddhappatiá¹-á¹-hÄ• hontÄ«ti dh
panettha dhammo dasavidhova vutto. nanu paá¹-ipattidhammena saha ekÄ• dasavidhova v
paá¹-ipattidhammo maggassa pubbabhÄ• gappaá¹-ipadÄ• eva hotÄ«ti pubbacetanÄ• viya
saá¹…gahito. tasmÄ• dhammo dasavidhova sabbattha vuttoti daá¹-á¹-habbo.

apica, yadaggena pariyattidhammo idha dhammasmiá¹ƒ saá¹…gahito. tadaggena pariyatti
vandaneyye saá¹…gahitoti yutto. yadaggenaca puthujjanakalyÄ• á¹‡ako saá¹…ghe sekkhe
tassa kalyÄ• á¹‡ahetubhÅ«to paá¹-ipatti dhammopi dhamme vandaneyye saá¹…gahitoti da
puthujjanabhÅ«topi yehi dhammehi samannÄ• gatattÄ• sekhe sotÄ• patti phalasacchikiriyÄ
saá¹…gahito. te pana dhammÄ• sekkhe sotÄ• pattimagge asaá¹…gahitÄ• ti nasakkÄ• vat
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«ti, ettha puthujjana kalyÄ• á¹‡ako saá¹…ghe asaá¹
taá¹ƒsaraá¹‡aá¹ƒ gacchantassa saraá¹‡agamanaá¹ƒ sampajjatÄ«ti. tesaá¹ƒ taá¹ƒ paá¹-ikkh
pana vattabbo, yo vo Ä• nanda mayÄ• dhammoca vinayoca desito paÃ±Ã±atto, so vo mam
satthuá¹-hÄ• ne thapetvÄ• bhagavatÄ• saá¹ƒvaá¹‡á¹‡ito pariyattidhammo dhammasaraá¹
yutto, taá¹ƒ dhÄ• rentopana kalyÄ• á¹‡appaá¹-ipattiyaá¹ƒ á¹-hitopi atthi. aá¹-á¹-hitopi atthi. y
so attanopi saraá¹‡aá¹ƒ nahoti. kuto parassa. satthÄ• rÄ• ca anekesu suttasahassesu so g
saá¹…ghasaraá¹‡e asaá¹…gahito. itarova saá¹…gahitoti yuttoti.

santÄ• naá¹ƒ dhammoti saddhammo. samitakilesÄ• naá¹ƒ tatoyeva pasatthÄ• naá¹ƒ pÅ«jit
paá¹‡á¸• itÄ• naÃ±ca dhammoti attho. yoca santÄ• naá¹ƒ dhammo, sopi ekantena santoyev
saddhammo. pasattho pÅ«jito dhammoti attho. sacco vÄ• . ayaÃ±hi aÃ±Ã±atitthiyadhammo
navisaá¹ƒvÄ• deti. so hi ayaá¹ƒ me hitoti dhÄ• rentassa ahitoyeva sampajjati. ayaá¹ƒ pana t
hitoyeva sampajjatÄ«ti. [saddhammapadaá¹ƒ]. gaá¹‡uttamapade loke samÄ• na diá¹-á¹-hisÄ
sahadhammikÄ• naá¹ƒ samÅ«ho gaá¹‡oti vuccati. idha pana uttamehi sÄ«lÄ• diguá¹‡ehi yu
sÄ• vakasaá¹…gho uttamoca so gaá¹‡ocÄ• ti atthena uttamagaá¹‡onÄ• ma. soyeva idha ga
muniseá¹-á¹-ho munivaroti.

__ [11] vibhÄ• vaniyaá¹ƒ_ pana

``gaá¹‡Ä• naá¹ƒ gaá¹‡esuvÄ• devamanussÄ• disamÅ«hesu uttamo gaá¹‡uttamoâ€™â€™
sundaraá¹ƒ.

etasmiÃ±hi atthe sati uttamasaddo padhÄ• nabhÅ«to hoti. soca guá¹‡amhiyeva pavattatÄ«
ariyasaá¹…gho vuttoti nasijjhatÄ«ti. etthaca gaá¹‡oti saá¹…ghoyeva vuccati. soca saá¹…gh
sammutisaá¹…gho, dakkhiá¹‡eyyasaá¹…ghoti. tattha samaggena saá¹…ghena kataá¹ƒ upa
sammutinÄ• ma. tÄ• ya sammutiyÄ• upasampannabhÅ«miá¹ƒ patvÄ• á¹-hito bhikkhusaá¹.
vinayakammesu pasiddho. dakkhiá¹‡eyyasaá¹…gho nÄ• ma aá¹-á¹-ha ariyapuggalasamÅ«
sammutisaá¹…ghepi antogadhoyeva hoti. tathÄ• pi saraá¹‡agamana vandanÄ• mÄ• na \Be
pÅ«jÄ• sakkÄ• rÄ• nussatiá¹-á¹-hÄ• nesu anuttara puÃ±Ã±akkhetta vise sapariggahatthaá¹
saá¹ƒvaá¹‡á¹‡etvÄ• so visuá¹ƒ vuttoti daá¹-á¹-habbo. puthujjanasaá¹…ghohi puÃ±Ã±akkhe
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ nahoti. kasmÄ• . sÄ• likkhette tiá¹‡Ä• naá¹ƒ viya khettaduá
sakkÄ• yadiá¹-á¹-hi vicikicchÄ• nusayÄ• naá¹ƒ sabbhÄ• vÄ• ti. puÃ±Ã±akkhettabhÄ• vo par
vuttanayena veditabboti. [sasaddhammagaá¹‡uttamapadaá¹ƒ]

<8> __abhivÄ• diyÄ• _ti visesato vanditvÄ• . ettha ca ayaá¹ƒ loke sÄ«lÄ• diguá¹‡ayutto sea
evaá¹ƒ seá¹-á¹-ha cittaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• vandanto visesato vandatÄ«ti vuccati.
kÄ• yavandanÄ• divasena. yathÄ• ha ---

tisso imÄ• bhikkhave vandanÄ• , katamÄ• tisso. kÄ• yena vandati, vÄ• cÄ• ya vandati, ma

tattha seá¹-á¹-hacittaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• jÄ• á¹‡udvaya kapparadvaya nalÄ• á¹-a
aá¹…gÄ• ni bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• vandaneyyÄ• naá¹ƒ abhimukhaá¹ƒ nippajja
yaá¹ƒ sandhÄ• ya paÃ±cappatiá¹-á¹-hitena vanditvÄ• ti tattha tattha vuttaá¹ƒ. yÄ• yaca avan
vandantassa Ä• patti hotÄ«ti. guá¹‡apadÄ• ni vÄ• cÄ• ya pavattento vÄ• cÄ• ya vandatinÄ•
buddhassa, namo vimuttiyÄ• , namo vimuttÄ• naá¹ƒ, vipassissa namatthÅ«ti evamÄ• dÄ«su
guá¹‡apadÄ• ni anugantvÄ• guá¹‡e anussaranto manasÄ• vandatinÄ• mÄ• ti.

<9> __bhÄ• sissa_nti kathessÄ• mi. kÄ• maÃ±ca thero imaá¹ƒ saá¹…gahaá¹ƒ racayanto p
racayissati. ganthakammaá¹ƒ nÄ• ma vÄ• cÄ• kammesu pasiddhanti katvÄ• bhÄ• sissanti

<10> __abhidhammatthasaá¹…gaha_nti pade abhidhamme vuttÄ• atthÄ• abhidhammatth
etenÄ• tivÄ• abhidhammatthasaá¹…gaho. saá¹…gayhantitica therena saá¹ƒkhipitvÄ• gayh
abhidhammeti cettha abhiatireko abhivise soca dhammo abhidhammo. dhammoti ca vinaya
dvayaá¹ƒ \Be 15/ vuccati. yo vo Ä• nanda mayÄ• dhammoca vinayoca desito paÃ±Ã±attoti
pÄ• á¸·idvayaá¹ƒ Ä• á¹‡Ä• vidhÄ• nasaá¹…khÄ• taá¹ƒ vinayana kiccaá¹ƒ vajjetvÄ• kusalÄ•
paramatthadhamme eva dÄ«petÄ«ti. evaá¹ƒ dÄ«pentesuca tesu dvÄ«su dhammesu yo itara

ayameva abhidhammo nÄ• ma. itaropana dhammoyeva. evaÃ±ca katvÄ• dhammo abhidha
catukkaá¹ƒ veditabbaá¹ƒ. tattha dhammonÄ• ma suttantapiá¹-akaá¹ƒ. abhidhammonÄ• ma
vinayonÄ• ma ubhato vibhaá¹…go, abhivinayonÄ• ma khandhakaparivÄ• rÄ• ti aá¹-á¹-hakat
atirekavisesatÄ• cettha kusalÄ• di vasena khandhÄ• divasena saá¹…gahÄ• divasena tathÄ
desetabbappakÄ• rÄ• naá¹ƒ anavasesavibhattivasenavÄ• suddhadhammÄ• dhiá¹-á¹-hÄ• n
veditabbÄ• . yato sabbaÃ±Ã±ubuddhÄ• imaá¹ƒ abhidhammadesanaá¹ƒ devesueva desenti
tayo mÄ• se nirantaraá¹ƒ pavattanayogyaá¹ƒ kathÄ• maggaá¹ƒ ekena iriyÄ• pathena Ä• dit
pariyosÄ• naá¹ƒ pÄ• petvÄ• paá¹-iggahetuá¹ƒ sakkonti, naca eva rÅ«po ekamÄ• tikÄ• nuba
nÄ• nÄ• khaá¹‡esu nÄ• nÄ• janÄ• naá¹ƒ desetuá¹ƒ sakkuá¹‡eyyo hotÄ«ti. kecipana vinaya
abhirekavisesataá¹ƒ tassa vaá¹‡á¹‡enti. taá¹ƒ aá¹-á¹-hasÄ• liniyÄ• na sameti. tattha hi dha
dvinnaá¹ƒ pÄ• á¸·Ä«naá¹ƒ majjheeva ayaá¹ƒ atirekavisesatÄ• vicÄ• ritÄ• . naca yujjati vina
vicÄ• retuá¹ƒ asamÄ• nakiccavisayattÄ• . vinayo hi kÄ• yavÄ• cÄ• naá¹ƒ vinayanakicco, ajj
pana dhammavibhÄ• gakicco dhammappavatti visayocÄ• ti. kecipana vadanti evaá¹ƒ sante
sabbajeá¹-á¹-hako siyÄ• . vinayaá¹ƒ vivaá¹‡á¹‡entassa hi pÄ• cittiyÄ• patti hoti. dhammaá¹
dukkaá¹-Ä• pattimattÄ• ti, taá¹ƒ nayujjati. vinayo hi Ä• á¹‡Ä• cakkaá¹ƒ. dhammoca dhamma
vivaá¹‡á¹‡ento satthu Ä• á¹‡Ä• cakke pahÄ• raá¹ƒ deti. satthari agÄ• ravo mahanto hoti. ya
tassa dhammasaá¹…ghesu tÄ«su sikkhÄ• suca agÄ• ravo siddho hoti. tasmÄ• vinaya viva
mahantÄ« hoti. na sabbajeá¹-á¹-hakattÄ• ti. apica, vinayonÄ• ma sÄ• sanassa mÅ«laá¹ƒ. vi
sÄ• sanaá¹ƒ natiá¹-á¹-hati. tasmÄ• sÄ• sanassa ciraá¹-á¹-hitatthaá¹ƒpi vinayavivaá¹‡á¹‡ane
paÃ±Ã±attÄ• ti.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammattha saá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya pathamagÄ• thÄ• ya

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

dutÄ«yagÄ• thÄ• -paramatthadÄ«panÄ«

<11> evaá¹ƒ Ä• digÄ• thÄ• yataá¹ƒtaá¹ƒ payojana sahite paÃ±ca atthe dassetvÄ• idÄ• ni t
dassento dutÄ«yagÄ• thamÄ• ha. tattha __tatthÄ• _ti bhÄ• sissaá¹ƒ abhidhammattha saá¹.
abhidhammatthasaá¹…gahapade mayÄ• vuttÄ• abhidhammatthÄ• sabbathÄ• paramattha
etthaca -

__ [12] á¹-Ä«kÄ• yaá¹ƒ_ tÄ• va

tattha tasmiá¹ƒ abhidhammatthasaá¹…gahapakaraá¹‡etivÄ• abhidhammattha padetivÄ• a
niddiá¹-á¹-ho. __vibhÄ• vaniyaá¹ƒ_ pana tasmiá¹ƒ abhidhammeti. sabbaá¹ƒ nasundaraá¹ƒ.

na hi abhidhammattha saá¹…gahapakaraá¹‡e mayÄ• vuttÄ• abhidhammatthÄ• ti yujjati. p
vuccamÄ• nameva hoti. natu vuttaá¹ƒ. kuto abhidhammatthÄ• ti. na ca saá¹ƒvaá¹‡á¹‡anÄ•
tÄ• va tasaddo appadhÄ• napadÄ• ni paccÄ• masatÄ«ti atthi. tasmÄ• aá¹-á¹-hasÄ• liniyaá¹
á¹-á¹-hena abhidhammoti vÄ• kyeviya idha tasaddattho veditabboti. evaÃ±hi sati ---

__ [13] á¹-Ä«kÄ• su_

sabbathÄ• vuttÄ• ti yojanÄ• pi paá¹-ikkhittÄ• hoti.

sÄ• hi vakkhamÄ• nehi sabbayÄ• pi dvÄ• dasa, sabbathÄ• pi aá¹-á¹-hÄ• rasÄ• tiÄ• dÄ«hi
__sabbathÄ• _ti dhammasaá¹…gaá¹‡iyaá¹ƒ vuttena kusalÄ• dinÄ• \Be 17/ sabbappakÄ• re
vibhaá¹…ge vibhatte na khandhÄ• dinÄ• sabbappakÄ• renapi catudhÄ• va hontÄ«ti attho.
vuttenÄ• tiÄ• dinÄ• pi vattabbaá¹ƒ.

<12> __paramatthato_ti paramattha saccato. dve hi saccÄ• ni sammutisaccaá¹ƒ, paramatth
puggala atta jÄ«vÄ• dikÄ• paÃ±Ã±attiatthÄ• sabhÄ• vato avijjamÄ• nÄ• yeva honti.
dhammavavatthÄ• naÃ±Ã±Ä• á¹‡arahitÄ• naá¹ƒpana mahÄ• janÄ• naá¹ƒ citte mahantamah
paÃ±Ã±Ä• yanti, teca mahÄ• janÄ• samaggÄ• hutvÄ• tesaá¹ƒ ekantena atthibhÄ• vaá¹ƒ g
voharanti ceva sampaá¹-icchantica. tasmÄ• te mahÄ• janehi samaggehi sammatattÄ• tatoy
vacÄ«saccaviratisaccÄ• naá¹ƒ vatthubhÅ«tattÄ• sammuti saccanti vuccanti. tasmiá¹ƒ samm
paá¹-ipajjantÄ• sabba lokiyasampattiyoca sabbabodhisambhÄ• ra dhammeca Ä• rÄ• dhent
apÄ• yapÅ«rakÄ• honti. evaá¹ƒ mahantaÃ±hi sammuti saccanti. paramatthasaccaá¹ƒ pana
nahoti. taÃ±hi sayaá¹ƒ avijjamÄ• naá¹ƒyeva samÄ• naá¹ƒ mahÄ• jane vijjamÄ• nantveva ga
sakkÄ• yadiá¹-á¹-hi dvÄ• saá¹-á¹-hidiá¹-á¹-hi tividhamicchÄ• diá¹-á¹-hÄ«naá¹ƒ vatthu hutvÄ•
vaá¹-á¹-adukkhato niyyÄ• tuá¹ƒ nadeti. evaá¹ƒ viparÄ«taÃ±hi sammutisaccaá¹ƒ. evaá¹ƒ mah
paramatthasaccaá¹ƒpana duvidhaá¹ƒ sabhÄ• vasaccaá¹ƒ ariyasaccanti. tattha dhammasaá
pakaraá¹‡esu vibhattÄ• kusalÄ• dayo dhammÄ• sabhÄ• vasaccaá¹ƒnÄ• ma. te hi sayaá¹ƒ
kusalÄ• nÄ• ma dhammÄ• atthi sukhÄ• nÄ• ma vedanÄ• atthÄ«ti gaá¹‡hantena visaá¹ƒvÄ
ariyasaccaá¹ƒ patvÄ• kiÃ±ci asaccaá¹ƒpi hotiyeva. tathÄ• hi anubhavanabhedamattaá¹ƒ up
dukkhÄ• adukkhamasukhÄ• ti vuttÄ• . na sabbÄ• kÄ• rato sukhabhÅ«tattÄ• . sabbehi pana
anekasatehi Ä• kÄ• rehi sabbÄ• pi vedanÄ• dukkhÄ• eva. tathÄ• anavajjasukhavipÄ• kaá¹
akusalaá¹ƒ upÄ• dÄ• yeva vutto. sabbepi hi tebhÅ«makÄ• kusalasammatÄ• dhammÄ• sÄ
oghaniya yoganiya upÄ• dÄ• niyatÄ• \Be 18/ saá¹…khÄ• tehi vajjehi sÄ• vajjÄ• eva honti.
vipÄ• kÄ• naá¹ƒ jananaá¹-á¹-hena ekantena dukkhavipÄ• kÄ• eva honti. ajjhattattikaÃ±ca sa
upÄ• dÄ• ya vuttaá¹ƒ. sabbepi hi catubbhÅ« makadhammÄ• ekantena attÄ• pinÄ• ma natth
bahiddhÄ• eva honti. saá¹…khÄ• re parato passÄ• ti hi vuttanti. ayaá¹ƒ nayo sesattika duka
yathÄ• rahaá¹ƒ netabbo. ariya saccaá¹ƒnÄ• ma sabbesaá¹ƒ tebhÅ«makadhammÄ• naá¹ƒ e

ekanta dukkhasamudaya bhÄ• vo nibbÄ• nasseva dukkhanirodha bhÄ• vo aá¹-á¹-haá¹…gik
dukkhanirodhamaggabhÄ• vocÄ• ti. idhameva hi parisuddhabuddhÄ«naá¹ƒ ariyÄ• naá¹ƒ Ã±
sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ nippariyÄ• yasaccaá¹ƒ hotÄ«ti. tesu idha sammutisaccaá¹ƒ
ida mÄ• ha. tena vuttaá¹ƒ paramatthatoti paramatthasaccatoti. tattha attho duvidho sabhÄ•
parikappasiddhoca. tattha yo vinÄ• aÃ±Ã±Ä• padesena kevalaá¹ƒ visuá¹ƒ visuá¹ƒ attano la
hutvÄ• siddho. so cittÄ• diko attho sabhÄ• vasiddhonÄ• ma. yopana attano lakkhaá¹‡ena v
vijjamÄ• nassapana atthassa nÄ• nÄ• pavattiÄ• kÄ• re upÄ• dÄ• ya cittena parikappetvÄ•
cittamayo cittanimmito hutvÄ• citteeva upalabbhamÄ• no hoti. so sattapuggalÄ• diko attho
tesu sabhÄ• vasiddhoyeva paramatthonÄ• ma. so hi santi bhavanti buddhisaddÄ• etthÄ• ti
ekantavijjamÄ• naá¹-á¹-hena itarato paramo ukkaá¹ƒsagato atthoti paramattho. api ca, ye ay
upalabbhatÄ«ti gahetvÄ• tassa abhiÃ±Ã±eyyassa abhiÃ±Ã±atthÄ• ya, pariÃ±Ã±eyyassa pa
pahÄ• tabbassa pahÄ• natthÄ• ya, sacchikÄ• tabbassa sacchikaraá¹‡atthÄ• ya, bhÄ• vetab
paá¹-ipajjanti. tesaá¹ƒ tadatthasÄ• dhane avisaá¹ƒvÄ• dakaá¹-á¹-hena paramo uttamo attho
avijjamÄ• nattÄ• tassa abhiÃ±Ã±Ä• diatthÄ• ya paá¹-ipajjantÄ• naá¹ƒ tadatthasÄ• dhane \B
bhavissati. napana tadatthaá¹ƒ sÄ• dhessa tÄ«ti paramatthoti vattuá¹ƒ nÄ• rahatÄ«ti.

__ [14] vibhÄ• vaniyaá¹ƒ_ pana

``paramassavÄ• uttamassa Ã±Ä• á¹‡assa attho gocaroti paramatthoâ€™â€™ tipi vuttaá¹ƒ.

na hi paramasaddoÃ±Ä• á¹‡e vattamÄ• no dissati. naca atthasaddo gocareti. yaÃ±ca anuá
saccikaá¹ƒ. so eva attho aviparÄ«tassa Ã±Ä• á¹‡assa visayabhÄ• vaá¹-á¹-henÄ• ti saccikaá
taá¹ƒpi aviparÄ«tena Ã±Ä• á¹‡ena araá¹‡Ä«yato upagantabba to atthoti imamatthaá¹ƒ dass
atthanti. [paramatthapadaá¹ƒ]

<13> __citta_nti ettha cintetÄ«ti cittaá¹ƒ. etthaca cintanakriyÄ• nÄ• ma niccaá¹ƒ Ä• ramma
hi sÄ• Ä• rammaá¹‡ena vinÄ• labbhatÄ«ti. tasmÄ• Ä• rammaá¹‡aggahaá¹‡a Ä• rammaá¹
daá¹-á¹-habbÄ• ti. evaÃ±hi sati bhavaá¹…gasamaya visaÃ±Ã±isamayesu cittaá¹ƒ Ä• ramma
evaá¹ƒ vÄ• dÄ«naá¹ƒ vÄ• do paá¹-ikkhitto hoti. santesupica nissaya samanantarÄ• dÄ«su t
nÄ• maá¹ƒ alabhitvÄ• Ä• rammaá¹‡apaccayavasenevassa nÄ• maá¹ƒ siddhanti daá¹-á¹-ha
dhammÄ• etenÄ• ti cittaá¹ƒ. taÃ±hi Ä• rammaá¹‡aggahaá¹‡akicce pubbaá¹…gamabhÅ«tan
Ä• rammaá¹‡aá¹ƒ gaá¹‡hantÄ• tassa vaseneva gaá¹‡hantÄ«ti. cintanamattaá¹ƒvÄ• cittaá¹
taá¹ƒtaá¹ƒ kriyÄ• mattÄ• va honti. na tesu dabbaá¹ƒvÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• viggahovÄ
paccayÄ• yatta vuttino ca honti. na te attano thÄ• menavÄ• balenavÄ• vasenavÄ• sattiyÄ
sakkonti. pageva cintetuá¹ƒvÄ• phusetuá¹ƒvÄ• ti. khaá¹‡amattaá¹-á¹-hÄ• yinoca honti, na k
vattituá¹ƒ sakkontÄ«ti. tasmÄ• tesu idaá¹ƒ dabbaá¹ƒ, ayaá¹ƒ satti, aya kriyÄ• ti evaá¹ƒ vibh
daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• sabbesu paramatthapadesu ekaá¹ƒ bhÄ• vasÄ• dhanan
tadaÃ±Ã±a sÄ• dhanÄ• nipana \Be 20/ pariyÄ• yatova labbhantÄ«ti veditabbaá¹ƒ. ettha ca d

cintanassa atthavisesaÃ±Ä• panatthaá¹ƒ vibhÄ• ga kappanÄ• vasena bhedakaraá¹‡aá¹ƒ pa
daá¹-á¹-habbaá¹ƒ. yathÄ• silÄ• puttakassasarÄ«ranti, tathÄ• karaá¹‡aÃ±ca taá¹ƒ taá¹ƒ kri
dhammavimuttassa paraparikappitassa kÄ• rakabhÅ«tassa atta jÄ«va satta puggalassa sab
abhÄ• vadÄ«panatthaá¹ƒ. sati hi attÄ• dimhi kiá¹ƒ abhedassa bhedakappanÄ• yÄ• ti.

__vibhÄ• vaniyaá¹ƒ_ pana

sasavisÄ• á¹‡aá¹ƒ viya abhÅ«tassa bhÅ«ta kappanÄ• vuttÄ• viya dissati. ayamassÄ• dhip
kÄ• re tÄ• vÄ• koci natthi. lokepana attappadhÄ• no kriyÄ• nipphÄ• dako kattÄ• nÄ• ma si
attappadhÄ• natÄ• dÄ«panatthaá¹ƒ taá¹ƒ kattubhÄ• vaá¹ƒ citte Ä• ropetvÄ• cintetÄ«ti citta

cittassaca balena taá¹ƒsampayuttÄ• naá¹ƒpi tasmiá¹ƒ kicce tadanukÅ«lappavattidÄ«panatt
punakaraá¹‡abhÄ• vaá¹ƒ citte kattubhÄ• vaÃ±ca tesu Ä• ropetvÄ• cintenti sampayuttakÄ•
vuttanti. api cettha cittasaddo vicitratthavÄ• cako daá¹-á¹-habbo. vuttaÃ±he taá¹ƒ saá¹ƒyutta

diá¹-á¹-haá¹ƒ vo bhikkhave caraá¹‡aá¹ƒnÄ• ma cittanti. evaá¹ƒ bhante. tampi kho bhikkhave
citteneva cintitanti. tenÄ• pi kho bhikkhave caraá¹‡ena cittena cittaÃ±Ã±eva cittataranti, nÄ•
aÃ±Ã±aá¹ƒ ekanikÄ• yaá¹ƒpi samanupassÄ• mi yaá¹ƒ evaá¹ƒ cittaá¹ƒ. yathayidaá¹ƒ bhikkha
pÄ• á¹‡Ä• . tepi kho bhikkhave tiracchÄ• nagatÄ• pÄ• á¹‡Ä• citteneva cittikatÄ• . tehipi kh
gatehi pÄ• á¹‡ehi cittaÃ±Ã±eva cittataranti.

tattha caraá¹‡aá¹ƒnÄ• ma cittanti yatthavicitrÄ• ni dibbavimÄ• nÄ• dÄ«ni cittakammÄ• ni ka
puÃ±Ã±aá¹ƒ karontÄ• idhacidhaca nibbattÄ• ti dassento vicaranti \Be 21/. tassa paá¹-akoá¹
nÄ• maá¹ƒ. cittenÄ• ti nissakke karaá¹‡avacanaá¹ƒ. yathayidanti yathÄ• ime. cittikatÄ• ti vi
cittavicittakÄ• ya saÃ±Ã±Ä• vicittÄ• . saÃ±Ã±Ä• vicittatÄ• ya taá¹‡hÄ• vicittÄ• . taá¹‡hÄ• vi
vicittÄ• ni. kammavicitta tÄ• ya yoniyo vicittÄ• . yonivicittatÄ• ya tesaá¹ƒ tiracchÄ• nagatÄ•
veditabbÄ• . [vacanattho]

taá¹ƒ taá¹ƒ sabhÄ• vo lakkhaá¹‡aá¹ƒ, kiccasampattiyo raso.

gayhÄ• kÄ• ro phalaá¹ƒvÄ• pi, paccupaá¹-á¹-hÄ• na saÃ±Ã±itaá¹ƒ ||

Ä• sannakÄ• raá¹‡aá¹ƒ yaá¹ƒ taá¹ƒ, padaá¹-á¹-hÄ• nanti taá¹ƒ mataá¹ƒ.

dhammÄ• naá¹ƒ vavatthÄ• nÄ• ya, alaá¹ƒ ete vibuddhino ||

Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡aá¹ƒ cittaá¹ƒ, pubbaá¹…gamarasaá¹ƒ, sandhÄ• napaccu
nÄ• marÅ«papadaá¹-á¹-hÄ• naá¹ƒ. [cittaá¹ƒ]

<14> __cetasika_nti ettha cetasi bhavaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti cetasikaá¹ƒ. phassÄ• c
etthaca tadÄ• yattavuttitÄ• nÄ• ma ekuppÄ• datÄ• dÄ«hi lakkhaá¹‡ehi cittena saha ekÄ« b
etena yÄ• cittassa jÄ• ti. sÄ• eva phassÄ• dÄ«naá¹ƒ. yÄ• cittassa jarÄ• , yaá¹ƒ cittassa ma
cittassa Ä• rammaá¹‡aá¹ƒ, yaá¹ƒ cittassa vatthu, tadeva phassÄ• dÄ«nanti evaá¹ƒ ekapupp
ekavaá¹‡á¹-upanibbandhÄ• ni pupphÄ• ni viya cittena saha ekajÄ• tiyÄ• di upanibbandhÄ•
cetasikaá¹ƒnÄ• mÄ• ti siddhÄ• honti. evaÃ±ca sati cittaá¹ƒpi tehi phassÄ• dÄ«hi saha tathe
pavattatÄ«ti taá¹ƒpi phassikaá¹ƒ vedanikantiÄ• dinÄ• vattabbanti ce. na. cittasseva jeá¹-á¹-
manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• ti hi vuttaá¹ƒ. etthaca m
nimmitÄ• cittakriyÄ• bhÅ«tÄ• ti attho. etena te phassÄ• dayo dhammÄ• cittena vinÄ• nup
cittaá¹ƒpana tehi kehici vinÄ• pi pavattatiyeva. paÃ±caviÃ±Ã±Ä• á¹‡a cittaÃ±hitehi kehici vit
uppajjatÄ«ti. tasmÄ• tesaÃ±Ã±eva tadÄ• yatta vuttitÄ• vattabbÄ• na cittassÄ• ti.

__ [15] vibhÄ• vaniyaá¹ƒ_ pana

ekÄ• lambaá¹‡atÄ• \Be 22/ mattena tesaá¹ƒ tadÄ• yattavuttitaá¹ƒ cetasi kattaÃ±ca vibhÄ• v
sundaraá¹ƒ.

na hi ekÄ• lambaá¹‡atÄ• mattena cetasikaá¹ƒnÄ• ma jÄ• tanti. ettha ca loke nÄ• nÄ• vaá¹‡
ghaá¹ƒsitvÄ• vatthumhi nÄ• nÄ• cittakammÄ• ni karonti, tattha vatthumhi pharaá¹‡aá¹ƒ ba
kiccaá¹ƒ, na vaá¹‡á¹‡adhÄ• tÅ«naá¹ƒ. nÄ• nÄ• rÅ«pa dassanaá¹ƒ vaá¹‡á¹‡adhÄ• tÅ«name
tattha vatthuviya Ä• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. udakaá¹ƒviya cittaá¹ƒ. nÄ• nÄ• vaá¹‡
cetasikadhammÄ• ti. [cetasikaá¹ƒ]

<15> __rÅ«pa_nti ettha ruppatÄ«ti rÅ«paá¹ƒ. sÄ«tuá¹‡hÄ• dÄ«hi virodhi paccayehi visama
vikÄ• raá¹ƒ Ä• pajjati, tehi vÄ• vikÄ• raá¹ƒ Ä• pÄ• dÄ«yatÄ«ti attho. yathÄ• ha ---

ruppatÄ«ti kho bhikkhave tasmÄ• rÅ«panti vuccati. kena ruppati. sitenapi ruppati. uá¹‡hena
jighacchÄ• yapi ruppati. vipÄ• sÄ• yapi ruppati. á¸• aá¹ƒsa makasa vÄ• tÄ• tapa sariá¹ƒ sap
ruppatÄ«ti. ruppatÄ«tica ruppati, kuppati, ghaá¹-á¹-Ä«yati, piá¸·Ä« yati, bhijjatÄ«ti.

mahÄ• niddese vuttaá¹ƒ. ayamettha piá¹‡á¸• attho, ye dhammÄ• ciraá¹-á¹-hitikÄ• ca honti
tesaÃ±Ã±eva á¹-hitikkhaá¹‡esu virodhipaccayehi samÄ• gamonÄ• ma hoti. napanaÃ±Ã±esa
appaá¹-ighasabhÄ• vÄ• nanti. tesaÃ±hi appaá¹-ighasabhÄ• vÄ• naá¹ƒ sukhuma rÅ«pÄ• naá
samÄ• gamonÄ• ma natthi. kuto parittakkhaá¹‡Ä• naá¹ƒ appaá¹-ighasabhÄ• vÄ• naÃ±ca ar
sukhumarÅ«pÄ• naá¹ƒ arÅ«patÄ• patti siyÄ• ti. nasiyÄ• . oá¸·Ä• rikarÅ«pehi samÄ• nagati l
ruppamÄ• nesu ruppantiyevÄ• ti. samÄ• gamoca nÄ• ma idha thapetvÄ• Ä• pÄ• tagamana
aÃ±Ã±amaÃ±Ã±aviruddhÄ• naá¹ƒ á¹-hitipattÄ• naá¹ƒ oá¸·Ä• rikarÅ«pÄ• naá¹ƒ mahÄ• bhÅ«

aÃ±Ã±amaÃ±Ã±Ä• bhighaá¹-á¹-anaá¹ƒ \Be 23/ vuccati, ruppati ghaá¹-á¹-Ä«yati pÄ«á¸·Ä«ya
ruppanaÃ±canÄ• ma parasenÄ• yuddhena raá¹-á¹-hakhobhoviya kalÄ• pantaragatadhÄ• tÅ
vuccati. kuppati bhijjatÄ«ti hi vuttaá¹ƒ. etthaca kuppatÄ«ti khobhati caÃ±calati, bhijjatÄ«ti vik
Ä• pajjati. yasmiá¹ƒ khaá¹‡e virodhipaccayasamÄ• gamaá¹ƒ labhanti. tato paá¹-á¹-hÄ• ya sa
honti. omattÄ• dhimattarÅ«pasantatÄ«naá¹ƒ uppattiyÄ• paccayabhÄ• vaá¹ƒ pattÄ• hontÄ«
ruppanaá¹ƒ duvidhaá¹ƒ vaá¸• á¸• hanaá¹ƒ, hÄ• yanaÃ±ca. tadubhayaá¹ƒpi kappavuá¹-á¹-hÄ
nÄ• nÄ• Ä• yukappa saá¹ƒvacchara utu mÄ• sa ratti divÄ• dÄ«naá¹ƒ parivattaneca pÄ• kaá
rÅ«panti nÄ• maá¹ƒ ghaá¹-á¹-anavasena ruppanadhammÄ• nameva siddhanti. tesameva sa
samÅ«hasaá¹‡á¹-hÄ• nÄ• di bhÄ• vapattiyÄ• saviggahÄ• honti. tasmÄ• tesameva ruppan
pÄ• kaá¹-anti tesveva rÅ«panti nÄ• maá¹ƒ siddhanti daá¹-á¹-habbaá¹ƒ. arÅ«padhammÄ• pa
vikÄ• ro paccakkhato lokassa pÄ• kaá¹-o hoti. taá¹ƒ taá¹ƒ rÅ«pavikÄ• raá¹ƒ disvÄ• vÄ• sutv
vÄ• so lokena jÄ• nitabbo aÃ±Ã±atra paracittavidÅ«hi. tasmÄ• tesaá¹ƒ rÅ«patÄ• patti natth

__ [16] vibhÄ• vaniyaá¹ƒ_ pana

tesaá¹ƒ rÅ«patÄ• pattippasaá¹…go sÄ«tÄ• diggahaá¹‡a sÄ• matthiyena nivattito. yasmÄ• p
lokopacÄ• rena vinÄ• nasijjhati. lokopacÄ• roca pÄ• kaá¹-animittavase neva pavatto. tasmÄ
sÄ«tÄ• diggahaá¹‡ena vinÄ• pi tappasaá¹…ganivatti lokatova siddhÄ• ti daá¹-á¹-habbÄ• .

yasmÄ• ca brahmaloke brahmÄ• naá¹ƒ kÄ• yavikÄ• ra vacÄ«vikÄ• rÄ• ca iddhivikuppanÄ
nÄ• nÄ• rÅ«pavikÄ• rÄ• ca dissantiyeva. teca ekena pariyÄ• yena ruppanÄ• kÄ• rÄ• eva nÄ
vasena tattha rÅ«pÄ• naá¹ƒ rÅ«patÄ• siddhi hotÄ«ti veditabbaá¹ƒ. rÅ«payati vÄ• attano sa
rÅ«paá¹ƒ. arÅ«padhammÄ• hi na attano sabhÄ• vena pÄ• kaá¹-Ä• honti. rÅ«pasannissaye
idaá¹ƒ pana attano sabhÄ• veneva pÄ• kaá¹-aá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡ehipi gahetabbanti. i
brahmaloke rÅ«pÄ• naá¹ƒpi uju katova rÅ«patÄ• siddhi hotÄ«ti.

__ [17] vibhÄ• vaniyaá¹ƒ_ pana

anuggÄ• hakÄ• naá¹ƒ sÄ«tÄ• dÄ«naá¹ƒ vasena taá¹ƒ sabhÄ• vÄ• nÄ• tivattana vasenaca
vibhÄ• vitÄ• . yasmÄ• pana sÄ«te nÄ• pi uá¹‡henÄ• pÄ«tiÄ• divacanaá¹ƒ nidassanamattaá
cittÄ• hÄ• rÄ• naá¹ƒpi vasena ruppanassa sambhavato, tathÄ• hi saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä
rÅ«pÄ• rammaá¹‡arasÄ• rammaá¹‡ehi eva pÄ• á¸·iyaá¹ƒ niddiá¹-á¹-hÄ• ni. na hi saÃ±Ã±Ä•
ca viÃ±Ã±Ä• á¹‡aá¹ƒ rasa meva vijÄ• nÄ• ti. nidassanamattena desanÄ• hotÄ«ti viÃ±Ã±Ä•
sÄ«tÄ• diggahaá¹‡aá¹ƒ amuÃ±citvÄ• va tattha rÅ«patÄ• siddhivibhÄ• vanena payojana natt

<16> __nibbÄ• na_nti ettha nibbÄ• yanti sabbe vaá¹-á¹-adukkhasantÄ• pÄ• etasminti nibb
kilesÄ• vÄ• khandhÄ• vÄ• abhÄ• vitamaggassa Ä• yatiá¹ƒ uppajjanÄ• rahapakkhe á¹-hitÄ
bhÄ• vitamaggassa anuppajjanÄ• rahapakkhaá¹ƒ pÄ• puá¹‡antÄ«ti attho. na hi khaá¹‡attay

atÄ«tadhammÄ• nibbÄ• yanti nÄ• ma. paccuppannesu Ä• yatiá¹ƒ avassaá¹ƒ uppajjamÄ• n
natthÄ«ti. vaá¹-á¹-adukkhasantÄ• pÄ• ti kilesavaá¹-á¹-a kammavaá¹-á¹-a vipÄ• kavaá¹-á¹-a
tividha vaá¹-á¹-adukkhasantÄ• parahitÄ• naá¹ƒ rukkhÄ• dÄ«naá¹ƒ anuppÄ• danirodho nibb
etasminti visaye bhummaá¹ƒ. yathÄ• Ä• kÄ• se sakuá¹‡Ä• pakkhantÄ«ti. yehi te nibbÄ• ya
tabbinimuttaá¹ƒ aÃ±Ã±aá¹ƒ nibbutiá¹-á¹-hÄ• naá¹ƒnÄ• ma kiÃ±ci natthÄ«ti. nibbÄ• yanti vÄ•
nibbÄ• naá¹ƒ. nibbanti dhÄ«rÄ• yathayaá¹ƒ padÄ«poti hi vuttaá¹ƒ. nibbÄ• yantÄ«ti taá¹ƒ ta
khandhÄ• naá¹ƒvÄ• puna appaá¹-isandhikabhÄ• vaá¹ƒ pÄ• puá¹‡antÄ«ti attho. ekasminti v
etasmiá¹ƒ adhi gatetipi yojenti. á¹-Ä«kÄ• supana bhavÄ• bhavaá¹ƒ vinanato saá¹ƒsibbana t
taá¹‡hÄ• . tato nikkhantanti nibbÄ• nanti vuttaá¹ƒ.

__ [18] vibhÄ• vaniyaá¹ƒ_ pana

``nibbÄ• bhivÄ• \Be 25/ etena rÄ• gaggiÄ• dikoti nibbÄ• naâ€™â€™ ntipi vuttaá¹ƒ. taá¹ƒ na

na hi maggeviya nibbÄ• ne katthaci karaá¹‡asÄ• dhanaá¹ƒ diá¹-á¹-haá¹ƒ, naca nibbÄ• naá
rÄ• gÄ• dikassa kattuno saha kÄ• ripaccayo hotÄ«ti. [nibbÄ• naá¹ƒ]

dutÄ«yagÄ• thÄ• ya paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

cittasaá¹…gaha-paramatthadÄ«panÄ«

<17> idÄ• ni uddesakkamena cittaá¹ƒ tÄ• va niddisanto tattha cittantiÄ• dimÄ• ha. __tatthÄ
abhidhammatthesu. __tÄ• va_ pathamaá¹ƒ. cattÄ• ro vidhÄ• pakÄ• rÄ• yassa taá¹ƒ __catu

<18> __kÄ• mÄ• vacara_nti ettha kÄ• mÄ«yatÄ«ti kÄ• mo. kÄ• mentivÄ• ettha sattÄ• avi
kÄ• maratiyÄ• eva ramanti. na uparibhÅ«mÄ«su viya jhÄ• naratiyÄ• ti kÄ• mo. ekÄ• dasavi
jhÄ• nalÄ• bhinopi santÄ«ti. na na santi. tepana kadÄ• ci devÄ• ti natthettha doso. avÄ«cini
kÄ• mÄ«yanti. kathaÃ±ca tattha sattÄ• kÄ• maratiyÄ• ramantÄ«ti. nimittassÄ• davasenavÄ
maraá¹‡akÄ• le hi upaá¹-á¹-hitÄ• nirayaggijÄ• lÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• viya khÄ• yanti.
micchÄ• diá¹-á¹-hiko brÄ• hmaá¹‡o maraá¹‡amaÃ±ce nippanno hoti. tassa Ä• cariyabrÄ• hm
brahmalokaá¹ƒ bho gacchÄ• ti vadanti. tassapana avÄ«ciniraye aggijÄ• lÄ• upaá¹-á¹-hahan
Ä• cariyÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• paÃ±Ã±Ä• yantÄ«ti Ä• ha. esa bho brahmaloko. tattha
kÄ• laá¹…katvÄ• avÄ«cimhi uppajji. evaá¹ƒ nimittassÄ• davasena te kÄ• mÄ«yanti. tattha u
bhavanikantinÄ• ma hotÄ«ti. apica, tattha uppannÄ• avikkhambhitakÄ• marÄ• gÄ• eva hon
ramissanti yevÄ• ti. tasmiá¹ƒ kÄ• me avacaratÄ«ti kÄ• mÄ• vacaraá¹ƒ. \Be 26/ etthaca avac
uppajjatÄ«ti attho na gahetabbo. so hi attho pÄ• á¸·iyÄ• ca nasameti. nÄ• nÄ• dosayuttoca
antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• ti hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. yadi cettha so atth
evaá¹ƒ sabhi etthÄ• vacarÄ• etthuppannÄ• ti vuttaá¹ƒ siyÄ• . napana vuttaá¹ƒ. naca pariyÄ

uppannasaddena saha samÄ• natthoti sakkÄ• vattuá¹ƒ. na hi lokuttaracittÄ• ni tÄ«su bhave
pariyÄ• pannÄ• niyeva hontÄ«ti. evaá¹ƒ tÄ• va pÄ• á¸·iyÄ• nasametÄ«ti.

yadica so attho gahito siyÄ• . evaÃ±ca sati tasmiá¹ƒ kÄ• me ye mahaggata lokuttaradhamm
kÄ• mÄ• vacaratÄ• pattidoso rÅ«pÄ• vacaratÄ• di muttidosoca Ä• pajjati. yeca kÄ• mÄ• va
rÅ«pÄ• rÅ«pabhÅ«mÄ«su uppajjanti. tesaÃ±ca rÅ«pÄ• rÅ«pÄ• vacaratÄ• pattidoso kÄ• m
Ä• pajjatÄ«ti. nanu yebhuyyavuttivasenapi kesaÃ±ci nÄ• malÄ• bho hoti. yathÄ• vanacarak
tasmÄ• idhapi tesaá¹ƒ dhammÄ• naá¹ƒ attano attano bhummÄ«su uppannabahulattÄ• kÄ
na koci dosoti. na. evaÃ±hi sati lokuttara dhammÄ• naá¹ƒ kÄ• mÄ• vacaratÄ• di muccanatth
uppannabhÅ«mi visuá¹ƒ vattabbÄ• siyÄ• . na ca sÄ• nÄ• mabhÅ«mi atthi. yattha te yebhu
uppajjantÄ• tÄ«su bhavesu eva uppajjanti. tasmÄ• tesaá¹ƒ kÄ• ma rÅ«pÄ• rÅ«pÄ• vacara
siyÄ• ti. evaá¹ƒ nÄ• nÄ• dosayutto hotÄ«ti. tasmÄ• ssa tathÄ• atthaá¹ƒ aggahetvÄ• etthÄ•
pariyÄ• pannÄ• ti bhagavatÄ• saá¹ƒvaá¹‡á¹‡itena pÄ• á¸·inayenevassa attho gahetabboti.
avacarati pariyÄ• pannabhÄ• vena tasmiá¹ƒ ajjhogÄ• hetvÄ• carati pavattatÄ«ti kÄ• mÄ• va
pariyÄ• pannabhÄ• vocanÄ• ma attano Ä• dhÄ• rabhÅ«tena tena kÄ• mena saha samÄ• na
paritobhÄ• gehi tasmiá¹ƒ kÄ• me Ä• pannabhÄ• vo anuppaviá¹-á¹-ha bhÄ• vo. antogadhabh
tathÄ• \Be 27/ pariyÄ• pannabhÄ• vo pariggÄ• hiniyÄ• kÄ• mataá¹‡hÄ• ya katoti daá¹-á¹-h
rÅ«pÄ• rÅ«pasattasantÄ• nabhÅ«tÄ• pi mayhaá¹ƒ eteti kÄ• ma taá¹‡hÄ• ya pariggahitÄ• k
kÄ• mÄ• vacarÄ• nÄ• mÄ• ti siddhÄ• honti. rÅ«pÄ• rÅ«pÄ• vacaresupi ayaá¹ƒ nayo netab
arÅ«pataá¹‡hÄ• ca pariggÄ• hinÄ« taá¹‡hÄ• daá¹-á¹-habbÄ• .

yepana dhammÄ• tiá¹‡á¹‡aá¹ƒ taá¹‡hÄ• naá¹ƒ pariggahavimuttÄ• honti. te tÄ«su bhavesu
apariyÄ• pannÄ• eva hontÄ«ti lokuttarÄ• nÄ• ma jÄ• tÄ• ti veditabbÄ• . etthaca paá¹-á¹-hÄ
nÄ«varaá¹‡aá¹ƒ paá¹-icca uddhaccanÄ«varaá¹‡antiÄ• dinÄ• arÅ«pasattasantÄ• nepi kÄ• n
kÄ• mataá¹‡hÄ• ya uppatti vuttÄ• . tasmÄ• rÅ«pÄ• rÅ«pa bhÅ«mÄ«su uppannÄ• naá¹ƒ kÄ
pariggÄ• hinÄ«taá¹‡hÄ• rÅ«pÄ• rÅ«pasattasantÄ• na gatÄ• pi daá¹-á¹-habbÄ• . pÄ• á¸·iya
idaá¹ƒ nÄ«varaá¹‡ajÄ• tikattÄ• vuttaá¹ƒ. na hi jhÄ• nabhÅ«mÄ«su ekantanÄ«varaá¹‡akicc
laddhunti. atra kÄ• mabhedo vattabbo. dvekÄ• mÄ• kile sakÄ• moca, vatthukÄ• mocÄ• ti. t
rÅ«pÄ• rÅ«parÄ• ge aÃ±Ã±o sabbopi lobho imasmiá¹ƒ catubbhÅ«mipariccheda kile sakÄ• n
rÅ«pÄ• rÅ«pÄ• vacaradhamme aÃ±Ã±e sabbepi tÄ«su bhÅ«mÄ«su uppannÄ• kÄ• mÄ• va
yaá¹ƒpana aá¹-á¹-hasÄ• liniyaá¹ƒ sabbepi tebhÅ«makÄ• dhammÄ• vatthukÄ• moti vuttaá¹
niddiá¹-á¹-hena suttantikapariyÄ• yena vuttanti gahetabbaá¹ƒ. na hi rÅ«pÄ• rÅ«pÄ• vacarad
kÄ• manÄ• mena vuttÄ• atthÄ«ti. [kÄ• mÄ• vacarapadaá¹ƒ]

<19> __rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacara_nti ettha rÅ«pÄ• rÅ«pasaddÄ• tÄ• su bhÅ«mÄ
apica dve bhÅ«miyo rÅ«pabhÅ«mi, arÅ«pabhÅ«mÄ«ti. tattha ruppanalakkhaá¹‡aá¹ƒ rÅ«paa
catubbidhÄ• bhummi arÅ«pabhÅ«minÄ• ma. sesÄ• sattavÄ«satividhÄ• bhummi rÅ«pabhÅ
ekÄ• dasavidhÄ• bhummi oá¸·Ä• rikena kÄ• mena visesetvÄ• kÄ• ma bhÅ«mÄ«ti vuttÄ• .

rÅ«pabhÅ«miicceva vuttÄ• ti daá¹-á¹-habbÄ• . yatthapana taá¹‡hÄ• vÄ• jhÄ• nÄ• nivÄ• rÅ
tattha \Be 28/ nissayassanÄ• maá¹ƒ nissite Ä• ropanavasena nissayopacÄ• ro veditabbo. ya
kÄ• mÄ• vacarÄ• disaddehi bhÅ«mieva vuttÄ• . tattha nissitassa nÄ• maá¹ƒ nissaye Ä• rop
yamettha vattabbaá¹ƒ, taá¹ƒ kÄ• mÄ• vacarapade vuttanayamevÄ• ti. ayamettha tebhÅ«ma
paramatthadÄ«panÄ• . yathÄ• ha ---

katame dhammÄ• kÄ• mÄ• vacarÄ• . heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• u
paranimmitavasavattÄ«deve anto karitvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pa
khandhadhÄ• tuÄ• yatanÄ• rÅ«pÄ• vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá
dhammÄ• rÅ«pÄ• vacarÄ• . heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito aka
karitvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• samÄ• pannassavÄ
diá¹-á¹-hadhammasukhavihÄ• rissavÄ• cittacetasikÄ• dhammÄ• , ime dhammÄ• rÅ«pÄ• v
arÅ«pÄ• vacarÄ• . heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanupage deve pariyantaá¹ƒ karitvÄ
nÄ• saÃ±Ã±Ä• yatanupage deve anto karitvÄ• yaá¹ƒ etasmiá¹ƒ antare. la. ime dhammÄ•

__ [19] á¹-Ä«kÄ• su_ pana

yathÄ• vuttaá¹ƒ suvisadaá¹ƒ pÄ• á¸·inayaá¹ƒ aggahetvÄ• aÃ±Ã±athÄ• vacanatthÄ• ca vini
sabbe te sÄ• rato na paccetabbÄ• ti.

nanu aá¹-á¹-hasÄ• liniyameva teca aÃ±Ã±eca atthÄ• vuttÄ• ti. saccaá¹ƒ. bhÅ«taá¹ƒpana s
pÄ• á¸·ianugataá¹ƒ atthaá¹ƒ Ã±atvÄ• kiá¹ƒvikkhepenÄ• ti.

<20> __lokuttara_nti ettha lujjanapalujjanaá¹-á¹-hena loko vuccati yathÄ• vutto tebhÅ«maka
lujjati palujjatÄ«ti kho bhikkhave tasmÄ• lokoti vuccatÄ«ti. evaá¹ƒ sante lokuttaradhammÄ•
nibbÄ• navajjÄ• naá¹ƒ lokatÄ• patti siyÄ• . kasmÄ• , tesaá¹ƒpi \Be 29/ lujjanapalujjanadham
yattha hi nicco dhuvo sassatoti mahÄ• janassa micchÄ• gÄ• ho nivisati. tattheva tassa nivÄ
lokasamaÃ±Ã±Ä• niyamÄ«yati. tasmÄ• sabbaso micchÄ• gÄ• havimuttÄ• naá¹ƒ tesaá¹ƒ lo
yesaá¹ƒvÄ• lujjanaá¹ƒpalujjanaÃ±ca mahÄ• janassa pÄ• kaá¹-aá¹ƒ. tesaÃ±Ã±eva lokatÄ• s
lokuttarÄ• naá¹ƒ lokattappasaá¹…goti. lokato uttaratÄ«ti lokuttaraá¹ƒ. maggacittaá¹ƒ. tato ut
lokuttaraá¹ƒ. phalacittaá¹ƒ. nibbÄ• naá¹ƒpana idha nalabbhatÄ«ti. uttaraá¹‡aÃ±cettha taá¹‡
vimuttiyÄ• tÄ«su lokesu apariyÄ• pannabhÄ• voyeva. soca apariyÄ• pannabhÄ• vo kesaá¹
bhÅ«toviya gayhatÄ«ti visuá¹ƒ ekÄ• catutthÄ« avatthÄ• bhÅ«minÄ• mÄ• ti.

catubbhÅ«mivibhÄ• gassa paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

<21> evaá¹ƒ cittaá¹ƒ bhÅ«mibhedena hÄ«napaá¹‡Ä«tÄ• nukkamato catudhÄ• niddisitvÄ•
cittaá¹ƒ yathÄ• niddiá¹-á¹-hakkamena vibhajanto pathamaá¹ƒ kÄ• mÄ• vacaracittaá¹ƒ. tattha

asobhaá¹‡acittaá¹ƒ. tatthaca sabbahÄ«naá¹ƒ akusalacittaá¹ƒ tÄ• va dassetuá¹ƒ __somanas
etthaca kÄ• mÄ• vacaracittassapi akusalÄ• hetuka sahetukÄ• nukkamo hÄ«na paá¹‡Ä«tÄ•
daá¹-á¹-habbo.

__ [20] vibhÄ• vaniyaá¹ƒ_ pana

upari vuccamÄ• nÄ• naá¹ƒ bahÅ«naá¹ƒ cittÄ• naá¹ƒ sobhaá¹‡asaÃ±Ã±Ä• karaá¹‡asukhatth
pathamaá¹ƒ dassentoti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

tadattho hi yathÄ• vuttahÄ«nÄ• dikkameneva siddhoti.

__ [21] _ yaÃ±ca __tattha_

tesu tesuca bhavesu gahitappaá¹-isandhikassa sattassa Ä• dito vÄ«thicittavasena lobhasah
meva sambhavato teyeva pathamanti vuttaá¹ƒ. taá¹ƒpi nayujjati.

Ä• dito \Be 30/ vÄ«thicittavasena manodvÄ• rÄ• vajjanasseva sabbapathamaá¹ƒ uppajjana
lobhamÅ«la cittaá¹ƒ bahukaÃ±ca hoti. dvÄ«hi vaá¹-á¹-amÅ«lehi yuttattÄ• padhÄ• naá¹ƒ pÄ
tadeva pathamaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

<22> tattha sundaraá¹ƒ manoti sumano. siniddhacittaá¹ƒ. na hi anavajjaá¹-á¹-hena sundara
sundaraá¹ƒ mano etassÄ• bhivÄ• sumano. siniddhacittasamaá¹…gÄ« puggalo. sumanassa
mÄ• nasikasukhavedanÄ• yetaá¹ƒ nÄ• maá¹ƒ. etthaca sumanassa bhÄ• voti tasmiá¹ƒ citte
sumanÄ• bhidhÄ• nassavÄ• ayaá¹ƒ so sumanoti sumanabuddhiyÄ• vÄ• pavattinimittanti a
abhidhÄ• nabuddhÄ«naá¹ƒ pavattinimittaá¹ƒ vuccati. bhavanti pavattanti abhidhÄ• nabuddh
etasminti ca nimitte bhummaá¹ƒ. yathÄ• nÄ• go dantesu haÃ±Ã±ateti. yathÄ• hi tattha atta
dantayutte nÄ• ge hananappavatti hoti, evamidhapi taá¹ƒ vedanÄ• nimittaá¹ƒ vedanÄ• yutte
abhidhÄ• nabuddhiyo pavattantÄ«ti. bhavanti buddhisaddÄ• etenÄ• ti bhÄ• votica vadanti.
somanassena saha ekato gataá¹ƒ pavattanti somanassasahagataá¹ƒ. somanassavedanÄ•
dassanaá¹ƒ diá¹-á¹-hi. sÄ• pana sammÄ• diá¹-á¹-hi, micchÄ• diá¹-á¹-hivasena duvidhÄ• . ic
micchÄ• diá¹-á¹-hiyuttÄ• . akusalÄ• dhikÄ• rattÄ• . diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ. yathÄ•
muttagatanti. diá¹-á¹-higatena samaá¹ƒ pakÄ• rehi yuttanti __diá¹-á¹-higata sampayuttaá¹ƒ_
ekuppÄ• datÄ• dÄ«hi pakÄ• rehi samaá¹ƒ ekÄ«bhÅ«ta miva yuttaá¹ƒ saá¹ƒsaá¹-á¹-hanti att
sasaá¹…khÄ• rikameka_nti ettha saá¹…khÄ• roti pubbÄ• tisaá¹…khÄ• ro. soca duvidho pay
Ä• á¹‡attiyÄ• vÄ• ajjhesanÄ• yavÄ• tajjetvÄ• vÄ• idaá¹ƒ karohÄ«ti parehi kato kÄ• yavac
Ä• á¹‡attÄ• dinÄ• pana vinÄ• va kammassa karaá¹‡atthaá¹ƒ taá¹ƒ taá¹ƒ upÄ• yaá¹ƒ pare Ä
Ä• dÄ«navaá¹ƒ karaá¹‡eca Ä• nisaá¹ƒsaá¹ƒ dassenti, katikaá¹ƒvÄ• karonti, daá¹‡á¸• aá¹ƒv
taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ anussarati, paccavekkhati. evamÄ• dinÄ• nayena \Be 31/ upÄ• y

idha saá¹…khÄ• ro nÄ• ma. saá¹…kharoti attano pakatiyÄ• kÄ• tuá¹ƒ anicchamÄ• naá¹ƒ ci
adatvÄ• karaá¹‡atthÄ• ya saá¹ƒvidahati tasmiá¹ƒ tasmiá¹ƒ kamme payojetÄ«ti katvÄ• . yop
saá¹…khÄ• rena virahito hoti. so asaá¹…khÄ• ro. yopana tenasahito hoti. so sasaá¹…khÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ ---

saha saá¹…khÄ• renÄ• ti sasaá¹…khÄ• ro. tena sasaá¹…khÄ• rena sappayogena saupÄ• y

etthaca paccayagaá¹‡oti Ä• rammaá¹‡Ä• diko sÄ• dhÄ• raá¹‡o paccaya gaá¹‡o aá¹-á¹-hak
asÄ• dhÄ• raá¹‡opana kusalakammesu sappurisupanissayÄ• diko akusalakammesu asapp
visesetvÄ• yojetuá¹ƒ yutto. sopana yadÄ• duvidhena saá¹…khÄ• rena vinÄ• sayameva cit
katvÄ• uá¹-á¹-hÄ• peti samuá¹-á¹-hÄ• peti, tadÄ• soasaá¹…khÄ• ronÄ• ma. yadÄ• pana te
uá¹-á¹-hÄ• petuá¹ƒ samuá¹-á¹-hÄ• petuá¹ƒ nasakkoti, saá¹…khÄ• raá¹ƒ sahÄ• yaá¹ƒ labhitv
sasaá¹…khÄ• ronÄ• ma. iti asaá¹…khÄ• ro sasaá¹…khÄ• rotica idaá¹ƒ paccaya gaá¹‡assev
cittaá¹ƒpana asaá¹…khÄ• rena suddhena paccayagaá¹‡ena uppannaá¹ƒ asaá¹…khÄ• rikaá
paccayagaá¹‡ena uppannaá¹ƒ sasaá¹…khÄ• rikaá¹ƒ, uppannatthe hi ayaá¹ƒ ikapaccayoti. y
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ sasaá¹…khÄ
vuttanti. etthaca sasaá¹…khÄ• rena paccayagaá¹‡ena uppannaá¹ƒ hotÄ«ti yojetabbanti. aya
asaá¹…khÄ• rikasasaá¹…khÄ• rikapadesu paramatthadÄ«panÄ• .

__ [22] á¹-Ä«kÄ• su_ pana

imamatthaá¹ƒ asallakkhetvÄ• cittameva asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ranti ca gahetvÄ
saá¹…khÄ• ro assÄ• ti asaá¹…khÄ• raá¹ƒ. tadeva asaá¹…khÄ• rikaá¹ƒ. saha saá¹…khÄ• re
sasaá¹…khÄ• rameva \Be 32/ sasaá¹…khÄ• rikanti ca. so yassa natthi. taá¹ƒ asaá¹…khÄ• r
asaá¹…khÄ• rikaá¹ƒ. saá¹…khÄ• rena sahitaá¹ƒ sasaá¹…khÄ• ri kanti caâ€™â€™. sabbam

__ [23] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

saá¹…kharoti cittaá¹ƒ tikkhabhÄ• vasaá¹…khÄ• tamaá¹‡á¸• anavisesena sajjeti. saá¹…khar
yathÄ• vuttanayena sajjÄ«yatÄ«ti saá¹…khÄ• roti vuttaá¹ƒ. taá¹ƒpi na sundaraá¹ƒ.

evaÃ±hi sati sasaá¹…khÄ• rikapi cittaá¹ƒ tikkhaá¹ƒnÄ• ma siyÄ• ti.

__ [24] _ yaÃ±ca __tattha_

``so pana attano pubbabhÄ• gappavatte cittasantÄ• neceva parasantÄ• neca pavattatÄ«ti ta
tikkhabhÄ• va saá¹…khÄ• to visesova idha saá¹…khÄ• rotiâ€™â€™ vuttaá¹ƒ. taá¹ƒpi asaá
sasaá¹…khÄ• rikapadÄ• naá¹ƒ vacanatthesu virajjhitvÄ• tadanu rÅ«passa saá¹…khÄ• rass

vuttattÄ• nayuttameva.

__ [25] _ etena

pubbappayogasambhÅ«to, viseso cittasambhapÄ«.

á¹• 22saá¹…khÄ• ro taá¹ƒ vasenettha, hotyÄ• saá¹…khÄ• rikÄ• ditÄ• ti ||

sÄ• dhakagÄ• thÄ• pi paá¹-ikkhittÄ• hotÄ«ti.

__ [26] _ yaÃ±ca __tattha_

``athavÄ• , sasaá¹…khÄ• rikaá¹ƒ asaá¹…khÄ• rikanti ce taá¹ƒ kevalaá¹ƒsaá¹…khÄ• rassa b
vuttaá¹ƒ. natassa sahapavattisabbhÄ• vÄ• bhÄ• vatoti. bhinnasantÄ• nappavattinopi saá¹.
taá¹ƒ vasena nibbattaá¹ƒ cittaá¹ƒ saá¹…khÄ• ro assa atthÄ«ti sasaá¹…khÄ• rikaá¹ƒ. saloma
sapakkhakotyÄ• dÄ«suviya saha saddassa vijjamÄ• natthaparidÄ«panato. tabbiparÄ«tampa
asaá¹…khÄ• rikaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒpi pÄ• á¸·iaá¹-á¹-hakathÄ• siddhaá¹ƒ \Be 33/ u
muÃ±citvÄ• attano parikappanÄ• vasena vuttattÄ• na gahetabbameva.

etthaca attano icchÄ• ya vinÄ• paresaá¹ƒ Ä• á¹‡attiyÄ• vÄ• ajjhe sanÄ• yavÄ• yÄ• canÄ
payogasamuá¹-á¹-hitaá¹ƒ nÄ• ma. tathÄ• attano icchÄ• ya vinÄ• paresaá¹ƒ bhayenavÄ• l
kathikÄ• yavÄ• daá¹‡á¸• abhayenavÄ• pavattitaá¹ƒ upÄ• yasamuá¹-á¹-hitaá¹ƒ nÄ• ma. say
cittaá¹ƒ Ã±atvÄ• tena tena upÄ• yena attÄ• naá¹ƒ ovaditvÄ• vÄ• taá¹ƒ taá¹ƒ upÄ• yaá¹ƒ a
cittaá¹ƒ upÄ• yasamuá¹-á¹-hitaá¹ƒ nÄ• ma. idaÃ±ca nayadassanamevÄ• ti. diá¹-á¹-higatena
__diá¹-á¹-higatavippayuttaá¹ƒ_. udÄ• sinabhÄ• vena pekkhati anubhavanÄ• kÄ• rena Ä• ra
__upekkhÄ• _. upapattito yuttito ikkhati passatÄ«tivÄ• upekkhÄ• . yathÄ• hi somanassa do
adhimattato passanti. yato somanassito puggalo tena Ä• rammaá¹‡ena viyoge vikÄ• rapatto
Ä• rammaá¹‡ena saá¹ƒyoge vikÄ• rapatto hoti. na tathÄ• ayaá¹ƒ, ayaá¹ƒ pana yuttitova pa
Ä• rammaá¹‡asaá¹ƒyoga viyogahetu puggalaá¹ƒ vikÄ• raá¹ƒ pÄ• petÄ«ti. kecipana upapatti
idaá¹ƒ idha nasambhavati. na hi akusalaá¹ƒ yuttarÅ«paá¹ƒ nÄ• ma hotÄ«ti vadanti. upekkhÄ
samÄ• so.

<23> etthaca kiÃ±cÄ• pi phassÄ• dayo vitakkÄ• dayo mohÄ• dayoca dhammÄ• iminÄ• sa
saha gatÄ• sampayuttÄ• ca honti, na pana te vedanÄ• viya sayaá¹ƒpi bhedavantÄ• honti.
diá¹-á¹-hisaá¹…khÄ• rÄ• naá¹ƒ viyatesaá¹ƒ imasmiá¹ƒ citte katthaci honti katthacinahontÄ«t
atthi. tasmÄ• te imassacittassa bhedakarÄ• nahontÄ«ti idha nagahitÄ• ti daá¹-á¹-habbÄ• . I
imassa aá¹-á¹-havidhassa bhedakaro hoti. vedanÄ• diá¹-á¹-hi saá¹…khÄ• rÄ• ca imassa aÃ
hontÄ«ti teeva idha gahitÄ• ti daá¹-á¹-habbÄ• . nanu pÄ«ti mÄ• na thinamiddhÄ• nipi bheda

idha sapÄ«tikaá¹ƒ apÄ«tikanti mÄ• nasampayuttaá¹ƒ mÄ• navippayuttanti \Be 34/ thinamidd
thinamiddhavippayuttanti ca gahetabbÄ• nÄ«ti. na. tesu hi somanasse gahite pÄ«ti gahitÄ•
tÄ«á¹‡i aniyatayogÄ«nica honti, yevÄ• pana kÄ• nicÄ• ti nagahitÄ• nÄ«ti.

__ [27] vibhÄ• vaniyaá¹ƒ_ pana

phassÄ• divitakkÄ• dimohÄ• didhammÄ• ito aÃ±Ã±ehipi citte hi yuttÄ• hontÄ«ti nate aÃ±Ã
karonti. tasmÄ• te idha na gahitÄ• ti iminÄ• adhippÄ• yena yaá¹ƒ vuttaá¹ƒ ``kasmÄ• pane
phassÄ• dÄ«su sampayuttadhammesu vijjamÄ• nesu somanassasahagatÄ• dibhÄ• vova vu
asÄ• dhÄ• raá¹‡a bhÄ• vatoti. phassÄ• dayohi keci sabbacitta sÄ• dhÄ• raá¹‡Ä• keci kusa
mohÄ• dayoca sabbÄ• kusalasÄ• dhÄ• raá¹‡Ä• ti na tehi sakkÄ• cittaá¹ƒ visesetuâ€™â€™

evaÃ±hi sati somanassupekkhÄ• saá¹…khÄ• rÄ• pi aÃ±Ã±esu dissantÄ«ti tepi aÃ±Ã±ehi i
tasmÄ• tepi idha nagahetabbÄ• siyunti.

<24> etthaca somanassappaá¹-isandhikatÄ• , agambhÄ«rappakatitÄ• , iá¹-á¹-hÄ• rammaá¹
somanassassa kÄ• raá¹‡aá¹ƒ. somanassappaá¹-isandhikohi sadÄ• bhavaá¹…gasomanass
hotÄ«ti tassa cittaá¹ƒ uppajjamÄ• naá¹ƒ yebhuyyena somanassasahagataá¹ƒ uppajjatÄ«ti. a
hÄ«najjhÄ• sayo appakaá¹ƒpi mahantaá¹ƒ maÃ±Ã±ati. hÄ«naá¹ƒpi paá¹‡Ä«taá¹ƒ maÃ±Ã±a
uppajjamÄ• naá¹ƒ yebhuyyena somanassasahagataá¹ƒ hotÄ«ti. iá¹-á¹-hÄ• rammaá¹‡asamÄ
hÄ«nenavÄ• paá¹‡Ä«tenavÄ• Ä• rammaá¹‡ena samÄ• yogo. byasanamuttÄ«ti Ã±Ä• tibya
upekkhÄ• paá¹-isandhikatÄ• , gambhÄ«rappakatitÄ• , majjhattÄ• rammaá¹‡asamÄ• yogo, \
upekkhÄ• ya kÄ• raá¹‡aá¹ƒ. etthaca gambhÄ«rappakabhitÄ• nÄ• ma mahajjhÄ• sayatÄ• . t
appakaá¹ƒ maÃ±Ã±ati, paá¹‡Ä«taá¹ƒpi hÄ«naá¹ƒ maÃ±Ã±atÄ«ti. diá¹-á¹-hajjhÄ• sayatÄ• ,
diá¹-á¹-hivipannapuggalasevanÄ• , saddhammavimukhatÄ• , micchÄ• vitakkabahulatÄ• , ay
diá¹-á¹-hiyÄ• kÄ• raá¹‡aá¹ƒ. tattha diá¹-á¹-hajjhÄ• sayatÄ• ti kÄ• á¹‡Ä• riá¹-á¹-hassaviya su
purimabhave diá¹-á¹-hi gatikabhÄ• vena Ä• gatattÄ• imasmiá¹ƒ bhavepi sassatucchedÄ• sa
saddhammavimukhatÄ• ti ciraá¹ƒpi kÄ• laá¹ƒ saddhammena vinÄ• Ä• gatatÄ• . micchÄ• vi
avisayesu sabbaÃ±Ã±uvisayesu á¹-hÄ• nesu attano pamÄ• á¹‡aá¹ƒ ajÄ• nitvÄ• cintÄ• pas
micchÄ• vitakkabahulabhÄ• vo. ayoniso ummujjananti attanÄ• diá¹-á¹-hakÄ• raá¹‡ameva sÄ
tabbiparÄ«tena diá¹-á¹-hivippayuttakÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. asaá¹…khÄ• rikakammajan
kallakÄ• ya cittatÄ• , khanti bahulatÄ• , purisakÄ• resu diá¹-á¹-hÄ• nisaá¹ƒsatÄ• , kammapp
sappÄ• ya lÄ• bhoti idaá¹ƒ asaá¹…khÄ• rikakÄ• raá¹‡aá¹ƒ. tattha khantibahulatÄ• ti sÄ«tuá
khamanabahulatÄ• . purisakÄ• resÅ«ti purisehi kattabbesu kammesu. kammappasutabhÄ•
tabbiparÄ« tena sasaá¹…khÄ• rikakÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. imesaá¹ƒpana cittÄ• naá¹ƒ
visuddhimagge gahetabbaá¹ƒ. aá¹-á¹-hapÄ«ti pisaddena nesaá¹ƒ labbhamÄ• nakammapath
rammaá¹‡Ä• di bhedatoca anekavidhattaá¹ƒ sampiá¹‡á¸• etÄ«ti.

lobhamÅ«lacittassa paramatthadipanÄ• niá¹-á¹-hitÄ• .

<25> __dosamÅ«lacitte_ duá¹-á¹-humanobhi dummano. virÅ«paá¹ƒ cittaá¹ƒ. duá¹-á¹-huma
virÅ«pacittasamaá¹…gÄ«puggalo. dummanassa bhÄ• vo __domanassaá¹ƒ_. mÄ• nasikadu
sÄ• hi attanÄ• sahagate cittevÄ• taá¹ƒ samaá¹…gÄ«puggalevÄ• dummanÄ• bhidhÄ• na
dummanabuddhiyÄ• vÄ• pavattinimittaá¹ƒ hotÄ«ti. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. d
samÄ• so. paá¹-ihaÃ±Ã±atÄ«ti __paá¹-igho_. doso. sohi uppajjamÄ• no \Be 36/ sampayutta
lÅ«khe santatte karoti. attano vatthumpi paá¹-ihanati. hadayappadesaá¹ƒ dahati. taá¹ƒ pugg
karoti, attano Ä• rammaá¹‡aá¹ƒpi paá¹-ihanati. taá¹ƒ bÄ• dhaya mÄ• no gaá¹‡hÄ• ti. tasmÄ

<26> ettha siyÄ• . saá¹…khÄ• ro tÄ• va imassa cittassa bheda karoti tassa idha gahaá¹‡aá
paá¹-ighÄ• pana bhedakarÄ• na hontÄ«ti te idha na gahetabbÄ• ti. vuccate, domanassagg
cittassa kadÄ• ci aÃ±Ã±avedanÄ• yogatÄ• pasaá¹…ganivattanatthanti. yadÄ• hi rÄ• jÄ• no
pesenti. yadÄ• ca janÄ• attano verÄ«naá¹ƒ maraá¹‡e tuá¹-á¹-hiá¹ƒ pavedenti. maraá¹‡aá¹ƒ
bÄ• lajanÄ• hasamÄ• nÄ• va migapakkhino mÄ• renti. tadÄ• idaá¹ƒ nukho somanassena
upekkhÄ• yogepana vattabbameva natthi. tappasaá¹…ganivattanatthaá¹ƒ domanassaggaha
paá¹-ighaggahaá¹‡aá¹ƒpi aÃ±Ã±adhammasampayuttatÄ• pasaá¹…ganivattanatthaá¹ƒ. tath
kiriyamicchÄ• diá¹-á¹-hikÄ• pÄ• á¹‡avadhe apuÃ±Ã±aá¹ƒnÄ• ma natthÄ«ti gaá¹‡hanti. yec
apuÃ±Ã±aá¹ƒ hoti, tiracchÄ• nagatapÄ• á¹‡avadhe apuÃ±Ã±aá¹ƒ natthÄ«ti gaá¹‡hanti. yec
yaÃ±Ã±aá¹ƒ yajantÄ• naá¹ƒ mahantaá¹ƒ puÃ±Ã±aá¹ƒ hoti, dibbasaá¹ƒvattanikanti gaá¹‡han
sakkÄ• yadiá¹-á¹-hiyÄ• vissaá¹-á¹-hÄ• pÄ• á¹‡avadhaá¹ƒ sayaá¹ƒvÄ• karonti. aÃ±Ã±evÄ•
diá¹-á¹-hiyÄ• pi sampayuttaá¹ƒ siyÄ• ti pasaá¹…go hotiyeva. yepana sammÄ• diá¹-á¹-hikesu
kadÄ• ci tesaá¹ƒ micchÄ• diá¹-á¹-hikÄ• naá¹ƒ laddhiá¹ƒ gahetvÄ• pÄ• á¹‡aá¹ƒ vadhantÄ•
honti. tadÄ• tesaá¹ƒ idaá¹ƒ vicikicchÄ• yapi yuttaá¹ƒ siyÄ• ti pasaá¹…go hoti. tappasaá¹…ga
paá¹-ighaggahaá¹‡anti. itarathÄ• purima cittassa lobhasahagatabhÄ• voviya imassa paá¹-ig
cÅ«á¸·anigameneva siddhoti tesaá¹ƒ gahaá¹‡aá¹ƒ niratthakaá¹ƒ siyÄ• ti. etthaca issÄ• mac
thinamiddhassaca aggahaá¹‡aá¹ƒ purimacitte mÄ• nathinamiddhanayena veditabbaá¹ƒ. aya

__ [28] vibhÄ• vaniyaá¹ƒ_ pana __mahÄ• á¹-Ä«kÄ• yaÃ±ca_

``asÄ• dhÄ• raá¹‡a \Be 37/ dhammavasena cittassa upalakkhaá¹‡atthaá¹ƒ domanassaggah
tattha asÄ• dhÄ• raá¹‡adhammavasenÄ• ti idaá¹ƒ tÄ• va nayujjati.

[29] satipi imassa somanassupekkhÄ• sahagatabhÄ• ve anaÃ±Ã±asÄ• dhÄ• raá¹‡eneva do
upalakkhaá¹‡atthanti atthassa Ä• pajjanato. yathÄ• taá¹ƒ satipi purimassa imassaca cittassa
anaÃ±Ã±asÄ• dhÄ• raá¹‡eneva lobhena paá¹-ighenaca upalakkhaá¹‡atthaá¹ƒ lobhasahaga
sampayuttaggahaá¹‡anti. upalakkhaá¹‡atthanti ca na vattabbaá¹ƒ.

evaÃ±hi sati pÄ• kaá¹-ena domanassena apÄ• kaá¹-Ä• naá¹ƒ aÃ±Ã±avedanÄ• naá¹ƒpi idh
upalakkhetÄ«ti Ä• pajjati. yathÄ• laddhÄ• tapatto rÄ• jakumÄ• roti.

__ [30] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``paá¹-ighasampayuttabhÄ• vopana ubhinnaá¹ƒ ekanta sahacÄ• ritÄ• dassanatthaá¹ƒ vutto
na sundaraá¹ƒ.

imassa cÅ«á¸·anigameneva tadatthasiddhitoti.

<27> etthaca dosajjhÄ• sayatÄ• , agambhÄ«rappakatitÄ• , appassukatÄ• , Ä• ghÄ• tavatth
aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yo govÄ• domanassassa paá¹-ighassaca kÄ• raá¹‡aá¹ƒ. ta
Ä• gatavasena dosajjhÄ• sayatÄ• daá¹-á¹-habbÄ• . agambhÄ«rappakatitÄ• hÄ«najjhÄ• sa
aniá¹-á¹-ha loka dhammehiphuá¹-á¹-hassa taá¹ƒkutetthalabbhÄ• ti paccavekkhanÄ• natthÄ
uppattividhÄ• naá¹ƒ visuddhimagge gahetabbaá¹ƒ. pisaddassa atthopi vuttanayoevÄ• ti.

dosamÅ«lacittassa paramatthadipanÄ• niá¹-á¹-hitÄ• .

<28> __mohamÅ«lacitte_ vicikicchuddhaccÄ• naá¹ƒ padattho upari Ä• gamissati. yasmÄ• p
mÅ«lantaravirahena laddhokÄ• sena suá¹-á¹-hubalavantena mohenaceva saá¹ƒsappamÄ• n
vicikicchuddhaccehi \Be 38/ ca yuttaá¹ƒ hoti. tasmÄ• idha vedanÄ• pi Ä• rammaá¹‡aá¹ƒ ad
na sakkotÄ«ti upekkhÄ• vedanÄ• va yuttÄ• hoti. evaá¹ƒ santepi idaá¹ƒ cittaá¹ƒ somanassa
sahagatÄ• naá¹ƒpi anantare uppajjati. tasmÄ• tadubhayavedanÄ• hipi idaá¹ƒ yuttaá¹ƒ siyÄ
tappasaá¹…ganivattanatthaá¹ƒ idha upekkhÄ• gahaá¹‡aá¹ƒ kataá¹ƒ. anaÃ±Ã±acittasÄ• dhÄ
niyamanatthaá¹ƒ vicikicchÄ• gahaá¹‡aá¹ƒ. uddhaccaá¹ƒ pana sabbÄ• kusalesu yuttaá¹ƒpi id
suá¹-á¹-hu balavaá¹ƒ hotÄ«ti dassanatthaá¹ƒ idheva gahitanti daá¹-á¹-habbaá¹ƒ. tenevahi dh
dhammuddesavÄ• re uddhaccaá¹ƒ aÃ±Ã±esu pÄ• pacittesu sarÅ«pato anuddharitvÄ• yevÄ
imasmiá¹ƒ antimacitteeva sarÅ«pato uddhaá¹-anti daá¹-á¹-habbaá¹ƒ. yasmÄ• ca idaá¹ƒcitta
pakatisabhÄ• vabhÅ«tanti payogena vÄ• upÄ• yena vÄ• kenaci uppÄ• detabbaá¹ƒ nÄ• ma
bhavaá¹…gacittaá¹ƒviya anosakkamÄ• naá¹ƒ asaá¹ƒsÄ«damÄ• naá¹ƒ akicchena akasirena
asaá¹…khÄ• rikameva hotÄ«ti katvÄ• idha saá¹…khÄ• rabhedo na gahitoti daá¹-á¹-habbaá
purimacittesuviya idha sasaá¹…khÄ• renÄ• ti dutÄ«yacittavÄ• ro navuttoti. ayamettha paran

__ [31] vibhÄ• vaniyaá¹ƒ_ pana

imÄ• ni dve cittÄ• ni atisammuá¸·hatÄ• ya aticaÃ±calatÄ• ya ca sabbatthapi rajjanadussana
upekkhÄ• sahagatÄ• neva pavattantÄ«ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

rajjana sahitÄ• naá¹ƒpi lobhamÅ«la cittÄ• naá¹ƒ upekkhÄ• yogassa diá¹-á¹-hattÄ• ti.

__ [32] _ yaÃ±ca tattha __mahÄ• á¹-Ä«kÄ• yaÃ±ca_

``tatoyevaca sabhÄ• vatikkhatÄ• ya ussÄ• hetabbatÄ• yaca abhÄ• vato saá¹…khÄ• rabhed
vuttaá¹ƒ. tattha sabhÄ• vatikkhatÄ• ya abhÄ• vatoti iminÄ• imassa asaá¹…khÄ• rikabhÄ• v
ussÄ• hetabbatÄ• ya abhÄ• vatoti iminÄ• sasaá¹…khÄ• rikabhÄ• vaá¹ƒ paá¹-ikkhipati. tadu
cittadvayaá¹ƒ sabbaso saá¹…khÄ• ravimuttaá¹ƒ hotÄ«ti dasseti. taá¹ƒ aá¹-á¹-hakathÄ• yapi

paá¹-iccasamuppÄ• davibhaá¹…gaá¹-á¹-hakathÄ• yaÃ±hi saá¹…khÄ• rabhedena avijjÄ• y
idaá¹ƒdvayaá¹ƒ saá¹…khÄ• ramuttaá¹ƒ siyÄ• . evaá¹ƒ sati idha mohopi saá¹…khÄ• ramutto
tividhabhÄ• vova avijjÄ• ya tattha vattabbo. naca vuttoti. evaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• ya n

[33] yasmÄ• ca idha tikkhabhÄ• vonÄ• ma vinÄ• saá¹…khÄ• rena kevalaá¹ƒ pakati paccay
pavattanasamatthatÄ• vuccati. idaÃ±ca cittaá¹ƒ tatheva pavattati. tasmÄ• idaá¹ƒ sabhÄ• v
na sakkÄ• vattunti.

laddhokÄ• sena mohena suá¹-á¹-hu muyhantÄ«ti mohamÅ«hÄ• nÄ«ti vattabbe niruttanayen

<29> iccevantiÄ• di mahÄ• nigamanaá¹ƒ. tattha __icceva_nti iti evaá¹ƒ. nipÄ• tasamudÄ• y
evaá¹ƒ saddo purimassa itisaddassa atthavacano. iccevantivÄ• visuá¹ƒ eko nipÄ• to. sabba
somanassasahagatantiÄ• dinÄ• vuttappakÄ• re nÄ• ti attho daá¹-á¹-habbo. idaÃ±ca dvÄ• d
veditabbaá¹ƒ. __sabbathÄ• pÄ«_ti dhammasaá¹…gaá¹‡Ä«yaá¹ƒ vuttena pakÄ• renÄ• pi dv
pakÄ• renÄ• pi dvÄ• daseva. dhÄ• tukathÄ• dÄ«su vuttena pakÄ• renÄ• pi dvÄ• daseva. te
pakÄ• renÄ• pi dvÄ• daseva. kÄ• ladesa santÄ• nÄ• di bhedabhinnena pakÄ• renÄ• pi dvÄ
iccevaá¹ƒ dvÄ• dasevÄ• ti yojetabbaá¹ƒ.

__ [34] vibhÄ• vaniyaá¹ƒ_ pana

heá¹-á¹-hÄ• vutto sampayogÄ• di Ä• kÄ• rova vibhÄ• vito. sopana iccevanti iminÄ• va siddh

__akusalacittÄ• nÄ«_ti kusalapaá¹-iviruddhasabhÄ• vattÄ• evaá¹ƒ laddhanÄ• mÄ• ni cittÄ
saddhÄ• dayoeva kusalÄ• nÄ• ma. mohÄ• dayoeva akusalÄ• nÄ• ma. cittaá¹ƒpana phassÄ
40/ hoti, na hi Ä• rammaá¹‡a vijÄ• nanaá¹ƒvÄ• ekantena muyhanÄ• diviya sÄ• vajjaá¹ƒvÄ•
anavajjaá¹ƒvÄ• ti. taá¹ƒpana akusalehi yuttaá¹ƒ akusalanti vuccati. kusalehi yuttaá¹ƒ kusala
saddhÄ• dÄ«naá¹ƒpana mohÄ• dÄ«naÃ±ca paá¹-iviruddhabhÄ• vo yathÄ• kkamaá¹ƒ pahÄ•
akusaladhammÄ• hi dubbalÄ• honti. suvaá¹‡á¹‡appaá¹-irÅ«pakÄ• viya pheggubhÅ«tÄ• ab
Ä• sevÄ«yamÄ• nÄ• pi caÃ±calantiyeva vikkirantiyeva. niyÄ• maá¹ƒ okkamantÄ• pi ekasmi

okkamanti. napana kusalamÅ«lÄ• ni sabbaso pacchinditvÄ• satte vaá¹-á¹-asotaniyate kÄ• t
kusaladhammÄ• pana balavantÄ• honti. jÄ• tisuvaá¹‡á¹‡Ä• viya sÄ• rabhÅ«tÄ• bhÄ• vanÄ
Ä• sevÄ«yamÄ• nÄ• thiratarapattÄ• lokiyesu yÄ• va iddhividhÄ• nÄ• lokuttaresuca yÄ• va
vuddhiviruá¸·hÄ«dhammÄ• honti. niyÄ• maá¹ƒ okkamantÄ• apÄ• yasotaá¹ƒvÄ• vaá¹-á¹-as
samucchinditvÄ• anupÄ• disesanibbÄ• nabhÄ• gitÄ• ya okkamanti. tasmÄ• kusala dhamm
pahÄ• tabbÄ• eva nÄ• mÄ• ti veditabbÄ• . apica kusaladhammÄ• nÄ• ma antamaso Ä• lop
lokebhesajjavidhÄ• nÄ• niviyaakusalappahÄ• nÄ• ya eva paá¹‡á¸• itehipaÃ±Ã±apÄ«yanti k
pahÄ• yakÄ• . akusaladhammÄ• pana loke nÄ• nÄ• rogajÄ• tiyoviya sakalalokassa pakatisa
pahÄ• tabbÄ• evÄ• ti. samantato anavasesato Ä• diyiá¹ƒsu gaá¹‡hiyiá¹ƒsÅ«ti samattÄ• ni. a
niá¹-á¹-hitÄ• ni paripuá¹‡á¹‡Ä• nivÄ• . __aá¹-á¹-hadhÄ• _tiÄ• disaá¹…gahagÄ• thÄ• . lobho
__dvÄ• dasÄ• kusalÄ• siyu_nti ettha siyunti nipÄ• tapadaá¹ƒ idha daá¹-á¹-habbaá¹ƒ. akusa
bhavantÄ«ti attho.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya akusalacittassa

paramatthadipanÄ• niá¹-á¹-hitÄ• .

<31> evaá¹ƒ \Be 41/ sabbanihÄ«naá¹ƒ akusalaá¹ƒ saá¹…gahetvÄ• idÄ• ni ahetukaá¹ƒ saá
sabbanihÄ«naá¹ƒ akusalavipÄ• kaá¹ƒ tÄ• va dassetuá¹ƒ upekkhÄ• sahagatantiÄ• dimÄ• ha

__ [35] vibhÄ• vaniyaá¹ƒ_ pana

taá¹ƒ akusala vipÄ• kattÄ• yeva akusalÄ• nantaraá¹ƒ pathamaá¹ƒ dassitanti adhippÄ• yena
akusalavipÄ• kÄ• divasena tividhabhÄ• vepi akusalÄ• nantaraá¹ƒ akusalavipÄ• keyeva vib
sundaraá¹ƒ.

evaÃ±hi sati kusalavipÄ• kÄ• nipi kusalÄ• nantareeva vattabbÄ• ni siyunti.

<31> cakkhusotÄ• dÄ«naá¹ƒ padattho upari Ä• gamissati. vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡a
vijÄ• nÄ• tÄ«ti kho bhikkhave tasmÄ• viÃ±Ã±Ä• á¹‡anti vuccatÄ«ti. cakkhuá¹ƒ nissitaá¹ƒ viÃ
__cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. cakkhunÄ• vÄ• paccayabhÅ«tena janitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹
kammenavÄ• cakkhussa upanÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhu
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhussavÄ• indriyabhÄ• vena sÄ• mi bhÅ«tassa viÃ±Ã±Ä• á¹‡
cakkhusmiá¹ƒvÄ• uppannaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. esanayo sotavi
pÄ• á¸·iyaá¹ƒpana mahÄ• taá¹‡hÄ• saá¹…khayasutte ---

seyyathÄ• pi bhikkhave kaá¹-á¹-haÃ±ca paá¹-icca aggi jalati. kaá¹-á¹-haggÄ«tveva saá¹…kh
sakalikaÃ±ca paá¹-icca aggi jalati. sakali kaggÄ«tveva saá¹…khyaá¹ƒ gacchati. tiá¹‡aÃ±ca p
jalati. tiá¹‡aggÄ« tveva saá¹…khyaá¹ƒ gacchati. gomayaÃ±ca paá¹-icca aggi jalati. gomayag
gacchati. thusaÃ±ca paá¹-icca aggi jalati. thusaggÄ«tveva saá¹…khyaá¹ƒ gacchati. saá¹…kÄ
jalati. saá¹…kÄ• raggÄ«tveva saá¹…khyaá¹ƒ gacchati. evamevakho bhikkhave cakkhuÃ±ca
viÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhuviÃ±Ã±Ä• á¹‡anteva saá¹…khyaá¹ƒ gacchati. sotaÃ±ca paá¹-icca
viÃ±Ã±Ä• á¹‡aá¹ƒ. sotaviÃ±Ã±Ä• á¹‡anteva saá¹…khyaá¹ƒ gacchati. ghÄ• naÃ±ca paá¹-icc
viÃ±Ã±Ä• á¹‡aá¹ƒ. \Be 42/ ghÄ• naviÃ±Ã±Ä• á¹‡anteva saá¹…khyaá¹ƒ gacchati. jivhaÃ±ca
viÃ±Ã±Ä• á¹‡aá¹ƒ. jivhÄ• viÃ±Ã±Ä• á¹‡anteva saá¹…khyaá¹ƒ gacchati. kÄ• yaÃ±ca paá¹-ic
viÃ±Ã±Ä• á¹‡aá¹ƒ. kÄ• yaviÃ±Ã±Ä• á¹‡anteva saá¹…khyaá¹ƒ gacchati. manaÃ±ca paá¹-icc
viÃ±Ã±Ä• á¹‡aá¹ƒ. mano viÃ±Ã±Ä• á¹‡anteva saá¹…khyaá¹ƒ gacchatÄ«ti vuttaá¹ƒ.

__tathÄ• _ti iminÄ• upekkhÄ• sahagatanti padaá¹ƒ Ä• kaá¸• á¸• hati. dukkhayatÄ«ti __duk
taá¹ƒ samaá¹…gipuggalaá¹ƒvÄ• bÄ• dhati hiá¹ƒsatÄ«ti attho. duá¹-á¹-huvÄ• khanati kÄ• yi
dukkarenavÄ• khamitabbanti dukkhaá¹ƒ. dukkaraá¹ƒ okÄ• sadÄ• naá¹ƒ etassÄ• tivÄ• duk
kÄ• yikadukkhavedanÄ• yeva nÄ• maá¹ƒ. suá¹-á¹-hu paá¹-imukhaÃ±ca icchatÄ«ti __sampa
amuÃ±camÄ• naá¹ƒ. paá¹-imukhanti anaÃ±Ã±Ä• pekkhaá¹ƒ. icchatÄ«ti kÄ• meti abhinanda
bhÄ• sitaá¹ƒ abhinandunti ettha sampaá¹-icchiá¹ƒ sÅ«ti vaá¹‡á¹‡ayiá¹ƒsu. suá¹-á¹-hu tÄ«ret
__santÄ«raá¹‡aá¹ƒ_. á¹-Ä«kÄ• yaá¹ƒ tÄ«reti niá¹-á¹-hÄ• petÄ«ti vuttaá¹ƒ. vibhÄ• vaniyaá¹ƒ
vuttaá¹ƒ.

<32> etthaca cakkhussa asambhinnatÄ• , Ä• loka sannissayappaá¹-ilÄ• bho, rÅ«pÄ• naá¹ƒ
manasikÄ• roti cattÄ• ro paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡assa uppattikÄ• raá¹‡Ä• ni. sotassa
Ä• kÄ• sasannissayappaá¹-ilÄ• bho, saddÄ• naá¹ƒ Ä• pÄ• tÄ• gamanaá¹ƒ manasikÄ• roti s
asambhinnatÄ• , vÄ• susannissayappaá¹-ilÄ• bho, gandhÄ• naá¹ƒ Ä• pÄ• tÄ• gamanaá¹ƒ m
ghÄ• naviÃ±Ã±Ä• á¹‡assa. jivhÄ• ya asambhinnatÄ• Ä• posannissayappaá¹-ilÄ• bho. rasÄ
manasikÄ• roti jivhÄ• viÃ±Ã±Ä• á¹‡assa. kÄ• yassa asambhinnatÄ• , pathavisannissayappa
phoá¹-á¹-habbÄ• naá¹ƒ aÃ±Ã±atarassa Ä• pÄ• tÄ• gamanaá¹ƒ, manasikÄ• roti kÄ• yaviÃ±Ã
Ä• kÄ• sÄ• dÄ«naá¹ƒ sannissayÄ• naá¹ƒ gahaá¹‡aá¹ƒ tehi vinÄ• rÅ«pÄ• dÄ«naá¹ƒ pasÄ•
abhÄ• vatoti daá¹-á¹-habbaá¹ƒ, na hi Ä• loke sati rÅ«pÄ• ni sannihitÄ• nipi cakkhumhi Ä• pÄ
sesesupÄ«ti. yaá¹ƒpana aá¹-á¹-hakathÄ• yaá¹ƒ -

cakkhusmiá¹ƒpana \Be 43/ asambhinnepi bahiddhÄ• rÅ«pÄ• rammaá¹‡e Ä• pÄ• taá¹ƒ anÄ•
nuppajjati. tasmiá¹ƒ pana Ä• pÄ• taá¹ƒ Ä• gacchantepi Ä• lokasannissaye asati nuppajjatÄ«

taá¹ƒ vinÄ• Ä• lokena viÃ±Ã±Ä• á¹‡uppattiyÄ• abhÄ• vadassanaparaá¹ƒ. napana Ä• pÄ•
asatipi sambhavatÄ«ti dassanaparanti daá¹-á¹-habbaá¹ƒ. itarathÄ• rattandhakÄ• repi rÅ«pÄ
Ä• pÄ• taá¹ƒ Ä• gacchantÄ«ti Ä• pajjatÄ«ti. akusalassa vipÄ• kÄ• ni akusala vipÄ• kÄ• ni.

<33> etthÄ• kenaá¹-á¹-hena __vipÄ• kaá¹ƒnÄ• mÄ• _ti. vipaccanaá¹-á¹-hena. kiÃ±ca vipac
ambaphalÄ• dÄ«naá¹ƒ taruá¹‡abhÄ• vaá¹ƒ atikkamma pariá¹‡atabhÄ• vappattivipaccanant
vipaccanaá¹ƒ veditabbanti. ayaÃ±ca attho catÅ«hi samaá¹…gÄ«tÄ• hi dÄ«petabbo. catasso
cetanÄ• samaá¹…gitÄ• , kammasamaá¹…gitÄ• , upaá¹-á¹-hÄ• nasamaá¹…gitÄ• , vipÄ• kas
taá¹ƒ kammÄ• yÅ«hanakÄ• leyÄ• kusalÄ• kusalacetanÄ• ya khaá¹‡attayasamaá¹…gitÄ• .
sÄ• pana cetanÄ• nirujjhamÄ• nÄ• sabbaso abhÄ• vaá¹ƒ patvÄ• nanirujjhati. Ä• yatiá¹ƒpa
attano sabbÄ• kÄ• raparipÅ«raá¹ƒ kriyÄ• visesaá¹ƒ tasmiá¹ƒ cittasantÄ• ne nidahitvÄ• va ni
kriyÄ• viseso yÄ• va okÄ• saá¹ƒ nalabhati. tÄ• va kappasaá¹ƒtasahassaá¹ƒpi taá¹ƒsantÄ• n
yaá¹ƒ sandhÄ• ya dhammapade ---

na hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, sajjukhÄ«raá¹ƒva muccati.

dahantaá¹ƒ bÄ• lamanveti, bhasmÄ• channova pÄ• vakoti vuttaá¹ƒ ||

sopana visuá¹ƒ eko paramatthadhammotipi saá¹…khyaá¹ƒ nagacchati, anusayadhÄ• tuyov
kammasamaá¹…gitÄ• nÄ• ma. sopana yadÄ• attano anurÅ«pe paccaye labhati. tadÄ• vipa
kathaá¹ƒ karotÄ«ti. so Ä• sannamaraá¹‡assa sattassa attÄ• naá¹ƒvÄ• paccupaá¹-á¹-hÄ• pe
paccupaá¹-á¹-hÄ• peti. gatinimittaá¹ƒvÄ• paccupaá¹-á¹-hÄ• peti. soca satto taá¹ƒ amuÃ±ca
\Be 44/ tadÄ• okÄ• saá¹ƒ labhati. ayaá¹ƒ upaá¹-á¹-hÄ• nasamaá¹…gitÄ• nÄ• ma. taá¹ƒ am
cutianantarameva so kammasaá¹…khÄ• to kriyÄ• viseso visuá¹ƒ eko sasampayutto param
ekaá¹ƒ bhavaá¹ƒ pÅ«rayamÄ• no vipaccati, ekaá¹ƒ bhavaá¹ƒ pÅ«rayamÄ• notica yÄ• va tÄ
chasu dvÄ• resu taá¹ƒ taá¹ƒ dvÄ• rikavipÄ• kakiccÄ• ni pariyosÄ• ne cutikiccaÃ±ca sÄ• dha
purimÄ• tisso samaá¹…gÄ«tÄ• taruá¹‡Ä• vatthÄ• nÄ• ma honti. pacchimÄ• vipÄ• kasam
pariá¹‡atÄ• vatthÄ• nÄ• mÄ• ti veditabbÄ• . iti vipaccantÄ«ti vipÄ• kÄ• ni mudutaruá¹‡Ä• va
pariá¹‡akÄ• vatthasaá¹…khÄ• taá¹ƒ vipakkabhÄ• vaá¹ƒ Ä• pajjantÄ«ti evamettha attho vedi
pÄ• á¸·iyaá¹ƒ kusalÄ• kusalakammasamuá¹-á¹-hÄ• nÄ• naá¹ƒpi kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vi
hotÄ«ti. tÄ• nihi kammasantÄ• nato visuá¹ƒ siddhattÄ• visuá¹ƒ kammato jÄ• tÄ• niyeva nÄ•
nÄ• mÄ• ti. aÃ±Ã±aá¹ƒhi arÅ«padhammÄ• naá¹ƒ santÄ• naá¹ƒ. aÃ±Ã±aá¹ƒ rÅ«padhammÄ
paramatthadÄ«panÄ• .

yepana arÅ«pabhÄ• vena sÄ• rammaá¹‡abhÄ• venaca kammena sadisa tÄ• mattaá¹ƒ gah
vipÄ• kattaá¹ƒ sÄ• dhenti. tesaá¹ƒ vipÄ• kasaddo arÅ«padhammesu ruá¸·hÄ«vasena pavat
tattha sÄ• libÄ«janibbattesu nÄ• á¸·apattapupphaphalesu bÄ«jasadisÄ• naá¹ƒ phalÄ• name
sÄ• liphalasÄ• lipakkanÄ• maá¹ƒ siddhaá¹ƒ viyÄ• ti upamaá¹ƒ dassenti, sÄ• pi nasameti. na
taruá¹‡akÄ• le pÄ• kanÄ• maá¹ƒ labhanti. naca nÄ• á¸·apattapupphÄ• nipi pariá¹‡atakÄ• le
nalabhantÄ«ti. tÄ• ni pihi tadÄ• nÄ• á¸·aá¹ƒ pakkaá¹ƒ, pattaá¹ƒ pakkaá¹ƒ, pupphaá¹ƒ pakka
sukhayatÄ«ti sukhaá¹ƒ, sampayuttadhamme taá¹ƒsamaá¹…gÄ«puggalaá¹ƒvÄ• laddhasÄ•

<34> suá¹-á¹-huvÄ• khanati kÄ• yikadukkhaá¹ƒ. sukhenaca khamitabbaá¹ƒ. sukaraá¹ƒ okÄ
sukhaá¹ƒ. kusalassa vipÄ• kÄ• ni sampayutta hetuvirahato ahetukÄ• nicÄ• ti kusalavipÄ• kÄ

__ [36] vibhÄ• vaniyaá¹ƒ_ pana

pubbakammasahajÄ• tena \Be 45/ nibbattakahetunÄ• pi idha vipÄ• kassa sahetukatÄ• pas

na hi abhidhamme katthaci pubbakammasahajÄ• tena nibbattakahetunÄ• vipÄ• kassa sah
atthi. asatica sambhave byabhicÄ• rassapi abhÄ• vato so pasaá¹…go niratthakovÄ• ti. tatth
pasaá¹…gassa iccevattho. etthaca akusalavipÄ• kÄ• naá¹ƒ sayaá¹ƒ abyÄ• katadhammattÄ•
sayaá¹ƒ akusalavipÄ• kattÄ• alobhÄ• dÄ«hi anavajjahetÅ«hica sahetukatÄ• sambhavo na
tesaá¹ƒ ahetukabhÄ• vo abyabhicÄ• royeva hotÄ«ti tattha ahetukaggahaá¹‡aá¹ƒ na kataá¹ƒ
sayaá¹ƒ kusalavipÄ• kattÄ• yeva alobhÄ• dÄ«hi kusalÄ• byÄ• katayogÄ«hi anavajjahetÅ«h
atthiyeva. satica tasmiá¹ƒ sambhave tesaá¹ƒ ahetukabhÄ• vo byabhicÄ• rasahito hotÄ«ti ta
ahetukaggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ.

<35> cakkhÄ• dike paÃ±cadvÄ• re uppannaá¹ƒ Ä• vajjanaá¹ƒ __paÃ±cadvÄ• rÄ• vajjanaá¹
ghaá¹-á¹-itaá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• Ä• vajjanaá¹ƒ uppajjatÄ«ti. bhavaá¹…gasaá¹…
Ä• vajjanaá¹ƒ __manodvÄ• rÄ• vajjanaá¹ƒ_. taÃ±hi tasmiá¹ƒ Ä• pÄ• taá¹ƒ Ä• gacchantaá¹ƒ
Ä• vajjantaá¹ƒ pavattatÄ«ti. etthaca manodvÄ• ranti sakalaá¹ƒ bhavaá¹…gacittaá¹ƒ daá¹-á¹-

__ [37] _ yaá¹ƒpana __á¹-Ä«kÄ• yaá¹ƒ_

tÄ• va ``manodvÄ• ranti ettha Ä• vajjanassa anantara paccayabhÅ«taá¹ƒ bhavaá¹…gacittaá
dvÄ• raá¹ƒ Ä• vajjanajavanÄ• di thicitta pavattiyÄ• mukhattÄ• â€™â€™ ti vuttaá¹ƒ.

yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``Ä• vajjanassa anantara paccayabhÅ«taá¹ƒ bhavaá¹…gacittaá¹ƒ manodvÄ• raá¹ƒ, pÄ«thici
pavattimukhabhÄ• vatoâ€™â€™ ti vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒpi na yujjatiyeva.

yadihi \Be 46/ yassa bhavaá¹…gassa anantaraá¹ƒ vÄ«thicittÄ• ni pavattanti. tadeva ekante
pavattimukhattÄ• manodvÄ• raá¹ƒnÄ• ma hoti. na tato purimÄ• nÄ«ti ayamattho siyÄ• . eva
rÅ«pÄ• dÄ«naá¹ƒ ghaá¹-á¹-itattÄ• Ä• vajjanÄ• dÄ«ni vÄ«thicittÄ• ni pavattanti. tÄ• neva ek
pavattimukhattÄ• dvÄ• rÄ• ninÄ• ma honti. na tato aÃ±Ã±Ä• nÄ«ti ayamattho Ä• pajjati. na
atthi. yÄ• ni cakkhÄ• dÄ«ni dvÄ• rarÅ«pÄ• ninÄ• ma na hontÄ«ti. sabbametaá¹ƒ upari dvÄ•
Ä• vibhavissatÄ«ti. hasanaá¹ƒ hasitaá¹ƒ. mukhassa pahaá¹-á¹-hÄ• kÄ• rappavatti. taá¹ƒ upp

__hasituppÄ• do_. taá¹ƒvÄ• uppÄ• denti khÄ«á¹‡Ä• savÄ• etenÄ• ti hasibhuppÄ• do. taá¹
hasituppÄ• do. soeva cittanti samÄ• so. khÄ«á¹‡Ä• savÄ• naá¹ƒ anoá¸·Ä• rikesu Ä• ramma
pÄ• tukaronti, tassetaá¹ƒ nÄ• maá¹ƒ. na hi khÄ«á¹‡Ä• savÄ• lokiya mahÄ• janÄ• viya rajja
oá¸·Ä• rikesu hasaniya vatthÅ«su hasantÄ«ti. á¹-Ä«kÄ• su pana cittaá¹ƒ apekkhitvÄ• hasitu
niddiá¹-á¹-haá¹ƒ siyÄ• ti. vuttanayena ahetukÄ• nica tÄ• ni vipaccana vipÄ• kuppÄ• dana ki
kriyÄ• mattabhÅ«tÄ• ni cittÄ• nicÄ• ti ahetukakriyacittÄ• ni. etthaca vÄ«thimuttacittÄ• ni kicc
paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni vatthudubbalattÄ• sampaá¹-icchanÄ• dÄ«nica kiccaá¹-á¹-hÄ• na
vinÄ• kevalaá¹ƒ vipaccanamattena pavattantÄ«ti tÄ• ni sabbÄ• ni vipÄ• kÄ• nieva honti. yÄ
attano ussÄ• hena pavattanti. Ä• yatiá¹ƒca vipÄ• kuppÄ• danatthaá¹ƒ ussÄ• hasahitÄ• ni ho
kusalÄ• kusalÄ• ninÄ• ma honti. yÄ• ni pana cittÄ• ni vipaccanamattaá¹ƒ atikkamma attano
tesu Ä• vajjanadvayaá¹ƒ vipÄ• kasantÄ• nato laddhapaccayattÄ• thokaá¹ƒ dubbalabhÄ• va
nirÄ• nusayasantÄ• ne pavattattÄ• sabbaso vipÄ• kuppÄ• danatthaá¹ƒ ussÄ• harahitÄ• nie
kriyÄ• ninÄ• ma jÄ• tÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

<36> idÄ• ni Ä• dito paá¹-á¹-hÄ• ya vedanÄ• vicÄ• raá¹‡Ä• vuccati. tathÄ• hi cakkhuviÃ±Ã
vatthÅ«nica Ä• rammaá¹‡Ä• nica upÄ• dÄ• rÅ«pÄ• neva \Be 47/ honti, upÄ• dÄ• rÅ«pÄ• na
aÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á¹-anaá¹ƒ dubbalamevÄ• ti tÄ• ni iá¹-á¹-he aniá¹-á¹-heca Ä•
sahagatÄ• neva hontÄ«ti. kÄ• yaviÃ±Ã±Ä• á¹‡assapana Ä• rammaá¹‡Ä• ni mahÄ• bhÅ«tÄ•
adhikaraá¹‡imatthake thapitaá¹ƒ picupiá¹‡á¸• akaá¹ƒ ayokÅ«á¹-ena paharantÄ• naá¹ƒ ayok
picupiá¹‡á¸• akaá¹ƒ atikkamma akhikaraá¹‡ighaá¹-á¹-anaá¹ƒ balavataraá¹ƒ hoti. tathÄ• tesa
Ä• rammabhÅ«tÄ• naá¹ƒ kÄ• yavatthuá¹ƒ atikkamma kÄ• yanissaya bhÅ«tesu saá¹…ghaá¹
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ iá¹-á¹-he sukhasahagataá¹ƒ aniá¹-á¹-he dukhasahagataá¹ƒ hotÄ«t
sampaá¹-icchanacittaá¹ƒpana sabbadubbalÄ• naá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantar
dubbalaá¹ƒ hutvÄ• sabbattha upekkhÄ• sahagatamevÄ• ti. __vibhÄ• vaniyaá¹ƒ_ pana asan
laddhapaccayatÄ• vasena ayamattho vibhÄ• vito, santÄ«raá¹‡aá¹ƒpana sayaá¹ƒpi balavava
tÄ• disenaca balavavatthunissayena purimacittena laddhapaccayaá¹ƒ hotÄ«ti thokaá¹ƒ bala
kusalavipÄ• kaá¹ƒ iá¹-á¹-he upekkhÄ• sahagataá¹ƒ abhiiá¹-á¹-he somanassasahagataá¹ƒ ho
aniá¹-á¹-hepi abhianiá¹-á¹-hepi upekkhÄ• sahagatameva hoti. kasmÄ• itice. yadihi taá¹ƒ
atianiá¹-á¹-hÄ• rammaá¹‡avasena vedanÄ• bhedayuttaá¹ƒ siyÄ• . dukkhenavÄ• domanass
dukkhena tÄ• va na yujjati, kasmÄ• , ekantakÄ• yikattÄ• dukkhassÄ• ti. domanassenapi na
paá¹-ighena paá¹-ihaÃ±Ã±attÄ• eva domanassabhÄ• vaá¹ƒ pattÄ• domanassavedanÄ• pa
ekantÄ• kusalabhÅ«tena paá¹-ighena niccayogino domanassassa abyÄ• katesu asambhava
santÄ«raá¹‡atopi thokaá¹ƒ balavaá¹ƒ hoti. vipÄ• kÄ• naÃ±hi pavattituá¹ƒpi attano ussÄ• hab
balavantehipana kammÄ• dipaccayehi jÄ• tÄ• ni balavantÄ• ninÄ• ma honti. dubbalehi jÄ• t
evaá¹ƒ santepi taá¹ƒ Ä• vajjanadvayaá¹ƒ kammÄ• nubhÄ• vatoca muccitvÄ• vipÄ• kasantÄ
uá¹-á¹-hitattÄ• dubbalameva hotÄ«ti sadÄ• pi upekkhÄ• sahagatamevÄ• ti.

__ [38] vibhÄ• vaniyaá¹ƒ_ pana

paÃ±cadvÄ• rÄ• vajjanaá¹ƒ \Be 48/ pubbe kenaci aggahite Ä• rammaá¹‡e ekavÄ• rameva
manodvÄ• rÄ• vajjanaÃ±ca visadisacittasantÄ• naparÄ• vattanavasena byÄ• pÄ• rantarasÄ
adhimattato anubhavituá¹ƒ nasakkotÄ«ti sabbatthapi majjhatta vedanÄ• yuttamevÄ• ti vutta
byÄ• pÄ• rantarasÄ• pekkhattÄ• ti idaá¹ƒ na yujjati.

na hi cittÄ• naá¹ƒ balavadubbalatÄ• visesoattanopacchÄ• pavattassa cittassa vasena sakk
paccayehieva so sakkÄ• vattunti. itarathÄ• santÄ«raá¹‡assapi byÄ• pÄ• rantarasÄ• pekkh
visadisacittasantÄ• naá¹ƒ attanÄ• paraá¹ƒ vatteti yevÄ• ti.

37_._ imÄ• ni cittÄ• ni attano pakati paccayagaá¹‡asamÄ• yoge sati nuppajjantÄ«ti natthi. ta
asaá¹…khÄ• rikÄ• nevÄ• ti vadanti. mÅ«laá¹-Ä«kÄ• yaá¹ƒ pana vipÄ• kuddhÄ• re ---

ahetukavipÄ• kÄ• naá¹ƒ aparibyattakiccattÄ• sasaá¹…khÄ• rika kamma viruddho asaá¹…k
asaá¹…khÄ• rikakammaviruddho sasaá¹…khÄ• rikakÄ• vopi natthi. tasmÄ• tesaá¹ƒ ubhaya
anuÃ±Ã±Ä• tÄ• ti vuttaá¹ƒ.

etena tiá¹‡á¹‡aá¹ƒ kriyacittÄ• naá¹ƒpi tadubhayabhÄ• vÄ• bhÄ• vo vutto hoti. tÄ• nipihi
aparibyattakiccÄ• niyevÄ• ti. athavÄ• . rÅ«padassa na saddassavanÄ• dÄ«ni sattÄ• kadÄ•
kadÄ• ci parehi ussÄ• hitÄ• karontÄ«ti paccakkhatova siddhametaá¹ƒ. tattha yadÄ• attano
paÃ±cadvÄ• rÄ• vajjanÄ• dÄ«ni sabbÄ• ni vÄ«thicittÄ• ni asaá¹…khÄ• rikÄ• ninÄ• ma hont
karonti. tadÄ• sasaá¹…khÄ• rikÄ• ninÄ• ma honti. dvÄ• ra vimuttesupana dvÄ«su upekkhÄ
aá¹-á¹-hamahÄ• vipÄ• kesuviya vattabbo. iti sabbÄ• ni ahetukacittÄ• ni tena pariyÄ• yena s
paccekaá¹ƒ bhinnÄ• nieva honti. evaá¹ƒ santepi apari byattakiccattÄ• yeva tesaá¹ƒ saá¹…k
navuttoti veditabbo.

<38> yasmÄ• pana hetuyonÄ• ma mahantadhammÄ• honti. tasmÄ• te dubbalakammanib
dubbalavatthukiccaá¹-á¹-hÄ• nesuca imesu cittesu nuppajjanti. tattha sabbaá¹ƒ pÄ• pakam
sayaá¹ƒpi caÃ±calati dubbalaá¹ƒ hoti. tasmÄ• taá¹ƒ kappaá¹-á¹-hitikaá¹ƒpi samÄ• naá¹ƒ kÄ
vipÄ• kaá¹ƒ janetuá¹ƒ nasakkoti. tihetukakammaá¹ƒpi samÄ• naá¹ƒ dubbalesu cakkhÄ• diva
kiccaá¹-á¹-hÄ• nesuca hetuyuttaá¹ƒ vipÄ• kaá¹ƒ janetuá¹ƒ nasakkoti. Ä• vajjanahasanakicc
dubbalakiccÄ• nieva honti. tasmÄ• imÄ• ni sabbÄ• ni sampayuttaheturahitÄ• ni jÄ• tÄ• nÄ«

<39> sabbathÄ• pÄ«ti padassa attho heá¹-á¹-hÄ• vuttanayeneva veditabbo.

__ [39] vibhÄ• vaniyaá¹ƒ_ pana

sabbathÄ• pÄ«ti akusalavipÄ• ka kusalavipÄ• ka kriyabhede nÄ• ti vuttaá¹ƒ. taá¹ƒ na sunda

sohi bhedo iccevanti iminÄ• va gahitoti. saá¹…gahagÄ• thÄ• yaá¹ƒ akusalavipÄ• kÄ• ni vat
puÃ±Ã±apÄ• kÄ• ni vatthukiccavedanÄ• bhedena aá¹-á¹-hadhÄ• , kriyacittÄ• ni kiccadvÄ• r
ahetukacittÄ• ni aá¹-á¹-hÄ• rasa hontÄ«ti yojanÄ• . etthaca puÃ±Ã±apÄ• kesu vedanÄ• bhe
santÄ«raá¹‡assa abhedo siyÄ• . tathÄ• kriyÄ• su dvÄ• rabhedopi vattabbo. aÃ±Ã±athÄ• Ä
á¹-Ä«kÄ• supana so na vuttoti.

ahetukacittassa paramatthadÄ«panÄ• .

<40> idÄ• ni heá¹-á¹-hÄ• vuttÄ• naá¹ƒ cittÄ• naá¹ƒ asobhaá¹‡anÄ• maá¹ƒ upari vuccamÄ•
thapento gÄ• thamÄ• ha. upari vuccamÄ• nÄ• naÃ±hi \Be 50/ sobhaá¹‡atte vutte heá¹-á¹-hÄ
avuttÄ• pi siddhÄ• hotÄ«ti. tattha __pÄ• pÄ• hetukamuttÄ• nÄ«_ti pÄ• pehi ahetukehica mu
ekÅ«nasaá¹-á¹-hicittÄ• ni. athavÄ• . ekanavuticittÄ• nipi sobhaá¹‡Ä• nÄ«ti vuccare vuccantÄ
pÄ• pehÄ«ti akusalehi. akusalÄ• nihi attasamaá¹…gino satte anicchanteyeva apÄ• yaá¹ƒ pÄ
vuccanti. etena puÃ±Ã±Ä• naá¹ƒpi sugatipÄ• panaá¹-á¹-hena pÄ• patÄ• pasaá¹…go nivatti
icchantÄ• naá¹ƒ pÄ• pane pÄ• panabyÄ• pÄ• ro pÄ• kaá¹-o hotÄ«ti. lÄ• makaá¹-á¹-henavÄ•
vuccantÄ«ti. sobhaá¹‡ehi saddhÄ• diguá¹‡adhammehi yuttiyÄ• tatoyeva ca sayaá¹ƒpi sobh
sobhaá¹‡Ä• nÄ«ti.

<41> idÄ• ni tÄ• ni sobhaá¹‡Ä• ni hÄ«na paá¹‡Ä«tÄ• nukkamena dassento __somanassas
jÄ• nÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ, yÄ• thÄ• vato paá¹-ivijjhatÄ«ti attho. Ã±Ä• á¹‡ena sampayuttaá
natthi saá¹…khÄ• ro assÄ• ti asaá¹…khÄ• ro. saá¹ƒvijjati saá¹…khÄ• ro assÄ• ti sasaá¹…kh
yÄ• diko kusaluppattiyÄ• pakatipaccayagaá¹‡o. sohi yadÄ• duvidhena saá¹…khÄ• rena vi
kusalacittaá¹ƒ samuá¹-á¹-hÄ• peti. tadÄ• asaá¹…khÄ• ronÄ• ma. soyeva yadÄ• attano bal
samuá¹-á¹-hÄ• petuá¹ƒ na sakkoti. saá¹…khÄ• rasahÄ• yaá¹ƒ labhitvÄ• va taá¹ƒ samuá¹-á¹
sasaá¹…khÄ• ronÄ• ma. asaá¹…khÄ• rena uppannaá¹ƒ __asaá¹…khÄ• rikaá¹ƒ_. sasaá¹…k
__sasaá¹…khÄ• rika_nti sabbaá¹ƒ heá¹-á¹-hÄ• vuttameva. etthaca somanassÄ• dÄ«naá¹ƒ
heá¹-á¹-hÄ• vuttameva. apica saddhÄ• sampatti dassanasampatti deyyadhamma paá¹-iggÄ
somanassakÄ• raá¹‡aá¹ƒ, tabbiparÄ«taá¹ƒ upekkhÄ• kÄ• raá¹‡aá¹ƒ. yÄ• nica pÄ«tisamboj
upekkhÄ• sambojjhaá¹…gassaca kÄ• raá¹‡Ä• niaá¹-á¹-hakathÄ• su vuttÄ• ni. tÄ• nipi imasm
paÃ±Ã±Ä• saá¹ƒvattanika kammupanissayatÄ• , abyÄ• pajjalokupapattitÄ• indriyaparipÄ•
Ã±Ä• á¹‡uppattiyÄ• kÄ• raá¹‡aá¹ƒ. tihetukapaá¹-isandhikatÄ• , amohajjhÄ• sayatÄ• , paÃ±
sutacintÄ• pasutÄ• tipivattuá¹ƒ \Be 51/ yujjati. yÄ• nicadhammavicayasambojjhaá¹…gassa k
aá¹-á¹-hakathÄ• su vuttÄ• ni. tÄ• nipi idha vattabbÄ• ni. tabbiparÄ«taá¹ƒ Ã±Ä• á¹‡avippayut
saá¹…khÄ• rakÄ• raá¹‡aá¹ƒpi pubbe vuttameva. yÄ• nica vÄ«riyasambojjhaá¹…gassa pass
kÄ• raá¹‡Ä• ni aá¹-á¹-hakathÄ• su vuttÄ• ni. tÄ• nipi idha vattabbÄ• nÄ«ti. imesaá¹ƒpi uppa
visuddhimagge gahetabbanti.

<42> __aá¹-á¹-hapÄ«_ti ettha pisaddo sampiá¹‡á¸• anattho. tena imesaá¹ƒ idha vuttappakÄ
pakÄ• rehi anekavidhataá¹ƒ sampiá¹‡á¸• eti. tatrÄ• yaá¹ƒ nayo. imÄ• ni aá¹-á¹-hacittÄ• ni da
puÃ±Ã±akriyÄ• vatthÅ«hi guá¹‡itÄ• ni asÄ«ti honti. puna tÄ• ni chahi Ä• rammaá¹‡ehi guá¹‡
cattÄ• risatÄ• niceva asÄ«ti ca honti. puna tÄ• ni tÄ«hi kammehi guá¹‡itÄ• ni sahassaá¹ƒ ca
cattÄ• lÄ«saá¹ƒca honti. puna tÄ• ni tÄ«hi hÄ«namajjhimapaá¹‡Ä«tehi guá¹‡itÄ• ni cattÄ• ri
satÄ• ni vÄ«satica honti. tÄ• ni imÄ• ni suddhikÄ• nÄ«ti katvÄ• dvÄ«su á¹-hÄ• nesu thapeta
á¹-hÄ• naá¹ƒ gahetvÄ• dvidhÄ• karontassa Ã±Ä• á¹‡asampayuttÄ• ni dvesahassÄ• ni sata
Ã±Ä• á¹‡avippayuttÄ• nÄ«ti. puna tattha Ã±Ä• á¹‡asampayuttÄ• ni catÅ«hi adhipatÄ«hi guá
aá¹-á¹-hasahassÄ• ni chasatÄ• ni cattÄ• lÄ«saá¹ƒca honti. Ã±Ä• á¹‡avippayuttÄ• nipana vÄ
adhipatÄ«hi guá¹‡itÄ• ni chasahassÄ• ni cattÄ• risatÄ• ni asÄ«tica honti. puna tadubhayÄ•
dasasahassaá¹ƒ paÃ±casahassÄ• ni sataá¹ƒ vÄ«satica honti. puna tÄ• ni pubbe visuá¹ƒ tha
sampiá¹‡á¸• itÄ• ni dasasahassaá¹ƒ navasahassÄ• ni cattÄ• ri satÄ• ni cattÄ• lÄ«saÃ±ca h
á¹-Ä«kÄ• yaá¹ƒ idha vuttanayena suddhikÄ• nica Ã±Ä• á¹‡avippayuttÄ• ni ca visuá¹ƒ akatvÄ
puÃ±Ã±akriyÄ• dÄ«hi samaá¹ƒ guá¹‡itÄ• ni sattarasa sahassÄ• ni dve satÄ• ni asÄ«tica ho

__ [40] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

suddhikÄ• ni \Be 52/ visuá¹ƒ akatvÄ• Ã±Ä• á¹‡avippayuttÄ• nieva visuá¹ƒ katvÄ• tathÄ• g
satÄ• dhika pannarasa sahassÄ• ni hontÄ«ti vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ na yuttaá¹ƒ.

evaÃ±hi sati imÄ• ni kÄ• mÄ• vacarakusalÄ• ni niccaá¹ƒ sÄ• dhipatikÄ• ni hutvÄ• niyatÄ•
bhaveyyuá¹ƒ. naca imÄ• ni upari mahaggata kusalÄ• ni viya lokuttarÄ• ni viya ca niyatÄ• dh
á¹-Ä«kÄ• nayenapana Ã±Ä• á¹‡avippayuttÄ• nipi vÄ«maá¹ƒsÄ• sahagatÄ• nÄ«ti Ä• pajjatÄ
kosallasambhÅ«taá¹-á¹-hena kusalÄ• tiettha Ã±Ä• á¹‡avippayuttÄ• nipi kosallena nÄ• nÄ• v
upanissayaÃ±Ä• á¹‡ena sambhÅ«tattÄ• kusalÄ• ni eva nÄ• ma honti. evamidhapi tÄ• ni te
vÄ«maá¹ƒsÄ• dhipatibhÅ«tena sambhÅ«tattÄ• vÄ«maá¹ƒsÄ• dhipateyyÄ• nipi nÄ• ma hon
adhippÄ• yena tÄ• ni visuá¹ƒ akatÄ• ni siyunti. evaá¹ƒsantepi kÄ• makusalÄ• ninÄ• ma adh
bahutarÄ• ni honti. tasmÄ• nasakkÄ• sabbÄ• ni kÄ• makusalÄ• ni vÄ«maá¹ƒsÄ• dhipatimÄ

<43> kÄ• mÄ• vacarÄ• nica tÄ• ni kusalÄ• ni cittÄ• nicÄ• ti viggaho. tattha kenaá¹-á¹-hena
Ä• rogyaá¹-á¹-hena, sundaraá¹-á¹-hena, chekaá¹-á¹-hena, anavajjaá¹-á¹-ena, sukhavipÄ• ka
rÄ• gÄ• dayohi dhammÄ• cittasantÄ• nassa rujjanaá¹-á¹-hena rogÄ• nÄ• ma. ahitaá¹-á¹-he
anipuá¹‡aá¹-á¹-hena achekÄ• nÄ• ma. gÄ• rayhaá¹-á¹-hena vajjÄ• nÄ• ma. aniá¹-á¹-ha vipÄ
dukkhavipÄ• kÄ• nÄ• ma honti. imÄ• nipana tehi vuá¹-á¹-hitattÄ• kusalÄ• ninÄ• ma arogÄ•
tappaá¹-ipakkhattÄ• ca sundarÄ• ni chekÄ• ni anavajjÄ• ni sukhavipÄ• kÄ• ni ca nÄ• ma ho
salayanti cÄ• lenti kampenti viddhaá¹ƒsentÄ«ti __kusalÄ• ni_. kucchitenavÄ• Ä• kÄ• rena s
anusentÄ«ti kusÄ• . rÄ• gÄ• dayo. te lunanti chindantÄ«ti kusalÄ• ni. kusaá¹ƒvÄ• vuccati Ã
kucchitÄ• naá¹ƒ sÄ• naá¹-á¹-hena tanukaraá¹‡aá¹-á¹-hena antakaraá¹‡aá¹-á¹-henavÄ• . kus

kusalÄ• ni. kusÄ• viya \Be 53/ hatthappadesaá¹ƒ saá¹ƒkilesapakkhaá¹ƒ lunantÄ«tivÄ• kusa
pÄ• padhamme saranti hiá¹ƒsantÄ«ti kusalÄ• ni. rakÄ• rassa lakÄ• ro. kosallasambhÅ«taá¹

<44> __mahÄ• vipÄ• kesu_ padatthato vattabbaá¹ƒ natthi. vedanÄ• bhedo Ä• rammaá¹‡av
atiiá¹-á¹-he iá¹-á¹-hamajjhatte ca Ä• rammaá¹‡e yathÄ• kkamaá¹ƒ somanassena upekkhÄ•
sampayogabhedo kammavasena javanavasenaca vattabbo. tÄ• nihi balavakammena janitÄ
honti. dubbalakammena janitÄ• ni Ã±Ä• á¹‡avippayuttÄ• ni. kadÄ• cipana tadÄ• rammaá¹‡a
yebhuyyena tihetukajavanÄ• nubandhÄ• ni Ã±Ä• á¹‡asampayuttÄ• ni honti. itarajavanÄ• nu
Ã±Ä• á¹‡avippayuttÄ• nÄ«ti. saá¹…khÄ• rabhedopi kehici Ä• cariyehi kammavaseneva kath
asaá¹…khÄ• rikakammajanitÄ• ni asaá¹…khÄ• rikÄ• ni. sasaá¹…khÄ• rikakammajanitÄ• ni
saá¹…gahakÄ• renapana sannihitapaccayavasena vutto. tÄ• nihi paá¹-isandhiyaá¹ƒ purimal
Ã±Ä• takÄ• dÄ«hi tena tena payogena upaá¹-á¹-hÄ• pitÄ• ni kammÄ• dÄ«ni Ä• rammaá¹‡Ä
sasaá¹…khÄ• rikÄ• ninÄ• ma honti. tÄ• disena payogena vinÄ• sayameva kammabalena u
pavattÄ• ni asaá¹…khÄ• rikÄ• ninÄ• ma honti. tadÄ• rammaá¹‡a kÄ• lepana asaá¹…khÄ• r
asaá¹…khÄ• rikÄ• ninÄ• ma. sasaá¹…khÄ• rika javanÄ• nubandhÄ• ni sasaá¹…khÄ• rikÄ•
sampiá¹‡á¸• anattho visaddo. tena Ä• rammaá¹‡achakka hÄ«nattikavaseneva kÄ• ladesa s
anekabhedattaá¹ƒ sampiá¹‡á¸• eti. yasmÄ• panetÄ• ni dÄ• nÄ• divasena kÄ• yakammÄ• d
katvÄ• ca na pavattanti. tasmÄ• tÄ• ni puÃ±Ã±akriyÄ• vatthÅ«naá¹ƒ kammÄ• dhipatÄ«naÃ
nalabhantÄ«ti.

__ [41] vibhÄ• vaniyaá¹ƒ_ pana

imÄ• ni viÃ±Ã±attisamuá¹-á¹-hÄ• panÄ• bhÄ• vato kammadvÄ• ra vasena na pavattanti. avi
napavattantÄ«ti vuttaá¹ƒ. taá¹ƒ vicÄ• retabbaá¹ƒ.

heá¹-á¹-hÄ• hi kusalesu kammattikavaseneva vaá¸• á¸• hanaá¹ƒ vuttaá¹ƒ. napana visuá¹ƒ k
kammattikaÃ±canÄ• ma tividha kammadvÄ• ra vaseneva siddhanti. nanu aá¹-á¹-hakathÄ• y
kÄ• mÄ• vacarakusalesu kammadvÄ• ra kammapatha puÃ±Ã±akriyÄ• vatthubhedo vutto. s
aviÃ±Ã±attijanakato avipÄ• ka dhammato tathÄ• appavattiyÄ• cÄ• ti vuttanti. saccaá¹ƒ. tatt
aviÃ±Ã±attijanakato kammadvÄ• ra bhedo idha natthÄ«ti etena kÄ• yakammaá¹ƒ vacÄ«kam
bhedassa abhÄ• vaá¹ƒ vadati. avipÄ• kadhammato kammapathabhedo idha natthÄ«ti etena
kammapathabhedassa abhÄ• vaá¹ƒ vadati. idhapana kusalesupi kammapathabhedaá¹ƒ agg
bhedabhinnaá¹ƒ kammattikameva gahitaá¹ƒ. taÃ±ca viÃ±Ã±atti samuá¹-á¹-hÄ• panÄ• bhÄ•
tividhakammadvÄ• ravasena napavattantÄ«ti iminÄ• va siddhaá¹ƒ. yadica heá¹-á¹-hÄ• kusa
dasavidhakammapathabhedavasena visuá¹ƒ vaá¸• á¸• hanaá¹ƒ vuttaá¹ƒ siyÄ• . evaá¹ƒsati i
kammapathavasena napavattantÄ«ti idaá¹ƒ vattabbamevÄ• ti.

<45> mahÄ• kriyacittesupi mahÄ• vipÄ• kesuviya Ä• rammaá¹‡a vaseneva vedenÄ• bhedo

Ã±Ä• á¹‡asampayutta, vippayutta, asaá¹…khÄ• rika, sasaá¹…khÄ• rikabhedopana yathÄ• r
veditabbo.

__ [42] vibhÄ• vaniyaá¹ƒ_ pana

tathÄ• avicÄ• retvÄ• kriyacittÄ• naá¹ƒpi kusale vuttanayena yathÄ• rahaá¹ƒ somanassa sa
vuttaá¹ƒ. taá¹ƒ na yujjati.

iccevaá¹ƒ sabbathÄ• pÄ«ti padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vuttoyeva. __sahetuka kÄ• mÄ•
cittÄ• nÄ«_ti ettha sahetu kaggahaá¹‡aá¹ƒ kusala sadda sambandhe bhÅ«takathana visesa
kusalacittÄ• naá¹ƒ cÅ«á¸·anigamena gahitaá¹ƒ. vipÄ• ka kriya saddasambandhepana byava
daá¹-á¹-habbaá¹ƒ.

__ [43] vibhÄ• vaniyaá¹ƒ_ pana

sakkharakathalikaá¹ƒpi \Be 55/ macchagumbaá¹ƒpi tiá¹-á¹-hantaá¹ƒpi carantaá¹ƒpi passatÄ•
yathÄ• lÄ• bha yojanÄ• ti vuttaá¹ƒ. taá¹ƒ na sameti. tatthahi sakkharakathalikaá¹ƒnÄ• ma na
idhapana kusalaá¹ƒ sahetukaá¹ƒ nahotÄ«ti nayuttametanti.

<46> saá¹…gahagÄ• thÄ• yaá¹ƒ __vedanÄ• Ã±Ä• á¹‡a saá¹…khÄ• ra bhedenÄ• _ti vedan
saá¹…khÄ• rabhedenaca. tattha vedanÄ• bhedenÄ• ti vedanÄ• bhedasiddhena cittabheden
Ã±Ä• á¹‡ayogÄ• yogasiddhenacittabhedena. saá¹…khÄ• rabhedenÄ• ti saá¹…khÄ• rena v
pavattapaccayagaá¹‡abhedasiddhena cittabhedenÄ• ti attho. idaÃ±hi samÄ• sapadÄ• naá¹
suviÃ±Ã±Ä• tÄ• naá¹ƒ nÄ• nÄ• ppakÄ• rÄ• naá¹ƒ padatthÄ• naá¹ƒ appakena byaÃ±janena

__ [44] _ etena __vibhÄ• vaniyaá¹ƒ_

sayaá¹ƒ abhinnÄ• naá¹ƒ Ã±Ä• á¹‡asaá¹…khÄ• rÄ• naá¹ƒ bhedavacane cittassa bhedakara
sÄ• dhitÄ• hotÄ«ti.

tatrÄ• yaá¹ƒ yojanÄ• . sahetu kÄ• mÄ• vacara puÃ±Ã±apÄ• kakriyÄ• vedanÄ• Ã±Ä• á¹‡as
chaca dvÄ• dasaca catuvÄ«sati ca matÄ• ti. etthaca ---

vedanÄ• Ã±Ä• á¹‡asaá¹…khÄ• ra, bhedenetÄ• ni aá¹-á¹-hadhÄ• .

puÃ±Ã±apÄ• kakriyÄ• bhedÄ• , catuvÄ«satividhÄ• makÄ• tipi ||

vattabbÄ• . evaÃ±hi sati atthagatica visadÄ• hoti. upari vakkha, mÄ• nÄ• hica saá¹…gahag

sametÄ«ti.

<47> __kÄ• me_tiÄ• di sabbesaá¹ƒ kÄ• macittÄ• naá¹ƒ saá¹…gahagÄ• thÄ• . tattha kÄ• m
sahetukÄ• hetukavasena sabbÄ• ni vipÄ• kacittÄ• ni tevÄ«sa. puÃ±Ã±Ä• puÃ±Ã±Ä• ni kusa
kriyÄ• ca sahetukÄ• hetukavasena sabbÄ• ni kriyacittÄ• ni \Be 56/ pana ekÄ• dasa honti. ic
catuppaÃ±Ã±Ä• sa hontÄ«ti yojanÄ• . sabbathÄ• ti cettha visaddo lutta niddiá¹-á¹-ho. dham
vuttena sabbappakÄ• renapi catuppaÃ±Ã±Ä• saeva. vibhaá¹…ge vibhattena sabbappakÄ•
evÄ• tiÄ• dinÄ• tassa attho heá¹-á¹-hÄ• vuttoyevÄ• ti.

__ [45] _ etena __vibhÄ• vaniyaá¹ƒ_

idha vuttÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ antogadhabhedavasena tassa atthavibhÄ• vanÄ• paá

__ [46] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

kÄ• me bhaveti vuttaá¹ƒ. taá¹ƒpi vicÄ• retabbaá¹ƒ.

bhavasaddo hi kusalÄ• kusalakammesu kammanibbattesuca vipÄ• ka kaá¹-attÄ• rÅ«pesu
diá¹-á¹-ho. na tadaÃ±Ã±esu nÄ• marÅ«padhammesÅ«thi. bhÅ«mipariyÄ• yoca idha kÄ• ma
indriyÄ• nindriyabaddhadhammasamÅ«ho vuccatÄ«ti kÄ• me kÄ• mabhÅ«miyanti ayamatt
bhÅ«mieva vuccati suttantapariyÄ• yena bhavanti ettha sattÄ• saá¹…khÄ• rÄ• cÄ• ti katvÄ

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya kÄ• macittassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

<48> evaá¹ƒ kÄ• macittasaá¹…gahaá¹ƒ dassetvÄ• idÄ• ni yathÄ• nuppattaá¹ƒ rÅ«pacittas
__vitakkavicÄ• rapÄ«tisukhekaggatÄ• sahita_ntiÄ• dimÄ• ha. vitakkoca vicÄ• roca pÄ«tica
dvando. tÄ• hi sahitanti samÄ• so. vitakkavicÄ• rapÄ«tisukhe kaggatÄ• saá¹…khÄ• tenasa
sampayuttaá¹ƒkusalacittaá¹ƒ __pathamajjhÄ• nakusalacittaá¹ƒ_. tattha kenaá¹-á¹-henapath
jhÄ• nanti. Ä• dito paá¹-ipajjitabbattÄ• __pathamaá¹ƒ_. kasiá¹‡Ä• dikassa Ä• rammaá¹‡ass
upanijjhÄ• yanato paccanÄ«kadhammÄ• naÃ±ca jhÄ• panato dayhanato \Be 57/ __jhÄ• na
ekaggatÄ• eva sÄ• ti sayayuttÄ• ti daá¹-á¹-habbÄ• . sÄ• hi ekattÄ• rammaá¹‡asaá¹…khÄ• t
aggokoá¹-ikoá¹-á¹-hÄ• sovÄ• assÄ• ti atthena ekaggasaá¹…khÄ• tassa cittassa tathÄ• pav
Ä• dhipaccaguá¹‡ayogena __ekaggatÄ• _ti ca vuccati. sÄ• yeva cittaá¹ƒ nÄ• nÄ• rammaá¹‡
ekasmiá¹ƒ yevÄ• rammaá¹‡e paá¹-ipakkhadhammÄ• naá¹ƒ dÅ«rÄ«bhÄ• vena sammÄ• ca

samabhÄ• vaá¹ƒ katvÄ• tattheva lÄ«nuddhaccÄ• bhÄ• vÄ• pÄ• danena samaÃ±ca Ä• dhiy
samÄ• dhÄ«tica vuccati. sÄ• yevaca pÄ• á¸·iyaá¹ƒ avikkhepo avisÄ• hÄ• ro saá¹‡á¹-hiti ava
niddiá¹-á¹-hÄ• ti. vitakkÄ• dayopi pana tassÄ• sÄ• tisayaá¹ƒ upakÄ• rakattÄ• jhÄ• nanteva
tÄ• va cittaá¹ƒ thinamiddhavasena osakkituá¹ƒ adatvÄ• daá¸·haá¹ƒ Ä• rammaá¹‡Ä• bhimul
Ä• rammaá¹‡Ä• bhiniropana lakkhaá¹‡ohi vitakko. thina middhanÄ«varaá¹‡assaca ujuppaá
vicikicchÄ• vasena saá¹ƒsappituá¹ƒ adatvÄ• daá¸·haá¹ƒ Ä• rammaá¹‡Ä• nubandhameva k
Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o hi vicÄ• ro paÃ±Ã±Ä• pakatiko. vicikicchÄ• nÄ«varaá
pÄ«tica cittaá¹ƒ byÄ• pÄ• davasena ukkaá¹‡á¹-hituá¹ƒ adatvÄ• Ä• rammaá¹‡e parituá¹-á¹-h
Ä• rammaá¹‡asaá¹ƒpi yÄ• yanalakkhaá¹‡Ä• hi pÄ«ti. byÄ• pÄ• danÄ«varaá¹‡assaca ujupp
sukhaÃ±ca naá¹ƒ uddhacca kukkuccavasena avÅ«pasamituá¹ƒ adatvÄ• Ä• rammaá¹‡e lac
karoti. sÄ• kalakkhaá¹‡aÃ±hi sukhaá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡assaca ujuppaá¹-ipa

upekkhÄ• ca santasabhÄ• vattÄ• sukheeva saá¹…gahitÄ• ti. evaá¹ƒ karontÄ• ca te dhamm
cittassa suá¹-á¹-hu ekaggabhÄ• vatthÄ• yaca honti. ekaggabhÄ• votica ekaggatÄ• yeva. sÄ
tathÄ• anuggahitÄ• suá¹-á¹-hu balavatÄ« hutvÄ• sayaá¹ƒ kÄ• macchandavasena nÄ• nÄ•
nÄ«vÄ• retvÄ• kasiá¹‡animittÄ• dike tasmiá¹ƒ Ä• rammaá¹‡e niccalaá¹ƒ á¹-hatvÄ• taá¹ƒÄ•
nijjhÄ• yati oloketi. tasmÄ• te sabbepi dhammÄ• upanijjhÄ• yanaá¹-á¹-henapi jhÄ• nanti vu
pavattamÄ• nesu \Be 58/ tappaccanÄ«kÄ• nÄ«varaá¹‡adhammÄ• okÄ• saá¹ƒ alabhitvÄ•
nasakkonti. jhÄ• pitÄ• nÄ• ma honti. tasmÄ• te paccanÄ«kajjhÄ• panaá¹-á¹-henapi jhÄ• na
yasmÄ• jhÄ• na magga sambodhisaá¹…khÄ• tesu tÄ«su á¹-hÄ• nesu dhammasÄ• maggÄ
samaggabhÄ• veeva appanÄ• pattivasena upanijjhÄ• ya nÄ• di kiccasaá¹ƒsiddhito. yasmÄ•
visuá¹ƒvisuá¹ƒ attano kiccaá¹ƒ karontÄ• pi cittassa Ä• rammaá¹‡e niccalappavatti saá¹…kh
upanijjhÄ• nakiccaá¹ƒ sÄ• dhenti. tasmÄ• rathaá¹…gÄ• naá¹ƒ samudÄ• yeeva rathavohÄ•
jhÄ• na vohÄ• ro siddhoti veditabbo. aparepana paÃ±cannaá¹ƒpi tesaá¹ƒ Ä• rammaá¹‡Ä• b
yathÄ• sakaá¹ƒ kiccÄ• niyeva visuá¹ƒ visuá¹ƒ upanijjhÄ• nakiccÄ• ninÄ• ma hontÄ«ti paá¹-
patvÄ• sabbepete visuá¹ƒ visuá¹ƒ jhÄ• napaccayaá¹ƒ sÄ• dhentiyeva. tasmÄ• te visuá¹ƒ v
hontÄ«ti sakkÄ• vattuá¹ƒ. yathÄ• ca paÃ±caá¹…gikaá¹ƒ sÄ«laá¹ƒ dasaá¹…gikaá¹ƒ sÄ«lant
paÃ±casamuditÄ• dÄ«ni tesaá¹ƒ sÄ«lÄ• naá¹ƒ paÃ±caá¹…gikÄ• dinÄ• malÄ• bhasseva kÄ
sÄ«labhÄ• vassa. na hi pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä• dikaá¹ƒ ekaá¹ƒpi samÄ• naá¹ƒ s
evamevaá¹ƒ idhapi paÃ±casamuditÄ• dÄ«ni paÃ±caá¹…gikÄ• di bhÄ• vasseva pathamajjhÄ
kÄ• raá¹‡Ä• ni. napana jhÄ• nabhÄ• vassÄ• ti nasakkÄ• viÃ±Ã±Ä• tuá¹ƒ. itarathÄ• jhÄ• na
paccaniyÄ• niyeva siyuntipi vadanti. ettÄ• vatÄ• satipi imassa cittassa phassÄ• dÄ«hipi sah
tathÄ• vidhakiccavisesÄ• bhÄ• vÄ• idha aggahaá¹‡antipi siddhaá¹ƒ nahotÄ«ti. vicÄ• rapÄ«
saá¹…khÄ• tena dutÄ«yajjhÄ• nena sampayuttaá¹ƒ kusalacittaá¹ƒ dutÄ«yajjhÄ• na kusalac

<49> ettha siyÄ• . kenapana imesaá¹ƒ jhÄ• nÄ• naá¹ƒ aá¹…gabhedo katoti. puggalajjhÄ• s
vitakkasahÄ• yo hutvÄ• paÃ±caá¹…gikaá¹ƒ pathamajjhÄ• naá¹ƒ uppÄ• detvÄ• tattha vasÄ
nibbindati. tassa vitakkaá¹ƒ samatikkamitvÄ• avitakkaá¹ƒ caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ adh

saá¹‡á¹-hÄ• ti. tadÄ• so \Be 59/ tameva pathamajjhÄ• naá¹ƒ pÄ• dakabhÄ• vatthÄ• ya daá
vuá¹-á¹-hÄ• ya tena ajjhÄ• sayena saheva punabhÄ• vanaá¹ƒ anuyuÃ±janto avitakkaá¹ƒ ca
adhigacchati. tattha sÄ• bhÄ• vanÄ• sayaá¹ƒ vitakkayuttÄ• pi tena ajjhÄ• sayena paribhÄ•
bhÄ• vanÄ• nÄ• ma hoti. tassÄ• bhÄ• vanÄ• ya. balena taá¹ƒ jhÄ• naá¹ƒ uppajja mÄ• naá
uppajjati. sesajjhÄ• nÄ• dhigamesupi esevanayoti. evaá¹ƒ puggalajjhÄ• sayena tesaá¹ƒ jhÄ
katoti veditabbo. etthaca uttaruttarajjhÄ• nÄ• dhigamane pÄ• dakabhÄ• vatthÄ• ya purimap
samÄ• pajjanaá¹ƒ avassaá¹ƒ icchitabbaá¹ƒ. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaá¹ƒ paguá¹‡ajjhÄ
uparimassa padaá¹-á¹-hÄ• naá¹ƒ hotÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. ajjhÄ• sayabalena
uppajjamÄ• naá¹ƒ pÄ• dakajjhÄ• nasadisaá¹ƒ nahoti. pÄ• dakajjhÄ• natohi puggalajjhÄ• sa
bhagavÄ• ijjhati bhikkhave sÄ«lavato cetopaá¹‡idhi visuddhattÄ• ti. ayaÃ±ca attho upari lok
patvÄ• Ä• vi bhavissatÄ«ti.

<50> ettha siyÄ• . kasmÄ• idha saá¹…khÄ• rabhedo navuttoti. pÄ• á¸·iyameva avuttattÄ• .
avuttoti. paá¹-ipadÄ• bhedavacaneneva siddhattÄ• ti. tathÄ• hi sabbesaá¹ƒpi lokiya lokuttar
sukhappaá¹-ipadabhÄ• ve siddhe asaá¹…khÄ• rikabhÄ• vo siddhoyeva hoti. dukkhappaá¹-ip
sasaá¹…khÄ• rikabhÄ• vo siddhoyeva hotÄ«ti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce. aá¹-á¹-hakath
vuttaÃ±hetaá¹ƒ aá¹-á¹-hasÄ• liniyaá¹ƒ -

yo Ä• dito kilese vikkhambhento dukkhena sasaá¹…khÄ• rena sappayogena kilamanto vikkh
paá¹-ipadÄ• hoti. yo kilese vikkhambhento sukhena akilamanto vikkhambheti. tassa sukhÄ•

tathÄ• sammohavinodanÄ« visuddhimaggesupÄ«ti. etthaca pubbavÄ• kye dukkhena sasa
diá¹-á¹-hattÄ• paravÄ• kyepi sukhe na asaá¹…khÄ• rena appayogenÄ• ti diá¹-á¹-hameva h
\Be 60/ sappayogenÄ• ti saá¹…khÄ• rappayogasahitena kÄ• mÄ• dÄ«navadassanÄ• dinÄ•
sabbesaá¹ƒ dukkhappaá¹-ipadajjhÄ• nÄ• naá¹ƒ sasaá¹…khÄ• rikabhÄ• vo vutto hoti. asaá¹
saá¹…khÄ• rappayogarahitena teneva paccayagaá¹‡ena. etena sabbesaá¹ƒ sukhappaá¹-ip
asaá¹…khÄ• rikabhÄ• vo vutto hotÄ«ti. khippÄ• bhiÃ±Ã±ajjhÄ• nÄ• naá¹ƒpihi dukkhappaá¹-
sasaá¹…khÄ• rikatÄ• va viÃ±Ã±Ä• yati. dandhabhiÃ±Ã±ajjhÄ• nÄ• naá¹ƒpi sukhappaá¹-ipa
asaá¹…khÄ• rikatÄ• va viÃ±Ã±Ä• yatÄ«ti. yadievaá¹ƒ paá¹-ipadÄ• rahitÄ• naá¹ƒ magga
siddhaupapattisiddhajjhÄ• nÄ• naá¹ƒ kathaá¹ƒ saá¹…khÄ• rabhedo siddhoti. tesaá¹ƒpi vaá¸
samÄ• pattippaá¹-ibandhakÄ• naá¹ƒ paccayÄ• naá¹ƒ sannihitÄ• sannihitavasena dukkhasu
hotiyevÄ• ti. tattha maggasiddhajjhÄ• naá¹ƒnÄ• ma suddhavipassanÄ• yÄ• nikÄ• naá¹ƒ ma
siddhajjhÄ• naá¹ƒ. taá¹ƒ duvidhaá¹ƒ heá¹-á¹-himamaggasiddhaá¹ƒ, arahattamaggasiddhant
Ä• gatÄ• naá¹ƒ paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ jhÄ• naá¹ƒ heá¹-á¹-hima maggasiddhaá
arahattamaggasiddhaá¹ƒ. yaá¹ƒpi anÄ• gÄ• mÄ«naá¹ƒ ajÄ• nantÄ• naÃ±Ã±eva satthena ha
uppannaá¹ƒ. taá¹ƒpi maggasiddhagatikaá¹ƒ. yopana aá¹-á¹-hasamÄ• pattiyo bhÄ• vetvÄ• a
brahmaloke nibbatti. tassa tÄ• samÄ• patti yo tattha pÄ• katikÄ• eva honti. idaá¹ƒ upapattis
bhavepi hi laddhajjhÄ• nÄ• ni vaá¸·aÃ±janakÄ• le sannihitapaccayavasena nÄ• nÄ• paá¹-ip

jhÄ• nuppattippaá¹-ipadÄ• rahitattÄ• vÄ• asaá¹…khÄ• rikajjhÄ• nesu tesaá¹ƒ saá¹…gaho
nettipÄ• á¸·iyaá¹ƒ sabbesaá¹ƒ lokiya lokuttarasamÄ• dhÄ«naá¹ƒ saá¹…khÄ• rabhedo sarÅ«
yathÄ• ha-dve samÄ• dhayo sasaá¹…khÄ• ro samÄ• dhi asaá¹…khÄ• ro samÄ• dhÄ«ti. aá
sukhappaá¹-ipadÄ• pubbakÄ• naá¹ƒ dvinnaá¹ƒ dandhÄ• bhiÃ±Ã±akhippÄ• bhiÃ±Ã±asamÄ
dukkhappaá¹-ipadÄ• pubbakÄ• naá¹ƒ dvinnaá¹ƒ sasaá¹…khÄ• rabhÄ• voca vuttoti. ettÄ• v
mahaggatalokuttarajjhÄ• nacittÄ• naá¹ƒ asaá¹…khÄ• rika sasaá¹…khÄ• rikavasena visuá¹ƒ
hoti. yasmÄ• pana ayaá¹ƒ saá¹…khÄ• ravohÄ• ro akusalÄ• naá¹ƒpi sÄ• dhÄ• raá¹‡o. paá¹-
visesena paá¹-ipattidhammesveva pÄ• kaá¹-o. mahaggata lokuttaradhammÄ• ca ekantaá¹ƒ
tasmÄ• tesaá¹ƒ bhedaá¹ƒ saá¹…khÄ• ravasena avatvÄ• paá¹-ipadÄ• vaseneva dhammas
daá¹-á¹-habbo. ayamettha paramatthadÄ«panÄ• .

<51> __ [47] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``sabbassapi jhÄ• nassa parikammasaá¹…khÄ• tapubbÄ• bhisaá¹…khÄ• rena vinÄ• keval
anuppajjanato asaá¹…khÄ• rikantipi. adhikÄ• renaca vinÄ• kevalaá¹ƒ parikammÄ• bhisaá¹
sasaá¹…khÄ• rikantipi nasakkÄ• vattuâ€™â€™ nti vuttaá¹ƒ. tattha parikammasaá¹…khÄ• t
nasakkÄ• vattunti idaá¹ƒ tÄ• va nayujjati.

na hi parikammasaá¹…khÄ• ta pubbÄ• bhisaá¹…khÄ• ro imasmiá¹ƒ saá¹…khÄ• rabhede s
jhÄ• nuppattiyÄ• pakatipaccaya bhÅ«tattÄ• , tathÄ• hi loke sÄ• saneca sabbaá¹ƒpi kusalÄ•
anurÅ«pena parikammasaá¹…khÄ• ta pubbÄ• bhisaá¹…khÄ• rena vinÄ• uppannaá¹ƒnÄ• n
Ä• lopabhikkhÄ• dÄ• namattaá¹ƒpÄ«ti. yaÃ±ca cittaá¹ƒ yena attano anurÅ«pena parikamma
bhisaá¹…khÄ• rena vinÄ• na uppajjati. so tassa cittassa pakatipaccayagaá¹‡eevaanto gad
lokiya lokuttara bhÅ«tÄ• ni sabbÄ• ni attano anurÅ«pena parikammasaá¹…khÄ• ta pubbab
bhisaá¹…khÄ• rena vinÄ• uppannÄ• ninÄ• ma natthÄ«ti so tesaá¹ƒ pakatipaccayagaá¹‡es
itarathÄ• sabbaá¹ƒpi kusalÄ• kusala kammaá¹ƒ asaá¹…khÄ• rikaá¹ƒ nÄ• manatthÄ«ti Ä• p

__ [48] _ yaÃ±ca __tattha_

adhikÄ• renaca vinÄ• kevalaá¹ƒ. la. sasaá¹…khÄ• rikantipi nasakkÄ• vattunti vuttaá¹ƒ. taá

na hi lokiyajjhÄ• nÄ• ninÄ• ma adhikÄ• rena vinÄ• nuppajjantÄ«ti atthi. kevalaá¹ƒpana pub
katÄ• dhikÄ• rassa sukhappaá¹-ipadajjhÄ• naá¹ƒ uppajjati. akatÄ• dhikÄ• rassapana dukkh
evameva aá¹-á¹-hakathÄ• su \Be 62/ Ä• gataá¹ƒ. vuttaÃ±hi tattha yoca samathe akatÄ• dhik
paá¹-ipadÄ• hoti. katÄ• dhikÄ• rassasukhÄ• ti. apica, purimabhave siddhaá¹ƒ adhikÄ• raá¹
saá¹…khÄ• rabhedavicÄ• raá¹‡Ä• pi nayuttÄ• eva. kusalakriyajjhÄ• nesu hi sanni hitapacca
yuttÄ• ti.

__ [49] ettÄ• vatÄ• _

athavÄ• tiÄ• diko pacchima vikappopi paá¹-ikkhitto eva hotÄ«ti.

<52> ettha jhÄ• naá¹ƒ anuyuÃ±jantassa nimittuppÄ• dato pubbaá¹ƒ paá¹-ipadÄ• ya khettaá
khettaá¹ƒ. tattha pubbe viruddhapaccayÄ• naá¹ƒ sannihitena kilamantassa sato paá¹-ipajjan
paá¹-ipadÄ• dukkhÄ• nÄ• ma hoti. akilamantassa sukhÄ• . pacchÄ• ca dandhaá¹ƒ appana
dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. khippaá¹ƒ pattassa khippÄ• bhiÃ±Ã±Ä• nÄ• ma. tattha pu
dandhaá¹ƒvÄ• khippaá¹ƒvÄ• uppannaá¹ƒ jhÄ• naá¹ƒ dukkhappaá¹-ipadaá¹ƒnÄ• ma karoti.
sukhappaá¹-ipadaá¹ƒnÄ• ma karotÄ«ti. dutÄ«yajjhÄ• nÄ• dÄ«supana purimajjhÄ• ne nikant
dukkhasukhatÄ• vasena paá¹-ipadÄ• bhedo veditabbo. yopana etarahi gahaá¹-á¹-hovÄ• pa
akatÄ• dhikÄ• ropi antarÄ• yikadhammamutto kalyÄ• á¹‡apaá¹-ipattiyaá¹ƒ á¹-hito chinnapal
bhÄ• veti. tassa jhÄ• nabhÄ• vanÄ• nasampajjatÄ«ti natthÄ«ti niá¹-á¹-hamettha gantabban

<53> vipÄ• kajjhÄ• ne kÄ• makusalaá¹ƒ appanaá¹ƒ apattaá¹ƒ mudubhÅ«taá¹ƒ dubbalaá¹ƒ
nÄ• nÄ• kiccaá¹-á¹-hÄ• nesuca hÄ«nesupi attabhÄ• vesuca vipaccati. tasmÄ• taá¹ƒ attanÄ
janeti. mahaggatakusalaá¹ƒpana appanÄ• pattaá¹ƒ tikkhaá¹ƒ balavaá¹ƒ hoti. uá¸·Ä• re brah
bhavaá¹…gaá¹-á¹-hÄ• nesuyeva vipaccati. tasmÄ• taá¹ƒ sadÄ• pi attanÄ• sadisameva vip
vitakkavicÄ• rapÄ«ti sukhekaggatÄ• sahitantiÄ• dinÄ• vipÄ• kaá¹ƒpi sabbaso kusala sadis

__ [50] _ anantarabhaveyeva \Be 63/ phaladÄ• nattÄ• taá¹ƒ attanÄ• sadisameva vipÄ• ka
taá¹ƒ na sundaraá¹ƒ.

evaÃ±hi sati kÄ• makusalaá¹ƒpi sattamajavanaá¹ƒ attanÄ• sadisavipÄ• ka meva janeyyÄ•
niranusayasantÄ• ne pavattaá¹ƒ kriyajjhÄ• naá¹ƒ nÄ• ma hoti. tasmÄ• kriyacittaá¹ƒpi kusal

<54> __paÃ±cadhÄ• _tiÄ• disaá¹…gahagÄ• thÄ• . tattha __jhÄ• nabhedenÄ• _ti pathamaj
sampayogabhedena. rÅ«pÄ• vacaramÄ• nasaá¹ƒ jhÄ• nabhedena paÃ±cadhÄ• hoti. patha
dutÄ«yajjhÄ• nikaá¹ƒ, tatÄ«yajjhÄ• nikaá¹ƒ, catutthajjhÄ• nikaá¹ƒ, paÃ±camajjhÄ• nikanti ev
hotÄ«ti attho. tameva puÃ±Ã±apÄ• kakriyÄ• bhedena paÃ±cadasadhÄ• bhaveti yojanÄ• .

__ [51] vibhÄ• vaniyaá¹ƒ_ pana

jhÄ• nabhedenÄ• ti jhÄ• naá¹…gehi sampayogabhedenÄ• ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

aÃ±Ã±o hi jhÄ• nabhedo. aÃ±Ã±o jhÄ• naá¹…gabhedo. tattha pathamaá¹ƒ jhÄ• naá¹ƒ dutÄ
jhÄ• nantiÄ• dijhÄ• nabhedo. pathamajjhÄ• ne paÃ±ca aá¹…gÄ• ni. dutÄ«yajjhÄ• ne cattÄ•
tesu idha jhÄ• nabhedova adhippeto. na jhÄ• naá¹…gabhedo. cittaÃ±hi jhÄ• nabhede neva

najhÄ• naá¹…gabhedena. jhÄ• nameva pana jhÄ• naá¹…gabhedena paÃ±cavidhanti.

__ [52] _ yaÃ±ca __tattha_

``paÃ±cadhÄ• ti paÃ±caá¹…gikaá¹ƒ caturaá¹…gikaá¹ƒ tivaá¹…gikaá¹ƒ duvaá¹…gikaá¹ƒ pur
paÃ±cavidhaá¹ƒ hotÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒpi na sundaraá¹ƒ.

jhÄ• nameva hi paÃ±caá¹…gikÄ• di hoti. na cittanti.

rÅ«pÄ• vacara cittassa paramatthadhÄ«panÄ• .

<55> idÄ• ni yathÄ• nuppattaá¹ƒ arÅ«pacittaá¹ƒ niddisanto Ä• kÄ• sÄ• naÃ±cÄ• yatanaku
tattha bhuso kÄ• sati dibbatÄ«ti \Be 64/ __Ä• kÄ• so_. so hi sayaá¹ƒ sarÅ«pato anupalabbh
candasÅ«riyobhÄ• sÄ• dÄ«naá¹ƒ vasena ativijjotamÄ• noviya khÄ• yatÄ«ti. nakassati cheda
vilekhÄ«yatÄ«ti akÄ• so. akÄ• soeva Ä• kÄ• so tipi vadanti. so pana ajaá¹-Ä• kÄ• so paricch
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so rÅ«pakalÄ• papariccheddÄ• kÄ• soti catubbidho hoti. tattha ic
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so adhippeto. so hi anantena ajaá¹-Ä• kÄ• sena saha ekÄ«bhÅ
anantabhÄ• vena pharÄ«yati. tasmÄ• ananto Ä• kÄ• soti Ä• kÄ• sÄ• nanto. nÄ• ssa uppÄ•
paÃ±Ã±Ä• yatÄ«ti anantotipi vuttaá¹ƒ. soyeva Ä• kÄ• sÄ• naÃ±caá¹ƒ. sakatthe yakÄ• rena
devÄ• naá¹ƒ adhiá¹-á¹-hÄ• navatthu devÄ• yatananti vuccati. tathÄ• idhapi tasmiá¹ƒ appan
sasampayuttassa jhÄ• nassa adhiá¹-á¹-hÄ• naá¹-á¹-hena tadeva Ä• yatanantipi vuccati. iti Ä
Ä• yatanamassÄ• ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ. cittacetasikarÄ• si.

Ä• kÄ• sÄ• naÃ±cÄ• yatananti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassavÄ• upap
diá¹-á¹-hadhammasukhavihÄ• rissavÄ• citta ceta sikÄ• dhammÄ• ti hi vibhaá¹…ge vuttaá¹ƒ

Ä• kÄ• sÄ• naÃ±cÄ• yatane pavattaá¹ƒ kusalacittanti __Ä• kÄ• sÄ• naÃ±cÄ• yatanakusala
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananti ettha viÃ±Ã±Ä• á¹‡aá¹ƒnÄ• ma Ä• kÄ• sÄ• naÃ±cÄ• yatana
uppÄ• dÄ• di antavantaá¹ƒpi anantasaÃ±Ã±ite Ä• kÄ• se pavattanato anantanti vuccati. koá
antasaddo. attano uppÄ• dÄ• dÄ«su koá¹-á¹-hÄ• sesu ekadese aá¹-á¹-hatvÄ• sakalassa ph
tadÄ• rammaá¹‡Ä• ya bhÄ• vanÄ• ya pavattanato anantanti vuccati. anantasaÃ±Ã±itevÄ• A
evaá¹ƒ tadÄ• rammaá¹‡Ä• ya bhÄ• vanÄ• ya pavattattÄ• anantanti vuccati. anantasaÃ±Ã±
pharaá¹‡Ä• kÄ• ra vasenapi anantanti vattuá¹ƒ yujjatiyeva. anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti \Be
viÃ±Ã±Ä• á¹‡Ä• nantaá¹ƒ. tameva viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ niruttinayena, viÃ±Ã±Ä• á¹‡aÃ±c
__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana saá¹…khÄ• te cittacetasik
kusalacittantisamÄ• so.

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassavÄ•

upapannassavÄ• diá¹-á¹-hadhammasukhavihÄ• rissavÄ• cittacetasikÄ• dhammÄ• tihi vibha

__ [53] vibhÄ• vaniyaá¹ƒ_ pana __mahÄ• á¹-Ä«kÄ• yaÃ±ca_

``dutÄ«yÄ• ruppa viÃ±Ã±Ä• á¹‡ena aÃ±citabbaá¹ƒ pÄ• puá¹‡itabbanti viÃ±Ã±Ä• á¹‡aÃ±ca
pÄ• á¸·iyÄ• na sameti.

anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti tadeva viÃ±Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡ena phuá¹-á¹-haá¹ƒ manas
tena vuccati anantaá¹ƒ viÃ±Ã±Ä• á¹‡antÄ«tihi vuttaá¹ƒ. etena ca taá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ ek
anantavisesanayuttaá¹ƒ hotÄ«ti viÃ±Ã±Ä• yatÄ«ti. tameva Ä• kÄ• santipi pÄ• á¹-ho. Ä• kiÃ±
kiÃ±ci kiÃ±cananti atthato ekaá¹ƒ appamattakassa nÄ• maá¹ƒ. natthi kiÃ±canaá¹ƒ appamat
bhaá¹…gamattaá¹ƒpi avasiá¹-á¹-haá¹ƒ assa pathamÄ• ruppaviÃ±Ã±Ä• á¹‡assÄ• ti akiÃ±ca
__Ä• kiÃ±caÃ±Ã±aá¹ƒ_. pathamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vo. so hi natthi kiÃ±cÄ«ti ma
labhatÄ«ti. Ä• kiÃ±caÃ±Ã±aá¹ƒ Ä• yatanamassÄ• tiÄ• di vuttanayameva. __nevasaÃ±Ã±Ä•
oá¸·Ä• rika saÃ±Ã±aá¹ƒ sandhÄ• ya nevatthi saÃ±Ã±Ä• assÄ• ti nevasaÃ±Ã±aá¹ƒ. sukhum
natthi saÃ±Ã±Ä• assÄ• ti nÄ• saÃ±Ã±aá¹ƒ, nevasaÃ±Ã±aÃ±ca taá¹ƒ nÄ• saÃ±Ã±aÃ±cÄ• t
majjhe dÄ«ghaá¹ƒ katvÄ• , citta cetasikarÄ• sieva. tameva yogino sukhavisesÄ• naá¹ƒ adhi
Ä• yatananti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ. tasmiá¹ƒ pavattaá¹ƒ kusala cittanti
saÃ±Ã±Ä• yeva paá¹-usaÃ±Ã±Ä• kiccassa abhÄ• vato nevasaÃ±Ã±Ä• ca hoti. saá¹…khÄ•
vijjamÄ• nattÄ• asaÃ±Ã±Ä• ca nahotÄ«ti katvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• nÄ• ma, s
sampayuttaá¹ƒ kusala cittanti samÄ• so. etthaca yasmÄ• Ä• dito paá¹-á¹-hÄ• ya oá¸·Ä• rike
66/ vitakkÄ• dikeca pajahitvÄ• sesadhammeca bhÄ• vanÄ• balena uparupari sukhumabhÄ
paá¹-ipajjantÄ• sukhumaá¹-á¹-hena lokiyadhammesu muddhabhÅ«taá¹ƒ imaá¹ƒ samÄ• pat
idha cittaá¹ƒpi nevacittanÄ• cittameva hoti. phassopi neva phassanÄ• phassoeva hoti, tathÄ
tasmÄ• idhasaÃ±Ã±Ä• ggahaá¹‡aá¹ƒ desanÄ• sÄ«samattanti daá¹-á¹-habbaá¹ƒ. vipÄ• kes
ettha viÃ±Ã±Ä• á¹‡anti pathamÄ• ruppakusala viÃ±Ã±Ä• á¹‡ameva. taÃ±ca atÄ«tÄ• nantar
daá¹-á¹-habbaá¹ƒ. akiÃ±cana bhÄ• voca tasseva natthi bhÄ• voti. kriyacittesu pana viÃ±Ã±Ä
kusalabhÅ«taá¹ƒ kriyabhÅ«taÃ±ca duvidhaá¹ƒ pathamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ veditabba
tasseva duvidhassa viÃ±Ã±Ä• á¹‡assa abhÄ• vo yevÄ• ti.

<56> saá¹…gahagÄ• thÄ• yaá¹ƒ __Ä• rammaá¹‡appabhedenÄ• _ti Ä• lambi tabbÄ• naá¹ƒ
catunnaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ pabhedena. duvidhaá¹ƒhi idha Ä• rammaá¹‡acatukkaá¹ƒ
Ä• lambi tabba catukkaÃ±ca. tattha pathamÄ• ruppe rÅ«papaÃ±camajjhÄ• nassa Ä• ramma
kasiá¹‡animittaá¹ƒ atikkami tabbaá¹ƒnÄ• ma. taá¹ƒ ugghÄ• á¹-etvÄ• laddhaá¹ƒ Ä• kÄ• saá¹
dutÄ«yÄ• ruppe pathamÄ• ruppassa Ä• rammaá¹‡abhÅ«taá¹ƒ Ä• kÄ• saá¹ƒ atikkamitabbaá
pathamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• lambi tabbaá¹ƒnÄ• ma. tatÄ«yÄ• ruppe taá¹ƒpathamÄ
atikkamitabbaá¹ƒnÄ• ma. tassa natthibhÄ• vo Ä• lambitabbaá¹ƒnÄ• ma. catutthÄ• ruppe so
atikkamitabbaá¹ƒ nÄ• ma. tatÄ«yÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• lambi tabbaá¹ƒ nÄ• mÄ• ti.

Ä• ruppamÄ• nasaá¹ƒ catunnaá¹ƒ atikkami tabbÄ• naá¹ƒpi bhedena catubbidhaá¹ƒ hoti, tat
tanantiÄ• dinÄ• idha Ä• lambitabbÄ• naÃ±Ã±eva sarÅ«pato gahitattÄ• tesaá¹ƒ bhedena in
daá¹-á¹-habbaá¹ƒ. Ä• ruppamÄ• nasaá¹ƒ Ä• lambaá¹‡appabhedena catudhÄ• á¹-hitaá¹ƒ. ta
kriyabhedena dvÄ• dasadhÄ• á¹-hitanti yojanÄ• .

arÅ«pacittassa paramatthadÄ«panÄ• .

<57> idÄ• ni \Be 67/ yathÄ• nuppattaá¹ƒ lokuttara cittaá¹ƒ dassento __sotÄ• pattimaggacitt
savati sandati anivattagamanavasena pavattatÄ«ti soto, gaá¹…gÄ• dÄ«su jalappavÄ• ho. s
paá¹-á¹-hÄ• ya yÄ• vamahÄ• samuddÄ• antarÄ• anivatta mÄ• no savati sandati pavattatÄ
aá¹-á¹-haá¹…giko ariyamaggo, yathÄ• ha-yokho Ä• vuso ariyo aá¹-á¹-haá¹…giko maggo. se
sammÄ• diá¹-á¹-hi. la. sammÄ• samÄ• dhi. ayaá¹ƒ vuccatÄ• vuso sototi. ayaá¹ƒpihi yadÄ•
paá¹-á¹-hÄ• ya Ä• nubhÄ• vapharaá¹‡avasena yÄ• vaanupÄ• disesanibbÄ• nadhÄ• tuyÄ•
savati sandati pavattatÄ«ti. yathÄ• ha -

seyyathÄ• pi bhikkhave yÄ• kÄ• ci mahÄ• nadiyo. seyyathidaá¹ƒ. gaá¹…gÄ• , yamunÄ• , ac
sabbÄ• tÄ• samuddaninnÄ• honti samuddapoá¹‡Ä• samuddapabbhÄ• rÄ• . evameva kh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento bahulikaronto nibbÄ• naninno hoti nibbÄ• napo

etthaca tena tena maggena pahÄ«nÄ• naá¹ƒ kilesÄ• naá¹ƒ puna anupagamana vasena sa
anukkamena paripÄ• kagamanavasenaca anivattagamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• ha

seyyathÄ• pi bhikkhave ghaá¹-o nikkujjo vamateva udakaá¹ƒ. nopaccÄ• vamati. evamevakh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento bahulikaronto vamateva pÄ• pake akusale dha
yathÄ• cÄ• ha-sotÄ• patti maggaÃ±Ã±Ä• á¹‡ena ye kilesÄ• pahÄ«nÄ• , te kilese napuneti
napaccÄ• gacchatÄ«tiÄ• di.

yathÄ• ca puthujjanÄ• pahÄ«nepi kilese puna upagacchanti. tihe tukabhÅ«tÄ• pi puna dvi
gacchanti. yato te uparibhavagge \Be 68/ nibbattÄ• pi puna apÄ• yesu sandissanti. sÄ«lava
honti. samÄ• hitÄ• pi puna ummattakÄ• vÄ• khittacittÄ• vÄ• honti. paÃ±Ã±avÄ• pi puna du
natathÄ• ariyÄ• . tepana tena tena maggena pahÄ«ne kilese puna naupagacchanti. puthuj
heá¹-á¹-himÄ• riya bhÄ• vaá¹ƒvÄ• na gacchanti. anukkamena saddhÄ• dÄ«naá¹ƒ indriyÄ•
upagacchantÄ«ti. sabbaÃ±cetaá¹ƒ ariyamaggasseva Ä• nubhÄ• vena siddhanti sototinÄ• m
tasmiá¹ƒ maggeeva niruá¸·hanti daá¹-á¹-habbaá¹ƒ. tassa sotassa Ä• dito pajjanaá¹ƒ pÄ• pu
sotÄ• pattiyÄ• adhigamamÄ• no maggo sotÄ• pattimaggo. athavÄ• , dhammasota samÄ• p
vuttattÄ• sabbe ariyasantÄ• nagatÄ• lokiya lokuttarabhÅ«tÄ• bodhipakkhiyadhammÄ• up
yanatÄ• vasena anupÄ• disesanibbÄ• na parÄ• yanatÄ• vasenaca anivatta gatiyÄ• pavatta
sototi vuccanti. taá¹ƒ sotaá¹ƒ Ä• dito pajjanti pÄ• puá¹‡anti etÄ• ya paá¹-ipadÄ• yÄ• ti sotÄ•

sÄ• maggocÄ• ti sotÄ• pattimaggo, pathamamaggasaá¹…khÄ• tÄ• ya sotÄ• pattiyÄ• aá¹…
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, maggotica patho upÄ• yo. nibbÄ• naá¹ƒ maggeti, nibbÄ• na
kilese mÄ• rento gacchatÄ«ti maggotica vadanti.

__ [54] vibhÄ• vaniyaá¹ƒ_ pana

ariyamaggasotassa Ä• dito pajjanaá¹ƒ etassÄ• ti sotÄ• patti. puggaloti vuttaá¹ƒ. taá¹ƒ na su

na hi puggale pavatto sotÄ• pattisaddo katthaci diá¹-á¹-hoti.

__ [55] _ etena tassa maggo sotÄ• pattimaggoti idaá¹ƒpi paá¹-ikkhittaá¹ƒ hoti.

sotÄ• pattimaggena sampayuttaá¹ƒ cittaá¹ƒ sotÄ• pattimaggacittaá¹ƒ.

__ [56] á¹-Ä«kÄ• su_ pana

sotÄ• pattiyÄ• \Be 69/ laddhaá¹ƒ maggacittaá¹ƒ sotÄ• patti maggacittanti vuttaá¹ƒ. taá¹ƒ na

na hi cittasaddasambandho sotÄ• pattisaddo katthaci pÄ• á¸·iyaá¹ƒ diá¹-á¹-hoti.

<58> paá¹-isandhivasena sakiá¹ƒ imaá¹ƒlokaá¹ƒ Ä• gacchati sÄ«lenÄ• ti __sakadÄ• gÄ• m
so hi asamucchinnakÄ• ma rÄ• gÄ• nusayattÄ• kÄ• malokÄ• gamana kilesasabbhÄ• vena
upari bhavagge á¹-hitopi paá¹-isandhivasena puna imaá¹ƒ kÄ• madhÄ• tuá¹ƒ Ä• gamanapp
vuttaÃ±hetaá¹ƒ catukkanipÄ• te -

idha sÄ• riputta ekaccassa puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni appahÄ«nÄ• ni
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so aparihÄ«no kÄ• laá¹ƒ ku
yatanupagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. so tato cuto Ä• gÄ• mÄ« hoti Ä•
pana sÄ• riputta ekaccassa puggalassa orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni ho
tato cuto anÄ• gÄ• mÄ« hoti anÄ• gantvÄ• itthattanti.

aá¹-á¹-hakathÄ• yaÃ±ca itthattanti imaá¹ƒ kÄ• mÄ• vacara paÃ±cakkhandha bhÄ• vanti vut
kilesagativasena vutto. na puggala gativasena. na hi brahmabhÅ«tÄ• sotÄ• panna sakadÄ•
paá¹-ipaá¹-isandhivasena heá¹-á¹-himaá¹ƒpi brahmalokaá¹ƒ Ä• gacchanti. kuto kÄ• ma loka
viÃ±Ã±Ä• yatÄ«ti ce. anusayayamake ---

kÄ• madhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ arÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci sat
paÃ±caanusayÄ• anusenti, kassaci tayo anusayÄ• anusentÄ«ti vatvÄ• \Be 70/ rÅ«pa dhÄ

cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anusentÄ«ti.

vuttattÄ• viÃ±Ã±Ä• yati. tattha purimavÄ• kye puthujjanassa vasena satta. dvinnaá¹ƒ sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ vasena paÃ±ca. anÄ• gÄ• missa vasena kayoti vuttaá brahmabhÅ«tÄ• naá¹ƒ sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«naá¹ƒ paá¹-isandhivasen natthitÄ• ya kevalaá¹ƒ puthujjanasseva vasena sattevÄ• ti vuttaá¹ƒ. dhammahadaya vibhaá

``rÅ«pÄ• vacare nibbattÄ• sotÄ• pannasakadÄ• gÄ• mino napuna idhÄ• gacchanti, tatthev jhÄ• naanÄ• gÄ• mino nÄ• mÄ• â€™â€™ ti ca. ``navasu brahmalokesu nibbattaariya sÄ• v uparÅ«papattipi. naheá¹-á¹-hu papatti. puthujjanÄ• naá¹ƒpana tatrupapattipi hoti uparÅ«pap heá¹-á¹-hupapattipÄ«â€™â€™ ti ca.

vuttaá¹ƒ. taÃ±cakho anÄ• gamanaá¹ƒ maggasahÄ• yena jhÄ• nÄ• nubhÄ• veneva siddhaá etthaca imaá¹ƒ lokanti padassa imaá¹ƒ manussalokanti vÄ• imaá¹ƒ kÄ• mÄ• vacaralokantiv aá¹-á¹-hakathÄ• su vutto. tattha purimasmiá¹ƒ atthe sati Ä• gacchatÄ«ti etassa devalokato Ä pacchimasmiá¹ƒ pana brahmalokatopi ca Ä• gacchatÄ«ti. pÄ• á¸·iyaá¹ƒpana pacchimatthov vuttaÃ±hetaá¹ƒ puggalapaÃ±Ã±attiyaá¹ƒ anÄ• gantvÄ• itthattaá¹ƒ anÄ• gÄ• mÄ« tena daá itthattaá¹ƒ sotÄ• pannasakadÄ• gÄ• mino tena daá¹-á¹-habbÄ• ti. etthaca anÄ• gantvÄ• itt kÄ• mÄ• vacaralokaá¹ƒ na Ä• gacchatÄ«ti anÄ• gÄ• mÄ«ti atthaá¹ƒ dasseti. Ä• gantvÄ• itt sotÄ• pannasakadÄ• gÄ• mino sakiá¹ƒ puna imaá¹ƒ kÄ• mÄ• vacaralokaá¹ƒ Ä• gacchantÄ« dasseti. kasmÄ• , nirantaravÄ• kyesu á¹-hitÄ• naá¹ƒ dvinnaá¹ƒitthatta saddÄ• naá¹ƒ nÄ• nÄ majjhimapaá¹‡á¹‡Ä• seca kaá¹‡á¹‡akattha sutte -

yo \Be 71/ so mahÄ• rÄ• ja brahmÄ• sabyÄ• pajjho, so brahmÄ• Ä• gantÄ• itthattaá¹ƒ. yo brahmÄ• anÄ• gantÄ• itthattanti.

bhagavatÄ• vuttaá¹ƒ. tattha sabyÄ• pajjhoti etena puthujjanena saha sotÄ• pannasakadÄ• gahitÄ• honti. tehi paá¹-ighÄ• nusayassa appahÄ«nattÄ• cetasikadukkhasaá¹…khÄ• taá¹ƒ apahÄ«namevÄ• ti sabyÄ• pajjhÄ• nÄ• ma. Ä• gantÄ• itthattanti imaá¹ƒ kÄ• malokaá¹ƒ paa Ä• gamanasÄ«lo Ä• gamanappakatikoti attho. tabbiparÄ«tena pacchimassa vÄ• kyassa atth sakadÄ• gÄ• mÄ«su purimassa anaÃ±Ã±asÄ• dhÄ• raá¹‡eneva sabbapathamaá¹ƒ ariya m sotÄ• panno tveva nÄ• maá¹ƒ siddhanti daá¹-á¹-habbaá¹ƒ. puggalagativasena panettha bra sattakkhattuparamatÄ• dibhÄ• voviya sakadÄ• gÄ• mibhÄ• vopi natthi. pathamadutÄ«yapha anÄ• gÄ• misaá¹…khyameva gacchanti. tasmÄ• sakadÄ• gÄ• mÄ«ti idaá¹ƒ kÄ• majÄ• tikÄ dutÄ«yaphalaá¹-á¹-hÄ• naá¹ƒ siddhaá¹ƒ nÄ• manti katvÄ• tesaá¹ƒ kÄ• maloke eva heá¹-á¹ sakiá¹ƒ Ä• gamanaá¹ƒ aá¹-á¹-hakathÄ• su vuttanti daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ• pÄ• idha niá¹-á¹-hÄ• sattakkhattuparamassa kolaá¹ƒkolassa ekabÄ«jissa sakadÄ• gÄ• missa yo

arahÄ• ti vuttanti. sopana chabbidho hoti. idhapatvÄ• idhaparinibbÄ• yÄ«, tattha patvÄ• tat
idhapatvÄ• tattha parinibbÄ• yÄ«, tattha patvÄ• idha parinibbÄ• yÄ«, idhapatvÄ• tatthanib
parinibbÄ• yÄ«. tatthapatvÄ• idhanibbattitvÄ• tatthaparinibbÄ• yÄ«ti. tattha idha patvÄ• id
idha manussabhave sakadÄ• gÄ• mimaggaá¹ƒ patvÄ• idhamanussa bhaveyeva arahattam
parinibbÄ• yanadhammo. tattha patvÄ• tattha parinibbÄ• yÄ«ti tasmiá¹ƒ devaloke sakadÄ• g
tasmiá¹ƒ devalokeyeva arahattamaggaá¹ƒ labhitvÄ• parinibbÄ• yanadhammo. nibbattitvÄ•
paá¹-isandhiggahaá¹‡avasena uppajjitvÄ• . yesaá¹ƒ pana imaá¹ƒ lokanti padassa imaá¹ƒ m
tesaá¹ƒ so paÃ±cavidhoyeva vutto, na chaá¹-á¹-ho puggalo.

vibhÄ• vaniyaÃ±ca

``paÃ±casu \Be 72/ sakadÄ• gÄ• mÄ«su paÃ±camakova idhÄ• dhippeto, so hi ito gantvÄ•
Ä• gacchatÄ«â€™â€™ ti vuttaá¹ƒ.

mahÄ• parinibbÄ• na suttaá¹-á¹-hakathÄ• yaá¹ƒ pana mahÄ• vagga saá¹ƒyuttaá¹-á¹-hakath
puggalo sakiá¹ƒ Ä• gamanaá¹-á¹-hena Ä• gatoyeva. yasmÄ• ca sabbaÃ±Ã±ubuddhÄ• pi yÄ
tÄ• va pathamaphalaá¹-á¹-habhÅ«tÄ• sattakkhattu paramatÄ• yaá¹ƒviya dutÄ«yaphalaá¹-á
Ä• gamanappakatiyaá¹ƒ saá¹‡á¹-hitÄ• yeva honti. tasmÄ• idha koci dutÄ«yaphalaá¹-á¹-ho
nippariyÄ• yena sakadÄ• gÄ• mÄ«nÄ• ma na nahotÄ«ti sabbopi so chabbidho puggalo idh
sakadÄ• gÄ• miyevanÄ• ma hotÄ«ti daá¹-á¹-habbo. sakadÄ• gÄ• missa maggo sakadÄ• gÄ
janakabhÅ«to sakadÄ• gÄ• mÄ«naá¹ƒ janetabbaá¹ƒ janetÄ«ti idha janetabba janakasamba
visesitabbatÄ• Ã±Ä• yÄ• gatÄ• eva hoti. yathÄ• tissamÄ• tÄ• phussamÄ• tÄ• ti.

__ [57] vibhÄ• vaniyaá¹ƒ_ pana

sÄ• Ã±Ä• yÄ• gatÄ• eva nahoti. payojanaá¹ƒ pana kiÃ±ci atthi. payojanavasena aviruddhÄ•
adhippÄ• yenayaá¹ƒ vuttaá¹ƒ ``kiÃ±cÄ• pi maggasamaá¹…gino tathÄ• gamanÄ• sambhava
sakadÄ• gÄ• mÄ«nÄ• ma. tassapana kÄ• raá¹‡abhÅ«to purimuppanno maggo maggantarÄ
visesetvÄ• vuccati sakadÄ• gÄ• mimaggoti. evaá¹ƒ anÄ• gÄ• mimaggoâ€™â€™ ti. taá¹ƒ n

sakadÄ• gÄ• mimaggena sampayuttaá¹ƒ cittanti samÄ• so.

<59> orabbhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ sabbaso samucchinnattÄ• paá¹-isandhivasena pu
Ä• gacchatÄ«ti __anÄ• gÄ• mÄ«_. ekantena brahmalokaparÄ• yanoeva hotÄ«ti attho. idaÃ±
Ä• nubhÄ• vavaseneva vuttaá¹ƒ. uparimagga vipassanÄ• ya \Be 73/ pana Ä• gatÄ• ya so ta
maggaparÄ• yanopi hotiyeva. anÄ• gÄ• missa tatÄ«yaphalaá¹-á¹-hassamaggo. tena sampa

<60> mahapphalakÄ• ritÄ• guá¹‡ayogena pÅ«jÄ• visesaá¹ƒ arahatÄ«ti __arahÄ• _. khÄ«á

catutthaphalaá¹-á¹-ho. arahato bhÄ• vo arahattaá¹ƒ, catutthaphalaá¹ƒ. tassa maggo. tena sa
nibbacanaá¹ƒ. pisaddena pÄ• á¸·iyaá¹ƒ vibhatte maggacittappabhede sampiá¹‡á¸• eti. tatth
tÄ• va pathamamagge jhÄ• nanÄ• mena vuttesu paÃ±casu vÄ• resu pathame suddhikapaá
catukkapaÃ±cakanayÄ• naá¹ƒ vasena navacittÄ• ni honti. tathÄ• suddhikasuÃ±Ã±atÄ• ya s
suddhikappaá¹‡ihite appaá¹‡ihitappaá¹-ipadÄ• yacÄ• ti paÃ±casu vÄ• resu dasannaá¹ƒ nay
paÃ±cacattÄ• lÄ«sacittÄ• ni honti. tathÄ• maggasatipaá¹-á¹-hÄ• nÄ• dÄ«hi ekÅ«navÄ«sati
paccekaá¹ƒ paÃ±casu vÄ• resÅ«ti vÄ«satiyÄ• nÄ• mehi vutte vÄ• rasate dvinnaá¹ƒ nayasa
navacittasatÄ• ni honti. puna catÅ«hi adhipatÄ«hi yojetvÄ• vuttesu catÅ«su vÄ• rasatesu a
nayasatÄ• naá¹ƒ vasena tÄ«á¹‡i sahassÄ• ni chasatÄ• nica hontÄ«ti. evaá¹ƒ pathamamagg
cattÄ• ricittasahassÄ• ni paÃ±cacitta satÄ• nica honti. tathÄ• sesamaggesupÄ«ti evaá¹ƒ ca
naya sahassÄ• naá¹ƒ vasena aá¹-á¹-hÄ• rasa magga citta sahassÄ• ni honti. saccasatipaá¹
pana vÄ«satinaya sahassÄ• naá¹ƒ vasena navutimaggacittasahassÄ• ni. maggavibhaá¹…g
sahassÄ• naá¹ƒ vasena satasahassaá¹ƒ chabbÄ«satisahassÄ• ni ca maggacittÄ• ni hontÄ«
nayabhedÄ• eva vuttÄ• . nacitta bhedÄ• ti.

__ [58] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

pisaddena saccavibhaá¹…ge Ä• gataá¹ƒ saá¹-á¹-hisahassabhedaá¹ƒ nayaá¹ƒ saá¹…gaá¹‡h
imasmiá¹ƒ kusalanigame na vattabbaá¹ƒ.

sohi saá¹-á¹-hisahassabhedo nayo vipÄ• kaá¹-á¹-hÄ• neeva aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gato

__ [59] _ yaÃ±ca __tattha_

paá¹-ipadÄ• bhedaá¹ƒ \Be 74/ anÄ• masitvÄ• kevalaá¹ƒ suÃ±Ã±ato appaá¹‡ihi toti dvidhÄ•
taá¹ƒ nayujjati.

pÄ• á¸·iyaÃ±hi paá¹-ipadÄ• bhedo Ä• dimhiyeva Ä• gatoti. naca Ä• dimhi suÃ±Ã±ato appaá
nirantaravÄ• ro atthÄ«ti.

__ [60] _ yaÃ±ca __tattha_

suÃ±Ã±ato eko nayo, appaá¹‡ihito eko, paá¹-ipadÄ• visiá¹-á¹-hÄ• suÃ±Ã±atÄ• cattÄ• ro, a
katvÄ• dasanayÄ• hontÄ«ti adhippÄ• yena evaá¹ƒ jhÄ• na nÄ• mena dasadhÄ• vibhattoti
yujjatiyeva.

na hi suÃ±Ã±atÄ• dayo idha nayÄ• nÄ• ma honti. tesu pana eke kasmiá¹ƒ dve dve catukka
nayÄ• nÄ• mÄ• ti. etena tathÄ• maggasatipaá¹-á¹-hÄ• niccÄ• dikaá¹ƒpi sabbaá¹ƒ paá¹-ikkh

[maggacittaá¹ƒ]

61_._ phalacitte __phala_nti vipÄ• kabhÅ«to aá¹-á¹-haá¹…gika maggo. sampayuttadhamma
adhigataá¹ƒ phalaá¹ƒ. tena sampayuttaá¹ƒ, tatthavÄ• pariyÄ• pannaá¹ƒ cittanti sotÄ• patti p
esanayo dutÄ«yatatÄ«yesupi. arahattaÃ±ca taá¹ƒ phalaÃ±cÄ• ti __arahattaphalaá¹ƒ_. tena
tasmiá¹ƒvÄ• pariyÄ• pannaá¹ƒ cittanti nirutti.

<62> saá¹…gahagÄ• thÄ• yaá¹ƒ __catumaggappabhedenÄ• _ti catukkhattuá¹ƒ pattabbattÄ
aá¹-á¹-haá¹…gikamaggÄ• naá¹ƒ pabhedena. kasmÄ• pana te catukkhattuá¹ƒ pattabbÄ• ti. v
tÄ• va saddhÄ• dÄ«ni indriyÄ• ni mudÅ«ni honti, tasmÄ• so diá¹-á¹-hivicikicchÄ• eva samu
aÃ±Ã±epana kÄ• marÄ• gabyÄ• pÄ• depi tanubhÅ«tepi kÄ• tuá¹ƒ nasakkoti. dutÄ«yamagg
tasmÄ• so kÄ• marÄ• gabyÄ• pÄ• de tanubhÅ«te kÄ• tuá¹ƒ sakkoti. samucchindituá¹ƒ pan
tÄ• ni paá¹-utarÄ• ni honti. tasmÄ• so kÄ• marÄ• gabyÄ• pÄ• de samucchindituá¹ƒ sakkoti
rÄ• gamÄ• nuddhaccÄ• vijjÄ• yopana \Be 75/ samucchindituá¹ƒ nasakkotiyeva. catuttha ma
paá¹-utamÄ• ni honti. tasmÄ• so tÄ• ca aÃ±Ã±eca sabbepi pÄ• padhamme samucchinditu
catukkhattuá¹ƒ pavattamÄ• nÄ• eva pariniá¹-á¹-hitakiccattÄ• te maggÄ• catukkhattuá¹ƒ pa
kusalaá¹ƒ cittaá¹ƒ catumaggappabhedena catudhÄ• mataá¹ƒ. pÄ• kaá¹ƒpi tassa catubbidh
tathÄ• catudhÄ• mataá¹ƒ. iti anuttaraá¹ƒ cittaá¹ƒ aá¹-á¹-hadhÄ• matanti yojanÄ• . natthi att
adhikaá¹ƒ etassÄ• ti __anuttaraá¹ƒ_.

<63> kasmÄ• panettha kriyacittaá¹ƒnÄ• mana gahitanti, kriyÄ• nuttarassa abhÄ• vÄ• ti, ka
maggacittassa ekacittakkhaá¹‡ikattÄ• ti. yadi hi taá¹ƒ lokiyakusalaá¹ƒviya nÄ• nÄ• kkhaá¹‡e
niranusayasantÄ• nepi pavattitvÄ• kriyÄ• nuttaraá¹ƒnÄ• ma siyÄ• ti. kasmÄ• pana taá¹ƒ el
hotÄ«ti. maggassa mahÄ• nubhÄ• vattÄ• ti. kathaÃ±ca mahÄ• nubhÄ• voti. vuccate. ariyam
pavattamÄ• noyeva attanÄ• pahÄ• tabbe kilese puna anuppÄ• dadhammataá¹ƒ Ä• pÄ• de
Ä• nubhÄ• vo. vipÄ• kaÃ±ca kusalakriyajavanaá¹ƒviya javanakicca yuttaá¹ƒ yadÄ• kadÄ• c
katvÄ• attano anantarato paá¹-á¹-hÄ• ya janeti. ayamassa dutÄ«yo Ä• nubhÄ• vo. tasmÄ•
kilesappahÄ• natthÄ• yapi puna uppÄ• detabbakiccaá¹ƒnÄ• ma natthi. tathÄ• samÄ• patti a
ahaá¹ƒ phalaá¹ƒ samÄ• pajjituá¹ƒ na icchÄ• mi. pubbe laddhaá¹ƒ maggameva samÄ• pajjis
kareyya. tadÄ• pubbe sakiá¹ƒ uppajjitvÄ• niruddhamaggacetanÄ• nubhÄ• vena phalacittan
maggacittaá¹ƒ. kasmÄ• , appaá¹-ibÄ• hi yÄ• nubhÄ• vattÄ• maggassa. ayaÃ±hi maggÄ• nu
vasenavÄ• ajjhÄ• sayenavÄ• parikammenavÄ• paá¹-ibÄ• hituá¹ƒ asakkuá¹‡eyyoyeva hot

<64> __dvÄ• dasÄ• kusalÄ• neva_ntiÄ• di sabbesaá¹ƒ catubbhÅ«maka cittÄ• naá¹ƒ jÄ• tiv
vuttappakÄ• rena akusa lÄ• ni \Be 76/ dvÄ• dasevahonti. kusalÄ• ni ekavÄ«satieva. vipÄ• k
kriyacittÄ• ni vÄ«satievÄ• ti á¹-Ä«kÄ• yaá¹ƒ yojÄ«yati. kecipana kusalÄ• naá¹ƒ vipÄ• kÄ• na
uparivaá¸• á¸• hamÄ• nattÄ• evasaddaá¹ƒ Ä• diantapadesveva yojesuá¹ƒ. __catupaÃ±Ã±Ä
saá¹…gaho. kÄ• mepariyÄ• pannÄ• ni cittÄ• ni catupaÃ±Ã±Ä• sadhÄ• Ä«raye katheyya. r

dvÄ• dasa. tathÄ• anuttare pariyÄ• pannÄ• ni cittÄ• ni aá¹-á¹-hadhÄ• Ä«rayeti yojanÄ• . et
lokuttara bhÅ«miyaá¹ƒ. sÄ• pana duvidhÄ• saá¹…khatabhÅ«mi, asaá¹…khatabhÅ«mÄ«ti.
yathÄ• ha ---

yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti pathamÄ• ya bhÅ«miyÄ• pattiyÄ• . la.
la. catutthÄ• ya bhÅ«miyÄ• pattiyÄ• ti.

tattha bhÅ«mÄ«ti sÄ• maÃ±Ã±aphalaá¹ƒ adhippetanti vuttaá¹ƒ. pathamamaggaphalayu ga
la. catuttha maggaphala yugaá¸·aá¹ƒ catutthabhÅ«mÄ«ti evaá¹ƒpi yujjatiyeva. atthatopana
rÄ• gattayapariggahavimuttiyÄ• tebhÅ«makadhammesu apariyÄ• pannatÄ• saá¹…khÄ• te
dhammaviseso. soca kilesappahÄ• na visesena catubbidho jÄ• toti.

__ [61] vibhÄ• vaniyaá¹ƒ_ pana

itarabhÅ«miyoviya lokuttarabhÅ«minÄ• ma visuá¹ƒ natthi. nava vidhadhammasamÅ«hoeva
katvÄ• yaá¹ƒ vuttaá¹ƒ. ``katthaci apariyÄ• pannÄ• ni navavidhalokuttara dhammasamÅ«he
sÄ• khÄ• tyÄ• dÄ«su viya anuttare cittÄ• nÄ«ti vuttÄ• nÄ«â€™â€™ ti. taá¹ƒ nayujjati.

duvidhÄ• hi bhÅ«mi avatthÄ• bhÅ«mi, okÄ• sabhÅ«mÄ«ti. tattha avatthÄ• bhÅ«mieva nipp
sÄ• hi okÄ• sabhÅ«minÄ• ma dhammÄ• naá¹ƒ taá¹ƒ taá¹ƒ avatthÄ• visesavaseneva siddh
visesotica \Be 77/ heá¹-á¹-hÄ• vuttanayena kÄ• mÄ• vacaratÄ• di avatthÄ• viseso daá¹-á¹-
ekattiá¹ƒsabhÅ«miyopi kusalÄ• kusaladhammÄ• naá¹ƒ hÄ«napaá¹‡Ä«taoá¸·Ä• rikasukhum
avatthÄ• visesehieva sijjhantÄ«ti.

<65> evaá¹ƒ catubbhÅ«maka cittÄ• ni saá¹…khepato niddisitvÄ• idÄ• ni puna vitthÄ• rato
itthantiÄ• digÄ• thamÄ• ha. tatrÄ• yaá¹ƒ yojanÄ• . athavÄ• pana itthaá¹ƒ yathÄ• vuttappakÄ
ekunanavutippabhedaá¹ƒ mÄ• nasaá¹ƒ cittaá¹ƒ ekavÄ«sasataá¹ƒ katvÄ• vicakkhaá¹‡Ä• pa

__ [62] á¹-Ä«kÄ• su_ pana

gÄ• thÄ• ya pubbaddhaá¹ƒ purimagÄ• thÄ• naá¹ƒ nigamanaá¹ƒ katvÄ• aparaddhameva Ä•
taá¹ƒ kathamekÅ«na navutividhaá¹ƒ cittaá¹ƒ ekavÄ«sasataá¹ƒ hotÄ«ti iminÄ• nasametÄ«ti.

idÄ• ni taá¹ƒ ekavÄ«sasatavibhÄ• gaá¹ƒ dassento kathaá¹ƒ. la. hotÄ«ti pucchitvÄ• vitakka
sukhekaggatÄ• sahitantiÄ• dimÄ• ha. tattha __pathamajjhÄ• na sotÄ• pattimaggacitta_nti e
pathamajjhÄ• nena yutto sotÄ• pattimaggo pathamajjhÄ• nasotÄ• pattimaggo. tena sampay

__ [63] á¹-Ä«kÄ• su_ pana

``pathamajjhÄ• naÃ±ca taá¹ƒ sotÄ• pattimaggacittaÃ±cÄ• â€™â€™ ti yojenti. taá¹ƒ na yutta

na hi jhÄ• naá¹ƒ cittaá¹ƒ hoti. naca cittaá¹ƒ jhÄ• naá¹ƒ. aÃ±Ã±aÃ±hi jhÄ• naá¹ƒ, aÃ±Ã±aá¹

__ [64] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``jhÄ• naá¹…gavasena pathamajjhÄ• na sadisattÄ• pathamajjhÄ• naÃ±cÄ• â€™â€™ ti vut

na hi paÃ±caá¹…gikaá¹ƒ lokuttarajjhÄ• naá¹ƒ pathamajjhÄ• nasadisaá¹-á¹-hena pathamajjh
sakkÄ• vattuá¹ƒ. taÃ±hi sayameva attano paÃ±caá¹…gikabhÄ• vena \Be 78/ nippariyÄ• ya
hotÄ«ti. idaÃ±hi jhÄ• naá¹ƒnÄ• ma lokiyaá¹ƒvÄ• hotu lokuttaraá¹ƒvÄ• . yaá¹ƒ paÃ±caá¹…g
pathamajjhÄ• nanti siddhaá¹ƒ. yaá¹ƒ caturaá¹…gikaá¹ƒ. tiyaá¹…gikaá¹ƒ. duvaá¹…gikaá¹ƒ. p
taá¹ƒ sayameva paÃ±camajjhÄ• nanti siddhanti. lokuttarevÄ• dutÄ«yÄ• dibhÄ• vassa uppa
evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

__ [65] _ yaÃ±ca __tattha_

sadisabhÄ• veneva lokuttare tesaá¹ƒ paÃ±caá¹…gikÄ• dÄ«naá¹ƒ jhÄ• na vohÄ• rasiddhatÄ
``pÄ• dakajjhÄ• na sammasitajjhÄ• na puggalajjhÄ• sayesu hi aÃ±Ã±ataravasena taá¹ƒ taá
vitakkÄ• diaá¹…gapÄ• tubhÄ• vena cattÄ• ropi maggÄ• pathamajjhÄ• nÄ• di vohÄ• raá¹ƒ l
vibhajantÄ«â€™â€™ ti vuttaá¹ƒ. tampi nayujjatiyeva.

na hi maggÄ• pathamajjhÄ• nÄ• di vohÄ• raá¹ƒ labhanti. aÃ±Ã±o hi maggo, aÃ±Ã±aá¹ƒ jh
upanijjhÄ• yanaá¹-á¹-hena paccanÄ«kajjhÄ• panaá¹-á¹-henaca jhÄ• naá¹ƒnÄ• ma siyÄ• . ta
sÄ• tisayato jhÄ• nÄ• ninÄ• ma siyuá¹ƒ. na itarÄ• ni. tÄ• ni hi kasiá¹‡Ä• dinimittamattaá¹ƒ u
paccanÄ«kadhammeca vikkhambhanamattena jhÄ• penti. lokuttarÄ• niyevapana atigambhÄ
nibbÄ• naá¹ƒ upecca nijjhÄ• yanti. paccanÄ«kadhammeca samÅ«le sÄ• nusaye sabbaso sa
jhÄ• pentÄ«ti. etthaca appanÄ• jhÄ• nÄ• naá¹ƒ paÃ±caá¹…gikabhÄ• vonÄ• ma pakatiyÄ• c
pathamajjhÄ• nikesu maggaphalesu pÄ• dakajjhÄ• nÄ• dinÄ• paccayavisesena kiccaá¹ƒ a
pana tena paccayavisesena vinÄ• na sijjhati. asatihi tasmiá¹ƒ sabbaá¹ƒpi jhÄ• naá¹ƒ paÃ±c
bhavissatÄ«ti. tattha yathÄ• lokiyajjhÄ• nesu Ä• dikammikakÄ• le tassa tassa dutÄ«yÄ• dik
upacÄ• rabhÅ«tÄ• bhÄ• vanÄ• sayaá¹ƒ vitakkÄ• diyuttÄ• samÄ• nÄ• pi vitakkÄ• dÄ«su Ä
idÄ• ni avitakkaá¹ƒ jhÄ• naá¹ƒ uppÄ• dessÄ• mi, idÄ• ni avicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• des
pavattena ajjhÄ• saya \Be 79/ visesenaca yuttattÄ• kÄ• ci vitakkavirÄ• gabhÄ• vanÄ• nÄ• m
virÄ• gabhÄ• vanÄ• nÄ• ma. kÄ• ci pÄ«tivirÄ• gabhÄ• vanÄ• nÄ• ma. kÄ• ci sukhavirÄ• g
rÅ«pavirÄ• gabhÄ• vanÄ• nÄ• ma. asaÃ±Ã±igÄ• mÄ«naá¹ƒ pana saÃ±Ã±Ä• virÄ• gabhÄ• v
jhÄ• naá¹ƒ avitakkaá¹ƒvÄ• avicÄ• raá¹ƒvÄ• appÄ«tikaá¹ƒvÄ• upekkhÄ• saha gataá¹ƒvÄ•

vasÄ«bhÅ«takÄ• lepana Ä• dÄ«navadassanaÃ±Ã±Ä• á¹‡ena vinÄ• kevalaá¹ƒ ajjhÄ• sayan
icchati. taá¹ƒ taá¹ƒ jhÄ• naá¹ƒ samÄ• pajjatiyeva. evamevaá¹ƒ idhapi tassa tassa maggassa
vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• saá¹…khÄ• tÄ• bhÄ• vanÄ• sayaá¹ƒ vitakkÄ• diyuttÄ•
hoti. kÄ• ci vitakkavirÄ• gabhÄ• vanÄ• nÄ• ma. kÄ• ci vitakkavicÄ• ravirÄ• gabhÄ• vanÄ• n
vitakkavicÄ• rapÄ«ti virÄ• gabhÄ• vanÄ• nÄ• ma. kÄ• ci vitakkavi cÄ• rapÄ«tisukhavirÄ• ga
vitakkaá¹ƒ virÄ• jetuá¹ƒ atikkÄ• metuá¹ƒ sakkoti. sÄ• vitakkavirÄ• gabhÄ• vanÄ• nÄ• ma. e

<66> kassapana balena sÄ• vipassanÄ• nÄ• nÄ• satti yuttÄ• hotÄ«ti. vuccate, pÄ• dakaj
theravÄ• do. sammasitajjhÄ• na balenÄ• ti eko. puggalajjhÄ• saya balenÄ• ti eko. tattha yaa
tassÄ• vipassanÄ• ya pÄ• dakatthÄ• ya Ä• sanne samÄ• pajjÄ«yati. taá¹ƒtaá¹ƒ pÄ• dakajjh
pathamajjhÄ• naá¹ƒ hoti. vipassanÄ• pÄ• katikÄ• eva. sace dutÄ«yajjhÄ• naá¹ƒ hoti. vipass
vitakkavirÄ• gasattiyuttÄ• hoti. magge avitakkaá¹ƒ jhÄ• naá¹ƒ niyÄ• metuá¹ƒ sakkoti. esana
pÄ• dakajjhÄ• nesÅ«ti ayaá¹ƒ pÄ• dakavÄ• do. pÄ• dakajjhÄ• ne sati taá¹ƒsadisameva mag
magge pathamajjhÄ• nameva hoti. sammasi tajjhÄ• naá¹ƒvÄ• puggalajjhÄ• sayovÄ• magg
nasakkotÄ«ti adhippÄ• yoti. pÄ• dakajjhÄ• ne sati taá¹ƒvÄ• aÃ±Ã±aá¹ƒvÄ• yaá¹ƒyaá¹ƒ jhÄ
taá¹ƒce pathamajjhÄ• naá¹ƒ hoti. vipassanÄ• pÄ• kati kÄ• eva. sace dutÄ«yajjhÄ• naá¹ƒ ho
vitakkavirÄ• gasatti \Be 80/ yuttÄ• hoti. magge avitakkaá¹ƒ jhÄ• naá¹ƒ niyÄ• metuá¹ƒ sakko
sammasitajjhÄ• nesÅ«ti ayaá¹ƒ sammasitavÄ• do. vipassanÄ• ya Ä• rammaá¹‡abhÄ• vena
sammasitajjhÄ• nameva pÄ• dakajjhÄ• nato ajjhÄ• sayatoca balavataranti adhippÄ• yoti.

__vibhÄ• vaniyaá¹ƒ_ pana

vipassanÄ• pÄ• dakaá¹ƒ kiÃ±cijhÄ• naá¹ƒ natthÄ«ti imasmiá¹ƒ vÄ• de vuttaá¹ƒ. taá¹ƒ aá¹-á

pÄ• dakajjhÄ• ne sati taá¹ƒvÄ• aÃ±Ã±aá¹ƒvÄ• magge yaá¹ƒyaá¹ƒjhÄ• naá¹ƒ icchati. taá¹ƒ
vipassanÄ• pi icchÄ• nurÅ«paá¹ƒ vitakkavirÄ• gÄ• dibhÄ• vaá¹ƒ pattÄ• hotÄ«ti puggalajjhÄ
lokiyajjhÄ• nesu Ä• sanne vuá¹-á¹-hitajjhÄ• naá¹ƒ uparijjhÄ• nupacÄ• ra bhÄ• vanÄ• ya upa
pana uparijjhÄ• ne jhÄ• naá¹ƒ attasadisaá¹ƒ kÄ• tuá¹ƒ sakkoti. ajjhÄ• sayoeva uparijjhÄ• ne
niyÄ• meti. evamevaá¹ƒ idhapi pÄ• dakajjhÄ• naá¹ƒ vipassanÄ• ya tikkha visadabhÄ• vatth
ajjhÄ• sayoeva vipassanaá¹ƒ vitakkavirÄ• gÄ• dibhÄ• vaá¹ƒ pÄ• petvÄ• magge jhÄ• naá¹…
adhippÄ• yoti. yo panettha vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• eva magge jhÄ• naá¹…gaá¹ƒ
mahÄ• á¹-á¹-hakathÄ• vÄ• do. tatthapi puggalajjhÄ• sayavisesabalena vitakkavirÄ• gÄ• dis
vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• evÄ• ti attho veditabbo. kÄ• maÃ±cettha aá¹-á¹-hasÄ• l
tiá¹‡á¹‡aá¹ƒ theravÄ• dÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ avirodho vuttoviya dissati. imepana v
saá¹ƒsanditvÄ• pavattÄ• nahonti. paccekaá¹ƒ sabbaá¹ƒ lokuttarajjhÄ• naá¹ƒ paripuá¹‡á¹‡a
tasmÄ• nasakkÄ• tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ virodho pariharitunti. etthaca jhÄ• nalÄ• bl
pÄ• dakajjhÄ• nasamÄ• pajjanaá¹ƒnÄ• ma bhagavatÄ• eva suá¹-á¹-huvihitaá¹ƒ. vuttaÃ±he
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idhÄ• nanda bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi pathamaá¹ƒ jhÄ• naá
dutÄ«yaá¹ƒ jhÄ• naá¹ƒ. tatÄ«yaá¹ƒ jhÄ• naá¹ƒ. catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati
suÃ±Ã±ataá¹ƒ manasikaroti. tassaceajjhattaá¹ƒsuÃ±Ã±atÄ• ya cittaá¹ƒ \Be 81/ napakkhand
bhikkhunÄ• tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva cittaá¹ƒ santhape ta
sannisÄ• detabbaá¹ƒ, ekodi kÄ• tabbaá¹ƒ, samÄ• dahÄ• tabbantiÄ• di.

tattha suÃ±Ã±ataá¹ƒ manasikarotÄ«ti vipassanÄ• kammaá¹ƒ vuttaá¹ƒ. tasmiá¹ƒyeva purima
pÄ• dakajjhÄ• nasamÄ• dhi nimitte. navanipÄ• teca ---

pathamaá¹ƒ pÄ• haá¹ƒ bhikkhavejhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi.
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pÄ• haá¹ƒ bhikkhave jhÄ• naá¹ƒ nissÄ• ya Ä• sav
vuttaá¹ƒ.

<67> imesupana tÄ«suvÄ• desu puggalajjhÄ• sayavÄ• do balavataroviya khÄ• yati. lokiyajj
pÄ• dakajjhÄ• naá¹ƒnÄ• ma icchitabbameva. taÃ±ca uparijjhÄ• nassa upacÄ• rabhÄ• vanÄ
bhÄ• vatthÄ• yaeva hoti. ajjhÄ• sayoevapana upacÄ• ra bhÄ• vanÄ• ya vitakkavirÄ• gÄ• di
upacÄ• rabhÄ• vanÄ• eva uparijjhÄ• ne jhÄ• naá¹…gaá¹ƒ niyÄ• meti. evamevaá¹ƒ idhapi pÄ
tikkhavisada bhÄ• vapattÄ• vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• eva ajjhÄ• sayavisesabale
vitakkavirÄ• gÄ• disattivisesayuttÄ• hutvÄ• magge nÄ• nÄ• jhÄ• nÄ• ni sÄ• dheti. asati pa
taá¹ƒtaá¹ƒ pÄ• dakajjhÄ• nÄ• nurÅ«paá¹ƒ ajjhÄ• sayasÄ• maÃ±Ã±aá¹ƒsaá¹‡á¹-hÄ• ti. tasm
pÄ• dakajjhÄ• nameva pamÄ• á¹‡aá¹ƒ hoti. satipana tasmiá¹ƒ soeva pamÄ• á¹‡anti yuttaá¹
lokiyajjhÄ• na samÄ• pajjana sadisaÃ±hi sabbajjhÄ• nesu ciá¹‡á¹‡avasÄ«bhÅ«tÄ• naá¹ƒ m
nibbattananti. yo panettha pÄ• dakajjhÄ• nÄ• divasena pavatto viseso. so sabbopi vipassan
hoti. vipassanÄ• visesoeva magge jhÄ• naá¹…gaá¹ƒ niyÄ• metÄ«ti katvÄ• aá¹-á¹-hasÄ• lin
vipassanÄ• va pamÄ• á¹‡aá¹ƒ katvÄ• vuttÄ• . so sabbopi viseso pÄ• dakajjhÄ• nena vinÄ•
maggavibhaá¹…gamaggasaá¹ƒyuttaá¹-á¹-ha kathÄ• su pÄ• dakajjhÄ• naá¹ƒ eva pamÄ• á¹‡
veditabbaá¹ƒ. yasmÄ• pana pÄ• á¸·iyaá¹ƒ ---

idha \Be 82/ gahapati bhikkhu vivicceva kÄ• mehi. la. pathamaá¹ƒ jhÄ• naá¹ƒ upasampajja v
paá¹-isaÃ±cikkhati. idaá¹ƒpi kho pathamajjhÄ• naá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±cehayita
abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá¹ƒ. tadaniccaá¹ƒ. taá¹ƒ nirodhadhammanti pajÄ• nÄ•
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti. la. dutÄ«yaá¹ƒ jhÄ• naá¹ƒ, tatÄ«yaá¹ƒ jhÄ• naá¹ƒ
mettÄ• cetovimuttiá¹ƒ. karuá¹‡Ä• , muditÄ• , upekkhÄ• ceto vimuttiá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so iti paá¹-isaÃ±cikkhati. ayaá¹ƒpikho Ä
yatanasamÄ• patti abhisaá¹…khatÄ• abhisaÃ±cetayitÄ• . yaá¹ƒ khopana kiÃ±ci abhisaá¹…
pÄ• puá¹‡Ä• tÄ«ti.

evaá¹ƒekÄ• dasanipÄ• te ---

idhÄ• nanda bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• pÄ«tisukhaá¹ƒ pathamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. so yadeva tattha hoti rÅ«pagat saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ, te dhamme aniccato dukk tattha á¹-hito Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti. no ce Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• dhammarÄ• gena tÄ• ya dhammanandiyÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyoj hoti. tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• ti.

Ä• dinÄ• mÄ• lukyaputtasutta anupadasuttÄ• dÄ«suca anekesu suttantesu aá¹-á¹-hasu sa samÄ• pattiyÄ• vuá¹-á¹-hÄ• ya vuá¹-á¹-hitasamÄ• pattidhammasammasanameva Ä• gataá sammasanaá¹ƒ. tasmÄ• satipi yogÄ«naá¹ƒ icchÄ• vasena pÄ• dakajjhÄ• nato aÃ±Ã±ajjhÄ• pamÄ• á¹‡anti sakkÄ• viÃ±Ã±Ä• tunti. ettÄ• vatÄ• sammasitavÄ• do sabbadubbaloti siddh aá¹-á¹-hasamÄ• pattilÄ• bhinopi jhÄ• naá¹ƒ pÄ• dakaá¹ƒ akatvÄ• va maggaá¹ƒ uppÄ• denti pÄ• dakaá¹ƒ katvÄ• ajjhÄ• sayavisesaá¹ƒ akatvÄ• \Be 83/ maggaá¹ƒ uppÄ• denti. patham hutvÄ• tameva pÄ• dakaá¹ƒ katvÄ• maggaá¹ƒ uppÄ• denti. yeca sukkhavipassakÄ• hutvÄ pathamajjhÄ• nikova maggo hotÄ«ti veditabbo. apica ye pakatiyÄ• va aá¹-á¹-hasu samÄ• pa ciá¹‡á¹‡avasÄ«bhÅ«tÄ• honti. te vinÄ• pi Ä• sannapÄ• dakena yaá¹ƒyaá¹ƒjhÄ• naá¹ƒ iccha tesaá¹ƒ maggesu nasamijjhatÄ«ti navattabbaá¹ƒ.

<66> __ [66] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``sacepana puggalassa tathÄ• vidho ajjhÄ• sayo natthi. heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato uparuparijjhÄ• nadhamme sammasitvÄ• uppÄ• ditamaggo pÄ• dakajjhÄ• naá¹ƒ anapekkhit hotÄ«ti vuttaá¹ƒ. taá¹ƒ vicÄ• retabbaá¹ƒ.

na hi Ä• rammaá¹‡amattabhÅ«taá¹ƒ sammasitajjhÄ• naá¹ƒ uparimaá¹ƒpi samÄ• naá¹ƒ Ä• balavataraá¹ƒ bhavituá¹ƒ arahati. Ä• sanne vuá¹-á¹-hitasseva cittasantÄ• naá¹ƒ visesetuá¹ƒ tato yevahi so sammasitavÄ• do sabbaaá¹-á¹-hakathÄ• su kecivÄ• dapakkhe eva thapitoti. puggalajjhÄ• sayavÄ• dopi tathÄ• thapitoevÄ• ti. saccaá¹ƒ, sopana lokiyajjhÄ• nÄ• naá¹ƒ up saá¹ƒsandikattÄ• yuttataroeva hotÄ«ti.

__ [67] _ etena yaá¹ƒ __tattha_ vuttaá¹ƒ.

``uparuparijjhÄ• nato pana vuá¹-á¹-hÄ• ya heá¹-á¹-hima heá¹-á¹-himajjhÄ• na dhamme sam sammasitajjhÄ• naá¹ƒ anapekkhitvÄ• pÄ• da kajjhÄ• nasadiso hoti. heá¹-á¹-himaheá¹-á¹-hi parijjhÄ• naá¹ƒ balavataraâ€™â€™ nti. taá¹ƒpi paá¹-ikkhittaá¹ƒ hoti.

na hi pÄ• dakajjhÄ• naá¹ƒ uparima bhÅ«tattÄ• yeva balavataraá¹ƒ hoti. pÄ• dakabhÅ«tattÄ
hotÄ«ti.

__ [68] _ yaÃ±ca __tattha_

magge vedanÄ• niyamopana pÄ• dakajjhÄ• nÄ• dÄ«naá¹ƒ vasena nasiddho. aÃ±Ã±athÄ•
yuttÄ• hutvÄ• tehi \Be 84/ niyamitÄ• ya ekekÄ• ya maggavedanÄ• ya saddhiá¹ƒ ghaá¹-i ye
``vedanÄ• niyamopana sabbatthapi vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• niyamena hotÄ«â€
yujjati.

pÄ• dakajjhÄ• nÄ• dÄ«naá¹ƒ vaseneva vipassanÄ• ya saha vedanÄ• niyamassa siddhattÄ
pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya vipassantassa vipassanÄ• Ä• dito kadÄ• ci somanassas
upekkhÄ• sahagatÄ• vÄ• . maggavuá¹-á¹-hÄ• nakÄ• lepana yadipÄ• dakajjhÄ• naá¹ƒ soma
ekantena somassasaha gatÄ• va hutvÄ• maggena saddhiá¹ƒ ghaá¹-iyatÄ«ti. vuttaÃ±hetaá¹
vibhaá¹…gasutte ---

tatra bhikkhave yÄ• cha nekkhammassitÄ• upekkhÄ• . tÄ• nissÄ• ya tÄ• Ä• gamma yÄ•
somanassÄ• ni. tÄ• ni pajahatha. tÄ• ni samatikkamatha. evametesaá¹ƒ pahÄ• naá¹ƒ hoti. e
hotÄ«ti.

aá¹-á¹-hakathÄ• yaÃ±ca aá¹-á¹-hasu samÄ• pattÄ«su pathamÄ• dinica tÄ«á¹‡ijhÄ• nÄ• ni s
katvÄ• vipassanaá¹ƒ Ä• raddhÄ• naá¹ƒ catunnaá¹ƒ bhikkhÅ«naá¹ƒ pubbabhÄ• ga vipassan
hoti. upekkhÄ• saha gatÄ• vÄ• vuá¹-á¹-hÄ• nagÄ• minÄ«pana somanassasahagatÄ• va hot
pÄ• dakÄ• nikatvÄ• vipassanaá¹ƒ Ä• raddhÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhÅ«naá¹ƒ pubbab
sadisÄ• va. vuá¹-á¹-hÄ• nagÄ• minÄ«pana upekkhÄ• sahagatÄ• va hoti. idaá¹ƒ sandhÄ• ya
pajahathÄ• ti vuttaá¹ƒ. ajjhÄ• sayavisesena saha maggavuá¹-á¹-hÄ• nepi esevanayo. balav
vipassanÄ• ratinÄ• ma suá¹-á¹-hu paá¹‡Ä«tatarÄ• hoti. sakalasarÄ«raá¹ƒ pharamÄ• nÄ• a
yathÄ• ha ---

suÃ±Ã±Ä• gÄ• re paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« rati hoti, sammadhammaá¹ƒ vipassatoti ||

tasmÄ• \Be 85/ tadÄ• pÄ• dakajjhÄ• navisesenavÄ• ajjhÄ• sayavisesena vÄ• vinÄ• vipa
hoti. ekantena somanassasahagatÄ• va hotÄ«ti. etthapana sabbajjhÄ• nesu vasÄ«bhÅ«tas
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• taá¹ƒ pÄ• aÃ±Ã±aá¹ƒvÄ• maggeyaá¹ƒyaá¹ƒ jhÄ• naá¹ƒ ic
ajjhÄ• sayabalena taá¹ƒtaá¹ƒjhÄ• nÄ• nurÅ«paá¹ƒ vipassanÄ• yaca maggeca vedanÄ• par
vedanÄ• niyÄ• monÄ• ma visuá¹ƒ vattabboti.

<67> __saá¹…gahagÄ• thÄ• yaá¹ƒ_ anuttaraá¹ƒ aá¹-á¹-havidhaá¹ƒ cittaá¹ƒ jhÄ• naá¹…gay
paÃ±cadhÄ• katvÄ• cattÄ• lÄ«savidhanti ca vuccatÄ«ti yojanÄ• . idÄ• ni sabbÄ• ni mahag
paÃ±cavidhe jhÄ• na koá¹-á¹-hÄ• se saá¹…gahetvÄ• dassetuá¹ƒ yathÄ• ca rÅ«pÄ• vacara
rÅ«pÄ• vacaraá¹ƒ cittaá¹ƒ pathamÄ• dijjhÄ• nabhede gayhati. jhÄ• na bhedasiddhe patham
paÃ±cavidhe cittabhede saá¹…gayhati, tathÄ• anuttaraÃ±ca cittaá¹ƒ pathamÄ• dijjhÄ• nab
Ä• ruppaÃ±cacittaá¹ƒ upakkhekaggatÄ• saá¹…khÄ• tena paÃ±camajjhÄ• nena yuttattÄ• p
paÃ±camajjhÄ• nikacittabhede saá¹…gayhati. tasmÄ• ekekaá¹ƒ patamÄ• dikaá¹ƒ pathama
jhÄ• naá¹ƒ jhÄ• nacittaá¹ƒ ekÄ• dasa vidhaá¹ƒ hoti. antetu antimabhÅ«te paÃ±camajjhÄ• ni
cittaá¹ƒ tevÄ«satividhaá¹ƒ bhaveti yojanÄ• . etthaca jhÄ• nasaddena taá¹ƒsampayuttaá¹ƒ ci
jhÄ• naá¹ƒ ekÄ• dasavidhaá¹ƒvÄ• tevÄ«satividhaá¹ƒvÄ• hotÄ«ti.

__ [69] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``rÅ«pÄ• vacaracittaá¹ƒ pathamajjhÄ• nantiÄ• dinÄ• vuccatÄ«tica Ä• ruppaÃ±cÄ• pi paÃ±c
labhatÄ«â€™â€™ ti ca vuttaá¹ƒ. taá¹ƒ na yujjati.

na hi cittaá¹ƒ pathamajjhÄ• naá¹ƒ hoti. naca paÃ±camajjhÄ• navohÄ• raá¹ƒ labhatÄ«ti.

__ [70] _ yÄ• ca imissÄ• gÄ• thÄ• yaá¹ƒ aparÄ• pi yojanÄ• vuttÄ• . sÄ• pi na yuttÄ• eva.

tathÄ• saddassa pathamÄ• dijjhÄ• nabhedeti padassa purato paá¹-hitattÄ• ti. evaá¹ƒ yathÄ
vibhatte sabbaá¹ƒ ekÅ«nanavutividhaá¹ƒ cittaá¹ƒ ekavÄ«sasataá¹ƒ katvÄ• vibhattaá¹ƒnÄ• n
vibhajitvÄ• idÄ• ni taá¹ƒsaá¹…gahaá¹ƒ dassento antimagÄ• thamÄ• ha. puÃ±Ã±aá¹ƒ sattat
pÄ• kaá¹ƒ dvipaÃ±Ã±Ä• savidhaá¹ƒ hoti. iti ekÅ«nanavutividhÄ• ni cittÄ• ni ekavÄ«sasataá¹
paá¹‡á¸• itÄ• Ä• hu kathesuá¹ƒ. kathentivÄ• vibhajanti vicakkhaá¹‡Ä• ti vuttaá¹ƒ hotÄ«ti.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya cittasaá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

cetasikasaá¹…gaha paramatthadÄ«panÄ«

<68> evaá¹ƒ \Be 87/ cittaá¹…gahaá¹ƒ dassetvÄ• idÄ• ni anupattaá¹ƒ cetasika saá¹…gaha
sampayogalakkhaá¹‡ehi saha vacanatthaÃ±ca sarÅ«patthaÃ±ca tÄ• va dassetuá¹ƒ Ä• di gÄ
__ekuppÄ• danirodhÄ• caekÄ• lambaá¹‡avatthukÄ• _ti catussampayogalakkhaá¹‡adassan

vacanatthadassanaá¹ƒ. cetasiyuttÄ• cetasÄ• vÄ• yuttÄ• cetasikÄ• ti dassanato. __dvipaÃ
sarÅ«padassanaá¹ƒ. __cetasikÄ• _ti pana siddhapada dassanaá¹ƒ. tattha dhammÄ• naá¹ƒ
pubbantato uddhaá¹ƒ pajjanaá¹ƒ gamanaá¹ƒ sarÅ«pato pÄ• tubhavanaá¹ƒ uppÄ• do. jÄ• tÄ
saá¹…khata dhammÄ• anÄ• gatabhÄ• vapubbÄ• eva honti. tato paccayasÄ• maggiá¹ƒ lab
gacchanti. tato nirujjhitvÄ• atÄ«tabhÄ• vaá¹ƒ gacchantÄ«ti. nirujjhanaá¹ƒ nirodho. sarÅ«pa
aniccatÄ• maraá¹‡anti vuttaá¹ƒ hoti. yÄ• cittassa jÄ• ti, sÄ• yeva phassÄ• dÄ«naá¹ƒ. yÄ•
cittassa maraá¹‡aá¹ƒ, yaá¹ƒ cittassa Ä• rammaá¹‡aá¹ƒ vatthu. tadeva phassÄ• dÄ«nantiÄ•
vuttanayena eko uppÄ• do etesanti ekuppÄ• dÄ• . eko nirodho etesanti ekanirodhÄ• . ekup
ekanirodhÄ• cÄ• ti ekuppÄ• danirodhÄ• . uttarapade ekasaddassa lopo. evaá¹ƒ paratthapi.
etesanti ekÄ• lambaá¹‡Ä• . ekaá¹ƒ vatthu etesanti ekavatthukÄ• . ekÄ• lambaá¹‡Ä• ca te e
ekÄ• lambaá¹‡avatthukÄ• . Ä• lambaá¹‡aá¹ƒ panettha ekacittassapi bahudeva hoti. ekattaá
Ä• lambaá¹‡anti vuttanti daá¹-á¹-habbaá¹ƒ.

__ [71] vibhÄ• vaniyaá¹ƒ_ pana

``ekato uppÄ• doca nirodhoca yesaá¹ƒ, te ekuppÄ• danirodhÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒ

na hi ekakkhaá¹‡e ekato uppÄ• damattena ekuppÄ• datÄ• idha adhippetÄ• . athakho vutta
vuttaÃ±hetaá¹ƒ mÅ«laá¹-Ä«kÄ• yaá¹ƒ ---

ekakalÄ• papariyÄ• pannÄ• naá¹ƒ rÅ«pÄ• naá¹ƒsahevauppÄ• dÄ• dippavattito

ekassakalÄ• passauppÄ• dÄ• dayo ekekÄ• va hontÄ«ti ||

tatrÄ• yaá¹ƒ yojanÄ• . ekuppÄ• danirodhÄ• ca ekÄ• lambaá¹‡avatthukÄ• ca hutvÄ• yedha
dvipaÃ±Ã±Ä• sadhammÄ• cetasikÄ• matÄ• ti. bhÄ• vapadhÄ• naá¹ƒpivÄ• ettha yuttaá¹ƒ.
ekuppÄ• danirodhabhÄ• vena ekÄ• lambaá¹‡a vatthuka bhÄ• venaca yedhammÄ• cetoyut
cetasikÄ• nÄ• ma matÄ• Ã±Ä• tÄ• ti. etthaca ye cetoyuttÄ• . te cetasikÄ• ti vutte cittassa
sahajÄ• tapaccayuppannarÅ«pÄ• nipi tadÄ• yattavuttitÄ• ya ekantena cittasambandhÄ«ni h
cetasikÄ• ni nÄ• ma siyuá¹ƒ. tasmÄ• tesaá¹ƒ nivattanatthaá¹ƒ ekuppÄ• danirodhÄ• ca, ekÄ
vuttaá¹ƒ. tÄ• nihi cittena khaá¹‡ato sahuppannÄ• nipi bhinnasantÄ• nattÄ• yÄ• cittassa jÄ•
imaá¹ƒ lakkhaá¹‡aá¹ƒpi nÄ• nubhonti. aÃ±Ã±aá¹ƒhi rÅ«pasantÄ• naá¹ƒ. aÃ±Ã±aá¹ƒ arÅ«pa
phassÄ• dÄ«naá¹ƒpana uppÄ• damattameva cittena saha ekaá¹ƒ nahoti. athakho nirodhopi
sabbaá¹ƒ ekamevÄ• ti Ã±Ä• panatthaá¹ƒ eka nirodhÄ• diggahaá¹‡aá¹ƒ vuttanti daá¹-á¹-hab
sakkÄ• tathÄ• jÄ• nitunti. yasmÄ• pana yathÄ• bahujanasantako eko goá¹‡o tissassa goá
evaá¹ƒ visuá¹ƒ visuá¹ƒpi vattabboyeva hoti. evamevaá¹ƒ uppÄ• do nirodhoca ekasmiá¹ƒ rÅ«
ekovasamÄ• nopi phassassa uppÄ• do vedanÄ• ya uppÄ• do pathavidhÄ• tuyÄ• uppÄ• do
evamÄ• dinÄ• nayena visuá¹ƒ visuá¹ƒpi vattabboyeva. tasmÄ• suttantesu ---

vedanÄ• ya uppÄ• do paÃ±Ã±Ä• yati. vayo paÃ±Ã±Ä• yati. á¹-hikÄ• ya aÃ±Ã±atthaá¹ƒ paÃ
saá¹…khÄ• rÄ• naá¹ƒ. viÃ±Ã±Ä• á¹‡assa. la. paÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ. tathÄ• yo bhikkha
\Be 89/ á¹-hitiabhinibbatti pÄ• tubhÄ• vo. dukkhasseso uppÄ• do rogÄ• naá¹ƒ á¹-hiti jarÄ• n
yo bhikkhave Ä• podhÄ• tuyÄ• . yo bhikkhave tejo dhÄ• tuyÄ• . yo bhikkhave vÄ• yodhÄ• tu
la. manassa uppÄ• do. la. jarÄ• maraá¹‡assa pÄ• tubhÄ• voti.

vuttanti daá¹-á¹-habbaá¹ƒ. itarathÄ• jÄ«vitindriyÄ• dÄ«napi ekasmiá¹ƒ kalÄ• pe bahubhÄ•
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á¹-hiti avaá¹-á¹-hitÄ«ti hi vuttaá¹ƒ. tathÄ• vikÄ• rarÅ«
sabbesaá¹ƒpivÄ• cakkhÄ• dÄ«naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ. catunnaá¹ƒ cahÄ• bhÅ«tÄ• n
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• dotica vuttanti. kÄ• yalahutÄ• cittala
atthavisesadÄ«panatthaá¹ƒ dvidhÄ• bhinditvÄ• vuttÄ• . soca atthavisesoupari Ä• vi bhavis
ayametthaparamatthadÄ«panÄ• .

__ [72] vibhÄ• vaniyaá¹ƒ_ pana

imamatthaá¹ƒ asallakkhetvÄ• yaá¹ƒ vuttaá¹ƒ ``yadi ekuppÄ• damatteneva cetoyuttÄ• ti adh
saha uppajjamÄ• nÄ• naá¹ƒ rÅ«padhammÄ• nampi cetoyuttatÄ• Ä• pajjeyyÄ• ti eka nirodh
cittÄ• nuparivattino viÃ±Ã±attidvayassa pasaá¹…go nasakkÄ• nÄ«vÄ• retuá¹ƒ. tathÄ• ekat
etesanti ekuppÄ• danirodhÄ• ti parikappentassa puretaramuppajjitvÄ• cittassa bhaá¹…gak
nirujjhamÄ• nÄ• nampi rÅ«padhammÄ• nanti ekÄ• lambaá¹‡aggahaá¹‡aá¹ƒ. ye evaá¹ƒ tivid
ekavatthukÄ• yevÄ• ti dassanatthaá¹ƒ. ekavatthukaggahaá¹‡anti. alamatipapaÃ±cenÄ• â€
niratthakameva.

<69> kathaÃ±ca dvipaÃ±Ã±Ä• sa hontÄ«ti pucchitvÄ• pathamaá¹ƒ dvipaÃ±Ã±Ä• sa sarÅ«
vibhajitvÄ• dassento kathantiÄ• dimÄ• ha. tattha phusatÄ«ti __phasso_. phusanti sampayu
phasso. phusanamattamevavÄ• etanti phasso. phusanaÃ±cettha Ä• rammaá¹‡assa iá¹-á¹-
upahacca gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. yato tadanubhavanti \Be 90/ vedanÄ• pÄ• tubha
vedanÄ• ti hi vuttaá¹ƒ. svÄ• yaá¹ƒ phusanalakkhaá¹‡o. nanucÄ• yaá¹ƒ arÅ«padhammo. na
appaá¹-ighasabhÄ• vÄ• kiÃ±ci phusantÄ«ti. saccaá¹ƒ, ayaá¹ƒpana phusanÄ• kÄ• renaca
sÄ• dhetabbaá¹ƒ. taÃ±ca kiccaá¹ƒ sÄ• dheti. tasmÄ• ayaá¹ƒ phassotica phusanalakkhaá¹‡
sÄ• dhetÄ«ti. Ä• rammaá¹‡arasÄ• nurÅ«paá¹ƒ cittassa vikÄ• rapatti. vedanÄ• visesuppattiá
ambilakhÄ• dÄ• dike disvÄ• aparassa kheá¸·uppÄ• dÄ• dÄ«su pÄ• kaá¹-oti.

__ [73] vibhÄ• vaniyaá¹ƒ_ pana

``kheá¸·uppÄ• dÄ• diviya daá¹-á¹-habboâ€™â€™ ti vuttaá¹ƒ. evaÃ±casati idaá¹ƒ upamÄ• n
atipÄ• kaá¹-Ä• yapana phassappavattiyÄ• dassana midanti daá¹-á¹-habbaá¹ƒ.

<70> vedayatÄ«ti __vedanÄ• _. Ä• rammaá¹‡arasaá¹ƒ anubhavati. aviditaá¹ƒvÄ• Ä• ramm
taá¹ƒsamaá¹…gipuggalÄ• naá¹ƒ vÄ• viditaá¹ƒpÄ• kaá¹-aá¹ƒ karotÄ«ti attho. vindantiva etÄ
asÄ• taá¹ƒvÄ• labhantÄ«ti vedanÄ• . vedayitamattamevavÄ• etanti vedanÄ• . pÄ• á¸·iyaá¹

vedayati vedayatÄ«ti kho bhikkhave tasmÄ• vedanÄ• ti vuccati. kiÃ±ca vedayati, sukhaá¹ƒp
vedayati. adukkhamasukhaá¹ƒpi vedayatÄ«ti vuttaá¹ƒ.

nanu sabbepi cittacetasikÄ• dhammÄ• Ä• rammaá¹‡arasÄ• nubhavanappa katikÄ• evÄ• t
nasiyuá¹ƒ. tehi kiccantarabyÄ• vaá¹-Ä• honti. Ä• rammaá¹‡arasaá¹ƒ ujuá¹ƒ anubhavituá¹ƒ n
kiccaá¹ƒ karontÄ• va ekadesamattena anubhavanti. vedanÄ• yevapana anaÃ±Ã±akiccatÄ•
Ä• dhipaccayogatÄ• yaca issarabhÄ• vena anubhavatÄ«ti sÄ• eva vedanÄ• nÄ• ma bhavitu
rÄ• jaggabhojana rasÄ• nubhavane tesaá¹ƒ sÅ«dasadisatÄ• vedanÄ• yaevaca rÄ• jasadisa

<71> saÃ±jÄ• nÄ• tÄ«ti \Be 91/ __saÃ±Ã±Ä• _. puna jÄ• nanatthaá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ k
gahitasaÃ±Ã±Ä• nena saÃ±jÄ• nanakÄ• lepi puna jÄ• nanatthaá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ karot
punappunaá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• uppajjamÄ• nÄ• thirasaÃ±Ã±Ä• bhÄ• vaá¹ƒ patv
bhavantaraá¹ƒ patvÄ• pi sattÄ• naá¹ƒ appamuá¹-á¹-habhÄ• vaá¹ƒ sÄ• dheti. micchÄ• bhini
patvÄ• ca ime satte sabbaÃ±Ã±u buddhehipi bodhetuá¹ƒ asakkuá¹‡eyye karotÄ«ti. tathÄ• h
saÃ±jÄ• nanatthaá¹ƒ nimittakaraá¹‡e dÄ• rutacchakasadisÄ• tica. yathÄ• gahita nimittavase
hatthidassaka andhasadisÄ• tica. upaá¹-á¹-hitavisayaggahaá¹‡e tiá¹‡apurisakesu migapota
pÄ• á¸·iyaá¹ƒpana ---

saÃ±jÄ• nÄ• ti saÃ±jÄ• nÄ• tÄ«tikho bhikkhave tasmÄ• saÃ±Ã±Ä• ti vuccati. kiÃ±ca saÃ±jÄ
saÃ±jÄ• nÄ• ti. pÄ«takaá¹ƒpi saÃ±jÄ• nÄ• tÄ«tiÄ• di vuttanti.

<72> cetayatÄ«ti __cetanÄ• _. sampayuttadhamme tasmiá¹ƒ tasmiá¹ƒ Ä• rammaá¹‡evÄ•
punappunaá¹ƒ ghaá¹-eti, tattha pabandhavasena nirantaraá¹ƒ pavattamÄ• ne karotÄ«ti atth
saá¹ƒvidahati Ä• rammaá¹‡apaá¹-ilÄ• bhÄ• yavÄ• kammasiddhiyÄ• abhisaá¹…kharoti. Ä•
sampiá¹‡á¸• eti ekato samo sarante karotÄ«ti attho. tathÄ• hi sÄ• Ä• yÅ«hanarasÄ• hica
saá¹ƒvidhÄ• napaccupaá¹-á¹-hÄ• nÄ• tica vuttÄ• . tÄ• yahi tasmiá¹ƒ nirantaraá¹ƒ ussukkana
pavattamÄ• nÄ• ya taá¹ƒ sampayuttÄ• pi attano attano kiccaá¹ƒ kurumÄ• nÄ• tasmiá¹ƒ tath
sÄ• sakicca parakicca sÄ• dhaka jeá¹-á¹-hasissa mahÄ• vaá¸• á¸• haki Ä• disadisÄ• ti vutt

__ [74] vibhÄ• vaniyaá¹ƒ_ pana

ceteti saá¹…khatÄ• bhisaá¹…kharaá¹‡e byÄ• pÄ• ramÄ• pajjatÄ«ti vatvÄ• tadatthasÄ• dha
``vibhaá¹…ge suttantabhÄ• janiye saá¹…khÄ• rakkhandhaá¹ƒ \Be 92/ vibhajantena saá¹…k

saá¹…khÄ• rÄ• ti vatvÄ• â€™â€™ ti. taá¹ƒ na yujjati.

na hi vibhaá¹…ge suttantabhÄ• janiye saá¹…khatama bhisaá¹…kharontÄ«ti saá¹…khÄ• rÄ
khandhasaá¹ƒyuttake panetaá¹ƒ vuttanti.

<73> ekattÄ• rammaá¹‡asaá¹…khÄ• to aggo koá¹-á¹-hÄ• so koá¹-i vÄ• etassÄ• ti ekaggaá
__ekaggatÄ• _. Ä• rammaá¹‡aÃ±hi nÄ• ma ekaá¹ƒpi nÄ• nÄ• sabhÄ• vaá¹ƒ hoti. tasmÄ• t
vikkhepaá¹ƒ apatvÄ• ekasmiá¹ƒ sabhÄ• ve khaá¹‡amattaá¹ƒpi pavattassa cittassa yonicca
tasmiá¹ƒ ekaggÄ• bhidhÄ• nassa ekaggabuddhiyÄ• ca pavattihetubhÄ• vena gayhatÄ«ti. te
dÄ«paccÄ«naá¹ƒ á¹-hitiviya cetaso á¹-hitÄ«ti daá¹-á¹-habbÄ• ti vuttÄ• .

__ [75] vibhÄ• vaniyaá¹ƒ_ pana

``ekaá¹ƒ Ä• rammaá¹‡aá¹ƒ aggaá¹ƒ imassÄ• ti ekaggaâ€™â€™ nti vuttaá¹ƒ. tatthapi aggas
koá¹-iyaá¹ƒvÄ• pavattoti yutto. kecipana Ä• rammaá¹‡e pavattoti vadanti. taá¹ƒ na sundara

na hi aggasaddo Ä• rammaá¹‡apariyÄ• yo katthaci diá¹-á¹-hoti.

<74> jÄ«vanti sampayuttÄ• dhammÄ• etenÄ• ti jÄ«vitaá¹ƒ. indoti issaro. idha pana issarab
issarabhÄ• vaá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ. jÄ«vitaÃ±ca taá¹ƒ indriyaÃ±cÄ• ti __jÄ«vitindriyaá¹
vinÄ• tumhÄ• kaá¹ƒ jÄ«vitaá¹ƒ natthi. tasmÄ• tumhÄ• kaá¹ƒ jÄ«vanakicce maá¹ƒ issaraá¹
sahajÄ• tadhamme abhibhavitvÄ• pavattatÄ«ti. tathÄ• hi taá¹ƒ pavattasantatÄ• dhipateyya
lÄ• nupÄ• lakamudakaá¹ƒ viyÄ• tica vuttaá¹ƒ. tattha yÄ• va khandhaparinibbÄ• nÄ• anuppa
cittasantati pavattasantatinÄ• ma. adhipatibhÄ• vo Ä• dhipateyyaá¹ƒ. pavattasantatiyaá¹ƒ Ä
samÄ• so. punappunaá¹ƒ niruddhaá¹ƒpi hi cittasantÄ• naá¹ƒ tassa balena punappunaá¹ƒ jÄ
khandhaparinibbÄ• nÄ• punappunaá¹ƒ pavattatiyeva.

na \Be 93/ hi jÄ«vitarahitesu anindriyabaddhadhammesu tÄ• diso pavattasantati visesonÄ•

<75> manasmiá¹ƒ Ä• rammaá¹‡aá¹ƒ asuÃ±Ã±aá¹ƒ manaá¹ƒvÄ• Ä• rammaá¹‡e niccaninna
pana tividho vÄ«thipaá¹-ipÄ• dako javanapaá¹-ipÄ• dakoÄ• rammaá¹‡apaá¹-ipÄ• dakoti. tat
vÄ«thi paá¹-ipÄ• dako nÄ• ma. taÃ±hi paÃ±cadvÄ• rika cittasantatiá¹ƒ Ä• rammaá¹‡e paá¹-
manodvÄ• rÄ• vajjanaá¹ƒ javanapaá¹-ipÄ• dako nÄ• ma. taá¹ƒpi javana santatiá¹ƒ Ä• ramm
yojetÄ«ti. idameva dvayaá¹ƒ tattha tattha yoniso manasikÄ• rotica ayoniso manasikÄ• ro tic
pakatiyÄ• samudÄ• ciá¹‡á¹‡aninnaniyÄ• mitÄ• dÄ«hi paccaye hi upatthambhitaá¹ƒ hutvÄ•
ayonisovÄ• Ä• rammaá¹‡e ninnaá¹ƒ karotÄ«ti. paá¹-isandhicittato pana paá¹-á¹-hÄ• ya pav
Ä• rammaá¹‡aá¹ƒ muÃ±citvÄ• nirujjhitvÄ• pi puna uppajjamÄ• nÄ• yassa dhammassa vas
uppajjati asati kÄ• raá¹‡avisese. so Ä• rammaá¹‡apaá¹-ipÄ• dakonÄ• ma. ayamidhÄ• dhip

citte cittaá¹ƒvÄ• Ä• rammaá¹‡e paá¹-ipÄ• deti yojetÄ«ti. tathÄ• hi ayaá¹ƒ sÄ• raá¹‡a lakkha
sampayuttÄ• naá¹ƒ Ä• rammaá¹‡ena saá¹ƒpayojanarasotica Ä• rammaá¹‡apaá¹-ipÄ• dakaa
sÄ• rathÄ«viya daá¹-á¹-habbotica vutto. tattha sÄ• raá¹‡alakkhaá¹‡oti sÄ• rathÄ«viya assÄ•
sampayuttadhammÄ• naá¹ƒ ujuá¹ƒ Ä• rammaá¹‡Ä• bhimukhaá¹ƒ pavattayanalakkhaá¹‡oti a
sÄ• dhÄ• raá¹‡Ä• . sabbesaá¹ƒ cittÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• sabbacittasÄ• dhÄ• raá¹‡Ä•

<76> vitakketÄ«ti __vitakko_. tathÄ• tathÄ• saá¹…kappetvÄ• Ä• rammaá¹‡aá¹ƒ Ä• rohat
taá¹ƒ kathÄ• Ä• rohante sampayuttadhammÄ• pi taá¹ƒ Ä• rohanti. tadÄ• soyeva te Ä• ram
hotÄ«ti katvÄ• Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡o vitakkoti vutto. rÄ• javallabhaá¹ƒ nis
rÄ• jagehÄ• rohanaÃ±cettha nidassanaá¹ƒ. avitakkaá¹ƒpi hi cittaá¹ƒ savitakkadhammasantÄ
pavattaparicaya balena Ä• rohanato vitakkena atinirovitamevanÄ• ma hotÄ«ti. apica, \Be 94
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ vatthÄ• rammaá¹‡a saá¹…ghaá¹-á¹-anavasena Ä• rohati. dutÄ«y
upacÄ• rabhÄ• vanÄ• vasena Ä• rohanti. majjhimaá¹-á¹-hakathÄ• yaá¹ƒ pana kiá¹ƒvÄ• etÄ
imamatthaá¹ƒ dasseti. cittaá¹ƒpi hi Ä• rammaá¹‡aá¹ƒ Ä• ruhatiyeva. tassa pana niccaá¹ƒ sa
tasmiÃ±hi asati taá¹ƒ niyÄ• makarahi tÄ• nÄ• vÄ• viya yaá¹ƒvÄ• taá¹ƒvÄ• Ä• rammaá¹‡aá
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ manasikÄ• rasahÄ• yaá¹ƒ hutvÄ• attano Ä• rammaá¹‡avijÄ• nan
Ä• rohati. akusalaá¹ƒ patvÄ• pana cittaá¹ƒpi lobhÄ• dayopi Ä• rammaá¹‡Ä• ruhane thÄ• m
ramate manoti hi vuttaá¹ƒ. dutÄ«yajjhÄ• na cittÄ• dÄ«nica manasikÄ• ra vÄ«riyassatÄ«naá¹
vitakko pana tathÄ• tathÄ• saá¹…kappetvÄ• attasahite dhamme Ä• rammaá¹‡Ä• ruhane s
karoti. iti tasmiá¹ƒ kicce aÃ±Ã±esaá¹ƒ sÄ• bhisayabyÄ• pÄ• ratÄ• yaeva ayaá¹ƒ vitakkoti vu
vattabbaá¹ƒ. nanu aÃ±Ã±epi arÅ«padhammÄ• sÄ• rammaá¹‡asabhÄ• vÄ• Ä• rammaá¹‡a
ayameva vitakkoti vuttoti. aÃ±Ã±esaá¹ƒ pana Ä• ruhanaá¹ƒ kiccantarayogavaseneva siddha
aÃ±Ã±aá¹ƒ kiccaá¹ƒ nÄ• ma natthi. tasmÄ• ayameva tathÄ• vuttoti.

<77> vicaratÄ«ti __vicÄ• ro_. vicÄ• retivÄ• sampayuttakedhamme, te vÄ• dhammÄ• vica
vicaraá¹‡aÃ±cettha vitakkÄ• ruá¸·he tasmiá¹ƒyeva Ä• rammaá¹‡e sabhÄ• vÄ• kÄ• rapÄ• tu
anumajjanavasena pavattanaá¹ƒ daá¹-á¹-habbaá¹ƒ. etthaca vitakko oá¸·Ä• riko pubbaá¹…ga
pathamÄ• bhinipÄ• tabhÅ«toca hotÄ«ti ghaá¹‡á¸• Ä• bhighÄ• to viya daá¹-á¹-habbo. vicÄ• r
tasmiá¹ƒyeva Ä• rammaá¹‡e cittassa anubandhanabhÅ«to ca hotÄ«ti ghaá¹‡á¸• Ä• nuravov

<78> adhimuccanaá¹ƒ __adhimokkho_. Ä• rammaá¹‡e evaá¹ƒ nukho no nukhoti evaá¹ƒ pa
adhibhavitvÄ• vicchinditvÄ• pakkhako muccanavasena cittassa pavattÄ«ti vuttaá¹ƒ hoti. ev
Ä• rammaá¹‡e \Be 95/ sanniá¹-á¹-hÄ• nalakkhaá¹‡oti ca Ä• rammaá¹‡e niccalabhÄ• vena in

<79> vÄ«rassa kammasÅ«rassa bhÄ• vo kammavÄ• __vÄ«riyaá¹ƒ_. taá¹ƒsamaá¹…gÄ« p
mahantaá¹ƒpi kammaá¹ƒ appakato gaá¹‡hÄ• ti. dukkaraá¹ƒpi sukarato, bhÄ• riyaá¹ƒpi abhÄ
attakilamathaá¹ƒ nagaá¹‡eti. kammasiddhiyÄ• niccaá¹ƒ paggahita kÄ• ya cittova hoti. tasm
puggalassa tathÄ• pavattiyÄ• hetubhÄ• voceva tathÄ• pavattassa ca tassa puggalassa kÄ•

hotÄ«ti. vidhinÄ• vÄ• nayena upÄ• yena vÄ«riyavato kiá¹ƒ nÄ• makammaá¹ƒ na sijjhatÄ«ti
pubbÄ• bhisaá¹…khÄ• rena Ä«rayitabbaá¹ƒ pavattayitabbanti vÄ«riyaá¹ƒ. visesenavÄ• sak
kampanti taá¹ƒ samaá¹…gino etenÄ• ti vÄ«riyaá¹ƒ. etthaca vÄ«riyu patthambhitÄ• sampay
anikkhittadhurÄ• paggahitasÄ«sÄ• viya hutvÄ• attano attano kiccasampattiyÄ• niccaá¹ƒ u
tesuca tathÄ• hontesu taá¹ƒsamaá¹…gino puggalÄ• pi attanovÄ• paresaá¹ƒvÄ• hitahetu n
byÄ• vaá¹-akÄ• yacittÄ• honti. tasmÄ• Ä«ranti kampantÄ«ti vuccantÄ«ti. tathÄ• hi taá¹ƒ
upatthambhanalakkhaá¹‡anti ca paggahalakkhaá¹‡anti ca ussÄ• halakkhaá¹‡anti ca gehass
sadisanti ca sammÄ• Ä• raddhaá¹ƒ sabbasampattÄ«naá¹ƒ mÅ«lanti ca vuttanti.

<80> vinayati kÄ• yacittaá¹ƒ tappeti, tuá¹-á¹-haá¹ƒ suhitaá¹ƒ janeti, supupphitapadumaá¹ƒv
vaá¸• á¸• hetÄ«ti __pÄ«ti, _ vinantivÄ• etÄ• ya taá¹ƒ samaá¹…gino puá¹‡á¹‡acandoviya vi
hontÄ«ti pÄ«ti. sÄ• paÃ±cavidhÄ• khuddikÄ• pÄ«ti, khaá¹‡ikÄ• pÄ«ti, okkantikÄ• pÄ«ti, u
pharaá¹‡Ä• pÄ«tÄ«ti.

<81> chandanaá¹ƒ __chando_. icchÄ• patthanÄ• abhisandhÄ«ti vuttaá¹ƒ hoti. sopana duv
kattukamyatÄ• chandoti. idha kattukamyatÄ• chando adhippeto. etthaca kattuá¹ƒ kÄ• meti
chandasamaá¹…gipuggalo. tassa bhÄ• vo kattukamyaá¹ƒ. tadeva kattukamyatÄ• , yathÄ•
kattusaddo sabbesaá¹ƒ dhÄ• tusaddÄ• naá¹ƒ atthe saá¹…gahetvÄ• pavatto. \Be 96/ tasmÄ
kathetukamyatÄ• cintetukamyatÄ• daá¹-á¹-hukamyatÄ• sotukamyatÄ• ti evamÄ• dÄ«ni sa
saá¹…gahitÄ• ni hontÄ«ti daá¹-á¹-habbaá¹ƒ. so pana Ä• rammaá¹‡aá¹ƒ icchantopi taá¹‡hÄ•
laggana vasena naicchati. yena yena pana atthiko hoti. taá¹ƒ taá¹ƒ atthaá¹ƒ Ä• rÄ• dhetu kÄ
icchati. yathÄ• raÃ±Ã±o issÄ• sÄ• dhanenavÄ• yasenavÄ• atthikÄ• rÄ• javerÄ«naá¹ƒ vij
chaá¸• á¸• itabbayuttakepi sare bahÅ« icchantiyeva. evamevaá¹ƒ ayaá¹ƒpi parassa vissajjita
dÄ• navatthÅ«ni aladdhÄ• nipi laddhuá¹ƒ icchati. laddhÄ• nipi rakkhituá¹ƒ icchatÄ«ti. ayaÃ±
vibhÄ• vaniyaá¹ƒpi vuttoyeva.

vuttaÃ±hi __tattha_

dÄ• navatthuvissajjanavasena pavattakÄ• lepi cesa vissajji tabbena tena atthikoyeva. khipit
gahaá¹‡e atthiko issÄ• soviyÄ• ti.

tattha yadaggena dÄ• naá¹ƒ dassÄ• mÄ«ti dÄ• navatthupariyesanÄ• divasena pavattÄ• pu
dÄ• navatthuvissajjana saá¹…kÄ• te dÄ• ne saá¹…gahitÄ• hoti. tadaggena tassÄ• pubbab
idha dÄ• navatthu vissajjanavasena pavatta kÄ• loti veditabbo. vissajjitabbenÄ• ti vissajjitab
atthikoyeva parassa vissajjanatthÄ• yÄ• ti adhippÄ• yo. khipitabbausÅ«naá¹ƒ gahaá¹‡eti tes
karaá¹‡avasena aladdhÄ• naá¹ƒ pariyesanavasena gahaá¹‡e. ettha pana keci issÄ• so usÅ
tehi usÅ«hi atthikoyevÄ• ti eva matthaá¹ƒ vadanti. so nayujjati. evaÃ±hi sati khipitausÅ«nan
yathÄ• kathitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti. tathÄ• vissajjitabbe nÄ• ti etthapÄ«ti. keci iss

anatthiko khipanto nahoti. atthikoyeva samÄ• no aÃ±Ã±aá¹ƒ Ä• nisaá¹ƒsaá¹ƒ icchanto khipa
vadanti. sopi nayujjati. evaÃ±hi sati usÅ«hi atthikoyeva tÄ• ni khipanto issÄ• soviyÄ• tivuttaa
atthato \Be 97/ pana tadubhayaá¹ƒpi avahasitabbameva hotÄ«ti. yasmÄ• ca chandasampay
Ä• rammaá¹‡aá¹ƒ gaá¹‡hantaá¹ƒ chandavasena ati icchamÄ• naá¹ƒ viya viluppamÄ• naá¹ƒ
ayaá¹ƒ Ä• rammaá¹‡aggahaá¹‡e cetaso hatthappasÄ• raá¹‡aá¹ƒviyÄ• ti vutto. etthaca hatth
idaá¹ƒ abhÅ«taparikappavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. na hi cittassa hatthonÄ• ma atthi.
atthavisesapÄ• kaá¹-atthaá¹ƒ pana abhÅ«taá¹ƒpi bhÅ«taá¹ƒ viya kappetvÄ• vuttanti daá¹-á
ayaá¹ƒ chandonÄ• ma thÄ• mapatto taá¹‡hÄ• ya balavataro hoti. tathÄ• hesa adhipatibhÅ«
hotÄ«ti. yadi hi so taá¹‡hÄ• ya samÄ• nabalo siyÄ• . ime sattÄ• taá¹‡hÄ• ya hatthe á¹-hitÄ•
pariggahitÄ• ni dhanabhogarajjasukhÄ• nivÄ• dibbabrahmasampattiyovÄ• chaá¸• á¸• etvÄ
niyyÄ• tuá¹ƒ nasakkhissanti yevÄ• ti.

<82> sobhaá¹‡Ä• sobhaá¹‡esu cittesu pakirantÄ«ti pakiá¹‡á¹‡Ä• . keeva __pakiá¹‡á¹‡akÄ
aÃ±Ã±esaá¹ƒvÄ• samÄ• nÄ• __aÃ±Ã±asamÄ• nÄ• _. yadÄ• sobhaá¹‡acittesu yuttÄ• , ta
samÄ• nÄ• . yadÄ• asobhaá¹‡acittesu yuttÄ• , tadÄ• tehi sobhaá¹‡ato aÃ±Ã±ehi samÄ• n

aÃ±Ã±asamÄ• narÄ• simhi paramatthadÄ«panÄ• .

<83> idÄ• ni akusalarÄ• siá¹ƒ dassento mohotiÄ• dimÄ• ha. tattha muyhatÄ«ti __moho_. m
moho. muyhanamattaá¹ƒvÄ• moho, caturaá¹…gatamassa viya cakkhussa sabbaso kalyÄ•
cittassa andhabhÄ• vakaraá¹‡anti vuttaá¹ƒ hoti. pÄ• papakkhaá¹ƒ pana patvÄ• so Ã±Ä• á¹
daá¹-á¹-habbo. tathÄ• hesa pÄ• á¸·iyaá¹ƒ micchÄ• Ã±Ä• á¹‡anti vutto. aá¹-á¹-hakathÄ• suc
pÄ• pakriyÄ• su upÄ• yacintÄ• vasenapavatto mohoti vuttaá¹ƒ. avijjÄ• yaca appaá¹-ipatti mi
duvidhabhÄ• vo vutto. \Be 98/ etthaca appaá¹-ipattÄ«ti kalyÄ• á¹‡apakkhe aÃ±Ã±Ä• á¹‡ame
micchÄ• paá¹-ipattÄ«ti pÄ• papakkhe micchÄ• Ã±Ä• á¹‡ameva vuccatÄ«ti, tathÄ• hi pÄ• pa
paÃ±cadhammÄ• Ã±Ä• á¹‡agatikÄ• honti moho, lobho, diá¹-á¹-hi, vitakko, vicÄ• roti. citten
chabbidhÄ• honti. tehi pakatiyÄ• viÃ±Ã±ujÄ• tikesu sutapariyattisampannesuca uppannÄ•
upÄ• yadassanavasena tesaá¹ƒ tattha chekabhÄ• vaá¹ƒ paá¹-ibalabhÄ• vaÃ±ca sÄ• dhentÄ

<84> nahiriyati kÄ• yaduccaritÄ• dÄ«hi nalajjati najigucchatÄ«ti ahirÄ«. hirippaá¹-ipakkhÄ•
__ahirikaá¹ƒ_. taÃ±hi pÄ• pa kriyÄ• su paccupaá¹-á¹-hitÄ• su hiriyÄ• okÄ• saá¹ƒ adatvÄ• t
pavattatÄ«ti. tathÄ• hi taá¹ƒ kÄ• yaduccaritÄ• dÄ«hi ajigucchanalakkhaá¹‡antica alajjÄ• lak

<85> naottappatÄ«ti anottappaá¹ƒ. kÄ• yaduccaritÄ• dÄ«hi nabhÄ• yati nautrasatÄ«ti attho
ottappappaá¹-ipakkhaá¹ƒvÄ• __anottappaá¹ƒ_. taá¹ƒpi hi tÄ• su paccupaá¹-á¹-hitÄ• su otta
cittaá¹ƒ tÄ• su asÄ• rajjamÄ• naá¹ƒ katvÄ• pavattatÄ«ti. tathÄ• hetaá¹ƒ kÄ• yaduccari tÄ•
asÄ• rajjalakkhaá¹‡anti ca anuttÄ• salakkhaá¹‡anti ca vuttaá¹ƒ. vuccati ca ---

ajegucchÄ« ahiriko, pÄ• pÄ• gÅ«thÄ• va sÅ«karo.

abhÄ«ruca anottappÄ«, salabho viya pÄ• vakÄ• ti ||

<86> uddharatÄ«ti uddhaá¹-aá¹ƒ. pÄ• sÄ• á¹‡apiá¹-á¹-he vaá¹-á¹-etvÄ• vissaá¹-á¹-ha geá¹
nÄ• nÄ• rammaá¹‡esu vikkhittaá¹ƒ cittaá¹ƒ, uddhaá¹-assa pana cittassa uddharaá¹‡Ä• kÄ•
dhammo __uddhaccaá¹ƒ_. taá¹ƒ pana vÄ• teritaá¹ƒ jalaá¹ƒ viya dhajapaá¹-Ä• kÄ• viyaca d

<87> lubbhatÄ«ti __lobho, _ lubbhanti sampayuttÄ• dhammÄ• ete nÄ• ti lobho, lubbhanan
etthaca lubbhanaá¹ƒnÄ• ma Ä• rammaá¹‡Ä• bhisajjanaá¹ƒ daá¹-á¹-habbaá¹ƒ. sopana Ä• ra
99/ makkaá¹-Ä• lepoviya abhikaá¹…khaá¹-á¹-hena tattakapÄ• le khittamaá¹ƒsa pesi viya ap
telaÃ±jana rÄ• goviya taá¹‡hÄ• nadibhÄ• vena vaá¸• á¸• hitvÄ• sattÄ• naá¹ƒ apÄ• yÄ• vah
sukkhakaá¹-á¹-ha sÄ• khÄ• palÄ• sa tiá¹‡akasaá¹-Ä• ni mahÄ• samuddaá¹ƒ vahantÄ« sÄ«g
daá¹-á¹-habbo.

<88> dassanaá¹ƒ __diá¹-á¹-hi_. dhammÄ• naá¹ƒ yÄ• thÄ• vasabhÄ• vesu Ã±Ä• á¹‡adassa
ayÄ• thÄ• vasabhÄ• vesu micchÄ• dassananti vuttaá¹ƒ hoti. sÄ• hi ekaccÄ• naá¹ƒ paá¹‡á¸•
micchÄ• vitakkabahulÄ• naá¹ƒ uppannÄ• thÄ• magatÄ• ayÄ• thÄ• vapakkhe paá¹-ivedhaÃ
micchÄ• bhinivesalakkhaá¹‡Ä• paramaá¹ƒvajjanti daá¹-á¹-habbÄ• .

<89> maÃ±Ã±atÄ«ti __mÄ• no_. ahaá¹ƒ loke eko puggalo asmi. na kaá¹-á¹-hakaliá¹…garo
evaá¹ƒ attÄ• naá¹ƒ daá¸·haá¹ƒ paggahetvÄ• samanupassatÄ«ti attho. sopana jÄ• ti kuladh
issariyÄ• dÄ«hi ceva sÄ«la suta lÄ• bhasakkÄ• rÄ• dÄ«hica guá¹‡ehi upatthambhito atireka
attÄ• naá¹ƒ janamajjhe ketuá¹ƒviya accuggataá¹ƒ maÃ±Ã±ati. tasmÄ• so unnatilakkhaá¹‡o
vutto.

<90> dussatÄ«ti __doso_. sopana caá¹‡á¸• ikkaá¹-á¹-hena pahatÄ• sivisoviya visappanaá
attano nissaya dahanaá¹-á¹-hena dÄ• vaggiviya dussanaá¹-á¹-hena laddhokÄ• so sapattovi
bhÄ• vaá¹-á¹-hena visa saá¹ƒsaá¹-á¹-ha pÅ«timuttaá¹ƒ viya daá¹-á¹-habbo.

<91> issatÄ«ti __issÄ• _. parasampattiá¹ƒ ussÅ«yatÄ«ti attho. sÄ• hi paresaá¹ƒ pakatiyÄ•
disvÄ• vÄ• sutvÄ• vÄ• nasahati. tassÄ• sampattiyÄ• vipattiá¹ƒ icchati Ä• kaá¹…khati. as
labhissatÄ«ti sutvÄ• pi nasahati. tassa alÄ• bhaá¹ƒ icchati Ä• kaá¹…khati. tasmÄ• sÄ• par
ussÅ«yanalakkhaá¹‡Ä• ti vuttÄ• .

<92> mama \Be 100/ eva idaá¹ƒ guá¹‡ajÄ• taá¹ƒvÄ• vatthuvÄ• hotu. mÄ• aÃ±Ã±assÄ• ti
avipphÄ• rikatÄ• vasena carati pavattatÄ«ti maccharaá¹ƒ, tathÄ• pavattaá¹ƒ cittaá¹ƒ. macc

__macchariyaá¹ƒ_. idaá¹ƒca issÄ• viya duvidhaá¹ƒ attanÄ• laddhasampatti labhitabbasam
pakatiyÄ• laddhasampattiyaá¹ƒ tÄ• va taá¹ƒ parehi sÄ• dhÄ• raá¹‡aá¹ƒvÄ• yena kenacivÄ
attasantakabhÄ• vato muccitvÄ• paresaá¹ƒ santakabhÄ• vaá¹ƒ gamissamÄ• naá¹ƒ disvÄ•
dukkhÄ« dummano hoti, labhitabbasampattiyaá¹ƒpi asukasmiá¹ƒ dese vÄ• kÄ• levÄ• idaá¹
sutvÄ• vÄ• cintetvÄ• vÄ• taá¹ƒ attanÄ• va laddhuá¹ƒ icchati. aÃ±Ã±esaá¹ƒ lÄ• bhaá¹ƒ naic
labhissantÄ«ti sutvÄ• vÄ• cintetvÄ• vÄ• dukkhÄ« dummano hotÄ«ti. tathÄ• hetaá¹ƒ laddh
labhitabbÄ• naá¹ƒvÄ• attano sampattÄ«naá¹ƒ nigguhanalakkhaá¹‡anti vuttaá¹ƒ. etthaca lab
yassa lÄ• bhaá¹ƒ naicchati. solabhatÄ«tivÄ• labhissatÄ«tivÄ• sutvÄ• vÄ• cintetvÄ• vÄ• c
yaá¹ƒ yaá¹ƒ attanÄ• laddhuá¹ƒ icchati. taá¹ƒ taá¹ƒ attanÄ• alabbhamÄ• nakaá¹ƒ cintetvÄ•
macchariyaá¹ƒnÄ• ma. na hi ete dve ekato uppajjantÄ«ti.

<93> __kukkucca_nti ettha kiriyÄ• kataá¹ƒ. kucchitaá¹ƒ katanti kukataá¹ƒ. kucchitakiriyÄ• t
paá¹‡á¸• itehi ekantena ninditabbo cittappavattivisesoti vuttaá¹ƒ hoti. atthato pana akataá¹ƒ
kalyÄ• á¹‡aá¹ƒ kataá¹ƒ pÄ• panti evaá¹ƒ anusocanavasena pavatto kukkucca sampayuttaci
pavattamÄ• nopi pubbe akataá¹ƒvÄ• kalyÄ• á¹‡aá¹ƒ puna kataá¹ƒ kÄ• tuá¹ƒ na sakkoti. pu
puna akataá¹ƒ kÄ• tuá¹ƒ nasakkoti. athakho kusaladhammesu cittapariyÄ• dÄ• nÄ• yaeva s
kucchitakiriyÄ• mattattÄ• kukatanti vuccatÄ«ti. vuttaÃ±hetaá¹ƒ aá¹-á¹-ha kathÄ• yaá¹ƒ katÄ
sÄ• vajjÄ• navajjassa abhimukhagamanaá¹ƒ paá¹-isÄ• ronÄ• ma. yasmÄ• paneso kataá¹ƒv
akataá¹ƒvÄ• kalyÄ• á¹‡aá¹ƒ kataá¹ƒ nakaroti. tasmÄ• virÅ«po kucchito vÄ• paá¹-isÄ• roti
etthaca vippaá¹-isÄ• roti kukkucca meva. \Be 101/ kukkucceca kucchite sati taá¹ƒ sampayut
kucchitoyeva. yenaca kÄ• raá¹‡ena kukkuccaá¹ƒ kucchitaá¹ƒnÄ• ma hoti. teneva kÄ• raá¹‡e
kucchitonÄ• ma hotÄ«ti katvÄ• so cittuppÄ• dova kukatapade gahetuá¹ƒ yuttoti veditabbo.
sudinnakaá¹‡á¸• aá¹-á¹-hakathÄ• yaá¹ƒ pana ayamattho ujukatova vutto. yathÄ• ha-viÃ±Ã±
kucchitakiriyÄ• bhÄ• vato kukkuccanti.

__ [76] vibhÄ• vaniyaá¹ƒ_ pana

imamatthaá¹ƒ asallakkhetvÄ• yaá¹ƒ vuttaá¹ƒ ``kucchitaá¹ƒ katanti kukataá¹ƒ. katÄ• kata du
nti. taá¹ƒ na yujjatiyeva. etena yaÃ±ca __tattha_ vuttaá¹ƒ ``akataá¹ƒpi hi kukatanti voharanti
akathaá¹ƒ. taá¹ƒ kukatantica. idha pana katÄ• kataá¹ƒ Ä• rabbha uppanno vippaá¹-isÄ• rac
ntica. taá¹ƒpi sabbaá¹ƒ paá¹-ikkhittameva hotÄ«ti.

kukatassa yathÄ• vuttacittuppÄ• dassa tathÄ• pavatti hetubhÄ• vo kukkuccaá¹ƒ. apica, dhÄ
kucasaddaá¹ƒ saá¹…kocana mano vilekhanatthesu paá¹-hantiyeva. tasmÄ• kucchitena Ä•
na pÄ• pajigucchanÄ• kÄ• renÄ• ti kukkuco. kucchitenavÄ• Ä• kÄ• rena kocati vilikhati nak
kÄ• renÄ• ti kukkuco. tathÄ• pavattadhammasamÅ«ho. sohi kucchitena akataá¹ƒ vata me k
pÄ• panti evaá¹ƒ pavattena anutthunanÄ• kÄ• rena saá¹…kocati. kusaladhammasamÄ• dÄ
manaá¹ƒvÄ• vilekhati. saddhÄ• dÄ«naá¹ƒ sÄ• radhammÄ• naá¹ƒ tanukaraá¹‡ena cittaá¹ƒ k

pariyÄ• dinnathÄ• mabalaá¹ƒ karoti. tasmÄ• kukkucoti vuccati. yena pana dhammena yutta
hoti. so kukkuccaá¹ƒnÄ• ma kukkucassa bhÄ• voti katvÄ• . taá¹ƒ pana yasmÄ• pubbe akat
pÄ• paá¹ƒ Ä• rabbha pacchÄ• anutÄ• panavasena anusocanavasenaca pavattati. tasmÄ•
pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ katÄ• katÄ• nuyocana rasanti ca vuttaá¹ƒ. \Be 102/ etthaca
pacchÄ• nutÄ• palakkhaá¹‡anti pubbe kalyÄ• á¹‡aÃ±ca akatvÄ• pÄ• paÃ±ca katvÄ• Ä• ga
anutÄ• palakkhaá¹‡anti attho. tena kukkuccassa ekantena atÄ«tÄ• rammaá¹‡atÄ• siddhÄ•
paccuppannÄ• nÄ• gatÄ• rammaá¹‡atÄ• ca paá¹-isiddhÄ• ti. katÄ• katÄ• nusocanarasanti
akataÃ±ca kalyÄ• á¹‡anti yo jetabbaá¹ƒ. vuttaÃ±hetaá¹ƒ mahÄ• niddese ---

dvÄ«hÄ• kÄ• rehi kukkuccaá¹ƒ uppajjati katattÄ• ca akatattÄ• ca. kathaÃ±ca dvÄ«hÄ• . la.
kÄ• yasu caritaá¹ƒ. kataá¹ƒ kÄ• yaduccaritanti uppajjati kukkuccaá¹ƒ. akataá¹ƒ me vacÄ«su
manoduccaritanti uppajjati kukkuccaá¹ƒ. akatÄ• me pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«. kato
uppajjati kukkuccaá¹ƒ. la. akatÄ• me sammÄ• diá¹-á¹-hi. katÄ• micchÄ• miá¹-á¹-hÄ«ti uppa

etena pana akatasucaritÄ• rammaá¹‡atÄ• ya kataduccaritÄ• rammaá¹‡atÄ• yaca vasena
siddho hoti. dvÄ«hÄ• kÄ• rehÄ«ti hi vuttaá¹ƒ. soca kho pubbe pÄ• paá¹ƒ katvÄ• pacchÄ• a
apÄ• yesu patitvÄ• pubbe attanÄ• katakammaá¹ƒ anussarantÄ• naÃ±ca hoti. naaÃ±Ã±esa
kÄ• yasucaritaá¹ƒ. kataá¹ƒ kÄ• yaduccaritanti hi vuttaá¹ƒ. yathÄ• pana mÄ• no duvidho hot
ayÄ• thÄ• vamÄ• noti. tathÄ• kukkuccaá¹ƒpi, yÄ• thÄ• vakukkuccaá¹ƒ, ayÄ• thÄ• va kukku
ayÄ• thÄ• va kukkuccaá¹ƒpi uppajjamÄ• naá¹ƒ dvÄ«hÄ• kÄ• reho uppajjati akataá¹ƒ vata m
pÄ• panti. katamaá¹ƒ pana tanti. yaÃ±ca pubbe kalyÄ• á¹‡akammepi pÄ• pasaÃ±Ã±Ä« pÄ•
pÄ• pakammepi kalyÄ• á¹‡asaÃ±Ã±Ä« kalyÄ• á¹‡adiá¹-á¹-hi katvÄ• pacchÄ• anusocanava
kalyÄ• á¹‡e kalyÄ• á¹‡asaÃ±Ã±Ä« katvÄ• pacchÄ• pÄ• pasaÃ±Ã±ino pÄ• peca pÄ• saÃ±
kalyÄ• á¹‡asaÃ±Ã±ino uppajjati. idaá¹ƒ ayÄ• thÄ• vakukkuccaá¹ƒnÄ• ma. anavajje sÄ• vajja
akappiyasaÃ±Ã±Ä«, anÄ• pattiyaá¹ƒ Ä• pattisaÃ±Ã±Ä«tiÄ• dinÄ• pi \Be 103/ yojetabbaá¹ƒ.
uppajjamÄ• naá¹ƒ dvÄ«hÄ• kÄ• reheva uppajjati. tasmÄ• dvÄ«sueva saá¹…gahitanti daá¹
mahÄ• niddeseyeva hatthakukkuccakaá¹ƒpi kukkuccaá¹ƒ. pÄ• dakukkuccakaá¹ƒpi kukkucca
hatthapÄ• dakukkuccakaá¹ƒpi kukkuccanti niddiá¹-á¹-haá¹ƒ. taá¹ƒ asaá¹ƒyata kukkuccaá¹ƒ
bhikkhu kukkuccÄ• yantÄ• napaá¹-iggaá¹‡hiá¹ƒsÅ«ti vinaye Ä• gataá¹ƒ. yaÃ±ca kathaá¹ƒ k
Ä• pajjati kappiye akappiyasaÃ±Ã±itÄ• akappiye kappiyasaÃ±Ã±itÄ• ti Ä• gataá¹ƒ. taá¹ƒ vi
taá¹ƒpana vinayasaá¹ƒsayoeva. soca kho attano avisaye kappati nukho nonukhoti saá¹ƒsap
kusala kriya cittuppÄ• do. sopana yesaá¹ƒ uppajjati. tesu ye sikkhÄ• kÄ• mÄ• , te taá¹ƒkam
sandhÄ• ya kukkuccÄ• yantÄ• napaá¹-iggaá¹‡hiá¹ƒsÅ«ti vuttaá¹ƒ. ye pana karontiyeva. te
Ä• pattiá¹ƒ Ä• pajjanti. te sandhÄ• ya kukkuccappakatatÄ• ya Ä• pattiá¹ƒ Ä• pajjatÄ«ti vutta

<94> thiyaticittaá¹ƒ mandamandaá¹ƒ katvÄ• ajjhottharatÄ«ti __thinaá¹ƒ_. thiyiyanÄ• thiyita
pÄ• á¸·iyaá¹ƒ niddiá¹-á¹-haá¹ƒ.

<95> medhati cetasike dhamme akammaÃ±Ã±abhÅ«te katvÄ• vihiá¹ƒ satÄ«ti __middhaá¹
vipphÄ• ravasena taá¹ƒ taá¹ƒ iriyÄ• pathaá¹ƒ sandhÄ• retvÄ• pavattamÄ• nesu sampayutt
pothetvÄ• viya te Ä• rammaá¹‡ato oliyÄ• petvÄ• iriyÄ• pathaá¹ƒpi sandhÄ• retuá¹ƒ asama
cittaá¹ƒ abhibhavati. middhaá¹ƒ cetasiketi.

<96> __vicikicchÄ• _ti ettha. cikicchanaá¹ƒ cikicchÄ• . Ã±Ä• á¹‡appaá¹-ikÄ• roti attho. tikic
dukkaratÄ• ya vigatÄ• cikicchÄ• etÄ• yÄ• ti vicikicchÄ• . sabhÄ• vaá¹ƒ vicinantÄ• kicchan
vicikicchÄ• . vicikicchativÄ• dveá¸·hakabhÄ• vena pavattatÄ«ti vicikicchÄ• . sÄ• nÄ«varaá¹
paá¹-irÅ«pakÄ• ti duvidhÄ• . tattha buddhÄ• dÄ«su aá¹-á¹-hasu vatthÅ«su vimativasena pav
nÄ«varaá¹‡abhÅ«tÄ• . tato aÃ±Ã±Ä• pana asabbaÃ±Ã±Å«naá¹ƒ tesu tesu Ä• rammaá¹‡esu
104/ idaá¹ƒnukhoti vematikabhÄ• vena pavattÄ• sabbÄ• vicikicchÄ• paá¹-irÅ«pakÄ• nÄ• n
akusalÄ• pi khÄ«á¹‡Ä• savÄ• naá¹ƒ uppanna kriyÄ• byÄ• katÄ• pÄ«ti. idha pana ekantÄ• k
nÄ«varaá¹‡avicikicchÄ• va adhippekÄ• ti.

akusalarÄ• simhi paramatthadÄ«panÄ• .

<97> saddahatÄ«ti __saddhÄ• _. yathÄ• acchaá¹ƒ pasannaá¹ƒ nisinnaá¹ƒ udakaá¹ƒ canda
rÅ«panimittÄ• ni suá¹-á¹-hu attani dahati. evaá¹ƒ ayaá¹ƒ buddhaguá¹‡Ä• dÄ«ni suá¹-á¹-hu a
thapetivÄ• ti attho. saddahantivÄ• etÄ• yÄ• ti saddhÄ• . saddahanamattamevavÄ• etanti s
saddheyyavatthÅ«su akÄ• lussiyabhÄ• vena pavattamÄ• nÄ• eva idha adhippetÄ• . tato aÃ
titthiyadhammesu vÄ• evarÅ«pesu asaddheyyavatthÅ«su saddahanavasena pavattÄ• oka
paá¹-irÅ«pakÄ• nÄ• ma hoti. sÄ• pana atthato micchÄ• dhimokkho yevÄ• ti. yathÄ• pana n
ratanÄ• ni disvÄ• pi-gahetuá¹ƒ na sakkonti. vitte asati tesaá¹ƒ sabbabhogÄ• na sampajjant
sassÄ• dÄ«ni nasampajjanti. evaá¹ƒ saddhÄ• ya asati puÃ±Ã±akriyÄ• vatthÅ«ni nasampajja
hatthavittabÄ«ja sadisÄ• ti vuttÄ• .

<98> saratÄ«ti __sati_. attanÄ• katÄ• ni kattabbÄ• ni ca kalyÄ• á¹‡akammÄ• vÄ• buddha
appamajjanavasena upagacchatÄ«ti attho. sÄ• pi sammÄ• sati micchÄ• sati duvidhÄ• hoti.
adhippetÄ• . itarÄ• pana satiyeva na hoti. katassa kattabbassaca pÄ• pakammassa appam
satipaá¹-irÅ«pako akusalacittuppÄ• doyeva. yasmÄ• panesÄ• cittaá¹ƒ sabbehi akusaladha
kusaladhammehica yojetuá¹ƒ sakkoti. tasmÄ• sÄ• raÃ±Ã±o sabbakammika mahÄ• amacc
satiá¹ƒkhvÄ• haá¹ƒ bhikkhave sabbatthikaá¹ƒ vadÄ• mÄ«ti hi vuttaá¹ƒ.

<99> hiriyatÄ«ti \Be 105/ __hiri_. kÄ• yaduccaritÄ• dÄ«hi lajjati jigucchati ukkaá¹‡á¹-hatÄ«t

<100> tehiyeva ottappatÄ«ti __ottappaá¹ƒ_. ubbijjatÄ«ti attho. etthapi hiriottappappaá¹-irÅ«
vuttaÃ±hi ---

lajjitabbe nalajjanti, alajjiyesu lajjareti ca.

bhÄ• yitabbe nabhÄ• yanti, abhaye bhayadassinoti ca ||

yasmÄ• pana sappurisÄ• hiriyÄ• attani ottappenaca paresu Ä• rakkhadevatÄ• dÄ«su gÄ•
vajjetvÄ• suddhaá¹ƒ attÄ• naá¹ƒ pariharanti. tasmÄ• ime dve lokapÄ• ladhammÄ• ti vuttÄ•

<101> lobhappaá¹-ipakkho __alobho_. so hi yesu attano hitasaÃ±Ã±itesu Ä• rammaá¹‡esu
pavattati, tesveva taá¹ƒ lobhaá¹ƒ vidhamitvÄ• lobhavatthubhÅ«tÄ• bhavabhogasampattiyo
hÄ«á¸·etvÄ• jigucchitvÄ• ekÄ• nekkhamma dhÄ• tunÄ• ma hutvÄ• pavattatÄ«ti.

<102> dosappaá¹-ipakkho __adoso_. sopi hi yesu attano ahitasaÃ±Ã±itesu Ä• rammaá¹‡es
pavattati. tesveva taá¹ƒdosaá¹ƒ vidhamitvÄ• diá¹-á¹-hadiá¹-á¹-hesu sattesu puá¹‡á¹‡acanda
sommahadayaá¹ƒ uppÄ• detvÄ• ekÄ• abyÄ• pÄ• dadhÄ• tu nÄ• ma hutvÄ• pavattatÄ«ti.
vuttÄ• . amohopi idha vattabbo. mohappaá¹-ipakkho __amoho_. sopi hi yesu dhammesuvÄ•
ariyasaccesuvÄ• moho andhakÄ• raá¹ƒ katvÄ• pavattati. tesveva taá¹ƒ mohaá¹ƒ vidhamitv
uá¹-á¹-hÄ• pentoviya vijjÄ• nÄ• ma hutvÄ• pavattatÄ«ti.

<103> __tatramajjhattatÄ• _ti ettha attÄ• vuccati sabhÄ• vo. lÄ«nuddhaccÄ• dÄ«naá¹ƒ ub
visamapakkhÄ• naá¹ƒ majjhe pavatto attÄ• etassÄ• ti majjhattÄ• . samappavatto sampayut
bhÄ• vo majjhakkatÄ• . \Be 106/ tesu tesu sampayuttadhammesu dissamÄ• nÄ• majjhattat
tesuvÄ• hitakammesu cittacetasikÄ• naá¹ƒ majjhattatÄ• tatramajjhattatÄ• . tathÄ• hi sÄ•
sampayutta dhammÄ• naá¹ƒ ajjhupekkhanavasena samappavattÄ• naá¹ƒ Ä• jÄ• neyyÄ• na
daá¹-á¹-habbÄ• ti vuttÄ• . ayamevaca brahmavihÄ• resu upekkhÄ• ti vuttÄ• .

<104> kÄ• yappassaddhÄ• dÄ«su kÄ• yoti vedanÄ• dikkhandhattaya saá¹…khÄ• to cetasi
sobhaá¹‡acittaá¹ƒ. kÄ• yassa passaddhi __kÄ• yappassaddhi_. cittassa passaddhi __cittap
samÄ• so. passambhanaá¹ƒ passaddhi. santasÄ«talabhÄ• voti attho. yesaá¹ƒ idaá¹ƒ dvaya
puÃ±Ã±akammesu cittasukhaá¹ƒ napindanti. bahiddhÄ• eva nesaá¹ƒ cittaá¹ƒ pakkhandati.
pÄ• sÄ• á¹‡apiá¹-á¹-he thapitamacchoviya hoti. yesaá¹ƒ pana balavaá¹ƒ hoti. teyeva tattha
tesaá¹ƒ cittaá¹ƒ sÄ«tale udake pakkhitta maccho viya hoti.

<105> lahubhÄ• vo __lahutÄ• _. agarutÄ• adandhatÄ• ti attho. yesaá¹ƒ idaá¹ƒ dubbalaá¹ƒ
puÃ±Ã±akammesu napasÄ• reti saá¹…kocati. tattapÄ• sÄ• á¹‡e pakkhittapadumapupphaá¹
balavaá¹ƒ. tesaá¹ƒ cittaá¹ƒ tattha pasÄ• reti. sÄ«tale udake pakkhitta padumapupphaá¹ƒ viy

<106> mudubhÄ• vo __mudutÄ• _. yesaá¹ƒ idaá¹ƒ dubbalaá¹ƒ. tesaá¹ƒ cittaá¹ƒ puÃ±Ã±aka
verÄ«naá¹ƒ majjhe gatamahÄ• yodhoviya hoti. yesaá¹ƒ pana balavaá¹ƒ. tesaá¹ƒ cittaá¹ƒ tat

viyaÃ±Ã±Ä• tÄ«naá¹ƒ majjhe gatamahÄ• yodho viya hoti.

<107> kammani sÄ• dhu kammaÃ±Ã±aá¹ƒ. tadeva __kammaÃ±Ã±atÄ• _. yesaá¹ƒ idaá¹ƒ d
puÃ±Ã±akammesu yathicchitaá¹ƒ thapetuá¹ƒ nalabbhati, vikkirati. paá¹-ivÄ• te khittathusam
yesaá¹ƒ pana balavaá¹ƒ. tesaá¹ƒyeva taá¹ƒ tattha yathicchitaá¹ƒ thapetuá¹ƒ labbhati navikk
khittasuvaá¹‡á¹‡akkhandhoviya hoti.

<108> paguá¹‡assa \Be 107/ bhÄ• vo pÄ• guÃ±Ã±aá¹ƒ. tadeva __pÄ• guÃ±Ã±atÄ• _. yesa
cittaá¹ƒ puÃ±Ã±akammesu vikampati vihaÃ±Ã±ati. gambhÄ«re udake khittavÄ• naroviya ho
te saá¹ƒ taá¹ƒ tattha navikampati navihaÃ±Ã±ati. gambhÄ«re udake khitta kumbhilo viya hot

<109> ujueva ujukaá¹ƒ, ujukassa bhÄ• vo __ujukatÄ• _. yesaá¹ƒ idaá¹ƒ dubbalaá¹ƒ. tesaá¹
puÃ±Ã±akammesu visamagahikaá¹ƒ hoti. kadÄ• ci lÄ«naá¹ƒ. kadÄ• ci uddhaá¹-aá¹ƒ. kadÄ•
unnataá¹ƒ. surÄ• madamattassa maggagamanaá¹ƒ viya hoti. yesaá¹ƒ pana balavaá¹ƒ, tesa
yena veditabbanti.

<110> etthaca siddhesupi cittappassaddhÄ• dikesu vuttesu visuá¹ƒ kÄ• yappassaddhÄ• dÄ
vasena rÅ«pakÄ• yassapi passaddhÄ• di dÄ«panatthanti veditabbaá¹ƒ. tattha taá¹ƒ taá¹ƒ su
gelaÃ±Ã±avuá¹-á¹-hÄ• nÄ• dÄ«su rÅ«pakÄ• yassa passaddhabhÄ• vo pÄ• kaá¹-o iddhima
Ä• kÄ• sagamanÄ• dÄ«su lahu bhÄ• vo. kÄ• yaá¹ƒ khuddakaá¹ƒ vÄ• mahantaá¹ƒ vÄ• katv
antopathaviyaá¹ƒvÄ• antopabbate suvÄ• asajjamÄ• naá¹ƒ katvÄ• gamanÄ• dÄ«su kamm
nÄ• gavaá¹‡á¹‡aá¹ƒvÄ• garuá¸·avaá¹‡á¹‡aá¹ƒvÄ• katvÄ• nimminanÄ• dÄ«su paguá¹‡abh
yathÄ• nimmitavasena cirappavattibhÄ• vesu ujukabhÄ• vo pÄ• kaá¹-o hotÄ«ti veditabbo. s
sÄ• dhÄ• raá¹‡Ä• , sabbehi sobhaá¹‡acittehi, tesaá¹ƒvÄ• sÄ• dhÄ• raá¹‡Ä• __sobhaá¹‡a

<111> __sammÄ• vÄ• cÄ• _ti ettha tividhÄ• sammÄ• vÄ• cÄ• kathÄ• , cetanÄ• , viratives
atthadhammappaá¹-isaá¹ƒyuttÄ• subhÄ• sitÄ• vÄ• cÄ• kathÄ• sammÄ• vÄ• cÄ• nÄ• ma.
kusalakriyacetanÄ• cetanÄ• sammÄ• vÄ• cÄ• nÄ• ma. yÄ• pana musÄ• vÄ• dÄ• verama
samÄ• diyantassavÄ• adhiá¹-á¹-hahantassavÄ• sampattaá¹ƒ vatthuá¹ƒ avÄ«tikkamantassa
cittassa pavatti. ayaá¹ƒ virati sammÄ• vÄ• cÄ• nÄ• ma. sÄ• idha adhippetÄ• . sammÄ• va
sammÄ• vÄ• cÄ• . etÄ• yÄ• ti cettha karaá¹‡atthe hetuatthe vÄ• karaá¹‡avacanaá¹ƒ daá¹-á
sikkhÄ• padÄ• ni samÄ• diyantassa samÄ• dÄ• navacanÄ• ni sandhÄ• ya karaá¹‡attho het
yathÄ• samÄ• dinnÄ• nivÄ• yathÄ• dhiá¹-á¹-hitÄ• nivÄ• sikkhÄ• padÄ• ni suá¹-á¹-hurakkh
vacanÄ• ni vadantÄ• vicaranti. tÄ• ni sandhÄ• ya karaá¹‡atthÄ• nukÅ«lo hetu atthoyeva yu
vadantuvÄ• mÄ• vÄ• . ayaá¹ƒpana vadamÄ• nesu sati tesaá¹ƒ sammÄ• vattuá¹ƒeva deti.
sammÄ• vÄ• cÄ• tveva vuccati. apica, ayaá¹ƒ vacÄ«duccaritÄ• naá¹ƒ pajahanavasena pav
vacÄ«dvÄ• rasuddhiyÄ• eva hotÄ«ti sammÄ• vÄ• cÄ• ti vuccatÄ«ti.

<112> __sammÄ• kammanto_pi tividho kriyÄ• , cetanÄ• , virati vasena. tattha yaá¹ƒkiÃ±ci
karontassa kÄ• yikakriyÄ• kriyÄ• kammantonÄ• ma. taá¹ƒsamuá¹-á¹-hÄ• pikÄ• cetanÄ• c
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä• dÄ«ni sikkhÄ• padÄ• ni samÄ• di yantassavÄ• adhiá¹-á
vatthuá¹ƒ avÄ«tikkamantassavÄ• pÄ• paviramaá¹‡Ä• kÄ• rena cittassa pavatti. ayaá¹ƒ vira
sammÄ• karonti etenÄ• ti sammÄ• kammaá¹ƒ, tadeva sammÄ• kammanto suttanto vanan

<113> __sammÄ• Ä• jÄ«vo_pi vÄ«riya, virativasena duvidho. tattha pakatiyÄ• anavajjÄ• n
bhikkhÄ• cariyÄ• dÄ«nivÄ• katvÄ• jÄ«vitaá¹ƒ kappentÄ• naá¹ƒ uá¹-á¹-hÄ• nabalasaá¹…kh
vÄ«riyasammÄ• Ä• jÄ«vonÄ• ma. yÄ• pana Ä• jÄ«vasuddhiá¹ƒ apekkhitvÄ• attano Ä• jÄ«
kÄ• yavacÄ«duccaritÄ• ni pajahantÄ• naá¹ƒ pÄ• paviramaá¹‡Ä• kÄ• rena cittassa pavatti. a
ayamidhÄ• dhippeto. sammÄ• Ä• jÄ«vanti jÄ«vitaá¹ƒ pavattenti etenÄ• ti sammÄ• Ä• jÄ«vo
vuttanayamevÄ• ti.

<114> ekekÄ• pi cettha sampatta virati, samÄ• dÄ• na virati, samucchedavirativasena tivid
sikkhÄ• padÄ• ni asamÄ• diyitvÄ• vÄ• \Be 109/ samÄ• dinnÄ• nipivÄ• tÄ• ni anapekkhitv
ottappabaleneva sampattaá¹ƒ vatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppannÄ• virati. ayaá¹ƒ sa
paccuppannÄ• rammaá¹‡Ä• yeva. paÃ±casikkhÄ• padÄ• paccuppannÄ• rammaá¹‡Ä• ti hi
samÄ• di yantassavÄ• adhiá¹-á¹-hahantassavÄ• yathÄ• samÄ• dinnÄ• nivÄ• yathÄ• dhiá
suá¹-á¹-hurakkhÄ• mÄ«ti sampatta vatthuá¹ƒ apÄ«tikkamantassavÄ• uppannÄ• . ayaá¹ƒ sa
pana paccuppannÄ• rammaá¹‡Ä• vÄ• hoti anÄ• gatÄ• rammaá¹‡Ä• vÄ• . tathÄ• hi paÃ±c
paccuppannÄ• rammaá¹‡Ä• ti idaá¹ƒ sampattavirativasena vuttanti aá¹-á¹-hakathÄ• yaá¹ƒ v
pana sabbaduccaritÄ• naá¹ƒ paccayasamucchedavasena uppannÄ• samucchedaviratinÄ•
nibbÄ• nÄ• rammaá¹‡Ä• eva. phalaviratipi ettheva saá¹…gahitÄ• ti. tattha lokiyaviratiyo jÄ«
vÄ«tikkamitabbavatthÅ«ni Ä• rammaá¹‡aá¹ƒ katvÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni viramitabba
lokuttaraviratiyo pana nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• tÄ• niyeva viramitabbavatthÅ
daá¹-á¹-habbaá¹ƒ.

<115> paradukkhe sati kÄ• ruá¹‡ikÄ• naá¹ƒ hadayakhedaá¹ƒ karotÄ«ti __karuá¹‡Ä• _. kira
vikkhipati, kiá¹‡Ä• tivÄ• paradukkhaá¹ƒ hiá¹ƒsatÄ«ti karuá¹‡Ä• . kirÄ«yati dukkhitesu pasÄ•
karuá¹‡Ä• . apica kali uá¹‡Ä• ti chedo. kalÄ«ti dukkhaá¹ƒ vuccati, yathÄ• -kali sambhave bh
pÄ• papi parÄ• jayopi vuccati. pÄ• pe kali parÄ• jayeti hi vuttaá¹ƒ. sabbaÃ±cetaá¹ƒ kÄ• ruá¹
kÄ• ruÃ±Ã±ahetubhÅ«tameva hoti. iti kaliá¹ƒ dukkhaá¹ƒvÄ• pÄ• paá¹ƒvÄ• sabbasampattit
avanti rakkhanti, sattevÄ• tato vidhakalito avanti rakkhanti kÄ• ruá¹‡ikÄ• janÄ• etÄ• yÄ• ti

<116> parasampattiá¹ƒ disvÄ• modanti etÄ• yÄ• ti __muditÄ• _. natthi pamÄ• á¹‡aá¹ƒ ete
appamÄ• á¹‡esu bhavÄ• ti __appamaÃ±Ã±Ä• _. etÄ• hi ettakesuyeva sattesu pavattetabbÄ
paricchedappamÄ• á¹‡assa abhÄ• vÄ• ekasmiá¹ƒ satte pavattÄ• pi appamaÃ±Ã±Ä• evanÄ

__ [77] á¹-Ä«kÄ• su_ pana

appamÄ• á¹‡asattÄ• \Be 110/ rammaá¹‡attÄ• appamÄ• á¹‡Ä• . tÄ• eva appamaÃ±Ã±Ä• ti

<117> paÃ±Ã±indriyanti heá¹-á¹-hÄ• vutto amohoeva. so hi pajÄ• nanaá¹-á¹-hena paÃ±Ã±
indriyaÃ±cÄ• ti katvÄ• paÃ±Ã±indriyanti vuccatÄ«ti.

sobhaá¹‡arÄ• simhi paramatthadÄ«panÄ• .

<118> __ettÄ• vatÄ• _tiÄ• di tiá¹‡á¹‡aá¹ƒ rÄ• sÄ«naá¹ƒ saá¹…gaho. evaá¹ƒ dvipaÃ±Ã±Ä•
idÄ• ni cetoyuttappakÄ• raá¹ƒ dassento tesantiÄ• dimÄ• ha. ito cetasikÄ• naá¹ƒ sarÅ«pada
cittÄ• viyuttÄ• naá¹ƒ cittena aviyuttÄ• naá¹ƒ cetasikÄ• naá¹ƒ cittuppÄ• desu paccekaá¹ƒ sa
vuccateti yojanÄ• . __cittuppÄ• desÅ«_ti cittesu icceva attho. uppajjanti cetasikÄ• etesÅ«ti
cittÄ• nieva uppÄ• dÄ• cittuppÄ• dÄ• ti katvÄ• . dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sabbadu
pakiá¹‡á¹‡akÄ• nuppajjanti. bhÄ• vanÄ• balena pahÄ«nattÄ• vitakko dutÄ«yajjhÄ• nikÄ• c
tatÄ«yajjhÄ• nikÄ• dÄ«su, pÄ«ti catutthajjhÄ• nikÄ• dÄ«su nuppajjati. sanniá¹-á¹-hÄ• nasab
asanniá¹-á¹-hÄ• nasabhÄ• ve vicikicchÄ• citte nuppajjati. vÄ«riyaá¹ƒ balanÄ• yakattÄ• dub
paÃ±cadvÄ• rÄ• vajjanÄ• dÄ«su soá¸·asacittesu nuppajjati. pÄ«ti sampiyÄ• yanasabhÄ• va
sahagatesu nuppajjati. chando icchÄ• sabhÄ• vattÄ• icchÄ• rahitesu ahetukesu momÅ«ha
__pakiá¹‡á¹‡akesupana vitakko. la. momÅ«havajjitacittesÅ«_ti. te pana cittuppÄ• dÄ• paki
sapakiá¹‡á¹‡akÄ• ti sambandho.

<119> __akusalesÅ«_ti akusalacetasikesu. sabbÄ• kusala sÄ• dhÄ• raá¹‡Ä• nÄ• ma. tasm
dvÄ• dasÄ• kusalacittesu labbhantÄ«ti yojanÄ• .

__ [78] vibhÄ• vaniyaá¹ƒ_ pana

pacchimaá¹ƒ \Be 111/ purimassa samatthanavacananti adhippetaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

idaÃ±hi á¹-hÄ• naá¹ƒ cittesu labbhamÄ• natÄ• dassanapadhÄ• nanti. yasmÄ• pana sabbÄ
catÅ«hi vinÄ• nuppajjanti. na hi tÄ• ni pÄ• pesu Ä• dÄ«navaá¹ƒ passitvÄ• á¹-hitÄ• naá¹ƒ u
lajjÄ• yavÄ• bhayenavÄ• ukkaá¹‡á¹-hitÄ• naá¹ƒ. nÄ• pi kusalesu dhammesu samÄ• hitÄ•
labbhantÄ«ti. yasmÄ• ca diá¹-á¹-himÄ• nÄ• khandhesu assÄ• daá¹ƒ amuÃ±citvÄ• va tesu t
pavattanti. tasmÄ• te lobhamÅ«lacittesveva uppajjanti. tattha uppajjantesu pana tesu diá¹-á
attaggÄ• haá¹ƒ daá¸·haá¹ƒ gahetvÄ• taá¹ƒ attaá¹ƒ niccatÄ• dÄ«hi micchÄ• sabhÄ• vehieva
mÄ• no pana khandhe ahanti daá¸·haá¹ƒ gahetvÄ• taá¹ƒ gahitÄ• kÄ• raá¹ƒ seyya tÄ• dÄ«h
tasmÄ• te Ä• masanÄ• kÄ• rato asadisavuttinoeva hontÄ«ti Ä• ha. __diá¹-á¹-hicatÅ«su. la.

diá¹-á¹-higatikÄ• diá¹-á¹-hiyÄ• yathÄ• gahitaá¹ƒ attÄ• nameva ahanti gaá¹‡hanti. tesaá¹ƒpi
Ä• masanÄ• kÄ• raá¹ƒ patvÄ• asadisavuttikÄ• eva honti. na hi mÄ• nassa viya diá¹-á¹-hiyÄ
byÄ• pÄ• ro atthi. na ca diá¹-á¹-hiyÄ• viya mÄ• nassa dhammÄ• naá¹ƒ ayÄ• thÄ• vapakkha
ahaá¹ƒgÄ• ho mÄ• no anÄ• gÄ• mÄ«naá¹ƒpi pavattati. attaggÄ• habhÅ«tÄ• pana diá¹-á¹-h

__ [79] vibhÄ• vaniyaá¹ƒ_ pana

``mÄ• nopi ahaá¹ƒmÄ• navasena pavattanato diá¹-á¹-hisadisova pavattatÄ«ti diá¹-á¹-hiyÄ•
napavattatÄ«â€™â€™ ti vatvÄ• kesara sÄ«ho pamÄ• ya taá¹ƒ atthaá¹ƒ sÄ• dheti. taá¹ƒ na

sadisappavatti hi nÄ• ma sahapavattiyÄ• eva kÄ• raá¹‡anti. macchariyaá¹ƒ pana attasamp
lagganalobhasamuá¹-á¹-hitaá¹ƒpi tÄ• saá¹ƒ parehi sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ \Be 112/ asa
ekantena paá¹-ighasampa yuttameva hotÄ«ti vuttaá¹ƒ __doso. la. cittesÅ«_ti. akammaÃ±Ã±
thinamiddhaá¹ƒ kammaÃ±Ã±asabhÄ• vesu asaá¹…khÄ• rikesu nasambhavatÄ«ti vuttaá¹ƒ _
sasaá¹…khÄ• rika cittesÅ«_ti. cattÄ• ro sabbÄ• kusalasÄ• dhÄ• raá¹‡Ä• . tayo lobha diá¹-á
dosÄ• dayo. dvayaá¹ƒ thinamiddhaá¹ƒ. __vicikicchÄ• cittecÄ• _ti casaddo avadhÄ• raá¹‡e.
attho. catuddasa akusala cetasikÄ• .

<120> __sobhaá¹‡esÅ«_ti sobhaá¹‡acetasikesu. lokuttare aá¹-á¹-haá¹…gikamagge tÄ«su
sammÄ• saá¹…kappo nÄ• ma sammÄ• diá¹-á¹-hipacchimakova hoti. tasmÄ• pÄ• dakajjhÄ
paÃ±Ã±Ä• kkhandho naparihÄ• yati. sÄ«lasamÄ• dhikkhandhadhammesu pana eko ekassa
lokuttara maggo sattaá¹…gikato heá¹-á¹-hÄ• napavattatÄ«ti Ä• ha __viratiyo pana tissopi. l
niyatÄ• va ekatova sabbathÄ• pi labbhantÄ«ti yojanÄ• . tattha __niyatÄ• vÄ• _ti na lokiyesu
labbhanti. athakho sabbadÄ• pi niyatÄ• hutvÄ• va labbhanti. kasmÄ• , lokuttaradhammÄ• n
paripÅ«rakÄ• ritÄ• vasena pavattattÄ• . na hi te lokiyÄ• viya kadÄ• ci dÄ• navasena kadÄ•
kadÄ• ci kasiá¹‡abhÄ• vanÄ• divasena pavattantÄ«ti. ekato vÄ• ti nalokiyesu viya visuá¹ƒ v
athakho tissopi ekato hutvÄ• va labbhanti. kasmÄ• , abhinnÄ• rammaá¹‡attÄ• . na hi te loki
vÄ«tikkamitabbavatthusaá¹…khÄ• tÄ• ni jÄ«vitindriyÄ• dÄ«ni nÄ• nÄ• rammaá¹‡Ä• ni Ä• ra
nibbÄ• nameva Ä• rabbhapavattantÄ«ti. __sabbathÄ• pÄ«_ti na lokiyesu viya ekade sappal
athakho tissopi anavasesa duccarita durÄ• jÄ«vappahÄ• nÄ• kÄ• rena labbhanti. lokiyesuhi
sammÄ• vÄ• cÄ• catubbidhÄ• ni vacÄ«duccaritÄ• ni sabbÄ• ni ekato pajahituá¹ƒ nasakkoti
musÄ• vÄ• dameva pajahituá¹ƒ sakkoti. na itarÄ• ni. musÄ• vÄ• daá¹ƒpi samÅ«laá¹ƒ sÄ• n
nasakkoti. \Be 113/ tathÄ• pisuá¹‡avÄ• cÄ• virati pisuá¹‡avÄ• cameva pajahituá¹ƒ sakkoti.
pisuá¹‡avÄ• caá¹ƒpi samÅ«laá¹ƒ sÄ• nusayaá¹ƒ pajahituá¹ƒ na sakkoti. sabbaá¹ƒ vitthÄ• re
pana sakiá¹ƒ uppannÄ• sammÄ• vÄ• cÄ• sabbÄ• ni vacÄ«duccaritÄ• ni samÅ«lÄ• ni sÄ• n
uppanno sammÄ• kammanto sabbÄ• ni kÄ• yaduccaritÄ• ni samÅ«lÄ• ni sÄ• nusayÄ• ni pa
sammÄ• Ä• jÄ«vo sabbÄ• ni Ä• jÄ«vahetukÄ• ni kÄ• yavacÄ«duccaritÄ• ni samÅ«lÄ• ni sÄ
lokuttaresueva sabbathÄ• pi labbhantÄ«ti. visaddo avayavasampiá¹‡á¸• anattho. sakiá¹ƒ up

musÄ• vÄ• dappahÄ• navasenÄ• pi labbhati. nakevalaÃ±ca tappahÄ• navaseneva. athakho
labbhatÄ«ti sabbaá¹ƒ vattabbaá¹ƒ. etthaca duccaritÄ• ni samÅ«lÄ• ni sÄ• nusayÄ• nÄ«ti ett
bhÄ• giyÄ• ni kÄ• marÄ• gÄ• nusayÄ• dÄ«ni uparimaggavajjhÄ• ni kilesajÄ• tÄ• ni arÅ«pas
kÄ• marÅ«pasekkhÄ• naá¹ƒ pana vattabbameva natthi. tasmÄ• tesaá¹ƒ pajahanavasena u
duccaritappahÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ. kÄ• mÄ• vacarakusalesveva, napana kÄ• mÄ• va
nÄ• pimahaggatacittesÅ«ti adhippÄ• yo. kÄ• mÄ• vacarakusalesupi kÄ• mabhÅ«miyaá¹ƒ up
narÅ«pÄ• rÅ«pabhÅ«miyaá¹ƒ uppannesu. na hi brahmÄ• naá¹ƒ viramitabbavatthu saá¹…kh
kÄ• yavacÄ«duccaritÄ• ninÄ• ma atthi. naca lokiyaviratiyo viramitabba vatthurahitesu pugga
upari chakÄ• mÄ• vacaradeve supi napavattantÄ«ti vadanti. taá¹ƒ kathÄ• vatthumhi vicÄ• ri
manussalokepi tÄ«su heá¹-á¹-himaphalaá¹-á¹-hesu tÄ• saá¹ƒ appavatti Ä• pajjati. na hi tesa
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni viramitabbavatthÅ«ninÄ• ma atthÄ«ti. saccaá¹ƒ, idha pana sattav
viramitabbavatthuá¹-á¹-hÄ• ne á¹-hitÄ• . tathÄ• tividhakuhanavatthÅ«nica. tÄ• nica kÄ• nici
phalaá¹-á¹-hÄ• naá¹ƒpi sÄ• dhÄ• raá¹‡Ä• nieva. manussÄ• naÃ±ca yÄ• ni kÄ• nici tassa ta
sikkhÄ• padassa vatthÅ«nipi viramitabbavatthÅ«nieva. yÄ• nipi kÄ• masekkhÄ• naá¹ƒ kÄ• y
kilesajÄ• tÄ• ni samucchedaviratÄ«naá¹ƒ vatthubhÅ«tÄ• ni santi. tÄ• ni tesaá¹ƒ tadaá¹…ga
vatthÅ«nievÄ• ti. __kadÄ• ci sandissantÄ«_ti samÄ• dÄ• nasampattaviratÄ«naá¹ƒ aÃ±Ã±at
sandissanti. evaá¹ƒ sandissa mÄ• nÄ• pi bhinnÄ• rammaá¹‡attÄ• naekato hutvÄ• sandiss
visu_nti. visuá¹ƒvisuá¹ƒ sandissamÄ• nÄ• pi ekekaduccaritappahÄ• navaseneva sandissant
sabbathÄ• pÄ«ti daá¹-á¹-habbaá¹ƒ.

<121> appanÄ• pattÄ• naá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ somanassasahagatabhÄ• vova vibhaa
__paÃ±camajjhÄ• navajjitamahaggatacittesÅ«_ti. etÄ• hi parasattÄ• naá¹ƒ hetu adhimattab
atisantÄ• ya nibyÄ• pÄ• rÄ• ya paÃ±camajjhÄ• nupekkhÄ• ya saha napavattantÄ«ti. appan
tÄ• saá¹ƒ upekkhÄ• vedanÄ• yapi sampayogo aá¹-á¹-hakathÄ• yaá¹ƒ anuÃ±Ã±Ä• toyevÄ• t
cittesucÄ• _ti. __kadÄ• cÄ«_ti kÄ• ruÃ±Ã±appakatikassa anissukinoca paresaá¹ƒ vipattisan
__nÄ• nÄ• hutvÄ• jÄ• yantÄ«_ti tesaá¹ƒ vipattidassanakÄ• le anukampanavasena karuá¹‡Ä
sampattidassanakÄ• le pana modanavasena muditÄ• va jÄ• yati, nakaruá¹‡Ä• ti evaá¹ƒ visu
jÄ• yantÄ«ti attho. yasmÄ• panetÄ• dosasamuá¹-á¹-hitÄ• naá¹ƒ vihiá¹ƒsÄ• aratÄ«naá¹ƒ ni
suttantesu vuttÄ• . domanassapaá¹-ipakkhaÃ±caso manassameva hoti. tasmÄ• tÄ• saá¹ƒ
appanÄ• pubbabhÄ• gabhÅ«tÄ• naá¹ƒpi niccaá¹ƒ somanassayogameva keci icchantÄ«ti vu
la. keci vadantÄ«_ti. so pana tesaá¹ƒ vÄ• do aá¹-á¹-hakathÄ• yapi saha viruddho. tasmÄ• t
sampaá¹-icchantÄ«ti katvÄ• sovÄ• do therena kecivÄ• donÄ• ma kato. yasmÄ• ca sabbesa
lokuttarajjhÄ• nÄ• naá¹ƒ pubbabhÄ• ga bhÄ• vanÄ• nÄ• ma appanÄ• sannakÄ• leeva som
somanassasahagatÄ• honti. upekkhÄ• jhÄ• nÄ• naá¹ƒ pubbabhÄ• gÄ• upekkhÄ• sahagat
sabbesaá¹ƒpi tesaá¹ƒ pubbabhÄ• gÄ• kadÄ• ci somanassasahagatÄ• , kadÄ• ci upekkhÄ•
kecivÄ• dova kÄ• tuá¹ƒ yuttoti. etthaca sabbÄ• nipi samathavipassanÄ• bhÄ• vanÄ• cittÄ• n
upekkhÄ• sahagatÄ• nieva \Be 115/ bhaveyyuá¹ƒ, yadiyi tÄ• ni Ä• ditoyeva paá¹-á¹-hÄ• ya
siyuá¹ƒ. tadÄ• ime sattÄ• so manassajÄ• tesu kammesu anabhiratÄ• nÄ• ma natthÄ«ti aÃ

chaá¸• á¸• etvÄ• bhÄ• vanÄ• kammameva anuyuÃ±jeyyunti. pacchÄ• pana attano bhÄ• va
pubbÄ• pariyavisesadassanakÄ• leeva somanassa sahajÄ• tÄ• ni bhavanti. paá¹-ikÅ«lÄ• ra
asubhabhÄ• vanÄ• cittesu dukkhitasattÄ• rammaá¹‡esuca karuá¹‡Ä• bhÄ• vanÄ• cittesu va
karuá¹‡Ä• muditÄ• nÄ• ma pakatikÄ• lepi uppajjantiyeva. tÄ• su pana muditÄ• tÄ• va iá¹-á
sÄ• yebhuyyena somanassa sahajÄ• tÄ• ti yuttametaá¹ƒ. karuá¹‡Ä• pana aniá¹-á¹-havipatt
upekkhÄ• sahajÄ• tÄ• eva siyÄ• . naca etÄ• parasattahetu adhimatta byÄ• pÄ• rÄ• ti katv
viruddhÄ• evÄ• ti sakkÄ• vattuá¹ƒ. sÄ• hi appanaá¹ƒ apattÄ• vedanupekkhÄ• nÄ• ma Ä•
nibyÄ• pÄ• rÄ• hoti. na aÃ±Ã±akiccesu. tathÄ• hi sattÄ• upekkhÄ• sahagata cittehi adinna
dÄ• naá¹ƒpi denti, aÃ±Ã±Ä• nipi mahantÄ• ni puÃ±Ã±Ä• puÃ±Ã±akammÄ• ni karontiyevÄ•
pattÄ• naÃ±Ã±eva tÄ• saá¹ƒ vedanupekkhÄ• ya saha viruddhabhÄ• vo vattuá¹ƒ yuttoti.

__ [80] _ ettÄ• vatÄ• yaá¹ƒ vuttaá¹ƒ __vibhÄ• vaniyaá¹ƒ_

``karuá¹‡Ä• muditÄ• bhÄ• vanÄ• kÄ• le appanÄ• vÄ«thito pubbe paricayavasena upekkhÄ
hoti. yathÄ• taá¹ƒ paguá¹‡aganthaá¹ƒ sajjhÄ• yantassa kadÄ• ci aÃ±Ã±avihi tassÄ• pi sajjh
paguá¹‡avipassanÄ• ya saá¹…khÄ• re sammasantassakadÄ• ci paricayabalena Ã±Ä• á¹‡a
upekkhÄ• sahagatakÄ• mÄ• vacaresu karuá¹‡Ä• muditÄ• naá¹ƒ asambhavavÄ• do kecivÄ
paá¹-ikkhittaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

kiÃ±cÄ• pi kasiá¹‡animittÄ• dÄ«ni Ä• rammaá¹‡Ä• ni agambhÄ«rÄ• nieva honti. tathÄ• pi y
cittasamÄ• dhÄ• nabalena kilesa dÅ«rÄ«bhÄ• venaca \Be 116/ tadÄ• rammaá¹‡esu jhÄ• na
pavatta tiyevÄ• ti Ä• ha __sabbesupi paÃ±ca. la. cittesucÄ• _ti.

<122> tayo viratidhammÄ• . dvayaá¹ƒ appamaÃ±Ã±Ä• yugaá¸·aá¹ƒ. evaá¹ƒ so bhaá¹‡acet
catudhÄ• catÅ«hi pakÄ• rehi sampayuttÄ• ti yojanÄ• . idÄ• ni sabbesaá¹ƒpi ceto yuttÄ• naa
niyatayogivibhÄ• gaá¹ƒ dassetuá¹ƒ issÄ• tiÄ• dimÄ• ha. karuá¹‡Ä• Ä• di yassÄ• ti karuá¹‡Ä
issÄ• maccherakukkuccÄ• nica viratiyoca karuá¹‡Ä• dica __issÄ• macche rakukkuccaviratik
jÄ• yanti, kadÄ• cica jÄ• yanti. mÄ• noca kadÄ• cieva jÄ• yati. thinamiddhaÃ±ca tathÄ• kad
jÄ• yamÄ• naá¹ƒ pana aÃ±Ã±amaÃ±Ã±aá¹ƒ saheva jÄ• yati. nanÄ• nÄ• ti yojanÄ• . etthaca
nÄ• nÄ• kadÄ• ci yogo heá¹-á¹-hÄ• ca vutto. uparica vakkhati. issÄ• dÄ«naá¹ƒca upari vak
mÄ• nathinamiddhÄ• naá¹ƒ pana idha vattabboti. tattha mÄ• no catÅ«su diá¹-á¹-hivippayutt
tesaá¹ƒ seyyo hamasmÄ«tiÄ• dinÄ• pavattakÄ• leeva labbhati, naaÃ±Ã±adÄ• . thinamiddh
sasaá¹…khÄ• rikesu labbhamÄ• naá¹ƒpi kadÄ• ci tesaá¹ƒ niddÄ• tibhÅ«tavasena akammaÃ
labbhati. na aÃ±Ã±adÄ• . tadÄ• labbhamÄ• naá¹ƒpana dvayaá¹ƒ saheva labbhati. na nÄ• n

__ [81] vibhÄ• vaniyaá¹ƒ_ pana

``thinamiddhaá¹ƒ kadÄ• ci issÄ• maccherakukkuccehiceva mÄ• nenaca saha jÄ• yati. kadÄ

jÄ• yatÄ«â€™â€™ ti yojanÄ• vuttÄ• . sÄ• sÄ• rato na paccetabbÄ• .

na hi tehi tenaca tassa sahabhÄ• vo nÄ• nÄ• bhÄ• voca kiccÄ• rammaá¹‡avirodhÄ• virodh

yÄ• ca __á¹-Ä«kÄ• yaá¹ƒ_

mÄ• noca thinamiddhaÃ±ca kadÄ• ci nÄ• nÄ• jÄ• yati. kÄ• raá¹‡aá¹ƒ vuttameva. yojanÄ•
kadÄ• ci sahajÄ• yatÄ«ti.

__yathÄ• vuttÄ• nusÄ• renÄ• _ti sattasabbatthayujjantÄ«tiÄ• dinÄ• vuttappakÄ• raá¹ƒ anu
ekÄ• dasahi aniyata yogÄ«hi avasesÄ• ekacattÄ• lÄ«sadhammÄ• . te yathÄ• vuttÄ• nusÄ•
cittuppÄ• desu aniyatayogino veditabbÄ• ti yojanÄ• .

<123> evaá¹ƒ cetasikÄ• naá¹ƒ yogaá¹-á¹-hÄ• naparicchindanavasena sampayoganayaá¹ƒ
yuttadhammarÄ• siparicchindanavasena saá¹…gaha nayaá¹ƒ dassento __saá¹…gahaÃ±cÄ
saá¹…gahaÃ±ca yathÄ• rahaá¹ƒ pavakkhÄ• mÄ«ti yojanÄ• . __chattiá¹ƒsÄ• _tiÄ• di saá¹…
sattapaÃ±Ã±attÄ• rammaá¹‡Ä• appamaÃ±Ã±Ä• nibbÄ• nÄ• rammaá¹‡esu nalabbhantiti
tathÄ• aá¹-á¹-hasu dutÄ«yajjhÄ• nikacittesu vitakkavajjÄ• aÃ±Ã±asamÄ• nÄ• dvÄ• dasac
appamaÃ±Ã±Ä• vajjitÄ• tevÄ«sati sobhaá¹‡acetasikÄ• ceti paÃ±cattiá¹ƒsa dhammÄ• saá¹
gacchantÄ«tiÄ• dinayaá¹ƒ tathÄ• saddena niddisati. __teevÄ• _ti vitakka vicÄ• ra pÄ«tisukh
upekkhÄ• sahagatÄ• te eva tettiá¹ƒsadhammÄ• . __aá¹-á¹-hasÅ«_ti ettha aá¹-á¹-haca aá¹-
ekasesaniddeso, vicchÄ• lopaniddesovÄ• daá¹-á¹-habbo. __paÃ±cakajjhÄ• na vasenÄ• _ti
vuttassa jhÄ• nabhedassa vasena, catukkanayena vuttassa jhÄ• nabhedassa vasena pana
adhippÄ• yo. dvÄ«su rÅ«papathamajjhÄ• nalÄ• bhÄ«su dutÄ«yajjhÄ• naá¹ƒ uppÄ• dentesu
sakkoti. tassa caturaá¹…gikaá¹ƒ dutÄ«yajjhÄ• naá¹ƒ uppajjati. tikkhapaÃ±Ã±o pana vitakka
atikkamituá¹ƒ sakkoti. tassa tiyaá¹…gikaá¹ƒ dutÄ«yajjhÄ• naá¹ƒ uppajjatÄ«ti ayaá¹ƒ tesaá¹ƒ

<124> kiccÄ• rammaá¹‡aviruddhattÄ• viratiyo mahaggatesu nuppajjantÄ«ti Ä• ha __viratit
hi kÄ• yavacÄ« visodhanakiccÄ• honti. mahaggatajjhÄ• nÄ• ni pana suvisuddhakÄ• yavac
cittavisodhanakiccÄ• ni. viratiyoca vÄ«tikkamitabba vatthuá¹ƒvÄ• nibbÄ• naá¹ƒvÄ• Ä• rabb
mahaggatajjhÄ• nÄ• ni pana paÃ±Ã±atti yovÄ• mahaggatadhammevÄ• ti.

<125> kiccÄ• rammaá¹‡avi \Be 118/ ruddhattÄ• yeva viratiappamaÃ±Ã±Ä• yo ekasmiá¹ƒ ci
vuttaá¹ƒ. __appamaÃ±Ã±Ä• viratiyo panettha. la. yojetabbÄ• _ti. viratiyo ekantena dussilya
tappahÄ• na kiccarahitesu lokiyÄ• byÄ• katesu nalabbhantÄ«ti vuttaá¹ƒ __virativajjitÄ• _ti. p
kusalÄ• yevÄ• ti hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. idaÃ±ca lokiyasikkhÄ• padÄ• ni sandhÄ• ya vutta
appamaÃ±Ã±Ä• naá¹ƒ sattapaÃ±Ã±attÄ• rammaá¹‡attÄ• mahÄ• vipÄ• kÄ• naÃ±ca ekanta
sambhavo natthÄ«ti vuttaá¹ƒ __appamaÃ±Ã±Ä• virativajjitÄ• _ti. nanu kÄ• makusalaá¹ƒ sa

Ä• rammaá¹‡aá¹ƒpi hotÄ«ti tabbipÄ• kenapi tena sadisÄ• rammaá¹‡ena bhavitabbanti. na.
paÃ±Ã±attiyo hi avijjamÄ• nattÄ• mahaggatÄ• nuttaradhammÄ• ca saá¹‡hasukhumadham
vikappetvÄ• vÄ• paá¹-ivijjhitvÄ• vÄ• gaá¹‡hantÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ eva Ä• rammaá
kÄ• mavipÄ• kÄ• ni pana sayaá¹ƒ atidubbalatÄ• ya Ä• rammaá¹‡aá¹ƒ vikappetvÄ• vigahetu
paá¹-ivijjhitvÄ• gahetuá¹ƒ. tasmÄ• tÄ• ni paÃ±Ã±attiyovÄ• mahaggatÄ• nuttaradhammevÄ
sakkontÄ«ti daá¹-á¹-habbaá¹ƒ. mahaggatavipÄ• kÄ• ni pana vikapparahitÄ• nipi appanÄ• pa
bhÄ• vanÄ• balanimmitÄ• ni paÃ±Ã±attivisesÄ• ni Ä• lambituá¹ƒ sakkontÄ«ti.

__ [82] vibhÄ• vaniyaá¹ƒ_ pana

kÄ• mataá¹‡hÄ• dhinakammajanitattÄ• kÄ• mavipÄ• kÄ• ni kÄ• mataá¹‡hÄ• ya Ä• rammaá
Ä• lambituá¹ƒ labhantÄ«ti adhippÄ• yena ``kÄ• mataá¹‡hÄ• dhinassa phalabhÅ«tattÄ• â€™
dÄ• siputtopamÄ• ya tadatthaá¹ƒ vibhÄ• veti. taá¹ƒ vicÄ• retabbaá¹ƒ.

evaÃ±hi sati mahaggatavipÄ• kÄ• nipi rÅ«pÄ• rÅ«pataá¹‡hÄ• dhina kammajanitÄ• ni eva h
rÅ«pÄ• rÅ«pataá¹‡hÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«te mahaggata dhammeeva Ä• lambeyyun
kÄ• madhammeeva Ä• rammaá¹‡aá¹ƒ karoti. na paÃ±Ã±attidhammeti natthi. naca itthipuris
paÃ±Ã±attÄ«su assÄ• davasena pavattÄ• taá¹‡hÄ• kÄ• mataá¹‡hÄ• nÄ• ma \Be 119/ nal
__mane_ti niddhÄ• raá¹‡e bhummaá¹ƒ. subhe kriye pÄ• keti niddhÄ• raá¹‡Ä«yaá¹ƒ daá¹-á¹
dvÄ• dasadhÄ• va saá¹…gahotivÄ• yojetabbaá¹ƒ. __navijjantetthÄ• _ti vajjitÄ• naá¹ƒ saá¹.
sobhaá¹‡acittesu. __dvaya_nti viratiappamaÃ±Ã±Ä• dukaá¹ƒ. __anuttare_ti visesakÄ• naá¹
dhammÄ• _ti vitakkÄ• dayo. majjhime mahaggate appamaÃ±Ã±Ä• ca jhÄ• nadhammÄ• ca
appamaÃ±Ã±Ä• ca virati Ã±Ä• á¹‡apÄ«ti yoca visesakÄ• , saá¹…gahanaya bhedakÄ• rakÄ

<126> sattarasadhammÄ• lobhadiá¹-á¹-hÄ«hi saddhiá¹ƒ ekÅ«navÄ«sati hutvÄ• saá¹…gah
pÄ«tivajjitÄ• aÃ±Ã±asamÄ• nÄ• dvÄ• dasa cetasikÄ• akusalasÄ• dhÄ• raá¹‡Ä• cattÄ• ro
lobhadiá¹-á¹-hÄ«hi saha aá¹-á¹-hÄ• rasa hutvÄ• saá¹…gahaá¹ƒ gacchantÄ«ti yojanÄ• . issÄ
kiccato Ä• rammaá¹‡ato ca bhinnÄ• ni hontÄ«ti vuttaá¹ƒ __issÄ• . la. yojetabbÄ• nÄ«_ti. sal
akusalacittuppÄ• desu sampayuttadhammÄ• dhammato asadisÄ• eva honti. gaá¹‡anato pa
hontÄ«ti vuttaá¹ƒ __dvÄ• dasa. la. saá¹…gahitÄ• bhavantÄ«_ti. etthaca paÃ±casu asaá¹…k
ekÅ«navÄ«sati. tatÄ«yacatutthesu aá¹-á¹-hÄ• rasa. paÃ±came vÄ«sati. paÃ±casu sasaá¹…
ekavÄ«sati. tatÄ«yacatutthesu vÄ«sati. paÃ±came dvÄ• vÄ«sati. momÅ«hadvaye pannaras
saá¹…gahÄ• bhavanti. tenÄ• ha ekÅ«navÄ«sÄ• tiÄ• diá¹ƒ. __sÄ• dhÄ• raá¹‡Ä• _ti sabbÄ•
__samÄ• nÄ• _ti aÃ±Ã±asamÄ• nÄ• . __apare_ti chandapÄ«tiadhimokkhe thapetvÄ• ekac

<127> __hasanacitte_ti hasituppÄ• dacitte. __voá¹-á¹-habbane_ti manodvÄ• rÄ• vajjane. _
somanassa santÄ«raá¹‡e. __mano dhÄ• tuttikÄ• hetuka paá¹-isandhi yugaá¸·e_ti paÃ±cad
sampaá¹-icchanadvayasaá¹…khÄ• te manodhÄ• tuttikeceva upekkhÄ• santÄ«raá¹‡a dvaya

paá¹-isandhiyugaá¸·eca. sabbattha sabbesu ahetukesu \Be 120/ satta, tato sesÄ• pakiá¹‡á
yathÄ• rahaá¹ƒ yujjanti, iti tettiá¹ƒsa vidhasaá¹…gaho mayÄ• vuttoti yojanÄ• .

<128> idÄ• ni ayaá¹ƒ cetasikaniddesoti katvÄ• cittassa viya ekassapi cetasikassa bhÅ«mij
bhedena vibhÄ• go kathetabboti taá¹ƒ dassetuá¹ƒ antimagÄ• thamÄ• ha. itthaá¹ƒ iminÄ• ya
cittÄ• viyuttÄ• naá¹ƒ cetasikÄ• naá¹ƒ soá¸·asavidhaá¹ƒ sampayogaÃ±ca tettiá¹ƒsavidhaá¹ƒ
tesaá¹ƒ yathÄ• yogaá¹ƒ cittena samaá¹ƒ bhedaá¹ƒ uddiseti yojanÄ• . phasso tÄ• va ekÅ«na
ekavÄ«sasatesuvÄ• cittesu yuttattÄ• ekÅ«nanavuti ekavÄ«sasatavidhevÄ• ti evaá¹ƒ dvipa
visuá¹ƒ uddharitvÄ• yathÄ• yogaá¹ƒ bhÅ«mijÄ• tisampayogÄ• dibhedehi tesaá¹ƒ vibhÄ• ga

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya cetasika saá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡aka saá¹…gaha paramatthadÄ«panÄ«

<129> evaá¹ƒ \Be 121/ visuá¹ƒ visuá¹ƒ cittacetasikÄ• naá¹ƒ niddesaá¹ƒ dassetvÄ• idÄ• ni
niddesaá¹ƒ dassento __sampayuttÄ• yathÄ• yoga_ntiÄ• dimÄ• ha. yathÄ• yogaá¹ƒ sampay
cittacetasikÄ• ye dhammÄ• mayÄ• visuá¹ƒ visuá¹ƒ niddiá¹-á¹-hÄ• . idÄ• ni yathÄ• rahaá¹
saá¹…gahonÄ• ma niyyateti yojanÄ• . tattha attano attano bhÄ• vo sabhÄ• vo. dhammÄ• na
vuttaá¹ƒ hoti. cittaá¹ƒ tÄ• va bhÅ«mijÄ• tisampayogÄ• dibhedena ekÅ«na navutividhaá¹ƒpi a
vijÄ• nanasaá¹…khÄ• tena Ä• venikalakkhaá¹‡ena ekameva hoti. phassopi bhÅ«mijÄ• tisam
ekÅ«nanavutividhopi phusanalakkhaá¹‡ena ekova hoti tathÄ• vedanÄ• saÃ±Ã±Ä• dayoti ev
eva hontÄ«ti. vedanÄ• hetuto kiccadvÄ• rÄ• lambaá¹‡avatthuto pavatto saá¹…gahoti samba
__vedanÄ• hetuto_ti vedanÄ• bheda hetubhedato. evaá¹ƒ kiccadvÄ• rÄ• lambaá¹‡a vatthut
__cittuppÄ• davasenevÄ• _ti cittavaseneva niyyateti sambandho. evasaddena cetasike niva
channaá¹ƒ pakiá¹‡á¹‡akasaá¹…gahÄ• naá¹ƒ vacanattho idheva tÄ• va therena dassito hoti
cittacetasikÄ• naá¹ƒ saá¹…gaho vedanÄ• saá¹…gaho, hetubhedena cittacetasikÄ• naá¹ƒ sa
hetusaá¹…gahotiÄ• dinÄ• .

__ [83] vibhÄ• vaniyaá¹ƒ_ pana

cittuppÄ• dasaddena cetasikadhammepi gahetvÄ• aÃ±Ã±aá¹ƒ nivatte tabbaá¹ƒ apassanto
taá¹ƒvirahenÄ• â€™â€™ ti vadati. taá¹ƒ nayujjatiyeva.

na hi idha ettakÄ• cetasikÄ• sukhasahagatÄ• , ettakÄ• dukkha sahagatÄ• tiÄ• dinÄ• eko

nÄ«to nÄ• ma \Be 122/ atthi. sukhasahagataá¹ƒ kusalavipÄ• kaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡ame
cittenaeva nÄ«hoti. citte pana siddhe ceta sikÄ• pi siddhÄ• evÄ• ti katvÄ• cittuppÄ• davase
daá¹-á¹-habbaá¹ƒ.

<130> __tatthÄ• _ti tesu chasu saá¹…gahesu. vedanÄ• bhedena taá¹ƒsampayuttÄ• naá¹ƒ
__vedanÄ• saá¹…gaho_.

__ [84] vibhÄ• vaniyaá¹ƒ_ pana

``sukhÄ• divedanÄ• naá¹ƒ taá¹ƒsahagatacittuppÄ• dÄ• naÃ±ca vibhÄ• gavasena saá¹…gah
vuttaá¹ƒ. tattha casaddena vedanÄ• saá¹…gahoca vedanÄ• sahagata cittuppÄ• da saá¹…g
vedanÄ• saá¹…gahoti ekasesaniddeso hotÄ«ti dasseti. taá¹ƒ na sundaraá¹ƒ.

idha hi vedanÄ• bhedo imassa saá¹…gahassa nissayadhammapariggahatthaá¹ƒeva vutto.
saá¹…gahadassanatthanti. tattha__tividhÄ• vedanÄ• _ti kasmÄ• vuttaá¹ƒ. nanu saá¹ƒyutta
chapi aá¹-á¹-hÄ• rasapi chattiá¹ƒsapi aá¹-á¹-hasataá¹ƒpi vedanÄ• vuttÄ• ti. saccaá¹ƒ. anub
pana vedanÄ• tividhÄ• eva hoti. ye hi keci yaá¹ƒkiÃ±ci Ä• rammaá¹‡aá¹ƒ anubhavanti. te ta
anubhavanti asÄ• tatovÄ• majjhattatovÄ• . tato aÃ±Ã±o pakÄ• ro natthÄ«ti. aÃ±Ã±e pana p
pariyÄ• yena vuttÄ• . tattha hi dve kÄ• yikacetasikavasena vuttÄ• . yathÄ• ha-katamÄ• ca b
kÄ• yikÄ• ca cetasikÄ• cÄ• ti. sukhadukkha vasenavÄ• upekkhaá¹ƒ sukhe saá¹…gahetvÄ•
bhagavatÄ• sukhÄ• vedanÄ• dukkhÄ• vedanÄ• . yÄ• yaá¹ƒ bhante adukkha masukhÄ• ve
sukhe vuttÄ• bhagavatÄ• ti.

__vibhÄ• vaniyaá¹ƒ_ pana

anavajjapakkhikaá¹ƒ upekkhaá¹ƒ sukhe sÄ• vajjapakkhikaÃ±ca dukkhe saá¹…gahetvÄ• dv
pÄ• á¸·iyaá¹ƒ anÄ• gataá¹ƒpi yujjatiyeva.

indriyabhedavasena \Be 123/ paÃ±ca. phassabhedavasena cha. upavicÄ• rabheda vasena
gehassitÄ• ni cha nekkhammassitÄ• nÄ«ti evaá¹ƒ paccekaá¹ƒ dvÄ• dasannaá¹ƒ somanassa
chattiá¹ƒsa. tÄ• yeva kÄ• lattayavasena aá¹-á¹-hasataá¹ƒ vedanÄ• vuttÄ• ti. yaÃ±ca kattha
vedayitaá¹ƒ sabbaá¹ƒ taá¹ƒ dukkhasminti vuttaá¹ƒ. taá¹ƒ saá¹…khÄ• radukkhatÄ• vasena v
cittaniddese cittÄ• ni indriyabhedavasena niddiá¹-á¹-hÄ• nÄ«ti katvÄ• idhapi indriyabhedava
saá¹…gahetuá¹ƒ puna __sukhaá¹ƒ. la. paÃ±cadhÄ• hotÄ«_ti vuttaá¹ƒ. ettha ca yesu dhamm
sukhadukkhÄ• ni indriyÄ• ni nÄ• ma honti. tesaá¹ƒ kÄ• yika mÄ• nasikavasena duvidhattÄ•
somanassindriyaá¹ƒ dukkhindriyaá¹ƒ domanassindriyanti dvidhÄ• vuttÄ• ni. upekkhÄ• ya p
Ä• dhipaccaá¹-á¹-hÄ• nabhÅ«tÄ• dhammÄ• mÄ• nasikÄ• eva hontÄ«tisÄ• upekkhindriyan
tepi pariyÄ• yena duvidhÄ• honti. cakkhÄ• dipasÄ• dakÄ• ya nissitÄ• naá¹ƒpi sabbhÄ• vato

ekadhÄ• va vuttÄ• ti.

__vibhÄ• vaniyaá¹ƒ_ pana

``kÄ• yika mÄ• nasika sÄ• tabhedato sukhadukkhÄ• ni dvidhÄ• vuttÄ• nÄ«â€™â€™ ti vutta

tattha sabhÄ• vato iá¹-á¹-hÄ• niá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡Ä• ni sukha parikappanatovÄ• iá¹-á¹-hÄ• niá¹-á¹-hamajjhattÄ• nubhavana lakkhaá¹‡Ä• ni itarÄ• nÄ«ti. _ sukhadukkhato manassa domanassayuttehi sesÄ• ni bÄ• ttiá¹ƒsa kÄ• mÄ• vacaracittÄ• ni t paÃ±camajjhÄ• nikacittÄ• nicÄ• ti sabbÄ• ni paÃ±capaÃ±Ã±Ä• sacittÄ• ni. __ekatthÄ• _ti e upekkhÄ• vedanÄ• .

<131> hetÅ«naá¹ƒ bhedena taá¹ƒsampayuttÄ• naá¹ƒ cittacetasikÄ• na saá¹…gaho __hetu

__ [85] vibhÄ• vaniyaá¹ƒ_ pana

``lobhÄ• dihetÅ«naá¹ƒ vibhÄ• gavasena taá¹ƒsampayuttadhammavasenaca saá¹…gaho he taá¹ƒ na sundaraá¹ƒ.

kÄ• raá¹‡aá¹ƒ \Be 124/ vuttameva. hetÅ«nÄ• ma chabbidhÄ• bhavantÄ«ti sambandho. tat Ä• rammaá¹‡e sampayuttadhammÄ• naá¹ƒ suppatiá¹-á¹-hitabhÄ• va sÄ• dhanaá¹ƒ. yathÄ• anto pathaviyaá¹ƒ vaddhitvÄ• pathaviraseca Ä• poraseca gahetvÄ• rukkhaá¹ƒ yÄ• va agg mahoghevÄ• Ä• gate rukkhaá¹ƒ suá¹-á¹-hu Ä• kaá¸• á¸• hitvÄ• tiá¹-á¹-hanti, evaá¹ƒ rukkho ciraá¹-á¹-hitikoca hoti. evamevaá¹ƒ imepi dhammÄ• sayaá¹ƒ Ä• rammaá¹‡esu thirapattÄ• tattha vuddhe viruá¸·he vipule ciraá¹-á¹-hitikeca sÄ• dhentÄ«ti. ahetukacittÄ• nipana jalatale lÄ• ni viya Ä• rammaá¹‡e suá¹-á¹-hu patiá¹-á¹-hitÄ• ni na hontÄ«ti daá¹-á¹-habbaá¹ƒ. apare kusalÄ• dibhÄ• vasÄ• dhanaá¹ƒ hetukiccanti vadanti. evaá¹ƒsante yesaá¹ƒ sahajÄ• tahetu akusalabhÄ• vo abyÄ• katabhÄ• voca nasampajjeyya. yÄ• nica laddhahetupaccayÄ• ni rÅ« Ä• pajjeyyÄ• ti vatvÄ• taá¹ƒvÄ• daá¹ƒ paá¹-ipakkhipanti. yathÄ• pana loke andhakÄ• ronÄ sÄ• dhetabbo na hoti. yattha Ä• loko natthi. tattha so attano dhammatÄ• ya siddho hoti. eva muyhanakriyÄ• bhÅ«to mohandhakÄ• ropi attano dhammatÄ• ya eva akusalo bhavituá¹ƒ ar atthi. sÄ• muyhanakriyÄ• ya yuttÄ• lagganabhÄ• vaá¹ƒ patvÄ• lobho akusalo nÄ• ma hoti. dhammacchandabhÄ• vaá¹ƒ patvÄ• kusalacchandonÄ• ma hoti. tathÄ• akkhantinÄ• ma at yuttÄ• paá¹-ighabhÄ• vaá¹ƒ patvÄ• doso akusalonÄ• ma hoti. saddhÄ• ya yuttÄ• pana up nÄ• dhivÄ• setÄ«tiÄ• dinÄ• nayena pÄ• padhamma pÄ• pÄ• rammaá¹‡a virodhabhÄ• vaá¹ muyhanakriyÄ• pana asukena yuttÄ• akusalonÄ• ma. asukena yuttÄ• kusalonÄ• mÄ• ti n saá¹ƒyogakiccarahito jÄ• tiambilaraso viya ekantaakusalajÄ• tikÄ• eva hotÄ«ti. yoca dhamm hoti. so abyÄ• katoti ettakameva \Be 125/ dhammÄ• naá¹ƒ abyÄ• katabhÄ• vasiddhiyÄ• kÄ

ahetukacittÄ• naá¹ƒ rÅ«panibbÄ• nÄ• naÃ±ca abyÄ• katabhÄ• vopi attano dhamma tÄ• yae
sesamÅ«lÄ• naá¹ƒpi mÅ«laá¹ƒ hoti. rajjanadussanÄ• nipi hi muyhananisandÄ• nieva honti.
kusalabhÄ• vo avijjÄ• nusayena saheva siddhoti. tÄ• ni pana lobhÄ• dÄ«ni lobhasahagatÄ•
honti. rajjanÄ• di nisandÄ• ni hi diá¹-á¹-himÄ• nÄ• dÄ«ni. arajjanÄ• dinisandÄ• ni ca saddhÄ
hetuyonÄ• ma sampayuttesu padhÄ• nadhammÄ• honti. tasmÄ• sahetukavipÄ• kakriyÄ• n
mukhenapi vattuá¹ƒ yutto.

__ [86] _ ettÄ• vatÄ• yaá¹ƒ vuttaá¹ƒ __vibhÄ• vaniyaá¹ƒ_

``apare pana kusalÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ• vasÄ• dhanaá¹ƒ hetu bhÄ• voâ€™â€™ ti v
attano kusalÄ• dibhÄ• vasÄ• dhano aÃ±Ã±o hetu maggitabbo siyÄ• . atha sesasampayutta
kusalÄ• dibhÄ• vo, evampi momÅ«ha cittasampayuttassa hetuno akusala bhÄ• vo appaá¹-i
sabhÄ• vato akusalabhÄ• vopi siyÄ• . evaá¹ƒsati sesahetÅ«nampi sabhÄ• vato kusalÄ• dib
sampayutta dhammÄ• nampi so hetupaá¹-ibaddho nasiyÄ• , yadica hetupaá¹-ibaddho kusal
ahetukÄ• naá¹ƒ abyÄ• katabhÄ• vo nasiyÄ• ti alamatinippÄ«á¸·anenÄ• ti taá¹ƒ paá¹-ikkhitta

yathÄ• ca laddhajjhÄ• napaccayesu rÅ«pÄ• rÅ«padhammesu jhÄ• naá¹…gÄ• ni arÅ«padh
pharanti, na rÅ«padhammesu. te pana jhÄ• nadhamma samuá¹-á¹-hi tattÄ• eva jhÄ• napac
hetuyopi arÅ«pa dhammesueva kusalÄ• dibhÄ• vaá¹ƒ pharanti. na rÅ«padhammesu. te pan
hetupaccayuppannesu vuttÄ• ti na tesaá¹ƒ rÅ«padhammÄ• naá¹ƒ kusalÄ• dibhÄ• vÄ• patti

__ [87] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``kusalÄ• dibhÄ• vo pana kusalÄ• kusalÄ• naá¹ƒ yoniso ayoniso manasikÄ• rapaá¹-ibaddho
vicÄ• re tabbaá¹ƒ.

tathÄ• hi sÅ«riyÄ• loke Ä• gate divÄ• balÄ• naá¹ƒ haá¹ƒsÄ• dÄ«naá¹ƒ okÄ• so hoti. rattan
rattibalÄ• naá¹ƒ ulÅ«kÄ• dÄ«naá¹ƒ okÄ• so hoti. naca te Ä• lokandhakÄ• rÄ• tesaá¹ƒ vaá¹-
taá¹ƒ pana tesaá¹ƒ yoniyoeva sÄ• dhenti. tattha Ä• loko viya yonisomanasikÄ• ro daá¹-á¹-ha
itaro. te sattÄ• viya kusalÄ• kusalÄ• . vaá¹‡á¹‡Ä• diviseso viya kusalÄ• dibhÄ• vo. yoniyo v
daá¹-á¹-habbÄ• ti. abyÄ• katÄ• naá¹ƒ panÄ• ti sabbaá¹ƒ yo dhammo kusalo akusaloca na h
vuttapakkhe patatiyevÄ• ti. __tatthÄ• _ti hetusaá¹…gahe. sahetukÄ• naá¹ƒ pariggahasukha
vajjetabbÄ• nipi ahetukÄ• ni pathamaá¹ƒ uddhaá¹-Ä• ni. tenÄ• ha __sesÄ• ni pana. la. sahe
ahetukanÄ• maá¹ƒpi hetÅ«naá¹ƒ vaseneva visuá¹ƒ siddhanti tesaá¹ƒpi idha saá¹…gahaá¹‡
tenÄ• ha __ahetu kÄ• á¹-á¹-hÄ• rasekÄ• _tiÄ• di. sabhÄ• va bhedena chabbidhÄ• pi hetuyo
byÄ• katajÄ• tibhedena navadhÄ• hontÄ«ti vuttaá¹ƒ __lobho dosocÄ• _tiÄ• di.

<132> cuddasannaá¹ƒ kiccÄ• naá¹ƒ bhedena taá¹ƒkiccavantÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ

__kiccasaá¹…gaho_.

__ [88] vibhÄ• vaniyaá¹ƒ_ pana

``paá¹-isandhÄ• dÄ«naá¹ƒ kiccÄ• naá¹ƒ vibhÄ• gavasena taá¹ƒkiccavantÄ• naÃ±ca paricch
kiccasaá¹…gahoâ€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

yena ekakammena eko upapattibhavonibbattati. tasmiá¹ƒ sarasenavÄ• laddhavibÄ• dhane
bhavo nirujjhati. ekassa \Be 127/ kammassa okÄ• so hoti. tasmÄ• tato nibbatta bhavato cut
khaá¹‡amattaá¹ƒpi aá¹-á¹-hatvÄ• laddhokÄ• sena ekena kammena puna bhavantarÄ• di pa
abhinibbatti __paá¹-isandhikiccaá¹ƒ_. tathÄ• nibbattassa upapattibhavasantÄ• nassa yÄ• v
nakhiyyati. tÄ• va aviccheda pavattipaccayaá¹…gabhÄ• vena pavatti __bhavaá¹…gakiccaá¹
pavattiyÄ• sati Ä• yupabandhÄ• ca usmÄ• pabandhÄ• ca pavattantiyevÄ• ti ete tayo dham
abhijjamÄ• naá¹ƒ rakkhantÄ«ti. yathÄ• ha ---

Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahanti maá¹ƒ.

apaviddho tadÄ• seti, niratthaá¹ƒva kaliá¹…garanti ||

Ä• vajjanaá¹ƒ cittasantÄ• nassa Ä• vaá¹-á¹-anaá¹ƒ, taá¹ƒvÄ• Ä• vajjeti Ä• vaá¹-á¹-eti, Ä• va
ettha etenÄ• tivÄ• __Ä• vajjanaá¹ƒ_. bhavaá¹…ga vÄ«thito okkamitvÄ• Ä• rammaá¹‡antar
attho. Ä• vajjetivÄ• Ä• rammaá¹‡antare Ä• bhogaá¹ƒ karotÄ«ti Ä• vajjanaá¹ƒ. dassanÄ• dÄ
__voá¹-á¹-habbana_nti visuá¹ƒ avacchinditvÄ• thapanaá¹ƒ idaá¹ƒ nÄ«lantivÄ• pÄ«takantiv
subhantivÄ• asubhantivÄ• asaá¹…karatothapanaá¹ƒ niyamananti vuttaá¹ƒ hoti. javanantivÄ
atthato ekaá¹ƒ. asaninipÄ• to viya vegasahitassa ekekassa pittassa pavatti __javanakiccaá¹

__ [89] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``Ä• rammaá¹‡e taá¹ƒtaá¹ƒkiccasÄ• dhanavasena anekakkhattuá¹ƒ ekakkhattuá¹ƒvÄ• java
javanakiccaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi javamÄ• nassa cittassa ekavÄ• ramattena nivattinÄ• ma atthi. maggÄ• tiÃ±Ã±Ä• java
ekÄ• vajjanaparikammacittato paá¹-á¹-hÄ• ya ekavegena pavattajavamÄ• nacittasantÄ• nap
tÄ• ni visuá¹ƒ siddhena javena javantÄ«ti.

__ [90] tattha_ ca

javamÄ• nassa \Be 128/ viya pavattÄ«ti etena visuá¹ƒ visuá¹ƒ uppajjitvÄ• niruddhÄ• naá¹ƒ

sÄ«ghagamanasaá¹…khÄ• to javonÄ• ma visuá¹ƒ natthi. bahukkhattuá¹ƒ pavattivasena par
sadisattÄ• eva javananti vuccatÄ«ti dassitaá¹ƒ hoti. taá¹ƒpi na sundaraá¹ƒ.

asaninipÄ• to viya vegasahitassa ekekassa cittassa pavattijavanakiccanti hi heá¹-á¹-hÄ• vu
bhavaá¹…gacittaÃ±hi dÄ«ghaá¹ƒ addhÄ• naá¹ƒ pÅ«retvÄ• pavattaá¹ƒpi nadisote vuyhamÄ
viya vegarahitaá¹ƒ hoti. javanacittaá¹ƒ pana ekamekaá¹ƒpi samÄ• naá¹ƒ indena vissaá¹-á¹-h
vegasahitameva pavattatÄ«ti daá¹-á¹-habbaá¹ƒ. taá¹ƒ Ä• rammaá¹‡aá¹ƒ etassÄ• ti __tadÄ•
javanena gahitaá¹ƒ, tadevassa Ä• rammaá¹‡anti vuttaá¹ƒ hoti. yaá¹ƒ javanena gahitÄ• ramm
gahitattÄ• tadÄ• rammaá¹‡aá¹ƒ nÄ• mÄ• ti hi vuttaá¹ƒ. tassavÄ• javanassa Ä• rammaá¹‡a
tadÄ• rammaá¹‡aá¹ƒ. idha pana tadÄ• rammaá¹‡abhÄ• vo adhippeto. nibbattamÄ• nabhava
parigaá¸·anaá¹ƒ __cuti_. idÄ• ni tÄ• ni kiccÄ• ni aniyamato na pavattanti. á¹-hÄ• naniyamen
dassetuá¹ƒ á¹-hÄ• nabhedo vutto. tiá¹-á¹-hati pavattati taá¹ƒtaá¹ƒ kiccavantaá¹ƒ cittaá¹ƒ etth
__á¹-hÄ• naá¹ƒ_. okÄ• so. taá¹ƒtaá¹ƒ antarÄ• kÄ• loti vuttaá¹ƒ hoti. kÄ• lopi hi kÄ• lavantÄ•
á¹-hÄ• nanti vuccati. paá¹-isandhiyÄ• á¹-hÄ• naá¹ƒ paá¹-isandhiá¹-á¹-hÄ• naá¹ƒ. paá¹-isand
paá¹-isandhikkhaá¹‡oti vuttaá¹ƒ hoti. evaá¹ƒ sesesupi.

__ [91] vibhÄ• vaniyaá¹ƒ_ pana

``paá¹-isandhiyÄ• á¹-hÄ• naá¹ƒ paá¹-isandhiá¹-á¹-hÄ• nanti vatvÄ• kÄ• maá¹ƒ paá¹-isandh
á¹-hÄ• naá¹ƒnÄ• ma natthi. sukhaggahaá¹‡atthaá¹ƒ pana silÄ• puttakassa sarÄ«rantiÄ• dÄ
bhedaparikappanÄ• ti daá¹-á¹-habbaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ na gahetabbaá¹ƒ.

kÄ• lo hi nÄ• ma sabhÄ• vato avijjamÄ• nopi cittassa visuá¹ƒ Ä• rammaá¹‡abhÅ«to eko pa
aá¹-á¹-hakathÄ• yaá¹ƒ imesaá¹ƒ aá¹-á¹-hannaá¹ƒ mahÄ• vipÄ• kacittÄ• naá¹ƒ vipaccanaá¹-
etÄ• ni hi catÅ«su \Be 129/ á¹-hÄ• nesu vipaccanti. paá¹-isandhiyaá¹ƒ bhavaá¹…ge cutiyaá¹
vatvÄ• taá¹ƒ vitthÄ• rentena paá¹-isandhiggahaá¹‡akÄ• le paá¹-isandhihutvÄ• vipaccanti. a
kÄ• laá¹ƒ bhavaá¹…gaá¹ƒ hutvÄ• maraá¹‡a kÄ• le cuti hutvÄ• ti kÄ• lova vuttoti. itarathÄ•
á¹-hÄ• nÄ• nipi cuddasavidhÄ• nieva vattabbÄ• ni siyunti. á¹-hÄ• nÄ• naá¹ƒ vitthÄ• rabhedo
pavattisaá¹…gahesu cittapavattividhÄ• nÄ• nusÄ• rena veditabboti. yasmÄ• omakaá¹ƒ dvih
manassayuttaá¹ƒpi samÄ• naá¹ƒ atidubbalattÄ• somanassa paá¹-isandhiá¹ƒ dÄ• tuá¹ƒ nas
somanassasantÄ«raá¹‡aá¹ƒ paá¹-isandhiá¹-á¹-hÄ• naá¹ƒ nagacchatÄ«ti vuttaá¹ƒ
__dveupekkhÄ• sahagatasantÄ«raá¹‡Ä• nicevÄ• _ti. tathÄ• hi paá¹-á¹-hÄ• ne pÄ«tisahaga
hetupaccanike taá¹ƒ paá¹-i sandhiá¹-á¹-hÄ• nena uddhaá¹-anti. manodvÄ• rÄ• vajjanaá¹ƒ pa
avibhÅ«tÄ• rammaá¹‡evÄ• dvattikkhattuá¹ƒ pavattamÄ• naá¹ƒpi vipÄ• ka santÄ• nato ladd
dubbalattÄ• javanavegarahitameva hotÄ«ti vuttaá¹ƒ __Ä• vajjana dvaya vajjitÄ• nÄ«_ti.

__ [92] vibhÄ• vaniyaá¹ƒ_ pana

``Ä• rammaá¹‡arasÄ• nubhavanÄ• bhÄ• vatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹ƒ a kA

na hi Ä• rammaá¹‡a rasÄ• nubhavanaá¹ƒ javanakicca siddhiyÄ• javananÄ• ma lÄ• bhassa
pana javanakiccasiddhiyÄ• phalame vahotÄ«ti. yasmÄ• pana phalacittaá¹ƒ Ä• sevanabhÄ•
cetanÄ• ya mahÄ• nubhÄ• vattÄ• parikammabhÄ• vanÄ• balena ca pavattattÄ• Ä• ramma
tassajavanesu gahaá¹‡aá¹ƒkataá¹ƒ.

__ [93] vibhÄ• vaniyaá¹ƒ_ pana

maggÄ• bhiÃ±Ã±Ä• javanÄ• naá¹ƒ ekavÄ• rameva pavattattÄ• javanakiccaá¹ƒ na sampajja
``ekacittakkhaá¹‡ikaá¹ƒpi lokuttara maggÄ• ditaá¹ƒ taá¹ƒsabhÄ• vavantatÄ• ya javanakicca
vatvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡opamÄ• ya tamatthaá¹ƒ vibhÄ• veti. taá¹ƒ na yujjatiyeva.

idÄ• ni \Be 130/ samÄ• nakiccagaá¹‡anÄ• ni cittÄ• ni saá¹…gahetvÄ• dassetuá¹ƒ tesu par
paá¹-isandhÄ• dayo nÄ• ma cittuppÄ• dÄ• ti sambandho.

__ [94] vibhÄ• vaniyaá¹ƒ_ pana

nÄ• makiccabhedenÄ• tipi yojeti. taá¹ƒ na sundaraá¹ƒ.

nÄ• mabhedassa visuá¹ƒ vattabbÄ• bhÄ• vatoti. ekakiccaá¹-á¹-hÄ• na dvikiccaá¹-á¹-hÄ• na
catukiccaá¹-á¹-hÄ• na paÃ±cakiccaá¹-á¹-hÄ• nÄ• ni cittÄ• ni yathÄ• kkamaá¹ƒ aá¹-á¹-hasaá
navaca aá¹-á¹-haca dveca niddiseti yojanÄ• .

<133> cakkhÄ• dÄ«naá¹ƒ dvÄ• rÄ• naá¹ƒ bhedena cittacetasikÄ• naá¹ƒ saá¹…gaho __dvÄ

__ [95] vibhÄ• vaniyaá¹ƒ_ pana

``dvÄ• rÄ• naÃ±ca dvÄ• rapavattacittÄ• naÃ±ca paricchedavasena saá¹…gaho dvÄ• rasaá
na sundaraá¹ƒ.

dve janÄ• aranti gacchanti etenÄ• ti dvÄ• raá¹ƒ. nagarassa anto janÄ• bahijanÄ• ca yena
nikkhamanti pavisantica, tassetaá¹ƒ nÄ• maá¹ƒ. dve janÄ• aranti gacchanti etthÄ• ti dvÄ• ra
duvidhaá¹ƒ dvÄ• raá¹ƒ Ä• kÄ• sadvÄ• raá¹ƒ maá¹‡á¸• advÄ• ranti. tattha Ä• kÄ• sadvÄ• raa
chiddamaggo. maá¹‡á¸• advÄ• raá¹ƒnÄ• ma Ä• dÄ• sa paá¹-á¹-amayo Ä• lokamaggo. taá¹ƒ
yojÄ«yati. yathÄ• ca tesu, tathÄ• sattÄ• naá¹ƒ sarÄ«resupi dveeva honti. navadvÄ• ro mah
chiddadvÄ• raá¹ƒ vuttaá¹ƒ. navanavutilomakÅ«pasahassÄ• nipi chiddadvÄ• rÄ• nieva. idha
Ä• dÄ• sapaá¹-á¹-asadisaá¹ƒ maá¹‡á¸• advÄ• raá¹ƒ adhippetaá¹ƒ. taá¹ƒpi hi Ä• rammaá¹‡ik

Ä• rammaá¹‡adhammÄ• naÃ±ca niggamana pavisana mukhapathabhÄ• vato dvÄ• rasadisa
pana rÅ«pamaá¹‡á¸• a dvÄ• raá¹ƒ arÅ«pamaá¹‡á¸• advÄ• ranti duvidhaá¹ƒ. rÅ«pamaá¹‡á¸
kammavisesamahÄ• bhÅ«ta visesasiddhena maá¹‡á¸• abhÄ• vavisesena paÃ±cavidhanti d
cakkhudvÄ• rantiÄ• dimÄ• ha. tattha __cakkhumevacakkhudvÄ• ra_nti yasmiá¹ƒ cakkhumh
nimittÄ• ni paÃ±Ã±Ä• yanti. Ä• vajjanÄ• dÄ«nica yamhi paÃ±Ã±Ä• tÄ• ni tÄ• ni nimittÄ• ni g
cakkhu tesaá¹ƒ dvinnaá¹ƒ visayavisa yibhÄ• vupagamanassa \Be 131/ mukhapathabhÅ«tat
attho. athavÄ• , yena cakkhumaá¹‡á¸• ena bahiddhÄ• candamaá¹‡á¸• alÄ• dÄ«ni rÅ«pÄ• r
visayabhÄ• vaá¹ƒ upagacchanti. yenaca anto Ä• vajjanÄ• dÄ«ni bahiddhÄ• tesaá¹ƒ rÅ«pÄ
upagacchanti. tameva yathÄ• vutta kÄ• raá¹‡ena cakkhudvÄ• raá¹ƒ nÄ• mÄ• ti attho. evaá¹

__ [96] á¹-Ä«kÄ• su_ pana

``Ä• vajjanÄ• dÄ«naá¹ƒ arÅ«padhammÄ• naá¹ƒ pavattimukhabhÄ• vato dvÄ• rasadisattÄ•
taá¹ƒ na sundaraá¹ƒ.

rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒpi pavattimukhabhÅ«tattÄ• . vakkhati hi chabbidhÄ
visayÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ dvÄ• resu Ä• pÄ• tÄ• gamana saá
__visayapavattiyo_ti vuccantÄ«ti. tattha cakkhumeva cakkhudvÄ• ranti etena cakkhussa dv
atthaá¹ƒ nivatteti. tathÄ• __sotÄ• dayo sota dvÄ• rÄ• dÄ«nÄ«_ti etena sota meva sotadvÄ•
manodvÄ• raá¹ƒ. na manÄ• naá¹ƒ dvÄ• raá¹ƒ manodvÄ• ranti imamatthaá¹ƒ atidissati. tass
idha adhippetaá¹ƒ manaá¹ƒ dassento __manodvÄ• raá¹ƒ pana bhavaá¹…ganti pavuccatÄ«_

__ [97] vibhÄ• vaniyaá¹ƒ_ pana

``Ä• vajjanÄ• dÄ«naá¹ƒ manÄ• naá¹ƒ dvÄ• ranti manodvÄ• raâ€™â€™ ntipi vuttaá¹ƒ. taá¹ƒ

kÄ• raá¹‡aá¹ƒ vuttameva. tattha sabbaá¹ƒ ekÅ«nanavutividhaá¹ƒpi cittaá¹ƒ manodvÄ• ra m
upapattidvÄ• rameva adhippetanti katvÄ• bhavaá¹…ganti pavuccatÄ«ti vuttaá¹ƒ. paá¹-isan
yÄ• vatÄ• yukaá¹ƒ nadisotamiva pavattamÄ• naá¹ƒ ekÅ«navÄ«satividhaá¹ƒ bhavaá¹…gacit
vuccati, kathÄ«yatÄ«ti attho.

__ [98] vibhÄ• vaniyaá¹ƒ_ pana

yathÄ• gÄ• massa dvÄ• raá¹ƒnÄ• ma gÄ• mÄ• nantarameva hoti. evaá¹ƒ Ä• vajjanÄ• dÄ«
pavattimukhaá¹-á¹-hena dvÄ• raá¹ƒnÄ• ma Ä• vajjanÄ• nantaraá¹ƒ bhavaá¹…gameva siyÄ
bhavaá¹…gÄ• nÄ«ti adhippÄ• yena yaá¹ƒ vuttaá¹ƒ ``bhavaá¹…ganti Ä• vajjÄ• nÄ• nantaraá
na gahetabbaá¹ƒ.

evaÃ±hi \Be 132/ sati yesu cakkhupasÄ• dÄ• dÄ«su rÅ«pÄ• dÄ«ni Ä• pÄ• taá¹ƒ nÄ• gacch
Ä• vajjanÄ• dÄ«naá¹ƒ vÄ«thicittÄ• naá¹ƒ pavattimukhÄ• ni eva na hontÄ«ti katvÄ• dvÄ• rÄ
tathÄ• sakkÄ• vattuá¹ƒ. pÄ• á¸·iyameva tesaá¹ƒ dvÄ• rarÅ«pabhÄ• vassa vuttattÄ• . idhac
pasÄ• daviÃ±Ã±attisaá¹…khÄ• taá¹ƒ sattavidhaá¹ƒpi dvÄ• rarÅ«paá¹ƒnÄ• mÄ• ti.

__ [99] _ yaÃ±ca __tattha_

sÄ• vajjanaá¹ƒ bhavaá¹…gantu, manodvÄ• ranti vuccatÄ«ti ---

sÄ• dhakavacanaá¹ƒ Ä• haá¹-aá¹ƒ. taá¹ƒpi idha nayujjatiyeva ||

taÃ±hi Ä• vajjanaá¹ƒpi manodvÄ• rapakkhikaá¹ƒ katvÄ• dÄ«petÄ«ti. yattha pana cakkhuÃ±
uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. sotaÃ±ca. la. manaÃ±ca paá¹-icca dhammeca uppajjati
vuttaá¹ƒ. tattheva taá¹ƒ yuttaá¹ƒ. tattha hi cakkhuviÃ±Ã±Ä• á¹‡uppattiyÄ• catÅ«su paccaye
sarÅ«pato vuttÄ• nÄ«ti itare Ä• vajjanaÃ±ca sampayuttakkhandhÄ• cÄ• ti dve paccayÄ• ca
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi. manoviÃ±Ã±Ä• á¹‡e pana manaÃ±cÄ• ti ettha bhavaá¹…gac
casaddena sampayuttakkhandhÄ• gahitÄ• . evaÃ±hi sati cattÄ• ropaccayÄ• hontÄ«ti. vutt
dhÄ• tuvibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ paá¹-iccÄ• ti nÄ• ma Ä• gataá¹-á¹-hÄ• ne Ä• vajja
bhavaá¹…ganissitakameva kÄ• tabbanti. tasmÄ• idha manoti sahÄ• vajjanakaá¹ƒ bhavaá¹…
javanamanoviÃ±Ã±Ä• á¹‡anti. etthaca paá¹-iccÄ• tinÄ• ma Ä• gataá¹-á¹-hÄ• neti etena aÃ±
dvÄ• rapakkhikaá¹ƒ nakÄ• tabbanti siddhaá¹ƒ hoti. paá¹-iccÄ• ti Ä• gatattÄ• yevaca bhavaá
nantaraá¹ƒ bhavaá¹…gadvayameva imissaá¹ƒ pÄ• á¸·iyaá¹ƒ gahetabbaá¹ƒ. sannihitapaccay
adhippetattÄ• ti. idha pana dvÄ• rabhÄ• vÄ• rahassa sabbassa upapattidhammassa parigg
bhavaá¹…gaá¹ƒ adhippetaá¹ƒ. na hi kiÃ±ci bhavaá¹…gaá¹ƒ nÄ• ma atthi. yaá¹ƒ manodvÄ•
niá¹-á¹-hamettha gantabbanti. __tatthÄ• _ti niddhÄ• raá¹‡e bhummaá¹ƒ, tesu chasu dvÄ• re
sambandho. __yathÄ• raha_nti Ä• rammaá¹‡abhÅ«mipuggalamanasikÄ• rÄ• dÄ«naá¹ƒ an
visuá¹ƒ visuá¹ƒ chacattÄ• lÄ«sa bhedasaá¹…khÄ• tena \Be 133/ sabbapakÄ• renapi agahita
catupaÃ±Ã±Ä• sÄ• ti sambandho. sabbathÄ• pÄ«tivÄ• Ä• vajjanÄ• di tadÄ• rammaá¹‡a pa
anekakiccabhedayuttena sabbapakÄ• renapi, kÄ• mÄ• vacarÄ• nevÄ• ti sambandho. yÄ• n
dvÄ• ravikÄ• raá¹ƒ paá¹-icca pavattanti, taá¹ƒ kiccavantÄ• nieva dvÄ• re niyuttÄ• nÄ«ti atth
honti. paá¹-isandhi bhavaá¹…ga cuti kiccÄ• nipana dvÄ• ravikÄ• rena vinÄ• kevalaá¹ƒ kam
tasmÄ• taá¹ƒkiccavantÄ• ni dvÄ• rikÄ• ninÄ• ma nahontÄ«ti vuttaá¹ƒ __ekÅ«na. la. dvÄ• ra
dvÄ• ravikÄ• ronÄ• ma attani Ä• rammaá¹‡Ä• naá¹ƒ Ä• pÄ• tÄ• gamanavasena bhavaá¹…g
attani viÃ±Ã±Ä• á¹‡uppÄ• dana sattivisesa yogo daá¹-á¹-habbo.

__ [100] vibhÄ• vaniyaá¹ƒ_ pana

``cakkhÄ• didvÄ• resu apavattanato manodvÄ• rasaá¹…khÄ• ta bhavaá¹…gato Ä• rammaá

apavattitoca dvÄ• ravimuttÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yapi saha nas

paá¹-isandhi bhavaá¹…ga cuti vasenÄ• ti hi vuttaá¹ƒ. etena hi kiccasÄ«seneva cittÄ• naá¹ƒ
dvÄ• ravimuttabhÄ• go therena dassito. teneva hi heá¹-á¹-hÄ• pi __paÃ±cadvÄ• rÄ• vajjana
tadÄ• rammaá¹‡avasenÄ• _tiÄ• dinÄ• kiccasÄ«seneva cittÄ• naá¹ƒ cakkhudvÄ• rikÄ• dibh
cakkhÄ• didvÄ• resu apavattanatoti iminÄ• etadatthova vuttoti ce. na. adhippetatthavirahas
nivattakassaca saá¹ƒvaá¹‡á¹‡anÄ• vÄ• kyassa payojanÄ• bhÄ• vatoti. chadvÄ• rikÄ• nicev
tadÄ• rammaá¹‡akiccÄ• naá¹ƒ vasena dvÄ• ravimuttÄ• nica paá¹-isandhÄ• dikiccÄ• naá¹ƒ
paÃ±cadvÄ• rikÄ• nica chadvÄ• rikÄ• nica __paÃ±cachadvÄ• rikÄ• ni_. kadÄ• ci chadvÄ• r
dvÄ• ravimuttÄ• nicÄ• ti __chadvÄ• rikavimuttÄ• ni_. dvÄ• rasaddo cetthaadhikÄ• ravasena

__ [101] vibhÄ• vaniyaá¹ƒ_ pana

``chadvÄ• rikÄ• nica chadvÄ• rikavimuttÄ• nicÄ• â€™â€™ tipi vuttaá¹ƒ. taá¹ƒ na sundaraá¹

heá¹-á¹-hÄ• cuá¹‡á¹‡iyavÄ• kye tathÄ• asutattÄ• ti. ekadvÄ• rikacittÄ• ni. la. sabbathÄ• c
yathÄ• kkamaá¹ƒ chattiá¹ƒsati. la. navadhÄ• ceti paÃ±cadhÄ• paridÄ«payeti yojanÄ• .

<134> rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ bhedena cittacetasikÄ• naá¹ƒ saá¹…gaho

__ [102] á¹-Ä«kÄ• su_ pana

``Ä• rammaá¹‡Ä• naá¹ƒ sarÅ«pato vibhÄ• gato taá¹ƒvisayacittato ca saá¹…gaho Ä• ramma
vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

ayaÃ±hi cittacetasikÄ• naá¹ƒ eva saá¹…gaho. na Ä• rammaá¹‡Ä• nanti. rÅ«pÄ• dÄ«naá¹ƒ
dubbalapurisena daá¹‡á¸• Ä• diviya cittacetasikehi Ä• lambÄ«yati amuÃ±camÄ• nehi gaá¹‡
Ä• rammaá¹‡asadde pana sati cittacetasikÄ• ni Ä• gantvÄ• ettha ramantÄ«ti Ä• rammaá¹‡

__ [103] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``dubbalapurisena daá¹‡á¸• Ä• diviya cittacetasikehi Ä• lambÄ«yati. tÄ• nivÄ• Ä• gantvÄ•
Ä• lambaá¹‡aâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

visuá¹ƒ siddhÄ• ni hi etÄ• ni padÄ• nÄ«ti. __rÅ«pamevÄ• _ti vaá¹‡á¹‡Ä• yatanameva. paÃ
yaá¹ƒkiÃ±ci dhammajÄ• taá¹ƒ vijjamÄ• naá¹ƒpiavijjamÄ• naá¹ƒpi bhÅ«taá¹ƒpi abhÅ«taá¹ƒpi
taá¹ƒ pana sabhÄ• ga koá¹-á¹-hÄ• sato saá¹…gayhamÄ• naá¹ƒ chabbidhaá¹ƒ hotÄ«ti vuttaá
pana. la. chadhÄ• saá¹…gayhatÄ«_ti. __tatthÄ• _ti tesu rÅ«pÄ• dÄ«su chasu. cakkhudvÄ•

rÅ«pÄ• nusÄ• reneva uppannÄ• ni cakkhudvÄ• rikacittÄ• ni aÃ±Ã±Ä• ni Ä• rammaá¹‡Ä• ni
rÅ«pÄ• nipi ghaá¹-á¹-anarahitÄ• ni atÄ«tÄ• nÄ• gatÄ• ni Ä• lambituá¹ƒ nalabhantÄ«ti vuttaá
__cakkhudvÄ• rikacittÄ• naá¹ƒ sabbesaá¹ƒpi rÅ«pameva Ä• rammaá¹‡aá¹ƒ. taÃ±ha paccup
dÄ«supi esevanayo_. tattha taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca uppannaá¹ƒ paccuppannaá
__chabbidhaá¹ƒpÄ«_ti rÅ«pÄ• divasena chabbidhaá¹ƒpi. atikkantabhÄ• vaá¹ƒ itaá¹ƒ gataá¹
__atÄ«taá¹ƒ_. Ä• gacchati Ä• gacchitthÄ• ti Ä• gataá¹ƒ. paccuppannaá¹ƒ, atÄ«taÃ±ca. na Ä
uppÄ• dajÄ• tikÄ• saá¹…khatadhammÄ• eva tÄ«su kÄ• lesu anupatanti. tasmÄ• uppÄ• da
nibbÄ• napaÃ±Ã±attiyo kÄ• lavimuttaá¹ƒnÄ• mÄ• ti veditabbÄ• .

__ [104] vibhÄ• vaniyaá¹ƒ_ pana

``vinÄ• sÄ• bhÄ• vato atÄ«tÄ• dikÄ• lavasena navattabbattÄ• nibbÄ• naá¹ƒ paÃ±Ã±attica k
vuttaá¹ƒ. taá¹ƒ vicÄ• retabbaá¹ƒ.

sabbepi hi saá¹…khatadhammÄ• anÄ• gatabhÄ• va pubbakÄ• eva honti. tasmÄ• te yadÄ
uppajjissantÄ«ti vattabbapakkhe tiá¹-á¹-hanti, tadÄ• anÄ• gatÄ• nÄ• ma. yadÄ• paccayasÄ
uppannÄ• , yadÄ• paccuppannÄ• nÄ• ma. yadÄ• niruddhÄ• , tadÄ• atÄ«tÄ• nÄ• ma. evaÃ
uppÄ• damÅ«likÄ• tekÄ• likatÄ• siddhÄ• . uppÄ• darahitÄ• naá¹ƒ pana anÄ• gatÄ• vatthÄ
paccuppannÄ• tÄ«tÄ• vatthÄ• ti. tasmÄ• nibbÄ• napaÃ±Ã±attÄ«naá¹ƒ kÄ• lattaya vimuttat
vinÄ• sÄ• bhÄ• vatoti idaá¹ƒ pana atÄ«takÄ• lavimuttiyÄ• eva kÄ• raá¹‡anti na tena tÄ• saá
sÄ• dhetÄ«ti daá¹-á¹-habbaá¹ƒ. yathÄ• rahavibhÄ• go pana idheva tesÅ«tiÄ• dinÄ• pacchÄ
dvÄ• ravimuttÄ• naÃ±ca chabbidhaá¹ƒpi Ä• rammaá¹‡aá¹ƒ hotÄ«ti sambandho. yathÄ• pa
chadvÄ• rikacittÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ bhavantarepi imasmiá¹ƒ bhavepi purimabhÄ• ge
agahitaá¹ƒpi hoti. na tathÄ• imesanti dassetuá¹ƒ __bhavantare chadvÄ• ragahita_nti vuttaá
patthetvÄ• kammaá¹ƒ katvÄ• tattha nibbattÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ bhavantarepi kenac
yevÄ• ti.

__ [105] vibhÄ• vaniyaá¹ƒ_ pana

``taá¹ƒ pana nesaá¹ƒ Ä• rammaá¹‡aá¹ƒ na Ä• vajjanassa viya kenaci agahitameva gocarab
dassetuá¹ƒ chadvÄ• ra gahitanti vuttaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ na yujjati.

paÃ±cadvÄ• rÄ• vajjanassapi hi Ä• rammaá¹‡aá¹ƒ pubbe kenaci dvÄ• rantarena gahitaá¹ƒ
tathÄ• hi idaá¹ƒ nÄ• ma labhissÄ• mi \Be 136/ bhuÃ±jissÄ• mi passissÄ• mÄ«ti pubbe gahi
Ä• rammaá¹‡aá¹ƒ na na hotÄ«ti. naca ekÄ• vajjanavÄ«thiyaá¹ƒ pubbe kenaci cittena agahit
pamÄ• á¹‡anti. yathÄ• ca paÃ±cadvÄ• rikacittÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ ekantapaccuppa
manodvÄ• rikacittÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ tekÄ• likaá¹ƒvÄ• kÄ• lavimuttasÄ• maÃ±Ã±a
dassetuá¹ƒ __paccuppannamatÄ«taá¹ƒ paÃ±Ã±attibhÅ«taá¹ƒvÄ• _ti vuttaá¹ƒ. yathÄ• ca ch

Ä• rammaá¹‡aá¹ƒ Ä• gamasiddhavohÄ• rayuttaá¹ƒpi tabbohÄ• ravinimuttaá¹ƒpi hoti. na tath
__kamma kamma nimitta gatinimitta sammata_nti vuttaá¹ƒ.

__ [106] vibhÄ• vaniyaá¹ƒ_ pana

``nÄ• pi nesaá¹ƒ Ä• rammaá¹‡aá¹ƒ maraá¹‡Ä• sannato purimabhÄ• gajavanÄ• naá¹ƒ viya k
Ä• gamasiddhavohÄ• ravinimuttanti dassetuá¹ƒ kamma. la. sammatanti Ä• hÄ• â€™â€™ ti
sundaraá¹ƒ.

maraá¹‡Ä• sannato purimabhÄ• gepi hi sattÄ• attanÄ• katakammaá¹ƒvÄ• cetiyÄ• dÄ«ni
Ä• rammaá¹‡aá¹ƒ karontiyeva. tadÄ• pi hi kammaá¹ƒ kammameva, kammupakaraá¹‡Ä• nic
siddhiyÄ• nimittaá¹ƒ kÄ• raá¹‡aá¹ƒ kammanimittanti katvÄ• . kammassa nimittaá¹ƒ Ä• ramm
vadanti. ajÄ• tasatturÄ• jÄ• viyaca supinadassanÄ• divasena gatinimittÄ• nipi Ä• rammaá¹‡
hi dvÄ«su bhavesu pitaraá¹ƒ mÄ• reti. mÄ• ritakÄ• latoca paá¹-á¹-hÄ• ya tassa niddÄ• yanta
upaá¹-á¹-hahantÄ«ti. tattha __yathÄ• sambhava_nti taá¹ƒ taá¹ƒ paá¹-isandhÄ• dÄ«naá¹ƒ ch
sambhavantassa Ä• rammaá¹‡assa anurÅ«pato. yathÄ• sambhavavibhÄ• go pana upari ma
__yebhuyyenÄ• _ti bÄ• hullena. __bhavantare_ti atÄ«tÄ• nantarabhave tatthaca maraá¹‡Ä•
gahita_nti chahi dvÄ• rehi maraá¹‡Ä• sannajavanehi gahitaá¹ƒ. ettha ca yebhuyyenÄ• ti ete
chadvÄ• ragahitanti imassa vidhÄ• nassa anekaá¹ƒsabhÄ• vaá¹ƒ viseseti. kasmÄ• . agahita
asaÃ±Ã±ibhavato cutÄ• naá¹ƒ kamma kammanimitta gatinimitta sammataá¹ƒ \Be 137/ arÅ«
gatinimittasammataá¹ƒ kÄ• mapaá¹-isandhi bhavaá¹…gacutÄ«naá¹ƒ Ä• rammaá¹‡aá¹ƒ. taá
agahita meva hotÄ«ti. etthaca yasmÄ• paá¹-á¹-hÄ• ne arÅ«pabhave duvidhopi purejÄ• tapa
aá¹-á¹-hakathÄ• suca tato cutÄ• naá¹ƒ kÄ• mapaá¹-isandhiyÄ• paccuppannagatinimittÄ• ra
gatinimittaÃ±ca nÄ• ma rÅ«pÄ• rammaá¹‡ameva dÄ«penti. tasmÄ• tesaá¹ƒ kÄ• mapaá¹-is
gatinimittasammataá¹ƒ bhavantare kenaci dvÄ• rena agahitameva hotÄ«ti veditabbaá¹ƒ. ap
kammabalena kammÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒnÄ• ma yebhuyyena saá¹ƒmuá¸·hama
itaresaá¹ƒ pana paresaá¹ƒ payogabalenapi attanÄ• pakatiyÄ• suá¹-á¹-hu Ä• sevitÄ• naá¹ƒ
dhammikaupÄ• sakÄ• dÄ«naá¹ƒ viya devalokato Ä• gantvÄ• gaá¹‡hantÄ• naá¹ƒ devÄ• naa
nirayapÄ• lÄ• pi nirayato Ä• gantvÄ• gaá¹‡hantiyeva. revativimÄ• naÃ±cettha vattabbaá¹ƒ.
gahetvÄ• pathamaá¹ƒ tÄ• vatiá¹ƒsÄ• bhavanaá¹ƒ netvÄ• pacchÄ• nirayaá¹ƒ nayiá¹ƒsu. te
vessavaá¹‡aparisÄ• viya tÄ• vatiá¹ƒsÄ• bhavanaá¹ƒpi gantuá¹ƒ sakkontiyeva. yamassa dÅ
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. vessavaá¹‡adÅ«tÄ• idha yamassa dÅ«tÄ• ti vuttÄ• tipi vadanti. tasm
kasiá¹‡Ä• subhÄ• dÄ«ni samathanimittÄ• ni suá¹-á¹-hu Ä• sevitvÄ• upacÄ• rajjhÄ• ne á¹-ha
gahetvÄ• maranti. tesaá¹ƒpi kÄ• mapaá¹-isandhiyÄ• Ä• rammaá¹‡aá¹ƒ bhavantare kenaci
upacÄ• rajjhÄ• nabaleneva brahmalokato idhauppajjantÄ• naá¹ƒpi esevanayoti.

yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``kevalaá¹ƒ kammabaleneva tesaá¹ƒ asaÃ±Ã±ibhavato cutÄ• naá¹ƒ paá¹-isandhiyÄ• kamm
Ä• rammaá¹‡aá¹ƒ upaá¹-á¹-hÄ• tÄ«â€™â€™ ti vuttaá¹ƒ.

tattha kammanimittÄ• dikanti ettha Ä• disaddena kammaá¹ƒpi gahetabba meva. na hi tassa
atthÄ«ti. tÄ• ni pana sabbÄ• nipi kevalaá¹ƒ paá¹-isandhijanakassa kammassa Ä• nubhÄ• ve
upaá¹-á¹-hahantÄ«ti \Be 138/ veditabbaá¹ƒ. anÄ• gataá¹ƒ pana nimittaá¹ƒ upaá¹-á¹-hahamÄ
siyÄ• . naca tassa visuá¹ƒ upaá¹-á¹-hÄ• tabbakiccaá¹ƒ atthi. paccuppanna gatinimitte siddh
vuttaá¹ƒ __paccuppannamatÄ«taá¹ƒ paÃ±Ã±atti bhÅ«taá¹ƒvÄ• _ti.

__ [107] vibhÄ• vaniyaá¹ƒ_ pana

``anÄ• gataá¹ƒnÄ• ma atÄ«taá¹ƒ viya anubhÅ«taÃ±ca na hoti. naca paccuppannagatinimitta
Ä• pÄ• tamÄ• gataâ€™â€™ nti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹ƒ akÄ• raá¹‡aá¹ƒ.

pasaá¹…gassa anivattitattÄ• . gatinimittaÃ±hi nÄ• ma paccuppannaá¹ƒpi anubhÅ«taá¹ƒ na
kammabaleneva Ä• pÄ• tamÄ• gataá¹ƒ. evaá¹ƒsante anÄ• gataá¹ƒpi kammabalena Ä• pÄ•
pasaá¹…go pÄ• katikoeva hotÄ«ti. __tesÅ«_ti yathÄ• vuttesu Ä• rammaá¹‡ikacittesu. rÅ«pÄ
Ä• rammaá¹‡aá¹ƒ etesanti samÄ• so. rÅ«pÄ• dÄ«ni paÃ±ca Ä• rammaá¹‡Ä• ni etassÄ• ti v
paÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchana dvayato sesÄ• ni santÄ«raá¹‡a mahÄ• vipÄ• kÄ• n
lambaá¹‡Ä• nevÄ• _ti paá¹-isandhÄ• dÄ«hi nÄ• nÄ• kiccehi rÅ«pÄ• dÄ«su nÄ• nÄ• ramma
kÄ• mÄ• vacarÄ• lambaá¹‡ikÄ• niyeva. tÄ• ni hi sabbaÃ±Ã±ubuddhÄ• naá¹ƒ uppannÄ• nip
avijjamÄ• ne paÃ±Ã±attidhammeca sukhume mahaggatadhammeca gambhÄ«re lokuttarad
sakkontÄ«ti. tattha santÄ«raá¹‡attayaá¹ƒ tÄ• va santÄ«raá¹‡akiccavasena rÅ«pÄ• dipaÃ±cA
tadÄ• rammaá¹‡Ä• divasena pana sabbÄ• nipi ekÄ• dasavipÄ• kÄ• ni chasu parittÄ• ramm

__ [108] vibhÄ• vaniyaá¹ƒ_ pana

``vipÄ• kÄ• ni tÄ• va santÄ«raá¹‡Ä• divasena rÅ«pÄ• dipaÃ±cÄ• lambaá¹‡eâ€™â€™ ti vutt
santÄ«raá¹‡Ä• divasenÄ• ti navattabbaá¹ƒ. santÄ«raá¹‡avasena icceva vattabbanti.

yo panettha cittÄ• naá¹ƒ Ä• rammaá¹‡esu pavattivibhÄ• go vattabbo. so aá¹-á¹-hakathÄ• k
lokuttaradhammÄ• atigambhÄ«rattÄ• \Be 139/ Ã±Ä• á¹‡asseva visayabhÅ«tÄ• ti vuttaá¹ƒ.
vajjita sabbÄ• rammaá¹‡Ä• nÄ«_ti. tattha tÄ• ni laddhasamÄ• pattÄ«naá¹ƒ uppannakÄ• lee
tesuca dve dosamÅ«lacittÄ• ni parihÄ«najjhÄ• nÄ• ni Ä• rabbha uppannakÄ• leti daá¹-á¹-ha
anadhigatÄ• ni lokuttarÄ• ni Ä• lambituá¹ƒ na sakkotÄ«ti vuttaá¹ƒ __Ã±Ä• á¹‡asampayutta.
rammaá¹‡Ä• nÄ«_ti. tattha Ã±Ä• á¹‡asampayuttakÄ• makusalÄ• ni puthujjanÄ• naá¹ƒ ajjhÄ
paÃ±Ã±attiyÄ• saha kÄ• mÄ• vacarÄ• rammaá¹‡Ä• ni. tÄ• neva sotÄ• pattimaggato pure g
nibbÄ• nÄ• rammaá¹‡Ä• ni. jhÄ• nalÄ• bhÄ«naá¹ƒ tÄ• neva abhiÃ±Ã±Ä• kusalaÃ±ca maha

heá¹-á¹-himaphalaá¹-á¹-hÄ• naá¹ƒ attanÄ• adhigata maggaphalanibbÄ• nÄ• rammaá¹‡Ä•
cettha ariyÄ• attanÄ• adhigata maggaphalÄ• niyeva Ä• lambituá¹ƒ sakkonti. tathÄ• jhÄ• n
adhigatajjhÄ• nÄ• nieva Ä• lambituá¹ƒ sakkontÄ«ti veditabbaá¹ƒ. ettha siyÄ• -ye ca jhÄ• nÄ
jhÄ• naparikammaá¹ƒpi karonti. yeca jhÄ• nasuttÄ• ni saá¹ƒvaá¹‡á¹‡enti. te alÄ• bhino mah
Ä• lambituá¹ƒ sakkonti, nasakkontÄ«ti. na sakkonti. te hi jhÄ• nÄ• ninÄ• ma evaá¹ƒ mahÄ•
mahÄ• nisaá¹ƒsÄ• nÄ«ti sutvÄ• vÄ• sutapariyattibalena siddhe Ä• kÄ• ra sallakkhaá¹‡aÃ±
anumÄ• navaseneva tÄ• ni patthenti. parikammaá¹ƒpi karonti. suttÄ• nipi saá¹ƒvaá¹‡á¹‡ent
puthujjanÄ• pi lokuttaradhamme patthenti, maggaparikammaá¹ƒpi karonti. maggaphala nibb
saá¹ƒvaá¹‡á¹‡entÄ«ti tesaá¹ƒpi te Ä• rammaá¹‡abhÅ«tÄ• eva siyunti. tesaá¹ƒ pana cittÄ• n
paÃ±Ã±attiguá¹‡e eva anubhontÄ«ti veditabbÄ• ni. paá¹‡Ä«tadhammÄ• naÃ±hi paÃ±Ã±atti
hontÄ«ti. mahiddhiko hi paracittavidÅ«. mÄ• ro deva puttopi rÅ«pajjhÄ• nacittaá¹ƒ vaá¹-á¹-a
vivaá¹-á¹-anissitaá¹ƒ na passati. arÅ«pajjhÄ• nacittaá¹ƒ pana vaá¹-á¹-anissitaá¹ƒpi napassa
navanipÄ• te aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. ye pana aggamaggaphalÄ• ni paá¹-ivijjhanti. t
uppannÄ• niÃ±Ã±aá¹‡asampayuttakÄ• makriyajavanÄ• ni kriyÄ• bhiÃ±Ã±Ä• javanaÃ±ca pu
saha catubbhÅ«makadhammesu kiÃ±ci Ä• rammaá¹‡aá¹ƒ \Be 140/ kÄ• tuá¹ƒ nasakkontÄ«t
purecÄ• ri kamanodvÄ• rÄ• vajjanaÃ±cÄ• ti vuttaá¹ƒ __á¹-hÄ• á¹‡asampayutta. la. sabbath
tattha __sabbathÄ• pÄ«_ti sabbakÄ• mÄ• vacara sabbamahaggata sabbalokuttara sabbapa
pakÄ• renapÄ«tiattho. idaÃ±ca sabbaÃ±Ã±ubuddhÄ• naá¹ƒ uppannÄ• ni sandhÄ• ya vuttaá
buddhÄ• naá¹ƒ uppannÄ• nipi padesasabbÄ• rammaá¹‡Ä• nieva honti. tÄ• ni hi ekaá¹ƒ pat
anavasesapakÄ• rehi jÄ• nituá¹ƒ nasakkontÄ«ti. Ä• ruppesu dutÄ«yacatutthÄ• ni pathamata
rammaá¹‡attÄ• mahaggatÄ• rammaá¹‡Ä• ni. __sesÄ• nÄ«_ti abhiÃ±Ã±Ä• dvaya dutÄ«ya
sabbÄ• nipi ekavÄ«satividhÄ• ni mahaggatacittÄ• ni kasiá¹‡Ä• di paÃ±Ã±attÄ• rammaá¹‡Ä•
__paÃ±cavÄ«sÄ• _ti paÃ±cadvÄ• rÄ• vajjana tevÄ«sati kÄ• mavipÄ• ka hasanacittÄ• ni sa
__parittamhÄ«_ti kÄ• mÄ• vacarÄ• lambaá¹‡e evÄ• ti attho. taÃ±hi appÄ• nubhÄ• vato pa
parisamantato dÄ«yati avakhaá¹‡á¸• Ä«yati nittejabhÄ• vaá¹ƒ pÄ• pÄ«yatÄ«ti parittanti vuc

<135> cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ bhedena tabbatthukÄ• naá¹ƒ cittacetasi kÄ• naá¹ƒ
__vatthusaá¹…gaho_.

__ [109] vibhÄ• vaniyaá¹ƒ_ pana

``vatthuvibhÄ• gato tabbatthukacittaparicchedavasenaca saá¹…gaho vatthusaá¹…gahoâ€™
sundaraá¹ƒ.

vasantipatiá¹-á¹-hahanti cittacetasikÄ• etesÅ«tivatthÅ«ni, cakkhuvatthuca. la.
kÄ• yavatthucahadayavatthucÄ• tiyojanÄ• . cakkhumeva __cakkhuvatthu_ tathÄ• sotÄ• dÄ
vÄ• kyasaá¹…khepo hesa pÄ• á¹-ho. peyyÄ• lanayotipi antadÄ«pakanayotipi vattuá¹ƒ yujjat
dvandasamÄ• saá¹ƒ maÃ±Ã±anti. tesaá¹ƒ casaddo nayujjati. parato vatthusaddo casaddoc

vadanti. tesaá¹ƒ hadayavatthÅ«ti samÄ• sapadaá¹ƒ nayujjati. avibhattikaniddesotipi apare. _
sabbÄ• nipi labbhantÄ«_ti kÄ• mataá¹‡hÄ• dhina kammanibbattÄ• naá¹ƒ attabhÄ• vÄ• naá
sambhavato sabbÄ• nipi \Be 141/ tÄ• ni cha vatthÅ«ni kÄ• malokeeva labbhanti. tathÄ• hi c
santesu evarÅ«pÄ• dÄ«naá¹ƒ paribhogo sampajjati. tasmÄ• rÅ«pÄ• dÄ«su kÄ• mavatthÅ«
sadÄ• cakkhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ vatthÅ«naá¹ƒpi sampattiá¹ƒ patthetiyeva. yathÄ•
raÃ±Ã±o icchameva pÅ«rayamÄ• no sabbÄ• ni rÄ• jakammÄ• ni sampÄ• deti. evameva kÄ
kÄ• mataá¹‡hÄ• ya icchameva pÅ«rayamÄ• naá¹ƒ paripuá¹‡á¹‡indriyaá¹ƒ attabhÄ• vaá¹ƒ n
kÄ• mataá¹‡hÄ• dhinakammanibbattÄ• kÄ• masattÄ• eva paripuá¹‡á¹‡indriyÄ• hontÄ«ti. y
dassanasavanÄ• nuttariya dhammabhÅ«tÄ• ni cakkhusotÄ• ni buddhadassana dhammassa
visuddhiyÄ• pi honti, na tathÄ• ghÄ• nÄ• dittayaá¹ƒ. taá¹ƒ pana kevalaá¹ƒ kÄ• maparibhog
taá¹ƒ kÄ• mavirÄ• gabhÄ• vanÄ• kammanibbattesu brahmattabhÄ• vesu naupalabbhatÄ«ti
ghÄ• nÄ• dittayaá¹ƒ natthÄ«_ti. idaÃ±ca pasÄ• darÅ«pattayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sasa
saá¹‡á¹-hÄ• nÄ• nipana suá¹-á¹-huparipuá¹‡á¹‡Ä• nieva hontÄ«ti. __arÅ«palokepana sabb
rÅ«pavirÄ• ga bhÄ• vanÄ• kammanibbatte tasmiá¹ƒ loke ajjhattabahiddhÄ• santÄ• nesupi
rÅ«papavattiyÄ• eva abhÄ• vato. tattha nibbattÄ• hi sattÄ• suddhe Ä• kÄ• sataleeva cittap
tiá¹-á¹-hantÄ«ti. imasmiá¹ƒ saá¹…gahe pana cittÄ• ni sattaviÃ±Ã±Ä• á¹‡a dhÄ• tuvasena ga
paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tuyo_tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu chasu vatthÅ«su. paÃ±c
nisattanijÄ«vaá¹-á¹-hena dhÄ• tuyoti viggaho. evaá¹ƒ sesesupi. vijÄ• nanakiccÄ• bhÄ• vato
__manodhÄ• tu_. paÃ±cadvÄ• re Ä• vajjanamatta sampaá¹-icchanamatta kiccÄ• ni hi vises
paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni pana paccakkhato dassanÄ• divasena thokaá¹ƒ visesajÄ• nanak
santÄ«raá¹‡Ä• dayo Ä• rammaá¹‡asabhÄ• va vicÄ• raá¹‡Ä• divasena atireka visiá¹-á¹-hajÄ
manodhÄ• tuyo viya mananamattÄ• honti. nÄ• pi paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tuyoviya vijÄ•
mananaá¹-á¹-hena manoca taá¹ƒ vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä• á¹‡aÃ±cÄ• ti katvÄ• \Be 1
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyonÄ• ma. atisaya visesajÄ• nana dhÄ• tuyoti attho. pariyÄ• ya
atisayattho viÃ±Ã±Ä• yati. yathÄ• padaá¹-á¹-hÄ• nanti.

__ [110] vibhÄ• vaniyaá¹ƒ_ pana

``manoyeva viÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡anti vÄ• . manaso viÃ±Ã±Ä• á¹‡aá¹ƒ man
vuttaá¹ƒ. tattha manoyeva viÃ±Ã±Ä• á¹‡anti idaá¹ƒ tÄ• va na yujjati.

na hi aÃ±Ã±amaÃ±Ã±aá¹ƒ visesetvÄ• abhirekaá¹-á¹-hadÄ«pake padaá¹-á¹-hÄ• nantiÄ• dik
avadhÄ• raá¹‡a viggaho katthaci dissati yujjaticÄ• ti.

__ [111] _ manaso viÃ±Ã±Ä• á¹‡anti idaá¹ƒpi nayujjatiyeva.

manasoti hi manodhÄ• tuttikasaá¹…khÄ• tassa manassa. tattha sampaá¹-icchanadvayaá¹ƒ
manoviÃ±Ã±Ä• á¹‡apabandhassa paccayabhÅ«taá¹ƒ hoti. paÃ±cadvÄ• rÄ• vajjanaá¹ƒ pana

pavattamÄ• naá¹ƒ tasseva manoviÃ±Ã±Ä• á¹‡apabandhassa paccayuppannabhÅ«taá¹ƒ ho
paccayabhÅ«tassa ceva ante dvÄ• rantare paccayuppannabhÅ«tassa ca manassa samban
athavÄ• , paÃ±caviÃ±Ã±Ä• á¹‡avajjitÄ• ni sabbÄ• ni viÃ±Ã±Ä• á¹‡Ä• ni mananakiccattÄ• n
abhinipÄ• ta mattÄ• ni paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni mananakiccÄ• ni nahontÄ«ti dassanÄ• dÄ
paÃ±cadvÄ• rÄ• vajjanaÃ±ca manato jÄ• taá¹ƒpi manassa paccayo nahoti. dassanÄ• dÄ«n
sampaá¹-icchanadvayaÃ±ca manassa paccayo hontaá¹ƒpi manato jÄ• taá¹ƒ nahoti. dassan
santÄ«raá¹‡Ä• dÄ«ni pana attano pure pacchÄ• pavattÄ• naá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ manÄ
attano paccaya paccayuppannabhÅ«tassa manassa sambandhiviÃ±Ã±Ä• á¹‡anti attho. eva
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒpi dvinnaá¹ƒ manodhÄ• tÅ«naá¹ƒ antare pavattattÄ• manaso pac
sambandhiviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡anti vattabbameva siyÄ• ti.

__ [112] á¹-Ä«kÄ• yaá¹ƒ_ pana

manato jÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡antipi vuttaá¹ƒ. taá¹ƒpi vuttanayena nayujjatiyeva.

avasesÄ• pana manoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khÄ• tÄ• ca santÄ«raá¹‡a. la. pannaras
tiá¹ƒsadhammÄ• hadayaá¹ƒ nissÄ• yeva pavattantÄ«ti yojanÄ• . casaddo panettha avases
dhammÄ• naá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vaá¹ƒ sambhÄ• veti.

__ [113] vibhÄ• vaniyaá¹ƒ_ pana

sampiá¹‡á¸• anatthaá¹ƒ gahetvÄ• ``na kevalaá¹ƒ manodhÄ• tuyevÄ• â€™â€™ ti vuttaá¹ƒ.

evaÃ±hi sati avasesÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khÄ• tÄ• ti vuttaá¹ƒ siyÄ• ti.

__ [114] _ yÄ• ca __á¹-Ä«kÄ• su_

santÄ«raá¹‡a. la. rÅ«pÄ• vacaravasena pavattÄ• , avasesÄ• manoviÃ±Ã±Ä• á¹‡a dhÄ• tus
dhammÄ• ti yojanÄ• . sÄ• pi na sundarÄ• .

atthagatiyÄ• avisadattÄ• ti. tattha kasmÄ• te nissÄ• yeva pavattantÄ«ti. Ä• ruppesu anupp
tattha nuppajjantÄ«ti vuccate. santÄ«raá¹‡amahÄ• vipÄ• kÄ• ni tÄ• va tattha nuppajjanti pa
attano kiccÄ• naÃ±ca tattha abhÄ• vato. paá¹-ighacittadvayaá¹ƒpi nuppajjati. anÄ«varaá¹‡Ä
abhÄ• vato. ekanta nÄ«varaá¹‡Ä• naÃ±ca jhÄ• nabhÅ«mÄ«su asambhavato. ettha pana ya
paá¹-igho natthi. pÄ• á¸·iyaá¹ƒ dutÄ«yajjhÄ• neeva domassindriyassa aparisesanirodhavaca
aá¹-á¹-hakathÄ• suca dutÄ«yajjhÄ• nÅ«pacÄ• re tassa uppattisambhavavacanaá¹ƒ viruddha
sahÄ• yapaccaya bhÅ«tassa oá¸·Ä• rikassa kÄ• marÄ• gassa jhÄ• nabhÅ«mÄ«su abhÄ• va
nuppajjatÄ«ti yuttantipi vadanti. á¹-Ä«kÄ• kÄ• rÄ• pana dutÄ«yajjhÄ• nÅ«pacÄ• re tassa up

parikappavacanamattanti katvÄ• \Be 144/ purimakÄ• raá¹‡ameva icchanti. yadi panetaá¹ƒ
siyÄ• pÄ• á¸·ivacanaá¹ƒpi parikappavacanamattameva siyÄ• . tasmÄ• pacchimakÄ• raá¹‡
amhÄ• kaá¹ƒ khanti. hasanacittaá¹ƒpi nuppajjati arÅ«pÄ«naá¹ƒ hasanakiccassa abhÄ• vato
yujjati. sotÄ• pattimaggacittaá¹ƒpi nuppajjati. paratoghosÄ• bhÄ• vena tatthuppannassa put
dhammÄ• bhisamayÄ• bhÄ• vato buddhapaccekabuddhÄ• naÃ±ca tattha anuppajjanato. te
aá¹-á¹-hasu akkhaá¹‡ayuttesu vuttoti. rÅ«pÄ• vacaracittÄ• nipi tattha nuppajjanti rÅ«pavirÄ•
rÅ«panimittÄ• rammaá¹‡Ä• naá¹ƒ tesaá¹ƒ samatikkantattÄ• ti.

avasesÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khÄ• tÄ• kusalÄ• kusalakriyÄ• nuttaravasena
nissÄ• yavÄ• anissÄ• yavÄ• pavattantÄ«ti yojanÄ• . nissÄ• yavÄ• paÃ±cavokÄ• re anissÄ
adhippÄ• yo. kusalÄ• nica akusalÄ• nica kriyÄ• nica anuttarÄ• nicÄ• ti viggaho. tattha __kus
kusalato avasesÄ• ni dvÄ• dasalokiyakusalÄ• ni. __akusalÄ• nÄ«_ti paá¹-ighadvayato avas
__kriyÄ• nÄ«_ti paÃ±cadvÄ• rÄ• vajjana hasana paÃ±carÅ«pakrito avasesÄ• ni terasakriya
pathamamaggato avasesÄ• ni sattaanuttaracittÄ• ni. kÄ• me chavatthuá¹ƒ nissitÄ• sattadh
tivatthuá¹ƒ nissitÄ• catubbidhÄ• dhÄ• tuyo matÄ• . Ä• ruppe kiÃ±civatthuá¹ƒ anissitÄ• ekÄ
yojanÄ• . __tecattÄ• lÄ«sÄ• _ti paÃ±caviÃ±Ã±Ä• á¹‡a manodhÄ• tuttikehi saddhiá¹ƒ santÄ«
sandhÄ• ya vuttanti.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya pakiá¹‡á¹‡akasaá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

vÄ«thi saá¹…gaha paramatthadÄ«panÄ«

<136> evaá¹ƒ \Be 145/ cittappabheda saá¹…gaho, cetasikappabheda saá¹…gaho, ubhaya
cittacetasikÄ• naá¹ƒ kayopabheda saá¹…gahe dassetvÄ• idÄ• ni vÄ«thicittappavattisaá¹…
cittappavattisaá¹…gahoti te saÃ±Ã±eva dve pavattisaá¹…gahe dassetuá¹ƒ __cittuppÄ• dÄ•
tattha uppajjantÄ«ti uppÄ• dÄ• . tattha uppajjanti. aÃ±Ã±assa asu tattÄ• citte icceva labbhat
citteuppÄ• dÄ• cÄ• ti cittuppÄ• dÄ• . cittacetasikÄ• ti vuttaá¹ƒ hoti. tesaá¹ƒ cittuppÄ• dÄ• na
paá¹-á¹-hÄ• ya vuttappakÄ• rena. __saá¹…gahamuttara_nti jÄ• tiniddeso yaá¹ƒ. uttare uttar
katvÄ• ti sambandho. __bhÅ«mipuggalabhedenÄ• _ti sahatthe karaá¹‡avacanaá¹ƒ. kÄ• mÄ
duhetukÄ• di puggalabhedena saddhinti attho. __pubbÄ• paraniyÄ• mita_nti Ä• vajjanÄ• di
cittÄ• paracittÄ• nukkamena niyÄ• mitaá¹ƒ vavatthitaá¹ƒ. __pavattisaá¹…gahaá¹ƒnÄ• mÄ• _
evaá¹ƒ nÄ• make dve pavattisaá¹…gaheti attho. __paá¹-isandhipavattiya_nti paá¹-isandhipa
vacanavipallÄ• so hesa. paá¹-isandhikÄ• lepavattikÄ• lecÄ• ti attho. paá¹-isandhikÄ• le pava
pavattikÄ• le pavattisaá¹…gahaÃ±cÄ• ti dve saá¹…gahepavatti pavakkhÄ• mÄ«ti vuttaá¹ƒ h

uparisaá¹…gahe Ä• rabbha gÄ• thÄ• ya pÄ• kaá¹-o. keci pana niddhÄ• raá¹‡e bhummanti v
saá¹…gaho paá¹-isandhisaá¹…gahonÄ• ma siyÄ• . na pavatti saá¹…gaho nÄ• ma. evaÃ±ca
vÄ«thimuttasaá¹…gahe Ä• rabbha gÄ• thÄ• yaá¹ƒ sandhiyaá¹ƒ pavattisaá¹…gahonÄ• ma id
sameti.

__ [115] á¹-Ä«kÄ• su_ pana

``uttaraá¹ƒ vedanÄ• saá¹…gahÄ• divibhÄ• gato uttamaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ vicÄ• re

evaÃ±hi \Be 146/ sati pakiá¹‡á¹‡akasaá¹…gahova idha saá¹…gahasaddena gahito siyÄ• ti
dvinnaÃ±ca pabhedasaá¹…gahÄ• naá¹ƒ majjhe á¹-hatvÄ• ayaá¹ƒ anusandhigÄ• thÄ• pava
pabhedasaá¹…gahÄ• idha saá¹…gahasaddena gahetuá¹ƒ yuttÄ• ti daá¹-á¹-habbÄ• . ayaá¹
vatthudvÄ• rÄ• lambaá¹‡ehi saddhiá¹ƒ yojetvÄ• vutto suvuttoti tÄ• ni tÄ«á¹‡i chakkÄ• nipi p

__ [116] vibhÄ• vaniyaá¹ƒ_ pana

``vatthudvÄ• rÄ• lambaá¹‡a saá¹…gahÄ• heá¹-á¹-hÄ• kathitÄ• pi paripuá¹‡á¹‡aá¹ƒ katvÄ•
dassetuá¹ƒ puna nikkhittÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi sakalÄ• vatthudvÄ• rÄ• lambaá¹‡asaá¹…gahÄ• idha nikkhittÄ• ti. visayÄ• naá¹ƒ dvÄ
__visayapavatti_. etthaca pavattÄ«ti Ä• pÄ• tÄ• gamanameva vuccati. vakkhati hi __ekacitta
tÄ«tÄ• nivÄ• _tiÄ• diá¹ƒ. sÄ• pana kÄ• ci sÄ«ghatamÄ• , kÄ• ci sÄ«ghatarÄ• , sÄ«ghÄ• , d
dandhatamÄ• ti chadhÄ• hotÄ«ti. kammÄ• dÄ«naá¹ƒ visayÄ• naá¹ƒ dvÄ• resu pavatti pacc
Ä• pÄ• tÄ• gamanaá¹ƒ visayappavatti. vakkhati hi __kammaá¹ƒvÄ• kammanimittaá¹ƒvÄ• g
channaá¹ƒ dvÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ paccupaá¹-á¹-hÄ• tÄ«_ti.

__ [117] vibhÄ• vaniyaá¹ƒ_ pana

``visayesuca cittÄ• naá¹ƒ pavatti visayappavattÄ«â€™â€™ tipi vuttaá¹ƒ. taá¹ƒ na sundaraá¹

evaÃ±hi sati atiparittÄ• rammaá¹‡e visayappavattinÄ• ma anupapannÄ• Ä• pajjatÄ«ti. __ta
dhÄ• tubhedaá¹ƒ patvÄ• dhÄ• tunÄ• nattaá¹ƒ pamÄ• á¹‡anti mananaá¹ƒ vijÄ• nanato visuá
vuttÄ• . viÃ±Ã±Ä• á¹‡abhedaá¹ƒ patvÄ• pana yaá¹ƒkiÃ±ci mananaá¹ƒ vijÄ• nane anto gadh
__cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. la. chaviÃ±Ã±Ä• á¹‡Ä• nÄ«_ti chavÄ«thiyo pana dvÄ• rappava
yojetabbÄ• ti sambandho. cakkhudvÄ• re pavattÄ• vÄ«thi __cakkhudvÄ• ravÄ«thi_. cakkhu
pavatto \Be 147/ cittappabandhoti attho. evaá¹ƒ sesesu. asÄ• dhÄ• raá¹‡ena cakkhuviÃ±Ã±
vÄ«thi __cakkhuviÃ±Ã±Ä• á¹‡avÄ«thi_. suddho pana manoviÃ±Ã±Ä• á¹‡apabandho __man

__vibhÄ• vaniyaá¹ƒ_ pana

``cakkhuviÃ±Ã±Ä• á¹‡asambandhinÄ« vÄ«thi tena saha ekÄ• rammaá¹‡a eka dvÄ• rikatÄ• cakkhuviÃ±Ã±Ä• á¹‡a vÄ«thÄ«â€™â€™ ti vuttaá¹ƒ.

__dvÄ• rappavattÄ• _ti dvÄ• re uppannÄ• . taá¹ƒ taá¹ƒ dvÄ• ravikÄ• raá¹ƒ paá¹-icca uppan __cittappavattiyo_ti cittapabandhÄ• . __atimahanta_nti sÄ• mi atthe paccattavacanaá¹ƒ. atin paÃ±cÄ• lambaá¹‡assa pavatti. la. atiparittassa paÃ±cÄ• lambaá¹‡assa pavatticÄ• ti paÃ±c manodvÄ• re pana vibhÅ«tassa chaá¸·Ä• rammaá¹‡assa pavatti avibhÅ«tassa chaá¸·Ä• ran dvidhÄ• ti chadhÄ• visayappavatti veditabbÄ• ti yojanÄ• . atimahantÄ• dibhÄ• vo cettha Ä• vatthu atimahantÄ• divasenavÄ• veditabbo. tattha saá¹‡hasukhumaá¹ƒpi dÅ«raá¹ƒpi rÅ«pÄ adhiá¹-á¹-hÄ• navatthunÄ• ma Ä• lokÄ• di paccaya sampattiyÄ• sati atimahantameva. tath pathamÄ• ti nÄ«hÄ• rakÄ• lÄ• dÄ«su loka vivaraá¹‡a pÄ• á¹-ihÄ• riyapavatti kÄ• le avÄ«cin paracakkavÄ• á¸·esupi saá¹‡hasukhumÄ• nica dÅ«rÄ• nica rÅ«pÄ• ni idha á¹-hitÄ• va pass obhÄ• so pÄ• turahosi. tassa vasena sabbepi pathavisineru cakkavÄ• á¸·a siluccayÄ• dayo sampajjanti. mahanto uá¸·Ä• ro obhÄ• so pÄ• turahosi atikammadevÄ• naá¹ƒ devÄ• nubhÄ upapattidevabrahmÄ• dÄ«naá¹ƒ pana pasÄ• danissayabhÅ«tÄ• naá¹ƒ obhÄ• sajÄ• tatÄ• ya cakkhurÅ«pÄ• dÄ«naá¹ƒ antaraá¹ƒ kÄ• tuá¹ƒ nasakkontÄ«ti. tathÄ• dÅ«repi pabbatÄ• dirÅ atimahantatÄ• ya candasÅ«riya tÄ• rakÄ• di rÅ«pÄ• ni visaya vatthu mahantatÄ• ya obhÄ• mahantÄ• ni nÄ• ma hontÄ«ti. Ä• lokÄ• dipaccayÄ• naá¹ƒ pana adhiá¹-á¹-hÄ• navatthÅ«na 148/ dubbalatamÄ• nukkamena mahantÄ• dibhÄ• vo vattabboti. yÄ• ni pana paÃ±cÄ• lamb atikkamma Ä• pÄ• taá¹ƒ Ä• gacchanti, tÄ• ni atimahantÄ• rammaá¹‡Ä• ninÄ• ma. yÄ• ni dv tÄ• ni mahantÄ• rammaá¹‡Ä• ni. yÄ• ni catu paÃ±ca cha satta aá¹-á¹-ha nava cittakkhaá¹‡Ä parittÄ• rammaá¹‡Ä• ni. yÄ• nipana dasekÄ• dasadvÄ• dasa terasa cuddasa pannarasa cit Ä• pÄ• taá¹ƒ Ä• gacchanti. tÄ• ni atiparittÄ• rammaá¹‡Ä• nÄ«ti. pakkhatica __ekacittakkha __vibhÅ«tassÄ• _ti pÄ• kaá¹-assa, __avibhÅ«tassÄ• _ti apÄ• kaá¹-assa. evaá¹ƒ chachakkÄ idÄ• ni tÄ• ni sabbÄ• ni ekato yojetvÄ• vÄ«thicittappavattiá¹ƒ vitthÄ• rento kathanti pucchitv tÄ• va addhÄ• naparicchedaá¹ƒ dassetuá¹ƒ __uppÄ• daá¹-á¹-hitÄ«_tiÄ• di mÄ• ha. tattha _ vÄ«thicittappavatti hotÄ«ti attho.

__ [118] vibhÄ• vaniyaá¹ƒ_ pana

``kathanti kena pakÄ• rena atimahantÄ• divasena visaya vavatthÄ• naá¹ƒ hotÄ«ti pucchitvÄ taá¹ƒ pakÄ• setuá¹ƒ uppÄ• daá¹-á¹-hitÄ«tiÄ• di Ä• raddhaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ yutta

evaÃ±hi satiÄ• dito paÃ±cannaá¹ƒ chakkÄ• naá¹ƒ okÄ• sonÄ• ma nasiyÄ• . naca uppÄ• da rÅ«padhammÄ• namÄ• yÅ«ti idaá¹ƒ visaya vavatthÄ• natthameva vuttanti sakkÄ• viÃ±Ã±Ä sabhÄ• va paá¹-ilÄ• bhoti attho. á¹-hÄ• naá¹ƒ á¹-hiti. yathÄ• laddhasabhÄ• vassa anivattÄ«

bhaá¹…go. tassa parihÄ• yitvÄ• antaradhÄ• nanti attho. __ekacittakkhaá¹‡aá¹ƒnÄ• mÄ• _t
khaá¹‡onÄ• ma. so pana khaá¹‡o accharÄ• saá¹…ghÄ• á¹-akkhaá¹‡assa akkhinimmilanakk
satasahassabhÄ• go daá¹-á¹-habbo. accharÄ• saá¹…ghÄ• á¹-akkhaá¹‡e anekakoá¹-isatasa
uppajjantÄ«ti hi aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. Ä• cariyÄ• nandattheramatena panettha up
vasenakhaá¹‡advayaá¹ƒ ekacittakkhaá¹‡aá¹ƒnÄ• mÄ• ti vattabbaá¹ƒ. yathÄ• hi loke \Be 14
vaddhanÄ• nantarameva bhijjati. na panassÄ• vaddhanassa bhijjanassaca antarÄ• á¹-hitin
paÃ±Ã±Ä• yati. yathÄ• ca uddhaá¹ƒ ujuá¹ƒ khittaá¹ƒ leá¸• á¸• u uppatitvÄ• patati. na pana
ca antarÄ• á¹-hitinÄ• ma visuá¹ƒ dissati. tathÄ• cittaá¹ƒpi. taá¹ƒpi hi udaya bhÄ• gÄ• nanta
patati. na panassa rÅ«padhammÄ• naá¹ƒ viya tesaá¹ƒ dvinnaá¹ƒ bhÄ• gÄ• naá¹ƒ majjhe vis
á¹-hitibhÄ• gonÄ• ma upalabbhati. evaÃ±ca katvÄ• yamakesu cittassa uppÄ• dabhaá¹…gÄ
visesato pana cittayamake uppannaá¹ƒ uppajjamÄ• nanti. bhaá¹…gakkhaá¹‡e uppannaá¹ƒ.
uppÄ• dakkhaá¹‡e uppannaÃ±ceva uppajjamÄ• naÃ±cÄ• tiÄ• dinÄ• bhaá¹…guppÄ• dÄ• va
ekaá¹ƒ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti Ä• mantÄ• . upaddhadivaso uppÄ• dakkhaá¹‡o. up
vayakkhaá¹‡oti. na hevaá¹ƒ vattabbe. ekaá¹ƒ cittaá¹ƒ dve divase tiá¹-á¹-hatÄ«ti Ä• mantÄ• .
uppÄ• dakkhaá¹‡o. eko divaso vayakkhaá¹‡oti nahevaá¹ƒ vattabbe. ekaá¹ƒ cittaá¹ƒ cattÄ• n
Ä• mantÄ• . dve divasÄ• uppÄ• dakkhaá¹‡o. dve divasÄ• vayakkhaá¹‡oti na hevaá¹ƒ vatta
mÄ• se. cattÄ• romÄ• se. la. saá¹ƒvaccharaá¹ƒ, dve saá¹ƒvaccharÄ• ni. cattÄ• ri saá¹ƒvacc
kappe. cattÄ• ro kappetiÄ• dinÄ• dve uppÄ• davayabhÄ• gÄ• va cittassa vuttÄ• . na á¹-hitib
upalabbheyya. ekaá¹ƒ cittaá¹ƒ divasaá¹ƒ tiá¹-á¹-hatÄ«ti Ä• mantÄ• . divasassa pathamo bhÄ
dutÄ«yo á¹-hitikkhaá¹‡o. tatÄ«yo vayakkhaá¹‡oti evaá¹ƒ mahÄ• therena vicÄ• rito siyÄ• . ta
tÄ«á¹‡i saá¹ƒvaccharÄ• ni tayo kappeti imÄ• nipi avajje tabbÄ• nieva siyunti. ettha siyÄ• , n
tÄ«á¹‡i mÄ• ni bhikkhave saá¹…khatassa saá¹…khata lakkhaá¹‡Ä• ni. katamÄ• nitÄ«á¹‡i, u
paÃ±Ã±Ä• yati. á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ. tathÄ• vedanÄ• ya
paÃ±Ã±Ä• yati. á¹-hitÄ• ya aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. saÃ±Ã±Ä• ya. saá¹…khÄ• rÄ•
la. paÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ. tasmÄ• cittassa tatÄ«yo á¹-hitibhÄ• go visuá¹ƒ upalabbhati y
pabandhaá¹-hitiyÄ• eva tattha \Be 150/ vuttattÄ• ti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce, uppÄ• da
pacchÄ• puna visuá¹ƒ á¹-hitassa aÃ±Ã±athatthaá¹ƒ paÃ±Ã±Ä• yatÄ«ti imassa vuttattÄ• ti. i
paÃ±Ã±Ä• yati. á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. vayo paÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ
pabandhaá¹-hiti nÄ• ma paÃ±Ã±atti hoti. sÄ• ca asaá¹…khatÄ• , suttantÄ• nica saá¹…khata
tasmÄ• sÄ• pabandhaá¹-á¹-hiti tattha vuttÄ• ti nasakkÄ• viÃ±Ã±Ä• tunti ce. na na sakkÄ•
saá¹…khatadhammaniddesesu samÅ«ha saá¹‡á¹-hÄ• na santati paÃ±Ã±attÄ«hipi niddesas
rÅ«pÄ• yatananiddesÄ• dÄ«su dÄ«ghaá¹ƒ rassaá¹ƒ saá¹‡haá¹ƒ thulaá¹ƒ vaá¹-á¹-aá¹ƒ parim
chaá¸·aá¹ƒsaá¹ƒ aá¹-á¹-haá¹ƒsaá¹ƒ soá¸·asaá¹ƒsaá¹ƒ ninnaá¹ƒ thalantiÄ• dinÄ• , vibhaá¹…
dantÄ• tiÄ• dinÄ• paÃ±Ã±attisisena saá¹…khatadhammÄ• niddiá¹-á¹-hÄ• ti. suttantesu vat
hi á¹-hÄ• nesu paÃ±Ã±attivasena pavattÄ• pi desanÄ• saá¹…khatadhammameva Ä• hacca
uppÄ• dabhaá¹…gÄ• naá¹ƒ paccekaá¹ƒ ekeko khaá¹‡o cittassa labbhati. na tathÄ• á¹-hitiyÄ
Ä• cariyÄ• nandatthe rassa adhippÄ• yo. ayaÃ±ca vÄ• do saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ e
saá¹…gahakÄ• rena paá¹-ikkhitto. vuttaÃ±hi tattha, apare pana vadanti. arÅ«padhammÄ• n

nasakkÄ• paÃ±Ã±apetuá¹ƒ. sammÄ• sambuddhoca vedanÄ• ya uppÄ• do paÃ±Ã±Ä• yati.
aÃ±Ã±athatthaá¹ƒ paÃ±Ã±Ä• yatÄ«ti vadanto arÅ«padhammÄ• naá¹ƒpi tÄ«á¹‡i lakkhaá¹‡Ä
bhÄ• niatthikkhaá¹‡aá¹ƒ upÄ• dÄ• ya labbhantÄ«ti vatvÄ• ---

atthitÄ• sabbadhammÄ• naá¹ƒ, á¹-hitinÄ• ma pavuccati.

tasseva bhedo maraá¹‡aá¹ƒ. sabbadÄ• sabbapÄ• á¹‡inanti ||

imÄ• ya Ä• cariyagÄ• thÄ• ya tamatthaá¹ƒ sÄ• dhenti. athavÄ• , santativasena á¹-hÄ• naá¹
imasmiá¹ƒ pana sutte ayaá¹ƒ viseso natthi. tasmÄ• Ä• cariyagÄ• thÄ• ya suttaá¹ƒ appaá¹-i
pamÄ• á¹‡aá¹ƒ kÄ• tabbanti. tattha jarÄ• khaá¹‡onÄ• ma uppÄ• dakkhaá¹‡abhaá¹…gakkha
jarÄ• ya khettabhÅ«to á¹-hÄ«tikkhaá¹‡o vuccati. aÃ±Ã±athattanti jarÄ• eva. atthikkhaá¹‡ant
paá¹-ikkhittopi pana ayaá¹ƒ vÄ• do kathÄ• vatthu pÄ• á¸·iyÄ• saddhiá¹ƒ suá¹-á¹-hu sametiy
uddhaá¹ƒ uppatitassa leá¹-á¹-ussa uppatananivatti viya yÄ• cittassa udayasaá¹…khÄ• tass
nivattinÄ• ma atthi. na hi udaye anivattante vayonÄ• ma sambhavatitÄ«. sÄ• eva udaya pa
á¹-hitipariyÄ• yoti sakkÄ• vattuá¹ƒ. so pana visuá¹ƒ gaá¹‡anÅ«pago eko khaá¹‡onÄ• ma na
dveeva khaá¹‡Ä• cittassa vuttÄ• . udayabhÄ• gassa pana Ä• di koá¹-iá¹ƒ vayabhÄ• gassaa
majjhebhÄ• gadvayanissitÄ• paripaccana lakkhaá¹‡Ä• jarÄ• nÄ• ma arÅ«padhammÄ• naá
sandhÄ• ya dhÄ• tukathÄ• yaá¹ƒ jarÄ• dvÄ«hikhandhehisaá¹…gahitÄ• tivuttanti daá¹-á¹-hab

__ [119] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``uppÄ• dabhaá¹…gÄ• vatthÄ• hi bhinnÄ• bhaá¹…gÄ• bhimukhÄ• vatthÄ• pi icchitabbÄ• .
vuttaá¹ƒ. taá¹ƒ kathÄ• vatthupÄ• á¸·iyÄ• saha na sameti.

upaddhadivaso uppÄ• dakkhaá¹‡o. upaddhadivaso vayakkhaá¹‡o. pathamo divaso uppÄ•
vayakkhaá¹‡oti hi vicÄ• rentena uppÄ• dabhaá¹…gÄ• vatthÄ• hi bhinnÄ• tatÄ«yÄ• avatth
paá¹-ikkhittÄ• yeva hotÄ«ti.

__ [120] _ etena yaÃ±ca __tattha_

``pÄ• á¸·iyaá¹ƒ pana veneyyajjhÄ• sayÄ• nuromato nayadassanavasena sÄ• na vuttÄ• . a
veneyyajjhÄ• sayÄ• nurodhena pavattati. yathÄ• , rÅ«passa uppÄ• do upacayo santatÄ«ti c
desitoâ€™â€™ ti vuttaá¹ƒ. taá¹ƒpi paá¹-ikkhittaá¹ƒ hoti. vibhÄ• gÄ• rahassa hi dhammassa
vibhÄ• gakaraá¹‡aá¹ƒnÄ• ma veneyyavasenÄ• tipi dhammavasenÄ• tipi yujjati. vijjamÄ• ne
vattabbassa abhidhamme avacanaá¹ƒ pana veneyyavasenÄ• ti na yuttametanti.

__ [121] _ yampi __tattha_

``sutteca tÄ«á¹‡i mÄ• ni bhikkhave saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• ni. katamÄ• ni
paÃ±Ã±Ä• yati. vayo paÃ±Ã±Ä• yati. \Be 152/ á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«
saá¹…khatadhammasseva lakkhaá¹‡adassanatthaá¹ƒ uppÄ• dÄ• dÄ«naá¹ƒ vuttattÄ• nasa
paÃ±Ã±attisabhÄ• vassa asaá¹…khatassa á¹-hiti tattha vuttÄ• ti viÃ±Ã±Ä• tuâ€™â€™ nti vu
gahetabbaá¹ƒ.

abhidhammepi heá¹-á¹-hÄ• vuttanayena paÃ±Ã±attisÄ«sena saá¹…khatadhammÄ• naá¹ƒ

__ [122] _ yampi __tattha_

``upasaggassaca dhÄ• tvattheyeva pavattanato paÃ±Ã±Ä• yatÄ«ti etassa viÃ±Ã±Ä• yatÄ«ti
taá¹ƒpi na yuttaá¹ƒ.

yathÄ• nulomasÄ• sanaÃ±hi suttaá¹ƒ. tasmÄ• tattha vineyyÄ• naá¹ƒ suá¹-á¹-hu paÃ±Ã±Ä•
arÅ«paá¹ƒ arÅ«pisabhÄ• vattÄ• lahupariá¹‡Ä• maá¹ƒ. rÅ«paá¹ƒ pana rÅ«pidhammattÄ• ye
vuttaá¹ƒ __tÄ• nipana. la. rÅ«padhammÄ• na mÄ• yÅ«_ti.

__ [123] vibhÄ• vaniyaá¹ƒ_ pana

``gÄ• hakagahetabba bhÄ• vassa taá¹ƒtaá¹ƒ khaá¹‡avasena nippajjanatoâ€™â€™ ti kÄ• ra
akÄ• raá¹‡aá¹ƒ.

na hi gÄ• hakaá¹ƒ arÅ«paá¹ƒ gahetabbaÃ±ca rÅ«paá¹ƒ gahaá¹‡asampajjanatthaá¹ƒ lahuá¹
pariá¹‡apatÄ«ti sakkÄ• vattunti. tÄ• ni tÄ• disÄ• ni sattarasannaá¹ƒ cittÄ• naá¹ƒ khaá¹‡Ä• n
cittakkhaá¹‡Ä• ni rÅ«pa dhammÄ• namÄ• yÅ«ti yojanÄ• . sattarasa cittakkhaá¹‡asamapam
viÃ±Ã±atti rÅ«palakkhaá¹‡a rÅ«pavajjÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ Ä• yunÄ• mÄ• ti vutta
aá¹-á¹-hakathÄ• nayena ekapaÃ±Ã±Ä• sakhaá¹‡Ä• ni honti, mÅ«laá¹-Ä«kÄ• nayena dvattiá
Ä• dimhi dve khaá¹‡Ä• ni rÅ«padhammÄ• naá¹ƒ ekaá¹ƒ uppÄ• dakkhaá¹‡ameva. ante dve
majjhe aá¹-á¹-havÄ«sa khaá¹‡Ä• ni tesaá¹ƒ ekaá¹ƒ á¹-hitikkhaá¹‡amevÄ• ti daá¹-á¹-habbaá
dandhapariá¹‡atÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ uppÄ• dabhaá¹…gÄ• pi cittassa viya lahukÄ• bhav
viÃ±Ã±attidvayaá¹ƒ ekacittakkhaá¹‡ikaá¹ƒ. upacayasantatiyo uppÄ• damattÄ• aniccatÄ• b
rÅ«pa dhammÄ• naá¹ƒ á¹-hitikkhaá¹‡amattÄ• ti daá¹-á¹-habbÄ• . mÅ«laá¹-Ä«kÄ• nayena pa
soá¸·asacittakkhaá¹‡Ä• ni rÅ«padhammÄ• namÄ• yÅ«ti vattabbaá¹ƒ. á¹-Ä«kÄ• cariyo hi paa
Ä• gataá¹ƒ mahÄ• á¹-á¹-hakathÄ• vacanaá¹ƒ patiá¹-á¹-hapento soá¸·asacittakkhaá¹‡Ä• yuk
evaá¹ƒ santepi khandha vibhaá¹…geyeva tÄ• va rÅ«pÄ• naá¹ƒ uppÄ• danirodhavidhÄ• nas
vÄ• dassa yamakapÄ• á¸·ivirodhaá¹ƒ dassetvÄ• saá¹…gahakÄ• rena paá¹-isiddhattÄ• na
patiá¹-á¹-hapetunti. tasmiá¹ƒ vÄ• de hi paá¹-isiddhe tattha Ä• gatÄ• soá¸·asÄ• yukatÄ• vÄ•

atirekasoá¸·asÄ• yukatÄ• vÄ• paá¹-isiddhÄ• yeva hotÄ«ti.

__ [124] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

taá¹ƒ á¹-Ä«kÄ• nayaá¹ƒ tayidamasÄ• ranti paá¹-ikkhipitvÄ• tadatthaá¹ƒ sÄ• dhentena ``paá
sahuppannaá¹ƒ rÅ«paá¹ƒ tato paá¹-á¹-hÄ• ya sattarasamena saddhiá¹ƒ nirujjhati. paá¹-isan
á¹-hitikkhaá¹‡e uppannaá¹ƒ rÅ«paá¹ƒ aá¹-á¹-hÄ• rasamassa uppÄ• dakkhaá¹‡e nirujjhatÄ«t
aá¹-á¹-hakathÄ• yameva sattarasacittakkhaá¹‡assa Ä• gatattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ v
sundaraá¹ƒ.

yaÃ±hi saá¹…gahakÄ• rassa sattarasÄ• yukavacanaá¹ƒ á¹-Ä«kÄ• kÄ• rena vicÄ• ritaá¹ƒ. ta
paá¹-ikkhittoti na yuttame tanti. ekacittassa khaá¹‡aá¹ƒ viya khaá¹‡aá¹ƒ ekacittakkhaá¹‡aá¹
abhinnaá¹ƒpi hi khaá¹‡aá¹ƒ idaá¹ƒ cittassa idaá¹ƒ rÅ«pÄ• nanti kappanÄ• vasena bhinnaá¹ƒ
upacarÄ«yatÄ«ti. ekacittakkhaá¹‡aá¹ƒ atÄ«taá¹ƒ etesanti __ekacittakkhaá¹‡Ä• tÄ«tÄ• ni_. a
paÃ±cÄ• rammaá¹‡Ä• ni.

__ [125] vibhÄ• vaniyaá¹ƒ_ pana

``etÄ• nivÄ• taá¹ƒ atÄ«tÄ• nÄ«ti ekacittakkhaá¹‡Ä• tÄ« kÄ• nÄ«â€™â€™ tipi vuttaá¹ƒ. taá¹

na hi niruddhadhammavisayo atÄ«tasaddo kiÃ±ci atikkamitvÄ• uddhaá¹ƒ Ä• gatÄ• ni pacc
sakkÄ• vattunti. bahÅ«ni cittakkhaá¹‡Ä• ni atÄ«tÄ• ni etesanti __bahucittakkhaá¹‡Ä• tÄ«tÄ
bhÅ«tÄ• ni paÃ±cÄ• rammaá¹‡Ä• ni. rÅ«padhammÄ• naá¹ƒ pana rÅ«padhammesveva Ä• p
icchitabbÄ• . teca á¹-hitikkhaá¹‡eyeva paripuá¹‡á¹‡apaccayupaladdhÄ• \Be 154/ hutvÄ• b
vuttaá¹ƒ __á¹-hitipattÄ• nevÄ• _ti. evasaddena á¹-Ä«kÄ• kÄ• rassa vÄ• daá¹ƒ nÄ«vÄ• reti. s
rÅ«paá¹ƒ pasÄ• de ghaá¹-á¹-etÄ«ti icchatÄ«ti. __paÃ±cÄ• lambaá¹‡Ä• ni paÃ±cadvÄ• re Ä•
rÅ«pasaddÄ• rammaá¹‡Ä• ni asampatta vasena itarÄ• nica sampattavasena gocarabhÄ• va
visesoghaá¹-á¹-anavisesena veditabbo. purimÄ• nihi dve nimittavaseneva ghaá¹-á¹-enti. na
pacchimÄ• ni pana tÄ«á¹‡ivatthuvasena ghaá¹-á¹-enti. na nimittamattavasena nimittaghaá¹-
asampattÄ• naÃ±Ã±eva na sampattÄ• naá¹ƒ. vatthughaá¹-á¹-anaá¹ƒ pana sampattÄ• naÃ±
nanti. yathÄ• hi tÄ«re gacchantÄ• naá¹ƒsarÄ«ranimittÄ• ni pokkharaá¹‡i yÄ• udake dissant
orohantÄ• naá¹ƒ pana tÄ• ni tattha na dissanti. evameva sampattÄ• ni rÅ«pasaddÄ• ramma
kasmÄ• , visayavisayÄ«naá¹ƒ majjhe Ä• lokassa Ä• kÄ• sassaca abhÄ• vena nimittokÄ• sa
pana attano nimittupaá¹-á¹-hÄ• panavasena ghaá¹-á¹-enti. kasmÄ• , nimittokÄ• sassa laddh
tÄ«á¹‡i yathÄ• jÄ• tavatthuvaseneva ghaá¹-á¹-enti. tasmÄ• tÄ• ni sampattÄ• niyeva ghaá¹-
asampattÄ• nÄ«ti. tattha yÄ• ni asampattÄ• niyeva hutvÄ• ghaá¹-á¹-enti. tÄ• ni sayaá¹ƒ dÅ
appanÄ• vasena ghaá¹-á¹-itattÄ• ekekasmiá¹ƒ pasÄ• de candamaá¹‡á¸• ala sÅ«riya maá¹‡
asanisaddamaá¹‡á¸• ala meá¹‡á¸• asaddamaá¹‡á¸• alÄ• divasena ca mahantÄ• nipi bahÅ«

itarÄ• ni pana tÄ«á¹‡i sampattÄ• niyeva ghaá¹-á¹-entÄ«ti ekekasmiá¹ƒ pasÄ• de ekekameva
daá¹-á¹-habbaá¹ƒ. idaÃ±ca paÃ±cadvÄ• ravasena vuttaá¹ƒ. mano dvÄ• re pana sabbÄ• nip
asampattÄ• niyeva Ä• pÄ• tamÄ• gacchantÄ«ti. etthaca paÃ±cadvÄ• reti idaá¹ƒ asÄ• dhÄ•
vuttaá¹ƒ. tÄ• ni pana paÃ±cÄ• lambaá¹‡Ä• ni yadÄ• sakasakadvÄ• re ghaá¹-á¹-enti. tadÄ•
mÄ• gacchantiyeva. ekekaá¹ƒ Ä• rammaá¹‡aá¹ƒ dvÄ«su dvÄ«su dvÄ• resu apÄ• ta mÄ• ga
vuttaá¹ƒ. tasmÄ• yadÄ• candaá¹ƒvÄ• sÅ«riyaá¹ƒvÄ• pabbataá¹ƒvÄ• rukkhaá¹ƒvÄ• yaá¹
ekekasmiá¹ƒ cakkhupasÄ• de ekekÄ• ni manodvÄ• re ekanti anekÄ• ni \Be 155/ candamaá
upaá¹-á¹-hahanti, evaá¹ƒ sesÄ• rammaá¹‡e sÅ«ti daá¹-á¹-habbaá¹ƒ. apÄ• tÄ• gamanaÃ±ce
tÄ• lapaá¹‡á¹‡e laÃ±chanakhandhaá¹ƒ thapetvÄ• muggarena paharaá¹‡akÄ• le laÃ±chana
Ä• pÄ• tetvÄ• akkharupaá¹-á¹-hÄ• panaá¹ƒ viya daá¹-á¹-habbaá¹ƒ. yato dvÄ• rÄ• naá¹ƒ vik

__ [126] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``Ä• bhogÄ• nurÅ«paá¹ƒ anekakalÄ• pagatÄ• ni Ä• pÄ• taá¹ƒ Ä• gacchantÄ«â€™â€™ ti vu
idaá¹ƒ vicÄ• retabbaá¹ƒ.

yattakÄ• ni hi paÃ±cÄ• lambaá¹‡Ä• ni cakkhÄ• dipathe Ä• lokÄ• di sahitÄ• ni hutvÄ• á¹-hit
sabbÄ• ni niddÄ• yantassapi visaÃ±Ã±i bhÅ«tassapi aÃ±Ã±avihitassapi yaá¹ƒkiÃ±ci jhÄ• na
nirodhaá¹ƒvÄ• samÄ• pajjantassapi Ä• bhogena vinÄ• attano dvÄ• resu Ä• pÄ• tamÄ• gac
attanodvÄ• resu eva. athakho manodvÄ• repi. nakevalaá¹ƒ bhavaá¹…gamanodvÄ• reeva. Ä
catubbhÅ«maka vÄ«thicittesupi Ä• pÄ• taá¹ƒ Ä• gacchantiyeva. ayaá¹ƒnÄ• ma mano mano
navattabboti hi dvÄ• rakathÄ• yaá¹ƒ vuttaá¹ƒ. ayaÃ±ca attho pathamajjhÄ• nassa saddo kaa
pÄ• á¹-hena dÄ«petabbo. pathamajjhÄ• naá¹ƒ samÄ• pannassa hi saddo sotamhi ghaá¹-á¹-
manodvÄ• re Ä• pÄ• tamÄ• gacchati. tadÄ• jhÄ• nacitta santati calitvÄ• vocchijjati. jhÄ• nÄ
bhavaá¹…gapÄ• to hoti. taá¹ƒ saddÄ• rammaá¹‡aá¹ƒ vÄ«thicittaá¹ƒ pavattatÄ«ti. dutÄ«yajjh
pana appakena saddena navuá¹-á¹-hÄ• ti. adhimattasaddena pana vuá¹-á¹-hÄ• tiyeva. na h
Ä• neÃ±japattÄ• ninÄ• ma honti. arÅ«pajjhÄ• nÄ• nieva pana Ä• neÃ±japattÄ• ninÄ• ma ho
adhimattasaddenapi navuá¹-á¹-hÄ• tiyevÄ• ti. tesu pana tathÄ• Ä• pÄ• tamÄ• gatesu tadÄ•
pavattantiyevÄ• ti navattabbaá¹ƒ. bhavaá¹…ga santatiyÄ• vÄ• javanasantatiyÄ• vÄ• vocch
avocchinnÄ• ya napavattanti. pavattamÄ• nÄ• nipi Ä• rammaá¹‡Ä• dhimattÄ• divasena lad
Ä• rammaá¹‡eeva pavattanti. \Be 156/ na ekakkhaá¹‡e paÃ±casÅ«ti daá¹-á¹-habbaá¹ƒ. etth
pariá¹‡Ä• moti katvÄ• ekacittakkhaá¹‡Ä• tÄ«tÄ• ni á¹-hitipattÄ• neva paÃ±cÄ• lambaá¹‡Ä•
á¹-hitippatte eva paÃ±cadvÄ• re bahu cittakkhaá¹‡Ä• tÄ«tÄ• ni bahucittakkhaá¹‡Ä• tÄ«teti y

__ [127] vibhÄ• vaniyaá¹ƒ_ pana

``te pana pasÄ• dÄ• bhavaá¹…gacalanassa anantarapaccayabhÅ«tena bhavaá¹…gena sa
vuttaá¹ƒ.

evaá¹ƒ pana sati bahucittakkhaá¹‡Ä• tÄ«tÄ• nipi paÃ±cÄ• lambaá¹‡Ä• ni ekacittakkhaá¹‡Ä
Ä• pÄ• tamÄ• gacchantÄ«ti Ä• pajjati. eta rahi pana ekakkhaá¹‡e sahuppannÄ• naÃ±Ã±eva
ghaá¹-á¹-anaá¹ƒ icchanti. sahuppannÄ• nivÄ• pana hontu nÄ• nuppannÄ• nivÄ• , balavabh
amhÄ• kaá¹ƒ khanti. sabbaá¹ƒ vicÄ• retvÄ• gahetabbaá¹ƒ.

__ [128] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``Ä• vajjanena saddhiá¹ƒ uppannÄ• ti apareâ€™â€™ ti vuttaá¹ƒ. taá¹ƒ na yujjati.

evaÃ±hi sati aÃ±Ã±adeva paÃ±cÄ• rammaá¹‡Ä• naá¹ƒ Ä• pÄ• tÄ• gamanavatthu. aÃ±Ã±a
nissayavatthÅ«ti evaá¹ƒ viruddhassa atthassa Ä• pajjanatoti. evaá¹ƒ paÃ±cadvÄ• re visayap
Ä• dilakkhaá¹‡aá¹ƒ dassetvÄ• idÄ• ni sabbapÄ• ripÅ«raá¹ƒ visayapavattivibhÄ• gaá¹ƒ vÄ«
tasmÄ• tiÄ• dimÄ• ha. __tato_ti tasmÄ• cakkhussa Ä• pÄ• tÄ• gamanapaccayÄ• . cakkhus
bhavaá¹…gassapi Ä• pÄ• taá¹ƒ Ä• gacchatiyevÄ• ti vuttaá¹ƒ __dvikkhattuá¹ƒbhavaá¹…geca
yathÄ• gahitaá¹ƒ kammÄ• di Ä• rammaá¹‡aá¹ƒ muÃ±citvÄ• idÄ• ni attani Ä• pÄ• taá¹ƒ Ä•
abhinavÄ• rammaá¹‡aá¹ƒ gahetuá¹ƒ ussÄ• hajÄ• tassa viya bhavaá¹…gasantÄ• nassa vikÄ
etthaca cakkhussa Ä• pÄ• tÄ• gamanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡uppattiyÄ• eva kÄ• raá¹‡aá
bhavaá¹…gassa Ä• pÄ• tÄ• gamanameva pana Ä• vajjanuppattiyÄ• pi kÄ• raá¹‡aá¹ƒ hotÄ«

__ [129] vibhÄ• vaniyaá¹ƒ_ pana

manodvÄ• repi \Be 157/ Ä• pÄ• tÄ• gamanaá¹ƒ visuá¹ƒ apatvÄ• rÅ«pÄ• dÄ«naá¹ƒ cakkhÄ
yogyadesÄ• vaá¹-á¹-hÄ• naá¹ƒ eva. tamevaca bhavaá¹…gu pacchedassapi kÄ• raá¹‡aá¹ƒ h
pasÄ• desu yogyadesÄ• vaá¹-á¹-hÄ• na vasena Ä• rammaá¹‡e ghaá¹-á¹-ite pasÄ• daghaá¹
bhavaá¹…gasantati vocchijjamÄ• nÄ• tiÄ• diâ€™â€™ vuttaá¹ƒ. taá¹ƒ tathÄ• na daá¹-á¹-hal

na hi yogyadesÄ• vaá¹-á¹-hÄ• nameva ghaá¹-á¹-ananti sakkÄ• vattuá¹ƒ. yogyadesepana á
nimittaghaá¹-á¹-anavasena vatthughaá¹-á¹-anavasenaca asani nipÄ• toviya pasÄ• desu yujj
khobhakaraá¹‡aá¹ƒ ghaá¹-á¹-ananti ca Ä• pÄ• tÄ• gamananti ca vuccatÄ«ti daá¹-á¹-habbaá
heá¹-á¹-hÄ• vuttoyeva. etthaca ayaá¹ƒpi eko dhammaniyÄ• moyevÄ• ti katvÄ• nÄ• nÄ• á¹
dvÄ• resu saheva Ä• pÄ• tÄ• gamanaá¹ƒ paccetabbaá¹ƒ. rÅ«pÄ• dinÄ• pasÄ• de ghaá¹-á¹
paÃ±caviÃ±Ã±Ä• á¹‡assa calanaá¹ƒ siyÄ• . kathaá¹ƒ pana hadayavatthunissitassa bhavaá¹

__ [130] vibhÄ• vaniyaá¹ƒ_ pana

tameva codanaá¹ƒ samuá¹-á¹-hÄ• petvÄ• taá¹ƒ pariharanto ``santati vasena ekÄ• baddhatt
tattha santativasenÄ• ti navattabbaá¹ƒ. saá¹‡á¹-hÄ• navasenÄ• ti pana vattabbaá¹ƒ. sabbaÃ

paccetabbaá¹ƒ.

kasmÄ• , tÄ• disassa anukkamacalanassa aá¹-á¹-hakathÄ• yameva daá¸·haá¹ƒ paá¹-ikkhitt
ekekaá¹ƒ Ä• rammaá¹‡aá¹ƒ dvÄ«su dvÄ«su dvÄ• resu Ä• pÄ• tamÄ• gacchatÄ«ti. rÅ«pÄ• r
ghaá¹-á¹-etvÄ• taá¹…khaá¹‡eyeva manodvÄ• re Ä• pÄ• taá¹ƒ Ä• gacchati. bhavaá¹…gacal
sadda gandha rasa phoá¹-á¹-habbesupi eseva nayo. yathÄ• hi sakuá¹‡o Ä• kÄ• senÄ• gan
rukkhasÄ• khaÃ±ca ghaá¹-á¹-eti. chÄ• yÄ• cassa pathaviyaá¹ƒ paá¹-ihaÃ±Ã±ati. sÄ• khÄ• g
chÄ• yÄ• pharaá¹‡Ä• ni apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡eyeva bhavanti. \Be 158/ evaá¹ƒ
cakkhupasÄ• dÄ• dighaá¹-á¹-anaÃ±ca bhavaá¹…gacÄ• lana samatthatÄ• yamanodvÄ• reÄ
acarimaá¹ƒ ekakkhaá¹‡eyeva hotÄ«ti. evaá¹ƒ sakuá¹‡opamÄ• ya sahataá¹…khaá¹‡eyevÄ•
ekakkhaá¹‡e yevÄ• tica vatvÄ• daá¸·haá¹ƒ paá¹-ibhiddhattÄ• taá¹ƒ anukkamacalanaá¹ƒ ac
dhammaniyÄ• mavasena ekappahÄ• racalanameva paccetabbanti. __bhavaá¹…gasotaá¹ƒ v
bhavaá¹…gapavÄ• haá¹ƒ sabbaso avacchinnaá¹ƒ katvÄ• . __Ä• vajjanta_nti adisvÄ• va kiá
mÄ• naá¹ƒ. __passanta_nti atta paccakkhaá¹ƒ kurumÄ• naá¹ƒ. __sampaá¹-icchanta_nti mu
yathÄ• diá¹-á¹-haá¹ƒ rÅ«paá¹ƒ paá¹-i gaá¹‡hantaá¹ƒ. __santÄ«rayamÄ• na_nti suá¹-á¹-hu tÄ
__vavatthapenta_nti suá¹-á¹-hu asaá¹…karato thapentaá¹ƒ sallakkhentanti attho. yonisoman
laddhopaccayo yenÄ• ti __laddhapaccayaá¹ƒ_. yaá¹ƒkiÃ±ci javanaá¹ƒ javatÄ«ti sambandho
Ä• rammaá¹‡assa dubbalakÄ• levÄ• mucchÄ• maraá¹‡Ä• sannakÄ• lesuvÄ• chakkhattuá
javatÄ«ti vuttaá¹ƒ __yebhuyyenÄ• _ti. __javatÄ«_ti asaninipÄ• tasadisena javena pavattati.
pathamajavanaá¹ƒ aladdhÄ• sevanattÄ• sabbadubbalaá¹ƒ hoti. tato dutÄ«yaá¹ƒ balavaá¹ƒ
catutthaá¹ƒ. idaá¹ƒ pana sabbabalavaá¹ƒ muddhapattaá¹ƒ hoti. ito paá¹-á¹-hÄ• ya anukkam
pavattati. sattamavÄ• re gate parikkhÄ«á¹‡ajavaá¹ƒ hotÄ«ti veditabbaá¹ƒ. __javanÄ• nuban
paá¹-isotaá¹ƒ gacchantiá¹ƒ nÄ• vaá¹ƒ udakaá¹ƒ thokaá¹ƒ anubandhati anugacchati. evaá¹ƒ
dve tadÄ• rammaá¹‡apÄ• kÄ• nÄ«ti dvikkhattuá¹ƒ tadÄ• rammaá¹‡akiccÄ• ni vipÄ• kacittÄ•
__yathÄ• raha_nti Ä• rammaá¹‡ajavana sattÄ• nurÅ«paá¹ƒ. __bhavaá¹…gapÄ• to_ti imasm
Ä• vajjanato pathamabhavaá¹…gacalanatoyevavÄ• paá¹-á¹-hÄ• ya uá¹-á¹-hitaá¹ƒ samuá¹-á
yÄ• vacatutthajavanÄ• samuá¹-á¹-hahitvÄ• paÃ±camajavanato paá¹-á¹-hÄ• ya patitameva
samuá¹-á¹-hitavegassa sabbaso aparikkhÄ«á¹‡atÄ• ya patitanti navuccati. dutÄ«yatadÄ• ra
samuá¹-á¹-hitavegassa sabbaso parikkhÄ«á¹‡attÄ• tadÄ• eva taá¹ƒcittasantÄ• naá¹ƒ patita
patanaá¹ƒ pÄ• to. bhavaá¹…gabhÄ• venacittasantÄ• nassa pÄ• to bhavaá¹…gapÄ• to, bha
159/ attho daá¹-á¹-habbo. bhavaá¹…gakicce bhavaá¹…gaá¹-á¹-hÄ• ne bhavaá¹…gÄ• ramm
bhavaá¹…gapÄ• totivÄ• . imasmiá¹ƒ á¹-hÄ• ne dovÄ• rikopamÄ• , gÄ• millopamÄ• , ambop
aá¹-á¹-hakathÄ• yaá¹ƒ gahetabbÄ• . ettÄ• vatÄ• sattarassa cittakkhaá¹‡Ä• ni paripÅ«repÄ•
chachakkayojanÄ• vattabbÄ• . yattha hi rÅ«ntÄ« rammaá¹‡aá¹ƒ ghaá¹-á¹-eti. taá¹ƒ cakkhuv
ghaá¹-á¹-itaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ Ä• rabbha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati. itarÄ•
mano viÃ±Ã±Ä• á¹‡Ä• ni attano attano atÄ«tÄ• nantaracittena sahuppannaá¹ƒ hadayavatth
tamevÄ• rammaá¹‡aá¹ƒ Ä• rabbha uppajjanti. cakkhudvÄ• ra manodvÄ• rÄ• ni sabbesaá¹ƒ
dvÄ• rakiccaá¹ƒ sÄ• dhenti. ayaÃ±ca vÄ«thi cakkhudvÄ• re uppannattÄ• cakkhudvÄ• ravÄ

upalakkhitattÄ• cakkhuviÃ±Ã±Ä• á¹‡avÄ«thÄ«tica vuccati. ekacittakkhaá¹‡aá¹ƒ atikkamma
atibalavÄ• rammaá¹‡e uppannattÄ• atimahantÄ• rammaá¹‡a vÄ«thÄ«tica vuccatÄ«ti. ettha
rÅ«pÄ• rammaá¹‡Ä• ni cakkhupathe uppajjitvÄ• á¹-hitippattÄ• ni honti. tÄ• ni tattakÄ• ni á¹-
pubbÄ• parabhÅ«tesu ekÅ«na paÃ±Ã±Ä• saparimÄ• á¹‡esu cakkhupasÄ• desu kismiá¹ƒci
tesu pana yadeva ekaá¹ƒ cakkhu imissÄ• vÄ«thiyÄ• yathÄ• rahaá¹ƒ vatthubhÄ• vaá¹ƒ dvÄ
yatthaca ghaá¹-á¹-itaá¹ƒ rÅ«paá¹ƒ Ä• rabbha ayaá¹ƒ vÄ«thi pavattati. etadeva kicca sÄ• dha
yaá¹ƒ majjhimÄ• yukanti vadanti, itarÄ• ni pana mogha vatthÅ«ninÄ• ma honti,
yÄ• nimandÄ• yukÄ• nÄ«tiamandÄ• yukÄ• nÄ«tica vadanti. tÄ• nipana yathÄ• vutta kicca s
pacchimÄ• nÄ«ti duvidhÄ• ni honti, tadubhayÄ• nipi cakkhuviÃ±Ã±Ä• á¹‡assa uppÄ• dakkh
labbhamÄ• nÄ• ni aá¹-á¹-hacattÄ• lÄ«samattÄ• ni veditabbÄ• nÄ«ti. avasesÄ• ni pana tato
pacchimakarÄ• nica laddhaghaá¹-á¹-anÄ• nipi vatthudvÄ• rakiccasiddhibhÄ• ve anÄ• saá¹…
nagahitÄ• nÄ«ti. ettha siyÄ• imÄ• ya vÄ«thiyÄ• uppattisamaye so puggalo ahaá¹ƒ idaá¹ƒ n
jÄ• nÄ• ti, na jÄ• nÄ• tÄ«ti. najÄ• nÄ• ti. kadÄ• pana jÄ• nÄ• tÄ«ti. sallakkhaá¹‡avÄ«thiyÄ•
hi \Be 160/ sabbapathamaá¹ƒ cakkhudvÄ• ravÄ«thi pavattati. tato tadanuvattikÄ• manodvÄ
samudÄ• yagÄ• hikÄ• . tato vaá¹‡á¹‡asallakkhaá¹‡Ä• . tato vatthugÄ• hitÄ• . tato vatthusall
nÄ• magÄ• hikÄ• . tato nÄ• masallakkhaá¹‡Ä• ti. tattha vaá¹‡á¹‡asallakkhaá¹‡Ä• ya pavatta
nÄ«lavaá¹‡á¹‡aá¹ƒ passÄ• mÄ«tiÄ• dinÄ• vaá¹‡á¹‡aá¹ƒ sallakkheti. vatthusallakkhaá¹‡Ä•
sallakkheti. nÄ• ma sallakkhaá¹‡Ä• ya nÄ• maá¹ƒ sallakkhetÄ«ti. iti taá¹ƒtaá¹ƒ sallakkhaá¹‡
pavattamÄ• nÄ• yaeva taá¹ƒtaá¹ƒpassÄ• mÄ«ti jÄ• nÄ• tÄ«ti. etthaca alÄ• tacakkassa gÄ•
vÄ«thÄ«hi punappunaá¹ƒ gahitÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ samudÄ• yato gÄ• hikÄ• tatÄ«yÄ• n
gÄ• hikÄ• nÄ• ma, na hi samudÄ• yagahaá¹‡ena vinÄ• paribyattavaá¹‡á¹‡agahaá¹‡aá¹ƒ s
tadÄ• rammaá¹‡uppÄ• dÄ• pana appahontÄ• tÄ«taka_nti dvikkhattuá¹ƒ yÄ• va tadÄ• ramm
appahontaá¹ƒ hutvÄ• atÄ«tadvatticittakkhaá¹‡ikaá¹ƒ. yassa hi dvevÄ• tÄ«á¹‡ivÄ• cittakkh
honti. taá¹ƒ yÄ• va tadÄ• rammaá¹‡uppÄ• dÄ• pavattituá¹ƒ nappahoti na sakkoti. evaá¹ƒ ap
atÄ«takanti attho. __apÄ• tamÄ• gata_nti cakkhudvÄ• re manodvÄ• reca Ä• pÄ• taá¹ƒ Ä• g
tadÄ• rammaá¹‡uppÄ• do_ti ettha yassa tÄ«á¹‡i cittakkhaá¹‡Ä• ni atÄ«tÄ• ni honti. tassa cu
cittakkhaá¹‡Ä• yukÄ• vase sassa Ä• rammaá¹‡assa sattamajavanena saheva niruddhattÄ•
tadÄ• rammaá¹‡uppÄ• doti yuttametaá¹ƒ. na hi ekÄ• vajjanavÄ«thiyaá¹ƒ cittÄ• ni dhammav
nÄ• nÄ• rammaá¹‡Ä• ni icchanti aá¹-á¹-hakathÄ• cariyÄ• ti. yassa pana dve cittakkhaá¹‡Ä•
sattamajavanato paraá¹ƒ ekacittakkhaá¹‡Ä• yukÄ• vasese Ä• rammaá¹‡e ekena tadÄ• ram
na. na hi tÄ• disaá¹ƒ nirodhÄ• sannaá¹ƒ Ä• rammaá¹‡aá¹ƒ ekavÄ• raá¹ƒpi tadÄ• rammaá¹‡
sakkotÄ«ti. tathÄ• hi mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vipÄ• kuddhÄ• re cittappavattigaá¹‡anÄ
dveti dveeva tadÄ• rammaá¹‡a vÄ• rÄ• Ä• gatÄ• ti.

yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``dvikkhattumeva \Be 161/ hi tadÄ• rammaá¹‡uppatti pÄ• á¸·iyaá¹ƒ niyamitÄ• â€™â€™ ti vu
pÄ• á¸·iyanti aá¹-á¹-hakathÄ• tantiá¹ƒ sandhÄ• ya vuttanti gahetabbaá¹ƒ. na hi sÄ• nÄ• ma

dvikkhattuá¹ƒ tadÄ• rammaá¹‡uppatti niyamitÄ• ti.

majjhimabhÄ• á¹‡akÄ• pana tadÄ• rammaá¹‡aá¹ƒ ekaá¹ƒpi icchanti. saá¹…gahakÄ• rena p
idhapi taá¹ƒ therena paá¹-ikkhittanti daá¹-á¹-habbaá¹ƒ. yadi evaá¹ƒ kasmÄ• paramatthavini
tadÄ• lambanti therena vuttanti. majjhimabhÄ• á¹‡akÄ• naá¹ƒ matena vuttanti daá¹-á¹-habb
Ä• cariyÄ• nandatthero pana ekaá¹ƒpi icchatiyeva. yathÄ• hi Ä• gantukabhavaá¹…gaá¹ƒ ek
tadÄ• rammaá¹‡aá¹ƒpi ekaá¹ƒ napavattatÄ«ti nasakkÄ• vattuá¹ƒ. yaÃ±ca cittappavattigaá¹
tadÄ• rammaá¹‡Ä• ni dveti vuttaá¹ƒ. taá¹ƒpi ukkaá¹-á¹-haparicchedavasena vuttanti, na nas
javanuppÄ• dÄ• pi pavattituá¹ƒ appahontÄ• tÄ«takanti sambandho. yassa hi Ä• rammaá¹‡a
aá¹-á¹-hanava vÄ• cittakkhaá¹‡Ä• ni atÄ«tÄ• ni honti. taá¹ƒ yÄ• va javanuppÄ• dÄ• pavatti
appahontaá¹ƒ hutvÄ• atÄ«takanti attho. __javanaá¹ƒpi anuppajjitvÄ• _ti javanassapi anupp
tvÄ• paccayo bhÄ• vattheeva daá¹-á¹-habbo. na kattuatthe. kasmÄ• . attano padhÄ• nakriyÄ
abhÄ• vatoti.

__ [131] vibhÄ• vaniyaá¹ƒ_ pana

``hetumhicÄ• yaá¹ƒ tvÄ• paccayoâ€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi bÄ• hiratthabhÅ«to hetuattho kitakapaccayÄ• naá¹ƒ visayo hotÄ«ti. tasmÄ• idha bhÄ
tatoca hetuatthe paccattavacananti daá¹-á¹-habbaá¹ƒ. etena yÄ• lakkhaá¹‡e hetumhicamÄ•
pavatti katthaci vuttÄ• . sÄ• pipaá¹-ikkhittÄ• hoti. nahi bÄ• hiratthabhÅ«tÄ• lakkhaá¹‡ahetu
hontÄ«ti. etthaca yassa Ä• rammaá¹‡assa navacittakkhaá¹‡Ä• ni atÄ«tÄ• ni honti. tassa ava
aá¹-á¹-hacittakkhaá¹‡Ä• yukassa dutÄ«ya voá¹-á¹-habbanena saheva \Be 162/ niruddhattÄ
anuppajjitvÄ• ti yuttametaá¹ƒ. kÄ• raá¹‡aá¹ƒ vuttameva. yassa pana cattÄ• ri. la. aá¹-á¹-hav
atÄ«tÄ• ni. tasmiá¹ƒ javanena uppannena bhavitabbanti ce. na. avasesachacittakkhaá¹‡Ä•
Ä• rammaá¹‡aá¹ƒ javanuppattiyÄ• paccayo bhavituá¹ƒ na sakkoti. javanaÃ±hi uppajjamÄ•
pavattituá¹ƒ pahonake Ä• rammaá¹‡e eva uppajjati. pakatiniyÄ• mena javanassa sattakkhat
sambhavatoti. ettha pana yathÄ• visaÃ±Ã±ikÄ• la mucchÄ• kÄ• la maraá¹‡akÄ• lesu vatthu
yaca javanaá¹ƒ chapaÃ±cavÄ• repi pavattati. tathÄ• pakatikÄ• lepi Ä• rammaá¹‡assa dubb
chapaÃ±cavÄ• repi pavattatiyevÄ• ti. __dvattikkhattu_nti dvikkhattuá¹ƒvÄ• tikkhattuá¹ƒvÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ voá¹-á¹-habbane á¹-hatvÄ• ekaá¹ƒvÄ• dvevÄ• cittÄ• ni pavattanti. t
labhitvÄ• javanaá¹-á¹-hÄ• ne á¹-hatvÄ• puna bhavaá¹…gaá¹ƒ otaratÄ«ti vuttaá¹ƒ. ettha hi t
labhitvÄ• javanaá¹-á¹-hÄ• ne á¹-hatvÄ• ti etena tatÄ«yassa voá¹-á¹-habbanassa pavattiá¹ƒ
ekaá¹ƒvÄ• dvevÄ• cittÄ• ni pavattanti. tato bhavaá¹…gaá¹ƒ otaratÄ«ti vuttaá¹ƒ siyÄ• ti. eka
siliá¹-á¹-hamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• diratta tirattaá¹ƒti. athavÄ• , __tato_ti ekacitta
dvicittatovÄ• ti attho. tattha pathamena dvikkhattuá¹ƒ dutÄ«yena tikkhattuá¹ƒ voá¹-á¹-habba
hotÄ«ti. Ä• sevanaá¹ƒ labhitvÄ• ti idaá¹ƒ pana upacÄ• ravacanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ
Ä• sevanatÄ• paá¹-á¹-hÄ• ne vuttÄ• ti. Ä• cariyÄ• nandattherena panettha voá¹-á¹-habbana

cittakkhaá¹‡Ä• vasese Ä• rammaá¹‡e catupaÃ±cajavanuppattiyÄ• eva parittÄ• rammaá¹‡a
voá¹-á¹-habbana pariyosÄ• navasena. paá¹-á¹-hÄ• nehi bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ana
tvevavutto. na pana vutto Ä• vajjanÄ• bhavaá¹…gassa anantarapaccayena paccayoti. yath
mucchÄ• maraá¹‡akÄ• lesu vatthudubbalatÄ• ya cha paÃ±cajavanavÄ• rÄ• icchitabbÄ• . ta
Ä• rammaá¹‡adubbalatÄ• yÄ• ti na na sakkÄ• vattunti. ettha ca santÄ«raá¹‡ato paraá¹ƒ ek
Ä• rammaá¹‡e ekaá¹ƒ voá¹-á¹-habbanaá¹ƒ dvicittakkhaá¹‡Ä• vasese dve taduttari \Be 163/
siyÄ• . etarahi pana dvivoá¹-á¹-habbanikÄ• chaparittÄ• rammaá¹‡avÄ«thiyoti voá¹-á¹-habba
yojesuá¹ƒ. evaá¹ƒ sante kÄ«dise parittÄ• rammaá¹‡e dvivoá¹-á¹-habbanikÄ• , kÄ«dise tivoá
vicÄ• retabbÄ• siyunti. yaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ dvattikkhattuá¹ƒvoá¹-á¹-habbanuppat
taá¹ƒ Ä• vajjanappattiyÄ• pi paccayo na hotÄ«ti vuttaá¹ƒ __tattha bhavaá¹…gacalanameva
vÄ«thicittuppÄ• do_ti. tattha __bhavaá¹…gacalanamevÄ• _ti dvikkhattuá¹ƒ bhavaá¹…gassa
__iccevaá¹ƒ cakkhudvÄ• re_ti iti evaá¹ƒ yadi ekacittakkhaá¹‡Ä• tÄ«takaá¹ƒ rÅ«pÄ• rammaá
apÄ• tamÄ• gacchatÄ«tiÄ• dinÄ• vuttanayena cakkhudvÄ• re catunnaá¹ƒ vÄ• rÄ• naá¹ƒ va
veditabbÄ• , tathÄ• sotadvÄ• rÄ• dÄ«su cÄ• tiyojanÄ• . sabbathÄ• pi catudhÄ• veditabbÄ•
atiparittÄ• rammaá¹‡aá¹ƒpi Ä• pÄ• tÄ• gatamattena moghavÄ• rassa Ä• rammaá¹‡aá¹ƒnÄ•
Ä• rammaá¹‡akaraá¹‡avasena. itarÄ• ni pana ubhayathÄ• pi itaresaá¹ƒ vÄ• rÄ• naá¹ƒ Ä• ra
vuttaá¹ƒ __catunnaá¹ƒ vÄ• rÄ• naá¹ƒ yathÄ• kkamaá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• _ti.

__vibhÄ• vaniyaá¹ƒ_ pana

Ä• rammaá¹‡abhÅ«tÄ• ti imassa atiparittÄ• rammaá¹‡aá¹ƒ sandhÄ• ya paccayabhÅ«tÄ• ti a
paÃ±Ã±Ä• panÄ• ya paccayo hotÄ«ti.

paÃ±cadvÄ• revÄ«thicittÄ• ni yathÄ• rahaá¹ƒ kiccavasena satteva. cittuppÄ• dÄ• cittÄ• na
catuddasa. vitthÄ• rÄ• cittasarÅ«pavitthÄ• rato catupaÃ±Ã±Ä• sÄ• ti yojanÄ• . __etthÄ• _ti

<137> manodvÄ• re pana Ä• rammaá¹‡adhammÄ• parittakhaá¹‡Ä• pi atÄ«tÄ• nÄ• gatÄ•
Ä• gacchantiyeva. tasmÄ• tattha ekacittakkhaá¹‡Ä• tÄ«tÄ• nivÄ• bahucittakkhaá¹‡Ä• tÄ«t
Ä• pÄ• tamÄ• gacchantÄ«ti idaá¹ƒ vidhÄ• naá¹ƒ natthÄ«ti vuttaá¹ƒ __manodvÄ• repana yad
Ä• pÄ• tamÄ• gacchatÄ«_ti. tattha __manodvÄ• re_ti suddhamanodvÄ• re. cakkhÄ• dÄ«su
apÄ• tamÄ• gacchati. \Be 164/ taá¹ƒ missakadvÄ• ranti vuccati. idha pana suddhamevÄ• d
paÃ±cadvÄ• rÄ• nubandhakaá¹ƒ visuá¹ƒ siddhanti duvidhaá¹ƒ hoti. tattha yathÄ• ghaá¹‡á¸•
ekavÄ• raá¹ƒ pahaá¹-e ghaá¹‡á¸• asarÄ«rabhÅ«tÄ• rÅ«pa kalÄ• pÄ• ciraá¹ƒpi kÄ• laá¹ƒ a
ghaá¹-á¹-etvÄ• anuravasaddasantÄ• naá¹ƒ pavattenti. tathÄ• paÃ±cadvÄ• re Ä• rammaá¹‡
paÃ±ca dvÄ• rikavÄ«thiyÄ• niruddhÄ• yapi atÄ«taá¹ƒ paÃ±cÄ• lambaá¹‡aá¹ƒ manodvÄ• re
anekasahassÄ• nipi manodvÄ• rikavÄ«thicitta santÄ• nÄ• ni pavattetiyeva. tesaá¹ƒ pana dv
bhavaá¹…gasantÄ• naá¹ƒ anubandhakaá¹ƒnÄ• ma hoti. tÄ• nica cittÄ• ni anubandhakavÄ«
pana paÃ±cadvÄ• raghaá¹-á¹-anÄ• nubandhabhÄ• vena vinÄ• kevalaá¹ƒ tathÄ• tathÄ• c

Ä• pÄ• taá¹ƒ Ä• gacchanti. taá¹ƒ visuá¹ƒ siddhaá¹ƒ nÄ• ma hoti. kathaá¹ƒ pana tasmiá¹ƒ vis
Ä• rammaá¹‡a dhammÄ• Ä• pÄ• taá¹ƒ Ä• gacchantÄ«ti. vuccate. diá¹-á¹-hato diá¹-á¹-hasan
sutasambandhato saddhÄ• ya ruciyÄ• Ä• kÄ• raparivitakkena diá¹-á¹-hinijjhÄ• nakhantiyÄ•
nÄ• nÄ• iddhibalena dhÄ• tukkhota vasena devatopasaá¹ƒhÄ• ravasena anubodhavasena p
kÄ• raá¹‡ehi Ä• pÄ• taá¹ƒ Ä• gacchantÄ«ti. tattha diá¹-á¹-haá¹ƒnÄ• ma pubbe paÃ±cahidvÄ
paÃ±cÄ• lambaá¹‡aá¹ƒ. taá¹ƒpi kÄ• lantare kÄ• raá¹‡alÄ• bhe sati suddhe manodvÄ• re Ä•
diá¹-á¹-hasambandhaá¹ƒnÄ• ma diá¹-á¹-hasadisaá¹ƒ vuccati. pubbe hi kiÃ±ci disvÄ• aÃ±Ã±
anumÄ• nentassa adiá¹-á¹-haá¹ƒpi taá¹ƒsadisaá¹ƒ atÄ«taá¹ƒpi anÄ• gataá¹ƒpi paccuppanna
Ä• gacchatiyeva. sutaá¹ƒnÄ• ma parato sutvÄ• gahitaá¹ƒ chaá¸·Ä• rammaá¹‡aá¹ƒ. taá¹ƒ pa
sabbaÃ±Ã±udesanaá¹ƒ sutvÄ• gahitaá¹ƒ na kiÃ±ci anÄ• rammaá¹‡aá¹ƒnÄ• ma atthÄ«ti. su
sutasadisaá¹ƒ. saddhÄ• nÄ• ma parassa saddahanÄ• . rucinÄ• ma attano mati. Ä• kÄ• ra p
atthacchÄ• yaá¹ƒ byaÃ±janacchÄ• yaá¹ƒ kÄ• raá¹‡acchÄ• yaÃ±ca nissÄ• ya tathÄ• tathÄ•
diá¹-á¹-hinijjÄ• nakhantinÄ• ma paÃ±Ã±Ä• yavÄ• attano laddhiyÄ• vÄ• punappunaá¹ƒ upa
sanniá¹-á¹-hÄ• naá¹ƒ pÄ• petvÄ• gahaá¹‡aá¹ƒ. sesaá¹ƒ pÄ• kaá¹-ameva. etthaca anantarÅ
paccayabhÄ• vonÄ• ma cittasantÄ• nassa mahÄ• vipphÄ• ro hoti. sakiá¹ƒpi Ä• rammaá¹‡aá
Ä• sevitvÄ• niruddhakÄ• lato paá¹-á¹-hÄ• ya vassasatepi vassasahassepi bhavantarepi taá
bhavaá¹…ga calanassa paccayo hoti. cittaÃ±canÄ• ma diá¹-á¹-hÄ• dÄ«hi yathÄ• vuttakÄ• r
mahÄ• vipphÄ• raá¹ƒ hoti. kiÃ±ci nimittaá¹ƒ labhitvÄ• ekasmiá¹ƒ khaá¹‡e anekasahassesu
Ä• rammaá¹‡esu pharamÄ• naá¹ƒ pavattati. tehica kÄ• raá¹‡ehi niccaá¹ƒ codÄ«yamÄ• naá
kÄ• yagelaÃ±Ã±Ä• dike cittadubbalapaccaye asati niccakÄ• laá¹ƒpi bhavaá¹…gato vuá¹-á¹-
hoti. na hi cittaá¹ƒnÄ• ma avibhÅ«te Ä• rammaá¹‡e ramati. vibhÅ«teeva ramati. tasmÄ• bh
manasikÄ• ro punappunaá¹ƒ bhavaá¹…gaá¹ƒ cÄ• letvÄ• laddhapaccayesu Ä• rammaá¹‡es
niyojetiyeva. tadÄ• tÄ• ni Ä• rammaá¹‡Ä• ni tadabhininnÄ• kÄ• ra pavattamanasikÄ• ra sa
cittassa Ä• pÄ• taá¹ƒ Ä• gacchanti. na hi aÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• pavattam
Ä• rammaá¹‡antare abhininnÄ• kÄ• ronÄ• ma natthÄ«ti sakkÄ• vattunti. __tadÄ• rammaá¹
idaá¹ƒ kÄ• masattavasena vuttaá¹ƒ. rÅ«pÄ• rÅ«pasattÄ• naá¹ƒ pana vibhÅ«tÄ• rammaá¹‡e
natthiyeva. yathÄ• cettha. evaá¹ƒ paÃ±cadvÄ• repi rÅ«pasattÄ• naá¹ƒ atimahantÄ• ramma
natthÄ«ti. __avibhÅ«te panÄ• lambaá¹‡e javanÄ• vasÄ• ne bhavaá¹…gapÄ• tova hotÄ«_ti
paricchedavasena vuttanti daá¹-á¹-habbaá¹ƒ. Ã±Ä• á¹‡avibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ p
voá¹-á¹-habbanappavattivasena avibhute Ä• lambaá¹‡e voá¹-á¹-habbanavÄ• ropi Ä• gato. y
paÃ±cadvÄ• rebhavaá¹…gacalanamattavasena moghavÄ• ro nÄ• ma catuttho vÄ• ro vutto.
vaá¹-á¹-atiyeva. suddhamanodvÄ• repi hi Ä• rammaá¹‡e Ä• pÄ• tamÄ• gate vÄ«thicittaá¹ƒ a
bhavaá¹…ge calite nivattanakavÄ• rÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ nabhavissatiyeva, visayeca Ä•
calite sati visayappavattinÄ• ma na na hotÄ«ti. iti imasmiá¹ƒ manodvÄ• repi tadÄ• rammaá¹
voá¹-á¹-habbana moghavÄ• ra saá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ vÄ• rÄ• naá¹ƒ yathÄ• kkan
visayappavatti catudhÄ• veditabbÄ• ti. tattha tadÄ• rammaá¹‡avÄ• rassa Ä• rammaá¹‡abh
javana vÄ• rassa \Be 166/ vibhÅ«tÄ• nÄ• ma. voá¹-á¹-habbanavÄ• rassa avibhÅ«tÄ• nÄ• m
Ä• rammaá¹‡abhÅ«tÄ• atiavibhÅ«tÄ• nÄ• mÄ• ti yojetabbÄ• .

etthaca Ä• rammaá¹‡assavÄ• cittassavÄ• atibalavatÄ• ya abhivibhÅ«tatÄ• veditabbÄ• . c
pathavipabbatÄ• divasena atibalavantaá¹ƒ Ä• rammaá¹‡aá¹ƒ ativibhÅ«taá¹ƒnÄ• ma hoti. ati
atisukhumaá¹ƒpi nibbÄ• naá¹ƒ ativibhÅ«taá¹ƒnÄ• ma hotÄ«ti. evaá¹ƒ sesesupÄ«ti. vÄ• rabh
visuá¹ƒ siddhoti duvidho. tattha anubandhako cakkhudvÄ• rÄ• nubandhakÄ• divasena paÃ±
atÄ«tagahaá¹‡aá¹ƒ, samudÄ• ya gahaá¹‡aá¹ƒ, vatthugahaá¹‡aá¹ƒ, nÄ• magahaá¹‡anti catt
tadÄ• rammaá¹‡avÄ• rÄ• dayo yathÄ• rahaá¹ƒ yojetabbÄ• . visuá¹ƒ siddho pana diá¹-á¹-ha
diá¹-á¹-hasambandhavÄ• ro, sutavÄ• ro, sutasambandhavÄ• ro, viÃ±Ã±Ä• tavÄ• ro, viÃ±Ã±
hoti. etthaca saddhÄ• ruci Ä• kÄ• ra parivitakkÄ• di vasena pavattavÄ• rÄ• viÃ±Ã±Ä• tavÄ
sambandhavÄ• roti vuttÄ• ti daá¹-á¹-habbÄ• . aá¹-á¹-hasÄ• liniyaá¹ƒ pana saddhÄ• ruciyÄ•
Ä• rammaá¹‡aá¹ƒ tathÄ• pi hoti. aÃ±Ã±athÄ• pi hoti. tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ na gah
hotu aÃ±Ã±athÄ• vÄ• . vÄ«thicittapavattiyÄ• sati gahetabbameva. tattha ekekasmiá¹ƒvÄ• r
tadÄ• rammaá¹‡avÄ• rÄ• divasena cattÄ• ro cattÄ• ro vÄ• rÄ• . tesuca kÄ• ma mahaggatÄ
paccuppannÄ• tÄ«tÄ• nÄ• gatakÄ• la vimuttavasenaca Ä• rammaá¹‡adhammÄ• yathÄ• ra
atÄ«tabhavaá¹…gavasena tadÄ• rammaá¹‡avasena ca vÄ• rabhedaá¹ƒ kappenti. tattha atÄ
vÄ• rabhedakappanaá¹ƒ niratthakaá¹ƒ. na hi manodvÄ• re paÃ±cadvÄ• re viya Ä• rammaá¹
dubbalatÄ• sambhavo atthi. tadÄ• avijjamÄ• nÄ• naá¹ƒpi atÄ«tÄ• nÄ• gatÄ• naá¹ƒ kÄ• lav
Ä• pÄ• tÄ• gamanatoti. ettha siyÄ• , ekÄ• vajjanavÄ«thiyÄ• Ä• rammaá¹‡aá¹ƒnÄ• ma dhar
icchanti aá¹-á¹-hakathÄ• cariyÄ• . imeca sattÄ• taá¹ƒ taá¹ƒ Ä• kÄ• raá¹ƒ sallakkhetvÄ• aÃ±
jÄ• nantiyeva. paracittaviduniyo pana devatÄ• Ä• kÄ• rasallakkhaá¹‡ena vinÄ• pi jÄ• nanti.
parassa \Be 167/ cittaá¹ƒ jÄ• nanakÄ• le Ä• vajjanaá¹ƒ bhÄ• vayaá¹ƒ parassa cittaá¹ƒ attan
vÄ• Ä• vajjati. udÄ• hu parato taá¹ƒ taá¹ƒ javanena sahuppannaá¹ƒvÄ• . javanÄ• nica yaá¹
sahuppannaá¹ƒ taá¹ƒ vÄ• jÄ• nanti, paccekaá¹ƒ attanÄ• sahuppannaá¹ƒvÄ• ti. kiÃ±cettha,
sahuppannaá¹ƒ Ä• vajjati jÄ• nantica. evaá¹ƒ sati dhammato abhinnaá¹ƒ hoti. kÄ• lato bhinn
Ä• vajjanassa paccuppannaá¹ƒ hoti. javanÄ• naá¹ƒ pana atÄ«tanti. atha paccekaá¹ƒ attanÄ
jÄ• nantica. evaÃ±ca sati kÄ• lato abhinnaá¹ƒ hoti. dhammato bhinnameva. athapi yaá¹ƒ pa
jÄ• nanti. tadeva Ä• vajjati. evaá¹ƒpi bhinnameva hotÄ«ti. ettha aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• v
sahuppannaá¹ƒ. tadeva Ä• vajjati jÄ• nanticÄ• ti dhammato abhinnaá¹ƒ vatvÄ• taá¹ƒ cittaá¹
addhÄ• vasena santativasenaca gahitaá¹ƒ javanÄ• naá¹ƒpi paccuppannameva hotÄ«ti vinic
Ä• cariyÄ• nandamatena pana parassa taá¹ƒ taá¹ƒ Ä• kÄ• raá¹ƒ sallakkhetvÄ• taá¹ƒ taá¹ƒ
Ä• vajjanajavanÄ• ni paccekaá¹ƒ attanÄ• sahuppannaá¹ƒ cittaá¹ƒ Ä• vajjati jÄ• nanti ca. na
kÄ• latoca bhinnaá¹ƒnÄ• ma hoti. sabbesaá¹ƒpi hi Ä• rammaá¹‡aá¹ƒ cittameva hoti paccup
javanÄ• ni nirÄ• vajjanÄ• ninÄ• ma honti. Ä• vajjanenapi hi cittanteva Ä• vajjitaá¹ƒ hoti. java
jÄ• nantÄ«ti. yadi pana Ä• vajjane na cittanti Ä• vajjite javanÄ• ni rÅ«panti jÄ• nanti. rÅ«pan
cittanti jÄ• nanti, nÄ«lantivÄ• Ä• vajjite pÄ«tanti jÄ• nanti. evaá¹ƒ sati javanÄ• ni dhammato
nÄ• ma honti. tathÄ• atÄ«tanti Ä• vajjite paccuppannanti. evaÃ±ca sati tÄ• ni kÄ• lato nirÄ•
hontÄ«ti. yasmÄ• ca atÄ«to dhammo paccuppannassa dhammassa anantarapaccayena pa
tasmÄ• idha khaá¹‡avaseneva paccuppannaá¹ƒ vattuá¹ƒ yuttaá¹ƒ. na addhÄ• santati vasen

vÄ«thicittavÄ• resupi Ä• rammaá¹‡Ä• naá¹ƒ atÄ«tÄ• dibhÄ• vo addhÄ• santativaseneva vat
__tÄ«á¹‡evÄ• _ti kiccavasena tÄ«á¹‡i eva. __cittuppÄ• dÄ• daseritÄ• _ti cittuppattikkhaá¹‡
kathitÄ• ni. __vitthÄ• _ __renÄ• _ti \Be 168/ cittasarÅ«pavitthÄ• rena. __etthÄ• _ti manodvÄ
__ekacattÄ• lÄ«sÄ• _ti paÃ±caviÃ±Ã±Ä• á¹‡amanodhÄ• tÅ«hi vajjitÄ• naá¹ƒ kÄ• mÄ• vaca
ekacattÄ• lÄ«saá¹ƒ. __etthÄ• _ti parittajavanavÄ• re. [parittavÄ• ro]

<138> vibhÅ«tÄ• vibhÅ«tabhedo natthi ekaá¹ƒ vibhÅ«tameva labbhatÄ«ti adhippÄ• yo. na
appanÄ• nÄ• ma sambhavatÄ«ti. tathÄ• tadÄ• rammaá¹‡uppÄ• doca natthi. na hi atisantat
tadÄ• rammaá¹‡aá¹ƒ anubandhatÄ«ti. tattha hi chabbÄ«sati mahaggata lokuttara javanesu
appanÄ• vÄ«thimotaratÄ«ti sambandho. Ã±Ä• á¹‡arahitaá¹ƒ dvihetukajavanaá¹ƒ athirasabh
anantarÅ«panissayo nahotÄ«ti vuttaá¹ƒ __Ã±Ä• á¹‡asampayutta kÄ• mÄ• vacarajavanÄ• n
__parikammopacÄ• rÄ• nulomagotratunÄ• menÄ• _ti ettha indriyasamatÄ• dÄ«hi paritobhÄ
sajjÄ«yati etenÄ• ti parikammaá¹ƒ. appanaá¹ƒ upecca caratÄ«ti upacÄ• ro. samÄ«pacÄ• ro
samÄ«pacaraá¹‡aÃ±cettha Ä• sannekÄ• le appanÄ• vahasamatthabhÄ• vena daá¹-á¹-habb
kÄ• laá¹ƒ appanÄ• sambhavo hotÄ«ti. anulomanti appanÄ• pavattiyÄ• paccanÄ«kadhamm
anukÅ«laá¹ƒ appanÄ• hitaá¹ƒ appanÄ• vahanticceva attho, yassa pavattiyÄ• appanÄ• vib
natthÄ«ti. gamÄ«yati bujjhÄ«yati attho etenÄ• tivo. abhidhÄ• naá¹ƒ buddhica. taá¹ƒ duvidha
rakkhatÄ«ti gottaá¹ƒ. paritta jÄ• tisaá¹…khÄ• to anvayo. gottaá¹ƒ abhibhuyyati chijjati etthÄ•
ca cattÄ• ripi javanÄ• ni parikammajavanÄ• nÄ«ti vÄ• upacÄ• rajavanÄ• nitivÄ• anulomaja
gotrabhÅ«ti pana pacchimasseva nÄ• maá¹ƒ. idha pana catunnaá¹ƒpi nÄ• mÄ• naá¹ƒ saá¹.
pacÄ• rÄ• nuloma gotrabhunÄ• menÄ• ti evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. evaÃ±ca katvÄ•
parikammaá¹ƒnÄ• ma. nanu itarÄ• nipi appanaá¹ƒ parisaá¹…kharontiyevÄ• ti evamÄ• dikÄ•
__catukkhattuá¹ƒ tikkhattumevavÄ• _ti catukkhattumevavÄ• tikkhattumevavÄ• . tattha path
paÃ±camaá¹ƒ gotrabhusambhavo paá¹-ikkhitto hoti. tadÄ• hi javanaá¹ƒ patitaá¹ƒnÄ• ma ho
kampati. kÄ• magottaá¹ƒ abhikkamitvÄ• uparibhÅ«mantarappattiyÄ• paccayo bhavituá¹ƒ n
dutÄ«yaá¹ƒ gotrabhu sambhavo paá¹-ikkhitto hoti. tadÄ• hi aladdhÄ• sevanaá¹ƒ anulomaá¹
cittaá¹ƒ gotrabhubhÄ• vaá¹ƒ pÄ• petuá¹ƒ na sakkotÄ«ti. eteneva paÃ±camato paraá¹ƒ catut
asambhavo sÄ• dhito hotÄ«ti. vÄ• saddena pana mandapaÃ±Ã±assa catukkhattumeva. na
tikkhattumeva. na catukkhattunti dassitaá¹ƒ hoti. aá¹-á¹-hasÄ• liniyaá¹ƒ pana mandamajjhim
tidhÄ• bhinditvÄ• paÃ±cakkhattuá¹ƒpi parikammajavanÄ• naá¹ƒ uppatti anuÃ±Ã±Ä• tÄ• vi
itaraá¹-á¹-hakathÄ• su pana suá¹-á¹-hu vicÄ• retvÄ• paá¹-isiddhattÄ• sÄ• na gahetabbÄ•

yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``chaá¹-á¹-haá¹ƒ sattamaá¹ƒ bhavaá¹…gassa Ä• sannabhÄ• vena papÄ• tÄ• sannapuriso v
patiá¹-á¹-hÄ• tuá¹ƒ na sakkotÄ«â€™â€™ ti vuttaá¹ƒ.

tattha bhavaá¹…gassa Ä• sannabhÄ• venÄ• ti bhavaá¹…gabhÄ• vassa Ä• sanna bhÄ• ven

paá¹-á¹-hÄ• ya javanasantÄ• naá¹ƒ anupubbena parikkhÄ«á¹‡ajavaá¹ƒ hoti. bhavaá¹…gabh
evaÃ±ca katvÄ• papÄ• tÄ• sannapurisopamÄ• pi upapannÄ• hotÄ«ti. __niruddhÄ• nantara
anantaramevÄ• ti padacchedo. kassa anantaranti, aÃ±Ã±assa asutattÄ• niruddhassÄ• ti at
yasmÄ• pana appanÄ• nÄ• ma uppajjamÄ• nÄ• catutthatovÄ• paÃ±camatovÄ• paá¹-á¹-h
chaá¹-á¹-hatovÄ• sattamatovÄ• . sÄ• hi vasÄ«bhÅ«tÄ• pi catuttha paÃ±camesu uppattiá¹ƒ
nuppajjatiyeva. labhamÄ• nÄ• pana divasaá¹ƒpi nirantaraá¹ƒ pavattatiyeva. tasmÄ• catutth
paÃ±camaá¹ƒvÄ• ti idaá¹ƒ Ä• dimattaniyamanatthaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. teneva hi
__appanÄ• vÄ«thimotaratÄ«_ti ca __tatoparaá¹ƒ appanÄ• vasÄ• ne bhavaá¹…gapÄ• tova h
pana paÃ±camato paá¹-á¹-hÄ• ya javanaá¹ƒ patitaá¹ƒ nÄ• ma hoti. evaá¹ƒ sati kasmÄ• tato
patanakhette appanÄ• javanaá¹ƒ pavattatÄ«ti. vuccate, hatthe \Be 170/ thapitaleá¸• á¸• uss
hatthato muttamatte hoti. evaá¹ƒ santepi hatthabalena khipitaá¹ƒ leá¸• á¸• u dÅ«raá¹ƒpi gac
leá¸• á¸• ussa javonÄ• ma hatthajavamÅ«lako hoti. hatthajavoca sarÄ«rabalamÅ«lako. tatth
appanÄ• javanaá¹ƒ daá¹-á¹-habbaá¹ƒ. leá¸• á¸• ussa patanakhettaá¹ƒ viya catutthato pacch
gotrabhujavo. sarÄ«rabalaá¹ƒ viya purimÄ• naá¹ƒ parikammajavanÄ• naá¹ƒ balaá¹ƒ daá¹-á¹
bÄ• ladÄ• rakassa balaá¹ƒ viya Ä• dikammikavÄ«thiyaá¹ƒ kÄ• majavanÄ• naá¹ƒ balaá¹ƒ. vu
viya samÄ• pattivÄ«thiyaá¹ƒ kÄ• majavanÄ• naá¹ƒ balaá¹ƒ. yathÄ• ca bÄ• ladÄ• rakena kh
muttamattepi patati. evaá¹ƒ Ä• dikammikavÄ«thiyaá¹ƒ appanÄ• javanaá¹ƒ ekavÄ• raá¹ƒ javi
yathÄ• vuddhipattena khittaá¹ƒ leá¸• á¸• u patanakhettepi apatitvÄ• dÅ«raá¹ƒpi dÅ«rataraá
samÄ• pattivÄ«thiyaá¹ƒ appanÄ• javanaá¹ƒ ciraá¹ƒpi cirataraá¹ƒpi pavattatÄ«ti. mÅ«laá¹-Ä«
appanÄ• javanaá¹ƒ patanakhette pavattaá¹ƒpi bhÅ«mantarapattiyÄ• vÄ• Ä• rammaá¹‡anta
nahotÄ«ti vuttaá¹ƒ. ettha siyÄ• , kasmÄ• paÃ±camato paá¹-á¹-hÄ• ya javanaá¹ƒ patitanti vu
tattÄ• eva suá¹-á¹-hu balavabhÄ• vato sattamajavanacetanÄ• sÄ«ghaá¹ƒ anantare bhave
Ä• nantariyakammaÃ±ca hoti. majjhe paÃ±cacetanÄ• tathÄ• balavabhÄ• vÄ• bhÄ• vato ci
vipÄ• kadÄ• yinÄ«ca honti, anantariyabhÄ• vaÃ±ca na gacchantÄ«ti. nakho panetaá¹ƒ evaá
hi sÄ«ghaá¹ƒ vipÄ• kadÄ• natÄ• ya balavatÄ«nÄ• ma siyÄ• . evaá¹ƒsati paá¹-hamacetanÄ•
sÄ• hi imasmiá¹ƒyeva bhave vipÄ• kaá¹ƒ detÄ«ti. idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ. ek
tiá¹‡arukkhÄ• naá¹ƒ pariá¹‡Ä• moviya pathamacetanÄ• ya pariá¹‡Ä• mo daá¹-á¹-habbo. dvi
sattamacetanÄ• ya. mahÄ• sÄ• lÄ• naá¹ƒ viya majjhimacetanÄ• nanti. tattha ekavassajÄ«vi
asÄ• rÄ• honti. asÄ• rattÄ• ca dubbalÄ• anaddhaniyÄ• aciraá¹-á¹-hikÄ• . tasmÄ• tesaá¹ƒ
te hi sÄ«ghataraá¹ƒ ruhanti. vuddhiá¹ƒ viruá¸·hiá¹ƒ Ä• pajjanti. sÄ«ghataraá¹ƒ pupphanti pha
antaradhÄ• yanti. ekaá¹ƒ nidÄ• ghasamayaá¹ƒ atikkamituá¹ƒ nasakkonti. dutÄ«yaá¹ƒ \Be 17
pÄ• puá¹‡anti. etthaca nidÄ• ghasamayo viya maraá¹‡akÄ• lo veditabbo. dvivassajÄ«vino p
honti. sÄ• rabhÅ«tattÄ• ca thokaá¹ƒ balavantÄ• addhaniyÄ• . tato yevacatesaá¹ƒ ciraparia
pathamaá¹ƒ vassaá¹ƒ ruhanti vuddhiá¹ƒ viruá¸·hiá¹ƒ Ä• pajjanti. pupphituá¹ƒvÄ• phalituá¹ƒ
dutÄ«yavasseeva pupphanti phalanti patanti antaradhÄ• yanti. dutÄ«yaá¹ƒ pana nidÄ• gha
na sakkonti. tatÄ«yaá¹ƒ vassaá¹ƒ na pÄ• puá¹‡anti. mahÄ• sÄ• lÄ• pana sabbasÄ• rabhÅ«
cirataraá¹-á¹-hÄ• yino. tasmÄ• te saá¹‡ikameva pariá¹‡Ä• maá¹ƒ gacchanti. te hi eka dve v
vidatthiratanamattÄ• va honti. vuddhiá¹ƒ viruá¸·hiá¹ƒ nÄ• pajjanti. pupphituá¹ƒvÄ• phalituá¹

aticiraá¹-á¹-hÄ• yino pana honti. cha paÃ±ca vassasatÄ• ni á¹-hatvÄ• va patanti. evameva p
sabbaso aladdhÄ• sevanatÄ• ya asÄ• rÄ• abalÄ• hoti. visuá¹ƒ ekaá¹ƒ bhavaá¹ƒ nibbattetu
maraá¹‡akÄ• laá¹ƒ atikkamituá¹ƒ na sakkoti. imasmiá¹ƒ bhaveeva vipaccitvÄ• vÄ• avipacci
javanacetanÄ• pana laddhÄ• sevanatÄ• ya thokaá¹ƒ sÄ• rabhÅ«tÄ• hoti. visuá¹ƒ ekaá¹ƒ b
sakkoti. sÄ• rabhÅ«tattÄ• yevaca saá¹‡ikameva pariá¹‡Ä• maá¹ƒ gacchati. imasmiá¹ƒ bhav
bhavantaraá¹ƒ patvÄ• va vipaccati. patitajavanesu pana antima javanatÄ• ya dubbalattÄ• c
maraá¹‡akÄ• laá¹ƒ atikkamituá¹ƒ na sakkoti. dutÄ«yabhaveeva vipaccitvÄ• vÄ• avipaccitvÄ
avasesÄ• naá¹ƒ pana paÃ±cannaá¹ƒ majjhimacetanÄ• naá¹ƒ suá¹-á¹-hu laddhÄ• sevanÄ• n
pariá¹‡atabhÄ• vo vuttanayÄ• nusÄ• rena veditabboti. naá¹ƒ kevalaÃ±cettha tiá¹‡a rukkho p
ayamattho dÄ«petabbo. yehikeci gabbhaseyyakÄ• pÄ• á¹‡Ä• appÄ• yukajÄ• tikÄ• honti. t
gabbhavÄ• saá¹ƒ vasanti, sÄ«ghataraá¹ƒ vijÄ• yanti. aá¹…gamaá¹…gÄ• nica nesaá¹ƒ sÄ«g
honti. indriyÄ• nica sÄ«ghataraá¹ƒ paripÄ• kagatÄ• ni honti. tadaheva uá¹-á¹-hahitvÄ• gacc
gaá¹‡hanti. attano attano visaye sÄ«ghataraá¹ƒ viÃ±Ã±uttaá¹ƒ Ä• pajjanti. sÄ«ghataraá¹ƒ jia
maranti. \Be 172/ dÄ«ghÄ• yukajÄ• tikÄ• naá¹ƒ pana gabbhavÄ• sÄ• dÄ«ni sabbÄ• ni saá¹±
mahaggata kusalÄ• ni sattama javanaá¹-á¹-hÄ• ne á¹-hitÄ• nÄ«ti veditabbÄ• ni. parikammaj
ciraá¹-á¹-hitikaá¹-á¹-hena supakka sÄ• lidhaÃ±Ã±asadisÄ• ni. appanÄ• javanÄ• ni aciraá¹-á
supakka sÄ• libhattasadisÄ• nÄ«ti tÄ• nipi aciratataraá¹-á¹-hitikÄ• nieva honti. dutÄ«ye bhave
avipaccitvÄ• vÄ• khiyyanti. imasmiá¹ƒ bhavepi appakena kÄ• macchandÄ• dinÄ• paccanÄ
sabbaso avipÄ• kabhÄ• vaá¹ƒ Ä• pajjanti. tasmÄ• tÄ• ni tena pariyÄ• yena dubbalÄ• ni nÄ•

yasmÄ• ca Ä• nantariyakammÄ• naá¹ƒ phaladÄ• naniyatatÄ• nÄ• ma kÄ• laniyamena vin
kÄ• laniyamocanÄ• ma ekantena sattamajavanasseva hoti. na majjhimajavanÄ• naá¹ƒ. tesa
vipaccantÄ«ti evaá¹ƒ niyamo natthÄ«ti. tasmÄ• duvidhassa niyamassa siddhattÄ• eva satt
anantariyakammatÄ• siddhÄ• hoti. na balavataratÄ• yÄ• ti niá¹-á¹-hametthagantabbanti. m
nanuca sattamajavanacetanÄ• ya balavatÄ• ya upapajjavedanÄ«yabhÄ• vo hoti Ä• nantariy
samuá¹-á¹-hÄ• petvÄ• tatthÄ• yaá¹ƒ adhippÄ• yo siyÄ• . paá¹-isandhiyÄ• anantarapaccaya
anantarapaccayabhÄ• vena antimajavanacetanÄ• ya susaá¹…khatattÄ• sÄ• sattamajagan
Ä• nantariyakÄ• ca hoti. na apatitajavanacetanÄ• viya balavatÄ• yÄ• ti uttaraá¹ƒ vadati. taá
dissati. evaÃ±hi sati pathamajavanacetanÄ• kassa anantarapaccayabhÄ• vena susaá¹…kh
diá¹-á¹-hadhammavedanÄ«yÄ• nÄ• ma jÄ• tÄ• ti vattabbÄ• hotÄ«ti. mahÄ• á¹-Ä«kÄ• yaá¹ƒ
cetanÄ• sanniá¹-á¹-hÄ• nakiccavisesayuttatÄ• ya phalavipaccane sattivise sayuttÄ• hotÄ«
Ä• nantariyakÄ• ca sÄ• hotÄ«ti vuttaá¹ƒ. __yathÄ• raha_nti taá¹ƒ taá¹ƒ puggalÄ• nurÅ«paá
vasenÄ• _ti tassa tassa parikammabhÄ• vanÄ• cittassa kasiá¹‡animittÄ• dÄ«suvÄ• anicc
abhinÄ«haraá¹‡Ä• nurÅ«paá¹ƒ. __appanÄ• vÄ«thi_nti appanÄ• pabandhaá¹ƒ. idaÃ±ca ane
appanÄ• javanÄ• naá¹ƒ saá¹…gahaá¹‡atthaá¹ƒ \Be 173/ vuttaá¹ƒ. tenevÄ• ha tatoparaá¹ƒ a
bhavaá¹…gapÄ• tova hotÄ«ti. tattha __tato_ti catutthatovÄ• paÃ±camato vÄ• . imasmiá¹ƒ a
chaá¹-á¹-hevÄ• ekantena bhavaá¹…gapÄ• to hotÄ«ti Ä• pajjati. tasmÄ• puna __appanÄ• v
bhavaá¹…gapÄ• tovahoti. natthi tadÄ• rammaá¹‡uppÄ• doti adhippÄ• yo.

__vibhÄ• vaniyaá¹ƒ_ pana

``katthaci appanÄ• vÄ• re sattajavana paripÅ«raá¹‡atthaá¹ƒ appanÄ• vasÄ• nepi kÄ• mÄ• v
vadantÄ• naá¹ƒ nikÄ• yantarikÄ• naá¹ƒ vÄ• do idha evasaddena nivattitoâ€™â€™ ti vuttaá¹

__tatthÄ• _ti tasmiá¹ƒ appanÄ• javanavÄ• re. nirantarapavattÄ• naá¹ƒ javanÄ• naá¹ƒ bhinn
vuttaá¹ƒ __somanassasahagata javanÄ• nantara_ntiÄ• di.

__ [132] vibhÄ• vaniyaá¹ƒ_ pana

``bhinnavedanÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• sevanapaccayabhÄ• vassa anuddhaá¹-attÄ
taá¹ƒ na sundaraá¹ƒ.

na hi idha Ä• sevanapaccayabhÄ• vo pamÄ• á¹‡aá¹ƒ. kasmÄ• , Ä• sevana paccanikÄ• naá
parikammajavanehi aÃ±Ã±amaÃ±Ã±aÃ±ca abhinnavedanatÄ• ya icchitabbattÄ• ti. __pÄ• á
icchitabbÄ• .

__ [133] vibhÄ• vaniyaá¹ƒ_ pana

``pasaá¹ƒsitabbÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi tÄ• diso saá¹ƒvaá¹‡á¹‡anÄ• padeso dissatÄ«ti. arahatta phale maggavÄ«thiyaá¹ƒ ma
pavattamÄ• nepi ayaá¹ƒ pubbÄ• para niyamo parikammajavanehi eva saha appanÄ• javanÄ
__kriyajavanÄ• nantaraá¹ƒ arahattaphalaÃ±cÄ• _ti vuttaá¹ƒ. sukhapuÃ±Ã±amhÄ• paraá¹ƒ
sambhavanti. upekkhakÄ• puÃ±Ã±amhÄ• paraá¹ƒ dvÄ• dasa, sukhitakriyato paraá¹ƒ aá¹-á
paraá¹ƒ cha appanÄ• javanÄ• ni sambhavantÄ«ti yojanÄ• . tattha __dvattiá¹ƒsÄ• _ti
arahattaphalasabbapaÃ±camajjhÄ• navajjitÄ• naá¹ƒ catunnaá¹ƒ rÅ«pakusalÄ• naá¹ƒ soá¸·a
maggakusalÄ• naá¹ƒ dvÄ• dasannaá¹ƒ heá¹-á¹-himaphalÄ• naÃ±ca vasena dvattiá¹ƒsa. __
paÃ±camajjhÄ• nikÄ• naá¹ƒ rÅ«pÄ• rÅ«pamaggakusalÄ• naá¹ƒ heá¹-á¹-himaphalÄ• naÃ±ca
paÃ±camajjhÄ• navajjitÄ• naá¹ƒ catunnaá¹ƒ rÅ«pakriyÄ• naá¹ƒ catunnaá¹ƒ arahattaphalÄ•
__chÄ• _ti paÃ±camajjhÄ• nikÄ• naá¹ƒ paÃ±cannaá¹ƒ rÅ«pÄ• rÅ«pakriyÄ• naá¹ƒ arahattap
puthujjanÄ• naá¹ƒ sekkhÄ• naÃ±ca kÄ• mapuÃ±Ã±atihetuto paraá¹ƒ catucattÄ• lÄ«sa appa
vÄ«tarÄ• gÄ• naá¹ƒ arahantÄ• naá¹ƒ tihetukÄ• makriyato paraá¹ƒ cuddasa appanÄ• samb

<139> __sabbathÄ• pÄ«_ti atimahantÄ• dinÄ• sabbapakÄ• renapi. __etthÄ• _ti etesu yath
manodvÄ• resu. sabbatthÄ• pi pana aniá¹-á¹-he tivÄ• pÄ• á¹-ho. teneva á¹-Ä«kÄ• su sabba
manodvÄ• repÄ«ti vuttaá¹ƒ. icchitabbanti iá¹-á¹-haá¹ƒ. kena icchitabbanti. lokiyamahÄ• jane

atiukkaá¹-á¹-he atiduggateca jane agahetvÄ• majjhimakena mahÄ• janena. evaÃ±hi sati iá¹
suá¹-á¹-huvavatthÄ• naá¹ƒ hotÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. yasmiá¹ƒ Ä• rammaá¹‡e
uppajjati, tadeva iá¹-á¹-haá¹ƒnÄ• ma. yasmiá¹ƒ pana akusalavipÄ• kaá¹ƒ uppajjati, tadeva a
hi sakkÄ• iá¹-á¹-haá¹ƒvÄ• aniá¹-á¹-haá¹ƒvÄ• Ä• rammaá¹‡aá¹ƒ vipÄ• kacittaá¹ƒ vaÃ±cetu
dvÄ• ravasenÄ• pi iá¹-á¹-hÄ• niá¹-á¹-hatÄ• veditabbÄ• ti ca vuttaá¹ƒ. tasmÄ• indriyÄ• nind
eke kasmiá¹ƒ rÅ«pakalÄ• pe vaá¹‡á¹‡Ä• dÄ«su rÅ«pesu kiÃ±ci iá¹-á¹-haá¹ƒ hoti. kiÃ±ci ania
iá¹-á¹-haá¹ƒ hoti. kadÄ• ci aniá¹-á¹-haá¹ƒ, tattha kiÃ±ci iá¹-á¹-haá¹ƒ hoti kiÃ±ci aniá¹-á¹-hanti
kiá¹ƒsmiá¹ƒci ekasmiá¹ƒ pupphe vaá¹‡á¹‡o iá¹-á¹-ho. gandho aniá¹-á¹-ho, raso aniá¹-á¹-ho,
aniá¹-á¹-ho, kharasamphasso. kiá¹ƒsmiá¹ƒci vaá¹‡á¹‡opi iá¹-á¹-ho, gandhopi iá¹-á¹-ho, rasÄ
aniá¹-á¹-hÄ• yeva. tathÄ• buddhassa sarÄ«ragatepi ekasmiá¹ƒ kalÄ• pe vaá¹‡á¹‡o iá¹-á¹-h
aniá¹-á¹-ho. matakaá¹‡hasunakhassa uddhumÄ• tasarÄ«repi vaá¹‡á¹‡o iá¹-á¹-ho hoti. gand
vaá¹‡á¹‡o yadi nivatthapÄ• rutassa vatthassa bhaveyya. taá¹ƒ vatthaá¹ƒ mahagghaá¹ƒ hotÄ
iá¹-á¹-haá¹ƒ kadÄ• ci aniá¹-á¹-hanti agginÄ• ma hemante iá¹-á¹-ho sukhavipÄ• kassa paccay
dukkhavipÄ• kassa paccayo. sÄ«tudakaá¹ƒ gimhe \Be 175/ iá¹-á¹-haá¹ƒ. hemante aniá¹-á¹-h
samphassaá¹ƒ vatthaá¹ƒ pakatikÄ• ye iá¹-á¹-haá¹ƒ hoti. vaá¹‡aá¹ƒ patvÄ• aniá¹-á¹-haá¹ƒ. t
phusantassa iá¹-á¹-haá¹ƒ, gÄ• á¸·haá¹ƒ phusantassa aniá¹-á¹-hanti. naiá¹-á¹-hanti aniá¹-á¹-h
aniá¹-á¹-he. __iá¹-á¹-he_ti iá¹-á¹-hamajjhatte, kusalavipÄ• kÄ• ni paÃ±caviÃ±Ã±Ä• á¹‡a sam
santÄ«raá¹‡a tadÄ• rammaá¹‡Ä• nÄ«ti sambandho. santÄ«raá¹‡a tadÄ• rammaá¹‡Ä• ni ce
veditabbÄ• ni. tenevÄ• ha atiiá¹-á¹-hepanÄ• tiÄ• di. tattha __abhiiá¹-á¹-he_ti suvaá¹‡á¹‡a ra
maá¹‡ivaá¹‡á¹‡Ä• dike haritÄ• lavaá¹‡á¹‡Ä• dike koseyya vatthavaá¹‡á¹‡Ä• di ke devaccha
lokiyamahÄ• janena icchitabbe chaá¸·Ä• rammaá¹‡e. yasmÄ• cettha aniá¹-á¹-hÄ• rammaá
akusalakammasseva vipaccanokÄ• so hoti. iá¹-á¹-hÄ• rammaá¹‡asamÄ• yogoca kusalakan
akusalavipÄ• kÄ• neva. iá¹-á¹-he kusalavipÄ• kÄ• nevÄ• ti ayaá¹ƒ niyamo siddho. vedanÄ•
mukhanimittassa viya attano ussÄ• ha balena vinÄ• kevalaá¹ƒ kammabalena nibbattÄ• naá
paridubbalattÄ• tathÄ• tathÄ• kappetvÄ• pakappetvÄ• gahaá¹‡Ä• bhÄ• vato yathÄ• ram
daá¹-á¹-habbaá¹ƒ. na kevalaÃ±ca vipÄ• kÄ• naá¹ƒ eva. athakho vipallÄ• sarahite khiá¹‡Ä• s
kÄ• makriyajavanÄ• naá¹ƒ viyathÄ• rammaá¹‡ameva vedanÄ• yogo hotÄ«ti adhippÄ• yena
somanassasahagata kriyajavanÄ• vasÄ• ne tiÄ• di. __tatthÄ• pÄ«_ti tesu vipÄ• kesupi. __s
javanÄ• vasÄ• ne_ti buddhavaá¹‡á¹‡Ä• dike atiiá¹-á¹-hÄ• rammaá¹‡e pavattÄ• naá¹ƒ soma
kriyajavanÄ• naá¹ƒ avasÄ• ne. __upekkhÄ• sahagata kriya javanÄ• vasÄ• ne_ti aniá¹-á¹-he
pavattÄ• naá¹ƒ upekkhÄ• sahagatakriyajavanÄ• naá¹ƒ avasÄ• ne. ayaÃ±ca kriyajavanÄ• va
aá¹-á¹-hakathÄ• yaá¹ƒpi vuttoyeva. vuttaÃ±hi tattha kÄ• mÄ• vacara tihetuka somanassa sa
tadÄ• rammaá¹‡avasena paÃ±cannaá¹ƒ somanassasahagata vipÄ• kÄ• naá¹ƒ anantarapac
pakatinÄ«hÄ• rena pavattÄ• naá¹ƒ kriyajavanÄ• naá¹ƒ vasena vuttaá¹ƒ. tathÄ• rÅ«pena pa
pavattÄ• naá¹ƒ \Be 176/ kriyajavanÄ• naá¹ƒ iá¹-á¹-hepi upekkhÄ• vedanÄ• yogo aniá¹-á¹-he
hotiyeva. yathÄ• ha ---

kathaÃ±cÄ• nanda ariyo hoti bhÄ• vitindriyo. idhÄ• nanda bhikkhuno cakkhunÄ• rÅ«paá¹ƒ

uppajjati amanÄ• paá¹ƒ. uppajjati manÄ• pÄ• manÄ• paá¹ƒ. so sace Ä• kaá¹…khati paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharatÄ«ti.

sabbaá¹ƒ uparipaá¹‡á¹‡Ä• sake indriyabhÄ• vanÄ• suttaá¹ƒ Ä• haritabbaá¹ƒ. tattha uppajjati amanÄ• paá¹ƒ. uppajjati manÄ• pÄ• manÄ• panti etena khÄ«á¹‡Ä• savÄ• naá¹ƒ kÄ• makriyá¹-á¹-he so manassayogo aniá¹-á¹-he upekkhÄ• yogo dassito hoti. sosace Ä• kaá¹…khati paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyanti. appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharatÄ«tiÄ• dinÄ• pÄ• cittÄ• bhisaá¹…khÄ• re sati iá¹-á¹-hepi upekkhÄ• yogo aniá¹-á¹-hepisomanassa yogo vutto khÄ«á¹‡Ä• savÄ• naá¹ƒ satatavihÄ• rasutte idha bhikkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumanaviharati sato sampajÄ• notiÄ• dinÄ• chasudvÄ• resu somanassa paá¹-ikkhipanaá¹ƒ vuttaá¹-rÅ«pacittÄ• bhisaá¹…khÄ• rabÄ• hullavasena vuttanti gahetabbaá¹ƒ. yasmÄ• vÄ• khÄ«á¹-buddharÅ«padassanÄ• dÄ«su padhÄ• nasÄ• ruppaá¹-á¹-hÄ• nadassanÄ• dÄ«su ca somanrÄ• gÄ• divatthu bhÅ«tÄ• ni rÅ«pÄ• rammaá¹‡Ä• dÄ«ni iá¹-á¹-hÄ• niá¹-á¹-hÄ• ni sandhÄ• yettha ca. kathaá¹ƒ paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati. aniá¹-á¹-hasmiá¹ƒ vatthusmipharati. dhÄ• tutovÄ• upasaá¹ƒharati. evaá¹ƒ paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati. paá¹-ikÅ«lasaÃ±Ã±Ä« viharati iá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ asubhÄ• yavÄ• pharati. anicca evaá¹ƒ appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« viharatÄ«tiÄ• dinÄ• paá¹-isambhidÄ• maggana cittÄ• bhisaá¹…khÄ• ro nÄ• ma \Be 177/ veditabbo. apare pana vadanti-khÄ«á¹‡Ä• savÄ• vaá¹‡á¹‡Ä• dikaá¹ƒ atiiá¹-á¹-hÄ• rammaá¹‡aá¹ƒ Ä• pÄ• tamÄ• gacchati. tadÄ• tattha asubaniccatovÄ• upasaá¹ƒharanti tattha aniá¹-á¹-habhÅ«taá¹ƒ asubha lakkhaá¹‡aá¹ƒvÄ• anicca upekkhÄ• kriya javanÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. na atiiá¹-á¹-hÄ• rammaá¹‡abhÅ«taá¹-devaccharÄ• vaá¹‡á¹‡Ä• dikaá¹ƒ.

tathÄ• yadÄ• kudhibhakuá¹-á¹-hasarÄ«rÄ• dikaá¹ƒ atianiá¹-á¹-hÄ• rammaá¹‡aá¹ƒ Ä• pÄ• mettÄ• yavÄ• pharanti. dhÄ• tutovÄ• upasaá¹ƒharanti. tattha iá¹-á¹-habhÅ«taá¹ƒ averatÄ• somanassakriyajavanÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti. na atianiá¹-á¹-habhÅ«taá¹ƒ kudhita ktasmÄ• tÄ• ni javanÄ• ni kÄ• mavipÄ• kÄ• niviya sabbadÄ• pi Ä• rammaá¹‡Ä• nurÅ«pamenayujjati. na hi tÄ• ni lakkhaá¹‡Ä• ni devaccharÄ• vaá¹‡á¹‡Ä• dÄ«hi vinÄ• visuá¹ƒ labbhanti labbhanti. tasmÄ• yathÄ• Ä• nisaá¹ƒsadassanena bhÄ• vanÄ• ya pubbÄ• pariyavisesadas aniá¹-á¹-hesupi somanassuppatti aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• . yathÄ• ca mahÄ• moggalÄ buddhasubuddhatÄ• dassanena attasampattidassanenaca aniá¹-á¹-habhÅ«tepi aá¹-á¹-hikaá somanassuppatti pÄ• á¸·iyaá¹ƒ vuttÄ• . yathÄ• ca mahÄ• kassapattherassa tathÄ• rÅ«pena kuá¹-á¹-hino hatthato laddhe aniá¹-á¹-habhÅ«te pÅ«tikummÄ• sepi somanassuppatti aá¹-á¹-evamevaá¹ƒ idhapi asubhapharaá¹‡Ä• diko cittÄ• bhisaá¹…khÄ• ro atiiá¹-á¹-he upekkhÄ• ja somanassajavanÄ• naá¹ƒ uppattiyÄ• paccayo hotÄ«ti daá¹-á¹-habbaá¹ƒ. ayaÃ±hi Ä• rammiá¹-á¹-hÄ• niá¹-á¹-habhÄ• vonÄ• ma lokiyamahÄ• janÄ• naá¹ƒ icchÄ• vasena siddho hoti agvipallÄ• sadhammÄ• naá¹ƒ kilesÄ• naÃ±ca vatthubhÅ«to. yathÄ• ha-tattha katamaá¹ƒ rÅ«p

tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ uÃ±Ã±Ä• taá¹ƒ avaÃ±Ã±Ä• tantiÄ• di. ettha hi tesaá¹ƒ tesaá¹ƒ
Ä• rammaá¹‡adhammÄ• naá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vo nÄ• ma lokiyamahÄ• jana sam
yaÃ±ca appahÄ«navipallÄ• sÄ• naá¹ƒ lokiyamahÄ• janÄ• naá¹ƒ devaccharÄ• vaá¹‡á¹‡Ä•
atiiá¹-á¹-hÄ• kÄ• rato gahaá¹‡aá¹ƒ. yaÃ±ca buddhavaá¹‡á¹‡Ä• dÄ«su \Be 178/ atiiá¹-á¹-hes
gahaá¹‡aá¹ƒ. tadubhayaá¹ƒpi tesaá¹ƒ vipallÄ• savaseneva hoti. yaá¹ƒpana paÃ±Ã±avantÄ•
devaccharÄ• vaá¹‡á¹‡Ä• dÄ«su aniá¹-á¹-hÄ• kÄ• rato gahaá¹‡aá¹ƒ. yaÃ±ca buddhavaá¹‡á
gahaá¹‡aá¹ƒ. tadubhayaá¹ƒpi paÃ±Ã±Ä• baleneva hotÄ«ti veditabbaá¹ƒ.

__ [134] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``kusalÄ• kusalÄ• naá¹ƒ pana appahÄ«navipallÄ• sesu santÄ• nesu pavattiyÄ• atiiá¹-á¹-he
iá¹-á¹-hamajjhattaaniá¹-á¹-hÄ• kÄ• rato aniá¹-á¹-hepi iá¹-á¹-haiá¹-á¹-hamajjhattÄ• kÄ• rato g
hotÄ«tiâ€™â€™ vuttaá¹ƒ.

yaÃ±ca __tattha_

``khÄ«á¹‡Ä• savÄ• naá¹ƒ cittavipallÄ• sÄ• bhÄ• vena kriyajavanÄ• nipi yathÄ• rammaá¹‡a
vuttaá¹ƒ. taá¹ƒ vicÄ• retabbameva.

ye hi te dhamma cakkhurahitÄ• honti. teyeva vipallÄ• sa vasena cittavasÄ• nugÄ• Ä• ram
hontÄ«ti kusalÄ• kusalÄ• niyeva yebhuyyena yathÄ• rammaá¹‡aá¹ƒ pavattanti. na pana kri
khÄ«á¹‡Ä• savÄ• lokiyamahÄ• janasammatesu iá¹-á¹-hÄ• niá¹-á¹-hesu cittavasÄ• nugÄ• Ä
hontÄ«ti. yathÄ• ha ---

rÅ«pÄ• saddÄ• gandhÄ• rasÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

iá¹-á¹-hadhammÄ• aniá¹-á¹-hÄ• ca, na pavedhanti paá¹‡á¸• itÄ• ti ||

tasmÄ• somanassa kriya javanÄ• nantaraá¹ƒpi tadÄ• rammaá¹‡Ä• ni somanassupekkhÄ•
tathÄ• upekkhÄ• kriyajavanÄ• nantaraá¹ƒpÄ«ti. mÅ«laá¹-Ä«kÄ• yaá¹ƒ panettha paá¹-á¹-hÄ
vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«ti kusalakusalÄ• nantaraá¹ƒ eva tadÄ• rammaá¹‡a
abyÄ• katÄ• nantaraá¹ƒ naca katthaci kriyÄ• nantaraá¹ƒ tadÄ• rammaá¹‡assa vuttaá¹-á¹-hÄ
vijjamÄ• neca tasmiá¹ƒ avacane kÄ• raá¹‡aá¹ƒnatthi. bhavaá¹…gaÃ±canÄ• metaá¹ƒ nadisc
paá¹-isotagÄ• minÄ• vaá¹ƒ savipphÄ• rikaá¹ƒ evajavanaá¹ƒ anubandhatÄ«ti yuttaá¹ƒ. na pa
khÄ«á¹‡Ä• savassa santavuttikriyajavanaá¹ƒ. tasmÄ• kriyajavanÄ• nantaraá¹ƒ tadÄ• ramm
upaparikkhitabbanti vuttaá¹ƒ. paá¹-á¹-hÄ• ne pana kusalattike paÃ±hÄ• vÄ• re Ä• rammaá¹
abyÄ• katapadÄ• vasÄ• navÄ• resu sekkhaputhujjanÄ• naá¹ƒ tadÄ• rammaá¹‡ameva padh
kusalajavanaá¹ƒ. tasmÄ• dvÄ«supi vÄ• resu sekkhÄ• vÄ• puthujjanÄ• vÄ• kusalaá¹ƒ anic

assÄ• dentÄ«tiÄ• dikaá¹ƒ vatvÄ• punaca kusale niruddhe akusale niruddhe vipÄ• ko tadÄ•
vuttaá¹ƒ. arahato pana javanaá¹ƒpi tadÄ• rammaá¹‡aá¹ƒpi padhÄ• na meva hoti. tasmÄ• a
dukkhato anattato vipassati icceva vuttaá¹ƒ. napana vuttaá¹ƒ kriyÄ• byÄ• kate niruddhe vipÄ
uppajjatÄ«ti. yadi cetaá¹ƒ vucceyya tadÄ• rammaá¹‡ameva padhÄ• naá¹ƒ kataá¹ƒnÄ• ma s
vipassatÄ«ti iminÄ• tadÄ• rammaá¹‡aá¹ƒpi gahitameva hotÄ«ti. tasmÄ• yaá¹ƒ vuttaá¹ƒ paá
uppajjatÄ«ti kusalÄ• kusalÄ• nantarameva tadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. na abyÄ• katÄ• n
tasmiá¹ƒ avacane kÄ• raá¹‡aá¹ƒ natthÄ«ti ca vuttaá¹ƒ. taá¹ƒ na yujjatiyeva. anantarapaccay
kusalaá¹ƒ vuá¹-á¹-hÄ• nassa akusalaá¹ƒ vuá¹-á¹-hÄ• nassa kriyaá¹ƒ vuá¹-á¹-hÄ• nassÄ• tic
khandhÄ• vuá¹-á¹-hÄ• nassa nevavipÄ• ka nÄ• vipÄ• kadhammadhammÄ• khandhÄ• vuá
kriyajavanÄ• nantaraá¹ƒ bhavaá¹…gena saha tadÄ• rammaá¹‡assapi vuá¹-á¹-hÄ• nanÄ• m
dissatiyeva. tasmÄ• yaÃ±ca vuttaá¹ƒ na katthaci kriyÄ• nantaraá¹ƒ tadÄ• rammaá¹‡assa vu
dissatÄ«ti. taá¹ƒpi na yujjatiyeva. naca chaá¸·aá¹…gupekkhÄ• va to khÄ«á¹‡Ä• savassa sam
savipphÄ• rikaá¹ƒ na hoti. kusalajavanassa viya tassapi oá¸·Ä• rikakÄ• yavacÄ« payogasam

__ [135] vibhÄ• vaniyaá¹ƒ_ pana

á¹-Ä«kÄ• vÄ• dassa uttaraá¹ƒ vadantena yaá¹ƒ vuttaá¹ƒ ``yadi abyÄ• katÄ• nantaraá¹ƒpi ta
parittÄ• rammaá¹‡e voá¹-á¹-habbanÄ• nantaraá¹ƒpi tassa pavattiá¹ƒ maÃ±Ã±eyyunti kriyaj
rammaá¹‡aá¹ƒ na vuttaâ€™â€™ nti. taá¹ƒ na sundaraá¹ƒ.

na \Be 180/ hi paá¹-á¹-hÄ• ne imasmiá¹ƒ vutte idaá¹ƒnÄ• ma maÃ±Ã±eyyunti avuttaá¹ƒnÄ•
kusalaá¹ƒ aniccato dukkhato anattato vipassatÄ«tiÄ• dinÄ• vipassanÄ• cÄ• ravasena vutta
parittÄ• rammaá¹‡a vÄ• rapasaá¹…go atthÄ«ti. __domanassa. la. upekkhÄ• sahagatÄ• ne
somanassasahagatÄ• ni. kasmÄ• , somanassa domanassÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±avirudd
tesaá¹ƒ itarÄ«tarÄ• nantarapaccayatÄ• navuttÄ• ti. etthaca kriyajavana domanassajavanÄ•
tadÄ• rammaá¹‡a niyamaá¹ƒ dassentena therena itaresaá¹ƒ kusalÄ• kusalajavanÄ• naá¹ƒ a
niyamo natthÄ«ti dassito hoti. tasmÄ• aá¹-á¹-hannaá¹ƒ kÄ• makusalÄ• naá¹ƒ aá¹-á¹-hannaá
dvinnaá¹ƒ mohamÅ«lÄ• nanti aá¹-á¹-hÄ• rasannaá¹ƒ javanÄ• naá¹ƒ anantaraá¹ƒ Ä• ramma
tadÄ• rammaá¹‡Ä• ni bhavaá¹…gÄ• ni ca pavattanti. yebhuyyena pana akusalajavanÄ• nam
ahetukameva. dvihetukajavanÄ• nantaraá¹ƒ dvihetukameva. tihetukajavanÄ• nantaraá¹ƒ tih
yebhuyyaniyamo. yassa pana dvihetukÄ• nivÄ• tihetukÄ• nivÄ• kusalajavanÄ• ni bahulaá¹
kadÄ• ci akusalajavanesu javitesu akusalÄ• nantaraá¹ƒpi dvihetukÄ• nivÄ• tihetukÄ• nivÄ•
pavattanti. yassa akusalajavanÄ• ni bahulaá¹ƒ samudÄ• caranti. tassa kadÄ• ci dvihetukesu
kusalajavanesu javitesu kusalÄ• nantaraá¹ƒpi ahetukatadÄ• rammaá¹‡Ä• ni pavattanti. vutta
paá¹-á¹-hÄ• ne-ahetuke khandhe aniccato. la. domanassaá¹ƒ uppajjati. kusalÄ• kusale niruddh
tadÄ• rammaá¹‡atÄ• uppajjati. ahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«ti. ekÄ•
paá¹-isandhijanakena ekena kammena nibbattÄ• nipi nÄ• nÄ• vÄ«thÄ«su nÄ• nÄ• ppakÄ• n
vipÄ• kajanakehi pana nÄ• nÄ• kammehi nibbatthesu vattabbameva natthÄ«ti. __tasmÄ• _t

somanassuppatti nÄ• ma natthi, tasmÄ• . __somanassapaá¹-isandhikassÄ• _ti catÅ«su som
ekamekena gahita paá¹-isandhikassa sattassa. __tadÄ• _ __rammaá¹‡asambhavo_ti \Be 18
kÄ• raá¹‡aá¹ƒ. tadÄ• rammaá¹‡uppatti yevavÄ• . __yaá¹ƒkiÃ±cÄ«_ti iá¹-á¹-hÄ• niá¹-á¹-habh
rÅ«pÄ• rammaá¹‡Ä• dÄ«su yaá¹ƒkiÃ±ci. __paricitapubba_nti imasmiá¹ƒ bhaveyeva taá¹…k
gahaá¹‡a bahulatÄ• vasena paricitaá¹ƒ. abhiá¹‡hasevitanti attho. __parittÄ• rammaá¹‡a_nt
parittadhammabhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ. __Ä• rabbhÄ• _ti Ä• lambitvÄ• . __upekkhÄ• s
upekkhÄ• sahagatasantÄ« raá¹‡esu iá¹-á¹-he kusalavipÄ• kaá¹ƒ aniá¹-á¹-he akusalavipÄ• k
santÄ«raá¹‡aá¹ƒ. yesaá¹ƒ pana pakatiyÄ• itarÄ• ni cattÄ• ri upekkhÄ• sahagata vipÄ• kÄ•
tesaá¹ƒ tÄ• nipi Ä• gantukabhavaá¹…gaá¹ƒ nahontÄ«ti na vattabbÄ• ni. aá¹-á¹-hakathÄ• ya
mahÄ• dhammarakkhitattheravÄ• de yebhuyyaniyamasote patitattÄ• akusalajavanÄ• nurÅ«
santÄ«raá¹‡a dvaya meva vuttaá¹ƒ. teneva hi parato theravÄ• dÄ• naá¹ƒ vicÄ• ritaá¹-á¹-hÄ•
akusalajavanÄ• nantaraá¹ƒ ahetuka tadÄ• rammaá¹‡a meva dÄ«pentassa tassa theravÄ• d
aparipuá¹‡á¹‡avÄ• dabhÄ• vaá¹ƒ dassetvÄ• yadÄ• kusalajavanÄ• naá¹ƒ antarantarÄ• aku
kusalÄ• vasÄ• ne Ä• ciá¹‡á¹‡a sadisameva akusalÄ• vasÄ• ne sahetukaá¹ƒ tadÄ• rammaá
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tadÄ• rammaá¹‡ecayutte etaá¹ƒpi yujjatiyeva. tasmÄ• chap
upekkhÄ• sahagatavipÄ• kÄ• ni Ä• gantukabhavaá¹…gaá¹ƒ hontiyevÄ• ti daá¹-á¹-habbaá¹ƒ
upekkhÄ• paá¹-isandhikassa tÄ• va atimahantÄ• ti vibhÅ«tesupi buddhavaá¹‡á¹‡Ä• dÄ«su
domanassaá¹ƒ uppÄ• dentassa tadÄ• rammaá¹‡asambhavo natthÄ«ti domanassa javanÄ•
hoti. somanassapaá¹-isandhikassa pana sabbesupi iá¹-á¹-hÄ• niá¹-á¹-habhÅ«tesu mahantes
chaá¸·Ä• rammaá¹‡esu domanassa uppÄ• dentassa neva tadÄ• rammaá¹‡asambhavo atth
katvÄ• domanassÄ• nantaraá¹ƒ chasu upekkhÄ• sahagatavipÄ• kesu yathÄ• rahaá¹ƒ ekaá
pavattati. tathÄ• tasseva buddhavaá¹‡á¹‡Ä• dÄ«su atiiá¹-á¹-habhÅ«tesu atimahantesu ativi
chaá¸·Ä• rammaá¹‡esuvÄ• mahaggatapaÃ±Ã±attÄ«suvÄ• domanassaá¹ƒ uppÄ• dentassÄ
dhÄ• tuvibhaá¹…ge sabbadhammesuvÄ• pana \Be 182/ pathama samannÄ• hÄ• roti vuttaá
ajjhatti kaÃ±ceva Ä• vuso cakkhu aparibhinnaá¹ƒ hoti. bÄ• hirÄ• ca rÅ«pÄ• Ä• pÄ• taá¹ƒ Ä•
samannÄ• hÄ• ro hoti. neva tÄ• va tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. y
ajjhattikaÃ±ceva cakkhu aparibhinnaá¹ƒ hoti. bÄ• hirÄ• ca rÅ«pÄ• Ä• pÄ• ta mÄ• gacchant
hoti. evaá¹ƒ tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. ajjhattikaÃ±ceva Ä• vus
la. jivhÄ• . la. kÄ• yo. la. mano aparibhinno hoti. bÄ• hirÄ• ca dhammÄ• Ä• pÄ• taá¹ƒ Ä• ga
samannÄ• hÄ• ro hoti. neva tÄ• va tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hoti. y
ajjhattikoceva mano aparibhinno hoti. bÄ• hirÄ• ca dhammÄ• Ä• pÄ• taá¹ƒ Ä• gacchanti. ta
evaá¹ƒ tajjassa viÃ±Ã±Ä• á¹‡abhÄ• gassa pÄ• tubhÄ• vo hotÄ«ti vuttaá¹ƒ. tasmÄ• vÄ«thici
Ä• vajjanenavinÄ• nauppajjanti. sace Ä• vajjanena dhammatovÄ• kÄ• labhovÄ• yaá¹ƒyaá¹
hoti. taá¹ƒ tadeva tÄ• nipi gaá¹‡hanti. yadi aniyametvÄ• yaá¹ƒkiÃ±ci Ä• vajjitaá¹ƒ hoti. tÄ• n
tappakÄ• rameva gaá¹‡hanti. na pana ekÄ• vajjana vÄ«thiyaá¹ƒ sabbÄ• ni vÄ«thicittÄ• ni Ä
aÃ±Ã±amaÃ±Ã±aá¹ƒvÄ• dhammatovÄ• kÄ• latovÄ• bhinnÄ• lambaá¹‡Ä• ni hontÄ«ti ved

ettha siyÄ• . yadi ce taá¹ƒ Ä• gantukabhavaá¹…gaá¹ƒ ekavÄ«thiyaá¹ƒ Ä• dimhi Ä• vajjaner

Ä• rammaá¹‡aá¹ƒ agahetvÄ• aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci paricitapubbaá¹ƒ parittÄ• rammaá¹‡a
evaá¹ƒ sati nirÄ• vajjanaá¹ƒnÄ• ma etaá¹ƒ siyÄ• . Ä• vajjanÄ• dÄ«hica saddhiá¹ƒ dhammato
bhinnÄ• rammaá¹‡aá¹ƒnÄ• ma siyÄ• ti. saccaá¹ƒ, yathÄ• pana maggavÄ«thiyaá¹ƒ gotrabh
phalasamÄ• pattivÄ«thiyaá¹ƒ phalÄ• ni nirodhato vuá¹-á¹-hahantassaca phalacittaá¹ƒ nirÄ•
bhinnÄ• rammaá¹‡aÃ±ca. evametassapi natthi nirÄ• vajjanatÄ• ya bhinnÄ• rammaá¹‡atÄ•
ekasmiá¹ƒbhave bhavaá¹…gassa paá¹-isandhiyÄ• saha dhammatoca Ä• rammaá¹‡a toca
vuttaá¹ƒ. taá¹ƒpi mÅ«labhavaá¹…gaá¹ƒ sandhÄ• ya vuttaá¹ƒ. \Be 183/ idaÃ±ca Ä• gantukab
dosoti. __tamanantaritvÄ• _ti taá¹ƒ Ä• gantukabhavaá¹…gaá¹ƒ attano anantarapaccayaá¹ƒ
pÄ• á¸·iyaá¹ƒ pana mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒca etaá¹ƒ vidhÄ• naá¹ƒ natthÄ«ti adhippÄ
kÄ• mÄ• vacarajavanÄ• vasÄ• neyeva tadÄ• rammaá¹‡aá¹ƒ icchanti. na mahaggatÄ• nutta
kÄ• mÄ• vacara javanÄ• naá¹ƒ eva savipphandanattÄ• . itaresaÃ±ca avipphandanattÄ• .

__ [136] vibhÄ• vaniyaá¹ƒ_ pana

``kÄ• mataá¹‡hÄ• nidÄ• na kammanibbattattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹ƒ a

apica abhiÃ±Ã±Ä• vajjitÄ• ni mahaggatÄ• nuttarajavanÄ• ni aparittÄ• rammaá¹‡Ä• ni honti
parittÄ• rammaá¹‡Ä• nevÄ• ti natesaá¹ƒ avasÄ• ne tadÄ• rammaá¹‡uppatti pasaá¹…go atth
kÄ• nici parittÄ• rammaá¹‡Ä• nipi santatarÄ• ni hontÄ«ti tesaá¹ƒpi avasÄ• ne taduppatti nat

__ [137] etena_

ajanakattÄ• janaka samÄ• nattÄ• bhÄ• vatotiÄ• dipi paá¹-ikkhittaá¹ƒ hoti.

kÄ• mÄ• vacarasattÄ• naá¹ƒeva tadÄ• rammaá¹‡aá¹ƒ icchanti. na rÅ«pÄ• rÅ«pasattÄ• naá
parittÄ• rammaá¹‡Ä• naá¹ƒpi kÄ• mÄ• vacarajavanÄ• naá¹ƒ avasÄ• ne tadÄ• rammaá¹‡up
nissayassa kÄ• ma bhavaá¹…gassa abhÄ• vato mahaggata bhavaá¹…gassa ca santa taras
bhÄ• vatoti. cakkhuviÃ±Ã±Ä• á¹‡a sota viÃ±Ã±Ä• á¹‡Ä• ni pana rÅ«pasattÄ• naá¹ƒ cakkhus
pavattiÄ• nubhÄ• vato sampaá¹-icchanasantÄ«raá¹‡Ä• nica dvÄ• ravÄ«thibhede cittaniyam
pavattanti yevÄ• ti. kÄ• mÄ• vacaradhammesveva Ä• rammaá¹‡abhÅ«tesu tadÄ• rammaá¹
mahaggatÄ• nuttarapaÃ±Ã±attidhammesu. ekantaparittÄ• rammaá¹‡attÄ• tadÄ• rammaá¹‡
ekantaparittÄ• rammaá¹‡abhÄ• ve kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttamevÄ• ti.

__ [138] vibhÄ• vaniyaá¹ƒ_ pana

``aparicitattÄ• â€™â€™ ti \Be 184/ kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹ƒ akÄ• raá¹‡aá¹ƒ.

cittaÃ±hi nÄ• ma vikappabalevÄ• appanÄ• pattabhÄ• vanÄ• kammavisese vÄ• sati nibbÄ

Ä• rammaá¹‡e pavattatiyevÄ• ti.

__ [139] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``kÄ• mataá¹‡hÄ• yattakammajanitattÄ• pÄ«â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹ƒpi heâ
teneva hi aá¹-á¹-hakathÄ• yaá¹ƒ kiá¹ƒvÄ• etÄ• ya yutticintÄ• yÄ• ti vatvÄ• sabbÄ• ni vibhÄ
kÄ• raá¹‡Ä• ni paá¹-ikkhittÄ• nÄ«ti.

__kÄ• me javana sattÄ• lambaá¹‡Ä• naá¹ƒ niyamesatÄ«_ti kÄ• mabhÅ«mipariyÄ• pannÄ•
Ä• rammaá¹‡Ä• naÃ±ca vasena tividhe niyame sati. __vibhÅ«te timahanteca tadÄ• rammaâ
tadÄ• rammaá¹‡aá¹ƒnÄ• ma pavattamÄ• naá¹ƒ vibhÅ«tÄ• rammaá¹‡evÄ• atimahantÄ• ran
niyamo dassito. na pana yattha tadÄ• rammaá¹‡aá¹ƒ pavattati. etadeva vibhÅ«taÃ±ca atim
niyamo. tasmÄ• uá¸·Ä• rakammanibbattÄ• naá¹ƒ suvisadavatthukÄ• naá¹ƒ rÅ«pabrahmÄ•
yebhuyyena vibhÅ«tÄ• rammaá¹‡Ä• eva atimahantÄ• rammaá¹‡Ä• evaca hontÄ«ti veditab
asallakkhetvÄ• rÅ«pÄ• rÅ«pabhÅ«mÄ«su vibhÅ«tÄ• rammaá¹‡avÄ«thiyo atimahantÄ• ram
vadanti. [tadÄ• rammaá¹‡aniyamo].

<140> __javanesucÄ• _ti casaddo pana saddattho. chakkhattu mevavÄ• javanti. pakatikÄ•
dubbalabhÄ• ve satÄ«ti adhippÄ• yo. aá¹-á¹-hakathÄ• yaá¹ƒpi hi pakatikÄ• le Ä• rammaá¹‡
kÄ• mÄ• vacarajavanÄ• naá¹ƒ chakkhattuá¹ƒ pavatti vuttÄ• ti. keci pana chakkhattunti idaá¹
vuttanti maÃ±Ã±anti. __mandavattiya_nti maraá¹‡Ä• sannakÄ• le bahucittakkhaá¹‡Ä• tÄ«ta
itarakÄ• lesuca mudutarabhÄ• vena kenaci upadduta bhÄ• vena ajjhotthaá¹-abhÄ• venaca
tannissitÄ• naá¹ƒ javanÄ• naá¹ƒ \Be 185/ mandÄ«bhÅ«tavegatÄ• vasena pavattikÄ• le. __
maraá¹‡Ä• sannakÄ• le mucchÄ• kÄ• le visaÃ±Ã±ibhÅ«ta kÄ• le atitaruá¹‡akÄ• leca, tattha
rÅ«pehi dukkhadhammehi atibhÅ«tÄ• naá¹ƒ adhimattato karajakÄ• yassa vihaÃ±Ã±appattik
bhÅ«takÄ• lonÄ• ma pÄ«tivegenavÄ• niddÄ• bhibhÅ«tatÄ• yavÄ• yakkhagahaá¹‡enavÄ•
pakatisaÃ±Ã±Ä• ya vigatakÄ• lo. atitaruá¹‡akÄ• lonÄ• ma gabbhagatassavÄ• sampatijÄ• ta
vatthÅ«naá¹ƒ atimudukÄ• lo. tÄ• disesu hi kÄ• lesu antarantarÄ• chadvÄ• rikavÄ«thiyo pav
paripuá¹‡á¹‡ajavanavÄ• rÄ• na pavattanti. dvattivoá¹-á¹-habbanikÄ• vÄ• catupaÃ±cajavan
etthaca dvattivoá¹-á¹-habbanikavÄ• rÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• . catupaÃ±ca javanik
mÅ«laá¹-Ä«kÄ• yaá¹ƒ vuttÄ• . __paÃ±cavÄ• ramevÄ• _ti idaá¹ƒ pana maraá¹‡Ä• sannakÄ•
namucchÄ• kÄ• lÄ• divasena. taÃ±ca khopÄ• katikasattÄ• naá¹ƒ vaseneva. ye pana jhÄ• n
paccavekkhaá¹‡a samanantaraá¹ƒvÄ• abhiÃ±Ã±Ä• samanantaraá¹ƒvÄ• cavantivÄ• parini
jhÄ• nÄ• dÄ«niyeva paÃ±cavÄ• rato adhikÄ• nivÄ• Å«nÄ• nivÄ• maraá¹‡Ä• sannajavanÄ
daá¹-á¹-habbaá¹ƒ. ayaÃ±ca attho upari maraá¹‡uppattiyaá¹ƒ Ä• vibhavissatÄ«ti. __bhagava
yamakapÄ• á¹-ihÄ• riya kÄ• lÄ• dÄ«sÅ«_ti ettha aÃ±Ã±esaá¹ƒpi mahÄ• moggalÄ• nattherÄ
lahuppavattikÄ• lo Ä• disaddena saá¹…gahitoti daá¹-á¹-habbo. vuttaÃ±hi visuddhimagge ay
vasÄ« bhagavato yamakapÄ• á¹-ihÄ• riye labbhati. aÃ±Ã±esaá¹ƒvÄ• evarÅ«pe kÄ• leti. sa

thapetvÄ• yamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ lahuka pavattikÄ• laá¹ƒ aÃ±Ã±asmiá¹ƒ kÄ• le
paccavekkhaá¹‡acittÄ• ni pavattanti. aÃ±Ã±esaá¹ƒ pana vattabbameva natthÄ«ti dasseti. __
paccavekkhaá¹‡acittÄ• ni bhavantÄ«_ti etthapi bhagavatopi lahukappavattiyaá¹ƒ paÃ±ca pa
bhavanti. lahukatarapavattiyaá¹ƒ cattÄ• rÄ«ti atthopi yujjatiyeva.

__vibhÄ• vaniyaá¹ƒ_ pana

bhagavato \Be 186/ cattÄ• ri aÃ±Ã±esaá¹ƒ paÃ±capÄ«ti yuttaá¹ƒ viya dissatÄ«ti vuttaá¹ƒ.

tattha yamakapÄ• á¹-ihÄ• riyaá¹ƒ karonto bhagavÄ• aggikkhandhaudaka dhÄ• rÄ• dÄ«naá
pÄ• á¹-ihÄ• riyÄ• naá¹ƒ pavattanatthaá¹ƒ pathamaá¹ƒ tejokasiá¹‡e pÄ• dakajjhÄ• naá¹ƒ sam
jhÄ• naá¹…gÄ• ni paccavekkhi. tato uparimakÄ• yato aggikkhandho pavattatÅ«ti adhiá¹-á¹-h
kasiá¹‡e abhiÃ±Ã±aá¹ƒ samÄ• pajji. abhiÃ±Ã±Ä• vasena uparimakÄ• yato aggikkhandho pa
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajji. tato dve jhÄ• naá¹…gÄ• ni paccavekkhi. tato heá¹-á¹-hima
pavattantÅ«ti adhiá¹-á¹-hÄ• si. tato tasmiá¹ƒyeva kasiá¹‡e abhiÃ±Ã±aá¹ƒ samÄ• pajji. abhiÃ
heá¹-á¹-hima kÄ• yato udakadhÄ• rÄ• pavattanti. sesayamakesupi eseva nayo. etthaca lah
dve dve paccavekkhaá¹‡avÄ• rÄ• catupaÃ±cajavanikÄ• eva bhavanti. dvinnaÃ±ca javanav
bhavaá¹…gÄ• ni bhavanti. tÄ• nica dve pÄ• á¹-ihÄ• riyÄ• ni passantÄ• naá¹ƒ ekappahÄ• re
paÃ±Ã±Ä• yantÄ«ti. etarahi pana keci Ä• dikammikajjhÄ• napaccavekkhaá¹‡esupi cattÄ• ri
__Ä• dikammikassÄ• _ti yogakammasiddhiyÄ• Ä• dimhi niyuttassa. pathamaá¹ƒ uppannÄ•
tassaá¹ƒ pathamakappanÄ• yaá¹ƒ. Ä• dikammikaappanÄ• vÄ«thiyanti attho. tadÄ• hi sabb
puna Ä• sevanÄ• bhÄ• vato paridubbalÄ• ni hontÄ«ti ekavÄ• rameva javantÄ«ti. abhiÃ±Ã±Ä
iddhivikubbanÄ• di. kiccasiddhiyÄ• eva payuttÄ• nÄ«ti kiccasiddhito paraá¹ƒ kattabbÄ• bhÄ
vasÄ«bhÅ«takÄ• lepi ekavÄ• rameva javantÄ«ti vuttaá¹ƒ __abhiÃ±Ã±Ä• javanÄ• nica sabba
abhiÃ±Ã±Ä• javanÄ• di evaá¹ƒ maggajavanÄ• nipi taá¹ƒ taá¹ƒ kilesappahÄ• nakiccasiddhito
ekavÄ• rameva javantÄ«ti vuttaá¹ƒ cattÄ• ro pana. la. eka cittakkhaá¹‡ikÄ• vÄ• ti. athavÄ• ,
anantarikaphalattÄ• sakiá¹ƒ \Be 187/ uppanneyeva magge phalassavÄ• ro Ä• vatoti natthi
punuppattiyÄ• okÄ• soti vuttaá¹ƒ __cattÄ• ro pana. la. ekacittakkhaá¹‡ikÄ• vÄ• _ti. javanup
sattakkhuparamattÄ• mandassa paÃ±camaá¹ƒ uppannamaggato paraá¹ƒ dve phalacittÄ• n
catutthaá¹ƒ uppannamaggato paraá¹ƒ tÄ«á¹‡Ä«ti vuttaá¹ƒ __tato paraá¹ƒ. la. uppajjantÄ«_ti
nirodhasamÄ• pattikÄ• le pana pubbabhÄ• geyeva tÄ• di sassa payogÄ• bhisaá¹…khÄ• ras
vÄ• rÄ• naá¹ƒ upari cittappavatti natthÄ«ti vuttaá¹ƒ __nirodha. la. javatÄ«_ti. etthaca __dvik
ukkaá¹-á¹-ha niddesavasena vuttaá¹ƒ. ekaá¹ƒvÄ• dvevÄ• cittavÄ• re atikkamitvÄ• acittako
__catutthÄ• ruppajavana_nti anÄ• gÄ• mino kusalabhÅ«taá¹ƒ arahato kriyabhÅ«taá¹ƒ neva
javanaá¹ƒ. vuá¹-á¹-hÄ• nakÄ• leca nirodhassa nisandamattattÄ• ekavÄ• rameva vajanaá¹ƒ
__vuá¹-á¹-hÄ• nakÄ• lecÄ• _tiÄ• di. tattha __anÄ• gÄ• mi phalaá¹ƒvÄ• arahattaphalaá¹ƒvÄ
arahattaphalevÄ• . bhÄ• vena bhÄ• valakkhaá¹‡e hetaá¹ƒ paccattavacanaá¹ƒ. tenÄ• ha niru
samÄ• pattivÄ«thiya_nti jhÄ• nasamÄ• patti phalasamÄ• pattivasena sakalÄ• yapi samÄ• p

__bhavaá¹…gasotoviya vÄ«thiniya mo natthÄ«_ti idaá¹ƒ ciá¹‡á¹‡avasÄ«bhÅ«takÄ• laá¹ƒ sa
dhikÄ• rassa pana jhÄ• nasamÄ• pattiyaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya dve tÄ«á¹‡i cattÄ• rÄ«ti
anukkamena vaddhamÄ• nÄ• ni pavattanti. katÄ• dhikÄ• rÄ• naá¹ƒ pana mahÄ• purisajÄ•
paá¹-á¹-hÄ• ya ciá¹‡á¹‡avasÄ«bhÄ• vÄ• neva honti. tathÄ• phalajavanÄ• nica sabbesaá¹ƒ
daá¹-á¹-habbaá¹ƒ. __bahÅ«nipÄ«_ti pisaddo sampiá¹‡á¸• anattho. tena Ä• dikammikakÄ• lÄ
avasesÄ• naá¹ƒ pavattiá¹ƒ sampiá¹‡á¸• etÄ«ti. [jÄ• naniyamo].

<141> evaá¹ƒ pubbÄ• paraniyÄ• mavasena vÄ«thicittÄ• naá¹ƒ pavattiá¹ƒ dassetvÄ• idÄ• n
bhÅ«mibhedavasenaca tesaá¹ƒ pavattiá¹ƒ dassento __duhetukÄ• na_ntiÄ• dimÄ• ha. paá¹-
dve hetuyo etesanti duhetukÄ• . catÅ«hi Ã±Ä• á¹‡avippa yuttamahÄ• vipÄ• kehi \Be 188/ ga
dvÄ«hi pana ahetuka vipÄ• kehi gahita paá¹-isandhikÄ• ahetukÄ• natthi paá¹-isandhihetu e
dvinnaá¹ƒpi vipÄ• kÄ• varaá¹‡asabbhÄ• vato mahagga tajjhÄ• nÄ• nipi tÄ• va nuppajjanti. k
kriyajavanÄ• ni pana khÄ«á¹‡Ä• savÄ• nameva Ä• venika bhÅ«tÄ• nÄ«ti vuttaá¹ƒ __kriyaja
cevaappanÄ• javanÄ• nica na labbhantÄ«_ti. tattha vipÄ• kÄ• varaá¹‡aá¹ƒ nÄ• ma ahetuka
paá¹-isandhikatÄ• ca. __tathÄ• Ã±Ä• á¹‡asampayuttavipÄ• kÄ• nica sugatiya_nti sugati bh
tesaá¹ƒ dvinnaá¹ƒ tathÄ• Ã±Ä• á¹‡ampayuttamahÄ• vipÄ• kÄ• nica na labbhantÄ«ti attho.
duggatipariyÄ• panne ahetuka puggale nivatteti. na hi tesaá¹ƒ imasmiá¹ƒ vÄ• kye itaresaá¹ƒ
Ã±Ä• á¹‡avippayuttavipÄ• kÄ• nipi labbhantÄ«ti. tenÄ• ha __duggati yaá¹ƒ panÄ• _tiÄ• di. t
pariyÄ• pannÄ• naá¹ƒ ahetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttavipÄ• kÄ• nica Ã±Ä• á¹‡avippa
labbhantÄ«ti paripuá¹‡á¹‡a yojanÄ• daá¹-á¹-habbÄ• . ettha siyÄ• . kasmÄ• panettha sugat
ahetukÄ• naá¹ƒ cattÄ• ri Ã±Ä• á¹‡asampayuttavipÄ• kÄ• ni duggatipariyÄ• pannÄ• naÃ±ca
mahÄ• vipÄ• kÄ• ni na labbhantÄ«ti vuttaá¹ƒ. nanu paá¹-á¹-hÄ• ne sahetukaá¹ƒ bhavaá¹…g
bhavaá¹…gassa anantarapaccayena paccayoti vuttaá¹ƒ. ettha hi ekasmiá¹ƒ bhave ekassa s
sahetukaá¹ƒ bhavaá¹…gaá¹ƒ kadÄ• ci ahetukaá¹ƒ bhavaá¹…ganti evaá¹ƒ mÅ«labhavaá¹…g
katvÄ• sahetukaá¹ƒ bhavaá¹…ganti idaá¹ƒ tadÄ• rammaá¹‡asaá¹…khÄ• taá¹ƒ Ä• gantukab
viÃ±Ã±Ä• yati. sahetukantica sÄ• maÃ±Ã±avacanattÄ• dvihetukaá¹ƒ tihetukaÃ±ca tadÄ• ra
hoti. ahetukassa bhavaá¹…gassÄ• ti idha pana tassa tadÄ• rammaá¹‡assa anantaraá¹ƒ upp
adhippetaá¹ƒ. idhapi sÄ• maÃ±Ã±avacanattÄ• dvÄ«su a- ahetukabhavaá¹…gesu yaá¹ƒkiÃ±
dvinnaá¹ƒ ahetukÄ• naá¹ƒpi aá¹-á¹-hasahetuka tadÄ• rammaá¹‡Ä• nipi labbhamÄ• nÄ• niev
vattabbameva natthÄ«ti. vuccate, ahetu kesu \Be 189/ tÄ• va duggatipariyÄ• pannÄ• naá¹ƒ
sahetukatadÄ• rammaá¹‡asambhavo sabbaaá¹-á¹-hakathÄ• su paá¹-ikkhitto. tasmÄ• ahetu
kusalavipÄ• kabhÅ«taá¹ƒ ahetukabhavaá¹…gaá¹ƒ sandhÄ• ya vuttanti yuttaá¹ƒ. ayaÃ±hi pa
yadidaá¹ƒ yathÄ• lÄ• bhagahaá¹‡anti. itarathÄ• sabbaaá¹-á¹-hakathÄ• virodho siyÄ• ti. yath
yogasÄ• dhanÄ«yattÄ• pavattiyaá¹ƒpi yogakammavasena Ã±Ä• á¹‡ayogo hoti. na tathÄ• v
ayogasÄ• dhanÄ« yattÄ• pavattiyaá¹ƒ bhavaá¹…gaÃ±Ä• á¹‡asaá¹…khÄ• tena upanissaya
na sambhavati. tasmÄ• sahetukaá¹ƒ bhavaá¹…ganti idhapi Ã±Ä• á¹‡avippayuttabhÅ«taá¹ƒ
gahetuá¹ƒ yuttanti katvÄ• dvihetukÄ• naá¹ƒ ahetukÄ• naÃ±ca Ã±Ä• á¹‡asampayuttatadÄ•
katoti. Ä• cariyabuddhadattattherena pana yena vipÄ• kacittena paá¹-isandhiá¹ƒ gaá¹‡hanti

tato hÄ«naá¹ƒ vÄ• tadÄ• rammaá¹‡aá¹ƒ tesaá¹ƒ sambhavati. na paá¹‡Ä«tanti katvÄ• dvin
aá¹-á¹-hamahÄ• vipÄ• kÄ• ni paá¹-ikkhipitvÄ• sattatiá¹ƒsacittapaá¹-i lÄ• bho vutto. so pana
vuttapaá¹-á¹-hÄ• napÄ• á¸·iyÄ• virujjhati. apare pana yathÄ• ahetukÄ• naá¹ƒ sugatipariyÄ
tadÄ• rammaá¹‡aá¹ƒ hoti. evaá¹ƒ dvihetukÄ• naá¹ƒpi tihetukatadÄ• rammaá¹‡aá¹ƒ sambha
yuttaá¹ƒviya dissati. aá¹-á¹-hakathÄ• yaÃ±hi katthaci tesaá¹ƒ dvinnaá¹ƒpi avisesena
aá¹-á¹-hamahÄ• vipÄ• kapavatti vuttÄ• ti. paá¹-isandhiviÃ±Ã±Ä• á¹‡a sahagatÄ• tayo hetÅ
pana kÄ• marÅ«pÄ• rÅ«pavasena tividhÄ• honti. puthujjano aá¹-á¹-haariyÄ• cÄ• ti navavid
khÄ«á¹‡Ä• savÄ• naá¹ƒ kusalÄ• kusala javanÄ• nica nalabbhanti. sabbaso anusayapahÄ•
kusalÄ• kusalÄ• naá¹ƒ saha niruddhattÄ• anusaya paá¹-ibaddho hi tesaá¹ƒ tabbhÄ• voti. ta
pakkhantarattho. apariniá¹-á¹-hitasikkhÄ• kiccatÄ• ya sikkhanasÄ«layuttÄ• sattaariyÄ• sek
tayo heá¹-á¹-himaphalaá¹-á¹-hÄ• adhippetÄ• . tesaÃ±hi Ä• dito sotÄ• pattimaggeneva diá¹-
pahÄ«nattÄ• taá¹ƒ sahagatÄ• ni \Be 190/ paÃ±cajavanÄ• ni nalabbhantÄ«ti. anÄ• gÄ• mip
paá¹-ighajavanÄ• nica na labbhanti. anÄ• gÄ• mimaggena pahÄ«nattÄ• . maggassa pana e
catunnaá¹ƒ maggaá¹-á¹-hÄ• naá¹ƒ paccekaá¹ƒ yathÄ• sakaá¹ƒ maggajavanÄ• nieva labbha
phalÄ• naá¹ƒ heá¹-á¹-himehi puggalehi anamigatattÄ• heá¹-á¹-himÄ• naÃ±ca uparimesu pu
catunnaá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒpi paccekaá¹ƒ yathÄ• sakaá¹ƒ phalajavanÄ• nieva labbhan
la. samuppajjantÄ«_ti. etthaca uparimagge Ä• gate heá¹-á¹-himamaggÄ• nubhÄ• vassa sab
uparimÄ• naá¹ƒ puggalantaratÄ• siddhi veditabbÄ• ti. idÄ• ni tesaá¹ƒ tesaá¹ƒ puggalÄ• naá
labbhamÄ• navÄ«thicittÄ• ni dassetuá¹ƒ gÄ• thamÄ• ha. pariniá¹-á¹-hi tasikkhÄ• kiccattÄ•
etesanti asekkhÄ• . khÄ«á¹‡Ä• savÄ• . tesaá¹ƒ tevÄ«satikÄ• mavipÄ• ka vÄ«satikriya araha
catucattÄ• lÄ«sa vÄ«thicittÄ• ni sambhavÄ• yathÄ• sambhavaá¹ƒ uddise. sattannaá¹ƒ sekk
diá¹-á¹-hivicikicchÄ• javanavajjitÄ• naá¹ƒ sattannaá¹ƒ akusalÄ• naá¹ƒ ekavÄ«satiyÄ• kusal
kÄ• mavipÄ• kÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ heá¹-á¹-himaphalÄ• naá¹ƒ Ä• vajjanadvayassaca vase
vÄ«thicittÄ• ni sambhavÄ• uddise. avasesÄ• naá¹ƒ catunnaá¹ƒ puthujjanÄ• naá¹ƒ kÄ• mav
lokiyakusalÄ• kulÄ• vajjana dvayavasena catupaÃ±Ã±Ä• sa vÄ«thicittÄ• ni sambhavÄ• udd
bhedena vÄ«thicittÄ• naá¹ƒ bhedo puggalabhedo.

<142> sabbÄ• nipi vÄ«thicittÄ• ni upalabbhanti puggalÄ• naá¹ƒ dvÄ• rÄ• naÃ±ca ettheva p
__yathÄ• raha_nti taá¹ƒ taá¹ƒ bhÅ«mipuggalÄ• naá¹ƒ uppattiarahÄ• nurÅ«paá¹ƒ. rÅ«pÄ• va
soá¸·asavÄ«thi cittesu channaá¹ƒ cittÄ• naá¹ƒ uparivÄ• kye vuccamÄ• nattÄ• paá¹-ighajava
vajjitÄ• nÄ«ti vuttaá¹ƒ. arÅ«pÄ• vacarabhÅ«miyaá¹ƒ pathamamagga rÅ«pÄ• vacarahasana
paá¹-ighajavana tadÄ• rammaá¹‡avajjitÄ• nica vÄ«thi cittÄ• ni labbhantÄ«ti yojanÄ• . etthÄ
aá¹-á¹-hatiá¹ƒsa vÄ«thicittesu soá¸·asannaá¹ƒ cittÄ• naá¹ƒ uparivuccamÄ• natÄ• daá¹-á¹-h
__sabbatthÄ• pÄ«_ti sabbÄ• supi rÅ«pÄ• rÅ«pabhÅ«mÄ«su. __taá¹ƒtaá¹ƒ pasÄ• darahitÄ•
__vÄ«thicittÄ• ni_ \Be 191/ __na labbhantevÄ• _ti rÅ«pÄ• vacarabhÅ«miyaá¹ƒ tÄ• va ghÄ•
ghÄ• najivhÄ• kÄ• yapasÄ• da rahitÄ• naá¹ƒ rÅ«pÄ«brahmÄ• naá¹ƒ ghÄ• na jivhÄ• kÄ• ya
nalabbhanteva. yÄ• ni sandhÄ• ya channaá¹ƒ cittÄ• naá¹ƒ uparivÄ• kye vuccamÄ• nattÄ• ti
arÅ«pabhÅ«miyaá¹ƒ pana paÃ±capi pasÄ• dÄ• natthÄ«ti paÃ±cadvÄ• rikÄ• ni dvipaÃ±cavi

santÄ«raá¹‡attayavasena soá¸·asavÄ«thicittÄ• ni nalabbhanteva. yÄ• ni sandhÄ• ya soá¸·a
vuccamÄ• natÄ• ti vuttaá¹ƒ. kÄ• mabhÅ«miyaá¹ƒ pana taá¹ƒtaá¹ƒ pasÄ• darahitatÄ• jaccan
jetabbÄ• . kÄ• me asÄ«ti vÄ«thicittÄ• ni yathÄ• rahaá¹ƒ labbhare labbhanti. rÅ«pe catusaá¹
yathÄ• rahaá¹ƒ labbhare. arÅ«pe dve cattÄ• lÄ«sa yathÄ• rahaá¹ƒ labbhareti yojanÄ• . ettha
chakÄ• mÄ• vacara devalokesuvÄ• aniá¹-á¹-hÄ• rammaá¹‡Ä• ni nÄ• ma natthi. tasmÄ• rÅ
akusalavipÄ• kÄ• naá¹ƒ labbhamÄ• natÄ• vacanaá¹ƒ tattha á¹-hatvÄ• vÄ• idha Ä• gantvÄ•
rÅ«pasaddehi samÄ• gacchantÄ• naá¹ƒ vasena daá¹-á¹-habbaá¹ƒ. keci pana idha Ä• gatÄ•
aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yogo hotÄ«ti thÄ• ni cattÄ• ri rÅ«pabhÅ«miyaá¹ƒ laddhÄ• ni
saá¹-á¹-hiyeva vÄ«thicittÄ• nÄ«ti vadanti. taá¹ƒ na yujjati. idha Ä• gatÄ• naá¹ƒyeva uppannÄ
uppannattÄ• brahmaloke uppannÄ• ni icceva vattabbattÄ• . naca tattha á¹-hitÄ• pi idha ani
nagaá¹‡hanti. dÅ«repi Ä• rammaá¹‡aá¹ƒ gahetuá¹ƒ samatthattÄ• brahmÄ• nanti.

__ [140] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

tassa vÄ• dassa paá¹-ikkhipanatthaá¹ƒ vuttaá¹ƒ ``idha pana tattha á¹-hatvÄ• pi imaá¹ƒ lokaá
aniá¹-á¹-hÄ• rammaá¹‡assa asambhavo na sakkÄ• vattuâ€™â€™ nti. tena tattha á¹-hatvÄ•
passantÄ• naá¹ƒ uppannÄ• ni tÄ• ni cattÄ• ri cittÄ• ni tattha laddhÄ• ninÄ• ma honti. idha Ä
idha laddhÄ• ninÄ• ma hontÄ«ti anuÃ±Ã±Ä• taá¹ƒ hoti. taÃ±ca na yuttaá¹ƒ.

taá¹ƒ taá¹ƒ bhÅ«mipariyÄ• panne sattasantÄ• ne uppannÄ• nieva taá¹ƒtaá¹ƒbhÅ«miyaá¹ƒ
__icceva_ntiÄ• di mahÄ• nigamanaá¹ƒ. __yathÄ• sambhava_nti taá¹ƒ taá¹ƒ bhÅ«mipuggala
sambhavÄ• nurÅ«paá¹ƒ. bhavaá¹…gena antaritÄ• bhavaá¹…gantaritÄ• . __yÄ• vatÄ• yuka
bhavanikanti vÄ«thito paá¹-á¹-hÄ• ya yattakaá¹ƒ kÄ• laá¹ƒ jÄ«vitasantÄ• naá¹ƒ pavattati. tat
attho. abbhocchinnÄ• pavattati asati nirodha samÄ• pattiyanti adhippÄ• yo.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya vÄ«thi saá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

vÄ«thimutta saá¹…gaha paramatthadÄ«panÄ«

<143> evaá¹ƒ \Be 193/ pavattikÄ• le pavattisaá¹…gahaá¹ƒ dassetvÄ• idÄ• ni paá¹-isandhi
dassetuá¹ƒ Ä• digÄ• tha mÄ• ha. evaá¹ƒ vuttanayena pavattiyaá¹ƒ pavattisaá¹…gahonÄ• m
udÄ«ritokathito. idÄ• ni sandhiyaá¹ƒ pavattisaá¹…gaho nÄ• ma vÄ«thimutta cittÄ• naá¹ƒ vas
etthaca paá¹-isandhiyaá¹ƒ cittacetasikÄ• naá¹ƒ pavattiyÄ• kathitÄ• ya tato paraá¹ƒ bhavaá¹
tesaá¹ƒ pavatti kathitÄ• yeva hotÄ«ti katvÄ• sandhiyamicceva vuttaá¹ƒ.

__ [141] vibhÄ• vaniyaá¹ƒ_ pana

parato maraá¹‡uppattiyaá¹ƒ pathamaá¹ƒ cutiá¹ƒ dassetvÄ• pacchÄ• anantare paá¹-isandh
sandhiggahaá¹‡ena atÄ«tÄ• nantara cutipi gahetabbÄ• ti adhippÄ• yena yaá¹ƒ vuttaá¹ƒ ``ta
taá¹ƒgahaá¹‡eneva gahitacutikÄ• lecÄ• â€™â€™ ti. taá¹ƒ na yujjatiyeva.

vÄ«thimuttÄ• naÃ±hi visayappavattinÄ• ma atÄ«tÄ• nantarabhave maraá¹‡uppattiyaá¹ƒeva
visayappapattiyÄ• saha tesaá¹ƒ paá¹-isandhipamukhÄ• naá¹ƒ vÄ«thimuttacittÄ• naá¹ƒ pava
atÄ«tÄ• nantaracutiyÄ• saddhiá¹ƒ maraá¹‡uppattividhÄ• naá¹ƒ therena dassitanti. bhavanti
etÄ• sÅ«ti __bhÅ«miyo_. ayoti vaá¸• á¸• hi. atthato pana sukhaá¹ƒca sukhahetu sukhapacc
yebhuyyena tato ayato apagatÄ• ettha nibbattÄ• sattÄ• ti apÄ• yo. soeva bhÅ«mÄ«ti apÄ•
kÄ• marÄ• gena kÄ• mÄ«yatÄ«ti kÄ• mo. gantabbÄ• upagantabbÄ• ti gati. gacchanti sattÄ
anekavidhasampattÄ«naá¹ƒ adhiá¹-á¹-hÄ• natÄ• ya sobhaá¹‡Ä• gati __sugati_. kÄ• moca s
yathÄ• vutto ayo etthÄ• ti __nirayo_. niccaá¹ƒ vÄ• rayanti kampanti phandanti \Be 194/ satt
etthÄ• ti nirayo. manussÄ• viya uddhaá¹ƒ uccÄ• ahutvÄ• tiro aÃ±citÄ• Ä• yatÄ• ti tiracch
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• pi sattÄ• samÄ• najÄ• titÄ• ya ekÄ«bhÅ«tÄ• viya honti etÄ• yÄ•

__vibhÄ• vaniyaá¹ƒ_ pana

khandhÄ• naá¹ƒ pavattivisesoti vuttaá¹ƒ.

tiracchÄ• nÄ• naá¹ƒ yoni __tiracchÄ• nayoni_. pecca itÄ• gatÄ• ti petÄ• . ito apakkamma c
gatÄ• ti attho. yekeci kÄ• laá¹…katÄ• . divaá¹…gatÄ• pi hi loke kÄ• laá¹…katÄ• petÄ• ti vu
sukhasamussayato pecca pakaá¹-á¹-haá¹ƒ pavÄ• saá¹ƒ dÅ«raá¹ƒ gatÄ• ti atthena yÄ• va ta
niccaá¹ƒ dukkhappattÄ• lakkhaá¹‡asaá¹ƒyuttÄ• dÄ«su Ä• gatÄ• tatÄ«yÄ• apÄ• yikasattÄ
samÅ«ho petti. pettiyÄ• visayoti __petti visayo_. visayotica pavattideso vuccati. __asurakÄ
vuccanti upari devÄ• suranti iddhivisesehi dibbanti, suá¹-á¹-huvÄ• ramanti kÄ• masukharat
paccanubhavantÄ«ti katvÄ• . na surÄ• ti asurÄ• . vepacitti pahÄ• rÄ• dÄ• dayo sandhÄ• ya
sadisÄ• vÄ• ti attho. viyaá¹…karamÄ• tÄ• uttaramÄ• tÄ• dayo vini pÄ• tike sandhÄ• ya khu
attho. yamarÄ• jÄ• dayo vemÄ• nikapete sandhÄ• ya ekadesena surasadisÄ• ti attho. vem
asurakÄ• yÄ• ti Ä• gatÄ• . lokantarika nerayike sandhÄ• ya sabbaso suraguá¹‡a rahitÄ• ti a
buddhavaá¹ƒsanidÄ• naá¹-á¹-hakathÄ• yaá¹ƒ jÄ• tidukkha niddesesuca asurakÄ• yÄ• ti vutt
sandhÄ• ya sabbaso surabhÄ• varahitÄ• ti attho. iti paÃ±cannaá¹ƒ asurÄ• naá¹ƒ vasena att
dibbÄ• vata bhokÄ• yÄ• parihÄ• yissanti, paripÅ«rissanti asurakÄ• yÄ• ti imasmiá¹ƒ suttap
asurakÄ• yÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vaá¹‡á¹‡itÄ• .

tattha \Be 195/ vepacitti pahÄ• rÄ• dÄ• dayo asurÄ• tÄ• va tiá¹ƒsesu devesu saá¹…gahitÄ

cÄ• tumahÄ• rÄ• jikadevesu. tathÄ• vemÄ• nikapetÄ• surÄ• . tepi hi vinipÄ• tikÄ• surÄ• vi
ahetukÄ• pi hontÄ«ti aá¹-á¹-hakathÄ• su vuttÄ• . yamarÄ• jÄ• no pana vessabhÅ« nottica p
vessavaá¹‡oca rÄ• jÄ• ti evaá¹ƒ kathÄ• vatthupÄ• á¸·iyaá¹ƒ Ä• gatÄ• vessabhÅ«Ä• dayo s
mahÄ• nubhÄ• vÄ• vemÄ• nikapetarÄ• jÄ• no hutvÄ• pi nerayikesu sattesu kÄ• ruÃ±Ã±ata
nirayalokesupi rajjaá¹ƒ kÄ• rentiyeva. teneva hi sabbe petalokÄ• pi nirayalokÄ• pi yamalo kA
vuccantÄ«ti. yeca cÄ• tumahÄ• rÄ• jikapari yÄ• pannÄ• pÄ• pajjhÄ• sayÄ• kururakammak
Ä• gatÄ• saá¹ƒkiccajÄ• take rakkhasÄ• ti Ä• gatÄ• yakkharakkhasÄ• nÄ• ma ito gantvÄ•
nÄ• nÄ• kamma kÄ• raá¹‡Ä• yo karonto vicaranti. tesaá¹ƒpi kÄ• lo upakÄ• loti evamÄ• dÄ«
Ä• gatÄ• naá¹ƒ niraya pÄ• lÄ• naá¹ƒ upariyamarÄ• jÄ• naá¹ƒ Ä• á¹‡Ä• pavattatiyevÄ• ti. lok
saá¹…gahitÄ• . idha pana kÄ• lakaÃ±cikÄ• dayo petÄ• surÄ• va adhippetÄ• . tesaá¹ƒ asurÄ
asurakÄ• yo. etthaca nirayabhÅ«minÄ• ma paccekaá¹ƒ soá¸·asussadapari vÄ• rÄ• naá¹ƒ aa
mahÄ• nirayÄ• naá¹ƒ vasena anto pathaviyaá¹ƒ á¹-hitÄ• ti veditabbÄ• . araÃ±Ã±a pabbata s
nÄ• nÄ• niraya bhÅ«miyo hontiyeva. tasmÄ• tÄ• disassa visuá¹ƒ vavatthitassa okÄ• sassa
vuttÄ• . sesÄ• naá¹ƒ pana tissannaá¹ƒ apÄ• yabhummÄ«naá¹ƒ tÄ• disassa okÄ• sassa nat
saddehi yojetvÄ• khandhÄ• vÄ• khandhappavattipadesÄ• vÄ• gahitÄ• ti. [apÄ• yabhÅ«mi

ussito uggato ussannovÄ• mano etesanti manussÄ• . tehi anantesu cakkavÄ• á¸·esupi itar
sattÄ• naá¹ƒ tikkhatarasÅ«ra vicitracittÄ• honti. paripuá¹‡á¹‡Ä• naá¹ƒ kusalÄ• kusalakamm
Ä• nantariyakammÄ• naÃ±ca ettheva sambhavatoti. tesupi pana jambudÄ«pavÄ• sinoeva a
itare pana tehi samÄ• navaá¹‡á¹‡Ä• ditÄ• ya manussÄ• icceva vuccanti. imasmiá¹ƒ cakkav
natthi, yathÄ• ha-tÄ«hi bhikkhave á¹-hÄ• ne hi jambudÄ«pakÄ• manussÄ• uttarakuruke ma
deveca tÄ• vatiá¹ƒse. katamehi tÄ«hi á¹-hÄ• nehi. sÅ«rÄ• ca sati mantoca idha brahmacariy
akkharacintakÄ• pana vadanti manÅ«ti mahÄ• sammatarÄ• jÄ• vuccati. imeca janÄ• tena
á¹-hitÄ• tassa puttaá¹-á¹-hÄ• niyÄ• honti. tasmÄ• manuno apaccÄ• puttÄ• ti manussÄ• ti.
bhÅ«mipariyÄ• yoti katvÄ• manussÄ• ti itthiliá¹…gaá¹ƒ ekavacanaÃ±ca katanti daá¹-á¹-hab
yesu pana cattÄ• ro mahÄ• rÄ• jÄ• no rajjaá¹ƒ kÄ• renti. te devÄ• cÄ• tumahÄ• rÄ• jikÄ• .
gandhappÄ• naá¹ƒ rÄ• jÄ• hoti. viruá¸·hako kumbhaá¹‡á¸• Ä• naá¹ƒ. virÅ«pakkho nÄ• gÄ•
tattha paá¹-isandhivasena gandharukkhesu appenti upagacchantÄ«ti gandhappÄ• . gandha
mÅ«lagandhÄ• divasena dasadhÄ• pÄ• á¸·iyaá¹ƒ Ä• gatÄ• . kumbhaá¹‡á¸• Ä• ti dÄ• navar
pÄ• kaá¹-Ä• . sabbe te yebhuyyena pÄ• pajjhÄ• sayÄ• kururakammakÄ• rino ca honti. tasm
aÃ±Ã±amaÃ±Ã±aá¹ƒvÄ• manussÄ• naá¹ƒ vÄ• aviheá¹-hanatthÄ• ya tesu nÄ• nÄ• rÄ• jÄ•
thapesuá¹ƒ.

Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒcetthavattabbaá¹ƒ. tattha hi yakkhoyakkhinÄ«gandhappo gandh
kumbhaá¹‡á¸• Ä« nÄ• go nÄ• gÄ«ticatasso avaruddhakajÄ• tiyo Ä• gatÄ• . tattha sarÄ«robh
amanusso yakkhotica devotica devatÄ• tica vuccati. sarÄ«ro bhÄ• sa sirisampattirahito viga
yakkhotveva vuccati. rukkhaá¹-á¹-hakavimÄ• ne jÄ• to rukkhadevatÄ• nÄ• ma. rukkhassa ab
gandhapponÄ• ma. yo loke kaá¹-á¹-hayakkhoti vuccati. pubbe nihÄ«nakammakatÄ• kÄ• ci

manussitthÄ«naá¹ƒ sarÄ«rabbhantaresupi jÄ• yanti. yÄ• vedaganthesu yoginÄ«tica loke \B
vuccanti. abhilakkhitarattÄ«su gocarapasuta kÄ• le jutiatthena juá¹‡hÄ• tica vuccanti, kubbh
mahodarÄ• visÄ• lakkhÄ• rakkhasÄ• eva. ye loke dhana rakkhakÄ• ti vuccanti. te hi vepull
rakkhanti. anto himavante abbhantara ambarukkhe rakkhanti. evaá¹ƒ ratanaá¹-á¹-hÄ• nÄ• n
dibbosadharukkhevÄ• dibbagandharukkhevÄ• udakasarevÄ• rakkhitvÄ• asanti bhakkhan
vuccanti. nÄ• go nÄ• gÄ«ti ettha anto pabbatevÄ• anto pathaviyaá¹ƒvÄ• nibbattÄ• vasunc
idha nÄ• gÄ• tveva vuccanti. yÄ• mahÄ• parinibbÄ• na sutte bhÅ«micÄ• lasuttapade patha
yÄ• saá¹ƒ kÄ«á¸·Ä• pasuta vasena kadÄ• ci bhÅ«micÄ• lo hoti. yÄ• saÃ±ca mantapadÄ• ni
bhÅ«mivijjÄ• tica brahmajÄ• lasutte vuttÄ• ni. tesuca nÄ• nÄ• iddhimantÄ• avaruddhakÄ•
kibbisakammakÄ• rino kÄ«á¸·Ä• soá¹‡á¸• avasenavÄ• ghÄ• sasoá¹‡á¸• avasenavÄ• pete
vaá¹‡á¹‡enavÄ• soá¹‡agijjhakÄ• kÄ• divaá¹‡á¹‡enavÄ• satte viheá¹-hayantÄ• vicaranti. s
suttantesuvÄ• jÄ• takesuvÄ• vedaganthesuvÄ• kusalehi veditabbanti.

saha puÃ±Ã±akÄ• rino tettiá¹ƒsa janÄ• mÄ• ghenanÄ• ma jeá¹-á¹-hapurisena saha ettha n
sÄ• eva __tÄ• vatiá¹ƒsÄ• _ nirutti nayena. kÄ• maÃ±cettha sabbacakkavÄ• á¸·esupi ayaá¹ƒ
janavasatasutte Ä• gata nayena sakkaá¹-á¹-hÄ• niyÄ• naá¹ƒ pajÄ• pati varuá¹‡a Ä«sÄ• nÄ•
devarÄ• jÅ«naá¹ƒ nibandhano kÄ• so hoti. sahassaá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ. sahas
aá¹…guttare vuttaá¹ƒ. mÄ• ghapurisÄ• pana tesu samudÄ• gatesu devarÄ• jaá¹-á¹-hÄ• nes
dharamÄ• nÄ• ca tasmÄ• tesaá¹ƒ vasena ayaá¹ƒ vacanattho katoti veditabbo. apare pana
indagopakavaá¹‡á¹‡Ä• bhÄ• . tÄ• va dissanti tiá¹ƒsatÄ«ti imasmiá¹ƒ vidhurajÄ• take tÄ• va
tiá¹ƒsasaddaparivÄ• ramatto hoti. tathÄ• idhÄ• pÄ«ti katvÄ• tiá¹ƒsamattÄ• naá¹ƒ sakkaá¹-
devarÄ• jakulÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• nattÄ• \Be 168/ tÄ• vatiá¹ƒsÄ• nÄ• mÄ• ti yuttaá
pana yathÄ• vuttaá¹ƒ niruttinayaá¹ƒ kappetvÄ• mÄ• ghavatthÅ«suca tesu tesuca á¹-hÄ• ne
saá¹…khÄ• eva vuttÄ• tipi vadanti. taá¹ƒ na yujjati. pÄ• á¸·iyaá¹ƒeva brahmÄ• sanaá¹…kum
abhinimminitvÄ• devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pallaá¹…kesu nisÄ«ditvÄ• ti vuttattÄ• .
devaloke issaradevakulassa nÄ• maá¹ƒ. tathÄ• suyÄ• motica. taá¹ƒ sahacaritattÄ• pana s
nibbattadevÄ• pi yÄ• mÄ• tveva vuccanti. vipulÄ• ya sirisampattiyÄ• samannÄ• gatattÄ• n
haá¹-á¹-hatuá¹-á¹-hamukhÄ• honti etthÄ• ti __tusitÄ• _. yathÄ• rucite bhoge sayameva nim
ramanti etthÄ• ti __nimmÄ• naratÄ«_. attano ruciá¹ƒ Ã±atvÄ• parehi nimmitesu bhogesu va
__paranimmitavasavattÄ«_. brÅ«hanti vaá¸• á¸• hanti atipaá¹‡Ä«tehi jhÄ• nÄ• di guá¹‡ehi v
vepullaá¹ƒ Ä• pajjantÄ«ti __brahmÄ• no_. mahantÄ• brahmÄ• no mahÄ• brahmÄ• noti vatt

parisati bhavÄ• ti pÄ• risajjÄ• . parisÄ• su jÄ• tÄ• tivÄ• pÄ• risajjÄ• . paricÄ• rikÄ• ti attho.
pÄ• risajjÄ• ti __brahma pÄ• risajjÄ• _. pure ucce á¹-hÄ• ne odahanti tiá¹-á¹-hantÄ«ti purohi
purohitÄ• ti __brahmapurohitÄ• _. mahantÄ• brahmÄ• no __mahÄ• brahmÄ• no_. sahasso
tisahassobrahmÄ• tiÄ• dinÄ• saá¹…khÄ• rupapattisutte Ä• gatÄ• adhipatibrahmÄ• noti att
cakkavÄ• á¸·asahassamhi issaro brahmÄ• . dvisahassoti dvÄ«su cakkavÄ• á¸·a sahassesu
ekatala vÄ• sino honti. tattha loke mahÄ• janÄ• visuá¹ƒ visuá¹ƒ kuladevatÄ• yonÄ• ma upa

mahÄ• devaá¹ƒnÄ• ma upaá¹-á¹-hahanti. keci vÄ• sudevaá¹ƒnÄ• ma. keci mahesaraá¹ƒnÄ•
nÄ• mÄ• ti. gharadevatÄ• gÄ• madevatÄ• rukkhadevatÄ• dayopi tesaá¹ƒ mahÄ• devarÄ•
sampajjanti. tattha mahÄ• devarÄ• jÄ• noviya mahÄ• brahmÄ• no daá¹-á¹-habbÄ• . gharad
purohitÄ• daá¹-á¹-habbÄ• , \Be 199/ manussÄ• viya brahmapÄ• risajjÄ• daá¹-á¹-habbÄ• . ta
mahÄ• devarÄ• jÄ• no adisvÄ• va upaá¹-á¹-hahanti. manussÄ• ca teubhopi adisvÄ• va up
brahmapurohitÄ• mahÄ• brahmÄ• nopi napassanti. mahÄ• brahmÄ• naá¹ƒ nivÄ• saá¹-á¹-h
brahmapÄ• risajjÄ• ubhopi napassanti. ubhinnaá¹ƒnivÄ• saá¹-á¹-hÄ• naá¹ƒpi najÄ• nanti. ya
rÅ«paá¹ƒ mÄ• petvÄ• attÄ• naá¹ƒ dassenti. tadÄ• eva passanti. esanayo uparibhÅ«mÄ«su
brahmanimantana suttaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ brahmÄ• naá¹ƒ pakatirÅ«paá¹ƒ kassa
gacchatÄ«ti. taá¹ƒ brahmapuro hitÄ• dÄ«naá¹ƒ uparimÄ• naá¹ƒ brahmÄ• naá¹ƒ pakatirÅ«p
brahmapÄ• risajjÄ• dinovÄ• devassavÄ• manussassavÄ• Ä• pÄ• taá¹ƒ nagacchatÄ«ti katv
pana pakatirÅ«paá¹ƒ uparimassa Ä• pÄ• taá¹ƒ Ä• gacchissatiyeva. teneva hi janavasabhas
heá¹-á¹-himaheá¹-á¹-himÄ• hi devÄ• uparimadevÄ• naá¹ƒ oá¸·Ä• rikaá¹ƒ katvÄ• mÄ• pitan
sakkontÄ«ti vuttaá¹ƒ. tatthadutÄ«yatale __parittÄ• bhÄ• _ti brahmapÄ• risajjÄ• eva. __appa
brahmapurohitÄ• eva. __Ä• bhassarÄ• _ti mahÄ• brahmÄ• noeva. tasmiá¹ƒ tale adhipati br
heá¹-á¹-himatalato pana visesa karaá¹‡atthaá¹ƒ Ä• bhÄ• vasena nÄ• magahaá¹‡aá¹ƒ hotÄ«

tattha parittÄ• Ä• bhÄ• etesanti parittÄ• bhÄ• . appamÄ• á¹‡Ä• Ä• bhÄ• etesanti appamÄ
niccharanti etesÅ«ti Ä• bhassarÄ• ti. tatÄ«yatale __parittasubhÄ• _ti brahmapÄ• risajjÄ• eva
brahmapurohitÄ• eva. __sutakiá¹‡á¹‡Ä• _ti mahÄ• brahmanoeva. tasmiá¹ƒ tale adhipatibrah
subhÄ• ti ekagghanÄ• acalasaá¹‡á¹-hitÄ• Ä• bhÄ• eva vuccanti. parittÄ• subhÄ• etesant
appamÄ• á¹‡Ä• subhÄ• etesanti appamÄ• á¹‡asubhÄ• . sutehi Ä• kiá¹‡á¹‡Ä• ti subhÄ• kiá
paá¹-hanti. tesaá¹ƒ Ä• kÄ• rassa rasso antimaá¹‡akÄ• rassa ca hakÄ• ro daá¹-á¹-habbo. im
pakatikÄ• yappabhÄ• adhimattÄ• honti. tasmÄ• tÄ• saá¹ƒ vasena parittÄ• bhÄ• tiÄ• dikaá
brahmapÄ• ri sajjÄ• tiÄ• dikaá¹ƒ. \Be 200/ evaÃ±ca katvÄ• veraÃ±jasutte pathamatalavÄ• s
Ä• gatÄ• . dutÄ«yatalavÄ• sino Ä• bhÄ• devÄ• ti. tatÄ«yatalavÄ• sino subhÄ• devÄ• ti catu
etesanti __vehapphalÄ• _. athavÄ• iÃ±janajÄ• tikehi somanassajjhÄ• nehi nibbattÄ• naá¹ƒ
heá¹-á¹-himatalÄ• naá¹ƒ tejosaá¹ƒ vaá¹-á¹-Ä• dikena antarÄ• yena bhÅ«mitalena saha Ä• y
iÃ±jitaá¹ƒ puÃ±Ã±aphalaá¹ƒ atthi. tesu hi yaá¹ƒ subhÄ• kiá¹‡á¹‡Ä• naá¹ƒ devÄ• naá¹ƒ catus
vuttaá¹ƒ. taá¹ƒ tasmiá¹ƒ tale Ä• dikappikÄ• naá¹ƒ vasena vuttaá¹ƒ. pacchimikÄ• naá¹ƒ pana
dvÄ• saá¹-á¹-hikappa ekasaá¹-á¹-hi kappÄ• di vasena iÃ±jitaá¹ƒ paá¹-ilÄ«naá¹ƒ puÃ±Ã±aph
Ä• neÃ±jajÄ• tikena upekkhÄ• jhÄ• nena nibbattÄ• naá¹ƒ pana kenaci antarÄ• yena tÄ• dis
puÃ±Ã±aphalaá¹ƒ nÄ• ma natthi. tasmÄ• jhÄ• na sÄ• matthiyÄ• nurÅ«paá¹ƒ visesena Ä«hi
puÃ±Ã±aphalaá¹ƒ ettha atthÄ«ti vehapphalÄ• .

natthi saÃ±Ã±Ä• mukhena gahitÄ• cattÄ• ro arÅ«pakkhandhÄ• etesanti asaÃ±Ã±Ä• . asa
__asaÃ±Ã±asattÄ• _. cittace tasikÄ• naá¹ƒ pana natthitÄ• ya tesaá¹ƒ asattapasaá¹…gatÄ•
sattagahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. ete dvepi ekatalavÄ• sino eva honti. etthapi nib

hÄ«namajjhimapaá¹‡Ä«tatÄ• visesassa atthitÄ• ya tadanurÅ«paá¹ƒ brahmÄ• naá¹ƒpi pÄ• r
mahÄ• brahmatta viseso sambhavatiyeva. Ä• yuvemattatÄ• ya pana aÃ±Ã±amaÃ±Ã±a ada
pÄ• risajjÄ• divasena bhÅ«mivibhÄ• go natthÄ«ti veditabbo. evaá¹ƒ avihÄ• dÄ«supi. oá¸·Ä•
kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• naá¹ƒ natthitÄ• ya suddhÄ• naá¹ƒ anÄ• gÄ• miarahantÄ•
__suddhÄ• vÄ• sÄ• _. tattha pathamabhÅ«mivÄ• sino appakena kÄ• lena attano á¹-hÄ• na
athavÄ• , oá¸·Ä• rikÄ• naá¹ƒ paÃ±cannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ«nattÄ• natthi cittass
samathavipassa nÄ• dhammesu avipphÄ• rikatÄ• patti etesanti __avihÄ• _. dutÄ«yabhÅ«m
cittapariá¸·Ä• hena tappantÄ«ti __atappÄ• _. tatÄ«ya talavÄ• sino parisuddhehi pasÄ• daca
dhammacakkhu paÃ±Ã±Ä• cakkhÅ«hi sampannattÄ• suá¹-á¹-hu passantÄ«ti __sudassÄ•
\Be 201/ tato atisayena suá¹-á¹-hu dassanabhÄ• vena samannÄ• gatÄ• ti __sudassino_. ati
Ä«kÄ• roti. paÃ±camabhÅ«mi vÄ• sino upari aÃ±Ã±assa bhÅ«mantaragatassa rÅ«pibrahmu
rÅ«pÄ«naá¹ƒ sattÄ• naá¹ƒ majjhe kenaci guá¹‡ena kaniá¹-á¹-habhÄ• vo etesanti __akaniá¹-

__Ä• kÄ• sÄ• naÃ±cÄ• yatanabhÅ«mÄ«_ti ettha yattakaá¹ƒ Ä• kÄ• sapadesaá¹ƒ pharitvÄ•
saÃ±Ã±itÄ• catukkhandhÄ• pavattanti. so khandhasahito Ä• kÄ• sapadeso Ä• kÄ• sÄ• na
sesÄ• su. puthujjanÄ• sotÄ• pannÄ• sakadÄ• gÄ• minocÄ• pi puggalÄ• suddhÄ• vÄ• ses
nalabbhantÄ«ti yojanÄ• . etthaca sakadÄ• gÄ• mÄ«naá¹ƒ paá¹-ikkhepena anÄ• gÄ• mi mag
paá¹-ikkhepo siddho hotÄ«ti uparimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ ariyÄ• nameva tattha paá¹-ilÄ• bh
vuttoti veditabbo. __sesaá¹-á¹-hÄ• nesÅ«_ti paÃ±casuddhÄ• vÄ• sato asaÃ±Ã±Ä• pÄ• yato
á¹-hÄ• nesu, __anariyÄ• _ti puthujjanÄ• . [bhÅ«micatukkaá¹ƒ]

<144> __okkantikkhaá¹‡e_ti paá¹-isandhikkhaá¹‡e. paá¹-isandhihi bhavantare okkamanaá¹
atthena okkantÄ«ti vuccati. tato paraá¹ƒ bhavaá¹…gaá¹ƒ hutvÄ• ti yojanÄ• . keci pana bhav
paá¹-hanti. taá¹ƒ na yujjati. jÄ• tiyÄ• andho __jaccandho_. Ä• disaddena jÄ• ti badhira jacca
jacceá¸·a jaccummattaka paá¹‡á¸• aka ubhato byaÃ±janaka napuá¹ƒsaka mammÄ• dayo sa
cakkhuá¹ƒ uppÄ• detuá¹ƒ asamatthena kammena paá¹-isandhi laddhÄ• . so jaccandho nÄ•
pasÄ• dasota rahito jÄ• tibadhiro nÄ• ma. pasÄ• da ghÄ• narahito jacca ghÄ• nako nÄ• ma
natthi. vacanarahito jÄ• timÅ«gonÄ• ma. disÄ• vidisÄ• mattaá¹ƒpi saÃ±Ã±Ä• petuá¹ƒ asakk
sabbakÄ• laá¹ƒpi vipallaá¹-á¹-hacitto jaccummattakonÄ• ma. kÄ• mahetu Ä• sittakÄ• dibhÄ•
paá¹‡á¸• akonÄ• ma. dvÄ«hi byaÃ±janehi samannÄ• gato ubhato byaÃ±janakonÄ• ma. bhÄ
napuá¹ƒsakonÄ• ma. pakativacanepi ekamekaá¹ƒ akkharaá¹ƒ mahussÄ• hena \Be 202/ upp
mammonÄ• ma. etthaca cakkhuá¹ƒ uppÄ• detuá¹ƒ samatthena kammena laddhapaá¹-isand
aÃ±Ã±aá¹ƒvÄ• kammaá¹ƒ cakkhuá¹ƒ uppÄ• deti. asamatthenakammena laddhapaá¹-isand
pavattikÄ• le aÃ±Ã±aá¹ƒpi kammaá¹ƒ cakkhuá¹ƒ uppÄ• detÄ«ti natthi. tasmÄ• gabbhaseyy
paá¹-isandhikkhaá¹‡eyeva siddhoti veditabbo. esanayo sesesu jÄ• ti badhirÄ• dÄ«su. Ä• ya
jÄ• tÄ«ti vuttattÄ• cakkhussa uppajjanÄ• rahakÄ• lo cakkhussa jÄ• tikÄ• lonÄ• ma. tadÄ• a
jaccandhonÄ• mÄ• ti evaá¹ƒ attano attano uppajjanÄ• raha kÄ• lavasena tassa tassa Ä• ya
veditabbo. evaÃ±hisati jÄ• timÅ«gÄ• dayopi upapanno hontÄ«tica vadanti. vibhÄ• vani yaá¹

vibhÄ• vitoti.

__ [142] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``apare pana jaccandhoti pasutiyaá¹ƒyeva andho. mÄ• tu kucchiyaá¹ƒ andho hutvÄ• nikkh
duhetukatihetukÄ• naá¹ƒ mÄ• tukucchiyaá¹ƒ cakkhussa avipajjanaá¹ƒ siddhanti vadantÄ«tiâ
yuttaá¹ƒ.

loke mÄ• tukucchiyaá¹ƒyeva andho hutvÄ• nikkhantassapi ekaccassa taá¹ƒ taá¹ƒ sippavijj
paÃ±Ã±Ä• veyyattiyabhÄ• vassa diá¹-á¹-hattÄ• . thapetvÄ• hi mahÄ• bodhisatte aÃ±Ã±eca
avasesÄ• naá¹ƒ dvihetuka tihetukÄ• naá¹ƒpi mÄ• tukucchimhi parÅ«pakkamenavÄ• mÄ• tu
nÄ• nÄ• bÄ• dhenavÄ• uppannÄ• naá¹ƒpi cakkhusotÄ• naá¹ƒ vipattinÄ• ma natthÄ«ti na sa
__bhummassitÄ• naÃ±ca vinipÄ• tikÄ• surÄ• na_nti ettha bhÅ«miyaá¹ƒ jÄ• tÄ• ti bhummÄ•
rukkhaá¹-á¹-haka pabbataá¹-á¹-haka vimÄ• nesu nibbattÄ• Ä• á¸·avaka sÄ• tÄ• gira hemav
bhummÄ• devÄ• . ye loke baliharaá¹‡a vasena pÅ«janÄ«yaá¹-á¹-hena yakkhÄ• tipi vuccant
bhummadevajÄ• tikÄ• pi samÄ• nÄ• attano puÃ±Ã±anibbattassa kassaci bhogasukhassa a
Ã±.0203 vicaranti. te tesaá¹ƒ mahiddhikÄ• naá¹ƒ bhummadevÄ• naá¹ƒ paraá¹ƒpara pÄ• risa
bhumme deve sitÄ• nissitÄ• ti atthena bhummassitÄ• nÄ• ma honti. bhummissitÄ• tipi pÄ•
nivÄ• saá¹-á¹-hÄ• nassa abhÄ• vÄ• rukkhagumbaleá¹‡aguhÄ• susÄ• nÄ• dÄ«su vivittesu
vasantÄ«ti attho. teyeva virÅ«pÄ• hutvÄ• bhavantare nipatantÄ«ti vinipÄ• tikÄ• . vinipÄ• tik
heá¹-á¹-hÄ• vuttaá¹-á¹-hena asurÄ• cÄ• ti vinipÄ• tikÄ• surÄ• . te pana gÄ• masamÄ«pevÄ
vivittaá¹-á¹-hÄ• nesu vasitvÄ• gÄ• mavÄ• sÄ«hi chaá¸• á¸• itÄ• ni bhattasitthapÅ«vakhajjan
pariyesitvÄ• vÄ• tÄ• ni alabhitvÄ• dÄ• rakevÄ• gilÄ• nevÄ• pÄ«á¸·etvÄ• vÄ• sakkontÄ•
tÄ• setvÄ• pÄ«á¸·etvÄ• vÄ• jÄ«vitaá¹ƒ kappentÄ«ti. tesaá¹ƒ vinipÄ• tikÄ• surÄ• naá¹ƒ. eka
hi sabbe vinipÄ• tikÄ• surÄ• nÄ• ma ahetu kÄ• evÄ• ti sakkÄ• vattuá¹ƒ. dvihetukatihetukÄ•
evaÃ±ca katvÄ• tesaá¹ƒ ekaccÄ• naá¹ƒ piyaá¹…karamÄ• tÄ• uttaramÄ• tÄ• dhammagutt
dhammÄ• bhisamayopi aá¹-á¹-hakathÄ• su vuttoti. ekacce yakkhajÄ• tikÄ• pi rakkhasajÄ• ti
paradattupajÄ«vi petÄ• pi ettha saá¹…gahitÄ• ti daá¹-á¹-habbÄ• .

__tesÅ«_ti yathÄ• vuttapaá¹-isandhi yuttesu puggalesu. yasmÄ• Ä• yuparicchedonÄ• ma e
sabbasattÄ• naá¹ƒ asesasÄ• dhÄ• raá¹‡aniyamaparimÄ• á¹‡avasena pavatto. apÄ• yÄ• na
devÄ• naÃ±ca tÄ• diso niyamaparimÄ• á¹‡onÄ• ma natthi. na hi sakalacakka vÄ• á¸·apariyâ
sabbanirayÄ• ekaÄ• yuparicchedÄ• honti. tiracchÄ• nÄ• dÄ«supi esevanayo. tasmÄ• vutt
apÄ• yÄ• na_ntiÄ• di. catunnaá¹ƒ apÄ• yÄ• naá¹ƒ Ä• pÄ• yikapuggalÄ• naá¹ƒ Ä• yuppamÄ
tattha yebhuyyena kammapamÄ• á¹‡attÄ• . tattha nirayesu abbudÄ• dÄ«naá¹ƒ dasannaá¹ƒ
Ä• yuparicchedopi tattha tattha nibbattakena kammenevasiddhoti veditabbo. __manussÄ• n
jambudÄ«pagÄ• sÄ«naá¹ƒ vasena vuttanti vadanti. te saÃ±Ã±eva \Be 204/ hi Ä• yukappass
orohaá¹‡aÃ±ca atthi. na itaradÄ«pavÄ• sÄ«naá¹ƒ. tesu hi uttarakuruvÄ• sÄ«naá¹ƒ niyamato

itaresaá¹ƒ dvinnaá¹ƒ paÃ±cavassa satÄ• nÄ«tica vadanti. evaá¹ƒ sante tesu dÄ«pesu Ä• di
paricchedoti Ä• pajjati. jambudÄ«pavÄ• sÄ«naá¹ƒ pana samavisamÄ• cÄ• ranisandabhÅ«tÄ
candasÅ«riyanakkhattÄ• dÄ«naá¹ƒ visamasamagatimÅ«likÄ• utuÄ• hÄ• rÄ• naá¹ƒ sampatti
sÄ• dhÄ• raá¹‡Ä• eva honti. tasmÄ• tesupi Ä• yuparicchedÄ• naá¹ƒ Ä• rohaá¹‡aá¹ƒ orohaá
navattabbaá¹ƒ. nisandamattattÄ• jambudÄ«pagatiyÄ• ekagatikÄ• nahontÄ«ti pana vattabb
pÄ• á¸·iyaá¹ƒ uttarakurukÄ• manussÄ• amamÄ• apariggahÄ• . niyatÄ• yukÄ• avasesÄ• y
avasesÄ• yunÄ• ti asaá¹…khyeyyato orohitvÄ• niccalaá¹ƒ á¹-hitena vassasahassenÄ• ti att

__vinipÄ• tikÄ• surÄ• na_nti idaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. sabbesaá¹ƒpi ma
appesakkhÄ• naÃ±ca bhummadevÄ• naá¹ƒ vemÄ• nikapetÄ• dÄ«naÃ±ca idha adhippetattÄ
pamÄ• á¹‡anti. __cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒpanadevÄ• na_nti idaá¹ƒ uparime cÄ• tumah
__dibbÄ• nÄ«_ti tasmiá¹ƒ devaloke siddhÄ• ni. __paÃ±ca vassasatÄ• nÄ«_ti idaÃ±ca yebhu
gahetabbaá¹ƒ. yasmÄ• pana kassapabuddhassa sÄ• vakabhÅ«tÄ• sotÄ• pannadeva puttÄ
nibbattÄ• yÄ• va nimirÄ• jakÄ• lÄ• pi tiá¹-á¹-hantÄ«ti jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• .
Ä• kÄ• saá¹-á¹-hakadevÄ• naá¹ƒpi kammapamÄ• á¹‡atÄ• siddhÄ• hotÄ«ti veditabbaá¹ƒ. n
cintetabbÄ• . na hi sotÄ• pannÄ• naá¹ƒ sattakkhattuto paraá¹ƒ kÄ• mabhave paá¹-isandhin
devaloke sahassakkhattuá¹ƒ nibbattamÄ• nÄ• pi tattakaá¹ƒ kÄ• laá¹ƒ saá¹ƒpÄ• puá¹‡ituá¹ƒ
__manussagaá¹‡anÄ• yÄ• _ti manussÄ• naá¹ƒ vassagaá¹‡anÄ• ya. manussaloke hi paÃ±Ã
eko dibbarattidivo hoti. tiá¹ƒsarattidivÄ• eko dibbamÄ• so. dvÄ• dasamÄ• sÄ• ekaá¹ƒ dibba
dibbavassena tesaá¹ƒ paÃ±cavassasatÄ• ni \Be 205/ manussagaá¹‡anÄ• ya navutivassasa
__tato_ti cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡ato. __catuguá¹‡a_nti
diguá¹‡avuddhiyÄ• ceva dibbassa rattidivassa diguá¹‡avuddhiyÄ• ca vasena catÅ«hi bhÄ•
vaá¸• á¸• hitanti attho. esanayo sesesupi. tattha Ä• yupamÄ• á¹‡assa diguá¹‡avuddhinÄ• m
devÄ• naá¹ƒ Ä• yupamÄ• á¹‡ato uparimÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yupamÄ• á¹‡assa diguá¹
dibbaá¹ƒ ekaá¹ƒ vassasahassaá¹ƒ. yÄ• mÄ• naá¹ƒ dvevassasahassÄ• ni. tusitÄ• naá¹ƒ catt
aá¹-á¹-ha. vasavattÄ«naá¹ƒ dibbÄ• ni soá¸·asavassa sahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ho

dibbassa rattidivassa diguá¹‡avuddhinÄ• ma heá¹-á¹-himÄ• naá¹ƒ devÄ• naá¹ƒ rattidivato u
rattidivassa diguá¹‡avuddhi. etena manussaloke ekaá¹ƒ vassasataá¹ƒ tÄ• vatiá¹ƒse eko dib
dvevassasatÄ• ni yÄ• me. cattÄ• ri tusite. aá¹-á¹-ha nimmÄ• naratiyaá¹ƒ. sahassaá¹ƒ cha ca
vasavattiyaá¹ƒ eko dibbarattidivoti siddhaá¹ƒ hoti. rattidivÄ• naÃ±ca diguá¹‡avuddhiyÄ• sid
mÄ• sasaá¹ƒvaccharÄ• naá¹ƒpi diguá¹‡avuddhi siddhÄ• va hotÄ«ti. evaÃ±casati yathÄ• vut
dibbavassasahassÄ• dinipi attano attano rattidivamÄ• sasaá¹ƒvaccharetieva veditabbÄ• nÄ
tathÄ• ca sati uparimÄ• naá¹ƒ Ä• yuparimÄ• á¹‡Ä• ni heá¹-á¹-himÄ• naá¹ƒ Ä• yuparimÄ• á¹
hoti. tena vuttaá¹ƒ. __tato catuguá¹‡aá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ. tato catuguá¹‡aá¹ƒ yÄ• mÄ•
dibbagaá¹‡anÄ• ya ca tathÄ• siddhÄ• ya sati manussagaá¹‡anÄ• yapi catuguá¹‡abhÄ• vo
manussagaá¹‡anÄ• yapi heá¹-á¹-himÄ• naá¹ƒ navutivassasatasahassÄ• dÄ«ni catÅ«hi upa
uparimÄ• naá¹ƒ tikoá¹-isaá¹-á¹-hivassasata sahassÄ• dini bhavantÄ«ti katvÄ• tÄ• ni sabbÄ

vasena niddisanto __navasata_nti gÄ• thamÄ• ha. vassÄ• naá¹ƒ navasataá¹ƒ koá¹-iyo ca e
tathÄ• saá¹-á¹-hivassa satasahassÄ• ni ca vasavattÄ«su devesu Ä• yuppamÄ• á¹‡aá¹ƒ hot

yasmÄ• \Be 206/ avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ oá¸·Ä• rikassa vitakkassa samatikka
suá¹-á¹-hubalavaá¹ƒ hoti. tatoyeva tatÄ«yajjhÄ• natopi nÄ• tidubbalaÃ±ca hoti. tasmÄ• taá¹
ekato hutvÄ• samatale bhÅ«mantare vipÄ• kaá¹ƒ detÄ«ti vuttaá¹ƒ __dutÄ«yajjhÄ• navipÄ•
tatiyajjhÄ• navipÄ• kaÃ±ca dutÄ«yajjhÄ• nabhÅ«miya_nti. tenevaca bhÅ«mÄ«naá¹ƒ á¹-hitik
vaseneva siddho. therena pana heá¹-á¹-hÄ• paÃ±cakanayavaseneva jhÄ• nÄ• ni vuttÄ• ni.
vipÄ• kÄ• ni gahetvÄ• __catutthajjhÄ• navipÄ• kaá¹ƒ tatÄ«yajjhÄ• nabhÅ«miya_ntiÄ• di vu
chahi paá¹-isandhÄ«ti gahitapaá¹-isandhikesu. __kappassÄ• _ti idaá¹ƒ asaá¹…khyeyyakapp
catubbidhÄ• hi kappÄ• mahÄ• kappo asaá¹…khyeyyakappo antarakappo Ä• yukappoti, tat
tesaá¹ƒ sattÄ• naá¹ƒ taá¹ƒtaá¹ƒ Ä• yuparicchedo vuccati. antarakapponÄ• ma
ekassavivaá¹-á¹-aá¹-á¹-hÄ• yiasaá¹…khyeyyassa abbhantare manussÄ• naá¹ƒ Ä• yukappas
dissamÄ• nantarÄ• catusaá¹-á¹-hipabhedÄ• cÅ«á¸·akappÄ• vuccanti. pÄ«satibhedÄ• ti ke
cuddasappa bhedÄ• ti vedavidu. ye loke manvantarakappÄ• ti vuccanti. ekamekena manun
upalakkhitÄ• antarakappÄ• ti vuttaá¹ƒ hoti. keci pana ekasmiá¹ƒ vivaá¹-á¹-aá¹-á¹-hÄ• yimhi
jÄ• naá¹ƒ ekameva icchanti. catusaá¹-á¹-hiantarakappÄ• pana eko asaá¹…khye kapponÄ•
saá¹ƒvaá¹-á¹-o saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« vivaá¹-á¹-o vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«ti. tattha vi
saá¹ƒvaá¹-á¹-o. yathÄ• vinaá¹-á¹-haá¹ƒ tiá¹-á¹-hamÄ• no kappo saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ
vivaá¹-á¹-o. yathÄ• vivaá¹-á¹-aá¹ƒ tiá¹-á¹-hamÄ• no kappo vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«ti vedita
asaá¹…khyeyyakappÄ• eko mahÄ• kapponÄ• ma. etthaca yo janÄ• yÄ• mavitthÄ• re setas
vassasataccayena ekekabÄ«jaharaá¹‡ena parikkhÄ«á¹‡epi eko mahÄ• kappo parikkhayaá¹
mahÄ• kappoti veditabbo.

tattha yadÄ• kappo tejena saá¹ƒvaá¹-á¹-ati. Ä• bhassarato heá¹-á¹-hÄ• agginÄ• dayhati. y
saá¹ƒvaá¹-á¹-ati. subhÄ• kiá¹‡á¹‡ato heá¹-á¹-hÄ• udakena \Be 207/ vilÄ«yati. yadÄ• vÄ• y
vehapphalato heá¹-á¹-hÄ• vÄ• tena viddhaá¹ƒsatÄ«ti evaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ
nirantaraá¹ƒ sattasu vÄ• resu agginÄ• vinassati. aá¹-á¹-hame vÄ• re udakena vinassati. pu
aá¹-á¹-hame udakenÄ• ti evaá¹ƒ aá¹-á¹-hannaá¹ƒ aá¹-á¹-hakÄ• naá¹ƒ vasena catusaá¹-á¹-hi
udakaá¹ƒ pahÄ• ya vÄ• tavÄ• ro hotÄ«ti ayamattho siddho hoti. kathaá¹ƒ. yaá¹ƒ vuttaá¹ƒ __
aá¹-á¹-hakappÄ• nÄ«_ti. etena aá¹-á¹-hame vÄ• re Ä• posaá¹ƒvaá¹-á¹-o hoti. antarÄ• sattas
tejosaá¹ƒvaá¹-á¹-Ä• hontÄ«ti siddhaá¹ƒ. yaÃ±ca vuttaá¹ƒ __subhÄ• kiá¹‡á¹‡Ä• naá¹ƒ catus
etena catusaá¹-á¹-hime catusaá¹-á¹-hime vÄ• re vÄ• tasaá¹ƒvaá¹-á¹-ohoti. antarÄ• tesaá¹-á
tejosaá¹ƒvaá¹-á¹-Ä• Ä• posaá¹ƒvaá¹-á¹-Ä• ca hontÄ«ti siddhaá¹ƒ hotÄ«ti. tenÄ• hu porÄ• á

agginÄ• bhassarÄ• heá¹-á¹-hÄ• , Ä• pena subhÄ• kiá¹‡á¹‡ato.

vehapphalato vÄ• tena, evaá¹ƒ loko vinassati ||

sattasattagginÄ• vÄ• rÄ• , aá¹-á¹-hame aá¹-á¹-hame dakÄ• .

catusaá¹-á¹-hi yadÄ• puá¹‡á¹‡Ä• , eko vÄ• yuvÄ• ro siyÄ• ti ||

evaÃ±ca vinaá¹-á¹-he loke ekasmiá¹ƒ kappepi pathamajjhÄ• nabhÅ«mi avinaá¹-á¹-hÄ• nÄ•
__brahmapÄ• risajjÄ• naá¹ƒdevÄ• naá¹ƒ kappassatatÄ«yo bhÄ• go Ä• yuppamÄ• á¹‡aá¹ƒ,
brahmapurohitÄ• naá¹ƒupaá¸• á¸• hakappo, mahÄ• brahmÄ• naá¹ƒekokappo_ti ettha asaá
namahÄ• kappo. tena vuttaá¹ƒ kappassÄ• ti idaá¹ƒ asaá¹…khyeyyakappaá¹ƒ sandhÄ• ya v
sandhÄ• ya vuttantipi yujjatiyeva. tejosaá¹ƒvaá¹-á¹-akappesu hi pathamajjhÄ• natalaá¹ƒ viva
sabbapathamaá¹ƒ vivaá¹-á¹-ati. saá¹ƒvaá¹-á¹-amÄ• naá¹ƒ sabbapacchÄ• saá¹ƒvaá¹-á¹-ati.
pacchimaá¸• á¸• hena saá¹ƒvaá¹-á¹-assaca pubbaá¸• á¸• hena saha ekaá¹ƒ vivaá¹-á¹-aá¹-á
asaá¹…khyeyyÄ• ni tasmiá¹ƒ tale eko Ä• yukappoti sakkÄ• vattunti. dutÄ«ya talato paá¹-á¹
gahetabbo. appakaá¹ƒ Å«nakaá¹ƒvÄ• adhikaá¹ƒvÄ• gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti katvÄ•
sattakappÄ• ni sandhÄ• ya Ä• bhassarÄ• naá¹ƒ aá¹-á¹-hakappÄ• nÄ«ti vuttaá¹ƒ. evaá¹ƒ cat
etthapÄ«ti. Ä• kÄ• sÄ• naÃ±cÄ• yatanabhavaá¹ƒ upagacchantÄ«ti __Ä• kÄ• sÄ• naÃ±cÄ• y
visayo Ä• rammaá¹‡aá¹ƒ yassa taá¹ƒ ekavisayaá¹ƒ. __ekajÄ• tiya_nti ekasmiá¹ƒ bhave. [pa

<145> janetÄ«ti janakaá¹ƒ upatthambhetÄ«ti upatthambhakaá¹ƒ. upapÄ«á¸·etÄ«ti upapÄ«á
upaghÄ• takaá¹ƒ. tattha __janakaá¹ƒ nÄ• ma_ paá¹-isandhipavattÄ«su vipÄ• kakkhandha k
nibbattikÄ• kusalÄ• kusalacetanÄ• . tattha paá¹-isandhinibbattikÄ• kammapathapattÄ• va
pavattinibbattikÄ• pana kammapathaá¹ƒ pattÄ• pi apattÄ• pi antamaso paÃ±cadvÄ• rikajav
kusalÄ• kusalacetanÄ• pÄ«ti. __upatthambhakaá¹ƒnÄ• ma_ vipaccituá¹ƒ aladdhokÄ• sÄ• v
kusalÄ• kusalacetanÄ• . sÄ• hi janakabhÅ«tÄ• pi samÄ• nÄ• attanovipÄ• kavÄ• rato purev
kammanta raá¹ƒvÄ• kammanibbattakkhandhasantÄ• naá¹ƒvÄ• upatthambhamÄ• nÄ• pava
ratanattayapaá¹‡Ä• macetanÄ• ti. yaá¹ƒ pana visuddhimagge upatthambhakaá¹ƒ pana vipÄ
nasakkotÄ«ti vuttaá¹ƒ. taá¹ƒ aladdhavipÄ• kavÄ• raá¹ƒ sandhÄ• ya vuttanti gahetabbaá¹ƒ. n
paccayasÄ• maggiyaá¹ƒ sati kiÃ±cikammaá¹ƒ pavattivipÄ• kamattassapi ajanakaá¹ƒnÄ• ma
kammantarassa upatthambhanaá¹ƒnÄ• ma aladdhokÄ• sassa aÃ±Ã±assa janakakammassa
maraá¹‡Ä• sannakÄ• le pÄ• kaá¹-aá¹ƒ. tadÄ• hi kusale javite aÃ±Ã±aá¹ƒ paá¹-isandhijanak
okÄ• saá¹ƒ labhati. akusale javite aÃ±Ã±aá¹ƒ akusalakammanti. vuttaÃ±hetaá¹ƒ iti vuttake -

imasmiá¹ƒ cÄ• yaá¹ƒ samaye, kÄ• laá¹…kariyÄ• tha puggalo.

saggamhi upapajjeyya, cittaÃ±hissa pasÄ• ditaá¹ƒ ||

imasmiá¹ƒ cÄ• yaá¹ƒ samaye, kÄ• laá¹…kariyÄ• tha puggalo.

niraye upapajjeyya, cittaÃ±hissa padÅ«sitanti ||

pavattikÄ• lepi etaá¹ƒ bahulaá¹ƒ labbhatiyeva. kammanibbattakhandhasantÄ• nassa upatth
laddhokÄ• sena kusalakammenavÄ• akusalakammenavÄ• \Be 209/ nibbattassa khandhas
apanetvÄ• jÄ«vitaparikkhÄ• re samudÄ• netvÄ• ciratara pavattikaraá¹‡aá¹ƒ. yathÄ• ha ---

abhivÄ• danasÄ«lissa, niccaá¹ƒ vuddhÄ• pacÄ• yino.

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balanti ||

ettha pana kusalaá¹ƒpi akusalakammanibbattassa khandhasantÄ• nassa akusalaá¹ƒpi kusa
upatthambhakaá¹ƒnÄ• ma natthÄ«ti navattabbaá¹ƒ. akusala kamma nibbattassapi hi mahido
nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ khandhasantÄ• nassa pavattikÄ• le pubbakataá¹ƒ kusalaá¹
karotiyeva. tathÄ• kusalakammanibbattassapi kesaÃ±ci vinipÄ• tikÄ• surÄ• dÄ«naá¹ƒ khand
pubbakataá¹ƒ akusalaá¹ƒ ciratarappavattiá¹ƒ karotiyevÄ• ti. __upapÄ«á¸·akaupaghÄ• takÄ•
kusalÄ• kusala cetanÄ• yoeva. tÄ• pi hi janakabhÅ«tÄ• pi samÄ• nÄ• attano vipÄ• kavÄ• r
vipÄ• kavÄ• ra gahaá¹‡a kÄ• lepi vÄ• kammantaraá¹ƒvÄ• kammanibbatta khandhasantÄ•
katvÄ• vÄ• vibÄ• dhayamÄ• nÄ• sabbasovÄ• upacchindamÄ• nÄ• pavattantÄ«ti. tattha u
vibÄ• dhanaá¹ƒnÄ• ma aÃ±Ã±assa janakakammassa dubbalabhÄ• vakaraá¹‡aá¹ƒ. kamma
balavantaá¹ƒpi pacchÄ• katena ujupaá¹-ipakkhena kammantarena vibÄ• dhiyamÄ• naá¹ƒ p
hoti. uparibhÅ«mi nibbattakaá¹ƒpi samÄ• naá¹ƒ heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ nibbatteti. mahes
nibbattakaá¹ƒpi samÄ• naá¹ƒ appesakkhesu nibbatteti. tathÄ• uccakulesu nibbattakaá¹ƒpi n
dÄ«ghÄ• yukesu nibbattakaá¹ƒpi appÄ• yukesu. mahÄ• bhogesu nibbattakaá¹ƒpi appabhog
bhÄ• vanibbattakaá¹ƒpi samÄ• naá¹ƒ itthattabhÄ• vaá¹ƒvÄ• napuá¹ƒsakabhÄ• vaá¹ƒ vÄ• n
vaá¹‡á¹‡asampattinibbattakaá¹ƒpi dubbaá¹‡á¹‡abhÄ• vaá¹ƒ. indriyasampattinibbattakaá¹ƒp
badhiraá¹ƒvÄ• yaá¹ƒkiÃ±ci indriyavekallaá¹ƒ. aá¹…gapaccaá¹…ga sampattijanakaá¹ƒpi hat
aá¹…gavekallaá¹ƒ janeti. tathÄ• Ä• yÅ«hanakÄ• le mahÄ• nirayesu nibbattakaá¹ƒpi akusal
balavakusalena vibÄ• dhiyamÄ• naá¹ƒ \Be 210/ ussadesuvÄ• petesuvÄ• nibbatteti. ajÄ• ta
nidassanaá¹ƒ. ussadesu nibbattakaá¹ƒpi petesuvÄ• tiracchÄ• nesuvÄ• ti Ä• disabbaá¹ƒ va

upatthambhakaá¹ƒpi tabbipariyÄ• yena veditabbameva. tathÄ• hi kammaá¹ƒ nÄ• ma katak
pacchÄ• sabhÄ• genabalavatÄ• kusalenavÄ• akusalenavÄ• upatthambhÄ«yamÄ• naá¹ƒ s
kammanibbatta khandhasantÄ• nassa vibÄ• dhanaá¹ƒnÄ• ma aÃ±Ã±ena kammena nibbatta
paá¹-á¹-hÄ• ya yadÄ• kadÄ• ci sarÄ«re nÄ• nÄ• antarÄ• ye uppÄ• detvÄ• vÄ• á¹-hÄ• nanta
dhaÃ±Ã±abhoga sampattÄ«naá¹ƒ puttadÄ• raÃ±Ä• ti mittÄ• naÃ±ca vipattiá¹ƒ katvÄ• vÄ• d
duvidhaÃ±hi kammaphalaá¹ƒnÄ• ma vipÄ• kaphalaá¹ƒ nisandaphalanti. tattha vipÄ• kaphal
hoti. na aÃ±Ã±assa. nisanda phalaá¹ƒ pana aÃ±Ã±esaá¹ƒpi sÄ• dhÄ• raá¹‡ameva. dhamm
ettha vattabbaá¹ƒ. cakkhÄ• dÄ«su pana kammajasantathisÄ«sesu yena kammena yaá¹ƒkiÃ

tÄ«á¹‡ivÄ• sabbaso bhijjanti. cakkhupÄ• latthe rÄ• dÄ«naá¹ƒ viya. taá¹ƒ kammaá¹ƒ upaghÄ
yuttaá¹ƒ. upaghÄ• takanti pana upacchedakantica atthato ekaá¹ƒ. tathÄ• hi majjhimaá¹-á¹-
pathamaá¹ƒ upacchedakanÄ• mena vatvÄ• upaghÄ• takantipi etasseva nÄ• manti vuttaá¹ƒ
aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pathamaá¹ƒ upaghÄ• takanÄ• mena vatvÄ• upacchedak
vuttaá¹ƒ. visuddhi maggepi maraá¹‡assatiniddese tadeva kammupacchedakakammanti vutt
upacchedakakammunÄ• ti vakkhati.

imassapi kammantarupacchedanaá¹ƒ maraá¹‡Ä• sannakÄ• le pÄ• kaá¹-aá¹ƒ. tadÄ• hi path
duggatinimitte upaá¹-á¹-hahante puna kalyÄ• á¹‡a kammaá¹ƒ taá¹ƒ paá¹-ibÄ• hitvÄ• sugati
sagge nibbatteti. kalyÄ• á¹‡akammabalena sugatinimitte upaá¹-á¹-hahante puna pÄ• pakam
paá¹-ibÄ• hitvÄ• duggatinimittaá¹ƒ dassetvÄ• apÄ• ye nibbatteti. duá¹-á¹-ha gÄ• maá¹‡iraÂ
vatthÅ«ni kathetabbÄ• ni. aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pana kusalÄ• kusalakammakkh
kammantarupacchedakahÄ• \Be 211/ vuttÄ• . aá¹…gulimÄ• lattherÄ• dÄ«naá¹ƒ viyÄ• ti. im
mahaggatakammÄ• ni yena akusalena parihÄ• yanti. tassapi kammantarupacchedake saá¹
viyÄ• ti. kammanibbattakhandhasantÄ• nupacchedanaá¹ƒ pana tasmiá¹ƒ tasmiá¹ƒ bhave Ä•
laddhokÄ• sassa kassaci aparÄ• dhakammassa balena kalalakÄ• lato paá¹-á¹-hÄ• ya antar
bhayenavÄ• upakkamenavÄ• marantÄ• naá¹ƒ vasena veditabbaá¹ƒ.

etthaca kammantarassavÄ• kammanibbattakhandhasantÄ• nassavÄ• upatthambhanÄ• d
catunnaá¹ƒpi kammÄ• naá¹ƒ kusalÄ• kusalabhÄ• vo visuddhimagge aá¹…guttaraá¹-á¹-haka
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ pana saá¹ƒvaá¹‡á¹‡etabbasuttÄ• nurÅ«paá¹ƒ kammanibbatt
upatthambhanÄ• dÄ«ni sandhÄ• ya upatthambhakassa kusalabhÄ• vo upapÄ«á¸·akaupagh
so pana majjhimaá¹-Ä«kÄ• yaá¹ƒ aá¹…guttaraá¹-Ä«kÄ• yaÃ±ca aruccamÄ• no viya vutto. m
keci vÄ• dopi kato. tatthapana saá¹ƒvaá¹‡á¹‡etabbasuttÄ• nurÅ«paá¹ƒ vuttattÄ• visuá¹ƒ pÄ
daá¹-á¹-habbo. na ca kecivÄ• do kattabbo. suttasmiá¹ƒhi appÄ• yukasaá¹ƒvattanikÄ• esÄ•
yadidaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ« hotÄ«tiÄ• dinÄ• upaghÄ• takaá¹ƒ pÄ• á¹‡Ä• tipÄ• tavasene
batvÄ• bÄ• dhasaá¹ƒvattanikÄ• esÄ• mÄ• á¹‡ava paá¹-ipadÄ• , yadidaá¹ƒ sattÄ• naá¹ƒ vi
hotÄ«tiÄ• dinÄ• vihiá¹ƒsÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ. upatthambhakaÃ±ca dÄ«ghÄ• yuka
paá¹-ipadÄ• . yadidaá¹ƒ pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato ho
pÄ• á¹‡Ä• tipÄ• taviratiÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ. sabbaÃ±cetaá¹ƒ manussattaá¹ƒ Ä• ga
evaá¹ƒ visuá¹ƒ pÄ• á¸·inayo veditabboti. mahÄ• á¹-Ä«kÄ• yaá¹ƒ pana aá¹…guttaraá¹-Ä«kÄ•
kammantarupatthambhanÄ• dÄ«ni anicchantehi janakÄ• dibhÄ• vonÄ• ma vipÄ• kaá¹ƒ paá
vipÄ• kasseva upaghÄ• takatÄ• yuttÄ• viya dissatÄ«ti vuttaá¹ƒ.

__kiccavasenÄ• _ti jananaá¹ƒ upatthambhanaá¹ƒ upapÄ«á¸·anaá¹ƒ upacchindananti catun
tattha ekÄ• pÄ• á¹‡Ä• tipÄ• tacetanÄ• cattÄ• ri kiccÄ• ni \Be 212/ sÄ• dheti. sÄ• hi yÄ• va
nalabhati. tÄ• va upatthambhanÄ• dÄ«su tÄ«su kiccesu yaá¹ƒkiÃ±ci laddhapaccayaá¹ƒ kicc
vipaccituá¹ƒ okÄ• saá¹ƒ labhati. tadÄ• ekÄ• ya cetanÄ• ya ekÄ• eva paá¹-isandhi hotÄ«ti e

vuttanayena ekaá¹ƒ apÄ• yabhavaá¹ƒ janeti. tato paraá¹ƒ pana paá¹-isandhijananakiccaá¹ƒ
vipÄ• kajananena saha itarÄ• ni tÄ«á¹‡i kiccÄ• ni bhavasatasahassepi kappasatasahassepi
dhammadinnÄ• yanÄ• ma uggasena raÃ±Ã±o deviyÄ• vatthu ettha vattabbaá¹ƒ. sÄ• pana
pure ariyabhÅ«tassavÄ• puthujjanabhÅ«tassapi kalyÄ• á¹‡a cittasamaá¹…ginovÄ• upacch
upacchinditvÄ• kammanta rasseva okÄ• saá¹ƒ karoti. sayaá¹ƒ vipÄ• kaá¹ƒ najaneti. yadÄ•
pÄ• pacittasamaá¹…gino khandhasantÄ• naá¹ƒ upacchindati. tadÄ• eva upacchinditvÄ• att
sakiá¹ƒ laddhapaá¹-isandhivÄ• rato pana paá¹-á¹-hÄ• ya anekesu attabhÄ• va satasahasse
karoti. ettha mahÄ• moggalÄ• na tthera vatthu sÄ• mÄ• vati vatthu vaggumudÄ• tÄ«riyabhik
kalÄ• burÄ• javatthÅ«ni kathetabbÄ• ni. yasmÄ• pana idaá¹ƒ upacchedakakammaá¹ƒ nÄ•
bahulaá¹ƒ labbhati. tasmÄ• suá¹-á¹-hu balavaá¹ƒ akusalakammaá¹ƒ dubbalassa akusalaka
akusalakammanibbattakhandhasantÄ• nassavÄ• upacchedakaá¹ƒnÄ• ma na hotÄ«ti na va
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ bahukasmiÃ±hi akusalakamme Ä• yÅ«hite balavakammaá¹ƒ
paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karotÄ«ti vuttaá¹ƒ.

apica pavattiyaá¹ƒpi kammantarajanitaá¹ƒ bhavaá¹…gasantÄ• naá¹ƒ anupacchinditvÄ• pa
jivhÄ• bhÄ• va dasaka saá¹…khÄ• tesu santati sÄ«sesu aÃ±Ã±atarassa santatisÄ«sassa s
imasseva kiccanti yuttaá¹ƒ. yaá¹ƒ pana mahÄ• á¹-Ä«kÄ• yaá¹ƒ aá¹…guttaraá¹-Ä«kÄ• yaÃ±c
vipÄ• kaá¹ƒ chindati. na sayaá¹ƒ attano vipÄ• kaá¹ƒ janetÄ«ti vuttaá¹ƒ. taá¹ƒ aá¹-á¹-hakathÄ
sukhadukkhaá¹ƒ pÄ«á¸·eti, addhÄ• naá¹ƒ pavattituá¹ƒ na detÄ«ti idaá¹ƒ disvÄ• vuttaá¹ƒ siy
pavattituá¹ƒ nadetÄ«ti ettha pana \Be 213/ sukhasantÄ• naá¹ƒvÄ• dukkhasantÄ• naá¹ƒvÄ•
nadeti iccevattho. na pana upaghÄ• takaá¹ƒ viya bhavaá¹…gasantÄ• nena saha aÃ±Ã±assa
chindatÄ«ti.

__ [143] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``janakaá¹ƒ kammantarassa vipÄ• kaá¹ƒ anupacchinditvÄ• va vipÄ• kaá¹ƒ janeti. upaghÄ• t
upacchedanapubbakanti idaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• nanti vuttaá¹ƒâ€™

idha pubbakatena upacchedanakakammena maritvÄ• sagge nibbattÄ• naá¹ƒ vatthÅ«naá¹ƒ
Ä• gatattÄ• ti.

__ [144] _ yaÃ±ca __tattha_

apare pana Ä• cariyÄ• vadantÄ«tiÄ• dinÄ• upaghÄ• takassa sayaá¹ƒ vipÄ• kanibbattakatt
taá¹ƒpi na sundaraá¹ƒ.

teneva kammena apÄ• ye nibbattÄ• naá¹ƒ dussimÄ• ra kalÄ• burÄ• jÄ• dÄ«naá¹ƒ tassa ka
upacchedakakammabhÄ• vena aá¹-á¹-hakathÄ• su Ä• gatattÄ• ti. [janakacatukkaá¹ƒ]

<146> __garuka_nti aÃ±Ã±ena kammena paá¹-ibÄ• hituá¹ƒ asakkuá¹‡eyyaá¹ƒ kusalapakk
akusalapakkhe niyatamicchÄ• diá¹-á¹-hiyÄ• saha paÃ±cÄ• nantariyakammaá¹ƒ. ettha siyÄ
vuttaá¹ƒ. taÃ±hi pamÄ• davasenavÄ• nÄ«varaá¹‡adhammapavattiyÄ• vÄ• parihÄ• yiyamÄ
paá¹-ibÄ• hiyamÄ• naá¹ƒ vipÄ• kaá¹ƒ na detÄ«ti. tathÄ• ekassa bahÅ«su Ä• nantariyakam
vipaccante sesÄ• ni na vipaccantÄ«ti. vuccate, mahaggatakammaá¹ƒ tÄ• vathapetvÄ•
pamÄ• dadhammanÄ«varaá¹‡adhammanikantidhamme attano balavataraÃ±ca mahaggata
puÃ±Ã±akammena appaá¹-ibÄ• haniyaá¹-á¹-hena garukaá¹ƒ nÄ• ma hoti. Ä• nantariyakam
balavataraá¹ƒ Ä• nantariyakammaá¹ƒ aÃ±Ã±ena kenaci dhammena appaá¹-ibÄ• haniyaá¹-á
tesaá¹ƒ garukatÄ• veditabbÄ• ti. __Ä• sanna_nti maraá¹‡akÄ• le \Be 214/ anussaritaá¹ƒ ta
tadÄ• katanti antima javanavÄ«thito pubbabhÄ• ge Ä• sanne kataá¹ƒ yaá¹ƒkiÃ±ci kusalÄ• k
micchÄ• diá¹-á¹-hikammaá¹ƒ pana vipassanÄ• divasena pavattaá¹ƒ sammÄ• diá¹-á¹-hikam
antimajavanavÄ«siyaá¹ƒpi katanti gahetabbaá¹ƒ. yathÄ• ha-maraá¹‡akÄ• le vÄ• ssa hoti mi
sammÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• ti. etena tato micchÄ• diá¹-á¹-hikammato aÃ±Ã
pavattaá¹ƒ kammaá¹ƒ paá¹-isandhiá¹ƒ janetuá¹ƒ na sakkotÄ«ti siddhaá¹ƒ hotÄ«ti. __Ä• ciá¹
dÄ«gharattaá¹ƒ abhiá¹‡haso kataá¹ƒ. sakiá¹ƒ karitvÄ• pivÄ• pacchÄ• punappunaá¹ƒ soma
santÄ• pajanakaÃ±ca. __kaá¹-attÄ• kamma_nti kÄ• riyitthÄ• ti kammanti evaá¹ƒ katakÄ• ra
vattabbaá¹ƒ kammaá¹ƒ. garukÄ• dibhÄ• vena vattabbaá¹ƒ kammaá¹ƒ na hotÄ«ti attho. tatth
imasmiá¹ƒ bhave katÄ• ni upapajjavedanÄ«yakammÄ• nieva. kaá¹-attÄ• kammaá¹ƒ pana a
aparapariyÄ• yavedanÄ«yehi saha imasmiá¹ƒ bhave kataá¹ƒ garukÄ• sannÄ• ciá¹‡á¹‡abh
kammapathapattaá¹ƒ yaá¹ƒkiÃ±ci upapajjavedanÄ«yakammaá¹ƒ. mahÄ• á¹-Ä«kÄ• yaá¹ƒ pa
jÄ• tÄ«su kataá¹ƒeva gahitaá¹ƒ. taá¹ƒ aá¹-á¹-hakathÄ• ya na sameti. etehi pana tÄ«hi mutta
laddhÄ• sevanaá¹ƒ kaá¹-attÄ• vÄ• pana kammaá¹ƒnÄ• ma hotÄ«ti hi vuttaá¹ƒ. na ca atÄ«t
mÄ• tughÄ• takÄ• dÄ«nipi aparapariyÄ• ya kammÄ• ni etehi tÄ«hi muttÄ• nÄ«tivÄ• amuttÄ
laddhÄ• sevanÄ• nÄ«tivÄ• aladdhÄ• sevanÄ• nÄ«tivÄ• sakkÄ• visesetuá¹ƒ. tadÄ• hi tÄ•
pavattÄ• nipi honti. Ä• sannavaciá¹‡á¹‡akammasantÄ• ne pavattÄ• nipÄ«ti.

aá¹…guttaraá¹-á¹-hakathÄ• yaÃ±ca etehi pana tÄ«hi muttaá¹ƒ aÃ±Ã±Ä• á¹‡avasenakataá¹
kammaá¹ƒnÄ• mÄ• ti vuttaá¹ƒ. na tÄ• ni aÃ±Ã±Ä• á¹‡avasena kabhÄ• nÄ«ti sakkÄ• visese
aÃ±Ã±Ä• á¹‡a vasena katÄ• nipi honti. Ã±Ä• á¹‡avasena katÄ• nipÄ«ti. tÄ• ni pana visesan
katÄ• naá¹ƒ garukÄ• dÄ«hi tÄ«hi muttÄ• naá¹ƒ sattamajavana kammÄ• naá¹ƒ vasena vuttÄ
purimajÄ• tÄ«su katÄ• ni aparapariyÄ• ya kammÄ• ni kaá¹-attÄ• kammaá¹ƒnÄ• mÄ• ti vedi
taá¹ƒpubbakataá¹ƒ kammanti Ä• gataá¹ƒ. tatthapi imasmiá¹ƒ bhavevÄ• \Be 215/ atÄ«tabha
attho veditabboti. imesu pana catÅ«su kammesu vijjamÄ• nesu garukameva anantare bhav
garuke asati Ä• sannaá¹ƒ. Ä• sanne asati Ä• ciá¹‡á¹‡aá¹ƒ. Ä• ciá¹‡á¹‡e asati kaá¹-attÄ• ka
__pÄ• kadÄ• napariyÄ• yenÄ• _ti. pÄ• kadÄ• navÄ• renÄ• ti attho. ettha siyÄ• . kasmÄ• id
pathamaá¹ƒ vuttaá¹ƒ. nanu pÄ• á¸·iyaá¹ƒ Ä• sannato Ä• ciá¹‡á¹‡ameva pathamaá¹ƒ vuttaá
yaá¹ƒ bahulaá¹ƒ. yadÄ• sannaá¹ƒ. kaá¹-attÄ• vÄ• pana kammanti. aá¹-á¹-hakathÄ• suca te

vihitoti. vuccate, sabhÄ• vato balavadubbalakkamena pÄ• á¸·iyaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ patham
kamo kadÄ• ci pÄ• kadÄ• napariyÄ• yopi sambhavatÄ«ti katvÄ• aá¹-á¹-hakathÄ• su teneva
vihito. Ä• sannaá¹ƒpi hisamÄ• naá¹ƒ cittaá¹ƒ tosetuá¹ƒvÄ• santÄ• petuá¹ƒvÄ• asakkontaá¹
balavato Ä• ciá¹‡á¹‡assa nivattakaá¹ƒ na hotÄ«ti. yasmÄ• pana mahÄ• kammavibhaá¹…ga
kataá¹ƒ hoti kalyÄ• á¹‡akammaá¹ƒ sukhavedanÄ«yaá¹ƒ. pacchÄ• vÄ• ssataá¹ƒ kataá¹ƒ hot
sukhavedanÄ«yaá¹ƒ. maraá¹‡akÄ• levÄ• ssa hoti sammÄ• diá¹-á¹-hi samattÄ• samÄ• dinn
Ä• ciá¹‡á¹‡aduccaritassapi ekaccassa Ä• sannena kalyÄ• á¹‡a kammena saggagamanaá¹ƒ
pubbevÄ• ssataá¹ƒ kataá¹ƒ hoti pÄ• pakammaá¹ƒ dukkhavedaniyaá¹ƒ. la. micchÄ• diá¹-á¹-h
evaá¹ƒ Ä• ciá¹‡á¹‡a sucaritassapi ekaccassa Ä• sannena pÄ• pakammena apÄ• yagamana
ubhinnaá¹ƒpi balavabhÄ• ve sati Ä• sannameva pariyattaá¹ƒ bhavituá¹ƒ arahati. tasmÄ• idh
pathamaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. etthaca pubbevÄ• ssakataá¹ƒ hotÄ«ti idaá¹ƒ Ä• sann
vuttanti veditabbaá¹ƒ. tambadÄ• á¹-hikanÄ• massa coraghÄ• takassa mahÄ• vÄ• takÄ• lan
ettha kathetabbanti.

__ [145] vibhÄ• vaniyaá¹ƒ_ pana

aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gataá¹ƒ jaraggavopamaá¹ƒ dassetvÄ• Ä• sannameva pathamaá¹
vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na \Be 216/ hi aá¹-á¹-hakathÄ• yaá¹ƒ evaá¹ƒ ekaá¹ƒsena vuttaá¹ƒ. naca uá¹-á¹-hÄ• tuá¹ƒpi
pajadvÄ• rassa Ä• sanne á¹-hitopi pathamataraá¹ƒ nikkhamissatÄ«ti. [garukacatukkaá¹ƒ]

<147> diá¹-á¹-hadhammo vuccati paccakkhabhÅ«to paccuppanno attabhÄ• vo. veditabbaá
vedanÄ«yaá¹ƒ. phalaá¹ƒ. diá¹-á¹-hadhamme vedanÄ«yaá¹ƒ phalaá¹ƒ etassÄ• ti __diá¹-á¹-ha

__ [146] vibhÄ• vaniyaá¹ƒ_ pana

``diá¹-á¹-hadhamme veditabbaá¹ƒ vipÄ• kÄ• nubhavana vasenÄ• ti diá¹-á¹-hadhammavedan
taá¹ƒ na sundaraá¹ƒ.

diá¹-á¹-heva dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«ti hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. ettha hi v
paá¹-isaá¹ƒvedetÄ«ti etena idha vedanÄ«yasaddo kammasÄ• dhano vipÄ• kÄ• tidheyyoca
idha aÃ±Ã±apadatthasamÄ• so eva labbhati. na uttarapadatthasamÄ• soti. diá¹-á¹-hadhamm
pajjitvÄ• pÄ• puá¹‡itvÄ• veditabbaá¹ƒ phalaá¹ƒ etassÄ• ti __upapajjavedanÄ«yaá¹ƒ_. tene
aá¹-á¹-hakathÄ• yaá¹ƒ upapajja saddassa atthaá¹ƒ vadantena upapajjitvÄ• ti vuttaá¹ƒ. sutta
upapajjevÄ• ti pÄ• á¹-ho diá¹-á¹-ho. tasmÄ• diá¹-á¹-hadhammassa samÄ«pe anantare pajjit
dutÄ«yo attabhÄ• vo upapajjeveditabbaá¹ƒ phalaá¹ƒ etassÄ• ti upapajjavedanÄ«yanti evam
veditabbo. upapajjÄ• tivÄ• anantare bhave pavatto eko nipÄ• to. yathÄ• paccÄ• ti.

__ [147] vibhÄ• vaniyaá¹ƒ_ pana

``diá¹-á¹-hadhammato anantaraá¹ƒ upapajjitvÄ• veditabbanti upavajjavedanÄ«yaâ€™â€™ sundaraá¹ƒ.

upapajjavÄ• vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«ti hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. pariyÄ• yati punap pariyÄ• yo. aparoca so pariyÄ• yocÄ• ti __aparapariyÄ• yo_. diá¹-á¹-hadhammÄ• nÄ• gatÄ 217/ atta bhÄ• va parivatto. te neva hi mahÄ• á¹-Ä«kÄ• yaá¹ƒ aá¹…gutta raá¹-Ä«kÄ• yaÃ±c diá¹-á¹-hadhammÄ• nantarÄ• nÄ• gatato aÃ±Ã±asmiá¹ƒ attabhÄ• vapariyÄ• ye attabhÄ• va suttapadesu pana aparevÄ• pariyÄ• yetica aparÄ• parevÄ• pariyÄ• yetica dvidhÄ• pÄ• á¹ pacchimasmiá¹ƒ pÄ• á¹-hesati idha majjhe ekassa aparasaddassa lopo daá¹-á¹-habbo. saá¹ majjhe dÄ«gho yÄ• kÄ• ranaá¹-á¹-hoca aparÄ• pariyasaddo dissati. so bahÅ«su aá¹-á¹-haka pÄ• á¸·iyÄ• ca na sameti.

__ [148] _ yaÃ±ca __vibhÄ• vaniyaá¹ƒ_

``apare apare diá¹-á¹-hadhammato aÃ±Ã±asmiá¹ƒ yatthakatthaci attabhÄ• ve veditabbaá¹ƒ vedanÄ«yaâ€™â€™ nti vuttaá¹ƒ. tattha diá¹-á¹-hadhammatoti idaá¹ƒ tÄ• va nayujjati.

na hi majjhe upapajjabhavaá¹ƒ vajjetvÄ• pathamo diá¹-á¹-hadhammova idha tatÄ«ye pade

__ [149] _ atthato pana byaÃ±janatoca sabbaá¹ƒ pÄ• á¸·iyÄ• na sameti.

aparevÄ• pariyÄ• ye vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«ti hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. aparÄ• pa ahosinÄ• makaá¹ƒ kammaá¹ƒ __ahosikammaá¹ƒ_. ahosikammaá¹ƒ. bhavissatikammaá¹ƒ. a evaá¹ƒ vuttapÄ• á¹-havasena Ä• cariyehi tathÄ• gahitanÄ• ma dheyyaá¹ƒ sabbaso aladdha vuttaá¹ƒ hoti. tattha sattasu kusalÄ• kusalajavanesu pathamajavanacetanÄ• diá¹-á¹-hadhar sÄ• hi aladdhÄ• sevanatÄ• ya sabbadubbalattÄ• aciraá¹-á¹-hi tikÄ• ca hoti appataravipÄ• laddhÄ• diá¹-á¹-hadhammeeva ahetukamattaá¹ƒ phalaá¹ƒ datvÄ• vigacchati. na ekaá¹ƒpi santÄ• naá¹ƒ anubandhituá¹ƒ sakkoti. paccayaá¹ƒ pana alabhamÄ• nÄ• ahosikaá¹ƒnÄ• ma phaluppattiyÄ• okÄ• sadÄ• yako \Be 218/ nÄ• nÄ• iriyÄ• pathesu iá¹-á¹-hÄ• niá¹-á¹-hÄ• ra yokoci paccayopi yujjatiyeva. á¹-Ä«kÄ• su pana paá¹-ipakkhehi anabhibhÅ«tatÄ• yÄ• tiÄ• di paccayo vutto. so kÄ• kavaliyÄ• dÄ«naá¹ƒ viya pÄ• kaá¹-ataraphaladÄ• naá¹ƒ sandhÄ• ya kammapathajavanasantÄ• ne pavattamÄ• nÄ• itarÄ• pivÄ• pathamajavanacetanÄ• iá¹-á¹ laddha paccayÄ• kÄ• ci attano balÄ• nurÅ«paá¹ƒ phalaá¹ƒ na detÄ«ti atthi. nacatÄ• ya diy phalaá¹ƒ mahÄ• janassavÄ• kammakÄ• rakasseva vÄ• pÄ• kaá¹-ameva siyÄ• ti sakkÄ• va Ã±Ä• á¹‡avibhaá¹…gaá¹-á¹-ha kathÄ• yaá¹ƒ ekaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ vipÄ•

avipÄ• kÄ• nÄ«ti vuttaá¹ƒ. taá¹ƒ aladdhapaccayÄ• ni sesÄ• ni sandhÄ• ya vuttanti gahetabb
diá¹-á¹-hadhammo ekasseva diá¹-á¹-hadhammavedanÄ« yassa okÄ• soti sakkÄ• viÃ±Ã±Ä•
sanniá¹-á¹-hÄ• pakabhÅ«tÄ• satthamajavanacetanÄ• upapajja vedanÄ«yaá¹ƒnÄ• ma. sÄ•
sÄ• rabhÅ«tÄ• hotÄ«ti pathamacetanÄ• viya sÄ«ghataraá¹ƒ vipaccituá¹ƒ nasakkoti. balava
bhavaá¹ƒ janetuá¹ƒ sakkoti. patita java nesu pana antimajavanatÄ• ya majjhimacetanÄ• yo
na hotÄ«ti paccayaá¹ƒ laddhÄ• anantare eva bhave paá¹-isandhiá¹ƒvÄ• pavatti phalameva
aladdhÄ• pana ahosikammameva hoti. na dutÄ«yaá¹ƒ maraá¹‡akÄ• laá¹ƒ atikkamituá¹ƒ sa
Ã±Ä• á¹‡avibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ ekaá¹ƒ upapajjavedanÄ«yaá¹ƒ paá¹-isandhiá¹ƒ
avipÄ• kÄ• nÄ«ti vuttaá¹ƒ. taá¹ƒpi paá¹-isandhivipÄ• kaá¹ƒ sandhÄ• ya vuttanti gahetabbaá
dutÄ«yacuti nÄ• gacchati. tÄ• va laddhapaccayÄ• ni pavatti vipÄ• kaá¹ƒ dentiyeva. idha mis
anantarabhave missakakammaphalaá¹ƒ anubhontÄ• ni vemÄ• nika petavatthÅ«ni aÃ±Ã±Ä•
anantarabhave eva sugati yaá¹ƒ kabbipÄ• kabhÅ«taá¹ƒ vipattiá¹ƒ anubhavantÄ• ni duggatiy
tabbipÄ• kabhÅ«taá¹ƒ sampattiá¹ƒ anubhavantÄ• ni anekÄ• ni vatthusatÄ• ni ettha kathe ta

__ [150] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``sÄ• ca \Be 219/ paá¹-isandhiá¹ƒ datvÄ• va pavattivipÄ• kaá¹ƒ deti. paá¹-isandhiyÄ• pana
pavattivipÄ• kaá¹ƒ detÄ«ti natthÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na yujjati.

yathÄ• vuttavatthÅ«hi saddhiá¹ƒ virujjhanato.

__ [151] _ yaÃ±ca __tattha_

``cuti anantaraÃ±hi upapajjavedanÄ«yassa okÄ• soâ€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹

putianantarato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒpi okÄ• sasambhavato.

__ [152] _ yaÃ±ca __tattha_

``paá¹-isandhiyÄ• pana dinnÄ• ya jÄ• tisatepi pavattivipÄ• kaá¹ƒ detÄ«ti vuttaá¹ƒâ€™â€™.

kammasaá¹…karÄ• pattito. aá¹…guttaraá¹-á¹-hakathÄ• yaÃ±ca diá¹-á¹-hadhammavedanÄ«
aparapariyÄ• ya vedanÄ«yanti tesaá¹ƒ saá¹…kamanaá¹ƒ natthi. yathÄ• á¹-hÄ• neyeva patiá
cettha paá¹-isandhivasena evaá¹ƒ vuttanti sakkÄ• vattuá¹ƒ. tadatthasÄ• dhakassa aá¹-á¹-ha
vatthussavÄ• yuttiyÄ• vÄ• abhÄ• vatoti. majjhe pana paÃ±cajavana cetanÄ• aparapariyÄ•
hi suá¹-á¹-hu balavantÄ« sÄ• rabhÅ«tÄ• ca hontÄ«ti na sÄ«ghaá¹ƒ vipaccituá¹ƒ sakkonti. ci
honti. tasmÄ• tatÄ«yabhavato paá¹-á¹-hÄ• ya yadÄ• okÄ• saá¹ƒ labhanti. tadÄ• paÃ±cavÄ

saá¹ƒsÄ• rapavattiyÄ• sati kappasatasahassepi pavattivipÄ• kaá¹ƒ dentÄ«ti. imÄ• niyeva p
attano attano khette sabbaso vipÄ• kavÄ• raá¹ƒ alabhamÄ• nÄ• ni ahosikammaá¹ƒnÄ• ma.
diá¹-á¹-ha dhammacutiyÄ• paricchinnaá¹ƒ. dutÄ«yassa anÄ• gatÄ• nantarabhavacutiyÄ• . t
parinibbÄ• nacutiyÄ• ti daá¹-á¹-habbaá¹ƒ. [diá¹-á¹-hadhammacatukkaá¹ƒ]

<148> __pÄ• kaá¹-á¹-hÄ• navasenÄ• _ti \Be 220/ apÄ• yÄ• dikassa vipaccanaá¹-á¹-hÄ• na
kammÄ• ninÄ• ma hontÄ«ti yojanÄ• . __tatthÄ• _ti tesu akusalÄ• dÄ«su catÅ«su kammesu
kammasiddhiyÄ• aá¹…gabhÅ«tÄ• naá¹ƒ kÄ• yÄ• di kammadvÄ• rÄ• naá¹ƒ vasena. pÄ• á¹
__pÄ• á¹‡Ä• tipÄ• to_. atipÄ• tanaÃ±cettha sarasato patituá¹ƒ adatvÄ• antarÄ• eva payoga
daá¹-á¹-habbaá¹ƒ. adinnaá¹ƒ Ä• diyanti etenÄ• ti __adinnÄ• dÄ• naá¹ƒ_. agamanÄ« yavatth
vatthukÄ• mesu micchÄ• caranti etenÄ• ti __kÄ• mesumicchÄ• cÄ• ro_. tattha parapÄ• á¹‡
jÄ«vitindriyasantÄ• nupacchedakassa kÄ• yavacÄ«payogassa samuá¹-á¹-hÄ• pikÄ• vadha
sayameva attano jÄ«vitindriyaá¹ƒ pÄ• tentassa pÄ• á¹‡Ä• tipÄ• tonÄ• ma natthi. paraparigg
parapariggahitasaÃ±Ã±ino tato viyogakÄ• raá¹‡assa kÄ• ya vacÄ«payogassa samuá¹-á¹-hÄ
adinnÄ• dÄ• naá¹ƒnÄ• ma. agamanÄ«yavatthÅ«su maggenamaggapaá¹-ipÄ• dakassa kÄ•
assÄ• dacetanÄ• kÄ• mesumicchÄ• cÄ• ronÄ• ma. keci panaetthapi agamanÄ«ya vatthusa
aá¹-á¹-hakathÄ• ya na sameti. agamayanÄ«vatthu tasmiá¹ƒ sevanacittanti hi tattha vuttaá¹ƒ
agamanÄ«yavatthumhi sati gamanÄ«ya saÃ±Ã±Ä• yavÄ• agamanÄ«ya saÃ±Ã±Ä• yavÄ• s
siddhaá¹ƒ hoti. itarathÄ• agamanÄ«yavatthu tathÄ• saÃ±Ã±itÄ• tasmiá¹ƒ sevanacittanti vu

apare pana sayaá¹ƒ payogaá¹ƒ katvÄ• attani parena karÄ«yamÄ• naá¹ƒ maggena maggap
sevanacitte satipi natthi kammappathabhedo. payogassa abhÄ• vÄ• ti vadanti. sevanacitte p
appamÄ• á¹‡anti eke. evaÃ±ca sati tiyaá¹…gikova micchÄ• cÄ• ro, na caturaá¹…gikoti Ä• p
aá¹-á¹-hakathÄ• yaá¹ƒ pana sevana payogena saha caturaá¹…gikova vuttoti aÃ±Ã±e. sevan
labbhamÄ• nattÄ• yeva vutto. na pana ekantaaá¹…gabhÄ• vato. itarathÄ• itthÄ«naá¹ƒ yebh
221/ natthÄ«ti tÄ• saá¹ƒ micchÄ• cÄ• ro dullabho siyÄ• ti ca vadanti. bhikkhunidÅ«sanaá¹ƒp
sÄ• hi rakkhitÄ• su saá¹…gahitÄ• ti. á¹-Ä«kÄ• su pana sÄ• dhammarakkhitÄ• pi na hoti. ku
dhammoti hi idha pÄ• saá¹‡á¸• iyadhammova aá¹-á¹-hakathÄ• yaá¹ƒ vuttoti vadanti. sÄ• sa
sabrahmacÄ• ri niyopi upajjhÄ• yinÄ« Ä• dikÄ• tassÄ• mÄ• tÄ• diá¹-á¹-hÄ• niyÄ• eva hont
sikkhÄ• padavibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ micchÄ• cÄ• ropi dussÄ«lÄ• ya. la. sÄ• maá
puthujjanabhikkhuniyÄ• , sotÄ• pannÄ• ya, sakadÄ• gÄ• miniyÄ• , tato anÄ• gÄ• miniyÄ• v
khÄ«á¹‡Ä• savÄ• ya pana ekantamahÄ• sÄ• vajjovÄ• ti vuttaá¹ƒ.

kasmÄ• panettha surÄ• pÄ• naá¹ƒ nagahi taá¹ƒ. taá¹ƒpihi apÄ• yasaá¹ƒvattani kabhÄ• ven
yathÄ• ha-surÄ• merayapÄ• naá¹ƒ bhikkhave Ä• sevitaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ nir
tiracchÄ• nayonisaá¹ƒvattanikaá¹ƒ pettivisayasaá¹ƒvattanikaá¹ƒ. yoca sabbalahuko surÄ• m
so manussabhÅ«tassa ummattakasaá¹ƒvattaniko hotÄ«ti. aá¹-á¹-hakathÄ• supi koá¹-á¹-hÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dayo kammapathÄ• evÄ• ti vuttanti. vuccate, mÅ«laá¹-Ä«kÄ• yaá¹ƒ tÄ•

micchÄ• cÄ• re upakÄ• rakattena dasasupi kammapathesu anupavesoti vuttaá¹ƒ. tattha sab
vibhÄ• vaniyaá¹ƒ surÄ• pÄ• naá¹ƒpi ettheva saá¹…gayhatÄ«ti vadanti rasasaá¹…khÄ• tesu
micchÄ• cÄ• rabhÄ• vatoti vuttaá¹ƒ. upakÄ• rakattaá¹ƒ gahetvÄ• paá¹-isambhidÄ• maggaá
kusalÄ• kusalÄ• pica paá¹-isandhijanakÄ• yeva kammapathÄ• ti vuttÄ• . vuttÄ• vasesÄ• pa
kattÄ• kamma pathÄ• ti na vuttÄ• ti imassa vÄ• kyassa saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• va
tabbiramaá¹‡Ä• dayoca. surÄ• pÄ• naÃ±hi madassa paccayo. mado apuÃ±Ã±apathassa. ta
puÃ±Ã±apathassÄ• ti kammapathÅ«panissayÄ• ni tÄ• ni tadÄ• sannakammavasena sandh
tattha tadÄ• sannakammavasenÄ• ti tassa surÄ• pÄ• nassavÄ• surÄ• pÄ• naviratiyÄ• vÄ•
tammÅ«lakÄ• naá¹ƒ apuÃ±Ã±akammÄ• naá¹ƒvÄ• puÃ±Ã±akammÄ• naá¹ƒvÄ• vasenÄ• ti
hoti-yo suraá¹ƒ pivitvÄ• surÄ• madahetu pÄ• á¹‡Ä• pÄ• tÄ• dÄ«su yaá¹ƒkiÃ±ci kammaá¹ƒ
tassati kammassa balavÅ«panissayo hoti pubbacetanÄ• á¹-hÄ• niyaÃ±ca. tadeva visuá¹ƒ pa
itaranti. yathÄ• hi pubbÄ• paracetanÄ• yopi kammapathapattassa kammassa parivÄ• rabh
janenti, na itarÄ• . evamidaá¹ƒpÄ«ti. na hi kammapathasuttesu sarÅ«pato Ä• gatÄ• nieva pa
na itarÄ• nÄ«ti sakkÄ• niyametuá¹ƒ. yÄ• ni pana ekantena paá¹-isandhijananasÄ• matthiya
sarÅ«pato vuttÄ• ni. yÄ• nipana paá¹-isandhijanane anekantikÄ• ni honti. tÄ• ni tatthasarÅ«
sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. tathÄ• hi paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ kusalÄ• k
paá¹-isandhijanakÄ• yeva kammapathÄ• ti vuttÄ• . vuttÄ• vasesÄ• paá¹-isandhijanane ane
na vuttÄ• ti vuttaá¹ƒ. tasmÄ• idaá¹ƒpi paá¹-isandhijanane anekantikattÄ• tattha sarÅ«pato
tadÄ• sannakammavasena paá¹-isandhijanakanti pubbe vuttaá¹ƒ. taá¹ƒ tattha sarÅ«pato vu
anupaviá¹-á¹-hantica sakkÄ• vattunti. tassa pana duvidhaá¹ƒ kiccaá¹ƒ paá¹-isandhijananaá
tattha paá¹-ijananato kammajananamevassa mahantaá¹ƒ mahÄ• vipphÄ• raÃ±ca hotÄ«ti ka
kumbhajÄ• take ---

yaá¹ƒ ve vivitvÄ• duccaritaá¹ƒ caranti,

kÄ• yena vÄ• cÄ• ya cetasÄ• ca.

nirayaá¹ƒ vajanti duccaritaá¹ƒ caritvÄ• ,

tassÄ• puá¹‡á¹‡aá¹ƒ kumbhamimaá¹ƒ kiá¹‡Ä• thÄ• ti ||

evaá¹ƒ tadÄ• sannakammavaseneva tassa apÄ• yagÄ• mitÄ• vuttÄ• . tadubhayaá¹ƒ pana
surÄ• merayapÄ• naá¹ƒ bhikkhave Ä• sevitaá¹ƒ. la. saá¹ƒvattanikanti aá¹…guttare vuttanti
ayaÃ±hisuttapadesu dhammatÄ• . yadidaá¹ƒ saá¹ƒvattanikanti vuttaá¹-á¹-hÄ• ne yathÄ• lÄ•
mÅ«laá¹-Ä«kÄ• yaá¹ƒpunabbhavaá¹ƒdetipunabbhavÄ• ya saá¹ƒvattetÄ«ti pÄ• á¹-he kamma
kammasahÄ• yabhÅ«tÄ• akammasahajÄ• tÄ• punabbhavaá¹ƒ \Be 223/ saá¹ƒvattetÄ«ti vu
anupadhÄ• retvÄ• imÄ• ya pÄ• á¸·iyÄ• tassa visuá¹ƒ ekantakammapathabhÄ• vaá¹ƒ maÃ±
koá¹-á¹-hÄ• sato paÃ±capi kammapathÄ• evÄ• ti aá¹-á¹-hakathÄ• vÄ• kyaá¹ƒ. tattha evasad

cetanÄ• dhammattÄ• jhÄ• nÄ• dikoá¹-á¹-hÄ• sikattaá¹ƒ nivatteti. cetanÄ• hi kammapathaá
koá¹-á¹-hÄ• sato kamma pathakoá¹-á¹-hÄ• sikÄ• eva hotÄ«ti. teneva mÅ«laá¹-Ä«kÄ• yaá¹ƒ
kammapathakoá¹-á¹-hÄ• sikÄ• evÄ• ti vuttaá¹ƒ. anuá¹-Ä«kÄ• yaÃ±ca kamma pathakoá¹-á¹-
jhÄ• nÄ• dikoá¹-á¹-hÄ• sikÄ• ti vuttaá¹ƒ. kecipana imamatthaá¹ƒ asallakkhetvÄ• iminÄ• vÄ
kammapathabhÄ• vaá¹ƒ vadanti.

khuddakapÄ• á¹-haá¹-á¹-hakathÄ• yaá¹ƒ pana sabbenasabbaá¹ƒ tassa kammapathabhÄ• v
purimÄ• naá¹ƒ catunnaá¹ƒ kÄ• yakammÄ• dibhÄ• vaÃ±ca kammapathabhÄ• vaÃ±ca visuá¹
kÄ• yakammamevÄ• ti vuttaá¹ƒ. etena vacÄ«kammabhÄ• vaÃ±ca kammapathabhÄ• vaÃ±c
dhÄ• tusaá¹ƒyuttaá¹-á¹-hakathÄ• yaÃ±ca paá¹-ikkhitto. yathÄ• ha-tatÄ«yaá¹ƒpaÃ±cakamm
ajjhÄ• sayavasena vuttaá¹ƒ. catutthaá¹ƒ sattakammapathavasena paÃ±camaá¹ƒ dasa kam
tatÄ«ye surÄ• pÄ• namissakattÄ• paÃ±cakammavasena icceva vuttaá¹ƒ. na paÃ±cakamma
paá¹-isandhijanane anekanti kattÄ• eva paá¹-ikkhittoti na nasakkÄ• vattuá¹ƒ evaÃ±hi sati sa
pÄ• á¸·iá¹-á¹-hakathÄ• á¹-Ä«kÄ• yo saá¹ƒsanditÄ• hontÄ«ti. __kÄ• yakamma_nti ettha kÄ•
pasÄ• dakÄ• yo copanakÄ• yoti. idha kÄ• yaviÃ±Ã±attisaá¹…khÄ• to copanakÄ• yo adhipp
__kÄ• yaviÃ±Ã±attisaá¹…khÄ• te_ti. copanakÄ• yo hi kadÄ• ci kÄ• yaá¹…gena attanoadhip
panatthÄ• yapi karÄ«yatÄ«ti kÄ• yaviÃ±Ã±attÄ«ti vuccatÄ«ti. so yevaca kammÄ• naá¹ƒ pav
kÄ• yadvÄ• raá¹ƒ. tasmiÃ±hi tena tena upakkama kiccena pavattamÄ• neeva jÄ«vitindriyup
taá¹ƒjana kassa cetanÄ• dhammassa Ä• yÅ«hana kiccanibbattica kÄ• yakammanÄ• ma lÄ•
kÄ• yadvÄ• re. etthaca yasmÄ• sabbÄ• nipi kammÄ• ni pubbaá¹…gamabhÅ«tena sampayu
manopubbaá¹…gamÄ• dhammÄ• . \Be 224/ manoseá¹-á¹-hÄ• manomayÄ• ti hi vuttaá¹ƒ. c
sucaritaduccaritadhammÄ• vuccanti. tasmÄ• manodvÄ• raá¹ƒ sabbakammasÄ• dhÄ• raá¹
nasakkoti. asÄ• dhÄ• raá¹‡abhÅ«tÄ• pana kÄ• yavacÄ«yo eva sakonti. yasmÄ• ca purimÄ
kevalaá¹ƒ manomattena nasijjhanti. taá¹ƒsamuá¹-á¹-hitehi pana kÄ• ya vacÄ«payogehi eva
tesaá¹ƒ kammÄ• naá¹ƒ pavattimukhasaá¹…khyaá¹ƒ gacchantÄ«ti vuttaá¹ƒ __kÄ• yadvÄ• re
ca.

yasmÄ• pana kÄ• yadvÄ• re vuttito kÄ• yakammaá¹ƒ nÄ• ma. vacÄ«dvÄ• re vuttito vacÄ«
vutte pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni tÄ«á¹‡i kÄ• yakammaá¹ƒnÄ• ma. musÄ• vÄ• dÄ• dÄ«ni ca
dvÄ• rena kammÄ• naá¹ƒ nÄ• mavavatthÄ• naá¹ƒ asiddhaá¹ƒ siyÄ• . kathaá¹ƒ. yadÄ• hi pu
appakena vacÄ«dvÄ• re bhijjhanti. tadÄ• tÄ• ni kÄ• yakammanti nÄ• maá¹ƒ jaheyyuá¹ƒ. va
gaccheyyuá¹ƒ kasmÄ• vacÄ«dvÄ• re vuttito vacÄ«kammaá¹ƒnÄ• mÄ• ti vuttattÄ• . dvevÄ•
ubhayadvÄ• resupi sandissanato. yadÄ• pana majjhimÄ• ni cattÄ• ri hatthamuá¹-á¹-hÄ• diva
sijjhanti. tadÄ• tÄ• nipi vacÄ«kammanti nÄ• maá¹ƒ jaheyyuá¹ƒ. kÄ• yakammanti saá¹…khy
kÄ• yadvÄ• re vuttito kÄ• yakammaá¹ƒnÄ• mÄ• ti vuttattÄ• . dvevÄ• nesaá¹ƒ nÄ• mÄ• ni b
sandissanato. evaÃ±casati pÄ• á¹‡Ä• tipÄ• to. la. micchÄ• cÄ• roceti kÄ• yakammaá¹ƒnÄ•
niratthakaá¹ƒ siyÄ• . tathÄ• parato musÄ• vÄ• do. la. ppalÄ• poceti vacÄ«kammaá¹ƒnÄ• m
vuttepana ekamekena bÄ• hullasaddena chabbidhÄ• ni tÄ• ni vajjÄ• ni vajjetvÄ• vuttappak

kammavavatthÄ• naá¹ƒ siddhaá¹ƒ bhavati. yathÄ• vanacarako saá¹…gÄ• mÄ• vacaroti.

manokammÄ• ni pana dvÄ• rantaresu carantÄ• nipi caraá¹‡amattÄ• ni eva honti. na dvÄ• r
kammasiddhiyÄ• aá¹…gaá¹ƒ honti. tasmÄ• tÄ• ni visuá¹ƒ katÄ• nÄ«ti veditabbaá¹ƒ. yasmÄ
kÄ• yoti nÄ• maá¹ƒ anekesu suttasahassesu sayameva siddhaá¹ƒ pÄ• kaá¹-aÃ±ca. \Be 225
vÄ• cÄ• ti nÄ• maá¹ƒ. kusalÄ• kusala javanacittasaá¹…khÄ• kassa manodvÄ• rassaca man
kÄ• yadvÄ• raá¹ƒ vacÄ«dvÄ• raá¹ƒ manodvÄ• ranti vutte kammena dvÄ• rassa vavatthÄ• n
pana kÄ• yakammadvÄ• raá¹ƒ vacÄ«kammadvÄ• raá¹ƒ manokammadvÄ• ranti Ä• gataá¹ƒ.
dvÄ• ravavatthÄ• naá¹ƒpi visuá¹ƒ vattabbaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__ [153] _ etena yaá¹ƒ vuttaá¹ƒ __vibhÄ• vaniyaá¹ƒ_

``kÄ• yakammassaca pavattimukhabhÅ«taá¹ƒ kÄ• yadvÄ• ranti vuccatÄ«tiâ€™â€™. taá¹ƒ p

__ [154] _ yaÃ±ca __tattha_

``tathÄ• musÄ• vÄ• dÄ• diá¹ƒ kÄ• yavikÄ• rena karontassa vacÄ«kammaá¹ƒ kÄ• yadvÄ• re
dvÄ• ravavatthÄ• naá¹ƒpi nasiyÄ• tiâ€™â€™ vuttaá¹ƒ. taá¹ƒpi na yujjati.

na hi kÄ• yavikÄ• rena karÄ«yamÄ• naá¹ƒ vacÄ«kammaá¹ƒ kÄ• yadvÄ• re pavattamÄ• naá
bhindituá¹ƒvÄ• attano nÄ• maá¹ƒ dÄ• tuá¹ƒvÄ• sakkoti. sabhÄ• va siddhattÄ• tassa nÄ• n

__ [155] _ eteneva yaÃ±ca __tattha_

vuttaá¹ƒ ``tathÄ• kÄ• yakammameva yebhuyyena kÄ• yadvÄ• re pavattati. na itarÄ• ni. tasm
yebhuyyena ettheva pavattanato kÄ• yakammadvÄ• rabhÄ• vo siddho. brÄ• hmaá¹‡agÄ• m
bhÄ• voviyÄ• tiâ€™â€™. taá¹ƒpi paá¹-ikkhittaá¹ƒ hoti.

na hi kÄ• yakammadvÄ• ranti nÄ• maá¹ƒ idha vuttaá¹ƒ atthÄ«ti. [kÄ• yakammaá¹ƒ]

<149> musÄ• ti abhÅ«tatthe nipÄ• to. musÄ• vadanti etenÄ• ti __musÄ• vÄ• do_. visati pa
aÃ±Ã±amaÃ±Ã±asammodabhÄ• vasaá¹…khÄ• taá¹ƒ sÄ• maggirasaá¹ƒ saá¹ƒcuá¹‡á¹‡eti p
etÄ• yÄ• ti pisuá¹‡Ä• . attano piyabhÄ• vaá¹ƒ paresaÃ±ca mittasuÃ±Ã±abhÄ• vaá¹ƒ karoti e
niruttinayena. vadanti etÄ• yÄ• ti \Be 226/ vÄ• cÄ• . pisuá¹‡Ä• ca sÄ• vÄ• cÄ• cÄ• ti __pisu
tassa hadayaá¹ƒ pharamÄ• nÄ• usati dahatÄ«ti pharusÄ• . pharusÄ• ca sÄ• vÄ• cÄ• cÄ• t
sÄ• dhujanehi adhigantabbaá¹ƒ saá¹ƒsukhaá¹ƒ hitaÃ±ca phalati visarati vinÄ• seti hitasukha
samphaá¹ƒ. taá¹ƒvÄ• phalati bhijjati etenÄ• ti samphaá¹ƒ. atthadhammÄ• pagatassa paá¹-i
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• dikassa vÄ• cÄ• vatthumattassetaá¹ƒ nÄ• maá¹ƒ. yatth

diá¹-á¹-hadhammahitabuddhiyÄ• vÄ• samparÄ• yika hitabuddhiyÄ• vÄ• upÄ• yadÄ«pakaá
atthadhammavinayapadaá¹ƒ natthi. samphaá¹ƒ palapantipakÄ• rena kathayanti etenÄ• ti __
parassavisaá¹ƒ vÄ• danapurekkhÄ• rena visaá¹ƒ vÄ• daka kÄ• yavacÄ«payogasamuá¹-á¹-h
musÄ• vÄ• do. so parassa atthabhaÃ±janakova kammapathabhedo. itaro kammameva. etth
paá¹-isandhijanakÄ• naá¹ƒ kammÄ• naá¹ƒ uá¹-á¹-hÄ• namukhamaggo vuccati. yathÄ• hi ra
rajapathoti vuccati. tathÄ• loke sandissamÄ• nesu sattÄ• naá¹ƒ kÄ• yavacÄ«cittÄ• bhisaá¹.
kiccehi paá¹-isandhijanakÄ• ni kammÄ• ni uá¹-á¹-hahanti. yesuvÄ• kiccesu tÄ• ni uá¹-á¹-ha
kÄ• yavacÄ«cittÄ• bhisaá¹…kharaá¹‡akiccÄ• ni paá¹-isandhijanakÄ• naá¹ƒ kammÄ• naá¹ƒ
kammapathoti vuccanti. katamÄ• ni pana tÄ• nÄ«ti. aá¹…gasampannÄ• ni akusalesu pÄ• á
tabbiramaá¹‡akiccÄ• dÄ«ni dasavidhÄ• ni kiccÄ• nÄ«ti. kammÄ• niyeva sugatiduggatÄ«naá
taduppajjanakasukhadukkhÄ• naÃ±ca pathabhÅ«tattÄ• kammapathonÄ• mÄ• tipi vadanti.

parassa bhedapurekkhÄ• rena bhedakakÄ• yagacÄ«payogasamuá¹-á¹-hÄ• pikÄ• saá¹ƒki
pisuá¹‡Ä• vÄ• cÄ• . sÄ• pi pare bhinneyeva kammapathabhedo. abhinne kammameva. para
vacÄ«payogasamuá¹-á¹-hÄ• pikÄ• duá¹-á¹-hacetanÄ• pharusavÄ• cÄ• . etthaca maranti sa
dukkhaá¹ƒ nigacchanti etasmiá¹ƒ ghaá¹-á¹-iyamÄ• neti mammaá¹ƒ. duá¹-á¹-havaá¹‡o. mam
ghaá¹-á¹-etÄ«ti mammacchedako. vaá¹‡aghaá¹-á¹-anapayogo. idha pana mammaá¹ƒviyÄ•
dasasu akkosavatthÅ«su yaá¹ƒkiÃ±ci. mammacchedakoti jÄ• tiÄ• dÄ«su ghaá¹-á¹-ana vase
kÄ• yavacÄ« payogo. aya mattho sÄ«lakkhandha á¹-Ä«kÄ• vasena veditabbo. athavÄ• . m
mamassa bhÄ• vo mammaá¹ƒ. mettÄ• cittaá¹ƒ. mammaá¹ƒ chindatÄ«ti mammacchedako. a
sammukhÄ• eva kammapathabhedoti keci. parammukhÄ• pÄ«ti apare. yathÄ• pana paraá¹
khamÄ• panakammaá¹ƒ parassa dÅ«re á¹-hitassapi matassapi sampajjati. evaá¹ƒ akkosana
dÄ«ghamajjhimaá¹-Ä«kÄ• kÄ• rÄ• icchanti. akkosÄ• dhippÄ• yena caá¹‡á¸• Ä• mahiá¹ƒsÄ
taá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«tivÄ• muddhÄ• te phalatu sattadhÄ• tivÄ• e
abhisapantassapi kammapathabhedo hotiyevÄ• tica vadanti.

anatthaviÃ±Ã±Ä• pana kÄ• yavacÄ«payoga samuá¹-á¹-hÄ• pikÄ• pÄ• pacetanÄ• sampha
sÄ«tÄ• haraá¹‡Ä• dikesu paá¹-ibhÄ• á¹‡acittesu vÄ• cÄ• vatthumattesueva kammapathabh
anatthaá¹ƒ saccato gaá¹‡hanteyeva. agaá¹‡hante pana kammameva. tathÄ• rÄ• jakathÄ•
kathÄ• pabhedesupi kammameva. taÃ±ca kho tadassÄ• davasena kathentasseva. atthadha
kathentassa pana sabbaá¹ƒpi satthakameva hotÄ«ti veditabbaá¹ƒ. __vacÄ«kamma_nti ettha
catubbidhÄ• saddavÄ• cÄ• virativÄ• cÄ• cetanÄ• vÄ• cÄ• copanavÄ• cÄ• ti. idha pana sa
vacÄ«viÃ±Ã±attisaá¹…khÄ• tÄ• copana vÄ• cÄ• adhippetÄ• ti vuttaá¹ƒ __vacÄ«viÃ±Ã±atti
hi kadÄ• ci vÄ• caá¹…gena attano adhippÄ• yaá¹ƒ parassa viÃ±Ã±Ä• panatthÄ• yapi karÄ«
vuccatÄ«ti. sÄ• yevaca kammÄ• naá¹ƒ pavatti mukhattÄ• dvÄ• ranti vacÄ«dvÄ• raá¹ƒ. tÄ•
taá¹ƒtaá¹ƒvacÄ«payogakiccena pavattamÄ• nÄ• ya eva visaá¹ƒvÄ• danÄ• dikiccasiddhito ta
cetanÄ• dhammassa Ä• yÅ«hanakriyÄ• nibbattica vacÄ«kammanÄ• malÄ• bhoca hotÄ«ti. t
vattabbaá¹ƒ, taá¹ƒ kÄ• yakamme vuttamevÄ• ti. [vacÄ«kammaá¹ƒ]

<150> abhijjhÄ• yanti \Be 228/ assÄ• damatte aá¹-á¹-hatvÄ• parabhaá¹‡á¸• assa attano pa
atirekataraá¹ƒ jhÄ• yanti nijjhÄ• yanti etÄ• yÄ• ti __abhijjhÄ• _. byÄ• pÄ• denti parasatte vin
cintenti etenÄ• ti __byÄ• pÄ• do. micchÄ• diá¹-á¹-hÄ«_ti ettha micchÄ• ti viparÄ«tatthe nipÄ
atthidinnantiÄ• dinayapavattaá¹ƒ sabbaá¹ƒ sappurisa maggaá¹ƒ sappurisapaÃ±Ã±attaá¹ƒ bl
dinnantiÄ• dinayena tabbiparÄ« tato passanti etÄ• yÄ• ti micchÄ• diá¹-á¹-hi. tattha parasant
kevalaá¹ƒ assÄ• danÄ• bhinandanarajjanamattesu aá¹-á¹-hatvÄ• ahovata idaá¹ƒ mamassÄ
cittena pariá¹‡Ä• mentasseva abhijjhÄ• kammapathabhedo hoti. parasantakabhÄ• veyeva t
Ä«disaá¹ƒ paribhuÃ±janti. ahovatÄ• haá¹ƒpi tÄ• vakÄ• likaá¹ƒ paribhuÃ±jeyyaá¹ƒ. yÄ• citvÄ
kareyyaá¹ƒ. aÃ±Ã±aá¹ƒvÄ• Ä«disaá¹ƒ labheyyanti evaá¹ƒ assÄ• dentassa kammameva. vu
aá¹-á¹-hakathÄ• su parabhaá¹‡á¸• avatthuke hi lobhe uppannepi na tÄ• va kammapathabhe
idaá¹ƒ mamassÄ• ti attano pariá¹‡Ä• metÄ«ti. antamaso á¸• aá¹ƒsamakasÄ• dikepi Ä• rabb
ahovatime nasseyyuá¹ƒ vinasseyyuá¹ƒ. avaá¸• á¸• hitÄ• vÄ• bhaveyyuá¹ƒ ciraá¹ƒvÄ• natiá
nassanti vinassantÄ«ti evaá¹ƒ para sattassa khandhajÄ«vavinÄ• saá¹ƒ cintentasseva byÄ•
vuttaÃ±hetaá¹ƒ parasattavatthuke hi kodhe uppannepi na tÄ• va kammapathabhedo hoti. yÄ
ucchijjeyya vinÄ• seyyÄ• ti tassa vinÄ• saá¹ƒ cintetÄ«ti. kammassavÄ• kammavipÄ• kassa
natthikÄ• he tukÄ• kriyavasena tividhÄ• niyata micchÄ• diá¹-á¹-hieva kammapathabhedo.
dasavatthukamicchÄ• diá¹-á¹-hi pana natthikadiá¹-á¹-hipabhedÄ• eva. sabbaÃ±Ã±udesanaá
ariá¹-á¹-hakaá¹‡á¹-akÄ• dÄ«naá¹ƒ diá¹-á¹-hiyopi kammapathÄ• evÄ• ti vadanti. vÄ«sativatth
sakkÄ• yadiá¹-á¹-hivÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• nivÄ• kammamevÄ• ti.

__niyatÄ• _ti \Be 229/ cettha yathÄ• tÄ«á¹‡i lakkhaá¹‡Ä• ni yattakaá¹ƒ passitvÄ• saddhÄ•
sanniá¹-á¹-hÄ• naá¹ƒ gacchantassa cittuppÄ• do attano anantaraá¹ƒ phaladÄ• naniyamena
passanto kusalesu dhammesu niyÄ• maá¹ƒ okkamatÄ«ti vutto. tathÄ• diá¹-á¹-hiá¹-á¹-hÄ• n
paá¹-irÅ«pakÄ• ni yattakaá¹ƒ passitvÄ• micchÄ• dhimokkhena sanniá¹-á¹-hÄ• naá¹ƒ gacch
cittuppÄ• docutianantarephaladÄ• naniyamena niyato hoti. tattakaá¹ƒ passitvÄ• sanniá¹-á¹-
akusalesu dhammesu niyÄ• maá¹ƒ okkamati, atekicchonÄ• ma hoti. tathÄ• pana apassitvÄ
micchÄ• dhimokkhamattena evameva bhavissatÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ gantvÄ• sakaá¹ƒ
paggaá¹‡hitvÄ• á¹-hito atekicchonÄ• ma nahoti. kasmÄ• , phaladÄ• na niyamÄ• bhÄ• vÄ• t
micchattattikena dÄ«petabbo. tattha hi phaladÄ• na niyamavaseneva ubhinnaá¹ƒpi sammat
niyatasaÃ±Ã±Ä• paá¹-ilÄ• bho aá¹-á¹-hakathÄ• yaá¹ƒ vuttoti. suttantasaá¹ƒvaá¹‡á¹‡anÄ• su
gahaá¹‡aniyamavasenÄ• pi tassÄ• niyatabhÄ• vo vuttoti.

__aÃ±Ã±atrÄ• piviÃ±Ã±attiyÄ• _ti viÃ±Ã±attidvayena vinÄ• pi. viÃ±Ã±attidvayaá¹ƒ asamuá
apisaddena pana viÃ±Ã±attidvayena sahÄ• pÄ«ti dasseti. imÄ• ni hi tÄ«á¹‡i kammÄ• ni yad
caá¹…gÄ• ni acopetvÄ• manasmiá¹ƒeva sijjhanti. tadÄ• viÃ±Ã±attiyÄ• vinÄ• va pavattanti.
kÄ• yavacÄ«dvÄ• resu sijjhanti, tadÄ• viÃ±Ã±attiyÄ• saheva pavattantÄ«ti. etena imesaá¹
pavattiá¹ƒ dÄ«peti. evaá¹ƒsantepi imÄ• ni manodvÄ• reeva bahulaá¹ƒ pavattanti. kÄ• yavac

appakameva pavattantÄ«ti vuttaá¹ƒ __manasmiá¹ƒyevabÄ• hullavuttito_ti. tattha manasmiá
kusalajavanacittasaá¹…khÄ• te manodvÄ• reeva. etena purimesupi kÄ• yadvÄ• re vacÄ«dv
dÄ«pito hoti. evaÃ±hi sati tatthapi dvÄ• rena kammavavatthÄ• naá¹ƒ suá¹-á¹-hutaraá¹ƒ upap
itarathÄ• upalakkhaá¹‡Ä• divasena atthantarapasaá¹…gopi siyÄ• ti. apica, idha evasadden
dÄ«pito hoti. pÄ• á¹‡avadhÄ• dÄ«su hi vadhÄ• mi naá¹ƒ avaharÄ• mi na ntiÄ• dinÄ• \Be 23
pavattÄ• cetayitakriyÄ• eva padhÄ• naá¹ƒ hoti. sÄ• ca kÄ• yavacÄ«payogehi vinÄ• nasijjh
vacÄ« payogÄ• kammasiddhiyÄ• ekaá¹ƒ aá¹…gaá¹ƒ honti. taá¹ƒ sahajÄ• tÄ• ca abhijjhÄ•
hutvÄ• abbohÄ• rikattaá¹ƒ gacchanti. parabhaá¹‡á¸• Ä• bhijjhÄ• yanÄ• dÄ«su pana abhijjh
attapadhÄ• nÄ• naá¹ƒ kÄ• yavacÄ«dvÄ• resu pavattÄ• naá¹ƒpi kÄ• ya vacÄ«payogÄ• kam
tathÄ• cintÄ• pavatti matteneva tattha kammasiddhito. iti imesu kammesu kÄ• ya vacÄ«dvÄ
aá¹…gabhÄ• vapaá¹-ikkhipanatthaá¹ƒ manasmiá¹ƒ yevÄ• ti eva gahaá¹‡aá¹ƒ idheva katanti
pana dvÄ• resu pavattimatta sabbhÄ• vaá¹ƒ sandhÄ• ya bÄ• hullasaddopi idha gahitoti.

__ [156] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``viÃ±Ã±attisamuá¹-á¹-hÄ• paka cittasampayuttÄ• cettha abhijjhÄ• dayo cetanÄ• pakkhikÄ•
taá¹ƒ idha na yujjati.

na hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakacittasampayuttÄ• pi kevalaá¹ƒ manokamma kiccavises
abhijjhÄ• dayo cetanÄ• pakkhikÄ• honti. cetanÄ• eva pana abhijjhÄ• dipakkhikÄ• hotÄ«ti.

<151> ettha ca dasannaá¹ƒpi imesaá¹ƒ kammapathÄ• naá¹ƒ pubbÄ• paracetanÄ• yo paá¹-
anekantikapakkhaá¹ƒ gatÄ• ti paá¹-isambhidÄ• maggaá¹-Ä«kÄ• yaá¹ƒ vuttÄ• . tasmÄ• tÄ•
mÄ• ressÄ• mi imaá¹ƒ bhaá¹‡á¸• aá¹ƒ adinnaá¹ƒ Ä• diyissÄ• mÄ«tiÄ• dinÄ• nayena Ä• dit
balavapaccaye laddhÄ• paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hanti. aladdhÄ• nÄ• kaá¸• á¸• hantÄ
kusalÄ• kusalÄ• ni kammapathabhedaá¹ƒ appattÄ• ni honti. tÄ• ni kÄ• yadvÄ• re dissamÄ•
honti. vacÄ«dvÄ• re dissamÄ• nÄ• ni vacÄ«kammÄ• ninÄ• ma. suddhe manodvÄ• re dissa
veditabbÄ• nÄ«ti. __dosamÅ«lenÄ• _ti dosasaá¹…khÄ• tamÅ«lena dosamÅ«lakacittenÄ• ti
byÄ• pÄ• davajjehi dvÄ«hi yujjati, pacchimo tÄ«hipi. \Be 231/ __lobhamÅ«lenÄ• _ti ettha es
purimo abhijjhÄ• vajjehi dvÄ«hi yujjati. pacchimo tÄ«hÄ«ti. __dvÄ«hi mÅ«lehÄ«_ti kadÄ• ci
lobhamÅ«lenÄ• ti evaá¹ƒ dvÄ«hi mÅ«lehi sambhavanti. moho pana sabbasÄ• dhÄ• raá¹‡at
na gahito.

__ [157] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``nidhipÄ• á¹-hakapamÄ• á¹‡ato duá¹-á¹-haniggahatthaá¹ƒ parasantakaá¹ƒ harantÄ• naá¹ƒ
brÄ• hmaá¹‡Ä• naÃ±ca sabbamidaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ rÄ• jÅ«hi dinnaá¹ƒ. tesaá¹ƒ pa
bhuÃ±janti. attasantakameva brÄ• hmaá¹‡Ä• paribhuÃ±jantÄ«ti evamÄ• dÄ«ni vatvÄ• sak

harantÄ• naá¹ƒ kammaphalasambandhÄ• pavÄ• dÄ«naÃ±ca mohamÅ«lenÄ• â€™â€™ ti v

sahajÄ• tamÅ«laÃ±hi idha adhippetaá¹ƒ asÄ• dhÄ• raá¹‡abhÅ«taÃ±ca. tesaÃ±ca tathÄ• ha
haraá¹‡akÄ• le kadÄ• cidosamÅ«lena kadÄ• ci lobhamÅ«lenÄ• ti evaá¹ƒ dvÄ«hi mÅ«lehi ev
mahÄ• sammatÄ• dÄ«naá¹ƒdhammikarÄ• jÅ«naá¹ƒ kÄ• le pavattaá¹ƒ porÄ• á¹‡aka nidhisa
adhammikÄ• naá¹ƒrÄ• jÅ«naá¹ƒ kÄ• le pavattesu yebhuyyena adhammikesu dhammasattha
nidhipÄ• á¹-hesu dhammikasaÃ±Ã±Ä«naá¹ƒ rÄ• jÅ«naá¹ƒ uppanno. yoca rÄ• jÅ«naá¹ƒ abh
dinnaÃ±Ã±evasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒtiá¹‡akaá¹-á¹-hodakanti vacanaá¹ƒ upÄ• dÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ rÄ• jÅ«hi dinnanti evaá¹ƒ saÃ±Ã±Ä«naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ upp
dukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koti evaá¹ƒ diá¹-á¹-hikÄ• naá¹ƒ kammapha
uppanno. sosabbopi upanissayamoho nÄ• ma hoti. so idha nÄ• dhippeto. itarathÄ• lobho n
samudayÄ• ya. doso nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• ya. moho nidÄ• naá¹ƒ kammÄ
sabbepi akusalakamma pathÄ• ti mÅ«lakÄ• eva idha vattabbÄ• siyunti. evaá¹ƒpanettha vat
kammaphalesuca saÃ±jÄ• takaá¹…khÄ• naá¹ƒ janÄ• naá¹ƒ kaá¹…khÄ• pariyuá¹-á¹-hÄ• na
cittenasahevatadanurÅ«pÄ• niadinnÄ• dÄ• nÄ• dÄ«ni cattÄ• rikammÄ• ni karontÄ• naá¹ƒ tÄ
mohamÅ«lena jÄ• yantÄ«ti. evaÃ±hi sati parato vicikicchÄ• cetanÄ• ya paá¹-isandhijanakes
upapannaá¹ƒ hotÄ«ti. [akusalakammaá¹ƒ].

<152> __kÄ• mÄ• vacarakusalaá¹ƒpi kÄ• yadvÄ• re pavattaá¹ƒ kÄ• ya kamma_nti ettha dv
kathaá¹ƒ, vakkhamÄ• nesu hi puÃ±Ã±akriyavatthÅ«su yaá¹ƒkiÃ±ci puÃ±Ã±akriyavatthuá¹ƒ
pavattitaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. vÄ• caá¹…gaá¹ƒ copetvÄ• pavattitaá¹ƒ vacÄ«kamm
vÄ• caá¹…gÄ• ni acopetvÄ• manodvÄ• reeva pavattitaá¹ƒ manokammaá¹ƒ nÄ• mÄ• ti aya
mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• viceva raho ca
paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• viceva rahoca. mettaá¹ƒ manokammaá¹ƒ
sabrahmacÄ• rÄ«su Ä• viceva rahocÄ• tica. sabbaá¹ƒ kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹
sabbaá¹ƒ vacÄ«kammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivattaá¹ƒ. sabba
Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivattanti ca.

padakkhiá¹‡aá¹ƒ kÄ• yakammaá¹ƒ, vÄ• cÄ• kammaá¹ƒ padakkhiá¹‡aá¹ƒ.

padakkhiá¹‡aá¹ƒ manokammaá¹ƒ, paá¹‡Ä«hite padakkhiá¹‡e tica ||

evamÄ• dÄ«su suttapadesu Ä• gato. apica, aá¹-á¹-hasÄ• liniyaá¹ƒ sakalÄ• ya navakamma
dÄ«petabbo. tattha hi dÄ• namayaá¹ƒpi kÄ• yavacÄ« manokammavasena tidhÄ• vibhattaá
bhÄ• vanÄ• mayaÃ±cÄ• ti. yasmiá¹ƒ pana dussilye pavattamÄ• ne kÄ• yo aparisuddho hoti
yaá¹ƒ pana kusalaá¹ƒ pavattamÄ• naá¹ƒ tadaá¹…gapahÄ• nÄ• divasena taá¹ƒ dussilyaá¹ƒ
sodhayamÄ• naá¹ƒ kÄ• yasaá¹ƒvaraá¹ƒ pÅ«rayamÄ• naá¹ƒ pavattati. taá¹ƒ kÄ• yacopana n
saá¹ƒvaraá¹‡a kiccattÄ• kiccasÄ«sena kÄ• yadvÄ• re pavattaá¹ƒ kÄ• yakammaá¹ƒnÄ• ma.

etthaca taá¹ƒ dussilyaá¹ƒ pajahitvÄ• ti yasmiá¹ƒ citte uppajjamÄ• ne pÄ• á¹‡aghÄ• tÄ• dika
uppajjeyya. tassa cittassa uppajjituá¹ƒ appadÄ• navasena taá¹ƒ kÄ• yadussilyaá¹ƒ pajahitv
sodha yamÄ• nanti \Be 233/ yasmiá¹ƒ dussilye uppajjamÄ• ne kÄ• yaá¹…gaá¹ƒ asuddhaá¹
appadÄ• navasena kÄ• yadvÄ• raá¹ƒ sodhayamÄ• naá¹ƒ. kÄ• yasaá¹ƒvaraá¹ƒ pÅ«rayamÄ
kÄ• yaá¹…gasaá¹ƒvaraá¹‡akiccasampÄ• danena kÄ• yasaá¹ƒvaraá¹ƒ pÅ«rentanti attho. va
avayesaá¹ƒ pana sabbaá¹ƒpi kalyÄ• á¹‡akammaá¹ƒ tÄ«su dvÄ• resu pavattaá¹ƒpi manodv
manosaá¹ƒvaraá¹ƒeva pÅ«rayamÄ• naá¹ƒ pavattatÄ«ti manodvÄ• re pavattaá¹ƒ manokam
vuccati. ayameko pariyÄ• yo. ayaá¹ƒ pana anekasatesu kammapathasuttesu Ä• gato. apica
sakalÄ• ya dvÄ• rakathÄ• ka ayamattho dÄ«petabboti. imesu pana dvÄ«su pariyÄ• yesu sa
kalyÄ• á¹‡adhammapÅ«raá¹‡aá¹ƒnÄ• ma yÄ• vadeva pÄ• padhammapahÄ• natthÄ• ya eva
veditabboti. diyyati etenÄ• ti __dÄ• naá¹ƒ_. vatthupariccÄ• gacetanÄ• . sÄ«layatÄ«ti __sÄ«
vacÄ«kammÄ• ni sÄ• vajjÄ• ni nÄ«vÄ• retvÄ• anavajjÄ• ni susamÄ• hitÄ• ni katvÄ• samm
kusaladhammeca upadhÄ• reti. tesaá¹ƒ patiá¹-á¹-hÄ• hutvÄ• dhÄ• retÄ«ti attho. bhÄ• vent
adhikusaladhamme anuppannevÄ• uppÄ• denti uppannevÄ• vaá¸• á¸• hentÄ«ti attho. apa
__apacÄ• yanaá¹ƒ_. pÅ«jenti kÄ• yavÄ• cÄ• hi attÄ• naá¹ƒ nÄ«cavuttiá¹ƒ dassentÄ«ti attho

visesena Ä• varanti ussukkaá¹ƒ Ä• pajjantÄ«ti byÄ• vaá¹-Ä• naá¹ƒ bhÄ• vo kammaá¹ƒvÄ•
pajjitthÄ• ti patti. attani laddhapuÃ±Ã±akoá¹-á¹-hÄ• sassa nÄ• maá¹ƒ. pÄ• pÄ«yatÄ«tivÄ• p
laddhabbassa puÃ±Ã±Ä• nisandassetaá¹ƒ nÄ• maá¹ƒ. pattiá¹ƒ dadanti etenÄ• ti __pattidÄ•
dinnaá¹ƒ anumodanti. sÄ• dhukÄ• raá¹ƒ dadanti etenÄ• ti __pattÄ• numodanaá¹ƒ_. dhamm
__dhammasavanaá¹ƒ_. dhammaá¹ƒ desenti etÄ• yÄ• ti __dhammadesanÄ• _. atthi dinnaá
hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• kotiÄ• dinÄ• dasavat
ujuá¹ƒ karonti etenÄ• ti __diá¹-á¹-hijukammaá¹ƒ_. sabbÄ• ni pana tÄ• ni punenti cittasantÄ•
etehÄ«ti puÃ±Ã±Ä• ni. pÅ«janÄ«yabhÄ• vaá¹ƒ nibbattentÄ«ti puÃ±Ã±Ä• nÄ«tipi vadanti. tÄ
kattabbaá¹-á¹-hena kriyÄ• nicÄ• ti \Be 234/ puÃ±Ã±akriyÄ• ni. tÄ• niyeva sukhavisesÄ• naá
adhiá¹-á¹-hÄ• naá¹-á¹-hena vatthÅ«nicÄ• ti __puÃ±Ã±akriyavatthÅ«nÄ«_ti. ettha ekamekaá
purimaá¹ƒ majjhimaá¹ƒ pacchimanti. tattha dÄ• ne tÄ• va paá¹-iggÄ• hakassa pariccÄ• gak
majjhimaá¹ƒnÄ• ma. tato pubbe iminÄ• paccayena dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ pavattayis
paccayuppÄ• danato paá¹-á¹-hÄ• ya dÄ• naá¹ƒ Ä• rabbha dÄ• naá¹ƒ uddissa tÄ«su dvÄ• re
purimaá¹ƒnÄ• ma. pacchÄ• bhÄ• ge pana attanÄ• dinnadÄ• naá¹ƒ Ä• rabbha punappunaá
pavattÄ• kusalacetanÄ• pacchimaá¹ƒnÄ• maá¹ƒ. sabbaá¹ƒpi cetaá¹ƒ akusale vuttanayena
paá¹-isandhiá¹ƒ deti. aladdhÄ• na detÄ«ti veditabbaá¹ƒ.

puna hÄ«na majjhimapaá¹‡Ä«tavasena tividhaá¹ƒ hoti. tattha hÄ«nena chandena cittena v
vÄ«maá¹ƒsÄ• yavÄ• pavattitaá¹ƒ hÄ«naá¹ƒ, majjhimena chandÄ• dinÄ• pavattitaá¹ƒ majjh
paá¹‡Ä«taá¹ƒ. yasakÄ• matÄ• yavÄ• pavattitaá¹ƒ hÄ«naá¹ƒ. puÃ±Ã±aphalakÄ• matÄ• yav
kattabbame vidanti ariyabhÄ• vaá¹ƒ nissÄ• ya pavattitaá¹ƒ paá¹‡Ä«taá¹ƒ. attukkaá¹ƒsana p
upakkiliá¹-á¹-haá¹ƒvÄ• hÄ«naá¹ƒ. anupakkiliá¹-á¹-haá¹ƒ lokiyasukhabhÄ• gitÄ• ya pavattita

maggaphalasukhabhÄ• gitÄ• ya pavattitaá¹ƒ paá¹‡Ä«taá¹ƒ. taá¹‡hÄ• vasenavÄ• bhavabho
hÄ«naá¹ƒ. attano vimokkhatthÄ• ya pavattitaá¹ƒ majjhimaá¹ƒ. sabbasattavimokkhatthÄ• ya
pÄ• ramitÄ• dÄ• naá¹ƒ paá¹‡Ä«tanti ayamattho visuddhimagge sÄ«laniddesaá¹ƒ nissÄ• ya
evaá¹ƒ sesesupiyathÄ• sambhavaá¹ƒ tikadvayaá¹ƒ vibhajitvÄ• vattabbanti. tattha sÄ«laá¹ƒ
bhikkhunisÄ«laá¹ƒ, sÄ• maá¹‡erasÄ«laá¹ƒ, gahaá¹-á¹-hasÄ«lanti catubbidhaá¹ƒ hoti. tattha
samÄ• dÄ• nakiccaá¹ƒ kammavÄ• cÄ• ya siddhaá¹ƒhoti. antimavatthuajjhÄ• pannenavÄ• s
kammavÄ• cÄ• ya bhinnÄ• ya sabbaá¹ƒ samÄ• dÄ• naá¹ƒ bhinnaá¹ƒ hoti. sabbÄ• ni upasa
tadÄ• bhikkhupaá¹-iÃ±Ã±aá¹ƒ avijahitvÄ• á¹-hito dussÄ«lonÄ• ma hoti. thapetvÄ• pana an
aÃ±Ã±asikkhÄ• padÄ• ni vÄ«tikkamantassa yaá¹ƒ vÄ«tikkamati. tasmiá¹ƒyeva saá¹ƒvarabh
bhedo. na hi taá¹ƒ puna kammavÄ• cÄ• ya samÄ• dÄ• tabbanti atthÄ«ti. paá¹-ikammaá¹ƒ ka
saá¹ƒvaro pÄ• katiko hoti. saÃ±cicca vÄ«tikkamantovÄ• paá¹-ikammaá¹ƒ akarontovÄ• alaj
dussÄ«loti. esanayo sÄ• maá¹‡erasÄ«lepi. tattha pana saraá¹‡agamaneneva samÄ• dÄ• na
liá¹…ganÄ• sanaá¹…gaá¹ƒ katvÄ• saraá¹‡agamane bhinne sabbaá¹ƒ samÄ• dÄ• naá¹ƒ bh
vÄ«tikkamati, tasmiá¹ƒyeva saá¹ƒvarabhedo hotÄ«ti veditabbaá¹ƒ.

gahaá¹-á¹-hasÄ«le pana pakati gahaá¹-á¹-hÄ• naá¹ƒ gahaá¹‡avaseneva samÄ• dÄ• naá¹ƒ
ekatogaá¹‡hante sabbÄ• ni samÄ• dinnÄ• ni honti. ekasmiá¹ƒca bhinne sabbÄ• ni bhinnÄ•
samÄ• dÄ• tabbÄ• ni. visuá¹ƒ visuá¹ƒ gaá¹‡hante pana yaá¹ƒ vÄ«tikkamati, etadevabhijjati.
samÄ• dÄ• tabbaá¹ƒ hotÄ«ti. paricchinnakÄ• lÄ• tikkamane pana sabbaá¹ƒ samÄ• dÄ• naa
dussÄ«labhÄ• vo panettha paÃ±cannaá¹ƒ niccasÄ«lÄ• naá¹ƒ bhedena veditabbo. niccÄ• ni
vaá¹-á¹-ati. aniccaá¹ƒ navaá¹-á¹-ati sÄ• vajjaá¹ƒ hoti. taá¹ƒ niccasÄ«laá¹ƒ nÄ• ma. yaá¹ƒ pa
vaá¹-á¹-ati. mahantaá¹ƒ puÃ±Ã±Ä• bhisandaá¹ƒ hoti. aniccaá¹ƒpi vaá¹-á¹-ati sÄ• vajjaá¹ƒ na
aniccasÄ«laá¹ƒnÄ• ma. tattha bhikkhu bhÄ• ve á¹-hitassa bhikkhusÄ«laá¹ƒ sÄ• maá¹‡erabh
sÄ• maá¹‡erasÄ«laá¹ƒ pakatigahaá¹-á¹-hÄ• naá¹ƒpaÃ±casÄ«laá¹ƒ pabbajitasaá¹…khepaga
tÄ• pasaparibbÄ• jakÄ• naÃ±ca dasasÄ«laá¹ƒ niccasÄ«laá¹ƒnÄ• ma. tesaÃ±hi taá¹ƒ taá¹ƒ y
niccaá¹ƒ suddhaá¹ƒ katvÄ• rakkhitumeva vaá¹-á¹-ati. arakkhantÄ• naá¹ƒ bhikkhubhÄ• vÄ•
kasmÄ• , attano anurÅ«passa Ä• cÄ• rassa vipattito. pakatigahaá¹-á¹-hÄ• naá¹ƒ pana aá¹-á
aniccasÄ«laá¹ƒnÄ• ma. taÃ±hi tesaá¹ƒ vuttanayena niccaá¹ƒpi vaá¹-á¹-ati. aniccaá¹ƒpi vaá¹
dasasÄ«laÃ±ca. taÃ±hi pakati gahaá¹-á¹-hÄ• naá¹ƒ aniccasÄ«lameva hoti. gihinivatthaá¹ƒ p
kÄ• sÄ• yavatthadhÄ• raá¹‡ena pabbajitasaá¹…khepagatÄ• naá¹ƒ eva niccasÄ«laá¹ƒ. yath
paÃ±casÄ«laá¹ƒ samÄ• dinnaá¹ƒpi asamÄ• dinnaá¹ƒpi niccaá¹ƒ rakkhitumeva vaá¹-á¹-ati. v
navaá¹-á¹-ati. tathÄ• pabbajitavesadhÄ• rÄ«naá¹ƒ dasasÄ«laá¹ƒ samÄ• dinnaá¹ƒpi asamÄ
rakkhitumeva vaá¹-á¹-ati. vÄ«tikkamituá¹ƒ navaá¹-á¹-ati. vesadhÄ• raá¹‡ena saha siddhattÄ

upari \Be 236/ vuccamÄ• nÄ• samathavipassanÄ• vasena duvidhÄ• bhÄ• vanÄ• bhÄ• va
apattÄ• va adhippetÄ• . dhammavinayapari yattiyÄ• saha anavajjakammasippavijjÄ• á¹-hÄ
cetanÄ• pi ettheva saá¹…gayhati. ratanattaye pana mÄ• tÄ• pitÅ«su kulejeá¹-á¹-hesu Ä• ca
dhammikasamaá¹‡abrÄ• hmaá¹‡esu aÃ±Ã±esuca guá¹‡avayavuddhesu yathÄ• rahaá¹ƒ pa

aÃ±jalikaraá¹‡aá¹ƒ sÄ• micikaraá¹‡aá¹ƒ vattapaá¹-ivattakaraá¹‡anti evamÄ• disabbaá¹ƒ apa
tesaÃ±Ã±eva aÃ±Ã±esaÃ±ca Ä• gantukagamikaaddhikÄ• naá¹ƒ gilÄ• nÄ• naá¹ƒ jiá¹‡á¹‡Ä•
sabrahmacÄ• rÄ«naá¹ƒ cÄ«varakammÄ• dÄ«su paresaá¹ƒ taá¹ƒtaá¹ƒpuÃ±Ã±a kammesuca
attanokiccesu viya kÄ• yavÄ• cÄ• hi vÄ• yÄ• makaraá¹‡aá¹ƒ veyyÄ• vaccaá¹ƒnÄ• ma. attan
puÃ±Ã±assa parehi sÄ• dhÄ• raá¹‡akaraá¹‡aá¹ƒ pattidÄ• naá¹ƒnÄ• ma. parehi dinnÄ• ya p
attamanatÄ• pavedanaá¹ƒ pattÄ• numodanaá¹ƒnÄ• ma. adinnassa puÃ±Ã±assa anumodan
pattÄ• numodanaá¹ƒ. pattiyÄ• eva abhÄ• vato. pattica duvidhÄ• uddisikÄ• anuddisikÄ• ti. t
uddisikaá¹ƒ anumodantasseva diá¹-á¹-hadhammavedanÄ«yaá¹ƒ jÄ• tanti veditabbaá¹ƒ. idaá
dÄ• napuÃ±Ã±esueva visesato pÄ• kaá¹-aá¹ƒ. taÃ±hi uddisakaá¹ƒ katvÄ• devatÄ• naá¹ƒvÄ
paradattupajÄ«vipetÄ• naá¹ƒvÄ• vemÄ• nikapetÄ• naá¹ƒvÄ• vinipÄ• tikÄ• surÄ• naá¹ƒvÄ•
taá¹…khaá¹‡eeva diá¹-á¹-hadhamma vedanÄ«yaá¹ƒ jÄ• tanti. atthahita paá¹-isaá¹ƒyuttÄ• ya
manasikÄ• re á¹-hatvÄ• savanaÃ±ca kathanaÃ±ca dhammasavanaá¹ƒ dhamma desanÄ• c
niravajjakammasippavijjÄ• á¹-hÄ• nÄ• naá¹ƒ savanakathanacetanÄ• ca etthevasaá¹…gayha

natthi dinnaá¹ƒ natthiyiá¹-á¹-hantiÄ• dinayapavattÄ• ya dasavatthukÄ• ya micchÄ• diá¹-á¹-
issaranimmÄ• nÄ• didiá¹-á¹-hiyÄ• vÄ• diá¹-á¹-hamaá¹…galÄ• didiá¹-á¹-hiyÄ• vÄ• visuddha
vatthÅ«hivÄ• yuttÄ«hivÄ• kÄ• raá¹‡ehivÄ• kammasakatÄ• Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya s
vodÄ• nakaraá¹‡aá¹ƒ diá¹-á¹-hujukammaá¹ƒnÄ• mÄ• ti. yattha pana tividhameva puÃ±Ã±ak
pattidÄ• nÄ• numodanÄ• ni dÄ• ne saá¹…gayhanti. issÄ• maccherÄ• naá¹ƒ \Be 237/ paá¹-i
sabhÄ• vattÄ• . apacÄ• yanaveyyÄ• vaccÄ• ni sÄ«le saá¹…gayhanti. tesaá¹ƒ cÄ• ritta sÄ«la
bhÄ• vanÄ• maye saá¹…gayhanti. taá¹ƒ sabhÄ• vattÄ• . kammaá¹-á¹-hÄ• navinimutto dhan
diá¹-á¹-hujukammaÃ±ca Ã±Ä• á¹‡a vaá¸• á¸• hanamevÄ• ti. tÄ«svevavÄ• etaá¹ƒ saá¹…gay
sabbesaá¹ƒ niyama lakkhaá¹‡antiti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. satiyeva hi kammasaka
tÄ«á¹‡i sampajjantÄ«ti. __manokammamevÄ• _ti manasmiá¹ƒeva kammapatha kiccasiddhi

__ [158] vibhÄ• vaniyaá¹ƒ_ pana

``viÃ±Ã±attisamuá¹-á¹-hÄ• pakattÄ• bhÄ• vena kÄ• ya dvÄ• rÄ• dÄ«su appavattanatotiâ€™
sundaraá¹ƒ.

na hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakaá¹ƒ abhiÃ±Ã±Ä• kusalaá¹ƒ kÄ• yadvÄ• rÄ• dÄ«su pava
kÄ• yavacÄ«kammasaá¹…khyaá¹ƒ gacchati, kÄ• yavÄ• cÄ• naá¹ƒ kammapatha aá¹…gabh
__bhÄ• vanÄ• maya_nti dÄ• nasÄ«lavasena appavattanato. kevalaá¹ƒ bhÄ• vanÄ• kamma
kusalaá¹ƒ bhÄ• vanÄ• kamma meva hoti. yaá¹ƒ pana paá¹-isambhidÄ• magge pathamajjhÄ
dutÄ«yena vitakkavicÄ• rÄ• naá¹ƒ. tatÄ«yena pÄ«tiyÄ• . catutthena sukhadukkhÄ• naá¹ƒ pa
veramaá¹‡i sÄ«laá¹ƒ. cetanÄ• sÄ«laá¹ƒ. saá¹ƒvaro sÄ«laá¹ƒ. avÄ«tikkamo sÄ«lanti vuttaá¹
vuttanti veditabbaá¹ƒ. __appanÄ• patta_nti bhÄ• vanÄ• balena Ä• rammaá¹‡e anupavisitvÄ
pavattanato appanÄ• pattaá¹ƒ kammaá¹ƒ hoti.

__ [159] vibhÄ• vaniyaá¹ƒ_ pana

``pubbabhÄ• gapavattÄ• naá¹ƒ kÄ• mÄ• vacarabhÄ• vatotiâ€™â€™ kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ

na hi tesaá¹ƒ kÄ• mÄ• vacaratÄ• mattaá¹ƒ appanÄ• pattiyÄ• kÄ• raá¹‡aá¹ƒ hotÄ«ti. __jhÄ
vuttaá¹ƒ. jhÄ• nabhedenÄ• ti pana vattabbaá¹ƒ. jhÄ• naá¹…gabhedenÄ• tivÄ• jhÄ• naá¹…g
jhÄ• nabhedena icceva vuttaá¹ƒ hoti. kusalakammaá¹ƒ

<153> __etthÄ• _ti \Be 238/ etasmiá¹ƒ pÄ• kaá¹-á¹-hÄ• nacatukke. __uddhaccarahita_nti
uddhaccasahagatacetanÄ• vajjitaá¹ƒ. kasmÄ• pana uddhaccacetanÄ• idha pajjitÄ• ti.
paá¹-isandhianÄ• kaá¸• á¸• hanato. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce. dhammasaá¹…gahe das
avatvÄ• bhÄ• vanÄ• ya pahÄ• tabbesu eva vuttattÄ• . yathÄ• ha-cattÄ• ro diá¹-á¹-higatasa
vicikicchÄ• sahagato cittuppÄ• do, ime dhammÄ• dassanena pahÄ• tabbÄ• tica, uddhacca
imedhammÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• tica, sesÄ• pana cattÄ• ro diá¹-á¹-higatavippay
paá¹-ighasampayuttacittuppÄ• dÄ• ca siyÄ• dassanenapahÄ• tabbÄ• siyÄ• bhÄ• vanÄ• y
kathaÃ±ca viÃ±Ã±Ä• yati. yo dassanenapahÄ• tabbesu na vutto, so akusaladhammo paá¹-i
nÄ• kaá¸• á¸• hatÄ«ti. paá¹-á¹-hÄ• ne dassanenapahÄ• tabbadhammesueva nÄ• nÄ• kkhaá
uddhaá¹-attÄ• itarattha tassa anuddhaá¹-attÄ• ti. yathÄ• ha-sahajÄ• tÄ• dassanenapahÄ•
sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm
nÄ• nÄ• kkhaá¹‡ikÄ• dassanena pahÄ• tabbÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ
kammapaccayena paccayotica sahajÄ• tÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• sampay
cittÄ• samuá¹-á¹-hÄ• nÄ• naÃ±carÅ«pÄ• naá¹ƒ kammapaccayena paccayotica. naca nÄ• n
vinÄ• vipÄ• kuppÄ• danaá¹ƒnÄ• ma atthÄ«ti. yadievaá¹ƒ sÄ• pavattivipÄ• kaá¹ƒpi najanet
paá¹-isambhidÄ• vibhaá¹…ge tassÄ• vipÄ• kassa uddhaá¹-attÄ• . yathÄ• ha-katame dham
akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ uddhaccasampayuttaá¹ƒ rÅ«pÄ
dhammÄ• akusalÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . tesaá¹ƒ v
atthapaá¹-isambhidÄ• ti. tenÄ• ha __pavattiyaá¹ƒ pana sabbaá¹ƒpi dvÄ• dasavidha_ntiÄ• di

__ [160] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``adhimokkhavirahena sabbadubbalaá¹ƒpi vicikicchÄ• sahagataá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸
adhimokkhasampayogena tato balavantaá¹ƒpi uddhaccasahagataá¹ƒ nÄ• kaá¸• á¸• hatÄ«ti
sundaraá¹ƒ.

na hi \Be 239/ adhimokkhavirahamattena vicikicchÄ• sahagataá¹ƒ sabbadubbalantica adhi
uddhaccasahagataá¹ƒ tato balavantantica sakkÄ• vattuá¹ƒ. satthari kaá¹…khati dhamme ka
nayena vuttÄ• ya vicikicchÄ• ya attano visaye mahÄ• hatthinÄ• gassa viya balavatarattÄ• a

kÄ• á¸·akadhammattÄ• cÄ• ti. tathÄ• hisÄ• ekantena dassanenapahÄ• tabbesu padhÄ• na
paá¹-isandhiÄ• kaá¸• á¸• hanaá¹ƒpi tassÄ• viÃ±Ã±Ä• tabbaá¹ƒ hotÄ«ti. sabhÄ• vaviruddha
vicikicchÄ• sahagataá¹ƒ adhimokkharahitaá¹ƒ hotÄ«ti yuttaá¹ƒ. tasmÄ• uddhaccasahagata
veditabbaá¹ƒ. __sabbatthÄ• pÄ«_ti sugatiduggativasena sabbasmiá¹ƒpi. __yathÄ• raha_nti
laddhavatthudvÄ• rÄ• nurÅ«paá¹ƒ. __vipaccatÄ«_ti vipÄ• ceti vipakkabhÄ• vaá¹ƒ Ä• pÄ• de
sabbaá¹ƒpivÄ• dvÄ• dasavidhaá¹ƒ akusalakammaá¹ƒ sattÄ• kusalapÄ• kÄ• ni hutvÄ• vipa
gacchatÄ«ti attho.

yasmÄ• kusalakammÄ• ni apÄ• yabhÅ«miyaá¹ƒpi pavattiyaá¹ƒ mahÄ• sampattiyo samuá¹
nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ santÄ• ne sayameva attanovipÄ• kassa okÄ• saá¹ƒ katvÄ•
aÃ±Ã±esaá¹ƒpi Ä• pÄ• yikÄ• naá¹ƒ tena tena kÄ• raá¹‡ena iá¹-á¹-hÄ• rammaá¹‡a samÄ• y
okÄ• saá¹ƒ labhitvÄ• sukhavipÄ• kaá¹ƒ janayanti. tasmÄ• tathÄ• pavattiyaÃ±cÄ• tiÄ• di m
sukhavipÄ• kÄ• ni akusakammassa vipÄ• kÄ• ni bhavituá¹ƒ arahanti. vutteÃ±hetaá¹ƒ vibha
anavakÄ• so, yaá¹ƒ kÄ• yaduccaritassa iá¹-á¹-ho kanto manÄ• po vipÄ• ko nibbatteyyÄ• tiÄ
sugati kÄ• maloke ahetukÄ• ni aá¹-á¹-hapi sabbasmiá¹ƒ kÄ• maloke tesuca paÃ±cacakkhu
sampaá¹-icchana santÄ«raá¹‡a yugaá¸·Ä• ni rÅ«paloke vipaccatÄ«ti vuttaá¹ƒ yathÄ• rahaá¹
rÅ«pÄ• vacara kusalaÃ±hi kammasamuá¹-á¹-hÄ• narÅ«pÄ• ni janayantaá¹ƒpi sayaá¹ƒ vipa
aÃ±Ã±abhÅ«mika vipÄ• kabhÄ• vena navipaccati. kÄ• mavirÄ• gabhÄ• vanÄ• bhÄ• vena p
kÄ• mataá¹‡hÄ• ya avisayabhÅ«te nimittÄ• rammaá¹‡e attanÄ• sabbaso sadisena mahag
vipÄ• kabhÄ• veneva \Be 240/ vipaccati. tasmÄ• rÅ«palokepi tÄ• ni paÃ±cavipÄ• kÄ• ni kÄ
veditabbÄ• nÄ«ti. dvÄ«su kammassa vipaccanaá¹-á¹-hÄ• nesu paá¹-isandhinÄ• ma mahant
tadÄ• vipaccantaá¹ƒ kammaá¹ƒ attano sÄ• matthiyÄ• nurÅ«paá¹ƒ nÄ• tihÄ«naá¹ƒ vipÄ• ka
pavattiyaá¹ƒ pana nÄ• nÄ• á¹-hÄ• nesu nÄ• nÄ• kiccehi vipaccati. tasmÄ• tadÄ• vipaccan
sÄ• matthiyÄ• nurÅ«paá¹ƒ vipaccetuá¹ƒ nasakkoti. paÃ±caviÃ±Ã±Ä• á¹‡aá¹-á¹-hÄ• nÄ• dÄ«
á¹-hÄ• nÄ• nurÅ«paá¹ƒ vipaccati. tadÄ• rammaá¹‡aá¹-á¹-hÄ• ne vipaccamÄ• naá¹ƒ yebhuy
vipaccati. tasmÄ• soá¸·asakamaggo dvÄ• dasakamaggo ahetu kaá¹-á¹-hakanti evaá¹ƒekek
vipÄ• kappabhedo pavattotitaá¹ƒ pabhedaá¹ƒdassetuá¹ƒ tatthÄ• pÄ«tiÄ• dimÄ• ha.

kusalaá¹ƒ duvidhaá¹ƒ sampajÄ• nakataá¹ƒ asampajÄ• nakatanti. tattha kammÄ• yÅ«hana
vuttaá¹ƒ diá¹-á¹-hujukammaÃ±Ä• á¹‡aá¹ƒpi suá¹-á¹-hu yojetvÄ• kataá¹ƒ sampajÄ• nakataá
kammaphalaÃ±ca saddahitvÄ• kataá¹ƒ sampajÄ• nakataá¹ƒ nÄ• mÄ• ti. diá¹-á¹-hujukamma
taá¹ƒ asampajÄ• nakataá¹ƒ nÄ• ma. yathÄ• ha-kammaá¹ƒpi kammaphalampi ajÄ• nitvÄ• k
nÄ• mÄ• ti. tattha sampajÄ• nakataá¹ƒ tihetukaá¹ƒ hoti. asampajÄ• nakataá¹ƒ duhetukaá¹ƒ.
yathÄ• ha-sampajÄ• nakaraá¹‡aá¹ƒ pana catuÃ±Ä• á¹‡asampayuttehi hoti. asampajÄ• na k
Ã±Ä• á¹‡avippayuttehÄ«ti. tattha ekamekaá¹ƒ ukkaá¹-á¹-haá¹ƒ omakanti duvidhaá¹ƒ hoti. ta
pariyuá¹-á¹-hite nÄ«varaá¹‡adhammevÄ• attukkaá¹ƒsana paravambhanÄ• dike pÄ• padhan
kataá¹ƒ ukkaá¹-á¹-haá¹ƒ nÄ• ma. asodhetvÄ• kataá¹ƒ tehivokiá¹‡á¹‡aá¹ƒ omakaá¹ƒnÄ• ma
pacchÄ• lÄ• bhÄ• vata me. naca vata me alÄ• bhÄ• . suladdhaá¹ƒ vata me. naca vata me

Ä«disaá¹ƒ puÃ±Ã±aá¹ƒ pasutanti evaá¹ƒ punappunaá¹ƒ anumoditaá¹ƒ. taá¹ƒ ukkaá¹-á¹-haá
yenakenaci kÄ• raá¹‡ena duá¹-á¹-hukataá¹ƒ mayÄ• ti vippaá¹-isÄ• ro uppajjati. taá¹ƒomakaá
kammassa vasena catubbidhaá¹ƒ vipÄ• ka koá¹-á¹-hÄ• saá¹ƒ vibhajitvÄ• dassetuá¹ƒ tathÄ•
__tatthÄ• pÄ«_ti \Be 241/ tasmiá¹ƒ kÄ• mÄ• vacarakusalepi. __tihetukamukkaá¹-á¹-ha_nti u
paá¹‡Ä«tabhÅ«taá¹ƒ catubbidhaá¹ƒ tihetukaá¹ƒ. __tihetukapaá¹-isandhi_nti catubbidhaá¹ƒ t
paá¹-isandhivipÄ• kaá¹ƒ. etthaca ekacetanÄ• ekameva paá¹-isandhiá¹ƒ deti. pavattivipÄ• k
asaá¹…khyeyyesupi bhavesu detiyeva. ettha siyÄ• ---

ekapupphaá¹ƒ yajitvÄ• na, sahassakappakoá¹-iyo.

devesuca manussesu, sesena parinibbutoti hi vuttaá¹ƒ ||

tasmÄ• ekÄ• cetanÄ• ekameva paá¹-isandhiá¹ƒ detÄ«ti idaá¹ƒ na yujjatÄ«ti. na na yujjati.
saddhiá¹ƒ sahassakappa koá¹-i parimÄ• á¹‡assa vattabbattÄ• . cittaÃ±hinÄ• ma ekaccharal
sahassa koá¹-isaá¹…khaá¹ƒ uppajjati. tatociratarekÄ• levattabbameva natthÄ«ti. sahassa ka
sahassaÄ• yukappakoá¹-iyo sahassa attabhÄ• vakoá¹-iyoti nettiaá¹-á¹-hakathÄ• yaá¹ƒ vutta
pubbÄ• paracetanÄ• naÃ±ca paá¹-isandhidÄ• nabhÄ• vo kosalasaá¹ƒyuttakena dÄ«petabb
ekapiá¹‡á¸• apÄ• tadÄ• nasmiá¹ƒhi ekÄ• cetanÄ• dve paá¹-isandhiyo na deti. pubbapacchim
sattakkhattuá¹ƒ sagge sattakkhattuá¹ƒ seá¹-á¹-hikule nibbattoti hi saá¹ƒyuttaá¹-á¹-hakathÄ•
tihetu kaá¹ƒpi kammaá¹ƒ paá¹-ipakkhehi abhibhuyyamÄ• naá¹ƒ vihatasÄ• matthiyaá¹ƒ hutvÄ
janetuá¹ƒ na sakkoti. naca taá¹ƒ atidubbalaá¹ƒpi samÄ• naá¹ƒ kosallasaá¹…khÄ• tena Ã±Ä•
atibyÄ• muá¸·hapaccaya bhÅ«haá¹ƒ jaccandhÄ• divipattisahitaá¹ƒ ahetukavipÄ• kaá¹ƒ jane
tihetukamomakantiÄ• di. __dvÄ• dasavipÄ• kÄ• nivipaccati_. ayaá¹ƒ dvÄ• da sakamaggonÄ
vipaccati_. idaá¹ƒ ahetu kaá¹-á¹-hakaá¹ƒnÄ• ma. evaá¹ƒ tipiá¹-akacÅ«á¸·anÄ• gattheravÄ• d
vipÄ• kappavattiá¹ƒ dassetvÄ• idÄ• ni moravÄ• pivÄ• si mahÄ• dattattheravÄ• daá¹ƒ dasse
therovipÄ• kÄ• naá¹ƒ asaá¹…khÄ• rikatÄ• sasaá¹…khÄ• rikatÄ• ca kammavaseneva siddh
kammaá¹ƒ sasaá¹…khÄ• ravipÄ• kÄ• ni na paccati. sasaá¹…khÄ• raá¹ƒkammaá¹ƒ asaá¹…
vadati.

yathÄ• \Be 242/ mukhanimittaá¹ƒ nÄ• ma mukhe sannisinne sannisÄ«dati. calante calati. e
asÄ• dhanÄ«yÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ tikkhamandatÄ• visesabhÅ«to saá¹…khÄ• rabhed
payogavasena. itarathÄ• kammavisesena tikkhamandajÄ• tÄ• naá¹ƒ tesaá¹ƒ sannihitapacc
mandatikkhatÄ• pattinÄ• ma siyÄ• ti. ahetu kavipÄ• kÄ• naá¹ƒ pana paridubbalattÄ• aparib
visesoti ubhayakammanibbattanti adhippÄ• yo. yasmÄ• pana tesaá¹ƒ sasaá¹…khÄ• rÄ• sa
paá¹-isandhivasenavÄ• tadÄ• rammaá¹‡avasenavÄ• uppattikÄ• le pubbapayogasaá¹…khÄ
bhÄ• vÄ• bhÄ• vena vattuá¹ƒ yutto. na kammÄ• gamanavasena, na hi kammabhave saá¹…
visesetuá¹ƒ yutto. tasmÄ• imaá¹ƒ vÄ• daá¹ƒ kecivÄ• daá¹ƒnÄ• ma karonto __kecanÄ• _ti Ä

imasmiá¹ƒ kecivÄ• de asaá¹…khÄ• rikakamme sasaá¹…khÄ• rika vipÄ• kÄ• ni sasaá¹…kh
asaá¹…khÄ• rikavipÄ• kÄ• ni vajjetvÄ• catÅ«su tihe tukukkaá¹-á¹-hesu kammesu asaá¹…k
paá¹-isandhiyaá¹ƒ dve, pavattiyaá¹ƒ dvÄ• dasa. sasaá¹…khÄ• rikadvaye paá¹-isandhiyaá¹ƒ
dvÄ• dasa. catÅ«su dvihetukomakakammesu asaá¹…khÄ• rikadvaye paá¹-isandhiyaá¹ƒ dve
sasaá¹…khÄ• rikadvaye paá¹-isandhiyaá¹ƒ dve, pavattiyaá¹ƒ dasa. tathÄ• catÅ«su dvihetu
dvihetukomakesu pana paá¹-isandhiyaá¹ƒ ekaá¹ƒ ahetukaá¹ƒ pavattiyaá¹ƒ aá¹-á¹-haahetukÄ
vipÄ• kÄ• naá¹ƒ dve dvÄ• dasakamaggÄ• cattÄ• ro dasakamaggÄ• ekaá¹ƒ ahetukaá¹-á¹-h
saá¹…gahetvÄ• dassetuá¹ƒ tesanti gÄ• thamÄ• ha.

__tesa_nti tesaá¹ƒ kesaÃ±ci therÄ• naá¹ƒ vÄ• de. aá¹-á¹-hasÄ• liniyaá¹ƒ pana tihetukena k
paá¹-isandhitihetukÄ• va hoti. na duhetukÄ• nacaahetukÄ• . duhetukena kammena paá¹-isa
ahetukÄ• pi. tihetukÄ• pana nahotÄ«ti evaá¹ƒ pavatto mahÄ• dhammarakkhitattheravÄ• do
duhetukena hÄ«nena kammena ahetukÄ• paá¹-isandhi avassaá¹ƒ icchitabbÄ• hoti. tathÄ•
kammena duhetukÄ• pi \Be 243/ paá¹-isandhi avassaá¹ƒ icchitabbÄ• yevÄ• ti katvÄ• idha a
gahitoti veditabbo. paá¹-isambhidÄ• magge pana-gatisampattiyÄ• Ã±Ä• á¹‡asampayutte aâ
paccayÄ• upapatti hoti. kusalassa kammassa javanakkhaá¹‡e tayo hetÅ« kusalÄ• . nikantik
kusalÄ• . paá¹-isandhikkhaá¹‡e tayo hetÅ« abyÄ• katÄ• tica gati sampattiyÄ• Ã±Ä• á¹‡a vip
hetÅ«naá¹ƒ paccayÄ• upapatti hohi. kusalassa kammassa javanakkhaá¹‡e dve hetÅ« kusa
hetÅ« akusalÄ• . paá¹-isandhikkhaá¹‡e dve hetÅ« abyÄ• katÄ• tica evaá¹ƒ tihetukena kamm
tihetukÄ• va vuttÄ• . dvihetukena kammena dvihetukÄ• va. na pana gatisampattiyÄ• Ã±Ä•
hetÅ«naá¹ƒ paccayÄ• tiÄ• dinÄ• tihetukena kammena dvihetukÄ• paá¹-isandhi vuttÄ• . na
paccayÄ• tiÄ• dinÄ• dvihetukena kammena ahetukÄ• paá¹-isandhÄ«ti.

tattha pana tÄ«su khaá¹‡esu sahajÄ• ta hetÅ«naá¹ƒ vasena hetu mÅ«lakova ayaá¹ƒ desan
anokÄ• satÄ• ya ahetukapaá¹-isandhi tattha navuttÄ• . na pana alabbhamÄ• natÄ• ya. dvih
anokÄ• sÄ• yeva nahoti. alabbha mÄ• nattÄ• yeva sÄ• navuttÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ
balavatarÄ• ti katvÄ• mahÄ• dhammarakkhitattheravÄ• dova pÄ• á¸·iyÄ• sametÄ«ti
paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ vutto. á¹-Ä«kÄ• kÄ• rÄ• pana kammasarikkh
sÄ• vasesa pÄ• á¹-hova mahÄ• therena vuttoti icchanti. evaÃ±ca katvÄ• aá¹-á¹-hasÄ• liniya
tipiá¹-akacÅ«á¸·anÄ• gattheravÄ• dova pamÄ• á¹‡aá¹ƒ katvÄ• vuttoti.

__vibhÄ• vaniyaá¹ƒ_ idÄ• ni ekÄ• ya cetanÄ• ya dvÄ• dasavipÄ• kÄ• ni ettheva dasakamag
Ä• gatassa moravÄ• pivÄ• si mahÄ• dhammarakkhitattherassÄ• ti pÄ• á¹-ho.

moravÄ• pivÄ• simahÄ• dattattherassÄ• ti pana vattabbo. mahÄ• dhamma rakkhitattheravÄ
saá¹…gahitoyeva. tasmiá¹ƒpi hi asaá¹…khÄ• rikaá¹ƒ kammaá¹ƒ asaá¹…khÄ• rikavipÄ• kam
sasaá¹…khÄ• rikaá¹ƒ \Be 244/. sasaá¹…khÄ• rikaá¹ƒ kammaá¹ƒ sasaá¹…khÄ• rikavipÄ• ka
Ä• gatamevÄ• ti. [kÄ• mÄ• vacarakammaá¹ƒ]

<154> rÅ«pÄ• vacarakamme __paritta_nti duvidhaá¹ƒ parittaá¹ƒ apaguá¹‡atÄ• yavÄ• hÄ«
paá¹‡Ä«tehi chandÄ• dÄ«hi yuttaá¹ƒpi abhÄ• vitaá¹ƒ hoti paá¹-iladdhamattaá¹ƒ, taá¹ƒ apag
parittaá¹ƒnÄ• ma. yaá¹ƒ sandhÄ• ya yaá¹ƒ apaguá¹‡aá¹ƒ hoti, upari jhÄ• nassa paccayo bh
idaá¹ƒ parittaá¹ƒnÄ• mÄ• ti aá¹-á¹-hasÄ• liniyaá¹ƒ vuttaá¹ƒ. yaá¹ƒ pana subhÄ• vitaá¹ƒpi sa
chandÄ• dÄ«hi yuttaá¹ƒ hoti. taá¹ƒ hÄ«natÄ• ya parittaá¹ƒnÄ• ma. yaá¹ƒ sandhÄ• ya yassa
chandovÄ• hÄ«no hoti. vÄ«riyaá¹ƒvÄ• , cittaá¹ƒvÄ• , vÄ«maá¹ƒsÄ• vÄ• , taá¹ƒ hÄ«naá¹ƒnÄ
__majjhimaá¹ƒ_pi duvidhaá¹ƒ. tattha nÄ• tipaguá¹‡a tÄ• ya majjhimaá¹ƒ sandhÄ• ya nÄ• tis
visuddhimagge vuttaá¹ƒ. majjhimehi chandÄ• dÄ«hi yuttatÄ• ya majjhimaá¹ƒ sandhÄ• ya ya
dhammÄ• majjhimÄ• honti. taá¹ƒ majjhimanti aá¹-á¹-ha sÄ• liniyaá¹ƒ vuttaá¹ƒ. __paá¹‡Ä«t
tattha atipaguá¹‡atÄ• ya paá¹‡Ä«taá¹ƒ sandhÄ• ya subhÄ• vito vasippatto paá¹‡Ä«toti visu
paá¹‡Ä«tehi pana chandÄ• dÄ«hi yuttatÄ• ya paá¹‡Ä«taá¹ƒ sandhÄ• ya yassa Ä• yÅ«hanal
honti. taá¹ƒ paá¹‡Ä«tanti aá¹-á¹-hasÄ• liniyaá¹ƒ vuttaá¹ƒ. tattha yÄ• ni apaguá¹‡atÄ• di vase
vuttÄ• ni, tÄ• ni idha nÄ• dhippetÄ• ni. yÄ• ni pana hÄ«nÄ• dÄ«hi chandÄ• dÄ«hi yuttatÄ• y
tÄ• neva idhÄ• dhippetÄ• ni. imÄ• neva hi tividhÄ• su bhÅ«mÄ«su tividhaá¹ƒ brahmupapatt
itthÄ«naá¹ƒ jhÄ• nesu vasÄ«pattÄ• naá¹ƒpi chandÄ• dÄ«naá¹ƒ apaá¹‡Ä«tatÄ• ya mahÄ• br
sÄ• dhakaá¹ƒ. tenevaca aá¹-á¹-hakathÄ• yaá¹ƒ chandÄ• divasena siddhÄ• ni hÄ«na majjhim
aá¹-á¹-hÄ• rasapabhedena vibhajitvÄ• imÄ• ni aá¹-á¹-hÄ• rasa kammadvÄ• rÄ• ni nÄ• ma
vasena aá¹-á¹-hÄ• rasakhattiyÄ• aá¹-á¹-hÄ• rasa brÄ• hmaá¹‡Ä• aá¹-á¹-hÄ• rasa vessÄ•
aá¹-á¹-hacattÄ• lÄ«sa gotta caraá¹‡Ä• ni veditabbÄ• nÄ«ti vuttaá¹ƒ. etena hi devÄ• naá¹ƒp
labbhamÄ• naá¹ƒ upapattibhedaá¹ƒ upalakkhetÄ«ti.

__ [161] vibhÄ• vaniyaá¹ƒ_ pana

``paá¹-iladdhamattaá¹ƒ \Be 245/ anÄ• sevitaá¹ƒ parittanti avisesatova aá¹-á¹-hakathÄ• yaá¹
nÄ• ti subhÄ• vitaá¹ƒ amaripuá¹‡á¹‡avasÄ«bhÄ• vaá¹ƒ majjhimaá¹ƒ. ativiyasubhÄ• vitaá¹ƒ
vasÄ«bhÄ• vaá¹ƒ paá¹‡Ä«taâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ idha nayujjatiyeva.

taÃ±hi upari jhÄ• nassa paccayo bhavituá¹ƒ samatthÄ• samatthaá¹ƒvÄ• hÄ• na bhÄ• giya
vuttaá¹ƒ. na pana upapatti bhedajanaka visesanti.

__ [162] _ yaÃ±ca __tattha_

``Ä• cariyena panettha parittaá¹ƒpi Ä«sakaá¹ƒ laddhÄ• sevanameva adhippetanti dissati. ta
nÄ• marÅ«paparicchede-

samÄ• nÄ• sevane laddhe, vijjamÄ• ne mahabbale.

aladdhÄ• tÄ• disaá¹ƒ hetu, mabhiÃ±Ã±Ä• na vipaccatÄ«ti ||

samÄ• nabhÅ«mikatova Ä• sevana lÄ• bhena balava bhÄ• vato mahaggatadhammÄ• naá¹ƒ
tadabhÄ• vato abhiÃ±Ã±Ä• ya avipaccanaá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒpi vicÄ• retal

yathÄ• hi ariyamaggacetanÄ• attanÄ• samÄ• nabhÅ«makajavanato aladdhÄ• sevanÄ• p
natthi. tathÄ• Ä• di kammikavÄ«thiyaá¹ƒ ekavÄ• ramattabhÅ«tÄ• sabbasamÄ• patti vÄ«th
mahaggatacetanÄ• pi samÄ• nabhÅ«makadhammato aladdhÄ• sevana tÄ• ya dubbalattÄ•
na sakkÄ• viÃ±Ã±Ä• tunti. ettha siyÄ• - tasseva rÅ«pÄ• vacarassa kusalassa kammassa ka
vipÄ• kaá¹ƒ. la. pathamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«ti vuttaá¹ƒ. na ca sÄ• cetanÄ
samÄ• nabhÅ«maka dhammato aladdhÄ• sevanattÄ• ti. na. maggacetanÄ• yapi avipÄ• kat
lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ. la. pathamaá¹ƒ jhÄ•
viharatÄ«ti vuttÄ• . naca sÄ• pi samÄ• nabhÅ«makadhammato laddhÄ• sevanÄ• hotÄ«ti. u
pathamasamannÄ• hÄ• rato paá¹-á¹-hÄ• ya upacinitvÄ• bhÄ• vetvÄ• Ä• gatattÄ• asamÄ•
laddhÄ• sevana bhÄ• vaá¹ƒ paá¹-icca upacitatÄ• bhÄ• vitatÄ• ca vuttÄ• ti sakkÄ• vattunti.
kammikabhÅ«tÄ• pi mahaggatacetanÄ• maraá¹‡Ä• sanne laddhÄ• abbhuá¹‡hÄ• Ä• sann
na vattabbÄ• . abhiÃ±Ã±Ä• cetanÄ• ca samÄ• nabhÅ«makehipi nÄ• nÄ• vajjanavÄ«thijava
laddhÄ• sevanattÄ• tikkhatarabhÅ«tÄ• kathaá¹ƒ dubbalÄ• nÄ• ma siyÄ• . teneva ayaá¹ƒ v
paá¹-ikkhitto. vuttaÃ±hi tattha keci pana samÄ• na bhÅ«makato Ä• sevanalÄ• bhena balava
vipÄ• kaá¹ƒ denti. abhiÃ±Ã±Ä• pana satipi jhÄ• nabhÄ• ve tadabhÄ• vato tasmiá¹ƒ tasmiá¹
Ä• gantukattÄ• vÄ• dubbalÄ• . tasmÄ• vipÄ• kaá¹ƒ na dentÄ«ti vadanti. taá¹ƒ akÄ• raá¹‡a
parikammavasena abhiÃ±Ã±Ä• yapi vasÄ«bhÄ• vasambhavatoti. catutthajjhÄ• nasamÄ• dh
abhiÃ±Ã±Ä• cetanÄ• tassa phalasadisÄ• phalaá¹-á¹-hÄ• ne á¹-hitÄ• , tasmÄ• sÄ• vipÄ• k
á¹-Ä«kÄ• kÄ• rÄ• . tassa pana iddhi vikubbanÄ• dikiccaá¹ƒ vipaccanakiccatopi mahantatara
vikubbanÄ• dikiccaá¹ƒ sÄ• dhentiyÄ• vipaccanathÄ• mepi tena thÄ• mena saha parikkhaya
vipÄ• kaá¹ƒ nadetÄ«tipi yujjatiyeva. __paÃ±camajjhÄ• na_nti abhiÃ±Ã±Ä• bhÄ• vaá¹ƒ apatt
tividhaá¹ƒ paÃ±camajjhÄ• naá¹ƒ. __tadevÄ• _ti paÃ±camajhÄ• nameva. __saÃ±Ã±Ä• virÄ•
rajjana dussana muyhanÄ• ni honti. tasmiá¹ƒ asati diá¹-á¹-hadhammanibbÄ• nappattonÄ• m
Ä• dÄ«navaá¹ƒ disvÄ• acittakabhavapatthanÄ• sahitaá¹ƒ vÄ• yokasiá¹‡evÄ• kesaÃ±ci ma
kasiá¹‡evÄ• saÃ±Ã±Ä• virÄ• gaá¹ƒ bhÄ• vetvÄ• . __asaÃ±Ã±asattesu uppajjantÄ«_ti yena
maranti, teneva tattha uppajjanti. kammakiriyavÄ• dititthiyÄ• evÄ• ti adhippÄ• yo. na hi aka
jhÄ• nabhÄ• vanÄ• nÄ• ma atthÄ«ti. __anÄ• gÄ• mino pana suddhÄ• vÄ• sesu uppajjantÄ
anÄ• gÄ• mino eva uppajjanti. na aÃ±Ã±e sakadÄ• gÄ• miÄ• dayoti attho. etena anÄ• gÄ• m
brahmaloke uppatti appaá¹-isiddhÄ• \Be 247/ hoti. anÄ• gÄ• mÄ«suca saddhÄ• dhiko avihe
atappesu. satÄ• dhiko sudassesu. samÄ• dhÄ• dhiko sudassÄ«su. paÃ±Ã±Ä• dhiko akaniá
bhÄ• vetvÄ• yathÄ• kkamaá¹ƒ arÅ«pesu uppajjantÄ«ti yojanÄ• . etthaca __pathamajjhÄ• n
bhÄ• vetvÄ• _tiÄ• di sabbaá¹ƒ pathamajjhÄ• nÄ• dÄ«naá¹ƒ yathÄ• sakaá¹ƒ vipaccanabhÅ«
samÄ• pattilÄ• bhino pana puthujjana sotÄ• panna sakadÄ• gÄ• mino attanÄ• laddhasamÄ

icchitabhÅ«miyaá¹ƒ nibbattanti. tesu puthujjano nikantiyÄ• sati kÄ• malokepi nibbattatiyeva
apari hÄ«ne sati kÄ• malokepi nibbattatiyeva. itare pana jhÄ• ne aparihÄ«ne sati kÄ• mabha
na sambhavatÄ«ti parihÄ«najjhÄ• nÄ• eva tattha nibbattanti.

__ [163] vibhÄ• vaniyaá¹ƒ_ pana

tesaá¹ƒpi sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ nikantivasena kÄ• mabhavenibbattiá¹ƒ iccha
kÄ• mÄ• vacara kammabalena. ijjhati bhikkhave sÄ«lavato cetopaá¹‡idhi visuddhattÄ• ti hi
vuttaá¹ƒ. taá¹ƒ na yujjati.

tehi jhÄ• ne aparihÄ«ne ekantena brahmalokagÄ• minoeva honti. yato te jhÄ• naanÄ• gÄ•
jhÄ• napari hÄ• nica tesaá¹ƒ taá¹ƒtaá¹ƒ palibodha vaseneva hoti. na pana kÄ• ma rÄ• gÄ•
maggasahÄ• yena jhÄ• nena suá¹-á¹-hu vikkhambhitattÄ• . vuttaÃ±hetaá¹ƒ aá¹…guttare-sa
ariyasÄ• vakassa tÄ«á¹‡i saá¹ƒyojanÄ• ni mahÄ«yanti. la. so vivicceva. la. pathamaá¹ƒ jhÄ
viharati. tasmiá¹ƒ ce samaye bhikkhave ariyasÄ• vako kÄ• laá¹…kareyya. natthi tassa saá¹
saá¹ƒyojanena saá¹ƒyutto ariyasÄ• vako puna yimaá¹ƒ lokaá¹ƒ Ä• gaccheyyÄ• ti. etthaca ta
so laddhajjhÄ• naá¹ƒ aparihÄ• petvÄ• ce kÄ• laá¹…karoti. ekantena brahmalokameva gam
taá¹ƒ saá¹ƒyojanaá¹ƒ pÄ• katimevÄ• ti dasseti. \Be 248/ paá¹-isambhidÄ• maggaá¹-á¹-haka
jhÄ• nalÄ• bhÄ«naá¹ƒ pana anÄ• gÄ• missaca brahmalokeyeva paá¹-isandhidÄ• nato pacc
jhÄ• nalÄ• bhÄ«nanti mahaggatajjhÄ• nalÄ• bhÄ«naá¹ƒ sotÄ• panna sakadÄ• gÄ• mÄ«naá
vipassanÄ• nikanti taá¹‡hÄ• kÄ• masugatipaá¹-isandhiyÄ• na hotÄ«ti attho.

tasmÄ• tesaá¹ƒ dvinnaá¹ƒ sekhÄ• naá¹ƒ kuppadhammÄ• naá¹ƒpi sataá¹ƒ jhÄ• ne vijjamÄ
natthÄ«ti veditabbaá¹ƒ. anÄ• gÄ• missa pana niddÄ• yantasseva satthena gÄ«vaá¹ƒ chindi
jhÄ• naá¹ƒ alabhitvÄ• cavanaá¹ƒnÄ• ma natthi. so hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ«ti
aá¹-á¹-hasamÄ• pattiyo labhitvÄ• anantare bhave akaniá¹-á¹-he nibbattamÄ• nÄ• pi adhipa
na nibbattanti. hÄ«najjhÄ• sayattÄ• purohita pÄ• risajjesueva nibbattanti. tathÄ• hi aá¹-á¹-h
itthÄ« brahmattaá¹ƒ kareyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti suttapadassa atthavacane brah
mahÄ• brahmattaá¹ƒ adhippetaá¹ƒ. itthÄ« ca idha jhÄ• naá¹ƒ bhÄ• vetvÄ• kÄ• laá¹ƒ katvÄ
sahabyataá¹ƒ upapajjati, na mahÄ• brahmÄ• nanti vuttaá¹ƒ. brahmapÄ• risajjÄ• nanti cettha
saá¹…gahaá¹‡aá¹ƒ veditabbaá¹ƒ. te hi brahmÄ• naá¹ƒ parisabhÅ«tÄ• hontÄ«ti. vuttaÃ±het

athakho bhikkhave sikhÄ«bhagavÄ• abhituá¹ƒ bhikkhuá¹ƒ Ä• mantesi. paá¹-ibhÄ• tu taá¹ƒ
brahmaparisÄ• yaca brahmapÄ• risajjÄ• naÃ±ca dhammikathÄ• ti.

parisabhÄ• veca sati parisÄ• su jÄ• tÄ• pinÄ• ma hontÄ«ti. tattha brahmunoti mahÄ• brahm
brahmapurohita gaá¹‡assÄ• ti attho. nanu brahmapÄ• risajjÄ• nanti vuttattÄ• na mahÄ• bra
saá¹…gahaá¹‡aá¹ƒ yuttanti ce. na. yaá¹ƒ itthÄ« sakkattaá¹ƒ kareyya, mÄ• rattaá¹ƒ kareyya,

netaá¹ƒá¹-hÄ• naá¹ƒ vijjatÄ«ti evaá¹ƒ adhipati bhÅ«tehi sakkÄ• dÄ«hi saha vuttattÄ• idha adhipatipaá¹-ikkhipanasseva sambhavato. teneva hi nettiyaá¹ƒ-itthÄ« mahÄ• brahmÄ• siyÄ vijjatÄ«ti vuttaá¹ƒ. ettÄ• vatÄ• vehapphalÄ• dÄ«su \Be 249/ uparibrahmalokesupi purohitap atthitÄ• siddhÄ• hoti. teneva saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ therÄ• naÃ±hi bhaá¹‡á¸• agÄ brahmÄ• naá¹ƒpi pÄ• risajjabrahmÄ• no nÄ• ma hontÄ«ti vuttaá¹ƒ.

__vibhÄ• vaniyaá¹ƒ_ pana

``itthiyopi pana ariyÄ• vÄ• anariyÄ• vÄ• aá¹-á¹-hasamÄ• pattilÄ• bhiniyo brahmapÄ• risajj aá¹-á¹-hakathÄ• yaá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ.

tattha brahmapÄ• risajjesuyevÄ• ti akaniá¹-á¹-he nibbattamÄ• nÄ• pi brahmÄ• naá¹ƒ paricÄ nibbattanti. na mahÄ• brahmesÅ«ti attho daá¹-á¹-habbo.

__maá¹‡imaÃ±jÅ«sÄ• yaá¹ƒ_ pana

brahmapÄ• risajjesuyeva nibbattanti, na brahmapurohitÄ• dÄ«sÅ«ti vuttaá¹ƒ. taá¹ƒ na gahe

yaÃ±ca __tattha_

sÄ• mÄ• vatiyÄ• dÄ«naá¹ƒ pathamaá¹ƒ brahmapÄ• risajjesu nibbattanaá¹ƒ vuttaá¹ƒ. taá¹ƒp sameti.

yasmÄ• pana tÄ• imasmiá¹ƒ attabhÄ• ve ariyaphalÄ• ni sacchÄ• kaá¹ƒsu. tasmÄ• tattha uppannÄ• . itarÄ• kÄ• ci tÄ• vatiá¹ƒsesu kÄ• ci paranimmitavasavattÄ«su uppannÄ• iccev vuttanti. apicettha vehapphale akaniá¹-á¹-he catutthÄ• ruppeti tÄ«su bhavaggesu nibbattÄ• nuppajjanti. sesabrahmalokesu nibbattÄ• heá¹-á¹-hÄ• bhÅ«mÄ«su nuppajjantÄ«ti. [kamma

<155> Ä• yukkhayena maraá¹‡aá¹ƒ kammakkhayena maraá¹‡antiÄ• dinÄ• yojetabbaá¹ƒ. t kammÄ• nubhÄ• ve tasmiá¹ƒ tasmiá¹ƒ \Be 250/ sattanikÄ• ye yathÄ• niyamitassa Ä• yupari paripuá¹‡á¹‡ena maraá¹‡aá¹ƒ __Ä• yukkhaya maraá¹‡aá¹ƒnÄ• ma_. tasmiá¹ƒ tasmiá¹ƒ bha nibbattassa sattassa aparikkhÄ«á¹‡eyeva Ä• yuparimÄ• á¹‡e kevalaá¹ƒ kammasattiparikkh __kammakkhaya maraá¹‡aá¹ƒnÄ• ma_. tadubhayassa samaá¹ƒ parikkhayena maraá¹‡aá¹ƒ maraá¹‡aá¹ƒnÄ• ma_. dharamÄ• nepi tadubhaye purimabhavesuvÄ• imasmiá¹ƒvÄ• bhave ajjhattabahiddhÄ• bhÅ«te nÄ• nÄ• rogÄ• bÄ• dha pathavÄ«pavesa asanipÄ• tÄ• dike jÄ«vi dussimÄ• rakalÄ• burÄ• jÄ• dÄ«naá¹ƒviya antarÄ• va uparodhita khandhasantÄ• nassa sat maraá¹‡aá¹ƒnÄ• ma_. nanu cettha marantÄ• naá¹ƒ nÄ• ma sabbesaá¹ƒpi taá¹ƒtaá¹ƒbhavaâ khiyyatiyeva. athakasmÄ• itarepi vuttÄ• ti. vuccate, sarasavaseneva hi kammasÄ• matthiya

kammakkhayoti adhippeto. ye pana dasavassa vÄ«sativassa yÄ• va asaá¹…khyeyya vassÄ
nÄ• nÄ• Ä• yukappavidhÄ• yakÄ• tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye sabbajana sÄ• dhÄ• raa
ajjhattabahiddhasambhÅ«tÄ• utuÄ• hÄ• rÄ• nÄ• ma honti. te tassa tassa Ä• yukappassa á
hÄ• nikarÄ• cÄ• ti tividhÄ• honti. tattha akusalamÅ«lesu vaá¸• á¸• hamÄ• nesu hÄ• nikarÄ•
kusalamÅ«lesu vaá¸• á¸• hamÄ• nesu buddhikarÄ• vaá¸• á¸• hanti. ubhayamÅ«lesu samaá
samaá¹ƒ pavattanti. tesaá¹ƒ vasena sattÄ• naá¹ƒ Ä• yukappo katthaci sadÄ• á¹-hitibhÄ• go
hÄ• nibhÄ• go kadÄ• ci vuddhibhÄ• go hoti. tayopi cete á¹-hitikarÄ• dayo taá¹ƒtaá¹ƒsattanik
ajjhottharamÄ• nÄ• Ä• yuá¹ƒ paricchindantÄ• pavattantÄ«ti asaá¹…khyeyyÄ• yuka saá¹ƒv
cakkavattisampatti saá¹ƒvattanikaÃ±ca kammaá¹ƒ dasavassike kÄ• le vipaccamÄ• naá¹ƒ ta
issariyaÃ±ca datvÄ• dasavasena khiyyati. taá¹ƒ taá¹ƒ sattanikÄ• ya pariyÄ• pannÄ• sattÄ•
rÅ«padhammÄ• sabbaÃ±Ã±u buddhÄ• naá¹ƒ khandhasantÄ• na bhÅ«tÄ• pi taggatikÄ• ta
pariá¹‡amanti aÃ±Ã±atra iddhimaya vijjÄ• maya rasÄ• yanavidhi jÄ«vita saá¹…khÄ• ra vidÅ
mahÄ• padÄ• nasuttaá¹-á¹-hakathÄ• yaá¹ƒ ---

sabbepi \Be 251/ sabbaÃ±Ã±ubuddhÄ• asaá¹…khyeyyÄ• yukÄ• . kasmÄ• te asaá¹…khyey
utubhojanavipattiyÄ• . utubhojanavasena hi Ä• yu hÄ• yatipi vaá¸• á¸• hatipÄ«ti.

tasmÄ• padhÄ• nanissayabhÅ«tesu dvisamuá¹-á¹-hÄ• nika rÅ«padhammesu taá¹ƒ taá¹ƒ Ä
jiyyamÄ• nesu yÄ• vamahantaá¹ƒpi kammaá¹ƒ attano vipÄ• kÄ• dhiá¹-á¹-hÄ• nassa abhÄ•
na sarasena hoti. athakho Ä• yusaá¹…khÄ• ravipattiyÄ• eva hotÄ«ti idha Ä• yukkhayo visu
upacchedakamaraá¹‡epi netabbo. tattha upacchedakamaraá¹‡anti akÄ• lamaraá¹‡aá¹ƒ vuc
upacchedakakammunÄ• vÄ• pavattati. aÃ±Ã±ehivÄ• aneka sahassehi kÄ• raá¹‡ehi. tÄ• ni
mÅ«labhedato saá¹ƒkhipitvÄ• aá¹-á¹-hadhÄ• vuttÄ• ni. katamÄ• ni pana tÄ• nÄ«ti. atthi vÄ
Ä• bÄ• dhÄ• . atthi vittasamuá¹-á¹-hÄ• nÄ• . atthi semha samuá¹-á¹-hÄ• nÄ• . atthi sannipÄ
utusamuá¹-á¹-hÄ• nÄ• . atthi visamaparihÄ• rajÄ• . atthi opakkamikÄ• . atthi kammavipÄ• ka
kammavipÄ• kajÄ• keci upapÄ«á¸·akakammajÄ• keci upacchedakakammajÄ• . yasmÄ• pa
sÄ«tuá¹‡hÄ• dÄ«hi dasahi kÄ• raá¹‡ehi kuppati. tesuca ekameva kamma vipÄ• kajaá¹ƒ hoti
akammavipÄ• kajÄ• nÄ«ti milinda paÃ±he vuttaá¹ƒ. yasmÄ• ca kammavipÄ• kajÄ• pi Ä• bÄ
kuppanÄ• dÄ«hi vinÄ• na uppajjanti. tasmÄ• keci vÄ• tasamuá¹-á¹-hÄ• nÄ• dayopi kamma
daá¹-á¹-habbÄ• .

tattha sannipÄ• tikÄ• ti vÄ• tÄ• dÄ«naá¹ƒ dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒvÄ• sannipatitÄ• naá¹ƒ va
loke sattÄ• naá¹ƒ payogamuttÄ• sayaá¹ƒ jÄ• tÄ• nÄ• nÄ• bhayupaddavÄ• . te utusamuá¹-
daá¹-á¹-habbÄ• . visamaparihÄ• rajÄ• ti anisammakÄ• rÄ«naá¹ƒ anekavidhe visame vipattin
payojantÄ• naá¹ƒ tato tatovÄ• tattha tattha vÄ• patana pakkhalanÄ• divasena pavattÄ• . o
parehi rÄ• jacoraverÄ«hivÄ• amanussavÄ• á¸·ayakkhadevatÄ• hivÄ• vÄ• á¸·amigÄ• dÄ«h
vasena pavattÄ• . kuppitÄ• hi devatÄ• \Be 252/ sakalaá¹ƒ rajjaá¹ƒvÄ• raá¹-á¹-haá¹ƒvÄ• d
ekappahÄ• rena asesaá¹ƒ katvÄ• vinÄ• senti daá¹‡á¸• akaraá¹-á¹-ha majjharaá¹-á¹-ha kaliá

mÄ• taá¹…garaá¹-á¹-hesu viya. anekasahassevÄ• vÄ• á¸·ayakkhe vissajjanti vesÄ• liyaá¹ƒ
vissajjanti suvaá¹‡á¹‡abhÅ«miyaá¹ƒviya. vuttaÃ±hetaá¹ƒ aá¹…guttare yakkhÄ• vÄ• á¸·e an
bahumanussÄ• kÄ• laá¹ƒ karontÄ«ti. aá¹-á¹-hakathÄ• yaá¹ƒpi yakkhÄ• ti yakkhÄ• dhipatinc
ossajjantÄ«ti caá¹‡á¸• e yakkhe manussapathe vissajjanti. te laddhokÄ• sÄ• mahÄ• janaá¹
pÄ• pentÄ«ti vuttaá¹ƒ. tattha vissajjantÄ«ti visamÄ• cÄ• ra bahule manusse disvÄ• bhinnas
manussÄ• naá¹ƒ atthÄ• ya pubbeviya Ä• rakkhaá¹ƒna gaá¹‡hantÄ«ti attho. janapadanagara
tasmiá¹ƒ puggaleca vattabbameva natthi. aá¹…guttare vuttÄ• satthadubbhikkharoga kappÄ
kammavipÄ• kajÄ• ti upapÄ«á¸·akopaghÄ• takÄ• naá¹ƒ kammÄ• naá¹ƒ vipaccanavasena p
akÄ• lamaraá¹‡aá¹ƒ upacchedakammunÄ• vÄ• aÃ±Ã±ehivÄ• anekasahassehi kÄ• raá¹‡el
dissanti. pÄ• á¹‡aharÄ• jÄ«vitavinÄ• sakÄ• nÄ• nÄ• rogÄ• vÄ• nÄ• nÄ• bÄ• dhÄ• vÄ• nÄ
daá¹‡á¸• Ä• vÄ• nÄ• nÄ• upaddavu pasaggÄ• vÄ• . sabbe te sakakamma samuá¹-á¹-hitÄ•
natthi. parakammasamuá¹-á¹-hitÄ• pi attano sÄ• dhÄ• raá¹‡Ä• eva. sakakammasamuá¹-á¹-h
sÄ• dhÄ• raá¹‡Ä• eva. kammena vinÄ• yato kutoci samuá¹-á¹-hitÄ• pi attano vÄ• paresaá¹
sabbasÄ• dhÄ• raá¹‡akammasamuá¹-á¹-hitesu vattabbameva natthi. yathÄ• ha-visuddhima

yathÄ• catumahÄ• pathe thapite lakkhamhi sabbadisÄ• hi Ä• gatÄ• sarasattitomarapÄ• sÄ
kÄ• yepi sabbupaddavÄ• nipatantÄ«ti.

yesuca rajjaraá¹-á¹-hÄ• dÄ«su te uppajjanti. tattha yejanÄ• upÄ• ya kusalÄ• vÄ• na honti.
paá¹-ikÄ• rakusalÄ• . nÄ• pi parihÄ• ra kusalÄ• . kammaÃ±ca yesaá¹ƒ dubbalaá¹ƒ hoti. upp
tejanÄ• \Be 253/ vinÄ• pi upacchedakakammunÄ• tato na muccanti. maraá¹‡aá¹ƒ vÄ• ma
pÄ• puá¹‡antiyeva. kalyÄ• á¹‡abhÅ«taá¹ƒpi hi kammaá¹ƒ attano balavataraá¹ƒ yatokutoci s
rogaá¹ƒvÄ• Ä• bÄ• dhaá¹ƒ vÄ• bhayaá¹ƒvÄ• daá¹‡á¸• aá¹ƒvÄ• upaddavupasaggaá¹ƒvÄ•
rogÄ• dayoeva taá¹ƒkhepentÄ• pavattanti. yathÄ• hi udakaá¹ƒ attano balavataraá¹ƒ aggiá¹
sakkoti. aggieva taá¹ƒ khepento pavattatÄ«ti evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. im
pakatiyÄ• pi kammassa dubbalabhÄ• vo mahÄ• niddese jarÄ• suttaniddesena visuddhi ma
Ä• yu dubbalatoti padassa niddese na dÄ«petabbo. yathÄ• ha ---

Ä• yunÄ• metaá¹ƒ abalaá¹ƒ dubbalaá¹ƒ. tathÄ• hi sattÄ• naá¹ƒ jÄ«vitaá¹ƒ assÄ• sapassÄ•
iriyÄ• pathupanibandhaÃ±ca sÄ«tuá¹‡hu panibandhaÃ±ca mahÄ• bhÅ«tupanibandhaÃ±ca

tathÄ• kÄ• yabahusÄ• dhÄ• raá¹‡ato animittatoti imesaá¹ƒ padÄ• naá¹ƒ niddesenapi pÄ• h
hi Ä• yuno tiá¹‡agge ussÄ• vabindusseva paridubbalabhÄ• ve pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ
tatheva paridubbalatÄ• siddhÄ• hotÄ«ti. evaÃ±cetaá¹ƒ sampaá¹-icchitabbaá¹ƒ. itarathÄ• s
pubbekatahetudiá¹-á¹-hinÄ• ma siyÄ• . yathÄ• ha ---

idhekacco samaá¹‡ovÄ• brÄ• hmaá¹‡ovÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒ diá¹-á¹-hÄ«. yaá¹ƒ
paá¹-isaá¹ƒvedeti sukhaá¹ƒvÄ• dukkhaá¹ƒvÄ• adukkhamasukhaá¹ƒvÄ• . sabbaá¹ƒ taá¹ƒ p

ayaÃ±ca attho milindapaÃ±he tÄ«su á¹-hÄ• nesu vitthÄ• rato Ä• gato. yathÄ• vuttehi pana
kÄ• raá¹‡ehi pavattamaraá¹‡aá¹ƒpi akÄ• lamaraá¹‡atÄ• sÄ• maÃ±Ã±ena idha upacchedaka
daá¹-á¹-habbaá¹ƒ.

__vibhÄ• vaniyaá¹ƒ_

``idaá¹ƒ pana nerayikÄ• naá¹ƒ uttarakuruvÄ• sinaá¹ƒ kesaÃ±ci devÄ• naÃ±ca nahotÄ«tiâ€™

yathÄ• \Be 254/ pana mahÄ• á¹-Ä«kÄ• yaá¹ƒ kesaÃ±ci petÄ• naá¹ƒ ito Ã±Ä• take hi dinna
taá¹…khaá¹‡eyeva cavitvÄ• sugatiyaá¹ƒ nibbattÄ• naá¹ƒ kusalabhÅ«taá¹ƒ upacchedakaá¹ƒ
nerayi kÄ• naá¹ƒpi yamaraÃ±Ã±o samanuyuÃ±janakÄ• lÄ• dÄ«su attanÄ• katapuÃ±Ã±aá¹ƒ
cavitvÄ• sugatiyaá¹ƒ nibbattÄ• naá¹ƒ upacche dakamaraá¹‡aá¹ƒnÄ• ma na na sakkÄ• vatt
tÄ• vatiá¹ƒsÄ• dÄ«naá¹ƒ devÄ• naÃ±ca taá¹ƒ upacchedakamaraá¹‡aá¹ƒ hotiyeva. tathÄ• h
saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ atha rukkhaá¹ƒ abhiruá¸·hÄ• upacchedakakammÄ• di vase
kÄ• laá¹…katvÄ• avÄ«cimhi nibbattÄ• ti vuttaá¹ƒ. tattha rukkhanti tÄ• vatiá¹ƒse pÄ• ricchat
abhiruá¸·hÄ• ti Ä• ruá¸·hÄ• paÃ±ca satadevaccharÄ• yo. manopadosika khiá¹-á¹-Ä• padosi
mahÄ• bodhisattÄ• naá¹ƒ dighÄ• yuke devalokevÄ• brahmalokevÄ• nibbattÄ• naá¹ƒ adhin
channattheragodhikattherÄ• dÄ«naá¹ƒviya sayameva satthaá¹ƒ Ä• haritvÄ• parinibbÄ• yan
ettheva saá¹…gayhatÄ«ti daá¹-á¹-habbaá¹ƒ. __tathÄ• cÄ• _ti tehi pakÄ• rehica. marantÄ• n
dvÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ paccupaá¹-á¹-hÄ• tÄ«ti sambandho. __maraá¹‡akÄ• le_
__yathÄ• raha_nti sugatiduggatigÄ• mÄ«naá¹ƒ arahÄ• nurÅ«paá¹ƒ. yepana khÄ«á¹‡Ä• sav
sukkhavipassakÄ• naá¹ƒ pakatiyÄ• yatho paá¹-á¹-hitaá¹ƒ nÄ• marÅ«pa meva antima javan
samÄ• pattilÄ• bhÄ«naá¹ƒ pana jhÄ• nasamanantare parinibbÄ• yantÄ• naá¹ƒ kasiá¹‡anim
paccavekkhanasamanantare parinibbÄ• yantÄ• naá¹ƒ jhÄ• naá¹…gÄ• ni abhiÃ±Ã±Ä• sama
attano karajarÅ«paá¹ƒ. jÄ«vita samasÄ«sÄ«naá¹ƒ pana aggamaggassa paccavekkhanasam
parinibbÄ• yantÄ• naá¹ƒ maggaá¹…gÄ• dini antimajavanÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«t
sabbesaá¹ƒpi Ä• dito attano attano paá¹-isandhiyÄ• yathÄ• gahitaá¹ƒ kammÄ• dÄ«su aÃ±Ã
hotÄ«ti daá¹-á¹-habbaá¹ƒ. yepana anejosanti mÄ• rabbhayaá¹ƒ kÄ• lamakarÄ«munÄ«ti ima
nibbÄ• nameva bhagavato parinibbÄ• nacutiyÄ• Ä• rammaá¹‡anti vadanti. te tena sayamev
Ä• rammaá¹‡attikesu attano akovidataá¹ƒ dassenti. yathÄ• ha ---

katame \Be 255/ dhammÄ• parittÄ• rammaá¹‡Ä• , sabbo kÄ• mÄ• vacaravipÄ• ko kriyama
manoviÃ±Ã±Ä• á¹‡a dhÄ• tu somanassasahagatÄ• . ime dhammÄ• parittÄ• rammaá¹‡Ä• t

yasmÄ• pana parinibbÄ• naá¹ƒnÄ• ma santi atthÄ• yeva hoti. ajjhÄ• sayo cassa ekantena
anejosanti mÄ• rabbhÄ• ti suttapadaá¹ƒ vuttaá¹ƒ. tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ santimÄ•
anupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha paá¹-icca sandhÄ• yÄ• ti vuttaá¹ƒ. na pana vutta

Ä• rammaá¹‡aá¹ƒ katvÄ• ti. theragÄ• thaá¹-á¹-hakathÄ• yaá¹ƒ pana santimÄ• rabbhÄ• ti sa
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• ti vuttaá¹ƒ. taá¹ƒ mahÄ• parinibbÄ• napÄ• á¸·iyÄ• t
nasameti. tÄ• su hi bhagavato parinibbÄ• naá¹ƒ jhÄ• naá¹…ga paccavekkhanasamanantara
purimÄ• ni dve samanantarÄ• ni parinibbÄ• nasuttaá¹-á¹-hakathÄ• su vuttÄ• ni. abhiÃ±Ã±Ä
udÄ• naá¹-á¹-hakathÄ• disu Ä• gataá¹ƒ. yathÄ• ha-vuá¹-á¹-hahitvÄ• parinibbÄ• yÄ«ti iddhic
bhavaá¹…gacittena parinibbÄ• yÄ«ti. aggamaggassa paccavekkhanasamanantaraá¹ƒ
puggalapaÃ±Ã±attiá¹-á¹-hakathÄ• dÄ«su Ä• gataá¹ƒ. yathÄ• ha-ekÅ«navÄ«sati me paccave
patiá¹-á¹-hÄ• ya bhavaá¹…gaá¹ƒ otaritvÄ• parinibbÄ• yatÄ«ti. saá¹ƒyuttaá¹-á¹-hakathÄ• ya
arahattamaggÄ• nantaraá¹ƒ phalaá¹ƒ. phalÄ• nantaraá¹ƒ bhavaá¹…gato vuá¹-á¹-hÄ• ya pa
paripuá¹‡á¹‡aá¹ƒvÄ• hoti aparipuá¹‡á¹‡aá¹ƒvÄ• . tikhiá¹‡ena asinÄ• sÄ«se chijjamÄ• nepi
paccavekkhanÄ• ni uppajjantiyevÄ• ti vuttaá¹ƒ.

__ [164] vibhÄ• vaniyaá¹ƒ_ pana

evaá¹ƒ vavatthÄ• naá¹ƒ akatvÄ• yaá¹ƒ vuttaá¹ƒ. ``katthaci pana anuppajjamÄ• nassa khÄ«
yathopaá¹-á¹-hitaá¹ƒ nÄ• marÅ«padhammÄ• dikameva cutipariyosÄ• nÄ• naá¹ƒ gocarabhÄ
kammani mittÄ• dayoti. â€™â€™ taá¹ƒ na sundaraá¹ƒ.

na hi tassa cuticittaá¹ƒ kammakammanimittÄ• dayo Ä• rammaá¹‡aá¹ƒ nakaroti. naca cutiyÄ
kammÄ• dÄ«ninÄ• ma sabbasattÄ• naá¹ƒpi bhavantarassa atthÄ• ya bhavantÄ«ti. __abhim
okÄ• saá¹ƒ adatvÄ• attano okÄ• saá¹ƒ katvÄ• paccupaá¹-á¹-hitaá¹ƒ. kammaá¹ƒvÄ• paccu
sambandho. __upaladdhapubba_nti tassa kammassa Ä• rammaá¹‡a bhÅ«tÄ• ni deyyadhar
parapÄ• á¹‡Ä• dÄ«nica sandhÄ• ya vuttaá¹ƒ. __upakaraá¹‡abhÅ«ta_nti kammasiddhiyÄ• u
parivÄ• rabhÅ«tÄ• nica paá¹-iggÄ• hakÄ• dÄ«ni Ä• vudhabhaá¹‡á¸• Ä• dinica sandhÄ• ya v
saá¹ƒyutte gavÄ• dÄ«ni vadhitvÄ• rÄ• sikatÄ• ni aá¹-á¹-hipuÃ±jÄ• dÄ«ni kammanimittÄ• ni
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmÄ• kammasambandhÄ• ni yÄ• ni kÄ• nici vatthÅ«ni vÄ
upakaraá¹‡e saá¹…gahi tÄ• nÄ«ti daá¹-á¹-habbÄ• ni. __upalabhitabba_nti duggatinimittaá¹ƒ
__upabhogabhÅ«ta_nti sugatinimittaá¹ƒ. ubhayaá¹ƒpi vÄ• yaá¹ƒ kÄ• yapaá¹-ibaddhaá¹ƒ hu
taá¹ƒ upalabhitabbaá¹ƒnÄ• ma. apaá¹-ibaddhaá¹ƒ hutvÄ• kevalaá¹ƒ sukhadukkhÄ• nubhav
upabhoga bhÅ«taá¹ƒnÄ• ma. etthaca aggijÄ• la lohakumbhi nirayapÄ• la nirayasunakhÄ• d
pana kesaÃ±ci janÄ• naá¹ƒ attano vasanaá¹-á¹-hÄ• neviya upaá¹-á¹-hÄ• ti. kesaÃ±ci tato ta
saá¹ƒparivÄ• rentaá¹ƒ viya upaá¹-á¹-hÄ• ti. yathÄ• ha-tassa gilÄ• naseyyÄ• ya nippannassa
soá¹‡agiripÄ• dato mahantÄ• mahantÄ• sunakhÄ• Ä• gantvÄ• khÄ• ditukÄ• mÄ• viya sa
nimittepi. yathÄ• ha-nandavana cittalatÄ• vana missakavana phÄ• rusakavana vimÄ• nÄ• n
parivÄ• retvÄ• á¹-hitÄ• niviya ahesunti. kesaÃ±ci pana sayaá¹ƒ tattha tattha patvÄ• diá¹-á¹
upaá¹-á¹-hÄ• ti. kambalayÄ• nasadiso mÄ• tukucchivaá¹‡á¹‡o manussanimittaá¹ƒ. pabbata
narakapapÄ• tÄ• dÄ«ni tiracchÄ• nagatÄ• naá¹ƒ nimittÄ• nÄ«ti. __kammabalenÄ• _ti idÄ• n
paccupaá¹-á¹-hitassa kammassa Ä• nubhÄ• vena. idaÃ±ca yebhuyyavasena vuttaá¹ƒ. paka

bhÅ«taá¹ƒvÄ• taá¹…khaá¹‡akataá¹ƒvÄ• parena sarÄ• pitaá¹ƒvÄ• sayameva anussaritaá¹
kukkuccaá¹ƒvÄ• somanassaá¹ƒvÄ• janetvÄ• á¹-hitaá¹ƒvÄ• kammaá¹ƒvÄ• tassanimittaá¹
kÄ• raá¹‡abalena paccupaá¹-á¹-hÄ• tiye vÄ• ti daá¹-á¹-habbaá¹ƒ. __tameva tatopaá¹-á¹-hita
Ä• rabbhÄ• _ti idaÃ±ca yebhuyyavasena vuttaá¹ƒ. tato hi kesaÃ±ci pathamaá¹ƒ kammabale
pÄ• papakkhiyesu upaá¹-á¹-hahantesu puna duá¹-á¹-ha gÄ• maá¹‡i raÃ±Ã±o \Be 257/ viya
puÃ±Ã±aá¹ƒ anussarantÄ• naá¹ƒvÄ• soá¹‡atthera vitu viya taá¹…khaá¹‡eyeva pasÄ• dajan
karontÄ• naá¹ƒvÄ• pacchÄ• kalyÄ• á¹‡apakkhiyÄ• ni upaá¹-á¹-hahanti. tathÄ• kesaÃ±ci p
pakkhiyesu upaá¹-á¹-hahantesu dhammÄ• sokaraÃ±Ã±o viya pacchÄ• kenaci kÄ• raá¹‡ena
pÄ• pakammassa okÄ• saá¹ƒ karontÄ• naá¹ƒ pÄ• papakkhiyÄ• ni upaá¹-á¹-hahantÄ«ti. __v
yassa vipaccamÄ• nakaá¹ƒ kammaá¹ƒ kusalaá¹ƒ hoti. tassa parisuddhaá¹ƒ kusalacittasantÄ
pavattati. yassa taá¹ƒ akusalaá¹ƒ hoti. tassa upakiliá¹-á¹-haá¹ƒ akusala cittasantÄ• naá¹ƒ ab
pavattatÄ«ti attho. tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒpi sugatigÄ• mÄ«naá¹ƒ kusaluppatti hetu
Ä• rammaá¹‡aá¹ƒ Ä• pÄ• tamÄ• gacchatÄ«tica duggatigÄ• mÄ«naá¹ƒ akusaluppatti hetubh
Ä• pÄ• ta mÄ• gacchatÄ« tica vuttaá¹ƒ. mÅ«laá¹-Ä«kÄ• yaá¹ƒ mahÄ• á¹-Ä«kÄ• yaÃ±ca Ä•
kusalaÃ±ca sugatiyaá¹ƒ paá¹-isandhiyÄ• upanissayo hotÄ«ti vuttaá¹ƒ. ettha siyÄ• , yadÄ•
sagganimittÄ• ni upaá¹-á¹-hahanti. tadÄ• tÄ• ni taá¹‡hÄ• ya assÄ• dentasseva sato cavant
upakiliá¹-á¹-haá¹ƒyeva tassa cittaá¹ƒ. tasmÄ• duggatieva tassa pÄ• á¹-ikaá¹…khitabbÄ• ti v
paá¹-isambhidÄ• magge tÄ• disiyÄ• taá¹‡hÄ• ya kusalakammassa sahakÄ• ri kÄ• raá¹‡a
yathÄ• ha-nikantikkhaá¹‡e dve hetÅ« akusalÄ• ti. tasmÄ• sugatibhavanibbattanepi ayaá¹ƒ
kammassa niyÄ• makasahakÄ• ripaccayabhÅ«tÄ• ti katvÄ• tassa tÄ• nivÄ• devaccharÄ• c
kammanimittÄ• nivÄ• assÄ• dentasseva sato cavantassa sÄ• taá¹‡hÄ• tadupatthambhikÄ
taá¹ƒ paá¹-ibÄ• hikÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. yaÃ±ca nimittassÄ• dagadhitaá¹ƒvÄ• bhik
tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hati, anubyaÃ±janassÄ• dagadhitaá¹ƒ vÄ• . tasmiá¹ƒ ce bhikkha
kÄ• laá¹…kareyya, á¹-hÄ• nametaá¹ƒ vijjati. yaá¹ƒ dvinnaá¹ƒgatÄ«naá¹ƒ aÃ±Ã±ataragatiá¹ƒ
tiracchÄ• na yoniá¹ƒvÄ• tiÄ• dittapariyÄ• ye vuttaá¹ƒ. taá¹ƒpi attano paresaá¹ƒ vÄ• hatthap
taá¹‡haá¹ƒ sandhÄ• ya vuttaá¹ƒ. nakammÄ• dÄ«sÅ«ti sakkÄ• vattunti. \Be 251/ __upalabh
upalabhitabbo bhavo yadi sugatibhavo hoti, taá¹ƒ assÄ• danÄ• kÄ• rena. yadi duggatibhavo
anassÄ• danÄ• kÄ• renÄ• ti evaá¹ƒ upalabhi tabbassa bhavassa anurÅ«paá¹ƒ. __tatthoá¹‡a
paá¹-á¹-hite Ä• rammaá¹‡e oá¹‡amantaá¹ƒeva. tathÄ• hi bÄ• lapaá¹‡á¸• itasutte tÄ• nissa t
ajjholambanti abhippalambantÄ«ti vuttaá¹ƒ. tattha tÄ• nissÄ• ti assa puggalassa tÄ• ni puÃ±
kammasÄ«sena vuttÄ• ni kammanimitta gatinimittÄ• nica. olambantÄ«ti tassa cittasantÄ• na
oá¹‡amantaá¹ƒ ajjhoá¹‡amantaá¹ƒ abhimukhÄ«bhÅ«taá¹ƒ katvÄ• lambanti palambanti. ban
viya upaá¹-á¹-hahantÄ«ti attho. evaá¹ƒ pana tesu tathÄ• olambantesu taá¹ƒcittasantÄ• naá
ninnapoá¹‡apabbhÄ• rameva hotÄ«ti vuttaá¹ƒ tatthoá¹‡ataá¹ƒvÄ• ti. tathÄ• hi aá¹-á¹-hakath
kilesabalavinÄ• mitaá¹ƒ sutvÄ• tadevaá¹ƒ pavattamÄ• naá¹ƒ taá¹‡hÄ• avijjÄ• naá¹ƒ appah
paá¹-icchÄ• ditÄ• dÄ«nave tasmiá¹ƒ visaye taá¹‡hÄ• nÄ• meti sahajÄ• ta saá¹…khÄ• rÄ•
tanti viÃ±Ã±Ä• á¹‡aá¹ƒ. cittasantÄ• naá¹ƒ icceva attho. tasmiá¹ƒvisayeti kammÄ• diÄ• ramm
vaá¹-á¹-amÅ«laka taá¹‡hÄ• taá¹ƒ tasmiá¹ƒ oá¹‡amantaá¹ƒ katvÄ• niyojetÄ«ti attho.

__ [165] vibhÄ• vaniyaá¹ƒ_ pana

``tatthoá¹‡ataá¹ƒvÄ• ti tasmiá¹ƒ upapajjitabbabhave oá¹‡ataá¹ƒ viya oá¹‡ataá¹ƒeva vÄ• â€™
aá¹-á¹-hakathÄ• ya na sameti.

__abhiá¹‡ha_nti nirantaraá¹ƒ. tathÄ• pavatti pana saá¹‡ikaá¹ƒ marantÄ• naá¹ƒ eva labbhat
marantÄ• naá¹ƒ pana na labbhatÄ«ti vuttaá¹ƒ. __bÄ• hullenÄ• _ti

__ [166] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``bÄ• hullenÄ• tiettha adhippÄ• yo yebhuyyena bhavantareti ettha vuttanayena daá¹-á¹-habl
taá¹ƒ na yujjati.

na hi tasmiá¹ƒ vuttÄ• naá¹ƒ asaÃ±Ã±isattÄ• naá¹ƒ cittasantÄ• nassa abhiá¹‡happagattipas
cittasantÄ• nasseva tesaá¹ƒ abhÄ• vatoti. idÄ• ni \Be 259/ aparena pakÄ• rena kammu paá
__tamevavÄ• pana. la. dvÄ• rapattaá¹ƒ hotÄ«_ti vuttaá¹ƒ. tattha __abhinavakaraá¹‡avaser
hotÄ«_ti pubbe katasaÃ±Ã±aá¹ƒ ajanetvÄ• taá¹…khaá¹‡e eva karaá¹‡Ä• kÄ• raá¹ƒ janetvÄ
viya katvÄ• manodvÄ• re taá¹ƒsadisajavanappavattivasena pattaá¹ƒ pÄ• tubhÅ«taá¹ƒ hotÄ
imasmiá¹ƒbhavepavattaá¹ƒ kiÃ±ci pÄ• kaá¹-aá¹ƒ kammaá¹ƒ asukasmiá¹ƒ kÄ• le idaá¹ƒnÄ•
pubbekatasaÃ±Ã±aá¹ƒ janetvÄ• pi upaá¹-á¹-hÄ• ti. na tathÄ• bhavantare pavattaá¹ƒ bhava
imasmiá¹ƒ bhave pavattaá¹ƒ apÄ• kaá¹-aÃ±cÄ• ti. apica, idhekacce buddhÄ• dÄ«su tÄ«su v
Ä• ciá¹‡á¹‡abahulÄ• honti. te maraá¹‡anti kÄ• bÄ• dhabalena visÄ«dappattÄ• kiÃ±ci dukk
visÄ«dantare pubbe viya bhikkhusaá¹…ghassa dÄ• naá¹ƒ dentÄ• cetiyaá¹ƒ vandantÄ• pÅ«
vippasannacittÄ• pamodacittÄ• eva honti. tabbiparÄ«tena pÄ• pakammabahulÄ• pi vattabl
dvÄ• rapattamevÄ• ti. sabbaÃ±cetaá¹ƒ lakkhaá¹‡a saá¹ƒyuttaá¹-á¹-hakathÄ• ya dÄ«petabba
patthÅ«su tassa ukkhittÄ• sikabhÄ• vova nimittaá¹ƒ ahosÄ«ti ca. tassa sattiyÄ• vijjhanaka b
ahosÄ«tica. tassa usunÄ• vijjhanakabhÄ• vova nimittaá¹ƒ ahosÄ«tica. tassa patodasÅ«ciyÄ
nimittaá¹ƒ ahosÄ«tica. tassa sÅ«cÄ«hi patodanadukkhaá¹ƒ paccanubhavituá¹ƒ kammameva
sÅ«cilomapeto jÄ• totica evaá¹ƒ bahuá¹ƒdvÄ• ra pattavasena kammupaá¹-á¹-hÄ• naá¹ƒ vut
ukkhittÄ• sika bhÄ• vova nimittaá¹ƒ ahosÄ«ti tassa niraye pacitvÄ• puna Ä• sanna maraá¹‡
tassa ukkhittÄ• sikasaÃ±Ã±aá¹ƒ janetvÄ• dvÄ• ra pattavasena nimittaá¹ƒ ahosÄ«ti attho. es
dvÄ• rappattÄ• kÄ• ro kammakoá¹-á¹-hÄ• siko eva hoti. tassa sattassaca apÄ• kaá¹-onÄ• m
paá¹-isandhiyÄ• gahaá¹‡ayogyatÄ• jÄ• tÄ• ti. __paccÄ• sanna maraá¹‡assÄ• _ti antima ja
Ä• sannamaraá¹‡assa. __vÄ«thicittÄ• vasÄ• nevÄ• _ti kÄ• mabhavato cavitvÄ• kÄ• mabh
javana pariyosÄ• nÄ• naá¹ƒvÄ• tadÄ• rammaá¹‡a pariyosÄ• nÄ• naá¹ƒvÄ• vÄ«thicittÄ• na
itaresaá¹ƒ pana javanapariyosÄ• nÄ• naá¹ƒeva vÄ«thicittÄ• naá¹ƒ avasÄ• neti attho. ayama
aá¹-á¹-hakathÄ• yaá¹ƒpi vuttoyeva. yathÄ• ha-taá¹ƒ Ä• rabbha uppannÄ• ya tadÄ• rammaá

javanavÄ«thiyÄ• anantaraá¹ƒ cuticittaá¹ƒ uppajjatÄ«ti.

__ [167] vibhÄ• vaniyaá¹ƒ_ pana

``tattha kÄ• mabhavato cavitvÄ• tattheva uppajjamÄ• nÄ• naá¹ƒ tadÄ• rammaá¹‡apariyosÄ
javanapariyosÄ• nÄ• nÄ«ti dhammÄ• nusÄ• raá¹‡iyaá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ n

aá¹-á¹-hakathÄ• yaÃ±hi paripuá¹‡á¹‡aá¹ƒ katvÄ• vutte kiá¹ƒaparipuá¹‡á¹‡Ä• ya dhammÄ•
__bhavaá¹…gakkhayevÄ• _ti bhavaá¹…gÄ• vasÄ• nevÄ• iccevattho. yadi duvidhapÄ«thicit
vatthurÅ«paá¹ƒ catuvokÄ• re cittasantÄ• naá¹ƒ dvicittakkhaá¹‡Ä• yusesaá¹ƒ hoti. tadÄ• ek
avasÄ• neti vuttaá¹ƒ hoti. etthaca somanassa paá¹-isandhikassa domanassacittena cavanta
sambhavo. taá¹ƒ sambhaveca sati aÃ±Ã±abhavaá¹…gasambhavopi avÄ• ri toti suvuttameta
__tasmiá¹ƒniruddhÄ• vasÄ• ne_ti tasmiá¹ƒ niruddhe tassa niruddhassa avasÄ• ne. ye pana
paá¹-isandhÄ«naá¹ƒ antare eko antarÄ• bhavonÄ• ma atthi. yattha uppanno satto dibbacak
ca khaá¹‡ena icchitaá¹ƒ á¹-hÄ• naá¹ƒ gantuá¹ƒ samattho. ito cutÄ• keci tattha uppajjitvÄ• n
samÄ• gamÄ• dÄ«ni Ä• gamentÄ• sattÄ• haá¹ƒvÄ• atireka sattÄ• haá¹ƒvÄ• tiá¹-á¹-hantÄ
tesaá¹ƒ taá¹ƒnisedhetuá¹ƒ __tassÄ• nantaramevÄ• _ti vuttaá¹ƒ. savatthukaá¹ƒ paÃ±cavokÄ
catuvokÄ• re. __yathÄ• raha_nti kusalabhÅ«tassavÄ• akusalabhÅ«tassa vÄ• saá¹…khÄ•
avijjÄ• taá¹‡hÄ• nusayÄ• kusalabhÅ«tassa appahÄ«naá¹-á¹-hena akusalabhÅ«tassa pana
parivÄ• rabhÅ«tÄ• mÅ«labhÅ«tÄ• ca hontÄ«ti attho. pariyuá¹-á¹-hÄ• nÄ• vatthaá¹ƒ apatvÄ
kusalÄ• byÄ• katacittasantÄ• nenapi aviruddhabhÄ• vena anurÅ«paá¹ƒ. anubandhamÄ• no
setÄ«ti anusayo. anusayabhÅ«tÄ• ya \Be 261/ avijjÄ• ya parikkhittoti __avijjÄ• nusayaparik
mÅ«laá¹ƒ etassÄ• ti __taá¹‡hÄ• nusaya mÅ«lako_. avijjÄ• nusaya mÅ«lakena taá¹‡hÄ• nus
vutte suá¹-á¹-hutaraá¹ƒ yujjati. avijjÄ• hi taá¹‡hÄ• yapi mÅ«labhÅ«tÄ• hoti. tÄ• ya paá¹-iccl
Ä• rammaá¹‡e taá¹‡hÄ• pavattisambhavato. taá¹‡hÄ• ca pana sahakÄ• ri kÄ• raá¹‡a bhÄ•
saá¹…khÄ• raá¹ƒ niyojentÄ« pavattatÄ«ti saá¹…khÄ• rassa parivÄ• rabhÅ«tÄ• balavaÄ• sa

etthaca akusalakamma sahajÄ• tÄ• naá¹ƒvÄ• kammanikanti nimittanikanti sahajÄ• tÄ• naá
jÄ• tÄ• naá¹ƒvÄ• maraá¹‡Ä• sanna javana sahajÄ• tÄ• naá¹ƒvÄ• avijjÄ• taá¹‡hÄ• naá¹ƒpi
anusaya vohÄ• rasambhavo veditabbo. apica, anusayÄ• nÄ• ma paá¹-isandhijanane kusala
balavasahÄ• yabhÅ«tÄ• honti. tasmÄ• idha ekantÄ• nusayabhÅ«tÄ• eva pariyattÄ• ti kiá¹ƒ
gahaá¹‡enÄ• ti. teneva aá¹-á¹-hakathÄ• yaá¹ƒpi taá¹‡hÄ• avijjÄ• naá¹ƒ appahÄ«nattÄ• ti e
ekantÄ• nusayÄ• eva gahitÄ• ti. __saá¹…khÄ• renÄ• _ti paá¹-isandhijanakakammasaá¹…kh
taá¹ƒ sahajÄ• taphassÄ• didhammasamÅ«henapivÄ• . sopi hi upanissayabhÄ• ve na paá¹-i
athavÄ• , saá¹…khÄ• renÄ• ti maraá¹‡asanna javanaviÃ±Ã±Ä• á¹‡a sahajÄ• tena cetanÄ•
phassÄ• didhammasamÅ«henapivÄ• . tadubhayaá¹ƒpi hi kammÄ• divisaye khipanaka saá¹
janetÄ«ti. tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ taá¹‡hÄ• avijjÄ• naá¹ƒ appahÄ«nattÄ• avijjÄ• y
paá¹-icchÄ• ditÄ• dÄ«nave tasmiá¹ƒ visaye taá¹‡hÄ• nÄ• meti. sahajÄ• tasaá¹…khÄ• rÄ•

mÅ«laá¹-Ä«kÄ• yaÃ±ca sahajÄ• tasaá¹…khÄ• rÄ• ti cutiÄ• sannajavanaviÃ±Ã±Ä• á¹‡asaha
phassÄ• dayoti vuttaá¹ƒ. sakalena pana vacanena aggamaggena appahÄ«nÄ• avijjÄ• kam
Ä• dÄ«navaá¹ƒ paá¹-icchÄ• deti, tathÄ• rÅ«pÄ• yeva taá¹‡hÄ• tadubhayasmiá¹ƒ cittasantÄ
yathÄ• vuttasaá¹…khÄ• rÄ• taá¹ƒ tattha khipanti. tasmiá¹ƒ abhinava viÃ±Ã±Ä• á¹‡apÄ• tub
dassetÄ«ti.

__sampayuttehi_ \Be 262/ __pariggayhamÄ• na_nti phassÄ• dÄ«hi sampayuttadhammehi
__sahajÄ• tÄ• na_nti nÄ• marÅ«padhammÄ• naá¹ƒ. __adhiá¹-á¹-hÄ• na bhÄ• venÄ• _ti nis
__pubbaá¹…gamabhÅ«ta_nti padhÄ• nabhÅ«taá¹ƒ. pada dvayena vijÄ• nanadhÄ• tuyÄ• a
dasseti. yathÄ• hi loke ekasmiá¹ƒ mahÄ• nubhÄ• ve purisavisese jÄ• yamÄ• ne parivÄ• ral
tassa upabhoga paribhogabhÅ«tÄ• pÄ• sÄ• dakapparukkhÄ• dayova tena saha jÄ• yanti. e
daá¹-á¹-habbaá¹ƒ. __bhavantarapaá¹-isandhÄ• navasenÄ• _ti ekasmiá¹ƒbhave niruddhe ter
bhavantarassa paá¹-isandahana vasena. __uppajjamÄ• nameva patiá¹-á¹-hÄ• ti_ na purima
anirujjhitvÄ• á¹-hitibhÄ• vena gantvÄ• bhavantare patiá¹-á¹-hÄ• tÄ«ti adhippÄ• yo. na hi up
pakatikÄ• lepi desantaraá¹ƒvÄ• khaá¹‡antaraá¹ƒvÄ• saá¹…kantÄ• nÄ• ma atthi. kuto mara
yaÃ±ca anamataggo yaá¹ƒ bhikkhave saá¹ƒsÄ• ro. pubbakoá¹-i napaÃ±Ã±Ä• yati avijjÄ• nÄ
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsaratanti vuttaá¹ƒ, taá¹ƒpi pariyÄ• yen
avijjÄ• taá¹‡hÄ• saá¹…khÄ• rÄ• naá¹ƒ vasena bhavantare paá¹-isandhi pÄ• tubhavati. teca
pavattanti, so tesaá¹ƒ hetuphalasambandhena bhavantaraá¹ƒ sandhÄ• vati saá¹ƒsaratÄ«ti v
tassÄ• paá¹-isandhiyÄ• purimabhavapari yÄ• pannehi hetÅ«hi vinÄ• anuppajjanaá¹ƒpi sid
paá¹-ighosa padÄ«pamuddhÄ• dÄ«ni cettha nidassanÄ• nÄ«ti.

__etthÄ• _ti maraá¹‡uppattiá¹-á¹-hÄ• ne. __mandappavattÄ• nÄ«_ti kammadubbalabhÄ• v
mandaá¹ƒ hutvÄ• pavattÄ• ni. tasmÄ• paccuppannÄ• lambaá¹‡akÄ• labbhatÄ«ti samban
tiá¹-á¹-hantesu eva. __paá¹-isandhi bhavaá¹…gÄ• naá¹ƒpÄ«_ti paá¹-isandhiyÄ• pi katipayab
katvÄ• _ti iminÄ• kÄ• raá¹‡ena. kÄ• maÃ±cettha aá¹-á¹-hakathÄ• yaá¹ƒ gatinimittaá¹ƒnÄ• n
vaá¹‡á¹‡o upaá¹-á¹-hÄ• tÄ«ti vatvÄ• sabbesu gatinimittavÄ• resu gabhinimittaá¹ƒ vaá¹‡á¹‡
gahitameva paccuppannamevaca dassitaá¹ƒ. tathÄ• pi chadevalokato attano santikaá¹ƒ Ä•
gatinimittaá¹ƒ katvÄ• cavantÄ• naá¹ƒ \Be 263/ dhammikaupÄ• saka duá¹-á¹-hagÄ• maá¹‡i
taá¹ƒpi kammanimittaá¹ƒviya chabbidhaá¹ƒpi chadvÄ• ragahitaá¹ƒpi paccuppannamatÄ«taá
adhippÄ• yena taá¹ƒkammanimittena nibbisesaá¹ƒ katvÄ• __kÄ• mÄ• vacarapaá¹-isandhiy
vuttaá¹ƒ. tathÄ• cavantÄ• hi dibbavaá¹‡á¹‡opi devatÄ• naá¹ƒ Ä• nubhÄ• vena cakkhunÄ•
rathasaddovÄ• tÅ«riyasaddovÄ• vacanasaddovÄ• sotena sutoyeva. dibbagandhopi ghÄ•
uggatena aggijÄ• lena dayhamÄ• nakÄ• yena cavantÄ• naá¹ƒ devadatta nandayakkha nan
khuracakke Ä• sajjamÄ• nÄ• naá¹ƒ mittavindakÄ• dÄ«naÃ±ca vasena phoá¹-á¹-habbaá¹ƒpi
yathÄ• sambhavaá¹ƒ yojetabbÄ• ti. vuttaÃ±ca saccasaá¹…khepe ---

paÃ±cadvÄ• re siyÄ• sandhi, vinÄ• kammaá¹ƒ dvigocareti.

mahÄ• á¹-Ä«kÄ• yaá¹ƒpi ayamattho vuttoyeva. yadÄ• pana antima javanavÄ«thito pubbab
gatinimittaá¹ƒ antimajavanassa Ä• rammaá¹‡aá¹ƒ hoti. tadÄ• taá¹ƒ atÄ«taá¹ƒpi hotiyevÄ• ti
pana santativasena tassa paccuppannatÄ• va vuttÄ• . tathÄ• vaá¹‡á¹‡Ä• rammaá¹‡abhÄ•
yebhuyyena vuttoti veditabbo. itarathÄ• kammanimittaá¹ƒpi paccuppannabhÅ«taá¹ƒ paÃ±ca
aá¹-á¹-hakathÄ• yaá¹ƒ dassitanti taá¹ƒpi manodvÄ• ragahitaá¹ƒ paccuppannabhÅ«taá¹ƒ paÃ
dhammÄ• rammaá¹‡aá¹ƒvÄ• nasambhavatÄ«ti vattabbaá¹ƒ siyÄ• . naca sakkÄ• tathÄ• va
aniccato dukkhato anattato vipassantÄ«tiÄ• dinÄ• paá¹-á¹-hÄ• ne vuttassa chaá¸·Ä• ramma
purejÄ• tapaccayassa manodvÄ• rika maraá¹‡Ä• sanna javanÄ• nampi icchitabbattÄ• . tato
paá¹-isandhiyÄ• pi sambhava toti.

__ [168] vibhÄ• vaniyaá¹ƒ_ pana

tathÄ• avicÄ• retvÄ• yaá¹ƒvuttaá¹ƒ ``paccuppannÄ• rammaá¹‡esu Ä• pÄ• tamÄ• gatesu m
paÃ±cadvÄ• re kammanimittavasenÄ• â€™â€™ ti. taá¹ƒ na sundaraá¹ƒ.

__ [169] _ yaÃ±ca __tattha_

``chadvÄ• ragahitanti kammanimittaá¹ƒ chadvÄ• ragahitaá¹ƒ gatinimittaá¹ƒ chaá¹-á¹-hadvÄ•
yathÄ• sambhavaá¹ƒ yojetabbaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒpi na yujjati.

evaÃ±hi sati kammaá¹ƒ viya gatinimittaá¹ƒpi therena bhinditvÄ• vuttaá¹ƒ siyÄ• . naca taá¹ƒ
paÃ±cadvÄ• ragahitaá¹ƒ na sambhavatÄ«ti.

__ [170] _ yaÃ±ca __tattha_

aá¹-á¹-hakathÄ• yaá¹ƒ mÅ«la á¹-Ä«kÄ• dÄ«suca yebhuyyavasena vuttaá¹ƒ sÄ• vasesapÄ•
``aá¹-á¹-hakathÄ• yaá¹ƒ pana gatinimittaá¹ƒ manodvÄ• re Ä• pÄ• tamÄ• gacchatÄ«ti vuttatt
paÃ±cadvÄ• rikapaá¹-isandhiyÄ• adassitattÄ• mÅ«laá¹-Ä«kÄ• dÄ«suca kamma balena up
vaá¹‡á¹‡Ä• yatanaá¹ƒ supinaá¹ƒ passantassaviya dibba cakkhussa viyaca manodvÄ• reyev
gacchatÄ«ti niyametvÄ• vuttattÄ• tesaá¹ƒ vacanaá¹ƒ nasampaá¹-icchanti Ä• cariyÄ• â€™â
asampaá¹-icchantÄ• naá¹ƒ aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ natthi aÃ±Ã±atra avicÄ• raá¹‡Ä• yÄ•

__paccuppannamatÄ«ta_nti ettha yassa javanÄ• vasÄ• nÄ• ya paÃ±cadvÄ• rikavÄ«thiyÄ•
paá¹-isandhiyÄ• dvinnaÃ±ca bhavaá¹…gÄ• naá¹ƒ paccuppannÄ• rammaá¹‡atÄ• upalabbh
tadÄ• rammaá¹‡Ä• vasÄ• nÄ• ya, tassa paá¹-isandhiyÄ• eva. yassa pana javanÄ• vasÄ• n
manodvÄ• rikavÄ«thiyÄ• cavanaá¹ƒ hoti, tassa paá¹-isandhiyÄ• channaÃ±ca bhavaá¹…gÄ
tadÄ• raá¹‡Ä• vasÄ• nÄ• ya, tassa paá¹-isandhiyÄ• catunnaÃ±ca bhavaá¹…gÄ• nanti. etth

balavantepi vatthudubbalabhÄ• ve sati kÄ• masattÄ• naá¹ƒpi javanÄ• vasÄ• nÄ• vÄ«thi ho
aá¹-á¹-hakathÄ• yaá¹ƒ pana tadÄ• rammaá¹‡Ä• vasÄ• nÄ• ya eva yojitattÄ• manodvÄ• re
catunnaá¹ƒ bhavaá¹…gÄ• naá¹ƒ paÃ±cadvÄ• re paá¹-isandhiyÄ• eva paccuppannÄ• ramm
pariyosÄ• nÄ• yavÄ• suddhÄ• yavÄ• javanavÄ«thiyÄ• ti vuttattÄ• pana idha javanÄ• vasÄ

__ [171] vibhÄ• vaniyaá¹ƒ_ pana

evaá¹ƒ \Be 265/ avicÄ• retvÄ• yaá¹ƒ vuttaá¹ƒ ``manodvÄ• re tÄ• va paá¹-isandhiyÄ• catun
paÃ±cadvÄ• re paá¹-isandhiyÄ• eva paccuppannÄ• rammaá¹‡atÄ• labbhatÄ«â€™â€™ tiÄ

etthaca yasmÄ• paá¹-isandhijanakasseva kammassa Ä• rammaá¹‡aá¹ƒvÄ• upakaraá¹‡aá
adhippetaá¹ƒ. paÃ±cadvÄ• rikakammaÃ±ca paá¹-isandhijanakameva na hoti. tasmÄ• tadÄ
kammaá¹ƒ purimabhÄ• geeva manodvÄ• ravasena siddhaá¹ƒ hoti. tassaca Ä• rammaá¹‡ab
upakaraá¹‡abhÅ«tamevavÄ• ekantena kammanimittaá¹ƒnÄ• ma hoti. yaá¹ƒ pana paÃ±cad
Ä• rammaá¹‡aá¹ƒ hoti. taá¹ƒ purimena niruddhena Ä• rammaá¹‡ena vatthuto abhinnattÄ• v
kammanimittanteva vuccatÄ«ti. tathÄ• hi vuttaá¹ƒ mÅ«laá¹-Ä«kÄ• yaá¹ƒ paÃ±cadvÄ• re Ä•
paccuppannaá¹ƒ kammanimittaá¹ƒ Ä• sannakatakammÄ• rammaá¹‡a santatiyaá¹ƒ uppanna
daá¹-á¹-habbanti. tattha yesu deyyadhammavatthÅ«su cetiyÄ• dÄ«suvÄ• yehi satthÄ• dÄ«
siddhaá¹ƒ. tesaá¹ƒ paccakkhe dharamÄ• nataá¹ƒ sandhÄ• ya santatiyaá¹ƒ uppannanti vutta
savatthÅ«naá¹ƒ dharamÄ• nataá¹ƒ sandhÄ• ya taá¹ƒsadisaÃ±cÄ• ti vuttaá¹ƒ. sadisavatthÅ«
laddhokÄ• sakÄ• raá¹‡Ä• ni hontiyeva. yathÄ• taá¹ƒ ito parittakena pÄ• pakammena niraye
nibbattÄ• naá¹ƒ pubbe puÃ±Ã±akaraá¹‡akÄ• le laddhanimittasadisaá¹ƒ nirayaggijÄ• lÄ• naá
vaá¹‡á¹‡aá¹ƒ disvÄ• vÄ• puÃ±Ã±aá¹ƒ saritvÄ• cavitvÄ• sagge nibbattÄ• naá¹ƒ aggijÄ• lÄ

__ [172] vibhÄ• vaniyaá¹ƒ_ pana

mÅ«laá¹-Ä«kÄ• pÄ• á¹-haá¹ƒ avicÄ• retvÄ• taá¹ƒsadisaÃ±cÄ• tiettha naá¹-á¹-hacakÄ• raá¹
``manodvÄ• rika javanÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tena saha samÄ• nattÄ• tadekasantati
taá¹ƒpi paccuppannaá¹ƒ vaá¹‡á¹‡Ä• dikaá¹ƒ kammanimitta bhÄ• vena vuttaâ€™â€™ nti vu

apica, \Be 266/ aá¹-á¹-hakathÄ• yaá¹ƒ aparassa maraá¹‡asamaye Ã±Ä• takÄ• ayaá¹ƒ tÄ•
karÄ«yati. cittaá¹ƒ pasÄ• dehÄ«ti vatvÄ• pupphadÄ• madhajapaá¹-Ä• kÄ• divasena rÅ«pÄ
dhammasavanatÅ«riyapÅ«jÄ• di vasena saddÄ• rammaá¹‡aá¹ƒvÄ• dhÅ«mavÄ• sagandhÄ
idaá¹ƒ tÄ• va sÄ• yassu, tavatthÄ• ya dÄ• tabbaá¹ƒ deyyadhammanti vatvÄ• madhuphÄ• á
rasÄ• rammaá¹‡aá¹ƒvÄ• idaá¹ƒ tÄ• va phusassu, tavatthÄ• ya dÄ• tabbaá¹ƒ deyyadhamm
somÄ• rapaá¹-Ä• divasena phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒvÄ• paÃ±cadvÄ• re upasaá¹ƒh
rÅ«pasaddagandhÄ• rammaá¹‡Ä• ni sandhÄ• ya á¹-Ä«kÄ• yaá¹ƒ santatiyaá¹ƒ uppannanti v

rammaá¹‡Ä• ni sandhÄ• ya taá¹ƒsadisaÃ±cÄ• ti vuttaá¹ƒ. tÄ• ni hi pathamaá¹ƒ sÄ• yita phu
pacchÄ• dinnÄ• ni aÃ±Ã±Ä• nÄ«ti etthaca evaá¹ƒ upasaá¹ƒhaá¹-Ä• ni rÅ«pÄ• rammaá¹‡Ä•
gahetvÄ• acavitvÄ• pacchÄ• puna atthi dÄ• ni evarÅ«pÄ• nÄ«ti suddhena manodvÄ• rena
manodvÄ• ragahitÄ• ni paccuppannabhÅ«tÄ• ni kammanimittÄ• ni hontÄ«ti veditabbÄ• nÄ«
paá¹-isandhÄ«naá¹ƒ paÃ±Ã±atti bhÅ«taá¹ƒ dutÄ«yacatutthÄ• ruppapaá¹-isandhÄ«naá¹ƒ ma
__yathÄ• raha_nti. Ä• ruppesu uparibhÅ«minibbattÄ• naá¹ƒ arÅ«pÄ«naá¹ƒ heá¹-á¹-himajjhÄ
na ca te tÄ• ni puna Ä• yÅ«hantÄ«ti vuttaá¹ƒ __heá¹-á¹-himÄ• ruppa vajjitÄ• _ti. pamÄ• dap
vissaá¹-á¹-hajjhÄ• nÄ• naá¹ƒ tatoyevaca appahÄ«nehi orambhÄ• viya saá¹ƒyojanehi heá¹-á
Ä• kaá¸• á¸• hita mÄ• nasÄ• naá¹ƒ kÄ• mabhave uppajjamÄ• nÄ• naá¹ƒ tesaá¹ƒ thapetvÄ•
upacÄ• rajjhÄ• nacetanaá¹ƒ aÃ±Ã±aá¹ƒ dubbalakammaá¹ƒ okÄ• saá¹ƒ nalabhatÄ«ti vuttaá
tathÄ• hi aá¹…guttaraá¹-á¹-ha kathÄ• yaá¹ƒ-na hi tassa upacÄ• rajjhÄ• nato balavataraá¹ƒ
vuttaá¹ƒ. á¹-Ä«kÄ• yaÃ±ca na hi tassa. la. atthÄ«ti iminÄ• tato cavantÄ• naá¹ƒ upacÄ• rajjh
paá¹-isandhijanakaá¹ƒ kammanti dÄ«petÄ«ti vuttanti. rÅ«pÄ• vacarapaá¹-isandhi pana tesa
katvÄ• yamakearÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassÄ• tivÄ• arÅ«p
kÄ• madhÄ• tuá¹ƒ upapajjantassÄ• tivÄ• vuttaá¹ƒ. na pana vuttaá¹ƒ arÅ«padhÄ• tuyÄ• cu
upapajjantassÄ• ti. rÅ«pa lokato \Be 267/ cavantÄ• naá¹ƒ pana aÃ±Ã±aá¹ƒ dubbalakammaá
navattabbaá¹ƒ. evaá¹ƒsantepi suá¹-á¹-hu vikkhambhitanÄ«varaá¹‡Ä• naá¹ƒ tesaá¹ƒ appanÄ
suparibhÄ• vitacittasantÄ• nattÄ• jaccandhÄ• divipatti janakaá¹ƒ dvihetukomakakammaá¹ƒ
kuto apÄ• yagÄ• mikammanti vuttaá¹ƒ __ahetuka rahitÄ• siyu_nti.

__ [173] vibhÄ• vaniyaá¹ƒ_ pana

``upacÄ• rajjhÄ• nÄ• nubhÄ• veneva duhetuka tihetuka paá¹-isandhiyo siyuâ€™â€™ nti vu
vicÄ• retabbaá¹ƒ.

yadi hi taá¹ƒ paá¹-isandhidÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ siyÄ• . duhetukapaá¹-i sandhi na
suá¹-á¹-hu vikkhambhitanÄ«varaá¹‡Ä• naá¹ƒ appanÄ• vÄ«thiyaá¹ƒ pavattaá¹ƒ upacÄ• rajjh
sambhavatÄ«ti. atha kammantarassa upatthambhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ siyÄ• . sayaá
paá¹-isandhiá¹ƒ adatvÄ• dubbalassa kammantarassa upatthambhane kÄ• raá¹‡aá¹ƒ natthÄ
rÅ«pabrahmÄ• naá¹ƒ upacÄ• rajjhÄ• nato aÃ±Ã±Ä• nipi kÄ• yavacÄ«manokammakusalÄ•
kÄ• nici tihetukomakÄ• nipi kÄ• nici dvihetukukkaá¹-á¹-hÄ• nipi bhavanti. oá¸·Ä• rikÄ• naá¹ƒ
suá¹-á¹-hu vikkhambhitattÄ• savipattikapaá¹-i sandhijanakÄ• ni dvihetukomakÄ• ni tesaá¹ƒ
aparapariyÄ• ya bhÅ«tÄ• nica tÄ• disÄ• ni tesaá¹ƒ okÄ• saá¹ƒ nalabbhanti. nÄ• nÄ• ramma
nikantivÄ• pavattatiyeva. yena nÄ• nÄ• kammÄ• nipi vipaccituá¹ƒ okÄ• saá¹ƒ labhanti. yen
sotadvÄ• rehipi tato cavanti. tasmÄ• ettha upacÄ• rajjhÄ• nena kÄ• raá¹‡aá¹ƒ avatvÄ• vut
taá¹ƒkÄ• raá¹‡aá¹ƒ vattuá¹ƒ yuttanti daá¹-á¹-habbaá¹ƒ. kÄ• matihetumhÄ• cutiyÄ• paraá¹ƒ
paá¹-isandhiyo siyuá¹ƒ. itarÄ• duhetukÄ• hetukacutito paraá¹ƒ kÄ• mesveva bhavesu dasa
yojanÄ• . evaá¹ƒ paá¹-isandhikkhaá¹‡e visayappavattiyÄ• saha vÄ«thimuttacittÄ• naá¹ƒ pa

idÄ• ni pavattikÄ• le paraá¹ƒparabhavesuca dassetuá¹ƒ __icceva_ntiÄ• dimÄ• ha. __paá¹-is
paá¹-isandhiyÄ• nirodhassa bhaá¹…gassa anantarakÄ• lato. \Be 268/ __tamevacitta_nti tas
daá¹-á¹-habbo. yathÄ• tÄ• niyeva osadhÄ• nÄ«ti. __yÄ• va cuticittuppÄ• dÄ• _ti ettha cutig
vÄ«thicittÄ• nampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __asati vÄ«thicittuppÄ• de_ti antarantar
uppattiyÄ• asati. __bhavassaaá¹…gabhÄ• venÄ• _ti upapattibhavassa aviccheda kÄ• raá¹
avattamÄ• ne pacchÄ• jÄ• tapaccayarahitÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ vassodaka rahitÄ
milÄ• ta bhÄ• vapattiyÄ• upapattibhavo occhijjatÄ«ti. cuticittaá¹ƒ hutvÄ• nirujjhati tameva c
__yathÄ• kkamaá¹ƒ eva parivattantÄ• pavattantÄ«_ti yÄ• va parinibbÄ• nacutiyÄ• yathÄ• l
pavattantieva. na pana parasamaye viya kadÄ• ci katthaci nivattiá¹ƒ pÄ• puá¹‡antÄ«ti attho

__ [174] vibhÄ• vaniyaá¹ƒ_ pana

``yÄ• va vaá¹-á¹-a mÅ«la samucchedÄ• â€™â€™ ti vuttaá¹ƒ, vaá¹-á¹-amÅ«lasamucchedo v
paraá¹ƒpi yÄ• vakhandhaparinibbÄ• nÄ• pavattantiyeva.

__ihÄ• _ti imasmiá¹ƒ bhave. __iccaya_nti iti ayaá¹ƒ. itisaddo Ä• diattho. yathÄ• iha paá¹-is
bhavaá¹…gaÃ±ca Ä• vajjanÄ• di vÄ«thiyoca cuticÄ• ti ayaá¹ƒ cittasantati pavattati. tathÄ• p
sandhibhavaá¹…gÄ• dikÄ• ayaá¹ƒcittasantati parivattati parivattamÄ• nÄ• pavattatÄ«ti atth
vipassanÄ• maggaphalanibbÄ• nassa atthÄ• ya cittacetasikÄ• naá¹ƒ pabhedapavattisaá¹…
tadatthaá¹ƒ dassento gÄ• thamÄ• ha. tattha __paá¹-isaá¹…khÄ• yÄ• _ti paá¹-isaá¹…khÄ• n
Ã±Ä• á¹‡ena punappunaá¹ƒ Ã±atvÄ• . __eta_nti yathÄ• vuttaá¹ƒ cittacetasikÄ• naá¹ƒ pabhe
__adhuva_nti aniccaá¹ƒ. __adhigantvÄ• _ti adhigamasaá¹…khÄ• tena catumaggaÃ±Ã±Ä• á
sacchikatvÄ• . __pada_nti saupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ. __budhÄ• _ti paá¹‡á¸• itÄ• . sua
asesetvÄ• sesakilesehi saddhiá¹ƒ ucchinnaá¹ƒ yathÄ• vuttesu cittacetasikesu adhisayitaá¹
saá¹…khÄ• taá¹ƒ \Be 269/ bandhanaá¹ƒ etehÄ«ti __susamucchinna sineha bandhanÄ• _. s
vaá¹-á¹-adukkhasantÄ• pÄ• etasminti __samo_. anupÄ• disesanibbÄ• naá¹ƒ. __essantÄ«_
cirakÄ• laá¹ƒ. sundaraá¹ƒ adhigamÄ• vahaá¹ƒ sÄ«la dhutaá¹…gasaá¹…khÄ• taá¹ƒ vataá¹ƒ
suparisuddhasÄ«lasallekha vuttinoti attho. cirÄ• ya subbatÄ• budhÄ• etaá¹ƒ adhuvaá¹ƒ pa
accutaá¹ƒ padaá¹ƒ adhigantvÄ• susamucchinnasinehabandhanÄ• samaá¹ƒ essantÄ«ti yoj

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya vÄ«thimutta saá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

rÅ«pa saá¹…gaha paramatthadÄ«panÄ«

<156> evaá¹ƒ \Be 270/ cittacetasike dvÄ«hi pabhedappavattÄ«hi dassetvÄ• idÄ• ni yathÄ•
dassento Ä• digÄ• tha mÄ• ha. tattha etaá¹ƒ parimÄ• á¹‡aá¹ƒ assÄ• ti __ettÄ• vaá¹ƒ_. tena
nipÄ• tapadaá¹ƒvÄ• etaá¹ƒ. __hi_ saddo padapÅ«raá¹‡e. pabhedoca pavattica pabhedapp
vattanti te __sappabhedappavattikÄ• _. ettÄ• vatÄ• sappabhedappavattikÄ• cittacetasikÄ•
idÄ• ni rÅ«paá¹ƒ pavuccatÄ«ti yojanÄ• . saá¹…khepato uddisanaá¹ƒ kathanaá¹ƒ __samudd
rÅ«passa puna vibhajanaá¹ƒ __vibhÄ• go_. samuá¹-á¹-hÄ• ti rÅ«paá¹ƒ etenÄ• ti __samuá¹-
kalÄ• vuccanti avayavÄ• . tÄ• appenti pavisanti etthÄ• ti __kalÄ• po_. piá¹‡á¸• Ä«ti attho.
uppattikkamato. salakkhaá¹‡ato sasambhÄ• ratoca mahantÄ• ni hutvÄ• bhavanti pÄ• tubha
tÄ• ni hi attano sabhÄ• vatopi mahantÄ• nieva hutvÄ• pÄ• tubhavanti upÄ• dÄ• rÅ«pÄ• ni

__ [175] vibhÄ• vaniyaá¹ƒ_ pana __mahÄ• á¹-Ä«kÄ• yaÃ±ca_

``sasambhÄ• radhÄ• tuvasenÄ• tiâ€™â€™ vuttaá¹ƒ. taá¹ƒ anupapannaá¹ƒ.

na hi sasambhÄ• ravatthuvaseneva tesaá¹ƒ ayaá¹ƒ vohÄ• ro pavattoti sakkÄ• vattuá¹ƒ. na
mahattena vinÄ• tesaá¹ƒ sasambhÄ• rato mahattaá¹ƒnÄ• ma sambhavatÄ«ti. tasmÄ• yaá
indriyÄ• nindriyabaddhasantÄ• nesu pathavipabbatÄ• divasena samudde macchakacchapÄ
mahattaá¹ƒ. taá¹ƒpi salakkhaá¹‡amahattamÅ«lakamevÄ• ti daá¹-á¹-habbaá¹ƒ. mahÄ• bhÅ«
kaá¹-á¹-hena mÄ• yÄ• kÄ• rÄ• vÄ• Ä• visanagahaá¹‡esu acinteyyaá¹-á¹-hÄ• naá¹-á¹-hena
vaÃ±cakaá¹-á¹-hena yakkhiniyovÄ• vuccanti. tenevaá¹-á¹-hena tehi sadisattÄ• imÄ• nipi m
mahÄ• bhÅ«tÄ• ni. ubhayatthapica \Be 271/ mahantÄ• ni abhÅ«tÄ• ni abbhutÄ• nivÄ• etes

__ [176] vibhÄ• vaniyaá¹ƒ_ pana

yakkhiniá¹ƒ visuá¹ƒ upamÄ• mattaá¹ƒ katvÄ• ``manÄ• pavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«hi
yakkhinÄ«Ä• dayo viya manÄ• pa itthipurisarÅ«padassanÄ• dinÄ• sattÄ• naá¹ƒ vaÃ±cakat
etesÅ«ti mahÄ• bhÅ«tÄ• tiâ€™â€™ vuttaá¹ƒ. taá¹ƒ aá¹-á¹-hakathÄ• ya na sameti.

aá¹-á¹-hakathÄ• yaÃ±hi mahÄ• bhÅ«tasÄ• maÃ±Ã±atoti padassa vitthÄ• re eva mÄ• yÄ• k
mahÄ• bhÅ«tÄ• vuttÄ• ti. __catunnaÃ±camahÄ• bhÅ«tÄ• na_nti upayogatthe sÄ• mivacan
nissÄ• ya. pavattanti pÄ• á¹-haseso. upÄ• dÄ• ya rÅ«pantivÄ• samÄ• sapadaá¹ƒ daá¹-á¹-h

__ [177] vibhÄ• vaniyaá¹ƒ_ pana

``upÄ• dÄ• ya pavattaá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«pantiâ€™â€™ vuttaá¹ƒ. taá¹ƒ idha na yujj

na hi imasmiá¹ƒ pÄ• á¹-he katthaci yakÄ• raviraho diá¹-á¹-ho. tathÄ• hi mÅ«laá¹-Ä«kÄ• yaá

nissayatÄ«ti upÄ• dÄ• yaá¹ƒ. tameva rÅ«pantipi vuttaá¹ƒ. pathayatÄ«ti pathavÄ«. sahajÄ• t
patiá¹-á¹-hÄ• na bhÄ• vena pakkhÄ• yati upaá¹-á¹-hÄ• tÄ«ti attho. puthu mahantÄ« hutvÄ•
pakÄ• rena thavÄ«yati sabbesaá¹ƒ rÅ«pasambhÄ• rÄ• naá¹ƒ adhiá¹-á¹-hÄ• nattÄ• . ayaá¹ƒ
patiá¹-á¹-hÄ• nÄ• vatthubhÅ«tÄ• bhÅ«mi bhÅ«tÄ• tiÄ• dinÄ• nÄ• nÄ• ppakÄ• rena guá¹‡a
pathavÄ«. sÄ• eva nisattanijÄ«vaá¹-á¹-hena dhÄ• tÅ«ti __pathavÄ«dhÄ• tu_. Ä• peti sahajÄ
tiá¹-á¹-hati, appÄ• yati vÄ• tÄ• ni suá¹-á¹-hu brÅ«heti vaá¸• á¸• hetÄ«ti Ä• po. tÄ• nivÄ• avi
bhuso pÄ• ti rakkhati, pivativÄ• vivanto viya tÄ• ni saá¹…gaá¹‡hati sampiá¹‡á¸• etÄ«ti Ä• p
__Ä• podhÄ• tu_. te jati tikkhabhÄ• vena samujjalanto viya sahajÄ• tadhammÄ• naá¹ƒ majj
tejetivÄ• niseti sahajÄ• tadhamme tikkhathÄ• ma bale karoti, paripÄ• cetivÄ• usmÄ• petÄ«
__tejodhÄ• tu_. vÄ• yati samÄ«reti desantaruppatti hetubhÄ• vena bhÅ«tasaá¹…ghÄ• á¹-aá
vÄ• yo. vÄ• yati vÄ• sahajÄ• tadhamme apatamÄ• ne katvÄ• vahatÄ«ti vÄ• yo. soeva dhÄ
kakkhaá¸·alakkhaá¹‡Ä• pathavÄ«. Ä• bandhanalakkhaá¹‡o Ä• po. uá¹‡hattalakkhaá¹‡o tejo
vÄ• yo. ettha siyÄ• , kasmÄ• pathavÄ« kakkhaá¸·alakkhaá¹‡Ä• ti vuttÄ• . nanu sÄ• mudub
mudubhÅ«tÄ• pi pana sÄ• sesabhÅ«tattayaá¹ƒ upÄ• dÄ• ya kakkhaá¸·Ä• tveva saá¹…khy
upÄ• dÄ• yeva pana ayaá¹ƒmudu ayaá¹ƒ kakkhaá¸·Ä• ti bhavati. teneva mudukakkhaá¸·Ä•
anavaá¹-á¹-hÄ• natÄ• hoti. mudubhÅ«tÄ• pi hi tato mudutaraá¹ƒ patvÄ• kakkhaá¸·Ä• nÄ• n
kakkhaá¸·ataraá¹ƒ patvÄ• mudubhÅ«tÄ• nÄ• ma jÄ• tÄ• ti. Ä• bandhanalakkhaá¹‡o Ä• poti
adhimattoti pakatiudakaá¹ƒ baddhaá¹ƒ ghanÄ«bhÅ«tameva siyÄ• ti ce. na. Ä• bandhitabbÄ
paridubbalattÄ• ti, yattha pana pathavÄ« balavatÄ« hoti tattheva so baddhataraá¹ƒ Ä• band
lakkhaá¹‡o tejoti vutto. evaÃ±casati sÄ«tabhÄ• vo tejoyeva na siyÄ• ti ce. na. usati dahati p
tabhÄ• vaá¹ƒ gametÄ«ti uá¹‡honÄ• ma. sÄ«tabhÄ• voca dahati paripÄ• ceti tabbhÄ• vaá¹ƒ
mÅ«laá¹-Ä«kÄ• yaá¹ƒ tejoeva hi sÄ«taá¹ƒ. himapÄ• tasamayÄ• dÄ«su sÄ«tassa paripÄ• ca
vitthambhana lakkhaá¹‡o vÄ• yoti vutto. so pana ghana thaddhesu silÄ• thambhÄ• dÄ«su n
hi pathavÄ« attanÄ• sahajÄ• tavÄ• yuvitthambhanaá¹ƒ labhitvÄ• thÄ• mappattÄ• thiratara
cakkhatÄ«ti __cakkhu_. samavisamaá¹ƒ Ä• cikkhati samavisamajÄ• nanassa tammÅ«lakatt
Ä• pÄ• taá¹ƒ Ä• gatÄ• gatassa rÅ«passa anirÄ• karaá¹‡ato. taá¹ƒvÄ• vibhÄ• vetÄ«ti attho.
suá¹‡anti suyyantivÄ• ete nÄ• ti \Be 273/ sotaá¹ƒ. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ_. ghÄ• yanti
ghÄ• naá¹ƒ. jÄ«vitanimittaá¹ƒ raso jÄ«vitanti vuccati. tasmiá¹ƒ ninnatÄ• ya taá¹ƒ avhÄ• yatÄ
athavÄ• . jÄ«vitaá¹ƒ vahati etÄ• yavÄ• taá¹ƒ vahanti pavattenti jÄ«vitavuttisampÄ• danattÄ
jayo parÄ• jayovÄ• vuccati. tadubhayaá¹ƒ vahati vahantivÄ• etÄ• yÄ• ti jivhÄ• . sasambhÄ

purisassa hi jÄ• tassa, kudÄ• rÄ« jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ, naro dubbhÄ• sitaá¹ƒ bhaá¹‡anti ||

idha pana taá¹ƒ sahacaritattÄ• jivhÄ• ti pasÄ• darÅ«pamo vuccati. kucchitÄ• naá¹ƒ kesÄ•
pÄ• padhammÄ• naÃ±ca Ä• yo uppattiá¹-á¹-hÄ• nanti __kÄ• yo_. sasambhÄ• rakÄ• yo. idh
kÄ• yoeva adhippeto. pasÄ«dantÄ«ti __pasÄ• dÄ• _. pasÄ«danti vÄ• ettha candamaá¹‡á¸•

Ä• rammaá¹‡animittÄ• ni tattha saá¹ƒsÄ«damÄ• nÄ• ni viya sarÅ«pato sandissantÄ«ti pasÄ
suparisuddhaÄ• dÄ• samaá¹‡á¸• asadisÄ• kammajamaá¹‡á¸• Ä• . ime pana paÃ±ca daá¹-
kammasamuá¹-á¹-hÄ• na bhÅ«tapasÄ• da lakkhaá¹‡Ä• rÅ«pÄ• di abhighÄ• tÄ• raha bhÅ«
cakkhupasÄ• dÄ• dayo daá¹-á¹-habbÄ• . tattha cakkhu tÄ• va setamaá¹‡á¸• ala parikkhittas
majjhe Å«kÄ• sirapamÄ• á¹‡e atimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppatti padesa
telamiva sattapicupaá¹-alÄ• ni sattaakkhipaá¹-alÄ• ni byÄ• petvÄ• tiá¹-á¹-hati. sotaá¹ƒ sotal
aá¹…guliveá¹-hanÄ• kÄ• raá¹ƒ upacitatanutambalomaá¹ƒ padesaá¹ƒ byÄ• petvÄ• tiá¹-á¹-ha
nÄ• sikabbhantare ajapadasaá¹‡á¹-hÄ• naá¹ƒ padesaá¹ƒ byÄ• petvÄ• tiá¹-á¹-hati. jivhÄ• s
uppala dalagga saá¹‡á¹-hÄ• naá¹ƒ padesaá¹ƒ byÄ• petvÄ• tiá¹-á¹-hati. kÄ• yo pana mahan
paá¹-alavaá¹-á¹-iyaá¹ƒ Ä• sittatelaá¹ƒviya thapetvÄ• pÄ• caka tejassa patiá¹-á¹-hÄ• naá¹-á¹
lomagga nakhagga sukkhacammÄ• nica avasesaá¹ƒ sakalasarÄ«raá¹ƒ byÄ• petvÄ• tiá¹-á¹
yathÄ• rahaá¹ƒ paÃ±cadvÄ• rikacittÄ• naá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhenti. tesuca el
dhÄ• tuyo sandhÄ• raá¹‡aÄ• bandhana paripÄ• cana samudÄ«raá¹‡a kiccehi upakÄ• raá¹ƒ
yakumÄ• rassa \Be 274/ catasso dhÄ• tiyo dhÄ• raá¹‡a nahÄ• pana maá¹‡á¸• ana bÄ«jana
naá¹ƒ upatthambhenti. yathÄ• taá¹ƒ khattiyakumÄ• raá¹ƒ pitu jeá¹-á¹-habhÄ• tu jeá¹-á¹-hab
naá¹ƒ suá¹-á¹-hu anupÄ• leti. yathÄ• taá¹ƒ khattiyakumÄ• raá¹ƒ disÄ• pÄ• mokkho rÄ• jasa
vaá¹‡á¹‡Ä• dayoca naá¹ƒ parivÄ• renti. yathÄ• taá¹ƒ khattiyakumÄ• raá¹ƒ sahajÄ• tÄ• am
pana sattÄ• naá¹ƒ cittaá¹ƒ nÄ• ma vicittaá¹ƒ hoti. cittavicittatÄ• ya saÃ±Ã±Ä• vicittÄ• . saÃ±
taá¹‡hÄ• vicittÄ• . taá¹‡hÄ• vicitta tÄ• ya kammÄ• ni vicittÄ• ni. kammavicittatÄ• ya kammas
bhÅ«tÄ• ni vicittÄ• ni. bhÅ«tavicittatÄ• ya ime pasÄ• dÄ• vicittÄ• . aÃ±Ã±amaÃ±Ã±aá¹ƒ as
pasÄ• damaá¹‡á¸• abhÅ«tÄ• pi samÄ• nÄ• keci rÅ«passeva abhighÄ• tÄ• rahÄ• honti, na
saddÄ• dÄ«naá¹ƒ eva, na rÅ«passÄ• ti. tasmÄ• tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aÃ±ca aÃ±Ã±arÅ«
asaá¹ƒmissatÄ• veditabbÄ• ti.

rÅ«payatÄ«ti __rÅ«paá¹ƒ_. vaá¹‡á¹‡avisesaá¹ƒ Ä• pajjitvÄ• hadayaá¹…gatabhÄ• vaá¹ƒ pa
yaá¹ƒkiÃ±cidabbaá¹ƒ samavisamaá¹ƒvÄ• pakÄ• se tÄ«ti attho. sappati sotaviÃ±Ã±eyyabhÄ
__saddo_. saddayatÄ«ti saddo. taá¹ƒ taá¹ƒ atthaá¹ƒvÄ• attano vatthuá¹ƒvÄ• Ä• cikkhatÄ«
taá¹ƒ disaá¹ƒvÄ• desaá¹ƒvÄ• khaá¹‡ena vissarati vippharatÄ«ti saddo. gandhayatÄ«ti __g
vatthuá¹ƒsÅ«cetÄ«ti attho. gacchatÄ«ti go. vÄ• to. tena dhÄ• rÄ«yatÄ«ti gandho. rasÄ«yati
__raso_. rasantivÄ• taá¹ƒ assÄ• dentÄ«ti raso. phusÄ«yatÄ«ti __phoá¹-á¹-habbaá¹ƒ_. phus
saha ghaá¹-á¹-anaá¹ƒ kalÄ• pantarabhÅ«tehi saddhiá¹ƒ paá¹-ihananaÃ±ca veditabbaá¹ƒ. ta
dhÄ• tuyÄ• natthÄ«ti vuttaá¹ƒ __Ä• podhÄ• tuvivajjita_nti. kasmÄ• pana taá¹ƒ tassÄ• natt
dravatÄ• vÄ• phusitvÄ• gayhatÄ«ti. vuccate, sÄ«tatÄ• hi tejoyeva, na Ä• po. yadi hi sÄ• Ä
pakkumite santatte loharasepissa sÄ«tatÄ• labbhamÄ• nÄ• siyÄ• . so hi raso Ä• pÄ• dhiko
nalabbhati. tasmÄ• sÄ• tejoyeva, na Ä• poti. \Be 275/ apica, sÄ«tuá¹‡hÄ• naá¹ƒ ekasmiá¹ƒ
appavattanato orapÄ• rÄ• naá¹ƒ viya tesaá¹ƒ anavaá¹-á¹-hÄ• natoca viÃ±Ã±Ä• yati. na hi sÄ
uá¹‡hakalÄ• pevÄ• sÄ«taá¹ƒ saha pavattati. yasmiá¹ƒca vatthumhi pubbe sÄ«tasaÃ±Ã±Ä•
sÄ«tatare Ä• gate tasmiá¹ƒyeva puna uá¹‡hasaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti. pubbe uá¹‡hasaÃ±Ã±

tathÄ• uá¹‡he mande sÄ«tasaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti. sÄ«te mande uá¹‡hasaÃ±Ã±Ä• ti.

atha pana dravabhÄ• vabhÅ«to Ä• po phusitvÄ• gayhati. ayo piá¹‡á¸• Ä• dÄ«su Ä• bandh
gayheyya. evaÃ±ca sati yathÄ• tesu itarÄ• ni tÄ«á¹‡i bhÅ«tÄ• ni vinÄ• itarÄ«tarena visuá¹
sukhadukkhÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• ni honti. tathÄ• sopi vinÄ• itarehi visuá¹ƒ kÄ•
Ä• rammaá¹‡abhÅ«toeva siyÄ• . na pana hoti. yaÃ±hi tÄ• ni ayopiá¹‡á¸• Ä• dÄ«ni phusantÄ
sukhaá¹ƒvÄ• dukkhaá¹ƒvÄ• uppajjati, taá¹ƒ saá¹‡hathaddhatÄ• vasenavÄ• uppajjati. sÄ«
abbhantarathambhanassa mandagÄ• á¸·hatÄ• vasenavÄ• . no aÃ±Ã±athÄ• ti. tasmÄ• puri
phusitvÄ• vÄ• vaá¹‡á¹‡aá¹ƒ disvÄ• vÄ• pacchÄ• bhÄ• ge suddhena mano viÃ±Ã±Ä• á¹‡a
dÄ«gharassÄ• disaá¹‡á¹-hÄ• naá¹ƒvÄ• rattiyaá¹ƒ alÄ• tacakkaá¹ƒ vÄ• taá¹ƒtaá¹ƒchiddaviv
pathamaá¹ƒ dravatÄ• sahitÄ• ni vilÄ«nÄ• ni mudÅ«ni tÄ«á¹‡i bhÅ«tÄ• ni pathaviá¹ƒ eva vÄ•
suddhena mano viÃ±Ã±Ä• á¹‡asantÄ• nena visuá¹ƒ dravabhÄ• vaá¹ƒ addatintabhÄ• vaá¹ƒ
phusitvÄ• jÄ• nantÄ• icceva maÃ±Ã±anti avisesavidunoti. gunnaá¹ƒ abhiá¹‡haá¹ƒ caraá¹‡
gocarasadisattÄ• idha gocaro. gotivÄ• idha cakkhÄ• dÄ«ni indriyÄ• ni vuccanti. tÄ• ni
viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitÄ• ni hutvÄ• etesu caranti. etÄ• nivÄ• tesu caranti pavattanti gh
teyeva idha ekattaá¹ƒ upanetvÄ• __gocararÅ«pa_nti vuttaá¹ƒ. imÄ• nipana paÃ±ca yathÄ•
paá¹-ihanana lakkhaá¹‡Ä• ni rÅ«pÄ• dÄ«nÄ«ti veditabbÄ• ni.

itthÄ« vuccati avisadÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ khandhapaÃ±cakaá¹ƒ. yassa pana dhammas
tathÄ• saá¹‡á¹-hÄ• ti pavattati. so itthi yÄ• \Be 276/ bhÄ• voti itthattaá¹ƒ. puriso vuccati
visadÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ khandhapaÃ±cakaá¹ƒ. sesaá¹ƒ vuttanayameva. tattha itthiliá¹
kutta itthÄ• kappÄ• naá¹ƒ hetubhÄ• va lakkhaá¹‡aá¹ƒ __itthattaá¹ƒ_. purisaliá¹…ga purisan
purisÄ• kappÄ• naá¹ƒ hetubhÄ• va lakkhaá¹‡aá¹ƒ __purisattaá¹ƒ_. tattha liá¹…ganti padhÄ•
mahÄ• saá¹‡á¹-hÄ• naá¹ƒ. nimittanti paccaá¹…gabhÅ«taá¹ƒ khuddakasaá¹‡á¹-hÄ• naá¹ƒ. k
kriyÄ• viseso. Ä• kappoti gamanÄ• diko Ä• kÄ• ravikÄ• ro. sabbepete khandhapaÃ±cakass
saddasatthesu liá¹…ganti vuccanti. yesaÃ±ca vasena ayaá¹ƒ itthÄ«eva, na puriso. ayaá¹ƒ p
saÃ±jÄ• nanti. yasmÄ• panettha saá¹‡á¹-hÄ• nÄ• dÄ«naá¹ƒ avisadÄ• dibhÄ• voeva atthato
tadubhayamuttabhÄ• voca napuá¹ƒsakatÄ• . soca akkharapada saá¹…khÄ• tesu vacanesu
sandissatiyeva. tasmÄ• indriyarahitesupi padesuca rukkhÄ• dÄ«su padatthesuca pariyÄ• y
itthipumanapuá¹ƒsakatÄ• siddhi veditabbÄ• ti.

__ [178] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``itthÄ«naá¹ƒ aá¹…gajÄ• taá¹ƒ itthiliá¹…gaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi katthaci pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• suca nimittasaddoviya liá¹…gasaddo aá¹…gaj
diá¹-á¹-hoti.

__ [179] _ yaÃ±ca __tattha_

``itthisaá¹‡á¹-hÄ• naá¹ƒ itthÄ• kappoâ€™â€™ ti vuttaá¹ƒ. taá¹ƒpi na sundaraá¹ƒ.

na hi liá¹…gasaddo viya Ä• kappasaddo saá¹‡á¹-hÄ• ne pÄ• kaá¹-o diá¹-á¹-hoti. sesaá¹ƒpa
yaá¹ƒkiÃ±ci aá¹-á¹-hakathÄ• ya asamentaá¹ƒpi tena pariyÄ• yena yujjatiyeva. bhavanti pava
khandhasantÄ• ne esÄ• itthÄ«, eso purisoti evaá¹ƒ pavattÄ• sadda buddhiyo etenÄ• ti bhÄ
pÄ• tubhavanti taá¹ƒsahite khandhasantÄ• ne liá¹…gÄ• dÄ«ni etasmiá¹ƒ satÄ«ti bhÄ• vo. s
__bhÄ• varÅ«paá¹ƒ_. hadanti sattÄ• taá¹ƒtaá¹ƒatthaá¹ƒvÄ• anatthaá¹ƒvÄ• pÅ«renti etenÄ
sattÄ• ito nÄ• nÄ• vikakke osajanti \Be 277/ muÃ±cantÄ«ti hadayaá¹ƒ. harantivÄ• parihara
jÄ«vitaá¹ƒviya dayanti rakkhanticÄ• ti hadayaá¹ƒ. vasanti nivasanti cittaceta sikÄ• dhammÄ
hadayaÃ±ca taá¹ƒ vatthucÄ• ti __hadayavatthu_. dhÄ• tudvayanissayalakkhaá¹‡aá¹ƒ __vat
hadayakosabbhantare aá¸• á¸• hapasatamattaá¹ƒ lohitaá¹ƒ byÄ• petvÄ• tiá¹-á¹-hatÄ«ti ved
dhammasaá¹…gaá¹‡iyaá¹ƒ pana desanÄ• bhedarakkhanatthaá¹ƒ avatvÄ• paá¹-á¹-hÄ• nee
yathÄ• ha-vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. vatthu akusal
nissayapaccayena paccayotiÄ• di. etthaca chahi vatthÅ«hi aÃ±Ã±aá¹ƒ vatthunÄ• ma natthi.
kusalÄ• dÄ«naá¹ƒ nissayÄ• eva na honti. tasmÄ• tesaá¹ƒ nissayabhÄ• vena tattha vuttaá¹
ekaá¹ƒ vatthurÅ«pamevÄ• ti siddhanti.

__ [180] vibhÄ• vaniyaá¹ƒ_ pana

yaá¹ƒ rÅ«paá¹ƒ nissÄ• yÄ• ti pÄ• á¹-hassa uddhaá¹-attÄ• rÅ«pasÄ• maÃ±Ã±apasaá¹…go
yuttinÄ• ma vuttÄ• . paá¹-á¹-hÄ• ne pana bahÅ«su anaÃ±Ã±asÄ• dhÄ• raá¹‡esu á¹-hÄ• nes
vuttattÄ• sopasaá¹…go natthiyevÄ• ti daá¹-á¹-habbaá¹ƒ.

jÄ«vanti sahajÄ• tadhammÄ• yenÄ• ti jÄ«vitaá¹ƒ. tesaá¹ƒ jÄ«vane Ä• dhipaccayogena tes
attÄ• naá¹ƒ karotÄ«ti indriyaá¹ƒ. jÄ«vitaÃ±ca taá¹ƒ indriyaÃ±cÄ• ti jÄ«vitindriyaá¹ƒ. sahajÄ•
lakkhaá¹‡aá¹ƒ jÄ«vitindriyaá¹ƒ. yathÄ• hi bÄ«janibbattÄ• ni uppalÄ• dÄ«ni bÄ«jevinaá¹-á¹-h
ciraá¹ƒpi kÄ• laá¹ƒ jÄ«vanti. evamevaá¹ƒ niruddha kammanibbattÄ• ni kammajarÅ«pÄ• ni k
jÄ«vitÄ• nupÄ• litÄ• ni santativasena vassasataá¹ƒpi vassasahassaá¹ƒpi kappaá¹ƒpi soá¸·a
jÄ«vantiyeva, tathÄ• hi jÄ«vitarahitÄ• ni itararÅ«pÄ• ni jÄ«vantÄ• ninÄ• ma nahonti. tÄ• ni
cittenavÄ• utunÄ• vÄ• Ä• hÄ• renavÄ• jÄ• yanti. tasmiá¹ƒ niruddhe nirujjhanti, paraá¹ƒ mu
santÄ• naá¹ƒ ghaá¹-etuá¹ƒ nasakkonti. tesu hi cittajarÅ«pÄ• naá¹ƒ santatipaccuppannaá¹ƒ
ekasamÄ• pattivÄ• rena paricchinnaá¹ƒ hoti. utujÄ• hÄ• rajÄ• naÃ±ca sabhÄ• geka utuÄ• h
paricchinnaá¹ƒ hoti. kammajarÅ«pÄ• naá¹ƒ pana visuá¹ƒ santatipaccuppannaá¹ƒnÄ• ma na
ekabhavaparicchinnaá¹ƒ addhÄ• paccuppannameva hotÄ«ti. yadi evaá¹ƒ arÅ«padhammÄ•
jÄ«vitayogena jÄ«vantÄ• eva honti. evaá¹ƒsantepi tesaá¹ƒ santatipaccuppannaá¹ƒ dissatÄ«
arÅ«padhammesu vipÄ• kÄ• ni tÄ• va kammajarÅ«pasadisÄ• ni. tÄ• nipi hi asati vÄ«thicittu

ekasantativasena pavattissantiyeva. itarÄ• ni pana yassa Ä• rammaá¹‡assa Ä• pÄ• tÄ• gat
niruddhe tadabhÄ• vepi tadÄ• rammaá¹‡Ä• bahÅ« cittasantatiyo jÄ«vitassaaddhÄ• naphar
pavattantiyeva. apica, yÄ• vakhandhaparinibbÄ• nÄ• anantarapaccayupanibandhena abbo
cittasantatiyÄ• vasenapi ayamattho vattabbo. teneva hi kilesasÄ«saá¹ƒ avijjÄ• . pavattasÄ«
vuttaá¹ƒ.

__ [181] vibhÄ• vaniyaá¹ƒ_ pana

Ä• hÄ• rajÄ• dÄ«naá¹ƒ Ä• hÄ• rÄ• diyeva uppattiyÄ• pi á¹-hitiyÄ• pi kÄ• raá¹‡aá¹ƒ hoti. kas
dharamÄ• nattÄ• . kamma jÄ• naá¹ƒ pana kammaá¹ƒ uppattiyÄ• eva kÄ• raá¹‡aá¹ƒ, na á¹-h
taá¹…khaá¹‡Ä• bhÄ• vato. jÄ«vitena pana anupÄ• litattÄ• eva tesaá¹ƒ khaá¹‡aá¹-á¹-hiti sid
dhippÄ• yena yaá¹ƒ vuttaá¹ƒ ``yathÄ• sakaá¹ƒ khaá¹‡amattaá¹-á¹-hÄ• yÄ«naá¹ƒpi hi sahajÄ
pavattihetubhÄ• vena anupÄ• lakaá¹ƒ. na hi tesaá¹ƒ kammaá¹ƒyeva á¹-hitikÄ• raá¹‡aá¹ƒ ho
Ä• hÄ• rÄ• di viya kammassa taá¹…khaá¹‡Ä• bhÄ• va totiâ€™â€™. taá¹ƒ na yuttaá¹ƒ.

dhammÄ• naÃ±hi khaá¹‡aá¹-á¹-hitinÄ• ma ekakalÄ• pagatasahajÄ• tapaccayÄ• yattÄ• eva
nÄ• nÄ• kalÄ• pagatajanakapaccayÄ• yattÄ• . itarathÄ• uppÄ• dakkhaá¹‡e labbhamÄ• nÄ•
á¹-hitikkhaá¹‡e labbhamÄ• nÄ• ya jaratÄ• yapi kutocisamuá¹-á¹-hÄ• natÄ• pÄ• á¸·iyaá¹ƒ vu
khaá¹‡aá¹-á¹-hitinÄ• ma sabhÄ• vasiddhÄ• eva. na hi uppannÄ• dhammÄ• paccayavekall
paripuá¹‡á¹‡aá¹ƒ aá¹-á¹-hatvÄ• antarÄ• va bhijjantÄ«ti atthi. naca paccayÄ• dhimattena ati
tiá¹-á¹-hantÄ«ti atthi. tasmÄ• khaá¹‡aá¹-á¹-hitiyaá¹ƒ upatthambhayamÄ• nÄ• pi Ä• hÄ• rÄ•
jÄ«vitaá¹ƒ pacchÄ• balavarÅ«pasantati pavattiatthÄ• yaeva upatthambhenti pÄ• letica. na
khaá¹‡aá¹-á¹-hitipavattiyÄ• ti. ettÄ• vatÄ• sabbesaá¹ƒpi khaá¹‡aá¹-á¹-hitinÄ• ma dharamÄ•
jÄ«vitÄ• yattÄ• vÄ• nahotÄ«ti siddhaá¹ƒ hoti. yadi pana taá¹ƒ santatipavattimeva sandhÄ• y
evaá¹ƒsati yujjeyyÄ• ti. aá¹-á¹-ha kathÄ• yaá¹ƒpi santepica anupÄ• lana lakkhaá¹‡Ä• dimhi
atthikkhaá¹‡eyeva taá¹ƒ tedhamme pÄ• letÄ«tiÄ• divacane yathÄ• santatiá¹-á¹-hiti labbhati.
gahetabbÄ• ti. idaá¹ƒ pana pÄ• cakagginÄ• saha sakalaá¹ƒ upÄ• dinnakasarÄ«raá¹ƒ byÄ•
kabaá¸·aá¹ƒ karÄ«yatÄ«ti kabaá¸·Ä«kÄ• ro. Ä• harÄ«yati ajjhoharÄ«yatÄ«ti Ä• hÄ• ro. kaba
Ä• hÄ• rocÄ• ti __kabaá¸·Ä«kÄ• rÄ• hÄ• ro_. kabaá¸·Ä«kÄ• ro Ä• hÄ• rotipi pÄ• á¹-ho. idaÃ
daá¹-á¹-habbaá¹ƒ. athavÄ• , kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ sattÄ• naá¹ƒ attabhÄ
addhÄ• naá¹ƒ pavattetÄ«ti Ä• hÄ• ro. khajja bhojjÄ• dike kabaá¸·Ä«kÄ• re Ä• hÄ• ro tanniss
pannattÄ• cÄ• ti kabaá¸·Ä«kÄ• rÄ• hÄ• ro. imasmiá¹ƒatthe sati nibbattita ojÄ• eva labbhati.
aá¹…gamaá¹…gÄ• nusÄ• rino rasassa sÄ• rabhÅ«to upatthambhabalakÄ• ro bhÅ«tanissito
__Ä• hÄ• rarÅ«paá¹ƒnÄ• ma_. tattha aá¹…gamaá¹…gÄ• nusÄ• rino rasassÄ• ti ajjhoharitvÄ
Ä• hÄ• ravatthÅ«ni pÄ• cakatejena vivecitÄ• ni rasÄ• dibhÄ• vena paÃ±cadhÄ• vibhÄ• gaá
siniddha lahuka sineha koá¹-á¹-hÄ• so rasonÄ• ma. ye loke rasadhÄ• tÅ«ti vuccati. so pÄ• c
uttaritvÄ• rasaharaá¹‡idhamanijÄ• lÄ• nusÄ• rena heá¹-á¹-hÄ• ca uddhaÃ±ca sakalasarÄ«
anusaranto anupharanto aá¹…gamaá¹…gÄ• nusÄ• rÄ«ti vuccati. tassa sÄ• rabhÅ«to upatth

upatthambhabalakÄ• ro. so hi Ä• mÄ• saye patiá¹-á¹-hita mattova sakalasarÄ«re bhÅ«tesu
janetÄ«ti.

__ [182] vibhÄ• vaniyaá¹ƒ_ pana

``aá¹…gamaá¹…gÄ• nasÄ• ri rasahara saá¹…khÄ• tÄ• tiâ€™â€™ pÄ• á¹-ho. so duppÄ• á

taá¹ƒ pana sendriyakÄ• yopatthambhanalakkhaá¹‡aá¹ƒ Ä• hÄ• rarÅ«paá¹ƒ. ojÄ• lakkhaá¹‡
pasavatÄ«ti __ojÄ• _. avasaddovÄ• rakkhaá¹‡e. rakkhaá¹‡aÃ±cettha upatthambhanameva
kiá¹ƒ avati. attano nissayavatthuá¹ƒ. kiá¹ƒca janeti. Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«paá¹ƒ. u
rÅ«paá¹ƒ janetÄ«ti ojÄ• tipi vadanti. aÃ±Ã±Ä• padesarahitena kakkhaá¸·attÄ• dinÄ• attano
rÅ«paá¹ƒ __sabhÄ• varÅ«paá¹ƒ_. uppÄ• dÄ• dinÄ• aniccatÄ• dinÄ• ca saá¹…khahalakkha
__salakkhaá¹‡arÅ«paá¹ƒ_. ujukatova kammÄ• dÄ«hi paccayehi nipphÄ• ditaá¹ƒ rÅ«paá¹ƒ _
ruppanalakkhaá¹‡asampannaá¹ƒ nippariyÄ• yarÅ«paá¹ƒ __rÅ«parÅ«paá¹ƒ_. yathÄ• dukkh
ajjhattaajjhattanti. saá¹…khatalakkhaá¹‡ayutta tÄ• ya aniccatÄ• dikaá¹ƒ lakkhaá¹‡attayaá¹ƒ
sammasanÄ• rahaá¹ƒ rÅ«paá¹ƒ __sammasanarÅ«paá¹ƒ_. te te dabbasambhÄ• rÄ• vÄ• rÅ
bhuso kÄ• santi pakÄ• santi etenÄ• ti Ä• kÄ• so. nisatta nijÄ«vaá¹-á¹-hena dhÄ• tu. Ä• kÄ•
__Ä• kÄ• sadhÄ• tu_. parito samantato chindati kalÄ• pantarabhÅ«tÄ• ni kalÄ• pantara bhÅ
asaá¹ƒmissaá¹ƒ ekattaá¹ƒ anupagamanaá¹ƒ karotÄ«ti paricchedo. tehivÄ• paricchindÄ«yat
akatvÄ• majjhe visuá¹ƒ thapÄ«yati. tesaá¹ƒvÄ• chiddavivaramattabhÅ«to. na visuá¹ƒ eko u
sabhÄ• vadhammo. nÄ• pi kassaci rÅ«pakalÄ• passa pakkhabhÅ«toti paricchedo. vikÄ• ral
asabhÄ• vadhammabhÅ«tÄ• nipi taá¹ƒtaá¹ƒ rÅ«pakalÄ• pesu sandissamÄ• natÄ• taá¹ƒtaá
honti. ayaá¹ƒ pana tehi rÅ«pa kalÄ• pehi sabbaso vimuttabhÄ• vena bahibhÅ«tattÄ• kassa
pakkhabhÅ«to na hotÄ«ti. asabhÄ• vadhammattÄ• ca pana kenaci rÅ«pena phusana pariyÄ
katvÄ• so asaá¹ƒphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehÄ«ti pÄ• á¸·iyaá¹ƒ vutto. aá¹-á¹-ha
ghanapiá¹‡á¸• avatthÅ«su paá¹-ighaphoá¹-á¹-habbasabhÄ• vÄ• naá¹ƒ nÄ• nÄ• kalÄ• paga
aÃ±Ã±amaÃ±Ã±asaá¹ƒphuá¹-á¹-hatÄ• atthÄ«ti katvÄ• asaá¹ƒphuá¹-á¹-haá¹ƒ catÅ«hi mah
asaá¹ƒphuá¹-á¹-haá¹ƒ ajaá¹-Ä• kÄ• saá¹ƒ kaá¹ƒthitanti vuttaá¹ƒ. á¹-Ä«kÄ• yaá¹ƒ pana ayaá
ajaá¹-Ä• kÄ• saniddeso nahoti, paricchedarÅ«paniddesoyeva. soca ghanapiá¹‡á¸• a vatthÅ
bhÅ«tÄ• naá¹ƒ asaá¹ƒphuá¹-á¹-hatÄ• nÄ• ma natthi. tasmÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±
anupagatatÄ• eva. tattha asaá¹ƒphuá¹-á¹-hatÄ• nÄ• ma yuttÄ• siyÄ• ti adhippÄ• yena abyÄ
asaá¹ƒphuá¹-á¹-hatÄ• ti vuttaá¹ƒ. atthato pana nÄ• nÄ• kalÄ• pagatÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ
antarÄ• á¸·adhammo. rÅ«paparicchedalakkhaá¹‡aá¹ƒ __paricchedarÅ«paá¹ƒ_. yÄ• pana c
attÄ• naÃ±ca attasamaá¹…gino puggalassa adhippÄ• yaÃ±ca paccakkhe á¹-hite jane viÃ±Ã
dasseti. sayaÃ±ca tena kÄ• yaá¹…gena tehi janehi viÃ±Ã±Ä• yati. sÄ• __kÄ• yaviÃ±Ã±attin
uccÄ• rÄ«yamÄ• nena vÄ• caá¹…gena saddena attÄ• naÃ±ca attasamaá¹…gino puggalass
jane viÃ±Ã±Ä• peti. sayaÃ±ca tenavÄ• caá¹…gena tehi janehi viÃ±Ã±Ä• yati. sÄ• __vacÄ«
viÃ±Ã±Ä• penti janÄ• viÃ±Ã±Ä• yantivÄ• janehi aÃ±Ã±amaÃ±Ã±assa cittÄ• ni etÄ• yÄ• ti

aá¹…gapaccaá¹…gabhÅ«te kÄ• ye pavattÄ• viÃ±Ã±atti kÄ• yaviÃ±Ã±atti. copana kÄ• yasa
viÃ±Ã±atti kÄ• yaviÃ±Ã±atti. cittajasaddasaá¹…khÄ• tÄ• ya vÄ• cÄ• ya pavattÄ• viÃ±Ã±atti
copanavÄ• cÄ• saá¹…khÄ• tÄ• vÄ• cÄ• evavÄ• viÃ±Ã±atti vacÄ«viÃ±Ã±atti. tattha cittava
kÄ• yaá¹…gavikÄ• raá¹ƒ karontassa taá¹ƒtaá¹ƒaá¹…gaá¹ƒ santambhantÄ• sandhÄ• rentÄ•
aá¹…gamaá¹…gÄ• nusÄ• risaá¹…khÄ• tÄ• cittajavÄ• takalÄ• pÄ• taá¹ƒtaá¹ƒaá¹…gaá¹ƒ p
yathÄ• vÄ• tathÄ• vÄ• anuppajjitvÄ• yassa tehi cittajavÄ• takalÄ• peti sahajÄ• tassa copa
sabbe te kalÄ• pÄ• yathÄ• dhippetadisÄ• bhimukhÄ• eva uppajjanti. ayaá¹ƒ copanakÄ• ya
kÄ• yaviÃ±Ã±atti nÄ• ma. niyÄ• makasadisÄ« hi ayaá¹ƒ kÄ• yaviÃ±Ã±atti. teca nÄ• vÄ• sad
nÄ• vÄ• ya mÅ«labhÄ• ge á¹-hatvÄ• ekaá¹ƒ mahÄ• phiyaá¹ƒ \Be 282/ daá¸·haá¹ƒ gahetvÄ
mahÄ• nÄ• vaá¹ƒ icchitadisÄ• bhimukhaá¹ƒ niyojeti. na yaá¹ƒvÄ• taá¹ƒvÄ• disaá¹ƒ gantuá
sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. ekacittakkhaá¹‡ikÄ• hi viÃ±Ã±atti tesaá¹ƒ mÅ«labhÄ•
yathÄ• dhippetadisÄ• bhimukhe evaá¹ƒ katvÄ• niyojetÄ«ti sÄ• niyÄ• makasadisÄ« hotÄ«ti
aá¹-á¹-hakathÄ• yaá¹ƒ. ekajavanavÄ«thiyaá¹ƒ sattasu javanesu pathama javanasamuá¹-á¹-
sahajÄ• tarÅ«pakÄ• yaá¹ƒ saá¹ƒthambhetuá¹ƒ sandhÄ• retuá¹ƒ sakkoti. aparÄ• paraá¹ƒ pa
dutÄ«yÄ• dÄ«supi eseva nayo. sattamacittena pana samuá¹-á¹-hitÄ• vÄ• yodhÄ• tu heá¹-á
samuá¹-á¹-hitaá¹ƒ vÄ• yodhÄ• tuá¹ƒ upatthambhanapaccayaá¹ƒ labhitvÄ• attanÄ• sahajÄ•
saá¹ƒthambhetuá¹ƒ sandhÄ• retuá¹ƒ cÄ• letuá¹ƒ abhikkamÄ• petuá¹ƒ sakkotÄ«ti vuttaá¹ƒ. t
kÄ• yaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ anekasahassesu javana vÄ• resu pavattamÄ• nesu yasm
desantarapÄ• panaá¹ƒ jÄ• yati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi katipayajavanavÄ• rehi cal
jÄ• yeyya, iddhimantÄ• naá¹ƒ iddhiyÄ• gamanaá¹ƒ viya sabbesaá¹ƒpi sÄ«ghataraá¹ƒ gama
ekaccharakkhaá¹‡epi anekakoá¹-isatasahassacikkapavattiyÄ• sambhavato. ayaÃ±ca attho
akkharuppattivicÄ• raá¹‡Ä• yaá¹ƒ pÄ• kaá¹-o bhavissatÄ«ti. tasmÄ• tato purimavÄ• resu
saá¹ƒthambhanasandhÄ• raá¹‡Ä• nieva sampajjantÄ«ti veditabbaá¹ƒ. yÄ• cettha sattayuga
nÄ• nÄ• javanavÄ«thÄ«su samuá¹-á¹-hitÄ• naá¹ƒ vÄ• yodhÄ• tÅ«naá¹ƒ aparÄ• paraá¹ƒ upa
hi calanacittajarÅ«pasantatiyaá¹ƒ pavattÄ• ni utujarÅ«pasaá¹…ghÄ• á¹-Ä• nipi viÃ±Ã±attisa
tadÄ• kÄ• ravantÄ• ni savegÄ• ni savipphÄ• rÄ• nieva pavattanti. tasmÄ• pubbÄ• parapava
javanavÄ«thÄ«naá¹ƒ antarantarÄ• bhavaá¹…gasamayesupi abhikkamanÄ• dikaá¹ƒ calana
ekÄ• baddhapavattÄ• nica catusamuá¹-á¹-hÄ• nikarÅ«pÄ• ninÄ• ma ekassa visaye itarÄ• n
sabbaso tadanu parivattÄ«ni hontÄ«ti cittaje calante itarÄ• nipi calanti yevÄ• ti daá¹-á¹-habb
calanaÃ±cettha pacchimapacchimÄ• naá¹ƒ rÅ«pakalÄ• pasaá¹…ghÄ• á¹-Ä• naá¹ƒ purima p
uppannadesato desantare yathÄ• pavattasannivesÄ• kÄ• rena aparÄ• paraá¹ƒ uppajjamÄ•
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ uppanna dese anirujjhitvÄ• kesaggamattaá¹ƒpi desantara sa
itarathÄ• khaá¹‡ikadhammatÄ• abyÄ• pÄ• radhammatÄ• avasavattitÄ• ca tesaá¹ƒ nasiyÄ
karontassa kaá¹‡á¹-haá¹-á¹-hÄ• nÄ• di gataupÄ• dinnaka pathavÄ«dhÄ• tÅ«su calamÄ• na
pathavÄ«dhÄ• tÅ«naá¹ƒ saá¹…ghaá¹-á¹-anasaá¹…khÄ• tena á¹-hÄ• nakaraá¹‡asannipÄ• te
vacÄ«ghosasaá¹…khÄ• to cittajasaddo jÄ• yati. so yena attanÄ• saha jÄ• tena Ä• kÄ• ravil
taá¹ƒtaá¹ƒ vaá¹‡á¹‡avisesattaá¹ƒ upagacchati. yenaca suá¹‡antÄ• naá¹ƒ taá¹ƒtaá¹ƒatthajot
akkharasannipÄ• tabhÅ«to padabyaÃ±janaviseso upalabbhati. so copanavÄ• cÄ• saá¹…kh

vacÄ«viÃ±Ã±attinÄ• ma. aá¹-á¹-hakathÄ• yaá¹ƒ pana tassÄ• pana cittasamuá¹-á¹-hÄ• nÄ•
upÄ• dinnaghaá¹-á¹-anassa paccayabhÅ«to eko Ä• kÄ• ravikÄ• ro vacÄ« viÃ±Ã±attinÄ• mÄ
upÄ• dinnaghaá¹-á¹-anassa paccayabhÅ«toti kammajabhÅ«tÄ• ya catujabhÅ«tÄ• yaevavÄ•
sahaghaá¹-á¹-anaá¹ƒ paá¹-icca saddavisesapavattiyÄ• paccayabhÅ«toti attho. ghaá¹-á¹-an
calamÄ• nakaá¹‡á¹-hapadesÄ• divikÄ• rabhÅ«to kÄ• yaá¹…gavisesoeva siyÄ• . vikÄ• radv
veditabbanti. etthaca upÄ• dinnakapathavÄ«hi saha ghaá¹-á¹-anaá¹ƒ cittajapathavÄ«naá¹ƒ
tÄ• saá¹ƒ yathÄ• vÄ• tathÄ• vÄ• aghaá¹-á¹-etvÄ• yathÄ• icchitakkharaá¹ƒ sampajjati. tat
ghaá¹-á¹-anapakÄ• ravidhÄ• naá¹ƒ. idaá¹ƒ kÄ• yaviÃ±Ã±attiyÄ• kiccaá¹ƒ. ghaá¹-á¹-anena s
taá¹ƒtaá¹ƒvaá¹‡á¹‡atta pattiyÄ• vidahanameva vacÄ«viÃ±Ã±attiyÄ• kiccaá¹ƒ. kumbhathun
upÄ• dinnakapathavÄ«. paharaá¹‡ahattho viya cittajapathavÄ«. hatthapari vattana vikÄ• ro
saddavikÄ• ro viya vacÄ«viÃ±Ã±atti. kumbhathunassa nÄ• nÄ• saddapabhedoviya nÄ• nÄ•
yadetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ idaá¹ƒ vakkhÄ• mi etaá¹ƒ vakkhÄ• mÄ«ti uppajjamÄ• naá
samuá¹-á¹-hÄ• peti. tesaá¹ƒ abbhantare citta samuá¹-á¹-hÄ• nÄ• pathavÄ«dhÄ• tu upÄ• di
ghaá¹-á¹-ayamÄ• nÄ• va uppajjati. tena dhÄ• tughaá¹-á¹-anena \Be 284/ saheva saddo upp
purimacittasamuá¹-á¹-hÄ• nÄ• ya upatthambhanakiccaá¹ƒpi natthÄ«tica vuttaá¹ƒ. taá¹ƒpi a
pavattamÄ• nesu yasmiá¹ƒvÄ• re paribyattaá¹ƒ akkharaá¹ƒ pavattati, taá¹ƒ sandhÄ• ya vutt
hi mÅ«la á¹-Ä«kÄ• yaá¹ƒ upatthambhanakiccaá¹ƒ natthi laddhÄ• sevanena citteneva ghaá¹-
vuttaá¹ƒ. etthaca laddhÄ• sevanenÄ• ti etena pubbabhÄ• ge nÄ• nÄ• javanavÄ«thÄ«hi lado
pathama javanacittassapi laddhÄ• sevanatÄ• ya adhippetattÄ• . naca ekajavana vÄ• ramatt
ekakkharaá¹ƒ sampajjatÄ«ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. kasmÄ• , tassa ekadviaccharakkhaá¹‡
vattabbattÄ• ekaccharakkhaá¹‡eca anekasatasahassÄ• naá¹ƒ javanavÄ«thÄ«naá¹ƒ pavatt

ekamattÄ• tayo rassÄ• , dvimattÄ• dÄ«ghamuccare.

timatto tu gÄ«to Ã±eyyo, byaÃ±janÄ• aá¸• á¸• hamattikÄ• ti ||

milindapaÃ±heca sÄ• dhike vÄ«hivÄ• hasate vÄ«hibÄ«jÄ• ni ekaccharakkhaá¹‡e uppanna
naupenti. kalabhÄ• gaá¹ƒpi naupentÄ«ti dÄ«pitaá¹ƒ. ekakkharaá¹ƒ uccÄ• rentassaca tattak
uccÄ• raá¹‡acittabyÄ• pÄ• ro sandissatiyeva. naca paramatthato ekameva saddaá¹ƒ uccÄ•
sakkÄ• niyametvÄ• uccÄ• retuá¹ƒ sotuÃ±ca. tathÄ• niyamentassapi saddÄ• naá¹ƒ pubbÄ
uccÄ• raá¹‡a savana sambhavato. ekamevÄ• ti abhimÄ• no pana samÅ«haghana santatigh
hotÄ«ti daá¹-á¹-habbaá¹ƒ. sesamettha kÄ• yaviÃ±Ã±attiyaá¹ƒ vuttana yena yathÄ• sambhav
viÃ±Ã±attisaddo kÄ• yena viÃ±Ã±Ä• peti vÄ• cÄ• ya viÃ±Ã±Ä• petÄ«tiÄ• disu bodhanattho.
tikkhattuá¹ƒ viÃ±Ã±Ä• petÄ«tiÄ• dÄ«su pavattanattho. idha pana duvidhopi yujjati. evaÃ±hi
bodhetukÄ• matÄ• rahi tesu sabbesu kÄ• yaá¹…gavÄ• caá¹…gacopanesupi pavattakaviÃ±
veditabbÄ• hotÄ«ti. mÅ«laá¹-Ä«kÄ• yaá¹ƒ pana paraá¹ƒ bodhetukÄ• matÄ• ya \Be 285/ vin
abhikkamanÄ• dipavattanena so citta sahabhÅ«vikÄ• ro adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti. say
dvidhÄ• pi viÃ±Ã±attiyevÄ• ti vuttaá¹ƒ, tattha dvÄ«su bodhanaviÃ±Ã±attÄ«su purimÄ• kÄ•

aá¹…gapaccaá¹…gassa calamÄ• navaá¹‡á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• calamÄ
kÄ• yaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• gahetvÄ• pacchÄ• suddhena manodvÄ• rikajavanenaeva
vacÄ«viÃ±Ã±atti uccÄ• riyamÄ• naá¹ƒ saddaá¹ƒ sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• gahetvÄ• pa
manodvÄ• rikajavanenaeva viÃ±Ã±Ä• yati, na paÃ±cadvÄ• rikajavanena. sÄ• hi attÄ• naá¹
attanÄ• samaá¹…gino puggalassa cittaá¹ƒ viÃ±Ã±Ä• peti, na ajÄ• nante. Ã±Ä• paka hetu h
jÄ• nanteeva Ã±Ä• petabbaá¹ƒ Ã±Ä• peti, no ajÄ• nante. evaÃ±ca katvÄ• kÄ• yaá¹…ga co
parÄ• masitvÄ• vÄ• saddaá¹ƒ sutvÄ• vÄ• parassa taá¹ƒtaá¹ƒadhippÄ• yaá¹ƒ jÄ• nantÄ• na
pathadhaá¹ƒ viÃ±Ã±attijÄ• nanaá¹ƒ siddhaá¹ƒ bhavati. taá¹ƒjÄ• nanena vinÄ• adhippÄ• yaj
viÃ±Ã±attiá¹ƒ jÄ• nantÄ• naá¹ƒca purimasiddhasaá¹…keta sambandha jÄ• nanena vinÄ• a
sambhavatÄ«ti majjhe visuá¹ƒ pubbasaá¹…keta sambandhagahanaá¹ƒpi icchanti, dvÄ«su p
paraá¹ƒ abhikkamantaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• disvÄ• abhikkamanaviÃ±Ã±attiÃ
manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• jÄ• nanti. esanayo paá¹-ikkamanÄ• dÄ«su. tathÄ• parassa
sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• sutvÄ• kathanaviÃ±Ã±attiÃ±ca kathanacittaÃ±ca manoviÃ±Ã
paraá¹ƒ rattacittena kÄ• yaá¹…gaá¹ƒ cÄ• lentaá¹ƒ disvÄ• calanaviÃ±Ã±attiÃ±ca rÄ• gacitta
kathaá¹ƒ sutvÄ• kathana viÃ±Ã±attiÃ±ca rÄ• gacittaÃ±ca jÄ• nanti. esanayo sabbÄ• su kÄ•
lahuno bhÄ• vo __lahutÄ• _. muduno bhÄ• vo __mudutÄ• _. kammani sÄ• dhu kammaÃ±Ã
kammaÃ±Ã±assa bhÄ• vo __kammaÃ±Ã±atÄ• _.

adandhatÄ• lakkhaá¹‡Ä• rÅ«passa lahutÄ• . athaddhatÄ• lakkhaá¹‡Ä• rÅ«passa mudutÄ
sarÄ«rakriyÄ• nukÅ«lakammaÃ±Ã±abhÄ• valakkhaá¹‡Ä• rÅ«passa kammaÃ±Ã±atÄ• . aÃ±
viruddhapaccayasappÄ• ya paccayÄ• naá¹ƒ vasena asaá¹ƒmissato veditabbÄ• . tathÄ• hi a
286/ utuá¹ƒvÄ• Ä• hÄ• raá¹ƒvÄ• cittakriyaá¹ƒvÄ• sevantÄ• naá¹ƒ sarÄ«ragatÄ• dhÄ• tuy
sarÄ«rekadesaá¹ƒvÄ• khobhetvÄ• visesato pÅ«timukha sappasaá¹…khÄ• taÄ• po pariyuá
asayhabhÄ• raá¹ƒ viya garuá¹ƒ bhÄ• riyaá¹ƒ karonti. iriyÄ• pathaparivattane kÄ• yabhÄ• ri
uppÄ• denti. tadÄ• rÅ«passa lahutÄ• napavattati. puna attano sarÄ«rasappÄ• yaá¹ƒ utuá¹ƒ
cittakiriyaá¹ƒvÄ• sevantÄ• naá¹ƒ so dhÄ• tukkhobho vÅ«pasammati. kÄ• yo sallahuko hoti.
kÄ• ya bhÄ• riyanimittaá¹ƒ dukkhaá¹ƒnÄ• ma natthi. tadÄ• sÄ• pavattati. esanayo sesÄ• s
mudubhÄ• yaá¹ƒ kaá¹-á¹-hamukhasappasaá¹…khÄ• ta pathavÄ«pariyuá¹-á¹-hÄ• naá¹ƒ katv
kÄ• yaá¹ƒ thaddhaá¹ƒ kakkhaá¸·aá¹ƒkaronti. iriyÄ• pathaparivattane
aá¹…gamaá¹…gÄ• naá¹ƒchijjanabhijjanÄ• kÄ• rapattaá¹ƒ thaddhaá¹ƒ kakkhaá¸·animittaá¹ƒ
vattabbaá¹ƒ. kammaÃ±Ã±atÄ• yaá¹ƒ satthamukhasappasaá¹…khÄ• ta vÄ• yo pariyuá¹-á¹-h
dÄ• marikacorapariyuá¹-á¹-hitaá¹ƒ paccantaraá¹-á¹-haá¹ƒ viya kÄ• yaá¹ƒ vivaá¹-á¹-amÄ• na
sabbairiyÄ• pathesu sukhaá¹ƒnÄ• ma natthÄ«ti vattabbaá¹ƒ. tejodhÄ• tu pana tÄ• saá¹ƒ sal
hotÄ«ti veditabbÄ• .

imÄ• pana arogino kallabhÄ• voviya suparimadditacammassa mudubhÄ• voviya sudandha
kammakkhamabhÄ• voviya rÅ«pakÄ• yassa iriyÄ• pathaparivattane sallahukatÄ• divasena
hontÄ«ti katvÄ• __vikÄ• rarÅ«paá¹ƒ nÄ• ma_. cayanaá¹ƒ cayo. piá¹‡á¸• avasena abhinibba

uparitoca cayo __upacayo_. pathamÄ• bhinibbatti uparuparivaá¸• á¸• hicÄ• ti attho. ayaÃ±h
upaÃ±Ã±attantiÄ• dÄ«su viya pathamattho upasittantiÄ• dÄ«su viyaca upari atthoti. vuttaÃ±
upasaddo pathamattho upariatthoca hotÄ«ti. tenevahi pÄ• á¸·iyaá¹ yo Ä• yatanÄ• naá¹ Ä•
upacayo. yorÅ«passa upacayo, sÄ• rÅ«passa santatÄ«ti vuttaá¹. tananaá¹ vitthÄ• raá¹‡a
tati punappunaá¹vÄ• tati __santati_. yathÄ• pavattÄ• naá¹ Ä• yatanÄ• naá¹ addhÄ• na
attho. tattha gabbhaseyyakÄ• naá¹ \Be 287/ sattÄ• naá¹ paá¹-isandhikkhaá¹‡e rÅ«pÄ• na
pathamÄ• nibbattiatthena upacayonÄ• ma. tato paraá¹ yÄ• va sabbapathamaá¹ uppannÄ
ghÄ• najivhÄ• naá¹ uppÄ• do, etthantare rÅ«pÄ• naá¹ uppÄ• do upari vaá¸• á¸• hiatthena
yÄ• vajÄ«vaá¹ catusantatirÅ«pÄ• naá¹ uppÄ• do santatinÄ• ma. vuttaÃ±hetaá¹ aá¹-á¹-ha
nikhÄ• takÅ«pasmiá¹ udakuggamanakÄ• loviya Ä• cayo nibbatti. paripuá¹‡á¹‡akÄ• loviya
ajjhottharitvÄ• gamanakÄ• lo viya santati pavattÄ«ti.

__vibhÄ• vaniyaá¹_ pana

paá¹-isandhito paá¹-á¹-hÄ• ya yÄ• vacakkhÄ• di dasakÄ• naá¹ uppatti. etthantare rÅ«pupp
paraá¹ santati nÄ• mÄ• ti vuttaá¹. taá¹pi tena pariyÄ• yena yujjatiyeva.

saá¹sedajopavÄ• tikÄ• naá¹ pana paá¹-isandhikkhaá¹‡e rÅ«pÄ• naá¹ uppÄ• do patham
paripuá¹‡á¹‡a vaá¸• á¸• hi atthenaca upacayo nÄ• ma, tato paraá¹ rÅ«pÄ• naá¹ uppÄ• do
tisamuá¹-á¹-hÄ• nika rÅ«pÄ• naá¹pi visuá¹ visuá¹ santatipaccuppannaá¹nÄ• ma atthi. ta
vaá¸• á¸• hi pavatti vasena tisso tissoavatthÄ• honti. tattha ekekasantatiyaá¹ Ä• dimhi san
sabbapathamaá¹ uppÄ• do nibbattinÄ• ma. tato vaá¸• á¸• hanarÅ«pÄ• naá¹ uppÄ• do vaá
samatte avaá¸• á¸• hitvÄ• pabandhaá¹-á¹-hitivasena vattanavasenauppÄ• dopavattinÄ• ma
nibbattivaá¸• á¸• hiyo upacayonÄ• ma. pavattisantati nÄ• ma. saá¹…khepato pana loke sab
indriyÄ• nindriyabaddharÅ«papavattÄ«su sandissamÄ• ne jÄ• yana vaá¸• á¸• hana pavattan
disvÄ• upacayasanta tiyo veditabbÄ• . tatrÄ• yaá¹ nayo-rukkhatiá¹‡Ä• dÄ«nivÄ• sÄ• khÄ
Ä• dimhi jÄ• yanti. jÄ• yitvÄ• vaá¸• á¸• hanti. vaá¸• á¸• hane samatte avaá¸• á¸• hitvÄ• pab
bhijjantÄ«ti. jÄ«raá¹‡aá¹ jarÄ• , jÄ«ranti jiá¹‡á¹‡abhÄ• vaá¹ gacchanti etÄ• yÄ• ti jarÄ• . s
uppÄ• dajarÄ• bhaá¹…gehi niccalati nakampatÄ«ti nicco asaá¹…khata dhammo. na nicco a
aniccassa bhÄ• vo __aniccatÄ• , _ bhaá¹…go.

__ [183] vibhÄ• vaniyaá¹_ pana

``niccadhuvabhÄ• vena \Be 288/ na iccaá¹ anugantabbanti aniccaâ€™â€™ nti vuttaá¹. ta

niccasaddo hi sÄ• sane lokeca pÄ• kaá¹-o. so eva idha nakÄ• rayutto aniccoti vuttoti. lakkh
sallakkhÄ«yanti vinicchÄ«yanti dhammÄ• ime saá¹…khatÄ• ti etenÄ• ti lakkhaá¹‡aá¹. saá
bhÄ• vajÄ• nananimitanti attho. yathÄ• ha- aá¹…guttare tÄ«á¹‡i mÄ• ni bhikkhave saá¹…kh

saá¹…khatalakkhaá¹‡Ä• ni. katamÄ• ni tÄ«á¹‡i, uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• y
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«ti. nanu pÄ• á¸·iyaá¹ƒ jÄ• tinÄ• ma Ä• gatÄ• . tasmÄ• sÄ
__jÄ• tirÅ«pamevÄ• _tiÄ• di. __etthÄ• _ti rÅ«pasamuddese. jananaá¹ƒ pÄ• tubhavanaá¹ƒ jÄ
jÄ• ti, __upacaya santati nÄ• menapavuccati_ tassÄ• jÄ• tiyÄ• tathÄ• avatthÄ• bhedayogat
Ä• dito paá¹-isandhirÅ«pÄ• ni pÄ• tubhavantÄ• ni karoti. puna aparipuá¹‡á¹‡Ä• nica Ä• yata
ca dÄ«ghaá¹ƒpi addhÄ• naá¹ƒ abbocchinnaá¹ƒ katvÄ• pavatteti pabandhayatÄ«ti. __ekÄ•
mahÄ• bhÅ«tÄ• dibhÄ• vena ekattaá¹ƒ upanayanavasena ekÄ• dasapabhedaá¹ƒpi. kathaá
aá¹-á¹-havÄ«sativdhaá¹ƒ hotÄ«ti pucchitvÄ• __bhÅ«tappasÄ• da visayÄ• _tiÄ• dinÄ• ekÄ
dassanaá¹ƒ antogadhabhedÄ• naá¹ƒ pubbe vuttabhÄ• vena supÄ• kaá¹-attÄ• ti daá¹-á¹-hab
tenÄ• ha-__aá¹-á¹-hÄ• rasavidha_nti.

cattÄ• ri bhÅ«tÄ• ni paÃ±capasÄ• dÄ• agahitagahaá¹‡ena cattÄ• ro visayÄ• gocarÄ• . du
hadayaá¹ƒ. iti idaá¹ƒ soá¸·asavidhaá¹ƒ rÅ«paá¹ƒ jÄ«vitÄ• hÄ• rarÅ«pehi saha aá¹-á¹-hÄ• ra
eko paricchedo. duvidhÄ• viÃ±Ã±atti. agahitagahaá¹‡ena tividho vikÄ• ro. catubbidhaá¹ƒ la
anipphannÄ• cÄ• ti rÅ«paá¹ƒ sarÅ«pato aá¹-á¹-havÄ«sativdhaá¹ƒ bhaveti yojanÄ• . etthaca
sabhÄ• vato anupalabbhamÄ• nattÄ• paccayehi nipphÄ• ditÄ• ni rÅ«pÄ• ni na hontÄ«ti __a
cettha abhidhamme visuá¹ƒ \Be 289/ uddiá¹-á¹-hÄ• ni niddiá¹-á¹-hÄ• nica etÄ• ni sabhÄ• va
vÄ• paramatthato avijjamÄ• nÄ• nÄ«tivÄ• nasakkÄ• vattuá¹ƒ. vohÄ• rasiddha mattabhÄ•
suddhadhammagatiyÄ• siddhena paramattha lakkhaá¹‡ena upaladdhattÄ• . itarathÄ• nibb
asaá¹…khata nibbÄ• naá¹ƒpi sabhÄ• vato anupalabbhamÄ• naá¹ƒ paramatthato avijjamÄ•
nibbatti lakkhaá¹‡arahitattÄ• eva etÄ• ni anipphannÄ• ninÄ• ma. na sabhÄ• vato anupalabb
siyÄ• ti. [rÅ«pasamuddeso]

<157> rÅ«pavibhÄ• gesabbaÃ±ca pana etaá¹ƒ yathÄ• samuddiá¹-á¹-haá¹ƒ aá¹-á¹-havÄ«sa
ahetukaá¹-á¹-hena ekavidhameva. na sahetukÄ• hetuka vasena duvidhaá¹ƒ. tathÄ• sappac
ekavidhameva. na sappaccayÄ• paccaya vasena duvidhanti evaá¹ƒ pavattaá¹ƒ ekavidhanay
__sabbaÃ±cÄ• _tiÄ• dimÄ• raddhaá¹ƒ.

__ [184] vibhÄ• vaniyaá¹ƒ_ pana

ekavidhanayopi rÅ«pavibhÄ• goevÄ• ti katvÄ• ``yathÄ• uddiá¹-á¹-ha rÅ«pÄ• naá¹ƒ ekavidh
sabbaÃ±ca panetantiÄ• di vuttaâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ na sameti.

vakkhati hi ---

ajjhattikÄ• dibhedena, vibhajanti yathÄ• rahanti.

etena ajjhattikÄ• dibhedo eva rÅ«pavibhÄ• gonÄ• mÄ• ti viÃ±Ã±Ä• yati.

tattha sabbaá¹ƒpi rÅ«paá¹ƒ hetusampayogÄ• bhÄ• vato ahetuka meva, na kiÃ±ci sahetuka
evaá¹ƒ vibhÄ• go atthÄ«ti adhippÄ• yo. sappaccayaá¹ƒ sÄ• savaá¹ƒ saá¹…khataá¹ƒ lokiyan
saá¹…khataá¹ƒ lokiyaá¹ƒ sÄ• savanti pana yutto. pÄ• á¸·iyaá¹ƒpi tathÄ• diá¹-á¹-hattÄ•
sabhÄ• gayugaá¸·asambhavatocÄ• ti. itarÄ• ni pana pÄ• á¸·ikamena asamentÄ• nipi sabhÄ
yuttÄ• nieva. tattha attano janakena paccayena saheva vattatÄ«ti __sapaccayaá¹ƒ_. paccay
karÄ«yatÄ«ti __saá¹…khataá¹ƒ_. paÃ±cupÄ• dÄ• nakkhandhasaá¹…khÄ• te \Be 290/ loke
__lokiyaá¹ƒ_. attÄ• naá¹ƒ Ä• rabbha pavattehi Ä• savehi saheva vattatÄ«ti __sÄ• savaá¹ƒ_
brahmasantÄ• na bhÅ«taá¹ƒpi rÅ«paá¹ƒ kÄ• mataá¹‡hÄ• visayabhÄ• vena kÄ• meeva pari
natthi attanÄ• gahitaá¹ƒ kiÃ±ci Ä• rammaá¹‡aá¹ƒnÄ• ma assÄ• ti __anÄ• rammaá¹‡aá¹ƒ_.
pahÄ«nopi samudayapahÄ• ne asati apahÄ«nova hoti. puna avassaá¹ƒ uppajjamÄ• nattÄ•
pahÄ«nova hoti. puna anuppajjamÄ• nattÄ• . tÄ• diso dhammo pahÄ• navÄ• yÄ• massa aá
rÅ«paá¹ƒpi edisameva hotÄ«ti vuttaá¹ƒ __appahÄ• tabba mevÄ• _ti. aá¹-á¹-hÄ• nattÄ• pah
arahatÄ«ti attho. athavÄ• , vinÄ• samudayapahÄ• nena pahÄ• tuá¹ƒ asakkuá¹‡eyyoti attho
bhikkhave na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ dÄ«gharattaá¹ƒ atthÄ• y
bhavissatÄ«ti idaá¹ƒ kathanti. taá¹ƒpi tabbisayassa rÄ• gassa pahÄ• naá¹ƒ sandhÄ• ya vutt
yathÄ• ha ---

rÅ«pe kho rÄ• dha yo chando, yo rÄ• go, yÄ• nandÄ«, yÄ• taá¹‡hÄ• , taá¹ƒ pajahatha. eva
pahÄ«naá¹ƒ bhavissati ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• y

ayaá¹ƒ nayo aÃ±Ã±esupi kusalÄ• dÄ«su appahÄ• tabbesu veditabboti. evasaddo cettha pu
itisaddo Ä• diattho, pakÄ• ratthovÄ• . tena pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ na hetu hetuvippayuttan
saá¹…gaá¹‡hÄ• ti. tassa tassa puggalassa attabhÄ• vapariyÄ• panno dhammasamÅ«ho ajj
yattha taá¹‡hÄ• ya atirekataraá¹ƒ daá¸·hapariggaho hoti. so cakkhÄ• diko cittena saha chab
__ajjhattiko nÄ• ma_. ajjhatte vidito pÄ• kaá¹-oti katvÄ• . tathÄ• hi so ajjhattajjhattantipi vutt
pana rÅ«pÄ• dini phassÄ• dÄ«nica tadupÄ• dÄ• ya taá¹‡hÄ• pariggahassa mandattÄ• bÄ•
maá¹‡ivÄ• suvaá¹‡á¹‡aá¹ƒvÄ• rajataá¹ƒvÄ• bahigehe nidahitvÄ• thapitaá¹ƒ hoti. pacchiv
sarÄ• vovÄ• anto gehe thapito. tattha pacchimÄ• ni chaá¸• á¸• etvÄ• pi purimÄ• ni rakkhan
taá¹‡hÄ• pariggahadaá¸·hatÄ• ya antoparibhogÄ• tveva vuccanti. pacchimÄ• ni pana bÄ• h
sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. idhapi hi yadi sakkuá¹‡eyya. rÅ«pÄ• dÄ«ni phassÄ• di
chaá¸• á¸• etvÄ• pi cakkhÄ• dikaá¹ƒ chabbidhameva avassaá¹ƒ rakkhissantÄ«ti. iti taá¹‡hÄ•
daá¸·hamandatÄ• vaseneva tesaá¹ƒ dvinnaá¹ƒ ajjhattika bÄ• hiratÄ• vuttÄ• . na pavattides
niá¹-á¹-hamettha gantabbaá¹ƒ.

__ [185] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``ajjhattikarÅ«paá¹ƒ atthabhÄ• vasaá¹…khÄ• taá¹ƒ attÄ• naá¹ƒ adhikicca uddissa pavattattÄ

ajjhattasambhÅ«tÄ• atthi. ruá¸·hÄ«vasena pana cakkhÄ• dikameva ajjhattikantiâ€™â€™ vu
sundaraá¹ƒ.

__ [186] _ yaÃ±ca __tattha_

``attasaá¹…khÄ• taá¹ƒpÄ• cittaá¹ƒ adhikicca tassa dvÄ• rabhÄ• vena pavattatÄ«thi ajjhatta
ajjhattikantiâ€™â€™ vuttaá¹ƒ. taá¹ƒpi na sundaraá¹ƒ.

tasmiá¹ƒ atthe hi sati cittassa ajjhattatÄ• na sampajjati. ajjhattadhamma ajjhattikammonaÃ±
Ä• pajjatÄ«ti.

yaá¹ƒ pana __tattha_

athavÄ• yadi mayaá¹ƒ na homa, tvaá¹ƒ kaá¹-á¹-hakaliá¹…garÅ«pamo bhavissatÄ«ti vadant
sÄ• tisayaá¹ƒ upakÄ• rakattÄ• cakkhÄ• dineva visesato ajjhattikÄ• nÄ«ti vuttaá¹ƒ. taá¹ƒ yut

tathÄ• upakÄ• rÄ• tisayattÄ• eva hi tesu sattÄ• naá¹ƒ pariggaha daá¸·hatÄ• hotÄ«ti. satta
__dvÄ• rarÅ«paá¹ƒnÄ• ma_. yathÄ• kkamaá¹ƒ vÄ«thi cittÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dika
tattha pana paÃ±ca vidhaá¹ƒ pasÄ• darÅ«paá¹ƒ upapattidvÄ• raá¹ƒnÄ• ma. viÃ±Ã±attidvay
__oá¸·Ä• rikarÅ«paá¹ƒ_ pakatiyÄ• thÅ«lasabhÄ• vattÄ• ghaá¹-á¹-anasaá¹…khÄ• tassaca
oá¸·Ä• rikattÄ• . __santikerÅ«paá¹ƒ_ dÅ«re pavattassapi sÄ«ghataraá¹ƒ Ã±Ä• á¹‡ena gaha
__sappaá¹-igharÅ«paÃ±cÄ• _ti ettha paá¹-ihananaá¹ƒ \Be 292/ paá¹-igho. so duvidho visaya
paá¹-ighaá¹-á¹-anaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaá¹-ighaá¹-á¹-ananti. tattha
pasÄ• da dvÄ• rÄ• naá¹ƒ bhavaá¹…gassaca vikÄ• rappatti hoti. idaá¹ƒ visayavisayÄ«naá¹ƒ
yena ruppanalakkhaá¹‡Ä• naá¹ƒ rÅ«padhammÄ• naá¹ƒ ruppana kuppana ghaá¹-á¹-ana pÄ«
pavattanti. idaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaá¹-ighaá¹-á¹-anaá¹ƒ nÄ• ma. p
sappaá¹-ighaá¹ƒ.

__ [187] vibhÄ• vaniyaá¹ƒ_ pana

``yo sayaá¹ƒ nissayavasenaca sampattÄ• naá¹ƒ asampattÄ• naÃ±ca paá¹-imukhabhÄ• vo a
paá¹-igho viyÄ• ti paá¹-igho. yathÄ• hi paá¹-ighÄ• te sati dubbalassa calanaá¹ƒ hoti. evaá¹ƒ
aÃ±Ã±amaÃ±Ã±apaá¹-imukhabhÄ• ve sati arÅ«pasabhÄ• vattÄ• dubbalassa bhavaá¹…gas
mahÄ• bhÅ«taghaá¹-á¹-anaá¹ƒ upamÄ• mattaá¹ƒ katvÄ• visayavisayighaá¹-á¹-anameva ga

evaÃ±hi sati yÄ• ni loke ajjhattabahiddhÄ• santÄ• nesu ghaá¹-á¹-anÄ• ni dissanti. yesaá¹ƒ
aÃ±Ã±amaÃ±Ã±aá¹ƒ laggana bandhana thambhana dhÄ• raá¹‡a calanÄ• dÄ«nivÄ• vaá¸•
vilÄ«na vikiraá¹‡Ä• dÄ«nivÄ• pavattanti. tÄ• ni idha asaá¹…gahitÄ• ni siyuá¹ƒ. naca tÄ• ni

vasena pavattibhÅ«ta sannipÄ• ta saá¹…khÄ• taá¹ƒ ghaá¹-á¹-anaá¹ƒvinÄ• aÃ±Ã±apakÄ• r
itaraá¹ƒ soá¸·asavidhaá¹ƒ vuttapaá¹-ipakkhavasena __sukhumarÅ«paá¹ƒ dÅ«rerÅ«paá¹ƒ ap
upÄ• dinnarÅ«paá¹ƒ nÄ• ma katthaci yaá¹ƒkiÃ±ci sarÄ«raá¹-á¹-hakarÅ«paá¹ƒ vuccati. katth
meva tadubhayaá¹ƒpi taá¹‡hÄ• diá¹-á¹-hÄ«hi tusaá¹ƒ Ä• dinnaparÄ• maá¹-á¹-hattÄ• upÄ• c
pana kammasamuá¹-á¹-hÄ• nameva upÄ• dinnaá¹ƒnÄ• ma. kasmÄ• tasseva sattasantÄ• n
sÄ• tisayaá¹ƒ bhusaá¹ƒ Ä• dinnagahitaparÄ• maá¹-á¹-hatÄ• sambhavatoti vuttaá¹ƒ __kamm
etaá¹ƒ mamÄ• tiÄ• dinÄ• taá¹‡hÄ• diá¹-á¹-hÄ«hi bhusaá¹ƒ Ä• diyatÄ«ti upÄ• dinnaá¹ƒ. aá¹-
taá¹‡hÄ• diá¹-á¹-hÄ«hi upetena kammunÄ• attano phalabhÄ• vena Ä• dinnaá¹ƒ gahitanti in
nidassanena \Be 293/ __sanidassanaá¹ƒ_. nidassananti cakkhuviÃ±Ã±Ä• á¹‡ena daá¹-á¹-ha
dhammato anaÃ±Ã±attepi aÃ±Ã±e viya katvÄ• upacarÄ«yati. evaÃ±hi sati atthavisesabodh
cakkhuviÃ±Ã±Ä• á¹‡akiccaá¹ƒ vuccati. tena saha vattatÄ«ti sanidassanantipi yujjatiyeva. ca
asampattavasena gocaraggÄ• hikaá¹ƒ. ghÄ• nÄ• dittayaá¹ƒ sampattavasena gocaraggÄ• h
gocaraggÄ• hikarÅ«panti yojanÄ• . tattha pasÄ• de allÄ«yitvÄ• laggitvÄ• uppannaá¹ƒ Ä• ra
sampattaá¹ƒnÄ• ma. kesaggamattaá¹ƒpi muÃ±citvÄ• uppannaá¹ƒ asampattaá¹ƒnÄ• ma. ka
asampattameva gaá¹‡hÄ• ti. ghÄ• nÄ• dittayaá¹ƒ sampattamevÄ• ti, paccayavisesato. Ä• lo
cakkhussa paccayo. Ä• kÄ• soca saddagahaá¹‡e sotassÄ• ti cakkhurÅ«pesuca aÃ±Ã±ama
uppajjamÄ• nesu Ä• lokaparivÄ• rassa okÄ• so natthi. tathÄ• sotasaddesuca Ä• kÄ• sapar
vÄ• yuÄ• papathaviyo pana ghÄ• nÄ• dittayassa gandhÄ• digahaá¹‡e paccayÄ• honti. tatth
gandhÄ• kaá¸• á¸• hanako nÄ• savÄ• toyeva, soca sampattasseva paccayo. Ä• ponÄ• ma j
sampattasseva paccayo. na hi raso sukkhajivhÄ• ya pharatÄ«ti. pathavÄ«ca ghaá¹-á¹-anatth
dubbalapathavÄ«sannissayo Ä• lokovÄ• rajovÄ• kÄ• ye patamÄ• nopi pasÄ• de ghaá¹-á¹-e
tesaá¹ƒ sampattÄ• sampattavasena gahaá¹‡a viseso hotÄ«ti. tattha cakkhussa tÄ• va asam
pÄ• kaá¹-aá¹ƒ. taÃ±hi samÄ«pe akkhivaá¹‡á¹‡aá¹ƒvÄ• bhamukamÅ«laá¹ƒvÄ• napassati. c
candamaá¹‡á¸• alÄ• dikaá¹ƒvÄ• phalikÄ• ditirohitaá¹ƒvÄ• vaá¹‡á¹‡aá¹ƒ passati. disÄ• des
paÃ±Ã±Ä• yatÄ«ti. sotassa pana kathanti, tattha hi dÅ«re saddo cirena suyyamÄ• no dissat
uppannopi saddo antarÄ• mahante cetiyÄ• dike antarite sati dakkhiá¹‡apassatovÄ• suyyat
asuyyamÄ• novÄ• hotÄ«ti. vuccate, uppanno saddasaá¹…ghÄ• á¹-o Ä• sanne á¹-hitÄ• naá
avasÄ• nÄ• kamena \Be 294/ pÄ• kaá¹-Ä«bhÅ«to hoti. paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒsoca b
suá¹‡omÄ«ti pavattÄ• sallakkhaá¹‡avÄ«thiyo sÄ«ghataraá¹ƒ nirantaraá¹ƒ viya pavattanti. d
pana paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒso mandataro hoti. Ä• dito apÄ• kaá¹-o. majjhevÄ• avas
pÄ• kaá¹-Ä«bhÅ«to. sallakkhaá¹‡avÄ«thiyo cirena parena pavattanti. tasmÄ• tesaá¹ƒ lahuá
atimÄ• no hotÄ«ti. apica, saddonÄ• ma nissayadhÄ• tuparaá¹ƒparÄ• ya pavattitvÄ• dÅ«raá
evaá¹ƒ gacchantoca gatagataá¹-á¹-hÄ• neeva á¹-hatvÄ• savanÅ«pacÄ• re á¹-hitÄ• naá¹ƒ s
ghaá¹-á¹-eti. mahante pana cetiyÄ• dike antarite sati yato Ä• kÄ• so ujuá¹ƒ vivaá¹-o hoti. tat
dakkhiá¹‡apassatovÄ• uttarapassatovÄ• gatagataá¹-hÄ• natovasotaá¹ƒ ghaá¹-á¹-eti. mano
mÄ• nopi hoti. evaá¹ƒ gacchantoca yÄ• va sotapasÄ• de allÄ«yitvÄ• nuppajjati. tÄ• va asan
allÄ« yitvÄ• uppajjati. so sampattonÄ• ma hoti. na so suyyatÄ«ti. yadi pana sotaá¹ƒ sampat
yathÄ• anto kucchigato gandho bahi naghÄ• yiyati. tathÄ• anto kucchigato saddopi bahi na

disÄ• desavavatthÄ• naá¹ƒ vissana siyÄ• ti.

__ [188] vibhÄ• vaniyaá¹ƒ_ pana

``gantvÄ• visayadesaá¹ƒ taá¹ƒ, pharitvÄ• gaá¹‡hatÄ«ti ce. adhiá¹-á¹-hÄ• na vidhÄ• nepi, t
â€™â€™ tipi vicÄ• ritaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

na hi cakkhÄ• didvayassa bahiddhÄ• visayadesagamanasaá¹…go atthÄ«ti. gocaraá¹ƒ gaá
__gocaraggÄ• hikaá¹ƒ_. pasÄ• da maá¹‡á¸• abhÅ«tattÄ• Ä• pÄ• tamÄ• gataá¹ƒ Ä• ramma
attho.

__vibhÄ• vaniyaá¹ƒ_ pana

viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ hutvÄ• taá¹ƒtaá¹ƒ gocaragahaá¹‡a sabhÄ• vattÄ• ti vuttaá

__vaá¹‡á¹‡o_ti \Be 295/ rÅ«pÄ• rammaá¹‡assetaá¹ƒ nÄ• maá¹ƒ. __ojÄ• _ti Ä• hÄ• ra rÅ«p
vinibbhogo. á¹-hÄ• nato desato uppattikÄ• raá¹‡ato visuá¹ƒvisuá¹ƒ vavatthapÄ«yatÄ«ti attho
avinibbhogo. so eva rÅ«panti __avinibbhogarÅ«paá¹ƒ_. Ä• cariyÄ• nandattherenapanettha
vinÄ«bhuttÄ• dissantÄ«ti paÃ±cavidhameva avinibbhogarÅ«paá¹ƒ icchitaá¹ƒ. taá¹ƒ parato
[rÅ«pavibhÄ• go].

<158> __kamma_nti ekÄ• cetanÄ• eva. sÄ• yeva hi paá¹-á¹-hÄ• ne nÄ• nÄ• kkhaá¹‡ika ka
yathÄ• ha-nÄ• nÄ• kkhaá¹‡ikÄ• kusalÄ• kusalÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá
kammapaccayena paccayoti. __citta_nti pana sasampayuttadhammaá¹ƒ adhippetaá¹ƒ. paá
cetasikadhammÄ• naá¹ƒpi rÅ«pasamuá¹-á¹-hÄ• panabhÄ• vena vuttattÄ• . yathÄ• ha-hetÅ«
dhammÄ• naá¹ƒ taá¹ƒ samuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetu paccayena paccayoti
kappasaá¹‡á¹-hÄ• panavasena sakalaá¹ƒ okÄ• sa lokaá¹ƒpi nÄ• nÄ• sarÄ«rasaá¹‡á¹-hÄ• p
rÅ«pamayaá¹ƒ kÄ• yaá¹ƒ sattalokaá¹ƒpi nÄ• nÄ• rukkhatiá¹‡Ä• dÄ«naá¹ƒ abbhapaá¹-alame
vÄ• tÄ• dÄ«naÃ±ca saá¹‡á¹-hÄ• panavasena sakalaá¹ƒ saá¹…khÄ• ralokaá¹ƒpi udayati pas
tasmÄ• utÅ«ti vuccatÄ«ti. arati gacchati pavattatÄ«ti utÅ«tipi vadanti. __Ä• hÄ• ro_ti ojÄ• e
rÅ«pavirÄ• gabhÄ• vanÄ• bhÅ«taá¹ƒ arÅ«pakusalaá¹ƒ kammajarÅ«paá¹ƒ najanetÄ«ti vutta
__paÃ±cavÄ«satividhaá¹ƒpÄ«_ti. __atisaá¹…khata_nti atÄ«takÄ• le yathÄ• kÄ• lantare rÅ«
visesetvÄ• suá¹-á¹-hukataá¹ƒ. __ajjhatti kasantÄ• ne_ti vuttaá¹ƒ, ajjhattasantÄ• neti pana v
meva ajjhattikantivÄ• ikasaddassa attho daá¹-á¹-habbo. __paá¹-isandhimupÄ• dÄ• yÄ• _ti
uppÄ• dakkhaá¹‡aá¹ƒ upÄ• dÄ• ya. __khaá¹‡ekhaá¹‡e_ti ekekassa cittassa tÄ«su tÄ«su kh
Ä• cariyÄ• nandatthero pana sabbesaá¹ƒpi catusamuá¹-á¹-hÄ• nikarÅ«pÄ• naá¹ƒ ekekassa
uppÄ• daá¹ƒ bhaá¹…gakkhaá¹‡eeva nirodhaÃ±ca Ä• ha. ahaá¹ƒ panassÄ• \Be 296/ dhipp
catusamuá¹-á¹-hÄ• nikarÅ«pÄ• ni cittassa uppÄ• dakkhaá¹‡eeva uppajjanti, na bhaá¹…gak

yassavÄ• pana samudayasaccaá¹ƒ nirujjhati, tassa dukkhasaccaá¹ƒ uppajjatÄ«ti. noti.

tathÄ• tÄ• ni cittassa bhaá¹…gakkhaá¹‡eeva nirujjhanti. na uppÄ• dakkhaá¹‡e. yathÄ• ha

yassa kusalÄ• dhammÄ• akusalÄ• dhammÄ• uppajjanti, tassa abyÄ• katÄ• dhammÄ• n

arÅ«pabhavaá¹ƒ sandhÄ• ya etaá¹ƒ yamakadvayaá¹ƒ vuttaá¹ƒ. rÅ«pÄ• ni pana cittassa bh
uppajjanti. uppÄ• dakkhaá¹‡epi nirujjhantÄ«ti ce. na. evaÃ±hi sati ---

yassavÄ• pana samudayasaccaá¹ƒ nirujjhati, tassa dukkhasaccaá¹ƒ uppajjatÄ«ti. arÅ«pe ta
bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nirujjhati. noca tesaá¹ƒ dukkhasaccaá¹ƒ up
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nirujjhati, dukkhasaccaÃ±ca

itaratthaca

arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• uppajjanti. noca tesa
nirujjhanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• c
dhammÄ• ca nirujjhantÄ«tica.

evaá¹ƒ paripuá¹‡á¹‡apaÃ±hÄ• eva uddhaá¹-Ä• siyuá¹ƒ. noti pana paá¹-isedhova uddhaá¹-
arÅ«pabhavaá¹ƒ sandhÄ• ya vuttanti sakkÄ• vattunti. cittajarÅ«paá¹ƒ sandhÄ• ya vuttanti c
kammajarÅ«passa vigahaá¹‡e virodhassa yamakapÄ• á¹-hantarassa abhÄ• vato. anulomas

yassavÄ• pana yattha manindriyaá¹ƒ na uppajjati. tassa tattha jÄ«vitindriyaá¹ƒ nauppajjatÄ«
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjati. noca tesaá¹ƒ tattha jÄ«vit
uppajjati.

sabbesaá¹ƒ \Be 297/ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha ma
jÄ«vitindriyaÃ±ca nauppajjatÄ«ti.

ettha hi asaÃ±Ã±asattÄ• nanti etena rÅ«pajÄ«vitindriya meva vuttaá¹ƒ. yadica taá¹ƒ cittass
uppajjeyya, purimakoá¹-á¹-hÄ• se pavatte cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá
jÄ«vitindriyaá¹ƒ nauppajjatÄ«ti vuttaá¹ƒ siyÄ• , pacchimakoá¹-á¹-hÄ• seca sabbesaá¹ƒ cava
vuttaá¹ƒ siyÄ• ti. pacchimakoá¹-á¹-hÄ• se pana arÅ«pa jÄ«vitindriyaá¹ƒ sandhÄ• ya vuttanti
gahaá¹‡atthaá¹ƒ yamaka pÄ• á¹-hantarÄ• bhÄ• vato sabbaÃ±Ã±uvisayeca á¹-hÄ• ne pÄ• á
pÄ• á¸·iyuttiyÄ• eva á¹-hÄ• tabbatoti. yasmÄ• ca rÅ«padhammÄ• nÄ• ma dandhapavattino
lahupavattino á¹-hitikkhaá¹‡oca tesaá¹ƒ visuá¹ƒ gaá¹‡anÅ«pago natthi. tasmÄ• aÃ±Ã±oyev

khaá¹‡apabandho. aÃ±Ã±o arÅ«padhammÄ• naá¹ƒ. tattha sabbepi rÅ«padhammÄ• ekacit
uppÄ• dakkhaá¹‡ena yuttÄ• khaá¹‡e khaá¹‡e nirantarameva uppajjanti. paá¹-isandhito paá
sahuppannattÄ• ca pana dvinnaá¹ƒ tesaá¹ƒ uppÄ• dÄ• divÄ• nirodhantovÄ• yÄ• vajÄ«vaá
adhippÄ• yoti. yamaka pÄ• á¸·iyo pana nÄ• nÄ• tthÄ• , nÄ• nÄ• byaÃ±janÄ• , gambhÄ«roc
suá¹-á¹-hu vicÄ• retvÄ• sallakkhetabbo. na pana dhammatÄ• esÄ• yamakassa. yadidaá¹ƒ
katvÄ• attano adhippÄ• ye á¹-hatvÄ• diá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ yamakapÄ• á¹-haá¹ƒ yat
sakkÄ• yojetunti. rÅ«pavirÄ• gabhÄ• vanÄ• visesabhÅ«taá¹ƒ arÅ«pakusalaá¹ƒ tasmiá¹ƒ lo
paá¹-isandhiá¹ƒ najaneti. suddhaarÅ«pameva janeti. tasmÄ• rÅ«pasantatisÄ«sassa sabba
sabbÄ• ni chacattÄ• lÄ«sacittÄ• ni rÅ«paá¹ƒ janetuá¹ƒ na na sakkonti. arÅ«pavipÄ• kÄ• pa
niyamuppannÄ• ti arÅ«papÄ• kasseva gahaá¹‡aá¹ƒ kataá¹ƒ, teneva aá¹-á¹-hakathÄ• yaá¹ƒ
uppannÄ• ni anokÄ• satthÄ• rÅ«paá¹ƒ nasamuá¹-á¹-hÄ• pentÄ«ti vuttaá¹ƒ tattha anokÄ• s
paá¹-á¹-hÄ• ya uppannassa rÅ«pasantatisÄ«sassa abhÄ• vo eva daá¹-á¹-habboti.

__ [189] vibhÄ• vaniyaá¹ƒ_ pana

``rÅ«pavirÄ• gabhÄ• vanÄ• nibbattattÄ• \Be 298/ hetuno tabbidhuratÄ• yÄ• â€™â€™ tipi k
akÄ• raá¹‡aá¹ƒ.

rÅ«pÄ• rÅ«pavirÄ• gabhÄ• vanÄ• bhÅ«tamagganibbattassa lokuttaravipÄ• kassa rÅ«pokÄ
rÅ«pajanakatÄ• dassanatoti. jhÄ• naá¹…gavirahena aá¹…gadubbalÄ• nipi rÅ«paá¹ƒ na jan
dvipaÃ±caviÃ±Ã±Ä• á¹‡agahaá¹‡aá¹ƒ kataá¹ƒ. itarÄ• nipi pana pannarasakÄ• marÅ«pa pa
khÄ«á¹‡Ä• savÄ• naá¹ƒ parinibbÄ• nacuti cittanti imÄ• ni cittÄ• ni rÅ«paá¹ƒ na samuá¹-á¹-h
evaá¹ƒsantepi tÄ• ni sabbÄ• nipi bhavaá¹…gakÄ• le akhÄ«á¹‡Ä• savÄ• naÃ±ca cutikÄ• le s
idha agahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__ [190] vibhÄ• vaniyaá¹ƒ_ pana

paá¹-isandhicittaá¹ƒ pana cuticittaÃ±ca ekÅ«navÄ«sati bhavaá¹…gasseva antogadhattÄ• c
na tassa vajjanaá¹ƒ kataâ€™â€™ nti vuttaá¹ƒ. tattha ekÅ«navÄ«sati bhavaá¹…gassevÄ• ti

arÅ«pavipÄ• kassa sarÅ«pato vajjitattÄ• ti. kasmÄ• pana yathÄ• vuttÄ• ni pannarasa paá
paá¹-isandhikkhaá¹‡e rÅ«paá¹ƒ na samuá¹-á¹-hÄ• pentÄ«ti, paridubbalattÄ• . cittaÃ±hinÄ• n
paripuá¹‡á¹‡aá¹ƒ paccayaá¹ƒ labhitvÄ• balavaá¹ƒ hoti. rÅ«paÃ±ca á¹-hitikkhaá¹‡eva.

tasmÄ• attano balavantakkhaá¹‡e uppajjamÄ• nabhÄ• vena dubbalaá¹ƒ vatthuá¹ƒ nissÄ• y
paridubbalaá¹ƒ hotÄ«ti sabbÄ• nipi tÄ• ni tadÄ• rÅ«paá¹ƒ nasamuá¹-á¹-hÄ• pentÄ«ti. ettha
anantarÄ• sevanÄ• dipaccayÄ• cittassa uppÄ• dakkhaá¹‡eeva pharanti. rÅ«passa pana up
utuÄ• hÄ• rÄ• pacchÄ• jÄ• tapaccayadhammÄ• ca á¹-hitikkhaá¹‡eevapharantÄ«ti tesaá¹ƒ y

á¹-hitikkhaá¹‡eca paripuá¹‡á¹‡apaccayalÄ• bho veditabbo.

__ [191] vibhÄ• vaniyaá¹ƒ_ pana

``pacchÄ• jÄ• ta paccayarahitaá¹ƒ pana Ä• hÄ• rÄ• dÄ«hica anupatthaddhaá¹ƒ dubbalavatt
attanoca Ä• gantukatÄ• ya kammajarÅ«pehica cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ á¹-hÄ• r
á¹-hitattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. tattha pacchÄ• jÄ• ta paccaya rahitanti idaá¹

paá¹-isandhicittassa \Be 299/ á¹-hitikkhaá¹‡e pacchÄ• jÄ• ta paccaya rahitassa piutussa rÅ
vakkhamÄ• nattÄ• . na hi attanÄ• avijjamÄ• naá¹ƒ pacchimacittaá¹ƒ purimacittakkhaá¹‡e á
pacchÄ• jÄ• ta paccayo hoti. atthi paccayekadesattÄ• tassa paccayassÄ• ti. khÄ«á¹‡Ä• sa
pakatiyÄ• va vÅ«pasantavaá¹-á¹-amÅ«le santÄ• ne pavattattÄ• santataraá¹ƒ hoti. puna Ä•
parikkhayena dubbalatare pariyantagate ca vatthumhi nissitattÄ• dubbalataraÃ±ca hotÄ«ti
nasamuá¹-á¹-hÄ• petÄ«ti, Ä• cariyÄ• nandatthero pana sabbasattÄ• naá¹ƒpi cuticittaá¹ƒ rÅ«
nasamuá¹-á¹-hÄ• petÄ«ti icchati. yathÄ• ha-khÄ«á¹‡Ä• savÄ• naá¹ƒ cuticittanti visesetvÄ•

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ•
pacchimacittaá¹ƒ uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ yec
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ, cavantÄ• naá¹ƒ tesaá¹ƒ vacÄ
nirujjhissati, noca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhatÄ«ti ---

pana vacanato aÃ±Ã±esaá¹ƒpi cuticittaá¹ƒ rÅ«paá¹ƒ nasamuá¹-á¹-hÄ• petÄ«ti viÃ±Ã±Ä• ya
rÅ«pasamuá¹-á¹-hÄ• paka cittassa gabbhagamanÄ• di vinibaddhÄ• bhÄ• ve kÄ• yasaá¹…k
na ca yuttaá¹ƒ cutoca cittasamuá¹-á¹-hÄ• naÃ±cassa pavattatÄ«ti. nÄ• pi cuticittaá¹ƒ rÅ«pa
samuá¹-á¹-hÄ• petÄ«ti pÄ• á¸·i atthÄ«ti.

__anuá¹-Ä«kÄ• yaá¹ƒ_ pana

tasmiá¹ƒ pÄ• á¹-he tesaá¹ƒ cavantÄ• naá¹ƒ noca kÄ• yasaá¹…khÄ• ro nirujjhatÄ«ti vacanaá
cuticittasseva rÅ«pasamuá¹-á¹-hÄ• panÄ• bhÄ• vaá¹ƒ sÄ• dheti, athakho tato purimÄ• naá¹
cittÄ• naá¹ƒ rÅ«pasamuá¹-á¹-hÄ• panÄ• bhÄ• vaá¹ƒpi sÄ• dhetiyevÄ• ti dÄ«peti. cuti cittasn
nirodhe paá¹-isiddhe tato pubbe yÄ• va sattarasamacittÄ• etthantare tassa uppÄ• dopi paá
sabbaÃ±cetaá¹ƒ vicÄ• retabbaá¹ƒ.

kÄ• yasaá¹…khÄ• roti \Be 300/ hi assÄ• sapassÄ• so vuccati. soca suá¹-á¹-hu oá¸·Ä• riko n
tannirodhÄ• bhÄ• va vacanena itarÄ• ni sukhumÄ• nipi rÅ«pÄ• ni cuticittaá¹ƒ najanetÄ«ti sa

__ [192] _ yaÃ±ca __tattha_

na hi rÅ«pasamuá¹-á¹-hÄ• pakacittassa gabbhagamanÄ• di vinibaddhÄ• bhÄ• ve kÄ• yasaá
atthÄ«ti vuttaá¹ƒ. taá¹ƒpi na yujjati.

tÄ• nieva hi gabbhagamanÄ• dÄ«ni imassatthassa sÄ• dhakÄ• ni bhavituá¹ƒ arahanti oá¸·Ä
kÄ• yasaá¹…khÄ• rassa asamuá¹-á¹-hÄ• pakaá¹ƒpi cittaá¹ƒ itaraá¹ƒ sukhumarÅ«paá¹ƒ pan

__ [193] _ yaá¹ƒpi __tattha_

na ca yuttaá¹ƒ cutoca cittasamuá¹-á¹-hÄ• naÃ±cassa pavattatÄ«ti vuttaá¹ƒ. taá¹ƒpi akÄ• raá

na hi cutito paraá¹ƒ katipayakhaá¹‡amattaá¹ƒ cittajarÅ«papavattiyÄ• koci virodho atthÄ«ti.

yaÃ±ca __tattha_

nÄ• pi cuticittaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• petÄ«ti pÄ• á¸·i atthÄ«ti vuttaá¹ƒ. tatthapi cuticit
nasamuá¹-á¹-hÄ• petÄ«tipi natthi, aÃ±Ã±atra kÄ• yasaá¹…khÄ• rÄ• ti na na sakkÄ• vattunt

evaá¹ƒ pana yuttaá¹ƒ siyÄ• , yathÄ• rÅ«padhammÄ• Ä• dito paá¹-isandhikÄ• le ekacittak
paccayaparittatÄ• yavÄ• attano dandhavutti tÄ• yavÄ• dubbalÄ• honti, tathÄ• pariyosÄ• r
parikkhÄ«yamÄ• napaccayatÄ• yavÄ• nirodhÄ• sannatÄ• yavÄ• paridubbalÄ• eva hontÄ«
vatthussa Ä• diantanissitÄ• ni paá¹-isandhicuticittÄ• ni samadubbalÄ• nieva hontÄ«ti sakkÄ

__vibhÄ• vaniyaá¹ƒ_ pana

abhidhammatthavikÄ• saniyaÃ±ca pÄ• á¸·ivirodhaá¹ƒ maÃ±Ã±amÄ• no kiÃ±cimattampi avi
vuttanayameva suá¹-á¹-hu vikÄ• sayitvÄ• gatoti.

__pathamabhavaá¹…gamupÄ• dÄ• yÄ• _ti \Be 301/ pathama bhavaá¹…gacittassa uppÄ• c
__jÄ• yantamevÄ• _ti uppÄ• dakkhaá¹‡e uppÄ• dakkhaá¹‡e uppajja mÄ• nameva, na tiá¹-á
attho. kÄ• raá¹‡aá¹ƒ vuttameva. __tatthÄ• _ti tasmiá¹ƒ paÃ±casattatividhe citte. __appanÄ•
abhiÃ±Ã±Ä• dvayavajjitaá¹ƒ chabbÄ«satividhaá¹ƒ appanÄ• javanacittaá¹ƒ. __iriyÄ• patha_r
tividhaá¹ƒpi iriyÄ• pathaá¹ƒ.

__ [194] vibhÄ• vaniyaá¹ƒ_ pana

``gamanÄ• dÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na yujjati.

na hi aá¹…gapaccaá¹…gÄ• naá¹ƒ calanaphandanamattaá¹ƒpi viÃ±Ã±attiyÄ• vinÄ• sijjhati
yathÄ• vuttaá¹ƒ appanÄ• javanaá¹ƒ viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• petuá¹ƒ sakkotÄ«ti. __pi_
rÅ«pasamuá¹-á¹-hÄ• pakamattaá¹ƒti dasseti. __sannÄ• metÄ«_ti sandhÄ• reti ayamevavÄ•
vakkhamÄ• nehi cittehi abhisaá¹…khataá¹ƒ yathÄ• pavattaá¹ƒ iriyÄ• pathaá¹ƒ apatamÄ• na
upatthambhetÄ«ti attho. upatthambhanaÃ±cettha yathÄ• pavattassa iriyÄ• pathassa rakkha
daá¹-á¹-habbaá¹ƒ. naukkhipitvÄ• viya abhinÄ«haraá¹‡aá¹ƒ. itarathÄ• thambhanaviÃ±Ã±att
etthaca yathÄ• nisinnassavÄ• á¹-hitassavÄ• bhavaá¹…ga citte abbokiá¹‡á¹‡e pavattamÄ•
patanti. na tathÄ• imasmiá¹ƒ chabbÄ«satividhe jÄ• garaá¹‡acitte vakkhamÄ• nesucadvattiá
jÄ• garaá¹‡acittesupavattamÄ• nesu. tesu pana pavattamÄ• nesu aá¹…gÄ• ni upatthaddhÄ
patanti. pubbe yathÄ• thapitÄ• neva pavattantÄ«ti veditabbaá¹ƒ.

__ [195] vibhÄ• vaniyaá¹ƒ_ pana

``na eva metesu dvattiá¹ƒsavidhesu vakkhamÄ• nesu ca chabbÄ«sati yÄ• jÄ• garaá¹‡acitte
ti pÄ• á¹-ho.

na evametesu chabbÄ«satiyÄ• jÄ• garaá¹‡acittesu vakkhamÄ• ne suca dvattiá¹ƒsa vidhes
pÄ• á¹-ho yutto. __voá¹-á¹-habbana_nti manodvÄ• re Ä• vajjanamÄ• ha. na hi paÃ±cadvÄ•
302/ viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• penti. iriyÄ• pathupatthambhana mattaá¹ƒ vÄ• pisadden
voá¹-á¹-habbanÄ• dÄ«ni paÃ±cadvÄ• rikÄ• nipi gahitÄ• niti daá¹-á¹-habbaá¹ƒ. etthaca iriyÄ•
tena tena avatthÄ• visesena pavattÄ• rÅ«padhammÄ• eva. evaá¹ƒ santepi kiÃ±cicittaá¹ƒ rÅ
na tatoparaá¹ƒ. kiÃ±ci aÃ±Ã±acittassa vasena yathÄ• pavattaá¹ƒ iriyÄ• pathaá¹ƒ rakkhituá¹
appavattaá¹ƒ iriyÄ• pathaá¹ƒ pavattetuá¹ƒ. kiÃ±ci viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• petvÄ• app
iriyÄ• pathaá¹ƒ pavattetuá¹ƒ sakkoti. aÃ±Ã±Ä• nica kÄ• yika vÄ• casika vikÄ• rÄ• ni janetuá
cittÄ• ni uttarakiccaá¹ƒ janetuá¹ƒ sakkonti. tÄ• ni heá¹-á¹-himaheá¹-á¹-himaá¹ƒ kiccaá¹ƒ jane
sakkontiyevÄ• ti dassanatthaá¹ƒ ayaá¹ƒ vibhÄ• go katoti veditabbo.

__ [196] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``yaá¹ƒpana cittaá¹ƒ viÃ±Ã±attijanakaá¹ƒ, taá¹ƒ ekaá¹ƒsato iriyÄ• pathu patthambhakaá¹ƒ. i
viÃ±Ã±attiyÄ• saha avinÄ• bhÄ• vatoâ€™â€™ ti vuttaá¹ƒ. taá¹ƒ na yujjati.

idha hi iriyÄ• pathupatthambhanaá¹ƒnÄ• ma viÃ±Ã±attirahitamevÄ• dhippetaá¹ƒ, na viÃ±Ã
appanÄ• javanÄ• naá¹ƒpi viÃ±Ã±attijanakatÄ• Ä• pajjeyyÄ• ti. __somanassajavanÄ• ni tera
saddhiá¹ƒ lobhamÅ«lato mahÄ• kusalato mahÄ• kriyato ca cattÄ• ricattÄ• rÄ«ti terasa som
kusalÄ• kusalato aá¹-á¹-haputhujjanÄ• naá¹ƒ. diá¹-á¹-hivippayuttÄ• kusalakusalato chasek
paÃ±cakhÄ«á¹‡Ä• savÄ• nanti daá¹-á¹-habbaá¹ƒ. sabbaá¹ƒ kÄ• yavacÄ«manokammaá¹ƒ Ã
Ã±Ä• á¹‡Ä• nuparivattanti vacanato vicÄ• raá¹‡akiccarahito hasituppÄ• do sabbaÃ±Ã±ubuc

evaá¹ƒ pavatto vÄ• do aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittoyeva. tasmiá¹ƒvÄ• de hi sati itare
ahetukacittÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttamahÄ• kriyajavanÄ• naÃ±ca buddhÄ• naá¹ƒ asan
hasituppÄ• dacittena pavattassa sitakammassa pubbÄ• parapavattÄ• naá¹ƒ Ã±Ä• á¹‡Ä• na
Ã±Ä• á¹‡apubbaá¹…gamatÄ• Ã±Ä• á¹‡Ä• nuparivattatÄ• ca veditabbÄ• ti. __sÄ«tuá¹‡hotu
idaá¹ƒ sÄ«taá¹ƒ idaá¹ƒ uá¹‡hanti evaá¹ƒ sabba lokiyamahÄ• janehi suá¹-á¹-hu paricchinditv
__á¹-hitippattÄ• vÄ• _ti attano á¹-hitibhÄ• vaá¹ƒ á¹-hitikkhaá¹‡aá¹ƒvÄ• pattÄ• eva. na pana
mattÄ• ti attho. kÄ• raá¹‡aá¹ƒ vuttameva.

__ [197] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``pacchÄ• jÄ• tÄ• dipaccayupatthambhalÄ• bhena á¹-hitikkhaá¹‡eeva utuojÄ• naá¹ƒ balava
á¹-hitippattÄ• tiÄ• diâ€™â€™. tattha pacchÄ• jÄ• tapaccayavacanaá¹ƒ heá¹-á¹-hÄ• vicÄ• ri

apica, yadi utuno balavabhÄ• vo rÅ«puppÄ• danaÃ±ca pacchÄ• jÄ• tapaccayÄ• yattaá¹ƒ si
paá¹-isandhicittassa á¹-hitikkhaá¹‡e rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peyya, tadÄ• pacchÄ• jÄ•
vakkhatica __á¹-hitikÄ• lamupÄ• dÄ• ya utusamuá¹-á¹-hÄ• nÄ• _ti. etthaca __á¹-hitikÄ• la_r
á¹-hÄ«tikÄ• lo vuttoti. tasmÄ• pacchÄ• jÄ• tapaccayavacanaá¹ƒ vicÄ• retvÄ• sampaá¹-icch
__ojÄ• saá¹…khÄ• to Ä• hÄ• ro_ti kammasamuá¹-á¹-hÄ• nÄ• divasena catubbidho ajjhattas
gatoasitapÄ«takhÄ• yitasÄ• yitavasena catubbidho, bahiddhasantÄ• nagatoca ojÄ• saá¹…
tadubhayÄ• pica saá¹ƒsagga vasena laddhupatthambhÄ• evarÅ«paá¹ƒ samuá¹-á¹-hÄ• pen
kÄ• le_ti. etthaca bahiddhÄ• sambhÅ«tena utunÄ• saha ajjhatta sambhÅ«tÄ• naá¹ƒ catusa
utuojÄ• naá¹ƒ viya bahiddhÄ• sambhÅ«tÄ• ya ojÄ• yapi ajjhattaá¹ƒ rÅ«pasamuá¹-á¹-hÄ• na
vuttaá¹ƒ.

yathÄ• ha-majjhimaá¹-á¹-hakathÄ• yaá¹ƒ

kabaá¸·Ä«kÄ• rÄ• hÄ• ro tÄ• va mukhe thapitamatto eva aá¹-á¹-harÅ«pÄ• ni samuá¹-á¹-hÄ•
pana ajjhoharÄ«yamÄ• naá¹ƒ ekekaá¹ƒ sitthaá¹ƒ aá¹-á¹-ha aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-h

Ä• cariyadhammapÄ• lattherena pana yadi bahiddhasambhÅ«tÄ• ojÄ• rÅ«paá¹ƒ samuá¹-
bahiddhasambhÅ«to utu ajjhattaÃ±ca bahiddhÄ• ca rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. tathÄ• s
samuá¹-á¹-hÄ• peyya. na pana samuá¹-á¹-hÄ• peti. tasmÄ• sÄ• ajjhattaá¹ƒ patvÄ• pi rÅ«p
petiyeva. \Be 304/ ekantena pana ajjhattaojÄ• eva samuá¹-á¹-hÄ• peti. sÄ• pana tassÄ• up
hotÄ«ti adhippÄ• yena mukhe thapitamattoeva. na saá¹…khÄ• dito. tattakenapi abbhantaras
kenÄ• ha aá¹-á¹-ha aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-hÄ• petÄ«ti majjhimaá¹-Ä«kÄ• yaá¹ƒ vut
upÄ• dinnakÄ• utu ojÄ• nÄ• ma suá¹-á¹-hu paá¹‡Ä«tarÅ«pÄ• honti, tasmÄ• bahiddhÄ• oj
utunÄ• suá¹-á¹-hu sediyamÄ• nÄ• tÄ• yaca ojÄ• ya suá¹-á¹-hu upatthambhÄ«ya mÄ• nÄ•
rÅ«paá¹ƒ samuá¹-á¹-hÄ• petiyevÄ• ti yuttaá¹ƒ. ajjhoharaá¹‡akÄ• leti idaÃ±ca suá¹-á¹-hu bal

kÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ. visuddhimagge pana mÄ• tarÄ• paribhuttÄ• hÄ• ropi dÄ• ra
rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. sarÄ«re makkhitÄ• hÄ• ropi rÅ«paá¹ƒ samuá¹-á¹-hÄ• petÄ«ti
thapitamattoeva aá¹-á¹-harÅ«pÄ• ni samuá¹-á¹-hÄ• petÄ«tica pubbe vuttanti. __á¹-hÄ• na p
á¹-hitikkhaá¹‡aá¹ƒ pattoeva. etthaca catÅ«su samuá¹-á¹-hÄ• nesu utueva mahanto mahÄ• t
hoti. so hi sakalassapi okÄ• salokassa bahiddhÄ• saá¹…khÄ• ralokassaca samuá¹-á¹-hÄ•
sattalokassaca soeva mahanto ajjhattasambhÄ• rabhÅ«to hoti. itarÄ• ni pana tÄ«á¹‡i tassa
sampajjantÄ«ti.

__hadaya indriya rÅ«pÄ• ni kammajÄ• neva, _ na cittajÄ• dini. yadievaá¹ƒ vippasannÄ• ni
indriyÄ• ni. katarena tvaá¹ƒ etarahi vihÄ• rena viharasÄ«ti kasmÄ• vuttanti. indriyasambhÄ
vaá¹‡á¹‡Ä• naá¹ƒ samÄ• patti cittasamuá¹-á¹-hitÄ• naá¹ƒ visadavippasannatÄ• vasena upa
ekÄ• baddhapavattÄ• ni catujarÅ«pÄ• ni ekasmiá¹ƒ vippasanne sabbÄ• ni vippasannÄ• nev
milÄ• tÄ• nevÄ• ti. utucittÄ• hÄ• rÄ• pana tesaá¹ƒ navannaá¹ƒ upatthambhanapaccayÄ• h
uppalapadumÄ• ni viya kammajarÅ«pÄ• ni daá¹-á¹-habbÄ• ni. tesaá¹ƒ bÄ«jaá¹ƒ viya kamma
utuÄ• hÄ• rÄ• dÄ«ni. __viÃ±Ã±atti dvayaá¹ƒ cittajameva_. tathÄ• hi taá¹ƒ cittasahabhÅ« cit
bhagavatÄ• niddiá¹-á¹-hanti. __saddocittotujo_ti kasmÄ• vuttaá¹ƒ. nanunidhikaá¹‡á¸• asutt
suvaá¹‡á¹‡atÄ• susaratÄ• susaá¹‡á¹-hÄ• naá¹ƒ surÅ«patÄ• tiÄ• dinÄ• tÄ• disena kamma
vuttÄ• ti. saccaá¹ƒ, kammavisesena pana yathÄ• suvisado sumadhuro saddo pavattati, tath
á¹-hÄ• nakaraá¹‡agatÄ• naá¹ƒ upÄ• dinnakasarÄ«rÄ• naá¹ƒ susaá¹‡á¹-hitatÄ• vÄ• ta semh
tasmÄ• tammÅ«likÄ• saddasampatti kammaphalesu pakkhipitvÄ• susaratÄ• ti vuttÄ• . na
kammajanitattÄ• ti veditabbÄ• .

__lahutÄ• dittayaá¹ƒ utucittÄ• hÄ• rehi sambhotÄ«_ti kasmÄ• vuttaá¹ƒ. nanu appÄ• bÄ• dh
mÄ• á¹‡ava paá¹-ipadÄ• , yadidaá¹ƒ avihiá¹ƒsÄ• ti vuttaá¹ƒ. appÄ• bÄ• dha paccayasamuá
rÅ«pattayaá¹ƒ. tathÄ• hi dandhattÄ• di kara dhÄ• tukkhota paá¹-ipakkhapaccaya samuá¹-á
vuttÄ• ti. vuccate, kammajarÅ«pÄ• ninÄ• ma udake pakkhittÄ• ni satapÄ• katelÄ• ni viya pa
lahu mudu kammaÃ±Ã±a bhÅ«tÄ• ni honti. tasmÄ• tesaá¹ƒ visuá¹ƒ lahutÄ• di vikÄ• ronÄ•
ekasmiá¹ƒbhave ekÄ• addhÄ• paccuppannatÄ• va labbhatÄ«ti. evaÃ±ca katvÄ• yamakesu
paá¹-isandhivutiparicchinnena addhÄ• paccuppanneneva gahitoti. yasmÄ• pana cittaá¹ƒnÄ
nÄ• nÄ• nÄ«varaá¹‡abhedavasenavÄ• sukha dukkha pÄ«ti passaddhi saddhÄ• paÃ±Ã±Ä
nÄ• nÄ• avatthÄ• yuttaá¹ƒ hoti. tathÄ• utuÄ• hÄ• rÄ• ca sappÄ• yÄ• sappÄ• yabhedavas
samuá¹-á¹-hita rÅ«pÄ• nieva nÄ• nÄ• khaá¹‡esu garukalahukÄ• di vasena nÄ• nÄ• vikÄ• ra
santati samaya vasena kÄ• labhedo labbhati. evaÃ±ca katvÄ• yamakesupi akammajÄ• naá
khaá¹‡asantativasenapi kÄ• labhedo gahitoti. nanu kammavipÄ• kajÄ• Ä• bÄ• dhÄ• ti vutta
samuá¹-á¹-hÄ• ne Ä• bÄ• dharÅ«pe tatovuá¹-á¹-hÄ• nabhÅ«to kammajo lahutÄ• di guá¹‡op
na. yesaÃ±hi vasena imasmiá¹ƒ sarÄ«re kammavipÄ• kajÄ• nÄ• ma Ä• bÄ• dhÄ• uppajjan
ghÄ• takakammÄ• nipi gatikÄ• lapayoga vipattiyo labhamÄ• nÄ• ni eva sarÄ«raá¹-á¹-hakÄ•
vÄ• tapittÄ• dayoca utusamuá¹-á¹-hÄ• nÄ• dhÄ• tuyo \Be 306/ khobhetvÄ• nÄ• nÄ• bÄ• d

utusamuá¹-á¹-hÄ• nÄ• su pana khubbhitÄ• su itarÄ• ni tadanugatikÄ• ni eva honti. teneva h
uá¹‡henapi ruppati, jigacchÄ• yapi ruppati, vipÄ• sÄ• yapi ruppatÄ«tiÄ• dinÄ• utupadhÄ• n
ruppanapaccayo vuttoti. tasmÄ• kevalaá¹ƒ kammasamuá¹-á¹-hÄ• no Ä• bÄ• dhonÄ• ma na
lahutÄ• diguá¹‡onÄ• ma visuá¹ƒ labbhamÄ• no siyÄ• ti.

yasmÄ• pana avihiá¹ƒsÄ• kammanibbattÄ• sattÄ• tesaá¹ƒ upapÄ«á¸·akÄ• dÄ«naá¹ƒ kar
sarÄ«rakoá¹-á¹-hÄ• sÄ• naá¹ƒ ghanasiniddhasaá¹‡á¹-hitiyÄ• dukkhobhaniyatÄ• yaca nibba
tasmÄ• tadatthaá¹ƒ sandhÄ• ya appÄ• bÄ• dhasaá¹ƒvattanikÄ• esÄ• mÄ• á¹‡avapaá¹-ipa
vuttaá¹ƒ, na pana appÄ• bÄ• dhanimittassa lahutÄ• dittayassa kammasamuá¹-á¹-hÄ• natÄ•
rÅ«pakaá¹‡á¸• ena kammassakaá¹-attÄ• rÅ«pesu eva etaá¹ƒ rÅ«pattayaá¹ƒ niddiá¹-á¹-hant
rÅ«pakalÄ• pÄ• nÄ• ma ekasmiá¹ƒ paramÄ• á¹‡usmiá¹ƒpi bahuvidhÄ• hutvÄ• pavattanti. t
ghanabhÄ• vena pavattamÄ• nesu kalÄ• pantarabhÅ«tÄ• Ä• kÄ• sadhÄ• tupi dissamÄ• nÄ
gahaá¹‡aá¹ƒ kataá¹ƒ. kÄ• maá¹ƒ sabbÄ• nipi anipphannarÅ«pÄ• ni kenaci paccayena anipp
na tathÄ• lakkhaá¹‡arÅ«pÄ• ni. yathÄ• itarÄ• ni cittÄ• di paccaya visesena dissamÄ• na vi
__lakkhaá¹‡arÅ«pÄ• ni na kutoci jÄ• yantÄ«_ti. __jÄ• yamÄ• nÄ• di rÅ«pÄ• na_nti jÄ• yam
miyyamÄ• nÄ• naá¹ƒ rÅ«pakalÄ• pÄ• naá¹ƒ. __sabhÄ• vattÄ• _ti
jÄ• tijarÄ• maraá¹‡asaá¹…khÄ• talakkhaá¹‡asabhÄ• vamattattÄ• . etthaca rÅ«pakaá¹‡á¸• e
Ä• hÄ• rasamuá¹-á¹-hÄ• nanti ca vuttaá¹ƒ natthi. paá¹-á¹-hÄ• ne eva vuttaá¹ƒ.

ettha siyÄ• , jaratÄ• aniccatÄ• pÄ• á¸·iyameva na kutoci samuá¹-á¹-hÄ• nÄ• ti vuttÄ• . tas
nakutoci samuá¹-á¹-hÄ• nesu gahaá¹‡aá¹ƒ yuttaá¹ƒ. upacayasantatiyo pana pÄ• á¸·iyaá¹ƒp
vuttÄ• . aá¹-á¹-hakathÄ• yaá¹ƒpi tÄ• hi saddhiá¹ƒ visati kammajarÅ«pÄ• ni sattarasa cittajar
utujarÅ«pÄ• ni terasa Ä• hÄ• raja rÅ«pÄ• ni \Be 307/ vuttÄ• ni. tasmÄ• idha tÄ• saá¹ƒ naku
navattabbÄ• ti. vuccate, rÅ«pajanakÄ• naá¹ƒ jananabyÄ• pÄ• ronÄ• ma attanÄ• janitarÅ«p
pharati. na-tato paraá¹ƒ, tasmÄ• tasmiá¹ƒ khaá¹‡e labbhamÄ• nÄ• upacayasantatiyoyeva
arahanti, na jaratÄ• aniccatÄ• yoti katvÄ• pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒca tÄ• saá¹
samuá¹-á¹-hÄ• nesu gahaá¹‡aá¹ƒ kataá¹ƒ. apica, pubbe ajÄ• tÄ• dhammÄ• paccaye sati j
jÄ• yantÄ«ti atthi. jÄ• tÄ• pana dhammÄ• paccaye sati jiyyanti, miyyanti. asati najiyyanti na
tasmÄ• purimÄ• naá¹ƒ dvinnaá¹ƒ pavatti ekantena paccayÄ• yattÄ• hoti. pacchimÄ• naá¹ƒ
ekantena paccaya nirapekkhÄ• hotÄ«ti iminÄ• pariyÄ• yena tÄ• saá¹ƒ tesu gahaá¹‡aá¹ƒ a
yaá¹ƒ pana suttapadesu jarÄ• maraá¹‡aá¹ƒ bhikkhave saá¹…khataá¹ƒ paá¹-icca samuppan
jÄ• tiyÄ• satieva tadubhayaá¹ƒ paÃ±Ã±Ä• yati. asati na paÃ±Ã±Ä• yatÄ«ti iminÄ• pariyÄ•
idha pana pubbe vuttanayena itara anipphannarÅ«pÄ• ni viya cattÄ• ripi etÄ• ni cittÄ• dipac
dissamÄ• navisesÄ• ni na hontÄ«ti catunnaá¹ƒpi na kutoci jÄ• tatÄ• vuttÄ• . evaá¹ƒsantepi
pÄ• á¸·inayaá¹ƒ atidhÄ• vanto viya hotÄ«ti upacayasanta tÄ«naá¹ƒ kutoci samuá¹-á¹-hÄ• ne
[rÅ«pasamuá¹-á¹-hÄ• nanayo]

<159> eko eva jÄ• ti saá¹…khÄ• to uppÄ• do etesanti __ekuppÄ• dÄ• _. ekoeva aniccatÄ•

__ekanirodhÄ• _. ekasaddo cettha saá¹…khÄ• ne pavatto. tasmÄ• tena yÄ• ni rÅ«pÄ• ni e
ekÄ• ya eva aniccatÄ• ya nirujjhanti. tesaá¹ƒ piá¹‡á¸• i idha rÅ«pakalÄ• ponÄ• mÄ• ti dasse
rÅ«pagaá¹‡anÄ• ya ekasmiá¹ƒ kalÄ• pepi anekÄ• ni jÄ• tiÄ• dÄ«ni kappenti, tesaá¹ƒ mÅ«la
natthi. vuttaÃ±hi tattha ekekakalÄ• pa pariyÄ• pannÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ saheva uppÄ• d
ekekakalÄ• passa uppÄ• dÄ• dayo ekekÄ• va hontÄ«ti yathÄ• ekekassa kalÄ• passa jÄ«vi
nupÄ• lakaá¹ƒ \Be 308/ upÄ• dÄ• ya rÅ«panti vuccati. evaá¹ƒ kalÄ• puppÄ• dÄ• di sabhÄ•
upÄ• dÄ• yarÅ«pÄ• nicceva vuccanti. evaá¹ƒ vikÄ• raparicheda rÅ«pÄ• nica yojetabbÄ• n
Ä• cayo. so rÅ«passa upacayotica yo rÅ«passa upacayo. sÄ• rÅ«passa santatÄ«tica vuttat
lakkhaá¹‡arÅ«pÄ• ni visuá¹ƒvisuá¹ƒ rÅ«pÄ• naá¹ƒeva, nakalÄ• passÄ• ti vucceyyuá¹ƒ. catu
upÄ• dÄ• ya pasÄ• do rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yÅ«tiÄ• dinÄ• vuttattÄ• cakkhÄ•
kalÄ• pe anekÄ• nieva Ä• pajjeyyuá¹ƒ. tasmÄ• tathÄ• kappanaá¹ƒ akatvÄ• ekasmiá¹ƒ kal
upÄ• dÄ• rÅ«pÄ• ni viya lakkhaá¹‡arÅ«pÄ• nipi ekekÄ• nievÄ• ti niá¹-á¹-haá¹ƒ gantabbanti.

eko samÄ• no mahÄ• bhÅ«tasaá¹…khÄ• to nissayo etesanti __ekanissayÄ• _. ettha pana
catunnaá¹ƒ bhÅ«tÄ• naá¹ƒ nissayatÄ• sambhavato. yÄ• nicaekuppÄ• datÄ• dÄ«hitÄ«hilakk
ekantena sahavuttÄ«ni nÄ• ma hontÄ«ti vuttaá¹ƒ __sahavuttino_ti. dasaparimÄ• á¹‡Ä• nias
samÅ«ho vÄ• dasakaá¹ƒ. cakkhunÄ• upalakkhitaá¹ƒ dasakanti __cakkhudasakaá¹ƒ_. cakk
cakkhudasakaá¹ƒ. esanayo sesesupi. yasmÄ• pana cittajo saddo viÃ±Ã±attivikÄ• rena vinÄ
viÃ±Ã±attivikÄ• roca tena saddena vinÄ• napavattati. tasmÄ• cittajaá¹ƒ saddanavakaá¹ƒvÄ
vacÄ«viÃ±Ã±attinavakaá¹ƒvÄ• nasambhavatÄ«ti adhippÄ• yena __vacÄ«viÃ±Ã±atti sadde
dasaka_nti vuttaá¹ƒ. ettha pana viÃ±Ã±atti vikÄ• ro saddena vinÄ• napavattatÄ«ti idaá¹ƒ tÄ
tÄ• ya vÄ• cÄ• ya viÃ±Ã±atti viÃ±Ã±Ä• panÄ• viÃ±Ã±Ä• pitattaá¹ƒ. idaá¹ƒ taá¹ƒrÅ«paá¹ƒ v
vuttaá¹ƒ. viÃ±Ã±attivikÄ• rarahitaá¹ƒ pana cittajaá¹ƒ saddanavakaá¹ƒ. aá¹-á¹-hakathÄ• su Ä
yathÄ• ha-paá¹-iccasamuppÄ• da niddesesu paá¹-isandhikkhaá¹‡ato uddhaá¹ƒ pavattautut
saddanavakanti.

mahÄ• aá¹-á¹-hakathÄ• nayena viÃ±Ã±atti rahito vitakka vipphÄ• ra saddonÄ• ma asota vi
labbhati. so pana saá¹…gahakÄ• rena paá¹-isiddho. yathÄ• ha-paá¹-á¹-hÄ• nepi cittasamuá
saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoti Ä• vataá¹ƒ. \
viÃ±Ã±attighaá¹-á¹-anÄ• ya uppajjamÄ• no asota viÃ±Ã±eyyo vitakkavipphÄ• rasaddonÄ• n
assÄ• sa passÄ• se cittajaá¹ƒ saddanavakaá¹ƒ vuttaá¹ƒ. yathÄ• ha-cittaje assÄ• sa passÄ•
ojaá¹-á¹-hamakaÃ±ceva saddocÄ• ti navÄ• ti, saddanavakeca Ä• gate saddalahutÄ• di dvÄ
tasmÄ• suddhaá¹-á¹-hakaá¹ƒ, saddanavakaá¹ƒ, kÄ• yaviÃ±Ã±atti nÄ• kaá¹ƒ, vacÄ«viÃ±Ã±
dasakaá¹ƒ, saddalahutÄ• didvÄ• dasakaá¹ƒ, kÄ• yaviÃ±Ã±atti lahutÄ• di dvÄ• dasakaá¹ƒ, v
te rasakanti aá¹-á¹-hacittajakalÄ• pÄ• paccetabbÄ• ti. saccasaá¹…khepe pana sadda lahut
visuá¹ƒ agahetvÄ• cittaja kalÄ• pÄ• satteva vuttÄ• .

á¹-Ä«kÄ• su panassa __porÄ• á¹‡aá¹-Ä«kÄ• yaá¹ƒ_

mahÄ• á¹-á¹-hakathÄ• nayena viÃ±Ã±attirahite asota viÃ±Ã±eyye vitakka vipphÄ• rasadde
puna vÄ• dantaraá¹ƒ dassentena. apica, mahÄ• janasannipÄ• tassa dÅ«rato apaÃ±Ã±Ä• ya
cittasamuá¹-á¹-hÄ• nanighosasaddo aviÃ±Ã±attiko evÄ• ti vadanti. tathÄ• migapakkhÄ«naá
bhÄ• saá¹ƒ ajÄ• nantÄ• naá¹ƒ andhadamiá¸·Ä• dinaá¹ƒ aviÃ±Ã±attiko cittasamuá¹-á¹-hÄ• n

tattha viÃ±Ã±attirahito asotaviÃ±Ã±eyyo vitakkavipphÄ• ra saddo aá¹-á¹-hasÄ• liniyaá¹ƒ pa
mahÄ• janasannipÄ• tassa citta samuá¹-á¹-hÄ• na nighosasaddopi Ä• sanne á¹-hitÄ• naá¹ƒ
byaÃ±janattho saviÃ±Ã±attikoeva hoti. itarathÄ• sabbepi citta jasaddÄ• dÅ«ratare á¹-hitÄ•
apaÃ±Ã±Ä• yamÄ• na padabyaÃ±janÄ• eva hontÄ«ti sabbepi viÃ±Ã±attirahitÄ• siyunti. nac
cittajo saddo viÃ±Ã±attirahito hoti. samÄ• najÄ• tiyÄ• naá¹ƒ paresaá¹ƒ adhippÄ• yattha viÃ±

__pacchima á¹-Ä«kÄ• yaá¹ƒ_ panassa

saddanavakaá¹ƒ panettha accharÄ• saá¹…ghÄ• ta pÄ• á¹‡ippahÄ• rÄ• di sadda sahitaá¹ƒ
taá¹ƒpi na yuttaá¹ƒ.

tÄ• diso hi saddo cittapaccayo utusamuá¹-á¹-hÄ• noeva. tasmÄ• visuddhimagge vuttanaye
avacÄ«ghosesu kadÄ• ci cittasahitesu ukkÄ• sita khipita vamita chaá¸• á¸• itasaddÄ• dÄ«su
saddanavakaá¹ƒ veditabbanti. utujakalÄ• pesu pacchimÄ• dvepi kasmÄ• bahiddhÄ• nalab
rÅ«pÄ• naá¹ƒ lahu garu mudu thaddha kammaÃ±Ã±atÄ• dissantÄ«ti. saccaá¹ƒ, tÄ• pana b
vasena honti, na pana lahutÄ• dittayavasenÄ• ti daá¹-á¹-habbaá¹ƒ. kasmÄ• pana Ä• kÄ• sa
lakkhaá¹‡arÅ«pÄ• nica rÅ«pakalÄ• pesu nagahitÄ• nÄ«ti vuttaá¹ƒ __kalÄ• pÄ• na_ntiÄ• di.
pariccheda mattattÄ• kassaci rÅ«pakalÄ• passa aá¹…gabhÅ«tÄ• avayavabhÅ«tÄ• na hot
sabbesaá¹ƒpi kalÄ• pÄ• naá¹ƒ uppÄ• dÄ• di lakkhaá¹‡a mattattÄ• vikÄ• rarÅ«pÄ• ni viya k
aá¹…gabhÅ«tÄ• ni kalÄ• pavisesapaÃ±Ã±Ä• panassa kÄ• raá¹‡abhÅ«tÄ• ni na honti. tasm
dasseti. etena ekuppÄ• dÄ• tiÄ• dinÄ• pubbe vuttaniyamo nipphannarÅ«pÄ• naÃ±Ã±eva, n
tesaá¹ƒ pana kalÄ• pa bheda karaá¹‡a meva kalÄ• paá¹…ganti ca dÄ«peti. evaÃ±ca katvÄ•
viÃ±Ã±attidvayassa kalÄ• pabheda karattÄ• eva tesu gahaá¹‡aá¹ƒ suá¹-á¹-hu upapannaá¹ƒ
[kalÄ• payojanÄ•]

<160> __yathÄ• raha_nti sabhÄ• vakÄ• bhÄ• vakÄ• naá¹ƒ paripuá¹‡á¹‡Ä• pari puá¹‡á¹‡in
__anÅ«nÄ• nÄ«_ti paripuá¹‡á¹‡Ä• ni. naÃ±hi idaá¹ƒ nÄ• marÅ«paá¹ƒ kÄ• maloke pavattiya

__ [198] vibhÄ• vaniyaá¹ƒ_ pana

``yathÄ• rahanti sabhÄ• vakaparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ anurÅ«patoâ€™â€™ ti vuttaá¹ƒ

na hi anÅ«nÄ• nÄ«ti idaá¹ƒ puggalavasena visesanaá¹ƒ hotÄ«ti. __saá¹ƒsedajÄ• naÃ±cev
ettha mahÄ• sÄ«hanÄ• dasutte-

catasso kho imÄ• sÄ• riputta yoniyo. katamÄ• catasso, aá¹‡á¸• ajÄ• yoni jalÄ• bujÄ• yon
311/ opapÄ• tikÄ• yonÄ«ti. ye kho te sÄ• riputta sattÄ• aá¹‡á¸• akosaá¹ƒ abhinibbhijja abh
ayaá¹ƒ vuccati sÄ• riputta aá¹‡á¸• ajÄ• yoni. ye kho te sÄ• riputta sattÄ• vatthikosaá¹ƒ abh
abhinibbhijja jÄ• yanti. ayaá¹ƒ vuccati sÄ• riputta jalÄ• bujÄ• yoni. ye kho tesÄ• ri puttasatt
jÄ• yanti. pÅ«tikuá¹‡apevÄ• pÅ«tikummÄ• sevÄ• candanikÄ• yavÄ• oá¸·igallevÄ• jÄ• yan
saá¹ƒsedajÄ• yoni. devÄ• nerakÄ• ekacce ca manussÄ• ekacceca vinipÄ• tikÄ• ayaá¹ƒ
opapÄ• tikÄ• yonÄ«ti vuttaá¹ƒ.

aá¹-á¹-hakathÄ• yaÃ±ca aá¹‡á¸• e jÄ• tÄ• aá¹‡á¸• ajÄ• . jalÄ• bumhi jÄ• tÄ• jalÄ• bujÄ• .
saá¹ƒsedajÄ• . vinÄ• etehi kÄ• raá¹‡ehi uppattitvÄ• viya nibbattÄ• abhinibbattÄ• ti opapÄ
jÄ• yantÄ«ti bhinditvÄ• nikkhamanavasena jÄ• yanti. pÅ«ti kuá¹‡apetiÄ• dÄ«hi aniá¹-á¹-haá
dassitÄ• ni. iá¹-á¹-hesu sappi telamadhuphÄ• á¹‡itÄ• dÄ«su sattÄ• jÄ• yantievÄ• ti vuttaá¹
dvÄ«su pÄ• á¸·inayena aá¹‡á¸• aá¹ƒ vuccati aá¹‡á¸• akoso. jalÄ• buvuccati vatthikoso, tato
nikkhantÄ• ti aá¹‡á¸• ajÄ• jalÄ• bujÄ• tica vuccantÄ«ti veditabbÄ• . tattha jaraá¹ƒ jÄ«raá¹‡a
upetÄ«ti jalÄ• bÅ«ti saddanÄ«tiyaá¹ƒ vuttaá¹ƒ. jalaá¹ƒ vuccati kalalaá¹ƒ. taá¹ƒ Ä• vunÄ• ti p
avativÄ• rakkhatÄ«ti jalÄ• bu, gabbhapaliveá¹-hanÄ• sayo. saá¹ƒsÄ«danti etthÄ• ti saá¹ƒse
sappitelÄ• diko padumagabbhaveá¸·ugabbharukkhasusirapupphaphalÄ• di koca allakilinnap
paripuá¹‡á¹‡aaá¹…gapaccaá¹…gattÄ• tato tato uppatitvÄ• viya jÄ• yantÄ«ti opapÄ• tikÄ•

__vibhÄ• vaniyaá¹ƒ_ pana

aá¹‡á¸• ajÄ• dayopi aá¹‡á¸• akosÄ• dimhi okkamantÄ• uppatantÄ• eva nÄ• ma hontÄ«ti te
opapÄ• tikattapasaá¹…gaá¹ƒ maÃ±Ã±amÄ• no upapÄ• to nesaá¹ƒ atthÄ«ti opapÄ• tikÄ• ti
paricchedavasena cettha visiá¹-á¹-haopapÄ• to gahito. yathÄ• abhirÅ«passa kaÃ±Ã±Ä• dÄ

__ukkaá¹-á¹-havasenÄ• _ti paripuá¹‡á¹‡Ä• yatanabhÄ• vasaá¹…khÄ• tena ukkaá¹ƒsatÄ• v
aá¹…gapaccaá¹…gehi saha sabbaso paripuá¹‡á¹‡ena attabhÄ• vena jÄ• yanti. puna tesaá¹
natthi. saá¹ƒsedajÄ• naá¹ƒ pana Ä• yatanÄ• ni eva paripuá¹‡á¹‡Ä• ni honti. aá¹…gapaccaá
vaá¸• á¸• hitvÄ• eva paripuá¹‡á¹‡Ä• ni jÄ• tÄ• nÄ«ti veditabbaá¹ƒ. __omakavasenÄ• _ti ava
__cakkhusotaghÄ• nabhÄ• vasekÄ• nikadÄ• cipi na labbhanti_ Å«Ì† jÄ• tibadhira jaccaghÄ
sambhavatoti appoyo. tattha tÄ• ni sabbÄ• nipi sugati duggati jÄ• tiyÄ• naá¹ƒ ahetukasaá¹ƒ
nalabbhanti. sugatiyaá¹ƒ pana opapÄ• tikabhÄ• vonÄ• ma seá¹-á¹-ho attabhÄ• va paá¹-ilÄ•
kammena labbhati. tasmÄ• sugatijÄ• ti yÄ• naá¹ƒ opapÄ• tikÄ• naá¹ƒ aparipuá¹‡á¹‡indriya
abhÄ• vakehi Ä• dikappikehiti. duggatijÄ• tiyÄ• naá¹ƒpi pana tesaá¹ƒ kadÄ• ci cakkhu sota
vattabbÄ• . na ghÄ• navekallatÄ• . kÄ• madhÄ• tuyaá¹ƒ pana aghÄ• nako opapÄ• tiko natth

vuttaá¹ƒ. jivhÄ• vekallatÄ• nÄ• ma sabbesaá¹ƒpi natthi yevÄ• ti veditabbaá¹ƒ. tathÄ• hi dha

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti. kassa
kassaci nava. kassaci sattÄ• yatanÄ• ni pÄ• tubhavantÄ«ti vuttaá¹ƒ.

tattha kÄ• madhÄ• tuyanti kÄ• maloke. upapattikkhaá¹‡eti paá¹-isandhicittassa uppÄ• dakk
yatanÄ• nÄ«tiÄ• disu catÅ«su vÄ• kyesu saá¹ƒsedajopapÄ• tikÄ• vuttÄ• . kassaci sattÄ• ya
gabbhaseyyakova vutto. tattha yasmÄ• sattÄ• yatanaá¹ƒ nÄ• ma paá¹-isandhikkhaá¹‡e na
labbhati. tasmÄ• ekÄ• dasayatanÄ• nÄ«ti vuttaá¹ƒ. kassaci dasÄ• ti cakkhuvekallavasena.
sota vekallavasena. \Be 313/ kassaci navÄ• ti cakkhusota dvaya vekalla vasena vuttaá¹ƒ. ya
opapÄ• tikonÄ• ma siyÄ• . tadÄ• suddhajaccaghÄ• nakena saddhiá¹ƒ tayo dasakavÄ• rÄ•
jaccandhaghÄ• naka jaccabadhiraghÄ• nakehi saddhiá¹ƒ tayo navakavÄ• rÄ• ekoca aá¹-á¹
tiá¹‡á¹‡aá¹ƒ vipannÄ• naá¹ƒ vasena. tathÄ• avuttattÄ• pana natthi aghÄ• nako opapÄ• ti k
tasmiá¹ƒ pana vibhaá¹…ge indriyavÄ• re napuá¹ƒsakÄ• naá¹ƒ opapÄ• tikÄ• nanti avuttattÄ•
abhÄ• vakopi opapÄ• tiko natthiyevÄ• ti. pÄ• á¸·iyaá¹ƒ avuttaá¹ƒpi pana saá¹ƒsedajÄ• naá¹
cakkhÄ• divekallaá¹ƒ aá¹-á¹-hakathÄ• vasena veditabbaá¹ƒ. yathÄ• ha-sattati ukkaá¹ƒsatov
saá¹ƒsedajopapÄ• ta yonÄ«su. athavÄ• , avakaá¹ƒsato tiá¹ƒsÄ• ti. tattha tiá¹ƒsÄ• ti jivhÄ• k
dasakÄ• naá¹ƒ vasena tiá¹ƒsarÅ«pÄ• nÄ«ti ca vuttaá¹ƒ. idaÃ±hi vacanaá¹ƒ saá¹ƒsedajÄ• n
mahÄ• á¹-Ä«kÄ• yaá¹ƒ vuttaá¹ƒ. Ä• cariyÄ• nandattherena pana yamake ghÄ• najivhÄ• na
avinÄ• bhÄ• va vuttitÄ• vuttÄ• ti jivhÄ• vekallatÄ• viya ghÄ• navekallatÄ• pi natthÄ«ti icch
pana ---

yassavÄ• pana itthindriyaá¹ƒ uppajjati, tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti. aghÄ• nakÄ• n
upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, noca tÄ• saá¹…ghÄ• nindriyaá¹ƒ uppa
pana purisindriyaá¹ƒ uppajjati, tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti. aghÄ• nakÄ• naá¹ƒ puri
upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, noca tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajja

tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena ghÄ• navekallatÄ• pi atthÄ«ti yuttaá¹ƒ.

__vibhÄ• vaniyaá¹ƒ_ pana

apare pana yamake ghÄ• najivhÄ• naá¹ƒ sahacÄ• ritÄ• vuttÄ• ti ajivhassa asambhavato ag
vaá¹‡á¹‡enti. tatthÄ• pi yathÄ• cakkhusotÄ• ni rÅ«pabhave ghÄ• na jivhÄ• hi vinÄ• pavatta
ghÄ• najivhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vinÄ• pavattanti. \Be 314/ dvinnaá¹ƒpi rÅ«pabhave an
visuá¹ƒ kÄ• mabhave apavatti vasena tesaá¹ƒ sahacÄ• ritÄ• vuttÄ• ti na na sakkÄ• vattunt
yuttaá¹ƒ.

okÄ• savÄ• re hi ekantasahacÄ• ritÄ• vuttamattena puggalesu ekantasahacÄ• ritÄ• na sa
mÄ• tukucchimhi sentÄ«ti gabbhaseyyakÄ• . rÅ«pÄ• dÄ«su khandhesu saÃ±janti laggantÄ«
rÄ• dha yo chando, yo rÄ• go, yÄ• nandi, yÄ• taá¹‡hÄ• , tatra satto, tatra visatto, tena satto
gabbhaseyyÄ• ca te sattÄ• cÄ• ti samÄ• so. aá¹‡á¸• ajÄ• ceva jalÄ• bujÄ• ca. __tÄ«á¹‡idas
kalalanti vuccanti. __bhÄ• vadasakaá¹ƒ kadÄ• ci nalabbhati_ napuá¹ƒsakassÄ• ti adhippÄ•
dhammahadayavibhaá¹…ge gabbhaseyyakÄ• naá¹ƒ sattÄ• naá¹ƒ ahetukÄ• naá¹ƒ napuá¹ƒs
cattÄ• rindriyÄ• ni pÄ• tubhavanti kÄ• yindriyaá¹ƒ manindriyaá¹ƒ jÄ«vitindriyaá¹ƒ upekkhind
__tatopara_nti gabbhaseyyakÄ• naá¹ƒ paá¹-isandhikkhaá¹‡ato paraá¹ƒ. __pavattikÄ• le_ti e
tathÄ• hi kathÄ• vatthuaá¹-á¹-hakathÄ• yaá¹ƒ sesÄ• ni cattÄ• ri sattasattati rattimhi jÄ• yan
sesÄ• nÄ«ti kÄ• yÄ• yatana manÄ• yatanato avasesÄ• ni cattÄ• ri cakkhusotaghÄ• najivhÄ
sattasattatirattimhÄ«ti ekÄ• dasamasattÄ• hassa pariyosÄ• narattimhi. ayaÃ±ca attho yama
vuttaÃ±hi tattha ---

gabbhaseyyakassa pacchimabhavikassa upapajjantassa ekadasa masattÄ• hÄ• orato á¹-h
nuppajjissati, noca cakkhÄ• yatanaá¹ƒ nuppajjissatÄ«ti.

yaá¹ƒ pana yassavÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, tassa tattha ghÄ• nÄ• yata
kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha. noca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti et
kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• nanti vuttaá¹ƒ.

taá¹ƒ \Be 315/ ye ekÄ• dasamasattÄ• hÄ• orato kÄ• laá¹…karissanti. tesaá¹ƒ ghÄ• nÄ• ya
gahitapaá¹-isandhikÄ• naá¹ƒ vasena vuttantica vuttaá¹ƒ. etthaca cakkhughÄ• nesu vuttesu
atthato siddhÄ• eva hontÄ«ti.

__ [199] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``pavattikÄ• leti sattame sattÄ• hetiâ€™â€™ vuttaá¹ƒ. taá¹ƒ na gahetabbaá¹ƒ.

aá¹-á¹-hakathÄ• virodhato Ä«disesu ca á¹-hÄ• nesu aá¹-á¹-hakathÄ• pamÄ• á¹‡atoti.

__ [200] _ yaÃ±ca __tattha_

``á¹-Ä«kÄ• kÄ• ramatena ekÄ• dasame sattÄ• he vÄ• tiâ€™â€™ vuttaá¹ƒ. tampi na sundar

nahi aá¹-á¹-hakathÄ• yaá¹ƒ niddiá¹-á¹-hato vutto vinicchayo á¹-Ä«kÄ• kÄ• ra matonÄ• ma s

__ [201] _ yaÃ±ca __tattha_

``kamenÄ• ti cakkhudasakapÄ• tubhÄ• vato sattÄ• hÄ• tikkamena sotadasakaá¹ƒ. tato sattÄ
dasakaá¹ƒ. tato sattÄ• hÄ• tikkamena jivhÄ• dasakanti evaá¹ƒ anukkamenÄ• ti vuttaá¹ƒâ€™
daá¹-á¹-habba.

yathÄ• vutta aá¹-á¹-hakathÄ• virodhattÄ• eva.

__ [202] _ yaá¹ƒpi __tattha_

``aá¹-á¹-hakathÄ• yaá¹ƒpi hi ayamattho dassito vÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒpi na yuttaá¹ƒ

na hi sÄ• nÄ• ma aá¹-á¹-hakathÄ• atthi. yattha Ä«diso uppattikkamo dassito siyÄ• . nanu
paá¹-iccasamuppÄ• daá¹-á¹-hakathÄ• su gabbhaleyyakavasenavÄ• purimaá¹ƒbhavacakkaá
anupubbapavattidÄ«panatoti vuttanti ce. na. taÃ±hi viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ paÃ±cannaá
paccayapaccayuppannabhÄ• vapavattikkamena pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ paÃ±capadaá¹ƒ s
Ä• yatananiddesaá¹-á¹-hakathÄ• su \Be 316/ pana so paá¹-ikkhittoyeva. naca aá¹-á¹-hakath
uppattikkamo therena idha kamenÄ• ti iminÄ• pÄ• á¹-hena dassitoti sakkÄ• vattunti. tasmÄ
desanakkamenÄ• ti attho. desitÄ• nÄ«ti sambandhoca veditabbo.

__saccasaá¹…khepa á¹-Ä«kÄ• yaá¹ƒ_ pana

sÄ• khÄ• vatthaá¹ƒ atikkamma pacchÄ• sattame sattÄ• he cakkhu sotaghÄ• najivhÄ• dasa
á¹-Ä«kÄ• kÄ• ropana ekÄ• dasame sattÄ• heti Ä• hÄ• ti vuttaá¹ƒ. taá¹ƒpi nayujjati yevÄ• ti.

ettha ca kalalÄ• dÄ«naá¹ƒ uppattikkamo saá¹ƒyuttake vutto. yathÄ• ha ---

pathamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaá¹ƒ.

abbudÄ• jÄ• yate pesi, pesiyÄ• nibbattate ghano.

ghanÄ• pasÄ• khÄ• jÄ• yanti, kesÄ• lomÄ• nakhÄ• picÄ• ti ||

aá¹-á¹-hakathÄ• yaÃ±ca vuttaá¹ƒ. tattha pathamanti pathamena paá¹-isandhiviÃ±Ã±Ä• á¹‡e
phussotivÄ• nÄ• maá¹ƒ natthi. athakho tÄ«hi jÄ• tiuá¹‡á¹‡aá¹ƒsÅ«hi katasuttagge
saá¹‡á¹-hitatelabindupamÄ• á¹‡aá¹ƒ kalalaá¹ƒ hoti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

tilatelassa yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒ vaá¹‡á¹‡apaá¹-ibhÄ• gaá¹ƒ, kalalaá¹ƒ saá¹ƒpavuccatÄ«ti ||

kalalÄ• hoti abbudanti tasmÄ• kalalÄ• sattÄ• haccayena maá¹ƒsadhovanaudakavaá¹‡á¹‡
kalalanti nÄ• maá¹ƒ anta radhÄ• yati. vuttaá¹ƒpi cetaá¹ƒ ---

sattÄ• haá¹ƒ kalalaá¹ƒ hoti, paripakkasamÅ«hakaá¹ƒ.

vivattamÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, abbudaá¹ƒnÄ• ma jÄ• yatÄ«ti ||

abbudÄ• jÄ• yate pesÄ«ti tasmÄ• pi abbudÄ• sattÄ• haccayena vilÄ«na tipusadisÄ• pesi
maricaphÄ• á¹‡itena dÄ«petabbÄ• . gÄ• madÄ• rakÄ• hi supakkÄ• ni maricÄ• ni gahetvÄ•
bhaá¹‡á¸• ikaá¹ƒ katvÄ• pÄ«á¸·etvÄ• maá¹‡á¸• aá¹ƒ Ä• dÄ• ya kapÄ• le pakkhipitvÄ• Ä•
sukkhamÄ• naá¹ƒ sukkhamÄ• naá¹ƒ sabbabhÄ• gehi muccati. evarÅ«pÄ• pesi hoti. abbud
vuttaá¹ƒpi cetaá¹ƒ ---

sattÄ• haá¹ƒ abbudaá¹ƒ hoti, paripakkasamÅ«hakaá¹ƒ.

vivattamÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, pesinÄ• ma pajÄ• yatÄ«ti ||

pesiyÄ• nibbattate ghanoti tato pesito sattÄ• hacca yena kukkuá¹-aá¹‡á¸• asaá¹‡á¹-hÄ• no
piá¹‡á¸• o nibbattati. pesÄ«tinÄ• maá¹ƒ antaradhÄ• yati. vuttaá¹ƒpi cetaá¹ƒ ---

sattÄ• haá¹ƒ pesi bhavati, paripakkaá¹ƒ samÅ«hakaá¹ƒ.

vivattamÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, ghanotinÄ• ma jÄ• yatÄ«ti.

yathÄ• kukkuá¹-iyÄ• aá¹‡á¸• aá¹ƒ, samantaá¹ƒ parimaá¹‡á¸• alaá¹ƒ.

evaá¹ƒ ghanassa saá¹‡á¹-hÄ• naá¹ƒ, nibbattaá¹ƒ kammapaccayÄ• tica ||

ghanÄ• pasÄ• khÄ• jÄ• yantÄ«ti paÃ±came sattÄ• he dvinnaá¹ƒ hatthapÄ• dÄ• naá¹ƒ sÄ•
paÃ±capÄ«á¸·akÄ• jÄ• yanti. yaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒpaÃ±came kho bhikkhave sat
jÄ• yanti. saá¹‡á¹-hanti kamma toti. kesÄ• lomÄ• nakhÄ• picÄ• ti dvÄ• cattÄ• lÄ«same sat
ettha ca chaá¹-á¹-hasattÄ• hÄ• dayo chasattÄ• hÄ• pasÄ• danissayÄ• naá¹ƒ aá¹…gapacca
vaá¸• á¸• hitvÄ• pariá¹‡atakÄ• lÄ• honti. cakkhÄ• dÄ«ni pana ekÄ• dasama sattÄ• hassa p
jÄ• yantÄ«ti niá¹-á¹-hamettha gantabbaá¹ƒ. yaá¹ƒ panettha tilatelassa yathÄ• bindÅ«tiÄ• dir
vaá¹‡á¹‡asaá¹‡á¹-hÄ• naá¹ƒ vuttaá¹ƒ. taá¹ƒ thokaá¹ƒ vaá¸• á¸• hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ
pavattamÄ• naá¹ƒ. na hi tadÄ• tÄ• disaá¹ƒ pakaticakkhunÄ• diá¹-á¹-haá¹ƒ vaá¹‡á¹‡ajÄ• ta

tassa paÃ±Ã±Ä• yeyyÄ• ti. anumÄ• nato pana evaá¹ƒ veditabbaá¹ƒ. ekÄ• ya Å«kÄ• ya satta
likkhÄ• ya chattiá¹ƒsatimo bhÄ• go rathareá¹‡unÄ• ma. rathareá¹‡ussa chattiá¹ƒsatimo. tajj
tajjÄ• riyÄ• chattiá¹ƒsatimo aá¹‡unÄ• ma. aá¹‡ussa chattiá¹ƒsatimo bhÄ• go paramÄ• á¹‡u
Ä• kÄ• sakoá¹-á¹-hÄ• siko \Be 318/ maá¹ƒsacakkhussa Ä• pÄ• taá¹ƒ nÄ• gacchati. dibbaca
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tesaá¹ƒ chattiá¹ƒsa parimÄ• no aá¹‡u pana titticchidda tÄ•
paviá¹-á¹-hasÅ«riyarasmÄ«su vaá¹-á¹-ivaá¹-á¹-i hutvÄ• paribbhamanto paÃ±Ã±Ä• yatÄ«ti v
kalÄ• pattayaparimÄ• á¹‡amattabhÅ«taá¹ƒ paá¹-isandhikkhaá¹‡e paramÄ• á¹‡utopi parittak
santÄ• nÄ• nubandhavasena pavattattÄ• khaá¹‡e khaá¹‡e upacitarÅ«pakalÄ• pasamÅ«ho
koá¹-iyÄ• ekÅ«napaÃ±Ã±Ä• sakalÄ• paparimÄ• á¹‡oeva siyÄ• . tato parittake sati santÄ• n
asambhavatoti. yaá¹ƒ pana mahÄ• á¹-Ä«kÄ• yaá¹ƒ te pana kalÄ• pÄ• paramÄ• á¹‡uparimÄ
dhÄ• tÅ«naá¹ƒ cuá¹‡á¹‡amanasikÄ• rÄ• nurÅ«pamattavasena vuttanti gahetabbaá¹ƒ. __du
bhavaá¹…gacittaá¹ƒ. __á¹-hitikÄ• la_nti paá¹-isandhi cittassa á¹-hitikÄ• laá¹ƒ. __ojÄ• pharaá
gabbhaseyyakÄ• naá¹ƒ tÄ• va abbudabhÄ• va pesibhÄ• va ghanabhÄ• vÄ• di pattakÄ• le n
ajjhohaá¹-Ä• hÄ• ra sinehabhÅ«tÄ• ya ojÄ• ya jalÄ• bumÅ«lÄ• nusÄ• rena vatthusmiá¹ƒ ph
yathÄ• ha ---

yaÃ±cassa bhuÃ±jati mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato tiroti ||

aá¹-á¹-hakathÄ• yaÃ±ca tena so tattha yÄ• petÄ«ti tassa hi nÄ• tito uá¹-á¹-hito nÄ• á¸·o mÄ
ekÄ• baddho hoti. so uppaladaá¹‡á¸• ako viya chiddo. tena Ä• hÄ• raraso saá¹ƒsaritvÄ•
Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. evaá¹ƒ so dasamÄ• se yÄ• peti. n
tiro kucchigato. mÄ• tukucchiyÄ• abbhantaragatoti atthoti vuttaá¹ƒ. tattha pana nÄ• bhinÄ•
uá¹-á¹-hitakÄ• laá¹ƒ sandhÄ• ya nÄ• tito uá¹-á¹-hito nÄ• á¸·oti vuttanti gahetabbaá¹ƒ. na hi a
nÄ• tinÄ• á¸·onÄ• ma uá¹-á¹-hito siyÄ• ti. saá¹ƒsedajopapÄ• tikÄ• naá¹ƒ pana yaá¹ƒkiÃ±ci la
kheá¸·aá¹ƒvÄ• ajjhoharaá¹‡akÄ• le ojÄ• pharaá¹‡aá¹ƒ upÄ• dÄ• ya. tena vuttaá¹ƒ
__ojÄ• pharaá¹‡amupÄ• dÄ• yaÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ• _ti \Be 319/. __cuticittopari sa
cuticittato upari pubbakÄ• le sattarasamassa bhavaá¹…gacittassa. __kammajarÅ«pÄ• ni na
paá¹-á¹-hÄ• ya anuppannattÄ• yeva tato satta rasamaá¹ƒ cuticittaá¹ƒnÄ• ma hoti. no aÃ±Ã±
tassa sattarasamassa cittassa uppÄ• dakkhaá¹‡aá¹ƒeva sandhÄ• ya vuttaá¹ƒ. __tatopara_n
soá¸·asacittakkhaá¹‡aparimÄ• á¹‡e khaá¹‡e. __cittajÄ• hÄ• rajarÅ«paÃ±cÄ• _ti cittajarÅ«pa
rÅ«pasantÄ• naÃ±ca vocchijjati anupÄ• dinnakasantÄ• ne tesaá¹ƒ uppattiyÄ• asambhavato
rÅ«pasamuá¹-á¹-hÄ• ne vuttameva. bhÄ• vadasakaá¹ƒnÄ• ma kÄ• marÄ• ganidÄ• nakamm
tabbirÄ• ga bhÄ• vanÄ• kammanibbatte rÅ«paloke tassa alÄ• bho vutto. __Ä• hÄ• rajakalÄ•
ajjhohaá¹-Ä• hÄ• rÄ• bhÄ• vato, tatoyevaca sarÄ«ragatassa ajjhattÄ• hÄ• rassapi rÅ«pasa
Ä• cariyÄ• nandatthero pana tattha labbhamÄ• na rÅ«pakalÄ• pesupi gandharasÄ• naá¹ƒ o
vaá¹‡á¹‡eti. rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti cakkh

sotÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatananti ca, paÃ±cadhÄ• tuyo pÄ• tubhav
sotadhÄ• tu, manoviÃ±Ã±Ä• á¹‡a dhÄ• tu, dhammadhÄ• tÅ«tica, tayo Ä• hÄ• rÄ• pÄ• tubh
manosaÃ±cetanÄ• hÄ• ro, viÃ±Ã±Ä• á¹‡Ä• hÄ• roti ca vibhaá¹…gevuttattÄ• . etthaca pÄ•
phoá¹-á¹-habbe paá¹-ikkhittepi kiccantarasabbhÄ• vÄ• mahÄ• bhÅ«tÄ• naá¹ƒ tattha paá¹-il
gandhÄ• dÄ«naá¹ƒ pana kiccantarameva natthi. yena te dhammamattabhÄ• vepi tiá¹-á¹-hey
avacanaá¹ƒ tattha abhÄ• vameva dÄ«petÄ«ti Ä• cariyassa adhippÄ• yo. tathÄ• pana bhÅ«
atthiyeva, yathÄ• ha-asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ
phoá¹-á¹-habbÄ• yatanaá¹ƒ pana phoá¹-á¹-habba dhÄ• tuca tattha paá¹-ikkhittÄ• . tasmÄ• s
sabhÄ• vadhammÄ• naá¹ƒ dhammabhÄ• ve samÄ• nepi yena kiccavisesena gandho raso p
kabaá¸·Ä«kÄ• rÄ• hÄ• rotica vuccati. tassa natthitÄ• ya tesaá¹ƒ tena nÄ• me na tattha \Be 3
anupalabbhamÄ• nataá¹ƒ sandhÄ• ya vibhaá¹…ge kathÄ• vatthumhi yamake sÅ«ti sabbatth
mahÄ• bhÅ«tÄ• naá¹ƒ pana nisanda dhammamattabhÄ• vena vijjamÄ• nÄ• naá¹ƒ tesaá¹ƒ c
anupavesoti yutto siyÄ• ti vadanti. __tÄ«á¹‡idasakÄ• ni jÄ«vitanavakaÃ±cÄ• _ti ettha Ä• ca
cakkhusattakaá¹ƒ sotasattakaá¹ƒ vatthusattakanti evaá¹ƒ tÄ«á¹‡i sattakÄ• ni jÄ«vitachakka
__abhiricchatÄ«_ti alabbhamÄ• ne pathamaá¹ƒ vajjite tattha labbhamÄ• natÄ• vasena avas
hotÄ«ti attho. etthaca rÅ«paloke viya kÄ• maloke jÄ«vitanavakaá¹ƒ kasmÄ• visuá¹ƒ na vutt
Ä• hÄ• rupatthambhakassa aÃ±Ã±assaca sakalasarÄ«rabyÄ• pino anupÄ• laka jÄ«vitassa
tadubhayaá¹-á¹-hÄ• ne á¹-hatvÄ• sakalasarÄ«raá¹ƒ anupÄ• letÄ«ti pÄ• kaá¹-aá¹ƒ tattha jÄ«
vuttaá¹ƒ. kÄ• maloke pana aÃ±Ã±Ä• ni upatthambhakÄ• nupÄ• lakÄ• ni bahÅ«ni pÄ• kaá¹-
jÄ«vitanavakaá¹ƒ apÄ• kaá¹-anti katvÄ• visuá¹ƒ na vuttaá¹ƒ siyÄ• . kÄ• malokepi pana etaá
asitÄ• dipÄ• cakaggivasena tassevaca udayabhÅ«tassa sakalasarÄ« rÄ• nupÄ• lakassa us
vasena pÄ• kaá¹-ameva. yaá¹ƒ sandhÄ• ya ---

Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho tadÄ• seti, niratthaá¹ƒva kaliá¹…garanti vuttaá¹ƒ ||

tattha Ä• yÅ«ti tesu dvÄ«su aggÄ«su patiá¹-á¹-hitaá¹ƒ jÄ«vitameva vuccati. usmÄ• ti te dve
yesu tikkhamandavasena visama bhÅ«tesu kÄ• ye nÄ• nÄ• bÄ• dhÄ• uppajjanti. yathÄ• ha
bahvÄ• taá¹…ko. visamavepÄ• kiniyÄ• gahaá¹‡iyÄ• samannÄ• gato hoti atiuá¹‡hÄ• yaati
pana sattÄ• nirÄ• bÄ• dhÄ• honti. yathÄ• ha-appÄ• bÄ• dho hoti. appÄ• taá¹…ko. samave
samannÄ• gatohoti. nÄ• tisÄ«tÄ• ya naccuá¹‡hÄ• ya majjhimÄ• ya padhÄ• nakkhamÄ• yÄ•
asitÄ• dipÄ• cakaggismiá¹ƒ eva etaá¹ƒmaÃ±Ã±anti. therenacanÄ• marÅ«papariccheddejÄ«v
visuá¹ƒ siyÄ• ti vuttaá¹ƒ.

visuddhimagge \Be 321/ pana sesesu catusamuá¹-á¹-hÄ• nesu aá¹-á¹-hasu jÄ«vitanava ka
ojaá¹-á¹-hamakÄ• ni cÄ• ti tettiá¹ƒsa tettiá¹ƒsa rÅ«pÄ• ni pÄ• kaá¹-Ä• ni hontÄ«ti vuttaá¹ƒ. t
pÄ• cakaggiassÄ• sa passÄ• savajjitesu tÄ«su tejokoá¹-á¹-hÄ• sesu paÃ±casu vÄ• yo koá¹

iti kÄ• malokepi sakalasarÄ«rabyÄ• pÄ«su tejovÄ• yo koá¹-á¹-hÄ• sesu labbhamÄ• nattÄ• daá¹-á¹-habbanti. ettha siyÄ• , kasmÄ• panettha kÄ• maloke viya rÅ«paloke rÅ«pakalÄ• pÄ vuttoti. visesÄ• bhÄ• vato, rÅ«palokepi hi maraá¹‡akÄ• le pana cuticitto pari sattarasamacitt mupÄ• dÄ• ya kammajarÅ«pÄ• ni nuppajjantÄ«tiÄ• diko nirodhakkamo kÄ• malokasadisoye Ä• hÄ• rajarÅ«pa nirodhonÄ• ma natthi, tathÄ• kaá¸·evara nikkhepoca. tasmÄ• tatthapi cu soá¸·asacittakkhaá¹‡a parimÄ• á¹‡e ekasmiá¹ƒ khaá¹‡e cittajarÅ«pasantÄ• naá¹ƒ vocchijjat utusamuá¹-á¹-hÄ• narÅ«paparaá¹ƒparÄ• ekadviti accharÄ• kÄ• lamattaá¹ƒpi pavattitvÄ• vo ettakamattena kÄ• lena pavattamÄ• nÄ• yapi rÅ«pasantatiyÄ• matakaá¸·evaraá¹ƒnÄ• ma s passantÄ• naá¹ƒ ekakkhaá¹‡ena viya sarÄ«rassa antaradhÄ• nassa paÃ±Ã±Ä• yanatoti. ya kÄ• malokepi upapattidevÄ• naá¹ƒ aÃ±Ã±esaÃ±ca opapÄ• tikÄ• nanti. tesaÃ±hi sarÄ«rÄ• n sabbaso paripuá¹‡á¹‡ena kammajakÄ• yena nibbattattÄ• kammajarÅ«pehi ghanapÅ«ritÄ• itararÅ«pÄ• ni kammajarÅ«pesu patiá¹-á¹-hÄ• ya pavattanti. tasmÄ• tesaá¹ƒ cutikÄ• le kam tÄ• ni tinna patiá¹-á¹-hÄ• ni hutvÄ• ciraá¹ƒ santÄ• naá¹ƒ ghaá¹-á¹-etuá¹ƒ nasakkonti. thokaá sabbaso nirujjhanti. sarÄ«ranikkheponÄ• ma tesaá¹ƒ natthÄ«ti daá¹-á¹-habbaá¹ƒ.

__ [203] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``maraá¹‡akÄ• le pana brahmÄ• naá¹ƒ sarÄ«ranikkhepÄ• bhÄ• vato sabbesaá¹ƒpi tisamuá¹ dvisamuá¹-á¹-hÄ• nÄ• nica saheva nirujjhantÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

evaÃ±hi \Be 322/ sati sabbesaá¹ƒ rÅ«pabrahmÄ• naá¹ƒ maraá¹‡Ä• sannacittÄ• ni rÅ«paá¹ Ä• pajjati. na hi maraá¹‡Ä• sanna citta samuá¹-á¹-hitÄ• ni rÅ«pÄ• ni kammajarÅ«pehi sahev vattunti. yathÄ• catÄ• ni kammajarÅ«panirodhato thokaá¹ƒ pavattitvÄ• nirujjhanti. tathÄ• ut cittajarÅ«panirodhato thokaá¹ƒ pavattitvÄ• nirujjhantÄ«ti na na sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. na kÄ• lena tesu pavatta mÄ• nesupi sarÄ«ranikkheponÄ• ma sakkÄ• bhavitunti. brahmÄ• naá nÄ«varaá¹‡ajÄ• tiyÄ• naá¹ƒ atthitÄ• ya tadanurÅ«paá¹ƒ cittajarÅ«pÄ• naá¹ƒ tadanugatikÄ• lahukagarukatÄ• divikÄ• ro na na sambhavatÄ«ti lahutÄ• dittayaá¹ƒpi gahetvÄ• vuttaá¹ƒ __ ghÄ• nÄ• dittayabhÄ• vadvayavajjÄ• ni tevÄ«sarÅ«pÄ• ni honti. tÄ• niyeva cakkhu sotavatth asaÃ±Ã±Ä«naá¹ƒ sattaraseva rÅ«pÄ• ni hontÄ«ti yojanÄ• . asaÃ±Ã±Ä«naá¹ƒ pana garulahu vÄ• cintetabbo rÅ«padhammÄ• naá¹ƒ ruppanavikÄ• rassa bahukÄ• raá¹‡attÄ• ti. __upapat kÄ• marÅ«pÄ• saÃ±Ã±Ä«naá¹ƒ paá¹-isandhiyÄ• uppÄ• dakkhaá¹‡e. uppÄ• dakkhaá¹‡oeva hotÄ«ti. __pavattetÅ«_ti paá¹-isandhiyÄ• á¹-hitikkhaá¹‡ato paá¹-á¹-hÄ• ya sakale pavattikÄ nalabbhati_. labbhatiyevÄ• ti adhippÄ• yo. na hi idaá¹ƒnÄ• ma rÅ«paá¹ƒ pavatte nalabbhati labbhatÄ«ti atthÄ«ti. [rÅ«papavattikkamo]

<161> evaá¹ƒ cittacetasika rÅ«pasaá¹…gahaá¹ƒ katvÄ• idÄ• ni yathÄ• nuppattaá¹ƒ nibbÄ __nibbÄ• naá¹ƒpanÄ• _tiÄ• di mÄ• ha. nibbÄ• naá¹ƒ pana nibbÄ• nanti pavuccatÄ«ti samba __lokuttarasaá¹…khÄ• ta_nti lokuttaranti bhagavatÄ• kathitaá¹ƒ, yathÄ• ha-katame dhamm

ariyamaggÄ• cattÄ• rica sÄ• maÃ±Ã±aphalÄ• ni asaá¹…khatÄ• ca dhÄ• tu, ime dhammÄ•
paÃ±Ã±attimattabhÄ• vaá¹ƒ nivatteti. na hi lokavohÄ• rasiddhÄ• paÃ±Ã±atti lokuttarÄ• nÄ•
__catumaggaÃ±Ä• á¹‡ena sacchikÄ• tabba_nti cakkhumantena candamaá¹‡á¸• alaá¹ƒviya
paá¹-iladdhamaggaÃ±Ä• á¹‡ehi ariyajanehi catÅ«hi ariyamaggaÃ±Ä• á¹‡ehi paccakkhato da
paá¹-ivijjhitabbanti \Be 323/ attho. tattha __catumaggaÃ±Ä• á¹‡enÄ• _ti etena tÄ• di samhÄ
vimukhÄ• naá¹ƒ andhaputhujjanÄ• naá¹ƒ jaccandhÄ• naá¹ƒ viya canda maá¹‡á¸• alassa tas
na ca jaccandhÄ• naá¹ƒ cakkhumhi anupaladdhamattena candamaá¹‡á¸• alaá¹ƒ natthinÄ• n
__sacchikÄ• tabba_nti etena paramatthato vijjamÄ• nabhÄ• vaá¹ƒ dasseti. yaÃ±hi kiÃ±ci pa
nahoti. taá¹ƒ sarÅ«pato kassa paccakkhaá¹ƒnÄ• ma bhavissatÄ«ti. tadubhayena panassa p
kalyÄ• á¹‡akaputhujjanÄ• naá¹ƒ anumÄ• nato siddhataá¹ƒ dÄ«peti, na hi anumÄ• natopi att
apÄ• kaá¹-assa sacchikiriyÄ• ya vÄ• yÄ• mopinÄ• ma atthi. yena sacchikiriyÄ• siddhiyÄ• ti
paramatthato vijjamÄ• nataá¹ƒ dassetvÄ• idÄ• ni kevalaá¹ƒ vijjamÄ• namattameva na hoti.
mahojavantaÃ±ca taá¹ƒ hotÄ«ti dassetuá¹ƒ __maggaphalÄ• namÄ• lambaá¹‡abhÅ«ta_nti v
vinÄ• magga phalÄ• naá¹ƒ akiccasiddhiá¹ƒ dasseti. tato tassa mahÄ• tejavanta taá¹ƒ maho
yathÄ• hi mahiddhiko eko rÄ• jÄ• hoti. tassa raá¹-á¹-he ekasmiá¹ƒ mahÄ• gÄ• me eko gÄ•
corajeá¹-á¹-hako mahÄ• parivÄ• ro vasati. teca aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhÄ• ya parisakkan
gÄ• mabhojako nagaraá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahi. so na cirasseva rÄ• javalla
mahatiá¹ƒ Ä• á¹‡aá¹ƒ labhati. taá¹ƒ sutvÄ• corajeá¹-á¹-hako idÄ• ni idhavasantassa mamaj
attano parivÄ• rena saddhiá¹ƒ aá¹-á¹-aviá¹ƒ paviá¹-á¹-ho. gÄ• mabhojakoca taá¹ƒaá¹-á¹-avi
muÃ±cituá¹ƒ adatvÄ• gahetvÄ• vadhi. evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. mahidd
nibbÄ• naá¹ƒ. gÄ• ma bhojako viya Ã±Ä• á¹‡aá¹ƒ. corajeá¹-á¹-hako viya moho. parivÄ• ra c
pubbe raÃ±Ã±o anupaá¹-á¹-hÄ• nakÄ• le gÄ• mabhojako viya puthujjanaÃ±Ä• á¹‡aá¹ƒ. up
bhojako viya maggaÃ±Ä• á¹‡anti. taá¹‡hÄ• pavattamÄ• nÄ• ajjhattabahiddhÄ• di bhedesu
vinandhamÄ• nÄ• va pavattati. yathÄ• ha ---

antojaá¹-Ä• bahijaá¹-Ä• , jaá¹-Ä• ya jaá¹-itÄ• pajÄ• ti.

tasmÄ• \Be 324/ sÄ• veá¸·ugumbe veá¸·usÄ• khÄ• viya vinanaá¹-á¹-hena saá¹ƒsibbanaá
labhatÄ«ti vuttaá¹ƒ __vÄ• nasaá¹…khÄ• tÄ• yataá¹‡hÄ• yÄ• _ti. __nikkhantattÄ• _ti nissaá
visayabhÄ• vaá¹ƒ atikkamitvÄ• á¹-hitattÄ• ti attho. etena vÄ• nato nikkhantanti nibbÄ• nant
__sabhÄ• vato_ti santilakkhaá¹‡ena. ajjhattasambhÅ«tÄ• naá¹ƒ tividhavaá¹-á¹-asantÄ• pÄ•
tesaá¹ƒ sabbaso abhÄ• vaá¹-á¹-henÄ• ti attho. __ekavidhaá¹ƒpÄ«_ti yathÄ• cittaá¹ƒ sabhÄ
jÄ• tidhammattÄ• jÄ• tibhÅ«misampayogÄ• di bhedena kÄ• la disÄ• desapuggalabhedena
tathÄ• idaá¹ƒ nibbÄ• naá¹ƒ. idaá¹ƒ pana sabhÄ• vatopi vatthutopi abhinnameva hutvÄ• ek
anamatagge saá¹ƒsÄ• re atÄ«te etarahi anÄ• gateca parinibbutÄ• naá¹ƒ buddhÄ• naá¹ƒvÄ•
buddhasÄ• vakÄ• naá¹ƒvÄ• sabbesaá¹ƒpi ekameva hoti. kasmÄ• , aniddisitabbadhammatt
anidassanaá¹ƒ anantaá¹ƒ sabbatopabhanti hi bhagavatÄ• vuttaá¹ƒ. tattha viÃ±Ã±Ä• á¹‡ant
khayanirodhabhÄ• vena siddhattÄ• etaá¹ƒ tabbhÄ• venaeva suá¹-á¹-hu abhibyattaá¹ƒ katv

anidassananti animittadhammattÄ• bÄ• laputhujjanÄ• naá¹ƒ dassanavisayabhÅ«tena kena
kÄ• labhedena disÄ• desapuggalasantÄ• na bhedena hÄ«napaá¹‡Ä«tÄ• dibhedena ca bhin
nÄ• rahatÄ«ti attho. anantanti pubbantÄ• parantavirahitaá¹ƒ. sabbatopabhanti vaá¹-á¹-adukl
anantehi guá¹‡obhÄ• sehi sabbato pabhÄ• vantanti attho. tathÄ• aniddisitabbadhammattÄ•
saá¹ƒsÄ• re sabbÄ• suca disÄ• su asukasmiá¹ƒ nÄ• ma kÄ• le asukÄ• yanÄ• ma disÄ• ya
ariyamaggaá¹ƒ bhÄ• ventena yadÄ• kadÄ• ci yattha katthaci avassaá¹ƒ adhigantabbatÄ• v
labbhamÄ• nattÄ• . vuttaÃ±hetaá¹ƒ vinaye, aá¹…guttare, udÄ• neca ---

seyyathÄ• pi bhikkhave yÄ• kÄ• ci loke savantiyo mahÄ• samuddaá¹ƒ appenti. yÄ• ca antal
tena mahÄ• samuddassa Å«nattaá¹ƒvÄ• pÅ«rattaá¹ƒvÄ• paÃ±Ã±Ä• yati. eva meva kho \B
bhikkhÅ« anupÄ• disesÄ• ya nibbÄ• na dhÄ• tuyÄ• parinibbÄ• yanti. na tena nibbÄ• nadhÄ
pÅ«rattaá¹ƒvÄ• paÃ±Ã±Ä• yatÄ«ti.

aá¹-á¹-hakathÄ• suca na tena nibbÄ• nadhÄ• tuyÄ• Å«nattaá¹ƒvÄ• pÅ«rattaá¹ƒvÄ• paÃ±
mahÄ• kappe buddhesu anuppajjantesu ekasattopi parinibbÄ• tuá¹ƒ nasakkoti. tadÄ• pi tuc
nasakkÄ• vattuá¹ƒ. buddhakÄ• le pana ekekasmiá¹ƒ samÄ• game asaá¹…khyeyyÄ• pi satt
tadÄ• pi nasakkÄ• vattuá¹ƒ pÅ«rÄ• nibbÄ• nadhÄ• tÅ«ti vuttaá¹ƒ. brahmanimantanasuttec
anidassanaá¹ƒ anantaá¹ƒ sabbatopabhanti vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaÃ±ca sabbatopabha
pabhÄ• sampannaá¹ƒ. nibbÄ• nato hi aÃ±Ã±o koci dhammo pabhassaratarovÄ• jotivantata
paá¹‡á¸• ara tarovÄ• natthi. sabbatovÄ• pabhÅ«tameva hoti. nakatthaci natthÄ«ti sabbato
puratthimadisÄ• dÄ«su hi asukadisÄ• yaá¹ƒnÄ• ma nibbÄ• naá¹ƒ natthÄ«ti navattabbanti vu

evaá¹ƒsantepi etaá¹ƒ niruddhatekÄ• likadhamma sannissayena viÃ±Ã±Ä• ya mÄ• nattÄ• n
bhinnaá¹ƒ katvÄ• upacarituá¹ƒ labbhatÄ«ti vuttaá¹ƒ __saupÄ• disesÄ• _tiÄ• di. tattha upÄ•
taá¹‡hÄ• diá¹-á¹-hÄ«hi bhusaá¹ƒ gaá¹‡hÄ«yatÄ«ti upÄ• di. upÄ• dinnakhandhapaÃ±cakaá¹
anavasesenavÄ• pahÄ«nehi kammakilesehi sesoti upÄ• diseso. saá¹ƒvijjati tasmiá¹ƒ santÄ
adhigatakÄ• leti saupÄ• disesÄ• . __nibbÄ• nadhÄ• tÅ«_ti nibbÅ«tisa bhÄ• vo. saupÄ• dise
samÄ• so. natthi tasmiá¹ƒ santÄ• ne upÄ• diseso yassÄ• adhigatakÄ• leti anupÄ• disesÄ•
nibbÄ• nadhÄ• tucÄ• ti viggaho. vuttaÃ±hetaá¹ƒ iti vuttake-dve mÄ• bhikkhave nibbÄ• nadh
saupÄ• disesÄ• ca nibbÄ• nadhÄ• tu, anupÄ• disesÄ• ca nibbÄ• nadhÄ• tÅ«tiÄ• di. tattha p
pacchimÄ• khandhanibbÄ• naá¹ƒnÄ• ma. purimÄ• vÄ• diá¹-á¹-hadhammika nibbÄ• naá¹ƒn
nibbÄ• naá¹ƒnÄ• ma. \Be 326/ yathÄ• ha-ekÄ• hi dhÄ• tu idha diá¹-á¹-hadhammikÄ• saup
saá¹…khayÄ• . anupÄ• disesÄ• pana samparÄ• yikÄ• ti. aá¹…guttare pana sattanipÄ• te u
muttÄ• naá¹ƒ dvinnaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ khandhupÄ• disesavasena kÄ• yasakkhidi
saddhÄ• vimuttadhammÄ• nusÄ• rÄ«saá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ sekkhÄ• naá¹ƒ Ä• n
yogÄ«kalyÄ• á¹‡aputhujjanassa kilesu pÄ• disesavasena saupÄ• disesatÄ• anupÄ• disesa
navanipÄ• te antarÄ• parinibbÄ• yÄ«, upahaccaparinibbÄ• yÄ«, asaá¹…khÄ• raparinibbÄ• y
sasaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒ sotaakaniá¹-á¹-hagÄ• mÄ«ti paÃ±cannaá¹ƒ anÄ•

tiá¹‡á¹‡aá¹ƒ sotÄ• pannÄ• nanti navannaá¹ƒ sekkhapuggalÄ• naá¹ƒ kilesupÄ• disesavasen

nettiyaá¹ƒ pana arahattaphalaá¹ƒpi saupÄ• disesanibbÄ• nanti vuttaá¹ƒ. taá¹ƒ idha nÄ• dhi
maggakkhaá¹‡e kilesÄ• naá¹ƒ khayo saupÄ• di sesaá¹ƒnÄ• ma. cuti anantare khandhÄ• na
anupÄ• disesaá¹ƒnÄ• ma. yasmÄ• pana paá¹-isandhivandhÄ• nÄ• ma kilesesu satieva jÄ•
tepi kilesakkhayena saheva khiyyanti. yÄ• vacutiyÄ• pavattamÄ• naá¹ƒ paccuppannakhand
khÄ«á¹‡Ä• savassapi purimabhave pavattakammakilesÄ• naá¹ƒ phalanisandabhÅ«taá¹ƒ sa
tÄ• siddhaá¹ƒ. tasmÄ• taá¹ƒ khÄ«á¹‡esupi kilesesu yÄ• vacutiyÄ• pavatta tiyeva. cutikkha
dhammatÄ• nirodho eva. yo pana tadanantare punabhavassa anuppÄ• do. so kilesakkhaye
kevalaá¹ƒ tadanantare puna bhavasseva. tato paraá¹ƒpi anamatagga saá¹ƒsÄ• re bhavapan
tena saheva siddho. sabbaÃ±cetaá¹ƒ ekameva nibbÄ• naá¹ƒ. evaá¹ƒsantepi khandhÄ• vase
upÄ• dÄ• ya ayaá¹ƒ bhedo vuttoti vuttaá¹ƒ __duvidhaá¹ƒ hoti kÄ• raá¹‡apariyÄ• yenÄ• _ti d
kÄ• raá¹‡alesenÄ• ti attho.

yasmÄ• pana saá¹…khatadhammÄ• nÄ• ma sapalibodhadhammattÄ• nÄ• nÄ• palibodhe
santasukhaá¹ƒnÄ• ma laddhuá¹ƒ nadenti. sanimitta dhammattÄ• ca kilesÄ• naá¹ƒ jarÄ• man
anatthÄ• naá¹ƒ vatthu bhÅ«tÄ• \Be 327/ bhÅ«mibhÅ«tÄ• honti. sapaá¹‡ihitadhammattÄ• c
mÅ«labhÅ«taá¹ƒ Ä• sÄ• dukkhaá¹ƒnÄ• ma niccakÄ• laá¹ƒpi janenti. tasmÄ• tappaá¹-ipakkh
tividhaá¹ƒbhedaá¹ƒ dassetuá¹ƒ __suÃ±Ã±ata_ntiÄ• di mÄ• ha. tattha sabbapalibodha vivitta
sakkÄ• yadiá¹-á¹-hiyÄ• hi sati bÄ• lÄ• naá¹ƒ yattakÄ• pÄ• pakammapalibodhÄ• apÄ• ya c
paá¹‡á¸• itÄ• naá¹ƒca tato attÄ• naá¹ƒ rakkhanatthaá¹ƒ yattakÄ• kalyÄ• á¹‡akammapalibod
sakkÄ• yadiá¹-á¹-hinirodhoyeva sabbe te sakkÄ• yadiá¹-á¹-himÅ«lake palibodhe nirodhetuá¹
aÃ±Ã±o koci. tasmÄ• sonirodho tehi palibodhehi vivitto hoti, tathÄ• rÄ• gakkhayoyeva rÄ•
nirodhetuá¹ƒ sakkoti. na vinÄ• tena aÃ±Ã±o koci. dosakkhayoyeva dosamÅ«lake. mohakkh
vattabbaá¹ƒ. iti nibbÄ• naá¹ƒ sabbapali bodhehi vivittattÄ• suÃ±Ã±ataá¹ƒnÄ• ma.

nimittaá¹ƒ vuccati uppÄ• dapavattamÅ«lako oá¸·Ä• rikÄ• kÄ• ro. yena samannÄ• gatÄ• sa
kilesÄ• naá¹ƒ jarÄ• maraá¹‡Ä• naÃ±ca vatthubhÅ«tÄ• bhÅ«mibhÅ«tÄ• honti. tathÄ• sabb
verÄ• naá¹ƒ sabbesaá¹ƒ rogÄ• di anatthÄ• naá¹ƒ vatthubhÅ«tÄ• bhÅ«mibhÅ«tÄ• honti. ya
maccudheyyÄ• tipi vuccanti. kÄ• la disÄ• desa santÄ• nÄ• di bhedena hÄ«napaá¹‡Ä«tÄ• d
gacchanti. nibbÄ• naá¹ƒ pana sabbesaá¹ƒ nimittadhammÄ• naá¹ƒ khayanirodhabhÄ• vena
nimittanti __animittaá¹ƒ_. taÃ±hi sabbesaá¹ƒ kile sÄ• dÄ«naá¹ƒ anatthÄ• naá¹ƒ vatthubhÅ«
viddhaá¹ƒsetvÄ• tesaá¹ƒ anatthÄ• naá¹ƒ abhÄ• vaá¹ƒ sÄ• dhentaá¹ƒ niccaá¹ƒ tiá¹-á¹-hati. n
bhinnaá¹ƒ hoti. idaá¹ƒ atÄ«te asukakappe asukabuddhassa nibbÄ• naá¹ƒ, idaá¹ƒ anÄ• gate
disÄ• bhedena bhinnaá¹ƒ. idaá¹ƒ dasasu disÄ• su asukÄ• yanÄ• ma disÄ• ya nibbÄ• naá¹ƒ
nacÄ• pi desabhedenavÄ• santÄ• nabhedenavÄ• bhinnaá¹ƒ. idaá¹ƒ manussaloke idaá¹ƒ c
vÄ• idaá¹ƒ manussÄ• naá¹ƒ idaá¹ƒ devÄ• naá¹ƒ idaá¹ƒ brahmÄ• nantivÄ• ti. tathÄ• paá¹‡Ä
bhinnaá¹ƒ na hoti. idaá¹ƒ sabbaÃ±Ã±ubuddhÄ• naá¹ƒ. idaá¹ƒ paccekabuddhÄ• naá¹ƒ. idaá¹

paá¹‡ihitaá¹ƒ, paá¹‡idhÄ• naá¹ƒ, paá¹‡idhi, patthanÄ• , Ä• sÄ• , jÄ«ghacchÄ• , pipÄ• sÄ• t
saá¹…khatadhammÄ• ca labbhamÄ• nÄ• pi bhijjanadhammattÄ• punappunaá¹ƒ laddhuá¹ƒ
vaá¸• á¸• henti. Ä• sÄ• dukkhassa pariyantonÄ• ma natthi. sabbaÃ±ca dukkhaá¹ƒ Ä• sÄ• m
dukkhanidÄ• naá¹ƒnÄ• ma natthi, nibbÄ• naá¹ƒ pana sayaá¹ƒ pipÄ• savinayadhammattÄ•
taá¹‡hÄ• paá¹‡idhiá¹ƒvÄ• chandapaá¹‡idhiá¹ƒvÄ• vinentaá¹ƒ vidhamentaá¹ƒ vattatÄ«ti na
paá¹‡ihitanti __appaá¹‡Ä«hitaá¹ƒ_. etthaca duvidhaá¹ƒ sukhaá¹ƒ vedayitasukhaá¹ƒ santisu
dibba brahma sampattiyo labhitvÄ• anubhavanavasena pavattaá¹ƒ pÄ«tisomanassa sukha
taá¹ƒ pana khaá¹‡ekhaá¹‡e vijjuviya bhijjanadhammaá¹ƒ. sampattiyoca aniccadhammÄ• . s
Ä• sÄ• dukkhaá¹ƒ bhiyyo vaá¸• á¸• hentiyeva. tasmÄ• sabbaá¹ƒ vedayitasukhaá¹ƒnÄ• ma
dukkhameva hoti. yathÄ• ha-yaá¹ƒkiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhasminti. dhamm
taá¹ƒ Ä• vuso sÄ• riputta nibbÄ• ne sukhaá¹ƒ, yadettha vedayitaá¹ƒ natthÄ«ti puá¹-á¹-hena
nibbÄ• ne sukhaá¹ƒ, yadettha vedayitaá¹ƒ natthÄ«ti vuttaá¹ƒ. santisukhaá¹ƒnÄ• ma attani u
uppajjituá¹ƒ paccupaá¹-á¹-hi tÄ• naá¹ƒvÄ• kilesÄ• dÄ«naá¹ƒ apÄ• yadukkhÄ• dÄ«naÃ±ca
paá¹-icca vimuccanasukhaá¹ƒ. etadevettha ekantasukhaá¹ƒ acalasukhaá¹ƒ. etasmiÃ±hi asa
manussa dibbabrahmasampattiyo anubhavantÄ• naá¹ƒpi avassaá¹ƒ pattabbaá¹-á¹-hena pa
aviciniraya bhayÄ• dÄ«nÄ«ti. tasmÄ• sabbassa vedayitasukhamÅ«lakassa Ä• sÄ• dukkhas
appaá¹‡ihitapadaá¹ƒ nibbÄ• nassa ekaá¹ƒ mahantaá¹ƒ guá¹‡apadaá¹ƒ hotÄ«ti.

__Ä• kÄ• ra bhedenÄ• _ti tividhassa suÃ±Ã±atÄ• dikassa guá¹‡akoá¹-á¹-hÄ• sassa bheder
anamatagge saá¹ƒsÄ• re ajjhattaá¹ƒ anusayitvÄ• Ä• gatÄ• naá¹ƒ kilesÄ• naá¹ƒ maggakkha
nirujjhanaá¹ƒ khiyyanaá¹ƒ. taá¹ƒ khayadhÄ• tu nirodhadhÄ• tu saá¹…khÄ• taá¹ƒ ekaá¹ƒ dha
329/ ekÄ• dhammadhÄ• tu hoti. eko paramatthadhammo hoti. khayaá¹-á¹-hena nirodhaá¹-á
vijjamÄ• nattÄ• , na hi taá¹ƒ paÃ±Ã±attirÅ«paá¹ƒ hoti. kÄ• ye Ã±Ä• á¹‡eca sarÅ«pato upala
nibbÄ• nassa sacchikaraá¹‡aá¹ƒ kÄ• yasacchikaraá¹‡aá¹ƒ Ã±Ä• á¹‡asacchikaraá¹‡aÃ±ca.
ussahati. ussahitvÄ• tuleti. tulayitvÄ• padahati. pahitatto samÄ• no kÄ• yenaceva paramat
sacchikaroti. paÃ±Ã±Ä• yaca taá¹ƒ paá¹-ivijjha passatÄ«ti. tattha anamatagge saá¹ƒsÄ• re a
santÄ• petvÄ• paridayhitvÄ• Ä• gatÄ• naá¹ƒ kilesÄ• naá¹ƒ maggakkhaá¹‡e ajjhattameva n
kÄ• yasacchikaraá¹‡aá¹ƒnÄ• ma. evaá¹ƒ kÄ• yena sacchikatvÄ• puna paccavekkhanto ajjh
Ã±Ä• á¹‡ena paccakkhato passati. niruddhÄ• me kilesÄ• ti jÄ• nÄ• ti, idaá¹ƒ Ã±Ä• á¹‡asac
kÄ• ya sacchikaraá¹‡aá¹ƒ anantaá¹ƒ aparimÄ• á¹‡aá¹ƒ vaá¹-á¹-adukkhaá¹ƒ khepeti. Ã±Ä• á
anappakaá¹ƒ pÄ«tisomanassaá¹ƒ uppÄ• deti. paÃ±Ã±attidhammesu eva rÅ«paá¹ƒ sacchika
tassa pana nirujjhanassa suÃ±Ã±atadhammattÄ• mandabuddhÄ«naá¹ƒ tasmiá¹ƒ tucchasa
saá¹‡á¹-hÄ• ti. animitta dhammattÄ• tasmiá¹ƒ abhÄ• vamattasaÃ±Ã±Ä• paramatthato avij
saá¹‡á¹-hÄ• ti. appaá¹‡ihitadhammattÄ• taá¹‡hÄ• vasikÄ• janÄ• tasmiá¹ƒ sukhaá¹ƒ nÄ• n
maÃ±Ã±anti.

ye pana yathÄ• vuttaá¹ƒ khayanirodhamattaá¹ƒ nibbÄ• naá¹ƒnÄ• ma nahoti. taÃ±hi abhÄ•

paÃ±Ã±attirÅ«paá¹ƒ hoti. nibbÄ• naÃ±canÄ• ma gambhÄ«rÄ• dÄ«naá¹ƒ anantaguá¹‡Ä• na
abhÄ• vamattaá¹ƒ tesaá¹ƒ vatthu bhavituá¹ƒ arahati. nibbÄ• naá¹ƒ paramaá¹ƒ sukhanti vutt
kiÃ±ci sukhaá¹ƒnÄ• ma sakkÄ• laddhuá¹ƒ. tasmÄ• yo tassa khayanirodhassa paccayo atth
khayanirodho sijjhati. eta deva nibbÄ• naá¹ƒ nÄ• mÄ• ti icchanti. tesaá¹ƒpi vaá¹-á¹-adukkha
atirekapayojanaá¹ƒnÄ• ma nalabbhati. nibbÄ• nassaca guá¹‡apadÄ• ni nÄ• ma anantÄ• na
paá¹-ipakkhavasena sijjhanti, no aÃ±Ã±athÄ• . tasmÄ• yattakÄ• ni aguá¹‡apadÄ• ni vaá¹-á
tattakÄ• ni tesaá¹ƒ khaya nirodhe anantÄ• ni guá¹‡apadÄ• ni hutvÄ• sijjhanti. yo khayaniro
visuá¹ƒ dhammabhÄ• venaviÃ±Ã±Ä• tuá¹ƒ dukkarogambhÄ«ro hoti. yato taá¹ƒ abhÄ• vama
maÃ±Ã±anti. guá¹‡apadÄ• naá¹ƒ panassa gambhÄ«rabhÄ• ve vattabbamevanatthi. santisu
vaá¹-á¹-adukkhÄ• naá¹ƒ vÅ«pasantatÄ• eva. tesaá¹ƒ vÅ«pasamo sukhoti hi vuttaá¹ƒ. vÅ«pa
sabbaso khayanirodhoevÄ• ti vaá¹-á¹-adukkhapariyÄ• pannÄ• naá¹ƒ sabba vedayÄ«tasukh
khayanirodhassa paramasukhatÄ• siddhÄ• hotÄ«ti. tassa pana paramatthato vijjamÄ• nab
suttaá¹ƒ.

atthi bhikkhave ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ. no ce taá¹ƒ bhikkhave ab
abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ, na yimassa jÄ• tassa bhÅ«tassa katassa saá¹…kha
paÃ±Ã±Ä• yetha. yasmÄ• ca kho bhikkhave atthi ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…kh
bhÅ«tassa katassa saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yatÄ«ti.

tattha ajÄ• nanaá¹ƒ ajÄ• taá¹ƒ. jÄ• tikkhayoti attho. abhavanaá¹ƒ abhÅ«taá¹ƒ. abhÄ• voti a
akataá¹ƒ. asaá¹…kharaá¹‡aá¹ƒ asaá¹…khataá¹ƒ. uppÄ• detuá¹ƒvÄ• pavattetuá¹ƒvÄ• saá¹
attho. jÄ• tikkhayotivÄ• visuá¹ƒ ekÄ• dhammadhÄ• tu hoti. tasmÄ• visuá¹ƒ dhammabhÄ•
jÄ• taá¹ƒ etthÄ• ti ajÄ• tantÄ«pi yujjatiyeva. idaá¹ƒ vuttaá¹ƒ hoti, saá¹…khatadhammÄ• nÄ•
jÄ• yanti. asati na jÄ• yantÄ«ti jÄ• taá¹ƒ viya ajÄ• taá¹ƒpi tesaá¹ƒ atthi. paramatthato vijjamÄ
attho. yadica ajÄ• taá¹ƒnÄ• ma natthi, jÄ• tameva atthi. evaá¹ƒsati attani kilesÄ• naá¹ƒ ajÄ•
paá¹-ipajjantÄ• naá¹ƒpi sabbe kilesadhammÄ• jÄ• tÄ• yeva siyuá¹ƒ. no ajÄ• tÄ• . kasmÄ• ,
natthitÄ• yÄ• ti. esanayo sabbesu duccaritadhammesu apÄ• yadukkhavaá¹-á¹-adukkhesu, d
rogÄ• bÄ• dhabhayupaddavesu. evaÃ±ca sati loke sabbe purisakÄ• rÄ• purisathÄ• mÄ• p
siyunti imamatthaá¹ƒ sandhÄ• ya no cetaá¹ƒ bhikkhave. la. paÃ±Ã±Ä• yethÄ• ti vuttaá¹ƒ. ya
ajÄ• taá¹ƒnÄ• ma ekantena atthiyeva. tasmÄ• attani ajÄ• tatthÄ• ya sammÄ• paá¹-ipajjantÄ
najÄ• yanti. evaá¹ƒ sati sabbe purisakÄ• rÄ• purisathÄ• mÄ• purisaparakkamÄ• satthakÄ
sandhÄ• ya yasmÄ• ca kho bhikkhavetiÄ• di vuttaá¹ƒ. ettÄ• vatÄ• avijjÄ• nirodhÄ• saá¹…k
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho. la. dukkhakkhandhassa nirodho hotÄ«ti eva
paramatthato vijjamÄ• nabhÄ• vaá¹ƒ dasseti. atthi saddassa vijjamÄ• natthavacanattÄ• . tat
jÄ• tanirodho ajÄ• tanirodhoti. tattha uppajjitvÄ• nirodho jÄ• tanirodhonÄ• ma. maccÅ«tica
etassevanÄ• maá¹ƒ. ajjhattapariyÄ• pannÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ uppÄ• dassapi sabba
yo sabbasaá¹…khÄ• rasamatho sabbupadhinissaggo taá¹‡hakkhayo virÄ• go nirodho nibbÄ
ayamidhÄ• dhippeto, ayameva hi sabbapalibodhehi suÃ±Ã±attÄ• suÃ±Ã±atonÄ• ma. kilesÄ

jÄ• rÄ• maraá¹‡Ä• dÄ«naÃ±ca vatthubhÅ«tassa nimittassa abhÄ• vÄ• animittonÄ• ma. sab
Ä• sÄ• dukkhassa abhÄ• vÄ• appaá¹‡ihitonÄ• ma. tena vuttaá¹ƒ __suÃ±Ã±ataá¹ƒanimittaá
tividhaá¹ƒ hotÄ«ti. __pada_ntiÄ• di nibbÄ• nassa vevacanÄ• ni. taÃ±hi visuá¹ƒ asaá¹ƒmisso
eko paramattha dhammoti padaá¹ƒ nÄ• ma. koá¹-á¹-hÄ• sattho hi padasaddo. yathÄ• pada
cavanÄ• bhÄ• vena __accutaá¹ƒ_. pubbantÄ• parante atikkamma pavattattÄ• __accantaá¹
saá¹…kharaá¹‡akiccarahitattÄ• __asaá¹…khataá¹ƒ_. attano uttaritarassa kassaci dhammas
__anuttara_nti. __vÄ• namuttÄ• _ taá¹‡hÄ• vimuttÄ• , mahante sÄ«lakkhandhÄ• dike dhan
adhigacchiá¹ƒsÅ«ti __mahesayo, _ buddhÄ• .

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya rÅ«panibbÄ• na saá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

samuccaya saá¹…gaha paramatthadÄ«panÄ«

<162> evaá¹ƒ \Be 332/ chahi paricchedehi cattÄ• ro paramatthe dassetvÄ• idÄ• ni tesaá¹ƒ
taá¹ƒtaá¹ƒrÄ• sisaá¹…khÄ• taá¹ƒ samuccayaá¹ƒ dassento Ä• digÄ• tha mÄ• ha. ye salakkh
vatthudhammÄ• mayÄ• vuttÄ• . idÄ• ni tesaá¹ƒ samuccayaá¹ƒ yathÄ• yogaá¹ƒ pavakkhÄ•
__salakkhaá¹‡Ä• vatthudhammÄ• _ti padehi dasavidhÄ• ni anipphannarÅ«pÄ• ni paá¹-ikkhi
Ä• venikabhÅ«tena sabhÄ• va lakkhaá¹‡ena aniccatÄ• di sÄ• maÃ±Ã±alakkhaá¹‡enaca sal
ekantaparamatthatÄ• ya abhÄ• vato. tatoyevaca vatthudhammÄ• ca nahonti. sarÅ«pato anu
dabbavÄ• cako hi idha vatthusaddo. dabbaÃ±canÄ• ma idha sarÅ«pato labbhamÄ• no sabh
maggaphala paccavekkhanaÃ±Ä• á¹‡esu sarÅ«pato labbhamÄ• na sabhÄ• vatÄ• vuttÄ• h
ca vatthudhamma sannissayena dissamÄ• nadhammamattabhÄ• vaá¹ƒ vÄ• paÃ±Ã±attidha
parikappitÄ• kÄ• ramattabhÄ• vaá¹ƒvÄ• sasavisÄ• á¹‡a kacchapalomÄ• dÄ«naá¹ƒ viya sal
mattabhÄ• vaá¹ƒvÄ• nivÄ• retÄ«ti veditabbaá¹ƒ. etthaca __dvÄ• sattatividhÄ• salakkhaá¹‡Ä
payojanaá¹ƒ nadissati. tesu hi dvÄ• sattatividhesu ekacce eva dhammÄ• purimesu tÄ«su s
pacchimeca sabbasaá¹…gahe anipphannarÅ«pÄ• nipi adhippetÄ• nievÄ• ti. etthaca vatthud
anipphannarÅ«pÄ• naá¹ƒ salakkhaá¹‡atÄ• paá¹-ikkhipane yaá¹ƒ vattabbaá¹ƒ. taá¹ƒ rÅ«pas
vuttamevÄ• ti. ekantÄ• kusalajÄ• tiyÄ• naá¹ƒ Ä• sava catukkÄ• dÄ«naá¹ƒ saá¹…gaho __ak
sampayuttattÄ• yeva akusalabhÅ«tÄ• naá¹ƒ cittaphassÄ• dÄ«nanti. kusalÄ• kusalÄ• byÄ•
__missakasaá¹…gaho_.

bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ, bujjhanti etÄ• yÄ• ti katvÄ• . bodhiyÄ• pakk
bodhisambhÄ• rÄ• ti attho. bodhi pakkhesu bhavÄ• \Be 333/ antogadhÄ• ti bodhipakkhiyÄ•
__bodhipakkhiyasaá¹…gaho_. sabbesaá¹ƒ anavasesÄ• naá¹ƒ paramatthadhammÄ• naá¹ƒ

cirapÄ• rivÄ• siyaá¹-á¹-hena madaniyaá¹-á¹-henaca Ä• sava sadisattÄ• __Ä• savÄ• _. yadi
Ä• savÄ• nÄ• ma siyuá¹ƒ. ime lobhÄ• dayo eva Ä• savÄ• nÄ• ma siyuá¹ƒ. pupphÄ• savÄ• d
rattimattaá¹ƒ vÄ• sattaá¹-á¹-harattimattaá¹ƒ vÄ• sayaá¹ƒpi kumbhesu parivÄ• saá¹ƒ gaá¹‡h
parivÄ• saá¹ƒ gÄ• hÄ• penti. ime pana anamatagge saá¹ƒsÄ• re sayaá¹ƒpi sattasantÄ• ne p
sattasantÄ• naÃ±ca parivÄ• saá¹ƒ gÄ• hÄ• penti. sakalaá¹ƒ sattasantÄ• naá¹ƒ sadÄ• Ä• sa
yathÄ• ha-cakkhuá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ
nivÄ«samÄ• nÄ• nivÄ«satÄ«tiÄ• di. tattha esÄ• taá¹‡hÄ• pariyuá¹-á¹-hÄ• navasena uppaj
uppajjitvÄ• ca puna anusayabhÄ• vena parivÄ• saá¹ƒ katvÄ• nivÄ«samÄ• nÄ• ettheva niv
ariyamaggadhovanaá¹ƒ nalabbhati. tÄ• va santÄ• naá¹ƒ gÅ«thapÅ«ritakÅ«paá¹ƒ viya dubbi
pupphÄ• savÄ• dayoca madaá¹ƒ janentÄ• muhuttameva janenti. ime pana yÄ• va ariyamag
niccamadaá¹ƒ janenti. tasmÄ• ekantena imeyeva cirapÄ• rivÄ• siyaá¹-á¹-hena madani yaá¹
bhavituá¹ƒ arahantÄ«ti.

visandanaá¹-á¹-henavÄ• Ä• savasadisattÄ• Ä• savÄ• , yathÄ• hi kudhita kuá¹-á¹-hino ma
yÅ«sasaá¹…khÄ• to Ä• savo visanditvÄ• pilotikakhaá¹‡á¸• Ä• ni dÅ«seti, evaá¹ƒ imepi cha
chaá¸·Ä• rammaá¹‡Ä• nidÅ«sentÄ«ti. Ä• yataá¹ƒvÄ• saá¹ƒsÄ• radukkhaá¹ƒ savantipasava
athavÄ• , bhavato Ä• bhavaggÄ• dhammato Ä• gotratumhÄ• savanti Ä• rammaá¹‡akaraá¹
Ä• saddassa avadhiatthajotakattÄ• . avadhica duvidho mariyÄ• davisayo abhividhivisayocÄ
sambandhinÄ«kriyÄ• avadhibhÅ«taá¹ƒ attÄ• naá¹ƒ bahikatvÄ• pavattati. so mariyÄ• davisa
Ä• pÄ• taliputtÄ• devo vuá¹-á¹-hoti. yassa sambandhinÄ«kriyÄ• avadhibhÅ«taá¹ƒ attÄ• na
pavattati, so \Be 334/ abhividhivisayonÄ• ma. yathÄ• Ä• brahmalokÄ• bhagavato kittisadd
abhividhivisayo daá¹-á¹-habbo. tasmÄ• bhavaggaÃ±ca gotrabhuÃ±ca byÄ• petvÄ• anto ka
veditabbo.

__ [204] vibhÄ• vaniyaá¹ƒ_ pana

avadhica mariyÄ• daabhividhivasena duvidhoti vatvÄ• puna taá¹ƒ vibhÄ• vento ``tattha Ä• p
vuá¹-á¹-hotiÄ• dÄ«suviya kriyaá¹ƒ bahikatvÄ• pavatto mariyÄ• do. Ä• bhavaggÄ• saddo ab
kriyaá¹ƒ byÄ• petvÄ• pavatto abhividhÄ«â€™â€™ ti vadati. taá¹ƒ na yujjati.

na hi avavidhivisayabhÅ«to bhavaggo lokattayabyÄ• pakaá¹ƒ saddassa abbhuggamanakriy
naca avadhibhÅ«to attho kriyaá¹ƒ bahivÄ• antovÄ• katvÄ• pavattatÄ«ti yutto. kriyÄ• eva p
antovÄ• katvÄ• pavattatÄ«ti yutto. evaÃ±ca katvÄ• mÅ«laá¹-Ä«kÄ• yaá¹ƒ-duvidhohi avad
anabhividhivisayoca. abhividhivisayaá¹ƒ kriyÄ• byÄ• petvÄ• pavattati, Ä• bhavaggÄ• bhag
itaraá¹ƒ bahikatvÄ• , Ä• pÄ• taliputtÄ• vuá¹-á¹-ho devoti. kÄ• meti icchatÄ«ti kÄ• mo. soeva
__kÄ• mÄ• savo_. kÄ• mÄ«yativÄ• oá¸·Ä• rikena kÄ• mena icchÄ«yatÄ«ti kÄ• mo. paÃ±ca
kÄ• mÄ• vacaradhammo. idha pana taá¹ƒ nÄ• mena tadÄ• rammaá¹‡Ä• taá¹‡hÄ• eva adh
kÄ• mÄ• savo. kÄ• mÄ• vacaradhammesu assÄ• danÄ• bhinandana vasena pavatto kÄ• m

icchito. vakkhati hi __kÄ• mabhava nÄ• mena tabbatthukÄ• taá¹‡hÄ• adhippetÄ• _ti.

__ [205] vibhÄ• vaniyaá¹ƒ_ pana

purimatthova vutto. so anupapanno, theramatÄ• nugatassa idhÄ• dhippetassa atthassa avu

__bhavÄ• savo_ti \Be 335/ ettha duvidho bhavo kammabhavo upapattibhavo ca. tattha mah
kammabhavo. taá¹ƒnibbattÄ• vipÄ• ka dhammÄ• upapattibhavo. idhapi bhavasaddena tad
adhippetÄ• . bhavoeva Ä• savoti bhavÄ• savo. tasmiá¹ƒ duvidhe bhave nikantivasena pava

__ [206] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``sassata diá¹-á¹-hisahagatoca rÄ• go ettheva saá¹…gayhatÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na

bhavÄ• savo catÅ«su diá¹-á¹-higata vippayutta lobhasahagatesu cittuppÄ• desu uppajjatÄ«
aá¹-á¹-hakathÄ• kaá¹‡á¸• e vuttaá¹ƒ. yattha pana kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhava
tattheva sassatadiá¹-á¹-hi sahagato rÄ• go yÄ• kÄ• ci kusalÄ• kusala kammabhavanikanti y
upapattibhavapatthanÄ• . sabbÄ• bhavataá¹‡hÄ• yaá¹ƒ saá¹…gahitÄ• ti yuttÄ• . idha pana
bhavÄ• savaá¹ƒ thapetvÄ• sabbo lobho kÄ• mÄ• save eva saá¹…gahitoti yuttoti.

__ [207] _ eteneva yaÃ±ca __tattha_ vuttaá¹ƒ.

``tatiyo bhÄ• diá¹-á¹-hisahagatoâ€™â€™ ti. taá¹ƒpi paá¹-ikkhittaá¹ƒ hoti.

yÄ• kÄ• ci diá¹-á¹-hi __diá¹-á¹-hÄ• savo_. yokoci moho __avijjÄ• savo_. ettha siyÄ• , kasm
vuttÄ• . nanu aÃ±Ã±epi mÄ• nÄ• dayo cirapÄ• rivÄ• siyaá¹-á¹-hÄ• diyuttÄ• eva hontÄ«ti. sa
kÄ• mÄ• save parivuá¹-á¹-he sati sabbekÄ• mavisayÄ• mÄ• nÄ• dayo parivuá¹-á¹-hÄ• eva
vimuttÄ• eva, tathÄ• bhavÄ• save parivuá¹-á¹-he sati bhavavisayÄ• . diá¹-á¹-hÄ• saveca pa
diá¹-á¹-hivisayÄ• ti. avijjÄ• pana tesaá¹ƒ tiá¹‡á¹‡aá¹ƒpi mÅ«labhÅ«tÄ• ti. iti ime eva pÄ• rivÄ
padhÄ• nabhÅ«tÄ• honti. itare pana tadanubandhamattÄ• eva sampajjantÄ«ti na te Ä• sav
arahantÄ«ti. attani patitaá¹ƒ janaá¹ƒ anassÄ• sikaá¹ƒ katvÄ• ajjhottha ranto \Be 336/ hanati
__ogho_. pakatimahogho. tathÄ• avahananaá¹-á¹-hena duttaraá¹-á¹-henaca oghasadisÄ• t
avahaÃ±Ã±anaá¹-á¹-heca duttaraá¹-á¹-henaca oghÄ• nÄ• ma siyuntiÄ• diko pasaá¹…go mÄ
parihÄ• ro vutta nayena veditabbo.

vaá¹-á¹-asmiá¹ƒvÄ• bhavayantakevÄ• satte yojentÄ«ti __yogÄ• _. bhavantaracutiyÄ• sah
bhavantarapaá¹-isandhiá¹ƒ gantenti ghaá¹-entÄ«ti __ganthÄ• . abhijjhÄ• _ti sabbassa rÄ• g
tasmÄ• rÅ«pÄ• rÅ«pa rÄ• gÄ• pi ettha saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . __byÄ• pÄ• do_ti

saccÄ• ti niveso_ti idameva saccaá¹ƒ, moghamaÃ±Ã±anti pavatto micchÄ• bhiniveso. vaá¹-
amaggabhÅ«taá¹ƒyeva gosÄ«lagovatÄ• dikaá¹ƒ parato Ä• masanaá¹ƒ tathÄ• tathÄ• kappe
__sÄ«labbataparÄ• mÄ• so_. etthaca paratoti bhÅ«tasabhÄ• vapaccanikatoti attho. kÄ• yas
rÅ«pakÄ• ye nÄ• makÄ• yeca pavattoti atitakÄ• yena paccuppanna kÄ• yaá¹ƒ paccuppanna
gantheti ghaá¹-etÄ«ti __kÄ• yagantho_. athavÄ• , kÄ• ye gaá¹‡á¹-hoti kÄ• yagaá¹‡á¹-ho. ajj
attho. nigaá¹‡á¹-honÄ• á¹-aputtotiÄ• dÄ«suviya gaá¹‡á¹-hasaddo gaá¹‡á¹-hiyaá¹ƒ pavatto. b
amuÃ±canagÄ• haá¹ƒ gaá¹‡hantÄ«ti __upÄ• dÄ• nÄ• ni_. kilesabhÅ«to kÄ• moeva upÄ• dÄ
vatthubhÅ«taá¹ƒvÄ• kÄ• maá¹ƒ upÄ• diyatÄ«ti kÄ• mupÄ• dÄ• naá¹ƒ.

dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo tividha mahÄ• diá¹-á¹-hiyo aÃ±Ã±Ä• pivÄ• sÄ• sane lokeca sam
viparÄ«tagÄ• habhÅ«tÄ• diá¹-á¹-hiyo __diá¹-á¹-hupÄ• dÄ• naá¹ƒ_. yathÄ• gahitaá¹ƒvÄ• pu
saccaá¹ƒ moghamaÃ±Ã±anti upÄ• diyatÄ«ti diá¹-á¹-hupÄ• dÄ• naá¹ƒ. goá¹‡akukkurÄ• dÄ«n
taá¹ƒtaá¹ƒpakaticÄ• rittaá¹ƒ sÄ«laá¹ƒ nÄ• ma. tameva suá¹-á¹-huá¹ƒ samÄ• dinnaá¹ƒ vataá
saá¹ƒsÄ• ramuttiyÄ• maggoti daá¸·hagahaá¹‡aá¹ƒ __sÄ«labbatu pÄ• dÄ• naá¹ƒ nÄ• ma. a
attÄ• vuccati parikappabuddhiyÄ• gahito ekekasmiá¹ƒ satta santÄ• ne padhÄ• nissaro. yaá
sattotivÄ• puggalotivÄ• jÄ«votivÄ• tathÄ• gatotivÄ• lokotivÄ• saÃ±jÄ• nanti. yaÃ±ca nÄ•
issaranimmitaá¹ƒvÄ• adhiccasamuppannaá¹ƒvÄ• accantasassataá¹ƒvÄ• \Be 337/ ekaccas
paÃ±Ã±apentÄ«ti. taá¹ƒ attÄ• naá¹ƒ abhivadanticeva upÄ• diyantica sattÄ• etenÄ• ti attavÄ
vÄ«satividhÄ• sakkÄ• yadiá¹-á¹-hi. tattha abhivadantÄ«ti visiá¹-á¹-haá¹ƒ padhÄ• naá¹ƒ katv
upÄ• diyantÄ«ti daá¸·haá¹ƒ Ä• diyanti. yathÄ• ha ---

tattha katamÄ• sakkÄ• yadiá¹-á¹-hi. idha assutavÄ• puthujjano rÅ«paá¹ƒ attato samanupa
attÄ• naá¹ƒ. attani vÄ• rÅ«paá¹ƒ. rÅ«pasmiá¹ƒvÄ• attÄ• naá¹ƒ. vedanaá¹ƒ attato samanup
attÄ• naá¹ƒ. attanivÄ• vedanaá¹ƒ. vedanÄ• pavÄ• attÄ• naá¹ƒ. saÃ±Ã±aá¹ƒ. saá¹…khÄ• r

tattha rÅ«paá¹ƒ attato samanupassatÄ«ti rÅ«pameva attÄ• ti gaá¹‡hÄ• ti. rÅ«pavantaá¹ƒvÄ
rÅ«pavÄ• ti gaá¹‡hÄ• ti. attani vÄ• rÅ«panti attÄ• naá¹ƒ paá¹-icca rÅ«paá¹ƒ tiá¹-á¹-hatÄ«ti g
rÅ«pasmiá¹ƒvÄ• attÄ• nanti rÅ«paá¹ƒ paá¹-icca attÄ• tiá¹-á¹-hatÄ«ti gaá¹‡hÄ• ti. kathaá¹ƒ
ajja ahaá¹ƒ thaddhomhÄ«ti vÄ• ajja ahaá¹ƒ mudukomhÄ«tivÄ• vadanto pathavi saá¹…khÄ
samanupassatinÄ• ma. ajja mama kÄ• yo thaddhotivÄ• mudÅ«tivÄ• vadanto sesadhamme
attÄ• naá¹ƒ gahetvÄ• taá¹ƒ attÄ• naá¹ƒ pathavÄ«vantaá¹ƒ samanupassatinÄ• ma. ajja thad
mayi jÄ• toti vadanto attani pathaviá¹ƒsa manupassatinÄ• ma. ajjÄ• haá¹ƒ thaddhabhÄ• ve
á¹-hito mhÄ«ti vadantopathavimhi attÄ• naá¹ƒ samanussatinÄ• ma. ayaá¹ƒ pathavimhi catu
saá¹ƒkkÄ• yadiá¹-á¹-hiyÄ• pavattÄ• kÄ• ro. sesesu sattavÄ«satirÅ«pesu yathÄ• sambhava
marissÄ• mÄ«tiÄ• dinÄ• hi aniccatÄ• yaá¹ƒpi sÄ• diá¹-á¹-hi pavattatiyeva. sesarÅ«pesu vat
nÄ• ma ahaá¹ƒ pubbe saá¹ƒbhuÃ±jiá¹ƒ. ajja saá¹ƒbhuÃ±jÄ• mi. parato saá¹ƒbhuÃ±jissÄ• m
dukkhitomhÄ«tivÄ• vedanaá¹ƒ attato samanupassati. ajja mama kÄ• yo sukhito dukkhitotivÄ
sukhitaá¹ƒ dukkhitantivÄ• attÄ• naá¹ƒ vedanÄ• vantaá¹ƒ samanupassati. ajjasukhaá¹ƒvÄ•

attani vedanaá¹ƒ samanupassati. ajjÄ• haá¹ƒ sukhita bhÄ• ve á¹-hitomhi dukkhitabhÄ• ve á
attÄ• naá¹ƒ samanupassatÄ«ti.

saÃ±Ã±Ä• ya \Be 338/ sabbesuca paÃ±Ã±Ä• samattesu saá¹…khÄ• resu visuá¹ƒ visuá¹ƒ v
passÄ• mÄ«ti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. dassanaá¹ƒ meti attÄ• naá¹ƒ
samanupassati. mayidassanaá¹ƒnÄ• ma atthÄ«ti attani viÃ±Ã±Ä• á¹‡aá¹ƒ samanupassati, a
samatthomhÄ«ti viÃ±Ã±Ä• á¹‡asmiá¹ƒ attÄ• naá¹ƒ samanupassati. ese vanayo sesesu paÃ
masmi ahaá¹ƒ eko satto ekopuggalo eko jÄ«vo eko loko eko naro manusso devosakko brah
ahaá¹ƒ tiá¹-á¹-hÄ• mi ahaá¹ƒ nisÄ«dÄ• mi ahaá¹ƒ nippajjÄ• mi ahaá¹ƒ samiÃ±jemi pasÄ• re
khandhapaÃ±cakaá¹ƒvÄ• ekamekaá¹ƒvÄ• khandhaá¹ƒ samÅ«hato gahetvÄ• pavattipi vat
apariÃ±Ã±Ä• tavatthukÄ• naÃ±hi ekamuhutta mattepi yaá¹ƒkiÃ±ci attanovÄ• parassavÄ• a
kathentÄ• naá¹ƒ cittaá¹ƒvÄ• vacanaá¹ƒvÄ• yathÄ• vutte rÅ«pÄ• rÅ«padhamme kadÄ• ci a
kadÄ• ci attaparivÄ• ra bhÄ• vena. kadÄ• ci attanissitabhÄ• vena. kadÄ• ci attanissayabhÄ
ekekadhammavasena. kadÄ• ci samÅ«hadhammavasenÄ• ti.

yasmÄ• pana attanimittaá¹ƒnÄ• ma vasavattanÄ• kÄ• raá¹ƒ paá¹-icca upaá¹-á¹-hÄ• ti. vas
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ paccayÄ• yatta vuttikattaá¹ƒ khaá¹‡i kattaÃ±ca suá¹-á¹-hu pa
pariÃ±Ã±Ä• tavattukÄ• naá¹ƒ atta paá¹-isaá¹ƒyuttavacanaá¹ƒ kathentÄ• naá¹ƒpi cittaá¹ƒ pa
viya tesu dhammesu alaggitvÄ• eva pavattatÄ«ti veditabbaá¹ƒ. sattÄ• naá¹ƒ cittasantÄ• ne
anuppannevÄ• uppÄ• detuá¹ƒ uppannevÄ• vÄ• setuá¹ƒ adatvÄ• nÄ«vÄ• rentÄ«ti __nÄ«v
kÄ• mo, chandanaá¹-á¹-henachandoti kÄ• macchando. balavarÄ• go. soevanÄ«varaá¹‡anti
__kÄ• macchandanÄ«varaá¹‡aá¹ƒ_. paá¹-á¹-hÄ• neÄ• ruppekÄ• macchandaá¹ƒ nÄ«varaá¹
paá¹-iccauddhaccanÄ«varaá¹‡anti vuttattÄ• pana thapetvÄ• rÅ«pÄ• rÅ«parÄ• ge avaseso
asaá¹…gahitonÄ• ma natthi. jhÄ• napaá¹-ipakkhabhÄ• vopana paÃ±cakÄ• maguá¹‡ikarÄ• g
byÄ• pajjanaá¹ƒ __byÄ• pÄ• do_. cittassa pÅ«tibhÄ• voti attho. yokocidoso. kasmÄ• panet
nÄ«varaá¹‡a_nti ca __uddhacca kukkucca nÄ«varaá¹‡a_nti \Be 339/ ca dve dve dhammÄ•
katvÄ• vuttÄ• ti. kiccato paccayato paá¹-ipakkhatoca sadisattÄ• . tathÄ• hi kiccato tÄ• va th
cittuppÄ• dÄ• naá¹ƒ lÄ«nabhÄ• vÄ• pÄ• danakiccaá¹ƒ. uddhaccakukkuccadvayaá¹ƒ avÅ«p
paccayato purimadvayaá¹ƒ tandivijambhi tatÄ• paccayaá¹ƒ. pacchimadvayaá¹ƒ Ã±Ä• tibyas
paá¹-ipakkhato purimadvayaá¹ƒ vÄ«riyapaá¹-ipakkhaá¹ƒ. pacchimadvayaá¹ƒ samathapaá¹-i

anusentÄ«ti __anusayÄ• _. anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«ti attho. anu
yÄ• va maggaá¹ƒ napaá¹-ilabhati. tÄ• va antarÄ• aparikkhiyyamÄ• nÄ• hutvÄ• kÄ• raá¹‡a
uppajjantÄ«ti attho. uppajjanaÃ±cettha appahÄ«naá¹-á¹-hena uppajjanÄ• rahabhÄ• vo vedi
uppatti, kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce. yassa kÄ• marÄ• gÄ• nusayo uppajjati, tasseva paá
uppajjatÄ«ti vuttattÄ• . evaÃ±ca katvÄ• pÄ• á¸·iyaá¹ƒ puthujjanassa sattapi anusayÄ• anus
anusentÄ«ti uppajjanavÄ• re saha uppajjantÄ«ti vuttÄ• . yathÄ• ha puthujjanassa avijjÄ• nu
kÄ• marÄ• ga. paá¹-igha. mÄ• na. diá¹-á¹-hi. vicikicchÄ• . bhavarÄ• ganusayoca anusetÄ«ti

uppajjanavÄ• repÄ«ti.

apica, sarÅ«pato pariyuá¹-á¹-hÄ• naá¹ƒ apatvÄ• santÄ• ne pavattamÄ• nehi kusalÄ• kusa
saha anurÅ«pÄ• aviruddhÄ• hutvÄ• senti. visuá¹ƒ sampayuttadhammabhÄ• vena avuá¹-á
hontÄ«ti anusayÄ• . anu anu sentÄ«tivÄ• anusayÄ• . pakatiyÄ• yathÄ• nusayitesueva kÄ•
uppajjitvÄ• diguá¹‡a tiguá¹‡Ä• di vasena punappunaá¹ƒ senti. sayanÄ• kÄ• rena uparupari

tÄ«su rÄ• gÄ• dÄ«naá¹ƒ avatthÄ• su pathamÄ• vatthÄ• ya á¹-hitÄ• naá¹ƒ kÄ• marÄ• gÄ•
hi avatthÄ• anusayÄ• vatthÄ• pariyuá¹-á¹-hÄ• nÄ• vatthÄ• vÄ«tikkamÄ• vatthÄ• ti. tattha
uppajjitvÄ• kÄ• yaá¹…gavÄ• caá¹…gaá¹ƒ cÄ• lenti, tesaá¹ƒ tathÄ• pavattÄ• avatthÄ• vÄ«
manasmiá¹ƒ eva javanacittasahajÄ• tÄ• hutvÄ• pavattanti, tesaá¹ƒ tathÄ• pavattÄ• avatth
pariyuá¹-á¹-hÄ• nÄ• vatthÄ• nÄ• ma. ye \Be 340/ pana javanasahajÄ• tabhÄ• vaá¹ƒpi apatv
cikkasantÄ• nÄ• nusayitÄ• hutvÄ• pariyuá¹-á¹-hÄ• nappattiyÄ• bÄ«jabhÄ• vena tiá¹-á¹-ha
Ä• rammaá¹‡e Ä• pÄ• tamÄ• gate yesaá¹ƒ vasena Ä• vajjanaá¹ƒ rÄ• gÄ• dipÄ• tubhÄ• vatt
Ä• vaá¹-á¹-eti, abhÄ• vitaÃ±ca cittaá¹ƒ yesaá¹ƒ vasena damathaá¹ƒ naupeti, tesaá¹ƒ tathÄ•
anusayÄ• vatthÄ• nÄ• ma. tadavatthikÄ• kÄ• marÄ• gÄ• dayo anusayÄ• nÄ• ma. te pana a
ekantaparamatthajÄ• tikattÄ• . naca kusalÄ• byÄ• katabhÅ«tÄ• ekantÄ• kusalajÄ• tikattÄ•
kusalÄ• byÄ• kataviruddhÄ• , visuá¹ƒ sampayuttadhammabhÄ• vena anupaladdhattÄ• . nÄ
tekÄ• likadhammasannissayena pavattanato. yadÄ• pana te samuá¹-á¹-ha hitvÄ• pariyuá¹
gacchanti, tadÄ• visuá¹ƒ sampayuttadhamma bhÄ• vaÃ±ca gacchanti. sÄ• rammaá¹‡Ä• di
hoti. etadatthaá¹ƒ sandhÄ• ya kathÄ• vatthumhi tesaá¹ƒ sÄ• rammaá¹‡adhammabhÄ• vo sa
patiá¹-á¹-hÄ• pito hotÄ«ti.

yathÄ• pana phaladhÄ• rimhi rukkhamhi visakaá¹‡á¹-ake dinne rukkhÄ• nusayito phaluppa
sineho parikkhayaá¹ƒ gacchati. samaye uppajjissamÄ• nÄ• ni phalÄ• ni nuppajjanti. evaá¹ƒ
yasmiá¹ƒ khaá¹‡e maggo pÄ• tubhavati, tasmiá¹ƒ sahamagguppÄ• dÄ• so so anusayo pari
parikkhÄ«á¹‡assa pana puna pariyuá¹-á¹-hÄ• naá¹ƒnÄ• ma natthi, kuto vÄ«tikkamoti imama
anÄ• gatasÄ• maÃ±Ã±aá¹ƒ kilesajÄ• taá¹ƒ pajahatÄ«ti tattha tattha vutto. tattha anÄ• gatas
anÄ• gatasammataá¹ƒ, na ekanta anÄ• gataá¹ƒ. teneva hi aá¹-á¹-hakathÄ• yaá¹ƒ maggo ye
atÄ«tÄ• kivÄ• anÄ• gatÄ• tivÄ• paccuppannÄ• tivÄ• navattabbÄ• ti vuttaá¹ƒ. etenaca mag
kusalÄ• kusalakammÄ• nica upÄ• dinnakakhandhapaÃ±cakeca pajahati, te atÄ«tÄ• tivÄ• a
navattabbÄ• ti dÄ«peti. yadi evaá¹ƒ maggena pahÄ«nÄ• sabbe tebhÅ«makadhammÄ• kÄ
nÄ• ma apaccayÄ• nÄ• ma siyunti. na. tekÄ• likajÄ• tikattÄ• saá¹…khata sapaccayajÄ• tika
magge anuppanne ime nÄ• madhammÄ• uppajjissanti nirujjhissantÄ«ti evaá¹ƒ saá¹…khata
Ã±Ä• á¹‡ena gahitattÄ• lakkhaá¹‡avasena tebhÅ«makÄ• dibhÄ• vaá¹ƒ bhajantÄ«ti. evaÃ±c
sampayuttadhammabhÄ• vaá¹ƒ apattÄ• naá¹ƒ anusayÄ• vatthÄ• ya vÄ• vÄ• sanÄ• vatthÄ
kammasamaá¹…gÄ«tÄ• vatthÄ• yavÄ• Ä• sayajjhÄ• sayÄ• dhimutticaritavatthÄ• suvÄ• á
jÄ• tivasena paramattha dhammatÄ• akusalÄ• ditÄ• ca paccetabbÄ• hotÄ«ti.

__ [208] vibhÄ• vaniyaá¹ƒ_ pana

``appahÄ«nÄ• hi kilesÄ• kÄ• raá¹‡alÄ• bhe sati uppajjanÄ• rahÄ• santÄ• ne anuanusayit
anusayÄ• ti vuccanti. te pana nippariyÄ• yato anÄ• gata kilesÄ• . atÄ«tapaccuppannÄ• pi ta
vuccantÄ«â€™â€™ ti vuttaá¹ƒ. tattha anusayÄ• nÄ• ma santÄ• ne kadÄ• cipi anuppanna p
katvÄ• santÄ• ne anu anusayitÄ• viya hontÄ«ti vuttaá¹ƒ. taá¹ƒ na yujjati.

na hi te anuanusayitÄ• viya honti. ekantena anusayitÄ• eva hontÄ«ti.

__ [209] _ yaÃ±ca __tattha_

``te pana nippariyÄ• yato anÄ• gatakilesÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒpi na yuttaá¹ƒ.

na hi maggena appahÄ«nÄ• anusayÄ• anÄ• gatÄ• nÄ• ma honti. pahÄ«nÄ• pica nippariy
vattuá¹ƒ. anÄ• gata sÄ• maÃ±Ã±assa adhippetattÄ• ti. etena atÄ«tapaccuppannÄ• pi taá¹ƒ
vuccantÄ«ti idaá¹ƒvipaá¹-ikkhittaá¹ƒ hoti. apica, uppÄ• daá¹-á¹-hitibhaá¹…ga pattÄ• naá¹ƒev
tekÄ• likatÄ• hotÄ«ti tadapattÄ• naá¹ƒ anusayÄ• naá¹ƒ paccuppannatÄ• pariyÄ• yova vatt
pÄ• á¸·iyaá¹ƒ yassa kÄ• marÄ• ganusayo uppajjati, tassa paá¹-ighÄ• nusayo uppajjatÄ«tiÄ•
uppÄ• davÄ• ro eva vutto, na nirodhavÄ• ro, naca atÄ«tÄ• nÄ• gata vÄ• rÄ• ti. yaá¹ƒ pana
paá¹-isambhidÄ• magge haÃ±ci paccuppanne kilese pajahati. tena hi ratto rÄ• gaá¹ƒ pajaha
muá¸·ho mohanti vuttaá¹ƒ. taá¹ƒ pariyuá¹-á¹-hÄ• napattÄ• naá¹ƒ ekantapaccuppannakkhaá
daá¹-á¹-habbaá¹ƒ. teneva hi aá¹-á¹-hakathÄ• yaá¹ƒ vattamÄ• nuppannaá¹ƒ bhutvÄ• vigatup
okÄ• sakatuppannaá¹ƒ samudÄ• cÄ• ruppannanti catubbidhaá¹ƒ uppannaá¹ƒ na maggavajj
Ä• rammaá¹‡Ä• dhiggahi tuppannaá¹ƒ avikkhambhituppannaá¹ƒ asamugghÄ• á¹-ituppanna
maggavajjhanti vuttaá¹ƒ. tattha vattamÄ• nuppannaá¹ƒ samudÄ• cÄ• ruppannanti idaá¹ƒ dv
khaá¹‡apaccuppannameva. bhutvÄ• vigatuppannaá¹ƒ atÄ«tameva. okÄ• sa katuppannaá¹ƒ
pana paccuppannasamÄ«pattÄ• uppannanti vuttaá¹ƒ. samÄ«papaccuppannanti vuttaá¹ƒ h

bhÅ«miladdhuppannaá¹ƒnÄ• ma attano khandhesu anusayitÄ• naá¹ƒ maggena appahÄ«nÄ•
nÄ• maá¹ƒ. Ä• rammaá¹‡Ä• dhiggahituppannaá¹ƒ nÄ• ma subhanimittÄ• dike Ä• rammaá¹‡
tammÅ«lako pariyuá¹-á¹-hÄ• navego na vÅ«pasammati, tÄ• va adhimattathÄ• magata bhÄ•
nÄ• maá¹ƒ. anusayÄ• hi nÄ• ma anamatagge saá¹ƒsÄ• re punappunaá¹ƒ pariyuá¹-á¹-hÄ• n
vasena uparupari thira tara daá¸·hatara pattiyÄ• pakatiyÄ• pi thÄ• magatÄ• evanÄ• ma hon
vÄ• yÄ• mena pajahituá¹ƒ sakkuá¹‡eyyÄ• . evaá¹ƒ santepi yadÄ• yo yo anusayo paccayalÄ
bahulo hoti, tadÄ• so so visesena adhimattathÄ• ma gatabhÄ• vaá¹ƒ patvÄ• á¹-hito hoti. ya
paá¹-ipakkhadhamma samÄ• dÄ• nena niggahapatto hoti, tadÄ• so so mandathÄ• ma gata
hotÄ«ti. avikkhambhituppannaá¹ƒnÄ• ma samatha vipassanÄ• hi suá¹-á¹-huaniggahitÄ• naá

asamugghÄ• á¹-i tuppannaá¹ƒnÄ• ma maggena appahÄ«nÄ• naá¹ƒ bhÅ«miladdhÄ• naá¹ƒ
lokuttaradhammÄ• nÄ• ma kilesÄ• naá¹ƒ accantapaá¹-ipakkhÄ• hontÄ«ti heá¹-á¹-himÄ• m
sekkhÄ• attano maggaphalakkhaá¹‡esu upari maggÄ• jjhehipi anusayehi sÄ• nusayÄ• tivÄ
thÄ• mavatÄ• tivÄ• athÄ• magatÄ• tivÄ• navattabbÄ• . tasmÄ• anusayÄ• naá¹ƒ tÄ• dise
paccuppanne kilese pajahati. \Be 343/ tenahi thÄ• magato anusayaá¹ƒ pajahatÄ«ti vutta dos
veditabboti. kÄ• marÄ• goeva anusayo __kÄ• marÄ• gÄ• nusayo_.

saá¹ƒyojenti bandhantÄ«ti __saá¹ƒyojanÄ• ni, _ tÄ• ni pana sakkÄ• yadiá¹-á¹-hi vicikicchÄ•
kÄ• macchando byÄ• pÄ• doti paÃ±ca orambhÄ• giyÄ• ni. rÅ«parÄ• go arÅ«parÄ• go mÄ•
uddhaá¹ƒbhÄ• giyÄ• nÄ«ti suttante abhidhammeca dasasaá¹ƒyojanÄ• ni Ä• gatÄ• ni. itarÄ•
Ä• gatÄ• nÄ«ti tato visesakaraá¹‡atthaá¹ƒ __suttante_ti vuttaá¹ƒ. kamo pana dvinnaá¹ƒpi pA
sabhÄ• ga dhammasaá¹…gahavasena pana idha aÃ±Ã±athÄ• kamo vutto siyÄ• ti. cittaá¹ƒ
upatÄ• penticÄ• ti __kilesÄ• _. kilissantivÄ• malÄ«nabhÄ• vaá¹ƒ nihÄ«nabhÄ• vaÃ±ca gac
kilesÄ• . __kÄ• mabhavanÄ• menÄ• _ti vatthukÄ• madÄ«pakena kÄ• manÄ• mena rÅ«pÄ•
tÄ• disaá¹ƒ kÄ• ma bhavasaá¹…khÄ• taá¹ƒ Ä• rammaá¹‡abhÅ«taá¹ƒ vatthu etissÄ• ti __tab
sÄ«labbatÄ• ni parato Ä• masanÄ• kÄ• rena idaá¹ƒ me saccaá¹ƒ moghamaÃ±Ã±anti abhini
attÄ• bhinivesÄ• kÄ• renaca pavattaá¹ƒ. __vatthuto_ti sabhÄ• vadhammato. ayaá¹ƒ pÄ• pa
navadhÄ• vuttoti yojanÄ• . [akusalasaá¹…gaho]

<163> missaka saá¹…gahe pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pÄ• pakammÄ• ni karontÄ• naá¹ƒpi
ujukaraá¹‡aá¹ƒnÄ• ma jhÄ• nena vinÄ• na sijjhatÄ«ti vuttaá¹ƒ __sattajhÄ• naá¹…gÄ• nÄ«_
Ä• rammaá¹‡e ujukaá¹ƒ cittapaá¹-ipÄ• danasaá¹…khÄ• tassa upanijjhÄ• yana kiccassa aá¹
domanassaá¹ƒ akusalajjhÄ• naá¹…gaá¹ƒ. sesÄ• ni kusalÄ• kusalÄ• byÄ• katÄ• nÄ«ti. kalyÄ
pÄ• pakammasaá¹…khÄ• tÄ• su sugati duggati vivaá¹-á¹-asaá¹…khÄ• tÄ• suca nÄ• nÄ• dis
mukhappavattisaá¹…khÄ• tÄ• cittassa gatinÄ• ma sammÄ• vÄ• micchÄ• vÄ• pavattehi da
vuttaá¹ƒ __dvÄ• dasamaggaá¹…gÄ• nÄ«_ti. cittassa ujugatiyÄ• vÄ• vaá¹…kagatiyÄ• vÄ• g
upÄ• yaá¹…gÄ• nÄ«ti attho. \Be 344/ tattha micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappa micch
pÄ• pakamma duggatibhava saá¹…khÄ• tÄ• su ahitadisÄ• su cittassa vaá¹…kagatiyÄ• gan
kalyÄ• á¹‡akamma sugatibhava vivaá¹-á¹-adhammasaá¹…khÄ• tÄ• su hitadisÄ• su ujugatiy
pÄ• á¹‡Ä• tipÄ• takamme vitakka vicÄ• ra domanassekaggatÄ• saá¹…khÄ• taá¹ƒ caturaá¹
micchÄ• saá¹…kappa micchÄ• vÄ• yÄ• ma micchÄ• samÄ• dhi saá¹…khÄ• to tiyaá¹…gÄ«k
sucaritaduccaritakammesu jhÄ• namaggÄ• uddharitabbÄ• . vibhaá¹…ge pana suttantesuca
micchÄ• kammanto micchÄ• Ä• jÄ«vo micchÄ• satÄ«ti imepi cattÄ• ro Ä• gatÄ• . ime pana
nahonti. tathÄ• tathÄ• pavattÄ• naá¹ƒ catunnaá¹ƒ khandhÄ• naá¹ƒ adhivacananti katvÄ• i

__ [210] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``sugati duggatÄ«naá¹ƒ nibbÄ• nassa ca abhimukhaá¹ƒ pÄ• panato maggÄ• . tesaá¹ƒ patha

maá¹…gÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ. 22

á¹•

na hi aá¹…gÄ• ni maggÄ• naá¹ƒ pathabhÅ«tÄ• ninÄ• ma honti. maggasaddoyeva pathapa
na aá¹…gasaddoti.

__ [211] _ yaÃ±ca __tattha_

``maggassavÄ• aá¹-á¹-haá¹…gikassa aá¹…gÄ• ni maggaá¹…gÄ• nÄ«â€™â€™ ti vuttaá¹ƒ.

idha hi katthaci citte tiyaá¹…giko katthaci caturaá¹…gikotiÄ• dinÄ• nÄ• nÄ• maggova adhi
Ä• dhipaccaá¹-á¹-hena __indriyÄ• ni_. kiÃ±ca Ä• dhipaccaá¹ƒ. attÄ• dhÄ«navuttike dhamme
vattetuá¹ƒ samatthabhÄ• vo. iti tesu tesu kiccesu attano Ä• dhipaccasaá¹…khÄ• taá¹ƒ indaá
sÄ• dhentÄ«ti indriyÄ• ni. indaá¹-á¹-haá¹ƒ kÄ• rentÄ«tipi indriyÄ• ni. issarÄ• adhipatinoti vu
paÃ±cacakkhÄ• dÄ«ni dassanÄ• dikiccesu cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ issarÄ• honti.
attÄ• kÄ• rÄ• nuvattÄ• panato. bhÄ• vadvayaá¹ƒ itthÄ• kÄ• rÄ• divasena pavattiyaá¹ƒ catus
sakalakhandhapaÃ±cakasseva vÄ• issaro hoti. aÃ±Ã±athÄ• appavattito. \Be 345/ tathÄ• h
paá¹-isandhiyaá¹ƒ itthibhÄ• vo pavattati. tasmiá¹ƒ sabbe kammÄ• dipaccayÄ• catusamuá¹-
samuá¹-á¹-hÄ• pentÄ• itthÄ• kÄ• rasahitameva samuá¹-á¹-hÄ• penti, no aÃ±Ã±athÄ• . char
mandÄ• kÄ• rasahitÄ• va pavattanti. tabbiparÄ«tena purisasantÄ• naá¹ƒ veditabbaá¹ƒ. jÄ«v
rÅ«pasantatÄ«naá¹ƒ ratti diva mÄ• sa saá¹ƒvaccharÄ• nukkamena addhÄ• napharaá¹‡e sa
hoti. tesaá¹ƒ tadÄ• yattavutti kattÄ• . mano vijÄ• nanakicce. vedanÄ• paÃ±cakaá¹ƒ tathÄ• t
Ä• rammaá¹‡arasÄ• nubhavane. saddhÄ• Ä• rammaá¹‡Ä• vÄ«muccane. vÄ«riyaá¹ƒ kamm
Ä• rammaá¹‡upaá¹-á¹-hÄ• ne. samÄ• dhi Ä• rammaá¹‡e niccalaá¹-á¹-hi tiyaá¹ƒ. paÃ±Ã±Ä•
sampayuttadhammÄ• naá¹ƒ issaro hoti. anaÃ±Ã±Ä• bhibhavanÄ«yabhÄ• vena pavattanato
sahajÄ• tehi anabhibhavanÄ«yÄ• hoti. attanÄ• vate abhibhavitvÄ• visuá¹ƒ avijjamÄ• neviy
ca udake Ä• po aggimhi tejo vÄ• te vÄ• yo. evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

aÃ±Ã±Ä• yittha paá¹-ivijjhitthÄ• ti aÃ±Ã±Ä• taá¹ƒ. na aÃ±Ã±Ä• taá¹ƒ anaÃ±Ã±Ä• taá¹ƒ. cat
padaá¹ƒ. anaÃ±Ã±Ä• taá¹ƒ Ã±assÄ• mi jÄ• nissÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mi. Ä• k
saÃ±Ã±Ä• saddabhÄ• ve á¹-hitaá¹ƒ nÄ• mikaá¹-á¹-hÄ• ne tiá¹-á¹-hati. yathÄ• makkhaligosÄ
sati tassa padantarena saha samÄ• sabhÄ• vo navirujjhatÄ«ti. anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
indriyaá¹ƒ __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ_. Ä• dimanasikÄ• rato paá¹-á¹-hÄ•
vipassanaá¹ƒ Ä• rabhantassa tasmiá¹ƒ ussÄ• he apaá¹-ipassaddheyeva sotÄ• mattimaggaá
indriyanti vuttaá¹ƒ hoti. Ä• jÄ• nÄ• tÄ«ti aÃ±Ã±aá¹ƒ. tameva indriyanti __aÃ±Ã±indriyaá¹ƒ, _
anaÃ±Ã±Ä• taá¹ƒ Ã±atvÄ• pi kilesappahÄ• nakiccassa apariniá¹-á¹-hitattÄ• tassa jÄ• nanal
yathÄ• diá¹-á¹-he tasmiá¹ƒ catusaccadhamme amatapadeeva vÄ• punappunaá¹ƒ jÄ• nana

vuttaá¹ƒ hoti. __aÃ±Ã±Ä• tÄ• vindriya_nti aÃ±Ã±Ä• tÄ• vino \Be 346/ pariniá¹-á¹-hita Ä• jÄ•
khÄ«á¹‡Ä• savassa indriyanti aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. tividhaá¹ƒ petaá¹ƒ tathÄ• rÅ«pe jÄ•
dhammÄ• naá¹ƒ issaro hotÄ«ti veditabbaá¹ƒ.

tattha imesaá¹ƒ sattÄ• naá¹ƒ pÄ• kaá¹-e rÅ«pakÄ• ye attagÄ• hadaá¸·hattaá¹ƒ tabbimuttica
pariÃ±Ã±Ä• yaca hotÄ«ti dÄ«petuá¹ƒ Ä• dito paÃ±ca pasÄ• dindriyÄ• ni vuttÄ• ni. tassa atta
imesaá¹ƒ vasena hoti. tasmiá¹ƒ vÄ• itthipurisa gÄ• ho tabbimuttica imesaá¹ƒ apariÃ±Ã±Ä•
hotÄ«ti dÄ«petuá¹ƒ kadanantaraá¹ƒ bhÄ• vindriyadvayaá¹ƒ vuttaá¹ƒ. soca attÄ• imassa vas
labhati. tasmiá¹ƒvÄ• jÄ«vagÄ• ho tabbimuttica imassa apariÃ±Ã±Ä• ya pariÃ±Ã±Ä• yaca ho
tadanantaraá¹ƒ jÄ«vitindriyaá¹ƒ vuttaá¹ƒ. idaá¹ƒ pana bhÄ• vindriyato pure vattabbaá¹ƒpi rÅ
missakattÄ• idha vuttanti daá¹-á¹-habbaá¹ƒ. nÄ• makÄ• ye attagÄ• hadaá¸·hattaá¹ƒ tabbim
apariÃ±Ã±Ä• ya pariÃ±Ã±Ä• yaca hotÄ«ti dÄ«petuá¹ƒ nÄ• mindriyesu manindriyaá¹ƒ Ä• dito
attÄ• imesaá¹ƒ vasena saá¹ƒkiliá¹-á¹-ho vipphanditoca hoti. tasmiá¹ƒvÄ• sukhitadukkhitagÄ
imesaá¹ƒ apariÃ±Ã±Ä• ya pariÃ±Ã±Ä• yaca hotÄ«ti dÄ«petuá¹ƒ tadanantaraá¹ƒ pedanindriy
tassa saá¹ƒkiliá¹-á¹-hassa vodÄ• nappattiyÄ• taá¹ƒtaá¹ƒgÄ• havimuttiyÄ• vÄ• paá¹-ipattida
tadanantaraá¹ƒ saddhÄ• dipaÃ±cindriyaá¹ƒ vuttaá¹ƒ. tÄ• ya paá¹-ipattiyÄ• vodÄ• nappatti y
pariyosÄ• na dassanatthaá¹ƒ ante tÄ«á¹‡i lokuttarindriyÄ• ni vuttÄ• nÄ«ti.

__ [212] vibhÄ• vaniyaá¹ƒ_ pana

``ettÄ• vatÄ• adhippetatthasiddhÄ«ti aÃ±Ã±esaá¹ƒ agahaá¹‡antiâ€™â€™ vuttaá¹ƒ. taá¹ƒ n

nahi santesupi aÃ±Ã±esu indriyabhÄ• vÄ• rahesu dhammesu ettÄ• vatÄ• adhippetatthasid
bhagavato therassaca agahaá¹‡anti yuttaá¹ƒ vattuá¹ƒ. indriyabhÄ• vÄ• rahassa aÃ±Ã±assa
sambhaveyya, sataá¹ƒpi sahassaá¹ƒpi gaá¹‡hissatiyevÄ• ti. \Be 347/ baliyanti uppannuppan
sahanti maddantÄ«ti __balÄ• ni_. yathÄ• abalÄ• naá¹ƒ baliyanti. maddantenaá¹ƒ parissayÄ
dubbalÄ• . nanti hÄ«navÄ«riyaá¹ƒ janaá¹ƒ. baliyantÄ«ti balasÄ• karonti ajjhottharanti. paris
rÄ• gÄ• di parissayÄ• ti attho. apica, paá¹-ipakkhadhammehi akampiyaá¹-á¹-hena akkho bha
balÄ• ninÄ• ma. tasmÄ• assaddhiyasaá¹…khÄ• tena paá¹-ipakkhadhammena kampetuá¹ƒ
__saddhÄ• balaá¹ƒ_nÄ• ma. kosajjasaá¹…khÄ• tena kampetuá¹ƒ asakkuá¹‡eyyatÄ• __vÄ•
muá¹-á¹-hasaccena kampetuá¹ƒ asakkuá¹‡eyyatÄ• __satibalaá¹ƒ_nÄ• ma. uddhaccena kam
asakkuá¹‡eyyatÄ• __samÄ• dhibalaá¹ƒ_nÄ• ma. avijjÄ• yakampetuá¹ƒ asakkuá¹‡eyyatÄ•
sesadukadvayaá¹ƒ pana aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ipakkhenayojetabbaá¹ƒ.

__ [213] vibhÄ• vaniyaá¹ƒ_ pana

pÄ• pabaladukaá¹ƒ paá¹-ipakkhena yojetuá¹ƒ nalabbhatÄ«ti katvÄ• ``ahirikÄ• nottappadvay
sampayuttadhammesu thirabhÄ• ve nevÄ• tiâ€™â€™ vuttaá¹ƒ. taá¹ƒ na sundaraá¹ƒ.

sampayuttadhammesu thirabhÄ• votica paá¹-ipakkhehi akampiyatÄ• tica atthato nÄ• nattÄ
vÄ«riyasamÄ• dhibalÄ• ni kusalÄ• kusalÄ• byÄ• katÄ• ni. ahirikÄ• nottappÄ• ni akusalabalÄ
kusalÄ• byÄ• katÄ• nÄ«ti. __adhipatÄ«_ti ettha patÄ«ti sÄ• mi issaro. so pana padesa issar
tattha indriyÄ• ni paresaá¹ƒ visaye sayaá¹ƒ paravase vattitvÄ• attano visayeeva parehi atta
vattÄ• pentÄ«ti padesissarÄ• nÄ• ma. pubbÄ• ti saá¹…khÄ• ravasena pubbÄ• gamanavas
adhipatiá¹-á¹-hÄ• naá¹ƒ patvÄ• pana aÃ±Ã±o dutiyo issaronÄ• ma natthi. tasmÄ• adhiko p
dhÄ«navuttÄ«naá¹ƒ patÄ«ti adhipatÄ«tica vadanti.

chandoeva adhipatÄ«ti chandÄ• dhipati. chandavato kiá¹ƒnÄ• ma kammaá¹ƒ nasijjhatÄ«ti e
pubbÄ• bhisaá¹…khÄ• ravasenavÄ• pubbe atÄ«tabhavesu suá¹-á¹-hu Ä• sevitachandÄ• ga
kalyÄ• á¹‡a pÄ• pakammesu sampayuttadhamme mahoghoviya tiá¹‡apaá¹‡á¹‡akasaá¹-e a
paggahitadhure katvÄ• pavatto kattukamyatÄ• chando. esa nayo sesesupi. nanu cettha pa
adhipatibhÄ• vaá¹ƒ gaá¹‡hantÄ• indriyabhÄ• vaá¹ƒ avijahitvÄ• va gaá¹‡hantÄ«ti adhipatibh
indriyakiccavasena paravasepi vattantÄ«ti. saccaá¹ƒ, aÃ±Ã±aá¹ƒ pana adhipatikiccaá¹ƒ, aÃ
indriyakiccanti natthettha dosoti. yathÄ• hi rÄ• jÄ• cakkavattÄ« ekassa attano purohitassa
dibbavijjaá¹ƒ gaá¹‡hÄ• ti. na ettÄ• vatÄ• rÄ• jÄ• cakkavattinÄ• ma nahoti. naca vijjÄ• hetu
vattati. aÃ±Ã±aÃ±hi cakkavatti rajjakiccaá¹ƒ, aÃ±Ã±aá¹ƒ vijjÄ• gahaá¹‡a kiccanti. evaá¹ƒ sa
daá¹-á¹-habbaá¹ƒ. tattha adhipatikiccaá¹ƒnÄ• ma taá¹ƒtaá¹ƒkicca visesaá¹ƒ anapekkhitvÄ•
abhibhavitvÄ• sahajÄ• ta dhamme attano attano kiccesu anivattamÄ• ne katvÄ• dhura vÄ•
vijÄ• nanÄ• dikiccaá¹ƒ Ä• rabbha pavuccatÄ«ti.

Ä• haranti sahajÄ• tÄ• dipaccayasÄ• maÃ±Ã±ato atirekena asÄ• dhÄ• raá¹‡apaccayasattiv
__Ä• hÄ• rÄ• _. Ä• harantivÄ• ajjhattasambhÅ«tÄ• te te paccayadhammÄ• paccayuppann
attano paccayakiccaá¹ƒ paccayuppannakiccaÃ±ca suá¹-á¹-hu haranti vahanti etehÄ«ti Ä• hÄ
sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• ti. etthaca sabbe sattÄ• ti etena sabbe ajjhattasambhÅ«tÄ•
paccayapaccayuppannadhammÄ• vuttÄ• . Ä• hÄ• raá¹-á¹-hitikÄ• ti paccayaá¹-á¹-hitikÄ• . y
catuvÄ«satipaccayehi á¹-hitisabhÄ• vÄ• ti attho. nanucettha paccayÄ• hÄ• rova vutto. na Ä•
catubbidho Ä• hÄ• rapaccayadhammova vuttoti. saccaá¹ƒ, paccayaá¹-á¹-hena pana Ä• hÄ•
catuvÄ«satipaccayadhammÄ• naá¹ƒ majjhe yedhammÄ• cattÄ• ro Ä• hÄ• rÄ• ti visesetvÄ•
paccayÄ• hÄ• rÄ• naá¹ƒpi Ä• hÄ• rabhÅ«tÄ• ti siddhÄ• hontÄ«ti. imasmiá¹ƒ atthe catunnaá
bhÄ• vo pÄ• kaá¹-o hotÄ«ti.

tattha yathÄ• yavabÄ«jÄ• naá¹ƒvÄ• sÄ• libÄ«jÄ• naá¹ƒvÄ• Ä• nubhÄ• vo nÄ• ma kaá¸·ira
padhÄ• naá¹ƒ hoti. tatoparaá¹ƒ pana sassabhÄ• vaá¹ƒ \Be 349/ patvÄ• cha paÃ±ca mÄ• se
á¹-hitiyÄ• vÄ• pathavi rasaÄ• porasÄ• naá¹ƒ Ä• nubhÄ• vo padhÄ• naá¹ƒ hoti. evamevaá¹ƒ
kÄ• rÄ• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ kÄ• masattÄ• naá¹ƒ kammassa Ä• nubhÄ• vonÄ• ma paá¹-
hoti. tatoparaá¹ƒ pana yÄ• vatÄ• yukaá¹ƒ vaá¸• á¸• hÄ«yÄ• vÄ• á¹-hitiyÄ• vÄ• utuÄ• hÄ• rÄ

hoti. kammajarÅ«pÄ• ni hi yÄ• va Ä• sannamaraá¹‡Ä• pavattamÄ• nÄ• nipi utuÄ• hÄ• rehi
utuca Ä• hÄ• ru patthambhitoyeva attano kiccaá¹ƒ karoti. tasmÄ• tesaá¹ƒ sattÄ• naá¹ƒ catu
kabaá¸·Ä«kÄ• rÄ• hÄ• rena anupatthambhÄ«yamÄ• naá¹ƒ ciraá¹ƒ napavattati. upatthambhÄ
pavattati. yathÄ• ca sakuá¹‡Ä• vÄ• á¸• aá¹ƒsamakasÄ• dayovÄ• tuá¹‡á¸• ena Ä• hÄ• raá
posenti. tuá¹‡á¸• e asante Ä• hÄ• raá¹ƒ alabhantÄ• maranti. evameva ime sattÄ• phassen
gahetvÄ• vedanÄ• saá¹…khÄ• taá¹ƒ upabhogaparibhogaá¹ƒ sampÄ• detvÄ• taá¹‡hÄ• vep
vaá¹-á¹-aá¹ƒ pÅ«retvÄ• yÄ• vajjatanÄ• pi vaá¹-á¹-e anukaá¹‡á¹-hamÄ• nÄ• pavattanti.

yadi hi phassonÄ• ma na siyÄ• , Ä• rammaá¹‡arasaá¹ƒ alabhitvÄ• vedanÄ• paribhogarah
natthÄ«ti tividhavaá¹-á¹-ameva nasiyÄ• ti. yathÄ• ca te sakuá¹‡Ä• dayo pakkhe viyÅ«hitvÄ•
rukkhato rukkhaá¹ƒ vanato vanaá¹ƒ vicaritvÄ• attÄ• naá¹ƒ yÄ• penti. pakkhesu asantesu ga
patitvÄ• maranti. evamevaá¹ƒ ime sattÄ• Ä• yÅ«hanalakkhaá¹‡Ä• ya cetanÄ• ya cetayitvÄ
sampÄ• detvÄ• bhavato bhavaá¹ƒ vicaritvÄ• yÄ• vajjatanÄ• vaá¹-á¹-e saá¹ƒsaranti. yadi h
kammavaá¹-á¹-assa abhÄ• vo. tadabhÄ• veca vipÄ• kavaá¹-á¹-assa abhÄ• vo. tadabhÄ• ve
kilesavaá¹-á¹-assa abhÄ• voti vaá¹-á¹-aá¹ƒnÄ• ma na siyÄ• ti. yathÄ• ca te sakuá¹‡Ä• dayo
gocaraá¹-á¹-hÄ• naá¹ƒvÄ• taá¹ƒtaá¹ƒdisÄ• bhÄ• gaá¹ƒvÄ• vibhÄ• vetvÄ• yÄ• vajÄ«vaá¹ƒ
cakkhusmiá¹ƒ asante kiÃ±cigahetabbavatthuá¹ƒvÄ• gantabbaá¹-á¹-hÄ• naá¹ƒvÄ• alabhitvÄ
evamevaá¹ƒ \Be 350/ sampayuttÄ• dhammÄ• Ä• rammaá¹‡avijÄ• nalakkhaá¹‡ena viÃ±Ã±
labhitvÄ• tasmiá¹ƒ tasmiá¹ƒ phassÄ• dayo uppÄ• detvÄ• tividhaá¹ƒ vaá¹-á¹-aá¹ƒ vaá¹-á¹-e
viÃ±Ã±Ä• á¹‡aá¹ƒnÄ• ma na siyÄ• , phassÄ• dÄ«naá¹ƒ Ä• rammaá¹‡alÄ• bhoyeva natthÄ«
tenÄ• ha __cattÄ• ro Ä• hÄ• rÄ• . la. viÃ±Ã±Ä• á¹‡aá¹ƒ catuttha_nti. saá¹ƒyuttakeca ---

cattÄ• rome bhikkhave Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhaves
anuggahÄ• ya kabaá¸·Ä«kÄ• ro Ä• hÄ• ro oá¸·Ä• rikovÄ• sukhumovÄ• , phasso dutÄ«yo, r
viÃ±Ã±Ä• á¹‡aá¹ƒ catutthanti vuttaá¹ƒ.

tattha bhÅ«tÄ• nanti vuddhippattÄ• naá¹ƒ. sambhavesÄ«nanti kalalÄ• di kÄ• le á¹-hitÄ• naá
Ä• hÄ• rÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ anamatagge saá¹ƒsÄ• ravaá¹-á¹-evÄ• tasmiá¹ƒ tas
anuggahÄ• yavÄ• pavatti Ä• kÄ• ro vuttanayena veditabbo. aá¹-á¹-hakathÄ• yaá¹ƒ pana ko
Ä• hÄ• retÄ«ti. kabaá¸·Ä«kÄ• rÄ• hÄ• ro ojaá¹-á¹-hamakarÅ«pÄ• ni Ä• hÄ• reti. phassÄ• hÄ
manosaÃ±cetanÄ• hÄ• ro tayo bhave. viÃ±Ã±Ä• á¹‡Ä• hÄ• ro paá¹-isandhinÄ• marÅ«pant
pÄ• kaá¹-aphalavasena vuttanti daá¹-á¹-habbaá¹ƒ. ojaá¹-á¹-hamakarÅ«puppÄ• danaá¹ƒ par
mahantaá¹ƒ kiccaá¹ƒ nahoti. catusantatirÅ«pupatthambhanameva mahantaá¹ƒ. teneva hi pÄ
anuggahÄ• yÄ• tica vuttaá¹ƒ.

apica yathÄ• upanissayÄ• sevanapaccayÄ• suttanti kapariyÄ• yÄ• abhidhammapariyÄ• y
Ä• hÄ• rapaccayopi duvidho. tattha yaá¹ƒ vuttaá¹ƒ manosaÃ±cetanÄ• hÄ• ro tayobhaveti. ta
sandhÄ• ya vuttaá¹ƒ. nahi paá¹-á¹-hÄ• ne arÅ«pÄ• hÄ• rÄ• asahajÄ• tÄ• naá¹ƒ dhammÄ•

paccayÄ• nÄ• ma hontÄ«ti. __paÃ±caviÃ±Ã±Ä• á¹‡esu jhÄ• naá¹…gÄ• ni nalabbhanti_. tÄ•
dubbalakiccaá¹-á¹-hÄ• navatthukattÄ• rÅ«pÄ• dÄ«su abhinipÄ• tamattÄ• ni hontÄ«ti na tes
ekaggatÄ• jhÄ• nakiccaá¹ƒ sÄ• dhentÄ«ti. vitakkapacchimakaá¹ƒ jhÄ• nantica \Be 251/ vut
nÄ• yakabhÅ«toca vitakko tesu natthÄ«ti tattha tÄ• vedanÄ• ekaggatÄ• yo taá¹ƒ na sÄ• dh
vÄ«riyupatthambharahitÄ• dhammÄ• sampayuttadhammesu thirabhÄ• vappattÄ• nahontÄ
soá¸·asÄ• hetukacittesu samÄ• dhibalakiccaá¹ƒ na sÄ• dheti. vÄ«riyapacchimakaá¹ƒ balant
__avÄ«riyesu balÄ• ni nalabbhantÄ«_ti. heturahitÄ• ca dhammÄ• vaá¹-á¹-assa vivaá¹-á¹-a
pathabhÄ• vaá¹ƒ nagacchanti. hetupacchimako maggoti hi vuttanti Ä• ha __ahetukesu mag
labbhantÄ«_ti. vicikicchÄ• sampayuttecitte ekaggatÄ• adhimokkharahi tattÄ• ekantena saá
vicikicchÄ• ya abhibhÅ«tattÄ• ca maggindriyabalabhÄ• vÄ• ya balavatÄ« nahotÄ«ti vuttaá¹
ekaggatÄ• maggindriyabalabhÄ• vaá¹ƒ na gacchatÄ«_ti. __dvihetuka tihetuka javanesvevÄ
tihetukasaddena momÅ«hadvayahasanajavanÄ• ni nivatteti. javanasaddena tibhÅ«makÄ• n
nivatteti.

__ [214] vibhÄ• vaniyaá¹ƒ_ pana

``dvihetukatihetukagahaá¹‡ena ekahetukesu adhipatÄ«naá¹ƒ abhÄ• vaá¹ƒ dassetÄ«â€™â€
javanabhÄ• vasÄ• maÃ±Ã±attÄ• pana hasanacittepi tesaá¹ƒ abhÄ• vo dassetabboyeva ho

__yathÄ• sambhava_nti laddhapubbÄ• ti saá¹…khÄ• rassa laddhapubbÄ• gamassa ca eke
sambhavÄ• nurÅ«paá¹ƒ __ekova labbhati_. na dutiyo. itarathÄ• adhipatieva nasiyÄ• ti. eva
paá¹-á¹-hÄ• ne yathÄ• indriyapaccayavibhaá¹…ge arÅ«pinoindriyÄ• sampayuttakÄ• naá¹ƒ
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayoti vuttaá¹ƒ. na tat
adhipatipaccayavibhaá¹…ge. tattha pana chandÄ• dhipati chandasampayuttakÄ• nantiÄ• di
vibhÄ• gavaseneva vuttanti. evaÃ±hi sati adhipati indriyÄ• naá¹ƒ viseso pÄ• kaá¹-o hotÄ«ti.
Ä«ritÄ• kathitÄ• . kusalÄ• kusalÄ• byÄ• katehi samÄ• kiá¹‡á¹‡o __kusalÄ• di samÄ• kiá¹‡

<164> cattÄ• ri \Be 352/ saccÄ• ni bujjhatÄ«ti bodhi. bujjhantivÄ• tÄ• ni taá¹ƒ samaá¹…gin
catumaggaÃ±Ä• á¹‡aá¹ƒ. vuttaÃ±hetaá¹ƒ mahÄ• niddese bodhi vuccati catÅ«su maggesu-
koá¹-á¹-hÄ• so sambhÄ• ro. bodhiyÄ• pakkhe bhavÄ• ti bodhipakkhiyÄ• . adhisÄ«lÄ• dhici
saá¹…khÄ• tÄ• su tÄ«su sikkhÄ• su pariyÄ• pannÄ• naá¹ƒ satthusÄ• sanadhammÄ• naá¹ƒ
koá¹-á¹-hÄ• sato satta vidhÄ• hontÄ«ti Ä• ha __cattÄ• rosatipaá¹-á¹-hÄ• nÄ• _tiÄ• di. samp
padhÄ• nÄ• hutvÄ• kÄ• yÄ• dÄ«su Ä• rammaá¹‡esu tiá¹-á¹-hanti nÄ• nÄ• rammaá¹‡esu c
kÄ• yÄ• dÄ«su citta nibandhanavasena pavattantÄ«ti paá¹-á¹-hÄ• nÄ• ni. satieva paá¹-á¹-hÄ
paá¹-á¹-hÄ• nÄ• ni. cattÄ• risatipaá¹-á¹-hÄ• nÄ• nÄ«ti vattabbe dhammabhÄ• vaá¹ƒ apekkh
cattÄ• rosatipaá¹-á¹-hÄ• nÄ• tivuttanti daá¹-á¹-habbaá¹ƒ. kÄ• yeanupassanÄ• __kÄ• yÄ• n
rÅ«pasamÅ«he assÄ• sapassÄ• sÄ• dikassa avayavakÄ• yassa taá¹ƒtaá¹ƒkÄ• yabhÄ• ven
tasmiá¹ƒ tasmiá¹ƒ kÄ• ye sammoho pahiyyati. tÄ• va punappunaá¹ƒ nirantaraá¹ƒ samanupa

navappabhedÄ• su vedanÄ• su sukhavedanÄ• di kÄ• yaavayavavedanÄ• ya taá¹ƒtaá¹ƒ ved
anupassanÄ• __vedanÄ• nupassanÄ• _. soá¸·asa pabhedesu sarÄ• gÄ• dÄ«su cittesu sa
taá¹ƒtaá¹ƒ cittabhÄ• vena udayabbayavasenaca anupassanÄ• __cittÄ• nupassanÄ• _. paÃ
dhammesu kÄ• macchandÄ• dikassa avayavadhammassa taá¹ƒ taá¹ƒ dhammabhÄ• vena u
__dhammÄ• nupassanÄ• _.

__ [215] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``kucchitÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ Ä• yoti kÄ• yo. assÄ• sa passÄ• sÄ• naá¹ƒvÄ• samÅ«h
na sundara meva.

__ [216] _ yaÃ±ca __tattha_

``kÄ• yassa anupassanÄ• kÄ• yÄ• nupassanÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒpi na sundaraá¹ƒ

kÄ• ye \Be 352/ kÄ• yÄ• nupassÄ« viharatÄ«ti hi vuttaá¹ƒ. etena hi kÄ• ye anupassanÄ• k
ayamatthova padhÄ• nato dassitoti.

__ [217] _ yaÃ±ca __tattha_

``vedanÄ• naá¹ƒ vasena anupassanÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒpi na sundaraá¹ƒ. vedanÄ
vuttaá¹ƒ. tathÄ• cittÄ• nupassanÄ• padepi.

__ [218] _ yaá¹ƒpi __tattha_

``saÃ±Ã±Ä• saá¹…khÄ• rÄ• naá¹ƒ dhammÄ• naá¹ƒ bhinnalakkhaá¹‡Ä• nameva anupassan
vuttaá¹ƒ. taá¹ƒpi na sundarameva.

na hi katthaci pÄ• á¸·iyaá¹ƒ saÃ±Ã±Ä• saá¹…khÄ• rÄ• va visesetvÄ• dhammÄ• ti vuttÄ• a
chanÄ«varaá¹‡Ä• pathamaá¹ƒ dhammÄ• ti vuttÄ• . tato paÃ±cupÄ• dÄ• nakkhandhÄ• . tat
sattabojjhaá¹…gÄ• . tato cattÄ• ri saccÄ• nÄ«ti. yadievaá¹ƒ ekÄ• ya dhammÄ• nupassanÄ•
siddhÄ• ti satipaá¹-á¹-hÄ• naá¹ƒ ekameva vattabbaá¹ƒ, na cattÄ• roti. na. yo hi dhammÄ• n
rÅ«pakkhandho vutto. so ruppanalakkhaá¹‡Ä• nupassanavasena vutto. ruppanalakkhaá¹‡a
matthadhammo. soca tathÄ• anupassantassa visesato sukhumassa attavipallÄ• sassa pah
pana taá¹ƒtaá¹ƒ samÅ«habhÅ«tarÅ«padhammavasena veditabbo. naruppanalakkhaá¹‡avas
kÄ• yabhÄ• vena gahito taá¹ƒtaá¹ƒ rÅ«padhammasamÅ«ho nibbattita paramatthadhammon
paÃ±Ã±attimissakattÄ• . soca tathÄ• anupassantassa visesato oá¸·Ä• rikassa subhÄ• di vip
hotÄ«ti. tathÄ• vedanÄ• cittesupi oá¸·Ä• rikavipallÄ• so sukhumavipallÄ• soti dve dve vipall

attupanibandhÄ• niccasukha vipallÄ• sÄ• oá¸·Ä• rikÄ• . attavipallÄ• so sukhumo. tattha ve
oá¸·Ä• rikavipallÄ• sÄ• naá¹ƒ pahÄ• nÄ• ya visuá¹ƒ vuttÄ• . dhammesu vedanÄ• kkhandha
vipallÄ• sa pahÄ• nÄ• yÄ• ti. tasmÄ• cattÄ• rova satipaá¹-á¹-hÄ• nÄ• vattabbÄ• ti. sammÄ
__sammappadhÄ• nÄ• ni_. kÄ• maá¹ƒ tacoca \Be 354/ nhÄ• ruca, aá¹-á¹-hica avasissatu. u
maá¹ƒsalohitaá¹ƒ. yantaá¹ƒ purisathÄ• mena purisaparakkamena pattabbaá¹ƒ. na taá¹ƒ apa
saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«ti evaá¹ƒ anivattanavutti vasena pavattassa sammÄ• vÄ• yÄ
pana tathÄ• pavatto ekopi samÄ• no kiccasiddhivasena catudhÄ• hotÄ«ti. vuttaá¹ƒ __uppa

tattha __uppannÄ• naá¹ƒpÄ• pakÄ• na_nti asukasmiá¹ƒ kÄ• le dese á¹-hÄ• ne vÄ• ahaá¹ƒ
akÄ• siá¹ƒ, idaÃ±cidaÃ±canÄ• ma mayhaá¹ƒ uppannanti evaá¹ƒ attano santÄ• ne uppanna
akusalÄ• naá¹ƒ. __pahÄ• nÄ• yÄ• _ti tesaá¹ƒ attano santÄ• ne ajjatagge yÄ• vaparinibbÄ•
anuppÄ• dadhammatÄ• pÄ• danakaraá¹‡atthaá¹ƒ. __vÄ• yÄ• mo_ti sÄ«la pÅ«raá¹‡a sama
daá¸·haá¹ƒ vÄ• yÄ• mo. __anuppannÄ• na_nti attano santÄ• ne uppannapubbanti aviditÄ•
suttantesuvÄ• disvÄ• vÄ• sutvÄ• vÄ• viditÄ• naá¹ƒ. __anuppÄ• dÄ• yÄ• _ti yesaá¹ƒ akus
imesaá¹ƒ sattÄ• naá¹ƒ Ä«disÄ• ni kilesajÄ• tÄ• ni vÄ• pÄ• pakammÄ• nivÄ• uppajjanti. tÄ
ahaá¹ƒpi tehi kilesehivÄ• kammehivÄ• aparimuttoyeva. ahaá¹ƒpi svevÄ• parasuvevÄ• bh
santÄ• ne uppÄ• dessÄ• miyevÄ• ti evaá¹ƒ paccavekkhitvÄ• tesaá¹ƒ akusalamÅ«lÄ• naá¹
paccayasamucchindanatthaá¹ƒ. __anuppannÄ• naá¹ƒkusalÄ• na_nti catubhÅ«makesu kusa
sattavisuddhipabhedesu imenÄ• ma visuddhidhammÄ• mayÄ• appattÄ• anadhigatÄ• eva
anatikkanteeva appattÄ• naá¹ƒ anadhigatÄ• naá¹ƒ upari visuddhidhammÄ• naá¹ƒ adhigama

__uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ bhiyyo bhÄ• vÄ• yÄ• _ti yÄ• ni sÄ«lÄ• dÄ«ni kusalÄ• ni
niyÄ• maá¹ƒ naokkamanti, tÄ• va mayhaá¹ƒ etÄ• nÄ«ti vattuá¹ƒ nÄ• rahanti. svevÄ• parasu
patvÄ• vÄ• bhijjissanti yevÄ• ti evaá¹ƒ paccavekkhitvÄ• attano santÄ• ne uppannÄ• naá¹ƒ
akuppadhammatÄ• pÄ• danavasena suá¹-á¹-hutaraá¹ƒ vaá¸• á¸• hanatthÄ• ya. etesu pana
ekena mukhena \Be 355/ uppanno vÄ• yÄ• mo catukiccasÄ• dhakoeva hotÄ«ti veditabbo. a
maggakkhaá¹‡e eva ekassa tassa catukiccasÄ• dhakatÄ• vuttÄ• ti.

ijjhanaá¹ƒ iddhi, tassa tassa yogakammassa siddhi samiddhi nibbattÄ«ti attho. sÄ• pana sa
abhiÃ±Ã±eyyÄ• naá¹ƒ dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• siddhi, pariÃ±Ã±eyyÄ• naá¹ƒ pariÃ±Ã±
pahÄ• nasiddhi, sacchikÄ• tabbÄ• naá¹ƒ sacchikaraá¹‡asiddhi, bhÄ• vetabbÄ• naá¹ƒ bhÄ•
hoti. ijjhatÄ«tivÄ• iddhi satthusÄ• sane yogakammena ijjhantÄ• naá¹ƒ sabbesaá¹ƒ mahagg
nÄ• maá¹ƒ. pajjati etenÄ• ti pÄ• do. iddhiyÄ• pÄ• doti __iddhipÄ• do_. iddhipattiyÄ• balavu
padhÄ• nakÄ• raá¹‡anti vuttaá¹ƒ hoti. so pana catunnaá¹ƒ adhipatidhammÄ• naá¹ƒ vasena
__cattÄ• ro iddhipÄ• dÄ• _tiÄ• di. adhipatibhÅ«to chandova iddhipÄ• doti __chandiddhipÄ•
etthaca sabbe mahaggatÄ• nuttarabhÅ«tÄ• uttarimanussa dhammÄ• nÄ• ma napÄ• katike
cittenavÄ• paÃ±Ã±Ä• ya vÄ• adhigantabbÄ• honti. yena kenaci palibodhena paá¹-ibÄ• hit
adhipatibhÄ• vapattena chandÄ• dinÄ• eva adhigantabbÄ• . tasmÄ• ime cattÄ• ro dhamm

adhippetÄ• ti daá¹-á¹-habbÄ• ti.

__ [219] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``ijjhati adhiá¹-á¹-hÄ• nÄ• dikaá¹ƒ etÄ• yÄ• ti iddhi, iddhividhaÃ±Ã±Ä• á¹‡aá¹ƒ. iddhiyÄ• pÄ
vuttaá¹ƒ. taá¹ƒ saá¹ƒyuttake katamÄ• ca bhikkhave iddhi. idha bhikkhave bhikkhu anekavihi
paccanubhoti. ekopi hutvÄ• bahudhÄ• hoti. la. yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ va
bhikkhave iddhÄ«ti imÄ• ya pÄ• á¸·iyÄ• sameti. evaá¹ƒsantepi idha abhidhammapariyÄ• yo
yujjatiyeva.

vibhaá¹…ge pana pathamavÄ• re lokiya lokuttaramissakÄ• citta cetasikarÄ• sÄ«eva iddhip
aá¹-á¹-hakathÄ• yaÃ±ca-pathamajjhÄ• na parikammaá¹ƒhi \Be 356/ iddhipÄ• donÄ• ma. pa
la. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajjhÄ• naparikammaá¹ƒ iddhipÄ• donÄ• ma. nevas
yatanajjhÄ• naá¹ƒ iddhinÄ• ma. sotÄ• pattimaggassa vipassanÄ• iddhipÄ• do nÄ• ma. sotÄ
arahattamaggassa vipassanÄ• iddhipÄ• donÄ• ma. arahattamaggo iddhinÄ• mÄ• tica. path
dutiyajjhÄ• naá¹ƒ iddhinÄ• ma. la. Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• naá¹ƒ iddhi pÄ• donÄ• ma
yatanajjhÄ• naá¹ƒ iddhinÄ• ma. sotÄ• pattimaggo iddhipÄ• donÄ• ma. sakadÄ• gÄ• mimag
iddhinÄ• mÄ• ti ca vuttaá¹ƒ. taá¹ƒtaá¹ƒ pÄ• dakajjhÄ• naá¹ƒ iddhipÄ• donÄ• ma. tato tato vu
uppÄ• ditamaggo iddhinÄ• mÄ• tipi vattuá¹ƒ vaá¹-á¹-atiyeva. idha pana uttaracÅ«á¸·abhÄ• j
cattÄ• ro adhipatidhammÄ• eva iddhipÄ• dÄ• ti vuttÄ• .

tattha pana lokuttarabhÅ«tÄ• eva adhippetÄ• . idha lokiya lokuttara missakabhÅ«tÄ• ti. indr
heá¹-á¹-hÄ• vuttÄ• neva. pÄ• kaá¹-aá¹-á¹-hÄ• nato pana catÅ«su sotÄ• pattiyaá¹…gesu sa
yathÄ• ha-kattha bhikkhave saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. catÅ«su sotÄ• pattiyaá¹…ge
daá¹-á¹-habbanti. catÅ«su sammappadhÄ• nesu vÄ«riyassa. yathÄ• ha-kattha bhikkhave vÄ
daá¹-á¹-habbaá¹ƒ. catÅ«su sammappadhÄ• nesu ettha vÄ«riyindriyaá¹ƒ daá¹-á¹-habbanti. c
satipaá¹-á¹-hÄ• nesu satiyÄ• . yathÄ• ha-kattha bhikkhavesatindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. c
satipaá¹-á¹-hÄ• nesuettha satindriyaá¹ƒ daá¹-á¹-habbanti. catÅ«su jhÄ• nesu samÄ• dhissa
bhikkhave samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. catÅ«su jhÄ• nesu ettha samÄ• dhindriya
catÅ«su ariyasaccesu paÃ±Ã±Ä• ya thÄ• mo veditabbo. yathÄ• ha-kattha bhikkhave paÃ±Ã
catÅ«su ariyasaccesu ettha paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbanti. sambodhi vuccati catÅ«su
samantato bujjhati paá¹-ivijjhati bujjhanti vÄ• etÄ• yÄ• ti katvÄ• . sÄ• hi catusaccadhamma
ekakkhaá¹‡e soá¸·asahi atthehi saddhiá¹ƒ samantato bujjhati, na ekadesa toti tassÄ• samb
samuá¹-á¹-hÄ• panaá¹-á¹-hena sambodhiyÄ• aá¹…go sahakÄ• rÄ«balavapaccayoti __sam
sambojjhaá¹…go __satisambojjhaá¹…go_. \Be 357/ sÄ• hi kÄ• yÄ• dÄ«su catÅ«su attano g
suá¹-á¹-husaá¹ƒvaá¸• á¸• hamÄ• nÄ• anupubbena sabbapamÄ• da pakkhaá¹ƒ vidhametvÄ
pÅ«retvÄ• catumaggaÃ±Ã±Ä• á¹‡a saá¹…khÄ• taá¹ƒ sambodhiá¹ƒ samuá¹-á¹-hÄ• petÄ«ti.
ajjhatta bahiddhÄ• dhamme vicinÄ• ti kakkhaá¸·attaphusanÄ• dÄ«hi aniccatÄ• dÄ«hica vivi

cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kurumÄ• noviya tesu daá¹-á¹-habbÄ• kÄ• raá¹ƒ asesaá¹ƒ upadhÄ
sambojjhaá¹…goti __dhammavicaya sambojjhaá¹…go_. sopi hi attano gocarabhÅ«tesu tesu
suá¹-á¹-husaá¹ƒvaá¸• á¸• hamÄ• no anupubbena sabbaá¹ƒsammoha pakkhaá¹ƒ vidhametvÄ
pÅ«retvÄ• sayaá¹ƒ catumaggaÃ±Ä• á¹‡a sambodhi hutvÄ• samuá¹-á¹-hahatÄ«ti. sammap
sambojjhaá¹…goti __vÄ«riyasambojjhaá¹…go_. tampi hi catubbidhesu attano gocaresu bhÄ
saá¹ƒvaá¸• á¸• hamÄ• naá¹ƒ anupubbena sabbaá¹ƒ kusalesu dhammesu lÄ«nasaá¹…koca
vidhametvÄ• sabbaá¹ƒ dhurasaá¹ƒpaggahapakkhaá¹ƒ pÅ«retvÄ• vuttappakÄ• raá¹ƒ samb

pÄ«tiyeva sambojjhaá¹…go __pÄ«ti sambojjhaá¹…go_. sÄ• pi hi vuttappakÄ• resu gocares
saá¹ƒvaá¸• á¸• hamÄ• nÄ• kusalesu dhammesu sabbaá¹ƒ cittassa aratiukkaá¹‡á¹-hapakkh
dhammarati dhammanandidhammÄ• rÄ• ma pakkhaá¹ƒ pÅ«retvÄ• vuttappakÄ• raá¹ƒ saml
passaddhieva sambojjhaá¹…go __passaddhi sambojjhaá¹…go_. sÄ• pi hi vuttapakÄ• resu g
suá¹-á¹-hu saá¹ƒvaá¸• á¸• hamÄ• nÄ• sabbaá¹ƒ cittassa sÄ• rambha darathapakkhaá¹ƒ vid
vÅ«pasantasÄ«talapakkhaá¹ƒ pÅ«retvÄ• vuttappakÄ• raá¹ƒ sambodhiá¹ƒ samuá¹-á¹-hÄ• p
sambojjhaá¹…goti __samÄ• dhi sambojjhaá¹…go_. tassa sambodhisamuá¹-á¹-hÄ• panatÄ•
saá¹…khÄ• tÄ• upekkhÄ• eva sambojjhaá¹…goti __upekkhÄ• sambojjhaá¹…go_. sÄ• pihi
gocaresu bhÄ• vanÄ• vasena suá¹-á¹-hu saá¹ƒvaá¸• á¸• hamÄ• nÄ• sabbaá¹ƒ cittassa lÄ«n
samavÄ• hitapakkhaá¹ƒ pÅ«retvÄ• vuttappakÄ• raá¹ƒ sambodhiá¹ƒ samuá¹-á¹-hÄ• petÄ«ti
dassanaá¹ƒ __sammÄ• diá¹-á¹-hi_. sÄ• pana dukkhe \Be 358/ Ã±Ä• á¹‡aá¹ƒ, dukkhasamu
dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhaniro dhagÄ• minipaá¹-ipadÄ• ya Ã±Ä• á¹‡anti catubbid
aviparÄ«tato saá¹ƒkappanaá¹ƒ __sammÄ• saá¹…kappo_. yathÄ• sammÄ• diá¹-á¹-hi daá¹-á
pavattati tathÄ• tassÄ• saá¹ƒvidhÄ• nanti attho. teneva hi so paÃ±Ã±Ä• kkhandhe saá¹…g
yathÄ• ha-yÄ• cÄ• vuso visÄ• kha sammÄ• diá¹-á¹-hi, yoca sammÄ• saá¹…kappo, ime dha
saá¹…gahitÄ• ti. __sammÄ• vÄ• cÄ• _ dayo pubbe vuttatthÄ• yeva. sammÄ• vÄ• yamanti
catukiccasÄ• dhakaá¹ƒ sammappadhÄ• na vÄ«riyaá¹ƒ. passaddhidvayaá¹ƒ passaddhisÄ• n
__cuddasete sabhÄ• vato_ti vuttaá¹ƒ. __sattadhÄ• _ti vuttappakÄ• rÄ• naá¹ƒ satipaá¹-á¹-hÄ
sammappadhÄ• nacatukkÄ• dÄ«naá¹ƒ vasena sattadhÄ• . idÄ• ni tesaá¹ƒ cuddasannaá¹ƒ k
dassetuá¹ƒ __saá¹…kappapassaddhicÄ• _tiÄ• dimÄ• ha.

__ [220] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``sattadhÄ• tattha saá¹…gahoti vatvÄ• puna taá¹ƒ dassetuá¹ƒ saá¹…kappapassaddhicÄ• t
vuttaá¹ƒ. taá¹ƒ na yujjati.

na hi tattha satta sarÅ«paá¹ƒ labbhatÄ«ti. saá¹…kappo viratittayaÃ±ca ekaá¹ƒ maggaá¹…g
pÄ• puá¹‡Ä• ti. passaddhica pÄ«tica upekkhÄ• ca ekaá¹ƒ bojjhaá¹…gaá¹-á¹-hÄ• naá¹ƒ. cha
iddhipÄ• daá¹-á¹-hÄ• nanti evaá¹ƒ navadhammÄ• ekaá¹-á¹-hÄ• nikÄ• honti. ekaá¹ƒ vÄ«riya
iddhi pÄ• dindriya balabojjhaá¹…ga maggaá¹…ga vasena navaá¹-á¹-hÄ• nikaá¹ƒ. ekÄ• sati

indriya bala bojjhaá¹…ga maggaá¹…ga vasena aá¹-á¹-haá¹-á¹-hÄ• nikÄ• . eko samÄ• dhi in
maggaá¹…ga vasena catuá¹-á¹-hÄ• niko. ekÄ• paÃ±Ã±Ä• iddhipÄ• dindriya bala bojjhaá¹…
paÃ±caá¹-á¹-hÄ• nikÄ• . ekÄ• saddhÄ• indriya bala vasena duá¹-á¹-hÄ• nikÄ• ti. te pana s
dhammÄ• pubbabhÄ• ge nÄ• nÄ• rammaá¹‡Ä• nÄ• nÄ• khaá¹‡ikÄ• ca honti. maggaphale
vÄ«riyaá¹ƒ ekameva nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒkatvÄ• navasuá¹-hÄ• nesu atta paá¹-i
dhammÄ• naá¹ƒ paccaya yamugghÄ• tavasena nava kiccÄ• ni sÄ• dhayamÄ• naá¹ƒ ekame
aá¹-á¹-haá¹-á¹-hÄ• nikÄ• dÄ«su. tasmÄ• te ekakkhaá¹‡e ekacitte sabbe ekato upalabbhant
__sabbe lokuttare hontÄ«_ti. __navÄ• saá¹…kappa pÄ«tiyo_ti ettha vÄ• saddo kvaci sadda
dutÄ«yajjhÄ• nikÄ• dikepÄ«tica kvaci catutthajjhÄ• nikÄ• dike lokuttare nahontÄ«ti attho.

__lokiyepÄ«_ti sÄ«lavisodhanÄ• divasena pavatte kÄ• mÄ• vacarakusalÄ• dike lokiyakusa
__yathÄ• yoga_nti sÄ«lavisodhanakamma samathakammanÄ• marÅ«papariggahÄ• dikam
viratittayÄ• dÄ«naá¹ƒ anurÅ«paá¹ƒ. __chabbisuddhipavattiya_nti sÄ«la visuddhÄ• dÄ«naá¹
anukkamena pavattikÄ• le. etena diá¹-á¹-heva dhamme maggaphalapatiá¹-á¹-hÄ• bhÄ• vatt
catupÄ• risuddhi sÄ«lepi saddhÄ• satiÄ• dayo bodhipakkhiyesu saá¹…gahitÄ• eva honti. ta
uppÄ• ditesu mahaggatajjhÄ• nesu mÄ«ti dasseti. tathÄ• hi bojjhaá¹…gasaá¹ƒyuttake ---

evaá¹ƒ bhÄ• vito kho kuá¹‡á¸• aliya indriyasaá¹ƒvaro tÄ«á¹‡i sucaritÄ• ni paripÅ«reti. evaá¹
sucaritÄ• ni cattÄ• ro satipaá¹-á¹-hÄ• ne paripÅ«renti. evaá¹ƒ bhÄ• vitÄ• cattÄ• ro satipaá¹-
bojjhaá¹…ge paripÅ«renti. evaá¹ƒ bhÄ• vitÄ• satta bojjhaá¹…ge vijjÄ• vimuttiyo paripÅ«ren

aá¹-á¹-hakathÄ• yaá¹ƒpi nakevalaá¹ƒ balavavipassanÄ• maggaphalesueva bojjhaá¹…ge u
kasiá¹‡ajjhÄ• na Ä• nÄ• pÄ• á¹‡Ä• suka brahmavihÄ• rajjhÄ• nesupi uddharantÄ«ti vuttaá¹
<165> sabbasaá¹…gahe __paÃ±cakkhandhÄ• _ti paÃ±ca rÄ• sayo. atÄ«tÄ• di bheda bhin
rÄ• sÄ«ti __rÅ«pakkhandho_. ekasmiá¹ƒ ruppana lakkhaá¹‡e rÄ• siá¹ƒ katvÄ• Ã±Ä• á¹‡en
rÅ«padhammÄ• eva. tathÄ• ekasmiá¹ƒ vedayitalakkhaá¹‡e saÃ±jÄ• nana lakkhaá¹‡e rÄ• s
atÄ«tÄ• dibhedabhinnÄ• vedanÄ• saÃ±Ã±Ä• yo __vedanÄ• kkhandho saÃ±Ã±Ä• kkhandh
saá¹…khÄ• rÄ• . phassa cetanÄ• dayo. tehi chasuvÄ• upapattidvÄ• resu tÄ«suvÄ• kamm
samÄ• gamma phusanacetayitÄ• dÄ«hi attano attano \Be 360/ kiccehi dassanasavanÄ• dÄ
kÄ• yika vÄ• casikamÄ• nasikÄ• nivÄ• sayana nisajjaá¹-á¹-hÄ• na gamana kathana cintanÄ
karonti vidahantÄ«ti. vuttaÃ±hetaá¹ƒ saá¹ƒyuttake ---

kiÃ±ca bhikkhave saá¹…khÄ• re vadetha. saá¹…khataá¹ƒ abhisaá¹…kharontÄ«ti kho bhikkh
vuccanti. kiÃ±ca saá¹…khataá¹ƒ abhi saá¹…kharonti, rÅ«paá¹ƒ rÅ«patthÄ• ya saá¹…khataá
vedanaá¹ƒ vedanatthÄ• ya saá¹…khataá¹ƒ abhisaá¹…kharonti. saÃ±Ã±aá¹ƒ saÃ±Ã±atthÄ•
abhisaá¹…kharonti. saá¹…khÄ• re saá¹…khÄ• ratthÄ• ya saá¹…khata mabhisaá¹…kharonti
viÃ±Ã±Ä• á¹‡atthÄ• ya saá¹…khata mabhi saá¹…kharontÄ«ti. saá¹…khata mabhisaá¹…kha

saá¹…khÄ• rÄ• ti vuccantÄ«ti.

tattha rÅ«paá¹ƒ rÅ«patthÄ• ya saá¹…khatamabhisaá¹…kharontÄ«ti yasmiá¹ƒ yasmiá¹ƒ kÄ•
pavattÄ• yÄ• yÄ• rÅ«pavikati icchÄ«yati, tasmiá¹ƒtasmiá¹ƒ kÄ• le tassÄ• tassÄ• rÅ«pavi
iriyÄ• patha parivattanÄ• di vasena taá¹ƒ taá¹ƒ rÅ«pavikatiá¹ƒ saá¹…khataá¹ƒ abhisaá¹…kh
khajjabhojjÄ• dikaá¹ƒ vatthÄ• laá¹…kÄ• rÄ• dikaá¹ƒ maÃ±ca pÄ«á¹-ha geha rathÄ• dikaá¹ƒ
paribhogabhÅ«taá¹ƒ bÄ• hira rÅ«paá¹ƒpi gahetvÄ• yojetuá¹ƒ vaá¹-á¹-atiyeva. vedananti diá
samparÄ• yikaÃ±ca sabbaá¹ƒpi vedanaá¹ƒ. tattha diá¹-á¹-hadhammikaá¹ƒ vedanaá¹ƒ saá¹…
cittakammanaccagÄ«tÄ• dÄ«ni taá¹ƒ taá¹ƒ vedanupakaraá¹‡Ä• ni sampÄ• dana vasena sa
abhisaá¹…kharontÄ• mÄ• nusakaá¹ƒvÄ• dibbaá¹ƒvÄ• taá¹ƒtaá¹ƒ vedanaá¹ƒ patthetvÄ• d
vasena abhisaá¹…kharonti. esanayo sesesupi. saá¹…khÄ• resu pana phassaá¹ƒ phassatth
cetanatthÄ• yÄ• tiÄ• dinÄ• dÄ• naá¹ƒ dÄ• natthÄ• ya sÄ«laá¹ƒ sÄ«latthÄ• ya pÄ• á¹‡Ä• tip
pÄ• á¹‡Ä• tipÄ• tatthÄ• yÄ• tiÄ• dinÄ• vÄ• sabbaá¹ƒ lokapavattiá¹ƒ Ã±atvÄ• vitthÄ• retab
saá¹…khÄ• resu pÄ• kaá¹-Ä• cetanÄ• dayo vitakkÄ• dayo lobhÄ• dayo saddhÄ• satipaÃ±Ã
khandhabhÄ• vena avatvÄ• vedanÄ• saÃ±Ã±Ä• va vuttÄ• ti. vuccate.

yathÄ• \Be 361/ hi cheko mahÄ• bhisakko bhesajjamÅ«lÄ• ni gahetvÄ• cuá¹‡á¹‡aá¹ƒ karo
thÅ«lÄ• nipi mudÅ«ni honti. imÄ• ni khuddakÄ• nipi kakkhaá¸·Ä• ni hontÄ«ti Ã±atvÄ• tato p
kakkhaá¸·Ä• ni visuá¹ƒ uddharitvÄ• suá¹-á¹-hu koá¹-á¹-etvÄ• cuá¹‡á¹‡aá¹ƒ karoti. sesÄ• ni
ekato katvÄ• koá¹-á¹-etvÄ• cuá¹‡á¹‡aá¹ƒ karoti. tato ubhayÄ• ni missetvÄ• silÄ• yaá¹ƒ pis
upaneti. evaá¹ƒ karonto nakilamati. evamevaá¹ƒ bhagavÄ• pi nÄ• marÅ«padhammesu tilak
niccasukhaatta vipallÄ• sÄ• naá¹ƒ pahÄ• natthÄ• ya anuyuÃ±jantÄ• devamanussÄ• vibhÄ
kilamissantÄ«ti Ã±atvÄ• nÄ• madhammesu vedanÄ• saÃ±Ã±Ä• cittasaá¹…khÄ• te tayo dh
ekamekaá¹ƒ khandhaá¹ƒ nÄ• ma katvÄ• desesi. tathÄ• hi yathÄ• macchÄ• nÄ• ma udake
natthi. asati pana ekantena ukkaá¹‡á¹-hitÄ• yeva honti. yathÄ• vÄ• madhukarÄ• vÄ• bham
puppharasa phalarase labhanti, tattha ukkaá¹‡á¹-hitÄ• nÄ• ma natthi. alabhamÄ• nÄ• pana
ukkaá¹‡á¹-hitÄ• eva honti. evameva imesaá¹ƒ sattÄ• naá¹ƒ sukha saÃ±Ã±itesu patisaraá¹‡e
patisaraá¹‡aá¹ƒnÄ• ma natthi. manussadevabrahmasampattiyo assÄ• dentÄ• pi sukhaveda
yadica tÄ• hi vinÄ• yathicchitaá¹ƒ sukhavedanaá¹ƒ labheyyuá¹ƒ. konÄ• ma tÄ• sÄ• diyissa
phassacetanÄ• dÄ«hi vitakkavicÄ• ravÄ«riyÄ• dÄ«hi lobhadosÄ• dÄ«hi saddhÄ• satipaÃ±Ã
saá¹…khÄ• rakkhandhadhammehi diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ±ca yaá¹ƒkiÃ±ci
abhisaá¹…kharontÄ• pi sukhavedanatthÄ• yaeva abhisaá¹…kharonti. yadica tÄ• disena abh
yathicchitaá¹ƒ sukhaá¹ƒ labheyyuá¹ƒ, tehi dhammehi attho natthÄ«ti konÄ• ma te dhamme a

iti sukhasaÃ±Ã±itesu dhammesu vedanÄ• nÄ• ma imesaá¹ƒ sattÄ• naá¹ƒ paramukkaá¹ƒsa
sukhasaÃ±Ã±itaá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• bhagavÄ• taá¹ƒ visuá¹ƒ ekaá¹ƒ khandhaá¹ƒ
desetÄ«ti. tathÄ• imesaá¹ƒ sattÄ• naá¹ƒ attasaÃ±Ã±itesu patisaraá¹‡esu saÃ±Ã±Ä• sadisa
natthi. tathÄ• hi tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye uppannÄ• te te sattÄ• \Be 362/ attÄ• no a

sabbaá¹ƒ jÄ• nitabbaá¹ƒ saÃ±Ã±Ä• ya saÃ±jÄ• nitvÄ• viÃ±Ã±uttaá¹ƒ Ä• pajjanti. tathÄ• viÃ
yattakaá¹ƒ pare jÄ• nanti. tattakaá¹ƒ mayaá¹ƒpi jÄ• nÄ• ma. ko amhÄ• kaá¹ƒ uttaritaroti eva
Ã±Ä• á¹‡asammabhaá¹ƒ saÃ±Ã±aá¹ƒ paramaá¹ƒ attÄ• naá¹ƒ katvÄ• vicaranti. iti attasaÃ±Ã
saÃ±Ã±Ä• nÄ• ma imesaá¹ƒ sattÄ• naá¹ƒ paramukkaá¹ƒ sagataá¹ƒ attasaÃ±Ã±itaá¹-á¹-hÄ•
bhagavÄ• taá¹ƒpi visuá¹ƒ ekaá¹ƒ khandhaá¹ƒ katvÄ• khandhadesanaá¹ƒ desetÄ«ti. tathÄ•
niccasaÃ±Ã±itesu patisaraá¹‡esu cittasadisaá¹ƒ patisaá¹ƒraá¹‡aá¹ƒ nÄ• ma natthi. tathÄ• h
dukkhaá¹ƒnÄ• ma aniccaá¹ƒ sukhapattÄ• naá¹ƒ dukkhaá¹ƒ natthi. dukkha pattÄ• naá¹ƒ suk
saÃ±Ã±Ä• nÄ• ma aniccÄ• , kadÄ• ci pamussati kadÄ• ci napamussatÄ«tivÄ• . vÄ«riyaá¹ƒn
Ä• rabhati, kadÄ• ci na Ä• rabhatÄ«tivÄ• . lobhonÄ• ma anicco. kadÄ• ci uppajjati, kadÄ• ci
dosonÄ• ma anicco. kadÄ• ci uppajjati, kadÄ• ci na uppajjatÄ«tivÄ• . saddhÄ• nÄ• ma anicc
hoti, kadÄ• ci appasannacitto hotÄ«tivÄ• . paÃ±Ã±Ä• nÄ• ma aniccÄ• . jÄ• nitabbaá¹ƒpi kad
jÄ• nÄ• tÄ«tivÄ• evaá¹ƒ cetasikadhammÄ• naá¹ƒ anicca bhÄ• vonÄ• ma kesaÃ±ci lokiyaja
pana cittassa. na hi sattÄ• cittaá¹ƒnÄ• ma aniccaá¹ƒ. kadÄ• ci uppajjati, kadÄ• ci na uppajj
taá¹ƒ pana sayaá¹ƒ niccaá¹ƒ pavattamÄ• naá¹ƒ hutvÄ• kadÄ• ci sukhena yuttaá¹ƒ hoti, kad
tasmiá¹ƒ niccasaÃ±Ã±ameva uppÄ• dentÄ«ti. iti cittaá¹ƒnÄ• ma niccasaÃ±Ã±itesu dhamme
niccasaÃ±Ã±itaá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• bhagavÄ• taá¹ƒpi visuá¹ƒ ekaá¹ƒ khandhaá¹ƒ
desetÄ«ti.

__ [221] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``bhÄ• jana bhojana byaÃ±jana bhattakÄ• raka bhuÃ±jaka vikappavasena paÃ±ceva vuttÄ•
vibhÄ• vantena ``rÅ«paÃ±hi vedanÄ• nissayattÄ• bhÄ• janaá¹-á¹-hÄ• niyaá¹ƒ. vedanÄ• b
bhojanaá¹-á¹-hÄ• niyÄ• . saÃ±Ã±Ä• vedanassÄ• da lÄ• bha hetuttÄ• byaÃ±janaá¹-á¹-hÄ•
abhisaá¹…kharaá¹‡ato bhattakÄ• rakaá¹-á¹-hÄ• niyÄ• . viÃ±Ã±Ä• á¹‡aá¹ƒ upabhuÃ±jakattÄ
ettÄ• vatÄ• ca adhippe tatthasiddhÄ«ti paÃ±ceva vuttÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒ sÄ• rato

na hi taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ etapparamavinicchaye Ä• gataá¹ƒ. upamÄ• dÄ«paneeva
bhÄ• janÄ• divikappasiddhimattaá¹ƒ uddissa paÃ±ceva khandhÄ• vuttÄ• ti sakkÄ• vattuá¹
payojanÄ• bhÄ• vatoti.

__ [222] _ yaÃ±ca __tattha_

``desanÄ• kkamepi idameva kÄ• raá¹‡aá¹ƒ. yattha bhuÃ±jati, yaÃ±ca bhuÃ±jati, yenaca bhu
yoca bhuÃ±jitÄ• . tesaá¹ƒ anukkamena dassetukÄ• mattÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒpi asÄ

catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ visayabhÅ«tÄ• khandhÄ• upÄ• dÄ• nakkhandhÄ• . sabb
sÄ• savÄ• anÄ• savÄ• ca dhammÄ• paÃ±cakkhandhÄ• ti vuttÄ• , vipassanÄ• bhÅ«mipar
__paÃ±cupÄ• dÄ• nakkhandhÄ• _ti vuttÄ• . Ä• yatanti attano phaluppattiyÄ• bhusaá¹ƒ uss

__Ä• yatanÄ• ni_. Ä• yatanasaddo pana chasu ajjhattikesu dvÄ• radhammesu pavattamÄ•
nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-hena, chasu bÄ• hiresu Ä• rammaá¹‡adhamm
samosaraá¹‡aá¹-á¹-hena, ubhayatthapi kÄ• raá¹‡aá¹-á¹-hena pavattati. tattha citta cetasikÄ•
ekasmiá¹ƒvÄ• bhave anamataggevÄ• saá¹ƒsÄ• re punappunaá¹ƒ saha jÄ• yamÄ• nÄ• ca
jÄ• yanti, na aÃ±Ã±attha. santÄ• nÄ• nubandhavasena nivasantÄ• pi tesveva nivasanti, na
thapitÄ• viya pavattamÄ• nÄ• pi tesveva pavattanti, na aÃ±Ã±attha. tasmÄ• cakkhÄ• dÄ«n
chasaÃ±jÄ• tidesaá¹-á¹-hena nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-henaca Ä• yatan
viya adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• tipi vattuá¹ƒ vaá¹-á¹-atiyeva.

yathÄ• ca sampannapupphaphalesu khemesu rukkhesu tato tato pakkhino nilinatthÄ• ya Ä•
samosaranti. evaá¹ƒ rÅ«pÄ• dÄ«su \Be 364/ chasuá¹-hÄ• nesu tato tato cittacetasikÄ• dha
Ä• rammaá¹‡akaraá¹‡atthÄ• ya niccaá¹ƒ samosaranti. tasmÄ• rÅ«pÄ• dÄ«ni cha samosara
Ä• yatanÄ• ninÄ• ma. tadubhayÄ• ni pana tesaá¹ƒ citta cetasikÄ• naá¹ƒ kÄ• raá¹‡aá¹-á¹-he
cakkhuca taá¹ƒ Ä• yatanaÃ±cÄ• ti __cakkhÄ• yatanaá¹ƒ_. evaá¹ƒ sesÄ• ni. tattha cakkhusc
hitakriyÄ• su bahupakÄ• rattÄ• kÄ• marÅ«pa byÄ• pitattÄ• ca pÄ• kaá¹-Ä• nÄ«tiÄ• dimhi v
tadanantaraá¹ƒ ghÄ• naá¹ƒ. tato jivhÄ• ti imÄ• ni cattÄ• ri padesÄ• yatanÄ• ninÄ• ma. tato s
tato tesaá¹ƒ sabbesaá¹ƒ gocaravisayaggÄ• hakaá¹ƒ manoti. sesÄ• ni pana tesaá¹ƒ visayatt
vuttÄ• nÄ«ti.

kassaci pana puggalassavÄ• sattassavÄ• manussassavÄ• devassavÄ• brahmunovÄ• v
sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti __dhÄ• tuyo_. visuá¹ƒ visuá¹ƒ vavatthitasabhÄ• vattÄ• vÄ• yat
sallakkhÄ«yanti vavatthapÄ«yantÄ«ti dhÄ• tuyo. apica, nissatta nijjÄ«vaá¹-á¹-hena dhÄ• tuy
nissattaá¹-á¹-henÄ• ti sattÄ• kÄ• rÄ• bhÄ• vaá¹-á¹-hena sattakiccÄ• bhÄ• vaá¹-á¹-hena. ko
sattakiccanti. jÄ«vayogo sattÄ• kÄ• ro. Ä«hÄ• ca byÄ• pÄ• ro ca sattakiccaá¹ƒ. nijjÄ«vaá¹-á
bhave yÄ• va namarati. bhavaparaá¹ƒparÄ• yavÄ• yÄ• va saá¹ƒsÄ• ro na nivattati. tÄ• va a
ekova vattatÄ«ti evaá¹ƒ gahitassa jÄ«vassa abhÄ• vaá¹-á¹-hena. cakkhÄ• dayoca dhammÄ
satta kiccarahitÄ• ca honti. naca sayaá¹ƒ jÄ«vÄ• nÄ• ma honti. nÄ• pi jÄ«vayogÄ• ti. iti niss
nijjÄ«vaá¹-á¹-henacatedhÄ• tuyonÄ• mÄ• ti. tesaá¹ƒ pana daá¹-á¹-habbÄ• kÄ• ro aá¹-á¹-hak
yathÄ• ha-bheritalaá¹ƒ viya cakkhudhÄ• tu daá¹-á¹-habbÄ• . daá¹‡á¸• o viya rÅ«padhÄ• tu.
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. tathÄ• Ä• dÄ• satalaá¹ƒ viya cakkhudhÄ• tu. mukhaá¹ƒ viya
viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. athavÄ• , ucchuyanta kilayantaá¹ƒ viya cakkhudhÄ• tu. y
rÅ«padhÄ• tu. ucchurasa telÄ• ni viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. tathÄ• adharÄ• raá¹‡i
uttarÄ• raá¹‡i viya rÅ«padhÄ• tu. aggi viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. esanayo sotaviÃ±
manodhÄ• tu pana yathÄ• sambhavato cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ purecarÄ

dhammadhÄ• tuyÄ• vedanÄ• kkhandho sallamiva sÅ«lamivaca daá¹-á¹-habbo. saÃ±Ã±Ä•
vedanÄ• salla sÅ«layogÄ• Ä• turÄ• viya daá¹-á¹-habbÄ• . puthujjanÄ• naá¹ƒvÄ• saÃ±Ã±Ä
rittamuá¹-á¹-hi viya ayathÄ• bhuccanimittagÄ• hato vanamigoviya. saá¹…khÄ• rÄ• paá¹-isa

aá¹…gÄ• rakÄ• suyaá¹ƒ khipanapurisÄ• viya. jÄ• tidukkhÄ• nubandhato rÄ• japurisÄ• nuba
sabbÄ• natthÄ• vahassa khandhasantÄ• nassa hetuto visarukkhabÄ«jÄ• ni viya. rÅ«paá¹ƒ
khura cakkaá¹ƒviya daá¹-á¹-habbaá¹ƒ. asaá¹…khatÄ• pidhÄ• tu amatato santato khemato c
sabbÄ• natthapaá¹-ipakkhabhÅ«tattÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu gahitÄ• rammaá¹‡aá¹ƒ
pavattanato vanamakkaá¹-o viya, duddamanato assakhaluá¹…go viya, yattha kÄ• manipÄ•
khittadaá¹‡á¸• o viya, lobhadosÄ• di nÄ• nÄ• ppakÄ• ra kilesayogato raá¹…ganaá¹-o viya d
__ariyasaccÄ• nÄ«_ti ettha santassa dhammassa bhÄ• vo saccaá¹ƒ. santassÄ• ti bhÅ«tass
apica, kenaá¹-á¹-hena saccanti. tathaá¹-á¹-hena avitathaá¹-á¹-hena anaÃ±Ã±athaá¹-á¹-hena
dukkhattaá¹ƒ, taá¹ƒ tathaá¹ƒ hoti avitathaá¹ƒ anaÃ±Ã±athaá¹ƒ. dukkhadukkha saá¹…khÄ• r
vipariá¹‡Ä• madukkha saá¹…khÄ• tehi tÄ«hi dukkhehi taá¹ƒ samaá¹…gipuggalassa abhiá¹‡
saá¹…khÄ• radukkhaá¹ƒ nÄ• ma kammajÄ• naá¹ƒ uppattiyÄ• pageva taá¹ƒtaá¹ƒkammÄ•
utujÄ• dÄ«naá¹ƒ uppattiyÄ• pageva taá¹ƒtaá¹ƒ utucittÄ• hÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡

cakkhu hi nÄ• ma rÅ«pibrahmÄ• naá¹ƒpi purimabhave jhÄ• nabhÄ• vanÄ• saá¹…khÄ• taá
kammÄ• bhisaá¹…kharaá¹‡a dukkhaá¹ƒ anubhavantÄ• naá¹ƒyeva uppajjati. no aÃ±Ã±athÄ
purimabhave kammasaá¹…khÄ• radukkhaá¹ƒ anubhavitvÄ• uppannaá¹ƒpi yÄ• vajÄ«vaá¹ƒ
Ä• hÄ• rÄ• disaá¹…khÄ• radukkhaÃ±ca paá¹-ijaggana dukkhaÃ±ca \Be 366/ anubhavantÄ•
aÃ±Ã±athÄ• . pavattamÄ• naÃ±ca paccayavekallevÄ• jÄ• te antarÄ• yevÄ• Ä• gate yadÄ•
maraá¹‡akÄ• laá¹ƒ patvÄ• pana ekantena bhijjatiyeva. tasmÄ• taá¹ƒ assÄ• detvÄ• tadatth
Ä• hÄ• rÄ• dipaccayaá¹ƒvÄ• paá¹-ijagganaá¹ƒ vÄ• saá¹…kharontÄ• naá¹ƒ anamatagge sa
pariyantonÄ• ma natthi. iti sabbaá¹ƒ cakkhu apariyantena saá¹…khÄ• radukkhena puggalaá
pÄ«á¸·etiyeva. idamassa saá¹…khÄ• radukkhaá¹ƒ. idaá¹ƒ cakkhu nÄ• ma paccayavekallev
yadÄ• kadÄ• ci bhijjanajÄ• tikaá¹ƒ. tasmÄ• tassa bhijjanabhayena pageva paccaya sampÄ
rakkhÄ• varaá¹‡aguttisaá¹ƒvidhÄ• nadukkhaá¹ƒ bhijjananimittÄ• ni disvÄ• vÄ• bhijjamÄ• n
socanaparidevanÄ• didukkhaÃ±ca vipariá¹‡Ä• ma dukkhaá¹ƒnÄ• ma. iti sabbaá¹ƒ cakkhu a
vipariá¹‡Ä• madukkhena puggalaá¹ƒ abhiá¹‡haá¹ƒ pÄ«á¸·etiyeva. idamassa vipariá¹‡Ä• ma
pana tadubhayena dukkhena saheva sijjhati. evaá¹ƒ cakkhu dukkhadukkha saá¹…khÄ• ra c
dukkhasaá¹…khÄ• tehi tÄ«hi dukkhehi taá¹ƒ samaá¹…gipuggalaá¹ƒ abhiá¹‡haá¹ƒ pÄ«á¸·eti
tathÄ• pÄ«á¸·anaá¹ƒ, taá¹ƒ tathaá¹ƒ hoti, avitathaá¹ƒ, anaÃ±Ã±athaá¹ƒ. tasmÄ• cakkhu du
nayo sotÄ• dÄ«su tebhÅ«makadhammesu.

sesasaccesupi yaá¹ƒ lobhasseva dukkhasamudayattaá¹ƒ. yaá¹ƒ nibbÄ• nasseva dukkhanir
aá¹-á¹-haá¹…gikamaggasseva dukkhanirodhamaggattaá¹ƒ taá¹ƒ kathaá¹ƒ hotÄ«tiÄ• dinÄ•
na pahiyyati. tÄ• va cakkhÄ• dÄ«ni assÄ• detiyeva. yÄ• vaca tÄ• ni assÄ• deti. tÄ• va tesaá
saá¹…kharontiyeva. yÄ• vaca kammÄ• dÄ«ni saá¹…kharonti. tÄ• va cakkhÄ• dÄ«ni pavatta
pavattanti. tÄ• va tesaá¹ƒ vuttappakÄ• rehi saá¹…khÄ• ra dukkhÄ• dÄ«hi namuccatiyeva. ta
dukkhasamudayattaá¹ƒ tathaá¹ƒ hoti. cakkhÄ• dÄ«suca pavattamÄ• nesu vuttappakÄ• raá¹
Ä• gacchatiyeva. apavattamÄ• nesu nÄ• gacchati. tasmÄ• tesaá¹ƒ pavattinirodhabhÅ«tass

dukkhanirodhattaá¹ƒ tathaá¹ƒ hoti. tathÄ• lobhapahÄ• nato aÃ±Ã±o dukkhamuttimaggonÄ•
aá¹-á¹-haá¹…gikamaggoca uppajja mÄ• no \Be 367/ ekantena taá¹ƒ pajahati. tasmÄ• aá¹-á
dukkhanirodhamaggattaá¹ƒ tathaá¹ƒ hoti, avitathaá¹ƒ, anaÃ±Ã±athanti.

evaá¹ƒsantepi saccasaddo pariyÄ• ya saccesupi vattatÄ«ti vuttaá¹ƒ __cattÄ• riariyasaccÄ•
dukkhasacce tÄ• va sakkÄ• yapariyÄ• pannÄ• ajjhattadhammÄ• eva ariyasaccaá¹ƒnÄ• ma
adhiá¹-á¹-hÄ• nabhÅ«tÄ• hutvÄ• yÄ• vataá¹ƒ mÄ• naá¹ƒ na samÅ«hanati. tÄ• va dukkhak
dukkhapariÃ±Ã±Ä• canÄ• ma yÄ• vadeva asmimÄ• nasamugghÄ• tÄ• ya hoti. asmimÄ• no
nivisatÄ«ti tesu pariÃ±Ã±Ä• tesu pariÃ±Ã±Ä• kiccaá¹ƒ siddhameva hotÄ«ti. tabbiparÄ« tena
baddhadhammÄ• maggaphaladhammÄ• ca aá¹-á¹-haá¹…gikavajjÄ• udayabbaya pÄ«á¸·an
saá¹…khÄ• radukkhavipariá¹‡Ä• madukkhehica aparimuttattÄ• dukkhasaccaá¹ƒ nÄ• ma. s
ariyasaccaá¹ƒnÄ• ma. sohi attasamaá¹…gino satte attanica Ä• rammaá¹‡adhammesuca as
vaá¹-á¹-adukkhato anukkaá¹‡á¹-hamÄ• ne karotÄ«ti tesaá¹ƒ lobhasadiso aÃ±Ã±o Ã±Ä• tivÄ
attÄ• vÄ• attaniyaá¹ƒvÄ• natthiviya khÄ• yati. tasmÄ• taá¹ƒsadiso aÃ±Ã±o koci
vaá¹-á¹-adukkhasaá¹ƒvidhÄ• yakonÄ• ma natthi. taÃ±ca pajahituá¹ƒ sakkontassa aÃ±Ã±o d
avasesÄ• pana sabbepi sÄ• savÄ• kusalÄ• kusaladhammÄ• samudayasaccaá¹ƒnÄ• ma.

ettha siyÄ• , nanu avijjÄ• pi sabbassa vaá¹-á¹-adukkhassa mÅ«labhÄ• vena vuttÄ• ti sÄ• pi
vattabbÄ• ti. vuccate, yathÄ• hi eko cheko uyyÄ• napÄ• lo sampattiyuttaá¹ƒ bhÅ«mi bhÄ• g
Ã±Ä• á¹‡abalena bhÅ«mibhÄ• gaÃ±ca nÄ• nÄ• bÄ«jÄ• nica abhisaá¹…kharitvÄ• nandanas
tattha bhÅ«mi uyyÄ• na pÄ• lassa bÄ«jÄ• naá¹ƒ rukkhÄ• naÃ±ca patiá¹-á¹-hÄ• nakiccaá¹ƒ s
aá¹…kuruppÄ• danakiccaá¹ƒ sÄ• dhenti, uyyÄ• napÄ• loyeva pana sabbakiccÄ• ni sÄ• dhe
rukkhesuca yaá¹ƒyaá¹ƒ kattabbaá¹ƒ hoti. taá¹ƒ sabbaá¹ƒ karoti. mametanti pariggaá¹‡hÄ• ti
uppanne bhoge bhuÃ±jati. tasmÄ• ko idaá¹ƒ mÄ• pesi, kassedaá¹ƒ uyyÄ• nanti vutte uyyÄ•
tassedaá¹ƒ uyyÄ• naá¹ƒ icceva vuccati. \Be 368/ na bhÅ«miá¹ƒ mÄ• pesi. bÄ«jÄ• ni mÄ• pe
uyyÄ• nanti vuccati. kÄ• pana uyyÄ• nasampattiyÄ• paccayaparaá¹ƒparÄ• ti vutte pana bh
na uyyÄ• napÄ• lo. naca bÄ«jÄ• nÄ«ti. evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. paá¹-icc
paccayaparaá¹ƒ paravasena dukkha dhammÄ• naá¹ƒ pavatti nivattividhÄ• ne avijjÄ• eva Ä•
hoti, na taá¹‡hÄ• . saccadesanÄ• yaá¹ƒ pana tesaá¹ƒ nibbattakadhammavidhÄ• ne taá¹‡hÄ
padhÄ• nabhÅ«tÄ• hoti. na avijjÄ• ti natthi samudayÄ• riyasaccabhÄ• ve avijjÄ• ya okÄ• sc
kilesÄ• naá¹ƒ tadaá¹…ganirodhavikkhambhana nirodhÄ• nirodhasaccaá¹ƒnÄ• ma. nibbÄ• n
nirodhÄ• riyasaccaá¹ƒnÄ• ma. chasu lokiyavisuddhÄ«su maggaá¹…gÄ• ni maggasaccaá¹ƒ
lokuttaramaggoeva maggaariyasaccaá¹ƒnÄ• mÄ• ti.

ariyasaddo cettha katthaci kadÄ• ci kesaÃ±ci kutoci kathaÃ±ci avitathabhÄ• vena uttamatth
vibhÄ• vaniyaá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena saccasaddassa attho vibhÄ• vito
sacca_nti ettha pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, santÄ• paá¹-á¹-ho, vipariá¹‡Ä• ma
atthehi cakkhÄ• dikassa ekekassa tebhÅ«makadhammassa dukkhasaccatÄ• veditabbÄ• . t

vipariá¹‡Ä• maá¹-á¹-hÄ• pubbe saá¹…khÄ• ra dukkhavipariá¹‡Ä• madukkhesu vuttanayÄ•
saá¹…kharÄ«yatÄ«ti saá¹…khato. pageva kammÄ• dipaccayÄ• bhisaá¹…kharaá¹‡adukkhe
napavattatÄ«ti vuttaá¹ƒ hoti. virÅ«po hutvÄ• pariá¹‡Ä• mo vipariá¹‡Ä• mo. parihÄ• niceva p
pÄ«á¸·anaá¹-á¹-hoti ettha pÄ«á¸·itabbanti pÄ«á¸·anaá¹ƒ. pÄ«á¸·etÄ«ti pÄ«á¸·anaá¹ƒ. pÄ«á¸
atthoti sabhÄ• vo. pÄ«á¸·anaá¹ƒ attho yassÄ• ti viggaho. tattha yathÄ• ekissÄ• duggatitthi
uppajjati. soca nÄ• nÄ• rogehi sayaá¹ƒ niccaá¹ƒ pÄ«á¸·ito hutvÄ• paá¹-ijagganadukkhehi m
pÄ«á¸·etiyeva. yaÃ±ca tassÄ• kucchimhi tÄ• disassa puttassa uppajjanaá¹ƒ, taÃ±ca tassÄ•
pÄ«á¸·anakiccameva hoti. evamevaá¹ƒ ye cakkhÄ• dayo dhammÄ• jarÄ• maraá¹‡ehi nicca
paá¹-ijagganadukkhehi taá¹ƒ samaá¹…gÄ«naá¹ƒ puggalaá¹ƒ niccaá¹ƒ pÄ«á¸·entiyeva. yaÃ±
uppajjanaá¹ƒ, taÃ±ca tassa pÄ«á¸·anakiccamevÄ• ti. yathÄ• hayo \Be 369/ bhikkhave cakkh
abhinibbatti pÄ• tubhÄ• vo. dukkhasseso uppÄ• do. rogÄ• naá¹ƒ á¹-hiti jarÄ• maraá¹‡assa p
sotassa ghÄ• nassa jivhÄ• ya kÄ• yassa manassa uppÄ• dotiÄ• di.

santÄ• paá¹-á¹-hoti rÄ• gaggiÄ• dÄ«hi ekÄ• dasahi aggÄ«hi bhusaá¹ƒ paridayhanaá¹-á¹-ho

cakkhuá¹ƒ Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ. rÄ• gagginÄ• Ä• dittaá¹ƒ. dosagginÄ• . mohagginÄ
maraá¹‡ena. sokena. paridevena. dukkhena. domanassena. upÄ• yÄ• sena Ä• dittanti vadÄ
ghÄ• naá¹ƒ Ä• dittaá¹ƒ. jivhÄ• Ä• dittÄ• . kÄ• yo Ä• ditto. mano Ä• dittoti.

Ä• dipanaá¹ƒ santÄ• panaá¹ƒ paridayhananti idha atthato ekanti. ettha siyÄ• , ariyamaggop
pÄ• ramitÄ• bhisaá¹…kharaá¹‡adukkhena antimabhaveca sÄ«lÄ• divisuddhibhÄ• vanÄ• bh
puggalaá¹ƒ susaá¹ƒ pÄ«á¸·etiyeva. tathÄ• vipariá¹‡Ä• madhammoca. tasmÄ• sopi piá¸·an
dukkhasaccasaá¹…gaho siyÄ• ti. na. sabbadukkhasanti vaá¹ƒhattÄ• . so hi vuttappakÄ• raá
abhisaá¹…kharaá¹‡adukkhaá¹ƒ paripuá¹‡á¹‡aá¹ƒ anubhÅ«tassa puggalassa sakiá¹ƒ uppajj
kilesajÄ• taá¹ƒ khepento uppajjati. nirujjhamÄ• noca sabbaá¹ƒ Ä• yatiá¹ƒ anamatagge saá¹
vÅ«pasamento nirujjhati. vÅ«pasantaá¹ƒca anÄ• gata dukkhaá¹ƒ upÄ• dÄ• ya vuttappakÄ•
abhisaá¹…kharaá¹‡adukkhaá¹ƒ gaá¹‡anupagaá¹ƒ nahoti. bhijjantoca anuttaraá¹ƒ vimuttisuk
tasmÄ• tassa vipariá¹‡Ä• mapaccayÄ• pi puggalassa kÄ• ci hÄ• ninÄ• ma natthÄ«ti na so
lokiyadhammÄ• pana uppajjamÄ• nÄ• pavatta mÄ• nÄ• ca pubbe vuttapakÄ• rehi saá¹…k
pÄ«á¸·etvÄ• eva uppajjanti pavattantica. nirujjhamÄ• nÄ• mahantaá¹ƒ pariá¸·Ä• hadukkha
khuracakkasadise vaá¹-á¹-adukkhayante puggalaá¹ƒ yojentÄ• va nirujjhanti. tasmÄ• teeva
ekantadukkhÄ• hontÄ«ti. etena nibbÄ• nassapi sampÄ• pakapaccayÄ• bhisaá¹…kharaá¹‡a
dukkhasaccattapasaá¹…go nivattito hotÄ«ti.

__dukkhasamudayo_ \Be 370/ __ariyasacca_nti ettha bhavÄ• bhavasaá¹…khÄ• taá¹ƒ dukk
punappunaá¹ƒ abbocchinnaá¹ƒ katvÄ• udayati uá¹-á¹-hÄ• peti vaá¸• á¸• hetivÄ• ti dukkhasa
nidÄ• naá¹-á¹-ho, saá¹ƒyogaá¹-á¹-ho, palibodhaá¹-á¹-hoti catÅ«hi atthehi lobhassa dukkhasa
tattha Ä• yÅ«hanaá¹-á¹-hoti bhavÄ• bhava saá¹…khÄ• tassa ekekasmiá¹ƒ bhavepi vatthukÄ

dukkhakkhandhassa bhiyyo paribyÅ«hanaá¹-á¹-ho rÄ• sikaraá¹‡aá¹-á¹-ho nidÄ• naá¹-á¹-hot
katvÄ• anuppadÄ• naá¹-á¹-ho niyyÄ• tanaá¹-á¹-hoti vuttaá¹ƒ hoti. saá¹ƒyogaá¹-á¹-hoti dukk
daá¸·haá¹ƒ bandhanaá¹-á¹-ho. palibodhaá¹-á¹-hoti tato tassa tassa muccanupÄ• yassa nÄ«
palibundhanaá¹-á¹-ho uparundhanaá¹-á¹-hoti attho. __dukkhanirodho ariyasacca_nti ettha v
nirujjhanaá¹ƒ anuppÄ• da dhammatÄ• patti vasena khiyyÄ• naá¹ƒ dukkhanirodho. dukkhaá
etasminti dukkhanirodho. nissaraá¹‡aá¹-á¹-ho vivekaá¹-á¹-ho, asaá¹…khataá¹-á¹-ho, amataá
atthehi nibbÄ• nassa dukkhanirodhatÄ• veditabbÄ• . tattha nissaraá¹‡aá¹-á¹-hoti nissaraá¹
vimuccanaá¹-á¹-ho. vivekaá¹-á¹-hoti vaá¹-á¹-adukkhapalibodhato viviccanaá¹-á¹-ho. asaá¹…
saá¹…khÄ• radukkhassa abhÄ• vaá¹-á¹-ho. amataá¹-á¹-hoti maraá¹‡adukkhassa abhÄ• vaá

__dukkhanirodhagÄ• minipaá¹-ipadÄ• _ti ettha dukkhanirodhaá¹ƒ gameti sampÄ• petÄ«ti d
attano santÄ• ne paá¹-ilÄ• bhakaraá¹‡a vasena paá¹-ipajjitabbÄ• ti paá¹-ipadÄ• . dukkhanir
paá¹-ipadÄ• cÄ• ti viggaho. niyyÄ• naá¹-á¹-ho, hetvaá¹-á¹-ho, dassanaá¹-á¹-ho, adhipateyya
atthehi aá¹-á¹-haá¹…gikamaggassa dukkhanirodhamaggatÄ• veditabbÄ• . tattha niyyÄ• na
saá¹…khÄ• rÄ• tiÄ• dikaá¹ƒ vaá¹-á¹-asotaá¹ƒ paá¹-inivattetvÄ• avijjÄ• nirodhÄ• saá¹…khÄ
vaá¹-á¹-apaá¹-isotaá¹ƒ abhimukhaá¹ƒ niggamanaá¹-á¹-ho. hetvaá¹-á¹-hoti sabbesaá¹ƒ ariya
suppatiá¹-á¹-hitabhÄ• va sÄ• dhanaá¹-á¹-ho. dassanaá¹-á¹-hoti aÃ±Ã±Ä• á¹‡aadassanasaá
pahÄ• na vasena catusaccadhammassa paá¹-ivijjhanaá¹-á¹-ho. adhipateyyaá¹-á¹-hoti taá¹‡h
\Be 371/ bhÅ«jissabhÄ• vapattivasena sayameva attano adhipati hutvÄ• virocanaá¹-á¹-ho.
taá¹‡hÄ• ya Ä• rammaá¹‡abhÄ• ve á¹-hitÄ• taá¹‡hÄ• dÄ• sabyaá¹ƒ nÄ• tivattantÄ«ti. ettha
dukkhapaá¹-ikÅ«lÄ• honti dukkhabhÄ«rukÄ• . yeca attani dukkhaá¹ƒ janenti. tesu verisaÃ±
attano pana ekantadukkhaá¹ƒvÄ• ekantadukkhajanakaá¹ƒvÄ• te najÄ• nanti. tasmÄ• te at
yaá¹ƒ kammaá¹ƒ Ä• yÅ«hanti. taá¹ƒ taá¹ƒ attano dukkhavaá¸• á¸• hiyÄ• eva sampajjati. kiá
kiá¹ƒca ekanta dukkhajanakanti. atÄ«tÄ• nÄ• gatapaccuppannabhÅ«tÄ• attano attano attal
tebhÅ«makadhammÄ• eva attano attano ekantadukkhÄ• nÄ• ma. kasmÄ• , tehi mutteeva s
amuccanatoti. attano taá¹‡hÄ• eva attano ekantadukkhajanakaá¹ƒnÄ• ma. kasmÄ• , tÄ• ya
dukkhehi muccanato, apahÄ«nÄ• yaca amuccanatoti.

tathÄ• ime sattÄ• ekantena sukhakÄ• mÄ• honti sukhÄ• bhinandino. yeca attani sukhaá
piyamittasaÃ±Ã±aá¹ƒ uppÄ• denti. attanopana ekantasukhaá¹ƒvÄ• ekantasukhamaggaá¹ƒ
attano sukhavaá¸• á¸• hiyÄ• yaá¹ƒ yaá¹ƒ kammaá¹ƒ Ä• yÅ«hanti. taá¹ƒ taá¹ƒ attano dukkha
sampajjati. kiá¹ƒ pana ekantasukhaá¹ƒ koca ekanta sukhamaggoti. ekantadukkhadhammas
sukhaá¹ƒnÄ• ma. ekantadukkhajanakassa pahÄ• namaggoeva attano ekanta sukhamaggo
imÄ• ni catusaccapadÄ• ni kathesÄ«ti veditabbaá¹ƒ.

__ [223] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``dukkhassa anuppÄ• danirodho ettha etenÄ• tivÄ• dukkhanirodhoâ€™â€™ ti vuttaá¹ƒ. tatt

nayujjati.

na hi nibbÄ• naá¹ƒ dukkhassa anuppÄ• danirodha kriyÄ• sÄ• dhane dukkhena sahakÄ• rÄ
__sesacetasikÄ• _ti vedanÄ• saÃ±Ã±Ä• hi sesÄ• paÃ±Ã±Ä• sa cetasikÄ• . atÄ«tÄ• divase
372/ ajjhattÄ• di oá¸·Ä• rikÄ• di hÄ«nÄ• di dÅ«rÄ• divasena duvidhabhinnÄ• naÃ±ca dhamm
khandhavohÄ• ro hoti. nibbÄ• nassa pana tÄ• di so bhedo natthÄ«ti vuttaá¹ƒ __bhedÄ• bhÄ
atÄ«tÄ• dike tividhabhede ekaá¹ƒpi na hoti. kasmÄ• . aniddisitabba dhammattÄ• . taÃ±hi tel
khayavirÄ• ganirodhabhÅ«to animitta dhammoyeva hoti. tasmÄ• idaá¹ƒ atÄ«te asukabuddh
anÄ• gate. idaá¹ƒ etarahÄ«ti evaá¹ƒ kÄ• labhedena niddisitabbaá¹ƒ nahoti. tathÄ• disÄ• d
parinibbutapuggalabhedena ca. kevalaá¹ƒ pana anamatagge saá¹ƒsÄ• ravaá¹-á¹-e yattakÄ•
dissanti. tappaá¹-ipakkhasiddhehi guá¹‡apadehieva taá¹ƒ kathe tabbanti. dukesu pana ajjha
taá¹ƒ bahiddhÄ• eva hoti. na ajjhattaá¹ƒ. oá¸·Ä• rikadukaá¹ƒ patvÄ• sukhumameva hoti, na
hÄ«nadukaá¹ƒ patvÄ• paá¹‡Ä«tameva hoti, na hÄ«naá¹ƒ. dÅ«re dukaá¹ƒ patvÄ• dÅ«reva
__khandhasaá¹…gahanissaá¹-a_nti khandhasaá¹…gahato vimuttaá¹ƒ.

__dvÄ• rÄ• lambaá¹‡abhedenÄ• _ti dvÄ• rachakka Ä• rammaá¹‡achakkÄ• naá¹ƒ bhedena
yojanÄ• . etthaca dvÄ• rachakkaá¹ƒ dhammÄ• rammaá¹‡aá¹ƒevÄ• ti sesadhammÄ• lambaá
Ä• rammaá¹‡achakkaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __dvÄ• rÄ• . la. pariyÄ• yenÄ• _ti chan
channaá¹ƒ Ä• lambaá¹‡Ä• naá¹ƒ tesu dvÄ• rÄ• lambaá¹‡esu uppannÄ• naá¹ƒ viÃ±Ã±Ä• á¹
aá¹-á¹-hÄ• rasa bhavantÄ«ti yojanÄ• . etthapi dvÄ• rachakke manodvÄ• raá¹ƒ viÃ±Ã±Ä• á¹‡
dvÄ• rachakkaá¹ƒ viÃ±Ã±Ä• á¹‡asattakaÃ±ca dhammÄ• lambaá¹‡ekadesamevÄ• ti. magg
yojanÄ• . maggayuttÄ• ekÅ«natiá¹ƒsadhammÄ• phalabhÅ«tÄ• ca sattatiá¹ƒsa dhammÄ• d
ariyasaccehi vinissaá¹-Ä• vimuttÄ• . yamettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamevÄ•

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya samuccaya saá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

paccaya saá¹…gaha paramatthadÄ«panÄ«

<166> evaá¹ƒ á¹• 0.0373 sattahi paricchedehi pathamassa nÄ• marÅ«papariccheda Ã±Ä• a
idÄ• ni dutÄ«yassa paccayapariggahaÃ±Ä• á¹‡assa vidhÄ• naá¹ƒ dassento __yesaá¹ƒsaá¹
idÄ• ni yesaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ saá¹…khatÄ• saá¹…khatabhÅ«tÄ• yedhamm
paccayÄ• kÄ• rehi paccayÄ• upakÄ• rakÄ• honti. taá¹ƒ vibhÄ• gaá¹ƒ tesaá¹ƒ saá¹…khata
paccayuppannabhÅ«tÄ• naá¹ƒ vibhÄ• gaÃ±ca tesaá¹ƒ paccayadhammÄ• naá¹ƒ vibhÄ• gaÃ
vibhÄ• gaÃ±ca imasmiá¹ƒ vuccamÄ• ne paccayasaá¹…gahe yathÄ• rahaá¹ƒ pavakkhÄ• mÄ

__ [224] vibhÄ• vaniyaá¹ƒ_ pana

``paccaye dassetuâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ taá¹ƒ vibhÄ• ganti iminÄ• na sameti.

__ [225] _ yaÃ±ca __tattha_

``iha imasmiá¹ƒ samuccaya saá¹…gahÄ• nantare á¹-hÄ• neâ€™â€™ ti iha saddassa atthav
taá¹ƒpi na yujjati.

etasmiÃ±hi atthe sati idÄ• ni saddo niratthako hotÄ«ti, paá¹-icca phalaá¹ƒ samuppajjati etas
paá¹-iccasamuppÄ• do. tattha paá¹-iccÄ• ti avinÄ• , amuÃ±citvÄ• ti attho. avijjÄ• diko pacca
vaá¹‡á¹‡enti. athavÄ• , samuppajjanaá¹ƒ samuppÄ• do. sahajÄ• tadhammehi saheva kalÄ•
pÄ• tubhÄ• voti attho. yathÄ• sakaá¹ƒ paccayaá¹ƒ paá¹-icca tena avinÄ• bhÄ• vÄ«hutvÄ• s
samuppÄ• do, atthato pana sabbesaá¹ƒ paccayapaccayuppannabhÅ«tÄ• naá¹ƒ saá¹…khat
paccayÄ• yattavuttitÄ• saá¹…khÄ• taá¹ƒ sabbasaá¹…khatasÄ• dhÄ• raá¹‡aá¹ƒ ekaá¹ƒ sÄ•
idappaccayatÄ• tica vuccati. tatthaca idappaccaya tÄ• ti ayaá¹ƒ imassa paccayo ayaá¹ƒ ima
niddisitabbo ayaá¹ƒ paccayo etesanti idappaccayÄ• . saá¹…khatadhammÄ• . idappaccayÄ•
yathÄ• vutta sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ evÄ• ti \Be 374/ attho veditabbo, na paá¹-icca pha
etasmÄ• ti paá¹-iccasamuppÄ• do. avijjÄ• diko paccayadhammotica imesaá¹ƒ paccayÄ• ida
idappaccayatÄ• tica. visuddhimagge pana samuppajjanaá¹ƒ samuppÄ• doti ayamattho paá¹
ayameva adhippeto viya dissati. yathÄ• ha ---

katamoca bhikkhave paá¹-iccasamuppÄ• do. jÄ• tipaccayÄ• bhikkhave jarÄ• maraá¹‡aá¹ƒ,
anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ• dhÄ• tu, dhammaá¹-á¹-hitatÄ• dham
la. avijjÄ• paccayÄ• saá¹…khÄ• rÄ• uppÄ• dÄ• vÄ• . la. idappaccayatÄ• . iti kho bhikkhave
anaÃ±Ã±athatÄ• idappaccayatÄ• . ayaá¹ƒ vuccati bhikkhave paá¹-iccasamuppÄ• doti.

ettha hi á¹-hitÄ• va sÄ• dhÄ• tÅ«tiÄ• dinÄ• tatra tathatÄ• avitathatÄ• tiÄ• dinÄ• ca yathÄ•
saá¹…khÄ• taá¹ƒ sÄ• maÃ±Ã±a lakkhaá¹‡ameva paá¹-iccasamuppÄ• donÄ• mÄ• ti dasseti
sati paá¹-iccasaddena saha samuppÄ• dasaddassa asamÄ• nakattutÄ• saá¹…khÄ• to byaÃ
paá¹-icca kriyÄ• ya kattÄ• , tasseva samuppÄ• dakriyÄ• yapi kattutÄ• sambhavato. na hi kr
katturahitÄ• sambhavatÄ«ti. saá¹…khatadhammesuca gambhÄ«resu sati aniccatÄ• dilakkha
saá¹…khatalakkhaá¹‡aá¹ƒ gambhÄ«rameva hotÄ«ti nayidha gambhÄ«ravacanavirodho sam
saá¹…khatadhammato saá¹…khatalakkhaá¹‡ameva gambhÄ«rataraá¹ƒ hotÄ«ti. tÄ• disena
sampannÄ• yathÄ• vuttÄ• avijjÄ• dayo saá¹…khatadhammÄ• paá¹-iccasamuppannÄ• nÄ•
paá¹-iccasamuppannÄ• dhammÄ• jarÄ• maraá¹‡aá¹ƒ bhikkhave paá¹-iccasamuppannaá¹ƒ
paá¹-iccasamuppannÄ• ti. iti sabbesaá¹ƒ paccayapaccayuppanna bhÅ«tÄ• naá¹ƒ saá¹…kha

vuttitÄ• saá¹…khÄ• to paá¹-iccasamuppÄ• doca so nÄ«yati Ã±Ä• yati paá¹-ivijjhÄ«yatÄ«ti ka
__paá¹-iccasamuppÄ• danayo_. paá¹-hapeti saá¹…khatadhamme nÄ• nÄ• pakÄ• rehi pacc
deseti etthÄ• ti paá¹-á¹-hÄ• naá¹ƒ. mahÄ• pakaraá¹‡aá¹ƒ. paá¹-á¹-hÄ• ne desito nayo __paá

tasmiá¹ƒ tasmiá¹ƒ paccayadhamme bhÄ• ve vijjamÄ• ne sati te te bhavanti sÄ«lenÄ• ti tabl
saá¹…khatadhammÄ• . tesaá¹ƒ bhÄ• vo tabbhÄ• vabhÄ• vibhÄ• vo, imasmiá¹ƒ sati idaá¹ƒ b
uppajjatÄ«ti evaá¹ƒ pavatto saá¹…khatadhammaniyÄ• mo. tabbhÄ• vabhÄ• vibhÄ• voeva Ä
tabbhÄ• vabhÄ• vibhÄ• vÄ• kÄ• ro. so eva __tabbhÄ• vabhÄ• vibhÄ• vÄ• kÄ• ramattaá¹ƒ_.
sattiniyamaá¹ƒ nivatteti. tena upalakkhito nayo paá¹-iccasamuppÄ• da nayo. __Ä• haccapac
Ä• rabbhÄ• _ti ettha hetu Ä• rammaá¹‡Ä• divasena tathÄ• tathÄ• upakÄ• rakatÄ• saá¹…k
Ä• haccapaccayaá¹-á¹-hitinÄ• ma. so hi avijjÄ• paccayÄ• saá¹…khÄ• rÄ• tiÄ• dÄ«su viya p
aá¹-á¹-hatvÄ• hetupaccayo Ä• rammaá¹‡apaccahotiÄ• dinÄ• paccayasatti visesuddhÄ• ra
pÄ• petvÄ• desitattÄ• Ä• haccapaccayaá¹-á¹-hitÄ«ti vuccati. paccayadhammÄ• tiá¹-á¹-har
paccayuppannÄ• bhisaá¹…kharaá¹‡a kiccaá¹ƒ patvÄ• anosakkamÄ• nÄ• hutvÄ• pavattan
__Ä• rabbhÄ• _ti paá¹-icca. __vuccatÄ«_ti bhagavatÄ• kathÄ«yati.

__ubhayaá¹ƒ pana vomissitvÄ• papaÃ±centi Ä• cariyÄ• _ti idaá¹ƒ paá¹-icca samuppÄ• daa
vuttaá¹ƒ. tehi taá¹ƒ papaÃ±cayantÄ• paá¹-á¹-hÄ• na nayaá¹ƒpi Ä• haritvÄ• papaÃ±centÄ«t
andhakÄ• re vidhametvÄ• dabbasambhÄ• re mahÄ• janassa pÄ• kaá¹-e karoti. evamevaá¹
catusaccaÃ±Ä• á¹‡aá¹ƒ avijjandhakÄ• raá¹ƒ vidhamitvÄ• catusacca dhammaá¹ƒ vidati pÄ•
tappaá¹-ipakkhattÄ• moho avijjÄ• nÄ• ma. so hi uppajjamÄ• no dhammesu aÃ±Ã±Ä• á¹‡aa
andhakÄ• raá¹ƒ janetvÄ• va uppajjati. paá¹-icca phalaá¹ƒ eti Ä• gacchati etasmÄ• etenÄ• ti
sÄ• paccayo cÄ• ti __avijjÄ• paccayo_. tasmÄ• avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambha
saá¹…khataá¹ƒ kÄ• yavacÄ«manokammaá¹ƒ abhisaá¹…kharonti sattÄ• etehÄ«ti __saá¹…k
__viÃ±Ã±Ä• á¹‡aá¹ƒ_. vijÄ• nanti sattÄ• etenÄ• ti \Be 376/ vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ. Ä• ram
__nÄ• maá¹ƒ_. ruppati vikÄ• raá¹ƒ Ä• pajjatÄ«ti __rÅ«paá¹ƒ_. adhiá¹-á¹-hÄ• naá¹-á¹-hena _
devÄ• yatanamiva. phusatÄ«ti __phasso_. phusanti sampayuttakÄ• dhammÄ• etenÄ• ti vÄ
__vedanÄ• _. vedayanti paccanubhavanti sattÄ• etÄ• yÄ• tivÄ• vedanÄ• . tassati paritassa
niccapipÄ• savasena Ä• rammaá¹‡ahetu niccaá¹ƒ caÃ±calati pattheti vÄ• ti attho. tassanti p
sattÄ• etÄ• yÄ• ti vÄ• taá¹‡hÄ• . upÄ• diyatÄ«ti __upÄ• dÄ• naá¹ƒ_. amuÃ±cagÄ• haá¹ƒ g
sattÄ• etenÄ• ti vÄ• upÄ• dÄ• naá¹ƒ.

bhavati vaá¸• á¸• hatÄ«ti __bhavo_. bhavanti jÄ• yanti vaá¸• á¸• hanti sukhadukkhÄ• ni ete
jananaá¹ƒ __jÄ• ti_. jÄ• yanti pÄ• tubhavanti saá¹…khata dhammÄ• etÄ• yÄ• ti vÄ• jÄ• ti.
jÄ«ranti jiá¹‡á¹‡abhÄ• vaá¹ƒ gacchanti etÄ• yÄ• ti vÄ• jarÄ• . socanaá¹ƒ __soko_. socanti
gacchanti etenÄ• ti vÄ• soko. paridevanaá¹ƒ __paridevo_. taá¹ƒ taá¹ƒ pavattiá¹ƒ parikittetvÄ
etenÄ• ti vÄ• paridevo. khamituá¹ƒ sahituá¹ƒ dukkaranti __dukkhaá¹ƒ_. dummanassa virÅ«
__domanassaá¹ƒ_. bhuso Ä• yÄ• sanaá¹ƒ __upÄ• yÄ• so_. Ä• yÄ• sananti anassÄ• sanaá

iminÄ• yathÄ• vuttena. avijjÄ• di saá¹…khÄ• rÄ• dipaccayapaccayuppanna paraá¹ƒparavid
sambandho. __etassakevalassadukkhakkhandhassÄ• _ti avijjÄ• dikassa etassa sakalassa
sukhena asaá¹ƒmissassa vÄ• dukkharÄ• sissa abhinibbatti hotÄ«ti attho. etthaca duvidho p
suttantikanayo abhidhammanayoti. tattha suttantikanayena tÄ• va avijjÄ• catubbidhÄ• duk
samudayapaá¹-icchÄ• dikÄ• nirodhapaá¹-icchÄ• dikÄ• maggapaá¹-icchÄ• dikÄ• cÄ• ti. abh
pubbantapaá¹-icchÄ• dikÄ• aparanta paá¹-icchÄ• dikÄ• pubbantÄ• parantapaá¹-icchÄ• dik
paá¹-iccasamuppÄ• dapaá¹-icchÄ• dikÄ• ti catÅ«hi saddhiá¹ƒ aá¹-á¹-ha vidhÄ• ti veditabbÄ

__saá¹…khÄ• rÄ• _ suttantikanayena sÄ• savÄ• kusalÄ• kusalacetanÄ• apuÃ±Ã±Ä• bhis
Ä• neÃ±jÄ• bhisaá¹…khÄ• roti pana \Be 377/ tividhÄ• honti. tattha dvÄ• dasa akusalaceta
saá¹…khÄ• ronÄ• ma. kÄ• marÅ«pa kusalacetanÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ronÄ• ma. a
Ä• neÃ±jÄ• tisaá¹…khÄ• ronÄ• ma. abhidhammanayena pana sabbÄ• pi lokiyalokuttarabhÅ
saá¹…khÄ• rÄ• nÄ• ma. kiriyacetanÄ• pana sabbÄ• pi vibhaá¹…ge nagahitÄ• . aá¹-á¹-haka
pana yasmÄ• neva avijjÄ• na kusalÄ• kusalamÅ«lÄ• ni upanissayapaccayattaá¹ƒ labhanti
paccayÄ• kÄ• ro navuttoti vuttaá¹ƒ. avijjÄ• ca kusalÄ• kusalamÅ«lÄ• nica kiriyadhammÄ• n
honti. tasmÄ• kiriyadhammÄ• paá¹-iccasamuppÄ• dadesanÄ• yaá¹ƒ nagahitÄ• ti vuttaá¹ƒ
bhikkhave bhikkhuno avijjÄ• pahÄ«nÄ• hoti. vijjÄ• uppannÄ• . so avijjÄ• virÄ• gÄ• vijjupp
puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. na apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ. na
abhisaá¹…kharotÄ«ti vuttaá¹ƒ. attano anurÅ«papaccayavasena pana tesaá¹ƒpi paá¹-icca sa
nahi koci paá¹-iccasamuppÄ• darahito saá¹…khatadhammonÄ• ma atthÄ«ti. esa nayo viÃ±
__viÃ±Ã±Ä• á¹‡a_nti bÄ• ttiá¹ƒsavidhaá¹ƒ lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ suttantikanayen
kiriyacittavajjitaá¹ƒ ekÅ«nasattatividhaá¹ƒ lokiyalokuttaraviÃ±Ã±Ä• á¹‡aá¹ƒ. __nÄ• marÅ«pa
viÃ±Ã±Ä• á¹‡a sahajÄ• taá¹ƒ vedanÄ• dikhandhattayaá¹ƒ paá¹-isandhiyaá¹ƒ kammajarÅ«pa
rÅ«paÃ±ca suttantikanayena. abhidhammanayena pana sabbaá¹ƒ kusalÄ• kusala vipÄ• kas
vuttappakÄ• rarÅ«paÃ±ca. aá¹-á¹-hakathÄ• yaá¹ƒ pana laddhapacchÄ• jÄ• tapaccayaá¹ƒ sa
catusamuá¹-á¹-hÄ• narÅ«paá¹ƒ gahitameva.

__ [226] vibhÄ• vaniyaá¹ƒ_ pana

``tadubhayaá¹ƒpi idha paá¹-isandhiviÃ±Ã±Ä• á¹‡asahagataâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ anu

__saá¸·Ä• yatana_nti cha ajjhattikÄ• yatanÄ• ni eva sabbattha pÄ• á¸·iyaá¹ƒ vibhattÄ• ni. e
bÄ• hirÄ• yatanÄ• ni phassassa paccayÄ• hontÄ«ti katvÄ• tÄ• nipi idha gaá¹‡hanti. taá¹ƒp
sametiyeva. yathÄ• ha ---

katamoca \Be 378/ bhikkhave lokassa samudayo. cakkhuÃ±ca paá¹-icca rÅ«peca uppajjati
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• . vedanÄ• paccayÄ• taá¹‡hÄ• .
sambhavantÄ«ti ayaá¹ƒ lokassa samudayo. sotaÃ±ca. la. manaÃ±ca paá¹-icca dhammeca u

manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. la. lokassa samudayoti.

__phassavedanÄ• dayopi_ nayadvaye taá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttÄ• veditabbÄ•
pÄ• kaá¹-Ä• ni. __bhavo_ duvidho kammabhavo upapattibhavoca. lokiyakusalÄ• kusalabhÅ
cetanÄ• sampayuttÄ• abhijjhÄ• dayo anabhijjhÄ• dayoca kammabhavo. yathÄ• ha-sabbaá
kammabhavoti. kammanibbattÄ• pana sabbepi lokiyavipÄ• kakkhandhÄ• sabbÄ• nica kam
suttantikanayena. abhidhammanayena pana lokuttara khandhÄ• pi vibhaá¹…ge Ä• gatÄ• ev
sabbesaá¹ƒ saá¹…khata dhammÄ• naá¹ƒ lakkhaá¹‡apattÄ• ni. sokÄ• dÄ«su Ã±Ä• tibyasan
socanÄ• kÄ• rena pavattÄ• domanassavedanÄ• __sokonÄ• ma_. rodanÄ• kÄ• rena pavat
__paridevonÄ• ma_. kÄ• yikÄ• dukkhavedanÄ• __dukkhaá¹ƒnÄ• ma_. cetasikÄ• dukkhav
Ã±Ä• tibyasanÄ• dinimittaá¹ƒ saá¹ƒsÄ«danavisÄ«danÄ• kÄ• rapavatto doso __upÄ• yÄ• so
yesaá¹ƒ pana khandhadukkhe avijjÄ• appahÄ«nÄ• hoti. tesaá¹ƒ itarasaccesupi sÄ• appah
khandhapavattiyaá¹ƒeva sukhasaÃ±Ã±aá¹ƒ labhanti. khandhanirodhe dukkhasaÃ±Ã±aá¹ƒ.
sukhamaggasaÃ±Ã±aá¹ƒ labhanti. khandhanirodhamagge dukkhamaggasaÃ±Ã±aá¹ƒ. tasm
puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• radhammÄ• eva tesaá¹ƒ avijjÄ• nivuá¹-Ä• na
dukkhapaá¹-ikÅ«lÄ• naá¹ƒ sattÄ• naá¹ƒ paá¹-isaraá¹‡Ä• hontÄ«ti vuttaá¹ƒ __avijjÄ• pacca
etthaca visesato paccuppannakhandhapaá¹-icchÄ• dikÄ• ya avijjÄ• ya duccaritabhÅ«tÄ• ap
sambhavanti. anÄ• gata khandhapaá¹-icchÄ• dikÄ• ya avijjÄ• ya sucaritabhÅ«tÄ• puÃ±Ã±Ä
sambhavantÄ«ti \Be 379/ veditabbÄ• . saá¹…khÄ• resu sati appahÄ«nabhavataá¹‡hÄ• naá¹
punabhavÄ• bhinibbattiyÄ• koci vibandho nÄ• ma natthi. tasmÄ• saá¹…khÄ• rapaccayÄ•
saá¸·Ä• yatanaá¹ƒ phasso vedanÄ• ti ime attabhÄ• vasaÃ±Ã±itÄ• paÃ±cadhammÄ• bhava
pana viÃ±Ã±Ä• á¹‡ameva padhÄ• naá¹ƒ jeá¹-á¹-hakaá¹ƒ hotÄ«ti vuttaá¹ƒ. __saá¹…khÄ• rap
viÃ±Ã±Ä• á¹‡eca sati tassa udayabhÅ«tÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ uppattiyÄ• vibandh
__viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• ma rÅ«pa_nti. ettÄ• vatÄ• sÄ• maÃ±Ã±ato paripuá¹‡á¹‡on
hoti. evaá¹ƒsantepi tesu dvÄ«su kÄ• yesu yedhammÄ• sattapaÃ±Ã±attiyÄ• padhÄ• naá¹…
phassÄ• dÄ«ni upari aá¹…gÄ• ni Ä• gatÄ• ni honti. yesuca sattÄ• attagÄ• haá¹ƒ daá¸·hata
visuá¹ƒ nÄ«haritvÄ• dassetuá¹ƒ __nÄ• marÅ«papaccayÄ• saá¸·Ä• yatana_nti vuttaá¹ƒ. nÄ
uppattiyÄ• vibandho natthiyeva. saá¸·Ä• yatanasamuá¹-á¹-hitoca phasso saá¸·Ä• yatane sa
vuttaá¹ƒ __saá¸·Ä• yatanapaccayÄ• phasso_ti. phassasamuá¹-á¹-hitÄ• ca vedanÄ• phasse
sambhavatiyevÄ• ti vuttaá¹ƒ __phassapaccayÄ• vedanÄ• _ti. sukhavedanÄ• sadiso taá¹‡hÄ
vuttaá¹ƒ __vedanÄ• paccayÄ• taá¹‡hÄ• _ti. kÄ• mupÄ• dÄ• naÃ±canÄ• ma ekasmiá¹ƒ Ä• r
samudÄ• caritvÄ• daá¸·hattappattÄ• taá¹‡hÄ• eva, diá¹-á¹-hiyoca attanica attano Ä• ramm
khamana rocana bhÅ«tÄ• ya taá¹‡hÄ• ya vasena daá¸·hattaá¹ƒ Ä• pajjantÄ«ti vuttaá¹ƒ
__taá¹‡hÄ• paccayÄ• upÄ• dÄ• na_nti. upÄ• diyantÄ• ca tassa tassa upÄ• dÄ• niyassa atth
taá¹ƒtaá¹ƒ kammabhavaá¹ƒ Ä• yÅ«hantiyevÄ• ti vuttaá¹ƒ __upÄ• dÄ• napaccayÄ• bhavo_ti
vaá¸• á¸• hipariyÄ• yo. yathÄ• ---

suvijÄ• no bhavaá¹ƒ hoti, duvijÄ• no parÄ• bhavoti.

kammabhave sati ekantena punabhavopi sambhavatÄ«ti vuttaá¹ƒ __bhavapaccayÄ• jÄ• tÄ
ekantena jarÄ• maraá¹‡aá¹ƒ hotiyevÄ• ti vuttaá¹ƒ __jÄ• tipaccayÄ• jarÄ• maraá¹‡a_nti. aya
tabbhÄ• vabhÄ• vibhÄ• vavidhi. \Be 380/ sokÄ• divacanaÃ±cettha Ä«disena tabbhÄ• va bh
sakalassa vaá¹-á¹-adhammassa Ä• dÄ«navarÄ• sidassa natthaá¹ƒ vuttanti. __etthÄ• _ti ima
__tatthÄ• _ti tasmiá¹ƒ paá¹-iccasamuppÄ• danaye. addhÄ• navante dhamme bhuso dhÄ• r
tekÄ• like dhamme santÄ• nÄ• nupabandhavasena kappaparaá¹ƒparÄ• vassa utu mÄ• sa
hutvÄ• apatamÄ• ne dhÄ• rento viya upaá¹-á¹-hÄ• tÄ«ti. athavÄ• , bhuso dahanti tiá¹-á¹-ha
dhammÄ• etthÄ• ti addhÄ• . kÄ• loyeva. so pana sayaá¹ƒ abhinnopi bhedavante dhamme
upacarituá¹ƒ yuttoti vuttaá¹ƒ __tayoaddhÄ• _ti.

__ [227] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``atati satataá¹ƒ gacchati pavattatÄ«ti addhÄ• ti vuttaá¹ƒâ€™â€™. taá¹ƒ na sundaraá¹ƒ.

evaÃ±hi sati addhÄ• nanti nasijjhati. yathÄ• addhÄ• namaggapaá¹-ipannoti. __aá¹…gÄ• n
avayavapadhÄ• naá¹…gÄ• ni. padhÄ• nasambhÄ• rÄ• ti vuttaá¹ƒ hoti. __Ä• kÄ• rÄ• _ti ava
koá¹-á¹-hÄ• sattho hettha Ä• kÄ• rasaddo. yathÄ• dvattiá¹ƒsÄ• kÄ• rÄ• ti. Ä• kiranti tattha t
thapitÄ• viya hontÄ«ti Ä• kÄ• rÄ• tipi vadanti. __sandhÄ«_ti dvinnaá¹ƒ dvinnaá¹ƒ saá¹…khe
saá¹…ghaá¹-anaá¹-á¹-hÄ• naá¹ƒ. saá¹…khepÄ• ti padhÄ• nadhammasaá¹…gahÄ• . vaá¹-á
Ä• vaá¹-á¹-antÄ«ti __vaá¹-á¹-Ä• ni_. mÅ«layanti sabbepi vaá¹-á¹-adhammÄ• ettha tiá¹-á¹-ha
tadÄ• yattavuttitÄ• yÄ• ti __mÅ«lÄ• ni_. patiá¹-á¹-hÄ• . pabhavÄ• ti attho. yasmÄ• eko puri
samuddo dakaá¹ƒ gahetvÄ• mahÄ• janassa mukhe pakkhipitvÄ• catÅ«su mahÄ• samudde
saÃ±Ã±Ä• pento viya bhagavÄ• pi avijjÄ• paccayÄ• saá¹…khÄ• rÄ• tiÄ• dinÄ• ekameva p
paripuá¹‡á¹‡aá¹ƒ desetvÄ• anamataggassa sakalassa saá¹ƒsÄ• ravaá¹-á¹-assa pavattiá¹ƒ
desentenaca nÄ• ma tassa ekassa bhavassa hetuca desetabbo hoti. phalaÃ±ca desetabba
purimabhave siddhÄ• avijjÄ• saá¹…khÄ• rÄ• . phalaá¹ƒnÄ• ma anÄ• gatabhave jÄ• ti. \Be
ayaá¹ƒ desanÄ• ekadesena atÄ«tÄ• nÄ• gata sÄ• dhÄ• raá¹‡Ä• ca hotÄ«ti vuttaá¹ƒ
__avijjÄ• saá¹…khÄ• rÄ• atÄ«toaddhÄ• _tiÄ• di. etthaca addhuno addhÄ• vantÄ• naÃ±ca a
dhammato visuá¹ƒ addhÄ• saá¹…khÄ• tassa kÄ• lassa abhÄ• vaá¹ƒ dasseti. kÄ• loyeva lok
pavattaá¹ƒ micchÄ• vÄ• daÃ±ca nÄ«vÄ• reti. na hi sayaá¹ƒ abhÄ• vabhÅ«to kÄ• lo kassaci
bhavituá¹ƒ yuttoti. kasmÄ• panettha ekamekassa paccuppannassa attabhÄ• vassa pavattiá
atÄ«tabhave hetuÃ±ca anÄ• gatabhave phalaÃ±ca dassetÄ«ti. ahetuvisamahetudiá¹-á¹-hÄ«
atÄ«tahetu dassanaá¹ƒ. ucchedadiá¹-á¹-hi nÄ«vÄ• raá¹‡atthaá¹ƒ anÄ• gataphaladassanaá¹
diá¹-á¹-hinÄ«vÄ• raá¹‡atthaá¹ƒ ubhayadassananti daá¹-á¹-habbaá¹ƒ. tattha ahetu apaccayÄ
nivattanti saá¹ƒkilissanti visujjhantÄ«ti pavattÄ• diá¹-á¹-hi ahetudiá¹-á¹-hinÄ• ma. brahmÄ•
issaranimmÄ• nÄ• divasena abhÅ«ta hetudassanaá¹ƒ visamahetudiá¹-á¹-hinÄ• ma. sattÄ•
anÄ• gate jÄ• tinÄ• ma natthÄ«ti pavattÄ• diá¹-á¹-hi ucchedadiá¹-á¹-hinÄ• ma. attÄ• nicco

bhavaá¹ƒ sandhÄ• vati saá¹ƒsaratÄ«ti pavattÄ• diá¹-á¹-hi sassatadiá¹-á¹-hinÄ• ma. evaá¹ƒ
sandhÄ• vantopana avijjÄ• dÄ«hi sÄ• dhetabbo nahoti. tasmÄ• avijjÄ• saá¹…khÄ• rehi bha
viÃ±Ã±Ä• á¹‡uppattiá¹ƒ vadantena sassatadiá¹-á¹-hi nÄ«vÄ• ritÄ• hotÄ«ti.

kasmÄ• panettha sokÄ• dayo aá¹…gesu nagahitÄ• ti. jÄ• tiyÄ• sati sokÄ• dayo ekantena
tabbhÄ• va bhÄ• vibhÄ• va lakkhaá¹‡assa abhÄ• vato. satipi hi jÄ• tiyÄ• rÅ«pa loke arÅ«pa
kÄ• malokepi kesaÃ±ci na sambhavantiyevÄ• ti. yadievaá¹ƒ kimatthaá¹ƒ tesaá¹ƒ vacananti.
avijjÄ• dikassavÄ• vuttappakÄ• rassa sakalassa vaá¹-á¹-apavattassa mahÄ• Ä• dÄ«navarÄ
__sokÄ• divacanaá¹ƒ panettha nissanda phalanidassana_nti vuttaá¹ƒ. tattha nissandaphala
mahÄ• Ä• dÄ«nava rÄ• sisaá¹…khÄ• tassa udayaphalassa nidassananti attho. \Be 382/ kas
bhavassa atÄ«tapaccayÄ• dve avijjÄ• saá¹…khÄ• rÄ• eva pÄ• á¸·iyaá¹ƒ vuttÄ• . kiá¹ƒ pan
paccayÄ• hontÄ«ti. aÃ±Ã±epi hontiyeva. atha kasmÄ• te pÄ• á¸·iyaá¹ƒ na vuttÄ• ti. avuttÄ
laddhattÄ• ti. kathaÃ±ca te avuttÄ• pi laddhÄ• ti. tabbhÄ• va bhÄ• vibhÄ• valakkhaá¹‡ena
tadavinÄ• bhÄ• vibhÄ• valakkhaá¹‡enaca laddhÄ• ti dassento __avijjÄ• saá¹…khÄ• raggah
paratthapi. tattha avijjÄ• saá¹…khÄ• raggahaá¹‡enÄ• ti pÄ• á¸·iyaá¹ƒ Ä• dito vuttena avijjÄ
__taá¹‡hupÄ• dÄ• nabhavÄ• pi gahitÄ• bhavantÄ«_ti avijjÄ• bhÄ• ve bhÄ• vato, abhÄ• ve
taá¹‡hupÄ• dÄ• nÄ• nipi gahitÄ• ni bhavanti. saá¹…khÄ• rabhÄ• veca bhÄ• vato, abhÄ• ve
saá¹…khÄ• raggahaá¹‡ena kammabhavopi gahito bhavatÄ«ti attho.

__vibhÄ• vaniyaá¹ƒ_ pana

kilesabhÄ• vasÄ• maÃ±Ã±ato avijjÄ• gahaá¹‡ena taá¹‡hupÄ• dÄ• nÄ• ni. kammabhÄ• va s
kammabhavo gahitoti vuttaá¹ƒ. taá¹ƒpi yujjati.

tathÄ• avijjÄ• saá¹…khÄ• rÄ• gahitÄ• bhavantÄ«ti sambandho. tadavinÄ• bhÄ• vibhÄ•
avijjÄ• ca bhavavacanena saá¹…khÄ• rÄ• ca gahitÄ• ti attho. lakkhaá¹‡adhammÄ• naá¹ƒ la
avinÄ• bhÄ• vibhÄ• vato tadavinÄ• bhÄ• vibhÄ• vena __jÄ• tijarÄ• . la. gahita_nti vuttaá¹ƒ.
kÄ• raá¹‡ena. vÄ«satÄ• kÄ• rÄ• bhavantÄ«ti sambandho. pathamaá¹ƒ hetupaÃ±cakaá¹ƒ e
phalapaÃ±cakaá¹ƒ eko. tatÄ«yaá¹ƒ hetupaÃ±cakaá¹ƒ eko. catutthaá¹ƒ phalapaÃ±cakaá¹ƒ e
catusaá¹…khepÄ• honti. cattÄ• ro saá¹…gahÄ• hontÄ«ti attho. catÅ«su pana saá¹…khepe
dutÄ«yassa dutÄ«yena tatÄ«yassa tatÄ«yena catutthassÄ• ti evaá¹ƒ tisso sandhiyopi sijjhan
__tisandhi catusaá¹…khepÄ• ca bhavantÄ«_ti. etthaca hetupaÃ±cakaá¹ƒ phalapaÃ±cakanti
pÄ• kaá¹-avohÄ• ravasena vuttaá¹ƒ. hetuphala saddÄ• pana paccayapaccayuppannapariyÄ
dutÄ«yapaÃ±cakassa pathamaá¹ƒ upÄ• dÄ• ya phalapaÃ±cakatÄ• tatÄ«yaá¹ƒ upÄ• dÄ• ya
sambhavati. tathÄ• tatÄ«yassapi catutthaá¹ƒ upÄ• dÄ• ya hetupaÃ±cakatÄ• dutÄ«yaá¹ƒ u
phalapaÃ±cakatÄ• cÄ• ti. evaÃ±hi sati hetuto phalameva siyÄ• . na phalato hetÅ«ti codanÄ
dvÄ«su pana hetupaÃ±cakesu saá¹…khÄ• rakammabhavÄ• naá¹ƒ viseso aá¹-á¹-hakathÄ• y
yathÄ• ha-dÄ• naá¹ƒ dassÄ• mÄ«ti cittaá¹ƒ uppÄ• detvÄ• mÄ• saá¹ƒpi saá¹ƒvaccharaá¹ƒp

sajjantassa uppannÄ• purimacetanÄ• yo Ä• yÅ«hanasaá¹…khÄ• rÄ• nÄ• ma. paá¹-iggÄ• h
dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• payato uppannÄ• cetanÄ• bhavoti vuccati. ekÄ• vajjanesuvÄ•
Ä• yÅ«hana saá¹…khÄ• rÄ• nÄ• ma. sattamajavanacetanÄ• bhavo. yÄ• kÄ• civÄ• pana c
Ä• yÅ«hana saá¹…khÄ• rÄ• nÄ• mÄ• ti. kammabhavo upapattibhavoti dve bhavÄ• dvÄ• da
aá¹…gassa avayavÄ• nÄ• ma hontÄ«ti vuttaá¹ƒ __kammabhavasaá¹…khÄ• tobhave kades
saá¹…khÄ• rakammabhavÄ• naá¹ƒ viseso vutta nayeneva veditabbo.

__ [228] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``kammabhavasaá¹…khÄ• to bhavekadesoti ettha Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayaceta
veditabbÄ• â€™â€™ ti vuttaá¹ƒ. taá¹ƒ idha na yujjati.

tesaá¹ƒ dvinnaá¹ƒpi dvÄ«su hetupaÃ±cakesu saá¹…gahitattÄ• ti. yathÄ• rutapÄ• á¸·inayen
daá¹-á¹-habbaá¹ƒ. __avasesÄ• cÄ• _ti idaá¹ƒ jÄ• tijarÄ• maraá¹‡ehi saddhiá¹ƒ viÃ±Ã±Ä• á¹
sandhÄ• ya vuttaá¹ƒ. etthaca yadetaá¹ƒ pubbe jÄ• tijarÄ• maraá¹‡aggahaá¹‡ena viÃ±Ã±Ä•
gahitaá¹ƒ. taá¹ƒ atthato upapattibhavoeva. nahi phalapaÃ±cakato aÃ±Ã±o upapattibhavonÄ
santepi dhammavibhÄ• ga rakkhaá¹‡atthaá¹ƒ upapattibhavasaddena catutthapaÃ±cakaá¹ƒ
dvÄ• dasasu \Be 384/ aá¹…gesu avijjÄ• nÄ• ma moho. soca akusalamÅ«laá¹ƒ. taá¹‡hÄ• nÄ
mÅ«lanti vuttaá¹ƒ __avijjÄ• taá¹‡hÄ• vasena dve mÅ«lÄ• nÄ«_ti. athavÄ• , mÅ«lanti sÄ«sa
vaá¹-á¹-asÄ«sÄ• nÄ«ti attho. aá¹-á¹-hakathÄ• yaá¹ƒ pana purimaá¹ƒ paÃ±cakadvayaá¹ƒ eka
pacchimaá¹ƒ paÃ±cakadvayaá¹ƒ ekaá¹ƒ bhavacakkanti katvÄ• purimaá¹ƒ avijjÄ• mÅ«laá¹ƒ
diá¹-á¹-hicaritÄ• naá¹ƒvÄ• apÄ• yagÄ• mÄ«naá¹ƒvÄ• cakkaá¹ƒ. pacchimaá¹ƒ taá¹‡hÄ• mÅ
rÄ• gacaritÄ• naá¹ƒvÄ• sugatigÄ• mÄ«naá¹ƒvÄ• cakkanti dassitaá¹ƒ. cakkanti pana yato p
vaá¹-á¹-asantÄ• nassa Ä• rabbho hoti. tasmiá¹ƒ puna Ä• gateeva cakkaá¹ƒnÄ• ma siyÄ• . ta
hetuphala yugaá¸·ena saddhiá¹ƒ sabbaá¹ƒ ekameva cakkanti yuttaá¹ƒ.

kasmÄ• panettha Ä• gamanasambhÄ• resu avijjÄ• eva sÄ«saá¹ƒ katvÄ• vuttÄ• . gamana
ubhayattha ubhayaá¹ƒpi sÄ«saá¹ƒ katvÄ• vattabbanti. vuccate, sukhavedanÄ• sadiso hi taá
natthi. tasmÄ• vedanaá¹…gato paraá¹ƒ vaá¹-á¹-aá¹…gaá¹ƒ ghaá¹-entena vedanÄ• nurÅ«p
avijjÄ• ti gamanasambhÄ• resu tÄ• va avijjÄ• ya okÄ• so natthi. sabbapathamaá¹ƒ Ä• rabbh
sabbapadhÄ• nÄ• avijjÄ• eva vattabbÄ• hoti. sÄ• ca saá¹…khÄ• ruppÄ• dane avirajjhanak
antare ekassa aá¹…gassa atthÄ• ya kiÃ±ci vattabbaá¹ƒ atthÄ«ti Ä• gamanasambhÄ• resu t
ayaÃ±hi paá¹-iccasamuppÄ• dadesanÄ• nÄ• ma padhÄ• naá¹…gapariggaha vasena pavatt
pariggaha vasenÄ• ti.

yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

pubbantassa avijjÄ• mÅ«laá¹ƒ. aparantassa taá¹‡hÄ• mÅ«lanti vuttaá¹ƒ.

tattha pubbantassÄ• ti pubbassa hetuphalakoá¹-á¹-hÄ• sassa. aparantassÄ• ti pacchimass
koá¹-á¹-hÄ• sassÄ• ti atthoti. kasmÄ• panetÄ• ni dvemÅ«lÄ• ninÄ• ma hontÄ«ti Ä• ha ---

__tesamevaca mÅ«lÄ• naá¹ƒ, nirodhena nirujjhatÄ«_ti.

tesaá¹ƒ samudayena sakalavaá¹-á¹-aá¹ƒ samudeti. nirodhenaca nirujjhati. tasmÄ• tÄ• ni d
vuttaá¹ƒ hoti. keci pana paá¹-iloma \Be 385/ paá¹-iccasamuppÄ• da dassanametanti vadant
samuppÄ• donÄ• ma avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho saá¹…khÄ• ranirodhÄ• viÃ±Ã
nirodhavÄ• ro. idÄ• ni sokÄ• di vacanaá¹ƒ na kevalaá¹ƒ nissandaphala nidassanatthameva
jarÄ• maraá¹‡ena saddhiá¹ƒ ekaá¹ƒ aá¹…gaá¹ƒ hutvÄ• upari vaá¹-á¹-amÅ«ladhammapaá¹
dukkhadhammÄ• naá¹ƒ nidassanatthaá¹ƒpi hotÄ«ti dassento __jarÄ• maraá¹‡a mucchÄ• y
mucchÄ• saddena sokÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. tepi hi sayaá¹ƒ Ä• savasambhÅ«tÄ• hutv
paccayÄ• hontÄ«ti etena tesaá¹ƒ jarÄ• maraá¹‡aá¹…ge gahaá¹‡aá¹ƒ siddhaá¹ƒ bhavati. ja
abhiá¹‡haso pÄ«á¸·itÄ• naá¹ƒ bÄ• lÄ• naá¹ƒ Ä• savÄ• abhiá¹‡haso samuppajjanti. __Ä• sa
pavaá¸• á¸• hati_. Ä• savasamudayÄ• avijjÄ• samudayoti hi vuttaá¹ƒ. evaÃ±ca sati avijjÄ• p
puna Ä• bandhameva vaá¹-á¹-anti attho. etthaca ---

nÄ• nÄ• byasanaphuá¹-á¹-hassa, sokÄ• dÄ«naá¹ƒ pavattito.

avijjÄ• taá¹‡hÄ• vaá¸• á¸• hanti, yato vaá¹-á¹-aá¹ƒ pavattatÄ« tipi ||

vattabbaá¹ƒ. yathÄ• ha-katamoca bhikkhave dukkhassa vipÄ• ko. sammohavepakkaá¹ƒ vÄ
vadÄ• mi. pariyeá¹-á¹-hivepakkaá¹ƒvÄ• ti tattha sammoho avijjÄ• . pariyeá¹-á¹-hi taá¹‡hÄ• .
vipÄ• kaá¹ƒ etassÄ• ti katvÄ• jarÄ• maraá¹‡asokÄ• dikaá¹ƒ dukkhaá¹ƒ sammohavepakkaá¹
vuccatÄ«ti. tattha sammohonÄ• ma Ã±Ä• tibyasanÄ• dinÄ• phuá¹-á¹-hosocati paridevati u
sammohaá¹ƒ Ä• pajjatÄ«ti evaá¹ƒ Ä• gato sammoho. pariyiá¹-á¹-hinÄ• ma yathÄ• jigacchÄ
pattheti pariyesati pipÄ• sÄ• bhipÄ«á¸·ito. pÄ• á¹‡iyaá¹ƒ pattheti pariyesati, evaá¹ƒ kenaci d
sukhaá¹ƒ pattheti pariyesatÄ«ti evaá¹ƒ pavattÄ• pariyiá¹-á¹-hitaá¹‡hÄ• . ettha pana yasmÄ•
jarÄ• maraá¹‡asadisaá¹ƒ mahantaá¹ƒ visaá¹-aá¹ƒ niyataÃ±ca imassa lokassa dukkhaá¹-á¹-h
dukkhanissaraá¹‡atthaÃ±ca satthusÄ• sanaá¹ƒ. tasmÄ• ayaá¹ƒ paá¹-iccasamuppÄ• dades
hoti. yathÄ• ha-kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• panno jÄ• yatica jiyyatica \Be 386/ miyyatica
athaca panimassaá¹ƒ dukkhassa nissaraá¹‡aá¹ƒ nappajÄ• nÄ• ti jarÄ• maraá¹‡assÄ• tiÄ• c
paá¹-á¹-hÄ• ya Ã±Ä• tesu jarÄ• maraá¹‡aá¹ƒ samÅ«laá¹ƒ khanitvÄ• tato attÄ• naá¹ƒ moce
dassetuá¹ƒ jÄ• tiÄ• dÄ«ni purimÄ• ni aá¹…gÄ• ni desitÄ• ni. apica. ekasmiá¹ƒ bhave á¹-hat
gamanasambhÄ• rehica Ä• gatiyÄ• ca gatiyÄ• ca saddhiá¹ƒ attabhÄ• vanibbattiyÄ• dassitÄ
sakalasaá¹ƒsÄ• re tasmiá¹ƒ tasmiá¹ƒ bhave tassa tassa attabhÄ• vassa nibbatti dassitÄ• ev
diá¹-á¹-higatÄ• ni nivattitÄ• ni. bhavacakkaÃ±ca anÄ• dimantaá¹ƒ hutvÄ• Ä• bandhatiyeva.

jarÄ• maraá¹‡avacanenavÄ• sokÄ• divacanenavÄ• avijjaá¹ƒ acintetvÄ• vaá¹-á¹-apavattas
mahÄ• Ä• dÄ«navarÄ• sidassanameva paccetabbanti. __icceva_ntiÄ• di nigamanaá¹ƒ. icce
saá¹…khÄ• rÄ• tiÄ• dinÄ• nayena paá¹-hapesÄ«ti sambandho. iccevaá¹ƒ Ä• bandhaá¹ƒ an
vaá¹-á¹-antipi yojenti.

tattha iccevaá¹ƒ Ä• bandhanti jarÄ• maraá¹‡amucchÄ• yÄ• tiÄ• dinÄ• vutta nayena punap
__anÄ• dika_nti kasmÄ• vuttaá¹ƒ. nanu avijjÄ• Ä• dimhi vuttÄ• ti. vuccate, vaá¹-á¹-assa Ä•
Ä• dimhi vuttÄ• na hoti. vaá¹-á¹-akathÄ• ya sÄ«sa bhÅ«tattÄ• eva sÄ• Ä• dimhi vuttÄ• . ev
vaá¹-á¹-assa anÄ• dikabhÄ• vopi dassito. avijjÄ• hi nÄ• ma bahiddhÄ• na labbhati. sattasa
paccakkhatova siddhametaá¹ƒ. tasmÄ• idha atÄ«tabhave avijjÄ• ya siddhÄ• ya tassÄ• adh
attabhÄ• vopi tasmiá¹ƒ bhave sijjhatiyeva. sijjhanto ca imassaá¹ƒ dasanoyaá¹ƒ vutta nayena
eva sijjhati, na aÃ±Ã±athÄ• . evaÃ±ca sabhi puna tassapi adhiá¹-á¹-hÄ• nabhÅ«to attabhÄ•
avijjÄ• attabhÄ• vocÄ• ti ubhayaá¹ƒ petaá¹ƒ anavaá¹-á¹-hitaá¹ƒ anÄ• dikameva hotÄ«ti. vaá
tividhassapi padhÄ• napaccayabhÅ«tattÄ• sÄ• vaá¹-á¹-akathÄ• ya sÄ«sabhÅ«tÄ• hoti. ya
Ä• dibhÅ«tÄ• na hoti. atha tassÄ• pi paccayo vattabboti. saccaá¹ƒ. tassÄ• pana \Be 387/ p
paccayassapi paccayo vattabboti Ä• gacchatiyeva. evaÃ±ca sati tassa tassÄ• ti niá¹-á¹-hÄ•
yeyyÄ• ti. aÃ±Ã±attha pana vuttoyeva. yathÄ• ha-Ä• savasamudayÄ• avijjÄ• samudayoti. y
pÄ• haá¹ƒ bhikkhave sÄ• hÄ• raá¹ƒ sanidÄ• naá¹ƒ vadÄ• mi. kocassÄ• Ä• hÄ• ro. paÃ±ca
yathÄ• cÄ• ha-avijjÄ• paccayo, saá¹…khÄ• rÄ• paccayuppannÄ• . ubhayametaá¹ƒ paá¹-ic
__paá¹-hapesÄ«_ti paÃ±Ã±Ä• pesi desesÄ«ti attho. [paá¹-iccasamuppÄ• danayo.]

<167> idÄ• ni paá¹-á¹-hÄ• nanayaá¹ƒ dassetuá¹ƒ __hetupaccayo_tiÄ• di Ä• raddhaá¹ƒ. tatt
__hetupaccayo, _ hetu hutvÄ• paccayo hetubhÄ• vena paccayoti vuttaá¹ƒ hoti. tattha kenaá
mÅ«laá¹-á¹-hena, koca mÅ«laá¹-á¹-hoti. rukkhÄ• naá¹ƒ rukkhamÅ«lassa viya bhÅ«miyaá¹ƒ
Ä• rammaá¹‡esu suppatiá¹-á¹-hi tabhÄ• vasÄ• dhanaá¹-á¹-ho mÅ«laá¹-á¹-honÄ• ma. sahajÄ
bhÄ• vasÄ• dhanaá¹-á¹-ho mÅ«laá¹-á¹-honÄ• mÄ• tipi vadanti. yaá¹ƒ panettha vattabbaá¹ƒ.
vuttameva. saddatthato pana hinonti vuddhiviruá¸·hivepullapattivasena suá¹-á¹-hu patiá¹-á¹-
sahajÄ• tadhammÄ• ettha etenavÄ• Ä• rammaá¹‡e daá¸·hanipÄ• tinÄ• thÄ• mabalasamp
upakÄ• rakaá¹-á¹-ho. upakÄ• rakotica sayaá¹ƒ yÄ• disena sabhÄ• vena upalabbhamÄ• ne a
uppajjanti. uppannÄ• vÄ• tiá¹-á¹-hanti á¹-hitÄ• vÄ• uparuparivuddhiviruá¸·hiyÄ• paccayatta
tÄ• di senasabhÄ• vena upaladdhiyeva. nahi sabhÄ• vadhammesu Ä«hÄ• vÄ• byÄ• pÄ• ro
kÄ• retÄ• vÄ• upalabbheyyÄ• ti. tathÄ• upaladdhiyaá¹ƒ pana sati anurÅ«pÄ• naá¹ƒ paccay
anuppannÄ• naá¹ƒvÄ• uppajjanato uppannÄ• naá¹ƒvÄ• á¹-hitibhÄ• vapattito á¹-hitÄ• naá¹
uparuparivuddhiviruá¸·hiyÄ• paccayattupagamanato suá¹-á¹-hu karÄ• nto viya sÄ• dhento
upakÄ• rako tveva vuccatÄ«ti. iti Ä• rammaá¹‡e thirabhÄ• vavuddhi viruá¸·hibhÄ• vasÄ• dh
mÅ«labhÄ• vena upakÄ• rakÄ• chahetudhammÄ• hetupaccayo nÄ• ma.

Ä• ramanti \Be 388/ cittacetasikÄ• dhammÄ• suá¹-á¹-hu ratiá¹ƒ anubhavantÄ• viya ajjhola

etthÄ• ti Ä• rammaá¹‡aá¹ƒ. Ä• rammaá¹‡abhÄ• neva upakÄ• rakÄ• chaá¸·Ä• rammaá¹‡ad
adhipati saddattho heá¹-á¹-hÄ• vuttoyeva. adhipati bhÄ• vena upakÄ• rako dhammo __adh
Ä• rammaá¹‡Ä• dhipati sahÄ• jÄ• tÄ• dhipativasena. Ä• rammaá¹‡adhammÄ• pi hi keci gar
Ä• rammaá¹‡ikadhamme sÄ• mino viya dÄ• se attano vasevattayamÄ• nÄ• attani niccaá¹ƒ
karontÄ«ti. natthi antaraá¹ƒ etassÄ• ti anantaro, anantarabhÄ• vena upakÄ• rako dhammo _
suá¹-á¹-hu anantarabhÄ• vena upakÄ• rako dhammo __samanantarapaccayo_. imesaá¹ƒ d
viseso natthi. atthato pana purimacitte niruddhepi pacchÄ• santÄ• naá¹ƒ ucchijjituá¹ƒ adatv
santÄ• nÄ• nubandhavasena sÄ• rammaá¹‡adhamma bhÄ• vena attasadisassa dhammant
anantarapaccayatÄ• . dhammantare uppÄ• diyamÄ• nepi yaá¹ƒkiÃ±ci dhammaá¹ƒ anuppÄ•
kiccaá¹-á¹-hÄ• nÄ• naá¹ƒ paá¹-ipÄ• á¹-iyÄ• cittaniyÄ• maá¹ƒ nÄ• ma sÄ• dhetvÄ• anurÅ«p
uppÄ• danaá¹ƒ samanantarapaccayatÄ• ti. evaÃ±hi sati nirodhÄ• vuá¹-á¹-hahantassa asaÃ
purimapacchimabhÄ• gapavattÄ• naá¹ƒ cittuppÄ• dÄ• naá¹ƒpi anantaratÄ• samanantaratÄ
abhÄ• va bhÅ«to antare kÄ• lo tesaá¹ƒ antaraá¹ƒ karotinÄ• ma. naca aÃ±Ã±asantÄ• nabhÅ
aÃ±Ã±aÃ±hi rÅ«pasantÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ arÅ«pasantÄ• naá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ p
samanantarapaccayoti vÄ• daá¹ƒ paá¹-ikkhipitvÄ• saá¹‡á¹-hÄ• nÄ• bhÄ• vato suá¹-á¹-hu a
vuttaá¹ƒ. etena yathÄ• saá¹‡á¹-hÄ• navantÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ anantaratÄ• nÄ•
hoti. na tathÄ• saá¹‡á¹-hÄ• narahitÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ. tasmÄ• purimapacch
ekÄ«bhÅ«tÄ• naá¹ƒ viya pavattisamanantaratÄ• nÄ• ma. tathÄ• pavattana samatthatÄ• sa
dasseti.

ye pana dhammÄ• attani jÄ• te eva jÄ• yanti, no ajÄ• te. attanÄ• sahevaca jÄ• yanti, no p
jÄ• tatthÄ• ya viya \Be 389/ sayaá¹ƒ tehi saha jÄ• tabhÄ• vena upakÄ• rako dhammo __sah
padÄ«po viya. padÄ«pajÄ• laÃ±hi uppajjamÄ• naá¹ƒ pakÄ• sasaá¹…khÄ• tena Ä• lokena s
aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhantaá¹ƒ tidaá¹‡á¸• aá¹ƒ viya aÃ±Ã±amaÃ±Ã±aá¹ƒ upattha
__aÃ±Ã±amaÃ±Ã±apaccayo_. evaÃ±ca sati imassa paccayassa purimena saha viseso pÄ•
jÄ• tasaddo evarÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±opatthambhanaá¹ƒ bodhetÄ«ti. nissayanti etthÄ•
upakÄ• rako dhammo __nissayapaccayo_. so pana sahajÄ• tanissayo vatthupurejÄ• ta niss
sahajÄ• tova samÄ• no paá¹-akoá¹-á¹-hako viya cittakammÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÄ• ven
sahajÄ• tanissayo. pathavÄ« viya tiá¹‡arukkhÄ• dÄ«naá¹ƒ pure jÄ• to hutvÄ• adhiá¹-á¹-hÄ•
vatthupurejÄ• ta nissayo. balavataro pana nissayo __upanissayo_. yathÄ• hi sÄ• libhattass
ukkhalivÄ• kaá¹-á¹-haá¹ƒvÄ• aggivÄ• nissayo eva hoti, na upanissayo. sÄ• likhettavuá¹-á¹-
upanissayo, na hi tÄ• suasati bhattuppattiyÄ• sÅ«dÄ• dÄ«naá¹ƒpi thÄ• monÄ• ma atthÄ«ti
asati nissayadhammÄ• pi natthi. kuto nissitadhammÄ• . so paccayo nissayatopi balavataraá
vuccatÄ«ti.

so pana Ä• rammaá¹‡Å«panissayo anantarÅ«panissayo pakatÅ«panissayoti tividho hoti. ta
Ä• rammaá¹‡a dhammÄ• garukatattÄ• eva adhipatibhÅ«tÄ• balava nissayabhÅ«tÄ• ca ho
tehi vinÄ• cittasantÄ• napavattiyÄ• eva abhÄ• vato balavanissayÄ• eva honti. pakatÅ«pan

upanissayoti pakatÅ«panissayo. pakatotica yathÄ• kate sati anurÅ«pe kÄ• le tasmiá¹ƒsantÄ
paccayuppannadhammÄ• pÄ• tubhavanti, tathÄ• suá¹-á¹-hu katoti attho. karaá¹‡aÃ±cettha
cÄ• go paÃ±Ã±Ä• tica rÄ• go doso moho mÄ• no diá¹-á¹-hi patthanÄ• tica vuttÄ• naá¹ƒ dha
santÄ• ne pubbabhÄ• ge vuttappakÄ• rena suá¹-á¹-hu uppÄ• danaá¹ƒ. kÄ• yikaá¹ƒ sukhaá¹
utu bhojanaá¹ƒ senÄ• sananti evaá¹ƒ vuttÄ• naá¹ƒ dhammÄ• naá¹ƒ suá¹-á¹-hu upasevanaÃ

puretaraá¹ƒ uppajjitvÄ• vattamÄ• nabhÄ• vena upakÄ• rako dhammo __purejÄ• tapaccayo
Ä• rammaá¹‡apurejÄ• ta nissaya purejÄ• ta vasena. nissayÄ• rammaá¹‡adhammÄ• eva hi
tÄ• mattavisiá¹-á¹-hÄ• purejÄ• tapaccayoti vuttÄ• ti. Ä• cariyÄ• nandattherena pana nissayÄ
visiá¹-á¹-hÄ• purejÄ• tÄ• kÄ• rena upakÄ• rakatÄ• purejÄ• tapaccayatÄ• ti vuttaá¹ƒ. evaá¹
jÄ• tatÄ• visiá¹-á¹-hehi nissayÄ• rammaá¹‡asattivisesehi aÃ±Ã±o visuá¹ƒ purejÄ• tasattivise
pure ropetvÄ• jÄ• tÄ• naá¹ƒ rukkhapotakÄ• naá¹ƒ viya pacchÄ• Ä• siÃ±ciyamÄ• naá¹ƒ udÄ
catusamuá¹-á¹-hÄ• nikarÅ«padhammÄ• naá¹ƒ vuddhaviruá¸·habhÄ• vaÃ±ca pacchÄ• pi attÄ
pavattiyÄ• paccayabhÄ• vaÃ±ca pÄ• petvÄ• upatthambhanavasena upakÄ• rako pacchÄ•
jÄ• tapaccayo_. aá¹-á¹-hakathÄ• yaá¹ƒ pana gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cÄ
mÅ«laá¹-Ä«kÄ• yaÃ±ca etena manosaÃ±ce tanÄ• hÄ• ravasena pavattamÄ• nehi arÅ«padh
upatthambhita bhÄ• vaá¹ƒ dasseti, teneva Ä• hÄ• rÄ• sÄ• viyÄ• ti avatvÄ• cetanÄ• gahaá¹
pana pacchÄ• jÄ• tÄ• sasampayuttÄ• Ä• hÄ• rÄ• sÄ• cetanÄ• purejÄ• tÄ• naá¹ƒ tesaá¹ƒ
cirakÄ• laá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ• rena vinÄ• pi amilÄ• ta bhÄ• vaá¹ƒ uparÅ«parica
vuddhaviruá¸·harÅ«pasantÄ• nuppattiyÄ• paccayabhÄ• vaá¹ƒ pÄ• petvÄ• upatthambhatiyÄ
pacchÄ• jÄ• tapaccayeka desena sakalassa pacchÄ• jÄ• tapaccayassa sÄ• dhanatthÄ• ya
dissati. cetanÄ• gahaá¹‡aÃ±ca pacchÄ• jÄ• ta paccayaá¹ƒ patvÄ• pi cetanÄ• eva padhÄ• n
gahitanti na na sakkÄ• vattuá¹ƒ. evaÃ±hi sati pacchÄ• jÄ• tassa atthassa pacchÄ• jÄ• tÄ•
sÄ• dhanaá¹ƒ upapannaá¹ƒ hotÄ«ti. yathÄ• vutta á¹-Ä«kÄ• pÄ• á¹-hepi ayamattho labbhatiy

Ä• sevanti \Be 391/ taá¹ƒ suá¹-á¹-hu bhajanti aparÄ• paraá¹ƒ uppajjamÄ• nÄ• dhammÄ• s
bhajamÄ• nÄ• viya tassa purimassa sabbapÄ• ripÅ«raá¹ƒ Ä• kÄ• raá¹ƒ gahetvÄ• eva puna
Ä• sevanaá¹ƒ. Ä• sevetivÄ• te dhamme attano parivÄ• saá¹ƒ suá¹-á¹-hu gÄ• hÄ• peti. vaá¸·
apica kusalÄ• dibhÄ• vena attanÄ• sadisassa payogena karaá¹‡Ä«yassa anantaradhamma
pavattanaá¹ƒ attasadisassavÄ• attasadisabhÄ• vÄ• pÄ• danaá¹ƒ vÄ• sanaá¹ƒ Ä• sevanaá¹
vuttaá¹ƒ. tattha payogena karaá¹‡Ä«yassÄ• ti etena Ä• vajjanadvayaÃ±ca sabbavipÄ• kadh
Ä• vajjana dvayassa dvattikkhattuá¹ƒ pavattamÄ• nassapi vaá¸• á¸• hetuá¹ƒvÄ• hÄ• petuá¹
karaá¹‡Ä«yatÄ• nÄ• ma atthi paridubbalattÄ• . vipÄ• kesuca ariyaphalÄ• ni parikammapayo
maggacetanÄ• nubhÄ• vena vinÄ• kevalena tena payogeneva sÄ• dhetabbÄ• ni na honti. I
pÄ• titesu lokiyavipÄ• kesu vattabbameva natthÄ«ti. punappunaá¹ƒ karaá¹‡aá¹ƒ pavattanan
balavabhÄ• vÄ• pÄ• danena saha pavattanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. evaÃ±hi sati pariyatti
vijjÄ• sippuggahaá¹‡esu purimÄ• bhiyogo viya Ä• sevanaá¹-á¹-hena anantare pavattÄ• naá
dhammÄ• naá¹ƒ paguá¹‡abalavabhÄ• vÄ• ya upakÄ• rako dhammo __Ä• sevanapaccayo_

kÄ• yaá¹…gavÄ• caá¹…gacittaá¹…gÄ• bhisaá¹…kharaá¹‡abhÅ«tena cittappayogasaá¹…k
upakÄ• rako dhammo __kammapaccayo_. so duvidho sahajÄ• tanÄ• nÄ• kkhaá¹‡ikavasen
vaá¸• á¸• hakiÄ• dayo viya sakiccaparakiccasÄ• dhanavasena pavattÄ• sabbÄ• pi sahajÄ•
yathÄ• pana itthipurisÄ• naá¹ƒ sakiá¹ƒ sannipÄ• tappayogo kÄ• masukhÄ• nubhavanakicc
puttapÄ• tubhÄ• vatthÄ• yavatthumhi bÄ«janidhÄ• na kiccaÃ±ca sampÄ• deti. evamevaá¹ƒ
yathÄ• vuttÄ• bhisaá¹…kharaá¹‡akiccaÃ±ca tadabhisaá¹…kharaá¹‡avegajanitaá¹ƒ kÄ• lant
vipÄ• kakaá¹-attÄ• rÅ«pÄ• naá¹ƒ pÄ• tubhÄ• vatthÄ• ya santÄ• ne kiriyÄ• visesanidhÄ• na
niruddhÄ• kusalÄ• kusala cetanÄ• nÄ• nÄ• kkhaá¹‡ikakammapaccayonÄ• ma. \Be 392/ vi
dhammo vipÄ• kapaccayo. vipaccana bhÄ• voca nÄ• ma loke sabbesaá¹ƒ pupphaphalÄ• dA
vipakkabhÄ• vaá¹ƒ pattakÄ• le sabbÄ• kÄ• rena mandabhÄ• vo hoti. evaá¹ƒ nirussÄ• hasan
mandamandÄ• kÄ• rena santÄ• ne pÄ• tubhÄ• vo. tatoyevaca vipÄ• kÄ• naá¹ƒ pavatti avib
niddÄ• yantassa purimabhavasiddhe kammÄ• di Ä• rammaá¹‡e pavattÄ• nipi tÄ• ni vuá¹-á¹
pavattiyÄ• paccayÄ• nahontÄ«ti. paÃ±caviÃ±Ã±Ä• á¹‡Ä• dÄ«ni pana pacchÄ• jÄ• nanacit
hontÄ• nipi vatthÄ• rammaá¹‡a ghaá¹-á¹-anÄ• nubhÄ• va balena saheva honti. na tesaá¹ƒ u
vasenÄ• ti daá¹-á¹-habbaá¹ƒ.

arÅ«pino tayo Ä• hÄ• rÄ• sahajÄ• tadhammÄ• naá¹ƒ jananaá¹-á¹-hena upatthambhanaá¹-
pana imassa catusamuá¹-á¹-hÄ• ni kassa kÄ• yassa upatthambhanaá¹-á¹-heneva upakÄ• ra
apica, Ä• hÄ• raá¹-á¹-honÄ• ma upatthambhanappadhÄ• no hoti. teneva hi pÄ• á¸·iyaá¹ƒ ka
Ä• hÄ• rasamuá¹-á¹-hÄ• nassa rÅ«passa Ä• hÄ• rapaccayena paccayoti avatvÄ• imassa k
paccayotveva vuttaá¹ƒ. tasmÄ• arÅ«pÄ• hÄ• rÄ• naá¹ƒpi Ä• hÄ• raá¹-á¹-ho upatthambhana
janayantÄ• pi hi Ä• hÄ• rÄ• attanÄ• janitÄ• naÃ±ca tadaÃ±Ã±esaÃ±casantÄ• naá¹-á¹-hitiy
upatthambhanena saheva janentÄ«ti.

issariyaá¹-á¹-hena upakÄ• rako dhammo __indriyapaccayo_. so tividho sahajÄ• tÄ• divaser
sahajÄ• tadhammÄ• naá¹ƒ attano attano kiccesu issarabhÅ«tÄ• arÅ«pindriyadhammÄ• sa
jÄ• tÄ• naá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡a dhammÄ• naá¹ƒ dassanÄ• di kiccesu issarabhÅ«tÄ• p
paÃ±capasÄ• dindriyadhammÄ• pure jÄ• tindriyapaccayo. sahajÄ• tÄ• naá¹ƒ kaá¹-attÄ• rÅ
issarabhÅ«taá¹ƒ rÅ«pajÄ«vitaá¹ƒ rÅ«pajÄ«vitindriyapaccayo. kasmÄ• panettha bhÄ• vindri
gahitanti. vuccate, yassa janakattaá¹ƒvÄ• upatthambhakattaá¹ƒvÄ• anupÄ• lakattaá¹ƒvÄ•
paccayadhammonÄ• ma. bhÄ• vadvayassa \Be 393/ pana sahajÄ• ta dhammÄ• naá¹ƒ atthA
kevalaá¹ƒ pana taá¹ƒsahite santÄ• ne kammÄ• dÄ«hi attano attano paccayehi pavattamÄ•
catusamuá¹-á¹-hÄ• nikadhammÄ• naá¹ƒ itthÄ• kÄ• rÄ• divaseneva yo pavattiniyamo atthi, s
siddho. tasmÄ• tesaá¹ƒ dhammÄ• naá¹ƒ tÄ• dise niyÄ• makicce issarattÄ• yeva dvayaá¹ƒ
indriyapaccayatte nÄ• ti taá¹ƒ idha nagahitanti daá¹-á¹-habbaá¹ƒ. Ä• rammaá¹‡aá¹ƒ upagan
daá¸·haá¹ƒ nipatitvÄ• viya jhÄ• yanaá¹-á¹-hena olokanaá¹-á¹-hena upakÄ• rako dhammo __
sugati nibbÄ• na sampÄ• pakaá¹-á¹-hena upakÄ• rako dhammo __maggapaccayo_. etthaca

lakkhaá¹‡avisesena sampannattÄ• kusalabhÅ«tÄ• sammÄ• diá¹-á¹-hÄ• dayo sugati nibbÄ
maggapaccayÄ• nÄ• ma honti. abyÄ• katabhÅ«tÄ• naá¹ƒpi tesaá¹ƒ so so lakkhaá¹‡aviseso
tenevaá¹-á¹-hena maggapaccayatÄ• vuttÄ• ti daá¹-á¹-habbÄ• . satipi maggaá¹…gÄ• naá¹ƒ
sampÄ• pakaá¹-á¹-henaca upakÄ• rakatte taá¹ƒsamuá¹-á¹-hitÄ• naá¹ƒ rÅ«padhammÄ• naá
tesaá¹ƒ pana maggapaccayadhammehi samuá¹-á¹-hitattÄ• yeva maggapaccayuppannatÄ•
hetukammindriyajhÄ• na paccayesupÄ«ti.

ekuppÄ• datÄ• dÄ«hi pakÄ• rehi samaá¹ƒ ekÄ«bhÅ«to viya hutvÄ• aÃ±Ã±amaÃ±Ã±ayutta
__sampayuttapaccayo_. samÄ• nepi sahajÄ• tabhÄ• vena nissaya nissita bhÄ• venaca yutt
sampayogalakkhaá¹‡assa virahato vippayuttabhÄ• vena upakÄ• rako dhammo __vippayutta
saá¹…kÄ• sambhavati, tattheva tadÄ• saá¹…kÄ• vigamanatthaá¹ƒ ayaá¹ƒ vippayuttapacca
tadÄ• saá¹…khÄ• rahitesu Ä• rammaá¹‡Ä• nantarÄ• dÄ«su vippayuttapaccayapasaá¹…go
heá¹-á¹-hÄ• vuttappakÄ• resu eva paccayadhammesu yo yo atthitÄ• saá¹…khÄ• tena khaá
samaá¹…gibhÄ• vena tÄ• disasseva khaá¹‡apaccuppanna samaá¹…gino dhammassa saha
__atthipaccayo_. yasmiá¹ƒ vijjÄ• mÄ• ne sati aÃ±Ã±o uppajjituá¹ƒ okÄ• saá¹ƒ \Be 394/ nala
aÃ±Ã±assa okÄ• sadÄ• na saá¹…khÄ• tena sayaá¹ƒ antarahitabhÄ• vena upakÄ• rako dha
visuá¹ƒ sattiviseso na hoti. teneva cittena gacchati nisÄ«dati tiá¹-á¹-hatÄ«tiÄ• dinÄ• pacchi
á¹-hitÄ• naá¹ƒpi purimacittaá¹ƒ vattatiyevÄ• ti lokassa abhimÄ• no hoti. tasmÄ• yattha atthi
sambhavati. tattha tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ ayaá¹ƒ paccayo vuttoti veditabbo.

vinÄ• saá¹ƒ gato vigato. yasmiá¹ƒ avigate aÃ±Ã±o uppajjituá¹ƒ okÄ• saá¹ƒ nalabhati, so ta
okÄ• sadÄ• nasaá¹…khÄ• tena sayaá¹ƒ vigatabhÄ• vena upakÄ• rako dhammo __vigatapa
saá¹…khÄ• tena avigatabhÄ• vena tÄ• disasseva dhammassa upakÄ• rako dhammo __avi
dukameva cettha nÄ• nattha pasaá¹…ganivattanatthaá¹ƒ Ã±Ä• á¹‡avisadatthaÃ±ca pariyÄ•
katvÄ• desitanti veditabbaá¹ƒ. tathÄ• hi atthÄ«ti kho kaccÄ• na ayameko anto. natthÄ«ti a
antotiÄ• dinÄ• nÄ• nÄ• atthadÄ«pakÄ• atthi natthi saddÄ• sÄ• sane lokeca dissanti. pubb
puna pariyÄ• yantarena vacanaá¹ƒ sotÅ«naá¹ƒ Ã±Ä• á¹‡avisadatthÄ• ya hotÄ«ti. á¹-Ä«kÄ•
paccaya dukÄ• naá¹ƒ nÄ• natthasambhavaá¹ƒ vaá¹‡á¹‡entiyevÄ• ti. [paccayuddeso]

<168> idÄ• ni yathÄ• uddiá¹-á¹-he catuvÄ«satipaccaye pathamaá¹ƒ chahi rÄ• sÄ«hi saá¹…
anukkamena tesaá¹ƒ paccayÄ• naá¹ƒ niddesaá¹ƒ dassento __chadhÄ• nÄ• mantunÄ• mas
nÄ• maá¹ƒ nÄ• massa chadhÄ• chabbidhehi paccayehi paccayo hoti. nÄ• maá¹ƒ nÄ• marÅ
nÄ• maá¹ƒ rÅ«passa ekadhÄ• , rÅ«paá¹ƒ nÄ• massa ekadhÄ• eva. paÃ±Ã±attinÄ• marÅ«p
nÄ• marÅ«paá¹ƒ dvayasseva nÄ• marÅ«passa navadhÄ• ti evaá¹ƒ chakkapaÃ±cakÄ• divas
kathaá¹ƒ hontÄ«ti yojanÄ• .

__ [229] _ yaá¹ƒpana __vibhÄ• vaniyaá¹ƒ_

``paÃ±Ã±attinÄ• marÅ«pÄ• ni nÄ• massa dvidhÄ• dvipakÄ• rÄ• paccayÄ• hontÄ«ti vuttaá

paccayakathÄ• \Be 395/ hi nÄ• ma paccayato paccayuppannato paccayasattitoti tÄ«hi pak
suvuttÄ• hotÄ«ti. yasmÄ• pana anantarÄ• dipaccayÄ• nÄ• ma cittasantÄ• nassa avicched
kiccaá¹-á¹-hÄ• nÄ• nukkamapaá¹-ipÄ• danÄ• ya eva ca honti. tasmÄ• kusalÄ• dÄ«su arÅ«
kassaci aviruddhassa dhammassa paccayo na na hotÄ«ti vuttaá¹ƒ __anantaraniruddhÄ• cit
tattha aviruddhassÄ• tietena aÃ±Ã±amaÃ±Ã±aviruddhÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ som
aÃ±Ã±amaÃ±Ã±aá¹ƒ anantara paccayapaá¹-ikkhepo veditabbo. __paá¹-uppannÄ• na_nti pu
paá¹-ipÄ• á¹-iyÄ• uppannÄ• naá¹ƒvÄ• . punappunaá¹ƒ santÄ• naparibhÄ• vanÄ• vasena pa
kevalaá¹ƒ payogasÄ• dhanÄ«yesu javavega sahitesu cittuppÄ• desu eva labbhatÄ«ti vuttaá
javanÄ• nÄ«_tiÄ• di. tattha __javanÄ• nÄ«_ti maggaphalajavanavajjÄ• ni lokiya kusalÄ• ku
__pacchimÄ• naá¹ƒjavanÄ• na_nti phalajavanavajjÄ• naá¹ƒ kusalÄ• kusalakriyajavanÄ• na
aÃ±Ã±amaÃ±Ã±aá¹ƒ sabbÄ• kÄ• rapÄ• ripÅ«raá¹ƒ parivÄ• saá¹ƒnÄ• ma gahetuá¹ƒvÄ• gÄ
sakkuá¹‡eyyuá¹ƒ, jÄ• timattenapi dhammÄ• pubbÄ• paraá¹ƒ abhinnÄ• eva siyunti. tasmÄ•
phalajavanaá¹ƒ maggato parivÄ• saá¹ƒ gahetuá¹ƒ na sakkoti. maggopi attano parivÄ• saá¹ƒ
sakkoti. phalacittÄ• nica parikammapayogabalena javana kiccÄ• ni honti, na aÃ±Ã±amaÃ±Ã
gahaá¹‡a balenÄ• ti. yasmÄ• kÄ• mÄ• vacarabhÄ• vato mahaggatÄ• nuttara bhÄ• vappat
tasmÄ• gotrabhu jhÄ• na maggÄ• naá¹ƒ bhÅ«mi bhedo idha appamÄ• á¹‡anti daá¹-á¹-habl

__hetu. la. nÄ• marÅ«pÄ• na_nti ettha hetumaggaá¹…gÄ• ni ahetukavajjitÄ• naá¹ƒ, jhÄ• na
paÃ±caviÃ±Ã±Ä• á¹‡avajjitÄ• naá¹ƒ sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ. sahajÄ• tarÅ«
vakkhati. cetanÄ• nÄ• ma pavattamÄ• nÄ• dve kiccÄ• ni sÄ• dheti sahajÄ• tÄ• naá¹ƒ saá¹ƒ
vipÄ• kapÄ• tu bhÄ• vatthÄ• ya tasmiá¹ƒ santÄ• ne attano pavattÄ• kÄ• rasaá¹…khÄ• ta b
saá¹ƒvidhÄ• nakiccaá¹ƒ sabbacetanÄ• sÄ• dhÄ• raá¹‡aá¹ƒ \Be 396/ hoti. bÄ«janidhÄ• nak
kusalÄ• kusalabhÄ• vappattÄ• yaeva cetanÄ• ya hotÄ«ti vuttaá¹ƒ sahajÄ• tÄ• cetanÄ• tiÄ•
__sahajÄ• tÄ• cetanÄ• _ti antamaso paÃ±caviÃ±Ã±Ä• á¹‡a sahajÄ• tÄ• pi cetanÄ• . sÄ• pi
saá¹ƒvidahanasaá¹…khÄ• tena kammabhÄ• vena pavattattÄ• kammaá¹ƒevanÄ• ma hotÄ«
pavattÄ• kÄ• rasaá¹…khÄ• tassa vipÄ• kabÄ«jassa nidahanaá¹ƒnÄ• ma, na tÄ• vadeva bÄ
ambabÄ«jÄ• dÄ«ni viya pariá¹‡atabhÄ• vaá¹ƒ patvÄ• khaá¹‡antareeva sampÄ• detÄ«ti vut
cetanÄ• tiÄ• di. tattha __nÄ• nÄ• kkhaá¹‡ikÄ• cetanÄ• _ti attano paccayuppannadhamma p
bhÅ«te atÄ«takÄ• le siddhÄ• kusalÄ• kusalacetanÄ• . kusalÄ• kusalacetanÄ• tivÄ• pÄ• á

__vipÄ• kakkhandhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒsahajÄ• tÄ• naá¹ƒrÅ«pÄ• na_nti ettha aÃ±Ã±a
sahajÄ• tarÅ«pÄ• naÃ±cÄ• ti attho. yathÄ• nÄ• ma pure jÄ• tÄ• sÄ• larukkhapotakÄ• pacc
vuá¹-á¹-hidhÄ• rÄ• naá¹ƒ vasena vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ patvÄ• tasmiá¹ƒ á¹-hÄ•
mahantassa sÄ• lavanasaá¹‡á¸• assa pavattiyÄ• paccayÄ• honti. evaá¹ƒ paá¹-isandhikkha
purimacittakkhaá¹‡esu uppannÄ• sakalasarÄ«re kammajakÄ• yo cittajakÄ• yo utujakÄ• yo
sakalasarÄ«raá¹-á¹-hakÄ• catusamuá¹-á¹-hÄ• nika rÅ«padhammÄ• pacchÄ• jÄ• tÄ• naá¹ƒ

cittacetasikÄ• naá¹ƒ vasena vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ patvÄ• uparupari catusamuá
rÅ«paparaá¹ƒparÄ• pavattiyÄ• paccayattaá¹ƒ upagacchantÄ«ti vuttaá¹ƒ __pacchÄ• jÄ• tÄ•
dhammÄ• _tiÄ• di. tattha __purejÄ• tassÄ• _ti Ä• tÄ«tÄ• nantaracitte jÄ• tassÄ• ti vadanti. y
purejÄ• tassa. ettako hi kÄ• lo rÅ«padhammÄ• naá¹ƒ vaá¸• á¸• hanakÄ• lonÄ• ma. tatopara
pacchÄ• jÄ• tena payojanaá¹ƒ natthÄ«ti. yÄ• va soá¸·asamacittÄ• eva vÄ• purejÄ• tassa. y
maraá¹‡Ä• sannakÄ• le vatthurÅ«paá¹ƒ cuticittassa purejÄ• tapaccayataá¹ƒ upagacchati. ta
tassa vatthurÅ«passa pacchÄ• jÄ• tapaccayo na hotÄ«ti navattabbo. tathÄ• sesarÅ«pÄ• na
upatthambhanto Ä• hÄ• ro \Be 397/ vaá¸• á¸• hanapakkhe á¹-hitameva upatthambhati. hÄ•
nupatthambhatÄ«ti natthi. tadÄ• pi tadanurÅ«passa upatthambhanassa icchitabbattÄ• . eva

arÅ«padhammÄ• naá¹ƒ Ä• nubhÄ• vonÄ• ma mahÄ• vipphÄ• ro hoti. tasmÄ• te kÄ• yekad
imaá¹ƒ catujakÄ• yaá¹ƒ upatthambhetuá¹ƒ sakkontiyevÄ• ti vuttaá¹ƒ __imassakÄ• yassÄ• _
pasÄ• davatthÅ«ni rÅ«pÄ• dÄ«hi sahaladdhaghaá¹-á¹-anÄ• nieva viÃ±Ã±Ä• á¹‡assa Ä• dhA
ghaá¹-á¹-anaÃ±ca á¹-hitipattakÄ• leevÄ• ti tesaá¹ƒ niccakÄ• laá¹ƒpi attano viÃ±Ã±Ä• á¹‡ass
siddhi hoti. viÃ±Ã±Ä• á¹‡aÃ±canÄ• ma paÃ±cavokÄ• rabhave vatthunissayena vinÄ• uppa
purejÄ• taá¹ƒvÄ• vaá¸• á¸• hanapakkhe á¹-hitaá¹ƒvÄ• vatthuá¹ƒ na labhati, tadÄ• paá¹-isa
maraá¹‡Ä• sannakÄ• levÄ• yaá¹ƒ yaá¹ƒ labhati, taá¹ƒ taá¹ƒ nissÄ• ya uppajjatiyeva. yadÄ•
suá¹-á¹-hu balavantaÃ±ca vatthuá¹ƒ labhati, tadÄ• tadeva nissÄ• ya pavattati. taÃ±ca niyar
labbhati, no paá¹-isandhikÄ• le. nahi tadÄ• viÃ±Ã±Ä• á¹‡apaccayena uppannaá¹ƒ vatthupu
sakkotÄ«ti vuttaá¹ƒ __chavatthÅ«ni pavattiya_nti.

__paÃ±cÄ• lambaá¹‡Ä• nica paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• _ti idaá¹ƒ niyamasiddhigaha
pana paccuppannabhÅ«tÄ• ni nipphannarÅ«pÄ• ni manoviÃ±Ã±Ä• á¹‡a vÄ«thiyÄ• purejÄ•
katvÄ• paá¹-á¹-hÄ• ne paccuppanno dhammo paccuppannassa dhammassa purejÄ• tapac
Ä• rammaá¹‡apurejÄ• taá¹ƒ cakkhuá¹ƒ aniccato dukkhato anattato vipassati. sotaá¹ƒ, ghÄ•
kÄ• yaá¹ƒ, rÅ«pe, sadde, gandhe, rase, phoá¹-á¹-habbe, vatthuá¹ƒ, paccuppanne khandhe
anattato vipassati, paccuppannaá¹ƒ cakkhuá¹ƒ assÄ• deti abhinandatÄ«tiÄ• di vuttaá¹ƒ. aá¹
uppÄ• dakkhaá¹‡aá¹ƒ atikkamitvÄ• á¹-hitipattaá¹ƒ aá¹-á¹-hÄ• rasavidhaá¹ƒ rÅ«pameva pur
etthaca kiÃ±cÄ• pi paá¹-á¹-hÄ• ne paccuppannÄ• rammaá¹‡aá¹ƒ paá¹-isandhicittaá¹ƒ paccu
bhavaá¹…gassaanantarapaccayena paccayoti evaá¹ƒ paá¹-isandhibhavaá¹…gÄ• naá¹ƒpi p
vuttattÄ• \Be 398/ paccuppannabhÅ«tÄ• ni kammanimitta gatinimittÄ• ni Ä• rabbha pavatti
paá¹-isandhicittÄ• naá¹ƒpi Ä• rammaá¹‡apurejÄ• taá¹ƒ labbhamÄ• naá¹ƒ viya dissati. evaá¹
purejÄ• tapaccayassa paccaniye paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khandhoti
taá¹ƒ paá¹-ikkhittanti. etthaca Ä• ruppe viya paá¹-isandhikkhaá¹‡epi vatthupure jÄ• tassa ab
aparibyattattÄ• vÄ• tassa Ä• rammaá¹‡assa Ä• rammaá¹‡amattabhÄ• veeva á¹-hitattÄ• pa
vadanti. __Ä• rammaá¹‡amevagarukata_nti paccavekkhanavasena assÄ• danÄ• divasenac
iá¹-á¹-hÄ• rammaá¹‡a mÄ• ha. taÃ±ca kho tassatassa puggalassa icchÄ• vasena veditabba
hi tadabhinandantÄ• naá¹ƒ kimimakkhika sunakha gijjha kÄ• kÄ• dÄ«naá¹ƒ garukatÄ• nieva

__ [230] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``garukatanti garuá¹ƒ katvÄ• paccavekkhitaâ€™â€™ ntiÄ• di vuttaá¹ƒ. taá¹ƒ anupapannaá

cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandatÄ«tiÄ• dinÄ• assÄ• danÄ• divasenapi as
__rÄ• gÄ• dayo pana dhammÄ• _ti etena rÄ• go doso moho mÄ• no diá¹-á¹-hi patthanÄ• ti
dasa akusalakammapathÄ• paÃ±caanantariya kammÄ• nica gahitÄ• ni honti. tattha ananta
samatikkamamukhena yathÄ• rahaá¹ƒ ajjhattaá¹ƒ sabbesaá¹ƒ catubhÅ«maka kusalÄ• naá¹
kÄ• mÄ• vacarakusalÄ• nameva uppattiyÄ• balavanissayÄ• honti. tÄ• niyevaca sabbÄ• ni
bahiddhÄ• ca rÄ• gÄ• dÄ«naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naÃ±ca sabbesaá¹ƒ akusalÄ• naá
abyÄ• katadhammÄ• naá¹ƒ uppattiyÄ• balava nissayÄ• honti. __saddhÄ• dayo_ti etena sa
paÃ±Ã±Ä• ti evaá¹ƒ vuttehi dhammehi saha sabbe dÄ• nasÄ«lÄ• dayo catubhÅ«makaku sa
sukhadukkhÄ• dicatubhÅ«maka abyÄ• katÄ• naÃ±ca uppattiyÄ• balavanissayÄ• hontÄ«ti
bhojanaá¹ƒ utusenÄ• sana_nti etena nibbÄ• navajjÄ• sabbe catubhÅ«makÄ• byÄ• katÄ•
yathÄ• rahaá¹ƒ ajjhattaÃ±ca bahiddhÄ• ca kusalÄ• kusalÄ• byÄ• katadhammÄ• naá¹ƒ upp
__kammaá¹ƒvipÄ• kÄ• na_nti ettha suá¹-á¹-hu balavaá¹ƒ kammaá¹ƒ adhippetaá¹ƒ, na dubb
rÅ«padhammÄ• paccayuppannesu na gahitÄ• . nanu tesaá¹ƒpi bahiddhÄ• rukkhatiá¹‡Ä• c
vepullatthÄ• ya ajjhattaÃ±ca Ä• rogyÄ• diatthÄ• ya pathavirasa Ä• porasa vassodaka bijam
balavanissayÄ• hontÄ«ti. ayaá¹ƒ panattho mÅ«laá¹-Ä«kÄ• yaá¹ƒ kathitoyeva. vuttaÃ±hi tat

nahi rÅ«pÄ• byÄ• kataá¹ƒ pakatÅ«panissayaá¹ƒ labhati. acetanena rÅ«pasantÄ• nena paka
arÅ«pasantÄ• nena kattubhÅ«tena saddhÄ• dayo nipphÄ• ditÄ• utubhojanÄ• dayoca upas
rÅ«pasantÄ• nena. yasmiÃ±ca utubÄ«jÄ• dike kammÄ• dikeca sati rÅ«paá¹ƒ pavattati. na t
hoti. sacetanasseva hi uppÄ• danupasevanapayogavasena cetanaá¹ƒ pakappanaá¹ƒ pakar
acetananti.

idaá¹ƒ vuttaá¹ƒ hoti, duvidhaá¹ƒ santÄ• naá¹ƒ rÅ«pasantÄ• naá¹ƒ arÅ«pasantÄ• nanti. tatth
kiÃ±ci suá¹-á¹-huuppÄ• ditaá¹ƒvÄ• hoti upasevitaá¹ƒvÄ• , tasseva pubbe attanÄ• uppÄ• di
kÄ• lantare attano upanissayapaccayÄ• honti. pakaraá¹‡asaá¹…khÄ• taÃ±ca tathÄ• uppÄ
sacetane arÅ«pasantÄ• neeva labbhati, na acetane rÅ«pasantÄ• neti. tasmÄ• rÅ«padham
nalabbhantÄ«ti. imasmiá¹ƒ sati idaá¹ƒ hoti, asati na hotÄ«ti evaá¹ƒ vuttena suttantikapariyÄ
upanissayo nÄ• ma rÅ«padhammÄ• naá¹ƒ majjhepi vattabboyevÄ• ti.

__ [231] vibhÄ• vaniyaá¹ƒ_ pana

``yathÄ• rahaá¹ƒ ajjhattaÃ±ca bahiddhÄ• ca rÄ• gÄ• dayo. la. senÄ• sanaÃ±cÄ• tiâ€™â€™
ajjhattaá¹ƒ nipphÄ• dikÄ• . puggalÄ• dayo bahiddhÄ• sevitÄ• tiâ€™â€™ vuttaá¹ƒ. taá¹ƒ na

na \Be 400/ hi attano parassaca uppannÄ• rÄ• gÄ• dayo parassa attano ca santÄ• ne rÄ•
na honti. samÄ• nacchandÄ• naá¹ƒ itthi purisÄ• dÄ«naá¹ƒ manopadosika devÄ• dÄ«naÃ±c

__ [232] _ yÄ• ca __tattha_

``yathÄ• á¹-hitavasena yojanaá¹ƒâ€™â€™ katvÄ•  ``attanohi rÄ• gÄ• dayoâ€™â€™ tiÄ• di
sÄ• pi anupapannÄ• yeva.

tÄ• ya hi attano rÄ• gÄ• dayo saddhÄ• dayoca ajjhattaá¹ƒ kusalÄ• dÄ«naá¹ƒ attano saddh
kusalassÄ• ti evaá¹ƒ aparipuá¹‡á¹‡assa atthassa vibhÄ• vitattÄ• ti.

__ [233] _ yaÃ±ca

`tatthÄ• â€™ tiÄ• dinÄ• attanorÄ• gÄ• dayonissÄ• yaajjhattaá¹ƒ kusalÄ• kusalÄ• nameva u
taá¹ƒpi anupapannameva.

nayadassanamattabhÅ«taá¹ƒpi hi saá¹ƒvaá¹‡á¹‡anÄ• vÄ• kyaá¹ƒnÄ• ma nayamukhaá¹ƒ p
vattabbaá¹ƒ hotÄ«ti. __garukataá¹ƒÄ• rammaá¹‡a_nti ettha sabbaá¹ƒ lokiyakusalaá¹ƒ
heá¹-á¹-himamaggaphalanibbÄ• nÄ• ni ca kÄ• mÄ• vacara kusalassa arahattamaggaphalan
Ã±Ä• á¹‡asampayutta mahÄ• kriyajavanÄ• naá¹ƒ. nibbÄ• naá¹ƒ aá¹-á¹-havidhalokuttarassa
momÅ«ha dvaya dukkhasahagata kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni avasesaá¹ƒ sabbaá¹ƒ lokiya
kusalÄ• kusalÄ• byÄ• katadhammajÄ• taá¹ƒ lobhasahagatacittassÄ• ti evaá¹ƒ paccaya pac

__ [234] _ yaá¹ƒ pana __vibhÄ• vaniyaá¹ƒ_

``garuka taá¹ƒÄ• lambaá¹‡anti paccavekkhanaassÄ• dÄ• dinÄ• garukataá¹ƒ Ä• rammaá¹‡a
vibhÄ• ventena ``taÃ±hi jhÄ• namagga phalavipassanÄ• nibbÄ• nÄ• dibhedaá¹ƒ paccavekk
assÄ• dÄ• dimaggaphalÄ• didhamme attÄ• dhÄ«ne karotÄ«ti Ä• rammaá¹‡Ä• dhipatinÄ• m
sundaraá¹ƒ.

dÄ• na \Be 401/ sÄ«la uposathakamma pubbe suciá¹‡á¹‡agotrabhu vodÄ• na maggaphala
rÄ• gadiá¹-á¹-hicakkhusotÄ• dÄ«nicÄ• ti pana vattabbaá¹ƒ. vipassanÄ• tica idaá¹ƒ gotrabhu
vuttaá¹ƒ siyÄ• . naca tÄ• ni nibbÄ• nÄ• rammaá¹‡Ä• ni vipassanÄ• nÄ• ma hontÄ«ti. __sah
dvihetuka tihetuka javanasaha jÄ• tÄ• nanti adhippÄ• yo. __aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• ta
aÃ±Ã±amaÃ±Ã±assaca paá¹-isandhikkhaá¹‡e kammasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ pava
samuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca. esa nayo paratthapi. paÃ±cavokÄ• rabhave paá¹-isandhi

vatthunÄ• vinÄ• patiá¹-á¹-haá¹ƒ nalabhati. vatthucatena vinÄ• patiá¹-á¹-haá¹ƒ nalabhatÄ«t
__paá¹-isandhikkhaá¹‡e vatthuvipÄ• kÄ• aÃ±Ã±amaÃ±Ã±a_nti. aÃ±Ã±amaÃ±Ã±apaccaye
paccupatthambhati. soeva paccayuppannabhÄ• vaá¹ƒ gacchati. cittasamuá¹-á¹-hÄ• na rÅ«p
upatthambhetuá¹ƒ nasakkonti. tathÄ• upÄ• dÄ• rÅ«pÄ• nica mahÄ• bhÅ«teti vuttaá¹ƒ
__cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±a_ntiÄ• di.

__ [235] vibhÄ• vaniyaá¹ƒ_ pana

``yasmÄ• pana aÃ±Ã±amaÃ±Ã±uvatthambhanavaseneva aÃ±Ã±amaÃ±Ã±apaccayatÄ• . n
rÅ«paá¹ƒ nÄ• mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayo na hoti. tasmÄ• vuttaá¹ƒ cittacetasikÄ•
aÃ±Ã±amaÃ±Ã±antiâ€™â€™ vuttaá¹ƒ. tattha na sahajÄ• tamattatoti etena yadi sahajÄ• tam
aÃ±Ã±amaÃ±Ã±apaccayatÄ• siyÄ• . evaá¹ƒsati pavattiyaá¹ƒ rÅ«paá¹ƒ nÄ• mÄ• naá¹ƒ aÃ±Ã
anuÃ±Ã±Ä• taá¹ƒ hoti. sahajÄ• tapaccayepi pana pavattiyaá¹ƒ rÅ«paá¹ƒ nÄ• mÄ• naá¹ƒ pa
sundarametanti.

__chavatthÅ«ni sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«na_nti ettha vatthusahajÄ• ta nissayo
vatthÄ• rammaá¹‡apurejÄ• tanissayoti tividho vatthunissayo. tattha paá¹-isandhikkhaá¹‡e va
khandhÄ• naá¹ƒ vatthusahajÄ• tanissayo. yaá¹ƒ pana pavattiyaá¹ƒ purejÄ• taá¹ƒ, vatthuá¹ƒ
uppajjati, taá¹ƒ tassa cittassa vatthupurejÄ• tanissayonÄ• ma. yaá¹ƒ pana purejÄ• taá¹ƒ vat
402/ nissayoceva hoti Ä• rammaá¹‡aÃ±ca, taá¹ƒ tassa vatthÄ• rammaá¹‡a purejÄ• tanissay
paá¹-á¹-hÄ• ne Ä• rammaá¹‡a nissaya purejÄ• tavippayutta atthiavigatanti tÄ«á¹‡Ä«ti. katha
nissayoca Ä• rammaá¹‡aÃ±ca hotÄ«ti. paccuppannaá¹ƒ vatthuá¹ƒ Ä• rabbha sammasanava
iddhividhakiccÄ• dhiá¹-á¹-hÄ• navasenavÄ• cittaá¹ƒ uppajjati, evaá¹ƒ taá¹ƒ cittassa nissayo
hotÄ«ti. vuttaÃ±hetaá¹ƒ paá¹-á¹-hÄ• ne-ajjhattaá¹ƒ vatthuá¹ƒ aniccato dukkhato vipassati, a
abhinandati. taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, udd
uppajjati. domanassaá¹ƒ uppajjatÄ«ti.

ettha pana Ä• cariyÄ• imaá¹ƒ vatthÄ• rammaá¹‡apurejÄ• tanissayaá¹ƒnÄ• ma maraá¹‡Ä•
Ä• ropayiá¹ƒsu. ayaá¹ƒpanettha tesaá¹ƒ adhippÄ• yo. aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• va aniá¹-á
vinÄ• vÄ«thicittÄ• naá¹ƒ pavatti paá¹-isiddhÄ• hoti. tathÄ• ekÄ• vajjanavÄ«thi yaÃ±ca cittÄ
Ä• rammaá¹‡aá¹ƒnÄ• ma dhammatoca kÄ• latoca abhinnameva icchanti aá¹-á¹-hakathÄ• ca
cittÄ• ninÄ• ma pacceka vatthunissayÄ• ni honti. tasmÄ• yadÄ• paccuppannaá¹ƒ ajjhattaá
Ä• rabbhaaniccÄ• divasena sammasanti, etaá¹ƒ mamÄ• tivÄ• assÄ• denti, tadÄ• yaá¹ƒ vat
javanÄ• nipi tadeva gaá¹‡hanti. na attano attano nissayavatthÅ«ni. yadi hi tÄ• nivÄ• aÃ±Ã±
gaá¹‡heyyuá¹ƒ. nirÄ• vajjanÄ• ninÄ• ma javanÄ• ni honti. kasmÄ• , Ä• vajjanena Ä• vajjitaá
gahetvÄ• pavattanatoti. bhinnÄ• rammaá¹‡Ä• nicanÄ• ma honti. pacchÄ• uppannÄ• ni pa
gahetvÄ• pavattanatoti. naca tathÄ• sakkÄ• bhavituá¹ƒ aá¹-á¹-hakathÄ• virodhato. tasmÄ
purejÄ• tapaccayo pakati kÄ• le na sakkÄ• laddhunti. maraá¹‡Ä• sannakÄ• le pana sabbÄ•

ekameva vatthuá¹ƒ nissÄ• ya pavattantÄ«ti taá¹ƒ Ä• rabbha pavattÄ• naá¹ƒ Ä• vajjanÄ• dÄ
vatthuca Ä• rammaá¹‡aÃ±ca hoti. evaÃ±hi sati tesaá¹ƒ nirÄ• vajjanatÄ• vÄ• bhinnÄ• ramm
tesaá¹ƒ adhippÄ• yoti.

tattha \Be 403/ pana yadi Ä• vajjanena Ä• vajjitaá¹ƒ vatthuá¹ƒ agahetvÄ• attano attano nis
gaá¹‡heyyuá¹ƒ. nirÄ• vajjanÄ• ninÄ• ma javanÄ• ni bhaveyyunti idaá¹ƒ tÄ• va na yujjati. Ä•
tappakÄ• rasseva gahaá¹‡ato. yathÄ• hi Ä• vajjanaá¹ƒpi vatthuntveva Ä• vajjati. tathÄ• jav
javanti. no aÃ±Ã±athÄ• ti natthi javanÄ• naá¹ƒ nirÄ• vajjanatÄ• ti. yathÄ• ca nirÄ• vajjanatÄ
bhinnÄ• rammaá¹‡atÄ• pi tesaá¹ƒ natthiyeva. kasmÄ• , vibhÄ• gassa asambhavato. nahi sa
ekÄ«bhÅ«tamiva pubbÄ• paraá¹ƒ pavatta mÄ• nesu bahÅ«su vatthusu ekamekaá¹ƒ vatthuá
Ä• vajjanaá¹ƒvÄ• javanÄ• nivÄ• gahetuá¹ƒ sakkonti. naca tathÄ• asakkuá¹‡eyyesu á¹-hÄ•
kÄ• latovÄ• bhinnÄ• rammaá¹‡atÄ• nÄ• ma sakkÄ• laddhunti iti bhinnÄ• rammaá¹‡atÄ• p
ettÄ• vatÄ• imassa vatthÄ• rammaá¹‡apurejÄ• tanissaya vidhÄ• nassa pakatikÄ• lepi labbl

apica, sabbaá¹ƒ paccuppannaá¹ƒ attano rÅ«pakÄ• yaá¹ƒ Ä• rabbha rÅ«paá¹ƒ me aniccanti
samanupassantÄ• naá¹ƒ ajjhattarÅ«pesu idaá¹ƒ nÄ• marÅ«paá¹ƒ tassacittassa Ä• rammaá
navattabbaá¹ƒ. Ä• rammaá¹‡a bhÅ«tesu pana tesu kiÃ±ci Ä• rammaá¹‡amattaá¹ƒ kiÃ±ci Ä•
vatthÄ• rammaá¹‡apurejÄ• taá¹ƒ hotÄ«ti sakkÄ• vattunti. __kabaá¸·Ä« kÄ• ro Ä• hÄ• ro_ti
paá¹-isandhito paá¹-á¹-hÄ• ya uppanno catusamuá¹-á¹-hÄ• nika rÅ«pÄ• hÄ• roceva bahiddh
gabbhaseyyakÄ• naÃ±hi yÄ• va mÄ• tuyÄ• Ä• hÄ• rapharaá¹‡aá¹ƒ nalabbhati, tÄ• va kalal
ajjhattÄ• hÄ• royeva upatthambhanakiccaá¹ƒ sÄ• dheti. vuttaÃ±hetaá¹ƒ paá¹-á¹-hÄ• ne-paá
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayoti, ojaá¹-á¹-hama
panassa bahiddhÄ• hÄ• rupatthambhanaá¹ƒ laddhakÄ• leyevÄ• ti daá¹-á¹-habbaá¹ƒ. yadiev

yaÃ±cassa bhuÃ±jati mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ. tena so tattha yÄ• peti, m

kasmÄ• \Be 404/ vuttanti. pÄ• kaá¹-Ä• hÄ• rena tassa yakkhassa bodhanatthanti. __imass
gabbhaseyyakÄ• naá¹ƒ tÄ• va paá¹-isandhicittassa uppÄ• dakkhaá¹‡e ekasamuá¹-á¹-hÄ• n
á¹-hitibhaá¹…gakkhaá¹‡esu dvisamuá¹-á¹-hÄ• ni kassa tatoparaá¹ƒ tisamuá¹-á¹-hÄ• nikassa
catusamuá¹-á¹-hÄ• nikassaca kÄ• yassa. itaresaá¹ƒpi yathÄ• sambhavaá¹ƒ vattabbaá¹ƒ. rÅ
duvidhena ojÄ• hÄ• rakiccena appanÄ• patta kammavisesena siddhassa suciraá¹ƒpi addhÄ
rÅ«pa jÄ«vitindriyassa tathÄ• rÅ«pÄ• naÃ±ca bhavaá¹…gapariyÄ• pannÄ• naá¹ƒ arÅ«pÄ• h
anekakappÄ• nipi attabhÄ• vassa pavatti veditabbÄ• . etenupÄ• yena kammajakÄ• yabahut
suciraá¹ƒpi kÄ• laá¹ƒ bahiddhÄ• hÄ• rena vinÄ• attabhÄ• vassa pavatti vattabbÄ• . tesu pa
labbhatiyevÄ• ti kiÃ±cÄ• pi okkantikkhaá¹‡e vipÄ• kakkhandhÄ• pi vatthussa vippayuttapac
__cittacetasikÄ• dhammÄ• sahajÄ• tarÅ«pÄ• na_nti ettha saá¹…gayhissantÄ«ti katvÄ•
__okkantikkhaá¹‡evatthuvipÄ• kÄ• na_nti vuttaá¹ƒ.

__sabbathÄ• _ti sabbapakÄ• raá¹ƒ sahajÄ• tantiÄ• dinÄ• yojetabbaá¹ƒ. pakÄ• roca tividho
sahajÄ• tapaccayotiÄ• divasena veditabbo. __rÅ«pajÄ«vitamiccaya_nti evaá¹ƒ porÄ• á¹‡eh
avigatapaccayocÄ• ti yojetabbaá¹ƒ. nanu kabaá¸·Ä«kÄ• rÄ• hÄ• ro rÅ«pajÄ«vitindriyaÃ±ca
saá¹…gahetabbaá¹ƒ. evaÃ±hi sati tividhova atthipaccayo siyÄ• ti. na. sahajananasaá¹…khÄ
sahuppÄ• danalakkhaá¹‡assa abhÄ• vÄ• . sahuppÄ• danalakkhaá¹‡o hi sahajÄ• tapaccayo
ojaá¹-á¹-hamakarÅ«pÄ• ni uppÄ• dentopi attano á¹-hitikkhaá¹‡eeva uppÄ• deti, no uppÄ• da
mahÄ• bhÅ«tÄ• sahajÄ• tarÅ«pÄ• ni upatthambhantÄ• attanÄ• saha uppÄ• danapubbakÄ
Ä• hÄ• ro. so pana vinÄ• va sahuppÄ• danakiccena sahajÄ• tÄ• nipi asahajÄ• tÄ• nipi upat
saha uppÄ• danakiccena vinÄ• va saha jÄ• tarÅ«pÄ• ni anupÄ• leti. iti ime dvepi dhammÄ•
lakkhaá¹‡Ä• bhÄ• vÄ• eva sahajÄ• tapaccaye asaá¹…gahitÄ• . idÄ• ni sabbepi \Be 405/ ca
saá¹…gayhamÄ• nÄ• cattÄ• ropaccayÄ• hontÄ«ti dassetuá¹ƒ __Ä• rammaá¹‡Å«panissaya
vuttaá¹ƒ. tatrÄ• yaá¹ƒ samodhÄ• navidhi, catuvÄ«satiyÄ• paccayesu adhipati paccayo tÄ•
Ä• rammaá¹‡asahajÄ• tavasena. tattha Ä• rammaá¹‡Ä• dhipati tÄ«su kammavajjesu samod
mattaá¹ƒpi hi kammena saha samodhÄ• naá¹ƒ nagacchati. kuto adhipati bhÅ«tanti.

ettha siyÄ• , kasmÄ• Ä• rammaá¹‡amattaá¹ƒpi. la. na gacchatÄ«ti vuttaá¹ƒ. nanu kammÄ•
paá¹-isandhibhavaá¹…gacutiyo hontÄ«ti. saccaá¹ƒ. ettha pana mÅ«laá¹-Ä«kÄ• yaá¹ƒ kamm
pavattamÄ• nÄ• naá¹ƒ katÅ«pacita bhÄ• vena kammapaccayo hoti. na Ä• rammaá¹‡Ä• kÄ•
Ä• rammaá¹‡apaccayo hoti. na santÄ• navisesanaá¹ƒ katvÄ• phaluppÄ• danasaá¹…khÄ• t
te paccayÄ• kÄ• ravisabhÄ• gattÄ• saha ghaá¹-anaá¹ƒ nagacchantÄ«ti visajjitanti. sahajÄ•
atthipaccaye. nissayapaccayo tividho sahajÄ• to vatthupurejÄ• to vatthÄ• rammaá¹‡apurejÄ
atthipaccaye, pacchimo pana dvÄ«su Ä• rammaá¹‡atthi paccayesu. so ce garukato hoti upa
purejÄ• tapaccayo tividho Ä• rammaá¹‡apurejÄ• to vatthupure jÄ• to vatthÄ• rammaá¹‡apu
vatthupurejÄ• to atthipaccaye. itare dve dvÄ«su Ä• rammaá¹‡atthipaccayesu. tece garukatÄ
upanissayepÄ«ti. kammapaccayo duvidho sahajÄ• to nÄ• nÄ• kkhaá¹‡ikoti. tattha sahajÄ• t
nÄ• nÄ• kkhaá¹‡iko pana duvidho balavÄ• dubbaloca. tatthaca balavÄ• duvidho akÄ• liko
upanissaye. dubbalo pana visuá¹ƒ kammapaccayoyeva. sabbo Ä• hÄ• rapaccayo sabboca

vippayuttapaccayo catubbidho sahajÄ• to vatthupurejÄ• to vatthÄ• rammaá¹‡apurejÄ• to pa
purimÄ• dve pacchimoca atthipaccaye. tatÄ«yo pana dvÄ«su Ä• rammaá¹‡atthi paccayesu
hoti, upanissayepÄ«ti. sesesu pana sattarasapaccayesu hetu, sahajÄ• ta, aÃ±Ã±amaÃ±Ã±a
sampayutta, avigatavasena aá¹-á¹-hapaccayÄ• pacchÄ• jÄ• toca atthipaccaye. anantara s
vigata vasena paÃ±capaccayÄ• upanissayeti. iti sabbepi catuvÄ«satipaccayÄ• sabhÄ• gas
saá¹ƒkhippamÄ• nÄ• Ä• rammaá¹‡Ä• dÄ«su catÅ«su paccayesu samodhÄ• naá¹ƒ gaccha

__ [236] vibhÄ• vaniyaá¹ƒ_ pana

tesu catÅ«su ekekasmiá¹ƒpi sabbe catuvÄ«satipaccayÄ• samodhÄ• naá¹ƒ gacchantÄ«ti im
vuttaá¹ƒ ``nahi so kocipaccayotiâ€™â€™ Ä• di. taá¹ƒ sabbaá¹ƒpi Ä• cariyassa matimattame

__ [237] _ yaÃ±hi __tattha_

``nahi so kocipaccayo atthi. yo cittacetasi kÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vaá¹ƒ nagaccheyy
tÄ• va na yujjati. nahi idha dhammasarÅ«pamattena samodhÄ• naá¹ƒ adhippetaá¹ƒ. paccay
adhippetaá¹ƒ. naca hetÄ• dipaccayaá¹-á¹-ho Ä• rammaá¹‡Ä• dipaccayaá¹-á¹-ho hotÄ«ti. es
sakapaccayuppannassaca upanissayabhÄ• vaá¹ƒ nagacchatÄ«tiâ€™â€™ etthÄ• pi.

ettha pana yo sakasakapaccayuppannassa upanissayabhÄ• vaá¹ƒ nagacchati. nahi so koc

__ [238] _ yaÃ±ca __tattha_

``kammahetukattÄ• ca lokappavattiyÄ• phalahetÅ«pacÄ• ra vasena sabbepi kammasabhÄ
vuttaá¹ƒ.

__ [239] _ yaÃ±ca

``teca paramatthato lokasammutivasenaca vijjamÄ• nÄ• yevÄ• tiâ€™â€™ vuttaá¹ƒ. tadubh
sÄ• sanayutti yÄ• pi viruddhamevÄ• ti.

__etthÄ• _ti \Be 407/ etasmiá¹ƒ paá¹-á¹-hÄ• nanaye. __sabbatthÄ• pÄ«_ti sabbesu saha jÄ
yasmÄ• pana paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒnÄ• ma nÄ• marÅ«pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã
cutiparicchinnassa sakalassa tassa tassa bhavassa sÄ«sabhÅ«taá¹ƒ bÄ«jabhÅ«taÃ±ca hot
sakalakÄ• yabhÅ«tassa nÄ• nÄ• rÅ«pÄ• rÅ«pasantÄ• nassa nibbatti hoti. bÄ«jato viya mah

viÃ±Ã±Ä• á¹‡aÃ±ca hi Ä• nanda mÄ• tukucchismiá¹ƒ na okkamissatha. apinukho nÄ• marÅ
samuccissathÄ• ti. no hetaá¹ƒ bhante. viÃ±Ã±Ä• á¹‡aÃ±ca hi Ä• nanda mÄ• tukucchismiá¹ƒ
apinukho nÄ• marÅ«paá¹ƒ itthattÄ• ya abhinibbattissathÄ• ti. nohetaá¹ƒ bhante. viÃ±Ã±Ä• á
daharasseva sato vocchijjissatha kumÄ• rassavÄ• kumÄ• rikÄ• yavÄ• . apinukho nÄ• marÅ
vepullaá¹ƒ Ä• pajjissathÄ• ti. nohetaá¹ƒ bhante. tasmÄ• hi Ä• nanda eseva hetu esa nidÄ•
paccayo nÄ• marÅ«passa. yadidaá¹ƒ viÃ±Ã±Ä• á¹‡anti.

tattha samuccissathÄ• ti vaá¸• á¸• hissatha. nÄ• marÅ«paÃ±hi viÃ±Ã±Ä• á¹‡assa vaá¸• á¸•
bhijjissatha. itthatthÄ• yÄ• ti Ä«disassa attabhÄ• vassa atthÄ• yÄ• ti attho. vuddhiá¹ƒ viruá¸·
pathamavayavasena vuddhiá¹ƒ. majjhimavayavasena viruá¸·hiá¹ƒ. pacchimavayavasena ve

aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmÄ• paá¹-isandhikkhaá¹‡e rÅ«puppattiyÄ• ekantena vi
veditabbÄ• . evaá¹ƒ uppannaÃ±ca panetaá¹ƒ paá¹-isandhirÅ«paá¹ƒ puna sayaá¹ƒ tasmiá¹ƒ
pavattamÄ• nÄ• naá¹ƒ sabbÄ• saá¹ƒ catusamuá¹-á¹-hÄ• nikarÅ«pasantatÄ«naá¹ƒ sita bhÅ«
atibalavantaá¹ƒpi hi cittaá¹ƒ purimuppannÄ• ya rÅ«papaveá¹‡iyÄ• asati rÅ«paá¹ƒ janetuá¹ƒ
Ä• hÄ• rÄ• pÄ«ti. tatoyeva hi arÅ«pabhave kÄ• mÄ• vacarÄ• dÄ«ni rÅ«pajanakacittÄ• nipi t
asaÃ±Ã±asattepi utu samuá¹-á¹-hÄ• narÅ«pasantatiyo pathamuppannÄ• ya kammajarÅ«pa
uppajjantÄ«ti. vuttaÃ±hi vibhaá¹…gaá¹-Ä«kÄ• yaá¹ƒ arÅ«paá¹ƒ pana rÅ«passa okÄ• so \Be
rÅ«pe sati cittaá¹ƒ aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ uppÄ• deyya. tadeva tattha natthÄ«ti attho. purima
paccayabhÄ• vo atthi puttassa pitisadisatÄ• dassanatoti. etthaca puttassa pitisadisatÄ• das
imamatthaá¹ƒ dasseti. yathÄ• tiá¹‡arukkhÄ• naá¹ƒ bÄ«jabhÄ• vasaá¹…khÄ• taá¹ƒ niyÄ• m
Ä• nubhÄ• vena tannibbattÄ• tiá¹‡arukkhÄ• vaá¸• á¸• hantÄ• yathÄ• vÄ• tathÄ• vÄ• avaa
samÄ• nabÄ«jehieva tiá¹‡arukkhehi sabbaso sadisÄ• kÄ• raá¹ƒ gahetvÄ• vaá¸• á¸• hanti.
gabbhaseyyakÄ• naá¹ƒ sattÄ• naá¹ƒ yoni bhÄ• vasaá¹…khÄ• taá¹ƒ niyÄ• ma rÅ«paá¹ƒnÄ•
samÄ• na jÄ• tikehieva kulehi visesato mÄ• tÄ• pitÅ«hi eva sabbaso sadisarÅ«pasaá¹‡á¹-h
bÄ«janiyÄ• mo viya yoniniyÄ• mopi hoti. soca paá¹-isandhirÅ«passeva Ä• nubhÄ• voti vedit

apica, ayaá¹ƒ yoniniyÄ• monÄ• ma kalalakÄ• lÄ• dÄ«su puttÄ• naá¹ƒ sarÄ«resu mÄ• tÄ• p
utujarÅ«pasantÄ• naá¹ƒeva. yassa Ä• nubhÄ• vena taá¹ƒsantÄ• naá¹ƒ samÄ• najÄ• tikasat
Ã±Ä• tikulasadisaÃ±ca hoti. yathÄ• hiitthibhÄ• vÄ• dirÅ«paá¹ƒ sattÄ• naá¹ƒ itthiliá¹…gÄ• dÄ
tiá¹‡arukkhÄ• naá¹ƒ taá¹ƒtaá¹ƒvaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«ni niyÄ• meti. evaá¹ƒ yonirÅ«
sattÄ• naá¹ƒ niyÄ• makaá¹ƒ vavatthÄ• pakaá¹ƒ hotÄ«ti. ettÄ• vatÄ• pavattiyaá¹ƒ thapetvÄ•
sabbesaá¹ƒ tisamuá¹-á¹-hÄ• nikarÅ«pÄ• naá¹ƒ uppattiyÄ• cittanirapekkhatÄ• purimuppann
paá¹-ibaddhatÄ• ca sÄ• dhitÄ• hoti. tenevaca tesaá¹ƒ cittassa á¹-hitibhaá¹…gakkhaá¹‡esup
nirodhasamÄ• patti kÄ• lepi uppatti hotÄ«ti. tena vuttaá¹ƒ __sahajÄ• tarÅ«panti panetthÄ• _
nigamanaá¹ƒ. tattha __sambhavaá¹ƒ_ti yathÄ• sambhavaá¹ƒ. sambhavÄ• tivÄ• sambhÅ«t
ajjhattabhÅ«tÄ• ca. __bahiddhÄ• cÄ• _ti bahiddhÄ• bhÅ«tÄ• ca. __saá¹…khatÄ• _ti saá¹…
asaá¹…khatabhÅ«tÄ• . evaá¹ƒ tekÄ• likÄ• ca kÄ• lamuttÄ• ca ajjhattabahiddhÄ• sambhÅ«t
saá¹…khatÄ• saá¹…khatabhÅ«tÄ• ca paÃ±Ã±atti nÄ• marÅ«pÄ• naá¹ƒ vasena tividhÄ• á¹-
sabbathÄ• catuvÄ«sati paccayÄ• nÄ• ma \Be 409/ hontÄ«ti yojanÄ• . etthaca tividhÄ• á¹-h
tekÄ• likÄ• dibhÄ• ve sati catuvÄ«satipaccayÄ• naá¹ƒpi yathÄ• sambhavaá¹ƒ tekÄ• likÄ• di
Ä• rammaá¹‡aadhipati upanissayapaccayÄ• tekÄ• likÄ• kÄ• lamuttÄ• ca honti.

__ [240] vibhÄ• vaniyaá¹ƒ_ pana

``Ä• rammaá¹‡aadhipatiupanissayapaccayÄ• naá¹ƒ tikÄ• likÄ• nantiâ€™â€™ vuttaá¹ƒ. taá¹

paÃ±Ã±attinibbÄ• nÄ• naá¹ƒpi kÄ• lamuttÄ• naá¹ƒ tesu paviá¹-á¹-hattÄ• ti. tattha imasmiá¹
dhanadhaÃ±Ã±abhogÄ• naá¹ƒvÄ• vijjÄ• sippasutapari yattÄ«naá¹ƒvÄ• sÄ«lasamÄ• dhipa

bhavasampattibhoga sampatti maggaphalasampattÄ«naá¹ƒvÄ• paá¹-ilÄ• bhatthÄ• ya pubb
anÄ• gatÄ• naá¹ƒ tÄ• saá¹ƒ upanissayapaccayatÄ• veditabbÄ• . paá¹-á¹-hÄ• ne pana anÄ•
patthayamÄ• no sota, ghÄ• na, jivhÄ• , kÄ• yasampadaá¹ƒ, vaá¹‡á¹‡asampadaá¹ƒ, sadda,
phoá¹-á¹-habbasampadaá¹ƒ patthayamÄ• no anÄ• gate khandhe patthayamÄ• no dÄ• naá¹
samÄ• diyatÄ«tiÄ• dinÄ• bhavantarapariyÄ• pannÄ• eva sampattiyo vuttÄ• . tÄ• pana dÄ•
anurÅ«pavasena vuttÄ• ti daá¹-á¹-habbÄ• . kammapaccayo pana paccuppannÄ• tÄ«tavase
samanantara Ä• sevana natthi vigata paccayÄ• atÄ«takÄ• likÄ• . sesÄ• pannarasa paccay
ajjhattabahiddhÄ• duke Ä• rammaá¹‡Ä• dhipati sahajÄ• ta aÃ±Ã±amaÃ±Ã±a nissaya upan
avigatÄ• ajjhattabahiddhÄ• honti. sesÄ• cuddasa paccayÄ• ajjhattÄ• va. Ä• rammaá¹‡a a
saá¹…khatÄ• asaá¹…khatÄ• ca honti. sesÄ• saá¹…khatÄ• vÄ• ti. __paÃ±cavidhaá¹ƒpiarÅ
kadÄ• cipi rÅ«pasaá¹…khÄ• taá¹ƒ saá¹‡á¹-hÄ• natthaá¹ƒ anupagamanato nÄ• mantica pav
adhivacanasaá¹…khÄ• tanÄ• mÄ• bhidhÄ• navaseneva suá¹‡antehi gahetabbabhÄ• vupag

<169> paÃ±Ã±apÄ«yatÄ«ti paÃ±Ã±atti. ayaá¹ƒpi eko vacanatthoti lokiyamahÄ• janehi thap
sampaá¹-icchÄ« yaticÄ• ti \Be 410/ attho. yokoci sammutisaccabhÅ«to byaÃ±janattho. tathÄ
atthÄ• paÃ±Ã±apÄ«yanti etÄ• yÄ• ti paÃ±Ã±atti. byaÃ±janatthajotako paÃ±Ã±attisaddoti ev
paÃ±Ã±attÄ«ti vuttaá¹ƒ __tatoavasesÄ• . la. duvidhÄ• hotÄ«_ti. tattha __paÃ±Ã±Ä• pÄ«yatt
paÃ±Ã±attimÄ• ha. __paÃ±Ã±Ä• panatopaÃ±Ã±attÄ«_ti saddapaÃ±Ã±attiá¹ƒ. __taá¹ƒtaá¹ƒ
pathaviyÄ• dÄ«naá¹ƒ tesaá¹ƒ tesaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ adhimattabhÄ• vappakÄ• rasa
pariá¹‡Ä• mÄ• kÄ• raá¹ƒ. pavattivisesÄ• kÄ• ranti attho. __upÄ• dÄ• yÄ• _ti paá¹-icca. niss
gahetvÄ• ti attho. __tathÄ• tathÄ• paÃ±Ã±attÄ• _ti ayaá¹ƒ pathavÄ«nÄ• ma ayaá¹ƒ pabbat
mahÄ• janena paÃ±Ã±attÄ• , kathitÄ• , voharitÄ• ti attho. __pathavipabbatÄ• dikÄ• _tiÄ• dis
samuddÄ• dikÄ• yo saá¹…gaá¹‡hati. ayaá¹ƒ samÅ«hapaÃ±Ã±attinÄ• ma.

__ [241] vibhÄ• vaniyaá¹ƒ_ pana

``saá¹‡á¹-hÄ• napaÃ±Ã±attÄ«tiâ€™â€™ vuttÄ• . sÄ• yuttÄ• viya nadissati.

nahi idha saá¹‡á¹-hÄ• naá¹ƒ padhÄ• naá¹ƒ hotÄ«ti. __sambhÄ• rasannivesÄ• kÄ• ra_nti ka
sambhÄ• rÄ• naá¹ƒ tathÄ• tathÄ• sannivesÄ• kÄ• raá¹ƒ. etthÄ• pi Ä• disaddena nÄ• vÄ• d
saá¹‡á¹-hÄ• na paÃ±Ã±atti. kaá¹-á¹-hÄ• dayo eva hi gehÄ• kÄ• rena saá¹‡á¹-hitÄ• gehanti
saá¹‡á¹-hitÄ• rathoti vuccantÄ«ti.

__ [242] vibhÄ• vaniyaá¹ƒ_ pana

``samÅ«hapaÃ±Ã±attÄ«tiâ€™â€™ vuttaá¹ƒ. taá¹ƒ na yujjati.

nahi idha samÅ«ho padhÄ• nanti. purisapuggalÄ• dikÄ• sattapaÃ±Ã±atti upÄ• dÄ• paÃ±Ã±

__candÄ• vaá¹-á¹-anÄ• dika_nti candasÅ«riyÄ• dÄ«naá¹ƒ sineruá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ
yato candimasÅ«riyÄ• udenti, sÄ• pubbadisÄ• nÄ• ma. pubbataraá¹ƒ laddhappakÄ• sattÄ•
gacchanti, sÄ• pacchimadisÄ• nÄ• ma. pacchÄ• laddhapakÄ• sattÄ• . tÄ• saá¹ƒ dakkhiá¹‡
dakkhiá¹‡adisÄ• nÄ• ma. itarÄ• pana uccataraá¹-á¹-hena uttarÄ• disÄ• ti vuccati. yadÄ• sÅ
sakalassa \Be 411/ ahassa pubbabhÄ• gattÄ• pubbanhoti vuccatÄ«ti. evamÄ• dikÄ• disÄ•
kÄ• lapaÃ±Ã±attiyonÄ• ma. Ä• disaddena thalaninnÄ• dikÄ• desapaÃ±Ã±atti saá¹…gahitÄ•
__asamphuá¹-á¹-hÄ• kÄ• ranti_ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asamphusanÄ
Ä• kÄ• sapaÃ±Ã±attinÄ• ma. __taá¹ƒ taá¹ƒ bhÅ«tanimitta_nti pathavÄ«kasiá¹‡Ä• dikaá¹ƒ u
bhÅ«tanimittaá¹ƒ. nÄ«lakasiá¹‡Ä• dikaá¹ƒ vaá¹‡á¹‡animittaÃ±ca ettheva saá¹…gayhati. __b
parikammÄ• dikaá¹ƒ bhÄ• vanÄ• visesaá¹ƒca. etena parikammanimitta uggahanimitta paá¹-
siddhakÄ• raá¹‡aá¹ƒ vadati. ayaá¹ƒ nimittapaÃ±Ã±attinÄ• ma.

__evamÄ• dibhedÄ• _ti ettha Ä• disaddena aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatÄ• upÄ• dÄ• paÃ
upanidhÄ• paÃ±Ã±attiÄ• dayo saá¹…gahitÄ• . __paramatthato avijjamÄ• nÄ• pÄ«_ti etena
dasseti. teneva hi tÄ• saá¹ƒ vijjamÄ• nabhÄ• vaá¹ƒ gahetvÄ• tathÄ• tathÄ• voharantÄ• na
nahotÄ«ti. __atthacchÄ• yÄ• kÄ• renÄ• _ti taá¹ƒ taá¹ƒ bhÅ«tÄ• dÄ«naá¹ƒ paramatthÄ• naá
samÅ«hasaá¹‡á¹-hÄ• nÄ• dichÄ• yÄ• kÄ• rena. atthacchÄ• yÄ• kÄ• renÄ• tivÄ• saddÄ• b
dabbapaá¹-ibimbÄ• kÄ• rena saviggahÄ• kÄ• renÄ• ti attho, __taá¹ƒtaá¹ƒupÄ• dÄ• yÄ• _ti p
taá¹ƒtaá¹ƒpavattivisesaá¹ƒ upÄ• dÄ• ya. __upanidhÄ• yÄ• _ti olumbiya. __parikappiyamÄ•
parikappetvÄ• gayhamÄ• nÄ• . ettha pana evamÄ• dipabhedÄ• Ä• lambaá¹‡abhÅ«tÄ• pa
paÃ±Ã±Ä• pÄ«yatÄ«ti atthena paÃ±Ã±attÄ«ti yojanÄ• . __saá¹…khÄ• yatÄ«_ti gaá¹‡Ä«yati
thapÄ«yatÄ«ti attho. __samaÃ±Ã±Ä• yatÄ«_ti sammannÄ«yati. nÄ• maá¹ƒ, nÄ• makammaá
byaÃ±janaá¹ƒ, abhilÄ• poti ime cha __nÄ• ma nÄ• makammÄ• _. tattha atthe namatÄ«ti nÄ
hutvÄ• pavattatÄ«ti attho. attanica atthaá¹ƒ nÄ• metÄ«ti nÄ• maá¹ƒ. piá¹-akattayasaá¹…kh
taduggaá¹‡hantÄ• naá¹ƒ sabbe tadatthÄ• padepade vÄ• kyevÄ• kye Ä• gacchanti yevÄ• ti

apica suá¹‡antÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ taá¹ƒtaá¹ƒatthÄ• bhimukhaá¹ƒ nÄ• metÄ«ti nÄ• maá
kattabbattÄ• nÄ• mameva kammanti nÄ• makammaá¹ƒ. dhÄ«yati dhÄ• rÄ«yatÄ«ti \Be 412
nÄ• madheyyaá¹ƒ. aviditapakkhe á¹-hito attho etÄ• ya tato nÄ«haritvÄ• vuccati kathÄ«yatÄ
byaÃ±janato pÄ• kaá¹-akaraá¹‡ato byaÃ±janaá¹ƒ. abhibyattaá¹ƒ katvÄ• lapÄ«yati kathÄ«ya
abhilÄ• po. etthaca vaá¹‡á¹‡apaÃ±Ã±atti, akkharapaÃ±Ã±atti, sarapaÃ±Ã±atti, dÄ«ghapaÃ±
byaÃ±janavaggaghosÄ• ghosapaÃ±Ã±atti, liá¹…gapaÃ±Ã±atti. padapaÃ±Ã±atti, vÄ• kyapaÃ
pabhedÄ• ti daá¹-á¹-habbÄ• . paramatthato vijjamÄ• nesu atthesu pavattÄ• paÃ±Ã±atti __v
nÄ• ma. avijja mÄ• nesu bhÅ«mipabbatÄ• dÄ«su pavattÄ• paÃ±Ã±atti __avijjamÄ• napaÃ±
samÄ• saá¹-á¹-hÄ• naá¹ƒ patvÄ• dvipadasaá¹ƒyogavasena itarÄ• catassopi hontÄ«ti dass
vuttaá¹ƒ. __etÄ• ya paÃ±Ã±Ä• pentÄ«_ti etena vijjamÄ• naá¹ƒ atthaá¹ƒ paÃ±Ã±apenti etÄ•
vijjamÄ• napaÃ±Ã±attÄ«ti imamatthaá¹ƒ vadati. esanayo paratthapi. cha abhiÃ±Ã±Ä• assÄ
katvÄ• visesanabhÅ«tÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ vijjamÄ• nattÄ• visesitabbab

avijjamÄ• nattÄ• chaá¸·a bhiÃ±Ã±oti __vijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti_ nÄ• ma. itth
vijjamÄ• noti itthiyÄ• saddo itthisaddoti __avijjamÄ• nena vijjamÄ• na paÃ±Ã±atti_ nÄ• ma.
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca ubhayaá¹ƒpi vijjÄ• mÄ• nanti cakkhusmiá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ c
__vijjamÄ• nenavijjamÄ• napaÃ±Ã±atti_ nÄ• ma. rÄ• jÄ• ca puttoca dvepi avijjamÄ• nÄ• ev
rÄ• japuttoti __avijjamÄ• nenaavijjamÄ• napaÃ±Ã±atti_nÄ• mÄ• ti imamatthaá¹ƒ dassento _

ettha pana vacanato ca vacanatthatoca vinimuttÄ• saddasabhÄ• vÄ• nÄ• mapaÃ±Ã±attin
vadanti. taá¹ƒ na yujjati. atthajotaka bhÄ• vena visuá¹ƒ siddhattÄ• . saddo hi nÄ• ma
akkharapadabyaÃ±janabhÄ• vaá¹ƒ upagatoyeva atthajotane samattho hoti. paramattha sad
cuá¹‡á¹‡avicuá¹‡á¹‡abhÅ«to tabbhÄ• vaá¹ƒ upagato nahotÄ«ti. tasmÄ• saddasabhÄ• vÄ•
atthiyeva. atthibhÄ• vocassÄ• vacanasaddaá¹ƒ sutvÄ• anantare akkhara pada byaÃ±janag
tadatthavijÄ• nanacittassa pavattiyÄ• pÄ• kaá¹-oti \Be 413/ dassento gÄ• thÄ• dvayaá¹ƒ Ä•
nusÄ• renÄ• _ti uccÄ• riyamÄ• nasaddasaá¹…khÄ• tassa vacÄ«ghosassa Ä• rammaá¹‡aka
uppannÄ• ya sotaviÃ±Ã±Ä• á¹‡a vÄ«thiyÄ• pavattiyÄ• anantare uppannassa manodvÄ• ra
paÃ±Ã±attÄ«ti sambandho. kÄ«disÄ« pana sÄ• yaá¹ƒ paÃ±Ã±attÄ«ti Ä• ha __atthÄ• yassÄ
__tatopara_nti tato nÄ• mapaÃ±Ã±attÄ• rammaá¹‡assa manodvÄ• rassa uppattito paraá¹ƒ
sambandho. yassÄ• nÄ• mapaÃ±Ã±attiyÄ• anusÄ• rena paramatthapaÃ±Ã±attibhÅ«tÄ• a
paÃ±Ã±atti lokasaá¹…ketanimmitÄ• ti viÃ±Ã±eyyÄ• ti yojanÄ• .

etthaca __sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• _ti ettha atÄ«tasaddamattÄ• rammaá¹‡Ä• tadanu
manoviÃ±Ã±Ä• á¹‡avÄ«thipi saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . vuttaÃ±hi sÄ• ratthadÄ«pani
yattakÄ• ni akkharÄ• ni honti. tesu ekamekaá¹ƒ paccuppannaá¹ƒ atÄ«taÃ±ca gahetvÄ• sot
manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• ca uppajjitvÄ• niruddhÄ• ya avasÄ• ne tÄ• ni akkharÄ• ni sa
akkharasamÅ«haá¹ƒ gahetvÄ• ekÄ• manoviÃ±Ã±Ä• á¹‡avÄ«thi uppajjitvÄ• nirujjhati. tada
akkharasamÅ«ho etassa nÄ• manti nÄ• mapaÃ±Ã±attigahaá¹‡avasena aparÄ• ya manoviÃ
niruddhÄ• ya tadanantaraá¹ƒ uppannÄ• ya manoviÃ±Ã±Ä• á¹‡a vÄ«thiyÄ• ayametassa att
tadatthavijÄ• nanaá¹ƒ sambhavatÄ«ti. maá¹‡isÄ• ramaÃ±jÅ«sÄ• yaá¹ƒ pana tadanuvattikav
vinicchayavÄ«thiá¹ƒ viÃ±Ã±attigahaá¹‡avÄ«thiÃ±ca vadati. tato paraá¹ƒ ekakkhare sadde e
nÄ• mapaÃ±Ã±attiyÄ• gahaá¹‡aá¹ƒ hoti. yÄ• vadantassa pubbabhÄ• ge manasÄ• vavatth
vuccati. tatoparaá¹ƒ tadatthagahaá¹‡anti. Ä«disesu pana á¹-hÄ• nesu tattha tattha javanavÄ
paá¹-ipÄ• á¹-ikathanaá¹ƒnÄ• ma padhÄ• napÄ• kaá¹-agahaá¹‡avasenevÄ• ti daá¹-á¹-habba
koá¹-isatasahassÄ• ni cittÄ• ni uppajjantÄ«ti hi vuttaá¹ƒ. tathÄ• ---

ekamatto bhave rasso, dvimatto dÄ«ghamuccate.

timattotupluto Ã±eyyo, byaÃ±janaá¹ƒ addhamattikanticaá¹ƒ ||

na ca paramatthasaddasaá¹…ghÄ• á¹-Ä• naá¹ƒ satasahassaá¹ƒpi ekakkharaá¹ƒnÄ• ma bh

bahuá¹ƒ vicÄ• raá¹‡Ä• amhehi nakatÄ• ti.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya aá¹-á¹-hamassa paccayasaá¹…gahassa

paramatthadÄ«panÄ• niá¹-á¹-hitÄ• .

kammaá¹-á¹-hÄ• na saá¹…gaha paramatthadÄ«panÄ«

<170> evaá¹ƒ \Be 415/ aá¹-á¹-hahi paricchedehi sapaccayapabhedaá¹ƒ nÄ• marÅ«pa vibh
viditanÄ• marÅ«pa vibhÄ• gassa kammaá¹-á¹-hÄ• navidhÄ• naá¹ƒ dassento __samathavipa
paccaya saá¹…gahato paraá¹ƒ samathavipassanÄ• naá¹ƒ bhÄ• vanÄ• naá¹ƒ duvidhaá¹ƒpi
yathÄ• kkamaá¹ƒ pavakkhÄ• mÄ«ti yojanÄ• . tattha kilese aÃ±Ã±epivÄ• vitakkÄ• dayo oá¸
__samatho_. tathÄ• pavatto ekaggatÄ• saá¹…khÄ• to samÄ• dhi. visesena passanti etÄ• y
aniccÄ• nupassanÄ• dikÄ• bhÄ• vanÄ• paÃ±Ã±Ä• . tÄ• ya hi yogino khandhesu lokiyamah
itthipurisÄ• dikaá¹ƒ niccasukhÄ• dikaÃ±ca atikkamitvÄ• visesena aniccÄ• dikameva passan
__bhÄ• vanÄ• _. bhÄ• ventivÄ• cittasantÄ• naá¹ƒ etÄ• hÄ«ti bhÄ• vanÄ• . kiriyÄ• kammaá
á¹-hÄ• naá¹ƒ. kammassa á¹-hÄ• nanti __kammaá¹-á¹-hÄ• naá¹ƒ_. vÄ«riyÄ• rabbhasaá¹…kh
pavattiá¹-á¹-hÄ• nanti attho. kasiá¹‡amaá¹‡á¸• alÄ• dikaá¹ƒ kasiá¹‡abhÄ• vanÄ• dikaÃ±ca.
pariyosÄ• nÄ• naÃ±hi samudÄ• yabhÅ«kaá¹ƒ ekametaá¹ƒ pathavÄ«kasiá¹‡a bhÄ• vanÄ• d
avayavabhÅ«tassa yoga kammassa pavattiá¹-á¹-hÄ• naá¹ƒ sambhavatÄ«ti.

__vibhÄ• vaniyaá¹ƒ_ pana

uttaruttara yogakammassa padaá¹-á¹-hÄ• natÄ• ya kammaá¹-á¹-hÄ• nabhÅ«taá¹ƒ bhÄ• var
tampi yujjatiyeva.

yogakammamevavÄ• sukhavisesÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-henaá¹-hÄ• nanti kamma
tasmiá¹ƒ duvidhepi kammaá¹-á¹-hÄ• ne. __samathasaá¹…gahe_ti samatha kammaá¹-á¹-hÄ
__dasakasiá¹‡Ä• nÄ«_ti dasakasiá¹‡amaá¹‡á¸• alÄ• ni kasiá¹‡ajjhÄ• nÄ• nica. tadubhayÄ•
yogÄ• nuyogasaá¹…khÄ• tassa samatha kammassa pavattiá¹-á¹-hÄ• nattÄ• samathakamm
__dasaasubhÄ• _ti dasaasubhavatthÅ«ni asubhajjhÄ• nÄ• nica. __dasaanussati yo_ti \Be 4
dasaanussatiá¹-á¹-hÄ• nÄ• ni anussaraá¹‡asati yoca. sesÄ• nipi yathÄ• nurÅ«paá¹ƒ vattabb
cariyÄ• . samudÄ• caraá¹‡anti attho. pavattibahulatÄ• ti vuttaá¹ƒ hoti. rÄ• gassa cariyÄ• __
rÄ• gacaritÄ• ti pÄ• á¹-ho, so aá¹-á¹-hakathÄ• yaá¹ƒ natthi, puggalaá¹-á¹-hÄ• neeva so yutto

__ [243] _ yo pana __vibhÄ• vaniyaá¹ƒ_

cariyÄ• naá¹ƒ saá¹ƒsaggabhedo vutto. so idha nÄ• dhippeto.

nahi kammaá¹-á¹-hÄ• nÄ• naá¹ƒnÄ• ma saá¹ƒsaggacaritassapi ekassa dve tÄ«á¹‡i dÄ• tab
bhedo aá¹-á¹-hakathÄ• yaá¹ƒ nagarukatoti. sabbÄ• pi appanÄ• ya pubbabhÄ• gapavattÄ• k
parikammabhÄ• vanÄ• nÄ• ma. sÄ• pana appanÄ• ya Ä• sanne dÅ«reti duvidhÄ• hoti. tat
upecca samÄ«pe á¹-hatvÄ• pavattattÄ• upacÄ• rabhÄ• vanÄ• ti vuccati. itarÄ• pana parik
parikammabhÄ• vanÄ• pi samÄ• nÄ• pubbÄ• paravisesa pÄ• kaá¹-abhÄ• vatthaá¹ƒ aá¹-á¹-
gahitÄ• ti vuttaá¹ƒ __parikammabhÄ• vanÄ• . la. tissobhÄ• vanÄ• _ti tÄ• saá¹ƒ pana viseso
__parikammanimitta_nti parikammabhÄ• vanÄ• ya Ä• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡amaá¹‡
tassÄ• Ä• rammaá¹‡a bhÄ• vena ekaá¹ƒpi samÄ• naá¹ƒ pubbÄ• paravisesapÄ• kaá¹-abhÄ
uggahanimittanti dvidhÄ• bhinditvÄ• vuttaá¹ƒ. tesaá¹ƒpi viseso Ä• gamissati. vidatthicatura
parittapamÄ• á¹‡enavÄ• khala maá¹‡á¸• alÄ• disaá¹…khÄ• tena mahantapamÄ• á¹‡enavÄ
maá¹‡á¸• alatalameva asesapharitabbaá¹-á¹-hena kasiá¹‡anti pathavÄ«kasiá¹‡aá¹ƒ. sakala
kasiá¹‡asaddo. yathÄ• kasiá¹‡ena jambudÄ«passÄ• ti. tasmÄ• yattake pathavÄ«tale nimit
tattakaá¹ƒ cittena asesaá¹ƒ pharitvÄ• eva gahetabbaá¹ƒ hoti. na pana tassa ekadese á¹-ha
pathavÄ«maá¹‡á¸• alatalameva asesapharitabbaá¹-á¹-hena kasiá¹‡anti pathavÄ«kasiá¹‡ant
sesakasiá¹‡esupÄ«ti. etthaca, avibhÅ«tavaá¹‡á¹‡Ä• ya pathaviyÄ• eka
talabhÄ• venasanniviá¹-á¹-hÄ• saá¹‡á¹-hÄ• napaÃ±Ã±attiidha__pathavÄ«kasiá¹‡aá¹ƒ_nÄ•
__Ä• pokasiá¹‡aá¹ƒ tejokasiá¹‡aÃ±ca_. phuá¹-á¹-haá¹-á¹-hÄ• ne cittena saá¹‡á¹-hÄ• naá¹ƒ
vÄ• yuvaá¹-á¹-i __vÄ• yokasiá¹‡aá¹ƒ_nÄ• ma. nÄ«lavaá¹‡á¹‡avisiá¹-á¹-hÄ• ekÄ• saá¹‡á¹-h
__nÄ«lakasiá¹‡aá¹ƒ_nÄ• ma. tathÄ• __pÄ«talohito dÄ• takasiá¹‡Ä• ni_pi. candasÅ«riyaag
katthaci dissamÄ• nÄ• saá¹‡á¹-hÄ• napaÃ±Ã±atti __Ä• lokakasiá¹‡aá¹ƒ_nÄ• ma. tittichidda
dissamÄ• nÄ• Ä• kÄ• savisiá¹-á¹-hÄ• saá¹‡á¹-hÄ• napaÃ±Ã±atti __Ä• kÄ• sakasiá¹‡aá¹ƒ_
sunabhÄ• vaá¹ƒ gatanti uddhumÄ• taá¹ƒ. tadeva kucchitattÄ• __uddhumÄ• takaá¹ƒ_. tathÄ
chavasarÄ«rassetaá¹ƒ nÄ• maá¹ƒ. tadeva pÅ«tibhÄ• vaá¹ƒ gatakÄ• le purimavaá¹‡á¹‡aá¹ƒ
nÄ«labhÄ• vaá¹ƒ pattaá¹ƒ __vinÄ«lakaá¹ƒ_. tadeva puna paccitvÄ• tato tato visandamÄ• n
__vipubbakaá¹ƒ_. yuddhabhÅ«miyÄ• dÄ«su satthena majjhe chinditvÄ• thapitaá¹ƒ virÅ«pa
__vicchinnakaá¹ƒ_nÄ• ma. soá¹‡a siá¹…gÄ• lÄ• dÄ«hi vividhÄ• kÄ• rena khÄ• yitapadesay
__vikkhÄ• yitakaá¹ƒ_nÄ• ma. soá¹‡asiá¹…gÄ• lÄ• dÄ«hi eva khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ
tato khittaaá¹…gapaccaá¹…gayuttaá¹ƒ sarÄ«raá¹ƒ __vittakkhikaá¹ƒ_ nÄ• ma. aá¹…gapacca
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ katvÄ• tato tato khittaaá¹…gapaccaá¹…gayuttaá¹ƒ sarÄ«raá
__hatavikkhittakaá¹ƒ_nÄ• ma. paggharita lohitasarÄ«raá¹ƒ __lohitakaá¹ƒ_ nÄ• ma. puá¸·uva
__puá¸·uvakaá¹ƒ_. sakalo aá¹-á¹-hisaá¹…ghÄ• á¹-ovÄ• ekamekaá¹ƒvÄ• aá¹-á¹-hi __aá¹-á¹
punappunaá¹ƒ nirantaraá¹ƒ saraá¹‡aá¹ƒ anussati. buddhaguá¹‡assa anussati __buddhÄ• n
sesÄ• supÄ«ti. tattha arahatÄ• diguá¹‡o buddhaguá¹‡onÄ• ma. svakkhÄ• tatÄ• diguá¹‡o dh
suppaá¹-ipannatÄ• diguá¹‡o saá¹…ghaguá¹‡o nÄ• ma. attano sÄ«lassa akhaá¹‡á¸• atÄ• di
attano dÄ• nassa vigatamalamaccheratÄ• di guá¹‡o cÄ• gaguá¹‡onÄ• ma. attÄ• naá¹ƒ deva

brahmattaá¹ƒvÄ• vahituá¹ƒ samatthÄ• attano saddhÄ• diguá¹‡Ä• devatÄ• guá¹‡Ä• nÄ• m
dhutaá¹…gasamÄ• dÄ• navasenavÄ• jhÄ• nasamÄ• pattivasenavÄ• vipassanÄ• vasenav
vikkhambhitÄ• naá¹ƒ kÄ• marÄ• gÄ• dÄ«naá¹ƒ vÅ«pasamo attanÄ• adhigatanibbÄ• naÃ±ca
ekabhavapariyÄ• pannassa \Be 418/ attano khandhasantÄ• nassa bhedo maraá¹‡aá¹ƒ nÄ•
nÄ• nÄ• kÄ• yÄ• naá¹ƒ samÅ«habhÅ«to ayaá¹ƒ kÄ• yo kÄ• yonÄ• ma. attani nirantaraá¹ƒ p
Ä• nÄ• pÄ• á¹‡aá¹ƒnÄ• ma. mijjati siniyhatÄ«ti __mettÄ• _. yaá¹ƒ Ä• rabbha uppajjati. tassa
avippakiá¹‡á¹‡aá¹ƒ katvÄ• saá¹…gaá¹‡hatÄ«ti attho. mittassavÄ• esÄ• mittesuvÄ• bhav
parasattÄ• naá¹ƒ hitÅ«pasaá¹ƒhÄ• ravasena pavatto adosoeva. parasattÄ• naá¹ƒ hitÅ«pas
ahitÄ• panayanasaá¹…khÄ• taá¹ƒ byÄ• pÄ• rattayaá¹ƒ pahÄ• ya tesaá¹ƒ kammasakatÄ• nu
pekkhatÄ«ti __upekkhÄ• _. tathÄ• pavattÄ• tatramajjhattatÄ• eva. appamÄ• á¹‡esusattesu
na hi ettakesu eva sattesu etÄ• pavattetabbÄ• . na tato aÃ±Ã±esÅ«ti evaá¹ƒ etÄ• saá¹ƒ vis
atthÄ«ti. evaá¹ƒsantepi Ä• dikammi kena Ä• dito ekasmiá¹ƒ puggale attano bhÄ• vanÄ• citta
laddhavisesaÃ±ca katvÄ• pacchÄ• dvÄ«su tÄ«sÅ«tiÄ• dinÄ• vaá¸• á¸• hitvÄ• sÄ«masam
anodhisopharaá¹‡a disÄ• pharaá¹‡Ä• niva kattabbÄ• nÄ«ti. yaá¹ƒ pana vibhaá¹…ge mettÄ•
disaá¹ƒ pharitvÄ• viharatÄ«tiÄ• dinÄ• paá¹-isambhidÄ• maggeca sabbesattÄ• averÄ• hon
mettÄ• vidhÄ• naá¹ƒ nÄ• ma vuttaá¹ƒ. taá¹ƒ mettÄ• jhÄ• ne vasÄ«bhÄ• vappattÄ• naá¹ƒ va
etÄ• pana visesena dosapakkhikÄ• naá¹ƒ kilesÄ• naá¹ƒ ujupaá¹-ipakkhabhÅ«tÄ• hontÄ«ti
sommahadayabhÄ• vena brahmasadi sattÄ• brahmÄ• nonÄ• ma. tesaá¹ƒ vihÄ• roti __brah
seá¹-á¹-habhÅ«tovÄ• vihÄ• roti brahmavihÄ• roti. __Ä• hÄ• re_ti asita pÄ«ta khÄ• yita sÄ•
ajjhohaá¹-Ä• hÄ• re. __paá¹-ikÅ«lasaÃ±Ã±Ä• _ti Ä• hÄ• rahetu anubhavitabbÄ• naá¹ƒ dukk
paccavekkhanavasena sarasapaá¹-ikÅ«latÄ• paccavekkhanavasena Ä• sayanidhÄ• na
pakkÄ• pakkaphalanissandapaccavekkhana vasena ca tattha nikanti pahÄ• nasaÃ±Ã±Ä• . _
sarÄ«ragatÄ• naá¹ƒ pathaviÄ• dÄ«naá¹ƒ catunnaá¹ƒ mahÄ• dhÄ• tÅ«naá¹ƒ salakkhaá¹‡Ä•
visuá¹ƒ paricchinditvÄ• samanupassanaá¹ƒ. taÃ±hi catasso dhÄ• tuyo vavatthapiyanti vinic
etenÄ• ti catudhÄ• tuvavatthÄ• nanti vuccatÄ«ti. asubhasaÃ±Ã±Ä• bhÄ• vetabbÄ• rÄ• gas
__dasaasubhÄ• . la. rÄ• gacaritassa sappÄ• yÄ• _ti vuttaá¹ƒ. tattha rÄ• gena caratÄ«ti rÄ•
kadÄ• ci dosena carati. kadÄ• ci mohena. kadÄ• ci saddhÄ• dÄ«supi aÃ±Ã±atarena. rÄ• go
ussannena rÄ• gena so rÄ• gacaritoti saá¹…khyaá¹ƒ gacchatÄ«ti. esanayo sesesupi. mettÄ
byÄ• pÄ• dassa pahÄ• nÄ• yÄ• ti vacanato mettÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ brahmavihÄ• rÄ•
byÄ• pÄ• davihiá¹ƒsÄ• aratÄ«naá¹ƒ nissaraá¹‡atÄ• vacanato suparisuddhÄ• naÃ±ca vaá¹‡
dosavatthuttÄ• bhÄ• vato __catassoappamaÃ±Ã±Ä• yo. la. dosacaritassÄ• _ti vuttaá¹ƒ. etth
cariyavibhÄ• go. upekkhÄ• ca Ä• dikammikassa nasambhavati. vakkhatihi __upekkhÄ• paÃ
yassa purimÄ• tisso sappÄ• yÄ• . tassa tadanugatikÄ• upekkhÄ• pi sappÄ• yÄ• nÄ• ma ho
appamaÃ±Ã±Ä• yoti vuttanti daá¹-á¹-habbaá¹ƒ. itarathÄ• nissaraá¹‡aÃ±hetaá¹ƒ rÄ• gassa.
vimuttÄ«ti vacanato upekkhÄ• rÄ• gacaritassÄ• ti vattabbaá¹ƒ siyÄ• ti. __nÄ«lÄ• dÄ«nica c
idaÃ±ca manÄ• piyarÅ«pÄ• ni nÄ«lÄ• dÄ«ni sandhÄ• ya vuttaá¹ƒ. amanÄ• piyÄ• ni pana tÄ
sappÄ• yÄ• nÄ«ti. Ä• nÄ• pÄ• á¹‡asati bhÄ• vetabbÄ• vitakkupacchedÄ• yÄ• ti vacanato
__Ä• nÄ• pÄ• á¹‡aá¹ƒvitakkacaritassÄ• _ti vuttaá¹ƒ. mohacarito pana pakatiyÄ• pamÄ• da

Ä• nÄ• pÄ• á¹‡aÃ±canÄ• ma nirantaraá¹ƒ pavattamÄ• naá¹ƒ tassa satiá¹ƒ uppÄ• dentaá¹ƒ
__mohacaritassasappÄ• ya_nti vuttaá¹ƒ siyÄ• .

__ [244] vibhÄ• vaniyaá¹ƒ_ pana

buddhivisayabhÄ• vena mohapaá¹-ipakkhattÄ• ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá¹ƒ yuttaá¹ƒ viya

evaÃ±hi \Be 420/ sati so buddhicaritena saha vattabbo siyÄ• ti. kÄ• maÃ±ca buddhaguá¹‡Ä
buddhivisayÄ• eva honti. te pana visesato saddhaá¹ƒ upabrÅ«hayantÄ«ti vuttaá¹ƒ __buddh
saddhÄ• caritassÄ• _ti. paramatthato sukhumatarÄ• ni maraá¹‡Ä• dÄ«ni vipulabuddhÄ«naá
vuttaá¹ƒ __maraá¹‡a. la. buddhicaritassÄ• _ti. __sesÄ• nipanasabbÄ• nipÄ«_ti cattÄ• ri bhÅ
Ä• lokÄ• kÄ• sakasiá¹‡Ä• ni cattÄ• ro Ä• ruppÄ• cÄ• ti dasavidhÄ• ni kammaá¹-á¹-hÄ• nÄ•
sesa kammaá¹-á¹-hÄ• nesupi. puthulaá¹ƒ khalamaá¹‡á¸• alÄ• dipamÄ• á¹‡aá¹ƒ mohacarita
sambÄ• dhasmiÃ±hi okÄ• se cittaá¹ƒ bhiyyo saá¹ƒmohaá¹ƒ Ä• pajjatÄ«ti. khuddakaá¹ƒ
vidatthicaturaá¹…gulapamÄ• á¹‡aá¹ƒ vitakkacaritasseva sappÄ• yaá¹ƒ. mahantaÃ±hi vitakk
hotÄ«ti. tatthaca __vitakkacaritassevÄ• _ti ettha evasaddo khuddakantipade yujjati. vitakkac
khuddakameva sappÄ• yaá¹ƒ. na puthulanti. sabbaÃ±cetaá¹ƒ ujuvipaccanikavasenaceva at
rÄ• gÄ• dÄ«naá¹ƒ pana avikkhambhikÄ• saddhÄ• dÄ«naÃ±ca anupakÄ• rikÄ• kusalabhÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __sabbatthÄ• pÄ«_ti sabbesupi cattÄ• lÄ«sa kammaá¹-á¹-h
__parikammabhÄ• vanÄ• labbhateva_ parikammena vinÄ• ekassapi kammaá¹-á¹-hÄ• nas
__dasasukammaá¹-á¹-hÄ• nesuupacÄ• rabhÄ• vanÄ• va sampajjati natthi appanÄ• _. kasm
saá¹…gha sÄ«la cÄ• ga devatÄ• upasama guá¹‡Ä• naá¹ƒ tÄ• va gambhÄ«ratÄ• ya nÄ• nÄ
nussaraá¹‡Ä• dhimuttatÄ• yagÄ• ti hi aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tattha gambhÄ«ra tÄ•
guá¹‡apadassa gambhÄ«rattÄ• tabbisayo samÄ• dhi mahÄ• samudde sasako viya tattha a
niccalabhÄ• vena patiá¹-á¹-hÄ• tuá¹ƒ nasakkotÄ«ti dasseti. nÄ• nÄ• ppakÄ• ra guá¹‡Ä• nus
etena tesaá¹ƒ guá¹‡Ä• naá¹ƒ atappa niyasabhÄ• vattÄ• ettakeeva guá¹‡apade á¹-hatvÄ• a
attano cittaá¹ƒ sandhÄ• retuá¹ƒpi nasakkotÄ«ti dassetÄ«ti. sesesu pana maraá¹‡asaÃ±Ã±Ä
maraá¹‡aá¹ƒ tÄ• va sabhÄ• va dhammattÄ• saá¹ƒvejanÄ«yadhammattÄ• ca itarÄ• nica dv
gambhÄ«rattÄ• \Be 421/ appanÄ• ya patiá¹-á¹-hÄ• nahontÄ«ti. yadievaá¹ƒ kasmÄ• lokutta
nibbÄ• nasaá¹…khÄ• te sabhÄ• vadhamme appanaá¹ƒ pÄ• puá¹‡anti. dutÄ«yacatutthÄ• ru
pathamatatÄ«yÄ• ruppa saá¹…khÄ• te sabhÄ• vadhammeti. vuccate, lokuttarajjhÄ• nÄ• ni t
sammasanaÃ±Ä• á¹‡atoca paá¹-á¹-hÄ• ya anukkamena uparuparipavattÄ• naá¹ƒ visuddhib
atigambhÄ«repi nibbÄ• nasaá¹…khÄ• te sabhÄ• vadhamme appanÄ• bhÄ• vena patiá¹-á¹-h
Ä• ruppajjhÄ• nÄ• nica appanÄ• pattasseva paÃ±camajjhÄ• nasamÄ• dhissa udayamattÄ•
Ä• rammaá¹‡asamatikkamanamattakaraá¹‡ena sabhÄ• vadhammepi Ä• rammaá¹‡e appan
sakkontÄ«ti. __tatthÄ• pÄ«_ti tesu samatiá¹ƒsaappanÄ• kammaá¹-á¹-hÄ• nesupi. paÃ±caka
__paÃ±cakajjhÄ• ni kÄ• ni_. jhÄ• napaÃ±cakassa Ä• rammaá¹‡abhÄ• vayogyÄ• nÄ«ti vutta
paá¹-ikÅ«lÄ• rammaá¹‡Ä• ninÄ• ma atianiá¹-á¹-hÄ• ni lÅ«khÄ• ni cittarabhijanane paridubba

attani cittaá¹ƒ rocetvÄ• thapetuá¹ƒ sakkonti. tasmÄ• vitakkena vinÄ• cittaá¹ƒ tattha ekagg
tiá¹-á¹-hati. vitakkabaleneva tiá¹-á¹-hatÄ«ti vuttaá¹ƒ __dasaasubhÄ• . la. pathamajjhÄ• nikÄ
kathaá¹ƒ tesu somanassajjhÄ• naá¹ƒ hotÄ«ti nÄ«varaá¹‡asantÄ• paá¹ƒ pahÄ• nabalenacev
Ä• nisaá¹ƒsadassana Ã±Ä• á¹‡abalenaca. byÄ• dhidukkhapÄ«á¸·itassa rogino vamanaviree
dÄ• ni vettanaá¹ƒ labhissÄ• mÄ«ti Ä• nisaá¹ƒsadassÄ• vino pupphacchaá¹-á¹-akassa gÅ«th
daá¹-á¹-habbaá¹ƒ. mettÄ• dayo tayo brahmavihÄ• rÄ• domanassasamuá¹-á¹-hitÄ• naá¹ƒ by
nissaraá¹‡abhÅ«tÄ• hontÄ«ti na te kadÄ• ci somanassena vinÄ• appanaá¹ƒ pÄ• puá¹‡ant
tayo catukkajjhÄ• nikÄ• _ti. upekkhÄ• pana sattesu sabbaso udÄ• sinapakkhe á¹-hatvÄ• b
upekkhÄ• vedanÄ• ya vinÄ• appanaá¹ƒ napÄ• puá¹‡Ä• tÄ«ti vuttaá¹ƒ __upekkhÄ• paÃ±ca
__cattÄ• ropanaÄ• ruppÄ• _ti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sÄ• dÄ«ni cattÄ• ri Ä• ruppÄ• ran
sabbesupi cattÄ• lÄ«sakammaá¹-á¹-hÄ• nesu. __yathÄ• raha_nti taá¹ƒtaá¹ƒÄ• rammaá¹‡Ä•
vinÄ• parikammaá¹ƒnÄ• ma na sijjhati. Ä• rammaá¹‡assa suá¹-á¹-hu \Be 422/ daá¸·havibhÅ
uggahena vinÄ• Ä• rammaá¹‡asampatti nÄ• ma natthi. asatica Ä• rammaá¹‡asampattiyÄ•
sampajjati. pageva appanÄ• jhÄ• nanti vuttaá¹ƒ __parikammanimittaá¹ƒ. la. labbhantevÄ• _
__sabbatthÄ• pÄ«_ti sabbesupi cattÄ• lÄ«sakammaá¹-á¹-hÄ• nesu. __yathÄ• raha_nti
taá¹ƒtaá¹ƒkammaá¹-á¹-hÄ• nÄ• nurÅ«paá¹ƒ. __pariyÄ• yenÄ• _ti idaá¹ƒ pana kassaci Ä• ra
passantasseva avibhÅ«tatarattÄ• vuttaá¹ƒ. yattha pana pathamaá¹ƒ sabhÄ• vadhammaá¹ƒ
tadÄ• kÄ• re taá¹ƒsaá¹‡á¹-hÄ• ne paÃ±Ã±attÄ• rammaá¹‡e upacÄ• rovÄ• appanÄ• vÄ• pa
paá¹-ibhÄ• ganimittaá¹ƒnÄ• ma labbhatÄ«ti vuttaá¹ƒ __paá¹-ibhÄ• ga nimittaá¹ƒpanÄ• _tiÄ•
daá¸·haá¹ƒ karonto __tatthahÄ«_tiÄ• dimÄ• ha. evaá¹ƒ samathakamme pathamaá¹ƒ uggah
Ä• dito paá¹-á¹-hÄ• ya bhÄ• vanÄ• vidhÄ• naá¹ƒ dassento __katha_ntiÄ• di mÄ• ha. __nimi
Ä• rammaá¹‡assa yathÄ• saá¹‡á¹-hitaá¹ƒ Ä• kÄ• raá¹ƒ citte uparupari vibhÅ«taá¹ƒ katvÄ•
samanupassantassa. __sÄ• cabhÄ• vanÄ• _ti uggahaá¹‡Ä• kÄ• rena pavatta javanavÄ«thi
cittabhÄ• vanÄ• parikammabhÄ• vanÄ• nÄ• ma. punappunaá¹ƒ karaá¹‡avasena vaá¸• á¸•
samuggahitaá¹ƒ hotÄ«ti vatvÄ• yathÄ• suá¹-á¹-hu uggahitaá¹ƒ samuggahitaá¹ƒnÄ• ma hot
__cakkhunÄ• passantassevamanodvÄ• rassa Ä• pÄ• tamÄ• gata_nti vuttaá¹ƒ. tattha __man
cakkhÅ«ni nimmilitvÄ• vÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• vÄ• Ä• vajjantassa cakkhu
manodvÄ• re paccupaá¹-á¹-hitaá¹ƒ hoti. uggahanimittaá¹ƒnÄ• ma. suá¹-á¹-hu avinassamÄ•
sÄ• ca bhÄ• vanÄ• samÄ• dhiyati. na tÄ• va bhÄ• vanantarabhÄ• vaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti
samÄ• hitassÄ• _ti tena matthakapattena parikammasamÄ• dhinÄ• samÄ• hitassa etassa
uggahanimittuppatti to paraá¹ƒ. bhÄ• vanamanuyuÃ±jantassa citte sannisinnanti sambandh
__anuyuÃ±janthassÄ• _ti nirantaraá¹ƒ padahantassa. __tappaá¹-ibhÄ• ga_nti sabhÄ• va dh
uggahanimittena sadisaá¹ƒ. __vatthudhammavimuccita_nti meghavalÄ• hakantaratovÄ• rÄ
nikkhantacandamaá¹‡á¸• alaá¹ƒ viya \Be 423/ sabhÄ• vadhammabhÅ«tÄ• uggahanimittato
upaá¹-á¹-hitaá¹ƒ. tatoyeva paÃ±Ã±attisaá¹…khÄ• taá¹ƒ nimittapaÃ±Ã±attiiti kathitaá¹ƒ. __bh
kevalaá¹ƒ bhÄ• vanÄ• cittabalena pasiddhaá¹ƒ. __Ä• lambaá¹‡a_nti tadeva samuggahitaá¹
__cittesannisannaá¹ƒsamappitaá¹ƒhotÄ«_ti manodvÄ• rikacittasantÄ• ne sannisinnaá¹ƒ nic
saá¹‡á¹-hitaá¹ƒ hutvÄ• suá¹-á¹-hu appitaá¹ƒ pavesitaá¹ƒ hoti. __ta_nti nimittÄ• lambaá¹‡aá

sambandho. yasmÄ• candamaá¹‡á¸• alÄ• dikassa viya tassa nimittÄ• lambaá¹‡assa parisu
upaá¹-á¹-hitatÄ• nÄ• ma kilesamalavikkhambhanena parisuddhapariyodÄ• tabhÄ• vaá¹ƒ pa
vaseneva hoti. na tassa Ä• lambaá¹‡assa vasena. nahi paÃ±Ã±atti dhamme tÄ• diso guá¹‡
tasmÄ• paá¹-ibhÄ• ga nimitte samuppanne nÄ«varaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ paá¹-ibandh
siddhÄ• hotÄ«ti vuttaá¹ƒ __tatopaá¹-á¹-hÄ• yÄ• _tiÄ• di. paá¹-ibandhanti nÄ«vÄ• renti nissa
cittaá¹ƒ pÄ• tentÄ«ti paá¹-ibandhÄ• . nÄ«varaá¹‡a dhammÄ• . visesena pahÄ«nÄ• paá¹-iba
paá¹-ibandhavippahÄ«nÄ• . __samÄ• sevantassÄ• _ti suá¹-á¹-hu Ä• sevantassa. sattavidha
rakkhaá¹‡avidhÄ• naá¹ƒ sampÄ• detvÄ• cakkavattigabbhaá¹ƒ viya suá¹-á¹-hu rakkhitvÄ• p
sevantassÄ• ti attho.

Ä• vÄ• so gocaro bhassaá¹ƒ, puggalo bhojanaá¹ƒ utu.

iriyÄ• pathoti satte te, asappÄ• ye vivajjaye ||

sappÄ• ye satta sevetha, evaÃ±hi paá¹-ipajjato.

nacireneva kÄ• lena, hoti kassaci appanÄ• ti hi vuttaá¹ƒ ||

__rÅ«pÄ• vacarapathamajjhÄ• naá¹ƒappetÄ«_ti kÄ• mataá¹‡hÄ• ya visayabhÄ• vaá¹ƒ atik
saá¹‡hasukhumabhÄ• vappattaá¹ƒ upacÄ• rajjhÄ• nato sataguá¹‡enavÄ• sahassaguá¹‡en
thiratarajjhÄ• naá¹…gayuttaá¹ƒ rÅ«pÄ• vacara saá¹…khÄ• taá¹ƒ pathamajjhÄ• naá¹ƒ tasmi
viya vattatÄ«ti attho. tameva pathamajjhÄ• naá¹ƒ vasÄ«bhÅ«taá¹ƒ katvÄ• ti sambandho. pa
pathamajjhÄ• nato vuá¹-á¹-hÄ• ya pathamaá¹ƒ vitakkaá¹ƒ Ä• vajjati. tato vicÄ• raá¹ƒ. tato pÅ
tato samÄ• dhiá¹ƒ. tato \Be 424/ puna vitakkaá¹ƒ. tato vicÄ• ranti evaá¹ƒ punappunaá¹ƒ jhÄ
Ä• vajjantassa yadÄ• taá¹ƒtaá¹ƒjhÄ• naá¹…gÄ• lambaá¹‡Ä• cittavÄ• rÄ• antarantarÄ• ka
hutvÄ• nirantarabhÅ«tÄ• viya pavattanti. tadÄ• Ä• vajjana paccavekkhana vasitÄ• yo vasÄ
pana sabbaÃ±Ã±ubuddhÄ• naá¹ƒ matthakappattÄ• honti. tesaÃ±hi yamakapÄ• á¹-i hÄ• riyÄ
icchantÄ• naá¹ƒ taá¹ƒtaá¹ƒjhÄ• naá¹…gÄ• rammaá¹‡Ä• cittavÄ• rÄ• pi catupaÃ±cajavanikÄ
antarabhavaá¹…gÄ• nipi pacchimavÄ• rassa upacÄ• ra bhÅ«tÄ• ni bhavaá¹…ga calana saÃ
yattha aparaá¹ƒ jhÄ• naá¹…gaá¹ƒ Ä• pÄ• ta mÄ• gacchati. nahi Ä• rammaá¹‡e Ä• pÄ• taá¹
naca vinÄ• bhavaá¹…gacalanena Ä• vajjanuppattinÄ• ma atthÄ«ti. thapetvÄ• sabbaÃ±Ã±u
vasibhÄ• vapattÄ• naá¹ƒpi antarantarÄ• bhavaá¹…gacÄ• re gaá¹‡anÄ• nÄ• ma natthÄ«ti
paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. visuddhimagge pana ayaá¹ƒ pana m
bhagavato yamakapÄ• á¹-ihÄ• riyakÄ• le labbhati. aÃ±Ã±esaá¹ƒvÄ• evarÅ«pe kÄ• leti vutta
sÄ«ghataraá¹ƒ samÄ• pajjanasamatthatÄ• samÄ• pajjanavasÄ«nÄ• ma. teneva hi pÄ• á¸·iy
dandhÄ• yitattaá¹ƒ natthÄ«ti vuttaá¹ƒ. esanayo sesÄ• supÄ«ti. tathÄ• samÄ• pajjitaá¹ƒ jhÄ•
accharÄ• mattÄ• divasena atiparittakaá¹ƒpi khaá¹‡aá¹ƒ thapetuá¹ƒ samatthatÄ• adhiá¹-á¹-h
samÄ• pajjitajjhÄ• nato sÄ«ghataraá¹ƒ vuá¹-á¹-hÄ• tuá¹ƒ samatthatÄ• vuá¹-á¹-hÄ• navasÄ«

pana Ä• vajjanavasiyÄ• siddhÄ• ya siddhÄ• eva hotÄ«ti.

__vibhÄ• vaniyaá¹ƒ_ pana

yattakaá¹ƒ kÄ• laá¹ƒ icchati. tattakaá¹ƒ cirataraá¹ƒ jhÄ• naá¹ƒ thapetuá¹ƒ samatthatÄ•
adhiá¹-á¹-hÄ• navasitÄ• nÄ• mÄ• tipi vuttaá¹ƒ. tathÄ• paricchinna kÄ• lato anto avuá¹-á¹-ha
yathÄ• paricchinnakÄ• lavaseneva vuá¹-á¹-hÄ• nasamatthatÄ• vuá¹-á¹-hÄ• navasitÄ• nÄ• n

pÄ• á¸·iyaÃ±hi pathamajjhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ adhi
adhiá¹-á¹-hÄ• nÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«tiÄ• dinÄ• sÄ«ghataraá¹ƒvÄ• hotu. \Be 42
yattakaá¹ƒ kÄ• laá¹ƒ jhÄ• naá¹ƒ thapetuá¹ƒvÄ• yattake kÄ• le tato uá¹-á¹-hÄ• tuá¹ƒvÄ• icc
anÅ«naá¹ƒvÄ• anadhikaá¹ƒvÄ• katvÄ• adhiá¹-á¹-hÄ• tuá¹ƒvÄ• vuá¹-á¹-hÄ• tuá¹ƒvÄ• san
hotÄ«ti. evaÃ±casati vuá¹-á¹-hÄ• navasitÄ• pi adhiá¹-á¹-hÄ• navasitÄ• ya siddhÄ• ya siddhÄ
dvinnaá¹ƒ visesakappanÄ• pi nippayojanÄ• hotÄ«ti daá¹-á¹-habbÄ• . vasanaá¹ƒ vasÄ«. san
bhÄ• voti vuttaá¹ƒ hoti. vasÄ«eva vasitÄ• . yathÄ• devoeva devatÄ• ti. katvÄ• padahatoti s
__vitakkÄ• dikaá¹ƒ oá¸·Ä• rikaá¹…gaá¹ƒ pahÄ• nÄ• yÄ• _ti ettha pathamajjhÄ• naá¹ƒ tÄ• va
á¹-hitassa vitakko oá¸·Ä• rikato upaá¹-á¹-hÄ• ti. tadÄ• ahovatame avitakkaá¹ƒ jhÄ• naá¹ƒ as
ajjhÄ• sayo saá¹‡á¹-hÄ• ti. tadÄ• avitakkaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjissÄ• mÄ«ti puna tasm
parikammaá¹ƒ karontassa sÄ• bhÄ• vanÄ• vitakkavirÄ• gabhÄ• vanÄ• nÄ• ma hoti. sÄ• pi
pariyÄ• diyati, tÄ• va parikammabhÄ• vanÄ• nÄ• ma. pariyÄ• dinnÄ• ya pana vitakkanikanti
hoti. esanayo sesajjhÄ• nupacÄ• resupi. evaá¹ƒ taá¹ƒtaá¹ƒjhÄ• naá¹…gavirÄ• gabhÄ• vanÄ
oá¸·Ä• rikassa tassa tassa jhÄ• naá¹…gassa pajahanatthÄ• ya. __vicÄ• rÄ• disukhumaá¹…
vicÄ• rÄ• dÄ«naá¹ƒ sukhumÄ• naá¹ƒ catunnaá¹ƒ tiá¹‡á¹‡aá¹ƒ dvinnaá¹ƒ puna dvinnaá¹ƒvÄ•
vitakkÄ• dinÄ• oá¸·Ä• rikena aá¹…gena vinÄ• puna uppattiyÄ• . __pÄ• hato_ti padahantas
Ä• tÄ• pavÄ«riyaá¹ƒ karontassÄ• ti attho. __dutÄ«yajjhÄ• nÄ• dayo_ti dutÄ«yajjhÄ• nÄ• dÄ
sesarÅ«pÄ• vacarajjhÄ• nÄ• ni. __yathÄ• raha_nti idaá¹ƒ dvÄ• vÄ«sakammaá¹-á¹-hÄ• nesu
anurÅ«pÄ• ni kasiá¹‡aÄ• nÄ• pÄ• á¹‡Ä• ni sandhÄ• ya vuttaá¹ƒ. avasesesu pana aá¹-á¹-hÄ
arÅ«pajjhÄ• nÄ• ni nÄ• ma Ä• rammaá¹‡Ä• tikkamanavaseneva pavattanti. tadatikkamanat
kasiá¹‡ugghÄ• á¹-anaá¹ƒnÄ• ma hoti. tasmÄ• yesu taduggh Ä• á¹-anaá¹ƒ sambhavati. tÄ• n
__Ä• kÄ• savajjitakasiá¹‡esÅ«_ti vuttaá¹ƒ. Ä• kÄ• sakasiá¹‡aÃ±hi ugghÄ• á¹-Ä«yamÄ• naá
natthi tattha tadatikkamanasambhavoti. __ugghÄ• á¹-etvÄ• _ti yathÄ• diá¹-á¹-he \Be 426/ ka
kasiá¹‡animittasaÃ±Ã±aá¹ƒ akatvÄ• tattha Ä• kÄ• saá¹ƒ anantaá¹ƒ Ä• kÄ• saá¹ƒ anantanti
pavattentassa citte taá¹ƒkasiá¹‡animittaá¹ƒ antaradhÄ• yati. tappamÄ• á¹‡aá¹ƒ Ä• kÄ• sam
kasiá¹‡asaÃ±Ã±Ä• vidhamanena Ä• kÄ• sasaÃ±Ã±Ä• pavattanenaca yaá¹ƒkiÃ±ci kasiá¹‡aa
attho. laddhaá¹ƒ Ä• kÄ• saá¹ƒ Ä• rabbhÄ• ti pÄ• á¹-á¹-hasesena sambandho. esanayo path
ruppaviÃ±Ã±Ä• á¹‡antiÄ• dÄ«supi. __anantavasenÄ• _ti anantaá¹ƒ Ä• kÄ• santi evaá¹ƒ pav
__santametaá¹ƒ paá¹‡Ä«tametanti parikammaá¹ƒ karontassÄ• _ti ettha tathÄ• sambhÄ• ve
karontassapi Ä• rammaá¹‡assa samatikkantattÄ• upari jhÄ• naá¹ƒ hotiyevÄ• ti vuttaá¹ƒ __

__parikammaá¹ƒkatvÄ• _ti so bhagavÄ• itipi arahantiÄ• dinÄ• samanussaraá¹‡aparikamm
tasmiá¹ƒ buddhaguá¹‡Ä• dike Ä• lambaá¹‡e. bhÅ«matthe cetaá¹ƒ bhummavacanaá¹ƒ. __ni
Ä• kÄ• rasaá¹…khÄ• te nimitte. bhÄ• valakkhaá¹‡e cetaá¹ƒ bhummavacanaá¹ƒ. __sÄ• dhu
vibhÅ«tatara vasenavÄ• cittassa tasmiá¹ƒ ninnapoá¹‡apabbhÄ• ravasenavÄ• suá¹-á¹-hu u
sampajjati_ ariyasÄ• vakÄ• naá¹ƒ diá¹-á¹-hasaccÄ• nanti adhippÄ• yo. itaresaá¹ƒpi vÄ•
maraá¹‡asaÃ±Ã±Ä• vavatthÄ• nesÅ«ti. etthaca nÄ«varaá¹‡avikkhambhanena jhÄ• naá¹…g
veditabbÄ• . evaá¹ƒ cattÄ• lÄ«sakammaá¹-á¹-hÄ• nesuyathÄ• rahaá¹ƒsamathajjhÄ• nÄ• na
dassetvÄ• idÄ• nitesusamathajjhÄ• nesukasiá¹‡ajjhÄ• nÄ• naá¹ƒ nisandabhÅ«taá¹ƒabhiÃ±
__abhiÃ±Ã±Ä• vasenapavattamÄ• na_ntiÄ• di vuttaá¹ƒ. tattha yo katÄ• dhikÄ• ro hoti. Ä• sa
katÄ• bhiyogovÄ• hoti, pÅ«ritabodhisambhÄ• ro mahÄ• purisa jÄ• tikovÄ• . tassa aá¹-á¹-ha
samathajjhÄ• nesusijjha mÄ• nesu abhiÃ±Ã±Ä• pi sijjhatiyeva. rÅ«pajjhÄ• namattesupi sijjh
vadanti. teneva hi aá¹-á¹-hasÄ• liniyaá¹ƒ visuddhimaggeca
Ä• ruppajjhÄ• nÄ• naá¹ƒpaccayabhÄ• vaá¹ƒanupagatassapiÄ• kÄ• sakasiá¹‡ajjhÄ• nassa a
vuttoti. dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ pana nahi aá¹-á¹-hasu samÄ• pattÄ«su cudda
ciá¹‡á¹‡avasÄ«bhÄ• vaá¹ƒ vinÄ• upari \Be 427/ abhiÃ±Ã±Ä• dhigamo hotÄ«ti vuttaá¹ƒ. taá
visese avasesÄ• naá¹ƒ bahÅ«naá¹ƒ Ä• dikammikakulaputtÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena
visuddhimagge imehi pana cuddasahi Ä• kÄ• rehi cittaá¹ƒ aparidametvÄ• pubbe abhÄ• vita
yogÄ• vacaro iddhivikubbanaá¹ƒ sampÄ• dessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti vuttaá¹ƒ
aá¹-á¹-hasu samÄ• pattÄ«su ciá¹‡á¹‡avasÄ«bhÄ• vÄ• naá¹ƒ abhiÃ±Ã±Ä• kamme Ä• dikam
nulomato kasiá¹‡apaá¹-ilomatotiÄ• dinÄ• nayena vuttehi cuddasahi Ä• kÄ• rehi attano rÅ«p
paridametvÄ• tikkhaá¹ƒ sÅ«raá¹ƒ abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• idÄ• ni iddhivikubbana
Ä• rabhantÄ• naá¹ƒ abhiÃ±Ã±Ä• vasena pavattamÄ• naá¹ƒ pana rÅ«pÄ• vacarapaÃ±ca ma
Ä• lambaá¹‡esu yathÄ• rahaá¹ƒ appetÄ«ti yojanÄ• veditabbÄ• . __abhiÃ±Ã±Ä• pÄ• dakapa
vuá¹-á¹-hahitvÄ• _ti abhiÃ±Ã±Ä• ya pÄ• dakatthÄ• ya yaá¹ƒabhiÃ±Ã±Ä• jÄ• tikaá¹ƒ rÅ«pÄ•
sabbapathamaá¹ƒ samÄ• pajjiyati. tato bhavaá¹…gapavattivasena vuá¹-á¹-hahitvÄ• . adhiá¹
adhiá¹-á¹-heyyaá¹ƒ. savatthukaá¹ƒ satarÅ«pasahassarÅ«pÄ• dikaá¹ƒ nimmitarÅ«paá¹ƒ. taá
yassa avatthukassa Ä• vibhÄ• vatirobhÄ• vÄ• dikassa kammassÄ• ti __adhiá¹-á¹-heyyÄ• di
parikammaá¹ƒkarontassÄ• _ti ettha iddhividhe tÄ• va yaá¹ƒyaá¹ƒsatÄ• dikaá¹ƒ nimmitarÅ«p
nimmitakammaá¹ƒvÄ• nipphÄ• detuá¹ƒ icchati. taá¹ƒ taá¹ƒ avajjitvÄ• sallakkhetvÄ• sataá¹
homÄ«tivÄ• sataá¹ƒ hotu sahassaá¹ƒ hotÅ«tivÄ• idaÃ±cidaÃ±ca hotu evaÃ±cevaÃ±ca hot
karontassa. dibbasotÄ• dÄ«su pana yaá¹ƒ yaá¹ƒ Ä• rammaá¹‡aá¹ƒ sotuá¹ƒvÄ• passituá¹ƒv
anussarituá¹ƒvÄ• icchati. taá¹ƒ taá¹ƒ sallakkhetvÄ• asukassa asukÄ• naá¹ƒvÄ• saddaá¹ƒ
parikammaá¹ƒ karontassa. aá¹-á¹-hakathÄ• yaá¹ƒ pana parikammaá¹ƒ katvÄ• puna pÄ• da
Ä• gatameva. yathÄ• ha abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya
homÄ«ti parikammaá¹ƒ katvÄ• puna abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ•
adhiá¹-á¹-hÄ• nacittena saheva sataá¹ƒ hotÄ«ti. \Be 428/ tatthaca Ä• dito pÄ• dakajjhÄ• nas
parikamma cittassa samÄ• dÄ• natthÄ• ya hoti. pacchimaá¹ƒ pana abhiÃ±Ã±Ä• ya anu bala
pÄ• dakajjhÄ• nabalena suá¹-á¹-hu samÄ• hitaá¹ƒ parikammacittaá¹ƒnÄ• ma attano visaye

hoti. pubbenivÄ• sÄ• nussaraá¹‡akÄ• le teneva cittena tasmiá¹ƒ bhave atÄ«taá¹ƒ dhammaj
paá¹-isandhiyÄ• jÄ• nÄ• ti. teneva hi aá¹-á¹-hakathÄ• yaá¹ƒ taá¹ƒsampayuttaá¹ƒ Ã±Ä• á¹‡a
parikammasamÄ• dhiÃ±Ä• á¹‡anti vuttaá¹ƒ. atÄ«taá¹ƒsaÃ±Ä• á¹‡antipi vuccatÄ«ti. sesÄ• b
Ã±Ä• á¹‡assa visayaviseso yathÄ• rahaá¹ƒ vattabboti. therena pana pacchimaá¹ƒ pÄ• daka
na sabbesaá¹ƒ hoti. na hi abhiÃ±Ã±Ä• su vasÄ«bhÄ• vapattÄ• naá¹ƒ puna pÄ• dakajjhÄ• n
taá¹ƒ idha nagahitanti daá¹-á¹-habbaá¹ƒ. __rÅ«pÄ• dÄ«suÄ• lambaá¹‡esuyathÄ• rahamapp
iddhividhaÃ±Ä• á¹‡aá¹ƒ tÄ• va tekÄ• likabhÅ«tesu chasu Ä• rammaá¹‡esu pavattati. taÃ±hi
Ä• rammaá¹‡adhammesu yaá¹ƒ yaá¹ƒ nipphÄ• deti. taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• p
pÄ• dakajjhÄ• nacittaá¹ƒ pana kÄ• yagatikaá¹ƒ adhiá¹-á¹-hahitvÄ• dissamÄ• nenakÄ• yena
pÄ• dakajjhÄ• nacittaá¹ƒ Ä• rabbha pavattati. kÄ• yaá¹ƒ cittagatikaá¹ƒ adhiá¹-á¹-hahitvÄ• a
gamanakÄ• le paccuppannaá¹ƒ rÅ«pakÄ• yaá¹ƒ Ä• rabbha pavattati. tathÄ• pavattamÄ• na
kiÃ±cirÅ«paá¹ƒ Ä• rammaá¹‡a mattaá¹ƒ hoti. kiÃ±ci Ä• rammaá¹‡apurejÄ• taá¹ƒ. kiÃ±ci vat
hotÄ«ti daá¹-á¹-habbaá¹ƒ. anÄ• gate idaá¹ƒnÄ• ma hotÅ«ti adhiá¹-á¹-hÄ• na kÄ• le anÄ• ga
taá¹ƒtaá¹ƒrÅ«padhammaá¹ƒ Ä• rabbha pavattatÄ«ti. paccuppanno saddo dibbasotassa Ä• r
sattadivasÄ• ni anÄ• gate sattadivasÄ• nÄ«ti etthantare kÄ• le atÄ«tÄ• nÄ• gatapaccuppan
cattÄ• rovÄ• khandhÄ• cetopariya Ã±Ä• á¹‡assa. cittaÃ±hi jÄ• nanto taá¹ƒ sampayuttadha
jÄ• nissatiyeva. evaÃ±ca katvÄ• paá¹-á¹-hÄ• ne kusalÄ• khandhÄ• ceto pariyaÃ±Ä• á¹‡as
yathÄ• kammupagaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoti Ã±Ä• á¹‡advayaá¹ƒ
aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• va paracittassa paccuppannÄ• lambaá¹‡atÄ• nÄ• ma santativase
429/ yojitÄ• . yadi hi khaá¹‡ikavasena yojeyya. Ä• vajjane paccuppannaá¹ƒ yaá¹ƒkiÃ±ci eka
Ä• vajjetvÄ• niruddhe javanÄ• nipi tadeva Ä• vajjanena saddhiá¹ƒ niruddhaá¹ƒ atÄ«taá¹ƒ g
kÄ• lato Ä• vajjanena saha bhinnÄ• lambaá¹‡Ä• ni nÄ• ma honti. naca aniá¹-á¹-he maggaph
á¹-hÄ• ne kÄ• lamattenÄ• pi tesaá¹ƒ tena saha bhinnÄ• lambaá¹‡atÄ• aá¹-á¹-hakathÄ• car
Ä«disesu á¹-hÄ• nesu paccuppannaá¹ƒnÄ• ma santativasena addhÄ• vasenaca gahetuá¹ƒ
pana khaá¹‡ikapaccuppanna vaseneva yojitaá¹ƒ. nahi abhidhamme atÄ«tÄ• rammaá¹‡attika
addhÄ• navaseneva vuttanti sakkÄ• vattuá¹ƒ. itarathÄ• paccuppanno dhammo paccuppan
anantarapaccayena paccayo Ä• sevanapaccayena paccayoti vattabbo siyÄ• . na tu vutto. at
paccuppannassa dhammassa anantarapaccayena paccayo Ä• sevanapaccayena paccayoti
Ä• vajjanÄ• dÄ«ni sabbÄ• ni cittÄ• ni paccekaá¹ƒ attanÄ• khaá¹‡avasena sahuppannÄ• ni
yuttaá¹ƒ, naca tÄ• ni dhammato bhinnÄ• lambaá¹‡Ä• ninÄ• ma honti. gahaá¹‡Ä• kÄ• rassa
hi cittanteva Ä• vajjati. javanÄ• nica cittaá¹ƒ cittanteva javanti. tÄ• nica sabbÄ• ni cittÄ• niev
atÄ«tÄ• nantara cutito pana paá¹-á¹-hÄ• ya atÄ«tÄ• khandhÄ• khandhupani bandhÄ• nÄ•
nimittÄ• dikÄ• paÃ±Ã±attiyo nibbÄ• naÃ±ca pubbenivÄ• saÃ±Ä• á¹‡assa Ä• rammaá¹‡aá¹
rÅ«pÄ• rammaá¹‡aá¹ƒ dibbacakkhussÄ• ti evaá¹ƒ rÅ«pÄ• dÄ«su chasu Ä• lambaá¹‡esu ya
abhiÃ±Ã±Ä• vasena pavakkhassa tassa paÃ±camajjhÄ• nassa kiccabhedena pabhedaá¹ƒ c
iddhividhantiÄ• digÄ• tha mÄ• ha. tattha yaá¹ƒ yaá¹ƒ adhiá¹-á¹-hÄ• ti. yathÄ• yathÄ• ca adh
tassa tathÄ• tathÄ• vÄ• ijjhana saá¹…khÄ• to vidho koá¹-á¹-hÄ• so pakÄ• rovÄ• etassÄ• t
pana tividhaá¹ƒ adhiá¹-á¹-hÄ• niddhi vikubbaniddhi manomayiddhi vasena. tattha attano pa

avijahitvÄ• tasseva sata sahassÄ• di bahubhÄ• va karaá¹‡a vasenavÄ• Ä• kÄ• sagamanÄ
nÄ• nÄ• vaá¹‡á¹‡a pÄ• á¹-ihÄ• riya \Be 430/ dassana vasenavÄ• pavattitÄ• iddhi __adhiá¹
pakativaá¹‡á¹‡aá¹ƒ pana vijahitvÄ• attÄ• nameva kumÄ• ravaá¹‡á¹‡anÄ• gavaá¹‡á¹‡Ä• di
pavattitÄ• iddhi __vikubbaniddhinÄ• ma_. attano sarÄ«rabbhantare aÃ±Ã±aá¹ƒ sabbaso at
nimminitvÄ• nÄ«haritvÄ• dassanavasena pavattitÄ• iddhi __manomayiddhinÄ• ma_. dive
jÄ• tanti attho. dibbaÃ±ca taá¹ƒ sotaÃ±cÄ• ti dibbasotaá¹ƒ. devÄ• naá¹ƒ uá¸·Ä• rakammanib
paá¹-icchannepi Ä• rammaá¹‡asampaá¹-icchanasamatthaá¹ƒ pasÄ• dasotaá¹ƒ. dibbasotasa
abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒpi __dibbasota_nti vuccati. kasiá¹‡ajjhÄ• na saá¹…khÄ• tenavÄ•
paá¹-iladdhattÄ• sayaÃ±ca tasmiá¹ƒ dibbavihÄ• re pariyÄ• pannattÄ• dibbaÃ±ca taá¹ƒ sota
parassa cittaá¹ƒ vijÄ• nanti etenÄ• ti __paracittavijÄ• nanaá¹ƒ_. tadeva cetopariyÄ• yanti pa
etenÄ• ti katvÄ• cetopariyaÃ±Ä• á¹‡antipi vuccati. pubbe nivÄ• so vuccati atÄ«tabhavesu a
Ä• pÄ• taá¹ƒ Ä• gatÄ• suá¹-á¹-hu viditÄ• dhammÄ• . pubbe atÄ«tajÄ• tÄ«su gocara nivÄ•
chadvÄ• rikÄ• ni cittÄ• ni etthÄ• ti katvÄ• . sabbaÃ±Ã±ubuddhÄ• naá¹ƒ pana paresaá¹ƒ cha
pubbe nivÄ• so hotiyeva, pubbe nivÄ• sassa anussaraá¹‡aá¹ƒ __pubbenivÄ• sÄ• nussati_.
sampayuttaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. pubbe vuttanayena dibbaÃ±ca taá¹ƒ cakkhucÄ• ti c
sadisattÄ• idaá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒpi __dibbacakkhÅ«_ti vuccati. dibbavihÄ• ra va
sayaÃ±ca dibbavihÄ• rasannissitattÄ• dibbaÃ±ca taá¹ƒ cakkhucÄ• ti dibbacakkhu. yathÄ• k
anÄ• gataá¹ƒsaÃ±Ä• á¹‡anti imÄ• ni dve Ã±Ä• á¹‡Ä• ni imasseva paribhaá¹‡á¸• aÃ±Ä• á¹‡
paá¹-ilÄ• bhatthÄ• ya visuá¹ƒ cittaparidamanaparikammaá¹ƒnÄ• ma atthi. dibbacakkhuÃ±Ä•
paá¹-iladdhattÄ• ti. tattha dibbacakkhunÄ• nirayesu dukkhaá¹ƒ devesuvÄ• sukhaá¹ƒ anubh
tesaá¹ƒ atÄ«taá¹ƒ kammaá¹ƒ jÄ• nissÄ• mÄ«ti parikammaá¹ƒ karontassa taá¹ƒ kammÄ• ran
yathÄ• kammupagaÃ±Ä• á¹‡aá¹ƒ pavattati. tato cavitvÄ• kattha bhavissantÄ«ti tesaá¹ƒ anÄ
passissÄ• mÄ«ti parikammaá¹ƒ \Be 431/ karontassa tesaá¹ƒ anÄ• gatakhandhÄ• rammaá¹‡
pavattati. pubbe nivÄ• sÄ• nussati Ã±Ä• á¹‡aá¹ƒ viyaca sabbaá¹ƒpi anÄ• gatadhammajÄ• ta
hotiyeva. etaÃ±hi attano visaye sabbaÃ±Ã±utaÃ±Ä• á¹‡agatikanti aá¹-á¹-hakathÄ• yaá¹ƒ vu

__vibhÄ• vaniyaá¹ƒ_ pana

anÄ• gate sattadivasato paá¹-á¹-hÄ• ya cittacetasikadhammÄ• dutÄ«yadivasato paá¹-á¹-hÄ
Ä• rammaá¹‡aá¹ƒ etassa visayoti adhippetaá¹ƒ. tampi yuttaá¹ƒviya dissati.

nahi bhavantarepi anÄ• vatadhamme jÄ• nituá¹ƒ samatthaá¹ƒ etaá¹ƒ imasmiá¹ƒ bhave anÄ
sakkÄ• bhavituá¹ƒ. yathÄ• cetaá¹ƒ, tathÄ• pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒpi imasmiá¹ƒ bhav
atÄ«tadhammeti. pÄ• á¸·iyaá¹ƒ pana aá¹-á¹-hakathÄ• suca bhavantaragatadhammehi eva Ã
taá¹ƒ pana asÄ• dhÄ• raá¹‡akÄ• lavasena Ä• nubhÄ• vavisesapÄ• kaá¹-atthaá¹ƒ yojitanti y
__gocarabhedo_ti dasakasiá¹‡Ä• dÄ«su gocaresu samathajjhÄ• nÄ• naá¹ƒ pavattibhedo.

samathakammaá¹-á¹-hÄ• nanayo.

<171> sabbalokiyamahÄ• janehi yathÄ• diá¹-á¹-haá¹ƒ puggalasattaitthi purisÄ• dikaá¹ƒ nic
nimittaÃ±ca atikkamitvÄ• visesena passanti etÄ• yÄ• ti vipassanÄ• . kiriyÄ• kammaá¹ƒ. bh
vipassanÄ• ya kammaá¹ƒ vipassanÄ• kammaá¹ƒ. vipassanÄ• eva vÄ• kammanti vipassan
á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhumÄ«ti __vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ_. khandh
kammameva vÄ• uttaruttarassa bhÄ• vanÄ• visesassa Ä• nisaá¹ƒsavisesassavÄ• á¹-hÄ•
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ. tasmiá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• ne sattavidhena
lakkhaá¹‡Ä• nÄ«tiÄ• dinÄ• sambandho. niccasÄ«lameva sayaÃ±ca dussilyamalato visuddh
visodhanato visuddhÄ«ti __sÄ«lavisuddhi_. subhÄ• vita cittasantÄ• nameva sayaÃ±ca \Be 4
visuddhattÄ• taá¹ƒsamaá¹…gipuggalaÃ±ca tato visodhanato visuddhÄ«ti __cittavisuddhi_.
samÄ• dhi adhippeto. dhammavavatthÄ• naÃ±Ä• á¹‡asaá¹…khÄ• tÄ• diá¹-á¹-hieva taá¹ƒ s
sakkÄ• yadiá¹-á¹-himalato visodhanato visuddhÄ«ti __diá¹-á¹-hivisuddhi_. soá¸·asavidhaá¹ƒ
kaá¹…khaá¹ƒ vitaranti atikkamanti etÄ• yÄ• ti kaá¹…khÄ• vitaraá¹‡Ä• . paccayapariggahaÃ±
taá¹ƒsamaá¹…gipuggalaá¹ƒ ahetu diá¹-á¹-hi visamahetudiá¹-á¹-hÄ«hi saddhiá¹ƒ yathÄ• vutt
kaá¹…khÄ• hi visodhanato visuddhÄ«ti __kaá¹…khÄ• vitaraá¹‡avisuddhi_. maggoca amagg
Ã±Ä• á¹‡adassanavisuddhÄ• dhigamanassa upÄ• yabhÅ«to manasikÄ• ravidhivÄ• ariyam
anupÄ• yabhÅ«to manasikÄ• rovÄ• adhimÄ• navatthÅ«nivÄ• amaggonÄ• ma. maggassa
jÄ• nanaá¹ƒ dassanaÃ±ca maggÄ• maggaÃ±Ä• á¹‡adassanaá¹ƒ. tameva taá¹ƒsamaá¹…gÄ
visodhanato visuddhÄ«ti __maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi_ nÄ• ma. upari vises
paá¹-ipadÄ• . vipassanÄ• paraá¹ƒparasaá¹…khÄ• to pubbabhÄ• gamaggo. paá¹-ipadÄ• bh
paá¹-ipadÄ• Ã±Ä• á¹‡adassanaá¹ƒ. tameva niccasaÃ±Ã±Ä• dito visuddhattÄ• visuddhÄ«ti
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi_nÄ• ma, ariyamaggaÃ±Ä• á¹‡asaá¹…khÄ• ta Ã±
visuddhattÄ• visuddhÄ«ti __Ã±Ä• á¹‡adassanavisuddhi_nÄ• ma. etthaca sutamayÄ• divas
Ã±Ä• á¹‡aá¹ƒpi Ã±Ä• á¹‡amevÄ• ti taá¹ƒ paá¹-ikkhipitvÄ• atthapaccakkhaÃ±Ä• á¹‡ameva
dassanagahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. lakkhÄ«yanti sallakkhÄ«yanti ime aniccÄ• evÄ•
vinicchÄ«yanti dhammÄ• etenÄ• ti lakkhaá¹‡aá¹ƒ aniccatÄ• eva lakkhaá¹‡anti __aniccalak
bhÄ• vapaccayalopo. aÃ±Ã±ohi anicco, aÃ±Ã±Ä• aniccatÄ• ti. tattha yathÄ• gamanakriyÄ•
vuccati. na pana gamana kriyÄ• puriso. naca puriso gamanakriyÄ• . aÃ±Ã±Ä• hi kriyÄ• , a
aniccatÄ• yogena sabbo saá¹…khatadhammo aniccoti vuccati. na pana aniccatÄ• so dham
aniccatÄ• . aÃ±Ã±Ä• hi aniccatÄ• , aÃ±Ã±o so dhammoti. katamÄ• pana sÄ• aniccatÄ• ti.
jÄ«raá¹‡Ä• kÄ• ro \Be 433/ bhijjanÄ• kÄ• roti vuttaá¹ƒ hoti. taá¹ƒ pana Ä• kÄ• raá¹ƒ disvÄ•
Ã±Ä• á¹‡aá¹ƒ pavattati ayaá¹ƒ dhammo aniccoti. tasmÄ• sÄ• aniccatÄ• yeva idha lakkhaá
esanayo sesesupi dvÄ«su. tattha pana abhiá¹‡hasaá¹ƒpaá¹-ipÄ«á¸·anÄ• kÄ• ro dukkhatÄ•
anattatÄ• nÄ• mÄ• ti. yathÄ• vuttÄ• ya pana aniccatÄ• ya saha aniccassa dhammassa anic
aniccatÄ• ya anuanupassanÄ• __aniccÄ• nupassanÄ• _. esa nayo sesÄ• supi dvÄ«su. yÄ
tividhalakkhaá¹‡ayuttatÄ• attano Ã±Ä• á¹‡ena paÃ±Ã±Ä• yati. tÄ• va tesu tividhalakkhaá¹‡
punappunaá¹ƒ masanaá¹ƒ Ä• masanaá¹ƒ sammasanaá¹ƒ. sammasanÄ• kÄ• rena pavattaá
__sammasanaÃ±Ä• á¹‡aá¹ƒ_. udayo vuccati taá¹ƒtaá¹ƒ khaá¹‡Ä• nurÅ«paá¹ƒ taá¹ƒtaá¹ƒ pa

navanavÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• tu bhÄ• vo ceva uparupari vaá¸• á¸• hanaÃ±ca. vay
laddhapaccayÄ• navanavÄ• dhammÄ• pÄ• tubhavanti ceva vaá¸• á¸• hantica. tattha tatth
purÄ• á¹‡adhammÄ• naá¹ƒ antaradhÄ• naá¹ƒ. samÅ«ha santativasena pana udayapakkhas
samanupassanaÃ±Ä• á¹‡aá¹ƒ __udayabbayaÃ±Ä• á¹‡aá¹ƒ_. tesu pana dvÄ«su pakkhesu u
pÄ• kaá¹-o hutvÄ• Ä• gacchati. vayakoá¹-á¹-hÄ• so pana apÄ• kaá¹-o. so eva ca aniccatÄ•
tasseva suá¹-á¹-hutaraá¹ƒ samanupassanaÃ±Ä• á¹‡aá¹ƒ __bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ_. bhaá
bhijjanasabhÄ• vÄ• naá¹ƒ dhammÄ• naá¹ƒ anekasahassasoka dukkhavatthubhÄ• vena tath
bhÄ• yitabbapakÄ• rasamanupassanaÃ±Ä• á¹‡aá¹ƒ __bhayaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. loke p
passantÄ• pi Ä• sanne aÃ±Ã±asmiá¹ƒ paá¹-isaraá¹‡e sati na bhÄ• yanti. asati eva bhÄ• yan
bhÄ• yitabbÄ• naá¹ƒ tesaá¹ƒ sabbaso aÃ±Ã±apaá¹-isaraá¹‡Ä• bhÄ• vadassanaá¹ƒ __Ä• dÄ
paá¹-isaraá¹‡Ä• bhÄ• vena tehi ukkaá¹‡á¹-hatÄ• kÄ• ra sahitaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ
nibbindÄ«yamÄ• nehi tehi attÄ• naá¹ƒ vimuccituá¹ƒ ajjhÄ• sayasahitaá¹ƒ vipassanÄ• Ã±Ä•
__muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma. suá¹-á¹-hu muccituá¹ƒ icchantassa sÄ«ghaá¹ƒ
dhammÄ• naá¹ƒ cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi anekÄ• dÄ«navarÄ• si bhÄ• va \Be 434/ paá
suá¹-á¹-huvipphÄ• rataraá¹ƒ pavattamÄ• naá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ __paá¹-isaá¹…kh
pana anekÄ• dÄ«navarÄ• sibhÄ• ve suá¹-á¹-hu diá¹-á¹-he saá¹…khÄ• resu nikantiyÄ• pariy
muccanupÄ• yo laddhoti adhimattabyÄ• pÄ• raá¹ƒ akatvÄ• samena vÄ• yÄ• mena saá¹…k
saá¹…khÄ• rapariggahe majjhattÄ• kÄ• rasahitaá¹ƒ saá¹…khÄ• resuvÄ• bhayaÃ±ca nandi
udÄ• sinabhÄ• vasahitaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá
vahituá¹ƒ samatthabhÄ• vena magguppattiyÄ• anulomehi thÄ• mabalehi sampannaá¹ƒ vipa
__anulomaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. heá¹-á¹-himÄ• naá¹ƒvÄ• Ã±Ä• á¹‡Ä• naá¹ƒtaá¹ƒ anulom
suá¹-á¹-hutaraá¹ƒ vibhÄ• vanato. uparimaggassavÄ• anulomaá¹ƒ hoti tassa parikammabhÄ
padaá¹-á¹-hÄ• nattÄ• cÄ• tipi anulomaÃ±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti. atta jÄ«vasuÃ±Ã±atÄ• das
kilesabandhanato vimuccamÄ• no maggo __suÃ±Ã±atÄ• vimokkho_ nÄ• ma. saá¹…khÄ• rA
kilesÄ• naá¹ƒ avassayo hoti. tÄ• ni vidhamitvÄ• sabbaso dhammÄ• naá¹ƒ anÄ• tha bhÄ• va
maggo __animittovimokkho_ nÄ• ma. saá¹…khÄ• resu sabbaso assÄ• sÄ• bhÄ• va dassan
__appaá¹‡ihitovimokkho_nÄ• ma. __suÃ±Ã±atÄ• nupassanÄ• _ti anattÄ• nupassanÄ• . sÄ•
santatighana kiccaghana Ä• rammaá¹‡aghanesu taá¹ƒtaá¹ƒghana vinibbhujjana vasena pav
gahetabbassa kassaci sÄ• rassa abhÄ• vÄ• nupassanato suÃ±Ã±atÄ• nupassanÄ• ti vucca
aniccÄ• nupassanÄ• . sÄ• pi hi santati vicchedana vasena pavattattÄ• ahanti gahitassa nim
animittÄ• nupassanÄ• ti vuccati. __apaá¹‡ihitÄ• nupassanÄ• _ti dukkhÄ• nupassanÄ• . sÄ•
bhÄ• va vibhÄ• vanavasena pavattattÄ• idaá¹ƒ mama etaá¹ƒ mamÄ• ti gahetabbassa kass
abhÄ• vÄ• nupassanato appaá¹‡ihitÄ• nupassanÄ• ti vuccatÄ«ti. __pÄ• timokkhasaá¹ƒvara
vinayapaÃ±Ã±attisÄ«laá¹ƒ. taÃ±hi sabbalo kiyasÄ«lÄ• naá¹ƒ jeá¹-á¹-hakattÄ• patica hoti.
catubhÅ«makakusalÄ• naá¹ƒ Ä• dipabhavabhÅ«tattÄ• \Be 435/ mukhaÃ±ca. iti patimukhaá
vuccati. tamevaca dussilyamaggassa saá¹ƒvaraá¹‡ato pidahanato saá¹ƒvaroti vuccatÄ«ti. y
uppattiyÄ• cakkhÄ• dÄ«ni indriyÄ• ni viphanditÄ• ni honti. lolÄ• ni honti. tadanubandhÄ• ca
uppajjanti. tesaá¹ƒ uppatti maggassa saá¹ƒvaraá¹‡avasena pavattamÄ• nÄ• sati indriya sa

sÄ«lanti __indriyasaá¹ƒvarasÄ«laá¹ƒ_. Ä• jÄ«vanti jÄ«vitaá¹ƒ kappenti etenÄ• ti Ä• jÄ«vo.
paccayapariyesanavÄ• yÄ• mo. soyeva buddhapaá¹-ikuá¹-á¹-hehi pupphadÄ• nÄ• dÄ«hi mi
tividhakuhanavatthuhica parisuddhattÄ• __Ä• jÄ«vapÄ• risuddhi_nÄ• ma. sÄ• eva sÄ«lant
parisuddhena bhikkhÄ• cÄ• rÄ• dinÄ• payogena paá¹-iladdhÄ• naá¹ƒ paccayÄ• naá¹ƒ paá¹
paribhuÃ±janakÄ• lesu sammohassa gedhassa madassa pamÄ• dassaca pahÄ• natthaá¹ƒ
paá¹-ikÅ«lalakkhaá¹‡aá¹ƒvÄ• dhÄ• tumattalakkhaá¹‡aá¹ƒvÄ• pariggahaá¹‡a paccavekkha
paccayasevane paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ __paccaya sannissitasÄ«laá¹ƒ_nÄ• ma. pa
parisuddhieva pÄ• risuddhi. sÄ• eva sÄ«lanti samÄ• so. cattÄ• ri pÄ• risuddhisÄ«lÄ• nÄ«ti
suddhisÄ«laá¹ƒ_. cittavisuddhÄ«ti ettha cittasaddena samÄ• dhi niddiá¹-á¹-hoti vuttaá¹ƒ __d
cittavisuddhi_nÄ• mÄ• ti. __lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• na vasenÄ•
paccattasabhÄ• vo lakkhaá¹‡aá¹ƒnÄ• ma. aggissa uá¹‡hattaá¹ƒ viya. tena sabhÄ• vena sÄ•
sÄ• dhanapaccayÄ• paá¹-iladdhaguá¹‡asaá¹…khÄ• tÄ• sampattivÄ• rasonÄ• ma. aggissa
eva sampattivÄ• kÄ• riyasaá¹…khÄ• taá¹ƒ phalaá¹ƒvÄ• paccupaá¹-á¹-hÄ• naá¹ƒnÄ• ma. a
uppattiyÄ• asÄ• dhÄ• raá¹‡apaccayasaá¹…khÄ• taá¹ƒ Ä• sannakÄ• raá¹‡aá¹ƒ padaá¹-á¹-h
nÄ• massaca rÅ«passaca pariggaho Ã±Ä• á¹‡ena paricchinditvÄ• gahaá¹‡aá¹ƒ nÄ• marÅ«
__diá¹-á¹-hivisuddhi_nÄ• ma. etthaca pariggaho duvidho saá¹…khepa pariggaho vitthÄ• rap
ajjhattadhamme dvidhÄ• katvÄ• idaá¹ƒ nÄ• mameva, na rÅ«paá¹ƒ. idaá¹ƒ rÅ«pameva, na
aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ. tadubhayatoca aÃ±Ã±o attÄ• vÄ• jÄ«vovÄ• sattovÄ• puggalovÄ• n
natthÄ«ti evaá¹ƒ paccakkhato sudiá¹-á¹-haá¹ƒ katvÄ• \Be 436/ pariggaá¹‡hanaá¹ƒ saá¹…kh
Ã±Ä• á¹‡uttarikohi puggalo ettakamattenapi sakkÄ• yadiá¹-á¹-hiá¹ƒ vikkhambhetuá¹ƒ sakkot
cittavipallÄ• sehÄ«ti. tayo hi vipallÄ• sÄ• . yathÄ• ha-anattani attÄ• ti saÃ±Ã±Ä• vipallÄ• so
diá¹-á¹-hivipallÄ• soti. tattha satthusÄ• sanadhamme suá¹-á¹-hu patiá¹-á¹-hitena saddhÄ• m
vipallÄ• so vikkhambhito hoti. itare pana nÄ• marÅ«papariggahe kateyeva vikkhambhitÄ• h
avikkhambhitÄ• honti. tÄ• va nÄ• marÅ«papariggahoca aparisuddhoyeva hoti. taá¹ƒmÅ«lik
avikkhambhitÄ• eva hontÄ«ti apica. catunnaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ vasena catudhÄ• , paÃ±c
paÃ±cadhÄ• , channaá¹ƒ dhÄ• tÅ«naá¹ƒ vasena chadhÄ• tiÄ• dinÄ• nayena nÄ• marÅ«pa
cha dhÄ• tuyonÄ• ma pathavidhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tu Ä• kÄ• sadhÄ
pakkusÄ• ti kulaputto hi imÄ• cha dhÄ• tuyo pariggaá¹‡hitvÄ• anÄ• gÄ• miphalaá¹ƒ patvÄ•
nibbattoti. yattake vÄ• pana dhamme pariggaá¹‡hanto attÄ• meti pavattamÄ• ne saÃ±Ã±Ä
vikkhambhetuá¹ƒ sakkoti. tattakÄ• pi pariggahetabbÄ• yevÄ• ti. imasmiá¹ƒ pana saá¹…gah
cittacetasika vibhÄ• go rÅ«pavibhÄ• goca heá¹-á¹-hÄ• vutto. tassa sabbassa vasena nÄ• m
pariggaá¹‡hanaá¹ƒ vitthÄ• rapariggahonÄ• ma. ayaá¹ƒpana Ä• dikammikÄ• naá¹ƒ avisayo.
pana Ä• bhidhammikattherÄ• naá¹ƒ eva visayoti veditabbo. nÄ• marÅ«paá¹ƒ pariggaá¹‡han
mattato uddhaá¹ƒ aÃ±Ã±assa kassaci abhÄ• vadassanatoca sarÄ«rabbhantare jÄ«vasaÃ±Ã
so paá¹-isaá¹ƒvedeti, saá¹ƒsarati, sandhÄ• vatÄ«ti evaá¹ƒ pavattÄ• diá¹-á¹-hi pahÄ«yati. su
evavÄ• rÅ«pe evavÄ• puggalasattakriyasaÃ±Ã±itÄ• naá¹ƒ Ä«hÄ• byÄ• pÄ• rÄ• naá¹ƒ sabb
tadubhayasaá¹ƒyogeeva tesaá¹ƒ labbhamÄ• natÄ• dassanatoca tadubhayaá¹ƒvÄ• ekame
pavattÄ• diá¹-á¹-hi pahÄ«yati. attÄ• jÄ«vo satto puggalo manusso devo brahmÄ• ti evamÄ

vohÄ• ra matte \Be 437/ aá¹-á¹-hatvÄ• attÄ• nÄ• ma ekantato atthi jÄ«vonÄ• ma ekantato a
tadatthÄ• bhinivesavasena atidhÄ• vanaÃ±ca pahÄ«yatÄ«ti daá¹-á¹-habbaá¹ƒ. tadatthÄ• bh
atthi jÄ«vonÄ• ma atthÄ«tiÄ• dinÄ• daá¸·hataraá¹ƒ abhiniveso. atidhÄ• vananti nÄ• marÅ«p
gahaá¹‡aá¹ƒ. __paccayapariggaho_ti etthapi duvidho paccayapariggaho saá¹…khepato vitth
vatthÄ• rammaá¹‡avasena nÄ• massa cittotukÄ• hÄ• ravasena rÅ«passa avijjÄ• taá¹‡hupÄ
tadubhayassaca paccayaá¹ƒ pariggaá¹‡hanto saá¹…khepato pariggaá¹‡hÄ• tinÄ• ma. heá¹
vibhattehi paá¹-iccasamuppÄ• danaya paá¹-á¹-hÄ• nanayehi pariggaá¹‡hanto vitthÄ• rato p
etthapi paá¹-á¹-hÄ• nanayena pariggaho Ä• dikammikÄ• naá¹ƒ avisayoeva. paccayaá¹ƒ par
yathÄ• vavatthitassa sabbassa nÄ• marÅ«passa sabbaso paccayÄ• yattavuttikatÄ• dassan
pahÄ«yati. attano anurÅ«papaccayasÄ• maggiyÄ• vinÄ• aÃ±Ã±athÄ• pavattiyÄ• adassan
kÄ• lanimmÄ• nÄ• dikÄ• visamahetudiá¹-á¹-hica pahÄ«yati. hetusambhÄ• rapaccayehi kan
vipÄ• kappavattiyÄ• ca aÃ±Ã±assa kammakÄ• rakassavÄ• vipÄ• ka vedakassavÄ• kattun
diá¹-á¹-hi pahÄ«yati. anamataggeca saá¹ƒsÄ• re tÄ«su addhÄ• su hetuphala paraá¹ƒparÄ•
nÄ• marÅ«pamattasseva pavattidassanato ahosiá¹ƒ nukho ahamatÄ«tamaddhÄ• nanti evan
visayÄ• ya soá¸·asavidhÄ• ya kaá¹…khÄ• yaca atikkamo hoti. sabhÄ• vadhammapavattiyÄ•
desanÄ• dhammassa sudhammatÄ• dassanato buddhasubuddhataÃ±ca disvÄ• satthari ka
kaá¹…khatÄ«tiÄ• dinayapavattÄ• aá¹-á¹-havidhÄ• pi kaá¹…khÄ• pahÄ«yatÄ«ti. lokuttaradh
saá¹…khatÄ• naá¹ƒpi sataá¹ƒ asammasanupagattÄ• __tebhÅ«makasaá¹…khÄ• resÅ«ti_ v
sammasananti katvÄ• yattha kÄ• marÄ• gÄ• dayo anusayÄ• anusenti. teyeva dhammÄ• s
tebhÅ«makasaá¹…khÄ• resÅ«ti. imassa ca padassa lakkhaá¹‡attayaá¹ƒ sammasantassÄ• t
__atÄ«tÄ• dibhedabhinnesÅ«_ti atÄ«tÄ• nÄ• gatapaccuppannajjhattabahiddhÄ• dÄ«hi \Be 4
bhinnesu. __khandhÄ• dinayaá¹ƒÄ• rabbhÄ• _ti paá¹-isambhidÄ• magge vibhattaá¹ƒ khand
Ä• rammaá¹‡achakkaá¹ƒ viÃ±Ã±Ä• á¹‡achakkaá¹ƒ phassachakkaá¹ƒ vedanÄ• chakkaá¹ƒ s
sammasanabhÅ«mivibhÄ• ganayaá¹ƒ Ä• rabbha anugantvÄ• taá¹ƒnayÄ• nusÄ• renÄ• ti at
dhammakoá¹-á¹-hÄ• sesu yassa yo koá¹-á¹-hÄ• so pÄ• kaá¹-o hoti. tena taá¹ƒ gahetvÄ• sa
sakkontena pana sabbampi gahetvÄ• Ä• rabhitabbameva. __kalÄ• pavasenasaá¹ƒkhipitvÄ
rÅ«paá¹ƒ tÄ• va atÄ«tÄ• nÄ• gatapaccuppannÄ• dibhedabhinnaá¹ƒpi samÄ• naá¹ƒ sabbaá¹
saá¹ƒkhipitvÄ• esa nayo vedanÄ• dÄ«supÄ«ti. tatrÄ• yaá¹ƒ nayo. yaá¹ƒkiÃ±ci rÅ«paá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒvÄ• bahiddhÄ• vÄ• oá¸·Ä• ritaá¹ƒvÄ• sukhum
paá¹‡Ä«taá¹ƒvÄ• yaá¹ƒ dÅ«re santikevÄ• . sabbaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena
anattÄ• asÄ• rakaá¹-á¹-hena. yÄ• kÄ• ci vedanÄ• . la. yÄ• kÄ• ci saÃ±Ã±Ä• . la. yekeci saá
viÃ±Ã±Ä• á¹‡aá¹ƒ. la. sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena. dukkhaá¹ƒ b
asÄ• rakaá¹-á¹-henÄ• ti. etthaca sabbaá¹ƒ rÅ«paá¹ƒ. la. sabbaá¹ƒ viÃ±Ã±Ä• á¹‡anti gahaá¹
saá¹…khipananti daá¹-á¹-habbaá¹ƒ. __aniccaá¹ƒkhayaá¹-á¹-henÄ• _ti ettha rÅ«paá¹ƒ anicca
vedanÄ• aniccÄ• . saÃ±Ã±Ä• aniccÄ• . saá¹…khÄ• rÄ• aniccÄ• . viÃ±Ã±Ä• á¹‡aá¹ƒ anicc
nayena sammasitabbadhammapariggahena saheva sammasanaá¹ƒ kÄ• tabbaá¹ƒ. itarathÄ•
tadatthassa pana pÄ• kaá¹-attÄ• idha aniccaá¹ƒ khayaá¹-á¹-henÄ• tiÄ• dinÄ• sammasana
daá¹-á¹-habbaá¹ƒ. tattha rÅ«paá¹ƒ aniccaá¹ƒ khayaá¹-á¹-henÄ• ti taá¹ƒtaá¹ƒrÅ«paá¹ƒ Ã±Ä•

gahetvÄ• ayaá¹ƒ pathavidhÄ• tu aniccÄ• khayaá¹-á¹-hena. ayaá¹ƒ Ä• podhÄ• tu aniccÄ• l
sammasanaá¹ƒ kÄ• tabbaá¹ƒ. tattha imasmiá¹ƒ kÄ• ye sabbaá¹ƒ thaddhakriyÄ• mattaá¹ƒ pa
sÄ«tuá¹‡haparivattiyÄ• vÄ• parivattati. nÄ• nÄ• hÄ• raparivattiyÄ• vÄ• nÄ• nÄ• cittapariva
nÄ• niriyÄ• pathaparivattiyÄ• vÄ• nÄ• nÄ• kÄ• yikakriyÄ• parivattiyÄ• vÄ• parivattati. nÄ•
hotÄ«ti attho. tattha navanavÄ• su kriyÄ• santatÄ«su pÄ• tubhontÄ«su \Be 439/ pubbapubb
yasmÄ• ca santati nÄ• ma dhammato visuá¹ƒ natthi, tasmÄ• navanavasantatÄ«naá¹ƒ pÄ•
navanavakriyÄ• naá¹ƒ uppattieva. pubbapubbasantatÄ«naá¹ƒ nassanaá¹ƒnÄ• ma pubbapu
bhijjanamevÄ• ti. evaá¹ƒ attano kÄ• ye nÄ• nÄ• thaddhakriyÄ• naá¹ƒ parivattiá¹ƒ passanto
khayavayaá¹ƒ passati. taÃ±ca passanto taá¹ƒsahajÄ• tÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ khayavayaá¹
Ä• bandhanakriyÄ• mattaá¹ƒ. tejonÄ• ma sÄ«takriyÄ• mattaá¹ƒ uá¹‡ha kriyÄ• mattaÃ±ca. v
vitthambhanakriyÄ• mattaá¹ƒ. imÄ• ca kriyÄ• khaá¹‡e khaá¹‡e parivattantiyeva. imÄ• saÃ±
santatiparivattiá¹ƒ passanto Ä• pÄ• dÄ«naá¹ƒ taá¹ƒsahajÄ• tarÅ«pÄ• naÃ±ca khayavayaá¹
santatiparivattiá¹ƒ pana bahiddhÄ• cakkhunÄ• disvÄ• jÄ• nÄ• ti, sarÄ«rabbhantare pana k
jÄ• nÄ• ti. santatisarÄ«rabhÅ«tÄ• naá¹ƒ pana dhÄ• tÅ«naá¹ƒ khayavayaá¹ƒ Ã±Ä• á¹‡enaev
sarÄ«rabbhantare taá¹ƒtaá¹ƒsantati parivattiá¹ƒ Ã±atvÄ• vÄ• tathÄ• tathÄ• kappetvÄ• vÄ
aniccattaá¹ƒ Ã±Ä• á¹‡ena sudiá¹-á¹-haá¹ƒ katvÄ• punappunaá¹ƒ sammasitabbaá¹ƒ. sesakh
taá¹ƒtaá¹ƒsantatinÄ• nÄ• ttaá¹ƒ Ã±atvÄ• vedanÄ• dÄ«naá¹ƒ khayavayaá¹ƒ sudiá¹-á¹-haá¹ƒ
kÄ• tabbanti. __bhayaá¹-á¹-henÄ• _ti bhÄ• yitabbaá¹-á¹-hena. yaÃ±hi aniccaá¹ƒ hoti. khaá¹
vipariá¹‡Ä• madhammaá¹ƒ. taá¹ƒ ekantena bhÄ• yitabbameva. kasmÄ• , taÃ±hi yo abhÄ• y
etaá¹ƒ meti attano aá¹…gaá¹ƒ katvÄ• pariharati. taá¹ƒ apariyantehi anekasahassehi
abhisaá¹…kharaá¹‡adukkhehivÄ• vipariá¹‡Ä• madukkhehivÄ• abhiá¹‡haá¹ƒ pÄ«á¸·eti. bÄ•
nÄ• nÄ• dukkhadhammehi abhiá¹‡haá¹ƒ sampaá¹-ipÄ«á¸·anasabhÄ• vattÄ• ekantena bhÄ
dukkhaá¹ƒnÄ• mÄ• ti. attapaá¹-ipakkhattÄ• anattÄ• . yo hi ito uddhaá¹ƒ mayhaá¹ƒ abbhanta
evaá¹ƒ paramajjhattabhÄ• vena pariggahito hoti. so attÄ• ti vuccati. katamo pana tathÄ• par
attano vase sabbaso vattati. yathÄ• vuttehi abhisaá¹…kharaá¹‡akiccehi vinÄ• kevalaá¹ƒ at
vasenavÄ• ajjhÄ• sayenavÄ• Ä• á¹‡Ä• vidhÄ• nenavÄ• niccaá¹ƒ avirajjhamÄ• no pavatta
tathÄ• rÅ«po eva hi dhammo \Be 440/ niccaá¹ƒ sukhakÄ• mÄ• naá¹ƒ dukkhapaá¹-ikÅ«lÄ• n
karoti nÄ• mÄ• ti. yo pana niccaá¹ƒ sukhakÄ• mÄ• naá¹ƒ tesaá¹ƒ yathÄ• pavattaá¹ƒ sukhaá
dukkhapaá¹-ikÅ«lÄ• naá¹ƒ tesaá¹ƒ abhisaá¹…kharaá¹‡Ä• di mÅ«lakaá¹ƒ nÄ• nÄ• dukkhaá¹
attapaá¹-ipakkhoeva hoti. idaÃ±ca rÅ«paá¹ƒ edisameva hoti. iti attakiccassa akaraá¹‡ato
attapaá¹-ipakkhakiccassa karaá¹‡atoca rÅ«paá¹ƒ anattÄ• nÄ• mÄ• ti. kasmÄ• panetaá¹ƒ at
attakiccaá¹ƒ na karoti attapaá¹-ipakkhakiccaá¹ƒ karotÄ«ti Ä• ha __asÄ• rakaá¹-á¹-henÄ• _ti.
paccayasÄ• maggiyÄ• vinÄ• kevalaá¹ƒ ajjhÄ• sayamattena uppajjituá¹ƒvÄ• uppajjitvÄ• ca
yadicchakaá¹ƒ patiá¹-á¹-hÄ• tuá¹ƒ vÄ• samatthabhÄ• vasaá¹…khÄ• to thÄ• mabalaviseso
sayaá¹ƒpi evarÅ«po sÄ• ronÄ• ma na hoti. naca evarÅ«pena sÄ• rena yuttanti. nahi tassa p
uppajjituá¹ƒvÄ• uppajjitvÄ• pi paccayupatthambhena vinÄ• khaá¹‡amattaá¹ƒpi patiá¹-á¹-hÄ
balaá¹ƒvÄ• atthi. yaÃ±ca attano thÄ• mena balena vinÄ• kevalaá¹ƒ paccayasÄ• maggi bal
paccayupatthambheneva patiá¹-á¹-hÄ• ti. taá¹ƒ aneka sahassÄ• ni paccayÄ• bhisaá¹…khar

ekantena niccaá¹ƒ attapaá¹-ipakkhakiccaá¹ƒ karoti, pÄ«á¸·eti, bÄ• dhatiyevÄ• ti. esanayo ve
khayaá¹-á¹-henÄ• tiÄ• dÄ«su. iti lakkhaá¹‡attayaá¹ƒ samma santassÄ• ti sambandho. __ad
ekekabhavaparicchinnassa pavattakÄ• lassa vasena. nahi bhavantare uppannaá¹ƒ khandha
bhavantaraá¹ƒ gacchati. tasmiá¹ƒ tasmiá¹ƒ bhaveeva asesaá¹ƒ nirujjhatÄ«ti. apica, ekasmiá
tiá¹‡á¹‡aá¹ƒ vayÄ• naá¹ƒ mandÄ• dÄ«naá¹ƒ dasannaá¹ƒ dasakÄ• naá¹ƒ saá¹ƒvaccharautu
yÄ• ma pahÄ• rÄ• dÄ«naÃ±ca vasena addhÄ• nabhedo yojetabbo. __santativasenÄ• _ti sa
pavattamÄ• nÄ• ya rÅ«pasantatiyÄ• vÄ• arÅ«pa santatiyÄ• vÄ• vasena. __khaá¹‡avasenÄ
Ä• yu parimÄ• á¹‡asaá¹…khÄ• tassa khaá¹‡assa vasena. etthaca khaá¹‡avasena sammasa
sabbaÃ±Ã±ubuddhÄ• naá¹ƒ eva visayo siyÄ• , na sÄ• vakÄ• naá¹ƒ. nahi te evaá¹ƒ parittake
nirodhaá¹ƒvÄ• sampÄ• puá¹‡ituá¹ƒ sakkontÄ«ti. \Be 441/ tasmÄ• addhÄ• santativasena sa
dhippetanti daá¹-á¹-habbaá¹ƒ. __lakkhaá¹‡attayaá¹ƒsammasantassÄ• _ti tesu tebhÅ«maka
tilakkhaá¹‡Ä• ni Ä• ropetvÄ• te dhamme punappunaá¹ƒ Ä• masantassa parimajjantassa. te
jÄ• tikataá¹ƒvÄ• dukkhajÄ• tikataá¹ƒvÄ• anattajÄ• tikataá¹ƒvÄ• Ã±Ä• á¹‡e suá¹-á¹-hu pÄ•
attho. visesato pana imasmiá¹ƒ Ã±Ä• á¹‡e aniccalakkhaá¹‡adassanameva padhÄ• naá¹ƒ. ta
itarÄ• ni kamena diá¹-á¹-hÄ• ni honti. adiá¹-á¹-heca adiá¹-á¹-hÄ• nÄ«ti. tasmÄ• Ä• dito anic
suá¹-á¹-hu pÄ• kaá¹-abhÄ• vo adhippetoti. __tesvevÄ• _ti tebhÅ«makasaá¹…khÄ• resu eva
rÅ«pakkhandhe tÄ• va avijjÄ• taá¹‡hupÄ• dÄ• nakammÄ• hÄ• rasaá¹…khÄ• tÄ• naá¹ƒ pac
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• resu pana Ä• hÄ• raá¹-á¹-hÄ• ne phasso vattabbo. viÃ±Ã±Ä
tatrÄ• yaá¹ƒ nayo. atÄ«tÄ• nantarabhave avijjÄ• taá¹‡hupÄ• dÄ• na kammesu appahÄ«nav
bhave paá¹-isandhito paá¹-á¹-hÄ• ya rÅ«pasantatiyo vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• ra viÃ±
samudenti. yÄ• va maraá¹‡akÄ• lÄ• khaá¹‡e khaá¹‡e nÄ• nÄ• kalÄ• pavasena udenti pasa
eva pahÄ«navasena niruddhesu tÄ• rÅ«pÄ• rÅ«pasantatiyo nirujjhanti. bhavantare puna ar
nirodhaá¹ƒ pÄ• puá¹‡anti. ettha pana yathÄ• udake sati macchÄ• nÄ• ma honti, asati na ho
nÄ• marÅ«pesu sati itarÄ• ni nÄ• marÅ«pÄ• ni honti. asati na hontÄ«ti itarÄ• ni sabbÄ• ni k
kammavasena udayabbayavidhÄ• naá¹ƒ gahitanti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ avijjÄ• taá¹‡hu
vasena paÃ±cakkhandhassa udayabbayapavatti hotÄ«ti. kammavasena pana imasmiá¹ƒ bh
paá¹-isandhito paá¹-á¹-hÄ• ya khaá¹‡e khaá¹‡e kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«patthambhanaá¹
pavattarÅ«pasantatiyo anubandha mÄ• nÄ• navanavÄ• rÅ«pasantatiyo samudenti. aladdh
santatiyaá¹ƒ puna anuppÄ• dasaá¹…khÄ• taá¹ƒ ekabhavanirodhaá¹ƒ pÄ• puá¹‡anti, yathÄ•
chijjanti bhijjanti antaradhÄ• yantÄ«ti.

vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• \Be 442/ pana bahiddhÄ• Ä• rammaá¹‡esu Ä• pÄ• tÄ
laddhÄ• eva chadvÄ• rikÄ• kusalÄ• kusalavipÄ• ka kriyabhÅ«tÄ• samudenti. navanavÄ• s
aladdhÄ• pana nirujjhanti. santatiá¹ƒ na ghaá¹-enti. viÃ±Ã±Ä• á¹‡aá¹ƒca sahajÄ• ta nÄ• me
pavattamÄ• neeva pavattati. nivattamÄ• ne nivattatÄ«ti. __khaá¹‡avasenÄ• _ti vuttappakÄ•
kevalaá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ pavattikkhaá¹‡avasena. khaá¹‡asaddena cettha sammasan
nÄ• masantatiyopi gahetabbÄ• . nahi sÄ• vakÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ khaá¹‡avasena nÄ• m
vÄ• sampÄ• puá¹‡ituá¹ƒ sakkotÄ«ti. yathÄ• pana rattandhakÄ• re anto leá¹‡e mahanto tar

jÄ• lentassa pana dÄ«pobhÄ• so ekakkhaá¹‡e eva sakalaá¹ƒ antoleá¹‡aá¹ƒ pharamÄ• no u
Ä• lokassa udayo hoti. tamokhandhassa vayo. puna dÄ«pe nibbÄ• pÄ«yamÄ• ne tamokhan
vayo. eva mevaá¹ƒ sarÄ«re nÄ• nÄ• utuvasenavÄ• nÄ• nÄ• hÄ• ravasenavÄ• nÄ• nÄ• cit
nÄ• niriyÄ• pathavasenavÄ• nÄ• nÄ• payogavasenavÄ• udayapakkhÄ• naá¹ƒ vayapakkhÄ
udayaÃ±ca udayato vayaÃ±ca vayato sudiá¹-á¹-haá¹ƒ katvÄ• samanupassantassÄ• ti attho
pana Ä• raddhavipassakabhÄ• vaá¹ƒ pattassa udayabbaya Ã±Ä• á¹‡e tikkhe sÅ«re vahante
vipassanupakkilesasaá¹…khÄ• tÄ• pÄ• ripanthakadhammÄ• uppajjanti. te dassetuá¹ƒ obh
tattha __obhÄ• so_ti vipassanÄ• cittasamuá¹-á¹-hito sarÄ«robhÄ• so. __pÄ«tÄ«_ti vipassan
paÃ±cavidhÄ• pÄ«ti. __passaddhÄ«_ti duvidhÄ• passaddhi. __adhimokkho_ti saddhÄ• dhi
vÄ«riyaá¹ƒ. __sukha_nti somanassaá¹ƒ. __Ã±Ä• á¹‡a_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __upa
__upekkhÄ• _ti tatramajjhattupekkhÄ• ceva Ä• vajjanupekkhÄ• ca. __nikantÄ«_ti obhÄ• sA
Ä• layaá¹ƒ kurumÄ• nÄ• sukhumÄ• taá¹‡hÄ• . ayameva pana ekantato vipassanupakkiles
tassÄ• vatthubhÅ«tattÄ• \Be 443/ upakkilesÄ• ti vuttÄ• . tesu hi uppajjamÄ• nesu na vata n
obhÄ• so uppannapubbo. evarÅ«pÄ• pÄ«ti. la. upekkhÄ• uppannapubbÄ• addhÄ• magga
pattosmÄ«ti evaá¹ƒ assÄ• dasahitÄ• amagge maggasaÃ±Ã±Ä• aphale phalasaÃ±Ã±Ä• up
yogÄ• vacaro kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• adhimÄ• navasena vikkhipanto vicaratÄ«
sabhiá¹ƒ paá¹-ilabhitvÄ• idÄ• ni mama etesu obhÄ• sÄ• dÄ«su etaá¹ƒ mama eso ha masm
nikÄ• manÄ• kÄ• ro paÃ±Ã±Ä• yati. naca lokuttaradhammonÄ• ma Ä«disassa nikÄ• manas
saá¹ƒkilesadhammo uppanno. so vaá¸• á¸• hamÄ• no maá¹ƒ niyyÄ• namukhato pÄ• tetvÄ•
tesveva lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• nikantiá¹ƒ sodhetvÄ• yathÄ• pavattaá¹ƒ vipassan
paá¹-ipÄ• dessÄ• mÄ«ti te obhÄ• sÄ• dayo eva tÄ• va pariggaá¹‡hÄ• ti. ayaá¹ƒ me obhÄ• s
dukkho bhayaá¹-á¹-hena anattÄ• asÄ• rakaá¹-á¹-henÄ• tiÄ• dinÄ• sammasatÄ«ti attho. eva
vipassanÄ• ya upakkilesabhÅ«te paripantha dhamme pariggaá¹‡hitvÄ• tappariggahavasen
yitvÄ• á¹-hitassa uppannaá¹ƒ maggÄ• maggalakkhaá¹‡avavatthÄ• naÃ±Ä• á¹‡aá¹ƒ maggÄ
dassanavisuddhinÄ• ma. amaggesu obhÄ• sÄ• dÄ«su maggasaÃ±Ã±Ä• malato yathÄ• vut
taÃ±hi Ã±Ä• á¹‡aá¹ƒ tesu nikantiyÄ• pi vikkhambhitÄ• ya eva obhÄ• sÄ• dipaá¹-ibandhato s
parisuddhaá¹ƒnÄ• ma hotÄ«ti.

__ [245] vibhÄ• vaniyaá¹ƒ_ pana

aniccÄ• divasena obhÄ• sÄ• di paá¹-ibandhapariggahaá¹ƒ visuá¹ƒ avatvÄ• maggÄ• magga
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhinÄ• ma vuttÄ• . sÄ• aá¹-á¹-hakathÄ• ya na sam

__tathÄ• paripanthavimuttassÄ• _ti tathÄ• pariggahetvÄ• tato vipassanupakkilesaparipan
__yÄ• vÄ• nulomÄ• _ti yÄ• vaanulomaÃ±Ä• á¹‡Ä• . \Be 444/ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• ti
__vipassanÄ• paripÄ• kaá¹ƒÄ• gammÄ• _ti saá¹…khÄ• rupekkhÄ• bhÄ• vaá¹ƒ patvÄ• tivid
vimokkhamukhabhÄ• vappattiyÄ• ceva sattaariyapuggalavibhÄ• gassa paccaya bhÄ• vappa
paripÄ• kaá¹ƒ Ä• gamma paá¹-icca. idÄ• ni appanÄ• uppajjissatÄ«ti vattabbakkhaá¹‡eti sa

sotÄ• pattimaggaappanÄ• . __dvetÄ«á¹‡ivipassanÄ• cittÄ• nÄ«_ti tikkhapaÃ±Ã±assa dve v
mandapaÃ±Ã±assa tÄ«á¹‡i vipassanÄ• cittÄ• ni. __yaá¹ƒkiÃ±cÄ«_ti tÄ«su lakkhaá¹‡esu aÃ
__yÄ• sikhÄ• pattÄ• sÄ• nulomÄ• saá¹…khÄ• rupekkhÄ• _ti matthakapattÄ• anulomaÃ±Ä•
atthi. sÄ• vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• tica vuccatÄ«ti yojanÄ• . saá¹…khÄ• rupekkh
anulomaÃ±Ä• á¹‡anti imÄ• ni dve Ã±Ä• á¹‡Ä• ni vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• nÄ• m
idaá¹ƒ pana paripÄ• kagatavipassanÄ• dassanavacanaá¹ƒ. etthaca __vuá¹-á¹-hÄ• na_nti m
vipassanÄ• Ã±Ä• á¹‡assa Ä• rammaá¹‡abhÅ«ta saá¹…khÄ• ranimittatovÄ• sayaá¹ƒ saá¹ƒ
vuá¹-á¹-hÄ• ti. taá¹ƒ samaá¹…gipuggalaá¹ƒvÄ• puthujjanabhÄ• vato samudayapahÄ• nava
vuá¹-á¹-hÄ• peti. tasmÄ• vuá¹-á¹-hÄ• nanti vuccati. avassaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ gacchanti
vuá¹-á¹-hÄ• nagÄ• minÄ«ti evaá¹ƒ dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ vuá¹-á¹-hÄ• na gÄ• minibh
dvinnaá¹ƒvÄ• tiá¹‡á¹‡aá¹ƒvÄ• vipassanÄ• cittÄ• naá¹ƒ pavattiyÄ• paraá¹ƒ __nibbÄ• naá¹
Ä• vajjanaá¹-á¹-hÄ• niyaá¹ƒ hutvÄ• tassa purecarabhÄ• vena nibbÄ• nameva Ä• rammaá¹
vipassanÄ• nÄ• maá¹ƒ nalabhatÄ«ti. __puthujjana gottamabhibhavanta_nti etena gottaá¹ƒ b
__gotrabhu_. gottanti cettha paripuá¹‡á¹‡akilesa samÄ• yogena anariyabhÄ• vasaá¹…khÄ•
vuccatÄ«ti imamatthaá¹ƒ dasseti. __ariyagottamabhisambhontaÃ±cÄ• _ti etena gottaá¹ƒ bh
gotrabhu. gottantica taá¹ƒtaá¹ƒ kilesa visuddhabhÄ• va saá¹…khÄ• tÄ• ariyajÄ• ti vuccatÄ«
maggo appanÄ• vÄ«thiá¹ƒ otaratÄ«ti sambandho. __dukkhasaccaá¹ƒparijÄ• nanto_ti tebhÅ
ekantadukkhabhÄ• vaá¹ƒ paricchijja jÄ• nanto. parijÄ• nanaÃ±cettha tesaá¹ƒ dukkhabhÄ• v
paá¹-icchÄ• dakassa sammohassa pahÄ• nameva daá¹-á¹-habbaá¹ƒ. __samudaya saccaá¹
cittasantÄ• ne anusayabhÄ• vena pavattamÄ• naá¹ƒ taá¹‡hÄ• saá¹…khÄ• taá¹ƒ samudaya
anavasesenavÄ• apacchÄ• vattikaá¹ƒ katvÄ• pajahanto. __nirodhasaccaá¹ƒsacchikaronto
nabhamajjhe virocamÄ• naá¹ƒ candamaá¹‡á¸• alaá¹ƒ attano santÄ• ne ekadesassavÄ• sal
vaá¹-á¹-assavÄ• Ä• yatiá¹ƒ bhÄ• vino vipÄ• kavaá¹-á¹-assaá¹ƒvÄ• attano santÄ• ne puna
anuppÄ• dadhammabhÄ• pattivasena nirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ paccakkhaá¹ƒ
__maggasaccaá¹ƒbhÄ• vanÄ• vasenÄ• _ti ito pubbe anamatagge saá¹ƒsÄ• re anuppannap
maggasaccassa uppÄ• danasaá¹…khÄ• tÄ• ya bhÄ• vanÄ• ya vasena. maggacetanÄ• ya p
taá¹…khaá¹‡e apanÄ«taggike padese puna udakaá¹ƒ Ä• siÃ±citvÄ• nibbÄ• pento viya mag
dukkhaparijÄ• nanÄ• dÄ«ni cattÄ• ri kiccÄ• ni anukubbantÄ• ni tatoparaá¹ƒ dvevÄ• tÄ«á¹‡i
pavattanti. tatoparaá¹ƒ bhavaá¹…gapÄ• to hotÄ«ti dassetuá¹ƒ __tatopara_ntiÄ• dimÄ• ha. y
pasÄ• dacakkhunÄ• vÄ• dibbacakkhunÄ• vÄ• kiÃ±cirÅ«paá¹ƒ passantassa tÄ• ni cakkhÅ«
katvÄ• pacchÄ• tassa puggalassapi paccakkhato pÄ• tubhÅ«taá¹ƒ katvÄ• nirujjhanti. na t
uppattikkhaá¹‡e taá¹ƒ rÅ«paá¹ƒ tassa ahaá¹ƒ idaá¹ƒnÄ• ma passÄ• mÄ«ti pÄ• kaá¹-aá¹ƒ ho
paccavekkhana vÄ• resu pavattamÄ• nesueva taá¹ƒrÅ«paá¹ƒ tadanubandhÄ• ca nÄ• nÄ• k
evamevaá¹ƒ idhapi paccavekkhanavÄ• resu pavattamÄ• nesueva nibbÄ• naÃ±ca tadanuba
pÄ• tubhavantÄ«ti vuttaá¹ƒ __punabhavaá¹…gaá¹ƒ. la. pavattantÄ«_ti. idÄ• ni paccavekkha
dassetuá¹ƒ __maggaá¹ƒphalaÃ±canibbÄ• na_ntiÄ• digÄ• tha mÄ• ha. tattha __paá¹‡á¸• ito
samannÄ• gato phalaá¹-á¹-ho. __hÄ«ne_ti pahÄ«ne. __sese_ti apahÄ«ne uparimaggavajjh
pahÄ«nÄ• vasiá¹-á¹-hakilesapaccavekkhanÄ• ni kesaÃ±ci jÄ«vitasamasÄ«sipuggalÄ• naá¹ƒ

akovidÄ• naÃ±ca nalabbhantÄ«ti vuttaá¹ƒ __paccavekkhativÄ• navÄ• _ti. etthaca visuddhin
maggapaccavekkhanaá¹ƒ vuttaá¹ƒ. tato phalapaccavekkhanaá¹ƒ. \Be 446/ tato pahÄ«nakile
avasiá¹-á¹-hakilesapaccavekkhanaá¹ƒ. avasÄ• ne nibbÄ• napaccavekkhanaá¹ƒ vuttaá¹ƒ.
paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ pana sabbapathamaá¹ƒ kilesapaccavekkhana
tattha paccavekkhanesu pathamaá¹ƒ kilesapaccavekkhanaá¹ƒ hoti. tato maggaphalanibbÄ•
taá¹ƒ pana pÄ• á¸·iyaá¹ƒ paccavekkhana Ã±Ä• á¹‡assa niddesato pubbe pathamaá¹ƒ chinn
Ã±Ä• á¹‡anti evaá¹ƒ visuá¹ƒ vimuttiÃ±Ä• á¹‡assa Ä• gatattÄ• vuttaá¹ƒ. tattha chinnanti tena
samucchinnaá¹ƒ kilesajÄ• tanti attho. pÄ• á¸·i anu sÄ• rena vuccamÄ• ne pana pathamaá¹ƒ
paccavekkhanaá¹ƒ. tato paccekaá¹ƒ maggaá¹…gabojjhaá¹…gÄ• dÄ«naá¹ƒ paccavekkhana
Ä• rammaá¹‡abhÅ«tassa nibbÄ• nassa paccavekkhanaá¹ƒ. tato phaladhammÄ• naá¹ƒ pacc
Ä• rammaá¹‡abhÅ«tassa nibbÄ• nassa paccavekkhananti vattabbaá¹ƒ hoti. pÄ• á¸·iyaÃ±hi
nibbÄ• naá¹ƒ maggavÄ• repi phalavÄ• repi dvikkhattuá¹ƒ Ä• gatanti. iti nibbÄ• napaccavekk
paccavekkhanÄ• naá¹ƒ Ä• dimhivÄ• majjhe antarantarÄ• vÄ• avasÄ• nevÄ• yatthakatthac
tathÄ• kilesapaccavekkhanaá¹ƒpi maggaphalapaccavekkhanÄ• naá¹ƒ Ä• dimhivÄ• pacchÄ
phalaÃ±ca nibbÄ• nanti ayaá¹ƒ gÄ• thÄ• pi aviruddhÄ• hotÄ«ti. evaÃ±ca katvÄ• adhimÄ• n
hi maggaphalanibbÄ• na pahÄ«na kilesÄ• vasiá¹-á¹-hakilesa paccavekkhanena saÃ±jÄ• ta
ariyaguá¹‡apaá¹-ivedhe nikkaá¹…khoti vuttaá¹ƒ. etthaca sotÄ• pannassa paÃ±ca paccavek
sakadÄ• gÄ• missa paÃ±ca. anÄ• gÄ• missa paÃ±ca. arahato pana avasiá¹-á¹-hakilesonÄ•
ekÅ«navÄ«sati paccavekkhanÄ• ni hontÄ«ti. idaÃ±ca paripuá¹‡á¹‡a vasena labbhamÄ• naa
aparipuá¹‡á¹‡aá¹ƒpi pana hotiyeva. tathÄ• hi cÅ«á¸·adukkhakkhandhasuttaaá¹-á¹-hakathÄ•
sabbesaá¹ƒ paripuá¹‡á¹‡Ä• hoti. eko hi pahÄ«nakilesameva paccavekkhati. eko avasiá¹-á¹
maggameva. eko phalameva. ekonibbÄ• nameva. imÄ• su pana paÃ±casupaccavekkhanÄ•
navaá¹-á¹-atÄ«ti vuttaá¹ƒ. evaá¹ƒ chabbisuddhikamena bhÄ• vetabbo catubbidho maggo \B
Ã±Ä• á¹‡adassanavisuddhinÄ• ma vuccatÄ«ti sambandho. maggasaddena cettha catubbidh
tadanukÅ«lapavattivasena phalaÃ±Ä• á¹‡aÃ±ca gahitanti daá¹-á¹-habbaá¹ƒ. __etthÄ• _ti vip
__tatthÄ• _ti tesu anupassanÄ• maggaphalesu. abhinivisanaá¹ƒ abhiniveso. heá¹-á¹-hÄ• s
nikhÄ• tasinerupÄ• dassa viya ajjhattakhandhesu daá¸·haá¹ƒ gahetvÄ• pavattÄ«ti attho. att
attÄ• bhiniveso. taá¹ƒ __attÄ• bhinivesaá¹ƒ. muÃ±cantÄ«_ti ajjhattadhammÄ• naá¹ƒ kevala
vuttitÄ• ya khaá¹‡abhaá¹…gassaca adiá¹-á¹-hattÄ• so abhiniveso pavattati. tasmÄ• taá¹ƒ c
katvÄ• rÅ«paá¹ƒ anattÄ• vedanÄ• anattÄ• tiÄ• dinÄ• punappunaá¹ƒ samanupassanÄ• va
vimocayamÄ• nÄ• ti attho. __vimokkhamukhaá¹ƒ hoti, _ suÃ±Ã±atavimokkha saá¹…khÄ• ta
pavesanadvÄ• rabhÅ«tattÄ• , __vipallÄ• sa nimitta_nti viparÄ«tavasena Ä• sanaá¹ƒ upagan
vipallÄ• so. anicce niccanti upagamanaá¹ƒ pavattanaá¹ƒvÄ• ti attho. so eva kile suppattiyÄ•
nimittanti vipallÄ• sanimittaá¹ƒ. __muÃ±cantÄ«_ti ajjhattadhammÄ• naá¹ƒ khaá¹‡abhaá¹…g
taá¹ƒnimittaá¹ƒ hotÄ«ti tesaá¹ƒ khaá¹‡abhaá¹…gaá¹ƒ sudiá¹-á¹-haá¹ƒ katvÄ• rÅ«paá¹ƒ anic
aniccÄ• tiÄ• dinÄ• punappunaá¹ƒ samanupassanÄ• vasena taá¹ƒnimittaá¹ƒ vimocayamÄ•
__taá¹‡hÄ• paá¹‡idhi_nti taá¹‡hÄ• eva abhisaá¹…gavasena Ä• rammaá¹‡e cittassa paá¹‡id
paá¹‡idhÄ«ti taá¹‡hÄ• paá¹‡idhi. taá¹ƒtaá¹‡hÄ• paá¹‡idhiá¹ƒ. __muÃ±cantÄ«_ti ajjhattadha

mahÄ• Ä• dÄ«navarÄ• sibhÄ• vassa adiá¹-á¹-hattÄ• sopaá¹‡idhi hotÄ«ti tesaá¹ƒ mahÄ• Ä•
sudiá¹-á¹-haá¹ƒ katvÄ• rÅ«paá¹ƒdukkhaá¹ƒ vedanÄ• dukkhÄ• tiÄ• dinÄ• punappunaá¹ƒ sa
taá¹ƒpaá¹‡idhiá¹ƒ vimocayamÄ• nÄ• ti attho. __tasmÄ• _ti yasmÄ• etÄ• vimokkhamukhab
evaá¹ƒ visesa nÄ• mikÄ• honti. tasmÄ• . yasmÄ• saá¹…khÄ• resu suÃ±Ã±atadassanavas
attÄ• kinivesabhÅ«tassa diá¹-á¹-higÄ• hassa paá¹-ipakkhabhÅ«tassa Ã±Ä• á¹‡asseva Ä• nu
samanupassitvÄ• vimuÃ±cantassa vipassanÄ• pi maggopi sahajÄ• taÃ±Ä• á¹‡a kiccena nÄ
__yadivuá¹-á¹-hÄ• na. la. suÃ±Ã±atovimokkho nÄ• mahotimaggo_ti. \Be 448/ aniccadassan
nimittÄ• ti nivesabhÅ«tassa mÄ• nagÄ• hassa paá¹-ipakkhabhÅ«tÄ• ya saddhÄ• yapi Ä• nu
samanupassitvÄ• vimuccantassa vipassanÄ• pi maggopi sahajÄ• tasaddhÄ• kiccena nÄ•
__yadianiccato. la. animitto vimokkhonÄ• mÄ• _ti. dukkhadassanavasena atthasiddhinÄ• m
taá¹‡hÄ• gÄ• hapaá¹-ipakkhabhÅ«tassa samÄ• dhissapi Ä• nubhÄ• vo. tasmÄ• tathÄ• sa
vipassanÄ• pi maggopi sahajÄ• tasamÄ• dhikiccena nÄ• maá¹ƒ labhatÄ«ti vuttaá¹ƒ. __yadi
vimokkhonÄ• mÄ• _ti. vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• magge aniccato manasikaroto sadd
hoti. dukkhato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. anattato manasikaroto
adhimattaá¹ƒ hotÄ«ti. magge pana tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ kiccavisesonÄ• ma vipass
vuttaá¹ƒ __maggo. la. nÄ• mÄ• ni labhatÄ«_ti. tattha suÃ±Ã±atavimokkhena vimutto ariyas
sotÄ• pattimaggakkhaá¹‡e dhammÄ• nusÄ• rÄ«nÄ• ma hoti. majjhe chasu maggaphalakkh
arahattaphalakkhaá¹‡e paÃ±Ã±Ä• vimuttonÄ• ma. animittavimokkhena vimutto sotÄ• pattim
saddhÄ• nusÄ• rÄ«nÄ• ma. upari sattasu á¹-hÄ• nesu saddhÄ• vimuttonÄ• ma. apaá¹‡ihita
aá¹-á¹-hasupi á¹-hÄ• nesu kÄ• yasakkhinÄ• ma. soyeva arÅ«pajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ ka
á¹-hito ubhatobhÄ• gavimutto nÄ• mÄ• ti ettÄ• vatÄ• yaá¹ƒ heá¹-á¹-hÄ• vuttaá¹ƒ vipassan
saá¹…khÄ• rupekkhÄ• bhÄ• vaá¹ƒ patvÄ• tividhavimokkhamukhabhÄ• vappattiyÄ• ceva sa
paccayabhÄ• vappattiyÄ• ca vipassanÄ• Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ Ä• gamma paá¹-iccÄ
niddiá¹-á¹-haá¹ƒ hotÄ«ti. maggavÄ«thiyaá¹ƒ phalaÃ±ca maggÄ• gamana vasena tathÄ• tÄ«
yojanÄ• . __yathÄ• vuttanayena vipassantÄ• na_nti yadi anattato vipassatÄ«tiÄ• dinÄ• vutt
vipassantÄ• naá¹ƒ catunnaá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒ puggalÄ• naá¹ƒ. __yathÄ• sakaá¹ƒpha
sotÄ• pattiphalaá¹ƒ. sakadÄ• gÄ• missa sakadÄ• gÄ• miphalantiÄ• dinÄ• nayena \Be 449/
yaá¹ƒ yaá¹ƒ phalaá¹ƒ vipassanÄ• gamana vaseneva suÃ±Ã±atÄ• divimokkhotica vuccati. na
adhippÄ• yo. etthaca vipassanÄ• gamana vasena maggassa animitta nÄ• malÄ• bhonÄ• m
abhidhamme pana animitto nÄ• mamaggo naÄ• gato. nahi so nippariyÄ• yato animittonÄ• n
hÄ«napaá¹‡Ä«tÄ• divasena vibhÄ• gÄ• rahassa saá¹…khÄ• ranimittassa sabbhÄ• vato. ter
dandhÄ• bhiÃ±Ã±Ä• divasenavÄ• pÄ• ramidhammÄ• naá¹ƒ parittamahantÄ• divasenavÄ•
paá¹‡Ä«tatama vibhÄ• go sandissatÄ«ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana aniccÄ• nupassanÄ•
niccanimittaá¹ƒ vidhamanavasena pavattattÄ• animittÄ• nupassanÄ• nÄ• ma samÄ• nÄ• p
pariyÄ• pannattÄ• ekantena attanonÄ• maá¹ƒ maggassa dÄ• tuá¹ƒ nasakkoti. tasmÄ• mag
animittanÄ• maá¹ƒ nalabhatÄ«ti vuttaá¹ƒ. suttantikapariyÄ• yena pana yathÄ• pathavikasiá
jhÄ• naá¹ƒ pathavikasiá¹‡anti vuccati. evaá¹ƒ suÃ±Ã±atÄ• dinÄ• maá¹ƒ nibbÄ• naá¹ƒ Ä• ra
maggaphalÄ• nipi Ä• rammaá¹‡avasenapi suÃ±Ã±atÄ• dinÄ• maá¹ƒ labhanti. Ä• rammaá¹‡

sampayogavasenavÄ• palibodhakarÄ• ca nimittakarÄ• ca paá¹‡idhikarÄ• ca rÄ• gÄ• dayo
tasmÄ• tÄ• ni aÃ±Ã±aá¹ƒ Ä• gamanaá¹ƒvÄ• Ä• rammaá¹‡aá¹ƒvÄ• anapekkhitvÄ• attano
labhantÄ«ti dassetuá¹ƒ __Ä• rammaá¹‡avasenÄ• _tiÄ• di vuttaá¹ƒ. tattha __sarasavasenÄ•
__nÄ• mattaya_nti suÃ±Ã±atÄ• di nÄ• mattikaá¹ƒ. __sabbatthÄ• _ti sabbÄ• su maggavÄ«th
__sabbesaá¹ƒpÄ«_ti sabbesaá¹ƒpi maggaphalÄ• naá¹ƒ. __samamevÄ• _ti samÄ• nameva.
etesu pana yathÄ• vuttesu maggaphalesu. yasmÄ• sabbÄ• diá¹-á¹-hiyoca soá¸·asavidhÄ•
attadiá¹-á¹-himÅ«likÄ• eva honti. attadiá¹-á¹-hiyÄ• niruddhÄ• ya nirujjhanti sabbÄ• nica apÄ
kammÄ• ninÄ• ma attadiá¹-á¹-hiyÄ• satiyÄ• eva vipaccanti. asatiyÄ• na vipaccanti. diá¹-á¹-
diá¹-á¹-hi sabbaso pahÄ«nÄ• hoti. tasmÄ• __sotÄ• pattimaggaá¹ƒ. la. pahÄ«nÄ• pÄ• ya gÄ
gacchanti \Be 450/ etehÄ«ti apÄ• yagamanÄ• ni. diá¹-á¹-hivicikicchÄ• vippayuttÄ• akusalad
pubbekataduccaritakammÄ• nica. pahÄ«nÄ• ni apÄ• yagamanÄ• ni etassÄ• ti pahÄ«nÄ• pÄ
paá¹-ividdhacatusaccÄ• naá¹ƒ pahÄ«naattadiá¹-á¹-hÄ«naá¹ƒ bodhipakkhiyadhammÄ• ekan
vaá¸• á¸• hanapakkhe á¹-hitÄ• honti. kilesadhammÄ• pana hÄ• yanapakkhe. tasmÄ• te an
gacchantÄ• uparima koá¹-iyÄ• sattahi bhavehi sabbaso parikkhayaá¹ƒ gacchantÄ«ti vuttaá
__sattakkhattuparamosotÄ• pannonÄ• ma hotÄ«_ti, tattha sattakkhattusaddena sattapaá¹-is
vuccanti. paramoti ukkaá¹ƒsapariccheda. iti sattakkhattuá¹ƒ paramo etassÄ• ti. sattakkhattu
devesu sattakkhattu paramo, manussesu sattakkhattu paramo, ubhayattha sattakkhattu par
yathÄ• ha ---

katamoca puggalo sattakkhattuparamo idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
hoti, avinipÄ• tadhammo niyato, sambodhiparÄ• yano, so sattakkhattuá¹ƒ deveca manussec
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ vuccati puggalo sattakkhattu paramoti.

ettha hi ca saddo aniyamattho. etena yoca deveeva sattakkhattuá¹ƒ saá¹ƒsarati. yoca manu
sattakkhattuá¹ƒ saá¹ƒsarati. yoca deveca manusseca missakabhava vasena sattakkhattuá¹
peso sattakkhattu paramonÄ• mÄ• ti dasseti. aá¹-á¹-hakathÄ• yaá¹ƒ pana missakabhava va
etthaca yasmÄ• mahaggatajjhÄ• nassaca uparimagga vipassanÄ• yaca Ä• nubhÄ• vaá¹ƒ
maggassa Ä• nubhÄ• vagatiyÄ• eva sattakkhattuparamonÄ• ma vutto. soca pÄ• á¸·iyaá¹ƒ
niá¹-á¹-hÄ• . sattakkhattuparamassa kolaá¹ƒ kolassa ekabÄ«jissa sakadÄ• gÄ• missa yoca
arahÄ• ti vuttattÄ• kÄ• mabhaveeva jhÄ• narahito sukkhavipassakovÄ• \Be 451/ parihÄ«na
tenevaca paá¹-isambhidÄ• maggaá¹-á¹-ha kathÄ• yaá¹ƒ tayopi ime sotÄ• pannÄ• kÄ• mab
rÅ«pÄ• rÅ«pabhave pana bahukÄ• pi paá¹-isandhiyo gaá¹‡hantÄ«ti vuttaá¹ƒ. aá¹…guttaraá
aá¹-á¹-hamaá¹ƒ bhavanti kÄ• mabhave aá¹-á¹-hamaá¹ƒ paá¹-isandhinti vuttaá¹ƒ. tasmÄ• ye
sattavÄ• rato oraá¹ƒvÄ• diá¹-á¹-hadhamme yevavÄ• uparimaggaá¹ƒ gaá¹‡hanti. tesaá¹ƒ ta
upari maggavipassanÄ• balena siddhoti veditabbo. tathÄ• hi aá¹-á¹-hakathÄ• su upari tiá¹‡á
vipassanÄ• niyÄ• metÄ«ti vuttaá¹ƒ. ye pana diá¹-á¹-hadhammevÄ• sakkaanÄ• thapiá¹‡á¸•
sattasu bhavesu yatthakatthaci bhavevÄ• jhÄ• naá¹ƒ uppÄ• detvÄ• brahmalokaá¹ƒ gaccha
sotÄ• pattimaggaá¹ƒ labhitvÄ• tattheva parinibbÄ• yanti. tesaá¹ƒ tathÄ• rÅ«po pavatti vises

mahaggatajjhÄ• nabalena siddhoti. yasmÄ• ca pÄ• á¸·iyaá¹ƒ sattakkhattuá¹ƒ devecÄ• ti ete
opapÄ• tika paá¹-isandhiyo dasseti. sattakkhattuá¹ƒ manussecÄ• ti etena satta gabbhaseyy
dassetÄ«ti ubhayena cuddasa paá¹-isandhiyo dassitÄ• honti. tasmÄ• tena pariyÄ• yena la
sandhÄ• ya sakkapaÃ±hasutte ---

ito satta tato satta, saá¹ƒsarÄ• ni catuddasÄ• ti vuttaá¹ƒ. tathÄ• aá¹…guttareca tikanipÄ• t
Ä• nando avitarÄ• go kÄ• laá¹ƒ kareyya, tena cittapasÄ• dena sattakkhattuá¹ƒ devesu deva
sattakkhattuá¹ƒ imasmiá¹ƒyeva jambudÄ«pe mahÄ• rajjaá¹ƒ kareyya. apica udÄ• yi Ä• nan
parinibbÄ• yissatÄ«ti vuttaá¹ƒ. keci pana imehi suttapadehi sattakkhattu paramassa sotÄ• p
cuddasa paá¹-isandhiyo icchanti. mahÄ• vaggasaá¹ƒyuttaá¹-Ä«kÄ• yaÃ±ca keci pana kÄ• n
uppajjati, na tato uddhanti vadanti. taá¹ƒ vÄ«maá¹ƒsitabbanti vuttaá¹ƒ. vibhaá¹…ge pana tat
aá¹-á¹-hÄ• nasuttesuca aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno pugg
nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«tica, aá¹…guttare chakkanipÄ• te abhabbo diá¹-á¹
aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nibbattetunti \Be 452/ ca, mahÄ• niddese ajitapaÃ±he sohÄ• patti
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assa, nirodhena sattabhave thapetvÄ• anama taggesaá¹ƒs
nÄ• maÃ±ca rÅ«paÃ±ca, etthete nirujjhanti. vÅ«pasamanti. atthaá¹ƒ gacchanti. paá¹-ipassa
daá¸·haá¹ƒ katvÄ• vuttattÄ• yathÄ• vuttanayeneva tesaá¹ƒ suttapadÄ• naá¹ƒ attho veditab
__rÄ• gadosamohÄ• na_nti kÄ• marÄ• gassa dosassa tadekaá¹-á¹-hamohassaca. __tanuka
sotÄ• pannasantÄ• ne uppajjantÄ• dhammikesu kÄ• mavatthÅ«su balavantÄ• hutvÄ• upp
methunavatthusamÄ• yogopi pavattati, tathÄ• uppajjituá¹ƒ asamatthe katvÄ• saá¹ƒlikhana
adhiccuppattivasenaca pariyuá¹-á¹-hÄ• namandatÄ• vasenaca tanukabhÄ• vaá¹ƒ sÄ• dhan
adhiccuppattivasenÄ• ti kadÄ• ci cirena uppattivasena. __pariyuá¹-á¹-hÄ• namandatÄ• yÄ•
uppajjantÄ• naá¹ƒpi mandataraá¹ƒ pariyuá¹-á¹-hÄ• navasena. mahÄ• sivattherena pana tes
samÄ• yogo icchito. so mahÄ• á¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhitto. yaÃ±ca chakkanipÄ• te n
abrahmacÄ• rinopi isidattassa brÄ• hmaá¹‡assa sakadÄ• gÄ• mittaá¹ƒ bhagavatÄ• byÄ• k
Ä• sannamaraá¹‡akÄ• le adhigamavasena byÄ• katanti veditabbaá¹ƒ. sakiá¹ƒdeva imaá¹ƒ l
sakadÄ• gÄ• mÄ«nÄ• ma hotÄ«ti yojanÄ• . yamettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• patha
__arahattaá¹ƒbhÄ• vetvÄ• _ti arahattamaggaá¹ƒ bhÄ• vetvÄ• khÄ«á¹‡Ä• cattÄ• ro Ä• savÄ
dakkhiá¹‡Ä• vuccati kammaÃ±ca kammaphalaÃ±ca saddahitvÄ• Ä• yatiá¹ƒ phalapaá¹-ilÄ•
dakkhanti vaá¸• á¸• hanti sattÄ• etÄ• yÄ• ti katvÄ• . tÄ• ya pana dakkhiá¹‡Ä• ya vipattikarÄ
sabbaso abhÄ• vato sampattikarÄ• naÃ±ca sÄ«lakkhandhÄ• diguá¹‡Ä• naá¹ƒ sabbaso pari
aggo jeá¹-á¹-hako hutvÄ• taá¹ƒdakkhiá¹‡aá¹ƒ paá¹-iggahituá¹ƒ arahatÄ«ti __aggadakkhiá¹‡
catunnaá¹ƒ phalaá¹-á¹-hapuggalÄ• naá¹ƒ saá¹…khepabhedo. vitthÄ• rabhedo pana evaá¹ƒ
tÄ• va catuvÄ«sati sotÄ• pannÄ• , dvÄ• dasa sakadÄ• gÄ• mino, aá¹-á¹-hacattÄ• lÄ«sa anÄ
arahantoti phalaá¹-á¹-hÄ• naá¹ƒ channavutibhedo vutto. tattha saddhÄ• dhimutto paÃ±Ã±Ä•
sotÄ• pannÄ• honti. te ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamocÄ• ti tÄ«hi guá¹‡itÄ• ch
paá¹-ipadÄ• hi guá¹‡itÄ• catuvÄ«sati honti. tividha vimokkhacatupaá¹-ipadÄ• naá¹ƒ pana b
sakadÄ• gÄ• mino dvÄ• dasa arahantoca honti. anÄ• gÄ• mino pana avihesu tÄ• va tayo an

upahacca parinibbÄ• yÄ«, eko uddhaá¹ƒ soto akaniá¹-á¹-hagÄ• mÄ«ti paÃ±ca. teyeva sasa
asaá¹…khÄ• raparinibbÄ• yÄ«cÄ• ti dvÄ«hi guá¹‡itÄ• dasa. tathÄ• atappasu dassasudass
akaniá¹-á¹-he pana uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«nÄ• ma natthÄ«ti cattÄ• ro sasaá¹.
cattÄ• ro asaá¹…khÄ• raparinibbÄ• yinoti aá¹-á¹-hÄ• ti. sabbe aá¹-á¹-hacattÄ• lÄ«sa hontÄ«
suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ pana dvÄ• dasa sotÄ• pannÄ• , dvÄ• dasa sakadÄ• gÄ•
dve arahanto, cattÄ• ro maggaá¹-á¹-hÄ• ti catupaÃ±Ã±Ä• sa honti. teyeva saddhÄ• dhura p
guá¹‡itÄ• aá¹-á¹-hasataá¹ƒ puggalÄ• hontÄ«ti Ä• gato. __etthÄ• _ti etasmiá¹ƒ puggalabhe
catunnaá¹ƒ phalaá¹-á¹-hÄ• naá¹ƒpi sÄ• dhÄ• raá¹‡Ä• va. na nirodhasamÄ• patti viya ekacc
adhippÄ• yo. ativiya mamÄ• yitassa abhinindi tassa ajjhositassa attano cittasantÄ• nassa ap
nÄ• ma bahalarÄ• gavimuttÄ• naá¹ƒeva sijjhatÄ«ti vuttaá¹ƒ, __anÄ• gÄ• mÄ«naÃ±ceva ara
tesaá¹ƒpi aá¹-á¹-hasamÄ• pattilÄ• bhÄ«naá¹ƒ kÄ• marÅ«pabhavagatÄ• naÃ±Ã±eva idha ga
kasmÄ• , Ä• dito paá¹-á¹-hÄ• ya anupubbanirodhabaleneva gantabbattÄ• . tenÄ• ha tatthÄ•
pathamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tattha gate saá¹…khÄ• re aniccato duk
tato dutÄ«yajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tatthagate saá¹…khÄ• re tatheva v
jhÄ• naá¹ƒ. tato catutthaá¹ƒ jhÄ• naá¹ƒ. tato paÃ±camaá¹ƒ jhÄ• naá¹ƒ. tato Ä• kÄ• sÄ• naÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tatthagate saá¹…khÄ• re t
tato Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya nÄ• nÄ• baddhaavikopan
satthupakkosanaá¹ƒ addhÄ• na paricchedoti imaá¹ƒ catubbidhaá¹ƒ pubbakiccaá¹ƒ karoti. ta
nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjati. ekaá¹ƒvÄ• dvevÄ• cittavÄ• re atikkamitvÄ• acitta
phusatÄ«_ti. __tatthatatthevÄ• _ti tato tato jhÄ• nato tasmiá¹ƒ tasmiá¹ƒ vuá¹-á¹-hitakÄ• leev
nirodhassa samatha vipassanÄ• yuganandhabaleneva pattabbattÄ• vipassanÄ• balenapi c
saá¹‡hasukhumabhÄ• vÄ• pÄ• danatthaá¹ƒ idaá¹ƒ pathamajjhÄ• naá¹ƒ aniccantiÄ• dinÄ•
__yÄ• vaÄ• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒgantvÄ• _ti yÄ• va Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• naá
samÄ• pajjanavuá¹-á¹-hÄ• navipassanÄ• vasena gantvÄ• . Ä• vajjanÄ• dhiá¹-á¹-hÄ• na pac
icchitabbÄ• niyeva. teneva hi paá¹-isambhidÄ• magge paÃ±cavidhÄ• vasiyo nirodhaparikar
__tatopara_nti Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• nagate saá¹…khÄ• revipassanÄ• nantaraá¹ƒ,
adhiá¹-á¹-heyyaá¹ƒ. attano sarÄ«rÄ• bandhe parikkhÄ• re thapetvÄ• nÄ• nÄ• bandhÄ• ni c
aggiÄ• dinÄ• parissayena mÄ• vinassantÅ«tivÄ• , ekasÄ«mÄ• yaá¹ƒ saá¹…ghakamme kar
pabhimÄ• nessati, tadÄ• vuá¹-á¹-hahÄ• mÄ«tivÄ• , satthÄ• maá¹ƒ kenacikÄ• raá¹‡ena pak
vuá¹-á¹-hahÄ• mÄ«tivÄ• adhiá¹-á¹-hÄ• nakiccaá¹ƒ. __Ä• disaddena_ nirodhabbhantareeva
bhavissatÄ«ti evaá¹ƒ pavatto addhÄ• na paricchedo gahito. __dvinnaá¹ƒ. la. vocchijjaticittas
Ä• dito paá¹-á¹-hÄ• ya tathÄ• rÅ«passa payogavisesassa suá¹-á¹-hu katattÄ• . __tato_ti tas
anÄ• gÄ• mi phalacittaá¹ƒ nirÄ• vajjanaá¹ƒpi nipparikammaá¹ƒpÄ«ti adhippÄ• yo. tathÄ• hi
punappunaá¹ƒ pavattitaá¹ƒ vipassanÄ• parikammameva tassa parikammaá¹-á¹-hÄ• ne tiá¹-
Ä• sannaparikammaá¹ƒ nÄ• ma atthÄ«ti. __paccavekkhana_nti phalapaccavekkhanaá¹ƒ. ev
kammaá¹-á¹-hÄ• nanayaá¹ƒ niddisitvÄ• idÄ• ni yadatthaá¹ƒ so niddisÄ«yati, tadatthe sotuja
tabbanti_ gÄ• thamÄ• ha. tattha paá¹-ipajjitabbÄ• ti paá¹-ipatti. paá¹-ipajjantivÄ• etÄ• ya up
paá¹-ipatti. sÄ«lÄ• didhammo. rasÄ«yati \Be 455/ nirÄ• misasukhÄ• nubhavanavasena anub

jhÄ• namagga phalabhÅ«to adhigamadhammo. arahatta phalamevavÄ• . tadubhayaá¹ƒ paá
uppannapÄ«tisomanassamevavÄ• . paá¹-ipattiyÄ• raso paá¹-ipatti raso. soeva assÄ• ditabl
__paá¹-ipatti rasassÄ• do_. sÄ• sane paá¹-ipattirasassÄ• daá¹ƒ patthayantena bhikkhunÄ•
niddiá¹-á¹-haá¹ƒ uttamaá¹ƒ bhÄ• vanÄ• dvayaá¹ƒ bhÄ• vetabbanti sambandho.

iti paramatthadÄ«paniyÄ• nÄ• ma abhidhammatthasaá¹…gahassa

catutthavaá¹‡á¹‡anÄ• ya kammaá¹-á¹-hÄ• nasaá¹…gahassa

paramatthadipanÄ• niá¹-á¹-hitÄ• .

nigama paramatthadÄ«panÄ«

<172> cÄ• rittena kulÄ• cÄ• rena sobhite Ã±Ä• ti mitta dhana bhogasampattiyÄ• visÄ• le k
soti __cÄ• rittasobhitavisÄ• lakulodayo_. tena. saddhÄ• ya abhivuá¸• á¸• hÄ• naá¹ƒ parisud
sÄ«lasutacÄ• gÄ• diguá¹‡Ä• naá¹ƒ udayo vaá¸• á¸• hi etasminti __saddhÄ• tivuá¸• á¸• hapa
__nampavhayenÄ• _ti nampanÄ• makena upÄ• sakena. __paá¹‡idhÄ• yÄ• _ti bhusaá¹ƒ nid
paá¹-icca. __parÄ• nukampa_nti paresaá¹ƒ attano mandabuddhÄ«naá¹ƒ pacchimajanÄ• na
kÄ• ruÃ±Ã±aá¹ƒ paá¹‡idhÄ• yÄ• ti sambandho. __patthita_nti abhiyÄ• citaá¹ƒ. __puÃ±Ã±en
vipulena abhidhammattha saá¹…gahapakaraá¹‡assa karaá¹‡apuÃ±Ã±ena. __tumÅ«lasoma
vihÄ• raá¹ƒ. vuttaÃ±hi khuddasikkhÄ• á¹-Ä«kÄ• yaá¹ƒsÄ«haá¸·adÄ«pe tumÅ«lasomavihÄ•
tÄ• la paá¹‡á¹‡aá¹ƒ vikkiá¹‡itvÄ• karÄ«yati. na hi tattha paá¹‡á¹‡ena attho atthi. sabbepi iá
pÄ• sÄ• dÄ• dayoti. eso kira vihÄ• ro Ä• dito abhayagiriraÃ±Ã±o aggamahesibhÅ«tÄ• ya so
yÄ• vajjatanÄ• pi somavihÄ• rotveva paÃ±Ã±Ä• yittha. tumÅ«lasaddo pana vipulasaddapari

athettha \Be 456/ vattati saddo, tumÅ«lo bheravo mahÄ• .

hatthinÄ• ge padinnamhi, sivÄ«naá¹ƒ raá¹-á¹-havaá¸• á¸• haneti ||

Ä• dÄ«su

viya. soca vihÄ• ro saá¹-á¹-himattehi mahÄ• pariveá¹‡ehi saá¹‡á¹-hito hotÄ«ti ativiya vipulo
vitthiá¹‡á¹‡o hoti. tasmÄ• so vipulattÄ• mahantattÄ• vitthiá¹‡á¹‡attÄ• tumÅ«la somoti vuc
tumÅ«lasomaá¹ƒ. atthato mahÄ• soma vihÄ• ranti vuttaá¹ƒ hoti. etena thero attano Ä• cariy
vihÄ• raá¹ƒ kitteti. attano vasanaá¹-á¹-hÄ• naá¹ƒ pana nÄ• marÅ«paparicchede kittitaá¹ƒ. __
tasmiá¹ƒ vihÄ• re Ä• dikammikabhÅ«ta mahindattherÄ• dÄ«naá¹ƒ puÃ±Ã±avantattherÄ• na
dÄ«papasÄ• daka mahÄ• mahindattherassa hi vaá¹ƒse jÄ• tattÄ• tasmiá¹ƒ vihÄ• re Ä• dika
mahindattheronÄ• mÄ• ti dhÄ• tuvaá¹ƒse vutto. __uditodita_nti ativiya uditaá¹ƒ. nabhamajjh

puá¹‡á¹‡acandamaá¹‡á¸• alaá¹ƒ viya sakalasÄ«haá¸·adÄ«pe ativiya uggatanti attho. ariyam
pariyattivesÄ• rajjÄ• di paÃ±Ã±Ä• vasenavÄ• avadÄ• tehi pariyodÄ• tehi guá¹‡ehi sotitÄ• ti
__paÃ±Ã±Ä• vadÄ• taguá¹‡asotitÄ• _. te eva lajjÄ«pÄ• pagarahino. __maÃ±Ã±antÅ«_ti anu
__puÃ±Ã±avibhÄ• vodaya maá¹…galÄ• yÄ• _ti vipulÄ• naá¹ƒ puÃ±Ã±Ä• naá¹ƒ vaá¸• á¸• hi
tatrÄ• yaá¹ƒ yojanÄ• , puÃ±Ã±ena tena vipulena dhaÃ±Ã±Ä• dhivÄ• saá¹ƒ uditoditaá¹ƒ tum
nipÄ• sino mahindattherÄ• dike paÃ±Ã±Ä• vadÄ• ta guá¹‡asobhite lajjibhÅ«te bhikkhÅ«ca
puÃ±Ã±avibhavodayamaá¹…galÄ• ya Ä• yukantaá¹ƒ maÃ±Ã±antu pacchimÄ• janÄ• ti. atha
paÃ±Ã±Ä• vadÄ• ta guá¹‡asobhita lajjÄ« bhikkhÅ« maÃ±Ã±antÅ«ti yojanÄ• . etena thero pa
anuttariyadhammesu anussatÄ• nuttariyasaá¹…khÄ• taá¹ƒ puÃ±Ã±avisesaÃ±ca mayaá¹ƒpi
bhavissÄ• mÄ• ti ussÄ• hanupÄ• yaÃ±ca paá¹-ipÄ• desÄ«ti.

paramatthadÄ«panÄ« nigamakathÄ•

ettÄ• vatÄ• ca ---

nagare __dÄ«paraá¹…ga_mhi, gÄ• me __Å«Ì†_ti nÄ• make.

aá¹-á¹-hasuÃ±Ã±advayekamhi, sÄ• ke jÄ• tena yÄ• mayÄ• ||

__Å«Ì†muá¹ƒrvÄ• _gÄ• me araÃ±Ã±amhi, __laá¹…ghatÄ«_ti vissutÄ• laye.

vasatÄ• mahato bhikkhu, gaá¹‡assa hitakÄ• rinÄ• ||

__paramatthadÄ«panÄ«_nÄ• ma, saá¹…khatÄ• sÄ• radassinÄ• .

sÄ• resÄ«naá¹ƒ hitatthÄ• ya, sÄ• rÄ• sÄ• ravivekinaá¹ƒ ||

suniá¹-á¹-hitÄ• ayaá¹ƒ á¹-Ä«kÄ• , nibbhayÄ• nirupaddavÄ• .

navapaÃ±cadvayekamhi, sÄ• ke komudasÄ• rade ||

tathÄ• kalyÄ• á¹‡asaá¹…kappÄ• , sÄ• dhÅ«naá¹ƒ amatapphalÄ• .

niá¹-á¹-haá¹ƒ gacchantu sabbepi, nibbhayÄ• nirupaddavÄ• ||

yathÄ• lokamhi jotanti, ubho candimasÅ«riyÄ• .

tatheva paramatthesu, ayaá¹ƒ __paramatthadÄ«panÄ«_ ||

pÄ• á¸·iyattesu sÄ• subhÄ• , __saddaniruttidÄ«panÄ«_.

ubho lokamhi jotantu, saddhammo yÄ• va tiá¹-á¹-hatÄ«ti ||

tattha nagare dÄ«paraá¹…gamhÄ«ti dÄ«pavÄ• simahÄ• janaá¹ƒ raÃ±jetÄ«ti dÄ«paraá¹…g
Å«Ì† nÄ• maketi rohitamigÄ• naá¹ƒ nivÄ• sabhÅ«mitale patiá¹-á¹-hitattÄ• evaá¹ƒnÄ• make
kaliyuge. yÄ• mayÄ• ti paramatthadÄ«panÄ«nÄ• ma yÄ• á¹-Ä«kÄ• mayÄ• saá¹…khatÄ• t
vissutÄ• layeti evaá¹ƒvissute araÃ±Ã±avihÄ• re. sÄ• resÄ«nanti sÄ• ragavesÄ«naá¹ƒ. sÄ• r
sÄ• ro ayaá¹ƒ asÄ• roti evaá¹ƒ sÄ• raÃ±ca asÄ• raÃ±cavive cetvÄ• jÄ• nituá¹ƒ samatthÄ• r
komudasÄ• ra deti kumudapupphayutte saradautu pariyÄ• pannepacchi makattikamÄ• se. a
nibbÄ• napayojanÄ• . subhÄ• ti atthabyaÃ±janasampattiyÄ• sobhaá¹‡Ä• . saddhammoti tiv
vuccatÄ«ti.

iti abhidhammatthasaá¹…gahapakaraá¹‡assa catutthasaá¹ƒvaá¹‡á¹‡anÄ•

bhÅ«tÄ• paramatthadÄ«panÄ«nÄ• mÄ• yaá¹ƒá¹-Ä«kÄ•

sabbÄ• kÄ• rena niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

yo \Ne I 1/ \Ee I 1/ \Be I 1/ sabbalokÄ• tigasabbasobhÄ• -

yuttehi sabbehi guá¹‡ehi yutto.

dosehi sabbehi savÄ• sanehi,

mutto vimuttiá¹ƒ paramaÃ±ca dÄ• tÄ• ||

niccaá¹ƒ dayÄ• candanasÄ«tacitto,

paÃ±Ã±Ä• ravijjotitasabbaneyyo.

sabbesu bhÅ«tesu tamaggabhÅ«taá¹ƒ,

__bhÅ«tatthanÄ• thaá¹ƒ_ sirasÄ• namitvÄ• ||

yo \Ne I 2/ sabbabhÅ«tesu munÄ«va aggo, anantasaá¹…khesu jinattajesu.

ahÅ« dayÄ• Ã±Ä• á¹‡aguá¹‡ehi satthulÄ«lÄ• nukÄ• rÄ« janatÄ• hitesu ||

taá¹ƒ __sÄ• riputtaá¹ƒ_ munirÄ• japuttaá¹ƒ, theraá¹ƒ thirÄ• nekaguá¹‡Ä• bhirÄ• maá¹ƒ.

paÃ±Ã±Ä• pabhÄ• vuggatacÄ• rukittiá¹ƒ, susantavuttiÃ±ca atho namitvÄ• ||

saddhammacakkÄ• nupavattakena \Be I 2/, saddhammasenÄ• patisÄ• vakena.

suttesu vuttesu tathÄ• gatena, bhÅ«tatthavedittamupÄ• gatena ||

yo \Ee I 2/ bhÄ• sito bhÄ• sitakovidena, dhammappadÄ«pujjalanÄ• yakena.

pÄ• á¹-ho visiá¹-á¹-ho paá¹-isambhidÄ• naá¹ƒ, maggoti tannÄ• mavisesito ca ||

vicittanÄ• nattanayopagÅ«á¸·ho, gambhÄ«rapaÃ±Ã±ehi sadÄ• vagÄ• á¸·ho.

attatthalokatthaparÄ• yaá¹‡ehi, saá¹ƒsevanÄ«yo sujanehi niccaá¹ƒ ||

Ã±Ä• á¹‡appabhedÄ• vahanassa tassa, yogÄ«hinekehi nisevitassa.

atthaá¹ƒ apubbaá¹ƒ anuvaá¹‡á¹‡ayanto, suttaÃ±ca yuttiÃ±ca anukkamanto ||

avokkamanto samayÄ• sakÄ• ca, anÄ• masanto samayaá¹ƒ paraÃ±ca.

pubbopadesaá¹-á¹-hakathÄ• nayaÃ±ca, yathÄ• nurÅ«paá¹ƒ upasaá¹ƒharanto ||

vakkhÄ• mahaá¹ƒ aá¹-á¹-hakathaá¹ƒ janassa, hitÄ• ya saddhammaciraá¹-á¹-hitatthaá¹ƒ.

sakkacca __saddhammapakÄ• siniá¹ƒ_ taá¹ƒ, suá¹‡Ä• tha dhÄ• retha ca sÄ• dhu santoti ||

tattha __paá¹-isambhidÄ• naá¹ƒ maggoti tannÄ• mavisesito cÄ• _ti vuttattÄ• paá¹-isambhi
paá¹-isambhidÄ• maggatÄ• tÄ• va vattabbÄ• . catasso hi paá¹-isambhidÄ• --- atthapaá¹-is
dhammapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• ti. tÄ• sa
maggo adhigamÅ«pÄ• yoti paá¹-isambhidÄ• maggo, paá¹-isambhidÄ• paá¹-ilÄ• bhahetÅ«ti
tÄ• saá¹ƒ maggo hotÄ«ti ce? pabhedato desitÄ• ya desanÄ• ya paá¹-isambhidÄ• Ã±Ä• á¹‡Ä
nÄ• nÄ• bhedabhinnÄ• naÃ±hi \Ee I 3/ \Be I 3/ dhammÄ• naá¹ƒ nÄ• nÄ• bhedabhinnÄ• des
ariyapuggalÄ• naá¹ƒ paá¹-isambhidÄ• Ã±Ä• á¹‡appabhedaÃ±ca \Ne I 3/ saÃ±janeti, puthujj
paá¹-isambhidÄ• Ã±Ä• á¹‡appabhedÄ• ya ca paccayo hoti. vuttaÃ±ca --- ``pabhedato hi des
ghanavinibbhogapaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• vahÄ• hotÄ«â€™â€™ ti (Dhs-a I kÄ• mÄ• v
ayaÃ±ca nÄ• nÄ• bhedabhinnÄ• desanÄ• , tenassÄ• paá¹-isambhidÄ• naá¹ƒ maggattasid

tattha __catasso_ti gaá¹‡anaparicchedo. __paá¹-isambhidÄ• _ti pabhedÄ• . ``atthe Ã±Ä• á
atthapaá¹-isambhidÄ• , dhamme Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tatra dhammanir
niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™
aÃ±Ã±assa kassaci pabhedÄ• , Ã±Ä• á¹‡asseva pabhedÄ• . tasmÄ• ``catasso paá¹-isambh
Ã±Ä• á¹‡appabhedÄ• ti attho. atthappabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakar
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ• _. dhammappabhedassa
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ dhamme pabhedagataá¹ƒ Ã±Ä

__dhammapaá¹-isambhidÄ• _. niruttippabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nak
niruttÄ• bhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __niruttipaá¹-isambhidÄ• _. paá¹-ibhÄ• na
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ paá¹-ibhÄ• ne pabhedagataá¹
__paá¹-ibhÄ• napaá¹-isambhidÄ• _.

tattha __attho_ti saá¹…khepato hetuphalaá¹ƒ. taÃ±hi yasmÄ• hetuanusÄ• rena arÄ«yati a
pÄ• puá¹‡Ä«yati, tasmÄ• atthoti vuccati. pabhedato pana yaá¹ƒkiÃ±ci paccayasamuppanna
bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti ime paÃ±ca dhammÄ• atthoti veditabbÄ• . taá¹ƒ atthaá¹ƒ
tasmiá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• .

__dhammo_ti saá¹…khepato paccayo. so hi yasmÄ• taá¹ƒ taá¹ƒ vidahati pavatteti ceva pÄ
dhammoti vuccati. pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhÄ• sitaá¹ƒ
ime paÃ±ca dhammÄ• dhammoti \Ee I 4/ veditabbÄ• . taá¹ƒ dhammaá¹ƒ paccavekkhantas
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . ayameva hi attho abhidhamme (

``dukkhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ dhammapa
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡
dhammapaá¹-isambhidÄ• . hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , hetuphale Ã±

``ye \Ne I 4/ dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ«
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , yamhÄ• dhammÄ• te dhammÄ• jÄ• tÄ• bhÅ«tÄ• s
pÄ• tubhÅ«tÄ• , tesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• .

``jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡
jarÄ• maraá¹‡anirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , jarÄ• maraá¹‡anirodhagÄ• mi
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• .

``jÄ• tiyÄ• Ã±Ä• á¹‡aá¹ƒ ... pe ... bhave Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• dÄ• ne Ã±Ä• á¹‡aá¹ƒ .
Ã±Ä• á¹‡aá¹ƒ ... pe ... vedanÄ• ya Ã±Ä• á¹‡aá¹ƒ ... pe ... phasse Ã±Ä• á¹‡aá¹ƒ ... pe ... saá
Ã±Ä• á¹‡aá¹ƒ ... pe ... nÄ• marÅ«pe Ã±Ä• á¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡e Ã±Ä• á¹‡aá¹ƒ ...
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , saá¹…khÄ• rasamudaye Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±
dhammapaá¹-isambhidÄ• .

``idha bhikkhu dhammaá¹ƒ jÄ• nÄ• ti --- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ
jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ. ayaá¹ƒ vuccati dhammapaá¹-isambhidÄ• . so ta
atthaá¹ƒ jÄ• nÄ• ti `ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™
atthapaá¹-isambhidÄ• .

``katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ upp
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhar
yaá¹ƒ vÄ• panÄ• rabbha tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhamm
5/ dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atth
tiÄ• dinÄ• nayena vibhajitvÄ• vibhajitvÄ• dassito.

__tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡a_nti tasmiá¹ƒ atthe ca dhamme ca yÄ• sabhÄ
abyabhicÄ• rivohÄ• ro, tassa abhilÄ• pe bhÄ• sane udÄ«raá¹‡e \Be I 5/ taá¹ƒ lapitaá¹ƒ bhÄ
sabhÄ• vaniruttisaddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa tasmiá¹ƒ sabhÄ• v
sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti evaá¹ƒ tassÄ• dhammaniruttisaÃ
sabhÄ• vaniruttiyÄ• mÄ• gadhikÄ• ya sabbasattÄ• naá¹ƒ mÅ«labhÄ• sÄ• ya pabhedagataá
niruttipaá¹-isambhidÄ• . evamayaá¹ƒ \Ne I 5/ niruttipaá¹-isambhidÄ• saddÄ• rammaá¹‡Ä• r
paÃ±Ã±attiÄ• rammaá¹‡Ä• . kasmÄ• ? yasmÄ• saddaá¹ƒ sutvÄ• ``ayaá¹ƒ sabhÄ• vanirutti
sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti. paá¹-isambhidÄ• ppatto hi ``phassoâ€™â€™ ti vutt
sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, ``phassÄ• â€™â€™ ti vÄ• ``phassaâ€™â€™ nti v
sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti. vedanÄ• dÄ«supi eseva nayo. aÃ±Ã±aá¹ƒ panesa
nÄ• mÄ• khyÄ• taupasagganipÄ• tabyaÃ±janasaddaá¹ƒ jÄ• nÄ• ti na jÄ• nÄ• tÄ«ti? yadagg
sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, tadaggena tampi jÄ• ni
nayidaá¹ƒ paá¹-isambhidÄ• kiccanti paá¹-ikkhipitvÄ• ``bhÄ• saá¹ƒ nÄ• ma sattÄ• uggaá¹‡h
idaá¹ƒ kathitaá¹ƒ --- mÄ• tÄ• pitaro hi daharakÄ• le kumÄ• rake maÃ±ce vÄ• pÄ«á¹-he vÄ•
kathayamÄ• nÄ• tÄ• ni tÄ• ni kiccÄ• ni karonti, dÄ• rakÄ• tesaá¹ƒ taá¹ƒ taá¹ƒ bhÄ• saá¹ƒ v
idaá¹ƒ vuttaá¹ƒ, iminÄ• idaá¹ƒ vuttaâ€™â€™ nti. gacchante gacchante kÄ• le sabbampi bh
damiá¸·Ä«, pitÄ• andhako. tesaá¹ƒ jÄ• tadÄ• rako sace mÄ• tu kathaá¹ƒ paá¹-hamaá¹ƒ suá
damiá¸·abhÄ• saá¹ƒ bhÄ• sissati. sace pitu kathaá¹ƒ paá¹-hamaá¹ƒ suá¹‡Ä• ti, andhakabhÄ
ubhinnampi pana kathaá¹ƒ asuá¹‡anto mÄ• gadhikabhÄ• saá¹ƒ bhÄ• sissati.

yopi agÄ• make mahÄ• araÃ±Ã±e nibbatto, tattha aÃ±Ã±o kathento nÄ• ma natthi, sopi atta
samuá¹-á¹-hÄ• pento mÄ• gadhikabhÄ• sameva bhÄ• sissati. niraye tiracchÄ• nayoniyaá¹ƒ
devaloketi sabbattha mÄ• gadhikabhÄ• sÄ• va ussannÄ• . tattha sesÄ•
oá¹-á¹-akirÄ• taandhakayonakadamiá¸·abhÄ• sÄ• dikÄ• bhÄ• sÄ• parivattanti. ayamevekÄ
yathÄ• bhuccabrahmavohÄ• raariyavohÄ• rasaá¹…khÄ• tÄ• mÄ• gadhikabhÄ• sÄ• na par
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ tantiá¹ƒ Ä• ropento mÄ• gadhikabhÄ• sÄ• ya eva Ä• ropes
Ä• harituá¹ƒ sukhaá¹ƒ hoti. mÄ• gadhikabhÄ• sÄ• ya hi tantiá¹ƒ Ä• ruá¸·hassa buddhavacan
paá¹-isambhidÄ• ppattÄ• naá¹ƒ sotapathÄ• gamanameva papaÃ±co \Be I 6/. sote pana saá
nayasatena nayasahassena attho upaá¹-á¹-hÄ• ti. aÃ±Ã±Ä• ya pana bhÄ• sÄ• ya tantiá¹ƒ Ä
pothetvÄ• uggahetabbaá¹ƒ hoti. bahumpi uggahetvÄ• pana puthujjanassa paá¹-isambhidÄ
ariyasÄ• vako no paá¹-isambhidÄ• ppatto nÄ• ma natthi.

__Ã±Ä• á¹‡esu Ã±Ä• á¹‡a_nti sabbatthakaÃ±Ä• á¹‡amÄ• rammaá¹‡aá¹ƒ katvÄ• paccavek
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yathÄ• vuttesu vÄ• tesu tÄ«su Ã±Ä• á¹‡esu gocarakiccÄ• c
Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• .

imÄ• pana catasso paá¹-isambhidÄ• dvÄ«su á¹-hÄ• nesu pabhedaá¹ƒ gacchanti, paÃ±cal
6/ hontÄ«ti veditabbÄ• . katamesu dvÄ«su á¹-hÄ• nesu pabhedaá¹ƒ gacchanti? sekkhabhÅ«
asekkhabhÅ«miyaÃ±ca. tattha sÄ• riputtattherassa mahÄ• moggallÄ• nattherassa mahÄ• k
mahÄ• kaccÄ• yanattherassa mahÄ• koá¹-á¹-hitattherassÄ• ti evamÄ• dÄ«naá¹ƒ asÄ«tiyÄ•
paá¹-isambhidÄ• asekkhabhÅ«miyaá¹ƒ pabhedaá¹ƒ gatÄ• , Ä• nandattherassa, cittassa ga
upÄ• sakassa, upÄ• lissa gahapatino, khujjuttarÄ• ya upÄ• sikÄ• yÄ• tievamÄ• dÄ«naá¹ƒ \B
sekkhabhÅ«miyaá¹ƒ pabhedaá¹ƒ gatÄ• ti imÄ• su dvÄ«su bhÅ«mÄ«su pabhedaá¹ƒ gaccha

katamehi paÃ±cahi kÄ• raá¹‡ehi visadÄ• honti? adhigamena, pariyattiyÄ• , savanena, pari
tattha __adhigamo_ nÄ• ma arahattappatti. arahattaÃ±hi pattassa paá¹-isambhidÄ• visadÄ
nÄ• ma buddhavacanaá¹ƒ. taÃ±hi uggaá¹‡hantassa paá¹-isambhidÄ• visadÄ• honti. __sav
saddhammassavanaá¹ƒ. sakkaccaá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• dhammaá¹ƒ suá¹‡antassa hi paá
__paripucchÄ• _ nÄ• ma pÄ• á¸·iaá¹-á¹-hakathÄ• dÄ«su gaá¹‡á¹-hipadaatthapadavinicchay
uggahitapÄ• á¸·iÄ• dÄ«su hi atthaá¹ƒ paripucchantassa paá¹-isambhidÄ• visadÄ• honti. __
pubbabuddhÄ• naá¹ƒ sÄ• sane yogÄ• vacaratÄ• gatapaccÄ• gatikabhÄ• vena yÄ• va anul
pattavipassanÄ• nuyogo. pubbayogÄ• vacarassa hi paá¹-isambhidÄ• visadÄ• honti. imehi
visadÄ• hontÄ«ti.

etesu pana kÄ• raá¹‡esu pariyatti savanaá¹ƒ paripucchÄ• ti imÄ• ni tÄ«á¹‡i pabhedasseva
pubbayogo adhigamassa balavapaccayo, pabhedassa \Be I 7/ hoti na hotÄ«ti? hoti, na pana
pariyattisavanaparipucchÄ• hi pubbe hontu vÄ• mÄ• vÄ• , pubbayogena pana pubbe ceva
saá¹…khÄ• rasammasanaá¹ƒ vinÄ• paá¹-isambhidÄ• nÄ• ma natthi. ime pana dvepi ekato
upatthambhetvÄ• visadÄ• karontÄ«ti. apare Ä• hu ---

``pubbayogo bÄ• husaccaá¹ƒ, desabhÄ• sÄ• ca Ä• gamo.

paripucchÄ• adhigamo, garusannissayo tathÄ• .

mittasampatti cevÄ• ti, paá¹-isambhidapaccayÄ• â€™â€™ ti ||

tattha __pubbayogo_ vuttanayova. __bÄ• husaccaá¹ƒ_ nÄ• ma tesu tesu satthesu ca sippÄ
__desabhÄ• sÄ• _ nÄ• ma \Ee I 8/ ekasatavohÄ• rakusalatÄ• , visesena pana mÄ• gadhike
antamaso opammavaggamattassapi buddhavacanassa pariyÄ• puá¹‡anaá¹ƒ. __paripucchÄ

7/ atthavinicchayapucchanaá¹ƒ. __adhigamo_ nÄ• ma sotÄ• pannatÄ• vÄ• sakadÄ• gÄ• m
arahattaá¹ƒ vÄ• . __garusannissayo_ nÄ• ma sutapaá¹-ibhÄ• nabahulÄ• naá¹ƒ garÅ«naá¹ƒ
__mittasampatti_ nÄ• ma tathÄ• rÅ«pÄ• naá¹ƒyeva mittÄ• naá¹ƒ paá¹-ilÄ• bhoti.

tattha buddhÄ• ca paccekabuddhÄ• ca pubbayogaÃ±ceva adhigamaÃ±ca nissÄ• ya paá¹-
sÄ• vakÄ• sabbÄ• nipi etÄ• ni kÄ• raá¹‡Ä• ni. paá¹-isambhidÄ• ppattiyÄ• ca pÄ• á¹-iyekko
kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyogo nÄ• ma natthi, sekkhÄ• naá¹ƒ pana sekkhaphalavim
asekkhaphalavimokkhantikÄ• ca paá¹-isambhidÄ• ppatti hoti. tathÄ• gatÄ• naÃ±hi dasa ba
ariyaphaleheva paá¹-isambhidÄ• ijjhantÄ«ti. imÄ• saá¹ƒ catassannaá¹ƒ paá¹-isambhidÄ• na
paá¹-isambhidÄ• maggo, paá¹-isambhidÄ• maggo eva pakaraá¹‡aá¹ƒ paá¹-isambhidÄ• mag
karÄ«yante vuccante ettha nÄ• nÄ• bhedabhinnÄ• gambhÄ«rÄ• atthÄ• iti pakaraá¹‡aá¹ƒ.

tadetaá¹ƒ paá¹-isambhidÄ• maggappakaraá¹‡aá¹ƒ atthasampannaá¹ƒ byaÃ±janasampanna
gambhÄ«ratthaá¹ƒ lokuttarappakÄ• sanaá¹ƒ suÃ±Ã±atÄ• paá¹-isaÃ±Ã±uttaá¹ƒ paá¹-ipattiph
paá¹-ipattipaá¹-ipakkhapaá¹-isedhanaá¹ƒ \Be I 8/ yogÄ• vacarÄ• naá¹ƒ Ã±Ä• á¹‡avararatan
dhammakathikÄ• naá¹ƒ dhammakathÄ• vilÄ• savisesahetubhÅ«taá¹ƒ saá¹ƒsÄ• rabhÄ«rukÄ
tadupÄ• yadassanena assÄ• sajananatthaá¹ƒ tappaá¹-ipakkhanÄ• sanatthaÃ±ca gambhÄ«r
suttantapadÄ• naá¹ƒ atthavivaraá¹‡ena \Ee I 9/ sujanahadayaparitosajananatthaá¹ƒ tathÄ•
sammÄ• sambuddhena sabbattha appaá¹-ihatasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amahÄ• padÄ«pÄ
sakalajanavitthatamahÄ• karuá¹‡Ä• sinehasiniddhahadayena
veneyyajanahadayagatakilesandhakÄ• ravidhamanatthamujjalitassa saddhammamahÄ• pa
tadadhippÄ• yavikÄ• sanasinehaparisekena paÃ±cavassasahassamaviratamujjalanamiccha
satthukappena dhammarÄ• jassa dhammasenÄ• patinÄ• Ä• yasmatÄ• sÄ• riputtattherena
Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le yathÄ• sutameva saá¹…gÄ«tiá¹ƒ Ä• ropita

tadetaá¹ƒ vinayapiá¹-akaá¹ƒ suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akanti tÄ«su piá¹-akesu
suttantapiá¹-akapariyÄ• pannaá¹ƒ. dÄ«ghanikÄ• yo majjhimanikÄ• yo saá¹ƒyuttanikÄ• yo aa
khuddakanikÄ• yoti paÃ±casu mahÄ• nikÄ• yesu khuddakamahÄ• nikÄ• yapariyÄ• pannaá¹
veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ ved
sÄ• sanaá¹…gesu yathÄ• sambhavaá¹ƒ geyyaveyyÄ• karaá¹‡aá¹…gadvayasaá¹…gahitaá¹

``dvÄ• sÄ«ti \Ne I 8/ buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

dhammabhaá¹‡á¸• Ä• gÄ• rikattherena pana paÃ±casu á¹-hÄ• nesu etadaggaá¹ƒ Ä• ropiten
caturÄ• sÄ«tiyÄ• dhammakkhandhasahassÄ• naá¹ƒ bhikkhuto gahitesu dvÄ«su dhammakk
anekasatadhammakkhandhasaá¹…gahitaá¹ƒ. tassa tayo vaggÄ• --- mahÄ• vaggo, majjhim

ekekasmiá¹ƒ vaggasmiá¹ƒ dasadasakaá¹ƒ katvÄ• Ã±Ä• á¹‡akathÄ• dikÄ• mÄ• tikÄ• kathÄ
kathÄ• . evamanekadhÄ• vavatthÄ• pitassa imassa paá¹-isambhidÄ• maggappakaraá¹‡ass
apubbapadatthavaá¹‡á¹‡anaá¹ƒ \Ee I 10/ karissÄ• ma. imaÃ±hi pakaraá¹‡aá¹ƒ pÄ• á¹-hato
niddisantena ca sakkaccaá¹ƒ uddisitabbaá¹ƒ niddisitabbaÃ±ca, uggaá¹‡hantenÄ• pi sakkac
uggahetabbaá¹ƒ dhÄ• retabbaÃ±ca. taá¹ƒ kissahetu? gambhÄ«rattÄ• imassa pakaraá¹‡ass
ciraá¹-á¹-hitatthaá¹ƒ.

tattha samatiá¹ƒsÄ• ya kathÄ• su Ã±Ä• á¹‡akathÄ• kasmÄ• Ä• dito kathitÄ• ti ce? Ã±Ä• á¹
paá¹-ipattimalavisodhakattena paá¹-ipattiyÄ• Ä• dibhÅ«tattÄ• . vuttaÃ±hi bhagavatÄ• ---

``tasmÄ• tiha tvaá¹ƒ bhikkhu, Ä• dimeva visodhehi kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. ko cÄ• c
sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 369) ?

ujukÄ• diá¹-á¹-hÄ«ti hi sammÄ• diá¹-á¹-hisaá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. tasmÄ•
kathitÄ• .

aparampi vuttaá¹ƒ ---

``tatra, bhikkhave, sammÄ• diá¹-á¹-hi pubbaá¹…gamÄ• hoti. kathaÃ±ca, bhikkhave, sammÄ
hoti? sammÄ• diá¹-á¹-hiá¹ƒ `sammÄ• diá¹-á¹-hÄ«â€™ ti pajÄ• nÄ• ti, micchÄ• diá¹-á¹-hiá¹ƒ
pajÄ• nÄ• ti. sÄ• ssa hoti sammÄ• diá¹-á¹-hi. sammÄ• saá¹…kappaá¹ƒ `sammÄ• saá¹…kap
micchÄ• saá¹…kappaá¹ƒ `micchÄ• saá¹…kappoâ€™ ti pajÄ• nÄ• ti. sammÄ• vÄ• caá¹ƒ `sa
micchÄ• vÄ• caá¹ƒ `micchÄ• vÄ• cÄ• â€™ ti pajÄ• nÄ• ti. sammÄ• kammantaá¹ƒ `sammÄ•
micchÄ• kammantaá¹ƒ `micchÄ• kammantoâ€™ ti pajÄ• nÄ• ti. sammÄ• Ä• jÄ«vaá¹ƒ `sam
micchÄ• Ä• jÄ«vaá¹ƒ `micchÄ• Ä• jÄ«voâ€™ ti pajÄ• nÄ• ti. sammÄ• vÄ• yÄ• maá¹ƒ `sam
micchÄ• vÄ• yÄ• maá¹ƒ `micchÄ• vÄ• yÄ• moâ€™ ti pajÄ• nÄ• ti. sammÄ• satiá¹ƒ `sammÄ
micchÄ• satiá¹ƒ `micchÄ• satÄ«â€™ ti pajÄ• nÄ• ti. sammÄ• samÄ• dhiá¹ƒ `sammÄ• samÄ
micchÄ• samÄ• dhiá¹ƒ `micchÄ• samÄ• dhÄ«â€™ ti pajÄ• nÄ• ti. sÄ• ssa hoti sammÄ• diá
Ä• dayo).

pubbaá¹…gamabhÅ«tÄ• ya hi sammÄ• diá¹-á¹-hiyÄ• siddhÄ• ya micchÄ• diá¹-á¹-hÄ«namp
jÄ• nissatÄ«ti sammÄ• diá¹-á¹-hisaá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• va sodhetuá¹ƒ Ã±Ä• á¹

``apicudÄ• yi \Be I 10/, tiá¹-á¹-hatu pubbanto, tiá¹-á¹-hatu aparanto, dhammaá¹ƒ \Ee I 11/ te
imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati, imasmiá¹ƒ asati idaá¹ƒ na hoti
idaá¹ƒ nirujjhatÄ«â€™â€™ ti (MN II 271) ca ---

pubbantÄ• parantadiá¹-á¹-hiyo á¹-hapetvÄ• Ã±Ä• á¹‡asseva vuttattÄ• Ã±Ä• á¹‡akathÄ• Ä

``alaá¹ƒ, subhadda, tiá¹-á¹-hatetaá¹ƒ `sabbe te sakÄ• ya paá¹-iÃ±Ã±Ä• ya abbhaÃ±Ã±iá¹ƒsu
abbhaÃ±Ã±iá¹ƒsu, udÄ• hu ekacce abbhaÃ±Ã±iá¹ƒsu, ekacce na abbhaÃ±Ã±iá¹ƒsÅ«â€™ t
desessÄ• mi, taá¹ƒ suá¹‡Ä• hi sÄ• dhukaá¹ƒ manasikarohi, bhÄ• sissÄ• mÄ«â€™â€™ ti (D

puthusamaá¹‡abrÄ• hmaá¹‡aparappavÄ• dÄ• naá¹ƒ vÄ• de á¹-hapetvÄ• ariyassa aá¹-á¹-ha
aá¹-á¹-haá¹…gike ca magge sammÄ• diá¹-á¹-hisaá¹…khÄ• tassa Ã±Ä• á¹‡assa padhÄ• nat
kathitÄ• .

``cattÄ• rimÄ• ni, bhikkhave, sotÄ• pattiyaá¹…gÄ• ni sappurisasaá¹ƒsevo, saddhammassav
dhammÄ• nudhammapaá¹-ipattÄ«â€™â€™ ti (SN c V 1046; DN III 311) ca ---

``saddhÄ• jÄ• to upasaá¹…kamati, upasaá¹…kamanto payirupÄ• sati, payirupÄ• santo sota
dhammaá¹ƒ suá¹‡Ä• ti, sutvÄ• dhammaá¹ƒ dhÄ• reti, dhÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ paÃ
atthaá¹ƒ upaparikkhato dhammÄ• nijjhÄ• naá¹ƒ khamanti, dhammanijjhÄ• nakkhantiyÄ• ch
ussahati, ussahitvÄ• tuleti, tulayitvÄ• \Ne I 10/ padahati, pahitatto kÄ• yena ceva paramatth
sacchikaroti, paÃ±Ã±Ä• ya ca naá¹ƒ paá¹-ivijjha passatÄ«â€™â€™ ti (MN II 183, 432) ca ---

``idha tathÄ• gato loke uppajjati ... pe ... so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aâ€™â€™ nt
---

anekÄ• ni suttantapadÄ• ni anulomentena sutamaye Ã±Ä• á¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• yathÄ•
kathitÄ• .

sÄ• \Ee I 12/ \Be I 11/ panÄ• yaá¹ƒ Ã±Ä• á¹‡akathÄ• uddesaniddesavasena dvidhÄ• á¹-h
``sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• nayena tesattati Ã
uddiá¹-á¹-hÄ• ni. niddese ``kathaá¹ƒ sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ.
ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ ntiÄ• d
Ã±Ä• á¹‡Ä• ni vitthÄ• ravasena niddiá¹-á¹-hÄ• nÄ«ti.

ganthÄ• rambhakathÄ• niá¹-á¹-hitÄ• .

(1) mahÄ• vaggo

1. Ã±Ä• á¹‡akathÄ•

mÄ• tikÄ• vaá¹‡á¹‡anÄ•

1__._ tattha \Ne I 11/ \Be I 12/ uddese tÄ• va __sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä
__sota_saddo anekatthappabhedo. tathÄ• hesa ---

maá¹ƒsaviÃ±Ã±Ä• á¹‡aÃ±Ä• á¹‡esu, taá¹‡hÄ• dÄ«su ca dissati.

dhÄ• rÄ• yaá¹ƒ ariyamagge, cittasantatiyampi ca ||

``sotÄ• yatanaá¹ƒ sotadhÄ• tu sotindriyaâ€™â€™ ntiÄ• dÄ«su (Vibh 157) hi ayaá¹ƒ sotasa
``sotena saddaá¹ƒ sutvÄ• â€™â€™ tiÄ• dÄ«su (MN I 295) sotaviÃ±Ã±Ä• á¹‡e. ``dibbÄ• ya
(DN III 356) Ã±Ä• á¹‡asote. ``yÄ• ni sotÄ• ni lokasminti yÄ• ni etÄ• ni sotÄ• ni mayÄ• kittitÄ
Ä• cikkhitÄ• ni desitÄ• ni paÃ±Ã±apitÄ• ni paá¹-á¹-hapitÄ• ni vivaritÄ• ni vibhattÄ• ni uttÄ• n
seyyathidaá¹ƒ --- taá¹‡hÄ• soto diá¹-á¹-hisoto kilesasoto duccaritasoto avijjÄ• sotoâ€™â€™
ajitamÄ• á¹‡avapucchÄ• niddesa 4) taá¹‡hÄ• dÄ«su paÃ±casu dhammesu. ``addasÄ• kho
dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena vuyhamÄ• naâ€™â€™ ntiÄ• dÄ«su (SN
``ariyassetaá¹ƒ, Ä• vuso, aá¹-á¹-haá¹…gikassa maggassa adhivacanaá¹ƒ, yadidaá¹ƒ sotoâ€
ariyamagge. ``purisassa ca viÃ±Ã±Ä• á¹‡asotaá¹ƒ pajÄ• nÄ• ti ubhayato abbocchinnaá¹ƒ id
paraloke patiá¹-á¹-hitaÃ±cÄ• â€™â€™ tiÄ• dÄ«su (DN III 149) cittasantatiyaá¹ƒ \Ee I 13/. id
maá¹ƒsasote daá¹-á¹-habbo. tena sotena hetubhÅ«tena, karaá¹‡abhÅ«tena vÄ• avadhÄ«y
appÄ«yatÄ«ti sotÄ• vadhÄ• naá¹ƒ. kiá¹ƒ taá¹ƒ? sutaá¹ƒ. sutaÃ±ca nÄ• ma ``bahussuto hoti
sutasannicayoâ€™â€™ tiÄ• dÄ«su (MN I 339) viya sotadvÄ• rÄ• nusÄ• rena \Ne I 12/ viÃ±Ã
dhammajÄ• taá¹ƒ, taá¹ƒ idha sotÄ• vadhÄ• nanti vuttaá¹ƒ. tasmiá¹ƒ sotÄ• vadhÄ• nasaá¹…
sotÄ• vadhÄ• ne paÃ±Ã±Ä• . __paÃ±Ã±Ä• _ti ca tassa tassa atthassa pÄ• kaá¹-akaraá¹‡as
paÃ±Ã±Ä• panaá¹-á¹-hena paÃ±Ã±Ä• , tena tena vÄ• aniccÄ• dinÄ• pakÄ• rena dhamme

__sutamaye_ \Be I 13/ __Ã±Ä• á¹‡a_nti ettha __suta_saddo tÄ• va saupasaggo anupasag

gamane vissute tintenuyogopacitepi ca.

sadde ca sotadvÄ• rÄ• nusÄ• raÃ±Ä• te ca dissati ||

tathÄ• hissa ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa p
11; Vin I 5) vissutadhammassÄ• ti attho. ``avassutÄ• avassutassa purisapuggalassÄ• â€™
tintÄ• tintassÄ• ti attho. ``ye jhÄ• napasutÄ• dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su (Dhp 181) anu
puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ ntiÄ• dÄ«su (Khp 7.12; Pv 25) upacitanti attho.
mutaá¹ƒ viÃ±Ã±Ä• taâ€™â€™ ntiÄ• dÄ«su (MN I 241) saddoti attho. ``bahussuto hoti sutad
tiÄ• dÄ«su (MN I 339) sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharoti attho. idha panassa sotadv
viÃ±Ã±Ä• taá¹ƒ upadhÄ• ritanti attho. __sutamaye Ã±Ä• á¹‡a_nti yÄ• esÄ• etaá¹ƒ sutaá¹ƒ
avadhÄ• ritaá¹ƒ saddhammaá¹ƒ Ä• rabbha Ä• rammaá¹‡aá¹ƒ katvÄ• sabbapaá¹-hamaÃ±ca

paÃ±Ã±Ä• , taá¹ƒ ``sutamaye Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ hoti, sutamayaá¹ƒ Ã±Ä• á¹‡a
paccattavacanametaá¹ƒ, yathÄ• ``na hevaá¹ƒ vattabbeâ€™â€™ (Kv 1, 15-18). ``vanappag
phussitaggeâ€™â€™ (Khp 6.13; Sn 236). ``natthi attakÄ• re natthi parakÄ• re natthi purisak
(DN I 168) paccattavacanaá¹ƒ, evamidhÄ• pi daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ --- ``sutamaya
atthoâ€™â€™ ti.

atha vÄ• sutena pakato \Ee I 14/ phassÄ• diko dhammapuÃ±jo sutamayo, tasmiá¹ƒ sutam
taá¹ƒsampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sutamaye Ã±Ä• á¹‡aá¹ƒ. sabhÄ• vasÄ• maÃ±Ã±alakkha
Ã±Ä• á¹‡aá¹ƒ. taá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ pariyÄ• yavacanena adhippÄ• yapakÄ• sanatthaá¹ƒ
vatvÄ• pacchÄ• adhippetaá¹ƒ ``Ã±Ä• á¹‡aâ€™â€™ nti niyametvÄ• vuttanti veditabbaá¹ƒ.
sabhÄ• vapaá¹-ivedhalakkhaá¹‡aá¹ƒ, akkhalitapaá¹-ivedhalakkhaá¹‡aá¹ƒ vÄ• kusalissÄ• sa
visayobhÄ• sanarasaá¹ƒ padÄ«po viya, asammohapaccupaá¹-á¹-hÄ• naá¹ƒ araÃ±Ã±agatas
bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti (SN c V 1071) vacanato sa
lakkhaá¹‡Ä• dÄ«su hi sabhÄ• vo vÄ• sÄ• maÃ±Ã±aá¹ƒ vÄ• lakkhaá¹‡aá¹ƒ \Ne I 13/ \Be I 1
sampatti vÄ• raso nÄ• ma, upaá¹-á¹-hÄ• nÄ• kÄ• ro vÄ• phalaá¹ƒ vÄ• paccupaá¹-á¹-hÄ• n
Ä• sannakÄ• raá¹‡aá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ.

2__.___ sutvÄ• na saá¹ƒvare paÃ±Ã±Ä• _ti ---

pÄ• timokkho satÄ« ceva, Ã±Ä• á¹‡aá¹ƒ khanti tatheva ca.

vÄ«riyaá¹ƒ paÃ±cime dhammÄ• , saá¹ƒvarÄ• ti pakÄ• sitÄ• ||

``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupeto upÄ• gato samupÄ• gato upapann
ti (Vibh 511) Ä• gato __pÄ• timokkhasaá¹ƒvaro_. ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittag
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ vi
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rak
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• dinÄ• (DN I 213; MN I 295; SN b IV 2
Ä• gato __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ (ajitÄ• ti bhagavÄ•),

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti \Ee I 15/ || (Nidd I
60; Sn 1041) ---

Ä• gato __Ã±Ä• á¹‡asaá¹ƒvaro_. ``katame ca, bhikkhave, Ä• savÄ• paá¹-isevanÄ• pahÄ•

bhikkhu paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-isevatÄ«â€™â€™ tiÄ• dinÄ• (MN I 23;
Ä• gato __paccayapaá¹-isevanÄ• saá¹ƒvaro, _ sopi Ã±Ä• á¹‡asaá¹ƒvareneva saá¹…gahito.
uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarisapasamphassÄ•
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹
kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adh
I 24; AN a IV 114; b VI 58) Ä• gato __khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ
vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«â€™â€™ tiÄ• dinÄ• (MN I 26; AN a IV 114;
__vÄ«riyasaá¹ƒvaro_. ``idha ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ pahÄ• ya \Be I 15/ sammÄ
kappetÄ«â€™â€™ ti (SN c V 8) Ä• gato __Ä• jÄ«vapÄ• risuddhisaá¹ƒvaro, _ sopi vÄ«riyasa
tesu sattasu saá¹ƒvaresu pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvaraÄ• jÄ«vapÄ• risuddhipacc
cattÄ• ro saá¹ƒvarÄ• idhÄ• dhippetÄ• , tesu ca visesena pÄ• timokkhasaá¹ƒvaro. sabbopi c
yathÄ• sakaá¹ƒ saá¹ƒvaritabbÄ• naá¹ƒ kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato saá¹ƒv
sutamayaÃ±Ä• á¹‡e vuttaá¹ƒ dhammaá¹ƒ sutvÄ• saá¹ƒvarantassa saá¹ƒvaraá¹ƒ karontass
taá¹ƒsampayuttÄ• paÃ±Ã±Ä• ``sutvÄ• na saá¹ƒvare paÃ±Ã±Ä• â€™â€™ ti vuttÄ• . atha vA
sambhavato sutahetunÄ• saá¹ƒvare paÃ±Ã±Ä• tipi attho.

__sÄ«lamaye Ã±Ä• á¹‡a_nti ettha sÄ«lanti sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. kimidaá¹ƒ sÄ«lana
samÄ• dhÄ• naá¹ƒ vÄ• , kÄ• yakammÄ• dÄ«naá¹ƒ susÄ«lyavasena avippakiá¹‡á¹‡atÄ• ti a
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ patiá¹-á¹-hÄ• vasena Ä• dhÄ• rabhÄ• voti attho. etadeva hi
saddalakkhaá¹‡avidÅ« anujÄ• nanti. aÃ±Ã±e pana ``adhisevanaá¹-á¹-hena Ä• cÄ• raá¹-á¹-h
siraá¹-á¹-hena sÄ«talaá¹-á¹-hena sivaá¹-á¹-hena sÄ«laâ€™â€™ nti vaá¹‡á¹‡ayanti.

sÄ«lanaá¹ƒ \Ee I 16/ __lakkhaá¹‡aá¹ƒ_ tassa, bhinnassÄ• pi anekadhÄ• .

sanidassanattaá¹ƒ rÅ«passa, yathÄ• bhinnassa nekadhÄ• ||

yathÄ• hi nÄ«lapÄ«tÄ• dibhedena anekadhÄ• bhinnassÄ• pi rÅ«pÄ• yatanassa sanidassa
nÄ«lÄ• dibhedena bhinnassÄ• pi sanidassanabhÄ• vÄ• natikkamanato, tathÄ• sÄ«lassa ce
bhinnassÄ• pi yadetaá¹ƒ kÄ• yakammÄ• dÄ«naá¹ƒ samÄ• dhÄ• navasena kusalÄ• naÃ±ca
vuttaá¹ƒ sÄ«lanaá¹ƒ, tadeva lakkhaá¹‡aá¹ƒ cetanÄ• dibhedena bhinnassÄ• pi
samÄ• dhÄ• napatiá¹-á¹-hÄ• nabhÄ• vÄ• natikkamanato. evaá¹ƒlakkhaá¹‡assa panassa ---

``dussÄ«lyaviddhaá¹ƒsanatÄ• , anavajjaguá¹‡o tathÄ• .

kiccasampatti atthena, __raso_ nÄ• ma pavuccatiâ€™â€™ ||

tasmÄ• idaá¹ƒ sÄ«laá¹ƒ nÄ• ma kiccaá¹-á¹-hena rasena dussÄ«lyaviddhaá¹ƒsanarasaá¹ƒ,
anavajjarasanti veditabbaá¹ƒ.

__soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ_ \Ne I 15/ \Be I 16/, tayidaá¹ƒ tassa viÃ±Ã±uhi.

ottappaÃ±ca hirÄ« ceva, __padaá¹-á¹-hÄ• na_nti vaá¹‡á¹‡itaá¹ƒ || ---

tayidaá¹ƒ sÄ«laá¹ƒ ``kÄ• yasoceyyaá¹ƒ vacÄ«soceyyaá¹ƒ manosoceyyaâ€™â€™ nti (It 66)
vuttasoceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, sucibhÄ• vena paccupaá¹-á¹-hÄ• ti gahaá¹‡abhÄ• va
pana tassa viÃ±Ã±Å«hi padaá¹-á¹-hÄ• nanti vaá¹‡á¹‡itaá¹ƒ, Ä• sannakÄ• raá¹‡anti attho. hi
sÄ«laá¹ƒ uppajjati ceva tiá¹-á¹-hati ca, asati neva uppajjati na tiá¹-á¹-hatÄ«ti evaá¹ƒvidhena
sahagataá¹ƒ taá¹ƒsampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sÄ«lamaye Ã±Ä• á¹‡aá¹ƒ. atha vÄ• sÄ«lan
tasmiá¹ƒ sÄ«lamaye taá¹ƒsampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. asaá¹ƒvare Ä• dÄ«navapaccavekk
Ä• nisaá¹ƒsapaccavekkhaá¹‡Ä• \Ee I 17/ ca, saá¹ƒvarapÄ• risuddhipaccavekkhaá¹‡Ä• ca,
saá¹ƒvarasaá¹ƒkilesavodÄ• napaccavekkhaá¹‡Ä• ca sÄ«lamayaÃ±Ä• á¹‡eneva saá¹…gah

3__._ __saá¹ƒvaritvÄ• samÄ• dahane paÃ±Ã±Ä• _ti sÄ«lamayaÃ±Ä• á¹‡e vuttasÄ«lasaá¹ƒ
saá¹ƒvaraá¹ƒ katvÄ• sÄ«le patiá¹-á¹-hÄ• ya samÄ• dahantassa upacÄ• rappanÄ• vasena c
tasmiá¹ƒ samÄ• dahane pavattÄ• taá¹ƒsampayuttÄ• paÃ±Ã±Ä• . samaá¹ƒ sammÄ• ca Ä•
samÄ• dahanaá¹ƒ, samÄ• dhissevetaá¹ƒ pariyÄ• yavacanaá¹ƒ.

__samÄ• dhibhÄ• vanÄ• maye Ã±Ä• á¹‡a_nti ettha kusalacittekaggatÄ• samÄ• dhi. kenaá
samÄ• dhÄ• naá¹-á¹-hena samÄ• dhi. kimidaá¹ƒ samÄ• dhÄ• naá¹ƒ nÄ• ma? ekÄ• rammaá
sammÄ• ca Ä• dhÄ• naá¹ƒ, á¹-hapananti vuttaá¹ƒ hoti. tasmÄ• yassa dhammassÄ• nubhÄ
cittacetasikÄ• samaá¹ƒ sammÄ• ca avikkhipamÄ• nÄ• avippakiá¹‡á¹‡Ä• ca hutvÄ• tiá¹-á
samÄ• dhÄ• nanti veditabbaá¹ƒ. tassa kho pana samÄ• dhissa ---

__lakkhaá¹‡aá¹ƒ_ tu avikkhepo, vikkhepaviddhaá¹ƒsanaá¹ƒ __raso_.

akampana__mupaá¹-á¹-hÄ• naá¹ƒ, padaá¹-á¹-hÄ• naá¹ƒ_ sukhaá¹ƒ pana ||

bhÄ• vÄ«yati vaá¸• á¸• hÄ«yatÄ«ti bhÄ• vanÄ• , samÄ• dhi eva bhÄ• vanÄ• samÄ• dhibh
vaá¸• á¸• hanÄ• samÄ• dhibhÄ• vanÄ• . samÄ• dhibhÄ• vanÄ• vacanena aÃ±Ã±aá¹ƒ bhÄ•
upacÄ• rappanÄ• vasena samÄ• dhibhÄ• vanÄ• maye Ã±Ä• á¹‡aá¹ƒ.

4__._ __paccayapariggahe_ \Be I 17/ __paÃ±Ã±Ä• _ti ettha paá¹-icca phalametÄ«ti paccay
vinÄ• \Ne I 16/ tena, apaccakkhitvÄ• ti attho. etÄ«ti uppajjati ceva pavattati cÄ• ti attho. apic
upakÄ• rakattho paccayattho, tassa paccayassa bahuvidhattÄ• paccayÄ• naá¹ƒ pariggahe
paccayapariggahe paÃ±Ã±Ä• .

__dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti \Ee I 18/ ettha __dhamma_saddo tÄ• va
sabhÄ• vapaÃ±Ã±Ä• puÃ±Ã±apaÃ±Ã±attiÄ• pattipariyattinissattatÄ• vikÄ• raguá¹‡apaccaya
ayaÃ±hi ``kusalÄ• dhammÄ• akusalÄ• dhammÄ• abyÄ• katÄ• dhammÄ• â€™â€™ tiÄ•
dissati.

``yassete caturo dhammÄ• , saddhassa gharamesino.

saccaá¹ƒ dhammo dhiti cÄ• go, sa ve pecca na socatÄ«â€™â€™ ti || (Sn 190) ---

Ä• dÄ«su paÃ±Ã±Ä• yaá¹ƒ.

``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti || (Th 304) ---

Ä• dÄ«su puÃ±Ã±e. ``paÃ±Ã±attidhammÄ• niruttidhammÄ• adhivacanadhammÄ• â€™â€™
106-108) paÃ±Ã±attiyaá¹ƒ. ``pÄ• rÄ• jikÄ• dhammÄ• saá¹…ghÄ• disesÄ• dhammÄ• â€™
Ä• pattiyaá¹ƒ. ``idha bhikkhu dhammaá¹ƒ jÄ• nÄ• ti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aâ€™
pariyattiyaá¹ƒ. ``tasmiá¹ƒ kho pana samaye dhammÄ• honti (Dhs 121). dhammesu dhamm
tiÄ• dÄ«su (DN II 373; MN I 115) nissattatÄ• yaá¹ƒ. ``jÄ• tidhammÄ• jarÄ• dhammÄ• mara
(AN c 10.107) vikÄ• re. ``channaá¹ƒ buddhadhammÄ• naâ€™â€™ ntiÄ• dÄ«su (Nidd I 50)
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 720) paccaye. ``á¹-hitÄ• va sÄ• dhÄ•
dhammaniyÄ• matÄ• â€™â€™ tiÄ• dÄ«su (SN a II 20; AN a III 137) paccayuppanne. svÄ•
daá¹-á¹-habbo. atthato pana attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti vÄ• , paccayehi dhÄ• rÄ«ya
phalaá¹ƒ dhÄ• rentÄ«ti vÄ• , attano paripÅ«rakaá¹ƒ apÄ• yesu apatamÄ• naá¹ƒ dhÄ• rentÄ
dhÄ• rentÄ«ti vÄ• , cittena avadhÄ• rÄ«yantÄ«ti vÄ• yathÄ• yogaá¹ƒ dhammÄ• ti vuccanti.
\Be I 18/ dhÄ• rÄ«yantÄ«ti dhammÄ• , paccayasamuppannÄ• dhammÄ• tiá¹-á¹-hanti uppa
pavattanti ca etÄ• yÄ• ti dhammaá¹-á¹-hiti, paccayadhammÄ• nametaá¹ƒ adhivacanaá¹ƒ \E
dhammaá¹-á¹-hitiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. idaÃ±hi samÄ• dhibh
vuttasamÄ• dhinÄ• samÄ• hitena cittena yathÄ• bhÅ«taÃ±Ä• á¹‡adassanatthÄ• ya yogam
vavatthÄ• pitanÄ• marÅ«passa tesaá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ paccayapariggahapariyÄ• yaá
uppajjati. ``nÄ• marÅ«pavavatthÄ• ne Ã±Ä• á¹‡aâ€™â€™ nti avatvÄ• eva kasmÄ• ``dham
vuttanti ce? paccayapariggaheneva paccayasamuppannapariggahassa siddhattÄ• . paccay
paccayapariggaho na sakkÄ• hoti kÄ• tuá¹ƒ. tasmÄ• dhammaá¹-á¹-hitiÃ±Ä• á¹‡agahaá¹‡e
pubbe siddhaá¹ƒ nÄ• marÅ«pavavatthÄ• naÃ±Ä• á¹‡aá¹ƒ vuttameva hotÄ«ti veditabbaá¹ƒ.
dutiyatatiyaÃ±Ä• á¹‡aá¹ƒ viya ``samÄ• dahitvÄ• paccayapariggahe paÃ±Ã±Ä• â€™â€™ ti
samathavipassanÄ• naá¹ƒ yuganaddhattÄ• .

``samÄ• dahitvÄ• yathÄ• ce vipassati, vipassamÄ• no tathÄ• ce samÄ• dahe.

vipassanÄ• ca samatho tadÄ• ahu, samÄ• nabhÄ• gÄ• yuganaddhÄ• vattareâ€™â€™ ti

hi vuttaá¹ƒ. tasmÄ• samÄ• dhiá¹ƒ avissajjetvÄ• samÄ• dhiÃ±ca Ã±Ä• á¹‡aÃ±ca yuganadd
tÄ• va ussukkÄ• petabbanti Ã±Ä• panatthaá¹ƒ ``paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á
vuttanti veditabbaá¹ƒ.

5__._ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…khipitvÄ• vavatthÄ• n
sabhÄ• vaá¹ƒ, uppÄ• dÄ• dikkhaá¹‡aá¹ƒ vÄ• patvÄ• ati itÄ• atikkantÄ• ti atÄ«tÄ• , tadubh
sampattÄ• ti anÄ• gatÄ• , taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca uppÄ• dÄ• diuddhaá¹ƒ pannÄ
paccuppannÄ• . addhÄ• santatikhaá¹‡apaccuppannesu santatipaccuppannaá¹ƒ idhÄ• dhip
atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ paÃ±cakkhandhadhammÄ• naá¹ƒ ekekakkhandhala
kalÄ• pavasena rÄ• siá¹ƒ katvÄ• vavatthÄ• ne nicchayane sanniá¹-á¹-hÄ• pane paÃ±Ã±Ä•

__sammasane_ \Ee I 20/ __Ã±Ä• á¹‡a_nti sammÄ• Ä• masane anumajjane pekkhaá¹‡e Ã
kalÄ• pasammasanaÃ±Ä• á¹‡anti attho. idaÃ±hi nÄ• marÅ«pavavatthÄ• naÃ±Ä• á¹‡Ä• nan
\Be I 19/ dhammaá¹-á¹-hitiÃ±Ä• á¹‡e á¹-hitassa ``yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapa
vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ
sabbaá¹ƒ taá¹ƒ rÅ«paá¹ƒ aniccato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ, dukkhato vavatthap
sammasanaá¹ƒ, anattato vavatthapeti, ekaá¹ƒ sammasanaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 4
vuttasammasanavasena pubbe vavatthÄ• pite \Ne I 18/ ekekasmiá¹ƒ khandhe tilakkhaá¹‡aá
dukkhato anattato vipassantassa kalÄ• pasammasanaÃ±Ä• á¹‡aá¹ƒ uppajjati.

6__._ __paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• _ti s
ajjhattaá¹ƒ paÃ±cakkhandhadhammÄ• naá¹ƒ vipariá¹‡Ä• madassane bhaá¹…gadassane pa
uppajjitvÄ• bhijjantÄ«â€™â€™ ti udayaá¹ƒ gahetvÄ• pi bhedeyeva cittaá¹ƒ á¹-hapeti, tasmÄ
vuttoyeva hotÄ«ti veditabbo. paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ dassanena vÄ• udayad
vuttoyeva hoti. na hi udayaá¹ƒ vinÄ• dhammÄ• naá¹ƒ uppannattaá¹ƒ sijjhati, tasmÄ• ``pacc
dhammÄ• naá¹ƒ uppÄ• daviparia¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• â€™â€™ ti avuttepi vutta
``udayabbayÄ• nupassane Ã±Ä• á¹‡aâ€™â€™ nti niyamitattÄ• ca udayadassanaá¹ƒ siddh
vuttassa sammasanaÃ±Ä• á¹‡assa pÄ• raá¹ƒ gantvÄ• taá¹ƒsammasaneyeva pÄ• kaá¹-Ä«b
saá¹…khÄ• rÄ• naá¹ƒ paricchedakaraá¹‡atthaá¹ƒ udayabbayÄ• nupassanaá¹ƒ Ä• rabhanta
udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ. taÃ±hi udayabbaye anupassanato udayabbayÄ• n

7__._ __Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• _ti rÅ«pakkhandhÄ• diÄ• rammaá¹‡aá¹ƒ bhaá
jÄ• nitvÄ• passitvÄ• . __bhaá¹…gÄ• nupassane paÃ±Ã±Ä• vipassane Ã±Ä• á¹‡a_nti tassa
paá¹-isaá¹…khÄ• ya uppannassa Ã±Ä• á¹‡assa bhaá¹…gaá¹ƒ anupassane yÄ• paÃ±Ã±Ä•

nti vuttaá¹ƒ hoti. __vipassanÄ• _ti ca vividhÄ• passanÄ• vipassanÄ• . Ä• rammaá¹‡apaá¹-
tassattho \Ee I 21/ --- Ä• rammaá¹‡assa paá¹-isaá¹…khÄ• jÄ• nanÄ• passanÄ• ti vuttanay
Ä• rammaá¹‡apaá¹-isaá¹…khÄ• ``bhaá¹…gÄ• nupassane paÃ±Ã±Ä• vipassane Ã±Ä• á¹‡a
pana bhaá¹…gÄ• nupassanÄ• ya eva vipassanÄ• sikhaá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• visese
20/ Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. yasmÄ• udayabbayÄ• nupassanÄ• ya á¹-hitassa mag
uppajjati, tasmÄ• tassÄ• siddhÄ• ya taá¹ƒ siddhameva hotÄ«ti taá¹ƒ avatvÄ• va bhaá¹…gÄ
vipassanÄ• sikhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ vuttanti veditabbaá¹ƒ. udayabbayÄ• nupassanÄ• ya sup
suparicchinnesu saá¹…khÄ• resu lahuá¹ƒ lahuá¹ƒ upaá¹-á¹-hahantesu Ã±Ä• á¹‡e tikkhe vah
bhaá¹…ge eva sati santiá¹-á¹-hati, tassa ``evaá¹ƒ uppajjitvÄ• evaá¹ƒ nÄ• ma saá¹…khÄ• rÄ
passato etasmiá¹ƒ á¹-hÄ• ne bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati.

8__._ __bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• _ti uppÄ• dapavattanimittaÄ• yÅ«hanÄ• paá¹-isa
upaá¹-á¹-hÄ• ne pÄ«á¸·Ä• yogato sappaá¹-ibhayavasena gahaá¹‡Å«pagamane paÃ±Ã±Ä• t
upaá¹-á¹-hÄ• tÄ«ti bhayatupaá¹-á¹-hÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ \Ne I 19/, tasmiá¹ƒ bhayatu
bhayato upatiá¹-á¹-hatÄ«ti bhayatupaá¹-á¹-hÄ• naá¹ƒ, paÃ±Ã±Ä• , taá¹ƒ ``bhayatupaá¹-á¹-hÄ
hoti.

__Ä• dÄ«nave Ã±Ä• á¹‡a_nti bhummavacanameva. ``yÄ• ca bhayatupaá¹-á¹-hÄ• ne paÃ±
Ã±Ä• á¹‡aá¹ƒ, yÄ• ca nibbidÄ• , ime dhammÄ• ekaá¹-á¹-hÄ• , byaÃ±janameva nÄ• naâ€™
vuttattÄ• ekamiva vuccamÄ• nampi avatthÄ• bhedena muÃ±citukamyatÄ• di viya tividhame
bhayatupaá¹-á¹-hÄ• naÄ• dÄ«navÄ• nupassanÄ• su siddhÄ• su nibbidÄ• nupassanÄ• sidd
vuttÄ• va hotÄ«ti veditabbÄ• .

sabbasaá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gÄ• rammaá¹‡aá¹ƒ bhaá¹…gÄ• nupassanaá¹ƒ Ä• sev
bahulÄ«karontassa tibhavacatuyonipaÃ±cagatisattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitinavasattÄ• vÄ• s
saá¹…khÄ• rÄ• sukhena jÄ«vitukÄ• massa bhÄ«rukapurisassa
sÄ«habyagghadÄ«piacchataracchayakkharakkhasacaá¹‡á¸• agoá¹‡acaá¹‡á¸• akukkurapab
madacaá¹‡á¸• ahatthighoraÄ• sivisaasanivicakkasusÄ• naraá¹‡abhÅ«mijalitaá¹…gÄ• rakÄ
hutvÄ• upaá¹-á¹-hahanti, tassa ``atÄ«tÄ• saá¹…khÄ• rÄ• niruddhÄ• , paccuppannÄ• niru
nirujjhissantÄ«â€™â€™ ti passato etasmiá¹ƒ á¹-hÄ• ne bhayatupaá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡
tassa taá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• sevantassa bhÄ• ventassa bahulÄ«kar
sabbabhavayonigatiá¹-hitisattÄ• vÄ• sesu neva tÄ• á¹‡aá¹ƒ na leá¹‡aá¹ƒ na gati na paá¹-isa
sabbabhavayonigatiá¹-hitinivÄ• sagatesu saá¹…khÄ• resu ekasaá¹…khÄ• repi patthanÄ• v
na hoti, tayo bhavÄ• vÄ«taccitaá¹…gÄ• rapuá¹‡á¹‡Ä• aá¹…gÄ• rakÄ• suyo viya, cattÄ• ro
Ä• sivisÄ• viya, paÃ±cakkhandhÄ• ukkhittÄ• sikÄ• vadhakÄ• viya, cha ajjhattikÄ• yatanÄ
bÄ• hirÄ• yatanÄ• ni gÄ• maghÄ• takacorÄ• viya, sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo nava ca s
aggÄ«hi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• viya ca, sabbe saá¹…khÄ• rÄ• gaá¹‡á¸• ab
sallabhÅ«tÄ• aghabhÅ«tÄ• Ä• bÄ• dhabhÅ«tÄ• viya ca nirassÄ• dÄ• nirasÄ• mahÄ• Ä•

upaá¹-á¹-hahanti, sukhena jÄ«vitukÄ• massa bhÄ«rukapurisassa ramaá¹‡Ä«yÄ• kÄ• rasaá¹
vanagahanaá¹ƒ, sasaddÅ«lÄ• viya guhÄ• , sagÄ• harakkhasaá¹ƒ viya udakaá¹ƒ, samussita
savisaá¹ƒ viya bhojanaá¹ƒ, sacoro viya maggo, Ä• dittamiva agÄ• raá¹ƒ, uyyuttasenÄ• viya
so puriso etÄ• ni savÄ• á¸·akavanagahanÄ• dÄ«ni Ä• gamma bhÄ«to saá¹ƒviggo lomahaá¹
Ä• dÄ«navameva passati, evameva so yogÄ• vacaro bhaá¹…gÄ• nupassanÄ• vasena sabb
upaá¹-á¹-hitesu samantato nirasaá¹ƒ nirassÄ• daá¹ƒ Ä• dÄ«navameva passati. tassevaá¹ƒ
Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati.

so \Ne I 20/ evaá¹ƒ sabbasaá¹…khÄ• re Ä• dÄ«navato sampassanto
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sagate sabhedake saá¹…khÄ• ragate
nÄ• bhiramati. seyyathÄ• pi nÄ• ma cittakÅ«á¹-apabbatapÄ• dÄ• bhirato suvaá¹‡á¹‡arÄ• ja
caá¹‡á¸• Ä• lagÄ• madvÄ• raÄ• vÄ• á¹-e nÄ• bhiramati, sattasu mahÄ• saresuyeva abhiran
yogÄ«rÄ• jahaá¹ƒso suparidiá¹-á¹-hÄ• dÄ«nave sabhedake saá¹…khÄ• ragate nÄ• bhirama
bhÄ• vanÄ• ratiyÄ• samannÄ• gatattÄ• sattasu anupassanÄ• suyeva abhiramati. yathÄ•
pakkhitto sÄ«ho migarÄ• jÄ• nÄ• bhiramati, tiyojanasahassavitthate pana himavanteyeva \
evamayampi yogÄ«sÄ«ho tividhe sugatibhavepi nÄ• bhiramati, tÄ«su anupassanÄ• suyeva
sattappatiá¹-á¹-ho iddhimÄ• vehÄ• saá¹…gamo chaddanto nÄ• garÄ• jÄ• nagaramajjhe nÄ
chaddantarahadeyeva ramati, evamayaá¹ƒ yogÄ«varavÄ• raá¹‡o sabbasmimpi saá¹…khÄ•
``anuppÄ• do \Be I 22/ khemaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 53) nayena niddiá¹-á¹-he sant
tanninnatappoá¹‡atappabbhÄ• ramÄ• naso hoti. ettÄ• vatÄ• tassa nibbidÄ• nupassanÄ• Ã±

9__._ __muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rup
cajituá¹ƒ kÄ• meti icchatÄ«ti muÃ±citukÄ• mo, muÃ±citukÄ• massa bhÄ• vo muÃ±citukamy
upaparikkhatÄ«ti paá¹-isaá¹…khÄ• , paá¹-isaá¹…khÄ• naá¹ƒ vÄ• paá¹-isaá¹…khÄ• . santiá
santiá¹-á¹-hanÄ• , santiá¹-á¹-hanaá¹ƒ vÄ• santiá¹-á¹-hanÄ• . muÃ±citukamyatÄ• ca sÄ• pa
santiá¹-á¹-hanÄ• cÄ• ti muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• . iti pubbabh
nibbinnassa uppÄ• dÄ• dÄ«ni pariccajitukÄ• matÄ• muÃ±citukamyatÄ• . muÃ±canassa up
paá¹-isaá¹…khÄ• naá¹ƒ paá¹-isaá¹…khÄ• . muÃ±citvÄ• avasÄ• ne ajjhupekkhanaá¹ƒ santi
avatthÄ• bhedena tippakÄ• rÄ• paÃ±Ã±Ä• saá¹…khÄ• rÄ• naá¹ƒ ajjhupekkhanÄ• su Ã±Ä•
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• saá¹…khÄ• tÄ• naá¹ƒ avatthÄ• bhed
paÃ±Ã±Ä• naá¹ƒ saá¹…khÄ• rupekkhataá¹ƒ icchantena pana ``paÃ±Ã±Ä• â€™â€™ ti ca ``
ca bahuvacanaá¹ƒ kataá¹ƒ, avatthÄ• bhedena bhinnassÄ• pi ekattÄ• ``Ã±Ä• á¹‡aâ€™â€™
veditabbaá¹ƒ. vuttaÃ±ca --- ``yÄ• ca muÃ±citukamyatÄ• yÄ• ca paá¹-isaá¹…khÄ• nupassa
saá¹…khÄ• rupekkhÄ• , ime dhammÄ• ekaá¹-á¹-hÄ• , byaÃ±janameva nÄ• naâ€™â€™ nti
``saá¹…khÄ• rupekkhÄ• sÅ«ti bahuvacanaá¹ƒ samathavipassanÄ• vasena saá¹…khÄ• rupe
vadanti. saá¹…khÄ• rupekkhÄ• sÅ«ti ca kiriyÄ• pekkhanti \Ee I 24/ veditabbaá¹ƒ. avatthÄ• b
nibbidÄ• Ã±Ä• á¹‡ena nibbindantassa ukkaá¹‡á¹-hantassa sabbabhavayonigativiÃ±Ã±Ä• á¹
sabhedakesu saá¹…khÄ• resu cittaá¹ƒ na sajjati na laggati na bajjhati, sabbasaá¹…khÄ• ra

chaá¸• á¸• etukÄ• maá¹ƒ hoti.

atha \Ne I 21/ vÄ• yathÄ• jÄ• labbhantaragato maccho, sappamukhagato maá¹‡á¸• Å«ko,
vanakukkuá¹-o, daá¸·hapÄ• savasaá¹ƒgato migo, ahituá¹‡á¸• ikahatthagato sappo, mahÄ• p
supaá¹‡á¹‡amukhagato nÄ• garÄ• jÄ• , rÄ• humukhapaviá¹-á¹-ho cando, sapattaparikkhitto
tato muccitukÄ• mÄ• nissaritukÄ• mÄ• va honti, evaá¹ƒ tassa yogino cittaá¹ƒ sabbasmÄ• s
muccitukÄ• maá¹ƒ nissaritukÄ• maá¹ƒ hoti. evaÃ±hi vuccamÄ• ne ``muccitukÄ• massa muc
yujjati. evaÃ±ca sati ``uppÄ• daá¹ƒ \Be I 23/ muÃ±citukamyatÄ• â€™â€™ tiÄ• dÄ«su ``uppÄ
tiÄ• di vattabbaá¹ƒ hoti, tasmÄ• purimo eva attho sundarataro. athassa sabbasaá¹…khÄ• r
sabbasaá¹…khÄ• ragataá¹ƒ muÃ±citukÄ• massa muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ uppajjat
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sagate sabhedake saá¹…khÄ• re mu
upÄ• yasampÄ• danatthaá¹ƒ puna te eva saá¹…khÄ• re paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä
vipassati. evaÃ±hi vipassato cassa aniccavasena nimittaá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ
pavattaá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati, anattavasena nimittaÃ±ca pavattaÃ±ca
paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati. so paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡ena ``s
suÃ±Ã±Ä• â€™â€™ ti disvÄ• tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re pariggaá¹‡hanto
bhariyÄ• ya dosaá¹ƒ disvÄ• vissaá¹-á¹-habhariyo viya puriso tassÄ• bhariyÄ• ya saá¹…khÄ
majjhatto, ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ• na gaá¹‡hÄ• ti. tassa evaá¹ƒ jÄ•
bhavesu cittaá¹ƒ patilÄ«yati paá¹-ikuá¹-ati paá¹-ivattati na sampasÄ• riyati. seyyathÄ• pi nÄ•
\Ee I 25/ Ä«sakaá¹ƒ poá¹‡e udakaphusitÄ• ni patilÄ«yanti paá¹-ikuá¹-anti paá¹-ivattanti na s
seyyathÄ• pi vÄ• pana kukkuá¹-apattaá¹ƒ vÄ• nhÄ• rudaddulaá¹ƒ vÄ• aggimhi pakkhittaá
paá¹-ikuá¹-ati paá¹-ivattati na sampasÄ• riyati, evaá¹ƒ tassa tÄ«su bhavesu cittaá¹ƒ patilÄ«y
paá¹-ivattati na sampasÄ• riyati, upekkhÄ• saá¹‡á¹-hÄ• ti. evamassa saá¹…khÄ• rupekkhÄ
hoti. iminÄ• saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ena saddhiá¹ƒ upari gotrabhuÃ±Ä• á¹‡assa sÄ
pubbÄ• paraÃ±Ä• á¹‡ehi avuttampi vuttameva hotÄ«ti veditabbaá¹ƒ. vuttaÃ±hi bhagavatÄ•

``so vata, bhikkhave, bhikkhu kaÃ±ci saá¹…khÄ• raá¹ƒ niccato samanupassanto anulomikÄ
bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, anulomikÄ• ya khantiyÄ• asamannÄ• gato samm
okkamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, sammattaniyÄ• maá¹ƒ anokkamamÄ• no sotÄ•
sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• \Ne I 22/ arahattaphalaá¹ƒ vÄ• sa
á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ tiÄ• di (AN b VI 98; Paá¹-is III 36).

vuttaÃ±ca dhammasenÄ• patinÄ• ---

``katihÄ• kÄ• rehi anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati? katihÄ• kÄ• rehi sammattaniyÄ• ma
cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi anulomikaá¹ƒ \Be I 24/ khantiá¹ƒ paá¹-ilabhati, cattÄ• lÄ«sÄ• y
sammattaniyÄ• maá¹ƒ okkamatÄ«â€™â€™ tiÄ• di (Paá¹-is III 37).

paá¹-á¹-hÄ• ne cetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ---

``anulomaá¹ƒ gotrabhussa anantarapaccayena paccayo. anulomaá¹ƒ vodÄ• nassa anantara
tiÄ• di (Paá¹-á¹-h I 1.417).

tassa hi taá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ Ä• sevantassa bhÄ• ventassa bahulÄ«
balavatarÄ• hoti, vÄ«riyaá¹ƒ supaggahitaá¹ƒ, sati sÅ«paá¹-á¹-hitÄ• , cittaá¹ƒ susamÄ• hitaá
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ tikkhataraá¹ƒ pavattati. tassa idÄ• ni maggo uppajjissa
saá¹…khÄ• re ``aniccÄ• â€™â€™ ti vÄ• ``dukkhÄ• â€™â€™ ti vÄ• ``anattÄ• â€™â€™ ti v
otarati. bhavaá¹…gÄ• nantaraá¹ƒ saá¹…khÄ• rupekkhÄ• ya katanayeneva saá¹…khÄ• re ``
``dukkhÄ• â€™â€™ ti vÄ• ``anattÄ• â€™â€™ ti vÄ• Ä• rammaá¹‡aá¹ƒ kurumÄ• naá¹ƒ up
tadanantaraá¹ƒ tatheva saá¹…khÄ• re Ä• rammaá¹‡aá¹ƒ katvÄ• dve tÄ«á¹‡i cattÄ• ri vÄ• j
taá¹ƒsampayuttaá¹ƒ \Ee I 26/ Ã±Ä• á¹‡aá¹ƒ anulomaÃ±Ä• á¹‡aá¹ƒ. taÃ±hi purimÄ• naÃ±ca
vipassanÄ• Ã±Ä• á¹‡Ä• naá¹ƒ tathakiccatÄ• ya anulometi, upari ca pattabbÄ• naá¹ƒ sattatiá
bodhipakkhiyadhammÄ• naá¹ƒ anulometi. yathÄ• hi dhammiko rÄ• jÄ• vinicchayaá¹-á¹-hÄ
vohÄ• rikamahÄ• mattÄ• naá¹ƒ vinicchayaá¹ƒ sutvÄ• agatigamanaá¹ƒ pahÄ• ya majjhatto
anumodamÄ• no tesaÃ±ca vinicchayassa anulometi, porÄ• á¹‡assa ca rÄ• jadhammassa. t
anulomaÃ±Ä• á¹‡aá¹ƒ, aá¹-á¹-ha vohÄ• rikamahÄ• mattÄ• viya aá¹-á¹-ha vipassanÄ• Ã±Ä•
viya sattatiá¹ƒsa bodhipakkhiyadhammÄ• , yathÄ• rÄ• jÄ• ``evaá¹ƒ hotÅ«â€™â€™ ti anum
vinicchayassa rÄ• jadhammassa ca anulometi, evamidaá¹ƒ aniccÄ• divasena saá¹…khÄ• re
aá¹-á¹-hannaÃ±ca vipassanÄ• Ã±Ä• á¹‡Ä• naá¹ƒ tathakiccatÄ• ya anulometi, upari ca patta
bodhipakkhiyadhammÄ• naá¹ƒ. tasmÄ• anulomaÃ±Ä• á¹‡anti vuccati.

10__._ __bahiddhÄ• _ \Ne I 23/ __vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• gotrabhuÃ±Ä• á
saá¹…khÄ• ranimittaá¹ƒ. taÃ±hi ajjhattacittasantÄ• ne akusalakkhandhe upÄ• dÄ• ya bahid
bahiddhÄ• saá¹…khÄ• ranimittamhÄ• vuá¹-á¹-hÄ• ti vigataá¹ƒ hutvÄ• uddhaá¹ƒ \Be I 25/ t
vuá¹-á¹-hÄ• naá¹ƒ, vivaá¹-á¹-ati parÄ• vaá¹-á¹-ati parammukhaá¹ƒ hotÄ«ti vivaá¹-á¹-anaá¹ƒ,
taá¹ƒ vivaá¹-á¹-anaÃ±cÄ• ti vuá¹-á¹-hÄ• navivaá¹-á¹-anaá¹ƒ. tenevÄ• ha ---

``gotrabhuÃ±Ä• á¹‡aá¹ƒ samudayassa asamucchindanato pavattÄ• na vuá¹-á¹-hÄ• ti, nibb
nimittÄ• vuá¹-á¹-hÄ• tÄ«ti ekato vuá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ ti (Vism II 827).

puthujjanagottÄ• bhibhavanato ariyagottabhÄ• vanato gotrabhu. idaÃ±hi anulomaÃ±Ä• á¹‡
udakamiva sabbasaá¹…khÄ• rato patilÄ«yamÄ• nacittassa anulomaÃ±Ä• á¹‡assa Ä• sevan
Ä• rammaá¹‡aá¹ƒ kurumÄ• naá¹ƒ puthujjanagottaá¹ƒ puthujjanasaá¹…khaá¹ƒ puthujjanabh
ariyagottaá¹ƒ ariyasaá¹…khaá¹ƒ ariyabhÅ«miá¹ƒ okkamamÄ• naá¹ƒ nibbÄ• nÄ• rammaá¹‡e
paá¹-hamÄ• vattanapaá¹-hamÄ• bhogapaá¹-hamasamannÄ• hÄ• rabhÅ«taá¹ƒ maggassa
anantarasamanantarÄ• sevanaupanissayanatthivigatavasena chahi Ä• kÄ• rehi paccayabh

sÄ• dhayamÄ• naá¹ƒ sikhÄ• ppattaá¹ƒ vipassanÄ• ya muddhabhÅ«taá¹ƒ apunarÄ• vattakaá

11__._ __dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡a_nti ettha __du
vÄ• vuttaá¹ƒ hoti. kilesÄ• naá¹ƒ samucchindanato kilesehi ca tadanuvattakakkhandhehi ca
nibbÄ• nÄ• rammaá¹‡akaraá¹‡ato bahiddhÄ• sabbasaá¹…khÄ• ranimittehi ca vuá¹-á¹-hÄ•
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• . tenevÄ• ha ---

``cattÄ• ripi maggaÃ±Ä• á¹‡Ä• ni animittÄ• rammaá¹‡attÄ• nimittato vuá¹-á¹-hahanti, samu
pavattÄ• vuá¹-á¹-hahantÄ«ti dubhato vuá¹-á¹-hÄ• nÄ• ni hontÄ«â€™â€™ ti (Vism II 827).

__magge Ã±Ä• á¹‡a_nti nibbÄ• naá¹ƒ maggati pekkhati, nibbÄ• natthikehi vÄ• maggÄ«yat
mÄ• rento gacchati pavattatÄ«ti maggo, tasmiá¹ƒ magge Ã±Ä• á¹‡aá¹ƒ. jÄ• tiggahaá¹‡ena
taÃ±hi gotrabhuÃ±Ä• á¹‡assa anantaraá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ kurumÄ• naá¹ƒ
niravasesaá¹ƒ samucchindamÄ• naá¹ƒ anamataggasaá¹ƒsÄ• ravaá¹-á¹-adukkhasamuddaá
sabbÄ• pÄ• yadvÄ• rÄ• ni pidahamÄ• naá¹ƒ sattaariyadhanasammukhÄ«bhÄ• vaá¹ƒ kurum
micchÄ• maggaá¹ƒ pajahamÄ• naá¹ƒ sabbaverabhayÄ• ni \Ne I 24/ \Be I 26/ vÅ«pasamaya
orasaputtabhÄ• vamupanayamÄ• naá¹ƒ aÃ±Ã±Ä• ni ca anekÄ• ni Ä• nisaá¹ƒsasatÄ• ni paá
maggaÃ±Ä• á¹‡aá¹ƒ uppajjati.

á¹-hÄ• tuá¹ƒ icchaá¹ƒ puriso, laá¹…ghitvÄ• mÄ• tikÄ• ya paratÄ«re.

vegenÄ• gamma yathÄ• , gaá¹‡hitvÄ• orimatiratarubaddhaá¹ƒ ||

rajjuá¹ƒ vÄ• daá¹‡á¸• aá¹ƒ vÄ• , ullaá¹…ghitvÄ• na pÄ• raninnatanu.

pÄ• rÄ• panno pana taá¹ƒ, muÃ±ciya vedhaá¹ƒ patiá¹-á¹-hahati pÄ• re ||

evaá¹ƒ yogÄ• vacaro, sakkÄ• yamayamhi orime tÄ«re.

diá¹-á¹-habhayo abhaye pana, á¹-hÄ• tuá¹ƒ icchaá¹ƒ amatapÄ• re ||

udayabbayÄ• nupassa \Ee I 28/, pabhutikavegena Ä• gato rajjuá¹ƒ.

rÅ«pÄ• vhaá¹ƒ daá¹‡á¸• aá¹ƒ vÄ• , taditarakhandhÄ• vhayaá¹ƒ sammÄ• ||

gaá¹‡hitvÄ• Ä• vajjana, cittena hi pubbavuttanayatova.

anulomehullaá¹…ghiya, nibbutininno tadÄ• sanopagato ||

taá¹ƒ muÃ±ciya gotrabhunÄ• , aladdhaÄ• sevanena tu pavedhaá¹ƒ.

patito saá¹…khatapÄ• re, tato patiá¹-á¹-hÄ• ti maggaÃ±Ä• á¹‡ena ||

passitukÄ• mo candaá¹ƒ, cande channamhi abbhapaá¹-alehi.

thulakasukhumasukhumesu, abbhesu haá¹-esu vÄ• yunÄ• kamato ||

candaá¹ƒ passeyya naro, yathÄ• tathevÄ• nulomaÃ±Ä• á¹‡ehi kamÄ• .

saccacchÄ• dakamohe, vinÄ• site pekkhate hi gotrabhu amataá¹ƒ ||

vÄ• tÄ• viya te candaá¹ƒ, amataá¹ƒ na hi pekkharenulomÄ• ni.

puriso abbhÄ• ni yathÄ• , gotrabhu na tamaá¹ƒ vinodeti ||

bhamitamhi \Ne I 25/ cakkayante, á¹-hito naro aÃ±Ã±adinnasaÃ±Ã±Ä• ya.

usupÄ• te phalakasataá¹ƒ, apekkhamÄ• no yathÄ• vijjhe ||

evamidha maggaÃ±Ä• á¹‡aá¹ƒ, gotrabhunÄ• dinnasaÃ±Ã±amavihÄ• ya.

nibbÄ• ne vattantaá¹ƒ, lobhakkhandhÄ• dike padÄ• leti ||

saá¹ƒsÄ• radukkhajaladhiá¹ƒ \Ee I 29/ \Be I 27/, sosayati pidahati duggatidvÄ• raá¹ƒ.

kurute ca ariyadhaninaá¹ƒ, micchÄ• maggaÃ±ca pajahÄ• ti ||

verabhayÄ• ni samayate, karoti nÄ• thassa orasasutattaá¹ƒ.

aÃ±Ã±e ca anekasate, Ä• nÄ«saá¹ƒse dadÄ• ti Ã±Ä• á¹‡amidanti ||

12__._ __payogappaá¹-ippassaddhipaÃ±Ã±Ä• phale Ã±Ä• á¹‡a_nti ettha __payogo_ti bhus
maggabhÄ• vanÄ• ya ubhato vuá¹-á¹-hÄ• napayogo, tassa payogassa paá¹-ippassambhana
payogapaá¹-ippassaddhi. kiá¹ƒ taá¹ƒ? catumaggakiccapariyosÄ• naá¹ƒ. tassÄ• payogapaá
hetubhÅ«tÄ• ya pavattÄ• phale paÃ±Ã±Ä• payogappaá¹-ippassaddhipaÃ±Ã±Ä• . phalati v
phale taá¹ƒsampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. ekekassa hi maggaÃ±Ä• á¹‡assa anantarÄ• tass

nibbÄ• nÄ• rammaá¹‡Ä• ni tÄ«á¹‡i vÄ• dve vÄ• ekaá¹ƒ vÄ• phalacittÄ• ni uppajjanti. anan
lokuttarakusalÄ• naá¹ƒ ``samÄ• dhimÄ• nantarikaÃ±Ã±amÄ• hÅ«â€™â€™ ti (Khp 6.5; Sn 2
Ä• nantarikaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti (AN a IV 162) ca Ä•
anulomÄ• ni, tassa tatiyaá¹ƒ gotrabhu, catutthaá¹ƒ maggacittaá¹ƒ, tÄ«á¹‡i phalacittÄ• ni hon
anulomÄ• ni, tassa catutthaá¹ƒ gotrabhu, paÃ±camaá¹ƒ maggacittaá¹ƒ, dve phalacittÄ• ni h
anulomÄ• ni, tassa paÃ±camaá¹ƒ gotrabhu, chaá¹-á¹-haá¹ƒ maggacittaá¹ƒ, ekaá¹ƒ phalacitt
maggavÄ«thiyaá¹ƒ phalaá¹ƒ. kÄ• lantaraphalaá¹ƒ pana samÄ• pattivasena uppajjamÄ• naá
vuá¹-á¹-hahantassa uppajjamÄ• naÃ±ca eteneva saá¹…gahitaá¹ƒ.

13__._ __chinnavaá¹-umÄ• nupassane paÃ±Ã±Ä• _ti tena tena ariyamaggena samucchinna
pacchÄ• passane paÃ±Ã±Ä• . __vimuttiÃ±Ä• á¹‡a_nti vimuttiyÄ• Ã±Ä• á¹‡aá¹ƒ. __vimuttÄ
vimuttaá¹ƒ parisuddhaá¹ƒ cittaá¹ƒ, vimuttabhÄ• vo vÄ• . tassÄ• vimuttiyÄ• \Ee I 30/ jÄ• nan
vimuttiÃ±Ä• á¹‡aá¹ƒ. kilesehi vimuttaá¹ƒ cittasantatimpi kilesehi vimuttabhÄ• vampi paccave
I 26/ na vinÄ• paccavekkhatÄ«ti etena pahÄ«nakilesapaccavekkhaá¹‡aá¹ƒ vuttaá¹ƒ hoti. ``v
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti (Vin I 23; DN I 248) hi idameva sandhÄ• ya vutta
avasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ pana avuttampi iminÄ• va vuttaá¹ƒ hotÄ«ti gahetab

``vuttamhi \Be I 28/ ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• tena.

vuttÄ• bhavanti sabbe, iti vutto lakkhaá¹‡o hÄ• roâ€™â€™ ti || (Nett IV 5 niddesavÄ• ra).

atha vÄ• arahato avasiá¹-á¹-hakilesapaccavekkhaá¹‡Ä• bhÄ• vÄ• catunnaá¹ƒ ariyÄ• naá¹
pahÄ«nakilesapaccavekkhaá¹‡ameva vuttanti veditabbaá¹ƒ.

14__._ __tadÄ• samudÄ• gate dhamme passane paÃ±Ã±Ä• _ti tadÄ• maggakkhaá¹‡e pha
paá¹-ilÄ• bhavasena ca paá¹-ivedhavasena ca samÄ• gate sampatte samaá¹…gibhÅ«te ma
ca passanÄ• pekkhaá¹‡Ä• pajÄ• nanÄ• paÃ±Ã±Ä• . __paccavekkhaá¹‡e Ã±Ä• á¹‡a_nti n
jÄ• nanaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. iminÄ• ca Ã±Ä• á¹‡advayena paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni v
maggavÄ«thiyaá¹ƒ sotÄ• pattiphalapariyosÄ• ne cittaá¹ƒ bhavaá¹…gaá¹ƒ otarati, tato bhava
maggapaccavekkhaá¹‡atthÄ• ya manodvÄ• rÄ• vajjanaá¹ƒ uppajjati, tasmiá¹ƒ niruddhe paá
maggapaccavekkhaá¹‡ajavanÄ• nÄ«ti. puna bhavaá¹…gaá¹ƒ otaritvÄ• teneva nayena phal
paccavekkhaá¹‡atthÄ• ya Ä• vajjanÄ• dÄ«ni uppajjanti. yesaá¹ƒ uppattiyÄ• esa maggaá¹ƒ
paccavekkhati, pahÄ«nakilese paccavekkhati, avasiá¹-á¹-hakilese paccavekkhati, nibbÄ• na
hi ``iminÄ• vatÄ• haá¹ƒ maggena Ä• gatoâ€™â€™ ti maggaá¹ƒ paccavekkhati, tato ``ayaá
laddhoâ€™â€™ ti phalaá¹ƒ paccavekkhati, tato ``ime nÄ• ma me kilesÄ• pahÄ«nÄ• â€™â€
paccavekkhati, tato ``ime nÄ• ma me kilesÄ• avasiá¹-á¹-hÄ• â€™â€™ ti uparimaggavajjhe
paccavekkhati, avasÄ• ne ``ayaá¹ƒ me dhammo Ä• rammaá¹‡ato paá¹-iladdhoâ€™â€™ ti a
paccavekkhati. iti sotÄ• pannassa ariyasÄ• vakassa paÃ±ca paccavekkhaá¹‡Ä• ni honti. ya

evaá¹ƒ sakadÄ• gÄ• mianÄ• gÄ• mÄ«nampi. arahato pana avasiá¹-á¹-hakilesapaccavekkha
cattÄ• riyeva paccavekkhaá¹‡Ä• ni. evaá¹ƒ sabbÄ• ni ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä
ukkaá¹-á¹-haparicchedoyeva ceso. pahÄ«nÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ sekkh
tassa hi abhÄ• vatoyeva mahÄ• nÄ• mo sakko bhagavantaá¹ƒ \Ne I 27/ pucchi ``kosu nÄ• n
appahÄ«no, yena me ekadÄ• lobhadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™

ettha \Be I 29/ dhammaá¹-á¹-hitiÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ ekÄ• dasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ
upamÄ• veditabbÄ• --- yathÄ• puriso ``macche gahessÄ• mÄ«â€™â€™ ti macchakhippa
osÄ• retvÄ• khippamukhena hatthaá¹ƒ otÄ• retvÄ• antoudake kaá¹‡hasappaá¹ƒ macchasa
gahetvÄ• ``mahÄ• vata mayÄ• maccho laddhoâ€™â€™ ti tuá¹-á¹-ho ukkhipitvÄ• passant
``sappoâ€™â€™ ti saÃ±jÄ• nitvÄ• bhÄ«to Ä• dÄ«navaá¹ƒ disvÄ• gahaá¹‡e nibbinno muÃ
upÄ• yaá¹ƒ karonto agganaá¹…guá¹-á¹-hato paá¹-á¹-hÄ• ya hatthaá¹ƒ nibbeá¹-hetvÄ• bÄ•
dve tayo vÄ• re paribbhametvÄ• sappaá¹ƒ dubbalaá¹ƒ katvÄ• ``gaccha re duá¹-á¹-hasapp
vegena thalaá¹ƒ Ä• ruyha á¹-hitova ``mahantassa vata bho sappassa mukhato muttomhÄ«â
Ä• gatamaggaá¹ƒ olokeyya.

tattha tassa purisassa macchasaÃ±Ã±Ä• ya kaá¹‡hasappaá¹ƒ daá¸·haá¹ƒ gahetvÄ• tussan
Ä• dito bÄ• laputhujjanassa aniccatÄ• divasena bhayÄ• nakaá¹ƒ khandhapaÃ±cakaá¹ƒ nicc
mamÄ• â€™â€™ ti diá¹-á¹-hitaá¹‡hÄ• hi daá¸·haá¹ƒ gahetvÄ• tussanaá¹ƒ, tassa khippamu
sovatthikattayaá¹ƒ disvÄ• ``sappoâ€™â€™ ti saÃ±jÄ• nanaá¹ƒ viya sappaccayanÄ• marÅ«
ghanavinibbhogaá¹ƒ katvÄ• kalÄ• pasammasanÄ• dÄ«hi Ã±Ä• á¹‡ehi khandhapaÃ±cakass
disvÄ• ``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti tassa vavatthÄ• panaá¹ƒ \Ee I 32/, tassa b
bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ, sappe Ä• dÄ«navadassanaá¹ƒ viya Ä• dÄ«navÄ• nup
nibbindanaá¹ƒ viya nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, sappaá¹ƒ muÃ±citukÄ• matÄ• viya
muÃ±canassa upÄ• yakaraá¹‡aá¹ƒ viya paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, sapp
katvÄ• nivattitvÄ• á¸• aá¹ƒsituá¹ƒ asamatthabhÄ• vapÄ• panaá¹ƒ viya tilakkhaá¹‡Ä• ropan
saá¹…khÄ• rupekkhÄ• nulomaÃ±Ä• á¹‡ehi saá¹…khÄ• re paribbhametvÄ• dubbalaá¹ƒ katv
upaá¹-á¹-hÄ• tuá¹ƒ asamatthatÄ• pÄ• panaá¹ƒ, sappavissajjanaá¹ƒ viya gotrabhuÃ±Ä• á¹‡a
thalaá¹ƒ Ä• ruyha á¹-hÄ• naá¹ƒ viya nibbÄ• nathalaá¹ƒ Ä• ruyha á¹-hitaá¹ƒ maggaphalaÃ±Ä
Ä• gatamaggolokanaá¹ƒ viya maggÄ• dipaccavekkhaá¹‡aÃ±Ä• á¹‡anti.

imesaÃ±ca sutamayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ cuddasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ uppattikkam
desanakkamassa katattÄ• paccavekkhaá¹‡esu paá¹-hamaá¹ƒ kilesapaccavekkhaá¹‡aá¹ƒ h
maggaphalanibbÄ• napaccavekkhaá¹‡Ä• nÄ«ti veditabbaá¹ƒ.

``lokuttaraá¹ƒ \Ne I 28/ \Be I 30/ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá
pahÄ• nÄ• ya, kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• ya, kÄ• marÄ• gabyÄ• pÄ•
rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• naá¹ƒ anavasesappahÄ• nÄ• yÄ• â€™â€

kilesappahÄ• naá¹ƒyeva adhikaá¹ƒ katvÄ• maggapaá¹-ipattiyÄ• vuttattÄ• paá¹-ipattÄ• nur
kilesapaccavekkhaá¹‡assa Ä• dibhÄ• vo yujjati, aá¹-á¹-hakathÄ• yaá¹ƒ vuttakkamo pana da
paÃ±cavidho uppattikkamo pahÄ• nakkamo paá¹-ipattikkamo bhÅ«mikkamo desanakkamot

``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaá¹ƒ.

abbudÄ• jÄ• yate pesi, pesi nibbattatÄ« ghanoâ€™â€™ ti || (SN a I 235) ---

evamÄ• di uppattikkamo. ``dassanena pahÄ• tabbÄ• dhammÄ• , bhÄ• vanÄ• ya pahÄ• tab
tikamÄ• tikÄ• 8) evamÄ• di pahÄ• nakkamo. ``sÄ«lavisuddhi cittavisuddhi diá¹-á¹-hivisuddh
kaá¹…khÄ• vitaraá¹‡avisuddhi maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi paá¹-ipadÄ• Ã±Ä
Ã±Ä• á¹‡adassanavisuddhÄ«â€™â€™ ti evamÄ• di paá¹-ipattikkamo. ``kÄ• mÄ• vacarÄ• d
arÅ«pÄ• vacarÄ• dhammÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ• 93-95) evamÄ• di bhÅ«mikka
cattÄ• ro sammappadhÄ• nÄ• cattÄ• ro iddhipÄ• dÄ• paÃ±cindriyÄ• ni paÃ±ca balÄ• ni sa
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti (MN III 43; Nidd I 191; Nidd II mettagÅ«mÄ• á¹‡avapu
``anupubbikathaá¹ƒ kathesi. seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesÄ«â€™â
vÄ• evamÄ• di desanakkamo. idha pana cuddasannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ uppattikkamo p
tadubhayavasena paá¹-ipÄ• á¹-iyÄ• desitattÄ• desanakkamo cÄ• ti tayo kamÄ• veditabbÄ

15__._ idÄ• ni yasmÄ• heá¹-á¹-hÄ• sarÅ«pena nÄ• marÅ«pavavatthÄ• naÃ±Ä• á¹‡aá¹ƒ na
nÄ• marÅ«pappabhedaá¹ƒ dassetuá¹ƒ __ajjhattavavatthÄ• ne paÃ±Ã±Ä• vatthunÄ• natte Ä
Ã±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ• ni. sakale hi nÄ• marÅ«pe vutte yaá¹ƒ pariggahetuá¹ƒ sakkÄ•
taá¹ƒ pariggahessati. lokuttaranÄ• maÃ±hi pariggahetuÃ±ca na sakkÄ• anadhigatattÄ• , na
avipassanÅ«pagattÄ• . tattha __ajjhattavavatthÄ• ne_ti ``evaá¹ƒ pavattamÄ• nÄ• mayaá¹ƒ
gahaá¹‡aá¹ƒ gamissÄ• mÄ• â€™â€™ ti iminÄ• viya adhippÄ• yena attÄ• naá¹ƒ adhikÄ• ra
__ajjhatta_saddo panÄ• yaá¹ƒ gocarajjhatte niyakajjhatte ajjhattajjhatte visayajjhatteti catÅ«
dissati \Ne I 29/. ``tena, Ä• nanda, bhikkhunÄ• tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitt
saá¹‡á¹-hapetabbaá¹ƒ, ajjhattarato samÄ• hitoâ€™â€™ tiÄ• dÄ«su (Dhp 362) hi ayaá¹ƒ goc
``ajjhattaá¹ƒ sampasÄ• danaá¹ƒ (DN I 228; Dhs 161), ajjhattaá¹ƒ vÄ• dhammesu dhammÄ•
tiÄ• dÄ«su (DN II 373) niyakajjhatte. ``cha ajjhattikÄ• ni Ä• yatanÄ• ni, ajjhattikÄ• dhammÄ•
tikamÄ• tikÄ• 20) ajjhattajjhatte. ``ayaá¹ƒ kho, panÄ• nanda, vihÄ• ro tathÄ• gatena abhisa
sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharatÄ«â€™
visayajjhatte, issariyaá¹-á¹-hÄ• neti \Ee I 34/ attho. phalasamÄ• patti hi buddhÄ• naá¹ƒ issar
nÄ• ma. idha pana ajjhattajjhatte daá¹-á¹-habbo. tesaá¹ƒ ajjhattÄ• naá¹ƒ vavatthÄ• ne ajjhat
__vatthunÄ• natte_ti vatthÅ«naá¹ƒ nÄ• nÄ• bhÄ• ve, nÄ• nÄ• vatthÅ«sÅ«ti attho. ettha java
paccayabhÅ«to bhavaá¹…gamanopi cakkhÄ• dipaÃ±cakaá¹ƒ viya uppattiá¹-á¹-hÄ• nattÄ• v
tannissitameva kÄ• tabbaá¹ƒ.

16__._ á¹• 04 __bahiddhÄ• _ti chahi ajjhattajjhattehi bahibhÅ«tesu tesaá¹ƒ visayesu. __goc
visayanÄ• natte.

17__._ __cariyÄ• vavatthÄ• ne_ti viÃ±Ã±Ä• á¹‡acariyÄ• aÃ±Ã±Ä• á¹‡acariyÄ• Ã±Ä• á¹‡aca
vavatthÄ• ne. ``cariyavavatthÄ• neâ€™â€™ ti rassaá¹ƒ katvÄ• pi paá¹-hanti.

18__._ __catudhammavavatthÄ• ne_ti kÄ• mÄ• vacarabhÅ«miÄ• dÄ«naá¹ƒ cuddasannaá¹ƒ
catunnaá¹ƒ dhammÄ• naá¹ƒ vavatthÄ• ne. __bhÅ«mÄ«_ti ca ``bhÅ«migataÃ±ca vehÄ• saá
a I 136) pathaviyaá¹ƒ vattati. ``abhÅ«miá¹ƒ tÄ• ta, mÄ• sevÄ• â€™â€™ tiÄ• dÄ«su (J I 6.34
``sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vacareâ€™â€™ tiÄ• dÄ«su (Dhs 988) uppajjanaá¹-á¹-hÄ• ne
vattati. paricchedetipi vadanti.

19__._ __navadhammavavatthÄ• ne_ti \Be I 32/ kÄ• mÄ• vacarakusalÄ• divasena pÄ• mojj
manasikÄ• ramÅ«lakavasena ca navannaá¹ƒ navannaá¹ƒ dhammÄ• naá¹ƒ vavatthÄ• ne. im
paá¹-hamaá¹ƒ ajjhattadhammÄ• vavatthÄ• petabbÄ• ti vatthunÄ• natte Ã±Ä• á¹‡aá¹ƒ paá¹-
tesaá¹ƒ visayÄ• vavatthÄ• petabbÄ• ti tadanantaraá¹ƒ gocaranÄ• natte Ã±Ä• á¹‡aá¹ƒ vutta
Ã±Ä• á¹‡Ä• ni tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ navannaá¹ƒ vasena gaá¹‡anÄ• nulomena vuttÄ• ni.

20__._ idÄ• ni \Ne I 30/ yasmÄ• nÄ• marÅ«passeva pabhedato vavatthÄ• panaÃ±Ä• á¹‡aá
tadanantaraá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• , tadanantaraá¹ƒ pahÄ• napariÃ±Ã±Ä• ti tisso pariÃ±Ã
bhÄ• vanÄ• sacchikiriyÄ• honti, tasmÄ• dhammanÄ• nattaÃ±Ä• á¹‡Ä• nantaraá¹ƒ Ã±Ä• ta
paÃ±ca Ã±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ• ni. tisso hi pariÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡a
ca. tattha ``ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, vedayitalakkhaá¹‡Ä• vedanÄ• â€™â€™ ti eva
dhammÄ• naá¹ƒ paccattalakkhaá¹‡asallakkhaá¹‡avasena pavattÄ• paÃ±Ã±Ä• __Ã±Ä• tap
aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , vedanÄ• aniccÄ• dukkhÄ• anattÄ• â€™â€™ tiÄ• dinÄ• na
dhammÄ• naá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ Ä• ropetvÄ• pavattÄ• lakkhaá¹‡Ä• rammaá¹
__tÄ«raá¹‡apariÃ±Ã±Ä• _ nÄ• ma. tesuyeva pana dhammesu niccasaÃ±Ã±Ä• dipajahanava
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• va __pahÄ• napariÃ±Ã±Ä• _ nÄ• ma.

tattha saá¹…khÄ• rapariccheda to paá¹-á¹-hÄ• ya yÄ• va paccayapariggahÄ• Ã±Ä• tapariÃ
antare dhammÄ• naá¹ƒ paccattalakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaá¹ƒ hoti. kalÄ• pa
yÄ• va udayabbayÄ• nupassanÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya bhÅ«mi. etasmiÃ±hi antare
sÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaá¹ƒ hoti. bhaá¹…gÄ• nupassanaá¹ƒ
pahÄ• napariÃ±Ã±Ä• ya bhÅ«mi. tato paá¹-á¹-hÄ• ya hi ``aniccato anupassanto niccasaÃ±Ã
anupassanto sukhasaÃ±Ã±aá¹ƒ pajahati, anattato anupassanto attasaÃ±Ã±aá¹ƒ pajahati, n
pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá¹ƒ pajahati, paá¹-inissajjanto Ä
pajahatÄ«â€™â€™ ti (Paá¹-is I 52) evaá¹ƒ niccasaÃ±Ã±Ä• dipahÄ• nasÄ• dhikÄ• naá¹ƒ sa

Ä• dhipaccaá¹ƒ hoti.

tattha \Be I 33/ __abhiÃ±Ã±Ä• paÃ±Ã±Ä• _ti dhammÄ• naá¹ƒ ruppanÄ• disabhÄ• vena jÄ•
sobhanaá¹-á¹-hena abhisaddena ``tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vajÄ• nanavase
nti katvÄ• abhiÃ±Ã±Ä• ti vuccati. __Ã±Ä• taá¹-á¹-he Ã±Ä• á¹‡a_nti jÄ• nanasabhÄ• vaá¹ƒ Ã

21__._ __pariÃ±Ã±Ä• paÃ±Ã±Ä• _ti jÄ• nanapaÃ±Ã±Ä• . sÄ• hi byÄ• panaá¹-á¹-hena paris
``aniccÄ• disÄ• maÃ±Ã±alakkhaá¹‡avasena sakiccasamÄ• panavasena vÄ• byÄ• pitaá¹ƒ j
pariÃ±Ã±Ä• ti vuccati. __tÄ«raá¹‡aá¹-á¹-he Ã±Ä• á¹‡a_nti upaparikkhaá¹‡asabhÄ• vaá¹ƒ, s
Ã±Ä• á¹‡aá¹ƒ.

22__._ __pahÄ• ne_ \Ne I 31/ __paÃ±Ã±Ä• _ti niccasaÃ±Ã±Ä• dÄ«naá¹ƒ pajahanÄ• paÃ±
etenÄ• ti vÄ• pahÄ• naá¹ƒ. __pariccÄ• gaá¹-á¹-he_ \Ee I 36/ __Ã±Ä• á¹‡a_nti pariccajanas

23__._ __bhÄ• vanÄ• paÃ±Ã±Ä• _ti vaá¸• á¸• hanapaÃ±Ã±Ä• . __ekarasaá¹-á¹-he Ã±Ä• á¹
Ã±Ä• á¹‡aá¹ƒ, vimuttirasena vÄ• ekarasasabhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

24__._ __sacchikiriyÄ• paÃ±Ã±Ä• _ti paá¹-ivedhavasena paá¹-ilÄ• bhavasena vÄ• paccak
__phassanaá¹-á¹-he Ã±Ä• á¹‡a_nti tadubhayavaseneva vindanasabhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹

25-28__._ idÄ• ni yasmÄ• pahÄ• nabhÄ• vanÄ• sacchikiriyaÃ±Ä• á¹‡Ä• ni ariyamaggapha
tadanantaraá¹ƒ ariyapuggalÄ• naá¹ƒyeva labbhamÄ• nÄ• ni cattÄ• ri paá¹-isambhidÄ• Ã±Ä
tatthÄ• pi paccayuppanno attho dukkhasaccaá¹ƒ viya pÄ• kaá¹-o suviÃ±Ã±eyyo cÄ• ti paá¹-
__atthapaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ_ uddiá¹-á¹-haá¹ƒ, tassa atthassa hetudhammavisaya
__dhammapaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, _ tadubhayassa niruttivisayattÄ• tadanantaraá¹
__niruttipaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ, _ tesu tÄ«supi Ã±Ä• á¹‡esu pavattanato tadananta
__paá¹-ibhÄ• napaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ_. pa-kÄ• raá¹ƒ dÄ«ghaá¹ƒ katvÄ• ca paá¹-

29-31__._ ito parÄ• ni vihÄ• raá¹-á¹-he Ã±Ä• á¹‡Ä• dÄ«ni tÄ«á¹‡i Ã±Ä• á¹‡Ä• ni ariyÄ• naá
paá¹-isambhidÄ• pabhedato ca paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• nantaraá¹ƒ uddiá¹-á¹-hÄ• ni. v
dhammapaá¹-isambhidÄ• hoti, samÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ \Be I 34/ atthapaá¹-isam
Ã±Ä• á¹‡aÃ±hi paá¹-isambhidÄ• kathÄ• yaá¹ƒ (Paá¹-is II 30) dhammapaá¹-isambhidÄ• ti vu
pana atthapaá¹-isambhidÄ• eva. tattha __vihÄ• ranÄ• natte_ti aniccÄ• nupassanÄ• divaser
__vihÄ• raá¹-á¹-he_ti vipassanÄ• vihÄ• rasabhÄ• ve. __vihÄ• ro_ti ca sasampayuttÄ• vipas
__samÄ• pattinÄ• natte_ti animittÄ• divasena nÄ• nÄ• phalasamÄ• pattiyaá¹ƒ. __samÄ• pa
lokuttaraphalabhÅ«tÄ• cittacetasikadhammÄ• . __vihÄ• rasamÄ• pattinÄ• natte_ti ubhayav

32__._ tato vihÄ• rasamÄ• pattiÃ±Ä• á¹‡asÄ• dhakassa ``dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-

vuttassÄ• pi maggaÃ±Ä• á¹‡assa Ä• savasamucchedasamatthataá¹ƒ anantaraphaladÄ• ya
aparenÄ• kÄ• rena vattukÄ• mena tadeva ``Ä• nantarikasamÄ• dhimhi Ã±Ä• á¹‡aâ€™â€™
37/ __avikkhepaparisuddhattÄ• _ti vikkhipati tena cittanti vikkhepo, uddhaccassetaá¹ƒ nÄ• n
avikkhepo, uddhaccapaá¹-ipakkhassa samÄ• dhissetaá¹ƒ nÄ• maá¹ƒ. parisuddhassa bhÄ• v
avikkhepassa \Ne I 32/ parisuddhattaá¹ƒ avikkhepaparisuddhattaá¹ƒ, tasmÄ• avikkhepapar
parisuddhabhÄ• venÄ• ti attho. idaÃ±hi Ä• savasamucchedassa anantaraphaladÄ• yakattas
__Ä• savasamucchede_ti ettha Ä• savantÄ«ti Ä• savÄ• , cakkhutopi ... pe ... manatopi sanc
vuttaá¹ƒ hoti. dhammato yÄ• va gotrabhuá¹ƒ, okÄ• sato yÄ• va bhavaggaá¹ƒ savantÄ«ti vÄ•
etaÃ±ca okÄ• saá¹ƒ antokaritvÄ• pavattantÄ«ti attho. antokaraá¹‡attho hi ayaá¹ƒ Ä• -kÄ• r
cirapÄ• rivÄ• sikaá¹-á¹-hena madirÄ• dayo Ä• savÄ• viyÄ• tipi Ä• savÄ• . lokasmiÃ±hi cirap
Ä• savÄ• ti vuccanti. yadi ca cirapÄ• rivÄ• sikaá¹-á¹-hena Ä• savÄ• , eteyeva bhavitumaraha

``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya, ito pubbe avijjÄ• nÄ• hosi, atha p
samabhavÄ«â€™â€™ tiÄ• di.

Ä• yataá¹ƒ vÄ• saá¹ƒsÄ• radukkhaá¹ƒ savanti pasavantÄ«tipi Ä• savÄ• , samucchijjati eten
__paÃ±Ã±Ä• _ti kÄ• mÄ• savÄ• dÄ«naá¹ƒ catunnaá¹ƒ Ä• savÄ• naá¹ƒ samucchede paÃ±Ã

__Ä• nantarikasamÄ• dhimhi_ \Be I 35/ __Ã±Ä• á¹‡a_nti attano pavattisamanantaraá¹ƒ niy
Ä• nantarikoti laddhanÄ• mo maggasamÄ• dhi. na hi maggasamÄ• dhimhi uppanne tassa p
antarÄ• yo atthi. yathÄ• ha ---

``ayaÃ±ca puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno assa, kappassa ca uá¸• á¸
tÄ• va kappo uá¸• á¸• ayheyya, yÄ• vÄ• yaá¹ƒ puggalo na sotÄ• pattiphalaá¹ƒ sacchikaroti,
á¹-hitakappÄ«. sabbepi maggasamaá¹…gino puggalÄ• á¹-hitakappinoâ€™â€™ ti (Pp 17).

idaá¹ƒ tena Ä• nantarikasamÄ• dhinÄ• sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

33__._ iminÄ• maggaÃ±Ä• á¹‡ena phalappattÄ• naá¹ƒ ariyÄ• naá¹ƒyeva sambhavato imas
araá¹‡avihÄ• raÃ±Ä• á¹‡Ä• dÄ«ni cattÄ• ri Ã±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ• ni. tatrÄ• pi ca arah
38/ ca sambhavato araá¹‡avihÄ• re Ã±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ uddiá¹-á¹-haá¹ƒ, tadananta
anÄ• gÄ• miarahantÄ• naá¹ƒ sambhavepi bahusambhÄ• rattÄ• visesena ca nirodhassa nib
nirodhasamÄ• pattiyÄ• \Ne I 33/ Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ, tadanantaraá¹ƒ parinibbÄ•
parinibbÄ• nakÄ• laá¹ƒ Ä• hacca á¹-hitattÄ• dÄ«ghakÄ• likanti parinibbÄ• ne Ã±Ä• á¹‡aá¹ƒ
tadanantaraá¹ƒ samasÄ«saá¹-á¹-hassa sabbakilesakhayÄ• nantaraá¹ƒ parinibbÄ• nakÄ• la
rassakÄ• likanti samasÄ«saá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha __santo cÄ• _ti __
dassanÄ• dhipateyyaÃ±ca santo vihÄ• rÄ• dhigamo ca paá¹‡Ä«tÄ• dhimuttatÄ• cÄ• ti tÄ«h
__dassana_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, adhipatiyeva Ä• dhipateyyaá¹ƒ, adhipatito vÄ• Ä

dassanaÃ±ca taá¹ƒ Ä• dhipateyyaÃ±cÄ• ti __dassanÄ• dhipateyyaá¹ƒ_. viharatÄ«ti vihÄ• ro
vihÄ• ro, adhigammati pÄ• puá¹‡Ä«yatÄ«ti adhigamo, vihÄ• ro eva adhigamo __vihÄ• rÄ• c
kilesapariá¸·Ä• havirahitattÄ• nibbutoti __santo_. so ca arahattaphalasamÄ• pattipaÃ±Ã±Ä
atappakaá¹-á¹-hena ca __paá¹‡Ä«to, _ padhÄ• nabhÄ• vaá¹ƒ nÄ«toti vÄ• paá¹‡Ä«to, paá¹
visaá¹-á¹-hacitto tapparamo paá¹‡Ä«tÄ• dhimutto, tassa bhÄ• vo __paá¹‡Ä«tÄ• dhimuttatÄ
phalasamÄ• pattÄ• dhimuttÄ• pubbabhÄ• gapaÃ±Ã±Ä• eva.

__araá¹‡avihÄ• re_ti \Be I 36/ nikkilesavihÄ• re. rÄ• gÄ• dayo hi raá¹‡anti satte cuá¹‡á¹‡en
raá¹‡Ä• , raá¹‡anti etehi sattÄ• kandanti paridevantÄ«ti vÄ• raá¹‡Ä• . vutto tividhopi vihÄ•
raá¹‡Ä• ti araá¹‡o. vividhe paccanÄ«kadhamme haranti etenÄ• ti vihÄ• ro. tasmiá¹ƒ araá¹‡e
(Paá¹-is I 82) vuttapaá¹-hamajjhÄ• nÄ• dÄ«ni ca paá¹‡Ä«tÄ• dhimuttatÄ• ya eva saá¹…gah
samÄ• pajjitukÄ• matÄ• ya hi paá¹-hamajjhÄ• nÄ• diá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ
vipassati, yÄ• ca araá¹‡avibhaá¹…gasuttante (MN III 323 Ä• dayo) bhagavatÄ• desitÄ• an
iminÄ• va saá¹…gahitÄ• ti veditabbÄ• \Ee I 39/. vuttaÃ±hi tattha bhagavatÄ• ---

``araá¹‡avibhaá¹…gaá¹ƒ vo, bhikkhave, desessÄ• mi ... pe ... na kÄ• masukhaá¹ƒ anuyuÃ±
pothujjanikaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, na ca attakilamathÄ• nuyogaá¹ƒ anuyuÃ±je
anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ. ete kho, bhikkhave, ubho ante anupagamma majjhimÄ• pa
abhisambuddhÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sam
ussÄ• danaÃ±ca jaÃ±Ã±Ä• , apasÄ• danaÃ±ca jaÃ±Ã±Ä• , ussÄ• danaÃ±ca Ã±atvÄ• apas
apasÄ• deyya, dhammameva deseyya. sukhavinicchayaá¹ƒ jaÃ±Ã±Ä• , sukhavinicchayaá¹ƒ
sukhamanuyuÃ±jeyya, rahovÄ• daá¹ƒ na bhÄ• seyya, sammukhÄ• na khÄ«á¹‡aá¹ƒ bhaá¹‡
taramÄ• no, janapadaniruttiá¹ƒ nÄ• bhiniveseyya, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyyÄ• ti. aya
\Ne I 34/ ... pe ... tatra, bhikkhave, yo kÄ• mapaá¹-isandhisukhino somanassÄ• nuyogaá¹ƒ a
pe ... anatthasaá¹ƒhitaá¹ƒ, adukkho eso dhammo avighÄ• to anupÄ• yÄ• so apariá¸·Ä• ho s
eso dhammo araá¹‡o ... pe ... tatra, bhikkhave, yo attakilamathÄ• nuyogaá¹ƒ ananuyogo du
anatthasaá¹ƒhitaá¹ƒ. adukkho eso dhammo \Be I 37/ ... pe ... tasmÄ• eso dhammo araá¹‡o
yÄ• yaá¹ƒ majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• ... pe ... adukkho eso d
dhammo araá¹‡o ... pe ... tatra, bhikkhave, yÄ• yaá¹ƒ nevussÄ• danÄ• na apasÄ• danÄ• c
eso dhammo ... pe ... tasmÄ• eso dhammo araá¹‡o ... pe ... tatra, bhikkhave, yadidaá¹ƒ nek
pavivekasukhaá¹ƒ upasamasukhaá¹ƒ sambodhisukhaá¹ƒ, adukkho eso dhammo ... pe ... tas
pe ... tatra, bhikkhave, yvÄ• yaá¹ƒ rahovÄ• do bhÅ«to taccho atthasaá¹ƒhito, adukkho eso d
tasmÄ• eso dhammo araá¹‡o \Ee I 40/ ... pe ... tatra, bhikkhave, yvÄ• yaá¹ƒ sammukhÄ• k
taccho atthasaá¹ƒhito, adukkho eso dhammo ... pe ... tasmÄ• eso dhammo araá¹‡o ... pe ...
yadidaá¹ƒ ataramÄ• nassa bhÄ• sitaá¹ƒ, adukkho eso dhammo ... pe ... tasmÄ• eso dhamm
bhikkhave, yvÄ• yaá¹ƒ janapadaniruttiyÄ• ca anabhiniveso samaÃ±Ã±Ä• ya ca anatisÄ• ro
... tasmÄ• eso dhammo araá¹‡oti. tasmÄ• tiha, bhikkhave, saraá¹‡aÃ±ca dhammaá¹ƒ jÄ• n
dhammaá¹ƒ jÄ• nissÄ• ma. saraá¹‡aÃ±ca dhammaá¹ƒ Ã±atvÄ• araá¹‡aÃ±ca dhammaá¹ƒ

paá¹-ipajjissÄ• mÄ• ti evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. subhÅ«ti ca pana, bhikkhave,
araá¹‡apaá¹-ipadaá¹ƒ paá¹-ipannoâ€™â€™ ti.

tattha majjhimÄ• paá¹-ipadÄ• dassanÄ• dhipateyyena ca santena vihÄ• rÄ• dhigamena ca
attakilamathaá¹ƒ ananuyogo majjhimÄ• paá¹-ipadÄ• eva. arahato hi vipassanÄ• pubbabhÄ
hoti, arahattaphalasamÄ• patti aá¹-á¹-haá¹…gamaggavasena majjhimÄ• paá¹-ipadÄ• ca. s
paá¹‡Ä«tÄ• dhimuttatÄ• ya eva saá¹…gahitÄ• ti veditabbÄ• . kiÃ±cÄ• pi sabbepi arahanto a
arahanto dhammaá¹ƒ desentÄ• ``sammÄ• paá¹-ipanne sammÄ• paá¹-ipannÄ• â€™â€™ ti
micchÄ• paá¹-ipannÄ• â€™â€™ ti puggalavasenÄ• pi ussÄ• danÄ• pasÄ• danÄ• ni katvÄ•
__subhÅ«titthero_ pana ``ayaá¹ƒ micchÄ• paá¹-ipadÄ• , ayaá¹ƒ sammÄ• paá¹-ipadÄ• â€™â
desesi. teneva bhagavÄ• taá¹ƒyeva araá¹‡apaá¹-ipadaá¹ƒ paá¹-ipannoti ca vaá¹‡á¹‡esi, ``e
mama \Ne I 35/ sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ araá¹‡avihÄ• rÄ«naá¹ƒ yadidaá¹ƒ subhÅ«t
ca araá¹‡avihÄ• rÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

34__._ __dvÄ«hi balehÄ«_ti samathabalavipassanÄ• balehi. __samannÄ• gatattÄ• _ti yutta
__tayo cÄ• _ti vibhattivipallÄ• so, tiá¹‡á¹‡aÃ±cÄ• ti vuttaá¹ƒ \Be I 38/ hoti. __saá¹…khÄ• rÄ
vacÄ«saá¹…khÄ• rakÄ• yasaá¹…khÄ• racittasaá¹…khÄ• rÄ• naá¹ƒ. __paá¹-ippassaddhiyÄ
nirodhatthaá¹ƒ, appavattatthanti vuttaá¹ƒ hoti. __soá¸·asahÄ«_ti aniccÄ• nupassanÄ• dÄ«ni
maggaphalÄ• ni \Ee I 41/ aá¹-á¹-hÄ• ti soá¸·asahi. __Ã±Ä• á¹‡acariyÄ• hÄ«_ti Ã±Ä• á¹‡app
rÅ«pÄ• rÅ«pÄ• vacarasamÄ• dhi tadupacÄ• ro cÄ• ti navahi. __vasibhÄ• vatÄ• paÃ±Ã±Ä•
yathÄ• sukhavattanaá¹ƒ issariyaá¹ƒ vaso, so assa atthÄ«ti vasÄ«, vasino bhÄ• vo vasibhÄ•
vasibhÄ• vatÄ• , yathÄ• pÄ• á¹-ikulyameva pÄ• á¹-ikulyatÄ• . evaá¹ƒvidhÄ• paÃ±Ã±Ä• va
attho. si-kÄ• raá¹ƒ dÄ«ghaá¹ƒ katvÄ• ca paá¹-hanti. samannÄ• gatattÄ• ca paá¹-ippassado
Ã±Ä• á¹‡acariyÄ• hi ca samÄ• dhicariyÄ• hi cÄ• ti ca-kÄ• ro sambandhitabbo.

__nirodhasamÄ• pattiyÄ• Ã±Ä• á¹‡a_nti anÄ• gÄ• miarahantÄ• naá¹ƒ nirodhasamÄ• pattiy
ajinamhi haÃ±Ã±ate dÄ«pÄ«ti. __nirodhasamÄ• pattÄ«_ti ca nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
koci dhammo, paÃ±Ã±attimattaá¹ƒ abhÄ• vamattattÄ• nirodhoti ca. samÄ• pajjantena samÄ
samÄ• pattÄ«ti ca vuccati.

35__._ __sampajÄ• nassÄ• _ti sammÄ• pakÄ• rehi jÄ• nÄ• tÄ«ti sampajÄ• no. tassa samp
__pavattapariyÄ• dÄ• ne_ti pavattanaá¹ƒ pavattaá¹ƒ, samudÄ• cÄ• roti attho. kilesapavattaá
tassa pavattassa pariyÄ• dÄ• naá¹ƒ parikkhayo appavatti pavattapariyÄ• dÄ• naá¹ƒ. tasmiá
__parinibbÄ• ne Ã±Ä• á¹‡a_nti arahato kÄ• macchandÄ• dÄ«naá¹ƒ parinibbÄ• naá¹ƒ appav
anupÄ• disesaparinibbÄ• naÃ±ca paccavekkhantassa tasmiá¹ƒ kilesaparinibbÄ• ne khandh
Ã±Ä• á¹‡aá¹ƒ.

36__._ __sabbadhammÄ• na_nti sabbesaá¹ƒ tebhÅ«makadhammÄ• naá¹ƒ. __sammÄ• sa

suá¹-á¹-hu nirodhe. __nirodhe ca anupaá¹-á¹-hÄ• natÄ• _ti nirodhe gate puna na upaá¹-á¹-h
anuppattiyanti attho. sammÄ• samucchede ca nirodhe ca anupaá¹-á¹-hÄ• natÄ• cÄ• ti ca-k

__samasÄ«saá¹-á¹-he Ã±Ä• á¹‡a_nti nekkhammÄ• dÄ«ni sattatiá¹ƒsa samÄ• ni, taá¹‡hÄ•
paccanÄ«kadhammÄ• naá¹ƒ samitattÄ• samÄ• ni, yathÄ• yogaá¹ƒ padhÄ• nattÄ• ca koá¹
iriyÄ• pathe vÄ• ekasmiá¹ƒ \Ne I 36/ \Be I 39/ roge vÄ• sabhÄ• gasantativasena ekasmiá¹ƒ
nekkhammÄ• dÄ«ni samÄ• ni ca saddhÄ• dÄ«ni sÄ«sÄ• ni ca assa santÄ«ti samasÄ«sÄ«,
samasÄ«saá¹-á¹-ho. tasmiá¹ƒ samasÄ«saá¹-á¹-he, samasÄ«sibhÄ• veti attho. ekasmiá¹ƒ iri
sabhÄ• gasantativasena jÄ«vite vÄ• vipassanaá¹ƒ Ä• rabhitvÄ• tasmiá¹ƒyeva iriyÄ• pathe
cattÄ• ri maggaphalÄ• ni patvÄ• , tasmiá¹ƒyeva parinibbÄ• yantassa arahatoyeva samasÄ«
samasÄ«sibhÄ• ve Ã±Ä• á¹‡anti vuttaá¹ƒ hoti. vuttaÃ±ca puggalapaÃ±Ã±attiyaá¹ƒ (Pp 16),
aá¹-á¹-hakathÄ• yaá¹ƒ (Pp-a 16) ---

``katamo ca puggalo samasÄ«sÄ«? yassa puggalassa apubbaá¹ƒ acarimaá¹ƒ Ä• savapariy
jÄ«vitapariyÄ• dÄ• naÃ±ca. ayaá¹ƒ vuccati puggalo samasÄ«sÄ«â€™â€™ ti (Pp 16).

``samasÄ«siniddese __apubbaá¹ƒ acarima_nti apure apacchÄ• , santatipaccuppannavase
ekakÄ• laá¹ƒyevÄ• ti attho. __pariyÄ• dÄ• na_nti parikkhayo. __aya_nti ayaá¹ƒ puggalo sa
panesa tividho hoti iriyÄ• pathasamasÄ«sÄ« rogasamasÄ«sÄ« jÄ«vitasamasÄ«sÄ«ti. tattha
vipassanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒ patvÄ• caá¹…kamantova parinibbÄ• ti, yo á¹-hitako
Ä• rabhitvÄ• arahattaá¹ƒ patvÄ• á¹-hitakova parinibbÄ• ti, yo nisinnova vipassanaá¹ƒ Ä• ra
patvÄ• nisinnova parinibbÄ• ti, yo nipannova vipassanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒ patvÄ
parinibbÄ• ti, ayaá¹ƒ __iriyÄ• pathasamasÄ«sÄ«_ nÄ• ma. yo pana ekaá¹ƒ rogaá¹ƒ patvÄ•
Ä• rabhitvÄ• arahattaá¹ƒ patvÄ• teneva rogena parinibbÄ• ti, ayaá¹ƒ __rogasamasÄ«sÄ«_
jÄ«vitasamasÄ«sÄ«? terasa sÄ«sÄ• ni. tattha kilesasÄ«saá¹ƒ avijjaá¹ƒ arahattamaggo pari
pavattasÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ pariyÄ• diyati, avijjÄ• pariyÄ• dÄ• yakaá¹ƒ citt
jÄ«vitindriyaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti, jÄ«vitindriyapariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ avij
na sakkoti. avijjÄ• pariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ aÃ±Ã±aá¹ƒ, jÄ«vitindriyapariyÄ• dÄ• yakaá¹
yassa cetaá¹ƒ sÄ«sadvayaá¹ƒ samaá¹ƒ pariyÄ• dÄ• naá¹ƒ gacchati, so __jÄ«vitasamasÄ«s
samaá¹ƒ hotÄ«ti? vÄ• rasamatÄ• ya. yasmiÃ±hi vÄ• re \Be I 40/ maggavuá¹-á¹-hÄ• naá¹ƒ h
paccavekkhaá¹‡Ä• ni, sakadÄ• gÄ• mimagge paÃ±ca, anÄ• gÄ• mimagge paÃ±ca, arahatta
paccavekkhaá¹‡aÃ±Ä• á¹‡e patiá¹-á¹-hÄ• ya bhavaá¹…gaá¹ƒ otaritvÄ• parinibbÄ• yati. imÄ
ubhayasÄ«sapariyÄ• dÄ• nampi \Ee I 43/ samaá¹ƒ hoti nÄ• ma. tenÄ• yaá¹ƒ puggalo `jÄ«vi
ayameva ca idha adhippetoâ€™â€™ ti.

37__._ idÄ• ni \Ne I 37/ yasmÄ• sutamayasÄ«lamayabhÄ• vanÄ• mayaÃ±Ä• á¹‡Ä• ni vaá¹
na honti, lokuttarapÄ• dakÄ• neva etÄ• ni ca aÃ±Ã±Ä• ni ca Ã±Ä• á¹‡Ä• ni sallekhÄ• ti vuc
paccanÄ«kasallekhanÄ• kÄ• rena pavattÄ• ni Ã±Ä• á¹‡Ä• ni dassetuá¹ƒ samasÄ«saá¹-á¹-h

sallekhaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha __puthunÄ• nattatejapariyÄ• dÄ• ne
asammissaá¹-á¹-hena puthÅ«naá¹ƒ rÄ• gÄ• dÄ«naÃ±ca nÄ• nattÄ• naá¹ƒ nÄ• nÄ• sabhÄ•
santÄ• panaá¹-á¹-hena ``tejÄ• â€™â€™ ti laddhanÄ• mÄ• naá¹ƒ dussÄ«lyÄ• dÄ«naÃ±ca p
nekkhammÄ• dimhi sattatiá¹ƒsabhede dhamme paÃ±Ã±Ä• ti vuttaá¹ƒ hoti. atha vÄ• puthub
tejÄ• eva tesaá¹ƒ puthubhÅ«tÄ• naá¹ƒ nÄ• nattabhÅ«tÄ• naá¹ƒ dussÄ«lyÄ• dÄ«naá¹ƒ paÃ
pariyÄ• dÄ• ne paÃ±Ã±Ä• ti attho. tejehiyeva puthÅ«naá¹ƒ nÄ• nattÄ• naÃ±ca saá¹…gahaá
pakÄ• sayissÄ• ma.

__sallekhaá¹-á¹-he Ã±Ä• á¹‡a_nti paccanÄ«kadhamme sallekhati samucchindatÄ«ti sallekh
nekkhammÄ• dike sattatiá¹ƒsappabhede sallekhasabhÄ• ve Ã±Ä• á¹‡aá¹ƒ. ``pare vihiá¹ƒsa
avihiá¹ƒsakÄ• bhavissÄ• mÄ• ti sallekho karaá¹‡Ä«yoâ€™â€™ tiÄ• dinÄ• (MN I 83) nayen
vutto catucattÄ• lÄ«sabhedopi sallekho iminÄ• saá¹…gahitoyevÄ• ti veditabbo.

38__._ idÄ• ni sallekhe á¹-hitena kattabbaá¹ƒ sammappadhÄ• navÄ«riyaá¹ƒ dassetuá¹ƒ tad
Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha __asallÄ«nattapahitattapaggahaá¹-á¹-he_ti kosajjavas
asaá¹…kucito attÄ• assÄ• ti asallÄ«natto. __attÄ• _ti cittaá¹ƒ. yathÄ• ha ---

``udakaÃ±hi nayanti nettikÄ• , usukÄ• rÄ• namayanti tejanaá¹ƒ.

dÄ• ruá¹ƒ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti paá¹‡á¸• itÄ• â€™â€™ ti || Ä• di (D

kÄ• ye \Be I 41/ ca jÄ«vite ca anapekkhatÄ• ya pahito pesito vissaá¹-á¹-ho attÄ• etenÄ• ti p
attabhÄ• vo. yathÄ• ha --- ``yÄ• pana bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodeyy
880) \Ee I 44/. asallÄ«natto ca so pahitatto cÄ• ti asallÄ«nattapahitatto. sahajÄ• tadhamme
upatthambhetÄ«ti paggaho, paggaho eva attho paggahaá¹-á¹-ho, paggahasabhÄ• voti attho
paggahaá¹-á¹-ho asallÄ«nattapahitattapaggahaá¹-á¹-ho. tasmiá¹ƒ asallÄ«nattapahitattapagg
``tasmÄ• tiha, bhikkhave, tumhepi appaá¹-ivÄ• naá¹ƒ padaheyyÄ• tha. kÄ• maá¹ƒ taco ca n
aá¹-á¹-hi ca avasissatu, upasussatu sarÄ«re maá¹ƒsalohitaá¹ƒ. yaá¹ƒ taá¹ƒ purisathÄ• mena
purisaparakkamena pattabbaá¹ƒ, na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ
II 5) vuttattÄ• asallÄ«nattapahitattavacanena padhÄ• nasmiá¹ƒ appaá¹-ivÄ• nitÄ• anivattan
paggahaá¹-á¹-havacanena pana kosajjuddhaccavimuttaá¹ƒ samappavattaá¹ƒ vÄ«riyaá¹ƒ vu

__vÄ«riyÄ• rambhe Ã±Ä• á¹‡a_nti vÄ«rabhÄ• vo vÄ«riyaá¹ƒ, vÄ«rÄ• naá¹ƒ vÄ• kammaá¹ƒ
Ä«rayitabbaá¹ƒ pavattayitabbanti vÄ«riyaá¹ƒ. tadetaá¹ƒ ussÄ• halakkhaá¹‡aá¹ƒ, sahajÄ• tÄ
upatthambhanarasaá¹ƒ, asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, ``saá¹ƒviggo yoni
IV 113) vacanato saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ, vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• naá
sabbasampattÄ«naá¹ƒ mÅ«laá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. vÄ«riyasaá¹…khÄ• to Ä• rambh
sesÄ• rambhe paá¹-ikkhipati. ayaÃ±hi __Ä• rambha_saddo kamme Ä• pattiyaá¹ƒ kiriyÄ• yaá

vikopaneti anekesu atthesu Ä• gato.

``yaá¹ƒkiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ Ä• rambhapaccayÄ• .

Ä• rambhÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavoâ€™â€™ ti || (Sn 749) ---

ettha hi kammaá¹ƒ Ä• rambhoti Ä• gataá¹ƒ. ``Ä• rambhati ca vippaá¹-isÄ• rÄ« ca hotÄ«â€™
ettha Ä• patti. ``mahÄ• yaÃ±Ã±Ä• mahÄ• rambhÄ• , na te honti mahapphalÄ• â€™â€™ ti (
yÅ«pussÄ• panÄ• dikiriyÄ• . ``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• saneâ€™â
vÄ«riyaá¹ƒ. ``samaá¹‡aá¹ƒ gotamaá¹ƒ uddissa pÄ• á¹‡aá¹ƒ Ä• rambhantÄ«â€™â€™ ti (MN
``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• \Ee I 45/ paá¹-ivirato hotÄ«â€™â€™ ti \Be I
chedanabhaÃ±janÄ• dikaá¹ƒ vikopanaá¹ƒ. idha pana vÄ«riyameva adhippetaá¹ƒ. tena vutta
Ä• rambho vÄ«riyÄ• rambhoâ€™â€™ ti. vÄ«riyaÃ±hi Ä• rabhanakavasena Ä• rambhoti vuc
Ã±Ä• á¹‡aá¹ƒ. asallÄ«nattÄ• pahitattÄ• tipi paá¹-hanti, asallÄ«nabhÄ• vena pahitabhÄ• ver
purimapÄ• á¹-hoyeva sundaro. keci pana ``satidhammavicayavÄ«riyapÄ«tisambojjhaá¹…gÄ
asallÄ«nattatÄ• , satisamÄ• dhipassaddhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ samatÄ• pah
sambojjhaá¹…gÄ• naá¹ƒ samatÄ• paggahaá¹-á¹-hoâ€™â€™ ti vaá¹‡á¹‡ayanti.

39__._ idÄ• ni sammÄ• vÄ• yÄ• masiddhaá¹ƒ maggaphalaá¹ƒ pattena lokahitatthaá¹ƒ dham
dassetuá¹ƒ \Ne I 39/ tadanantaraá¹ƒ atthasandassane Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha
__nÄ• nÄ• dhammappakÄ• sanatÄ• _ti sabbasaá¹…khatÄ• saá¹…khatavasena nÄ• nÄ• dh
desanatÄ• . __pakÄ• sanatÄ• _ti ca pakÄ• sanÄ• eva. __atthasandassane_ti nÄ• nÄ• atth
dhammÄ• ca atthÄ• ca te eva.

40__._ idÄ• ni paresaá¹ƒ dhammiyÄ• kathÄ• ya sandassentassa tassa ariyapuggalassa
yathÄ• sabhÄ• vadhammadesanÄ• kÄ• raá¹‡aá¹ƒ dassanavisuddhiá¹ƒ dassetuá¹ƒ tadanan
dassanavisuddhiÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha __sabbadhammÄ• naá¹ƒ ekasaá¹…g
nÄ• nattekattapaá¹-ivedhe_ti sabbesaá¹ƒ saá¹…khatÄ• saá¹…khatadhammÄ• naá¹ƒ ekasa
kÄ• macchandÄ• dÄ«naá¹ƒ nÄ• nattassa ca nekkhammÄ• dÄ«naá¹ƒ ekattassa ca paá¹-ive
maggapaÃ±Ã±Ä• phalapaÃ±Ã±Ä• ca. maggapaÃ±Ã±Ä• saccÄ• bhisamayakkhaá¹‡e sacc
paá¹-ivedho, phalapaÃ±Ã±Ä• paá¹-ividdhattÄ• paá¹-ivedho. __ekasaá¹…gahatÄ• _ti ettha
saÃ±jÄ• tisaá¹…gaho, kiriyÄ• saá¹…gaho, gaá¹‡anasaá¹…gahoti catubbidho saá¹…gaho. t
Ä• gacchantu, sabbe brÄ• hmaá¹‡Ä• , sabbe vessÄ• , sabbe suddÄ• Ä• gacchantuâ€™â€
sammÄ• vÄ• cÄ• , yo ca sammÄ• kammanto, yo ca sammÄ• Ä• jÄ«vo, ime dhammÄ• sÄ«
462) ayaá¹ƒ __jÄ• tisaá¹…gaho_ nÄ• ma. ``ekajÄ• tikÄ• Ä• gacchantÅ«â€™â€™ ti \Ee I 46
idha sabbe jÄ• tiyÄ• ekasaá¹…gahitÄ• . ``sabbe kosalakÄ• Ä• gacchantu, sabbe \Be I 43/
bhÄ• rukacchakÄ• Ä• gacchantuâ€™â€™, ``yo, cÄ• vuso visÄ• kha, sammÄ• vÄ• yÄ• mo,
sammÄ• samÄ• dhi, ime dhammÄ• samÄ• dhikkhandhe saá¹…gahitÄ• â€™â€™ ti (MN I 4

nÄ• ma. ``ekaá¹-á¹-hÄ• ne jÄ• tÄ• saá¹ƒvaá¸• á¸• hÄ• Ä• gacchantÅ«â€™â€™ ti vuttaá¹-á
jÄ• tiá¹-á¹-hÄ• nena nivutthokÄ• sena ekasaá¹…gahitÄ• . ``sabbe hatthÄ• rohÄ• Ä• gaccha
Ä• gacchantu, sabbe rathikÄ• Ä• gacchantuâ€™â€™, ``yÄ• , cÄ• vuso visÄ• kha, sammÄ•
sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhandhe saá¹…gahitÄ• â€™â€™ ti (MN
nÄ• ma. sabbeva hi te attano kiriyÄ• karaá¹‡ena ekasaá¹…gahitÄ• . ``cakkhÄ• yatanaá¹ƒ ka
gacchati, cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhagaá¹‡anaá¹ƒ gacchati. haÃ±ci cakkhÄ• yatana
gacchati, tena vata re vattabbe cakkhÄ• yatanaá¹ƒ rÅ«pakkhandhena saá¹…gahitaâ€™â€™
__gaá¹‡anasaá¹…gaho_ nÄ• ma. ayamidha adhippeto. tathaá¹-á¹-hÄ• dÄ«su dvÄ• dasasu
saá¹…gaho gaá¹‡anaparicchedo etesanti ekasaá¹…gahÄ• , ekasaá¹…gahÄ• naá¹ƒ bhÄ• vo

__dassanavisuddhiÃ±Ä• á¹‡a_nti maggaphalaÃ±Ä• á¹‡aá¹ƒ dassanaá¹ƒ. dassanameva vis
dassanavisuddhi \Ne I 40/ eva Ã±Ä• á¹‡aá¹ƒ dassanavisuddhiÃ±Ä• á¹‡aá¹ƒ. maggaÃ±Ä• á
dassanavisuddhi, phalaÃ±Ä• á¹‡aá¹ƒ visuddhattÄ• dassanavisuddhi.

41__._ idÄ• ni dassanavisuddhisÄ• dhakÄ• ni vipassanÄ• Ã±Ä• á¹‡Ä• ni dvidhÄ• dassetuá
khantiÃ±Ä• á¹‡apariyogÄ• haá¹‡aÃ±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ• ni. tattha __viditattÄ• paÃ±Ã
rÅ«pakkhandhÄ• dÄ«naá¹ƒ aniccÄ• dito viditattÄ• pavattÄ• paÃ±Ã±Ä• . __khantiÃ±Ä• á¹‡
khanti, khanti eva Ã±Ä• á¹‡aá¹ƒ khantiÃ±Ä• á¹‡aá¹ƒ. etena adhivÄ• sanakhantiá¹ƒ paá¹-ikk
kalÄ• pasammasanÄ• divasena pavattaá¹ƒ taruá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ.

42__._ __phuá¹-á¹-hattÄ• paÃ±Ã±Ä• _ti rÅ«pakkhandhÄ• dÄ«naá¹ƒ aniccÄ• divasena Ã±Ä
pavattÄ• paÃ±Ã±Ä• . __pariyogÄ• haá¹‡e Ã±Ä• á¹‡a_nti phuá¹-á¹-hameva pariyogÄ• hati p
Ã±Ä• á¹‡aá¹ƒ. gÄ• -kÄ• raá¹ƒ \Ee I 47/ rassaá¹ƒ katvÄ• pi paá¹-hanti. etaá¹ƒ bhaá¹…gÄ• nu
pavattaá¹ƒ tikkhavipassanÄ• Ã±Ä• á¹‡aá¹ƒ. keci pana ``vipassanÄ• Ã±Ä• á¹‡ameva saddhÄ
paÃ±Ã±Ä• vÄ• hissa pariyogÄ• haá¹‡aÃ±Ä• á¹‡aâ€™â€™ nti vadanti. evaá¹ƒ sante etÄ• ni
sambhavanti \Be I 44/, tadasambhave ekassa sÄ• vakassa sattasaá¹-á¹-hi sÄ• vakasÄ• dhÄ
sambhavanti, tasmÄ• taá¹ƒ na yujjati.

43__._ idÄ• ni yasmÄ• puthujjanÄ• sekkhÄ• ca vipassanÅ«page khandhÄ• dayo dhamme
tesaá¹ƒ ekadesaá¹ƒ, tasmÄ• tesaá¹ƒ padesavihÄ• ro na labbhati, arahatoyeva yathÄ• ruci
dassanavisuddhisÄ• dhakÄ• ni Ã±Ä• á¹‡Ä• ni vatvÄ• tadanantaraá¹ƒ arahato dassanavisu
padesavihÄ• raÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tattha __samodahane paÃ±Ã±Ä• _ti khandhÄ
vedanÄ• dhammassa samodahanapaÃ±Ã±Ä• , sampiá¹‡á¸• anapaÃ±Ã±Ä• rÄ• sikaraá¹‡ap
pÄ• á¹-ho, soyeva attho.

__padesavihÄ• re Ã±Ä• á¹‡a_nti khandhÄ• dÄ«naá¹ƒ padesena ekadesena avayavena vih
padesavihÄ• re Ã±Ä• á¹‡aá¹ƒ. tattha __padeso_ nÄ• ma khandhapadeso
Ä• yatanadhÄ• tusaccaindriyapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• najhÄ• nanÄ• marÅ«padham

nÄ• nÄ• vidho cesa vedanÄ• eva. kathaá¹ƒ? paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ vedanÄ• kkha
dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ vedanÄ• vasena dhammÄ• yatanekadeso, aá¹-á¹-hÄ• n
vedanÄ• vasena dhammadhÄ• tekadeso, catunnaá¹ƒ saccÄ• naá¹ƒ vedanÄ• vasena dukkh
indriyÄ• naá¹ƒ paÃ±cavedanindriyavasena indriyekadeso, dvÄ• dasannaá¹ƒ paá¹-iccasamu
phassapaccayÄ• vedanÄ• vasena paccayÄ• kÄ• rekadeso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ
\Ne I 41/ satipaá¹-á¹-hÄ• nekadeso, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ sukhaupekkhÄ• vasena jhÄ
vedanÄ• vasena nÄ• marÅ«pekadeso, kusalÄ• dÄ«naá¹ƒ sabbadhammÄ• naá¹ƒ vedanÄ• v
eva khandhÄ• dÄ«naá¹ƒ padeso, tassÄ• vedanÄ• ya eva paccavekkhaá¹‡avasena padesa

44__._ idÄ• ni \Ee I 48/ yasmÄ• samÄ• dhibhÄ• vanÄ• mayaÃ±Ä• á¹‡Ä• dÄ«ni bhÄ• ventÄ
bhÄ• vetabbabhÄ• vanÄ• dhamme adhipatÄ« jeá¹-á¹-hake katvÄ• tena tena pahÄ• tabbe ta
dhamme anekÄ• dÄ«nave Ä• dÄ«navato paccavekkhitvÄ• tassa tassa bhÄ• vanÄ• dhamm
patiá¹-á¹-hapetvÄ• te te paccanÄ«kadhamme pajahanti. pajahantÄ• \Be I 45/ vipassanÄ• k
suÃ±Ã±ato disvÄ• pacchÄ• samucchedena pajahanti, tathÄ• pajahantÄ• ca ekÄ• bhisam
paá¹-ivijjhantÄ• pajahanti. yathÄ• vutteheva Ä• kÄ• rehi sabbepi ariyÄ• yathÄ• yogaá¹ƒ pa
padesavihÄ• raÃ±Ä• á¹‡Ä• nantaraá¹ƒ saÃ±Ã±Ä• vivaá¹-á¹-aÃ±Ä• á¹‡Ä• dÄ«ni cha Ã±Ä• á
uddiá¹-á¹-hÄ• ni. tattha __adhipatattÄ• paÃ±Ã±Ä• _ti nekkhammÄ• dÄ«naá¹ƒ adhipatibhÄ•
adhikÄ• ni katvÄ• tadadhikabhÄ• vena pavattÄ• paÃ±Ã±Ä• ti attho. __saÃ±Ã±Ä• vivaá¹-á¹
vivaá¹-á¹-anaá¹ƒ parÄ• vaá¹-á¹-anaá¹ƒ parammukhabhÄ• voti saÃ±Ã±Ä• vivaá¹-á¹-o, yÄ• ya
bhÄ• vanÄ• dhamme adhipatiá¹ƒ karoti, tÄ• ya saÃ±Ã±Ä• ya hetubhÅ«tÄ• ya, karaá¹‡abhÅ
kÄ• macchandÄ• dito vivaá¹-á¹-ane Ã±Ä• á¹‡anti vuttaá¹ƒ hoti. etto vivaá¹-á¹-oti avuttepi yat
tato eva vivaá¹-á¹-oti gayhati yathÄ• vivaá¹-á¹-anÄ• nupassanÄ• ya. sÄ• pana saÃ±Ã±Ä•
tadevetanti puna saÃ±jÄ• nanapaccayanimittakaraá¹‡arasÄ• dÄ• ruÄ• dÄ«su tacchakÄ• da
yathÄ• gahitanimittavasena abhinivesakaraá¹‡apaccupaá¹-á¹-hÄ• nÄ• hatthidassakaandhÄ
anogÄ• á¸·havuttitÄ• ya aciraá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• nÄ• vÄ• vijju viya,
yathÄ• upaá¹-á¹-hitavisayapadaá¹-á¹-hÄ• nÄ• tiá¹‡apurisakesu migapotakÄ• naá¹ƒ purisÄ•

45__._ __nÄ• natte paÃ±Ã±Ä• _ti nÄ• nÄ• sabhÄ• ve bhÄ• vetabbato aÃ±Ã±asabhÄ• ve kÄ
pavattÄ• paÃ±Ã±Ä• . __nÄ• natte_ti ca nimittatthe bhummavacanaá¹ƒ. nÄ• nattappahÄ• na
nÄ• nattappahÄ• nanimittaá¹ƒ nÄ• nattappahÄ• nahetu nekkhammÄ• dÄ«su paÃ±Ã±Ä• ti a
Ã±Ä• á¹‡a_nti cetaso kÄ• macchandÄ• dito vivaá¹-á¹-anaá¹ƒ nekkhammÄ• dÄ«su Ã±Ä• á¹‡
adhippetÄ• . sÄ• cetanÄ• bhÄ• valakkhaá¹‡Ä• , abhisandahanalakkhaá¹‡Ä• vÄ• , Ä• yÅ«h
saá¹ƒvidahanapaccupaá¹-á¹-hÄ• nÄ• sakiccaparakiccasÄ• dhakÄ• jeá¹-á¹-hasissamahÄ• v
viya. accÄ• yikakammÄ• nussaraá¹‡Ä• dÄ«su ca panÄ• yaá¹ƒ sampayuttÄ• naá¹ƒ ussÄ• ha

46__._ __adhiá¹-á¹-hÄ• ne_ \Ne I 42/ __paÃ±Ã±Ä• _ti nekkhammÄ• divasena cittassa patiá
__cittavivaá¹-á¹-e Ã±Ä• á¹‡a_nti kÄ• macchandÄ• dipahÄ• navasena cittassa vivaá¹-á¹-ane
cittaÃ±cettha vijÄ• nanalakkhaá¹‡aá¹ƒ, pubbaá¹…gamarasaá¹ƒ, sandhÄ• napaccupaá¹-á¹-h

nÄ• marÅ«papadaá¹-á¹-hÄ• naá¹ƒ.

47__._ __suÃ±Ã±ate paÃ±Ã±Ä• _ti attattaniyasuÃ±Ã±atÄ• ya anattÄ• nattaniye pavattÄ• a
__Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡a_nti Ã±Ä• á¹‡ameva abhinivesato vivaá¹-á¹-atÄ«ti vivaá¹-
Ã±Ä• á¹‡avivaá¹-á¹-abhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

48__._ __vosagge paÃ±Ã±Ä• _ti ettha vosajjatÄ«ti vosaggo, kÄ• macchandÄ• dÄ«naá¹ƒ vo
paÃ±Ã±Ä• . __vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡a_nti kÄ• macchandÄ• dikehi vimuccatÄ«ti vim
vivaá¹-á¹-o vimokkhavivaá¹-á¹-o, so eva Ã±Ä• á¹‡aá¹ƒ.

49__._ __tathaá¹-á¹-he paÃ±Ã±Ä• _ti ekekassa saccassa catubbidhe catubbidhe aviparÄ«ta
asammohato pavattÄ• paÃ±Ã±Ä• . __saccavivaá¹-á¹-e Ã±Ä• á¹‡a_nti catÅ«su saccesu dub
vivaá¹-á¹-atÄ«ti saccavivaá¹-á¹-o, so eva Ã±Ä• á¹‡aá¹ƒ. ekameva Ã±Ä• á¹‡aá¹ƒ adhipatikata
saÃ±Ã±Ä• vivaá¹-á¹-oti, pahÄ• tabbadhammavasena cetovivaá¹-á¹-oti, cittapatiá¹-á¹-hÄ• pa
cittavivaá¹-á¹-oti, paccanÄ«kapahÄ• navasena vimokkhavivaá¹-á¹-oti evaá¹ƒ catudhÄ• vutta
anattÄ• nupassanÄ• va suÃ±Ã±atÄ• kÄ• ravasena ``Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡aâ€™â
heá¹-á¹-hÄ• ``magge Ã±Ä• á¹‡aâ€™â€™ nti ca, ``Ä• nantarikasamÄ• dhimhi Ã±Ä• á¹‡aâ€
vivaá¹-á¹-anÄ• kÄ• ravasena ``saccavivaá¹-á¹-e Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ.

50__._ idÄ• ni tassa saccavivaá¹-á¹-aÃ±Ä• á¹‡avasena pavattassa Ä• savÄ• naá¹ƒ khaye Ã
kamato cha abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ• ni. tatthÄ• pi lokapÄ• kaá¹-Ä• nubhÄ•
paá¹-hamaá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ, cetopariyaÃ±Ä• á¹‡assa visayato d
oá¸·Ä• rikavisayanti dutiyaá¹ƒ \Ee I 50/ dibbasotaÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ, sukhumavis
cetopariyaÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. tÄ«su vijjÄ• su pubbenivÄ• sacchÄ• dakÄ• tÄ«tata
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ, paccuppannÄ• nÄ• gatatamavinodak
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ, sabbatamasamucchedakattÄ• tatiyaá¹ƒ Ä• sav
uddiá¹-á¹-haá¹ƒ. tattha __kÄ• yampÄ«_ti rÅ«pakÄ• yampi. __cittampÄ«_ti pÄ• dakajjhÄ• na
__ekavavatthÄ• natÄ• _ti \Be I 47/ parikammacittena ekato á¹-hapanatÄ• ya ca dissamÄ• n
adissamÄ• nakÄ• yena vÄ• gantukÄ• makÄ• le yathÄ• yogaá¹ƒ kÄ• yassapi cittassapi miss
\Ne I 43/ hoti. __kÄ• yo_ti cettha sarÄ«raá¹ƒ. sarÄ«raÃ±hi asucisaÃ±cayato kucchitÄ• naá¹ƒ
cakkhurogÄ• dÄ«naá¹ƒ rogasatÄ• naÃ±ca Ä• yabhÅ«tato kÄ• yoti vuccati. __sukhasaÃ±Ã±
catutthajjhÄ• nasampayuttaá¹ƒ ekaá¹ƒyeva saÃ±Ã±aá¹ƒ Ä• kÄ• ranÄ• nattato dvidhÄ• katv
payutto. catutthajjhÄ• nasmiÃ±hi upekkhÄ• santattÄ• sukhanti vuttÄ• , taá¹ƒsampayuttÄ•
sÄ• yeva nÄ«varaá¹‡ehi ceva vitakkÄ• dipaccanÄ«kehi ca vimuttattÄ• lahusaÃ±Ã±Ä• . __a
adhikaá¹ƒ katvÄ• á¹-hÄ• navasena, pavisanavasenÄ• ti adhippÄ• yo. adhiá¹-á¹-hÄ• navase
sambandhitabbo. ettÄ• vatÄ• sabbappakÄ• rassa iddhividhassa yathÄ• yogaá¹ƒ kÄ• raá¹‡a

__ijjhanaá¹-á¹-he paÃ±Ã±Ä• _ti ijjhanasabhÄ• ve paÃ±Ã±Ä• . __iddhividhe Ã±Ä• á¹‡a_nti ij

nipphattiatthena paá¹-ilÄ• bhaá¹-á¹-hena cÄ• ti vuttaá¹ƒ hoti. yaÃ±hi nipphajjati paá¹-ilabbha
ijjhatÄ«ti vuccati. yathÄ• ha --- ``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhatÄ«
tathÄ• ``nekkhammaá¹ƒ ijjhatÄ«ti iddhi, paá¹-iharatÄ«ti pÄ• á¹-ihÄ• riyaá¹ƒ, arahattamaggo
paá¹-iharatÄ«ti pÄ• á¹-ihÄ• riyaâ€™â€™ nti (Paá¹-is III 32). aparo nayo --- ijjhanaá¹-á¹-hena
upÄ• yasampadÄ• yetaá¹ƒ adhivacanaá¹ƒ. upÄ• yasampadÄ• hi ijjhati adhippetaphalappas
``ayaá¹ƒ kho citto gahapati sÄ«lavÄ• kalyÄ• á¹‡adhammo, sace paá¹‡idahissati, anÄ• gata
assaá¹ƒ cakkavattÄ«ti. ijjhissati hi sÄ«lavato cetopaá¹‡idhi visuddhattÄ• â€™â€™ ti (SN b I
\Ee I 51/ --- etÄ• ya sattÄ• ijjhantÄ«ti iddhi, __ijjhantÄ«_ti iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ
hoti. iddhi eva vidhaá¹ƒ iddhividhaá¹ƒ, iddhikoá¹-á¹-hÄ• so iddhivikappoti attho. taá¹ƒ iddhivi
Ã±Ä• á¹‡anti vuttaá¹ƒ hoti.

51__._ __vitakkavipphÄ• ravasenÄ• _ti dibbasotadhÄ• tuuppÄ• danatthaá¹ƒ parikammakara
attano vitakkavipphÄ• ravasena vitakkavegavasena. __vitakko_ti cettha vitakketÄ«ti vitakko
vitakko, Å«hananti vuttaá¹ƒ hoti. svÄ• yaá¹ƒ Ä• rammaá¹‡e cittassa abhiniropanalakkhaá¹‡c
Ä• hananapariyÄ• hananaraso \Be I 48/. tathÄ• hi tena yogÄ• vacaro Ä• rammaá¹‡aá¹ƒ vita
vitakkapariyÄ• hataá¹ƒ karotÄ«ti vuccati. Ä• rammaá¹‡e cittassa Ä• nayanapaccupaá¹-á¹-hÄ
tajjÄ• samannÄ• hÄ• rena pana indriyena ca parikkhitte visaye anantarÄ• yena uppajjanato
Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• noti vuccati. __nÄ• nattekattasaddanimittÄ• na_nti nÄ•
ekasabhÄ• vÄ• naÃ±ca saddanimittÄ• naá¹ƒ. saddÄ• eva cettha vitakkuppattikÄ• raá¹‡attÄ
nimittÄ• ni. bherisaddÄ• divasena ekagghanÄ«bhÅ«tÄ• , anekÄ• vÄ• saddÄ• , nÄ• nÄ• dis
nÄ• nÄ• sattÄ• naá¹ƒ vÄ• saddÄ• nÄ• nattasaddÄ• , ekadisÄ• ya saddÄ• , ekasattassa vÄ
ekekasaddÄ• \Ne I 44/ vÄ• ekattasaddÄ• . __saddo_ti cettha sappatÄ«ti saddo, kathÄ«yat
__pariyogÄ• haá¹‡e paÃ±Ã±Ä• _ti pavisanapaÃ±Ã±Ä• , pajÄ• nanapaÃ±Ã±Ä• ti attho. __so
savanaá¹-á¹-hena ca nijjÄ«vaá¹-á¹-hena ca sotadhÄ• tu, sotadhÄ• tukiccakaraá¹‡avasena c
sotadhÄ• tu, parisuddhattÄ• nirupakkilesattÄ• visuddhi, sotadhÄ• tu eva visuddhi sotadhÄ
sotadhÄ• tuvisuddhi eva Ã±Ä• á¹‡aá¹ƒ sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aá¹ƒ.

52__._ __tiá¹‡á¹‡annaá¹ƒ cittÄ• na_nti somanassasahagatadomanassasahagataupekkhÄ•
cittÄ• naá¹ƒ. __vipphÄ• rattÄ• _ti vipphÄ• rabhÄ• vena vegenÄ• ti attho. hetuatthe nissakka
cetopariyaÃ±Ä• á¹‡uppÄ• danatthaá¹ƒ parikammakaraá¹‡akÄ• le paresaá¹ƒ tiá¹‡á¹‡annaá¹
vipphÄ• rahetunÄ• . __indriyÄ• naá¹ƒ pasÄ• davasenÄ• _ti \Ee I 52/ cakkhÄ• dÄ«naá¹ƒ cha
pasÄ• davasena, indriyÄ• naá¹ƒ patiá¹-á¹-hitokÄ• sÄ• cettha phalÅ«pacÄ• rena indriyÄ• na
``vippasannÄ• ni kho te, Ä• vuso, indriyÄ• ni parisuddho chavivaá¹‡á¹‡o pariyodÄ• toâ€™â
indriyapatiá¹-á¹-hitokÄ• sesupi hadayavatthu eva idhÄ• dhippetaá¹ƒ. __pasÄ• davasenÄ• _t
``pasÄ• dappasÄ• davasenÄ• â€™â€™ ti vattabbe appasÄ• dasaddassa lopo katoti veditab
idamappasannanti gahaá¹‡assa pasÄ• damapekkhitvÄ• eva sambhavato ``pasÄ• davasen
appasÄ• dopi vuttova hotÄ«ti veditabbaá¹ƒ. __nÄ• nattekattaviÃ±Ã±Ä• á¹‡acariyÄ• pariyog
yathÄ• sambhavaá¹ƒ nÄ• nÄ• sabhÄ• vaekasabhÄ• vaekÅ«nanavutiviÃ±Ã±Ä• á¹‡apavattiv

asamÄ• hitassa viÃ±Ã±Ä• á¹‡acariyÄ• nÄ• nattÄ• , samÄ• hitassa viÃ±Ã±Ä• á¹‡acariyÄ•
I 49/ vÄ• nÄ• nattaá¹ƒ, vÄ«tarÄ• gÄ• dicittaá¹ƒ ekattaá¹ƒ. __cetopariyaÃ±Ä• á¹‡a_nti ettha
paricchindatÄ«ti attho. cetaso pariyaá¹ƒ cetopariyaá¹ƒ, cetopariyaÃ±ca taá¹ƒ Ã±Ä• á¹‡aÃ±c
cetopariyaÃ±Ä• á¹‡aá¹ƒ. vipphÄ• ratÄ• tipi pÄ• á¹-ho, vipphÄ• ratÄ• yÄ• ti attho.

53__._ __paccayappavattÄ• naá¹ƒ dhammÄ• na_nti paá¹-iccasamuppÄ• davasena paccaya
paccayuppannadhammÄ• naá¹ƒ. __nÄ• nattekattakammavipphÄ• ravasenÄ• _ti ettha akusa
kusalaá¹ƒ kammaá¹ƒ ekattaá¹ƒ. kÄ• mÄ• vacaraá¹ƒ vÄ• kammaá¹ƒ nÄ• nattaá¹ƒ, rÅ«pÄ• v
ekattaá¹ƒ. nÄ• nattekattakammavipphÄ• ravasena paccayapavattÄ• naá¹ƒ dhammÄ• naá¹ƒ
sambandho. __pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡a_nti pubbe atÄ«tajÄ• tÄ«su nivutthakhand
__nivutthÄ• _ti ajjhÄ• vutthÄ• anubhÅ«tÄ• attano santÄ• ne uppajjitvÄ• niruddhÄ• . pubbe
nivutthadhammÄ• vÄ• pubbenivÄ• so. __nivutthÄ• _ti gocaranivÄ• sena nivutthÄ• attano
paricchinnÄ• , paraviÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• pi vÄ• . chinnavaá¹-umakÄ• nussaraá¹‡
labbhanti \Ne I 45/. __pubbenivÄ• sÄ• nussatÄ«_ti yÄ• ya satiyÄ• pubbenivÄ• saá¹ƒ anuss
pubbenivÄ• sÄ• nussati, __Ã±Ä• á¹‡a_nti tÄ• ya satiyÄ• sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

54__._ __obhÄ• savasenÄ• _ti dibbena cakkhunÄ• rÅ«padassanatthaá¹ƒ pasÄ• ritassa
tejokasiá¹‡aodÄ• takasiá¹‡aÄ• lokakasiá¹‡Ä• naá¹ƒ aÃ±Ã±atarass \Ee I 53/ catutthajjhÄ• nA
kasiá¹‡obhÄ• sassa vasena. __nÄ• nattekattarÅ«panimittÄ• na_nti nÄ• nÄ• sattÄ• naá¹ƒ rÅ
upapannÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ rÅ«pÄ• ni, nÄ• nÄ• disÄ• su vÄ• rÅ«pÄ• ni, asammiss
nÄ• nattarÅ«pÄ• ni, ekasattassa rÅ«pÄ• ni, ekattakÄ• yaá¹ƒ upapannassa vÄ• rÅ«pÄ• ni, e
nÄ• nÄ• disÄ• dÄ«naá¹ƒ sammissÄ«bhÅ«tÄ• ni vÄ• rÅ«pÄ• ni ekattarÅ«pÄ• ni. __rÅ«pa_n
taÃ±hi rÅ«payatÄ«ti rÅ«paá¹ƒ, vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhA
rÅ«pameva rÅ«panimittaá¹ƒ. tesaá¹ƒ nÄ• nattekattarÅ«panimittÄ• naá¹ƒ. __dassanaá¹-á¹-h
dassanasabhÄ• ve paÃ±Ã±Ä• .

__dibbacakkhuÃ±Ä• á¹‡a_nti dibbasadisattÄ• dibbaá¹ƒ. devÄ• naÃ±hi sucaritakammanibb
pittasemharuhirÄ• dÄ«hi apalibuddhaá¹ƒ upakkilesavimuttatÄ• ya dÅ«repi Ä• rammaá¹‡asa
dibbaá¹ƒ pasÄ• dacakkhu hoti. idaÃ±cÄ• pi vÄ«riyabhÄ• vanÄ• balanibbattaá¹ƒ Ã±Ä• á¹‡ac
dibbasadisattÄ• dibbaá¹ƒ, dibbavihÄ• ravasena paá¹-iladdhattÄ• \Be I 50/ attanÄ• dibbavi
dibbaá¹ƒ, Ä• lokapariggahena mahÄ• jutikattÄ• pi dibbaá¹ƒ, tirokuá¹-á¹-Ä• digatarÅ«padass
dibbaá¹ƒ. taá¹ƒ sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaá¹ƒ. dassanaá¹-á¹-hena cakkh
cakkhumivÄ• tipi cakkhu, dibbaÃ±ca taá¹ƒ cakkhu cÄ• ti dibbacakkhu, dibbacakkhu ca taá¹ƒ
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ.

55__._ __catusaá¹-á¹-hiyÄ• Ä• kÄ• rehÄ«_ti aá¹-á¹-hasu maggaphalesu ekekasmiá¹ƒ aá¹-á
indriyÄ• naá¹ƒ vasena catusaá¹-á¹-hiyÄ• Ä• kÄ• rehi. __tiá¹‡á¹‡annaá¹ƒ indriyÄ• na_nti
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyanti, imesaá

indriyÄ• naá¹ƒ. __vasibhÄ• vatÄ• paÃ±Ã±Ä• _ti vasibhÄ• vatÄ• ya pavattÄ• paÃ±Ã±Ä• , a
indriyÄ• naá¹ƒ vasena aá¹-á¹-hahi Ä• kÄ• rehi aÃ±Ã±Ä• tÄ• vindriyasseva vasibhÄ• vatÄ• y
abhÄ• vepi kÄ• raá¹‡asiddhivasena tadatthasÄ• dhanatÄ• ya vuttanti veditabbaá¹ƒ. __Ä• sa
attanÄ• vajjhÄ• naá¹ƒ Ä• savÄ• naá¹ƒ khayakaraá¹ƒ arahattamaggaÃ±Ä• á¹‡aá¹ƒ.

56-59__._ idÄ• ni Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡asaá¹…khÄ• taarahattamaggaÃ±Ä• á¹‡as
maggaÃ±Ä• á¹‡Ä• naá¹ƒ ekekassa maggaÃ±Ä• á¹‡assa ekÄ• bhisamayataá¹ƒ dassetuá¹ƒ
tiÄ• dÄ«ni cattÄ• ri \Ne I 46/ Ã±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ• ni. tatthÄ• pi oá¸·Ä• rikattÄ• sabb
ca suviÃ±Ã±eyyanti dukkhasaccaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ, tasseva hetudassanatthaá¹ƒ t
samudayasaccaá¹ƒ, hetunirodhÄ• phalanirodhoti Ã±Ä• panatthaá¹ƒ tadanantaraá¹ƒ nirodha
tadadhigamÅ«pÄ• yadassanatthaá¹ƒ ante maggasaccaá¹ƒ. bhavasukhassÄ• dagadhitÄ• na
saá¹ƒvegajananatthaá¹ƒ paá¹-hamaá¹ƒ dukkhamÄ• ha, taá¹ƒ neva akataá¹ƒ Ä• gacchati, na
ito pana hotÄ«ti Ã±Ä• panatthaá¹ƒ tadanantaraá¹ƒ samudayasaccaá¹ƒ, tato sahetukena duk
saá¹ƒviggamÄ• nasÄ• naá¹ƒ dukkhanissaraá¹‡agavesÄ«naá¹ƒ nissaraá¹‡adassanena assÄ
tato nirodhÄ• dhigamatthaá¹ƒ nirodhasampÄ• pakaá¹ƒ magganti. idÄ• ni tabbisayÄ• ni Ã±Ä
uddiá¹-á¹-hÄ• ni. tattha __pariÃ±Ã±aá¹-á¹-he_ti dukkhassa pÄ«á¸·anaá¹-á¹-hÄ• dike catubbi
parijÄ• nitabbasabhÄ• ve. __pahÄ• naá¹-á¹-he_ti samudayassa Ä• yÅ«hanaá¹-á¹-hÄ• dike c
__sacchikiriyaá¹-á¹-he_ti nirodhassa nissaraá¹‡aá¹-á¹-hÄ• dike catubbidhe sacchikÄ• tabba
__bhÄ• vanaá¹-á¹-he_ti maggassa niyyÄ• naá¹-á¹-hÄ• dike catubbidhe bhÄ• vetabbasabhÄ

60-63__._ idÄ• ni \Be I 51/ bhÄ• vitamaggassa paccavekkhaá¹‡avasena vÄ• abhÄ• vitama
visuá¹ƒ visuá¹ƒ saccaÃ±Ä• á¹‡Ä• ni dassetuá¹ƒ __dukkhe Ã±Ä• á¹‡Ä• _dÄ«ni cattÄ• ri Ã±Ä
tattha __dukkhe_ti ettha __du_-iti ayaá¹ƒ saddo kucchite dissati. kucchitaÃ±hi puttaá¹ƒ dupu
__khaá¹ƒ_-saddo pana tucche. tucchaÃ±hi Ä• kÄ• saá¹ƒ `khaâ€™ nti vuccati. idaÃ±ca paá¹
anekupaddavÄ• dhiá¹-á¹-hÄ• nato, tucchaá¹ƒ bÄ• lajanaparikappitadhuvasubhasukhattabhÄ
kucchitattÄ• tucchattÄ• ca ``dukkhaâ€™â€™ nti vuccati.

__dukkhasamudaye_ti ettha __saá¹ƒ_-iti ayaá¹ƒ saddo ``samÄ• gamo sametaâ€™â€™ nti
viya saá¹ƒyogaá¹ƒ dÄ«peti. __u_-iti ayaá¹ƒ saddo ``uppannaá¹ƒ \Ee I 55/ uditaâ€™â€™ ntiÄ
Nidd II khaggavisÄ• á¹‡asuttaniddesa 141) viya uppattiá¹ƒ. __aya_-saddo pana kÄ• raá¹‡aa
dutiyasaccaá¹ƒ avasesapaccayasamÄ• yoge sati dukkhassa uppattikÄ• raá¹‡aá¹ƒ. iti dukkh
uppattikÄ• raá¹‡attÄ• ``dukkhasamudayaâ€™â€™ nti vuccati.

__dukkhanirodhe_ti ettha __ni_-saddo abhÄ• vaá¹ƒ, __rodha_-saddo ca cÄ• rakaá¹ƒ dÄ«p
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa sabbagatisuÃ±Ã±attÄ• , samadhiga
saá¹ƒsÄ• racÄ• rakassa dukkharodhassa abhÄ• vo hoti tappaá¹-ipakkhattÄ• tipi ``dukkhanir
dukkhassa vÄ• anuppattinirodhapaccayattÄ• dukkhanirodhanti vuccati.

__dukkhanirodhagÄ• miniyÄ• _ \Ne I 47/ __paá¹-ipadÄ• yÄ• _ti ettha yasmÄ• ayaá¹ƒ etaá
Ä• rammaá¹‡akaraá¹‡avasena tadabhimukhÄ«bhÅ«tattÄ• , paá¹-ipadÄ• ca hoti dukkhaniro
dukkhanirodhagÄ• minipaá¹-ipadÄ• ti vuccati. cattÄ• ri maggaÃ±Ä• á¹‡Ä• neva heá¹-á¹-hÄ•
vuá¹-á¹-hÄ• nÄ• kÄ• radÄ«panavasena ``magge Ã±Ä• á¹‡aâ€™â€™ nti vuttÄ• ni, anantara
kÄ• raá¹‡aparidÄ«panavasena ``Ä• nantarikasamÄ• dhimhi Ã±Ä• á¹‡aâ€™â€™ nti vuttÄ• n
vivaá¹-á¹-anÄ• kÄ• radÄ«panavasena ``saccavivaá¹-á¹-e Ã±Ä• á¹‡aâ€™â€™ nti vuttÄ• ni, n
arahattamaggaÃ±Ä• á¹‡uppattiá¹ƒ, tassa ca Ã±Ä• á¹‡assa abhiÃ±Ã±Ä• bhÄ• vaá¹ƒ dÄ«pet
``Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. puna catunnampi maggaÃ±Ä• á¹‡
dÄ«petuá¹ƒ ``pariÃ±Ã±aá¹-á¹-he paÃ±Ã±Ä• dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«ni cattÄ•
ekekasmiá¹ƒ sacce visuá¹ƒ visuá¹ƒ uppattidÄ«panavasena ``dukkhe Ã±Ä• á¹‡aâ€™â€™ nt
uddiá¹-á¹-hÄ• nÄ«ti evaá¹ƒ pubbÄ• paraviseso veditabboti.

64-67__._ idÄ• ni \Be I 52/ sabbesaá¹ƒ ariyapuggalÄ• naá¹ƒ ariyamaggÄ• nubhÄ• veneva p
siddhÄ• nÄ«ti dassetuá¹ƒ __atthapaá¹-isambhide Ã±Ä• á¹‡a_ntiÄ• dÄ«ni puna cattÄ• ri paá
uddiá¹-á¹-hÄ• ni. imÄ• ni hi paá¹-isambhidÄ• pabhedÄ• bhÄ• vepi sabbaariyapuggalasÄ• dh
suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni, heá¹-á¹-hÄ• uddiá¹-á¹-hÄ• ni pana pabhinnapaá¹-
pabhedappattÄ• ni paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• nÄ«ti veditabbÄ• nÄ«ti ayametesaá¹ƒ ubh
vÄ• anantaraá¹ƒ uddiá¹-á¹-haá¹ƒ dukkhÄ• rammaá¹‡aá¹ƒ \Ee I 56/ nirodhÄ• rammaá¹‡aÃ±
atthapaá¹-isambhidÄ• hoti, samudayÄ• rammaá¹‡aá¹ƒ maggÄ• rammaá¹‡aÃ±ca Ã±Ä• á¹‡
tadabhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• , tesu Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-i
tasmÄ• tampi atthavisesaá¹ƒ dassetuá¹ƒ suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni uddiá¹-á
tasmÄ• yeva ca heá¹-á¹-hÄ• nÄ• nattasaddena visesetvÄ• vuttÄ• ni. idha tathÄ• avisesetv

68__._ evaá¹ƒ paá¹-ipÄ• á¹-iyÄ• sattasaá¹-á¹-hi sÄ• vakasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni ud
asÄ• dhÄ• raá¹‡Ä• ni tathÄ• gatÄ• naá¹ƒyeva Ä• veá¹‡ikÄ• ni Ã±Ä• á¹‡Ä• ni dassetuá¹ƒ
__indriyaparopariyattaÃ±Ä• á¹‡Ä• dÄ«ni_ cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni uddiá¹-á¹-hÄ
tathÄ• gatÄ• sattÄ• naá¹ƒ dhammadesanÄ• ya bhÄ• janÄ• bhÄ• janattaá¹ƒ olokentÄ• bud
buddhacakkhu nÄ• ma indriyaparopariyattÄ• sayÄ• nusayaÃ±Ä• á¹‡advayameva. yathÄ• h

``addasÄ• kho bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ volokento satte apparajakkhe mahÄ•
tikkhindriye mudindriyeâ€™â€™ tiÄ• di (Vin I 9; MN I 283; II 339).

sattasantÄ• ne ca olokentÄ• paá¹-hamaá¹ƒ indriyaparipÄ• kÄ• paripÄ• kaá¹ƒ olokenti, indri
Ä• sayÄ• dÄ«naá¹ƒ anurÅ«pena dhammadesanatthaá¹ƒ tato Ä• sayÄ• nusayacaritÄ• ni olo
indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ, tadanantaraá¹ƒ Ä• sayÄ• nusayaÃ±Ä• á
ca yasmÄ• pÄ• á¹-ihÄ• riyena vinetabbÄ• naá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ karonti, tasmÄ• Ä• sa
yamakapÄ• á¹-ihÄ• riye Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ Ã±Ä• á¹‡Ä• n
tadanantaraá¹ƒ mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡aá¹ƒ uddiá¹-á¹-haá¹ƒ. mahÄ• karuá¹‡Ä• Ã±Ä• á

parisuddhabhÄ• vaparidÄ«panatthaá¹ƒ tadanantaraá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ udd
sabbadhammÄ• naá¹ƒ Ä• vajjanapaá¹-ibaddhabhÄ• vaparidÄ«panatthaá¹ƒ sabbaÃ±Ã±utaÃ
anÄ• variyabhÄ• vaparidÄ«panatthaÃ±ca tadanantaraá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ uddi

__indriyaparopariyattaÃ±Ä• á¹‡a_nti ettha upari ``sattÄ• naâ€™â€™ nti padaá¹ƒ idheva Ä•
indriyaparopariyattaÃ±Ä• á¹‡aâ€™â€™ nti yojetabbaá¹ƒ. parÄ• ni ca aparÄ• ni ca parÄ• pa
sandhivasena ro-kÄ• raá¹ƒ katvÄ• paroparÄ• nÄ«ti vuccati. paroparÄ• naá¹ƒ \Ee I 57/ bhÄ•
paropariyameva paropariyattaá¹ƒ, veneyyasattÄ• naá¹ƒ saddhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ
paropariyattaá¹ƒ indriyaparopariyattaá¹ƒ, indriyaparopariyattassa Ã±Ä• á¹‡aá¹ƒ indriyaparo
indriyÄ• naá¹ƒ uttamÄ• nuttamabhÄ• vaÃ±Ä• á¹‡anti attho. ``indriyavarovariyattaÃ±Ä• á¹‡a
varÄ• ni ca avariyÄ• ni ca varovariyÄ• ni, varovariyÄ• naá¹ƒ bhÄ• vo varovariyattanti yojeta
__avariyÄ• nÄ«_ti ca na uttamÄ• nÄ«ti attho. atha vÄ• parÄ• ni ca oparÄ• ni ca paroparÄ•
paropariyattanti yojetabbaá¹ƒ. __oparÄ• nÄ«_ti ca orÄ• nÄ«ti vuttaá¹ƒ hoti, lÄ• makÄ• nÄ«ti
yassa samecca dhammÄ• â€™â€™ tiÄ• dÄ«su (Sn 479) viya. ``indriyaparopariyatte Ã±Ä• â
bhummavacanenÄ• pi pÄ• á¹-ho.

69__._ __sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡a_nti ettha rÅ«pÄ• dÄ«su khandhesu cha
sattÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``rÅ«pe kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , tatra satto tatra visa
ti vuccati. vedanÄ• ya saÃ±Ã±Ä• ya saá¹…khÄ• resu viÃ±Ã±Ä• á¹‡e yo chando yo \Ne I 49/
taá¹‡hÄ• , tatra satto tatra visatto, tasmÄ• `sattoâ€™ ti vuccatÄ«â€™â€™ ti (SN b III 161).

akkharacintakÄ• pana atthaá¹ƒ avicÄ• retvÄ• ``nÄ• mamattametaâ€™â€™ nti icchanti. ye
satvayogena sattÄ• ti icchanti, tesaá¹ƒ sattÄ• naá¹ƒ. Ä• sayanti nissayanti etaá¹ƒ iti Ä• sayo
micchÄ• diá¹-á¹-hiyÄ• , sammÄ• diá¹-á¹-hiyÄ• vÄ• kÄ• mÄ• dÄ«hi, nekkhammÄ• dÄ«hi vÄ
santÄ• nassetaá¹ƒ adhivacanaá¹ƒ. sattasantÄ• ne anusenti anupavattantÄ«ti anusayÄ• , th
kÄ• marÄ• gÄ• dÄ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. Ä• sayo ca anusayo ca Ä• sayÄ• nusayo.
dvandasamÄ• savasena ca ekavacanaá¹ƒ veditabbaá¹ƒ. yasmÄ• \Be I 54/ caritÄ• dhimutti
Ä• sayÄ• nusayasaá¹…gahitÄ• , tasmÄ• uddese caritÄ• dhimuttÄ«su Ã±Ä• á¹‡Ä• ni Ä• say
saá¹…gahetvÄ• ``Ä• sayÄ• nusaye Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. yeneva hi adhippÄ• ye
adhippÄ• yena niddeso katoti.

70__._ __yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡a_nti ettha aggikkhandhaudakadhÄ• rÄ• dÄ«naá¹
sakiá¹ƒyeva pavattito yamakaá¹ƒ, assaddhiyÄ• dÄ«naá¹ƒ \Ee I 58/ paá¹-ipakkhadhammÄ• r
pÄ• á¹-ihÄ«raá¹ƒ, yamakaÃ±ca taá¹ƒ pÄ• á¹-ihÄ«raÃ±cÄ• ti yamakapÄ• á¹-ihÄ«raá¹ƒ.

71__._ __mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡a_nti ettha paradukkhe sati sÄ• dhÅ«

karotÄ«ti karuá¹‡Ä• , kinÄ• ti vÄ• paradukkhaá¹ƒ hiá¹ƒsati vinÄ• setÄ«ti karuá¹‡Ä• , kirÄ«y
pharaá¹‡avasena pasÄ• rÄ«yatÄ«ti karuá¹‡Ä• , pharaá¹‡akammavasena kammaguá¹‡avas
mahÄ• karuá¹‡Ä• , samÄ• pajjanti etaá¹ƒ mahÄ• kÄ• ruá¹‡ikÄ• ti samÄ• patti, mahÄ• karuá
mahÄ• karuá¹‡Ä• samÄ• patti. tassaá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattiyaá¹ƒ, taá¹ƒsampayu

72-73__._ __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡a_nti ettha paÃ±caney
aÃ±Ã±Ä• sÄ«ti sabbaÃ±Ã±Å«, sabbaÃ±Ã±ussa bhÄ• vo sabbaÃ±Ã±utÄ• , sÄ• eva Ã±Ä• á
``sabbaÃ±Ã±utÄ• Ã±Ä• á¹‡aâ€™â€™ nti vattabbe ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ n
saá¹…khatÄ• saá¹…khatÄ• dibhedÄ• sabbadhammÄ• hi saá¹…khÄ• ro vikÄ• ro lakkhaá¹‡
paÃ±ceva neyyapathÄ• honti. __sabbaÃ±Ã±Å«_ti ca kamasabbaÃ±Ã±Å«, sakiá¹ƒsabbaÃ±
sattisabbaÃ±Ã±Å«, Ã±Ä• tasabbaÃ±Ã±Å«ti paÃ±cavidhÄ• sabbaÃ±Ã±uno siyuá¹ƒ. kamena
kamasabbaÃ±Ã±utÄ• na hoti, sakiá¹ƒ sabbÄ• rammaá¹‡agahaá¹‡Ä• bhÄ• vato sakiá¹ƒsab
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rammaá¹‡acittasambhavato bhavaá¹…gacittaviro
satatasabbaÃ±Ã±utÄ• na hoti, parisesato sabbajÄ• nanasamatthattÄ• sattisabbaÃ±Ã±utÄ
viditasabbadhammattÄ• Ã±Ä• tasabbaÃ±Ã±utÄ• vÄ• siyÄ• . sattisabbaÃ±Ã±uno sabbajÄ
yujjati.

``na \Be I 55/ tassa addiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«â€™â€™ ti ||
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is I 208) ---

vuttattÄ• Ã±Ä• tasabbaÃ±Ã±uttameva yujjati. evaÃ±hi sati kiccato asammohato kÄ• raá¹‡a
Ä• vajjanapaá¹-ibaddhato sabbaÃ±Ã±uttameva hotÄ«ti. Ä• vajjanapaá¹-ibaddhattÄ• eva hi
Ä• varaá¹‡anti anÄ• varaá¹‡aá¹ƒ, tadeva anÄ• varaá¹‡aÃ±Ä• á¹‡anti vuccatÄ«ti.

__imÄ• ni tesattati Ã±Ä• á¹‡Ä• nÄ«_ti sÄ• vakehi sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡avasen
tesattati Ã±Ä• á¹‡Ä• ni. __imesaá¹ƒ tesattatiyÄ• Ã±Ä• á¹‡Ä• na_nti Ä• dito paá¹-á¹-hÄ• ya
tesattatiÃ±Ä• á¹‡Ä• naá¹ƒ. ubbÄ• hanatthe cetaá¹ƒ sÄ• mivacanaá¹ƒ. tesattatÄ«nantipi pÄ•
``tesattatiyÄ• â€™â€™ ti vattabbe ekasmiá¹ƒ bahuvacanaá¹ƒ veditabbaá¹ƒ. __sattasaá¹-á¹-
paá¹-á¹-hÄ• ya sattasaá¹-á¹-hi Ã±Ä• á¹‡Ä• ni. __sÄ• vakasÄ• dhÄ• raá¹‡Ä• nÄ«_ti savanan
sÄ• vakÄ• , samÄ• naá¹ƒ dhÄ• raá¹‡ametesanti sÄ• dhÄ• raá¹‡Ä• ni, tathÄ• gatÄ• naá¹ƒ s
sÄ• vakasÄ• dhÄ• raá¹‡Ä• ni. __cha Ã±Ä• á¹‡Ä• nÄ«_ti ante uddiá¹-á¹-hÄ• ni cha Ã±Ä• á¹‡
sÄ• vakehÄ«_ti sÄ• vakehi asÄ• dhÄ• raá¹‡Ä• ni tathÄ• gatÄ• naá¹ƒyeva Ã±Ä• á¹‡Ä• nÄ«t

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

Ã±Ä• á¹‡akathÄ• mÄ• tikuddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. sutamayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

vissajjanuddesavaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ne I 51/ \Ee I 60/ yathÄ• nikkhittena uddesena saá¹…gahite dhamme pabheda
sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡a_ntiÄ• di niddesavÄ• ro Ä• raddho. tattha
paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ nti \Be I 56/, taá¹ƒ kathaá¹ƒ hotÄ«ti? ayaá¹ƒ kath
paÃ±cavidhÄ• hi pucchÄ• --- adiá¹-á¹-hajotanÄ• pucchÄ• , diá¹-á¹-hasaá¹ƒsandanÄ• pucch
anumatipucchÄ• , kathetukamyatÄ• pucchÄ• ti. tÄ• saá¹ƒ idaá¹ƒ nÄ• nattaá¹ƒ ---

katamÄ• __adiá¹-á¹-hajotanÄ• _pucchÄ• ? (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ• á¹‡avapu
lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti adiá¹-á¹-haá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«taá¹ƒ avibhÅ
Ã±Ä• á¹‡Ä• ya dassanÄ• ya tulanÄ• ya tÄ«raá¹‡Ä• ya vibhÅ«tÄ• ya vibhÄ• vanatthÄ• ya pa
adiá¹-á¹-hajotanÄ• pucchÄ• .

katamÄ• __diá¹-á¹-hasaá¹ƒsandanÄ• _pucchÄ• ? (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ• á¹‡
pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ hoti diá¹-á¹-haá¹ƒ tulitaá¹ƒ tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibh
aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsandanatthÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• __vimaticchedanÄ• _pucchÄ• ? (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ• á¹‡avapucc
saá¹ƒsayapakkhando hoti vimatipakkhando dveá¸·hakajÄ• to ``evaá¹ƒ nu kho, nanu kho, kiá
khoâ€™â€™ ti? so vimaticchedanatthÄ• ya paÃ±haá¹ƒ pucchati, ayaá¹ƒ vimaticchedanÄ• p

katamÄ• __anumati_pucchÄ• ? bhagavÄ• bhikkhÅ«naá¹ƒ anumatiyÄ• paÃ±haá¹ƒ puccha
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ \Ne I 52/ nu taá¹ƒ samanupassituá¹ƒ `etaá¹ƒ mama, es
attÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™ ti (Vin I 21), ayaá¹ƒ anumatipucchÄ• .

katamÄ• __kathetukamyatÄ• _pucchÄ• ? bhagavÄ• bhikkhÅ«naá¹ƒ kathetukamyatÄ• ya
``cattÄ• rome \Ee I 61/, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• roâ€™â€™ ti (SN c
kathetukamyatÄ• pucchÄ• ti. tÄ• su ayaá¹ƒ therassa kathetukamyatÄ• pucchÄ• ti veditabbÄ

idÄ• ni samÄ• tikuddesÄ• ya kathetukamyatÄ• pucchÄ• ya ``ime dhammÄ• abhiÃ±Ã±eyyÄ
taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dayo soá¸·asa vissajjanu
abhiÃ±Ã±eyyÄ• _ti ``desayantassÄ• â€™â€™ ti pÄ• á¹-haseso. ime dhammÄ• abhijÄ• nita

vÄ• garuá¹-á¹-hÄ• niyassa sabrahmacÄ• rissa dhammaá¹ƒ desayantassa pubbe vuttanaye
__sotÄ• vadhÄ• naá¹ƒ_ nÄ• ma. taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• \Be I 57/ tassa sutassa pajÄ
pariyÄ• yaparicchindakapaÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti attho. tassa pajÄ• n
sÄ• mivacanasamÄ• so. taá¹ƒ pajÄ• nanÄ• ti vibhattivipallÄ• savasena upayogavacanaá¹ƒ
sabhÄ• valakkhaá¹‡Ä• vabodhavasena sobhanenÄ• kÄ• rena jÄ• nitabbÄ• . __pariÃ±Ã±eyy
sÄ• maÃ±Ã±alakkhaá¹‡Ä• vabodhavasena kiccasamÄ• panavasena ca byÄ• pitvÄ• jÄ• nit
vaá¸• á¸• hetabbÄ• . __sacchikÄ• tabbÄ• _ti paccakkhaá¹ƒ kÄ• tabbÄ• . duvidhÄ• hi sacch
paá¹-ilÄ• bhasacchikiriyÄ• Ä• rammaá¹‡asacchikiriyÄ• ca. paccanÄ«kasamudÄ• cÄ• ravas
hÄ• naá¹ƒ bhajantÄ«ti __hÄ• nabhÄ• giyÄ• _. tadanudhammatÄ• ya satiyÄ• saá¹‡á¹-hÄ• n
á¹-hitiá¹ƒ bhajantÄ«ti __á¹-hitibhÄ• giyÄ• _. uparivisesÄ• dhigamavasena visesaá¹ƒ bhajant
__visesabhÄ• giyÄ• _. anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ dosal
nibbijjhati padÄ• letÄ«ti ariyamaggo nibbedho nÄ• ma, nibbidÄ• sahagatÄ• naá¹ƒ saÃ±Ã±Ä
samudÄ• cÄ• ravasena taá¹ƒ nibbedhaá¹ƒ bhajantÄ«ti __nibbedhabhÄ• giyÄ• _.

__sabbe saá¹…khÄ• rÄ• _ti sabbe sappaccayÄ• dhammÄ• . te hi __saá¹…khatasaá¹…khA
saá¹…gamma karÄ«yantÄ«ti saá¹…khÄ• rÄ• , te eva paccayehi saá¹…gamma katattÄ• saa
kammanibbattÄ• tebhÅ«makarÅ«pÄ• rÅ«padhammÄ• abhisaá¹…khatasaá¹…khÄ• rÄ• ti a
Vibh-a 226 saá¹…khÄ• rapadaniddesa) vuttÄ• . tepi ``aniccÄ• va \Ee I 62/ saá¹…khÄ• rÄ• a
186; a II 143; DN II 221, 272) saá¹…khatasaá¹…khÄ• resu saá¹…gahaá¹ƒ gacchanti. ``avijjA
bhikkhave, purisapuggalo puÃ±Ã±aÃ±ceva saá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«â€™â€™
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• va Ä• gatÄ• tebhÅ«mikakusalÄ• kusalacetanÄ• \Ne I 53
__abhisaá¹…kharaá¹‡akasaá¹…khÄ• rÄ• _ nÄ• ma. ``yÄ• vatikÄ• abhisaá¹…khÄ• rassa ga
akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• sÄ«â€™â€™ tiÄ• dÄ«su Ä• gataá¹ƒ kÄ• yikaá¹ƒ ceta
__payogÄ• bhisaá¹…khÄ• ro_ nÄ• ma. ``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa k
paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato cittasaá¹…khÄ
464) Ä• gatÄ• vitakkavicÄ• rÄ• . vÄ• caá¹ƒ saá¹…kharontÄ«ti __vacÄ«saá¹…khÄ• rÄ• _. a
saá¹…kharÄ«yantÄ«ti \Be I 58/ __kÄ• yasaá¹…khÄ• rÄ• _. saÃ±Ã±Ä• ca vedanÄ• ca citte
__cittasaá¹…khÄ• rÄ• _. idha pana saá¹…khatasaá¹…khÄ• rÄ• adhippetÄ• .

__aniccÄ• _ti hutvÄ• abhÄ• vaá¹-á¹-hena. __dukkhÄ• _ti pÄ«á¸·anaá¹-á¹-hena. __sabbe d
antokatvÄ• vuttÄ• . __anattÄ• _ti avasavattanaá¹-á¹-hena. __idaá¹ƒ dukkhaá¹ƒ ariyasacca_
``dukkhasamudayo dukkhanirodhoâ€™â€™ ti vattabbe ``dukkhasamudayaá¹ƒ dukkhanirodh
kato. yasmÄ• pana buddhÄ• dayo ariyÄ• paá¹-ivijjhanti, tasmÄ• ariyasaccÄ• nÄ«ti vuccan
``cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni ... pe ... imÄ• ni kho, bhikkhave, cattÄ• ri ariyas
imÄ• ni paá¹-ivijjhanti, tasmÄ• ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti. ariyassa saccÄ• nA
yathÄ• ha ``sadevake loke ... pe ... sadevamanussÄ• ya tathÄ• gato ariyo, tasmÄ• ariyasac
ti (SN c V 1098). etesaá¹ƒ abhisambuddhattÄ• ariyabhÄ• vasiddhitopi ariyasaccÄ• ni. yathA
bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisambuddhattÄ• tathÄ• ga

ariyoti vuccatÄ«â€™â€™ ti (SN c V 1093). ariyÄ• ni saccÄ• nÄ«tipi ariyasaccÄ• ni. __ariyÄ
avisaá¹ƒvÄ• dakÄ• nÄ«ti attho. yathÄ• ha ``imÄ• ni kho, bhikkhave, cattÄ• ri ariyasaccÄ• ni
anaÃ±Ã±athÄ• ni, tasmÄ• ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti (SN c V 1097). __saccÄ
ce? yo paÃ±Ã±Ä• cakkhunÄ• upaparikkhamÄ• nÄ• naá¹ƒ \Ee I 63/ mÄ• yÄ• va viparÄ«to,
titthiyÄ• naá¹ƒ parikappitaattÄ• va anupalabbhasabhÄ• vo ca na hoti, atha kho
bÄ• dhanapabhavasantiniyyÄ• nappakÄ• rena tacchÄ• viparÄ«tabhÅ«tabhÄ• vena ariyaÃ±
aggilakkhaá¹‡aá¹ƒ viya lokapakati viya ca tacchÄ• viparÄ«tabhÅ«tabhÄ• vo saccaá¹-á¹-hoti
``idaá¹ƒ dukkhanti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ n
apica ---

nÄ• bÄ• dhakaá¹ƒ yato dukkhaá¹ƒ, dukkhÄ• aÃ±Ã±aá¹ƒ na bÄ• dhakaá¹ƒ.

bÄ• dhakattaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

taá¹ƒ \Ne I 54/ vinÄ• nÄ• Ã±Ã±ato dukkhaá¹ƒ, na hoti na ca taá¹ƒ tato.

dukkhahetu niyÄ• mena, iti saccaá¹ƒ visattikÄ• ||

nÄ• Ã±Ã±Ä• \Be I 59/ nibbÄ• nato santi, santaá¹ƒ na ca na taá¹ƒ yato.

santabhÄ• vaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

maggÄ• aÃ±Ã±aá¹ƒ na niyyÄ• naá¹ƒ, aniyyÄ• no na cÄ• pi so.

tacchaniyyÄ• nabhÄ• vena, iti so saccasammato ||

iti tacchÄ• vipallÄ• sa-bhÅ«tabhÄ• vaá¹ƒ catÅ«svapi.

dukkhÄ• dÄ«svavisesena, saccaá¹-á¹-haá¹ƒ Ä• hu paá¹‡á¸• itÄ• ti ||

so panÄ• yaá¹ƒ __sacca_saddo anekesu atthesu dissati. seyyathidaá¹ƒ --- ``saccaá¹ƒ bhaá
tiÄ• dÄ«su (Dhp 224) vÄ• cÄ• sacce. ``sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• cÄ• â€™â
viratisacce. ``kasmÄ• nu saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ• â€
diá¹-á¹-hisacce. ``ekaÃ±hi \Ee I 64/ saccaá¹ƒ na dutÄ«yamatthi, yasmiá¹ƒ pajÄ• no vivade p
ntiÄ• dÄ«su (Sn 890; Nidd I 119) paramatthasacce nibbÄ• ne ceva magge ca. ``catunnaá¹ƒ
kati akusalÄ• â€™â€™ tiÄ• dÄ«su (Vibh 216) ariyasacce. svÄ• yamidhÄ• pi ariyasacce pav

niddesavÄ• rasaá¹…gahitassa vissajjanuddesassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhiÃ±Ã±eyyaniddesavaá¹‡á¹‡anÄ•

<2> idÄ• ni \Ee I 65/ vissajjanuddesasaá¹…gahite dhamme pabhedato dassetuá¹ƒ __katha
abhiÃ±Ã±eyyÄ• _tiÄ• di niddesavÄ• ro Ä• raddho. tattha abhiÃ±Ã±eyyaniddesÄ• dÄ«su paÃ
dasa dasa vissajjanÄ• ni __dasuttarapariyÄ• yena_ saá¹ƒsandetvÄ• uddiá¹-á¹-hÄ• ni. tesu
55/ tÄ• va __sabbe sattÄ• _ti kÄ• mabhavÄ• dÄ«su saÃ±Ã±Ä• bhavÄ• dÄ«su ekavokÄ• rab
sattÄ• . __Ä• hÄ• raá¹-á¹-hitikÄ• _ti Ä• hÄ• rato á¹-hiti etesanti Ä• hÄ• raá¹-á¹-hitikÄ• . __á¹-
sakakkhaá¹‡e atthitÄ• adhippetÄ• . iti sabbasattÄ• naá¹ƒ á¹-hitihetu Ä• hÄ• ro nÄ• \Be I 60
Ã±Ä• á¹‡ena jÄ• nitabbo. paccaye hi abhiÃ±Ã±Ä• te paccayuppannÄ• pi abhiÃ±Ã±Ä• tÄ• h
aÃ±Ã±amaÃ±Ã±Ä• pekkhattÄ• . etena Ã±Ä• tapariÃ±Ã±Ä• vuttÄ• hoti. nanu ca evaá¹ƒ sar
``asaÃ±Ã±asattÄ• devÄ• ahetukÄ• anÄ• hÄ• rÄ• aphassakÄ• â€™â€™ tiÄ• di (Vibh 101
virujjhati. tesaÃ±hi jhÄ• naá¹ƒ Ä• hÄ• roti. evaá¹ƒ santepi ``cattÄ• rome, bhikkhave, Ä• hÄ•
sattÄ• naá¹ƒ á¹-hitiyÄ• , sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya. katame cattÄ• ro? kabaá¸
vÄ• sukhumo vÄ• , phasso dutiyo, manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaâ
idaá¹ƒ virujjhatÄ«ti. idampi na virujjhati. etasmiÃ±hi sutte nippariyÄ• yena Ä• hÄ• ralakkhaá¹
Ä• hÄ• rÄ• ti vuttÄ• . idha pana pariyÄ• yena paccayo Ä• hÄ• roti vutto. sabbasaá¹…khatao
laddhuá¹ƒ vaá¹-á¹-ati, so ca yaá¹ƒ yaá¹ƒ phalaá¹ƒ janeti, taá¹ƒ taá¹ƒ Ä• harati nÄ• ma. tasm
vuccati. tenevÄ• ha ---

``avijjampÄ• haá¹ƒ, bhikkhave, sÄ• hÄ• raá¹ƒ vadÄ• mi, no anÄ• hÄ• raá¹ƒ. ko ca, bhikkhav
`paÃ±ca nÄ«varaá¹‡Ä• â€™ tissa vacanÄ«yaá¹ƒ. paÃ±ca nÄ«varaá¹‡epÄ• haá¹ƒ, bhikkhav
anÄ• hÄ• re. ko ca, bhikkhave, paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ Ä• hÄ• ro. `ayoniso ma
vacanÄ«yaâ€™â€™ ntiÄ• di (AN c 10.61). ayaá¹ƒ idha adhippeto.

etasmiÃ±hi paccayÄ• hÄ• re gahite pariyÄ• yÄ• hÄ• ropi nippariyÄ• yÄ• hÄ• ropi sabbo gah

tattha asaÃ±Ã±abhave paccayÄ• hÄ• ro labbhati. anuppanne hi buddhe titthÄ• yatane pabb
parikammaá¹ƒ katvÄ• catutthajjhÄ• naá¹ƒ nibbattetvÄ• tato vuá¹-á¹-hÄ• ya ``dhÄ« cittaá¹ƒ,
cittassa nÄ• ma abhÄ• voyeva sÄ• dhu. cittaÃ±hi nissÄ• ya vadhabandhanÄ• dipaccayaá¹ƒ
asati natthetaâ€™â€™ nti khantiá¹ƒ ruciá¹ƒ uppÄ• detvÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒk
nibbattanti. yo yassa iriyÄ• patho manussaloke paá¹‡ihito ahosi, so tena iriyÄ• pathena nibb
kappasatÄ• ni tiá¹-á¹-hati. ettakaá¹ƒ addhÄ• naá¹ƒ nipanno viya nisinno viya á¹-hito viya hot
sattÄ• naá¹ƒ paccayÄ• hÄ• ro labbhati. te hi yaá¹ƒ jhÄ• naá¹ƒ bhÄ• vetvÄ• nibbattÄ• \Ne I
nesaá¹ƒ paccayo hoti. yathÄ• jiyÄ• vegena khittasaro yÄ• va jiyÄ• vego atthi, tÄ• va gaccha
jhÄ• napaccayo atthi, tÄ• va tiá¹-á¹-hanti. tasmiá¹ƒ niá¹-á¹-hite khÄ«á¹‡avego saro viya pata

ye pana te nerayikÄ• ``nevuá¹-á¹-hÄ• naphalÅ«pajÄ«vino na puÃ±Ã±aphalÅ«pajÄ«vinoâ€
Ä• hÄ• roti? tesaá¹ƒ kammameva Ä• hÄ• roti. kiá¹ƒ paÃ±ca Ä• hÄ• rÄ• atthÄ«ti? ``paÃ±ca,
na vattabbaá¹ƒ. nanu ``paccayo Ä• hÄ• roâ€™â€™ ti vutto, tasmÄ• yena kammena te niray
á¹-hitipaccayattÄ• Ä• hÄ• ro. yaá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``na tÄ• va kÄ• laá¹ƒ karoti
pÄ• pakammaá¹ƒ byantÄ« hotÄ«â€™â€™ ti (AN a III 36; MN III 250). tasmÄ• __Ä• hÄ• raá
paccayaá¹-á¹-hitikÄ• ti attho. kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• rabbhÄ• ti cettha vivÄ• d
uppannakheá¸·opi hi tesaá¹ƒ Ä• hÄ• rakiccaá¹ƒ sÄ• dheti. kheá¸·o hi niraye dukkhavedanÄ«
sagge sukhavedanÄ«yo. iti kÄ• mabhave nippariyÄ• yena cattÄ• ro Ä• hÄ• rÄ• , rÅ«pÄ• rÅ«
asaÃ±Ã±abhavaá¹ƒ sesÄ• naá¹ƒ tayo \Ee I 67/, asaÃ±Ã±Ä• naÃ±ceva avasesÄ• naÃ±ca pa
sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• .

__sabbe sattÄ• _ti ca puggalÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• , sabbe saá¹…khÄ• rÄ
dhammapuggalÄ• naá¹ƒ vasena catubbidhÄ• desanÄ• --- dhammÄ• dhiá¹-á¹-hÄ• nÄ• dha
dhammÄ• dhiá¹-á¹-hÄ• nÄ• puggaladesanÄ• , puggalÄ• dhiá¹-á¹-hÄ• nÄ• puggaladesanÄ•
dhammadesanÄ• ti. ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• m
kammaniyaá¹ƒ hoti, yathayidaá¹ƒ cittaá¹ƒ. cittaá¹ƒ, bhikkhave, bhÄ• vitaá¹ƒ kammaniyaá¹ƒ
22) evarÅ«pÄ« __dhammÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• _. ``aá¹-á¹-hÄ• nametaá¹ƒ
diá¹-á¹-hisampanno puggalo kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccheyya, netaá¹ƒ á¹-hÄ
(AN a I 268) evarÅ«pÄ« __dhammÄ• dhiá¹-á¹-hÄ• nÄ• puggaladesanÄ• _. ``ekapuggalo, b
uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ
(AN a I 170, 309), evarÅ«pÄ« __puggalÄ• dhiá¹-á¹-hÄ• nÄ• puggaladesanÄ• _. ``ekapugga
pÄ• tubhÄ• vÄ• mahato cakkhussa pÄ• tubhÄ• vo hotÄ«â€™â€™ ti (AN a I 175-186) evarÅ
dhammadesanÄ• _. tÄ• su idha puggalÄ• dhiá¹-á¹-hÄ• nÄ• dhammadesanÄ• \Be I 62/. up
dhammÄ• naá¹ƒyeva gahitattÄ• sattaggahaá¹‡ena dhammaggahaá¹‡aá¹ƒ katanti veditabb
sattasantÄ• napariyÄ• pannadhammÄ• naá¹ƒyeva adhikena Ã±Ä• á¹‡ena sabhÄ• vato upa
sattaggahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ, saá¹…khÄ• re upÄ• dÄ• ya sattoti paÃ±Ã±attimatt
phalopacÄ• rena saá¹…khÄ• rÄ• ``sattÄ• â€™â€™ ti \Ne I 57/ vuttÄ• ti veditabbaá¹ƒ. na hi
paccayaá¹-á¹-hitiko atthi aÃ±Ã±atra saá¹…khÄ• rehi, vohÄ• ravasena pana evaá¹ƒ vuccati.
Ã±Ä• tapariÃ±Ã±Ä• vuttÄ• hoti.

__dve dhÄ• tuyo_ti saá¹…khatÄ• ca dhÄ• tu asaá¹…khatÄ• ca dhÄ• tu. tattha anekehi pa
paÃ±cakkhandhÄ• saá¹…khatÄ• dhÄ• tu, kehici paccayehi akataá¹ƒ nibbÄ• naá¹ƒ asaá¹…

__tisso dhÄ• tuyo_ti kÄ• madhÄ• tu rÅ«padhÄ• tu arÅ«padhÄ• tu (Vibh 181-182). tattha ka
heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito paranimmitavasavattÄ« deve ar
yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• khandhÄ• dhÄ• tÅ« Ä• yata
saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ. ayaá¹ƒ vuccati kÄ• madhÄ• tu (Vibh 182; Dhs 1287). ta

heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito akaniá¹-á¹-he deve antokaritvÄ• antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• samÄ• pannassa vÄ• upapannassa vÄ• diá¹ cittacetasikÄ• dhammÄ• . ayaá¹ƒ vuccati rÅ«padhÄ• tu. tattha katamÄ• arÅ«padhÄ• tu? h Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«page deve pariyantaá¹ƒ karitvÄ• uparito nevasaÃ±Ã±Ä• nÄ• antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• samÄ• pannas diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• . ayaá¹ƒ vuccati arÅ«pad pana ``kÄ• madhÄ• tÅ«ti kÄ• mabhavo paÃ±cakkhandhÄ• labbhanti, rÅ«padhÄ• tÅ«ti rÅ«p labbhanti. arÅ«padhÄ• tÅ«ti arÅ«pabhavo cattÄ• ro khandhÄ• labbhantÄ«â€™â€™ ti vutta dasuttarapariyÄ• yena yojanÄ• .

saá¹…gÄ«tipariyÄ• yena pana ``tisso kusaladhÄ• tuyo --- nekkhammadhÄ• tu abyÄ• pÄ• d aparÄ• pi tisso dhÄ• tuyo --- rÅ«padhÄ• tu arÅ«padhÄ• tu nirodhadhÄ• tu. aparÄ• pi tisso d majjhimÄ• dhÄ• tu \Be I 63/ paá¹‡Ä«tÄ• dhÄ• tÅ«â€™â€™ ti (DN I 3.305) vuttÄ• dhÄ• tuy 181-182). nekkhammapaá¹-isaá¹ƒyutto takko vitakko ... pe ... sammÄ• saá¹…kappo. ayaá¹ƒ sabbepi kusalÄ• dhammÄ• nekkhammadhÄ• tu. abyÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitak abyÄ• pÄ• dadhÄ• tu. yÄ• sattesu metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cetovimutt abyÄ• pÄ• dadhÄ• tu. avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko ... pe ... sammÄ• saá¹…ka sattesu karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti. ayaá¹ƒ vu (Vibh 182). rÅ«pÄ• rÅ«padhÄ• tuyo vuttÄ• yeva. nirodhadhÄ• tu nibbÄ• naá¹ƒ. hÄ«nÄ• dh dvÄ• dasÄ• kusalacittuppÄ• dÄ• , majjhimÄ• \Ne I 58/ dhÄ• tu avasesÄ• tebhÅ«makadhar lokuttaradhammÄ• . sabbÄ• pi ca nijjÄ«vaá¹-á¹-hena dhÄ• tu.

__cattÄ• ri ariyasaccÄ• nÄ«_ti dukkhaá¹ƒ ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ ariyasaccaá ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« \Ee I 69/ paá¹-ipadÄ• ariyasaccaá¹ƒ. imesaá¹ƒ va saccavissajjanesuyeva bhavissati.

__paÃ±ca vimuttÄ• yatanÄ• nÄ«_ti attano hitatthÄ• ya parehi pavattitadhammadesanÄ• sa hitatthÄ• ya attano yathÄ• sutadhammadesanÄ• , yathÄ• sutassa dhammassa sajjhÄ• yaka dhammassa cetasÄ• anuvitakkanaá¹ƒ, kasiá¹‡Ä• subhÄ• dÄ«su anukÅ«laá¹ƒ Ä• rammaá¹ vimuccanakÄ• raá¹‡Ä• ni. yathÄ• ha ---

``idha, bhikkhave, bhikkhuno satthÄ• dhammaá¹ƒ deseti aÃ±Ã±ataro vÄ• garuá¹-á¹-hÄ• ni yathÄ• kho, bhikkhave, bhikkhuno satthÄ• dhammaá¹ƒ deseti aÃ±Ã±ataro vÄ• garuá¹-á¹-h tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒved atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«t kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati, ida vimuttÄ• yatanaá¹ƒ.

``puna \Be I 64/ caparaá¹ƒ, bhikkhave, bhikkhuno na heva kho satthÄ• dhammaá¹ƒ deseti a
garuá¹-á¹-hÄ• niyo sabrahmacÄ• rÄ«, api ca kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhamm
deseti. yathÄ• yathÄ• kho, bhikkhave, bhikkhuno ... pe ... sukhino cittaá¹ƒ samÄ• dhiyati. id
vimuttÄ• yatanaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno naheva kho satthÄ• dhammaá¹ƒ deseti aÃ±Ã±atar
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pares
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti. yathÄ• ya
bhikkhuno ... pe ... sukhino cittaá¹ƒ samÄ• dhiyati. idaá¹ƒ tatiyaá¹ƒ vimuttÄ• yatanaá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, bhikkhuno naheva kho satthÄ• dhammaá¹ƒ deseti aÃ±Ã±atar
\Ne I 59/ sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• r
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti, api ca kho
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati. ya
bhikkhave, bhikkhuno ... pe ... sukhino cittaá¹ƒ \Ee I 70/ samÄ• dhiyati. idaá¹ƒ catutthaá¹ƒ vi

``puna caparaá¹ƒ, bhikkhave, bhikkhuno naheva kho satthÄ• dhammaá¹ƒ deseti aÃ±Ã±atar
sabrahmacÄ• rÄ«, nÄ• pi yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena pares
yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena sajjhÄ• yaá¹ƒ karoti, nÄ• pi yat
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ cetasÄ• anuvitakketi anuvicÄ• reti manasÄ• nupekkhati, a
samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdha
yathÄ• kho, bhikkhave, bhikkhuno aÃ±Ã±ataraá¹ƒ samÄ• dhinimittaá¹ƒ suggahitaá¹ƒ hoti su
sÅ«padhÄ• ritaá¹ƒ suppaá¹-ividdhaá¹ƒ paÃ±Ã±Ä• ya tathÄ• tathÄ• so tasmiá¹ƒ dhamme a
dhammapaá¹-isaá¹ƒvedÄ« ca. tassa atthapaá¹-isaá¹ƒvedino dhammapaá¹-isaá¹ƒvedino pÄ•
pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. idaá¹ƒ paÃ±camaá¹ƒ vimuttÄ• yatanaâ€™â€™ nti (AN b V 26; DN III 322).

__cha anuttariyÄ• nÄ«_ti ettha natthi etesaá¹ƒ uttaranti anuttarÄ• ni, anuttarÄ• ni eva anutt
jeá¹-á¹-hakÄ• nÄ«ti attho. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``chayimÄ• ni (AN b VI 8, 30), bhikkhave, anuttariyÄ• ni. katamÄ• ni cha? dassanÄ• nuttariy
savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ, sikkhÄ• nuttariyaá¹ƒ, pÄ• ricariyÄ• nuttariyaá¹ƒ
anussatÄ• nuttariyanti.

``katamaÃ±ca, bhikkhave, dassanÄ• nuttariyaá¹ƒ? idha, bhikkhave, ekacco hatthiratanampi
assaratanampi dassanÄ• ya gacchati, maá¹‡iratanampi dassanÄ• ya gacchati, uccÄ• vacaá
gacchati, samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• micchÄ• diá¹-á¹-hikaá¹ƒ micchÄ• paá¹-ip

atthetaá¹ƒ, bhikkhave, dassanaá¹ƒ, netaá¹ƒ natthÄ«ti vadÄ• mi. taÃ±ca kho etaá¹ƒ, bhikkha
hÄ«naá¹ƒ gammaá¹ƒ pothujjanikaá¹ƒ anariyaá¹ƒ anatthasaá¹ƒhitaá¹ƒ na nibbidÄ• ya \Ne I 6
nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒ
tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• dassanÄ• ya gacchati niviá¹-á¹-hasaddho
abhippasanno. etadÄ• nuttariyaá¹ƒ, bhikkhave, dassanÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• s
71/ samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ
yadidaá¹ƒ tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• dassanÄ• ya gacchati niviá¹-á¹-
ekantagato abhippasanno. idaá¹ƒ vuccati, bhikkhave, dassanÄ• nuttariyaá¹ƒ. iti dassanÄ• n

``savanÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco bherisaddampi savanÄ• ya
vÄ«á¹‡Ä• saddampi savanÄ• ya gacchati, gÄ«tasaddampi savanÄ• ya gacchati, uccÄ• vaca
gacchati, samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• micchÄ• diá¹-á¹-hikassa micchÄ• paá¹-i
gacchati. atthetaá¹ƒ, bhikkhave, savanaá¹ƒ, netaá¹ƒ natthÄ«ti vadÄ• mi \Be I 66/. taÃ±ca kh
savanaá¹ƒ hÄ«naá¹ƒ ... pe ... na nibbÄ• nÄ• ya saá¹ƒvattati. yo ca kho, bhikkhave, tathÄ• g
tathÄ• gatasÄ• vakassa vÄ• dhammassavanÄ• ya gacchati niviá¹-á¹-hasaddho niviá¹-á¹-ha
abhippasanno. etadÄ• nuttariyaá¹ƒ, bhikkhave, savanÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• ...
sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gatassa vÄ• tathÄ• gatasÄ• vakassa vÄ• dhammassava
niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ vuccati, bhikkhave, s
iti dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ.

``lÄ• bhÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco puttalÄ• bhampi labhati, dÄ
dhanalÄ• bhampi labhati, uccÄ• vacaá¹ƒ vÄ• pana lÄ• bhampi labhati. samaá¹‡e vÄ• brÄ•
micchÄ• diá¹-á¹-hike micchÄ• paá¹-ipanne saddhaá¹ƒ paá¹-ilabhati. attheso, bhikkhave, lÄ•
vadÄ• mi. so ca kho eso, bhikkhave, lÄ• bho hÄ«no ... pe ... na nibbÄ• nÄ• ya saá¹ƒvattati.
tathÄ• gate vÄ• tathÄ• gatasÄ• vake vÄ• saddhaá¹ƒ paá¹-ilabhati niviá¹-á¹-hasaddho niviá
abhippasanno. etadÄ• nuttariyaá¹ƒ, bhikkhave, lÄ• bhÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• ...
sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gate vÄ• tathÄ• gatasÄ• vake vÄ• saddhaá¹ƒ paá¹-ilabh
niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ vuccati, bhikkhave, lÄ• bhÄ• nuttariyaá¹
dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariyaá¹ƒ.

``sikkhÄ• nuttariyaÃ±ca \Ne I 61/ kathaá¹ƒ hoti? idha, bhikkhave, ekacco hatthismimpi sikkh
sikkhati, rathasmimpi sikkhati, dhanusmimpi sikkhati, tharusmimpi sikkhati, uccÄ• vacaá¹ƒ v
samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• micchÄ• diá¹-á¹-hikassa micchÄ• paá¹-ipannassa
sikkhÄ• , nesÄ• natthÄ«ti vadÄ• mi. sÄ• ca kho esÄ• , bhikkhave, sikkhÄ• hÄ«nÄ• ... pe
saá¹ƒvattati. yo ca kho, bhikkhave, tathÄ• gatappavedite dhammavinaye adhisÄ«lampi sikkh
sikkhati, adhipaÃ±Ã±ampi sikkhati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippa
etadÄ• nuttariyaá¹ƒ, bhikkhave \Be I 67/, sikkhÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• ... pe ... n
sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gatappavedite dhammavinaye adhisÄ«lampi sikkhati, adh

adhipaÃ±Ã±ampi sikkhati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno. id
bhikkhave, sikkhÄ• nuttariyaá¹ƒ. iti dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• n
sikkhÄ• nuttariyaá¹ƒ.

``pÄ• ricariyÄ• nuttariyaÃ±ca kathaá¹ƒ hoti? idha, bhikkhave, ekacco khattiyampi paricarati,
paricarati, gahapatimpi paricarati, uccÄ• vacaá¹ƒ vÄ• pana paricarati, samaá¹‡aá¹ƒ vÄ• br
micchÄ• diá¹-á¹-hikaá¹ƒ micchÄ• paá¹-ipannaá¹ƒ paricarati. atthesÄ• , bhikkhave, pÄ• ricari
vadÄ• mi. sÄ• ca kho esÄ• , bhikkhave, pÄ• ricariyÄ• hÄ«nÄ• ... pe ... na nibbÄ• nÄ• ya s
bhikkhave, tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ• paricarati niviá¹-á¹-hasaddho n
ekantagato abhippasanno. etadÄ• nuttariyaá¹ƒ, bhikkhave, pÄ• ricariyÄ• naá¹ƒ sattÄ• naá¹ƒ
nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gataá¹ƒ vÄ• tathÄ• gatasÄ• vakaá¹ƒ vÄ•
niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ vuccati, bhikkhave,
pÄ• ricariyÄ• nuttariyaá¹ƒ. iti dassanÄ• nuttariyaá¹ƒ, savanÄ• nuttariyaá¹ƒ, lÄ• bhÄ• nuttariy
sikkhÄ• nuttariyaá¹ƒ, pÄ• ricariyÄ• nuttariyaá¹ƒ.

``anussatÄ• nuttariyaÃ±ca \Ee I 73/ kathaá¹ƒ hoti? idha, bhikkhave, ekacco puttalÄ• bhamp
dÄ• ralÄ• bhampi anussarati, dhanalÄ• bhampi anussarati, uccÄ• vacaá¹ƒ vÄ• pana anuss
brÄ• hmaá¹‡aá¹ƒ vÄ• micchÄ• diá¹-á¹-hikaá¹ƒ micchÄ• paá¹-ipannaá¹ƒ anussarati. atthesÄ
nesÄ• natthÄ«ti vadÄ• mi. sÄ• ca kho esÄ• , bhikkhave, anussati hÄ«nÄ• ... pe ... na nibb
yo ca kho, bhikkhave, tathÄ• gataá¹ƒ vÄ• \Ne I 62/ tathÄ• gatasÄ• vakaá¹ƒ vÄ• anussarati
niviá¹-á¹-hapemo ekantagato abhippasanno. etadÄ• nuttariyaá¹ƒ, bhikkhave, anussatÄ«naá
visuddhiyÄ• ... pe ... nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ tathÄ• gataá¹ƒ vÄ• tathÄ• g
anussarati niviá¹-á¹-hasaddho niviá¹-á¹-hapemo ekantagato abhippasanno. idaá¹ƒ \Be I 68/
anussatÄ• nuttariyaá¹ƒ. imÄ• ni kho, bhikkhave, cha anuttariyÄ• nÄ«â€™â€™ ti (AN b VI 3

__satta niddasavatthÅ«nÄ«_ti ettha natthi etassa dasÄ• ti niddaso. niddasassa niddasabhÄ
kÄ• raá¹‡Ä• ni niddasavatthÅ«ni. khÄ«á¹‡Ä• savo hi dasavassakÄ• le parinibbuto puna paá
dasavasso na hotÄ«ti niddasoti vuccati. na kevalaÃ±ca dasavassova na hoti, navavassopi .
ekamuhuttikopi na hotiyeva. na kevalaÃ±ca dasavassakÄ• le parinibbuto, sattavassikakÄ• l
niddaso nimuhutto hotiyeva. titthiyasamaye uppannavohÄ• raá¹ƒ pana sÄ• sane khÄ«á¹‡Ä•
tÄ• disassa abhÄ• vaá¹ƒ, idha ca sabbhÄ• vaá¹ƒ dassento bhagavÄ• tÄ• disasabhÄ• vass
niddasavatthÅ«nÄ«â€™â€™ ti Ä• ha. yathÄ• ha ---

``sattimÄ• ni, bhikkhave, niddasavatthÅ«ni. katamÄ• ni satta? idha, bhikkhave, bhikkhu sikk
tibbacchando hoti, Ä• yatiÃ±ca sikkhÄ• samÄ• dÄ• ne avigatapemo. dhammanisantiyÄ• tib
dhammanisantiyÄ• avigatapemo. icchÄ• vinaye tibbacchando hoti, Ä• yatiÃ±ca icchÄ• vina
paá¹-isallÄ• ne tibbacchando hoti, Ä• yatiÃ±ca paá¹-isallÄ• ne avigatapemo. vÄ«riyÄ• rambh
Ä• yatiÃ±ca vÄ«riyÄ• rambhe avigatapemo \Ee I 74/. satinepakke tibbacchando hoti, Ä• yat

avigatapemo. diá¹-á¹-hipaá¹-ivedhe tibbacchando hoti, Ä• yatiÃ±ca diá¹-á¹-hipaá¹-ivedhe avi
kho, bhikkhave, satta niddasavatthÅ«nÄ«â€™â€™ ti (AN b 7.20).

theropi tatheva desanaá¹ƒ uddharitvÄ• ``satta niddasavatthÅ«nÄ«â€™â€™ ti Ä• ha.

__aá¹-á¹-ha abhibhÄ• yatanÄ• nÄ«_ti ettha abhibhuyyamÄ• nÄ• ni Ä• yatanÄ• ni etesaá¹ƒ
abhibhÄ• yatanÄ• ni, jhÄ• nÄ• ni. __Ä• yatanÄ• nÄ«_ti adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatan
kasiá¹‡Ä• rammaá¹‡Ä• ni. Ã±Ä• á¹‡uttariko hi puggalo visadaÃ±Ä• á¹‡o \Be I 69/ ``kiá¹ƒ ett
samÄ• pajjitabbaá¹ƒ. na mayhaá¹ƒ cittekaggatÄ• karaá¹‡e bhÄ• ro atthÄ«â€™â€™ ti, tÄ• n
abhibhavitvÄ• samÄ• pajjati, saha nimittuppÄ• denevettha \Ne I 63/ appanaá¹ƒ nibbattetÄ«
uppÄ• ditÄ• ni jhÄ• nÄ• ni ``abhibhÄ• yatanÄ• nÄ«â€™â€™ ti vuccanti.

``katamÄ• ni (AN c 8.65) aá¹-á¹-ha? ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• ni, `tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ
paá¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ rÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹‡á
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ dutiyaá¹ƒ abhibhÄ

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati parittÄ• ni suvaá¹‡á¹‡adub
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ tatiyaá¹ƒ abhibhÄ•

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati appamÄ• á¹‡Ä• ni suvaá¹
abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ catutthaá¹ƒ abhibh

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä
nÄ«lanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma umÄ• pupphaá¹ƒ nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ
nÄ«lanibhÄ• saá¹ƒ, seyyathÄ• pi vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhato
nÄ«laá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ nÄ«lanidassanaá¹ƒ nÄ«lanibhÄ• saá¹ƒ, evameva ajjhattaá¹ƒ a
bahiddhÄ• rÅ«pÄ• ni passati nÄ«lÄ• ni nÄ«lavaá¹‡á¹‡Ä• ni nÄ«lanidassanÄ• ni nÄ«lanibhÄ
jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ paÃ±camaá¹ƒ abhibhÄ• yatana

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä
pÄ«tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma kaá¹‡ikÄ• rapupphaá¹ƒ pÄ«taá¹ƒ pÄ«tavaá¹‡á¹‡a
75/ pÄ«tanibhÄ• saá¹ƒ, seyyathÄ• pi vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ub
\Ne I 64/ pÄ«taá¹ƒ \Be I 70/ pÄ«tavaá¹‡á¹‡aá¹ƒ pÄ«tanidassanaá¹ƒ pÄ«tanibhÄ• saá¹ƒ, eva
arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati pÄ«tÄ• ni pÄ«tavaá¹‡á¹‡Ä• ni pÄ«tani
`tÄ• ni abhibhuyya jÄ• nÄ• mi passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ chaá¹-á¹-ha

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati lohitakÄ• ni lohitakavaá¹‡á
lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma bandhujÄ«vakapupphaá¹
lohitakavaá¹‡á¹‡aá¹ƒ lohitakanidassanaá¹ƒ lohitakanibhÄ• saá¹ƒ, seyyathÄ• pi vÄ• pana ta
bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-haá¹ƒ lohitakaá¹ƒ lohitakavaá¹‡á¹‡aá¹ƒ lo
lohitakanibhÄ• saá¹ƒ, evameva ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni pas
lohitakavaá¹‡á¹‡Ä• ni lohitakanidassanÄ• ni lohitakanibhÄ• sÄ• ni, `tÄ• ni abhibhuyya jÄ• n
evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ sattamaá¹ƒ abhibhÄ• yatanaá¹ƒ.

``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« eko bahiddhÄ• rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á
odÄ• tanibhÄ• sÄ• ni. seyyathÄ• pi nÄ• ma osadhitÄ• rakÄ• odÄ• tÄ• odÄ• tavaá¹‡á¹‡Ä•
seyyathÄ• pi vÄ• pana taá¹ƒ vatthaá¹ƒ bÄ• rÄ• á¹‡aseyyakaá¹ƒ ubhatobhÄ• gavimaá¹-á¹-h
odÄ• tavaá¹‡á¹‡aá¹ƒ odÄ• tanidassanaá¹ƒ odÄ• tanibhÄ• saá¹ƒ, evameva ajjhattaá¹ƒ arÅ«
rÅ«pÄ• ni passati odÄ• tÄ• ni odÄ• tavaá¹‡á¹‡Ä• ni odÄ• tanidassanÄ• ni odÄ• tanibhÄ• sÄ
passÄ• mÄ«â€™ ti evaá¹ƒsaÃ±Ã±Ä« hoti. idaá¹ƒ aá¹-á¹-hamaá¹ƒ abhibhÄ• yatanaá¹ƒ. imÄ
abhibhÄ• yatanÄ• ni (AN c 8.65; DN III 358).

__nava anupubbavihÄ• rÄ• _ti pubbaá¹ƒ pubbaá¹ƒ anu anupubbaá¹ƒ, anupubbaá¹ƒ viharita
vihÄ• rÄ• anupubbavihÄ• rÄ• , anupaá¹-ipÄ• á¹-iyÄ• samÄ• pajjitabbavihÄ• rÄ• ti attho.

``katame \Be I 71/ nava? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca akusalehi dha
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vi
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca \Ne I 65/ virÄ• gÄ•
sato sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti
sukhavihÄ• rÄ«â€™ ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pahÄ• nÄ•
pubbeva somanassadomanassÄ• naá¹ƒ \Ee I 76/ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ up
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. sabbaso Ä• kiÃ±caÃ±Ã±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. sabbaso nevasaÃ±Ã±Ä• nÄ
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharatÄ«â€™â€™ ti (AN c 9.33; DN III 343, 35
anupubbavihÄ• rÄ• va.

__dasa nijjaravatthÅ«nÄ«_ti micchÄ• diá¹-á¹-hÄ• dÄ«ni nijjarayanti nÄ• sayantÄ«ti nijjarÄ•
kÄ• raá¹‡Ä• ni. nijjarÄ• ni ca tÄ• ni vatthÅ«ni cÄ• ti nijjaravatthÅ«ni. sammÄ• diá¹-á¹-hÄ• dÄ

adhivacanaá¹ƒ.

``katamÄ• ni (AN c 10.106; DN III 360) dasa? sammÄ• diá¹-á¹-hikassa, bhikkhave, micchÄ•
hoti. ye ca micchÄ• diá¹-á¹-hipaccayÄ• aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavan
honti, sammÄ• diá¹-á¹-hipaccayÄ• ca aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹

``sammÄ• saá¹…kappassa, bhikkhave, micchÄ• saá¹…kappo nijjiá¹‡á¹‡o hoti. ye ca micchÄ
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti \Be I 72/, te cassa nijjiá¹‡á¹‡Ä• honti, samm
aneke kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• vÄ• cassa, bhikkhave, micchÄ• vÄ• cÄ• nijjiá¹‡á¹‡Ä• hoti. ye ca micchÄ• vÄ• cÄ
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• vÄ• cÄ
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• kammantassa, bhikkhave, micchÄ• kammanto nijjiá¹‡á¹‡o hoti. ye ca micchÄ• ka
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• kamm
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• Ä• jÄ«vassa, bhikkhave, micchÄ• Ä• jÄ«vo nijjiá¹‡á¹‡o hoti. ye ca micchÄ• Ä• jÄ
akusalÄ• dhammÄ• sambhavanti, te \Ee I 77/ cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• Ä• jÄ«va
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• vÄ• yÄ• massa, bhikkhave, micchÄ• vÄ• yÄ• mo nijjiá¹‡á¹‡o hoti. ye ca micchÄ•
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• vÄ• yÄ
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• satissa, bhikkhave, micchÄ• sati nijjiá¹‡á¹‡Ä• hoti. ye ca micchÄ• satipaccayÄ•
dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• satipaccayÄ• ca aneke kus
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• samÄ• dhissa, bhikkhave, micchÄ• samÄ• dhi nijjiá¹‡á¹‡o hoti. ye ca micchÄ• sa
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• samÄ
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• Ã±Ä• á¹‡issa, bhikkhave, micchÄ• Ã±Ä• á¹‡aá¹ƒ nijjiá¹‡á¹‡aá¹ƒ hoti. ye ca micch
pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sammÄ• Ã±Ä•
dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``sammÄ• vimuttissa \Be I 73/, bhikkhave, micchÄ• vimutti nijjiá¹‡á¹‡Ä• hoti. ye ca micchÄ•
67/ aneke pÄ• pakÄ• akusalÄ• dhammÄ• sambhavanti, te cassa nijjiá¹‡á¹‡Ä• honti, sam
kusalÄ• dhammÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ ti (AN c 10.106; DN II
nijjaravatthÅ«ni.

<3> __sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyya_ntiÄ• di bhagavatÄ• vuttaá¹ƒ idha Ä• haritvÄ•
__kiÃ±ca_-iti __ca_-kÄ• ro padapÅ«raá¹‡amatte nipÄ• to. __cakkhÄ• _dÄ«ni tiá¹ƒsa vissajj
ekekasmiá¹ƒ paÃ±ca paÃ±ca katvÄ• dvÄ• rÄ• rammaá¹‡apavattikkamena niddiá¹-á¹-hÄ• n
maá¹ƒsacakkhu paÃ±Ã±Ä• cakkhu ca. tesu buddhacakkhu samantacakkhu Ã±Ä• á¹‡acakkh
paÃ±cavidhaá¹ƒ paÃ±Ã±Ä• cakkhu. ``addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, buddhacakkhunÄ•
(MN I 283; II 339; Vin I 9) idaá¹ƒ __buddhacakkhu_ nÄ• ma. ``samantacakkhu vuccati sabba
nti (Nidd II dhotakamÄ• á¹‡avapucchÄ• niddesa 32; mogharÄ• jamÄ• á¹‡avapucchÄ• nidde
nÄ• ma. ``cakkhuá¹ƒ udapÄ• di Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«â€™â€™ ti (SN c V 1081; Vin I 1
nÄ• ma. ``addasaá¹ƒ kho ahaá¹ƒ, bhikkhave, dibbena cakkhunÄ• visuddhenÄ• â€™â€™ ti
__dibbacakkhu_ nÄ• ma. ``virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™
heá¹-á¹-himamaggattayasaá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dhammacakkhu_ nÄ• ma.

__maá¹ƒsacakkhu_pi sasambhÄ• racakkhu \Ee I 78/, pasÄ• dacakkhÅ«ti duvidhaá¹ƒ hoti. y
patiá¹-á¹-hito heá¹-á¹-hÄ• akkhikÅ«pakaá¹-á¹-hikena upari bhamukaá¹-á¹-hikena ubhato akk
akkhipakhumehi paricchinno akkhikÅ«pakamajjhÄ• nikkhantena nhÄ• rusuttakena matthalu
setakaá¹‡hÄ• tikaá¹‡hamaá¹‡á¸• alavicitto maá¹ƒsapiá¹‡á¸• o, idaá¹ƒ __sasambhÄ• racakk
sito ettha paá¹-ibaddho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do, idaá¹ƒ __
idamidhÄ• dhippetaá¹ƒ. tadetaá¹ƒ tassa sasambhÄ• racakkhuno setamaá¹‡á¸• alaparikkhitt
majjhe abhimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppattidese diá¹-á¹-himaá¹‡á¸• ale s
Ä• sittatelaá¹ƒ picupaá¹-alÄ• ni viya satta akkhipaá¹-alÄ• ni byÄ• petvÄ• pamÄ• á¹‡ato mu
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ \Be I 74/ sÄ• dh
cakkhatÄ«ti __cakkhu, _ rÅ«paá¹ƒ assÄ• deti vibhÄ• veti cÄ• ti attho. rÅ«payantÄ«ti __rÅ«p
vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• nÄ• hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• sentÄ«ti attho. ca
viÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhussa vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. phusat
maá¹‡á¸• etvÄ• samphassoti vuttaá¹ƒ. cakkhuto pavatto samphasso __cakkhusamphasso.
\Ne I 68/ cakkhuviÃ±Ã±Ä• á¹‡asampayuttaphassapaccayÄ• . __vedayita_nti vindanaá¹ƒ, ve
sukhayatÄ«ti __sukhaá¹ƒ, _ yassuppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho. suá¹-á¹-hu vÄ•
ca kÄ• yacittÄ• bÄ• dhanti sukhaá¹ƒ. dukkhayatÄ«ti __dukkhaá¹ƒ, _ yassuppajjati, taá¹ƒ du
attho. na dukkhaá¹ƒ na sukhanti __adukkhamasukhaá¹ƒ. ma_-kÄ• ro padasandhivasena vu
attanÄ• sampayuttÄ• ya vedanÄ• ya sahajÄ• ta aÃ±Ã±amaÃ±Ã±anissaya vipÄ• kaÄ• hÄ• n
aá¹-á¹-hadhÄ• paccayo hoti, sampaá¹-icchanasampayuttÄ• ya
anantarasamanantaraanantarÅ«panissayanatthivigatavasenapaÃ±cadhÄ• , santÄ«raá¹‡Ä•
upanissayavaseneva paccayo hoti.

suá¹‡Ä• tÄ«ti \Ee I 79/ __sotaá¹ƒ_. taá¹ƒ sasambhÄ• rasotabilassa anto tanutambalomÄ• c
aá¹…gulivedhakasaá¹‡á¹-hÄ• ne padese sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ va
sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati. sappantÄ«ti __saddÄ• , _ udÄ• harÄ«yantÄ«ti attho. ghÄ•
taá¹ƒ sasambhÄ• raghÄ• nabilassa anto ajapadasaá¹‡á¹-hÄ• ne padese ghÄ• naviÃ±Ã±Ä•
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati. gandhayantÄ«ti __gandhÄ• , _ a
attho. jÄ«vitamavhÄ• yatÄ«ti __jivhÄ• , _ sÄ• yanaá¹-á¹-hena vÄ• jivhÄ• . sÄ• sasambhÄ•
atiaggamÅ«lapassÄ• ni vajjetvÄ• uparimatalamajjhe bhinnauppaladalaggasaá¹‡á¹-hÄ• ne p
jivhÄ• viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• n
sattÄ• ti __rasÄ• , _ assÄ• dentÄ«ti attho. kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá¹ƒ Ä• yot
uppattideso. so yÄ• vatÄ• imasmiá¹ƒ kÄ• ye upÄ• diá¹‡á¹‡appavatti nÄ• ma atthi, tattha ye
kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• n
__phoá¹-á¹-habbÄ• _. munÄ• tÄ«ti __mano, _ vijÄ• nÄ• tÄ«ti attho. attano lakkhaá¹‡aá¹ƒ dh
I 75/. __mano_ti sahÄ• vajjanaá¹ƒ bhavaá¹…gaá¹ƒ. __dhammÄ• _ti dvÄ• dasapabhedÄ• d
__manoviÃ±Ã±Ä• á¹‡a_nti javanamanoviÃ±Ã±Ä• á¹‡aá¹ƒ. __manosamphasso_ti taá¹ƒsamp
vedanÄ• ya vipÄ• kapaccayavajjehi sesehi sattahi paccayo hoti, anantarÄ• ya teheva, sesÄ
paccayo hoti.

__rÅ«pÄ• _dÄ«ni paÃ±ca vissajjanÄ• ni khandhavasena niddiá¹-á¹-hÄ• ni. sÄ«tÄ• dÄ«hi ru
__rÅ«paá¹ƒ_. vedayatÄ«ti __vedanÄ• _. saÃ±jÄ• nÄ• tÄ«ti __saÃ±Ã±Ä• _. saá¹…kharontÄ
__vijÄ• nÄ• tÄ«ti viÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhÄ• _dÄ«ni dhammavicÄ• rapariyantÄ• ni dasa ch
vissajjanÄ• ni piyarÅ«pasÄ• tarÅ«pavasena niddiá¹-á¹-hÄ• ni. cakkhusamphassajÄ• dikÄ•
taá¹ƒtaá¹ƒsampayuttÄ• va. rÅ«pesu saÃ±Ã±Ä• __rÅ«pasaÃ±Ã±Ä• . _ saÃ±cetayatÄ«ti __s
attho. tasatÄ«ti __taá¹‡hÄ• , _ pipÄ• satÄ«ti \Ne I 69/ attho. vitakketÄ«ti __vitakko, _ vitakka
vitakko, Å«hananti vuttaá¹ƒ hoti. Ä• rammaá¹‡e tena cittaá¹ƒ vicaratÄ«ti \Ee I 80/ __vicÄ• ro
vÄ• vicÄ• ro, anusaÃ±caraá¹‡anti vuttaá¹ƒ hoti.

<4> __pathavÄ«dhÄ• tÄ• _dÄ«ni cha vissajjanÄ• ni saá¹ƒkhittena nÄ• marÅ«pavavatthÄ• n
patthaá¹-attÄ• __pathavÄ«_. appeti, Ä• pÄ«yati, appÄ• yatÄ«ti vÄ• __Ä• po_. tejayatÄ«ti _
__vÄ• yo_. na kassati na nikassati, kasituá¹ƒ chindituá¹ƒ bhindituá¹ƒ vÄ• na sakkÄ• ti __Ä•
nissattaá¹-á¹-hena __dhÄ• tu_.

__pathavÄ«kasiá¹‡Ä• _dÄ«ni dasa vissajjanÄ• ni kasiá¹‡abhÄ• vanÄ• vasena niddiá¹-á¹-hÄ
sakalapharaá¹‡avasena kasiá¹‡amaá¹‡á¸• alampi tasmiá¹ƒ upaá¹-á¹-hitanimittampi tadÄ• ra
vuccati. idha pana jhÄ• naá¹ƒ adhippetaá¹ƒ. Ä• dimhi cattÄ• ri mahÄ• bhÅ«takasiá¹‡Ä• ram
parÄ• ni cattÄ• ri vaá¹‡á¹‡akasiá¹‡Ä• rammaá¹‡Ä• ni. __Ä• kÄ• sakasiá¹‡a_nti paricchedÄ•
jhÄ• naá¹ƒ, kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so, tadÄ• rammaá¹‡aÃ±ca Ä• kÄ• sÄ• naÃ±cÄ• yat
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡aá¹ƒ, tadÄ• rammaá¹‡aÃ±ca viÃ±Ã±Ä• á¹‡aÃ±cÄ

__kesÄ• _dÄ«ni dvattiá¹ƒsa vissajjanÄ• ni dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• navasena n
kesÄ• dÄ«su paá¹-ikÅ«lato upaá¹-á¹-hitesu kÄ• yagatÄ• sativasena asubhakammaá¹-á¹-hÄ•
vaá¹‡á¹‡ato upaá¹-á¹-hitesu kasiá¹‡akammaá¹-á¹-hÄ• naá¹ƒ hoti, dhÄ• tuto upaá¹-á¹-hitesu
catudhÄ• tuvavatthÄ• nakammaá¹-á¹-hÄ• naá¹ƒ hoti, kesÄ• tiÄ• dÄ«ni ca paá¹-ikÅ«lato vaá
upaá¹-á¹-hitÄ• naá¹ƒ tadÄ• rammaá¹‡Ä• ni jhÄ• nÄ• ni, dhÄ• tuto upaá¹-á¹-hitassa te ca koa
tadÄ• rammaá¹‡Ä• ca dhÄ• tubhÄ• vanÄ• veditabbÄ• .

__kesÄ• _ ubhosu passesu kaá¹‡á¹‡acÅ«á¸·ikÄ• hi purato nalÄ• á¹-antena, pacchato ca ga
sÄ«sakaá¹-Ä• haveá¹-hanacamme vÄ«haggamattaá¹ƒ pavisitvÄ• á¹-hitÄ• anekasatasahas

__lomÄ• _ á¹-hapetvÄ• kesÄ• dÄ«naá¹ƒ patiá¹-á¹-hitokÄ• saá¹ƒ hatthatalapÄ• datalÄ• ni c
navanavutiyÄ• lomakÅ«pasahassesu likkhÄ• mattaá¹ƒ pavisitvÄ• á¹-hitÄ• .

__nakhÄ• _ aá¹…gulÄ«naá¹ƒ aggapiá¹-á¹-hesu á¹-hitÄ• vÄ«sati.

__dantÄ• _ dvÄ«su haá¹‡ukaá¹-á¹-hikesu á¹-hitÄ• yebhuyyena dvattiá¹ƒsa.

__taco_ \Ne I 70/ sakalasarÄ«raá¹ƒ pariyonandhitvÄ• pÄ• kaá¹-akilomakassa upari chaviy
á¹-hitaá¹ƒ cammaá¹ƒ.

__maá¹ƒsaá¹ƒ_ sÄ• dhikÄ• ni \Ee I 81/ tÄ«á¹‡i aá¹-á¹-hisatÄ• ni anulimpitvÄ• á¹-hitÄ• ni na

__nhÄ• rÅ«_ sakalasarÄ«re aá¹-á¹-hÄ«ni Ä• bandhitvÄ• á¹-hitÄ• ni nava nhÄ• rusatÄ• ni.

__aá¹-á¹-hÄ«_ sakalasarÄ«re heá¹-á¹-hÄ• aá¹-á¹-hÄ«naá¹ƒ upari á¹-hitÄ• ni sÄ• dhikÄ• ni
aá¹-á¹-hisatÄ• ni.

__aá¹-á¹-himiÃ±jÄ• _ tesaá¹ƒ tesaá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantare á¹-hitÄ• miÃ±jÄ• .

__vakkaá¹ƒ_ galavÄ• á¹-akÄ• nikkhantena ekamÅ«lena thokaá¹ƒ gantvÄ• dvidhÄ• bhinn
vinibaddhÄ• hutvÄ• hadayamaá¹ƒsaá¹ƒ parikkhipitvÄ• á¹-hitÄ• dve maá¹ƒsapiá¹‡á¸• ikÄ•

__hadayaá¹ƒ_ sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ majjhe á¹-hitaá¹ƒ anto cittasannis
aá¸• á¸• hapasatamattalohitapuá¹‡á¹‡aá¹ƒ punnÄ• gaá¹-á¹-hipatiá¹-á¹-hÄ• namattÄ• vÄ• á¹-

__yakanaá¹ƒ_ dvinnaá¹ƒ thanÄ• naá¹ƒ abbhantare dakkhiá¹‡apassaá¹ƒ nissÄ• ya á¹-hitaá¹
yamakamaá¹ƒsapaá¹-alaá¹ƒ.

__kilomakaá¹ƒ_ hadayavakkÄ• ni paá¹-icchÄ• detvÄ• á¹-hitaá¹ƒ paá¹-icchannakilomakasa
cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ appaá¹-icchannakilomaka
duvidhaá¹ƒ pariyonahanamaá¹ƒsaá¹ƒ.

__pihakaá¹ƒ_ hadayassa vÄ• mapasse udarapaá¹-alassa matthakapassaá¹ƒ nissÄ• ya á¹-h
udarajivhÄ• maá¹ƒsaá¹ƒ.

__papphÄ• saá¹ƒ_ sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ antare hadayayakanÄ• naá¹
olambantaá¹ƒ á¹-hitaá¹ƒ dvattiá¹ƒsamaá¹ƒsakhaá¹‡á¸• appabhedaá¹ƒ papphÄ• samaá¹ƒsaa

__antaá¹ƒ_ \Be I 77/ upari galavÄ• á¹-ake heá¹-á¹-hÄ• karÄ«samagge vinibandhattÄ•
galavÄ• á¹-akakarÄ«samaggapariyante sarÄ«rabbhantare á¹-hitÄ• purisassa dvattiá¹ƒsaha
aá¹-á¹-havÄ«satihatthÄ• ekavÄ«satiyÄ• á¹-hÄ• nesu obhaggÄ• antavaá¹-á¹-i.

__antaguá¹‡aá¹ƒ_ \Ne I 71/ antabhoge ekato agalante Ä• bandhitvÄ• ekavÄ«satiyÄ• anta
á¹-hitaá¹ƒ bandhanaá¹ƒ.

__udariyaá¹ƒ_ dantamusalasaÃ±cuá¹‡á¹‡itaá¹ƒ jivhÄ• hatthaparivattitaá¹ƒ kheá¸·alÄ• lÄ• p
taá¹ƒkhaá¹‡avigatavaá¹‡á¹‡agandharasÄ• disampadaá¹ƒ tantavÄ• yakhalisuvÄ• navamath
pittasemhavÄ• tapaliveá¹-hitaá¹ƒ \Ee I 82/ hutvÄ• udaraggisantÄ• pavegakuthitaá¹ƒ kimikul
pheá¹‡abubbuá¸·akÄ• ni muÃ±cantaá¹ƒ paramakasambukaduggandhajegucchabhÄ• vaá¹ƒ
uparinÄ• bhiantapaá¹-ale á¹-hitaá¹ƒ nÄ• nappakÄ• rakaá¹ƒ asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ.

__karÄ«saá¹ƒ_ pakkÄ• sayasaá¹…khÄ• te heá¹-á¹-hÄ• nÄ• bhipiá¹-á¹-hikaá¹‡á¹-akamÅ«lÄ
aá¹-á¹-haá¹…gulamatte antÄ• vasÄ• ne á¹-hitaá¹ƒ vaccaá¹ƒ.

__pittaá¹ƒ_ hadayamaá¹ƒsapapphÄ• sÄ• naá¹ƒ antare yakanamaá¹ƒsaá¹ƒ nissÄ• ya á¹-hit
mahÄ• kosÄ• takÄ«kosakasadise pittakosake á¹-hitaá¹ƒ baddhapittasaá¹…khÄ• taÃ±ca, ke
maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ceva thaddhasukkhacammaÃ±ca á¹-hapetvÄ• avasesaá¹ƒ
á¹-hitaá¹ƒ abaddhapittasaá¹…khÄ• taÃ±cÄ• ti duvidhaá¹ƒ pittaá¹ƒ.

__semhaá¹ƒ_ udarapaá¹-ale á¹-hitaá¹ƒ ekapatthapÅ«rappamÄ• á¹‡aá¹ƒ semhaá¹ƒ.

__pubbo_ khÄ• á¹‡ukaá¹‡á¹-akapaharaá¹‡aggijÄ• lÄ• dÄ«hi abhihate vÄ• sarÄ«rappades
abbhantaradhÄ• tukkhobhavasena vÄ• uppannesu gaá¹‡á¸• apÄ«á¸·akÄ• dÄ«su paripakka
yakanassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• hadayavakkapapphÄ• sÄ• naá¹ƒ upari thoka
vakkahadayayakanapapphÄ• se temayamÄ• naá¹ƒ á¹-hitaá¹ƒ ekapatthapÅ«ramattaá¹ƒ san

kesalomanakhadantÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ceva thaddhasukkhacammaÅ
dhamanijÄ• lÄ• nusÄ• rena sabbaá¹ƒ upÄ• diá¹‡á¹‡asarÄ«raá¹ƒ pharitvÄ• á¹-hitaá¹ƒ
saá¹ƒsaraá¹‡alohitasaá¹…khÄ• taÃ±cÄ• ti duvidhaá¹ƒ lohitaá¹ƒ.

__sedo_ aggisantÄ• pasÅ«riyasantÄ• pautuvikÄ• rÄ• dÄ«hi santatte sarÄ«re sabbakesalo
paggharaá¹‡akaÄ• podhÄ• tu.

__medo_ thÅ«lassa sakalasarÄ«re cammamaá¹ƒsantare kisassa jaá¹…ghamaá¹ƒsÄ• dÄ«

__assu_ \Ne I 72/ somanassadomanassavisabhÄ• gÄ• hÄ• rautÅ«hi samuá¹-á¹-hahitvÄ• a
tiá¹-á¹-hantÄ« vÄ• paggharantÄ« vÄ• Ä• podhÄ• tu.

__vasÄ• _ \Be I 78/ aggisantÄ• pasÅ«riyasantÄ• pautuvisabhÄ• gehi usmÄ• jÄ• tesu yebh
hatthatalahatthapiá¹-á¹-hipÄ• datalapÄ• dapiá¹-á¹-hinÄ• sÄ• puá¹-analÄ• á¹-aaá¹ƒsakÅ«á¹-e

__kheá¸·o_ \Ee I 83/ tathÄ• rÅ«paá¹ƒ Ä• hÄ• raá¹ƒ passantassa vÄ• sarantassa vÄ• muk
hadayaá¹ƒ vÄ• Ä• kilÄ• yantassa kismiÃ±cideva vÄ• jigucchaá¹ƒ uppÄ• dentassa bhiyyo u
kapolapassehi oruyha jivhÄ• ya tiá¹-á¹-hamÄ• nÄ• pheá¹‡amissÄ• Ä• podhÄ• tu.

__siá¹…ghÄ• á¹‡ikÄ• _ visabhÄ• gÄ• hÄ• rautuvasena saÃ±jÄ• tadhÄ• tukkhobhassa vÄ•
matthaluá¹…gato galitvÄ• tÄ• lumatthakavivarena otaritvÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• tiá¹
paggharantaá¹ƒ vÄ• pÅ«ti asuci picchilaá¹ƒ.

__lasikÄ• _ aá¹-á¹-hisandhÄ«naá¹ƒ abbhaÃ±janakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ asÄ«tisata
á¹-hitaá¹ƒ picchilakuá¹‡apaá¹ƒ.

__muttaá¹ƒ_ Ä• hÄ• rautuvasena vatthipuá¹-abbhantare á¹-hitÄ• Ä• podhÄ• tu.

__matthaluá¹…gaá¹ƒ_ sÄ«sakaá¹-Ä• habbhantare cattÄ• ro sibbinimagge nissÄ• ya á¹-hito
miÃ±jarÄ• si.

__cakkhÄ• yatanÄ• _dÄ«ni dvÄ• dasa vissajjanÄ• ni dvÄ• dasÄ• yatanavasena niddiá¹-á¹-
tananato, Ä• yatassa ca nayanato Ä• yatanaá¹ƒ. cakkhurÅ«pÄ• dÄ«su hi taá¹ƒtaá¹ƒdvÄ• rÄ
dhammÄ• sena sena anubhavanÄ• dinÄ• kiccena Ä• yatanti uá¹-á¹-hahanti ghaá¹-anti, vÄ
te ca pana Ä• yabhÅ«te dhamme etÄ• ni tanonti, vitthÄ• rentÄ«ti vuttaá¹ƒ hoti. idaÃ±ca ana
pavattaá¹ƒ atÄ«va Ä• yataá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ yÄ• va na nivattati, tÄ• va nayanti, pav
hoti.

apica nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-hena samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-h
kÄ• raá¹‡aá¹-á¹-hena ca Ä• yatanaá¹ƒ \Ne I 73/. tathÄ• hi loke ``issarÄ• yatanaá¹ƒ vÄ• sud
ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ ``Ä• yatanaâ€™â€™ nti vuccati. ``suvaá¹‡á¹‡Ä• yatar
ntiÄ• dÄ«su Ä• karo. sÄ• sane pana ``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• a
samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹‡Ä• patho gunnaá¹ƒ Ä• yatanaâ€™â€™ ntiÄ• dÄ«
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™ tiÄ• dÄ«su (AN a III 1
cakkhuÄ• dÄ«su cÄ• pi te te cittacetasikÄ• dhammÄ• nivasanti tadÄ• yattavuttitÄ• yÄ• ti c
nivÄ• saá¹-á¹-hÄ• naá¹ƒ \Be I 79/, cakkhÄ• dÄ«su ca te Ä• kiá¹‡á¹‡Ä• tannissayattÄ• tadÄ
cakkhÄ• dayo ca nesaá¹ƒ Ä• karo, tattha tattha \Ee I 84/ vatthudvÄ• rÄ• rammaá¹‡avasena
ca nesaá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, taá¹ƒnissayÄ• rammaá¹‡abhÄ• vena tattheva up
nesaá¹ƒ saÃ±jÄ• tideso, cakkhÄ• dÄ«naá¹ƒ abhÄ• ve abhÄ• vato cakkhÄ• dayo ca nesaá¹ƒ
yathÄ• vuttenatthena cakkhu ca taá¹ƒ Ä• yatanaÃ±cÄ• ti __cakkhÄ• yatanaá¹ƒ_. evaá¹ƒ ses

__cakkhudhÄ• tÄ• _dÄ«ni aá¹-á¹-hÄ• rasa vissajjanÄ• ni aá¹-á¹-hÄ• rasadhÄ• tuvasena nid
ekeko dhammo yathÄ• sambhavaá¹ƒ vidahati, dhÄ«yate, vidhÄ• naá¹ƒ vidhÄ«yate, etÄ• ya
__dhÄ• tu_. lokiyÄ• hi dhÄ• tuyo kÄ• raá¹‡abhÄ• vena vavatthitÄ• hutvÄ• suvaá¹‡á¹‡araj
suvaá¹‡á¹‡arajatÄ• diá¹ƒ, anekappakÄ• raá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ vidahanti. bhÄ• rahÄ•
dhÄ«yante, dhÄ• rÄ«yantÄ«ti attho. dukkhavidhÄ• namattameva cetÄ• avasavattanato. etÄ
saá¹ƒsÄ• radukkhaá¹ƒ sattehi anuvidhÄ«yati. tathÄ• vihitaÃ±cetaá¹ƒ etÄ• sveva dhÄ«yati, á
apica yathÄ• titthiyÄ• naá¹ƒ attÄ• nÄ• ma sabhÄ• vato natthi, na evametÄ• . etÄ• pana at
dhÄ• rentÄ«ti dhÄ• tuyo. yathÄ• ca loke vicittÄ• haritÄ• lamanosilÄ• dayo selÄ• vayavÄ• d
evametÄ• pi dhÄ• tuyo viyÄ• ti dhÄ• tuyo. vicittÄ• hetÄ• Ã±Ä• á¹‡aneyyÄ• vayavÄ• ti. yath
samudÄ• yassa avayavabhÅ«tesu rasasoá¹‡itÄ• dÄ«su aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkh
dhÄ• tusamaÃ±Ã±Ä• , evamevetesupi paÃ±cakkhandhasaá¹…khÄ• tassa attabhÄ• vassa a
veditabbÄ• . aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkhaá¹‡aparicchinnÄ• hete cakkhÄ• dayoti. ap
nijjÄ«vamattassetaá¹ƒ adhivacanaá¹ƒ. tathÄ• hi bhagavÄ• ``chadhÄ• turo ayaá¹ƒ bhikkhu
(MN III 343-344) jÄ«vasaÃ±Ã±Ä• samÅ«hananatthaá¹ƒ dhÄ• tudesanaá¹ƒ akÄ• sÄ«ti. yathA
taá¹ƒ dhÄ• tu cÄ• ti __cakkhudhÄ• tu_. evaá¹ƒ sesÄ• pi. __manodhÄ• tÅ«_ti ca tisso mano
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• soá¸·asa sukhumarÅ«pÄ• ni nibbÄ• naÃ±ca.
chasattati manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo.

__cakkhundriyÄ• _dÄ«ni \Be I 80/ \Ne I 74/ bÄ• vÄ«sati vissajjanÄ• ni bÄ• vÄ«satindriyava
cakkhumeva dassanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ \Ee I 85/ kÄ• retÄ«ti __cakkhundriyaá¹ƒ_.
savanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __sotindriyaá¹ƒ_. ghÄ• nameva ghÄ• yanala
kÄ• retÄ«ti __ghÄ• nindriyaá¹ƒ_. jivhÄ• eva sÄ• yanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«
kÄ• yo eva phusanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __kÄ• yindriyaá¹ƒ_. manate iti m
attho. aá¹-á¹-hakathÄ• cariyÄ• panÄ• hu --- nÄ• liyÄ• minamÄ• no viya mahÄ• tulÄ• ya dh

Ä• rammaá¹‡aá¹ƒ manati jÄ• nÄ• tÄ«ti mano, tadeva mananalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ

jÄ«vanti tena taá¹ƒsahajÄ• tÄ• dhammÄ• ti jÄ«vitaá¹ƒ, tadeva anupÄ• lanalakkhaá¹‡e inda
__jÄ«vitindriyaá¹ƒ_. taá¹ƒ rÅ«pajÄ«vitindriyaá¹ƒ arÅ«pajÄ«vitindriyanti duvidhaá¹ƒ. sabbaka
sahajarÅ«pÄ• nupÄ• lanaá¹ƒ rÅ«pajÄ«vitindriyaá¹ƒ, sabbacittasahajaá¹ƒ sahajaarÅ«pÄ• nu
arÅ«pajÄ«vitindriyaá¹ƒ.

thÄ«yati saá¹…ghÄ• taá¹ƒ gacchati etissÄ• gabbhoti itthÄ«, itthiliá¹…gÄ• dÄ«su indaá¹-á¹-
indriyaá¹ƒ, niyamato itthiyÄ• eva indriyaá¹ƒ __itthindriyaá¹ƒ_.

puá¹ƒ-vuccati nirayo, puá¹ƒ saá¹…khÄ• te niraye risÄ«yati hiá¹ƒsÄ«yatÄ«ti puriso, purisaliá
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ, niyamato purisasseva indriyaá¹ƒ __purisindriyaá¹ƒ_.
ekekaá¹ƒ sabhÄ• vakassa ekekassa kammajarÅ«pasahajaá¹ƒ hoti.

kusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ sukhaá¹ƒ, kÄ• yikasÄ• talakkhaá¹‡e in
indriyaá¹ƒ, sukhameva indriyaá¹ƒ __sukhindriyaá¹ƒ_.

akusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ dukkhaá¹ƒ, kÄ• yikaasÄ• talakkhaá¹‡
indriyaá¹ƒ, dukkhameva indriyaá¹ƒ __dukkhindriyaá¹ƒ_.

pÄ«tisomanassayogato sobhanaá¹ƒ mano assÄ• ti sumano, sumanassa bhÄ• vo somanas
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ, somanassameva indriyaá¹ƒ __somanassindriyaá¹ƒ_.

domanassayogato duá¹-á¹-hu mano assÄ• ti, hÄ«navedanattÄ• vÄ• kucchitaá¹ƒ mano ass
bhÄ• vo domanassaá¹ƒ, cetasikaasÄ• talakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ,
indriyaá¹ƒ __domanassindriyaá¹ƒ_. sukhadukkhÄ• kÄ• rapavattiá¹ƒ upekkhati majjhattÄ• kÄ
tenÄ• kÄ• rena pavattatÄ«ti upekkhÄ• , majjhattalakkhaá¹‡e \Ee I 86/ indaá¹-á¹-haá¹ƒ kÄ• r
upekkhÄ• eva indriyaá¹ƒ __upekkhindriyaá¹ƒ_.

saddahanti \Be I 81/ etÄ• ya, sayaá¹ƒ vÄ• saddahati, saddahanamattameva vÄ• esÄ• ti sa
abhibhavanato adhipatiatthena indriyaá¹ƒ, adhimokkhalakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ•
saddhÄ• yeva indriyaá¹ƒ __saddhindriyaá¹ƒ_.

vÄ«rabhÄ• vo vÄ«riyaá¹ƒ, vÄ«rÄ• naá¹ƒ vÄ• kammaá¹ƒ, vidhinÄ• vÄ• nayena Ä«rayitabb
vÄ«riyaá¹ƒ, kosajjassa abhibhavanato adhipatiatthena indriyaá¹ƒ, paggahaá¹‡alakkhaá¹‡e v
kÄ• retÄ«ti indriyaá¹ƒ, vÄ«riyameva indriyaá¹ƒ __vÄ«riyindriyaá¹ƒ_.

saranti tÄ• ya, sayaá¹ƒ vÄ• sarati, saraá¹‡amattameva vÄ• esÄ• ti sati, muá¹-á¹-hasaccas

adhipatiatthena indriyaá¹ƒ, upaá¹-á¹-hÄ• nalakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indr
indriyaá¹ƒ __satindriyaá¹ƒ_.

Ä• rammaá¹‡e cittaá¹ƒ sammÄ• Ä• dhiyati á¹-hapetÄ«ti samÄ• dhi, vikkhepassa abhibhava
indriyaá¹ƒ, avikkhepalakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ, samÄ• dhi eva
__samÄ• dhindriyaá¹ƒ_.

``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• nayena ariyasaccÄ• ni pajÄ• nÄ• tÄ«ti paÃ±Ã±Ä• . a
``aniccaá¹ƒ dukkhamanattÄ• ti paÃ±Ã±Ä• panavasena paÃ±Ã±Ä• â€™â€™ ti vuttaá¹ƒ. avij
adhipatiatthena indriyaá¹ƒ, dassanalakkhaá¹‡e vÄ• indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ,
indriyaá¹ƒ __paÃ±Ã±indriyaá¹ƒ_.

anamatagge saá¹ƒsÄ• ravaá¹-á¹-e anaÃ±Ã±Ä• taá¹ƒ amataá¹ƒ padaá¹ƒ catusaccadhamma
paá¹-ipannassa uppajjanato indriyaá¹-á¹-hasambhavato ca __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ
sotÄ• pattimaggaÃ±Ä• á¹‡assetaá¹ƒ nÄ• maá¹ƒ.

paá¹-hamamaggena Ã±Ä• taá¹ƒ mariyÄ• daá¹ƒ anatikkamitvÄ• tesaá¹ƒyeva tena maggena
catusaccadhammÄ• nameva \Ne I 76/ jÄ• nanato indriyaá¹-á¹-hasambhavato ca Ä• jÄ• nana
__aÃ±Ã±indriyaá¹ƒ_. sotÄ• pattiphalÄ• dÄ«su chasu á¹-hÄ• nesu Ã±Ä• á¹‡assetaá¹ƒ nÄ• m

aÃ±Ã±Ä• tÄ• vino catusaccesu niá¹-á¹-hitaÃ±Ä• á¹‡akiccassa khÄ«á¹‡Ä• savassa uppajjan
indriyaá¹-á¹-hasambhavato ca __aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ, _ aÃ±Ã±Ä• tÄ• vÄ«naá¹ƒ vÄ• ca
niá¹-á¹-hitakiccÄ• naá¹ƒ cattÄ• ri saccÄ• ni paá¹-ivijjhitvÄ• á¹-hitÄ• naá¹ƒ dhammÄ• naá¹ƒ a
indaá¹-á¹-hasÄ• dhanena aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. arahattaphalaÃ±Ä• á¹‡assetaá¹ƒ nÄ• m
87/ yathÄ• yogaá¹ƒ indaliá¹…gaá¹-á¹-hena indadesitaá¹-á¹-hena indadiá¹-á¹-haá¹-á¹-hena in
indajuá¹-á¹-haá¹-á¹-hena ca indriyÄ• ni. bhagavÄ• hi sammÄ• sambuddho paramissariyabh
kusalÄ• kusalaÃ±ca kammaá¹ƒ kammesu kassaci issariyÄ• bhÄ• vato. tenevettha kammaja
kusalÄ• kusalakammaá¹ƒ ulliá¹…genti \Be I 82/, tena ca siá¹-á¹-hÄ• nÄ«ti indaliá¹…gaá¹-á¹-
indasiá¹-á¹-haá¹-á¹-hena ca indriyÄ• ni. sabbÄ• neva panetÄ• ni bhagavatÄ• munindena ya
abhisambuddhÄ• ni cÄ• ti indadesitaá¹-á¹-hena indadiá¹-á¹-haá¹-á¹-hena ca indriyÄ• ni. tene
munindena kÄ• nici gocarÄ• sevanÄ• ya, kÄ• nici bhÄ• vanÄ• sevanÄ• ya sevitÄ• nÄ«ti ind
indriyÄ• ni. api ca Ä• dhipaccasaá¹…khÄ• tena issariyaá¹-á¹-henapi etÄ• ni indriyÄ• ni.
cakkhuviÃ±Ã±Ä• á¹‡Ä• dipavattiyaÃ±hi cakkhÄ• dÄ«naá¹ƒ siddhamÄ• dhipaccaá¹ƒ tasmiá¹
mandattÄ• ti.

<5> á¹• 04 __kÄ• madhÄ• tu_Ä• dÄ«ni dvÄ• dasa vissajjanÄ• ni bhavappabhedavasena ni
kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mena yuttÄ• dhÄ• tu __kÄ• madhÄ• tu, _ kÄ• masaá¹…

kÄ• maá¹ƒ pahÄ• ya rÅ«pena yuttÄ• dhÄ• tu __rÅ«padhÄ• tu, _ rÅ«pasaá¹…khÄ• tÄ• vÄ

kÄ• maÃ±ca rÅ«paÃ±ca pahÄ• ya arÅ«pena yuttÄ• dhÄ• tu __arÅ«padhÄ• tu, _ arÅ«pasa
arÅ«padhÄ• tu.

tÄ• eva dhÄ• tuyo puna bhavapariyÄ• yena vuttÄ• . bhavatÄ«ti hi bhavoti vuccati. saÃ±Ã±
__saÃ±Ã±Ä• bhavo, _ saÃ±Ã±Ä• sahagato vÄ• bhavo saÃ±Ã±Ä• bhavo, saÃ±Ã±Ä• vÄ• e
so kÄ• mabhavo ca asaÃ±Ã±Ä• bhavamutto rÅ«pabhavo ca nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•

na saÃ±Ã±Ä• bhavo __asaÃ±Ã±Ä• bhavo, _ so rÅ«pabhavekadeso.

oá¸·Ä• rikattÄ• bhÄ• vato \Ne I 77/ nevasaÃ±Ã±Ä• , sukhumattena sambhavato nÄ• saÃ±Ã
tÄ• ya yutto bhavo __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo. _ atha vÄ• oá¸·Ä• rikÄ• ya saÃ
bhÄ• vÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• asmiá¹ƒ bhaveti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• b

ekena rÅ«pakkhandhena vokiá¹‡á¹‡o bhavo ekena vokÄ• ro assa bhavassÄ• ti __ekavokÄ
asaÃ±Ã±abhavova.

catÅ«hi arÅ«pakkhandhehi vokiá¹‡á¹‡o bhavo catÅ«hi vokÄ• ro assa bhavassÄ• ti __catuv
arÅ«pabhavo eva.

paÃ±cahi khandhehi vokiá¹‡á¹‡o bhavo paÃ±cahi vokÄ• ro assa bhavassÄ• ti __paÃ±cavo
ca rÅ«pabhavekadeso ca hoti.

<6> __paá¹-hamajjhÄ• nÄ• _dÄ«ni dvÄ• dasa vissajjanÄ• ni jhÄ• nasamÄ• pattivasena nid
idha brahmavihÄ• ramattaá¹ƒ adhippetaá¹ƒ. vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• sampa
jhÄ• naá¹ƒ_. pÄ«tisukhacittekaggatÄ• sampayuttaá¹ƒ __dutiyaá¹ƒ jhÄ• naá¹ƒ_. sukhacitteka
83/ __tatiyaá¹ƒ jhÄ• naá¹ƒ_. upekkhÄ• cittekaggatÄ• sampayuttaá¹ƒ __catutthaá¹ƒ jhÄ• naá

medati mejjatÄ«ti mettÄ• , siniyhatÄ«ti attho. mitte vÄ• bhavÄ• , mittassa vÄ• esÄ• pavat
paccanÄ«kadhammehi muttattÄ• Ä• rammaá¹‡e cÄ• dhimuttattÄ• vimutti, cetaso vimutti ce
cetovimutti __mettÄ• cetovimutti_.

karuá¹‡Ä• vuttatthÄ• eva.

modanti tÄ• ya taá¹ƒsamaá¹…gino, sayaá¹ƒ vÄ• modati, modanamattameva vÄ• tanti __m
hontÅ«â€™â€™ tiÄ• dibyÄ• pÄ• rappahÄ• nena majjhattabhÄ• vÅ«pagamanena ca upekkh
brahmavihÄ• rÄ• paá¹-hamÄ• dÄ«hi tÄ«hi jhÄ• nehi yuttÄ• . upekkhÄ• brahmavihÄ• ro catu

pharaá¹‡avasena natthi etassa antoti ananto. Ä• kÄ• so ananto Ä• kÄ• sÄ• nanto, kasiá¹‡u
78/. Ä• kÄ• sÄ• nantoyeva Ä• kÄ• sÄ• naÃ±caá¹ƒ, taá¹ƒ Ä• kÄ• sÄ• naÃ±caá¹ƒ adhiá¹-á¹-h
sasampayuttadhammassa jhÄ• nassa ``devÄ• naá¹ƒ devÄ• yatanamivÄ• â€™â€™ ti Ä• kÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanameva samÄ• patti __Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti_.
antoti anantaá¹ƒ, taá¹ƒ Ä• kÄ• sÄ• rammaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. anantameva Ä• naÃ±
Ä• naÃ±caá¹ƒ ``viÃ±Ã±Ä• á¹‡Ä• naÃ±caâ€™â€™ nti avatvÄ• ``viÃ±Ã±Ä• á¹‡aÃ±caâ€™â€
ruá¸·hisaddo. taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanamassa sas
jhÄ• nassa ``devÄ• naá¹ƒ devÄ• yatanamivÄ• â€™â€™ ti __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹
akiÃ±canaá¹ƒ, antamaso bhaá¹…gamattampi assa avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti.
Ä• kiÃ±caÃ±Ã±aá¹ƒ. Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vassetaá¹ƒ adhivac
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanamassa sasampayuttadhammass \Ee I 89/ jhÄ• nassa
devÄ• yatanamivÄ• â€™â€™ ti __Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ_. oá¸·Ä• rikÄ• ya saÃ±Ã±Ä
bhÄ• vato nevassa sasampayuttadhammassa jhÄ• nassa saÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ti neva
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±aÃ±ca taá¹ƒ manÄ• yatanadhammÄ• yatanapariyÄ• pannattÄ•
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ_. atha vÄ• yÄ• yamettha saÃ±Ã±Ä• sÄ• paá
asamatthatÄ• ya nevasaÃ±Ã±Ä• , saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena vijjamÄ• natt
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• , nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ca sÄ• sesadhammÄ• naá
Ä• yatanaÃ±cÄ• ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• ran
adhivacanaá¹ƒ. na kevalaá¹ƒ ettha saÃ±Ã±Ä• \Be I 84/ edisÄ«, atha kho vedanÄ• pi nevav
cittampi nevacittaá¹ƒ nÄ• cittaá¹ƒ. phassopi nevaphasso nÄ• phasso. esa nayo sesasampay
saÃ±Ã±Ä• sÄ«sena panÄ• yaá¹ƒ desanÄ• katÄ• ti.

__avijjÄ• _dÄ«ni dvÄ• dasa vissajjanÄ• ni paá¹-iccasamuppÄ• daá¹…gavasena niddiá¹-á¹-
ayuttaá¹-á¹-hena kÄ• yaduccaritÄ• di avindiyaá¹ƒ nÄ• ma, aladdhabbanti attho. taá¹ƒ avindi
__avijjÄ• _. tabbiparÄ«tato kÄ• yasucaritÄ• di vindiyaá¹ƒ nÄ• ma, taá¹ƒ vindiyaá¹ƒ na vinda
khandhÄ• naá¹ƒ rÄ• saá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ, dhÄ• tÅ«naá¹ƒ
indriyÄ• naá¹ƒ adhipatiyaá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ tathaá¹-á¹-haá¹ƒ aviditaá¹ƒ karotÄ«ti av
dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• divasena vuttaá¹ƒ catubbidhaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ av
avijjÄ• , antavirahite saá¹ƒsÄ• re sabbayonigatibhavaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• ses
avijjÄ• , paramatthato avijjamÄ• nesu itthipurisÄ• dÄ«su javati, vijjamÄ• nesupi khandhÄ• d
avijjÄ• , api ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vatthÄ• rammaá¹‡Ä• naá¹ƒ
paá¹-iccasamuppÄ• dapaá¹-iccasamuppannÄ• naÃ±ca dhammÄ• naá¹ƒ chÄ• danatopi avij
saá¹…khatamabhisaá¹…kharontÄ«ti __saá¹…khÄ• rÄ• _. vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá
nÄ• mayatÄ«ti vÄ• nÄ• maá¹ƒ. ruppatÄ«ti __rÅ«paá¹ƒ_. Ä• ye tanoti \Ne I 79/, Ä• yataÃ±ca
phusatÄ«ti __phasso_. vedayatÄ«ti __vedanÄ• _. paritassatÄ«ti __taá¹‡hÄ• _. upÄ• diyati b
__upÄ• dÄ• naá¹ƒ_. bhavati, bhÄ• vayatÄ«ti vÄ• __bhavo_. jananaá¹ƒ __jÄ• ti_. jÄ«raá¹‡a
maranti etenÄ• ti __maraá¹‡aá¹ƒ_.

<7> __dukkhÄ• _dÄ«ni aá¹-á¹-hasatÄ• ni aá¹-á¹-ha ca vissajjanÄ• ni catusaccayojanÄ• vas
``dukkhaá¹ƒ abhiÃ±Ã±eyyaâ€™â€™ ntiÄ• dÄ«su hi channaá¹ƒ catukkÄ• naá¹ƒ vasena catu
jarÄ• maraá¹‡aâ€™â€™ nti peyyÄ• le ``cakkhu abhiÃ±Ã±eyyaá¹ƒ sotaá¹ƒ abhiÃ±Ã±eyyaâ€
abhiÃ±Ã±eyyÄ• â€™â€™ ti pariyosÄ• nena paÃ±canavutÄ• dhikena vissajjanasatena yojet
paÃ±canavutÄ• dhikaá¹ƒ catukkasataá¹ƒ hoti, tesaá¹ƒ catukkÄ• naá¹ƒ vasena asÄ«tiadhikÄ
vissajjanasatÄ• ni. ``jarÄ• maraá¹‡aá¹ƒ abhiÃ±Ã±eyyaâ€™â€™ ntiÄ• dike catukke ``cattÄ•
evaá¹ƒ sabbÄ• ni aá¹-á¹-ha ca satÄ• ni aá¹-á¹-ha ca vissajjanÄ• ni honti. ettha ca tassa tass
padhÄ• nabhÅ«to paccayo samudayoti veditabbo. sabbasaá¹…khÄ• rehi suÃ±Ã±aá¹ƒ nibbÄ
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi hi lokuttarindriyÄ• naá¹ƒ ett
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanirodhotiÄ• di yujjati \Be I 85/. nirodhagÄ• minipaá¹-ip
ariyamaggo eva. evaÃ±hi vuccamÄ• ne phalepi maggavohÄ• rasambhavato aÃ±Ã±indriyaa
yujjati. puna dukkhÄ• dÄ«naá¹ƒ pariÃ±Ã±aá¹-á¹-hÄ• divasena aá¹-á¹-hasatÄ• ni aá¹-á¹-ha c
niddiá¹-á¹-hÄ• ni, puna dukkhÄ• dÄ«naá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhaá¹-á¹-hÄ• divasena aá¹-
vissajjanÄ• ni niddiá¹-á¹-hÄ• ni. pariÃ±Ã±Ä• ca sÄ• paá¹-ivijjhitabbaá¹-á¹-hena paá¹-ivedho
pariÃ±Ã±Ä• paá¹-ivedho. pariÃ±Ã±Ä• paá¹-ivedhova attho __pariÃ±Ã±Ä• paá¹-ivedhaá¹-á¹-

<8> puna tÄ• neva dukkhÄ• dÄ«ni jarÄ• maraá¹‡apariyantÄ• ni dviadhikÄ• ni dve padasat
sattahi padehi yojetvÄ• dviadhikÄ• naá¹ƒ dvinnaá¹ƒ aá¹-á¹-hakasatÄ• naá¹ƒ vasena sahass
soá¸·asa ca vissajjanÄ• ni niddiá¹-á¹-hÄ• ni. tattha padhÄ• nabhÅ«to paccayo samudayo, ta
__samudayanirodho_. chando eva rÄ• go chandarÄ• go, dukkhe sukhasaÃ±Ã±Ä• ya dukkh
__chandarÄ• ganirodho_. dukkhaá¹ƒ paá¹-icca uppajjamÄ• naá¹ƒ sukhaá¹ƒ somanassaá¹ƒ
dukkhassa aniccatÄ• dukkhassa vipariá¹‡Ä• madhammatÄ• __dukkhassa Ä• dÄ«navo_. c
chandarÄ• gappahÄ• naá¹ƒ __dukkhassa nissaraá¹‡aá¹ƒ_. ``yaá¹ƒ kho pana kiÃ±ci bhÅ«ta
paá¹-iccasamuppannaá¹ƒ nirodho tassa nissaraá¹‡aâ€™â€™ nti \Ee I 91/ (Paá¹-is I 24) vac
dukkhassa nissaraá¹‡aá¹ƒ. ``dukkhanirodho samudayanirodho chandarÄ• ganirodho dukkh
nÄ• nÄ• saá¹…khatapaá¹-ipakkhavasena nÄ• nÄ• pariyÄ• yavacanehi catÅ«su á¹-hÄ• nesu
veditabbaá¹ƒ. keci pana ``Ä• hÄ• rasamudayÄ• dukkhasamudayo Ä• hÄ• ranirodhÄ• dukk
samudayanirodho, atha vÄ• udayabbayadassanena samudayanirodho saha vipassanÄ• ya
ti vadanti. evaÃ±ca vuccamÄ• ne lokuttarindriyÄ• naá¹ƒ avipassanÅ«pagattÄ• na sabbasÄ
paá¹-hamaá¹ƒ vuttanayova gahetabbo. lokuttarindriyesu hi chandarÄ• gÄ• bhÄ• vatoyeva c
yujjati. sarÄ«re chandarÄ• geneva sarÄ«rekadesesu kesÄ• dÄ«supi chandarÄ• go katova h
chandarÄ• geneva jarÄ• maraá¹‡esupi chandarÄ• go katova hoti. evaá¹ƒ assÄ• dÄ• dÄ«na
dukkhÄ• dÄ«ni jarÄ• maraá¹‡apariyantÄ• ni dviadhikÄ• ni dve padasatÄ• ni samudayÄ• dÄ
padehi yojetvÄ• dviadhikÄ• naá¹ƒ dvinnaá¹ƒ sattakasatÄ• naá¹ƒ vasena nayasahassaÃ±ca
ca vissajjanÄ• ni niddiá¹-á¹-hÄ• ni.

<9> idÄ• ni rÅ«pÄ• dÄ«ni jarÄ• maraá¹‡apariyantÄ• ni ekÄ• dhikÄ• ni dve padasatÄ• ni sa

niddisituá¹ƒ paá¹-hamaá¹ƒ tÄ• va aniccÄ• nupassanÄ• dayo satta anupassanÄ• niddiá¹-á¹-
suddhikaanupassanÄ• vissajjanehi saddhiá¹ƒ sahassaÃ±ca cattÄ• ri ca satÄ• ni cuddasa ca
aniccanti anupassanÄ• __aniccÄ• nupassanÄ• _. sÄ• niccasaÃ±Ã±Ä• paá¹-ipakkhÄ• . duk
__dukkhÄ• nupassanÄ• _. sÄ• sukhasaÃ±Ã±Ä• paá¹-ipakkhÄ• . anattÄ• ti anupassanÄ• _
attasaÃ±Ã±Ä• paá¹-ipakkhÄ• . tissannaá¹ƒ anupassanÄ• naá¹ƒ paripÅ«rattÄ• nibbindatÄ«t
anupassanÄ• cÄ• ti __nibbidÄ• nupassanÄ• _. sÄ• nandipaá¹-ipakkhÄ• . catassannaá¹ƒ a
virajjatÄ«ti virÄ• go, virÄ• go ca so anupassanÄ• cÄ• ti __virÄ• gÄ• nupassanÄ• _. sÄ• rÄ
paÃ±cannaá¹ƒ anupassanÄ• naá¹ƒ paripÅ«rattÄ• rÄ• gaá¹ƒ nirodhetÄ«ti nirodho, nirodho c
__nirodhÄ• nupassanÄ• _. sÄ• samudayapaá¹-ipakkhÄ• . channaá¹ƒ anupassanÄ• naá¹ƒ p
\Ee I 92/ paá¹-inissaggo, paá¹-inissaggo ca so anupassanÄ• cÄ• ti __paá¹-inissaggÄ• nupa
Ä• dÄ• napaá¹-ipakkhÄ• . lokuttarindriyÄ• naá¹ƒ asatipi vipassanÅ«pagatte ``sabbe saá¹…k
saá¹…khÄ• rÄ• dukkhÄ• , sabbe dhammÄ• anattÄ• â€™â€™ ti (Dhp 277-279; Paá¹-is I 31
aniccadukkhÄ• nattattÄ• tattha niccasukhattasaÃ±Ã±Ä• naá¹ƒ nandiyÄ• rÄ• gassa ca abh
anupassanato pariccÄ• gapaá¹-inissaggapakkhandanapaá¹-inissaggasambhavato ca tehipi
veditabbÄ• . jarÄ• maraá¹‡avantesu aniccÄ• dito diá¹-á¹-hesu jarÄ• maraá¹‡ampi aniccÄ• d
hoti, jarÄ• maraá¹‡avantesu nibbindanto virajjanto jarÄ• maraá¹‡e nibbinno ca viratto ca hot
jarÄ• maraá¹‡avantesu nirodhato diá¹-á¹-hesu jarÄ• maraá¹‡ampi nirodhato diá¹-á¹-haá¹ƒ \N
jarÄ• maraá¹‡avantesu paá¹-inissajjanto jarÄ• maraá¹‡aá¹ƒ paá¹-inissajjantova hotÄ«ti jarÄ
anupassanÄ• yojitÄ• ti veditabbÄ• .

<10> idÄ• ni Ä• dÄ«navaÃ±Ä• á¹‡assa vatthubhÅ«tÄ• naá¹ƒ uppÄ• dÄ• dÄ«naá¹ƒ paÃ±ca
uppÄ• dÄ• dÄ«ni tesaá¹ƒ vevacanÄ• ni paÃ±cadasa vissajjanÄ• ni niddiá¹-á¹-hÄ• ni, santipa
tappaá¹-ipakkhÄ• rammaá¹‡avasena anuppÄ• dÄ• dÄ«ni paÃ±cadasa vissajjanÄ• ni niddiá
uppÄ• dÄ• nuppÄ• dÄ• dÄ«ni padÄ• ni yugaá¸·akavasena yojetvÄ• tiá¹ƒsa vissajjanÄ• ni n
imasmiá¹ƒ nayeva saá¹-á¹-hi vissajjanÄ• ni honti. tattha __uppÄ• do_ti purimakammapaccay
__pavatta_nti tathÄ• uppannassa pavatti. __nimitta_nti sabbampi saá¹…khÄ• ranimittaá¹ƒ. y
saá¹…khÄ• rÄ• sasaá¹‡á¹-hÄ• nÄ• viya upaá¹-á¹-hahanti, tasmÄ• nimittanti vuccanti. __Ä
paá¹-isandhihetubhÅ«taá¹ƒ kammaá¹ƒ. taÃ±hi abhisaá¹…kharaá¹‡aá¹-á¹-hena Ä• yÅ«hanÄ

__paá¹-isandhÄ«_ti Ä• yatiá¹ƒ uppatti. sÄ• hi bhavantarapaá¹-isandhÄ• nato paá¹-isandhÄ
yÄ• ya gatiyÄ• sÄ• paá¹-isandhi hoti. sÄ• hi gantabbato gatÄ«ti vuccati. __nibbattÄ«_ti kh
nibbattanaá¹ƒ. __upapattÄ«_ti ``samÄ• pannassa vÄ• upapannassa vÄ• â€™â€™ ti (Paá¹-
vipÄ• kapavatti. __jÄ• tÄ«_ti jananaá¹ƒ. tattha tattha nibbattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ y
pÄ• tubhavanti, tesaá¹ƒ tesaá¹ƒ paá¹-hamaá¹ƒ \Ee I 93/ pÄ• tubhÄ• vo. __jarÄ• _ti jÄ«raá¹‡
á¹-hitaÃ±Ã±athattalakkhaá¹‡asaá¹…khÄ• taá¹ƒ saá¹…khatalakkhaá¹‡aÃ±ca khaá¹‡á¸• iccÄ
ekabhavapariyÄ• pannakhandhÄ• naá¹ƒ purÄ• á¹‡abhÄ• vo ca. sÄ• idha adhippetÄ• . __by
dhÄ• tukkhobhapaccayasamuá¹-á¹-hito
pittasemhavÄ• tasannipÄ• tautuvipariá¹‡Ä• mavisamaparihÄ• raupakkamakammavipÄ• kav

vividhaá¹ƒ dukkhaá¹ƒ Ä• dahati vidahatÄ«ti byÄ• dhi, byÄ• dhayati tÄ• peti, kampayatÄ«ti v
__maraá¹‡a_nti maranti etenÄ• ti maraá¹‡aá¹ƒ. taá¹ƒ duvidhaá¹ƒ vayalakkhaá¹‡asaá¹…khÄ
saá¹…khatalakkhaá¹‡aÃ±ca ekabhavapariyÄ• pannajÄ«vitindriyappabandhavicchedo ca. ta

__soko_ti socanaá¹ƒ. Ã±Ä• tibhogarogasÄ«ladiá¹-á¹-hibyasanehi phuá¹-á¹-hassa cittasantÄ
paridevanaá¹ƒ. Ã±Ä• tibyasanÄ• dÄ«hiyeva phuá¹-á¹-hassa vacÄ«palÄ• po. __upÄ• yÄ• so
Ã±Ä• tibyasanÄ• dÄ«hiyeva phuá¹-á¹-hassa adhimattacetodukkhappabhÄ• vito dosoyeva. e
Ä• dÄ«navaÃ±Ä• á¹‡assa vatthuvasena vuttÄ• , sesÄ• tesaá¹ƒ vevacanavasena. ``nibbattÄ
``jÄ• tÄ«â€™â€™ ti paá¹-isandhiyÄ• vevacanaá¹ƒ, ``gati upapattÄ«â€™â€™ ti idaá¹ƒ dvay
nimittassÄ• ti. anuppÄ• dÄ• divacanehi pana nibbÄ• nameva vuttaá¹ƒ.

puna \Ne I 82/ tÄ• neva uppÄ• dÄ• nuppÄ• dÄ• dÄ«ni saá¹-á¹-hi padÄ• ni dukkhasukhapad
vissajjanÄ• ni, bhayakhemapadehi yojetvÄ• saá¹-á¹-hi vissajjanÄ• ni, sÄ• misanirÄ• misapa
saá¹-á¹-hi vissajjanÄ• ni, saá¹…khÄ• ranibbÄ• napadehi yojetvÄ• saá¹-á¹-hi vissajjanÄ• ni r
__dukkha_nti aniccattÄ• dukkhaá¹ƒ. dukkhapaá¹-ipakkhato __sukhaá¹ƒ_. yaá¹ƒ dukkhaá¹ƒ
bhayapaá¹-ipakkhato __khemaá¹ƒ_. yaá¹ƒ bhayaá¹ƒ, taá¹ƒ vaá¹-á¹-Ä• misalokÄ• misehi avi
__sÄ• misaá¹ƒ_. sÄ• misapaá¹-ipakkhato __nirÄ• misaá¹ƒ_. yaá¹ƒ sÄ• misaá¹ƒ, taá¹ƒ saá¹.
saá¹…khÄ• rapaá¹-ipakkhato santattÄ• __nibbÄ• naá¹ƒ_. saá¹…khÄ• rÄ• hi Ä• dittÄ• , nib
dukkhÄ• kÄ• rena bhayÄ• kÄ• rena sÄ• misÄ• kÄ• rena saá¹…khÄ• rÄ• kÄ• renÄ• ti evaá¹
sandhÄ• ya tathÄ• tathÄ• vuttanti veditabbanti.

<11> __pariggahaá¹-á¹-hÄ• _dÄ«ni ekatiá¹ƒsa vissajjanÄ• ni ariyamaggakkhaá¹‡avasena r
ariyamaggasampayuttÄ• hi dhammÄ• \Ee I 94/ Ä• dito pabhuti uppÄ• danatthaá¹ƒ parigga
tesaá¹ƒ sabhÄ• vo __pariggahaá¹-á¹-ho_. tesaá¹ƒyeva aÃ±Ã±amaÃ±Ã±aparivÄ• rabhÄ• ve
bhÄ• vanÄ• pÄ• ripÅ«rivasena __paripÅ«raá¹-á¹-ho_. tesaá¹ƒyeva samÄ• dhivasena ekÄ• r
__ekaggaá¹-á¹-ho_. nÄ• nÄ• rammaá¹‡avikkhepÄ• bhÄ• vamapekkhitvÄ• __avikkhepaá¹-á
__paggahaá¹-á¹-ho_. samÄ• dhivasena udakena nhÄ• nÄ«yacuá¹‡á¹‡Ä• naá¹ƒ viya avippa
__avisÄ• raá¹-á¹-ho_. samÄ• dhiyogena alulitattÄ• __anÄ• vilaá¹-á¹-ho_. avikampitattÄ• __
ekattupaá¹-á¹-hÄ• navasenÄ• _ti samÄ• dhiyogena ca ekÄ• rammaá¹‡e bhusaá¹ƒ patiá¹-á¹-
__á¹-hitaá¹-á¹-ho_ti Ä• rammaá¹‡e niccalabhÄ• vena patiá¹-á¹-hitaá¹-á¹-ho. tassa nibbÄ• nÄ
Ä• lambanabhÄ• vena __Ä• rammaá¹‡aá¹-á¹-ho_. tattheva nikÄ• macÄ• rabhÄ• vena __go
nissaraá¹‡apahÄ• nabhÄ• vena nibbÄ• nassa __pahÄ• naá¹-á¹-ho_. kilesapariccÄ• gavase
__pariccÄ• gaá¹-á¹-ho_. dubhato vuá¹-á¹-hÄ• navasena __vuá¹-á¹-hÄ• naá¹-á¹-ho_. nimittap
__nivattanaá¹-á¹-ho_. nibbutattÄ• __santaá¹-á¹-ho_. atappakattÄ• uttamattÄ• ca __paá¹‡
vimuttattÄ• , Ä• rammaá¹‡e ca adhimuttattÄ• __vimuttaá¹-á¹-ho_. Ä• savÄ• naá¹ƒ avisayab
__anÄ• savaá¹-á¹-ho_. kilesakantÄ• rasaá¹ƒsÄ• rakantÄ• rÄ• tikkamanena __taraá¹‡aá¹-á¹
saá¹…khÄ• ranimittÄ• bhÄ• vena __animittaá¹-á¹-ho_. taá¹‡hÄ• paá¹‡idhiabhÄ• vena __ap
attasÄ• rÄ• bhÄ• vena __suÃ±Ã±ataá¹-á¹-ho_. vimuttirasena ekarasatÄ• ya, samathavipass

__ekarasaá¹-á¹-ho_. samathavipassanÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ __anativattanaá¹-á¹-h
__yuganaddhaá¹-á¹-ho_. ariyamaggassa saá¹…khÄ• rato niggamane \Be I 89/ __niyyÄ• naá
nibbÄ• nasampÄ• panena __hetuá¹-á¹-ho_. nibbÄ• napaccakkhakaraá¹‡ena __dassanaá¹-á
__Ä• dhipateyyaá¹-á¹-ho_ti.

<12> __samathÄ• _dÄ«ni cattÄ• ri vissajjanÄ• ni samathavipassanÄ• vasena niddiá¹-á¹-hÄ
anu passanato __anupassanaá¹-á¹-ho_. yuganaddhassa samathavipassanÄ• dvayassa eka
__anativattanaá¹-á¹-ho. sikkhÄ• _dÄ«ni nava vissajjanÄ• ni ariyamaggassa Ä• dimajjhapari
niddiá¹-á¹-hÄ• ni. sikkhitabbattÄ• __sikkhÄ• _ \Ee I 95/. tassÄ• samÄ• dÄ• tabbato __sam
patiá¹-á¹-hÄ• ya kammaá¹-á¹-hÄ• navasena gahitassa Ä• rammaá¹‡assa bhÄ• vanÄ• pavat
gocaraá¹-á¹-hÄ• nattÄ• ca __gocaraá¹-á¹-ho_. samathakÄ• le vipassanÄ• kÄ• le vÄ• kosa
dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gabhÄ• vanÄ• vasena ussÄ• hanaá¹-á¹-ho __pag
uddhatassa cittassa passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gabhÄ• vanÄ• vasena sa
__niggahaá¹-á¹-ho. ubho visuddhÄ• na_nti ubhato visuddhÄ• naá¹ƒ, lÄ«nuddhatapakkhato
cittÄ• nanti attho. majjhimabhÄ• ve á¹-hitÄ• naá¹ƒ santativasena pavattamÄ• nÄ• naá¹ƒ citt
bahuvacanaá¹ƒ katanti veditabbaá¹ƒ. ussÄ• hanasannisÄ«dÄ• panesu sabyÄ• pÄ• rÄ• bhÄ
samappavattassa cittassa vasena bhÄ• vanÄ• __visesÄ• dhigamaá¹-á¹-ho_. ariyamaggapÄ
__uttaripaá¹-ivedhaá¹-á¹-ho_. ariyamaggasiddhacatusaccapaá¹-ivedhavasena __saccÄ• bh
phalasamÄ• pattivasena nirodhe __patiá¹-á¹-hÄ• pakaá¹-á¹-ho_. sÄ• hi taá¹ƒsamaá¹…gipu
nibbÄ• ne patiá¹-á¹-hÄ• peti.

__saddhindriyÄ• _dÄ«ni paÃ±ca vissajjanÄ• ni indriyaá¹-á¹-havasena vuttÄ• ni. __adhimok
adhimuccanaá¹-á¹-ho. __upaá¹-á¹-hÄ• naá¹-á¹-ho_ti Ä• rammaá¹‡aá¹ƒ upecca patiá¹-á¹-hÄ
__dassanaá¹-á¹-ho_ti sabhÄ• vapekkhanaá¹-á¹-ho. __saddhÄ• balÄ• _dÄ«ni paÃ±ca vissaj
niddiá¹-á¹-hÄ• ni. akampiyaá¹-á¹-hena saddhÄ• va balanti __saddhÄ• balaá¹ƒ. assaddhiye_
__assaddhiya_nti ca saddhÄ• paá¹-ipakkhabhÅ«to cittuppÄ• do. __akampiyaá¹-á¹-ho_ti aka
kampetuá¹ƒ na sakkÄ• ti attho. __kosajje_ti kusÄ«tabhÄ• vasaá¹…khÄ• tena thinamiddhen
satipaá¹-ipakkhena cittuppÄ• dena. __uddhacce_ti avÅ«pasamasaá¹…khÄ• tena uddhacce
__satisambojjhaá¹…gÄ• _dÄ«ni satta vissajjanÄ• ni bojjhaá¹…gaá¹-á¹-havasena niddiá¹-á¹-
aá¹…go \Be I 90/ bojjhaá¹…go. pasattho sundaro ca bojjhaá¹…go sambojjhaá¹…go, satiyev
__satisambojjhaá¹…go_. dhamme vicinÄ• tÄ«ti dhammavicayo. paÃ±Ã±Ä• yetaá¹ƒ nÄ• ma
vicÄ• raá¹-á¹-ho. pÄ«nayatÄ«ti __pÄ«ti. pharaá¹‡aá¹-á¹-ho_ti visaraá¹‡aá¹-á¹-ho. passambh
\Ee I 96/. __upasamaá¹-á¹-ho_ti niddarathaá¹-á¹-ho. upapattito ikkhatÄ«ti __upekkhÄ• , _ sa
apakkhapatitÄ• va hutvÄ• pekkhatÄ«ti attho. sÄ• idha tatramajjhattupekkhÄ• , bojjhaá¹…g
nÄ• maá¹ƒ. samavÄ• hitalakkhaá¹‡attÄ• __paá¹-isaá¹…khÄ• naá¹-á¹-ho_.

__sammÄ• diá¹-á¹-hÄ• _dÄ«ni aá¹-á¹-ha vissajjanÄ• ni maggavasena niddiá¹-á¹-hÄ• ni. sa
tÄ• ya passanti, pasatthÄ• sundarÄ• vÄ• diá¹-á¹-hÄ«ti sammÄ• diá¹-á¹-hi. tassÄ• __sam

saá¹…kappeti, sammÄ• vÄ• tena saá¹…kappenti, pasattho sundaro vÄ• saá¹…kappoti __
abhiropanaá¹-á¹-ho_ti cittassa Ä• rammaá¹‡Ä• ropanaá¹-á¹-ho. Ä• rammaá¹‡Ä• bhiniropana
sammÄ• vadati \Ne I 84/, sammÄ• vÄ• tÄ• ya vadanti, pasatthÄ• sundarÄ• vÄ• vÄ• cÄ•
micchÄ• vÄ• cÄ• viratiyÄ• etaá¹ƒ nÄ• maá¹ƒ. __pariggahaá¹-á¹-ho_ti catubbidhavacÄ«saá
sammÄ• karoti, sammÄ• vÄ• tena karonti, pasatthaá¹ƒ sundaraá¹ƒ vÄ• kammanti sammÄ
__sammÄ• kammanto_. micchÄ• kammantaviratiyÄ• etaá¹ƒ nÄ• maá¹ƒ. __samuá¹-á¹-hÄ•
tividhakÄ• yasaá¹ƒvarasamuá¹-á¹-hÄ• naá¹-á¹-ho. sammÄ• Ä• jÄ«vati, sammÄ• vÄ• tena
vÄ• Ä• jÄ«voti __sammÄ• Ä• jÄ«vo_. micchÄ• jÄ«vaviratiyÄ• etaá¹ƒ nÄ• maá¹ƒ. __vodÄ•
parisuddhaá¹-á¹-ho. sammÄ• vÄ• yamati, sammÄ• vÄ• tena vÄ• yamanti, pasattho sunda
__sammÄ• vÄ• yÄ• mo_. sammÄ• sarati, sammÄ• vÄ• tÄ• ya saranti, pasatthÄ• sundarÄ
sammÄ• samÄ• dhiyati, sammÄ• vÄ• tena samÄ• dhiyanti, pasattho sundaro vÄ• samÄ•

<13> __indriyÄ• _dÄ«ni dasa vissajjanÄ• ni rÄ• sikatvÄ• anupubbapaá¹-ipÄ• á¹-ivasena ni
__Ä• dhipateyyaá¹-á¹-ho_ti indaá¹-á¹-hakaraá¹‡avasena adhipatiattho. __akampiyaá¹-á¹-ho_
kampetuá¹ƒ asakkuá¹‡eyyaá¹-á¹-ho. __niyyÄ• naá¹-á¹-ho_ti lokiyalokuttarÄ• nampi paá¹-ipa
niggamanaá¹-á¹-ho. __hetuá¹-á¹-ho_ti micchÄ• diá¹-á¹-hÄ• dÄ«naá¹ƒ pahÄ• nÄ• ya sammÄ
sabbepi sammÄ• diá¹-á¹-hÄ• dayo nibbÄ• nasampÄ• pakahetÅ«ti vÄ• hetuá¹-á¹-ho. satipaa
\Be I 91/ okkhanditvÄ• pakkhanditvÄ• upaá¹-á¹-hÄ• nato upaá¹-á¹-hÄ• naá¹ƒ, satiyeva upa
__satipaá¹-á¹-hÄ• naá¹ƒ_. kÄ• yavedanÄ• cittadhammesu panassÄ• asubhadukkhÄ• niccÄ
97/ subhasukhaniccattasaÃ±Ã±Ä• pahÄ• nakiccasÄ• dhanavasena ca pavattito catudhÄ• b
nÄ• nÄ• cittesu labbhanti, maggakkhaá¹‡e pana ekÄ• yeva sati cattÄ• ri nÄ• mÄ• ni labhati

sammappadhÄ• nesu padahanti etenÄ• ti padhÄ• naá¹ƒ, sobhanaá¹ƒ padhÄ• naá¹ƒ __sam
padahanti etenÄ• ti sammappadhÄ• naá¹ƒ, sobhanaá¹ƒ vÄ• taá¹ƒ kilesavirÅ«pattavirahato
hitasukhanipphÄ• dakattena seá¹-á¹-habhÄ• vÄ• vahanato padhÄ• nabhÄ• vakaraá¹‡ato vÄ
vÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. uppannÄ• nuppannÄ• naá¹ƒ anuppannuppannÄ• naÃ±ca a
pahÄ• nÄ• nuppattiuppÄ• daá¹-á¹-hitikiccasÄ• dhanavasena pavattito panassa catudhÄ• b
pubbabhÄ• ge nÄ• nÄ• cittesu labbhanti, maggakkhaá¹‡e pana ekameva vÄ«riyaá¹ƒ cattÄ•
__padahanaá¹-á¹-ho_ti ussÄ• hanaá¹-á¹-ho. padhÄ• naá¹-á¹-hotipi pÄ• á¹-ho, soyevattho.

__iddhipÄ• dÄ• na_nti ettha chandavÄ«riyacittavÄ«maá¹ƒsÄ• su ekeko ijjhatÄ«ti iddhi, sam
attho. ijjhanti vÄ• etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti iddhi, paá¹-ha
iddhi eva pÄ• do __iddhipÄ• do, _ iddhikoá¹-á¹-hÄ• soti attho. dutiyenatthena iddhiyÄ• pÄ•
__pÄ• do_ti patiá¹-á¹-hÄ• , adhigamÅ«pÄ• yoti attho. tena hi yasmÄ• uparÅ«pari visesasaá
pajjanti pÄ• puá¹‡anti, tasmÄ• pÄ• doti vuccati. ete chandÄ• dayo pubbabhÄ• ge adhipativ
labbhanti, maggakkhaá¹‡e pana saheva labbhanti. __ijjhanaá¹-á¹-ho_ti nipphajjanaá¹-á¹-ho
patiá¹-á¹-hÄ• naá¹-á¹-ho vÄ• . __saccÄ• na_nti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. __tathaá¹-á¹
yathÄ• sabhÄ• vaá¹-á¹-ho. imÄ• ni aá¹-á¹-ha vissajjanÄ• ni lokiyalokuttaramissakÄ• ni. __pa

ariyamaggapayogÄ• naá¹ƒ. __paá¹-ippassaddhaá¹-á¹-ho_ti catunnaá¹ƒ ariyaphalÄ• naá¹ƒ p
maggapayogo hi phalakkhaá¹‡e paá¹-ippassaddho hoti niá¹-á¹-hitakiccattÄ• . maggapayogÄ
paá¹-ippassaddhabhÄ• vo vÄ• . __phalÄ• naá¹ƒ sacchikiriyaá¹-á¹-ho_ti ariyaphalÄ• naá¹ƒ p
paccakkhakaraá¹‡aá¹-á¹-ho. Ä• rammaá¹‡asacchikiriyÄ• \Ee I 98/ vuttÄ• hoti, phalakkhaá¹
paá¹-ilÄ• bhasacchikiriyÄ• vÄ• . __vitakkÄ• _dÄ«ni paÃ±ca vissajjanÄ• ni jhÄ• naá¹…gava
vitakkanaá¹ƒ __vitakko, _ Å«hananti \Be I 92/ vuttaá¹ƒ hoti. vicaraá¹‡aá¹ƒ __vicÄ• ro, _ anu
vuttaá¹ƒ hoti. __upavicÄ• raá¹-á¹-ho_ti anumajjanaá¹-á¹-ho. __abhisandanaá¹-á¹-ho_ti tema
samÄ• dhivasena cittassa ekaggaá¹-á¹-ho.

__Ä• vajjanÄ• _dÄ«ni paÃ±cadasa vissajjanÄ• ni pakiá¹‡á¹‡akavasena niddiá¹-á¹-hÄ• ni. p
bhavaá¹…gÄ• rammaá¹‡ato aÃ±Ã±Ä• rammaá¹‡e cittasantÄ• naá¹ƒ namentÄ• naá¹ƒ dvinn
__Ä• vajjanaá¹-á¹-ho_. viÃ±Ã±Ä• á¹‡assa __vijÄ• nanaá¹-á¹-ho_. paÃ±Ã±Ä• ya __pajÄ• na
__saÃ±jÄ• nanaá¹-á¹-ho_. samÄ• dhissa __ekodaá¹-á¹-ho_. dutiyajjhÄ• nasmiÃ±hi samÄ• c
vuccati, vitakkavicÄ• rehi anajjhÄ• ruá¸·hattÄ• aggo seá¹-á¹-ho hutvÄ• uppajjatÄ«ti attho. s
ekoti vuccati. vitakkavicÄ• ravirahito vÄ• eko asahÄ• yo hutvÄ• udetÄ«tipi vaá¹-á¹-ati. sabb
kusalasamÄ• dhi nÄ«varaá¹‡Ä• dÄ«naá¹ƒ uddhaccasseva vÄ• paá¹-ipakkhattÄ• tehi anajj
udetÄ«ti vÄ• tehi virahitoti asahÄ• yo hutvÄ• udetÄ«ti vÄ• ekodÄ«ti yujjati. __abhiÃ±Ã±Ä•
Ã±Ä• tapariÃ±Ã±Ä• ya sabhÄ• vajÄ• nanaá¹-á¹-ho. __pariÃ±Ã±Ä• ya tÄ«raá¹‡aá¹-á¹-ho_ti t
aniccÄ• dito upaparikkhaá¹‡aá¹-á¹-ho. __pahÄ• nassa pariccÄ• gaá¹-á¹-ho_ti pahÄ• napari
paá¹-ipakkhapajahanaá¹-á¹-ho. samappavattÄ• ya __bhÄ• vanÄ• ya ekarasaá¹-á¹-ho. phass
phusanaá¹-á¹-ho vindanaá¹-á¹-ho. pÄ«á¸·Ä• bhÄ• ravahanÄ• dinÄ• __khandhaá¹-á¹-ho_. s
__dhÄ• tuá¹-á¹-ho_. sakasakamariyÄ• dÄ• yatanÄ• dinÄ• __Ä• yatanaá¹-á¹-ho_. paccayeh
__saá¹…khataá¹-á¹-ho_. tabbiparÄ«tena __asaá¹…khataá¹-á¹-ho_.

<14> __cittaá¹-á¹-hÄ• _dÄ«ni paÃ±cadasa vissajjanÄ• ni cittasambandhena niddiá¹-á¹-hÄ•
ettha Ä• rammaá¹‡aá¹ƒ cintetÄ«ti cittaá¹ƒ, vijÄ• nÄ• tÄ«ti attho. yaá¹ƒ panettha javanaá¹ƒ h
javanavÄ«thivasena \Ne I 86/ attano santÄ• naá¹ƒ cinotÄ«tipi cittaá¹ƒ, yaá¹ƒ vipÄ• kaá¹ƒ ho
kammakilesehi citantipi cittaá¹ƒ, sabbampi yathÄ• nurÅ«paá¹ƒ cittatÄ• ya cittaá¹ƒ, cittakaraa
yaá¹ƒ vaá¹-á¹-assa paccayo hoti, taá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ cinotÄ«tipi cittaá¹ƒ. evaá¹ƒ Ä•
cittatÄ• dito __cittaá¹-á¹-ho_. cittuppÄ• dane phaluppÄ• dane vÄ• nÄ• ssa antaramatthÄ«ti
bhÄ• vo Ä• nantariyaá¹ƒ, cittassa Ä• nantariyaá¹ƒ cittÄ• nantariyaá¹ƒ, so __cittÄ• nantariyaa
cuticittaá¹ƒ vajjetvÄ• yassa kassaci samanantaraniruddhassa cittassa anantaracittuppÄ• da
maggacittassa anantaraá¹ƒ phaluppÄ• dane samatthabhÄ• voti adhippÄ• yo. __ cittassa vu
gotrabhucittassa \Be I 93/ nimittato, maggacittassa nimittapavattato vuá¹-á¹-hÄ• naá¹-á¹-ho.
vivaá¹-á¹-anaá¹-á¹-ho_ti tasseva cittadvayassa yathÄ• vuttato vuá¹-á¹-hitassa nibbÄ• ne viva
__cittassa hetuá¹-á¹-ho_ti cittassa hetupaccayabhÅ«tÄ• naá¹ƒ navannaá¹ƒ hetÅ«naá¹ƒ hetu
paccayaá¹-á¹-ho_ti cittassa vatthÄ• rammaá¹‡Ä• dÄ«naá¹ƒ anekesaá¹ƒ paccayÄ• naá¹ƒ pa
vatthuá¹-á¹-ho_ti cittassa vatthubhÅ«tÄ• naá¹ƒ cakkhusotaghÄ• najivhÄ• kÄ• yahadayavatth

__cittassa bhÅ«maá¹-á¹-ho_ti cittassa uppattidesavasena kÄ• mÄ• vacarÄ• dibhÅ«miattho.
Ä• rammaá¹‡aá¹-á¹-ho_ti rÅ«pÄ• diÄ• rammaá¹‡aá¹-á¹-ho. paricitassÄ• rammaá¹‡assa saÃ
__gocaraá¹-á¹-ho_. upari vuttaviÃ±Ã±Ä• á¹‡acariyÄ• vasena __cariyaá¹-á¹-ho_. atha vÄ• p
cariyaá¹-á¹-ho. cittassa gamanÄ• bhÄ• vepi dÅ«rasantikÄ• rammaá¹‡agahaá¹‡avasena __g
abhinÄ«hÄ• raá¹-á¹-ho_ti gahitÄ• rammaá¹‡ato aÃ±Ã±Ä• rammaá¹‡amanasikÄ• ratthaá¹ƒ c
abhinÄ«haraá¹‡aá¹-á¹-ho. __cittassa niyyÄ• naá¹-á¹-ho_ti maggacittassa vaá¹-á¹-ato niyyÄ•
``nekkhammaá¹ƒ paá¹-iladdhassa kÄ• macchandato cittaá¹ƒ nissaá¹-aá¹ƒ hotÄ«â€™â€™ ti
thokaá¹ƒ visadisaá¹ƒ) nayena __cittassa nissaraá¹‡aá¹-á¹-ho_.

<15> __ekattÄ• _dÄ«ni dvÄ• cattÄ• lÄ«sa vissajjanÄ• ni ekattasambandhena niddiá¹-á¹-hÄ
Ä• rammaá¹‡ekatte, ekÄ• rammaá¹‡eti attho. paá¹-hamajjhÄ• navasena __pakkhandanaá¹-
__pasÄ«danaá¹-á¹-ho_. tatiyajjhÄ• navasena __santiá¹-á¹-hanaá¹-á¹-ho_. catutthajjhÄ• nav
__muccanaá¹-á¹-ho_. paccavekkhaá¹‡avasena etaá¹ƒ santanti __passanaá¹-á¹-ho. yÄ• nÄ«
samÄ• dhissa vasÄ«bhÄ• vavisesÄ• . __yÄ• nÄ«kataá¹-á¹-ho_ti yuttayÄ• nasadisakataá¹-á
patiá¹-á¹-haá¹-á¹-hena vatthu viya kataá¹-á¹-ho. __anuá¹-á¹-hitaá¹-á¹-ho_ti paccupaá¹-á¹-hita
__paricitaá¹-á¹-ho_ti samantato citaá¹-á¹-ho. __susamÄ• raddhaá¹-á¹-ho_ti suá¹-á¹-hu samÄ
100/, sukataá¹-á¹-hoti attho. Ä• vajjanasamÄ• pajjanaadhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• napaccav
vÄ• paá¹-ipÄ• á¹-iyÄ• paÃ±ca padÄ• ni yojetabbÄ• ni. kasiá¹‡Ä• diÄ• rammaá¹‡abhÄ• var
cittacetasikÄ• naá¹ƒ __pariggahaparivÄ• raparipÅ«raá¹-á¹-ho_. tesaá¹ƒyeva sammÄ• samÄ
samosaraá¹‡ena __samodhÄ• naá¹-á¹-ho. _ tesaá¹ƒyeva balappattiyÄ• Ä• rammaá¹‡aá¹ƒ
patiá¹-á¹-hÄ• navasena __adhiá¹-á¹-hÄ• naá¹-á¹-ho_. samathassa vipassanÄ• ya vÄ• Ä• di
sevanavasena __Ä• sevanaá¹-á¹-ho_. vaá¸• á¸• hanavasena __bhÄ• vanaá¹-á¹-ho_ \Be I 94
karaá¹‡avasena __bahulÄ«kammaá¹-á¹-ho_. bahulÄ«katassa suá¹-á¹-hu samuá¹-á¹-hitavas
susamuggatassa paccanÄ«kehi suá¹-á¹-hu vimuttivasena Ä• rammaá¹‡e ca suá¹-á¹-hu adhi
__suvimuttaá¹-á¹-ho_.

__bujjhanaá¹-á¹-hÄ• _dÄ«ni cattÄ• ri padÄ• ni bojjhaá¹…gavasena vuttÄ• ni. sotÄ• pattima
__bujjhanaá¹-á¹-ho_. sakadÄ• gÄ• mimaggabojjhaá¹…gÄ• naá¹ƒ __anubujjhanaá¹-á¹-ho_.
anÄ• gÄ• mimaggabojjhaá¹…gÄ• naá¹ƒ __paá¹-ibujjhanaá¹-á¹-ho_. arahattamaggabojjhaá¹
__sambujjhanaá¹-á¹-ho_. vipassanÄ• bojjhaá¹…gÄ• naá¹ƒ vÄ• bujjhanaá¹-á¹-ho. dassanan
anubujjhanaá¹-á¹-ho. bhÄ• vanÄ• maggabojjhaá¹…gÄ• naá¹ƒ paá¹-ibujjhanaá¹-á¹-ho. phala
sambujjhanaá¹-á¹-ho. yathÄ• vuttanayeneva bojjhaá¹…gÄ• naá¹ƒ tassa tassa puggalassa b
bodhanaá¹-á¹-hÄ• dayo cattÄ• ro atthÄ• veditabbÄ• . yathÄ• vuttÄ• naá¹ƒyeva bojjhaá¹…g
``bodhoâ€™â€™ ti laddhanÄ• massa puggalassa pakkhe bhavattÄ• bodhipakkhiyÄ• nÄ• n
yathÄ• vuttÄ• naá¹ƒyeva bodhipakkhiyaá¹-á¹-hÄ• dayo cattÄ• ro atthÄ• veditabbÄ• . vipass
__jotanaá¹-á¹-ho_. kamato catumaggapaÃ±Ã±Ä• vasena __ujjotanÄ• nujjotanapaá¹-ijjotana
catumaggapaÃ±Ã±Ä• vasena vÄ• jotanaá¹-á¹-hÄ• dayo, phalapaÃ±Ã±Ä• vasena saÃ±jotan

<16> __patÄ• panaá¹-á¹-hÄ• _dÄ«ni aá¹-á¹-hÄ• rasa vissajjanÄ• ni ariyamaggavasena nid
yassuppajjati, taá¹ƒ patÄ• peti pabhÄ• seti virocÄ• petÄ«ti patÄ• pano, tassa __patÄ• panaá
atipabhassarabhÄ• vena sayaá¹ƒ __virocanaá¹-á¹-ho_. kilesÄ• naá¹ƒ visosanena __santÄ•
amalanibbÄ• nÄ• rammaá¹‡attÄ• __amalaá¹-á¹-ho_. sampayuttamalÄ• bhÄ• vena __vimal
Ä• rammaá¹‡akaraá¹‡amalÄ• bhÄ• ve \Ee I 101/ __nimmalaá¹-á¹-ho_. atha vÄ• sotÄ• patti
sakadÄ• gÄ• mianÄ• gÄ• mimaggÄ• naá¹ƒ vimalaá¹-á¹-ho. arahattamaggassa nimmalaá¹-á
amalaá¹-á¹-ho. paccekabuddhamaggassa vimalaá¹-á¹-ho. sammÄ• sambuddhamaggassa n
kilesavisamÄ• bhÄ• vena __samaá¹-á¹-ho_. ``sammÄ• mÄ• nÄ• bhisamayÄ• â€™â€™ tiÄ
200) viya kilesappahÄ• naá¹-á¹-hena __samayaá¹-á¹-ho_.
vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhinissaraá¹‡asaá¹…khÄ• tesu paÃ±ca
__vivekaá¹-á¹-ho, _ vinÄ• bhÄ• vaá¹-á¹-ho. nissaraá¹‡aviveke nibbÄ• ne caraá¹‡ato __vivek
paÃ±casu virÄ• gesu samucchedavirÄ• gattÄ• \Be I 95/ __virÄ• gaá¹-á¹-ho, _ virajjanaá¹-á
nibbÄ• ne caraá¹‡ato __virÄ• gacariyaá¹-á¹-ho_. paÃ±casu nirodhesu samucchedanirodhat
dukkhanirodhe nibbÄ• ne caraá¹‡ato __nirodhacariyaá¹-á¹-ho_. pariccÄ• gapakkhandanavo
__vosaggaá¹-á¹-ho_. ariyamaggo hi samucchedavasena kilesappahÄ• nato pariccÄ• gavos
nibbÄ• napakkhandanato pakkhandanavosaggo ca. vipassanÄ• pana tadaá¹…gavasena ki
pariccÄ• gavosaggo, tanninnabhÄ• vena nibbÄ• napakkhandanato pakkhandanavosaggo. n
vosaggabhÄ• vena caraá¹‡ato \Ne I 88/ __vosaggacariyaá¹-á¹-ho_. paÃ±casu vimuttÄ«su s
__vimuttaá¹-á¹-ho_. nissaraá¹‡avimuttiyaá¹ƒ caraá¹‡ato __vimutticariyaá¹-á¹-ho_.

chandavÄ«riyacittavÄ«maá¹ƒsÄ• saá¹…khÄ• tesu catÅ«su iddhipÄ• desu ekekaiddhipÄ• d
caturiddhipÄ• davasena __chandaá¹-á¹-hÄ• _dÄ«ni cattÄ• lÄ«sa vissajjanÄ• ni niddiá¹-á¹-hÄ
__chandaá¹-á¹-ho_. chandaá¹ƒ sÄ«saá¹ƒ katvÄ• bhÄ• vanÄ• rambhakÄ• le __mÅ«laá¹-á¹-
patiá¹-á¹-hÄ• bhÄ• vena __pÄ• daá¹-á¹-ho_. padaá¹-á¹-hoti vÄ• pÄ• á¹-ho. iddhipÄ• dattÄ•
__padhÄ• naá¹-á¹-ho_. payogakÄ• le __ijjhanaá¹-á¹-ho_. saddhÄ• sampayogena __adhimo
vÄ«riyasampayogena __paggahaá¹-á¹-ho_. satisampayogena __upaá¹-á¹-hÄ• naá¹-á¹-ho_.
__avikkhepaá¹-á¹-ho_. paÃ±Ã±Ä• sampayogena __dassanaá¹-á¹-ho_. paggahaá¹-á¹-ho __v
sÄ«saá¹ƒ katvÄ• bhÄ• vanÄ• rambhakÄ• le mÅ«laá¹-á¹-ho. sayaá¹ƒ \Ee I 102/ vÄ«riyattÄ•
cintanaá¹-á¹-hÄ• diko __cittaá¹-á¹-ho_. cittaá¹ƒ sÄ«saá¹ƒ katvÄ• bhÄ• vanÄ• rambhakÄ• le
upaparikkhanaá¹-á¹-ho __vÄ«maá¹ƒsaá¹-á¹-ho_. vÄ«maá¹ƒsaá¹ƒ sÄ«saá¹ƒ katvÄ• bhÄ• va
sayaá¹ƒ vÄ«maá¹ƒsattÄ• dassanaá¹-á¹-ho.

<17> __dukkhassa pÄ«á¸·anaá¹-á¹-ho_tiÄ• dÄ«ni soá¸·asa vissajjanÄ• ni saccÄ• naá¹ƒ tat
niddiá¹-á¹-hÄ• ni. dukkhadassaneneva __pÄ«á¸·anaá¹-á¹-ho_. dukkhÄ• yÅ«hanasamudaya
__saá¹…khataá¹-á¹-ho_. sabbakilesasantÄ• paharasusÄ«talamaggadassanena __santÄ• p
aviparia¹‡Ä• madhammanirodhadassanena __viparia¹‡Ä• maá¹-á¹-ho_. samudayadassane
samudayÄ• yÅ«hitadukkhadassanena __nidÄ• naá¹-á¹-ho_. visaÃ±Ã±ogabhÅ«tanirodhadas
niyyÄ• nabhÅ«tamaggadassanena __palibodhaá¹-á¹-ho_. nirodhadassaneneva __nissaraá

avivekabhÅ«tasamudayadassanena __vivekaá¹-á¹-ho_. saá¹…khatabhÅ«tamaggadassanen
visabhÅ«tadukkhadassanena __amataá¹-á¹-ho_. maggadassaneneva \Be I 96/ __niyyÄ• na
nibbÄ• nasampattiyÄ• ahetubhÅ«tasamudayadassanena __hetuá¹-á¹-ho_. sududdasaniroc
__dassanaá¹-á¹-ho_. kapaá¹‡ajanasadisadukkhadassanena uá¸·Ä• rakulasadiso __Ä• dhipa
pÄ• tubhavatÄ«ti. evaá¹ƒ taá¹ƒtaá¹ƒsaccadassanena tadaÃ±Ã±asaccadassanena ca ekeka
cattÄ• ro lakkhaá¹‡aá¹-á¹-hÄ• vuttÄ• .

__tathaá¹-á¹-hÄ• _dÄ«ni dvÄ• dasa vissajjanÄ• ni sabbadhammasaá¹…gÄ• hakadvÄ• das
__tathaá¹-á¹-ho_ti yathÄ• sabhÄ• vaá¹-á¹-ho. __anattaá¹-á¹-ho_ti attavirahitaá¹-á¹-ho. __sac
avisaá¹ƒvÄ• danaá¹-á¹-ho. __paá¹-ivedhaá¹-á¹-ho_ti paá¹-ivijjhitabbaá¹-á¹-ho. __abhijÄ• nan
abhijÄ• nitabbaá¹-á¹-ho. __parijÄ• nanaá¹-á¹-ho_ti Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• ya parijÄ•
__dhammaá¹-á¹-ho_ti sabhÄ• vadhÄ• raá¹‡Ä• diattho. __dhÄ• tuá¹-á¹-ho_ti suÃ±Ã±Ä• diatt
jÄ• nituá¹ƒ sakkuá¹‡eyyaá¹-á¹-ho. __sacchikiriyaá¹-á¹-ho_ti sacchikÄ• tabbaá¹-á¹-ho. __pha
Ã±Ä• á¹‡ena phusitabbaá¹-á¹-ho. __abhisamayaá¹-á¹-ho_ti paccavekkhaá¹‡aÃ±Ä• á¹‡ena a
Ã±Ä• á¹‡ena paá¹-ilabhitabbaá¹-á¹-ho vÄ• . paá¹-ilÄ• bhopi \Ne I 89/ hi ``atthÄ• bhisamayÄ•
(SN a I 130) viya abhisamayoti vuccati.

<18> nekkhammÄ• dÄ«ni \Ee I 103/ satta vissajjanÄ• ni upacÄ• rajjhÄ• navasena niddiá¹-á
kÄ• macchandassa paá¹-ipakkho alobho. __Ä• lokasaÃ±Ã±Ä• _ti thinamiddhassa paá¹-ipak
__avikkhepo_ti uddhaccassa paá¹-ipakkho samÄ• dhi. __dhammavavatthÄ• na_nti vicikicch
Ã±Ä• á¹‡aá¹ƒ. __Ã±Ä• á¹‡a_nti avijjÄ• ya paá¹-ipakkhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __pÄ• mojja_nti a
__paá¹-hamajjhÄ• nÄ• _dÄ«ni aá¹-á¹-ha vissajjanÄ• ni rÅ«pÄ• rÅ«pasamÄ• pattivasena nid
pana rÅ«pasamÄ• pattianantaraá¹ƒ rÅ«pajjhÄ• nasambandhena cattÄ• ro brahmavihÄ• rÄ•

__aniccÄ• nupassanÄ• _dÄ«ni lokuttaramaggassa pubbabhÄ• ge aá¹-á¹-hÄ• rasamahÄ• v
heá¹-á¹-hÄ• pana rÅ«pÄ• dÄ«hi yojanÅ«pagÄ• satta anupassanÄ• eva vuttÄ• , idha pana
kalÄ• pasammasanaudayabbayÄ• nupassanÄ• kasmÄ• na vuttÄ• ti ce? tÄ• saá¹ƒ dvinnaá
aniccÄ• nupassanÄ• dÄ«naá¹ƒ sijjhanato imÄ• su vuttÄ• su tÄ• dvepi vuttÄ• va honti, anic
vinÄ• tÄ• saá¹ƒ dvinnaá¹ƒ appavattito imÄ• su vuttÄ• su tÄ• dvepi vuttÄ• va honti. __khay
paccuppannÄ• naá¹ƒ rÅ«pakkhandhÄ• dÄ«naá¹ƒ bhaá¹…gadassanaÃ±Ä• á¹‡aÃ±ca \Be I 9
taá¹ƒtaá¹ƒkhandhabhaá¹…gadassanÄ• nantaraá¹ƒ tadÄ• rammaá¹‡acittacetasikabhaá¹…ga
__vayÄ• nupassanÄ• _ti paccuppannÄ• naá¹ƒ khandhÄ• naá¹ƒ bhaá¹…gadassanÄ• nantar
atÄ«tÄ• nÄ• gatakhandhÄ• naá¹ƒ bhaá¹…gadassanaÃ±Ä• á¹‡aá¹ƒ. __vipariá¹‡Ä• mÄ• nup
bhaá¹…gasaá¹…khÄ• te nirodhe adhimuttattÄ• , atha sabbepi atÄ«tÄ• nÄ• gatapaccuppann
vipariá¹‡Ä• mavantoti sabbesaá¹ƒ vipariá¹‡Ä• madassanaÃ±Ä• á¹‡aá¹ƒ. __animittÄ• nupas
sabbasaá¹…khÄ• rÄ• naá¹ƒ vipariá¹‡Ä• maá¹ƒ disvÄ• aniccato vipassantassa aniccÄ• nup
niccanimittapajahanavasena niccanimittÄ• bhÄ• vÄ• animittÄ• nupassanÄ• nÄ• ma hoti. _
aniccÄ• nupassanÄ• nantaraá¹ƒ pavattÄ• dukkhÄ• nupassanÄ• va sukhapatthanÄ• pajaha

appaá¹‡ihitÄ• nupassanÄ• nÄ• ma hoti.

__suÃ±Ã±atÄ• nupassanÄ• _ti dukkhÄ• nupassanÄ• nantaraá¹ƒ pavattÄ• anattÄ• nupass
attÄ• bhinivesapajahanavasena attasuÃ±Ã±atÄ• dassanato suÃ±Ã±atÄ• nupassanÄ• nÄ•
__adhipaÃ±Ã±Ä• dhammavipassanÄ• _ti evaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gaá¹ƒ passi
aniccÄ• dito vipassantassa saá¹…khÄ• rÄ• va bhijjanti, saá¹…khÄ• rÄ• naá¹ƒ maraá¹‡aá¹ƒ
bhaá¹…gavasena suÃ±Ã±ataá¹ƒ gahetvÄ• pavattÄ• vipassanÄ• . sÄ• hi adhipaÃ±Ã±Ä• c
katvÄ• adhipaÃ±Ã±Ä• dhammavipassanÄ• ti vuccati. __yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_
disvÄ• ``sabhayÄ• saá¹…khÄ• rÄ• â€™â€™ ti pavattaá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡
bhayatupaá¹-á¹-hÄ• navasena uppannaá¹ƒ sabbabhavÄ• dÄ«su Ä• dÄ«navadassanaÃ±Ä•
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• yaÃ±ca Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ yÄ• ca nibbidÄ• , im
byaÃ±janameva nÄ• naâ€™â€™ nti (Paá¹-is I 227) vacanato bhayatupaá¹-á¹-hÄ• nÄ• dÄ«n
nibbidÄ• nupassanÄ• idhÄ• pi vuttÄ• va hoti. Ä• dito catutthaá¹ƒ katvÄ• vuttattÄ• panidha
__paá¹-isaá¹…khÄ• nupassanÄ• _ti muÃ±citukamyatÄ• Ã±Ä• á¹‡avasena uppannaá¹ƒ muÃ
paá¹-isaá¹…khÄ• nupassanÄ• saÃ±Ã±itaá¹ƒ aniccadukkhÄ• nattÄ• nupassanÄ• Ã±Ä• á¹‡a
ca paá¹-isaá¹…khÄ• nupassanÄ• yÄ• ca saá¹…khÄ• rupekkhÄ• , ime dhammÄ• ekatthÄ•
(Paá¹-is I 227) vacanato paá¹-isaá¹…khÄ• nupassanÄ• ya vuttÄ• ya muÃ±citukamyatÄ• saá
vuttÄ• neva honti. __vivaá¹-á¹-anÄ• nupassanÄ• _ti anulomaÃ±Ä• á¹‡avasena uppannaá¹ƒ
anulomaÃ±Ä• á¹‡ena gotrabhuÃ±Ä• á¹‡assa sijjhanato gotrabhuÃ±Ä• á¹‡e vutte anulomaÃ
evaÃ±hi aá¹-á¹-hÄ• rasannaá¹ƒ \Be I 98/ mahÄ• vipassanÄ• naá¹ƒ paá¹-ipÄ• á¹-i vuccamÄ•
vuttaÃ±hi indriyakathÄ• yaá¹ƒ ---

``pubbabhÄ• ge paÃ±cahindriyehi paá¹-hamajjhÄ• navasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni
paÃ±cahindriyehi dutiyajjhÄ• navasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni hontÄ«â€™â€™ ti (P

Ä• dinÄ• nayena yÄ• va arahattaphalÄ• uttaruttaripaá¹-ipÄ• á¹-iyÄ• indriyÄ• ni vuttÄ• ni. ta
mahÄ• vipassanÄ• yathÄ• vuttakkamena pÄ• á¸·iyÄ• yujjanti. visuddhimagge pana ---

``khayÄ• nupassanÄ• ti ghanavinibbhogaá¹ƒ katvÄ• aniccaá¹ƒ khayaá¹-á¹-henÄ• ti evaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ. vipariá¹‡Ä• mÄ• nupassanÄ• ti rÅ«pasattakaarÅ«pasattakÄ• divasena taá¹ƒ
aÃ±Ã±athÄ• pavattidassanaá¹ƒ. uppannassa vÄ• jarÄ• ya ceva maraá¹‡ena ca dvÄ«hÄ• k
vipariá¹‡Ä• madassanaá¹ƒ. yathÄ• bhÅ«taÃ±Ä• á¹‡adassananti sapaccayanÄ• marÅ«papa
---

vuttaá¹ƒ. taá¹ƒ tÄ• ya pÄ• á¸·iyÄ• viruddhaá¹ƒ viya dissati. vivaá¹-á¹-anÄ• nupassanÄ• ti sa
anulomaÃ±cÄ• ti vuttaá¹ƒ. taÃ±ca pÄ• á¸·iyÄ• viruddhaá¹ƒ viya dissati. cariyÄ• kathÄ• yaÃ

``aniccÄ• nupassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• . aniccÄ•

Ã±Ä• á¹‡acariyÄ• ... pe ... paá¹-isaá¹…khÄ• nupassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• kat
paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• â€™â€™ ti (Paá¹-is I 71) ---

yassa yassa Ã±Ä• á¹‡assa visuá¹ƒ visuá¹ƒ Ä• vajjanaá¹ƒ labbhati, tassa tassa visuá¹ƒ visuá
vuttaá¹ƒ. vivaá¹-á¹-anÄ• nupassanÄ• ya pana Ä• vajjanaá¹ƒ avatvÄ• va ``vivaá¹-á¹-anÄ• nu
Ã±Ä• á¹‡acariyÄ• â€™â€™ ti vuttaá¹ƒ. yadi saá¹…khÄ• rupekkhÄ• nulomaÃ±Ä• á¹‡Ä• ni v
siyuá¹ƒ, tadÄ• vajjanasambhavÄ• tadatthÄ• ya ca Ä• vajjanaá¹ƒ vadeyya, na ca tadatthÄ•
gotrabhuÃ±Ä• á¹‡assa pana visuá¹ƒ Ä• vajjanaá¹ƒ \Be I 99/ natthi anulomÄ• vajjanavÄ«thi
tasmÄ• vivaá¹-á¹-anÄ• nupassanatthÄ• ya Ä• vajjanassa avuttattÄ• gotrabhuÃ±Ä• á¹‡ame
``vivaá¹-á¹-anÄ• nupassanÄ• â€™â€™ ti yujjati.

<19> __sotÄ• pattimaggÄ• _dÄ«ni aá¹-á¹-ha vissajjanÄ• ni lokuttaramaggaphalavasena nid
Ä• pajjanaá¹ƒ sotÄ• patti, sotÄ• patti eva maggo __sotÄ• pattimaggo_. sotÄ• pattiyÄ• phala
samÄ• pajjÄ«yatÄ«ti samÄ• patti, sotÄ• pattiphalameva samÄ• patti __sotÄ• pattiphalasam
sakiá¹ƒyeva imaá¹ƒ lokaá¹ƒ Ä• gacchatÄ«ti sakadÄ• gÄ• mÄ«, tassa maggo __sakadÄ• gÄ
phalaá¹ƒ __sakadÄ• gÄ• miphalaá¹ƒ_. paá¹-isandhivaseneva kÄ• mabhavaá¹ƒ na Ä• gacch
__anÄ• gÄ• mimaggo_. anÄ• gÄ• missa phalaá¹ƒ __anÄ• gÄ• miphalaá¹ƒ_. kilesehi Ä• rak
saá¹ƒsÄ• racakkassa arÄ• naá¹ƒ hatattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• , paccayÄ• dÄ«
arahato bhÄ• vo arahattaá¹ƒ. kiá¹ƒ taá¹ƒ? arahattaphalaá¹ƒ. arahattassa maggo __arahatta
phalaá¹ƒ __arahattaphalaá¹ƒ_.

``adhimokkhaá¹-á¹-hena saddhindriyaâ€™â€™ ntiÄ• dÄ«ni ``tathaá¹-á¹-hena \Ee I 106/ sad
tettiá¹ƒsa vissajjanÄ• ni niddiá¹-á¹-hÄ• ni. heá¹-á¹-hÄ• ``saddhindriyassa adhimokkhaá¹-á¹-h
tettiá¹ƒsÄ• ya vissajjanehi samÄ• nÄ• ni. kevalaÃ±hi tattha dhammehi atthÄ• niddiá¹-á¹-hÄ•
niddiá¹-á¹-hÄ• ti ayaá¹ƒ viseso. ``avikkhepaá¹-á¹-hena samathoâ€™â€™ tiÄ• dÄ«naÃ±ca ca
heá¹-á¹-hÄ• ``samathassa avikkhepaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«naÃ±ca catunnaá¹ƒ vissajja
vuttanayeneva veditabbo.

__saá¹ƒvaraá¹-á¹-henÄ• _tiÄ• dÄ«ni aá¹-á¹-ha vissajjanÄ• ni sÄ«lÄ• dibalapariyosÄ• nadha
niddiá¹-á¹-hÄ• ni. __sÄ«lavisuddhÄ«_ti suparisuddhapÄ• timokkhasaá¹ƒvarÄ• dicatubbidha
dussÄ«lyamalavisodhanato. __cittavisuddhÄ«_ti saupacÄ• rÄ• aá¹-á¹-ha samÄ• pattiyo. cit
vutto. so cittamalavisodhanato cittavisuddhi. __diá¹-á¹-hivisuddhÄ«_ti nÄ• marÅ«pÄ• naá¹ƒ
yathÄ• sabhÄ• vadassanaá¹ƒ sattadiá¹-á¹-himalavisodhanato \Ne I 92/ diá¹-á¹-hivisuddhi. __
tadaá¹…gavasena upakkilesato vimuttaá¹-á¹-hena Ä• rammaá¹‡e ca adhimuttaá¹-á¹-hena. __
tadaá¹…gavimokkho. __paá¹-ivedhaá¹-á¹-hena vijjÄ• _ti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá
purimabhavapaá¹-ivedhaá¹-á¹-hena vijjÄ• , dibbacakkhuÃ±Ä• á¹‡aá¹ƒ \Be I 100/ sattÄ• naá¹
cutÅ«papÄ• tapaá¹-ivedhaá¹-á¹-hena vijjÄ• , Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ saccapaá
__paá¹-ivedhaá¹-á¹-henÄ• _ti jÄ• nanaá¹-á¹-hena. __pariccÄ• gaá¹-á¹-hena vimuttÄ«_ti yaá

tato tato vimuttattÄ• phalavimutti. __samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡a_nti kilesasan
kilesakkhayakare ariyamagge Ã±Ä• á¹‡aá¹ƒ. __paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã
maggakiccasaá¹…khÄ• tapayogapaá¹-ippassaddhattÄ• paá¹-isandhivasena anuppÄ• dabh
taá¹ƒtaá¹ƒmaggavajjhakilesÄ• naá¹ƒ anuppÄ• dapariyosÄ• ne uppanne ariyaphale Ã±Ä• á¹

<20> __chando mÅ«laá¹-á¹-henÄ• _tiÄ• dÄ«ni nava vissajjanÄ• ni ariyamaggassa Ä• dima
niddiá¹-á¹-hÄ• ni. __chando mÅ«laá¹-á¹-henÄ• _ti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ kattukam
nipphattiyÄ• ca mÅ«lattÄ• mÅ«laá¹-á¹-hena. __manasikÄ• ro samuá¹-á¹-hÄ• naá¹-á¹-henÄ
sabbakusaladhamme samuá¹-á¹-hÄ• petÄ«ti samuá¹-á¹-hÄ• naá¹-á¹-hena. __phasso samo
yasmÄ• taá¹‡hÄ• ya visesena vedanÄ• padhÄ• nakÄ• raá¹‡aá¹ƒ, taá¹‡hÄ• ca pahÄ«yam
pariÃ±Ã±Ä• tÄ• ya pahÄ«yati, tassÄ• ca vedanÄ• ya phassova padhÄ• nakÄ• raá¹‡aá¹ƒ, ta
pariÃ±Ã±Ä• tÄ• hoti, tasmÄ• sattasu abhiÃ±Ã±eyyavatthÅ«su phasso paá¹-hamaá¹ƒ vutto
tikasannipÄ• tasaá¹…khÄ• tassa attano kÄ• raá¹‡assa vasena paveditattÄ• ``tikasannipÄ•
ti vuttattÄ• samodhÄ• naá¹-á¹-hena abhiÃ±Ã±eyyo. keci pana ``Ã±Ä• á¹‡aphasso phassoâ€

yasmÄ• pana vedanÄ• cittacetasike attano vase vattÄ• payamÄ• nÄ• tattha samosarati p
vÄ• pavisati, tasmÄ• __samosaraá¹‡aá¹-á¹-hena abhiÃ±Ã±eyyÄ• _ti vuttÄ• . keci pana ``s
vedanÄ• su samosaranti, vedanÄ• su pariÃ±Ã±Ä• tÄ• su sabbaá¹ƒ taá¹‡hÄ• vatthu pariÃ±Ã
hetu? vedanÄ• paccayÄ• hi sabbÄ• pi taá¹‡hÄ• . tasmÄ• vedanÄ• samosaraá¹‡aá¹-á¹-he
vadanti. yasmÄ• sabbagopÄ• nasÄ«naá¹ƒ Ä• bandhanato kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikÄ• v
sampiá¹‡á¸• anato samÄ• dhi kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pamukho hoti jeá¹-á¹-hako, ta
pamukhaá¹-á¹-henÄ• _ti vuttaá¹ƒ. pÄ• mukhaá¹-á¹-henÄ• tipi pÄ• á¹-ho. yasmÄ• samathav
Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nÄ• dhipati hoti sati, satiyÄ• \Be I 101/ upaá¹-á¹-hite Ä• ramma
dhammÄ• sakaá¹ƒ sakaá¹ƒ kiccaá¹ƒ sÄ• dhenti, tasmÄ• __sati Ä• dhipateyyaá¹-á¹-henÄ•
taduttaraá¹-á¹-henÄ• _ti ariyamaggapaÃ±Ã±Ä• tesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ utta
seá¹-á¹-haá¹-á¹-hena abhiÃ±Ã±eyyÄ• . atha vÄ• tato kilesehi, saá¹ƒsÄ• ravaá¹-á¹-ato vÄ• u
samatikkamatÄ«ti taduttarÄ• , tassÄ• attho taduttaraá¹-á¹-ho. tena \Ne I 93/ __taduttaraá¹-á
tatuttaraá¹-á¹-henÄ• tipi pÄ• á¹-ho, tato uttaraá¹-á¹-henÄ• ti attho. __vimutti sÄ• raá¹-á¹-hen
aparihÄ• nivasena thirattÄ• sÄ• ro, taá¹ƒ atikkamitvÄ• aÃ±Ã±assa pariyesitabbassa abhÄ•
tena sÄ• raá¹-á¹-hena abhiÃ±Ã±eyyÄ• . __amatogadhaá¹ƒ nibbÄ• na_nti natthi etassa mara
amataá¹ƒ, kilesavisapaá¹-ipakkhattÄ• agadantipi amataá¹ƒ \Ee I 108/, sacchikiriyÄ• ya satt
patiá¹-á¹-hÄ• bhÅ«tanti ogadhaá¹ƒ, saá¹ƒsÄ• radukkhasantibhÅ«tattÄ• nibbutanti nibbÄ• n
taá¹‡hÄ• saá¹…khÄ• taá¹ƒ vÄ• nantipi nibbÄ• naá¹ƒ. taá¹ƒ sÄ• sanassa niá¹-á¹-hÄ• bhÅ«ta
abhiÃ±Ã±eyyaá¹ƒ_. evaá¹ƒ imasmiá¹ƒ abhiÃ±Ã±eyyaniddese sattasahassÄ• ni sattasatÄ• n
vissajjanÄ• ni honti.

idÄ• ni tesaá¹ƒ evaá¹ƒ niddiá¹-á¹-hÄ• naá¹ƒ dhammÄ• naá¹ƒ ``ye ye dhammÄ• abhiÃ±Ã±Ä
hontÄ«â€™â€™ ti nigamanaá¹ƒ karoti, tassa abhimukhaá¹ƒ katvÄ• Ã±Ä• tÄ• hontÄ«ti adh

__taá¹ƒÃ±Ä• taá¹-á¹-hena Ã±Ä• á¹‡a_nti tesaá¹ƒ vuttappakÄ• rÄ• naá¹ƒ dhammÄ• naá¹ƒ jÄ
__pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• _ti pakÄ• rato jÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . __tena v
pucchitapucchÄ• nigametvÄ• dassitÄ• . tena kÄ• raá¹‡ena ``ime dhammÄ• abhiÃ±Ã±eyyÄ
taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ nti vuccatÄ«ti atthoti.

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• ya

abhiÃ±Ã±eyyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pariÃ±Ã±eyyaniddesavaá¹‡á¹‡anÄ•

<21> pariÃ±Ã±eyyaniddese \Ee I 109/ kiÃ±cÄ• pi pariÃ±Ã±Ä• saddena Ã±Ä• tapariÃ±Ã±Ä•
pahÄ• napariÃ±Ã±Ä• ti tisso pariÃ±Ã±Ä• saá¹…gahitÄ• . heá¹-á¹-hÄ• ``abhiÃ±Ã±eyyÄ• â€
vuttattÄ• upari ``pahÄ• tabbÄ• â€™â€™ ti pahÄ• napariÃ±Ã±Ä• ya vuttattÄ• tÄ«raá¹‡apar
__phasso sÄ• savo upÄ• dÄ• niyo_ti \Be I 102/ Ä• savÄ• naÃ±ceva upÄ• dÄ• nÄ• naÃ±ca
sopi hi attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nehi saha Ä• savehÄ«ti sÄ• savo
upagantvÄ• upÄ• dÄ• nasambandhanena upÄ• dÄ• nÄ• naá¹ƒ hitoti upÄ• dÄ• niyo. yasmÄ
pariÃ±Ã±Ä• te phassamukhena sesÄ• pi arÅ«padhammÄ• tadanusÄ• rena ca rÅ«padhamm
phasso vutto. evaá¹ƒ sesesupi yathÄ• yogaá¹ƒ yojetabbaá¹ƒ.

__nÄ• ma_nti \Ne I 94/ cattÄ• ro khandhÄ• arÅ«pino nibbÄ• naÃ±ca. __rÅ«pa_nti cattÄ• r
catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«pÄ• ni catuvÄ«sati. cattÄ• ro khandhÄ•
hi Ä• rammaá¹‡Ä• bhimukhÄ• namanti. sabbampi nÄ• manaá¹-á¹-hena nÄ• maá¹ƒ. cattÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• menti, nibbÄ• naá¹ƒ Ä• rammaá¹‡Ä• dhipatipaccayatÄ• ya attani
santativasena sÄ«tÄ• dÄ«hi ruppanaá¹-á¹-hena rÅ«paá¹ƒ. __ruppanaá¹-á¹-henÄ• _ti kuppan
santativipariá¹‡Ä• mavasena hi sÄ«tÄ• dÄ«hi ghaá¹-á¹-anÄ«yaá¹ƒ dhammajÄ• taá¹ƒ rÅ«pan
nÄ• manti lokikameva adhippetaá¹ƒ, rÅ«paá¹ƒ pana ekantena lokikameva.

__tisso vedanÄ• _ti sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• .
paccayÄ• . paccayÄ• hi attano phalaá¹ƒ Ä• harantÄ«ti Ä• hÄ• rÄ• . kabaá¸·Ä«kÄ• ro Ä• hÄ
manosaÃ±cetanÄ• hÄ• ro viÃ±Ã±Ä• á¹‡Ä• hÄ• roti cattÄ• ro. vatthuvasena kabaá¸·Ä«kÄ• ta
110/, ajjhoharitabbattÄ• Ä• hÄ• ro. odanakummÄ• sÄ• divatthukÄ• ya ojÄ• yetaá¹ƒ nÄ• ma
ojaá¹-á¹-hamakarÅ«pÄ• ni Ä• haratÄ«ti Ä• hÄ• ro. cakkhusamphassÄ• diko chabbidho phas
Ä• hÄ• ro. manaso saÃ±cetanÄ• , na sattassÄ• ti manosaÃ±cetanÄ• yathÄ• cittekaggatÄ•
saÃ±cetanÄ• manosaÃ±cetanÄ• yathÄ• Ä• jaÃ±Ã±aratho. tebhÅ«makakusalÄ• kusalacet
Ä• haratÄ«ti Ä• hÄ• ro. __viÃ±Ã±Ä• á¹‡a_nti ekÅ«navÄ«satibhedaá¹ƒ paá¹-isandhiviÃ±Ã±Ä
paá¹-isandhinÄ• marÅ«paá¹ƒ Ä• haratÄ«ti Ä• hÄ• ro. __upÄ• dÄ• nakkhandhÄ• _ti upÄ• dÄ
majjhapadalopo daá¹-á¹-habbo. upÄ• dÄ• nasambhÅ«tÄ• vÄ• khandhÄ• upÄ• dÄ• nakkha

thusaggi. upÄ• dÄ• navidheyyÄ• vÄ• khandhÄ• upÄ• dÄ• nakkhandhÄ• yathÄ• rÄ• japu
khandhÄ• upÄ• dÄ• nakkhandhÄ• yathÄ• puppharukkho phalarukkho. upÄ• dÄ• nÄ• ni pa
diá¹-á¹-hupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ attavÄ• dupÄ• dÄ• nanti cattÄ• ri. atthat
upÄ• dÄ• naá¹ƒ. rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ
saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhoti paÃ±ca.

__cha ajjhattikÄ• ni Ä• yatanÄ• nÄ«_ti cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yata
kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ.

__satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti katamÄ• satta? vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``santi, bhikkhave (AN b 7.44; DN III 332), sattÄ• nÄ• nattakÄ• yÄ• \Ne I 95/ nÄ• nattasaÃ
manussÄ• ekacce ca devÄ• ekacce ca vinipÄ• tikÄ• . ayaá¹ƒ paá¹-hamÄ• viÃ±Ã±Ä• á¹‡aá

``santi, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino. seyyathÄ• pi devÄ• brahma
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino. seyyathÄ• pi devÄ• Ä• bhas
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino. seyyathÄ• pi devÄ• subhakiá¹‡
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti.

``santi, bhikkhave, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ \Ee I 111/ chaá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-h

``santi \Be I 104/, bhikkhave, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamm
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ sattamÄ« viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti. imÄ• kho, bhi
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyoâ€™â€™ ti (AN b 7.44; DN III 332).

__viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti paá¹-isandhiviÃ±Ã±Ä• á¹‡assa á¹-hÄ• nÄ• ni saviÃ±Ã±Ä• á
__seyyathÄ• pÄ«_ti nidassanatthe nipÄ• to. __manussÄ• _ti aparimÄ• á¹‡esupi cakkavÄ• á
manussÄ• naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena dvepi ekasadisÄ• natthi. yepi vaá¹‡á
vÄ• sadisÄ• honti, tepi Ä• lokitavilokitÄ• dÄ«hi visadisÄ• va honti, tasmÄ• __nÄ• nattakÄ•

paá¹-isandhisaÃ±Ã±Ä• pana nesaá¹ƒ tihetukÄ• pi duhetukÄ• pi ahetukÄ• pi hoti, tasmÄ• _
vuttÄ• . __ekacce ca devÄ• _ti cha kÄ• mÄ• vacaradevÄ• . tesu hi kesaÃ±ci kÄ• yo nÄ«lo h
pÄ«takÄ• divaá¹‡á¹‡o, saÃ±Ã±Ä• pana nesaá¹ƒ tihetukÄ• pi duhetukÄ• pi hoti, ahetukÄ• n
vinipÄ• tikÄ• _ti \Ne I 96/ catuapÄ• yavinimuttÄ• punabbasumÄ• tÄ• yakkhinÄ«, piyaá¹…k
dhammaguttÄ• ti evamÄ• dayo aÃ±Ã±e ca vemÄ• nikÄ• petÄ• . etesaÃ±hi
odÄ• takÄ• á¸·amaá¹…guracchavisÄ• mavaá¹‡á¹‡Ä• divasena ceva kisathÅ«larassadÄ«gh
manussÄ• naá¹ƒ viya tihetukadvihetukÄ• hetukavasena saÃ±Ã±Ä• pi. te pana devÄ• viya n
kapaá¹‡amanussÄ• viya appesakkhÄ• dullabhaghÄ• sacchÄ• danÄ• dukkhapÄ«á¸·itÄ• v
dukkhitÄ• juá¹‡hapakkhe sukhitÄ• honti, tasmÄ• sukhasamussayato vinipatitattÄ• __vinip
panettha tihetukÄ• , tesaá¹ƒ dhammÄ• bhisamayopi hoti piyaá¹…karamÄ• tÄ• dÄ«naá¹ƒ viy

__brahmakÄ• yikÄ• _ti brahmapÄ• risajjabrahmapurohitamahÄ• brahmÄ• no. __paá¹-hamA
paá¹-hamajjhÄ• nena nibbattÄ• . brahmapÄ• risajjÄ• pana parittena, brahmapurohitÄ• maj
vipphÄ• rikataro hoti. mahÄ• brahmÄ• no paá¹‡Ä«tena, kÄ• yo pana nesaá¹ƒ ativipphÄ• rik
nÄ• nattÄ• , paá¹-hamajjhÄ• navasena saÃ±Ã±Ä• ya ekattÄ• __nÄ• nattakÄ• yÄ• ekattasa
yathÄ• ca te, evaá¹ƒ catÅ«su apÄ• yesu sattÄ• . nirayesu hi kesaÃ±ci gÄ• vutaá¹ƒ, kesaÃ±
I 105/, kesaÃ±ci tigÄ• vutaá¹ƒ attabhÄ• vo hoti, devadattassa pana yojanasatiko jÄ• to. tirac
khuddakÄ• honti, keci mahantÄ• . pettivisayesupi keci saá¹-á¹-hihatthÄ• keci asÄ«tihatthÄ•
suvaá¹‡á¹‡Ä• keci dubbaá¹‡á¹‡Ä• . tathÄ• kÄ• lakaÃ±cikÄ• asurÄ• . apicettha dÄ«ghapiá
saá¹-á¹-hiyojanikÄ• pi honti, saÃ±Ã±Ä• pana sabbesampi akusalavipÄ• kÄ• hetukÄ• va hot
``nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±inoâ€™â€™ ti saá¹…khaá¹ƒ gacchanti.

__Ä• bhassarÄ• _ti daá¹‡á¸• aukkÄ• ya acci viya etesaá¹ƒ sarÄ«rato Ä• bhÄ• chijjitvÄ• ch
sarati visaratÄ«ti Ä• bhassarÄ• . tesu paÃ±cakanaye dutiyatatiyajjhÄ• nadvayaá¹ƒ parittaá¹
__parittÄ• bhÄ• _ nÄ• ma honti, majjhimaá¹ƒ bhÄ• vetvÄ• uppannÄ• __appamÄ• á¹‡Ä• bh
bhÄ• vetvÄ• uppannÄ• __Ä• bhassarÄ• _ nÄ• ma honti. idha pana ukkaá¹-á¹-haparicched
sabbesaÃ±hi tesaá¹ƒ kÄ• yo ekavipphÄ• rova hoti, saÃ±Ã±Ä• pana avitakkavicÄ• ramattÄ•
nÄ• nÄ• .

__subhakiá¹‡hÄ• _ti subhena vokiá¹‡á¹‡Ä• vikiá¹‡á¹‡Ä• , subhena sarÄ«rappabhÄ• vaá¹‡
etesaÃ±hi na Ä• bhassarÄ• naá¹ƒ viya chijjitvÄ• chijjitvÄ• pabhÄ• gacchatÄ«ti. catukkana
paÃ±cakanaye catutthassa parittamajjhimapaá¹‡Ä«tassa jhÄ• nassavasena
__parittasubhaappamÄ• á¹‡asubhasubhakiá¹‡hÄ• _ nÄ• ma hutvÄ• nibbattanti. iti sabbepi
catutthajjhÄ• nasaÃ±Ã±Ä• ya \Ne I 97/ __ekattasaÃ±Ã±ino_ cÄ• ti veditabbÄ• . __vehappha
catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitimeva bhajanti. __asaÃ±Ã±asattÄ• _ viÃ±Ã±Ä• á¹‡Ä• bhÄ• v
gacchanti, sattÄ• vÄ• sesu gacchanti.

__suddhÄ• vÄ• sÄ• _ vivaá¹-á¹-apakkhe á¹-hitÄ• na sabbakÄ• likÄ• , kappasatasahassam

buddhasuÃ±Ã±e loke na uppajjanti, soá¸·asakappasahassabbhantare buddhesu uppannesu
dhammacakkappavattassa bhagavato khandhÄ• vÄ• rasadisÄ• honti, tasmÄ• neva viÃ±Ã±
sattÄ• vÄ• saá¹ƒ bhajanti. mahÄ• sÄ«vatthero pana --- ``na kho pana so, sÄ• riputta, sattÄ•
mayÄ• anÄ• vutthapubbo iminÄ• dÄ«ghena addhunÄ• aÃ±Ã±atra suddhÄ• vÄ• sehi deve
suttena suddhÄ• vÄ• sÄ• pi catutthaá¹ƒ \Ee I 113/ \Be I 106/ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ catu
sattÄ• vÄ• saÃ±ca bhajantÄ«ti vadati, taá¹ƒ appaá¹-ibÄ• hitattÄ• suttassa anuÃ±Ã±Ä• taá¹

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ yatheva saÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assÄ
nevaviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, tasmÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su na vutt

__aá¹-á¹-ha lokadhammÄ• _ti lÄ• bho, alÄ• bho, yaso, ayaso, nindÄ• , pasaá¹ƒsÄ• , sukha
aá¹-á¹-ha lokappavattiyÄ• sati anuparamadhammakattÄ• lokassa dhammÄ• ti lokadhamm
natthi, buddhÄ• nampi hontiyeva. yathÄ• ha ---

``aá¹-á¹-hime, bhikkhave, lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca aá¹-á¹-ha lokadhar
katame aá¹-á¹-ha? lÄ• bho ca alÄ• bho ca yaso ca ayaso ca nindÄ• ca pasaá¹ƒsÄ• ca suk
bhikkhave, aá¹-á¹-ha lokadhammÄ• lokaá¹ƒ anuparivattanti, loko ca ime aá¹-á¹-ha lokadhar
anuparivattatÄ«â€™â€™ ti (AN c 8.6).

tattha __anuparivattantÄ«_ti anubandhanti nappajahanti, lokato na nivattantÄ«ti attho. __lÄ•
pabbajitassa cÄ«varÄ• di, gahaá¹-á¹-hassa dhanadhaÃ±Ã±Ä• di lÄ• bho. soyeva alabbham
lÄ• bho alÄ• bhoti vuccamÄ• ne atthÄ• bhÄ• vÄ• pattito pariÃ±Ã±eyyo na siyÄ• . __yaso_ti
alabbhamÄ• nÄ• yaso __ayaso. nindÄ• _ti avaá¹‡á¹‡abhaá¹‡anaá¹ƒ. __pasaá¹ƒsÄ• _ti vaa
__sukha_nti kÄ• mÄ• vacarÄ• naá¹ƒ kÄ• yikacetasikaá¹ƒ. __dukkha_nti puthujjanasotÄ• pa
kÄ• yikacetasikaá¹ƒ, anÄ• gÄ• miarahantÄ• naá¹ƒ kÄ• yikameva.

__nava_ \Ne I 98/ __sattÄ• vÄ• sÄ• _ti sattÄ• naá¹ƒ Ä• vÄ• sÄ• , vasanaá¹-á¹-hÄ• nÄ• nÄ«
tathÄ• pakÄ• sitÄ• khandhÄ• eva. katame nava? vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``navayime, bhikkhave (AN c 9.24; DN III 341), sattÄ• vÄ• sÄ• . katame nava? santi, bhikkh
nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi manussÄ• ekacce \Be I 107/ ca devÄ
ayaá¹ƒ paá¹-hamo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• brahma
paá¹-hamÄ• bhinibbattÄ• . ayaá¹ƒ dutiyo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, seyyathÄ• pi devÄ• Ä• bha
sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• ekattakÄ• yÄ• ekattasaÃ±Ã±ino, seyyathÄ• pi devÄ• \Ee I 114/ s
catuttho sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• asaÃ±Ã±ino appaá¹-isaá¹ƒvedino, seyyathÄ• pi devÄ• asaÃ±Ã±a
sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• y
sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaâ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• . ayaá¹ƒ sattamo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma `natthi k
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• . ayaá¹ƒ aá¹-á¹-hamo sattÄ• vÄ• so.

``santi, bhikkhave, sattÄ• sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã
\Ne I 99/. ayaá¹ƒ navamo sattÄ• vÄ• so. ime kho, bhikkhave, nava sattÄ• vÄ• sÄ• â€™â€™

__dasÄ• yatanÄ• nÄ«_ti cakkhÄ• yatanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ sotÄ• yatanaá¹ƒ saddÄ• ya
gandhÄ• yatanaá¹ƒ jivhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ kÄ• yÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• y
manÄ• yatanadhammÄ• yatanÄ• ni pana lokuttaramissakattÄ• na gahitÄ• ni. imesu dasasu
tÄ«raá¹‡apariÃ±Ã±Ä• \Be I 108/ vuttÄ• , ``sabbaá¹ƒ, bhikkhave, pariÃ±Ã±eyyaâ€™â€™ nti
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ, nirodhapaá¹-ipadÄ• naá¹ƒ
sacchikiriyÄ• bhÄ• vanaá¹-á¹-hÄ• naá¹ƒ tesaá¹ƒyeva paá¹-ivedhaá¹-á¹-hÄ• naá¹ƒ dukkhÄ• c
anuppÄ• dÄ• dÄ«naá¹ƒ paÃ±cadasannaá¹ƒ, pariggahaá¹-á¹-hÄ• dÄ«naá¹ƒ ekatiá¹ƒsÄ• ya,
uttaripaá¹-ivedhaá¹-á¹-hÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ, maggaá¹…gÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ, ``
paá¹-ippassaddhaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«naá¹ƒ dvinnaá¹ƒ, asaá¹…khataá¹-á¹-hassa vuá
dvinnaá¹ƒ, niyyÄ• naá¹-á¹-hassa anubujjhanaá¹-á¹-hÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ, anubodhana
tiá¹‡á¹‡aá¹ƒ, anubodhapakkhiyÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ, ujjotanaá¹-á¹-hÄ• dÄ«naá¹ƒ catur
patÄ• panaá¹-á¹-hÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ, vivaá¹-á¹-anÄ• nupassanÄ• dÄ«naá
khayeÃ±Ä• á¹‡aanuppÄ• deÃ±Ä• á¹‡Ä• naá¹ƒ paÃ±Ã±Ä• vimuttinibbÄ• nÄ• nanti imesaá¹ƒ
tÄ«raá¹‡apariÃ±Ã±Ä• vuttÄ• , sesÄ• naá¹ƒ yathÄ• yogaá¹ƒ \Ee I 115/ vipassanÄ• vasena c
tÄ«raá¹‡apariÃ±Ã±Ä• vuttÄ• ti veditabbÄ• .

__yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa, te te dhammÄ
te dhammÄ• pariÃ±Ã±Ä• tÄ• ceva honti tÄ«ritÄ• cÄ• _ti hi kiccasamÄ• panaá¹-á¹-hena tÄ

kicce hi samÄ• pite te dhammÄ• paá¹-iladdhÄ• hontÄ«ti. keci pana ``avipassanÅ«pagÄ• n
ti vadanti. abhiÃ±Ã±eyyena Ã±Ä• tapariÃ±Ã±Ä• ya vuttattÄ• taá¹ƒ na sundaraá¹ƒ. __pariÃ±
tÄ«ritÄ• cÄ• _ti te paá¹-iladdhÄ• eva dhammÄ• pariÃ±Ã±Ä• tÄ• ca nÄ• ma honti, tÄ«ritÄ•
kiccasamÄ• panatthavasena pariÃ±Ã±Ä• tattho vutto hoti.

<22> idÄ• ni tamevatthaá¹ƒ ekekadhamme paá¹-ilÄ• bhavasena yojetvÄ• ante ca nigamet
__nekkhamma_ntiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ pubbe vuttÄ• nusÄ• reneva veditabbanti.

pariÃ±Ã±eyyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pahÄ• tabbaniddesavaá¹‡á¹‡anÄ•

<23> pahÄ• tabbaniddese \Ne I 100/ \Ee I 116/ __asmimÄ• no_ti rÅ«pÄ• dÄ«su paÃ±casu
mÄ• no. tasmiÃ±hi pahÄ«ne arahattaá¹ƒ pattaá¹ƒ hoti. rÅ«parÄ• gÄ• dÄ«su \Be I 109/ vijjan
asmimÄ• nasseva vacanaá¹ƒ diá¹-á¹-hipatirÅ«pakattena tassa oá¸·Ä• rikattÄ• ti veditabbaá¹
suttantapariyÄ• yena dukkhÄ• dÄ«su catÅ«su á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ, abhidhamma
saddhiá¹ƒ aá¹-á¹-hasu. vuttaÃ±hetaá¹ƒ ---

``tattha katamÄ• avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ,
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ,
pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu dhammesu
Vibh 226).

__bhavataá¹‡hÄ• _ti kÄ• mabhavÄ• dÄ«su bhavesu patthanÄ• . yathÄ• ha ---

``tattha katamÄ• bhavataá¹‡hÄ• ? yo bhavesu bhavacchando bhavarÄ• go bhavanandÄ«
bhavapariá¸·Ä• ho bhavamucchÄ• bhavajjhosÄ• naâ€™â€™ nti (Vibh 895).

__tisso taá¹‡hÄ• _ti kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• . tÄ• saá¹ƒ abhidh
--- tattha katamÄ• bhavataá¹‡hÄ• ? bhavadiá¹-á¹-hisahagato rÄ• go ... pe ... cittassa sÄ• rÄ
bhavataá¹‡hÄ• . tattha katamÄ• vibhavataá¹‡hÄ• ? ucchedadiá¹-á¹-hisahagato rÄ• go ... pe
ayaá¹ƒ vuccati vibhavataá¹‡hÄ• . avasesÄ• taá¹‡hÄ• kÄ• mataá¹‡hÄ• . tattha katamÄ• kÄ
kÄ• madhÄ• tupaá¹-isaá¹ƒyutto rÄ• go ... pe ... cittassa sÄ• rÄ• go, ayaá¹ƒ vuccati kÄ• mata
bhavataá¹‡hÄ• ? rÅ«padhÄ• tuarÅ«padhÄ• tupaá¹-isaá¹ƒyutto rÄ• go ... pe ... tattha katamÄ
ucchedadiá¹-á¹-hisahagato rÄ• go ... pe ... (Vibh 916).

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``paÃ±cakÄ• maguá¹‡iko rÄ• go kÄ• mataá¹‡hÄ• , rÅ«pÄ• rÅ«
jhÄ• nanikantisassatadiá¹-á¹-hisahagato rÄ• go \Ee I 117/ bhavavasena patthanÄ• bhavata

ucchedadiá¹-á¹-hisahagato rÄ• go vibhavataá¹‡hÄ• â€™â€™ ti vuttaá¹ƒ. ayaá¹ƒ dasuttaras
saá¹…gÄ«tipariyÄ• yena pana abhidhammapariyÄ• yena ca ``aparÄ• pi tisso \Ne I 101/ taá
rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• . aparÄ• pi tisso taá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ
\Be I 110/ (DN III 305; Vibh 917-918) vuttÄ• taá¹‡hÄ• pi ettha yujjanti. tÄ• su paÃ±ca
kÄ• madhÄ• turÅ«padhÄ• tuarÅ«padhÄ• tupaá¹-isaá¹ƒyuttÄ• , antimÄ• ucchedadiá¹-á¹-his

__cattÄ• ro oghÄ• _ti kÄ• mogho, bhavogho, diá¹-á¹-hogho, avijjogho. yassa saá¹ƒvijjanti, t
ohananti osÄ«dÄ• pentÄ«ti oghÄ• . balavakilesÄ• ete. kÄ• maguá¹‡asaá¹…khÄ• te kÄ• me
kÄ• mataá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ. rÅ«pÄ• rÅ«pasaá¹…khÄ• te kammato ca upapattito ca
bhavataá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ. diá¹-á¹-hi eva ogho diá¹-á¹-hogho. ``sassato lokoâ€™â€
diá¹-á¹-hiyÄ• etaá¹ƒ nÄ• maá¹ƒ. avijjÄ• eva ogho avijjogho, dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡a

__paÃ±ca nÄ«varaá¹‡Ä• nÄ«_ti kÄ• macchandanÄ«varaá¹‡aá¹ƒ byÄ• pÄ• danÄ«varaá¹‡a
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ vicikicchÄ• nÄ«varaá¹‡aá¹ƒ. cittaá¹ƒ nÄ«varanti pariyon
nÄ«varaá¹‡Ä• ni. kÄ• mÄ«yantÄ«ti kÄ• mÄ• . paÃ±ca kÄ• maguá¹‡Ä• . kÄ• mesu chando k
kÄ• mo, kÄ• mo eva chando, na kattukamyatÄ• chando na dhammacchandoti kÄ• macchan
nÄ• maá¹ƒ. byÄ• pajjati tena cittaá¹ƒ pÅ«tibhÄ• vaá¹ƒ gacchati, byÄ• pÄ• dayati vÄ•
vinayÄ• cÄ• rarÅ«pasampattihitasukhÄ• nÄ«ti byÄ• pÄ• do. dosassetaá¹ƒ nÄ• maá¹ƒ. thina
middhaá¹ƒ, anussÄ• hasaá¹ƒhananatÄ• asattivighÄ• to cÄ• ti attho. cittassa anussÄ• ho th
akammaÃ±Ã±atÄ• middhaá¹ƒ, thinaÃ±ca middhaÃ±ca thinamiddhaá¹ƒ. uddhatassa bhÄ• v
attho. vikkhepassetaá¹ƒ nÄ• maá¹ƒ. kucchitaá¹ƒ kataá¹ƒ kukataá¹ƒ, kukatassa bhÄ• vo kukl
garahitakiriyabhÄ• voti attho. pacchÄ• nutÄ• passetaá¹ƒ nÄ• maá¹ƒ. vigatÄ• cikicchÄ• ti vic
vigatapaÃ±Ã±Ä• ti attho. sabhÄ• vaá¹ƒ vÄ• vicinanto etÄ• ya kicchati kilamatÄ«ti vicikicchÄ
saá¹ƒsayassetaá¹ƒ \Ee I 118/ nÄ• maá¹ƒ. kÄ• macchando eva nÄ«varaá¹‡aá¹ƒ kÄ• maccha
sesesupi.

__cha dhammÄ• , _ chaddhammÄ• ti vÄ• pÄ• á¹-ho. __cha taá¹‡hÄ• kÄ• yÄ• _ti rÅ«pataá
gandhataá¹‡hÄ• rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• . rÅ«pe taá¹‡hÄ
kÄ• mataá¹‡hÄ• dibhedena anekabhedattÄ• rÄ• saá¹-á¹-hena kÄ• yoti vuttÄ• . evaá¹ƒ sese

__sattÄ• nusayÄ• _ti \Ne I 102/ \Be I 111/ kÄ• marÄ• gÄ• nusayo paá¹-ighÄ• nusayo mÄ• n
vicikicchÄ• nusayo bhavarÄ• gÄ• nusayo avijjÄ• nusayo. appahÄ«naá¹-á¹-hena anusentÄ«t
kÄ• marÄ• go, kÄ• mo eva vÄ• rÄ• goti kÄ• marÄ• go. Ä• rammaá¹‡asmiá¹ƒ paá¹-ihaÃ±Ã±
ayÄ• thÄ• vadassanaá¹-á¹-hena diá¹-á¹-hi. seyyÄ• divasena maÃ±Ã±atÄ«ti mÄ• no. bhaves
thÄ• magato kÄ• marÄ• go kÄ• marÄ• gÄ• nusayo. evaá¹ƒ sesesupi.

__aá¹-á¹-ha micchattÄ• _ti micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappo micchÄ• vÄ• cÄ• micc
micchÄ• vÄ• yÄ• mo micchÄ• sati micchÄ• samÄ• dhi. ``hitasukhÄ• vahÄ• me bhavissantÄ

tathÄ• abhÄ• vato asubhÄ• dÄ«suyeva subhantiÄ• diviparÄ«tappavattito ca micchÄ• sabhÄ
passati, micchÄ• vÄ• etÄ• ya passantÄ«ti micchÄ• diá¹-á¹-hi. atha vÄ• viparÄ«tÄ• diá¹-á¹
micchÄ• diá¹-á¹-hi, ayÄ• thÄ• vadiá¹-á¹-hÄ«ti vÄ• micchÄ• diá¹-á¹-hi, virajjhitvÄ• gahaá¹‡a
diá¹-á¹-hÄ«ti micchÄ• diá¹-á¹-hi, anattÄ• vahattÄ• paá¹‡á¸• itehi kucchitÄ• diá¹-á¹-hÄ«ti vÄ
micchÄ• saá¹…kappÄ• dÄ«supi eseva nayo. __micchÄ• diá¹-á¹-hÄ«_ti sassatucchedÄ• bhi
kÄ• mavitakkÄ• ditividho vitakko. __micchÄ• vÄ• cÄ• _ti musÄ• vÄ• dÄ• dicatubbidhÄ• cet
pÄ• á¹‡Ä• tipÄ• tÄ• ditividhÄ• cetanÄ• . __micchÄ• Ä• jÄ«vo_ti micchÄ• jÄ«vapayogasamu
__micchÄ• vÄ• yÄ• mo_ti akusalacittasampayuttaá¹ƒ vÄ«riyaá¹ƒ. __micchÄ• satÄ«_ti satipa
akusalacittuppÄ• do. __micchÄ• samÄ• dhÄ«_ti akusalasamÄ• dhi.

__nava taá¹‡hÄ• mÅ«lakÄ• _ti (DN II 103; III 359) taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariy
paá¹-icca lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca vinicchayo, vinicchayaá¹ƒ paá¹-icca chandarÄ• go,
paá¹-icca ajjhosÄ• naá¹ƒ, ajjhosÄ• naá¹ƒ paá¹-icca pariggaho, pariggahaá¹ƒ paá¹-icca macc
macchariyaá¹ƒ paá¹-icca Ä• rakkho, Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhavanti (DN II 104; III 359). ime nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• . taá¹
taá¹‡hÄ• mÅ«lakÄ• . pariyesanÄ• dayo akusalÄ• eva. __taá¹‡haá¹ƒ, paá¹-iccÄ• _ti taá¹‡ha
__pariyesanÄ• _ti rÅ«pÄ• diÄ• rammaá¹‡apariyesanÄ• . sÄ• \Be I 112/ hi taá¹‡hÄ• ya sati
rÅ«pÄ• diÄ• rammaá¹‡apaá¹-ilÄ• bho, so hi pariyesanÄ• ya sati hoti. vinicchayo pana
Ã±Ä• á¹‡ataá¹‡hÄ• diá¹-á¹-hivitakkavasena catubbidho. tattha ``sukhavinicchayaá¹ƒ jaÃ±Ã±
Ã±atvÄ• ajjhattaá¹ƒ sukhamanuyuÃ±jeyyÄ• â€™â€™ ti (MN III 323) ayaá¹ƒ __Ã±Ä• á¹‡avi
vinicchayÄ• taá¹‡hÄ• vinicchayo ca diá¹-á¹-hivinicchayo cÄ• â€™â€™ ti (Nidd I 102) evaá¹
aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni __taá¹‡hÄ• vinicchayo_ \Ne I 103/. dvÄ• saá¹-á¹-hi diá¹-á
__diá¹-á¹-hivinicchayo_. ``chando kho, devÄ• naminda, vitakkanidÄ• noâ€™â€™ ti (DN II 3
idha vinicchayoti vutto vitakkoyeva Ä• gato. lÄ• bhaá¹ƒ labhitvÄ• hi iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ
vitakkeneva vinicchinÄ• ti ``ettakaá¹ƒ me rÅ«pÄ• rammaá¹‡atthÄ• ya bhavissati, ettakaá¹ƒ
saddÄ• diÄ• rammaá¹‡atthÄ• ya, ettakaá¹ƒ mayhaá¹ƒ bhavissati, ettakaá¹ƒ parassa, ettaka
ettakaá¹ƒ nidahissÄ• mÄ«â€™â€™ ti. tena vuttaá¹ƒ --- ``lÄ• bhaá¹ƒ paá¹-icca vinicchayoâ€
__chandarÄ• go_ti evaá¹ƒ akusalavitakkena vitakkite vatthusmiá¹ƒ dubbalarÄ• go ca balava
__chando_ti ettha dubbalarÄ• gassÄ• dhivacanaá¹ƒ, __rÄ• go_ti balavarÄ• gassa. __ajjhos
balavasanniá¹-á¹-hÄ• naá¹ƒ. __pariggaho_ti taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡aá
parehi sÄ• dhÄ• raá¹‡abhÄ• vassa asahanatÄ• . tenevassa porÄ• á¹‡Ä• evaá¹ƒ vacanatth
acchariyaá¹ƒ mayhameva hotu, mÄ• aÃ±Ã±assa acchariyaá¹ƒ hotÅ«ti pavattattÄ• maccha
__Ä• rakkho_ti dvÄ• rapidahanamaÃ±jÅ«sagopanÄ• divasena suá¹-á¹-hu rakkhaá¹‡aá¹ƒ. a
kÄ• raá¹‡assetaá¹ƒ \Ee I 120/ nÄ• maá¹ƒ. __Ä• rakkhÄ• dhikaraá¹‡a_nti bhÄ• vanapuá¹ƒsa
daá¹‡á¸• Ä• dÄ• nÄ• dÄ«su paranisedhanatthaá¹ƒ daá¹‡á¸• assa Ä• dÄ• naá¹ƒ __daá¹‡á¸•
satthassa Ä• dÄ• naá¹ƒ __satthÄ• dÄ• naá¹ƒ_. kÄ• yakalahopi vÄ• cÄ• kalahopi __kalaho_
__viggaho_. pacchimo pacchimo __vivÄ• do. tuvaá¹ƒtuva_nti agÄ• ravavasena tuvaá¹ƒtuva

__dasa micchattÄ• _ti micchÄ• diá¹-á¹-hi ... pe ... micchÄ• samÄ• dhi micchÄ• Ã±Ä• á¹‡aá
__micchÄ• Ã±Ä• á¹‡a_nti pÄ• pakiriyÄ• su upÄ• yacintÄ• vasena pÄ• paá¹ƒ katvÄ• sukata
paccavekkhaá¹‡Ä• kÄ• rena ca uppanno moho. __micchÄ• vimuttÄ«_ti avimuttasseva sato

<24> á¹• 04 idÄ• ni \Be I 113/ anekabhedena pahÄ• nena pahÄ• tabbe dassetuá¹ƒ __dve p
Ä• raddhaá¹ƒ. pahÄ• nesu hi viÃ±Ã±Ä• tesu tena tena pahÄ• tabbÄ• dhammÄ• suviÃ±Ã±e
lokikÄ• ni ca dve pahÄ• nÄ• ni appayogaá¹ƒ nissaraá¹‡appahÄ• naÃ±ca á¹-hapetvÄ• appa
lokuttarapahÄ• nÄ• ni paá¹-hamaá¹ƒ vuttÄ• ni. sammÄ• ucchijjanti etena kilesÄ• ti samucch
kilesÄ• ti pahÄ• naá¹ƒ. samucchedasaá¹…khÄ• taá¹ƒ pahÄ• naá¹ƒ, na sesappahÄ• nanti __
kilesÄ• naá¹ƒ paá¹-ippassaddhattÄ• paá¹-ippassaddhi, pahÄ«nattÄ• pahÄ• naá¹ƒ, paá¹-ipp
pahÄ• naá¹ƒ __paá¹-ippassaddhippahÄ• naá¹ƒ_. lokaá¹ƒ uttaratÄ«ti __lokuttaro_. nibbÄ• na
gacchatÄ«ti khayagÄ• mÄ«, khayagÄ• mÄ« ca so maggo cÄ• ti __khayagÄ• mimaggo, _ ta
samucchedappahÄ• nanti attho. tathÄ• phalakkhaá¹‡e lokuttaraphalameva paá¹-ippassadd

__kÄ• mÄ• nametaá¹ƒ_ \Ne I 104/ __nissaraá¹‡a_ntiÄ• dÄ«su kÄ• mato rÅ«pato saá¹…kh
__nissaraá¹‡aá¹ƒ, _ tehi vÄ• nissaá¹-attÄ• nissaraá¹‡aá¹ƒ. asubhajjhÄ• naá¹ƒ. kÄ• mehi n
__nekkhammaá¹ƒ_. anÄ• gÄ• mimaggo vÄ• . asubhajjhÄ• naÃ±hi vikkhambhanato kÄ• mÄ
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppÄ• ditaanÄ• gÄ• mimaggo pana samucchedato sabbas
accantanissaraá¹‡aá¹ƒ. ruppatÄ«ti rÅ«paá¹ƒ, na rÅ«paá¹ƒ arÅ«paá¹ƒ mittapaá¹-ipakkhÄ• a
lobhÄ• dipaá¹-ipakkhÄ• alobhÄ• dayo \Ee I 121/ viya ca rÅ«papaá¹-ipakkhoti attho. phalava
rÅ«panti arÅ«paá¹ƒ, arÅ«pameva __Ä• ruppaá¹ƒ_. arÅ«pajjhÄ• nÄ• ni. tÄ• ni rÅ«pÄ• naá¹ƒ
arÅ«pehipi arahattamaggo puna uppattinivÄ• raá¹‡ato sabbaso rÅ«pÄ• naá¹ƒ nissaraá¹‡aá
jÄ• taá¹ƒ. __saá¹…khata_nti paccayehi saá¹…gamma kataá¹ƒ. __paá¹-iccasamuppanna_nt
sammÄ• saha ca uppannaá¹ƒ. paá¹-hamena saÃ±jÄ• tattadÄ«panena aniccatÄ• , dutiyena
paccayÄ• nubhÄ• vadÄ«panena parÄ• yattatÄ• , tatiyena parÄ• yattassÄ• pi sato paccayÄ•
evaá¹ƒdhammatÄ• dÄ«pitÄ• hoti. __nirodho_ti nibbÄ• naá¹ƒ. nibbÄ• naÃ±hi Ä• gamma du
nirodhoti vuccati. so eva ca sabbasaá¹…khatato nissaá¹-attÄ• tassa saá¹…khatassa nissar
aá¹-á¹-hakathÄ• yaá¹ƒ pana ---

``nirodho \Be I 114/ tassa nissaraá¹‡anti idha arahattaphalaá¹ƒ nirodhoti adhippetaá¹ƒ. arah
nibbÄ• ne diá¹-á¹-he puna Ä• yatiá¹ƒ sabbasaá¹…khÄ• rÄ• na hontÄ«ti arahattasaá¹…khÄ•
nirodhoti vuttaâ€™â€™ nti vuttaá¹ƒ.

__nekkhammaá¹ƒ paá¹-iladdhassÄ• _tiÄ• dÄ«su asubhajjhÄ• nassa nissaraá¹‡atte vikkhar
anÄ• gÄ• mimaggassa nissaraá¹‡atte samucchedappahÄ• nena kÄ• mÄ• pahÄ«nÄ• ceva
arÅ«pajjhÄ• nÄ• naá¹ƒ nissaraá¹‡atte ca arahattamaggassa nissaraá¹‡atte ca evameva rÅ«
chandarÄ• gappahÄ• nena rÅ«pÄ• naá¹ƒ samucchedo hoti. __rÅ«pÄ• _ti cettha liá¹…gavip

nissaraá¹‡atte nissaraá¹‡appahÄ• nena, arahattaphalassa nissaraá¹‡atte paá¹-ippassaddhi
pahÄ«nÄ• ceva honti pariccattÄ• ca. nibbÄ• nassa ca nissaraá¹‡atte Ä• rammaá¹‡akaraá¹
veditabbo.

__dukkhasacca_ntiÄ• dÄ«su __pariÃ±Ã±Ä• paá¹-ivedha_ntiÄ• di bhÄ• vanapuá¹ƒsakavaca
pariÃ±Ã±Ä• paá¹-ivedho. taá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhaá¹ƒ. esa nayo sesesupi. __pajahÄ•
paá¹-ivijjhanto pahÄ• tabbe kilese pajahatÄ«ti attho gahetabbo. lokiyalokuttaresupi chandar
tÄ• ni pajahatÄ«ti attho. pajahatÄ«tipi pÄ• á¹-ho. yathÄ• nÄ• vÄ• apubbaá¹ƒ acarimaá¹ƒ el
cattÄ• ri kiccÄ• ni karoti, orimaá¹ƒ tÄ«raá¹ƒ \Ee I 122/ pajahati, sotaá¹ƒ chindati, bhaá¹‡á¸• a
pÄ• rimaá¹ƒ tÄ«raá¹ƒ appeti, evamevaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ apubbaá¹ƒ acarimaá¹ƒ ekak
abhisameti, dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena abhisameti, samudayaá¹ƒ pahÄ• nÄ• bhis
bhÄ• vanÄ• bhisamayena abhisameti, nirodhaá¹ƒ sacchikiriyÄ• bhisamayena abhisameti. ki
``nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cattÄ• ri saccÄ• ni pÄ• puá¹‡Ä• ti passati paá¹-ivijjha
839) vuttattÄ• ekakkhaá¹‡epi visuá¹ƒ visuá¹ƒ viya pahÄ• nÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni.

paÃ±casu pahÄ• nesu yaá¹ƒ sasevÄ• le udake pakkhittena ghaá¹-ena sevÄ• lassa viya ten
nÄ«varaá¹‡Ä• dÄ«naá¹ƒ paccanÄ«kadhammÄ• naá¹ƒ vikkhambhanaá¹ƒ dÅ«rÄ«karaá¹‡aá¹
__vikkhambhanappahÄ• naá¹ƒ_ nÄ• ma. __vikkhambhanappahÄ• naÃ±ca nÄ«varaá¹‡Ä• n
__jhÄ• naá¹ƒ bhÄ• vayato_ti nÄ«varaá¹‡Ä• naá¹ƒyeva pahÄ• naá¹ƒ pÄ• kaá¹-attÄ• vuttant
hi jhÄ• nassa pubbabhÄ• gepi pacchÄ• bhÄ• gepi na sahasÄ• cittaá¹ƒ ajjhottharanti, ajjhott
jhÄ• naá¹ƒ parihÄ• yati, vitakkÄ• dayo pana dutiyajjhÄ• nÄ• dito pubbe pacchÄ• ca appaá¹
pavattanti. tasmÄ• nÄ«varaá¹‡Ä• naá¹ƒ vikkhambhanaá¹ƒ pÄ• kaá¹-aá¹ƒ. yaá¹ƒ pana rattib
padÄ«pena andhakÄ• rassa viya tena tena vipassanÄ• ya avayavabhÅ«tena jhÄ• naá¹…ge
tassa ca pahÄ• tabbadhammassa pahÄ• naá¹ƒ, idaá¹ƒ __tadaá¹…gappahÄ• na_á¹ƒ nÄ• m
diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• dhiá¹ƒ bhÄ• vayato_ti diá¹-á¹-higatÄ• na
oá¸·Ä• rikavasena vuttanti veditabbaá¹ƒ. diá¹-á¹-higataÃ±hi oá¸·Ä• rikaá¹ƒ, niccasaÃ±Ã±Ä• d
diá¹-á¹-higatÄ• nanti diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ ``gÅ«thagataá¹ƒ muttagataâ€™â€™ nt
viya. gantabbÄ• bhÄ• vato ca___diá¹-á¹-hiyÄ• gatamattamevetantipi diá¹-á¹-higataá¹ƒ, dvÄ
antogadhattÄ• diá¹-á¹-hÄ«su gatantipi diá¹-á¹-higataá¹ƒ. bahuvacanena tesaá¹ƒ diá¹-á¹-higa
__nibbedhabhÄ• giyaá¹ƒ samÄ• dhi_nti vipassanÄ• sampayuttaá¹ƒ samÄ• dhiá¹ƒ. yaá¹ƒ pa
(Vism II 851) rukkhassa viya ariyamaggaÃ±Ä• á¹‡ena \Ee I 123/ saá¹ƒyojanÄ• naá¹ƒ dhamm
pavattati, evaá¹ƒ pahÄ• naá¹ƒ, idaá¹ƒ __samucchedappahÄ• naá¹ƒ_ nÄ• ma. __nirodho_ _
nirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ.

evaá¹ƒ pahÄ• navasena pahÄ• tabbe dhamme dassetvÄ• idÄ• ni sarÅ«peneva puna pahÄ
__sabbaá¹ƒ, bhikkhave, pahÄ• tabba_ntiÄ• dimÄ• ha. tattha cakkhÄ• dÄ«ni chandarÄ• gap
__rÅ«paá¹ƒ passanto pajahÄ• tÄ«_tiÄ• dÄ«su rÅ«paá¹ƒ aniccÄ• dito passanto pahÄ• tabbe
__cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ ... pe ... amatogadhaá¹ƒ nibbÄ• na_nti peyyÄ• ladv

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ \Ne I 106/ ``passanto pajahÄ• tÄ«â€™â€™ tiÄ• c
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ passanto udikkhanto apekkhamÄ• no icchamÄ• n
kilese pajahÄ• tÄ«ti taá¹ƒtaá¹ƒdhammÄ• nurÅ«pena yojetabbaá¹ƒ.

pahÄ• tabbaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• vetabbaniddesavaá¹‡á¹‡anÄ•

<25> bhÄ• vetabbaniddese \Ee I 124/ \Be I 116/ __kÄ• yagatÄ• satÄ«_ti kÄ• yagatÄ• satis
vuttÄ• Ä• nÄ• pÄ• nacatuiriyÄ• pathakhuddakairiyÄ• pathadvattiá¹ƒsÄ• kÄ• racatudhÄ• tur
vavatthÄ• pakamanasikÄ• rasampayuttÄ• yathÄ• nurÅ«paá¹ƒ rÅ«pajjhÄ• nasampayuttÄ•
gatÄ• pavattÄ• ti kÄ• yagatÄ• ti vuccati. __sÄ• tasahagatÄ• _ti madhurasukhavedayitasaá¹
ekuppÄ• dÄ• dibhÄ• vaá¹ƒ gatÄ• . tabbhÄ• ve vokiá¹‡á¹‡e Ä• rammaá¹‡e nissaye saá¹ƒsaá
__sahagata_saddo paÃ±casu atthesu jinavacane. ``yÄ• yaá¹ƒ taá¹‡hÄ• ponobbhavikÄ• na
(Vibh 203) ettha tabbhÄ• ve, nandirÄ• gabhÅ«tÄ• ti attho. ``yÄ• , bhikkhave, vÄ«maá¹ƒsÄ•
kosajjasampayuttÄ• â€™â€™ ti (SN c V 832) ettha vokiá¹‡á¹‡e, antarantarÄ• uppajjamÄ•
vokiá¹‡á¹‡Ä• ti attho. ``lÄ• bhÄ« hoti rÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ arÅ«p
samÄ• pattÄ«naâ€™â€™ nti (Pp 3-8) ettha Ä• rammaá¹‡e, rÅ«pÄ• rÅ«pÄ• rammaá¹‡Ä• na
``aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (SN c V
aá¹-á¹-hikasaÃ±Ã±Ä• nissayaá¹ƒ aá¹-á¹-hikasaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• paá¹-iladdhanti attho
pÄ«tiyÄ• sahagataá¹ƒ hoti sahajÄ• taá¹ƒ sampayuttaâ€™â€™ nti (Vibh 578) ettha saá¹ƒsa
attho. imasmimpi pade saá¹ƒsaá¹-á¹-ho adhippeto. sÄ• tasaá¹ƒsaá¹-á¹-hÄ• hi sÄ• tasahaga
á¹-hapetvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ sesesu sÄ• tasahagatÄ• hoti, satipi ca upekkhÄ• saha
sÄ• tasahagatÄ• ti vuttÄ• , purimajjhÄ• namÅ«lakattÄ• vÄ• catutthajjhÄ• nassa sÄ• tasaha
vuttÄ• va hoti \Ee I 125/, upekkhÄ• ya pana sante sukhe vuttattÄ• bhagavatÄ• sÄ• tasahag
catutthajjhÄ• nasampayuttÄ• pi vuttÄ• va hoti.

__samatho ca vipassanÄ• cÄ• _ti kÄ• macchandÄ• dayo paccanÄ«kadhamme sameti vinÄ
samÄ• dhissetaá¹ƒ nÄ• maá¹ƒ. aniccatÄ• divasena vividhehi Ä• kÄ• rehi dhamme passatÄ«
nÄ• maá¹ƒ. ime pana dve dasuttarapariyÄ• ye pubbabhÄ• gÄ• ti vuttÄ• , saá¹…gÄ«tipariyÄ•
lokiyalokuttaramissakÄ• ti. __tayo samÄ• dhÄ«_ti savitakko savicÄ• ro samÄ• dhi \Be I 117/
\Ne I 107/ samÄ• dhi, avitakko avicÄ• ro samÄ• dhi. sampayogavasena vattamÄ• nena sah
vicÄ• rena savicÄ• ro. so khaá¹‡ikasamÄ• dhi, vipassanÄ• samÄ• dhi, upacÄ• rasamÄ• dhi
natthi etassa vitakkoti avitakko. vitakkavicÄ• resu vicÄ• ro mattÄ• paramÄ• pamÄ• á¹‡aá¹ƒ
vicÄ• rato uttari vitakkena sampayogaá¹ƒ na gacchatÄ«ti attho. so paÃ±cakanaye dutiyajjhÄ•
tadubhayavirahito avitakko avicÄ• ro samÄ• dhi. so catukkanaye dutiyajjhÄ• nÄ• di, paÃ±ca
rÅ«pÄ• vacarasamÄ• dhi. ime tayopi lokiyÄ• eva. saá¹…gÄ«tipariyÄ• ye aparepi tayo samÄ•
``suÃ±Ã±ato samÄ• dhi, animitto samÄ• dhi, appaá¹‡ihito samÄ• dhÄ«â€™â€™ ti (DN III 3

__cattÄ• ro satipaá¹-á¹-hÄ• nÄ• _ti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, vedanÄ• n
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. pu
kÄ• yaá¹ƒ pariggaá¹‡hato kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, navavidhena vedana
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, soá¸·asavidhena cittaá¹ƒ pariggaá¹‡hato
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, paÃ±cavidhena dhamme pariggaá¹‡hato
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. lokuttaraá¹ƒ pana idha na adhip
samÄ• dhÄ«_ti paÃ±ca aá¹…gÄ• ni assa santÄ«ti paÃ±caá¹…giko, catutthajjhÄ• nasamÄ• d
sukhapharaá¹‡atÄ• , cetopharaá¹‡atÄ• , Ä• lokapharaá¹‡atÄ• , paccavekkhaá¹‡animittanti V
aá¹…gÄ• ni. pÄ«tiá¹ƒ pharamÄ• nÄ• uppajjatÄ«ti dvÄ«su jhÄ• nesu paÃ±Ã±Ä• __pÄ«tipha
pharamÄ• nÄ• uppajjatÄ«ti tÄ«su jhÄ• nesu paÃ±Ã±Ä• __sukhapharaá¹‡atÄ• _ nÄ• ma. p
uppajjatÄ«ti cetopariyapaÃ±Ã±Ä• __cetopharaá¹‡atÄ• _ nÄ• ma. Ä• lokaá¹ƒ pharamÄ• nÄ•
dibbacakkhupaÃ±Ã±Ä• __Ä• lokapharaá¹‡atÄ• _ nÄ• ma. paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ _
nÄ• ma. vuttampi cetaá¹ƒ ---

``dvÄ«su jhÄ• nesu paÃ±Ã±Ä• pÄ«tipharaá¹‡atÄ• , tÄ«su jhÄ• nesu paÃ±Ã±Ä• sukhaphar
cetopharaá¹‡atÄ• , dibbacakkhupaÃ±Ã±Ä• Ä• lokapharaá¹‡atÄ• , tamhÄ• tamhÄ• samÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ paccavekkhaá¹‡animittaâ€™â€™ nti (Vibh 804).

taÃ±hi \Be I 118/ vuá¹-á¹-hitasamÄ• dhissa pavattÄ• kÄ• ragahaá¹‡ato nimittanti vuttaá¹ƒ. t
pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• dve pÄ• dÄ• viya, cetopharaá¹‡atÄ• Ä• lokaphara
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ majjhimakÄ• yo viya, paccavekkhaá¹‡animitta
Ä• yasmÄ• dhammasenÄ• pati \Ne I 108/ sÄ• riputtatthero paÃ±caá¹…gikaá¹ƒ sammÄ• sa
aá¹…gapaccaá¹…gasampannaá¹ƒ purisaá¹ƒ viya katvÄ• dassesi.

__cha anussatiá¹-á¹-hÄ• nÄ• nÄ«_ti punappunaá¹ƒ uppajjanato satiyo eva anussatiyo,
pavattitabbaá¹-á¹-hÄ• nasmiá¹ƒyeva pavattattÄ• saddhÄ• pabbajitassa kulaputtassa anurÅ
anussatiyo, anussatiyo eva pÄ«tiÄ• dÄ«naá¹ƒ á¹-hÄ• nattÄ• anussatiá¹-á¹-hÄ• nÄ• ni. kata
dhammÄ• nussati saá¹…ghÄ• nussati sÄ«lÄ• nussati cÄ• gÄ• nussati devatÄ• nussati (DN
bodhiyÄ• , bodhissa vÄ• aá¹…gÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• esÄ• dhammasÄ• maggÄ•
uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• bodhÄ«ti vuccati. __bujjhatÄ«_ti k
vuá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikaroti,
dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gÄ• tipi bojjhaá¹…gÄ• jhÄ• naá¹…ga
panesa yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ariya
bodhissa aá¹…gÄ• tipi bojjhaá¹…gÄ• senaá¹…garathaá¹…gÄ• dayo viya. tenÄ• hu aá¹-á¹-h

``bujjhanakassa puggalassa aá¹…gÄ• ti vÄ•  bojjhaá¹…gÄ• â€™â€™ ti. apica ``bojjhaá¹…g
bojjhaá¹…gÄ• , bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-is II 1
bojjhaá¹…gaá¹-á¹-ho veditabbo. __ariyo aá¹-á¹-haá¹…giko maggo_ti taá¹ƒtaá¹ƒmaggavajjha
ariyabhÄ• vakarattÄ• ariyaphalapaá¹-ilÄ• bhakarattÄ• ca ariyo. aá¹-á¹-ha aá¹…gÄ• ni assÄ
soyaá¹ƒ caturaá¹…gikÄ• viya senÄ• , paÃ±caá¹…gikaá¹ƒ viya ca tÅ«riyaá¹ƒ aá¹…gamattan
natthi. bojjhaá¹…gamaggaá¹…gÄ• lokuttarÄ• , dasuttarapariyÄ• yena pubbabhÄ• gÄ• pi la

__nava_ \Be I 119/ __pÄ• risuddhipadhÄ• niyaá¹…gÄ• nÄ«_ti sÄ«lavisuddhi pÄ• risuddhip
cittavisuddhi pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, diá¹-á¹-hivisuddhi pÄ• risuddhipadhÄ• niya
kaá¹…khÄ• vitaraá¹‡avisuddhi pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, maggÄ• maggaÃ±Ä• á¹‡
pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi pÄ• risuddhipa
Ã±Ä• á¹‡adassanavisuddhi pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ, paÃ±Ã±Ä• pÄ• risuddhipad
pÄ• risuddhipadhÄ• niyaá¹…gaá¹ƒ (DN III 359). __sÄ«lavisuddhÄ«_ti visuddhiá¹ƒ pÄ• petua
catupÄ• risuddhisÄ«laá¹ƒ. taÃ±hi dussÄ«lyamalaá¹ƒ visodheti. __pÄ• risuddhipadhÄ• niyaá
parisuddhabhÄ• vassa padhÄ• naá¹ƒ uttamaá¹ƒ aá¹…gaá¹ƒ. __cittavisuddhÄ«_ti vipassanÄ
paguá¹‡Ä• \Ne I 109/ aá¹-á¹-ha samÄ• pattiyo. tÄ• hi kÄ• macchandÄ• dicittamalaá¹ƒ viso
__diá¹-á¹-hivisuddhÄ«_ti sappaccayanÄ• marÅ«padassanaá¹ƒ. taÃ±hi sattadiá¹-á¹-himalaá¹
__kaá¹…khÄ• vitaraá¹‡avisuddhÄ«_ti paccayÄ• kÄ• raÃ±Ä• á¹‡aá¹ƒ. tena hi tÄ«su addhÄ•
pavattantÄ«ti passanto tÄ«supi addhÄ• su sattakaá¹…khÄ• malaá¹ƒ vitaranto visujjhati.
__maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhÄ«_ti udayabbayÄ• nupassanakkhaá¹‡e uppan
obhÄ• saÃ±Ä• á¹‡apÄ«tipassaddhisukhaadhimokkhapaggahaupaá¹-á¹-hÄ• naupekkhÄ• nik
vipassanupakkilesÄ• , na maggo, vÄ«thipaá¹-ipannaá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ maggoti
Ã±Ä• á¹‡aá¹ƒ nÄ• ma. tena hi amaggamalaá¹ƒ visodheti. __paá¹-ipadÄ• Ã±Ä• á¹‡adassana
vÄ«thipaá¹-ipannaá¹ƒ udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ bhaá¹…gÄ• nupassanÄ• Ã±
bhayatupaá¹-á¹-hÄ• nÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹
muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ•
anulomaÃ±Ä• á¹‡anti imÄ• ni nava vipassanÄ• Ã±Ä• á¹‡Ä• ni. tÄ• ni hi niccasaÃ±Ã±Ä• dim
__Ã±Ä• á¹‡adassanavisuddhÄ«_ti catuariyamaggapaÃ±Ã±Ä• . sÄ• hi samucchedato sakas
visodheti. __paÃ±Ã±Ä• _ti arahattaphalapaÃ±Ã±Ä• . __vimuttÄ«_ti arahattaphalavimutti.

__dasa kasiá¹‡Ä• yatanÄ• nÄ«_ti ``pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• ti uddhaá¹ƒ adho
appamÄ• á¹‡aá¹ƒ, Ä• pokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... tejokasiá¹‡ameko saÃ±jÄ• nÄ
vÄ• yokasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... nÄ«lakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... pÄ«
saÃ±jÄ• nÄ• ti ... pe ... lohitakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... odÄ• takasiá¹‡ameko saÃ
Ä• kÄ• sakasiá¹‡ameko saÃ±jÄ• nÄ• ti ... pe ... viÃ±Ã±Ä• á¹‡akasiá¹‡ameko saÃ±jÄ• nÄ• ti
advayaá¹ƒ appamÄ• á¹‡aâ€™â€™ nti (AN c 10.25; DN III 360) evaá¹ƒ vuttÄ• ni dasa. etÄ•
sakalapharaá¹‡aá¹-á¹-hena kasiá¹‡Ä• ni, tadÄ• rammaá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ khettaa
adhiá¹-á¹-hÄ• naá¹-á¹-hena vÄ• Ä• yatanÄ• ni. __uddha_nti uparigaganatalÄ• bhimukhaá¹ƒ

heá¹-á¹-hÄ• bhÅ«mitalÄ• bhimukhaá¹ƒ. __tiriya_nti khettamaá¹‡á¸• alamiva samantÄ• pari
uddhameva kasiá¹‡aá¹ƒ vaá¸• á¸• heti ekacco adho, ekacco samantato. ekopi tena tena vÄ
pasÄ• reti Ä• lokamiva rÅ«padassanakÄ• mo. tena vuttaá¹ƒ --- ``pathavÄ«kasiá¹‡ameko sa
tiriyaâ€™â€™ nti (AN c 10.25; DN III 360). __advaya_nti idaá¹ƒ pana ekassa aÃ±Ã±abhÄ•
vuttaá¹ƒ. yathÄ• hi udakaá¹ƒ paviá¹-á¹-hassa sabbadisÄ• su udakameva hoti na aÃ±Ã±aá¹
pathavÄ«kasiá¹‡aá¹ƒ pathavÄ«kasiá¹‡ameva hoti, natthi tassa aÃ±Ã±akasiá¹‡asambhedoti
__appamÄ• á¹‡a_nti idaá¹ƒ tassa tassa pharaá¹‡aappamÄ• á¹‡avasena \Ee I 129/ vuttaá¹ƒ
sakalameva pharati, na ``ayamassa Ä• di idaá¹ƒ majjhaâ€™â€™ nti pamÄ• á¹‡aá¹ƒ gaá¹‡h
__Ä• kÄ• sakasiá¹‡a_nti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so paricchedÄ• kÄ• sakasiá¹‡aÃ±ca.
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se \Ne I 110/ pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ. tattha kasiá¹‡avasena
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• savasena tattha pavattaviÃ±Ã±Ä• á¹‡e uddhaá¹ƒadhotiriyatÄ•
paricchedÄ• kÄ• sakasiá¹‡assapi vaá¸• á¸• hanÄ«yattÄ• tassa vasenapÄ«ti.

<26> idÄ• ni bhÄ• vanÄ• pabhedaá¹ƒ dassento __dve bhÄ• vanÄ• _tiÄ• dimÄ• ha. tattha
lujjanapalujjanaá¹-á¹-hena vaá¹-á¹-aá¹ƒ, tasmiá¹ƒ pariyÄ• pannabhÄ• vena loke niyuttÄ• ti l
dhammÄ• naá¹ƒ bhÄ• vanÄ• lokiyÄ• . kiÃ±cÄ• pi dhammÄ• naá¹ƒ bhÄ• vanÄ• ti vohÄ• rav
bhÄ• vanÄ• natthi. te eva hi dhammÄ• bhÄ• viyamÄ• nÄ• __bhÄ• vanÄ• _ti vuccanti. utti
apariyÄ• pannabhÄ• vena lokato uttarÄ• ti __lokuttarÄ• _.

rÅ«pabhavasaá¹…khÄ• te rÅ«pe avacarantÄ«ti __rÅ«pÄ• vacarÄ• . kusala_saddo panettha
Ä• rogyaanavajjachekasukhavipÄ• kesu dissati. ``kacci nu bhoto kusalaá¹ƒ? kacci bhoto an
(J I 15.146; II 20.129) Ä• rogye. ``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro kusalo? yo kh
kÄ• yasamÄ• cÄ• ro anavajjoâ€™â€™ ti (MN II 361) ca ``puna caparaá¹ƒ, bhante, etadÄ• n
dhammaá¹ƒ deseti kusalesu dhammesÅ«â€™â€™ ti (DN III 145) ca evamÄ• dÄ«su anavaj
maÃ±Ã±asi, rÄ• jakumÄ• ra, kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ• naâ€™â€™ nti?
naccagÄ«tassa sikkhitÄ• cÄ• turitthiyoâ€™â€™ ti (J II 22.94) ca Ä• dÄ«su cheke. ``kusalÄ
samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti (DN III 80) ``kus
upacitattÄ• â€™â€™ ti (Dhs 431) ca Ä• dÄ«su sukhavipÄ• ke. svÄ• yamidha Ä• rogyepi an
vaá¹-á¹-ati. vacanattho panettha kucchite pÄ• pake dhamme salayanti calayanti kampenti vi
kusalÄ• , kucchitena vÄ• Ä• kÄ• rena sayanti \Ee I 130/ pavattantÄ«ti kusÄ• , te akusalasa
chindantÄ«ti kusalÄ• , kucchitÄ• naá¹ƒ vÄ• sÄ• nato tanukaraá¹‡ato kusaá¹ƒ, Ã±Ä• á¹‡aá¹
gahetabbÄ• pavattetabbÄ• ti kusalÄ• , yathÄ• vÄ• kusÄ• ubhayabhÄ• gagataá¹ƒ hatthap
uppannÄ• nuppannabhÄ• vena ubhayabhÄ• gagataá¹ƒ saá¹ƒkilesapakkhaá¹ƒ lunanti, tasm
kusalÄ• . tesaá¹ƒ __rÅ«pÄ• vacarakusalÄ• naá¹ƒ bhÄ• vanÄ• _. arÅ«pabhavasaá¹…khÄ• t
__arÅ«pÄ• vacarÄ• _. tebhÅ«makavaá¹-á¹-e pariyÄ• pannÄ• antogadhÄ• ti pariyÄ• pannÄ
__apariyÄ• pannÄ• , _ lokuttarÄ• .

kÄ• mÄ• vacarakusalÄ• naá¹ƒ \Ne I 111/ dhammÄ• naá¹ƒ bhÄ• vanÄ• kasmÄ• na vuttÄ•

bhÄ• vanÄ• ya abhidhamme bhÄ• vanÄ• ti adhippetattÄ• . vuttaÃ±hi tattha ---

``yogavihitesu vÄ• kammÄ• yatanesu yogavihitesu vÄ• sippÄ• yatanesu yogavihitesu vÄ• kammassakataá¹ƒ vÄ• saccÄ• nulomikaá¹ƒ vÄ• rÅ«paá¹ƒ aniccanti vÄ• , vedanÄ• aniccÄ vÄ• , saá¹…khÄ• rÄ• aniccÄ• ti vÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti vÄ• yaá¹ƒ evarÅ«paá¹ƒ diá¹-á¹-hiá¹ƒ ruciá¹ƒ mudiá¹ƒ pekkhaá¹ƒ dhammanijjhÄ• nakkhantiá¹ƒ parato asutvÄ• paá¹- cintÄ• mayÄ• paÃ±Ã±Ä• . yogavihitesu vÄ• kammÄ• yatanesu ... pe ... dhammanijjhÄ• nal paá¹-ilabhati, ayaá¹ƒ vuccati sutamayÄ• paÃ±Ã±Ä• . sabbÄ• pi samÄ• pannassa paÃ±Ã±Ä paÃ±Ã±Ä• â€™â€™ ti (Vibh 768).

sÄ• \Be I 122/ pana kÄ• mÄ• vacarabhÄ• vanÄ• Ä• vajjanabhavaá¹…gapÄ• tehi antaritatt veditabbÄ• . sabbesaá¹ƒ pana puÃ±Ã±Ä• naá¹ƒ tividhapuÃ±Ã±akiriyavatthÅ«naá¹ƒ antogad upacÄ• rasamÄ• dhivipassanÄ• samÄ• dhÄ«naá¹ƒ bhÄ• vanÄ• mayapuÃ±Ã±atÄ• siddhÄ• saá¹…gahitÄ• . rÅ«pÄ• rÅ«pÄ• vacarÄ• naá¹ƒ tividhabhÄ• ve __hÄ«nÄ• _ti lÄ• makÄ• . hÄ __majjhÄ• , _ majjhimÄ• tipi pÄ• á¹-ho. padhÄ• nabhÄ• vaá¹ƒ nÄ«tÄ• ti __paá¹‡Ä«tÄ• , _ ut Ä• yÅ«hanavasena ayaá¹ƒ hÄ«namajjhimapaá¹‡Ä«tatÄ• veditabbÄ• . yassÄ• hi Ä• yÅ«ha hÄ«no hoti vÄ«riyaá¹ƒ vÄ• cittaá¹ƒ vÄ• vÄ«maá¹ƒsÄ• vÄ• , sÄ• hÄ«nÄ• nÄ• ma. yassÄ• majjhimÄ• nÄ• ma. yassÄ• te dhammÄ• paá¹‡Ä«tÄ• , sÄ• paá¹‡Ä«tÄ• nÄ• ma. mudukel nÄ• ma, majjhimehi indriyehi sampayuttÄ• majjhimÄ• , adhimattehi indriyehi sampayuttÄ• apariyÄ• pannÄ• ya hÄ«namajjhimattÄ• bhÄ• vÄ• paá¹‡Ä«tatÄ• eva vuttÄ• . sÄ• hi uttam ca paá¹‡Ä«tÄ• .

<27> paá¹-hamabhÄ• vanÄ• catukke __bhÄ• vetÄ«_ti ekasmiá¹ƒyeva khaá¹‡e tathÄ• tath ariyamaggaá¹ƒ bhÄ• veti. dutiyabhÄ• vanÄ• catukke __esanÄ• bhÄ• vanÄ• _ti appanÄ• pu appanaá¹ƒ esanti etÄ• yÄ• ti esanÄ• ti vuttÄ• . __paá¹-ilÄ• bhabhÄ• vanÄ• _ti appanÄ• bhÄ paá¹-ilabbhatÄ«ti paá¹-ilÄ• bhoti vuttÄ• . __ekarasÄ• bhÄ• vanÄ• _ti paá¹-ilÄ• bhe vasÄ«bh payogakÄ• le bhÄ• vanÄ• . sÄ• hi tena tena pahÄ• nena tehi tehi kilesehi vimuttattÄ• vimu katvÄ• ekarasÄ• ti vuttÄ• . __Ä• sevanÄ• bhÄ• vanÄ• _ti paá¹-ilÄ• bhe vasippattassa yathÄ paribhogakÄ• le bhÄ• vanÄ• . sÄ• hi bhusaá¹ƒ sevÄ«yatÄ«ti Ä• sevanÄ• ti vuttÄ• . keci pa vasÄ«kammaá¹ƒ, ekarasÄ• bhÄ• vanÄ• sabbatthikÄ• â€™â€™ ti vaá¹‡á¹‡ayanti. catukkav samÄ• pajjantÄ• na_nti vattamÄ• nasamÄ«pe vattamÄ• navacanaá¹ƒ. __tattha jÄ• tÄ• _ti ta __ekarasÄ• hontÄ«_ti appanuppÄ• dane samÄ• nakiccÄ• honti. __samÄ• dhiá¹ƒ samÄ• p __tattha jÄ• tÄ• _ti tassÄ• appanÄ• ya jÄ• tÄ• . __aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«_ti s aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tikkamanti. __adhimokkhaá¹-á¹-hena_ __saddhindriyaá¹ƒ_ \Be I 1 ekakkhaá¹‡epi ekekassa indriyassa sakasakakiccakaraá¹‡e taá¹ƒtaá¹ƒnissayavasena sakas sesÄ• nipi indriyÄ• ni vimuttirasena ekarasÄ• hontÄ«ti vimuttiraseneva ekarasaá¹-á¹-hena b balabojjhaá¹…gamaggaá¹…gesupi eseva nayo. ekarasÄ• ti ca liá¹…gavipallÄ• so kato.

__idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane bhikkhu. saá¹ƒsÄ• re bhayaá¹ƒ ikkhatÄ«ti bhikkhu.
__pubbaá¹‡hasamaya_ntiÄ• dÄ«su accantasaá¹ƒyogatthe upayogavacanaá¹ƒ, atthato pana
divasassa pubbakÄ• leti attho. __Ä• sevatÄ«_ti vasippattaá¹ƒ samÄ• dhiá¹ƒ bhusaá¹ƒ sevat
__majjhanhikasamaya_nti divasassa majjhakÄ• le. __sÄ• yanhasamaya_nti divasassa sÄ•
divÄ• bhattato purekÄ• le. __pacchÄ• bhatta_nti divÄ• bhattato pacchÄ• kÄ• le. __purimepi
paá¹-hame koá¹-á¹-hÄ• se. __kÄ• á¸·e_ti kÄ• á¸·apakkhe. __juá¹‡he_ti sukkapakkhe. __pur
paá¹-hame vayokoá¹-á¹-hÄ• se, paá¹-hamavayeti attho. tÄ«su ca vayesu vassasatÄ• yukass
vaye catumÄ• sÄ• dhikÄ• ni tettiá¹ƒsa vassÄ• ni honti.

<28> tatiyabhÄ• vanÄ• catukke __tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-h
nekkhammÄ• dÄ«su bhÄ• vanÄ• visesesu jÄ• tÄ• naá¹ƒ samÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• t
aÃ±Ã±amaÃ±Ã±aá¹ƒ anatikkamanabhÄ• vena. __indriyÄ• naá¹ƒ ekarasaá¹-á¹-henÄ• _ti tatt
indriyÄ• naá¹ƒ nÄ• nÄ• kilesehi vimuttattÄ• vimuttirasena ekarasabhÄ• vena. __tadupagav
tesaá¹ƒ anativattanaekarasabhÄ• vÄ• naá¹ƒ anucchavikassa vÄ«riyassa vÄ• hanabhÄ• ven
yÄ• tassa tasmiá¹ƒ samaye pavattÄ• Ä• sevanÄ• . tassÄ• Ä• sevanÄ• ya Ä• sevanabhÄ•

__rÅ«pasaÃ±Ã±a_nti kusalavipÄ• kakiriyavasena paÃ±cadasavidhaá¹ƒ rÅ«pÄ• vacarajjhÄ•
rÅ«pasaÃ±Ã±aá¹ƒ. rÅ«pÄ• vacarajjhÄ• nampi hi rÅ«panti vuccati ``rÅ«pÄ« rÅ«pÄ• ni passa
174; AN c 8.66; Dhs 248), tassa jhÄ• nassa Ä• rammaá¹‡ampi ``bahiddhÄ• rÅ«pÄ• ni pass
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«su (DN II 173; AN c 8.65-66; Dhs 247, 24
\Ne I 113/ saÃ±Ã±Ä• sÄ«sena rÅ«pe saÃ±Ã±Ä• ti katvÄ• rÅ«pasaÃ±Ã±Ä• ti vuccati. __paá
kusalavipÄ• kÄ• paÃ±ca, akusalavipÄ• kÄ• paÃ±cÄ• ti evaá¹ƒ dasavidhaá¹ƒ paá¹-ighasaÃ
dvipaÃ±caviÃ±Ã±Ä• á¹‡asampayuttÄ• hi saÃ±Ã±Ä• \Be I 124/ cakkhÄ• dÄ«naá¹ƒ vatthÅ«
Ä• rammaá¹‡Ä• naÃ±ca paá¹-ighÄ• tena uppannattÄ• paá¹-ighasaÃ±Ã±Ä• ti vuccati. rÅ«pa
gandhasaÃ±Ã±Ä• rasasaÃ±Ã±Ä• phoá¹-á¹-habbasaÃ±Ã±Ä• tipi etissÄ• eva nÄ• maá¹ƒ. _
kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• , dvÄ• dasa akusalasaÃ±Ã±Ä• \Ee I 133/, ekÄ• dasa kÄ•
dve akusalavipÄ• kasaÃ±Ã±Ä• , ekÄ• dasa kÄ• mÄ• vacarakiriyasaÃ±Ã±Ä• ti evaá¹ƒ catuca
nÄ• nattasaÃ±Ã±aá¹ƒ. sÄ• hi nÄ• natte nÄ• nÄ• sabhÄ• ve rÅ«pasaddÄ• dibhede gocare p
nÄ• nattasaÃ±Ã±Ä• , catucattÄ• lÄ«sabhedato nÄ• nattÄ• nÄ• nÄ• sabhÄ• vÄ• aÃ±Ã±ama
nÄ• nattasaÃ±Ã±Ä• ti vuccati. saÃ±Ã±Ä• bahukattepi jÄ• tiggahaá¹‡ena ekavacanaá¹ƒ kata

__niccasaÃ±Ã±a_nti niccanti saÃ±Ã±aá¹ƒ niccasaÃ±Ã±aá¹ƒ. evaá¹ƒ sukhasaÃ±Ã±aá¹ƒ atta
sappÄ«tikaá¹ƒ taá¹‡haá¹ƒ. __rÄ• ga_nti nippÄ«tikaá¹ƒ taá¹‡haá¹ƒ. __samudaya_nti rÄ• gas
bhaá¹…gÄ• nupassanÄ• ya bhaá¹…gasseva dassanato saá¹…khÄ• rÄ• naá¹ƒ udayaá¹ƒ. _
kilesÄ• naá¹ƒ, adosadassÄ• vitÄ• ya saá¹…khatÄ• rammaá¹‡assa vÄ• Ä• dÄ• naá¹ƒ. __gh
ghananti saÃ±Ã±aá¹ƒ. __Ä• yÅ«hana_nti saá¹…khÄ• rÄ• naá¹ƒ atthÄ• ya payogakaraá¹‡aá
saÃ±Ã±aá¹ƒ. __nimitta_nti niccanimittaá¹ƒ. __paá¹‡idhi_nti sukhapatthanaá¹ƒ. __abhinivesa
abhinivesaá¹ƒ. __sÄ• rÄ• dÄ• nÄ• bhinivesa_nti niccasÄ• rattasÄ• ragahaá¹‡Ä• bhinivesaá

``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• divasena (SN a II 20) ``issarato
tiÄ• divasena ca sammohÄ• bhinivesaá¹ƒ. __Ä• layÄ• bhinivesa_nti Ä• dÄ«navÄ• dassaner
abhinivesaá¹ƒ. __appaá¹-isaá¹…kha_nti anupÄ• yagahaá¹‡aá¹ƒ. __saÃ±Ã±ogÄ• bhinivesa_
kilesappavattiá¹ƒ.

__diá¹-á¹-hekaá¹-á¹-he_ti diá¹-á¹-hÄ«hi saha ekasmiá¹ƒ á¹-hitÄ• ti diá¹-á¹-hekaá¹-á¹-hÄ• . te
diá¹-á¹-hekaá¹-á¹-he. kilesenti upatÄ• penti, vibÄ• dhenti vÄ• ti kilesÄ• . te kilese. duvidhaÃ±
pahÄ• nekaá¹-á¹-haá¹ƒ sahajekaá¹-á¹-haÃ±ca. pahÄ• nekaá¹-á¹-haá¹ƒ sakkÄ• yadiá¹-á¹-hip
diá¹-á¹-hÄ«hi saha (Paá¹-is-a II 1.118) yÄ• va sotÄ• pattimaggena pahÄ• nÄ• , tÄ• va ekasm
attho. idamidhÄ• dhippetaá¹ƒ. dasasu hi kilesesu idha diá¹-á¹-hikilesoyeva Ä• gato. sesesu
lobho doso moho mÄ• no vicikicchÄ• thinaá¹ƒ \Be I 125/ uddhaccaá¹ƒ \Ee I 134/ ahirikaá¹ƒ
kilesÄ• diá¹-á¹-hiyÄ• saha pahÄ• nekaá¹-á¹-hÄ• hutvÄ• sotÄ• pattimaggena pahÄ«yanti,
I 114/ vÄ• diyaá¸• á¸• hesu kilesasahassesu sotÄ• pattimaggena diá¹-á¹-hiyÄ• pahÄ«yamÄ
apÄ• yagamanÄ«yÄ• sabbakilesÄ• pahÄ• nekaá¹-á¹-havasena pahÄ«yanti, sahajekaá¹-á¹
ekasmiá¹ƒ citte á¹-hitÄ• ti attho. sotÄ• pattimaggena hi dvÄ«su diá¹-á¹-hisampayuttaasaá¹…
pahÄ«yamÄ• nesu tehi sahajÄ• to lobho moho uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime kile
sahajekaá¹-á¹-havasena pahÄ«yanti, dvÄ«su diá¹-á¹-hisampayuttasasaá¹…khÄ• rikacittesu
sahajÄ• to lobho moho thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime kilesÄ• sahajekaá
pahÄ«yanti. __oá¸·Ä• rike kilese_ti oá¸·Ä• rikabhÅ«te kÄ• marÄ• gabyÄ• pÄ• de. __anusah
kÄ• marÄ• gabyÄ• pÄ• de. __sabbakilese_ti maggattayena pahÄ«nÄ• vasese.

__vÄ«riyaá¹ƒ vÄ• hetÄ«_ti yogÄ• vacaro vÄ«riyaá¹ƒ pavatteti. heá¹-á¹-hÄ•
esanÄ• paá¹-ilÄ• bhaekarasaÄ• sevanavacanÄ• ni bhÄ• vanÄ• naá¹ƒ visesadassanatthaá¹
bhÄ• vanÄ• â€™â€™ ti. idha ``tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena
ekarasaá¹-á¹-hena tadupagavÄ«riyavÄ• hanaá¹-á¹-hena Ä• sevanaá¹-á¹-henÄ• â€™â€™ ti
bhÄ• vanÄ• hetudassanatthaá¹ƒ vuttÄ• ni ``iminÄ• ca iminÄ• ca hetunÄ• bhÄ• vanÄ• â€™
Ä• sevanÄ• bhÄ• vanÄ• ti nÄ• nÄ• kkhaá¹‡avasena vuttÄ• , idha Ä• sevanaá¹-á¹-hena bhÄ
viseso. __rÅ«paá¹ƒ passanto bhÄ• vetÄ«_tiÄ• dÄ«su rÅ«pÄ• dÄ«ni passitabbÄ• kÄ• rena p
bhÄ• vanaá¹ƒ bhÄ• vetÄ«ti attho. __ekarasÄ• hontÄ«_ti vimuttirasena, kiccarasena vÄ• ek
__vimuttiraso_ti sampattiraso. kiccasampattiatthena raso nÄ• ma pavuccatÄ«ti hi vuttanti.

bhÄ• vetabbaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sacchikÄ• tabbaniddesavaá¹‡á¹‡anÄ•

<29> sacchikÄ• tabbaniddese \Ee I 135/ dasa ekuttaravissajjanÄ• ni paá¹-ilÄ• bhasacchikir
tattha __akuppÄ• cetovimuttÄ«_ti arahattaphalavimutti. sÄ• hi na kuppati na calati na parih
sabbakilesehi cittassa \Be I 126/ vimuttattÄ• cetovimuttÄ«ti vuccati. __vijjÄ• _ti tisso vijjÄ• .

dasuttarapariyÄ• yena arahattaphalaá¹ƒ vuttaá¹ƒ, saá¹…gÄ«tipariyÄ• yena pana ``vimuttÄ«
ca adhimutti nibbÄ• naÃ±cÄ• â€™â€™ ti (Sv III 304) vuttaá¹ƒ. ettha ca aá¹-á¹-ha samÄ• pa
suá¹-á¹-hu vimuttattÄ• vimutti nÄ• ma, nibbÄ• naá¹ƒ \Ne I 115/ sabbasaá¹…khatato vimutta
__tisso vijjÄ• _ti pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ vijjÄ• sattÄ• naá¹ƒ cutÅ«papÄ• te Ã
Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ vijjÄ• . tamavijjhanaá¹-á¹-hena vijjÄ• , viditakaraá¹‡aá
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aÃ±hi uppajjamÄ• naá¹ƒ pubbenivÄ• saá¹ƒ chÄ• detvÄ• á
pubbenivÄ• saÃ±ca viditaá¹ƒ karotÄ«ti vijjÄ• . cutÅ«papÄ• te Ã±Ä• á¹‡aá¹ƒ cutipaá¹-isandh
vijjhati, cutÅ«papÄ• taÃ±ca viditaá¹ƒ karotÄ«ti vijjÄ• . Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ
tamaá¹ƒ vijjhati, catusaccadhamme ca viditaá¹ƒ karotÄ«ti vijjÄ• . __cattÄ• ri sÄ• maÃ±Ã±ap
sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• miphalaá¹ƒ, anÄ• gÄ• miphalaá¹ƒ, arahattaphalaá¹ƒ. pÄ•
samaá¹‡o, samaá¹‡assa bhÄ• vo sÄ• maÃ±Ã±aá¹ƒ. catunnaá¹ƒ ariyamaggÄ• nametaá¹ƒ n
sÄ• maÃ±Ã±aphalÄ• ni.

__paÃ±ca dhammakkhandhÄ• _ti sÄ«lakkhandho, samÄ• dhikkhandho, paÃ±Ã±Ä• kkhand
vimuttiÃ±Ä• á¹‡adassanakkhandho. __dhammakkhandhÄ• _ti dhammavibhÄ• gÄ• dhamm
__sÄ«lakkhandhÄ• _dÄ«supi eseva nayo. lokiyalokuttarÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• eva
\Ee I 136/. samucchedapaá¹-ippassaddhinissaraá¹‡avimuttiyo eva vimuttikkhandho. tividhÄ
vimuttipaccavekkhaá¹‡Ä• eva vimuttiÃ±Ä• á¹‡adassanakkhandho. so lokiyo eva. jÄ• nanaá
dassanaá¹-á¹-hena dassananti Ã±Ä• á¹‡adassanaá¹ƒ, vimuttÄ«naá¹ƒ Ã±Ä• á¹‡adassanaá¹
vuccati. vikkhambhanatadaá¹…gavimuttiyo pana samÄ• dhipaÃ±Ã±Ä• kkhandheheva saá¹.
dhammakkhandhÄ• sekkhÄ• naá¹ƒ sekkhÄ• , asekkhÄ• naá¹ƒ asekkhÄ• ti vuttÄ• . etesu h
ca nevasekkhÄ• nÄ• sekkhÄ• . sekkhÄ• hontÄ• pi sekkhÄ• naá¹ƒ ime iti sekkhÄ• , asekkh
vuccanti. ``sekkhena vimuttikkhandhena samannÄ• gato hotÄ«â€™â€™ ti ettha pana nissa
Ä• rammaá¹‡akaraá¹‡avasena samannÄ• gatoti veditabbo. __cha abhiÃ±Ã±Ä• _ti cha adhi
cha? iddhividhaÃ±Ä• á¹‡aá¹ƒ \Be I 127/, dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ, pubbenivÄ• sÄ• n
cetopariyaÃ±Ä• á¹‡aá¹ƒ, dibbacakkhuÃ±Ä• á¹‡aá¹ƒ, Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡anti im

__satta khÄ«á¹‡Ä• savabalÄ• nÄ«_ti khÄ«á¹‡Ä• Ä• savÄ• assÄ• ti khÄ«á¹‡Ä• savo, khÄ
khÄ«á¹‡Ä• savabalÄ• ni. katamÄ• ni satta? vuttÄ• ni bhagavatÄ• ---

``idha, bhikkhave, khÄ«á¹‡Ä• savassa bhikkhuno aniccato sabbe saá¹…khÄ• rÄ• yathÄ• b
sudiá¹-á¹-hÄ• honti. yampi, bhikkhave, khÄ«á¹‡Ä• savassa bhikkhuno aniccato sabbe saá¹
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti, idampi, bhikkhave, khÄ«á¹‡Ä• savassa bhikkhu
yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ•

``puna caparaá¹ƒ, bhikkhave, khÄ«á¹‡Ä• savassa bhikkhuno aá¹…gÄ• rakÄ• sÅ«pamÄ• k
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. yampi, bhikkhave ... pe ... idampi khÄ«á¹‡Ä• sa
hoti ... pe ....

``puna caparaá¹ƒ, bhikkhave, khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ cittaá¹ƒ hoti viv
vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantÄ«bhÅ«taá¹ƒ sabbas
dhammehi. yampi, bhikkhave ... pe ... idampi khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti ...

``puna caparaá¹ƒ, bhikkhave, khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
subhÄ• vitÄ• . paÃ±cindriyÄ• ni bhÄ• vitÄ• ni honti \Ee I 137/ subhÄ• vitÄ• ni. satta bojjhaá¹
subhÄ• vitÄ• . ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito. yampi, bhikkhave,
bhikkhuno ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito, idampi khÄ«á¹‡Ä• sav
hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ•
Ä• savÄ• â€™â€™ â€™ ti (AN c 10.90; DN III 357; Paá¹-is II 44).

tattha \Be I 128/ paá¹-hamena balena dukkhasaccapaá¹-ivedho, dutiyena samudayasaccap
nirodhasaccapaá¹-ivedho, catÅ«hi maggasaccapaá¹-ivedho pakÄ• sito hoti.

__aá¹-á¹-ha vimokkhÄ• _ti Ä• rammaá¹‡e adhimuccanaá¹-á¹-hena paccanÄ«kadhammehi
vimokkhÄ• . ``katame aá¹-á¹-ha? rÅ«pÄ« rÅ«pÄ• ni passati, ayaá¹ƒ paá¹-hamo vimokkho. a
bahiddhÄ• rÅ«pÄ• ni passati, ayaá¹ƒ dutiyo vimokkho. `subhaâ€™ nteva adhimutto hoti, ay
sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ•
amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viha
sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma `anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti
upasampajja viharati, ayaá¹ƒ paÃ±camo vimokkho. sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹
`natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati, ayaá¹ƒ chaá¹-á¹-h
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upas
vimokkho. sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• ve
viharati, ayaá¹ƒ aá¹-á¹-hamo vimokkhoâ€™â€™ ti (DN II 174; III 358; AN c 8.66).

__nava anupubbanirodhÄ• _ti nava anupaá¹-ipÄ• á¹-iyÄ• nirodhÄ• . ``katame nava? paá¹-
samÄ• pannassa kÄ• masaÃ±Ã±Ä• niruddhÄ• hoti, dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa
tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa pÄ«ti niruddhÄ• hoti, catutthaá¹ƒ jhÄ• naá¹ƒ samÄ•
niruddhÄ• honti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• niruddh
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• n
samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti, nevasaÃ±Ã±Ä• n
samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• niruddhÄ• hoti, saÃ±Ã±Ä• vedayitan
ca vedanÄ• ca niruddhÄ• hontÄ«â€™â€™ ti (AN c 9.31; DN III 344, 359).

__dasa asekkhÄ• dhammÄ• _ti upari sikkhitabbÄ• bhÄ• vato na sikkhantÄ«ti asekkhÄ• . a
sikkhantÄ«ti sekkhÄ• , vuddhippattÄ• sekkhÄ• ti \Be I 129/ asekkhÄ• , arahanto. asekkhÄ•

``katame dasa? asekkhÄ• sammÄ• diá¹-á¹-hi, asekkho sammÄ• saá¹…kappo, asekkhÄ• s
sammÄ• kammanto, asekkho sammÄ• Ä• jÄ«vo, asekkho sammÄ• vÄ• yÄ• mo, asekkhÄ•
asekkhaá¹ƒ sammÄ• Ã±Ä• á¹‡aá¹ƒ, asekkhÄ• sammÄ• vimuttÄ«â€™â€™ ti (DN III 348, 36
sammÄ• Ã±Ä• á¹‡a_nti arahattaphalapaÃ±Ã±aá¹ƒ á¹-hapetvÄ• sesalokiyapaÃ±Ã±Ä• . __sa
arahattaphalavimutti. aá¹-á¹-hakathÄ• yaá¹ƒ (Sv III 348) pana vuttaá¹ƒ ---

``asekkhÄ• sammÄ• diá¹-á¹-hÄ«tiÄ• dayo sabbepi phalasampayuttadhammÄ• eva. ettha c
sammÄ• Ã±Ä• á¹‡anti dvÄ«su á¹-hÄ• nesu paÃ±Ã±Ä• va kathitÄ• . sammÄ• vimuttÄ«ti imin
phalasamÄ• pattidhammÄ• saá¹…gahitÄ• â€™â€™ ti.

__sabbaá¹ƒ, bhikkhave, sacchikÄ• tabba_ntiÄ• dÄ«su Ä• rammaá¹‡asacchikiriyÄ• veditab
sacchikarotÄ«_tiÄ• dÄ«su rÅ«pÄ• dÄ«ni lokiyÄ• ni passitabbÄ• kÄ• rena passanto tÄ• neva
Ä• rammaá¹‡asacchikiriyÄ• ya sacchikaroti, rÅ«pÄ• dÄ«ni vÄ• passitabbÄ• kÄ• rena passa
sacchikÄ• tabbaá¹ƒ nibbÄ• naá¹ƒ sacchikaroti. passantoti hi padaá¹ƒ hetuatthepi akkharacin
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«ni pana lokuttarÄ• ni paccavekkhaá¹‡avasena p
Ä• rammaá¹‡asacchikiriyÄ• ya sacchikaroti. ``amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹
ti idaá¹ƒ pariÃ±Ã±eyyapahÄ• tabbasacchikÄ• tabbabhÄ• vetabbesu sacchikÄ• tabbattÄ• uj
sacchikatÄ• honti, te te dhammÄ• phassitÄ• hontÄ«_ti Ä• rammaá¹‡asacchikiriyÄ• ya sac
Ä• rammaá¹‡aphassena phuá¹-á¹-hÄ• honti, paá¹-ilÄ• bhasacchikiriyÄ• ya sacchikatÄ• pa
phuá¹-á¹-hÄ• hontÄ«ti.

sacchikÄ• tabbaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

hÄ• nabhÄ• giyacatukkaniddesavaá¹‡á¹‡anÄ•

<30> idÄ• ni \Ee I 139/ yasmÄ• hÄ• nabhÄ• giyÄ• ditÄ• ekekasseva samÄ• dhissa avatth
hÄ• nabhÄ• giyacatukkaá¹ƒ ekatoyeva niddiá¹-á¹-haá¹ƒ. tattha __paá¹-hamassa jhÄ• nassa
jhÄ• nassa lÄ• bhino \Be I 130/. sÄ• miatthe upayogavacanaá¹ƒ. lÄ• bho sacchikiriyÄ• assa
vuccati. __kÄ• masahagatÄ• _ti ettha sahagatasaddassa Ä• rammaá¹‡attho adhippeto,
vatthukÄ• makilesakÄ• mÄ• rammaá¹‡Ä• ti attho. __saÃ±Ã±Ä• manasikÄ• rÄ• _ti javanasa
ca, saÃ±Ã±Ä• sampayuttamanasikÄ• ropi vaá¹-á¹-ati. __samudÄ• carantÄ«_ti pavattanti. __
paá¹-hamajjhÄ• nadhammo. jhÄ• nÄ• parihÄ• yanto tÄ«hi kÄ• raá¹‡ehi parihÄ• yati kilesas
asappÄ• yakiriyÄ• ya vÄ• ananuyogena vÄ• . kilesasamudÄ• cÄ• rena parihÄ• yanto sÄ«g
kammÄ• rÄ• matÄ• bhassÄ• rÄ• matÄ• niddÄ• rÄ• matÄ• saá¹…gaá¹‡ikÄ• rÄ• matÄ• nuyo
dandhaá¹ƒ parihÄ• yati, gelaÃ±Ã±apaccayavekallÄ• dinÄ• palibodhena abhikkhaá¹‡aá¹ƒ a
parihÄ• yantopi dandhaá¹ƒ parihÄ• yati. idha pana balavakÄ• raá¹‡ameva dassento kilesas
dutiyajjhÄ• nÄ• dÄ«hi pana parihÄ• yanto heá¹-á¹-himaheá¹-á¹-himajjhÄ• nanikantisamudÄ•
kittÄ• vatÄ• parihÄ«no hotÄ«ti? yadÄ• na sakkoti samÄ• pajjituá¹ƒ, ettÄ• vatÄ• parihÄ«no

__tadanudhammatÄ• _ti anupavatto dhammo anudhammo, jhÄ• naá¹ƒ adhikaá¹ƒ katvÄ• pa
adhivacanaá¹ƒ. anudhammo eva anudhammatÄ• , tassa jhÄ• nassa anudhammatÄ• tadan
__santiá¹-á¹-hatÄ«_ti patiá¹-á¹-hÄ• ti \Ee I 140/. taá¹ƒ paá¹-hamajjhÄ• naá¹ƒ anuvattamÄ• n
pavattatÄ«ti vuttaá¹ƒ hoti. __avitakkasahagatÄ• _ti dutiyajjhÄ• nÄ• rammaá¹‡Ä• . taÃ±hi na
avitakkanti vuccati. __nibbidÄ• sahagatÄ• _ti vipassanÄ• rammaá¹‡Ä• . sÄ• hi saá¹…khÄ•
vuccati. ``nibbindaá¹ƒ virajjatÄ«â€™â€™ ti (Vin I 23; SN b III 61) hi vuttaá¹ƒ. __virÄ• gÅ«pa
ariyamaggapaá¹-isaÃ±Ã±uttÄ• vipassanÄ• . vipassanÄ• hi sikhÄ• ppattÄ• maggavuá¹-á¹-
vipassanÄ• rammaá¹‡Ä• saÃ±Ã±Ä• manasikÄ• rÄ• ``virÄ• gÅ«pasaá¹ƒhitÄ• â€™â€™ ti v
vimuccatÄ«â€™â€™ ti hi vuttaá¹ƒ.

__vitakkasahagatÄ• _ti vitakkavasena paá¹-hamajjhÄ• nÄ• rammaá¹‡Ä• . __upekkhÄ• suk
tatramajjhattupekkhÄ• ya ca sukhavedanÄ• ya ca vasena tatiyajjhÄ• nÄ• rammaá¹‡Ä• . __p
pÄ«tiyÄ• ca sukhavedanÄ• ya ca vasena dutiyajjhÄ• nÄ• rammaá¹‡Ä• . __adukkhamasukh
upekkhÄ• vedanÄ• vasena catutthajjhÄ• nÄ• rammaá¹‡Ä• . sÄ• hi vedanÄ• na dukkhÄ• n
vuccati \Be I 131/, ma-kÄ• ro panettha padasandhivasena vutto. __rÅ«pasahagatÄ• _ti rÅ«p
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane á¹-hitassa hÄ• nabhÄ• giyaá¹-hitibhÄ• giyanibbedhab
visesabhÄ• giyattÄ• bhÄ• vÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ na niddiá¹-á¹-haá¹
pamÄ• davihÄ• rissa mudindriyassa hÄ• nabhÄ• giyo hoti, appamÄ• davihÄ• rissa mudindr
taá¹‡hÄ• caritassa tikkhindriyassa visesabhÄ• giyo hoti, diá¹-á¹-hicaritassa tikkhindriyassa n
hotÄ«ti vuccati.

hÄ• nabhÄ• giyacatukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lakkhaá¹‡attikaniddesavaá¹‡á¹‡anÄ•

<31> idÄ• ni \Ee I 141/ yasmÄ• ekekopi lokiyadhammo tilakkhaá¹‡abbhÄ• hato, tasmÄ• la
niddiá¹-á¹-haá¹ƒ. tattha __aniccaá¹ƒ khayaá¹-á¹-henÄ• _ti tattha tattheva khÄ«yanabhÄ• ver
``khayadhammattÄ• , vayadhammattÄ• , virÄ• gadhammattÄ• , nirodhadhammattÄ• anicca
bhayaá¹-á¹-henÄ• _ti sappaá¹-ibhayatÄ• ya dukkhaá¹ƒ. yaÃ±hi aniccaá¹ƒ, taá¹ƒ bhayÄ• vah
(SN b III 78) devÄ• naá¹ƒ viya. ``jÄ• tijarÄ• byÄ• dhimaraá¹‡abhayaá¹-á¹-hena dukkhaâ€™â
asÄ• rakaá¹-á¹-henÄ• _ti ``attÄ• nivÄ• sÄ« kÄ• rako vedako sayaá¹ƒvasÄ«â€™â€™ ti evaa
attasÄ• rassa abhÄ• vena anattÄ• . yaÃ±hi aniccaá¹ƒ dukkhaá¹ƒ, taá¹ƒ attanopi aniccataá¹ƒ
udayabbayapÄ«á¸·anaá¹ƒ \Ne I 120/ vÄ• dhÄ• retuá¹ƒ na sakkoti, kuto tassa kÄ• rakÄ• dib
``rÅ«paÃ±ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayidaá¹ƒ rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá
(Vin I 20). ``attasÄ• raniccasÄ• ravirahitattÄ• anattÄ• â€™â€™ ti eke.

lakkhaá¹‡attikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukkhasaccaniddesavaá¹‡á¹‡anÄ•

32-33

__._

ariyasaccacatukkampi \Ee I 142/ tathaá¹-á¹-hena saccÄ• naá¹ƒ ekasambandhattÄ• ekato e
tattha __tatthÄ• _ti tesu catÅ«su ariyasaccesu. __katama_nti kathetukamyatÄ• pucchÄ• \B
ariyasacca_nti pucchitadhammanidassanaá¹ƒ. tattha __jÄ• tipi dukkhÄ• _tiÄ• dÄ«su jÄ• tisa
paveditÄ• . yathÄ• ha ---

``bhavo kulaá¹ƒ nikÄ• yo ca, sÄ«laá¹ƒ paÃ±Ã±atti lakkhaá¹‡aá¹ƒ.

pasÅ«ti sandhi cevÄ• ti, jÄ• tiatthÄ• paveditÄ• â€™â€™ ||

tathÄ• hissa ``ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ tiÄ• dÄ«su (Vin III 12) bhavo attho. `
anupakkuá¹-á¹-ho jÄ• tivÄ• denÄ• â€™â€™ ti (DN I 331) ettha kulaá¹ƒ. ``atthi, visÄ• khe, ni
samaá¹‡ajÄ• tÄ«â€™â€™ ti (AN a III 71) ettha nikÄ• yo. ``yatohaá¹ƒ, bhagini, ariyÄ• ya jÄ•
nÄ• bhijÄ• nÄ• mÄ«â€™â€™ ti (MN II 351) ettha ariyasÄ«laá¹ƒ. ``tiriyÄ• nÄ• ma tiá¹‡ajÄ• t
nabhaá¹ƒ Ä• hacca á¹-hitÄ• ahosÄ«â€™â€™ ti (AN b V 196) ettha paÃ±Ã±atti. ``jÄ• ti dvÄ«
saá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 71) ettha saá¹…khatalakkhaá¹‡aá¹ƒ. ``sampatijÄ• to, Ä
(MN III 207) ettha pasÅ«ti. ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti (Vibh 354) ca ``jÄ• tipi dukk
I 33; Vibh 190) ca ettha pariyÄ• yato paá¹-isandhikhandhÄ• . nippariyÄ• yato pana tattha tat
nibbattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ ye ye khandhÄ• pÄ• tubhavanti, tesaá¹ƒ tesaá¹ƒ paá¹

kasmÄ• panesÄ• jÄ• ti dukkhÄ• ti ce? anekesaá¹ƒ dukkhÄ• naá¹ƒ vatthubhÄ• vato. anekÄ
seyyathidaá¹ƒ --- dukkhadukkhaá¹ƒ, vipariá¹‡Ä• madukkhaá¹ƒ, saá¹…khÄ• radukkhaá¹ƒ, pa
appaá¹-icchannadukkhaá¹ƒ \Ne I 121/, pariyÄ• yadukkhaá¹ƒ, nippariyÄ• yadukkhanti. ettha
vedanÄ• sabhÄ• vato ca nÄ• mato ca dukkhattÄ• __dukkhadukkha_nti \Ee I 143/ vuccati. s
vipariá¹‡Ä• mena dukkhuppattihetuto __vipariá¹‡Ä• madukkhaá¹ƒ_. upekkhÄ• vedanÄ• cev
tebhÅ«makasaá¹…khÄ• rÄ• udayabbayapaá¹-ipÄ«á¸·itattÄ• __saá¹…khÄ• radukkhaá¹ƒ_.
kaá¹‡á¹‡asÅ«ladantasÅ«larÄ• gajapariá¸·Ä• hadosajapariá¸·Ä• hÄ• di kÄ• yikacetasiko Ä• I
jÄ• nitabbato upakkamassa ca apÄ• kaá¹-abhÄ• vato __paá¹-icchannadukkhaá¹ƒ_.
dvattiá¹ƒsakammakÄ• raá¹‡Ä• disamuá¹-á¹-hÄ• no Ä• bÄ• dho apucchitvÄ• va jÄ• nitabbato
pÄ• kaá¹-abhÄ• vato __appaá¹-icchannadukkhaá¹ƒ_. á¹-hapetvÄ• dukkhadukkhaá¹ƒ sesaá
133/ (Vibh 190 Ä• dayo) Ä• gataá¹ƒ jÄ• tiÄ• di sabbampi tassa tassa dukkhassa vatthubhÄ•
__pariyÄ• yadukkhaá¹ƒ_. dukkhadukkhaá¹ƒ pana __nippariyÄ• yadukkha_nti vuccati.

tatrÄ• yaá¹ƒ jÄ• ti yaá¹ƒ taá¹ƒ bÄ• lapaá¹‡á¸• itasuttÄ• dÄ«su (MN III 246 Ä• dayo) bhagav
pakÄ• sitaá¹ƒ Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ, yaÃ±ca sugatiyampi manussaloke gabbhokkantim
uppajjati, tassa vatthubhÄ• vato dukkhÄ• . tatridaá¹ƒ gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ du
mÄ• tukucchimhi nibbattamÄ• no na uppalapadumapuá¹‡á¸• arÄ«kÄ• dÄ«su nibbattati, atha
upari pakkÄ• sayassa udarapaá¹-alapiá¹-á¹-hikaá¹‡á¹-akÄ• naá¹ƒ vemajjhe paramasambÄ•
nÄ• nÄ• kuá¹‡apagandhaparibhÄ• vitaparamaduggandhapavanavicarite adhimattajegucche
pÅ«timacchapÅ«tikummÄ• sacandanikÄ• dÄ«su kimi viya nibbattati. so tattha nibbatto dasa
mÄ• tukucchisambhavena usmanÄ• puá¹-apÄ• kaá¹ƒ viya paccamÄ• no piá¹-á¹-hapiá¹‡á¸•
samiÃ±janapasÄ• raá¹‡Ä• divirahito adhimattaá¹ƒ dukkhaá¹ƒ paccanubhotÄ«ti. idaá¹ƒ tÄ• v
__gabbhokkantimÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ pana so mÄ• tu sahasÄ• upakkhalanagamananisÄ«danauá¹-á¹-hÄ• naparivattanÄ•
eá¸·ako viya ahituá¹‡á¸• ikahatthagato sappapotako viya ca
Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanaodhunananiddhunanÄ• dinÄ• upakkamena adhimattaá
sÄ«tudakapÄ• nakÄ• le sÄ«tanarakÅ«papanno \Ee I 144/ viya uá¹‡hayÄ• gubhattÄ• diajjho
aá¹…gÄ• ravuá¹-á¹-hisamparikiá¹‡á¹‡o viya loá¹‡ambilÄ• diajjhoharaá¹‡akÄ• le
khÄ• rÄ• patacchikÄ• dikammakÄ• raá¹‡appatto viya adhimattaá¹ƒ dukkhamanubhoti. idaá¹
__gabbhapariharaá¹‡amÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ panassa mÅ«á¸·hagabbhÄ• ya mÄ• tuyÄ• mittÄ• maccasuhajjÄ• dÄ«hipi adassanÄ•
chedanaphÄ• lanÄ• dÄ«hi dukkhamanubhavati. idaá¹ƒ __gabbhavipattimÅ«lakaá¹ƒ_ dukkha

yaá¹ƒ \Ne I 122/ vijÄ• yamÄ• nÄ• ya mÄ• tuyÄ• kammajehi vÄ• tehi parivattetvÄ• narakap
atibhayÄ• nakaá¹ƒ yonimaggaá¹ƒ paá¹-ipÄ• diyamÄ• nassa paramasambÄ• dhena ca yonin
nikaá¸• á¸• hiyamÄ• nassa mahÄ• nÄ• gassa narakasattassa viya ca saá¹…ghÄ• tapabbate
dukkhamuppajjati. idaá¹ƒ __vijÄ• yanamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ \Be I 134/ pana jÄ• tassa taruá¹‡avaá¹‡asadisassa sukumÄ• rasarÄ«rassa
hatthagahaá¹‡anhÄ• panadhovanacoá¸·aparimajjanÄ• dikÄ• le sÅ«cimukhakhuradhÄ• rÄ• v
dukkhamuppajjati. idaá¹ƒ mÄ• tukucchito __bahi nikkhamanamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ tato paraá¹ƒ pavattiyaá¹ƒ attanÄ• va attÄ• naá¹ƒ vadhentassa acelakavatÄ• divasena
Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyuttassa kodhavasena abhuÃ±jantassa ubbandhant
__attupakkamamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ pana parato vadhabandhanÄ• dÄ«ni anubhavantassa uppajjati. idaá¹ƒ __parÅ«pakka
iti imassa sabbassÄ• pi dukkhassa ayaá¹ƒ jÄ• ti vatthumeva hoti. tenetaá¹ƒ vuccati ---

``jÄ• yetha no ce narakesu satto, tatthaggidÄ• hÄ• dikamappasayhaá¹ƒ.

labhetha dukkhaá¹ƒ nu kuhiá¹ƒ patiá¹-á¹-haá¹ƒ, iccÄ• ha dukkhÄ• ti munÄ«dha jÄ• tiá¹ƒ ||

``dukkhaá¹ƒ tiracchesu kasÄ• patoda-

daá¹‡á¸• Ä• bhighÄ• tÄ• dibhavaá¹ƒ anekaá¹ƒ.

yaá¹ƒ taá¹ƒ kathaá¹ƒ tattha bhaveyya jÄ• tiá¹ƒ,

vinÄ• tahiá¹ƒ jÄ• ti tatopi dukkhÄ• ||

``petesu \Ee I 145/ dukkhaá¹ƒ pana khuppipÄ• sÄ• -

vÄ• tÄ• tapÄ• dippabhavaá¹ƒ vicittaá¹ƒ.

yasmÄ• ajÄ• tassa na tattha atthi,

tasmÄ• pi dukkhaá¹ƒ muni jÄ• timÄ• ha ||

``tibbandhakÄ• re \Ne I 123/ ca asayhasÄ«te,

lokantare yaá¹ƒ asuresu dukkhaá¹ƒ.

na taá¹ƒ bhave tattha na cassa jÄ• ti,

yato ayaá¹ƒ jÄ• ti tatopi dukkhÄ• ||

``yaÃ±cÄ• pi \Be I 135/ gÅ«thanarake viya mÄ• tugabbhe,

satto vasaá¹ƒ ciramato bahi nikkhamaÃ±ca.

pappoti dukkhamatighoramidampi natthi,

jÄ• tiá¹ƒ vinÄ• itipi jÄ• ti ayaÃ±hi dukkhÄ• ||

``kiá¹ƒ bhÄ• sitena bahunÄ• nanu yaá¹ƒ kuhiÃ±ci,

atthÄ«dha kiÃ±cidapi dukkhamidaá¹ƒ kadÄ• ci.

nevatthi jÄ• tivirahe yadato mahesÄ«,

dukkhÄ• ti sabbapaá¹-hamaá¹ƒ imamÄ• ha jÄ• tiâ€™â€™ nti ||

__jarÄ• pi dukkhÄ• _ti ettha duvidhÄ• jarÄ• saá¹…khatalakkhaá¹‡aÃ±ca, khaá¹‡á¸• iccÄ• ekabhavapariyÄ• pannakhandhapurÄ• á¹‡abhÄ• vo ca. sÄ• idha adhippetÄ• . sÄ• panesÄ saá¹…khÄ• radukkhabhÄ• vato ceva dukkhavatthuto ca. yaá¹ƒ hidaá¹ƒ aá¹…gapaccaá¹…gasithilÄ«bhÄ• vaindriyavikÄ• ravirÅ«patÄ• yobbanavinÄ• sabalÅ«paghÄ• tasatimativippavÄ• saparaparibhavÄ• dianekappaccayaá¹ƒ k dukkhamuppajjati, jarÄ• tassa vatthu. tenetaá¹ƒ vuccati ---

``aá¹…gÄ• naá¹ƒ sithilÄ«bhÄ• vÄ• , indriyÄ• naá¹ƒ vikÄ• rato.

yobbanassa vinÄ• sena, balassa upaghÄ• tato ||

``vippavÄ• sÄ• satÄ• dÄ«naá¹ƒ, puttadÄ• rehi attano.

appasÄ• danÄ«yato ceva, bhiyyo bÄ• lattapattiyÄ• ||

``pappoti \Ee I 146/ dukkhaá¹ƒ yaá¹ƒ macco, kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ tathÄ• .

sabbametaá¹ƒ jarÄ• hetu, yasmÄ• tasmÄ• jarÄ• dukhÄ• â€™â€™ ti ||

jarÄ• dukkhÄ• nantaraá¹ƒ \Ne I 124/ byÄ• dhidukkhe vattabbepi kÄ• yikadukkhagahaá¹‡en gahitaá¹ƒ hotÄ«ti na vuttanti veditabbaá¹ƒ.

__maraá¹‡ampi dukkha_nti etthÄ• pi duvidhaá¹ƒ maraá¹‡aá¹ƒ --- saá¹…khatalakkhaá¹‡aÃ± vuttaá¹ƒ --- ``jarÄ• maraá¹‡aá¹ƒ dvÄ«hi khandhehi saá¹…gahitaâ€™â€™ nti (DhÄ• tuk 71). ekabhavapariyÄ• pannajÄ«vitindriyappabandhavicchedo ca, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- bhayaâ€™â€™ nti (Sn 581). taá¹ƒ idha adhippetaá¹ƒ. jÄ• tipaccayamaraá¹‡aá¹ƒ upakkama sarasamaraá¹‡aá¹ƒ Ä• yukkhayamaraá¹‡aá¹ƒ puÃ±Ã±akkhayamaraá¹‡antipi tasseva nÄ• m sammutimaraá¹‡aá¹ƒ samucchedamaraá¹‡anti ayampettha bhedo veditabbo. pavatte rÅ«pÄ I 136/ __khaá¹‡ikamaraá¹‡aá¹ƒ_ nÄ• ma. ``tisso mato, phusso matoâ€™â€™ ti idaá¹ƒ para abhÄ• vÄ• , ``sassaá¹ƒ mataá¹ƒ, rukkho matoâ€™â€™ ti idaá¹ƒ jÄ«vitindriyassa abhÄ• vÄ• nÄ• ma. khÄ«á¹‡Ä• savassa appaá¹-isandhikÄ• kÄ• lakiriyÄ• __samucchedamaraá¹‡aá¹ƒ sammutimaraá¹‡aá¹ƒ á¹-hapetvÄ• itaraá¹ƒ sammutimaraá¹‡aÃ±ca samucchedamaraá¹‡aÃ

yathÄ• vuttapabandhavicchedeneva saá¹…gahitaá¹ƒ. dukkhassa pana vatthubhÄ• vato duk

``pÄ• passa pÄ• pakammÄ• dinimittamanupassato.

bhaddassÄ• pasahantassa, viyogaá¹ƒ piyavatthukaá¹ƒ.

mÄ«yamÄ• nassa yaá¹ƒ dukkhaá¹ƒ, mÄ• nasaá¹ƒ avisesato ||

``sabbesaÃ±cÄ• pi yaá¹ƒ sandhibandhanacchedanÄ• dikaá¹ƒ.

vitujjamÄ• namammÄ• naá¹ƒ \Ee I 147/, hoti dukkhaá¹ƒ sarÄ«rajaá¹ƒ ||

``asayhamappaá¹-ikÄ• raá¹ƒ, dukkhassetassidaá¹ƒ yato.

maraá¹‡aá¹ƒ vatthu tenetaá¹ƒ, dukkhamicceva bhÄ• sitaâ€™â€™ nti ||

sokÄ• dÄ«su __soko_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa antonijjhÄ• nalakkha
pana dukkhadukkhato dukkhavatthuto ca. tenetaá¹ƒ vuccati ---

``sattÄ• naá¹ƒ hadayaá¹ƒ soko, visasallaá¹ƒva tujjati.

aggitattova nÄ• rÄ• co, bhusaá¹ƒva dahate puna ||

``samÄ• vahati \Ne I 125/ byÄ• dhiÃ±ca, jarÄ• maraá¹‡abhedanaá¹ƒ.

dukkhampi vividhaá¹ƒ yasmÄ• , tasmÄ• dukkhoti vuccatÄ«â€™â€™ ti ||

__paridevo_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa vacÄ«palÄ• po. dukkho pana
dukkhavatthuto ca. tenetaá¹ƒ vuccati ---

``yaá¹ƒ sokasallavihato paridevamÄ• no, kaá¹‡á¹-hoá¹-á¹-hatÄ• lutalasosajamappasayhaá¹

bhiyyodhimattamadhigacchatiyeva dukkhaá¹ƒ, dukkhoti tena bhagavÄ• paridevamÄ• hÄ• â

__dukkhaá¹ƒ_ nÄ• ma kÄ• yapÄ«á¸·analakkhaá¹‡aá¹ƒ kÄ• yikadukkhaá¹ƒ. dukkhaá¹ƒ pana
mÄ• nasadukkhÄ• vahanato ca. tenetaá¹ƒ vuccati ---

``pÄ«á¸·eti \Be I 137/ kÄ• yikamidaá¹ƒ, dukkhaá¹ƒ dukkhaÃ±ca mÄ• nasaá¹ƒ bhiyyo.

janayati yasmÄ• tasmÄ• , dukkhanti visesato vuttaâ€™â€™ nti ||

__domanassaá¹ƒ_ nÄ• ma cittapÄ«á¸·analakkhaá¹‡aá¹ƒ mÄ• nasaá¹ƒ dukkhaá¹ƒ. dukkhaá
kÄ• yikadukkhÄ• vahanato ca. cetodukkhasamappitÄ• \Ee I 148/ hi kese pakiriya kandanti,
Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti, uddhaá¹ƒpÄ• daá¹ƒ papatanti, satthaá¹ƒ Ä• haranti, visaá¹ƒ k
ubbandhanti, aggiá¹ƒ pavisantÄ«ti nÄ• nappakÄ• rakaá¹ƒ dukkhamanubhavanti. tenetaá¹ƒ v

``pÄ«á¸·eti yato cittaá¹ƒ, kÄ• yassa ca pÄ«á¸·anaá¹ƒ samÄ• vahati.

dukkhanti domanassaá¹ƒ, vidomanassÄ• tato Ä• hÅ«â€™â€™ ti ||

__upÄ• yÄ• so_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa adhimattacetodukkhappab
``saá¹…khÄ• rakkhandhapariyÄ• panno eko dhammoâ€™â€™ ti eke. dukkho pana saá¹…k
cittaparidahanato kÄ• yavisÄ• danato ca. tenetaá¹ƒ vuccati ---

``cittassa ca paridahanÄ• , kÄ• yassa visÄ• danÄ• ca adhimattaá¹ƒ.

yaá¹ƒ dukkhamupÄ• yÄ• so, janeti dukkho tato vuttoâ€™â€™ ti ||

ettha \Ne I 126/ ca mandagginÄ• antobhÄ• jane pÄ• ko viya soko, tikkhagginÄ• paccamÄ
bahinikkhamanaá¹ƒ viya paridevo, bahinikkhantÄ• vasesassa nikkhamitumpi appahontassa
parikkhayÄ• pÄ• ko viya upÄ• yÄ• so daá¹-á¹-habbo.

__appiyasampayogo_ nÄ• ma appiyehi sattasaá¹…khÄ• rehi samodhÄ• naá¹ƒ. dukkho par
vuccati ---

``disvÄ• va appiye dukkhaá¹ƒ, paá¹-hamaá¹ƒ hoti cetasi.

tadupakkamasambhÅ«tamatha kÄ• ye yato idha ||

``tato \Ee I 149/ dukkhadvayassÄ• pi, vatthuto so mahesinÄ• .

dukkho vuttoti viÃ±Ã±eyyo, appiyehi samÄ• gamoâ€™â€™ ti ||

__piyavippayogo_ nÄ• ma piyehi sattasaá¹…khÄ• rehi vinÄ• bhÄ• vo. dukkho pana dukkha
---

``Ã±Ä• tidhanÄ• diviyogÄ• \Be I 138/, sokasarasamappitÄ• vitujjanti.

bÄ• lÄ• yato tatoyaá¹ƒ, dukkhoti mato piyaviyogoâ€™â€™ ti ||

icchitÄ• lÄ• bhe alabbhaneyyavatthÅ«su icchÄ• va __yampicchaá¹ƒ na labhati, tampi dukk
dhammena alabbhaneyyaá¹ƒ vatthuá¹ƒ icchanto na labhati, tampi alabbhaneyyavatthumhi i
attho. dukkhaá¹ƒ pana dukkhavatthuto. tenetaá¹ƒ vuccati ---

``taá¹ƒ taá¹ƒ patthayamÄ• nÄ• naá¹ƒ, tassa tassa alÄ• bhato.

yaá¹ƒ vighÄ• tamayaá¹ƒ dukkhaá¹ƒ, sattÄ• naá¹ƒ idha jÄ• yati ||

``alabbhaneyyavatthÅ«naá¹ƒ, patthanÄ• tassa kÄ• raá¹‡aá¹ƒ.

yasmÄ• tasmÄ• jino dukkhaá¹ƒ, icchitÄ• lÄ• bhamabravÄ«â€™â€™ ti ||

__saá¹…khittena paÃ±cupÄ• dÄ• nakkhandhÄ• _ti ettha pana __saá¹…khittenÄ• _ti desan
dukkhaÃ±hi ettakÄ• ni \Ne I 127/ dukkhasatÄ• nÄ«ti vÄ• ettakÄ• ni dukkhasahassÄ• nÄ«ti
sakkÄ• , desanÄ• pana sakkÄ• . tasmÄ• ``dukkhaá¹ƒ nÄ• ma na aÃ±Ã±aá¹ƒ kiÃ±ci, saá¹ƒ
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti desanaá¹ƒ saá¹…khipanto evamÄ• ha.
__upÄ• dÄ• nakkhandhÄ• _ti upÄ• dÄ• nagocarÄ• khandhÄ• .

jÄ• tippabhutikaá¹ƒ \Ee I 150/ dukkhaá¹ƒ, yaá¹ƒ vuttamidha tÄ• dinÄ• .

avuttaá¹ƒ yaÃ±ca taá¹ƒ sabbaá¹ƒ, vinÄ• etena vijjati ||

yasmÄ• tasmÄ• upÄ• dÄ• nakkhandhÄ• saá¹…khepato ime.

dukkhÄ• ti vuttÄ• dukkhanta-desakena mahesinÄ• ||

tathÄ• hi indhanamiva pÄ• vako, lakkhamiva paharaá¹‡Ä• ni, gorÅ«paá¹ƒ viya á¸• aá¹ƒsan
lÄ• yakÄ• , gÄ• maá¹ƒ viya gÄ• maghÄ• takÄ• , upÄ• dÄ• nakkhandhapaÃ±cakameva jÄ• t
tiá¹‡alatÄ• dÄ«ni viya bhÅ«miyaá¹ƒ, pupphaphalapallavÄ• ni viya rukkhesu upÄ• dÄ• nakkh
upÄ• dÄ• nakkhandhÄ• naÃ±ca Ä• didukkhaá¹ƒ jÄ• ti, majjhedukkhaá¹ƒ jarÄ• , pariyosÄ• n
mÄ• raá¹‡antikadukkhÄ• bhighÄ• tena pariá¸• ayhanadukkhaá¹ƒ soko \Be I 139/, tadasahar
paridevo, tato dhÄ• tukkhobhasaá¹…khÄ• taaniá¹-á¹-haphoá¹-á¹-habbasamÄ• yogato kÄ• y
dukkhaá¹ƒ, tena Ä• bÄ• dhiyamÄ• nÄ• naá¹ƒ puthujjanÄ• naá¹ƒ tattha paá¹-ighuppattito cet

domanassaá¹ƒ, sokÄ• divuddhiyÄ• janitavisÄ• dÄ• naá¹ƒ anutthunanadukkhaá¹ƒ upÄ• yÄ•
manorathavighÄ• tappattÄ• naá¹ƒ icchÄ• vighÄ• tadukkhaá¹ƒ icchitÄ• lÄ• bhoti evaá¹ƒ nÄ•
upaparikkhiyamÄ• nÄ• upÄ• dÄ• nakkhandhÄ• va dukkhÄ• ti yadetaá¹ƒ ekamekaá¹ƒ dasse
kappehi na sakkÄ• anavasesato vattuá¹ƒ, taá¹ƒ sabbampi dukkhaá¹ƒ ekajalabindumhi saka
yesu kesuci paÃ±casu upÄ• dÄ• nakkhandhesu saá¹…khipitvÄ• dassetuá¹ƒ ``saá¹…khitten
dukkhÄ• â€™â€™ ti bhagavatÄ• vuttameva thero avocÄ• ti.

__tattha katamÄ• jÄ• tÄ«_tiÄ• dÄ«su padabhÄ• janÄ«yesu __tatthÄ• _ti dukkhasaccanidd
__yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• na_nti saá¹…khepato anekesaá¹ƒ sattÄ• naá¹ƒ sÄ• dhÄ• raá
jÄ• ti, yÄ• somadattassa jÄ• tÄ«ti evaÃ±hi divasampi kathiyamÄ• ne neva sattÄ• pariyÄ• c
sabbaá¹ƒ aparatthadÄ«panaá¹ƒ sijjhati, imehi pana dvÄ«hi padehi \Ee I 151/ na koci satto a
na kiÃ±ci aparatthadÄ«panaá¹ƒ na sijjhati. __tamhi tamhÄ«_ti ayaá¹ƒ gatijÄ• tivasena \Ne I
sattanikÄ• yÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddeso. __sattanikÄ• ye_ti sattÄ• naá¹ƒ nikÄ• ye, sa
sattasamÅ«heti attho. __jÄ• tÄ«_ti jÄ• yanavasena. idamettha sabhÄ• vapaccattaá¹ƒ. __saA
saÃ±jÄ• yanavasena. upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __okkantÄ«_ti okkamanavase
jÄ• ti, sÄ• aparipuá¹‡á¹‡Ä• yatanavasena vuttÄ• . saÃ±jÄ• yanaá¹-á¹-hena saÃ±jÄ• ti, sÄ•
vuttÄ• . okkamanaá¹-á¹-hena okkanti, sÄ• aá¹‡á¸• ajajalÄ• bujavasena vuttÄ• . te hi aá¹‡á¸
okkamanti, okkamantÄ• pavisantÄ• viya paá¹-isandhiá¹ƒ gaá¹‡hanti. abhinibbattanaá¹-á¹-h
sÄ• saá¹ƒsedajaopapÄ• tikavasena vuttÄ• . te hi pÄ• kaá¹-Ä• eva hutvÄ• nibbattanti, ayaa

idÄ• ni __khandhÄ• naá¹ƒ pÄ• tubhÄ• vo, Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho_ti paramatthaka
paramatthato pÄ• tubhavanti, na sattÄ• . ettha __ca khandhÄ• na_nti ekavokÄ• rabhave ek
catunnaá¹ƒ, paÃ±cavokÄ• rabhave paÃ±cannampi gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __pÄ• tubhÄ
__Ä• yatanÄ• na_nti \Be I 140/ tatra tatra uppajjamÄ• nÄ• yatanavasena saá¹…gaho vedita
santatiyaá¹ƒ pÄ• tubhÄ• voyeva. pÄ• tubhavantÄ• neva hi tÄ• ni paá¹-iladdhÄ• ni nÄ• ma h
jÄ• tÄ«_ti ayaá¹ƒ jÄ• ti nÄ• ma kathÄ«yati.

jarÄ• niddese __jarÄ• _ti sabhÄ• vapaccattaá¹ƒ. __jÄ«raá¹‡atÄ• _ti Ä• kÄ• raniddeso. __kh
kÄ• lÄ• tikkame kiccaniddesÄ• , pacchimÄ• dve pakatiniddesÄ• . ayaÃ±hi jarÄ• ti iminÄ• p
tenassÄ• idaá¹ƒ sabhÄ• vapaccattaá¹ƒ. jÄ«raá¹‡atÄ• ti iminÄ• Ä• kÄ• rato, tenassÄ• yaá¹
khaá¹‡á¸• iccanti iminÄ• kÄ• lÄ• tikkame dantanakhÄ• naá¹ƒ khaá¹‡á¸• itabhÄ• vakaraá¹‡a
iminÄ• kesalomÄ• naá¹ƒ palitabhÄ• vakaraá¹‡akiccato. __valittacatÄ• _ti iminÄ• maá¹ƒsaa
valibhÄ• vakaraá¹‡akiccato dÄ«pitÄ• . tenassÄ• ime tayo kÄ• lÄ• tikkame kiccaniddesÄ• . t
dassanavasena pÄ• kaá¹-Ä«bhÅ«tÄ• pÄ• kaá¹-ajarÄ• dassitÄ• . yatheva hi udakassa \Ee
aggino vÄ• tiá¹‡arukkhÄ• dÄ«naá¹ƒ sambhaggapalibhaggatÄ• ya vÄ• jhÄ• matÄ• ya vÄ•
so gatamaggo tÄ• neva udakÄ• dÄ«ni, evameva jarÄ• ya dantÄ• dÄ«su khaá¹‡á¸• iccÄ• div
cakkhuá¹ƒ ummÄ«letvÄ• pi gayhati, na ca khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• . na hi jarÄ• cakk

__Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko_ti imehi pana padehi kÄ• lÄ• tikkameyev
Ä• yukkhayacakkhÄ• diindriyaparipÄ• kasaá¹…khÄ• tÄ• ya pakatiyÄ• dÄ«pitÄ• , tenassime
129/ veditabbÄ• . tattha yasmÄ• jaraá¹ƒ pattassa Ä• yu hÄ• yati, tasmÄ• jarÄ• ``Ä• yuno s
phalÅ«pacÄ• rena vuttÄ• . yasmÄ• ca daharakÄ• le suppasannÄ• ni sukhumampi attano vi
gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ pattassa paripakkÄ• ni Ä• luá¸·itÄ
oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti, tasmÄ• ``indriyÄ• naá¹ƒ pa
phalÅ«pacÄ• reneva vuttÄ• .

sÄ• panesÄ• evaá¹ƒ niddiá¹-á¹-hÄ• sabbÄ• pi jarÄ• pÄ• kaá¹-Ä• paá¹-icchannÄ• ti duvid
dantÄ• dÄ«su khaá¹‡á¸• Ä• dibhÄ• vadassanato rÅ«padhammesu jarÄ• __pÄ• kaá¹-ajarÄ•
jarÄ• tÄ• disassa vikÄ• rassa adassanato \Be I 141/ __paá¹-icchannajarÄ• _ nÄ• ma. tatra
khaá¹‡á¸• Ä• dibhÄ• vo dissati, so tÄ• disÄ• naá¹ƒ dantÄ• dÄ«naá¹ƒ vaá¹‡á¹‡oyeva. taá¹ƒ
manodvÄ• rena cintetvÄ• ``ime dantÄ• jarÄ• ya pahaá¹-Ä• â€™â€™ ti jaraá¹ƒ jÄ• nÄ• ti, u
gosiá¹…gÄ• dÄ«ni oloketvÄ• heá¹-á¹-hÄ• udakassa atthibhÄ• vajÄ• nanaá¹ƒ viya. puna ay
evampi duvidhÄ• hoti. tattha maá¹‡ikanakarajatapavÄ• á¸·acandasÅ«riyÄ• dÄ«naá¹ƒ manc
viya, pupphaphalapallavÄ• dÄ«su apÄ• á¹‡Ä«naá¹ƒ viya ca antarantarÄ• vaá¹‡á¹‡avisesÄ•
jarÄ• __avÄ«cijarÄ• _ nÄ• ma, nirantarajarÄ• ti attho. tato aÃ±Ã±esu pana yathÄ• vuttesu a
vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• jarÄ• __savÄ«cijarÄ• _ nÄ• ma.

tattha savÄ«cijarÄ• upÄ• diá¹‡á¹‡akaanupÄ• diá¹‡á¹‡akavasena evaá¹ƒ veditabbÄ• --- da
paá¹-hamameva khÄ«radantÄ• nÄ• ma uá¹-á¹-hahanti, na te thirÄ• . tesu pana patitesu pur
uá¹-á¹-hahanti. te paá¹-hamameva setÄ• honti, jarÄ• vÄ• tena pahaá¹-akÄ• le kÄ• á¸·akÄ•
tambÄ• honti, tato kÄ• á¸·akÄ• , tato setÄ• . chavi pana salohitikÄ• hoti. vaá¸• á¸• hantÄ• n
vaá¸• á¸• hantÄ• naá¹ƒ odÄ• tÄ• naá¹ƒ odÄ• tabhÄ• vo, kÄ• á¸·akÄ• naá¹ƒ kÄ• á¸·akabhÄ•
pahaá¹-akÄ• le valiá¹ƒ gaá¹‡hÄ• ti. sabbampi sassaá¹ƒ vapitakÄ• le setaá¹ƒ hoti, pacchÄ•
pana pahaá¹-akÄ• le paá¹‡á¸• ukaá¹ƒ hoti. ambaá¹…kurenÄ• pi dÄ«petuá¹ƒ vaá¹-á¹-ati.

maraá¹‡aniddese __cutÄ«_ti cavanavasena vuttaá¹ƒ. ekacatupaÃ±cakkhandhÄ• naá¹ƒ sÄ•
__cavanatÄ• _ti bhÄ• vavacanena lakkhaá¹‡anidassanaá¹ƒ. __bhedo_ti cutikhandhÄ• naá¹
bhaá¹…guppattiparidÄ«panaá¹ƒ. __antaradhÄ• na_nti ghaá¹-assa viya bhinnassa bhinnÄ• n
kenaci pariyÄ• yena á¹-hÄ• nÄ• bhÄ• vaparidÄ«panaá¹ƒ. __maccu maraá¹‡a_nti maccusaá
khaá¹‡ikamaraá¹‡aá¹ƒ. kÄ• lo nÄ• ma antako, tassa kiriyÄ• ti __kÄ• lakiriyÄ• _. ettÄ• vatÄ•
maraá¹‡aá¹ƒ dÄ«pitaá¹ƒ.

idÄ• ni \Ne I 130/ paramatthena dÄ«petuá¹ƒ __khandhÄ• naá¹ƒ bhedo_tiÄ• dimÄ• ha. para
bhijjanti, na satto nÄ• ma koci marati. khandhesu pana bhijjamÄ• nesu satto marati, bhinnes
hoti. ettha ca catuvokÄ• rapaÃ±cavokÄ• ravasena __khandhÄ• naá¹ƒ bhedo, _ ekavokÄ• ra
nikkhepo, _ catuvokÄ• ravasena vÄ• khandhÄ• naá¹ƒ bhedo, sesadvayavasena kaá¸·evara

kasmÄ• ? bhavadvayepi rÅ«pakÄ• yasaá¹…khÄ• tassa \Be I 142/ kaá¸·evarassa sambhava
cÄ• tumahÄ• rÄ• jikÄ• dÄ«supi khandhÄ• bhijjanteva, na kiÃ±ci nikkhipati, tasmÄ• tesaá¹ƒ
bhedo, manussÄ• dÄ«su kaá¸·evarassa nikkhepo. ettha ca kaá¸·evarassa nikkhepakaraá¹‡a
``kaá¸·evarassa nikkhepoâ€™â€™ ti vuttaá¹ƒ.

__jÄ«vitindriyassupacchedo_ti iminÄ• indriyabaddhasseva maraá¹‡aá¹ƒ nÄ• ma hoti, anin
maraá¹‡aá¹ƒ nÄ• ma natthÄ«ti dasseti. ``sassaá¹ƒ mataá¹ƒ, rukkho matoâ€™â€™ ti idaá¹ƒ
atthato pana evarÅ«pÄ• ni vacanÄ• ni sassÄ• dÄ«naá¹ƒ khayavayabhÄ• vameva dÄ«penti.

apica \Ee I 154/ imÄ• ni jÄ• tijarÄ• maraá¹‡Ä• ni nÄ• ma imesaá¹ƒ sattÄ• naá¹ƒ vadhakapa
gavesantÄ• ni vicaranti. yathÄ• hi purisassa tÄ«su paccÄ• mittesu otÄ• rÄ• pekkhesu vicar
``ahaá¹ƒ asukaaraÃ±Ã±assa nÄ• ma vaá¹‡á¹‡aá¹ƒ kathetvÄ• etaá¹ƒ Ä• dÄ• ya tattha gami
dukkaraá¹ƒ natthÄ«â€™â€™ ti. dutiyo vadeyya ``ahaá¹ƒ tava etaá¹ƒ gahetvÄ• gatakÄ• le p
karissÄ• mi, ettha mayhaá¹ƒ dukkaraá¹ƒ natthÄ«â€™â€™ ti. tatiyo vadeyya ``tayÄ• etasmi
kate tiá¹‡hena asinÄ• sÄ«sacchedanaá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ• ro hotÅ«â€™â€™ ti te e
kareyyuá¹ƒ. tattha paá¹-hamapaccÄ• mittassa araÃ±Ã±avaá¹‡á¹‡aá¹ƒ kathetvÄ• taá¹ƒ Ä• d
suhajjaÃ±Ä• timaá¹‡á¸• alato nikkaá¸• á¸• hitvÄ• yattha katthaci nibbattÄ• panaá¹ƒ nÄ• ma
dutiyassa pothetvÄ• dubbalakaraá¹‡aá¹ƒ viya nibbattakkhandhesu nipatitvÄ•
parÄ• dhÄ«namaÃ±caparÄ• yaá¹‡abhÄ• vakaraá¹‡aá¹ƒ jarÄ• ya kiccaá¹ƒ, tatiyassa tiá¹‡he
viya jÄ«vitakkhayapÄ• panaá¹ƒ maraá¹‡assa kiccanti veditabbaá¹ƒ.

apicettha jÄ• tidukkhaá¹ƒ sÄ• dÄ«navamahÄ• kantÄ• rappaveso viya daá¹-á¹-habbaá¹ƒ, jar
annapÄ• narahitassa dubbalaá¹ƒ viya, maraá¹‡adukkhaá¹ƒ dubbalassa iriyÄ• pathapavattan
vÄ• á¸·Ä• dÄ«hi anayabyasanÄ• pÄ• danaá¹ƒ viya daá¹-á¹-habbanti.

sokaniddese viyasatÄ«ti byasanaá¹ƒ, hitasukhaá¹ƒ khipati viddhaá¹ƒsetÄ«ti attho. Ã±Ä• tÄ«
I 131/ Ã±Ä• tibyasanaá¹ƒ, corarogabhayÄ• dÄ«hi Ã±Ä• tikkhayo Ã±Ä• tivinÄ• soti \Be I 143/
__Ã±Ä• tibyasanena. phuá¹-á¹-hassÄ• _ti ajjhotthaá¹-assa abhibhÅ«tassa, samannÄ• gatas
nayo. ayaá¹ƒ pana viseso --- bhogÄ• naá¹ƒ byasanaá¹ƒ __bhogabyasanaá¹ƒ, _ rÄ• jacorÄ•
bhogavinÄ• soti attho. rogoyeva byasanaá¹ƒ __rogabyasanaá¹ƒ_. rogo hi Ä• rogyaá¹ƒ viyas
byasanaá¹ƒ. sÄ«lassa byasanaá¹ƒ __sÄ«labyasanaá¹ƒ_. dussÄ«lyassetaá¹ƒ nÄ• maá¹ƒ. sa
vinÄ• sayamÄ• nÄ• uppannÄ• diá¹-á¹-hi eva byasanaá¹ƒ __diá¹-á¹-hibyasanaá¹ƒ_. ettha c
anipphannÄ• ni, pacchimÄ• ni tÄ«á¹‡i nipphannÄ• ni tilakkhaá¹‡abbhÄ• hatÄ• ni. purimÄ• n
na akusalÄ• ni, sÄ«ladiá¹-á¹-hibyasanadvayaá¹ƒ \Ee I 155/ akusalaá¹ƒ.

__aÃ±Ã±ataraÃ±Ã±atarenÄ• _ti gahitesu vÄ• yena kenaci aggahitesu vÄ• mittÄ• maccab
__samannÄ• gatassÄ• _ti samanubandhassa aparimuccamÄ• nassa. __aÃ±Ã±ataraÃ±Ã±a
kenaci sokadukkhassa uppattihetunÄ• . __soko_ti socanakavasena soko. idaá¹ƒ tehi kÄ• ra

sabhÄ• vapaccattaá¹ƒ. __socanÄ• _ti socanÄ• kÄ• ro. __socitatta_nti socitabhÄ• vo. __ant
dutiyapadaá¹ƒ upasaggena vaá¸• á¸• hitaá¹ƒ. so hi abbhantaraá¹ƒ sukkhÄ• pento viya paris
uppajjatÄ«ti ``antosoko antoparisokoâ€™â€™ ti vuccati. __cetaso parijjhÄ• yanÄ• _ti cittas
parijjhÄ• yanÄ• kÄ• ro. soko hi uppajjamÄ• no aggi viya cittaá¹ƒ jhÄ• peti dahati, ``cittaá¹ƒ r
kiÃ±ci paá¹-ibhÄ• tÄ«â€™â€™ ti vadÄ• peti. dukkhito mano dummano, tassa bhÄ• vo __do
anupaviá¹-á¹-haá¹-á¹-hena sokova sallanti __sokasallaá¹ƒ_.

paridevaniddese ``mayhaá¹ƒ dhÄ«tÄ• , mayhaá¹ƒ puttoâ€™â€™ ti evaá¹ƒ Ä• dissa Ä• diss
__Ä• devo_. taá¹ƒ taá¹ƒ vaá¹‡á¹‡aá¹ƒ parikittetvÄ• parikittetvÄ• devanti etenÄ• ti __paride
dve padÄ• ni purimadvayasseva Ä• kÄ• rabhÄ• vaniddesavasena vuttÄ• ni. __vÄ• cÄ• _ti v
tucchaá¹ƒ niratthakavacanaá¹ƒ. upaá¸• á¸• habhaá¹‡itaaÃ±Ã±abhaá¹‡itÄ• divasena virÅ«pa
lÄ• lappo_ti punappunaá¹ƒ lapanaá¹ƒ. lÄ• lappanÄ• kÄ• ro __lÄ• lappanÄ• _. lÄ• lappitassa

dukkhaniddese \Be I 144/ kÄ• yanissitattÄ• __kÄ• yikaá¹ƒ_. amadhuraá¹-á¹-hena __asÄ• t
cetasikaasÄ• taá¹ƒ paá¹-ikkhipati, asÄ• tapadena kÄ• yikasÄ• taá¹ƒ. tadeva dukkhayatÄ«ti
yassuppajjati, taá¹ƒ dukkhitaá¹ƒ karotÄ«ti attho. dukkhamattÄ• vÄ• dukkhaá¹ƒ. __kÄ• yasa
kÄ• yasamphasse \Ne I 132/ jÄ• taá¹ƒ. __asÄ• taá¹ƒ dukkhaá¹ƒ vedayita_nti asÄ• taá¹ƒ ved
dukkhaá¹ƒ vedayitaá¹ƒ na sukhaá¹ƒ. parato tÄ«á¹‡i padÄ• ni itthiliá¹…gavasena vuttÄ• ni. a
sÄ• tÄ• , dukkhÄ• vedanÄ• na sukhÄ• ti ayameva panettha attho. yaá¹ƒ kÄ• yikaá¹ƒ asÄ•
yÄ• kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• , idaá¹ƒ vuccati dukkhanti evaá¹ƒ y

domanassaniddese duá¹-á¹-hu manoti dummano, hÄ«navedanattÄ• \Ee I 156/ vÄ• kucchit
dummanassa bhÄ• vo __domanassaá¹ƒ_. cittanissitattÄ• __cetasikaá¹ƒ. cetosamphassaja
jÄ• taá¹ƒ.

upÄ• yÄ• saniddese Ä• yÄ• sanaá¹-á¹-hena __Ä• yÄ• so_. saá¹ƒsÄ«danavisÄ«danÄ• kÄ•
cittakilamathassetaá¹ƒ nÄ• maá¹ƒ. balavaÄ• yÄ• so __upÄ• yÄ• so_. Ä• yÄ• sitabhÄ• vo __
upÄ• yÄ• sitabhÄ• vo __upÄ• yÄ• sitattaá¹ƒ_.

appiyasampayoganiddese __idhÄ• _ti imasmiá¹ƒ loke. __yassÄ• _ti ye assa. __aniá¹-á¹-hÄ
pariyesitÄ• vÄ• hontu apariyesitÄ• vÄ• , nÄ• mamevetaá¹ƒ amanÄ• pÄ• rammaá¹‡Ä• naá
pavisantÄ«ti __akantÄ• _. manasmiá¹ƒ na appiyanti, na vÄ• manaá¹ƒ vaá¸• á¸• hentÄ«ti __
__rÅ«pÄ• _tiÄ• di tesaá¹ƒ sabhÄ• vanidassanaá¹ƒ. anatthaá¹ƒ kÄ• menti icchantÄ«ti __ana
kÄ• menti icchantÄ«ti __ahitakÄ• mÄ• _. aphÄ• suá¹ƒ dukkhavihÄ• raá¹ƒ kÄ• menti icchant
catÅ«hi yogehi khemaá¹ƒ nibbhayaá¹ƒ vivaá¹-á¹-aá¹ƒ na kÄ• menti, sabhayaá¹ƒ vaá¹-á¹-am
icchantÄ«ti __ayogakkhemakÄ• mÄ• _. apica saddhÄ• dÄ«naá¹ƒ vuddhisaá¹…khÄ• tassa a
hÄ• nisaá¹…khÄ• tassa anatthassa ca kÄ• manato __anatthakÄ• mÄ• _. saddhÄ• dÄ«naá¹

akÄ• manato, saddhÄ• hÄ• niÄ• dÄ«naá¹ƒ upÄ• yabhÅ«tassa ahitassa ca kÄ• manato __a
I 145/ akÄ• manato, aphÄ• suvihÄ• rassa ca kÄ• manato __aphÄ• sukÄ• mÄ• _. yassa kas
bhayassa ca kÄ• manato __ayogakkhemakÄ• mÄ• _ti evamettha attho daá¹-á¹-habbo.

__saá¹…gatÄ«_ti gantvÄ• saá¹ƒyogo. __samÄ• gamo_ti Ä• gatehi saá¹ƒyogo. __samodhÄ
sahabhÄ• vo. __missÄ«bhÄ• vo_ti sabbakiccÄ• naá¹ƒ sahakaraá¹‡aá¹ƒ. ayaá¹ƒ sattavasen
pana yaá¹ƒ labbhati, taá¹ƒ gahetabbaá¹ƒ. so pana appiyasampayogo atthato eko dhammo n
appiyasampayuttÄ• naá¹ƒ duvidhassÄ• pi dukkhassa vatthubhÄ• vato dukkhoti vutto.

piyavippayoganiddeso \Ne I 133/ vuttapaá¹-ipakkhanayena veditabbo. __mÄ• tÄ• vÄ• _tiÄ
sarÅ«pena dassetuá¹ƒ vuttaá¹ƒ. tattha mamÄ• yatÄ«ti __mÄ• tÄ• , _ piyÄ• yatÄ«ti __pitÄ• _
__bhÄ• tÄ• , _ tathÄ• __bhaginÄ«_. mettÄ• yantÄ«ti __mittÄ• , _ minanti vÄ• sabbaguyhe
mittÄ• . kiccakaraá¹‡Ä«yesu sahabhÄ• vaá¹-á¹-hena amÄ• hontÄ«ti __amaccÄ• _. ``ayaá¹ƒ
ti evaá¹ƒ jÄ• nanti, Ã±Ä• yantÄ«ti vÄ• __Ã±Ä• tÄ«_. lohitena sambandhÄ• ti __sÄ• lohitÄ• _
mÄ• tupakkhikÄ• sÄ• lohitÄ• . mÄ• tÄ• pitupakkhikÄ• vÄ• Ã±Ä• tÄ«, sassusasurapakkhik
piyavippayogo atthato eko dhammo nÄ• ma natthi, kevalaá¹ƒ piyavippayuttÄ• naá¹ƒ duvidha
vatthubhÄ• vato dukkhoti vutto. idamettha sabbaaá¹-á¹-hakathÄ• vacanaá¹ƒ. saccÄ• naá¹ƒ
sampayogavippayogavacanehi appiyapiyavatthÅ«niyeva visesitÄ• nÄ«ti vattuá¹ƒ yujjatÄ«ti.

icchitÄ• lÄ• bhaniddese __jÄ• tidhammÄ• na_nti jÄ• tisabhÄ• vÄ• naá¹ƒ jÄ• tipakatikÄ• naá
taá¹‡hÄ• uppajjati. __aho vatÄ• _ti patthanÄ• . __assÄ• mÄ• _ti bhaveyyÄ• ma. __na kho p
pattabba_nti yaá¹ƒ etaá¹ƒ ``aho vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ• ma, na ca vata no j
ti evaá¹ƒ pahÄ«nasamudayesu sÄ• dhÅ«su vijjamÄ• naá¹ƒ ajÄ• tidhammattaá¹ƒ parinibbute
anÄ• gamanaá¹ƒ icchitaá¹ƒ, taá¹ƒ icchantassÄ• pi maggabhÄ• vanÄ• ya vinÄ• appattabbat
bhÄ• vanÄ• ya pattabbato na icchÄ• ya pattabbaá¹ƒ nÄ• ma hoti. __idampÄ«_ti etampi. upa
__api_saddo.

upÄ• dÄ• nakkhandhaniddese \Be I 146/ __seyyathida_nti nipÄ• to, tassa te katame iti ceti
upÄ• dÄ• nakkhandhoti __rÅ«pupÄ• dÄ• nakkhandho_. eseva nayo sesesupi.

dukkhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samudayasaccaniddesavaá¹‡á¹‡anÄ•

<34> samudayasaccaniddese \Ne I 134/ \Ee I 158/ __yÄ• yaá¹ƒ taá¹‡hÄ• _ti yÄ• ayaá¹ƒ ta
punabbhavakaraá¹‡aá¹ƒ punobhavo, punobhavo sÄ«lamassÄ• ti ponobhavikÄ• . apica puna
saá¹ƒvattati, punappunaá¹ƒ bhave nibbattetÄ«ti ponobhavikÄ• . sÄ• panesÄ• punabbhava
adÄ• yikÄ• pi, punabbhavÄ• ya saá¹ƒvattanikÄ• pi atthi asaá¹ƒvattanikÄ• pi, dinnÄ• ya paá¹

upadhivepakkamattÄ• pi. sÄ• tippakÄ• rÄ• pi ponobhavikÄ• ti nÄ• maá¹ƒ labhati. ponabbha
soyevattho. abhinandanasaá¹…khÄ• tena nandirÄ• gena saha gatÄ• ti __nandirÄ• gasahag
atthato ekattameva gatÄ• ti vuttaá¹ƒ hoti. __tatra tatrÄ• bhinandinÄ«_ti yatra yatra attabhÄ•
tatra tatra abhinandinÄ«. rÅ«pÄ• dÄ«su vÄ• Ä• rammaá¹‡esu tatra tatrÄ• bhinandinÄ«, rÅ«
saddagandharasaphoá¹-á¹-habbadhammÄ• bhinandinÄ«ti attho. tatra tatrÄ• bhinandÄ«tipi p
abhinandayatÄ«ti attho. __seyyathida_nti nipÄ• to, tassa sÄ• katamÄ• iti ceti attho. __kÄ•
taá¹‡hÄ• , paÃ±cakÄ• maguá¹‡ikarÄ• gassetaá¹ƒ adhivacanaá¹ƒ. __bhavataá¹‡hÄ• _ti bha
bhavapatthanÄ• vasena uppannassa sassatadiá¹-á¹-hisahagatassa rÄ• gassa rÅ«pÄ• rÅ«pa
jhÄ• nanikantiyÄ• ca etaá¹ƒ adhivacanaá¹ƒ. __vibhavataá¹‡hÄ• _ti vibhave taá¹‡hÄ• .
ucchedadiá¹-á¹-hisahagatarÄ• gassetaá¹ƒ adhivacanaá¹ƒ.

idÄ• ni tassÄ• taá¹‡hÄ• ya vatthuá¹ƒ vitthÄ• rato dassetuá¹ƒ __sÄ• kho panesÄ• _tiÄ• dir
__uppajjatÄ«_ti jÄ• yati. __nivisatÄ«_ti punappunaá¹ƒ pavattivasena patiá¹-á¹-hÄ• ti. uppajja
uppajjati, nivisamÄ• nÄ• kattha nivisatÄ«ti \Ee I 159/ sambandho. __yaá¹ƒ loke piyarÅ«paá
yaá¹ƒ lokasmiá¹ƒ piyasabhÄ• vaÃ±ceva \Be I 147/ madhurasabhÄ• vaÃ±ca. __cakkhu loke_
cakkhuÄ• dÄ«su mamattena abhiniviá¹-á¹-hÄ• sattÄ• sampattiyaá¹ƒ patiá¹-á¹-hitÄ• attano
nimittaggahaá¹‡Ä• nusÄ• rena vippasannaá¹ƒ paÃ±capasÄ• daá¹ƒ suvaá¹‡á¹‡avimÄ• ne
ugghÄ• á¹-itamaá¹‡isÄ«hapaÃ±jaraá¹ƒ viya maÃ±Ã±anti, sotaá¹ƒ rajatapanÄ• á¸·ikaá¹ƒ viya
viya ca maÃ±Ã±anti, tuá¹…ganÄ• sÄ• ti laddhavohÄ• raá¹ƒ ghÄ• naá¹ƒ vaá¹-á¹-etvÄ• á¹-ha
viya maÃ±Ã±anti, jivhaá¹ƒ rattakambalapaá¹-alaá¹ƒ viya mudusiniddhamadhurarasadaá¹ƒ m
sÄ• lalaá¹-á¹-hiá¹ƒ viya suvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya ca maÃ±Ã±anti, manaá¹ƒ aÃ±Ã±esaá¹
uá¸·Ä• raá¹ƒ maÃ±Ã±anti, rÅ«paá¹ƒ suvaá¹‡á¹‡akaá¹‡ikÄ• rapupphÄ• divaá¹‡á¹‡aá¹ƒ viya,
mattakaravÄ«kakokilamandadhamitamaá¹‡ivaá¹ƒsanigghosaá¹ƒ viya, attanÄ• paá¹-iladdhÄ
catusamuá¹-á¹-hÄ• nikagandhÄ• rammaá¹‡Ä• dÄ«ni ``kassaÃ±Ã±assa evarÅ«pÄ• ni atthÄ«
evaá¹ƒ maÃ±Ã±amÄ• nÄ• naá¹ƒ tÄ• ni cakkhÄ• dÄ«ni piyarÅ«pÄ• ni ceva sÄ• tarÅ«pÄ• ni
anuppannÄ• ceva taá¹‡hÄ• uppajjati \Ne I 135/, uppannÄ• ca punappunaá¹ƒ pavattivasen
``cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjatÄ
__uppajjamÄ• nÄ• _ti yadÄ• uppajjati, tadÄ• ettha uppajjatÄ«ti attho.

samudayasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nirodhasaccaniddesavaá¹‡á¹‡anÄ•

<35> á¹• 04 nirodhasaccaniddese \Ee I 160/ __yo tassÄ• yeva taá¹‡hÄ• yÄ• _ti ettha ``yo t
ti vattabbe yasmÄ• samudayanirodheneva dukkhaá¹ƒ nirujjhati, no aÃ±Ã±athÄ• . yathÄ• ha

``yathÄ• pi mÅ«le anupaddave daá¸·he, chinnopi rukkho punareva rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate, nibbattatÄ« dukkhamidaá¹ƒ punappunaâ€™â€™ nti || (

tasmÄ• taá¹ƒ dukkhanirodhaá¹ƒ dassento samudayanirodhena dassetuá¹ƒ evamÄ• ha. sÄ
tathÄ• gatÄ• , te dukkhaá¹ƒ nirodhentÄ• dukkhanirodhaÃ±ca dassentÄ• hetumhi paá¹-ipaj
suvÄ• navuttino pana aÃ±Ã±atitthiyÄ• \Be I 148/, te dukkhaá¹ƒ nirodhentÄ• dukkhanirodha
attakilamathÄ• nuyogena ceva tasseva ca desanÄ• ya phale paá¹-ipajjanti, na hetumhÄ«ti.
satthÄ• hetumhi paá¹-ipajjanto ``yo tassÄ• yevÄ• â€™â€™ tiÄ• dimÄ• ha. dhammasenÄ•
vuttakkamenevÄ• ha.

tattha __tassÄ• yeva taá¹‡hÄ• yÄ• _ti yÄ• sÄ• taá¹‡hÄ• ``ponobhavikÄ• â€™â€™ ti vatv
vibhattÄ• uppattinivesanavasena ca heá¹-á¹-hÄ• pakÄ• sitÄ• , tassÄ• yeva taá¹‡hÄ• ya. __
virÄ• go vuccati maggo, ``virÄ• gÄ• vimuccatÄ«â€™â€™ ti (MN I 245; SN b III 12; Vin I 23)
nirodho virÄ• ganirodho, anusayasamugghÄ• tato aseso virÄ• ganirodho asesavirÄ• ganiro
pahÄ• naá¹ƒ vuccati, tasmÄ• aseso virÄ• go aseso nirodhoti evampettha yojanÄ• daá¹-á¹-
sabbÄ• neva panetÄ• ni asesavirÄ• ganirodhotiÄ• dÄ«ni nibbÄ• nasseva vevacanÄ• ni. par
ariyasaccanti \Ne I 136/ nibbÄ• naá¹ƒ vuccati. yasmÄ• pana taá¹ƒ Ä• gamma taá¹‡hÄ• ase
tasmÄ• taá¹ƒ ``tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhoâ€™â€™ ti vuccati. nibbÄ• n
cajÄ«yati paá¹-inissajjÄ«yati \Ee I 161/ muccati na allÄ«yati, kÄ• maguá¹‡Ä• layesu cettha e
tasmÄ• nibbÄ• naá¹ƒ __cÄ• go paá¹-inissaggo mutti anÄ• layo_ti vuccati. ekameva hi nibb
sabbasaá¹…khatÄ• naá¹ƒ nÄ• mapaá¹-ipakkhavasena anekÄ• ni honti. seyyathidaá¹ƒ --- as
cÄ• go paá¹-inissaggo mutti anÄ• layo rÄ• gakkhayo dosakkhayo mohakkhayo taá¹‡hÄ• kk
animittaá¹ƒ appaá¹‡ihitaá¹ƒ anÄ• yÅ«hanaá¹ƒ appaá¹-isandhi anupapatti agati ajÄ• taá¹ƒ aj
amataá¹ƒ asokaá¹ƒ aparidevaá¹ƒ anupÄ• yÄ• saá¹ƒ asaá¹ƒkiliá¹-á¹-hantiÄ• dÄ«ni.

idÄ• ni maggena chinnÄ• ya nibbÄ• naá¹ƒ Ä• gamma appavattippattÄ• yapi ca taá¹‡hÄ• ya
dassitÄ• , tattheva abhÄ• vaá¹ƒ dassetuá¹ƒ __sÄ• kho panesÄ• _tiÄ• dimÄ• ha. tattha yath
tittakÄ• lÄ• buvalliá¹ƒ disvÄ• aggato paá¹-á¹-hÄ• ya mÅ«laá¹ƒ pariyesitvÄ• chindeyya, sÄ•
appaÃ±Ã±attiá¹ƒ gaccheyya, tato tasmiá¹ƒ khette tittakÄ• lÄ• bu niruddhÄ• pahÄ«nÄ• ti vu
tittakÄ• lÄ• bu \Be I 149/ viya cakkhÄ• dÄ«su taá¹‡hÄ• . sÄ• ariyamaggena mÅ«lacchinnÄ•
appavattiá¹ƒ gacchati. evaá¹ƒ gatÄ• pana tesu vatthÅ«su khette tittakÄ• lÄ• bu viya na paÃ
aá¹-avito core Ä• netvÄ• nagarassa dakkhiá¹‡advÄ• re ghÄ• teyyuá¹ƒ, tato aá¹-aviyaá¹ƒ co
mÄ• ritÄ• ti vÄ• vucceyyuá¹ƒ, evameva aá¹-aviyaá¹ƒ corÄ• viya yÄ• cakkhÄ• dÄ«su taá¹‡
corÄ• viya nibbÄ• naá¹ƒ Ä• gamma niruddhattÄ• nibbÄ• ne niruddhÄ• . evaá¹ƒ niruddhÄ•
aá¹-aviyaá¹ƒ corÄ• viya na paÃ±Ã±Ä• yati. tenassÄ• tattheva nirodhaá¹ƒ dassento ``cakkh
sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yatÄ«â€™â€™ tiÄ• dimÄ• ha
pariÃ±Ã±Ä• tattÄ• pariÃ±Ã±Ä• tavatthusmiá¹ƒ puna na uppajjanato anuppÄ• danirodhavas
taá¹‡huppÄ• davatthusmiá¹ƒyeva nirujjhatÄ«ti vuccati. ettha ca uppajjanapaá¹-ipakkhavase
vuttaá¹ƒ, nivisanapaá¹-ipakkhavasena nirujjhatÄ«ti.

nirodhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maggasaccaniddesavaá¹‡á¹‡anÄ•

<36> á¹• 04 maggasaccaniddese \Ne I 137/ \Ee I 162/ __ayamevÄ• _ti aÃ±Ã±amaggapaá¹
(Vibh-a 205). __ariyo_ti taá¹ƒtaá¹ƒmaggavajjhakilesehi Ä• rakattÄ• , ariyabhÄ• vakarattÄ• ,
ariyaphalapaá¹-ilÄ• bhakarattÄ• ca ariyo. aá¹-á¹-ha aá¹…gÄ• ni assÄ• ti __aá¹-á¹-haá¹…gik
caturaá¹…gikÄ• viya senÄ• , paÃ±caá¹…gikaá¹ƒ viya tÅ«riyaá¹ƒ aá¹…gamattameva hoti, a

idÄ• ni aá¹…gamattameva maggo aá¹…gavinimutto natthÄ«ti dassento __sammÄ• diá¹-á¹-
sammÄ• samÄ• dhÄ«_tiÄ• dimÄ• ha. tattha sammÄ• dassanalakkhaá¹‡Ä• __sammÄ• diá
abhiniropanalakkhaá¹‡o __sammÄ• saá¹…kappo_. sammÄ• pariggahalakkhaá¹‡Ä• __san
samuá¹-á¹-hÄ• panalakkhaá¹‡o __sammÄ• kammanto_. sammÄ• vodÄ• panalakkhaá¹‡o _
paggahalakkhaá¹‡o __sammÄ• vÄ• yÄ• mo_. sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• __sa
samÄ• dhÄ• nalakkhaá¹‡o __sammÄ• samÄ• dhi_. tesu ekekassa tÄ«á¹‡i tÄ«á¹‡i kiccÄ• ni
sammÄ• diá¹-á¹-hi \Be I 150/ tÄ• va aÃ±Ã±ehipi attano paccanÄ«kakilesehi saddhiá¹ƒ micch
pajahati, nirodhaÃ±ca Ä• rammaá¹‡aá¹ƒ karoti, sampayuttadhamme ca passati tappaá¹-icch
asammohato. sammÄ• saá¹…kappÄ• dayopi tatheva micchÄ• saá¹…kappÄ• dÄ«ni ca pajal
karonti. visesato panettha sammÄ• saá¹…kappo sahajÄ• tadhamme sammÄ• abhiniropeti,
pariggaá¹‡hÄ• ti, sammÄ• kammanto sammÄ• samuá¹-á¹-hÄ• peti, sammÄ• Ä• jÄ«vo sam
sammÄ• paggaá¹‡hÄ• ti, sammÄ• sati sammÄ• upaá¹-á¹-hÄ• peti, sammÄ• samÄ• dhi sa

apicesÄ• sammÄ• diá¹-á¹-hi nÄ• ma pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá
ekÄ• rammaá¹‡Ä• . kiccato pana ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«ni cattÄ• ri nÄ• mÄ
sammÄ• saá¹…kappÄ• dayopi pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• h
ekÄ• rammaá¹‡Ä• . tesu sammÄ• saá¹…kappo kiccato nekkhammasaá¹…kappotiÄ• dÄ«ni
sammÄ• vÄ• cÄ• dayo tayo pubbabhÄ• ge viratiyopi honti cetanÄ• yopi, maggakkhaá¹‡e pa
sammÄ• vÄ• yÄ• mo sammÄ• satÄ«ti idampi dvayaá¹ƒ kiccato sammappadhÄ• nasatipaá¹-
labhati. sammÄ• samÄ• dhi pana pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhiye

iti imesu aá¹-á¹-hasu dhammesu bhagavatÄ• nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yog
paá¹-hamaá¹ƒ \Ne I 138/ sammÄ• diá¹-á¹-hi desitÄ• . ayaÃ±hi ``paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä
20, 29) ca vuttÄ• . tasmÄ• etÄ• ya pubbabhÄ• ge vipassanÄ• Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya
avijjandhakÄ• raá¹ƒ vidhamitvÄ• kilesacore ghÄ• tento khemena yogÄ• vacaro nibbÄ• naá
paá¹-hamaá¹ƒ sammÄ• diá¹-á¹-hi desitÄ• .

sammÄ• saá¹…kappo pana tassÄ• bahÅ«pakÄ• ro. tasmÄ• tadanantaraá¹ƒ vutto. yathÄ•

parivattetvÄ• parivattetvÄ• cakkhunÄ• kahÄ• paá¹‡aá¹ƒ olokento ``ayaá¹ƒ kÅ«á¹-o ayaá¹ƒ
evaá¹ƒ yogÄ• vacaropi pubbabhÄ• ge vitakkena vitakketvÄ• vitakketvÄ• vipassanÄ• paÃ±
dhammÄ• kÄ• mÄ• vacarÄ• , ime rÅ«pÄ• vacarÄ• dayoâ€™â€™ ti jÄ• nÄ• ti. yathÄ• vÄ•
parivattetvÄ• parivattetvÄ• dinnaá¹ƒ mahÄ• rukkhaá¹ƒ tacchako vÄ• siyÄ• tacchetvÄ• ka
evaá¹ƒ vitakkena vitakketvÄ• vitakketvÄ• dinnadhamme yogÄ• vacaro paÃ±Ã±Ä• ya ``ime
rÅ«pÄ• vacarÄ• â€™â€™ tiÄ• dinÄ• nayena paricchinditvÄ• kamme upaneti. tasmÄ• sam
sammÄ• diá¹-á¹-hÄ• nantaraá¹ƒ vutto.

svÄ• yaá¹ƒ yathÄ• sammÄ• diá¹-á¹-hiyÄ• , evaá¹ƒ sammÄ• vÄ• cÄ• yapi upakÄ• rako. yat
vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindatÄ«â€™â€™ ti (MN I 463). tasmÄ• ta
vuttÄ• .

yasmÄ• pana ``idaÃ±cidaÃ±ca karissÄ• mÄ• â€™â€™ ti paá¹-hamaá¹ƒ vÄ• cÄ• ya saá¹ƒ
payojenti, tasmÄ• vÄ• cÄ• kÄ• yakammassa upakÄ• rikÄ• ti sammÄ• vÄ• cÄ• ya anantara

catubbidhaá¹ƒ pana vacÄ«duccaritaá¹ƒ, tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ pahÄ• ya ubhayaá¹ƒ
pÅ«rentasseva yasmÄ• Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pÅ«rati, na itarassa \Ee I 164/, tasm
sammÄ• Ä• jÄ«vo vutto.

evaá¹ƒ visuddhÄ• jÄ«vena pana ``parisuddho me Ä• jÄ«voâ€™â€™ ti ettÄ• vatÄ• paritosa
viharituá¹ƒ na yuttaá¹ƒ, atha kho sabbairiyÄ• pathesu idaá¹ƒ vÄ«riyamÄ• rabhitabbanti dass
sammÄ• vÄ• yÄ• mo vutto.

tato \Ne I 139/ Ä• raddhavÄ«riyenÄ• pi kÄ• yÄ• dÄ«su catÅ«su vatthÅ«su sati sÅ«paá¹-á¹-
dassetuá¹ƒ tadanantaraá¹ƒ sammÄ• sati vuttÄ• .

yasmÄ• pana evaá¹ƒ sÅ«paá¹-á¹-hitÄ• ya satiyÄ• samÄ• dhissa upakÄ• rÄ• nupakÄ• rÄ•
samanvesitvÄ• pahoti ekattÄ• rammaá¹‡e cittaá¹ƒ samÄ• dhÄ• tuá¹ƒ, tasmÄ• sammÄ• sa
vuttoti veditabboti.

sammÄ• diá¹-á¹-hiniddese ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• catusaccakammaá¹-á
purimÄ• ni dve saccÄ• ni vaá¹-á¹-aá¹ƒ, pacchimÄ• ni dve vivaá¹-á¹-aá¹ƒ. tesu bhikkhuno vaá
kammaá¹-á¹-hÄ• nÄ• bhiniveso hoti, vivaá¹-á¹-e natthi abhiniveso. purimÄ• ni hi dve saccÄ•
dukkhaá¹ƒ, taá¹‡hÄ• samudayoâ€™â€™ ti evaá¹ƒ saá¹…khepena ca, ``katame \Be I 152/
rÅ«pakkhandhoâ€™â€™ tiÄ• dinÄ• nayena vitthÄ• rena ca Ä• cariyasantike uggaá¹‡hitvÄ•
parivattento yogÄ• vacaro kammaá¹ƒ karoti. itaresu pana dvÄ«su saccesu ``nirodhasaccaá¹
manÄ• paá¹ƒ, maggasaccaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paâ€™â€™ nti evaá¹ƒ savane
kammaá¹ƒ karonto cattÄ• ri saccÄ• ni ekapaá¹-ivedhena paá¹-ivijjhati, ekÄ• bhisamayena a

pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhati, samudayaá¹ƒ pahÄ• napaá¹-ivedhena paá¹-ivijjhati
sacchikiriyÄ• paá¹-ivedhena paá¹-ivijjhati, maggaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjha
pariÃ±Ã±Ä• bhisamayena ... pe ... maggaá¹ƒ bhÄ• vanÄ• bhisamayena abhisameti.

evamassa pubbabhÄ• ge dvÄ«su saccesu uggahaparipucchÄ• savanadhÄ• raá¹‡asamma
savanapaá¹-ivedhoyeva. aparabhÄ• ge tÄ«su kiccato paá¹-ivedho hoti nirodhe Ä• rammaá¹
sabbampi paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ, savanadhÄ• raá¹‡asammasanaÃ±Ä• á¹‡a
paccavekkhaá¹‡Ä• pana pattasaccassa hoti, ayaÃ±ca Ä• dikammiko. tasmÄ• sÄ• idha na
bhikkhuno pubbe pariggahato ``dukkhaá¹ƒ parijÄ• nÄ• mi, samudayaá¹ƒ pajahÄ• mi, nirodh
bhÄ• vemÄ«â€™â€™ ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• rapaccavekkhaá¹‡Ä• natthi
aparabhÄ• ge pana dukkhaá¹ƒ pariÃ±Ã±Ä• tameva hoti ... pe ... maggo bhÄ• vitova hoti.

tattha dve saccÄ• ni duddasattÄ• gambhÄ«rÄ• ni, dve gambhÄ«rattÄ• duddasÄ• ni. dukk
pÄ• kaá¹-aá¹ƒ, khÄ• á¹‡ukaá¹‡á¹-akappahÄ• rÄ• dÄ«su ``aho dukkhaâ€™â€™ nti vattabba
samudayasaccaá¹ƒ khÄ• ditukÄ• matÄ• bhuÃ±jitukÄ• matÄ• divasena uppattito pÄ• kaá¹-a
pana ubhayampi \Ne I 140/ gambhÄ«raá¹ƒ. iti tÄ• ni duddasattÄ• gambhÄ«rÄ• ni. itaresaá¹
dassanatthÄ• ya payogo bhavaggaggahaá¹‡atthaá¹ƒ hatthapasÄ• raá¹‡aá¹ƒ viya, avÄ«ciph
pÄ• dapasÄ• raá¹‡aá¹ƒ viya, satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-ipaá¹-ipÄ• dan
gambhÄ«rattÄ• duddasÄ• ni. evaá¹ƒ duddasattÄ• gambhÄ«resu gambhÄ«rattÄ• ca dudda
uggahÄ• divasena pubbabhÄ• gaÃ±Ä• á¹‡uppattiá¹ƒ sandhÄ• ya idaá¹ƒ ``dukkhe Ã±Ä• á¹‡
paá¹-ivedhakkhaá¹‡e pana ekameva taá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti.

apare \Be I 153/ panÄ• hu --- catubbidhaá¹ƒ saccesu Ã±Ä• á¹‡aá¹ƒ sutamayaÃ±Ä• á¹‡aá¹
sammasanaÃ±Ä• á¹‡aá¹ƒ abhisamayaÃ±Ä• á¹‡anti. tattha katamaá¹ƒ sutamayaÃ±Ä• á¹‡aá
vitthÄ• rena vÄ• cattÄ• ri saccÄ• ni sutvÄ• jÄ• nÄ• ti ``idaá¹ƒ dukkhaá¹ƒ, ayaá¹ƒ samuday
maggoâ€™â€™ ti. idaá¹ƒ __sutamayaÃ±Ä• á¹‡aá¹ƒ_. katamaá¹ƒ vavatthÄ• naÃ±Ä• á¹‡aá¹
upaparikkhati dhammato ca lakkhaá¹‡ato ca, ``ime dhammÄ• imasmiá¹ƒ sacce pariyÄ• par
lakkhaá¹‡aâ€™â€™ nti sanniá¹-á¹-hÄ• naá¹ƒ karoti. idaá¹ƒ __vavatthÄ• naÃ±Ä• á¹‡aá¹ƒ_.
sammasanaÃ±Ä• á¹‡aá¹ƒ? so evaá¹ƒ yathÄ• nupubbaá¹ƒ cattÄ• ri saccÄ• ni vavatthapetvÄ
yÄ• va gotrabhuÃ±Ä• á¹‡aá¹ƒ aniccato dukkhato anattato sammasati. idaá¹ƒ __sammasana
abhisamayaÃ±Ä• á¹‡aá¹ƒ? lokuttaramaggakkhaá¹‡e ekena Ã±Ä• á¹‡ena cattÄ• ri saccÄ• n
abhisameti ``dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena, samudayaá¹ƒ pahÄ• nÄ• bhisamayena,
sacchikiriyÄ• bhisamayena \Ee I 166/ maggaá¹ƒ bhÄ• vanÄ• bhisamayena abhisametÄ«â€™
__abhisamayaÃ±Ä• á¹‡a_nti.

sammÄ• saá¹…kappaniddese kÄ• mato nissaá¹-oti __nekkhammasaá¹…kappo_. byÄ• pÄ•
__abyÄ• pÄ• dasaá¹…kappo_. vihiá¹ƒsÄ• ya nissaá¹-oti __avihiá¹ƒsÄ• saá¹…kappo_. tattha
kÄ• mavitakkassa padaghÄ• taá¹ƒ padacchedaá¹ƒ karonto uppajjati, abyÄ• pÄ• davitakko b

avihiá¹ƒsÄ• vitakko vihiá¹ƒsÄ• vitakkassa. tathÄ• nekkhammaabyÄ• pÄ• daavihiá¹ƒsÄ• vita
kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• vitakkÄ• naá¹ƒ paccanÄ«kÄ• hutvÄ• uppajjanti.

tattha yogÄ• vacaro kÄ• mavitakkassa padaghÄ• tanatthaá¹ƒ kÄ• mavitakkaá¹ƒ vÄ• samm
kiÃ±ci saá¹…khÄ• raá¹ƒ. athassa vipassanÄ• kkhaá¹‡e vipassanÄ• sampayutto saá¹…kapp
kÄ• mavitakkassa padaghÄ• taá¹ƒ padacchedaá¹ƒ karonto uppajjati, vipassanaá¹ƒ ussukkÄ
athassa maggakkhaá¹‡e maggasampayutto saá¹…kappo samucchedavasena kÄ• mavitakk
karonto uppajjati. byÄ• pÄ• davitakkassapi padaghÄ• tanatthaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ vÄ
saá¹…khÄ• raá¹ƒ, vihiá¹ƒsÄ• vitakkassa padaghÄ• tanatthaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• a
sammasati. athassa vipassanÄ• kkhaá¹‡eti sabbaá¹ƒ purimanayeneva yojetabbaá¹ƒ.

kÄ• mavitakkÄ• dÄ«naá¹ƒ \Be I 154/ pana tiá¹‡á¹‡ampi pÄ• á¸·iyaá¹ƒ vibhattesu aá¹-á¹-hat
ekakammaá¹-á¹-hÄ• nampi apaccanÄ«kaá¹ƒ nÄ• ma natthi. ekantato pana kÄ• mavitakkass
paá¹-hamajjhÄ• nameva paccanÄ«kaá¹ƒ, byÄ• pÄ• davitakkassa mettÄ• ya tikacatukkajjhÄ
karuá¹‡Ä• ya tikacatukkajjhÄ• nÄ• ni. tasmÄ• asubhaparikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ sam
jhÄ• nasampayutto vitakko vikkhambhanavasena kÄ• mavitakkassa paccanÄ«ko hutvÄ• up
katvÄ• vipassanaá¹ƒ paá¹-á¹-hapentassa vipassanÄ• kkhaá¹‡e vipassanÄ• sampayutto saa
kÄ• mavitakkassa paccanÄ«ko hutvÄ• uppajjati, vipassanaá¹ƒ ussukkÄ• petvÄ• maggaá¹ƒ
maggasampayutto saá¹…kappo samucchedavasena kÄ• mavitakkassa paccanÄ«ko hutvÄ•
nekkhammasaá¹…kappoti vuccatÄ«ti veditabbo.

mettÄ• ya \Ee I 167/ pana parikammaá¹ƒ katvÄ• , karuá¹‡Ä• ya parikammaá¹ƒ katvÄ• jhÄ•
sabbaá¹ƒ purimanayeneva yojetabbaá¹ƒ. evaá¹ƒ uppanno abyÄ• pÄ• dasaá¹…kappoti vucc
vuccatÄ«ti veditabbo. evamete nekkhammasaá¹…kappÄ• dayo vipassanÄ• jhÄ• navasena
pubbabhÄ• ge nÄ• nÄ• , maggakkhaá¹‡e pana imesu tÄ«su á¹-hÄ• nesu uppannassa akusa
anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• no ekova kusalasaá¹…kappo upp
nÄ• ma.

sammÄ• vÄ• cÄ• niddesepi yasmÄ• aÃ±Ã±eneva cittena musÄ• vÄ• dÄ• viramati, aÃ±Ã±
tasmÄ• catassopetÄ• veramaá¹‡iyo pubbabhÄ• ge nÄ• nÄ• , maggakkhaá¹‡e pana micch
catubbidhÄ• ya akusaladussÄ«lyacetanÄ• ya padacchedato anuppattisÄ• dhanavasena ma
ekÄ• va sammÄ• vÄ• cÄ• saá¹…khÄ• tÄ• kusalaveramaá¹‡i uppajjati. ayaá¹ƒ sammÄ• vÄ•

sammÄ• kammantaniddesepi yasmÄ• aÃ±Ã±eneva cittena pÄ• á¹‡Ä• tipÄ• tÄ• viramati, a
micchÄ• cÄ• rÄ• , tasmÄ• tissopetÄ• veramaá¹‡iyo pubbabhÄ• ge nÄ• nÄ• , maggakkhaá
micchÄ• kammantasaá¹…khÄ• tÄ• ya tividhÄ• ya akusaladussÄ«lyacetanÄ• ya padaccheda
maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va sammÄ• kammantasaá¹…khÄ• tÄ• kusalavera
sammÄ• kammanto nÄ• ma.

sammÄ• Ä• jÄ«vaniddese \Be I 155/ \Ne I 142/ __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __ariyasÄ
sÄ• vako. __micchÄ• Ä• jÄ«vaá¹ƒ pahÄ• yÄ• _ti pÄ• pakaá¹ƒ Ä• jÄ«vaá¹ƒ pajahitvÄ• . __sa
buddhappasatthena kusalaÄ• jÄ«vena. __jÄ«vikaá¹ƒ kappetÄ«_ti jÄ«vitappavattiá¹ƒ pavatte
aÃ±Ã±eneva cittena kÄ• yadvÄ• ravÄ«tikkamÄ• viramati, aÃ±Ã±eneva vacÄ«dvÄ• ravÄ«tik
nÄ• nÄ• kkhaá¹‡esu uppajjati, maggakkhaá¹‡e pana dvÄ«su dvÄ• resu sattannaá¹ƒ kamma
micchÄ• Ä• jÄ«vadussÄ«lyacetanÄ• ya padacchedato anuppattisÄ• dhanavasena maggaá¹
sammÄ• Ä• jÄ«vasaá¹…khÄ• tÄ• kusalaveramaá¹‡i uppajjati. ayaá¹ƒ sammÄ• Ä• jÄ«vo nÄ

sammÄ• vÄ• yÄ• maniddese __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane paá¹-ipannako \Ee I
__anuppannÄ• na_nti anibbattÄ• naá¹ƒ. __pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __akusalÄ•
akosallasambhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ. __anuppÄ• dÄ• yÄ• _ti na uppÄ• danatthÄ• y
kattukamyatÄ• saá¹…khÄ• taá¹ƒ kusalacchandaá¹ƒ janeti uppÄ• deti. __vÄ• yamatÄ«_ti pa
karoti. __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti kÄ• yikaá¹ƒ cetasikaá¹ƒ vÄ«riyaá¹ƒ karoti. __cittaá¹ƒ pa
teneva sahajÄ• tavÄ«riyena cittaá¹ƒ ukkhipati. __padahatÄ«_ti padhÄ• navÄ«riyaá¹ƒ karoti.
panetÄ• ni cattÄ• ripi padÄ• ni Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammasÄ• taccakiriyÄ• hi y

__uppannÄ• na_nti anuppannÄ• nanti avattabbataá¹ƒ Ä• pannÄ• naá¹ƒ. __pahÄ• nÄ• yÄ•
__anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na_nti anibbattÄ• naá¹ƒ kosallasambhÅ«tÄ•
__uppÄ• dÄ• yÄ• _ti uppÄ• danatthÄ• ya. __uppannÄ• na_nti nibbattÄ• naá¹ƒ. __á¹-hitiyÄ•
__asammosÄ• yÄ• _ti anassanatthaá¹ƒ. __bhiyyobhÄ• vÄ• yÄ• _ti punappunaá¹ƒ bhÄ• vÄ•
vipulabhÄ• vÄ• ya. __bhÄ• vanÄ• yÄ• _ti vaá¸• á¸• hiyÄ• . __pÄ• ripÅ«riyÄ• _ti paripÅ«raá¹

ete pana sammÄ• vÄ• yÄ• masaá¹…khÄ• tÄ• cattÄ• ro sammappadhÄ• nÄ• pubbabhÄ•
maggakkhaá¹‡e pana ekameva vÄ«riyaá¹ƒ catukiccasÄ• dhanavasena cattÄ• ri nÄ• mÄ• ni
kassapasaá¹ƒyutte vuttanayeneva veditabbÄ• . vuttaÃ±hi tattha ---

``cattÄ• rome \Be I 156/, Ä• vuso, sammappadhÄ• nÄ• . katame cattÄ• ro? idhÄ• vuso, bhik
akusalÄ• dhammÄ• uppajjamÄ• nÄ• anatthÄ• ya \Ne I 143/ saá¹ƒvatteyyuâ€™ nti Ä• tapp
pÄ• pakÄ• akusalÄ• dhammÄ• appahÄ«yamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä
kusalÄ• dhammÄ• anuppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ kar
dhammÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ karotÄ«â€™â€

tattha ca __anuppannÄ• _ti asamudÄ• cÄ• ravasena vÄ• ananubhÅ«tÄ• rammaá¹‡avasen
anamatagge saá¹ƒsÄ• re anuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• nÄ• ma natthi, anu
eteyeva uppajjanti, pahÄ«yamÄ• nÄ• pi eteyeva pahÄ«yanti.

tattha ekaccassa vattaganthadhutaá¹…gasamÄ• dhivipassanÄ• navakammabhavÄ• naá¹ƒ

kilesÄ• na samudÄ• caranti. kathaá¹ƒ? ekacco hi vattasampanno hoti, asÄ«ti khandhakava
mahÄ• vattÄ• ni cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡apÄ• nÄ«yamÄ• á¸·akauposathÄ• gÄ•
karontasseva kilesÄ• okÄ• saá¹ƒ na labhanti. aparabhÄ• ge panassa vattÄ• ni vissajjetvÄ•
ayonisomanasikÄ• raá¹ƒ sativossaggaÃ±ca Ä• gamma uppajjanti. evampi asamudÄ• cÄ• ra
nÄ• ma.

ekacco ganthayutto hoti, ekampi nikÄ• yaá¹ƒ gaá¹‡hÄ• ti dvepi tayopi cattÄ• ropi paÃ±capi
buddhavacanaá¹ƒ atthavasena pÄ• á¸·ivasena anusandhivasena pubbÄ• paravasena gaá¹‡
cintentassa vÄ• centassa desentassa pakÄ• sentassa kilesÄ• okÄ• saá¹ƒ na labhanti. apar
ganthakammaá¹ƒ pahÄ• ya kusÄ«tassa carato ayonisomanasikÄ• rasativossagge Ä• gamm
asamudÄ• cÄ• ravasena anuppannÄ• uppajjanti nÄ• ma.

ekacco pana dhutaá¹…gadharo hoti, terasa dhutaá¹…gaguá¹‡e samÄ• dÄ• ya vattati, tass
pariharantassa kilesÄ• okÄ• saá¹ƒ na labhanti. aparabhÄ• ge \Be I 157/ panassa dhutaá¹…
bÄ• hullÄ• ya Ä• vattassa carato ayonisomanasikÄ• rasativossagge Ä• gamma uppajjanti. e
anuppannÄ• uppajjanti nÄ• ma.

ekacco aá¹-á¹-hasu samÄ• pattÄ«su ciá¹‡á¹‡avasÄ« hoti, tassa paá¹-hamajjhÄ• nÄ• dÄ«su
vasena viharantassa kilesÄ• okÄ• saá¹ƒ na labhanti. aparabhÄ• ge panassa parihÄ«najjhÄ
vissaá¹-á¹-hajjhÄ• nassa vÄ• bhassÄ• dÄ«su anuyuttassa viharato ayonisomanasikÄ• rasa
uppajjanti. evampi asamudÄ• cÄ• ravasena anuppannÄ• uppajjanti nÄ• ma.

ekacco \Ne I 144/ pana vipassako hoti, sattasu vÄ• anupassanÄ• su (Paá¹-is III 35) aá¹-á¹-
mahÄ• vipassanÄ• su (Paá¹-is I 22) kammaá¹ƒ karonto viharati, tassa evaá¹ƒ viharato kiles
labhanti. aparabhÄ• ge panassa vipassanÄ• kammaá¹ƒ pahÄ• ya kÄ• yadaá¸·hÄ«bahulass
ayonisomanasikÄ• rasativossagge Ä• gamma uppajjanti. evampi asamudÄ• cÄ• ravasena a

ekacco navakammiko hoti, uposathÄ• gÄ• rabhojanasÄ• lÄ• dÄ«ni karoti \Ee I 170/, tassa t
cintentassa kilesÄ• okÄ• saá¹ƒ na labhanti. aparabhÄ• ge panassa navakamme niá¹-á¹-hite
ayonisomanasikÄ• rasativossagge Ä• gamma uppajjanti. evampi asamudÄ• cÄ• ravasena a

ekacco pana brahmalokato Ä• gato suddhasatto hoti, tassa anÄ• sevanÄ• ya kilesÄ• okÄ•
aparabhÄ• ge panassa laddhÄ• sevanassa ayonisomanasikÄ• rasativossagge Ä• gamma u
asamudÄ• cÄ• ravasena anuppannÄ• uppajjanti nÄ• ma. evaá¹ƒ tÄ• va asamudÄ• cÄ• rav

kathaá¹ƒ ananubhÅ«tÄ• rammaá¹‡avasena? idhekacco ananubhÅ«tapubbaá¹ƒ manÄ• pik
labhati, tassa tattha ayonisomanasikÄ• rasativossagge Ä• gamma rÄ• gÄ• dayo kilesÄ• up
ananubhÅ«tÄ• rammaá¹‡avasena anuppannÄ• uppajjanti nÄ• ma. evaá¹ƒ anuppannÄ• naa

attano \Be I 158/ anatthaá¹ƒ passitvÄ• tesaá¹ƒ anuppÄ• dÄ• ya satipaá¹-á¹-hÄ• nabhÄ• va
sammappadhÄ• naá¹ƒ bhÄ• veti, uppannesu pana tesu tesaá¹ƒ appahÄ• nato attano anatth
pahÄ• nÄ• ya dutiyaá¹ƒ tatheva sammappadhÄ• naá¹ƒ bhÄ• veti.

__anuppannÄ• kusalÄ• dhammÄ• _ti samathavipassanÄ• ceva maggo ca. tesaá¹ƒ anupp
passitvÄ• tesaá¹ƒ uppÄ• danatthÄ• ya tatheva tatiyaá¹ƒ sammappadhÄ• naá¹ƒ bhÄ• veti. _
samathavipassanÄ• va. maggo pana sakiá¹ƒ uppajjitvÄ• nirujjhamÄ• no anatthÄ• ya saá¹ƒ
hi phalassa paccayaá¹ƒ datvÄ• va nirujjhati. tÄ• saá¹ƒ samathavipassanÄ• naá¹ƒ nirodhato
passitvÄ• tÄ• saá¹ƒ á¹-hitiyÄ• tatheva catutthaá¹ƒ sammappadhÄ• naá¹ƒ bhÄ• veti. lokutta
ekameva vÄ«riyaá¹ƒ.

ye \Ne I 145/ evaá¹ƒ anuppannÄ• uppajjeyyuá¹ƒ, te yathÄ• neva uppajjanti, evaá¹ƒ tesaá¹
anuppÄ• dakiccaá¹ƒ, uppannÄ• naÃ±ca pahÄ• nakiccaá¹ƒ sÄ• dheti. __uppannÄ• _ti cettha
vattamÄ• nuppannaá¹ƒ bhÅ«tÄ• pagatuppannaá¹ƒ okÄ• sakatuppannaá¹ƒ bhÅ«miladdhupp
uppÄ• dajarÄ• bhaá¹…gasamaá¹…gisaá¹…khÄ• taá¹ƒ \Ee I 171/ __vattamÄ• nuppannaá¹ƒ
anubhavitvÄ• niruddhaá¹ƒ anubhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ kusalÄ• kusalaá¹ƒ uppÄ• d
niruddhaá¹ƒ bhutvÄ• pagatasaá¹…khÄ• taá¹ƒ sesasaá¹…khataÃ±ca __bhÅ«tÄ• pagatuppa
pubbe katÄ• ni kammÄ• nÄ«â€™â€™ ti evamÄ• dinÄ• (MN III 248) nayena vuttaá¹ƒ kamm
aÃ±Ã±aá¹ƒ vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ katvÄ• á¹-hitattÄ•
vipÄ• kaá¹ƒ anuppannampi samÄ• naá¹ƒ evaá¹ƒ kate okÄ• se ekantena uppajjanato __okÄ
tÄ• su bhÅ«mÄ«su asamÅ«hataá¹ƒ akusalaá¹ƒ __bhÅ«miladdhuppannaá¹ƒ_ nÄ• ma.

ettha ca bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ• nattaá¹ƒ veditabbaá¹ƒ --- __bhÅ«mÄ«_ti hi
Ä• rammaá¹‡abhÅ«tÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ• . bhÅ«miladdhaá¹ƒ nÄ• ma tesu
kilesajÄ• taá¹ƒ. tena hi sÄ• bhÅ«miladdhÄ• nÄ• ma hotÄ«ti tasmÄ• bhÅ«miladdhanti vucc
Ä• rammaá¹‡avasena. Ä• rammaá¹‡avasena hi sabbepi atÄ«tÄ• nÄ• gate pariÃ±Ã±Ä• tepi
Ä• rabbha kilesÄ• uppajjanti. yadi ca taá¹ƒ bhÅ«miladdhaá¹ƒ nÄ• ma siyÄ• , tassa appahey
bhavamÅ«laá¹ƒ pajaheyya. vatthuvasena pana bhÅ«miladdhaá¹ƒ veditabbaá¹ƒ. yattha yatth
vipassanÄ• ya apariÃ±Ã±Ä• tÄ• khandhÄ• uppajjanti, tattha tattha uppÄ• dato pabhuti tesu
kilesajÄ• taá¹ƒ anuseti. taá¹ƒ appahÄ«naá¹-á¹-hena bhÅ«miladdhanti veditabbaá¹ƒ.

tattha ca yassa yesu khandhesu appahÄ«naá¹-á¹-hena anusayitÄ• kilesÄ• , tassa te eva k
kilesÄ• naá¹ƒ vatthu, na aÃ±Ã±esaá¹ƒ santakÄ• khandhÄ• . atÄ«takkhandhesu ca appahÄ
kilesÄ• naá¹ƒ atÄ«takkhandhÄ• va vatthu, na itare. esa nayo anÄ• gatÄ• dÄ«su. tathÄ• kÄ
appahÄ«nÄ• nusayitÄ• naá¹ƒ kilesÄ• naá¹ƒ kÄ• mÄ• vacarakkhandhÄ• eva vatthu, na itare
rÅ«pÄ• rÅ«pÄ• vacaresu. sotÄ• pannÄ• dÄ«su pana yassa yassa ariyapuggalassa khandhe
vaá¹-á¹-amÅ«laá¹ƒ kilesajÄ• taá¹ƒ tena tena maggena pahÄ«naá¹ƒ, tassa tassa \Ee I 172/ t
pahÄ«nÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ vaá¹-á¹-amÅ«lakÄ• naá¹ƒ kilesÄ• naá¹ƒ avatthuto bhÅ«mÄ

puthujjanassa sabbaso vaá¹-á¹-amÅ«lakilesÄ• naá¹ƒ appahÄ«nattÄ• yaá¹ƒkiÃ±ci kariyamÄ
kusalamakusalaá¹ƒ vÄ• hoti, iccassa kammakilesapaccayÄ• va vaá¹-á¹-aá¹ƒ vaá¹-á¹-ati, tas
vaá¹-á¹-amÅ«laá¹ƒ rÅ«pakkhandheyeva, na vedanÄ• dÄ«su. viÃ±Ã±Ä• á¹‡akkhandheyeva
na vattabbaá¹ƒ. kasmÄ• ? avisesena paÃ±casupi khandhesu \Ne I 146/ anusayitattÄ• . kath
viya rukkhe. yathÄ• hi mahÄ• rukkhe pathavÄ«talaá¹ƒ adhiá¹-á¹-hÄ• ya pathavÄ«rasaÃ±ca
tappaccayÄ• mÅ«lakhandhasÄ• khÄ• pasÄ• khÄ• pallavapalÄ• sapupphaphalehi vaá¸• á¸•
kappÄ• vasÄ• nÄ• bÄ«japaramparÄ• ya rukkhapaveá¹‡iá¹ƒ santÄ• nayamÄ• ne á¹-hite taá
khandhÄ• dÄ«su. phaleyeva vÄ• , na mÅ«lÄ• dÄ«sÅ«ti na vattabbaá¹ƒ. kasmÄ• ? avisesen
anugatattÄ• ti. yathÄ• pana tasseva rukkhassa pupphaphalÄ• dÄ«su nibbinno koci puriso c
maá¹‡á¸• Å«kakaá¹‡á¹-akaá¹ƒ nÄ• ma visakaá¹‡á¹-akaá¹ƒ Ä• koá¹-eyya, atha so rukkho ter
phuá¹-á¹-ho pathavÄ«rasaÄ• porasÄ• naá¹ƒ pariyÄ• dinnattÄ• appasavadhammataá¹ƒ Ä• g
nibbattetuá¹ƒ na sakkuá¹‡eyya, evameva khandhappavattiyaá¹ƒ nibbinno kulaputto tassa pu
rukkhe visayojanaá¹ƒ viya attano santÄ• ne catumaggabhÄ• vanaá¹ƒ Ä• rabhati. athassa so
catumaggavisasamphassena sabbaso vaá¹-á¹-amÅ«lakilesÄ• naá¹ƒ pariyÄ• dinnattÄ• kiriy
upagatakÄ• yakammÄ• disabbakammappabhedo hutvÄ• Ä• yatiá¹ƒ punabbhavÄ• nabhinib
bhavantarasantÄ• naá¹ƒ nibbattetuá¹ƒ na sakkoti, kevalaá¹ƒ carimaviÃ±Ã±Ä• á¹‡anirodhena
jÄ• tavedo anupÄ• dÄ• no parinibbÄ• yati. evaá¹ƒ bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ• na

aparampi catubbidhaá¹ƒ uppannaá¹ƒ samudÄ• cÄ• ruppannaá¹ƒ Ä• rammaá¹‡Ä• dhiggahit
avikkhambhituppannaá¹ƒ asamÅ«hatuppannanti. tattha vattamÄ• nuppannameva __samud
cakkhÄ• dÄ«naá¹ƒ pana Ä• pÄ• thagate Ä• rammaá¹‡e pubbabhÄ• ge anuppajjamÄ• namp
adhiggahitattÄ• eva aparabhÄ• ge ekantena uppattito __Ä• rammaá¹‡Ä• dhiggahituppanna
samathavipassanÄ• naá¹ƒ aÃ±Ã±ataravasena avikkhambhitaá¹ƒ kilesajÄ• taá¹ƒ cittasantati
uppattinivÄ• rakassa hetuno abhÄ• vÄ• __avikkhambhituppannaá¹ƒ_ nÄ• ma. samathavipa
vikkhambhitampi ariyamaggena asamÅ«hatattÄ• uppattidhammataá¹ƒ anatÄ«tattÄ• __asa
tividhampi cetaá¹ƒ Ä• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samÅ«hatuppannaá¹ƒ bhÅ«
gacchatÄ«ti veditabbaá¹ƒ.

iccetasmiá¹ƒ vuttappabhede uppanne yadetaá¹ƒ vattamÄ• nabhÅ«tÄ• pagatokÄ• sakatasa
uppannaá¹ƒ, taá¹ƒ amaggavajjhattÄ• kenaci maggaÃ±Ä• á¹‡ena pahÄ• tabbaá¹ƒ na hoti. y
bhÅ«miladdhÄ• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samÅ«hatasaá¹…khÄ• taá¹ƒ uppa
uppannabhÄ• vaá¹ƒ nÄ• sayamÄ• naá¹ƒ yasmÄ• taá¹ƒ taá¹ƒ lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ u
sabbampi pahÄ• tabbaá¹ƒ hotÄ«ti. evaá¹ƒ ye maggo kilese pajahati, te sandhÄ• ya ``uppan
vuttaá¹ƒ.

atha \Ne I 147/ maggakkhaá¹‡e kathaá¹ƒ anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ uppÄ• dÄ• ya
uppannÄ• naá¹ƒ á¹-hitiyÄ• ti? maggappavattiyÄ• eva. maggo hi pavattamÄ• no pubbe anup
nÄ• ma vuccati. anÄ• gatapubbaÃ±hi á¹-hÄ• naá¹ƒ Ä• gantvÄ• ananubhÅ«tapubbaá¹ƒ vÄ•

vattÄ• ro bhavanti ``anÄ• gataá¹-á¹-hÄ• naá¹ƒ Ä• gatamha, ananubhÅ«taá¹ƒ Ä• rammaá¹‡a
yÄ• vassa pavatti, ayameva á¹-hiti nÄ• mÄ• ti á¹-hitiyÄ• bhÄ• vetÄ«tipi vattuá¹ƒ vaá¹-á¹-ati.
idaá¹ƒ lokuttaramaggakkhaá¹‡e ekameva vÄ«riyaá¹ƒ ``anuppannÄ• naá¹ƒ \Be I 161/ pÄ• pa
dhammÄ• naá¹ƒ anuppÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«ni cattÄ• ri nÄ• mÄ• ni labhati. ayaá¹ƒ
sammappadhÄ• nakathÄ• . evamettha lokiyalokuttaramissakÄ• sammappadhÄ• nÄ• niddi

sammÄ• satiniddese \Ee I 174/ __kÄ• ye_ti rÅ«pakÄ• ye. rÅ«pakÄ• yo hi idha aá¹…gapacc
dhammÄ• naá¹ƒ samÅ«haá¹-á¹-hena hatthikÄ• yarathakÄ• yÄ• dayo viya kÄ• yoti adhippet
evaá¹ƒ kucchitÄ• naá¹ƒ Ä• yaá¹-á¹-hena. kucchitÄ• naÃ±hi paramajegucchÄ• naá¹ƒ so Ä• y
uppattideso. tatrÄ• yaá¹ƒ vacanattho --- Ä• yanti tatoti Ä• yo. ke Ä• yanti? kucchitÄ• kesÄ•
kucchitÄ• naá¹ƒ Ä• yoti kÄ• yo.

__kÄ• yÄ• nupassÄ«_ti kÄ• yaá¹ƒ anupassanasÄ«lo, kÄ• yaá¹ƒ vÄ• anupassamÄ• no. __
__kÄ• yÄ• nupassÄ«_ti dutiyaá¹ƒ kÄ• yaggahaá¹‡aá¹ƒ asammissato vavatthÄ• naghanavin
katanti veditabbaá¹ƒ. tena na kÄ• ye vedanÄ• nupassÄ« cittadhammÄ• nupassÄ« vÄ• , ath
kÄ• yasaá¹…khÄ• te vatthusmiá¹ƒ kÄ• yÄ• nupassanÄ• kÄ• rasseva dassanena asammiss
tathÄ• na kÄ• ye aá¹…gapaccaá¹…gavinimuttaekadhammÄ• nupassÄ«, nÄ• pi kesalomÄ•
yopi cettha kesalomÄ• diko bhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• to kÄ• yo, tatthÄ• pi na
bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ«, atha kho rathasambhÄ• rÄ• nupassako
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassÄ«, nagarÄ• vayavÄ• nupassako viya kesalomÄ• dis
kadalikkhandhapattavaá¹-á¹-ivinibhujjako viya rittamuá¹-á¹-hiviniveá¹-hako viya ca
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ«yevÄ• ti samÅ«havaseneva kÄ• yasaá¹…khÄ• tass
ghanavinibbhogo dassito hoti. na hettha yathÄ• vuttasamÅ«havinimutto kÄ• yo vÄ• itthÄ« v
koci dhammo dissati, yathÄ• vuttadhammasamÅ«hamatteyeva pana tathÄ• tathÄ• sattÄ•
tenÄ• hu porÄ• á¹‡Ä• ---

``yaá¹ƒ \Ne I 148/ passati na taá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passati.

apassaá¹ƒ bajjhate mÅ«á¸·ho, bajjhamÄ• no na muccatÄ«â€™â€™ ti ||

ghanavinibbhogÄ• didassanatthanti \Be I 162/ vuttaá¹ƒ. Ä• disaddena cettha ayampi attho v
etasmiá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ«yeva, na aÃ±Ã±adhammÄ• nupassÄ«. kiá¹ƒ vuttaá¹ƒ h
marÄ«ciyÄ• udakÄ• nupassino honti, na evaá¹ƒ aniccadukkhÄ• nattÄ• subhabhÅ«teyeva in
niccasukhattasubhabhÄ• vÄ• nupassÄ«, atha kho kÄ• yÄ• nupassÄ« \Ee I 175/

aniccadukkhÄ• nattÄ• subhÄ• kÄ• rasamÅ«hÄ• nupassÄ«yevÄ• ti vuttaá¹ƒ hoti. atha vÄ•
mahÄ• satipaá¹-á¹-hÄ• ne ``idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato
assasatÄ«â€™â€™ tiÄ• dinÄ• (DN II 374; MN I 107) nayena assÄ• sapassÄ• sÄ• di

cuá¹‡á¹‡akajÄ• taaá¹-á¹-hikapariyosÄ• no kÄ• yo vutto, yo ca parato satipaá¹-á¹-hÄ• nakath
pathavÄ«kÄ• yaá¹ƒ aniccato anupassati, Ä• pokÄ• yaá¹ƒ, tejokÄ• yaá¹ƒ, vÄ• yokÄ• yaá¹ƒ,
chavikÄ• yaá¹ƒ, cammakÄ• yaá¹ƒ, maá¹ƒsakÄ• yaá¹ƒ, ruhirakÄ• yaá¹ƒ, nhÄ• rukÄ• yaá¹ƒ,
aá¹-á¹-himiÃ±jakÄ• yaâ€™â€™ nti (Paá¹-is III 35) kÄ• yo vutto, tassa sabbassa imasmiá¹ƒy
kÄ• ye kÄ• yÄ• nupassÄ«ti evampi attho daá¹-á¹-habbo.

atha vÄ• kÄ• ye ahanti vÄ• mamanti vÄ• evaá¹ƒ gahetabbassa kassaci ananupassanato
kesalomÄ• dikassa nÄ• nÄ• dhammasamÅ«hassa anupassanato kÄ• ye kesÄ• didhammas
evamattho daá¹-á¹-habbo. apica ``imasmiá¹ƒ kÄ• ye aniccato anupassati, no niccatoâ€™â€
parato Ä• gatanayassa sabbasseva aniccalakkhaá¹‡Ä• dino Ä• kÄ• rasamÅ«hasaá¹…khÄ•
kÄ• ye kÄ• yÄ• nupassÄ«ti evampi attho daá¹-á¹-habbo. ayaá¹ƒ pana catusatipaá¹-á¹-hÄ• n

__kÄ• ye kÄ• yÄ• nupassÄ«_ti assÄ• sapassÄ• sakÄ• yÄ• dike bahudhÄ• vutte kÄ• ye eke
catÅ«su iriyÄ• pathavihÄ• resu aÃ±Ã±ataravihÄ• rasamÄ• yogaparidÄ«panametaá¹ƒ, ekaá
aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• apatamÄ• naá¹ƒ attÄ• naá¹ƒ harati pavattetÄ«ti atth
kÄ• yapariggÄ• hakavÄ«riyasamÄ• yogaparidÄ«panametaá¹ƒ. so hi yasmÄ• tasmiá¹ƒ sam
bhavesu kilesÄ• naá¹ƒ Ä• tÄ• panato Ä• tÄ• poti vuccati, tena samannÄ• gato hoti \Be I 163
ti vuccati. __sampajÄ• no_ti kÄ• yapariggÄ• hakena sampajaÃ±Ã±asaá¹…khÄ• tena Ã±Ä•
__satimÄ• _ti kÄ• yapariggÄ• hikÄ• ya satiyÄ• samannÄ• gato. ayaá¹ƒ pana yasmÄ• satiy
pariggahetvÄ• \Ne I 149/ paÃ±Ã±Ä• ya anupassati \Ee I 176/. na hi sativirahitassa anupass
tenevÄ• ha --- ``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti (S
``kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ ti ettÄ• vatÄ• kÄ• yÄ• nupassanÄ• satipaá
vuttaá¹ƒ hoti. atha vÄ• yasmÄ• anÄ• tÄ• pino antosaá¹…khepo antarÄ• yakaro hoti, asam
anupÄ• yaparivajjane ca sammuyhati, muá¹-á¹-hassati upÄ• yÄ• pariccÄ• ge anupÄ• yÄ• pa
tenassa taá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ na sampajjati, tasmÄ• yesaá¹ƒ dhammÄ• naá¹ƒ Ä• n
tesaá¹ƒ dassanatthaá¹ƒ ``Ä• tÄ• pÄ« sampajÄ• no satimÄ• â€™â€™ ti idaá¹ƒ vuttanti vedita

iti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ sampayogaá¹…gaÃ±ca dassetvÄ• idÄ• ni p
__vineyya loke abhijjhÄ• domanassa_nti vuttaá¹ƒ. tattha __vineyyÄ• _ti tadaá¹…gavinayena
vikkhambhanavinayena vÄ• vinayitvÄ• . __loke_ti yvÄ• yaá¹ƒ kÄ• yo pubbe pariggahito, sv
lujjanapalujjanaá¹-á¹-hena loko nÄ• ma. tasmiá¹ƒ loke abhijjhaá¹ƒ domanassaÃ±ca pajahitv
panassa na kÄ• yamatteyeva abhijjhÄ• domanassaá¹ƒ pahÄ«yati, vedanÄ• dÄ«supi pahÄ«
upÄ• dÄ• nakkhandhÄ• lokoâ€™â€™ ti (Vibh 362) vibhaá¹…ge vuttaá¹ƒ. lokasaá¹…khÄ• t
atthuddhÄ• ravasenetaá¹ƒ vuttanti veditabbaá¹ƒ. yaá¹ƒ panÄ• ha --- ``tattha katamo loko (V
lokoâ€™â€™ ti ayamevettha attho. abhijjhÄ• domanassanti ca samÄ• setvÄ• vuttaá¹ƒ.
saá¹ƒyuttaá¹…guttarapÄ• á¹-hantaresu pana visuá¹ƒ katvÄ• paá¹-hanti. sÄ• pana abhijjhÄ
etÄ• ya, sayaá¹ƒ vÄ• abhijjhÄ• yati, abhijjhÄ• yanamattameva vÄ• esÄ• ti abhijjhÄ• . yasm
abhijjhÄ• gahaá¹‡ena kÄ• macchando, domanassagahaá¹‡ena byÄ• pÄ• do saá¹…gahaá¹ƒ

nÄ«varaá¹‡apariyÄ• pannabalavadhammadvayadassanena nÄ«varaá¹‡appahÄ• naá¹ƒ vutt

visesena \Be I 164/ panettha abhijjhÄ• vinayena kÄ• yasampattimÅ«lakassa anurodhassa,
kÄ• yavipattimÅ«lakassa virodhassa, abhijjhÄ• vinayena ca kÄ• ye abhiratiyÄ• , domanassa
\Ee I 177/ anabhiratiyÄ• , abhijjhÄ• vinayena kÄ• ye abhÅ«tÄ• naá¹ƒ subhasukhabhÄ• vÄ•
domanassavinayena kÄ• ye bhÅ«tÄ• naá¹ƒ asubhÄ• sukhabhÄ• vÄ• dÄ«naá¹ƒ apanayana
yogÄ• vacarassa yogÄ• nubhÄ• vo yogasamatthatÄ• ca dÄ«pitÄ• hoti. yogÄ• nubhÄ• vo h
anurodhavirodhavippamutto aratiratisaho abhÅ«tapakkhepabhÅ«tÄ• panayanavirahito ca h
anurodhavirodhavippamutto cesa aratiratisaho abhÅ«taá¹ƒ apakkhipanto bhÅ«taÃ±ca anap
hotÄ«ti.

aparo \Ne I 150/ nayo --- ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti ettha anupassanÄ• ya kan
``viharatÄ«â€™â€™ ti ettha vuttavihÄ• rena kammaá¹-á¹-hÄ• nikassa kÄ• yapariharaá¹‡aá
tiÄ• dÄ«su Ä• tÄ• pena sammappadhÄ• naá¹ƒ, satisampajaÃ±Ã±ena sabbatthakakammaá
kammaá¹-á¹-hÄ• napariharaá¹‡Å«pÄ• yo vÄ• . satiyÄ• vÄ• kÄ• yÄ• nupassanÄ• vasena p
vipassanÄ• , abhijjhÄ• domanassavinayena bhÄ• vanÄ• phalaá¹ƒ vuttanti veditabbaá¹ƒ.

__vedanÄ• su vedanÄ• nupassÄ«_tiÄ• dÄ«su ca vedanÄ• dÄ«naá¹ƒ puna vacane payojan
vuttanayeneva yathÄ• yogaá¹ƒ yojetvÄ• veditabbaá¹ƒ. ayaá¹ƒ pana asÄ• dhÄ• raá¹‡attho -
anekappabhedÄ• su vedanÄ• su visuá¹ƒ visuá¹ƒ aniccÄ• dito ekekavedanÄ• nupassÄ«ti, sa
citte visuá¹ƒ visuá¹ƒ aniccÄ• dito ekekacittÄ• nupassÄ«ti, kÄ• yavedanÄ• cittÄ• ni á¹-hapetv
sesatebhÅ«makadhammesu visuá¹ƒ visuá¹ƒ aniccÄ• dito ekekadhammÄ• nupassÄ«ti, satip
382; MN I 115) vuttanayena nÄ«varaá¹‡Ä• didhammÄ• nupassÄ«ti vÄ• . ettha ca ``kÄ• yeâ
sarÄ«rassa ekattÄ• , ``citteâ€™â€™ ti ekavacanaá¹ƒ cittassa sabhÄ• vabhedÄ• bhÄ• vato
veditabbaá¹ƒ. yathÄ• ca vedanÄ• dayo anupassitabbÄ• , tathÄ• anupassanto vedanÄ• su
cittÄ• nupassÄ«, dhammesu dhammÄ• nupassÄ«ti veditabbo. kathaá¹ƒ tÄ• va vedanÄ• an
tÄ• va vedanÄ• dukkhato, dukkhÄ• vedanÄ• sallato, adukkhamasukhÄ• vedanÄ• anicca

``yo \Ee I 178/ sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccato.

sa ve sammaddaso bhikkhu, parijÄ• nÄ• ti vedanÄ• â€™â€™ ti || (SN b IV 253).

sabbÄ• eva cetÄ• dukkhatopi anupassitabbÄ• . vuttaÃ±hetaá¹ƒ ``yaá¹ƒkiÃ±ci vedayitaá¹ƒ
dukkhasminti vadÄ• mÄ«â€™â€™ ti (SN b IV 259). sukhadukkhatopi ca anupassitabbÄ• . y
á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• . dukkhÄ• vedanÄ• á¹-hitidukkhÄ• vipariá¹‡Ä• masu

vedanÄ• Ã±Ä• á¹‡asukhÄ• aÃ±Ã±Ä• á¹‡adukkhÄ• â€™â€™ ti (MN I 465). apica aniccÄ• d
anupassitabbÄ• .

cittadhammesupi cittaá¹ƒ tÄ• va Ä• rammaá¹‡Ä• dhipatisahajÄ• tabhÅ«mikammavipÄ• kak
aniccÄ• disattaanupassanÄ• naá¹ƒ \Ne I 151/ sarÄ• gÄ• disoá¸·asabhedÄ• naÃ±ca vasena
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡Ä• naá¹ƒ suÃ±Ã±atÄ• dhammassa aniccÄ• disattaanu
santÄ• santÄ• dÄ«naÃ±ca vasena anupassitabbÄ• . kÄ• maÃ±cettha yassa kÄ• yasaá¹…kh
pahÄ«naá¹ƒ, tassa vedanÄ• dilokesupi taá¹ƒ pahÄ«nameva, nÄ• nÄ• puggalavasena pana
nÄ• nÄ• kkhaá¹‡ikasatipaá¹-á¹-hÄ• nabhÄ• vanÄ• vasena ca sabbattha vuttaá¹ƒ. yato vÄ•
pahÄ«naá¹ƒ hoti. tenevassa tattha pahÄ• nadassanatthampi evaá¹ƒ vuttanti veditabbaá¹ƒ.

iti ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• pubbabhÄ• ge nÄ• nÄ• cittesu labbhanti. aÃ±Ã±eneva
pariggaá¹‡hÄ• ti, aÃ±Ã±ena vedanaá¹ƒ, aÃ±Ã±ena cittaá¹ƒ, aÃ±Ã±ena dhamme pariggaá¹‡
lokuttaramaggakkhaá¹‡e pana ekacitteyeva labbhanti. Ä• dito hi kÄ• yaá¹ƒ pariggaá¹‡hitvÄ•
vipassanÄ• sampayuttÄ• sati kÄ• yÄ• nupassanÄ• nÄ• ma, tÄ• ya satiyÄ• samannÄ• gato
vipassanaá¹ƒ ussukkÄ• petvÄ• ariyamaggaá¹ƒ pattassa maggakkhaá¹‡e maggasampayutt
tÄ• ya satiyÄ• samannÄ• gato puggalo kÄ• yÄ• nupassÄ« nÄ• ma. vedanaá¹ƒ pariggaá¹‡h
dhamme pariggaá¹‡hitvÄ• Ä• gatassa vipassanÄ• sampayuttÄ• sati \Be I 166/ dhammÄ• n
tÄ• ya satiyÄ• samannÄ• gato puggalo dhammÄ• nupassÄ« nÄ• ma. vipassanaá¹ƒ ussukk
maggakkhaá¹‡e maggasampayuttÄ• sati dhammÄ• nupassanÄ• nÄ• ma, tÄ• ya satiyÄ• s
dhammÄ• nupassÄ« nÄ• ma. evaá¹ƒ tÄ• va desanÄ• puggale tiá¹-á¹-hati. kÄ• ye pana ``su
vipallÄ• sappahÄ• nÄ• kÄ• yapariggÄ• hikÄ• sati maggena samijjhatÄ«ti kÄ• yÄ• nupassa
``sukhÄ• â€™â€™ ti vipallÄ• sappahÄ• nÄ• vedanÄ• pariggÄ• hikÄ• sati maggena samijjh
citte ``niccaâ€™â€™ nti vipallÄ• sappahÄ• nÄ• cittapariggÄ• hikÄ• sati maggena samijjha
nÄ• ma. dhammesu ``attÄ• â€™â€™ ti vipallÄ• sappahÄ• nÄ• dhammapariggÄ• hikÄ• sat
dhammÄ• nupassanÄ• nÄ• ma. iti ekÄ• va maggasampayuttÄ• sati catukiccasÄ• dhakatte
tena vuttaá¹ƒ ``lokuttaramaggakkhaá¹‡e pana ekacitteyeva labbhantÄ«â€™â€™ ti.

sammÄ• samÄ• dhiniddese __vivicceva kÄ• mehÄ«_ti kÄ• mehi viviccitvÄ• vinÄ• hutvÄ•
evakÄ• ro, so niyamatthoti veditabbo. yasmÄ• ca niyamattho, tasmÄ• paá¹-hamajjhÄ• naá
viharaá¹‡asamaye avijjamÄ• nÄ• nampi kÄ• mÄ• naá¹ƒ tassa paá¹-hamajjhÄ• nassa paá¹-i
kÄ• mapariccÄ• geneva cassa adhigamaá¹ƒ dÄ«peti. kathaá¹ƒ? ``vivicceva kÄ• mehÄ«â€™
kayiramÄ• ne idaá¹ƒ paÃ±Ã±Ä• yati --- nÅ«nimassa jhÄ• nassa kÄ• mÄ• paá¹-ipakkhabhÅ«
idaá¹ƒ na pavattati, andhakÄ• re sati padÄ«pobhÄ• so viya, tesaá¹ƒ pariccÄ• geneva cassa
orimatÄ«rapariccÄ• gena pÄ• rimatÄ«rassa viya. tasmÄ• niyamaá¹ƒ karotÄ«ti.

tattha siyÄ• , kasmÄ• panesa pubbapadeyeva vutto, na uttarapade, kiá¹ƒ akusalehi dhamm
jhÄ• naá¹ƒ upasampajja vihareyyÄ• ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ. taá¹ƒ nis

esa vutto. kÄ• madhÄ• tusamatikkamanato hi kÄ• marÄ• gapaá¹-ipakkhato ca idaá¹ƒ jhÄ• n
nissaraá¹‡aá¹ƒ. yathÄ• ha --- ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ nekkhammaâ
72). uttarapadepi pana yathÄ• ``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡oâ€™â€
241) ettha evakÄ• ro Ä• netvÄ• vuccati, evaá¹ƒ vattabbo. na hi sakkÄ• ito aÃ±Ã±ehipi nÄ«
akusalehi dhammehi avivicca jhÄ• naá¹ƒ upasampajja viharituá¹ƒ. tasmÄ• ``vivicceva kÄ• n
\Be I 167/ dhammehÄ«â€™â€™ ti evaá¹ƒ padadvayepi esa daá¹-á¹-habbo. padadvayepi ca
sÄ• dhÄ• raá¹‡avacanena tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá
cittakÄ• yaupadhivivekÄ• ca saá¹…gahaá¹ƒ gacchanti, tathÄ• pi pubbabhÄ• ge
kÄ• yavivekacittavivekavikkhambhanavivekÄ• daá¹-á¹-habbÄ• , lokuttaramaggakkhaá¹‡e
kÄ• yavivekacittavivekasamucchedavivekapaá¹-ippassaddhivivekanissaraá¹‡avivekÄ• .

kÄ• mehÄ«ti iminÄ• pana padena ye ca mahÄ• niddese ``katame vatthukÄ• mÄ• manÄ• p
(Nidd I 1) nayena vatthukÄ• mÄ• vuttÄ• , ye ca tattheva vibhaá¹…ge ca ``chando kÄ• mo, n
kÄ• mo, saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ• moâ€™â€™ ti (Nidd
vuttÄ• , te sabbepi saá¹…gahitÄ• icceva daá¹-á¹-habbÄ• . evaÃ±hi sati vivicceva kÄ• mehÄ
viviccevÄ• ti attho yujjati. tena kÄ• yaviveko vutto hoti.

__vivicca akusalehi dhammehÄ«_ti kilesakÄ• mehi sabbÄ• kusalehi vÄ• viviccÄ• ti attho y
vutto hoti. purimena cettha vatthukÄ• mehi vivekavacanato eva kÄ• masukhapariccÄ• go, d
vivekavacanato nekkhammasukhapariggaho vibhÄ• vito hoti. evaá¹ƒ vatthukÄ• makilesakÄ
etesaá¹ƒ paá¹-hamena saá¹ƒkilesavatthuppahÄ• naá¹ƒ, dutiyena saá¹ƒkilesappahÄ• naá¹ƒ.
hetupariccÄ• go, dutiyena bÄ• labhÄ• vassa. paá¹-hamena ca payogasuddhi, dutiyena Ä• s
hotÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ. esa tÄ• va nayo kÄ• mehÄ«ti ettha vuttakÄ• mesu vatthukÄ• m

kilesakÄ• mapakkhe \Ne I 153/ pana chandoti ca rÄ• goti ca evamÄ• dÄ«hi anekabhedo kÄ
adhippeto. so ca akusalapariyÄ• pannopi samÄ• no ``tattha katame kÄ• mÄ• , chando kÄ• n
nayena vibhaá¹…ge upari jhÄ• naá¹…gapaá¹-ipakkhato \Ee I 181/ visuá¹ƒ vutto, kilesakÄ• n
vutto, akusalapariyÄ• pannattÄ• dutiyapade. anekabhedato cassa kÄ• matoti avatvÄ• kÄ•
aÃ±Ã±esampi \Be I 168/ ca dhammÄ• naá¹ƒ akusalabhÄ• ve vijjamÄ• ne ``tattha katame ak
kÄ• macchandoâ€™â€™ tiÄ• dinÄ• (Vibh 564) nayena __vibhaá¹…ge_ upari
jhÄ• naá¹…gapaccanÄ«kapaá¹-ipakkhabhÄ• vadassanato nÄ«varaá¹‡Ä• neva vuttÄ• ni. nÄ
jhÄ• naá¹…gapaccanÄ«kÄ• ni, tesaá¹ƒ jhÄ• naá¹…gÄ• neva paá¹-ipakkhÄ• ni viddhaá¹ƒsal
hoti. tathÄ• hi ``samÄ• dhi kÄ• macchandassa paá¹-ipakkho, pÄ«ti byÄ• pÄ• dassa, vitakk
uddhaccakukkuccassa, vicÄ• ro vicikicchÄ• yÄ• â€™â€™ ti peá¹-ake vuttaá¹ƒ.

evamettha ``vivicceva kÄ• mehÄ«â€™â€™ ti iminÄ• kÄ• macchandassa vikkhambhanaviv
akusalehi dhammehÄ«â€™â€™ ti iminÄ• paÃ±cannampi nÄ«varaá¹‡Ä• naá¹ƒ. agahitagga
kÄ• macchandassa, dutiyena sesanÄ«varaá¹‡Ä• naá¹ƒ. tathÄ• paá¹-hamena tÄ«su akusala

paÃ±cakÄ• maguá¹‡abhedavisayassa lobhassa, dutiyena Ä• ghÄ• tavatthubhedÄ• divisayÄ
oghÄ• dÄ«su vÄ• dhammesu paá¹-hamena kÄ• moghakÄ• mayogakÄ• mÄ• savakÄ• mup
kÄ• marÄ• gasaÃ±Ã±ojanÄ• naá¹ƒ, dutiyena avasesaoghayogÄ• savaupÄ• dÄ• naganthas
taá¹‡hÄ• ya taá¹ƒsampayuttakÄ• naÃ±ca, dutiyena avijjÄ• ya taá¹ƒsampayuttakÄ• naÃ±ca.
lobhasampayuttaaá¹-á¹-hacittuppÄ• dÄ• naá¹ƒ, dutiyena sesÄ• naá¹ƒ catunnaá¹ƒ akusalaci
vikkhambhanaviveko vutto hotÄ«ti veditabbo.

ettÄ• vatÄ• ca paá¹-hamassa jhÄ• nassa pahÄ• naá¹…gaá¹ƒ dassetvÄ• idÄ• ni sampayo
__savitakkaá¹ƒ savicÄ• ra_ntiÄ• di vuttaá¹ƒ. tattha Ä• rammaá¹‡e cittassa abhiniropanalak
Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o __vicÄ• ro_. santepi ca nesaá¹ƒ katthaci avippayoge
pubbaá¹…gamaá¹-á¹-hena ca ghaá¹‡á¸• Ä• bhighÄ• to viya cetaso paá¹-hamÄ• bhinipÄ• to
anumajjanasabhÄ• vena ca ghaá¹‡á¸• Ä• nuravo viya anuppabandho vicÄ• ro. vipphÄ• rav
paá¹-hamuppattikÄ• le paripphandanabhÅ«to cittassa, Ä• kÄ• se uppatitukÄ• massa pakkhi
padumÄ• bhimukhapÄ• to viya ca gandhÄ• nubandhacetaso bhamarassa. santavutti vicÄ•
nÄ• tiparipphandanabhÅ«to cittassa, Ä• kÄ• se uppatitassa pakkhino pakkhappasÄ• raá¹‡a
viya ca padumÄ• bhimukhapatitassa bhamarassa padumassa uparibhÄ• ge.

dukanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ \Be I 169/ \Ne I 154/ pana ``Ä• kÄ• se gacchato mahÄ•
vÄ• taá¹ƒ gahetvÄ• pakkhe sannisÄ«dÄ• petvÄ• gamanaá¹ƒ viya Ä• rammaá¹‡e cetaso a
vitakko, vÄ• taggahaá¹‡atthaá¹ƒ pakkhe phandÄ• payamÄ• nassa gamanaá¹ƒ viya anumaj
vicÄ• roâ€™â€™ ti vuttaá¹ƒ. taá¹ƒ anuppabandhena pavattiyaá¹ƒ yujjati. so pana tesaá¹ƒ v
paá¹-hamadutiyajjhÄ• nesu pÄ• kaá¹-o hoti. apica malaggahitaá¹ƒ kaá¹ƒsabhÄ• janaá¹ƒ eke
gahetvÄ• itarena hatthena cuá¹‡á¹‡atelavÄ• laá¹‡á¸• upakena parimajjantassa daá¸·hagga
parimajjanahattho viya vicÄ• ro. tathÄ• kumbhakÄ• rassa daá¹‡á¸• appahÄ• rena cakkaá¹ƒ
karontassa uppÄ«á¸·anahattho viya vitakko, ito cito ca saá¹ƒsaraá¹‡ahattho viya vicÄ• ro. ta
karontassa majjhe sannirujjhitvÄ• á¹-hitakaá¹‡á¹-ako viya abhiniropano vitakko, bahi paribb
viya anumajjano vicÄ• ro. iti iminÄ• ca vitakkena iminÄ• ca vicÄ• rena saha vattati rukkho
cÄ• ti idaá¹ƒ jhÄ• naá¹ƒ ``savitakkaá¹ƒ savicÄ• raâ€™â€™ nti vuccati.

__vivekaja_nti ettha vivitti viveko, nÄ«varaá¹‡avigamoti attho. vivittoti vÄ• viveko, nÄ«vara
jhÄ• nasampayuttadhammarÄ• sÄ«ti attho. tasmÄ• vivekÄ• , tasmiá¹ƒ vÄ• viveke jÄ• tanti
__pÄ«tisukha_nti ettha pÄ«á¹‡ayatÄ«ti pÄ«ti, sÄ• sampiyÄ• yanalakkhaá¹‡Ä• . sÄ• panes
khaá¹‡ikÄ• pÄ«ti, okkantikÄ• pÄ«ti, ubbegÄ• pÄ«ti, pharaá¹‡Ä• pÄ«tÄ«ti paÃ±cavidhÄ•

tattha __khuddikÄ• pÄ«ti_ sarÄ«re lomahaá¹ƒsanamattameva kÄ• tuá¹ƒ sakkoti. __khaá¹‡
khaá¹‡e vijjuppÄ• dasadisÄ• hoti. __okkantikÄ• pÄ«ti_ samuddatÄ«raá¹ƒ vÄ«ci viya kÄ• y
bhijjati. __ubbegÄ• pÄ«ti_ balavatÄ« hoti kÄ• yaá¹ƒ uddhaggaá¹ƒ katvÄ• Ä• kÄ• se laá¹…
__pharaá¹‡Ä• pÄ«ti_ atibalavatÄ« hoti. tÄ• ya hi uppannÄ• ya sakalasarÄ«raá¹ƒ dhamitvÄ•

183/ mahatÄ• udakoghena pakkhandapabbatakucchi viya ca anupariphuá¹-aá¹ƒ hoti. sÄ• p
gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacchantÄ« duvidhaá¹ƒ passaddhiá¹ƒ paripÅ«reti kÄ
cittapassaddhiÃ±ca. passaddhi gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacchantÄ« duvidha
kÄ• yikaÃ±ca cetasikaÃ±ca. sukhaá¹ƒ \Be I 170/ gabbhaá¹ƒ gaá¹‡hantaá¹ƒ paripÄ• kaá¹ƒ g
samÄ• dhiá¹ƒ paripÅ«reti --- khaá¹‡ikasamÄ• dhiá¹ƒ, upacÄ• rasamÄ• dhiá¹ƒ, appanÄ• san
appanÄ• samÄ• dhissa mÅ«laá¹ƒ hutvÄ• vaá¸• á¸• hamÄ• nÄ• samÄ• dhisampayogaá¹ƒ g
imasmiá¹ƒ atthe adhippetÄ• pÄ«tÄ«ti.

itaraá¹ƒ \Ne I 155/ pana sukhayatÄ«ti sukhaá¹ƒ, yassuppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti at
vÄ• sukhaá¹ƒ, suá¹-á¹-hu vÄ• khÄ• dati, khaá¹‡ati ca kÄ• yacittÄ• bÄ• dhanti sukhaá¹ƒ, so
nÄ• maá¹ƒ. taá¹ƒ sÄ• talakkhaá¹‡aá¹ƒ. santepi ca nesaá¹ƒ katthaci avippayoge
iá¹-á¹-hÄ• rammaá¹‡apaá¹-ilÄ• bhatuá¹-á¹-hi pÄ«ti, paá¹-iladdharasÄ• nubhavanaá¹ƒ sukha
sukhaá¹ƒ. yattha sukhaá¹ƒ, tattha na niyamato pÄ«ti. saá¹…khÄ• rakkhandhasaá¹…gahitÄ•
vedanÄ• kkhandhasaá¹…gahitaá¹ƒ sukhaá¹ƒ. kantÄ• rakhinnassa vanantudakadassanasav
vanacchÄ• yÄ• pavesanaudakaparibhogesu viya sukhaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ samaye pÄ•
vuttanti veditabbaá¹ƒ. iti ayaÃ±ca pÄ«ti idaÃ±ca sukhaá¹ƒ assa jhÄ• nassa, asmiá¹ƒ vÄ• jh
jhÄ• naá¹ƒ ``pÄ«tisukhaâ€™â€™ nti vuccati. atha vÄ• pÄ«ti ca sukhaÃ±ca pÄ«tisukhaá¹ƒ c
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ assa jhÄ• nassa, asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti evampi vivekajaá
yatheva hi jhÄ• naá¹ƒ, evaá¹ƒ pÄ«tisukhampettha vivekajameva hoti. taÃ±cassa atthÄ«ti tas
katvÄ• ekapadeneva ``vivekajaá¹ƒpÄ«tisukhaâ€™â€™ ntipi vattuá¹ƒ yujjati.

__paá¹-hama_nti gaá¹‡anÄ• nupubbatÄ• paá¹-hamaá¹ƒ, paá¹-hamaá¹ƒ uppannantipi paá¹
duvidhaá¹ƒ jhÄ• naá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• naÃ±ca lakkhaá¹‡Å«panijjhÄ• naÃ±ca. tatt
pathavÄ«kasiá¹‡Ä• diÄ• rammaá¹‡aá¹ƒ upanijjhÄ• yantÄ«ti ``Ä• rammaá¹‡Å«panijjhÄ• naâ
vipassanÄ• maggaphalÄ• ni pana lakkhaá¹‡Å«panijjhÄ• naá¹ƒ \Ee I 184/ nÄ• ma. tattha vip
aniccÄ• dilakkhaá¹‡assa upanijjhÄ• nato lakkhaá¹‡Å«panijjhÄ• naá¹ƒ, vipassanÄ• ya kataki
maggo lakkhaá¹‡Å«panijjhÄ• naá¹ƒ, phalaá¹ƒ pana nirodhasaccaá¹ƒ tathalakkhaá¹‡aá¹ƒ up
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. tesu idha pubbabhÄ• ge Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ, loku
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ adhippetaá¹ƒ, tasmÄ• Ä• rammaá¹‡Å«panijjhÄ• nato lakkhaá¹
paccanÄ«kajjhÄ• panato ca ``jhÄ• naâ€™â€™ nti veditabbaá¹ƒ. __upasampajjÄ• _ti upaga
vuttaá¹ƒ hoti. upasampÄ• dayitvÄ• vÄ• , nipphÄ• detvÄ• ti vuttaá¹ƒ hoti. __viharatÄ«_ti tad
iriyÄ• pathavihÄ• rena iriyati, vuttappakÄ• rajhÄ• nasamaá¹…gÄ« hutvÄ• attabhÄ• vassa v

__vitakkavicÄ• rÄ• naá¹ƒ_ \Be I 171/ __vÅ«pasamÄ• _ti ettha vitakkassa ca vicÄ• rassa cÄ
vÅ«pasamÄ• samatikkamÄ• , dutiyajjhÄ• nakkhaá¹‡e apÄ• tubhÄ• vÄ• ti vuttaá¹ƒ hoti. tatt
sabbepi paá¹-hamajjhÄ• nadhammÄ• na santi, aÃ±Ã±eyeva hi paá¹-hamajjhÄ• ne phassÄ•
oá¸·Ä• rikassa pana oá¸·Ä• rikassa aá¹…gassa samatikkamÄ• paá¹-hamajjhÄ• nato paresa
adhigamo hotÄ«ti dassanatthaá¹ƒ ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti evaá¹ƒ

156/. __ajjhatta_nti idha niyakajjhattaá¹ƒ adhippetaá¹ƒ, tasmÄ• attani jÄ• taá¹ƒ, attasantÄ•
attho.

__sampasÄ• dana_nti sampasÄ• danaá¹ƒ vuccati saddhÄ• . sampasÄ• danayogato jhÄ• n
nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viya. yasmÄ• vÄ• taá¹ƒ jhÄ• naá¹ƒ sampasÄ• dana
vitakkavicÄ• rakkhobhavÅ«pasamanena ca ceto sampasÄ• dayati, tasmÄ• pi sampasÄ• da
atthavikappe sampasÄ• danaá¹ƒ cetasoti evaá¹ƒ padasambandho veditabbo, purimasmiá¹ƒ
etaá¹ƒ ekodibhÄ• vena saddhiá¹ƒ yojetabbaá¹ƒ.

tatrÄ• yaá¹ƒ atthayojanÄ• --- eko udetÄ«ti __ekodi, _ vitakkavicÄ• rehi anajjhÄ• rÅ«á¸·hatt
hutvÄ• udetÄ«ti attho. seá¹-á¹-hopi hi loke ekoti vuccati. vitakkavicÄ• ravirahito vÄ• eko as
itipi vattuá¹ƒ vaá¹-á¹-ati. atha vÄ• sampayuttadhamme udÄ• yatÄ«ti udi, uá¹-á¹-hapetÄ«ti at
seá¹-á¹-haá¹-á¹-hena eko ca so \Ee I 185/ udi cÄ• ti ekodi. samÄ• dhissetaá¹ƒ adhivacanaá¹
bhÄ• veti vaá¸• á¸• hetÄ«ti idaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ __ekodibhÄ• vaá¹ƒ_. so panÄ• yaá¹
sattassa na jÄ«vassa. tasmÄ• etaá¹ƒ ``cetaso ekodibhÄ• vaâ€™â€™ nti vuttaá¹ƒ.

nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi atthi, ayaÃ±ca ekodinÄ• mako samÄ• dhi. a
``sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaâ€™â€™ nti ca vuttanti? vuccate --- aduÃ±hi paá
vitakkavicÄ• rakkhobhena vÄ«citaraá¹…gasamÄ• kulamiva jalaá¹ƒ na suppasannaá¹ƒ hoti,
``sampasÄ• danaâ€™â€™ nti na vuttaá¹ƒ. na suppasannattÄ• yeva cettha samÄ• dhipi na
``ekodibhÄ• vaâ€™â€™ ntipi na vuttaá¹ƒ. imasmiá¹ƒ pana jhÄ• ne vitakkavicÄ• rapalibodhÄ
balavatÄ« saddhÄ• , balavasaddhÄ• sahÄ• yapaá¹-ilÄ• bheneva ca samÄ• dhipi pÄ• kaá¹-c
vuttanti veditabbaá¹ƒ.

__avitakkaá¹ƒ_ \Be I 172/ __avicÄ• ra_nti bhÄ• vanÄ• ya pahÄ«nattÄ• etasmiá¹ƒ, etassa v
avitakkaá¹ƒ. iminÄ• va nayena avicÄ• raá¹ƒ. etthÄ• ha --- ``nanu ca `vitakkavicÄ• rÄ• naá¹ƒ
iminÄ• pi ayamattho siddho. atha kasmÄ• puna vuttaá¹ƒ `avitakkaá¹ƒ avicÄ• raâ€™ ntiâ€™
evametaá¹ƒ, siddhovÄ• yamattho, na panetaá¹ƒ tadatthadÄ«pakaá¹ƒ, nanu avocumha ``oá¸
oá¸·Ä• rikassa aá¹…gassa samatikkamÄ• paá¹-hamajjhÄ• nato paresaá¹ƒ dutiyajjhÄ• nÄ• d
dassanatthaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ti evaá¹ƒ vuttaâ€™â€™ nti.

apica vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ sampasÄ• danaá¹ƒ, na kilesakÄ• lussiya
vÅ«pasamÄ• ekodibhÄ• vaá¹ƒ, na upacÄ• rajjhÄ• namiva nÄ«varaá¹‡appahÄ• nÄ• , na pa
aá¹…gapÄ• tubhÄ• vÄ• ti evaá¹ƒ sampasÄ• danaekodibhÄ• vÄ• naá¹ƒ hetuparidÄ«pakami
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ avitakkaavicÄ• raá¹ƒ, na tatiyacatutthajjhÄ• nÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni viya ca abhÄ• vÄ• ti evaá¹ƒ avitakkaavicÄ• rabhÄ• vassa het
vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«pakaá¹ƒ, vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«paka
``avitakkaá¹ƒ avicÄ• raâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ. tasmÄ• purimaá¹ƒ vatvÄ• pi puna va

__samÄ• dhija_nti paá¹-hamajjhÄ• nasamÄ• dhito, sampayuttasamÄ• dhito vÄ• jÄ• tanti a
paá¹-hamajjhÄ• nampi sampayuttasamÄ• dhito jÄ• taá¹ƒ, atha kho ayameva samÄ• dhi ``sa
vattabbataá¹ƒ arahati vitakkavicÄ• rakkhobhavirahena ativiya acalattÄ• suppasannattÄ• ca
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ idameva ``samÄ• dhijaâ€™â€™ nti vuttaá¹ƒ. __pÄ«tisukha_nti
__dutiya_nti gaá¹‡anÄ• nupubbatÄ• dutiyaá¹ƒ, idaá¹ƒ dutiyaá¹ƒ uppannantipi dutiyaá¹ƒ.

__pÄ«tiyÄ• ca virÄ• gÄ• _ti virÄ• go nÄ• ma vuttappakÄ• rÄ• ya pÄ«tiyÄ• jigucchanaá¹ƒ v
ubhinnaá¹ƒ pana antarÄ• casaddo sampiá¹‡á¸• anattho, so vÅ«pasamaá¹ƒ vÄ• sampiá¹‡á
vitakkavicÄ• ravÅ«pasamaá¹ƒ vÄ• . tattha yadÄ• vÅ«pasamameva sampiá¹‡á¸• eti, tadÄ•
bhiyyo vÅ«pasamÄ• cÄ• ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ• ca yojanÄ• ya virÄ• go jig
pÄ«tiyÄ• jigucchanÄ• ca samatikkamÄ• cÄ• ti ayamattho daá¹-á¹-habbo. yadÄ• pana vita
sampiá¹‡á¸• eti, tadÄ• pÄ«tiyÄ• ca virÄ• gÄ• , kiÃ±ca bhiyyo vitakkavicÄ• rÄ• naÃ±ca vÅ«
veditabbÄ• . imissÄ• ca yojanÄ• ya virÄ• go samatikkamanattho hoti, tasmÄ• pÄ«tiyÄ• ca
vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• ti ayamattho daá¹-á¹-habbo.

kÄ• maÃ±cete \Be I 173/ vitakkavicÄ• rÄ• dutiyajjhÄ• neyeva vÅ«pasantÄ• , imassa pana
maggaparidÄ«panatthaá¹ƒ vaá¹‡á¹‡abhaá¹‡anatthaÃ±cetaá¹ƒ vuttaá¹ƒ. vitakkavicÄ• rÄ• na
idaá¹ƒ paÃ±Ã±Ä• yati ``nÅ«na vitakkavicÄ• ravÅ«pasamo maggo imassa jhÄ• nassÄ• â€™
ariyamagge \Ne I 158/ appahÄ«nÄ• nampi sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ ``paÃ±cannaá¹ƒ
saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• â€™â€™ ti (DN I 373; MN II 133; SN c V 184; AN a III 88) e
vuccamÄ• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti, tadadhigamÄ• ya ussukkÄ• naá¹ƒ ussÄ• haj
avÅ«pasantÄ• nampi vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo vuccamÄ• no vaá¹‡á¹‡abhaá¹‡an
``pÄ«tiyÄ• ca samatikkamÄ• vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• â€™â€™ ti.

__upekkhako ca viharatÄ«_ti ettha upapattito ikkhatÄ«ti upekkhÄ• \Ee I 187/, samaá¹ƒ pas
hutvÄ• passatÄ«ti attho. tÄ• ya visadÄ• ya vipulÄ• ya thÄ• magatÄ• ya samannÄ• gatattÄ•
``upekkhakoâ€™â€™ ti vuccati.

upekkhÄ• pana dasavidhÄ• hoti chaá¸·aá¹…gupekkhÄ• brahmavihÄ• rupekkhÄ• bojjhaá
saá¹…khÄ• rupekkhÄ• vedanupekkhÄ• vipassanupekkhÄ• tatramajjhattupekkhÄ• jhÄ• nu

tattha yÄ• ``idha, bhikkhave, khÄ«á¹‡Ä• savo bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva s
upekkhako ca viharati sato sampajÄ• noâ€™â€™ ti (AN b VI 1) evamÄ• gatÄ• khÄ«á¹‡Ä•
iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• the parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ
__chaá¸·aá¹…gupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ t

evamÄ• gatÄ• sattesu majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __brahmavihÄ• rupek

yÄ• pana ``upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaâ€™â€™ nti (MN II 247)
sahajÄ• tadhammÄ• naá¹ƒ majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __bojjhaá¹…gupe

yÄ• \Be I 174/ pana ``kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasikarotÄ«â€™â€™ ti (A
anaccÄ• raddhanÄ• tisithilavÄ«riyasaá¹…khÄ• tÄ• upekkhÄ• , ayaá¹ƒ __vÄ«riyupekkhÄ• _

yÄ• pana ``kati saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, kati saá¹…khÄ• rupekk
159/ uppajjanti? aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, dasa saá¹…k
vipassanÄ• vasena uppajjantÄ«â€™â€™ ti (Paá¹-is I 57) evamÄ• gatÄ•
nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• gahaá¹‡e majjhattabhÅ«tÄ• upekkhÄ•
nÄ• ma.

yÄ• pana ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upek
150) evamÄ• gatÄ• adukkhamasukhasaÃ±Ã±itÄ• upekkhÄ• , ayaá¹ƒ __vedanupekkhÄ• _

yÄ• ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati, upekkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti (MN
evamÄ• gatÄ• vicinane majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __vipassanupekkhÄ• _ nÄ• n

yÄ• pana chandÄ• dÄ«su yevÄ• panakesu Ä• gatÄ• sahajÄ• tÄ• naá¹ƒ samavÄ• hitabhÅ«
__tatramajjhattupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhako ca viharatÄ«â€™â€™ ti (Dhs 163; DN I 230) evamÄ• gatÄ• aggas
apakkhapÄ• tajananÄ« upekkhÄ• , ayaá¹ƒ __jhÄ• nupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naâ€™â€™ nti (Dhs 165; DN I 2
sabbapaccanÄ«kaparisuddhÄ• paccanÄ«kavÅ«pasamanepi abyÄ• pÄ• rabhÅ«tÄ• upekkh
nÄ• ma.

tattha \Ee I 188/ chaá¸·aá¹…gupekkhÄ• ca brahmavihÄ• rupekkhÄ• ca bojjhaá¹…gupekkh
ca jhÄ• nupekkhÄ• ca pÄ• risuddhupekkhÄ• ca atthato ekÄ• , tatramajjhattupekkhÄ• va ho
avatthÄ• bhedena panassÄ• yaá¹ƒ bhedo. ekassÄ• pi sato sattassa kumÄ• rayuvatthersen
viya, tasmÄ• tÄ• su yattha chaá¸·aá¹…gupekkhÄ• , na tattha bojjhaá¹…gupekkhÄ• dayo. ya
bojjhaá¹…gupekkhÄ• , na tattha chaá¸·aá¹…gupekkhÄ• dayo hontÄ«ti veditabbÄ• .

yathÄ• \Be I 175/ cetÄ• saá¹ƒ atthato ekÄ«bhÄ• vo, evaá¹ƒ saá¹…khÄ• rupekkhÄ• vipassa
hi sÄ• , kiccavasena dvidhÄ• bhinnÄ• . yathÄ• hi purisassa sÄ• yaá¹ƒ gehaá¹ƒ paviá¹-á¹-h

ajapadadaá¹‡á¸• aá¹ƒ gahetvÄ• pariyesamÄ• nassa taá¹ƒ thusakoá¹-á¹-hake nipannaá¹ƒ d
noâ€™â€™ ti avalokentassa sovatthikattayaá¹ƒ \Ne I 160/ disvÄ• nibbematikassa ``sappo,
vicinane majjhattatÄ• uppajjati, evameva yÄ• Ä• raddhavipassakassa vipassanÄ• Ã±Ä• á¹
diá¹-á¹-he saá¹…khÄ• rÄ• naá¹ƒ aniccabhÄ• vÄ• divicinane majjhattatÄ• uppajjati, ayaá¹ƒ v
pana tassa purisassa ajapadadaá¹‡á¸• ena gÄ• á¸·haá¹ƒ sappaá¹ƒ gahetvÄ• ``kintÄ• haá¹ƒ
aviheá¹-hento attÄ• naÃ±ca iminÄ• aá¸• aá¹ƒsÄ• pento muÃ±ceyyaâ€™â€™ nti muÃ±canÄ
majjhattatÄ• hoti, evameva yÄ• lakkhaá¹‡attayassa diá¹-á¹-hattÄ• Ä• ditte viya tayo bhave
saá¹…khÄ• ragahaá¹‡e majjhattatÄ• , ayaá¹ƒ saá¹…khÄ• rupekkhÄ• . iti vipassanupekkhÄ•
saá¹…khÄ• rupekkhÄ• pi siddhÄ• va hoti. iminÄ• panesÄ• vicinanagahaá¹‡esu majjhattas
bhinnÄ• ti. vÄ«riyupekkhÄ• pana vedanupekkhÄ• ca aÃ±Ã±amaÃ±Ã±aÃ±ca avasesÄ• hi c
cettha ---

``majjhattabrahmabojjhaá¹…gachaá¸·aá¹…gajhÄ• nasuddhiyo.

vipassanÄ• ca saá¹…khÄ• ravedanÄ• vÄ«riyaá¹ƒ iti ||

vitthÄ• rato dasopekkhÄ• , cha majjhattÄ• dito tato.

duve paÃ±Ã±Ä• tato dvÄ«hi, catassova bhavantimÄ• â€™â€™ ti ||

iti \Ee I 189/ imÄ• su upekkhÄ• su jhÄ• nupekkhÄ• idha adhippetÄ• . sÄ• majjhattalakkhaÄ
cÄ• yaá¹ƒ atthato tatramajjhattupekkhÄ• va hoti, sÄ• ca paá¹-hamadutiyajjhÄ• nesupi atthi,
`upekkhako ca viharatÄ«â€™ ti evamayaá¹ƒ vattabbÄ• siyÄ• , sÄ• kasmÄ• na vuttÄ• â€™
aparibyattaÃ±hi tassa tattha kiccaá¹ƒ vitakkÄ• dÄ«hi abhibhÅ«tattÄ• , idha panÄ• yaá¹ƒ vita
anabhibhÅ«tattÄ• ukkhittasirÄ• viya hutvÄ• paribyattakiccÄ• jÄ• tÄ• , tasmÄ• vuttÄ• ti.

idÄ• ni __sato ca sampajÄ• no_ti ettha saratÄ«ti sato. sampajÄ• nÄ• tÄ«ti sampajÄ• no. iti
sampajaÃ±Ã±aÃ±ca vuttaá¹ƒ. tattha saraá¹‡alakkhaá¹‡Ä• \Be I 176/ sati. asammohalakkha
tattha kiÃ±cÄ• pi idaá¹ƒ satisampajaÃ±Ã±aá¹ƒ purimajjhÄ• nesupi atthi, muá¹-á¹-hassatissa
upacÄ• ramattampi na sampajjati, pageva appanÄ• . oá¸·Ä• rikattÄ• pana tesaá¹ƒ jhÄ• nÄ•
purisassa cittassa gati sukhÄ• hoti, abyattaá¹ƒ tattha satisampajaÃ±Ã±akiccaá¹ƒ. oá¸·Ä• rik
pana sukhumattÄ• imassa jhÄ• nassa purisassa khuradhÄ• rÄ• yaá¹ƒ viya satisampajaÃ±Ã
161/ eva cittassa gati icchitabbÄ• ti idheva vuttaá¹ƒ. kiÃ±ca bhiyyo --- yathÄ• dhenupago va
apanÄ«to arakkhiyamÄ• no punadeva dhenuá¹ƒ upagacchati, evamidaá¹ƒ tatiyajjhÄ• nasuk
satisampajaÃ±Ã±Ä• rakkhena arakkhiyamÄ• naá¹ƒ punadeva pÄ«tiá¹ƒ upagaccheyya, pÄ«t
vÄ• pi sattÄ• sÄ• rajjanti, idaÃ±ca atimadhuraá¹ƒ sukhaá¹ƒ tato paraá¹ƒ sukhÄ• bhÄ• vÄ• .
satisampajaÃ±Ã±Ä• nubhÄ• vena panettha sukhe asÄ• rajjanÄ• hoti, no aÃ±Ã±athÄ• ti ima
idaá¹ƒ idheva vuttanti veditabbaá¹ƒ.

idÄ• ni __sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«_ti ettha kiÃ±cÄ• pi tatiyajjhÄ• nasamaá
sukhapaá¹-isaá¹ƒvedanÄ• bhogo natthi, evaá¹ƒ santepi yasmÄ• tassa nÄ• makÄ• yena sa
vÄ• taá¹ƒ nÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nenassa yasmÄ• a
phuá¹-á¹-ho, yassa phuá¹-á¹-hattÄ• \Ee I 190/ jhÄ• nÄ• vuá¹-á¹-hitopi sukhaá¹ƒ paá¹-isaá¹
etamatthaá¹ƒ dassento ``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedehÄ«â€™â€™ ti Ä• ha.

idÄ• ni __yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti upekkhako satimÄ• sukhavihÄ• rÄ«_ti ettha yaá
yaá¹ƒjhÄ• nakÄ• raá¹‡Ä• taá¹ƒ tatiyajjhÄ• nasamaá¹…gipuggalaá¹ƒ buddhÄ• dayo ariyÄ•
paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti pakÄ• senti, pasaá¹ƒsa
kinti? upekkhako satimÄ• sukhavihÄ• rÄ«ti. taá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharat
veditabbÄ• .

kasmÄ• pana taá¹ƒ te evaá¹ƒ pasaá¹ƒsantÄ«ti? pasaá¹ƒsÄ• rahato. ayaÃ±hi yasmÄ• atim
sukhapÄ• ramippattepi tatiyajjhÄ• ne upekkhako, na tattha sukhÄ• bhisaá¹…gena Ä• kaá¸•
na uppajjati, evaá¹ƒ upaá¹-á¹-hitassatitÄ• ya \Be I 177/ satimÄ• . yasmÄ• ca ariyakantaá¹ƒ
ca asaá¹ƒkiliá¹-á¹-haá¹ƒ sukhaá¹ƒ nÄ• makÄ• yena paá¹-isaá¹ƒvedeti, tasmÄ• pasaá¹ƒsÄ•
pasaá¹ƒsÄ• rahato naá¹ƒ ariyÄ• te evaá¹ƒ pasaá¹ƒsÄ• rahahetubhÅ«te guá¹‡e pakÄ• sent
sukhavihÄ• rÄ«â€™â€™ ti evaá¹ƒ pasaá¹ƒsantÄ«ti veditabbaá¹ƒ. __tatiya_nti gaá¹‡anÄ• n
tatiyaá¹ƒ uppannantipi tatiyaá¹ƒ.

__sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• _ti kÄ• yikasukhassa ca kÄ• yikadukk
__pubbevÄ• _ti taÃ±ca kho pubbeva, na catutthajjhÄ• nakkhaá¹‡e. __somanassadomanass
cetasikasukhassa cetasikadukkhassa cÄ• ti imesampi dvinnaá¹ƒ pubbeva atthaá¹…gamÄ•
vuttaá¹ƒ hoti. kadÄ• pana nesaá¹ƒ pahÄ• naá¹ƒ hoti? catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ upacÄ• ra
catutthassa jhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yati, dukkhadomanassasukhÄ• ni pa
upacÄ• rakkhaá¹‡esu. evametesaá¹ƒ pahÄ• nakkamena avuttÄ• naá¹ƒ __indriyavibhaá¹…g
indriyÄ• naá¹ƒ uddesakkameneva idhÄ• pi vuttÄ• naá¹ƒ sukhadukkhasomanassadomanass

yadi panetÄ• ni tassa tassa jhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yanti \Ee I 191/, atha
cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu vivicceva kÄ
paá¹-hamajjhÄ• naá¹ƒ upasampajja viharati. ettha cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá
cuppannaá¹ƒ domanassindriyaá¹ƒ, sukhindriyaá¹ƒ, somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjh
bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ettha
somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti (SN c V 510) evaá¹ƒ jhÄ• nesveva
atisayanirodhattÄ• . atisayanirodho hi tesaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su, na nirodhoyeva.
upacÄ• rakkhaá¹‡e, nÄ• tisayanirodho. tathÄ• hi nÄ• nÄ• vajjane paá¹-hamajjhÄ• nÅ«pacÄ

dukkhindriyassa á¸• aá¹ƒsamakasÄ• disamphassena vÄ• visamÄ• sanÅ«patÄ• pena vÄ• s
antoappanÄ• yaá¹ƒ. upacÄ• re vÄ• niruddhampetaá¹ƒ na suá¹-á¹-hu \Be I 178/ niruddhaá¹ƒ
avihatattÄ• . antoappanÄ• yaá¹ƒ pana pÄ«tipharaá¹‡ena sabbo kÄ• yo sukhokkanto hoti, su
suá¹-á¹-hu niruddhaá¹ƒ hoti dukkhindriyaá¹ƒ paá¹-ipakkhena vihatattÄ• . nÄ• nÄ• vajjaneyev
dutiyajjhÄ• nÅ«pacÄ• re pahÄ«nassÄ• pi domanassindriyassa, yasmÄ• etaá¹ƒ vitakkavicÄ•
cittÅ«paghÄ• te ca sati uppajjati, vitakkavicÄ• rÄ• bhÄ• ve neva uppajjati. yattha pana uppa
vitakkavicÄ• rabhÄ• ve. appahÄ«nÄ• yeva ca dutiyajjhÄ• nÅ«pacÄ• re vitakkavicÄ• rÄ• ti ta
natveva dutiyajjhÄ• ne pahÄ«napaccayattÄ• . tathÄ• tatiyajjhÄ• nÅ«pacÄ• re pahÄ«nassÄ•
pÄ«tisamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-á¹-hakÄ• yassa siyÄ• uppatti, natveva tatiyaj
sukhassa paccayabhÅ«tÄ• pÄ«ti sabbaso niruddhÄ• hoti. tathÄ• catutthajjhÄ• nÅ«pacÄ•
somanassindriyassa Ä• sannattÄ• , appanÄ• ppattÄ• ya upekkhÄ• ya abhÄ• vena sammÄ•
natveva catutthajjhÄ• ne. tasmÄ• eva ca ``etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ ni
tattha tattha aparisesaggahaá¹‡aá¹ƒ katanti.

etthÄ• ha --- ``athevaá¹ƒ tassa tassa jhÄ• nassÅ«pacÄ• re pahÄ«nÄ• pi etÄ• vedanÄ• idh
ti \Ne I 163/? sukhaggahaá¹‡atthaá¹ƒ \Ee I 192/. yÄ• hi ayaá¹ƒ ``adukkhamasukhaâ€™â€™
adukkhamasukhÄ• vedanÄ• vuttÄ• , sÄ• sukhumÄ• dubbiÃ±Ã±eyyÄ• na sakkÄ• sukher
duá¹-á¹-hassa yathÄ• tathÄ• vÄ• upasaá¹…kamitvÄ• gahetuá¹ƒ asakkuá¹‡eyyassa goá¹‡
ekasmiá¹ƒ vaje sabbÄ• gÄ• vo samÄ• harati, athekekaá¹ƒ nÄ«haranto paá¹-ipÄ• á¹-iyÄ• Ä
gaá¹‡hatha naâ€™â€™ nti tampi gÄ• hÄ• peti, evamevaá¹ƒ sukhaggahaá¹‡atthaá¹ƒ sabbÄ
samÄ• haá¹-Ä• etÄ• dassetvÄ• ``yaá¹ƒ neva sukhaá¹ƒ, na dukkhaá¹ƒ, na somanassaá¹ƒ,
adukkhamasukhÄ• vedanÄ• â€™â€™ ti sakkÄ• hoti esÄ• gÄ• hayituá¹ƒ.

apica adukkhamasukhÄ• ya cetovimuttiyÄ• paccayadassanatthaÃ±cÄ• pi etÄ• vuttÄ• ti ve
sukhadukkhappahÄ• nÄ• dayo hi tassÄ• paccayÄ• . yathÄ• ha --- ``cattÄ• ro kho, Ä• vuso,
cetovimuttiyÄ• samÄ• pattiyÄ• . idhÄ• vuso, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catu
upasampajja viharati. ime kho Ä• vuso, cattÄ• ro paccayÄ• adukkhamasukhÄ• ya cetovimu
ti (MN I 458). yathÄ• vÄ• aÃ±Ã±attha pahÄ«nÄ• pi sakkÄ• yadiá¹-á¹-hiÄ• dayo tatiyamagg
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ tattha pahÄ«nÄ• ti vuttÄ• \Be I 179/, evaá¹ƒ vaá¹‡á¹‡abhaá¹‡a
jhÄ• nassetÄ• idha vuttÄ• tipi veditabbÄ• . paccayaghÄ• tena vÄ• ettha rÄ• gadosÄ• naá¹
dassetumpetÄ• vuttÄ• ti veditabbÄ• . etÄ• su hi sukhaá¹ƒ somanassassa paccayo, somana
domanassassa, domanassaá¹ƒ dosassa. sukhÄ• dighÄ• tena ca sappaccayÄ• rÄ• gadosÄ

__adukkhamasukha_nti dukkhÄ• bhÄ• vena adukkhaá¹ƒ. sukhÄ• bhÄ• vena asukhaá¹ƒ. et
dukkhasukhapaá¹-ipakkhabhÅ«taá¹ƒ tatiyavedanaá¹ƒ dÄ«peti, na dukkhasukhÄ• bhÄ• vam
adukkhamasukhÄ• , upekkhÄ• tipi vuccati. sÄ• iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhavanal
__upekkhÄ• satipÄ• risuddhi_nti upekkhÄ• ya janitasatipÄ• risuddhiá¹ƒ. imasmiÃ±hi jhÄ• ne
ca tassÄ• satiyÄ• pÄ• risuddhi, sÄ• upekkhÄ• ya katÄ• , na aÃ±Ã±ena. tasmÄ• etaá¹ƒ

``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti vuccati. yÄ• ya ca upekkhÄ• ya ettha \Ee I 193/ sa
sÄ• atthato tatramajjhattatÄ• ti veditabbÄ• . na kevalaÃ±cettha tÄ• ya satiyeva parisuddhÄ•
sampayuttadhammÄ• , satisÄ«sena pana desanÄ• vuttÄ• .

tattha kiÃ±cÄ• pi ayaá¹ƒ upekkhÄ• heá¹-á¹-hÄ• pi tÄ«su jhÄ• nesu vijjati, yathÄ• pana div
sÅ«riyappabhÄ• bhibhavÄ• sommabhÄ• vena ca attano upakÄ• rakattena vÄ• sabhÄ• gÄ•
164/ vijjamÄ• nÄ• pi candalekhÄ• aparisuddhÄ• hoti apariyodÄ• tÄ• , evamayampi tatrama
vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• sabhÄ• gÄ• ya ca upekkhÄ• vedanÄ• ratti
paá¹-hamajjhÄ• nÄ• dibhede aparisuddhÄ• hoti. tassÄ• ca aparisuddhÄ• ya divÄ• aparisu
viya sahajÄ• tÄ• pi satiÄ• dayo aparisuddhÄ• va honti. tasmÄ• tesu ekampi ``upekkhÄ• sat
vuttaá¹ƒ. idha pana vitakkÄ• dipaccanÄ«katejÄ• bhibhavÄ• bhÄ• vÄ• sabhÄ• gÄ• ya ca up
paá¹-ilÄ• bhÄ• ayaá¹ƒ tatramajjhattupekkhÄ• candalekhÄ• ativiya parisuddhÄ• . tassÄ• pa
parisuddhacandalekhÄ• ya pabhÄ• viya sahajÄ• tÄ• pi satiÄ• dayo parisuddhÄ• honti pari
``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti vuttanti veditabbaá¹ƒ. __catuttha_nti gaá¹‡anÄ• nu
catutthaá¹ƒ uppannantipi catutthaá¹ƒ.

imÄ• ni cattÄ• ri jhÄ• nÄ• ni pubbabhÄ• gepi nÄ• nÄ• , maggakkhaá¹‡epi. pubbabhÄ• ge s
maggakkhaá¹‡e nÄ• nÄ• maggavasena. ekassa hi paá¹-hamamaggo paá¹-hamajjhÄ• niko \
dutiyamaggÄ• dayopi paá¹-hamajjhÄ• nikÄ• vÄ• dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• nikÄ• vÄ
dutiyÄ• dÄ«naá¹ƒ aÃ±Ã±atarajjhÄ• niko hoti, dutiyÄ• dayopi dutiyÄ• dÄ«naá¹ƒ aÃ±Ã±ataraj
paá¹-hamajjhÄ• nikÄ• vÄ• . evaá¹ƒ cattÄ• ropi maggÄ• jhÄ• navasena sadisÄ• vÄ• asadi
honti. ayaá¹ƒ panassa viseso pÄ• dakajjhÄ• naniyamena hoti. paá¹-hamajjhÄ• nalÄ• bhino
vuá¹-á¹-hÄ• ya vipassantassa uppannamaggo paá¹-hamajjhÄ• niko hoti, maggaá¹…gabojjha
paripuá¹‡á¹‡Ä• neva honti. dutiyajjhÄ• nato vuá¹-á¹-hÄ• ya vipassantassa uppanno dutiyajjh
maggaá¹…gÄ• ni \Ee I 194/ panettha satta honti. tatiyajjhÄ• nato vuá¹-á¹-hÄ• ya vipassanta
tatiyajjhÄ• niko, maggaá¹…gÄ• ni panettha satta, bojjhaá¹…gÄ• ni cha honti. esa nayo catu
paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• . Ä• ruppe catukkapaÃ±caka
lokuttaraá¹ƒ, na lokiyanti vuttaá¹ƒ. ettha kathanti? etthapi paá¹-hamajjhÄ• nÄ• dÄ«su yato v
sotÄ• pattimaggaá¹ƒ paá¹-ilabhitvÄ• arÅ«pasamÄ• pattiá¹ƒ bhÄ• vetvÄ• yo Ä• ruppe uppa
tattha tayo maggÄ• uppajjanti. evaá¹ƒ pÄ• dakajjhÄ• nameva niyameti. keci pana therÄ• ``
Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamentÄ«â€™â€™ ti vadanti. keci ``puggalajjhÄ• say
keci ``vuá¹-á¹-hÄ• nagÄ• minÄ« vipassanÄ• niyametÄ«â€™â€™ ti vadanti.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- vipassanÄ• niyamena hi sukkhavipassakassa uppanama
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ akatvÄ• uppannamaggopi, paá¹-hamajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ kat
sammasitvÄ• uppÄ• ditamaggopi paá¹-hamajjhÄ• nikova hoti, sabbesu satta bojjhaá¹…gÄ•
maggaá¹…gÄ• ni paÃ±ca jhÄ• naá¹…gÄ• ni honti. tesaÃ±hi pubbabhÄ• gavipassanÄ• som
upekkhÄ• sahagatÄ• pi hutvÄ• vuá¹-á¹-hÄ• nakÄ• le saá¹…khÄ• rupekkhÄ• bhÄ• vaá¹ƒ pa

paÃ±cakanaye dutiyatatiyacatutthajjhÄ• nÄ• ni pÄ• dakÄ• ni katvÄ• uppÄ• ditamaggesu y
caturaá¹…gikaá¹ƒ tivaá¹…gikaá¹ƒ duvaá¹…gikaÃ±ca hoti, sabbesu pana satta maggaá¹…g
bojjhaá¹…gÄ• ni. ayaá¹ƒ viseso pÄ• dakajjhÄ• naniyamena ceva vipassanÄ• niyamena ca
pubbabhÄ• gavipassanÄ• somanassasahagatÄ• pi upekkhÄ• sahagatÄ• pi hoti, vuá¹-á¹-h
somanassasahagatÄ• va.

paÃ±camajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• nibbattitamagge pana upekkhÄ• cittekaggatÄ•
bojjhaá¹…gamaggaá¹…gÄ• ni cha satta ceva. ayampi viseso ubhayaniyamavasena hoti. im
pubbabhÄ• gavipassanÄ• somanassasahagatÄ• vÄ• upekkhÄ• sahagatÄ• vÄ• hoti, vuá
upekkhÄ• sahagatÄ• va hoti. arÅ«pajjhÄ• nÄ• ni \Ee I 195/ pÄ• dakÄ• ni katvÄ• uppÄ• dita
catukkanaye avitakkavicÄ• ramattassa dutiyajjhÄ• nassa abhÄ• vÄ• taá¹ƒ apanetvÄ• sesÄ
evaá¹ƒ pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya ye keci saá¹…khÄ• re sammasitvÄ• nibbattitama
vuá¹-á¹-hitasamÄ• patti attanÄ• sadisabhÄ• vaá¹ƒ karoti bhÅ«mivaá¹‡á¹‡o viya godhÄ• va

dutiyattheravÄ• de pana yato yato samÄ• pattito vuá¹-á¹-hÄ• ya ye ye samÄ• pattidhamme
nibbattito hoti, taá¹ƒ taá¹ƒ samÄ• pattisadisova hoti. tatrÄ• pi ca vipassanÄ• niyamo vuttanay

tatiyattheravÄ• de attano ajjhÄ• sayÄ• nurÅ«pena yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ kat
sammasitvÄ• maggo nibbattito, taá¹ƒ taá¹ƒ jhÄ• nasadisova hoti. pÄ• dakajjhÄ• naá¹ƒ pana
vinÄ• ajjhÄ• sayamatteneva taá¹ƒ na ijjhati. etthÄ• pi ca vipassanÄ• niyamo vuttanayeneva

__ayaá¹ƒ vuccati sammÄ• samÄ• dhÄ«_ti yÄ• imesu catÅ«su jhÄ• nesu ekaggatÄ• , ayaá
aparabhÄ• ge lokuttaro sammÄ• samÄ• dhi nÄ• ma vuccati. evaá¹ƒ lokiyalokuttaravasena c
maggasaccaá¹ƒ deseti. tattha lokiyamagge sabbÄ• neva maggaá¹…gÄ• ni yathÄ• nurÅ«pa
aÃ±Ã±atarÄ• rammaá¹‡Ä• ni honti. lokuttaramagge pana catusaccappaá¹-ivedhÄ• ya pavat
nibbÄ• nÄ• rammaá¹‡aá¹ƒ avijjÄ• nusayasamugghÄ• takaá¹ƒ paÃ±Ã±Ä• cakkhu sammÄ• c
sampannadiá¹-á¹-hissa taá¹ƒ sampayutto tividhamicchÄ• saá¹…kappasamugghÄ• tako ceta
sammÄ• saá¹…kappo, tathÄ• passantassa vitakkentassa ca taá¹ƒ sampayuttÄ• va
catubbidhavacÄ«duccaritasamugghÄ• tikÄ• micchÄ• vÄ• cÄ• ya virati sammÄ• vÄ• cÄ• , t
taá¹ƒ sampayuttÄ• va tividhamicchÄ• kammantasamucchedikÄ• micchÄ• kammantÄ• virat
tesaá¹ƒ yeva cassa vÄ• cÄ• kammantÄ• naá¹ƒ vodÄ• nabhÅ«tÄ• taá¹ƒ sampayuttÄ• va kuh
micchÄ• Ä• jÄ«vÄ• virati sammÄ• Ä• jÄ«vo, tassÄ• yevassa sammÄ• vÄ• cÄ• kammantÄ•
patiá¹-á¹-hamÄ• nassa tadanurÅ«po taá¹ƒ sampayuttova kosajjasamucchedako, anuppannu
akusalakusalÄ• naá¹ƒ \Ee I 196/ anuppÄ• dappahÄ• nuppÄ• daá¹-á¹-hitisÄ• dhako ca vÄ«ri
evaá¹ƒ vÄ• yamantassa taá¹ƒ sampayuttova micchÄ• sativiniddhunako, kÄ• yÄ• dÄ«su kÄ•
cetaso asammoso sammÄ• sati. evaá¹ƒ anuttarÄ• ya satiyÄ• suvihitacittÄ• rakkhassa taá¹ƒ
micchÄ• samÄ• dhividdhaá¹ƒ sikÄ• cittekaggatÄ• sammÄ• samÄ• dhi. esa lokuttaro ariyo a

yo saha lokiyena maggena dukkhanirodhagÄ• minipaá¹-ipadÄ• ti saá¹…khyaá¹ƒ gato, so kl
sammÄ• diá¹-á¹-hisaá¹…kappÄ• naá¹ƒ vijjÄ• ya sesadhammÄ• naá¹ƒ caraá¹‡ena saá¹…ga
caraá¹‡aÃ±ca. tathÄ• tesaá¹ƒ dvinnaá¹ƒ vipassanÄ• yÄ• nena itaresaá¹ƒ samathayÄ• nena
ceva vipassanÄ• ca. tesaá¹ƒ dvinnaá¹ƒ paÃ±Ã±Ä• kkhandhena tadanantarÄ• naá¹ƒ tiá¹‡á¹
avasesÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ samÄ• dhikkhandhena adhipaÃ±Ã±Ä• adhisÄ«laadhicittasikkh
khandhattayaÃ±ceva sikkhattayaÃ±ca hoti. yena samannÄ• gato ariyasÄ• vako dassanasam
gamanasamatthehi ca pÄ• dehi samannÄ• gato addhiko viya vijjÄ• caraá¹‡asampanno hutv
kÄ• masukhallikÄ• nuyogaá¹ƒ samathayÄ• nena attakilamathÄ• nuyoganti antadvayaá¹ƒ pa
majjhimapaá¹-ipadaá¹ƒ paá¹-ipanno paÃ±Ã±Ä• kkhandhena mohakkhandhaá¹ƒ, sÄ«lakkhan
samÄ• dhikkhandhena ca lobhakkhandhaá¹ƒ padÄ• lento adhipaÃ±Ã±Ä• sikkhÄ• ya paÃ±Ã
sÄ«lasampadaá¹ƒ, adhicittasikkhÄ• ya samÄ• dhisampadanti tisso sampattiyo patvÄ• amat
sacchikaroti. Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡aá¹ƒ sattatiá¹ƒsabodhipakkhiyadhammarata
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ ariyabhÅ«miá¹ƒ okkanto hotÄ«ti.

maggasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccapakiá¹‡á¹‡akavaá¹‡á¹‡anÄ•

catÅ«su \Ne I 167/ \Ee I 197/ \Be I 183/ pana saccesu bÄ• dhanalakkhaá¹‡aá¹ƒ dukkhasac
pabhavalakkhaá¹‡aá¹ƒ samudayasaccaá¹ƒ, santilakkhaá¹‡aá¹ƒ nirodhasaccaá¹ƒ, niyyÄ• na
maggasaccaá¹ƒ, apica pavattipavattakanivattinivattakalakkhaá¹‡Ä• ni paá¹-ipÄ• á¹-iyÄ• . tat
saá¹…khatataá¹‡hÄ• asaá¹…khatadassanalakkhaá¹‡Ä• ni ca.

kasmÄ• pana cattÄ• reva ariyasaccÄ• ni vuttÄ• ni anÅ«nÄ• ni anadhikÄ• nÄ«ti ce? aÃ±Ã±
aÃ±Ã±atarassa ca anapaneyyabhÄ• vato. na hi etehi aÃ±Ã±aá¹ƒ adhikaá¹ƒ vÄ• , etesaá¹ƒ v
sambhoti. yathÄ• ha ---

``idha, bhikkhave, Ä• gaccheyya samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• `netaá¹ƒ dukkhaá¹ƒ ariy
dukkhaá¹ƒ ariyasaccaá¹ƒ. yaá¹ƒ samaá¹‡ena gotamena desitaá¹ƒ, ahametaá¹ƒ dukkhaá¹ƒ a
aÃ±Ã±aá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijj

yathÄ• cÄ• ha ---

``yo hi koci, bhikkhave, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ vadeyya `netaá¹ƒ dukkha
ariyasaccaá¹ƒ, yaá¹ƒ samaá¹‡ena gotamena desitaá¹ƒ, ahametaá¹ƒ dukkhaá¹ƒ paá¹-hamaá
paccakkhÄ• ya aÃ±Ã±aá¹ƒ dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â
vijjatÄ«â€™â€™ tiÄ• di (SN c V 1086).

apica pavattimÄ• cikkhanto bhagavÄ• sahetukaá¹ƒ Ä• cikkhi, nivattiÃ±ca saupÄ• yaá¹ƒ. iti
pavattinivattitadubhayahetÅ«naá¹ƒ etapparamato cattÄ• reva vuttÄ• ni. tathÄ•
pariÃ±Ã±eyyapahÄ• tabbasacchikÄ• tabbabhÄ• vetabbÄ• naá¹ƒ,
taá¹‡hÄ• vatthutaá¹‡hÄ• taá¹‡hÄ• nirodhataá¹‡hÄ• nirodhÅ«pÄ• yÄ• naá¹ƒ,
Ä• layaÄ• layarÄ• matÄ• Ä• layasamugghÄ• taÄ• layasamugghÄ• tÅ«pÄ• yÄ• naÃ±ca vase

ettha ca oá¸·Ä• rikattÄ• sabbasattasÄ• dhÄ• raá¹‡attÄ• ca suviÃ±Ã±eyyanti dukkhasacca
tasseva hetudassanatthaá¹ƒ tadanantaraá¹ƒ samudayasaccaá¹ƒ, hetunirodhÄ• \Be I 184/ p
Ã±Ä• panatthaá¹ƒ tato nirodhasaccaá¹ƒ, tadadhigamÅ«pÄ• yadassanatthaá¹ƒ ante maggas
bhavasukhassÄ• dagadhitÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ saá¹ƒvegajananatthaá¹ƒ \Ne I 168/ pa
taá¹ƒ neva akataá¹ƒ Ä• gacchati, na issaranimmÄ• nÄ• dito hoti, ito pana hotÄ«ti Ã±Ä• pana
samudayaá¹ƒ. tato sahetukena dukkhena abhibhÅ«tattÄ• saá¹ƒviggamÄ• nasÄ• naá¹ƒ duk
nissaraá¹‡adassanena assÄ• sajananatthaá¹ƒ nirodhaá¹ƒ. tato nirodhÄ• dhigamanatthaá¹ƒ
magganti ayametesaá¹ƒ kamo.

etesu pana bhÄ• ro viya dukkhasaccaá¹ƒ daá¹-á¹-habbaá¹ƒ, bhÄ• rÄ• dÄ• namiva samuda
bhÄ• ranikkhepanamiva nirodhasaccaá¹ƒ, bhÄ• ranikkhepanÅ«pÄ• yo viya maggasaccaá¹ƒ
roganidÄ• namiva samudayasaccaá¹ƒ, rogavÅ«pasamo viya nirodhasaccaá¹ƒ, bhesajjamiva
dubbhikkhamiva vÄ• dukkhasaccaá¹ƒ, dubbuá¹-á¹-hi viya samudayasaccaá¹ƒ, subhikkhami
suvuá¹-á¹-hi viya maggasaccaá¹ƒ. apica verÄ«veramÅ«laverasamugghÄ• taverasamugghÄ
visarukkharukkhamÅ«lamÅ«lÅ«pacchedatadupacchedÅ«pÄ• yehi, bhayabhayamÅ«lanibbh
orimatÄ«ramahoghapÄ• rimatÄ«rataá¹ƒsampÄ• pakavÄ• yÄ• mehi ca yojetvÄ• petÄ• ni upa

sabbÄ• neva panetÄ• ni saccÄ• ni paramatthena vedakakÄ• rakanibbutagamakÄ• bhÄ• va
tenetaá¹ƒ vuccati ---

``dukkhameva hi na koci dukkhito, kÄ• rako na kiriyÄ• va vijjati.

atthi nibbuti na nibbuto pumÄ• , maggamatthi gamako na vijjatÄ«â€™â€™ ti ||

atha vÄ• ---

dhuvasubhasukhattasuÃ±Ã±aá¹ƒ, purimadvayamattasuÃ±Ã±amamatapadaá¹ƒ.

dhuvasukhaattavirahito, maggo iti suÃ±Ã±atÄ• tesu ||

nirodhasuÃ±Ã±Ä• ni \Ee I 199/ vÄ• tÄ«á¹‡i, nirodho ca sesattayasuÃ±Ã±o. phalasuÃ±Ã±o

dukkhassa abhÄ• vato, magge ca nirodhassa, na phalena sagabbho pakativÄ• dÄ«naá¹ƒ pa
phalaá¹ƒ dukkhasamudayÄ• naá¹ƒ nirodhamaggÄ• naÃ±ca asamavÄ• yÄ• , na hetusamave
samavÄ• yavÄ• dÄ«naá¹ƒ dviaá¹‡ukÄ• di viya. tenetaá¹ƒ vuccati ---

``tayamidha \Ne I 169/ \Be I 185/ nirodhasuÃ±Ã±aá¹ƒ, tayena tenÄ• pi nibbutÄ« suÃ±Ã±Ä•

suÃ±Ã±o phalena hetu, phalampi taá¹ƒhetunÄ• suÃ±Ã±aâ€™â€™ nti ||

sabbÄ• neva saccÄ• ni aÃ±Ã±amaÃ±Ã±asabhÄ• gÄ• ni avitathato attasuÃ±Ã±ato dukkarap

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambhav
sukhumena tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• teyya poá¹…khÄ• nupoá¹…khaá¹ƒ avirÄ
bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ivijjheyyÄ• ti? etadeva, bhante, dukkarataraÃ
durabhisambhavataraÃ±ca. yo vÄ• sattadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá
te, Ä• nanda, duppaá¹-ivijjhataraá¹ƒ paá¹-ivijjhanti, ye `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«ta
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ paá¹-ivijjha
1115).

visabhÄ• gÄ• ni salakkhaá¹‡avavatthÄ• nato. purimÄ• ni ca dve sabhÄ• gÄ• ni duravagÄ•
lokiyattÄ• sÄ• savattÄ• ca, visabhÄ• gÄ• ni phalahetubhedato pariÃ±Ã±eyyapahÄ• tabbato
sabhÄ• gÄ• ni gambhÄ«rattena duravagÄ• hattÄ• lokuttarattÄ• anÄ• savattÄ• ca, visabhÄ
sacchikÄ• tabbabhÄ• vetabbato ca. paá¹-hamatatiyÄ• ni cÄ• pi sabhÄ• gÄ• ni phalÄ• pades
saá¹…khatÄ• saá¹…khatato \Ee I 200/. dutiyacatutthÄ• ni cÄ• pi sabhÄ• gÄ• ni hetuapades
ekantakusalÄ• kusalato. paá¹-hamacatutthÄ• ni cÄ• pi sabhÄ• gÄ• ni saá¹…khatato, visabh
dutiyatatiyÄ• ni cÄ• pi sabhÄ• gÄ• ni nevasekkhanÄ• sekkhabhÄ• vato, visabhÄ• gÄ• ni sÄ

``iti evaá¹ƒ pakÄ• rehi, nayehi ca vicakkhaá¹‡o.

vijaÃ±Ã±Ä• ariyasaccÄ• naá¹ƒ, sabhÄ• gavisabhÄ• gataâ€™â€™ nti ||

sabbameva \Ne I 170/ cettha dukkhaá¹ƒ ekavidhaá¹ƒ pavattibhÄ• vato, duvidhaá¹ƒ nÄ• ma
kÄ• marÅ«pÄ• rÅ«pÅ«papattibhavabhedato, catubbidhaá¹ƒ catuÄ• hÄ• rabhedato, paÃ±cav
paÃ±cupÄ• dÄ• nakkhandhabhedato. samudayopi ekavidho pavattakabhÄ• vato, duvidho
diá¹-á¹-hisampayuttÄ• sampayuttato, tividho kÄ• mabhavavibhavataá¹‡hÄ• bhedato, catubb
paÃ±cavidho rÅ«pÄ• bhinandanÄ• dibhedato, chabbidho chataá¹‡hÄ• kÄ• yabhedato. niroc
asaá¹…khatadhÄ• tubhÄ• vato, pariyÄ• yato pana duvidho saupÄ• disesaanupÄ• disesato,
catubbidho catumaggÄ• dhigamanÄ«yato, paÃ±cavidho paÃ±cÄ• bhinandanavÅ«pasamato
chataá¹‡hÄ• kÄ• yakkhayabhedato. maggopi ekavidho bhÄ• vetabbato, duvidho samathavip

dassanabhÄ• vanÄ• bhedato vÄ• , tividho khandhattayabhedato. ayaÃ±hi sappadesattÄ• n
nippadesehi tÄ«hi khandhehi saá¹…gahito. yathÄ• ha ---

``na kho, Ä• vuso visÄ• kha, ariyena aá¹-á¹-haá¹…gikena maggena tayo khandhÄ• saá¹…g
visÄ• kha, khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…gahito. yÄ• , cÄ• vuso visÄ• kha
sammÄ• kammanto yo ca sammÄ• Ä• jÄ«vo, ime dhammÄ• sÄ«lakkhandhe saá¹…gahitÄ•
sammÄ• sati yo ca sammÄ• samÄ• dhi, ime dhammÄ• samÄ• dhikkhandhe saá¹…gahitÄ•
sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhandhe saá¹…gahitÄ• â€™â€™ ti (MN

catubbidho sotÄ• pattimaggÄ• divasena.

apica sabbÄ• neva saccÄ• ni ekavidhÄ• ni avitathattÄ• , abhiÃ±Ã±eyyattÄ• vÄ• . duvidhÄ•
saá¹…khatÄ• saá¹…khatato \Ee I 201/ vÄ• . tividhÄ• ni dassanabhÄ• vanÄ• hi pahÄ• tabba
nevapahÄ• tabbanÄ• pahÄ• tabbato ca. catubbidhÄ• ni pariÃ±Ã±eyyapahÄ• tabbasacchikÄ

``evaá¹ƒ ariyasaccÄ• naá¹ƒ, dubbodhÄ• naá¹ƒ budho vidhiá¹ƒ.

anekabhedato jaÃ±Ã±Ä• , hitÄ• ya ca sukhÄ• ya cÄ• â€™â€™ ti ||

saccapakiá¹‡á¹‡akavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

idÄ• ni \Ee I 202/ \Be I 187/ dhammasenÄ• pati bhagavatÄ• desitakkameneva ante saccac
``taá¹ƒ Ã±Ä• taá¹-á¹-hena \Ne I 171/ Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• saccacatukkavasena
nigametvÄ• dasseti. evaá¹ƒ ``sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ n
nigametvÄ• dassetÄ«ti.

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• ya

sutamayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ«lamayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<37> sÄ«lamayaÃ±Ä• á¹‡aniddese \Ee I 203/ __paÃ±cÄ• _ti gaá¹‡anapariccheda. __sÄ«lÄ
paricchinnadhammanidassanaá¹ƒ. __pariyantapÄ• risuddhisÄ«la_ntiÄ• di paÃ±cannaá¹ƒ sa
pariyantapÄ• risuddhÄ«tiÄ• dÄ«su yathÄ• nÄ«lavaá¹‡á¹‡ayogato vatthampi nÄ«lamassa a
evaá¹ƒ gaá¹‡anavasena pariyanto paricchedo assÄ• atthÄ«ti pariyantÄ• , upasampannasÄ
anupasampannasÄ«lassa avasÄ• nasabbhÄ• vato vÄ• pariyanto avasÄ• naá¹ƒ assÄ• atth
vÄ• vattabbe sakÄ• ralopo katoti veditabbo ``dakaá¹ƒ dakÄ• sayÄ• pavisantÄ«â€™â€™ ti

ettha ukÄ• ralopo viya. parisuddhabhÄ• vo pÄ• risuddhi, pariyantÄ• ca sÄ• pÄ• risuddhi cÄ
pariyantapÄ• risuddhisaá¹…khÄ• taá¹ƒ sÄ«laá¹ƒ pariyantapÄ• risuddhisÄ«laá¹ƒ. vuttapaá¹-i
__apariyantÄ• , _ natthi etissÄ• pariyantotipi apariyantÄ• , vuddho etissÄ• pariyantotipi apa
samÄ• dÄ• nato pabhuti akhaá¹‡á¸• itattÄ• khaá¹‡á¸• itÄ• pi katapaá¹-ikammattÄ• cittuppÄ
virahitattÄ• ca parisuddhajÄ• timaá¹‡i viya sudhantasuparikammakatasuvaá¹‡á¹‡aá¹ƒ viya
ariyamaggassa padaá¹-á¹-hÄ• nabhÅ«tÄ• anÅ«naá¹-á¹-hena __paripÅ«á¹‡á¹‡Ä• _. diá¹-á¹-
diá¹-á¹-hiparÄ• mÄ• sena aggahitattÄ• __aparÄ• maá¹-á¹-hÄ• . _ayaá¹ƒ te sÄ«le dosoti ken
parÄ• masituá¹ƒ asakkuá¹‡eyyattÄ• vÄ• aparÄ• maá¹-á¹-hÄ• . arahattaphalakkhaá¹‡e
sabbadarathapaá¹-ippassaddhiyÄ• __ paá¹-ippassaddhi. anupasampannÄ• na_nti anavases
sÄ«lasampadÄ• ya bhusaá¹ƒ sampannÄ• ti upasampannÄ• , na upasampannÄ• anupasam
anupasampannÄ• naá¹ƒ.

__pariyantasikkhÄ• padÄ• na_nti \Be I 188/ ettha sikkhitabbaá¹-á¹-hena sikkhÄ• , koá¹-á¹-h
padÄ• ni, sikkhitabbakoá¹-á¹-hÄ• sÄ• nÄ«ti attho. apica sÄ«le patiá¹-á¹-hitena uparipattabba
dhammÄ• \Ee I 204/ sikkhÄ• , sÄ«lÄ• ni tÄ• saá¹ƒ sikkhÄ• naá¹ƒ patiá¹-á¹-haá¹-á¹-hena pa
padattÄ• sikkhÄ• padÄ• ni \Ne I 172/, pariyantÄ• ni sikkhÄ• padÄ• ni etesanti pariyantasikk
pariyantasikkhÄ• padÄ• naá¹ƒ. ettha ca dve pariyantÄ• sikkhÄ• padapariyanto ca kÄ• lapa
sikkhÄ• padapariyanto? upÄ• sakopÄ• sikÄ• naá¹ƒ yathÄ• samÄ• dÄ• navasena ekaá¹ƒ vÄ
paÃ±ca vÄ• aá¹-á¹-ha vÄ• dasa vÄ• sikkhÄ• padÄ• ni honti, sikkhamÄ• nasÄ• maá¹‡eras
sikkhÄ• padÄ• ni. ayaá¹ƒ sikkhÄ• padapariyanto. katamo kÄ• lapariyanto? upÄ• sakopÄ• si
parivesanapariyantaá¹ƒ sÄ«laá¹ƒ samÄ• diyanti, vihÄ• ragatÄ• vihÄ• rapariyantaá¹ƒ sÄ«laá
vÄ• dve vÄ• tayo vÄ• bhiyyo vÄ• rattindivÄ• ni paricchedaá¹ƒ katvÄ• sÄ«laá¹ƒ samÄ• di
kÄ• lapariyanto. imesu dvÄ«su pariyantesu sikkhÄ• padaá¹ƒ pariyantaá¹ƒ katvÄ• samÄ• di
vÄ«tikkamanena vÄ• maraá¹‡ena vÄ• paá¹-ippassambhati, kÄ• laá¹ƒ pariyantaá¹ƒ katvÄ•
taá¹ƒtaá¹ƒkÄ• lÄ• tikkamena paá¹-ippassambhati.

__apariyantasikkhÄ• padÄ• na_nti ---

``nava koá¹-isahassÄ• ni, asÄ«ti satakoá¹-iyo.

paÃ±Ã±Ä• sa satasahassÄ• ni, chattiá¹ƒsa ca punÄ• pare ||

``ete saá¹ƒvaravinayÄ• , sambuddhena pakÄ• sitÄ• .

peyyÄ• lamukhena niddiá¹-á¹-hÄ• , sikkhÄ• vinayasaá¹ƒvareâ€™â€™ ti || ---

evaá¹ƒ gaá¹‡anavasena pariyantÄ• nampi sikkhÄ• padÄ• naá¹ƒ anavasesasamÄ• dÄ• nab
lÄ• bhayasaÃ±Ä• tiaá¹…gajÄ«vitahetu adiá¹-á¹-hapariyantabhÄ• vavasena upari

rakkhitabbasÄ«laparicchedÄ• bhÄ• vavasena ca natthi etesaá¹ƒ pariyantoti apariyantÄ• ni.
sikkhÄ• padÄ• ni etesanti apariyantasikkhÄ• padÄ• . tesaá¹ƒ apariyantasikkhÄ• padÄ• naá¹
vuddhapariyantasikkhÄ• padÄ• nanti vÄ• attho.

__puthujjanakalyÄ• á¹‡akÄ• na_ntiÄ• dÄ«su \Ee I 205/ ---

``puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano itiâ€™â€™ || ---

vuttaputhujjanalakkhaá¹‡Ä• natikkamepi ---

``duve \Be I 189/ \Ne I 173/ puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || ---

vuttaputhujjanadvaye kalyÄ• á¹‡adhammasamÄ• gamena andhaputhujjanabhÄ• vaá¹ƒ atik
á¹-hitÄ• naá¹ƒ puthujjanakalyÄ• á¹‡akÄ• naá¹ƒ kalyÄ• á¹‡aputhujjanÄ• nanti vuttaá¹ƒ hoti. p
kalyÄ• á¹‡akÄ• naá¹ƒ puthujjanakalyÄ• á¹‡akÄ• naá¹ƒ.

__kusaladhamme yuttÄ• na_nti ettha __kusala_saddo tÄ• va Ä• rogyÄ• navajjachekasukha
``kacci nu bhoto kusalaá¹ƒ, kacci bhoto anÄ• mayaâ€™â€™ ntiÄ• dÄ«su (J I 15.146; II 20.1
``katamo pana, bhante, kÄ• yasamÄ• cÄ• ro kusalo? yo kho, mahÄ• rÄ• ja, kÄ• yasamÄ• c
361) ca ``puna caparaá¹ƒ, bhante, etadÄ• nuttariyaá¹ƒ yathÄ• bhagavÄ• dhammaá¹ƒ dese
ti ca (DN III 145) evamÄ• dÄ«su anavajje. ``kusalo tvaá¹ƒ rathassa aá¹…gapaccaá¹…gÄ• n
naccagÄ«tassa sikkhitÄ• cÄ• turitthiyoâ€™â€™ tiÄ• dÄ«su (J II 22.94) cheke. ``kusalÄ• na
dhammÄ• naá¹ƒ samÄ• dÄ• nahetu (DN III 80). kusalassa kammassa katattÄ• upacitattÄ•
sukhavipÄ• ke. svÄ• yamidha Ä• rogyepi anavajjepi sukhavipÄ• kepi vaá¹-á¹-ati.

vacanattho panettha kucchite pÄ• pake dhamme salayanti calayanti kampenti viddhaá¹ƒse
kucchitena vÄ• Ä• kÄ• rena sayanti pavattantÄ«ti kusÄ• , te kuse lunanti chindantÄ«ti kusa
sÄ• nato tanukaraá¹‡ato kusaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. tena kusena lÄ• tabbÄ• gahetabbÄ• \Ee I
kusalÄ• , yathÄ• vÄ• kusÄ• ubhayabhÄ• gagataá¹ƒ hatthappadesaá¹ƒ lunanti, evamimepi
ubhayabhÄ• gagataá¹ƒ saá¹ƒkilesapakkhaá¹ƒ lunanti, tasmÄ• kusÄ• viya lunantÄ«ti kusal
Ä• rogyaá¹-á¹-hena anavajjaá¹-á¹-hena kosallasambhÅ«taá¹-á¹-hena vÄ• kusalÄ• . idha pa
vipassanÄ• kusalameva adhippetaá¹ƒ, tasmÄ• sese vihÄ• ya tasseva dassanatthaá¹ƒ ``kus
ekavacanaá¹ƒ katanti veditabbaá¹ƒ. vipassanÄ• kusaladhamme sÄ• taccakiriyatÄ• ya sakka
yuttÄ• nanti attho.

__sekkhapariyante paripÅ«rakÄ• rÄ«na_nti ettha tÄ«su sikkhÄ• su jÄ• tÄ• tipi sekkhÄ• , sa
etetipi sekkhÄ• , sayameva sikkhantÄ«tipi sekkhÄ• \Be I 190/.
sotÄ• pattimaggaphalasakadÄ• gÄ• mimaggaphalaanÄ• gÄ• mimaggaphalaarahattamagga
dhammÄ• pariyante avasÄ• ne etassa, te vÄ• sekkhÄ• dhammÄ• pariyanto paricchedo e
tasmiá¹ƒ sekkhapariyante dhammeti sambandho. paripÅ«raá¹ƒ paripuá¹‡á¹‡ataá¹ƒ karontÄ«
paripÅ«rakÄ• ro paripÅ«rakiriyÄ• etesaá¹ƒ atthÄ«ti vÄ• paripÅ«rakÄ• rino. tesaá¹ƒ sotÄ• p
pubbabhÄ• gabhÅ«te sekkhapariyante paá¹-ipadÄ• dhamme vipassanÄ• pÄ• ripÅ«riyÄ• pa
jÄ«vite ca anapekkhÄ• na_nti ettha __kÄ• ye_ti sarÄ«re. sarÄ«raÃ±hi asucisaÃ±cayato kuc
kesÄ• dÄ«naá¹ƒ cakkhurogÄ• dÄ«naÃ±ca rogasatÄ• naá¹ƒ Ä• yabhÅ«tattÄ• kÄ• yoti vucca
taÃ±hi jÄ«vanti tenÄ• ti jÄ«vitanti vuccati. natthi etesaá¹ƒ apekkhÄ• ti anapekkhÄ• , nissineh
tasmiá¹ƒ kÄ• ye ca jÄ«vite ca anapekkhÄ• naá¹ƒ.

idÄ• ni tesaá¹ƒ tesu anapekkhattassa kÄ• raá¹‡aá¹ƒ dassento __pariccattajÄ«vitÄ• na_nti
Ä• cariyassa vÄ• sakajÄ«vitapariccÄ• geneva hi te kilamamÄ• nepi kÄ• ye vinassamÄ• nep
hontÄ«ti. __sattannaá¹ƒ sekkhÄ• na_nti sikkhantÄ«ti sekkhÄ• ti laddhanÄ• mÄ• naá¹ƒ
sotÄ• pattimaggaá¹-á¹-hÄ• dÄ«naá¹ƒ sattannaá¹ƒ ariyapuggalÄ• naá¹ƒ. __tathÄ• gatasÄ• v
sÄ• vakÄ• naá¹ƒ. aá¹-á¹-hapi hi ariyapuggalÄ• savanante ariyÄ• ya jÄ• tiyÄ• jÄ• tattÄ• bh
anusiá¹-á¹-hiá¹ƒ aveccappasÄ• dayogena sakkaccaá¹ƒ suá¹‡antÄ«ti sÄ• vakÄ• . tesupi aral
visesetvÄ• \Ee I 207/ dassento __khÄ«á¹‡Ä• savÄ• na_nti Ä• ha, arahattamaggaÃ±Ä• á¹‡e
parikkhÄ«á¹‡asabbÄ• savÄ• nanti attho. __paccekabuddhÄ• na_nti taá¹ƒ taá¹ƒ kÄ• raá¹‡aá
anÄ• cariyako catusaccaá¹ƒ bujjhitavÄ• ti paccekabuddho. tÄ• disÄ• naá¹ƒ paccekabuddhÄ

__tathÄ• gatÄ• na_nti ettha aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato --- tathÄ• Ä• g
gatoti tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato ab
tathadassitÄ• ya tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato
tathÄ• gato.

kathaá¹ƒ \Be I 191/ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato_? yathÄ• sabbalokahitÄ• ya
purimakÄ• sammÄ• sambuddhÄ• Ä• gatÄ• . kiá¹ƒ vuttaá¹ƒ hoti? yenÄ• bhinÄ«hÄ• rena pu
teneva amhÄ• kampi bhagavÄ• Ä• gato. atha vÄ• yathÄ• purimakÄ• bhagavanto
dÄ• nasÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccÄ• dhiá¹-á¹-hÄ• namettupekkhÄ• saá
upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• aá¹…gap
nayanadhanarajjaputtadÄ• rapariccÄ• ganti \Ne I 175/ ime paÃ±ca mahÄ• pariccÄ• ge paric
pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo pÅ«retvÄ• buddhicariyÄ
tathÄ• amhÄ• kampi bhagavÄ• Ä• gato. yathÄ• ca purimakÄ• bhagavanto cattÄ• ro satip
sammappadhÄ• ne cattÄ• ro iddhipÄ• de paÃ±cindriyÄ• ni paÃ±ca balÄ• ni satta bojjhaá¹…
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vetvÄ• brÅ«hetvÄ• Ä• gatÄ• , tathÄ• amhÄ• kampi

``yatheva dÄ«paá¹…karabuddhaÄ• dayo, sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato, tathÄ• gato vuccati tena cakkhumÄ• â€™â€™ ti ||

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato? _ yathÄ• sampatijÄ• tÄ• purimakÄ• bhagavanto ga
te hi sampatijÄ• tÄ• samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya uttarenamukhÄ• sattap
yathÄ• ha ``sampatijÄ• to, Ä• nanda, bodhisatto samehi pÄ• dehi pathaviyaá¹ƒ patiá¹-á¹-hal
uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gacchati setamhi chatte anudhÄ• rayamÄ• ne, sa
Ä• sabhiÃ±ca vÄ• caá¹ƒ bhÄ• sati `aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá
ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti (MN III 207; DN II 31). taÃ±c
ahosi avitathaá¹ƒ anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• vena. yaÃ±hi so s
patiá¹-á¹-hahi, idamassa caturiddhipÄ• dapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, uttaramukhabh
sabbalokuttarabhÄ• vassa pubbanimittaá¹ƒ, sattapadavÄ«tihÄ• ro sattabojjhaá¹…garatanap
pubbanimittaá¹ƒ, ``suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• â€™â€™ ti (Sn 693) et
vuttacÄ• marukkhepo pana sabbatitthiyanimmathanassa pubbanimittaá¹ƒ, setacchattadhÄ•
arahattaphalavimuttivaravimalasetacchattapaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, sabbÄ• disÄ•
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhassa pubbanimittaá¹ƒ, Ä• sabhivÄ• cÄ•
appaá¹-ivattiyavaradhammacakkappavattanassa pubbanimittaá¹ƒ. tathÄ• yaá¹ƒ bhagavÄ• p
tathaá¹ƒ ahosi avitathaá¹ƒ tesaá¹ƒyeva visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• vena. te

``muhuttajÄ• tova gavaá¹ƒpatÄ« yathÄ• , samehi pÄ• dehi phusÄ« vasundharaá¹ƒ.

so vikkamÄ« satta padÄ• ni gotamo, setaÃ±ca chattaá¹ƒ anudhÄ• rayuá¹ƒ marÅ« ||

``gantvÄ• na \Ne I 176/ so satta padÄ• ni gotamo, disÄ• vilokesi samÄ• samantato.

aá¹-á¹-haá¹…gupetaá¹ƒ giramabbhudÄ«rayi, sÄ«ho yathÄ• pabbatamuddhaniá¹-á¹-hitoâ€™

evaá¹ƒ tathÄ• gatoti tathÄ• gato.

atha vÄ• yathÄ• purimakÄ• bhagavanto, ayampi bhagavÄ• tatheva nekkhammena kÄ• n
paá¹-hamajjhÄ• nena nÄ«varaá¹‡e ... pe ... aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ ... pe
sabbakilese pahÄ• ya gato. evampi tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ \Ee I 209/ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato? _ pathavÄ«dhÄ• tuyÄ• ka
tathaá¹ƒ avitathaá¹ƒ, Ä• podhÄ• tuyÄ• paggharaá¹‡alakkhaá¹‡aá¹ƒ, tejodhÄ• tuyÄ• uá¹‡ha
vÄ• yodhÄ• tuyÄ• vitthambhanalakkhaá¹‡aá¹ƒ, Ä• kÄ• sadhÄ• tuyÄ• asamphuá¹-á¹-halakh

vijÄ• nanalakkhaá¹‡aá¹ƒ.

rÅ«passa ruppanalakkhaá¹‡aá¹ƒ, vedanÄ• ya vedayitalakkhaá¹‡aá¹ƒ, saÃ±Ã±Ä• ya saÃ±jÄ
saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡assa vijÄ• nanalak

vitakkassa abhiniropanalakkhaá¹‡aá¹ƒ, vicÄ• rassa anumajjanalakkhaá¹‡aá¹ƒ, pÄ«tiyÄ• pl
sukhassa sÄ• talakkhaá¹‡aá¹ƒ, cittekaggatÄ• ya avikkhepalakkhaá¹‡aá¹ƒ, phassassa phusa

saddhindriyassa \Be I 193/ adhimokkhalakkhaá¹‡aá¹ƒ, vÄ«riyindriyassa paggahalakkhaá¹‡a
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, samÄ• dhindriyassa avikkhepalakkhaá¹‡aá¹ƒ, paÃ±Ã±indriy
pajÄ• nanalakkhaá¹‡aá¹ƒ.

saddhÄ• balassa assaddhiye akampiyalakkhaá¹‡aá¹ƒ, vÄ«riyabalassa kosajje, satibalassa
samÄ• dhibalassa uddhacce, paÃ±Ã±Ä• balassa avijjÄ• ya akampiyalakkhaá¹‡aá¹ƒ.

satisambojjhaá¹…gassa upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, dhammavicayasambojjhaá¹…gass
vÄ«riyasambojjhaá¹…gassa paggahalakkhaá¹‡aá¹ƒ, pÄ«tisambojjhaá¹…gassa pharaá¹‡ala
passaddhisambojjhaá¹…gassa upasamalakkhaá¹‡aá¹ƒ, samÄ• dhisambojjhaá¹…gassa avik
upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• nalakkhaá¹‡aá¹ƒ.

sammÄ• diá¹-á¹-hiyÄ• \Ne I 177/ dassanalakkhaá¹‡aá¹ƒ, sammÄ• saá¹…kappassa abhinir
sammÄ• vÄ• cÄ• ya pariggahalakkhaá¹‡aá¹ƒ, sammÄ• kammantassa samuá¹-á¹-hÄ• nalak
vodÄ• nalakkhaá¹‡aá¹ƒ, sammÄ• vÄ• yÄ• massa paggahalakkhaá¹‡aá¹ƒ, sammÄ• satiyÄ•
sammÄ• samÄ• dhissa avikkhepalakkhaá¹‡aá¹ƒ.

avijjÄ• ya aÃ±Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ cetanÄ• lakkhaá¹‡aá¹ƒ, viÃ±
vijÄ• nanalakkhaá¹‡aá¹ƒ, nÄ• massa namanalakkhaá¹‡aá¹ƒ, rÅ«passa ruppanalakkhaá¹‡aá
Ä• yatanalakkhaá¹‡aá¹ƒ, phassassa phusanalakkhaá¹‡aá¹ƒ, vedanÄ• ya vedayitalakkhaá¹‡
hetulakkhaá¹‡aá¹ƒ, upÄ• dÄ• nassa \Ee I 210/ gahaá¹‡alakkhaá¹‡aá¹ƒ, bhavassa Ä• yÅ«ha
nibbattilakkhaá¹‡aá¹ƒ, jarÄ• ya jÄ«raá¹‡alakkhaá¹‡aá¹ƒ, maraá¹‡assa cutilakkhaá¹‡aá¹ƒ.

dhÄ• tÅ«naá¹ƒ suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanalakkhaá¹‡aá¹ƒ, sat
upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, sammappadhÄ• nÄ• naá¹ƒ padahanalakkhaá¹‡aá¹ƒ, iddhip
ijjhanalakkhaá¹‡aá¹ƒ, indriyÄ• naá¹ƒ adhipatilakkhaá¹‡aá¹ƒ, balÄ• naá¹ƒ akampiyalakkhaá¹
niyyÄ• nalakkhaá¹‡aá¹ƒ, maggassa hetulakkhaá¹‡aá¹ƒ.

saccÄ• naá¹ƒ tathalakkhaá¹‡aá¹ƒ, samathassa avikkhepalakkhaá¹‡aá¹ƒ, vipassanÄ• ya an
samathavipassanÄ• naá¹ƒ ekarasalakkhaá¹‡aá¹ƒ, yuganaddhÄ• naá¹ƒ anativattanalakkhaá

sÄ«lavisuddhiyÄ• saá¹ƒvaralakkhaá¹‡aá¹ƒ, cittavisuddhiyÄ• avikkhepalakkhaá¹‡aá¹ƒ, diá
dassanalakkhaá¹‡aá¹ƒ.

khaye \Be I 194/ Ã±Ä• á¹‡assa samucchedalakkhaá¹‡aá¹ƒ, anuppÄ• de Ã±Ä• á¹‡assa pas

chandassa mÅ«lalakkhaá¹‡aá¹ƒ, manasikÄ• rassa samuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ, phass
vedanÄ• ya samosaraá¹‡alakkhaá¹‡aá¹ƒ, samÄ• dhissa pamukhalakkhaá¹‡aá¹ƒ, satiyÄ• Ä
paÃ±Ã±Ä• ya tatuttarilakkhaá¹‡aá¹ƒ, vimuttiyÄ• sÄ• ralakkhaá¹‡aá¹ƒ, amatogadhassa nibb
pariyosÄ• nalakkhaá¹‡aá¹ƒ tathaá¹ƒ avitathaá¹ƒ. etaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ã±Ä• á¹‡agatiy
patto anuppattoti tathÄ• gato. evaá¹ƒ tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato.

kathaá¹ƒ \Ne I 178/ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato? _ tathadh
ariyasaccÄ• ni. yathÄ• ha --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±ath
cattÄ• ri? `idaá¹ƒ dukkhaâ€™ nti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±atham
1090) vitthÄ• ro. tÄ• ni ca bhagavÄ• abhisambuddhoti tathÄ• naá¹ƒ abhisambuddhattÄ• ta
abhisambodhattho hi ettha gatasaddo.

apica jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho ana
saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho anaÃ
saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho tatho avitatho anaÃ±Ã±atho ... pe ... jÄ• tiyÄ• jarÄ•
paccayaá¹-á¹-ho tatho avitatho anaÃ±Ã±atho. taá¹ƒ sabbaá¹ƒ bhagavÄ• abhisambuddho. ta
abhisambuddhattÄ• tathÄ• gato. evaá¹ƒ tathadhamme yÄ• thÄ• vato abhisambuddhoti tath

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato_? bhagavÄ• yaá¹ƒ sadevake loke ... pe ... sadeva
aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• p
rÅ«pÄ• rammaá¹‡aá¹ƒ nÄ• ma atthi, taá¹ƒ sabbÄ• kÄ• rena jÄ• nÄ• ti passati. evaá¹ƒ jÄ• na
iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• nakapad
rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ• (Dhs 616) nayena anekehi nÄ• me
dvipaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti, vitathaá¹ƒ natthi \Be I 195/.
sotadvÄ• rÄ• dÄ«supi Ä• pÄ• thamÄ• gacchantesu saddÄ• dÄ«su. vuttampi cetaá¹ƒ bhagav
sadevakassa lokassa ... pe ... sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä•
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi, tamahaá¹ƒ abbhaÃ±Ã±Ä• siá
viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â€™â€™ ti (AN a IV 24). evaá¹ƒ tathadassi
tattha tathadassÄ«atthe tathÄ• gatoti padasambhavo veditabbo.

kathaá¹ƒ __tathavÄ• ditÄ• ya tathÄ• gato_? yaá¹ƒ rattiá¹ƒ bhagavÄ• bodhimaá¹‡á¸• e apa

catunnaá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhi
yamakasÄ• lÄ• namantare anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi, etthanta
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡e kÄ• le paá¹-hamabodhiyÄ• pi majjhimabodhiyÄ• pi
bhagavatÄ• bhÄ• sitaá¹ƒ suttaá¹ƒ geyyaá¹ƒ ... pe ... vedallaá¹ƒ, taá¹ƒ sabbaá¹ƒ atthato ca
anavajjaá¹ƒ anupavajjaá¹ƒ \Ne I 179/ anÅ«namanadhikaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹
dosamohamadanimmadanaá¹ƒ, natthi tattha vÄ• laggamattampi pakkhalitaá¹ƒ, sabbaá¹ƒ ta
laÃ±chitaá¹ƒ viya, ekanÄ• á¸·ikÄ• ya \Ee I 212/ mitaá¹ƒ viya, ekatulÄ• ya tulitaá¹ƒ viya, ca ta
yathÄ• ha ``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisam
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati
taá¹ƒ tathameva hoti, no aÃ±Ã±athÄ• . tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (DN
ettha gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato.

apica Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tatho aviparÄ«to Ä• gado assÄ• ti dakÄ• ras
tathÄ• gatoti evametasmiá¹ƒ atthe padasiddhi veditabbÄ• .

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato_? bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi, kA
yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ« yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒ bhÅ«tassa ca
tathÄ• gato pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• \Be I 196/ gatÄ• pavattÄ•
tenevÄ• ha --- ``yathÄ• vÄ• dÄ«, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tat
tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â
tathÄ• gato.

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato_? upari bhavaggaá¹ƒ heá¹-á¹-hÄ• avÄ«ciá
tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati sÄ«lena samÄ• dhinÄ•
vimuttiÃ±Ä• á¹‡adassanena, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ• atthi, atulo appameyy
devÄ• naá¹ƒ atidevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibrahmÄ• . tenÄ• ha --- ``sade
pe ... sadevamanussÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthu daso vasava
ti vuccatÄ«â€™â€™ ti (AN a IV 23).

tatthevaá¹ƒ padasiddhi veditabbÄ• --- agado viya agado. ko panesa? desanÄ• vilÄ• so cev
hesa mahÄ• nubhÄ• vo bhisakko dibbÄ• gadena sappe viya sabbaparappavÄ• dino sadeva
sabbalokÄ• bhibhavane tatho aviparÄ«to desanÄ• vilÄ• samayo ceva puÃ±Ã±amayo ca aga
takÄ• raá¹ƒ katvÄ• tathÄ• gatoti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

apica \Ne I 180/ tathÄ• ya gatotipi tathÄ• gato, tathaá¹ƒ gatotipi tathÄ• gatoti. __gato_ti ava
paá¹-ipannoti attho \Ee I 213/. tattha sakalaá¹ƒ lokaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya tathÄ• ya g
tathÄ• gato, lokasamudayaá¹ƒ pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya gato atÄ«toti tathÄ• gato,
sacchikiriyÄ• ya tathÄ• ya gato pattoti tathÄ• gato, lokanirodhagÄ• minipaá¹-ipadaá¹ƒ tathaa

tathÄ• gato. tena yaá¹ƒ vuttaá¹ƒ bhagavatÄ• --- ``loko, bhikkhave, tathÄ• gatena abhisamb
tathÄ• gato visaá¹ƒyutto. lokasamudayo, bhikkhave, tathÄ• gatena abhisambuddho, lokasar
pahÄ«no. lokanirodho, bhikkhave \Be I 197/, tathÄ• gatena abhisambuddho lokanirodho tath
lokanirodhagÄ• minÄ« paá¹-ipadÄ• , bhikkhave, tathÄ• gatena abhisambuddhÄ• , lokanirod
tathÄ• gatassa bhÄ• vitÄ• . yaá¹ƒ, bhikkhave, sadevakassa lokassa ... pe ... anuvicaritaá¹ƒ
taá¹ƒ tathÄ• gatena abhisambuddhaá¹ƒ. tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (A
attho veditabbo. idampi ca tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«pane mukhamattameva. s
tathÄ• gatova tathÄ• gatassa tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya. yasmÄ• pana sabbabu
samasamÄ• , tasmÄ• sabbesaá¹ƒ vasena __tathÄ• gatÄ• na_nti Ä• ha.

__arahantÄ• na_nti kilesehi Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«
pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• tathÄ• gato arahaá¹ƒ. Ä• rakÄ• hi so sabbakilesehi suvid
savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ«nattÄ• ti arahaá¹ƒ.

so tato Ä• rakÄ• nÄ• ma, yassa yenÄ• samaá¹…gitÄ• .

asamaá¹…gÄ« ca dosehi, nÄ• tho tenÄ• rahaá¹ƒ mato ||

te cÄ• nena kilesÄ• rayo maggena hatÄ• ti arÄ«naá¹ƒ hatattÄ• pi arahaá¹ƒ.

yasmÄ• rÄ• gÄ• disaá¹…khÄ• tÄ• , sabbepi arayo hatÄ• .

paÃ±Ã±Ä• satthena nÄ• thena, tasmÄ• pi arahaá¹ƒ mato ||

yaÃ±cetaá¹ƒ \Ne I 181/ avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhipuÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ
Ä• savasamudayamayena akkhena vijjhitvÄ• \Ee I 214/ tibhavarathe samÄ• yojitaá¹ƒ anÄ•
saá¹ƒsÄ• racakkaá¹ƒ, tassÄ• nena bodhimaá¹‡á¸• e vÄ«riyapÄ• dehi sÄ«lapathaviyaá¹ƒ pa
kammakkhayakaraá¹ƒ Ã±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbe arÄ• hatÄ• ti arÄ• naá¹ƒ hat

arÄ• saá¹ƒsÄ• racakkassa, hatÄ• Ã±Ä• á¹‡Ä• sinÄ• yato.

lokanÄ• thena tenesa, arahanti pavuccati ||

aggadakkhiá¹‡eyyattÄ• ca cÄ«varÄ• dipaccaye arahati pÅ«jÄ• visesaÃ±ca. teneva ca upp
mahesakkhÄ• devamanussÄ• , na te \Be I 198/ aÃ±Ã±attha pÅ«jaá¹ƒ karonti. tathÄ• hi bra
sinerumattena ratanadÄ• mena tathÄ• gataá¹ƒ pÅ«jesi, yathÄ• balaÃ±ca aÃ±Ã±e devÄ• m
bimbisÄ• rakosalarÄ• jÄ• dayo. parinibbutampi ca bhagavantaá¹ƒ uddissa channavutikoá¹-i
asokamahÄ• rÄ• jÄ• sakalajambudÄ«pe caturÄ• sÄ«ti vihÄ• rasahassÄ• ni patiá¹-á¹-hÄ• p

pÅ«jÄ• visesÄ• nanti paccayÄ• dÄ«naá¹ƒ arahattÄ• pi arahaá¹ƒ.

pÅ«jÄ• visesaá¹ƒ saha paccayehi, yasmÄ• ayaá¹ƒ arahati lokanÄ• tho.

atthÄ• nurÅ«paá¹ƒ arahanti loke, tasmÄ• jino arahati nÄ• mametaá¹ƒ ||

yathÄ• ca loke ye keci paá¹‡á¸• itamÄ• nino bÄ• lÄ• asilokabhayena raho pÄ• paá¹ƒ karo
karotÄ«ti pÄ• pakaraá¹‡e rahÄ• bhÄ• vatopi arahaá¹ƒ.

yasmÄ• natthi raho nÄ• ma, pÄ• pakammesu tÄ• dino.

rahÄ• bhÄ• vena tenesa, arahaá¹ƒ iti vissuto ||

evaá¹ƒ sabbathÄ• pi ---

Ä• rakattÄ• hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, arahaá¹ƒ tena vuccatÄ«ti ||

yasmÄ• \Ne I 182/ \Ee I 215/ pana sabbabuddhÄ• arahattaguá¹‡enÄ• pi samasamÄ• , tas
``arahantÄ• naâ€™â€™ nti Ä• ha.

__sammÄ• sambuddhÄ• na_nti sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ•
sabbadhamme sammÄ• sambuddho, abhiÃ±Ã±eyye dhamme abhiÃ±Ã±eyyato buddho, pa
pahÄ• tabbe dhamme pahÄ• tabbato, sacchikÄ• tabbe dhamme sacchikÄ• tabbato, bhÄ• v
tenevÄ• ha ---

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (MN II 3

atha \Be I 199/ vÄ• cakkhu dukkhasaccaá¹ƒ, tassa mÅ«lakÄ• raá¹‡abhÄ• vena samuá¹-á¹
samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• paá¹-ipa
ekekapaduddhÄ• renÄ• pi sabbadhamme sammÄ• sÄ• maÃ±ca buddho. esa nayo sotagh
nayena rÅ«pÄ• dÄ«ni cha Ä• yatanÄ• ni, cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo cha viÃ±Ã±Ä• á¹‡ak
phassÄ• , cakkhusamphassajÄ• dayo cha vedanÄ• , rÅ«pasaÃ±Ã±Ä• dayo cha saÃ±Ã±Ä•

rÅ«pataá¹‡hÄ• dayo cha taá¹‡hÄ• kÄ• yÄ• , rÅ«pavitakkÄ• dayo cha vitakkÄ• , rÅ«pavicÄ•
rÅ«pakkhandhÄ• dayo paÃ±cakkhandhÄ• , dasa kasiá¹‡Ä• ni, dasa anussatiyo, uddhumÄ•
saÃ±Ã±Ä• , kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ
bhavÄ• , paá¹-hamÄ• dÄ«ni cattÄ• ri jhÄ• nÄ• ni, mettÄ• bhÄ• vanÄ• dayo catasso appama
arÅ«pasamÄ• pattiyo, paá¹-ilomato jarÄ• maraá¹‡Ä• dÄ«ni, anulomato avijjÄ• dÄ«ni paá¹-ic
yojetabbÄ• ni. tatrÄ• yaá¹ƒ ekapadayojanÄ• --- jarÄ• maraá¹‡aá¹ƒ dukkhasaccaá¹ƒ, jÄ• ti s
ubhinnaá¹ƒ nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• paá¹-ipadÄ• maggasac
ekekapaduddhÄ• rena sabbadhamme sammÄ• sÄ• maÃ±ca buddho anubuddho paá¹-ividc
neyyaá¹ƒ nÄ• ma, sabbassa sammÄ• sambuddhattÄ• vimokkhantikaÃ±Ä• á¹‡avasena sar
upari Ä• vi bhavissatÄ«ti. yasmÄ• pana sabbabuddhÄ• sammÄ• sambuddhaguá¹‡enÄ• pi
vasena ``sammÄ• sambuddhÄ• naâ€™â€™ nti Ä• ha.

<38> idÄ• ni \Ne I 183/ \Ee I 216/ pariyantapÄ• risuddhiapariyantapÄ• risuddhisÄ«ladvaye
paÃ±cadhÄ• bhinditvÄ• dassetuá¹ƒ __atthi sÄ«laá¹ƒ pariyantaá¹ƒ, atthi sÄ«laá¹ƒ apariyant
itaresu pana tÄ«su sÄ«lesu tathÄ• vidho bhedo natthÄ«ti. tattha __lÄ• bhapariyanta_nti lÄ•
etassÄ• ti lÄ• bhapariyantaá¹ƒ. evaá¹ƒ sesÄ• nipi. __yaso_ti panettha parivÄ• ro. __idhÄ• _
__ekacco_ti eko. __lÄ• bhahetÅ«_ti lÄ• bhoyeva hetu lÄ• bhahetu, tasmÄ• lÄ• bhahetutoti
nissakkavacanaá¹ƒ. ``lÄ• bhapaccayÄ• lÄ• bhakÄ• raá¹‡Ä• â€™â€™ ti tasseva vevacanaá
etaá¹ƒ phalametÄ«ti __paccayo_ti ca, phaluppattiá¹ƒ kÄ• rayatÄ«ti __kÄ• raá¹‡a_nti ca vuc

__yathÄ• samÄ• dinna_nti \Be I 200/ yaá¹ƒ yaá¹ƒ samÄ• dinnaá¹ƒ gahitaá¹ƒ. __vÄ«tikkama
__evarÅ«pÄ• nÄ«_ti evaá¹ƒsabhÄ• vÄ• ni, vuttappakÄ• rÄ• nÄ«ti adhippÄ• yo. __sÄ«lÄ• n
hontu pabbajitasÄ«lÄ• ni vÄ• , yesaá¹ƒ Ä• dimhi vÄ• ante vÄ• ekaá¹ƒ bhinnaá¹ƒ, tÄ• ni pa
viya __khaá¹‡á¸• Ä• ni_. yesaá¹ƒ vemajjhe ekaá¹ƒ bhinnaá¹ƒ, tÄ• ni majjhe vinividdhasÄ• á
yesaá¹ƒ paá¹-ipÄ• á¹-iyÄ• dve vÄ• tÄ«á¹‡i vÄ• bhinnÄ• ni, tÄ• ni piá¹-á¹-hiyÄ• vÄ• kucch
dÄ«ghavaá¹-á¹-Ä• disaá¹‡á¹-hÄ• nena visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·arattÄ• dÄ«naá¹ƒ a
gÄ• vÄ« viya __sabalÄ• ni_. yesaá¹ƒ antarantarÄ• ekekÄ• ni bhinnÄ• ni, tÄ• ni antarantarÄ
visabhÄ• gavaá¹‡á¹‡abinduvicitrÄ• gÄ• vÄ« viya __kammÄ• sÄ• ni_. avisesena vÄ• sabb
methunasaá¹ƒyogena kodhÅ«panÄ• hÄ• dÄ«hi ca pÄ• padhammehi upahatattÄ• khaá¹‡á¸
kammÄ• sÄ• nÄ«ti. tÄ• niyeva taá¹‡hÄ• dÄ• sabyato mocetvÄ• bhujissabhÄ• vÄ• karaá¹‡e
buddhÄ• dÄ«hi viÃ±Ã±Å«hi na pasatthattÄ• __na viÃ±Ã±uppasatthÄ• ni_. taá¹‡hÄ• diá¹-á¹
kenaci vÄ• ``ayaá¹ƒ te sÄ«lesu dosoâ€™â€™ ti parÄ• maá¹-á¹-huá¹ƒ sakkuá¹‡eyyatÄ• ya
upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ• dhiá¹ƒ vÄ• , atha vÄ• maggasamÄ• dhiá¹ƒ phalas
saá¹ƒvattayantÄ«ti __asamÄ• dhisaá¹ƒvattanikÄ• ni_. na samÄ• dhisaá¹ƒvattanikÄ• nÄ«tipi

keci pana ``khaá¹‡á¸• Ä• nÄ«ti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ appatiá¹-á¹-hÄ• bhÅ«tattÄ•
sabalÄ• nÄ«ti vivaá¹‡á¹‡akaraá¹‡attÄ• , kammÄ• sÄ• nÄ«tipi \Ee I 217/ evaá¹ƒ. na bhujissÄ
taá¹‡hÄ• dÄ• sabyaá¹ƒ gatattÄ• . na viÃ±Ã±uppasatthÄ• nÄ«ti kusalehi garahitattÄ• . parÄ•

taá¹‡hÄ• ya gahitattÄ• . asamÄ• dhisaá¹ƒvattanikÄ• nÄ«ti vippaá¹-isÄ• ravatthubhÅ«tattÄ• vaá¹‡á¹‡ayanti.

__na avippaá¹-isÄ• ravatthukÄ• nÄ«_ti vippaá¹-isÄ• rÄ• vahattÄ• avippaá¹-isÄ• rassa patia attho. __na pÄ• mojjavatthukÄ• nÄ«_ti avippaá¹-isÄ• rajÄ• ya dubbalapÄ«tiyÄ• na vatthubh anÄ• vahattÄ• \Ne I 184/. evaá¹ƒ sesesupi yojanÄ• kÄ• tabbÄ• . __na pÄ«tivatthukÄ• nÄ« balavapÄ«tiyÄ• na vatthubhÅ«tÄ• ni. __na passaddhivatthukÄ• nÄ«_ti balavapÄ«tijÄ• ya k vatthubhÅ«tÄ• ni. __na sukhavatthukÄ• nÄ«_ti passaddhijassa kÄ• yikacetasikasukhassa n samÄ• dhivatthukÄ• nÄ«_ti sukhajassa samÄ• dhissa \Be I 201/ na vatthubhÅ«tÄ• ni. __na yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavatthukÄ• nÄ«_ti samÄ• dhipadaá¹-á¹-hÄ• nassa yathÄ• b vatthubhÅ«tÄ• ni.

__na ekantanibbidÄ• yÄ• _tiÄ• dÄ«su __na_-kÄ• rameva Ä• haritvÄ• ``na virÄ• gÄ• yÄ• â sesapadehipi yojetabbaá¹ƒ. __na virÄ• gÄ• yÄ• _tiÄ• dÄ«su sanakÄ• ro vÄ• pÄ• á¹-ho. tat ekantena vaá¹-á¹-e nibbindanatthÄ• ya na saá¹ƒvattantÄ«ti sambandho. evaá¹ƒ sesesupi yo __virÄ• gÄ• yÄ• _ti vaá¹-á¹-e virajjanatthÄ• ya. __nirodhÄ• yÄ• _ti vaá¹-á¹-assa nirodhanatt nirodhitassa puna anuppattivasena vaá¹-á¹-assa upasamanatthÄ• ya. __abhiÃ±Ã±Ä• yÄ• _t abhijÄ• nanatthÄ• ya. __sambodhÄ• yÄ• _ti kilesaniddÄ• vigamena vaá¹-á¹-ato pabujjhanat amatanibbÄ• natthÄ• ya.

__yathÄ• samÄ• dinnaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamÄ• yÄ• _ti yathÄ• samÄ• dinnassa s vÄ«tikkamanatthÄ• ya. vibhattivipallÄ• savasena panettha upayogavacanaá¹ƒ kataá¹ƒ. __ci cittuppÄ• dasuddhiyÄ• sÄ«lassa ativisuddhabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, na pana cittu bhijjati. __kiá¹ƒ so vÄ«tikkamissatÄ«_ti kimatthaá¹ƒ vÄ«tikkamaá¹ƒ karissati, neva vÄ«tikkam attho. __akhaá¹‡á¸• Ä• nÄ«_tiÄ• dÄ«ni heá¹-á¹-hÄ• vuttapaá¹-ipakkhanayena veditabbÄ• n pÄ• á¹-ho. ``ekantanibbidÄ• yÄ• â€™â€™ tiÄ• dÄ«su ekantena vaá¹-á¹-e nibbindanatthÄ• y yojetabbaá¹ƒ \Ee I 218/. ettha pana __nibbidÄ• yÄ• _ti vipassanÄ• . __virÄ• gÄ• yÄ• _ti ma upasamÄ• yÄ• _ti nibbÄ• naá¹ƒ. __abhiÃ±Ã±Ä• ya sambodhÄ• yÄ• _ti maggo. __nibbÄ• nÄ á¹-hÄ• ne vipassanÄ• , dvÄ«su maggo, tÄ«su nibbÄ• naá¹ƒ vuttanti evaá¹ƒ avatthÄ• nakath pana sabbÄ• nipetÄ• ni maggavevacanÄ• nipi nibbÄ• navevacanÄ• nipi hontiyeva.

<39> idÄ• ni pariyantÄ• pariyantavasena vijjamÄ• napabhedaá¹ƒ dassetvÄ• puna dhamma paccayavasena sampayuttavasena sÄ«lassa pabhedaá¹ƒ dassetuá¹ƒ __kiá¹ƒ sÄ«la_ntiÄ• c samuá¹-á¹-hÄ• ti etenÄ• ti samuá¹-á¹-hÄ• naá¹ƒ. paccayassetaá¹ƒ nÄ• maá¹ƒ. kiá¹ƒ samuá __kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ_. katinaá¹ƒ dhammÄ• naá¹ƒ samodhÄ• naá¹ƒ samavÄ• yo ass

__cetanÄ• _ \Ne I 185/ __sÄ«la_nti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa, vattapaá¹-ipat

cetanÄ• . __cetasikaá¹ƒ sÄ«la_nti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa virati. apica ceta
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pajahantassa sattakammapathacetanÄ• \Be I 202/. cetasikaá¹ƒ s
loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• (DN I 217) nayena
anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-á¹-hidhammÄ• . __saá¹ƒvaro sÄ«la_nti ettha paÃ±c
pÄ• timokkhasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro, vÄ«riyasaá¹ƒ
pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) ayaá¹ƒ __pÄ• timokkh
cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (DN I 213; MN I 295; S
ayaá¹ƒ __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ• .)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041) ---

ayaá¹ƒ __Ã±Ä• á¹‡asaá¹ƒvaro_. paccayapaá¹-isevanampi ettheva samodhÄ• naá¹ƒ gaccha
sÄ«tassa uá¹‡hassÄ• â€™â€™ tiÄ• dinÄ• (MN I 24; AN a IV 114; b VI 58) nayena Ä• gato
nÄ• ma. yo cÄ• yaá¹ƒ ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ
nayena Ä• gato, ayaá¹ƒ __vÄ«riyasaá¹ƒvaro_ nÄ• ma. Ä• jÄ«vapÄ• risuddhipi \Ee I 219/ ett
gacchati. iti ayaá¹ƒ paÃ±cavidhopi saá¹ƒvaro, yÄ• ca pÄ• pabhÄ«rukÄ• naá¹ƒ kulaputtÄ• n
virati, sabbametaá¹ƒ saá¹ƒvarasÄ«lanti veditabbaá¹ƒ. __avÄ«tikkamo sÄ«la_nti samÄ• dinn
kÄ• yikavÄ• casiko avÄ«tikkamo. idaá¹ƒ tÄ• va __kiá¹ƒ sÄ«la_nti paÃ±hassa vissajjanaá¹ƒ.

__kati sÄ«lÄ• nÄ«_ti paÃ±hassa vissajjane __kusalasÄ«laá¹ƒ akusalasÄ«laá¹ƒ abyÄ• kata
loke tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ pakati sÄ«lanti vuccati, yaá¹ƒ sandhÄ• ya ``ayaá¹ƒ sukha
dukkhasÄ«lo, ayaá¹ƒ kalahasÄ«lo, ayaá¹ƒ maá¹‡á¸• anasÄ«loâ€™â€™ ti bhaá¹‡anti. tasmÄ
atthuddhÄ• ravasena akusalasÄ«lamapi sÄ«lanti vuttaá¹ƒ. taá¹ƒ pana ``sutvÄ• na saá¹ƒvare
(Paá¹-is I 37) vacanato idhÄ• dhippetasÄ«laá¹ƒ na hotÄ«ti.

yasmÄ• \Be I 203/ \Ne I 186/ pana cetanÄ• dibhedassa sÄ«lassa sampayuttacittaá¹ƒ samu
__kusalacittasamuá¹-á¹-hÄ• naá¹ƒ kusalasÄ«la_ntiÄ• dimÄ• ha.

__saá¹ƒvarasamodhÄ• naá¹ƒ sÄ«la_nti saá¹ƒvarasampayuttakhandhÄ• . te hi saá¹ƒvarena
saá¹ƒvarasamodhÄ• nanti vuttÄ• . evaá¹ƒ avÄ«tikkamasamodhÄ• naá¹ƒ sÄ«lampi veditabb
jÄ• tacetanÄ• samodhÄ• naá¹ƒ sÄ«la_nti saá¹ƒvarabhÄ• ve avÄ«tikkamabhÄ• ve jÄ• tacet
yasmÄ• ca tÄ«supi cetesu taá¹ƒsampayuttÄ• dhammÄ• adhippetÄ• , tasmÄ• cetanÄ• sa
saá¹…gahitattÄ• cetasikasamodhÄ• nasÄ«laá¹ƒ visuá¹ƒ na niddiá¹-á¹-hanti veditabbaá¹ƒ. h
dhammÄ• ``sÄ«laâ€™â€™ nti vuttÄ• . na kevalaá¹ƒ te eva sÄ«laá¹ƒ, taá¹ƒsampayuttÄ• dh

dassanatthaá¹ƒ ayaá¹ƒ tiko vuttoti veditabbo.

<40> idÄ• ni yasmÄ• cetanÄ• cetasikÄ• saá¹ƒvarÄ• vÄ«tikkamÄ• yeva honti na visuá¹ƒ, t
saá¹ƒvarÄ• vÄ«tikkameyeva yÄ• va arahattamaggÄ• sÄ• dhÄ• raá¹‡akkamena yojento __p
saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«la_ntiÄ• dimÄ• ha. pÄ• á¹‡Ä• tip
yasmÄ• attano attano paccanÄ«kaá¹ƒ saá¹ƒvaranti, taá¹ƒ na vÄ«tikkamanti ca, tasmÄ• sa
avÄ«tikkamanato ca saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ nÄ• m
__pÄ• á¹‡Ä• tipÄ• taá¹ƒ saá¹ƒvaraá¹-á¹-henÄ• _ti pÄ• á¹‡Ä• tipÄ• tassa pidahanaá¹-á¹-hen
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«. sÄ• ca taá¹ƒ saá¹ƒvarantÄ«yeva taá¹ƒ na vÄ«tikkamatÄ
sÄ«laá¹ƒ. evameva __adinnÄ• dÄ• nÄ• veramaá¹‡i_Ä• dayo anabhijjhÄ• abyÄ• pÄ• dasan

__pÄ• á¹‡Ä• tipÄ• ta_ntiÄ• dÄ«su \Ee I 220/ pana dasasu akusalakammapathesu pÄ• á¹‡a
__pÄ• á¹‡Ä• tipÄ• to_. pÄ• á¹‡avadho pÄ• á¹‡aghÄ• toti vuttaá¹ƒ hoti. __pÄ• á¹‡o_ti cettha
paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. so guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡
appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya. payogas
guá¹‡avantesu manussÄ• dÄ«su appaguá¹‡e pÄ• á¹‡e appasÄ• vajjo, mahÄ• guá¹‡e mahÄ
\Be I 204/ pana samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ• ya appasÄ• v
mahÄ• sÄ• vajjoti veditabbo. tassa paÃ±ca sambhÄ• rÄ• --- pÄ• á¹‡o, pÄ• á¹‡asaÃ±Ã±itÄ•
tena maraá¹‡anti.

adinnassa \Ne I 187/ Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ parasaá¹ƒharaá¹‡aá¹ƒ, theyyaá
hoti. tattha __adinna_nti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjan
anupavajjo ca hoti, tasmiá¹ƒ parapariggahite parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupa
kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã±ataradvÄ• rappavattÄ• theyyacetanÄ• adinnÄ• dÄ• na
appasÄ• vajjaá¹ƒ, paá¹‡Ä«te mahÄ• sÄ• vajjaá¹ƒ. kasmÄ• ? vatthupaá¹‡Ä«tatÄ• ya. vatthu
guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthusmiá¹ƒ mahÄ• sÄ• vajjaá¹ƒ, taá¹ƒ taá¹ƒ guá¹‡Ä• dhika
hÄ«naguá¹‡assa santake vatthusmiá¹ƒ appasÄ• vajjaá¹ƒ. tassa paÃ±ca sambhÄ• rÄ• --- p
parapariggahitasaÃ±Ã±itÄ• theyyacittaá¹ƒ, upakkamo, tena haraá¹‡anti.

__kÄ• mesÅ«_ti methunasamÄ• cÄ• resu. __micchÄ• cÄ• ro_ti ekantanindito lÄ• makÄ• cA
asaddhammÄ• dhippÄ• yena kÄ• yadvÄ• rappavattÄ• agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkam

tattha __agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• , pitu
mÄ• tÄ• piturakkhitÄ• , bhÄ• turakkhitÄ• , bhaginirakkhitÄ• , Ã±Ä• tirakkhitÄ• , gottarakkhitÄ
sÄ• rakkhÄ• , saparidaá¹‡á¸• Ä• ti mÄ• turakkhitÄ• dayo dasa, dhanakkÄ«tÄ• , chandavÄ•
paá¹-avÄ• sinÄ«, odapattakinÄ«, obhatacumbaá¹-Ä• , dÄ• sÄ« ca, bhariyÄ• ca, kammakÄ•

dhajÄ• haá¹-Ä• muhuttikÄ• ti dhanakkÄ«tÄ• dayo dasÄ• ti \Ee I 221/ vÄ«sati itthiyo. itthÄ«s
sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ dasannaÃ±ca dhanakkÄ«tÄ• dÄ«nanti dvÄ• dasannaá¹
idaá¹ƒ agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma.

so panesa micchÄ• cÄ• ro sÄ«lÄ• diguá¹‡arahite agamanÄ«yaá¹-á¹-hÄ• ne appasÄ• vajjo,
mahÄ• sÄ• vajjo. tassa cattÄ• ro sambhÄ• rÄ• --- agamanÄ«yavatthu, tasmiá¹ƒ sevanacitta
maggenamaggapaá¹-ipattiadhivÄ• sananti.

__musÄ• _ti \Be I 205/ visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±jako vacÄ«payogo, kÄ
visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• dakakÄ• yavacÄ«payogasamuá¹-
aparo nayo --- __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __vÄ• do_ti tassa bhÅ«tato tacc
lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ
cetanÄ• musÄ• vÄ• do. so yamatthaá¹ƒ bhaÃ±jati, tassa appatÄ• ya appasÄ• vajjo, mahan
gahaá¹-á¹-hÄ• naá¹ƒ attano santakaá¹ƒ adÄ• tukÄ• matÄ• ya natthÄ«tiÄ• dinayappavatto a
188/ hutvÄ• atthabhaÃ±janatthaá¹ƒ vutto mahÄ• sÄ• vajjo. pabbajitÄ• naá¹ƒ appakampi tel
labhitvÄ• hasÄ• dhippÄ• yena ``ajja gÄ• me telaá¹ƒ nadÄ« maÃ±Ã±e sandatÄ«â€™â€™ ti
appasÄ• vajjo, adiá¹-á¹-haá¹ƒyeva pana diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ• naá¹ƒ mah
sambhÄ• rÄ• --- atathaá¹ƒ vatthu, visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• yÄ• mo, parassa tadat

yÄ• ya vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ bhÄ• sati, tassa hadaye attano piyabhÄ• vaá¹ƒ, p
karoti, sÄ• __pisuá¹‡Ä• vÄ• cÄ• _. yÄ• ya pana attÄ• nampi parampi pharusaá¹ƒ karoti, yÄ
neva kaá¹‡á¹‡asukhÄ• na hadayasukhÄ• vÄ• , ayaá¹ƒ __pharusÄ• vÄ• cÄ• _. yena samp
__samphappalÄ• po_. tesaá¹ƒ mÅ«labhÅ«tÄ• cetanÄ• pi pisuá¹‡Ä• vÄ• cÄ• dinÄ• mameva
adhippetÄ• ti.

tattha saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ•
kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pisuá¹‡Ä• vÄ• cÄ• . sÄ• yassa bhedaá
appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• . tassÄ• cattÄ• ro sambhÄ• rÄ• \E
``iti ime nÄ• nÄ• bhavissantÄ«â€™â€™ ti bhedapurekkhÄ• ratÄ• vÄ• ``iti ahaá¹ƒ piyo bha
ti piyakamyatÄ• vÄ• , tajjo vÄ• yÄ• mo, tassa tadatthavijÄ• nananti. pare pana abhinne kan
bhinneyeva hoti.

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusacetanÄ
pana payogo cittasaá¹‡hatÄ• ya pharusÄ• vÄ• cÄ• na hoti. mÄ• tÄ• pitaro hi kadÄ• ci putt
vo khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™â€™ ti. uppalapattampi ca nesaá¹ƒ upari pa
icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti ``kiá¹ƒ ime ahirikÄ• and
neâ€™â€™ ti. atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti. yathÄ• ca cittasaá
na hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusÄ• vÄ• cÄ• pi na hoti. na hi mÄ• rÄ• petukÄ•

sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharusÄ• vÄ• cÄ• hoti, cittapharusatÄ• ya panesÄ•
sandhÄ• ya pavattitÄ• , tassa appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mah
sambhÄ• rÄ• --- akkositabbo paro, kupitacittaá¹ƒ, akkosanÄ• ti.

anatthaviÃ±Ã±Ä• pikÄ• \Ne I 189/ kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• akusalacetan
Ä• sevanamandatÄ• ya appasÄ• vajjo, Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo. tassa dv
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• , tathÄ• rÅ«pikathÄ
taá¹ƒ kathaá¹ƒ agaá¹‡hante kammapathabhedo natthi, parena samphappalÄ• pe gahiteyev

abhijjhÄ• yatÄ«ti __abhijjhÄ• , _ parabhaá¹‡á¸• Ä• bhimukhÄ« hutvÄ• tanninnatÄ• ya pava
vata idaá¹ƒ mamassÄ• â€™â€™ ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡Ä• , ad
appasÄ• vajjÄ• mahÄ• sÄ• vajjÄ• ca. tassa dve sambhÄ• rÄ• --- parabhaá¹‡á¸• aá¹ƒ, atta
parabhaá¹‡á¸• avatthuke hi lobhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va ``ah
mamassÄ• â€™â€™ ti attano na pariá¹‡Ä• meti.

hitasukhaá¹ƒ byÄ• pÄ• dayatÄ«ti __byÄ• pÄ• do_. so paravinÄ• sÄ• ya manopadosalakkh
appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• --- parasatto ca, tassa ca vinÄ•
parasattavatthuke hi kodhe uppannepi na tÄ• va \Ee I 223/ kammapathabhedo hoti, yÄ• va
ucchijjeyya vinasseyyÄ• â€™â€™ ti tassa vinÄ• saá¹ƒ na cinteti.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena \Be I 207/ micchÄ• passatÄ«ti __micchÄ• diá¹-á¹-hi_
ntiÄ• dinÄ• nayena viparÄ«tadassanalakkhaá¹‡Ä• , samphappalÄ• po viya appasÄ• vajjÄ•
aniyatÄ• appasÄ• vajjÄ• , niyatÄ• mahÄ• sÄ• vajjÄ• . tassÄ• dve sambhÄ• rÄ• --- vatthu
gahitÄ• kÄ• raviparÄ«tatÄ• , yathÄ• ca taá¹ƒ gaá¹‡hÄ• ti, tathÄ• bhÄ• vena tassÅ«paá¹-á¹-
natthikÄ• hetukaakiriyadiá¹-á¹-hÄ«hi eva kammapathabhedo hoti, na aÃ±Ã±adiá¹-á¹-hÄ«hi.

imesaá¹ƒ pana dasannaá¹ƒ akusalakammapathÄ• naá¹ƒ dhammato, koá¹-á¹-hÄ• sato, Ä• r
mÅ«latoti paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo.

tattha __dhammato_ti etesu hi satta paá¹-ipÄ• á¹-iyÄ• cetanÄ• dhammÄ• va honti, abhijjhÄ
cetanÄ• sampayuttÄ• .

__koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• satta, micchÄ• diá¹-á¹-hi cÄ• ti ime aá¹-á¹-ha kam
\Ne I 190/ mÅ«lÄ• ni. abhijjhÄ• byÄ• pÄ• dÄ• kammapathÄ• ceva mÅ«lÄ• ni ca. abhijjhÄ•
akusalamÅ«laá¹ƒ hoti, byÄ• pÄ• do doso akusalamÅ«laá¹ƒ.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡ato saá¹…khÄ• rÄ• ramm
sattÄ• rammaá¹‡aá¹ƒ vÄ• saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• . micchÄ• cÄ• ro phoá¹-á¹-ha

sattÄ• rammaá¹‡otipi eke. musÄ• vÄ• do sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ• rammaá¹‡
pharusÄ• vÄ• cÄ• sattÄ• rammaá¹‡Ä• va samphappalÄ• po diá¹-á¹-hasutamutaviÃ±Ã±Ä•
saá¹…khÄ• rÄ• rammaá¹‡o vÄ• . tathÄ• abhijjhÄ• . byÄ• pÄ• do sattÄ• rammaá¹‡ova. mic
tebhÅ«makadhammavasena saá¹…khÄ• rÄ• rammaá¹‡Ä• va.

__vedanÄ• to_ti pÄ• á¹‡Ä• tipÄ• to dukkhavedano hoti. kiÃ±cÄ• pi hi rÄ• jÄ• no coraá¹ƒ dis
``gacchatha bhaá¹‡e, mÄ• retha naâ€™â€™ nti vadanti, sanniá¹-á¹-hÄ• pakacetanÄ• pana
hoti. adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ. taÃ±hi parabhaá¹‡á¸• aá¹ƒ disvÄ• haá¹-á¹-hatuá¹-á¹-h
sukhavedanaá¹ƒ hoti, bhÄ«tatasitassa gaá¹‡hato dukkhavedanaá¹ƒ, tathÄ• vipÄ• kanissan
paccavekkhantassa. gahaá¹‡akÄ• le majjhattabhÄ• ve á¹-hitassa \Ee I 224/ pana gaá¹‡hato
hoti. micchÄ• cÄ• ro sukhamajjhattavasena dvivedano, sanniá¹-á¹-hÄ• pakacitte \Be I 208/ p
hoti. musÄ• vÄ• do adinnÄ• dÄ• ne vuttanayeneva tivedano, tathÄ• pisuá¹‡Ä• vÄ• cÄ• . pl
samphappalÄ• po tivedano. paresu hi sÄ• dhukÄ• raá¹ƒ dentesu celÄ• dÄ«ni ukkhipantesu
sÄ«tÄ• haraá¹‡abhÄ• ratayuddhÄ• dÄ«ni kathanakÄ• le so sukhavedano hoti, paá¹-hamaá¹
Ä• gantvÄ• ``Ä• dito paá¹-á¹-hÄ• ya kathehÄ«â€™â€™ ti vutte ``niravasesaá¹ƒ yathÄ• nus
pakiá¹‡á¹‡akakathaá¹ƒ kathessÄ• mi nu kho, noâ€™â€™ ti domanassitassa kathanakÄ• le
majjhattassa kathayato adukkhamasukhavedano hoti. abhijjhÄ• sukhamajjhattavasena dviv
micchÄ• diá¹-á¹-hi. byÄ• pÄ• do dukkhavedano.

__mÅ«lato_ti pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako hoti, adinnÄ• dÄ• naá¹ƒ dos
lobhamohavasena vÄ• , micchÄ• cÄ• ro lobhamohavasena, musÄ• vÄ• do dosamohavasen
pisuá¹‡Ä• vÄ• cÄ• samphappalÄ• po ca. pharusÄ• vÄ• cÄ• dosamohavasena, abhijjhÄ•
byÄ• pÄ• do. micchÄ• diá¹-á¹-hi lobhamohavasena dvimÅ«lÄ• ti.

akusalakammapathakathÄ• niá¹-á¹-hitÄ• .

pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi \Ne I 191/ pana viratiyo, anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-
kusalakammapathÄ• nÄ• ma. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi etÄ• ya viramanti, sayaá¹ƒ vÄ• vi
etanti __virati_. yÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa kusalacittasampayuttÄ• virati
hoti sampattavirati samÄ• dÄ• navirati samucchedaviratÄ«ti. tattha asamÄ• dinnasikkhÄ• pa
jÄ• tivayabÄ• husaccÄ• dÄ«ni paccavekkhitvÄ• ``ayuttaá¹ƒ amhÄ• kaá¹ƒ evarÅ«paá¹ƒ pÄ•
sampattavatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __sampattavirati_ nÄ• m
samÄ• dinnasikkhÄ• padÄ• naá¹ƒ pana sikkhÄ• padasamÄ• dÄ• ne ca tatuttari ca attano jÄ
pariccajitvÄ• vatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __samÄ• dÄ• navira
ariyamaggasampayuttÄ• pana virati __samucchedavirati_ nÄ• ma, yassÄ• uppattito pabhu
``pÄ• á¹‡aá¹ƒ ghÄ• tessÄ• mÄ• â€™â€™ tiÄ• dicittampi na uppajjatÄ«ti.

idÄ• ni \Be I 209/ akusalakammapathÄ• naá¹ƒ viya imesaá¹ƒ kusalakammapathÄ• naá¹ƒ dl

Ä• rammaá¹‡ato, vedanÄ• to, mÅ«latoti paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo.

tattha __dhammato_ti etesupi paá¹-ipÄ• á¹-iyÄ• satta cetanÄ• pi vaá¹-á¹-anti viratiyopi, ant
cetanÄ• sampayuttÄ• va.

__koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• eva, no mÅ«lÄ• ni, ante tayo
ca. anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• alobho kusalamÅ«laá¹ƒ hoti, abyÄ• pÄ• do adoso kusa
sammÄ• diá¹-á¹-hi amoho kusalamÅ«laá¹ƒ.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• neva etesaá¹ƒ Ä• ram
hi veramaá¹‡Ä« nÄ• ma hoti. yathÄ• pana nibbÄ• nÄ• rammaá¹‡o ariyamaggo kilese pajah
jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• pete kammapathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni dussÄ«lyÄ•

__vedanÄ• to_ti sabbe sukhavedanÄ• vÄ• honti majjhattavedanÄ• vÄ• . kusalaá¹ƒ patvÄ
natthi.

__mÅ«lato_ti paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡asampayuttacittena viramantassa alobhaad
\Ne I 192/ honti. Ã±Ä• á¹‡avippayuttacittena viramantassa alobhÄ• dosavasena dvimÅ«lÄ•
Ã±Ä• á¹‡asampayuttacittena viramantassa adosaamohavasena dvimÅ«lÄ• . Ã±Ä• á¹‡avipp
adosavasena ekamÅ«lÄ• . alobho pana attanÄ• va attano mÅ«laá¹ƒ na hoti. abyÄ• pÄ• dep
sammÄ• diá¹-á¹-hi alobhÄ• dosavasena dvimÅ«lÄ• vÄ• ti.

kusalakammapathakathÄ• niá¹-á¹-hitÄ• .

<41> á¹• 04 evaá¹ƒ dasakusalakammapathavasena sÄ«laá¹ƒ dassetvÄ• idÄ• ni nekkhamm
arahattamaggapariyosÄ• nÄ• naá¹ƒ sattatiá¹ƒsadhammÄ• naá¹ƒ vasena dassetuá¹ƒ __nekk
saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«la_ntiÄ• dimÄ• ha. tattha yasmÄ
kÄ• macchandaá¹ƒ saá¹ƒvarati na vÄ«tikkamati, tasmÄ• nekkhammaá¹ƒ sÄ«lanti adhippÄ•
karaá¹‡avacanaá¹ƒ, nekkhammanti attho. esa \Ee I 226/ nayo \Be I 210/ sesesu. pÄ• á¸·iyaá
nekkhammaabyÄ• pÄ• de dassetvÄ• heá¹-á¹-hÄ• vuttanayattÄ• sesaá¹ƒ saá¹…khipitvÄ•

evaá¹ƒ saá¹ƒvaraavÄ«tikkamavasena sÄ«laá¹ƒ dassetvÄ• idÄ• ni tesaá¹ƒyeva dvinnaá¹ƒ p
__paÃ±ca sÄ«lÄ• ni pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá¹ƒ sÄ«la_ntiÄ• dimÄ• ha. ettha ca pÄ•
sÄ«laá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sÄ«laá¹ƒ, pÄ• á¹‡Ä• tipÄ• tassa paá¹-ipakkhad
pÄ• á¹‡Ä• tipÄ• tassa saá¹ƒvaro sÄ«laá¹ƒ, pÄ• á¹‡Ä• tipÄ• tassa avÄ«tikkamo sÄ«lanti yoja
__pahÄ• na_nti ca koci dhammo nÄ• ma natthi aÃ±Ã±atra vuttappakÄ• rÄ• naá¹ƒ pÄ• á¹‡Ä
anuppÄ• damattato. yasmÄ• pana taá¹ƒ taá¹ƒ pahÄ• naá¹ƒ tassa tassa kusalassa dhamma

upadhÄ• raá¹‡aá¹ƒ hoti, vippakiá¹‡á¹‡asabhÄ• vÄ• karaá¹‡ena ca samodhÄ• naá¹ƒ, tasmÄ
upadhÄ• raá¹‡asamodhÄ• nasaá¹…khÄ• tena sÄ«lanaá¹-á¹-hena sÄ«lanti vuttaá¹ƒ. itare ca
veramaá¹‡ivasena tassa tassa saá¹ƒvaravasena tadubhayasampayuttacetanÄ• vasena taá
avÄ«tikkamavasena ca cetaso pavattisabhÄ• vaá¹ƒ sandhÄ• ya vuttÄ• .

atha vÄ• pahÄ• nampi dhammato atthiyeva. kathaá¹ƒ? pahÄ«yate anena pÄ• á¹‡Ä• tipÄ•
vÄ• taá¹ƒ paá¹-ipakkhanti pahÄ• naá¹ƒ. kiá¹ƒ taá¹ƒ? sabbepi kusalÄ• khandhÄ• . aÃ±Ã±e
``nekkhammÄ• dÄ«supi `veramaá¹‡Ä« sÄ«laâ€™ nti vacanamattaá¹ƒ gahetvÄ• sabbakusa
virati nÄ• ma atthÄ«â€™â€™ ti vadanti, na tathÄ• idhÄ• ti. evamimehi pahÄ• nÄ• dÄ«hi pa
pariyantÄ• pariyantasÄ«ladvaye apariyantasÄ«lameva \Ne I 193/ vuttaá¹ƒ. tasmÄ• eva hi _
cittassa avippaá¹-isÄ• rÄ• ya saá¹ƒvattanti ... pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto sikkha

tattha __avippaá¹-isÄ• rÄ• ya saá¹ƒvattantÄ«_ti ``saá¹ƒvaro avippaá¹-isÄ• ratthÄ• yÄ• â€™
``avippaá¹-isÄ• ratthÄ• ni kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ•
1I 1) ca vacanato avippaá¹-isÄ• ratthÄ• ya saá¹ƒvattanti. ``avippaá¹-isÄ• ro pÄ• mojjatthÄ• y
366) ca ``yoniso manasikaroto pÄ• mojjaá¹ƒ jÄ• yatÄ«â€™â€™ ti (Paá¹-is I 74) ca vacanato
saá¹ƒvattanti_. ``pÄ• mojjaá¹ƒ pÄ«tatthÄ• yÄ• â€™â€™ ti \Ee I 227/ (Vin V 366) ca ``pamuc
jÄ• yatÄ«â€™â€™ ti (AN b V 26; SN c V 376; DN III 322) ca vacanato __pÄ«tiyÄ• _ \Be I 2
``pÄ«ti passaddhatthÄ• yÄ• â€™â€™ ti (Vin V 366) ca ``pÄ«timanassa kÄ• yo passambhat
V 376; DN III 322) ca vacanato __passaddhiyÄ• saá¹ƒvattanti_. ``passaddhi sukhatthÄ• yÄ
ca ``passaddhakÄ• yo sukhaá¹ƒ vedetÄ«â€™â€™ ti (AN b V 26; SN c V 376; DN III 322) ca
saá¹ƒvattanti_. cetasikaá¹ƒ sukhaÃ±hi somanassanti vuccati. __Ä• sevanÄ• yÄ• _ti bhusÄ•
Ä• sevanÄ• ? anantaraá¹ƒ somanassavacanena sukhassa vuttattÄ• sukhaá¹ƒ siddhaá¹ƒ. ``
samÄ• dhiyatÄ«â€™â€™ ti (AN b V 26; SN c V 376; DN III 322) ca vacanato tena sukhena
evaá¹ƒ siddhassa samÄ• dhissa Ä• sevanÄ• . tassa samÄ• dhissa __Ä• sevanÄ• ya saá¹ƒv
paguá¹‡abalavabhÄ• vÄ• ya saá¹ƒvattantÄ«ti attho. __bhÄ• vanÄ• yÄ• _ti tasseva samÄ• d
__bahulÄ«kammÄ• yÄ• _ti tasseva samÄ• dhissa punappunaá¹ƒ kiriyÄ• ya. avippaá¹-isÄ• r
mÅ«lakÄ• raá¹‡aá¹ƒ hutvÄ• samÄ• dhissa saddhindriyÄ• dialaá¹…kÄ• rasÄ• dhanena __a
avippaá¹-isÄ• rÄ• dikassa samÄ• dhisambhÄ• rassa sÄ• dhanena __parikkhÄ• rÄ• ya saá¹
pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• â€™â€™ tiÄ• dÄ«su (MN I 192) viya
parikkhÄ• rasaddo. ``ratho sÄ«laparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyoâ€™â€™ tiÄ• dÄ«
alaá¹…kÄ• rattho. ``sattahi nagaraparikkhÄ• rehi suparikkhataá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«s
parivÄ• rattho. idha pana alaá¹…kÄ• raparivÄ• rÄ• naá¹ƒ visuá¹ƒ Ä• gatattÄ• sambhÄ• ratt
ca paccayatthoti. mÅ«lakÄ• raá¹‡abhÄ• veneva samÄ• dhisampayuttaphassÄ• didhammas
saá¹ƒvattanti_. samÄ• dhissa vipassanÄ• ya ca padaá¹-á¹-hÄ• nabhÄ• vapÄ• panena vasÄ
paripuá¹‡á¹‡abhÄ• vasÄ• dhanato __pÄ• ripÅ«riyÄ• saá¹ƒvattanti_.

evaá¹ƒ \Ne I 194/ sÄ«lÅ«panissayena sabbÄ• kÄ• raparipÅ«raá¹ƒ samÄ• dhiá¹ƒ dassetvÄ•

yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá¹ƒ nibbindati, nibbi
virÄ• gÄ• vimuccatÄ«â€™â€™ ti (Paá¹-is I 73; DN III 359) vacanato sÄ«lamÅ«lakÄ• ni sam
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• dÄ«ni dassento __ekantanibbidÄ• yÄ• _tiÄ• dimÄ• ha. n
padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ \Ee I 228/ yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ \Be I 212/ dass
asiddhe nibbidÄ• na sijjhatÄ«ti. tÄ• ni pana vuttatthÄ• neva. yathÄ• bhÅ«taÃ±Ä• á¹‡adassa
sappaccayanÄ• marÅ«papariggaho.

evaá¹ƒ amatamahÄ• nibbÄ• napariyosÄ• naá¹ƒ sÄ«lappayojanaá¹ƒ dassetvÄ• idÄ• ni tass
adhisÄ«lasikkhÄ• bhÄ• vaá¹ƒ tammÅ«lakÄ• ca adhicittaadhipaÃ±Ã±Ä• sikkhÄ• dassetukÄ
sÄ«lÄ• naá¹ƒ saá¹ƒvarapÄ• risuddhi adhisÄ«la_ntiÄ• dimÄ• ha. tattha saá¹ƒvaroyeva pÄ• ri
__saá¹ƒvarapÄ• risuddhi_. evarÅ«pÄ• naá¹ƒ apariyantabhÅ«tÄ• naá¹ƒ vivaá¹-á¹-anissitÄ• n
saá¹ƒvarapÄ• risuddhi vivaá¹-á¹-anissitattÄ• sesasÄ«lato adhikaá¹ƒ sÄ«lanti __adhisÄ«la_n
__saá¹ƒvarapÄ• risuddhiyÄ• á¹-hitaá¹ƒ citta_nti edisÄ• ya sÄ«lasaá¹ƒvarapÄ• risuddhiyÄ•
cittaá¹ƒ suá¹-á¹-hu avippaá¹-isÄ• rÄ• dÄ«naá¹ƒ Ä• vahanato na vikkhepaá¹ƒ gacchati, samÄ
patiá¹-á¹-hÄ• tÄ«ti attho. avikkhepoyeva pÄ• risuddhi __avikkhepapÄ• risuddhi_. so sabbam
nibbedhabhÄ• giyo samÄ• dhi sesasamÄ• dhito adhikattÄ• __adhicitta_nti vuccati. cittasÄ«
niddiá¹-á¹-ho. __saá¹ƒvarapÄ• risuddhiá¹ƒ sammÄ• passatÄ«_ti parisuddhaá¹ƒ sÄ«lasaá¹ƒ
Ã±Ä• tapariÃ±Ã±Ä• vasena tÄ«raá¹‡apariÃ±Ã±Ä• vasena ca sammÄ• passati, evameva av
parisuddhaá¹ƒ samÄ• dhiá¹ƒ sammÄ• passati. evaá¹ƒ passato cassa dassanasaá¹…khÄ• t
__dassanapÄ• risuddhi_. sÄ• yeva sesapaÃ±Ã±Ä• ya adhikattÄ• __adhipaÃ±Ã±Ä• _ti vucc
saá¹ƒvaraavikkhepadassanesu. __saá¹ƒvaraá¹-á¹-ho_ti saá¹ƒvarabhÄ• vo. evameva avikkh
ca veditabbÄ• . adhisÄ«lameva sikkhÄ• __adhisÄ«lasikkhÄ• _. evaá¹ƒ itarÄ• pi veditabbÄ•

evaá¹ƒ tisso sikkhÄ• yo dassetvÄ• idÄ• ni tÄ• saá¹ƒ pÄ• ripÅ«rikkamaá¹ƒ dassetuá¹ƒ __im
Ä• vajjanto sikkhatÄ«_tiÄ• dimÄ• ha. tassattho --- paccekaá¹ƒ paripÅ«retuá¹ƒ Ä• vajjantopi
Ä• vajjetvÄ• ``ayaá¹ƒ nÄ• ma sikkhÄ• â€™â€™ ti jÄ• nantopi sikkhati nÄ• ma, jÄ• nitvÄ• p
sikkhati nÄ• ma, passitvÄ• yathÄ• diá¹-á¹-haá¹ƒ paccavekkhantopi sikkhati nÄ• ma, paccav
cittaá¹ƒ acalaá¹ƒ katvÄ• patiá¹-á¹-hapentopi sikkhati nÄ• ma,
taá¹ƒtaá¹ƒsikkhÄ• sampayuttasaddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±Ä• hi sakasakakiccaá¹
abhiÃ±Ã±eyyÄ• bhijÄ• nanÄ• dikÄ• lepi taá¹ƒ taá¹ƒ kiccaá¹ƒ karonto tissopi sikkhÄ• yo sikk
puna \Ee I 229/ __paÃ±ca sÄ«lÄ• nÄ«_tiÄ• dÄ«ni vuttatthÄ• neva. __arahattamaggena sab
\Be I 213/ arahantÄ• naá¹ƒ suá¹-á¹-hu vippaá¹-isÄ• rÄ• diabhÄ• vato Ä• sevanÄ• dibhÄ• va
yujjanteva. __ekantanibbidÄ• yÄ• _tiÄ• dÄ«ni pana satipaá¹-á¹-hÄ• nasammappadhÄ• nÄ•
yojetabbÄ• ni.

<42> á¹• 04 __saá¹ƒvarapÄ• risuddhiá¹ƒ sammÄ• passati, avikkhepapÄ• risuddhiá¹ƒ sam
vacanadvayaá¹ƒ phalasamÄ• pattatthÄ• ya vipassanÄ• vasena yojetabbaá¹ƒ, dutiyavacana
nirodhasamÄ• pattatthÄ• ya vipassanÄ• vasenÄ• pi yujjati. __Ä• vajjanto sikkhatÄ«_tiÄ• dÄ

arahato sikkhitabbÄ• bhÄ• vepi asekkhasÄ«lakkhandhÄ• disabhÄ• vato ``sikkhatÄ«â€™â€
__saddhÄ• ya adhimuccanto sikkhatÄ«_tiÄ• dÄ«ni pana maggakkhaá¹‡aÃ±Ã±eva sandhÄ•
upacÄ• rappanÄ• vipassanÄ• maggavasena vuttÄ• ni vacanÄ• ni yathÄ• yogaá¹ƒ yojetabbÄ

sÄ«lamayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. samÄ• dhibhÄ• vanÄ• mayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<43> samÄ• dhibhÄ• vanÄ• mayaÃ±Ä• á¹‡aniddese \Ee I 230/ Ä• dito tÄ• va ekakato paá¹
samÄ• dhippabhedaá¹ƒ dassento __eko samÄ• dhÄ«_tiÄ• dimÄ• ha. tattha __cittassa ekag
nÄ• nÄ• rammaá¹‡avikkhepÄ• bhÄ• vato ekaá¹ƒ Ä• rammaá¹‡aá¹ƒ aggaá¹ƒ uttamaá¹ƒ ass
ekaggatÄ• . sÄ• pana ekaggatÄ• cittassa, na sattassÄ• ti dassanatthaá¹ƒ ``cittassÄ• â€™â
__lokiyo_ti loko vuccati lujjanapalujjanaá¹-á¹-hena vaá¹-á¹-aá¹ƒ, tasmiá¹ƒ pariyÄ• pannabhÄ
lokiyo. __lokuttaro_ti uttiá¹‡á¹‡oti uttaro, loke apariyÄ• pannabhÄ• vena lokato uttaroti lokut
savitakko ca so savicÄ• ro cÄ• ti __savitakkasavicÄ• ro_. evaá¹ƒ __avitakkaavicÄ• ro_. vita
mattÄ• pamÄ• á¹‡aá¹ƒ etassÄ• ti vicÄ• ramatto, vicÄ• rato utthari vitakkena saddhiá¹ƒ sam
attho. avitakko ca so vicÄ• ramatto cÄ• ti __avitakkavicÄ• ramatto_. tÄ«supi vicchedaá¹ƒ ka
catukkapaÃ±cakÄ• vuttatthÄ• \Be I 214/. chakke punappunaá¹ƒ uppajjanato satiyeva anus
pavattitabbaá¹-á¹-hÄ• namhiyeva vÄ• pavattattÄ• saddhÄ• pabbajitassa kulaputtassa anu
buddhaá¹ƒ Ä• rabbha uppannÄ• anussati ba__uddhÄ• nussati_. arahatÄ• dibuddhaguá¹‡Ä
adhivacanaá¹ƒ. tassÄ• buddhÄ• nussatiyÄ• \Ne I 196/ vasena cittassa ekaggatÄ• yeva ud
vikkhepassa paá¹-ipakkhabhÄ• vato na vikkhepoti __avikkhepo_. dhammaá¹ƒ Ä• rabbha up
__dhammÄ• nussati_. svÄ• kkhÄ• tatÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ
Ä• rabbha uppannÄ• anussati __saá¹…ghÄ• nussati_. suppaá¹-ipannatÄ• disaá¹…ghaguá
adhivacanaá¹ƒ \Ee I 231/. sÄ«laá¹ƒ Ä• rabbha uppannÄ• anussati __sÄ«lÄ• nussati_. attan
akhaá¹‡á¸• atÄ• disÄ«laguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. cÄ• gaá¹ƒ
__cÄ• gÄ• nussati_. attano muttacÄ• gatÄ• dicÄ• gaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá
Ä• rabbha uppannÄ• anussati __devatÄ• nussati_. devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ
saddhÄ• diguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ.

sattake __samÄ• dhikusalatÄ• _ti ekavidhÄ• dibhedena anekabhede samÄ• dhimhi ``ayam
ayamevaá¹ƒvidho samÄ• dhÄ«â€™â€™ ti chekabhÄ• vo. samÄ• dhiparicchedakapaÃ±Ã±Ä
samÄ• dhiuppÄ• danavidhÄ• nepi chekabhÄ• vo samÄ• dhikusalatÄ• .

__samÄ• dhissa samÄ• pattikusalatÄ• _ti uppÄ• ditassa samÄ• dhissa samÄ• pajjane che
samÄ• pajjanavasitÄ• vuttÄ• hoti.

__samÄ• dhissa á¹-hitikusalatÄ• _ti samÄ• pannassa samÄ• dhissa santativasena yathÄ•

etena adhiá¹-á¹-hÄ• navasitÄ• vuttÄ• hoti. atha vÄ• nimittaggahaá¹‡ena cassa puna te Ä•
appanÄ• mattameva ijjhati, na ciraá¹-á¹-hÄ• naá¹ƒ. ciraá¹-á¹-hÄ• naá¹ƒ pana samÄ• dhipari
suvisodhitattÄ• hoti. yo hi bhikkhu kÄ• mÄ• dÄ«navapaccavekkhaá¹‡Ä• dÄ«hi kÄ• maccha
vikkhambhetvÄ• , kÄ• yapassaddhivasena kÄ• yaduá¹-á¹-hullaá¹ƒ na suppaá¹-ippassaddha
Ä• rambhadhÄ• tumanasikÄ• rÄ• divasena thinamiddhaá¹ƒ na suá¹-á¹-hu paá¹-ivinodetvÄ•
samathanimittamanasikÄ• rÄ• divasena uddhaccakukkuccaá¹ƒ na suá¹-á¹-hu samÅ«hataá¹
samÄ• dhiparipanthe dhamme na suá¹-á¹-hu visodhetvÄ• jhÄ• naá¹ƒ samÄ• pajjati, so avis
paviá¹-á¹-habhamaro viya, asuddhaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-harÄ• jÄ• viya ca khippamev
samÄ• dhiparipanthe \Be I 215/ dhamme suá¹-á¹-hu visodhetvÄ• jhÄ• naá¹ƒ samÄ• pajjati,
Ä• sayaá¹ƒ paviá¹-á¹-habhamaro viya, suparisuddhaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-harÄ• jÄ• vi
divasabhÄ• gaá¹ƒ antosamÄ• pattiyaá¹ƒyeva hoti. tenÄ• hu porÄ• á¹‡Ä• ---

``kÄ• mesu chandaá¹ƒ paá¹-ighaá¹ƒ vinodaye, uddhaccathÄ«naá¹ƒ vicikicchapaÃ±camaá¹ƒ

vivekapÄ• mojjakarena cetasÄ• , rÄ• jÄ• va suddhantagato tahiá¹ƒ rameâ€™â€™ ti \Ee I 23

tasmÄ• \Ne I 197/ ``ciraá¹-á¹-hitikÄ• mena pÄ• ripanthikadhamme sodhetvÄ• jhÄ• naá¹ƒ s
vuttattÄ• taá¹ƒ vidhiá¹ƒ sampÄ• detvÄ• samÄ• dhissa ciraá¹-á¹-hitikaraá¹‡e chekabhÄ• vo

__samÄ• dhissa vuá¹-á¹-hÄ• nakusalatÄ• _ti santativasena yathÄ• ruci pavattassa samÄ•
yathÄ• paricchinnakÄ• leyeva vuá¹-á¹-hÄ• nena samÄ• dhissa vuá¹-á¹-hÄ• ne chekabhÄ• v
vijaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (J I 10.152) viya nissakkatthe vÄ• sÄ• mivacanaá¹ƒ katan
vuá¹-á¹-hÄ• navasitÄ• vuttÄ• hoti.

__samÄ• dhissa kallatÄ• kusalatÄ• _ti agilÄ• nabhÄ• vo arogabhÄ• vo kallatÄ• . gilÄ• no h
vinayepi vuttaá¹ƒ ``nÄ• haá¹ƒ, bhante, akallakoâ€™â€™ ti (Vin III 151). anaá¹…gaá¹‡asutta
Ä• dayo, 70 Ä• dayo) vuttÄ• naá¹ƒ jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• naá¹ƒ pÄ• pakÄ• naá
ca abhijjhÄ• dÄ«naá¹ƒ cittassa upakkilesÄ• naá¹ƒ vigamena ca samÄ• dhissa agilÄ• nabhÄ
samÄ• dhissa kallatÄ• kusalatÄ• , kilesagelaÃ±Ã±arahitabhÄ• ve kusalatÄ• ti vuttaá¹ƒ hoti.
kammaÃ±Ã±atÄ• kammaÃ±Ã±atÄ• pariyÄ• yattÄ• kallavacanassa. ``yÄ• cittassa akallatÄ
1162) hi vuttaá¹ƒ ``kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaâ€™â€™ nti (DN I 298; MN
ca. ettha kallasaddo kammaÃ±Ã±attho. tasmÄ• kasiá¹‡Ä• nulomato kasiá¹‡apaá¹-ilomato k
jhÄ• nÄ• nulomato jhÄ• napaá¹-ilomato \Be I 216/ jhÄ• nÄ• nulomapaá¹-ilomato jhÄ• nukkan
jhÄ• nakasiá¹‡ukkantikato aá¹…gasaá¹…kantito Ä• rammaá¹‡asaá¹…kantito aá¹…gÄ• ram
aá¹…gavavatthÄ• nato Ä• rammaá¹‡avavatthÄ• natoti imehi cuddasahi Ä• kÄ• rehi, aá¹…gA
iminÄ• saha paÃ±cadasahi vÄ• Ä• kÄ• rehi cittaparidamanena samÄ• dhissa kammaÃ±Ã±
vuttaá¹ƒ hoti.

__samÄ• dhissa gocarakusalatÄ• _ti samÄ• dhissa gocaresu kasiá¹‡Ä• dÄ«su Ä• rammaá
samÄ• pajjitukÄ• matÄ• ya yathÄ• ruci Ä• vajjanakaraá¹‡avasena tesu Ä• rammaá¹‡esu ch
kasiá¹‡Ä• vajjanavasena Ä• vajjanavasitÄ• vuttÄ• hoti. atha vÄ• tasmiá¹ƒ tasmiá¹ƒ disÄ•
kasiá¹‡apharaá¹‡avasena evaá¹ƒ \Ee I 233/ phuá¹-á¹-hassa kasiá¹‡assa ciraá¹-á¹-hÄ• nava
gocaresu chekabhÄ• vo.

__samÄ• dhissa abhinÄ«hÄ• rakusalatÄ• _ti ekattanayena heá¹-á¹-hÄ• heá¹-á¹-hÄ• samÄ•
uparÅ«parisamÄ• dhibhÄ• vÅ«panayanena \Ne I 198/ abhinÄ«haraá¹‡e abhininnÄ• mane c
vasippattaá¹ƒ paá¹-hamajjhÄ• natthÄ• ya vipassanatthÄ• ya vÄ• abhinÄ«harati, evaá¹ƒ paá
dutiyajjhÄ• nÄ• diatthÄ• ya vipassanatthÄ• ya vÄ• , catutthajjhÄ• naá¹ƒ arÅ«pasamÄ• patta
vipassanatthÄ• ya vÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dayo viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• c
abhinÄ«haratÄ«ti evaá¹ƒ samÄ• dhissa tattha tattha abhinÄ«hÄ• rakusalatÄ• . yasmÄ• par
sÄ• samÄ• dhi na hoti, tasmÄ• samÄ• dhipariá¹‡Ä• yakapaÃ±Ã±Ä• vasena sattavidho sar

keci pana Ä• cariyÄ• ``samÄ• dhikusalatÄ• ti yena manasikÄ• rena cittaá¹ƒ na vikkhipati, ta
samÄ• pattikusalatÄ• ti yena manasikÄ• rena samÄ• pajjantassa jhÄ• naá¹…gÄ• ni pÄ• tub
á¹-hitikusalatÄ• ti yena manasikÄ• rena appito samÄ• dhi na vikkhipati, tattha kusalatÄ• .
vuá¹-á¹-hÄ• nakusalatÄ• ti nÄ«varaá¹‡avuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti paá¹-hamajjhÄ• ne, aá
jÄ• nÄ• ti tÄ«su jhÄ• nesu, Ä• rammaá¹‡avuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti arÅ«pasamÄ• pattÄ«
jÄ• nÄ• ti visayÄ• dhimattesu, sacchandavuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti pariyantakÄ• le ca av
kallatÄ• kusalatÄ• ti cittaphÄ• sutÄ• ya \Be I 217/ sarÄ«raphÄ• sutÄ• ya Ä• hÄ• raphÄ• sut
puggalaphÄ• sutÄ• ya ca samÄ• dhissa kallatÄ• hotÄ«ti jÄ• nÄ• ti. gocarakusalatÄ• ti Ä• ra
kÄ• tuá¹ƒ jÄ• nÄ• ti, disÄ• pharaá¹‡aá¹ƒ kÄ• tuá¹ƒ jÄ• nÄ• ti, vaá¸• á¸• hetuá¹ƒ jÄ• nÄ• ti. a
tattha tattha sammÄ• manasikÄ• rena cittaá¹ƒ abhinÄ«harati abhininnÄ• meti, upacÄ• re va
abhinÄ«harati, evaá¹ƒ uparÅ«parijhÄ• nesu abhiÃ±Ã±Ä• su arÅ«pasamÄ• pattÄ«su vipassa
evaá¹ƒ tattha tattha abhinÄ«hÄ• rakusalatÄ• â€™â€™ ti evametesaá¹ƒ padÄ• naá¹ƒ atthaá

aá¹-á¹-hakaá¹ƒ vuttatthameva. navake __rÅ«pÄ• vacaro_ti ``katame dhammÄ• rÅ«pÄ• vac
234/ brahmapÄ• risajjaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito akaniá¹-á¹-he deve antokaritvÄ• â€
1289) nayena vuttesu rÅ«pÄ• vacaradhammesu pariyÄ• panno. tatrÄ• yaá¹ƒ vacanattho ---
rÅ«paá¹ƒ ettha avacarati, na kÄ• moti rÅ«pÄ• vacaro. rÅ«pakkhandhopi hi rÅ«panti vuccati
rÅ«paâ€™â€™ ntiÄ• dÄ«su (Yam I khandhayamaka.2) viya. so pana brahmapÄ• risajjabral
parittÄ• bhaappamÄ• á¹‡Ä• bhaÄ• bhassarÄ• naá¹ƒ parittasubhaappamÄ• á¹‡asubhasubha
asaÃ±Ã±asattavehapphalÄ• naá¹ƒ avihÄ• tappasudassasudassÄ«akaniá¹-á¹-hÄ• naÃ±ca v
rÅ«pÄ• vacarasaá¹…khÄ• to padeso uttarapadalopaá¹ƒ katvÄ• ``rÅ«paâ€™â€™ nti vuccat
rÅ«pÄ• vacaro. rÅ«pabhavo vÄ• rÅ«paá¹ƒ, tasmiá¹ƒ avacaratÄ«ti rÅ«pÄ• vacaraá¹ƒ. kiÃ±c
kÄ• mabhavepi avacarati, yathÄ• pana saá¹…gÄ• me avacaraá¹‡ato saá¹…gÄ• mÄ• vacar
carantopi \Ne I 199/ saá¹…gÄ• mÄ• vacaroti vuccati, thalacarÄ• jalacarÄ• ca pÄ• á¹‡ino a

thalacarÄ• jalacarÄ• ti vuccanti, evamayaá¹ƒ aÃ±Ã±attha avacarantopi rÅ«pÄ• vacaroti vut
rÅ«pabhavasaá¹…khÄ• te rÅ«pe paá¹-isandhiá¹ƒ avacÄ• retÄ«tipi rÅ«pÄ• vacaro. __hÄ«no
majjhe bhavo __majjho_. majjhimotipi pÄ• á¹-ho, soyevattho. padhÄ• nabhÄ• vaá¹ƒ nÄ«to _
attho. ete pana Ä• yÅ«hanavasena veditabbÄ• . yassa hi Ä• yÅ«hanakkhaá¹‡e chando vÄ•
cittaá¹ƒ vÄ• vÄ«maá¹ƒsÄ• vÄ• , so hÄ«no nÄ• ma. yassa te dhammÄ• majjhimÄ• , so ma
paá¹‡Ä«tÄ• , so paá¹‡Ä«to. uppÄ• ditamatto vÄ• hÄ«no, nÄ• tisubhÄ• vito majjhimo, atisub
paá¹‡Ä«to. __arÅ«pÄ• vacaro_ rÅ«pÄ• vacare vuttanayÄ• nusÄ• rena veditabbo.

__suÃ±Ã±ato samÄ• dhÄ«_tiÄ• dÄ«su ``sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• anattÄ•
vipassanÄ• paá¹-ipÄ• á¹-iyÄ• vipassantassa anattÄ• nupassanÄ• ya maggavuá¹-á¹-hÄ• ne
attavirahitesu saá¹…khÄ• resu suÃ±Ã±ato pavattÄ• , tasmÄ• suÃ±Ã±atÄ• nÄ• ma hoti. tÄ•
__suÃ±Ã±ato samÄ• dhi_ nÄ• ma hoti, suÃ±Ã±atavasena pavattasamÄ• dhÄ«ti attho. vipas
pavattati. aniccÄ• nupassanÄ• ya maggavuá¹-á¹-hÄ• ne jÄ• te yasmÄ• sÄ• vipassanÄ• ni
\Ee I 235/ pavattÄ• , tasmÄ• animittÄ• nÄ• ma hoti. tÄ• ya siddho ariyamaggasamÄ• dhi _
hoti, niccanimittavirahito samÄ• dhÄ«ti attho. vipassanÄ• ya pavattÄ• kÄ• rena hi so pavatta
dukkhÄ• nupassanÄ• ya maggavuá¹-á¹-hÄ• ne jÄ• te yasmÄ• sÄ• vipassanÄ• paá¹‡idhip
tasmÄ• appaá¹‡ihitÄ• nÄ• ma hoti. tÄ• ya siddho ariyamaggasamÄ• dhi __appaá¹‡ihito sa
paá¹‡idhivirahito samÄ• dhÄ«ti attho. vipassanÄ• ya pavattÄ• kÄ• rena hi so pavattati. tÄ• d
phalasamÄ• dhayopi etehiyeva tÄ«hi samÄ• dhÄ«hi gahitÄ• hontÄ«ti veditabbÄ• . lokuttara
paá¹‡Ä«tattÄ• hÄ«nÄ• dibhedo na uddhaá¹-o.

dasake __uddhumÄ• takasaÃ±Ã±Ä• vasenÄ• _tiÄ• dÄ«su bhastÄ• viya vÄ• yunÄ• uddha
yathÄ• nukkamaá¹ƒ samuggatena sÅ«nabhÄ• vena uddhumÄ• tattÄ• uddhumÄ• taá¹ƒ, udd
paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ uddhumÄ• tanti uddhumÄ• takaá¹ƒ. tathÄ• rÅ«passa chav
adhivacanaá¹ƒ. vinÄ«laá¹ƒ vuccati viparibhinnavaá¹‡á¹‡aá¹ƒ, vinÄ«lameva __vinÄ«lakaá¹ƒ,
kucchitaá¹ƒ vinÄ«lanti vinÄ«lakaá¹ƒ. maá¹ƒsussadaá¹-á¹-hÄ• nesu rattavaá¹‡á¹‡assa, pubb
setavaá¹‡á¹‡assa, yebhuyyena ca nÄ«lavaá¹‡á¹‡assa nÄ«laá¹-á¹-hÄ• ne nÄ«lasÄ• á¹-akap
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. paribhinnaá¹-á¹-hÄ• nesu vissandamÄ• napubbaá¹ƒ
vipubbameva __vipubbakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vipubbanti vipubbakaá¹ƒ
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. vicchiddaá¹ƒ vuccati dvidhÄ• chindanena apadhÄ• n
__vicchiddakaá¹ƒ, _ paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vicchiddanti \Be I 219/ vicchiddakaá¹ƒ
chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. ito ca etto ca vividhÄ• kÄ• rena soá¹‡asiá¹…gÄ• lÄ•
vikkhÄ• yitaá¹ƒ, vikhÄ• yitanti vattabbe vikkhÄ• yitanti vuttaá¹ƒ. vikkhÄ• yitameva __vikkhÄ•
paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ vikkhÄ• yitanti vikkhÄ• yitakaá¹ƒ. tathÄ• rÅ«passa chavas
adhivacanaá¹ƒ. vividhaá¹ƒ khittaá¹ƒ vikkhittaá¹ƒ, vikkhittameva __vikkhittakaá¹ƒ, _ paá¹-ikÅ«
kucchitaá¹ƒ vikkhittanti vikkhittakaá¹ƒ. aÃ±Ã±ena hatthaá¹ƒ aÃ±Ã±ena pÄ• daá¹ƒ aÃ±Ã±ena
tato khittassa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. hataÃ±ca taá¹ƒ purimanayeneva \Ee I
__hatavikkhittakaá¹ƒ_. kÄ• kapadÄ• kÄ• rena aá¹…gapaccaá¹…gesu satthena hanitvÄ• vu

chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. lohitaá¹ƒ kirati vikkhipati ito cito ca paggharatÄ«ti __
paggharitalohitamakkhitassa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. puá¸·avÄ• vuccanti kim
__puá¸·avakaá¹ƒ_. kimiparipuá¹‡á¹‡assa chavasarÄ«rassetaá¹ƒ adhivacanaá¹ƒ. aá¹-á¹-hiye
paá¹-ikÅ«lattÄ• vÄ• kucchitaá¹ƒ aá¹-á¹-hÄ«ti aá¹-á¹-hikaá¹ƒ. aá¹-á¹-hisaá¹…khalikÄ• yapi e
etaá¹ƒ adhivacanaá¹ƒ. imÄ• ni ca pana uddhumÄ• takÄ• dÄ«ni nissÄ• ya uppannanimittÄ•
paá¹-iladdhajjhÄ• nÄ• nampi etÄ• neva nÄ• mÄ• ni. idha pana uddhumÄ• takanimitte paá¹-i
appanÄ• vasena uppannÄ• saÃ±Ã±Ä• uddhumÄ• takasaÃ±Ã±Ä• , tassÄ• uddhumÄ• taka
__uddhumÄ• takasaÃ±Ã±Ä• vasena_. sesesupi eseva nayo. __paÃ±capaÃ±Ã±Ä• sa samÄ

<44> evaá¹ƒ ekakÄ• divasena samÄ• dhippabhedaá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±enapi pari
dassetukÄ• mo __apicÄ• _ti aÃ±Ã±aá¹ƒ pariyÄ• yÄ• rambhaá¹ƒ dassetvÄ• __paÃ±cavÄ«s
__samÄ• dhissa samÄ• dhiá¹-á¹-hÄ• _ti samÄ• dhissa samÄ• dhibhÄ• ve sabhÄ• vÄ• , yeh
tasmiá¹ƒ atthÄ• nÄ• ma. __pariggahaá¹-á¹-hena samÄ• dhÄ«_ti saddhÄ• dÄ«hi indriyehi pa
pariggahitasabhÄ• vena samÄ• dhi. tÄ• neva ca indriyÄ• ni aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• ni
paripuá¹‡á¹‡Ä• ni ca honti. tasmÄ• __parivÄ• raá¹-á¹-hena paripÅ«raá¹-á¹-hena samÄ• dhi
samÄ• dhivasena ekÄ• rammaá¹‡amapekkhitvÄ• __ekaggaá¹-á¹-hena, _ nÄ• nÄ• rammaá
__avikkhepaá¹-á¹-hena, _ lokuttarasseva mahatÄ• vÄ«riyabalapaggahena \Be I 220/ pattab
lokuttaramaggasseva ca parihÄ• nivasena visÄ• rÄ• bhÄ• vato heá¹-á¹-hÄ• gahitapaggaha
idha na gahitÄ• ti veditabbÄ• . kilesakÄ• lussiyassÄ• bhÄ• vena __anÄ• vilaá¹-á¹-hena sam
__aniÃ±janaá¹-á¹-hena samÄ• dhi_. vikkhambhanavasena samucchedavasena vÄ• kileseh
adhimuttattÄ• __vimuttaá¹-á¹-hena samÄ• dhi_.

__ekattupaá¹-á¹-hÄ• navasena_ \Ne I 201/ __cittassa á¹-hitattÄ• _ti samÄ• dhiyogeneva ek
patiá¹-á¹-hÄ• navasena cittassa Ä• rammaá¹‡e niccalabhÄ• vena patiá¹-á¹-hitattÄ• . aá¹-á¹-
esati nesati, Ä• diyati nÄ• diyati, paá¹-ipajjati na paá¹-ipajjatÄ«ti imÄ• ni tÄ«á¹‡i yugalÄ• ni a
pubbabhÄ• ge upacÄ• rassa mudumajjhÄ• dhimattatÄ• vasena vuttÄ• nÄ«ti veditabbÄ• ni,
appanÄ• vÄ«thiyaá¹ƒ upacÄ• ravasena veditabbaá¹ƒ. esitattÄ• nesitattÄ• , Ä• dinnattÄ• a
paá¹-ipannattÄ• nappaá¹-ipannattÄ• , jhÄ• tattÄ• na jhÄ• pitattÄ• ti imÄ• ni cattÄ• ri yugalÄ
vuttÄ• nÄ«ti veditabbÄ• ni.

tattha __samaá¹ƒ esatÄ«ti samÄ• dhÄ«_tiÄ• dÄ«su __sama_nti appanaá¹ƒ. sÄ• hi paccan
samÄ• , paccanÄ«kavisamÄ• bhÄ• vato vÄ• samabhÅ«tÄ• ti samÄ• . taá¹ƒ samaá¹ƒ esati
__iti_saddo kÄ• raá¹‡attho, yasmÄ• samaá¹ƒ esati, tasmÄ• samÄ• dhÄ«ti attho. __visama
jhÄ• napaccanÄ«kasaá¹…khÄ• taá¹ƒ visamaá¹ƒ na esati. mudubhÅ«to hi pubbabhÄ• gasan
esati, visamaá¹ƒ nesati_ nÄ• ma. majjhimabhÅ«to thirabhÅ«tattÄ• __samaá¹ƒ Ä• diyati, vis
adhimattabhÅ«to appanÄ• vÄ«thiyÄ• Ä• sannabhÅ«tattÄ• __samaá¹ƒ paá¹-ipajjati, visama
__samaá¹ƒ jhÄ• yatÄ«_ti bhÄ• vanapuá¹ƒsakavacanaá¹ƒ, samaá¹ƒ hutvÄ• jhÄ• yati, same
attho. appanÄ• vÄ«thiyÃ±hi samÄ• dhi paccanÄ«kadhammavigamena santattÄ• , santÄ• y

á¹-hitattÄ• samenÄ• kÄ• rena pavattati. __jhÄ• yatÄ«_ti ca pajjalatÄ«ti attho ``ete maá¹‡á¸•
jhÄ• yanti (DN I 159) sabbarattiá¹ƒ, sabbarattiyo ca telappadÄ«po jhÄ• yati, telappadÄ«po c
jhÄ• yeyyÄ• â€™â€™ tiÄ• dÄ«su (SN b IV 255-256) viya. samaá¹ƒ jÄ• yatÄ«tipi pÄ• á¹-ho
uppajjatÄ«ti attho. jhÄ• yati jhÄ• petÄ«ti yugalattÄ• pana purimapÄ• á¹-hova sundarataro. _
dahatÄ«ti attho. so hi samÄ• dhipaccanÄ«kadhamme dÅ«ratarakaraá¹‡ena dahati nÄ• ma.
appanÄ• ya siddhattÄ• ``esitattÄ• nesitattÄ• â€™â€™ tiÄ• dÄ«hi appanÄ• samÄ• dhi vutt
samaá¹ƒ jalitattÄ• . samaá¹ƒ jÄ• tattÄ• tipi pÄ• á¹-ho. iti imesaá¹ƒ aá¹-á¹-hannaá¹ƒ yugalÄ•
purimÄ• ca navÄ• ti ime paÃ±cavÄ«sati samÄ• dhissa samÄ• dhiá¹-á¹-hÄ• .

__samo_ \Ee I 238/ __ca hito ca sukho cÄ• ti samÄ• dhÄ«_ti idaá¹ƒ pana paÃ±cavÄ«satiyÄ
samÄ• dhissa atthasÄ• dhanatthaá¹ƒ vuttaá¹ƒ. tattha __samo_ti samasaddassa, saá¹ƒsadd
paccanÄ«kakkhobhavisamavirahitattÄ• samo. __hito_ti Ä• dhisaddassa attho, Ä• rammaá¹
niccalabhÄ• vakaraá¹‡ena patiá¹-á¹-hÄ• pitoti adhippÄ• yo. ubhayena samo ca Ä• hito cÄ•
vuttaá¹ƒ hoti. __sukho_ti santaá¹-á¹-hena sukho. ``yÄ• yaá¹ƒ, bhante, adukkhamasukhÄ• v
paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™â€™ ti (MN II 88) ca ``upekkhÄ• pana santattÄ•
bhÄ• sitÄ• â€™â€™ ti ca vuttattÄ• tena santatthena sukhasaddena upekkhÄ• sahagatasa
aniyÄ• mena hi sabbasamÄ• dhayo idha vuccanti. tena ca sukhasaddena Ä• hitabhÄ• vass
yasmÄ• santo, tasmÄ• ekÄ• rammaá¹‡e Ä• hitoti adhippÄ• yo veditabboti.

samÄ• dhibhÄ• vanÄ• mayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dhammaá¹-á¹-hitiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<45> dhammaá¹-á¹-hitiÃ±Ä• á¹‡aniddese \Ee I 239/ __avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ uppÄ•
tiá¹-á¹-hanti etÄ• ya saá¹…khÄ• rÄ• ti á¹-hiti. kÄ• sÄ• ? avijjÄ• . sÄ• hi saá¹…khÄ• rÄ• naá
á¹-hiti kÄ• raá¹‡anti __uppÄ• daá¹-á¹-hiti_. uppannÄ• naá¹ƒ pavattiyÄ• pi kÄ• raá¹‡anti __p
kiÃ±cÄ• pi hi janakapaccayassa jananakkhaá¹‡eyeva kiccÄ• nubhÄ• vo hoti, tena pana jani
sakakkhaá¹‡e pavattiyÄ• pi kÄ• raá¹‡aá¹ƒ nÄ• ma hoti, santativasena vÄ• pavattiyÄ• kÄ•
__pavatta_nti ca napuá¹ƒsake bhÄ• vavacanametaá¹ƒ, tasmÄ• pavattaá¹ƒ pavattÄ«ti attha
pana pÄ• kaá¹-attÄ• tena yojetvÄ• attho vutto. bhÄ• vepi á¹-hitisaddassa sijjhanato na idha
kÄ• raá¹‡e á¹-hitisaddoti dassanattaá¹ƒ __nimittaá¹-á¹-hitÄ«_ti vuttaá¹ƒ, nimittabhÅ«tÄ• á¹-
kÄ• raá¹‡abhÅ«tÄ• ti vuttaá¹ƒ hoti. na kevalaá¹ƒ nimittamattaá¹ƒ hoti, atha kho saá¹…khÄ•
viya hutvÄ• Ä• yÅ«hati vÄ• yamatÄ«ti paccayasamatthataá¹ƒ dassento __Ä• yÅ«hanaá¹-á
Ä• yÅ«hanabhÅ«tÄ• á¹-hitÄ«ti attho. yasmÄ• avijjÄ• saá¹…khÄ• re uppÄ• dayamÄ• nÄ•
ghaá¹-etÄ«ti attho. saá¹…khÄ• re pavattayamÄ• nÄ• pavattiyaá¹ƒ palibundhati nÄ• ma, ba
__saÃ±Ã±ogaá¹-á¹-hiti palibodhaá¹-á¹-hitÄ«_ti vuttÄ• . saÃ±Ã±ogabhÅ«tÄ• á¹-hiti, palibodh
attho. yasmÄ• avijjÄ• va saá¹…khÄ• re uppÄ• dayamÄ• nÄ• uppÄ• dÄ• ya pavattiyÄ• ca
nÄ• ma, samudayabhÅ«tÄ• á¹-hitÄ«ti __samudayaá¹-á¹-hiti, _ mÅ«lakÄ• raá¹‡abhÅ«tÄ• á

saá¹…khÄ• rÄ• naá¹ƒ uppÄ• de janakapaccayattÄ• , pavattiyaá¹ƒ upatthambhakapaccayatt
paccayaá¹-á¹-hitÄ«_ti vuttÄ• , hetubhÅ«tÄ• á¹-hiti, paccayabhÅ«tÄ• á¹-hitÄ«ti attho. janaka
240/ hetÅ«ti, upatthambhako paccayoti vuccati. evaá¹ƒ sesesupi yojetabbaá¹ƒ.

__bhavo_ \Ne I 203/ __jÄ• tiyÄ• , jÄ• ti jarÄ• maraá¹‡assÄ• _ti ettha pana uppÄ• daá¹-á¹-h
hetuá¹-á¹-hitÄ«ti uppÄ• davasena yojitÄ• ni padÄ• ni jÄ• tijarÄ• maraá¹‡avantÄ• naá¹ƒ khan
pariyÄ• yena vuttÄ• nÄ«ti veditabbÄ• ni. keci pana ``uppÄ• dÄ• ya á¹-hiti uppÄ• daá¹-á¹-hitÄ
nayenettha atthaá¹ƒ vaá¹‡á¹‡ayanti. __avijjÄ• paccayo_ti avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ
apekkhitvÄ• vuttaá¹ƒ. avijjÄ• yapi paccayasambhÅ«tattÄ• tassÄ• api paccayapariggahaá¹
__ubhopete dhammÄ• paccayasamuppannÄ• ti paccayapariggahe paÃ±Ã±Ä• _ti vuttaá¹ƒ.
__jÄ• ti paccayo, jarÄ• maraá¹‡aá¹ƒ paccayasamuppanna_nti pana pariyÄ• yena vuttaá¹ƒ.
atikkantampi kÄ• laá¹ƒ. __anÄ• gatampi addhÄ• na_nti appattampi kÄ• laá¹ƒ. ubhayatthÄ•
upayogavacanaá¹ƒ.

<46> idÄ• ni navÄ• kÄ• ravÄ• rÄ• nantaraá¹ƒ te navÄ• kÄ• re vihÄ• ya hetupaá¹-iccapacca
hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• _tiÄ• dayo \Be I 223/ tayo vÄ• rÄ• niddiá¹-á¹-hÄ•
janakaupatthambhakavasena paccayo vutto. idha pana hetuvÄ• rassa paccayavÄ• rassa ca
__hetÅ«_ti janakapaccayattaá¹ƒ, __paccayo_ti upatthambhakapaccayattaá¹ƒ veditabbaá¹ƒ
avijjÄ• dikassa paccayassa ubhayathÄ• sambhavato. paá¹-iccavÄ• re __avijjÄ• paá¹-iccÄ•
saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• pekkhattÄ• saá¹…khÄ• rehi avijjÄ• paá¹-imukhaá¹ƒ etabbÄ•
avijjÄ• ya saá¹…khÄ• ruppÄ• danasamatthatÄ• vuttÄ• hoti. __saá¹…khÄ• rÄ• paá¹-iccasa
avijjaá¹ƒ paá¹-icca tadabhimukhaá¹ƒ pavattanato paá¹-imukhaá¹ƒ katvÄ• na vihÄ• ya sama
sesesupi liá¹…gÄ• nurÅ«pena yojetabbaá¹ƒ. avijjÄ• paá¹-iccÄ• ti ussukkavasena vÄ• pÄ•
avijjÄ• attano paccaye paá¹-icca pavattÄ• ti pÄ• á¹-hasesavasena yojetabbo. evaá¹ƒ seses
vÄ• resu dvÄ• dasannaá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• naá¹ƒ paccayasseva vasena dha
niddisitabbattÄ• avijjÄ• dÄ«naá¹ƒ ekÄ• dasannaá¹ƒyeva aá¹…gÄ• naá¹ƒ vasena dhammaá
niddiá¹-á¹-haá¹ƒ, jarÄ• maraá¹‡assa pana ante \Ee I 241/ á¹-hitattÄ• tassa vasena na niddia
jarÄ• maraá¹‡assÄ• pi sokaparidevadukkhadomanassupÄ• yÄ• sÄ• naá¹ƒ paccayattÄ• jar
katvÄ• upaparikkhamÄ• nassa tassÄ• pi jarÄ• maraá¹‡assa vasena dhammaá¹-á¹-hitiÃ±Ä•

<47> idÄ• ni tÄ• neva dvÄ• dasa paá¹-iccasamuppÄ• daá¹…gÄ• ni vÄ«satiÄ• kÄ• ravasena
catusaá¹…khepatiyaddhatisandhiyo dassetvÄ• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ niddisitukÄ•
__purimakammabhavasmi_ntiÄ• dimÄ• ha. tattha __purimakammabhavasmi_nti purime kam
kammabhave kariyamÄ• neti attho. __moho avijjÄ• _ti yo tadÄ• dukkhÄ• dÄ«su moho, yen
sÄ• avijjÄ• . __Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• _ti taá¹ƒ kammaá¹ƒ karontassa purimacetanÄ
dassÄ• mÄ«â€™â€™ ti cittaá¹ƒ \Ne I 204/ uppÄ• detvÄ• mÄ• sampi saá¹ƒvaccharampi dÄ
uppannÄ• purimacetanÄ• yo. paá¹-iggÄ• hakÄ• naá¹ƒ pana hatthe dakkhiá¹‡aá¹ƒ patiá¹-á¹
vuccati. ekÄ• vajjanesu vÄ• chasu javanesu cetanÄ• Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• nÄ• n

yÄ• kÄ• ci vÄ• pana cetanÄ• bhavo, taá¹ƒsampayuttÄ• Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• nA

__nikanti taá¹‡hÄ• _ti yÄ• kammaá¹ƒ karontassa tassa phale upapattibhave nikÄ• manÄ• nÄ• ma. __upagamanaá¹ƒ upÄ• dÄ• na_nti yaá¹ƒ kammabhavassa paccayabhÅ«taá¹ƒ ``im \Be I 224/ sampajjantÄ«â€™â€™ ti vÄ• ``idaá¹ƒ katvÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne kÄ ``attÄ• ucchinno suucchinno hotÄ«â€™â€™ ti vÄ• ``sukhÄ« hotiá¹ƒ vigatapariá¸·Ä• hoâ€™ sukhena paripÅ«ratÄ«â€™â€™ ti vÄ• pavattaá¹ƒ upagamanaá¹ƒ daá¸·hagahaá¹‡aá¹ƒ, idaá __cetanÄ• bhavo_ti Ä• yÅ«hanÄ• vasÄ• ne vuttÄ• cetanÄ• bhavo nÄ• ma. __purimakam kammabhave kariyamÄ• ne pavattÄ• . __idha paá¹-isandhiyÄ• paccayÄ• _ti paccuppannap

__idha paá¹-isandhi viÃ±Ã±Ä• á¹‡a_nti yaá¹ƒ paccuppannabhavassa bhavantarapaá¹-isan paá¹-isandhÄ«ti vuccati, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __okkanti nÄ• marÅ«pa_nti yÄ• gabbhe okkanti Ä• gantvÄ• pavisanaá¹ƒ viya, idaá¹ƒ nÄ• marÅ«paá¹ƒ. __pasÄ• do Ä• yatana_nti y Ä• yatanaá¹ƒ. jÄ• tiggahaá¹‡ena \Ee I 242/ ekavacanaá¹ƒ kataá¹ƒ. etena cakkhÄ• dÄ«ni pa ``pabhassaramidaá¹ƒ, bhikkhave, cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upakkilesehi upakkiliá¹- I 49) ettha bhavaá¹…gacittaá¹ƒ adhippetanti vacanato idhÄ• pi manÄ• yatanassa vipÄ• kab kilesakÄ• lussiyÄ• bhÄ• vena pasannattÄ• pasÄ• davacanena manÄ• yatanampi vuttanti v phasso_ti yo Ä• rammaá¹‡aá¹ƒ phuá¹-á¹-ho phusanto uppanno, ayaá¹ƒ phasso. __vedayita paá¹-isandhiviÃ±Ã±Ä• á¹‡ena vÄ• saá¸·Ä• yatanapaccayena vÄ• phassena saha uppanna vedanÄ• . __idhupapattibhavasmiá¹ƒ purekatassa kammassa paccayÄ• _ti paccuppanne vi katassa kammassa paccayena pavattantÄ«ti attho.

__idha paripakkattÄ• Ä• yatanÄ• na_nti paripakkÄ• yatanassa kammakaraá¹‡akÄ• le moh paá¹-isandhiyÄ• _ti anÄ• gate paá¹-isandhiyÄ• . Ä• yatiá¹ƒ paá¹-isandhi __viÃ±Ã±Ä• á¹‡a_n

kathaá¹ƒ pana dvÄ• dasahi paá¹-iccasamuppÄ• daá¹…gehi ime vÄ«sati Ä• kÄ• rÄ• gahitÄ saá¹…khÄ• rÄ• ti ime dve atÄ«tahetuyo sarÅ«pato vuttÄ• . yasmÄ• pana avidvÄ• paritass tassupÄ• dÄ• napaccayÄ• bhavo, tasmÄ• tehi dvÄ«hi gahitehi taá¹‡hupÄ• dÄ• nabhavÄ• viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• sarÅ«pato vuttÄ• yeva. taá¹‡hu sarÅ«pato vuttÄ• \Be I 225/. bhave pana gahite tassa pubbabhÄ• gÄ• taá¹ƒsampayuttÄ• honti, taá¹‡hupÄ• dÄ• naggahaá¹‡ena ca taá¹ƒsampayuttÄ• . yÄ• ya vÄ• mÅ«á¸·ho kamma gahitÄ• va hoti. anÄ• gate jÄ• ti jarÄ• maraá¹‡anti dve sarÅ«pena vuttÄ• ni, jÄ• tijarÄ• mara viÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca anÄ• gataphalÄ• ni gahitÄ• neva honti. tesaá¹ƒyeva hi jÄ• ti dvÄ• dasahi aá¹…gehi vÄ«sati Ä• kÄ• rÄ• gahitÄ• honti.

``atÄ«te hetavo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetavo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakaâ€™â€™ nti || ---

gÄ• thÄ• ya ayamevattho vutto. __itime_ti \Ee I 243/ iti ime. iti imeti vÄ• pÄ• á¹-ho.

__catusaá¹…khepe_ti caturo rÄ• sÄ«. atÄ«te paÃ±ca hetudhammÄ• eko hetusaá¹…khepo
phaladhammÄ• eko phalasaá¹…khepo, paccuppanne paÃ±ca hetudhammÄ• eko hetusaá
phaladhammÄ• eko phalasaá¹…khepo.

__tayo addhe_ti tayo kÄ• le. paá¹-hamapaÃ±cakavasena atÄ«takÄ• lo, dutiyatatiyapaÃ±ca
catutthapaÃ±cakavasena anÄ• gatakÄ• lo veditabbo.

__tisandhi_nti tayo sandhayo assÄ• ti tisandhi, taá¹ƒ tisandhiá¹ƒ. atÄ«tahetupaccuppannap
hetuphalasandhi, paccuppannaphalaanÄ• gatahetÅ«namantarÄ• eko phalahetusandhi,
paccuppannahetuanÄ• gataphalÄ• namantarÄ• eko hetuphalasandhi.

paá¹-iccasamuppÄ• dapÄ• á¸·iyaá¹ƒ sarÅ«pato Ä• gatavasena pana avijjÄ• saá¹…khÄ• rÄ•
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• dutiyo, taá¹‡hupÄ• dÄ• nabhav
catuttho. avijjÄ• saá¹…khÄ• rÄ• ti dve aá¹…gÄ• ni atÄ«takÄ• lÄ• ni, viÃ±Ã±Ä• á¹‡Ä• dÄ«ni
paccuppannakÄ• lÄ• ni \Ne I 206/, jÄ• tijarÄ• maraá¹‡anti dve anÄ• gatakÄ• lÄ• ni. saá¹…k
antarÄ• eko hetuphalasandhi, vedanÄ• taá¹‡hÄ• namantarÄ• eko phalahetusandhi, bhava
hetuphalasandhi.

__vÄ«satiyÄ• _ \Be I 226/ __Ä• kÄ• rehÄ«_ti vÄ«satiyÄ• koá¹-á¹-hÄ• sehi. catusaá¹…khep
tisandhiá¹ƒ paá¹-iccasamuppÄ• daÃ±ca vÄ«satiyÄ• Ä• kÄ• rehi jÄ• nÄ• tÄ«ti sambandho.

__jÄ• nÄ• tÄ«_ti sutÄ• nusÄ• rena bhÄ• vanÄ• rambhaÃ±Ä• á¹‡ena jÄ• nÄ• ti. __passatÄ«
diá¹-á¹-haá¹ƒ viya hatthatale Ä• malakaá¹ƒ viya ca phuá¹-aá¹ƒ katvÄ• Ã±Ä• á¹‡eneva pass
diá¹-á¹-hamariyÄ• deneva Ä• sevanaá¹ƒ karonto Ã±Ä• á¹‡eneva jÄ• nÄ• ti. mariyÄ• dattho
__paá¹-ivijjhatÄ«_ti bhÄ• vanÄ• pÄ• ripÅ«riyÄ• niá¹-á¹-haá¹ƒ pÄ• pento Ã±Ä• á¹‡eneva pa
salakkhaá¹‡avasena vÄ• jÄ• nÄ• ti, sarasavasena passati, paccupaá¹-á¹-hÄ• navasena aÃ
padaá¹-á¹-hÄ• navasena paá¹-ivijjhati.

tattha __paá¹-iccasamuppÄ• do_ti paccayadhammÄ• veditabbÄ• . __paá¹-iccasamuppann
paccayehi nibbattadhammÄ• . kathamidaá¹ƒ jÄ• nitabbanti ce? bhagavato vacanena. bhaga
paá¹-iccasamuppÄ• dapaá¹-iccasamuppannadhammadesanÄ• sutte \Ee I 244/ ---

``katamo ca, bhikkhave, paá¹-iccasamuppÄ• do, jÄ• tipaccayÄ• , bhikkhave, jarÄ• maraá¹‡a
tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ• dhÄ• tu dhamma

idappaccayatÄ• , taá¹ƒ tathÄ• gato abhisambujjhati abhisameti, abhisambujjhitvÄ• abhisam
paÃ±Ã±Ä• peti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti `passathÄ• â€™ ti cÄ• ha. jÄ
bhikkhave, jarÄ• maraá¹‡aá¹ƒ, bhavapaccayÄ• , bhikkhave, jÄ• ti ... pe ... avijjÄ• paccayÄ•
saá¹…khÄ• rÄ• . uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ ... pe ... uttÄ• nÄ«karoti `passathÄ• â
bhikkhave, saá¹…khÄ• rÄ• . iti kho, bhikkhave, yÄ• tatrata thatÄ• avitathatÄ• anaÃ±Ã±ath
ayaá¹ƒ vuccati, bhikkhave, paá¹-iccasamuppÄ• doâ€™â€™ ti (SN a II 20) ---

evaá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ desentena tathatÄ• dÄ«hi vevacanehi paccayadhammÄ•
vuttÄ• . tasmÄ• jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paccayalakkhaá¹‡o paá¹-iccasamuppÄ• do, du
kummaggapaccupaá¹-á¹-hÄ• no, ayampi sapaccayattÄ• attano visesapaccayapadaá¹-á¹-hÄ

__uppÄ• dÄ• _ \Ne I 207/ \Be I 227/ __vÄ• anuppÄ• dÄ• vÄ• _ti uppÄ• de vÄ• anuppÄ• d
anuppannesupÄ«ti attho. __á¹-hitÄ• va sÄ• dhÄ• tÅ«_ti á¹-hitova so paccayasabhÄ• vo, na
jÄ• tijarÄ• maraá¹‡assa paccayo na hotÄ«ti attho. __dhammaá¹-á¹-hitatÄ• dhammaniyÄ• m
jÄ• tipaccayoyeva. jÄ• tipaccayena hi jarÄ• maraá¹‡asaá¹…khÄ• to paccayasamuppannadh
tiá¹-á¹-hati, jÄ• tipaccayova jarÄ• maraá¹‡adhammaá¹ƒ niyameti, tasmÄ• jÄ• ti ``dhammaá
dhammaniyÄ• matÄ• â€™â€™ ti vuccati. jÄ• tiyeva imassa jarÄ• maraá¹‡assa paccayoti id
__idappaccayatÄ• . ta_nti taá¹ƒ paccayaá¹ƒ. __abhisambujjhatÄ«_ti Ã±Ä• á¹‡ena abhisamb
Ã±Ä• á¹‡ena abhisamÄ• gacchati. __Ä• cikkhatÄ«_ti katheti. __desetÄ«_ti dasseti. __paÃ±
__paá¹-á¹-hapetÄ«_ti Ã±Ä• á¹‡amukhe á¹-hapeti. __vivaratÄ«_ti vivaritvÄ• dasseti. __vibha
dasseti. __uttÄ• nÄ«karotÄ«_ti pÄ• kaá¹-aá¹ƒ karoti. __iti kho_ti evaá¹ƒ kho. __yÄ• tatrÄ• _
``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dÄ«su \Ee I 245/. so panÄ• yaá¹ƒ paá¹-icca
paccayehi anÅ«nÄ• dhikeheva tassa tassa dhammassa sambhavato __tathatÄ• _ti, sÄ• ma
muhuttampi tato nibbattanadhammÄ• naá¹ƒ asambhavÄ• bhÄ• vato __avitathatÄ• _ti, aÃ±Ã
aÃ±Ã±adhammÄ• nuppattito __anaÃ±Ã±athatÄ• _ti, yathÄ• vuttÄ• naá¹ƒ etesaá¹ƒ jarÄ• ma
paccayasamÅ«hato vÄ• __idappaccayatÄ• _ti vutto. tatrÄ• yaá¹ƒ vacanattho --- imesaá¹ƒ p
idappaccayÄ• eva idappaccayatÄ• , idappaccayÄ• naá¹ƒ vÄ• samÅ«ho idappaccayatÄ• . I
saddasatthato veditabbanti.

dhammaá¹-á¹-hitiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sammasanaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<48> sammasanaÃ±Ä• á¹‡aniddese \Ee I 246/ __yaá¹ƒ kiÃ±cÄ«_ti anavasesapariyÄ• dÄ•
atippasaá¹…ganiyamanaá¹ƒ. evaá¹ƒ padadvayenÄ• pi rÅ«passa asesapariggaho kato hoti.
vibhÄ• gaá¹ƒ Ä• rabhati. taÃ±hi kiÃ±ci atÄ«taá¹ƒ kiÃ±ci anÄ• gatÄ• dibhedanti. esa nayo ve
rÅ«paá¹ƒ tÄ• va addhÄ• santatisamayakhaá¹‡avasena catudhÄ• atÄ«taá¹ƒ nÄ• ma hoti, ta
tattha __addhÄ• vasena_ tÄ• va ekassa ekasmiá¹ƒ \Be I 228/ bhave paá¹-isandhito pubbe a

anÄ• gataá¹ƒ, ubhinnamantare paccuppannaá¹ƒ. __santativasena_ sabhÄ• gaekautusamuá
ekÄ• hÄ• rasamuá¹-á¹-hÄ• naÃ±ca pubbÄ• pariyabhÄ• vena vattamÄ• nampi paccuppanna
visabhÄ• gautuÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. cittajaá¹ƒ
ekavÄ«thiekajavanaekasamÄ• pattisamuá¹-á¹-hÄ• naá¹ƒ paccuppannaá¹ƒ, tato pubbe atÄ«
kammasamuá¹-á¹-hÄ• nassa pÄ• á¹-iyekkaá¹ƒ santativasena atÄ«tÄ• dibhedo natthi, tesaÃ±
utuÄ• hÄ• racittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ upatthambhanavasena tassa atÄ«tÄ• dibhÄ• vo
ekamuhuttapubbaá¹‡hasÄ• yanharattindivÄ• dÄ«su samayesu santÄ• navasena pavattamÄ
paccuppannaá¹ƒ nÄ• ma, tato pubbe atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. __khaá¹‡avasena_
uppÄ• dÄ• dikhaá¹‡attayapariyÄ• pannaá¹ƒ paccuppannaá¹ƒ, tato pubbe anÄ• gataá¹ƒ, pac
atikkantahetupaccayakiccaá¹ƒ atÄ«taá¹ƒ, niá¹-á¹-hitahetukiccamaniá¹-á¹-hitapaccayakiccaá
ubhayakiccamasampattaá¹ƒ anÄ• gataá¹ƒ. sakiccakkhaá¹‡e vÄ• paccuppannaá¹ƒ, tato pub
atÄ«taá¹ƒ. ettha ca khaá¹‡Ä• dikathÄ• va nippariyÄ• yÄ• sesÄ• sapariyÄ• yÄ• .

__ajjhatta_nti paÃ±casupi khandhesu idha niyakajjhattaá¹ƒ adhippetaá¹ƒ, tasmÄ• attano sa
pÄ• á¹-ipuggalikaá¹ƒ rÅ«paá¹ƒ ajjhattanti veditabbaá¹ƒ. tato bahibhÅ«taá¹ƒ pana \Ee I 247/
anindriyabaddhaá¹ƒ vÄ• rÅ«paá¹ƒ __bahiddhÄ• _ nÄ• ma. __oá¸·Ä• rika_nti
cakkhusotaghÄ• najivhÄ• kÄ• yarÅ«pasaddagandharasaphoá¹-á¹-habbasaá¹…khÄ• tÄ• pa
dvÄ• dasavidhaá¹ƒ rÅ«paá¹ƒ ghaá¹-á¹-anavasena gahetabbato oá¸·Ä• rikaá¹ƒ. sesaá¹ƒ pan
purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ hadayavatthu ojÄ• Ä• kÄ• sadhÄ• tu kÄ• yaviÃ±Ã±atti vacÄ
lahutÄ• mudutÄ• kammaÃ±Ã±atÄ• upacayo santati jaratÄ• aniccatÄ• ti soá¸·asavidhaá¹ƒ
agahetabbato __sukhumaá¹ƒ. hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• _ti ettha hÄ«napaá¹‡Ä«tab
nippariyÄ• yato ca. tattha akaniá¹-á¹-hÄ• naá¹ƒ rÅ«pato sudassÄ«naá¹ƒ rÅ«paá¹ƒ hÄ«naá¹ƒ
rÅ«pato paá¹‡Ä«taá¹ƒ. evaá¹ƒ yÄ• va narakasattÄ• naá¹ƒ rÅ«paá¹ƒ, tÄ• va pariyÄ• yato hÄ
nippariyÄ• yato pana yattha akusalavipÄ• kaá¹ƒ uppajjati, taá¹ƒ hÄ«naá¹ƒ. yattha kusalavip
paá¹‡Ä«taá¹ƒ. __yaá¹ƒ dÅ«re santike vÄ• _ti ettha yaá¹ƒ sukhumaá¹ƒ, tadeva duppaá¹-ivijjh
yaá¹ƒ oá¸·Ä• rikaá¹ƒ, tadeva suppaá¹-ivijjhasabhÄ• vattÄ• santike.

__sabbaá¹ƒ_ \Be I 229/ __rÅ«paá¹ƒ aniccato vavattheti ekaá¹ƒ sammasanaá¹ƒ, dukkhato v
sammasanaá¹ƒ, anattato vavattheti ekaá¹ƒ sammasana_nti ettha ayaá¹ƒ bhikkhu ``yaá¹ƒ kiÃ
evaá¹ƒ aniyamaniddiá¹-á¹-haá¹ƒ sabbampi rÅ«paá¹ƒ atÄ«tattikena ceva catÅ«hi ajjhattÄ• di
okÄ• sehi paricchinditvÄ• sabbaá¹ƒ rÅ«paá¹ƒ aniccato vavattheti aniccanti sammasati. kath
vuttanayena. vuttaÃ±hetaá¹ƒ --- ``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ kh
(Paá¹-is I 48). tasmÄ• \Ne I 209/ esa yaá¹ƒ atÄ«taá¹ƒ rÅ«paá¹ƒ, taá¹ƒ yasmÄ• atÄ«teyeva
bhavaá¹ƒ sampattanti aniccaá¹ƒ khayaá¹-á¹-hena, yaá¹ƒ anÄ• gataá¹ƒ rÅ«paá¹ƒ anantarabh
tattheva khÄ«yissati, na tato paraá¹ƒ bhavaá¹ƒ gamissatÄ«ti aniccaá¹ƒ khayaá¹-á¹-hena, ya
rÅ«paá¹ƒ, taá¹ƒ idheva khÄ«yati, na ito gacchatÄ«ti aniccaá¹ƒ khayaá¹-á¹-hena, yaá¹ƒ ajjha
tampi ajjhattameva khÄ«yati, na bahiddhÄ• bhÄ• vaá¹ƒ gacchatÄ«ti aniccaá¹ƒ khayaá¹-á¹-h
oá¸·Ä• rikaá¹ƒ sukhumaá¹ƒ hÄ«naá¹ƒ paá¹‡Ä«taá¹ƒ dÅ«re santike, tampi ettheva khÄ«yati,

248/ gacchatÄ«ti aniccaá¹ƒ khayaá¹-á¹-henÄ• ti sammasati. idaá¹ƒ sabbampi ``aniccaá¹ƒ kh
etassa vasena ekaá¹ƒ sammasanaá¹ƒ, pabhedato pana ekÄ• dasavidhaá¹ƒ hoti.

sabbameva cetaá¹ƒ dukkhaá¹ƒ bhayaá¹-á¹-henÄ• ti sammasati. __bhayaá¹-á¹-henÄ• _ti sa
aniccaá¹ƒ, taá¹ƒ bhayÄ• vahaá¹ƒ hoti sÄ«hopamasutte (AN a IV 33; SN b III 78) devÄ• naá
``dukkhaá¹ƒ bhayaá¹-á¹-henÄ• â€™â€™ ti etassa vasena ekaá¹ƒ sammasanaá¹ƒ, pabheda

yathÄ• ca dukkhaá¹ƒ, evaá¹ƒ sabbampi taá¹ƒ anattÄ• asÄ• rakaá¹-á¹-henÄ• ti sammasati.
``attÄ• nivÄ• sÄ« kÄ• rako vedako sayaá¹ƒvasÄ«â€™â€™ ti evaá¹ƒ parikappitassa attasÄ
aniccaá¹ƒ dukkhaá¹ƒ, attanopi aniccataá¹ƒ vÄ• udayabbayapÄ«á¸·anaá¹ƒ vÄ• vÄ• retuá¹ƒ
kÄ• rakÄ• dibhÄ• vo. tenÄ• ha --- ``rÅ«paÃ±ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayida
saá¹ƒvatteyyÄ• â€™â€™ tiÄ• di (SN b III 59). iti idaá¹ƒ ``anattÄ• asÄ• rakaá¹-á¹-henÄ• â€™
ekaá¹ƒ sammasanaá¹ƒ, pabhedato pana ekÄ• dasavidhaá¹ƒ hoti. eseva nayo vedanÄ• dÄ«
ekÄ• dasa ekÄ• dasa katvÄ• paÃ±casu khandhesu paÃ±capaÃ±Ã±Ä• sa sammasanÄ• ni h
I 230/, dukkhato paÃ±capaÃ±Ã±Ä• sa, anattato paÃ±capaÃ±Ã±Ä• sÄ• ti tividhÄ• nupassan
paÃ±casaá¹-á¹-hisatasammasanÄ• ni honti.

keci pana ``sabbaá¹ƒ rÅ«paá¹ƒ, sabbaá¹ƒ vedanaá¹ƒ, sabbaá¹ƒ saÃ±Ã±aá¹ƒ, sabbe saá¹…
viÃ±Ã±Ä• á¹‡anti padampi pakkhipitvÄ• ekekasmiá¹ƒ khandhe dvÄ• dasa dvÄ• dasa katvÄ
anupassanÄ• to asÄ«tisatasammasanÄ• nÄ«â€™â€™ ti vadanti.

atÄ«tÄ• divibhÄ• ge \Ne I 210/ panettha santativasena khaá¹‡Ä• divasena ca vedanÄ• ya
atÄ«tÄ• nÄ• gatapaccuppannabhÄ• vo veditabbo. tattha __santativasena_
ekavÄ«thiekajavanaekasamÄ• pattipariyÄ• pannÄ• ekavidhavisayasamÄ• yogappavattÄ•
atÄ«tÄ• , pacchÄ• anÄ• gatÄ• . __khaá¹‡Ä• divasena_ khaá¹‡attayapariyÄ• pannÄ• pubb
sakiccaÃ±ca kurumÄ• nÄ• vedanÄ• paccuppannÄ• , tato pubbe atÄ«tÄ• , pacchÄ• anÄ•
niyakajjhattavaseneva veditabbo.

oá¸·Ä• rikasukhumabhÄ• vo ``akusalÄ• vedanÄ• oá¸·Ä• rikÄ• , kusalÄ• byÄ• katÄ• vedan
(Vibh 4) nayena vibhaá¹…ge vuttena jÄ• tisabhÄ• vapuggalalokiyalokuttaravasena veditabb
249/ tÄ• va akusalÄ• vedanÄ• sÄ• vajjakiriyahetuto, kilesasantÄ• pabhÄ• vato ca avÅ«pas
kusalavedanÄ• ya oá¸·Ä• rikÄ• , sabyÄ• pÄ• rato saussÄ• hato savipÄ• kato kilesasantÄ• p
vipÄ• kÄ• byÄ• katÄ• ya oá¸·Ä• rikÄ• , savipÄ• kato kilesasantÄ• pabhÄ• vato sabyÄ• bajjh
kiriyÄ• byÄ• katÄ• ya oá¸·Ä• rikÄ• . kusalÄ• byÄ• katÄ• pana vuttavipariyÄ• yato akusalÄ•
kusalÄ• kusalÄ• vedanÄ• sabyÄ• pÄ• rato saussÄ• hato savipÄ• kato ca yathÄ• yogaá¹ƒ
oá¸·Ä• rikÄ• , vuttavipariyÄ• yena duvidhÄ• pi abyÄ• katÄ• tÄ• hi sukhumÄ• . evaá¹ƒ tÄ• va
oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

__sabhÄ• vavasena_ pana dukkhÄ• vedanÄ• nirassÄ• dato savipphÄ• rato khobhakaraá¹
abhibhavanato ca itarÄ• hi dvÄ«hi oá¸·Ä• rikÄ• , itarÄ• pana dve sÄ• tato santato paá¹‡Ä«t
majjhattato ca yathÄ• yogaá¹ƒ dukkhÄ• ya sukhumÄ• . ubho pana sukhadukkhÄ• savipphÄ
khobhakaraá¹‡ato pÄ• kaá¹-ato ca adukkhamasukhÄ• ya oá¸·Ä• rikÄ• , sÄ• vuttavipariyÄ•
evaá¹ƒ sabhÄ• vavasena oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

__puggalavasena_ pana asamÄ• pannassa vedanÄ• nÄ• nÄ• rammaá¹‡e vikkhittabhÄ• va
oá¸·Ä• rikÄ• , vipariyÄ• yena itarÄ• sukhumÄ• . evaá¹ƒ puggalavasena oá¸·Ä• rikasukhuma

__lokiyalokuttaravasena_ pana sÄ• savÄ• vedanÄ• lokiyÄ• , sÄ• Ä• savuppattihetuto ogh
ganthaniyato nÄ«varaá¹‡iyato upÄ• dÄ• niyato saá¹ƒkilesikato puthujjanasÄ• dhÄ• raá¹‡ato
oá¸·Ä• rikÄ• , anÄ• savÄ• ca vipariyÄ• yena sÄ• savÄ• ya sukhumÄ• . evaá¹ƒ lokiyalokutta
veditabbÄ• .

tattha jÄ• tiÄ• divasena sambhedo pariharitabbo. akusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡asam
jÄ• tivasena abyÄ• katattÄ• sukhumÄ• pi samÄ• nÄ• sabhÄ• vÄ• divasena oá¸·Ä• rikÄ• h

``abyÄ• katÄ• vedanÄ• sukhumÄ• , dukkhÄ• vedanÄ• oá¸·Ä• rikÄ• . samÄ• pannassa ve
vedanÄ• oá¸·Ä• rikÄ• . anÄ• savÄ• vedanÄ• sukhumÄ• , sÄ• savÄ• vedanÄ• oá¸·Ä• rikÄ

yathÄ• ca dukkhÄ• vedanÄ• , evaá¹ƒ sukhÄ• dayopi. tÄ• pi hi jÄ• tivasena oá¸·Ä• rikÄ• , s
honti. tasmÄ• yathÄ• jÄ• tiÄ• divasena sambhedo na hoti, tathÄ• vedanÄ• naá¹ƒ \Ee I 250
veditabbÄ• . seyyathidaá¹ƒ, abyÄ• katÄ• jÄ• tivasena kusalÄ• kusalÄ• hi sukhumÄ• . tattha
dukkhÄ• ? kiá¹ƒ sukhÄ• ? kiá¹ƒ samÄ• pannassa? kiá¹ƒ asamÄ• pannassa? kiá¹ƒ sÄ• savÄ
sabhÄ• vÄ• dibhedo na parÄ• masitabbo. esa nayo sabbattha.

apica ``taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya vedanÄ• oá¸·Ä• rikÄ• su
vacanato akusalÄ• dÄ«supi lobhasahagatÄ• ya dosasahagatÄ• \Be I 232/ vedanÄ• aggi vi
oá¸·Ä• rikÄ• , lobhasahagatÄ• sukhumÄ• . dosasahagatÄ• pi niyatÄ• oá¸·Ä• rikÄ• , aniyatÄ
kappaá¹-á¹-hitikÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . kappaá¹-á¹-hitikÄ• supi asaá¹…khÄ• ri
sukhumÄ• . lobhasahagatÄ• pana diá¹-á¹-hisampayuttÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• .
kappaá¹-á¹-hitikÄ• asaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . avisesena ca akusa
oá¸·Ä• rikÄ• , appavipÄ• kÄ• sukhumÄ• . kusalÄ• pana appavipÄ• kÄ• oá¸·Ä• rikÄ• , bahu

apica kÄ• mÄ• vacarakusalÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacarÄ• sukhumÄ• , tato arÅ«pÄ• vac
kÄ• mÄ• vacarÄ• ca dÄ• namayÄ• oá¸·Ä• rikÄ• , sÄ«lamayÄ• sukhumÄ• . sÄ«lamayÄ• p
sukhumÄ• . bhÄ• vanÄ• mayÄ• pi duhetukÄ• oá¸·Ä• rikÄ• , tihetukÄ• sukhumÄ• . tihetukÄ

oá¸·Ä• rikÄ• , asaá¹…khÄ• rikÄ• sukhumÄ• \Ne I 212/. rÅ«pÄ• vacarÄ• ca paá¹-hamajjhÄ
paÃ±camajjhÄ• nikÄ• sukhumÄ• va. arÅ«pÄ• vacarÄ• ca Ä• kÄ• sÄ• naÃ±cÄ• yatanasam
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasampayuttÄ• sukhumÄ• va. lokuttarÄ• ca sotÄ• patt
pe ... arahattamaggasampayuttÄ• sukhumÄ• va. esa nayo taá¹ƒtaá¹ƒbhÅ«mivipÄ• kakiriyÄ
dukkhÄ• diasamÄ• pannÄ• disÄ• savÄ• divasena vuttavedanÄ• su ca. okÄ• savasena vÄ•
tiracchÄ• nayoniyaá¹ƒ sukhumÄ• ... pe ... paranimmitavasavattÄ«su sukhumÄ• va. yathÄ•
sukhÄ• pi sabbattha yathÄ• nurÅ«paá¹ƒ yojetabbÄ• . vatthuvasena cÄ• pi hÄ«navatthukÄ•
oá¸·Ä• rikÄ• , paá¹‡Ä«tavatthukÄ• sukhumÄ• . hÄ«napaá¹‡Ä«tabhede yÄ• oá¸·Ä• rikÄ• , s
sÄ• paá¹‡Ä«tÄ• ti daá¹-á¹-habbÄ• .

dÅ«rasantikapade pana \Ee I 251/ ``akusalÄ• vedanÄ• kusalÄ• byÄ• katÄ• hi vedanÄ• hi d
akusalÄ• ya vedanÄ• ya santikeâ€™â€™ tiÄ• dinÄ• (Vibh 13) nayena vibhaá¹…ge vibhattÄ
visabhÄ• gato asaá¹ƒsaá¹-á¹-hato asarikkhato ca kusalÄ• byÄ• katÄ• hi dÅ«re, tathÄ• kusa
esa nayo sabbavÄ• resu. akusalÄ• \Be I 233/ pana vedanÄ• sabhÄ• gato saá¹ƒsaá¹-á¹-hat
santiketi idaá¹ƒ vedanÄ• ya atÄ«tÄ• divibhÄ• ge vitthÄ• rakathÄ• mukhaá¹ƒ. taá¹ƒtaá¹ƒveda
saÃ±Ã±Ä• dÄ«nampi etaá¹ƒ evameva veditabbaá¹ƒ.

ye panettha vedanÄ• dÄ«su __cakkhu ... pe ... jarÄ• maraá¹‡a_nti peyyÄ• lena saá¹ƒkhitte
lokuttaradhammÄ• Ä• gatÄ• , te asammasanÅ«pagattÄ• imasmiá¹ƒ adhikÄ• re na gahetab
tena padena saá¹…gahitadhammadassanavasena ca abhiÃ±Ã±eyyaniddese Ä• gatanayena
sammasanÅ«pagÄ• , tesu ye yassa pÄ• kaá¹-Ä• honti, sukhena pariggahaá¹ƒ gacchanti, te
Ä• rabhitabbaá¹ƒ. jÄ• tijarÄ• maraá¹‡avasena visuá¹ƒ sammasanÄ• bhÄ• vepi jÄ• tijarÄ• m
sammasitesu tÄ• nipi sammasitÄ• ni hontÄ«ti pariyÄ• yena tesampi vasena sammasanaá¹ƒ
__atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccato vavatthetÄ«_tiÄ• dinÄ• nayena atÄ«tattikass
vuttattÄ• ajjhattÄ• dibhedaá¹ƒ anÄ• masitvÄ• pi atÄ«tattikasseva vasena paricchinditvÄ• pi
sammasanaá¹ƒ kÄ• tabbameva.

yaá¹ƒ pana aniccaá¹ƒ, taá¹ƒ yasmÄ• niyamato saá¹…khatÄ• dibhedaá¹ƒ hoti, tenassa pari
nÄ• nÄ• kÄ• rehi vÄ• manasikÄ• rappavattidassanatthaá¹ƒ __rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatap
saá¹…khata_ntiÄ• dimÄ• ha \Ne I 213/. taÃ±hi hutvÄ• abhÄ• vaá¹-á¹-hena __aniccaá¹ƒ, _ a
Ä• diantavantatÄ• ya vÄ• aniccaá¹ƒ. paccayehi samÄ• gantvÄ• katattÄ• __saá¹…khataá¹
samaá¹ƒ, saha vÄ• uppannattÄ• __paá¹-iccasamuppannaá¹ƒ_. etena paccayehi katepi pa
dasseti. __khayadhamma_nti khÄ«yanadhammaá¹ƒ khÄ«yanapakatikaá¹ƒ. __vayadhamma
mandÄ«bhÄ• vakkhayavasena \Ee I 252/ khayadhammaá¹ƒ, kevalaá¹ƒ vigamanapakatikaá¹
hi loke khayoti vuccati. __virÄ• gadhamma_nti nayidaá¹ƒ kuhiÃ±ci gamanavasena vayadha
sabhÄ• vÄ• tikkamanapakatikaá¹ƒ. ``virÄ• go nÄ• ma jigucchanaá¹ƒ vÄ• samatikkamo vÄ•
__nirodhadhamma_nti nayidaá¹ƒ sabhÄ• vÄ• tikkamena punarÄ• vattidhammaá¹ƒ, kevalaá
nirujjhanapakatikanti purimapurimapadassa atthavivaraá¹‡avasena pacchimapacchimapada

atha \Be I 234/ vÄ• ekabhavapariyÄ• pannarÅ«pabhaá¹…gavasena khayadhammaá¹ƒ, ekasantatipariyÄ• pannarÅ«pakkhayavasena vayadhammaá¹ƒ, rÅ«passa khaá¹‡abhaá¹…g tiá¹‡á¹‡ampi apunappavattivasena nirodhadhammantipi yojetabbaá¹ƒ.

__jarÄ• maraá¹‡aá¹ƒ anicca_ntiÄ• dÄ«su jarÄ• maraá¹‡aá¹ƒ na aniccaá¹ƒ, aniccasabhÄ• v jarÄ• maraá¹‡attÄ• aniccaá¹ƒ nÄ• ma jÄ• taá¹ƒ. saá¹…khatÄ• dÄ«supi eseva nayo. antara aniccÄ• ditÄ• ya eseva nayo.

__jÄ• tipaccayÄ• jarÄ• maraá¹‡a_ntiÄ• di na vipassanÄ• vasena vuttaá¹ƒ, kevalaá¹ƒ paá¹-i ekekaaá¹…gavasena saá¹…khipitvÄ• vavatthÄ• nato sammasanaÃ±Ä• á¹‡aá¹ƒ nÄ• ma ho panetaá¹ƒ kalÄ• pasammasanaÃ±Ä• á¹‡aá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡ameva taá¹ƒ hotÄ« liá¹…gavipallÄ• so kato, asatiyÄ• jÄ• tiyÄ• ti vuttaá¹ƒ hoti. __asati saá¹…khÄ• resÅ«_ti vac asantesu saá¹…khÄ• resÅ«ti vuttaá¹ƒ hoti. __bhavapaccayÄ• jÄ• ti, asatÄ«_tiÄ• di ``bhava bhave natthi jÄ• tÄ«â€™â€™ tiÄ• dinÄ• nayena yojetabbaá¹ƒ.

sammasanaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. udayabbayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<49> idÄ• ni \Ne I 214/ \Ee I 253/ anantaraá¹ƒ vuttassa sammasanaÃ±Ä• á¹‡assa nÄ• nÄ• bhÄ• vanÄ• thirakaraá¹‡ena pÄ• raá¹ƒ gantvÄ• á¹-hitena aniccÄ• dito diá¹-á¹-he saá¹…khÄ paricchinditvÄ• aniccÄ• dito vipassanatthaá¹ƒ vuttassa udayabbayÄ• nupassanÄ• Ã±Ä• á¹ rÅ«pa_ntiÄ• dÄ«su santativasena yathÄ• sakaá¹ƒ paccayehi nibbattaá¹ƒ rÅ«paá¹ƒ. __tassa __nibbattilakkhaá¹‡aá¹ƒ_ jÄ• tiá¹ƒ uppÄ• daá¹ƒ abhinavÄ• kÄ• raá¹ƒ __udayo_ti, __vipariá¹ khayaá¹ƒ bhaá¹…gaá¹ƒ __vayo_ti, __anupassanÄ• _ punappunaá¹ƒ nisÄ• manÄ• , udayab attho. vedanÄ• dÄ«supi eseva nayo. jÄ• tijarÄ• maraá¹‡avantÄ• naá¹ƒyeva udayabbayassa jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ udayabbayÄ• bhÄ• vato jÄ• tijarÄ• maraá¹‡aá¹ƒ anÄ• masitvÄ jÄ• to bhavo_ti peyyÄ• laá¹ƒ kataá¹ƒ. so evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbay evaá¹ƒ jÄ• nÄ• ti ``imesaá¹ƒ khandhÄ• naá¹ƒ uppattito pubbe anuppannÄ• naá¹ƒ rÄ• si vÄ• uppajjamÄ• nÄ• nampi rÄ• sito vÄ• nicayato vÄ• Ä• gamanaá¹ƒ nÄ• ma natthi, nirujjhamÄ disÄ• vidisÄ• gamanaá¹ƒ nÄ• ma natthi, niruddhÄ• nampi ekasmiá¹ƒ á¹-hÄ• ne rÄ• sito nica avaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi. yathÄ• pana vÄ«á¹‡Ä• ya vÄ• diyamÄ• nÄ• ya uppanna pubbe sannicayo atthi, na uppajjamÄ• no sannicayato Ä• gato, na nirujjhamÄ• nassa disÄ• niruddho katthaci sannicito tiá¹-á¹-hati, atha kho vÄ«á¹‡aÃ±ca upavÄ«á¹‡aÃ±ca purisassa c vÄ• yÄ• maá¹ƒ paá¹-icca ahutvÄ• sambhoti, hutvÄ• paá¹-iveti, evaá¹ƒ sabbepi rÅ«pÄ• rÅ« sambhonti, hutvÄ• paá¹-iventÄ«â€™â€™ ti.

<50> evaá¹ƒ saá¹…khepato udayabbayadassanaá¹ƒ dassetvÄ• idÄ• ni vitthÄ• rato dasset
khandhÄ• naá¹ƒ udayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni passatÄ«_tiÄ• dÄ«hi rÄ• sito gaá¹‡
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayaá¹ƒ passanto __paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passa
rÄ• sitova gaá¹‡anaá¹ƒ vissajjetvÄ• , puna __rÅ«pakkhandhassa udayaá¹ƒ passanto kati la
passatÄ«_tiÄ• dÄ«hi vibhÄ• gato gaá¹‡anaá¹ƒ pucchitvÄ• __rÅ«pakkhandhassa udayaá¹ƒ
passatÄ«_tiÄ• dÄ«hi vibhÄ• gato gaá¹‡anaá¹ƒ vissajjetvÄ• , puna __rÅ«pakkhandhassa ud
paÃ±ca lakkhaá¹‡Ä• ni passatÄ«_tiÄ• dÄ«hi lakkhaá¹‡avibhÄ• gaá¹ƒ pucchitvÄ• vissajjana

tattha __avijjÄ• samudayÄ• rÅ«pasamudayo_ti ``purimakammabhavasmiá¹ƒ moho avijjÄ•
sati imasmiá¹ƒ bhave rÅ«passa uppÄ• do hotÄ«ti attho. __paccayasamudayaá¹-á¹-henÄ• _t
uppannabhÄ• venÄ• ti attho. avijjÄ• taá¹‡hÄ• kammÄ• ni cettha idha paá¹-isandhihetubhÅ«
215/. imesu ca tÄ«su gahitesu saá¹…khÄ• rupÄ• dÄ• nÄ• ni gahitÄ• neva honti. __Ä• hÄ• r
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa balavattÄ• soyeva gahito. tasmiá¹ƒ pana gahite pavattihetubh
gahitÄ• neva honti. __nibbattilakkhaá¹‡a_nti addhÄ• santatikhaá¹‡avasena rÅ«passa uppÄ
saá¹…khatalakkhaá¹‡attÄ• lakkhaá¹‡anti ca vutto. __paÃ±ca lakkhaá¹‡Ä• nÄ«_ti avijjÄ• ta
nibbatti cÄ• ti imÄ• ni paÃ±ca \Be I 236/ lakkhaá¹‡Ä• ni. avijjÄ• dayopi hi rÅ«passa udayo la
lakkhaá¹‡Ä• ni. nibbatti pana saá¹…khatalakkhaá¹‡ameva, tampi saá¹…khatanti lakkhÄ«ya

__avijjÄ• nirodhÄ• rÅ«panirodho_ti anÄ• gatabhavassa paccayabhÅ«tÄ• ya imasmiá¹ƒ bh
arahattamaggaÃ±Ä• á¹‡ena nirodhe kate paccayÄ• bhÄ• vÄ• anÄ• gatassa rÅ«passa anup
__paccayanirodhaá¹-á¹-henÄ• _ti paccayassa niruddhabhÄ• venÄ• ti attho. nirodho cettha
anÄ• gatapaá¹-isandhipaccayÄ• naá¹ƒ idha avijjÄ• taá¹‡hÄ• kammÄ• naá¹ƒyeva nirodho. _
rÅ«panirodho_ti pavattipaccayassa kabaá¸·Ä«kÄ• rÄ• hÄ• rassa abhÄ• ve taá¹ƒsamuá¹-á¹-
__vipariá¹‡Ä• malakkhaá¹‡a_nti addhÄ• santatikhaá¹‡avasena rÅ«passa bhaá¹…gaá¹ƒ, bh
saá¹…khatalakkhaá¹‡attÄ• lakkhaá¹‡anti vutto. idha __paÃ±ca lakkhaá¹‡Ä• nÄ«_ti avijjÄ• t
abhÄ• vanirodhÄ• cattÄ• ri, vipariá¹‡Ä• mo ekanti paÃ±ca. esa nayo vedanÄ• kkhanthÄ• d
arÅ«pakkhandhÄ• naá¹ƒ udayabbayadassanaá¹ƒ addhÄ• santativasena, na khaá¹‡avasena
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• naá¹ƒ pavattipaccayo, taá¹ƒnirodhÄ• ca tesa
255/ viÃ±Ã±Ä• á¹‡akkhandhassa pavattipaccayo, taá¹ƒnirodhÄ• ca tassa nirodhoti.

keci panÄ• hu --- ``catudhÄ• paccayato udayabbayadassane atÄ«tÄ• divibhÄ• gaá¹ƒ anÄ•
sabbasÄ• maÃ±Ã±avasena avijjÄ• dÄ«hi udetÄ«ti uppajjamÄ• nabhÄ• vamattaá¹ƒ gaá¹‡hÄ
avijjÄ• dinirodhÄ• nirujjatÄ«ti anuppajjamÄ• nabhÄ• vamattaá¹ƒ gaá¹‡hÄ• ti, na bhaá¹…ga
udayabbayadassane paccuppannÄ• naá¹ƒ uppÄ• daá¹ƒ bhaá¹…gaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€

vipassamÄ• no pana vipassako paá¹-hamaá¹ƒ paccayato udayabbayaá¹ƒ manasikaritvÄ• v

caturo dhamme vissajjetvÄ• udayabbayavanteyeva khandhe gahetvÄ• tesaá¹ƒ udayabbay
vipassakassa ``evaá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ udayo, evaá¹ƒ vayo, evaá¹ƒ rÅ«pÄ• dayo udenti, e
paccayato ca khaá¹‡ato ca vitthÄ• rena udayabbayaá¹ƒ passato ``iti kira ime dhammÄ• ahu
paá¹-iventÄ«â€™â€™ ti Ã±Ä• á¹‡aá¹ƒ visadataraá¹ƒ hoti, saccapaá¹-iccasamuppÄ• danaya
honti \Be I 237/. yaÃ±hi so avijjÄ• disamudayÄ• khandhÄ• naá¹ƒ samudayaá¹ƒ avijjÄ• dinir
khandhÄ• naá¹ƒ nirodhaá¹ƒ passati, idamassa paccayato udayabbayadassanaá¹ƒ. yaá¹ƒ pa
nibbattilakkhaá¹‡avipariá¹‡Ä• malakkhaá¹‡Ä• ni passanto khandhÄ• naá¹ƒ udayabbayaá¹ƒ
udayabbayadassanaá¹ƒ. uppattikkhaá¹‡eyeva hi nibbattilakkhaá¹‡aá¹ƒ, bhaá¹…gakkhaá¹‡e
vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ.

iccassevaá¹ƒ paccayato ceva khaá¹‡ato ca dvedhÄ• udayabbayaá¹ƒ passato paccayato u
samudayasaccaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti janakÄ• vabodhato. khaá¹‡ato udayadassanena duk
jÄ• tidukkhÄ• vabodhato. paccayato vayadassanena nirodhasaccaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti pa
paccayavataá¹ƒ anuppÄ• dÄ• vabodhato. khaá¹‡ato vayadassanena dukkhasaccameva pÄ
maraá¹‡adukkhÄ• vabodhato. yaÃ±cassa udayabbayadassanaá¹ƒ, maggovÄ• yaá¹ƒ lokikot
hoti tatra sammohavighÄ• tato.

paccayato cassa udayadassanena anulomo paá¹-iccasamuppÄ• do pÄ• kaá¹-o hoti ``imasm
ti (MN I 404; SN a II 21; Ud 1) avabodhato. paccayato vayadassanena paá¹-ilomo paá¹-icca
hoti ``imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti (MN I 406; SN a II 21; Ud 2) avabodha
udayabbayadassanena paá¹-iccasamuppannÄ• dhammÄ• pÄ• kaá¹-Ä• honti \Ee I 256/ sa
udayabbayavanto hi saá¹…khatÄ• , te ca paá¹-iccasamuppannÄ• ti.

paccayato cassa udayadassanena ekattanayo pÄ• kaá¹-o hoti hetuphalasambandhena san
anupacchedÄ• vabodhato. atha suá¹-á¹-hutaraá¹ƒ ucchedadiá¹-á¹-hiá¹ƒ pajahati. khaá¹‡ato
nÄ• nattanayo pÄ• kaá¹-o hoti navanavÄ• naá¹ƒ uppÄ• dÄ• vabodhato. atha suá¹-á¹-hutara
pajahati. paccayato cassa udayabbayadassanena abyÄ• pÄ• ranayo pÄ• kaá¹-o hoti dhamm
avasavattibhÄ• vÄ• vabodhato. atha suá¹-á¹-hutaraá¹ƒ attadiá¹-á¹-hiá¹ƒ pajahati. paccayato
evaá¹ƒdhammatÄ• nayo pÄ• kaá¹-o hoti paccayÄ• nurÅ«pena phalassuppÄ• dÄ• vabodhat
akiriyadiá¹-á¹-hiá¹ƒ pajahati.

paccayato \Be I 238/ cassa udayadassanena anattalakkhaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti dham
nirÄ«hakattapaccayapaá¹-ibaddhavuttitÄ• vabodhato. khaá¹‡ato udayabbayadassanena an
pÄ• kaá¹-aá¹ƒ hoti hutvÄ• abhÄ• vÄ• vabodhato, pubbantÄ• parantavivekÄ• vabodhato ca.
pÄ• kaá¹-aá¹ƒ hoti udayabbayehi paá¹-ipÄ«á¸·anÄ• vabodhato. sabhÄ• valakkhaá¹‡ampi pÄ
udayabbayaparicchinnÄ• vabodhato \Ne I 217/. sabhÄ• valakkhaá¹‡e saá¹…khatalakkhaá¹‡
pÄ• kaá¹-aá¹ƒ hoti, udayakkhaá¹‡e vayassa, vayakkhaá¹‡e ca udayassa abhÄ• vÄ• vabodh

tassevaá¹ƒ pÄ• kaá¹-Ä«bhÅ«tasaccapaá¹-iccasamuppÄ• danayalakkhaá¹‡abhedassa ``eva
anuppannapubbÄ• uppajjanti, uppannÄ• nirujjhantÄ«â€™â€™ ti niccanavÄ• va hutvÄ• sa
na kevalaÃ±ca niccanavÄ• va, sÅ«riyuggamane ussÄ• vabindu viya udakapubbuá¸·o viya u
Ä• ragge sÄ• sapo viya vijjuppÄ• do viya ca parittaá¹-á¹-hÄ• yino
mÄ• yÄ• marÄ«cisupinantaalÄ• tacakkagandhabbanagarapheá¹‡akadaliÄ• dayo viya asÄ•
upaá¹-á¹-hahanti. ettÄ• vatÄ• tena ``vayadhammameva uppajjati, uppannaÃ±ca vayaá¹ƒ up
Ä• kÄ• rena samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni paá¹-ivijjhitvÄ• á¹-hitaá¹ƒ udayabbayÄ• nup
taruá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ adhigataá¹ƒ hoti, yassÄ• dhigamÄ• ``Ä• raddhavipassak
gacchati. imasmiá¹ƒ Ã±Ä• á¹‡e á¹-hitassa obhÄ• sÄ• dayo \Ee I 257/ dasa vipassanÅ«pakk
uppattiyÄ• akusalo yogÄ• vacaro tesu maggaÃ±Ä• á¹‡asaÃ±Ã±Ä« hutvÄ• amaggameva ``
upakkilesajaá¹-Ä• jaá¹-ito ca hoti. kusalo pana yogÄ• vacaro tesu vipassanaá¹ƒ Ä• ropento
vijaá¹-etvÄ• ``ete dhammÄ• na maggo, upakkilesavimuttaá¹ƒ pana vÄ«thipaá¹-ipannaá¹ƒ v
maggoâ€™â€™ ti maggaÃ±ca amaggaÃ±ca vavatthapeti. tassevaá¹ƒ maggaÃ±ca amagga
Ã±Ä• á¹‡aá¹ƒ maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi nÄ• ma.

ettÄ• vatÄ• ca pana tena catunnaá¹ƒ saccÄ• naá¹ƒ vavatthÄ• naá¹ƒ kataá¹ƒ hoti. kathaá¹ƒ
paccayapariggahasambhavato dhammaá¹-á¹-hitiÃ±Ä• á¹‡avacaneneva vuttena diá¹-á¹-hivis
nÄ• marÅ«pavavatthÄ• panena dukkhasaccassa vavatthÄ• naá¹ƒ kataá¹ƒ hoti, kaá¹…khÄ•
paccayapariggahaá¹‡ena samudayasaccassa vavatthÄ• naá¹ƒ, udayabbayÄ• nupassanena
udayabbayadassanena dukkhasaccassa \Be I 239/ vavatthÄ• naá¹ƒ kataá¹ƒ, paccayato uda
samudayasaccassa vavatthÄ• naá¹ƒ, paccayato vayadassanena nirodhasaccassa vavatthÄ
udayabbayadassanaá¹ƒ, maggovÄ• yaá¹ƒ lokikoti tatra sammohavighÄ• tato imissaÃ±ca
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiyaá¹ƒ vipassato sammÄ• maggassa avadhÄ• ra
kataá¹ƒ. evaá¹ƒ lokiyena tÄ• va Ã±Ä• á¹‡ena catunnaá¹ƒ saccÄ• naá¹ƒ vavatthÄ• naá¹ƒ kat

udayabbayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<51> so \Ne I 218/ \Ee I 258/ udayabbayÄ• nupassanÄ• yaá¹ƒ á¹-hito yogÄ• vacaro maggÄ
upakkilesavimuttaá¹ƒ vÄ«thipaá¹-ipannaá¹ƒ udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ``mag
tilakkhaá¹‡asallakkhaá¹‡ena tasseva maggassa suvisadakaraá¹‡atthaá¹ƒ puna udayabbay
udayabbayena paricchinne saá¹…khÄ• re aniccÄ• dito vipassati. evaá¹ƒ tassa taá¹ƒ Ã±Ä• á
vahati, saá¹…khÄ• rÄ• lahuá¹ƒ upaá¹-á¹-hahanti, Ã±Ä• á¹‡e tikkhe vahante saá¹…khÄ• res
upaá¹-á¹-hahantesu uppÄ• daá¹ƒ atikkamitvÄ• bhaá¹…ge eva sati santiá¹-á¹-hati. nirodhÄ•
udayaá¹ƒ pahÄ• ya bhaá¹…geyeva satiá¹ƒ upaá¹-á¹-hapeti. etasmiá¹ƒ á¹-hÄ• ne bhaá¹…gÄ
uppajjati. idÄ• ni tassa Ã±Ä• á¹‡assa niddese __rÅ«pÄ• rammaá¹‡atÄ• cittaá¹ƒ uppajjitvÄ•
rÅ«pÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ uppajjitvÄ• bhijjati. atha vÄ• rÅ«pÄ• rammaá¹‡abhÄ• ve cit

bhijjatÄ«ti attho. __taá¹ƒ Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• _ti taá¹ƒ rÅ«pÄ• rammaá¹‡aá
jÄ• nitvÄ• , khayato vayato disvÄ• ti attho. __tassa cittassa bhaá¹…gaá¹ƒ anupassatÄ«_ti y
rÅ«pÄ• rammaá¹‡aá¹ƒ khayato vayato diá¹-á¹-haá¹ƒ, tassa cittassa aparena cittena bhaá¹…
attho. tenÄ• hu porÄ• á¹‡Ä• --- ``Ã±Ä• taÃ±ca Ã±Ä• á¹‡aÃ±ca ubho vipassatÄ«â€™â€™ ti
sasampayuttacittaá¹ƒ adhippetaá¹ƒ.

__anupassatÄ«_ti anu anu passati, anekehi Ä• kÄ• rehi punappunaá¹ƒ passatÄ«ti attho. te
kathaá¹ƒ anupassati, aniccato anupassatÄ«_tiÄ• di \Be I 240/. tattha yasmÄ• bhaá¹…go nÄ
koá¹-i, tasmÄ• bhaá¹…gÄ• nupassako yogÄ• vacaro sabbaá¹ƒ rÅ«pagataá¹ƒ aniccato anup
aniccassa dukkhattÄ• , dukkhassa ca anattattÄ• , tadeva dukkhato anupassati, no sukhato.
attato \Ee I 259/. yasmÄ• pana yaá¹ƒ aniccaá¹ƒ dukkhamanattÄ• , na taá¹ƒ abhinanditabba
abhinanditabbaá¹ƒ, na tattha rajjitabbaá¹ƒ. tasmÄ• esa tasmiá¹ƒ bhaá¹…gÄ• nupassanÄ• n
dukkhamanattÄ• â€™â€™ ti diá¹-á¹-he rÅ«pagate nibbindati, no nandati. virajjati, no rajjati.
virajjanto lokikeneva tÄ• va Ã±Ä• á¹‡ena rÄ• gaá¹ƒ nirodheti, no samudeti, samudayaá¹ƒ na
vÄ• so evaá¹ƒ viratto yathÄ• diá¹-á¹-haá¹ƒ rÅ«pagataá¹ƒ, tathÄ• adiá¹-á¹-hampi anvayaÃ±
no samudeti. nirodhatova manasi karoti, nirodhamevassa passati, no samudayanti attho. so
paá¹-inissajjati, no Ä• diyati. kiá¹ƒ vuttaá¹ƒ hoti? ayampi hi aniccÄ• dianupassanÄ• tadaá¹…
khandhÄ• bhisaá¹…khÄ• rehi kilesÄ• naá¹ƒ pariccajanato, saá¹…khatadosadassanena ca t
tanninnatÄ• ya pakkhandanato pariccÄ• gapaá¹-inissaggo ceva pakkhandanapaá¹-inissagg
tasmÄ• tÄ• ya samannÄ• gato bhikkhu yathÄ• vuttena nayena kilese ca pariccajati, nibbÄ•
nibbattanavasena kilese Ä• diyati, na adosadassitÄ• vasena saá¹…khatÄ• rammaá¹‡aá¹ƒ. t
__paá¹-inissajjati, no Ä• diyatÄ«_ti.

<52> idÄ• nissa tehi Ã±Ä• á¹‡ehi yesaá¹ƒ dhammÄ• naá¹ƒ pahÄ• naá¹ƒ hoti, taá¹ƒ dassetu
niccasaÃ±Ã±aá¹ƒ pajahatÄ«_tiÄ• di vuttaá¹ƒ. tattha __nandi_nti sappÄ«tikaá¹ƒ taá¹‡haá¹ƒ.
taá¹‡haá¹ƒ. __samudaya_nti rÄ• gassa uppattiá¹ƒ. atha vÄ• rÅ«pagatassa udayaá¹ƒ. __Ä•
kilesÄ• naá¹ƒ Ä• dÄ• naá¹ƒ. vedanÄ• rammaá¹‡atÄ• tiÄ• dÄ«ni idha ca heá¹-á¹-hÄ• ca vut

gÄ• thÄ• su pana __vatthusaá¹…kamanÄ• _ti rÅ«pÄ• dÄ«su ekekassa bhaá¹…gaá¹ƒ disvÄ
diá¹-á¹-ho, tassÄ• pi bhaá¹…gadassanavasena purimavatthuto aÃ±Ã±avatthusaá¹…kamanÄ
vivaá¹-á¹-anÄ• _ti udayaá¹ƒ pahÄ• ya vaye santiá¹-á¹-hanÄ• . __Ä• vajjanÄ• balaÃ±cevÄ• p
bhaá¹…gaá¹ƒ disvÄ• puna bhaá¹…gÄ• rammaá¹‡assa cittassa bhaá¹…gadassanatthaá¹ƒ a
Ä• vajjanasamatthatÄ• . __paá¹-isaá¹…khÄ• vipassanÄ• _ti \Be I 241/ esÄ• Ä• rammaá¹‡a
bhaá¹…gÄ• nupassanÄ• nÄ• ma. __Ä• rammaá¹‡aanvayena_ \Ee I 260/ __ubho ekavavat
diá¹-á¹-hassa Ä• rammaá¹‡assa anvayena anugamanena yathÄ• idaá¹ƒ, tathÄ• atÄ«tepi s
anÄ• gatepi bhijjissatÄ«ti evaá¹ƒ ubhinnaá¹ƒ ekasabhÄ• veneva vavatthÄ• pananti attho. vu
porÄ• á¹‡ehi ---

``saá¹ƒvijjamÄ• namhi visuddhadassano, tadanvayaá¹ƒ neti atÄ«tanÄ• gate.

sabbepi saá¹…khÄ• ragatÄ• palokino, ussÄ• vabindÅ« sÅ«riyeva uggateâ€™â€™ ti ||

__nirodhe adhimuttatÄ• _ti evaá¹ƒ ubhinnaá¹ƒ bhaá¹…gavasena ekavavatthÄ• naá¹ƒ katvÄ
bhaá¹…gasaá¹…khÄ• te nirodhe adhimuttatÄ• taggarutÄ• tanninnatÄ• tappoá¹‡atÄ• tapp
__vayalakkhaá¹‡avipassanÄ• _ti esÄ• vayalakkhaá¹‡avipassanÄ• nÄ• mÄ• ti vuttaá¹ƒ hot
paá¹-isaá¹…khÄ• _ti purimaÃ±ca rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ jÄ• nitvÄ• . __bhaá¹…gaÃ±ca
tassÄ• rammaá¹‡assa bhaá¹…gaá¹ƒ disvÄ• tadÄ• rammaá¹‡assa cittassa ca bhaá¹…gaá¹
upaá¹-á¹-hÄ• na_nti tassevaá¹ƒ bhaá¹…gamanupassato ``saá¹…khÄ• rÄ• va bhijjanti, tesaá
aÃ±Ã±o koci atthÄ«â€™â€™ ti suÃ±Ã±ato upaá¹-á¹-hÄ• naá¹ƒ ijjhati. tenÄ• hu porÄ• á¹‡Ä•

``khandhÄ• \Ne I 220/ nirujjhanti na catthi aÃ±Ã±o, khandhÄ• na bhedo maraá¹‡anti vuccat

tesaá¹ƒ khayaá¹ƒ passati appamatto, maá¹‡iá¹ƒva vijjhaá¹ƒ vajirena yonisoâ€™â€™ ti ||

__adhipaÃ±Ã±Ä• vipassanÄ• _ti yÄ• ca Ä• rammaá¹‡apaá¹-isaá¹…khÄ• , yÄ• ca bhaá¹…
upaá¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ adhipaÃ±Ã±Ä• vipassanÄ• nÄ• mÄ• ti vuttaá¹ƒ hoti. __kusalo
aniccÄ• nupassanÄ• dÄ«su tÄ«su cheko bhikkhu. __catasso ca vipassanÄ• sÅ«_ti nibbidÄ•
vipassanÄ• su. __tayo upaá¹-á¹-hÄ• ne kusalatÄ• _ti khayato vayato suÃ±Ã±atoti imasmiÃ±
kusalatÄ• ya. __nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«_ti sassatadiá¹-á¹-hiÄ• dÄ«su \Be I 242
diá¹-á¹-hÄ«su na vedhati. so evaá¹ƒ avedhamÄ• no ``aniruddhameva nirujjhati, abhinamev
pavattamanasikÄ• ro dubbalabhÄ• janassa \Ee I 261/ viya bhijjamÄ• nassa, sukhumarajass
tilÄ• naá¹ƒ viya bhajjiyamÄ• nÄ• naá¹ƒ sabbasaá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹-á¹-hitipavat
bhedameva passati. so yathÄ• nÄ• ma cakkhumÄ• puriso pokkharaá¹‡Ä«tÄ«re vÄ• nadÄ
thÅ«laphusitake deve vassante udakapiá¹-á¹-he mahantamahantÄ• ni udakapubbuá¸·Ä• ni u
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bhijjamÄ• nÄ• ni passeyya, evameva sabbe saá¹…khÄ• rÄ• bhijjant
evarÅ«paÃ±hi yogÄ• vacaraá¹ƒ sandhÄ• ya vuttaá¹ƒ bhagavatÄ• ---

``yathÄ• pubbuá¸·akaá¹ƒ passe, yathÄ• passe marÄ«cikaá¹ƒ.

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti || (Dhp 170).

tassevaá¹ƒ ``sabbe saá¹…khÄ• rÄ• bhijjanti bhijjantÄ«â€™â€™ ti abhiá¹‡haá¹ƒ passato
aá¹-á¹-hÄ• nisaá¹ƒsaparivÄ• raá¹ƒ bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ balappattaá¹ƒ ho
aá¹-á¹-hÄ• nisaá¹ƒsÄ• --- bhavadiá¹-á¹-hippahÄ• naá¹ƒ, jÄ«vitanikantipariccÄ• go, sadÄ• yu
visuddhÄ• jÄ«vitÄ• , ussukkappahÄ• naá¹ƒ, vigatabhayatÄ• , khantisoraccapaá¹-ilÄ• bho, a
tenÄ• hu porÄ• á¹‡Ä• ---

``imÄ• ni aá¹-á¹-hagguá¹‡amuttamÄ• ni, disvÄ• tahiá¹ƒ sammasatÄ« punappunaá¹ƒ.

Ä• dittacelassirasÅ«pamo muni, bhaá¹…gÄ• nupassÄ« amatassa pattiyÄ• â€™â€™ ti ||

bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. Ä• dÄ«navaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<53> Ä• dÄ«navaÃ±Ä• á¹‡aniddese \Ne I 221/ \Ee I 262/ __uppÄ• do_ti purimakammapac
__pavatta_nti tathÄ• uppannassa pavatti. __nimitta_nti sabbampi saá¹…khÄ• ranimittaá¹ƒ.
Ä• yatiá¹ƒ paá¹-isandhihetubhÅ«taá¹ƒ kammaá¹ƒ. __paá¹-isandhÄ«_ti Ä• yatiá¹ƒ uppatti. __
sÄ• paá¹-isandhi hoti. __nibbattÄ«_ti khandhÄ• naá¹ƒ nibbattanaá¹ƒ. __upapattÄ«_ti ``sam
upapannassa vÄ• â€™â€™ ti (Dhs 1289) evaá¹ƒ vuttÄ• vipÄ• kappavatti \Be I 243/. __jÄ•
paccayabhÅ«tÄ• bhavapaccayÄ• jÄ• ti. nippariyÄ• yato tattha tattha nibbattamÄ• nÄ• naá
khandhÄ• pÄ• tubhavanti, tesaá¹ƒ paá¹-hamapÄ• tubhÄ• vo jÄ• ti. __jarÄ• _ti khaá¹‡á¸• ic
ekabhavapariyÄ• pannakhandhasantÄ• nassa purÄ• á¹‡abhÄ• vo. __soko_ti Ã±Ä• tibyasan
cittasantÄ• po. __paridevo_ti Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa vacÄ«palÄ• po. __upÄ
Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa adhimattacetodukkhappabhÄ• vito dosoyeva. ettha
Ä• dÄ«navaÃ±Ä• á¹‡assa vatthuvasena vuttÄ• , sesÄ• tesaá¹ƒ vevacanavasena. ``nibbatti
dvayaá¹ƒ uppÄ• dassa ceva paá¹-isandhiyÄ• ca vevacanaá¹ƒ, ``gati upapattÄ«â€™â€™ ti
jarÄ• dayo nimittassÄ• ti. tenÄ• ha ---

``uppÄ• daÃ±ca pavattaÃ±ca, nimittaá¹ƒ dukkhanti passati.

Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ, Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«nave idaâ€™â€™ nti || ca

``idaá¹ƒ Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ, paÃ±caá¹-hÄ• nesu jÄ• yatÄ«â€™â€™ ti || ca

sabbapadesu ca __bhayanti_ iccetassa vacanassa bhayaá¹ƒ itÄ«ti padacchedo \Ee I 263/.
pÄ«á¸·Ä• yogato sappaá¹-ibhayatÄ• ya bhayaá¹ƒ. __itÄ«_ti bhayatupaá¹-á¹-hÄ• nassa kÄ•

__anuppÄ• do khemanti santipade Ã±Ä• á¹‡a_ntiÄ• di pana Ä• dÄ«navaÃ±Ä• á¹‡assa paá
vuttaá¹ƒ. bhayatupaá¹-á¹-hÄ• nena vÄ• Ä• dÄ«navaá¹ƒ disvÄ• ubbiggahadayÄ• naá¹ƒ abh
nirÄ• dÄ«navanti assÄ• sajananatthampi etaá¹ƒ vuttaá¹ƒ. yasmÄ• vÄ• yassa uppÄ• dÄ• d
honti, tassa tappaá¹-ipakkhaninnaá¹ƒ cittaá¹ƒ hoti, tasmÄ• bhayatupaá¹-á¹-hÄ• navasena s
Ä• dÄ«navaÃ±Ä• á¹‡assa Ä• nisaá¹ƒsadassanatthampetaá¹ƒ vuttanti veditabbaá¹ƒ. __anup
nibbÄ• nameva. __santipade_ti santikoá¹-á¹-hÄ• se, nibbÄ• neti attho. anussavavasenÄ• pi

nÄ• mamattaá¹ƒ gahetvÄ• uppannaá¹ƒ Ã±Ä• á¹‡ampi ``santipade Ã±Ä• á¹‡aâ€™â€™ nti v

__uppÄ• do_ \Ne I 222/ __bhayaá¹ƒ, anuppÄ• do khema_ntiÄ• di vipakkhapaá¹-ipakkhavas
uppajjamÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ gahetvÄ• vuttaá¹ƒ. ettha ca yaá¹ƒ bhayaá¹ƒ, taá¹ƒ yasmÄ
yaÃ±ca dukkhaá¹ƒ, taá¹ƒ vaá¹-á¹-Ä• misalokÄ• misakilesÄ• misehi avippamuttattÄ• sÄ• mi
taá¹ƒ saá¹…khÄ• ramattameva. tasmÄ• \Be I 244/ __uppÄ• do dukkhanti bhayatupaá¹-á¹-h
Ã±Ä• á¹‡a_ntiÄ• di vuttaá¹ƒ. evaá¹ƒ santepi bhayÄ• kÄ• rena dukkhÄ• kÄ• rena sÄ• misÄ•
evaá¹ƒ Ä• kÄ• ranÄ• nattato pavattivasenettha nÄ• nattaá¹ƒ veditabbaá¹ƒ. uppÄ• do bhaya
saá¹…khÄ• rÄ• cÄ• ti uppÄ• dÄ• diliá¹…gamanapekkhitvÄ• ``netaá¹ƒ kho saraá¹‡aá¹ƒ khe
saraá¹‡amuttamaâ€™â€™ ntiÄ• dÄ«su (Dhp 189) viya attano liá¹…gÄ• pekkhameva vuttaá
ekattamanapekkhitvÄ• ``appaccayÄ• dhammÄ• , asaá¹…khatÄ• dhammÄ• â€™â€™ tiÄ•
bahuvacanaá¹ƒ kataá¹ƒ, uppÄ• dÄ• dÄ«naá¹ƒ vÄ• saá¹…khÄ• rekadesattÄ• ``uttare paÃ±
paÃ±cÄ• lÄ• â€™â€™ tiÄ• dÄ«su viya bahunnaá¹ƒ ekadesepi bahuvacanaá¹ƒ katanti vedit
nirÄ• misaá¹ƒ nibbÄ• na_nti nibbÄ• nameva vuttÄ• kÄ• rÄ• naá¹ƒ paá¹-ipakkhavasena catu
pajÄ• nÄ• tÄ«_ti Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ pajÄ• nanto uppÄ• dÄ• divatthukÄ• ni \Ee I 264
anuppÄ• dÄ• divatthukÄ• ni paÃ±cÄ• ti dasa Ã±Ä• á¹‡e pajÄ• nÄ• ti paá¹-ivijjhati sacchikar
Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• _ti Ä• dÄ«navaÃ±Ä• á¹‡assa ceva santipadaÃ±Ä• á¹‡assa cÄ
Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• ya. __nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«_ti paramadiá¹-á¹-ha
pavattÄ• su diá¹-á¹-hÄ«su na vedhatÄ«ti.

Ä• dÄ«navaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<54> saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aniddese \Ee I 265/ __uppÄ• dÄ• _dÄ«ni vuttatthÄ•
__sÄ• misa_nti __saá¹…khÄ• rÄ• _ti uppÄ• dÄ• dimuÃ±canaÃ±Ä• á¹‡assa kÄ• raá¹‡avaca
saá¹…khÄ• rupekkhaá¹ƒ dassetvÄ• idÄ• ni atthato dassetuá¹ƒ __uppÄ• do saá¹…khÄ• rÄ•
ajjhupekkhatÄ«ti saá¹…khÄ• rupekkhÄ• _tiÄ• dimÄ• ha. tattha __saá¹…khÄ• re ajjhupekkh
Ä• raddhavipassakassa vipassanÄ• Ã±Ä• á¹‡ena lakkhaá¹‡attayassa diá¹-á¹-hattÄ• lakkha
pahÄ«nabyÄ• pÄ• rassa Ä• ditte viya tayo bhave passato saá¹…khÄ• raggahaá¹‡e majjhatt
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ te saá¹…khÄ• re visesena ca ikkhati, gahaá¹‡ena vajjitaÃ±ca hut
saá¹…khÄ• rupekkhÄ• nÄ• mÄ• ti attho. yathÄ• loke visesena jayanto adhijayatÄ«ti, anne
upavasatÄ«ti vuccati. puna \Ne I 223/ saá¹…khÄ• re aniccÄ• dito vipassitvÄ• gahaá¹‡e
majjhattabhÄ• vasaá¹‡á¹-hitaá¹ƒ \Be I 245/ saá¹…khÄ• rupekkhampi aniccÄ• dito vipassitvÄ
saá¹…khÄ• rupekkhÄ• ya gahaá¹‡e majjhattÄ• kÄ• rasaá¹‡á¹-hitÄ• ya saá¹…khÄ• rupekkh
saá¹…khÄ• rÄ• yÄ• ca upekkhÄ• _tiÄ• di vuttaá¹ƒ.

<55> idÄ• ni saá¹…khÄ• rupekkhÄ• ya cittÄ• bhinÄ«hÄ• rabhedaá¹ƒ dassetuá¹ƒ __katihÄ•

__saá¹…khÄ• rupekkhÄ• yÄ• _ti bhummavacanaá¹ƒ. __cittassa abhinÄ«hÄ• ro_ti saá¹…kh
aÃ±Ã±assa cittassa saá¹…khÄ• rupekkhÄ• bhimukhaá¹ƒ katvÄ• bhusaá¹ƒ haraá¹‡aá¹ƒ. ab
__abhi_saddo, bhusattho __nÄ«_saddo. __katihÄ• kÄ• rehÄ«_ti pucchitaá¹ƒ pucchaá¹ƒ __a
vissajjetvÄ• dutiyapucchÄ• vissajjaneneva te aá¹-á¹-hÄ• kÄ• re dassetukÄ• mo te adassetv
katihÄ• kÄ• rehÄ«_tiÄ• di \Ee I 266/ pucchaá¹ƒ akÄ• si. __puthujjanassÄ• _ti ettha pana ---

duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoti ||

tattha yassa khandhadhÄ• tuÄ• yatanÄ• dÄ«su uggahaparipucchÄ• savanadhÄ• raá¹‡apa
ayaá¹ƒ andhaputhujjano. yassa tÄ• ni atthi, so kalyÄ• á¹‡aputhujjano. duvidhopi panesa ---

puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti ||

so hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi
``puthu kilese janentÄ«ti puthujjanÄ• , puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• , p
mukhullokikÄ• ti puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthujjanÄ• , puthu nÄ•
abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyhantÄ«ti puthujjanÄ• , puthu
santappentÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi pariá¸• ayhantÄ«ti puthujjanÄ• ,
kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• laggÄ• laggitÄ• palibu
paÃ±cahi nÄ«varaá¹‡ehi Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ• paá¹-icchannÄ• paá¹-ikujjitÄ• ti
I 246/ (Nidd I 94). puthÅ«naá¹ƒ vÄ• gaá¹‡anapathÄ• tÄ«tÄ• naá¹ƒ ariyadhammaparammuk
nÄ«cadhammasamÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antogadhattÄ• pi puthujjanÄ• , puthu vÄ•
gato, visaá¹ƒsaá¹-á¹-ho \Ne I 224/ sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janotipi puthujjano. tes
kalyÄ• á¹‡aputhujjano idhÄ• dhippeto itarassa bhÄ• vanÄ• ya eva abhÄ• vÄ• .

__sekkhassÄ• _ti ettha satta sekkhÄ•
sotÄ• pattimaggaphalasakadÄ• gÄ• mimaggaphalaanÄ• gÄ• mimaggaphalaarahattamagga
sikkhantÄ«ti sekkhÄ• . tesu sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalaá¹-á¹-hÄ• \Ee I 267
maggaá¹-á¹-hÄ• naá¹ƒ saá¹…khÄ• rupekkhÄ• ya cittÄ• bhinÄ«hÄ• rÄ• bhÄ• vÄ• .

__vÄ«tarÄ• gassÄ• _ti ettha samucchedavigamena vigato rÄ• go assÄ• ti vÄ«tarÄ• go. ara
tÄ«supi padesu jÄ• tiggahaá¹‡ena ekavacanaá¹ƒ kataá¹ƒ.

__saá¹…khÄ• rupekkhaá¹ƒ abhinandatÄ«_ti tasmiá¹ƒ upekkhÄ• vihÄ• re phÄ• suvihÄ• ras

phÄ• suvihÄ• ranikantiyÄ• saá¹…khÄ• rupekkhÄ• bhimukho hutvÄ• nandati, sappÄ«tikaá¹
attho. __vipassatÄ«_ti sotÄ• pattimaggapaá¹-ilÄ• bhatthaá¹ƒ aniccÄ• divasena vividhÄ• pa
uparimaggatthaá¹ƒ, vÄ«tarÄ• go diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ vipassati. __paá¹-i
aniccÄ• divaseneva upaparikkhitvÄ• . yasmÄ• pana sotÄ• pannÄ• dayo ariyÄ• sakaá¹ƒ sa
samÄ• pajjamÄ• nÄ• udayabbayaÃ±Ä• á¹‡Ä• dÄ«hi navahi vipassanÄ• Ã±Ä• á¹‡ehi avipas
sakkonti, tasmÄ• __paá¹-isaá¹…khÄ• ya vÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjatÄ«_ti vutta

phalasamÄ• pattiyÄ• pavattidassanatthaá¹ƒ pana tesaá¹ƒ idaá¹ƒ paÃ±hakammaá¹ƒ --- kÄ•
samÄ• pajjanti? ke na samÄ• pajjanti? kasmÄ• samÄ• pajjanti? kathaÃ±cassÄ• samÄ• pa
á¹-hÄ• naá¹ƒ? kathaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ? kiá¹ƒ phalassa anantaraá¹ƒ? kassa ca phalaá¹ƒ

tattha __kÄ• phalasamÄ• pattÄ«_ti? yÄ• ariyaphalassa nirodhe appanÄ• .

__ke taá¹ƒ samÄ• pajjanti? ke na samÄ• pajjantÄ«_ti? sabbepi puthujjanÄ• na samÄ• pajj
anadhigatattÄ• . ariyÄ• pana sabbepi samÄ• pajjanti. kasmÄ• \Be I 247/? adhigatattÄ• . up
heá¹-á¹-himaá¹ƒ na samÄ• pajjanti puggalantarabhÄ• vÅ«pagamanena paá¹-ippassaddhatt
uparimaá¹ƒ anadhigatattÄ• . attano attanoyeva pana phalaá¹ƒ sabbepi samÄ• pajjantÄ«ti id
sanniá¹-á¹-hÄ• naá¹ƒ.

keci \Ne I 225/ pana ``sotÄ• pannasakadÄ• gÄ• minopi na samÄ• pajjanti, uparimÄ• dveye
vadanti. idaÃ±ca nesaá¹ƒ kÄ• raá¹‡aá¹ƒ --- ete hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rinoti. taá¹
attanÄ• paá¹-iladdhaá¹ƒ lokiyasamÄ• dhiá¹ƒ samÄ• pajjanato akÄ• raá¹‡ameva. kiÃ±cettha
kÄ• raá¹‡Ä• kÄ• raá¹‡acintÄ• ya. nanu idheva pÄ• á¸·iyaá¹ƒ ``katame dasa saá¹…khÄ• rup
268/ uppajjanti, katame dasa gotrabhudhammÄ• vipassanÄ• vasena uppajjantÄ«â€™â€™
paÃ±hÄ• naá¹ƒ vissajjane ``sotÄ• pattiphalasamÄ• pattatthÄ• ya sakadÄ• gÄ• miphalasam
(Paá¹-is I 60) visuá¹ƒ visuá¹ƒ vuttÄ• . tasmÄ• sabbepi ariyÄ• attano attano phalaá¹ƒ samÄ•
niá¹-á¹-hamettha gantabbaá¹ƒ.

__kasmÄ• samÄ• pajjantÄ«_ti? diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ. yathÄ• hi rÄ• jÄ•
dibbasukhamanubhavanti, evaá¹ƒ ariyÄ• ``lokuttarasukhaá¹ƒ anubhavissÄ• mÄ• â€™â€™
katvÄ• icchiticchitakkhaá¹‡e phalasamÄ• pattiá¹ƒ samÄ• pajjanti.

__kathaÃ±cassÄ• samÄ• pajjanaá¹ƒ hoti, kathaá¹ƒ á¹-hÄ• naá¹ƒ, kathaá¹ƒ vuá¹-á¹-hÄ• na
Ä• kÄ• rehi assÄ• samÄ• pajjanaá¹ƒ hoti nibbÄ• nato aÃ±Ã±assa Ä• rammaá¹‡assa aman
manasikÄ• rÄ• . yathÄ• ha --- ``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• sa
sabbanimittÄ• naÃ±ca amanasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• roâ€™â€™
samÄ• pajjanakkamo --- phalasamÄ• pattatthikena hi ariyasÄ• vakena rahogatena paá¹-isa
udayabbayÄ• divasena saá¹…khÄ• rÄ• vipassitabbÄ• . tassa pavattÄ• nupubbavipassanas

saá¹…khÄ• rÄ• rammaá¹‡agotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ phalasamÄ• pattivasena nirodh
phalasamÄ• pattininnatÄ• ya cettha sekkhassÄ• pi phalameva uppajjati, na maggo. ye pana
`phalasamÄ• pattiá¹ƒ samÄ• pajjissÄ• mÄ«â€™ ti vipassanaá¹ƒ paá¹-á¹-hapetvÄ• sakadÄ•
anÄ• gÄ• mÄ«â€™â€™ ti. te vattabbÄ• ``evaá¹ƒ sati anÄ• gÄ• mÄ« arahÄ• bhavissati, ar
paccekabuddho ca buddhoâ€™â€™ ti.

tasmÄ• \Be I 248/ na kiÃ±ci etaá¹ƒ, pÄ• á¸·ivaseneva ca paá¹-ikkhittantipi na gahetabbaá¹ƒ
gahetabbaá¹ƒ. sekkhassÄ• pi phalameva uppajjati, na maggo. phalaÃ±cassa sace anena pa
adhigato hoti, paá¹-hamajjhÄ• nikameva uppajjati, sace dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• nik
aÃ±Ã±atarajjhÄ• nikamevÄ• ti evaá¹ƒ tÄ• vassÄ• samÄ• pajjanaá¹ƒ hoti.

``tayo \Ne I 226/ kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• á¹-hitiyÄ• \Ee I 269/
amanasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• ro, pubbe ca abhisaá¹…khÄ• roâ€™
panassÄ• tÄ«hÄ• kÄ• rehi á¹-hÄ• naá¹ƒ hoti. tattha __pubbe ca abhisaá¹…khÄ• ro_ti samÄ
kÄ• laparicchedo. ``asukasmiá¹ƒ nÄ• ma kÄ• le vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti paricchin
nÄ• gacchati, tÄ• va á¹-hÄ• naá¹ƒ hoti. evamassa á¹-hÄ• naá¹ƒ hoti.

``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• vuá¹-á¹-hÄ• nÄ• ya sabbanimitt
animittÄ• ya ca dhÄ• tuyÄ• amanasikÄ• roâ€™â€™ ti (MN I 458) vacanato panassÄ• dvÄ
hoti. tattha __sabbanimittÄ• na_nti rÅ«panimittavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä
na sabbÄ• nevetÄ• ni ekato manasi karoti, sabbasaá¹…gÄ• hikavasena panetaá¹ƒ vuttaá¹ƒ
Ä• rammaá¹‡aá¹ƒ hoti, taá¹ƒ manasikaroto phalasamÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti ev
veditabbaá¹ƒ.

__kiá¹ƒ phalassa anantaraá¹ƒ, kassa ca phalaá¹ƒ anantara_nti? phalassa tÄ• va phalamev
bhavaá¹…gaá¹ƒ vÄ• . phalaá¹ƒ pana atthi maggÄ• nantaraá¹ƒ, atthi phalÄ• nantaraá¹ƒ, atth
atthi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• nantaranti. tattha maggavÄ«thiyaá¹ƒ maggÄ• n
pacchimaá¹ƒ pacchimaá¹ƒ phalÄ• nantaraá¹ƒ, phalasamÄ• pattÄ«su purimaá¹ƒ purimaá¹ƒ g
__gotrabhÅ«_ti cettha anulomaá¹ƒ veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ paá¹-á¹-hÄ• ne ``arahato a
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. sekkhÄ• naá¹ƒ anulomaá¹ƒ phalasamÄ
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.417). yena phalena nirodhÄ• vuá¹-á¹-hÄ• naá¹ƒ hoti, taá¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• nantaranti. tattha á¹-hapetvÄ• maggavÄ«thiyaá¹ƒ u
249/ sabbaá¹ƒ phalasamÄ• pattivasena pavattaá¹ƒ nÄ• ma. evametaá¹ƒ maggavÄ«thiyaá¹ƒ
uppajjanavasena ---

``paá¹-ippassaddhadarathaá¹ƒ, amatÄ• rammaá¹‡aá¹ƒ subhaá¹ƒ.

vantalokÄ• misaá¹ƒ santaá¹ƒ, sÄ• maÃ±Ã±aphalamuttamaâ€™â€™ nti ||

ayamettha phalasamÄ• pattikathÄ• .

__tadajjhupekkhitvÄ• _ti \Ne I 227/ \Ee I 270/ taá¹ƒ saá¹…khÄ• rupekkhaá¹ƒ aÃ±Ã±ena tÄ•
vipassanÄ• Ã±Ä• á¹‡ena ajjhupekkhitvÄ• . __suÃ±Ã±atavihÄ• rena vÄ• _tiÄ• dÄ«su phalas
vipassanÄ• vihÄ• reneva viharitukÄ• massa arahato attÄ• bhinivesaá¹ƒ bhayato disvÄ• suÃ
saá¹…khÄ• rupekkhÄ• ya vayaá¹ƒ passantassa vipassanattayavihÄ• ro suÃ±Ã±atavihÄ• ro
bhayato disvÄ• animittÄ• dhimuttassa saá¹…khÄ• rupekkhÄ• ya vayaá¹ƒ passantassa vipa
animittavihÄ• ro nÄ• ma, taá¹‡hÄ• paá¹‡idhiá¹ƒ bhayato disvÄ• appaá¹‡ihitÄ• dhimuttassa
vayaá¹ƒ passantassa vipassanattayavihÄ• ro appaá¹‡ihitavihÄ• ro nÄ• ma. tathÄ• hi parato

``abhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±Ã±ate adhimuttattÄ• phussa phussa vayaá
vihÄ• ro. nimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• phussa phussa vayaá
vihÄ• ro. paá¹‡idhiá¹ƒ bhayato sampassamÄ• no appaá¹‡ihite adhimuttattÄ• phussa phuss
appaá¹‡ihito vihÄ• roâ€™â€™ ti (Paá¹-is I 78).

chaá¸·aá¹…gupekkhÄ• sabbhÄ• vena ca paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä• divihÄ• rasa
sabbÄ• kÄ• rena cittaá¹ƒ vase vattati, tato ayaá¹ƒ vipassanÄ• vihÄ• ro arahatoyeva ijjhatÄ«
__vÄ«tarÄ• go saá¹…khÄ• rupekkhaá¹ƒ vipassati vÄ• _ti ettha pana tidhÄ• ca bhayaá¹ƒ, ti
anÄ• pajjitvÄ• kevalaá¹ƒ vipassanÄ• ti veditabbÄ• . evaÃ±hi sati pubbÄ• paraviseso hoti.

<56> idÄ• ni dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vasena saá¹…khÄ• rupekkhÄ• ya eka
dassetukÄ• mo __kathaá¹ƒ puthujjanassa ca sekkhassa cÄ• _tiÄ• dimÄ• ha. tattha \Be I 25
ekattaá¹ƒ hotÄ«_ti eko hoti, sakatthe bhÄ• vavacananti veditabbaá¹ƒ. yathÄ• idappaccayÄ•
vuttaá¹ƒ, tathÄ• ekova ekattaá¹ƒ. __abhinÄ«hÄ• ro_ti sÄ• miatthe paccattavacanaá¹ƒ vÄ• ,
attho. ``so deso sammajjitvÄ• â€™â€™ tiÄ• dÄ«su (Vin I 168) viya vibhattivipallÄ• so katoti
kilissatÄ«_ti vipassanÄ• nikantisaá¹…khÄ• tena lobhakilesena cittaá¹ƒ kilissati, tÄ• pÄ«yati
attho. __bhÄ• vanÄ• ya paripantho hotÄ«_ti paá¹-iladdhÄ• ya vipassanÄ• bhÄ• vanÄ• ya \E
__paá¹-ivedhassa antarÄ• yo hotÄ«_ti vipassanÄ• bhÄ• vanÄ• ya paá¹-ilabhitabbassa sacc
paá¹-ilÄ• bhantarÄ• yo hoti. __Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayo hotÄ«_ti saá¹…khÄ• rup
balavattÄ• teneva sugatipaá¹-isandhiyÄ• dÄ«yamÄ• nÄ• ya atinandanasaá¹…khÄ• to lobh
kÄ• mÄ• vacarasugatipaá¹-isandhiyÄ• paccayo hoti \Ne I 228/. yasmÄ• kilesasahÄ• yaá¹ƒ
tasmÄ• kammaá¹ƒ janakapaccayo hoti, kileso upatthambhakapaccayo. sekkhassa pana __
sakadÄ• gÄ• mimaggÄ• divasena saccappaá¹-ivedhassa. __Ä• yatiá¹ƒ paá¹-isandhiyÄ• pa
sotÄ• pannasakadÄ• gÄ• mÄ«naá¹ƒ anadhigatajjhÄ• nÄ• naá¹ƒ saá¹…khÄ• rupekkhÄ• kam
kÄ• mÄ• vacarasugatipaá¹-isandhiyÄ• abhinandanakileso paccayo hoti, jhÄ• nalÄ• bhÄ«na
brahmalokeyeva paá¹-isandhÄ• nato paccayo na hoti, anulomagotrabhÅ«hi ca dÄ«yamÄ• n
kileso paccayo hotÄ«ti veditabbo.

__aniccato_ti hutvÄ• abhÄ• vaá¹-á¹-hena aniccantikatÄ• ya Ä• diantavantatÄ• ya ca anicc
abhiá¹‡haá¹ƒ paá¹-ipÄ«á¸·anaá¹-á¹-hena uppÄ• davayapaá¹-ipÄ«á¸·anatÄ• ya dukkhavatthu
__anattato_ti avasavattanaá¹-á¹-hena paccayÄ• yattavuttitÄ• ya sÄ• minivÄ• sÄ«kÄ• rakave
__anupassanaá¹-á¹-henÄ• _ti anu anu aniccÄ• dito passanaá¹-á¹-hena. __abhinÄ«hÄ• ro n
abhinÄ«hÄ• ro nÄ• nÄ• hotÄ«ti vÄ• abhinÄ«hÄ• rassa nÄ• nÄ• bhÄ• vo hotÄ«ti vÄ• vedit

__kusalÄ• _ti Ä• rogyaá¹-á¹-hena anavajjaá¹-á¹-hena kosallasambhÅ«taá¹-á¹-hena ca. __a
kusalÄ• kusalabhÄ• vena na byÄ• katÄ• . __kiÃ±cikÄ• le suviditÄ• _ti \Be I 251/ vipassanÄ•
__kiÃ±cikÄ• le na suviditÄ• _ti abhinandanakÄ• le na suá¹-á¹-hu viditÄ• . __accantaá¹ƒ suvi
pahÄ«nattÄ• ekantena suviditÄ• . __viditaá¹-á¹-hena ca aviditaá¹-á¹-hena cÄ• _ti ettha puth
suviditaá¹-á¹-hopi vÄ«tarÄ• gassa accantasuviditaá¹-á¹-hopi viditaá¹-á¹-hova hoti, dvinnamp
suviditaá¹-á¹-ho aviditaá¹-á¹-hova.

__atittattÄ• _ti vipassanÄ• ya karaá¹‡Ä«yassa apariyositattÄ• appaá¹‡Ä«tabhÄ• vena. tab
tiá¹‡á¹‡aá¹ƒ saÃ±Ã±ojanÄ• naá¹ƒ pahÄ• nÄ• yÄ• _ti sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labb
272/ pahÄ• natthaá¹ƒ. pacchimabhavikÄ• pi bodhisattÄ• ettheva saá¹…gahaá¹ƒ gacchanti.
vipassanaá¹ƒ saá¹…khÄ• rupekkhaá¹ƒ pÄ• petvÄ• á¹-hapenti. __sotÄ• pattimaggaá¹ƒ paá¹
asamÄ• setvÄ• paá¹-hanti, samÄ• setvÄ• pÄ• á¹-ho sundarataro. __sekkho tiá¹‡á¹‡aá¹ƒ s
pahÄ«nattÄ• _ti sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mÄ«naá¹ƒ sÄ• maÃ±Ã±ena vuttaá¹ƒ
tÄ• ni pahÄ«nÄ• neva. __uttaripaá¹-ilÄ• bhatthÄ• yÄ• _ti uparÅ«parimaggapaá¹-ilÄ• bhattha
__diá¹-á¹-hadhammasukhavihÄ• ratthÄ• yÄ• _ti diá¹-á¹-heva dhamme paccakkhe attabhÄ•
tadatthÄ• ya. __vihÄ• rasamÄ• pattaá¹-á¹-henÄ• _ti sekkhassa phalasamÄ• pattaá¹-á¹-hena
vipassanÄ• vihÄ• raphalasamÄ• pattaá¹-á¹-hena.

<57> idÄ• ni \Ne I 229/ saá¹…khÄ• rupekkhÄ• naá¹ƒ gaá¹‡anaparicchedaá¹ƒ dassetuá¹ƒ _
saá¹…khÄ• rupekkhÄ• _tiÄ• dimÄ• ha. tattha __samathavasenÄ• _ti samÄ• dhivasena. aya
paá¹-isaá¹…khÄ• _ti paÃ±ca nÄ«varaá¹‡Ä• ni pahÄ• tabbabhÄ• vena pariggahetvÄ• . __sa
nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• nÄ• bhimukhÄ«bhÅ«tattÄ• tesaá¹ƒ pahÄ• nepi abyÄ• pÄ• rabh
santiá¹-á¹-hanÄ• . __saá¹…khÄ• rupekkhÄ• sÅ«_ti nÄ«varaá¹‡appahÄ• ne byÄ• pÄ• rÄ• ka
nÄ«varaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ upekkhanÄ• su. esa nayo vitakka
saá¹…khÄ• rupekkhÄ• nÄ• ma appanÄ• vÄ«thiyÄ• Ä• sannapubbabhÄ• ge balappattabhÄ
__sotÄ• pattimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• yÄ• _tiÄ• dÄ«su catÅ«su maggavÄ• resu
suÃ±Ã±atÄ• nimittaappaá¹‡ihitamaggÄ• naá¹ƒ aÃ±Ã±ataraÃ±Ã±ataro maggo labbhati.
__sotÄ• pattiphalasamÄ• pattatthÄ• yÄ• _tiÄ• dÄ«su catÅ«su phalavÄ• resu pana appaá¹‡i
veditabbÄ• . kasmÄ• ? ``suÃ±Ã±atavihÄ• rasamÄ• pattatthÄ• ya animittavihÄ• rasamÄ• pa
itarÄ• saá¹ƒ dvinnaá¹ƒ phalasamÄ• pattÄ«naá¹ƒ visuá¹ƒ vuttattÄ• . aniccÄ• nupassanÄ• vu
animittamaggo, tatheva phalasamÄ• pattikÄ• le animittaphalasamÄ• patti, dukkhÄ• nupassa

appaá¹‡ihitamaggaphalasamÄ• pattiyo, anattÄ• nupassanÄ• vuá¹-á¹-hÄ• navasena suÃ±Ã±
suttantanayeneva veditabbÄ• .

ettha ca catÅ«su maggavÄ• resu __uppÄ• da_ntiÄ• dÄ«ni paÃ±ca \Ee I 273/ mÅ«lapadÄ•
vevacanapadÄ• nÄ«ti pannarasa padÄ• ni vuttÄ• ni. chasu pana phalasamÄ• pattivÄ• resu
vuttÄ• ni. taá¹ƒ kasmÄ• iti ce? saá¹…khÄ• rupekkhÄ• ya tikkhabhÄ• ve sati kilesappahÄ• n
sambhavato tassÄ• tikkhabhÄ• vadassanatthaá¹ƒ vevacanapadehi saha daá¸·haá¹ƒ katvÄ•
phalassa nirussÄ• habhÄ• vena santasabhÄ• vattÄ• maggÄ• yattattÄ• ca mandabhÅ«tÄ•
paccayo hotÄ«ti dassanatthaá¹ƒ mÅ«lapadÄ• neva vuttÄ• nÄ«ti veditabbÄ• ni.

<58> idÄ• ni jÄ• tivasena pucchitvÄ• labbhamÄ• navasena vissajjetuá¹ƒ __kati saá¹…khÄ•
kusalÄ• _tiÄ• dimÄ• ha. tattha __pannarasa saá¹…khÄ• rupekkhÄ• _ti samathavasena aá¹-
tiá¹‡á¹‡aá¹ƒ phalÄ• naá¹ƒ vasena sattÄ• ti pannarasa. samathavasena aá¹-á¹-ha saá¹…khÄ
nÄ«varaá¹‡apaá¹-isaá¹…khÄ• abhÄ• vato, vitakkavicÄ• rÄ• dÄ«naá¹ƒ pahÄ• nabyÄ• pÄ• ra
saá¹…khÄ• rupekkhÄ• nÄ• massa ananurÅ«pÄ• ti katvÄ• tÄ• saá¹ƒ abyÄ• katatÄ• na vutt
phalasamÄ• pattiá¹ƒ samÄ• pajjantena saá¹…khÄ• rupekkhaá¹ƒ vinÄ• samÄ• pajjituá¹ƒ na
saá¹…khÄ• rupekkhÄ• abyÄ• katÄ• ti vuttÄ• . appaá¹‡ihitasuÃ±Ã±atÄ• nimittavasena hi ar
saá¹…khÄ• rupekkhÄ• .

idÄ• ni saá¹…khÄ• rupekkhÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• vasena vuttÄ• su tÄ«su gÄ• thÄ•
__paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• _ti saá¹…khÄ• rupekkhÄ• \Ne I 230/. __a
samathavasena vuttÄ• aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samÄ• dhissa visayÄ• , bhÅ«miyo
paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ ntiÄ• dÄ«su (SN a I 23, 192) viya cittasÄ«sena samÄ• d
bhikkhave, caratha sake pettike visayeâ€™â€™ tiÄ• dÄ«su (SN c V 372) viya gocarasadde
yadÄ• yattaá¹ƒ, tasseso visayoti vuccati. __puthujjanassa dve_ti samathavasena vipassanÄ
__sekkhassÄ• _ti \Be I 253/ samathavipassanÄ• samÄ• pattivasena. __tayo ca vÄ«tarÄ• ga
appaá¹‡ihitasuÃ±Ã±atÄ• nimittaphalasamÄ• pattivasena. ``tissoâ€™â€™ ti vattabbe ``tayoâ
liá¹…gavipallÄ• so kato. tayo saá¹…khÄ• rupekkhÄ• dhammÄ• ti vÄ• yojetabbaá¹ƒ. __yeh
yehi saá¹…khÄ• rupekkhÄ• dhammehi vitakkavicÄ• rÄ• dito, uppÄ• dÄ• dito vÄ• cittaá¹ƒ ap
hi saá¹…khÄ• rupekkhÄ• sabbhÄ• vato \Ee I 274/ ca saá¹…khÄ• rato cittaá¹ƒ vivaá¹-á¹-itvÄ
pakkhandatÄ«ti vuttaá¹ƒ hoti. __aá¹-á¹-ha samÄ• dhissa paccayÄ• _ti samathavasena vuttÄ
appanÄ• sampÄ• pakattÄ• appanÄ• samÄ• dhissa paccayÄ• . __dasa Ã±Ä• á¹‡assa goca
maggaÃ±Ä• á¹‡assa phalaÃ±Ä• á¹‡assa ca bhÅ«miyo. __tiá¹‡á¹‡aá¹ƒ vimokkhÄ• na pacca
suÃ±Ã±atÄ• nimittaappaá¹‡ihitavimokkhÄ• naá¹ƒ upanissayapaccayÄ• . __nÄ• nÄ• diá¹-á¹-
bhaá¹…gaá¹ƒ avissajjitvÄ• va saá¹…khÄ• re aniccÄ• divasena vipassanto sassatadiá¹-á¹-hi
diá¹-á¹-hÄ«su na vedhatÄ«ti.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. gotrabhuÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<59> gotrabhuÃ±Ä• á¹‡aniddese \Ee I 275/ __abhibhuyyatÄ«_ti abhibhavati atikkamati. __
saá¹…khÄ• ranimitta_nti sakasantÄ• nappavattaakusalakkhandhato bahiddhÄ• bhÅ«taá¹ƒ s
lokikasaá¹…khÄ• rÄ• hi kilesÄ• naá¹ƒ nimittattÄ• , nimittÄ• kÄ• rena upaá¹-á¹-hÄ• nato vÄ•
__abhibhuyyatÄ«ti gotrabhÅ«_ti ca puthujjanagottÄ• bhibhavanato \Ne I 231/ gotrabhubhÄ•
__pakkhandatÄ«ti gotrabhÅ«_ti ariyagottabhÄ• vanato gotrabhubhÄ• vo vutto. __abhibhuyy
gotrabhÅ«_ti ubho atthe samÄ• setvÄ• vuttaá¹ƒ. __vuá¹-á¹-hÄ• tÄ«ti gotrabhÅ«_ti ca __viv
gotrabhÅ«_ti ca mÄ• tikÄ• ya vuá¹-á¹-hÄ• navivaá¹-á¹-anapadÄ• nurÅ«pena puthujjanagottÄ
samathavasena vuttagotrabhÅ«naá¹ƒ pana nÄ«varaá¹‡Ä• digottÄ• bhibhavanato gotrabhÅ«
``sotÄ• pattiphalasamÄ• pattatthÄ• yÄ• â€™â€™ tiÄ• dÄ«su chasu samÄ• pattivÄ• resu up
gotrabhÅ«ti, ``sakadÄ• gÄ• mimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ tiÄ• dÄ«su tÄ«su
sotÄ• pannÄ• digottÄ• bhibhavanato gotrabhÅ«ti \Be I 254/ attho veditabbo. gottattho cettha
vattanipakaraá¹‡e kira vuttaá¹ƒ --- gottaá¹ƒ vuccati nibbÄ• naá¹ƒ sabbaparipanthehi guttattÄ
paá¹-ipajjatÄ«ti gotrabhÅ«ti, aá¹-á¹-ha samÄ• pattiyopi gottaá¹ƒ gotrabhuparipanthehi guttat
paá¹-ipajjatÄ«ti gotrabhÅ«ti vuttaá¹ƒ. ``catunnaá¹ƒ maggÄ• naá¹ƒyeva gotrabhu nibbÄ• nÄ•
catassannaá¹ƒ phalasamÄ• pattÄ«naá¹ƒ gotrabhu saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ phalasam
vadanti. vuttaÃ±hetaá¹ƒ visuddhimagge --- ``tassa pavattÄ• nupubbavipassanassa
saá¹…khÄ• rÄ• rammaá¹‡agotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ \Ee I 276/ phalasamÄ• pattivas
appetÄ«â€™â€™ ti (Vism II 863). tenevettha maggavÄ• resu soá¸·asamaá¹ƒ katvÄ• gahita
bahiddhÄ• saá¹…khÄ• ranimittapadassa samÄ• pattivÄ• resu chaá¹-á¹-haá¹ƒ katvÄ• gahaá
veditabbaá¹ƒ. itarathÄ• hi mÅ«lapadagahaá¹‡ena gahetabbaá¹ƒ bhaveyya.

aÃ±Ã±e pana ``yo nibbÄ• ne paá¹-hamÄ• bhogo paá¹-hamasamannÄ• hÄ• ro, ayaá¹ƒ vucc
taá¹ƒ phalaá¹ƒ sandhÄ• ya na yujjati. __pannarasa gotrabhudhammÄ• kusalÄ• _ti ettha ara
abhibhavitabbanÄ«varaá¹‡Ä• bhÄ• vato vitakkavicÄ• rÄ• dÄ«naá¹ƒ sukheneva pahÄ• tabba
abhibhavanaá¹-á¹-hena gotrabhunÄ• maá¹ƒ nÄ• rahantÄ«ti katvÄ• gotrabhÅ«naá¹ƒ abyÄ•
veditabbÄ• . arahatÄ• pana phalasamÄ• pattiá¹ƒ samÄ• pajjantena saá¹…khÄ• re anabhib
sakkÄ• ti ``tayo gotrabhudhammÄ• abyÄ• katÄ• â€™â€™ ti vuttÄ• . keci pana ``aá¹-á¹-ha s
nibbedhabhÄ• giyÄ• eva idha niddiá¹-á¹-hÄ• , tasmÄ• aá¹-á¹-ha samÄ• pattigotrabhÅ« kus
vadanti. tathÄ• saá¹…khÄ• rupekkhÄ• yapi veditabbaá¹ƒ.

<60> __sÄ• misaÃ±cÄ• _tiÄ• dÄ«su vaá¹-á¹-Ä• misalokÄ• misakilesÄ• misÄ• naá¹ƒ kilesÄ
sanikantikattÄ• . kiá¹ƒ taá¹ƒ? aá¹-á¹-havidhaá¹ƒ samathagotrabhuÃ±Ä• á¹‡aá¹ƒ. __vaá¹-á¹-
tebhÅ«makavaá¹-á¹-ameva. __lokÄ• misa_nti paÃ±ca kÄ• maguá¹‡Ä• . __kilesÄ• misa_nti
dasavidhaá¹ƒ vipassanÄ• gotrabhuÃ±Ä• á¹‡aá¹ƒ anikantikattÄ• . na hi ariyÄ• gotrabhusmiá
potthake ``sÄ• misaÃ±ceâ€™â€™ ti likhanti, taá¹ƒ na sundarataraá¹ƒ. evameva paá¹‡ihitaÃ

saÃ±Ã±uttaÃ±ca visaÃ±Ã±uttaá¹ƒ vuá¹-á¹-hitaÃ±ca avuá¹-á¹-hitaá¹ƒ veditabbaá¹ƒ. nikantipa
__paá¹‡ihitaá¹ƒ_ patthitanti attho. tadabhÄ• vena __appaá¹‡ihitaá¹ƒ_ \Be I 255/. nikantisaÃ±
__saÃ±Ã±uttaá¹ƒ_. tadabhÄ• vena __visaÃ±Ã±uttaá¹ƒ. vuá¹-á¹-hita_nti vipassanÄ• gotrabh
nikanticchedakattÄ• vuá¹-á¹-hitaá¹ƒ nÄ• ma. itaraá¹ƒ __avuá¹-á¹-hitaá¹ƒ_. bahiddhÄ• vuá¹-
vuá¹-á¹-hitaá¹ƒ. phalagotrabhupi hi nibbÄ• najjhÄ• sayavasena nibbÄ• nÄ• bhimukhÄ«bhÅ«
bahiddhÄ• saá¹…khÄ• ranimittÄ• vuá¹-á¹-hitaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ.
heá¹-á¹-hÄ• bhibhavanavuá¹-á¹-hÄ• navivaá¹-á¹-anavÄ• resupi phalagotrabhu \Ne I 232/ ajj
nibbÄ• nÄ• bhimukhÄ«bhÅ«tattÄ• abhibhuyyati vuá¹-á¹-hÄ• ti vivaá¹-á¹-atÄ«ti veditabbaá¹ƒ
vimokkhÄ• na paccayÄ• _ti tiá¹‡á¹‡aá¹ƒ lokuttaravimokkhÄ• naá¹ƒ samathagotrabhu pakat
vipassanÄ• gotrabhu anantarasamanantarÅ«panissayapaccayÄ• honti. __paÃ±Ã±Ä• yass
pubbabhÄ• gapaÃ±Ã±Ä• yassa paricitÄ• pariciá¹‡á¹‡Ä• . __kusalo vivaá¹-á¹-e vuá¹-á¹-hÄ•
vivaá¹-á¹-asaá¹…khÄ• te gotrabhuÃ±Ä• á¹‡e kusalo cheko, pubbabhÄ• gaÃ±Ä• á¹‡ena vÄ•
na kampatÄ«_ti samucchedena pahÄ«nÄ• su nÄ• nappakÄ• rÄ• su diá¹-á¹-hÄ«su na vedha

gotrabhuÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. maggaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<61> maggaÃ±Ä• á¹‡aniddese \Ee I 278/ __micchÄ• diá¹-á¹-hiyÄ• vuá¹-á¹-hÄ• tÄ«_ti diá¹-
samucchedavasena dvÄ• saá¹-á¹-hibhedato micchÄ• diá¹-á¹-hito vuá¹-á¹-hÄ• ti. __tadanuva
micchÄ• diá¹-á¹-hisampayogavasena ca micchÄ• diá¹-á¹-hiupanissayena ca uppajjamÄ• ne
micchÄ• diá¹-á¹-hianuvattamÄ• nehi nÄ• nÄ• vidhehi kilesehi. tena tadekaá¹-á¹-hakilesappa
duvidhaÃ±hi ekaá¹-á¹-haá¹ƒ sahajekaá¹-á¹-haá¹ƒ pahÄ• nekaá¹-á¹-haÃ±ca. tÄ• ya diá¹-á¹-hi
citte, ekasmiá¹ƒ puggale vÄ• yÄ• va pahÄ• nÄ• á¹-hitÄ• ti tadekaá¹-á¹-hÄ• . diá¹-á¹-hiyÄ•
diá¹-á¹-hisampayuttesu dvÄ«su asaá¹…khÄ• rikacittesu tÄ• ya diá¹-á¹-hiyÄ• sahajÄ• tÄ• lo
ahirikaá¹ƒ anottappanti ime kilesÄ• , dvÄ«su sasaá¹…khÄ• rikacittesu tÄ• ya diá¹-á¹-hiyÄ•
thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime kilesÄ• __sahajekaá¹-á¹-havasena_ pah
diá¹-á¹-hikileseyeva pahÄ«yamÄ• ne tena saha ekasmiá¹ƒ puggale á¹-hitÄ• apÄ• yagaman
vicikicchÄ• thinaá¹ƒ \Be I 256/ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime kilesÄ• __pahÄ• n
pahÄ«yanti. __khandhehÄ«_ti tadanuvattakeheva khandhehi, taá¹ƒ diá¹-á¹-hiá¹ƒ anuvattam
sahajekaá¹-á¹-hehi ca pahÄ• nekaá¹-á¹-hehi ca catÅ«hi arÅ«pakkhandhehi, taá¹ƒsamuá¹-á¹
paÃ±cahi khandhehi micchÄ• diá¹-á¹-hiÄ• dikilesapaccayÄ• anÄ• gate uppajjitabbehi vipÄ•
ca sabbanimittehÄ«_ti yathÄ• vuttakilesakkhandhato bahibhÅ«tehi sabbasaá¹…khÄ• ranimi
vuá¹-á¹-hÄ• tÄ«_ti sotÄ• pattimaggena pahÄ• tabbesu catÅ«su diá¹-á¹-hisampayuttesu, vici
paÃ±casu cittesu apÄ• yagamanÄ«yasesÄ• kusalacittesu ca micchÄ• saá¹…kappÄ• vuá¹-

__micchÄ• vÄ• cÄ• ya vuá¹-á¹-hÄ• tÄ«_ti musÄ• vÄ• dato ceva apÄ• yagamanÄ«yapisuá¹
vuá¹-á¹-hÄ• ti \Ne I 233/. __micchÄ• kammantÄ• vuá¹-á¹-hÄ• tÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dir

vuá¹-á¹-hÄ• ti. __micchÄ• Ä• jÄ«vÄ• _ \Ee I 279/ __vuá¹-á¹-hÄ• tÄ«_ti kuhanÄ• lapanÄ• n
lÄ• bhenalÄ• bhaá¹ƒnijigÄ«sanatÄ• , Ä• jÄ«vahetukehi vÄ• sattahipi kÄ• yavacÄ«kammehi
micchÄ• vÄ• yÄ• mamicchÄ• satimicchÄ• samÄ• dhÄ«hi vuá¹-á¹-hÄ• naá¹ƒ micchÄ• saá¹…
veditabbaá¹ƒ. __micchÄ• satÄ«_ti ca satiyÄ• paá¹-ipakkhÄ• kÄ• rena uppajjamÄ• nÄ• aku
uparimaggattaye ``dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hÄ«â€™â€™ tiÄ• dÄ«ni aá¹-á¹-ha m
paá¹-hamajjhÄ• nike paá¹-hamamagge labbhanti, tatheva labbhanti. tattha paá¹-hamamagg
micchÄ• diá¹-á¹-hiá¹ƒ pajahatÄ«ti sammÄ• diá¹-á¹-hi. sammÄ• saá¹…kappÄ• dayopi micchÄ
pajahanaá¹-á¹-heneva veditabbÄ• . evaá¹ƒ sante paá¹-hamamaggeneva dvÄ• saá¹-á¹-hiyÄ•
pahÄ«nattÄ• uparimaggattayena pahÄ• tabbÄ• diá¹-á¹-hi nÄ• ma natthi.

tattha sammÄ• diá¹-á¹-hÄ«ti nÄ• maá¹ƒ kathaá¹ƒ hotÄ«ti? yathÄ• visaá¹ƒ atthi vÄ• hotu m
vuccati, evaá¹ƒ micchÄ• diá¹-á¹-hi atthi vÄ• hotu mÄ• vÄ• , ayaá¹ƒ sammÄ• diá¹-á¹-hi eva
nÄ• mamattamevetaá¹ƒ hoti, uparimaggattaye pana sammÄ• diá¹-á¹-hiyÄ• kiccÄ• bhÄ• vo
paripÅ«renti. tasmÄ• sammÄ• diá¹-á¹-hi sakiccakÄ• kÄ• tabbÄ• , maggaá¹…gÄ• ni paripÅ
cettha sammÄ• diá¹-á¹-hi yathÄ• lÄ• bhaniyamena dÄ«petabbÄ• . uparimaggattayavajjho hi
diá¹-á¹-hiá¹-á¹-hÄ• ne tiá¹-á¹-hati, sÄ• taá¹ƒ mÄ• naá¹ƒ pajahatÄ«ti sammÄ• diá¹-á¹-hi. sotÄ
sammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hiá¹ƒ \Be I 257/ pajahati. sotÄ• pannassa pana sakadÄ•
atthi, taá¹ƒ mÄ• naá¹ƒ pajahatÄ«ti sammÄ• diá¹-á¹-hi. tasseva sattaakusalacittasahajÄ• to s
teheva cittehi vÄ• caá¹…gacopanaá¹ƒ atthi, kÄ• yaá¹…gacopanaá¹ƒ atthi, paccayaparibhog
atthi, assatiyabhÄ• vo atthi, sahajÄ• tacittekaggatÄ• atthi, ete micchÄ• saá¹…kappÄ• dayo
sammÄ• saá¹…kappÄ• dayo tesaá¹ƒ pahÄ• nena sammÄ• saá¹…kappÄ• dayoti veditabbÄ
280/ aá¹-á¹-haá¹…gÄ• ni sakiccakÄ• ni honti. sakadÄ• gÄ• missa anÄ• gÄ• mimaggavajjho
diá¹-á¹-hiá¹-á¹-hÄ• ne tiá¹-á¹-hati. tasseva sattahi cittehi sahajÄ• tÄ• saá¹…kappÄ• dayo att
pahÄ• nena anÄ• gÄ• mimagge aá¹-á¹-hannaá¹ƒ aá¹…gÄ• naá¹ƒ sakiccakatÄ• veditabbÄ•
arahattamaggavajjho mÄ• no atthi, so diá¹-á¹-hiá¹-á¹-hÄ• ne tiá¹-á¹-hati. yÄ• ni panassa paÃ
tehi sahajÄ• tÄ• saá¹…kappÄ• dayo atthi. tesaá¹ƒ pahÄ• nena arahattamagge aá¹-á¹-hann
sakiccakatÄ• veditabbÄ• .

__oá¸·Ä• rikÄ• _ti kÄ• yavacÄ«dvÄ• re vÄ«tikkamassa paccayabhÄ• vena thÅ«labhÅ«tamh
methunarÄ• gasaá¹…khÄ• tÄ• saÃ±Ã±ojanÄ• . so hi kÄ• mabhave saÃ±Ã±ojetÄ«ti saÃ±Ã±
__paá¹-ighasaÃ±Ã±ojanÄ• _ti byÄ• pÄ• dasaÃ±Ã±ojanÄ• . so hi Ä• rammaá¹‡e paá¹-ihaÃ±
te eva thÄ• magataá¹-á¹-hena santÄ• ne anusentÄ«ti __anusayÄ• . aá¹‡usahagatÄ• _ti aá¹
attho. tabbhÄ• ve hi ettha sahagatasaddo. sakadÄ• gÄ• missa hi kÄ• marÄ• gabyÄ• pÄ• dÄ
aá¹‡ubhÅ«tÄ• adhiccuppattiyÄ• ca pariyuá¹-á¹-hÄ• namandatÄ• ya ca. tassa hi bÄ• laputh
abhiá¹‡haá¹ƒ na uppajjanti, kadÄ• ci karahaci uppajjanti. uppajjamÄ• nÄ• ca bÄ• laputhujja
pharantÄ• chÄ• dentÄ• andhaandhaá¹ƒ karontÄ• na uppajjanti, dvÄ«hi pana maggehi pah
tanukÄ• kÄ• rÄ• hutvÄ• uppajjanti, vÄ«tikkamaá¹ƒ pÄ• petuá¹ƒ samatthÄ• na honti. evaá¹
anÄ• gÄ• mimaggena pahÄ«yanti __rÅ«parÄ• gÄ• _ti rÅ«pabhave chandarÄ• gÄ• . __arÅ«

chandarÄ• gÄ• . __mÄ• nÄ• _ti unnatilakkhaá¹‡Ä• . __uddhaccÄ• _ti avÅ«pasamalakkhaá¹
andhalakkhaá¹‡Ä• ya. __bhavarÄ• gÄ• nusayÄ• _ti rÅ«parÄ• gÄ• rÅ«parÄ• gavasena pava

<62> idÄ• ni maggaÃ±Ä• á¹‡asaá¹ƒvaá¹‡á¹‡anaá¹ƒ karonto __ajÄ• taá¹ƒ jhÄ• petÄ«_tiÄ• d
jhÄ• peti jÄ• tena, jhÄ• naá¹ƒ tena pavuccatÄ«_ti attano \Be I 258/ santÄ• ne pÄ• tubhÅ«ten
lokuttarajjhÄ• nena taá¹ƒsamaá¹…gÄ«puggalo ajÄ• tameva taá¹ƒ taá¹ƒ kilesaá¹ƒ jhÄ• peti d
kÄ• raá¹‡ena taá¹ƒ lokuttaraá¹ƒ jhÄ• nanti pavuccatÄ«ti attho. __jhÄ• navimokkhe kusalatÄ
ariyamaggasampayutte vitakkÄ• dike jhÄ• ne ca vimokkhasaá¹…khÄ• te ariyamagge ca asa
paá¹-hamamaggeneva pahÄ«nÄ• su nÄ• nÄ• diá¹-á¹-hÄ«su na kampati. jhÄ• naá¹ƒ nÄ• ma
Ä• rammaá¹‡Å«panijjhÄ• naÃ±ca lakkhaá¹‡Å«panijjhÄ• naÃ±ca. lokiyapaá¹-hamajjhÄ• nÄ•
kasiá¹‡Ä• diÄ• rammaá¹‡Å«panijjhÄ• naá¹-á¹-hena jhÄ• naá¹ƒ, vipassanÄ• saá¹…khÄ• rÄ•
sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡Å«panijjhÄ• naá¹-á¹-hena jhÄ• naá¹ƒ, lokuttaraá¹ƒ nibbÄ•
tathalakkhaá¹‡Å«panijjhÄ• naá¹-á¹-hena jhÄ• naá¹ƒ. idha pana gotrabhunÄ• pi sÄ• dhÄ• ra
lakkhaá¹‡Å«panijjhÄ• naá¹-á¹-haá¹ƒ anÄ• masitvÄ• asÄ• dhÄ• raá¹‡ena kilesajhÄ• panaá¹
vimokkhaá¹-á¹-ho panettha nibbÄ• nÄ• rammaá¹‡e suá¹-á¹-hu adhimuccanaá¹-á¹-ho kileseh
muccanaá¹-á¹-ho.

__samÄ• dahitvÄ• yathÄ• ce vipassatÄ«_ti appanÅ«pacÄ• rakhaá¹‡ikasamÄ• dhÄ«naá¹ƒ
paá¹-hamaá¹ƒ cittasamÄ• dhÄ• naá¹ƒ katvÄ• pacchÄ• yathÄ• vipassati ca. samuccayatth
samuccinoti. __vipassamÄ• no tathÄ• ce samÄ• dahe_ti vipassanÄ• nÄ• mesÄ• lÅ«khabl
nÄ• ma siniddhabhÅ«to saassÄ• do. tasmÄ• tÄ• ya lÅ«khabhÅ«taá¹ƒ cittaá¹ƒ sinehetuá¹ƒ
samÄ• dahe. vipassamÄ• no puna samÄ• dhiá¹ƒ pavisitvÄ• cittasamÄ• dhÄ• naÃ±ca tathe
attho. idha ce-saddo samÄ• dahanaá¹ƒ samuccinoti. ubhayatthÄ• pi gÄ• thÄ• bandhÄ• nuv
kato, attho pana ca-kÄ• rattho eva. __vipassanÄ• ca samatho tadÄ• ahÅ«_ti yasmÄ• sam
yuganaddhabhÄ• ve sati ariyamaggapÄ• tubhÄ• vo hoti, tasmÄ• ariyamaggajananasamatth
hoti, tadÄ• vipassanÄ• ca samatho ca ahu, samathavipassanÄ• bhÅ«tÄ• nÄ• ma hotÄ«ti
samathavipassanÄ• ariyamaggÄ• bhimukhÄ«kÄ• le ca maggakkhaá¹‡e ca __samÄ• nabhÄ
samo bhÄ• go koá¹-á¹-hÄ• so etesanti samÄ• nabhÄ• gÄ• , yuge naddhÄ• viyÄ• ti yuganad
anativattanaá¹-á¹-hena samadhurÄ• samabalÄ• ti attho. vitthÄ• ro panassa yuganaddhakat

__dukkhÄ• saá¹…khÄ• rÄ• sukho, nirodho iti dassanaá¹ƒ. dubhato vuá¹-á¹-hitÄ• _ \Ee I 28
amataá¹ƒ_ __pada_nti dukkhÄ• saá¹…khÄ• rÄ• , sukho nirodho nibbÄ• nanti paá¹-ipannas
nibbÄ• nadassanaá¹ƒ ariyamaggaÃ±Ä• á¹‡aá¹ƒ dubhato vuá¹-á¹-hitÄ• paÃ±Ã±Ä• nÄ• ma.
padaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aphusanena phusati, paá¹-ilabhatÄ«ti attho. nibbÄ• naÃ
amatasadisanti amataá¹ƒ, nÄ• ssa mataá¹ƒ maraá¹‡aá¹ƒ vayo atthÄ«tipi amataá¹ƒ, pubbab
mahatÄ• ussÄ• hena mahatiyÄ• paá¹-ipadÄ• ya pajjati paá¹-ipajjÄ«yatÄ«ti padanti vuccati.

__vimokkhacariyaá¹ƒ jÄ• nÄ• tÄ«_ti vimokkhapavattiá¹ƒ asammohavasena jÄ• nÄ• ti, pacc

``dubhato vuá¹-á¹-hÄ• no vimokkho, dubhato vuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ• , dubha
anulomÄ• cattÄ• ro vimokkhÄ• , dubhato vuá¹-á¹-hÄ• napaá¹-ippassaddhi cattÄ• ro vimokk
vimokkhakathÄ• yaá¹ƒyeva (Paá¹-is I 209 Ä• dayo) Ä• gatÄ• vimokkhacariyÄ• veditabbÄ•
Ä• gato. __nÄ• nattekattakovido_ti tesaá¹ƒ vimokkhÄ• naá¹ƒ nÄ• nÄ• bhÄ• ve ekabhÄ• ve
vuá¹-á¹-hÄ• navimokkhavasena hi tesaá¹ƒ ekattaá¹ƒ, catuariyamaggavasena nÄ• nattaá¹ƒ,
ariyamaggassa anupassanÄ• bhedena nÄ• nattaá¹ƒ, ariyamaggabhÄ• vena ekattaá¹ƒ vedit
Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• _ti dassanasaá¹…khÄ• tassa ca bhÄ• vanÄ• saá¹…khÄ• tassa
Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• ya. __dassana_nti hi sotÄ• pattimaggo. so hi paá¹-hamaá¹ƒ nib
vutto. gotrabhu pana kiÃ±cÄ• pi paá¹-hamataraá¹ƒ nibbÄ• naá¹ƒ passati, yathÄ• pana raÃ±
karaá¹‡Ä«yena Ä• gato puriso dÅ«ratova rathikÄ• ya carantaá¹ƒ hatthikkhandhagataá¹ƒ rÄ•
``diá¹-á¹-ho te rÄ• jÄ• â€™â€™ ti puá¹-á¹-ho disvÄ• kattabbakiccassa akatattÄ• ``na passÄ
evameva nibbÄ• naá¹ƒ disvÄ• kattabbassa kilesappahÄ• nassÄ• bhÄ• vÄ• na ``dassanaâ
Ã±Ä• á¹‡aá¹ƒ maggassa Ä• vajjanaá¹-á¹-hÄ• ne tiá¹-á¹-hati. __bhÄ• vanÄ• _ti sesamaggatt
paá¹-hamamaggena diá¹-á¹-hasmiá¹ƒyeva dhamme bhÄ• vanÄ• vasena uppajjati, na adiá¹-
236/ passati, tasmÄ• ``bhÄ• vanÄ• â€™â€™ ti vuccati. heá¹-á¹-hÄ• pana bhÄ• vanÄ• mag
apariniá¹-á¹-hitattÄ• ``dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naâ€™â€™ nti avatvÄ• sotÄ• pattisakadÄ• gÄ
sandhÄ• ya ``jhÄ• navimokkhe kusalatÄ• â€™â€™ ti vuttaá¹ƒ, arahattamaggalÄ• bhino par
pariniá¹-á¹-hitattÄ• ``dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• â€™â€™ ti vuttanti veditabbaá

maggaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. phalaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<63> phalaÃ±Ä• á¹‡aniddese \Ee I 284/ \Be I 260/ __taá¹ƒpayogappaá¹-ippassaddhattÄ• _
vuá¹-á¹-hÄ• napayogassa paá¹-ippassaddhattÄ• . maggo hi sakakkhaá¹‡e kilesappahÄ• ne
vuá¹-á¹-hÄ• napayogaá¹ƒ karoti nÄ• ma, phalakkhaá¹‡e kilesÄ• naá¹ƒ pahÄ«nattÄ• magga
vuá¹-á¹-hÄ• napayogo paá¹-ippassaddho vÅ«pasanto nÄ• ma hoti. __uppajjatÄ«_ti maggÄ•
dvikkhattuá¹ƒ vÄ• uppajjati, phalasamÄ• pattikÄ• le pana bahukkhattuá¹ƒ, nirodhÄ• vuá¹-á
dvikkhattuá¹ƒ uppajjati, sabbampi hi taá¹ƒ payogappaá¹-ippassaddhattÄ• uppajjati. __magg
phalaá¹ƒ apekkhitvÄ• napuá¹ƒsakavacanaá¹ƒ kataá¹ƒ. sakadÄ• gÄ• mimaggakkhaá¹‡Ä• dÄ
vuá¹-á¹-hÄ• nayojanÄ• veditabbÄ• .

phalaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. vimuttiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<64> vimuttiÃ±Ä• á¹‡aniddese \Ee I 285/ __sakkÄ• yadiá¹-á¹-hÄ«_ti vijjamÄ• naá¹-á¹-hena
khandhapaÃ±cakasaá¹…khÄ• te kÄ• ye, sayaá¹ƒ vÄ• satÄ« tasmiá¹ƒ kÄ• ye diá¹-á¹-hÄ«ti s

__vicikicchÄ• _ti vigatÄ• cikicchÄ• , sabhÄ• vaá¹ƒ vÄ• vicinanto etÄ• ya kicchati kilamatÄ«
__sÄ«labbataparÄ• mÄ• so_ti sÄ«lena suddhi vatena suddhi sÄ«labbatena suddhÄ«ti gahit
sabhÄ• vaá¹ƒ atikkamitvÄ• parato Ä• masatÄ«ti sÄ«labbataparÄ• mÄ• so. ubhinnaá¹ƒ sam
takkaÃ±ca parÅ«padesaÃ±ca vinÄ• pakatiyÄ• eva sakkÄ• yadiá¹-á¹-higahaá¹‡ato pakatibh
sakkÄ• yadiá¹-á¹-hiyÄ• pahÄ• neneva sabbadiá¹-á¹-hippahÄ• nadassanatthaá¹ƒ sakkÄ• ya
sÄ«labbataparÄ• mÄ• so pana \Ne I 237/ ``suddhipaá¹-ipadaá¹ƒ paá¹-ipajjÄ• mÄ• â€™â€™
paá¹-ipadÄ• ya micchÄ• bhÄ• vadassanatthaá¹ƒ visuá¹ƒ vuttoti veditabbo. tiá¹‡á¹‡ampi anu
pahÄ• naá¹ƒ dassetuá¹ƒ __diá¹-á¹-hÄ• nusayo vicikicchÄ• nusayo_ti vuttaá¹ƒ, na visuá¹ƒ ki
__upakkilesÄ• _ti kilesenti upatÄ• penti vibÄ• dhentÄ«ti kilesÄ• , thÄ• magataá¹-á¹-hena bh
upakkilesÄ• . __sammÄ• samucchinnÄ• hontÄ«_ti samucchedappahÄ• nena anuppÄ• dan
honti. __sapariyuá¹-á¹-hÄ• nehÄ«_ti cittaá¹ƒ pariyonandhantÄ• ni \Be I 261/ uá¹-á¹-henti upp
pariyuá¹-á¹-hÄ• nÄ• ni, samudÄ• cÄ• rappattÄ• naá¹ƒ kilesÄ• nametaá¹ƒ adhivacanaá¹ƒ. sa
sapariyuá¹-á¹-hÄ• nÄ• ni. tehi sapariyuá¹-á¹-hÄ• nehi anusayitaupakkilesehi. __cittaá¹ƒ vimu
tesaá¹ƒ abhabbuppattikabhÅ«tattÄ• santativasena pavattamÄ• naá¹ƒ cittaá¹ƒ tato vimuttaá
suá¹-á¹-hu vimuttattÄ• __suvimuttaá¹ƒ. taá¹ƒvimuttiÃ±Ä• taá¹-á¹-henÄ• _ti tassÄ• vimuttiyÄ

vimuttiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. paccavekkhaá¹‡aÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<65> paccavekkhaá¹‡aÃ±Ä• á¹‡aniddese \Ee I 286/ maggakkhaá¹‡eyeva hetuá¹-á¹-hena p
visuá¹ƒ visuá¹ƒ vatvÄ• puna maggaá¹…gabhÅ«te ca amaggaá¹…gabhÅ«te ca dhamme ``b
ti laddhanÄ• massa ariyassa aá¹…gabhÄ• vena bojjhaá¹…ge visuá¹ƒ dassesi.
satidhammavicayavÄ«riyasamÄ• dhisambojjhaá¹…gÄ• hi maggaá¹…gÄ• neva, pÄ«tipassa
amaggaá¹…gÄ• ni. puna balavasena indriyavasena ca visuá¹ƒ niddiá¹-á¹-hesu saddhÄ• ev
maggakkhaá¹‡e jÄ• teyeva dhamme rÄ• sivasena dassento __Ä• dhipateyyaá¹-á¹-henÄ• _t
__upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• nÄ• _ti ekÄ• va nibbÄ• nÄ• rammaá¹‡Ä• sati
subhasukhaniccaattasaÃ±Ã±Ä• pahÄ• nakiccasÄ• dhanavasena cattÄ• ro satipaá¹-á¹-hÄ• n
ekameva vÄ«riyaá¹ƒ uppannÄ• nuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ pahÄ• nÄ• nuppattikiccas
kusalÄ• naá¹ƒ uppÄ• daá¹-á¹-hitikiccassa sÄ• dhanavasena cattÄ• ro sammappadhÄ• nÄ•

__tathaá¹-á¹-hena saccÄ• _ti dukkhabhÄ• vÄ• dÄ«su avisaá¹ƒvÄ• dakaá¹-á¹-hena cattÄ• ri
cettha paá¹-ivedhaá¹-á¹-hena tadÄ• samudÄ• gatÄ• ni, ``amatogadhaá¹ƒ nibbÄ• naâ€™â€
nibbÄ• naÃ±ca, sesÄ• pana dhammÄ• paá¹-ilÄ• bhaá¹-á¹-hena tadÄ• samudÄ• gatÄ• . ``t
samudÄ• gatÄ• â€™â€™ ti vacanato maggaphalapariyosÄ• ne avassaá¹ƒ cattÄ• ri saccÄ•
niá¹-á¹-hamettha gantabbaá¹ƒ. ``kataá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ•
248) vacanato ca ``dukkhaá¹ƒ me pariÃ±Ã±Ä• taá¹ƒ, samudayo me pahÄ«no, nirodho \Ne I
\Be I 262/ ca me bhÄ• vitoâ€™â€™ ti paccavekkhaá¹‡aá¹ƒ vuttameva hoti. tathÄ• paccave

__samudayo_ti cettha taá¹ƒtaá¹ƒmaggavajjhoyeva veditabbo. ettha vuttasamudayapaccave
aá¹-á¹-hakathÄ• yaá¹ƒ \Ee I 287/ duvidhaá¹ƒ kilesapaccavekkhaá¹‡aá¹ƒ maggaphalanibbÄ•
sarÅ«peneva Ä• gatÄ• nÄ«ti vuttÄ• ni. kevalaá¹ƒ dukkhapaccavekkhaá¹‡ameva na vuttaá¹ƒ
atha kho pÄ• á¹-hasabbhÄ• vato yuttisabbhÄ• vato ca gahetabbameva. saccapaá¹-ivedhatt
niá¹-á¹-hite saccapaá¹-ivedhe sayaá¹ƒ katakiccapaccavekkhaá¹‡aá¹ƒ yuttamevÄ• ti. __avikk
samatho_tiÄ• di maggasampayutte eva samathavipassanÄ• dhamme ekarasaá¹-á¹-hena ar
dassetuá¹ƒ vuttaá¹ƒ. __saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhÄ«_ti sammÄ• vÄ• cÄ• kammant
__avikkhepaá¹-á¹-hena cittavisuddhÄ«_ti sammÄ• samÄ• dhi eva. __dassanaá¹-á¹-hena diá
sammÄ• diá¹-á¹-hiyeva. __vimuttaá¹-á¹-henÄ• _ti samucchedavasena maggavajjhakilesehi
nibbÄ• nÄ• rammaá¹‡e vÄ• adhimuccanaá¹-á¹-hena. __vimokkho_ti samucchedavimokkho
__paá¹-ivedhaá¹-á¹-hena vijjÄ• _ti saccapaá¹-ivedhaá¹-á¹-hena vijjÄ• , sammÄ• diá¹-á¹-hiye
__pariccÄ• gaá¹-á¹-hena vimuttÄ«_ti maggavajjhakilesÄ• naá¹ƒ pajahanaá¹-á¹-hena tato mu
ariyamaggoyeva. __samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡a_nti kilesasamucchindanaá¹-á
ariyamagge Ã±Ä• á¹‡aá¹ƒ, sammÄ• diá¹-á¹-hiyeva.

chandÄ• dayo heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• . kevalaÃ±hettha maggakkhaá¹‡eye
Ä• dimajjhapariyosÄ• nÄ• kÄ• rena dassitÄ• . __vimuttÄ«_ti cettha maggavimuttiyeva. ``tat
ti ettha gahitampi ca nibbÄ• naá¹ƒ idha pariyosÄ• nabhÄ• vadassanatthaá¹ƒ puna vuttanti v
phalakkhaá¹‡epi eseva nayo. ettha pana __hetuá¹-á¹-hena maggo_ti phalamaggabhÄ• vene
maggakkhaá¹‡e catukiccasÄ• dhakassa vÄ«riyakiccassa phalassa uppÄ• dakkhaá¹‡e siddh
aÃ±Ã±athÄ• hi phalakkhaá¹‡e sammappadhÄ• nÄ• eva na labbhanti. vuttaÃ±hi maggakkh
bodhipakkhiyadhamme uddharantena therena ``phalakkhaá¹‡e á¹-hapetvÄ• cattÄ• ro samr
tettiá¹ƒsa dhammÄ• labbhantÄ«â€™â€™ ti. evameva \Ee I 288/ paá¹-ivedhakiccÄ• disiddh
yathÄ• yogaá¹ƒ veditabbÄ• ni. __vimokkho_ti ca phalavimokkho. __vimuttÄ«_ti phalavimutti
__paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã±Ä• á¹‡aá¹ƒ_ vuttatthameva. __vuá¹-á¹-hahitv
vuá¹-á¹-hÄ• nÄ• bhÄ• vÄ• phalÄ• vasÄ• nena evaá¹ƒ vuttaá¹ƒ. __ime dhammÄ• tadÄ• sa
\Be I 263/ dhammÄ• maggakkhaá¹‡e phalakkhaá¹‡e ca samudÄ• gatÄ• ti paccavekkhatÄ«
katvÄ• sambandho veditabbo.

paccavekkhaá¹‡aÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. vatthunÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<66> vatthunÄ• nattaÃ±Ä• á¹‡aniddese \Ne I 239/ \Ee I 289/ __cakkhuá¹ƒ ajjhattaá¹ƒ vavat
ajjhattabhÅ«taá¹ƒ cakkhuá¹ƒ vavatthapeti. yathÄ• so cakkhuá¹ƒ vavatthapeti, tathÄ• vattuk
cakkhuá¹ƒ ajjhattaá¹ƒ vavatthetÄ«_ti pucchitvÄ• puna __cakkhu avijjÄ• sambhÅ«tanti vava
vavatthÄ• panÄ• kÄ• raá¹ƒ dasseti. tattha avijjÄ• taá¹‡hÄ• atÄ«tÄ• upatthambhakahetuyo,
janakahetu, Ä• hÄ• ro idÄ• ni upatthambhakahetu. etena cakkhÅ«patthambhakÄ• ni utucittÄ

__catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ, cattÄ
pavattanti attho. etena pasÄ• dacakkhubhÄ• vo dassito hoti, sasambhÄ• rabhÄ• vo paá¹-ikk
addhÄ• vasena, santatikhaá¹‡avasena vÄ• paccuppannaá¹ƒ. __samudÄ• gata_nti hetuto s
vipassanÄ• pubbabhÄ• ge cakkhuvavatthÄ• naá¹ƒ dassitaá¹ƒ. __ahutvÄ• sambhÅ«ta_ntiÄ
udayÄ• avijjamÄ• nato ahutvÄ• sambhÅ«taá¹ƒ, uddhaá¹ƒ vayÄ• abhÄ• vato hutvÄ• na bl
anto assa atthÄ«ti antavÄ• , antavÄ• eva antavanto yathÄ• ``satimanto, gatimanto, dhitima
ti (Th 1052). tato antavantato, bhaá¹…gavijjamÄ• natoti attho. __addhuva_nti sabbÄ• vatthÄ
thirabhÄ• vassa ca abhÄ• vatÄ• ya na thiraá¹ƒ. __asassata_nti na niccaá¹ƒ. __vipariá¹‡Ä• n
maraá¹‡ena cÄ• ti dvedhÄ• vipariá¹‡Ä• mapakatikaá¹ƒ. __cakkhu anicca_ntiÄ• dÄ«ni __ca
ca vuttatthÄ• ni. __mano_ti idha bhavaá¹…gamanassa adhippetattÄ• __avijjÄ• sambhÅ«to
__Ä• hÄ• rasambhÅ«to_ti ettha sampayuttaphassÄ• hÄ• ramanosaÃ±cetanÄ• hÄ• ravasen
addhÄ• santativasena.

vatthunÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. gocaranÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<67> gocaranÄ• nattaÃ±Ä• á¹‡aniddese \Ee I 290/ \Be I 264/ __rÅ«pe bahiddhÄ• vavatthe
bahiddhÄ• bhÅ«te rÅ«pÄ• yatanadhamme vavatthapetÄ«ti attho. __avijjÄ• sambhÅ«tÄ• _tiÄ
attabhÄ• vapariyÄ• pannakammajarÅ«pattÄ• vuttaá¹ƒ. Ä• hÄ• ropi hi kammajarÅ«passa up
saddassa pana utucittasamuá¹-á¹-hÄ• nattÄ• avijjÄ• sambhÅ«tÄ• dicatukkaá¹ƒ na vuttaá¹ƒ
sayaá¹ƒ mahÄ• bhÅ«tattÄ• ``catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti
bhavaá¹…gamanosampayuttÄ• tayo arÅ«pino khandhÄ• , dhammÄ• yatanapariyÄ• pannÄ
kammasamuá¹-á¹-hÄ• nÄ• ni, sabbÄ• nipi rÅ«pÄ• dÄ«ni ca. apica yÄ• ni yÄ• ni yena yena s
tena tena veditabbÄ• ni. itarathÄ• hi sakasantÄ• napariyÄ• pannÄ• pi rÅ«pÄ• dayo dhamm
saá¹…gaá¹‡heyyuá¹ƒ. yasmÄ• anindriyabaddharÅ«pÄ• dayopi vipassanÅ«pagÄ• , tasmÄ•
saá¹…gaho veditabbo. tepi hi sabbasattasÄ• dhÄ• raá¹‡akammapaccayautusamuá¹-á¹-hÄ•
``anindriyabaddhÄ• rÅ«pÄ• dayo avipassanÅ«pagÄ• â€™â€™ ti vadanti. taá¹ƒ pana ---

``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti || (Dhp 277) ---

Ä• dikÄ• ya pÄ• á¸·iyÄ• virujjhati. vuttaÃ±ca visuddhimagge --- ``idhekacco Ä• ditova ajjhat
abhinivisitvÄ• vipassati, yasmÄ• pana na suddhaajjhattadassanamatteneva maggavuá¹-á¹
bahiddhÄ• pi daá¹-á¹-habbameva, tasmÄ• parassa \Ee I 291/ khandhepi anupÄ• dinnasaá¹
dukkhamanattÄ• ti vipassatÄ«â€™â€™ ti (Vism II 784). tasmÄ• paresaá¹ƒ cakkhÄ• divavat
anindriyabaddharÅ«pÄ• divavatthÄ• nampi icchitabbameva, tasmÄ• tebhÅ«makasaá¹…khÄ

natthi.

gocaranÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. cariyÄ• nÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<68> cariyÄ• nÄ• nattaÃ±Ä• á¹‡aniddese \Ee I 292/ __viÃ±Ã±Ä• á¹‡acariyÄ• _tiÄ• dÄ«su
viÃ±Ã±Ä• á¹‡ameva cariyÄ• __viÃ±Ã±Ä• á¹‡acariyÄ• _. aÃ±Ã±Ä• á¹‡ena caraá¹‡aá¹ƒ \Be
carati, aÃ±Ã±Ä• te vÄ• carati, aÃ±Ã±Ä• á¹‡assa vÄ• caraá¹‡anti __aÃ±Ã±Ä• á¹‡acariyÄ•
Ã±Ä• á¹‡ena vÄ• cariyÄ• , Ã±Ä• á¹‡ena vÄ• carati, Ã±Ä• te vÄ• carati, Ã±Ä• á¹‡assa vÄ•
__Ã±Ä• á¹‡acariyÄ• . dassanatthÄ• yÄ• _ti rÅ«padassanatthÄ• ya pavattÄ• . __Ä• vajjanak
bhavaá¹…gasantÄ• nato apanetvÄ• rÅ«pÄ• rammaá¹‡e cittasantÄ• naá¹ƒ Ä• vajjeti nÄ• m
vipÄ• kÄ• bhÄ• vato karaá¹‡amattanti kiriyÄ• , kusalÄ• kusalavasena na byÄ• katÄ• ti abyÄ
passanti tena, sayaá¹ƒ vÄ• passati, dassanamattameva vÄ• tanti dassanaá¹ƒ, dassaname
__cakkhuviÃ±Ã±Ä• á¹‡a_nti kusalavipÄ• kaá¹ƒ \Ne I 241/ vÄ• akusalavipÄ• kaá¹ƒ vÄ• . __
adiá¹-á¹-he sampaá¹-icchanassa abhÄ• vato cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«pÄ• rammaá¹‡ass
__abhiniropanÄ• vipÄ• kamanodhÄ• tÅ«_ti diá¹-á¹-hÄ• rammaá¹‡ameva Ä• rohatÄ«ti atinir
sampaá¹-icchanamanodhÄ• tu. __abhiniropitattÄ• _ti rÅ«pÄ• rammaá¹‡aá¹ƒ abhiruá¸·hattÄ•
__vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti ubhayavipÄ• kÄ• santÄ«raá¹‡amanoviÃ±Ã±Ä•
sotadvÄ• rÄ• dÄ«supi. santÄ«raá¹‡Ä• nantaraá¹ƒ voá¹-á¹-habbane avuttepi aá¹-á¹-hakathÄ•
labbhatÄ«ti gahetabbaá¹ƒ. __vijÄ• nanatthÄ• yÄ• _ti dhammÄ• rammaá¹‡assa ceva rÅ«pÄ•
vijÄ• nanatthÄ• ya. __Ä• vajjanakiriyÄ• byÄ• katÄ• _ti manodvÄ• rÄ• vajjanacittaá¹ƒ. __vijÄ
tadanantarajavanavasena Ä• rammaá¹‡assa vijÄ• nanameva attho, na aÃ±Ã±o. upari akusa
vipassanÄ• maggaphalajavanÄ• naÃ±ca visuá¹ƒ vuttattÄ• sesajavanÄ• ni idha gahetabbÄ•
kammehi vippayuttÄ• caratÄ«ti viÃ±Ã±Ä• á¹‡acariyÄ• â€™â€™ tiÄ• divacanato (Paá¹-is I 7
hasituppÄ• dacittajavanameva gahetabbaá¹ƒ. chasu dvÄ• resu ahetukÄ• naá¹ƒyeva \Ee I 2
dve Ä• vajjanÄ• ni dve paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni dve sampaá¹-icchanÄ• ni tÄ«á¹‡i santÄ«r
hasituppÄ• dacittanti aá¹-á¹-hÄ• rasa ahetukacittÄ• niyeva viÃ±Ã±Ä• á¹‡acariyÄ• ti veditabb

<69> idÄ• ni visayavijÄ• nanamattaá¹-á¹-hena viÃ±Ã±Ä• á¹‡acariyÄ• ti dassetuá¹ƒ __nÄ«rÄ
viÃ±Ã±Ä• á¹‡aÃ±hi rÄ• gÄ• disampayoge saddhÄ• disampayoge ca avatthantaraá¹ƒ pÄ• pu
sakÄ• vatthÄ• yameva tiá¹-á¹-hati. tasmÄ• nÄ«rÄ• gÄ• divacanena tesaá¹ƒ vuttaviÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡akiccamattaá¹ƒ dasseti. natthi etissÄ• rÄ• goti nÄ«rÄ• gÄ• . nirÄ• gÄ• ti rassa
\Be I 266/. so pana rajjanavasena __rÄ• go_. itaresu dussanavasena __doso_. muyhanavas
maÃ±Ã±anavasena __mÄ• no_. viparÄ«tadassanavasena __diá¹-á¹-hi_. uddhatabhÄ• vo, a
__uddhaccaá¹ƒ. vicikicchÄ• _ vuttatthÄ• . anusentÄ«ti __anusayÄ• _. ``niranusayÄ• â€™â€
__nÄ• nusayÄ• _ti vuttaá¹ƒ, soyevattho. pariyuá¹-á¹-hÄ• nappattÄ• namevettha abhÄ• vo v
viÃ±Ã±Ä• á¹‡acariyÄ• pahÄ«nÄ• nusayÄ• naá¹ƒyeva vuttÄ• . yÄ• ca nÄ«rÄ• gÄ• dinÄ• m

nÄ• ma hotÄ«ti pariyÄ• yantaradassanatthaá¹ƒ __rÄ• gavippayuttÄ• _tiÄ• dimÄ• ha. puna a
dassetuá¹ƒ __kusalehi kammehÄ«_tiÄ• dimÄ• ha. kusalÄ• niyeva rÄ• gÄ• divajjÄ• bhÄ• vÄ
parisuddhabhÄ• vakarehi hiriottappehi yuttattÄ• __sukkÄ• ni_. pavattisukhattÄ• sukho uda
__sukhudrayÄ• ni, _ sukhavipÄ• kattÄ• vÄ• sukho udayo vaá¸• á¸• hi etesanti sukhudrayÄ
akusalÄ• ni yojetabbÄ• ni. __viÃ±Ã±Ä• te caratÄ«_ti viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• yamÄ• na
viÃ±Ã±Ä• taá¹ƒ nÄ• ma, tasmiá¹ƒ viÃ±Ã±Ä• te Ä• rammaá¹‡e. kiá¹ƒ vuttaá¹ƒ hoti? nÄ«lava
viya viÃ±Ã±Ä• á¹‡ayogato viÃ±Ã±Ä• taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma hoti, tasmiá¹ƒ viÃ±Ã±
__viÃ±Ã±Ä• á¹‡acariyÄ• _ti vuttaá¹ƒ hoti. __viÃ±Ã±Ä• á¹‡assa_ \Ne I 242/ __evarÅ«pÄ• ca
vuttappakÄ• rassa viÃ±Ã±Ä• á¹‡assa vuttappakÄ• rÄ• cariyÄ• hotÄ«ti attho. ``viÃ±Ã±Ä• á
vohÄ• ravasena vuccati, viÃ±Ã±Ä• á¹‡ato pana visuá¹ƒ cariyÄ• natthi. __pakatiparisuddhar
nikkilesaá¹-á¹-henÄ• _ti idaá¹ƒ vuttappakÄ• raá¹ƒ cittaá¹ƒ rÄ• gÄ• dikilesÄ• bhÄ• vena \Ee I
parisuddhaá¹ƒ. tasmÄ• vijÄ• nanamattameva cariyÄ• ti __viÃ±Ã±Ä• á¹‡acariyÄ• _ti vuttaá¹
niklesaá¹-á¹-henÄ• tipi pÄ• á¹-ho.

aÃ±Ã±Ä• á¹‡acariyÄ• ya __manÄ• piyesÅ«_ti manasi appenti pasÄ«danti, manaá¹ƒ vÄ• a
manÄ• pÄ• ni, manÄ• pÄ• niyeva manÄ• piyÄ• ni. tesu manÄ• piyesu. tÄ• ni pana iá¹-á¹-hÄ
vÄ• , gahaá¹‡avasena manÄ• piyÄ• ni. na hi iá¹-á¹-hasmiá¹ƒyeva rÄ• go aniá¹-á¹-hasmiá¹ƒy
__rÄ• gassa javanatthÄ• yÄ• _ti santativasena rÄ• gassa javanatthÄ• ya pavattÄ• . __Ä• va
cakkhudvÄ• re ayoniso manasikÄ• rabhÅ«tÄ• Ä• vajjanakiriyÄ• byÄ• katÄ• manodhÄ• tu.
sattakkhattuá¹ƒ \Be I 267/ rÄ• gassa pavatti, punappunaá¹ƒ pavatto rÄ• goyeva. __aÃ±Ã±Ä
aÃ±Ã±Ä• á¹‡ena rÄ• gassa sambhavato aÃ±Ã±Ä• á¹‡ena rÄ• gassa cariyÄ• ti vuttaá¹ƒ hoti
__tadubhayena asamapekkhanasmiá¹ƒ vatthusmi_nti rÄ• gadosavasena samapekkhanavir
rÅ«pÄ• rammaá¹‡asaá¹…khÄ• te vatthusmiá¹ƒ. __mohassa javanatthÄ• yÄ• _ti vicikicchÄ•
javanatthÄ• ya. __aÃ±Ã±Ä• á¹‡acariyÄ• _ti aÃ±Ã±Ä• á¹‡asseva cariyÄ• , na aÃ±Ã±assa. _
mÄ• nÄ• dÄ«naá¹ƒ sabhÄ• vavacanÄ• ni. tattha __vinibandhassÄ• _ti unnativasena vinibar
__parÄ• maá¹-á¹-hÄ• yÄ• _ti rÅ«passa aniccabhÄ• vÄ• diá¹ƒ atikkamitvÄ• parato niccabhÄ
gahitÄ• ya. __vikkhepagatassÄ• _ti rÅ«pÄ• rammaá¹‡e vikkhittabhÄ• vaá¹ƒ gatassa. __ania
asanniá¹-á¹-hÄ• nabhÄ• vaá¹ƒ gatÄ• ya. __thÄ• magatassÄ• _ti balappattassa. __dhamme
dhammÄ• rammaá¹‡abhÅ«tesu vÄ• dhammesu.

<70> yasmÄ• rÄ• gÄ• dayo aÃ±Ã±Ä• á¹‡ena honti, tasmÄ• rÄ• gÄ• disampayogena aÃ±Ã
caratÄ«_tiÄ• dimÄ• ha. tattha __sarÄ• gÄ• caratÄ«_ti
mohamÄ• nadiá¹-á¹-himÄ• nÄ• nusayadiá¹-á¹-hÄ• nusayaavijjÄ• nusayajavanavasena cariy
caratÄ«_ti mohaavijjÄ• nusayajavanavasena. __samohÄ• caratÄ«_ti
rÄ• gadosamÄ• nadiá¹-á¹-hiuddhaccavicikicchÄ• nusayajavanavasena. __samÄ• nÄ• cara
rÄ• gamohakÄ• marÄ• gabhavarÄ• gÄ• vijjÄ• nusayajavanavasena. __sadiá¹-á¹-hi caratÄ«
rÄ• gamohakÄ• marÄ• gÄ• vijjÄ• nusayajavanavasena. __sauddhaccÄ• carati savicikicchÄ
mohaavijjÄ• nusayajavanavasena. __sÄ• nusayÄ• caratÄ«_ti etthÄ• pi vuttanayeneva ekek

katvÄ• tasmiá¹ƒ citte labbhamÄ• nakasesÄ• nusayavasena sÄ• nusayatÄ• yojetabbÄ• . __
sarÄ• gÄ• divevacanameva. sÄ• eva \Ne I 243/ hi cariyÄ• sampayogavasena saha rÄ• gÄ
sarÄ• gÄ• diÄ• dÄ«ni nÄ• mÄ• ni labhati. rÄ• gÄ• dÄ«hi samaá¹ƒ ekuppÄ• dekanirodhekav
yuttÄ• ti __rÄ• gasampayuttÄ• nÄ«_tiÄ• dÄ«ni nÄ• mÄ• ni labhati. sÄ• yeva ca yasmÄ• ku
akusalÄ• dÄ«hi kammehi sampayuttÄ• , tasmÄ• pi aÃ±Ã±Ä• á¹‡acariyÄ• ti dassetuá¹ƒ __ku
tattha __aÃ±Ã±Ä• te_ti mohassa aÃ±Ã±Ä• á¹‡alakkhaá¹‡attÄ• yathÄ• sabhÄ• vena aÃ±Ã±
vuttatthameva.

<71> Ã±Ä• á¹‡acariyÄ• yaá¹ƒ \Be I 268/ yasmÄ• vivaá¹-á¹-anÄ• nupassanÄ• dÄ«naá¹ƒ an
Ä• vajjanakiriyÄ• byÄ• katÄ• natthi, tasmÄ• tesaá¹ƒ atthÄ• ya Ä• vajjanakiriyÄ• byÄ• kataá
vivaá¹-á¹-anÄ• nupassanÄ• dayova vuttÄ• . anulomaÃ±Ä• á¹‡atthÄ• ya eva hi Ä• vajjanÄ•
vivaá¹-á¹-anÄ• nupassanÄ• maggaphalÄ• ni. __phalasamÄ• pattÄ«_ti cettha maggÄ• nanta
vÄ• , ubhopi adhippetÄ• . __nÄ«rÄ• gÄ• caratÄ«_tiÄ• dÄ«su rÄ• gÄ• dÄ«naá¹ƒ paá¹-ipakk
veditabbÄ• , viÃ±Ã±Ä• á¹‡acariyÄ• yaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ abhÄ• vamattaá¹-á¹-hena. __Ã
Ã±Ä• te. __aÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡acariyÄ• _tiÄ• dÄ«hi tissannaá¹ƒ cariyÄ• naá¹ƒ aÃ±Ã±a
viÃ±Ã±Ä• á¹‡akiccamattavasena hi ahetukacittuppÄ• dÄ• viÃ±Ã±Ä• á¹‡acariyÄ• , aÃ±Ã±Ä
dvÄ• dasannaá¹ƒ akusalacittuppÄ• dÄ• naá¹ƒ vaseneva aÃ±Ã±Ä• á¹‡acariyÄ• , visesena Ã
vipassanÄ• maggaphalÄ• naá¹ƒ vasena Ã±Ä• á¹‡acariyÄ• . evamimÄ• aÃ±Ã±amaÃ±Ã±am
á¹-hapetvÄ• sahetukakÄ• mÄ• vacarakiriyÄ• kusalÄ• ca, sahetukakÄ• mÄ• vacaravipÄ• k
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakusalÄ• byÄ• katÄ• ca tÄ«hi cariyÄ• hi vinimuttÄ• ti veditab
vivaá¹-á¹-anÄ• nupassanÄ• ya Ã±Ä• á¹‡acariyÄ• ya niddiá¹-á¹-hattÄ• nibbÄ• namaggaphal
sekkhÄ• sekkhÄ• naá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni Ã±Ä• á¹‡acariyÄ• ya saá¹…gahitÄ
visesena Ã±Ä• á¹‡akiccakarÄ• nevÄ• ti.

cariyÄ• nÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. bhÅ«minÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<72> bhÅ«minÄ• nattaÃ±Ä• á¹‡aniddese \Ee I 296/ __bhÅ«miyo_ti bhÄ• gÄ• paricchedÄ•
duvidho kÄ• mo kilesakÄ• mo vatthukÄ• mo ca. kilesakÄ• mo chandarÄ• go, vatthukÄ• mo
kilesakÄ• mo kÄ• metÄ«ti kÄ• mo, vatthukÄ• mo kÄ• mÄ«yatÄ«ti kÄ• mo. so duvidho kÄ• m
yasmiá¹ƒ padese avacarati, so padeso kÄ• mo ettha avacaratÄ«ti kÄ• mÄ• vacaro. so pana
apÄ• yÄ• naá¹ƒ, manussalokassa, channaÃ±ca devalokÄ• naá¹ƒ vasena ekÄ• dasavidho \E
padese sasatthÄ• purisÄ• avacaranti, so vijjamÄ• nesupi aÃ±Ã±esu dvipadacatuppadesu
abhilakkhitattÄ• ``sasatthÄ• vacaroâ€™â€™ ti vuccati, evaá¹ƒ vijjamÄ• nesupi aÃ±Ã±esu n
avacarantesu tesaá¹ƒ abhilakkhitattÄ• ayaá¹ƒ padeso ``kÄ• mÄ• vacaroâ€™â€™ tveva vu
rÅ«pabhavo rÅ«paá¹ƒ, evaá¹ƒ uttarapadalopaá¹ƒ katvÄ• ``kÄ• moâ€™â€™ tveva vuccati.
imasmiá¹ƒ ekÄ• dasavidhapadesasaá¹…khÄ• te kÄ• me avacaratÄ«ti kÄ• mÄ• vacaro. kiÃ±

rÅ«pÄ• rÅ«pabhavesupi avacaranti, yathÄ• pana saá¹…gÄ• me avacaraá¹‡ato ``saá¹…gÄ•
nÄ• go nagare carantopi ``saá¹…gÄ• mÄ• vacaroâ€™â€™ tveva vuccati, thalajalacarÄ• ca
á¹-hitÄ• pi ``thalacarÄ• jalacarÄ• â€™â€™ tveva vuccanti, evaá¹ƒ te aÃ±Ã±attha avacaran
kÄ• mÄ• vacarÄ• yevÄ• ti veditabbÄ• . Ä• rammaá¹‡akaraá¹‡avasena vÄ• etesu vuttappak
avacaratÄ«ti kÄ• mÄ• vacarÄ• . kÄ• maÃ±cesa rÅ«pÄ• rÅ«pÄ• vacaradhammesupi avacara
vaccho, mahiyaá¹ƒ setÄ«ti mahiá¹ƒsoâ€™â€™ ti vutte na yattakÄ• vadanti, mahiyaá¹ƒ vÄ•
nÄ• maá¹ƒ hoti. evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. ettha sabbe te dhamme ekarÄ• siá¹
vuttabhÅ«misaddamapekkhitvÄ• kÄ• mÄ• vacarÄ• ti itthiliá¹…gavacanaá¹ƒ kataá¹ƒ. rÅ«pÄ
rÅ«paá¹ƒ, tasmiá¹ƒ rÅ«pe avacarantÄ«ti __rÅ«pÄ• vacarÄ• _. arÅ«pabhavo arÅ«paá¹ƒ, tas
avacarantÄ«ti __arÅ«pÄ• vacarÄ• _. tebhÅ«makavaá¹-á¹-e pariyÄ• pannÄ• antogadhÄ• ti
pariyÄ• pannÄ• ti __apariyÄ• pannÄ• _.

kÄ• mÄ• vacarÄ• dibhÅ«miniddesesu __heá¹-á¹-hato_ti heá¹-á¹-hÄ• bhÄ• gena. __avÄ«cir
sattÄ• naá¹ƒ vÄ• vedanÄ• naá¹ƒ vÄ• vÄ«ci antaraá¹ƒ chiddaá¹ƒ ettha natthÄ«ti avÄ«ci. su
natthÄ«ti nirayo, niratiatthenapi nirayo. __pariyantaá¹ƒ karitvÄ• _ti taá¹ƒ avÄ«cisaá¹…khÄ•
antaá¹ƒ katvÄ• . __uparito_ti uparibhÄ• gena. __paranimmitavasavattÄ« deve_ti paranimmi
vattanato evaá¹ƒladdhavohÄ• re deve. __anto karitvÄ• _ti anto pakkhipitvÄ• . __yaá¹ƒ etasm
etasmiá¹ƒ okÄ• se. __ya_nti ca liá¹…gavacanavipallÄ• so kato. __etthÄ• vacarÄ• _ti iminÄ•
aÃ±Ã±epi caranti kadÄ• ci katthaci sambhavato, tasmÄ• tesaá¹ƒ asaá¹…gaá¹‡hanatthaá¹ƒ
ye ekasmiá¹ƒ antare ogÄ• á¸·hÄ• hutvÄ• caranti, sabbattha sadÄ• \Be I 270/ ca sambhava
avÄ«cinirayassa heá¹-á¹-hÄ• bhÅ«tÅ«pÄ• dÄ• ya pavattibhÄ• vena, tesaá¹ƒ saá¹…gaho ka
caranti, adhobhÄ• ge ca carantÄ«ti avacarÄ• . __ettha pariyÄ• pannÄ• _ti iminÄ• pana yas
etthÄ• vacarÄ• aÃ±Ã±atthÄ• pi avacaranti, na pana tattha pariyÄ• pannÄ• honti, tasmÄ• t
avacarantÄ• naá¹ƒ pariggaho kato hoti.

idÄ• ni te ettha pariyÄ• panne dhamme rÄ• sisuÃ±Ã±atÄ• paccayabhÄ• vato ceva sabhÄ•
__khandhadhÄ• tuÄ• yatanÄ• _tiÄ• dimÄ• ha. __brahmaloka_nti paá¹-hamajjhÄ• nabhÅ«m
brahmaá¹-á¹-hÄ• naá¹ƒ. __akaniá¹-á¹-he_ti uttamaá¹-á¹-hena na kaniá¹-á¹-he. __samÄ• pan
samÄ• pannassa. etena kusalajjhÄ• naá¹ƒ vuttaá¹ƒ. __upapannassÄ• _ti vipÄ• kavasena b
vipÄ• kajjhÄ• naá¹ƒ vuttaá¹ƒ. __diá¹-á¹-hadhammasukhavihÄ• rissÄ• _ti diá¹-á¹-heva dham
sukho vihÄ• ro diá¹-á¹-hadhammasukhavihÄ• ro, so assa atthÄ«ti diá¹-á¹-hadhammasukhav
diá¹-á¹-hadhammasukhavihÄ• rissa. etena kiriyajjhÄ• naá¹ƒ vuttaá¹ƒ. __cetasikÄ• _ti cetasi
cittasampayuttÄ• ti attho. __Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«page_ti Ä• kÄ• sÄ• naÃ±cÄ• yata
upagate. dutiyapadepi eseva nayo. __maggÄ• _ti \Ee I 298/ cattÄ• ro ariyamaggÄ• . __mag
ariyamaggaphalÄ• ni. __asaá¹…khatÄ• ca dhÄ• tÅ«_ti paccayehi akatÄ• nibbÄ• nadhÄ• tu

__aparÄ• pi catasso bhÅ«miyo_ti ekekacatukkavasena veditabbÄ• . __cattÄ• ro satipaá¹-á
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ

cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. tas
paá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-hÄ• ti okkanditvÄ• pakkhanditvÄ• pavattatÄ«ti attho. satiyeva
satipaá¹-á¹-hÄ• naá¹ƒ. atha vÄ• saraá¹‡aá¹-á¹-hena sati, upaá¹-á¹-hÄ• naá¹-á¹-hena paá¹-á
paá¹-á¹-hÄ• naÃ±cÄ• tipi satipaá¹-á¹-hÄ• naá¹ƒ. Ä• rammaá¹‡avasena bahukÄ• tÄ• satiyo
__cattÄ• ro sammappadhÄ• nÄ• _ti anuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ anuppÄ• dÄ• ya sa
akusalÄ• naá¹ƒ pahÄ• nÄ• ya sammappadhÄ• naá¹ƒ, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ up
uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ á¹-hitiyÄ• sammappadhÄ• naá¹ƒ. padahanti vÄ• yamanti et
vÄ«riyassetaá¹ƒ nÄ• maá¹ƒ \Be I 271/. __sammappadhÄ• na_nti aviparÄ«tappadhÄ• naá¹ƒ
upÄ• yappadhÄ• naá¹ƒ yonisopadhÄ• naá¹ƒ. ekameva vÄ«riyaá¹ƒ kiccavasena catudhÄ• k
vuttaá¹ƒ. __cattÄ• ro iddhipÄ• dÄ• _ti chandiddhipÄ• do, cittiddhipÄ• do, vÄ«riyiddhipÄ• do,
tassattho vuttoyeva. __cattÄ• ri jhÄ• nÄ• nÄ«_ti vitakkavicÄ• rapÄ«tisukhacittekaggatÄ• vas
paá¹-hamajjhÄ• naá¹ƒ. pÄ«tisukhacittekaggatÄ• vasena tivaá¹…gikaá¹ƒ dutiyajjhÄ• naá¹ƒ, s
duvaá¹…gikaá¹ƒ tatiyajjhÄ• naá¹ƒ, upekkhÄ• cittekaggatÄ• vasena duvaá¹…gikaá¹ƒ catutth
aá¹…gÄ• ni Ä• rammaá¹‡Å«panijjhÄ• naá¹-á¹-hena jhÄ• nanti vuccanti. __catasso appama
muditÄ• , upekkhÄ• . pharaá¹‡aappamÄ• á¹‡avasena appamaÃ±Ã±Ä• yo. etÄ• yo hi Ä• ran
satte pharanti, ekaá¹ƒ sattampi vÄ• anavasesapharaá¹‡avasena \Ne I 246/ pharantÄ«ti pha
appamaÃ±Ã±Ä• yoti vuccanti. __catasso arÅ«pasamÄ• pattiyo_ti Ä• kÄ• sÄ• naÃ±cÄ• yata
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti, Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti, nevasaÃ±Ã
__catasso paá¹-isambhidÄ• _ vuttatthÄ• eva.

__catasso_ \Ee I 299/ __paá¹-ipadÄ• _ti ``dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , duk
khippÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhÄ• paá¹-ipadÄ• khip
311) vuttÄ• catasso paá¹-ipadÄ• . __cattÄ• ri Ä• rammaá¹‡Ä• nÄ«_ti parittaá¹ƒ parittÄ• ram
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, appamÄ• á¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ, appamÄ• á¹‡aá
181 Ä• dayo) vuttÄ• ni cattÄ• ri Ä• rammaá¹‡Ä• ni. kasiá¹‡Ä• diÄ• rammaá¹‡Ä• naá¹ƒ avav
Ä• rammaá¹‡avantÄ• ni jhÄ• nÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni. __cattÄ• ro ariyavaá¹ƒsÄ• _
paccekabuddhÄ• ca tathÄ• gatasÄ• vakÄ• ca, tesaá¹ƒ ariyÄ• naá¹ƒ vaá¹ƒsÄ• tantiyo pave
pana te? cÄ«varasantoso piá¹‡á¸• apÄ• tasantoso senÄ• sanasantoso bhÄ• vanÄ• rÄ• mat
gilÄ• napaccayasantoso piá¹‡á¸• apÄ• tasantose vutte vuttoyeva hoti. yo hi piá¹‡á¸• apÄ• te
kathaá¹ƒ gilÄ• napaccaye asantuá¹-á¹-ho bhavissati.

__cattÄ• ri saá¹…gahavatthÅ«nÄ«_ti cattÄ• ri janasaá¹…gaá¹‡hanakÄ• raá¹‡Ä• ni --- dÄ• n
atthacariyÄ• ca samÄ• nattatÄ• cÄ• ti imÄ• ni cattÄ• ri. __dÄ• na_nti yathÄ• rahaá¹ƒ dÄ• n
yathÄ• rahaá¹ƒ piyavacanaá¹ƒ. __atthacariyÄ• _ti tattha tattha kattabbassa karaá¹‡avasena
kattabbÄ• kattabbÄ• nusÄ• sanavasena ca vuddhikiriyÄ• . __samÄ• nattatÄ• _ti \Be I 272/ s
saparimÄ• á¹‡o saparigaá¹‡anoti attho. samÄ• no parassa attÄ• etenÄ• ti samÄ• natto, sa
samÄ• nattatÄ• , ``ayaá¹ƒ mayÄ• hÄ«no, ayaá¹ƒ mayÄ• sadiso, ayaá¹ƒ mayÄ• adhikoâ€™
tadanurÅ«pena upacaraá¹‡aá¹ƒ karaá¹‡anti attho. ``samÄ• nasukhadukkhatÄ• samÄ• natt

__cattÄ• ri cakkÄ• nÄ«_ti ettha cakkaá¹ƒ nÄ• ma dÄ• rucakkaá¹ƒ, ratanacakkaá¹ƒ, dhamm
iriyÄ• pathacakkaá¹ƒ, sampatticakkanti paÃ±cavidhaá¹ƒ. tattha ``yaá¹ƒ pana taá¹ƒ, deva, ca
niá¹-á¹-hitaá¹ƒ chÄ• rattÅ«nehÄ«â€™â€™ ti (AN a III 15) idaá¹ƒ dÄ• rucakkaá¹ƒ. ``cakkaá¹ƒ
pariggahetvÄ• â€™â€™ ti (J I 13.68) idaá¹ƒ ratanacakkaá¹ƒ. ``mayÄ• pavattitaá¹ƒ cakkaâ€
dhammacakkaá¹ƒ. ``catucakkaá¹ƒ navadvÄ• raâ€™â€™ nti (SN a I 29) idaá¹ƒ iriyÄ• pathac
\Ee I 300/, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucak
cattÄ• ri? patirÅ«padesavÄ• so, sappurisÄ• vassayo, attasammÄ• paá¹‡idhi, pubbe ca kata
247/ (AN a IV 31) idaá¹ƒ sampatticakkaá¹ƒ. idhÄ• pi etadeva adhippetaá¹ƒ. tattha __patirÅ«
catasso parisÄ• sandissanti, evarÅ«pe anucchavike dese vÄ• so. __sappurisÄ• vassayo_ti
sappurisÄ• naá¹ƒ avassayanaá¹ƒ sevanaá¹ƒ bhajanaá¹ƒ. __attasammÄ• paá¹‡idhÄ«_ti atta
patiá¹-á¹-hÄ• panaá¹ƒ. sace pubbe assaddhÄ• dÄ«hi samannÄ• gato hoti, tÄ• ni pahÄ• ya s
patiá¹-á¹-hÄ• panaá¹ƒ. __pubbe ca katapuÃ±Ã±atÄ• _ti pubbe upacitakusalatÄ• . idameva c
hi Ã±Ä• á¹‡asampayuttacittena kusalakammaá¹ƒ kataá¹ƒ hoti, tadeva kusalaá¹ƒ taá¹ƒ purisa
upaneti, sappurise bhajÄ• peti, so eva puggalo attÄ• naá¹ƒ sammÄ• á¹-hapetÄ«ti.

__cattÄ• ri dhammapadÄ• nÄ«_ti cattÄ• ro dhammakoá¹-á¹-hÄ• sÄ• . katamÄ• ni cattÄ• ri?
abyÄ• pÄ• do dhammapadaá¹ƒ, sammÄ• sati dhammapadaá¹ƒ, sammÄ• samÄ• dhi dhamm
nÄ• ma alobho vÄ• anabhijjhÄ• vasena adhigatajjhÄ• navipassanÄ• maggaphalanibbÄ• nÄ
dhammapadaá¹ƒ_ nÄ• ma akopo vÄ• mettÄ• sÄ«sena adhigatajjhÄ• nÄ• dÄ«ni vÄ• . __sa
sÅ«paá¹-á¹-hitassati vÄ• satisÄ«sena adhigatajjhÄ• nÄ• dÄ«ni vÄ• . __sammÄ• samÄ• dhi
aá¹-á¹-hasamÄ• patti vÄ• aá¹-á¹-hasamÄ• pattisÄ«sena adhigatajjhÄ• nÄ• dÄ«ni vÄ• . dasa
adhigatajjhÄ• nÄ• dÄ«ni anabhijjhÄ• dhammapadaá¹ƒ, catubrahmavihÄ• ravasena adhigat
dhammapadaá¹ƒ, dasÄ• nussatiÄ• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• vasena adhigatÄ• ni samm
dasakasiá¹‡aÄ• nÄ• pÄ• navasena adhigatÄ• ni sammÄ• samÄ• dhi dhammapadanti. __im
catukkavaseneva yojetabbaá¹ƒ.

bhÅ«minÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. dhammanÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<73> dhammanÄ• nattaÃ±Ä• á¹‡aniddese \Ee I 301/ __kammapathe_ti kammÄ• ni ca tÄ• n
kammapathÄ• , te kammapathe. __dasa kusalakammapathÄ• _ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«ti tÄ«á¹‡i kÄ• yasucaritÄ• ni, musÄ• vÄ• dÄ• pisu
vÄ• cÄ• ya samphappalÄ• pÄ• veramaá¹‡Ä«ti cattÄ• ri vacÄ«sucaritÄ• ni, anabhijjhÄ• aby
tÄ«á¹‡i manosucaritÄ• ni. __dasa akusalakammapathÄ• _ nÄ• ma pÄ• á¹‡Ä• tipÄ• to adinn
kÄ• mesumicchÄ• cÄ• roti tÄ«á¹‡i kÄ• yaduccaritÄ• ni, musÄ• vÄ• do pisuá¹‡Ä• vÄ• cÄ• p
samphappalÄ• poti cattÄ• ri vacÄ«duccaritÄ• ni, abhijjhÄ• byÄ• pÄ• do micchÄ• diá¹-á¹-hÄ

manoduccaritÄ• ni. kusalÄ• kusalÄ• pi ca paá¹-isandhijanakÄ• yeva kammapathÄ• ti vuttÄ•
paá¹-isandhijanane anekanti kattÄ• kammapathÄ• ti na vuttÄ• . oá¸·Ä• rikakusalÄ• kusalag
sesakusalÄ• kusalÄ• pi gahitÄ• ti veditabbÄ• . __rÅ«pa_nti bhÅ«topÄ• dÄ• yabhedato aá¹-á
rÅ«paá¹ƒ. __vipÄ• ka_nti kÄ• mÄ• vacarakusalavipÄ• kÄ• naá¹ƒ soá¸·asannaá¹ƒ, akusalavi
vasena tevÄ«satividhaá¹ƒ vipÄ• kaá¹ƒ. __kiriya_nti tiá¹‡á¹‡amahetukakiriyÄ• naá¹ƒ, aá¹-á¹-
sahetukakiriyÄ• naÃ±ca vasena ekÄ• dasavidhaá¹ƒ kÄ• mÄ• vacarakiriyaá¹ƒ. vipÄ• kÄ• bh
ettÄ• vatÄ• kÄ• mÄ• vacarameva rÅ«pÄ• byÄ• katavipÄ• kÄ• byÄ• katakiriyÄ• byÄ• katava

__idhaá¹-á¹-hassÄ• _ti imasmiá¹ƒ loke á¹-hitassa. yebhuyyena manussaloke jhÄ• nabhÄ• v
manussalokavasena vuttaá¹ƒ, jhÄ• nÄ• ni pana kadÄ• ci karahaci devalokepi labbhanti, rÅ«
tatrÅ«papattikaheá¹-á¹-hÅ«papattikauparÅ«papattikÄ• naá¹ƒ vasena labbhanti. suddhÄ• vÄ
heá¹-á¹-hÅ«papattikÄ• \Be I 274/ natthi. rÅ«pÄ• rÅ«pÄ• vacaresu abhÄ• vitajjhÄ• nÄ• \Ee
nibbattamÄ• nÄ• kÄ• mÄ• vacarasugatiyaá¹ƒyeva nibbattanti, na duggatiyaá¹ƒ. __tatrÅ«pa
brahmaloke upapannassa paá¹-isandhibhavaá¹…gacutivasena vattamÄ• nÄ• ni cattÄ• ri vip
rÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nasamÄ• pattÄ«su kiriyÄ• byÄ• katÄ• ni na vuttÄ• ni. kiÃ±cÄ• p
kusalehi samÄ• napavattittÄ• kusalesu vuttesu vuttÄ• neva hontÄ«ti veditabbÄ• ni. yathÄ•
``kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h
kusalajavanaggahaá¹‡eneva kiriyajavanaá¹ƒ saá¹…gahitaá¹ƒ, evamidhÄ• pi daá¹-á¹-habbaá
__sÄ• maÃ±Ã±aphalÄ• nÄ«_ti cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni. etena lokuttaravipÄ• kÄ• by
__nibbÄ• na_nti nibbÄ• nÄ• byÄ• kataá¹ƒ.

__pÄ• mojjamÅ«lakÄ• _ti pÄ• mojjaá¹ƒ mÅ«laá¹ƒ Ä• di etesanti pÄ• mojjamÅ«lakÄ• , pÄ• m
hi samÄ• gatÄ• neva honti. __aniccato manasikaroto pÄ• mojjaá¹ƒ jÄ• yatÄ«_ti ettha yoniso
pÄ• mojjaá¹ƒ jÄ• yati, na ayonisomanasikaroto. ayonisomanasikaroto kusaluppattiyeva natth
kasmÄ• sarÅ«pena vuttanti ce? pÄ• mojjassa balavabhÄ• vadassanatthaá¹ƒ. pÄ• mojje hi
adhikusalesu ca dhammesu arati ukkaá¹‡á¹-hitÄ• uppajjati. evaá¹ƒ sati bhÄ• vanÄ• yeva ul
sati aratiabhÄ• vato bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. yonisomanasikÄ• rassa pana mÅ«
bahÅ«pakÄ• rattaá¹ƒ dassetuá¹ƒ upari navakaá¹ƒ vakkhati.

``yato \Ne I 249/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374) ---

vacanato vipassakassa vipassanÄ• paccayÄ• pÄ• mojjaá¹ƒ uppajjati. idha pana kalÄ• pasa
gahetabbaá¹ƒ. pamuditassa bhÄ• vo pÄ• mojjaá¹ƒ, dubbalÄ• pÄ«ti. Ä• dikammatthe pa-kÄ
__pamuditassÄ• ti_ tena pÄ• mojjena pamuditassa tuá¹-á¹-hassa. pamoditassÄ• tipi pÄ• á¹-
__pÄ«tÄ«_ti balavapÄ«ti. __pÄ«timanassÄ• _ti pÄ«tiyuttamanassa. yuttasaddassa lopo daá
assarathoti \Ee I 303/. __kÄ• yo_ti nÄ• makÄ• yo, rÅ«pakÄ• yena saha vÄ• . __passambha

hoti. __passaddhakÄ• yo_ti \Be I 275/ ubhayapassaddhiyogena nibbutakÄ• yo. __sukhaá¹ƒ
sukhaá¹ƒ vindati, kÄ• yikasukhena saha vÄ• . __sukhino_ti sukhasamaá¹…gissa. __cittaá¹ƒ
cittaá¹ƒ samaá¹ƒ Ä• dhiyati, ekaggaá¹ƒ hoti. __samÄ• hite citte_ti bhÄ• venabhÄ• valakkha
cittasamÄ• hitabhÄ• vena hi yathÄ• bhÅ«tajÄ• nanaá¹ƒ lakkhÄ«yati. __yathÄ• bhÅ«taá¹ƒ p
udayabbayaÃ±Ä• á¹‡Ä• divasena saá¹…khÄ• raá¹ƒ yathÄ• sabhÄ• vaá¹ƒ jÄ• nÄ• ti. __pass
diá¹-á¹-haá¹ƒ viya phuá¹-aá¹ƒ katvÄ• paÃ±Ã±Ä• cakkhunÄ• passati. __nibbindatÄ«_ti
navavidhavipassanÄ• Ã±Ä• á¹‡ayogena saá¹…khÄ• resu ukkaá¹‡á¹-hati. __nibbindaá¹ƒ vir
sikhaá¹ƒ pÄ• pento maggaÃ±Ä• á¹‡ayogena saá¹…khÄ• rehi viratto hoti. __virÄ• gÄ• vimu
virÄ• gasaá¹…khÄ• tamaggahetu phalavimuttiyÄ• nibbÄ• ne adhimokkhena vimuccati. kes
vÄ• re ``samÄ• hitena cittena idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti
ca kesuci potthakesu ``idaá¹ƒ dukkhanti yoniso manasi karotÄ«â€™â€™ tiÄ• dinÄ• nayena
byaÃ±janatoyeva viseso, na atthato. ``nibbindaá¹ƒ virajjatÄ«â€™â€™ ti hi maggaÃ±Ä• á¹‡a
maggaÃ±Ä• á¹‡e ca siddhe catusaccÄ• bhisamayakiccaá¹ƒ siddhameva hoti. tasmÄ• catus
iminÄ• vÄ• rena atthato avisiá¹-á¹-hoyeva.

<74> idÄ• ni __aniccato_tiÄ• dÄ«hi Ä• rammaá¹‡assa avisesetvÄ• vuttattÄ• Ä• rammaá¹‡
aniccato manasi karotÄ«_tiÄ• dimÄ• ha. __yonisomanasikÄ• ramÅ«lakÄ• _ti yonisomanasi
etesanti yonisomanasikÄ• ramÅ«lakÄ• . yonisomanasikÄ• raá¹ƒ muÃ±citvÄ• yeva hi pÄ• m
__samÄ• hitena cittenÄ• _ti kÄ• raá¹‡abhÅ«tena cittena. __yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ
``idaá¹ƒ dukkhanti yoniso manasi karotÄ«â€™â€™ ti vuccamÄ• ne anussavavasena pubba
saá¹…gayhati. __yonisomanasikÄ• ro_ti ca upÄ• yena manasikÄ• ro.

__dhÄ• tunÄ• nattaá¹ƒ_ \Ne I 250/ __paá¹-icca uppajjati phassanÄ• natta_nti cakkhÄ• didh
cakkhusamphassÄ• dinÄ• nattaá¹ƒ uppajjatÄ«ti attho. __phassanÄ• nattaá¹ƒ paá¹-iccÄ• _ti
cakkhusamphassÄ• dinÄ• nattaá¹ƒ paá¹-icca. __vedanÄ• nÄ• natta_nti cakkhusamphassaj
304/. __saÃ±Ã±Ä• nÄ• natta_nti kÄ• masaÃ±Ã±Ä• dinÄ• nattaá¹ƒ. __saá¹…kappanÄ• natta
kÄ• masaá¹…kappÄ• dinÄ• nattaá¹ƒ. __chandanÄ• natta_nti saá¹…kappanÄ• nattatÄ• ya n
\Be I 276/ chandanÄ• nattaá¹ƒ uppajjati. __pariá¸·Ä• hanÄ• natta_nti chandanÄ• nattatÄ• ya
saddapariá¸·Ä• hoti evaá¹ƒ pariá¸·Ä• hanÄ• nattaá¹ƒ uppajjati. __pariyesanÄ• nÄ• natta_nti
rÅ«papariyesanÄ• dinÄ• nattaá¹ƒ uppajjati. __lÄ• bhanÄ• natta_nti pariyesanÄ• nÄ• nattatÄ
rÅ«papaá¹-ilÄ• bhÄ• dinÄ• nattaá¹ƒ uppajjatÄ«ti.

dhammanÄ• nattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20-24. Ã±Ä• á¹‡apaÃ±cakaniddesavaá¹‡á¹‡anÄ•

<75> Ã±Ä• á¹‡apaÃ±cakaniddese \Ee I 305/ tesaá¹ƒ paÃ±cannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ anu
ekatova pucchÄ• vissajjanÄ• ni katÄ• ni. __abhiÃ±Ã±Ä• tÄ• hontÄ«_ti dhammasabhÄ• vala

suá¹-á¹-hu Ã±Ä• tÄ• honti. __Ã±Ä• tÄ• hontÄ«_ti Ã±Ä• tapariÃ±Ã±Ä• vasena sabhÄ• vato
honti. yena Ã±Ä• á¹‡ena te dhammÄ• Ã±Ä• tÄ• honti, taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá
paÃ±Ã±Ä• ti sambandho. iminÄ• va nayena sesaÃ±Ä• á¹‡Ä• nipi yojetabbÄ• ni. __pariÃ±Ã±
sÄ• maÃ±Ã±alakkhaá¹‡avasena samantato Ã±Ä• tÄ• honti. __tÄ«ritÄ• hontÄ«_ti tÄ«raá¹‡
upaparikkhitÄ• samÄ• pitÄ• nÄ• ma honti. __pahÄ«nÄ• hontÄ«_ti aniccÄ• nupassanÄ• di
niccasaÃ±Ã±Ä• dayo bhaá¹…gÄ• nupassanato paá¹-á¹-hÄ• ya pahÄ«nÄ• honti. __pariccat
chaá¸• á¸• itÄ• nÄ• ma honti. __bhÄ• vitÄ• hontÄ«_ti vaá¸• á¸• hitÄ• paribhÄ• vitÄ• ca ho
sakiccasÄ• dhanapaá¹-ipakkhapahÄ• nena ekakiccÄ• honti, paccanÄ«kato vÄ• vimuttivas
honti. __sacchikatÄ• hontÄ«_ti paá¹-ilÄ• bhavasena phaladhammo paá¹-ivedhavasena nibb
paccakkhakatÄ• honti. __phassitÄ• hontÄ«_ti paá¹-ilÄ• bhaphusanena paá¹-ivedhaphusan
honti. imÄ• ni paÃ±ca Ã±Ä• á¹‡Ä• ni heá¹-á¹-hÄ• sutamayaÃ±Ä• á¹‡avasena vuttÄ• ni, idh

Ã±Ä• á¹‡apaÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

25-28. paá¹-isambhidÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<76> paá¹-isambhidÄ• Ã±Ä• á¹‡aniddese \Ne I 251/ \Ee I 306/ yasmÄ• dhamme avutte tas
vattuá¹ƒ, tasmÄ• uddiá¹-á¹-hÄ• naá¹ƒ paá¹-ipÄ• á¹-iá¹ƒ anÄ• diyitvÄ• paá¹-hamaá¹ƒ dham
dhammÄ• dÄ«naá¹ƒ \Be I 277/ atthÄ• vuttÄ• yeva. __saddhindriyaá¹ƒ dhammo_tiÄ• dÄ«hi
dhamme vatvÄ• nÄ• nattasaddassa atthaá¹ƒ dassento __aÃ±Ã±o saddhindriyaá¹ƒ dhamm
dhammoâ€™â€™ ti hi vutte dhammÄ• naá¹ƒ nÄ• nattaá¹ƒ dassitaá¹ƒ hoti. __paá¹-ividitÄ• _
viditÄ• pÄ• kaá¹-Ä• nÄ• ma honti. tena paá¹-isambhidÄ• padassa attho vutto. __adhimokk
tesaá¹ƒ saddhÄ• dÄ«naá¹ƒ adhimuccanÄ• dikiccaá¹ƒ attho nÄ• mÄ• ti dasseti. __sandasse
Ã±Ä• petukÄ• massa paraá¹ƒ sandassetuá¹ƒ. parassa pana vacanaá¹ƒ suá¹‡antassÄ• pi la
__byaÃ±jananiruttÄ• bhilÄ• pÄ• _ti nÄ• mabyaÃ±janaá¹ƒ nÄ• manirutti nÄ• mÄ• bhilÄ• po.
byaÃ±jayatÄ«ti byaÃ±janaá¹ƒ, ``saá¹…khatamabhisaá¹…kharontÄ«ti kho, bhikkhave, tasmÄ
vuccantÄ«â€™â€™ ti (SN b III 79) evaá¹ƒ niddhÄ• retvÄ• sahetukaá¹ƒ katvÄ• vuccamÄ• n
etena atthoti abhilÄ• poti vuccati.

nÄ• maÃ±ca nÄ• metaá¹ƒ catubbidhaá¹ƒ --- sÄ• maÃ±Ã±anÄ• maá¹ƒ, guá¹‡anÄ• maá¹ƒ, k
opapÄ• tikanÄ• manti. tattha paá¹-hamakappikesu mahÄ• janena sammannitvÄ• á¹-hapitat
raÃ±Ã±o nÄ• maá¹ƒ __sÄ• maÃ±Ã±anÄ• maá¹ƒ_. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``mahÄ• jana
`mahÄ• sammato mahÄ• sammatoâ€™ tveva paá¹-hamaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€
``dhammakathiko paá¹ƒsukÅ«liko vinayadharo tipiá¹-akadharo saddho satoâ€™â€™ ti evar
Ä• gatanÄ• maá¹ƒ __guá¹‡anÄ• maá¹ƒ_. ``bhagavÄ• \Ee I 307/ arahaá¹ƒ sammÄ• sambud
tathÄ• gatassa anekÄ• ni nÄ• masatÄ• ni guá¹‡anÄ• mÄ• neva. tena vuttaá¹ƒ ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ehi nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti ||

yaá¹ƒ pana jÄ• tassa kumÄ• rakassa nÄ• maggahaá¹‡adivase dakkhiá¹‡eyyÄ• naá¹ƒ sakk
Ã±Ä• takÄ• kappetvÄ• pakappetvÄ• ``ayaá¹ƒ asuko nÄ• mÄ• â€™â€™ ti nÄ• maá¹ƒ karo
yÄ• pana purimapaÃ±Ã±atti aparapaÃ±Ã±attiyaá¹ƒ patati, purimavohÄ• ro pacchimavohÄ•
purimakappepi cando candoyeva nÄ• ma, etarahipi candoyeva. atÄ«te sÅ«riyo, samuddo, p
pabbatoyeva nÄ• ma, etarahipi pabbatoyevÄ• ti, idaá¹ƒ __opapÄ• tikanÄ• maá¹ƒ_. idaá¹ƒ c
ekaá¹ƒ nÄ• mameva \Ne I 252/ hoti \Be I 278/, taá¹ƒ lokasaá¹…ketamattasiddhaá¹ƒ parama
aÃ±Ã±e pana ``nÄ• maá¹ƒ nÄ• ma atthajotako saddoâ€™â€™ ti vadanti. balabojjhaá¹…gan
vuttanayÄ• nusÄ• reneva attho veditabbo.

paá¹-isambhidÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

29-31. Ã±Ä• á¹‡attayaniddesavaá¹‡á¹‡anÄ•

<78> Ã±Ä• á¹‡attayaniddese \Ee I 308/ __nimitta_nti saá¹…khÄ• ranimittaá¹ƒ. __animitte_t
saá¹…khÄ• ranimittapaá¹-ipakkhe nibbÄ• ne. __adhimuttattÄ• _ti tanninnabhÄ• vena cittass
__phussa phussa vayaá¹ƒ passatÄ«_ti saá¹…khÄ• ranimittaá¹ƒ Ã±Ä• á¹‡ena phusitvÄ• ph
vipassanÄ• Ã±Ä• á¹‡eneva passati. etena bhaá¹…gÄ• nupassanÄ• siddhÄ• . sÄ• aniccÄ•
dukkhattÄ• sÄ• dukkhÄ• nupassanaá¹ƒ, dukkhassa anattattÄ• sÄ• anattÄ• nupassananti
vuttÄ• honti. __animitto vihÄ• ro_ti nimittaá¹ƒ bhayato diá¹-á¹-hattÄ• so vipassanattayavihÄ
nÄ• ma hoti. __paá¹‡idhi_nti taá¹‡haá¹ƒ. __appaá¹‡ihite_ti taá¹‡hÄ• paá¹-ipakkhe nibbÄ• n
attÄ• bhinivesaá¹ƒ. __suÃ±Ã±ate_ti attavirahite nibbÄ• ne. __suÃ±Ã±ato_ti suÃ±Ã±aá¹ƒyev
ajjhupekkhitvÄ• _ti vipÄ• kappavattaá¹ƒ saá¹…khÄ• rupekkhÄ• ya ajjhupekkhitvÄ• .
sugatisaá¹…khÄ• tavipÄ• kappavattÄ• bhinandino hi sattÄ• . ayaá¹ƒ pana phalasamÄ• patt
pavattaá¹ƒ, sabbaÃ±ca saá¹…khÄ• ragataá¹ƒ aniccÄ• dito passitvÄ• ajjhupekkhatiyeva. ev
phalasamÄ• pattiá¹ƒ samÄ• pajjituá¹ƒ sakkoti, na aÃ±Ã±athÄ• . __Ä• vajjitvÄ• _ti Ä• vajjane
__samÄ• pajjatÄ«_ti phalasamÄ• pattiá¹ƒ paá¹-ipajjati. __animittÄ• samÄ• pattÄ«_ti nimitta
samÄ• pannattÄ• animittÄ• samÄ• patti nÄ• ma. __animittavihÄ• rasamÄ• pattÄ«_ti vipass
phalasamÄ• pattivasena ca tadubhayaá¹ƒ nÄ• ma hoti.

<79> idÄ• ni saá¹…khÄ• ranimittameva vibhajitvÄ• dassento __rÅ«panimitta_ntiÄ• dimÄ•
vattabbaá¹ƒ pubbe vuttameva. ``aÃ±Ã±o animittavihÄ• roâ€™â€™ tiÄ• dÄ«hi vutteyeva nig
saá¹…khepena __vihÄ• raá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma phalasamÄ• pattiyÄ• pubbabhÄ
á¹-hitassa vipassanÄ• vihÄ• ranÄ• natte Ã±Ä• á¹‡aá¹ƒ \Ee I 309/ __samÄ• pattaá¹-á¹-he Ã±
phalasamÄ• pattinÄ• natte Ã±Ä• á¹‡aá¹ƒ. __vihÄ• rasamÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ_ nÄ
Ã±Ä• á¹‡aá¹ƒ. vipassanÄ• vihÄ• reneva \Be I 279/ vÄ«tinÄ• metukÄ• mo vipassanÄ• vihÄ•

phalasamÄ• pattivihÄ• reneva vÄ«tinÄ• metukÄ• mo vipassanÄ• paá¹-ipÄ• á¹-iyÄ• ussakki
phalasamÄ• pattivihÄ• rameva pavatteti, tadubhayena vÄ«tinÄ• metukÄ• mo tadubhayaá¹ƒ
puggalÄ• dhippÄ• yavasena tividhaá¹ƒ jÄ• taá¹ƒ. sesamettha vattabbaá¹ƒ
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡avaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

Ã±Ä• á¹‡attayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

32. Ä• nantarikasamÄ• dhiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<80> Ä• nantarikasamÄ• dhiÃ±Ä• á¹‡aniddese \Ee I 310/ __nekkhammavasenÄ• _tiÄ• dÄ«
nekkhammaabyÄ• pÄ• daÄ• lokasaÃ±Ã±Ä• avikkhepadhammavavatthÄ• naÃ±Ä• á¹‡apÄ•
upacÄ• rajjhÄ• nasampayuttÄ• tassa tassa kilesassa vipakkhabhÅ«tÄ• satta dhammÄ• ek
__cittassa ekaggatÄ• avikkhepo_ti ekaggassa bhÄ• vo ekaggatÄ• , nÄ• nÄ• rammaá¹‡e na
avikkhepo, cittassa ekaggatÄ• saá¹…khÄ• to avikkhepoti attho. __samÄ• dhÄ«_ti ekÄ• ram
tena cittanti samÄ• dhi nÄ• mÄ• ti attho. __tassa samÄ• dhissa vasenÄ• _ti upacÄ• rasamÄ
yathÄ• bhÅ«tÄ• vabodhato vuttappakÄ• rassa samÄ• dhissa vasena. __uppajjati Ã±Ä• á¹‡a
yathÄ• kkamena uppajjati. __khÄ«yantÄ«_ti samucchedavasena khÄ«yanti. __itÄ«_ti vuttap
nigamanaá¹ƒ. __paá¹-hamaá¹ƒ samatho_ti pubbabhÄ• ge samÄ• dhi hoti. __pacchÄ• Ã±Ä•
maggakkhaá¹‡e Ã±Ä• á¹‡aá¹ƒ hoti.

__kÄ• mÄ• savo_ti paÃ±cakÄ• maguá¹‡ikarÄ• go. __bhavÄ• savo_ti rÅ«pÄ• rÅ«pabhaves
sassatadiá¹-á¹-hisahajÄ• to rÄ• go bhavavasena patthanÄ• . __diá¹-á¹-hÄ• savo_ti dvÄ• saá
__avijjÄ• savo_ti dukkhÄ• dÄ«su aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ. bhummavacan
``sotÄ• pattimaggenÄ• â€™â€™ tiÄ• dinÄ• Ä• savakkhayakarena maggena Ä• savakkhaya
okÄ• savissajjanaá¹ƒ kataá¹ƒ, maggakkhaá¹‡eti vuttaá¹ƒ hoti. __anavaseso_ti natthi etassa
__apÄ• yagamanÄ«yo_ti nirayatiracchÄ• nayonipettivisayÄ• surakÄ• yÄ• cattÄ• ro sukhasa
apÄ• yÄ• , yassa saá¹ƒvijjati \Be I 280/, taá¹ƒ puggalaá¹ƒ apÄ• ye gametÄ«ti apÄ• yagaman
dubhatovuá¹-á¹-hÄ• nakathÄ• yaá¹ƒ vuttÄ• .

__avikkhepavasenÄ• _ti pavattamÄ• nassa samÄ• dhissa \Ee I 311/ upanissayabhÅ«tasan
__pathavÄ«kasiá¹‡avasenÄ• _tiÄ• dÄ«su dasa kasiá¹‡Ä• ni tadÄ• rammaá¹‡ikaappanÄ• sa
buddhÄ• nussatiÄ• dayo \Ne I 254/ maraá¹‡assati upasamÄ• nussati ca upacÄ• rajjhÄ• nav
kÄ• yagatÄ• sati ca appanÄ• samÄ• dhivasena vuttÄ• , dasa asubhÄ• paá¹-hamajjhÄ• nav

buddhaá¹ƒ Ä• rabbha uppannÄ• anussati __buddhÄ• nussati_. ``itipi so bhagavÄ• arahaâ
ntiÄ• dibuddhaguá¹‡Ä• rammaá¹‡Ä• ya (MN I 74; AN a III 71; c 9.27) satiyÄ• etaá¹ƒ adhiva
buddhÄ• nussatiyÄ• vasena. tathÄ• dhammaá¹ƒ Ä• rabbha uppannÄ• anussati __dhamm
bhagavatÄ• dhammoâ€™â€™ tiÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adh

uppannÄ• anussati __saá¹…ghÄ• nussati_. ``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gh
tiÄ• disaá¹…ghaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. sÄ«laá¹ƒ Ä• rabbh
__sÄ«lÄ• nussati_. attano akhaá¹‡á¸• atÄ• disÄ«laguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ
Ä• rabbha uppannÄ• anussati __cÄ• gÄ• nussati_. attano muttacÄ• gatÄ• dicÄ• gaguá¹‡Ä
adhivacanaá¹ƒ. devatÄ• Ä• rabbha uppannÄ• anussati __devatÄ• nussati_. devatÄ• sakk
attano saddhÄ• diguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. Ä• nÄ• pÄ• ne Ä
__Ä• nÄ• pÄ• nassati_. Ä• nÄ• pÄ• nanimittÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ adhivacanaá
sati __maraá¹‡assati_. ekabhavapariyÄ• pannajÄ«vitindriyupacchedasaá¹…khÄ• tamaraá¹‡
etaá¹ƒ adhivacanaá¹ƒ. kucchitÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ paá¹-ikÅ«lÄ• naá¹ƒ Ä• yattÄ• Ä• k
sarÄ«re gatÄ• pavattÄ• , tÄ• disaá¹ƒ vÄ• kÄ• yaá¹ƒ gatÄ• sati __kÄ• yagatÄ• sati_. ``kÄ•
vattabbe rassaá¹ƒ akatvÄ• ``kÄ• yagatÄ• satÄ«â€™â€™ ti vuttÄ• . tatheva idhÄ• pi kÄ• ya
kesÄ• dikesu kÄ• yakoá¹-á¹-hÄ• sesu paá¹-ikÅ«lanimittÄ• rammaá¹‡Ä• ya satiyÄ• etaá¹ƒ a
Ä• rabbha uppannÄ• anussati __upasamÄ• nussati_. sabbadukkhÅ«pasamÄ• rammaá¹‡Ä
dasa asubhÄ• heá¹-á¹-hÄ• vuttatthÄ• .

<81> __dÄ«ghaá¹ƒ_ \Be I 281/ __assÄ• savasenÄ• _tiÄ• dÄ«ni appanÅ«pacÄ• rasamÄ• d
vuttÄ• ni. __dÄ«ghaá¹ƒ assÄ• savasenÄ• _ti dÄ«ghanti vuttaassÄ• savasena. ``dÄ«ghaá¹ƒ
assasÄ• mÄ«ti pajÄ• nÄ• tÄ«â€™â€™ ti (DN II 374; MN I 107; III 148) hi vuttaá¹ƒ. esa nayo
__sabbakÄ• yapaá¹-isaá¹ƒvedÄ«_ti sabbassa assÄ• sapassÄ• sakÄ• yassa \Ee I 312/ paá¹
kÄ• yasaá¹…khÄ• ra_nti oá¸·Ä• rikaá¹ƒ assÄ• sapassÄ• saá¹…khÄ• taá¹ƒ kÄ• yasaá¹…khÄ
``dÄ«ghaá¹ƒ rassaá¹ƒ sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passambhayaá¹ƒ kÄ• yasaá¹…khÄ• r
appanÄ• samÄ• dhi vutto. __pÄ«tipaá¹-isaá¹ƒvedÄ«_ti pÄ«tiá¹ƒ pÄ• kaá¹-aá¹ƒ karonto.
__cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ«_ti saÃ±Ã±Ä• vedanÄ• saá¹…khÄ• taá¹ƒ cittasaá¹…k
__abhippamodayaá¹ƒ citta_nti cittaá¹ƒ modento. __samÄ• dahaá¹ƒ citta_nti Ä• rammaá¹‡e
samaá¹ƒ á¹-hapento. __vimocayaá¹ƒ citta_nti cittaá¹ƒ nÄ«varaá¹‡Ä• dÄ«hi vimocento. __pÄ
sukhapaá¹-isaá¹ƒvedÄ« cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passambhayaá¹ƒ cittasaá¹…kh
__cittapaá¹-isaá¹ƒvedÄ« abhippamodayaá¹ƒ cittaá¹ƒ samÄ• dahaá¹ƒ cittaá¹ƒ vimocayaá¹ƒ c
appanÄ• samÄ• dhivasena vipassanÄ• sampayuttasamÄ• dhivasena ca vuttÄ• ni. __aniccÄ
aniccÄ• nupassanÄ• vasena. __virÄ• gÄ• nupassÄ«_ti nibbidÄ• nupasanÄ• vasena. __niro
bhaá¹…gÄ• nupassanÄ• vasena. __paá¹-inissaggÄ• nupassÄ«_ti vuá¹-á¹-hÄ• nagÄ• minÄ«
tadaá¹…gavasena saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilese pariccajati. saá¹…khatad
nibbÄ• ne tanninnatÄ• ya pakkhandati. idaá¹ƒ catukkaá¹ƒ vipassanÄ• sampayuttasamÄ• dh
__assÄ• savasena passÄ• savasenÄ• _ti cettha assÄ• sapassÄ• sapavattimattaá¹ƒ gahetv
tadÄ• rammaá¹‡akaraá¹‡avasena. vitthÄ• ro panettha Ä• nÄ• pÄ• nakathÄ• yaá¹ƒ Ä• vibha

Ä• nantarikasamÄ• dhiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

33. araá¹‡avihÄ• raÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<82> araá¹‡avihÄ• raÃ±Ä• á¹‡aniddese \Ee I 313/ aniccÄ• nupassanÄ• dayo vuttatthÄ• . _
anattÄ• nupassanÄ• ya vuá¹-á¹-hitassa suÃ±Ã±atÄ• kÄ• reneva pavattÄ• arahattaphalasan
vihÄ• ro_ti aniccÄ• nupassanÄ• ya vuá¹-á¹-hitassa animittÄ• kÄ• rena pavattÄ• arahattaph
__appaá¹‡ihito_ \Be I 282/ __vihÄ• ro_ti dukkhÄ• nupassanÄ• ya vuá¹-á¹-hitassa appaá¹‡ih
arahattaphalasamÄ• patti. __suÃ±Ã±ate adhimuttatÄ• _ti suÃ±Ã±ate phalasamÄ• pattiyÄ•
adhimuttatÄ• . sesadvayepi eseva nayo. __paá¹-hamaá¹ƒ jhÄ• na_ntiÄ• dÄ«hi arahattaphal
samÄ• pajjitukÄ• massa vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• jhÄ• nasamÄ• pattiyo vuttÄ
vipassanÄ• phalasamÄ• pattipaá¹‡Ä«tÄ• dhimuttijhÄ• nasamÄ• pattiyo sabbakilesÄ• naá¹ƒ
``araá¹‡avihÄ• roâ€™â€™ ti vattuá¹ƒ arahanti.

__paá¹-hamena jhÄ• nena nÄ«varaá¹‡e haratÄ«ti araá¹‡avihÄ• ro_ti paá¹-hamajjhÄ• nasan
jhÄ• nena nÄ«varaá¹‡e haratÄ«ti taá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ araá¹‡avihÄ• roti attho. se
arahato nÄ«varaá¹‡Ä• bhÄ• vepi nÄ«varaá¹‡avipakkhattÄ• paá¹-hamassa jhÄ• nassa nÄ«v
veditabbaá¹ƒ. vipassanÄ• phalasamÄ• pattipaá¹‡Ä«tÄ• dhimuttivasena tidhÄ• araá¹‡avihÄ
kasmÄ• jhÄ• nasamÄ• pattiyova \Ne I 256/ araá¹‡avihÄ• roti niddiá¹-á¹-hÄ• ti ce? uddesava
tissannaá¹ƒ araá¹‡avihÄ• ratÄ• ya siddhattÄ• . phalasamÄ• pattivipassanÄ• ya pana bhÅ«m
jhÄ• nasamÄ• pattÄ«naá¹ƒ araá¹‡avihÄ• ratÄ• avutte na sijjhati, tasmÄ• asiddhameva sÄ•
jhÄ• naá¹ƒ araá¹‡avihÄ• roâ€™â€™ tiÄ• di vuttanti veditabbaá¹ƒ. tÄ• saÃ±hi araá¹‡avihÄ•
asiddhÄ• pi niddese vuttattÄ• siddhÄ• ti. tesaá¹ƒ vÄ• yojitanayeneva \Ee I 314/ ``aniccÄ• n
niccasaÃ±Ã±aá¹ƒ haratÄ«ti araá¹‡avihÄ• ro, dukkhÄ• nupassanÄ• sukhasaÃ±Ã±aá¹ƒ hara
anattÄ• nupassanÄ• attasaÃ±Ã±aá¹ƒ haratÄ«ti araá¹‡avihÄ• ro, suÃ±Ã±ato vihÄ• ro asuÃ±
araá¹‡avihÄ• ro, animitto vihÄ• ro nimittaá¹ƒ haratÄ«ti araá¹‡avihÄ• ro, appaá¹‡ihito vihÄ• r
haratÄ«ti araá¹‡avihÄ• ro, suÃ±Ã±atÄ• dhimuttatÄ• asuÃ±Ã±atÄ• dhimuttiá¹ƒ haratÄ«ti ara
animittÄ• dhimuttatÄ• nimittÄ• dhimuttiá¹ƒ haratÄ«ti araá¹‡avihÄ• ro, appaá¹‡ihitÄ• dhimutt
paá¹‡ihitÄ• dhimuttiá¹ƒ haratÄ«ti araá¹‡avihÄ• roâ€™â€™ ti yojetvÄ• gahetabbaá¹ƒ.

araá¹‡avihÄ• raÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

34. nirodhasamÄ• pattiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<83> nirodhasamÄ• pattiÃ±Ä• á¹‡aniddese \Ee I 315/ \Be I 283/ __samathabala_nti kÄ• ma
paccanÄ«kadhamme sametÄ«ti samatho, soyeva akampanÄ«yaá¹-á¹-hena balaá¹ƒ. anÄ• g
samÄ• dhipaá¹-ipakkhassa kÄ• macchandassa pahÄ• nena samÄ• dhismiá¹ƒ paripÅ«rakÄ•
samÄ• dhi balappattoti katvÄ• ``samathabalaâ€™â€™ nti vuccati, na aÃ±Ã±esaá¹ƒ. samÄ•
__vipassanÄ• bala_nti aniccÄ• divasena vividhehi Ä• kÄ• rehi dhamme passatÄ«ti vipassan
akampanÄ«yaá¹-á¹-hena balaá¹ƒ. tesaá¹ƒyeva ubhinnaá¹ƒ balappattaá¹ƒ vipassanÄ• Ã±Ä•
samathabalaá¹ƒ anupubbena cittasantÄ• navÅ«pasamanatthaá¹ƒ nirodhe ca paá¹-ipÄ• dan

pavatte Ä• dÄ«navadassanatthaá¹ƒ nirodhe ca Ä• nisaá¹ƒsadassanatthaá¹ƒ.

__nÄ«varaá¹‡e_ti nimittatthe bhummavacanaá¹ƒ, nÄ«varaá¹‡animittaá¹ƒ nÄ«varaá¹‡apacc
vÄ• bhummavacanaá¹ƒ, nÄ«varaá¹‡enÄ• ti attho. __na kampatÄ«_ti jhÄ• nasamaá¹…gÄ«p
jhÄ• naá¹…gÄ• naá¹ƒ adhippetattÄ• paá¹-hamena jhÄ• nena taá¹ƒsampayuttasamÄ• dhi n
cettha yojanÄ• gahetabbÄ• . __uddhacce cÄ• _ti uddhaccasahagatacittuppÄ• de uddhacce
uddhatabhÄ• vo \Ne I 257/, taá¹ƒ avÅ«pasamalakkhaá¹‡aá¹ƒ. __uddhaccasahagatakilese c
ekuppÄ• dÄ• dibhÄ• vaá¹ƒ gate uddhaccasampayutte mohaahirikaanottappakilese ca. __kh
uddhaccasampayuttacatukkhandhe ca. __na kampati na calati na vedhatÄ«_ti aÃ±Ã±amaÃ±
kampati, uddhaccasahagatakilese na calati, uddhaccasahagatakkhandhe na vedhatÄ«ti yoj
vipassanÄ• balaá¹ƒ sattannaá¹ƒyeva anupassanÄ• naá¹ƒ vuttattÄ• \Ee I 316/ tÄ• saá¹ƒyev
paripuá¹‡á¹‡aá¹ƒ hotÄ«ti veditabbaá¹ƒ. __avijjÄ• ya cÄ• _ti dvÄ• dasasupi akusalacittuppÄ•
__avijjÄ• sahagatakilese cÄ• _ti yathÄ• yogaá¹ƒ avijjÄ• ya
sampayuttalobhadosamÄ• nadiá¹-á¹-hivicikicchÄ• thinauddhaccaahirikaanottappakilese ca.

__vacÄ«saá¹…khÄ• rÄ• _ti vitakkavicÄ• rÄ• . ``pubbe kho, Ä• vuso visÄ• kha, vitakketvÄ•
vÄ• caá¹ƒ bhindati, tasmÄ• vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• roâ€™â€™ ti (MN I 463) va
saá¹…kharonti uppÄ• dentÄ«ti vacÄ«saá¹…khÄ• rÄ• . __kÄ• yasaá¹…khÄ• rÄ• _ti assÄ• sa
kho, Ä• vuso visÄ• kha, kÄ• yikÄ• ete dhammÄ• kÄ• yapaá¹-ibaddhÄ• , tasmÄ• assÄ• sa
ti (MN I 463) vacanato kÄ• yena saá¹…kharÄ«yantÄ«ti kÄ• yasaá¹…khÄ• rÄ• . __saÃ±Ã±Ä
vedanÄ• ya ca nirodhaá¹ƒ. __cittasaá¹…khÄ• rÄ• _ti saÃ±Ã±Ä• ca vedanÄ• ca. ``cetasikÄ
cittapaá¹-ibaddhÄ• , tasmÄ• saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ• roâ€™â€™ ti (MN
saá¹…kharÄ«yantÄ«ti cittasaá¹…khÄ• rÄ• .

<84> Ã±Ä• á¹‡acariyÄ• su anupassanÄ• vasÄ• ne, vivaá¹-á¹-anÄ• nupassanÄ• gahaá¹‡en
cariyÄ• kathÄ• ya Ã±Ä• á¹‡acariyÄ• ti vuttÄ• sesÄ• nupassanÄ• pi gahitÄ• hontÄ«ti vedita
Ã±Ä• á¹‡acariyÄ• hÄ«_ti ca ukkaá¹-á¹-haparicchedo, anÄ• gÄ• missa pana arahattamaggap
paripuá¹‡á¹‡abalattÄ• .

<85> __navahi samÄ• dhicariyÄ• hÄ«_ti ettha paá¹-hamajjhÄ• nÄ• dÄ«hi aá¹-á¹-ha, paá¹-h
paá¹-ilÄ• bhatthÄ• ya sabbattha upacÄ• rajjhÄ• navasena ekÄ• ti nava samÄ• dhicariyÄ• . k
nÄ• nattaá¹ƒ? samathabalenapi hi ``nekkhammavasenÄ• â€™â€™ tiÄ• dÄ«hi sattahi pariyÄ
peyyÄ• lavitthÄ• rato ``paá¹-hamajjhÄ• navasenÄ• â€™â€™ tiÄ• dÄ«hi samasattatiyÄ• vÄ•
appanÅ«pacÄ• rasamÄ• dhi vutto, samÄ• dhicariyÄ• yapi ``paá¹-hamaá¹ƒ jhÄ• naâ€™â€™
pariyÄ• yehi appanÄ• samÄ• dhi vutto. __paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• yÄ•
pariyÄ• yehi upacÄ• rasamÄ• dhi vuttoti ubhayatthÄ• pi appanÅ«pacÄ• rasamÄ• dhiyeva vu
akampiyaá¹-á¹-hena balÄ• ni vasÄ«bhÄ• vaá¹-á¹-hena \Ne I 258/ cariyÄ• ti veditabbÄ• . vipa
anupassanÄ• va ``vipassanÄ• balaâ€™â€™ nti vuttÄ• , Ã±Ä• á¹‡acariyÄ• ya satta ca anup

vivaá¹-á¹-anÄ• nupassanÄ• dayo nava ca visesetvÄ• \Ee I 317/ vuttÄ• . idaá¹ƒ nesaá¹ƒ nÄ•
anupassanÄ• pana akampiyaá¹-á¹-hena balÄ• ni vasÄ«bhÄ• vaá¹-á¹-hena cariyÄ• ti vedital

``vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• â€™â€™ ti (Paá¹-is I 34 mÄ• tikÄ•) ettha vuttavasiyo vissa
vasiyo_ti itthiliá¹…gavohÄ• rena vuttaá¹ƒ. vaso eva vasÄ«ti vuttaá¹ƒ hoti. puna \Be I 285/
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya tÄ• vasiyo vissajjento __Ä• vajjanavasÄ«_tiÄ• d
Ä• vajjanavaso, so assa atthÄ«ti Ä• vajjanavasÄ«. eseva nayo sesesu. __paá¹-hamaá¹ƒ jhÄ
yattha yattha padese icchati gÄ• me vÄ• araÃ±Ã±e vÄ• , tattha tattha Ä• vajjati. __yadiccha
kÄ• le sÄ«takÄ• le vÄ• uá¹‡hakÄ• le vÄ• , tadÄ• tadÄ• Ä• vajjati. atha vÄ• yaá¹ƒ yaá¹ƒ p
icchati pathavÄ«kasiá¹‡Ä• rammaá¹‡aá¹ƒ vÄ• sesÄ• rammaá¹‡aá¹ƒ vÄ• , taá¹ƒ taá¹ƒ Ä• va
ekekakasiá¹‡Ä• rammaá¹‡assÄ• pi jhÄ• nassa vasitÄ• naá¹ƒ vuttattÄ• purimayojanÄ• yeva
__yÄ• vaticchaka_nti yÄ• vatakaá¹ƒ kÄ• laá¹ƒ icchati accharÄ• saá¹…ghÄ• tamattaá¹ƒ satt
kÄ• laá¹ƒ Ä• vajjati. __Ä• vajjanÄ• yÄ• _ti manodvÄ• rÄ• vajjanÄ• ya. __dandhÄ• yitatta_nt
alasabhÄ• vo vÄ• . __samÄ• pajjatÄ«_ti paá¹-ipajjati, appetÄ«ti attho. __adhiá¹-á¹-hÄ• tÄ«_
adhikaá¹ƒ katvÄ• tiá¹-á¹-hati. __vuá¹-á¹-hÄ• navasiyaá¹ƒ_paá¹-hamaá¹ƒ jhÄ• nanti nissakk
paá¹-hamajjhÄ• nÄ• ti attho. __paccavekkhatÄ«_ti paccavekkhaá¹‡ajavanehi nivattitvÄ• pa
pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana atthappakÄ• sanÄ• --- paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• ya vitakkaá¹ƒ Ä• vaj
upacchinditvÄ• pavattÄ• vajjanÄ• nantaraá¹ƒ vitakkÄ• rammaá¹‡Ä• neva cattÄ• ri paÃ±ca
dve bhavaá¹…gÄ• ni, tato puna vicÄ• rÄ• rammaá¹‡aá¹ƒ Ä• vajjanaá¹ƒ vuttanayeneva java
jhÄ• naá¹…gesu yadÄ• nirantaraá¹ƒ cittaá¹ƒ pesetuá¹ƒ sakkoti, athassa Ä• vajjanavasÄ« s
pana matthakappattÄ• vasÄ« bhagavato yamakapÄ• á¹-ihÄ• riyeva labbhati. ito paraá¹ƒ sÄ
nÄ• ma natthi. aÃ±Ã±esaá¹ƒ pana antarantarÄ• bhavaá¹…gavÄ• re gaá¹‡anÄ• natthi. mah
nandopanandadamane viya sÄ«ghaá¹ƒ samÄ• pattisamÄ• pajjanasamatthatÄ• samÄ• pajj
vÄ• dasaccharÄ• mattaá¹ƒ vÄ• khaá¹‡aá¹ƒ samÄ• pattiá¹ƒ á¹-hapetuá¹ƒ samatthatÄ• adh
nÄ• ma. tatheva tato lahuá¹ƒ vuá¹-á¹-hÄ• nasamatthatÄ• vuá¹-á¹-hÄ• navasÄ« nÄ• ma. pa
Ä• vajjanavasiyÄ• eva vuttÄ• . paccavekkhaá¹‡ajavanÄ• neva hi tattha Ä• vajjanÄ• nantar
Ä• vajjanavasiyÄ• siddhÄ• ya paccavekkhaá¹‡avasÄ« siddhÄ• hoti, adhiá¹-á¹-hÄ• navasiy
vuá¹-á¹-hÄ• navasÄ« siddhÄ• hoti. evaá¹ƒ santepi ``ayaá¹ƒ pana matthakappattÄ• vasÄ« b
yamakapÄ• á¹-ihÄ• riyeva labbhatÄ«â€™â€™ ti vuttattÄ• pÄ• á¹-ihÄ• riyakÄ• le jhÄ• naá¹.
abhÄ• vato \Be I 286/ nÄ• nÄ• vidhavaá¹‡á¹‡Ä• dinimmÄ• nassa nÄ• nÄ• kasiá¹‡avasena i
taá¹ƒ taá¹ƒ kasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitukÄ• massa yathÄ• ruci lahuá¹ƒ
vuttanayena Ä• vajjanapavattanasamatthatÄ• Ä• vajjanavasÄ«, tadÄ• vajjanavÄ«thiyaá¹ƒ y
appanÄ• samatthatÄ• samÄ• pajjanasamatthatÄ• samÄ• pajjanavasÄ«. evaÃ±hi vuccamÄ
vasÄ«paá¹-ipÄ• á¹-i ca yathÄ• kkameneva yujjati. jhÄ• naá¹…gapaccavekkhaá¹‡Ä• yaá¹ƒ p
paÃ±ca javanÄ• nÄ«â€™â€™ ti vuttattÄ• vuttanayena sattasupi javanesu javantesu pacca
evaá¹ƒ sante ``paá¹-hamajjhÄ• naá¹ƒ Ä• vajjatÄ«â€™â€™ ti vacanaá¹ƒ na yujjatÄ«ti ce? ya

jhÄ• naá¹ƒ kÄ• raá¹‡opacÄ• rena kasiá¹‡anti vuttaá¹ƒ, tathÄ• jhÄ• napaccayaá¹ƒ kasiá¹‡aá
buddhÄ• namuppÄ• doâ€™â€™ tiÄ• dÄ«su (Dhp 194) viya phalopacÄ• rena jhÄ• nanti vutt
á¹-hatvÄ• vuá¹-á¹-hitassa niddÄ• ya pabuddhassa puna niddokkamane viya puna jhÄ• nokk
adhiá¹-á¹-hÄ• navasÄ«yeva nÄ• ma, yathÄ• paricchedena vuá¹-á¹-hitassa pana vuá¹-á¹-hÄ•
satipi vuá¹-á¹-hÄ• navasÄ« nÄ• ma hotÄ«ti ayaá¹ƒ tesaá¹ƒ viseso.

nirodhasamÄ• pattiyÄ• vibhÄ• vanatthaá¹ƒ pana idaá¹ƒ paÃ±hakammaá¹ƒ --- kÄ• nirodha
samÄ• pajjanti, ke na samÄ• pajjanti, kattha samÄ• pajjanti, kasmÄ• samÄ• pajjanti, katha
hoti, kathaá¹ƒ á¹-hÄ• naá¹ƒ, kathaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, vuá¹-á¹-hitassa kinninnaá¹ƒ cittaá¹
samÄ• pannassa ca ko viseso, nirodhasamÄ• patti \Ee I 319/ kiá¹ƒ saá¹…khatÄ• asaá¹…kh
nipphannÄ• anipphannÄ• ti?

tattha __kÄ• nirodhasamÄ• pattÄ«_ti? yÄ• anupubbanirodhavasena cittacetasikÄ• naá¹ƒ

__ke taá¹ƒ samÄ• pajjanti, ke na samÄ• pajjantÄ«_ti? sabbepi puthujjanÄ• sotÄ• pannÄ•
sukkhavipassakÄ• ca anÄ• gÄ• mÄ« arahanto na samÄ• pajjanti, aá¹-á¹-hasamÄ• pattilÄ•
khÄ«á¹‡Ä• savÄ• ca samÄ• pajjanti.

__kattha_ \Ne I 260/ \Be I 287/ __samÄ• pajjantÄ«_ti? paÃ±cavokÄ• rabhave. kasmÄ• ?
anupubbasamÄ• pattisabbhÄ• vato. catuvokÄ• rabhave pana paá¹-hamajjhÄ• nÄ• dÄ«naá¹
sakkÄ• tattha samÄ• pajjituá¹ƒ.

__kasmÄ• samÄ• pajjantÄ«_ti? saá¹…khÄ• rÄ• naá¹ƒ pavattibhede ukkaá¹‡á¹-hitvÄ• diá¹
hutvÄ• ``nirodhaá¹ƒ nibbÄ• naá¹ƒ patvÄ• sukhaá¹ƒ viharissÄ• mÄ• â€™â€™ ti samÄ• paj

__kathaá¹ƒ cassÄ• samÄ• pajjanaá¹ƒ hotÄ«_ti? samathavipassanÄ• vasena ussakkitvÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nirodhayato evamassÄ• samÄ• pajjanaá¹ƒ hoti. y
so nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-hati. yo vipassanÄ•
phalasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-hati. yo pana ubhayavasena ussakkitvÄ• nevasaÃ±Ã±Ä
nirodheti, so taá¹ƒ samÄ• pajjatÄ«ti ayamettha saá¹…khepo.

ayaá¹ƒ pana vitthÄ• ro --- idha bhikkhu nirodhaá¹ƒ samÄ• pajjitukÄ• mo katabhattakicco su
vivitte okÄ• se supaÃ±Ã±atte Ä• sane nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á
aniccato dukkhato anattato vipassati. vipassanÄ• panesÄ• tividhÄ• hoti ---
saá¹…khÄ• rapariggaá¹‡hanakavipassanÄ• , phalasamÄ• pattivipassanÄ• , nirodhasamÄ•
saá¹…khÄ• rapariggaá¹‡hanakavipassanÄ• mandÄ• vÄ• hotu tikkhÄ• vÄ• , maggassa pa
phalasamÄ• pattivipassanÄ• tikkhÄ• va vaá¹-á¹-ati maggabhÄ• vanÄ• sadisÄ• . nirodhasam

nÄ• timandÄ• nÄ• titikkhÄ• vaá¹-á¹-ati. tasmÄ• esa nÄ• timandÄ• ya nÄ• titikkhÄ• ya vipa
vipassati. tato dutiyajjhÄ• naá¹ƒ samÄ• pajjitvÄ• \Ee I 320/ vuá¹-á¹-hÄ• ya tattha saá¹…khÄ
tato tatiyajjhÄ• naá¹ƒ ... pe ... tato viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-
saá¹…khÄ• re tatheva vipassati. atha Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹
pubbakiccaá¹ƒ karoti --- nÄ• nÄ• baddhaavikopanaá¹ƒ, saá¹…ghapaá¹-imÄ• nanaá¹ƒ, satth
addhÄ• naparicchedanti.

tattha __nÄ• nÄ• baddhaavikopana_nti yaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ ekÄ• baddha
hutvÄ• á¹-hitaá¹ƒ pattacÄ«varaá¹ƒ vÄ• maÃ±capÄ«á¹-haá¹ƒ vÄ• nivÄ• sagehaá¹ƒ vÄ• aÃ
kiÃ±ci parikkhÄ• rajÄ• taá¹ƒ, taá¹ƒ yathÄ• na vikuppati, aggiudakavÄ• tacoraundÅ«rÄ• dÄ«
evaá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ. tatridaá¹ƒ adhiá¹-á¹-hÄ• navidhÄ• naá¹ƒ --- ``idaÃ±cidaÃ±ca
sattÄ• habbhantare mÄ• agginÄ• jhÄ• yatu, mÄ• udakena vuyhatu, mÄ• vÄ• tena viddha
mÄ• undÅ«rÄ• dÄ«hi \Ne I 261/ khajjatÅ«â€™â€™ ti. evaá¹ƒ adhiá¹-á¹-hite taá¹ƒ sattÄ• ha
parissayo hoti, anadhiá¹-á¹-hahato pana aggiÄ• dÄ«hi vinassati. idaá¹ƒ nÄ• nÄ• baddhaavik
pana ekÄ• baddhaá¹ƒ hoti nivÄ• sanapÄ• rupanaá¹ƒ vÄ• nisinnÄ• sanaá¹ƒ vÄ• , tattha visu
natthi, samÄ• pattiyeva naá¹ƒ rakkhati.

__saá¹…ghapaá¹-imÄ• nana_nti bhikkhusaá¹…ghassa paá¹-imÄ• nanaá¹ƒ udikkhanaá¹ƒ. y
tÄ• va saá¹…ghakammassa akaraá¹‡anti attho. ettha ca na paá¹-imÄ• nanaá¹ƒ etassa pubb
paá¹-imÄ• nanÄ• vajjanaá¹ƒ pana pubbakiccaá¹ƒ. tasmÄ• evaá¹ƒ Ä• vajjitabbaá¹ƒ --- ``sac
nirodhaá¹ƒ samÄ• pajjitvÄ• nisinne saá¹…gho apalokanakammÄ• dÄ«su kiÃ±cideva kamm
maá¹ƒ koci bhikkhu Ä• gantvÄ• na pakkosati, tÄ• vadeva vuá¹-á¹-hahissÄ• mÄ«â€™â€™ t
tasmiá¹ƒ samaye vuá¹-á¹-hÄ• tiyeva. yo pana evaá¹ƒ na karoti, saá¹…gho ca sannipatitvÄ•
bhikkhu kuhiâ€™â€™ nti pucchitvÄ• ``nirodhaá¹ƒ samÄ• pannoâ€™â€™ ti vutte kaÃ±ci bh
taá¹ƒ saá¹…ghassa vacanena pakkosÄ• â€™â€™ ti. athassa tena bhikkhunÄ• savanÅ«pa
taá¹ƒ Ä• vuso paá¹-imÄ• netÄ«â€™â€™ ti vuttamatteyeva vuá¹-á¹-hÄ• naá¹ƒ hoti. evaá¹ƒga
Ä• á¹‡Ä• \Ee I 321/ nÄ• ma. tasmÄ• taá¹ƒ Ä• vajjitvÄ• yathÄ• sayameva vuá¹-á¹-hÄ• ti, e

__satthupakkosana_nti idhÄ• pi satthupakkosanÄ• vajjanameva imassa pubbakiccaá¹ƒ. tas
Ä• vajjitabbaá¹ƒ --- ``sace mayi sattÄ• haá¹ƒ nirodhaá¹ƒ samÄ• pajjitvÄ• nisinne satthÄ• o
sikkhÄ• padaá¹ƒ vÄ• paÃ±Ã±apeti, tathÄ• rÅ«pÄ• ya vÄ• aá¹-á¹-huppattiyÄ• dhammaá¹ƒ
Ä• gantvÄ• na pakkosati, tÄ• vadeva vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. evaá¹ƒ katvÄ• nis
vuá¹-á¹-hÄ• tiyeva. yo pana evaá¹ƒ na karoti, satthÄ• ca saá¹…ghe sannipatite taá¹ƒ apass
kuhiâ€™â€™ nti pucchitvÄ• ``nirodhaá¹ƒ samÄ• pannoâ€™â€™ ti vutte kaÃ±ci bhikkhuá¹ƒ
vacanena pakkosÄ• â€™â€™ ti. athassa \Be I 289/ tena bhikkhunÄ• savanÅ«pacÄ• re á¹-
Ä• mantetÄ«â€™â€™ ti vuttamatteyeva vuá¹-á¹-hÄ• naá¹ƒ hoti. evaá¹ƒgarukaÃ±hi satthupa
Ä• vajjitvÄ• yathÄ• sayameva vuá¹-á¹-hÄ• ti, evaá¹ƒ samÄ• pajjitabbaá¹ƒ.

__addhÄ• naparicchedo_ti jÄ«vitaddhÄ• nassa paricchedo. iminÄ• hi bhikkhunÄ• addhÄ•
bhavitabbaá¹ƒ. ``attano Ä• yusaá¹…khÄ• rÄ• sattÄ• haá¹ƒ pavattissanti, na pavattissantÄ«
samÄ• pajjitabbaá¹ƒ. sace hi sattÄ• habbhantare nirujjhanake Ä• yusaá¹…khÄ• re anÄ• vaj
samÄ• pajjati, tassa nirodhasamÄ• patti maraá¹‡aá¹ƒ paá¹-ibÄ• hituá¹ƒ na sakkoti. antoniro
natthitÄ• ya antarÄ• va samÄ• pattito vuá¹-á¹-hÄ• ti, tasmÄ• etaá¹ƒ Ä• vajjitvÄ• va samÄ• p
anÄ• vajjitumpi vaá¹-á¹-ati, idaá¹ƒ pana Ä• vajjitabbamevÄ• ti vuttaá¹ƒ. so evaá¹ƒ Ä• kiÃ±ca
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya imaá¹ƒ pubbakiccaá¹ƒ katvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
athekaá¹ƒ vÄ• dve vÄ• cittavÄ• re atikkamitvÄ• acittako hoti, nirodhaá¹ƒ phusati. kasmÄ•
cittÄ• naá¹ƒ upari cittÄ• ni nappavattantÄ«ti? nirodhassa payogattÄ• . idaÃ±hi imassa bhikk
samathavipassanÄ• dhamme yuganaddhe katvÄ• aá¹-á¹-hasamÄ• pattiÄ• rohanaá¹ƒ anup
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ti \Ee I 322/ nirodhassa payogattÄ• d
nappavattanti.

__kathaá¹ƒ á¹-hÄ• na_nti? evaá¹ƒ samÄ• pannÄ• ya panassÄ• kÄ• laparicchedavasena c
Ä• yukkhayasaá¹…ghapaá¹-imÄ• nanasatthupakkosanÄ• bhÄ• vena ca á¹-hÄ• naá¹ƒ hoti.

__kathaá¹ƒ vuá¹-á¹-hÄ• na_nti? anÄ• gÄ• missa anÄ• gÄ• miphalasamÄ• pattiyÄ• arahato
evaá¹ƒ dvedhÄ• vuá¹-á¹-hÄ• naá¹ƒ hoti.

__vuá¹-á¹-hitassa kinninnaá¹ƒ cittaá¹ƒ hotÄ«_ti? nibbÄ• naninnaá¹ƒ. vuttaÃ±hetaá¹ƒ ---
``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitassa kho, Ä• vuso visÄ• kha, bhikkh
hoti vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raâ€™â€™ nti (MN I 464).

__matassa ca samÄ• pannassa ca ko viseso_ti? ayampi attho sutte vuttoyeva. yathÄ• ha --
mato kÄ• laá¹…kato, tassa \Be I 290/ kÄ• yasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ•
cittasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ• , Ä• yu parikkhÄ«á¹‡o, usmÄ• vÅ«pas
paribhinnÄ• ni. yvÄ• yaá¹ƒ bhikkhu saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno, tassapi kÄ
paá¹-ippassaddhÄ• , vacÄ«saá¹…khÄ• rÄ• , cittasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassad
usmÄ• avÅ«pasantÄ• , indriyÄ• ni aparibhinnÄ• nÄ«â€™â€™ ti (MN I 457).

__nirodhasamÄ• patti kiá¹ƒ saá¹…khatÄ• _tiÄ• dipucchÄ• yaá¹ƒ pana ``saá¹…khatÄ• â€™
tipi ``lokiyÄ• â€™â€™ tipi ``lokuttarÄ• â€™â€™ tipi na vattabbÄ• . kasmÄ• ? sabhÄ• vato n
samÄ• pajjantassa \Ne I 263/ vasena samÄ• panno nÄ• ma hoti, tasmÄ• nipphannÄ• ti vat
anipphannÄ• ti.

``iti santÄ• samÄ• patti, ayaá¹ƒ ariyanisevitÄ• .

diá¹-á¹-heva dhamme nibbÄ• namiti saá¹…khamupÄ• gatÄ• â€™â€™ ti ||

nirodhasamÄ• pattiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

35. parinibbÄ• naÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<86> parinibbÄ• naÃ±Ä• á¹‡aniddese \Ee I 323/ __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __sampa
sÄ• tthakasampajaÃ±Ã±aá¹ƒ, sappÄ• yasampajaÃ±Ã±aá¹ƒ, gocarasampajaÃ±Ã±aá¹ƒ, asam
catÅ«hi sampajaÃ±Ã±ehi sampajÄ• no. __pavatta_nti sabbattha yathÄ• nurÅ«paá¹ƒ pariyuá
anusayappavattaÃ±ca. __pariyÄ• diyatÄ«_ti upacÄ• rappanÄ• vasena vuttesu vikkhambhan
vuttesu tadaá¹…gavasena, maggavasena vuttesu samucchedavasena khepeti appavattaá¹ƒ
dutiyÄ• dijhÄ• nasamÄ• pattimahÄ• vipassanÄ• maggÄ• saá¹ƒkhittÄ• . yasmÄ• etaá¹ƒ pa
Ã±Ä• á¹‡aá¹ƒ parinibbÄ• ne Ã±Ä• á¹‡aá¹ƒ nÄ• ma hoti, tasmÄ• vikkhambhanaparinibbÄ• n
samucchedaparinibbÄ• nantipi vuttameva hoti. etehi kilesaparinibbÄ• napaccavekkhaá¹‡aÃ
__atha vÄ• panÄ• _tiÄ• dÄ«hi khandhaparinibbÄ• napaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ niddis
nibbÄ• nadhÄ• tuyÄ• _ti duvidhÄ• hi nibbÄ• nadhÄ• tu saupÄ• disesÄ• ca anupÄ• disesÄ
mamÄ• â€™â€™ ti bhusaá¹ƒ gaá¹‡hÄ«yatÄ«ti upÄ• di, khandhapaÃ±cakassetaá¹ƒ \Be I 29
seso avasiá¹-á¹-hoti upÄ• diseso, saha upÄ• disesena vattatÄ«ti saupÄ• disesÄ• . natthetth
anupÄ• disesÄ• . saupÄ• disesÄ• paá¹-hamaá¹ƒ vuttÄ• . ayaá¹ƒ pana anupÄ• disesÄ• . tÄ
nibbÄ• nadhÄ• tuyÄ• . __cakkhupavatta_nti cakkhupavatti cakkhusamudÄ• cÄ• ro. __pariy
maddÄ«yatÄ«ti. esa nayo sesesu.

parinibbÄ• naÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

36. samasÄ«saá¹-á¹-haÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<87> samasÄ«saá¹-á¹-haÃ±Ä• á¹‡aniddese \Ne I 264/ \Ee I 324/ __paÃ±cakkhandhÄ• _tiÄ
sabbadhammasaá¹…gaho veditabbo. na hi ekekassa vasena Ä• yatanadhÄ• turÄ• sivajjehi
visuá¹ƒ visuá¹ƒ sabbadhammo saá¹…gayhatÄ«ti. yasmÄ• pana lokuttaradhammÄ• hetusa
na honti, tasmÄ• sabbadhammasaddena saá¹…gahitÄ• pi lokuttaradhammÄ• samuccheda
gahetabbÄ• , hetusamucchedena samucchinditabbÄ• eva tebhÅ«makadhammÄ• gahetab
yathÄ• yogaá¹ƒ vikkhambhanatadaá¹…gasamucchedapahÄ• navasena pariyuá¹-á¹-hÄ• naá
samucchindati. evaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya sammÄ• samucchedo ni
anuppÄ• danirodhena nirodheti. iminÄ• samucchedattho vutto. __na upaá¹-á¹-hÄ• tÄ«_ti ev
dhammo puna na upatiá¹-á¹-hati, na uppajjatÄ«ti attho. iminÄ• nirodhattho vutto. evaá¹ƒ
anupaá¹-á¹-hahanadhammavasena anupaá¹-á¹-hÄ• nabhÄ• vo niddiá¹-á¹-ho. __sama_nti kA
samitattÄ• samaá¹ƒ. tÄ• ni pana nekkhammÄ• dÄ«ni satta, rÅ«pÄ• rÅ«pajjhÄ• nÄ• ni aá¹-á
aá¹-á¹-hÄ• rasa, ariyamaggÄ• cattÄ• roti sattatiá¹ƒsa honti.

terasa sÄ«sÄ• ni sÄ«sabhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ saá¹…gahavasena vuttÄ• ni. idha pana
sÄ«sÄ• ni yujjanti. na hi arahato taá¹‡hÄ• dÄ«ni paÃ±ca sÄ«sÄ• ni santi. __palibodhasÄ«sa
palibodho, nibbÄ• namaggÄ• varaá¹‡anti attho. __sÄ«sa_nti padhÄ• naá¹ƒ, adhikanti attho.
taá¹ƒsampayuttÄ• disabbapalibodhesu \Ee I 325/ \Be I 292/ vÄ• sÄ«santi palibodhasÄ«saá
visesato pana __vinibandhana_nti unnativasena saá¹ƒsÄ• re bandhanaá¹ƒ. __parÄ• mÄ• s
__vikkhepo_ti vippakiá¹‡á¹‡atÄ• . __kileso_ti kilissanaá¹ƒ. __adhimokkho_ti adhimuccanaá
ussÄ• hanaá¹ƒ. __upaá¹-á¹-hÄ• na_nti apilÄ• panaá¹ƒ. __avikkhepo_ti avippakiá¹‡á¹‡atÄ• .
yathÄ• sabhÄ• vapaá¹-ivedho. __pavatta_nti upÄ• dinnakkhandhapavattaá¹ƒ. __gocaro_ti Ä
dvÄ• dasasupi vÄ• resu padhÄ• naá¹-á¹-ho sÄ«saá¹-á¹-ho. __vimokkho_ti
vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhinissaraá¹‡avimuttÄ«su paÃ±casu n
__saá¹…khÄ• rasÄ«sa_nti sabbasaá¹…khatasaá¹…khÄ• rÄ• naá¹ƒ sÄ«saá¹ƒ, koá¹-i avasÄ
anupÄ• disesaparinibbÄ• naá¹ƒ vuttaá¹ƒ. saá¹…khÄ• rÄ• bhÄ• vamattavasena vÄ• khandh
nekkhammÄ• dikaá¹ƒ samaÃ±ca saddhÄ• dikaá¹ƒ sÄ«saÃ±ca, samasÄ«saá¹ƒ vÄ• assa at
terasannaá¹ƒ sÄ«sÄ• naá¹ƒ taá¹‡hÄ• dÄ«ni paÃ±ca sÄ«sÄ• ni samudayasaccaá¹ƒ, saddhÄ
pavattasÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ dukkhasaccaá¹ƒ, gocarasÄ«saÃ±ca saá¹…khÄ• rasÄ«saÃ
catunnaá¹ƒ ariyasaccÄ• naá¹ƒ ekasmiá¹ƒ roge vÄ• ekasmiá¹ƒ \Ne I 265/ iriyÄ• pathe vÄ• e
sabhÄ• gajÄ«vitindriye vÄ• abhisamayo ca anupÄ• disesaparinibbÄ• naÃ±ca yassa hoti, so
imesaÃ±ca sÄ«sÄ• naá¹ƒ atthitÄ• ya samasÄ«sÄ«ti vuccati.

samasÄ«saá¹-á¹-haÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

37. sallekhaá¹-á¹-haÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<88> sallekhaá¹-á¹-haÃ±Ä• á¹‡aniddese \Ee I 326/ __rÄ• go puthÅ«_ti rÄ• go visuá¹ƒ, loku
attho. esa nayo sesesu. __rÄ• go_ti raÃ±janaá¹-á¹-hena. __doso_ti dussanaá¹-á¹-hena. __m
muyhanaá¹-á¹-hena. raÃ±janalakkhaá¹‡o rÄ• go, dussanalakkhaá¹‡o doso, muyhanalakkha
sÄ«sakilese vatvÄ• idÄ• ni pabhedato dassento __kodho_tiÄ• dimÄ• ha. tattha kujjhanalak
sattavatthuko adhippeto. upanandhanalakkhaá¹‡o __upanÄ• ho, _ daá¸·habhÄ• vappatto ko
paraguá¹‡amakkhanalakkhaá¹‡o __makkho, _ paraguá¹‡apuÃ±chananti attho. yugaggÄ• ha
yugaggÄ• havasena paraguá¹‡adassananti attho. parasampattikhÄ«yanalakkhaá¹‡Ä• __iss
I 293/. attasampattinigÅ«hanalakkhaá¹‡aá¹ƒ __macchariyaá¹ƒ, _ ``mayhaá¹ƒ acchariyaá¹ƒ m
ti attho. attanÄ• katapÄ• papaá¹-icchÄ• danalakkhaá¹‡Ä• __mÄ• yÄ• , _ paá¹-icchÄ• dana
attho. attano avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡aá¹ƒ __sÄ• á¹-heyyaá¹ƒ, _ saá¹-hab
uddhumÄ• tabhÄ• valakkhaá¹‡o __thambho, _ thaddhabhÄ• voti attho. karaá¹‡uttariyalakkh
unnatilakkhaá¹‡o __mÄ• no_. abbhunnatilakkhaá¹‡o __atimÄ• no_. mattabhÄ• valakkhaá¹‡
kÄ• maguá¹‡esu cittavosaggalakkhaá¹‡o __pamÄ• do_.

evaá¹ƒ visuá¹ƒ visuá¹ƒ kilesavasena puthÅ« dassetvÄ• vuttakilese ca avutte ca aÃ±Ã±e sa

dassetuá¹ƒ __sabbe kilesÄ• _tiÄ• dimÄ• ha. tattha diá¹-á¹-hadhammasamparÄ• yesu satte
vibÄ• dhentÄ«ti kilesÄ• . akusalakammapathasaá¹…gahitÄ• ca asaá¹…gahitÄ• ca. duá¹-á
caritÄ• ti __duccaritÄ• _. te pana kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritanti ti
abhisaá¹…kharontÄ«ti __abhisaá¹…khÄ• rÄ• _. tepi puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±
Ä• neÃ±jÄ• bhisaá¹…khÄ• roti tippakÄ• rÄ• . vipÄ• kavasena bhavaá¹ƒ gacchantÄ«tibhava
bhavagÄ• mino kammÄ• __bhavagÄ• mikammÄ• _. iminÄ• abhisaá¹…khÄ• rabhÄ• vepi s
paá¹-ikkhittÄ• ni hontÄ«ti ayaá¹ƒ viseso. ``duccaritÄ• â€™â€™ ti ca ``kammÄ• â€™â€™ ti
__nÄ• nattekatta_nti ettha uddese ekattasaddassa abhÄ• vepi nÄ• nattekattÄ• naá¹ƒ aÃ±Ã
ekattampi niddisitukÄ• mena ``nÄ• nattekattaâ€™â€™ nti uddeso kato. nÄ• nattasallekhake
sallekhaÃ±Ä• á¹‡aá¹ƒ sukhena dassÄ«yatÄ«ti. __nÄ• natta_nti anavaá¹-á¹-hitattÄ• saparip
nÄ• nÄ• sabhÄ• vo. __ekatta_nti avaá¹-á¹-hitattÄ• aparipphandattÄ• ca ekasabhÄ• vo.

__caraá¹‡atejo_ti caranti tena agataá¹ƒ disaá¹ƒ nibbÄ• naá¹ƒ gacchantÄ«ti caraá¹‡aá¹ƒ. ki
tadeva paá¹-ipakkhatÄ• panaá¹-á¹-hena tejo. __guá¹‡atejo_ti sÄ«lena laddhapatiá¹-á¹-ho sa
__paÃ±Ã±Ä• tejo_ti samÄ• dhinÄ• laddhapatiá¹-á¹-ho vipassanÄ• tejo. __puÃ±Ã±atejo_ti v
laddhapatiá¹-á¹-ho ariyamaggakusalatejo. __dhammatejo_ti catunnaá¹ƒ tejÄ• naá¹ƒ patiá¹-á
buddhavacanatejo. __caraá¹‡atejena tejitattÄ• _ti sÄ«latejena tikhiá¹‡Ä«katattÄ• . __dussÄ
dussÄ«labhÄ• vasaá¹…khÄ• taá¹ƒ tejaá¹ƒ. tampi hi santÄ• naá¹ƒ tÄ• panato tejo nÄ• ma. _
__aguá¹‡ateja_nti samÄ• dhissa \Be I 294/ paá¹-ipakkhaá¹ƒ vikkhepatejaá¹ƒ. __duppaÃ±Ã±
vipassanÄ• Ã±Ä• á¹‡apaá¹-ipakkhaá¹ƒ mohatejaá¹ƒ. __apuÃ±Ã±ateja_nti taá¹ƒtaá¹ƒmagga
kilesasahÄ• yaá¹ƒ akusalakammatejaá¹ƒ. na kevalaÃ±hetaá¹ƒ apuÃ±Ã±ameva khepeti, ``at
akaá¹‡haá¹ƒ asukkaá¹ƒ akaá¹‡haasukkavipÄ• kaá¹ƒ kammaá¹ƒ kammakkhayÄ• ya saá¹ƒva
III 312; MN II 18) vacanato kusalakammampi khepetiyeva. puÃ±Ã±atejapaá¹-ipakkhavasena
vuttaá¹ƒ. __adhammateja_nti nÄ• nÄ• titthiyÄ• naá¹ƒ samayavacanatejaá¹ƒ. imassa Ã±Ä• á
uddesavaá¹‡á¹‡anÄ• yaá¹ƒ vutte dutiye atthavikappe rÄ• gÄ• dayo ekÅ«navÄ«sati puthu du
``abhisaá¹…khÄ• rÄ• , bhavagÄ• mikammÄ• â€™â€™ ti ettha apuÃ±Ã±Ä• bhisaá¹…khÄ• r
honti, Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• ni \Ee I 328/ lokiyakusalakammÄ• ni puÃ±Ã±atejeneva
apuÃ±Ã±atejapakkhikÄ• va honti. kÄ• macchandÄ• dayo paÃ±cadasa nÄ• nattÄ• aguá¹‡at
aá¹-á¹-hÄ• rasa nÄ• nattÄ• duppaÃ±Ã±atejÄ• honti, catumaggavajjhÄ• cattÄ• ro nÄ• natt
sotÄ• pattimaggavajjhanÄ• nattena adhammatejo saá¹…gahetabbo.

niddese sallekhapaá¹-ipakkhena asallekhena sallekhaá¹ƒ dassetukÄ• mena asallekhapubb
niddiá¹-á¹-ho. nekkhammÄ• dayo sattatiá¹ƒsa ekattadhammÄ• va paccanÄ«kÄ• naá¹ƒ sallik
\Ne I 267/ vuttÄ• . tasmiá¹ƒ nekkhammÄ• dike sattatiá¹ƒsapabhede sallekhe Ã±Ä• á¹‡aá¹ƒ
Ã±Ä• á¹‡a_nti.

sallekhaá¹-á¹-haÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

38. vÄ«riyÄ• rambhaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<89> vÄ«riyÄ• rambhaÃ±Ä• á¹‡aniddese \Ee I 329/ __anuppannÄ• na_nti ekasmiá¹ƒ attab
Ä• rammaá¹‡e anibbattÄ• naá¹ƒ. anamatagge hi saá¹ƒsÄ• re anuppannÄ• akusalÄ• nÄ• n
__pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __akusalÄ• naá¹ƒ dhammÄ• na_nti akosallasambhÅ
__anuppÄ• dÄ• yÄ• _ti na uppÄ• danatthÄ• ya. __uppannÄ• na_nti imasmiá¹ƒ attabhÄ• ve
pajahanatthÄ• ya. __anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na_nti imasmiá¹ƒ attabhÄ
295/ kosallasambhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ. __uppÄ• dÄ• yÄ• _ti uppÄ• danatthÄ• ya.
attabhÄ• ve nibbattÄ• naá¹ƒ. __á¹-hitiyÄ• _ti á¹-hitatthÄ• ya. __asammosÄ• yÄ• _ti avinÄ• s
__bhiyyobhÄ• vÄ• yÄ• _ti punappunabhÄ• vÄ• ya. __vepullÄ• yÄ• _ti vipulabhÄ• vÄ• ya. __
__pÄ• ripÅ«riyÄ• _ti paripÅ«raá¹‡atthÄ• ya.

idÄ• ni akusalesu kÄ• macchandaá¹ƒ, kusalesu nekkhammaá¹ƒ visesetvÄ• dassetuá¹ƒ __
kÄ• macchandassÄ• _tiÄ• dimÄ• ha. tattha __kÄ• macchando_ti samÄ• dhipaá¹-ipakkho kÄ
paá¹-hamajjhÄ• nasamÄ• dhi, paá¹-hamajjhÄ• naá¹ƒ vÄ• , sabbe eva vÄ• kusalÄ• dhamm

idÄ• ni sabbakilesÄ• naá¹ƒ sabbakilesapaá¹-ipakkhassa arahattamaggassa ca vasena yoje
__anuppannÄ• naá¹ƒ sabbakilesÄ• na_ntiÄ• dimÄ• ha. tattha __uppannassa arahattamagg
uppÄ• dakkhaá¹‡e uppannassa arahattamaggassa á¹-hitikkhaá¹‡abhaá¹…gakkhaá¹‡avasen
tiÄ• diyojanÄ• veditabbÄ• . vibhaá¹…gaá¹-á¹-hakathÄ• yampi ``yÄ• cassa pavatti, ayamev
(Vibh-a 406) vuttaá¹ƒ. keci pana ``arahattamaggassa pubbabhÄ• gamaggo daá¹-á¹-habboâ

vÄ«riyÄ• rambhaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

39. atthasandassanaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<90> atthasandassanaÃ±Ä• á¹‡aniddese \Ne I 268/ \Ee I 330/ __paÃ±cakkhandhÄ• _tiÄ• d
__pakÄ• setÄ«_ti pÄ• kaá¹-aá¹ƒ karoti, sotÅ«naá¹ƒ Ã±Ä• á¹‡acakkhunÄ• dassanaá¹ƒ samp
__nÄ• nÄ• dhammÄ• _ti lokiyalokuttarÄ• sabbadhammÄ• vuttÄ• . kasmÄ• pakÄ• sanÄ• n
aniccÄ• divasena pakÄ• sanÄ• ya Ä• raddhattÄ• . lokuttarÄ• naÃ±ca asammasanÅ«pagattÄ
nÄ• nÄ• dhammaniddesena pana atthasandassananiddesena ca tesaá¹ƒ saá¹…gahitattÄ•
pakÄ• sanÄ• pakÄ• sanÄ• yeva. __pajahanto_ti sotÄ• raá¹ƒ pajahÄ• pentoti attho. __sand
dasseti. keci pana ``kÄ• macchandassa pahÄ«nattÄ• nekkhammatthaá¹ƒ \Be I 296/ sandas
nayena paá¹-hanti. tesaá¹ƒ ujukameva sotÅ«naá¹ƒ dosappahÄ• ne guá¹‡apaá¹-ilÄ• bhe ca
desanÄ• Ã±Ä• á¹‡aá¹ƒ hotÄ«ti dassanatthaá¹ƒ ayaá¹ƒ nayo vuttoti veditabbo.

atthasandassanaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

40. dassanavisuddhiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<91> dassanavisuddhiÃ±Ä• á¹‡aniddese \Ee I 331/ __sabbe dhammÄ• ekasaá¹…gahitÄ• saá¹…khatÄ• saá¹…khatÄ• dhammÄ• ekena saá¹…gahitÄ• paricchinnÄ• . __tathaá¹-á¹-h attano sabhÄ• vavasena vijjamÄ• natthenÄ• ti attho. __anattaá¹-á¹-henÄ• _ti kÄ• rakavedak rahitaá¹-á¹-hena. __saccaá¹-á¹-henÄ• _ti avisaá¹ƒvÄ• dakaá¹-á¹-hena, attano sabhÄ• vaÃ±Ä attho. __paá¹-ivedhaá¹-á¹-henÄ• _ti sabhÄ• vato Ã±Ä• á¹‡ena paá¹-ivijjhitabbaá¹-á¹-hena. id asammohato Ä• rammaá¹‡ato ca paá¹-ivedho veditabbo. __abhijÄ• nanaá¹-á¹-henÄ• _ti lok Ä• rammaá¹‡ato, lokuttarena Ã±Ä• á¹‡ena asammohato Ä• rammaá¹‡ato ca tesaá¹ƒ tesaá¹ abhijÄ• nitabbaá¹-á¹-hena. ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaâ€™â€™ nti (SN b IV 46) __parijÄ• nanaá¹-á¹-henÄ• _ti vuttanayeneva lokiyalokuttarehi Ã±Ä• á¹‡ehi sabhÄ• vato abh dhammÄ• naá¹ƒ aniccÄ• dito niyyÄ• nÄ• dito ca paricchinditvÄ• jÄ• nitabbaá¹-á¹-hena. ``sa pariÃ±Ã±eyyaâ€™â€™ nti hi vuttaá¹ƒ. __dhammaá¹-á¹-henÄ• _ti sabhÄ• vadhÄ• raá¹‡Ä• d __dhÄ• tuá¹-á¹-henÄ• _ti nijjÄ«vatÄ• dinÄ• dhÄ• tuá¹-á¹-hena. __Ã±Ä• taá¹-á¹-henÄ• _ti lok Ã±Ä• tuá¹ƒ sakkuá¹‡eyyaá¹-á¹-hena. yathÄ• daá¹-á¹-huá¹ƒ sakkuá¹‡eyyÄ• dinÄ• atthena `` mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ rÅ«paâ€™â€™ nti vuttaá¹ƒ, evamidhÄ• pi Ã±Ä• tuá¹ƒ sakkuá¹‡eyy veditabbo. __sacchikiriyaá¹-á¹-henÄ• _ti \Ne I 269/ Ä• rammaá¹‡ato paccakkhakÄ• tabbaá¹- __phusanaá¹-á¹-henÄ• _ti paccakkhakatassa Ä• rammaá¹‡ato punappunaá¹ƒ phusitabbaá¹ __abhisamayaá¹-á¹-henÄ• _ti lokikena Ã±Ä• á¹‡ena abhisamÄ• gantabbaá¹-á¹-hena. kiÃ±cA paÃ±Ã±Ä• saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ, abhiÃ±Ã±Ä• paÃ±Ã±Ä• Ã±Ä• taá¹-á¹-he Ã±Ä• phassanaá¹-á¹-he Ã±Ä• á¹‡aâ€™â€™ nti ekekameva Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. aá¹-á¹-hakath

``samavÄ• ye \Be I 297/ khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissatÄ«â€™â€™ ti \Ee I 332/ || ---

gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ abhisamayasaddassa paá¹-ivedhattho vutto, idha pana yathÄ nÄ• nattaá¹ƒ veditabbaá¹ƒ. aá¹-á¹-hakathÄ• yameva hi so lokiyaÃ±Ä• á¹‡avasena dhammÄ

__kÄ• macchando nÄ• natta_nti vikkhepasabbhÄ• vato nÄ• nÄ• rammaá¹‡attÄ• ca nÄ• nÄ sabbakilesÄ• veditabbÄ• . __nekkhammaá¹ƒ ekatta_nti cittekaggatÄ• sabbhÄ• vato nÄ• nÄ ca ekasabhÄ• vanti attho. evaá¹ƒ sabbakusalÄ• veditabbÄ• . idha peyyÄ• lena saá¹ƒkhittÄ akusalÄ• naá¹ƒ yathÄ• vuttena atthena nÄ• nattaá¹ƒ veditabbaá¹ƒ. vitakkavicÄ• rÄ• dÄ«naâ heá¹-á¹-himÄ• naá¹ƒ uparimato uparimato oá¸·Ä• rikaá¹-á¹-hena nÄ• nattaá¹ƒ veditabbaá¹ƒ. ekasaá¹…gahitanÄ• nattekattÄ• naá¹ƒ paá¹-ivedho maggakkhaá¹‡e saccapaá¹-ivedhena sij ``paá¹-ivedhoâ€™â€™ ti padaá¹ƒ uddharitvÄ• saccÄ• bhisamayaá¹ƒ dassesi.

__pariÃ±Ã±Ä• paá¹-ivedhaá¹ƒ paá¹-ivijjhatÄ«_ti pariÃ±Ã±Ä• bhisamayena abhisameti. esa

saccÄ• bhisamayakÄ• lasmiÃ±hi maggaÃ±Ä• á¹‡assa ekakkhaá¹‡e pariÃ±Ã±Ä• , pahÄ• na
cattÄ• ri kiccÄ• ni honti. yathÄ• nÄ• vÄ• apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡e cattÄ• ri kicc
tÄ«raá¹ƒ pajahati, sotaá¹ƒ chindati, bhaá¹‡á¸• aá¹ƒ vahati, pÄ• rimaá¹ƒ tÄ«raá¹ƒ appeti, eva
maggaÃ±Ä• á¹‡aá¹ƒ apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡e cattÄ• ri saccÄ• ni abhisameti, du
pariÃ±Ã±Ä• bhisamayena abhisameti, samudayaá¹ƒ pahÄ• nÄ• bhisamayena abhisameti, n
abhisameti, nirodhaá¹ƒ sacchikiriyÄ• bhisamayena abhisameti. kiá¹ƒ vuttaá¹ƒ hoti? nirodhaá
katvÄ• kiccavasena cattÄ• ripi saccÄ• ni pÄ• puá¹‡Ä• ti passati paá¹-ivijjhatÄ«ti. yathÄ• or
pajahati, evaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ parijÄ• nÄ• ti. yathÄ• sotaá¹ƒ chindati, eva
pajahati. yathÄ• bhaá¹‡á¸• aá¹ƒ vahati, evaá¹ƒ sahajÄ• tÄ• dipaccayatÄ• ya maggaá¹ƒ bhÄ
tÄ«raá¹ƒ appeti, evaá¹ƒ pÄ• rimatÄ«rabhÅ«taá¹ƒ nirodhaá¹ƒ sacchikarotÄ«ti evaá¹ƒ upamÄ
veditabbaá¹ƒ.

__dassanaá¹ƒ_ \Ne I 270/ __visujjhatÄ«_ti taá¹ƒtaá¹ƒmaggavajjhakilesatamappahÄ• nena
visuddhibhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti. __dassanaá¹ƒ visuddha_nti tassa tassa phalassa uppÄ
tassa tassa \Ee I 333/ maggaÃ±Ä• á¹‡assa kiccasiddhippattito Ã±Ä• á¹‡adassanaá¹ƒ visud
hoti. sabbadhammÄ• naá¹ƒ ekasaá¹…gahitÄ• ya nÄ• nattekattapaá¹-ivedhapaÃ±Ã±Ä• ya m
ante maggaphalaÃ±Ä• á¹‡Ä• ni vuttÄ• ni.

dassanavisuddhiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

41-42. khantiÃ±Ä• á¹‡apariyogÄ• haá¹‡aÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

92-93__._ khantiÃ±Ä• á¹‡apariyogÄ• haá¹‡aÃ±Ä• á¹‡aniddesesu \Ee I 334/ __rÅ«paá¹ƒ an
aniccÄ• nupassanÄ• ya aniccanti Ã±Ä• taá¹ƒ. __rÅ«paá¹ƒ dukkhato vidita_nti dukkhÄ• nupa
Ã±Ä• taá¹ƒ. __rÅ«paá¹ƒ anattato vidita_nti anattÄ• nupassanÄ• ya anattÄ• ti Ã±Ä• taá¹ƒ. __
taá¹ƒ taá¹ƒ khamatÄ«_ti yaá¹ƒ yaá¹ƒ rÅ«paá¹ƒ aniccÄ• dito viditaá¹ƒ, taá¹ƒ taá¹ƒ rÅ«paá¹ƒ
ruccati. ``rÅ«paá¹ƒ aniccato viditaá¹ƒ, yaá¹ƒ yaá¹ƒ viditaá¹ƒ, taá¹ƒ taá¹ƒ khamatÄ«â€™â€™
katvÄ• kesuci potthakesu likhitaá¹ƒ. ``vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• aniccato viditÄ
liá¹…gavacanÄ• ni parivattetvÄ• yojetabbÄ• ni. __phusatÄ«_ti vipassanÄ• Ã±Ä• á¹‡aphusa
__pariyogahatÄ«_ti vipassanÄ• Ã±Ä• á¹‡ena pavisati. pariyogÄ• hatÄ«tipi pÄ• á¹-ho.

khantiÃ±Ä• á¹‡apariyogÄ• haá¹‡aÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

43. padesavihÄ• raÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<94> padesavihÄ• raÃ±Ä• á¹‡aniddese \Ee I 335/ yenÄ• kÄ• rena mÄ• tikÄ• ya uddiá¹-á¹-h
taá¹ƒ dassento __micchÄ• diá¹-á¹-hipaccayÄ• pi vedayita_ntiÄ• dimÄ• ha. tattha __micchÄ
diá¹-á¹-hisampayuttavedanÄ• pi vaá¹-á¹-ati diá¹-á¹-hiá¹ƒ upanissayaá¹ƒ katvÄ• uppannÄ• k

vipÄ• kavedanÄ• pi. tattha micchÄ• diá¹-á¹-hisampayuttÄ• akusalÄ• va hoti, diá¹-á¹-hiá¹ƒ pa
kusalÄ• pi uppajjanti akusalÄ• pi. micchÄ• diá¹-á¹-hikÄ• hi diá¹-á¹-hiá¹ƒ upanissÄ• ya pakkh
yÄ• gubhattÄ• dÄ«ni \Ne I 271/ denti, andhakuá¹-á¹-hiÄ• dÄ«naá¹ƒ vattaá¹ƒ paá¹-á¹-hapent
sÄ• laá¹ƒ karonti, pokkharaá¹‡iá¹ƒ khaá¹‡Ä• penti, pupphÄ• rÄ• maá¹ƒ phalÄ• rÄ• maá¹ƒ ro
setuá¹ƒ attharanti, visamaá¹ƒ samaá¹ƒ karonti. iti tesaá¹ƒ kusalÄ• vedanÄ• \Be I 299/ uppa
micchÄ• diá¹-á¹-hiá¹ƒ pana nissÄ• ya sammÄ• diá¹-á¹-hike akkosanti paribhÄ• santi vadhab
pÄ• á¹‡aá¹ƒ vadhitvÄ• devatÄ• naá¹ƒ upaharanti. iti nesaá¹ƒ akusalÄ• vedanÄ• uppajjati.
bhavantaragatÄ• naá¹ƒ hoti. sÄ• pana micchÄ• diá¹-á¹-hi sahajÄ• tÄ• ya vedanÄ• ya
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatapaccayehi paccayo hoti, samana
micchÄ• diá¹-á¹-hi paccuppannamicchÄ• diá¹-á¹-hisampayuttÄ• ya vedanÄ• ya
anantarasamanantarÅ«panissayaÄ• sevananatthivigatapaccayehi paccayo hoti, micchÄ• di
abhinandantassa lobhasahagatavedanÄ• ya Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiÄ• ramm
hoti, sabbÄ• kusalehi micchÄ• diá¹-á¹-hiá¹ƒ Ä• rammaá¹‡amattaá¹ƒ karontassa sabbÄ• kus
micchÄ• diá¹-á¹-hiá¹ƒ paccavekkhantassa vipassantassa kusalÄ• byÄ• katavedanÄ• ya Ä•
hoti, micchÄ• diá¹-á¹-hipaccayena uppajjamÄ• nÄ• naá¹ƒ kusalÄ• kusalavedanÄ• naá¹ƒ bha
upanissayapaccayena paccayo hoti.

__micchÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• _ti \Ee I 336/ micchÄ• diá¹-á¹-hivÅ«pasamo nÄ•
yaá¹ƒ sammÄ• diá¹-á¹-hipaccayÄ• vedayitaá¹ƒ vuttaá¹ƒ, tadeva ``micchÄ• diá¹-á¹-hivÅ«pas
veditabbaá¹ƒ. keci pana ``micchÄ• diá¹-á¹-hivÅ«pasamo nÄ• ma vipassanÄ• kkhaá¹‡e sotÄ
cÄ• â€™â€™ ti vadanti.

__sammÄ• diá¹-á¹-hipaccayÄ• pi vedayita_nti etthÄ• pi sammÄ• diá¹-á¹-hisampayuttaveda
sammÄ• diá¹-á¹-hiá¹ƒ upanissayaá¹ƒ katvÄ• uppannÄ• kusalÄ• kusalavedanÄ• pi vipÄ• ka
sammÄ• diá¹-á¹-hisampayuttÄ• kusalÄ• va hoti, sammÄ• diá¹-á¹-hiá¹ƒ pana upanissÄ• ya b
dÄ«pamÄ• lÄ• ropanaá¹ƒ mahÄ• dhammassavanaá¹ƒ appatiá¹-á¹-hite disÄ• bhÄ• ge cetiya
puÃ±Ã±Ä• ni karonti. iti nesaá¹ƒ kusalÄ• vedanÄ• uppajjati. sammÄ• diá¹-á¹-himeva nissÄ
akkosanti paribhÄ• santi, attÄ• naá¹ƒ ukkaá¹ƒsanti, paraá¹ƒ vambhenti. iti nesaá¹ƒ akusalÄ•
vipÄ• kavedanÄ• pana bhavantaragatÄ• naá¹ƒyeva hoti. sÄ• pana sammÄ• diá¹-á¹-hi saha
samanantaraniruddhÄ• ya paccuppannÄ• ya vedanÄ• ya micchÄ• diá¹-á¹-hiyÄ• vuttapacca
lokikasammÄ• diá¹-á¹-hi paccavekkhaá¹‡asampayuttÄ• ya vipassanÄ• sampayuttÄ• ya nika
Ä• rammaá¹‡apaccayena paccayo hoti, micchÄ• diá¹-á¹-hiyÄ• vuttanayeneva upanissayap
maggaphalasammÄ• diá¹-á¹-hi paccavekkhaá¹‡asampayuttÄ• ya \Be I 300/ vedanÄ• ya
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayapaccayavasena paccayo ho

__sammÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• pi_ \Ne I 272/ __vedayita_nti sammÄ• diá¹-á¹-hi
micchÄ• diá¹-á¹-hi, tasmÄ• yaá¹ƒ micchÄ• diá¹-á¹-hipaccayÄ• vedayitaá¹ƒ vuttaá¹ƒ, tadeva
``sammÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• â€™â€™ ti veditabbaá¹ƒ. __micchÄ• saá¹…kapp

micchÄ• saá¹…kappavÅ«pasamapaccayÄ• _tiÄ• dÄ«supi eseva nayo. yassa yassa hi ``vÅ«
vuccati, tassa tassa paá¹-ipakkhadhammapaccayÄ• va taá¹ƒ taá¹ƒ vedayitaá¹ƒ adhippetaá¹
pana __micchÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma pÄ• pakiriyÄ• su upÄ• yacintÄ• . atha vÄ• micchÄ
micchÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __sammÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma vipassanÄ• sa
lokuttarasammÄ• diá¹-á¹-hiÃ±ca á¹-hapetvÄ• avasesakusalÄ• byÄ• kataá¹ƒ Ã±Ä• á¹‡aá¹ƒ.
pÄ• pÄ• dhimuttitÄ• . atha vÄ• ayÄ• thÄ• vavimutti aniyyÄ• nikavimutti avimuttasseva sato
__sammÄ• vimutti_ nÄ• ma kalyÄ• á¹‡Ä• dhimuttitÄ• phalavimutti ca. sammÄ• diá¹-á¹-hiÄ•
vuttatthÄ• yeva.

__chandapaccayÄ• pÄ«_tiÄ• dÄ«su pana chando nÄ• ma lobho, chandapaccayÄ•
aá¹-á¹-halobhasahagatacittasampayuttavedanÄ• veditabbÄ• . __chandavÅ«pasamapaccay
__vitakkapaccayÄ• _ paá¹-hamajjhÄ• navedanÄ• . __vitakkavÅ«pasamapaccayÄ• _ dutiyaj
__saÃ±Ã±Ä• paccayÄ• _ á¹-hapetvÄ• paá¹-hamajjhÄ• naá¹ƒ sesÄ• cha samÄ• pattivedan
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavedanÄ• .

__chando ca avÅ«pasanto hotÄ«_tiÄ• dÄ«su sace chandavitakkasaÃ±Ã±Ä• avÅ«pasantÄ
__tappaccayÄ• _ti so chandavitakkasaÃ±Ã±Ä• naá¹ƒ avÅ«pasamo eva paccayo tappaccay
chandavitakkasaÃ±Ã±Ä• avÅ«pasamapaccayÄ• vedanÄ• hotÄ«ti attho. sÄ•
aá¹-á¹-halobhasahagatacittasampayuttavedanÄ• hoti. sace chando vÅ«pasanto vitakkasaÃ
__tappaccayÄ• _ti so chandassa vÅ«pasamo vitakkasaÃ±Ã±Ä• naá¹ƒ avÅ«pasamo eva pa
tappaccayÄ• . sÄ• paá¹-hamajjhÄ• navedanÄ• va. sace chandavitakkÄ• vÅ«pasantÄ• saÃ
__tappaccayÄ• _ti so chandavitakkÄ• naá¹ƒ vÅ«pasamo saÃ±Ã±Ä• ya avÅ«pasamo eva pa
tappaccayÄ• . sÄ• dutiyajjhÄ• navedanÄ• va. sace chandavitakkasaÃ±Ã±Ä• vÅ«pasantÄ•
chandavitakkasaÃ±Ã±Ä• naá¹ƒ vÅ«pasamo eva paccayo tappaccayo, tasmÄ• tappaccayÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavedanÄ• va. keci pana ``chando nÄ• ma appanaá¹ƒ p
I 301/ dhammacchando, appanÄ• ppattassa so chando vÅ«pasanto hoti. paá¹-hamajjhÄ• ne
dutiyajjhÄ• nappattassa vitakko vÅ«pasanto hoti. sattasu samÄ• pattÄ«su saÃ±Ã±Ä• hoti,
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa ca nirodhaá¹ƒ samÄ• pannassa
ti evaá¹ƒ vaá¹‡á¹‡ayanti. idha pana nirodhasamÄ• patti na yujjati. __appattassa_ \Ee I 338/
arahattaphalassa pattatthÄ• ya. __atthi Ä• yava_nti atthi vÄ«riyaá¹ƒ. Ä• yÄ• vantipi pÄ• á¹-h
anuppatte_ti tassa vÄ«riyÄ• rambhassa vasena tasmiá¹ƒ arahattaphalassa kÄ• raá¹‡e ariya
273/. __tappaccayÄ• pi vedayita_nti arahattassa á¹-hÄ• napaccayÄ• vedayitaá¹ƒ. etena ca
nibbattitalokuttaravedanÄ• gahitÄ• . keci pana ``Ä• yavanti paá¹-ipatti. tasmimpi á¹-hÄ• ne
bhÅ«miyÄ• pattiyÄ• â€™â€™ ti vaá¹‡á¹‡ayanti.

padesavihÄ• raÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

44-49. vivaá¹-á¹-aÃ±Ä• á¹‡achakkaniddesavaá¹‡á¹‡anÄ•

<95> vivaá¹-á¹-aÃ±Ä• á¹‡achakkaniddese \Ee I 339/ __nekkhammÄ• dhipatattÄ• paÃ±Ã±Ä
katvÄ• nekkhammÄ• dhikabhÄ• vena pavattÄ• paÃ±Ã±Ä• . __kÄ• macchandato saÃ±Ã±Ä
nekkhammÄ• dhipatikatapaÃ±Ã±Ä• sampayuttasaÃ±Ã±Ä• ya hetubhÅ«tÄ• ya, karaá¹‡abhÅ
vivaá¹-á¹-ati parÄ• vattati, parammukhÄ« hotÄ«ti attho. esa nayo sesesu.

<96> __kÄ• macchando nÄ• natta_nti kÄ• macchando santavuttitÄ• ya abhÄ• vato na ekas
ekatta_nti nekkhammaá¹ƒ santavuttibhÄ• vato ekasabhÄ• vo. __nekkhammekattaá¹ƒ cetaya
Ä• dÄ«navadassanena nekkhammaá¹ƒ pavattayato. __kÄ• macchandato cittaá¹ƒ vivaá¹-á¹-
kÄ• macchandato nekkhammakkhaá¹‡e cittaá¹ƒ vivaá¹-á¹-ati. esa nayo sesesu.

<97> __kÄ• macchandaá¹ƒ pajahanto_ti nekkhammapavattikkhaá¹‡e kÄ• macchandaá¹ƒ v
pajahanto. __nekkhammavasena cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti paá¹-iladdhassa nekkhamma
taá¹ƒsampayuttacittaá¹ƒ adhitiá¹-á¹-hati adhikaá¹ƒ karonto tiá¹-á¹-hati, pavattetÄ«ti attho. es

<98> __cakkhu suÃ±Ã±aá¹ƒ attena vÄ• _ti bÄ• lajanaparikappitassa kÄ• rakavedakasaá¹…
cakkhu attena ca suÃ±Ã±aá¹ƒ. yaÃ±hi yattha na hoti, tena taá¹ƒ suÃ±Ã±aá¹ƒ nÄ• ma hoti. _
attano abhÄ• veneva attano santakassapi abhÄ• vÄ• attano santakena ca suÃ±Ã±aá¹ƒ. lok
ca ubhayathÄ• gÄ• hasambhavato tadubhayagÄ• hapaá¹-isedhanatthaá¹ƒ attÄ• bhÄ• vo ca
__niccena vÄ• _ti bhaá¹…gaá¹ƒ atikkamitvÄ• tiá¹-á¹-hantassa kassaci abhÄ• vato niccena
vÄ• _ti pavattikkhaá¹‡epi thirassa kassaci abhÄ• vato dhuvena ca suÃ±Ã±aá¹ƒ. __sassaten
vijjamÄ• nassa kassaci abhÄ• vato sassatena \Ne I 274/ \Ee I 340/ ca suÃ±Ã±aá¹ƒ. __avipa
jarÄ• bhaá¹…gavasena dvidhÄ• aparivattamÄ• napakatikassa kassaci abhÄ• vato aviparią
atha vÄ• niccabhÄ• vena ca dhuvabhÄ• vena ca sassatabhÄ• vena ca aviparią‡Ä• madha
attho. samuccayattho vÄ• -saddo. __yathÄ• bhÅ«taá¹ƒ jÄ• nato passato_ti iccevaá¹ƒ anattÄ
yathÄ• sabhÄ• vena jÄ• nantassa cakkhunÄ• viya ca passantassa. __cakkhÄ• bhinivesato
cakkhu attÄ• ti vÄ• attaniyanti vÄ• pavattamÄ• nato diá¹-á¹-hÄ• bhinivesato tadaá¹…gappa
vivaá¹-á¹-ati. esa nayo sesesu.

<99> __nekkhammena kÄ• macchandaá¹ƒ vosajjatÄ«_ti nekkhammalÄ• bhÄ« puggalo nek
kÄ• macchandaá¹ƒ pariccajati. __vosagge paÃ±Ã±Ä• _ti kÄ• macchandassa vosaggabhÅ«t
paÃ±Ã±Ä• . esa nayo sesesu. __pÄ«á¸·anaá¹-á¹-hÄ• _dayo heá¹-á¹-hÄ• vuttatthÄ• eva. __
vivaá¹-á¹-atÄ«_ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• , maggasamaá¹…gÄ«puggalo dukkha
kiccavasena parijÄ• nanto dubhato vuá¹-á¹-hÄ• navasena vivaá¹-á¹-ati, Ã±Ä• á¹‡avivaá¹-á¹-
vivaá¹-á¹-atÄ«ti vutto.

<100> __tathaá¹-á¹-he_ \Be I 303/ __paÃ±Ã±Ä• _ti etassa puggalasseva tathaá¹-á¹-he viva
esa nayo sesesu. idÄ• ni maggakkhaá¹‡e eva kiccavasena Ä• kÄ• ranÄ• nattato cha vivaá¹

__saÃ±Ã±Ä• vivaá¹-á¹-o_tiÄ• dimÄ• tikaá¹ƒ á¹-hapetvÄ• taá¹ƒ atthato vibhajanto __saÃ±jÄ
vivaá¹-á¹-atÄ«_tiÄ• dimÄ• ha. tattha __saÃ±jÄ• nanto vivaá¹-á¹-atÄ«ti saÃ±Ã±Ä• vivaá¹-á¹-o
nekkhammÄ• diá¹ƒ adhipatito saÃ±jÄ• nanto yogÄ« pacchÄ• nekkhammasampayuttaÃ±Ä•
vivaá¹-á¹-ati, tasmÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ saÃ±Ã±Ä• vivaá¹-á¹-o nÄ• mÄ• ti attho. __cetaya
cetovivaá¹-á¹-o_ti yasmÄ• yogÄ« nekkhammekattÄ• dÄ«ni cetayanto sampayuttaÃ±Ä• á¹‡
vivaá¹-á¹-ati, tasmÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ cetovivaá¹-á¹-o nÄ• mÄ• ti attho. __vijÄ• nanto vi
cittavivaá¹-á¹-o_ti yasmÄ• yogÄ« nekkhammÄ• divasena cittÄ• dhiá¹-á¹-hÄ• nena vijÄ• na
taá¹ƒsampayuttaÃ±Ä• á¹‡ena kÄ• macchandÄ• dito vivaá¹-á¹-ati, tasmÄ• taá¹ƒ Ã±Ä• á¹‡aá
attho. __Ã±Ä• á¹‡aá¹ƒ karonto vivaá¹-á¹-atÄ«ti Ã±Ä• á¹‡avivaá¹-á¹-o_ti yasmÄ• yogÄ« cha
ajjhattikÄ• yatanaá¹ƒ anattÄ• nupassanÄ• Ã±Ä• á¹‡ena suÃ±Ã±ato viditaá¹ƒ \Ee I 341/ karo
diá¹-á¹-hÄ• bhinivesato vivaá¹-á¹-ati, tasmÄ• taá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡avivaá¹-á¹-o nÄ•
__vosajjanto vivaá¹-á¹-atÄ«ti vimokkhavivaá¹-á¹-o_ti yasmÄ• yogÄ« nekkhammÄ• dÄ«hi kÄ
vosajjanto taá¹ƒsampayuttaÃ±Ä• á¹‡ena kÄ• macchandÄ• dito vivaá¹-á¹-ati, tasmÄ• taá¹ƒ
vimokkhavivaá¹-á¹-o nÄ• mÄ• ti attho. __tathaá¹-á¹-he vivaá¹-á¹-atÄ«ti saccavivaá¹-á¹-o_ti y
catubbidhe tathaá¹-á¹-he dubhato vuá¹-á¹-hÄ• navasena vivaá¹-á¹-ati, tasmÄ• maggaÃ±Ä•
nÄ• mÄ• ti attho. maggaÃ±Ä• á¹‡ameva vÄ• tathaá¹-á¹-he dubhato vuá¹-á¹-hÄ• nabhÄ• ve
saccavivaá¹-á¹-oti attho.

__yattha_ \Ne I 275/ __saÃ±Ã±Ä• vivaá¹-á¹-o_tiÄ• di saccavivaá¹-á¹-aÃ±Ä• á¹‡aniddese vu
saccavivaá¹-á¹-aÃ±Ä• á¹‡akkhaá¹‡ameva sandhÄ• ya vuttanti veditabbaá¹ƒ. maggakkhaá¹‡
kathaá¹ƒ? Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡aÃ±hi vajjetvÄ• sesesu ariyamaggo sarÅ«peneva
pana maggeneva sijjhanato vipassanÄ• kiccasiddhivasena Ã±Ä• á¹‡avivaá¹-á¹-aÃ±Ä• á¹‡an
maggaÃ±Ä• á¹‡eneva vÄ• ``cakkhu suÃ±Ã±aâ€™â€™ ntiÄ• di kiccavasena paá¹-ividdham
Ã±Ä• á¹‡aá¹ƒ vattuá¹ƒ yujjatiyeva. atthayojanÄ• panettha ``yattha maggakkhaá¹‡e saÃ±Ã±
cetovivaá¹-á¹-o. yattha maggakkhaá¹‡e cetovivaá¹-á¹-o \Be I 304/, tattha saÃ±Ã±Ä• vivaá¹-á
evamÄ• dinÄ• nayena sabbasaá¹ƒsandanesu yojanÄ• kÄ• tabbÄ• . atha vÄ•
saÃ±Ã±Ä• vivaá¹-á¹-acetovivaá¹-á¹-acittavivaá¹-á¹-avimokkhavivaá¹-á¹-esu catunnaá¹ƒ ariya
saccavivaá¹-á¹-o Ä• gatoyeva hoti. Ã±Ä• á¹‡avivaá¹-á¹-o ca saccavivaá¹-á¹-eneva kiccavase
saÃ±Ã±Ä• cetocittavimokkhavivaá¹-á¹-esveva ca peyyÄ• le vitthÄ• riyamÄ• ne ``anattÄ• nup
abhinivesato saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«ti adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e
``abhiniveso nÄ• nattaá¹ƒ, anattÄ• nupassanÄ• ekattaá¹ƒ. anattÄ• nupassanekattaá¹ƒ ceta
vivaá¹-á¹-atÄ«ti nÄ• natte paÃ±Ã±Ä• cetovivaá¹-á¹-e Ã±Ä• á¹‡aâ€™â€™ nti ca, ``abhinives
anattÄ• nupassanÄ• vasena cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti adhiá¹-á¹-hÄ• ne paÃ±Ã±Ä• cittavi
nti ca, ``anattÄ• nupassanÄ• ya abhinivesaá¹ƒ vosajjatÄ«ti vosagge paÃ±Ã±Ä• vimokkhavi
nti ca pÄ• á¹-hasambhavato Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡ampi tesu \Ee I 342/ Ä• gatame
ca anattÄ• nupassanÄ• ya vuá¹-á¹-hÄ• ya ariyamaggaá¹ƒ paá¹-iladdhassa kiccavasena ``ca
attaniyena vÄ• â€™â€™ tiÄ• diyujjanato saccavivaá¹-á¹-o labbhati, tasmÄ• ekekasmiá¹ƒ vi
paÃ±ca vivaá¹-á¹-Ä• labbhanti. tasmÄ• evaá¹ƒ ``yattha saÃ±Ã±Ä• vivaá¹-á¹-o, tattha cetov

tiÄ• dikÄ• ni saá¹ƒsandanÄ• ni vuttÄ• nÄ«ti veditabbaá¹ƒ.

vivaá¹-á¹-aÃ±Ä• á¹‡achakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

50. iddhividhaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<101> iddhividhaÃ±Ä• á¹‡aniddesaá¹ƒ \Ee I 343/ __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane b
__chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gata_nti ettha chandahetuko samÄ
chandasamÄ• dhi, kattukamyatÄ• chandaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dhiss
padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• padhÄ• nasaá¹…khÄ• rÄ• , catukiccasÄ• dhakassa sa
adhivacanaá¹ƒ. catukiccasÄ• dhanavasena \Ne I 276/ bahuvacanaá¹ƒ kataá¹ƒ. __samannÄ
ca padhÄ• nasaá¹…khÄ• rehi ca upetaá¹ƒ. __iddhipÄ• da_nti nipphattipariyÄ• yena vÄ• ijjh
etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti iminÄ• vÄ• pariyÄ• yena iddhÄ
gatÄ• naá¹ƒ upacÄ• rajjhÄ• nÄ• dikusalacittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ•
adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«taá¹ƒ sesacittacetasikarÄ• sinti attho. vuttaÃ±hi iddh
suttantabhÄ• janÄ«ye ``iddhipÄ• doti tathÄ• bhÅ«tassa vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä
(Vibh 434). abhidhammabhÄ• janÄ«ye ca ``iddhipÄ• doti tathÄ• bhÅ«tassa phasso vedanÄ•
avikkhepoâ€™â€™ ti (Vibh 447) vuttaá¹ƒ. tasmÄ• ``sesacittacetasikarÄ• siâ€™â€™ nti ett
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• resu ekekaá¹ƒ iddhiá¹ƒ katvÄ• dvÄ«hi dvÄ«hi saha
veditabbaá¹ƒ. evaÃ±hi cattÄ• ro khandhÄ• sabbe ca phassÄ• dayo dhammÄ• saá¹…gahit
sesesupi attho veditabbo. yatheva hi chandaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dh
vutto, evaá¹ƒ vÄ«riyaá¹ƒ cittaá¹ƒ vÄ«maá¹ƒsaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• d
vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti vuccati. evamekekasmiá¹ƒ iddhipÄ• de chandÄ• dayo vÄ«riyÄ
vÄ«maá¹ƒsÄ• dayoti tayo tayo dhammÄ• iddhÄ«pi honti iddhipÄ• dÄ• pi, sesÄ• pana sam
iddhipÄ• dÄ• yeva \Ee I 344/. yasmÄ• vÄ• ime tayo tayo dhammÄ• sampayuttakehi catÅ«
ijjhanti, na vinÄ• tehi, tasmÄ• tena pariyÄ• yena sabbe cattÄ• ropi khandhÄ• ijjhanaá¹-á¹-h
honti, patiá¹-á¹-haá¹-á¹-hena pÄ• dÄ• nÄ• mÄ• tipi veditabbaá¹ƒ.

__vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gata_nti ettha pana vÄ«riyanti ca p
ekoyeva. kasmÄ• dvidhÄ• vuttanti ce? vÄ«riyassa adhipatibhÄ• vadassanavasenettha paá
vÄ«riyaggahaá¹‡aá¹ƒ kataá¹ƒ, tasseva catukiccasÄ• dhakattadassanatthaá¹ƒ padhÄ• nasaá
evaá¹ƒ dvidhÄ• vuttattÄ• eva cetthÄ• pi tayo tayo dhammÄ• ti vuttaá¹ƒ. keci pana ``vibhaá
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• â€™ ti (Vibh 434) vut
anipphannÄ• , iddhipÄ• do nipphannoâ€™â€™ ti vadanti. idha pana iddhipi iddhipÄ• dopi n
lakkhaá¹‡abbhÄ• hatoti sanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ. iddhi samiddhÄ«tiÄ• dÄ«hi ijjhanÄ• k
vuttÄ• ti veditabbaá¹ƒ.

__bhÄ• vetÄ«_ti Ä• sevati. suttantabhÄ• janÄ«ye (Vibh 431 Ä• dayo) viya idhÄ• pi iddhipÄ•

tasmÄ• iddhividhaá¹ƒ tÄ• va sampÄ• detukÄ• mo lokiyaá¹ƒ \Be I 306/ iddhipÄ• daá¹ƒ bhÄ•
aá¹-á¹-hasu kasiá¹‡esu adhikatavasippattaaá¹-á¹-hasamÄ• pattiko kasiá¹‡Ä• nulomato \Ne
kasiá¹‡apaá¹-ilomato kasiá¹‡Ä• nulomapaá¹-ilomato jhÄ• nÄ• nulomato jhÄ• napaá¹-ilomato
jhÄ• nukkantikato kasiá¹‡ukkantikato jhÄ• nakasiá¹‡ukkantikato aá¹…gasaá¹…kantikato Ä•
aá¹…gÄ• rammaá¹‡asaá¹…kantikato aá¹…gavavatthÄ• nato Ä• rammaá¹‡avavatthÄ• natot
cittaá¹ƒ paridametvÄ• chandasÄ«savÄ«riyasÄ«sacittasÄ«savÄ«maá¹ƒsÄ• sÄ«savasena pu
samÄ• pajjati. aá¹…gÄ• rammaá¹‡avavatthÄ• nampi keci icchanti. pubbahetusampannena
catukkajjhÄ• namatte ciá¹‡á¹‡avasinÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti taá¹ƒ taá¹ƒ iddhipÄ• daá
``anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• yÄ• â
catuppakÄ• raá¹ƒ vÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ti, tassa ca hÄ• nivuddhiyo Ã±atvÄ• vÄ«riyasan
so evaá¹ƒ catÅ«su iddhipÄ• desu cittaá¹ƒ paribhÄ• vetvÄ• iddhividhaá¹ƒ sampÄ• deti.

__so_ \Ee I 345/ __imesu catÅ«su iddhipÄ• desÅ«_tiÄ• dÄ«su __so_ti so bhÄ• vitacaturido
__catÅ«su iddhipÄ• desu cittaá¹ƒ paribhÄ• vetÄ«_ti punappunaá¹ƒ chandÄ• dÄ«su ekekaá
jhÄ• nasamÄ• pajjanavasena tesu cittaá¹ƒ paribhÄ• veti nÄ• ma, chandÄ• divÄ• sanaá¹ƒ gA
__paridametÄ«_ti nibbisevanaá¹ƒ karoti. purimaá¹ƒ pacchimassa kÄ• raá¹‡avacanaá¹ƒ. par
paridamitaá¹ƒ hotÄ«ti. __muduá¹ƒ karotÄ«_ti tathÄ• dantaá¹ƒ cittaá¹ƒ vasippattaá¹ƒ karoti.
cittaá¹ƒ ``mudÅ«â€™â€™ ti vuccati. __kammaniya_nti kammakkhamaá¹ƒ kammayoggaá¹ƒ
kammaniyaá¹ƒ hoti sudhantamiva suvaá¹‡á¹‡aá¹ƒ, idha pana iddhividhakammakkhamaá¹ƒ.
paribhÄ• vitacitto bhikkhu. __kÄ• yampi citte samodahatÄ«_tiÄ• di iddhikaraá¹‡akÄ• le yath
ijjhanatthaá¹ƒ yogavidhÄ• naá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __kÄ• yampi citte samodahatÄ«
karajakÄ• yampi pÄ• dakajjhÄ• nacitte samodahati paveseti Ä• ropeti, kÄ• yaá¹ƒ cittÄ• nuga
evaá¹ƒ karaá¹‡aá¹ƒ adissamÄ• nena kÄ• yena gamanassa upakÄ• rÄ• ya hoti. __cittampi k
pÄ• dakajjhÄ• nacittaá¹ƒ attano karajakÄ• ye samodahati Ä• ropeti \Be I 307/, cittampi kÄ• y
attho. evaá¹ƒ karaá¹‡aá¹ƒ dissamÄ• nena kÄ• yena gamanassa upakÄ• rÄ• ya hoti. samÄ•
patiá¹-á¹-hÄ• petÄ«ti attho. __kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• metÄ«_ti pÄ• dakajjhÄ• naci
karajakÄ• ye Ä• ropeti kÄ• yÄ• nugatikaá¹ƒ karoti, idaá¹ƒ cittaá¹ƒ kÄ• ye samodahanassa v
kÄ• yaá¹ƒ pariá¹‡Ä• metÄ«_ti karajakÄ• yaá¹ƒ gahetvÄ• pÄ• dakajjhÄ• nacitte Ä• ropeti, ci
idaá¹ƒ kÄ• yaá¹ƒ citte samodahanassa vevacanaá¹ƒ. __adhiá¹-á¹-hÄ• tÄ«_ti ``evaá¹ƒ hotÅ«
adhiá¹-á¹-hÄ• ti. samodahanassa atthavivaraá¹‡atthaá¹ƒ pariá¹‡Ä• mo vutto, pariá¹‡Ä• mas
adhiá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. yasmÄ• samodahatÄ«ti mÅ«lapadaá¹ƒ, pariá¹‡Ä• meti adhiá
atthaniddesapadÄ• ni \Ne I 278/, tasmÄ• tesaá¹ƒ dvinnaá¹ƒyeva padÄ• naá¹ƒ vasena pariá
adhiá¹-á¹-hahitvÄ• ti vuttaá¹ƒ, na vuttaá¹ƒ samodahitvÄ• ti.

__sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca kÄ• ye okkamitvÄ• viharatÄ«_ti catutthajjhÄ• ne
lahusaÃ±Ã±aÃ±ca samÄ• pajjanavasena \Ee I 346/ karajakÄ• ye okkamitvÄ• pavesetvÄ• v
okkantakÄ• yassa panassa karajakÄ• yopi tÅ«lapicu viya lahuko hoti. __so_ti so katayogavi
__tathÄ• bhÄ• vitena cittenÄ• _ti itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ, hetuatthe vÄ

cittena hetubhÅ«tenÄ• ti attho. __parisuddhenÄ• _ti upekkhÄ• satipÄ• risuddhibhÄ• vato pa
parisuddhattÄ• yeva __pariyodÄ• tena, _ pabhassarenÄ• ti attho. __iddhividhaÃ±Ä• á¹‡Ä• y
iddhivikappe vÄ• Ã±Ä• á¹‡atthÄ• ya. __cittaá¹ƒ abhinÄ«haratÄ«_ti so bhikkhu vuttappakÄ•
abhiÃ±Ã±Ä• pÄ• dake jÄ• te iddhividhaÃ±Ä• á¹‡Ä• dhigamatthÄ• ya parikammacittaá¹ƒ abh
kasiá¹‡Ä• rammaá¹‡ato apanetvÄ• iddhividhÄ• bhimukhaá¹ƒ peseti. __abhininnÄ• metÄ«_
iddhipabbhÄ• raá¹ƒ karoti. __so_ti so evaá¹ƒ katacittÄ• bhinÄ«hÄ• ro bhikkhu. __anekavihit
nÄ• nappakÄ• rakaá¹ƒ. __iddhividha_nti iddhikoá¹-á¹-hÄ• saá¹ƒ, iddhivikappaá¹ƒ vÄ• . __pa
paccanubhavati, phasseti sacchikaroti pÄ• puá¹‡Ä• tÄ«ti attho.

<102> idÄ• nissa anekavihitabhÄ• vaá¹ƒ dassento __ekopi hutvÄ• _tiÄ• dimÄ• ha. tattha _
iddhikaraá¹‡ato pubbe pakatiyÄ• ekopi hutvÄ• . __bahudhÄ• hotÄ«_ti bahunnaá¹ƒ santike
sajjhÄ• yaá¹ƒ \Be I 308/ vÄ• kattukÄ• mo, paÃ±haá¹ƒ vÄ• pucchitukÄ• mo hutvÄ• satamp
panÄ• yamevaá¹ƒ hoti? iddhiyÄ• bhÅ«mipÄ• dapadamÅ«labhÅ«te dhamme sampÄ• detvÄ
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sace sataá¹ƒ icchati, ``sataá¹ƒ homi sataá¹ƒ homÄ«â€™â€
puna pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya adhiá¹-á¹-hÄ• ti. adhiá¹-á¹-hÄ• n
hoti. sahassÄ• dÄ«supi eseva nayo. sace evaá¹ƒ na ijjhati, puna parikammaá¹ƒ katvÄ• duti
vuá¹-á¹-hÄ• ya adhiá¹-á¹-hÄ• tabbaá¹ƒ. saá¹ƒyuttaá¹-á¹-hakathÄ• yaÃ±hi ``ekavÄ• raá¹ƒ dve
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. tattha pÄ• dakajjhÄ• nacittaá¹ƒ nimittÄ• rammaá¹‡aá¹ƒ, p
satÄ• rammaá¹‡Ä• ni vÄ• sahassÄ• rammaá¹‡Ä• ni vÄ• . tÄ• ni ca kho vaá¹‡á¹‡avaseneva
adhiá¹-á¹-hÄ• nacittampi tatheva satÄ• rammaá¹‡aá¹ƒ vÄ• sahassÄ• rammaá¹‡aá¹ƒ vÄ• , t
gotrabhuanantaraá¹ƒ ekameva uppajjati rÅ«pÄ• vacaracatutthajjhÄ• nikaá¹ƒ \Ee I 347/. tatth
nimmitÄ• , te aniyametvÄ• nimmitattÄ• iddhimatÄ• sadisÄ• va honti. á¹-hÄ• nanisajjÄ• dÄ
bhÄ• sitatuá¹‡hÄ«bhÄ• vÄ• dÄ«su vÄ• yaá¹ƒ yaá¹ƒ iddhimÄ• karoti, taá¹ƒtadeva karonti. s
kÄ• tukÄ• mo \Ne I 279/ hoti, keci paá¹-hamavaye keci majjhimavaye keci pacchimavaye, ta
upaá¸• á¸• hamuá¹‡á¸• amuá¹‡á¸• e missakakese upaá¸• á¸• harattacÄ«vare paá¹‡á¸• ukac
padabhÄ• á¹‡adhammakathÄ• sarabhaÃ±Ã±apaÃ±hapucchanapaÃ±havissajjanarajanapac
karonte, aparepi vÄ• nÄ• nappakÄ• rake kÄ• tukÄ• mo hoti, tena pÄ• dakajjhÄ• nato vuá¹-á
paá¹-hamavayÄ• hontÅ«â€™â€™ tiÄ• dinÄ• nayena parikammaá¹ƒ katvÄ• puna samÄ• p
adhiá¹-á¹-hÄ• tabbaá¹ƒ. adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒ icchitappakÄ• rÄ• yeva hontÄ«ti.
hutvÄ• eko hotÄ«â€™â€™ tiÄ• dÄ«su. ayaá¹ƒ pana viseso --- iminÄ• hi bhikkhunÄ• evaá
puna ``ekova hutvÄ• caá¹…kamissÄ• mi, sajjhÄ• yaá¹ƒ karissÄ• mi, paÃ±haá¹ƒ pucchissÄ
``ayaá¹ƒ vihÄ• ro appabhikkhuko, sace keci Ä• gamissanti, kuto ime ettakÄ• ekasadisÄ• b
esÄ• nubhÄ• voti maá¹ƒ jÄ• nissantÄ«â€™â€™ ti appicchatÄ• ya vÄ• antarÄ• va ``eko hon
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``eko homÄ«â€™â€™ ti parikammaá¹
vuá¹-á¹-hÄ• ya ``eko homÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbaá¹ƒ \Be I 309/. adhiá¹-á¹-hÄ• na
hoti. evaá¹ƒ akaronto pana yathÄ• paricchinnakÄ• lavasena sayameva eko hoti.

__Ä• vibhÄ• va_nti pÄ• kaá¹-abhÄ• vaá¹ƒ karotÄ«ti attho. __tirobhÄ• va_nti paá¹-icchanna

Ä• vibhÄ• vaá¹ƒ paccanubhoti, tirobhÄ• vaá¹ƒ paccanubhotÄ«ti purimena vÄ• sambandho.
Ä• vibhÄ• vaá¹ƒ kattukÄ• mo andhakÄ• raá¹ƒ vÄ• Ä• lokaá¹ƒ karoti, paá¹-icchannaá¹ƒ vÄ•
anÄ• pÄ• thaá¹ƒ vÄ• Ä• pÄ• thaá¹ƒ karoti. kathaá¹ƒ? ayaÃ±hi yathÄ• paá¹-icchannopi dÅ«
evaá¹ƒ attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• kattukÄ• mo pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya ``idaá
Ä• lokajÄ• taá¹ƒ hotÅ«â€™â€™ ti vÄ• , ``idaá¹ƒ paá¹-icchannaá¹ƒ vivaá¹-aá¹ƒ hotÅ«â€™â€
anÄ• pÄ• thaá¹ƒ Ä• pÄ• thaá¹ƒ hotÅ«â€™â€™ ti vÄ• Ä• vajjitvÄ• parikammaá¹ƒ katvÄ• v
saha adhiá¹-á¹-hÄ• nÄ• \Ee I 348/ yathÄ• dhiá¹-á¹-hitameva hoti. pare dÅ«re á¹-hitÄ• pi pas
passitukÄ• mo passati. tirobhÄ• vaá¹ƒ kattukÄ• mo pana Ä• lokaá¹ƒ vÄ• andhakÄ• raá¹ƒ k
paá¹-icchannaá¹ƒ, Ä• pÄ• thaá¹ƒ vÄ• anÄ• pÄ• thaá¹ƒ karoti. kathaá¹ƒ? ayaÃ±hi yathÄ• a
á¹-hitopi vÄ• na dissati, evaá¹ƒ attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• kattukÄ• mo pÄ• dakajjhÄ• n
``idaá¹ƒ Ä• lokaá¹-á¹-hÄ• naá¹ƒ andhakÄ• raá¹ƒ hotÅ«â€™â€™ ti vÄ• , ``idaá¹ƒ appaá¹-icch
hotÅ«â€™â€™ ti vÄ• , ``idaá¹ƒ Ä• pÄ• thaá¹ƒ anÄ• pÄ• thaá¹ƒ hotÅ«â€™â€™ ti vÄ• Ä• va
vuttanayeneva adhiá¹-á¹-hÄ• ti. saha adhiá¹-á¹-hÄ• nÄ• yathÄ• dhiá¹-á¹-hitameva hoti. pare
passanti, sayampi apassitukÄ• mo na passati. apica sabbampi pÄ• kaá¹-apÄ• á¹-ihÄ• riyaá¹
apÄ• kaá¹-apÄ• á¹-ihÄ• riyaá¹ƒ tirobhÄ• vo nÄ• ma. tattha pÄ• kaá¹-apÄ• á¹-ihÄ• riye iddhip
taá¹ƒ yamakapÄ• á¹-ihÄ• riyena dÄ«petabbaá¹ƒ. apÄ• kaá¹-apÄ• á¹-ihÄ• riye \Ne I 280/ idd
iddhimÄ• . taá¹ƒ mahakasuttena (SN b IV 346) ca brahmanimantanikasuttena (MN I 501 Ä•

__tirokuá¹-á¹-a_nti parakuá¹-á¹-aá¹ƒ, kuá¹-á¹-assa parabhÄ• ganti vuttaá¹ƒ hoti. esa nayo
__tiropÄ• kÄ• ratiropabbatesu. kuá¹-á¹-o_ti ca gehabhitti. __pÄ• kÄ• ro_ti gehavihÄ• ragÄ•
parikkhepapÄ• kÄ• ro. __pabbato_ti paá¹ƒsupabbato vÄ• pÄ• sÄ• á¹‡apabbato vÄ• . __as
__seyyathÄ• pi Ä• kÄ• se_ti \Be I 310/ Ä• kÄ• se viya. evaá¹ƒ gantukÄ• mena pana Ä• kÄ•
vuá¹-á¹-hÄ• ya kuá¹-á¹-aá¹ƒ vÄ• pÄ• kÄ• raá¹ƒ vÄ• pabbataá¹ƒ vÄ• Ä• vajjitvÄ• kataparik
hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbo, Ä• kÄ• sova hoti. adho otaritukÄ• massa, uddhaá¹ƒ v
hoti, vinivijjhitvÄ• gantukÄ• massa chiddo. so tattha asajjamÄ• no gacchati. sace panassa b
adhiá¹-á¹-hahitvÄ• gacchantassa antarÄ• pabbato vÄ• rukkho vÄ• uá¹-á¹-heti, kiá¹ƒ puna
adhiá¹-á¹-hÄ• tabbanti? doso natthi. puna samÄ• pajjitvÄ• adhiá¹-á¹-hÄ• naÃ±hi upajjhÄ• y
nissayaggahaá¹‡asadisaá¹ƒ hoti. iminÄ• pana bhikkhunÄ• ``Ä• kÄ• so hotÅ«â€™â€™ ti a
hotiyeva. purimÄ• dhiá¹-á¹-hÄ• nabaleneva cassa antarÄ• aÃ±Ã±o pabbato vÄ• rukkho vÄ
uá¹-á¹-hahissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ. aÃ±Ã±ena iddhimatÄ• \Ee I 349/ nimmite pana p
balavaá¹ƒ hoti. itarena tassa uddhaá¹ƒ vÄ• adho vÄ• gantabbaá¹ƒ.

__pathaviyÄ• pi ummujjanimujja_nti ettha __ummujja_nti uá¹-á¹-hÄ• naá¹ƒ, __nimujja_nti s
ummujjaÃ±ca nimujjaÃ±ca ummujjanimujjaá¹ƒ. evaá¹ƒ kattukÄ• mena pana Ä• pokasiá¹‡aá
uá¹-á¹-hÄ• ya ``ettake á¹-hÄ• ne pathavÄ« udakaá¹ƒ hotÅ«â€™â€™ ti paricchinditvÄ• pari
vuttanayeneva adhiá¹-á¹-hÄ• tabbaá¹ƒ. saha adhiá¹-á¹-hÄ• nÄ• yathÄ• paricchinne á¹-hÄ•
so tattha ummujjanimujjaá¹ƒ karoti seyyathÄ• pi udake. na kevalaÃ±ca ummujjanimujjameva
nhÄ• napÄ• namukhadhovanabhaá¹‡á¸• akadhovanÄ• dÄ«su yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá

udakameva karoti, sappitelamadhuphÄ• á¹‡itÄ• dÄ«supi yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ ``ic
hotÅ«â€™â€™ ti Ä• vajjitvÄ• parikammaá¹ƒ katvÄ• adhiá¹-á¹-hahantassa yathÄ• dhiá¹-á¹-
bhÄ• janagataá¹ƒ karontassa sappi sappiyeva hoti, telÄ• dÄ«ni telÄ• dÄ«niyeva, udakaá¹ƒ u
temitukÄ• mova temeti, na temitukÄ• mo na temeti. tasseva ca sÄ• pathavÄ« udakaá¹ƒ hot
pathavÄ«yeva. tattha manussÄ• pattikÄ• pi gacchanti, yÄ• nÄ• dÄ«hipi gacchanti, kasikam
sace panÄ• yaá¹ƒ ``tesampi udakaá¹ƒ hotÅ«â€™â€™ ti icchati, hotiyeva. paricchinnakÄ• la
atikkamitvÄ• yaá¹ƒ pakatiyÄ• ghaá¹-ataá¸·Ä• kÄ• dÄ«su udakaá¹ƒ, taá¹ƒ á¹-hapetvÄ• ava
paricchinnaá¹-á¹-hÄ• naá¹ƒ pathavÄ«yeva hoti.

__udakepi abhijjamÄ• ne gacchatÄ«_ti ettha yaá¹ƒ udakaá¹ƒ akkamitvÄ• saá¹ƒsÄ«dati, taá
vuccati, viparÄ«taá¹ƒ abhijjamÄ• naá¹ƒ. evaá¹ƒ gantukÄ• mena pana pathavÄ«kasiá¹‡aá¹ƒ
vuá¹-á¹-hÄ• ya ``ettake á¹-hÄ• ne udakaá¹ƒ pathavÄ« hotÅ«â€™â€™ ti paricchinditvÄ• par
vuttanayeneva adhiá¹-á¹-hÄ• tabbaá¹ƒ. saha adhiá¹-á¹-hÄ• nÄ• yathÄ• paricchinnaá¹-á¹-hÄ
hoti. so tattha gacchati seyyathÄ• pi pathaviyaá¹ƒ. na kevalaÃ±ca gacchati, yaá¹ƒ yaá¹ƒ iriy
taá¹ƒ taá¹ƒ kappeti. na kevalaÃ±ca pathavimeva karoti, maá¹‡isuvaá¹‡á¹‡apabbatarukkhÄ•
icchati, taá¹ƒ taá¹ƒ vuttanayeneva Ä• vajjitvÄ• adhiá¹-á¹-hÄ• ti, yathÄ• dhiá¹-á¹-hitameva ho
udakaá¹ƒ pathavÄ« hoti, sesajanassa udakameva \Ee I 350/. macchakacchapÄ• ca udakak
vicaranti. sace panÄ• yaá¹ƒ aÃ±Ã±esampi manussÄ• naá¹ƒ taá¹ƒ pathaviá¹ƒ kÄ• tuá¹ƒ icch
yathÄ• paricchinnakÄ• lÄ• tikkamena pana udakameva hoti.

__Ä• kÄ• sepi pallaá¹…kena kamatÄ«_ti antalikkhe samantato Å«rubaddhÄ• sanena gacch
pakkhehi yutto sakuá¹‡o, na aparipuá¹‡á¹‡apakkho lÅ«napakkho vÄ• . tÄ• diso hi Ä• kÄ• se
evamÄ• kÄ• se gantukÄ• mena pana pathavÄ«kasiá¹‡aá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya
pallaá¹…kappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ paricchinditvÄ• parikammaá¹ƒ katvÄ• vuttanaye
sace nipanno gantukÄ• mo hoti, maÃ±cappamÄ• á¹‡aá¹ƒ, sace padasÄ• gantukÄ• mo hoti
yathÄ• nurÅ«paá¹ƒ á¹-hÄ• naá¹ƒ paricchinditvÄ• vuttanayeneva ``pathavÄ« hotÅ«â€™â€™
saha adhiá¹-á¹-hÄ• nÄ• pathavÄ«yeva hoti. Ä• kÄ• se gantukÄ• mena ca bhikkhunÄ• dibb
bhavitabbaá¹ƒ. kasmÄ• ? yasmÄ• antarÄ• utusamuá¹-á¹-hÄ• nÄ• vÄ• pabbatarukkhÄ• da
vÄ• usÅ«yantÄ• mÄ• penti, tesaá¹ƒ dassanatthaá¹ƒ. te pana disvÄ• kiá¹ƒ kÄ• tabbanti? p
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``Ä• kÄ• so hotÅ«â€™â€™ ti parikammaá¹ƒ katvÄ• adhiá¹
orohaá¹‡atthampi iminÄ• dibbacakkhulÄ• bhinÄ• bhavitabbaá¹ƒ. ayaÃ±hi sace anokÄ• se
vÄ• orohati, mahÄ• janassa pÄ• kaá¹-o hoti, tasmÄ• dibbacakkhunÄ• passitvÄ• anokÄ• s
otaratÄ«ti.

__imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve_ti ettha candimasÅ«r
dvÄ• cattÄ• lÄ«sayojanasahassoparicaraá¹‡ena mahiddhikatÄ• , tÄ«su dÄ«pesu ekakkhaá¹
mahÄ• nubhÄ• vatÄ• \Ne I 282/ veditabbÄ• , evaá¹ƒ uparicaraá¹‡aÄ• lokapharaá¹‡ehi vÄ•
mahiddhikattena mahÄ• nubhÄ• ve \Be I 312/. __parÄ• masatÄ«_ti pariggaá¹‡hÄ• ti, ekade

__parimajjatÄ«_ti samantato Ä• dÄ• satalaá¹ƒ viya parimajjati. ayaá¹ƒ panassa iddhi
abhiÃ±Ã±Ä• pÄ• dakajjhÄ• navaseneva ijjhati, natthettha kasiá¹‡asamÄ• pattiniyamo. svÄ•
parÄ• masituá¹ƒ, gantvÄ• parÄ• masati. sace pana idheva nisinnako vÄ• nipannako vÄ• p
``hatthapÄ• se hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ti. adhiá¹-á¹-hÄ• nabalena vaá¹‡á¹-Ä• mutta
Ä• gantvÄ• \Ee I 351/ hatthapÄ• se á¹-hite vÄ• parÄ• masati, hatthaá¹ƒ vÄ• vaá¸• á¸• hetv
vaá¸• á¸• hentassa pana kiá¹ƒ upÄ• dinnakaá¹ƒ vaá¸• á¸• hati anupÄ• dinnakaá¹ƒ vÄ• ti? up
anupÄ• dinnakaá¹ƒ vaá¸• á¸• hati. yo evaá¹ƒ katvÄ• na kevalaá¹ƒ candimasÅ«riye parÄ• m
pÄ• dakathalikaá¹ƒ katvÄ• pÄ• de á¹-hapeti, pÄ«á¹-haá¹ƒ katvÄ• nisÄ«dati, maÃ±caá¹ƒ ka
apassenaphalakaá¹ƒ katvÄ• apassayati. yathÄ• eko, evaá¹ƒ aparopi. anekesupi hi bhikkhu
karontesu tesaÃ±ca ekamekassa tatheva ijjhati. candimasÅ«riyÄ• naÃ±ca gamanampi Ä• lo
yathÄ• hi pÄ• tisahassesu udakapÅ«resu sabbapÄ• tÄ«su candamaá¹‡á¸• alÄ• ni dissanti,
gamanaá¹ƒ Ä• lokakaraá¹‡aÃ±ca hoti, tathÅ«pamametaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ. __yÄ• va b
vattetÄ«_ti brahmalokaá¹ƒ paricchedaá¹ƒ katvÄ• etthantare anekavidhaá¹ƒ abhiÃ±Ã±aá¹ƒ k
vasaá¹ƒ issariyaá¹ƒ vatteti. vitthÄ• ro panettha iddhikathÄ• yaá¹ƒ Ä• vibhavissatÄ«ti.

iddhividhaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

51. sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<103> sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aniddese \Ee I 352/ __dÅ«repi saddÄ• na_ntiÄ• di dibb
Ä• dikammikassa bhikkhuno upÄ• yasandassanatthaá¹ƒ vuttaá¹ƒ. tattha __dÅ«repi saddÄ•
saddÄ• naá¹ƒ antare saddaá¹ƒ. saddoyeva hi nimittakaraá¹‡avasena saddanimittaá¹ƒ. ``dÅ«
pakatisotassa Ä• pÄ• thaá¹-á¹-hÄ• neyeva. __oá¸·Ä• rikÄ• na_nti thÅ«lÄ• naá¹ƒ. __sukhum
__saá¹‡hasaá¹‡hÄ• na_nti saá¹‡hatopi saá¹‡hÄ• naá¹ƒ, atisaá¹‡hÄ• nanti attho. etena para
honti. imaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppÄ• detukÄ• mena Ä• dikammikena jhÄ• yinÄ• abhiÃ±Ã±Ä•
vuá¹-á¹-hÄ• ya parikammasamÄ• dhicittena \Be I 313/ paá¹-hamataraá¹ƒ pakatisotapathe dÅ«
sÄ«hÄ• dÄ«naá¹ƒ saddo Ä• vajjitabbo. vihÄ• re ghaá¹‡á¸• isaddo bherisaddo saá¹…khasad
sÄ• maá¹‡eradaharabhikkhÅ«naá¹ƒ sabbathÄ• mena sajjhÄ• yantÄ• naá¹ƒ \Ne I 283/ sajjhÄ
kathentÄ• naá¹ƒ ``kiá¹ƒ, bhante, kiá¹ƒ, Ä• vusoâ€™â€™ tiÄ• disaddo sakuá¹‡asaddo vÄ• ta
pakkuthitaudakassa cicciá¹-Ä• yanasaddo Ä• tape sussamÄ• natÄ• lapaá¹‡á¹‡asaddo kunth
sabboá¸·Ä• rikato pabhuti yathÄ• kkamena sukhumasukhumasaddÄ• Ä• vajjitabbÄ• .

evaá¹ƒ karontena ca puratthimÄ• dÄ«su dasasu disÄ• su kamena ekekissÄ• disÄ• ya sadd
manasi kÄ• tabbaá¹ƒ. manasi karontena ca ye saddÄ• pakatisotassa suyyanti, tesu pakatis
manodvÄ• rikena cittena manasi kÄ• tabbaá¹ƒ. tassa te saddÄ• pakaticittassÄ• pi pÄ• kaá¹
parikammasamÄ• dhicittassa pana ativiya pÄ• kaá¹-Ä• honti. tassevaá¹ƒ saddanimittaá¹ƒ n
dibbasotadhÄ• tu uppajjissatÄ«ti tesu saddesu aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• m
uppajjati, tasmiá¹ƒ niruddhe cattÄ• ri paÃ±ca vÄ• javanÄ• ni javanti. yesaá¹ƒ purimÄ• ni tÄ«

parikammopacÄ• rÄ• nulomagotrabhunÄ• makÄ• ni kÄ• mÄ• vacarÄ• ni, catutthaá¹ƒ paÃ±c
appanÄ• cittaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• nikaá¹ƒ. tattha yaá¹ƒ tena appanÄ• cittena sac
Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ dibbasotadhÄ• tu. taá¹ƒ thÄ• magataá¹ƒ karontena ``etthantare sadd
ekaá¹…gulamattaá¹ƒ paricchinditvÄ• vaá¸• á¸• hetabbaá¹ƒ, tato
dvaá¹…gulacaturaá¹…gulaaá¹-á¹-haá¹…gulavidatthiratanaantogabbhapamukha-
pÄ• sÄ• dapariveá¹‡asaá¹…ghÄ• rÄ• magocaragÄ• majanapadÄ• divasena yÄ• va cakkav
paricchinditvÄ• paricchinditvÄ• vaá¸• á¸• hetabbaá¹ƒ. evaá¹ƒ adhigatÄ• bhiÃ±Ã±o esa pÄ•
phuá¹-á¹-hokÄ• sabbhantaragate sadde puna pÄ• dakajjhÄ• naá¹ƒ asamÄ• pajjitvÄ• pi abhi
suá¹‡Ä• tiyeva. evaá¹ƒ suá¹‡anto ca sacepi yÄ• vabrahmalokÄ• saá¹…khabheripaá¹‡avÄ•
hoti, pÄ• á¹-iyekkaá¹ƒ vavatthÄ• petukÄ• matÄ• ya sati ``ayaá¹ƒ saá¹…khasaddo, ayaá¹ƒ b
vavatthÄ• petuá¹ƒ sakkotiyeva. abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena sute sÄ• tthake sadde pacchÄ• k
jÄ• nÄ• ti. dibbasotaá¹ƒ \Be I 314/ pakatisotavatoyeva uppajjati, no badhirassa. pacchÄ• pa
vinaá¹-á¹-hepi dibbasotaá¹ƒ na vinassatÄ«ti vadanti.

__so dibbÄ• ya sotadhÄ• tuyÄ• _ti ettha dibbasadisattÄ• dibbÄ• . devÄ• naÃ±hi sucaritaka
pittasemharudhirÄ• dÄ«hi apalibuddhÄ• upakkilesavimuttatÄ• ya dÅ«repi Ä• rammaá¹‡asa
pasÄ• dasotadhÄ• tu hoti. ayaÃ±cÄ• pi imassa bhikkhuno vÄ«riyabhÄ• vanÄ• balanibbattÄ•
tÄ• disÄ• yevÄ• ti dibbasadisattÄ• dibbÄ• . apica dibbavihÄ• ravasena paá¹-iladdhattÄ• , a
dibbavihÄ• rasannissitattÄ• pi dibbÄ• , savanaá¹-á¹-hena nijjÄ«vaá¹-á¹-hena ca sotadhÄ• tu
sotadhÄ• tukiccakaraá¹‡ena ca sotadhÄ• tu viyÄ• tipi sotadhÄ• tu. tÄ• ya dibbÄ• ya \Ne I 28
__visuddhÄ• yÄ• _ti parisuddhÄ• ya nirupakkilesÄ• ya. __atikkantamÄ• nusikÄ• yÄ• _ti ma
saddasavanena mÄ• nusikaá¹ƒ maá¹ƒsasotadhÄ• tuá¹ƒ atikkantÄ• ya vÄ«tivattitvÄ• á¹-hitÄ
suá¹‡Ä• tÄ«_ti dve sadde suá¹‡Ä• ti. katame dve? __dibbe ca mÄ• nuse ca, _ devÄ• naÃ±c
vuttaá¹ƒ hoti. etena padesapariyÄ• dÄ• naá¹ƒ veditabbaá¹ƒ. __ye dÅ«re santike cÄ• _ti ye s
paracakkavÄ• á¸·epi, ye ca santike antamaso sadehasannissitapÄ• á¹‡akasaddÄ• pi, te sua
etena nippadesapariyÄ• dÄ• naá¹ƒ veditabbanti.

sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

52. cetopariyaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<104> cetopariyaÃ±Ä• á¹‡aniddese \Ee I 354/ __so evaá¹ƒ pajÄ• nÄ• tÄ«_ti idÄ• ni vattabb
upadisati. __idaá¹ƒ rÅ«paá¹ƒ somanassindriyasamuá¹-á¹-hita_ntiÄ• di Ä• dikammikena jhÄ•
vidhÄ• naá¹ƒ. kathaá¹ƒ? etaÃ±hi Ã±Ä• á¹‡aá¹ƒ uppÄ• detukÄ• mena jhÄ• yinÄ• paá¹-hama
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ uppÄ• detabbaá¹ƒ. etaÃ±hi dibbacakkhuvasena ijjhati, taá¹ƒ etas
tena bhikkhunÄ• Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbena cakkhunÄ• parassa hadayarÅ«paá¹
lohitassa vaá¹‡á¹‡aá¹ƒ passitvÄ• passitvÄ• cittaá¹ƒ pariyesitabbaá¹ƒ. taÃ±hi lohitaá¹ƒ kusa
vattamÄ• ne rattaá¹ƒ hoti nigrodhapakkavaá¹‡á¹‡aá¹ƒ, akusalasomanasse vattamÄ• ne tad

domanasse vattamÄ• ne kÄ• á¸·akaá¹ƒ \Be I 315/ hoti jambupakkavaá¹‡á¹‡aá¹ƒ luá¸·itaá¹ƒ.
vattamÄ• nÄ• ya pasannaá¹ƒ hoti tilatelavaá¹‡á¹‡aá¹ƒ. akusalÅ«pekkhÄ• ya vattamÄ• nÄ•
tasmÄ• tena ``idaá¹ƒ rÅ«paá¹ƒ somanassindriyasamuá¹-á¹-hitaá¹ƒ, idaá¹ƒ rÅ«paá¹ƒ
domanassindriyasamuá¹-á¹-hitaá¹ƒ, idaá¹ƒ rÅ«paá¹ƒ upekkhindriyasamuá¹-á¹-hitaâ€™â€™
hadayalohitavaá¹‡á¹‡aá¹ƒ passitvÄ• passitvÄ• cittaá¹ƒ pariyesantena cetopariyaÃ±Ä• á¹‡á
kÄ• tabbaá¹ƒ. evaá¹ƒ thÄ• magate hi tasmiá¹ƒ anukkamena sabbampi kÄ• mÄ• vacarÄ• dib
cittÄ• cittameva saá¹…kamanto vinÄ• hadayarÅ«padassanena. vuttampi cetaá¹ƒ aá¹-á¹-ha

``Ä• ruppe parassa cittaá¹ƒ jÄ• nitukÄ• mo kassa hadayarÅ«paá¹ƒ passati, kassindriyavikÄ•
kassaci. iddhimato visayo esa, yadidaá¹ƒ yattha katthaci cittaá¹ƒ Ä• vajjanto soá¸·asappabh
jÄ• nÄ• ti. akatÄ• bhinivesassa pana vasena ayaá¹ƒ kathÄ• â€™â€™ ti (Vism II 401).

__parasattÄ• na_nti \Ne I 285/ attÄ• naá¹ƒ á¹-hapetvÄ• sesasattÄ• naá¹ƒ. __parapuggalÄ•
ekatthameva, veneyyavasena pana \Ee I 355/ desanÄ• vilÄ• sena ca byaÃ±janena nÄ• natt
paricca pajÄ• nÄ• tÄ«_ti attano cittena tesaá¹ƒ cittaá¹ƒ paricchinditvÄ• sarÄ• gÄ• divasena
jÄ• nÄ• ti. __sarÄ• gaá¹ƒ vÄ• _tiÄ• dÄ«su vÄ• -saddo samuccayattho. tattha aá¹-á¹-havidha
__sarÄ• gaá¹ƒ_ cittaá¹ƒ nÄ• ma, avasesaá¹ƒ catubhÅ«makakusalÄ• byÄ• katacittaá¹ƒ __vÄ
domanassacittÄ• ni, dve vicikicchÄ• uddhaccacittÄ• nÄ«ti imÄ• ni pana cattÄ• ri cittÄ• ni im
saá¹…gahaá¹ƒ na gacchanti. keci pana therÄ• tÄ• nipi vÄ«tarÄ• gapadena saá¹…gaá¹‡han
domanassasahagataá¹ƒ cittaá¹ƒ __sadosaá¹ƒ_ cittaá¹ƒ nÄ• ma, sabbampi catubhÅ«makaá
__vÄ«tadosaá¹ƒ_ nÄ• ma. sesÄ• ni dasa akusalacittÄ• ni imasmiá¹ƒ duke saá¹…gahaá¹ƒ n
tÄ• nipi vÄ«tadosapadena saá¹…gaá¹‡hanti. __samohaá¹ƒ vÄ«tamoha_nti ettha pana moh
vicikicchÄ• uddhaccasahagatadvayameva __samohaá¹ƒ_. mohassa pana sabbÄ• kusalesu
akusalaá¹ƒ cittaá¹ƒ ``samohaâ€™â€™ nti veditabbaá¹ƒ. avasesaá¹ƒ kusalÄ• byÄ• kataá¹ƒ
thinamiddhÄ• nugataá¹ƒ pana __saá¹ƒkhittaá¹ƒ, _ uddhaccÄ• nugataá¹ƒ __vikkhittaá¹ƒ_.
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraá¹ƒ __mahaggataá¹ƒ, _ avasesaá¹ƒ __amahaggataá¹ƒ_. sab
__sauttaraá¹ƒ, _ lokuttaraá¹ƒ \Be I 316/ __anuttaraá¹ƒ_. upacÄ• rappattaá¹ƒ appanÄ• ppatt
tadubhayamasampattaá¹ƒ __asamÄ• hitaá¹ƒ_.
tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡avimuttippattaá¹ƒ __vimu
etaá¹ƒ vimuttimappattaá¹ƒ __avimutta_nti veditabbaá¹ƒ. iti cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« bh
soá¸·asappabhedampi cittaá¹ƒ pajÄ• nÄ• ti. puthujjanÄ• pana ariyÄ• naá¹ƒ maggaphalacitt
ca heá¹-á¹-himÄ• heá¹-á¹-himÄ• uparimÄ• naá¹ƒ uparimÄ• naá¹ƒ maggaphalacittaá¹ƒ na j
pana heá¹-á¹-himÄ• naá¹ƒ heá¹-á¹-himÄ• naá¹ƒ cittaá¹ƒ jÄ• nantÄ«ti.

cetopariyaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

53. pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<105> pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aniddese \Ee I 356/ __evaá¹ƒ pajÄ• nÄ• tÄ«_tiÄ• d
paribhÄ• vitacittassa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ uppÄ• detukÄ• massa taduppÄ•
vuttaá¹ƒ. kamato hi paá¹-iccasamuppÄ• daá¹ƒ passitvÄ•
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• saá¹…khÄ• taá¹ƒ paccuppanna
tassa paccayaá¹ƒ purimabhave kammakilesasaá¹…khÄ• taá¹ƒ hetusaá¹…khepaá¹ƒ passati
purimabhaveyeva phalasaá¹…khepaá¹ƒ passati, tassa paccayaá¹ƒ tatiyabhave hetusaá¹…k
paá¹-iccasamuppÄ• dadassanena jÄ• tiparamparaá¹ƒ passati. evaá¹ƒ bahÅ«pakÄ• ro pubb
paá¹-iccasamuppÄ• damanasikÄ• ro \Ne I 286/. tattha ``imasmiá¹ƒ sati idaá¹ƒ hoti, imassup
uppajjatÄ«â€™â€™ ti idaá¹ƒ paá¹-iccasamuppÄ• daniddesassa uddesavacanaá¹ƒ. evaá¹ƒ
atthe siddhe dvidhÄ• vacanaá¹ƒ kasmÄ• ti ce? atthanÄ• nattasabbhÄ• vato. kathaá¹ƒ? __i
paccaye vijjamÄ• ne. idaá¹ƒ sabbapaccayÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avacanaá¹ƒ. __idaá¹ƒ ho
paccayuppannaá¹ƒ bhavati. idaá¹ƒ sabbapaccayuppannÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avacanaá¹
ahetukavÄ• do paá¹-isiddho hoti. ye hi dhammÄ• paccayasambhavÄ• honti, na paccayÄ•
hontÄ«ti. __imassuppÄ• dÄ• _ti imassa paccayassa uppÄ• dahetu. idaá¹ƒ sabbapaccayÄ•
uppÄ• davantatÄ• dÄ«panavacanaá¹ƒ. __idaá¹ƒ uppajjatÄ«_ti idaá¹ƒ paccayuppannaá¹ƒ up
sabbapaccayuppannÄ• naá¹ƒ tato uppajjamÄ• natÄ• dÄ«panavacanaá¹ƒ. iminÄ• sakalena
paá¹-isiddho hoti. ye hi uppÄ• davanto dhammÄ• , te aniccÄ• . tasmÄ• satipi sahetukatte a
na \Ee I 357/ loke niccasammatapakatipurisÄ• dihetukÄ• ti vuttaá¹ƒ hoti.

__yadida_nti \Be I 317/ niddisitabbatthasandassanaá¹ƒ. __avijjÄ• paccayÄ• saá¹…khÄ• rÄ
paá¹-icca phalameti, so paccayo. __paá¹-iccÄ• _ti na vinÄ• , apaccakkhitvÄ• ti attho. __etÄ«
pavattati cÄ• ti attho. apica upakÄ• rakaá¹-á¹-ho paccayaá¹-á¹-ho, avijjÄ• ca sÄ• paccayo
tasmÄ• avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«ti yojanÄ• . evaá¹ƒ sambhavanti-
kÄ• tabbÄ• . sokÄ• dÄ«su ca socanaá¹ƒ __soko_. paridevanaá¹ƒ __paridevo_. dukkhatÄ«ti
uppÄ• daá¹-á¹-hitivasena vÄ• dvedhÄ• khanatÄ«tipi dukkhaá¹ƒ. dummanassa bhÄ• vo __d
__upÄ• yÄ• so. sambhavantÄ«_ti nibbattanti. __eva_nti niddiá¹-á¹-hanayanidassanaá¹ƒ. ter
kÄ• raá¹‡ehi, na issaranimmÄ• nÄ• dÄ«hÄ«ti dasseti. __etassÄ• _ti yathÄ• vuttassa. __kev
sakalassa vÄ• . __dukkhakkhandhassÄ• _ti dukkhasamÅ«hassa, na sattassa na sukhasubh
nibbatti. __hotÄ«_ti sambhavati.

tattha katamÄ• avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ, d
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ,
pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu dhammesu
saá¹…khÄ• rÄ• ? puÃ±Ã±Ä• bhisaá¹…khÄ• ro, apuÃ±Ã±Ä• bhisaá¹…khÄ• ro, Ä• neÃ±jÄ• b
vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• ro. aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• paÃ±ca
puÃ±Ã±Ä• bhisaá¹…khÄ• ro, dvÄ• dasa akusalacetanÄ• apuÃ±Ã±Ä• bhisaá¹…khÄ• ro, ca
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro. kÄ• yasaÃ±cetanÄ• kÄ• yasaá¹…khÄ• ro, vacÄ«saÃ±cetanÄ
cittasaá¹…khÄ• ro.

tattha \Ne I 287/ siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``ime saá¹…khÄ• rÄ• avijjÄ•
ti? avijjÄ• bhÄ• ve bhÄ• vato. yassa hi dukkhÄ• dÄ«su avijjÄ• saá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• á
dukkhe tÄ• va pubbantÄ• dÄ«su ca aÃ±Ã±Ä• á¹‡ena saá¹ƒsÄ• radukkhaá¹ƒ sukhasaÃ±Ã±Ä
tividhepi saá¹…khÄ• re Ä• rabhati. samudaye aÃ±Ã±Ä• á¹‡ena dukkhahetubhÅ«tepi taá¹‡h
sukhahetuto maÃ±Ã±amÄ• no Ä• rabhati. nirodhe \Ee I 358/ pana magge ca aÃ±Ã±Ä• á¹‡e
gativisese dukkhanirodhasaÃ±Ã±Ä« hutvÄ• nirodhassa ca amaggabhÅ«tesupi yaÃ±Ã±Ä• n
nirodhamaggasaÃ±Ã±Ä« \Be I 318/ hutvÄ• dukkhanirodhaá¹ƒ patthayamÄ• no yaÃ±Ã±Ä• n
saá¹…khÄ• re Ä• rabhati.

apica so tÄ• ya catÅ«su saccesu appahÄ«nÄ• vijjatÄ• ya visesato
jÄ• tijarÄ• rogamaraá¹‡Ä• dianekÄ• dÄ«navavokiá¹‡á¹‡ampi puÃ±Ã±aphalasaá¹…khÄ• taá
tassa adhigamÄ• ya kÄ• yavacÄ«cittasaá¹…khÄ• rabhedaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• raá
viya marupapÄ• taá¹ƒ. sukhasammatassÄ• pi ca tassa puÃ±Ã±aphalassa ante mahÄ• pariá
vipariá¹‡Ä• madukkhataá¹ƒ appassÄ• dataÃ±ca apassantopi tappaccayaá¹ƒ vuttappakÄ• ra
puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati salabho viya dÄ«pasikhÄ• bhinipÄ• taá¹ƒ, madhu
madhulittasatthadhÄ• rÄ• lehanaá¹ƒ. kÄ• mÅ«pasevanÄ• dÄ«su ca savipÄ• kesu Ä• dÄ«na
ceva kilesÄ• bhibhÅ«tatÄ• ya ca dvÄ• rattayappavattampi apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ
gÅ«thakÄ«á¸·anaá¹ƒ, maritukÄ• mo viya ca visakhÄ• danaá¹ƒ. Ä• ruppavipÄ• kesu cÄ• pi
saá¹…khÄ• raviparia¹‡Ä• madukkhataá¹ƒ anavabujjhamÄ• no sassatÄ• divipallÄ• sena citta
Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati disÄ• mÅ«á¸·ho viya pisÄ• canagarÄ• bhimukha
avijjÄ• bhÄ• vatova saá¹…khÄ• rabhÄ• vo, na abhÄ• vato, tasmÄ• jÄ• nitabbametaá¹ƒ ``im
hontÄ«â€™â€™ ti.

etthÄ• ha --- gaá¹‡hÄ• ma tÄ• va etaá¹ƒ ``avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayoâ€™â€™
avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo, udÄ• hu aÃ±Ã±epi paccayÄ• santÄ«ti? kiá¹ƒ panet
ekakÄ• raá¹‡avÄ• do Ä• pajjati. atha aÃ±Ã±epi santi, ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€
nupapajjatÄ«ti? na nupapajjati. kasmÄ• ? yasmÄ• ---

``ekaá¹ƒ \Ee I 359/ na ekato idha, nÄ• nekamanekatopi no ekaá¹ƒ.

phalamatthi atthi pana eka-hetuphaladÄ«pane atthoâ€™â€™ ||

bhagavÄ• \Ne I 288/ hi katthaci padhÄ• nattÄ• katthaci pÄ• kaá¹-attÄ• katthaci asÄ• dhÄ
desanÄ• vilÄ• sassa ca veneyyÄ• naÃ±ca anurÅ«pato ekameva hetuÃ±ca phalaÃ±ca dÄ«p
vijjamÄ• nesupi aÃ±Ã±esu vatthÄ• rammaá¹‡asahajÄ• tadhammÄ• dÄ«su saá¹…khÄ• rakÄ
taá¹‡hÄ• \Be I 319/ pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 52) ca, ``avijjÄ• samudayÄ• Ä• s
104) ca vacanato aÃ±Ã±esampi taá¹‡hÄ• dÄ«naá¹ƒ saá¹…khÄ• rahetÅ«naá¹ƒ hetÅ«ti padh

bhikkhave, avijjÄ• gato puÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá¹…kharotÄ«â€™â€™ ti pÄ•
ca saá¹…khÄ• rÄ• naá¹ƒ hetubhÄ• vena dÄ«pitÄ• ti veditabbÄ• . eteneva ca ekekahetupha
sabbattha ekekahetuphaladÄ«pane payojanaá¹ƒ veditabbanti.

etthÄ• ha --- evaá¹ƒ santepi ekantÄ• niá¹-á¹-haphalÄ• ya sÄ• vajjÄ• ya avijjÄ• ya kathaá¹ƒ
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rapaccayattaá¹ƒ yujjati? na hi nimbabÄ«jato ucchu uppa
yujjissati? lokasmiÃ±hi ---

``viruddho cÄ• viruddho ca, sadisÄ• sadiso tathÄ• .

dhammÄ• naá¹ƒ paccayo siddho, vipÄ• kÄ• eva te ca naâ€™â€™ ||

iti ayaá¹ƒ avijjÄ• vipÄ• kavasena ekantÄ• niá¹-á¹-haphalÄ• , sabhÄ• vavasena ca sÄ• vajjÄ
etesaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ yathÄ• nurÅ«paá¹ƒ á¹-hÄ• nakiccasabhÄ
sadisÄ• sadisapaccayavasena ca paccayo hotÄ«ti veditabbÄ• .

apica ---

``cutÅ«papÄ• te saá¹ƒsÄ• re, saá¹…khÄ• rÄ• naÃ±ca lakkhaá¹‡e.

yo paá¹-iccasamuppanna-dhammesu ca vimuyhati ||

``abhisaá¹…kharoti so ete, saá¹…khÄ• re tividhe yato.

avijjÄ• paccayo tesaá¹ƒ, tividhÄ• naá¹ƒ ayaá¹ƒ tato ||

``yathÄ• pi \Ee I 360/ nÄ• ma jaccandho, naro apariá¹‡Ä• yako.

ekadÄ• yÄ• ti maggena, ummaggenÄ• pi ekadÄ• ||

``saá¹ƒsÄ• re \Ne I 289/ saá¹ƒsaraá¹ƒ bÄ• lo, tathÄ• apariá¹‡Ä• yako.

karoti ekadÄ• puÃ±Ã±aá¹ƒ, apuÃ±Ã±amapi ekadÄ• ||

``yadÄ• ca Ã±atvÄ• so dhammaá¹ƒ, saccÄ• ni abhisamessati.

tadÄ• avijjÅ«pasamÄ• , upasanto carissatÄ«â€™â€™ ti ||

__saá¹…khÄ• rapaccayÄ• _ \Be I 320/ __viÃ±Ã±Ä• á¹‡a_nti cha viÃ±Ã±Ä• á¹‡akÄ• yÄ• ca
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä•
tattha cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalavipÄ• kaá¹ƒ akusalavipÄ• kanti duvidhaá¹ƒ. tathÄ•
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni. manoviÃ±Ã±Ä• á¹‡aá¹ƒ dve vipÄ• kamanodhÄ
ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, aá¹-á¹-ha sahetukavipÄ• kacittÄ• ni, paÃ±ca rÅ«pÄ•
arÅ«pÄ• vacarÄ• nÄ«ti bÄ• vÄ«satividhaá¹ƒ. iti sabbÄ• ni bÄ• ttiá¹ƒsa lokiyavipÄ• kaviÃ±Ã±

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``idaá¹ƒ vuttappakÄ• raá¹ƒ viÃ±Ã±Ä• á¹‡
saá¹…khÄ• rapaccayÄ• hotÄ«â€™â€™ ti? upacitakammÄ• bhÄ• ve vipÄ• kÄ• bhÄ• vato.
upacitakammÄ• bhÄ• ve uppajjati. yadi uppajjeyya, sabbesaá¹ƒ sabbavipÄ• kÄ• ni uppajjey
jÄ• nitabbametaá¹ƒ ``saá¹…khÄ• rapaccayÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti. s
pavattipaá¹-isandhivasena dvedhÄ• pavattati. tattha dve paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni dve ma
somanassasahagatÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti imÄ• ni terasa paÃ±cavokÄ• ra
pavattanti, sesÄ• ni ekÅ«navÄ«sati tÄ«su bhavesu yathÄ• nurÅ«paá¹ƒ pavattiyampi paá¹-is

``laddhappaccayamiti \Ee I 361/ dhammamattametaá¹ƒ bhavantaramupeti.

nÄ• ssa tato saá¹…kanti, na tato hetuá¹ƒ vinÄ• hotiâ€™â€™ ||

iti hetaá¹ƒ laddhappaccayaá¹ƒ rÅ«pÄ• rÅ«padhammamattaá¹ƒ uppajjamÄ• naá¹ƒ bhavanta
satto, na jÄ«vo. tassa ca nÄ• pi atÄ«tabhavato idha saá¹…kanti atthi, nÄ• pi tato hetuá¹ƒ vi
pÄ• tubhÄ• vo. ettha ca purimaá¹ƒ cavanato cuti, pacchimaá¹ƒ bhavantarÄ• dipaá¹-isandhÄ
vuccati.

etthÄ• ha --- nanu evaá¹ƒ asaá¹…kantipÄ• tubhÄ• ve sati ye imasmiá¹ƒ manussattabhÄ• v
niruddhattÄ• , phalappaccayassa ca kammassa tattha agamanato, aÃ±Ã±assa aÃ±Ã±ato ca
290/. upabhuÃ±jake ca asati kassa taá¹ƒ phalaá¹ƒ siyÄ• . tasmÄ• na sundaramidaá¹ƒ vidhÄ
vuccati ---

``santÄ• ne yaá¹ƒ phalaá¹ƒ etaá¹ƒ, nÄ• Ã±Ã±assa na ca aÃ±Ã±ato.

bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro, etassatthassa sÄ• dhako ||

``phalassuppattiyÄ• eva, siddhÄ• bhuÃ±jakasammuti.

phaluppÄ• dena rukkhassa, yathÄ• phalati sammutÄ«â€™â€™ ti ||

yopi \Be I 321/ vadeyya ``evaá¹ƒ santepi ete saá¹…khÄ• rÄ• vijjamÄ• nÄ• vÄ• phalassa p

avijjamÄ• nÄ• vÄ• . yadi ca vijjamÄ• nÄ• , pavattikkhaá¹‡eyeva nesaá¹ƒ vipÄ• kena bhavita
avijjamÄ• nÄ• , pavattito pubbe pacchÄ• ca niccaá¹ƒ phalÄ• vahÄ• siyuâ€™â€™ nti. so ev

``katattÄ• paccayÄ• ete, na ca niccaá¹ƒ phalÄ• vahÄ• .

pÄ• á¹-ibhogÄ• dikaá¹ƒ tattha, veditabbaá¹ƒ nidassanaâ€™â€™ nti ||

__viÃ±Ã±Ä• á¹‡apaccayÄ• _ \Ee I 362/ __nÄ• marÅ«pa_nti idha vedanÄ• saÃ±Ã±Ä• saá¹
cattÄ• ri ca mahÄ• bhÅ«tÄ• ni catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ rÅ
abhÄ• vakagabbhaseyyakÄ• naá¹ƒ aá¹‡á¸• ajÄ• naÃ±ca paá¹-isandhikkhaá¹‡e vatthudasak
rÅ«pÄ• ni, tayo ca arÅ«pino khandhÄ• ti ete tevÄ«sati dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ•
sabhÄ• vakÄ• naá¹ƒ bhÄ• vadasakaá¹ƒ pakkhipitvÄ• tettiá¹ƒsa, opapÄ• tikasattesu brahma
paá¹-isandhikkhaá¹‡e cakkhusotavatthudasakÄ• ni jÄ«vitindriyanavakaÃ±cÄ• ti ekÅ«nacattÄ
arÅ«pino khandhÄ• ti ete dvÄ• cattÄ• lÄ«sa dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ
sesaopapÄ• tikÄ• naá¹ƒ saá¹ƒsedajÄ• naá¹ƒ vÄ• sabhÄ• vakaparipuá¹‡á¹‡Ä• yatanÄ• naá
cakkhusotaghÄ• najivhÄ• kÄ• yavatthubhÄ• vadasakÄ• nÄ«ti sattati rÅ«pÄ• ni, tayo ca arÅ«
tesattati dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ. esa ukkaá¹ƒso. avakaá¹ƒse
taá¹ƒtaá¹ƒdasakavikalÄ• naá¹ƒ tassa tassa vasena hÄ• petvÄ• hÄ• petvÄ• paá¹-isandhiya
nÄ• marÅ«pasaá¹…khÄ• veditabbÄ• . arÅ«pÄ«naá¹ƒ pana tayova arÅ«pino khandhÄ• , as
jÄ«vitindriyanavakamevÄ• ti. esa tÄ• va paá¹-isandhiyaá¹ƒ nayo.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``paá¹-isandhinÄ• marÅ«paá¹ƒ viÃ±Ã±Ä
hotÄ«â€™â€™ ti? suttato \Ne I 291/ yuttito ca. sutte hi ``cittÄ• nuparivattino dhammÄ• â€™
dukamÄ• tikÄ• 62) nayena bahudhÄ• vedanÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayatÄ• siddh

cittajena hi rÅ«pena, idha diá¹-á¹-hena sijjhati.

adiá¹-á¹-hassÄ• pi rÅ«passa, viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo iti ||

__nÄ• marÅ«papaccayÄ• _ \Be I 322/ __saá¸·Ä• yatana_nti nÄ• maá¹ƒ vuttameva. idha pa
bhÅ«tÄ• ni cha vatthÅ«ni jÄ«vitindriyanti ekÄ• dasavidhaá¹ƒ. saá¸·Ä• yatanaá¹ƒ --- cakkhÄ•
sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatana

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanassa pa
nÄ• marÅ«pabhÄ• ve \Ee I 363/ bhÄ• vato. tassa tassa hi nÄ• massa rÅ«passa ca bhÄ• ve
na aÃ±Ã±athÄ• ti.

__saá¸·Ä• yatanapaccayÄ• phasso_ti ---

``chaá¸·eva phassÄ• saá¹…khepÄ• , cakkhusamphassaÄ• dayo.

viÃ±Ã±Ä• á¹‡amiva bÄ• ttiá¹ƒsa, vitthÄ• rena bhavanti teâ€™â€™ ||

__phassapaccayÄ• vedanÄ• _ti ---

``dvÄ• rato vedanÄ• vuttÄ• , cakkhusamphassajÄ• dikÄ• .

chaá¸·eva tÄ• pabhedena, idha bÄ• ttiá¹ƒsa vedanÄ• â€™â€™ ||

__vedanÄ• paccayÄ• taá¹‡hÄ• _ti ---

``rÅ«pataá¹‡hÄ• dibhedena, cha taá¹‡hÄ• idha dÄ«pitÄ• .

ekekÄ• tividhÄ• tattha, pavattÄ• kÄ• rato matÄ• ||

``dukkhÄ« \Ne I 292/ sukhaá¹ƒ patthayati, sukhÄ« bhiyyopi icchati.

upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ• ||

``taá¹‡hÄ• ya paccayÄ• tasmÄ• , honti tissopi vedanÄ• .

vedanÄ• paccayÄ• taá¹‡hÄ• , iti vuttÄ• mahesinÄ• â€™â€™ ||

__taá¹‡hÄ• paccayÄ• upÄ• dÄ• na_nti cattÄ• ri upÄ• dÄ• nÄ• ni --- kÄ• mupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ. __upÄ• dÄ• napaccayÄ• bhavo_ti idh upapattibhavo pana paduddhÄ• ravasena vutto. __bhavapaccayÄ• jÄ• tÄ«_ti kammabhava paá¹-isandhikhandhÄ• naá¹ƒ pÄ• tubhÄ• vo.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``bhavo jÄ• tiyÄ• paccayoâ€™â€™ ti ce bÄ• hirapaccayasamattepi hÄ«napaá¹‡Ä«tÄ• divisesadassanato. bÄ• hirÄ• naÃ±hi janakajananisukkasoá¹‡itÄ• hÄ• rÄ• dÄ«naá¹ƒ \Ee I 364/ paccayÄ• naá¹ƒ samattepi sattÄ• hÄ«nappaá¹‡Ä«tatÄ• diviseso dissati. so ca na ahetuko sabbadÄ• \Be I 323/ ca sabbesaÃ± kammabhavato aÃ±Ã±ahetuko tadabhinibbattakasattÄ• naá¹ƒ ajjhattasantÄ• ne aÃ±Ã±assa kammabhavahetukoyeva. kammaÃ±hi sattÄ• naá¹ƒ hÄ«nappaá¹‡Ä«tatÄ• divisesassa hetu. ``kammaá¹ƒ satte vibhajati, yadidaá¹ƒ hÄ«nappaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti (MN III 289).

__jÄ• tipaccayÄ• jarÄ• maraá¹‡a_ntiÄ• dÄ«su yasmÄ• asati jÄ• tiyÄ• jarÄ• maraá¹‡aá¹ƒ
honti, jÄ• tiyÄ• pana sati jarÄ• maraá¹‡aÃ±ceva jarÄ• maraá¹‡asaá¹…khÄ• tadukkhadham
jarÄ• maraá¹‡Ä• bhisambandhÄ• vÄ• tena tena dukkhadhammena phuá¹-á¹-hassa anabhi
dhammÄ• honti, tasmÄ• ayaá¹ƒ jÄ• ti jarÄ• maraá¹‡assa ceva sokÄ• dÄ«naÃ±ca paccayo

__so tathÄ• bhÄ• vitena cittenÄ• _tiÄ• dÄ«su __pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• yÄ• _t
adhigamÄ• ya, pattiyÄ• ti vuttaá¹ƒ hoti. __anekavihita_nti anekavidhaá¹ƒ nÄ• nappakÄ• raá
pavattitaá¹ƒ, saá¹ƒvaá¹‡á¹‡itanti attho. __pubbenivÄ• sa_nti samanantarÄ• tÄ«taá¹ƒ bhava
tattha tattha nivutthasantÄ• naá¹ƒ. __anussaratÄ«_ti khandhapaá¹-ipÄ• á¹-ivasena cutipaá¹
anugantvÄ• anugantvÄ• sarati. imaÃ±hi pubbenivÄ• saá¹ƒ cha janÄ• anussaranti titthiyÄ•
mahÄ• sÄ• vakÄ• aggasÄ• vakÄ• paccekabuddhÄ• buddhÄ• ti. tattha __titthiyÄ• _ cattÄ•
\Ne I 293/, na tato paraá¹ƒ. kasmÄ• ? dubbalapaÃ±Ã±attÄ• . tesaÃ±hi nÄ• marÅ«paricch
paÃ±Ã±Ä• hoti. __pakatisÄ• vakÄ• _ kappasatampi kappasahassampi anussarantiyeva ba
__mahÄ• sÄ• vakÄ• _ satasahassakappe anussaranti. dve __aggasÄ• vakÄ• _ ekamasaá¹
__paccekabuddhÄ• _ dve asaá¹…kheyyÄ• ni satasahassaÃ±ca. ettako hi tesaá¹ƒ abhinÄ«h
paricchedo nÄ• ma natthi. titthiyÄ• ca khandhapaá¹-ipÄ• á¹-imeva saranti, paá¹-ipÄ• á¹-iá¹ƒ
cutipaá¹-isandhivasena sarituá¹ƒ na sakkonti. yathÄ• andhÄ• yaá¹-á¹-hiá¹ƒ amuÃ±citvÄ• v
khandhapaá¹-ipÄ• á¹-iá¹ƒ amuÃ±citvÄ• va saranti. pakatisÄ• vakÄ• khandhapaá¹-ipÄ• á¹-iy
anussaranti, cutipaá¹-isandhivasenÄ• pi saá¹…kamanti, tathÄ• asÄ«ti mahÄ• sÄ• vakÄ• . c
aggasÄ• vakÄ• naá¹ƒ khandhapaá¹-ipÄ• á¹-ikiccaá¹ƒ natthi. ekassa attabhÄ• vassa cutiá¹ƒ
passanti, puna aparassa cutiá¹ƒ \Be I 324/ disvÄ• paá¹-isandhinti evaá¹ƒ cutipaá¹-isandhiva
saá¹…kamantÄ• gacchanti, tathÄ• paccekabuddhÄ• . buddhÄ• naá¹ƒ pana neva khandha
cutipaá¹-isandhivasena saá¹…kamanakiccaá¹ƒ atthi. tesaÃ±hi anekÄ• su kappakoá¹-Ä«su h
yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ icchanti, taá¹ƒ taá¹ƒ pÄ• kaá¹-ameva hoti. tasmÄ• anekÄ• pi kap
yaá¹ƒ yaá¹ƒ icchanti, tattha tattheva okkamantÄ• sÄ«hokkantavasena gacchanti. evaá¹ƒ ga
Ã±Ä• á¹‡aá¹ƒ antarantarÄ• su jÄ• tÄ«su asajjamÄ• naá¹ƒ icchiticchitaá¹-á¹-hÄ• nameva ga

imesu pana chasu pubbenivÄ• saá¹ƒ anussarantesu titthiyÄ• naá¹ƒ pubbenivÄ• sadassana
khajjopanakappabhÄ• sadisaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, pakatisÄ• vakÄ• naá¹ƒ dÄ«pappal
mahÄ• sÄ• vakÄ• naá¹ƒ ukkÄ• pabhÄ• sadisaá¹ƒ, aggasÄ• vakÄ• naá¹ƒ osadhitÄ• rakÄ• p
candappabhÄ• sadisaá¹ƒ. buddhÄ• naá¹ƒ rasmisahassapaá¹-imaá¹‡á¸• itasaradasÅ«riyama
upaá¹-á¹-hÄ• ti. titthiyÄ• naá¹ƒ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ andhÄ• naá¹ƒ yaá¹-á¹-hikoá
pakatisÄ• vakÄ• naá¹ƒ daá¹‡á¸• akasetugamanaá¹ƒ viya, mahÄ• sÄ• vakÄ• naá¹ƒ jaá¹…gh
aggasÄ• vakÄ• naá¹ƒ sakaá¹-asetugamanaá¹ƒ viya, paccekabuddhÄ• naá¹ƒ jaá¹…ghamag
mahÄ• sakaá¹-amaggagamanaá¹ƒ viya hoti. imasmiá¹ƒ pana adhikÄ• re sÄ• vakÄ• naá¹ƒ p
adhippetaá¹ƒ.

tasmÄ• evaá¹ƒ anussaritukÄ• mena Ä• dikammikena bhikkhunÄ• pacchÄ• bhattaá¹ƒ piá¹

rahogatena paá¹-isallÄ«nena paá¹-ipÄ• á¹-iyÄ• cattÄ• ri jhÄ• nÄ• ni samÄ• pajjitvÄ• abhiÃ
vuá¹-á¹-hÄ• ya vuttanayena paá¹-iccasamuppÄ• daá¹ƒ paccavekkhitvÄ• sabbapacchimÄ•
Ä• sanapaÃ±Ã±Ä• panaá¹ƒ senÄ• sanappavesanaá¹ƒ pattacÄ«varapaá¹-isÄ• manaá¹ƒ bho
Ä• gamanakÄ• lo gÄ• me piá¹‡á¸• Ä• ya caritakÄ• lo gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ha
cetiyabodhivandanakÄ• lo pattadhovanakÄ• lo pattapaá¹-iggahaá¹‡akÄ• lo pattapaá¹-iggah
katakiccaá¹ƒ \Ee I 366/ paccÅ«sakÄ• le katakiccaá¹ƒ, majjhimayÄ• me paá¹-hamayÄ• me k
paá¹-ilomakkamena sakalaá¹ƒ rattindivaá¹ƒ katakiccaá¹ƒ Ä• vajjitabbaá¹ƒ. ettakaá¹ƒ pana p
pÄ• kaá¹-aá¹ƒ hoti, parikammasamÄ• dhicittassa pana atipÄ• kaá¹-ameva. sace panettha ki
puna pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya Ä• vajjitabbaá¹ƒ. ettakena dÄ«pe
hoti \Be I 325/. evaá¹ƒ paá¹-ilomakkameneva dutiyadivasepi tatiyacatutthapaÃ±camadivases
addhamÄ• sepi mÄ• sepi saá¹ƒvaccharepi katakiccaá¹ƒ Ä• vajjitabbaá¹ƒ. eteneva upÄ• yen
vassÄ• nÄ«ti yÄ• va imasmiá¹ƒ bhave attano paá¹-isandhi, tÄ• va Ä• vajjantena purimabhav
nÄ• marÅ«paá¹ƒ Ä• vajjitabbaá¹ƒ. pahoti hi paá¹‡á¸• ito bhikkhu paá¹-hamavÄ• reneva paá
cutikkhaá¹‡e nÄ• marÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ kÄ• tuá¹ƒ. yasmÄ• pana purimabhave nÄ
niruddhaá¹ƒ, idha aÃ±Ã±aá¹ƒ uppannaá¹ƒ, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ Ä• hundarikaá¹ƒ and
sududdasaá¹ƒ duppaÃ±Ã±ena. tenÄ• pi ``na sakkomahaá¹ƒ paá¹-isandhiá¹ƒ ugghÄ• á¹-etvÄ
nÄ• marÅ«pÄ• rammaá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti dhuranikkhepo na kÄ• tabbo. tadeva pan
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya vuá¹-á¹-hÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ Ä• vajjitabbaá¹ƒ.

evaá¹ƒ karonto hi seyyathÄ• pi nÄ• ma balavÄ• puriso kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikatthÄ• ya
sÄ• khÄ• palÄ• sacchedanamatteneva pharasudhÄ• rÄ• ya vipannÄ• ya mahÄ• rukkhaá¹ƒ
dhuranikkhepaá¹ƒ akatvÄ• va kammÄ• rasÄ• laá¹ƒ gantvÄ• tikhiá¹‡aá¹ƒ pharasuá¹ƒ kÄ• rÄ
chindeyya, puna vipannÄ• ya ca punapi tatheva kÄ• retvÄ• chindeyya, so evaá¹ƒ chindanto
chettabbÄ• bhÄ• vato achinnassa ca chedanato nacirasseva mahÄ• rukkhaá¹ƒ pÄ• teyya, e
vuá¹-á¹-hÄ• ya pubbe Ä• vajjitaá¹ƒ anÄ• vajjitvÄ• paá¹-isandhimeva Ä• vajjanto taá¹ƒ nacira
ugghÄ• á¹-etvÄ• cutikkhaá¹‡e nÄ• marÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ kareyyÄ• ti. tattha pacch
paá¹-isandhito Ä• rammaá¹‡aá¹ƒ katvÄ• pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡a
parikammasamÄ• dhiÃ±Ä• á¹‡aá¹ƒ nÄ• ma hoti. ``atÄ«taá¹ƒsaÃ±Ä• á¹‡aâ€™â€™ nti petaá
atÄ«taá¹ƒsaÃ±Ä• á¹‡assa rÅ«pÄ• vacarattÄ• rÅ«pÄ• vacaraá¹ƒ sandhÄ• ya vacanaá¹ƒ na
bhikkhuno paá¹-isandhiá¹ƒ atikkamma cutikkhaá¹‡e pavattaá¹ƒ nÄ• marÅ«paá¹ƒ Ä• rammaá
manodvÄ• rÄ• vajjanaá¹ƒ uppajjitvÄ• pubbe vuttanayena appanÄ• cittaá¹ƒ uppajjati, tadÄ•
sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ nÄ• ma. tena Ã±Ä• á¹‡
pubbenivÄ• saá¹ƒ anussarati.

tattha \Ne I 295/ __seyyathida_nti Ä• raddhappakÄ• radassanatthe nipÄ• to. teneva yvÄ• y
Ä• raddho, tassa pakÄ• rappabhedaá¹ƒ dassento __ekampi jÄ• ti_ntiÄ• dimÄ• ha. tattha __
paá¹-isandhimÅ«laá¹ƒ cutipariyosÄ• naá¹ƒ \Be I 326/ ekabhavapariyÄ• pannaá¹ƒ khandhas
__dvepi jÄ• tiyo_tiÄ• dÄ«su. __anekepi saá¹ƒvaá¹-á¹-akappe_tiÄ• dÄ«su pana parihÄ• yam

saá¹ƒvaá¹-á¹-akappo tadÄ• sabbesaá¹ƒ brahmaloke sannipatanato. vaá¸• á¸• hamÄ• no ka
brahmalokato sattÄ• naá¹ƒ vivaá¹-á¹-anato. tattha saá¹ƒvaá¹-á¹-ena saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ
taá¹ƒmÅ«lakattÄ• . vivaá¹-á¹-ena ca vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«. evaÃ±hi sati ``cattÄ• rimÄ• n
asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ• ri? yadÄ• , bhikkhave, kappo saá¹ƒvaá¹-á¹-ati, taá¹ƒ
saá¹…khÄ• tuá¹ƒ. yadÄ• , bhikkhave, kappo saá¹ƒvaá¹-á¹-o tiá¹-á¹-hati ... pe ... yadÄ• , bhik
vivaá¹-á¹-ati ... pe ... yadÄ• , bhikkhave, kappo vivaá¹-á¹-o tiá¹-á¹-hati, taá¹ƒ na sukaraá¹ƒ
saá¹…khÄ• tuâ€™â€™ nti (AN a IV 156) vuttÄ• ni cattÄ• ri asaá¹…kheyyÄ• ni pariggahitÄ•

tattha tayo saá¹ƒvaá¹-á¹-Ä• --- tejosaá¹ƒvaá¹-á¹-o, Ä• posaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-
saá¹ƒvaá¹-á¹-asÄ«mÄ• --- Ä• bhassarÄ• , subhakiá¹‡hÄ• , vehapphalÄ• ti. yadÄ• kappo te
Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati. yadÄ• Ä• pena saá¹ƒvaá¹-á¹-ati, subhakiá
vilÄ«yati. yadÄ• vÄ• yunÄ• saá¹ƒvaá¹-á¹-ati, vehapphalato heá¹-á¹-hÄ• vÄ• tena viddhaá
pana sadÄ• pi ekaá¹ƒ buddhakkhettaá¹ƒ vinassati. buddhakkhettaá¹ƒ nÄ• ma tividhaá¹ƒ hot
Ä• á¹‡Ä• kkhettaá¹ƒ, visayakkhettaÃ±ca. tattha __jÄ• tikkhettaá¹ƒ_ dasasahassacakkavÄ• á
yaá¹ƒ tathÄ• gatassa paá¹-isandhigahaá¹‡Ä• dÄ«su kampati. __Ä• á¹‡Ä• kkhettaá¹ƒ_
koá¹-isatasahassacakkavÄ• á¸·apariyantaá¹ƒ, yattha ratanaparittaá¹ƒ, khandhaparittaá¹ƒ, dh
Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ \Ee I 368/, moraparittanti imesaá¹ƒ parittÄ• naá¹ƒ Ä• nubhÄ• v
__visayakkhettaá¹ƒ_ anantamaparimÄ• á¹‡aá¹ƒ, yaá¹ƒ ``yÄ• vatÄ• vÄ• pana Ä• kaá¹…khe
vuttaá¹ƒ. tattha yaá¹ƒ yaá¹ƒ tathÄ• gato Ä• kaá¹…khati, taá¹ƒ taá¹ƒ jÄ• nÄ• ti. evametesu tÄ
ekaá¹ƒ Ä• á¹‡Ä• kkhettaá¹ƒ vinassati, tasmiá¹ƒ pana vinassante jÄ• tikkhettaá¹ƒ vinaá¹-á¹-h
vinassantaÃ±ca ekatova vinassati, saá¹‡á¹-hahantaÃ±ca ekatova saá¹‡á¹-hahati.

tassevaá¹ƒ vinÄ• so ca saá¹‡á¹-hahanaÃ±ca veditabbaá¹ƒ --- yasmiá¹ƒ samaye kappo agg
kappavinÄ• sakamahÄ• megho vuá¹-á¹-hahitvÄ• koá¹-isatasahassacakkavÄ• á¸·e ekaá¹ƒ n
tuá¹-á¹-hÄ• sabbabÄ«jÄ• ni nÄ«haritvÄ• vapanti. sassesu pana gokhÄ• yitakamattesu jÄ•
327/ ravanto ekabindumattampi na vassati, tadÄ• pacchinnaá¹ƒ pacchinnameva vassaá¹ƒ h
sattÄ• kamena brahmaloke nibbattanti, pupphaphalÅ«pajÄ«viniyo ca devatÄ• . evaá¹ƒ \Ne
vÄ«tivatte tattha tattha udakaá¹ƒ parikkhayaá¹ƒ gacchati. athÄ• nukkamena macchakaccha
brahmaloke nibbattanti, nerayikasattÄ• pi. tattha ``nerayikÄ• sattamasÅ«riyapÄ• tubhÄ• ve
eke. jhÄ• naá¹ƒ vinÄ• natthi brahmaloke nibbatti, etesaÃ±ca keci dubbhikkhapÄ«á¸·itÄ• , ke
jhÄ• nÄ• dhigamÄ• ya, te kathaá¹ƒ tattha nibbattantÄ«ti? devaloke paá¹-iladdhajjhÄ• navas
``vassasatasahassassa accayena kappavuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti lokabyÅ
muttasirÄ• vikiá¹‡á¹‡akesÄ• rudamukhÄ• assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavattha
virÅ«pavesadhÄ• rino hutvÄ• manussapathe vicarantÄ• evaá¹ƒ Ä• rocenti --- ``mÄ• risÄ• ,
vassasatasahassassa accayena kappavuá¹-á¹-hÄ• naá¹ƒ bhavissati, ayaá¹ƒ loko vinassissa
ussussissati, ayaÃ±ca mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• uddayhissanti vinassissa
lokavinÄ• so bhavissati. mettaá¹ƒ, mÄ• risÄ• , bhÄ• vetha. karuá¹‡aá¹ƒ ... muditaá¹ƒ ... upe
bhÄ• vetha. mÄ• taraá¹ƒ upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pa

tesaá¹ƒ vacanaá¹ƒ sutvÄ• yebhuyyena manussÄ• ca bhummÄ• devÄ• ca saá¹ƒvegajÄ• t
hutvÄ• mettÄ• dÄ«ni puÃ±Ã±Ä• ni \Ee I 369/ karitvÄ• devaloke nibbattanti. tattha dibbasuc
bhuÃ±jitvÄ• vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ paá¹-ilabhanti. tadaÃ±Ã±e pa
kammena devaloke nibbattanti. aparapariyavedanÄ«yakammarahito hi saá¹ƒsÄ• re saá¹ƒsa
tepi tattha tatheva jhÄ• naá¹ƒ paá¹-ilabhanti. evaá¹ƒ devaloke paá¹-iladdhajjhÄ• navasena s
nibbattantÄ«ti.

vassÅ«pacchedato pana uddhaá¹ƒ dÄ«ghassa addhuno accayena dutiyo sÅ«riyo pÄ• tubh
neva rattiparicchedo, na divÄ• paricchedo paÃ±Ã±Ä• yati. eko sÅ«riyo udeti, eko atthaá¹ƒ g
avicchinnasÅ«riyasantÄ• pova loko hoti. yathÄ• ca pakatisÅ«riye sÅ«riyadevaputto \Be I 32
kappavinÄ• sakasÅ«riye natthi. tattha pakatisÅ«riye vattamÄ• ne Ä• kÄ• se valÄ• hakÄ• pi
kappavinÄ• sakasÅ«riye vattamÄ• ne vigatadhÅ«mavalÄ• hakaá¹ƒ Ä• dÄ• samaá¹‡á¸• alaá
á¹-hapetvÄ• paÃ±ca mahÄ• nadiyo sesakunnadÄ«Ä• dÄ«su udakaá¹ƒ sussati.

tatopi dÄ«ghassa addhuno accayena tatiyo sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ• vÄ• n

tatopi dÄ«ghassa addhuno accayena catuttho sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ• vÄ
mahÄ• nadÄ«naá¹ƒ pabhavÄ• --- ``sÄ«hapapÄ• tano, haá¹ƒsapÄ• tano, kaá¹‡á¹‡amuá¹‡á¸
anotattadaho, chaddantadaho, kuá¹‡Ä• ladahoâ€™â€™ ti ime satta mahÄ• sarÄ• sussanti

tatopi dÄ«ghassa addhuno accayena paÃ±camo sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ•
aá¹…gulipabbatemanamattampi udakaá¹ƒ na saá¹‡á¹-hÄ• ti.

tatopi dÄ«ghassa addhuno accayena chaá¹-á¹-ho sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ•
ekadhÅ«maá¹ƒ hoti pariyÄ• dinnasinehaá¹ƒ dhÅ«mena. yathÄ• cidaá¹ƒ, evaá¹ƒ koá¹-isatas

tatopi dÄ«ghassa addhuno accayena sattamo sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ• vÄ
ekajÄ• laá¹ƒ hoti saddhiá¹ƒ koá¹-isatasahassacakkavÄ• á¸·ehi. yojanasatikÄ• dibhedÄ• ni s
palujjitvÄ• Ä• kÄ• seyeva antaradhÄ• yanti. sÄ• aggijÄ• lÄ• uá¹-á¹-hahitvÄ• cÄ• tumahÄ•
kanakavimÄ• naratanavimÄ• namaá¹‡ivimÄ• nÄ• ni jhÄ• petvÄ• tÄ• vatiá¹ƒsabhavanaá¹ƒ
yÄ• va paá¹-hamajjhÄ• nabhÅ«miá¹ƒ \Ee I 370/ gaá¹‡hÄ• ti. tattha tayopi. brahmaloke jhÄ•
tiá¹-á¹-hati. sÄ• yÄ• va aá¹‡umattampi saá¹…khÄ• ragataá¹ƒ atthi, tÄ• va na nibbÄ• yati.
sabbasaá¹…khÄ• raparikkhayÄ• pana sappitelajhÄ• panaggisikhÄ• viya chÄ• rikampi ana
heá¹-á¹-hÄ• Ä• kÄ• sena saha upariÄ• kÄ• so eko hoti mahandhakÄ• ro.

atha dÄ«ghassa addhuno accayena mahÄ• megho uá¹-á¹-hahitvÄ• paá¹-hamaá¹ƒ sukhum
anupubbena kumudanÄ• á¸·ayaá¹-á¹-himusalatÄ• lakkhandhÄ• dippamÄ• á¹‡Ä• hi dhÄ• rÄ
koá¹-isatasahassacakkavÄ• á¸·esu sabbaá¹ƒ daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ pÅ«retvÄ• antar

heá¹-á¹-hÄ• ca tiriyaÃ±ca vÄ• to samuá¹-á¹-hahitvÄ• ghanaá¹ƒ karoti parivaá¹-umaá¹ƒ pad
udakabindusadisaá¹ƒ. kathaá¹ƒ tÄ• va mahantaá¹ƒ udakarÄ• siá¹ƒ ghanaá¹ƒ karotÄ«ti ce? v
hissa tahiá¹ƒ tahiá¹ƒ vivaraá¹ƒ deti. taá¹ƒ evaá¹ƒ vÄ• tena sampiá¹‡á¸• iyamÄ• naá¹ƒ ghana
parikkhayamÄ• naá¹ƒ anupubbena heá¹-á¹-hÄ• otarati. otiá¹‡á¹‡e otiá¹‡á¹‡e udake brahma
brahmalokÄ• , upari catukÄ• mÄ• vacaradevalokaá¹-á¹-hÄ• ne ca devalokÄ• pÄ• tubhavan
otiá¹‡á¹‡e pana balavavÄ• tÄ• uppajjanti. te taá¹ƒ pihitadvÄ• re dhamakaraá¹‡e á¹-hitauda
katvÄ• rumbhanti. madhurodakaá¹ƒ parikkhayaá¹ƒ gacchamÄ• naá¹ƒ upari rasapathaviá¹ƒ
vaá¹‡á¹‡asampannÄ• ceva hoti gandharasasampannÄ• ca nirudakapÄ• yÄ• sassa upari p
Ä• bhassarabrahmaloke paá¹-hamatarÄ• bhinibbattÄ• \Ne I 298/ sattÄ• Ä• yukkhayÄ• vÄ•
cavitvÄ• idhÅ«papajjanti. te honti sayaá¹ƒpabhÄ• antalikkhacarÄ• . te __aggaÃ±Ã±asutte_
vuttanayena taá¹ƒ rasapathaviá¹ƒ sÄ• yitvÄ• taá¹‡hÄ• bhibhÅ«tÄ• Ä• luppakÄ• rakaá¹ƒ pa

atha tesaá¹ƒ sayaá¹ƒpabhÄ• antaradhÄ• yati, andhakÄ• ro hoti. te andhakÄ• raá¹ƒ disvÄ•
bhayaá¹ƒ nÄ• setvÄ• sÅ«rabhÄ• vaá¹ƒ janayantaá¹ƒ paripuá¹‡á¹‡apaÃ±Ã±Ä• sayojanaá¹ƒ
pÄ• tubhavati. te taá¹ƒ disvÄ• ``Ä• lokaá¹ƒ paá¹-ilabhimhÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-h
bhÄ«tÄ• naá¹ƒ bhayaá¹ƒ nÄ• setvÄ• sÅ«rabhÄ• vaá¹ƒ janayanto uá¹-á¹-hito, tasmÄ• sÅ«r
sÅ«riyotvevassa \Ee I 371/ nÄ• maá¹ƒ karonti. atha sÅ«riye divasaá¹ƒ Ä• lokaá¹ƒ katvÄ• at
Ä• lokaá¹ƒ labhimha, sopi no naá¹-á¹-hoâ€™â€™ ti puna bhÄ«tÄ• honti, tesaá¹ƒ evaá¹ƒ ho
aÃ±Ã±aá¹ƒ Ä• lokaá¹ƒ labheyyÄ• mÄ• â€™â€™ ti. tesaá¹ƒ cittaá¹ƒ Ã±atvÄ• viya ekÅ«napa
candamaá¹‡á¸• alaá¹ƒ pÄ• tubhavati. te taá¹ƒ disvÄ• bhiyyosomattÄ• ya haá¹-á¹-hatuá¹-á¹-
chandaá¹ƒ Ã±atvÄ• viya uá¹-á¹-hito, tasmÄ• cando hotÅ«â€™â€™ ti candotvevassa nÄ• n

evaá¹ƒ candimasÅ«riyesu pÄ• tubhÅ«tesu nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni pÄ• tubhavanti
paÃ±Ã±Ä• yanti anukkamena ca mÄ• saddhamÄ• sautusaá¹ƒvaccharÄ• . candimasÅ«riyÄ•
sinerucakkavÄ• á¸·ahimavantapabbatÄ• pÄ• tubhavanti \Be I 330/. te ca kho apubbaá¹ƒ ac
phagguá¹‡apuá¹‡á¹‡amadivaseyeva pÄ• tubhavanti. kathaá¹ƒ? yathÄ• nÄ• ma kaá¹…gubh
pubbuá¸·akÄ• uá¹-á¹-hahanti, eke padesÄ• thÅ«pathÅ«pÄ• honti, eke ninnaninnÄ• eke s
thÅ«pathÅ«paá¹-á¹-hÄ• ne pabbatÄ• honti ninnaninnaá¹-á¹-hÄ• ne samuddÄ• samasamaá

atha tesaá¹ƒ sattÄ• naá¹ƒ rasapathaviá¹ƒ paribhuÃ±jantÄ• naá¹ƒ kamena ekacce vaá¹‡á¹‡
dubbaá¹‡á¹‡Ä• honti. tattha vaá¹‡á¹‡avanto dubbaá¹‡á¹‡e atimaÃ±Ã±anti. tesaá¹ƒ atimÄ•
rasapathavÄ« antaradhÄ• yati, bhÅ«mipappaá¹-ako pÄ• tubhavati. atha tesaá¹ƒ teneva nay
padÄ• latÄ• pÄ• tubhavati. teneva nayena sÄ• pi antaradhÄ• yati, akaá¹-á¹-hapÄ• ko sÄ• li
athuso suddho sugandhÄ• taá¹‡á¸• ulapphalo. tato nesaá¹ƒ bhÄ• janÄ• ni uppajjanti. te sÄ
á¹-hapetvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ á¹-hapenti. sayameva jÄ• lÄ• sikhÄ• uá¹-á¹-hahit
odano sumanajÄ• tipupphasadiso. na tassa sÅ«pena vÄ• byaÃ±janena vÄ• karaá¹‡Ä«yaá
bhuÃ±jitukÄ• mÄ• honti, taá¹ƒ taá¹ƒ rasova hoti. tesaá¹ƒ taá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ
pabhuti muttakarÄ«saá¹ƒ saÃ±jÄ• yati. atha nesaá¹ƒ tassa nikkhamanatthÄ• ya vaá¹‡amuk

299/. purisassa purisabhÄ• vo, itthiyÄ• itthibhÄ• vo pÄ• tubhavati. tatra sudaá¹ƒ itthÄ« puris
itthiá¹ƒ ativelaá¹ƒ upanijjhÄ• yati. tesaá¹ƒ ativelaá¹ƒ upanijjhÄ• yanapaccayÄ• kÄ• mapariá
methunaá¹ƒ dhammaá¹ƒ \Ee I 372/ paá¹-isevanti. te asaddhammapaá¹-isevanapaccayÄ• vi
viheá¹-hiyamÄ• nÄ• tassa asaddhammassa paá¹-icchÄ• danahetu agÄ• rÄ• ni karonti. te a
anukkamena aÃ±Ã±atarassa alasajÄ• tikassa sattassa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ• s
pabhuti kaá¹‡opi thusopi taá¹‡á¸• ulaá¹ƒ pariyonandhati, lÄ• yitaá¹-á¹-hÄ• nampi na paá¹-ivi
sannipatitvÄ• anutthunanti ``pÄ• pakÄ• vata bho dhammÄ• sattesu pÄ• tubhÅ«tÄ• , maya
ahumhÄ• â€™â€™ ti __aggaÃ±Ã±asutte_ (DN III 128) vuttanayena vitthÄ• retabbaá¹ƒ. tato

atha aÃ±Ã±ataro satto aÃ±Ã±assa bhÄ• gaá¹ƒ adinnaá¹ƒ Ä• diyati. taá¹ƒ dvikkhattuá¹ƒ par
pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• ehi paharanti. te evaá¹ƒ adinnÄ• dÄ• nagarahamusÄ• vÄ• dada
uppannesu sannipatitvÄ• cintayanti ``yaá¹ƒnÅ«na mayaá¹ƒ ekaá¹ƒ sattaá¹ƒ sammanneyyÄ
khÄ«yitabbaá¹ƒ khÄ«yeyya, garahitabbaá¹ƒ garaheyya, pabbÄ• jetabbaá¹ƒ pabbÄ• jeyya. n
bhÄ• gaá¹ƒ anupadassÄ• mÄ• â€™â€™ ti. evaá¹ƒ katasanniá¹-á¹-hÄ• nesu pana sattesu in
bhagavÄ• bodhisattabhÅ«to tena samayena tesu sattesu abhirÅ«pataro ca dassanÄ«yataro
buddhisampanno paá¹-ibalo niggahapaggahaá¹ƒ kÄ• tuá¹ƒ. te taá¹ƒ upasaá¹…kamitvÄ• yÄ
``tena mahÄ• janena sammatoti __mahÄ• sammato, _ khettÄ• naá¹ƒ adhipatÄ«ti __khattiyo
raÃ±jetÄ«ti __rÄ• jÄ• â€™â€™ _ti tÄ«hi nÄ• mehi paÃ±Ã±Ä• yittha. yaÃ±hi loke acchariyaá
tattha Ä• dipurisoti. evaá¹ƒ bodhisattaá¹ƒ Ä• diá¹ƒ katvÄ• khattiyamaá¹‡á¸• ale saá¹‡á¹-hite
brÄ• hmaá¹‡Ä• dayopi vaá¹‡á¹‡Ä• saá¹‡á¹-hahiá¹ƒsu. tattha kappavinÄ• sakamahÄ• megh
idamekamasaá¹…kheyyaá¹ƒ __saá¹ƒvaá¹-á¹-o_ti vuccati. kappavinÄ• sakajÄ• lÅ«paccheda
koá¹-isatasahassacakkavÄ• á¸·aparipÅ«rako sampattimahÄ• megho, idaá¹ƒ dutiyamasaá¹…
__saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ti vuccati. sampattimahÄ• meghato yÄ• va candimasÅ«riya
tatiyamasaá¹…kheyyaá¹ƒ __vivaá¹-á¹-o_ti vuccati. candimasÅ«riyapÄ• tubhÄ• vato yÄ• va p
kappavinÄ• sakamahÄ• megho, idaá¹ƒ catutthamasaá¹…kheyyaá¹ƒ __vivaá¹-á¹-aá¹-á¹-hÄ•
imÄ• ni cattÄ• ri asaá¹…kheyyÄ• ni eko mahÄ• kappo hoti. evaá¹ƒ tÄ• va agginÄ• vinÄ• so
veditabbaá¹ƒ.

yasmiá¹ƒ pana samaye kappo udakena nassati, Ä• ditova kappavinÄ• sakamahÄ• megho u
vuttanayeneva vitthÄ• retabbaá¹ƒ. ayaá¹ƒ pana viseso --- yathÄ• tattha dutiyo sÅ«riyo, eva
kappavinÄ• sako khÄ• rÅ«dakamahÄ• megho uá¹-á¹-hÄ• ti. so Ä• dito sukhumaá¹ƒ sukhum
mahÄ• dhÄ• rÄ• hi koá¹-isatasahassacakkavÄ• á¸·Ä• naá¹ƒ pÅ«rento vassati. khÄ• rÅ«dak
pathavÄ«pabbatÄ• dayo vilÄ«yanti. udakaá¹ƒ samantato vÄ• tehi dhÄ• rÄ«yati. pathavito yÄ
dutiyajjhÄ• nabhÅ«miá¹ƒ udakaá¹ƒ gaá¹‡hÄ• ti, tattha tayopi brahmaloke vilÄ«yÄ• petvÄ• s
tiá¹-á¹-hati. taá¹ƒ yÄ• va aá¹‡umattampi saá¹…khÄ• ragataá¹ƒ atthi, tÄ• va na vÅ«pasamma

udakÄ• nugataá¹ƒ \Be I 332/ pana sabbasaá¹…khÄ• ragataá¹ƒ abhibhavitvÄ• sahasÄ• vÅ
gacchati. heá¹-á¹-hÄ• Ä• kÄ• sena saha upariÄ• kÄ• so eko hoti mahandhakÄ• roti sabbaá¹

panidha Ä• bhassarabrahmalokaá¹ƒ Ä• diá¹ƒ katvÄ• loko pÄ• tubhavati. subhakiá¹‡hato ca
Ä• bhassaraá¹-á¹-hÄ• nÄ• dÄ«su sattÄ• nibbattanti. tattha kappavinÄ• sakamahÄ• meghat
kappavinÄ• sakakhÄ• rÅ«dakÅ«pacchedo, idamekaá¹ƒ asaá¹…kheyyaá¹ƒ. udakÅ«pacched
idaá¹ƒ dutiyamasaá¹…kheyyaá¹ƒ. sampattimahÄ• meghato ... pe ... imÄ• ni cattÄ• ri asaá¹…
hoti. evaá¹ƒ udakena vinÄ• so ca saá¹‡á¹-hahanaÃ±ca veditabbaá¹ƒ.

yasmiá¹ƒ pana samaye kappo vÄ• tena vinassati, Ä• ditova kappavinÄ• sakamahÄ• megho
vuttanayeneva vitthÄ• retabbaá¹ƒ. ayaá¹ƒ pana viseso --- yathÄ• tattha dutiyasÅ«riyo, evan
kappavinÄ• sanatthaá¹ƒ vÄ• to samuá¹-á¹-hÄ• ti. so paá¹-hamaá¹ƒ thÅ«larajaá¹ƒ uá¹-á¹-hÄ•
sukhumavÄ• likaá¹ƒ thÅ«lavÄ• likaá¹ƒ sakkharapÄ• sÄ• á¹‡Ä• dayoti yÄ• va kÅ«á¹-Ä• gÄ•
visamaá¹-á¹-hÄ• ne á¹-hitamahÄ• rukkhe ca uá¹-á¹-hÄ• peti. te pathavito nabhamuggatÄ• n
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti. athÄ• nukkamena heá¹-á¹-hÄ• mah
samuá¹-á¹-hahitvÄ• pathaviá¹ƒ parivattetvÄ• uddhaá¹ƒ mÅ«laá¹ƒ katvÄ• Ä• kÄ• se khipati
\Ee I 374/ pathavippadesÄ• dviyojanatiyojanacatuyojanapaÃ±cayojanasatappamÄ• á¹‡Ä• p
vÄ• tavegukkhittÄ• Ä• kÄ• seyeva cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti.
sinerupabbatampi vÄ• to ukkhipitvÄ• Ä• kÄ• se khipati. te aÃ±Ã±amaÃ±Ã±aá¹ƒ abhihantvÄ
hutvÄ• vinassanti. eteneva upÄ• yena bhÅ«maá¹-á¹-hakavimÄ• nÄ• ni ca Ä• kÄ• saá¹-á¹-h
cha kÄ• mÄ• vacaradevaloke vinÄ• setvÄ• koá¹-isatasahassacakkavÄ• á¸·Ä• ni vinÄ• seti.
cakkavÄ• á¸·ehi, himavantÄ• himavantehi, sinerÅ« sinerÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• g
hutvÄ• vinassanti. pathavito yÄ• va tatiyajjhÄ• nabhÅ«miá¹ƒ vÄ• to gaá¹‡hÄ• ti, tattha tayo
vehapphale Ä• hacca tiá¹-á¹-hati. evaá¹ƒ sabbasaá¹…khÄ• ragataá¹ƒ vinÄ• setvÄ• sayamp
heá¹-á¹-hÄ• Ä• kÄ• sena saha upariÄ• kÄ• so eko hoti mahandhakÄ• roti sabbaá¹ƒ vuttasa
subhakiá¹‡habrahmalokaá¹ƒ Ä• diá¹ƒ \Ne I 301/ katvÄ• loko pÄ• tubhavati. vehapphalato c
subhakiá¹‡haá¹-á¹-hÄ• nÄ• dÄ«su sattÄ• nibbattanti. tattha kappavinÄ• sakamahÄ• megha
kappavinÄ• sakavÄ• tÅ«pacchedo, idamekaá¹ƒ asaá¹…kheyyaá¹ƒ. vÄ• tÅ«pacchedato yÄ•
dutiyamasaá¹…kheyyaá¹ƒ ... pe ... imÄ• ni cattÄ• ri asaá¹…kheyyÄ• ni eko mahÄ• kappo ho
ca saá¹‡á¹-hahanaÃ±ca veditabbaá¹ƒ.

kiá¹ƒ kÄ• raá¹‡Ä• evaá¹ƒ loko vinassati? akusalamÅ«lakÄ• raá¹‡Ä• . akusalamÅ«lesu hi u
vinassati. so ca kho rÄ• ge ussannatare agginÄ• vinassati, dose ussannatare udakena vina
ussannatare agginÄ• , rÄ• ge udakenÄ• â€™â€™ ti vadanti. mohe ussannatare vÄ• tena vi
ca nirantarameva satta vÄ• re agginÄ• nassati, aá¹-á¹-hame vÄ• re udakena. puna satta vÄ
vÄ• re udakenÄ• ti evaá¹ƒ aá¹-á¹-hame aá¹-á¹-hame vÄ• re vinassanto sattakkhattuá¹ƒ udak
satta vÄ• re agginÄ• nassati. ettÄ• vatÄ• tesaá¹-á¹-hi kappÄ• atÄ«tÄ• honti. etthantare ud
sampattampi paá¹-ibÄ• hitvÄ• laddhokÄ• so vÄ• to paripuá¹‡á¹‡acatusaá¹-á¹-hikappÄ• yuk
viddhaá¹ƒsento lokaá¹ƒ vinÄ• seti.

pubbenivÄ• saá¹ƒ anussarantopi ca kappÄ• nussaraá¹‡ako bhikkhu etesu kappesu anekep

anekepi vivaá¹-á¹-akappe anekepi \Ee I 375/ saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe anussarati. __
vivaá¹-á¹-akappe_ti ca kappassa aá¸• á¸• haá¹ƒ gahetvÄ• vuttaá¹ƒ. __saá¹ƒvaá¹-á¹-avivaá¹
sakalakappaá¹ƒ gahetvÄ• vuttaá¹ƒ. kathaá¹ƒ anussaratÄ«ti ce? __amutrÄ• si_ntiÄ• dinÄ•
__amutrÄ• si_nti amumhi saá¹ƒvaá¹-á¹-akappe ahaá¹ƒ amumhi bhave vÄ• yoniyÄ• vÄ• ga
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• vÄ• sattÄ• vÄ• se vÄ• sattanikÄ• ye vÄ• Ä• siá¹ƒ. __evaá¹ƒn
__evaá¹ƒgotto_ti kaccÄ• no vÄ• kassapo vÄ• . idamassa atÄ«tabhave attano nÄ• magottÄ
sace pana tasmiá¹ƒ kÄ• le attano vaá¹‡á¹‡asampattiá¹ƒ vÄ• lÅ«khapaá¹‡Ä«tajÄ«vikabhÄ•
sukhadukkhabahulataá¹ƒ vÄ• appÄ• yukadÄ«ghÄ• yukabhÄ• vaá¹ƒ vÄ• anussaritukÄ• mo
tenÄ• ha ``evaá¹ƒvaá¹‡á¹‡o ... pe ... evamÄ• yupariyantoâ€™â€™ ti. tattha __evaá¹ƒvaá¹‡a
vÄ• . __evamÄ• hÄ• ro_ti sÄ• limaá¹ƒsodanÄ• hÄ• ro vÄ• pavattaphalabhojano vÄ• .
__evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ«_ti anekappakÄ• rena \Be I 334/ kÄ• yikacetasikÄ
sÄ• misanirÄ• misÄ• dippabhedÄ• naá¹ƒ vÄ• sukhadukkhÄ• naá¹ƒ paá¹-isaá¹ƒvedÄ«. __ev
vassasataparimÄ• á¹‡Ä• yupariyanto vÄ• caturÄ• sÄ«tikappasatasahassÄ• yupariyanto vÄ

__so_ \Ne I 302/ __tato cuto amutra udapÄ• di_nti so ahaá¹ƒ tato bhavato yonito gatito
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitito sattÄ• vÄ• sato sattanikÄ• yato vÄ• cuto puna amukasmiá¹ƒ nÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• sattÄ• vÄ• se sattanikÄ• ye vÄ• udapÄ• diá¹ƒ. __tatrÄ• pÄ• si_
yoniyÄ• gatiyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• sattÄ• vÄ• se sattanikÄ• ye vÄ• puna ahosiá
vuttanayameva. apica yasmÄ• __amutrÄ• si_nti idaá¹ƒ anupubbena Ä• rohantassa yÄ• vat
anussaraá¹‡aá¹ƒ, __so tato cuto_ti paá¹-inivattantassa paccavekkhaá¹‡aá¹ƒ, tasmÄ• __idh
idhÅ«papattiyÄ• anantaramevassa upapattiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya __amutra udapÄ• d
veditabbaá¹ƒ. __tatrÄ• pÄ• si_nti evamÄ• di panassa tatra imissÄ• upapattiyÄ• anantare u
nÄ• magottÄ• dÄ«naá¹ƒ anussaraá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. __so tato cuto idhÅ«papann
anantarÅ«papattiá¹-á¹-hÄ• nato cuto idha amukasmiá¹ƒ nÄ• ma khattiyakule vÄ• brÄ• hma
__itÄ«_ti \Ee I 376/ evaá¹ƒ. __sÄ• kÄ• raá¹ƒ sauddesa_nti nÄ• magottavasena sauddesaá¹
sÄ• kÄ• raá¹ƒ. nÄ• magottena hi satto tisso phusso kassapoti uddisÄ«yati, vaá¹‡á¹‡Ä• dÄ«
nÄ• nattato paÃ±Ã±Ä• yati. tasmÄ• nÄ• magottaá¹ƒ uddeso, itare Ä• kÄ• rÄ• ti.

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

54. dibbacakkhuÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<106> dibbacakkhuÃ±Ä• á¹‡aniddese \Ee I 377/ __Ä• lokasaÃ±Ã±aá¹ƒ manasi karotÄ«_ti
sÅ«riyajoticandamaá¹‡iÄ• lokaá¹ƒ Ä• lokoti manasi karoti. evaá¹ƒ manasikaronto ca Ä• loko
pavattanato ``Ä• lokasaÃ±Ã±aá¹ƒ manasi karotÄ«â€™â€™ ti vuccati. __divÄ• saÃ±Ã±aá¹ƒ
Ä• lokasaÃ±Ã±aá¹ƒ manasikaritvÄ• divÄ• ti saÃ±Ã±aá¹ƒ á¹-hapeti. __yathÄ• _ \Be I 335/ __
yathÄ• divÄ• Ä• loko diá¹-á¹-ho, tatheva rattimpi manasi karoti. __yathÄ• rattiá¹ƒ tathÄ• d
rattiá¹ƒ Ä• loko diá¹-á¹-ho, tatheva divÄ• pi manasi karoti. __iti vivaá¹-ena cetasÄ• _ti evaá¹ƒ

cittena. __apariyonaddhenÄ• _ti samantato anaddhena. __sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• v
cittaá¹ƒ vaá¸• á¸• heti. etena dibbacakkhussa parikammÄ• lokÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ kat
Ä• lokakasiá¹‡Ä• rammaá¹‡aá¹ƒ catutthajjhÄ• nameva vÄ• sandhÄ• ya vuttaá¹ƒ. tassevaá
cittaá¹ƒ hoti vigatandhakÄ• rÄ• varaá¹‡aá¹ƒ. tena hi dibbacakkhuá¹ƒ uppÄ• detukÄ• mena
imissÄ• yeva pÄ• á¸·iyÄ• anusÄ• rena kasiá¹‡Ä• rammaá¹‡aá¹ƒ abhiÃ±Ã±Ä• pÄ• dakajjhÄ
abhinÄ«hÄ• rakkhamaá¹ƒ \Ne I 303/ katvÄ• ``tejokasiá¹‡aá¹ƒ odÄ• takasiá¹‡aá¹ƒ Ä• lokaka
tÄ«su kasiá¹‡esu aÃ±Ã±ataraá¹ƒ Ä• sannaá¹ƒ kÄ• tabbaá¹ƒ, upacÄ• rajjhÄ• nagocaraá¹ƒ k
á¹-hapetabbaá¹ƒ, na tattha appanÄ• uppÄ• detabbÄ• ti adhippÄ• yo. sace hi uppÄ• deti, pÄ
hoti, na parikammanissayaá¹ƒ. imesu ca pana tÄ«su Ä• lokakasiá¹‡aá¹ƒyeva seá¹-á¹-hatara
itaraá¹ƒ kasiá¹‡advayampi vuttaá¹ƒ. tasmÄ• Ä• lokakasiá¹‡aá¹ƒ itaresaá¹ƒ vÄ• aÃ±Ã±atara
katvÄ• cattÄ• ri jhÄ• nÄ• ni uppÄ• detvÄ• puna upacÄ• rabhÅ«miyaá¹ƒyeva á¹-hatvÄ• kas
vaá¸• á¸• hitavaá¸• á¸• hitaá¹-á¹-hÄ• nassa antoyeva rÅ«pagataá¹ƒ passitabbaá¹ƒ. rÅ«paga
byÄ• pÄ• rena parikammacittena Ä• lokapharaá¹‡aá¹ƒ akubbato \Ee I 378/ parikammassa v
antaradhÄ• yati, tasmiá¹ƒ antarahite rÅ«pagatampi na dissati. athÄ• nena punappunaá¹ƒ pÄ
pavisitvÄ• tato vuá¹-á¹-hÄ• ya Ä• loko pharitabbo. evaá¹ƒ anukkamena Ä• loko thÄ• magat
hotÅ«â€™â€™ ti yattakaá¹ƒ á¹-hÄ• naá¹ƒ paricchindati, tattha Ä• loko tiá¹-á¹-hatiyeva. divas
passato rÅ«padassanaá¹ƒ hoti. tattha yadÄ• tassa bhikkhuno maá¹ƒsacakkhussa anÄ• pÄ
antokucchigataá¹ƒ hadayavatthunissitaá¹ƒ heá¹-á¹-hÄ• pathavÄ«talanissitaá¹ƒ tirokuá¹-á¹-ap
paracakkavÄ• á¸·agatanti idaá¹ƒ rÅ«paá¹ƒ Ã±Ä• á¹‡acakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchati,
dissamÄ• naá¹ƒ viya hoti, tadÄ• dibbacakkhu uppannaá¹ƒ hoti. tadeva cettha rÅ«padassan
pubbabhÄ• gacittÄ• ni.

tatrÄ• yaá¹ƒ \Be I 336/ dibbacakkhuno uppattikkamo --- vuttappakÄ• rametaá¹ƒ rÅ«pamÄ•
manodvÄ• rÄ• vajjane uppajjitvÄ• niruddhe tadeva rÅ«pamÄ• rammaá¹‡aá¹ƒ katvÄ• cattÄ
uppajjantÄ«ti pubbe vuttanayeneva veditabbaá¹ƒ. idaá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ ``sattÄ• naá¹ƒ
Ã±Ä• á¹‡aâ€™â€™ ntipi ``dibbacakkhuÃ±Ä• á¹‡aâ€™â€™ ntipi vuccati. taá¹ƒ panetaá¹ƒ pu
so hi ``yattha yattha Ä• loko hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ti, taá¹ƒ taá¹ƒ pathavÄ«samudd
vinivijjhitvÄ• pi ekÄ• lokaá¹ƒ hoti. athassa tattha bhayÄ• nakÄ• ni yakkharakkhasÄ• dirÅ«pÄ
uppajjati. tena cittavikkhepaá¹ƒ patvÄ• jhÄ• navibbhantako hoti. tasmÄ• rÅ«padassane ap

__sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• yÄ• _ti sattÄ• naá¹ƒ cutiyÄ• ca upapÄ• te ca Ã±
sattÄ• naá¹ƒ cuti ca upapÄ• to ca Ã±Ä• yati, tadatthaá¹ƒ dibbacakkhuÃ±Ä• á¹‡atthanti vutta
cakkhunÄ• _ti vuttatthameva. __visuddhenÄ• _ti cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddh
hi cutimattameva passati, na upapÄ• taá¹ƒ, so ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo upapÄ•
cutiá¹ƒ, so navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo pana tadubhayaá¹ƒ passati,
taá¹ƒ diá¹-á¹-higatamativattati, tasmÄ• ssa taá¹ƒ dassanaá¹ƒ diá¹-á¹-hivisuddhihetu hoti. ubh
buddhaputtÄ• passanti \Ne I 304/. tena vuttaá¹ƒ --- ``cutÅ«papÄ• tadassanena diá¹-á¹-hivis

379/ visuddhaâ€™â€™ nti. manussÅ«pacÄ• raá¹ƒ atikkamitvÄ• rÅ«padassanena __atikkam
mÄ• nusakaá¹ƒ vÄ• maá¹ƒsacakkhuá¹ƒ atikkantattÄ• atikkantamÄ• nusakaá¹ƒ. tena dibbe
atikkantamÄ• nusakena.

__satte passatÄ«_ti manussÄ• naá¹ƒ maá¹ƒsacakkhunÄ• viya satte oloketi. __cavamÄ• ne
cutikkhaá¹‡e upapattikkhaá¹‡e vÄ• dibbacakkhunÄ• daá¹-á¹-huá¹ƒ na sakkÄ• , ye pana Ä•
cavissanti. te __cavamÄ• nÄ• _. ye ca gahitapaá¹-isandhikÄ• sampatinibbattÄ• vÄ• , te __
adhippetÄ• . te evarÅ«pe cavamÄ• ne ca upapajjamÄ• ne ca passatÄ«ti dasseti. __hÄ«ne_
hÄ«nÄ• naá¹ƒ jÄ• tikulabhogÄ• dÄ«naá¹ƒ vasena hÄ«á¸·ite ohÄ«á¸·ite oÃ±Ã±Ä• te avaÃ±Ã
amohanissandayuttattÄ• tabbiparÄ«te. __suvaá¹‡á¹‡e_ti adosanissandayuttattÄ•
iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. __dubbaá¹‡á¹‡e_ti dosanissandayuttattÄ•
aniá¹-á¹-hÄ• kantÄ• manÄ• pavaá¹‡á¹‡ayutte, anabhirÅ«pe \Be I 337/ virÅ«petipi attho. __s
alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti duggatigate, lobhanis
appannapÄ• ne. __yathÄ• kammÅ«page_ti yaá¹ƒ yaá¹ƒ kammaá¹ƒ upacitaá¹ƒ, tena tena up
``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi dibbacakkhukiccaá¹ƒ vuttaá¹ƒ, iminÄ• pana padena yath

tassa ca Ã±Ä• á¹‡assa ayamuppattikkamo --- idha bhikkhu heá¹-á¹-hÄ• nirayÄ• bhimukhaá
nerayike satte passati mahÄ• dukkhamanubhavamÄ• ne, taá¹ƒ dassanaá¹ƒ dibbacakkhukic
karoti ``kiá¹ƒ nu kho kammaá¹ƒ katvÄ• ime sattÄ• etaá¹ƒ dukkhamanubhavantÄ«â€™â€™
katvÄ• â€™â€™ ti taá¹ƒkammÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡amuppajjati. tathÄ• uparidevalok
vaá¸• á¸• hetvÄ• nandanavanamissakavanaphÄ• rusakavanÄ• dÄ«su satte passati mahÄ•
dassanaá¹ƒ dibbacakkhukiccameva. so evaá¹ƒ manasi karoti ``kiá¹ƒ nu kho kammaá¹ƒ katv
sampattiá¹ƒ anubhavantÄ«â€™â€™ ti. athassa ``idaá¹ƒ nÄ• ma katvÄ• â€™â€™ ti taá¹ƒka
Ã±Ä• á¹‡amuppajjati. idaá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ nÄ• ma. imassa visuá¹ƒ pa
cimassa, evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• pi. dibbacakkhupÄ• dakÄ• neva \Ee I 380/
saheva ijjhanti.

__ime vata bhonto_tiÄ• dÄ«su __ime_ti dibbacakkhunÄ• diá¹-á¹-hÄ• naá¹ƒ nidassanavaca
anulomavacanatthe nipÄ• to. __bhonto_ti bhavanto. duá¹-á¹-hu caritaá¹ƒ, duá¹-á¹-haá¹ƒ vÄ•
kilesapÅ«tikattÄ• ti duccaritaá¹ƒ, kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ• uppannaá¹ƒ duccarit
__kÄ• yaduccaritaá¹ƒ_ \Ne I 305/. itaresupi eseva nayo. __samannÄ• gatÄ• _ti samaá¹…gÄ
upavÄ• dakÄ• _ti buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ ariyÄ• naá¹ƒ antamaso gihisotÄ•
antimavatthunÄ• vÄ• guá¹‡aparidhaá¹ƒsanena vÄ• upavÄ• dakÄ• , akkosakÄ• garahakÄ
``natthi imesaá¹ƒ samaá¹‡adhammo, assamaá¹‡Ä• eteâ€™â€™ ti vadanto antimavatthunÄ
imesaá¹ƒ jhÄ• naá¹ƒ vÄ• vimokkho vÄ• maggo vÄ• phalaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«ni vad
upavadatÄ«ti veditabbo. so ca jÄ• naá¹ƒ vÄ• upavadeyya ajÄ• naá¹ƒ vÄ• , ubhayathÄ• pi a
bhÄ• riyaá¹ƒ kammaá¹ƒ Ä• nantariyasadisaá¹ƒ saggÄ• varaá¹‡aá¹ƒ maggÄ• varaá¹‡aÃ±ca

tasmÄ• yo ariyaá¹ƒ upavadati, tena gantvÄ• sace attanÄ• vuá¸• á¸• hataro hoti, ukkuá¹-ika
``ahaá¹ƒ Ä• yasmantaá¹ƒ \Be I 338/ idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamÄ• hÄ«â€™â€
navakataro hoti, vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``ahaá¹ƒ, bh
idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamathÄ• â€™â€™ ti khamÄ• petabbo. sace disÄ• pa
gantvÄ• saddhivihÄ• rikÄ• dike vÄ• pesetvÄ• khamÄ• petabbo. sace nÄ• pi gantuá¹ƒ na p
tasmiá¹ƒ vihÄ• re bhikkhÅ« vasanti, tesaá¹ƒ santikaá¹ƒ gantvÄ• sace navakatarÄ• honti, u
nisÄ«ditvÄ• , sace vuá¸• á¸• hatarÄ• , vuá¸• á¸• he vuttanayeneva paá¹-ipajjitvÄ• ``ahaá¹ƒ,
Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá¹ƒ, khamatu me so Ä• yasmÄ• â€™â€™ ti vatvÄ• k
akkhamantepi etadeva kÄ• tabbaá¹ƒ. sace ekacÄ• rikabhikkhu hoti, neva tassa vasanaá¹-á¹
gataá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, ekassa paá¹‡á¸• itassa bhikkhuno santikaá¹ƒ gantvÄ•
nÄ• ma Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me anussarato vippaá¹-isÄ• ro hot
\Ee I 381/ vattabbaá¹ƒ. so vakkhati ``tumhe mÄ• cintayittha, thero tumhÄ• kaá¹ƒ khamati, c
vÅ«pasamethÄ• â€™â€™ ti. tenÄ• pi ariyassa gatadisÄ• bhimukhena aÃ±jaliá¹ƒ paggahetv
vattabbaá¹ƒ. yadi so parinibbuto hoti, parinibbutamaÃ±caá¹-á¹-hÄ• naá¹ƒ gantvÄ• yÄ• va si
khamÄ• petabbaá¹ƒ. evaá¹ƒ kate neva saggÄ• varaá¹‡aá¹ƒ, na maggÄ• varaá¹‡aá¹ƒ hoti, p

__micchÄ• diá¹-á¹-hikÄ• _ti viparÄ«tadassanÄ• . __micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nA
samÄ• dinnanÄ• nÄ• vidhakammÄ• , ye ca micchÄ• diá¹-á¹-himÅ«lakesu kÄ• yakammÄ• dA
vacÄ«duccaritaggahaá¹‡eneva ariyÅ«pavÄ• de, manoduccaritaggahaá¹‡ena ca micchÄ• di
imesaá¹ƒ dvinnaá¹ƒ puna vacanaá¹ƒ mahÄ• sÄ• vajjabhÄ• vadassanatthanti veditabbaá¹ƒ.
ariyÅ«pavÄ• do Ä• nantariyasadisattÄ• . vuttampi cetaá¹ƒ ``seyyathÄ• pi, sÄ• riputta, bhikkh
samÄ• dhisampanno paÃ±Ã±Ä• sampanno diá¹-á¹-heva dhamme aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya
vadÄ• mi taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-
yathÄ• bhataá¹ƒ \Ne I 306/ nikkhitto, evaá¹ƒ nirayeâ€™â€™ ti (MN I 149). micchÄ• diá¹-á¹-h
mahÄ• sÄ• vajjataraá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ natthi. yathÄ• ha --- ``nÄ• haá¹ƒ, bhikkhave, aÃ
samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahÄ• sÄ• vajjaá¹ƒ, yathayidaá¹ƒ, bhikkhave, micchÄ• dia
micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, vajjÄ• nÄ«â€™â€™ ti (AN a I 310).

__kÄ• yassa_ \Be I 339/ __bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ mara
abhinibbattikkhandhaggahaá¹‡e. atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyassupacched
cuticittato uddhaá¹ƒ. __apÄ• ya_nti evamÄ• di sabbaá¹ƒ nirayavevacanameva. nirayo hi sag
puÃ±Ã±asammatÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ vÄ• Ä• yassa abhÄ• vÄ• apÄ• yo. du
__duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• gati duggati. vivas
dukkaá¹-akÄ• rinoti __vinipÄ• to, _ vinassantÄ• vÄ• ettha patanti sambhijjamÄ• naá¹…gap
natthi ettha assÄ• dasaÃ±Ã±ito ayoti __nirayo_.

atha vÄ• apÄ• yaggahaá¹‡ena \Ee I 382/ tiracchÄ• nayoniá¹ƒ dÄ«peti. tiracchÄ• nayoni hi
apetattÄ• , na duggati mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatigg

hi apÄ• yo ceva duggati ca sugatito apetattÄ• dukkhassa ca gatibhÅ«tattÄ• , na tu vinipÄ• t
avinipatitattÄ• . vinipÄ• taggahaá¹‡ena asurakÄ• yaá¹ƒ. so hi yathÄ• vuttena atthena apÄ• y
sabbasamussayehi ca vinipatitattÄ• vinipÄ• toti vuccati. nirayaggahaá¹‡ena avÄ«ciÄ• dima
nirayamevÄ• ti. __upapannÄ• _ti upagatÄ• , tattha abhinibbattÄ• ti adhippÄ• yo. vuttavipariy
veditabbo.

ayaá¹ƒ pana viseso --- tattha sugatiggahaá¹‡ena manussagatipi saá¹…gayhati, saggaggah
tattha sundarÄ• gatÄ«ti __sugati_. rÅ«pÄ• dÄ«hi visayehi suá¹-á¹-hu aggoti __saggo_. so s
lujjanapalujjanaá¹-á¹-hena __loko_ti ayaá¹ƒ vacanattho. iti ``dibbena cakkhunÄ• â€™â€™ ti
nigamanavacanaá¹ƒ. evaá¹ƒ dibbena cakkhunÄ• passatÄ«ti ayamettha saá¹…khepatthoti.

dibbacakkhuÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±caÃ±Ä• á¹‡apakiá¹‡á¹‡akaá¹ƒ

imesu \Ne I 307/ \Ee I 383/ paÃ±casu Ã±Ä• á¹‡esu __iddhividhaÃ±Ä• á¹‡aá¹ƒ_
parittamahaggataatÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• rammaá¹‡avasena satta
__sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aá¹ƒ_ parittapaccuppannaajjhattabahiddhÄ• rammaá¹‡avas
pavattati. __cetopariyaÃ±Ä• á¹‡aá¹ƒ_
parittamahaggataappamÄ• á¹‡amaggaatÄ«tÄ• nÄ• gatapaccuppannabahiddhÄ• rammaá¹‡
pavattati. __pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ_ \Be I 340/

parittamahaggataappamÄ• á¹‡amaggaatÄ«taajjhattabahiddhÄ• navattabbÄ• rammaá¹‡ava
pavattati. __dibbacakkhuÃ±Ä• á¹‡aá¹ƒ_ parittapaccuppannaajjhattabahiddhÄ• rammaá¹‡av
pavattati. __yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ_ parittamahaggataatÄ«taajjhattabahiddhÄ•
Ä• rammaá¹‡esu pavattati. __anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ_
parittamahaggataappamÄ• á¹‡amaggaanÄ• gataajjhattabahiddhÄ• navattabbÄ• rammaá¹‡a
pavattatÄ«ti.

paÃ±caÃ±Ä• á¹‡apakiá¹‡á¹‡akaá¹ƒ niá¹-á¹-hitaá¹ƒ.

55. Ä• savakkhayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<107> Ä• savakkhayaÃ±Ä• á¹‡aniddese \Ee I 384/ __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
á¹-hÄ• nÄ• ni gacchatÄ«_ti ekekassa uppattiá¹-á¹-hÄ• naniyamanatthaá¹ƒ pucchÄ• . __ekaa
ekasmiá¹ƒ á¹-hÄ• ne uppajjatÄ«ti vuttaá¹ƒ hoti. uppattiokÄ• saá¹-á¹-hÄ• naÃ±hi tiá¹-á¹-hati e
vuccati. __cha á¹-hÄ• nÄ• nÄ«_ti cha maggaphalakkhaá¹‡e. indriyÄ• naá¹ƒ anaÃ±Ã±Ä• taÃ
tÄ«su ekekameva adhikaá¹ƒ hotÄ«ti dassanatthaá¹ƒ __saddhindriyaá¹ƒ adhimokkhaparivÄ•

vuttaá¹ƒ. yathÄ• ``saddhindriyassa adhimokkhaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is I 12)
saddhindriyÄ• dÄ«naá¹ƒ kiccavasena vuttÄ• , evamidhÄ• pi ``adhimokkhaparivÄ• raá¹ƒ hot
adhimokkhatthena parivÄ• raá¹ƒ hotÄ«ti vuttaá¹ƒ hoti. esa nayo sesesupi. __parivÄ• ra_nti
kato. __paÃ±Ã±indriya_nti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyameva pajÄ• nanasabhÄ• v
vuttaá¹ƒ. abhidhammepi (Vibh 219) hi paÃ±Ã±Ä• ya kiccavisesadassanatthaá¹ƒ maggakkha
ekÄ• va paÃ±Ã±Ä• aá¹-á¹-hadhÄ• vibhattÄ• . __abhisandanaparivÄ• ra_nti nhÄ• niyacuá¹
cittacetasikÄ• naá¹ƒ sinehanakiccena parivÄ• raá¹ƒ hoti. idaá¹ƒ somanassasampayuttamag
upekkhÄ• sampayuttamagge pana somanassindriyaá¹-á¹-hÄ• ne upekkhindriyaá¹ƒ \Ne I 308
pana sampayuttÄ• naá¹ƒ nÄ• tiupabrÅ«hanaparivÄ• ranti gahetabbaá¹ƒ. __pavattasantatÄ•
pavattÄ• santati pavattasantati, vattamÄ• nasantÄ• nanti attho. adhipatibhÄ• vo Ä• dhipate
pavattasantatiyÄ• Ä• dhipateyyaá¹ƒ pavattasantatÄ• dhipateyyaá¹ƒ. vattamÄ• najÄ«vitindri
paccayattÄ• pubbÄ• paravasena pavattasantatiyÄ• \Ee I 385/ adhipatibhÄ• vena anaÃ±Ã±
parivÄ• raá¹ƒ hoti.

__sotÄ• pattimaggakkhaá¹‡e_ \Be I 341/ __jÄ• tÄ• dhammÄ• _tiÄ• di sabbesaá¹ƒ maggas
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ vuttaá¹ƒ. tattha __maggakkhaá¹‡e jÄ• tÄ• _ti maggasamuá¹-á¹
yasmÄ• pana maggasamuá¹-á¹-hitampi rÅ«paá¹ƒ kusalÄ• dinÄ• maá¹ƒ na labhati, tasmÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa_nti Ä• ha. sabbeva hi te dhammÄ• kucchitÄ• naá¹ƒ salanÄ
te Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nÄ• natthi etesaá¹ƒ Ä• savÄ• ti __anÄ• savÄ• _.
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vaá¹-á¹-ato niyyantÄ«ti __niyyÄ• nikÄ• _. kusalÄ• k
apetattÄ• apacayasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattanato a
__apacayagÄ• mino, _ pavattaá¹ƒ apacinantÄ• viddhaá¹ƒsentÄ• gacchantÄ«tipi apacayag
apariyÄ• pannabhÄ• vena lokato uttarÄ• uttiá¹‡á¹‡Ä• ti __lokuttarÄ• _. nibbÄ• naá¹ƒ Ä• ran
__nibbÄ• nÄ• rammaá¹‡Ä• _.

__imÄ• ni aá¹-á¹-hindriyÄ• nÄ«_tiÄ• di pubbe vuttaparivÄ• rabhÄ• vassa ca tena sahagatÄ•
Ä• divuttaÄ• kÄ• rÄ• naÃ±ca dÄ«panatthaá¹ƒ vuttaá¹ƒ. tattha __aá¹-á¹-hindriyÄ• nÄ«_ti pub
paÃ±Ã±indriyena saha aá¹-á¹-ha. __sahajÄ• taparivÄ• rÄ• _ti aá¹-á¹-hasu ekekena saha ita
hutvÄ• tassa sahajÄ• taparivÄ• rÄ• honti. tatheva aÃ±Ã±aá¹ƒ aÃ±Ã±assa aÃ±Ã±aá¹ƒ aÃ±
__aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• _ honti. tatheva aÃ±Ã±amaÃ±Ã±aá¹ƒ __nissayaparivÄ• rÄ•
__sahagatÄ• _ti tena anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyena saha ekuppÄ• dÄ• dibhÄ• v
saha jÄ• tÄ• . __saá¹ƒsaá¹-á¹-hÄ• _ti teneva saha missitÄ• . __sampayuttÄ• _ti teneva sam
yuttÄ• . __tevÄ• _ti te eva aá¹-á¹-ha indriyadhammÄ• . __tassÄ• _ti anaÃ±Ã±Ä• taÃ±Ã±ass
__Ä• kÄ• rÄ• _ti parivÄ• rakoá¹-á¹-hÄ• sÄ• .

__phalakkhaá¹‡e jÄ• tÄ• dhammÄ• sabbeva abyÄ• katÄ• hontÄ«_ti rÅ«passapi abyÄ• ka
cittasamuá¹-á¹-hÄ• narÅ«pena saha vuttÄ• . maggasseva kusalattÄ• niyyÄ• nikattÄ• apac
phalakkhaá¹‡e ``kusalÄ• â€™â€™ ti ca ``niyyÄ• nikÄ• â€™â€™ ti ca ``apacayagÄ• minoâ€

__itÄ«_tiÄ• di vuttappakÄ• ranigamanaá¹ƒ. tattha __aá¹-á¹-haá¹-á¹-hakÄ• nÄ«_ti \Ee I 386/
maggaphalesu ekekassa aá¹-á¹-hakassa vasena aá¹-á¹-ha indriyaaá¹-á¹-hakÄ• ni. __catusa
catusaá¹-á¹-hi Ä• kÄ• rÄ• honti. __Ä• savÄ• _tiÄ• di heá¹-á¹-hÄ• vuttatthameva \Ne I 309/.
arahattamaggavajjheyeva \Be I 342/ Ä• save avatvÄ• sesamaggattayavajjhÄ• nampi vacan
Ä• savakkhayavacanasÄ• maÃ±Ã±amattena vuttanti veditabbaá¹ƒ. arahattamaggaÃ±Ä• á¹‡
Ä• savÄ• naá¹ƒ khepanato ``khaye Ã±Ä• á¹‡aâ€™â€™ nti vuccati. tasmÄ• yeva ca arahÄ•
vuccatÄ«ti.

Ä• savakkhayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

56-63. saccaÃ±Ä• á¹‡acatukkadvayaniddesavaá¹‡á¹‡anÄ•

108-9__._ saccaÃ±Ä• á¹‡acatukkadvayaniddese \Ee II 387/ __dukkhassa pÄ«á¸·anaá¹-á¹-h
__maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ dukkhepetaá¹ƒ Ã±Ä• á¹‡a_ntiÄ• di anantaracatukke
vuttaá¹ƒ. duvidhaÃ±hi saccaÃ±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ lokuttaraÃ±ca. lokikaá¹ƒ duvidhaá¹ƒ an
paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca. __anubodhaÃ±Ä• á¹‡aá¹ƒ_ Ä• dikammikassa anussavÄ•
pavattati, dukkhe samudaye ca Ä• rammaá¹‡akaraá¹‡avasena. __paccavekkhaá¹‡aÃ±Ä• á
catÅ«supi saccesu Ä• rammaá¹‡akaraá¹‡avasena. lokuttaraá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ n
kiccato cattÄ• ri saccÄ• ni paá¹-ivijjhati. yathÄ• ha --- ``yo, bhikkhave, dukkhaá¹ƒ passati, du
so passati, dukkhanirodhampi passati, dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadampi passatÄ«â
sabbaá¹ƒ vattabbaá¹ƒ. idhÄ• pi iminÄ• vÄ• rena idameva vuttaá¹ƒ. taá¹ƒ pana lokuttarampi
ntiÄ• dÄ«ni nÄ• mÄ• ni labhatÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. idha pana lokikaÃ±Ä• á¹‡ameva
ca __tattha katamaá¹ƒ dukkhe Ã±Ä• á¹‡a_ntiÄ• dimÄ• ha.

tattha __dukkhaá¹ƒ Ä• rabbhÄ• _ti dukkhasaccaá¹ƒ Ä• lambitvÄ• , Ä• rammaá¹‡aá¹ƒ katvÄ
__paÃ±Ã±Ä• _tiÄ• dÄ«su tassa tassa atthassa pÄ• kaá¹-akaraá¹‡asaá¹…khÄ• tena paÃ±Ã
tena tena vÄ• aniccÄ• dinÄ• pakÄ• rena dhamme jÄ• nÄ• tÄ«tipi paÃ±Ã±Ä• . idamassÄ•
__pajÄ• nanÄ• _. aniccÄ• dÄ«ni vicinÄ• tÄ«ti __vicayo. pavicayo_ti upasaggena padaá¹ƒ va
vicayoti attho. catusaccadhammaá¹ƒ vicinÄ• tÄ«ti __dhammavicayo_. aniccÄ• dÄ«naá¹ƒ sa
lakkhaá¹‡avasena __sallakkhaá¹‡Ä• _. sÄ• eva upasagganÄ• nattena __upalakkhaá¹‡Ä• _
__paccupalakkhaá¹‡Ä• _ti vuttÄ• . bhusaá¹ƒ lakkhaá¹‡Ä• te te aniccÄ• didhamme paá¹-icc
paá¹‡á¸• itabhÄ• vo __paá¹‡á¸• iccaá¹ƒ_. kusalabhÄ• vo __kosallaá¹ƒ_. nipuá¹‡abhÄ• vo _
aniccÄ• dÄ«naá¹ƒ vibhÄ• vanavasena __vebhabyÄ• _. aniccÄ• dÄ«naá¹ƒ cintanakavasena
taá¹ƒ aniccÄ• dÄ«ni cintÄ• petÄ«tipi cintÄ• . aniccÄ• dÄ«ni upaparikkhatÄ«ti \Ne I 310/ __u
pathavÄ«. ayampi saá¹‡haá¹-á¹-hena vitthataá¹-á¹-hena ca bhÅ«rÄ« viyÄ• ti bhÅ«rÄ«. atha
atthe ramatÄ«ti bhÅ«rÄ«ti vuccati. asani viya siluccaye kilese medhati hiá¹ƒsatÄ«ti __medh
gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena vÄ• medhÄ• . yassa uppajjati, taá¹ƒ attahitapaá¹-ipattiyaá
yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhe parinetÄ«ti __pariá¹‡Ä• yikÄ• _. dhamme aniccÄ• divas

__vipassanÄ• _. sammÄ• pakÄ• rehi aniccÄ• dÄ«ni jÄ• nÄ• tÄ«ti sampajÄ• no, tassa bhÄ•
uppathapaá¹-ipanne sindhave vÄ«thiÄ• ropanatthaá¹ƒ patodo viya uppathe dhÄ• vanakaá¹ƒ
vÄ«thiÄ• ropanatthaá¹ƒ vijjhatÄ«ti patodo viya __patodo_.

dassanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ karotÄ«ti indriyaá¹ƒ, paÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ indri
__paÃ±Ã±indriyaá¹ƒ_. kiá¹ƒ vuttaá¹ƒ hoti? nayidaá¹ƒ ``purisassa indriyaá¹ƒ purisindriyaâ€™
paÃ±Ã±Ä• ya indriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ. atha kho paÃ±Ã±Ä• eva indriyaá¹ƒ paÃ±Ã±indr
avijjÄ• ya na kampatÄ«ti __paÃ±Ã±Ä• balaá¹ƒ_. kilesacchedanaá¹-á¹-hena paÃ±Ã±Ä• va sa
__paÃ±Ã±Ä• satthaá¹ƒ_. accuggataá¹-á¹-hena paÃ±Ã±Ä• va pÄ• sÄ• do __paÃ±Ã±Ä• pÄ•
paÃ±Ã±Ä• va Ä• loko __paÃ±Ã±Ä• Ä• loko_. obhÄ• sanaá¹-á¹-hena paÃ±Ã±Ä• va obhÄ• so
pajjotanaá¹-á¹-hena paÃ±Ã±Ä• va pajjoto __paÃ±Ã±Ä• pajjoto_. paÃ±Ã±avato hi ekapallaá¹
dasasahassilokadhÄ• tu ekÄ• lokÄ• ekobhÄ• sÄ• ekapajjotÄ• hoti. tenetaá¹ƒ vuttaá¹ƒ. ime
ekapadenÄ• pi etasmiá¹ƒ atthe siddhe yÄ• ni panetÄ• ni bhagavatÄ• ``cattÄ• rome, bhikkha
cattÄ• ro? candÄ• loko, sÅ«riyÄ• loko, aggÄ• loko, paÃ±Ã±Ä• loko. ime kho, bhikkhave, cat
etadaggaá¹ƒ, bhikkhave, imesaá¹ƒ catunnaá¹ƒ Ä• lokÄ• naá¹ƒ yadidaá¹ƒ paÃ±Ã±Ä• lokoâ€
``cattÄ• rome \Be I 344/, bhikkhave, obhÄ• sÄ• . cattÄ• rome, bhikkhave, pajjotÄ• â€™â€™
sattÄ• naá¹ƒ ajjhÄ• sayavasena suttÄ• ni desitÄ• ni. tadanurÅ«peneva idhÄ• pi therena des
anekehi Ä• kÄ• rehi vibhajjamÄ• no suvibhatto hoti, aÃ±Ã±athÄ• ca aÃ±Ã±o bujjhati, aÃ±Ã
ratikaraá¹‡aá¹-á¹-hena pana ratidÄ• yakaá¹-á¹-hena ratijanakaá¹-á¹-hena cittÄ«kataá¹-á¹-he
dullabhapÄ• tubhÄ• vaá¹-á¹-hena atulaá¹-á¹-hena anomasattaparibhogaá¹-á¹-hena ca paÃ±
__paÃ±Ã±Ä• ratanaá¹ƒ_.

na tena sattÄ• muyhanti, sayaá¹ƒ vÄ• Ä• rammaá¹‡e na muyhatÄ«ti __amoho. dhammavi
kasmÄ• panetaá¹ƒ puna vuttanti? amohassa mohapaá¹-ipakkhabhÄ• vadÄ«panatthaá¹ƒ. te
amoho, so na kevalaá¹ƒ mohato aÃ±Ã±o dhammo, mohassa pana paá¹-ipakkho dhammavi
idha adhippetoâ€™â€™ ti. __sammÄ• diá¹-á¹-hÄ«_ti yÄ• thÄ• vaniyyÄ• nikakusaladiá¹-á¹-h
katamaá¹ƒ dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, tattha katamaá¹ƒ dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aâ€™â€™ nti pucchÄ• vacanÄ• ni saa

saccaÃ±Ä• á¹‡acatukkadvayaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

64-67. suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<110> suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡aniddese \Ee II 390/ imesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ
heá¹-á¹-hÄ• viya pabhedaá¹ƒ adassetvÄ• yeva __atthesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhid
paÃ±Ã±Ä• pabhedÄ• bhÄ• vepi attanÄ• paá¹-ividdhacatusaccadhammamattavasena nÄ• n
paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡a_ntiÄ• di vuttaá¹ƒ. tattha __nÄ• natte_ti atthÄ• d
__vavatthÄ• ne_ti atthÄ• dÄ«naá¹ƒ nicchayane. __sallakkhaá¹‡e_ti atthÄ• dÄ«naá¹ƒ samm

__upalakkhaá¹‡e_ti atthÄ• dÄ«naá¹ƒ bhusaá¹ƒdassane. __pabhede_ti atthÄ• dÄ«naá¹ƒ nÄ
atthÄ• dÄ«naá¹ƒ pÄ• kaá¹-Ä«karaá¹‡ena uppÄ• dane. __jotane_ti atthÄ• dÄ«naá¹ƒ dÄ«pan
atthÄ• dÄ«naá¹ƒ vividhÄ• dÄ«pane. __pakÄ• sane_ti atthÄ• dÄ«naá¹ƒ pabhÄ• sane \Be I 3
mÅ«lapadaá¹ƒ katvÄ• sabbasÄ• dhÄ• raá¹‡avasena vuttaá¹ƒ. ``vavatthÄ• neâ€™â€™ ti sc
``sallakkhaá¹‡e upalakkhaá¹‡eâ€™â€™ ti sakadÄ• gÄ• missa vasena, ``pabhede pabhÄ• v
vasena, ``jotane virocane pakÄ• saneâ€™â€™ ti arahato vasena vuttanti evampettha yojan

suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

68. indriyaparopariyattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<111> indriyaparopariyattaÃ±Ä• á¹‡aniddese \Ne II 1/ \Ee II 391/ \Be II 1/ __tathÄ• gatassÄ
sarÅ«pato avijjamÄ• nepi ``cha Ã±Ä• á¹‡Ä• ni asÄ• dhÄ• raá¹‡Ä• ni sÄ• vakehÄ«â€™â€™
vuttattÄ• ``tathÄ• gatassÄ• â€™â€™ ti vuttameva hoti. tasmÄ• uddese atthato siddhassa t
niddese gahaá¹‡aá¹ƒ kataá¹ƒ. __satte passatÄ«_ti rÅ«pÄ• dÄ«su chandarÄ• gena sattatÄ•
satte indriyaparopariyattaÃ±Ä• á¹‡ena cakkhunÄ• passati oloketi. __apparajakkhe_ti paÃ±Ä
appaá¹ƒ rÄ• gÄ• dirajo etesanti apparajakkhÄ• , appaá¹ƒ rÄ• gÄ• dirajo etesanti vÄ• appar
__mahÄ• rajakkhe_ti paÃ±Ã±Ä• maye akkhimhi mahantaá¹ƒ rÄ• gÄ• dirajo etesanti mahÄ•
rÄ• gÄ• dirajo etesanti vÄ• mahÄ• rajakkhÄ• . __tikkhindriye mudindriye_ti tikkhÄ• ni \Ne II
indriyÄ• ni etesanti tikkhindriyÄ• , mudÅ«ni saddhÄ• dÄ«ni indriyÄ• ni etesanti mudindriyÄ•
dvÄ• kÄ• re_ti sundarÄ• saddhÄ• dayo Ä• kÄ• rÄ• koá¹-á¹-hÄ• sÄ• etesanti svÄ• kÄ• rÄ•
Ä• kÄ• rÄ• koá¹-á¹-hÄ• sÄ• etesanti dvÄ• kÄ• rÄ• . __suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye
sallakkhenti sukhena sakkÄ• honti viÃ±Ã±Ä• petuá¹ƒ, te suviÃ±Ã±Ä• payÄ• , tabbiparÄ«tÄ
__appekacce_ \Be II 2/ __paralokavajjabhayadassÄ• vino_ti api eke paralokaÃ±ceva rÄ• gÄ
passante, imassa pana padassa niddese paralokasseva na vuttattÄ• khandhÄ• diloke ca rÄ
bÄ• á¸·haá¹ƒ bhayaá¹ƒ passanasÄ«lÄ• ti paralokavajjabhayadassÄ• vino. te paralokavajjab

gahetabbo. __appekacce na paralokavajjabhayadassÄ• vino_ti tabbiparÄ«te. __loko_ti ca
lujjanapalujjanaá¹-á¹-hena. __vajja_nti ca vajjanÄ«yaá¹-á¹-hena. ettÄ• vatÄ• uddesassa nid

puna \Ee II 392/ niddesassa paá¹-iniddesaá¹ƒ karonto __apparajakkhe mahÄ• rajakkhe_tiÄ
ratanesu okappanasaá¹…khÄ• tÄ• saddhÄ• assa atthÄ«ti __saddho_. so saddhÄ• sampa
ceva assaddhiyamÅ«lakassa sesÄ• kusalarajassa ca appakattÄ• __apparajakkho_. natthi
__assaddho_. so vuttappakÄ• rassa rajassa mahantattÄ• __mahÄ• rajakkho_. Ä• raddhaá
__Ä• raddhavÄ«riyo_. so kosajjarajassa ceva kosajjamÅ«lakassa sesÄ• kusalarajassa ca a
hÄ«navÄ«riyattÄ• kucchitena Ä• kÄ• rena sÄ«datÄ«ti kusÄ«do, kusÄ«do eva __kusÄ«to_.
mahantattÄ• mahÄ• rajakkho. Ä• rammaá¹‡aá¹ƒ upecca á¹-hitÄ• sati assÄ• ti __upaá¹-á¹-
muá¹-á¹-hassaccarajassa ceva muá¹-á¹-hassaccamÅ«lakassa sesÄ• kusalarajassa ca appa
muá¹-á¹-hÄ• naá¹-á¹-hÄ• sati assÄ• ti __muá¹-á¹-hassati_. so vuttappakÄ• rassa rajassa m
mahÄ• rajakkho. appanÄ• samÄ• dhinÄ• upacÄ• rasamÄ• dhinÄ• vÄ• Ä• rammaá¹‡e sa
__samÄ• hito, _ samÄ• hitacittoti vÄ• samÄ• hito. so uddhaccarajassa ceva uddhaccamÅ«
ca appakattÄ• apparajakkho. na samÄ• hito __asamÄ• hito_. so vuttappakÄ• rassa rajassa
udayatthagÄ• minÄ« paÃ±Ã±Ä• assa atthÄ«ti __paÃ±Ã±avÄ• _. so moharajassa ceva moh
ca appakattÄ• apparajakkho. mohamÅ«á¸·hattÄ• duá¹-á¹-hÄ• paÃ±Ã±Ä• assÄ• ti __dupp
rajassa mahantattÄ• mahÄ• rajakkho. __saddho puggalo tikkhindriyo_ti bahulaá¹ƒ uppajjan
saddhÄ• ya saddho, teneva saddhindriyena tikkhindriyo. __assaddho puggalo mudindriyo_t
uppajjamÄ• nena \Be II 3/ assaddhiyena assaddho, antarantarÄ• uppajjamÄ• nena dubbale
mudindriyo. esa nayo sesesupi. __saddho puggalo svÄ• kÄ• ro_ti tÄ• ya eva saddhÄ• ya so
puggalo dvÄ• kÄ• ro_ti \Ne II 3/ teneva assaddhiyena virÅ«pÄ• kÄ• ro. esa nayo sesesupi.
II 393/ sukhena viÃ±Ã±Ä• petuá¹ƒ sakkuá¹‡eyyo. __duviÃ±Ã±Ä• payo_ti dukkhena viÃ±Ã±Ä
__paralokavajjabhayadassÄ• vÄ«_ti ettha yasmÄ• paÃ±Ã±Ä• sampannasseva saddhÄ• dÄ
suparisuddhasaddhÄ• disampanno taá¹ƒsampayuttÄ• ya, suparisuddhasaddhÄ• disampann
paralokavajjabhayadassÄ• vÄ« hoti. tasmÄ• eva hi saddhÄ• dayopi cattÄ• ro ``paralokavaj
vuttÄ• .

<112> idÄ• ni ``paralokavajjabhayadassÄ• vÄ«â€™â€™ ti ettha vuttaá¹ƒ lokaÃ±ca vajjaÃ±
__loko_tiÄ• dimÄ• ha. ettha khandhÄ• eva lujjanapalujjanaá¹-á¹-hena lokoti __khandhaloko
nayo. __vipattibhavaloko_ti apÄ• yaloko. so hi aniá¹-á¹-haphalattÄ• virÅ«po lÄ• bhoti vipatt
vipatti eva bhavo vipattibhavo, vipattibhavo eva loko vipattibhavaloko. __vipattisambhavalok
apÄ• yÅ«pagaá¹ƒ kammaá¹ƒ. taÃ±hi sambhavati etasmÄ• phalanti sambhavo, vipattiyÄ• s
vipattisambhavo eva loko vipattisambhavaloko. __sampattibhavaloko_ti sugatiloko. so hi iá¹
sundaro lÄ• bhoti sampatti, bhavatÄ«ti bhavo, sampatti eva bhavo sampattibhavo, sampatti
sampattibhavaloko. __sampattisambhavaloko_ti sugatÅ«pagaá¹ƒ kammaá¹ƒ. taÃ±hi sambh
sambhavo, sampattiyÄ• sambhavo sampattisambhavo, sampattisambhavo eva loko sampa
loko_tiÄ• dÄ«ni heá¹-á¹-hÄ• vuttatthÄ• neva.

__vajja_nti napuá¹ƒsakavacanaá¹ƒ asukoti aniddiá¹-á¹-hattÄ• kataá¹ƒ. __kilesÄ• _ti rÄ• gÄ
pÄ• á¹‡Ä• tipÄ• tÄ• dayo. __abhisaá¹…khÄ• rÄ• _ti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo. __
vipÄ• kadÄ• navasena bhavaá¹ƒ gacchantÄ«ti bhavagÄ• mino, abhisaá¹…khÄ• resupi vipÄ
vuttÄ• ni. __itÄ«_ti vuttappakÄ• ranidassanaá¹ƒ. __imasmiÃ±ca loke imasmiÃ±ca vajje_ti vu
loke ca vajje ca. __tibbÄ• bhayasaÃ±Ã±Ä• _ti \Ee II 394/ balavatÄ« bhayasaÃ±Ã±Ä• . __tib
attho vutto, __bhayasaÃ±Ã±Ä• _ti bhayasaddassa, lokavajjadvayampi hi bhayavatthuttÄ• s
bhayaá¹ƒ, bhayamiti saÃ±Ã±Ä• bhayasaÃ±Ã±Ä• . __paccupaá¹-á¹-hitÄ• hotÄ«_ti taá¹ƒ taá
á¹-hitÄ• hoti. __seyyathÄ• pi ukkhittÄ• sike vadhake_ti yathÄ• nÄ• ma pahariuá¹ƒ uccÄ• r
tibbÄ• bhayasaÃ±Ã±Ä• paccupaá¹-á¹-hitÄ• hoti, evameva loke ca vajje ca tibbÄ• bhayasa
hoti. __imehi paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehÄ«_ti apparajakkhapaÃ±cakÄ• dÄ«su dasasu pa
paÃ±cannaá¹ƒ paÃ±cannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ vasena paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi. __im
saddhindriyÄ• dÄ«ni paÃ±cindriyÄ• ni \Ne II 4/. __jÄ• nÄ• tÄ«_ti tathÄ• gato paÃ±Ã±Ä• ya p
dibbacakkhunÄ• diá¹-á¹-haá¹ƒ viya karoti. __aÃ±Ã±Ä• tÄ«_ti sabbÄ• kÄ• ramariyÄ• dÄ• hi
__paá¹-ivijjhatÄ«_ti ekadesaá¹ƒ asesetvÄ• niravasesadassanavasena paÃ±Ã±Ä• ya padÄ•

indriyaparopariyattaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

69. Ä• sayÄ• nusayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<113> Ä• sayÄ• nusayaÃ±Ä• á¹‡aniddese \Ee II 395/ __idha tathÄ• gato_tiÄ• di paÃ±cadh
__Ä• sayÄ• nusayÄ• _ vuttatthÄ• eva. __carita_nti pubbe kataá¹ƒ kusalÄ• kusalaá¹ƒ kamm
sampati kusale akusale vÄ• cittavosaggo. __bhabbÄ• bhabbe_ti bhabbe ca abhabbe ca. an
sambhavanti jÄ• yantÄ«ti bhabbÄ• . vattamÄ• nasamÄ«pe vattamÄ• navacanaá¹ƒ. bhavissa
bhabbÄ• , bhÄ• janabhÅ«tÄ• ti attho. ye ariyamaggapaá¹-ivedhassa anucchavikÄ• upaniss
vuttapaá¹-ipakkhÄ• abhabbÄ• .

__katamo sattÄ• naá¹ƒ Ä• sayo_tiÄ• di niddesassa paá¹-iniddeso. tattha __sassato_ti nicco
sarÄ«raá¹ƒyeva nassati, attÄ• pana idha parattha ca soyevÄ• ti maÃ±Ã±anti. so hi sayaá¹ƒ
``lokoâ€™â€™ ti maÃ±Ã±anti. __asassato_ti anicco. attÄ• sarÄ«reneva saha nassatÄ«ti m
paritte kasiá¹‡e jhÄ• naá¹ƒ uppÄ• detvÄ• taá¹ƒparittakasiá¹‡Ä• rammaá¹‡aá¹ƒ cittaá¹ƒ sap
attÄ• ti maÃ±Ã±anti. __anantavÄ• _ti na antavÄ• appamÄ• á¹‡e kasiá¹‡e jhÄ• naá¹ƒ uppÄ
taá¹ƒappamÄ• á¹‡akasiá¹‡Ä• rammaá¹‡aá¹ƒ cittaá¹ƒ apariyanto attÄ• ti maÃ±Ã±anti. __taá
sarÄ«ra_nti jÄ«vo ca sarÄ«raÃ±ca taá¹ƒyeva. __jÄ«vo_ti attÄ• , liá¹…gavipallÄ• sena napua
kataá¹ƒ. __sarÄ«ra_nti rÄ• saá¹-á¹-hena khandhapaÃ±cakaá¹ƒ. __aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±
jÄ«vo aÃ±Ã±aá¹ƒ khandhapaÃ±cakaá¹ƒ. __hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti khandhÄ
maraá¹‡ato paraá¹ƒ hoti vijjati na nassati. ``tathÄ• gatoâ€™â€™ ti cettha sattÄ• dhivacanan
``tathÄ• gatoti arahÄ• â€™â€™ ti vadanti. ime ``na hotÄ«â€™â€™ ti pakkhe dosaá¹ƒ disvÄ

hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti khandhÄ• pi idheva nassanti, tathÄ• gato ca maraá¹
ucchijjati vinassati. ime ``hotÄ«â€™â€™ ti pakkhe dosaá¹ƒ disvÄ• evaá¹ƒ \Ee II 396/ gaá¹‡
ca hotÄ«_ti ime ekekapakkhapariggahe dosaá¹ƒ disvÄ• ubhayapakkhaá¹ƒ \Ne II 5/ gaá¹‡ha
hotÄ«_ti ime ubhayapakkhapariggahe ubhayadosÄ• pattiá¹ƒ disvÄ• ``hotÄ«ti ca na hoti, ne
hotÄ«â€™â€™ ti amarÄ• vikkhepapakkhaá¹ƒ gaá¹‡hanti.

ayaá¹ƒ panettha aá¹-á¹-hakathÄ• nayo --- ``sassato lokoti vÄ• â€™â€™ tiÄ• dÄ«hi dasahÄ
diá¹-á¹-hipabhedova vutto. tattha __sassato loko_ti ca khandhapaÃ±cakaá¹ƒ lokoti gahetvÄ•
dhuvo sabbakÄ• likoâ€™â€™ ti gaá¹‡hantassa sassatanti gahaá¹‡Ä• kÄ• rappavattÄ• diá¹
lokaá¹ƒ ``ucchijjati vinassatÄ«â€™â€™ ti gaá¹‡hantassa ucchedaggahaá¹‡Ä• kÄ• rappavat
__antavÄ• _ti parittakasiá¹‡alÄ• bhino suppamatte vÄ• sarÄ• vamatte vÄ• kasiá¹‡e samÄ•
antosamÄ• pattiyaá¹ƒ pavattitarÅ«pÄ• rÅ«padhamme ``lokoâ€™â€™ ti ca kasiá¹‡aparicche
ca gaá¹‡hantassa ``antavÄ• lokoâ€™â€™ ti gahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. sÄ• sa
ucchedadiá¹-á¹-hipi. vipulakasiá¹‡alÄ• bhino pana tasmiá¹ƒ kasiá¹‡e samÄ• pannassa anto
pavattitarÅ«pÄ• rÅ«padhamme ``lokoâ€™â€™ ti ca kasiá¹‡aparicchedantena ``na antavÄ•
``anantavÄ• lokoâ€™â€™ ti gahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. sÄ• sassatadiá¹-á¹-hip
ucchedadiá¹-á¹-hipi. __taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti bhedanadhammassa sarÄ«rasseva
gahitattÄ• ``sarÄ«re ucchijjamÄ• ne jÄ«vampi ucchijjatÄ«â€™â€™ ti ucchedaggahaá¹‡Ä• k
dutiyapade sarÄ«rato aÃ±Ã±assa jÄ«vassa gahitattÄ• ``sarÄ«re ucchijjamÄ• nepi \Be II 6/ j
ucchijjatÄ«â€™â€™ ti sassataggahaá¹‡Ä• kÄ• rappavattÄ• diá¹-á¹-hi. __hoti tathÄ• gato_ti
tathÄ• gato nÄ• ma, so paraá¹ƒ maraá¹‡Ä• hotÄ«â€™â€™ ti gaá¹‡hato paá¹-hamÄ• sassa
ti gaá¹‡hato dutiyÄ• ucchedadiá¹-á¹-hi. ``hoti ca na ca hotÄ«â€™â€™ ti gaá¹‡hato tatiyÄ•
ekaccasassatadiá¹-á¹-hi. ``neva hoti na na hotÄ«â€™â€™ ti gaá¹‡hato catutthÄ• amarÄ• v

__itÄ«_ti vuttappakÄ• radiá¹-á¹-hinissayanidassanaá¹ƒ. __bhavadiá¹-á¹-hisannissitÄ• vÄ•
vibhavadiá¹-á¹-hisannissitÄ• vÄ• _ti bhavo vuccati sassato, sassatavasena uppajjamÄ• nad
bhavadiá¹-á¹-hi, bhavoti diá¹-á¹-hÄ«ti vuttaá¹ƒ hoti. vibhavo vuccati ucchedo \Ee II 397/, ucc
uppajjamÄ• nadiá¹-á¹-hi vibhavadiá¹-á¹-hi, vibhavoti diá¹-á¹-hÄ«ti vuttaá¹ƒ hoti. vuttappakÄ•
diá¹-á¹-hi bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi cÄ• ti dvidhÄ• va hoti. tÄ• su dvÄ«su ekekaá¹
apassitÄ• allÄ«nÄ• sattÄ• honti.

__ete vÄ• pana ubho ante anupagammÄ• _ti ettha ``aggito vÄ• udakato vÄ• mithubhedÄ
6/ (DN II 152) viya vÄ• -saddo samuccayattho. ete vuttappakÄ• re sassatucchedavasena dv
anallÄ«yitvÄ• pahÄ• yÄ• ti attho. ``anulomikÄ• vÄ• khantÄ«â€™â€™ ti vikappatthova.
__idappaccayatÄ• paá¹-iccasamuppannesÅ«_ti imesaá¹ƒ jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ pacca
eva idappaccayatÄ• , idappaccayÄ• naá¹ƒ vÄ• samÅ«ho idappaccayatÄ• . lakkhaá¹‡aá¹ƒ p
pariyesitabbaá¹ƒ. te te paccaye paá¹-icca saha sammÄ• ca uppannÄ• paá¹-iccasamuppan
idappaccayatÄ• ya ca tesu paá¹-iccasamuppannesu ca dhammesu. __anulomikÄ• _ti lokutt

anulomikÄ• . __khantÄ«_ti Ã±Ä• á¹‡aá¹ƒ. Ã±Ä• á¹‡aÃ±hi khamanato khanti. __paá¹-iladdhÄ
adhigatÄ• hoti. idappaccayatÄ• ya khantiyÄ• ucchedattÄ• nupagamo hoti paccayuppanna
paccayasÄ• maggiyaá¹ƒ Ä• yattavuttittÄ• paccayÄ• nuparamadassanena phalÄ• nuparama
dhammesu khantiyÄ• sassatattÄ• nupagamo hoti paccayasÄ• maggiyaá¹ƒ navanavÄ• naá
uppÄ• dadassanato. evamete ubho ante anupagamma paá¹-iccasamuppÄ• dapaá¹-iccasam
ucchedo na sassatoti pavattaá¹ƒ sammÄ• dassanaá¹ƒ ``anulomikÄ• khantÄ«â€™â€™ ti ve
tadubhayadiá¹-á¹-hipaá¹-ipakkhabhÅ«tÄ• \Be II 7/ sammÄ• diá¹-á¹-hi vuttÄ• hoti. __yathÄ•
Ã±Ä• á¹‡a_nti yathÄ• bhÅ«taá¹ƒ yathÄ• sabhÄ• vaá¹ƒ neyyaá¹ƒ. tattha pavattaÃ±Ä• á¹‡am
``yathÄ• bhÅ«taÃ±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ pana saá¹…khÄ• rupekkhÄ• pariyan
idhÄ• dhippetaá¹ƒ. heá¹-á¹-hÄ• pana ``yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaâ€™â€™ nti bhay
vuttaá¹ƒ. yathÄ• bhÅ«taá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ sattehi paá¹-iladdhaá¹ƒ hotÄ«ti sambandho.

idÄ• ni \Ee II 398/ ``sassato lokoâ€™â€™ tiÄ• dÄ«hi micchÄ• diá¹-á¹-hiparibhÄ• vitaá¹ƒ ``e
tiÄ• dÄ«hi sammÄ• diá¹-á¹-hiparibhÄ• vitaá¹ƒ sattasantÄ• naá¹ƒ dassetvÄ• ``kÄ• maá¹ƒ se
tiÄ• dÄ«hi sesÄ• kusalehi sesakusalehi ca paribhÄ• vitaá¹ƒ sattasantÄ• naá¹ƒ dasseti. tatth
sevantaá¹ƒyeva puggalaá¹ƒ tathÄ• gato jÄ• nÄ• tÄ«ti yojanÄ• kÄ• tabbÄ• . __sevanta_nti c
abhiá¹‡hasamudÄ• cÄ• ravasena sevamÄ• naá¹ƒ. pubbe Ä• sevitavasena kilesakÄ• mo ga
tatheva kÄ• mo Ä• saye santÄ• ne assÄ• ti __kÄ• mÄ• sayo_. santÄ• navaseneva kÄ• me
__kÄ• mÄ• dhimutto_. sesesupi eseva nayo. __nekkhammÄ• _dÄ«ni vuttatthÄ• neva. kÄ• n
nekkhammÄ• dÄ«hi tÄ«hi sesakusalÄ• gahitÄ• va hontÄ«ti veditabbÄ• . ``ayaá¹ƒ sattÄ• na
vuttaá¹ƒ santÄ• nameva dasseti.

ayaá¹ƒ \Ne II 7/ panettha aá¹-á¹-hakathÄ• nayo --- ``iti bhavadiá¹-á¹-hisannissitÄ• vÄ• â€™
sassatadiá¹-á¹-hiá¹ƒ vÄ• sannissitÄ• . sassatadiá¹-á¹-hi hi ettha bhavadiá¹-á¹-hÄ«ti vuttÄ• ,
ca vibhavadiá¹-á¹-hÄ«ti. sabbadiá¹-á¹-hÄ«naÃ±hi sassatucchedadiá¹-á¹-hÄ«hi saá¹…gahitat
diá¹-á¹-higatikÄ• sattÄ• imÄ• va dve diá¹-á¹-hiyo sannissitÄ• honti. vuttampi cetaá¹ƒ ``dvay
khvÄ• yaá¹ƒ, kaccÄ• na, loko yebhuyyena atthitaÃ±ceva natthitaÃ±cÄ• â€™â€™ ti (SN a II
__atthitÄ• _ti sassataá¹ƒ. __natthitÄ• _ti ucchedo. ayaá¹ƒ tÄ• va vaá¹-á¹-anissitÄ• naá¹ƒ pu
sattÄ• naá¹ƒ Ä• sayo. idÄ• ni vivaá¹-á¹-anissitÄ• naá¹ƒ suddhasattÄ• naá¹ƒ Ä• sayaá¹ƒ das
ante anupagammÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha ``ete vÄ• panÄ• â€™â€™ ti eteyeva.
sassatucchedasaá¹…khÄ• te dve ante. ``anupagammÄ• â€™â€™ ti na allÄ«yitvÄ• .
``idappaccayatÄ• paá¹-iccasamuppannesu dhammesÅ«â€™â€™ ti idappaccayatÄ• ya ceva
``anulomikÄ• khantÄ«â€™â€™ ti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. ``yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡a
idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• paá¹-iccasamuppÄ• de ceva paá¹-iccasamuppannadhammesu \
sassatucchedaante anupagantvÄ• vipassanÄ• paá¹-iladdhÄ• , yaÃ±ca tato uttari maggaÃ±
sattÄ• naá¹ƒ Ä• sayo. ayaá¹ƒ vaá¹-á¹-anissitÄ• naÃ±ca vivaá¹-á¹-anissitÄ• naÃ±ca sabbesa
idaá¹ƒ vasanaá¹-á¹-hÄ• nanti. ayaá¹ƒ Ä• cariyÄ• naá¹ƒ samÄ• naá¹-á¹-hakathÄ• .

vitaá¹‡á¸• avÄ• dÄ« \Ee II 399/ panÄ• ha ``maggo nÄ• ma vÄ• saá¹ƒ viddhaá¹ƒsento gacch
vadesÄ«â€™â€™ ti? so vattabbo ``tvaá¹ƒ ariyavÄ• sabhÄ• á¹‡ako hosi na hosÄ«â€™â€™
vadati, ``tvaá¹ƒ abhÄ• á¹‡akatÄ• ya na jÄ• nÄ• sÄ«â€™â€™ ti vattabbo. sace ``bhÄ• á¹‡ak
``suttaá¹ƒ Ä• harÄ• â€™â€™ ti vattabbo. sace Ä• harati, iccetaá¹ƒ kusalaá¹ƒ. no ce Ä• hara
Ä• haritabbaá¹ƒ ``dasayime, bhikkhave, ariyÄ• vÄ• sÄ• , yadariyÄ• Ä• vasiá¹ƒsu vÄ• Ä• va
vÄ• â€™â€™ ti (AN c 10.19). etaÃ±hi suttaá¹ƒ maggassa vÄ• sabhÄ• vaá¹ƒ dÄ«peti. tasmÄ
pana bhagavÄ• sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nanto imesaÃ±ca diá¹-á¹-higatÄ• naá¹ƒ imesa
vipassanÄ• Ã±Ä• á¹‡amaggaÃ±Ä• á¹‡Ä• naá¹ƒ appavattikkhaá¹‡epi jÄ• nÄ• ti eva. tasmÄ•
sevantaá¹ƒyeva jÄ• nÄ• tÄ«â€™â€™ tiÄ• di vuttanti.

anusayaniddese __anusayÄ• _ti kenaá¹-á¹-hena anusayÄ• ? anusayanaá¹-á¹-hena. ko esa
appahÄ«naá¹-á¹-ho. ete hi appahÄ«naá¹-á¹-hena tassa tassa santÄ• ne anusenti nÄ• ma. ta
vuccanti. __anusentÄ«_ti anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• uppajjantÄ«ti attho. athÄ• p
anusayanaá¹-á¹-ho nÄ• ma appahÄ«nÄ• kÄ• ro, so ca uppajjatÄ«ti vattuá¹ƒ na yujjati, tasmÄ
uppajjantÄ«ti. tatridaá¹ƒ paá¹-ivacanaá¹ƒ --- na appahÄ«nÄ• kÄ• ro, anusayoti pana appahÄ
thÄ• magatakileso vuccati. so cittasampayutto sÄ• rammaá¹‡o sappaccayaá¹-á¹-hena sahe
hoti anÄ• gatopi paccuppannopi, tasmÄ• uppajjatÄ«ti vattuá¹ƒ yujjatÄ«ti. tatridaá¹ƒ pamÄ•
tÄ• va abhisamayakathÄ• ya (Paá¹-is III 21) ``paccuppanne kilese pajahatÄ«â€™â€™ ti pu
anusayÄ• naá¹ƒ paccuppannabhÄ• vassa atthitÄ• ya ``thÄ• magato anusayaá¹ƒ pajahatÄ«â
dhammasaá¹…gaá¹‡iyaá¹ƒ mohassa padabhÄ• jane ``avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ, ayaá¹ƒ tasmiá¹ƒ samaye moho hotÄ«â€™â€™ ti
saddhiá¹ƒ mohassa uppannabhÄ• vo vutto \Be II 9/. kathÄ• vatthusmiá¹ƒ ``anusayÄ• abyÄ•
anusayÄ• cittavippayuttÄ• â€™â€™ ti sabbe vÄ• dÄ• paá¹-isedhitÄ• . anusayayamake sa
aÃ±Ã±atarasmiá¹ƒ uppajjanavÄ• re ``yassa kÄ• marÄ• gÄ• nusayo uppajjati, tassa paá¹-igh
tiÄ• di (Yam II anusayayamaka.300) vuttaá¹ƒ. tasmÄ• ``anusentÄ«ti anurÅ«paá¹ƒ kÄ• raá¹‡
uppajjantÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ iminÄ• tantippamÄ• á¹‡ena yuttanti veditabba
``cittasampayutto sÄ• rammaá¹‡oâ€™â€™ tiÄ• di vuttaá¹ƒ, tampi suvuttameva. anusayo hi
cittasampayutto akusaladhammoti niá¹-á¹-hamettha gantabbaá¹ƒ.

__kÄ• marÄ• gÄ• nusayo_tiÄ• dÄ«su kÄ• marÄ• go ca so appahÄ«naá¹-á¹-hena anusayo
sesapadesupi eseva nayo. kÄ• marÄ• gÄ• nusayo cettha lobhasahagatacittesu sahajÄ• tav
manÄ• pesu avasesakÄ• mÄ• vacaradhammesu Ä• rammaá¹‡avaseneva uppajjamÄ• no lo
domanassasahagatacittesu sahajÄ• tavasena Ä• rammaá¹‡avasena ca amanÄ• pesu avas
Ä• rammaá¹‡avaseneva uppajjamÄ• no doso. __mÄ• nÄ• nusayo_ diá¹-á¹-higatavippayutta
sahajÄ• tavasena Ä• rammaá¹‡avasena ca dukkhavedanÄ• vajjesu avasesakÄ• mÄ• vacar
rÅ«pÄ• rÅ«pÄ• vacaradhammesu ca Ä• rammaá¹‡avaseneva uppajjamÄ• no mÄ• no. __di
diá¹-á¹-higatasampayuttesu. __vicikicchÄ• nusayo_ vicikicchÄ• sahagate. __avijjÄ• nusayo_
akusalacittesu sahajÄ• tavasena Ä• rammaá¹‡avasena ca. tayopi avasesatebhÅ«makadhar

uppajjamÄ• nÄ• diá¹-á¹-hivicikicchÄ• mohÄ• . bhavarÄ• gÄ• nusayo catÅ«su diá¹-á¹-higata
sahajÄ• tavasena na vutto, Ä• rammaá¹‡avaseneva pana rÅ«pÄ• rÅ«pÄ• vacaradhammesu

<114> idÄ• ni yathÄ• vuttÄ• naá¹ƒ anusayÄ• naá¹ƒ anusayanaá¹-á¹-hÄ• naá¹ƒ dassento __
tattha __yaá¹ƒ loke piyarÅ«pa_nti \Ee II 401/ yaá¹ƒ imasmiá¹ƒ loke piyajÄ• tikaá¹ƒ piyasabh
__sÄ• tarÅ«pa_nti sÄ• tajÄ• tikaá¹ƒ \Ne II 9/ assÄ• dapadaá¹-á¹-hÄ• naá¹ƒ iá¹-á¹-hÄ• ramm
sattÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo anusetÄ«_ti etasmiá¹ƒ \Be II 10/ iá¹-á¹-hÄ• rammaá¹‡e
appahÄ«naá¹-á¹-hena kÄ• marÄ• gÄ• nusayo anuseti. ``piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™â€™
kÄ• mÄ• vacaradhammoyeva adhippeto. yathÄ• nÄ• ma udake nimuggassa heá¹-á¹-hÄ• c
hoti, evameva iá¹-á¹-hÄ• rammaá¹‡e rÄ• guppatti nÄ• ma sattÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ•
aniá¹-á¹-hÄ• rammaá¹‡e paá¹-ighuppatti. __iti imesu dvÄ«su dhammesÅ«_ti evaá¹ƒ imesu c
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡adhammesu. __avijjÄ• nupatitÄ• _ti kÄ• marÄ• gapaá¹-igha
Ä• rammaá¹‡akaraá¹‡avasena avijjÄ• anupatitÄ• anugatÄ• . vicchedaá¹ƒ katvÄ• pi pÄ• á¹
tÄ• ya avijjÄ• ya sahajekaá¹-á¹-havasena ekato á¹-hito. __mÄ• no ca diá¹-á¹-hi ca vicikicchÄ
navavidhamÄ• no, dvÄ• saá¹-á¹-hividhÄ• diá¹-á¹-hi, aá¹-á¹-havatthukÄ• vicikicchÄ• , tadek
tadekaá¹-á¹-hÄ• diá¹-á¹-hi ca tadekaá¹-á¹-hÄ• vicikicchÄ• cÄ• ti yojanÄ• . __daá¹-á¹-habb
avagantabbÄ• . tayo ekato katvÄ• bahuvacanaá¹ƒ kataá¹ƒ. bhavarÄ• gÄ• nusayo panettha
saá¹…gahitoti veditabbo.

caritaniddese terasa cetanÄ• __puÃ±Ã±Ä• bhisaá¹…khÄ• ro_. dvÄ• dasa __apuÃ±Ã±Ä• b
__Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. tattha kÄ• mÄ• vacaro __parittabhÅ«mako_. itaro __mah
yo koci appavipÄ• ko __parittabhÅ«mako, _ mahÄ• vipÄ• ko __mahÄ• bhÅ«mako_ti vedital

<115> adhimuttiniddese __santÄ«_ti saá¹ƒvijjanti. __hÄ«nÄ• dhimuttikÄ• _ti lÄ• makajjhÄ•
__paá¹‡Ä«tÄ• dhimuttikÄ• _ti kalyÄ• á¹‡ajjhÄ• sayÄ• . __sevantÄ«_ti nissayanti allÄ«yanti.
upasaá¹…kamanti. __payirupÄ• santÄ«_ti punappunaá¹ƒ upasaá¹…kamanti. sace hi Ä• car
honti, antevÄ• sikasaddhivihÄ• rikÄ• sÄ«lavanto, te attano Ä• cariyupajjhÄ• yepi na upasaá
sÄ• ruppe bhikkhÅ«yeva upasaá¹…kamanti. sacepi Ä• cariyupajjhÄ• yÄ• sÄ• ruppÄ• bhikk
Ä• cariyupajjhÄ• ye upasaá¹…kamanti, attano sadise \Ee II 402/ hÄ«nÄ• dhimuttikeyeva up
upasaá¹…kamanaá¹ƒ pana na kevalaá¹ƒ etarahiyeva, atÄ«tÄ• nÄ• gatepÄ«ti dassetuá¹ƒ __
addhÄ• na_ntiÄ• dimÄ• ha. tattha __atÄ«tampi addhÄ• na_nti atÄ«tasmiá¹ƒ kÄ• le, accanta
upayogavacanaá¹ƒ. sesaá¹ƒ \Be II 11/ uttÄ• natthameva. idaá¹ƒ pana dussÄ«lÄ• naá¹ƒ dus
sÄ«lavantÄ• naá¹ƒ sÄ«lavantasevanameva, duppaÃ±Ã±Ä• naá¹ƒ duppaÃ±Ã±asevanameva
paÃ±Ã±avantasevanameva ko niyametÄ«ti? ajjhÄ• sayadhÄ• tu niyametÄ«ti.

bhabbÄ• bhabbaniddese chaá¸• á¸• etabbe paá¹-hamaá¹ƒ niddisitvÄ• gahetabbe pacchÄ•
uppaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ abhabbÄ• niddiá¹-á¹-hÄ• . uddese pana dvandasamÄ•
ca \Ne II 10/ padassa pubbanipÄ• talakkhaá¹‡avasena bhabbasaddo pubbaá¹ƒ payutto. __k

paÃ±cavidhena Ä• nantariyakammena. __samannÄ• gatÄ• _ti samaá¹…gÄ«bhÅ«tÄ• . __ki
niyatamicchÄ• diá¹-á¹-hiyÄ• . imÄ• ni dve saggamaggÄ• naá¹ƒ Ä• varaá¹‡ato Ä• varaá¹‡Ä•
kammÄ• nipi kammÄ• varaá¹‡eneva saá¹…gahitÄ• ni. __vipÄ• kÄ• varaá¹‡enÄ• _ti ahetuk
duhetukÄ• nampi ariyamaggapaá¹-ivedho natthi, tasmÄ• duhetukÄ• paá¹-isandhipi vipÄ• k
veditabbÄ• , __assaddhÄ• _ti buddhÄ• dÄ«su saddhÄ• rahitÄ• . __acchandikÄ• _ti kattuka
uttarakurukÄ• manussÄ• acchandikaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ• . __duppaÃ±Ã±Ä• _ti b
parihÄ«nÄ• . bhavaá¹…gapaÃ±Ã±Ä• ya pana paripuá¹‡á¹‡Ä• yapi yassa bhavaá¹…gaá¹ƒ l
sopi duppaÃ±Ã±oyeva nÄ• ma. __abhabbÄ• niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammes
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ ariyamaggaá¹ƒ okkamituá¹ƒ abhabbÄ• . ariyamaggo h
soyeva anantaraphaladÄ• ne, sayameva vÄ• acalabhÄ• vato niyÄ• mo, taá¹ƒ okkamituá¹ƒ
kammÄ• varaá¹‡enÄ• _tiÄ• dÄ«ni vuttavipariyÄ• yeneva veditabbÄ• nÄ«ti.

Ä• sayÄ• nusayaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

70. yamakapÄ• á¹-ihÄ«raÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<116> yamakapÄ• á¹-ihÄ«raÃ±Ä• á¹‡aniddese \Ee II 403/ __asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vak
sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aniddese aÃ±Ã±avacanehi okÄ• sÄ• bhÄ• vato na vuttaá¹ƒ
vuttanti veditabbaá¹ƒ. __uparimakÄ• yato_ti nÄ• bhiyÄ• uddhaá¹ƒ sarÄ«rato. __aggikkhand
tejokasiá¹‡Ä• rammaá¹‡aá¹ƒ pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``uparim
vuá¹-á¹-hÄ• tÅ«â€™â€™ ti Ä• vajjitvÄ• parikammaá¹ƒ katvÄ• anantaraá¹ƒ abhiÃ±Ã±Ä• Ã±
II 12/ aggijÄ• lÄ• vuá¹-á¹-hÄ• tÅ«â€™â€™ ti adhiá¹-á¹-hite saha adhiá¹-á¹-hÄ• nÄ• uparim
vuá¹-á¹-hÄ• ti. sÄ• hi idha rÄ• saá¹-á¹-hena khandhoti vuttÄ• . __heá¹-á¹-himakÄ• yato_ti n
sarÄ«rato. __udakadhÄ• rÄ• pavattatÄ«_ti Ä• pokasiá¹‡Ä• rammaá¹‡aá¹ƒ pÄ• dakajjhÄ• n
vuá¹-á¹-hÄ• ya ``heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• vuá¹-á¹-hÄ• tÅ«â€™â€™ ti Ä• vajjitv
anantaraá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena ``heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• vuá¹-á¹-hÄ•
saha adhiá¹-á¹-hÄ• nÄ• heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• vuá¹-á¹-hÄ• ti. ubhayatthÄ•
pavattatÄ«ti vuttaá¹ƒ. adhiá¹-á¹-hÄ• nassa Ä• vajjanassa ca antare dve bhavaá¹…gacittÄ• n
yugalÄ• hutvÄ• aggikkhandhaudakadhÄ• rÄ• pavattanti, antaraá¹ƒ na paÃ±Ã±Ä• yati. aÃ±
bhavaá¹…gaparicchedo natthi \Ne II 11/. __puratthimakÄ• yato_ti abhimukhapassato. __pa
piá¹-á¹-hipassato. __dakkhiá¹‡aakkhito vÄ• maakkhito_tiÄ• di samÄ• sapÄ• á¹-hoyeva, na a
dakkhiá¹‡anÄ• sikÄ• sotato vÄ• manÄ• sikÄ• sotatoti pÄ• á¹-ho sundaro. rassaá¹ƒ katvÄ• p
__aá¹ƒsakÅ«á¹-ato_ti ettha abbhuggataá¹-á¹-hena kÅ«á¹-o viyÄ• ti kÅ«á¹-o, aá¹ƒsoyeva kÅ
__aá¹…gulaá¹…gulehÄ«_ti aá¹…gulÄ«hi aá¹…gulÄ«hi. __aá¹…gulantarikÄ• hÄ«_ti aá¹…gu
__ekekalomato aggikkhandho pavattati, ekekalomato udakadhÄ• rÄ• pavattatÄ«_ti ubhaya
sabbalomÄ• naá¹ƒ pariyÄ• dinnattÄ• \Ee II 404/ ekekalomatova aggikkhandhaudakadhÄ• r
pavattantÄ«ti vuttaá¹ƒ hoti. __lomakÅ«pato lomakÅ«pato aggikkhandho pavattati, lomakÅ«p
udakadhÄ• rÄ• pavattatÄ«_ti etthÄ• pi eseva nayo. kesuci potthakesu ``ekekalomato aggik

lomakÅ«pato lomakÅ«pato udakadhÄ• rÄ• pavattati, lomakÅ«pato lomakÅ«pato aggikkhan
udakadhÄ• rÄ• pavattatÄ«â€™â€™ ti likhitaá¹ƒ. tampi yujjatiyeva. pÄ• á¹-ihÄ«rassa atisukl
purimapÄ• á¹-hoyeva sundarataro.

idÄ• ni __channaá¹ƒ vaá¹‡á¹‡Ä• na_nti ko sambandho? heá¹-á¹-hÄ• ``uparimakÄ• yatoâ€
sarÄ«rÄ• vayavÄ• vuttÄ• . tena sarÄ«rÄ• vayavasambandho pavattatÄ«ti vacanasambandl
yamakapÄ• á¹-ihÄ«rÄ• dhikÄ• rena ca channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ sarÄ«rÄ• vayavabhÅ«t
yamakÄ• hutvÄ• pavattantÄ«ti vuttaá¹ƒ hoti. sÄ• mivacanasambandhena ca avassaá¹ƒ ``r
pÄ• á¹-haseso icchitabboyeva. __nÄ«lÄ• na_nti umÄ• pupphavaá¹‡á¹‡Ä• naá¹ƒ. __pÄ«takÄ
kaá¹‡ikÄ• rapupphavaá¹‡á¹‡Ä• naá¹ƒ. __lohitakÄ• na_nti indagopakavaá¹‡á¹‡Ä• naá¹ƒ. __
osadhitÄ• rakavaá¹‡á¹‡Ä• naá¹ƒ. __maÃ±jiá¹-á¹-hÄ• na_nti mandarattavaá¹‡á¹‡Ä• naá¹ƒ. _
pabhÄ• sanapakatikÄ• naá¹ƒ pabhassaravaá¹‡á¹‡Ä• naá¹ƒ. pabhassaravaá¹‡á¹‡e visuá¹ƒ
vaá¹‡á¹‡esu ye ye pabhÄ• samujjalÄ• , te te pabhassarÄ• . tathÄ• hi tathÄ• gatassa yama
karontassa yamakapÄ• á¹-ihÄ«raÃ±Ä• á¹‡abaleneva kesamassÅ«naÃ±ceva akkhÄ«naÃ±ca
nikkhamanti, yÄ• saá¹ƒ vasena gaganatalaá¹ƒ aÃ±janacuá¹‡á¹‡asamokiá¹‡á¹‡aá¹ƒ viya
umÄ• pupphanÄ«luppaladalasaÃ±channaá¹ƒ viya vÄ«tipatantamaá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ viy
viya ca hoti. chavito ceva akkhÄ«naÃ±ca pÄ«takaá¹-á¹-hÄ• nehi pÄ«tarasmiyo nikkhamanti,
disÄ• bhÄ• gÄ• suvaá¹‡á¹‡arasanisiÃ±camÄ• nÄ• viya suvaá¹‡á¹‡apaá¹-apasÄ• ritÄ• viy
kuá¹…kumacuá¹‡á¹‡akaá¹‡ikÄ• rapupphasamparikiá¹‡á¹‡Ä• viya ca virocanti. maá¹ƒsaloh
rattaá¹-á¹-hÄ• nehi lohitarasmiyo \Ee II 405/ nikkhamanti, yÄ• saá¹ƒ vasena disÄ• bhÄ• gÄ•
cinapiá¹-á¹-hacuá¹‡á¹‡araÃ±jitÄ• viya supakkalÄ• khÄ• rasanisiÃ±camÄ• nÄ• viya rattakar
jayasumanapÄ• libhaddakabandhujÄ«vakakusumasamparikiá¹‡á¹‡Ä• viya ca virocanti. aá¹
\Ne II 12/ akkhÄ«naÃ±ca setaá¹-á¹-hÄ• nehi odÄ• tarasmiyo nikkhamanti, yÄ• saá¹ƒ vasena
rajatakuá¹-ehi Ä• siÃ±camÄ• nakhÄ«radhÄ• rÄ• samparikiá¹‡á¹‡Ä• viya pasÄ• ritarajatapa
vÄ«tipatantarajatatÄ• lavaá¹‡á¹-Ä• viya kundakumudasinduvÄ• rasumanamallikÄ• dikusum
virocanti. hatthatalapÄ• datalÄ• dÄ«hi mandarattaá¹-á¹-hÄ• nehi maÃ±jiá¹-á¹-harasmiyo nikl
vasena disÄ• bhÄ• gÄ• pavÄ• á¸·ajÄ• laparikkhittÄ• viya rattakuravakakusumasamokiá¹‡á
uá¹‡á¹‡Ä• nakhÄ• dÄ«hi pabhassaraá¹-á¹-hÄ• nehi pabhassararasmiyo nikkhamanti, yÄ• sa
osadhitÄ• rakapuÃ±japuá¹‡á¹‡Ä• viya vijjupaá¹-alÄ• diparipuá¹‡á¹‡Ä• viya ca virocanti.

__bhagavÄ• caá¹…kamatÄ«_tiÄ• di ``bhagavato ca nimmitÄ• naÃ±ca nÄ• nÄ• iriyÄ• patha
yamakapÄ• á¹-ihÄ«reneva hotÄ«â€™â€™ ti dassanatthaá¹ƒ vuttaá¹ƒ. tesaÃ±hi nimmitÄ• na
hutvÄ• vattanti. yadi nimmitÄ• bahukÄ• honti, ``nimmitoâ€™â€™ tiÄ• di kasmÄ• ekavaca
nimmitesupi ekekassa \Be II 14/ nÄ• nÄ• iriyÄ• pathabhÄ• vadassanatthaá¹ƒ. bahuvacanen
sakiá¹ƒ ekekairiyÄ• pathikÄ• viya honti. ekavacanena pana vutte nimmitesu ekeko nÄ• nÄ•
tasmÄ• ekavacananiddeso kato. cÅ«á¸·apanthakattheropi tÄ• va nÄ• nÄ• iriyÄ• pathikabhi
mÄ• pesi, kiá¹ƒ pana bhagavÄ• yamakapÄ• á¹-ihÄ«re bahÅ« nimmite na karissati. cÅ«á¸·a
muÃ±citvÄ• aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ ekÄ• vajjanena nÄ• nÄ• iriyapathikÄ• naá¹ƒ nÄ

ijjhati. aniyametvÄ• hi nimmitÄ• iddhimatÄ• sadisÄ• va honti. á¹-hÄ• nanisajjÄ• dÄ«su vÄ•
bhÄ• sitatuá¹‡hÄ«bhÄ• vÄ• dÄ«su vÄ• yaá¹ƒ yaá¹ƒ iddhimÄ• karoti, taá¹ƒ tadeva karonti,
406/ nÄ• nÄ• kiriyÄ• karaá¹‡aÃ±ca ``ettakÄ• Ä«disÄ• hontu, ettakÄ• imaá¹ƒ nÄ• ma karo
Ä• vajjitvÄ• adhiá¹-á¹-hÄ• nena ijjhati. tathÄ• gatassa pana ekÄ• vajjanÄ• dhiá¹-á¹-hÄ• nen
nÄ• nappakÄ• ranimmÄ• naá¹ƒ ijjhati. evameva aggikkhandhaudakadhÄ• rÄ• nimmÄ• ne ca
veditabbaá¹ƒ. tattha __bhagavÄ• caá¹…kamatÄ«_ti Ä• kÄ• se vÄ• pathaviyaá¹ƒ vÄ• caá¹
iddhiyÄ• mÄ• pitabuddharÅ«paá¹ƒ. __tiá¹-á¹-hati vÄ• _tiÄ• dÄ«nipi Ä• kÄ• se vÄ• pathaviy
karoti. __bhagavÄ• tiá¹-á¹-hatÄ«_tiÄ• dÄ«supi eseva nayoti.

yamakapÄ• á¹-ihÄ«raÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

71. mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<117> mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡aniddese \Ne II 13/ \Ee II 407/ __bahukehi Ä• kÄ• rehÄ«
ekÅ«nanavutiyÄ• pakÄ• rehi. __passantÄ• na_nti Ã±Ä• á¹‡acakkhunÄ• ca buddhacakkhu
__okkamatÄ«_ti otarati pavisati. __Ä• ditto_ti dukkhalakkhaá¹‡avasena pÄ«á¸·Ä• yogato sa
Ä• dÄ«pito. ``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti (SN b III 15) vuttattÄ• sabbasaá¹…k
dukkhalakkhaá¹‡avasena pÄ«á¸·itattÄ• dukkhassa ca karuá¹‡Ä• ya mÅ«labhÅ«tattÄ• paá¹
dukkhalakkhaá¹‡avasena ``Ä• dittoâ€™â€™ ti vuttanti veditabbaá¹ƒ. rÄ• gÄ• dÄ«hi Ä• ditta
atha vÄ• __Ä• ditto_ti rÄ• gÄ• dÄ«hiyeva Ä• ditto. upari pana ``tassa natthaÃ±Ã±o koci nib
atthÄ• pekkhanavasena puna vuttanti veditabbaá¹ƒ \Be II 15/. __lokasannivÄ• so_ti paÃ±ca
lujjanapalujjanaá¹-á¹-hena loko, taá¹‡hÄ• diá¹-á¹-hivasena sannivasanti ettha sattÄ• ti sanni
sannivÄ• so lokasannivÄ• so. dukkhitaá¹ƒ khandhasantÄ• naá¹ƒ upÄ• dÄ• ya sattavohÄ• ra
lokasannivÄ• sayogato sattasamÅ«hopi lokasannivÄ• so. sopi ca sahakhandhakoyeva. __u
niccabyÄ• pÄ• ratÄ• ya katayogo kataussÄ• ho, satatakiccesu saussukkoti attho. ghaá¹-á¹-a
__payÄ• to_ti pabbateyyÄ• nadÄ« viya anavaá¹-á¹-hitagamanena maraá¹‡Ä• ya yÄ• tuá¹ƒ
__kummaggappaá¹-ipanno_ti \Ee II 408/ kucchitaá¹ƒ micchÄ• maggaá¹ƒ paá¹-ipanno. upari
``vipathapakkhandoâ€™â€™ ti nÄ• nÄ• padehi visesetvÄ• vuttaá¹ƒ.

__upanÄ«yatÄ«_ti jarÄ• vasena maraá¹‡Ä• ya upanÄ«yati harÄ«yati. jarÄ• hi ``Ä• yuno sa
II 2) vuttÄ• . __addhuvo_ti na thiro, sadÄ• tatheva na hoti. yasmÄ• addhuvo, tasmÄ• upar
kÄ• raá¹‡avacanametaá¹ƒ. etena sakÄ• raá¹‡aá¹ƒ jarÄ• dukkhaá¹ƒ vuttaá¹ƒ. taá¹ƒ jarÄ• du
jarÄ• pÄ• rijuÃ±Ã±arahitÄ• pi viÃ±Ã±Å« pabbajanti. __atÄ• á¹‡o_ti tÄ• yituá¹ƒ rakkhituá¹ƒ s
anÄ• rakkhoti vuttaá¹ƒ hoti. __anabhissaro_ti abhisaritvÄ• abhigantvÄ• byÄ• haraá¹‡ena a
rahito, asahÄ• yoti vÄ• attho. yasmÄ• anabhissaro, tasmÄ• atÄ• á¹‡oti purimassa kÄ• raá
sakÄ• raá¹‡aá¹ƒ piyavippayogadukkhaá¹ƒ vuttaá¹ƒ. taá¹ƒ piyavippayogadukkhaá¹ƒ disvÄ•
Ã±Ä• tipÄ• rijuÃ±Ã±arahitÄ• pi viÃ±Ã±Å« pabbajanti. __assako_ti sakabhaá¹‡á¸• arahito. __
gamanÄ«ya_nti sakabhaá¹‡á¸• anti sallakkhitaá¹ƒ sabbaá¹ƒ pahÄ• ya lokena gantabbaá¹ƒ.

gamanÄ«yaá¹ƒ, tasmÄ• assakoti purimassa kÄ• raá¹‡avacanametaá¹ƒ. etena sakÄ• raá¹‡a
vuttaá¹ƒ. taá¹ƒ disvÄ• bhogapÄ• rijuÃ±Ã±arahitÄ• pi viÃ±Ã±Å« pabbajanti. aÃ±Ã±attha ``ka
mÄ• á¹‡avasattÄ• â€™â€™ ti (MN III 289) vuttaá¹ƒ, idha ca raá¹-á¹-hapÄ• lasutte ca ``assa
305) vuttaá¹ƒ, taá¹ƒ kathaá¹ƒ yujjatÄ«ti ce? pahÄ• ya gamanÄ«yaá¹ƒ sandhÄ• ya ``assakoâ
kammaá¹ƒ pana na pahÄ• ya gamanÄ«yaá¹ƒ. tasmÄ• ``kammassakÄ• â€™â€™ ti vuttaá¹ƒ
evametaá¹ƒ vuttaá¹ƒ ``tvaá¹ƒ pana yathÄ• kammaá¹ƒ gamissasÄ«â€™â€™ ti (MN II 306). _
__atitto_ti bhiyyo bhiyyo patthanÄ• yapi na suhito \Be II 16/. idaá¹ƒ Å«nabhÄ• vassa kÄ• raá
__taá¹‡hÄ• dÄ• so_ti taá¹‡hÄ• ya vase vattanato taá¹‡hÄ• ya dÄ• sabhÅ«to. idaá¹ƒ atittabh
kÄ• raá¹‡avacanaá¹ƒ. etena icchÄ• rogÄ• padesena \Ee II 409/ sakÄ• raá¹‡aá¹ƒ byÄ• dhidu
byÄ• dhidukkhaá¹ƒ disvÄ• byÄ• dhipÄ• rijuÃ±Ã±arahitÄ• pi viÃ±Ã±Å« pabbajanti. __atÄ• y
tÄ• yanassa abhÄ• vato atÄ• yano anÄ• rakkho, alabbhaneyyakhemo vÄ• . __aleá¹‡o_ti all
allÄ«nÄ• nampi ca leá¹‡akiccÄ• kÄ• rako. __asaraá¹‡o_ti nissitÄ• naá¹ƒ na bhayasÄ• rako
__asaraá¹‡Ä«bhÅ«to_ti pure uppattiyÄ• attano abhÄ• veneva asaraá¹‡o, uppattisamakÄ• l
attho.

__uddhato_ti sabbÄ• kusalesu uddhaccassa uppajjanato sattasantÄ• ne ca akusaluppattib
akusalasamaá¹…gÄ«loko tena uddhaccena uddhato. __avÅ«pasanto_ti avÅ«pasamanalakk
avÅ«pasanto bhantamigapaá¹-ibhÄ• go. ``upanÄ«yati lokoâ€™â€™ tiÄ• dÄ«su catÅ«su ca
paÃ±casu á¹-hÄ• nesu lokoti Ä• gataá¹ƒ, sesesu lokasannivÄ• soti. ubhayathÄ• pi lokoyeva
pÄ«á¹·Ä• janakatÄ• ya antotudanatÄ• ya dunnÄ«haraá¹‡Ä«yatÄ• ya ca sallÄ• ti saá¹…khaá
sahavattanako. __viddho_ti migÄ• dayo kadÄ• ci parehi viddhÄ• honti, ayaá¹ƒ pana loko ni
__puthusallehÄ«_ti ``satta sallÄ• ni --- rÄ• gasallaá¹ƒ, dosasallaá¹ƒ, mohasallaá¹ƒ, mÄ• nas
diá¹-á¹-hisallaá¹ƒ, kilesasallaá¹ƒ, duccaritasallaâ€™â€™ nti (Nidd I 174) vuttehi sattahi salle
tassa lokasannivÄ• sassa. __sallÄ• naá¹ƒ uddhatÄ• _ti tesaá¹ƒ sallÄ• naá¹ƒ sattasantÄ• na
__aÃ±Ã±atra mayÄ• _ti maá¹ƒ á¹-hapetvÄ• . yepi bhagavato sÄ• vakÄ• sallÄ• ni uddharan
vacaneneva uddharaá¹‡ato bhagavÄ• va uddharati nÄ• ma. __avijjandhakÄ• rÄ• varaá¹‡o_
sabhÄ• vadassanacchÄ• danena andhaá¹ƒ viya karotÄ«ti avijjandhakÄ• ro, sova sabhÄ• vÄ
Ä• varaá¹‡aá¹ƒ etassÄ• ti avijjandhakÄ• rÄ• varaá¹‡o. __kilesapaÃ±jarapakkhitto_ti kilesÄ•
kusalagamanasannirujjhanaá¹-á¹-hena paÃ±jaroti kilesapaÃ±jaro, avijjÄ• pabhave \Ee II 410
pakkhitto pÄ• tito. __Ä• lokaá¹ƒ dassetÄ• _ti paÃ±Ã±Ä• lokaá¹ƒ \Be II 17/ dassanasÄ«lo, pa
vÄ• attho. __avijjÄ• gato_ti avijjaá¹ƒ gato paviá¹-á¹-ho. na kevalaá¹ƒ avijjÄ• ya Ä• varaá¹‡a
gahanagato viya avijjÄ• kosassa anto paviá¹-á¹-hoti \Ne II 15/ purimato viseso. __aá¹‡á¸• ab
visesÄ• yeva. __aá¹‡á¸• abhÅ«to_ti aá¹‡á¸• e bhÅ«to nibbatto. yathÄ• hi aá¹‡á¸• e nibbatt
``aá¹‡á¸• abhÅ«tÄ• â€™â€™ ti vuccanti, evamayaá¹ƒ loko avijjaá¹‡á¸• akose nibbattattÄ•
vuccati. __pariyonaddho_ti tena avijjaá¹‡á¸• akosena samantato onaddho baddho veá¹-hito

__tantÄ• kulakajÄ• to_ti tantaá¹ƒ viya Ä• kulabhÅ«to. yathÄ• nÄ• ma dunnikkhittaá¹ƒ mÅ«
pesakÄ• rÄ• naá¹ƒ tantaá¹ƒ tahiá¹ƒ tahiá¹ƒ Ä• kulaá¹ƒ hoti, idaá¹ƒ aggaá¹ƒ idaá¹ƒ mÅ«lanti

mÅ«lena vÄ• mÅ«laá¹ƒ samÄ• netuá¹ƒ dukkaraá¹ƒ hoti, evameva sattÄ• paccayÄ• kÄ• re
honti, na sakkonti paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ. tattha tantaá¹ƒ paccattapurisakÄ• r
bhaveyya ujuá¹ƒ kÄ• tuá¹ƒ, á¹-hapetvÄ• pana dve bodhisatte aÃ±Ã±o satto attano dhamma
ujuá¹ƒ kÄ• tuá¹ƒ samattho nÄ• ma natthi. yathÄ• pana Ä• kulaá¹ƒ tantaá¹ƒ kaÃ±jikaá¹ƒ dat
tattha tattha kulakajÄ• taá¹ƒ hoti gaá¹‡á¹-hibaddhaá¹ƒ, evamayaá¹ƒ loko paccayesu pakkha
kÄ• tuá¹ƒ asakkonto dvÄ• saá¹-á¹-hidiá¹-á¹-higatavasena kulakajÄ• to hoti gaá¹‡á¹-hibaddh
diá¹-á¹-hiyo nissitÄ• , sabbe te paccayaá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ na sakkontiyeva. __kulÄ• gaá¹‡
kulÄ• gaá¹‡á¹-hikaá¹ƒ viya bhÅ«to. kulÄ• gaá¹‡á¹-hikaá¹ƒ vuccati pesakÄ• rakaÃ±jikasuttaá
sakuá¹‡ikÄ• , tassÄ• kulÄ• vakoâ€™â€™ tipi eke. yathÄ• tadubhayampi Ä• kulaá¹ƒ agger
mÅ«laá¹ƒ samÄ• netuá¹ƒ dukkaranti purimanayeneva yojetabbaá¹ƒ. __muÃ±japabbajabhÅ«
pabbajatiá¹‡aá¹ƒ viya ca bhÅ«to muÃ±jatiá¹‡apabbajatiá¹‡asadiso jÄ• to. yathÄ• tÄ• ni tiá¹
koá¹-á¹-etvÄ• katarajju jiá¹‡á¹‡akÄ• le katthaci patitaá¹ƒ gahetvÄ• tesaá¹ƒ tiá¹‡Ä• naá¹ƒ ``
idaá¹ƒ mÅ«laâ€™â€™ nti aggena vÄ• aggaá¹ƒ, mÅ«lena vÄ• mÅ«laá¹ƒ samÄ• netuá¹ƒ du
paccattapurisakÄ• re \Ee II 411/ á¹-hatvÄ• sakkÄ• bhaveyya ujuá¹ƒ \Be II 18/ kÄ• tuá¹ƒ, á¹
bodhisatte aÃ±Ã±o satto attano dhammatÄ• ya paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ samat
loko paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ asakkonto dvÄ• saá¹-á¹-hidiá¹-á¹-higatavasena ga
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattati.

tattha __apÄ• yo_ti nirayo tiracchÄ• nayoni pettivisayo asurakÄ• yo. sabbepi hi te vaá¸• á¸•
Ä• yassa abhÄ• vato ``apÄ• yoâ€™â€™ ti vuccanti. tathÄ• dukkhassa gatibhÄ• vato __dug
vinipatitattÄ• __vinipÄ• to_. itaro pana ---

``khandhÄ• naÃ±ca \Ne II 16/ paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatiâ€™â€™ ||

taá¹ƒ sabbampi nÄ• tivattati nÄ• tikkamati. atha kho cutito paá¹-isandhiá¹ƒ, paá¹-isandhito c
punappunaá¹ƒ cutipaá¹-isandhiyo gaá¹‡hamÄ• no tÄ«su bhavesu catÅ«su yonÄ«su paÃ±ca
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su navasu sattÄ• vÄ• sesu mahÄ• samudde vÄ• tukkhittanÄ• vÄ•
paribbhamatiyeva. __avijjÄ• visadosasallitto_ti avijjÄ• yeva akusaluppÄ• danena kusalajÄ«v
avijjÄ• visaá¹ƒ, tadeva santÄ• nadÅ«sanato avijjÄ• visadoso, tena anusayapariyuá¹-á¹-hÄ•
bhusaá¹ƒ litto makkhitoti avijjÄ• visadosasallitto. __kilesakalalÄ«bhÅ«to_ti avijjÄ• dimÅ«lakÄ
osÄ«danaá¹-á¹-hena kalalaá¹ƒ kaddamoti kilesakalalaá¹ƒ, tadassa atthÄ«ti kilesakalalÄ«, ev
__rÄ• gadosamohajaá¹-Ä• jaá¹-ito_ti lobhapaá¹-ighÄ• vijjÄ• saá¹…khÄ• tÄ• rÄ• gadosamoh
Ä• rammaá¹‡esu heá¹-á¹-hupariyavasena punappunaá¹ƒ uppajjanato saá¹ƒsibbanaá¹-á¹-he
sÄ• khÄ• jÄ• lasaá¹…khÄ• tÄ• jaá¹-Ä• viyÄ• ti jaá¹-Ä• , tÄ• ya rÄ• gadosamohajaá¹-Ä• ya
veá¸·ujaá¹-Ä• dÄ«hi veá¸·uÄ• dayo, evaá¹ƒ tÄ• ya jaá¹-Ä• ya ayaá¹ƒ loko jaá¹-ito vinaddho s
__jaá¹-aá¹ƒ vijaá¹-etÄ• _ti imaá¹ƒ evaá¹ƒ tedhÄ• tukaá¹ƒ \Ee II 412/ lokaá¹ƒ jaá¹-etvÄ• á¹-h

vijaá¹-etÄ• saá¹ƒchinditÄ• sampadÄ• layitÄ• .

__taá¹‡hÄ• saá¹…ghÄ• á¹-apaá¹-imukko_ti taá¹‡hÄ• eva abbocchinnaá¹ƒ pavattito saá¹…
saá¹…ghÄ• á¹-oti taá¹‡hÄ• saá¹…ghÄ• á¹-o, tasmiá¹ƒ taá¹‡hÄ• saá¹…ghÄ• á¹-e paá¹-imuk
taá¹‡hÄ• saá¹…ghÄ• á¹-apaá¹-imukko. __taá¹‡hÄ• jÄ• lena otthaá¹-o_ti \Be II 19/ taá¹‡hÄ•
saá¹ƒsibbanaá¹-á¹-hena jÄ• lanti taá¹‡hÄ• jÄ• laá¹ƒ, tena taá¹‡hÄ• jÄ• lena otthaá¹-o saman
paliveá¹-hito. __taá¹‡hÄ• sotena vuyhatÄ«_ti taá¹‡hÄ• eva saá¹ƒsÄ• re Ä• kaá¸• á¸• hanaá
taá¹‡hÄ• soto, tena taá¹‡hÄ• sotena vuyhati Ä• kaá¸• á¸• hÄ«yati. __taá¹‡hÄ• saÃ±Ã±ojane
eva lokaá¹ƒ vaá¹-á¹-asmiá¹ƒ saá¹ƒyojanato bandhanato saá¹ƒyojananti taá¹‡hÄ• saá¹ƒyojan
taá¹‡hÄ• saá¹ƒyojanena saÃ±Ã±utto baddho. __taá¹‡hÄ• nusayena anusaá¹-o_ti taá¹‡hÄ•
anusayoti taá¹‡hÄ• nusayo, tena taá¹‡hÄ• nusayena anusaá¹-o anugato thÄ• magato. __ta
santappatÄ«_ti taá¹‡hÄ• eva pavattikÄ• le phalakÄ• le ca lokaá¹ƒ santÄ• petÄ«ti santÄ• po
santappati santÄ• pÄ«yati. __taá¹‡hÄ• pariá¸·Ä• hena pariá¸• ayhatÄ«_ti taá¹‡hÄ• eva bala
phalakÄ• le ca samantato dahanaá¹-á¹-hena mahÄ• pariá¸·Ä• hoti taá¹‡hÄ• pariá¸·Ä• ho, te
pariá¸• ayhati samantato á¸• ahÄ«yati. __diá¹-á¹-hisaá¹…ghÄ• á¹-Ä• _dayo iminÄ• va nayen

__anugato_ti \Ne II 17/ anupaviá¹-á¹-ho. __anusaá¹-o_ti anudhÄ• vito. __abhibhÅ«to_ti pÄ«
__abbhÄ• hato_ti abhiÄ• hato abhimukhaá¹ƒ bhusaá¹ƒ pahato. __dukkhe patiá¹-á¹-hito_ti du
sukhavipallÄ• sena patiá¹-á¹-hito abhiniviá¹-á¹-ho.

__taá¹‡hÄ• ya uá¸• á¸• ito_ti taá¹‡hÄ• ya ullaá¹…ghito. cakkhu hi taá¹‡hÄ• rajjunÄ• Ä• vun
uá¸• á¸• itaá¹ƒ, sotÄ• dÄ«ni taá¹‡hÄ• rajjunÄ• Ä• vunitvÄ• saddÄ• dinÄ• gadantesu uá¸• á
taá¹ƒsamaá¹…gÄ«lokopi uá¸• á¸• itoyeva nÄ• ma. __jarÄ• pÄ• kÄ• raparikkhitto_ti anatikka
pÄ• kÄ• rabhÅ«tÄ• ya jarÄ• ya parivÄ• rito. __maccupÄ• sena parikkhitto_ti dummocanÄ«y
maraá¹‡ena baddho. __mahÄ• bandhanabaddho_ti daá¸·hattÄ• ducchedattÄ• ca mahante
__rÄ• gabandhanenÄ• _ti rÄ• go eva bandhati saá¹ƒsÄ• rato calituá¹ƒ na detÄ«ti rÄ• gaban
rÄ• gabandhanena. sesesupi eseva nayo. __kilesabandhanenÄ• _ti vuttÄ• vasesena \Ee II
__duccaritabandhanenÄ• _ti tividhena. sucaritaá¹ƒ pana bandhanamokkhassa hetubhÅ«taá
atthi. tasmÄ• taá¹ƒ na gahetabbaá¹ƒ.

__bandhanaá¹ƒ_ \Be II 20/ __mocetÄ• _ti tassa bandhanaá¹ƒ mocetÄ• . bandhanÄ• moce
taá¹ƒ mocetÄ• ti attho. __mahÄ• sambÄ• dhappaá¹-ipanno_ti kusalasaÃ±cÄ• rapÄ«á¸·anen
rÄ• gadosamohamÄ• nadiá¹-á¹-hikilesaduccaritagahanaá¹ƒ paá¹-ipanno. __okÄ• saá¹ƒ dass
lokiyalokuttarasamÄ• dhipaÃ±Ã±Ä• okÄ• saá¹ƒ dassetÄ• . __mahÄ• palibodhena palibuddh
mahÄ• lepena vÄ• litto. __palibodho_ti ca rÄ• gÄ• disattavidho eva. ``taá¹‡hÄ• diá¹-á¹-hipa
__palibodhaá¹ƒ chetÄ• _ti taá¹ƒ palibodhaá¹ƒ chinditÄ• . __mahÄ• papÄ• te_ti paÃ±cagatip
jÄ• tijarÄ• maraá¹‡apapÄ• te vÄ• . taá¹ƒ sabbampi duruttaraá¹‡aá¹-á¹-hena papÄ• to. __pa
papÄ• tato uddharitÄ• . __mahÄ• kantÄ• rappaá¹-ipanno_ti

jÄ• tijarÄ• byÄ• dhimaraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• sakantÄ• raá¹ƒ paá¹-i
duratikkamanaá¹-á¹-hena kantÄ• ro, taá¹ƒ __kantÄ• raá¹ƒ tÄ• retÄ• _. kantÄ• rÄ• tÄ• retÄ•
__mahÄ• saá¹ƒsÄ• rappaá¹-ipanno_ti abbocchinnaá¹ƒ khandhasantÄ• naá¹ƒ paá¹-ipanno. _
saá¹ƒsÄ• rato mocetÄ• . saá¹ƒsÄ• raá¹ƒ mocetÄ• ti vÄ• pÄ• á¹-ho. __mahÄ• vidugge_ti sa
saá¹ƒsÄ• royeva hi duggamanaá¹-á¹-hena viduggo. __samparivattatÄ«_ti bhusaá¹ƒ nivattitv
__mahÄ• palipe_ti mahante kÄ• makaddame. kÄ• mo hi osÄ«danaá¹-á¹-hena palipo. __pali
mahÄ• palipapalipannotipi pÄ• á¹-ho.

__abbhÄ• hato_ti sabbopaddavehi abbhÄ• hato. __rÄ• gagginÄ• _ti rÄ• gÄ• dayoyeva anu
rÄ• gagginÄ• . sesesupi eseva nayo. __unnÄ«tako_ti uggahetvÄ• nÄ«to, jÄ• tiyÄ• uggahe
nÄ«toti attho. ka-kÄ• ro panettha anukampÄ• ya daá¹-á¹-habbo. __haÃ±Ã±ati niccamatÄ• á
parittÄ• yakena rahito satataá¹ƒ pÄ«á¸·Ä«yati. __pattadaá¹‡á¸• o_ti rÄ• jÄ• dÄ«hi laddhaÄ•
__vajjabandhanabaddho_ti \Ee II 414/ rÄ• gÄ• divajjabandhanehi baddho. __Ä• ghÄ• tanap
maraá¹‡adhammagaá¹‡á¹-hikaá¹-á¹-hÄ• naá¹ƒ upecca á¹-hito. __koci bandhanÄ• mocetÄ•
mocetÄ• tipi pÄ• á¹-ho. __anÄ• tho_ti natthi etassa nÄ• tho issaro, sayaá¹ƒ vÄ• na nÄ• tho
asaraá¹‡oti vÄ• attho. __paramakÄ• paÃ±Ã±appatto_ti jarÄ• dipaá¹-ibÄ• hane appahutÄ• y
patto. __tÄ• yetÄ• _ti rakkhitÄ• . tÄ• yitÄ• ti vÄ• pÄ• á¹-ho sundaro \Be II 21/. __dukkhÄ• b
jÄ• tidukkhÄ• dÄ«hi anekehi dukkhehi abhitunno atibyÄ• dhito atikampito ca. __cirarattaá¹ƒ
dukkheheva dÄ«ghamaddhÄ• naá¹ƒ pÄ«á¸·ito ghaá¹-á¹-ito. __gadhito_ti gedhena giddho, a
ganthito. __niccaá¹ƒ pipÄ• sito_ti pÄ• tuá¹ƒ bhuÃ±jituá¹ƒ icchÄ• pipÄ• sÄ• , sÄ• taá¹‡hÄ•
nirantaraá¹ƒ pipÄ• sito.

__andho_ti dassanaá¹-á¹-hena cakkhÅ«ti saá¹…khaá¹ƒ gatÄ• ya paÃ±Ã±Ä• ya abhÄ• vato
dhammasabhÄ• vaá¹ƒ passati. __acakkhuko_ti taá¹ƒ pana andhattaá¹ƒ na pacchÄ• sambh
avijjamÄ• nacakkhukoti tameva andhattaá¹ƒ viseseti. __hatanetto_ti nayanaá¹-á¹-hena netta
gatÄ• ya paÃ±Ã±Ä• ya abhÄ• vatoyeva vinaá¹-á¹-hanettako. samavisamaá¹ƒ dassentaá¹ƒ a
hi vuttaá¹ƒ. paÃ±Ã±Ä• ya sugatiÃ±ca agatiÃ±ca nayati. hatanettattÄ• yevassa netuabhÄ• va
__apariá¹‡Ä• yako_ti Ä• ha, avijjamÄ• nanettakoti attho. aÃ±Ã±opissa netÄ• na vijjatÄ«ti vu
__vipathapakkhando_ti viparÄ«to, visamo vÄ• patho vipatho, taá¹ƒ vipathaá¹ƒ pakkhando p
paá¹-ipannoti vipathapakkhando, micchÄ• pathasaá¹…khÄ• taá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ paá
__aÃ±jasÄ• paraddho_ti aÃ±jase ujumaggasmiá¹ƒ majjhimapaá¹-ipadÄ• ya aparaddho virad
Ä• netÄ• _ti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ upanetÄ• paá¹-ipÄ• dayitÄ• . __maho
saá¹ƒvijjanti, taá¹ƒ vaá¹-á¹-asmiá¹ƒ ohananti osÄ«dÄ• pentÄ«ti oghÄ• , pakatioghato mahan
te kÄ• mogho bhavogho diá¹-á¹-hogho avijjoghoti catuppabhedÄ• . te mahoghe pakkhando
mahoghapakkhando, saá¹ƒsÄ• rasaá¹…khÄ• taá¹ƒ mahoghaá¹ƒ vÄ• pakkhandoti.

<118> idÄ• ni \Ee II 415/ ekuttarikanayo. tattha __dvÄ«hi diá¹-á¹-higatehÄ«_ti sassatucche
tattha diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ ``gÅ«thagataá¹ƒ muttagataâ€™â€™ ntiÄ• dÄ«ni (AN

gantabbÄ• bhÄ• vato vÄ• diá¹-á¹-hiyÄ• gatamattamevetanti diá¹-á¹-higataá¹ƒ, diá¹-á¹-hÄ«s
dassanaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-hiantogadhattÄ• tipi diá¹-á¹-higataá¹ƒ.
dvÄ• saá¹-á¹-hitesaá¹-á¹-hidiá¹-á¹-hiyopi hi sassatadiá¹-á¹-hi ucchedadiá¹-á¹-hÄ«ti dveva diá
tasmÄ• saá¹…khepena sabbÄ• diá¹-á¹-hiyo anto karonto ``dvÄ«hi diá¹-á¹-higatehÄ«â€™â€
__pariyuá¹-á¹-hito_ti pariyuá¹-á¹-hÄ• naá¹ƒ patto samudÄ• cÄ• raá¹ƒ patto, uppajjituá¹ƒ app
kusalacÄ• rassa gahaá¹‡aá¹ƒ \Be II 22/ pattoti attho. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``dvÄ«
diá¹-á¹-higatehi pariyuá¹-á¹-hitÄ• devamanussÄ• olÄ«yanti eke, atidhÄ• vanti eke, cakkhur
passantÄ«â€™â€™ tiÄ• di (It 49).

__tÄ«hi duccaritehÄ«_ti tividhakÄ• yaduccaritena catubbidhavacÄ«duccaritena tividhaman
__vippaá¹-ipanno_ti virÅ«paá¹ƒ paá¹-ipanno, micchÄ• paá¹-ipannoti attho. __yogehi yutto_ti
yojentÄ«ti yogÄ• , Ä«tiatthena vÄ• yogÄ• , tehi yogehi yutto samappito. __catuyogayojito_t
bhavayogo, diá¹-á¹-hiyogo, avijjÄ• yogoti imehi catÅ«hi yogehi sakaá¹-asmiá¹ƒ yogo viya va
paÃ±cakÄ• maguá¹‡iko rÄ• go kÄ• mayogo. rÅ«pÄ• rÅ«pabhavesu chandarÄ• go, jhÄ• nan
sassatadiá¹-á¹-hisahajÄ• to rÄ• go bhavavasena patthanÄ• bhavayogo. dvÄ• saá¹-á¹-hi diá
aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• yogo. te eva cattÄ• ro balavabhÅ«tÄ• og

__catÅ«hi ganthehÄ«_ti yassa saá¹ƒvijjanti, taá¹ƒ cutipaá¹-isandhivasena vaá¹-á¹-asmiá¹ƒ g
ghaá¹-entÄ«ti ganthÄ• . te abhijjhÄ• kÄ• yagantho, byÄ• pÄ• do kÄ• yagantho, sÄ«labbata
idaá¹ƒsaccÄ• bhiniveso kÄ• yaganthoti catuppabhedÄ• . abhijjhÄ• yanti etÄ• ya, sayaá¹ƒ vÄ
abhijjhÄ• yanamattameva vÄ• esÄ• ti abhijjhÄ• , lobhoyeva. nÄ• makÄ• yaá¹ƒ gantheti cuti
vaá¹-á¹-asmiá¹ƒ ghaá¹-etÄ«ti kÄ• yagantho. byÄ• pajjati tena cittaá¹ƒ pÅ«tibhÄ• vaá¹ƒ gacc
vinayÄ• cÄ• rarÅ«pasampattihitasukhÄ• dÄ«nÄ«ti byÄ• pÄ• do. ito bahiddhÄ• samaá¹‡abr
vatena suddhi sÄ«lavatena suddhÄ«ti parÄ• masanaá¹ƒ sÄ«labbataparÄ• mÄ• so. sabbaÃ±
paá¹-ikkhipitvÄ• ``sassato loko \Ee II 416/, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti
abhinivisatÄ«ti idaá¹ƒsaccÄ• bhiniveso. tehi catÅ«hi ganthehi ganthito, baddhoti attho.

__catÅ«hi upÄ• dÄ• nehÄ«_ti bhusaá¹ƒ Ä• diyanti daá¸·haggÄ• haá¹ƒ gaá¹‡hantÄ«ti upÄ•
diá¹-á¹-hupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ attavÄ• dupÄ• dÄ• nanti catuppabhedÄ
upÄ• diyatÄ«ti kÄ• mupÄ• dÄ• naá¹ƒ, kÄ• mo ca so upÄ• dÄ• naÃ±cÄ• tipi \Be II 23/ kÄ• m
upÄ• dÄ• naÃ±cÄ• ti diá¹-á¹-hupÄ• dÄ• naá¹ƒ, diá¹-á¹-hiá¹ƒ upÄ• diyatÄ«tipi diá¹-á¹-hupÄ• d
ca loko cÄ• â€™â€™ tiÄ• dÄ«su (Paá¹-is I 147) hi purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹-hi upÄ•
upÄ• diyatÄ«ti sÄ«labbatupÄ• dÄ• naá¹ƒ, sÄ«labbataÃ±ca taá¹ƒ upÄ• dÄ• naÃ±cÄ• tipi sÄ«
gosÄ«lagovatÄ• dÄ«ni \Ne II 20/ hi evaá¹ƒ visuddhÄ«ti abhinivesato sayameva upÄ• dÄ• nÄ
vÄ• do, upÄ• diyanti etenÄ• ti upÄ• dÄ• naá¹ƒ. kiá¹ƒ vadanti, upÄ• diyanti vÄ• ? attÄ• naá¹ƒ
attavÄ• dupÄ• dÄ• naá¹ƒ, attavÄ• damattameva vÄ• attÄ• ti upÄ• diyanti etenÄ• ti attavÄ•
imÄ• dve diá¹-á¹-hiyo sabbÄ• pi diá¹-á¹-hÄ« diá¹-á¹-hupÄ• dÄ• naá¹ƒ. tehi catÅ«hi upÄ• dÄ
bhusaá¹ƒ gaá¹‡hÄ«yati. upÄ• diyatÄ«ti vÄ• pÄ• á¹-ho, loko upÄ• dÄ• nehi taá¹ƒ taá¹ƒ Ä• ra

gaá¹‡hÄ• tÄ«ti attho.

__paÃ±cagatisamÄ• ruá¸·ho_ti sukatadukkaá¹-akÄ• raá¹‡ehi gammati upasaá¹…kamÄ«yat
khandhÄ• . nirayo tiracchÄ• nayoni pettivisayo manussÄ• devÄ• ti imÄ• paÃ±ca gatiyo vok
Ä• ruá¸·ho. __paÃ±cahi kÄ• maguá¹‡ehÄ«_ti rÅ«pasaddagandharasaphoá¹-á¹-habbasaá¹…
vatthukÄ• makoá¹-á¹-hÄ• sehi. __rajjatÄ«_ti ayonisomanasikÄ• raá¹ƒ paá¹-icca rÄ• guppÄ•
sÄ• ratto karÄ«yatÄ«ti attho. __paÃ±cahi nÄ«varaá¹‡ehÄ«_ti cittaá¹ƒ nÄ«varanti pariyonand
kÄ• macchandabyÄ• pÄ• dathinamiddhauddhaccakukkuccavicikicchÄ• saá¹…khÄ• tehi paÃ
__otthaá¹-o_ti uparito pihito.

__chahi vivÄ• damÅ«lehÄ«_ti chahi vivÄ• dassa mÅ«lehi. yathÄ• ha ---

``chayimÄ• ni, bhikkhave, vivÄ• damÅ«lÄ• ni. katamÄ• ni cha? idha, bhikkhave, bhikkhu kod
so, bhikkhave, bhikkhu kodhano \Ee II 417/ hoti upanÄ• hÄ«. so sattharipi agÄ• ravo viharat
dhammepi, saá¹…ghepi, sikkhÄ• yapi na paripÅ«rakÄ• rÄ«. yo so, bhikkhave, bhikkhu satth
appatisso, dhammepi, saá¹…ghepi, sikkhÄ• yapi na paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ•
vivÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya \Be II 24/ al
devamanussÄ• naá¹ƒ. evarÅ«paá¹ƒ ce tumhe, bhikkhave, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ•
samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva pÄ• pakassa vivÄ• damÅ«lassa pa
evarÅ«paá¹ƒ ce tumhe, bhikkhave, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na s
tumhe, bhikkhave, tasseva pÄ• pakassa vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavÄ• ya paá
pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evametassa pÄ• pakassa vivÄ• damÅ«la

``puna \Ne II 21/ caparaá¹ƒ, bhikkhave, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ«. issukÄ« hoti ma
mÄ• yÄ• vÄ«. pÄ• piccho hoti micchÄ• diá¹-á¹-hi. sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ•
yo so, bhikkhave, bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-in
pe ... Ä• yatiá¹ƒ anavassavo hotÄ«â€™â€™ ti (Vin V 272; AN b VI 36).

tattha __kodhano_ti kujjhanalakkhaá¹‡ena kodhena samannÄ• gato. __upanÄ• hÄ«_ti
veraappaá¹-inissajjanalakkhaá¹‡ena upanÄ• hena samannÄ• gato. __ahitÄ• ya dukkhÄ• ya
bhikkhÅ«naá¹ƒ vivÄ• do kathaá¹ƒ devamanussÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattatÄ
I 451 Ä• dayo) viya dvÄ«su bhikkhÅ«su vivÄ• daá¹ƒ Ä• pannesu tasmiá¹ƒ vihÄ• re tesaá¹ƒ
tesaá¹ƒ ovÄ• daá¹ƒ gaá¹‡hanto bhikkhunisaá¹…gho vivadati, tato tesaá¹ƒ upaá¹-á¹-hÄ• kÄ•
manussÄ• naá¹ƒ Ä• rakkhadevatÄ• dve koá¹-á¹-hÄ• sÄ• honti. dhammavÄ• dÄ«naá¹ƒ Ä•
honti adhammavÄ• dÄ«naá¹ƒ adhammavÄ• diniyo. tato Ä• rakkhadevatÄ• naá¹ƒ mittÄ• bh
evaá¹ƒ paramparÄ• ya yÄ• va brahmalokÄ• á¹-hapetvÄ• ariyasÄ• vake sabbe devamanus
dhammavÄ• dÄ«hi pana adhammavÄ• dinova \Ee II 418/ bahutarÄ• honti. tato yaá¹ƒ bahuk
taá¹ƒ saccanti dhammaá¹ƒ vissajjetvÄ• bahutarÄ• va adhammaá¹ƒ gaá¹‡hanti. te adhamm

apÄ• yesu nibbattanti. evaá¹ƒ dvinnaá¹ƒ bhikkhÅ«naá¹ƒ vivÄ• do devamanussÄ• naá¹ƒ ahit
__ajjhattaá¹ƒ vÄ• _ti \Be II 25/ tumhÄ• kaá¹ƒ abbhantaraparisÄ• ya vÄ• . __bahiddhÄ• vÄ•
vÄ• . __makkhÄ«_ti paresaá¹ƒ guá¹‡amakkhaá¹‡alakkhaá¹‡ena makkhena samannÄ• gato
yugaggÄ• halakkhaá¹‡ena paá¸·Ä• sena samannÄ• gato. __issukÄ«_ti paresaá¹ƒ sakkÄ• rÄ
issÄ• ya samannÄ• gato. __maccharÄ«_ti Ä• vÄ• samacchariyÄ• dÄ«hi paÃ±cahi macchari
kerÄ• á¹-iko. __mÄ• yÄ• vÄ«_ti katapÄ• papaá¹-icchÄ• dako. __pÄ• piccho_ti asantasambh
__micchÄ• diá¹-á¹-hÄ«_ti natthikavÄ• dÄ« ahetukavÄ• dÄ« akiriyavÄ• dÄ«. __sandiá¹-á¹-hip
diá¹-á¹-himeva parÄ• masati. __Ä• dhÄ• naggÄ• hÄ«_ti daá¸·haggÄ• hÄ«. __duppaá¹-inissa
gahitaá¹ƒ vissajjÄ• petuá¹ƒ. khuddakavatthuvibhaá¹…ge pana ``tattha katamÄ• ni cha vivÄ•
issÄ• sÄ• á¹-heyyaá¹ƒ pÄ• picchatÄ• sandiá¹-á¹-hiparÄ• mÄ• sitÄ• , imÄ• ni cha vivÄ• dan
padhÄ• navasena ekekoyeva dhammo vutto.

__chahi taá¹‡hÄ• kÄ• yehÄ«_ti ``rÅ«pataá¹‡hÄ• , saddataá¹‡hÄ• , gandhataá¹‡hÄ• , rasata
phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡hÄ• â€™â€™ ti (Vibh 944) vuttÄ• hi chahi taá¹‡hÄ•
taá¹‡hÄ• anekavisayattÄ• \Ne II 22/ ekekasmimpi visaye punappunaá¹ƒ uppattito anekÄ•
samÅ«haá¹-á¹-hena kÄ• yasaddena yojetvÄ• taá¹‡hÄ• kÄ• yÄ• ti vuttaá¹ƒ. taá¹‡hÄ• kÄ• yÄ
__rajjatÄ«_ti sayaá¹ƒ Ä• rammaá¹‡e rajjati, sÄ• ratto hoti.

__chahi diá¹-á¹-higatehÄ«_ti sabbÄ• savasutte vuttehi. vuttaÃ±hi tattha ---

``tassa evaá¹ƒ ayoniso manasikaroto channaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarÄ• diá¹-á¹-hi u
attÄ• â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi uppajjati, `natthi me attÄ• â€™ ti vÄ• assa
diá¹-á¹-hi uppajjati, `attanÄ• va attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™ ti vÄ• assa saccato theta
`attanÄ• va anattÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi upp
attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi uppajjati. atha vÄ•
diá¹-á¹-hi hoti `yo me ayaá¹ƒ attÄ• \Ee II 419/ vado vedeyyo \Be II 26/ tatra tatra kalyÄ• á¹‡a
kammÄ• naá¹ƒ vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti, so ca kho pana me ayaá¹ƒ attÄ• nicco dhuv
avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™â€™ â€™ ti (MN I 19).

tattha __atthi me attÄ• _ti sassatadiá¹-á¹-hi sabbakÄ• lesu attano atthitaá¹ƒ gaá¹‡hÄ• ti. __
bhÅ«tato ca thirato ca, ``idaá¹ƒ saccaâ€™â€™ nti suá¹-á¹-hu daá¸·habhÄ• venÄ• ti vuttaá¹ƒ
attÄ• _ti ucchedadiá¹-á¹-hi sato sattassa tattha tattha vibhavaggahaá¹‡ato. atha vÄ• purimÄ
atthÄ«ti gahaá¹‡ato sassatadiá¹-á¹-hi, paccuppannameva atthÄ«ti gaá¹‡hantÄ« ucchedadiá
atÄ«tÄ• nÄ• gatesu natthÄ«ti gahaá¹‡ato ``bhassantÄ• Ä• hutiyoâ€™â€™ ti gahitadiá¹-á¹-h
ucchedadiá¹-á¹-hi. atÄ«te eva natthÄ«ti gaá¹‡hantÄ« adhiccasamuppannakassa viya sassat
attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«_ti saÃ±Ã±Ä• kkhandhasÄ«sena khandhe attÄ• ti gahetvÄ• s
saÃ±jÄ• nato iminÄ• attanÄ• imaá¹ƒ attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«ti hoti. __attanÄ• va ana
saÃ±Ã±Ä• kkhandhaá¹ƒyeva attÄ• ti gahetvÄ• , itare cattÄ• ropi anattÄ• ti gahetvÄ• saÃ±Ã

hoti. __anattanÄ• va attÄ• na_nti saÃ±Ã±Ä• kkhandhaá¹ƒ anattÄ• ti gahetvÄ• , itare cattÄ•
saÃ±Ã±Ä• ya te saÃ±jÄ• nato evaá¹ƒ hoti. sabbÄ• pi sassatucchedadiá¹-á¹-hiyova. __vado
sassatadiá¹-á¹-hiyÄ• eva abhinivesÄ• kÄ• rÄ• . tattha vadatÄ«ti vado, vacÄ«kammassa kÄ
vedayatÄ«ti vedeyyo, jÄ• nÄ• ti anubhavati cÄ• ti vuttaá¹ƒ hoti. kiá¹ƒ vedetÄ«ti? __tatra tatr
kalyÄ• á¹‡apÄ• pakÄ• naá¹ƒ kammÄ• naá¹ƒ vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti \Ne II 23/. tatra t
yonigatiá¹-hitinivÄ• sanikÄ• yesu Ä• rammaá¹‡esu vÄ• . __nicco_ti uppÄ• davayarahito. __
__sassato_ti sabbakÄ• liko. __avipariá¹‡Ä• madhammo_ti attano pakatibhÄ• vaá¹ƒ avijahar
viya nÄ• nappakÄ• rataá¹ƒ nÄ• pajjati. __sassatisama_nti candasÅ«riyasamuddamahÄ• pa
sassatiyoti vuccanti. sassatÄ«hi samaá¹ƒ sassatisamaá¹ƒ. yÄ• va sassatiyo tiá¹-á¹-hanti, tÄ
á¹-hassatÄ«ti gaá¹‡hato evaá¹ƒ diá¹-á¹-hi hoti.

khuddakavatthuvibhaá¹…ge \Ee II 420/ \Be II 27/ pana ``tatra tatra dÄ«gharattaá¹ƒ kalyÄ• á
kammÄ• naá¹ƒ vipÄ• kaá¹ƒ paccanubhoti, na so jÄ• to nÄ• hosi, na so jÄ• to na bhavissati,
avipariá¹‡Ä• madhammoti vÄ• panassa saccato thetato diá¹-á¹-hi uppajjatÄ«â€™â€™ ti (V
evaá¹ƒ visesetvÄ• vuttÄ• .

tattha __na so jÄ• to nÄ• hosÄ«_ti so attÄ• ajÄ• tidhammato na jÄ• to nÄ• ma, sadÄ• vijja
teneva atÄ«te nÄ• hosi, anÄ• gate na bhavissati. yo hi jÄ• to, so ahosi. yo ca jÄ• yissati, so
vuccati. atha vÄ• __na so jÄ• to nÄ• hosÄ«_ti so sadÄ• vijjamÄ• nattÄ• atÄ«tepi na jÄ• tu
jÄ• tu na bhavissati. __anusayÄ• _ vuttatthÄ• .

__sattahi saÃ±Ã±ojanehÄ«_ti sattakanipÄ• te vuttehi. vuttaÃ±hi tattha ---

``sattimÄ• ni, bhikkhave, saá¹ƒyojanÄ• ni. katamÄ• ni satta? anunayasaá¹ƒyojanaá¹ƒ, paá¹-
diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá¹ƒyojanaá¹ƒ, mÄ• nasaá¹ƒyojanaá¹ƒ, bhavarÄ• ga
avijjÄ• saá¹ƒyojanaá¹ƒ. imÄ• ni kho, bhikkhave, satta saá¹ƒyojanÄ• nÄ«â€™â€™ ti (AN b 7

tattha __anunayasaá¹ƒyojana_nti kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ. sabbÄ• nevetÄ• ni bandha

__sattahi mÄ• nehÄ«_ti khuddakavatthuvibhaá¹…ge vuttehi. vuttaÃ±hi tattha ---

``mÄ• no \Ne II 24/, atimÄ• no, mÄ• nÄ• timÄ• no, omÄ• no, adhimÄ• no, asmimÄ• no, mic

tattha __mÄ• no_ti seyyÄ• divasena puggalaá¹ƒ anÄ• masitvÄ• jÄ• tiÄ• dÄ«su vatthuvase
jÄ• tiÄ• dÄ«hi ``mayÄ• sadiso natthÄ«â€™â€™ ti atikkamitvÄ• unnati. __mÄ• nÄ• timÄ• n
sadiso, idÄ• ni ahaá¹ƒ seá¹-á¹-ho, ayaá¹ƒ hÄ«nataroâ€™â€™ ti uppannamÄ• no. __omÄ• n
heá¹-á¹-hÄ• katvÄ• pavattamÄ• no, hÄ«nohamasmÄ«ti mÄ• noyeva. __adhimÄ• no_ti ana
adhigatoti mÄ• no. ayaá¹ƒ pana adhimÄ• no parisuddhasÄ«lassa kammaá¹-á¹-hÄ• ne appa

vavatthapetvÄ• paccayapariggahena vitiá¹‡á¹‡akaá¹…khassa tilakkhaá¹‡aá¹ƒ \Be II 28/ Ä• sammasantassa Ä• raddhavipassakassa \Ee II 421/ puthujjanassa uppajjati, na aÃ±Ã±esaá rÅ«pÄ• dÄ«su khandhesu asmÄ«ti mÄ• no, ``ahaá¹ƒ rÅ«paâ€™â€™ ntiÄ• divasena uppan __micchÄ• mÄ• no_ti pÄ• pakena kammÄ• yatanÄ• dinÄ• uppannamÄ• no.

__lokadhammÄ• _ vuttatthÄ• . __samparivattatÄ«_ti lokadhammehi hetubhÅ«tehi lÄ• bhÄ• anurodhavasena, alÄ• bhÄ• dÄ«su catÅ«su paá¹-ivirodhavasena bhusaá¹ƒ nivattati, pakatib attho. __micchattÄ• _pi vuttatthÄ• . __niyyÄ• to_ti gato pakkhando, abhibhÅ«toti attho.

__aá¹-á¹-hahi purisadosehÄ«_ti aá¹-á¹-hakanipÄ• te upamÄ• hi saha, khuddakavatthuvibha vuttehi. vuttaÃ±hi tattha ---

``katame aá¹-á¹-ha purisadosÄ• ? idha bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkh codiyamÄ• no `na sarÄ• mi na sarÄ• mÄ«â€™ ti assatiyÄ• va nibbeá¹-heti. ayaá¹ƒ paá¹-har

``puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• patti codakaá¹ƒyeva paá¹-ippharati `kiá¹ƒ nu kho tuyhaá¹ƒ bÄ• lassa abyattassa bhaá¹‡itena, tva bhaá¹‡itabbaá¹ƒ maÃ±Ã±asÄ«â€™ ti? ayaá¹ƒ dutiyo purisadoso.

``puna \Ne II 25/ caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«h codiyamÄ• no codakaá¹ƒyeva paccÄ• ropeti `tvampi khosi itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• p paá¹-hamaá¹ƒ paá¹-ikarohÄ«â€™ ti. ayaá¹ƒ tatiyo purisadoso.

``puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• patti aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ• meti, kopaÃ±ca dosaÃ±ca a ayaá¹ƒ catuttho purisadoso.

``puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• patti saá¹…ghamajjhe bÄ• hÄ• vikkhepakaá¹ƒ bhaá¹‡ati. ayaá¹ƒ paÃ±camo purisadoso.

``puna \Be II 29/ caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«h codiyamÄ• no anÄ• diyitvÄ• saá¹…ghaá¹ƒ anÄ• diyitvÄ• codakaá¹ƒ sÄ• pattikova yena kÄ chaá¹-á¹-ho purisadoso.

``puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• patti `nevÄ• haá¹ƒ Ä• pannomhi, na panÄ• haá¹ƒ anÄ• pannomhÄ«â€™ ti so tuá¹‡hÄ«bhÅ«to sa sattamo purisadoso.

``puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• pattiy
--- `kiá¹ƒ nu kho tumhe Ä• yasmanto atibÄ• á¸·haá¹ƒ mayi byÄ• vaá¹-Ä• ? idÄ• nÄ• haá¹ƒ \E
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™ ti. so sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ•
tumhe Ä• yasmanto attamanÄ• hothÄ• â€™ ti. ayaá¹ƒ aá¹-á¹-hamo purisadoso. ime aá¹-á¹-
(Vibh 957; AN c 8.14).

tattha __purisadosÄ• _ti purisÄ• naá¹ƒ dosÄ• , te pana purisasantÄ• naá¹ƒ dÅ«sentÄ«ti do
sarÄ• mÄ«_ti ``mayÄ• etassa kammassa kataá¹-á¹-hÄ• naá¹ƒ nassarÄ• mi na sallakkhemÄ
assatibhÄ• vena nibbeá¹-heti moceti. __codakaá¹ƒyeva paá¹-ippharatÄ«_ti paá¹-iviruddho h
paá¹-iÄ• á¹‡ibhÄ• vena \Ne II 26/ tiá¹-á¹-hati. __kiá¹ƒ nu kho tuyha_nti tuyhaá¹ƒ bÄ• lassa a
bhaá¹‡itena nÄ• ma kiá¹ƒ, yo tvaá¹ƒ neva vatthuá¹ƒ, na Ä• pattiá¹ƒ, na codanaá¹ƒ jÄ• nÄ• s
nÄ• ma evaá¹ƒ kiÃ±ci ajÄ• nanto bhaá¹‡itabbaá¹ƒ maÃ±Ã±asÄ«ti ajjhottharati. __paccÄ• ro
khosÄ«â€™â€™ tiÄ• dÄ«ni vadanto patiÄ• ropeti. __paá¹-ikarohÄ«_ti desanÄ• gÄ• miniá¹ƒ
vuá¹-á¹-hÄ• nagÄ• minito vuá¹-á¹-hÄ• hi, tato suddhante patiá¹-á¹-hito aÃ±Ã±aá¹ƒ codessas
__aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«_ti aÃ±Ã±ena kÄ• raá¹‡ena, vacanena vÄ• aÃ±Ã±aá¹
paá¹-icchÄ• deti. ``Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutto ``ko Ä• panno, kiá¹ƒ Ä• panno
kathaá¹ƒ Ä• panno, kaá¹ƒ bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti bhaá¹‡ati. ``evarÅ«pa
diá¹-á¹-haâ€™â€™ nti vutte \Be II 30/ ``na suá¹‡Ä• mÄ«â€™â€™ ti sotaá¹ƒ upaneti. __bah
apanÄ• metÄ«_ti ``itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti puá¹-á¹-ho ``pÄ• á
ti vatvÄ• puna ``na tava pÄ• á¹-aliputtagamanaá¹ƒ pucchÄ• mÄ• â€™â€™ ti vutte tato rÄ•
``rÄ• jagahaá¹ƒ vÄ• yÄ• hi brÄ• hmaá¹‡agehaá¹ƒ vÄ• , Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™
laddhaâ€™â€™ ntiÄ• dÄ«ni vadanto kathaá¹ƒ bahiddhÄ• vikkhipati. __kopa_nti kupitabhÄ
duá¹-á¹-habhÄ• vaá¹ƒ. ubhayampetaá¹ƒ kodhasseva nÄ• maá¹ƒ. __appaccaya_nti asantuá
domanassassetaá¹ƒ nÄ• maá¹ƒ. __pÄ• tukarotÄ«_ti dasseti pakÄ• seti. __bÄ• hÄ• vikkhepa
vikkhipitvÄ• vikkhipitvÄ• alajjivacanaá¹ƒ vadati. __anÄ• diyitvÄ• _ti cittÄ«kÄ• rena aggahet
anÄ• daro hutvÄ• ti attho. __vihesetÄ«_ti \Ee II 423/ viheá¹-heti bÄ• dhati. __atibÄ• á¸·ha_n
atippamÄ• á¹‡aá¹ƒ. __mayi byÄ• vaá¹-Ä• _ti mayi byÄ• pÄ• raá¹ƒ Ä• pannÄ• . __hÄ«nÄ• y
gihibhÄ• vassa atthÄ• ya Ä• vattitvÄ• , gihÄ« hutvÄ• ti attho. __attamanÄ• hothÄ• _ti tuá¹-
``mayÄ• labhitabbaá¹ƒ labhatha, mayÄ• vasitabbaá¹-á¹-hÄ• ne vasatha, phÄ• suvihÄ• ro v
adhippÄ• yena vadati. __dussatÄ«_ti duá¹-á¹-ho hoti.

__navahi Ä• ghÄ• tavatthÅ«hÄ«_ti sattesu uppattivaseneva kathitÄ• ni. yathÄ• ha ---

``navayimÄ• ni, bhikkhave, Ä• ghÄ• tavatthÅ«ni. katamÄ• ni nava? `anatthaá¹ƒ me acarÄ«â
`anatthaá¹ƒ me caratÄ«â€™ ti Ä• ghÄ• taá¹ƒ bandhati, `anatthaá¹ƒ me carissatÄ«â€™ ti Ä•
`piyassa me manÄ• passa anatthaá¹ƒ acari, anatthaá¹ƒ carati, anatthaá¹ƒ carissatÄ«â€™ ti
`appiyassa me amanÄ• passa atthaá¹ƒ acari, atthaá¹ƒ carati, atthaá¹ƒ carissatÄ«â€™ ti Ä•
imÄ• ni kho, bhikkhave, nava Ä• ghÄ• tavatthÅ«nÄ«â€™â€™ ti (AN c 9.29).

tattha \Ne II 27/ __Ä• ghÄ• tavatthÅ«nÄ«_ti Ä• ghÄ• takÄ• raá¹‡Ä• ni. __Ä• ghÄ• ta_nti ce
kopassa vatthuttÄ• Ä• ghÄ• tavatthu. __Ä• ghÄ• taá¹ƒ bandhatÄ«_ti kopaá¹ƒ bandhati kar
nÄ• cari, na carati, na carissati. piyassa me manÄ• passa atthaá¹ƒ nÄ• cari, na carati, na ca
me amanÄ• passa anatthaá¹ƒ nÄ• cari, na carati, na \Be II 31/ carissatÄ«â€™â€™ ti (Nidd
1066) niddese vuttÄ• ni aparÄ• nipi nava Ä• ghÄ• tavatthÅ«ni imeheva navahi saá¹…gahitÄ
ghaá¹-á¹-ito.

__navavidhamÄ• nehÄ«_ti katame navavidhamÄ• nÄ• ? seyyassa seyyohamasmÄ«ti mÄ•
mÄ• no, seyyassa hÄ«nohamasmÄ«ti mÄ• no. sadisassa seyyohamasmÄ«ti mÄ• no, sadis
sadisassa hÄ«nohamasmÄ«ti mÄ• no. hÄ«nassa seyyohamasmÄ«ti mÄ• no, hÄ«nassa sad
hÄ«nohamasmÄ«ti mÄ• no. ime navavidhamÄ• nÄ• (Vibh 962).

ettha pana __seyyassa seyyohamasmÄ«ti mÄ• no_ rÄ• jÅ«naÃ±ceva pabbajitÄ• naÃ±ca u
``raá¹-á¹-hena vÄ• dhanena vÄ• vÄ• hanehi vÄ• ko mayÄ• sadiso atthÄ«â€™â€™ ti etaá
pabbajitopi ``sÄ«ladhutaá¹…gÄ• dÄ«hi ko mayÄ• sadiso atthÄ«â€™â€™ ti etaá¹ƒ mÄ• naá

__seyyassa sadisohamasmÄ«ti mÄ• no_pi etesaá¹ƒyeva uppajjati. rÄ• jÄ• hi ``raá¹-á¹-hen
vÄ• vÄ• hanehi vÄ• aÃ±Ã±arÄ• jÅ«hi saddhiá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€
pabbajitopi ``sÄ«ladhutaá¹…gÄ• dÄ«hi aÃ±Ã±ena bhikkhunÄ• mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• kar
mÄ• naá¹ƒ karoti.

__seyyassa hÄ«nohamasmÄ«ti mÄ• no_pi etesaá¹ƒyeva uppajjati. yassa hi raÃ±Ã±o raá¹-
vÄ• hanÄ• dÄ«ni vÄ• nÄ• tisampannÄ• ni honti, so ``mayhaá¹ƒ rÄ• jÄ• ti vohÄ• rasukhama
ahaâ€™â€™ nti etaá¹ƒ mÄ• naá¹ƒ karoti, pabbajitopi appalÄ• bhasakkÄ• ro ``ahaá¹ƒ dham
mahÄ• theroti kathÄ• mattameva, kiá¹ƒ dhammakathiko nÄ• mÄ• haá¹ƒ, kiá¹ƒ bahussuto n
nÄ• mÄ• haá¹ƒ, yassa me lÄ• bhasakkÄ• ro natthÄ«â€™â€™ ti etaá¹ƒ mÄ• naá¹ƒ karoti.

__sadisassa_ \Ne II 28/ __seyyohamasmÄ«ti mÄ• nÄ• _dayo amaccÄ• dÄ«naá¹ƒ uppajjan
vÄ• ``bhogayÄ• navÄ• hanÄ• dÄ«hi ko mayÄ• sadiso aÃ±Ã±o rÄ• japuriso atthÄ«â€™â€
saddhiá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti vÄ• , ``amaccoti nÄ• mameva mayhaá¹ƒ, gh
natthi, kiá¹ƒ amacco nÄ• mÄ• haâ€™â€™ nti vÄ• etaá¹ƒ mÄ• naá¹ƒ karoti.

__hÄ«nassa_ \Be II 32/ __seyyohamasmÄ«ti mÄ• nÄ• _dayo dÄ• sÄ• dÄ«naá¹ƒ uppajjanti
vÄ• ko mayÄ• sadiso aÃ±Ã±o dÄ• so nÄ• ma atthi, aÃ±Ã±e jÄ«vituá¹ƒ asakkontÄ• kucchi
ahaá¹ƒ pana paveá¹‡iÄ• gatattÄ• seyyoâ€™â€™ ti vÄ• , ``paveá¹‡iÄ• gatabhÄ• vena ubha
asukadÄ• sena nÄ• ma saddhiá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti vÄ• , ``ku
upagato, mÄ• tÄ• pitukoá¹-iyÄ• pana me dÄ• saá¹-á¹-hÄ• naá¹ƒ natthi, kiá¹ƒ dÄ• so nÄ• m

mÄ• naá¹ƒ karoti. yathÄ• ca dÄ• so, evaá¹ƒ pukkusacaá¹‡á¸• Ä• lÄ• dayopi etaá¹ƒ mÄ• na
seyyassa seyyohamasmÄ«ti uppannamÄ• nova yÄ• thÄ• vamÄ• no, itare dve ayÄ• thÄ• va
sadisohamasmÄ«ti hÄ«nassa hÄ«nohamasmÄ«ti uppannamÄ• nova yÄ• thÄ• vamÄ• no, it
yÄ• thÄ• vamÄ• nÄ• arahattamaggavajjhÄ• , ayÄ• thÄ• vamÄ• nÄ• sotÄ• pattimaggavajjh

__taá¹‡hÄ• mÅ«lakÄ• _ vuttÄ• yeva. __rajjatÄ«_ti na kevalaá¹ƒ rÄ• geneva rajjati, atha kh
pariyesanÄ• dÄ«nampi sambhavato taá¹‡hÄ• mÅ«lakehi sabbehi akusaladhammehi rajjati,
adhippÄ• yo.

__dasahi_ \Ee II 425/ __kilesavatthÅ«hÄ«_ti katamÄ• ni dasa kilesavatthÅ«ni? lobho, doso
diá¹-á¹-hi, vicikicchÄ• , thinaá¹ƒ, uddhaccaá¹ƒ, ahirikaá¹ƒ, anottappanti imÄ• ni dasa kilesav
966).

tattha kilesÄ• eva __kilesavatthÅ«ni, _ vasanti vÄ• ettha akhÄ«á¹‡Ä• savÄ• sattÄ• lobhÄ
patiá¹-á¹-hitattÄ• ti vatthÅ«ni, kilesÄ• ca te tappatiá¹-á¹-hÄ• naá¹ƒ sattÄ• naá¹ƒ vatthÅ«ni c
kilesavatthÅ«ni. yasmÄ• cettha anantarapaccayÄ• dibhÄ• vena uppajjamÄ• nÄ• pi kilesÄ•
kilesÄ• naá¹ƒ vatthÅ«nÄ«tipi kilesavatthÅ«ni. lubbhanti tena, sayaá¹ƒ vÄ• lubbhati, lubbhan
__lobho_. dussanti tena, sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti __doso_. muy
muyhati, muyhanamattameva vÄ• tanti __moho_. maÃ±Ã±atÄ«ti __mÄ• no. diá¹-á¹-hi_Ä• c
na hirÄ«yatÄ«ti ahiriko, tassa bhÄ• vo __ahirikaá¹ƒ_. na \Be II 33/ ottappatÄ«ti anottappÄ«,
__anottappaá¹ƒ_. tesu ahirikaá¹ƒ kÄ• yaduccaritÄ• dÄ«hi ajigucchanalakkhaá¹‡aá¹ƒ, anotta
asÄ• rajjanalakkhaá¹‡aá¹ƒ, __kilissatÄ«_ti upatÄ• pÄ«yati vibÄ• dhÄ«yati.

__dasahi Ä• ghÄ• tavatthÅ«hÄ«_ti pubbe vuttehi navahi ca ``aá¹-á¹-hÄ• ne vÄ• panÄ• ghÄ
1066) vuttena cÄ• ti dasahi. anatthaá¹ƒ me acarÄ«tiÄ• dÄ«nipi hi avikappetvÄ• khÄ• á¹‡uk
aá¹-á¹-hÄ• ne Ä• ghÄ• to uppajjati.

__dasahi akusalakammapathehÄ«_ti katame dasa akusalakammapathÄ• (DN III 360) ? pÄ
adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• ro, musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ
abhijjhÄ• , byÄ• pÄ• do, micchÄ• diá¹-á¹-hi. ime dasa akusalakammapathÄ• . tattha akusala
ca duggatiyÄ• ti __akusalakammapathÄ• . samannÄ• gato_ti samaá¹…gÄ«bhÅ«to.

__dasahi saÃ±Ã±ojanehÄ«_ti katamÄ• ni dasa saá¹ƒyojanÄ• ni (Dhs 1118) ? kÄ• marÄ• ga
paá¹-ighasaá¹ƒyojanaá¹ƒ, mÄ• nasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá
sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanaá¹ƒ, bhavarÄ• gasaá¹ƒyojanaá¹ƒ, issÄ• saá¹ƒyojanaá¹
avijjÄ• saá¹ƒyojanaá¹ƒ, imÄ• ni dasa saá¹ƒyojanÄ• ni. __micchattÄ• _ \Ee II 426/ vuttÄ• yev

__dasavatthukÄ• ya micchÄ• diá¹-á¹-hiyÄ• _ti katamÄ• dasavatthukÄ• micchÄ• diá¹-á¹-hi

dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ
natthi ayaá¹ƒ loko, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ para
sacchikatvÄ• pavedenti. ayaá¹ƒ dasavatthukÄ• micchÄ• diá¹-á¹-hi.

tattha __dasavatthukÄ• _ti dasa vatthÅ«ni etissÄ• ti dasavatthukÄ• . __natthi dinna_nti din
sakkÄ• kassaci kiÃ±ci dÄ• tunti jÄ• nÄ• ti. dinnassa pana phalaá¹ƒ vipÄ• ko natthÄ«ti gaá¹
yiá¹-á¹-ha_nti yiá¹-á¹-haá¹ƒ vuccati mahÄ• yÄ• go, taá¹ƒ yajituá¹ƒ sakkÄ• ti jÄ• nÄ• ti. yiá¹-á
phalaá¹ƒ vipÄ• ko natthÄ«ti gaá¹‡hÄ• ti. __huta_nti Ä• hunapÄ• hunamaá¹…galakiriyÄ• , ta
jÄ• nÄ• ti. tassa pana \Be II 34/ phalaá¹ƒ vipÄ• ko natthÄ«ti gaá¹‡hÄ• ti. __sukatadukkaá¹-Ä
kusalakammapathÄ• \Ne II 30/ sukatakammÄ• ni nÄ• ma, dasa akusalakammapathÄ• duk
atthibhÄ• vaá¹ƒ jÄ• nÄ• ti. phalaá¹ƒ vipÄ• ko pana natthÄ«ti gaá¹‡hÄ• ti. __natthi ayaá¹ƒ lo
imaá¹ƒ lokaá¹ƒ natthÄ«ti gaá¹‡hÄ• ti. __natthi paro loko_ti idhaloke á¹-hito paralokaá¹ƒ natt
__natthi mÄ• tÄ• natthi pitÄ• _ti mÄ• tÄ• pitÅ«naá¹ƒ atthibhÄ• vaá¹ƒ jÄ• nÄ• ti. tesu katapp
vipÄ• ko natthÄ«ti gaá¹‡hÄ• ti. __natthi sattÄ• opapÄ• tikÄ• _ti cavanakaupapajjanakasattÄ
__sammaggatÄ• sammÄ• paá¹-ipannÄ• _ti anulomapaá¹-ipadaá¹ƒ paá¹-ipannÄ• dhammik
natthÄ«ti gaá¹‡hÄ• ti. __ye imaÃ±ca lokaá¹ƒ ... pe ... pavedentÄ«_ti imaÃ±ca paraÃ±ca loka
abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena Ã±atvÄ• pavedanasamattho sabbaÃ±Ã±Å« buddho natthÄ

__antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• _ti ``sassato lokoâ€™â€™ tiÄ• dikaá¹ƒ ekekaá¹ƒ antaá¹
antaggÄ• hikÄ• . atha vÄ• antassa gÄ• ho antaggÄ• ho, antaggÄ• ho assÄ• atthÄ«ti antag
antaggÄ• hikÄ• ya. sÄ• pana vuttÄ• yeva.

__aá¹-á¹-hasatataá¹‡hÄ• papaÃ±casatehÄ«_ti \Ee II 427/ aá¹-á¹-huttaraá¹ƒ sataá¹ƒ aá¹-á¹-
papaÃ±ceti ciraá¹ƒ vasÄ• petÄ«ti papaÃ±co, taá¹‡hÄ• eva papaÃ±co taá¹‡hÄ• papaÃ±co,
punappunaá¹ƒ uppattivasena ca taá¹‡hÄ• naá¹ƒ bahukattÄ• bahuvacanaá¹ƒ katvÄ• taá¹‡h
taá¹‡hÄ• papaÃ±casataá¹ƒ. tena ``taá¹‡hÄ• papaÃ±casatenÄ• â€™â€™ ti vattabbe vacana
``taá¹‡hÄ• papaÃ±casatehÄ«â€™â€™ ti bahuvacananiddeso kato. aá¹-á¹-hasatanti saá¹…
taá¹‡hÄ• papaÃ±casatenÄ• ti attho daá¹-á¹-habbo. aá¹-á¹-ha abbohÄ• rikÄ• ni katvÄ• satan
veditabbaá¹ƒ. khuddakavatthuvibhaá¹…ge pana taá¹‡hÄ• vicaritÄ• nÄ«ti Ä• gataá¹ƒ. yathÄ•

``aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya, aá¹-á¹-hÄ• rasa taá¹‡hÄ•
upÄ• dÄ• ya, tadekajjhaá¹ƒ abhisaÃ±Ã±uhitvÄ• abhisaá¹…khipitvÄ• chattiá¹ƒsa taá¹‡hÄ• v
atÄ«tÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, anÄ• gatÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni,
chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni tadekajjhaá¹ƒ \Be II 35/ abhisaÃ±Ã±uhitvÄ• abhisaá¹…khi
aá¹-á¹-hataá¹‡hÄ• vicaritasataá¹ƒ hotÄ«â€™â€™ ti (Vibh 842).

taá¹‡hÄ• papaÃ±cÄ• yeva panettha __taá¹‡hÄ• vicaritÄ• nÄ«_ti vuttÄ• . taá¹‡hÄ• samudÄ

attho. __ajjhattikassa upÄ• dÄ• yÄ• _ti ajjhattikaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. ida
sÄ• mivacanaá¹ƒ. vitthÄ• ro panassa tassa niddese (Vibh 973) vuttanayeneva veditabbo. ay
aparo nayo --- rÅ«pÄ• rammaá¹‡Ä• yeva kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡h
tathÄ• saddÄ• diÄ• rammaá¹‡Ä• ti chasu Ä• rammaá¹‡esu aá¹-á¹-hÄ• rasa taá¹‡hÄ• honti
aá¹-á¹-hÄ• rasa, bahiddhÄ• rammaá¹‡Ä• aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa honti. tÄ• eva atÄ
chattiá¹ƒsa, anÄ• gatÄ• rammaá¹‡Ä• chattiá¹ƒsa, paccuppannÄ• rammaá¹‡Ä• chattiá¹ƒsÄ
aá¹-á¹-hataá¹‡hÄ• vicaritasataá¹ƒ hoti. __papaÃ±cito_ti Ä• rammaá¹‡e, saá¹ƒsÄ• re vÄ• pa

__dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatehÄ«_ti ``katamÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni b
veyyÄ• karaá¹‡e vuttÄ• ni bhagavatÄ• ? cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro ekaccasassat
antÄ• nantikÄ• \Ee II 428/, cattÄ• ro amarÄ• vikkhepikÄ• , dve adhiccasamuppannikÄ• , so
aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucc
diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ti imÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni brahmajÄ•
bhagavatÄ• â€™â€™ ti (Vibh 977). vitthÄ• ro panettha brahmajÄ• lasutte vuttanayeneva ve

__ahaÃ±camhi tiá¹‡á¹‡o_ti ahaÃ±ca caturoghaá¹ƒ, saá¹ƒsÄ• rasamuddaá¹ƒ vÄ• tiá¹‡á¹‡o
rÄ• gÄ• dibandhanehi mutto. __danto_ti nibbisevano nipparipphando. __santo_ti sÄ«tÄ«bh
nibbÄ• nadassane laddhassÄ• so. __parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __pa
__kho_iti ekaá¹ƒsatthe nipÄ• to. __pare ca parinibbÄ• petu_nti ettha pare ca-saddo ``pare c
ntiÄ• dÄ«hipi yojetabboti.

mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

72-73. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<119> sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aniddese \Ee II 429/ \Be II 36/ __katamaá¹ƒ tathÄ• gatas
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a_nti pucchitvÄ• tena samagatikattÄ• teneva saha anÄ• varaá¹
niddiá¹-á¹-haá¹ƒ. na hi anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ dhammato visuá¹ƒ atthi, ekameva hetaá
Ä• kÄ• rabhedato dvedhÄ• vuccati saddhindriyasaddhÄ• balÄ• dÄ«ni viya. sabbaÃ±Ã±utaÃ
Ä• varaá¹‡anti, kenaci dhammena, puggalena vÄ• Ä• varaá¹‡aá¹ƒ kÄ• tuá¹ƒ asakkuá¹‡eyy
vuccati Ä• vajjanapaá¹-ibaddhattÄ• sabbadhammÄ• naá¹ƒ. aÃ±Ã±e pana Ä• vajjitvÄ• pi na
``manoviÃ±Ã±Ä• á¹‡aá¹ƒ viya sabbÄ• rammaá¹‡ikattÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ \Ne
indavajiraá¹ƒ viya visayesu appaá¹-ihatattÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. anupubbasabba
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, sakiá¹ƒsabbaÃ±Ã±utÄ• paá¹-ikkhepo anÄ• varaá¹‡aÃ±Ä• á
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhenapi sabbaÃ±Ã±Å«ti vuccati, na ca anupubbasabb
anÄ• varaá¹‡aÃ±Ä• á¹‡apaá¹-ilÄ• bhenapi sabbaÃ±Ã±Å«ti vuccati, na ca sakiá¹ƒsabbaÃ±Ã

__sabbaá¹ƒ saá¹…khatamasaá¹…khataá¹ƒ anavasesaá¹ƒ jÄ• nÄ• tÄ«_ti ettha __sabba_nt

sabbadhammÄ• naá¹ƒ nissesapariyÄ• dÄ• naá¹ƒ. __anavasesa_nti ekekasseva dhammass
nissesapariyÄ• dÄ• naá¹ƒ. __saá¹…khatamasaá¹…khata_nti dvidhÄ• pabhedadassanaá¹ƒ
asaá¹…khataá¹ƒ eko pabhedo. paccayehi saá¹…gamma katanti saá¹…khataá¹ƒ. khandhapa
saá¹…khatanti asaá¹…khataá¹ƒ. nibbÄ• naá¹ƒ. saá¹…khataá¹ƒ aniccadukkhÄ• nattÄ• dÄ«h
jÄ• nÄ• ti, asaá¹…khataá¹ƒ suÃ±Ã±atÄ• nimittaappaá¹‡ihitÄ• dÄ«hi Ä• kÄ• rehi anavasesaa
saá¹…khatassa asaá¹…khatassa ca avasesoti anavasesaá¹ƒ. saá¹…khataá¹ƒ asaá¹…khata
paÃ±Ã±atti paccayehi akatattÄ• asaá¹…khatapakkhaá¹ƒ bhajati. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
paÃ±Ã±attiyo anekabhedato jÄ• nÄ• ti. atha vÄ• __sabba_nti sabbadhammaggahaá¹‡aá¹ƒ
nippadesaggahaá¹‡aá¹ƒ. __tattha Ä• varaá¹‡aá¹ƒ natthÄ«_ti tattha tasmiá¹ƒ anavasese saá
nissaá¹…gattÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa Ä• varaá¹‡aá¹ƒ natthÄ«ti tadeva sabbaÃ±Ã
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti attho.

<120> idÄ• ni \Be II 37/ anekavisayabhedato dassetuá¹ƒ __atÄ«ta_ntiÄ• dimÄ• ha. tattha _
paccuppanna_nti kÄ• labhedato dassitaá¹ƒ, __cakkhu ceva rÅ«pÄ• cÄ• _tiÄ• di vatthÄ• ran
taá¹ƒ sabba_nti tesaá¹ƒ cakkhurÅ«pÄ• naá¹ƒ anavasesapariyÄ• dÄ• naá¹ƒ. evaá¹ƒ sesesu.
anavasesapariyÄ• dÄ• naá¹ƒ. __aniccaá¹-á¹-ha_ntiÄ• di sÄ• maÃ±Ã±alakkhaá¹‡abhedato d
__aniccaá¹-á¹-ha_nti ca aniccÄ• kÄ• raá¹ƒ. paccattatthe vÄ• upayogavacanaá¹ƒ. esa nayo
__rÅ«passÄ• _tiÄ• di khandhabhedato dassitaá¹ƒ. __cakkhussa ... pe ... jarÄ• maraá¹‡assÄ
vuttapeyyÄ• lanayena yojetabbaá¹ƒ. __abhiÃ±Ã±Ä• yÄ• _tiÄ• dÄ«su heá¹-á¹-hÄ• vuttaÃ±Ä
__abhiÃ±Ã±aá¹-á¹-ha_nti abhijÄ• nanasabhÄ• vaá¹ƒ. esa nayo edisesu. __khandhÄ• naá¹ƒ
heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. __kusale dhamme_tiÄ• di kusalattikavasena bhe
dhamme_tiÄ• di catubhÅ«makavasena. ubhayatthÄ• pi ``sabbe jÄ• nÄ• tÄ«â€™â€™ ti bah
ekavacanasote patitattÄ• pana potthakesu ekavacanena likhitaá¹ƒ. __dukkhassÄ• _tiÄ• di
buddhaÃ±Ä• á¹‡Ä• naá¹ƒ visayabhedo. __indriyaparopariyatte Ã±Ä• á¹‡a_ntiÄ• dÄ«ni cattÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ kasmÄ• na vuttanti ce? vuccamÄ• nassa \Ne II 33/ sabbaÃ
visayabhedato hi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e vuccamÄ• ne taá¹ƒ Ã±Ä• á¹‡aá¹ƒ na vattabba
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa visayo hotiyeva.

puna kÄ• á¸·akÄ• rÄ• masuttantÄ• dÄ«su (AN a IV 24) vuttanayena sabbaÃ±Ã±utaÃ±Ã±Ä•
__yÄ• vatÄ• sadevakassa lokassÄ• _tiÄ• dimÄ• ha. tattha saha devehi __sadevakassa_. s
\Ee II 431/. saha brahmunÄ• __sabrahmakassa_ lokassa. saha samaá¹‡abrÄ• hmaá¹‡ehi _
saha devamanussehi __sadevamanussÄ• ya_ pajÄ• ya. pajÄ• tattÄ• __pajÄ• _ti sattalokas
tattha sadevakavacanena paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, samÄ• rakavacanena
chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, sabrahmakavacanena brahmakÄ• yikÄ• dib
sassamaá¹‡abrÄ• hmaá¹‡ivacanena sÄ• sanassa paccatthikapaccÄ• mittasamaá¹‡abrÄ• h
samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca, pajÄ• vacanena satta
sadevamanussavacanena sammutidevasesamanussaggahaá¹‡aá¹ƒ veditabbaá¹ƒ. evamettl
dvÄ«hi pajÄ• vasena sattaloko gahitoti veditabbo.

aparo \Be II 38/ nayo --- sadevakaggahaá¹‡ena arÅ«pÄ• vacaraloko gahito, samÄ• rakagga
chakÄ• mÄ• vacaradevaloko, sabrahmakaggahaá¹‡ena rÅ«pÄ• vacarabrahmaloko, sassam
catuparisavasena, sammutidevehi vÄ• saha manussaloko, avasesasattaloko vÄ• .

apicettha sadevakavacanena ukkaá¹-á¹-hapariccheda to sabbassapi lokassa diá¹-á¹-hÄ• dij
sÄ• dheti. tato yesaá¹ƒ siyÄ• ``mÄ• ro mahÄ• nubhÄ• vo chakÄ• mÄ• vacarissaro vasavatt
diá¹-á¹-hÄ• diá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti, tesaá¹ƒ vimatiá¹ƒ vidhamanto ``samÄ• rakassÄ• â
siyÄ• ``brahmÄ• mahÄ• nubhÄ• vo ekaá¹…guliyÄ• ekasmiá¹ƒ cakkavÄ• á¸·asahasse Ä• l
dasahi aá¹…gulÄ«hi dasasu cakkavÄ• á¸·asahassesu Ä• lokaá¹ƒ pharati, anuttaraÃ±ca jhÄ
paá¹-isaá¹ƒvedeti, kiá¹ƒ tassÄ• pi diá¹-á¹-hÄ• diá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti, tesaá¹ƒ vimatiá¹
``sabrahmakassÄ• â€™â€™ ti Ä• ha. tato yesaá¹ƒ siyÄ• ``puthÅ« samaá¹‡abrÄ• hmaá¹‡Ä
kiá¹ƒ tesampi diá¹-á¹-hÄ• diá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti, tesaá¹ƒ vimatiá¹ƒ vidhamanto ``sass
pajÄ• yÄ• â€™â€™ ti Ä• ha. evaá¹ƒ ukkaá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-hÄ• dijÄ• nanabhÄ• vaá¹ƒ
avasesamanusse ca upÄ• dÄ• ya ukkaá¹-á¹-hapariccheda vasena sesasattalokassa diá¹-á¹-
pakÄ• seti. ayamettha anusandhikkamo. porÄ• á¹‡Ä• panÄ• hu --- __sadevakassÄ• _ti dev
avasesalokassa \Ee II 432/. __samÄ• rakassÄ• _ti mÄ• rena saddhiá¹ƒ avasesalokassa. __
saddhiá¹ƒ avasesalokassa. evaá¹ƒ sabbepi tibhavÅ«page satte tÄ«hÄ• kÄ• rehi tÄ«su pade
dvÄ«hÄ• kÄ• rehi pariyÄ• dÄ• tuá¹ƒ \Ne II 34/ __sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sa
evaá¹ƒ paÃ±cahi padehi tena tena Ä• kÄ• rena tedhÄ• tukameva pariyÄ• dinnaá¹ƒ hotÄ«ti.

__diá¹-á¹-ha_nti rÅ«pÄ• yatanaá¹ƒ. __suta_nti saddÄ• yatanaá¹ƒ. __muta_nti patvÄ• gahe
rasÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ. __viÃ±Ã±Ä• ta_nti sukhadukkhÄ• didhammÄ
pariyesitvÄ• vÄ• apariyesitvÄ• vÄ• pattaá¹ƒ. __pariyesita_nti pattaá¹ƒ vÄ• appattaá¹ƒ vÄ
__anuvicaritaá¹ƒ manasÄ• _ti cittena anusaÃ±caritaá¹ƒ. __sabbaá¹ƒ jÄ• nÄ• tÄ«_ti iminÄ•
aparimÄ• nÄ• su lokadhÄ• tÅ«su imassa \Be II 39/ sadevakassa lokassa ``nÄ«laá¹ƒ pÄ«taâ
rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhudvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacchati, ayaá¹ƒ satto imasmiá¹ƒ k
rÅ«pÄ• rammaá¹‡aá¹ƒ disvÄ• sumano vÄ• dummano vÄ• majjhatto vÄ• jÄ• toti taá¹ƒ sab
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• nÄ• ti. tathÄ• yaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su
``bherisaddo, mudiá¹…gasaddoâ€™â€™ tiÄ• di saddÄ• rammaá¹‡aá¹ƒ sotadvÄ• re Ä• pÄ•
tacagandhoâ€™â€™ tiÄ• di (Dhs 624-627) gandhÄ• rammaá¹‡aá¹ƒ ghÄ• nadvÄ• re Ä• pÄ•
khandharasoâ€™â€™ tiÄ• di (Dhs 628-631) rasÄ• rammaá¹‡aá¹ƒ jivhÄ• dvÄ• re Ä• pÄ• tha
mudukaâ€™â€™ ntiÄ• di (Dhs 647-650) pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yodhÄ• tubhedaá
kÄ• yadvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacchati, ayaá¹ƒ satto imasmiá¹ƒ khaá¹‡e imaá¹ƒ nÄ• ma p
phusitvÄ• sumano vÄ• dummano vÄ• majjhatto vÄ• jÄ• toti taá¹ƒ sabbaá¹ƒ tathÄ• gatass
jÄ• nÄ• ti. tathÄ• yaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su imassa sadevakassa lokassa su
dhammÄ• rammaá¹‡aá¹ƒ manodvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacchati, ayaá¹ƒ satto imasmiá¹ƒ
dhammÄ• rammaá¹‡aá¹ƒ vijÄ• nitvÄ• sumano vÄ• dummano vÄ• majjhatto vÄ• jÄ• toti ta

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• nÄ• ti. imassa pana mahÄ• janassa pariyesitvÄ• appatt
pattampi atthi. apariyesitvÄ• appattampi atthi, apariyesitvÄ• \Ee II 433/ pattampi atthi. sabb
tathÄ• gatassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena appattaá¹ƒ nÄ• ma natthÄ«ti.

<121> puna aparena pariyÄ• yena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡abhÄ• vasÄ• dhanatthaá¹ƒ _
__na tassa addiá¹-á¹-hamidhatthi kiÃ±cÄ«_ti tassa tathÄ• gatassa idha imasmiá¹ƒ tedhÄ• tu
paccuppannakÄ• le vÄ• paÃ±Ã±Ä• cakkhunÄ• addiá¹-á¹-haá¹ƒ nÄ• ma kiÃ±ci appamattak
__atthÄ«_ti idaá¹ƒ vattamÄ• nakÄ• likaá¹ƒ Ä• khyÄ• tapadaá¹ƒ. iminÄ• paccuppannakÄ• li
Ã±Ä• tabhÄ• vaá¹ƒ dasseti. gÄ• thÄ• bandhasukhatthaá¹ƒ panettha da-kÄ• ro saá¹ƒyutto. _
__atho_iti vacanopÄ• dÄ• ne nipÄ• to. __aviÃ±Ã±Ä• ta_nti atÄ«takÄ• likaá¹ƒ aviÃ±Ã±Ä• taá
dhammajÄ• taá¹ƒ. nÄ• hosÄ«ti pÄ• á¹-haseso. abyayabhÅ«tassa atthisaddassa gahaá¹‡e p
yujjatiyeva. iminÄ• atÄ«takÄ• likassa sabbadhammassa Ã±Ä• tabhÄ• vaá¹ƒ dasseti \Be II 4
anÄ• gatakÄ• likaá¹ƒ ajÄ• nitabbaá¹ƒ nÄ• ma dhammajÄ• taá¹ƒ na bhavissati, natthi vÄ• . i
sabbadhammassa Ã±Ä• tabhÄ• vaá¹ƒ dasseti. jÄ• nanakiriyÄ• visesanamattameva vÄ• ett
abhiÃ±Ã±Ä• si yadatthi neyya_nti ettha yaá¹ƒ tekÄ• likaá¹ƒ vÄ• kÄ• lavimuttaá¹ƒ vÄ• neyy
dhammajÄ• taá¹ƒ atthi, taá¹ƒ sabbaá¹ƒ tathÄ• gato abhiÃ±Ã±Ä• si adhikena sabbaÃ±Ã±uta
paá¹-ivijjhi. ettha atthisaddena tekÄ• likassa kÄ• lavimuttassa ca gahaá¹‡Ä• atthi-saddo ab
daá¹-á¹-habbo. __tathÄ• gato tena samantacakkhÅ«_ti kÄ• lavasena okÄ• savasena ca nip
pavattaá¹ƒ Ã±Ä• á¹‡acakkhu assÄ• ti samantacakkhu. tena yathÄ• vuttena kÄ• raá¹‡ena ta
sabbaÃ±Ã±Å«ti vuttaá¹ƒ hoti. imissÄ• gÄ• thÄ• ya puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• y
sÄ• dhitaá¹ƒ.

puna buddhaÃ±Ä• á¹‡Ä• naá¹ƒ visayavasena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dassetukÄ• n
kenaá¹-á¹-hena samantacakkhÅ«_tiÄ• dimÄ• ha. tattha gÄ• thÄ• ya __samantacakkhÅ«_ti
samantacakkhu, taá¹ƒ kenaá¹-á¹-hena samantacakkhÅ«ti attho. attho panassa __yÄ• vatÄ•
dukkhaá¹-á¹-ho_tiÄ• dÄ«hi vuttoyeva hoti. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±hi samantacakkhu
``samantacakkhu vuccati sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Nidd II dhotakamÄ• á¹‡a
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹-á¹-he vutte samantacakkhuá¹-á¹-ho vuttoyeva hotÄ«ti. buddh
__buddhaÃ±Ä• á¹‡Ä• ni. dukkhe Ã±Ä• á¹‡Ä• _dÄ«nipi hi sabbÄ• kÄ• rena buddhasseva bh
pana ekadesamatteneva pavattanti. __sÄ• vakasÄ• dhÄ• raá¹‡Ä• nÄ«_ti pana ekadesenÄ•
vuttaá¹ƒ. __sabbo Ã±Ä• to_ti sabbo Ã±Ä• á¹‡ena Ã±Ä• to. __aÃ±Ã±Ä• to dukkhaá¹-á¹-ho na
paá¹-isedhena vibhÄ• veti. __sabbo diá¹-á¹-ho_ti na kevalaá¹ƒ Ã±Ä• tamattoyeva, atha kho
viya kato. __sabbo vidito_ti na kevalaá¹ƒ diá¹-á¹-hamattoyeva, atha kho pÄ• kaá¹-o. __sabb
kevalaá¹ƒ viditoyeva, atha kho tattha Ã±Ä• á¹‡apaá¹-ilÄ• bhavasena paccakkhÄ«kato. __sa
kevalaá¹ƒ sacchikatoyeva, atha kho punappunaá¹ƒ yathÄ• ruci samudÄ• cÄ• ravasena phu
__Ã±Ä• to_ sabhÄ• valakkhaá¹‡avasena. __diá¹-á¹-ho_ sÄ• maÃ±Ã±alakkhaá¹‡avasena. _
__sacchikato_ paccupaá¹-á¹-hÄ• navasena \Be II 41/. __phassito_ padaá¹-á¹-hÄ• navasena
Ã±Ä• á¹‡uppÄ• davasena. diá¹-á¹-ho cakkhuppÄ• davasena. vidito paÃ±Ã±uppÄ• davasena

phassito Ä• lokuppÄ• davasena. ``yÄ• vatÄ• dukkhassa dukkhaá¹-á¹-ho, sabbo diá¹-á¹-ho,
natthÄ«â€™â€™ tiÄ• dinÄ• nayena ca ``yÄ• vatÄ• sadevakassa lokassa ... pe ... anuvicar
Ã±Ä• taá¹ƒ, aÃ±Ã±Ä• taá¹ƒ natthÄ«â€™â€™ tiÄ• dinÄ• nayena \Ne II 36/ ca vitthÄ• ro ved
vuttagÄ• thÄ• nigamanavasena puna vuttÄ• . taá¹ƒnigamaneyeva hi kate Ã±Ä• á¹‡anigama

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. diá¹-á¹-hikathÄ•

1. assÄ• dadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<122> idÄ• ni \Ne II 37/ \Ee II 435/ Ã±Ä• á¹‡akathÄ• nantaraá¹ƒ kathitÄ• ya diá¹-á¹-hikathÄ
anupubbaanuvaá¹‡á¹‡anÄ• anuppattÄ• . ayaÃ±hi diá¹-á¹-hikathÄ• Ã±Ä• á¹‡akathÄ• ya ka
samadhigatasammÄ• diá¹-á¹-hissa micchÄ• diá¹-á¹-himalavisodhanÄ• sukarÄ• hoti, samm
hotÄ«ti Ã±Ä• á¹‡akathÄ• nantaraá¹ƒ kathitÄ• . tattha __kÄ• diá¹-á¹-hÄ«_tiÄ• dikÄ• pucchÄ
abhinivesaparÄ• mÄ• so diá¹-á¹-hÄ«_tiÄ• dikaá¹ƒ pucchitapucchÄ• ya vissajjanaá¹ƒ. __kath
diá¹-á¹-hÄ«_tiÄ• diko vissajjitavissajjanassa vitthÄ• raniddeso, __sabbÄ• va tÄ• diá¹-á¹-hiyo
assÄ• dadiá¹-á¹-hiyo_tiÄ• dikÄ• diá¹-á¹-hisuttasaá¹ƒsandanÄ• ti evamime cattÄ• ro paricch
pucchÄ• paricchede tÄ• va __kÄ• diá¹-á¹-hÄ«_ti dhammapucchÄ• , sabhÄ• vapucchÄ• . __
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• nÄ«_ti hetupucchÄ• paccayapucchÄ• , kittakÄ• ni diá¹-á¹-hÄ«naá¹ƒ
__kati diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• nÄ«_ti samudÄ• cÄ• rapucchÄ• vikÄ• rapucchÄ• . diá¹
samudÄ• cÄ• ravasena cittaá¹ƒ pariyonandhantiyo uá¹-á¹-hahantÄ«ti diá¹-á¹-hipariyuá¹-á¹-h
nÄ• ma honti. __kati diá¹-á¹-hiyo_ti diá¹-á¹-hÄ«naá¹ƒ saá¹…khÄ• pucchÄ• gaá¹‡anÄ• pucc
diá¹-á¹-hÄ• bhinivesÄ• _ti vatthuppabhedavasena Ä• rammaá¹‡anÄ• nattavasena diá¹-á¹-hi
diá¹-á¹-hiyo eva hi taá¹ƒ taá¹ƒ vatthuá¹ƒ taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ abhinivisanti parÄ• m
diá¹-á¹-hiparÄ• mÄ• sÄ• ti vuccanti. __katamo diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• to_ti diá¹-á
paá¹-ipakkhapucchÄ• pahÄ• nÅ«pÄ• yapucchÄ• . diá¹-á¹-hikÄ• raá¹‡Ä• ni hi khandhÄ• dÄ
tÄ• saá¹ƒ kÄ• raá¹‡Ä• ni na hontÄ«ti tÄ• ni ca kÄ• raá¹‡Ä• ni samugghÄ• titÄ• ni nÄ• ma ho
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni sammÄ• bhusaá¹ƒ haÃ±Ã±anti etenÄ• ti diá¹-á¹-hiá¹-á¹-hÄ• nasa

idÄ• ni etÄ• saá¹ƒ channaá¹ƒ pucchÄ• naá¹ƒ __kÄ• diá¹-á¹-hÄ«_tiÄ• dÄ«ni cha vissajjanÄ
diá¹-á¹-hÄ«_ti vissajjetabbapucchÄ• . __abhinivesaparÄ• mÄ• so diá¹-á¹-hÄ«_ti vissajjanaá¹
\Ee II 436/ vatthusmiá¹ƒ niccÄ• divasena abhinivisati patiá¹-á¹-hahati daá¸·haá¹ƒ gaá¹‡hÄ• t
aniccÄ• diÄ• kÄ• raá¹ƒ atikkamitvÄ• niccantiÄ• divasena vattamÄ• no parato Ä• masati ga

atha vÄ• niccantiÄ• dikaá¹ƒ paraá¹ƒ uttamaá¹ƒ saccanti Ä• masati gaá¹‡hÄ• tÄ«ti parÄ• mA
ca so parÄ• mÄ• so cÄ• ti __abhinivesaparÄ• mÄ• so_. evaá¹ƒpakÄ• ro diá¹-á¹-hÄ«ti kiccat
vissajjeti. __tÄ«á¹‡i sata_nti tÄ«á¹‡i satÄ• ni, vacanavipallÄ• so kato. __katamo
diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• to_ti pucchaá¹ƒ anuddharitvÄ• va __sotÄ• pattimaggo
diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• to_ti vissajjanaá¹ƒ kataá¹ƒ.

<123> idÄ• ni __kathaá¹ƒ abhinivesaparÄ• mÄ• so_tiÄ• di vitthÄ• raniddeso. tattha __rÅ«p
rÅ«paá¹ƒ abhinivesaparÄ• mÄ• soti sambandho. __rÅ«pa_nti cettha rÅ«pupÄ• dÄ• nakkha
``etaá¹ƒ mamÄ• â€™â€™ ti abhinivesaparÄ• mÄ• so diá¹-á¹-hi, ``esohamasmÄ«â€™â€™ t
diá¹-á¹-hi, ``eso me attÄ• â€™â€™ ti abhinivesaparÄ• mÄ• so diá¹-á¹-hÄ«ti paccekaá¹ƒ yoje
sÄ• maÃ±Ã±avacanaá¹ƒ. teneva ``vedanaá¹ƒ etaá¹ƒ mama, saá¹…khÄ• re etaá¹ƒ mamÄ• â
ekavacanaÃ±ca kataá¹ƒ. esoti pana vattabbamapekkhitvÄ• pulliá¹…gekavacanaá¹ƒ kataá¹ƒ
taá¹‡hÄ• maÃ±Ã±anÄ• mÅ«likÄ• diá¹-á¹-hi. __esohamasmÄ«_ti mÄ• namaÃ±Ã±anÄ• mÅ«
diá¹-á¹-himaÃ±Ã±anÄ• eva. keci pana ``etaá¹ƒ mamÄ• ti mamaá¹ƒkÄ• rakappanÄ• , esoha
eso me attÄ• ti \Be II 43/ ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rakappito attÄ• bhinivesoti ca, tathÄ• y
taá¹‡hÄ• mÅ«laniveso mÄ• napaggÄ• ho, taá¹‡hÄ• mÅ«laniviá¹-á¹-ho mÄ• napaggahito, at
saá¹…khÄ• rÄ• naá¹ƒ dukkhalakkhaá¹‡Ä• dassanaá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ aniccalakkha
saá¹…khÄ• rÄ• naá¹ƒ tilakkhaá¹‡Ä• dassanahetuko attÄ• bhinivesoti ca, dukkhe asubhe ca
vipallÄ• sagatassa, anicce niccanti vipallÄ• sagatassa, catubbidhavipallÄ• sagatassa ca attA
pubbenivÄ• saÃ±Ä• á¹‡assa Ä• kÄ• rakappanÄ• , dibbacakkhuÃ±Ä• á¹‡assa anÄ• gatapaá
pubbantÄ• parantaidappaccayatÄ• paá¹-iccasamuppannesu \Ee II 437/ dhammesu kappani
nandiyÄ• atÄ«tamanvÄ• gameti, nandiyÄ• anÄ• gataá¹ƒ paá¹-ikaá¹…khati, paccuppannes
attÄ• bhinivesoti ca, pubbante aÃ±Ã±Ä• á¹‡ahetukÄ• diá¹-á¹-hi, aparante aÃ±Ã±Ä• á¹‡ahet
pubbantÄ• parante idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á¹‡ahetu
etesaá¹ƒ tiá¹‡á¹‡aá¹ƒ vacanÄ• naá¹ƒ atthaá¹ƒ vaá¹‡á¹‡ayanti.

diá¹-á¹-hiyo panettha paá¹-hamaá¹ƒ paÃ±cakkhandhavatthukÄ• . tato chaajjhattikabÄ• hirÄ
kÄ• yasamphassakÄ• yavedanÄ• kÄ• yasaÃ±Ã±Ä• kÄ• yacetanÄ• kÄ• yataá¹‡hÄ• kÄ• yav
dvattiá¹ƒsÄ• kÄ• ravatthukÄ• diá¹-á¹-hiyo vuttÄ• . dvattiá¹ƒsÄ• kÄ• resu ca yattha visuá¹ƒ a
tattha sakalasarÄ«rÄ• bhinivesavaseneva visuá¹ƒ abhiniveso viya katoti veditabbaá¹ƒ. tato
dvÄ• dasÄ• yatanaaá¹-á¹-hÄ• rasadhÄ• tuekÅ«navÄ«satiindriyavasena yojanÄ• katÄ• . tÄ«
na \Ne II 39/ yojitÄ• ni. na hi lokuttaravatthukÄ• diá¹-á¹-hiyo honti. sabbatthÄ• pi ca lokiyalo
dhammesu lokuttare á¹-hapetvÄ• lokiyÄ• eva gahetabbÄ• . anindriyabaddharÅ«paÃ±ca na
tedhÄ• tukavasena navavidhabhavavasena jhÄ• nabrahmavihÄ• rasamÄ• pattivasena paá¹
yojanÄ• katÄ• . jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ visuá¹ƒ gahaá¹‡e parihÄ• ro vuttanayo eva. sa
rÅ«pÄ• dikÄ• ni jarÄ• maraá¹‡antÄ• ni aá¹-á¹-hanavutisataá¹ƒ padÄ• ni bhavanti.

<124> diá¹-á¹-hiá¹-á¹-hÄ• nesu __khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• na_nti vÄ«sativatthukÄ•

sakkÄ• yadiá¹-á¹-hiyÄ• paÃ±cannaá¹ƒ khandhÄ• naá¹ƒyeva vatthuttÄ• ``ye hi keci, bhikkha
brÄ• hmaá¹‡Ä• vÄ• attÄ• naá¹ƒ samanupassamÄ• nÄ• samanupassanti, sabbe te paÃ±c
samanupassanti, etesaá¹ƒ vÄ• aÃ±Ã±ataraâ€™â€™ nti (SN b III 47) vuttattÄ• ca paÃ±cup
diá¹-á¹-hÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ. __avijjÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• na_nti avijjÄ• ya andhÄ«kat
diá¹-á¹-hiuppattito ``yÄ• yaá¹ƒ, bhante, diá¹-á¹-hi `asammÄ• sambuddhesu \Ee II 438/ samm
ayaá¹ƒ nu kho, bhante, diá¹-á¹-hi kiá¹ƒ paá¹-icca paÃ±Ã±Ä• yatÄ«ti? mahatÄ« kho esÄ• , ka
yadidaá¹ƒ avijjÄ• dhÄ• tu. hÄ«naá¹ƒ, kaccÄ• na, dhÄ• tuá¹ƒ paá¹-icca uppajjati hÄ«nÄ• sa
diá¹-á¹-hÄ«â€™â€™ ti (SN a II 97) vacanato ca avijjÄ• diá¹-á¹-hÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ. __
diá¹-á¹-hiá¹-á¹-hÄ• na_nti tena phassena phuá¹-á¹-hassa diá¹-á¹-hiuppattito ``ye te, bhikkhav
samaá¹‡abrÄ• hmaá¹‡Ä• pubbantakappikÄ• pubbantÄ• nudiá¹-á¹-hino pubbantaá¹ƒ Ä• rab
adhivuttipadÄ• ni abhivadanti, tadapi phassapaccayÄ• â€™â€™ ti (DN I 123) vacanato ca p
kÄ• raá¹‡aá¹ƒ. __saÃ±Ã±Ä• pi diá¹-á¹-hiá¹-á¹-hÄ• na_nti Ä• kÄ• ramattaggahaá¹‡ena ayÄ•
saÃ±Ã±Ä• ya ---

``yÄ• ni ca tÄ«á¹‡i yÄ• ni ca saá¹-á¹-hi, samaá¹‡appavÄ• dasitÄ• ni bhÅ«ripaÃ±Ã±a.

saÃ±Ã±akkharasaÃ±Ã±anissitÄ• ni, osaraá¹‡Ä• ni vineyya oghatamagÄ• â€™â€™ ti || (Sn

vacanato ``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€™â€™ ti (Sn 880; Nidd I 109) v
diá¹-á¹-hÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ. __vitakkopi diá¹-á¹-hiá¹-á¹-hÄ• na_nti Ä• kÄ• raparivitakke
---

``naheva \Ne II 40/ saccÄ• ni bahÅ«ni nÄ• nÄ• , aÃ±Ã±atra saÃ±Ã±Ä• ya niccÄ• ni loke.

takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hÅ«â€™â€

vacanato ca vitakko diá¹-á¹-hÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ. __ayonisomanasikÄ• ropi diá¹-á¹-hiá¹-
manasikÄ• rassa akusalÄ• naá¹ƒ asÄ• dhÄ• raá¹‡ahetuttÄ• ``tassevaá¹ƒ ayoniso manasika
diá¹-á¹-hÄ«naá¹ƒ aÃ±Ã±atarÄ• diá¹-á¹-hi uppajjatÄ«â€™â€™ ti (MN I 19) vacanato ca ayon
diá¹-á¹-hÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ \Be II 45/. __pÄ• pamittopi diá¹-á¹-hiá¹-á¹-hÄ• na_nti pÄ• pa
diá¹-á¹-hÄ• nugatiÄ• pajjanena diá¹-á¹-hiuppattito ``bÄ• hiraá¹ƒ, bhikkhave, aá¹…ganti karitv
ekaá¹…gampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahato anatthÄ• ya saá¹ƒvattati. yathayida
pÄ• pamittatÄ• â€™â€™ ti \Ee II 439/ (AN a I 110) vacanato ca pÄ• pamitto diá¹-á¹-hÄ«naá
__paratopi ghoso diá¹-á¹-hiá¹-á¹-hÄ• na_nti durakkhÄ• tadhammassavanena diá¹-á¹-hiuppat
hetÅ« dve paccayÄ• micchÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• ya parato ca ghoso ayoniso ca man
126) vacanato ca parato ghoso micchÄ• diá¹-á¹-hikato micchÄ• diá¹-á¹-hipaá¹-isaÃ±Ã±uttak
kÄ• raá¹‡aá¹ƒ.

idÄ• ni __diá¹-á¹-hiá¹-á¹-hÄ• na_nti padassa atthaá¹ƒ vivaranto __khandhÄ• hetu khandhÄ
khandhÄ• eva diá¹-á¹-hÄ«naá¹ƒ __upÄ• dÄ• ya, _ janakahetu ceva upatthambhakapaccay
__samuá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti samuá¹-á¹-hahanti uppajjanti etenÄ• ti samuá¹-á¹-hÄ• n
tena samuá¹-á¹-hÄ• naá¹-á¹-hena, diá¹-á¹-hikÄ• raá¹‡abhÄ• venÄ• ti attho.

<125> idÄ• ni kiccabhedena diá¹-á¹-hibhedaá¹ƒ dassento __katamÄ• ni aá¹-á¹-hÄ• rasa
diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• nÄ«_tiÄ• dimÄ• ha. tattha __yÄ• diá¹-á¹-hÄ«_ti idÄ• ni vuccan
aá¹-á¹-hÄ• rasannaá¹ƒ padÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ mÅ«lapadaá¹ƒ. yÄ• diá¹-á¹-hi, tad
diá¹-á¹-hi, tadeva diá¹-á¹-higahananti sabbehi sambandho kÄ• tabbo. ayÄ• thÄ• vadassanaa
tadeva diá¹-á¹-hÄ«su gataá¹ƒ dassanaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-hiantogadhattÄ• ti __diá¹-á
heá¹-á¹-hÄ• pissa attho vuttoyeva. dvinnaá¹ƒ antÄ• naá¹ƒ ekantagatattÄ• pi __diá¹-á¹-higata
diá¹-á¹-hi duratikkamanaá¹-á¹-hena __diá¹-á¹-higahanaá¹ƒ_ tiá¹‡agahanavanagahanapabba
sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena __diá¹-á¹-hikantÄ• raá¹ƒ_
corakantÄ• ravÄ• á¸·akantÄ• ranirudakakantÄ• radubbhikkhakantÄ• rÄ• viya. dhammasaá
``diá¹-á¹-hikantÄ• roâ€™â€™ ti sakaliá¹…geneva Ä• gataá¹ƒ. sammÄ• diá¹-á¹-hiyÄ• vinivijj
paá¹-ilomaá¹-á¹-hena ca __diá¹-á¹-hivisÅ«kaá¹ƒ_. micchÄ• dassanaÃ±hi uppajjamÄ• naá¹ƒ
vinivijjhati ceva vilometi ca. dhammasaá¹…gaá¹‡iyaá¹ƒ (Dhs 392, 1105) ``diá¹-á¹-hivisÅ«kÄ
II 41/ Ä• gataá¹ƒ. kadÄ• ci sassatassa, kadÄ• ci ucchedassa gahaá¹‡ato diá¹-á¹-hiyÄ• virÅ«
__diá¹-á¹-hivipphanditaá¹ƒ_. diá¹-á¹-higatiko hi ekasmiá¹ƒ patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti, ka
anussarati, kadÄ• ci ucchedaá¹ƒ. diá¹-á¹-hiyeva anatthe saá¹ƒyojetÄ«ti __diá¹-á¹-hisaÃ±Ã±c
diá¹-á¹-hiyeva antotudanaá¹-á¹-hena dunnÄ«haraá¹‡Ä«yaá¹-á¹-hena ca sallanti __diá¹-á¹-his
\Be II 46/. diá¹-á¹-hiyeva pÄ«á¸·Ä• karaá¹‡aá¹-á¹-hena sambÄ• dhoti __diá¹-á¹-hisambÄ• dh
mokkhÄ• varaá¹‡aá¹-á¹-hena palibodhoti __diá¹-á¹-hipalibodho_. diá¹-á¹-hiyeva dummocanÄ
bandhananti __diá¹-á¹-hibandhanaá¹ƒ_. diá¹-á¹-hiyeva duruttaraá¹-á¹-hena papÄ• toti __diá
diá¹-á¹-hiyeva thÄ• magataá¹-á¹-hena anusayoti __diá¹-á¹-hÄ• nusayo_. diá¹-á¹-hiyeva attÄ•
__diá¹-á¹-hisantÄ• po_. diá¹-á¹-hiyeva attÄ• naá¹ƒ anudahatÄ«ti __diá¹-á¹-hipariá¸·Ä• ho_. d
kilesakÄ• yaá¹ƒ ganthetÄ«ti __diá¹-á¹-higantho_. diá¹-á¹-hiyeva bhusaá¹ƒ Ä• diyatÄ«ti __diá
diá¹-á¹-hiyeva ``saccaâ€™â€™ ntiÄ• divasena abhinivisatÄ«ti __diá¹-á¹-hÄ• bhiniveso_. diá
paranti Ä• masati, parato vÄ• Ä• masatÄ«ti __diá¹-á¹-hiparÄ• mÄ• so_.

<126> idÄ• ni rÄ• sivasena soá¸·asa diá¹-á¹-hiyo uddisanto __katamÄ• soá¸·asa diá¹-á¹-hi
sukhasomanassasaá¹…khÄ• te assÄ• de diá¹-á¹-hi __assÄ• dadiá¹-á¹-hi_. attÄ• naá¹ƒ anug
__attÄ• nudiá¹-á¹-hi_. natthÄ«ti pavattattÄ• viparÄ«tÄ• diá¹-á¹-hi __micchÄ• diá¹-á¹-hi_. sa
santÄ« vÄ• kÄ• ye diá¹-á¹-hi __sakkÄ• yadiá¹-á¹-hi. kÄ• yo_ti cettha khandhapaÃ±cakaá¹ƒ
khandhapaÃ±cakasaá¹…khÄ• to sakkÄ• yo vatthu patiá¹-á¹-hÄ• etissÄ• ti __sakkÄ• yavatt
diá¹-á¹-hi __sassatadiá¹-á¹-hi_. ucchedoti pavattÄ• diá¹-á¹-hi __ucchedadiá¹-á¹-hi_. sassatÄ
gaá¹‡hÄ• tÄ«ti __antaggÄ• hikÄ• , _ antaggÄ• ho vÄ• assÄ• atthÄ«ti antaggÄ• hikÄ• . atÄ
anugatÄ• diá¹-á¹-hi __pubbantÄ• nudiá¹-á¹-hi_. anÄ• gatasaá¹…khÄ• taá¹ƒ aparantaá¹ƒ an

__aparantÄ• nudiá¹-á¹-hi_. anatthe saá¹ƒyojetÄ«ti __saÃ±Ã±ojanikÄ• _. ahaá¹…kÄ• ravase
diá¹-á¹-hiyÄ• mÅ«labhÅ«tena vinibandhÄ• ghaá¹-itÄ• uppÄ• ditÄ• diá¹-á¹-hi __ahanti mÄ•
diá¹-á¹-hi_. tathÄ• mamaá¹…kÄ• ravasena mamanti uppannena mÄ• nena vinibandhÄ• dia
mÄ• navinibandhÄ• diá¹-á¹-hi_. attano vadanaá¹ƒ kathanaá¹ƒ attavÄ• do, tena paá¹-isaÃ±Ã
__attavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi_. attÄ• naá¹ƒ lokoti vadanaá¹ƒ kathanaá¹ƒ lokavÄ
paá¹-isaÃ±Ã±uttÄ• diá¹-á¹-hi __lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi_. bhavo vuccati sas
uppajjanadiá¹-á¹-hi __bhavadiá¹-á¹-hi_. vibhavo vuccati ucchedo, ucchedavasena uppajjana
__vibhavadiá¹-á¹-hi_.

127-128__._ idÄ• ni \Ee II 441/ tÄ«á¹‡i sataá¹ƒ diá¹-á¹-hÄ• bhinivese niddisitukÄ• mo __kat
diá¹-á¹-hÄ• bhinivesÄ• _ti pucchitvÄ• te avissajjetvÄ• va visuá¹ƒ visuá¹ƒ abhinivesavissajja
vissajjetukÄ• mo __assÄ• dadiá¹-á¹-hiyÄ• , katihÄ• kÄ• rehi_ \Be II 47/ __abhiniveso hotÄ«_
soá¸·asannaá¹ƒ diá¹-á¹-hÄ«naá¹ƒ abhinivesÄ• kÄ• ragaá¹‡anaá¹ƒ pucchitvÄ• puna __assÄ
paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi abhiniveso hotÄ«_ti tÄ• saá¹ƒ soá¸·asannaá¹ƒ diá¹-á¹-hÄ«na
abhinivesÄ• kÄ• ragaá¹‡anaá¹ƒ vissajjetvÄ• puna tÄ• ni gaá¹‡anÄ• ni vissajjento __assÄ•
paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi abhiniveso_ \Ne II 42/ __hotÄ«_tiÄ• dimÄ• ha. tattha __rÅ«p
rÅ«pakkhandhaá¹ƒ paá¹-icca. __uppajjati sukhaá¹ƒ somanassa_nti ``ayaá¹ƒ me kÄ• yo Ä«d
rÅ«pasampadaá¹ƒ nissÄ• ya gehasitaá¹ƒ rÄ• gasampayuttaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ up
vuttenaá¹-á¹-hena sukhaÃ±ca somanassaÃ±ca. taá¹ƒyeva __rÅ«passa assÄ• do_ti rÅ«pani
sukhaá¹ƒ taá¹‡hÄ• vasena assÄ• dÄ«yati upabhuÃ±jÄ«yatÄ«ti assÄ• do. __abhinivesaparÄ
assÄ• do sassatoti vÄ• ucchijjissatÄ«ti vÄ• sassataá¹ƒ vÄ• ucchijjamÄ• naá¹ƒ vÄ• attÄ• n
vÄ• abhinivesaparÄ• mÄ• so hoti. tasmÄ• yÄ• ca diá¹-á¹-hi yo ca assÄ• doti assÄ• dassa
assÄ• daá¹ƒ vinÄ• sÄ• diá¹-á¹-hi na hotÄ«ti katvÄ• ubhayampi samuccitaá¹ƒ. __assÄ• da
pavattÄ• diá¹-á¹-hÄ«ti vuttaá¹ƒ hoti.

idÄ• ni nÄ• nÄ• suttehi saá¹ƒsandetvÄ• micchÄ• diá¹-á¹-hiá¹ƒ micchÄ• diá¹-á¹-hikaÃ±ca ga
__assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hÄ«_tiÄ• dimÄ• ha. tattha __diá¹-á¹-hivipattÄ«_ti
sammÄ• diá¹-á¹-hivinÄ• sakamicchÄ• diá¹-á¹-hisaá¹…khÄ• tadiá¹-á¹-hiyÄ• vipatti. __diá¹-á¹
vinaá¹-á¹-hÄ• sammÄ• diá¹-á¹-hi assÄ• ti diá¹-á¹-hivipanno, vipannadiá¹-á¹-hÄ«ti vuttaá¹ƒ h
micchÄ• diá¹-á¹-hiyÄ• vÄ• vipanno vinaá¹-á¹-hoti diá¹-á¹-hivipanno. __na sevitabbo_ upasa
bhajitabbo_ cittena. __na payirupÄ• sitabbo_ upasaá¹…kamitvÄ• nisÄ«danena. __taá¹ƒ kis
sevanÄ• dikaá¹ƒ kena kÄ• raá¹‡ena na kÄ• tabbaâ€™â€™ nti tassa kÄ• raá¹‡apucchÄ• . _
kÄ• raá¹‡avissajjanaá¹ƒ. yasmÄ• assa puggalassa diá¹-á¹-hi pÄ• pikÄ• , tasmÄ• taá¹ƒ sev
attho. __diá¹-á¹-hiyÄ• rÄ• go_ti ``sundarÄ• me diá¹-á¹-hÄ«â€™â€™ ti diá¹-á¹-hiá¹ƒ Ä• rabb
uppajjanarÄ• go \Ee II 442/. __diá¹-á¹-hirÄ• garatto_ti tena diá¹-á¹-hirÄ• gena raá¹…gena ra
ratto. __na mahapphala_nti vipÄ• kaphalena. __na mahÄ• nisaá¹ƒsa_nti nissandaphalena.

__purisapuggalassÄ• _ti purisasaá¹…khÄ• tassa puggalassa. lokiyavohÄ• rena hi puri vuc

purismiá¹ƒ seti pavattatÄ«ti puriso, puá¹ƒ vuccati \Be II 48/ nirayo, taá¹ƒ puá¹ƒ galati gaccha
yebhuyyena hi sattÄ• sugatito cutÄ• duggatiyaá¹ƒyeva nibbattanti. __taá¹ƒ kissa hetÅ«_ti t
mahapphalattaá¹ƒ kena kÄ• raá¹‡ena hoti. __diá¹-á¹-hi hissa pÄ• pikÄ• _ti yasmÄ• assa pu
pÄ• pikÄ• , tasmÄ• na mahapphalaá¹ƒ hotÄ«ti attho. __dveva gatiyo_ti paÃ±casu gatÄ«su
vipajjamÄ• nÄ• ya diá¹-á¹-hiyÄ• __nirayo_. sampajjamÄ• nÄ• ya __tiracchÄ• nayoni. yaÃ±c
sakaliá¹…gadhÄ• raá¹‡apaá¹-ipadÄ• nuyogaabhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammÄ
vacÄ«kamma_nti sakasamayapariyÄ• puá¹‡anasajjhÄ• yanadesanÄ• samÄ• dapanÄ• di va
idhalokacintÄ• paá¹-isaá¹ƒyuttaÃ±ca \Ne II 43/ paralokacintÄ• paá¹-isaá¹ƒyuttaÃ±ca
katÄ• katacintÄ• paá¹-isaá¹ƒyuttaÃ±ca manokammaá¹ƒ. tiá¹‡akaá¹-á¹-hadhaÃ±Ã±abÄ«jesu
dÄ• nÄ• nuppadÄ• napaá¹-iggahaá¹‡aparibhogesu ca kÄ• yavacÄ«manokammÄ• ni. __yat
diá¹-á¹-hi, tassÄ• nurÅ«paá¹ƒ. __samatta_nti paripuá¹‡á¹‡aá¹ƒ. __samÄ• dinna_nti gahitaá

aá¹-á¹-hakathÄ• yaá¹ƒ pana vuttaá¹ƒ --- tadetaá¹ƒ yathÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitakÄ• yakam
diá¹-á¹-hisahajÄ• takÄ• yakammaá¹ƒ, diá¹-á¹-hÄ• nulomikakÄ• yakammanti tividhaá¹ƒ hoti.
adinnaá¹ƒ Ä• diyato micchÄ• carato natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• g
diá¹-á¹-hikassa sato pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• namicchÄ• cÄ• rasaá¹…khÄ• taá¹ƒ kÄ•
__yathÄ• diá¹-á¹-hiyaá¹ƒ á¹-hitakÄ• yakammaá¹ƒ_ nÄ• ma. ``pÄ• á¹‡aá¹ƒ hanato adinnaá¹ƒ
natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamoâ€™â€™ ti yaá¹ƒ imÄ• ya diá¹-
sahajÄ• taá¹ƒ kÄ• yakammaá¹ƒ, idaá¹ƒ __diá¹-á¹-hisahajÄ• takÄ• yakammaá¹ƒ_ nÄ• ma. ta
samÄ• dinnaá¹ƒ gahitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ __diá¹-á¹-hÄ• nulomikakÄ• yakammaá¹ƒ_ n
\Ee II 443/ eseva nayo. ettha pana musÄ• bhaá¹‡ato pisuá¹‡aá¹ƒ bhaá¹‡ato pharusaá¹ƒ bh
palapato abhijjhÄ• luno byÄ• pannacittassa micchÄ• diá¹-á¹-hikassa sato natthi tatonidÄ• na
pÄ• passa Ä• gamoti yojanÄ• kÄ• tabbÄ• . liá¹…gadhÄ• raá¹‡Ä• dipariyÄ• puá¹‡anÄ• dilok
sundaro.

cetanÄ• dÄ«su diá¹-á¹-hisahajÄ• tÄ• cetanÄ• __cetanÄ• _ nÄ• ma. diá¹-á¹-hisahajÄ• tÄ•
nÄ• ma. cetanÄ• patthanÄ• naá¹ƒ vasena cittaá¹-á¹-hapanÄ• __paá¹‡idhi_ nÄ• ma. tehi pa
phassÄ• dayo saá¹…khÄ• rakkhandhapariyÄ• pannÄ• dhammÄ• \Be II 49/ __saá¹…khÄ•
__aniá¹-á¹-hÄ• yÄ• _tiÄ• dÄ«hi dukkhameva vuttaá¹ƒ. dukkhaÃ±hi sukhakÄ• mehi sattehi n
__aniá¹-á¹-haá¹ƒ_. appiyattÄ• __akantaá¹ƒ_. manassa avaá¸• á¸• hanato, manasi avisappa
Ä• yatiá¹ƒ abhaddatÄ• ya __ahitaá¹ƒ_. pÄ«á¸·anato __dukkha_nti. __taá¹ƒ kissa hetÅ«_ti ta
saá¹ƒvattanaá¹ƒ kena kÄ• raá¹‡ena hotÄ«ti attho. idÄ• nissa kÄ• raá¹‡aá¹ƒ __diá¹-á¹-hi hiss
tassa puggalassa diá¹-á¹-hi pÄ• pikÄ• lÄ• makÄ• , tasmÄ• evaá¹ƒ saá¹ƒvattatÄ«ti attho. __
nikkhitta_nti udakena tintÄ• ya bhÅ«miyÄ• ropitaá¹ƒ. __pathavÄ«rasaá¹ƒ Ä• porasa_nti tas
pathaviyÄ• ca sampadaá¹ƒ Ä• passa ca sampadaá¹ƒ. bÄ«janikkhittaá¹-á¹-hÄ• ne hi na sab
ca bÄ«jaá¹ƒ phalaá¹ƒ gaá¹‡hÄ• peti. yo pana tesaá¹ƒ padeso bÄ«jaá¹ƒ phusati, soyeva bÄ«
gaá¹‡hÄ• peti. tasmÄ• bÄ«japosanÄ• ya paccayabhÅ«toyeva so padeso pathavÄ«raso Ä•
rasasaddassa hi sampatti ca attho. yathÄ• ha ``kiccasampattiatthena raso nÄ• ma pavuccat

``suraso gandhabboâ€™â€™ ti vutte susampanno gandhabboti attho Ã±Ä• yati. __upÄ• diy
padeso paccayo hoti, taá¹ƒ paccayaá¹ƒ labhamÄ• naá¹ƒ bÄ«jaá¹ƒ taá¹ƒ \Ne II 44/ gaá¹‡hÄ•
ta_nti sabbaá¹ƒ taá¹ƒ rasajÄ• taá¹ƒ. __tittakattÄ• yÄ• _ti so pathavÄ«raso Ä• poraso ca atitt
tittakaá¹ƒ bÄ«jaá¹ƒ nissÄ• ya \Ee II 444/ nimbarukkhÄ• dÄ«naá¹ƒ tesaá¹ƒ phalÄ• naÃ±ca tit
saá¹ƒvattati. __kaá¹-ukattÄ• yÄ• _ti idaá¹ƒ purimasseva vevacanaá¹ƒ.

``vaá¹‡á¹‡agandharasÅ«peto, amboyaá¹ƒ ahuvÄ• pure.

tameva pÅ«jaá¹ƒ labhamÄ• no, kenambo kaá¹-ukapphaloâ€™â€™ ti || (J I 2.71) ---

Ä• gataá¹-á¹-hÄ• ne viya hi idhÄ• pi tittakameva appiyaá¹-á¹-hena kaá¹-ukanti veditabbaá¹ƒ.
amadhurabhÄ• vÄ• ya. asÄ• duttÄ• yÄ• tipi pÄ• á¹-ho, asÄ• dubhÄ• vÄ• yÄ• ti attho. __sÄ•
hissÄ• _ti assa nimbÄ• dikassa bÄ«jaá¹ƒ. __evameva_nti evaá¹ƒ evaá¹ƒ. yasmÄ• sukhÄ•
tasmÄ• micchÄ• diá¹-á¹-hiyÄ• dukkhavedanÄ• vasena Ä• dÄ«navo dassitoti. puna aá¹-á¹-h
Ä• dÄ«navaá¹ƒ dassetuá¹ƒ __assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hÄ«_tiÄ• dimÄ• ha. taá¹ƒ
aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi pariyuá¹-á¹-hitacittassa saÃ±Ã±ogo_ti diá¹-á¹-hiyÄ• eva saá¹ƒ
dasseti.

<129> yasmÄ• \Be II 50/ pana diá¹-á¹-hibhÅ«tÄ• nipi saÃ±Ã±ojanÄ• ni atthi adiá¹-á¹-hibhÅ
pabhedaá¹ƒ dassento __atthi saÃ±Ã±ojanÄ• ni cevÄ• _tiÄ• dimÄ• ha. tattha yasmÄ• kÄ• m
__anunayasaÃ±Ã±ojana_nti Ä• gataá¹-á¹-hÄ• nampi atthi, tasmÄ• anunayasaÃ±Ã±ojanant
kÄ• marÄ• gabhÄ• vaá¹ƒ appatvÄ• pavattaá¹ƒ lobhaá¹ƒ sandhÄ• ya etaá¹ƒ vuttanti veditab
sesakhandhÄ• yatanÄ• dimÅ«lakesupi vÄ• resu iminÄ• va nayena attho veditabbo. vedanÄ
vedanÄ• pariyosÄ• nÄ• eva desanÄ• katÄ• . saÃ±Ã±Ä• dayo na gahitÄ• . __imehi paÃ±ca
paÃ±cakkhandhÄ• ajjhattikÄ• yatanÄ• dÄ«ni paÃ±ca chakkÄ• ni cÄ• ti imÄ• ni paÃ±catiá¹ƒ
uppannaassÄ• dÄ• rammaá¹‡avasena paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi.

assÄ• dadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. attÄ• nudiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<130> attÄ• nudiá¹-á¹-hiyaá¹ƒ \Ne II 45/ \Ee II 445/ __assutavÄ• puthujjano_ti Ä• gamÄ• d
assutavÄ• iti. yassa hi khandhadhÄ• tuÄ• yatanasaccapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• nÄ•
uggahaparipucchÄ• vinicchayavirahitattÄ• attÄ• nudiá¹-á¹-hipaá¹-isedhakaro neva Ä• gamo
adhigantabbassa anadhigatattÄ• na ca adhigamo atthi, so Ä• gamÄ• dhigamÄ• naá¹ƒ abhÄ
__suta_nti hi buddhavacanÄ• gamo ca sutaphalattÄ• hetuvohÄ• ravasena adhigamo ca, ta
sutavÄ• , na sutavÄ• assutavÄ• . svÄ• yaá¹ƒ ---

puthÅ«naá¹ƒ jananÄ• dÄ«hi, kÄ• raá¹‡ehi puthujjano.

puthujjanantogadhattÄ• , puthuvÄ• yaá¹ƒ jano iti ||

so hi puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi
``puthu kilese janentÄ«ti puthujjanÄ• , puthu avihatasakkÄ• yadiá¹-á¹-hikÄ• ti puthujjanÄ• , p
mukhullokikÄ• ti puthujjanÄ• , puthu sabbagatÄ«hi avuá¹-á¹-hitÄ• ti puthujjanÄ• , puthu nÄ•
abhisaá¹…kharontÄ«ti puthujjanÄ• , puthu nÄ• nÄ• oghehi vuyhantÄ«ti puthujjanÄ• , puthu
nÄ• nÄ• santÄ• pehi santappentÄ«ti puthujjanÄ• , puthu nÄ• nÄ• pariá¸·Ä• hehi paridayhan
paÃ±casu kÄ• maguá¹‡esu rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• laggÄ• lagg
puthujjanÄ• , puthu paÃ±cahi nÄ«varaá¹‡ehi Ä• vutÄ• nivutÄ• ovutÄ• pihitÄ• paá¹-icchan
puthujjanÄ• â€™â€™ ti (Nidd I 94). puthÅ«naá¹ƒ vÄ• gaá¹‡anapathamatÄ«tÄ• naá¹ƒ ariya
nÄ«cadhammasamudÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antogadhattÄ• pi puthujjanÄ• , puthu vÄ
saá¹…khaá¹ƒ \Ee II 446/ gato visaá¹ƒsaá¹-á¹-ho sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janotipi
evametehi ``assutavÄ• puthujjanoâ€™â€™ ti dvÄ«hi padehi ye te ---

``duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || ---

dve puthujjanÄ• vuttÄ• , tesu andhaputhujjano vutto hotÄ«ti veditabbo.

__ariyÄ• naá¹ƒ_ \Ne II 46/ __adassÄ• vÄ«_tiÄ• dÄ«su __ariyÄ• _ti Ä• rakattÄ• kilesehi, ar
iriyanato, sadevakena ca lokena araá¹‡Ä«yato buddhÄ• ca paccekabuddhÄ• ca buddhasÄ
eva vÄ• idha ariyÄ• . yathÄ• ha --- ``sadevake, bhikkhave, loke ... pe ... tathÄ• gato ariyoti
(SN c V 1098).

__sappurisÄ• _ti ettha pana paccekabuddhÄ• tathÄ• gatasÄ• vakÄ• ca ``sappurisÄ• â€™
lokuttaraguá¹‡ayogena sobhanÄ• purisÄ• ti sappurisÄ• . sabbeyeva vÄ• ete dvedhÄ• pi vu
ca sappurisÄ• ca paccekabuddhÄ• buddhasÄ• vakÄ• pi. yathÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro, kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukhitassa sakkacca karoti kiccaá¹ƒ, tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadantÄ«â€™â€™ ti || (

ettha hi ``kataÃ±Ã±Å« katavedi dhÄ«roâ€™â€™ ti paccekasambuddho vutto, ``kalyÄ• á¹‡a
cÄ• â€™â€™ ti buddhasÄ• vako, ``dukhitassa sakkacca karoti kiccaâ€™â€™ nti sammÄ• s
ariyÄ• naá¹ƒ adassanasÄ«lo \Be II 52/, na ca dassane sÄ• dhukÄ• rÄ«, so ``ariyÄ• naá¹ƒ a

veditabbo. so ca cakkhunÄ• adassÄ• vÄ« Ã±Ä• á¹‡ena adassÄ• vÄ«ti duvidho. tesu Ã±Ä•
idhÄ• dhippeto. maá¹ƒsacakkhunÄ• hi dibbacakkhunÄ• vÄ• ariyÄ• diá¹-á¹-hÄ• pi adiá¹-á¹
cakkhÅ«naá¹ƒ vaá¹‡á¹‡amattagahaá¹‡ato na ariyabhÄ• vagocarato. soá¹‡asiá¹…gÄ• lÄ• d
passanti, na ca te ariyÄ• naá¹ƒ dassÄ• vino, tasmÄ• cakkhunÄ• dassanaá¹ƒ na dassanaá
dassanaá¹ƒ. yathÄ• ha --- ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kho, va
passati, so maá¹ƒ passatÄ«â€™â€™ ti (SN b III 87). tasmÄ• cakkhunÄ• passantopi Ã±Ä•
diá¹-á¹-haá¹ƒ aniccÄ• dilakkhaá¹‡aá¹ƒ apassanto ariyÄ• dhigataÃ±ca dhammaá¹ƒ anadhiga
ariyakaradhammÄ• naá¹ƒ ariyabhÄ• vassa ca adiá¹-á¹-hattÄ• ``ariyÄ• naá¹ƒ adassÄ• vÄ«â

__ariyadhammassa akovido_ti satipaá¹-á¹-hÄ• nÄ• dibhede ariyadhamme akusalo. __ariya
pana ---

duvidho \Ne II 47/ vinayo nÄ• ma, ekamekettha paÃ±cadhÄ• .

abhÄ• vato tassa ayaá¹ƒ, ``avinÄ«toâ€™â€™ ti vuccati ||

ayaÃ±hi saá¹ƒvaravinayo pahÄ• navinayoti duvidho vinayo. ettha ca duvidhepi vinaye ekan
bhijjati. __saá¹ƒvaravinayo_pi hi sÄ«lasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khant
vÄ«riyasaá¹ƒvaroti paÃ±cavidho. __pahÄ• navinayo_pi tadaá¹…gappahÄ• naá¹ƒ, vikkhamb
samucchedappahÄ• naá¹ƒ, paá¹-ippassaddhippahÄ• naá¹ƒ, nissaraá¹‡appahÄ• nanti paÃ±

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) ayaá
``rakkhati cakkhundriyaá¹ƒ cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (DN I 213; M
a III 16) ayaá¹ƒ __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ•)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041; Nidd
ajitamÄ• á¹‡avapucchÄ• niddesa 4) ---

ayaá¹ƒ \Be II 53/ __Ã±Ä• á¹‡asaá¹ƒvaro_. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ ti (
58) ayaá¹ƒ __khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™
VI 58) ayaá¹ƒ __vÄ«riyasaá¹ƒvaro_. sabbopi cÄ• yaá¹ƒ saá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvar
vinetabbÄ• naÃ±ca \Ee II 448/ kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato ``saá¹ƒvaroâ€™
``vinayoâ€™â€™ ti vuccati. evaá¹ƒ tÄ• va saá¹ƒvaravinayo paÃ±cadhÄ• bhijjatÄ«ti veditab

tathÄ• yaá¹ƒ nÄ• marÅ«paricchedÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡esu paá¹-ipakkhabhÄ•
tena tena vipassanÄ• Ã±Ä• á¹‡ena tassa tassa anatthassa pahÄ• naá¹ƒ, seyyathidaá¹ƒ --- n
sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, kaá¹…khÄ
kathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasammasanena ``ahaá¹ƒ mamÄ• â€™â€™ ti gÄ• hassa
maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá¹-á¹-hiyÄ• , vayadassanena sassatadiá¹-á
sabhaye abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassanena assÄ• dasaÃ±Ã±Ä• ya, nibbidÄ• nup
muÃ±citukamyatÄ• Ã±Ä• á¹‡ena amuÃ±citukamyatÄ• ya, upekkhÄ• Ã±Ä• á¹‡ena anupekkh
dhammaá¹-á¹-hitiyaá¹ƒ \Ne II 48/ nibbÄ• ne ca paá¹-ilomabhÄ• vassa, gotrabhunÄ• saá¹…k
pahÄ• naá¹ƒ, etaá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ_ nÄ• ma.

yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹‡ato ghaá¹
udakapiá¹-á¹-he sevÄ• lassa tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ
__vikkhambhanappahÄ• naá¹ƒ_ nÄ• ma. yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ
santÄ• ne ``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277; Vibh 628)
samudayapakkhikassa kilesaggaá¹‡assa accantaappavattibhÄ• vena pahÄ• naá¹ƒ, idaá¹ƒ _
nÄ• ma. yaá¹ƒ pana phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, idaá¹ƒ __paá¹-ip
nÄ• ma. yaá¹ƒ sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ
__nissaraá¹‡appahÄ• naá¹ƒ_ nÄ• ma. sabbampi cetaá¹ƒ pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹
vinayanaá¹-á¹-hena vinayo, tasmÄ• ``pahÄ• navinayoâ€™â€™ ti vuccati, taá¹ƒtaá¹ƒpahÄ•
vinayassa sambhavatopetaá¹ƒ ``pahÄ• navinayoâ€™â€™ ti vuccati. evaá¹ƒ pahÄ• navinayo
veditabbo.

evamayaá¹ƒ \Ee II 449/ \Be II 54/ saá¹…khepato duvidho, pabhedato ca dasavidho vinayo h
pahÄ• tabbassa ca appahÄ«nattÄ• yasmÄ• etassa assutavato puthujjanassa natthi, tasmÄ
``avinÄ«toâ€™â€™ ti vuccatÄ«ti. esa nayo __sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadha
sappurisadhamme avinÄ«to_ti etthÄ• pi. ninnÄ• nÄ• kÄ• raá¹‡aÃ±hi etaá¹ƒ atthato. yathÄ•
teva te sappurisÄ• . yeva te sappurisÄ• , teva te ariyÄ• . yova so ariyÄ• naá¹ƒ dhammo, sov
dhammo. yova so sappurisÄ• naá¹ƒ dhammo, sova so ariyÄ• naá¹ƒ dhammo. yeva te ariyav
sappurisavinayÄ• . yeva te sappurisavinayÄ• , teva te ariyavinayÄ• . ariyeti vÄ• sappuriseti
vÄ• sappurisadhammeti vÄ• , ariyavinayeti vÄ• sappurisavinayeti vÄ• esese eke ekaá¹-á¹
tajjÄ• te taÃ±Ã±evÄ• â€™â€™ ti.

kasmÄ• pana thero __attÄ• nudiá¹-á¹-hiyÄ• katamehi vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso
avissajjetvÄ• va ``idha assutavÄ• puthujjanoâ€™â€™ ti evaá¹ƒ puthujjanaá¹ƒ niddisÄ«ti?
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya taá¹ƒ atthaá¹ƒ Ä• vikÄ• tuá¹ƒ paá¹-hamaá¹ƒ puth
veditabbaá¹ƒ.

<131> evaá¹ƒ puthujjanaá¹ƒ niddisitvÄ• idÄ• ni abhinivesuddesaá¹ƒ dassento __rÅ«paá¹ƒ

samanupassatÄ«_tiÄ• dimÄ• ha \Ne II 49/. tattha __rÅ«paá¹ƒ attato samanupassatÄ«_ti rÅ«
kasiá¹‡arÅ«paÃ±ca ``attÄ• â€™â€™ ti diá¹-á¹-hipassanÄ• ya samanupassati. niddese pana
abhiniveso paÃ±cakkhandhÄ• dhikÄ• rattÄ• pÄ• kaá¹-oti taá¹ƒ avatvÄ• kasiá¹‡arÅ«pamev
sÄ• maÃ±Ã±avasena vuttanti veditabbaá¹ƒ. __rÅ«pavantaá¹ƒ vÄ• attÄ• na_nti arÅ«paá¹ƒ `
taá¹ƒ attÄ• naá¹ƒ rÅ«pavantaá¹ƒ samanupassati. __attani vÄ• rÅ«pa_nti arÅ«pameva ``att
tasmiá¹ƒ attani rÅ«paá¹ƒ samanupassati. __rÅ«pasmiá¹ƒ vÄ• attÄ• na_nti arÅ«pameva ``a
taá¹ƒ attÄ• naá¹ƒ rÅ«pasmiá¹ƒ samanupassati.

tattha \Ee II 450/ __rÅ«paá¹ƒ attato samanupassatÄ«_ti suddharÅ«pameva ``attÄ• â€™â€
__rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ, ved
samanupassati, saÃ±Ã±aá¹ƒ, saá¹…khÄ• re, viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«_ti i
arÅ«paá¹ƒ ``attÄ• â€™â€™ ti kathitaá¹ƒ. __vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ•
attÄ• na_nti evaá¹ƒ catÅ«su khandhesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ \Be II 55/ vasena dvÄ• da
rÅ«pÄ• rÅ«pamissako attÄ• kathito. tÄ• pana vÄ«satipi diá¹-á¹-hiyo maggÄ• varaá¹‡Ä• , n
sotÄ• pattimaggavajjhÄ• .

idÄ• ni taá¹ƒ niddisanto __kathaá¹ƒ rÅ«pa_ntiÄ• dimÄ• ha. tattha __pathavÄ«kasiá¹‡a_nti
nissÄ• ya uppÄ• ditaá¹ƒ paá¹-ibhÄ• ganimittasaá¹…khÄ• taá¹ƒ sakalapharaá¹‡avasena pat
attÄ• nameva sandhÄ• ya gaá¹‡hÄ• ti. __atta_nti attÄ• naá¹ƒ. __advaya_nti ekameva. __te
telayuttassa padÄ«passa. __jhÄ• yato_ti jalato. __yÄ• acci, so vaá¹‡á¹‡o_tiÄ• di acciá¹ƒ m
abhÄ• vato vuttaá¹ƒ. __yÄ• ca diá¹-á¹-hi yaÃ±ca vatthÅ«_ti tadubhayaá¹ƒ ekato katvÄ• rÅ«
attÄ• nudiá¹-á¹-hi vuccatÄ«ti attho.

__Ä• pokasiá¹‡Ä• _dÄ«ni Ä• pÄ• dÄ«ni nissÄ• ya uppÄ• ditakasiá¹‡animittÄ• neva. paricc
rÅ«pajjhÄ• nassa Ä• rammaá¹‡aá¹ƒ hontampi Ä• kÄ• sakasiá¹‡anti vuccamÄ• ne arÅ«pajjh
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sena saá¹ƒkiá¹‡á¹‡aá¹ƒ hotÄ«ti na gahitanti veditabbaá¹ƒ. rÅ«p
viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ na gahetabbamevÄ• ti. __idhekacco vedanaá¹ƒ saÃ±Ã±aá¹ƒ saá
attato samanupassatÄ«_ti cattÄ• ro khandhe abhinditvÄ• ekato gahaá¹‡avasena vuttaá¹ƒ.
visuá¹ƒ visuá¹ƒ karaá¹‡e asamatthattÄ• sabbe ekato katvÄ• ``attÄ• â€™â€™ ti gaá¹‡hÄ• t
rÅ«pavÄ• _ti ettha sarÄ«rarÅ«pampi kasiá¹‡arÅ«pampi labbhati. __chÄ• yÄ• sampanno_ti
aviraá¸·o. __tamenÄ• _ti ettha ena-saddo nipÄ• tamattaá¹ƒ, tametanti vÄ• attho. __chÄ• yÄ
vijjamÄ• nacchÄ• yo \Ne II 50/. rÅ«paá¹ƒ attÄ• ti \Ee II 451/ aggahitepi rÅ«paá¹ƒ amuÃ±citv
uppannattÄ• __rÅ«pavatthukÄ• _ti vuttaá¹ƒ.

__attani rÅ«paá¹ƒ samanupassatÄ«_ti sarÄ«rarÅ«passa kasiá¹‡arÅ«passa ca cittanissitatt
arÅ«pasamudÄ• ye attani taá¹ƒ rÅ«paá¹ƒ samanupassati. __ayaá¹ƒ gandho_ti ghÄ• yitagar
pupphe_ti pupphanissitattÄ• gandhassa evamÄ• ha.

__rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassatÄ«_ti yattha rÅ«paá¹ƒ gacchati, tattha cittaá¹ƒ ga
rÅ«panissitaá¹ƒ cittaá¹ƒ gahetvÄ• taá¹ƒ arÅ«pasamudÄ• yaá¹ƒ attÄ• naá¹ƒ tasmiá¹ƒ rÅ«pe
oá¸·Ä• rikattÄ• rÅ«passa oá¸·Ä• rikÄ• dhÄ• raá¹ƒ karaá¹‡á¸• akamÄ• ha.

<132> __idhekacco_ \Be II 56/ __cakkhusamphassajaá¹ƒ vedana_ntiÄ• dÄ«su visuá¹ƒ visu
diá¹-á¹-higahaá¹‡e asatipi vedanÄ• ti ekaggahaá¹‡ena gahite sabbÄ• saá¹ƒ vedanÄ• naá¹ƒ
visuá¹ƒ gahitÄ• eva hontÄ«ti visuá¹ƒ visuá¹ƒ yojanÄ• katÄ• ti veditabbÄ• . so hi anubhavan
oá¸·Ä• rikattÄ• vedanaá¹ƒyeva ``attÄ• â€™â€™ ti gaá¹‡hÄ• ti. __saÃ±Ã±aá¹ƒ saá¹…khÄ•
attato samanupassatÄ«_ti saÃ±Ã±Ä• dayo arÅ«padhamme rÅ«paÃ±ca ekato katvÄ• ``attÄ
ummattako viya hi puthujjano yathÄ• yathÄ• upaá¹-á¹-hÄ• ti, tathÄ• tathÄ• gaá¹‡hÄ• ti.

<133> __cakkhusamphassajaá¹ƒ saÃ±Ã±a_ntiÄ• dÄ«su saÃ±jÄ• nanavasena saÃ±Ã±Ä• y
``attÄ• â€™ ti gaá¹‡hÄ• ti. sesaá¹ƒ vedanÄ• ya vuttanayena veditabbaá¹ƒ.

<134> __cakkhusamphassajaá¹ƒ cetana_ntiÄ• dÄ«su saá¹…khÄ• rakkhandhapariyÄ• pann
padhÄ• nattÄ• pÄ• kaá¹-attÄ• ca cetanÄ• eva niddiá¹-á¹-hÄ• . tÄ• ya itarepi niddiá¹-á¹-hÄ•
cetasikabhÄ• vavasena pÄ• kaá¹-attÄ• cetanaá¹ƒ ``attÄ• â€™â€™ ti gaá¹‡hÄ• ti. sesaá¹ƒ

<135> __cakkhuviÃ±Ã±Ä• á¹‡a_ntiÄ• dÄ«su vijÄ• nanavasena cittassa pÄ• kaá¹-attÄ• citt
gaá¹‡hÄ• ti. sesametthÄ• pi vuttanayameva.

attÄ• nudiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. micchÄ• diá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<136> __micchÄ• diá¹-á¹-hi_ \Ne II 51/ \Ee II 452/ heá¹-á¹-hÄ• vuttatthÄ• yeva. ayaá¹ƒ pan
__natthi dinna_nti ucchedadiá¹-á¹-hikattÄ• dÄ• naphalaá¹ƒ paá¹-ikkhipati. __natthi yiá¹-á¹-h
__yiá¹-á¹-ha_nti khuddakayaÃ±Ã±o. __huta_nti mahÄ• yaÃ±Ã±o. dvinnampi phalaá¹ƒ paá¹-
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko_ti dÄ• naphalassa paá¹-ikkhittat
puÃ±Ã±akammÄ• naá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pÄ• pakammÄ• naá¹ƒ phalaá¹ƒ paa
pure katena kammunÄ• . __natthi paro loko_ti idha katena kammunÄ• . __natthi mÄ• tÄ• , n
katakammÄ• naá¹ƒ phalaá¹ƒ paá¹-ikkhipati. __natthi sattÄ• opapÄ• tikÄ• _ti kammahetukaa
paá¹-ikkhipati. __natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• ... pe ... pavedentÄ«_ti idhalokaparal
abhiÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya paá¹-ipadaá¹ƒ paá¹-ikkhipati. idha pÄ• á¸·iyaá¹ƒ pana __natt
natthi dinnanti vuccamÄ• naá¹ƒ dÄ• naá¹ƒ, tassÄ• diá¹-á¹-hiyÄ• vatthÅ«ti attho \Be II 57/. _
micchÄ• _ti evaá¹ƒ natthi dinnanti vÄ• do vacanaá¹ƒ micchÄ• viparÄ«toti attho.

micchÄ• diá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sakkÄ• yadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<137> __sakkÄ• yadiá¹-á¹-hi_ pana attÄ• nudiá¹-á¹-hiyeva, aÃ±Ã±attha Ä• gatapariyÄ• yav
vuttÄ• ti veditabbÄ• .

sakkÄ• yadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sassatadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<138> __sakkÄ• yavatthukÄ• ya sassatadiá¹-á¹-hiyÄ• _ti kammadhÄ• rayasamÄ• so. __rÅ
attÄ• na_ntiÄ• dÄ«naá¹ƒ pannarasannaá¹ƒ vacanÄ• naá¹ƒ ante samanupassatÄ«ti samban
aÃ±Ã±athÄ• hi na ghaá¹-Ä«yatÄ«ti. evaá¹ƒ ``rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ samanupassa
dassetvÄ• sesÄ• cuddasa saá¹ƒkhittÄ• .

sassatadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. ucchedadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<139> __sakkÄ• yavatthukÄ• ya_ \Ne II 52/ __ucchedadiá¹-á¹-hiyÄ• _ evaá¹ƒ ``rÅ«paá¹ƒ a
ti ekameva dassetvÄ• sesÄ• catasso saá¹ƒkhittÄ• .

ucchedadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. antaggÄ• hikÄ• diá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<140> __antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• _ paá¹-hamavÄ• re Ä• kÄ• rapucchÄ• . dutiye Ä•
Ä• kÄ• ravissajjanaá¹ƒ. tattha __loko_ti attÄ• . __so anto_ti aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhes
II 453/ sassataggÄ• he sassatanto, asassataggÄ• he ucchedanto. __parittaá¹ƒ okÄ• sa_nti
sarÄ• vamattaá¹ƒ vÄ• khuddakaá¹ƒ á¹-hÄ• naá¹ƒ. __nÄ«lakato pharatÄ«_ti nÄ«lanti Ä• ram
loko_ti attÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. __parivaá¹-umo_ti samantato paricchedavÄ• . __a
antavÄ• tisaÃ±Ã±Ä«. anto assa atthÄ«ti antoti gahetabbaá¹ƒ. __yaá¹ƒ pharatÄ«_ti yaá¹ƒ ka
__taá¹ƒ vatthu ceva loko cÄ• _ti taá¹ƒ kasiá¹‡arÅ«paá¹ƒ Ä• rammaá¹‡aÃ±ceva Ä• lokiyaá¹-
pharatÄ«_ti yena cittena pharati. __so attÄ• ceva loko cÄ• _ti attÄ• namapekkhitvÄ• pulliá
cittaá¹ƒ attÄ• ceva Ä• lokanaá¹-á¹-hena loko cÄ• ti vuttaá¹ƒ hoti. __antavÄ• _ti anto. __okÄ
Ä• lokakasiá¹‡avasena tejokasiá¹‡avasena \Be II 58/ odÄ• takasiá¹‡avasena vÄ• obhÄ• so
paÃ±cannaá¹ƒ pabhassarakasiá¹‡Ä• naá¹ƒyeva gahitattÄ• pathavÄ«Ä• povÄ• yokasiá¹‡av
gahetabbaá¹ƒ.

__vipulaá¹ƒ okÄ• sa_nti khalamaá¹‡á¸• alamattÄ• divasena mahantaá¹ƒ á¹-hÄ• naá¹ƒ. __a
__apariyanto_ti vuddhaapariyanto. __anantasaÃ±Ã±Ä«_ti anantotisaÃ±Ã±Ä«. __taá¹ƒ jÄ«va
liá¹…gavipallÄ• so kato. __jÄ«vo_ti ca attÄ• eva. rÅ«pÄ• dÄ«ni paÃ±capi parivaá¹-umaá¹-á
__jÄ«vaá¹ƒ na sarÄ«ra_nti attasaá¹…khÄ• to jÄ«vo rÅ«pasaá¹…khÄ• taá¹ƒ sarÄ«raá¹ƒ na
__tathÄ• gato_ti satto. arahanti eke. __paraá¹ƒ maraá¹‡Ä• _ti maraá¹‡ato uddhaá¹ƒ, paralo
idheva maraá¹‡adhamma_nti attano pÄ• kaá¹-akkhandhasÄ«sena paÃ±cakkhandhaggahaá
nassanapakatikanti attho. sesakkhandhesupi eseva nayo. __kÄ• yassa bhedÄ• _ti khandha
kÄ• yassa \Ne II 53/ bhedato paraá¹ƒ. iminÄ• vacanena ``paraá¹ƒ maraá¹‡Ä• â€™â€™ ti e
vutto. __hotipÄ«_tiÄ• dÄ«su __hotÄ«_ti mÅ«lapadaá¹ƒ. catÅ«supi api-saddo samuccayatth
sassatattÄ• tiá¹-á¹-hati, na cavatÄ«ti attho. ``hotÄ«â€™â€™ ti padassa vÄ• atthavisesanat
``tiá¹-á¹-hatÄ«â€™â€™ ti \Ee II 454/ padaá¹ƒ vuttanti veditabbaá¹ƒ. __uppajjatÄ«_ti
aá¹‡á¸• ajajalÄ• bujayonipavesavasena uppajjati nÄ• ma, __nibbattatÄ«_ti saá¹ƒsedajaopa
nibbattati nÄ• mÄ• ti atthayojanÄ• veditabbÄ• . __ucchijjatÄ«_ti pabandhÄ• bhÄ• vavasena
bhaá¹…gavasena. __na hoti paraá¹ƒ maraá¹‡Ä• _ti purimapadÄ• naá¹ƒ atthavivaraá¹‡aá¹ƒ
vijjatÄ«ti attho. __hoti ca na ca hotÄ«_ti ekaccasassatikÄ• naá¹ƒ diá¹-á¹-hi, ekena pariyÄ• y
pariyÄ• yena na hotÄ«ti attho. jÄ«vabhÄ• vena hoti, pubbajÄ«vassa abhÄ• vena na hotÄ«ti
hoti na na hotÄ«_ti amarÄ• vikkhepikÄ• naá¹ƒ diá¹-á¹-hi, hotÄ«ti ca neva hoti, na hotÄ«ti ca
anuvÄ• dabhayÄ• musÄ• vÄ• dabhayÄ• ca mandattÄ• momÅ«hattÄ• ca pubbavuttanaya
__imehi paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehÄ«_ti yathÄ• vuttÄ• naá¹ƒ dasannaá¹ƒ paÃ±cakÄ• na
Ä• kÄ• rehÄ«ti.

antaggÄ• hikÄ• diá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. pubbantÄ• nudiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<141> pubbantÄ• parantÄ• nudiá¹-á¹-hÄ«su \Be II 59/ sassataá¹ƒ vadantÄ«ti __sassatavÄ•
etenÄ• ti vÄ• do, diá¹-á¹-higatassetaá¹ƒ adhivacanaá¹ƒ. sassatanti vÄ• dopi sassatayogena
etesanti sassatavÄ• dÄ• . tathÄ• ekaccaá¹ƒ sassatanti vÄ• do ekaccasassato, so etesaá¹ƒ
__ekaccasassatikÄ• _. tathÄ• antavÄ• , anantavÄ• , antavÄ• ca anantavÄ• ca, nevantavÄ
vÄ• do antÄ• nanto, so etesaá¹ƒ atthÄ«ti __antÄ• nantikÄ• _. na maratÄ«ti amarÄ• . kÄ• sA
tiÄ• dinÄ• (DN I 62-63) nayena pariyantarahitassa diá¹-á¹-higatikassa diá¹-á¹-hi ceva vÄ• cA
vikkhepo, amarÄ• ya diá¹-á¹-hiyÄ• , vÄ• cÄ• ya vÄ• vikkhepo amarÄ• vikkhepo, so etesaá¹
__amarÄ• vikkhepikÄ• _. aparo nayo --- amarÄ• nÄ• ma macchajÄ• ti \Ee II 455/, sÄ• umm
udake sandhÄ• vamÄ• nÄ• gahetuá¹ƒ na sakkÄ• hoti, evamevaá¹ƒ ayampi vÄ• do ito cito
upagacchatÄ«ti amarÄ• vikkhepoti vuccati, so etesaá¹ƒ atthÄ«ti amarÄ• vikkhepikÄ• . __adh
54/ akÄ• raá¹‡asamuppanno attÄ• ca loko cÄ• ti dassanaá¹ƒ adhiccasamuppannaá¹ƒ, taá¹
__adhiccasamuppannikÄ• _.

pubbantÄ• nudiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aparantÄ• nudiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<142> saÃ±Ã±iá¹ƒ vadantÄ«ti __saÃ±Ã±Ä«vÄ• dÄ• _. asaÃ±Ã±iá¹ƒ vadantÄ«ti __asaÃ±Ã±
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±iá¹ƒ vadantÄ«ti __nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• _. atha
saÃ±Ã±Ä«vÄ• do, so yesaá¹ƒ atthÄ«ti te saÃ±Ã±Ä«vÄ• dÄ• , tathÄ• asaÃ±Ã±Ä«vÄ• dÄ• ,
ca. ucchedaá¹ƒ vadantÄ«ti __ucchedavÄ• dÄ• . diá¹-á¹-hadhammo_ti paccakkhadhammo, t
paá¹-iladdhaattabhÄ• vassetaá¹ƒ adhivacanaá¹ƒ. diá¹-á¹-hadhamme nibbÄ• naá¹ƒ diá¹-á¹-h
imasmiá¹ƒyeva attabhÄ• ve dukkhavÅ«pasamoti attho, taá¹ƒ vadantÄ«ti __diá¹-á¹-hadhamm
imasmiá¹ƒ panatthe vitthÄ• riyamÄ• ne sÄ• á¹-á¹-hakathaá¹ƒ sakalaá¹ƒ brahmajÄ• lasuttaá
evaÃ±ca sati atipapaÃ±co hotÄ«ti na vitthÄ• rito. tadatthikehi taá¹ƒ apekkhitvÄ• gahetabbo.

aparantÄ• nudiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10-12. saÃ±Ã±ojanikÄ• didiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<143> yasmÄ• \Be II 60/ saÃ±Ã±ojanikÄ• diá¹-á¹-hi sabbadiá¹-á¹-hisÄ• dhÄ• raá¹‡Ä• , tas
sabbadiá¹-á¹-hisaÃ±Ã±ojanattÄ• sabbadiá¹-á¹-hisÄ• dhÄ• raá¹‡o attho niddiá¹-á¹-ho. so hea
vuttadiá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• neva.

<144> mÄ• navinibandhadiá¹-á¹-hÄ«su __cakkhu ahanti abhinivesaparÄ• mÄ• so_ti mÄ• n
na hi diá¹-á¹-hi mÄ• nasampayuttÄ• hoti. teneva ca mÄ• navinibandhÄ• ti vuttaá¹ƒ, mÄ• na
mÄ• namÅ«lakÄ• ti attho.

<145> __cakkhu mamanti abhinivesaparÄ• mÄ• so_ti etthÄ• pi eseva nayo. ettha pana ``m
``mamaâ€™â€™ nti anunÄ• sikÄ• gamo veditabbo. ``ahaâ€™â€™ nti mÄ• navinibandhÄ•
rÅ«pÄ• dÄ«nipi ajjhattikÄ• neva. na hi kasiá¹‡arÅ«paá¹ƒ vinÄ• bÄ• hirÄ• ni ``ahaâ€™â€™
``mamaâ€™â€™ nti mÄ• navinibandhÄ• ya pana bÄ• hirÄ• nipi labbhanti. bÄ• hirÄ• nipi hi
yasmÄ• pana dukkhÄ• vedanÄ• aniá¹-á¹-hattÄ• mÄ• navatthu na hoti, tasmÄ• cha vedan
phassÄ• ca na gahitÄ• . saÃ±Ã±Ä• dayo pana idha pacchinnattÄ• na gahitÄ• ti veditabbÄ•

saá¹ƒyojanikÄ• didiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. attavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<146> __attavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi_ attÄ• nudiá¹-á¹-hiyeva. attÄ• ti vÄ• dena

puna evaá¹ƒ vuttÄ• .

attavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. lokavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<147> __attÄ• ca loko cÄ• _ti so eva attÄ• ca Ä• lokanaá¹-á¹-hena loko cÄ• ti attho. __sa
sassatavÄ• dÄ• naá¹ƒ diá¹-á¹-hi. __asassato_ti ucchedavÄ• dÄ• naá¹ƒ. __sassato ca asass
ekaccasassatikÄ• naá¹ƒ. __neva sassato nÄ• sassato_ti amarÄ• vikkhepikÄ• naá¹ƒ. __anta
parittakasiá¹‡alÄ• bhÄ«naá¹ƒ takkikÄ• naÃ±ca nigaá¹‡á¹-hÄ• jÄ«vikÄ• naÃ±ca. atha vÄ• u
jÄ• tiyÄ• pubbantavÄ• , maraá¹‡ena aparantavÄ• â€™â€™ ti vadanti. adhiccasamuppanni
pubbantavÄ• â€™â€™ ti vadanti. __anantavÄ• _ti appamÄ• á¹‡akasiá¹‡alÄ• bhÄ«naá¹ƒ. s
``pubbantÄ• parantÄ• natthi, tena anantavÄ• â€™â€™ ti vadanti. adhiccasamuppannikÄ•
ti vadanti.

__antavÄ• _ \Be II 61/ __ca anantavÄ• cÄ• _ti uddhamadho avaá¸• á¸• hitvÄ• tiriyaá¹ƒ va
__neva antavÄ• na anantavÄ• _ti amarÄ• vikkhepikÄ• naá¹ƒ.

lokavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15-16. bhavavibhavadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ•

<148> bhavavibhavadiá¹-á¹-hÄ«naá¹ƒ \Ne II 56/ yathÄ• vuttadiá¹-á¹-hito visuá¹ƒ abhinivesÄ
niddesaá¹ƒ akatvÄ• yathÄ• vuttadiá¹-á¹-hÄ«naá¹ƒyeva vasena ``olÄ«yanaá¹ƒ atidhÄ• vana
Ä• kÄ• raá¹ƒ niddisituá¹ƒ pucchaá¹ƒ akatvÄ• ca __olÄ«yanÄ• bhiniveso bhavadiá¹-á¹-hi, at
vibhavadiá¹-á¹-hÄ«_ti Ä• ha. tattha ``bhavanirodhÄ• ya dhamme desiyamÄ• ne cittaá¹ƒ na p
49) vuttaolÄ«yanÄ• bhiniveso, sassatasaÃ±Ã±Ä• ya nibbÄ• nato saá¹…kocanÄ• bhinivesot
paneke aá¹-á¹-Ä«yamÄ• nÄ• harÄ• yamÄ• nÄ• \Ee II 457/ jigucchamÄ• nÄ• vibhavaá¹ƒ a
vuttaatidhÄ• vanÄ• bhiniveso, ucchedasaÃ±Ã±Ä• ya nirodhagÄ• minipaá¹-ipadÄ• tikkaman

idÄ• ni tÄ• va bhavavibhavadiá¹-á¹-hiyo sabbadiá¹-á¹-hÄ«su yojetvÄ• dassetuá¹ƒ
__assÄ• dadiá¹-á¹-hiyÄ• _tiÄ• dimÄ• ha. tattha yasmÄ• assÄ• dadiá¹-á¹-hikÄ• sassataá¹ƒ
``natthi kÄ• mesu dosoâ€™â€™ ti gaá¹‡hanti, tasmÄ• paÃ±catiá¹ƒsÄ• kÄ• rÄ• pi assÄ• da
bhavadiá¹-á¹-hiyo, siyÄ• vibhavadiá¹-á¹-hiyo_ti vuttÄ• . tattha yasmÄ• ekekÄ• pi diá¹-á¹-hiy
sassataggÄ• havasena bhavadiá¹-á¹-hiyo bhaveyyuá¹ƒ, ucchedaggÄ• havasena vibhavadiá
attÄ• nudiá¹-á¹-hiyÄ• rÅ«paá¹ƒ attato samanupassati, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…k
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«ti paÃ±casu rÅ«pÄ• dito attano anaÃ±Ã±attÄ• te
ucchinnoti gahaá¹‡ato __paÃ±ca vibhavadiá¹-á¹-hiyo_ti vuttaá¹ƒ. sesesu paÃ±cadasasu á¹-

attano aÃ±Ã±attÄ• tesu ucchinnesupi ``attÄ• sassatoti gahaá¹‡ato __pannarasa bhavadiá¹

micchÄ• diá¹-á¹-hiyÄ• ``sabbÄ• va tÄ• vibhavadiá¹-á¹-hiyoâ€™â€™ ti ucchedavasena pav
antavÄ• nantavÄ• diá¹-á¹-hÄ«su parittÄ• rammaá¹‡aappamÄ• á¹‡Ä• rammaá¹‡ajhÄ• nalÄ•
rÅ«padhÄ• tuyÄ• cavitvÄ• satte aÃ±Ã±attha upapanne passitvÄ• bhavadiá¹-á¹-hiá¹ƒ apas
gaá¹‡hanti. tasmÄ• tattha __siyÄ• bhavadiá¹-á¹-hiyo, siyÄ• _ __vibhavadiá¹-á¹-hiyo_ti \Be
__hoti ca na ca hotÄ«_ti ettha __hoti cÄ• _ti bhavadiá¹-á¹-hi, __na ca hotÄ«_ti vibhavadiá¹-á
na na hotÄ«_ti ettha __neva hotÄ«_ti vibhavadiá¹-á¹-hi, __na na hotÄ«_ti bhavadiá¹-á¹-hi. ta
``siyÄ• â€™â€™ ti vuttaá¹ƒ.

pubbantÄ• nudiá¹-á¹-hiyÄ• ekaccasassatikÄ• sassataÃ±ca paÃ±Ã±apenti, asassataÃ±ca
bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca hoti. cattÄ• ro antÄ• nantikÄ• antÄ• nantaá¹ƒ attÄ•
II 57/. tasmÄ• sÄ• attÄ• nudiá¹-á¹-hisadisÄ• bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca. cattÄ
amarÄ• vikkhepikÄ• bhavadiá¹-á¹-hiá¹ƒ vÄ• vibhavadiá¹-á¹-hiá¹ƒ vÄ• nissÄ• ya vÄ• cÄ• vi
avasesÄ• pana bhavadiá¹-á¹-hiyova. tasmÄ• te te sandhÄ• ya \Ee II 458/ ``siyÄ• â€™â€™
aparantÄ• nudiá¹-á¹-hiyÄ• satta ucchedavÄ• dÄ• vibhavadiá¹-á¹-hiyo, avasesÄ• bhavadiá
sandhÄ• ya ``siyÄ• â€™â€™ ti vuttaá¹ƒ. saÃ±Ã±ojanikadiá¹-á¹-hiyÄ• sabbadiá¹-á¹-hÄ«naá
vuttaá¹ƒ. ahanti mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• cakkhÄ• dÄ«naá¹ƒ ahanti gahitattÄ• t
vinaá¹-á¹-ho hotÄ«ti __sabbÄ• va tÄ• vibhavadiá¹-á¹-hiyo_ti vuttaá¹ƒ. attÄ• nudiá¹-á¹-hiyo v
mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• cakkhÄ• dito attano aÃ±Ã±attÄ• tesaá¹ƒ vinÄ• sepi at
__sabbÄ• va tÄ• bhavadiá¹-á¹-hiyo_ti vuttaá¹ƒ. lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ
loko cÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-is I 147) nayena vuttattÄ• bhavavibhavadiá¹-á¹-hi pÄ•
assÄ• dadiá¹-á¹-hÄ• dikÄ• vibhavadiá¹-á¹-hipariyosÄ• nÄ• soá¸·asa diá¹-á¹-hiyo tÄ«á¹‡isat
diá¹-á¹-hÄ• bhinivesÄ• niddiá¹-á¹-hÄ• honti. attÄ• nudiá¹-á¹-hi ca sakkÄ• yadiá¹-á¹-hi ca
attavÄ• dapaá¹-isaÃ±Ã±uttÄ• diá¹-á¹-hi ca atthato ekÄ• pariyÄ• yena tividhÄ• vuttÄ• . saÃ
diá¹-á¹-hi avatthÄ• bhedena sabbÄ• pi diá¹-á¹-hiyo honti.

idÄ• ni __sabbÄ• va tÄ• diá¹-á¹-hiyo assÄ• dadiá¹-á¹-hiyo_tiÄ• di aÃ±Ã±ena pariyÄ• yena
diá¹-á¹-hisaá¹ƒsandanÄ• . tattha __sabbÄ• va tÄ• diá¹-á¹-hiyo_ti yathÄ• vuttÄ• anavasesÄ
diá¹-á¹-hirÄ• garattattÄ• taá¹‡hÄ• ssÄ• danissitattÄ• ca __assÄ• dadiá¹-á¹-hiyo, _ attasine
__attÄ• nudiá¹-á¹-hiyo, _ viparÄ«tadassanattÄ• __micchÄ• diá¹-á¹-hiyo, _ khandhavatthuka
__sakkÄ• yadiá¹-á¹-hiyo, _ ekekassa antassa gahitattÄ• __antaggÄ• hikÄ• diá¹-á¹-hiyo, _ a
__saÃ±Ã±ojanikÄ• diá¹-á¹-hiyo, _ attavÄ• dena yuttattÄ• __attavÄ• dapaá¹-isaá¹ƒyuttÄ• _
__diá¹-á¹-hiyo_ti imÄ• satta diá¹-á¹-hiyo sabbadiá¹-á¹-hisaá¹…gÄ• hikÄ• , sesÄ• pana nava
sabbadiá¹-á¹-hisaá¹…gÄ• hikÄ• .

idÄ• ni vitthÄ• rato vuttÄ• sabbÄ• va tÄ• diá¹-á¹-hiyo dvÄ«suyeva diá¹-á¹-hÄ«su saá¹…khi
diá¹-á¹-hidvayanissayaá¹ƒ dassento __bhavaÃ±ca diá¹-á¹-hi_ntigÄ• thamÄ• ha. sabbÄ• pi h

bhavadiá¹-á¹-hÄ« \Ee II 459/ vÄ• honti vibhavadiá¹-á¹-hÄ« vÄ• . __bhavaÃ±ca diá¹-á¹-hiá¹ƒ
diá¹-á¹-hi_nti ettha pana ca-saddo diá¹-á¹-himeva samuccinoti, na nissayaá¹ƒ. na hi eko
bhavavibhavadiá¹-á¹-hidvayaá¹ƒ nissayati. yathÄ• ha --- ``iti bhavadiá¹-á¹-hisannissitÄ• vÄ•
vibhavadiá¹-á¹-hisannissitÄ• vÄ• â€™â€™ ti (Paá¹-is I 113). __takkikÄ• _ti takkena vadant
diá¹-á¹-higatikÄ• sabhÄ• vapaá¹-ivedhapaÃ±Ã±Ä• ya abhÄ• vÄ• kevalaá¹ƒ takkena vattan
abhiÃ±Ã±Ä• lÄ• bhino vÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hanti, tepi takketvÄ• gahaá¹‡ato takkikÄ• ev
nissitÄ• ti attho. ekameva padaá¹ƒ, ``seâ€™â€™ ti \Ne II 58/ nipÄ• tamattaá¹ƒ vÄ• . __tesa
hatthi Ã±Ä• á¹‡a_nti diá¹-á¹-hinissayassa kÄ• raá¹‡avacanametaá¹ƒ. sakkÄ• yadiá¹-á¹-hinir
tesaá¹ƒ Ã±Ä• á¹‡aá¹ƒ natthi, tasmÄ• etaá¹ƒ diá¹-á¹-hidvayaá¹ƒ nissitÄ• ti attho. ``na hi atthi
nti ettha hi-kÄ• ro kÄ• raá¹‡opadese nipÄ• to. __yatthÄ• yaá¹ƒ loko viparÄ«tasaÃ±Ã±Ä«_ti
ayaá¹ƒ sadevako loko ``dukkhaâ€™â€™ miti viparÄ«tasaÃ±Ã±Ä« hoti, tasmiá¹ƒ nirodhamh
sambandho. dukkhamiti viparÄ«tasaÃ±Ã±itÄ• ya idaá¹ƒ suttaá¹ƒ ---

``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phassÄ• dhammÄ• ca kevalÄ• .

iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• ca, yÄ• vatatthÄ«ti vuccati ||

``sadevakassa lokassa, ete vo sukhasammatÄ• .

yattha cete nirujjhanti, taá¹ƒ nesaá¹ƒ dukkhasammataá¹ƒ ||

``sukhanti diá¹-á¹-hamariyehi, sakkÄ• yassuparodhanaá¹ƒ.

paccanÄ«kamidaá¹ƒ hoti, sabbalokena passataá¹ƒ ||

``yaá¹ƒ \Ee II 460/ pare sukhato Ä• hu, tadariyÄ• Ä• hu dukkhato.

yaá¹ƒ pare dukkhato Ä• hu, tadariyÄ• sukhato vidÅ« ||

``passa dhammaá¹ƒ durÄ• jÄ• naá¹ƒ, sampamÅ«á¸·hetthaviddasu.

nivutÄ• naá¹ƒ tamo hoti, andhakÄ• ro apassataá¹ƒ ||

``sataÃ±ca \Be II 64/ vivaá¹-aá¹ƒ hoti, Ä• loko passatÄ• miva.

santike na vijÄ• nanti, magÄ• dhammassakovidÄ• ||

``bhavarÄ• gaparetehi, bhavasotÄ• nusÄ• ribhi.

mÄ• radheyyÄ• nupannehi, nÄ• yaá¹ƒ dhammo susambudho ||

``ko \Ne II 59/ nu aÃ±Ã±atra ariyebhi, padaá¹ƒ sambuddhumarahati.

yaá¹ƒ padaá¹ƒ sammadaÃ±Ã±Ä• ya, parinibbanti anÄ• savÄ• â€™â€™ ti || (Sn 764-771).

<149> idÄ• ni sabbÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ diá¹-á¹-hidvayabhÄ• vaá¹ƒ diá¹-á¹-hisamuggh
sammÄ• diá¹-á¹-hiá¹ƒ suttato dassetukÄ• mo, __dvÄ«hi bhikkhave_ti suttaá¹ƒ Ä• hari. tattha
vuccanti. __olÄ«yantÄ«_ti saá¹…kucanti. __atidhÄ• vantÄ«_ti atikkamitvÄ• gacchanti. __ca
paÃ±Ã±avanto. ca-saddo atirekattho. __bhavÄ• rÄ• mÄ• _ti bhavo Ä• rÄ• mo abhiramaá¹-á
bhavÄ• rÄ• mÄ• . __bhavaratÄ• _ti bhave abhiratÄ• . __bhavasammuditÄ• _ti bhavena san
tathÄ• gatena vÄ• tathÄ• gatasÄ• vakena vÄ• desiyamÄ• ne. __na pakkhandatÄ«_ti dham
vÄ• na pavisati. __na pasÄ«datÄ«_ti tattha pasÄ• daá¹ƒ na pÄ• puá¹‡Ä• ti. __na santiá¹-á¹
tattha na patiá¹-á¹-hÄ• ti. __nÄ• dhimuccatÄ«_ti tattha ghanabhÄ• vaá¹ƒ na pÄ• puá¹‡Ä• ti.
sassatadiá¹-á¹-hi vuttÄ• .

__aá¹-á¹-Ä«yamÄ• nÄ• _ti dukkhaá¹ƒ pÄ• puá¹‡amÄ• nÄ• . __harÄ• yamÄ• nÄ• _ti lajjaá¹ƒ
__jigucchamÄ• nÄ• _ti jigucchaá¹ƒ pÄ• puá¹‡amÄ• nÄ• . __vibhavaá¹ƒ abhinandantÄ«_ti u
ucchedaá¹ƒ patthayantÄ«ti vÄ• attho. __kirÄ• _ti anussavanatthe nipÄ• to. __bho_ti Ä• lapa
nibbutaá¹ƒ. __paá¹‡Ä«ta_nti dukkhÄ• bhÄ• vato paá¹‡Ä«taá¹ƒ, padhÄ• nabhÄ• vaá¹ƒ nÄ«ta
__yÄ• thÄ• va_nti yathÄ• sabhÄ• vaá¹ƒ. ettÄ• vatÄ• ucchedadiá¹-á¹-hi vuttÄ• .

__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __bhÅ«ta_nti hetuto saÃ±jÄ• taá¹ƒ khandhapaÃ±cakasaá
__bhÅ«tato passatÄ«_ti idaá¹ƒ bhÅ«taá¹ƒ dukkhanti passati. __nibbidÄ• yÄ• _ti vipassanatt
ariyamaggatthÄ• ya. __nirodhÄ• yÄ• _ti nibbÄ• natthÄ• ya. __paá¹-ipanno hotÄ«_ti tadanur
paá¹-ipanno hoti. __evaá¹ƒ passantÄ«_ti iminÄ• pakÄ• rena pubbabhÄ• ge lokiyaÃ±Ä• á¹‡
lokuttaraÃ±Ä• á¹‡ena passanti. ettÄ• vatÄ• sammÄ• diá¹-á¹-hi vuttÄ• .

idÄ• ni \Be II 65/ dvÄ«hi gÄ• thÄ• hi tassÄ• sammÄ• diá¹-á¹-hiyÄ• Ä• nisaá¹ƒsaá¹ƒ dasset
bhÅ«tato disvÄ• _ti dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena abhisametvÄ• ti attho. __bhÅ«tas
nirodhaá¹ƒ sacchikiriyÄ• bhisamayena abhisametvÄ• ti attho. __yathÄ• bhÅ«tedhimuccatÄ«
maggabhÄ• vanÄ• bhisamayavasena yathÄ• sabhÄ• ve nirodhe ``etaá¹ƒ santaá¹ƒ, etaá¹ƒ p
adhimuccati. __bhavataá¹‡hÄ• parikkhayÄ• _ti samudayassa pahÄ• nenÄ• ti attho. asatipi
nÄ• nÄ• bhisamayatte ``disvÄ• â€™â€™ ti pubbakÄ• likavacanaá¹ƒ \Ne II 60/ saddhiá¹ƒ pu
vohÄ• ravasena vuttanti veditabbaá¹ƒ. na hi pubbaá¹ƒ passitvÄ• pacchÄ• adhimuccati. cat
samÄ• nakÄ• lameva hoti. samÄ• nakÄ• lepi vÄ• pubbakÄ• likÄ• ni padÄ• ni bhavantÄ«ti n
__ve_ti ekaá¹ƒsena so arahaá¹ƒ. __bhÅ«tapariÃ±Ã±Ä• to_ti dukkhaá¹ƒ pariÃ±Ã±Ä• tavÄ• .

vigatataá¹‡ho. __bhavÄ• bhave_ti khuddake ca mahante ca bhave. vuddhiatthepi hi a-kÄ• r
__abhavo_ti mahÄ• bhavo. so pana khuddakamahantabhÄ• vo upÄ• dÄ• yupÄ• dÄ• ya ved
sassate. __abhave_ti ucchede. tadubhayepi diá¹-á¹-hirÄ• gÄ• bhÄ• vena vÄ«tataá¹‡ho. __b
vaá¹-á¹-adukkhassa samucchedÄ• . __nÄ• gacchati punabbhava_nti arahato parinibbÄ• na

<150> __tayo puggalÄ• _tiÄ• di micchÄ• diá¹-á¹-hikagarahaá¹‡atthaá¹ƒ sammÄ• diá¹-á¹-hi
vuttaá¹ƒ. tattha virÅ«pabhÄ• vaá¹ƒ pannÄ• gatÄ• diá¹-á¹-hi etesanti __vipannadiá¹-á¹-hÄ«_
pannÄ• gatÄ• diá¹-á¹-hi etesanti __sampannadiá¹-á¹-hÄ«. titthiyo_ti titthaá¹ƒ vuccati diá¹-á
paá¹-ipannattÄ• titthe sÄ• dhu, titthaá¹ƒ yassa atthÄ«ti vÄ• titthiyo. ito bahiddhÄ• pabbajjÅ
__titthiyasÄ• vako_ti tesaá¹ƒ diá¹-á¹-hÄ• nugatimÄ• panno gahaá¹-á¹-ho. __yo ca micchÄ• d
tadubhayabhÄ• vaá¹ƒ anupagantvÄ• yÄ• ya kÄ• yaci diá¹-á¹-hiyÄ• micchÄ• diá¹-á¹-hiko.

__tathÄ• gato_ti sammÄ• sambuddho. paccekabuddhopi ettheva saá¹…gahito. __tathÄ• ga
phalappatto ca. __yo ca sammÄ• diá¹-á¹-hiko_ti tadubhayavinimutto lokiyasammÄ• diá¹-á¹-h

gÄ• thÄ• su __kodhano_ti yo abhiá¹‡haá¹ƒ kujjhati, so. __upanÄ• hÄ«_ti tameva kodhaá¹ƒ
upanandhanasÄ«lo. __pÄ• pamakkhÄ«_ti lÄ• makabhÅ«tamakkhavÄ• . __mÄ• yÄ• vÄ«_ti
__vasalo_ti hÄ«najacco. __visuddho_ti Ã±Ä• á¹‡adassanavisuddhiyÄ• \Be II 66/ visuddho.
maggaphalasaá¹…khÄ• taá¹ƒ suddhabhÄ• vaá¹ƒ gato. __medhÄ• vÄ«_ti paÃ±Ã±avÄ• . imÄ
lokuttarasammÄ• diá¹-á¹-hisampanno eva thomito.

__vipannadiá¹-á¹-hiyo sampannadiá¹-á¹-hiyo_ti puggalavohÄ• raá¹ƒ pahÄ• ya dhammamev
Ä• ha. __etaá¹ƒ mamÄ• _ti taá¹‡hÄ• maÃ±Ã±anavasena diá¹-á¹-hi. __esohamasmÄ«_ti mÄ
463/ diá¹-á¹-hi. __eso me attÄ• _ti diá¹-á¹-himaÃ±Ã±anameva.

__etaá¹ƒ_ \Ne II 61/ __mamÄ• ti kÄ• diá¹-á¹-hÄ«_tiÄ• dÄ«hi tissannaá¹ƒ vipannadiá¹-á¹-hÄ
gaá¹‡anaÃ±ca kÄ• lasaá¹…gahaÃ±ca pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ. tattha __kÄ• diá¹-
diá¹-á¹-hÄ«su katamÄ• diá¹-á¹-hÄ«ti attho. __katamantÄ• nuggahitÄ• _ti pubbantÄ• parant
katamena kÄ• lena anuggahitÄ• , anubaddhÄ• ti attho. yasmÄ• ``etaá¹ƒ mamÄ• â€™â€™
ahosi, evaá¹ƒ mama ahosi, ettakaá¹ƒ mama ahosÄ«â€™â€™ ti atÄ«taá¹ƒ vatthuá¹ƒ apadis
__pubbantÄ• nudiá¹-á¹-hi_ hoti. __pubbantÄ• nuggahitÄ• _ ca tÄ• diá¹-á¹-hiyo honti. yasmÄ
parÄ• masanto ``iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• d
ti anÄ• gataphalaá¹ƒ upÄ• dÄ• ya parÄ• masati, tasmÄ• __aparantÄ• nudiá¹-á¹-hi_ hoti. __
diá¹-á¹-hiyo honti. yasmÄ• ``eso me attÄ• â€™â€™ ti parÄ• masanto atÄ«tÄ• nÄ• gataá¹ƒ
upÄ• dÄ• ya ``eso me attÄ• â€™â€™ ti parÄ• masati, sakkÄ• yadiá¹-á¹-hivasena ca parÄ•
sakkÄ• yadiá¹-á¹-hi hoti. __pubbantÄ• parantÄ• nuggahitÄ• _ ca tÄ• diá¹-á¹-hiyo honti. yasm
sakkÄ• yadiá¹-á¹-hippamukhÄ• yeva dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo honti, sakkÄ• yadiá¹-á¹-his

dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo samugghÄ• taá¹ƒ gacchanti, tasmÄ• __sakkÄ• yadiá¹-á¹-hippa
diá¹-á¹-higatÄ• nÄ«_ti vuttÄ• , sakkÄ• yadiá¹-á¹-hippamukhena sakkÄ• yadiá¹-á¹-hidvÄ• ren
diá¹-á¹-higatÄ• ni hontÄ«ti attho. sakkÄ• yadiá¹-á¹-hippamukhÄ• nÄ«ti pÄ• á¹-ho sundaratar
pamukhÄ• Ä• di etesanti sakkÄ• yadiá¹-á¹-hippamukhÄ• ni. kÄ• ni tÄ• ni? dvÄ• saá¹-á¹-hi d

``kÄ• diá¹-á¹-hÄ«â€™â€™ ti pucchÄ• ya vÄ«sativatthukÄ• attÄ• nudiá¹-á¹-hi, vÄ«sativatth
sakkÄ• yadiá¹-á¹-hÄ«ti vissajjanaá¹ƒ. ``kati diá¹-á¹-hiyoâ€™â€™ ti pucchÄ• ya \Ee II 464/
sakkÄ• yadiá¹-á¹-hippamukhÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• nÄ«ti vissajjanaá¹ƒ. sÄ• ye
sakkÄ• yadiá¹-á¹-hi ``eso me attÄ• â€™â€™ ti \Be II 67/ vacanasÄ• maÃ±Ã±ena attÄ• nudi
vuttÄ• ya attavÄ• dapaá¹-isaÃ±Ã±uttÄ• diá¹-á¹-hipi vuttÄ• yeva hoti.

<151> __ye keci, bhikkhave_tiÄ• disuttÄ• haraá¹‡aá¹ƒ sampannadiá¹-á¹-hipuggalasamban
sampannadiá¹-á¹-hipuggalavibhÄ• gadassanatthaá¹ƒ kataá¹ƒ. tattha __niá¹-á¹-haá¹ƒ gatÄ• _
sammÄ• sambuddho bhagavÄ• ti nicchayaá¹ƒ gatÄ• , nibbematikÄ• ti attho. niá¹-á¹-hÄ• gat
hoti, attho pana soyeva. __diá¹-á¹-hisampannÄ• _ti diá¹-á¹-hiyÄ• sundarabhÄ• vaá¹ƒ gatÄ•
imissÄ• kÄ• madhÄ• tuyÄ• parinibbÄ• naá¹ƒ. __idha vihÄ• ya niá¹-á¹-hÄ• _ti imaá¹ƒ kÄ• m
suddhÄ• vÄ• sabrahmaloke parinibbÄ• naá¹ƒ. __sattakkhattuparamassÄ• _ti sattakkhattuá¹
bhavÅ«papatti attabhÄ• vaggahaá¹‡aá¹ƒ assa, tato paraá¹ƒ aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nÄ• d
sattakkhattuparamo. tassa sattakkhattuparamassa sotÄ• pannassa. __kolaá¹ƒkolassÄ• _ti k
kolaá¹ƒkolo. sotÄ• pattiphalasacchikiriyato hi paá¹-á¹-hÄ• ya nÄ«ce \Ne II 62/ kule upapatti n
mahÄ• bhogakulesuyeva nibbattatÄ«ti attho. tassa kolaá¹ƒkolassa sotÄ• pannassa. __ekab
khandhabÄ«jaá¹ƒ nÄ• ma kathitaá¹ƒ. yassa hi sotÄ• pannassa ekaá¹ƒyeva khandhabÄ«jaá¹
attabhÄ• vaggahaá¹‡aá¹ƒ, so ekabÄ«jÄ« nÄ• ma. tassa ekabÄ«jissa sotÄ• pannassa. bhag
gahitanÄ• mavasenevetÄ• ni etesaá¹ƒ nÄ• mÄ• ni. ettakaÃ±hi á¹-hÄ• naá¹ƒ gato sattakkhat
ettakaá¹ƒ kolaá¹ƒkolo, ettakaá¹ƒ ekabÄ«jÄ«ti bhagavatÄ• etesaá¹ƒ nÄ• maá¹ƒ gahitaá¹ƒ. b
ettakaá¹ƒ á¹-hÄ• naá¹ƒ gamissati, ayaá¹ƒ ettakaá¹ƒ á¹-hÄ• naá¹ƒ gamissatÄ«â€™â€™ ti Ã±
nÄ• mÄ• ni aggahesi. mudupaÃ±Ã±o hi sotÄ• panno satta bhave nibbattento sattakkhattupa
paraá¹ƒ chaá¹-á¹-haá¹ƒ bhavaá¹ƒ nibbattento kolaá¹ƒkolo nÄ• ma \Ee II 465/, tikkhapaÃ±Ã±
nibbattento ekabÄ«jÄ« nÄ• ma. taá¹ƒ panetaá¹ƒ tesaá¹ƒ mudumajjhimatikkhapaÃ±Ã±ataá¹ƒ
tayopi sotÄ• pannÄ• kÄ• mabhavavasena vuttÄ• , rÅ«pÄ• rÅ«pabhave pana bahukÄ• pi pa
__sakadÄ• gÄ• missÄ• _ti paá¹-isandhivasena sakiá¹ƒ kÄ• mabhavaá¹ƒ Ä• gacchatÄ«ti sak
sakadÄ• gÄ• missa. __diá¹-á¹-heva dhamme arahÄ• _ti imasmiá¹ƒyeva attabhÄ• ve arahÄ•
niá¹-á¹-hÄ• _ti kÄ• mabhavaá¹ƒ \Be II 68/ saá¹ƒsaranteyeva sandhÄ• ya vuttaá¹ƒ. rÅ«pÄ• r
ariyÄ• kÄ• mabhave na uppajjanti, tattheva parinibbÄ• yanti.

__antarÄ• parinibbÄ• yissÄ• _ti Ä• yuvemajjhassa antarÄ• yeva kilesaparinibbÄ• nena pari
antarÄ• parinibbÄ• yÄ«. so pana uppannasamanantarÄ• parinibbÄ• yÄ«, Ä• yuvemajjhaá¹ƒ
Ä• yuvemajjhaá¹ƒ patvÄ• parinibbÄ• yÄ«ti tividho hoti. tassa antarÄ• parinibbÄ• yissa anÄ•

__upahaccaparinibbÄ• yissÄ• _ti Ä• yuvemajjhaá¹ƒ atikkamitvÄ• vÄ• kÄ• lakiriyaá¹ƒ upaga
kilesaparinibbÄ• nena parinibbÄ• yantassa anÄ• gÄ• mino. __asaá¹…khÄ• raparinibbÄ• yis
appayogena adhimattappayogaá¹ƒ akatvÄ• va kilesaparinibbÄ• nena parinibbÄ• yanadham
__sasaá¹…khÄ• raparinibbÄ• yissÄ• _ti sasaá¹…khÄ• rena dukkhena kasirena adhimattapp
kilesaparinibbÄ• nena parinibbÄ• yanadhammassa anÄ• gÄ• mino. __uddhaá¹ƒsotassa aka
uddhaá¹ƒvÄ• hibhÄ• vena uddhamassa taá¹‡hÄ• sotaá¹ƒ vaá¹-á¹-asotaá¹ƒ vÄ• ti uddhaá¹ƒs
paá¹-ilabhitabbato uddhamassa maggasotanti uddhaá¹ƒsoto, akaniá¹-á¹-haá¹ƒ gacchatÄ«ti a
tassa uddhaá¹ƒsotassa akaniá¹-á¹-hagÄ• mino anÄ• gÄ• missa. ayaá¹ƒ pana anÄ• gÄ• mÄ
paá¹-á¹-hÄ• ya cattÄ• ro brahmaloke sodhetvÄ• akaniá¹-á¹-haá¹ƒ gantvÄ• parinibbÄ• yati,
akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo heá¹-á¹-hÄ• tayo brahmaloke sodhetvÄ• sudassÄ«brah
parinibbÄ• yati, ayaá¹ƒ uddhaá¹ƒsoto na akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo ito akaniá¹-á¹-h
parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« nÄ• ma. yo heá¹-á¹-hÄ• ca
brahmalokesu tattha \Ee II 466/ tattheva parinibbÄ• yati, ayaá¹ƒ na uddhaá¹ƒsoto na akaniá
nÄ• mÄ• ti. ime paÃ±ca anÄ• gÄ• mino suddhÄ• vÄ• saá¹ƒ gahetvÄ• vuttÄ• . anÄ• gÄ• mi
appahÄ«nattÄ• Ä• kaá¹…khamÄ• nÄ• sesarÅ«pÄ• rÅ«pabhavesupi nibbattanti. suddhÄ• v
nibbattanti. __aveccappasannÄ• _ti ariyamaggavasena jÄ• nitvÄ• bujjhitvÄ• acalappasÄ• (
__sotÄ• pannÄ• _ti ariyamaggasotaá¹ƒ Ä• pannÄ• . iminÄ• sabbepi ariyaphalaá¹-á¹-hÄ• p

bhavavibhavadiá¹-á¹-hiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• ya

diá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• nÄ• pÄ• nassatikathÄ•

1. gaá¹‡anavÄ• ravaá¹‡á¹‡anÄ•

<152> idÄ• ni \Ne II 64/ \Ee II 467/ \Be II 69/ diá¹-á¹-hikathÄ• nantaraá¹ƒ kathitÄ• ya
__Ä• nÄ• pÄ• nassati_kathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• anuppattÄ• . ayaÃ±hi __Ä•
diá¹-á¹-hikathÄ• ya suviditadiá¹-á¹-hÄ• dÄ«navassa micchÄ• diá¹-á¹-himalavisodhanena suv
yathÄ• bhÅ«tÄ• vabodhÄ• ya samÄ• dhibhÄ• vanÄ• sukarÄ• hoti, sabbasamÄ• dhibhÄ• v
sabbasabbaÃ±Ã±ubodhisattÄ• naá¹ƒ bodhimÅ«le iminÄ• va samÄ• dhinÄ• samÄ• hitacittÄ
ayameva samÄ• dhibhÄ• vanÄ• padhÄ• nÄ• ti ca diá¹-á¹-hikathÄ• nantaraá¹ƒ kathitÄ• . tat
Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ bhÄ• vayato samadhikÄ• ni dve Ã±Ä• á¹‡asatÄ• ni uppajj
__aá¹-á¹-ha paripanthe Ã±Ä• á¹‡Ä• nÄ«_tiÄ• di Ã±Ä• á¹‡agaá¹‡ananiddeso, __katamÄ• ni
Ã±Ä• á¹‡Ä• nÄ«_tiÄ• di. __imÄ• ni ekavÄ«sati vimuttisukhe Ã±Ä• á¹‡Ä• nÄ«_tipariyantaá¹ƒ
vitthÄ• raniddeso, ante __soá¸·asavatthukaá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ bhÄ• vaya

tÄ• va pÄ• á¸·ivavatthÄ• naá¹ƒ veditabbaá¹ƒ.

tattha gaá¹‡anuddese gaá¹‡anavÄ• re tÄ• va __soá¸·asavatthuka_nti dÄ«ghaá¹ƒ rassaá¹ƒ
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• ranti kÄ• yÄ• nupassanÄ• catukkaá¹ƒ, pÄ«tipaá¹-isaá¹
cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passambhayaá¹ƒ cittasaá¹…khÄ• ranti vedanÄ• nupas
cittapaá¹-isaá¹ƒvedÄ« abhippamodayaá¹ƒ cittaá¹ƒ samÄ• dahaá¹ƒ cittaá¹ƒ vimocayaá¹ƒ citt
cittÄ• nupassanÄ• catukkaá¹ƒ, aniccÄ• nupassÄ« virÄ• gÄ• nupassÄ« nirodhÄ• nupassÄ«
dhammÄ• nupassanÄ• catukkanti imesaá¹ƒ catunnaá¹ƒ catukkÄ• naá¹ƒ vasena soá¸·asa va
Ä• rammaá¹‡Ä• ni assÄ• ti soá¸·asavatthuko. taá¹ƒ soá¸·asavatthukaá¹ƒ. samÄ• savasena
__Ä• na_nti abbhantaraá¹ƒ pavisanavÄ• to. __apÄ• na_nti bahinikkhamanavÄ• to. keci pan
apÄ• naÃ±hi \Ee II 468/ apetaá¹ƒ Ä• natoti apÄ• nanti vuccati, niddese (Paá¹-is I 160) pana
dÄ«ghattamajjhupekkhitvÄ• Ä• pÄ• nanti. tasmiá¹ƒ Ä• nÄ• pÄ• ne sati Ä• nÄ• pÄ• nassati,
satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. Ä• nÄ• pÄ• nassatiyÄ• yutto \Be II 70/ samÄ• dhi, Ä• nÄ• p
65/ samÄ• dhi Ä• nÄ• pÄ• nassatisamÄ• dhi. __bhÄ• vayato_ti nibbedhabhÄ• giyaá¹ƒ bhÄ•
saha adhikena vattantÄ«ti samadhikÄ• ni, sÄ• tirekÄ• nÄ«ti attho. ma-kÄ• ro panettha pada
``saá¹ƒadhikÄ• nÄ«â€™â€™ ti vadanti. evaá¹ƒ sati dve Ã±Ä• á¹‡asatÄ• niyeva adhikÄ• nÄ
yujjati. imÄ• ni hi vÄ«satiadhikÄ• ni dve Ã±Ä• á¹‡asatÄ• ni hontÄ«ti.

__paripanthe Ã±Ä• á¹‡Ä• nÄ«_ti paripanthaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattaÃ±Ä• á¹‡
upakkilese Ã±Ä• á¹‡Ä• ni. vodÄ• ne Ã±Ä• á¹‡Ä• nÄ«_ti vodÄ• yati, tena cittaá¹ƒ parisuddha
kiá¹ƒ taá¹ƒ? Ã±Ä• á¹‡aá¹ƒ. ``vodÄ• naÃ±Ä• á¹‡Ä• nÄ«â€™â€™ ti vattabbe ``sutamaye Ã±Ä
(Paá¹-is mÄ• tikÄ• I 1; Paá¹-is I 1) viya ``vodÄ• ne Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti vuttaá¹ƒ. sa
karotÄ«ti satokÄ• rÄ«, tassa __satokÄ• rissa Ã±Ä• á¹‡Ä• ni. nibbidÄ• Ã±Ä• á¹‡Ä• nÄ«_ti ni
__nibbidÄ• nulomaÃ±Ä• á¹‡Ä• nÄ«_ti nibbidÄ• ya anukÅ«lÄ• ni Ã±Ä• á¹‡Ä• ni. nibbidÄ• nu
nibbidÄ• nulomo etesaá¹ƒ atthÄ«ti nibbidÄ• nulomÄ«ti attho. __nibbidÄ• paá¹-ippassaddhiÃ
paá¹-ippassaddhiyaá¹ƒ Ã±Ä• á¹‡Ä• ni. __vimuttisukhe Ã±Ä• á¹‡Ä• nÄ«_ti vimuttisukhena sa

__katamÄ• ni aá¹-á¹-hÄ• _tiÄ• dÄ«hi paripanthaupakÄ• rÄ• naá¹ƒ paá¹-ipakkhavipakkhayu
saheva niddiá¹-á¹-hÄ• ni. __kÄ• macchandanekkhammÄ• _dÄ«ni heá¹-á¹-hÄ• vuttatthÄ• ni
liá¹…gavipallÄ• savasena napuá¹ƒsakavacanaá¹ƒ kataá¹ƒ. __sabbepi akusalÄ• dhammÄ•
akusalÄ• dhammÄ• . tathÄ• \Ee II 469/ sabbepi nibbedhabhÄ• giyÄ• __kusalÄ• dhammÄ
nti ca taá¹ƒ tadeva apekkhitvÄ• ekavacanaá¹ƒ kataá¹ƒ. ettha ca __paripanthe Ã±Ä• á¹‡Ä• n
Ã±Ä• á¹‡Ä• ni_ ca pucchitvÄ• tesaá¹ƒ Ä• rammaá¹‡Ä• neva vissajjitvÄ• teheva tÄ• ni viss
tadÄ• rammaá¹‡Ä• ni Ã±Ä• á¹‡Ä• ni nigametvÄ• dassesi. __upakkilese Ã±Ä• á¹‡Ä• _dÄ«s

gaá¹‡anavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. soá¸·asaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<153> __soá¸·asahi_ \Be II 71/ __Ä• kÄ• rehÄ«_ti ubhayapakkhavasena vuttehi soá¸·asahi
__uducitaá¹ƒ cittaá¹ƒ samuducita_nti upacÄ• rabhÅ«miyaá¹ƒ cittaá¹ƒ uddhaá¹ƒ ucitaá¹ƒ, sa
uparÅ«pari kataparicayaá¹ƒ sammÄ• uparÅ«pari kataparicayanti attho. udujitaá¹ƒ cittaá¹ƒ s
pÄ• á¹-ho. uparibhÄ• vÄ• ya \Ne II 66/ jitaá¹ƒ, uparibhÄ• vakarehi vÄ• Ã±Ä• á¹‡ehi jitaá¹ƒ _
samudujita_nti samÄ• uparibhÄ• vÄ• ya, uparibhÄ• vakarehi vÄ• Ã±Ä• á¹‡ehi jitaá¹ƒ. __sa
visamabhÄ• vapaá¹-ikkhepo. imasmiá¹ƒ pÄ• á¹-he u, du-iti dve dve upasaggÄ• honti. urÅ«j
sammÄ• rÅ«jitantipi pÄ• á¹-ho. etthÄ• pi jitatthoyeva. urÅ« arÅ«ti idaá¹ƒ pana nipÄ• tamatta
vÄ«á¹‡opamaá¹-á¹-hakathÄ• ya tajjitaá¹ƒ sutajjitanti ca attho vutto, so idha na yujjati. __eka
santiá¹-á¹-hatÄ«_ti upacÄ• rabhÅ«miyaá¹ƒ tÄ• va nÄ• nÄ• rammaá¹‡avikkhepÄ• bhÄ• vena
__niyyÄ• nÄ• varaá¹‡aá¹-á¹-hena nÄ«varaá¹‡Ä• _ti ettha aratipi sabbepi akusalÄ• Ä• varaá
nÄ«varaá¹‡Ä• ti vuttÄ• . __niyyÄ• nÄ• varaá¹‡aá¹-á¹-henÄ• _ti niyyÄ• nÄ• naá¹ƒ Ä• gaman
niyyÄ• navÄ• raá¹‡aá¹-á¹-henÄ• tipi pÄ• á¹-ho, niyyÄ• nÄ• naá¹ƒ paá¹-ikkhepanaá¹-á¹-henÄ
ariyÄ• naá¹ƒ niyyÄ• na_nti maggaá¹-á¹-hÄ• naá¹ƒ ariyÄ• naá¹ƒ niyyÄ• nasaá¹…khÄ• tassa
phalÅ«pacÄ• rena ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ. tena ca hetubhÅ«tena maggakkhaá¹‡e ariyÄ
pana ``niyyÄ• nanti maggoâ€™â€™ ti vadanti. idha upacÄ• rassa adhippetattÄ• maggakkh
sabbakusaladhammÄ• naÃ±ca \Ee II 470/ abhÄ• vÄ• taá¹ƒ na yujjati. __nivutattÄ• _ti paá¹-
__nappajÄ• nÄ• tÄ«_ti puggalavasena vuttaá¹ƒ.

__visuddhacittassÄ• _ti upacÄ• rabhÅ«miyaá¹ƒyeva. __khaá¹‡ikasamodhÄ• nÄ• _ti cittakk
uppajjanato khaá¹‡o etesaá¹ƒ atthÄ«ti khaá¹‡ikÄ• , upakkilesÄ• , khaá¹‡ikÄ• naá¹ƒ samodh
khaá¹‡ikasamodhÄ• no. tasmÄ• khaá¹‡ikasamodhÄ• nÄ• , uppajjamÄ• nÄ• upakkilesÄ• k
khaá¹‡ikaparamparÄ• vasena uppajjanti, na ekacittakkhaá¹‡avasenÄ• ti vuttaá¹ƒ hoti.

soá¸·asaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. upakkilesaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

paá¹-hamacchakkaá¹ƒ

<154> paá¹-hamacchakke \Be II 72/ __assÄ• sÄ• dimajjhapariyosÄ• na_nti abbhantarapav
vÄ• mukhanimittaá¹ƒ vÄ• Ä• di, hadayaá¹ƒ majjhaá¹ƒ, nÄ• bhi pariyosÄ• naá¹ƒ. taá¹ƒ tass
satiyÄ• anugacchato yogissa á¹-hÄ• nanÄ• nattÄ• nugamanena cittaá¹ƒ ajjhattaá¹ƒ vikkhep
ajjhattavikkhepagataá¹ƒ cittaá¹ƒ ekatte asaá¹‡á¹-hahanato samÄ• dhissa paripantho.
__passÄ• sÄ• dimajjhapariyosÄ• na_nti \Ne II 67/ bahinikkhamanavÄ• tassa nÄ• bhi Ä• di,
nÄ• sikaggaá¹ƒ vÄ• mukhanimittaá¹ƒ vÄ• bahiÄ• kÄ• so vÄ• pariyosÄ• naá¹ƒ. yojanÄ• pa
veditabbÄ• . __assÄ• sapaá¹-ikaá¹…khanÄ• nikantitaá¹‡hÄ• cariyÄ• _ti ``nÄ• sikÄ• vÄ• tÄ
kammaá¹-á¹-hÄ• naâ€™â€™ nti sallakkhetvÄ• oá¸·Ä• rikoá¸·Ä• rikassa assÄ• sassa pattha

eva taá¹‡hÄ• pavatti. taá¹‡hÄ• pavattiyÄ• sati ekatte asaá¹‡á¹-hahanato samÄ• dhissa par
__passÄ• sapaá¹-ikaá¹…khanÄ• nikantÄ«_ti puna assÄ• sapubbakassa passÄ• sassa patt
sesaá¹ƒ vuttanayeneva yojetabbaá¹ƒ. __assÄ• senÄ• bhitunnassÄ• _ti atidÄ«ghaá¹ƒ atiras
karontassa assÄ• samÅ«lakassa kÄ• yacittakilamathassa sabbhÄ• vato tena assÄ• sena vi
__passÄ• sapaá¹-ilÄ• bhe mucchanÄ• _ti assÄ• sena pÄ«á¸·itattÄ• yeva passÄ• se assÄ• c
patthayato tasmiá¹ƒ passÄ• sapaá¹-ilÄ• bhe rajjanÄ• . passÄ• samÅ«lakepi eseva nayo.

vuttasseva \Ee II 471/ atthassa anuvaá¹‡á¹‡anatthaá¹ƒ vuttesu gÄ• thÄ• bandhesu __anug
anugacchamÄ• nÄ• . __satÄ«_ti ajjhattabahiddhÄ• vikkhepahetubhÅ«tÄ• sati. vikkhipati an
so? assÄ• so. ajjhattaá¹ƒ vikkhepo ajjhattavikkhepo, tassa Ä• kaá¹…khanÄ• __ajjhattavikkh
asammÄ• manasikÄ• ravasena ajjhattavikkhepakassa assÄ• sassa Ä• kaá¹…khanÄ• ti vutt
bahiddhÄ• vikkhepapatthanÄ• veditabbÄ• . __yehÄ«_ti yehi upakkilesehi. __vikkhippamÄ•
vikkhipiyamÄ• nassa vikkhepaá¹ƒ Ä• pÄ• diyamÄ• nassa. __no ca cittaá¹ƒ vimuccatÄ«_ti ci
assÄ• sapassÄ• sÄ• rammaá¹‡e ca nÄ• dhimuccati, paccanÄ«kadhammehi ca na vimuccat
parapattiyÄ• ca hontÄ«ti sambandho. __vimokkhaá¹ƒ appajÄ• nantÄ• _ti so vÄ• aÃ±Ã±o v
Ä• rammaá¹‡Ä• dhimuttivimokkhaÃ±ca \Be II 73/ paccanÄ«kavimuttivimokkhaÃ±ca evaá¹ƒ
__parapattiyÄ• _ti parapaccayaá¹ƒ parasaddahanaá¹ƒ arahanti, na attapaccakkhaá¹ƒ Ã±Ä•
``parapaccayikÄ• â€™â€™ ti vattabbe ``parapattiyÄ• â€™â€™ ti vuttaá¹ƒ. attho pana soye

dutiyacchakkaá¹ƒ

<155> dutiyacchakke __nimitta_nti assÄ• sapassÄ• sÄ• naá¹ƒ phusanaá¹-á¹-hÄ• naá¹ƒ. as
dÄ«ghanÄ• sikassa nÄ• sÄ• puá¹-aá¹ƒ ghaá¹-á¹-entÄ• pavattanti, rassanÄ• sikassa uttaroâ
yogÄ« taá¹ƒ nimittameva Ä• vajjati, tassa nimittameva Ä• vajjamÄ• nassa assÄ• se cittaá¹ƒ
patiá¹-á¹-hÄ• tÄ«ti attho. tassa tasmiá¹ƒ citte appatiá¹-á¹-hite samÄ• dhissa abhÄ• vato taá¹
samÄ• dhissa \Ne II 68/ paripantho. yadi assÄ• sameva Ä• vajjati, tassa cittaá¹ƒ abbhantara
vikkhepaá¹ƒ Ä• vahati, nimitte na patiá¹-á¹-hÄ• ti, tasmÄ• nimitte vikampati. iminÄ• nayena
kÄ• tabbÄ• . gÄ• thÄ• su __vikkhippate_ti vikkhipÄ«yati vikkhepaá¹ƒ Ä• pÄ• dÄ«yati.

tatiyacchakkaá¹ƒ

<156> tatiyacchakke \Ee II 472/ __atÄ«tÄ• nudhÄ• vanaá¹ƒ citta_nti phusanaá¹-á¹-hÄ• naá
assÄ• saá¹ƒ vÄ• passÄ• saá¹ƒ vÄ• anugacchamÄ• naá¹ƒ cittaá¹ƒ. __vikkhepÄ• nupatita_n
vikkhepaá¹ƒ vÄ• sayaá¹ƒ anupatitaá¹ƒ anugataá¹ƒ. __anÄ• gatapaá¹-ikaá¹…khanaá¹ƒ citta
appattaá¹ƒ assÄ• saá¹ƒ vÄ• passÄ• saá¹ƒ vÄ• paá¹-ikaá¹…khamÄ• naá¹ƒ paccÄ• sÄ«sam
tasmiá¹ƒ appatiá¹-á¹-hÄ• neneva vikkhepena vikampitaá¹ƒ. __lÄ«na_nti atisithilavÄ«riyatÄ•
__kosajjÄ• nupatita_nti kusÄ«tabhÄ• vÄ• nugataá¹ƒ. __atipaggahita_nti accÄ• raddhavÄ«ri
__uddhaccÄ• nupatita_nti vikkhepÄ• nugataá¹ƒ. __abhinata_nti assÄ• davatthÅ«su bhusaá

__apanata_nti nirassÄ• davatthÅ«su patihataá¹ƒ, tato apagataá¹ƒ vÄ• , apagatanataá¹ƒ vÄ•
attho. __rÄ• gÄ• nupatita_nti ettha assÄ• sapassÄ• sanimittaá¹ƒ manasikaroto uppannapÄ«
hasitalapitakÄ«á¸·itavatthÅ«su vÄ• rÄ• go anupatati. __byÄ• pÄ• dÄ• nupatita_nti ettha ma
nirassÄ• dagatacittassa uppannadomanassavasena vÄ• pubbe samudÄ• ciá¹‡á¹‡esu Ä• g
anupatati. gÄ• thÄ• su __na samÄ• dhiyatÄ«_ti na samÄ• hitaá¹ƒ hoti. __adhicitta_nti cittas
adhiko samÄ• dhi.

<157> ettÄ• vatÄ• \Be II 74/ tÄ«hi chakkehi aá¹-á¹-hÄ• rasa upakkilese niddisitvÄ• idÄ• ni
upakkilesÄ• naá¹ƒ samÄ• dhissa paripanthabhÄ• vasÄ• dhanena Ä• dÄ«navaá¹ƒ dassento
__assÄ• sÄ• dimajjhapariyosÄ• na_ntiÄ• dimÄ• ha. tattha __kÄ• yopi cittampi sÄ• raddhÄ•
vikkhepasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ vasena rÅ«pakÄ• yopi, vikkhepasantativasena citt
khubhitÄ• sadarathÄ• ca honti. tato mandatarena __iÃ±jitÄ• _ kampitÄ• , tato mandatarena
honti. balavÄ• pi majjhimopi mandopi khobho hotiyeva, na sakkÄ• khobhena na bhavitunti
__cittaá¹ƒ vikampitattÄ• _ti cittassa vikampitattÄ• . gÄ• thÄ• su \Ee II 473/ __paripuá¹‡á¹‡Ä
yathÄ• paripuá¹‡á¹‡Ä• hoti, tathÄ• abhÄ• vitÄ• . __iÃ±jito_ti kampito. __phandito_ti mand
nÄ«varaá¹‡Ä• naá¹ƒ anantarattÄ• ``imehi ca pana nÄ«varaá¹‡ehÄ«â€™â€™ ti (Paá¹-is I 1
accantasamÄ«panidassanavacanaá¹ƒ \Ne II 69/ kataá¹ƒ. idha pana nigamane nÄ«varaá¹‡Ä
ca pana nÄ«varaá¹‡ehÄ«_ti parammukhanidassanavacanaá¹ƒ kataá¹ƒ.

upakkilesaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vodÄ• naÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<158> __vodÄ• ne Ã±Ä• á¹‡Ä• nÄ«_ti visuddhaÃ±Ä• á¹‡Ä• ni. __taá¹ƒ vivajjayitvÄ• _ti yaá
atÄ«tÄ• nudhÄ• vanaá¹ƒ cittaá¹ƒ vikkhepÄ• nupatitaá¹ƒ, taá¹ƒ vivajjayitvÄ• ti sambandhitab
samÄ• dahatÄ«_ti assÄ• sapassÄ• sÄ• naá¹ƒ phusanaá¹-á¹-hÄ• ne samaá¹ƒ Ä• dahati pati
adhimocetÄ«_ti ekaá¹-á¹-hÄ• neti vutte assÄ• sapassÄ• sÄ• naá¹ƒ phusanaá¹-á¹-hÄ• neyev
sanniá¹-á¹-hÄ• naá¹ƒ karoti. __paggaá¹‡hitvÄ• _ti dhammavicayapÄ«tisambojjhaá¹…gabhÄ
__viniggaá¹‡hitvÄ• _ti passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gabhÄ• vanÄ• ya vinig
``satindriyavÄ«riyindriyehi paggahetvÄ• , satindriyasamÄ• dhindriyehi viniggahetvÄ• â€™â€
__sampajÄ• no hutvÄ• _ti asubhabhÄ• vanÄ• dÄ«hi. puna __sampajÄ• no hutvÄ• _ti mettÄ
anupatitaá¹ƒ, yena byÄ• pÄ• dena anupatitaá¹ƒ, taá¹ƒ pajahatÄ«ti sambandho. taá¹ƒ cittaá¹
sampajÄ• nanto tappaá¹-ipakkhena rÄ• gaá¹ƒ \Be II 75/ pajahati, byÄ• pÄ• daá¹ƒ pajahatÄ«
__parisuddha_nti nirupakkilesaá¹ƒ. __pariyodÄ• ta_nti pabhassaraá¹ƒ. __ekattagataá¹ƒ hot
visesaá¹ƒ pattassa taá¹ƒ taá¹ƒ ekattaá¹ƒ gataá¹ƒ hoti.

__katame te ekattÄ• _ti idha yujjamÄ• nÄ• yujjamÄ• nepi ekatte ekato katvÄ• pucchati.
__dÄ• nÅ«pasaggupaá¹-á¹-hÄ• nekatta_nti dÄ• navatthusaá¹…khÄ• tassa dÄ• nassa upas

dÄ• navatthupariccÄ• gacetanÄ• . tassa upaá¹-á¹-hÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena
dÄ• nÅ«pasaggupaá¹-á¹-hÄ• naá¹ƒ, tadeva ekattaá¹ƒ, tena vÄ• ekattaá¹ƒ ekaggabhÄ• vo
dÄ• nÅ«pasaggupaá¹-á¹-hÄ• nekattaá¹ƒ. dÄ• navosaggupaá¹-á¹-hÄ• nekattanti pÄ• á¹-ho \E
evattho. etena paduddhÄ• ravasena cÄ• gÄ• nussatisamÄ• dhi vutto. paduddhÄ• ravasena
tiá¹‡á¹‡ampi ekattÄ• naá¹ƒ upanissayapaccayo hoti, tasmÄ• idha niddiá¹-á¹-hanti vadanti. v
mahÄ• upÄ• sikÄ• Ä• ha --- ``idha, bhante, disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ« sÄ• va
bhagavantaá¹ƒ dassanÄ• ya, te bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchissanti `itthannÄ•
kÄ• laá¹…kato, tassa kÄ• gati, ko abhisamparÄ• yoâ€™ ti? taá¹ƒ bhagavÄ• byÄ• karissati
sakadÄ• gÄ• miphale vÄ• \Ne II 70/ anÄ• gÄ• miphale vÄ• arahatte vÄ• . tyÄ• haá¹ƒ upas
`Ä• gatapubbÄ• nu kho, bhante, tena ayyena sÄ• vatthÄ«â€™ ti? sace me vakkhanti `Ä• ga
sÄ• vatthÄ«â€™ ti. niá¹-á¹-hamettha gacchissÄ• mi nissaá¹ƒsayaá¹ƒ paribhuttaá¹ƒ tena ayy
vÄ• Ä• gantukabhattaá¹ƒ vÄ• gamikabhattaá¹ƒ vÄ• gilÄ• nabhattaá¹ƒ vÄ• gilÄ• nupaá¹-á
gilÄ• nabhesajjaá¹ƒ vÄ• dhuvayÄ• gu vÄ• ti. tassÄ• me tadanussarantiyÄ• pÄ• mojjaá¹ƒ j
jÄ• yissati, pÄ«timanÄ• ya kÄ• yo passambhissati, passaddhakÄ• yÄ• sukhaá¹ƒ vedayissÄ
samÄ• dhiyissati, sÄ• me bhavissati indriyabhÄ• vanÄ• balabhÄ• vanÄ• bojjhaá¹…gabhÄ
atha vÄ• ekattesu paá¹-hamaá¹ƒ upacÄ• rasamÄ• dhivasena vuttaá¹ƒ, dutiyaá¹ƒ appanÄ• s
vipassanÄ• vasena, catutthaá¹ƒ maggaphalavasenÄ• ti veditabbaá¹ƒ. samathassa nimittaá¹
vayo bhaá¹…go eva lakkhaá¹‡aá¹ƒ __vayalakkhaá¹‡aá¹ƒ. nirodho_ nibbÄ• naá¹ƒ. sesamete
yojetabbaá¹ƒ.

__cÄ• gÄ• dhimuttÄ• na_nti \Be II 76/ dÄ• ne adhimuttÄ• naá¹ƒ. __adhicitta_nti vipassanÄ•
__vipassakÄ• na_nti bhaá¹…gÄ• nupassanato paá¹-á¹-hÄ• ya tÄ«hi anupassanÄ• hi saá¹…
__ariyapuggalÄ• na_nti aá¹-á¹-hannaá¹ƒ. dutiyÄ• dÄ«ni tÄ«á¹‡i ekattÄ• ni Ä• nÄ• pÄ• nassa
sesakammaá¹-á¹-hÄ• navasena ca yujjanti. __catÅ«hi á¹-hÄ• nehÄ«_ti catÅ«hi kÄ• raá¹‡eh
samÄ• dhivipassanÄ• maggaphalÄ• naá¹ƒ vasena ``ekattagataá¹ƒ \Ee II 475/ cittaá¹ƒ
paá¹-ipadÄ• visuddhipakkhandaÃ±ceva hoti upekkhÄ• nubrÅ«hitaÃ±ca Ã±Ä• á¹‡ena ca sam
uddesapadÄ• ni. ``paá¹-hamassa jhÄ• nassa ko Ä• dÄ«â€™â€™ tiÄ• dÄ«ni tesaá¹ƒ uddesa
vitthÄ• retukamyatÄ• pucchÄ• pubbaá¹…gamÄ• ni niddesapadÄ• ni. tattha __paá¹-ipadÄ• v
paá¹-ipadÄ• eva nÄ«varaá¹‡amalavisodhanato visuddhi, taá¹ƒ paá¹-ipadÄ• visuddhiá¹ƒ pak
paviá¹-á¹-haá¹ƒ. __upekkhÄ• nubrÅ«hita_nti tatramajjhattupekkhÄ• ya brÅ«hitaá¹ƒ vaá¸• á¸
sampahaá¹ƒsita_nti pariyodÄ• pakena Ã±Ä• á¹‡ena sampahaá¹ƒsitaá¹ƒ pariyodÄ• pitaá¹ƒ v
__paá¹-ipadÄ• visuddhi_ nÄ• ma sasambhÄ• riko upacÄ• ro, __upekkhÄ• nubrÅ«hanÄ• _ n
nÄ• ma paccavekkhaá¹‡Ä• ti evameke vaá¹‡á¹‡ayanti. yasmÄ• pana ``ekattagataá¹ƒ cittaá
paá¹-ipadÄ• visuddhipakkhandaÃ±ceva hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, tasmÄ• antoappan
paá¹-ipadÄ• visuddhi, tatramajjhattupekkhÄ• ya kiccavasena upekkhÄ• nubrÅ«hanÄ• , dhan
anativattanÄ• dibhÄ• vasÄ• dhanena pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasen
kathaá¹ƒ? yasmiÃ±hi vÄ• re appanÄ• uppajjati, tasmiá¹ƒ yo nÄ«varaá¹‡asaá¹…khÄ• to kile
paripantho, tato cittaá¹ƒ visujjhati, visuddhattÄ• Ä• varaá¹‡avirahitaá¹ƒ hutvÄ• majjhimaá¹ƒ

paá¹-ipajjati. __majjhimaá¹ƒ samathanimittaá¹ƒ_ nÄ• ma samappavatto appanÄ• samÄ• dhi
purimacittaá¹ƒ ekasantatipariá¹‡Ä• manayena \Ne II 71/ tathattaá¹ƒ upagacchamÄ• naá¹ƒ m
samathanimittaá¹ƒ __paá¹-ipajjati_ nÄ• ma. evaá¹ƒ __paá¹-ipannattÄ• _ tathattupagamaner
nÄ• ma. evaá¹ƒ tÄ• va purimacitte vijjamÄ• nÄ• kÄ• ranipphÄ• dikÄ• paá¹-hamassa jhÄ• n
Ä• gamanavasena paá¹-ipadÄ• visuddhi \Ee II 476/ veditabbÄ• . evaá¹ƒ visuddhassa pana t
visodhetabbÄ• bhÄ• vato visodhane byÄ• pÄ• raá¹ƒ akaronto __visuddhaá¹ƒ cittaá¹ƒ ajjhup
samathabhÄ• vÅ«pagamanena samathapaá¹-ipannassa puna samÄ• dÄ• ne byÄ• pÄ• raá¹
ajjhupekkhati_ nÄ• ma. samathapaá¹-ipannabhÄ• vato eva cassa kilesasaá¹ƒsaggaá¹ƒ pahA
upaá¹-á¹-hitassa puna ekattupaá¹-á¹-hÄ• ne byÄ• pÄ• raá¹ƒ akaronto __ekattupaá¹-á¹-hÄ• n
evaá¹ƒ tatramajjhattupekkhÄ• ya kiccavasena upekkhÄ• nubrÅ«hanÄ• veditabbÄ• .

ye \Be II 77/ panete evaá¹ƒ upekkhÄ• nubrÅ«hite tattha jÄ• tÄ• samÄ• dhipaÃ±Ã±Ä• saá¹.
aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattamÄ• nÄ• hutvÄ• pavattÄ• , yÄ• ni ca saddhÄ• dÄ«ni indriyA
vimuttirasena ekarasÄ• ni hutvÄ• pavattÄ• ni, yaá¹ƒ cesa tadupagaá¹ƒ tesaá¹ƒ anativattana
anucchavikaá¹ƒ vÄ«riyaá¹ƒ vÄ• hayati, yÄ• cassa tasmiá¹ƒ khaá¹‡e pavattÄ• Ä• sevanÄ•
Ã±Ä• á¹‡ena saá¹ƒkilesavodÄ• nesu taá¹ƒ taá¹ƒ Ä• dÄ«navaÃ±ca Ä• nisaá¹ƒsaÃ±ca disvÄ•
sampahaá¹ƒsitattÄ• visodhitattÄ• pariyodÄ• pitattÄ• nipphannÄ• , tasmÄ• dhammÄ• naá
anativattanÄ• dibhÄ• vasÄ• dhanena pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasen
vuttaá¹ƒ. tattha yasmÄ• upekkhÄ• vasena Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, yathÄ• ha --- `
cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhati, upekkhÄ• vasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ
upekkhÄ• vasena nÄ• nattakilesehi cittaá¹ƒ vimuccati, vimokkhavasena paÃ±Ã±Ä• vasena p
adhimattaá¹ƒ hoti. vimuttattÄ• te dhammÄ• ekarasÄ• honti, ekarasaá¹-á¹-hena bhÄ• vanÄ
201). tasmÄ• Ã±Ä• á¹‡akiccabhÅ«tÄ• __sampahaá¹ƒsanÄ• pariyosÄ• na_nti vuttÄ• .

__evaá¹ƒ tivattagata_ntiÄ• dÄ«ni tasseva cittassa thomanavacanÄ• ni. tattha __evaá¹ƒ tiva
yathÄ• vuttena vidhinÄ• paá¹-ipadÄ• visuddhipakkhandanaupekkhÄ• nubrÅ«hanÄ• Ã±Ä• á
tividhabhÄ• vaá¹ƒ gataá¹ƒ. __vitakkasampanna_nti \Ee II 477/ kilesakkhobhavirahitattÄ• vit
sundarabhÄ• vaá¹ƒ pannaá¹ƒ gataá¹ƒ. __cittassa adhiá¹-á¹-hÄ• nasampanna_nti tasmiá¹ƒy
nirantarappavattisaá¹…khÄ• tena adhiá¹-á¹-hÄ• nena sampannaá¹ƒ anÅ«naá¹ƒ. yathÄ• ad
adhiá¹-á¹-hÄ• nanti jhÄ• nappavatti, tathÄ• idhÄ• pi cittassa adhiá¹-á¹-hÄ• nanti cittekaggat
ekasmiá¹ƒyeva Ä• rammaá¹‡e cittaá¹ƒ adhiá¹-á¹-hÄ• ti, na ettha vikkhipatÄ«ti. ``samÄ• dhis
visuá¹ƒ vuttattÄ• pana vuttanayeneva gahetabbaá¹ƒ. atha vÄ• samÄ• dhisseva \Ne II 72/ j
__cittassa adhiá¹-á¹-hÄ• nasampanna_nti jhÄ• naá¹…gapaÃ±cakavasena vuttaá¹ƒ. __samA
indriyasaá¹…gahitattÄ• indriyapaÃ±cakavasena, dutiyajjhÄ• nÄ• dÄ«su pana alabbhamÄ•
labbhamÄ• nakavasena __pÄ«tisampanna_ntiÄ• di vuttaá¹ƒ.

__aniccÄ• nupassanÄ• _dÄ«su aá¹-á¹-hÄ• rasasu mahÄ• vipassanÄ• su vitakkÄ• dayo pa
kÄ• mÄ• vacarattÄ• . etÄ• su ca appanÄ• ya abhÄ• vato paá¹-ipadÄ• visuddhiÄ• dayo khaá

catÅ«su maggesu \Be II 78/ paá¹-hamajjhÄ• nikavasena vitakkÄ• dÄ«naá¹ƒ labbhanato labb
vitakkÄ• dayo paripuá¹‡á¹‡Ä• vuttÄ• . dutiyajjhÄ• nikÄ• dÄ«su hi maggesu vitakkÄ• dayo jh
parihÄ• yantÄ«ti. ettÄ• vatÄ• terasa vodÄ• naÃ±Ä• á¹‡Ä• ni vitthÄ• rato niddiá¹-á¹-hÄ• ni h
ekaá¹-á¹-hÄ• ne samÄ• dahanena tattheva adhimuccanena kosajjappajahanena uddhaccap
byÄ• pÄ• dappajahanena sampayuttÄ• ni cha Ã±Ä• á¹‡Ä• ni, catÅ«hi ekattehi sampayuttÄ•
paá¹-ipadÄ• visuddhiupekkhÄ• nubrÅ«hanÄ• sampahaá¹ƒsanÄ• hi sampayuttÄ• ni tÄ«á¹‡i
Ã±Ä• á¹‡Ä• ni niddiá¹-á¹-hÄ• ni.

<159> evaá¹ƒ santepi Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• vasena tesaá¹ƒ nipphattiá
Ã±Ä• á¹‡Ä• ni anigametvÄ• va __nimittaá¹ƒ assÄ• sapassÄ• sÄ• _tiÄ• dinÄ• nayena codan
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• vidhiá¹ƒ dassetvÄ• ante tÄ• ni Ã±Ä• á¹‡Ä• ni nig
__nimittaá¹ƒ_ vuttameva. __anÄ• rammaá¹‡Ä• mekacittassÄ• _ti anÄ• rammaá¹‡Ä• ekacit
panettha padasandhikaro. anÄ• rammaá¹‡amekacittassÄ• tipi pÄ• á¹-ho, ekassa cittassa Ä•
bhavantÄ«ti attho. __tayo dhamme_ti nimittÄ• dayo tayo dhamme. __bhÄ• vanÄ• _ti Ä• nÄ•
__katha_nti paá¹-hamaá¹ƒ vuttÄ• ya codanÄ• gÄ• thÄ• ya anantaraá¹ƒ vuttÄ• ya parihÄ• ra
kathetukamyatÄ• pucchÄ• . __na cime_ti na ca ime. na cametipi pÄ• á¹-ho, soyeva padacch
aviditÄ• honti, kathaá¹ƒ na ca cittaá¹ƒ vikkhepaá¹ƒ gacchatÄ«ti evaá¹ƒ kathaá¹ƒ saddo ses
yojetabbo. __padhÄ• naÃ±ca paÃ±Ã±Ä• yatÄ«_ti Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ•
vÄ«riyaÃ±hi padahanti tenÄ• ti padhÄ• nanti vuccati. __payogaÃ±ca sÄ• dhetÄ«_ti nÄ«vara
jhÄ• naÃ±ca yogÄ« nipphÄ• deti. jhÄ• naÃ±hi nÄ«varaá¹‡avikkhambhanÄ• ya payuÃ±jÄ«ya
__visesamadhigacchatÄ«_ti saá¹ƒyojanappahÄ• nakaraá¹ƒ maggaÃ±ca paá¹-ilabhati. magg
samathavipassanÄ• naá¹ƒ Ä• nisaá¹ƒsattÄ• visesoti vutto. visesassa ca pamukhabhÅ«tatt
kato.

idÄ• ni taá¹ƒ pucchitamatthaá¹ƒ upamÄ• ya sÄ• dhento __seyyathÄ• pi rukkho_tiÄ• dimÄ•
nÄ• ma kakacena phÄ• lanatthaá¹ƒ vÄ• siyÄ• tacchitvÄ• rukkho phÄ• lanakÄ• le niccalabh
bhÅ«mipadese payogakkhamaá¹ƒ katvÄ• á¹-hapito. __kakacenÄ• _ti hatthakakacena. __Ä
phusitvÄ• attano samÄ«pabhÄ• gaá¹ƒ Ä• gate. __gate_ti rukkhaá¹ƒ phusitvÄ• parabhÄ• g
samuccayattho. __na aviditÄ• hontÄ«_ti rukkhe kakacadantehi phuá¹-á¹-haá¹ƒ purisena pe
appatvÄ• tesaá¹ƒ Ä• gamanagamanÄ• bhÄ• vato sabbepi kakacadantÄ• viditÄ• va honti.
rukkhacchedanavÄ«riyaá¹ƒ. __payoga_nti rukkhacchedanakiriyaá¹ƒ. ``visesamadhigacchat
upamÄ• ya natthi. __upanibandhanÄ• nimitta_nti upanibandhanÄ• ya satiyÄ• nimittabhÅ«t
nÄ• sikaggaá¹ƒ vÄ• mukhanimittaá¹ƒ vÄ• . upanibandhati etÄ• ya Ä• rammaá¹‡e cittanti \E
nÄ• ma sati. __nÄ• sikagge vÄ• _ti dÄ«ghanÄ• siko nÄ• sikagge. __mukhanimitte vÄ• _ti ra
uttaroá¹-á¹-ho hi mukhe satiyÄ• nimittanti mukhanimittanti vutto. __Ä• gate_ti phuá¹-á¹-haá¹
abbhantaraá¹ƒ Ä• gate. __gate_ti phuá¹-á¹-haá¹-á¹-hÄ• nato bahiddhÄ• gate. __na aviditÄ•
phusanaá¹-á¹-hÄ• naá¹ƒ appatvÄ• assÄ• sapassÄ• sÄ• naá¹ƒ Ä• gamanagamanÄ• bhÄ• v
__kammaniyaá¹ƒ hotÄ«_ti yena vÄ«riyena kÄ• yopi cittampi kammaniyaá¹ƒ bhÄ• vanÄ• kar

bhÄ• vanÄ• kammayoggaá¹ƒ hoti. __idaá¹ƒ_ vÄ«riyaá¹ƒ __padhÄ• naá¹ƒ_ nÄ• mÄ• ti phale
__upakkilesÄ• pahÄ«yantÄ«_ti vikkhambhanavasena nÄ«varaá¹‡Ä• ni pahÄ«yanti. __vitak
nÄ• nÄ• rammaá¹‡acÄ• rino anavaá¹-á¹-hitÄ• vitakkÄ• upasamaá¹ƒ gacchanti. yena jhÄ• n
vitakkÄ• vÅ«pasammanti. __ayaá¹ƒ payogo_ti payogamapekkhitvÄ• pulliá¹…ganiddeso ka
pahÄ«yantÄ«_ti taá¹ƒtaá¹ƒmaggavajjhÄ• saÃ±Ã±ojanÄ• samucchedappahÄ• nena pahÄ«
byantÄ«hontÄ«_ti pahÄ«nÄ• naá¹ƒ puna anuppattidhammakattÄ• vigato uppÄ• danto vÄ•
pubbe abyantÄ• byantÄ• hontÄ«ti byantÄ«honti, vinassantÄ«ti attho. saÃ±Ã±ojanappahÄ•
hoti, na aÃ±Ã±athÄ• ti dassanatthaá¹ƒ anusayappahÄ• namÄ• ha. yena maggena saÃ±Ã±o
byantÄ«honti, __ayaá¹ƒ viseso_ti attho. catutthacatukke ariyamaggassÄ• pi niddiá¹-á¹-hattÄ
vutto. ekacittassa Ä• rammaá¹‡advayÄ• bhÄ• vassa avuttepi siddhattÄ• taá¹ƒ avissajjetvÄ•
dhammÄ• ekacittassa Ä• rammaá¹‡Ä• na hontÄ«_ti nigamanaá¹ƒ kataá¹ƒ.

<160> idÄ• ni taá¹ƒ bhÄ• vanÄ• siddhisÄ• dhakaá¹ƒ yogÄ• vacaraá¹ƒ thunanto __Ä• nÄ• p
\Ne II 74/ vatvÄ• tassÄ• niddesamÄ• ha. tattha Ä• nÄ• pÄ• nassatiyo \Be II 80/ __yathÄ•
__paripuá¹‡á¹‡Ä• subhÄ• vitÄ• anupubbaá¹ƒ paricitÄ• _ yassa atthi saá¹ƒvijjanti. __so ima
pabhÄ• seti_. kiá¹ƒ viya? __abbhÄ• muttova candimÄ• _ yathÄ• abbhÄ• dÄ«hi mutto cand
pabhÄ• seti, tathÄ• so yogÄ• vacaro imaá¹ƒ khandhÄ• dilokaá¹ƒ pabhÄ• setÄ«ti \Ee II 480/
``abbhÄ• muttova candimÄ• â€™â€™ ti ca padassa niddese mahikÄ• dÄ«nampi vuttattÄ•
veditabbo. gÄ• thÄ• niddese __no passÄ• so no assÄ• so_ti so soyeva attho paá¹-isedhena
__upaá¹-á¹-hÄ• naá¹ƒ satÄ«_ti asammussanatÄ• ya tameva assÄ• saá¹ƒ upagantvÄ• á¹-hÄ
tathÄ• __passÄ• saá¹ƒ_. ettÄ• vatÄ• Ä• nÄ• pÄ• nesu sati Ä• nÄ• pÄ• nassatÄ«ti attho vu

idÄ• ni sativaseneva ``yassÄ• â€™â€™ ti vuttaá¹ƒ puggalaá¹ƒ niddisitukÄ• mo __yo assas
yo passasati, tassupaá¹-á¹-hÄ• tÄ«_ti vuttaá¹ƒ. yo assasati, tassa sati assÄ• saá¹ƒ upagant
passasati, tassa sati passÄ• saá¹ƒ upagantvÄ• tiá¹-á¹-hatÄ«ti attho. __paripuá¹‡á¹‡Ä• _ti
jhÄ• navipassanÄ• maggaparamparÄ• ya arahattamaggappattiyÄ• paripuá¹‡á¹‡Ä• . teyeva
sandhÄ• ya __pariggahaá¹-á¹-henÄ• _tiÄ• dimÄ• ha. te hi dhammÄ• iminÄ• yoginÄ• parig
tena __pariggahaá¹-á¹-hena paripuá¹‡á¹‡Ä• _. tattha sabbesaá¹ƒ cittacetasikÄ• naá¹ƒ aÃ±Ã
__parivÄ• raá¹-á¹-hena paripuá¹‡á¹‡Ä• _. bhÄ• vanÄ• pÄ• ripÅ«rivasena __paripÅ«raá¹-á¹-
bhÄ• vanÄ• _tiÄ• dÄ«ni subhÄ• vitÄ• ti vuttapadassa atthavasena vuttÄ• ni. catasso bhÄ• v
__yÄ• nÄ«katÄ• _ti yuttayÄ• nasadisÄ• katÄ• . __vatthukatÄ• _ti patiá¹-á¹-haá¹-á¹-hena va
__anuá¹-á¹-hitÄ• _ti paccupaá¹-á¹-hitÄ• . __paricitÄ• _ti samantato citÄ• upacitÄ• . __susan
suá¹-á¹-hu samÄ• raddhÄ• sukatÄ• . __yattha yattha Ä• kaá¹…khatÄ«_ti yesu yesu jhÄ• ne
sace icchati. __tattha tatthÄ• _ti tesu tesu jhÄ• nesu tÄ• su tÄ• su vipassanÄ• su. __vasippa
bahubhÄ• vaá¹ƒ patto. __balappatto_ti samathavipassanÄ• balappatto. __vesÄ• rajjappatto
paá¹-ubhÄ• vaá¹ƒ patto. __te dhammÄ• _ti samathavipassanÄ• dhammÄ• . __Ä• vajjanapa
Ä• vajjanÄ• yattÄ• , Ä• vajjitamatteyeva tassa santÄ• nena, Ã±Ä• á¹‡ena vÄ• sampayogaá
attho. __Ä• kaá¹…khapaá¹-ibaddhÄ• _ti \Ee II 481/ ruciÄ• yattÄ• , rocitamatteyeva vuttanay

gacchantÄ«ti attho. __manasikÄ• ro_ panettha Ä• vajjanÄ• ya cittuppÄ• do. Ä• kaá¹…khanÄ
atthavivaraá¹‡atthaá¹ƒ vutto. __tena vuccati yÄ• nÄ«katÄ• _ti evaá¹ƒ katattÄ• yeva te yuttaÄ
hontÄ«ti vuttaá¹ƒ hoti.

__yasmiá¹ƒ yasmiá¹ƒ vatthusmi_nti soá¸·asasu vatthÅ«su ekekasmiá¹ƒ. __svÄ• dhiá¹-á¹-hi
suppatiá¹-á¹-hitaá¹ƒ. __sÅ«paá¹-á¹-hitÄ• _ti suá¹-á¹-hu upaá¹-á¹-hitÄ• . sampayuttacittasatÄ
sakasakakiccakaraá¹‡ato anulomapaá¹-ilomavasena \Ne II 75/ yojetvÄ• te dve dhammÄ• c
vatthukatÄ• _ti evaá¹ƒ bhÅ«tattÄ• yeva katapatiá¹-á¹-hÄ• hontÄ«ti vuttaá¹ƒ hoti. __yena ye
abhinÄ«haratÄ«_ti pubbappavattito apanetvÄ• yattha yattha bhÄ• vanÄ• visese cittaá¹ƒ up
anuparivattatÄ«_ti tasmiá¹ƒ tasmiá¹ƒyeva bhÄ• vanÄ• visese sati anukÅ«lÄ• hutvÄ• pubba
pavattati. ``yena, tenÄ• â€™â€™ ti cettha ``yena bhagavÄ• tenupasaá¹…kamÄ«â€™â€™
maá¹…galasutta) viya bhummattho veditabbo. __tena vuccati anuá¹-á¹-hitÄ• _ti evaá¹ƒ kara
bhÄ• vanaá¹ƒ anugantvÄ• á¹-hitÄ• hontÄ«ti vuttaá¹ƒ hoti. Ä• nÄ• pÄ• nassatiyÄ• satipadh
vatthukatÄ• nuá¹-á¹-hitapadesu satiyÄ• saha yojanÄ• katÄ• ti veditabbÄ• .

yasmÄ• pana paripuá¹‡á¹‡Ä• yeva paricitÄ• honti vaá¸• á¸• hitÄ• laddhÄ• sevanÄ• , tasm
tipade vuttÄ• tayo atthÄ• ``paricitÄ• â€™â€™ tipadepi vuttÄ• , catuttho visesatthopi vutto.
pariggaá¹‡hanto_ti sampayuttÄ• ya, pubbabhÄ• gÄ• ya vÄ• satiyÄ• pariggahetabbe parigg
pÄ• pake akusale dhamme_ti samucchedavasena lÄ• make kilese jinÄ• ti abhibhavati. ayaÄ
dhammadesanÄ• . dhammesu hi jinantesu taá¹ƒdhammasamaá¹…gÄ«puggalopi jinÄ• ti nÄ
avihÄ• ya attano pavattikkhaá¹‡e jinitumÄ• raddhÄ• jitÄ• ti vuccanti yathÄ• ``bhuÃ±jitumÄ•
vuccati. lakkhaá¹‡aá¹ƒ panettha saddasatthato veditabbaá¹ƒ. evaá¹ƒ santepi ``parijitÄ• â€™
ja-kÄ• rassa ca-kÄ• raá¹ƒ katvÄ• \Ee II 482/ ``paricitÄ• â€™â€™ ti \Be II 82/ vuttaá¹ƒ, yathÄ
assÄ• ti sugatoti atthavikappe da-kÄ• rassa ta-kÄ• ro niruttilakkhaá¹‡ena kato, evamidhÄ• p
atthavikappe paricitÄ• ti padaá¹ƒ kattusÄ• dhanaá¹ƒ, purimÄ• ni tÄ«á¹‡i kammasÄ• dhanÄ•

__cattÄ• ro susamÄ• raddhÄ• _ti cattÄ• ro susamÄ• raddhatthÄ• ti vuttaá¹ƒ hoti, atthasado
susamÄ• raddhÄ• ti padassa atthÄ• pi hi idha susamÄ• raddhÄ• ti vuttÄ• ti veditabbÄ• , sus
caturatthabhedato cattÄ• roti vuttÄ• ti veditabbÄ• , na dhammabhedato. yasmÄ• pana subh
honti, na aÃ±Ã±e, tasmÄ• tayo bhÄ• vanatthÄ• idhÄ• pi vuttÄ• . Ä• sevanatthopi tÄ«su vut
tasmÄ• taá¹ƒ avatvÄ• tappaccanÄ«kÄ• naá¹ƒ susamÅ«hatattho vutto. paccanÄ«kasamugg
Ä• raddhapariyosÄ• naá¹ƒ paÃ±Ã±Ä• yati, tena susamÄ• raddhassa sikhÄ• ppatto attho vut
__tappaccanÄ«kÄ• na_nti tesaá¹ƒ jhÄ• navipassanÄ• maggÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ•
kÄ• macchandÄ• dÄ«naá¹ƒ niccasaÃ±Ã±Ä• disampayuttÄ• naá¹ƒ sakkÄ• yadiá¹-á¹-hÄ• dÄ«
vikkhambhanatadaá¹…gasamucchedavasena \Ne II 76/ suá¹-á¹-hu samÅ«hatattÄ• nÄ• sita
``susamugghÄ• tattÄ• â€™â€™ ti likhanti, taá¹ƒ na sundaraá¹ƒ.

<161> puna tasseva padassa aÃ±Ã±ampi atthavikappaá¹ƒ dassento __susama_ntiÄ• dimÄ

jÄ• tÄ• _ti tasmiá¹ƒ sikhÄ• ppattabhÄ• vanÄ• visese jÄ• tÄ• . __anavajjÄ• _ti kilesÄ• naá¹ƒ
Ä• rammaá¹‡abhÄ• vÄ• nupagamanena kilesadosavirahitÄ• . __kusalÄ• _ti jÄ• tivasena ku
bujjhanaá¹-á¹-hena bodhÄ«ti laddhanÄ• massa ariyassa pakkhe bhavattÄ• bodhipakkhiyÄ•
upakÄ• rabhÄ• ve á¹-hitattÄ• . te ca ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadh
iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…g
III 35; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 22; Mil V 4.1) sattatiá¹ƒsa dhammÄ• . _
maggakkhaá¹‡e dhammajÄ• taá¹ƒ samucchedavasena kilese sameti vinÄ• setÄ«ti samaá¹ƒ
__nibbÄ• na_nti dukkhanirodhattÄ• nirodho, vÄ• nasaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya abhÄ• v
susama_nti idaá¹ƒ nibbÄ• naá¹ƒ sabbasaá¹…khatavisamÄ• pagatattÄ• suá¹-á¹-hu samanti
__Ã±Ä• ta_nti bodhipakkhiyasaá¹…khÄ• taá¹ƒ samaá¹ƒ asammohato \Be II 83/ Ã±Ä• á¹‡en
nibbÄ• nasaá¹…khÄ• taá¹ƒ susamaá¹ƒ Ä• rammaá¹‡ato Ã±Ä• á¹‡ena Ã±Ä• taá¹ƒ. tadeva d
__diá¹-á¹-haá¹ƒ. vidita_nti tadeva dvayaá¹ƒ santÄ• ne uppÄ• danena Ä• rammaá¹‡akaraá¹‡
Ã±Ä• taá¹ƒ viya paÃ±Ã±Ä• ya __sacchikataá¹ƒ phassitaÃ±ca_. ``asallÄ«naá¹ƒ asammuá¹-á
ekaggaâ€™â€™ nti purimassa purimassa padassa atthappakÄ• sanaá¹ƒ. tattha __Ä• raddh
__asallÄ«na_nti asaá¹…kucitaá¹ƒ. __upaá¹-á¹-hitÄ• _ti upagantvÄ• á¹-hitÄ• . __asammuá¹
__passaddho_ti nibbuto. __asÄ• raddho_ti niddaratho. __samÄ• hita_nti samaá¹ƒ á¹-hapita
avikkhittaá¹ƒ.

``cattÄ• ro susamÄ• raddhÄ• â€™â€™ tiÄ• di sakalassa susamÄ• raddhavacanassa mÅ«l
pana susamavacanassa, ``Ã±Ä• taâ€™â€™ ntiÄ• di Ä• raddhavacanassa vikappatthÄ• . ta
padatthasaá¹ƒsandanÄ• --- ``samÄ• ca susamÄ• ca samasusamÄ• â€™â€™ ti vattabbe
``susamÄ• â€™â€™ icceva vuttÄ• yathÄ• nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paÃ±ca nÄ
idaá¹ƒ susamaâ€™â€™ nti pana anaÃ±Ã±Ä• pekkhaá¹ƒ katvÄ• napuá¹ƒsakavacanaá¹ƒ ka
diá¹-á¹-hanti vuccati, diá¹-á¹-haÃ±ca Ä• raddhaÃ±ca atthato ekaá¹ƒ. viditasacchikataphassit
Ã±Ä• tavevacanÄ• ni, tasmÄ• Ã±Ä• tanti Ä• raddhatthoyeva vutto hoti.

__Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«na_nti ayaá¹ƒ pana Ä• raddhavacanassa ujukattho
satÄ«_tiÄ• dÄ«ni \Ne II 77/ pana sampayuttavÄ«riyassa upakÄ• rakadhammadassanatthaá
Ä• raddhavacanassa atthadassanatthaá¹ƒ. purimena atthena suá¹-á¹-hu samÄ• raddhÄ• ti s
atthena susamÄ• Ä• raddhÄ• ti susamÄ• raddhÄ• ca ekasese kate ``susamÄ• raddhÄ• â€
pariggahetvÄ• ``tena vuccati susamÄ• raddhÄ• â€™â€™ ti vuttaá¹ƒ.

__anupubba_nti \Ee II 484/ yathÄ• nukkamenÄ• ti attho, pubbaá¹ƒ pubbaá¹ƒ anÅ«ti vuttaá¹
assÄ• savasenÄ• _ti dÄ«ghanti vuttaassÄ• savasena. __purimÄ• purimÄ• _ti purimÄ• puri
pubbantipadassa attho vutto hoti. __pacchimÄ• pacchimÄ• _ti satiyeva. etena anÅ«tipadas
ubhayena pubbaÃ±ca anu ca paricitÄ• ti attho vutto hoti. upari soá¸·asa vatthÅ«ni vitthÄ• re
saá¹…khipitvÄ• ``paá¹-inissaggÄ• nupassÄ«â€™â€™ ti antimameva dassitaá¹ƒ. yasmÄ• s
sabbÄ• pi Ä• nÄ• pÄ• nassatiyo \Be II 84/ punappunaá¹ƒ yathÄ• ruci pavattanato anuparicit

--- ``aÃ±Ã±amaÃ±Ã±aá¹ƒ paricitÄ• ceva honti anuparicitÄ• cÄ• â€™â€™ ti.

__yathatthÄ• _ti yathÄ• sabhÄ• vatthÄ• . __attadamathattho_ti arahattamaggakkhaá¹‡e att
__samathattho_ti sÄ«tibhÄ• vattho. __parinibbÄ• panattho_ti kilesaparinibbÄ• nena. __abhi
sabbadhammavasena. __pariÃ±Ã±atthÄ• _dayo maggaÃ±Ä• á¹‡akiccavasena. __saccÄ• b
saccÄ• naá¹ƒ ekapaá¹-ivedhadassanavasena. __nirodhe patiá¹-á¹-hÄ• pakattho_ Ä• ramma

buddhotipadassa abhÄ• vepi buddhenÄ• tipade yo so buddho, taá¹ƒ niddisitukÄ• mena __b
__sayambhÅ«_ti upadesaá¹ƒ vinÄ• sayameva bhÅ«to. __anÄ• cariyako_ti sayambhÅ«pad
Ä• cariyaá¹ƒ vinÄ• saccÄ• ni paá¹-ivijjhati, so sayambhÅ« nÄ• ma hoti. __pubbe ananussut
anÄ• cariyakabhÄ• vassa atthappakÄ• sanaá¹ƒ. __ananussutesÅ«_ti Ä• cariyaá¹ƒ ananuss
__abhisambujjhÄ«_ti bhusaá¹ƒ sammÄ• paá¹-ivijjhi. __tattha ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá
sabbaÃ±Ã±ubhÄ• vaá¹ƒ pÄ• puá¹‡i. yathÄ• saccÄ• ni paá¹-ivijjhantÄ• sabbaÃ±Ã±uno hon
paá¹-ividdhattÄ• evaá¹ƒ vuttaá¹ƒ. sabbaÃ±Ã±utaá¹ƒ pattotipi pÄ• á¹-ho. __balesu ca vasÄ«
tathÄ• gatabalesu issarabhÄ• vaá¹ƒ pÄ• puá¹‡i. yo so evaá¹ƒ bhÅ«to, so buddhoti vuttaá¹ƒ
dhammesu appaá¹-ihataÃ±Ä• á¹‡animittÄ• nuttaravimokkhÄ• dhigamaparibhÄ• vitaá¹ƒ khan
upÄ• dÄ• ya paá¹‡á¹‡attiko, sabbaÃ±Ã±utapadaá¹-á¹-hÄ• naá¹ƒ \Ne II 78/ vÄ• saccÄ• bhis
paá¹‡á¹‡attiko sattaviseso buddho. ettÄ• vatÄ• atthato buddhavibhÄ• vanÄ• katÄ• hoti.

<162> idÄ• ni byaÃ±janato vibhÄ• vento __buddhoti kenaá¹-á¹-hena buddho_tiÄ• dimÄ• ha
avagantÄ• avagatoti vuccati, evaá¹ƒ __bujjhitÄ• saccÄ• nÄ«ti buddho_. yathÄ• paá¹‡á¹‡a
paá¹‡á¹‡asusÄ• ti vuccanti, evaá¹ƒ __bodhetÄ• pajÄ• yÄ• ti buddho. sabbaÃ±Ã±utÄ• ya bu
sabbadhammabujjhanasamatthÄ• ya buddhiyÄ• buddhoti vuttaá¹ƒ hoti. __sabbadassÄ• vit
sabbadhammÄ• naá¹ƒ Ã±Ä• á¹‡acakkhunÄ• diá¹-á¹-hattÄ• buddhoti vuttaá¹ƒ hoti. __anaÃ
__buddho_ti aÃ±Ã±ena abodhanÄ«yato sayameva buddhattÄ• buddhoti vuttaá¹ƒ hoti. __vi
nÄ• nÄ• guá¹‡avisavanato padumamiva vikasanaá¹-á¹-hena buddhoti vuttaá¹ƒ hoti. __khÄ«
buddho_tiÄ• dÄ«hi chahi pariyÄ• yehi cittasaá¹…kocakaradhammappahÄ• nena niddakkhay
sabbakilesaniddakkhayavibuddhattÄ• buddhoti vuttaá¹ƒ hoti. saá¹…khÄ• saá¹…khÄ• tanti
__saá¹…khÄ• tenÄ• _ti vacanassa koá¹-á¹-hÄ• senÄ• ti attho. taá¹‡hÄ• lepadiá¹-á¹-hilepÄ•
__nirupalepasaá¹…khÄ• tena_. savÄ• sanÄ• naá¹ƒ sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• ekan
__ekantavÄ«tarÄ• go_tiÄ• di vuttaá¹ƒ. __ekantanikkileso_ti rÄ• gadosamohÄ• vasesehi sab
__ekÄ• yanamaggaá¹ƒ gatoti buddho_ti gamanatthÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ bujjhanatthattÄ
gamanatthÄ• honti, tasmÄ• ekÄ• yanamaggaá¹ƒ gatattÄ• buddhoti vuttaá¹ƒ hoti. __ekÄ• y

``maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetu ca, kullo ca bhisi saá¹…kamoâ€™â€™ ti \Ee II 486/ || (Nidd II pÄ• rÄ• y
101) ---

maggassa bahÅ«su nÄ• mesu ayananÄ• mena vutto. tasmÄ• ekamaggabhÅ«to maggo, na
vÄ• ekena ayitabbo maggoti ekÄ• yanamaggo. __ekenÄ• _ti gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pah
__ayitabbo_ti paá¹-ipajjitabbo. ayanti vÄ• etenÄ• ti ayano, saá¹ƒsÄ• rato nibbÄ• naá¹ƒ gacc
ekesaá¹ƒ ayano ekÄ• yano. __eke_ti seá¹-á¹-hÄ• , sabbasattaseá¹-á¹-hÄ• ca sammÄ• sam
ekÄ• yanamaggoti sammÄ• sambuddhÄ• naá¹ƒ ayanabhÅ«to maggoti vuttaá¹ƒ hoti. ayatÄ«
pavattatÄ«ti attho. ekasmiá¹ƒ ayano maggoti ekÄ• yanamaggo, ekasmiá¹ƒyeva buddhasÄ•
aÃ±Ã±atthÄ• ti vuttaá¹ƒ hoti. api ca ekaá¹ƒ ayatÄ«ti ekÄ• yano, pubbabhÄ• ge nÄ• nÄ• muk
aparabhÄ• ge ekaá¹ƒ nibbÄ• nameva gacchatÄ«ti \Ne II 79/ vuttaá¹ƒ hoti, tasmÄ• ekÄ• yan
ekanibbÄ• nagamanamaggoti attho. __eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambudd
buddhattÄ• buddho, kiá¹ƒ pana sayameva anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambudd
__abuddhivihatattÄ• buddhipaá¹-ilÄ• bhÄ• buddho_ti buddhi buddhaá¹ƒ \Be II 86/ bodhoti
tattha yathÄ• nÄ«larattaguá¹‡ayogÄ• nÄ«lo paá¹-o ratto paá¹-oti vuccati, evaá¹ƒ buddhagu
Ã±Ä• petuá¹ƒ vuttaá¹ƒ.

tato paraá¹ƒ __buddhoti netaá¹ƒ nÄ• ma_ntiÄ• di ``atthamanugatÄ• ayaá¹ƒ paÃ±Ã±attÄ«â
vuttaá¹ƒ. tattha __mittÄ• _ sahÄ• yÄ• . __amaccÄ• _ bhaccÄ• . __Ã±Ä• tÄ«_ pitupakkhikÄ•
mÄ• tupakkhikÄ• . __samaá¹‡Ä• _ pabbajjÅ«pagatÄ• . __brÄ• hmaá¹‡Ä• _ bhovÄ• dino, sa
__devatÄ• _ sakkÄ• dayo brahmÄ• no ca. __vimokkhantika_nti vimokkho arahattamaggo, v
arahattaphalaá¹ƒ, tasmiá¹ƒ vimokkhante bhavaá¹ƒ vimokkhantikaá¹ƒ nÄ• ma. sabbaÃ±Ã±ub
sijjhati, arahattaphalodaye siddho hoti, tasmÄ• sabbaÃ±Ã±ubhÄ• vo vimokkhante bhavo ho
nÄ• maá¹ƒ vimokkhante bhavaá¹ƒ nÄ• ma hoti. tena vuttaá¹ƒ \Ee II 487/ --- ``vimokkhantika
bhagavantÄ• naâ€™â€™ nti. __bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá
mahÄ• bodhirukkhamÅ«le yathÄ• vuttakkhaá¹‡e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• b
paÃ±Ã±attÄ«_ti arahattaphalasacchikiriyÄ• ya, sabbadhammasacchikiriyÄ• ya vÄ• jÄ• tÄ•
buddho_ti yÄ• ayaá¹ƒ buddhoti paÃ±Ã±atti, ayaá¹ƒ byaÃ±janato buddhavibhÄ• vanÄ• .

``yathÄ• buddhena desitÄ• â€™â€™ tigÄ• thÄ• pÄ• dassa pana iminÄ• padabhÄ• janÄ«y
saá¹ƒsandanÄ• --- Ä• nÄ• pÄ• nassatiyo ca yathÄ• buddhena desitÄ• , yena pakÄ• rena d
saá¹…gahitÄ• dasa yathatthÄ• ca yathÄ• buddhena desitÄ• , yena pakÄ• rena desitÄ• ti p
yathÄ• saddassa, sabhÄ• vatthassa ca yathÄ• saddassa sarÅ«pekasesavasena ekasesaá¹
vuttanti veditabbaá¹ƒ. padabhÄ• janÄ«ye panassa yathatthesu ekekassa yojanÄ• vasena ``
ekavacanaá¹ƒ kataá¹ƒ.

``soti gahaá¹-á¹-ho vÄ• hoti pabbajito vÄ• â€™â€™ ti vuttattÄ• Ä• dipadepi yassa gahaá¹-
pabbajitassa vÄ• ti vuttameva hoti. lokattho vuttoyeva. __pabhÄ• setÄ«_ti attano Ã±Ä• á¹‡a
karotÄ«ti attho \Be II 87/. __abhisambuddhattÄ• _ti sÄ• vakapÄ• ramiÃ±Ä• á¹‡enapi paá¹-iv
__obhÄ• setÄ«_ti kÄ• mÄ• vacarabhÅ«taá¹ƒ lokaá¹ƒ. __bhÄ• setÄ«_ti rÅ«pÄ• vacarabhÅ«t

arÅ«pÄ• vacarabhÅ«taá¹ƒ lokaá¹ƒ.

__ariyaÃ±Ä• á¹‡a_nti \Ne II 80/ arahattamaggaÃ±Ä• á¹‡aá¹ƒ. __mahikÄ• mutto_ti mahikÄ
nÄ«hÄ• ro vuccati. mahiyÄ• muttotipi pÄ• á¹-ho. __dhÅ«marajÄ• mutto_ti dhÅ«mato ca raj
__rÄ• hugahaá¹‡Ä• vippamutto_ti rÄ• huno candassa Ä• sannupakkilesattÄ• dvÄ«hi upas
__bhÄ• sate_ iti saobhÄ• saá¹-á¹-hena. __tapate_ iti satejaá¹-á¹-hena. __virocate_ iti ruciraá
__evameva_nti evaá¹ƒ evaá¹ƒ. yasmÄ• pana candopi sayaá¹ƒ bhÄ• santo tapanto virocant
obhÄ• seti, bhikkhu ca paÃ±Ã±Ä• ya bhÄ• santo tapanto virocanto imaá¹ƒ khandhÄ• dilokaá
tasmÄ• ubhayatrÄ• pi ``bhÄ• setÄ«â€™â€™ ti avatvÄ• ``bhÄ• sateâ€™â€™ icceva vuttaá
vutto hoti. ativisadatarÄ• bhasÅ«riyopamaá¹ƒ \Ee II 488/ aggahetvÄ• kasmÄ• candopamÄ
sabbakilesapariá¸·Ä• havÅ«pasamena santassa bhikkhuno santaguá¹‡ayuttacandopamÄ•
veditabbaá¹ƒ. evaá¹ƒ Ä• nÄ• pÄ• nassatibhÄ• vanÄ• siddhisÄ• dhakaá¹ƒ yogÄ• vacaraá¹ƒ
vodÄ• ne Ã±Ä• á¹‡Ä• nÄ«_ti tÄ• ni Ã±Ä• á¹‡Ä• ni nigametvÄ• dassetÄ«ti.

vodÄ• naÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. satokÄ• riÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ•

<163> satokÄ• riÃ±Ä• á¹‡aniddese mÄ• tikÄ• yaá¹ƒ __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sam
idha-saddo sabbappakÄ• raÄ• nÄ• pÄ• nassatisamÄ• dhinibbattakassa puggalassa sanniss
aÃ±Ã±asÄ• sanassa tathÄ• bhÄ• vapaá¹-isedhano ca. vuttaÃ±hetaá¹ƒ --- ``idheva, bhikkhav
suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (MN I 139; AN a IV 241).

__araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• _ti idamassa Ä• nA
bhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaá¹ƒ. imassa \Be II 88/ hi bhikkhuno d
Ä• rammaá¹‡esu anuvisaá¹-aá¹ƒ cittaá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhiÄ• rammaá¹‡aá¹ƒ al
kÅ«á¹-agoá¹‡ayuttaratho viya uppathameva dhÄ• vati. tasmÄ• seyyathÄ• pi nÄ• ma gopo k
khÄ«raá¹ƒ pivitvÄ• vaá¸• á¸• hitaá¹ƒ kÅ«á¹-avacchaá¹ƒ dametukÄ• mo dhenuto apanetvÄ•
thambhaá¹ƒ nikhaá¹‡itvÄ• tattha yottena bandheyya, athassa so vaccho ito cito ca vipphan
asakkonto tameva thambhaá¹ƒ upanisÄ«deyya vÄ• upanipajjeyya vÄ• , evameva iminÄ• pi
rÅ«pÄ• rammaá¹‡Ä• dirasapÄ• navaá¸• á¸• hitaá¹ƒ \Ne II 81/ duá¹-á¹-hacittaá¹ƒ dametukÄ•
apanetvÄ• araÃ±Ã±aá¹ƒ vÄ• rukkhamÅ«laá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• raá¹ƒ vÄ• pavesetvÄ•
satiyottena bandhitabbaá¹ƒ. evamassa taá¹ƒ cittaá¹ƒ ito cito ca vipphanditvÄ• pi pubbe Ä• c
alabhamÄ• naá¹ƒ satiyottaá¹ƒ chinditvÄ• palÄ• yituá¹ƒ \Ee II 489/ asakkontaá¹ƒ tamevÄ• ra
upacÄ• rappanÄ• vasena upanisÄ«dati ceva upanipajjati ca. tenÄ• hu porÄ• á¹‡Ä• ---

``yathÄ• thambhe nibandheyya, vacchaá¹ƒ damaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒ cittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·haâ€™â€™ nti || (Vism I 217; S
II 374; Ps I 107) ---

evamassa taá¹ƒ senÄ• sanaá¹ƒ bhÄ• vanÄ• nurÅ«paá¹ƒ hoti. atha vÄ• yasmÄ• idaá¹ƒ kar
muddhabhÅ«taá¹ƒ sabbabuddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ
visesÄ• dhigamadiá¹-á¹-hadhammasukhavihÄ• rapadaá¹-á¹-hÄ• naá¹ƒ Ä• nÄ• pÄ• nassatik
itthipurisahatthiassÄ• disaddasamÄ• kulaá¹ƒ gÄ• mantaá¹ƒ apariccajitvÄ• na sukaraá¹ƒ bh
saddakaá¹‡á¹-akattÄ• jhÄ• nassa. agÄ• make pana araÃ±Ã±e sukaraá¹ƒ yogÄ• vacarena i
pariggahetvÄ• Ä• nÄ• pÄ• nacatukkajjhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá¹ƒ katvÄ•
aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ. tasmÄ• tassa anurÅ«paá¹ƒ senÄ• sanaá¹ƒ upa
``araÃ±Ã±agato vÄ• â€™â€™ tiÄ• dimÄ• ha, tatheva thero.

vatthuvijjÄ• cariyo viya hi bhagavÄ• , so yathÄ• vatthuvijjÄ• cariyo nagarabhÅ«miá¹ƒ passi
upaparikkhitvÄ• ``ettha nagaraá¹ƒ mÄ• pethÄ• â€™â€™ ti upadisati, sotthinÄ• ca nagare
mahÄ• sakkÄ• raá¹ƒ labhati, evamevaá¹ƒ yogÄ• vacarassa anurÅ«paá¹ƒ senÄ• sanaá¹ƒ up
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitabbaâ€™â€™ nti upadisati, tato tattha kammaá¹-á¹-hÄ• n
\Be II 89/ arahatte patte ``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti mahantaá¹ƒ s
pana bhikkhu ``dÄ«pisadisoâ€™â€™ ti vuccati. yathÄ• hi mahÄ• dÄ«pirÄ• jÄ• araÃ±Ã±e t
vanagahanaá¹ƒ vÄ• pabbatagahanaá¹ƒ vÄ• nissÄ• ya nilÄ«yitvÄ• vanamahiá¹ƒsagokaá¹‡
gaá¹‡hÄ• ti, evamevaá¹ƒ ayaá¹ƒ araÃ±Ã±Ä• dÄ«su kammaá¹-á¹-hÄ• namanuyuÃ±janto bhi
sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miarahattamagge ceva ariyaphalÄ• ni ca gaá¹‡hÄ• tÄ«

``yathÄ• pi \Ne II 82/ \Ee II 490/ dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hate mige.

tathevÄ• yaá¹ƒ buddhaputto, yuttayogo vipassako.

araÃ±Ã±aá¹ƒ pavisitvÄ• na, gaá¹‡hÄ• ti phalamuttamaâ€™â€™ nti || (Mil VI 1.5).

tenassa parakkamajavayoggabhÅ«miá¹ƒ araÃ±Ã±asenÄ• sanaá¹ƒ dassento ``araÃ±Ã±aga

tattha __araÃ±Ã±agato_ti upari vuttalakkhaá¹‡aá¹ƒ yaá¹ƒkiÃ±ci pavivekasukhaá¹ƒ araÃ±Ã±
__rukkhamÅ«lagato_ti rukkhasamÄ«paá¹ƒ gato. __suÃ±Ã±Ä• gÄ• ragato_ti suÃ±Ã±aá¹ƒ viv
á¹-hapetvÄ• araÃ±Ã±aÃ±ca rukkhamÅ«laÃ±ca avasesasattavidhasenÄ• sanaá¹ƒ gatopi ``s
vattuá¹ƒ vaá¹-á¹-ati. navavidhaÃ±hi senÄ• sanaá¹ƒ. yathÄ• ha --- ``so vivittaá¹ƒ senÄ• sana
araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapattha
palÄ• lapuÃ±jaâ€™â€™ nti (Vibh 508). evamassa ututtayÄ• nukÅ«laá¹ƒ dhÄ• tucariyÄ• nuk
Ä• nÄ• pÄ• nassatibhÄ• vanÄ• nurÅ«paá¹ƒ senÄ• sanaá¹ƒ upadisitvÄ• alÄ«nÄ• nuddhacc

upadisanto __nisÄ«datÄ«_ti Ä• ha. athassa nisajjÄ• ya daá¸·habhÄ• vaá¹ƒ assÄ• sapassÄ•
pavattanasamatthataá¹ƒ Ä• rammaá¹‡apariggahÅ«pÄ• yaÃ±ca dassento __pallaá¹…kaá¹ƒ
__pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä• bhujitvÄ• _ti bandhitvÄ• . __ujuá
uparimasarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹‡á¹-ake koá¹-iyÄ• l
paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa dhammamaá¹ƒsanhÄ• rÅ«ni na paá¹‡amanti. athass
paá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppajjeyyuá¹ƒ, tÄ• na uppajjanti. tÄ• su
ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ na paripatati, vuddhiá¹ƒ phÄ• tiá¹ƒ upagacchati.

__parimukhaá¹ƒ_ \Be II 90/ __satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukha
__so satova assasati sato passasatÄ«_ti so bhikkhu evaá¹ƒ nisÄ«ditvÄ• evaÃ±ca satiá¹ƒ u
satiá¹ƒ avijahanto sato eva assasati sato passasati, satokÄ• rÄ« hotÄ«ti vuttaá¹ƒ hoti.

idÄ• ni \Ee II 491/ yehi pakÄ• rehi satokÄ• rÄ« hoti, te pakÄ• re dassetuá¹ƒ __dÄ«ghaá¹ƒ v
assasanto_tiÄ• dimÄ• ha. tattha __dÄ«ghaá¹ƒ vÄ• assasanto_ti dÄ«ghaá¹ƒ vÄ• assÄ• saá
__rassaá¹ƒ_. yÄ• pana nesaá¹ƒ dÄ«gharassatÄ• , sÄ• kÄ• lavasena veditabbÄ• . kadÄ• c
viya kÄ• lavasena dÄ«ghaá¹ƒ assasanti ca passasanti ca, kadÄ• ci sunakhasasÄ• dayo viya
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• assÄ• sapassÄ• sÄ• dÄ«gharassÄ• nÄ• ma na honti \Ne II 83/. ta
pavisantÄ• ca nikkhamantÄ• ca dÄ«ghÄ• , rassaá¹ƒ kÄ• laá¹ƒ pavisantÄ• ca nikkhamantÄ
tatrÄ• yaá¹ƒ bhikkhu upari vuttehi navahÄ• kÄ• rehi dÄ«ghaá¹ƒ assasanto ca passasanto ca
passasÄ• mÄ«ti pajÄ• nÄ• ti, _ tathÄ• __rassaá¹ƒ_.

evaá¹ƒ pajÄ• nato ca ---

``dÄ«gho rasso ca assÄ• so, passÄ• sopi ca tÄ• diso.

cattÄ• ro vaá¹‡á¹‡Ä• vattanti, nÄ• sikaggeva bhikkhunoâ€™â€™ ti || (Vism I 219; Sp (to Vi

navannaÃ±cassa Ä• kÄ• rÄ• naá¹ƒ ekenÄ• kÄ• rena kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ•
veditabbÄ• . __sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«ti sikkhati. sabbakÄ• yapaá¹
sikkhatÄ«_ti sakalassa assÄ• sakÄ• yassÄ• dimajjhapariyosÄ• naá¹ƒ viditaá¹ƒ karonto pÄ•
assasissÄ• mÄ«ti sikkhati. sakalassa passÄ• sakÄ• yassÄ• dimajjhapariyosÄ• naá¹ƒ viditaá
karonto passasissÄ• mÄ«ti sikkhati. evaá¹ƒ viditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ karonto Ã±Ä• á
assasati ceva passasati ca. tasmÄ• ``assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™
ekassa hi bhikkhuno cuá¹‡á¹‡avicuá¹‡á¹‡avisaá¹-e (Vism I 219; Vin III II 165) assÄ• sakÄ• y
Ä• di pÄ• kaá¹-o hoti, na majjhapariyosÄ• naá¹ƒ. so Ä• dimeva pariggahetuá¹ƒ sakkoti, majj
ekassa majjhaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, na Ä• dipariyosÄ• naá¹ƒ. so majjhameva pariggahetu
Ä• dipariyosÄ• ne kilamati. ekassa pariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, na Ä• dimajjhaá¹ƒ. s
pariggahetuá¹ƒ sakkoti, Ä• dimajjhe kilamati. ekassa sabbaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, so sabba

sakkoti \Ee II 492/, na katthaci kilamati. tÄ• disena bhavitabbanti dassento Ä• ha ---
``sabbakÄ• yapaá¹-isaá¹ƒvedÄ«â€™â€™ tiÄ• di.

tattha __sikkhatÄ«_ti evaá¹ƒ ghaá¹-ati vÄ• yamati. yo vÄ• tathÄ• bhÅ«tassa saá¹ƒvaro, ay
adhisÄ«lasikkhÄ• . yo tathÄ• bhÅ«tassa samÄ• dhi, ayaá¹ƒ adhicittasikkhÄ• . yÄ• tathÄ• b
adhipaÃ±Ã±Ä• sikkhÄ• ti imÄ• tisso sikkhÄ• yo tasmiá¹ƒ Ä• rammaá¹‡e tÄ• ya satiyÄ• ten
Ä• sevati bhÄ• veti bahulÄ«karotÄ«ti evamettha attho daá¹-á¹-habbo. tattha yasmÄ• purima
assasitabbaá¹ƒ passasitabbameva ca, na aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabbaá¹ƒ, ito \Ne II 84/ paá
Ã±Ä• á¹‡uppÄ• danÄ• dÄ«su yogo karaá¹‡Ä«yo. tasmÄ• tattha ``assasÄ• mÄ«ti pajÄ• nÄ•
pajÄ• nÄ• tiâ€™â€™ cceva vattamÄ• nakÄ• lavasena pÄ• á¸·iá¹ƒ vatvÄ• ito paá¹-á¹-hÄ• y
Ã±Ä• á¹‡uppÄ• danÄ• dino Ä• -kÄ• rassa dassanatthaá¹ƒ ``sabbakÄ• yapaá¹-isaá¹ƒvedÄ«
nayena anÄ• gatakÄ• lavasena pÄ• á¸·i Ä• ropitÄ• ti veditabbÄ• .

__passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ ... pe ... sikkhatÄ«_ti oá¸·Ä• rikaá¹ƒ assÄ• sap
kÄ• yasaá¹…khÄ• raá¹ƒ passambhento paá¹-ippassambhento nirodhento vÅ«pasamento as
sikkhati.

tatrevaá¹ƒ oá¸·Ä• rikasukhumatÄ• ca passaddhi ca veditabbÄ• --- imassa hi bhikkhuno pu
kÄ• yo ca cittaÃ±ca sadarathÄ• honti oá¸·Ä• rikÄ• . kÄ• yacittÄ• naá¹ƒ oá¸·Ä• rikatte avÅ«p
oá¸·Ä• rikÄ• honti, balavatarÄ• hutvÄ• pavattanti, nÄ• sikÄ• nappahoti, mukhena assasan
tiá¹-á¹-hati. yadÄ• panassa kÄ• yopi \Be II 92/ cittampi pariggahitÄ• honti, tadÄ• te santÄ•
tesu vÅ«pasantesu assÄ• sapassÄ• sÄ• sukhumÄ• hutvÄ• pavattanti, ``atthi nu kho, natth
vicetabbÄ• kÄ• rappattÄ• honti. seyyathÄ• pi purisassa dhÄ• vitvÄ• pabbatÄ• vÄ• orohitv
sÄ«sato oropetvÄ• á¹-hitassa oá¸·Ä• rikÄ• assÄ• sapassÄ• sÄ• honti, nÄ• sikÄ• nappaho
passasantopi tiá¹-á¹-hati. yadÄ• panesa taá¹ƒ parissamaá¹ƒ vinodetvÄ• nhatvÄ• ca pivitvÄ
hadaye katvÄ• sÄ«tÄ• ya chÄ• yÄ• ya nipanno hoti, athassa te assÄ• sapassÄ• sÄ• sukhu
natthÄ«â€™â€™ ti vicetabbÄ• kÄ• rappattÄ• , evamevaá¹ƒ imassa bhikkhuno apariggahitak
vitthÄ• retabbaá¹ƒ. tathÄ• hissa pubbe apariggahitakÄ• le ``oá¸·Ä• rikoá¸·Ä• rike kÄ• yasaá
passambhemÄ«â€™â€™ ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• ro natthi, pariggahitakÄ•
apariggahitakÄ• lato pariggahitakÄ• le kÄ• yasaá¹…khÄ• ro sukhumo hoti. tenÄ• hu porÄ• a

``sÄ• raddhe kÄ• ye citte ca, adhimattaá¹ƒ pavattati.

asÄ• raddhamhi kÄ• yamhi, sukhumaá¹ƒ sampavattatÄ«â€™â€™ ti || (Vism I 220; Sp (to Vi

pariggahepi oá¸·Ä• riko, paá¹-hamajjhÄ• nÅ«pacÄ• re sukhumo. tasmimpi oá¸·Ä• riko, paá¹
paá¹-hamajjhÄ• ne ca dutiyajjhÄ• nÅ«pacÄ• re ca oá¸·Ä• riko, dutiyajjhÄ• ne sukhumo. dutiy
tatiyajjhÄ• nÅ«pacÄ• re ca oá¸·Ä• riko, tatiyajjhÄ• ne sukhumo. tatiyajjhÄ• ne ca catutthajjhÄ

oá¸·Ä• riko, catutthajjhÄ• ne atisukhumo appavattimeva pÄ• puá¹‡Ä• ti. idaá¹ƒ tÄ• va
__dÄ«ghabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• naá¹ƒ_ mataá¹ƒ.

__majjhimabhÄ• á¹‡akÄ• _ pana ``paá¹-hamajjhÄ• ne oá¸·Ä• riko, dutiyajjhÄ• nÅ«pacÄ• re
heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato uparÅ«parijjhÄ• nÅ«pacÄ• repi sukhumataraá¹ƒ icchan
matena apariggahitakÄ• le pavattakÄ• yasaá¹…khÄ• ro pariggahitakÄ• le paá¹-ippassambh
pavattakÄ• yasaá¹…khÄ• ro paá¹-hamajjhÄ• nÅ«pacÄ• re ... pe ... catutthajjhÄ• nÅ«pacÄ•
catutthajjhÄ• ne paá¹-ippassambhati. ayaá¹ƒ tÄ• va samathe nayo.

vipassanÄ• yaá¹ƒ \Be II 93/ pana apariggahitakÄ• le pavattakÄ• yasaá¹…khÄ• ro oá¸·Ä• rik
sukhumo. sopi oá¸·Ä• riko, upÄ• dÄ• rÅ«papariggahe sukhumo. sopi oá¸·Ä• riko, sakalarÅ«
oá¸·Ä• riko, arÅ«papariggahe sukhumo. sopi oá¸·Ä• riko, rÅ«pÄ• rÅ«papariggahe sukhumo.
paccayapariggahe sukhumo. sopi oá¸·Ä• riko, sappaccayanÄ• marÅ«padassane sukhumo.
lakkhaá¹‡Ä• rammaá¹‡ika vipassanÄ• ya sukhumo. sopi dubbalavipassanÄ• ya oá¸·Ä• riko,
tattha pubbe vuttanayeneva purimassa purimassa pacchimena pacchimena paá¹-ippassadd
oá¸·Ä• rikasukhumatÄ• paá¹-ippassaddhi ca \Ee II 494/ veditabbÄ• . ayaá¹ƒ tÄ• vettha kÄ•
vuttassa paá¹-hamacatukkassa anupubbapadavaá¹‡á¹‡anÄ• .

yasmÄ• panettha idameva catukkaá¹ƒ Ä• dikammikassa kammaá¹-á¹-hÄ• navasena vuttaá
catukkÄ• ni ettha pattajjhÄ• nassa vedanÄ• cittadhammÄ• nupassanÄ• vasena, tasmÄ• im
bhÄ• vetvÄ• Ä• nÄ• pÄ• nacatukkajjhÄ• napadaá¹-á¹-hÄ• nÄ• ya vipassanÄ• ya saha paá¹
pÄ• puá¹‡itukÄ• mena Ä• dikammikena kulaputtena visuddhimagge vuttanayena sÄ«laparis
katvÄ• sattaá¹…gasamannÄ• gatassa Ä• cariyassa santike paÃ±casandhikaá¹ƒ kammaá¹-
tatrime paÃ±ca sandhayo uggaho paripucchÄ• upaá¹-á¹-hÄ• naá¹ƒ appanÄ• lakkhaá¹‡anti
kammaá¹-á¹-hÄ• nassa uggaá¹‡hanaá¹ƒ. __paripucchÄ• _ nÄ• ma kammaá¹-á¹-hÄ• nassa
__upaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma kammaá¹-á¹-hÄ• nassa upaá¹-á¹-hÄ• naá¹ƒ. __appanÄ• _ n
appanÄ• . __lakkhaá¹‡aá¹ƒ_ nÄ• ma kammaá¹-á¹-hÄ• nassa lakkhaá¹‡aá¹ƒ, ``evaá¹ƒ lakkh
kammaá¹-á¹-hÄ• naâ€™â€™ nti kammaá¹-á¹-hÄ• nasabhÄ• vÅ«padhÄ• raá¹‡anti vuttaá¹ƒ

evaá¹ƒ \Ne II 86/ paÃ±casandhikaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hanto attanÄ• pi na k
viheseti. tasmÄ• thokaá¹ƒ uddisÄ• petvÄ• bahuá¹ƒ kÄ• laá¹ƒ sajjhÄ• yitvÄ• evaá¹ƒ paÃ±c
kammaá¹-á¹-hÄ• naá¹ƒ uggahetvÄ• Ä• cariyassa santike vÄ• aÃ±Ã±attha vÄ• aá¹-á¹-hÄ•
vajjetvÄ• paÃ±caá¹…gasamannÄ• gate senÄ• sane vasantena upacchinnakhuddakapalibo
bhattasammadaá¹ƒ paá¹-ivinodetvÄ• sukhanisinnena ratanattayaguá¹‡Ä• nussaraá¹‡ena c
Ä• cariyuggahato \Be II 94/ ekapadampi aparihÄ• pentena idaá¹ƒ Ä• nÄ• pÄ• nassatikamma
kÄ• tabbaá¹ƒ. tatrÄ• yaá¹ƒ manasikÄ• ravidhi ---

``gaá¹‡anÄ• anubandhanÄ• , phusanÄ• á¹-hapanÄ• sallakkhaá¹‡Ä• .

vivaá¹-á¹-anÄ• pÄ• risuddhi, tesaÃ±ca paá¹-ipassanÄ• â€™â€™ ti ||

tattha \Ee II 495/ __gaá¹‡anÄ• _ti gaá¹‡anÄ• yeva. __anubandhanÄ• _ti anugamanÄ• . __
phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. __á¹-hapanÄ• _ti appanÄ• . __sallakkhaá¹‡Ä• _ti vipassanÄ• .
__pÄ• risuddhÄ«_ti phalaá¹ƒ. __tesaÃ±ca paá¹-ipassanÄ• _ti paccavekkhaá¹‡Ä• . tattha im
kulaputtena paá¹-hamaá¹ƒ gaá¹‡anÄ• ya idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ manasi kÄ• tabbaá
paÃ±cannaá¹ƒ heá¹-á¹-hÄ• na á¹-hapetabbaá¹ƒ, dasannaá¹ƒ upari na netabbaá¹ƒ, antarÄ•
dassetabbaá¹ƒ. paÃ±cannaá¹ƒ heá¹-á¹-hÄ• á¹-hapentassa hi sambÄ• dhe okÄ• se cittuppÄ
vaje sanniruddhagogaá¹‡o viya. dasannaá¹ƒ upari nentassa gaá¹‡ananissitova cittuppÄ• do
khaá¹‡á¸• aá¹ƒ dassentassa ``sikhÄ• ppattaá¹ƒ nu kho me kammaá¹-á¹-hÄ• naá¹ƒ, noâ€™â
tasmÄ• ete dose vajjetvÄ• gaá¹‡etabbaá¹ƒ.

gaá¹‡entena ca paá¹-hamaá¹ƒ dandhagaá¹‡anÄ• ya __dhaÃ±Ã±amÄ• pakagaá¹‡anÄ• ya_
hi nÄ• á¸·iá¹ƒ pÅ«retvÄ• ``ekaâ€™â€™ nti vatvÄ• okirati, puna pÅ«rento kiÃ±ci kacavaraá
``ekaá¹ƒ ekaâ€™â€™ nti vadati. eseva nayo dve dvetiÄ• dÄ«su. evamevaá¹ƒ iminÄ• pi ass
upaá¹-á¹-hÄ• ti, taá¹ƒ gahetvÄ• ``ekaá¹ƒ ekaâ€™â€™ ntiÄ• diá¹ƒ katvÄ•  yÄ• va ``dasa da
pavattamÄ• naá¹ƒ pavattamÄ• naá¹ƒ upalakkhetvÄ• va gaá¹‡etabbaá¹ƒ. tassa evaá¹ƒ gaá¹
pavisantÄ• ca assÄ• sapassÄ• sÄ• pÄ• kaá¹-Ä• honti.

athÄ• nena taá¹ƒ dandhagaá¹‡anaá¹ƒ dhaÃ±Ã±amÄ• pakagaá¹‡anaá¹ƒ pahÄ• ya sÄ«ghag
__gopÄ• lakagaá¹‡anÄ• ya_ gaá¹‡etabbaá¹ƒ. cheko hi gopÄ• lako sakkharÄ• dayo ucchaá
rajjudaá¹‡á¸• ahattho pÄ• tova vajaá¹ƒ gantvÄ• gÄ• vo piá¹-á¹-hiyaá¹ƒ paharitvÄ• palighatt
dvÄ• raá¹ƒ pattaá¹ƒ pattaá¹ƒyeva gÄ• vaá¹ƒ ``eko dveâ€™â€™ ti \Ne II 87/ sakkharaá¹ƒ kh
gaá¹‡eti. tiyÄ• marattiá¹ƒ sambÄ• dhe okÄ• se dukkhaá¹ƒ vutthagogaá¹‡o nikkhamanto aÃ±
upanighaá¹ƒsanto vegena vegena puÃ±japuÃ±jo hutvÄ• nikkhamati. so vegena vegena ``tÄ
dasÄ• â€™â€™ ti gaá¹‡etiyeva, evamassÄ• pi purimanayena gaá¹‡ayato \Be II 95/ assÄ• s
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ punappunaá¹ƒ saÃ±caranti. tato tena ``punappunaá¹ƒ saÃ±carantÄ«
bahi ca aggahetvÄ• dvÄ• rappattaá¹ƒ dvÄ• rappattaá¹ƒyeva gahetvÄ• ``eko \Ee II 496/ dve
eko dve tÄ«á¹‡i cattÄ• ri paÃ±ca cha, eko dve tÄ«á¹‡i cattÄ• ri paÃ±ca cha satta ... pe ... aá
dasÄ• â€™â€™ ti sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gaá¹‡etabbameva. gaá¹‡anÄ• paá¹-ibaddhe hi ka
cittaá¹ƒ ekaggaá¹ƒ hoti arittupatthambhanavasena caá¹‡á¸• asote nÄ• vÄ• á¹-hapanamiva.

tassevaá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gaá¹‡ayato kammaá¹-á¹-hÄ• naá¹ƒ nirantaraá¹ƒ pavatta
upaá¹-á¹-hÄ• ti. atha ``nirantaraá¹ƒ pavattatÄ«â€™â€™ ti Ã±atvÄ• anto ca bahi ca vÄ• taá
purimanayeneva vegena vegena gaá¹‡etabbaá¹ƒ. antopavisanavÄ• tena hi saddhiá¹ƒ cittaá
abbhantaraá¹ƒ vÄ• tabbhÄ• hataá¹ƒ medapÅ«ritaá¹ƒ viya hoti. bahinikkhamanavÄ• tena sa
bahiddhÄ• puthuttÄ• rammaá¹‡e cittaá¹ƒ vikkhipati. phuá¹-á¹-haphuá¹-á¹-hokÄ• se pana sa

bhÄ• ventasseva bhÄ• vanÄ• sampajjati. tena vuttaá¹ƒ --- ``anto ca bahi ca vÄ• taá¹ƒ apari
purimanayeneva vegena vegena gaá¹‡etabbaâ€™â€™ nti.

kÄ«vaciraá¹ƒ panetaá¹ƒ gaá¹‡etabbanti? yÄ• va vinÄ• gaá¹‡anÄ• ya assÄ• sapassÄ• sÄ•
santiá¹-á¹-hati. bahi visaá¹-avitakkavicchedaá¹ƒ katvÄ• assÄ• sapassÄ• sÄ• rammaá¹‡e sa
saá¹‡á¹-hÄ• panatthaá¹ƒyeva hi gaá¹‡anÄ• ti.

evaá¹ƒ gaá¹‡anÄ• ya manasi katvÄ• __anubandhanÄ• ya_ manasi kÄ• tabbaá¹ƒ. __anuba
paá¹-isaá¹ƒharitvÄ• satiyÄ• nirantaraá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ anugamanaá¹ƒ. taÃ±c
Ä• dimajjhapariyosÄ• nÄ• nugamanavasena. Ä• dimajjhapariyosÄ• nÄ• ni tassÄ• nugaman
vuttÄ• yeva.

tasmÄ• anubandhanÄ• ya manasikarontena na Ä• dimajjhapariyosÄ• navasena manasi kÄ
__phusanÄ• vasena_ ca __á¹-hapanÄ• vasena_ ca manasi kÄ• tabbaá¹ƒ. gaá¹‡anÄ• nuban
phusanÄ• á¹-hapanÄ• vasena visuá¹ƒ manasikÄ• ro natthi, phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ
gaá¹‡anÄ• ya ca phusanÄ• ya ca manasi karoti, tattheva gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ•
appanÄ• vasena ca cittaá¹ƒ á¹-hapento ``anubandhanÄ• ya ca phusanÄ• ya ca á¹-hapanÄ•
karotÄ«â€™â€™ ti \Ne II 88/ vuccati. svÄ• yamattho __aá¹-á¹-hakathÄ• su_ vuttapaá¹…guá
pÄ• á¸·iyaá¹ƒ vuttakakacÅ«pamÄ• ya ca veditabbo.

tatrÄ• yaá¹ƒ \Ee II 497/ __paá¹…guá¸·opamÄ• _ --- seyyathÄ• pi paá¹…guá¸·o dolÄ• ya kÄ
mÄ• tÄ• puttÄ• naá¹ƒ dolaá¹ƒ khipitvÄ• tattheva dolÄ• thambhamÅ«le nisinno kamena Ä• g
ca dolÄ• phalakassa ubho koá¹-iyo majjhaÃ±ca passati, na ca ubhokoá¹-imajjhÄ• naá¹ƒ das
hoti, evameva bhikkhu sativasena upanibandhanatthambhamÅ«le á¹-hatvÄ• assÄ• sapass
tattheva nimitte satiyÄ• nisÄ«danto kamena Ä• gacchantÄ• naÃ±ca gacchantÄ• naÃ±ca ph
assÄ• sapassÄ• sÄ• naá¹ƒ Ä• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchanto tattheva (Vis
passati, na ca tesaá¹ƒ dassanatthaá¹ƒ byÄ• vaá¹-o hoti. ayaá¹ƒ paá¹…guá¸·opamÄ• .

ayaá¹ƒ pana __dovÄ• rikopamÄ• _ --- seyyathÄ• pi dovÄ• riko nagarassa anto ca bahi ca p
vÄ• Ä• gato, kuhiá¹ƒ vÄ• gacchasi, kiá¹ƒ vÄ• te hattheâ€™â€™ ti na vÄ«maá¹ƒsati. na hi
dvÄ• rappattaá¹ƒ dvÄ• rappattaá¹ƒyeva pana vÄ«maá¹ƒsati, evameva imassa bhikkhuno an
bahinikkhantavÄ• tÄ• ca na bhÄ• rÄ• honti, dvÄ• rappattÄ• dvÄ• rappattÄ• yeva bhÄ• rÄ•

__kakacÅ«pamÄ• _ pana ``nimittaá¹ƒ assÄ• sapassÄ• sÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-is I
idha panassa Ä• gatÄ• gatavasena amanasikÄ• ramattameva payojananti veditabbaá¹ƒ.

idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ manasikaroto kassaci na cireneva nimittaÃ±ca uppajjati,
avasesajhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• appanÄ• saá¹…khÄ• tÄ• á¹-hapanÄ• ca sampa

gaá¹‡anÄ• vaseneva manasikÄ• rakÄ• lato pabhuti yathÄ• sÄ• raddhakÄ• yassa maÃ±ce
maÃ±capÄ«á¹-haá¹ƒ onamati vikÅ«jati, paccattharaá¹‡aá¹ƒ valiá¹ƒ gaá¹‡hÄ• ti, asÄ• raddh
neva maÃ±capÄ«á¹-haá¹ƒ onamati na vikÅ«jati, na paccattharaá¹‡aá¹ƒ valiá¹ƒ gaá¹‡hÄ• ti,
viya maÃ±capÄ«á¹-haá¹ƒ hoti \Be II 97/. kasmÄ• ? yasmÄ• asÄ• raddho kÄ• yo lahuko hot
gaá¹‡anÄ• vasena manasikÄ• rakÄ• lato pabhuti anukkamato oá¸·Ä• rikaassÄ• sapassÄ• s
vÅ«pasante kÄ• yopi cittampi lahukaá¹ƒ hoti, sarÄ«raá¹ƒ Ä• kÄ• se laá¹…ghanÄ• kÄ• rappa

tassa oá¸·Ä• rike assÄ• sapassÄ• se niruddhe sukhumaassÄ• sapassÄ• sanimittÄ• ramma
pavattati \Ne II 89/. tasmimpi niruddhe aparÄ• paraá¹ƒ tato sukhumataraá¹ƒ sukhumataraá¹
assÄ• sapassÄ• sanimittÄ• rammaá¹‡aá¹ƒ pavattatiyeva. svÄ• yamattho upari vuttakaá¹ƒsa

yathÄ• hi aÃ±Ã±Ä• ni kammaá¹-á¹-hÄ• nÄ• ni uparÅ«pari vibhÅ«tÄ• ni honti, na tathÄ• ida
uparÅ«pari bhÄ• ventassa sukhumattaá¹ƒ gacchati, upaá¹-á¹-hÄ• nampi na upagacchati. ev
pana tasmiá¹ƒ tena bhikkhunÄ• ``Ä• cariyaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti vÄ• ``naá¹-á¹-h
kammaá¹-á¹-hÄ• naâ€™â€™ nti vÄ• uá¹-á¹-hÄ• yÄ• sanÄ• na gantabbaá¹ƒ. iriyÄ• pathaá
kammaá¹-á¹-hÄ• naá¹ƒ navanavameva hoti. tasmÄ• yathÄ• nisinneneva desato Ä• haritab

tatrÄ• yaá¹ƒ Ä• haraá¹‡Å«pÄ• yo --- tena bhikkhunÄ• kammaá¹-á¹-hÄ• nassa anupaá¹-á¹-
paá¹-isaÃ±cikkhitabbaá¹ƒ ``ime assÄ• sapassÄ• sÄ• nÄ• ma kattha atthi, kattha natthi. kas
natthÄ«â€™â€™ ti. athevaá¹ƒ paá¹-isaÃ±cikkhato ``ime antomÄ• tukucchiyaá¹ƒ natthi, udal
tathÄ• asaÃ±Ã±Ä«bhÅ«tÄ• naá¹ƒ matÄ• naá¹ƒ catutthajjhÄ• nasamÄ• pannÄ• naá¹ƒ rÅ«p
nirodhasamÄ• pannÄ• naâ€™â€™ nti Ã±atvÄ• evaá¹ƒ attanÄ• va attÄ• paá¹-icodetabbo `
mÄ• tukucchigato, na udake nimuggo, na asaÃ±Ã±Ä«bhÅ«to, na mato, na catutthajjhÄ• nas
rÅ«pÄ• rÅ«pabhavasamaá¹…gÄ«, na nirodhasamÄ• panno. atthiyeva te assÄ• sapassÄ• s
pariggahetuá¹ƒ na sakkosÄ«â€™â€™ ti. athÄ• nena pakatiphuá¹-á¹-havasena cittaá¹ƒ á¹-ha
pavattetabbo. ime hi dÄ«ghanÄ• sikassa nÄ• sÄ• puá¹-aá¹ƒ ghaá¹-á¹-entÄ• pavattanti, rass
uttaroá¹-á¹-haá¹ƒ. tasmÄ• nena imaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ ghaá¹-á¹-entÄ«ti nimittaá¹ƒ á¹-
atthavasaá¹ƒ paá¹-icca vuttaá¹ƒ bhagavatÄ• --- ``nÄ• haá¹ƒ, bhikkhave, muá¹-á¹-hassatissa
Ä• nÄ• pÄ• nassatibhÄ• vanaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN III 149; SN c V 992). kiÃ±cÄ•
kammaá¹-á¹-hÄ• naá¹ƒ satassa sampajÄ• nasseva sampajjati, ito aÃ±Ã±aá¹ƒ pana manasik
idaá¹ƒ pana Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ \Ee II 499/ garukaá¹ƒ garukabhÄ• va
buddhapaccekabuddhabuddhaputtÄ• naá¹ƒ mahÄ• purisÄ• naá¹ƒyeva manasikÄ• rabhÅ«m
ca ittarasattasamÄ• sevitaá¹ƒ. yathÄ• yathÄ• manasi karÄ«yati, tathÄ• tathÄ• santaÃ±ce
tasmÄ• ettha balavatÄ« sati ca paÃ±Ã±Ä• ca icchitabbÄ• .

yathÄ• hi maá¹-á¹-hasÄ• á¹-akassa tunnakaraá¹‡akÄ• le sÅ«cipi sukhumÄ• icchitabbÄ• ,
sukhumataraá¹ƒ, evamevaá¹ƒ maá¹-á¹-hasÄ• á¹-akasadisassa imassa kammaá¹-á¹-hÄ• nas
sÅ«cipaá¹-ibhÄ• gÄ• satipi sÅ«cipÄ• savedhanapaá¹-ibhÄ• gÄ• taá¹ƒsampayuttÄ• paÃ±Ã

tÄ• hi ca pana satipaÃ±Ã±Ä• hi \Ne II 90/ samannÄ• gatena bhikkhunÄ• na te assÄ• sapas
pakatiphuá¹-á¹-hokÄ• sÄ• pariyesitabbÄ• .

yathÄ• hi kassako khettaá¹ƒ kasitvÄ• balÄ«badde muÃ±citvÄ• gocaramukhe katvÄ• chÄ
athassa te balÄ«baddÄ• vegena aá¹-aviá¹ƒ paviseyyuá¹ƒ. yo hoti cheko kassako, so puna t
na tesaá¹ƒ anupadaá¹ƒ gantvÄ• aá¹-aviá¹ƒ Ä• hiá¹‡á¸• ati. atha kho rasmiÃ±ca patodaÃ±ca
tesaá¹ƒ nipÄ• tanatitthaá¹ƒ gantvÄ• nisÄ«dati vÄ• nipajjati vÄ• . atha te goá¹‡e divasabhÄ
nipÄ• tanatitthaá¹ƒ otaritvÄ• nhatvÄ• ca pivitvÄ• ca paccuttaritvÄ• á¹-hite disvÄ• rasmiyÄ
vijjhanto Ä• netvÄ• yojetvÄ• puna kammaá¹ƒ karoti. evamevaá¹ƒ tena bhikkhunÄ• na te a
pakatiphuá¹-á¹-hokÄ• sÄ• pariyesitabbÄ• . satirasmiá¹ƒ pana paÃ±Ã±Ä• patodaÃ±ca gahet
cittaá¹ƒ á¹-hapetvÄ• manasikÄ• ro pavattetabbo. evaá¹ƒ hissa manasikaroto na cirasseva t
nipÄ• tanatitthe viya goá¹‡Ä• . tato tena satirasmiyÄ• bandhitvÄ• tasmiá¹ƒyeva á¹-hÄ• ne y
paÃ±Ã±Ä• patodena vijjhantena punappunaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitabbaá¹ƒ.
cirasseva nimittaá¹ƒ upaá¹-á¹-hÄ• ti. taá¹ƒ panetaá¹ƒ na sabbesaá¹ƒ ekasadisaá¹ƒ hoti, apic
sukhasamphassaá¹ƒ uppÄ• dayamÄ• no tÅ«lapicu viya kappÄ• sapicu viya vÄ• tadhÄ• rÄ•
ekacce Ä• hu.

ayaá¹ƒ \Ee II 500/ \Be II 99/ pana __aá¹-á¹-hakathÄ• su vinicchayo_ --- idaÃ±hi kassaci tÄ•
maá¹‡iguá¸·ikÄ• viya muttÄ• guá¸·ikÄ• viya ca, kassaci kharasamphassaá¹ƒ hutvÄ• kappA
dÄ• rusÄ• rasÅ«ci viya ca, kassaci dÄ«ghapÄ• maá¹…gasuttaá¹ƒ viya kusumadÄ• maá¹ƒ v
kassaci vitthataá¹ƒ makkaá¹-akasuttaá¹ƒ viya valÄ• hakapaá¹-alaá¹ƒ viya padumapupphaá¹
candamaá¹‡á¸• alaá¹ƒ viya sÅ«riyamaá¹‡á¸• alaá¹ƒ viya ca upaá¹-á¹-hÄ• ti, taÃ±ca panetaá
bhikkhÅ«su suttantaá¹ƒ sajjhÄ• yitvÄ• nisinnesu ekena bhikkhunÄ• ``tumhÄ• kaá¹ƒ kÄ«dis
suttaá¹ƒ upaá¹-á¹-hÄ• tÄ«â€™â€™ ti vutte eko ``mayhaá¹ƒ mahatÄ« pabbateyyÄ• nadÄ« v
upaá¹-á¹-hÄ• tÄ«â€™â€™ ti Ä• ha. aparo ``mayhaá¹ƒ ekÄ• vanarÄ• ji viyaâ€™â€™. aÃ±Ã
sÄ• khÄ• sampanno phalabhÄ• rabharito rukkho viyÄ• â€™â€™ ti. tesaÃ±hi taá¹ƒ ekameva
nÄ• nato upaá¹-á¹-hÄ• ti. evaá¹ƒ ekameva kammaá¹-á¹-hÄ• naá¹ƒ saÃ±Ã±Ä• nÄ• natÄ• ya
saÃ±Ã±ajaÃ±hi etaá¹ƒ saÃ±Ã±Ä• nidÄ• naá¹ƒ saÃ±Ã±Ä• pabhavaá¹ƒ, tasmÄ• saÃ±Ã±Ä• n
upaá¹-á¹-hÄ• tÄ«ti veditabbaá¹ƒ.

evaá¹ƒ \Ne II 91/ upaá¹-á¹-hite pana nimitte tena bhikkhunÄ• Ä• cariyassa santikaá¹ƒ gantv
``mayhaá¹ƒ, bhante, evarÅ«paá¹ƒ nÄ• ma upaá¹-á¹-hÄ• tÄ«â€™â€™ ti. Ä• cariyena pana ``
kammaá¹-á¹-hÄ• naá¹ƒ punappunaá¹ƒ manasi karohi sappurisÄ• â€™â€™ ti vattabbo. athÄ
á¹-hapetabbaá¹ƒ. evamassÄ• yaá¹ƒ ito pabhuti á¹-hapanÄ• vasena bhÄ• vanÄ• hoti. vuttaÃ

``nimitte á¹-hapayaá¹ƒ cittaá¹ƒ, nÄ• nÄ• kÄ• raá¹ƒ vibhÄ• vayaá¹ƒ.

dhÄ«ro assÄ• sapassÄ• se, sakaá¹ƒ cittaá¹ƒ nibandhatÄ«â€™â€™ ti || (Sp (to Vin III) II 165

tassevaá¹ƒ nimittupaá¹-á¹-hÄ• nato pabhuti nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva honti, kile
cittaá¹ƒ upacÄ• rasamÄ• dhinÄ• samÄ• hitameva. athÄ• nena taá¹ƒ nimittaá¹ƒ neva vaá¹‡a
lakkhaá¹‡ato paccavekkhitabbaá¹ƒ, apica kho khattiyamahesiyÄ• cakkavattigabbho viya ka
viya ca Ä• vÄ• sÄ• dÄ«ni satta asappÄ• yÄ• ni vajjetvÄ• tÄ• neva satta sappÄ• yÄ• ni seva
rakkhitabbaá¹ƒ, atha \Ee II 501/ naá¹ƒ evaá¹ƒ rakkhitvÄ• punappunaá¹ƒ manasikÄ• ravaser
virÅ«á¸·hiá¹ƒ gamayitvÄ• dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ sampÄ• detabbaá¹ƒ, vÄ«riyasa
tassevaá¹ƒ ghaá¹-entassa \Be II 100/ visuddhimagge vuttÄ• nukkamena tasmiá¹ƒ nimitte ca
nibbattanti. evaá¹ƒ nibbattacatukkapaÃ±cakajjhÄ• no panettha bhikkhu sallakkhaá¹‡Ä• viva
kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hetvÄ• pÄ• risuddhiá¹ƒ pattukÄ• mo tadeva jhÄ• naá¹ƒ pa
paguá¹‡aá¹ƒ katvÄ• nÄ• marÅ«paá¹ƒ vavatthapetvÄ• vipassanaá¹ƒ paá¹-á¹-hapeti. kathaá
vuá¹-á¹-hÄ• ya assÄ• sapassÄ• sÄ• naá¹ƒ samudayo karajakÄ• yo ca cittaÃ±cÄ• ti passati.
dhamamÄ• nÄ• ya bhastaÃ±ca purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-icca vÄ• to saÃ±c
cittaÃ±ca paá¹-icca assÄ• sapassÄ• sÄ• ti. tato assÄ• sapassÄ• se ca kÄ• yaÃ±ca rÅ«pant
ca dhamme arÅ«panti vavatthapeti.

evaá¹ƒ nÄ• marÅ«paá¹ƒ vavatthapetvÄ• tassa paccayaá¹ƒ pariyesati, pariyesanto ca taá¹ƒ
nÄ• marÅ«passa pavattiá¹ƒ Ä• rabbha kaá¹…khaá¹ƒ vitarati, vitiá¹‡á¹‡akaá¹…kho kalÄ• pas
dukkhamanattÄ• â€™â€™ ti tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• udayabbayÄ• nupassanÄ• ya pu
dasa vipassanupakkilese pahÄ• ya upakkilesavimuttaá¹ƒ udayabbayÄ• nupassanÄ• Ã±Ä• á
vavatthapetvÄ• udayaá¹ƒ pahÄ• ya bhaá¹…gÄ• nupassanaá¹ƒ patvÄ• nirantaraá¹ƒ bhaá¹.
upaá¹-á¹-hitesu sabbasaá¹…khÄ• resu nibbindanto virajjanto vimuccanto yathÄ• kkamena c
pÄ• puá¹‡itvÄ• \Ne II 92/ arahattaphale patiá¹-á¹-hÄ• ya ekÅ«navÄ«satibhedassa paccavek
pariyantaá¹ƒ patto sadevakassa lokassa aggadakkhiá¹‡eyyo hoti. ettÄ• vatÄ• cassa gaá¹‡a
vipassanÄ• pariyosÄ• nÄ• Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• samattÄ• hotÄ«ti. ay
paá¹-hamacatukkavaá¹‡á¹‡anÄ• .

itaresu \Ee II 502/ pana tÄ«su catukkesu yasmÄ• visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vanÄ•
anupadavaá¹‡á¹‡anÄ• nayeneva tesaá¹ƒ evamattho veditabbo. __pÄ«tipaá¹-isaá¹ƒvedÄ«_t
paá¹-isaá¹ƒviditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ karonto assasissÄ• mi passasissÄ• mÄ«ti sikkha
dvÄ«hÄ• kÄ• rehi pÄ«ti paá¹-isaá¹ƒviditÄ• hoti Ä• rammaá¹‡ato ca asammohato ca.

kathaá¹ƒ __Ä• rammaá¹‡ato_ pÄ«ti paá¹-isaá¹ƒviditÄ• hoti? sappÄ«tike dve jhÄ• ne samÄ
samÄ• pattikkhaá¹‡e jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti
paá¹-isaá¹ƒviditattÄ• .

kathaá¹ƒ \Be II 101/ __asammohato_? sappÄ«tike dve jhÄ• ne samÄ• pajjitvÄ• vuá¹-á¹-hÄ
pÄ«tiá¹ƒ khayato vayato sammasati, tassa vipassanÄ• kkhaá¹‡e lakkhaá¹‡apaá¹-ivedhena a

paá¹-isaá¹ƒviditÄ• hoti. eteneva nayena avasesapadÄ• nipi atthato veditabbÄ• ni. idaá¹ƒ pa
--- tiá¹‡á¹‡aá¹ƒ jhÄ• nÄ• naá¹ƒ vasena sukhapaá¹-isaá¹ƒviditÄ• hoti. catunnampi jhÄ• nÄ•
cittasaá¹…khÄ• rapaá¹-isaá¹ƒviditÄ• veditabbÄ• . __cittasaá¹…khÄ• ro_ti vedanÄ• saÃ±Ã±
__passambhayaá¹ƒ cittasaá¹…khÄ• ra_nti oá¸·Ä• rikaá¹ƒ oá¸·Ä• rikaá¹ƒ cittasaá¹…khÄ• raá
nirodhentoti attho. so vitthÄ• rato kÄ• yasaá¹…khÄ• re vuttanayena veditabbo. apicettha __
vedanÄ• vuttÄ• , __sukha_pade sarÅ«peneva vedanÄ• . dvÄ«su cittasaá¹…khÄ• rapadesu
cetasikÄ• , ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ• rÄ• â€™â€™ ti (Paá¹-is I 174
saÃ±Ã±Ä• sampayuttÄ• vedanÄ• ti evaá¹ƒ vedanÄ• nupassanÄ• nayena idaá¹ƒ catukkaá¹

tatiyacatukkepi catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena cittapaá¹-isaá¹ƒviditÄ• veditabbÄ• . __a
citta_nti cittaá¹ƒ modento pamodento hÄ• sento pahÄ• sento assasissÄ• mi passasissÄ• m
dvÄ«hÄ• kÄ• rehi abhippamodo hoti samÄ• dhivasena ca vipassanÄ• vasena ca.

kathaá¹ƒ __samÄ• dhivasena_? sappÄ«tike \Ee II 503/ dve jhÄ• ne samÄ• pajjati, so samÄ
sampayuttÄ• ya \Ne II 93/ pÄ«tiyÄ• cittaá¹ƒ Ä• modeti pamodeti. kathaá¹ƒ __vipassanÄ• va
jhÄ• ne samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasampayuttaá¹ƒ pÄ«tiá¹ƒ khayato vayato sam
vipassanÄ• kkhaá¹‡e jhÄ• nasampayuttaá¹ƒ pÄ«tiá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cittaá¹ƒ Ä•
paá¹-ipanno ``abhippamodayaá¹ƒ cittaá¹ƒ assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™

__samÄ• dahaá¹ƒ citta_nti paá¹-hamajjhÄ• nÄ• divasena Ä• rammaá¹‡e cittaá¹ƒ samaá¹ƒ
tÄ• ni vÄ• pana jhÄ• nÄ• ni samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasampayuttaá¹ƒ cittaá¹ƒ
vipassanÄ• kkhaá¹‡e lakkhaá¹‡apaá¹-ivedhena uppajjati khaá¹‡ikacittekaggatÄ• , evaá¹ƒ up
khaá¹‡ikacittekaggatÄ• ya vasenapi Ä• rammaá¹‡e cittaá¹ƒ samaá¹ƒ Ä• dahanto samaá¹ƒ â
cittaá¹ƒ assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti vuccati.

__vimocayaá¹ƒ_ \Be II 102/ __citta_nti paá¹-hamajjhÄ• nena nÄ«varaá¹‡ehi cittaá¹ƒ mocen
vitakkavicÄ• rehi, tatiyena pÄ«tiyÄ• , catutthena sukhadukkhehi cittaá¹ƒ mocento vimocento
jhÄ• nÄ• ni samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasampayuttaá¹ƒ cittaá¹ƒ khayato vayato s
vipassanÄ• kkhaá¹‡e aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• to cittaá¹ƒ mocento vimocent
sukhasaÃ±Ã±Ä• to, anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• to, nibbidÄ• nupassanÄ• ya nan
rÄ• gato, nirodhÄ• nupassanÄ• ya samudayato, paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• na
assasati ceva passasati ca. tena vuccati --- ``vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mi passasiss
sikkhatÄ«â€™â€™ ti. evaá¹ƒ cittÄ• nupassanÄ• vasena idaá¹ƒ catukkaá¹ƒ bhÄ• sitanti ved

catutthacatukke pana __aniccÄ• nupassÄ«_ti ettha tÄ• va aniccaá¹ƒ veditabbaá¹ƒ, aniccat
aniccÄ• nupassanÄ• veditabbÄ• , aniccÄ• nupassÄ« veditabbo. tattha __anicca_nti paÃ±ca
uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• . __aniccatÄ• _ti tesaá¹ƒyeva uppÄ• davayaÃ±Ã±athat
nibbattÄ• naá¹ƒ tenevÄ• kÄ• rena aá¹-á¹-hatvÄ• khaá¹‡abhaá¹…gena bhedoti \Ee II 504/ a

__aniccÄ• nupassanÄ• _ti tassÄ• aniccatÄ• ya vasena rÅ«pÄ• dÄ«su ``aniccaâ€™â€™ nt
__aniccÄ• nupassÄ«_ti tÄ• ya anupassanÄ• ya samannÄ• gato. tasmÄ• evaá¹ƒbhÅ«to ass
``aniccÄ• nupassÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti veditabbo.

__virÄ• gÄ• nupassÄ«_ti ettha pana dve virÄ• gÄ• khayavirÄ• go ca accantavirÄ• go ca. ta
II 94/ saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡abhaá¹…go. __accantavirÄ• go_ti nibbÄ• naá¹ƒ. __virÄ•
tadubhayadassanavasena pavattÄ• vipassanÄ• ca maggo ca. tÄ• ya duvidhÄ• yapi anupa
assasanto ca passasanto ca ``virÄ• gÄ• nupassÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkha
__nirodhÄ• nupassÄ«_padepi eseva nayo.

__paá¹-inissaggÄ• nupassÄ«_ti etthÄ• pi dve paá¹-inissaggÄ• pariccÄ• gapaá¹-inissaggo
pakkhandanapaá¹-inissaggo ca. paá¹-inissaggoyeva anupassanÄ• paá¹-inissaggÄ• nupass
vipassanÄ• maggÄ• nametaá¹ƒ adhivacanaá¹ƒ. __vipassanÄ• _ti tadaá¹…gavasena saddh
kilese pariccajati, saá¹…khatadosadassanena ca tabbiparÄ«te nibbÄ• ne \Be II 103/ tanninn
__pariccÄ• gapaá¹-inissaggo_ ceva __pakkhandanapaá¹-inissaggo_ cÄ• ti vuccati. __magg
saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilese pariccajati, Ä• rammaá¹‡akaraá¹‡ena ca nib
__pariccÄ• gapaá¹-inissaggo_ ceva __pakkhandanapaá¹-inissaggo_ cÄ• ti vuccati. ubhayan
purimapurimaÃ±Ä• á¹‡Ä• naá¹ƒ anuanu passanato anupassanÄ• ti vuccati. tÄ• ya duvidhÄ•
paá¹-inissaggÄ• nupassanÄ• ya samannÄ• gato hutvÄ• assasanto ca passasanto ca ``paá
assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti veditabbo.

ettha ca ``aniccÄ• nupassÄ«â€™â€™ ti taruá¹‡avipassanÄ• ya vasena vuttaá¹ƒ, ``virÄ• gÄ
balavatarÄ• ya saá¹…khÄ• resu virajjanasamatthÄ• ya vipassanÄ• ya vasena, ``nirodhÄ• n
balavatarÄ• ya kilesanirodhanasamatthÄ• ya vipassanÄ• ya vasena \Ee II 505/, ``paá¹-iniss
maggassa Ä• sannabhÅ«tÄ• ya atitikkhÄ• ya vipassanÄ• ya vasena vuttanti veditabbaá¹ƒ. y
labbhati, so abhinnoyeva. evamidaá¹ƒ catukkaá¹ƒ suddhavipassanÄ• vasena vuttaá¹ƒ, purin
samathavipassanÄ• vasenÄ• ti.

Ä• nÄ• pÄ• nassatimÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<164> idÄ• ni yathÄ• nikkhittaá¹ƒ mÄ• tikaá¹ƒ paá¹-ipÄ• á¹-iyÄ• bhÄ• jetvÄ• dassetuá¹ƒ _
diá¹-á¹-hiyÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __imissÄ• diá¹-á¹-hiyÄ• _tiÄ• dÄ«hi dasahi pade
sikkhattayasaá¹…khÄ• taá¹ƒ sabbaÃ±Ã±ubuddhasÄ• sanameva kathitaá¹ƒ. taÃ±hi buddhen
__diá¹-á¹-hÄ«_ti vuccati, tasseva khamanavasena __khanti, _ ruccanavasena __ruci, _ gah
_ sabhÄ• vaá¹-á¹-hena __dhammo, _ sikkhitabbaá¹-á¹-hena __vinayo, _ tadubhayenapi __d
pavuttavasena __pÄ• vacanaá¹ƒ, _ seá¹-á¹-hacariyaá¹-á¹-hena __brahmacariyaá¹ƒ_ \Ne II 9
anusiá¹-á¹-hidÄ• navasena __satthusÄ• sana_nti vuccati. tasmÄ• ``imissÄ• diá¹-á¹-hiyÄ• â
buddhadiá¹-á¹-hiyÄ• , imissÄ• buddhakhantiyÄ• , imissÄ• buddharuciyÄ• , imasmiá¹ƒ budd

buddhadhamme, imasmiá¹ƒ buddhavinaye, imasmiá¹ƒ buddhadhammavinaye, imasmiá¹ƒ b
buddhabrahmacariye, imasmiá¹ƒ buddhasatthusÄ• saneti attho veditabbo. apicetaá¹ƒ sikkha
sakalaá¹ƒ pÄ• vacanaá¹ƒ bhagavatÄ• diá¹-á¹-hattÄ• sammÄ• diá¹-á¹-hipaccayattÄ• samm
ca diá¹-á¹-hi. bhagavato khamanavasena khanti. ruccanavasena ruci. gahaá¹‡avasena Ä• d
kÄ• rakaá¹ƒ apÄ• ye apatamÄ• naá¹ƒ dhÄ• retÄ«ti dhammo. sova saá¹ƒkilesapakkhaá¹ƒ vi
vinayo cÄ• ti dhammavinayo, kusaladhammehi vÄ• akusaladhammÄ• naá¹ƒ esa vinayoti d
--- ``ye ca kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si ime dhammÄ• virÄ• gÄ• ya saá¹ƒvatt
... ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si eso dhammo eso vinayo etaá¹ƒ satthusÄ• sanaâ€™
406). dhammena vÄ• vinayo, na daá¹‡á¸• Ä• dÄ«hÄ«ti dhammavinayo. vuttampi cetaá¹ƒ --

``daá¹‡á¸• eneke \Ee II 506/ damayanti, aá¹…kusehi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, nÄ• go danto mahesinÄ• â€™â€™ ti || (MN II 352; Vin II 342).

tathÄ• ``dhammena nayamÄ• nÄ• naá¹ƒ, kÄ• usÅ«yÄ• vijÄ• nataâ€™â€™ nti (Vin I 63).
dhammavinayo. anavajjadhammatthaá¹ƒ hesa vinayo, na bhavabhogÄ• misatthaá¹ƒ. tenÄ•
bhikkhave, brahmacariyaá¹ƒ vussati janakuhanatthaâ€™â€™ nti (It 35; AN a IV 25) vitthÄ•
Ä• ha --- ``anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä• vuso, bhagavati brahmacariyaá¹ƒ vuss
visuddhaá¹ƒ vÄ• nayatÄ«ti vinayo, dhammato vinayo dhammavinayo. saá¹ƒsÄ• radhamma
visuddhaá¹ƒ nibbÄ• naá¹ƒ nayati, dhammassa vÄ• vinayo, na titthakarÄ• nanti dhammavin
bhagavÄ• , tasseva esa vinayo. yasmÄ• vÄ• dhammÄ• eva abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyy
sacchikÄ• tabbÄ• ca, tasmÄ• esa dhammesu vinayo, na sattesu na jÄ«vesu cÄ• ti dhamm
sÄ• tthasabyaÃ±janatÄ• dÄ«hi aÃ±Ã±esaá¹ƒ vacanato padhÄ• naá¹ƒ vacananti pavacanaá
sabbacariyÄ• hi visiá¹-á¹-hacariyabhÄ• vena brahmacariyaá¹ƒ. devamanussÄ• naá¹ƒ satthu
sÄ• sananti satthusÄ• sanaá¹ƒ, satthubhÅ«taá¹ƒ vÄ• sÄ• sanantipi satthusÄ• sanaá¹ƒ. ``yo
ca vinayo ca desito paÃ±Ã±atto, so vo mamaccayena satthÄ• â€™â€™ ti (DN II 216) hi dha
satthÄ• ti vutto. evametesaá¹ƒ padÄ• naá¹ƒ attho veditabbo. yasmÄ• pana imasmiá¹ƒyeva
sabbÄ• kÄ• raÄ• nÄ• pÄ• nassatisamÄ• dhinibbattako bhikkhu vijjati, na aÃ±Ã±atra, tasmÄ
``imissÄ• â€™â€™ ti ca ``imasmiâ€™â€™ nti ca ayaá¹ƒ niyamo katoti veditabbo. ayaá¹ƒ ``i
niddesassa attho.

__puthujjanakalyÄ• á¹‡ako_ \Be II 105/ __vÄ• _tiÄ• dinÄ• ca bhikkhusaddassa vacanattha
idhÄ• dhippetabhikkhuyeva dassito. tattha \Ee II 507/ puthujjano ca so kilesÄ• naá¹ƒ asamu
kalyÄ• á¹‡o ca sÄ«lÄ• dipaá¹-ipattiyuttattÄ• ti puthujjanakalyÄ• á¹‡o, puthujjanakalyÄ• á¹‡o
__puthujjanakalyÄ• á¹‡ako_. adhisÄ«lÄ• dÄ«ni sikkhatÄ«ti __sekkho_. sotÄ• panno vÄ• sa
vÄ• . akuppo calayitumasakkuá¹‡eyyo arahattaphaladhammo assÄ• ti __akuppadhammo_.
bhÄ• veti.

araÃ±Ã±aniddese vinayapariyÄ• yena tÄ• va ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• ra
nti (Vin III 92) Ä• gataá¹ƒ. suttantapariyÄ• yena Ä• raÃ±Ã±akaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya ``
senÄ• sanaá¹ƒ paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (Vin IV 573) Ä• gataá¹ƒ. vinay
pariyÄ• yadesanÄ• nÄ• ma, abhidhammo nippariyÄ• yadesanÄ• ti abhidhammapariyÄ• yen
dassetuá¹ƒ __nikkhamitvÄ• bahi indakhÄ«lÄ• _ti vuttaá¹ƒ, indakhÄ«lato bahi nikkhamitvÄ•
bahi indakhÄ«lantipi pÄ• á¹-ho, indakhÄ«laá¹ƒ atikkamitvÄ• bahÄ«ti vuttaá¹ƒ hoti. __indakh
gÄ• massa vÄ• nagarassa vÄ• ummÄ• ro.

rukkhamÅ«laniddese rukkhamÅ«lassa pÄ• kaá¹-attÄ• taá¹ƒ avatvÄ• va __yatthÄ• _tiÄ• dir
yasmiá¹ƒ rukkhamÅ«le. Ä• santi nisÄ«danti etthÄ• ti __Ä• sanaá¹ƒ. paÃ±Ã±atta_nti á¹-hapit
vÄ• _tiÄ• dÄ«ni Ä• sanassa pabhedavacanÄ• ni. maÃ±copi hi nisajjÄ• yapi okÄ• sattÄ• idh
masÄ• rakabundikÄ• baddhakuá¸·Ä«rapÄ• dakaÄ• haccapÄ• dakÄ• naá¹ƒ aÃ±Ã±ataro. __
__bhisÄ«_ti uá¹‡á¹‡Ä• bhisicoá¸·abhisivÄ• kabhisitiá¹‡abhisipaá¹‡á¹‡abhisÄ«naá¹ƒ aÃ±Ã±a
tÄ• lapaá¹‡á¹‡Ä• dÄ«hi cinitvÄ• katÄ• . __cammakhaá¹‡á¸• o_ti nisajjÄ• raho yo koci camm
__tiá¹‡asantharÄ• _dayo tiá¹‡Ä• dÄ«ni gumbetvÄ• katÄ• . __tatthÄ• _ti tasmiá¹ƒ rukkhamÅ
vÄ• _tiÄ• dÄ«hi rukkhamÅ«lassa catuiriyÄ• pathapavattanayogyatÄ• kathitÄ• . ``yatthÄ• â€
rukkhamÅ«lassa sandacchÄ• yatÄ• janavivittatÄ• ca vuttÄ• hoti. __kenacÄ«_ti kenaci sam
bhinditvÄ• vitthÄ• rento __gahaá¹-á¹-hehi vÄ• pabbajitehi vÄ• _ti Ä• ha. __anÄ• kiá¹‡á¹‡a
asaá¹ƒkiá¹‡á¹‡aá¹ƒ asambÄ• dhaá¹ƒ. yassa senÄ• sanassa samantÄ• gÄ• vutampi aá¸• á
\Ne II 97/ vanagahanaá¹ƒ nadÄ«gahanaá¹ƒ \Be II 106/ hoti, na koci avelÄ• ya upasaá¹…kam
santikepi anÄ• kiá¹‡á¹‡aá¹ƒ nÄ• ma. yaá¹ƒ pana aá¸• á¸• hayojanikaá¹ƒ vÄ• yojanikaá¹ƒ vÄ
eva anÄ• kiá¹‡á¹‡aá¹ƒ nÄ• ma.

__vihÄ• ro_ti aá¸• á¸• hayogÄ• dimuttako avasesÄ• vÄ• so. __aá¸• á¸• hayogo_ti supaá¹‡á
__pÄ• sÄ• do_ti dve kaá¹‡á¹‡ikÄ• gahetvÄ• kato dÄ«ghapÄ• sÄ• do. __hammiya_nti upan
patiá¹-á¹-hitakÅ«á¹-Ä• gÄ• rapÄ• sÄ• doyeva. __guhÄ• _ti iá¹-á¹-hakÄ• guhÄ• silÄ• guhÄ•
evaÃ±hi khandhakaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 294) vuttaá¹ƒ. vibhaá¹…gaá¹-á¹-hak
__vihÄ• ro_ti samantÄ• parihÄ• rapathaá¹ƒ antoyeva rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• m
katasenÄ• sanaá¹ƒ. __guhÄ• _ti bhÅ«miguhÄ• , yattha rattindivaá¹ƒ dÄ«paá¹ƒ laddhuá¹ƒ va
vÄ• bhÅ«miguhÄ• vÄ• ti idaá¹ƒ dvayaá¹ƒ visesetvÄ• vuttaá¹ƒ. mÄ• tikÄ• ya sabbakÄ• las
``nisÄ«datÄ«â€™â€™ ti vattamÄ• navacanaá¹ƒ kataá¹ƒ, idha pana nisinnassa bhÄ• vanÄ•
nisajjÄ• rambhapariyosÄ• nadassanatthaá¹ƒ __nisinno_ti niá¹-á¹-hÄ• navacanaá¹ƒ kataá¹ƒ.
kÄ• yaá¹ƒ paá¹‡idhÄ• ya nisinnassa kÄ• yo ujuko hoti, tasmÄ• byaÃ±jane Ä• daraá¹ƒ akatv
__ujuko_tiÄ• dimÄ• ha. tattha __á¹-hito supaá¹‡ihito_ti ujukaá¹ƒ paá¹‡ihitattÄ• ujuko hutvÄ
sayamevÄ• ti attho. __pariggahaá¹-á¹-ho_ti pariggahitaá¹-á¹-ho. kiá¹ƒ pariggahitaá¹ƒ? niyyÄ
niyyÄ• naá¹ƒ? Ä• nÄ• pÄ• nassatisamÄ• dhiyeva yÄ• va arahattamaggÄ• niyyÄ• naá¹ƒ. ten
mukhasaddassa jeá¹-á¹-hakatthavasena saá¹ƒsÄ• rato niyyÄ• naá¹-á¹-ho \Ee II 509/ vutto.
__upaá¹-á¹-hÄ• naá¹-á¹-ho_ti sabhÄ• vaá¹-á¹-hoyeva. sabbehi panetehi padehi pariggahitan

katvÄ• ti attho vutto hoti. keci pana ``pariggahaá¹-á¹-hoti satiyÄ• pariggahaá¹-á¹-ho, niyyÄ• assÄ• sapassÄ• sÄ• naá¹ƒ pavisananikkhamanadvÄ• raá¹-á¹-hoâ€™â€™ ti vaá¹‡á¹‡ayanti pariggahitaassÄ• sapassÄ• saniyyÄ• naá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• ti vuttaá¹ƒ hoti.

<165> __bÄ• ttiá¹ƒsÄ• ya Ä• kÄ• rehÄ«_ti tÄ• su tÄ• su avatthÄ• su yathÄ• kkamena labbl anavasesapariyÄ• dÄ• navasena vuttaá¹ƒ. __dÄ«ghaá¹ƒ assÄ• savasenÄ• _ti mÄ• tikÄ• ya ntivuttaassÄ• savasena. evaá¹ƒ sesesu. __ekaggata_nti ekaggabhÄ• vaá¹ƒ. __avikkhepa_n ekaggatÄ• eva \Be II 107/ hi nÄ• nÄ• rammaá¹‡esu cittassa avikkhipanato avikkhepoti vucc asammohavasena pajÄ• nantassa, vindantassÄ• ti vÄ• attho. ``avikkhepo me paá¹-iladdho Ä• rammaá¹‡akaraá¹‡avasena pajÄ• nantassa vÄ• . __tÄ• ya satiyÄ• _ti tÄ• ya upaá¹-á¹-hit Ã±Ä• á¹‡enÄ• _ti tena avikkhepajÄ• nanaÃ±Ä• á¹‡ena. __sato kÄ• rÄ« hotÄ«_ti ettha yasm 98/ eva sati satÄ«ti adhippetÄ• , yathÄ• ha --- ``satimÄ• hoti paramena satinepakkena sam (Vibh 467). tasmÄ• ``satoâ€™â€™ ti vacaneneva Ã±Ä• á¹‡ampi gahitameva hoti.

<166> __addhÄ• nasaá¹…khÄ• te_ti dÄ«ghasaá¹…khÄ• te kÄ• le. dÄ«gho hi maggo addhA dÄ«ghattÄ• addhÄ• no viya addhÄ• noti vutto. ``assasatÄ«â€™â€™ ti ca ``passasatÄ«â€™ passÄ• saÃ±ca visuá¹ƒ visuá¹ƒ vatvÄ• pi bhÄ• vanÄ• ya nirantarappavattidassanatthaá¹ƒ `` passasatipÄ«â€™â€™ ti puna samÄ• setvÄ• vuttaá¹ƒ. __chando uppajjatÄ«_ti bhÄ• vanÄ• chando jÄ• yati. __sukhumatara_nti passambhanasabbhÄ• vato vuttaá¹ƒ. __pÄ• mojjaá¹ƒ u bhÄ• vanÄ• pÄ• ripÅ«riyÄ• pÄ«ti jÄ• yati. __assÄ• sapassÄ• sÄ• pi cittaá¹ƒ vivattatÄ«_ti as paá¹-ibhÄ• ganimitte uppajjante pakatiassÄ• sapassÄ• sato cittaá¹ƒ nivattati. __upekkhÄ• s tasmiá¹ƒ paá¹-ibhÄ• ganimitte upacÄ• rappanÄ• samÄ• dhipattiyÄ• puna samÄ• dhÄ• ne b tatramajjhattupekkhÄ• saá¹‡á¹-hÄ• ti nÄ• ma. __navahÄ• kÄ• rehÄ«_ti ettha bhÄ• vanÄ• ra chanduppÄ• dÄ• ``assasatipi passasatipÄ«â€™â€™ ti vuttÄ• tayo Ä• kÄ• rÄ• , chanduppÄ pÄ• mojjuppÄ• dÄ• tayo, pÄ• mojjuppÄ• dato pabhuti tayoti nava Ä• kÄ• rÄ• . __kÄ• yo_ti cuá¹‡á¹‡avicuá¹‡á¹‡Ä• pi assÄ• sapassÄ• sÄ• samÅ«haá¹-á¹-hena kÄ• yo. pakatiassÄ• sa uppannanimittampi assÄ• sapassÄ• sÄ• ti nÄ• maá¹ƒ labhati. __upaá¹-á¹-hÄ• naá¹ƒ satÄ«_ upecca tiá¹-á¹-hatÄ«ti sati upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. __anupassanÄ• Ã±Ä• á¹‡a_nti sam nimittakÄ• yÄ• nupassanÄ• , vipassanÄ• vasena nÄ• makÄ• yarÅ«pakÄ• yÄ• nupassanÄ• upaá¹-á¹-hÄ• na_nti so kÄ• yo upecca tiá¹-á¹-hati ettha satÄ«ti upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. sati nÄ• ma na hotÄ«ti attho. __tÄ• ya satiyÄ• _ti idÄ• ni vuttÄ• ya satiyÄ• . __tena Ã±Ä• á¹ 108/ vuttena Ã±Ä• á¹‡ena. __taá¹ƒ kÄ• yaá¹ƒ anupassatÄ«_ti samathavipassanÄ• vasena y anugantvÄ• jhÄ• nasampayuttaÃ±Ä• á¹‡ena vÄ• vipassanÄ• Ã±Ä• á¹‡ena vÄ• passati.

mÄ• tikÄ• ya kÄ• yÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ abhÄ• vepi imassa catukkassa kÄ• yÄ• nupa vattabbaá¹ƒ ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti vacan kato. __kÄ• ye kÄ• yÄ• nupassanÄ• _ti bahuvidhe kÄ• ye tassa tassa kÄ• yassa anupassan kÄ• yÄ• nupassanÄ• , na aÃ±Ã±adhammÄ• nupassanÄ• ti vuttaá¹ƒ hoti. aniccadukkhÄ• na

niccasukhattasubhÄ• nupassanÄ• , atha kho aniccadukkhÄ• nattÄ• subhato kÄ• yasseva a
ahanti vÄ• mamanti vÄ• itthÄ«ti vÄ• purisoti vÄ• gahetabbassa kassaci ananupassanato
anupassanÄ• ti vuttaá¹ƒ hoti. upari __vedanÄ• su vedanÄ• nupassanÄ• _tiÄ• dÄ«su \Ne II
satiyeva upaá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ, kÄ• yÄ• nupassanÄ• ya sampayuttaá¹ƒ
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, tassa bhÄ• vanÄ• __kÄ• yÄ• nupassanÄ• sati

<167>__ taá¹ƒ kÄ• ya_nti aniddiá¹-á¹-hepi nÄ• marÅ«pakÄ• ye kÄ• yasaddena tassÄ• pi s
niddiá¹-á¹-haá¹ƒ viya katvÄ• vuttaá¹ƒ. aniccÄ• nupassanÄ• dayo hi nÄ• marÅ«pakÄ• ye ev
nimittakÄ• ye. anupassanÄ• ca bhÄ• vanÄ• ca vuttatthÄ• eva. __dÄ«ghaá¹ƒ assÄ• sapas
Ä• nÄ• pÄ• nassatibhÄ• vanÄ• ya Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tassÄ• hi sativepu
II 511/ ca Ä• nisaá¹ƒso. tattha __cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato_ti paá¹-ilad
vipassanÄ• kÄ• le cittekaggataá¹ƒ sandhÄ• ya vuttaá¹ƒ. __viditÄ• vedanÄ• _ti sÄ• maÃ±Ã±
vedanÄ• . __viditÄ• upaá¹-á¹-hahantÄ«_ti khayato vayato suÃ±Ã±ato viditÄ• upaá¹-á¹-hah
abbhatthaá¹ƒ gacchantÄ«_ti sÄ• maÃ±Ã±ato vayadassanena viditÄ• vinÄ• saá¹ƒ gacchant
__saÃ±Ã±Ä• vitakkesupi_ eseva nayo. imesu pana tÄ«su vuttesu sesÄ• rÅ«padhammÄ• p
tayo eva vuttÄ• ti ce? duppariggahattÄ• . vedanÄ• su tÄ• va sukhadukkhÄ• pÄ• kaá¹-Ä• , u
duppariggahÄ• , na suá¹-á¹-hu pÄ• kaá¹-Ä• . sÄ• pi cassa pÄ• kaá¹-Ä• hoti, saÃ±Ã±Ä• Ä•
yathÄ• sabhÄ• vaggÄ• hinÄ« \Be II 109/. sÄ• ca sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡aggÄ• h
sampayuttÄ• ati viya apÄ• kaá¹-Ä• . sÄ• pi cassa pÄ• kaá¹-Ä• hoti, vitakko Ã±Ä• á¹‡apatir
visuá¹ƒ katvÄ• duppariggaho. Ã±Ä• á¹‡apatirÅ«pako hi vitakko. yathÄ• ha --- ``yÄ• cÄ• vu
sammÄ• diá¹-á¹-hi yo ca sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhandhe saá¹…
cassa vitakko pÄ• kaá¹-o hotÄ«ti evaá¹ƒ duppariggahesu vuttesu sesÄ• vuttÄ• va hontÄ«ti.
padÄ• naá¹ƒ niddese __kathaá¹ƒ viditÄ• vedanÄ• uppajjantÄ«_ti pucchitvÄ• taá¹ƒ avissaj
viditatteyeva vissajjite vedanÄ• ya viditattaá¹ƒ vissajjitaá¹ƒ hotÄ«ti __kathaá¹ƒ vedanÄ• ya u
hotÄ«_tiÄ• dimÄ• ha. sesesupi eseva nayo. __avijjÄ• samudayÄ• avijjÄ• nirodhÄ• _tiÄ• da
eva. iminÄ• va nayena saÃ±Ã±Ä• vitakkÄ• pi veditabbÄ• . vitakkavÄ• re pana ``phassasam
ti avatvÄ• phassaá¹-á¹-hÄ• ne __saÃ±Ã±Ä• samudayÄ• saÃ±Ã±Ä• nirodhÄ• _ti vuttaá¹ƒ. t
saÃ±Ã±Ä• mÅ«lakattÄ• vitakkassa. ``saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kap
359) hi vuttaá¹ƒ.

__aniccato manasikaroto_tiÄ• dÄ«su ca ``vedanaá¹ƒ aniccato manasikarotoâ€™â€™ tiÄ• d
tasmiá¹ƒ vÄ• re so soyeva dhammo yojetabbo. yasmÄ• pana vipassanÄ• sampayuttÄ• \Ee
vipassanÄ• kiccakaraá¹‡e asamatthattÄ• vipassanÄ• ya anupakÄ• rikÄ• , tasmÄ• yeva ca
100/ nÄ• gatÄ• . vipassanÄ• sampayuttÄ• ya pana saÃ±Ã±Ä• ya kiccameva aparibyattaá¹ƒ
ekantamanupakÄ• rikÄ• eva. vitakkaá¹ƒ pana vinÄ• vipassanÄ• kiccameva natthi. vitakkas
sakakiccaá¹ƒ karoti. yathÄ• ha ---

``paÃ±Ã±Ä• attano dhammatÄ• ya aniccaá¹ƒ dukkhamanattÄ• ti Ä• rammaá¹‡aá¹ƒ nicchet

Ä• koá¹-etvÄ• Ä• koá¹-etvÄ• dente sakkoti. kathaá¹ƒ? yathÄ• hi heraÃ±Ã±iko kahÄ• paá¹-
sabbabhÄ• gesu oloketukÄ• mo samÄ• nopi na cakkhutaleneva parivattetuá¹ƒ sakkoti, aá¹.
parivattetvÄ• parivattetvÄ• ito cito ca oloketuá¹ƒ sakkoti, evameva na paÃ±Ã±Ä• attano dh
aniccÄ• divasena \Be II 110/ Ä• rammaá¹‡aá¹ƒ nicchetuá¹ƒ sakkoti, abhiniropanalakkhaá¹‡e
Ä• hananapariyÄ• hananarasena vitakkena Ä• koá¹-entena viya parivattentena viya ca Ä• d
nicchetuá¹ƒ sakkotÄ«â€™â€™ ti (Vism II 568).

tasmÄ• vedanÄ• saÃ±Ã±Ä• naá¹ƒ vipassanÄ• ya anupakÄ• rattÄ• lakkhaá¹‡amattavasene
saÃ±Ã±Ä• yÄ• â€™â€™ ti tattha tattha ekavacanena niddeso kato. yattako pana vipassanÄ
vitakkassÄ• ti dassetuá¹ƒ ``vitakkÄ• naâ€™â€™ nti tattha tattha bahuvacanena niddeso kat

<168> puna __dÄ«ghaá¹ƒ assÄ• sapassÄ• savasenÄ• _tiÄ• di Ä• nÄ• pÄ• nassatibhÄ• va
bhÄ• vanÄ• phalaÃ±ca dassetuá¹ƒ vuttaá¹ƒ. tattha __samodhÄ• netÄ«_ti Ä• rammaá¹‡aá¹ƒ
patiá¹-á¹-hÄ• petÄ«ti vÄ• attho. samodahanabyÄ• pÄ• rÄ• bhÄ• vepi bhÄ• vanÄ• pÄ• ripÅ«
__gocara_nti vipassanÄ• kkhaá¹‡e saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ, maggakkhaá¹‡e phalak
nibbÄ• nÄ• rammaá¹‡aá¹ƒ. __samattha_nti samameva attho, samassa vÄ• atthoti samatth
sesesupi eseva nayo. __maggaá¹ƒ samodhÄ• netÄ«_ti maggaphalakkhaá¹‡eyeva gocaraá¹
puggalo_ti Ä• nÄ• pÄ• nassatibhÄ• vanaá¹ƒ anuyutto yogÄ• vacarova. __imasmiá¹ƒ Ä• ram
``kÄ• yeâ€™â€™ tipadena saá¹…gahite nÄ• marÅ«pakÄ• yasaá¹…khÄ• te saá¹…khatÄ• ra
magge nibbÄ• nÄ• rammaá¹‡e ca. __yaá¹ƒ tassÄ• _tiÄ• dÄ«hi Ä• rammaá¹‡agocarasaddÄ
__tassÄ• _ti tassa puggalassa. __pajÄ• nÄ• tÄ«ti puggalo pajÄ• nanÄ• paÃ±Ã±Ä• _ti pugg
vuttaá¹ƒ hoti. __Ä• rammaá¹‡assa upaá¹-á¹-hÄ• na_nti vipassanÄ• kkhaá¹‡e saá¹…khÄ• rÄ
maggaphalakkhaá¹‡e nibbÄ• nÄ• rammaá¹‡assa upaá¹-á¹-hÄ• naá¹ƒ sati. ettha ca kammat
raÃ±Ã±o upaá¹-á¹-hÄ• nanti. __avikkhepo_ti samÄ• dhi. __adhiá¹-á¹-hÄ• na_nti yathÄ• vutt
nibbÄ• nÄ• rammaá¹‡aÃ±ca \Ne II 101/. taÃ±hi adhiá¹-á¹-hÄ• ti ettha cittanti adhiá¹-á¹-hÄ• n
Ã±Ä• á¹‡aá¹ƒ. taÃ±hi vodÄ• yati visujjhati tena cittanti vodÄ• naá¹ƒ. lÄ«napakkhiko samÄ• d
alÄ«nabhÄ• vappattiyÄ• samabhÅ«tattÄ• __samaá¹ƒ, _ uddhaccapakkhikaá¹ƒ Ã±Ä• á¹‡aá
samabhÅ«tattÄ• samaá¹ƒ. tena vipassanÄ• maggaphalakkhaá¹‡esu samathavipassanÄ• n
vuttÄ• hoti. sati pana sabbatthikattÄ• tadubhayasamatÄ• ya upakÄ• rikÄ• ti samaá¹ƒ, Ä• ra
samatÄ• dhiá¹-á¹-hÄ• nattÄ• samaá¹ƒ. __anavajjaá¹-á¹-ho_ti vipassanÄ• ya anavajjasabhÄ
maggassa nikkilesasabhÄ• vo. nikkilesaá¹-á¹-hoti vÄ• pÄ• á¹-ho. __vodÄ• naá¹-á¹-ho_ti pha
parisuddhasabhÄ• vo. __paramaá¹-á¹-ho_ti nibbÄ• nassa sabbadhammuttamasabhÄ• vo. _
sabhÄ• vaá¹ƒ asammohato paá¹-ivijjhati. ettha ca ``Ä• rammaá¹‡assa upaá¹-á¹-hÄ• naâ€™
paá¹-ivedho vutto. ettheva ca vodÄ• naá¹-á¹-hapaá¹-ivedhassa vuttattÄ• tena ekalakkhaá¹‡
anavajjaá¹-á¹-hanikkilesaá¹-á¹-haparamaá¹-á¹-hÄ• lakkhaá¹‡ahÄ• ravasena vuttÄ• yeva ho

``vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• keci.

vuttÄ• bhavanti sabbe, so hÄ• ro lakkhaá¹‡o nÄ• mÄ• â€™â€™ ti || (Nett IV 5 niddesavÄ•

anavajjaá¹-á¹-ho nikkilesaá¹-á¹-ho cettha avikkhepasaá¹…khÄ• tassa samassa attho payoja
vodÄ• naá¹-á¹-ho vipassanÄ• maggavodÄ• naá¹ƒ \Ee II 514/ sandhÄ• ya samameva atthoti
sandhÄ• ya maggavodÄ• nasaá¹…khÄ• tassa samassa atthoti samattho, paramaá¹-á¹-ho p
nibbÄ• napayojanattÄ• sabbassa samassa atthoti vÄ• samattho, taá¹ƒ vuttappakÄ• raá¹ƒ s
ekadesasarÅ«pekasesaá¹ƒ katvÄ• __samatthaÃ±ca paá¹-ivijjhatÄ«_ti vuttaá¹ƒ. indriyabalal
vipassanÄ• maggaphalakkhaá¹‡epi labbhanti, maggo ca tisso ca visuddhiyo maggaphalakk
vijjÄ• ca khaye Ã±Ä• á¹‡aÃ±ca maggakkhaá¹‡eyeva, vimutti ca anuppÄ• de Ã±Ä• á¹‡aÃ±c
vipassanÄ• kkhaá¹‡epÄ«ti. dhammavÄ• re __ime dhamme imasmiá¹ƒ Ä• rammaá¹‡e samo
á¹-hapetvÄ• sesÄ• yathÄ• yogaá¹ƒ veditabbÄ• . idaá¹ƒ pana yebhuyyavasena vuttaá¹ƒ. av
heá¹-á¹-hÄ• vuttÄ• eva. ekekacatukkavasenettha niyyÄ• ne dassitepi catukkantogadhassa
niyyÄ• nassa upanissayattÄ• ekekabhÄ• gavasena niyyÄ• naá¹ƒ dassitaá¹ƒ. na hi ekekaá¹

dÄ«ghaá¹ƒassÄ• sapassÄ• saniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<169> rassaniddese \Ne II 102/ __ittarasaá¹…khÄ• te_ti parittasaá¹…khÄ• te kÄ• le. sesan
veditabbaá¹ƒ.

<170> sabbakÄ• yapaá¹-isaá¹ƒvediniddese \Be II 112/ arÅ«padhammesu vedanÄ• ya oá¸·Ä
sukhaggahaá¹‡atthaá¹ƒ paá¹-hamaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡asaá¹ƒvedikÄ• ved
vedeti, taá¹ƒ saÃ±jÄ• nÄ• tÄ«ti evaá¹ƒ vedanÄ• visayassa Ä• kÄ• raggÄ• hikÄ• saÃ±Ã±Ä•
abhisaá¹…khÄ• rikÄ• cetanÄ• , tato ``phuá¹-á¹-ho vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, phuá
(SN b IV 93) vacanato phasso, tato sabbesaá¹ƒ sÄ• dhÄ• raá¹‡alakkhaá¹‡o manasikÄ• ro,
saá¹…khÄ• rakkhandho vutto. evaá¹ƒ tÄ«su khandhesu vuttesu taá¹ƒnissayo \Ee II 515/ viÃ
vuttova hoti. __nÄ• maÃ±cÄ• _ti vuttappakÄ• raá¹ƒ nÄ• maÃ±ca. __nÄ• makÄ• yo cÄ• _ti i
nibbÄ• nassapi saá¹…gahitattÄ• lokuttarÄ• naÃ±ca avipassanupagattÄ• taá¹ƒ apanetuá¹ƒ
hi vacanena nibbÄ• naá¹ƒ apanÄ«taá¹ƒ hoti nibbÄ• nassa rÄ• sivinimuttattÄ• . __ye ca vuc
``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ•
MN I 463) evaá¹ƒ vuccamÄ• nÄ• pi cittasaá¹…khÄ• rÄ• idha nÄ• makÄ• yeneva saá¹…gah
__mahÄ• bhÅ«tÄ• _ti mahantapÄ• tubhÄ• vato mahÄ• bhÅ«tasÄ• maÃ±Ã±ato mahÄ• parih
mahantabhÅ«tattÄ• cÄ• ti mahÄ• bhÅ«tÄ• . te pana --- pathavÄ« Ä• po tejo vÄ• yoti cattÄ•
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«pa_nti upayogatthe sÄ• mivacanaá¹ƒ, cattÄ• ro mah
amuÃ±citvÄ• pavattarÅ«panti attho. taá¹ƒ pana --- cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• y
raso itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ hadayavatthu ojÄ• kÄ• yaviÃ±Ã±atti vacÄ
Ä• kÄ• sadhÄ• tu rÅ«passa lahutÄ• mudutÄ• kammaÃ±Ã±attÄ• upacayo santati jaratÄ• a
__assÄ• so ca passÄ• so cÄ• _ti pÄ• katikoyeva. assÄ• sapassÄ• se nissÄ• ya uppannaá¹

nÄ• maá¹ƒ labhati pathavÄ«kasiá¹‡Ä• dÄ«ni viya. rÅ«pasarikkhakattÄ• rÅ«panti ca nÄ• ma
rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«su (Dhs 204; DN III 338) viya. __nimittaÃ±ca upaniba
satiupanibandhanÄ• ya nimittabhÅ«taá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ phusanaá¹-á¹-hÄ• naá
kÄ• yasaá¹…khÄ• rÄ• _ti ``assÄ• sapassÄ• sÄ• kÄ• yikÄ• ete dhammÄ• kÄ• yapaá¹-ibad
(Paá¹-is I 171; MN I 463) evaá¹ƒ vuccamÄ• nÄ• pi kÄ• yasaá¹…khÄ• rÄ• idha rÅ«pakÄ• ye
hoti.

__te_ \Be II 113/ __kÄ• yÄ• paá¹-ividitÄ• hontÄ«_ti jhÄ• nakkhaá¹‡e assÄ• sapassÄ• san
vipassanÄ• kkhaá¹‡e avasesarÅ«pÄ• rÅ«pakÄ• yÄ• Ä• rammaá¹‡ato paá¹-ividitÄ• honti, r
103/ paá¹-ividitÄ• honti. assÄ• sapassÄ• savasena paá¹-iladdhajjhÄ• nassa yogissa uppan
sandhÄ• ya __dÄ«ghaá¹ƒ assÄ• sapassÄ• savasenÄ• _tiÄ• di \Ee II 516/ vuttaá¹ƒ.

__Ä• vajjato pajÄ• nato_tiÄ• dÄ«ni sÄ«lakathÄ• yaá¹ƒ vuttatthÄ• ni. te vuttappakÄ• re kÄ•
``sabbakÄ• yapaá¹-isaá¹ƒvedÄ«â€™â€™ ti vuttaá¹ƒ.

__sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-henÄ• _tiÄ• d
``sabbakÄ• yapaá¹-isaá¹ƒvedÄ«â€™â€™ tivuttaassÄ• sapassÄ• sato uppannajjhÄ• navipas
__saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi_. avikkhepoyeva __avikkhepaá¹-á¹-hena cittavisuddh
__dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi_. jhÄ• navipassanÄ• su viratiabhÄ• vepi pÄ• pÄ• b
nÄ• mÄ• ti veditabbaá¹ƒ.

<171> __passambhaya_ntiÄ• dÄ«naá¹ƒ niddese __kÄ• yikÄ• _ti rÅ«pakÄ• ye bhavÄ• . __k
paá¹-ibaddhÄ• kÄ• yaá¹ƒ nissitÄ• , kÄ• ye sati honti, asati na honti, tasmÄ• yeva te kÄ• yen
__kÄ• yasaá¹…khÄ• rÄ• . passambhento_ti nibbÄ• pento sannisÄ«dÄ• pento. passambhan
passambhanaá¹ƒ siddhaá¹ƒ. __nirodhento_ti oá¸·Ä• rikÄ• naá¹ƒ anuppÄ• danena nirodhent
oá¸·Ä• rikeyeva ekasantatipariá¹‡Ä• manayena santabhÄ• vaá¹ƒ nayanto. __sikkhatÄ«_ti a
assasissÄ• mÄ«ti sikkhatÄ«ti sambandho, tisso sikkhÄ• sikkhatÄ«ti vÄ• attho.

idÄ• ni oá¸·Ä• rikapassambhanaá¹ƒ dassetuá¹ƒ __yathÄ• rÅ«pehÄ«_tiÄ• dimÄ• ha. tattha
yÄ• disehi. __Ä• namanÄ• _ti pacchato namanÄ• . __vinamanÄ• _ti ubhayapassato naman
namantassa suá¹-á¹-hu namanÄ• . __paá¹‡amanÄ• _ti purato namanÄ• . __iÃ±janÄ• _ti ka
Ä«sakaá¹ƒ calanÄ• . __pakampanÄ• _ti bhusaá¹ƒ kampanÄ• . yathÄ• rÅ«pehi kÄ• yasaá¹…
pe ... pakampanÄ• , tathÄ• rÅ«paá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passambhayanti ca, yÄ• kÄ•
pakampanÄ• , taÃ±ca passambhayanti ca sambandho kÄ• tabbo. kÄ• yasaá¹…khÄ• resu h
Ä• namanÄ• dayo ca passambhitÄ• yeva hontÄ«ti. yathÄ• rÅ«pehi kÄ• yasaá¹…khÄ• rehi k
Ä• namanÄ• dikÄ• hoti, tathÄ• rÅ«paá¹ƒ santaá¹ƒ sukhumampi kÄ• yasaá¹…khÄ• raá¹ƒ pa
Ä• namanÄ• dikÄ• , taÃ±ca santaá¹ƒ sukhumaá¹ƒ passambhayanti ca sambandhato \Ee II 5
sukhuma_nti ca bhÄ• vanapuá¹ƒsakavacanametaá¹ƒ. __iti kirÄ• _ti ettha __iti_ evamatthe,

evaá¹ƒ sukhumakepi assÄ• sapassÄ• se passambhayaá¹ƒ assasissÄ• mi passasissÄ• mÄ«
codakena codanÄ• Ä• raddhÄ• hoti. atha vÄ• __kirÄ• _ti codakavacanattÄ• asaddahana
ca yujjatiyeva, evaá¹ƒ sukhumÄ• nampi passambhanaá¹ƒ sikkhatÄ«ti na saddahÄ• mi na sa
vuttaá¹ƒ hoti.

__evaá¹ƒ sante_ti evaá¹ƒ sukhumÄ• naá¹ƒ passambhane sante. __vÄ• tÅ«paladdhiyÄ• ca
assÄ• sapassÄ• savÄ• tassa upaladdhiyÄ• . __upaladdhÄ«_ti viÃ±Ã±Ä• á¹‡aá¹ƒ. assÄ• sap
upalabbhamÄ• nassa tadÄ• rammaá¹‡assa bhÄ• vanÄ• viÃ±Ã±Ä• á¹‡assa pabhÄ• vanÄ•
Ä• rammaá¹‡assa bhÄ• vanÄ• na hotÄ«ti attho. __assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• va
sukhumakÄ• nampi assÄ• sapassÄ• sÄ• naá¹ƒ nirodhanato tesaÃ±ca uppÄ• danÄ• pavatt
__Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• vanÄ• na hotÄ«_ti assÄ• sapassÄ• sÄ• bhÄ• vatoye
bhÄ• vanÄ• viÃ±Ã±Ä• á¹‡asampayuttÄ• ya satiyÄ• ca pavattanÄ• na hoti. tasmÄ• yeva ta
Ä• nÄ• pÄ• nassatisamÄ• dhissa ca bhÄ• vanÄ• na hoti. __na ca naá¹ƒ ta_nti ettha __ca n
``bhikkhu ca naâ€™â€™ ntiÄ• dÄ«su (Vin III 273) viya. taá¹ƒ vuttavidhiá¹ƒ samÄ• pattiá¹ƒ p
samÄ• pajjantipi tato na vuá¹-á¹-hahantipÄ«ti sambandho. codanÄ• pakkhassa parihÄ• rava
evameva. ettha evakÄ• ratthe kirasaddo daá¹-á¹-habbo. __evaá¹ƒ sante_ti evaá¹ƒ passamb

__yathÄ• kathaá¹ƒ viyÄ• _ti yathÄ• taá¹ƒ vuttavidhÄ• naá¹ƒ hoti, tathÄ• taá¹ƒ kathaá¹ƒ vi
pucchati. idÄ• ni __seyyathÄ• pÄ«_ti taá¹ƒ upamaá¹ƒ dasseti. __kaá¹ƒse_ti kaá¹ƒsamayabh
tesaá¹ƒ saddÄ• naá¹ƒ Ä• kÄ• raá¹ƒ. ``nimittaâ€™â€™ nti ca sÄ• miatthe upayogavacanaá¹
saddanimittaÃ±ca saddato anaÃ±Ã±aá¹ƒ. __suggahitattÄ• _ti suá¹-á¹-hu uggahitattÄ• . suga
suá¹-á¹-hu gahitattÄ• ti \Be II 115/ attho. __sumanasikatattÄ• _ti suá¹-á¹-hu Ä• vajjitattÄ• .
__sÅ«padhÄ• ritattÄ• _ti suá¹-á¹-hu citte á¹-hapitattÄ• . __sukhumasaddanimittÄ• rammaá¹‡
tadÄ• sukhumÄ• nampi saddÄ• naá¹ƒ niruddhattÄ• anuggahitasaddanimittassa anÄ• ramm
saddanimittaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• sukhumataraá¹ƒ saddanimittÄ• rammaá¹‡ampi c
sukhumatarasaddanimittÄ• rammaá¹‡abhÄ• vatopÄ«ti vÄ• attho. iminÄ• va nayena appanÄ

__passambhaya_ntiÄ• dÄ«su ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raâ€™â€™ nti vuttÄ•
``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raâ€™â€™ nti ettha assÄ• sapassÄ• sÄ• kÄ• yoti vÄ
bhÄ• vanÄ• visuddhiyÄ• kÄ• yasaá¹…khÄ• re passambhamÄ• nepi oá¸·Ä• rikaá¹ƒ kÄ• yas
Ä• bhoge sati tenÄ• darena ativiya passambhati. anupaá¹-á¹-hahantampi sukhumaá¹ƒ suÄ•

__aá¹-á¹-ha_ \Ne II 105/ __anupassanÄ• Ã±Ä• á¹‡Ä• nÄ«_ti ``dÄ«ghaá¹ƒ rassaá¹ƒ sabbak
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raâ€™â€™ nti vuttesu catÅ«su vatthÅ«su assÄ• savas
catassoti aá¹-á¹-ha anupassanÄ• Ã±Ä• á¹‡Ä• ni. __aá¹-á¹-ha ca upaá¹-á¹-hÄ• nÄ• nussatiyo
assÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hotÄ«â€
170) nayena vuttesu catÅ«su vatthÅ«su assÄ• savasena catasso, passÄ• savasena catass
upaá¹-á¹-hÄ• nÄ• nussatiyo. aá¹-á¹-ha cupaá¹-á¹-hÄ• nÄ• nussatiyotipi pÄ• á¹-ho. __cattÄ•

bhagavatÄ• Ä• nÄ• pÄ• nassatisuttante (MN III 144 Ä• dayo) vuttattÄ• paá¹-hamacatukkav
suttantikavatthÅ«nÄ«ti.

paá¹-hamacatukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<172> dutiyacatukkassa pÄ«tipaá¹-isaá¹ƒvediniddese __uppajjati pÄ«ti pÄ• mojja_nti ettha
mÅ«lapadaá¹ƒ. __pÄ• mojja_nti tassa atthapadaá¹ƒ, pamuditabhÄ• voti attho. __yÄ• pÄ«ti
II 519/ \Be II 116/ yÄ• ``pÄ«tÄ«â€™â€™ ti ca ``pÄ• mojjaâ€™â€™ nti ca evamÄ• dÄ«ni nÄ
pÄ«tÄ«ti vuttaá¹ƒ hoti. tattha __pÄ«tÄ«_ti sabhÄ• vapadaá¹ƒ. pamuditassa bhÄ• vo __pÄ• n
__Ä• modanÄ• _. pamodanÄ• kÄ• ro __pamodanÄ• _. yathÄ• vÄ• bhesajjÄ• naá¹ƒ vÄ• te
uá¹‡hodakasÄ«todakÄ• naá¹ƒ vÄ• ekatokaraá¹‡aá¹ƒ modanÄ• ti vuccati, evamayampi dha
__modanÄ• , _ upasaggavasena pana padaá¹ƒ maá¹‡á¸• etvÄ• __Ä• modanÄ• pamodanÄ
_ pahÄ• setÄ«ti __pahÄ• so, _ haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• rÄ• nametaá¹ƒ adhivacanaá¹ƒ
dhanassetaá¹ƒ nÄ• maá¹ƒ. ayaá¹ƒ pana somanassapaccayattÄ• vittisarikkhatÄ• ya vitti. ya
paá¹-icca somanassaá¹ƒ uppajjati, evaá¹ƒ pÄ«timatopi pÄ«tiá¹ƒ paá¹-icca somanassaá¹ƒ up
``vittÄ«â€™â€™ ti vuttÄ• . tuá¹-á¹-hisabhÄ• vasaá¹‡á¹-hitÄ• ya hi pÄ«tiyÄ• etaá¹ƒ nÄ• maá
kÄ• yacittÄ• naá¹ƒ uggatattÄ• abbhuggatattÄ• ``udaggoâ€™â€™ ti vuccati, udaggassa bh
manatÄ• __attamanatÄ• _. anabhiraddhassa hi mano dukkhapadaá¹-á¹-hÄ• nattÄ• na atta
abhiraddhassa sukhapadaá¹-á¹-hÄ• nattÄ• attano mano nÄ• ma hoti, iti attano manatÄ• at
sakamanassa bhÄ• voti attho. sÄ• pana yasmÄ• na aÃ±Ã±assa kassaci attano manatÄ• ,
cetasiko dhammo, tasmÄ• __attamanatÄ• cittassÄ• _ti vuttÄ• . sesamettha ca upari ca hea
yojetvÄ• veditabbaá¹ƒ.

<173> sukhapaá¹-isaá¹ƒvediniddese __dve sukhÄ• nÄ«_ti samathavipassanÄ• bhÅ«midas
kÄ• yikaÃ±hi sukhaá¹ƒ vipassanÄ• ya bhÅ«mi, cetasikaá¹ƒ sukhaá¹ƒ samathassa ca vipass
__kÄ• yika_nti \Ne II 106/ pasÄ• dakÄ• yaá¹ƒ vinÄ• anuppattito kÄ• ye niyuttanti kÄ• yikaá¹
avippayogavasena cetasi niyuttanti cetasikaá¹ƒ. tattha kÄ• yikapadena cetasikaá¹ƒ sukhaá¹
sukhapadena kÄ• yikaá¹ƒ dukkhaá¹ƒ. tathÄ• cetasikapadena kÄ• yikaá¹ƒ sukhaá¹ƒ paá¹-ik
cetasikaá¹ƒ dukkhaá¹ƒ. __sÄ• ta_nti madhuraá¹ƒ sumadhuraá¹ƒ. __sukha_nti sukhameva, n
__kÄ• yasamphassaja_nti kÄ• yasamphasse jÄ• taá¹ƒ. __sÄ• taá¹ƒ sukhaá¹ƒ_ \Ee II 520/ _
vedayitaá¹ƒ, na asÄ• taá¹ƒ vedayitaá¹ƒ. sukhaá¹ƒ vedayitaá¹ƒ, na dukkhaá¹ƒ vedayitaá¹ƒ. p
itthiliá¹…gavasena vuttÄ• ni. sÄ• tÄ• vedanÄ• , na asÄ• tÄ• . sukhÄ• vedanÄ• , na dukkhÄ

cetasikasukhaniddeso vuttapaá¹-ipakkhanayena yojetabbo. __te sukhÄ• _ti liá¹…gavipallÄ•
sukhÄ• nÄ«ti vuttaá¹ƒ hoti. sesamettha \Be II 117/ catukke heá¹-á¹-hÄ• paá¹-hamacatukke
veditabbaá¹ƒ. cattÄ• ri suttantikavatthÅ«ni dutiyacatukkavasena veditabbÄ• nÄ«ti.

dutiyacatukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<176> tatiyacatukkaniddese __citta_nti mÅ«lapadaá¹ƒ. __viÃ±Ã±Ä• á¹‡a_nti atthapadaá¹ƒ.
pÄ«tiyaá¹ƒ vuttanayena yojetabbaá¹ƒ. tattha __citta_ntiÄ• dÄ«su cittavicittatÄ• ya cittaá¹ƒ. Ä
minamÄ• naá¹ƒ jÄ• nÄ• tÄ«ti __mano. mÄ• nasa_nti manoyeva. ``antalikkhacaro pÄ• so, yv
ti (SN a I 151; Vin I 33) hi ettha pana sampayuttakadhammo mÄ• nasoti vutto.

``kathaÃ±hi bhagavÄ• tuyhaá¹ƒ, sÄ• vako sÄ• sane rato.

appattamÄ• naso sekkho, kÄ• laá¹ƒ kayirÄ• jane sutÄ• â€™â€™ ti || (SN a I 159) ---

ettha arahattaá¹ƒ mÄ• nasanti vuttaá¹ƒ. idha pana manova mÄ• nasaá¹ƒ. byaÃ±janavasena
vaá¸• á¸• hitaá¹ƒ.

__hadaya_nti cittaá¹ƒ. ``cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• lessÄ• mÄ«â
Ä• á¸·avakasutta) ettha uro hadayanti vuttaá¹ƒ. ``hadayÄ• hadayaá¹ƒ maÃ±Ã±e aÃ±Ã±Ä• y
63) ettha cittaá¹ƒ. ``vakkaá¹ƒ hadayaâ€™â€™ nti (DN II 377; MN I 110) ettha hadayavatthu
abbhantaraá¹-á¹-hena ``hadayaâ€™â€™ nti \Ne II 107/ vuttaá¹ƒ. tadeva parisuddhaá¹-á¹-he
__paá¹‡á¸• araá¹ƒ_. bhavaá¹…gaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yathÄ• ha --- ``pabhassara
cittaá¹ƒ, taÃ±ca kho Ä• gantukehi upakkilesehi upakkiliá¹-á¹-haâ€™â€™ nti (AN a I 49). tato
akusalampi gaá¹…gÄ• ya nikkhantÄ• nadÄ« gaá¹…gÄ• viya, godhÄ• varito nikkhantÄ• go
``paá¹‡á¸• araâ€™â€™ ntveva vuttaá¹ƒ. yasmÄ• pana Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡a
kileso na hoti, sabhÄ• vato parisuddhameva hoti, upakkilesayoge pana sati upakkiliá¹-á¹-haâ
tasmÄ• pi ``paá¹‡á¸• araâ€™â€™ nti vattuá¹ƒ yujjati.

__mano manÄ• yatana_nti idha pana manogahaá¹‡aá¹ƒ manasseva Ä• yatanabhÄ• vadÄ«
--- ``nayidaá¹ƒ devÄ• yatanaá¹ƒ viya manassa Ä• yatanattÄ• manÄ• yatanaá¹ƒ, atha kho m
manÄ• yatanaâ€™â€™ nti.

__Ä• yatana_á¹-á¹-ho \Be II 118/ heá¹-á¹-hÄ• vuttoyeva. manate iti mano, vijÄ• nÄ• tÄ«ti a
aá¹-á¹-hakathÄ• cariyÄ• panÄ• hu --- nÄ• á¸·iyÄ• minamÄ• no viya mahÄ• tulÄ• ya dhÄ• r
jÄ• nÄ• tÄ«ti mano, tadeva mananalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti indriyaá¹ƒ, mano
__manindriyaá¹ƒ_.

vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. viÃ±Ã±Ä• á¹‡ameva khandho __viÃ±Ã±Ä• á¹‡akkhan
rÄ• saá¹-á¹-hena hi viÃ±Ã±Ä• á¹‡akkhandhassa ekadeso ekaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. tasmÄ•
chindanto rukkhaá¹ƒ chindatÄ«ti vuccati, evameva viÃ±Ã±Ä• á¹‡akkhandhassa ekadesabhÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ ruá¸·hito ``viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti vuttaá¹ƒ. yasmÄ• pana rÄ
khandhaá¹-á¹-ho na hoti, koá¹-á¹-hÄ• saá¹-á¹-hopi khandhaá¹-á¹-hoyeva, tasmÄ• koá¹-á¹-hÄ

viÃ±Ã±Ä• á¹‡akoá¹-á¹-hÄ• sotipi attho. __tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti tesaá¹ƒ ph
sampayuttadhammÄ• naá¹ƒ anucchavikÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu. imasmiÃ±hi pade
mano, vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä• á¹‡aá¹ƒ, sabhÄ• vaá¹-á¹-hena, nissattaá¹-á¹-hena vÄ
vuttaá¹ƒ.

<177> á¹• 04 __abhippamodo_ti adhikÄ• tuá¹-á¹-hi.

<178> samÄ• dhiniddese acalabhÄ• vena Ä• rammaá¹‡e tiá¹-á¹-hatÄ«ti __á¹-hiti_. parato p
upasaggavasena vaá¸• á¸• hitaá¹ƒ \Ee II 522/. apica sampayuttadhamme Ä• rammaá¹‡amh
tiá¹-á¹-hatÄ«ti __saá¹‡á¹-hiti_. Ä• rammaá¹‡aá¹ƒ ogÄ• hetvÄ• anupavisitvÄ• tiá¹-á¹-hatÄ«t
kusalapakkhasmiá¹ƒ hi cattÄ• ro dhammÄ• Ä• rammaá¹‡aá¹ƒ ogÄ• hanti saddhÄ• sati sar
saddhÄ• ``okappanÄ• â€™â€™ ti vuttÄ• , sati \Ne II 108/ ``apilÄ• panatÄ• â€™â€™ ti, sam
``avaá¹-á¹-hitÄ«â€™â€™ ti, paÃ±Ã±Ä• ``pariyogÄ• hanÄ• â€™â€™ ti. akusalapakkhe pana
ogÄ• hanti taá¹‡hÄ• diá¹-á¹-hi avijjÄ• ti. teneva te ``oghÄ• â€™â€™ ti vuttÄ• . uddhaccavic
pavattassa visÄ• hÄ• rassa paá¹-ipakkhato __avisÄ• hÄ• ro, _ avisÄ• haraá¹‡anti attho. udd
gacchantaá¹ƒ cittaá¹ƒ vikkhipati nÄ• ma, ayaá¹ƒ pana tathÄ• na hotÄ«ti __avikkhepo_.
uddhaccavicikicchÄ• vaseneva cittaá¹ƒ visÄ• haá¹-aá¹ƒ nÄ• ma hoti, ito cito ca harÄ«yati, a
avisÄ• haá¹-assa mÄ• nasassa bhÄ• voti __avisÄ• haá¹-amÄ• nasatÄ• _.

__samatho_ti \Be II 119/ tividho samatho cittasamatho adhikaraá¹‡asamatho sabbasaá¹…k
aá¹-á¹-hasu samÄ• pattÄ«su cittekaggatÄ• __cittasamatho_ nÄ• ma. taÃ±hi Ä• gamma citt
cittavipphandanaá¹ƒ sammati vÅ«pasammati, tasmÄ• so ``cittasamathoâ€™â€™ ti vuccati
sammukhÄ• vinayÄ• disattavidho __adhikaraá¹‡asamatho_ nÄ• ma. taÃ±hi Ä• gamma tÄ•
vÅ«pasammanti, tasmÄ• so ``adhikaraá¹‡asamathoâ€™â€™ ti vuccati. yasmÄ• pana sabb
Ä• gamma sammanti vÅ«pasammanti, tasmÄ• taá¹ƒ __sabbasaá¹…khÄ• rasamatho_ti vuc
cittasamatho adhippeto. samÄ• dhilakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __samÄ• dhindriy
kampatÄ«ti __samÄ• dhibalaá¹ƒ. sammÄ• samÄ• dhÄ«_ti yÄ• thÄ• vasamÄ• dhi niyyÄ• nik

<179> __rÄ• gato vimocayaá¹ƒ citta_ntiÄ• dÄ«hi dasahi kilesavatthÅ«hi vimocanaá¹ƒ vutta
cettha middhaggahaá¹‡aá¹ƒ, uddhaccaggahaá¹‡eneva ca kukkuccaggahaá¹‡aá¹ƒ kataá¹ƒ h
sahacÄ• rittÄ• kilesavatthuto vimocanavacaneneva paá¹-hamajjhÄ• nÄ• dÄ«hi nÄ«varaá¹‡
aniccÄ• nupassanÄ• dÄ«hi niccasaÃ±Ã±Ä• dito ca vimocanaá¹ƒ vuttameva \Ee II 523/ hotÄ
cittaá¹ƒ anupassatÄ«_ti ettha peyyÄ• le ca aniccÄ• nupassanÄ• dÄ«hi niccasaÃ±Ã±Ä• dÄ«
cattÄ• ri suttantikavatthÅ«ni tatiyacatukkavasena veditabbÄ• nÄ«ti.

tatiyacatukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<180> catutthacatukkaniddese ``aniddiá¹-á¹-he napuá¹ƒsakaâ€™â€™ nti vacanato asukan

``aniccanti kiá¹ƒ aniccaâ€™â€™ nti napuá¹ƒsakavacanena pucchÄ• katÄ• . __uppÄ• dava
uppÄ• davayasaá¹…khÄ• tena atthena, uppÄ• davayasabhÄ• venÄ• ti attho. ettha ca paÃ±
sabhÄ• valakkhaá¹‡aá¹ƒ, paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ uppÄ• davayÄ• vikÄ• ralakkhaá
aniccÄ• ti vuttaá¹ƒ hoti. teneva \Ne II 109/ ca aá¹-á¹-hakathÄ• yaá¹ƒ ``saá¹…khatalakkhaá¹‡
tesaá¹ƒyeva uppÄ• davayaÃ±Ã±athattaâ€™â€™ nti ca vatvÄ• pi ``hutvÄ• abhÄ• vo vÄ• â€
abhÄ• vÄ• kÄ• ro aniccalakkhaá¹‡anti vuttaá¹ƒ hoti. ``paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ uday
paÃ±Ã±Ä• ya lakkhaá¹‡Ä• nÄ«â€™â€™ ti peyyÄ• laá¹ƒ katvÄ• vuttaá¹ƒ. __dhammÄ• _ti r
yathÄ• vuttadhammÄ• .

virÄ• gÄ• nupassÄ«niddese \Be II 120/ __rÅ«pe Ä• dÄ«navaá¹ƒ disvÄ• _ti bhaá¹…gÄ• nup
vuttehi aniccaá¹-á¹-hÄ• dÄ«hi rÅ«pakkhandhe Ä• dÄ«navaá¹ƒ disvÄ• . __rÅ«pavirÄ• ge_ti r
Ä• gamma rÅ«paá¹ƒ virajjati apunaruppattidhammataá¹ƒ Ä• pajjanena nirujjhati, tasmÄ• ni
``rÅ«pavirÄ• goâ€™â€™ ti vuccati. __chandajÄ• to hotÄ«_ti anussavavasena uppannadhar
__saddhÄ• dhimutto_ti tasmiá¹ƒyeva nibbÄ• ne saddhÄ• ya ca adhimutto nicchito. __cittaÃ±
svÄ• dhiá¹-á¹-hita_nti assa yogissa cittaá¹ƒ khayavirÄ• gasaá¹…khÄ• te rÅ«pabhaá¹…ge Ä
524/, accanta virÄ• gasaá¹…khÄ• te rÅ«pavirÄ• ge nibbÄ• ne anussavavasena suá¹-á¹-hu a
patiá¹-á¹-hitaá¹ƒ hotÄ«ti sambandhato veditabbaá¹ƒ. __rÅ«pe virÄ• gÄ• nupassÄ«_ti rÅ«pas
virÄ• goti pakatibhummavacanena vutto. rÅ«passa accantavirÄ• go rÅ«pe virÄ• goti nimittat
vutto. taá¹ƒ duvidhampi virÄ• gaá¹ƒ Ä• rammaá¹‡ato ajjhÄ• sayato ca anupassanasÄ«lo ``r
virÄ• gÄ• nupassÄ«â€™â€™ ti vutto. esa nayo vedanÄ• dÄ«su. nirodhÄ• nupassÄ«padani

<181> __katihÄ• kÄ• rehÄ«_tiÄ• di panettha viseso --- tattha avijjÄ• dÄ«naá¹ƒ paá¹-iccasa
Ä• dÄ«navanirodhadassaneneva rÅ«pÄ• dÄ«nampi Ä• dÄ«navanirodhÄ• dassitÄ• honti te
paá¹-iccasamuppÄ• daá¹…gÄ• nativattanato. iminÄ• eva ca visesavacanena virÄ• gÄ• nup
visiá¹-á¹-habhÄ• vo vutto hoti. tattha __aniccaá¹-á¹-henÄ• _ti khayaá¹-á¹-hena, hutvÄ• abh
__dukkhaá¹-á¹-henÄ• _ti bhayaá¹-á¹-hena, paá¹-ipÄ«á¸·anaá¹-á¹-hena vÄ• . __anattaá¹-á¹-h
asÄ• rakaá¹-á¹-hena, avasavattanaá¹-á¹-hena vÄ• . __santÄ• paá¹-á¹-henÄ• _ti kilesasantÄ
__vipariá¹‡Ä• maá¹-á¹-henÄ• _ti jarÄ• bhaá¹…gavasena dvidhÄ• pariá¹‡Ä• manaá¹-á¹-hen
mÅ«lapaccayÄ• bhÄ• vena. __nirujjhatÄ«_ti na bhavati. __samudayanirodhenÄ• _ti Ä• san
mÅ«lapaccayo hi byÄ• dhissa asappÄ• yabhojanaá¹ƒ viya nidÄ• nanti vutto, Ä• sannapacca
vÄ• tapittasemhÄ• viya samudayoti vutto. nidÄ• naÃ±hi nicchayena dadÄ• ti phalamiti nidÄ
suá¹-á¹-hu udeti etasmÄ• phalamiti samudayo. __jÄ• tinirodhenÄ• _ti mÅ«lapaccayassa up
__pabhavanirodhenÄ• _ti Ä• sannapaccayassa uppattiabhÄ• vena. jÄ• tiyeva hi pabhavati e
vattuá¹ƒ yujjati. __hetunirodhenÄ• _ti janakapaccayÄ• bhÄ• vena. __paccayanirodhenÄ• _t
upatthambhakapaccayÄ• bhÄ• vena. mÅ«lapaccayopi hi \Ne II 110/ Ä• sannapaccayo ca ja
upatthambhakapaccayo ca hotiyeva. etehi tikkhavipassanÄ• kkhaá¹‡e \Be II 121/ tadaá¹…g
samucchedanirodho vutto hoti. __Ã±Ä• á¹‡uppÄ• denÄ• _ti tikkhavipassanÄ• Ã±Ä• á¹‡assa
uppÄ• dena. __nirodhupaá¹-á¹-hÄ• nenÄ• _ti vipassanÄ• kkhaá¹‡e paccakkhato khayanirod

nirodhasaá¹…khÄ• tassa nibbÄ• nassa upaá¹-á¹-hÄ• nena, maggakkhaá¹‡e paccakkhato ca
etehi visayavisayiniyamova kato hoti, tadaá¹…gasamucchedanirodho ca vutto hoti.

<182> paá¹-inissaggÄ• nupassÄ«padaniddese __rÅ«paá¹ƒ pariccajatÄ«_ti Ä• dÄ«navadas
rÅ«pakkhandhaá¹ƒ pariccajati. __pariccÄ• gapaá¹-inissaggo_ti pariccÄ• gaá¹-á¹-hena paá¹-
hoti. etena paá¹-inissaggapadassa pariccÄ• gaá¹-á¹-ho vutto, tasmÄ• kilesÄ• naá¹ƒ pajaha
vuá¹-á¹-hÄ• nagÄ• minÄ« vipassanÄ• kilese tadaá¹…gavasena pariccajati, maggo samucc
nibbÄ• ne cittaá¹ƒ pakkhandatÄ«_ti vuá¹-á¹-hÄ• nagÄ• minÄ« taá¹ƒninnatÄ• ya pakkhandat
Ä• rammaá¹‡akaraá¹‡ena. __pakkhandanapaá¹-inissaggo_ti pakkhandanaá¹-á¹-hena paá¹-
etena paá¹-inissaggapadassa pakkhandanaá¹-á¹-ho vutto, tasmÄ• cittassa nibbÄ• ne vissa
suttantikavatthÅ«ni catutthacatukkavasena veditabbÄ• ni. imasmiá¹ƒ catukke jarÄ• maraá¹‡
vuttanayeneva veditabbaá¹ƒ. satipaá¹-á¹-hÄ• nesu ca ``kÄ• ye kÄ• yÄ• nupassanÄ• , citte c
kÄ• yacittÄ• naá¹ƒ ekattavohÄ• ravasena ekavacananiddeso kato. ``vedanÄ• su vedanÄ• n
dhammÄ• nupassanÄ• â€™â€™ ti vedanÄ• dhammÄ• naá¹ƒ nÄ• nattavohÄ• ravasena bah

catutthacatukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca satokÄ• riÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• .

6. Ã±Ä• á¹‡arÄ• sichakkaniddesavaá¹‡á¹‡anÄ•

<183> idÄ• ni chahi rÄ• sÄ«hi uddiá¹-á¹-haÃ±Ä• á¹‡esu catuvÄ«satisamÄ• dhiÃ±Ä• á¹‡ani
kÄ• yÄ• nupassanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ catukkÄ• naá¹ƒ vasena dvÄ• dasannaá¹ƒ vatth
assÄ• savasena eko \Ee II 526/, passÄ• savasena ekoti dve \Be II 122/ dve samÄ• dhÄ«ti d
catuvÄ«sati samÄ• dhayo honti. jhÄ• nakkhaá¹‡e tehi sampayuttÄ• ni catuvÄ«satisamÄ• dh

dvÄ• sattativipassanÄ• Ã±Ä• á¹‡aniddese \Ne II 111/ __dÄ«ghaá¹ƒ assÄ• sÄ• _ti ``dÄ«gha
kiá¹ƒ vuttaá¹ƒ hoti? dÄ«ghaá¹ƒ assÄ• sahetu jhÄ• naá¹ƒ paá¹-ilabhitvÄ• samÄ• hitena citte
aniccato anupassanaá¹-á¹-hena vipassanÄ• ti vuttaá¹ƒ hoti. esa nayo uttaratrÄ• pi. tesaá¹ƒy
vatthÅ«naá¹ƒ ekekasmiá¹ƒ assÄ• savasena tisso, passÄ• savasena tissoti cha cha anupass
vatthÅ«su dvÄ• sattati anupassanÄ• honti. tÄ• eva dvÄ• sattati anupassanÄ• dvÄ• sattati
Ã±Ä• á¹‡Ä• ni.

nibbidÄ• Ã±Ä• á¹‡aniddese __aniccÄ• nupassÄ« assasa_nti aniccÄ• nupassÄ« hutvÄ• as
vattentoti attho. ``assasaâ€™â€™ nti ca idaá¹ƒ vacanaá¹ƒ hetuatthe daá¹-á¹-habbaá¹ƒ. __y
jÄ• nÄ• ti passatÄ«ti nibbidÄ• Ã±Ä• á¹‡a_nti kalÄ• pasammasanato paá¹-á¹-hÄ• ya yÄ• va
pavattavipassanÄ• Ã±Ä• á¹‡ena saá¹…khÄ• rÄ• naá¹ƒ yathÄ• sabhÄ• vaá¹ƒ jÄ• nÄ• ti, cak
Ã±Ä• á¹‡acakkhunÄ• passati. tasmÄ• nibbidÄ• Ã±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti attho, saá¹…khÄ

nÄ• mÄ• ti vuttaá¹ƒ hoti. upari bhayatÅ«paá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ muÃ±citukamyatÄ• dÄ«
Ä• gatattÄ• idha yathÄ• vuttÄ• neva vipassanÄ• Ã±Ä• á¹‡Ä• ni nibbidÄ• Ã±Ä• á¹‡Ä• nÄ«ti

nibbidÄ• nulomaÃ±Ä• á¹‡aniddese __aniccÄ• nupassÄ« assasa_nti aniccÄ• nupassino ass
paccattavacanaá¹ƒ. __bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• _tivacaneneva
bhayatupaá¹-á¹-hÄ• naÄ• dÄ«navÄ• nupassanÄ• nibbidÄ• nupassanÄ• Ã±Ä• á¹‡Ä• ni vuttÄ
ekalakkhaá¹‡attÄ• . imÄ• ni tÄ«á¹‡i Ã±Ä• á¹‡Ä• ni anantarÄ• vuttÄ• naá¹ƒ nibbidÄ• Ã±Ä• á
anulomato nibbidÄ• nulomaÃ±Ä• á¹‡Ä• nÄ«ti vuttÄ• ni.

nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡aniddese __aniccÄ• nupassÄ« assasa_nti anantarasad
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• _tivacaneneva \Ee II 527/
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nupassanÄ• saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡Ä• ni vu
ekalakkhaá¹‡attÄ• . ``paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• â€™â€™ tivacaneneva anulomaÃ
gahitÄ• ni honti \Be II 123/. saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aanulomaÃ±Ä• á¹‡Ä• nipi hi nib
nibbidÄ• jananabyÄ• pÄ• rappahÄ• nena nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡Ä• ni nÄ• ma
nibbidÄ• paá¹-ippassaddhante uppajjanato nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡aá¹ƒ nÄ• ma
nibbidÄ• nulomaÃ±Ä• á¹‡esu viya Ä• dibhÅ«taá¹ƒ muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ aggahe
santiá¹-á¹-hanÄ• â€™â€™ ti ante Ã±Ä• á¹‡advayaggahaá¹‡aá¹ƒ maggaÃ±Ä• á¹‡asaá¹…ga
hi vutte anulomaÃ±Ä• á¹‡aá¹ƒ saá¹…gayhati, na maggaÃ±Ä• á¹‡aá¹ƒ. maggaÃ±Ä• á¹‡aÃ±
hoti, kiccasiddhiyaá¹ƒ \Ne II 112/ santiá¹-á¹-hanato pana santiá¹-á¹-hanÄ• nÄ• ma hoti. aá¹-
``phusanÄ• ti appanÄ• â€™â€™ ti vuttaá¹ƒ. idaÃ±ca maggaÃ±Ä• á¹‡aá¹ƒ nibbÄ• ne appan
nÄ• ma hotÄ«ti ``santiá¹-á¹-hanÄ• â€™â€™ tivacanena maggaÃ±Ä• á¹‡ampi saá¹…gayhat
atthato nibbidÄ• Ã±Ä• á¹‡Ä• neva hontÄ«ti tÄ• nipi nibbidÄ• Ã±Ä• á¹‡ehi saá¹…gahetvÄ•
nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡Ä• nÄ«ti nibbidÄ• gahaá¹‡ameva kataá¹ƒ, na nibbidÄ• n
cetesu Ã±Ä• á¹‡aá¹-á¹-hakaniddesesu catutthassa dhammÄ• nupassanÄ• catukkassa vase
vatthÅ«naá¹ƒ ekekasmiá¹ƒ assÄ• savasena ekaá¹ƒ, passÄ• savasena ekanti dve dve Ã±Ä•
aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni honti.

vimuttisukhaÃ±Ä• á¹‡aniddese __pahÄ«nattÄ• _ti pahÄ• naá¹ƒ dassetvÄ• tassa pahÄ• na
dassento __samucchinnattÄ• _ti Ä• ha. __vimuttisukhe Ã±Ä• á¹‡a_nti phalavimuttisukhasan
phalavimuttisukhÄ• rammaá¹‡apaccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca. anusayavatthussa kilesas
pariyuá¹-á¹-hÄ• naduccaritavatthuppahÄ• naá¹ƒ hotÄ«ti dassanatthaá¹ƒ puna anusayÄ• naa
ekavÄ«satiphalaÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya pahÄ«nakilesagaá¹‡anÄ• yapi Ã±Ä• á¹‡agaá¹‡a
paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca \Ee II 528/ sandhÄ• ya pahÄ«nakilesapaccavekkhaá¹‡aga
phalapaccavekkhaá¹‡aÃ±Ä• á¹‡agaá¹‡anÄ• katÄ• hotÄ«ti.

Ã±Ä• á¹‡arÄ• sichakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• ya

Ä• nÄ• pÄ• nassatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. indriyakathÄ•

1. paá¹-hamasuttantaniddesavaá¹‡á¹‡anÄ•

<184> idÄ• ni \Ne II 113/ \Ee III 529/ \Be II 124/ Ä• nÄ• pÄ• nassatikathÄ• nantaraá¹ƒ kathi
apubbatthÄ• nuvaá¹‡á¹‡anÄ• anuppattÄ• . ayaÃ±hi indriyakathÄ• Ä• nÄ• pÄ• nassatibhÄ•
indriyÄ• naá¹ƒ abhÄ• ve Ä• nÄ• pÄ• nassatibhÄ• vanÄ• ya abhÄ• vato tadupakÄ• rakÄ• na
visodhanÄ• dividhidassanatthaá¹ƒ Ä• nÄ• pÄ• nassatikathÄ• nantaraá¹ƒ kathitÄ• ti taÃ±ca
indriyakathaá¹ƒ attanÄ• bhagavato sammukhÄ• sutaá¹ƒ viÃ±Ã±Ä• tÄ• dhippÄ• yasuttantik
katvÄ• tadatthappakÄ• sanavasena kathetukÄ• mo paá¹-hamaá¹ƒ tÄ• va __evaá¹ƒ me suta

tattha __eva_nti nipÄ• tapadaá¹ƒ. __me_tiÄ• dÄ«ni nÄ• mapadÄ• ni. __viharatÄ«_ti ettha
__haratÄ«_ti Ä• khyÄ• tapadanti iminÄ• tÄ• va nayena padavibhÄ• go veditabbo.

atthato pana upamÅ«padesagarahapasaá¹ƒsanÄ• kÄ• ravacanaggahaá¹‡esu __evaá¹ƒ_-s
avadhÄ• raá¹‡atthe ca. idha pana evaá¹ƒsaddo Ä• kÄ• ratthe nidassanatthe ca viÃ±Ã±ujan
avadhÄ• raá¹‡atthe ca.

tattha Ä• kÄ• ratthena __evaá¹ƒ_saddena etamatthaá¹ƒ dÄ«peti ---
nÄ• nÄ• nayanipuá¹‡amanekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasampannaá¹
dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nur
tassa bhagavato vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ, sabbathÄ• me
janetvÄ• pi evaá¹ƒ me sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutanti.

nidassanatthena ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ•
sutaá¹ƒ, mayÄ• pi evaá¹ƒ sutaâ€™â€™ nti idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ suttaá¹ƒ nidasseti

avadhÄ• raá¹‡atthena \Ne II 114/ thero sÄ• riputto ``etadaggaá¹ƒ, bhikkhave, mama sÄ• va
mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputtoâ€™â€™ ti (AN a I 188-189), ``nÄ• haá¹ƒ, bh
ekapuggalampi \Be II 125/ samanupassÄ• mi, yo evaá¹ƒ tathÄ• gatena anuttaraá¹ƒ dhamma
sammadeva anuppavatteti yathayidaá¹ƒ, bhikkhave, sÄ• riputto. sÄ• riputto, bhikkhave, tath
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ sammadeva anuppavattetÄ«â€™â€™ tievamÄ•
bhagavatÄ• pasatthabhÄ• vÄ• nurÅ«paá¹ƒ attano dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá
``evaá¹ƒ me sutaá¹ƒ, taÃ±ca kho atthato vÄ• byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, eva

daá¹-á¹-habbaâ€™â€™ nti.

__me_saddo karaá¹‡asampadÄ• nasÄ• miatthesu dissati. idha pana ``mayÄ• sutaá¹ƒ, ma
atthadvaye yujjati.

__suta_nti ayaá¹ƒsaddo saupasaggo anupasaggo ca vissutagamanakilinnaupacitaanuyoga
viÃ±Ã±Ä• tepi ca sotadvÄ• rÄ• nusÄ• rena. idha panassa sotadvÄ• rÄ• nusÄ• rena upadhÄ
vÄ• attho. me-saddassa hi mayÄ• tiatthe sati ``evaá¹ƒ mayÄ• sutaá¹ƒ sotadvÄ• rÄ• nusÄ•
yujjati, mamÄ• tiatthe sati ``evaá¹ƒ mama sutaá¹ƒ sotadvÄ• rÄ• nusÄ• rena upadhÄ• raá¹‡a

apica ``evaá¹ƒ me sutaâ€™â€™ nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purim
``sammukhÄ• paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa
Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa dhammasaraá¹‡assa saddhammavaracakkavattino
ettha atthe vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati vÄ• kÄ• t
assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• sampadaá¹ƒ uppÄ• detÄ«ti. tenetaá¹ƒ vuccati ---

``vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

__eka_nti gaá¹‡anaparicchedaniddeso. __samaya_nti paricchinnaniddeso. __ekaá¹ƒ sama
aniyamitaparidÄ«panaá¹ƒ. tattha __samaya_saddo ---

samavÄ• ye \Ne II 115/ khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati ||

idha \Be II 126/ panassa kÄ• lo attho. tena
saá¹ƒvaccharautumÄ• saddhamÄ• sarattindivapubbaá¹‡hamajjhanhikasÄ• yanhapaá¹-ham
majjhimapacchimayÄ• mamuhuttÄ• dÄ«su \Ee III 531/ kÄ• lappabhedabhÅ«tesu samayesu

tattha kiÃ±cÄ• pi etesu saá¹ƒvaccharÄ• dÄ«su samayesu yaá¹ƒ yaá¹ƒ suttaá¹ƒ yamhi yamh
mÄ• se pakkhe rattibhÄ• ge divasabhÄ• ge vÄ• vuttaá¹ƒ, sabbaá¹ƒ taá¹ƒ therassa suviditaa
paÃ±Ã±Ä• ya. yasmÄ• pana ``evaá¹ƒ me sutaá¹ƒ asukasaá¹ƒvacchare asukautumhi asuka
asukarattibhÄ• ge asukadivasabhÄ• ge vÄ• â€™â€™ ti evaá¹ƒ vutte na sakkÄ• sukhena d
uddisÄ• petuá¹ƒ vÄ• , bahu ca vattabbaá¹ƒ hoti, tasmÄ• ekeneva padena tamatthaá¹ƒ sam
samayaâ€™â€™ nti Ä• ha.

ye vÄ• ime gabbhokkantisamayo jÄ• tisamayo saá¹ƒvegasamayo abhinikkhamanasamayo
mÄ• ravijayasamayo abhisambodhisamayo diá¹-á¹-hadhammasukhavihÄ• rasamayo desan
parinibbÄ• nasamayotievamÄ• dayo bhagavato devamanussesu ativiya pakÄ• sÄ• anekak
samayesu desanÄ• samayasaá¹…khÄ• taá¹ƒ ekaá¹ƒ samayanti dÄ«peti. yo cÄ• yaá¹ƒ Ã±Ä
karuá¹‡Ä• kiccasamayo, attahitaparahitapaá¹-ipattisamayesu parahitapaá¹-ipattisamayo, sa
karaá¹‡Ä«yadvayasamayesu dhammikathÄ• samayo, desanÄ• paá¹-ipattisamayesu desanÄ
aÃ±Ã±ataraá¹ƒ samayaá¹ƒ sandhÄ• ya ``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

yasmÄ• pana ``ekaá¹ƒ samayaâ€™â€™ nti accantasaá¹ƒyogattho sambhavati. yaÃ±hi sa
aÃ±Ã±aá¹ƒ vÄ• suttantaá¹ƒ desesi, accantameva taá¹ƒ samayaá¹ƒ karuá¹‡Ä• vihÄ• rena v
tadatthajotanatthaá¹ƒ idha upayogavacananiddeso katoti.

tenetaá¹ƒ vuccati ---

``taá¹ƒ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• â€™â€™ ti ||

porÄ• á¹‡Ä• \Ne II 116/ pana vaá¹‡á¹‡ayanti --- ``tasmiá¹ƒ samayeâ€™â€™ ti vÄ• ``tena
``taá¹ƒ samayaâ€™â€™ nti vÄ• abhilÄ• pamattabhedo esa, sabbattha bhummamevatthoti.
samayaâ€™â€™ nti vuttepi ``ekasmiá¹ƒ samayeâ€™â€™ ti attho veditabbo.

__bhagavÄ• _ti garu. garuÃ±hi loke ``bhagavÄ• â€™â€™ ti vadanti. ayaÃ±ca sabbaguá¹‡a
sabbasattÄ• naá¹ƒ garu, tasmÄ• ``bhagavÄ• â€™â€™ ti veditabbo. porÄ• á¹‡ehipi vuttaá¹ƒ

``bhagavÄ• ti \Ee III 532/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

apica ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti || ---

imissÄ• pi gÄ• thÄ• ya vasena assa padassa vitthÄ• rato attho veditabbo. so ca __visuddhi
buddhÄ• nussatiniddese (Vism I 123 Ä• dayo) vuttoyeva.

ettÄ• vatÄ• cettha __eva_nti vacanena desanÄ• sampattiá¹ƒ niddisati, __me suta_nti sÄ• v
samaya_nti kÄ• lasampattiá¹ƒ, __bhagavÄ• _ti desakasampattiá¹ƒ.

__sÄ• vatthiya_nti ettha ca savatthassa isino nivÄ• saá¹-á¹-hÄ• nabhÅ«tÄ• nagarÄ« sÄ• v
mÄ• kandÄ«ti evaá¹ƒ tÄ• va akkharacintakÄ• . aá¹-á¹-hakathÄ• cariyÄ• pana bhaá¹‡anti ---
manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ sabbamettha atthÄ«ti sÄ• vatthÄ«, satthasamÄ• y
bhaá¹‡á¸• amatthÄ«ti pucchite sabbamatthÄ«tipi vacanamupÄ• dÄ• ya sÄ• vatthÄ«.

``sabbadÄ• sabbÅ«pakaraá¹‡aá¹ƒ, sÄ• vatthiyaá¹ƒ samohitaá¹ƒ.

tasmÄ• sabbamupÄ• dÄ• ya, sÄ• vatthÄ«ti pavuccatÄ«â€™â€™ ti || ---

tassaá¹ƒ __sÄ• vatthiyaá¹ƒ_. samÄ«patthe bhummavacanaá¹ƒ. __viharatÄ«_ti avisesena
iriyÄ• pathadibbabrahmaariyavihÄ• resu \Ne II 117/ aÃ±Ã±ataravihÄ• rasamaá¹…giparidÄ«
á¹-hÄ• nagamanÄ• sanasayanappabhedesu iriyÄ• pathesu aÃ±Ã±atarairiyÄ• pathasamÄ• y
gacchantopi nisinnopi sayÄ• nopi bhagavÄ• ``viharatiâ€™â€™ cceva veditabbo. so hi bhag
iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantamattabhÄ• v
tasmÄ• ``viharatÄ«â€™â€™ ti vuccati.

__jetavane_ti \Be II 128/ ettha attano paccatthikajanaá¹ƒ jinÄ• tÄ«ti jeto, raÃ±Ã±o vÄ• atta
jite jÄ• toti jeto, maá¹…galakamyatÄ• ya vÄ• tassa \Ee III 533/ evaá¹ƒnÄ• mameva katanti
vanaá¹ƒ, attasampadÄ• ya sattÄ• naá¹ƒ bhattiá¹ƒ kÄ• reti, attani sinehaá¹ƒ uppÄ• detÄ«ti a
vanaá¹ƒ, nÄ• nÄ• vidhakusumagandhasammodamattakokilÄ• divihaá¹…gÄ• bhirutehi
mandamÄ• rutacalitarukkhasÄ• khÄ• viá¹-apapallavapalÄ• sehi ``etha maá¹ƒ paribhuÃ±jath
yÄ• cati viyÄ• ti attho. jetassa vanaá¹ƒ jetavanaá¹ƒ. taÃ±hi jetena rÄ• jakumÄ• rena ropitaá¹
paripÄ• litaá¹ƒ, so ca tassa sÄ• mÄ« ahosi, tasmÄ• jetavananti vuccati. tasmiá¹ƒ jetavane.
ropimaá¹ƒ sayaá¹ƒjÄ• tanti duvidhaá¹ƒ. idaÃ±ca veá¸·uvanÄ• dÄ«ni ca ropimÄ• ni, andhava
sayaá¹ƒjÄ• tÄ• ni.

__anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me_ti sudatto nÄ• ma so gahapati mÄ• tÄ• pitÅ«hi katan
sabbakÄ• masamiddhatÄ• ya pana vigatamaccheratÄ• ya karuá¹‡Ä• diguá¹‡asamaá¹…gitÄ
anÄ• thÄ• naá¹ƒ piá¹‡á¸• amadÄ• si, tena anÄ• thapiá¹‡á¸• ikoti saá¹…khaá¹ƒ gato. Ä• ram
visesena vÄ• pabbajitÄ• ti Ä• rÄ• mo, tassa pupphaphalÄ• disobhÄ• ya
nÄ• tidÅ«ranaccÄ• sannatÄ• dipaÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• ca tato tato Ä•
anukkaá¹‡á¹-hitÄ• hutvÄ• nivasantÄ«ti attho. vuttappakÄ• rÄ• ya vÄ• sampattiyÄ• tattha
abbhantaraá¹ƒ Ä• netvÄ• ramÄ• petÄ«ti Ä• rÄ• mo. so hi anÄ• thapiá¹‡á¸• ikena gahapatin
hatthato aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi koá¹-isantharena kÄ«á¹‡itvÄ• aá¹-á¹-hÄ• ra

senÄ• sanÄ• ni kÄ• rÄ• petvÄ• aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi vihÄ• ramahaá¹ƒ niá
catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-ipariccÄ• gena buddhappamukhassa bhikkhusaá¹…ghass
``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moâ€™â€™ ti vuccati. tasmiá¹ƒ __anÄ• thapiá¹‡á¸• ikassa

ettha ca ``jetavaneâ€™â€™ tivacanaá¹ƒ purimasÄ• miparikittanaá¹ƒ, ``anÄ• thapiá¹‡á¸• ika
pacchimasÄ• miparikittanaá¹ƒ. kimetesaá¹ƒ parikittane payojananti? puÃ±Ã±akÄ• mÄ• naá
diá¹-á¹-hÄ• nugatiÄ• pajjanaá¹ƒ. tattha hi dvÄ• rakoá¹-á¹-hakapÄ• sÄ• damÄ• pane bhÅ«mi
hiraÃ±Ã±akoá¹-iyo \Ne II 118/ anekakoá¹-iagghanakÄ• rukkhÄ• ca jetassa pariccÄ• go, ca
hiraÃ±Ã±akoá¹-iyo anÄ• thapiá¹‡á¸• ikassa \Be II 129/. iti tesaá¹ƒ parikittanena evaá¹ƒ puÃ±
karontÄ«ti dassento Ä• yasmÄ• sÄ• riputto aÃ±Ã±epi puÃ±Ã±akÄ• me tesaá¹ƒ diá¹-á¹-hÄ•

tattha siyÄ• --- yadi tÄ• va bhagavÄ• sÄ• vatthiyaá¹ƒ viharati, ``jetavane anÄ• thapiá¹‡á¸•
ti na vattabbaá¹ƒ. atha tattha viharati, ``sÄ• vatthiyaâ€™â€™ nti na vattabbaá¹ƒ. na hi sakk
ekaá¹ƒ samayaá¹ƒ viharitunti. na \Ee III 534/ kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, nanu
``samÄ«patthe bhummavacanaâ€™â€™ nti. tasmÄ• yathÄ• gaá¹…gÄ• yamunÄ• dÄ«naá
``gaá¹…gÄ• ya caranti, yamunÄ• ya carantÄ«â€™â€™ ti vuccanti, evamidhÄ• pi yadidaá¹ƒ
jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo, tattha viharanto vuccati ``sÄ• vatthiyaá¹ƒ vi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• meâ€™â€™ ti. gocaragÄ• manidassanatthaá¹ƒ hissa sÄ• va
pabbajitÄ• nurÅ«panivÄ• saá¹-á¹-hÄ• nanidassanatthaá¹ƒ sesavacanaá¹ƒ.

tattha sÄ• vatthikittanena Ä• yasmÄ• sÄ• riputto bhagavato gahaá¹-á¹-hÄ• nuggahakaraá
jetavanÄ• dikittanena pabbajitÄ• nuggahakaraá¹‡aá¹ƒ. tathÄ• purimena paccayaggahaá¹‡a
attakilamathÄ• nuyogavivajjanaá¹ƒ, pacchimena vatthukÄ• mappahÄ• nato kÄ• masukhallik
atha vÄ• purimena ca dhammadesanÄ• bhiyogaá¹ƒ, pacchimena vivekÄ• dhimuttiá¹ƒ. purim
upagamanaá¹ƒ, pacchimena paÃ±Ã±Ä• ya apagamanaá¹ƒ. purimena sattÄ• naá¹ƒ hitasukh
pacchimena parahitasukhakaraá¹‡e nirupalepataá¹ƒ. purimena dhammikasukhÄ• pariccÄ• g
phÄ• suvihÄ• raá¹ƒ, pacchimena uttarimanussadhammÄ• nuyoganimittaá¹ƒ. purimena man
pacchimena devÄ• naá¹ƒ. purimena loke jÄ• tassa loke saá¹ƒvaddhabhÄ• vaá¹ƒ, pacchime
purimena ``ekapuggalo, bhikkhave, loke uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujana
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. katamo ekapuggalo? tathÄ• gato araha
(AN a I 170) vacanato yadatthaá¹ƒ bhagavÄ• uppanno, tadatthaparidÄ«panaá¹ƒ, pacchime
tadanurÅ«pavihÄ• raparidÄ«panaá¹ƒ. bhagavÄ• hi paá¹-hamaá¹ƒ lumbinivane, dutiyaá¹ƒ b
lokiyalokuttarassa uppattiyÄ• vaneyeva uppanno, tenassa vaneyeva vihÄ• raá¹ƒ dassetÄ«t
atthayojanÄ• veditabbÄ• .

__tatrÄ• _ti \Be II 130/ desakÄ• laparidÄ«panaá¹ƒ. taÃ±hi yaá¹ƒ samayaá¹ƒ viharati, tatra s
jetavane viharati, tatra jetavaneti dÄ«peti. bhÄ• sitabbayutte vÄ• desakÄ• le dÄ«peti. na hi
119/ ayutte dese kÄ• le vÄ• dhammaá¹ƒ deseti. ``akÄ• lo kho tÄ• va bÄ• hiyÄ• â€™â€™ ti

sÄ• dhakaá¹ƒ. __kho_ti padapÅ«raá¹‡amatte avadhÄ• raá¹‡atthe Ä• dikÄ• latthe vÄ• nipÄ
lokagarudÄ«panaá¹ƒ. __bhikkhÅ«_ti kathÄ• savanayuttapuggalavacanaá¹ƒ. apicettha ``bhik
bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhÅ«â€™â€™ tiÄ• dinÄ• (Vibh 510; Vin III 45) nayena
__Ä• mantesÄ«_ti Ä• lapi abhÄ• si sambodhesi, ayamettha attho. aÃ±Ã±atra \Ee III 535/ pa
pakkosanepi. __bhikkhavo_ti Ä• mantanÄ• kÄ• radÄ«panaá¹ƒ. tena tesaá¹ƒ bhikkhÅ«naá¹ƒ
bhikkhanasÄ«latÄ• bhikkhanadhammatÄ• bhikkhanesÄ• dhukÄ• ritÄ• diguá¹‡ayogasiddher
hÄ«nÄ• dhikajanasevitaá¹ƒ vuttiá¹ƒ pakÄ• sento uddhatadÄ«nabhÄ• vaniggahaá¹ƒ karoti. ``
ca karuá¹‡Ä• vipphÄ• rasommahadayanayananipÄ• tapubbaá¹…gamena vacanena te attan
kathetukamyatÄ• dÄ«pakena vacanena nesaá¹ƒ sotukamyataá¹ƒ janeti. teneva ca sambodh
sÄ• dhukasavanamanasikÄ• repi te niyojeti. sÄ• dhukasavanamanasikÄ• rÄ• yattÄ• hi sÄ•

aparesu devamanussesu vijjamÄ• nesu kasmÄ• bhikkhÅ«yeva Ä• mantesÄ«ti ce?
jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• janabhÄ• vato. sabbaparisasÄ• dhÄ• raá¹
dhammadesanÄ• . parisÄ• ya ca jeá¹-á¹-hÄ• bhikkhÅ« paá¹-hamuppannattÄ• , seá¹-á¹-hÄ•
katvÄ• satthu cariyÄ• nuvidhÄ• yakattÄ• sakalasÄ• sanapaá¹-iggÄ• hakattÄ• ca, Ä• sann
satthusannikattÄ• , sadÄ• sannihitÄ• satthusantikÄ• vacarattÄ• , dhammadesanÄ• ya ca te
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattisabbhÄ• vato.

tattha siyÄ• --- kimatthaá¹ƒ pana bhagavÄ• dhammaá¹ƒ desento paá¹-hamaá¹ƒ bhikkhÅ«
desesÄ«ti? satijananatthaá¹ƒ. parisÄ• ya hi bhikkhÅ« aÃ±Ã±aá¹ƒ cintentÄ• pi vikkhittacittÄ•
paccavekkhantÄ• pi kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• pi nisinnÄ• honti, te anÄ• mar
``ayaá¹ƒ desanÄ• kiá¹ƒnidÄ• nÄ• kiá¹ƒpaccayÄ• katamÄ• ya atthuppattiyÄ• desitÄ• â€™
asakkontÄ• vikkhepaá¹ƒ Ä• pajjeyyuá¹ƒ, duggahitaá¹ƒ vÄ• gaá¹‡heyyuá¹ƒ \Be II 131/. tena
satijananatthaá¹ƒ bhagavÄ• paá¹-hamaá¹ƒ Ä• mantetvÄ• pacchÄ• dhammaá¹ƒ deseti.

__bhadante_ti gÄ• ravavacanametaá¹ƒ, satthuno paá¹-ivacanadÄ• naá¹ƒ vÄ• . apicettha ``
vadamÄ• no bhagavÄ• te bhikkhÅ« Ä• lapati, ``bhadanteâ€™â€™ ti vadamÄ• nÄ• te bhag
``bhikkhavoâ€™â€™ ti bhagavÄ• Ä• bhÄ• sati, ``bhadanteâ€™â€™ ti te paccÄ• bhÄ• sant
paá¹-ivacanaá¹ƒ dÄ• peti, bhadanteti paá¹-ivacanaá¹ƒ denti. __te bhikkhÅ«_ti ye bhagavÄ•
paccassosu_nti \Ne II 120/ bhagavato Ä• mantanaá¹ƒ paá¹-iassosuá¹ƒ, abhimukhÄ• hutvÄ•
sampaá¹-icchiá¹ƒsu paá¹-iggahesunti attho. __bhagavÄ• etadavocÄ• _ti bhagavÄ• etaá¹ƒ
sakalasuttaá¹ƒ avoca.

ettÄ• vatÄ• \Ee III 536/ ca yaá¹ƒ Ä• yasmatÄ• sÄ• riputtena kamalakuvalayujjalavimalasÄ
pokkharaá¹‡iyÄ• sukhÄ• vataraá¹‡atthaá¹ƒ nimmalasilÄ• talaracanavilÄ• sasopÄ• naá¹ƒ
vippakiá¹‡á¹‡amuttÄ• jÄ• lasadisavÄ• likÄ• kiá¹‡á¹‡apaá¹‡á¸• arabhÅ«mibhÄ• gaá¹ƒ titthaá
suvibhattabhittivicitravedikÄ• parikkhittassa nakkhattapathaá¹ƒ phusitukÄ• matÄ• ya viya, vi
pÄ• sÄ• davarassa sukhÄ• rohaá¹‡atthaá¹ƒ

dantamayasaá¹‡hamuduphalakakaÃ±canalatÄ• vinaddhamaá¹‡igaá¹‡appabhÄ• samudayu
suvaá¹‡á¹‡avalayanÅ«purÄ• disaá¹…ghaá¹-á¹-anasaddasammissitakathitahasitamadhuras
uá¸·Ä• rissariyavibhavasobhitassa mahÄ• gharassa sukhappavesanatthaá¹ƒ
suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• pavÄ• á¸·Ä• dijutivisadavijjotitasuppatiá¹-á¹-hitavisÄ• ladvÄ
mahÄ• dvÄ• raá¹ƒ viya atthabyaÃ±janasampannassa buddhÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡aga
imassa suttassa sukhÄ• vagÄ• haá¹‡atthaá¹ƒ kÄ• ladesadesakaparisÄ• padesapaá¹-imaá¹
bhÄ• sitaá¹ƒ, tassa atthavaá¹‡á¹‡anÄ• samattÄ• .

suttante __paÃ±cÄ• _ti gaá¹‡anaparicchedo. __imÄ• ni indriyÄ• nÄ«_ti paricchinnadhamm
indriyaá¹-á¹-ho heá¹-á¹-hÄ• vutto.

<185> idÄ• ni imaá¹ƒ suttantaá¹ƒ dassetvÄ• imasmiá¹ƒ suttante vuttÄ• naá¹ƒ indriyÄ• naá
visuddhibhÄ• vanÄ• vidhÄ• naá¹ƒ bhÄ• vitattaá¹ƒ paá¹-ippassaddhiÃ±ca dassetukÄ• mo __
paÃ±cindriyÄ• nÄ«_tiÄ• dimÄ• ha. tattha __visujjhantÄ«_ti visuddhiá¹ƒ pÄ• puá¹‡anti. __as
saddhÄ• virahite. __saddhe_ti tÄ«su ratanesu saddhÄ• sampanne. __sevato_ti \Be II 132/ c
__bhajato_ti upasaá¹…kamantassa. __payirupÄ• sato_ti sakkaccaá¹ƒ upanisÄ«dantassa. _
pasÄ• dajanake ratanattayaguá¹‡apaá¹-isaá¹ƒyutte suttante. __kusÄ«te_ti kucchitena Ä• kÄ
kusÄ«dÄ• , kusÄ«dÄ• eva kusÄ«tÄ• . te kusÄ«te. __sammappadhÄ• ne_ti
catukiccasÄ• dhakavÄ«riyapaá¹-isaá¹ƒyuttasuttante. __muá¹-á¹-hassatÄ«_ti naá¹-á¹-hassati
__satipaá¹-á¹-hÄ• ne_ti satipaá¹-á¹-hÄ• nÄ• dhikÄ• rake suttante. __jhÄ• navimokkhe_ti
catutthajjhÄ• naaá¹-á¹-havimokkhatividhavimokkhÄ• dhikÄ• rake suttante. __duppaÃ±Ã±e_t
paÃ±Ã±Ä• bhÄ• vato vÄ• duá¹-á¹-hÄ• paÃ±Ã±Ä• etesanti duppaÃ±Ã±Ä• . te duppaÃ±Ã±e
catusaccapaá¹-iccasamuppÄ• dÄ• dipaá¹-isaá¹ƒyutte suttante, Ã±Ä• á¹‡akathÄ• sadise vÄ•
suttantakoá¹-á¹-hÄ• se. __assaddhiya_ntiÄ• dÄ«su __assaddhiya_nti assaddhabhÄ• vaá¹ƒ
Ä• dÄ«navadassÄ• vÄ« assaddhiyaá¹ƒ pajahanto saddhindriyaá¹ƒ bhÄ• veti, saddhindriye
saddhindriyaá¹ƒ bhÄ• vento assaddhiyaá¹ƒ \Ne II 121/ pajahati. esa nayo \Ee III 537/ seses
kusÄ«tabhÄ• vaá¹ƒ. __pamÄ• da_nti sativippavÄ• saá¹ƒ. __uddhacca_nti uddhatabhÄ• vaá
__pahÄ«nattÄ• _ti appanÄ• vasena jhÄ• napÄ• ripÅ«riyÄ• pahÄ«nattÄ• . __suppahÄ«natt
vipassanÄ• pÄ• ripÅ«riyÄ• suá¹-á¹-hu pahÄ«nattÄ• . __bhÄ• vitaá¹ƒ hoti subhÄ• vita_nti vu
vipassanÄ• ya hi vipakkhavasena pahÄ«nattÄ• ``suppahÄ«nattÄ• â€™â€™ ti vattuá¹ƒ yujj
``subhÄ• vitaâ€™â€™ nti, na tathÄ• jhÄ• nena. yasmÄ• pana pahÄ• tabbÄ• naá¹ƒ pahÄ•
bhÄ• vanÄ• siddhiyÄ• ca pahÄ• tabbÄ• naá¹ƒ pahÄ• nasiddhi hoti, tasmÄ• yamakaá¹ƒ kat

<186> paá¹-ippassaddhivÄ• re __bhÄ• vitÄ• ni ceva honti subhÄ• vitÄ• ni cÄ• _ti bhÄ• vitÄ
__paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ• ni cÄ• _ti paá¹-ippassaddhÄ• naá¹ƒyeva
vuttÄ• . phalakkhaá¹‡e maggakiccanibbattivasena bhÄ• vitatÄ• paá¹-ippassaddhatÄ• ca ve
__samucchedavisuddhiyo_ti maggavisuddhiyoyeva. __paá¹-ippassaddhivisuddhiyo_ti phala

idÄ• ni tathÄ• vuttavidhÄ• nÄ• ni indriyÄ• ni kÄ• rakapuggalavasena yojetvÄ• dassetuá¹ƒ puggalÄ• na_ntiÄ• dimÄ• ha. tattha __savanena buddho_ti sammÄ• sambuddhato dhamma buddhavÄ• , Ã±Ä• tavÄ• ti attho. idaá¹ƒ \Be II 133/ bhÄ• vitindriyabhÄ• vassa kÄ• raá¹‡ava bhÄ• vanÄ• bhisamayavasena hi maggassa buddhattÄ• phalakkhaá¹‡e bhÄ• vitindriyo hoti tathÄ• gatassa sÄ• vakattÄ• visesetvÄ• arahattaphalaá¹-á¹-hameva dassento __khÄ«á¹‡Ä sabbakiccanipphattiyÄ• __bhÄ• vitindriyo_ti vutto. itarepi pana taá¹ƒtaá¹ƒmaggakiccanipph bhÄ• vitindriyÄ• eva. tasmÄ• eva ca catÅ«su phalakkhaá¹‡esu ``paÃ±cindriyÄ• ni bhÄ• vit subhÄ• vitÄ• ni cÄ• â€™â€™ ti vuttaá¹ƒ. yasmÄ• pana tesaá¹ƒ uparimaggatthÄ• ya indriya te na nippariyÄ• yena bhÄ• vitindriyÄ• . __sayaá¹ƒ bhÅ«taá¹-á¹-henÄ• _ti anÄ• cariyo hutvÄ jÄ• tiyÄ• bhÅ«taá¹-á¹-hena jÄ• taá¹-á¹-hena bhagavÄ• . sopi hi bhÄ• vanÄ• siddhivasena p nÄ• ma hoti. evaá¹ƒ sayaá¹ƒ bhÅ«taá¹-á¹-hena bhÄ• vitindriyo. __appameyyaá¹-á¹-henÄ• _ pamÄ• á¹‡etuá¹ƒ asakkuá¹‡eyyaá¹-á¹-hena. bhagavÄ• phalakkhaá¹‡e bhÄ• vanÄ• siddhito bhÄ• vitindriyo.

paá¹-hamasuttantaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasuttantaniddesavaá¹‡á¹‡anÄ•

<187> puna \Ne II 122/ aÃ±Ã±aá¹ƒ suttantaá¹ƒ nikkhipitvÄ• indriyavidhÄ• naá¹ƒ niddisituk bhikkhave_tiÄ• dikaá¹ƒ suttantaá¹ƒ dasseti. tattha __ye_ \Ee III 538/ __hi kecÄ«_ti anavase __hi_-kÄ• ro padapÅ«raá¹‡amatte nipÄ• to. __samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• _ti lok __samudaya_nti paccayaá¹ƒ. __atthaá¹…gama_nti uppannÄ• naá¹ƒ abhÄ• vagamanaá¹ƒ, a vÄ• . __assÄ• da_nti Ä• nisaá¹ƒsaá¹ƒ. __Ä• dÄ«nava_nti dosaá¹ƒ. __nissaraá¹‡a_nti nigga yathÄ• sabhÄ• vaá¹ƒ. __samaá¹‡esÅ«_ti samitapÄ• pesu. __samaá¹‡asammatÄ• _ti na ma ``sammatÄ• â€™â€™ ti vattamÄ• nakÄ• lavasena vuccamÄ• ne saddalakkhaá¹‡avasena `` hoti. __brÄ• hmaá¹‡esÅ«_ti bÄ• hitapÄ• pesu. __sÄ• maÃ±Ã±attha_nti samaá¹‡abhÄ• vass __brahmaÃ±Ã±attha_nti brÄ• hmaá¹‡abhÄ• vassa atthaá¹ƒ. dvayenÄ• pi arahattaphalamev __sÄ• maÃ±Ã±attha_nti heá¹-á¹-hÄ• tÄ«á¹‡i phalÄ• ni. __brahmaÃ±Ã±attha_nti arahattaph sÄ• maÃ±Ã±abrahmaÃ±Ã±anti hi ariyamaggoyeva. __diá¹-á¹-heva dhamme_ti paccakheye abhiÃ±Ã±Ä• sacchikatvÄ• _ti attanÄ• yeva adhikena Ã±Ä• á¹‡ena paccakkhaá¹ƒ katvÄ• . _ pÄ• puá¹‡itvÄ• , nipphÄ• detvÄ• vÄ• .

<188> suttantaniddese \Be II 134/ paá¹-hamaá¹ƒ indriyasamudayÄ• dÄ«naá¹ƒ pabhedagaá pabhedagaá¹‡anÄ• vissajjitÄ• . tattha __asÄ«tisata_nti asÄ«tiuttaraá¹ƒ sataá¹ƒ. paá¹‡á¸• it ``asÄ«tisataâ€™â€™ nti vuttehi Ä• kÄ• rehÄ«ti yojanÄ• .

puna pabhedagaá¹‡anÄ• pucchÄ• pubbaá¹…game gaá¹‡anÄ• niddese __adhimokkhatthÄ saddahanatthÄ• ya. __Ä• vajjanÄ• ya samudayo_ti manodvÄ• rÄ• vajjanacittassa samuday

samudayo_ti saddhindriyassa paccayo, saddhaá¹ƒ uppÄ• dessÄ• mÄ«ti pubbabhÄ• gÄ• va
upanissayapaccayo, saddhindriyajavanassa Ä• vajjanaá¹ƒ paá¹-hamassa javanassa ananta
dutiyajavanÄ• dÄ«naá¹ƒ upanissayapaccayo. __adhimokkhavasenÄ• _ti chandasampayutta
samudayo_ti pubbabhÄ• gÄ• vajjanapaccayÄ• uppannassa adhimokkhasampayuttassa ye
dhammacchandassa samudayo. so pana saddhindriyassa sahajÄ• taaÃ±Ã±amaÃ±Ã±anissa
paccayo hoti, chandÄ• dhipatikÄ• le adhipatipaccayo ca hoti, soyeva dutiyassa
anantarasamanantaraanantarÅ«panissayÄ• sevananatthivigatavasena \Ne II 123/ paccayo
manasikÄ• rassapi yojanÄ• kÄ• tabbÄ• . kevalaÃ±hettha __manasikÄ• ro_ti sÄ• raá¹‡alak
yevÄ• panakamanasikÄ• ro. adhipatipaccayatÄ• panassa na hoti. sampayuttesu imesaá¹ƒ
balavapaccayattÄ• ti veditabbaá¹ƒ \Ee III 539/. __saddhindriyassa vasenÄ• _ti bhÄ• vanÄ•
indriyabhÄ• vaá¹ƒ pattassa saddhindriyassa vasena. __ekattupaá¹-á¹-hÄ• na_nti ekÄ• ram
bhusaá¹ƒ á¹-hÄ• naá¹ƒ uparÅ«pari saddhindriyassa paccayo hoti. saddhindriye vuttanayene
veditabbÄ• ni. evamekekassa indriyassa cattÄ• ro cattÄ• ro samudayÄ• ti paÃ±cannaá¹ƒ in
samudayÄ• honti. puna catunnaá¹ƒ samudayÄ• naá¹ƒ ekekasmiá¹ƒ samudaye paÃ±ca paÃ
samudayÄ• vuttÄ• . paá¹-hamavÄ«sati nÄ• nÄ• maggavasena daá¹-á¹-habbÄ• , dutiyavÄ«s
daá¹-á¹-habbÄ• ti vadanti. evaá¹ƒ cattÄ• lÄ«sa Ä• kÄ• rÄ• honti. atthaá¹…gamavÄ• ropi im
pana atthaá¹…gamo indriyabhÄ• vanaá¹ƒ ananuyuttassa appaá¹-iladdhÄ• paá¹-ilÄ• bhattha
parihÄ«nassa paá¹-iladdhaparihÄ• ni atthaá¹…gamo, phalappattassa paá¹-ippassaddhiattha
__ekattaanupaá¹-á¹-hÄ• na_nti ekatte anupaá¹-á¹-hÄ• naá¹ƒ.

ka. assÄ• daniddesavaá¹‡á¹‡anÄ•

<189> assÄ• daniddese \Be II 135/ __assaddhiyassa anupaá¹-á¹-hÄ• na_nti assaddhe pug
puggale sevato pasÄ• danÄ«yasuttante paccavekkhato tattha yonisomanasikÄ• raá¹ƒ bahu
anupaá¹-á¹-hÄ• naá¹ƒ hoti. __assaddhiyapariá¸·Ä• hassa anupaá¹-á¹-hÄ• na_nti ettha assa
pavattamÄ• nÄ• ya dukkhaá¹ƒ domanassaá¹ƒ uppajjati. ayaá¹ƒ assaddhiyapariá¸·Ä• ho. __
vesÄ• rajja_nti saddhÄ• vatthuvasena vÄ• bhÄ• vanÄ• ya vÄ• vasippattassa saddhÄ• pav
__santo ca vihÄ• rÄ• dhigamo_ti samathassa vÄ• vipassanÄ• ya vÄ• paá¹-ilÄ• bho. __suk
cetasikasukhabhÄ• vadassanatthaá¹ƒ somanassavacanaá¹ƒ.
saddhindriyasamuá¹-á¹-hitapaá¹‡Ä«tarÅ«paphuá¹-á¹-hakÄ• yassa kÄ• yikasukhampi labbha
padhÄ• nassÄ• dattÄ• ``ayaá¹ƒ saddhindriyassa assÄ• doâ€™â€™ ti visesetvÄ• vuttaá¹ƒ.
sesindriyassÄ• dÄ• pi yojetvÄ• veditabbÄ• .

kha. Ä• dÄ«navaniddesavaá¹‡á¹‡anÄ•

<190> Ä• dÄ«navaniddese \Ne II 124/ __aniccaá¹-á¹-henÄ• _ti saddhindriyassa aniccaá¹-á
saddhindriyassa Ä• dÄ«navoti vuttaá¹ƒ hoti. itaradvayepi eseva nayo. ime samudayatthaá¹.
lokiyaindriyÄ• namevÄ• ti veditabbÄ• .

ga. nissaraá¹‡aniddesavaá¹‡á¹‡anÄ•

<191> nissaraá¹‡aniddese __adhimokkhaá¹-á¹-henÄ• _tiÄ• dÄ«su ekekasmiá¹ƒ indriye paÅ
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ paÃ±cavÄ«sati nissaraá¹‡Ä• ni maggaphalavasena niddiá¹-á¹
paá¹‡Ä«tatarasaddhindriyassa paá¹-ilÄ• bhÄ• _ti tato vipassanÄ• kkhaá¹‡e pavattasaddhind
maggakkhaá¹‡e paá¹‡Ä«tatarassa saddhindriyassa paá¹-ilÄ• bhavasena. __purimatarasadd
hotÄ«_ti tasmiá¹ƒ maggakkhaá¹‡e saddhindriyaá¹ƒ purimatarato vipassanÄ• kkhaá¹‡e pava
nikkhantaá¹ƒ hoti. iminÄ• va nayena phalakkhaá¹‡e saddhindriyampi ubhayattha sesindriyÄ

<192> __pubbabhÄ• ge_ \Be II 136/ __paÃ±cahi indriyehÄ«_ti paá¹-hamajjhÄ• nÅ«pacÄ• n
paá¹-hamajjhÄ• nÄ• diaá¹-á¹-hasamÄ• pattivasena aá¹-á¹-ha nissaraá¹‡Ä• ni,
aniccÄ• nupassanÄ• diaá¹-á¹-hÄ• rasamahÄ• vipassanÄ• vasena aá¹-á¹-hÄ• rasa nissaraá¹
aá¹-á¹-ha lokuttaranissaraá¹‡Ä• ni. evaá¹ƒ jhÄ• nasamÄ• pattimahÄ• vipassanÄ• maggapha
nissaraá¹‡Ä• ni purimapurimasamatikkamato niddiá¹-á¹-hÄ• ni. __nekkhamme paÃ±cindriyÄ
sattatiá¹ƒsa nissaraá¹‡Ä• ni paá¹-ipakkhapahÄ• navasena paá¹-ipakkhato niddiá¹-á¹-hÄ• ni.
sattasu satta nissaraá¹‡Ä• ni upacÄ• rabhÅ«mivasena vuttÄ• ni, phalÄ• ni pana paá¹-ipakkh
vuttÄ• ni.

<193> __diá¹-á¹-hekaá¹-á¹-hehÄ«_ti yÄ• va sotÄ• pattimaggÄ• diá¹-á¹-hiyÄ• saha ekasmi
diá¹-á¹-hekaá¹-á¹-hÄ• . tehi diá¹-á¹-hekaá¹-á¹-hehi. __oá¸·Ä• rikehÄ«_ti thÅ«lehi kÄ• marÄ•
__aá¹‡usahagatehÄ«_ti sukhumabhÅ«tehi kÄ• marÄ• gabyÄ• pÄ• dehiyeva. __sabbakilese
pahÄ«nesu sabbakilesÄ• pahÄ«nÄ• honti, tasmÄ• ``sabbakilesehÄ«â€™â€™ ti vuttaá¹ƒ.
padÄ• ni heá¹-á¹-hÄ• vuttatthÄ• nevÄ• ti. __sabbesaÃ±Ã±eva khÄ«á¹‡Ä• savÄ• naá¹ƒ tatth
``adhimokkhaá¹-á¹-henÄ• â€™â€™ tiÄ• dÄ«su \Ne II 125/ pubbe vuttesu á¹-hÄ• nesu tasmi
paÃ±cindriyÄ• ni buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ yathÄ• y
honti. imasmiá¹ƒ vÄ• re paá¹-hamaá¹ƒ vuttanayÄ• eva yathÄ• yogaá¹ƒ khÄ«á¹‡Ä• savavas

kathaá¹ƒ panetÄ• ni nissaraá¹‡Ä• ni asÄ«tisataá¹ƒ hontÄ«ti? vuccate --- maggaphalavasen
paÃ±cavÄ«sati, samatikkamavasena vuttÄ• ni catuttiá¹ƒsa, paá¹-ipakkhavasena vuttÄ• ni sa
paá¹-hamavÄ• re sabbÄ• ni channavuti nissaraá¹‡Ä• ni honti, etÄ• niyeva dutiyavÄ• re khÄ«
dvÄ• dasasu apanÄ«tesu caturÄ• sÄ«ti honti. iti purimÄ• ni channavuti, imÄ• ni ca caturÄ• s
honti. katamÄ• ni pana dvÄ• dasa khÄ«á¹‡Ä• savÄ• naá¹ƒ apanetabbÄ• ni? samatikkamato
vuttÄ• ni aá¹-á¹-ha nissaraá¹‡Ä• ni, paá¹-ipakkhato vuttesu maggavasena vuttÄ• ni cattÄ• rÄ
apanetabbÄ• ni. arahattaphalavasena \Ee III 541/ vuttÄ• ni kasmÄ• apanetabbÄ• nÄ«ti ce?
vuttÄ• naá¹ƒ paÃ±cavÄ«satiyÄ• nissaraá¹‡Ä• naá¹ƒ maggaphalavaseneva labbhanato. ara
nissaraá¹‡Ä• ni vuttÄ• neva honti \Be II 137/. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaá¹ƒ pana phalas
uparimÄ• na samÄ• pajjantiyevÄ• ti heá¹-á¹-hÄ• tÄ«á¹‡ipi phalÄ• ni na labbhantiyeva.

jhÄ• nasamÄ• pattivipassanÄ• nekkhammÄ• dÄ«ni ca kiriyÄ• vasena labbhanti. paÃ±capi c
paá¹-ipakkhÄ• naá¹ƒ paá¹-ippassaddhattÄ• paá¹-ipakkhato nissaá¹-Ä• neva hontÄ«ti.

dutiyasuttantaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasuttantaniddesavaá¹‡á¹‡anÄ•

<194> puna aÃ±Ã±aá¹ƒ suttantaá¹ƒ nikkhipitvÄ• indriyavidhÄ• naá¹ƒ niddisitukÄ• mo __pa
bhikkhave_tiÄ• dimÄ• ha. tattha __sotÄ• pattiyaá¹…gesÅ«_ti ettha soto ariyo aá¹-á¹-haá¹…
Ä• patti bhusaá¹ƒ pÄ• puá¹‡anaá¹ƒ sotÄ• patti, sotÄ• pattiyÄ• aá¹…gÄ• ni sambhÄ• rÄ• ni
sotÄ• pannatÄ• ya pubbabhÄ• gapaá¹-ilÄ• bhaaá¹…gÄ• ni. sappurisasaá¹ƒsevo sotÄ• patti
sotÄ• pattiaá¹…gaá¹ƒ, yonisomanasikÄ• ro sotÄ• pattiaá¹…gaá¹ƒ, dhammÄ• nudhammapa
imÄ• ni cattÄ• ri sotÄ• pattiaá¹…gÄ• ni. sesÄ• heá¹-á¹-hÄ• vuttÄ• eva. idaÃ±ca imesaá¹ƒ
jeá¹-á¹-hakabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. yathÄ• hi cattÄ• ro seá¹-á¹-hiputtÄ• rÄ• jÄ• t
sahÄ• yesu ``nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti vÄ«thiá¹ƒ otiá¹‡á¹‡esu ekassa seá
gatakÄ• le itare cattÄ• ro \Ne II 126/ tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova ``imesaá¹ƒ khÄ•
bhojanÄ«yaá¹ƒ detha, imesaá¹ƒ gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti ge
catutthassa gehaá¹ƒ gatakÄ• le itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova ``imes
bhojanÄ«yaá¹ƒ detha, imesaá¹ƒ gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti ge
raÃ±Ã±o gehaá¹ƒ gatakÄ• le kiÃ±cÄ• pi rÄ• jÄ• sabbattha issarova, imasmiá¹ƒ pana kÄ• le
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ detha, imesaá¹ƒ gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni deth
saddhÄ• paÃ±camakesu indriyesu tesu sahÄ• yesu ekato vÄ«thiá¹ƒ otarantesu viya ekÄ• ra
yathÄ• paá¹-hamassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti
sotÄ• pattiaá¹…gÄ• ni patvÄ• adhimokkhalakkhaá¹‡aá¹ƒ saddhindriyameva jeá¹-á¹-hakaá¹
sesÄ• ni tadanvayÄ• ni honti. yathÄ• dutiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, g
evaá¹ƒ sammappadhÄ• nÄ• ni patvÄ• paggahaá¹‡alakkhaá¹‡aá¹ƒ vÄ«riyindriyameva jeá¹-
pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni honti. yathÄ• tatiyassa gehe itare cattÄ• ro tuá
gehasÄ• mikova vicÄ• reti, evaá¹ƒ satipaá¹-á¹-hÄ• nÄ• ni patvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡
jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni honti. yathÄ• catutthassa
tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, evaá¹ƒ jhÄ• nÄ• ni patvÄ• avikkhepalakkh
samÄ• dhindriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni hon
raÃ±Ã±o gehaá¹ƒ gatakÄ• le pana yathÄ• itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, rÄ• jÄ• va vi
ariyasaccÄ• ni patvÄ• pajÄ• nanalakkhaá¹‡aá¹ƒ paÃ±Ã±indriyameva jeá¹-á¹-hakaá¹ƒ hoti p
tadanvayÄ• ni hontÄ«ti.

ka. pabhedagaá¹‡ananiddesavaá¹‡á¹‡anÄ•

<195> suttantassa pabhedagaá¹‡anÄ• pucchÄ• pubbaá¹…gameva pabhedagaá¹‡ananidde

sobhanÄ• naá¹ƒ purisÄ• naá¹ƒ sammÄ• sevane. __adhimokkhÄ• dhipateyyaá¹-á¹-henÄ• _
sesindriyesu adhipatibhÄ• vaá¹-á¹-hena, sesindriyÄ• naá¹ƒ pubbaá¹…gamaá¹-á¹-henÄ• ti at
sataá¹ƒ dhammo, sobhano vÄ• dhammoti saddhammo. tassa saddhammassa savane. __y
manasikÄ• re. __dhammÄ• nudhammapaá¹-ipattiyÄ• _ti ettha nava lokuttaradhamme anuga
sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tassa dhammÄ• nudhammassa paá¹-ipatti paá¹-ipajj
dhammÄ• nudhammapaá¹-ipatti. __sammappadhÄ• nÄ• _dÄ«supi eseva nayo.

kha. cariyÄ• vÄ• ravaá¹‡á¹‡anÄ•

<196> cariyÄ• vÄ• repi \Ne II 127/ iminÄ• va nayena attho veditabbo. kevalaá¹ƒ paá¹-hama
uppÄ• danakÄ• lavasena vutto, cariyÄ• vÄ• ro uppannÄ• naá¹ƒ Ä• sevanakÄ• lavasena ca
cariyÄ• pakati ussannatÄ• ti hi atthato ekaá¹ƒ.

cÄ• ravihÄ• raniddesavaá¹‡á¹‡anÄ•

<197> idÄ• ni \Be II 139/ cariyÄ• sambandheneva cÄ• ravihÄ• raniddesavasena aparena p
indriyavidhÄ• naá¹ƒ niddisitukÄ• mo __cÄ• ro ca vihÄ• ro cÄ• _tiÄ• dikaá¹ƒ uddesaá¹ƒ uddi
tattha uddese tÄ• va yathÄ• carantaá¹ƒ viharantaá¹ƒ viÃ±Ã±Å« sabrahmacÄ• rÄ« gambhÄ
--- addhÄ• ayamÄ• yasmÄ• patto vÄ• pÄ• puá¹‡issati vÄ• ti, tathÄ• indriyasampannassa
viÃ±Ã±Å«hi sabrahmacÄ• rÄ«hi anubuddho hoti paá¹-ividdhoti uddesassa sambandho vedit
cÄ• royeva. cÄ• ro cariyÄ• ti hi atthato ekaá¹ƒ. tasmÄ• ``cÄ• roâ€™â€™ tipadassa niddese
vuttaá¹ƒ. __iriyÄ• pathacariyÄ• _ti iriyÄ• pathÄ• naá¹ƒ cariyÄ• , pavattananti attho. sesesup
__Ä• yatanacariyÄ• _ pana Ä• yatanesu satisampajaÃ±Ã±Ä• naá¹ƒ cariyÄ• . __pattÄ«_ti ph
pÄ• puá¹‡iyantÄ«ti ``pattÄ«â€™â€™ ti vuttÄ• . sattalokassa diá¹-á¹-hadhammikasamparÄ•
ayaá¹ƒ viseso.

idÄ• ni tÄ• saá¹ƒ cariyÄ• naá¹ƒ bhÅ«miá¹ƒ dassento __catÅ«su iriyÄ• pathesÅ«_tiÄ• dimÄ
__satipaá¹-á¹-hÄ• nesÅ«_ti Ä• rammaá¹‡asatipaá¹-á¹-hÄ• nesu. satipaá¹-á¹-hÄ• nesupi vuc
anaÃ±Ã±Ä• ni vohÄ• ravasena aÃ±Ã±Ä• ni viya katvÄ• vuttaá¹ƒ. __ariyasaccesÅ«_ti pubba
visuá¹ƒ \Ee III 543/ visuá¹ƒ saccapariggahavasena vuttaá¹ƒ. __ariyamaggesu sÄ• maÃ±Ã±a
vohÄ• ravaseneva vuttaá¹ƒ. __padese_ti lokatthacariyÄ• ya ekadese. nippadesato hi lokatth
karonti. puna tÄ• eva cariyÄ• yo kÄ• rakapuggalavasena dassento __paá¹‡idhisampannÄ•
paá¹‡idhisampannÄ• nÄ• ma iriyÄ• pathÄ• naá¹ƒ santattÄ• iriyÄ• pathaguttiyÄ• sampann
bhikkhubhÄ• vÄ• nurÅ«pena santena iriyÄ• pathena sampannÄ• . indriyesu __guttadvÄ• rÄ
indriyesu attano attano visaye pavattaekekadvÄ• ravasena guttaá¹ƒ dvÄ• raá¹ƒ etesanti gut
guttadvÄ• rÄ• naá¹ƒ. __dvÄ• ra_nti cettha uppattidvÄ• ravasena cakkhÄ• dayo eva. __appa
sÄ«lÄ• dÄ«su appamÄ• davihÄ• ravataá¹ƒ. __adhicittamanuyuttÄ• na_nti \Ne II 128/ vipass
adhicittasaá¹…khÄ• taá¹ƒ samÄ• dhimanuyuttÄ• naá¹ƒ. __buddhisampannÄ• na_nti nÄ• ma

katvÄ• yÄ• va gotrabhu, tÄ• va pavattena Ã±Ä• á¹‡ena \Be II 140/ sampannÄ• naá¹ƒ. __sa
catumaggakkhaá¹‡e. __adhigataphalÄ• na_nti catuphalakkhaá¹‡e.

__adhimuccanto_ti adhimokkhaá¹ƒ karonto. __saddhÄ• ya caratÄ«_ti saddhÄ• vasena pav
catusammappadhÄ• navÄ«riyena padahanto. __upaá¹-á¹-hÄ• pento_ti satiyÄ• Ä• rammaá
__avikkhepaá¹ƒ karonto_ti samÄ• dhivasena vikkhepaá¹ƒ akaronto. __pajÄ• nanto_ti catusa
pakÄ• rena jÄ• nanto. __vijÄ• nanto_ti indriyasampayuttajavanapubbaá¹…gamena Ä• vajjan
Ä• rammaá¹‡aá¹ƒ vijÄ• nanto. __viÃ±Ã±Ä• á¹‡acariyÄ• yÄ• _ti Ä• vajjanaviÃ±Ã±Ä• á¹‡acar
paá¹-ipannassÄ• _ti sahajavanÄ• ya indriyacariyÄ• ya paá¹-ipannassa. __kusalÄ• dhammÄ
samathavipassanÄ• vasena pavattÄ• kusalÄ• dhammÄ• bhusaá¹ƒ yÄ• penti, pavattantÄ«
__Ä• yatanacariyÄ• yÄ• _ti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhusaá¹ƒ yatanacariyÄ• ya, gha
pavattanacariyÄ• yÄ• ti vuttaá¹ƒ hoti. __visesamadhigacchatÄ«_ti
vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhivasena visesaá¹ƒ adhigacchati. __d
vuttatthÄ• yeva.

__saddhÄ• ya viharatÄ«_tiÄ• dÄ«su saddhÄ• disamaá¹…gissa iriyÄ• pathavihÄ• ro daá¹-á
anumÄ• nabuddhiyÄ• . __paá¹-ividdho_ti paccakkhabuddhiyÄ• . yasmÄ• adhimokkhaá¹-á¹-
paá¹-ividdhesu ca cÄ• ro ca vihÄ• ro ca anubuddho hoti paá¹-ividdho, tasmÄ• anubodhapa
adhimokkhaá¹-á¹-hÄ• dayo ca niddiá¹-á¹-hÄ• .

__evaá¹ƒ saddhÄ• ya caranta_ntiÄ• dÄ«su __eva_nti vuttappakÄ• raá¹ƒ niddisanto yathÄ•
niddisati. __viÃ±Ã±Å«_tiÄ• dÄ«supi yathÄ• sabhÄ• vaá¹ƒ jÄ• nantÄ«ti viÃ±Ã±Å«. viÃ±Ã±Ä•
vibhÄ• venti pÄ• kaá¹-aá¹ƒ karontÄ«ti __vibhÄ• vÄ«_. asani viya siluccaye kilese medhati h
khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena \Ee III 544/ vÄ• medhÄ• , medhÄ• etesaá¹ƒ att
Ã±Ä• á¹‡agatiyÄ• paá¹‡á¸• anti gacchanti pavattantÄ«ti __paá¹‡á¸• itÄ• _. buddhisampadÄ
__buddhisampannÄ• _. saha brahmaá¹ƒ cariyaá¹ƒ uttamaá¹ƒ paá¹-ipadaá¹ƒ carantÄ«ti __sa
apalokanakammÄ• dicatubbidhaá¹ƒ kammaá¹ƒ ekato karaá¹‡avasena __ekaá¹ƒ kammaá¹ƒ
pÄ• timokkhuddeso __ekuddeso_. samÄ• sikkhÄ• etesanti samasikkhÄ• , samasikkhÄ• na
samasikkhÄ• tÄ• tipi paá¹-hanti. yesaá¹ƒ ekaá¹ƒ kammaá¹ƒ eko uddeso samasikkhatÄ• , te
hoti. ``jhÄ• nÄ• nÄ«â€™â€™ ti \Be II 141/ vattabbe __jhÄ• nÄ• _ti liá¹…gavipallÄ• so kato.
aá¹-á¹-ha vÄ• vimokkhÄ• . __samÄ• dhÄ«_ti savitakkasavicÄ• raavitakkavicÄ• ramattaavita
tayo samÄ• dhÄ«. __samÄ• pattiyo_ti suÃ±Ã±atÄ• nimittÄ• ppaá¹‡ihitÄ• . __abhiÃ±Ã±Ä• yo

eko aá¹ƒso bhÄ• go, na dutiyoti ekaá¹ƒso, ekaá¹ƒsassa atthassa vacanaá¹ƒ __ekaá¹ƒsava
yojanÄ• kÄ• tabbÄ• . visesato pana samaá¹ƒ, samantÄ• vÄ• seti pavattatÄ«ti saá¹ƒsayo,
__nissaá¹ƒsayo_. ekasmiá¹ƒyeva anicchayatÄ• hutvÄ• itarampi kaá¹…khatÄ«ti kaá¹…khÄ
__nikkaá¹…kho_. dvidhÄ• bhÄ• vo dvejjhaá¹ƒ, natthettha dvejjhanti __advejjho_. dvidhÄ•
dveá¸·hakaá¹ƒ, natthettha dveá¸·hakanti __adveá¸·hako_. niyogena niyamena vacanaá¹ƒ __

niyyogavacanantipi paá¹-hanti. apaá¹‡á¹‡akassa aviraddhassa niyyÄ• nikassa atthassa vac
__apaá¹‡á¹‡akavacanaá¹ƒ. avatthÄ• panavacana_nti nicchayavacanaá¹ƒ. sabbampi hetaá¹
vevacanaá¹ƒ. piyassa atthassa sabbhÄ• vato vacanaá¹ƒ, piyamevÄ• ti __piyavacanaá¹ƒ_. t
saha gÄ• ravena garubhÄ• vena sagÄ• ravaá¹ƒ. patissayanaá¹ƒ patissayo paraá¹ƒ garuá¹ƒ
apassayananti attho. patissavanaá¹ƒ vÄ• patissavo, nivÄ• tavuttitÄ• ya paravacanasavana
parajeá¹-á¹-hakabhÄ• vassetaá¹ƒ nÄ• maá¹ƒ. saha gÄ• ravena vattatÄ«ti sagÄ• ravaá¹ƒ. sa
vÄ• vattatÄ«ti sappatissayaá¹ƒ. ``sappatissavaâ€™â€™ nti vÄ• vattabbe ya-kÄ• raá¹ƒ, va-
katvÄ• ``sappatissaâ€™â€™ nti vuttaá¹ƒ. adhikaá¹ƒ visiá¹-á¹-haá¹ƒ vacanaá¹ƒ adhivacana
sappatissaÃ±cÄ• ti sagÄ• ravasappatissaá¹ƒ, sagÄ• ravasappatissaá¹ƒ adhivacanaá¹ƒ
__sagÄ• ravasappatissÄ• dhivacanaá¹ƒ_. ubhayatthÄ• pi vevacanavikappanÄ• nattavasena
vuttaá¹ƒ. __patto vÄ• pÄ• puá¹‡issati vÄ• _ti jhÄ• nÄ• dÄ«niyevÄ• ti.

tatiyasuttantaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthasuttantaniddesavaá¹‡á¹‡anÄ•

<198> puna \Ee III 545/ paá¹-hamasuttameva nikkhipitvÄ• aparena Ä• kÄ• rena indriyÄ• n
__katihÄ• kÄ• rehi kenaá¹-á¹-hena daá¹-á¹-habbÄ• nÄ«_ti katihi Ä• kÄ• rehi \Be II 142/ daá¹
__kenaá¹-á¹-hena daá¹-á¹-habbÄ• nÄ«_ti daá¹-á¹-habbÄ• kÄ• re ca daá¹-á¹-habbaá¹-á¹-haÃ
__chahÄ• kÄ• rehi tenaá¹-á¹-hena daá¹-á¹-habbÄ• nÄ«_ti chahi Ä• kÄ• rehi daá¹-á¹-habbÄ•
chaÄ• kÄ• rasaá¹…khÄ• tenaá¹-á¹-hena daá¹-á¹-habbÄ• ni. __Ä• dhipateyyaá¹-á¹-henÄ• _ti
__Ä• divisodhanaá¹-á¹-henÄ• _ti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dibhÅ«tassa sÄ«lassa
__adhimattaá¹-á¹-henÄ• _ti balavaá¹-á¹-hena \Ne II 130/. balavaÃ±hi adhikÄ• mattÄ• pam
adhimattanti vuccati. __adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• naá¹-á¹-hena. __pariy
khepanaá¹-á¹-hena. __patiá¹-á¹-hÄ• pakaá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• panaá¹-á¹-hena.

ka. Ä• dhipateyyaá¹-á¹-haniddesavaá¹‡á¹‡anÄ•

<199> Ä• dhipateyyaá¹-á¹-haniddese __assaddhiyaá¹ƒ pajahato_tiÄ• di ekekasseva indriya
paá¹-ipakkhapajahanavacanaá¹ƒ ekakkhaá¹‡epi attano attano paá¹-ipakkhapahÄ• nakiccas
adhipatibhÄ• vasÄ• dhanatthaá¹ƒ vuttaá¹ƒ. sesÄ• ni cattÄ• ri indriyÄ• ni taá¹ƒsampayuttÄ•
nÄ• nÄ• kkhaá¹‡esu vÄ• ekekaá¹ƒ indriyaá¹ƒ dhuraá¹ƒ katvÄ• tassa tassa paá¹-ipakkhass
jeá¹-á¹-hakaá¹ƒ katvÄ• sesÄ• ni tadanvayÄ• ni katvÄ• vuttantipi veditabbaá¹ƒ. __kÄ• macc
pana ekakkhaá¹‡avaseneva vuttaá¹ƒ.

kha. Ä• divisodhanaá¹-á¹-haniddesavaá¹‡á¹‡anÄ•

<200> Ä• divisodhanaá¹-á¹-haniddese __assaddhiyasaá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhÄ«_

nivÄ• raá¹‡aá¹-á¹-hena viratiatthena sÄ«lamalavisodhanato sÄ«lavisuddhi nÄ• ma. __saddh
Ä• divisodhanÄ• _ti saddhindriyassa upanissayavasena Ä• dibhÅ«tassa sÄ«lassa visodhan
sesÄ• nipi kÄ• macchandÄ• disaá¹ƒvaraá¹‡amÅ«lakÄ• ni ca indriyÄ• ni veditabbÄ• ni.

ga. adhimattaá¹-á¹-haniddesavaá¹‡á¹‡anÄ•

<201> adhimattaá¹-á¹-haniddese __saddhindriyassa bhÄ• vanÄ• ya chando uppajjatÄ«_ti s
saddhÄ• paá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ sutvÄ• vÄ• saddhindriyabhÄ• vanÄ• ya assÄ• d
kusalo dhammacchando jÄ• yati. __pÄ• mojjaá¹ƒ uppajjatÄ«_ti chandajÄ• tattÄ• dubbalapÄ
uppajjatÄ«_ti \Ne II 131/ pamuditattÄ• balavapÄ«ti uppajjati. __passaddhi uppajjatÄ«_ti pÄ«
kÄ• yacittapassaddhi uppajjati. __sukhaá¹ƒ uppajjatÄ«_ti passaddhakÄ• yacittattÄ• cetasik
\Ee III 546/ \Be II 143/. __obhÄ• so uppajjatÄ«_ti sukhena abhisannattÄ• Ã±Ä• á¹‡obhÄ• s
uppajjatÄ«_ti Ã±Ä• á¹‡obhÄ• sena viditasaá¹…khÄ• rÄ• dÄ«navattÄ• saá¹…khÄ• rapavatti
__saá¹ƒvejetvÄ• cittaá¹ƒ samÄ• dahatÄ«_ti saá¹ƒvegaá¹ƒ uppÄ• detvÄ• teneva saá¹ƒvege
karoti. __sÄ• dhukaá¹ƒ paggaá¹‡hÄ• tÄ«_ti lÄ«nuddhatabhÄ• vaá¹ƒ mocetvÄ• suá¹-á¹-hu p
ajjhupekkhatÄ«_ti vÄ«riyassa samaá¹ƒ hutvÄ• pavattattÄ• puna vÄ«riyasamatÄ• niyojane
tatramajjhattupekkhÄ• vasena sÄ• dhukaá¹ƒ ajjhupekkhati nÄ• ma. __upekkhÄ• vasenÄ• _t
tatramajjhattupekkhÄ• ya vasena. __nÄ• nattakilesehÄ«_ti vipassanÄ• ya paá¹-ipakkhabhÅ
kilesehi. __vimokkhavasenÄ• _ti bhaá¹…gÄ• nupassanato paá¹-á¹-hÄ• ya nÄ• nattakilesehi
__vimuttattÄ• _ti nÄ• nattakilesehi vimuttattÄ• .

__te dhammÄ• _ti chandÄ• dayo dhammÄ• . __ekarasÄ• hontÄ«_ti vimuttirasena ekarasÄ
ekarasabhÄ• vanÄ• vasena. __tato paá¹‡Ä«tatare vivaá¹-á¹-antÄ«_ti tena kÄ• raá¹‡ena vip
paá¹‡Ä«tatare nibbÄ• nÄ• rammaá¹‡e vivaá¹-á¹-anÄ• nupassanÄ• saá¹…khÄ• tena gotrabh
nivattanti, saá¹…khÄ• rÄ• rammaá¹‡ato apagantvÄ• nibbÄ• nÄ• rammaá¹‡e pavattantÄ«ti
__vivaá¹-á¹-anÄ• vasenÄ• _ti evaá¹ƒ gotrabhukhaá¹‡e saá¹…khÄ• rÄ• rammaá¹‡ato vivaá¹
__vivaá¹-á¹-itattÄ• tato vosajjatÄ«_ti maggasamaá¹…gipuggalo maggassa uppÄ• dakkhaá¹
dubhatovuá¹-á¹-hÄ• navasena vivaá¹-á¹-itattÄ• teneva kÄ• raá¹‡ena kilese ca khandhe ca v
__vosajjitattÄ• tato nirujjhantÄ«_ti maggassa uppÄ• dakkhaá¹‡eyeva kilese ca khandhe ca
kÄ• raá¹‡ena kilesÄ• ca khandhÄ• ca anuppattinirodhavasena nirujjhanti. __vosajjitattÄ• _
bhÅ«tavacanaá¹ƒ kataá¹ƒ. kilesanirodhe sati khandhanirodhasabbhÄ• vato ca khandhanirod
__nirodhavasenÄ• _ti yathÄ• vuttanirodhavasena. tasseva maggassa uppÄ• dakkhaá¹‡e dv
__nirodhavasena dve vosaggÄ• _tiÄ• dimÄ• ha. dvepi heá¹-á¹-hÄ• vuttatthÄ• eva. __assa
uppajjatÄ«_tiÄ• dÄ«supi iminÄ• va nayena vitthÄ• rato attho veditabbo. vÄ«riyindriyÄ• dimÅ
nayo. iminÄ• va nayena adhiá¹-á¹-hÄ• naá¹-á¹-haniddesopi vitthÄ• rato veditabbo. kevalaÃ±
__adhiá¹-á¹-hÄ• tÄ«_ti viseso, patiá¹-á¹-hÄ• tÄ«ti attho.

gha-á¹…a. pariyÄ• dÄ• naá¹-á¹-hapatiá¹-á¹-hÄ• pakaá¹-á¹-haniddesavaá¹‡á¹‡anÄ•

202-203__._ pariyÄ• dÄ• naá¹-á¹-haniddese \Ne II 132/ \Be II 144/ \Ee III 547/ __pariyÄ• diy
patiá¹-á¹-hÄ• pakaá¹-á¹-haniddese __saddho saddhindriyaá¹ƒ adhimokkhe patiá¹-á¹-hÄ• pet
``sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• anattÄ• â€™â€™ ti adhimuccanto saddhindriya
patiá¹-á¹-hÄ• peti. iminÄ• puggalavisesena indriyabhÄ• vanÄ• viseso niddiá¹-á¹-ho. __sadd
adhimokkhe patiá¹-á¹-hÄ• petÄ«_ti saddhÄ• sampannassa puggalassa saddhindriyaá¹ƒ taá
patiá¹-á¹-hÄ• peti. tathÄ• adhimuccantaá¹ƒ adhimokkhe patiá¹-á¹-hÄ• petÄ«ti. iminÄ• indriy
puggalaviseso niddiá¹-á¹-ho. evaá¹ƒ cittaá¹ƒ paggaá¹‡hanto paggahe patiá¹-á¹-hÄ• peti, sat
upaá¹-á¹-hÄ• pento upaá¹-á¹-hÄ• ne patiá¹-á¹-hÄ• peti, cittaá¹ƒ samÄ• dahanto avikkhepe p
aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti passanto dassane patiá¹-á¹-hÄ• petÄ«ti sesesupi yojanÄ• v
__yogÄ• vacaro_ti samathayoge, vipassanÄ• yoge vÄ• avacaratÄ«ti yogÄ• vacaro. __avac
caratÄ«ti.

catutthasuttantaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. indriyasamodhÄ• navaá¹‡á¹‡anÄ•

<204> idÄ• ni samÄ• dhiá¹ƒ bhÄ• vayato vipassanaá¹ƒ bhÄ• vayato ca indriyasamodhÄ• n
tÄ• va upaá¹-á¹-hÄ• nakosallappabhedaá¹ƒ niddisituá¹ƒ __puthujjano samÄ• dhiá¹ƒ bhÄ• ve
__puthujjano samÄ• dhiá¹ƒ bhÄ• vento_ti nibbedhabhÄ• giyaá¹ƒ samÄ• dhiá¹ƒ bhÄ• vento.
pana lokuttaropi samÄ• dhi labbhati. __Ä• vajjitattÄ• _ti kasiá¹‡Ä• dinimittassa Ä• vajjitattÄ•
kasiá¹‡Ä• diparikammaá¹ƒ katvÄ• tattha uppÄ• ditanimittattÄ• ti vuttaá¹ƒ hoti.
__Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nakusalo_ti tassa uppÄ• ditassa nimittasseva upaá¹-á¹-hÄ• n
__samathanimittÅ«paá¹-á¹-hÄ• nakusalo_ti accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhate citte
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gabhÄ• vanÄ• vasena cittopasamanimittassa
__paggahanimittÅ«paá¹-á¹-hÄ• nakusalo_ti atisithilavÄ«riyatÄ• dÄ«hi lÄ«ne citte
dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gabhÄ• vanÄ• vasena cittapaggahanimittassa up
__avikkhepÅ«paá¹-á¹-hÄ• nakusalo_ti \Be II 145/ anuddhatÄ• lÄ«nacittassa sampayuttassa
upaá¹-á¹-hÄ• ne kusalo. __obhÄ• sÅ«paá¹-á¹-hÄ• nakusalo_ti \Ne II 133/ paÃ±Ã±Ä• payoga
aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena cittaá¹ƒ saá¹ƒvejetvÄ• Ã±Ä• á¹‡obhÄ• sassa
__aá¹-á¹-ha saá¹ƒvegavatthÅ«ni_ nÄ• ma jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• y
atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccup
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhanti. __sampahaá¹ƒsanÅ«paá¹-á¹-hÄ• nakusalo_t
nirassÄ• de citte \Ee III 548/ buddhadhammasaá¹…ghaguá¹‡Ä• nussaraá¹‡ena cittaá¹ƒ pas
upaá¹-á¹-hÄ• ne kusalo. __upekkhÅ«paá¹-á¹-hÄ• nakusalo_ti uddhatÄ• didosavirahite citte n
byÄ• pÄ• rÄ• bhÄ• vakaraá¹‡ena upekkhÄ• ya upaá¹-á¹-hÄ• ne kusalo. __sekkho_ti tisso s
__ekattÅ«paá¹-á¹-hÄ• nakusalo_ti sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ pahÄ«nattÄ• nekkhamm
upaá¹-á¹-hÄ• ne kusalo.

__vÄ«tarÄ• go_ti sabbaso pahÄ«narÄ• gattÄ• vÄ«tarÄ• go khÄ«á¹‡Ä• savo. __Ã±Ä• á¹‡Å
dhammesu vigatasammohattÄ• tattha tattha asammohaÃ±Ä• á¹‡assa upaá¹-á¹-hÄ• ne kus
__vimuttÅ«paá¹-á¹-hÄ• nakusalo_ti arahattaphalavimuttiyÄ• upaá¹-á¹-hÄ• ne kusalo. __vim
vimuttattÄ• arahattaphalavimutti adhippetÄ• .

<205> vipassanÄ• bhÄ• vanÄ• ya upaá¹-á¹-hÄ• nÄ• nupaá¹-á¹-hÄ• nesu __aniccato_tiÄ• d
sÄ«lakathÄ• yaá¹ƒ vuttanayeneva veditabbÄ• ni. pÄ• á¹-hato pana ``Ä• yÅ«hanÄ• nupaá¹-á
vipariá¹‡Ä• mÅ«paá¹-á¹-hÄ• nakusalo animittÅ«paá¹-á¹-hÄ• nakusalo nimittÄ• nupaá¹-á¹-hÄ
appaá¹‡ihitÅ«paá¹-á¹-hÄ• nakusalo paá¹‡idhianupaá¹-á¹-hÄ• nakusalo abhinivesÄ• nupaá¹-
etesu sÄ• mivacanena samÄ• sapadacchedo kÄ• tabbo. sesesu pana nissakkavacanena pA

<206> __suÃ±Ã±atÅ«paá¹-á¹-hÄ• nakusalo_ti panettha suÃ±Ã±ato upaá¹-á¹-hÄ• nakusalot
upaá¹-á¹-hÄ• nakusaloti vÄ• padacchedo kÄ• tabbo. yasmÄ• pana nibbidÄ• virÄ• ganirodh
adhipaÃ±Ã±Ä• dhammavipassanÄ• yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ paá¹-isaá¹…khÄ•
vivaá¹-á¹-anÄ• nupassanÄ• ti imÄ• aá¹-á¹-ha mahÄ• vipassanÄ• \Be II 146/ attano sabhÄ•
Ä• rammaá¹‡avisesena, tasmÄ• imÄ• saá¹ƒ aá¹-á¹-hannaá¹ƒ ``aniccato upaá¹-á¹-hÄ• naku
vacanÄ• ni viya ``nibbidÄ• to upaá¹-á¹-hÄ• nakusalo hotÄ«â€™â€™ tiÄ• dÄ«ni vacanÄ• ni
aá¹-á¹-ha na yojitÄ• . Ä• dÄ«navÄ• nupassanÄ• pana ``suÃ±Ã±atÅ«paá¹-á¹-hÄ• nakusalo h
abhinivesÄ• nupaá¹-á¹-hÄ• nakusalo hotÄ«â€™â€™ ti iminÄ• yugalakavacaneneva atthato
upaá¹-á¹-hÄ• nakusalo hoti, Ä• layÄ• bhinivesÄ• nupaá¹-á¹-hÄ• nakusalo hotÄ«â€™â€™ ti
na yojitÄ• . iti purimÄ• ca aá¹-á¹-ha, ayaÃ±ca Ä• dÄ«navÄ• nupassanÄ• ti \Ne II 134/ aá¹-á
mahÄ• vipassanÄ• su imÄ• nava ayojetvÄ• itarÄ• eva nava yojitÄ• ti veditabbÄ• . __Ã±Ä•
sekkho vipassanÅ«pakkilesÄ• naá¹ƒ abhÄ• vato vipassanÄ• bhÄ• vanÄ• ya Ã±Ä• á¹‡assa
samÄ• dhibhÄ• vanÄ• ya pana nikantisabbhÄ• vato Ã±Ä• á¹‡Å«paá¹-á¹-hÄ• ne kusaloti na

__visaÃ±Ã±ogÅ«paá¹-á¹-hÄ• nakusalo_ti ``kÄ• mayogavisaÃ±Ã±ogo bhavayogavisaÃ±Ã±o
avijjÄ• yogavisaÃ±Ã±ogoâ€™â€™ ti (DN III 312) catudhÄ• vuttassa visaÃ±Ã±ogassa upaá
kusalo. __saÃ±Ã±ogÄ• nupaá¹-á¹-hÄ• nakusalo_ti kÄ• mayogabhavayogadiá¹-á¹-hiyogÄ• v
vuttassa saÃ±Ã±ogassa anupaá¹-á¹-hÄ• ne kusalo. __nirodhÅ«paá¹-á¹-hÄ• nakusalo_ti ``pu
khÄ«á¹‡Ä• savassa bhikkhuno nibbÄ• naninnaá¹ƒ cittaá¹ƒ hoti nibbÄ• napoá¹‡aá¹ƒ nibbÄ•
vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantÄ«bhÅ«taá¹ƒ sabbaso Ä• savaá¹-á¹-hÄ• ni
10.90; Paá¹-is II 44 atthato samÄ• naá¹ƒ) vuttakhÄ«á¹‡Ä• savabalavasena nibbÄ• naninnac
nirodhasaá¹…khÄ• tassa nibbÄ• nassa upaá¹-á¹-hÄ• ne kusalo.

__Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nakusalavasenÄ• _tiÄ• dÄ«su __kusala_nti Ã±Ä• á¹‡aá¹ƒ. A
kusalapuggalayogato kusalaá¹ƒ yathÄ• paá¹‡á¸• itapuggalayogato ``paá¹‡á¸• itÄ• dhamm
dukamÄ• tikÄ• 103). tasmÄ• kosallavasenÄ• ti attho.

<207> idÄ• ni __catusaá¹-á¹-hiyÄ• Ä• kÄ• rehÄ«_tiÄ• di Ã±Ä• á¹‡akathÄ• yaá¹ƒ (Paá¹-is I
indriyakathÄ• sambandhena idhÄ• netvÄ• vuttaá¹ƒ. taá¹ƒ heá¹-á¹-hÄ• vuttanayeneva vedit

<208> puna \Be II 147/ samantacakkhusambandhena indriyavidhÄ• naá¹ƒ vattukÄ• mo __r
addiá¹-á¹-hamidhatthi kiÃ±cÄ«_tiÄ• dimÄ• ha. tattha __samantacakkhÅ«_ti sabbaÃ±Ã±utaÃ
__paÃ±Ã±indriyassa vasenÄ• _tiÄ• dinÄ• paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ aviyogitaá¹ƒ dasse
paggaá¹‡hÄ• tÄ«_tiÄ• dÄ«hi ekekindriyamÅ«lakehi paÃ±cahi catukkehi paÃ±cannaá¹ƒ indri
vÄ• maggakkhaá¹‡e vÄ• ekarasabhÄ• vaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayabhÄ• vaÃ±ca dass
paggahita_ntiÄ• dÄ«hi ekekindriyamÅ«lakehi paÃ±cahi catukkehi paÃ±cannaá¹ƒ indriyÄ• na
phalakÄ• le vÄ• ekarasabhÄ• vaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayabhÄ• vaÃ±ca dasseti. puna
indriyavidhÄ• naá¹ƒ vattukÄ• mo __yaá¹ƒ buddhacakkhÅ«_tiÄ• dimÄ• ha \Ne II 135/. tattha
indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ Ä• sayÄ• nusayaÃ±Ä• á¹‡aÃ±ca. __buddhaÃ±Ä• á¹‡a_nt
sesaá¹ƒ heá¹-á¹-hÄ• vuttatthamevÄ• ti.

indriyasamodhÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

indriyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vimokkhakathÄ•

1. vimokkhuddesavaá¹‡á¹‡anÄ•

<209> idÄ• ni \Ne II 136/ \Ee III 550/ indriyakathÄ• nantaraá¹ƒ kathitÄ• ya vimokkhakathÄ•
apubbatthÄ• nuvaá¹‡á¹‡anÄ• anuppattÄ• . ayaÃ±hi vimokkhakathÄ• indriyabhÄ• vanÄ• nu
indriyakathÄ• nantaraá¹ƒ kathitÄ• . taÃ±ca kathento bhagavato sammukhÄ• sutasuttantade
katvÄ• kathesi. tattha suttante tÄ• va __suÃ±Ã±ato vimokkho_tiÄ• dÄ«su suÃ±Ã±atÄ• kÄ•
Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto ariyamaggo suÃ±Ã±ato vimokkho. so hi suÃ±Ã±atÄ• ya d
suÃ±Ã±ato, kilesehi vimuttattÄ• vimokkho. eteneva nayena animittÄ• kÄ• rena nibbÄ• naá¹
pavatto __animitto, _ appaá¹‡ihitÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavat
veditabbo.

eko \Be II 148/ hi Ä• ditova aniccato saá¹…khÄ• re sammasati. yasmÄ• pana na aniccato s
maggavuá¹-á¹-hÄ• naá¹ƒ hoti, dukkhatopi anattatopi sammasitabbameva, tasmÄ• dukkhato
tassa evaá¹ƒ paá¹-ipannassa aniccato ce sammasanakÄ• le maggavuá¹-á¹-hÄ• naá¹ƒ hoti,
abhinivisitvÄ• aniccato vuá¹-á¹-hÄ• ti_ nÄ• ma. sace panassa dukkhato anattato sammasan

maggavuá¹-á¹-hÄ• naá¹ƒ hoti, ayaá¹ƒ __aniccato abhinivisitvÄ• dukkhato, anattato vuá¹-á¹-
dukkhato anattato abhinivisitvÄ• vuá¹-á¹-hÄ• nesupi. ettha ca yopi aniccato abhiniviá¹-á¹-ho
yopi anattato. vuá¹-á¹-hÄ• nakÄ• le ce aniccato vuá¹-á¹-hÄ• naá¹ƒ hoti, tayopi janÄ• adhimo
saddhindriyaá¹ƒ paá¹-ilabhanti, animittavimokkhena vimuccanti, paá¹-hamamaggakkhaá¹‡e
sattasu á¹-hÄ• nesu saddhÄ• vimuttÄ• . sace pana dukkhato vuá¹-á¹-hÄ• naá¹ƒ hoti, tayopi
honti, samÄ• dhindriyaá¹ƒ paá¹-ilabhanti, appaá¹‡ihitavimokkhena vimuccanti, sabbattha kÄ
yassa panettha arÅ«pajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ hoti, so aggaphale ubhatobhÄ• gavimutto h
vuá¹-á¹-hÄ• naá¹ƒ hoti, tayopi janÄ• vedabahulÄ• honti, paÃ±Ã±indriyaá¹ƒ paá¹-ilabhanti, s
\Ne II 137/ vimuccanti, paá¹-hamamaggakkhaá¹‡e dhammÄ• nusÄ• rino honti, chasu á¹-hÄ•
aggaphale paÃ±Ã±Ä• vimuttÄ• ti.

apica maggo nÄ• ma paÃ±cahi kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati sarasena vÄ• paccanÄ«ke
Ä• rammaá¹‡ena vÄ• Ä• gamanena vÄ• . sace hi saá¹…khÄ• rupekkhÄ• aniccato saá¹…k
animittavimokkhena vimuccati. sace dukkhato sammasitvÄ• vuá¹-á¹-hÄ• ti, appaá¹‡ihitavim
vimuccati. sace anattato sammasitvÄ• vuá¹-á¹-hÄ• ti, suÃ±Ã±atavimokkhena vimuccati. ida
nÄ• ma. aniccÄ• nupassanÄ• ya pana saá¹…khÄ• rÄ• naá¹ƒ ghanavinibbhogaá¹ƒ katvÄ•
niccanimittadhuvanimittasassatanimittÄ• ni pahÄ• ya Ä• gatattÄ• animitto, dukkhÄ• nupass
pahÄ• ya paá¹‡idhipatthanaá¹ƒ sukkhÄ• petvÄ• Ä• gatattÄ• appaá¹‡ihito, anattÄ• nupassa
attasattapuggalasaÃ±Ã±aá¹ƒ pahÄ• ya saá¹…khÄ• re suÃ±Ã±ato diá¹-á¹-hattÄ• suÃ±Ã±ato
nÄ• maá¹ƒ nÄ• ma. rÄ• gÄ• dÄ«hi pana suÃ±Ã±attÄ• suÃ±Ã±ato, rÅ«panimittÄ• dÄ«naá¹ƒ
II 149/ vÄ• abhÄ• vena animitto, rÄ• gapaá¹‡idhiÄ• dÄ«naá¹ƒ abhÄ• vato appaá¹‡ihitoti ida
nÄ• maá¹ƒ nÄ• ma. soyaá¹ƒ suÃ±Ã±aá¹ƒ animittaá¹ƒ appaá¹‡ihitaÃ±ca nibbÄ• naá¹ƒ Ä• ram
suÃ±Ã±ato animitto appaá¹‡ihitoti vuccati. idamassa __Ä• rammaá¹‡ato_ nÄ• maá¹ƒ nÄ• m
duvidhaá¹ƒ vipassanÄ• gamanaá¹ƒ maggÄ• gamanaÃ±ca. tattha magge vipassanÄ• gaman
maggÄ• gamanaá¹ƒ. anattÄ• nupassanÄ• hi suÃ±Ã±atÄ• nÄ• ma, suÃ±Ã±atavipassanÄ•
suÃ±Ã±atamaggassa phalaá¹ƒ suÃ±Ã±ataá¹ƒ. aniccÄ• nupassanÄ• animittÄ• nÄ• ma, ani
animitto. idaá¹ƒ pana nÄ• maá¹ƒ abhidhammapariyÄ• ye na labbhati, suttantapariyÄ• ye pa
gotrabhuÃ±Ä• á¹‡aá¹ƒ animittaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• animittanÄ• mak
Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• maggassa nÄ• maá¹ƒ detÄ«ti vadanti. tena maggo a
maggÄ• gamanena phalaá¹ƒ animittanti yujjatiyeva. dukkhÄ• nupassanÄ• saá¹…khÄ• resu
Ä• gatattÄ• appaá¹‡ihitÄ• nÄ• ma, appaá¹‡ihitavipassanÄ• ya maggo appaá¹‡ihito, appaá
appaá¹‡ihitanti evaá¹ƒ vipassanÄ• attano nÄ• maá¹ƒ maggassa deti, maggo phalassÄ• ti id
nÄ• maá¹ƒ nÄ• ma. evaá¹ƒ saá¹…khÄ• rupekkhÄ• vimokkhavisesaá¹ƒ niyametÄ«ti.

evaá¹ƒ bhagavatÄ• desite tayo mahÄ• vatthuke vimokkhe uddisitvÄ• taá¹ƒniddesavasene
niddisitukÄ• mo __apica aá¹-á¹-hasaá¹-á¹-hi vimokkhÄ• _tiÄ• dimÄ• ha. tattha __apicÄ• _ti
kathaá¹ƒ te aá¹-á¹-hasaá¹-á¹-hi honti, nanu te paÃ±casattatÄ«ti? saccaá¹ƒ yathÄ• rutavasen
bhagavatÄ• pana desite tayo vimokkhe á¹-hapetvÄ• aÃ±Ã±avimokkhe niddisanato imesaá

ca ime tayo na gaá¹‡etabbÄ• , ajjhattavimokkhÄ• dayo tayopi vimokkhÄ• \Ee III 552/ catud
antogadhattÄ• na gaá¹‡etabbÄ• , ``paá¹‡ihito vimokkho, appaá¹‡ihito vimokkhoâ€™â€™ ti
vimokkho paá¹-hamaá¹ƒ uddiá¹-á¹-hena ekanÄ• mikattÄ• na gaá¹‡etabbo, evaá¹ƒ imesu sa
aá¹-á¹-hasaá¹-á¹-hi vimokkhÄ• honti. evaá¹ƒ sante suÃ±Ã±atavimokkhÄ• dayo tayo puna ka
uddesena saá¹…gahetvÄ• tesampi niddesakaraá¹‡atthaá¹ƒ. ajjhattavuá¹-á¹-hÄ• nÄ• dayo p
mÅ«larÄ• sivasena \Be II 150/ uddiá¹-á¹-hÄ• , paá¹‡ihitavimokkhapaá¹-ipakkhavasena puna
uddiá¹-á¹-hoti veditabbo.

ajjhattavuá¹-á¹-hÄ• nÄ• dÄ«su ajjhattato vuá¹-á¹-hÄ• tÄ«ti __ajjhattavuá¹-á¹-hÄ• no_. anulo
ajjhattavuá¹-á¹-hÄ• nÄ• naá¹ƒ paá¹-ippassaddhi apagamÄ• __ajjhattavuá¹-á¹-hÄ• napaá¹-ip
ajjhattaá¹ƒ kesÄ• dÄ«su uppÄ• ditaá¹ƒ rÅ«pajjhÄ• naá¹ƒ rÅ«paá¹ƒ, taá¹ƒ rÅ«pamassa atthÄ
passatÄ«_ti bahiddhÄ• nÄ«lakasiá¹‡Ä• dirÅ«pÄ• ni jhÄ• nacakkhunÄ• passati. iminÄ• ajjh
kasiá¹‡esu jhÄ• napaá¹-ilÄ• bho dassito. __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä«_ti ajjhattaá¹ƒ na rÅ
kesÄ• dÄ«su anuppÄ• ditarÅ«pÄ• vacarajjhÄ• noti attho. iminÄ• bahiddhÄ• parikammaá¹ƒ
paá¹-iladdhajjhÄ• natÄ• dassitÄ• . __subhanteva adhimutto_ti ``subhaâ€™â€™ micceva Ä•
kiÃ±cÄ• pi antoappanÄ• yaá¹ƒ ``subhaâ€™â€™ nti Ä• bhogo natthi, yo pana appaá¹-ikÅ«lÄ
pharanto viharati, so yasmÄ• ``subhaâ€™â€™ nteva adhimutto hoti, tasmÄ• evaá¹ƒ uddes
appitappitasamaye eva vikkhambhanavimuttisabbhÄ• vato __samayavimokkho_. soyeva sa
appitasamaye eva niyuttoti __sÄ• mayiko_. sÄ• mÄ• yikotipi pÄ• á¹-ho. kopetuá¹ƒ bhaÃ±jitu
__kuppo_. lokaá¹ƒ anatikkamanato loke niyuttoti __lokiko_. lokiyotipi pÄ• á¹-ho. lokaá¹ƒ utta
uttiá¹‡á¹‡oti vÄ• __lokuttaro_. Ä• rammaá¹‡akaraá¹‡avasena saha Ä• savehÄ«ti __sÄ• sa
Ä• rammaá¹‡akaraá¹‡avasena sampayogavasena ca natthettha Ä• savÄ• ti __anÄ• savo_.
Ä• misenÄ• ti __sÄ• miso_. sabbaso rÅ«pÄ• rÅ«pappahÄ• nÄ• nirÄ• misatopi nirÄ• misata
paá¹‡ihito_ti taá¹‡hÄ• vasena paá¹‡ihito patthito. Ä• rammaá¹‡akaraá¹‡avasena saÃ±Ã±oja
__saÃ±Ã±utto. ekattavimokkho_ti kilesehi anajjhÄ• ruá¸·hattÄ• ekasabhÄ• vo vimokkho. __
vipassanÄ• Ã±Ä• á¹‡ameva viparÄ«tasaÃ±Ã±Ä• ya vimuccanato saÃ±Ã±Ä• vimokkho. tade
sammohato vimuccanavasena Ã±Ä• á¹‡ameva vimokkhoti __Ã±Ä• á¹‡avimokkho. sÄ«tisiyÄ
vipassanÄ• Ã±Ä• á¹‡ameva sÄ«ti bhaveyyÄ• ti \Be II 151/ pavatto vimokkho sÄ«tisiyÄ• vim
sÄ«tisikÄ• vimokkhotipi pÄ• á¹-ho, sÄ«tibhÄ• vikÄ• ya vimokkhoti tassa atthaá¹ƒ vaá¹‡á¹‡ay
__jhÄ• navimokkho_ti \Ne II 139/ upacÄ• rappanÄ• bhedaá¹ƒ lokiyalokuttarabhedaÃ±ca jhÄ
__anupÄ• dÄ• cittassa vimokkho_ti anupÄ• diyitvÄ• gahaá¹‡aá¹ƒ akatvÄ• cittassa vimokk
veditabbanti.

vimokkhuddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vimokkhaniddesavaá¹‡á¹‡anÄ•

<210> __katamo_tiÄ• dike uddesassa niddese __iti paá¹-isaÃ±cikkhatÄ«_ti evaá¹ƒ upapari

__suÃ±Ã±amida_nti idaá¹ƒ khandhapaÃ±cakaá¹ƒ suÃ±Ã±aá¹ƒ. kena suÃ±Ã±aá¹ƒ? attena v
__attena vÄ• _ti bÄ• lajanaparikappitassa attano abhÄ• vÄ• tena attanÄ• ca suÃ±Ã±aá¹ƒ.
parikappitassa attano santakena ca suÃ±Ã±aá¹ƒ. attano abhÄ• veneva attaniyÄ• bhÄ• vo. a
vÄ• siyÄ• sukhaá¹ƒ vÄ• , tadubhayampi natthi. tena niccapaá¹-ikkhepena aniccÄ• nupassa
dukkhÄ• nupassanÄ• ca vuttÄ• hoti. __suÃ±Ã±amidaá¹ƒ attena vÄ• _ti anattÄ• nupassanÄ
evaá¹ƒ tÄ«hi anupassanÄ• hi vipassamÄ• no bhikkhu. __abhinivesaá¹ƒ na karotÄ«_ti anattÄ
attÄ• bhinivesaá¹ƒ na karoti.

__nimittaá¹ƒ na karotÄ«_ti aniccÄ• nupassanÄ• vasena niccanimittaá¹ƒ na karoti. __paá¹‡i
dukkhÄ• nupassanÄ• vasena paá¹‡idhiá¹ƒ na karoti. ime tayo vimokkhÄ• pariyÄ• yena vipa
tadaá¹…gavasenÄ• pi labbhanti, nippariyÄ• yena pana samucchedavasena maggakkhaá¹‡e
ajjhattaá¹ƒ nÄ«varaá¹‡Ä• dÄ«hi vuá¹-á¹-hÄ• nato __ajjhattavuá¹-á¹-hÄ• no vimokkho_. cata
Ä• rammaá¹‡ehi vuá¹-á¹-hÄ• nato __bahiddhÄ• vuá¹-á¹-hÄ• no vimokkho_. Ä• rammaá¹‡an
idha ``bahiddhÄ• â€™â€™ ti vuttaá¹ƒ. ime dve vikkhambhanavimokkhÄ• , dubhato vuá¹-á¹-
samucchedavimokkho.

__nÄ«varaá¹‡ehi vuá¹-á¹-hÄ• tÄ«_tiÄ• dÄ«hi ajjhattavuá¹-á¹-hÄ• naá¹ƒ sarÅ«pato vuttaá¹ƒ
__rÅ«pasaÃ±Ã±Ä• yÄ• _tiÄ• dÄ«hi kasiá¹‡Ä• diÄ• rammaá¹‡asamatikkamassa pÄ• kaá¹-at
suttantesu vuttarÅ«pasaÃ±Ã±Ä• disamatikkamo \Ne II 140/ vutto.
__sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• _ti samÄ• sapadaá¹ƒ, sakkÄ• y
sÄ«labbataparÄ• mÄ• sÄ• ti vicchedo. ayameva vÄ• pÄ• á¹-ho.

<211> __vitakko cÄ• _tiÄ• dÄ«hi jhÄ• nÄ• naá¹ƒ samÄ• pattÄ«naÃ±ca upacÄ• rabhÅ«miyo
__aniccÄ• nupassanÄ• _tiÄ• dÄ«hi catunnaá¹ƒ maggÄ• naá¹ƒ pubbabhÄ• gavipassanÄ• v
554/ __vÄ• _ti paÃ±cavidhavasippattiyÄ• byÄ• pito patthaá¹-o lÄ• bhoti paá¹-ilÄ• bho. vasip
jhÄ• napayogo ca samÄ• pattipayogo ca paá¹-ippassaddho hoti, tasmÄ• paá¹-ilÄ• bho
``paá¹-ippassaddhivimokkhoâ€™â€™ ti vutto. vipÄ• ko pana jhÄ• nassa samÄ• pattiyÄ• ca
ujukameva. keci pana ``upacÄ• rapayogassa paá¹-ippassaddhattÄ• jhÄ• nassa samÄ• patt
tasmÄ• jhÄ• nasamÄ• pattipaá¹-ilÄ• bho `paá¹-ippassaddhivimokkhoâ€™ ti vuccatÄ«â€™â

<212> __ajjhatta_nti attÄ• naá¹ƒ adhikicca pavattaá¹ƒ. __paccatta_nti attÄ• naá¹ƒ paá¹-icca
ubhayenÄ• pi niyakajjhattameva dÄ«peti __nÄ«lanimitta_nti nÄ«lameva. __nÄ«lasaÃ±Ã±aá
tasmiá¹ƒ nÄ«lanimitte nÄ«lamitisaÃ±Ã±aá¹ƒ paá¹-ilabhati. __suggahitaá¹ƒ karotÄ«_ti parika
suá¹-á¹-hu uggahitaá¹ƒ karoti. __sÅ«padhÄ• ritaá¹ƒ upadhÄ• retÄ«_ti upacÄ• rabhÅ«miyaá
upadhÄ• ritaá¹ƒ katvÄ• upadhÄ• reti. __svÄ• vatthitaá¹ƒ avatthÄ• petÄ«_ti appanÄ• bhÅ«m
nicchitaá¹ƒ nicchinÄ• ti. vavatthÄ• petÄ«tipi pÄ• á¹-ho. ajjhattaÃ±hi nÄ«laparikammaá¹ƒ kar
vÄ• akkhitÄ• rakÄ• yaá¹ƒ vÄ• karoti. __bahiddhÄ• nÄ«lanimitte_ti nÄ«lapupphanÄ«lavatth
aÃ±Ã±atare nÄ«lakasiá¹‡e. __cittaá¹ƒ upasaá¹ƒharatÄ«_ti cittaá¹ƒ upaneti. __pÄ«tÄ• _dÄ«s

__Ä• sevatÄ«_ti tameva saÃ±Ã±aá¹ƒ Ä• dito sevati. __bhÄ• vetÄ«_ti vaá¸• á¸• heti. __bahu
karoti. __rÅ«pa_nti nÄ«lanimittaá¹ƒ rÅ«paá¹ƒ. __rÅ«pasaÃ±Ã±Ä«_ti tasmiá¹ƒ rÅ«pe saÃ±Ã±
assa atthÄ«ti rÅ«pasaÃ±Ã±Ä«. __ajjhattaá¹ƒ pÄ«tanimittÄ• _dÄ«su pÄ«taparikammaá¹ƒ ka
akkhÄ«naá¹ƒ pÄ«taá¹-á¹-hÄ• ne vÄ• karoti. lohitaparikammaá¹ƒ karonto maá¹ƒse vÄ• lohit
hatthatalapÄ• datalesu vÄ• akkhÄ«naá¹ƒ rattaá¹-á¹-hÄ• ne vÄ• karoti. odÄ• taparikammaá
dante vÄ• nakhe vÄ• akkhÄ«naá¹ƒ setaá¹-á¹-hÄ• ne vÄ• karoti. __ajjhattaá¹ƒ arÅ«pa_nti
rÅ«panimittaá¹ƒ natthÄ«ti attho.

__mettÄ• sahagatenÄ• _ti \Be II 153/ paá¹-hamadutiyatatiyajjhÄ• navasena mettÄ• ya sam
cittena. __ekaá¹ƒ disa_nti ekaá¹ƒ ekissÄ• disÄ• ya paá¹-hamapariggahitaá¹ƒ sattaá¹ƒ upÄ•
ekadisÄ• pariyÄ• pannasattapharaá¹‡avasena vuttaá¹ƒ. __pharitvÄ• _ti phusitvÄ• Ä• ramm
__viharatÄ«_ti brahmavihÄ• rÄ• dhiá¹-á¹-hitaá¹ƒ \Ne II 141/ iriyÄ• pathavihÄ• raá¹ƒ pavattet
yathÄ• puratthimÄ• dÄ«su yaá¹ƒkiÃ±ci ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tatheva tadanant
tatiyaá¹ƒ catutthaá¹ƒ vÄ• ti attho. __iti uddha_nti eteneva nayena uparimaá¹ƒ disanti vuttaá
tiriya_nti adhodisampi tiriyaá¹ƒ disampi evameva \Ee III 555/. tattha ca __adho_ti heá¹-á¹-hÄ
anudisÄ• . evaá¹ƒ sabbadisÄ• su assamaá¹‡á¸• alikÄ• ya assamiva mettÄ• sahagataá¹ƒ cit
paccÄ• sÄ• retipÄ«ti. ettÄ• vatÄ• ekamekaá¹ƒ disaá¹ƒ pariggahetvÄ• odhiso mettÄ• phara
__sabbadhÄ«_tiÄ• di pana anodhiso dassanatthaá¹ƒ vuttaá¹ƒ. tattha __sabbadhÄ«_ti sabba
sabbesu hÄ«namajjhimukkaá¹-á¹-hamittasapattamajjhattÄ• dippabhedesu attatÄ• ya, ``ayaá
vibhÄ• gaá¹ƒ akatvÄ• attasamatÄ• yÄ• ti vuttaá¹ƒ hoti. atha vÄ• __sabbattatÄ• yÄ• _ti sab
Ä«sakampi bahi avikkhipamÄ• noti vuttaá¹ƒ hoti. __sabbÄ• vanta_nti sabbasattavantaá¹ƒ, s
sabbavantantipi pÄ• á¹-ho. __loka_nti sattalokaá¹ƒ.

__vipulenÄ• _ti evamÄ• dipariyÄ• yadassanato panettha puna ``mettÄ• sahagatenÄ• â€™â
ettha odhiso pharaá¹‡e viya puna tathÄ• saddo vÄ• iti-saddo vÄ• na vutto, tasmÄ• puna `
cetasÄ• â€™â€™ ti vuttaá¹ƒ, nigamanavasena vÄ• etaá¹ƒ vuttaá¹ƒ. __vipulenÄ• _ti ettha p
daá¹-á¹-habbÄ• . bhÅ«mivasena pana taá¹ƒ __mahaggataá¹ƒ_. taÃ±hi kilesavikkhambhana
vipulaphalatÄ• ya dÄ«ghasantÄ• natÄ• ya ca mahantabhÄ• vaá¹ƒ gataá¹ƒ, mahantehi vÄ•
uá¸·Ä• racchandavÄ«riyacittapaÃ±Ã±ehi gataá¹ƒ paá¹-ipannanti mahaggataá¹ƒ. paguá¹‡ava
appamÄ• á¹‡asattÄ• rammaá¹‡avasena ca __appamÄ• á¹‡aá¹ƒ_. byÄ• pÄ• dapaccatthikap
domanassappahÄ• nato __abyÄ• pajjaá¹ƒ, _ niddukkhanti vuttaá¹ƒ hoti. __appaá¹-ikÅ«lÄ•
cittassa appaá¹-ikÅ«lÄ• hutvÄ• upaá¹-á¹-hahanti. sesesupi vuttanayeneva karuá¹‡Ä• mudi
yojetabbaá¹ƒ. karuá¹‡Ä• ya vihesÄ• paccatthikappahÄ• nena averaá¹ƒ, muditÄ• ya aratipac

__upekkhÄ• sahagatenÄ• _ti \Be II 154/ catutthajjhÄ• navasena upekkhÄ• ya samannÄ• ga
rÄ• gapaccatthikappahÄ• nena averaá¹ƒ, gehasitasomanassappahÄ• nato abyÄ• pajjaá¹ƒ.
kilesapariá¸·Ä• hayogato sabyÄ• pajjamevÄ• ti ayametesaá¹ƒ viseso.

<213> __sabbaso_ti sabbÄ• kÄ• rena, sabbÄ• saá¹ƒ vÄ• , anavasesÄ• nanti attho. __rÅ«p
saÃ±Ã±Ä• sÄ«sena vuttarÅ«pÄ• vacarajjhÄ• nÄ• naÃ±ceva tadÄ• rammaá¹‡Ä• naÃ±ca. rÅ
vuccati ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«su (Paá¹-is I 209; Dhs 248), tassa Ä
bahiddhÄ• rÅ«pÄ• ni passati ``suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«su (Dhs 2
rÅ«pasaÃ±Ã±Ä• ti evaá¹ƒ saÃ±Ã±Ä• sÄ«sena vuttarÅ«pÄ• vacarajjhÄ• nassetaá¹ƒ adhivac
assÄ• ti rÅ«pasaÃ±Ã±aá¹ƒ, rÅ«pamassa nÄ• manti \Ee III 556/ vuttaá¹ƒ hoti. evaá¹ƒ pathav
tadÄ• rammaá¹‡assa cetaá¹ƒ adhivacananti veditabbaá¹ƒ. __samatikkamÄ• _ti virÄ• gÄ• n
hoti? etÄ• saá¹ƒ kusalavipÄ• kakiriyÄ• vasena paÃ±cadasannaá¹ƒ jhÄ• nasaá¹…khÄ• tÄ• r
etesaÃ±ca pathavÄ«kasiá¹‡Ä• divasena navannaá¹ƒ Ä• rammaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ r
anavasesÄ• naá¹ƒ vÄ• virÄ• gÄ• ca nirodhÄ• ca virÄ• gahetu ceva nirodhahetu ca Ä• kÄ•
upasampajja viharati. na hi sakkÄ• sabbaso anatikkantarÅ«pasaÃ±Ã±ena etaá¹ƒ upasampa
pana Ä• rammaá¹‡asamatikkamena pattabbÄ• etÄ• samÄ• pattiyo, na ekasmiá¹ƒyeva Ä•
viya. Ä• rammaá¹‡e avirattassa ca saÃ±Ã±Ä• samatikkamo na hoti, tasmÄ• ayaá¹ƒ Ä• ram
atthavaá¹‡á¹‡anÄ• katÄ• ti veditabbÄ• .

__paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ rÅ«pÄ•
paá¹-ighÄ• tena uppannÄ• saÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• , rÅ«pasaÃ±Ã±Ä• dÄ«naá¹ƒ eta
kusalavipÄ• kÄ• naá¹ƒ paÃ±cannaá¹ƒ, akusalavipÄ• kÄ• naá¹ƒ paÃ±cannanti sabbaso dasa
atthaá¹…gamÄ• pahÄ• nÄ• asamuppÄ• dÄ• , appavattiá¹ƒ katvÄ• ti vuttaá¹ƒ hoti. kÄ• maÄ
samÄ• pannassapi na santi, na hi tasmiá¹ƒ samaye paÃ±cadvÄ• ravasena cittaá¹ƒ pavattat
aÃ±Ã±attha pahÄ«nÄ• naá¹ƒ sukhadukkhÄ• naá¹ƒ catutthajjhÄ• ne viya sakkÄ• yadiá¹-á¹-h
ca imasmiá¹ƒ jhÄ• ne ussÄ• hajananatthaá¹ƒ imassa jhÄ• nassa pasaá¹ƒsÄ• vasena etÄ• s
vacanaá¹ƒ veditabbaá¹ƒ. atha vÄ• kiÃ±cÄ• pi tÄ• rÅ«pÄ• vacaraá¹ƒ samÄ• pannassa na s
na santi. na hi rÅ«pavirÄ• gÄ• ya rÅ«pÄ• vacarabhÄ• vanÄ• saá¹ƒvattati, rÅ«pÄ• yattÄ• ye
ayaá¹ƒ pana bhÄ• vanÄ• rÅ«pavirÄ• gÄ• ya saá¹ƒvattati, tasmÄ• tÄ• ettha pahÄ«nÄ• ti va
kevalaÃ±ca vattuá¹ƒ, ekaá¹ƒseneva evaá¹ƒ dhÄ• retumpi vaá¹-á¹-ati. tÄ• saÃ±hi ito pubbe a
``paá¹-hamajjhÄ• naá¹ƒ samÄ• pannassa saddo kaá¹‡á¹-akoâ€™â€™ ti (AN c 10.72) vutto
pahÄ«nattÄ• yeva arÅ«pasamÄ• pattÄ«naá¹ƒ Ä• neÃ±jatÄ• santavimokkhatÄ• ca vuttÄ• .

__nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• _ti nÄ• natte vÄ• gocare pavattÄ• naá¹ƒ saÃ
saÃ±Ã±Ä• naá¹ƒ. yasmÄ• hetÄ• rÅ«pasaddÄ• dibhede nÄ• natte nÄ• nÄ• sabhÄ• ve goca
aá¹-á¹-ha kÄ• mÄ• vacarakusalasaÃ±Ã±Ä• , dvÄ• dasa akusalasaÃ±Ã±Ä• , ekÄ• dasa kÄ•
dve \Ne II 143/ akusalavipÄ• kasaÃ±Ã±Ä• , ekÄ• dasa kÄ• mÄ• vacarakiriyÄ• saÃ±Ã±Ä• ti
saÃ±Ã±Ä• nÄ• nattÄ• nÄ• nÄ• sabhÄ• vÄ• aÃ±Ã±amaÃ±Ã±avisadisÄ• , tasmÄ• ``nÄ• na
sabbaso nÄ• nattasaÃ±Ã±Ä• naá¹ƒ \Ee III 557/ amanasikÄ• rÄ• anÄ• vajjanÄ• citte ca anu
nÄ• vajjati citte ca na uppÄ• deti na manasikaroti na paccavekkhati, tasmÄ• ti vuttaá¹ƒ hoti.
purimÄ• rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• ca iminÄ• jhÄ• nena nibbatte bhavepi na v
imaá¹ƒ jhÄ• naá¹ƒ upasampajja viharaá¹‡akÄ• le, tasmÄ• tÄ• saá¹ƒ samatikkamÄ• atthaá

abhÄ• voyeva vutto. nÄ• nattasaÃ±Ã±Ä• su pana yasmÄ• aá¹-á¹-ha kÄ• mÄ• vacarakusala
dasÄ• kusalasaÃ±Ã±Ä• ti imÄ• sattavÄ«sati saÃ±Ã±Ä• iminÄ• jhÄ• nena nibbatte bhave
amanasikÄ• rÄ• ti vuttanti veditabbaá¹ƒ. tatthÄ• pi hi imaá¹ƒ jhÄ• naá¹ƒ upasampajja vihara
amanasikÄ• rÄ• yeva upasampajja viharati. tÄ• pana manasikaronto asamÄ• panno hotÄ«
``rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â€™ tiiminÄ• sabbarÅ«pÄ• vacaradhammÄ•
``paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â
kÄ• mÄ• vacaracittacetasikÄ• naá¹ƒ pahÄ• naÃ±ca amanasikÄ• ro ca vuttoti veditabbo.

__ananto_ \Be II 156/ __Ä• kÄ• so_ti ettha paÃ±Ã±attimattattÄ• nÄ• ssa uppÄ• danto vÄ•
paÃ±Ã±Ä• yatÄ«ti ananto, anantapharaá¹‡avasenÄ• pi ananto. na hi so yogÄ« ekadesavas
pharati. __Ä• kÄ• so_ti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so. __Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• _dÄ
viharatÄ«_ti taá¹ƒ patvÄ• nipphÄ• detvÄ• tadanurÅ«pena iriyÄ• pathena viharati. tadeva s
__samÄ• patti_.

__Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• _ti pubbe vuttanayena jhÄ• nampi Ä• k
Ä• rammaá¹‡ampi. Ä• rammaá¹‡ampi hi pubbe vuttanayeneva Ä• kÄ• sÄ• naÃ±caá¹ƒ ca ta
Ä• ruppajjhÄ• nassa Ä• rammaá¹‡attÄ• devÄ• naá¹ƒ devÄ• yatanaá¹ƒ viya adhiá¹-á¹-hÄ• n
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, tathÄ• Ä• kÄ• sÄ• naÃ±caá¹ƒ ca taá¹ƒ tassa jhÄ• nassa s
assÄ• naá¹ƒ Ä• yatanaâ€™â€™ ntiÄ• dÄ«ni viya saÃ±jÄ• tidesaá¹-á¹-hena Ä• yatanaÃ±cÄ
evametaá¹ƒ jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi appavattikaraá¹‡ena ca amana
samatikkamitvÄ• va yasmÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja vihÄ• tab
ubhayampetamekajjhaá¹ƒ katvÄ• ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â
__anantaá¹ƒ viÃ±Ã±Ä• á¹‡a_nti taá¹ƒyeva ``ananto Ä• kÄ• soâ€™â€™ ti pharitvÄ• pavatta
``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti \Ne II 144/ manasikarontoti vuttaá¹ƒ hoti. manasikÄ
so hi taá¹ƒ Ä• kÄ• sÄ• rammaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anavasesato manasikaronto anant

__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_ \Ee III 558/ __samatikkammÄ• _ti etthÄ• pi ca pubbe v
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ Ä• rammaá¹‡ampi. Ä• rammaá¹‡ampi hi pubbe vuttanayen
dutiyassa Ä• ruppajjhÄ• nassa Ä• rammaá¹‡attÄ• adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanaÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, tathÄ• viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ ca taá¹ƒ tasseva jhÄ• nass
saÃ±jÄ• tidesaá¹-á¹-hena Ä• yatanaÃ±cÄ• tipi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ. evametaá¹ƒ
ubhayampi appavattikaraá¹‡ena ca amanasikaraá¹‡ena ca samatikkamitvÄ• va yasmÄ• ida
upasampajja vihÄ• tabbaá¹ƒ, tasmÄ• ubhayampetamekajjhaá¹ƒ katvÄ• ``viÃ±Ã±Ä• á¹‡aÃ±
samatikkammÄ• â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ. __natthi kiÃ±cÄ«_ti natthi natthi, s
vivittaá¹ƒ vivittanti evaá¹ƒ manasikarontoti vuttaá¹ƒ hoti.

__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ_ \Be II 157/ __samatikkammÄ• _ti etthÄ• pi pubbe vuttanay
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ Ä• rammaá¹‡ampi. Ä• rammaá¹‡ampi hi pubbe vuttanayeneva

tatiyassa Ä• ruppajjhÄ• nassa Ä• rammaá¹‡attÄ• adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanaÃ±c
tathÄ• Ä• kiÃ±caÃ±Ã±aÃ±ca taá¹ƒ tasseva jhÄ• nassa saÃ±jÄ• tihetuttÄ• saÃ±jÄ• tidesaá
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ. evametaá¹ƒ jhÄ• naÃ±ca Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi a
amanasikaraá¹‡ena ca samatikkamitvÄ• va yasmÄ• idaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
vihÄ• tabbaá¹ƒ, tasmÄ• ubhayampetamekajjhaá¹ƒ katvÄ• ``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ s
vuttanti veditabbaá¹ƒ. saÃ±Ã±Ä• vedayitanirodhakathÄ• heá¹-á¹-hÄ• kathitÄ• va.

``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dikÄ• satta vimokkhÄ• paccanÄ«kadhammeh
Ä• rammaá¹‡e abhirativasena suá¹-á¹-hu muccanaá¹-á¹-hena ca vimokkhÄ• , nirodhasamÄ•
vimuttaá¹-á¹-hena vimokkho. samÄ• pattisamÄ• pannasamaye vimutto hoti, vuá¹-á¹-hitasam
__samayavimokkho_. samucchedavimuttivasena accantavimuttattÄ• ariyamaggÄ• , paá¹-ip
accantavimuttattÄ• sÄ• maÃ±Ã±aphalÄ• ni, nissaraá¹‡avimuttivasena accantavimuttattÄ•
__asamayavimokkho_. tathÄ• __sÄ• mayikÄ• sÄ• mayikavimokkhÄ• _.

pamÄ• daá¹ƒ Ä• gamma parihÄ• yatÄ«ti __kuppo_. tathÄ• na parihÄ• yatÄ«ti __akuppo_.
II 145/ __lokiyo_. ariyamaggÄ• lokaá¹ƒ uttarantÄ«ti __lokuttarÄ• , _ sÄ• maÃ±Ã±aphalÄ• n
uttiá¹‡á¹‡Ä• ti lokuttarÄ• . Ä• dittaá¹ƒ ayoguá¸·aá¹ƒ makkhikÄ• viya tejussadaá¹ƒ lokuttaraá
nÄ• lambantÄ«ti __anÄ• savo. rÅ«pappaá¹-isaÃ±Ã±utto_ti \Ee III 559/ rÅ«pajjhÄ• nÄ• ni.
__arÅ«pappaá¹-isaÃ±Ã±utto_ti arÅ«pasamÄ• pattiyo. taá¹‡hÄ• ya Ä• lambito __paá¹‡ihito_
__appaá¹‡ihito_. maggaphalÄ• ni ekÄ• rammaá¹‡attÄ• ekaniá¹-á¹-hattÄ• ca __ekattavimo
adutiyattÄ• __ekattavimokkho, _ Ä• rammaá¹‡anÄ• nattÄ• vipÄ• kanÄ• nattÄ• ca __nÄ• n

<214> __siyÄ• _ti bhaveyya, dasa hontÄ«ti ca eko hotÄ«ti ca bhaveyyÄ• ti attho. ``siyÄ• â€
vidhivacanaá¹ƒ, na pucchÄ• vacanaá¹ƒ. __vatthuvasenÄ• _ti niccasaÃ±Ã±Ä• didasavatthuv
__pariyÄ• yenÄ• _ti vimuccanapariyÄ• yena \Be II 158/ eko hoti. __siyÄ• ti kathaÃ±ca siyÄ•
vihitaá¹ƒ, taá¹ƒ kathaá¹ƒ siyÄ• ti pucchati. __aniccÄ• nupassanaÃ±Ä• á¹‡a_nti samÄ• sapa
aniccÄ• nupassanÄ• Ã±Ä• á¹‡anti vÄ• pÄ• á¹-ho. tathÄ• sesesupi. __niccato saÃ±Ã±Ä• yÄ
saÃ±Ã±Ä• ya, ``niccaâ€™â€™ nti pavattÄ• ya saÃ±Ã±Ä• yÄ• ti attho. esa nayo __sukhato
saÃ±Ã±Ä• yÄ• _ti etthÄ• pi. __nimittato_ti ca niccanimittato. __nandiyÄ• saÃ±Ã±Ä• yÄ• _ti
saÃ±Ã±Ä• ya, nandisampayuttÄ• ya saÃ±Ã±Ä• yÄ• ti attho. esa nayo __rÄ• gato samudaya
abhinivesato saÃ±Ã±Ä• yÄ• _ti etthÄ• pi. yasmÄ• pana khayavayaviparià¹‡Ä• mÄ• nupass
aniccÄ• nupassanÄ• dÄ«naá¹ƒ balavabhÄ• vÄ• ya balavapaccayabhÅ«tÄ• bhaá¹…gÄ• nu
hi aniccÄ• nupassanÄ• balavatÄ« hoti. aniccÄ• nupassanÄ• ya ca balavatiyÄ• jÄ• tÄ• ya `
dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15) dukkhÄ• nattÄ• nupassan
tasmÄ• aniccÄ• nupassanÄ• dÄ«su vuttÄ• su tÄ• pi tisso vuttÄ• va honti. yasmÄ• ca suÃ±
``abhinivesato saÃ±Ã±Ä• ya muccatÄ«â€™â€™ ti vacaneneva
sÄ• rÄ• dÄ• nÄ• bhinivesasammohÄ• bhinivesaÄ• layÄ• bhinivesasaÃ±Ã±ogÄ• bhinivesato
hoti, abhinivesÄ• bhÄ• veneva appaá¹-isaá¹…khÄ• to saÃ±Ã±Ä• ya muccatÄ«ti vuttameva

adhipaÃ±Ã±Ä• dhammavipassanÄ• dayo paÃ±capi anupassanÄ• na vuttÄ• ti veditabbÄ• .
mahÄ• vipassanÄ• su etÄ• aá¹-á¹-ha anupassanÄ• avatvÄ• daseva anupassanÄ• vuttÄ•

<215> __aniccÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡a_nti aniccÄ• nupassanÄ• yeva
ubhayampi paccattavacanaá¹ƒ. __yathÄ• bhÅ«taÃ±Ä• á¹‡a_nti Ã±Ä• á¹‡attho vutto. evaá¹ƒ
aÃ±Ã±Ä• á¹‡Ä• _ti sammohabhÅ«tÄ• aÃ±Ã±Ä• á¹‡Ä• . __muccatÄ«_ti vimokkhattho vutto.

<216> __aniccÄ• nupassanÄ• _ \Ne II 146/ __anuttaraá¹ƒ sÄ«tibhÄ• vaÃ±Ä• á¹‡a_nti ettha
uttamaá¹-á¹-hena anuttaraá¹ƒ, anuttarassa paccayattÄ• vÄ• anuttaraá¹ƒ, sÄ«tibhÄ• vo eva
sÄ«tibhÄ• vaÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ aniccÄ• nupassanÄ• saá¹…khÄ• taá¹ƒ \Ee III 560/ anuttar
``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo \Be II 159/ anuttaraá¹ƒ sÄ«ti
sacchikÄ• tuâ€™â€™ nti (AN b VI 85) ettha nibbÄ• naá¹ƒ anuttaro sÄ«tibhÄ• vo nÄ• ma. id
sÄ«tibhÄ• vo. __niccato santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«_ti etthÄ• pi ``niccaâ€™â
idha cÄ• mutra ca santÄ• panaá¹-á¹-hena santÄ• po, paridahanaá¹-á¹-hena pariá¸·Ä• ho, uâ
vuccanti.

<217> __nekkhammaá¹ƒ jhÄ• yatÄ«ti jhÄ• na_ntiÄ• dayo heá¹-á¹-hÄ• vuttatthÄ• . nekkhar
samÄ• pattiyo ca nibbedhabhÄ• giyÄ• neva.

<218> __anupÄ• dÄ• cittassa vimokkho_ti idha vipassanÄ• yeva. ``etadatthÄ• kathÄ• , et
yadidaá¹ƒ anupÄ• dÄ• cittassa vimokkhoâ€™â€™ ti (Vin V 366; AN a III 68) ettha pana nib
cittassa vimokkho. __katihupÄ• dÄ• nehÄ«_ti katihi upÄ• dÄ• nehi. __katamÄ• ekupÄ• dÄ•
ekupÄ• dÄ• nato. __idaá¹ƒ ekupÄ• dÄ• nÄ• _ti ito ekato upÄ• dÄ• nato. __ida_nti pubbaÃ±
upÄ• dÄ• nato muccanesu yasmÄ• Ä• dito saá¹…khÄ• rÄ• naá¹ƒ udayabbayaá¹ƒ passitvÄ
vipassati, pacchÄ• saá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gameva passitvÄ• animittÄ• nupassanÄ•
aniccÄ• nupassanÄ• visesoyeva hi animittÄ• nupassanÄ• . saá¹…khÄ• rÄ• naá¹ƒ udayabba
ca attÄ• bhÄ• vo pÄ• kaá¹-o hoti. tena diá¹-á¹-hupÄ• dÄ• nassa ca attavÄ• dupÄ• dÄ• nass
diá¹-á¹-hippahÄ• neneva ca ``sÄ«labbatena attÄ• sujjhatÄ«â€™â€™ ti dassanassa abhÄ•
pahÄ• naá¹ƒ hoti. yasmÄ• ca anattÄ• nupassanÄ• ya ujukameva attÄ• bhÄ• vaá¹ƒ passati,
ca suÃ±Ã±atÄ• nupassanÄ• , tasmÄ• imÄ• ni cattÄ• ri Ã±Ä• á¹‡Ä• ni diá¹-á¹-hupÄ• dÄ• nÄ
muccanti. dukkhÄ• nupassanÄ• dÄ«naá¹ƒyeva pana catassannaá¹ƒ taá¹‡hÄ• ya ujuvipacca
aniccÄ• nupassanÄ• dÄ«naá¹ƒ catassannaá¹ƒ kÄ• mupÄ• dÄ• nato muccanaá¹ƒ na vuttaá¹
dukkhÄ• nupassanÄ• ya ``saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti passato pacchÄ• appaá¹‡
``saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti passato saá¹…khÄ• rÄ• naá¹ƒ patthanÄ• pahÄ«yat
appaá¹‡ihitÄ• nupassanÄ• . yasmÄ• ca saá¹…khÄ• resu nibbidÄ• nupassanÄ• ya nibbinda
II 160/ virajjantassa saá¹…khÄ• rÄ• naá¹ƒ patthanÄ• pahÄ«yati, tasmÄ• imÄ• ni cattÄ• ri Ã
kÄ• mupÄ• dÄ• nato muccanti. yasmÄ• nirodhÄ• nupassanÄ• ya kilese nirodheti, paá¹-inis
II 147/ pariccajati, tasmÄ• imÄ• ni dve Ã±Ä• á¹‡Ä• ni catÅ«hi upÄ• dÄ• nehi muccantÄ«ti e

ca Ä• kÄ• ranÄ• nattena ca aá¹-á¹-hasaá¹-á¹-hi vimokkhÄ• niddiá¹-á¹-hÄ• .

<219> idÄ• ni \Ee III 561/ Ä• dito uddiá¹-á¹-hÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vimokkhÄ• naá¹ƒ mukhÄ
vimokkhamukhapubbaá¹…gamaá¹ƒ indriyavisesaá¹ƒ puggalavisesaÃ±ca dassetukÄ• mo __
panimÄ• nÄ«_tiÄ• dimÄ• ha. tattha __vimokkhamukhÄ• nÄ«_ti tiá¹‡á¹‡aá¹ƒ vimokkhÄ• naá
saá¹ƒvattantÄ«_ti tedhÄ• tukalokato niyyÄ• nÄ• ya niggamanÄ• ya saá¹ƒvattanti. __sabbas
paricchedaparivaá¹-umato samanupassanatÄ• yÄ• _ti sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ ud
ceva parivaá¹-umato ca samanupassanatÄ• ya. lokaniyyÄ• naá¹ƒ hotÄ«ti pÄ• á¹-haseso. an
pubbe saá¹…khÄ• rÄ• natthÄ«ti paricchinditvÄ• tesaá¹ƒ gatiá¹ƒ samannesamÄ• nÄ• vaya
ettheva antaradhÄ• yantÄ«ti parivaá¹-umato pariyantato samanupassati. sabbasaá¹…khÄ•
pubbantaparicchinnÄ• , vayena aparantaparicchinnÄ• . __animittÄ• ya ca dhÄ• tuyÄ• cittas
vipassanÄ• kkhaá¹‡epi nibbÄ• naninnatÄ• ya animittÄ• kÄ• rena upaá¹-á¹-hÄ• nato animitta
nibbÄ• nadhÄ• tuyÄ• cittapavisanatÄ• ya ca lokaniyyÄ• naá¹ƒ hoti. __manosamuttejanatÄ•
cittasaá¹ƒvejanatÄ• ya. dukkhÄ• nupassanÄ• ya hi saá¹…khÄ• resu cittaá¹ƒ saá¹ƒvijjati. __
dhÄ• tuyÄ• _ti vipassanÄ• kkhaá¹‡epi nibbÄ• naninnatÄ• ya appaá¹‡ihitÄ• kÄ• rena upaá¹-
appaá¹‡ihitasaá¹…khÄ• tÄ• ya nibbÄ• nadhÄ• tuyÄ• . __sabbadhamme_ti nibbÄ• nassa av
anattasabhÄ• vasabbhÄ• vato ``sabbasaá¹…khÄ• reâ€™â€™ ti avatvÄ• ``sabbadhammeâ
samanupassanatÄ• yÄ• _ti paccayÄ• yattattÄ• avasatÄ• ya avidheyyatÄ• ya ca ``nÄ• haá¹
anattato samanupassanatÄ• ya. __suÃ±Ã±atÄ• ya ca dhÄ• tuyÄ• _ti vipassanÄ• kkhaá¹‡ep
suÃ±Ã±atÄ• kÄ• rena upaá¹-á¹-hÄ• nato suÃ±Ã±atÄ• saá¹…khÄ• tÄ• ya nibbÄ• nadhÄ• tuy
aniccadukkhÄ• nattÄ• nupassanÄ• naá¹ƒ vasena vuttÄ• ni. teneva tadanantaraá¹ƒ __anicca
vuttaá¹ƒ. tattha __khayato_ti khÄ«yanato. __bhayato_ti sabhayato. __suÃ±Ã±ato_ti attarahi

__adhimokkhabahula_nti \Be II 161/ aniccÄ• nupassanÄ• ya ``khaá¹‡abhaá¹…gavasena sa
ti saddhÄ• ya paá¹-ipannassa paccakkhato khaá¹‡abhaá¹…gadassanena ``saccaá¹ƒ vatÄ•
bhagavati saddhÄ• ya saddhÄ• bahulaá¹ƒ cittaá¹ƒ hoti. atha vÄ• paccuppannÄ• naá¹ƒ pad
aniccataá¹ƒ passitvÄ• ``evaá¹ƒ aniccÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• sabbe saá¹…khÄ
adhimokkhabahulaá¹ƒ cittaá¹ƒ hoti. __passaddhibahula_nti dukkhÄ• nupassanÄ• ya cittakk
pajahanato cittadarathÄ• bhÄ• vena passaddhibahulaá¹ƒ cittaá¹ƒ hoti. atha vÄ• dukkhÄ• nu
saá¹ƒvegajananato saá¹ƒviggassa \Ne II 148/ ca yoniso padahanato vikkhepÄ• bhÄ• vena p
562/ cittaá¹ƒ hoti. __vedabahula_nti anattÄ• nupassanÄ• ya bÄ• hirakehi adiá¹-á¹-haá¹ƒ gan
anattalakkhaá¹‡aá¹ƒ passato Ã±Ä• á¹‡abahulaá¹ƒ cittaá¹ƒ hoti. atha vÄ• ``sadevakena loke
anattalakkhaá¹‡aá¹ƒ diá¹-á¹-haâ€™â€™ nti tuá¹-á¹-hassa tuá¹-á¹-hibahulaá¹ƒ cittaá¹ƒ hoti.

__adhimokkhabahulo saddhindriyaá¹ƒ paá¹-ilabhatÄ«_ti pubbabhÄ• ge adhimokkho bahula
bhÄ• vanÄ• pÄ• ripÅ«riyÄ• saddhindriyaá¹ƒ nÄ• ma hoti, taá¹ƒ so paá¹-ilabhati nÄ• ma. __
samÄ• dhindriyaá¹ƒ paá¹-ilabhatÄ«_ti pubbabhÄ• ge passaddhibahulassa ``passaddhakÄ•
cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti (Paá¹-is I 73; AN b V 26) vacanato bhÄ• vanÄ• pÄ• ripÅ

samÄ• dhindriyaá¹ƒ hoti, taá¹ƒ so paá¹-ilabhati nÄ• ma. __vedabahulo paÃ±Ã±indriyaá¹ƒ pa
pubbabhÄ• ge vedo bahulaá¹ƒ pavattamÄ• no bhÄ• vanÄ• pÄ• ripÅ«riyÄ• paÃ±Ã±indriyaá
paá¹-ilabhati nÄ• ma.

__Ä• dhipateyyaá¹ƒ hotÄ«_ti chandÄ• dike adhipatibhÅ«tepi sakiccanipphÄ• danavasena a
__bhÄ• vanÄ• yÄ• _ti bhummavacanaá¹ƒ, uparÅ«pari bhÄ• vanatthÄ• ya vÄ• . __tadanvay
taá¹ƒ anuvattinÄ« honti. __sahajÄ• tapaccayÄ• hontÄ«_ti uppajjamÄ• nÄ• ca sahauppÄ• c
honti pakÄ• sassa padÄ«po viya. __aÃ±Ã±amaÃ±Ã±apaccayÄ• hontÄ«_ti aÃ±Ã±amaÃ±Ã±
uppÄ• danupatthambhanabhÄ• vena upakÄ• rakÄ• honti aÃ±Ã±amaÃ±Ã±Å«patthambhaka
__nissayapaccayÄ• hontÄ«_ti adhiá¹-á¹-hÄ• nÄ• kÄ• rena nissayÄ• kÄ• rena ca upakÄ• ra
pathavÄ«paá¹-Ä• di viya. __sampayuttapaccayÄ• hontÄ«_ti
ekavatthukaekÄ• rammaá¹‡aekuppÄ• daekanirodhasaá¹…khÄ• tena sampayuttabhÄ• vena

<220> __paá¹-ivedhakÄ• le_ti \Be II 162/ maggakkhaá¹‡e saccapaá¹-ivedhakÄ• le. __paÃ±
Ä• dhipateyyaá¹ƒ hotÄ«_ti maggakkhaá¹‡e nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• saccad
kilesappahÄ• nakiccakaraá¹‡avasena ca paÃ±Ã±indriyameva jeá¹-á¹-hakaá¹ƒ hoti. __paá¹-i
saccapaá¹-ivijjhanatthÄ• ya. __ekarasÄ• _ti vimuttirasena. __dassanaá¹-á¹-henÄ• _ti sacca
__evaá¹ƒ paá¹-ivijjhantopi bhÄ• veti, bhÄ• ventopi paá¹-ivijjhatÄ«_ti maggakkhaá¹‡e sakiá¹ƒ
paá¹-ivedhassa ca sabbhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. anattÄ• nupassanÄ• ya vipassanÄ
paÃ±Ã±indriyasseva Ä• dhipateyyattÄ• ``paá¹-ivedhakÄ• lepÄ«â€™â€™ ti apisaddo payut

<221> __aniccato_ \Ne II 149/ __manasikaroto katamindriyaá¹ƒ adhimattaá¹ƒ hotÄ«_tiÄ• d
puggalavisesaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __adhimatta_nti adhikaá¹ƒ. tattha
saddhindriyasamÄ• dhindriyapaÃ±Ã±indriyÄ• naá¹ƒ adhimattatÄ• saá¹…khÄ• rupekkhÄ• y
__saddhÄ• vimutto_ti ettha avisesetvÄ• vuttepi upari visesetvÄ• vuttattÄ• sotÄ• pattimagg
sattasu á¹-hÄ• nesu saddhÄ• vimuttoti vuttaá¹ƒ hoti. saddhÄ• vimutto saddhindriyassa adhi
saddhindriyassa adhimattattÄ• sabbattha saddhÄ• vimuttotipi vuttaá¹ƒ hoti. sotÄ• pattimagg
saddhindriyassa adhimattattÄ• yeva sesesu samÄ• dhindriyapaÃ±Ã±indriyÄ• dhimattattepi
nÄ• ma hotÄ«ti vadanti. __kÄ• yasakkhÄ« hotÄ«_ti aá¹-á¹-hasupi á¹-hÄ• nesu kÄ• yasakkh
__diá¹-á¹-hippatto hotÄ«_ti saddhÄ• vimutte vuttanayeneva veditabbaá¹ƒ.

__saddahanto vimuttoti saddhÄ• vimutto_ti saddhindriyassa adhimattattÄ• sotÄ• pattimagg
catÅ«supi phalakkhaá¹‡esu vimuttoti saddhÄ• vimuttoti vuttaá¹ƒ hoti. uparimaggattayakkha
saddhÄ• vimuttattaá¹ƒ idÄ• ni vakkhati. sotÄ• pattimaggakkhaá¹‡e pana saddhÄ• nusÄ• ritt
__phuá¹-á¹-hattÄ• sacchikatoti kÄ• yasakkhÄ«_ti sukkhavipassakatte sati upacÄ• rajjhÄ• n
rÅ«pÄ• rÅ«pajjhÄ• nalÄ• bhitte sati rÅ«pÄ• rÅ«pajjhÄ• naphassassa phuá¹-á¹-hattÄ• nibbÄ
kÄ• yasakkhÄ«, nÄ• makÄ• yena vuttappakÄ• re jhÄ• naphasse ca nibbÄ• ne ca sakkhÄ«ti
pattoti diá¹-á¹-hippatto_ti sotÄ• pattimaggakkhaá¹‡e sampayuttena paÃ±Ã±indriyena paá¹-h

diá¹-á¹-hattÄ• pacchÄ• sotÄ• pattiphalÄ• divasena nibbÄ• naá¹ƒ pattoti diá¹-á¹-hippatto,
paÃ±Ã±indriyasaá¹…khÄ• tÄ• ya diá¹-á¹-hiyÄ• \Be II 163/ nibbÄ• naá¹ƒ pattoti vuttaá¹ƒ hoti
sotÄ• pattimaggakkhaá¹‡e pana dhammÄ• nusÄ• rittaá¹ƒ pacchÄ• vakkhati. __saddahanto
saddhÄ• vimutto_ti saddhindriyassa adhimattattÄ• sakadÄ• gÄ• mianÄ• gÄ• miarahattama
vimuccatÄ«ti saddhÄ• vimutto. ettha vimuccamÄ• nopi Ä• saá¹ƒsÄ• ya bhÅ«tavacanavasen
__jhÄ• naphassa_nti tividhaá¹ƒ jhÄ• naphassaá¹ƒ. ``jhÄ• naphassaâ€™â€™ ntiÄ• dÄ«ni ``d
tiÄ• dÄ«ni ca paá¹-hamaá¹ƒ vuttaá¹ƒ dvayameva visesetvÄ• vuttÄ• ni. __Ã±Ä• taá¹ƒ hotÄ«
vuttatthÄ• ni. ettha ca jhÄ• nalÄ• bhÄ« puggalo samÄ• dhindriyassa anukÅ«lÄ• ya dukkhÄ•
vuá¹-á¹-hahitvÄ• maggaphalÄ• ni pÄ• puá¹‡Ä• tÄ«ti Ä• cariyÄ• naá¹ƒ adhippÄ• yo.

__siyÄ• _ti siyuá¹ƒ, bhaveyyunti attho. ``siyÄ• â€™â€™ ti etaá¹ƒ vidhivacanameva. __tayo
vipassanÄ• niyamena indriyaniyamena ca vuttÄ• tayo puggalÄ• . __vatthuvasenÄ• _ti tÄ«s
ekekaindriyavatthuvasena. __pariyÄ• yenÄ• _ti teneva pariyÄ• yena. iminÄ• vÄ• rena kiá¹ƒ
564/? heá¹-á¹-hÄ• \Ne II 150/ ekekissÄ• anupassanÄ• ya ekekassa indriyassa Ä• dhipacca
vuttanti ca, kadÄ• ci tÄ«supi anupassanÄ• su ekekasseva indriyassa Ä• dhipaccaá¹ƒ hotÄ«
atha vÄ• pubbabhÄ• gavipassanÄ• kkhaá¹‡e tissannampi anupassanÄ• naá¹ƒ sabbhÄ• va
tesaá¹ƒ tesaá¹ƒ indriyÄ• naá¹ƒ Ä• dhipaccaá¹ƒ apekkhitvÄ• maggaphalakkhaá¹‡esu saddh
hontÄ«ti. evaÃ±hi vuccamÄ• ne heá¹-á¹-hÄ• vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya upari ca
indriyÄ• dhipaccapuggalaniyamo sukatoyeva niccaloyeva ca hoti. anantaravÄ• re __siyÄ• _
siyÄ• ti attho. ettha pubbe vuttoyeva niyamo.

idÄ• ni maggaphalavasena puggalavisesaá¹ƒ vibhajitvÄ• dassetuá¹ƒ __aniccato manasika
sotÄ• pattimaggaá¹ƒ paá¹-ilabhatÄ«_tiÄ• dimÄ• ha. tattha saddhaá¹ƒ anussarati anugaccha
nibbÄ• naá¹ƒ anussarati anugacchatÄ«ti __saddhÄ• nusÄ• rÄ«. sacchikata_nti paccakkhak
arahattaphalaá¹ƒ. paÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ dhammaá¹ƒ anussarati, tena vÄ• dhammen
__dhammÄ• nusÄ• rÄ«_.

<222> puna \Be II 164/ aparehi pariyÄ• yehi indriyattayavisesena puggalavisesaá¹ƒ vaá¹‡á
kecÄ«_tiÄ• dimÄ• ha. tattha __bhÄ• vitÄ• vÄ• _ti atÄ«te bhÄ• vayiá¹ƒsu vÄ• . __bhÄ• vent
__bhÄ• vissanti vÄ• _ti anÄ• gate. __adhigatÄ• vÄ• _tiÄ• di ekekantikaá¹ƒ purimassa purim
atthavivaraá¹‡atthaá¹ƒ vuttaá¹ƒ. __phassitÄ• vÄ• _ti Ã±Ä• á¹‡aphusanÄ• ya phusiá¹ƒsu vÄ
issarabhÄ• vaá¹ƒ pattÄ• . __pÄ• ramippattÄ• _ti vosÄ• naá¹ƒ pattÄ• . __vesÄ• rajjappattÄ•
pattÄ• . sabbattha saddhÄ• vimuttÄ• dayo heá¹-á¹-hÄ• vuttakkhaá¹‡esuyeva, satipaá¹-á¹-h
maggakkhaá¹‡eyeva. __aá¹-á¹-ha vimokkhe_ti ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• d
paá¹-isambhidÄ• maggappattiyÄ• eva pattÄ• .

__tisso sikkhÄ• _ti adhisÄ«lasikkhÄ• adhicittasikkhÄ• adhipaÃ±Ã±Ä• sikkhÄ• maggappat
__dukkhaá¹ƒ parijÄ• nantÄ«_tiÄ• dÄ«ni maggakkhaá¹‡eyeva. __pariÃ±Ã±Ä• paá¹-ivedhaá¹

pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhati, pariÃ±Ã±Ä• ya paá¹-ivijjhitabbanti vÄ• pariÃ±Ã±Ä•
sesesupi. sabbadhammÄ• dÄ«hi visesetvÄ• __abhiÃ±Ã±Ä• paá¹-ivedhÄ• _dayo vuttÄ• . __
maggakkhaá¹‡eyeva nibbÄ• napaccavekkhaá¹‡aÃ±Ä• á¹‡asiddhivasena \Ee III 565/ vedital
ariyapuggalÄ• niddiá¹-á¹-hÄ• honti, ubhatobhÄ• gavimutto ca paÃ±Ã±Ä• vimutto cÄ• ti ime
aÃ±Ã±attha (Vism II 773) pana ``yo pana dukkhato manasikaronto passaddhibahulo samÄ•
paá¹-ilabhati, so sabbattha kÄ• yasakkhÄ« nÄ• ma hoti, arÅ«pajjhÄ• naá¹ƒ pana patvÄ• ag
ubhatobhÄ• gavimutto nÄ• ma hoti. yo pana anattato manasikaronto vedabahulo paÃ±Ã±ind
sotÄ• pattimaggakkhaá¹‡e dhammÄ• nusÄ• rÄ« hoti, chasu á¹-hÄ• nesu diá¹-á¹-hippatto, ag
paÃ±Ã±Ä• vimuttoâ€™â€™ ti vuttaá¹ƒ. te idha kÄ• yasakkhidiá¹-á¹-hippattehiyeva saá¹…ga
arÅ«pajjhÄ• nena ceva ariyamaggena cÄ• ti ubhatobhÄ• gena vimuttoti ubhatobhÄ• gavimu
paÃ±Ã±Ä• vimuttoti. ettÄ• vatÄ• indriyapuggalavisesÄ• niddiá¹-á¹-hÄ• honti.

223-226__._ idÄ• ni vimokkhapubbaá¹…gamameva vimokkhavisesaá¹ƒ puggalavisesaÃ±ca
manasikaroto_tiÄ• dimÄ• ha. tattha __dve vimokkhÄ• _ti appaá¹‡ihitasuÃ±Ã±atavimokkhÄ•
aniccÄ• nupassanÄ• gamanavasena hi animittavimokkhoti laddhanÄ• mo maggo rÄ• gados
\Be II 165/ saguá¹‡ato ca tesaá¹ƒyeva paá¹‡idhÄ«naá¹ƒ abhÄ• vÄ• appaá¹‡ihitanti laddhan
Ä• rammaá¹‡aá¹ƒ karotÄ«ti Ä• rammaá¹‡ato ca appaá¹‡ihitavimokkhoti nÄ• mampi labhati.
suÃ±Ã±attÄ• saguá¹‡ato ca rÄ• gÄ• dÄ«hiyeva suÃ±Ã±attÄ• suÃ±Ã±atanti laddhanÄ• ma
karotÄ«ti Ä• rammaá¹‡ato ca suÃ±Ã±atavimokkhoti nÄ• mampi labhati. tasmÄ• te dve vimo
animittavimokkhanvayÄ• nÄ• ma honti. animittamaggato anaÃ±Ã±epi aá¹-á¹-hannaá¹ƒ mag
maggaá¹…gassa vasena sahajÄ• tÄ• dipaccayÄ• ca hontÄ«ti veditabbÄ• . puna __dve vim
suÃ±Ã±atÄ• nimittavimokkhÄ• . dukkhÄ• nupassanÄ• gamanavasena hi appaá¹‡ihitavimok
rÅ«panimittÄ• dÄ«naá¹ƒ rÄ• ganimittÄ• dÄ«naá¹ƒ niccanimittÄ• dÄ«naÃ±ca abhÄ• vÄ• sag
nimittÄ• naá¹ƒ abhÄ• vÄ• animittasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ
animittavimokkhoti nÄ• mampi labhati. sesaá¹ƒ vuttanayeneva yojetabbaá¹ƒ. puna __dve vi
animittaappaá¹‡ihitavimokkhÄ• . yojanÄ• panettha vuttanayÄ• eva.

__paá¹-ivedhakÄ• le_ti indriyÄ• naá¹ƒ vuttakkameneva vuttaá¹ƒ. maggakkhaá¹‡aá¹ƒ pana
vipassanÄ• kkhaá¹‡e vimokkho nÄ• ma natthi \Ee III 566/. paá¹-hamaá¹ƒ vuttoyeva pana m
``paá¹-ivedhakÄ• leâ€™â€™ ti vacanena visesetvÄ• dassito. ``yo cÄ• yaá¹ƒ puggalo saddh
dve vÄ• rÄ• ca ``aniccato manasikaronto sotÄ• pattimaggaá¹ƒ paá¹-ilabhatÄ«â€™â€™ tiÄ•
vimokkhavasena pana yojetvÄ• vitthÄ• rato veditabbo. __ye hi keci nekkhamma_ntiÄ• diko
veditabboti. ettÄ• vatÄ• vimokkhapuggalavisesÄ• niddiá¹-á¹-hÄ• hontÄ«ti.

<227> puna \Ne II 152/ vimokkhamukhÄ• ni ca vimokkhe ca anekadhÄ• niddisitukÄ• mo __
manasikaronto_tiÄ• dimÄ• ha. tattha __yathÄ• bhÅ«ta_nti yathÄ• sabhÄ• vena. __jÄ• nÄ• t
__passatÄ«_ti teneva Ã±Ä• á¹‡ena cakkhunÄ• viya passati. __tadanvayenÄ• _ti tadanugan
Ã±Ä• á¹‡ena diá¹-á¹-hassa anugamanenÄ• ti attho. __kaá¹…khÄ• pahÄ«yatÄ«_ti aniccÄ• n

niccÄ• niccakaá¹…khÄ• , itarÄ• hi itarakaá¹…khÄ• . __nimitta_nti santatighanavinibbhogena
pahÄ«nattÄ• Ä• rammaá¹‡abhÅ«taá¹ƒ saá¹…khÄ• ranimittaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ•
sammÄ• dassana_nti tena yathÄ• bhÅ«tajÄ• nanena taá¹ƒ Ã±Ä• á¹‡aá¹ƒ ``sammÄ• dassan
__pavatta_nti dukkhappattÄ• kÄ• re sukhasaÃ±Ã±aá¹ƒ ugghÄ• á¹-etvÄ• sukhasaÃ±Ã±Ä• y
paá¹‡idhisaá¹…khÄ• tÄ• ya taá¹‡hÄ• ya pahÄ«nattÄ• sukhasammatampi vipÄ• kapavattaá
__nimittaÃ±ca pavattaÃ±cÄ• _ti nÄ• nÄ• dhÄ• tumanasikÄ• rasambhavena samÅ«haghana
attasaÃ±Ã±Ä• ya pahÄ«nattÄ• saá¹…khÄ• ranimittaÃ±ca vipÄ• kapavattaÃ±ca yathÄ• bhÅ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡a_ntiÄ• dittayaá¹ƒ idÄ• ni vuttameva, na aÃ±Ã±aá¹ƒ. __bhayato
niccasukhaattÄ• bhÄ• vadassanato yathÄ• kkamaá¹ƒ taá¹ƒ taá¹ƒ bhayato upaá¹-á¹-hÄ• ti. _
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• _tiÄ• dinÄ• ``udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ b
bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nibbidÄ• nup
muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ•
anulomaÃ±Ä• á¹‡aâ€™â€™ nti vuttesu paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhisaá¹…khÄ•
bhayatupaá¹-á¹-hÄ• nasambandhena avatthÄ• bhedena bhinnÄ• ni ekaá¹-á¹-hÄ• ni tÄ«á¹‡i
sesÄ• ni.

puna tÄ«su anupassanÄ• su ante á¹-hitÄ• ya anantarÄ• ya anattÄ• nupassanÄ• ya \Ee III 5
suÃ±Ã±atÄ• nupassanÄ• ya ekaá¹-á¹-hataá¹ƒ dassetuá¹ƒ __yÄ• ca anattÄ• nupassanÄ• y
suÃ±Ã±atÄ• nupassanÄ• _tiÄ• dimÄ• ha. imÄ• ni hi dve Ã±Ä• á¹‡Ä• ni atthato ekameva, av
yathÄ• ca imÄ• ni, tathÄ• aniccÄ• nupassanÄ• ca animittÄ• nupassanÄ• ca atthato ekam
dukkhÄ• nupassanÄ• ca appaá¹‡ihitÄ• nupassanÄ• ca atthato ekameva Ã±Ä• á¹‡aá¹ƒ, ke
bhinnÄ• ni. anattÄ• nupassanÄ• suÃ±Ã±atÄ• nupassanÄ• naÃ±ca ekaá¹-á¹-hatÄ• ya vuttÄ•
Ã±Ä• á¹‡Ä• naá¹ƒ ekalakkhaá¹‡attÄ• ekaá¹-á¹-hatÄ• vuttÄ• va hotÄ«ti. __nimittaá¹ƒ paá¹-i
uppajjatÄ«_ti ``saá¹…khÄ• ranimittaá¹ƒ addhuvaá¹ƒ tÄ• vakÄ• likaâ€™â€™ nti aniccalakkh
Ã±Ä• á¹‡aá¹ƒ uppajjati. kÄ• maÃ±ca na paá¹-hamaá¹ƒ jÄ• nitvÄ• pacchÄ• Ã±Ä• á¹‡aá¹ƒ u
``manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«ni (SN
viya evaá¹ƒ vuccati. saddasatthavidÅ«pi ca ``Ä• diccaá¹ƒ pÄ• puá¹‡itvÄ• tamo vigacchatÄ«
samÄ• nakÄ• lepi imaá¹ƒ padaá¹ƒ icchanti. ekattanayena vÄ• \Ne II 153/ purimaÃ±ca pacc
evaá¹ƒ vuttanti veditabbaá¹ƒ. iminÄ• nayena itarasmimpi padadvaye attho veditabbo. __mu
tiá¹‡á¹‡aá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ ekaá¹-á¹-hatÄ• heá¹-á¹-hÄ• vuttanayÄ• eva.

__nimittÄ• _ \Be II 167/ __cittaá¹ƒ vuá¹-á¹-hÄ• tÄ«_ti saá¹…khÄ• ranimitte dosadassanena
saá¹…khÄ• ranimittÄ• cittaá¹ƒ vuá¹-á¹-hÄ• ti nÄ• ma. __animitte cittaá¹ƒ pakkhandatÄ«_ti
saá¹…khÄ• ranimittapaá¹-ipakkhena animittasaá¹…khÄ• te nibbÄ• ne tanninnatÄ• ya cittaá
sesÄ• nupassanÄ• dvayepi iminÄ• nayena attho veditabbo. __nirodhe nibbÄ• nadhÄ• tuyÄ
paá¹-hamÄ• nupassanÄ• dvayampi vuttameva hoti. nirodhetipi pÄ• á¹-ho. __bahiddhÄ• vuá
paÃ±Ã±Ä• _ti vuá¹-á¹-hÄ• nasambandhena gotrabhuÃ±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. __gotrabhÅ« d
gotrabhuÃ±Ä• á¹‡ameva. itarathÄ• hi ekaá¹-á¹-hatÄ• na yujjati. ``asaá¹…khatÄ• dhammÄ

tiÄ• dÄ«su (Dhs dukamÄ• tikÄ• 7, 8) viya vÄ• catumaggavasena vÄ• bahuvacanaá¹ƒ kata
vimokkhoti maggo, maggo ca dubhatovuá¹-á¹-hÄ• no, tasmÄ• tena sambandhena __yÄ• c
dubhatovuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• _tiÄ• di vuttaá¹ƒ.

<228> puna vimokkhÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡Ä• naá¹ƒ ekakkhaá¹‡apariyÄ• yaá¹ƒ dasset
__katihÄ• kÄ• rehÄ«_tiÄ• dimÄ• ha. tattha __Ä• dhipateyyaá¹-á¹-henÄ• _ti jeá¹-á¹-hakaá¹-á
__adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• naá¹-á¹-hena. __abhinÄ«hÄ• raá¹-á¹-henÄ•
nÄ«haraá¹‡aá¹-á¹-hena. __niyyÄ• naá¹-á¹-henÄ• _ti nibbÄ• nupagamanaá¹-á¹-hena. __anic
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• kkhaá¹‡eyeva \Ee III 568/. __animitto vimokkho_ti magg
sesesu. __cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti cittaá¹ƒ adhikaá¹ƒ katvÄ• á¹-hÄ• ti, cittaá¹ƒ patiá¹-á
adhippÄ• yo. __cittaá¹ƒ abhinÄ«haratÄ«_ti vipassanÄ• vÄ«thito cittaá¹ƒ nÄ«harati. __nirodh
niyyÄ• tÄ«_ti nirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ upagacchatÄ«ti evaá¹ƒ Ä• kÄ• ranÄ• r
nÄ• nÄ• kkhaá¹‡atÄ• dassitÄ• .

ekakkhaá¹‡atÄ• ya __samodhÄ• naá¹-á¹-henÄ• _ti ekajjhaá¹ƒ samosaraá¹‡aá¹-á¹-hena. __
vindanaá¹-á¹-hena. __paá¹-ilÄ• bhaá¹-á¹-henÄ• _ti pÄ• puá¹‡anaá¹-á¹-hena. __paá¹-ivedhaá
paá¹-ivijjhanaá¹-á¹-hena. __sacchikiriyaá¹-á¹-henÄ• _ti paccakkhakaraá¹‡aá¹-á¹-hena. __ph
Ã±Ä• á¹‡aphusanÄ• ya phusanaá¹-á¹-hena. __abhisamayaá¹-á¹-henÄ• _ti abhimukhaá¹ƒ sa
``samodhÄ• naá¹-á¹-henÄ• â€™â€™ ti mÅ«lapadaá¹ƒ, sesÄ• ni adhigamavevacanÄ• ni. tas
vissajjanaá¹ƒ kataá¹ƒ. __nimittÄ• muccatÄ«_ti niccanimittato muccati. iminÄ• vimokkhaá¹-á
muccatÄ«_ti yato nimittato muccati. __tattha na paá¹‡idahatÄ«_ti tasmiá¹ƒ nimitte \Be II 168
karoti. __yattha na paá¹‡idahatÄ«_ti yasmiá¹ƒ nimitte na paá¹‡idahati. __tena suÃ±Ã±o_ti \B
nimittena suÃ±Ã±o. __yena suÃ±Ã±o_ti yena nimittena suÃ±Ã±o. __tena nimittena animitto_
animittaá¹-á¹-ho vutto.

__paá¹‡idhiyÄ• muccatÄ«_ti paá¹‡idhito muccati. ``paá¹‡idhi muccatÄ«â€™â€™ ti pÄ• á¹-
iminÄ• vimokkhaá¹-á¹-ho vutto. __yattha na paá¹‡idahatÄ«_ti yasmiá¹ƒ dukkhe na paá¹‡ida
tena dukkhena suÃ±Ã±o. __yena suÃ±Ã±o_ti yena dukkhanimittena suÃ±Ã±o. __yena nimit
dukkhanimittena. __tattha na paá¹‡idahatÄ«_ti iminÄ• appaá¹‡ihitaá¹-á¹-ho vutto. __abhiniv
iminÄ• vimokkhaá¹-á¹-ho vutto. __yena suÃ±Ã±o_ti yena abhinivesanimittena suÃ±Ã±o. __
abhinivesanimittena. __yattha na paá¹‡idahati, tena suÃ±Ã±o_ti yasmiá¹ƒ abhinivesanimitte
tena abhinivesanimittena suÃ±Ã±o. iminÄ• suÃ±Ã±ataá¹-á¹-ho vutto.

<229> puna aá¹-á¹-havimokkhÄ• dÄ«ni niddisitukÄ• mo __atthi vimokkho_tiÄ• dimÄ• ha. ta
abhinivesÄ• _tiÄ• dÄ«ni saÃ±Ã±Ä• vimokkhe vuttanayena veditabbÄ• ni. __sabbÄ• bhinive
abhinivesehi. iti abhinivesamuccanavasena suÃ±Ã±atavimokkhÄ• nÄ• ma jÄ• tÄ• , teyeva
animittavimokkhÄ• , niccantiÄ• dipaá¹‡idhÄ«hi muccanavasena appaá¹‡ihitavimokkhÄ• . et
muccatÄ«_ti sabbattha nissakkattho veditabbo. paá¹‡idhiyÄ• \Ee III 569/ muccatÄ«ti vÄ• p

``sabbapaá¹‡idhÄ«hi muccatÄ«â€™â€™ ti cettha sÄ• dhakaá¹ƒ. evaá¹ƒ tisso anupassanÄ•
samucchedavimokkhassa paccayattÄ• ca pariyÄ• yena vimokkhÄ• ti vuttÄ• .

<230> __tattha jÄ• tÄ• _ti anantare vipassanÄ• vimokkhepi sati imissÄ• kathÄ• ya maggav
tasmiá¹ƒ maggavimokkhe jÄ• tÄ• ti vuttaá¹ƒ hoti. __anavajjakusalÄ• _ti rÄ• gÄ• divajjavirah
vicchedaá¹ƒ katvÄ• vÄ• pÄ• á¹-ho. __bodhipakkhiyÄ• dhammÄ• _ti ``cattÄ• ro satipaá¹-á¹
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojj
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti (MN III 35, 43; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• n
sattatiá¹ƒsa bodhipakkhiyadhammÄ• . __idaá¹ƒ mukha_nti idaá¹ƒ vuttappakÄ• raá¹ƒ dhamm
nibbÄ• napavesÄ• ya mukhattÄ• mukhaá¹ƒ nÄ• mÄ• ti vuttaá¹ƒ hoti. __tesaá¹ƒ dhammÄ• n
bodhipakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ. __idaá¹ƒ vimokkhamukha_nti nibbÄ• naá¹ƒ
vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhinissaraá¹‡avimokkhesu nissaraá¹‡a
bhikkhave \Ne II 155/, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ
aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) vuttattÄ• uttamaá¹-á¹-hena mukhaÃ±cÄ
vimokkhaÃ±ca taá¹ƒ mukhaÃ±ca vimokkhamukhanti kammadhÄ• rayasamÄ• savasena aya
__vimokkhaÃ±cÄ• _ti ettha liá¹…gavipallÄ• so kato. __tÄ«á¹‡i akusalamÅ«lÄ• nÄ«_ti lobha
duccaritÄ• nÄ«_ti kÄ• yavacÄ«manoduccaritÄ• ni. __sabbepi akusalÄ• dhammÄ• _ti akusa
duccaritehi sampayuttÄ• ca asampayuttÄ• ca sevitabbadomanassÄ• dÄ«ni á¹-hapetvÄ• s
__kusalamÅ«lasucaritÄ• ni_ vuttapaá¹-ipakkhena veditabbÄ• ni. __sabbepi kusalÄ• dhamm
sampayuttÄ• asampayuttÄ• ca vimokkhassa upanissayabhÅ«tÄ• sabbepi kusalÄ• dhamm
heá¹-á¹-hÄ• vuttÄ• . vimokkhavivaá¹-á¹-asambandhena panettha sesavivaá¹-á¹-Ä• pi vuttÄ•
sevanÄ• . __bhÄ• vanÄ• _ti tasseva vaá¸• á¸• hanÄ• . __bahulÄ«kamma_nti tasseva vasipp
karaá¹‡aá¹ƒ. maggassa pana ekakkhaá¹‡eyeva kiccasÄ• dhanavasena Ä• sevanÄ• dÄ«ni v
vipÄ• ko vÄ• _tiÄ• dÄ«ni heá¹-á¹-hÄ• vuttatthÄ• nevÄ• ti.

vimokkhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

vimokkhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. gatikathÄ•

gatikathÄ• vaá¹‡á¹‡anÄ•

<231> idÄ• ni \Ne II 156/ \Ee III 570/ tassÄ• vimokkhuppattiyÄ• hetubhÅ«taá¹ƒ hetusampa
kathitÄ• ya gatikathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . duhetukapaá¹-isandhikassÄ• pi hi
apaÃ±Ã±assÄ• â€™â€™ ti (Dhp 372) vacanato jhÄ• nampi na uppajjati, kiá¹ƒ \Be II 170/ pa

__gatisampattiyÄ• _ti nirayatiracchÄ• nayonipettivisayamanussadevasaá¹…khÄ• tÄ• su paá¹-ik
manussadevasaá¹…khÄ• tÄ• ya gatisampattiyÄ• . etena purimÄ• tisso gativipattiyo paá¹-ik
gatisampatti, sugatÄ«ti vuttaá¹ƒ hoti. __gatÄ«_ti ca sahokÄ• sÄ• khandhÄ• . paÃ±casu ca
pettivisayaggahaá¹‡eneva asurakÄ• yopi gahito. __devÄ• _ti cha kÄ• mÄ• vacaradevÄ• br
asurÄ• pi saá¹…gahitÄ• . __Ã±Ä• á¹‡asampayutte_ti Ã±Ä• á¹‡asampayuttapaá¹-isandhikkh
Ã±Ä• á¹‡asampayuttayogena teneva vohÄ• rena vuttoti veditabbo. __katinaá¹ƒ hetÅ«na_nti
katinaá¹ƒ hetÅ«naá¹ƒ. __upapattÄ«_ti upapajjanaá¹ƒ, nibbattÄ«ti attho.

yasmÄ• pana suddakulajÄ• tÄ• pi tihetukÄ• honti, tasmÄ• te sandhÄ• ya paá¹-hamapucc
mahÄ• puÃ±Ã±Ä• tÄ«su mahÄ• sÄ• lakulesu jÄ• yanti, tasmÄ• tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ kulÄ•
pÄ• á¹-ho pana saá¹…khitto. mahatÄ« sÄ• lÄ• etesanti mahÄ• sÄ• lÄ• , mahÄ• gharÄ• ma
mahÄ• sÄ• ro etesanti mahÄ• sÄ• rÄ• ti vattabbe ra-kÄ• rassa la-kÄ• raá¹ƒ katvÄ• ``mahÄ
khattiyÄ• mahÄ• sÄ• lÄ• , khattiyesu vÄ• mahÄ• sÄ• lÄ• ti __khattiyamahÄ• sÄ• lÄ• _. ses
khattiyassa gehe pacchimantena koá¹-isataá¹ƒ dhanaá¹ƒ nidhÄ• nagataá¹ƒ hoti, kahÄ• paá¹
ambaá¹‡Ä• ni divasaá¹ƒ valaÃ±je nikkhamanti, ayaá¹ƒ __khattiyamahÄ• sÄ• lo_ nÄ• ma. ya
pacchimantena asÄ«tikoá¹-idhanaá¹ƒ nidhÄ• nagataá¹ƒ hoti, kahÄ• paá¹‡Ä• naÃ±ca dasa a
valaÃ±je nikkhamanti, ayaá¹ƒ __brÄ• hmaá¹‡amahÄ• sÄ• lo_ nÄ• ma. yassa gahapatissa g
cattÄ• lÄ«sakoá¹-idhanaá¹ƒ nidhÄ• nagataá¹ƒ hoti, kahÄ• paá¹‡Ä• naÃ±ca paÃ±ca ambaá¹
nikkhamanti, ayaá¹ƒ __gahapatimahÄ• sÄ• lo_ nÄ• ma.

rÅ«pÄ• vacarÄ• naá¹ƒ \Ne II 157/ arÅ«pÄ• vacarÄ• naÃ±ca ekantatihetukattÄ• ``Ã±Ä• á¹‡a
vuttaá¹ƒ, manussesu pana duhetukÄ• hetukÄ• naÃ±ca sabbhÄ• vato, kÄ• mÄ• vacaresu de
sesesu ``Ã±Ä• á¹‡asampayutteâ€™â€™ ti vuttaá¹ƒ. ettha ca kÄ• mÄ• vacaradevÄ• paÃ±c
571/ kÄ«á¸·anti, sarÄ«rajutiyÄ• ca jotantÄ«ti __devÄ• , _ rÅ«pÄ• vacarabrahmÄ• no jhÄ• n
171/, sarÄ«rajutiyÄ• ca jotantÄ«ti devÄ• , arÅ«pÄ• vacarabrahmÄ• no jhÄ• naratiyÄ• kÄ«á
jotantÄ«ti devÄ• .

<232> __kusalakammassa javanakkhaá¹‡e_ti atÄ«tajÄ• tiyÄ• idha tihetukapaá¹-isandhijan
tihetukakÄ• mÄ• vacarakusalakammassa ca javanavÄ«thiyaá¹ƒ punappunaá¹ƒ uppattivasen
javanakkhaá¹‡e, pavattanakÄ• leti attho. __tayo hetÅ« kusalÄ• _ti alobho kusalahetu adoso
kusalahetu. __tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• yÄ• _ti tasmiá¹ƒ vuttakkhaá¹‡eyeva jÄ• tÄ• y
__sahajÄ• tapaccayÄ• hontÄ«_ti uppajjamÄ• nÄ• ca sahauppÄ• danabhÄ• vena upakÄ• n
tena sahajÄ• tapaccayabhÄ• veneva vuccati. __kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• _
ekacittakkhaá¹‡ikapaccayÄ• kÄ• ranayena vuttaá¹ƒ. ``saá¹…khÄ• rÄ• â€™â€™ ti ca bahuv
saá¹…khÄ• rakkhandhasaá¹…gahitÄ• sabbe cetasikÄ• gahitÄ• ti veditabbaá¹ƒ. apisadden
kusalamÅ«lÄ• nÄ«tipi vuttaá¹ƒ hoti.

__nikantikkhaá¹‡e_ti attano vipÄ• kaá¹ƒ dÄ• tuá¹ƒ paccupaá¹-á¹-hitakamme vÄ• tathÄ• pa

upaá¹-á¹-hÄ• pite kammanimitte vÄ• gatinimitte vÄ• uppajjamÄ• nÄ• naá¹ƒ nikantikkhaá¹‡
patthanÄ• . Ä• sannamaraá¹‡assa hi mohena Ä• kulacittattÄ• avÄ«cijÄ• lÄ• yapi nikanti up
nimittesu. __dve hetÅ«_ti lobho akusalahetu moho akusalahetu. bhavanikanti pana paá¹-isa
pavattabhavaá¹…gavÄ«thito vuá¹-á¹-hitamattasseva attano khandhasantÄ• naá¹ƒ Ä• rabbh
``yassa vÄ• pana yattha akusalÄ• dhammÄ• na uppajjittha, tassa tattha kusalÄ• dhammÄ
Ä• mantÄ• â€™â€™ ti evamÄ• di idameva sandhÄ• ya vuttaá¹ƒ. __tasmiá¹ƒ khaá¹‡e jÄ• ta

__paá¹-isandhikkhaá¹‡e_ti tena kammena gahitapaá¹-isandhikkhaá¹‡e. __tayo hetÅ«_ti alo
abyÄ• katahetu amoho abyÄ• katahetu. __tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• yÄ• _ti vipÄ• kÄ
__nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡a_nti ettha tasmiá¹ƒ paá¹-isandhikkhaá¹‡e tayo vi
nÄ• maá¹ƒ, hadayavatthu rÅ«paá¹ƒ. tato \Be II 172/ nÄ• marÅ«papaccayatopi paá¹-isandhiv
__viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• marÅ«pa_nti etthÄ• pi nÄ• maá¹ƒ vuttappakÄ• rameva, r
sahetukamanussapaá¹-isandhiyÄ• adhippetattÄ• gabbhaseyyakÄ• naá¹ƒ vatthudasakaá¹ƒ
bhÄ• vadasakanti \Ne II 158/ samatiá¹ƒsa rÅ«pÄ• ni, saá¹ƒsedajÄ• naá¹ƒ opapÄ• tikÄ• naÃ
paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ cakkhudasakaá¹ƒ sotadasakaá¹ƒ ghÄ• nadasakaá¹ƒ jivhÄ• c
rÅ«pÄ• ni. taá¹ƒ vuttappakÄ• raá¹ƒ nÄ• marÅ«paá¹ƒ paá¹-isandhikkhaá¹‡e paá¹-isandhiviÃ±
pavattati.

__paÃ±cakkhandhÄ• _ti \Ee III 572/ ettha paá¹-isandhicittena paá¹-isandhikkhaá¹‡e labbha
rÅ«pakkhandho, sahajÄ• tÄ• vedanÄ• vedanÄ• kkhandho, saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandh
saá¹…khÄ• rakkhandho, paá¹-isandhicittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho. __sahajÄ• tapaccay
arÅ«pino khandhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayÄ• honti, rÅ«pakkhandhe cattÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayÄ• honti, arÅ«pino khandhÄ• ca hadayarÅ«paÃ±ca
sahajÄ• tapaccayÄ• honti, mahÄ• bhÅ«tÄ• pi upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayÄ•
hontÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ uppÄ• danupatthambhanabhÄ• vena upakÄ• rakÄ• honti, c
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• h
adhiá¹-á¹-hÄ• nÄ• kÄ• rena nissayÄ• kÄ• rena ca upakÄ• rakÄ• honti, cattÄ• ro arÅ«pino k
nissayapaccayÄ• hontÄ«ti sahajÄ• tÄ• viya vitthÄ• retabbÄ• . __vippayuttapaccayÄ• hont
ekavatthukÄ• dibhÄ• vÄ• nupagamanena vippayuttabhÄ• vena upakÄ• rakÄ• honti, arÅ«pi
paá¹-isandhirÅ«pÄ• naá¹ƒ vippayuttapaccayÄ• honti, hadayarÅ«paá¹ƒ arÅ«pÄ«naá¹ƒ khan
hoti. ``paÃ±cakkhandhÄ• â€™â€™ ti hettha evaá¹ƒ yathÄ• lÄ• bhavasena vuttaá¹ƒ.

__cattÄ• ro mahÄ• bhÅ«tÄ• _ti ettha tayo paccayÄ• paá¹-hamaá¹ƒ vuttÄ• yeva. __tayo jÄ«
usmÄ• ca viÃ±Ã±Ä• á¹‡aÃ±ca. __Ä• yÅ«_ti rÅ«pajÄ«vitindriyaá¹ƒ arÅ«pajÄ«vitindriyaÃ±ca
__viÃ±Ã±Ä• á¹‡a_nti paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ. etÄ• ni hi uparÅ«pari jÄ«vitasaá¹…khÄ
pavattentÄ«ti jÄ«vitasaá¹…khÄ• rÄ• . __sahajÄ• tapaccayÄ• hontÄ«_ti arÅ«pajÄ«vitindriya
paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca sampayuttakÄ• naá¹ƒ khandhÄ• naÃ±ca hadayarÅ«passa

aÃ±Ã±amaÃ±Ã±asahajÄ• tapaccayÄ• honti, tejodhÄ• tu tiá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«tÄ• naá¹
hoti, upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayova, rÅ«pajÄ«vitindriyaá¹ƒ \Be II 173/ sahajÄ
pariyÄ• yena sahajÄ• tapaccayo hotÄ«ti veditabbaá¹ƒ. __aÃ±Ã±amaÃ±Ã±apaccayÄ• honti
dvayaá¹ƒ arÅ«pajÄ«vitindriyaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca sampayuttakhandhÄ• naá
honti. aÃ±Ã±amaÃ±Ã±anissayapaccayÄ• hontÄ«ti vuttanayeneva yojetvÄ• veditabbaá¹ƒ. _
hontÄ«_ti arÅ«pajÄ«vitindriyaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca paá¹-isandhirÅ«pÄ• naá¹
honti. rÅ«pajÄ«vitindriyaá¹ƒ pana aÃ±Ã±amaÃ±Ã±anissayavippayuttapaccayatte na yujjati.
jÄ«vitasaá¹…khÄ• rÄ• â€™â€™ ti yathÄ• lÄ• bhavasena \Ne II 159/ vuttaá¹ƒ. nÄ• maÃ±ca
catupaccayatte yojetabbaá¹ƒ. __cuddasa_ \Ee III 573/ __dhammÄ• _ti paÃ±cakkhandhÄ• ,
jÄ«vitasaá¹…khÄ• rÄ• , nÄ• maÃ±ca rÅ«paÃ±cÄ• ti evaá¹ƒ gaá¹‡anÄ• vasena cuddasa dha
aÃ±Ã±esaÃ±ca sahajÄ• tÄ• dipaccayabhÄ• vo vuttanayo eva. __sampayuttapaccayÄ• hon
ekavatthukaekÄ• rammaá¹‡aekuppÄ• daekanirodhasaá¹…khÄ• tena sampayuttabhÄ• vena

__paÃ±cindriyÄ• nÄ«_ti saddhindriyÄ• dÄ«ni. __nÄ• maÃ±cÄ• _ti idha vedanÄ• dayo tayo
__viÃ±Ã±Ä• á¹‡aÃ±cÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ. puna __cuddasa dhammÄ• _ti c
paÃ±cindriyÄ• ni, tayo hetÅ«, nÄ• maÃ±ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• ti evaá¹ƒ gaá¹‡anÄ• vasen
__aá¹-á¹-havÄ«sati dhammÄ• _ti purimÄ• ca cuddasa, ime ca cuddasÄ• ti aá¹-á¹-havÄ«sat
paviá¹-á¹-hattÄ• sampayuttapaccayaá¹ƒ apanetvÄ• vippayuttapaccayo vutto.

evaá¹ƒ paá¹-isandhikkhaá¹‡e vijjamÄ• nassa tassa tassa paccayuppannassa dhammassa t
dassetvÄ• paá¹-hamaá¹ƒ niddiá¹-á¹-he hetÅ« nigametvÄ• dassento __imesaá¹ƒ aá¹-á¹-han
upapatti hotÄ«_ti Ä• ha. kammÄ• yÅ«hanakkhaá¹‡e tayo kusalahetÅ«, nikantikkhaá¹‡e dve
paá¹-isandhikkhaá¹‡e tayo abyÄ• katahetÅ«ti evaá¹ƒ aá¹-á¹-ha hetÅ«. tattha tayo kusalahet
ca idha paá¹-isandhikkhaá¹‡e pavattiyÄ• upanissayapaccayÄ• honti. tayo abyÄ• katahetÅ«
hetupaccayasahajÄ• tapaccayavasena paccayÄ• honti. sesavÄ• resupi eseva nayo.

arÅ«pÄ• vacarÄ• naá¹ƒ pana rÅ«pÄ• bhÄ• vÄ• __nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ,
vuttaá¹ƒ. rÅ«pamissakacuddasakopi ca parihÄ«no. tassa parihÄ«nattÄ• ``aá¹-á¹-havÄ«sati
ca na labbhati.

<233> idÄ• ni \Be II 174/ vimokkhassa paccayabhÅ«taá¹ƒ tihetukapaá¹-isandhiá¹ƒ dassetv
duhetukapaá¹-isandhivisesaÃ±ca dassetukÄ• mo __gatisampattiyÄ• Ã±Ä• á¹‡avippayutte_
javanakkhaá¹‡e_ti atÄ«tajÄ• tiyÄ• idha paá¹-isandhijanakassa duhetukakusalakammassa v
javanakkhaá¹‡e. __dve hetÅ«_ti Ã±Ä• á¹‡avippayuttattÄ• alobho kusalahetu adoso kusalah
alobhÄ• dosÄ• yeva.

__cattÄ• ri indriyÄ• nÄ«_ti paÃ±Ã±indriyavajjÄ• ni saddhindriyÄ• dÄ«ni cattÄ• ri. __dvÄ• da
574/ paÃ±Ã±indriyassa \Ne II 160/ amohahetussa ca parihÄ«nattÄ• dvÄ• dasa. tesaá¹ƒ dvi

chabbÄ«sati. __channaá¹ƒ hetÅ«na_nti dvinnaá¹ƒ kusalahetÅ«naá¹ƒ, dvinnaá¹ƒ akusalahet
vipÄ• kahetÅ«nanti evaá¹ƒ channaá¹ƒ hetÅ«naá¹ƒ. rÅ«pÄ• rÅ«pÄ• vacarÄ• panettha ekan
sesaá¹ƒ paá¹-hamavÄ• re vuttanayeneva veditabbaá¹ƒ. imasmiá¹ƒ vÄ• re duhetukapaá¹-isa
vuttattÄ• tihetukakammena duhetukapaá¹-isandhi na hotÄ«ti vuttaá¹ƒ hoti. tasmÄ• yaá¹ƒ
dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a 498) tipiá¹-akamahÄ• dhammarakkhitatthe
paá¹-isandhi tihetukÄ• va hoti, duhetukÄ• hetukÄ• na hoti. duhetukakammena duhetukÄ• h
hotÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ imÄ• ya pÄ• á¸·iyÄ• sameti. yaá¹ƒ pana tipiá¹-akacÅ«á¸·a
moravÄ• pivÄ• simahÄ• dattattherassa ca vÄ• desu ``tihetukakammena paá¹-isandhi tihetu
ahetukÄ• na hoti. duhetukakammena duhetukÄ• pi hoti ahetukÄ• pi, tihetukÄ• na hotÄ«â€
imÄ• ya pÄ• á¸·iyÄ• viruddhaá¹ƒ viya dissati. imissÄ• kathÄ• ya hetuadhikÄ• rattÄ• ahetu
vuttÄ• ti.

gatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kammakathÄ• vaá¹‡á¹‡anÄ•

kammakathÄ• vaá¹‡á¹‡anÄ•

<234> idÄ• ni \Ne II 161/ tassÄ• hetusampattiyÄ• paccayabhÅ«taá¹ƒ kammaá¹ƒ dassente
apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha __ahosi kammaá¹ƒ ahosi kammavipÄ• ko_tiÄ• dÄ«su
atÄ«tabhavesuyeva \Be II 175/ vipakkavipÄ• kaá¹ƒ gahetvÄ• ``ahosi kammaá¹ƒ ahosi kam
vuttaá¹ƒ. tasseva atÄ«tassa kammassa diá¹-á¹-hadhammavedanÄ«yassa upapajjavedanÄ«
atÄ«tabhavesuyeva avipakkavipÄ• kaÃ±ca atÄ«teyeva parinibbutassa ca
diá¹-á¹-hadhammavedanÄ«yaupapajjavedanÄ«yaaparapariyÄ• yavedanÄ«yassa kammassa
__ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• ko_ti vuttaá¹ƒ. atÄ«tasseva kammassa avipakkav
paccayasampattiyÄ• vipaccamÄ• naá¹ƒ vipÄ• kaá¹ƒ gahetvÄ• __ahosi kammaá¹ƒ atthi ka
atÄ«tasseva kammassa atikkantavipÄ• kakÄ• lassa ca paccuppannabhave parinibbÄ• yant
III 575/ vipÄ• kaá¹ƒ gahetvÄ• __ahosi kammaá¹ƒ natthi kammavipÄ• ko_ti vuttaá¹ƒ. atÄ«ta
vipÄ• kÄ• rahassa avipakkavipÄ• kassa anÄ• gate bhave paccayasampattiyÄ• vipaccitabb
__ahosi kammaá¹ƒ bhavissati kammavipÄ• ko_ti vuttaá¹ƒ. atÄ«tasseva kammassa atikkant
anÄ• gatabhave parinibbÄ• yitabbassa ca avipaccitabbaá¹ƒ vipÄ• kaá¹ƒ gahetvÄ• __ahosi
kammavipÄ• ko_ti vuttaá¹ƒ. evaá¹ƒ atÄ«takammaá¹ƒ atÄ«tapaccuppannÄ• nÄ• gatavipÄ• k
dassitaá¹ƒ.

paccuppannabhave katassa diá¹-á¹-hadhammavedanÄ«yassa kammassa idheva vipaccam
__atthi kammaá¹ƒ atthi kammavipÄ• ko_ti vuttaá¹ƒ. tasseva paccuppannassa kammassa pa
avipaccamÄ• naÃ±ca diá¹-á¹-heva dhamme parinibbÄ• yantassa idha avipaccamÄ• naÃ±ca
kammaá¹ƒ natthi kammavipÄ• ko_ti vuttaá¹ƒ. paccuppannasseva kammassa upapajjavedan

aparapariyÄ• yavedanÄ«yassa ca anÄ• gatabhave vipaccitabbaá¹ƒ vipÄ• kaá¹ƒ gahetvÄ• _
kammavipÄ• ko_ti vuttaá¹ƒ. paccuppannasseva kammassa upapajjavedanÄ«yassa paccaya
162/ avipaccitabbaÃ±ca anÄ• gatabhave parinibbÄ• yitabbassa aparapariyÄ• yavedanÄ«ya
vipÄ• kaá¹ƒ gahetvÄ• __atthi kammaá¹ƒ na bhavissati kammavipÄ• ko_ti vuttaá¹ƒ. evaá¹ƒ
paccuppannÄ• nÄ• gatavipÄ• kÄ• vipÄ• kavasena catudhÄ• dassitaá¹ƒ.

anÄ• gatabhave kÄ• tabbassa kammassa anÄ• gatabhave vipaccitabbaá¹ƒ vipÄ• kaá¹ƒ ga
bhavissati kammavipÄ• ko_ti vuttaá¹ƒ. tasseva anÄ• gatassa \Be II 176/ kammassa paccaya
avipaccitabbaÃ±ca anÄ• gatabhave parinibbÄ• yitabbassa avipaccitabbaÃ±ca vipÄ• kaá¹ƒ g
kammaá¹ƒ na bhavissati kammavipÄ• ko_ti vuttaá¹ƒ. evaá¹ƒ anÄ• gatakammaá¹ƒ anÄ• gata
dassitaá¹ƒ. taá¹ƒ sabbaá¹ƒ ekato katvÄ• dvÄ• dasavidhena kammaá¹ƒ dassitaá¹ƒ hoti.

imasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• tÄ«á¹‡i kammacatukkÄ• ni Ä• haritvÄ• vuccanti --- tesu hi
pÄ• kaá¹-ataro bhavissatÄ«ti. catubbidhaÃ±hi kammaá¹ƒ diá¹-á¹-hadhammavedanÄ«yaá¹ƒ
aparapariyÄ• yavedanÄ«yaá¹ƒ ahosikammanti. tesu ekajavanavÄ«thiyaá¹ƒ sattasu cittesu k
paá¹-hamajavanacetanÄ• __diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ_ nÄ• ma. taá¹ƒ imasm
deti. tathÄ• asakkontaá¹ƒ pana ``ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• ko, na bhavissati
kammavipÄ• koâ€™â€™ ti imassa tikassa vasena \Ee III 576/ __ahosikammaá¹ƒ_ nÄ• ma
sattamajavanacetanÄ• __upapajjavedanÄ«yakammaá¹ƒ_ nÄ• ma. taá¹ƒ anantare attabhÄ•
asakkontaá¹ƒ vuttanayeneva ahosikammaá¹ƒ nÄ• ma hoti. ubhinnaá¹ƒ antare pana paÃ±ca
aparapariyÄ• yavedanÄ«yakammaá¹ƒ nÄ• ma. taá¹ƒ anÄ• gate yadÄ• okÄ• saá¹ƒ labhati,
saá¹ƒsÄ• rappavattiyÄ• ahosikammaá¹ƒ nÄ• ma na hoti.

aparampi catubbidhaá¹ƒ kammaá¹ƒ yaggarukaá¹ƒ yabbahulaá¹ƒ yadÄ• sannaá¹ƒ kaá¹-attÄ
kusalaá¹ƒ vÄ• hotu akusalaá¹ƒ vÄ• , garukÄ• garukesu yaá¹ƒ garukaá¹ƒ mÄ• tughÄ• tÄ• di
mahaggatakammaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ vipaccati. tathÄ• bahulÄ• bahulesupi yaá
susÄ«lyaá¹ƒ vÄ• dussÄ«lyaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ vipaccati. yadÄ• sannaá¹ƒ nÄ•
anussaritakammaá¹ƒ vÄ• katakammaá¹ƒ vÄ• . yaÃ±hi Ä• sannamaraá¹‡e anussarituá¹ƒ sa
upapajjati. etehi pana tÄ«hi muttaá¹ƒ punappunaá¹ƒ laddhÄ• sevanaá¹ƒ kaá¹-attÄ• vÄ• pa
tesaá¹ƒ abhÄ• ve taá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati.

aparaá¹ƒ \Ne II 163/ vÄ• catubbidhaá¹ƒ kammaá¹ƒ janakaá¹ƒ upatthambhakaá¹ƒ upapÄ«á
tattha __janakaá¹ƒ_ nÄ• ma kusalampi hoti akusalampi. taá¹ƒ paá¹-isandhiyaá¹ƒ pavattepi n
\Be II 177/ janeti. __upatthambhakaá¹ƒ_ pana janetuá¹ƒ na sakkoti, aÃ±Ã±ena kammena di
janite vipÄ• ke uppajjanakasukhadukkhaá¹ƒ upatthambheti, addhÄ• naá¹ƒ pavatteti. __upap
kammena dinnÄ• ya paá¹-isandhiyÄ• janite vipÄ• ke uppajjanakasukhadukkhaá¹ƒ pÄ«á¸·et
pavattituá¹ƒ na deti. __upaghÄ• takaá¹ƒ_ pana kusalampi akusalampi samÄ• naá¹ƒ aÃ±Ã±a
ghÄ• tetvÄ• tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti. evaá

okÄ• se taá¹ƒ vipÄ• kaá¹ƒ uppannaá¹ƒ nÄ• ma vuccati.

iti imesaá¹ƒ dvÄ• dasannaá¹ƒ kammÄ• naá¹ƒ kammantaraÃ±ca vipÄ• kantaraÃ±ca buddhÄ
kammavipÄ• kaÃ±Ä• á¹‡asseva yÄ• thÄ• vasarasato pÄ• kaá¹-aá¹ƒ hoti asÄ• dhÄ• raá¹‡aá
kammantaraá¹ƒ vipÄ• kantaraÃ±ca ekadesato jÄ• nitabbaá¹ƒ. tasmÄ• ayaá¹ƒ mukhamattad
pakÄ• sitoti.

<235> evaá¹ƒ suddhikakammavasena paá¹-hamavÄ• raá¹ƒ vatvÄ• tadeva kammaá¹ƒ dvid
kusalÄ• kusalÄ• diyugalavasena dasahi pariyÄ• yehi apare dasa vÄ• rÄ• vuttÄ• . tattha Ä•
__kusalaá¹ƒ, _ anÄ• rogyaá¹-á¹-hena __akusalaá¹ƒ, _ idaá¹ƒ dukaá¹ƒ jÄ• tivasena vuttaá¹ƒ
577/ rÄ• gÄ• didosasaá¹ƒyogena __sÄ• vajjaá¹ƒ, _ kusalaá¹ƒ tadabhÄ• vena __anavajjaá¹ƒ
aparisuddhattÄ• , kaá¹‡hÄ• bhijÄ• tihetuttÄ• vÄ• __kaá¹‡haá¹ƒ, _ kusalaá¹ƒ parisuddhattÄ
vÄ• __sukkaá¹ƒ_. kusalaá¹ƒ sukhavuddhimattÄ• __sukhudrayaá¹ƒ, _ akusalaá¹ƒ dukkhavu
__dukkhudrayaá¹ƒ_. kusalaá¹ƒ sukhaphalavattÄ• __sukhavipÄ• kaá¹ƒ, _ akusalaá¹ƒ dukkh
__dukkhavipÄ• ka_nti evametesaá¹ƒ nÄ• nÄ• kÄ• ro veditabboti.

kammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vipallÄ• sakathÄ•

vipallÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<236> idÄ• ni \Ne II 164/ tassa kammassa paccayabhÅ«te vipallÄ• se dassentena kathitÄ•
suttantapubbaá¹…gamÄ• ya vipallÄ• sakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . suttante t
saÃ±Ã±Ä• ya vipallatthabhÄ• vÄ• viparÄ«tabhÄ• vÄ• , viparÄ«tasaÃ±Ã±Ä• ti attho. sesadv
cittakiccassa dubbalaá¹-á¹-hÄ• ne diá¹-á¹-hivirahitÄ• ya akusalasaÃ±Ã±Ä• ya sakakiccassa
__saÃ±Ã±Ä• vipallÄ• so_. diá¹-á¹-hivirahitasseva akusalacittassa sakakiccassa \Be II 178/ b
__cittavipallÄ• so_. diá¹-á¹-hisampayutte citte __diá¹-á¹-hivipallÄ• so_. tasmÄ• sabbadubba
saÃ±Ã±Ä• vipallÄ• so, tato balavataro cittavipallÄ• so, sabbabalavataro diá¹-á¹-hivipallÄ• so
ajÄ• tabuddhidÄ• rakassa kahÄ• paá¹‡adassanaá¹ƒ viya hi saÃ±Ã±Ä• Ä• rammaá¹‡assa
upaá¹-á¹-hÄ• nÄ• kÄ• ramattaggahaá¹‡ato. gÄ• mikapurisassa kahÄ• paá¹‡adassanaá¹ƒ vi
lakkhaá¹‡apaá¹-ivedhassÄ• pi sampÄ• panato. kammÄ• rassa mahÄ• saá¹‡á¸• Ä• sena ay
abhinivissa parÄ• masanato. __anicce niccanti saÃ±Ã±Ä• vipallÄ• so_ti anicce vatthusmiá¹ƒ
nti evaá¹ƒ gahetvÄ• uppajjanakasaÃ±Ã±Ä• saÃ±Ã±Ä• vipallÄ• so. iminÄ• nayena sabbap
saÃ±Ã±Ä• vipallÄ• so na cittavipallÄ• so na diá¹-á¹-hivipallÄ• so_ti catÅ«su vatthÅ«su dvÄ•
vipallÄ• saggÄ• hÄ• naá¹ƒ abhÄ• vÄ• yÄ• thÄ• vaggahaá¹‡aá¹ƒ vuttaá¹ƒ.

gÄ• thÄ• su __anattani ca attÄ• _ti anattani attÄ• ti evaá¹ƒsaÃ±Ã±inoti attho. __micchÄ• di

kevalaá¹ƒ saÃ±Ã±inova, saÃ±Ã±Ä• ya viya uppajjamÄ• nÄ• ya micchÄ• diá¹-á¹-hiyÄ• pi hat
saÃ±Ã±Ä• diá¹-á¹-hÄ«hi viya \Ee III 578/ uppajjamÄ• nena khittena vibbhantena cittena sam
__visaÃ±Ã±ino_ti desanÄ• mattametaá¹ƒ, viparÄ«tasaÃ±Ã±Ä• cittadiá¹-á¹-hinoti attho. atha
saÃ±Ã±Ä• pubbaá¹…gamattÄ• diá¹-á¹-hiyÄ• paá¹-hamaá¹ƒ catÅ«hi padehi saÃ±Ã±Ä• vipa
__micchÄ• diá¹-á¹-hihatÄ• _ti diá¹-á¹-hivipallÄ• so, __khittacittÄ• _ti cittavipallÄ• so. __visaÃ
vipallÄ• saggÄ• hehi pakatisaÃ±Ã±Ä• virahitÄ• mohaá¹ƒ gatÄ• ``mucchito visavegena, vis
tiettha (J II 22.328) viya. __te yogayuttÄ• mÄ• rassÄ• _ti te janÄ• sattÄ• mÄ• rassa \Ne II
nÄ• ma honti. __ayogakkhemino_ti catÅ«hi yogehi Ä«tÄ«hi khemaá¹ƒ nibbÄ• naá¹ƒ appattÄ
saá¹ƒsÄ• ra_nti teyeva puggalÄ• saá¹ƒsÄ• raá¹ƒ saá¹ƒsaranti. kasmÄ• ? __jÄ• timaraá¹‡a
saá¹ƒsarantÄ«ti attho. __buddhÄ• _ti catusaccabuddhÄ• sabbaÃ±Ã±uno. kÄ• lattayasÄ• d
bahuvacanaá¹ƒ. __lokasmi_nti okÄ• saloke. __pabhaá¹…karÄ• _ti lokassa paÃ±Ã±Ä• lokaá
pakÄ• sentÄ«_ti vipallÄ• sappahÄ• naá¹ƒ dhammaá¹ƒ jotenti. __dukkhÅ«pasamagÄ• mina_
nibbÄ• naá¹ƒ gacchantaá¹ƒ. __tesaá¹ƒ sutvÄ• nÄ• _ti tesaá¹ƒ buddhÄ• naá¹ƒ dhammaá¹ƒ s
bhabbabhÅ«tÄ• paÃ±Ã±avanto. __sacittaá¹ƒ paccaladdhÅ«_ti vipallÄ• savajjitaá¹ƒ sakacit
paá¹-ialaddhÅ«ti padacchedo. atha vÄ• paá¹-ilabhiá¹ƒsu paá¹-ialaddhunti \Be II 179/ padac
dakkhu_nti aniccavaseneva addasaá¹ƒsu. __anattani anattÄ• _ti anattÄ• naá¹ƒ anattÄ• ti a
anattani vatthusmiá¹ƒ attÄ• natthÄ«ti addakkhuá¹ƒ. __sammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• _t
__sabbaá¹ƒ dukkhaá¹ƒ upaccagu_nti sakalaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ samatikkantÄ• .

pahÄ«nÄ• pahÄ«napucchÄ• ya __diá¹-á¹-hisampannassÄ• _ti sotÄ• pannassa. __dukkhe s
cittaá¹ƒ uppajjatÄ«_ti mohakÄ• lussiyassa appahÄ«nattÄ• saÃ±Ã±Ä• mattaá¹ƒ vÄ• cittama
anÄ• gÄ• missapi uppajjati, kiá¹ƒ pana sotÄ• pannassa. ime dve arahatoyeva pahÄ«nÄ• . _
uppajjati. cittaá¹ƒ uppajjatÄ«_ti sakadÄ• gÄ• missapi uppajjati, kiá¹ƒ pana sotÄ• pannassa.
pahÄ«nÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmÄ• idaá¹ƒ dvayaá¹ƒ sotÄ• pannasakadÄ•
veditabbaá¹ƒ. anÄ• gÄ• mino kÄ• marÄ• gassa pahÄ«nattÄ• ``asubhe subhaâ€™â€™ nti s
pahÄ• naá¹ƒ vuttanti veditabbaá¹ƒ. __dvÄ«su_ \Ee III 579/ __vatthÅ«sÅ«_tiÄ• dÄ«hi padeh
nigametvÄ• dasseti. tattha ``anicce niccaâ€™â€™ nti, ``anattani attÄ• â€™â€™ ti imesu dv
vipallÄ• sÄ• pahÄ«nÄ• . ``dukkhe sukhaâ€™â€™ nti, ``asubhe subhaâ€™â€™ nti imesu d
diá¹-á¹-hivipallÄ• sÄ• pahÄ«nÄ• . kesuci potthakesu dveti paá¹-hamaá¹ƒ likhitaá¹ƒ, pacchÄ
vatthÅ«sÅ«_ti cattÄ• ri ekato katvÄ• vuttaá¹ƒ. __aá¹-á¹-hÄ• _ti dvÄ«su cha, dvÄ«su dveti a
__cattÄ• ro_ti dukkhÄ• subhavatthÅ«su ekekasmiá¹ƒ dve dve saÃ±Ã±Ä• cittavipallÄ• sÄ• ti
``cha dvÄ«sÅ«â€™â€™ ti vuttaá¹-á¹-hÄ• nesupi evameva likhitanti.

vipallÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. maggakathÄ•

maggakathÄ• vaá¹‡á¹‡anÄ•

<237> idÄ• ni \Ne II 166/ tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ vipallÄ• sÄ• naá¹ƒ pahÄ• nakaraá¹ƒ ariyama
kathitÄ• ya maggakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha __maggoti kenaá¹-á¹-her
maggoti vuccati, so kenaá¹-á¹-hena maggo nÄ• ma hotÄ«ti attho. __micchÄ• diá¹-á¹-hiyÄ•
dasasu \Be II 180/ pariyÄ• yesu paá¹-hamo paá¹-hamo tassa tassa maggaá¹…gassa ujuvipa
__maggo ceva hetu cÄ• _ti tassa tassa kiccassa karaá¹‡Ä• ya paá¹-ipadaá¹-á¹-hena maggo
hetu. tena maggassa paá¹-ipadaá¹-á¹-ho sampÄ• pakaá¹-á¹-ho ca vutto hoti. ``ayaá¹ƒ magg
paá¹-ipadÄ• â€™â€™ tiÄ• dÄ«su (SN c V 5, 48) hi paá¹-ipadÄ• maggo, ``maggassa niyyÄ•
hetuá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is II 8) sampÄ• pako hetu. evaá¹ƒ dvÄ«hi dvÄ«hi pa
kenaá¹-á¹-hena maggoâ€™â€™ ti pucchÄ• ya vissajjanaá¹ƒ kataá¹ƒ hoti. __sahajÄ• tÄ• na
upatthambhanÄ• yÄ• _ti attanÄ• sahajÄ• tÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ sahajÄ• taaÃ±
upatthambhanabhÄ• vÄ• ya. __kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• yÄ• _ti taá¹ƒtaá¹ƒmaggavajjh
vuttÄ• vasesakilesÄ• naá¹ƒ khepanÄ• ya. __paá¹-ivedhÄ• divisodhanÄ• yÄ• _ti ettha yasmA
dhammÄ• naá¹ƒ, sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 369, 38
diá¹-á¹-hi ca saccapaá¹-ivedhassa Ä• di. so ca Ä• dimaggakkhaá¹‡e visujjhati. tasmÄ•
``paá¹-ivedhÄ• divisodhanÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. __cittassa adhiá¹-á¹-hÄ• nÄ• yÄ• _ti
sakakicce patiá¹-á¹-hÄ• nÄ• ya. __cittassa vodÄ• nÄ• yÄ• _ti cittassa parisuddhabhÄ• vÄ• y
lokiyato visesapaá¹-ilÄ• bhÄ• ya. __uttari paá¹-ivedhÄ• yÄ• _ti lokiyato uttari paá¹-ivijjhanatt
__saccÄ• bhisamayÄ• yÄ• _ti catunnaá¹ƒ saccÄ• naá¹ƒ ekÄ• bhisamayÄ• ya kiccanipphatt
__nirodhe patiá¹-á¹-hÄ• panÄ• yÄ• _ti cittassa vÄ• puggalassa vÄ• nibbÄ• ne patiá¹-á¹-hÄ
sakadÄ• gÄ• mimaggakkhaá¹‡Ä• dÄ«su \Ee III 580/ aá¹-á¹-ha maggaá¹…gÄ• ni ekato katvA
taá¹ƒtaá¹ƒmaggavajjhakilesappahÄ• naá¹ƒ vuttaá¹ƒ. evaá¹ƒ vacane kÄ• raá¹‡aá¹ƒ heá¹-á¹-h
uparÅ«parimaggenÄ• pi suá¹-á¹-hu Ä• divisodhanÄ• suá¹-á¹-hu cittavodÄ• naÃ±ca hoti, tas
vuttÄ• ni.

__dassanamaggo_tiÄ• dÄ«hi \Ne II 167/ yÄ• va pariyosÄ• nÄ• tassa dhammassa lakkhaá¹
tÄ• ni sabbÄ• nipi padÄ• ni abhiÃ±Ã±eyyaniddese vuttatthÄ• neva. evamettha yathÄ• samb
niddiá¹-á¹-ho. __hetuá¹-á¹-hena maggo_ti ca aá¹-á¹-haá¹…giko maggo niddiá¹-á¹-ho. nippari
puna ``maggoâ€™â€™ ti na vuttaá¹ƒ. __Ä• dhipateyyaá¹-á¹-hena indriyÄ• _ti Ä• dÄ«ni ca in
atthavasena vuttÄ• ni, na maggaá¹-á¹-havasena. __saccÄ• nÄ«_ti cettha saccaÃ±Ä• á¹‡Ä•
nibbÄ• nassa paá¹-ipadaá¹-á¹-hena __maggo_. ante vuttaá¹ƒ __nibbÄ• naá¹ƒ_ \Be II 181/ p
saá¹ƒsÄ• radukkhÄ• bhibhÅ«tehi dukkhanissaraá¹‡atthikehi sappurisehi maggÄ«yati gaves
vuttanti veditabbanti.

maggakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. maá¹‡á¸• apeyyakathÄ•

maá¹‡á¸• apeyyakathÄ• vaá¹‡á¹‡anÄ•

<238> idÄ• ni \Ne II 168/ tassa maggassa maá¹‡á¸• apeyyattaá¹ƒ dassentena kathitÄ• ya b
vacanekadesapubbaá¹…gamÄ• ya maá¹‡á¸• apeyyakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ
yathÄ• sampannaá¹ƒ nimmalaá¹ƒ vippasannaá¹ƒ sappi sappimaá¹‡á¸• oti vuccati, evaá¹ƒ v
maá¹‡á¸• o, pÄ• tabbaá¹-á¹-hena peyyaá¹ƒ. yaÃ±hi pivitvÄ• antaravÄ«thiyaá¹ƒ patitÄ• visa
sÄ• á¹-akÄ• dÄ«nampi assÄ• mikÄ• honti, taá¹ƒ pasannampi na pÄ• tabbaá¹ƒ. mayhaá¹ƒ p
sikkhattayasaá¹…gahitaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ sampannattÄ• nimmalattÄ• vippasa
hitasukhÄ• vahattÄ• peyyaÃ±cÄ• ti maá¹‡á¸• apeyyanti dÄ«peti. maá¹‡á¸• o peyyo etthÄ• t
taá¹ƒ? sÄ• sana__brahmacariyaá¹ƒ_. kasmÄ• sikkhattayaá¹ƒ brahmacariyaá¹ƒ nÄ• ma? ut
brahmaá¹ƒ nÄ• ma, sikkhattayaá¹ƒ nibbÄ• natthÄ• ya pavattanato brahmatthÄ• ya cariyÄ• t
sÄ• sanabrahmacariyanti taá¹ƒyeva. __satthÄ• _ \Ee III 581/ __sammukhÄ«bhÅ«to_ti idam
yasmÄ• pana satthÄ• sammukhÄ«bhÅ«to, tasmÄ• vÄ«riyapayogaá¹ƒ katvÄ• pivathetaá¹
bhesajjamaá¹‡á¸• aá¹ƒ vejjassa asammukhÄ• pivantÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ vÄ• uggama
jÄ• nÄ• mÄ• ti Ä• saá¹…kÄ• hoti. vejjassa sammukhÄ• pana vejjo jÄ• nissatÄ«ti nirÄ• saá
amhÄ• kaÃ±ca dhammassÄ• mÄ« satthÄ• sammukhÄ«bhÅ«toti vÄ«riyaá¹ƒ katvÄ• pivathÄ
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ anusÄ• satÄ«ti satthÄ• . ap
satthavÄ• hoâ€™â€™ tiÄ• dinÄ• (Nidd I 190) niddesanayenapettha attho veditabbo. sandis
sammukhÄ«bhÅ«to.

maá¹‡á¸• apeyyaniddese __tidhattamaá¹‡á¸• o_ti tidhÄ• bhÄ• vo tidhattaá¹ƒ. tidhattena ma
tidhattamaá¹‡á¸• o, tividhena maá¹‡á¸• oti attho. __satthari sammukhÄ«bhÅ«te_ti idaá¹ƒ
sabbÄ• kÄ• raparipuá¹‡á¹‡amaá¹‡á¸• attayadassanatthaá¹ƒ vuttaá¹ƒ. parinibbutepi pana \B
ekadesena maá¹‡á¸• attayaá¹ƒ pavattatiyeva. teneva cassa niddese ``satthari sammukhÄ«b
__katamo desanÄ• maá¹‡á¸• o_tiÄ• di vuttanti veditabbaá¹ƒ.

__desanÄ• maá¹‡á¸• o_ti \Ne II 169/ dhammadesanÄ• eva maá¹‡á¸• o. __paá¹-iggahamaa
desanÄ• paá¹-iggÄ• hako eva maá¹‡á¸• o. __brahmacariyamaá¹‡á¸• o_ti maggabrahmacar

__Ä• cikkhanÄ• _ti desetabbÄ• naá¹ƒ saccÄ• dÄ«naá¹ƒ imÄ• ni nÄ• mÄ• nÄ«ti nÄ• mavas
dassanÄ• . __paÃ±Ã±Ä• panÄ• _ti jÄ• nÄ• panÄ• , Ã±Ä• á¹‡amukhe á¹-hapanÄ• vÄ• . Ä• s
paÃ±Ã±Ä• petÄ«â€™â€™ ti vuccati. __paá¹-á¹-hapanÄ• _ti paÃ±Ã±Ä• panÄ• , pavattanÄ•
á¹-hapanÄ• vÄ• . __vivaraá¹‡Ä• _ti vivaá¹-akaraá¹‡aá¹ƒ, vivaritvÄ• dassanÄ• ti attho. __vi
vibhÄ• gakiriyÄ• , vibhÄ• gato dassanÄ• ti attho. __uttÄ• nÄ«kamma_nti pÄ• kaá¹-abhÄ• va
__Ä• cikkhanÄ• _ti desanÄ• dÄ«naá¹ƒ channaá¹ƒ padÄ• naá¹ƒ mÅ«lapadaá¹ƒ. desanÄ• dÄ
atthavivaraá¹‡atthaá¹ƒ vuttÄ• ni. tattha __desanÄ• _ti ugghaá¹-itaÃ±Ã±Å«naá¹ƒ vasena saá
uddesavasena desanÄ• . ugghaá¹-itaÃ±Ã±Å« hi saá¹…khepena vuttaá¹ƒ paá¹-hamaá¹ƒ vutt
__paÃ±Ã±Ä• panÄ• _ti vipaÃ±citaÃ±Ã±Å«naá¹ƒ vasena tesaá¹ƒ cittatosanena buddhinisÄ•

saá¹…khittassa vitthÄ• rato niddesavasena paÃ±Ã±Ä• panÄ• . __paá¹-á¹-hapanÄ• _ti tesaá
niddesassa paá¹-iniddesavasena vitthÄ• rataravacanena paÃ±Ã±Ä• panÄ• . __vivaraá¹‡Ä•
punappunaá¹ƒ vacanena vivaraá¹‡Ä• . __vibhajanÄ• _ti \Ee III 582/ punappunaá¹ƒ vuttassÄ
vibhajanÄ• . __uttÄ• nÄ«kamma_nti vivaá¹-assa vitthÄ• rataravacanena, vibhattassa ca nid
uttÄ• nÄ«karaá¹‡aá¹ƒ. ayaá¹ƒ desanÄ• neyyÄ• nampi paá¹-ivedhÄ• ya hoti. __yevÄ• pana
piyaá¹…karamÄ• tÄ• dikÄ• vinipÄ• tikÄ• gahitÄ• . __viÃ±Ã±Ä• tÄ• ro_ti paá¹-ivedhavasen
viÃ±Ã±Ä• tÄ• ro. ete hi bhikkhuÄ• dayo paá¹-ivedhavasena dhammadesanaá¹ƒ paá¹-iggaá¹
ayamevÄ• _tiÄ• dÄ«ni paá¹-hamaÃ±Ä• á¹‡aniddese vuttatthÄ• ni. ariyamaggo nibbÄ• nena
cariyÄ• ti __brahmacariya_nti vuccati.

<239> idÄ• ni __adhimokkhamaá¹‡á¸• o_tiÄ• dÄ«hi tasmiá¹ƒ maggakkhaá¹‡e vijjamÄ• nÄ•
indriyabalabojjhaá¹…gamaggaá¹…gÄ• ni maá¹‡á¸• apeyyavidhÄ• ne yojetvÄ• dasseti. tatth
__adhimokkhamaá¹‡á¸• o_ti adhimokkhasaá¹…khÄ• to maá¹‡á¸• o. __kasaá¹-o_ti pasÄ• da
__chaá¸• á¸• etvÄ• _ti samucchedavasena pahÄ• ya. __saddhindriyassa adhimokkhamaá¹‡
maá¹‡á¸• apeyya_nti saddhindriyato adhimokkhamaá¹‡á¸• assa anaÃ±Ã±attepi sati aÃ±Ã±a
vohÄ• ravasena vuccati, yathÄ• loke nisadapotako nisadapotasarÄ«rassa anaÃ±Ã±attepi s
sarÄ«ranti vuccati, yathÄ• ca pÄ• á¸·iyaá¹ƒ ``phusitattaâ€™â€™ ntiÄ• dÄ«su dhammato an
viya vutto, yathÄ• ca aá¹-á¹-hakathÄ• yaá¹ƒ ``phusanalakkhaá¹‡o phassoâ€™â€™ tiÄ• dÄ
dhammuddesavÄ• ra phassapaÃ±camakarÄ• sivaá¹‡á¹‡anÄ•) dhammato anaÃ±Ã±ampi la
vuttaá¹ƒ, evamidanti veditabbaá¹ƒ \Ne II 170/. __pivatÄ«_ti cettha taá¹ƒsamaá¹…gipuggalot
taá¹ƒsamaá¹…gipuggalo taá¹ƒ maá¹‡á¸• aá¹ƒ pivatÄ«ti katvÄ• tena puggalena so maá¹‡á¸
maá¹‡á¸• apeyyaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ hoti. ``maá¹‡á¸• apeyyoâ€™â€™ ti ca vattabb
nti liá¹…gavipallÄ• so kato. sesÄ• nampi iminÄ• nayena attho veditabbo. apubbesu pana __
pÄ«á¹‡analakkhaá¹‡Ä• ya pÄ«tiyÄ• paá¹-ipakkho kilesasantÄ• po. __duá¹-á¹-hulla_nti upas
kilesavasena oá¸·Ä• rikabhÄ• vo asantabhÄ• vo. __appaá¹-isaá¹…khÄ• _ti paá¹-isaá¹…khÄ
asamavÄ• hitabhÄ• vo.

<240> puna aÃ±Ã±ena pariyÄ• yena maá¹‡á¸• apeyyavidhiá¹ƒ niddisitukÄ• mo __atthi maá
__tatthÄ• _ti tasmiá¹ƒ saddhindriye. __attharaso_tiÄ• dÄ«su saddhindriyassa adhimuccana
saddhindriyaá¹ƒ dhammo, tadeva nÄ• nÄ• kilesehi vimuttattÄ• vimutti, tassa atthassa samp
dhammassa sampatti __dhammaraso_. tassÄ• vimuttiyÄ• sampatti __vimuttiraso_. atha vÄ
attharaso, dhammapaá¹-ilÄ• bharati dhammaraso, vimuttipaá¹-ilÄ• bharati vimuttiraso. __rat
taá¹ƒsampayuttÄ• , tadÄ• rammaá¹‡Ä• vÄ• pÄ«ti. iminÄ• nayena sesapadesupi attho ved
maá¹‡á¸• assa \Ee III 583/ peyyaá¹ƒ maá¹‡á¸• apeyyanti attho vutto hoti.

evaá¹ƒ indriyÄ• dibodhipakkhiyadhammapaá¹-ipÄ• á¹-iyÄ• indriyabalabojjhaá¹…gamaggaá
maá¹‡á¸• apeyyaá¹ƒ dassetvÄ• puna ante á¹-hitaá¹ƒ brahmacariyamaá¹‡á¸• aá¹ƒ dassento
maggaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• uppaá¹-ipÄ• á¹-ivasena maggaá¹…gabojjhaá¹…gaba

__Ä• dhipateyyaá¹-á¹-hena indriyÄ• maá¹‡á¸• o_tiÄ• dayo yathÄ• yogaá¹ƒ lokiyalokuttarÄ•
heá¹-á¹-hÄ• vuttanayena veditabbaá¹ƒ. __tathaá¹-á¹-hena saccÄ• maá¹‡á¸• o_ti ettha pan
maá¹‡á¸• attÄ• bhÄ• vÄ• mahÄ• hatthipadasutte (MN I 300) viya saccaÃ±Ä• á¹‡Ä• ni sacc

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

maá¹‡á¸• apeyyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca mahÄ• vaggavaá¹‡á¹‡anÄ• .

(2) yuganaddhavaggo

1. yuganaddhakathÄ•

yuganaddhakathÄ• vaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ne II 171/ \Be II 185/ maá¹‡á¸• apeyyaguá¹‡assa ariyamaggassa yuganaddha
kathitÄ• ya suttantapubbaá¹…gamÄ• ya yuganaddhakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ
dhammarÄ• je dharamÄ• neyeva dhammarÄ• jassa parinibbÄ• nasaá¹ƒvacchare parinibbut
dharamÄ• neyeva dhammabhaá¹‡á¸• Ä• gÄ• rikena desitaá¹ƒ idaá¹ƒ suttantaá¹ƒ tasseva sa
suta_ntiÄ• dimÄ• hÄ• ti veditabbaá¹ƒ. tattha __Ä• yasmÄ• _ti piyavacanaá¹ƒ garuvacanaá¹
sagÄ• ravasappatissavacanaá¹ƒ, Ä• yumÄ• ti attho. __Ä• nando_ti tassa therassa nÄ• maá
Ä• nandaá¹ƒ bhusaá¹ƒ tuá¹-á¹-hiá¹ƒ akÄ• si. tasmÄ• ssa ``Ä• nandoâ€™â€™ ti nÄ• maá¹ƒ
__kosambiya_nti evaá¹ƒnÄ• make nagare. tassa hi nagarassa Ä• rÄ• mapokkharaá¹‡Ä«Ä•
kosambarukkhÄ• ussannÄ• ahesuá¹ƒ, tasmÄ• taá¹ƒ kosambÄ«ti saá¹…khaá¹ƒ agamÄ• s
avidÅ«re mÄ• pitattÄ• â€™â€™ ti eke.

__ghositÄ• rÄ• me_ti ghositaseá¹-á¹-hinÄ• kÄ• rite Ä• rÄ• me. kosambiyaÃ±hi tayo seá¹-á
ghositaseá¹-á¹-hi kukkuá¹-aseá¹-á¹-hi pÄ• vÄ• rikaseá¹-á¹-hÄ«ti. te tayopi ``loke buddho upp
paÃ±cahi paÃ±cahi sakaá¹-asatehi dÄ• nÅ«pakaraá¹‡Ä• ni gÄ• hÄ• petvÄ• sÄ• vatthiá¹ƒ g
jetavanasamÄ«pe khandhÄ• vÄ• raá¹ƒ bandhitvÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• p
nisinnÄ• satthu dhammadesanaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hahitvÄ• satthÄ• raá
buddhappamukhassa bhikkhusaá¹…ghassa aá¸• á¸• hamÄ• samattaá¹ƒ mahÄ• dÄ• naá¹ƒ
nipajjitvÄ• sakajanapadagamanatthaá¹ƒ bhagavantaá¹ƒ yÄ• citvÄ• ``suÃ±Ã±Ä• gÄ• re kho
abhiramantÄ«â€™â€™ ti bhagavatÄ• vutte ``dinnÄ• no bhagavatÄ• paá¹-iÃ±Ã±Ä• â€™â€
tuá¹-á¹-hÄ• dasabalaá¹ƒ vanditvÄ• nikkhantÄ• antarÄ• magge yojane yojane bhagavato n
kÄ• rentÄ• anupubbena kosambiá¹ƒ patvÄ• attano attano \Ne II 172/ Ä• rÄ• me mahantaá
bhagavato vihÄ• re \Be II 186/ kÄ• rÄ• payiá¹ƒsu. tattha ghositaseá¹-á¹-hinÄ• kÄ• rito ghos

kukkuá¹-aseá¹-á¹-hinÄ• kÄ• rito kukkuá¹-Ä• rÄ• mo nÄ• ma, pÄ• vÄ• rikaseá¹-á¹-hinÄ• am
pÄ• vÄ• rikambavanaá¹ƒ nÄ• ma. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ghositaseá¹-á¹-hinÄ• kÄ• rit

__Ä• vuso bhikkhavo_ti ettha buddhÄ• bhagavanto sÄ• vake Ä• lapantÄ• ``bhikkhavoâ€™
pana ``buddhehi sadisÄ•  mÄ•  homÄ• â€™â€™ ti ``Ä• vusoâ€™â€™ ti paá¹-hamaá¹ƒ vatv
vadanti. buddhehi ca Ä• lapite bhikkhusaá¹…gho ``bhadanteâ€™â€™ ti paá¹-ivacanaá¹ƒ de
``Ä• vusoâ€™â€™ ti.

__yo hi kocÄ«_ti aniyamavacanaá¹ƒ. etena tÄ• disÄ• naá¹ƒ sabbabhikkhÅ«naá¹ƒ pariyÄ• c
mama samÄ«pe. __arahattappatta_nti attanÄ• arahattassa pattaá¹ƒ. napuá¹ƒsake bhÄ• ve
arahattaá¹ƒ pattanti vÄ• padacchedo, attanÄ• pattaá¹ƒ arahattanti attho. arahattappattaá¹ƒ
pÄ• á¹-haseso. __catÅ«hi maggehÄ«_ti upari vuccamÄ• nehi catÅ«hi paá¹-ipadÄ• maggehi
maggehÄ«â€™â€™ ti visuÃ±ca vuttattÄ• kassaci arahato paá¹-hamassa ariyamaggassa d
maggo, ekassa ariyamaggassa samathapubbaá¹…gamo, ekassa vipassanÄ• pubbaá¹…gam
yuganaddhapubbaá¹…gamoti evaá¹ƒ cattÄ• ropi paá¹-ipadÄ• maggÄ• hontÄ«ti veditabbaá
aÃ±Ã±atarenÄ• _ti etesaá¹ƒ catunnaá¹ƒ paá¹-ipadÄ• naá¹ƒ maggÄ• naá¹ƒ ekena vÄ• , paá
arahattappattaá¹ƒ byÄ• karotÄ«ti attho. sukkhavipassakassa hi arahato dhammuddhaccapu
sotÄ• pattimaggaá¹ƒ patvÄ• sesamaggattayampi suddhavipassanÄ• hiyeva pattassa araha
dhammuddhaccapubbaá¹…gamamaggÄ• hoti. dhammuddhaccaviggahaá¹ƒ patvÄ• vÄ• a
samathapubbaá¹…gamÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ paá¹-ipadÄ• naá¹ƒ maggÄ• naá¹ƒ ekekas
III 585/ arahato arahattappatti itaraekekamaggapubbaá¹…gamÄ• hoti. tasmÄ• Ä• ha --- ``e
aÃ±Ã±atarenÄ• â€™â€™ ti.

__samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vetÄ«_ti samathaá¹ƒ pubbaá¹…gamaá¹
vipassanaá¹ƒ bhÄ• veti, paá¹-hamaá¹ƒ samÄ• dhiá¹ƒ uppÄ• detvÄ• pacchÄ• vipassanaá¹ƒ
saÃ±jÄ• yatÄ«_ti paá¹-hamo lokuttaramaggo nibbattati. __so taá¹ƒ magga_ntiÄ• dÄ«su eka
maggassa Ä• sevanÄ• dÄ«ni nÄ• ma natthi, dutiyamaggÄ• dayo pana uppÄ• dento tameva
II 187/ bahulÄ«karotÄ«â€™â€™ ti vuccati. __saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byan
arahattamaggÄ• \Ne II 173/ kamena sabbe saÃ±Ã±ojanÄ• pahÄ«yanti, anusayÄ• byantÄ«
byantÄ«hontÄ«_ti ca puna anuppattiyÄ• vigatantÄ• hontÄ«ti attho.

__puna capara_nti puna ca aparaá¹ƒ kÄ• raá¹‡aá¹ƒ. __vipassanÄ• pubbaá¹…gamaá¹ƒ sam
vipassanaá¹ƒ pubbaá¹…gamaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• samathaá¹ƒ bhÄ• veti, paá¹-hama
pacchÄ• samÄ• dhiá¹ƒ bhÄ• vetÄ«ti attho. __yuganaddhaá¹ƒ bhÄ• vetÄ«_ti yuganaddhaá¹
teneva cittena samÄ• pattiá¹ƒ samÄ• pajjitvÄ• teneva saá¹…khÄ• re sammasituá¹ƒ na sakl
samÄ• pattiyo samÄ• pajjati, tÄ• vatÄ• saá¹…khÄ• re sammasati. yÄ• vatÄ• saá¹…khÄ• r
samÄ• pattiyo samÄ• pajjati. kathaá¹ƒ? paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjati, tato vuá¹-á¹-hÄ
sammasati. saá¹…khÄ• re sammasitvÄ• dutiyajjhÄ• naá¹ƒ samÄ• pajjati, tato vuá¹-á¹-hÄ• y

saá¹…khÄ• re sammasitvÄ• tatiyajjhÄ• naá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
tato vuá¹-á¹-hÄ• ya saá¹…khÄ• re sammasati. evaá¹ƒ samathavipassanaá¹ƒ yuganaddhaá¹

__dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ hotÄ«_ti ettha mandapaÃ±Ã±Ä• naá¹ƒ vipas
vipassanupakkilesasaÃ±Ã±itesu obhÄ• sÄ• dÄ«su dasasu dhammesu bhantatÄ• vasena uc
vikkhepasaá¹…khÄ• taá¹ƒ uddhaccaá¹ƒ dhammuddhaccaá¹ƒ, tena dhammuddhaccena vigg
virodhamÄ• pÄ• ditaá¹ƒ mÄ• nasaá¹ƒ cittaá¹ƒ dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ h
kÄ• raá¹‡abhÅ«tena tammÅ«lakataá¹‡hÄ• mÄ• nadiá¹-á¹-huppattiyÄ• viggahitaá¹ƒ mÄ• na
dhammuddhaccaviggahitamÄ• nasanti vÄ• pÄ• á¹-ho. __hoti so Ä• vuso samayo_ti iminÄ•
taá¹ƒ dhammuddhaccaá¹ƒ paá¹-ibÄ• hitvÄ• puna vipassanÄ• vÄ«thiá¹ƒ paá¹-ipannakÄ• laá
citta_nti yasmiá¹ƒ samaye taá¹ƒ vipassanÄ• vÄ«thiá¹ƒ okkamitvÄ• pavattaá¹ƒ cittaá¹ƒ. __aj
santiá¹-á¹-hatÄ«_ti \Ee III 586/ vipassanÄ• vÄ«thiá¹ƒ paccotaritvÄ• tasmiá¹ƒ samaye gocara
Ä• rammaá¹‡e santiá¹-á¹-hati patiá¹-á¹-hÄ• ti. __sannisÄ«datÄ«_ti tattheva pavattivasena sa
__ekodi hotÄ«_ti ekaggaá¹ƒ hoti. __samÄ• dhiyatÄ«_ti sammÄ• Ä• dhiyati suá¹-á¹-hu á¹-hi

ayaá¹ƒ suttantavaá¹‡á¹‡anÄ• .

1. suttantaniddesavaá¹‡á¹‡anÄ•

<2> tassa \Ne II 174/ \Be II 188/ suttantassa niddesakathÄ• ya __tattha jÄ• te dhamme_ti ta
samÄ• dhismiá¹ƒ jÄ• te cittacetasike dhamme. __aniccato anupassanaá¹-á¹-henÄ• _tiÄ• dir
dasseti. __sammÄ• diá¹-á¹-hi maggo_ti sammÄ• diá¹-á¹-hisaá¹…khÄ• to maggo. aá¹-á¹-has
maggoti vuccati. __Ä• sevatÄ«_ti sotÄ• pattimaggavasena. __bhÄ• vetÄ«_ti sakadÄ• gÄ• n
__bahulÄ«karotÄ«_ti anÄ• gÄ• miarahattamagguppÄ• danena. imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ avatt
Ä• vajjanÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡attÄ• sadisameva vissajjanaá¹ƒ kataá¹ƒ.

<3> Ä• lokasaÃ±Ã±Ä• paá¹-inissaggÄ• nupassanÄ• naá¹ƒ antarÄ• peyyÄ• le avikkhepÄ• d
samÄ• pattikasiá¹‡Ä• nussatiasubhÄ• ca dÄ«ghaá¹ƒ assÄ• sÄ• dÄ«ni ca Ä• nantarikasam
80-81) niddiá¹-á¹-hattÄ• saá¹…khittÄ• ni. tattha ca __avikkhepavasenÄ• _ti pubbabhÄ• gÄ•
gahetabbaá¹ƒ. __aniccÄ• nupassÄ« assÄ• savasenÄ• _tiÄ• dike suddhavipassanÄ• vasena
taruá¹‡avipassanÄ• kÄ• le vipassanÄ• sampayuttasamÄ• dhipubbaá¹…gamÄ• balavavipas

<4> vipassanÄ• pubbaá¹…gamavÄ• re paá¹-hamaá¹ƒ __aniccato_tiÄ• dinÄ• Ä• rammaá¹‡
vuttÄ• , pacchÄ• __rÅ«paá¹ƒ aniccato_tiÄ• dinÄ• Ä• rammaá¹‡aá¹ƒ niyametvÄ• vuttÄ• . _
vipassanÄ• ya jÄ• tÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ. __vosaggÄ• rammaá¹‡a
nibbÄ• naá¹ƒ. nibbÄ• naÃ±hi saá¹…khatavosaggato pariccÄ• gato ``vosaggoâ€™â€™ ti vu
taá¹ƒsampayuttadhammÄ• ca nibbÄ• naninnatÄ• ya ajjhÄ• sayavasena nibbÄ• ne patiá¹-á¹
nibbÄ• napatiá¹-á¹-hÄ• nibbÄ• nÄ• rammaá¹‡Ä• . patiá¹-á¹-hÄ• pi hi Ä• lambÄ«yatÄ«ti Ä• r

nibbÄ• ne patiá¹-á¹-haá¹-á¹-heneva nibbÄ• nÄ• rammaá¹‡Ä• . aÃ±Ã±attha pÄ• á¸·iyampi hi
``Ä• rammaá¹‡aâ€™â€™ nti vuccanti. yathÄ• ha --- ``seyyathÄ• pi, Ä• vuso, naá¸·Ä• gÄ• ra
sukkhaá¹ƒ koá¸·Ä• paá¹ƒ terovassikaá¹ƒ puratthimÄ• ya cepi disÄ• ya puriso Ä• dittÄ• ya tiá
upasaá¹…kameyya, labhetha aggi otÄ• raá¹ƒ, labhetha \Ee III 587/ aggi Ä• rammaá¹‡aâ€™
tasmÄ• tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ vosaggÄ• rammaá¹‡atÄ• ya nibbÄ• napatiá¹-
uppÄ• dito yo cittassa ekaggatÄ• saá¹…khÄ• to upacÄ• rappanÄ• bhedo avikkhepo, so \Be
vipassanÄ• to pacchÄ• uppÄ• dito \Ne II 175/ nibbedhabhÄ• giyo samÄ• dhi niddiá¹-á¹-ho
paá¹-hamaá¹ƒ vipassanÄ• , pacchÄ• samatho_ti vuttaá¹ƒ.

<5> yuganaddhaniddese yasmÄ• heá¹-á¹-hÄ• suttantavaá¹‡á¹‡anÄ• yaá¹ƒ vutto yuganad
purimadvayaniddesanayeneva pÄ• kaá¹-o, maggakkhaá¹‡e yuganaddhakkamo pana na pÄ
anekantikaá¹ƒ yuganaddhabhÄ• vanaá¹ƒ avatvÄ• maggakkhaá¹‡e ekantena labbhamÄ• na
__soá¸·asahi Ä• kÄ• rehÄ«_tiÄ• dimÄ• ha. tattha __Ä• rammaá¹‡aá¹-á¹-henÄ• _tiÄ• dÄ«su
uddiá¹-á¹-haá¹ƒ yuganaddhaá¹ƒ mÅ«lapadena ekaá¹-á¹-hattÄ• taá¹ƒ vippahÄ• ya sesÄ• na
``soá¸·asahÄ«â€™â€™ ti vuttaá¹ƒ. __Ä• rammaá¹‡aá¹-á¹-henÄ• _ti Ä• lambanaá¹-á¹-hena,
evaá¹ƒ sesesupi. __gocaraá¹-á¹-henÄ• _ti Ä• rammaá¹‡aá¹-á¹-hepi sati nissayitabbaá¹-á¹-h
__pahÄ• naá¹-á¹-henÄ• _ti pajahanaá¹-á¹-hena. __pariccÄ• gaá¹-á¹-henÄ• _ti pahÄ• nepi s
pariccÄ• gaá¹-á¹-hena. __vuá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti uggamanaá¹-á¹-hena. __vivaá¹-á¹-
uggamanepi sati apunarÄ• vaá¹-á¹-anena nivattanaá¹-á¹-hena. __santaá¹-á¹-henÄ• _ti nibbu
__paá¹‡Ä«taá¹-á¹-henÄ• _ti nibbutaá¹-á¹-hepi sati uttamaá¹-á¹-hena, atappakaá¹-á¹-hena vÄ
__vimuttaá¹-á¹-henÄ• _ti bandhanÄ• pagataá¹-á¹-hena. __anÄ• savaá¹-á¹-henÄ• _ti bandha
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nÄ• savavirahitaá¹-á¹-hena. __taraá¹‡aá¹-á¹-henÄ• _
pilavanaá¹-á¹-hena, atikkamanaá¹-á¹-hena vÄ• . __animittaá¹-á¹-henÄ• _ti saá¹…khÄ• ranin
__appaá¹‡ihitaá¹-á¹-henÄ• _ti paá¹‡idhivirahitaá¹-á¹-hena. __suÃ±Ã±ataá¹-á¹-henÄ• _ti
abhinivesavirahitaá¹-á¹-hena. __ekarasaá¹-á¹-henÄ• _ti ekakiccaá¹-á¹-hena. __anativattana
aÃ±Ã±amaÃ±Ã±aá¹ƒ anatikkamanaá¹-á¹-hena. __yuganaddhaá¹-á¹-henÄ• _ti yugalakaá¹-á

__uddhaccaá¹ƒ pajahato, avijjaá¹ƒ pajahato_ti yogino tassa tassa paá¹-ipakkhappahÄ• nav
cettha nibbÄ• nameva. __aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«_ti samatho ce vipassanaá¹ƒ
lÄ«napakkhikattÄ• samathassa cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyya. vipassanÄ• ce samatha
uddhaccapakkhikattÄ• vipassanÄ• ya cittaá¹ƒ uddhaccÄ• ya saá¹ƒvatteyya. tasmÄ• samat
anativattamÄ• no kosajjapÄ• taá¹ƒ na karoti, vipassanÄ• samathaá¹ƒ anativattamÄ• nÄ• u
samatho samaá¹ƒ pavattamÄ• no \Be II 190/ vipassanaá¹ƒ uddhaccapÄ• tato rakkhati, vipas
pavattamÄ• nÄ• samathaá¹ƒ kosajjapÄ• tato rakkhati. evamime ubho aÃ±Ã±amaÃ±Ã±aá¹ƒ
588/ ekakiccÄ• , samÄ• hutvÄ• pavattamÄ• nena aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattamÄ• nÄ•
maggakkhaá¹‡e yuganaddhattaá¹ƒ vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• kkhaá¹‡e yuganaddh
pahÄ• napariccÄ• gavuá¹-á¹-hÄ• navivaá¹-á¹-anakaraá¹‡Ä• naá¹ƒ maggakiccavasena vutta
dassanatthaá¹ƒ uddhaccasahagatakilesÄ• ca khandhÄ• ca avijjÄ• sahagatakilesÄ• ca kha

sesÄ• naá¹ƒ \Ne II 176/ na tathÄ• vuttattÄ• paá¹-ipakkhadhammamattadassanavasena ud
niddiá¹-á¹-hÄ• . __vivaá¹-á¹-ato_ti nivattantassa.

__samÄ• dhi kÄ• mÄ• savÄ• vimutto hotÄ«_ti samÄ• dhissa kÄ• macchandapaá¹-ipakkha
rÄ• gassa virÄ• go samatikkamo etissÄ• atthÄ«ti rÄ• gavirÄ• gÄ• , ``rÄ• gavirÄ• gatoâ€™â
tathÄ• __avijjÄ• virÄ• gÄ• . cetovimuttÄ«_ti maggasampayutto samÄ• dhi. __paÃ±Ã±Ä• vir
paÃ±Ã±Ä• . __tarato_ti tarantassa. __sabbapaá¹‡idhÄ«hÄ«_ti rÄ• gadosamohapaá¹‡idhÄ«
evaá¹ƒ cuddasa Ä• kÄ• re vissajjitvÄ• ekarasaá¹-á¹-haÃ±ca anativattanaá¹-á¹-haÃ±ca avibl
soá¸·asahi Ä• kÄ• rehÄ«_ti Ä• ha. kasmÄ• ? tesaá¹ƒ cuddasannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ ekek
yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«â€™â€™ ti niddiá¹-á¹-hattÄ• te d
niddiá¹-á¹-hÄ• va honti. tasmÄ• ``soá¸·asahÄ«â€™â€™ ti Ä• ha. yuganaddhaá¹-á¹-ho pana
bhaá¹‡itoyevÄ• ti.

2. dhammuddhaccavÄ• raniddesavaá¹‡á¹‡anÄ•

<6> dhammuddhaccavÄ• re __aniccato manasikaroto obhÄ• so uppajjatÄ«_ti udayabbayÄ
anupassanÄ• hi punappunaá¹ƒ saá¹…khÄ• re vipassantassa vipassantassa vipassanÄ• Ã±
tadaá¹…gavasena kilesappahÄ• nena parisuddhacittassa aniccato vÄ• dukkhato vÄ• anat
vipassanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vena pakatiyÄ• va obhÄ• so uppajjatÄ«ti paá¹-hamaá¹ƒ tÄ•
obhÄ• so kathito. akusalo vipassako tasmiá¹ƒ obhÄ• se uppanne ``na ca vata me ito pubbe
uppannapubbo, addhÄ• maggaá¹ƒ pattomhi, phalaá¹ƒ pattomhÄ«â€™â€™ ti \Be II 191/ am
ti, aphalameva ``phalaâ€™â€™ nti gaá¹‡hÄ• ti. tassa amaggaá¹ƒ ``maggoâ€™â€™ ti, apha
gaá¹‡hato vipassanÄ• vÄ«thi ukkantÄ• hoti. so attano \Ee III 589/ vipassanÄ• vÄ«thiá¹ƒ vis
vikkhepamÄ• panno vÄ• obhÄ• sameva taá¹‡hÄ• diá¹-á¹-himaÃ±Ã±anÄ• hi maÃ±Ã±amÄ•
obhÄ• so kassaci bhikkhuno pallaá¹…kaá¹-á¹-hÄ• namattameva obhÄ• sento uppajjati, kass
bahigabbhampi, kassaci sakalavihÄ• raá¹ƒ, gÄ• vutaá¹ƒ aá¸• á¸• hayojanaá¹ƒ yojanaá¹ƒ dvi
kassaci pathavitalato yÄ• va akaniá¹-á¹-habrahmalokÄ• ekÄ• lokaá¹ƒ kurumÄ• no. bhagava
dasasahassilokadhÄ• tuá¹ƒ obhÄ• sento \Ne II 177/ udapÄ• di. ayaÃ±hi obhÄ• so caturaá¹.
taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ obhÄ• sento uppajjati.

__obhÄ• so dhammoti obhÄ• saá¹ƒ Ä• vajjatÄ«_ti ayaá¹ƒ obhÄ• so maggadhammo phalad
obhÄ• saá¹ƒ manasi karoti. __tato vikkhepo uddhacca_nti tato obhÄ• sato dhammoti Ä• vaj
uppajjati vikkhepo, so uddhaccaá¹ƒ nÄ• mÄ• ti attho. __tena uddhaccena viggahitamÄ• nas
uppajjamÄ• nena uddhaccena virodhitacitto, tena vÄ• uddhaccena kÄ• raá¹‡abhÅ«tena tan
virodhitacitto vipassako vipassanÄ• vÄ«thiá¹ƒ okkamitvÄ• vikkhepaá¹ƒ vÄ• tammÅ«lakakil
aniccato dukkhato anattato upaá¹-á¹-hÄ• nÄ• ni yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ``tena vu
dhammuddhaccaviggahitamÄ• nasoâ€™â€™ ti evaá¹ƒ iti-saddo yojetabbo. __hoti so samay
upakkiliá¹-á¹-hacittassÄ• pi yogino sace upaparikkhÄ• uppajjati, so evaá¹ƒ pajÄ• nÄ• ti --- `

saá¹…khÄ• rÄ• rammaá¹‡Ä• , maggaphalÄ• ni nibbÄ• nÄ• rammaá¹‡Ä• ni, imÄ• ni ca cittÄ
tasmÄ• nÄ• yamobhÄ• so maggo, udayabbayÄ• nupassanÄ• yeva nibbÄ• nassa lokiko ma
vavatthapetvÄ• taá¹ƒ vikkhepaá¹ƒ parivajjayitvÄ• udayabbayÄ• nupassanÄ• ya á¹-hatvÄ•
aniccato dukkhato anattato vipassati. evaá¹ƒ upaparikkhantassa so samayo hoti. evaá¹ƒ ap
``maggaphalappattomhÄ«â€™â€™ ti adhimÄ• niko hoti.

__yaá¹ƒ taá¹ƒ citta_nti yaá¹ƒ taá¹ƒ vipassanÄ• cittaá¹ƒ. __ajjhattamevÄ• _ti aniccÄ• nupas
gocarajjhatteyeva. __Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«_ti tasseva yogÄ• vacarassa rÅ«pÄ• rÅ«padh
tÄ«rayantassa vissaá¹-á¹-haindavajiramiva avihatavegaá¹ƒ \Be II 192/ tikhiá¹‡aá¹ƒ sÅ«rama
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati. __pÄ«ti uppajjatÄ«_ti tasseva tasmiá¹ƒ samaye khuddik
pÄ«ti, okkantikÄ• pÄ«ti, ubbegÄ• pÄ«ti, pharaá¹‡Ä• pÄ«tÄ«ti ayaá¹ƒ paÃ±cavidhÄ• vipas
sakalasarÄ«raá¹ƒ pÅ«rayamÄ• nÄ• uppajjati. __passaddhi uppajjatÄ«_ti tasseva tasmiá¹ƒ
neva daratho, na gÄ• ravatÄ• , na kakkhaá¸·atÄ• \Ee III 590/, na akammaÃ±Ã±atÄ• , na ge
hoti. atha kho panassa kÄ• yacittÄ• ni passaddhÄ• ni lahÅ«ni mudÅ«ni kammaÃ±Ã±Ä• ni p
ujukÄ• niyeva honti. so imehi passaddhÄ• dÄ«hi anuggahitakÄ• yacitto tasmiá¹ƒ samaye an
anubhavati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ \Ne II 178/ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassato ||

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 373-4) ---

evamassa imaá¹ƒ amÄ• nusiá¹ƒ ratiá¹ƒ sÄ• dhayamÄ• nÄ• lahutÄ• dÄ«hi sahitÄ• vipassa
kÄ• yacittapassaddhi uppajjati. __sukhaá¹ƒ uppajjatÄ«_ti tasseva tasmiá¹ƒ samaye sakalas
abhisandayamÄ• naá¹ƒ vipassanÄ• sampayuttaá¹ƒ sukhaá¹ƒ uppajjati. __adhimokkho uppa
samaye cittacetasikÄ• naá¹ƒ atisayapasÄ• dabhÅ«tÄ• vipassanÄ• sampayuttÄ• saddhÄ•
uppajjatÄ«_ti tasseva tasmiá¹ƒ samaye asithilamanaccÄ• raddhaá¹ƒ supaggahitaá¹ƒ vipass
vÄ«riyaá¹ƒ uppajjati. __upaá¹-á¹-hÄ• naá¹ƒ uppajjatÄ«_ti tasseva tasmiá¹ƒ samaye sÅ«paá
suppatiá¹-á¹-hitÄ• nikhÄ• tÄ• acalÄ• pabbatarÄ• jasadisÄ• vipassanÄ• sampayuttÄ• sati
á¹-hÄ• naá¹ƒ Ä• vajjati samannÄ• harati manasi karoti paccavekkhati, taá¹ƒ taá¹ƒ á¹-hÄ• na
pakkhanditvÄ• dibbacakkhuno paraloko viya satiyÄ• upaá¹-á¹-hÄ• ti (Vism II 734).

__upekkhÄ• _ti vipassanupekkhÄ• ceva Ä• vajjanupekkhÄ• ca. tasmiÃ±hi samaye sabbas
vipassanupekkhÄ• pi balavatÄ« uppajjati, manodvÄ• re Ä• vajjanupekkhÄ• pi. sÄ• hissa ta
Ä• vajjantassa vissaá¹-á¹-haindavajiramiva pattapuá¹-e pakkhandatattanÄ• rÄ• co viya ca s

vahati \Be II 193/. evaÃ±hi visuddhimagge (Vism II 734) vuttaá¹ƒ. __vipassanupekkhÄ• _ti c
``vipassanÄ• sampayuttÄ• tatramajjhattupekkhÄ• â€™â€™ ti Ä• cariyÄ• vadanti. vipassan
``Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«â€™â€™ ti vipassanÄ• Ã±Ä• á¹‡assa Ä• gatattÄ• punaruttidoso
tatiyajjhÄ• navaá¹‡á¹‡anÄ• yaÃ±ca ``saá¹…khÄ• rupekkhÄ• vipassanupekkhÄ• nampi attha
sÄ• , kiccavasena dvidhÄ• bhinnÄ• â€™â€™ ti vuttaá¹ƒ. tasmÄ• vipassanÄ• sampayuttÄ•
vuccamÄ• nÄ• ya punaruttidoso \Ee III 591/ ca na hoti, tatiyajjhÄ• navaá¹‡á¹‡anÄ• ya ca sa
indriyesu ``Ã±Ä• á¹‡aá¹ƒ adhimokkho paggaho upaá¹-á¹-hÄ• naâ€™â€™ nti
paÃ±Ã±indriyasaddhindriyavÄ«riyindriyasatindriyÄ• ni niddiá¹-á¹-hÄ• ni, samÄ• dhindriyaá¹ƒ
hoti, yuganaddhavasenÄ• pi ca samÄ• dhindriyaá¹ƒ niddisitabbameva hoti, tasmÄ• samapp
samÄ• dhÄ• ne byÄ• pÄ• rappahÄ• nakaraá¹‡ena ``upekkhÄ• â€™â€™ ti vuttoti veditabba

__nikanti_ \Ne II 179/ __uppajjatÄ«_ti evaá¹ƒ obhÄ• sÄ• dipaá¹-imaá¹‡á¸• itÄ• ya vipassan
kurumÄ• nÄ• sukhumÄ• santÄ• kÄ• rÄ• nikanti uppajjati, yÄ• kilesoti pariggahetumpi na
obhÄ• se, evaá¹ƒ etesupi aÃ±Ã±atarasmiá¹ƒ uppanne yogÄ• vacaro ``na ca vata me ito pub
uppannapubbaá¹ƒ, evarÅ«pÄ• pÄ«ti passaddhi sukhaá¹ƒ adhimokkho paggaho upaá¹-á¹-h
uppannapubbÄ• , addhÄ• maggaá¹ƒ pattomhi, phalaá¹ƒ pattomhÄ«â€™â€™ ti amaggame
``phalaâ€™â€™ nti gaá¹‡hÄ• ti. tassa amaggaá¹ƒ ``maggoâ€™â€™ ti, aphalaÃ±ca ``phala
vipassanÄ• vÄ«thi ukkantÄ• hoti. so attano mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• nika
nisÄ«dati. ettha ca obhÄ• sÄ• dayo upakkilesavatthutÄ• ya upakkilesÄ• ti vuttÄ• , na akusal
upakkileso ceva upakkilesavatthu ca. vatthuvaseneva cete dasa, gÄ• havasena pana samat
``mama obhÄ• so uppannoâ€™â€™ ti gaá¹‡hato hi diá¹-á¹-higgÄ• ho hoti, ``manÄ• po vata
gaá¹‡hato mÄ• naggÄ• ho, obhÄ• saá¹ƒ assÄ• dayato taá¹‡hÄ• ggÄ• ho. iti obhÄ• se diá¹-
gÄ• hÄ• . tathÄ• sesesupÄ«ti evaá¹ƒ gÄ• havasena samatiá¹ƒsa upakkilesÄ• honti. __duk
manasikaroto_ti vÄ• resupi \Be II 194/ iminÄ• va nayena attho veditabbo. ekekaanupassanÄ
vipassanupakkilesuppatti veditabbÄ• , na ekasseva.

tÄ«su anupassanÄ• su. evaá¹ƒ abhedato vipassanÄ• vasena upakkilese dassetvÄ• puna
__rÅ«paá¹ƒ aniccato manasikaroto_tiÄ• dimÄ• ha. tattha __jarÄ• maraá¹‡aá¹ƒ aniccato upa
jarÄ• maraá¹‡assa aniccato upaá¹-á¹-hÄ• naá¹ƒ.

<7> yasmÄ• pubbe vuttÄ• naá¹ƒ samatiá¹ƒsÄ• ya upakkilesÄ• naá¹ƒ vasena akusalo abya
vikampati, obhÄ• sÄ• dÄ«su ekekaá¹ƒ ``etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™
tamatthaá¹ƒ dassento __obhÄ• se ceva Ã±Ä• á¹‡e cÄ• _tiÄ• digÄ• thÄ• dvayamÄ• ha. tatth
obhÄ• sÄ• dike Ä• rammaá¹‡e nÄ• nÄ• kilesavasena vividhÄ• kampati vedhati. __yehi citta
passaddhisukhehi cittaá¹ƒ nÄ• nÄ• kilesavasena nÄ• nappakÄ• rena vedhati kampati. tasm
ceva_ yogÄ• vacaro vikampatÄ«ti sambandho veditabbo. __upekkhÄ• vajjanÄ• ya cevÄ• _t
Ä• vajjanÄ• ya ceva vikampati, Ä• vajjanupekkhÄ• ya ceva vikampatÄ«ti attho. visuddhimag
``upekkhÄ• vajjanÄ• yaÃ±cÄ• â€™â€™ ti vuttaá¹ƒ. __upekkhÄ• ya cÄ• _ti heá¹-á¹-hÄ• vut

vikampati, nikantiyÄ• ca vikampatÄ«ti attho. ettha ca dvinnaá¹ƒ upekkhÄ• naá¹ƒ niddiá¹-á¹-
``upekkhÄ• uppajjatÄ«â€™â€™ ti \Ne II 180/ vuttaá¹-á¹-hÄ• ne ca ubhayathÄ• attho vutto.
ca ekekissÄ• yeva Ä• vajjanupekkhÄ• ya sabbhÄ• vato ekekÄ• yeva anupassanÄ• aniccaá
dukkhaá¹ƒ, anattÄ• anattÄ• ti punappunaá¹ƒ bhÄ• vÄ«yatÄ«ti vuttaá¹ƒ hoti. yasmÄ• pana
buddhisampanno yogÄ• vacaro obhÄ• sÄ• dÄ«su uppannesu ``ayaá¹ƒ kho me obhÄ• so up
saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo nirodhad
paÃ±Ã±Ä• ya paricchindati upaparikkhati. atha vÄ• panassa evaá¹ƒ hoti --- sace obhÄ• so
``attÄ• â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-eyya. anattÄ• va panÄ• yaá¹ƒ ``attÄ• â€™â€™ ti gahi
avasavattanaá¹-á¹-hena anattÄ• ti passanto diá¹-á¹-hiá¹ƒ ugghÄ• á¹-eti. sace obhÄ• so nicc
``niccoâ€™â€™ ti gahetuá¹ƒ vaá¹-á¹-eyya. aniccova panÄ• yaá¹ƒ ``niccoâ€™â€™ ti gahito.
abhÄ• vaá¹-á¹-hena aniccoti passanto mÄ• naá¹ƒ samugghÄ• á¹-eti. sace obhÄ• so sukho b
gahetuá¹ƒ vaá¹-á¹-eyya. dukkhova panÄ• yaá¹ƒ ``sukhoâ€™â€™ ti gahito. tasmÄ• yaá¹ƒ
uppÄ• davayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhoti passanto nikantiá¹ƒ pariyÄ• diyati. yathÄ
sesesupi.

evaá¹ƒ upaparikkhitvÄ• obhÄ• saá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™â
Ã±Ä• á¹‡aá¹ƒ ... pe ... nikantiá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™â€™ t
samanupassanto obhÄ• sÄ• dÄ«su na kampati na vedhati. tasmÄ• tamatthaá¹ƒ dassento _
gÄ• thamÄ• ha. tattha __dasa á¹-hÄ• nÄ• nÄ«_ti obhÄ• sÄ• dÄ«ni. __paÃ±Ã±Ä• yassa pa
upakkilesavimuttÄ• ya paÃ±Ã±Ä• ya paricitÄ• ni punappunaá¹ƒ phuá¹-á¹-hÄ• ni paribhÄ• vi
hotÄ«_ti so paÃ±Ã±Ä• ya paricitadasaá¹-á¹-hÄ• no yogÄ• vacaro pubbe vuttappakÄ• rassa
yathÄ• sabhÄ• vapaá¹-ivedhena cheko hoti. __na ca sammoha gacchatÄ«_ti dhammuddha
taá¹‡hÄ• mÄ• nadiá¹-á¹-hugghÄ• á¹-avasena sammohaÃ±ca na gacchati.

idÄ• ni \Ee III 593/ pubbe vuttameva vidhiá¹ƒ aparena pariyÄ• yena vibhÄ• vetvÄ• dassent
kilissati cÄ• _tiÄ• digÄ• thamÄ• ha. tattha mandapaÃ±Ã±o yogÄ• vacaro obhÄ• sÄ• dÄ«su
avasesakilesuppattiÃ±ca pÄ• puá¹‡Ä• ti. majjhimapaÃ±Ã±o vikkhepameva pÄ• puá¹‡Ä• ti, n
adhimÄ• niko hoti. tikkhapaÃ±Ã±o vikkhepaá¹ƒ pÄ• puá¹‡itvÄ• pi taá¹ƒ adhimÄ• naá¹ƒ pahÄ
atitikkhapaÃ±Ã±o na vikkhepaá¹ƒ pÄ• puá¹‡Ä• ti, na cÄ• vasesakilesuppattiá¹ƒ. __vikkhippa
mandapaÃ±Ã±o dhammuddhaccasaá¹…khÄ• taá¹ƒ vikkhepaÃ±ceva pÄ• puá¹‡Ä«yati. __kil
taá¹‡hÄ• mÄ• nadiá¹-á¹-hikilesehi kilesÄ«yati ca, upatÄ• pÄ«yati vibÄ• dhÄ«yatÄ«ti attho. _
cittabhÄ• vanÄ• _ti tassa mandapaÃ±Ã±assa vipassanÄ• cittabhÄ• vanÄ• kilesesuyeva \N
paá¹-ipakkhÄ• vihatattÄ• cavati, paripatatÄ«ti attho. __vikkhipati na kilissatÄ«_ti majjhimap
vikkhipati, kilesehi na kilissati. __bhÄ• vanÄ• parihÄ• yatÄ«_ti tassa majjhimapaÃ±Ã±assa
vipassanÄ• rambhÄ• bhÄ• vena vipassanÄ• parihÄ• yati, nappavattatÄ«ti \Be II 196/ attho.
kilissatÄ«_ti tikkhapaÃ±Ã±opi vikkhepena vikkhipati, kilesehi na kilissati. __bhÄ• vanÄ• na
tassa tikkhapaÃ±Ã±assa santepi vikkhepe taá¹ƒ adhimÄ• navikkhepaá¹ƒ pahÄ• ya vipassan
vipassanÄ• bhÄ• vanÄ• na parihÄ• yati, pavattatÄ«ti attho. __na ca vikkhipate cittaá¹ƒ na k

atitikkhapaÃ±Ã±assa cittaá¹ƒ na vikkhepena vikkhipati, na ca kilesehi kilissati. __na cavati c
tassa vipassanÄ• cittabhÄ• vanÄ• na cavati, vikkhepakilesÄ• bhÄ• vena yathÄ• á¹-hÄ• ne

__imehi catÅ«hi á¹-hÄ• nehÄ«_tiÄ• dÄ«su idÄ• ni vuttehi imehi catÅ«hi á¹-hÄ• nehi hetubh
vÄ• obhÄ• sÄ• dike dasa á¹-hÄ• ne cittassa saá¹…khepena ca vikkhepena ca viggahitaá¹ƒ
vikkhepakilesuppattivirahito catuttho kusalo mahÄ• paÃ±Ã±o yogÄ• vacaro mandapaÃ±Ã±Ä
yogÄ• vacarÄ• naá¹ƒ mÄ• nasaá¹ƒ evaÃ±ca evaÃ±ca hotÄ«ti nÄ• nappakÄ• rato jÄ• nÄ• tÄ
veditabbÄ• . __saá¹…khepo_ti cettha vikkhepassa ceva kilesÄ• naÃ±ca uppattivasena citta
veditabbo. __vikkhepo_ti ``vikkhipati na kilissatÄ«â€™â€™ ti dvÄ«su á¹-hÄ• nesu vuttavikkh
uddhatabhÄ• vo veditabboti.

yuganaddhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saccakathÄ•

saccakathÄ• vaá¹‡á¹‡anÄ•

<8> idÄ• ni \Ne II 182/ \Ee III 594/ yuganaddhaguá¹‡assa ariyamaggassa vasena saccaá¹-á
saccapaá¹-ivedhavisesaá¹ƒ saccalakkhaá¹‡Ä• dividhÄ• naÃ±ca dassentena kathitÄ• ya sutt
saccakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha suttante tÄ• va __tathÄ• nÄ«_ti yathÄ
yathÄ• sabhÄ• vabhÅ«tÄ• neva hi dhammajÄ• tÄ• ni saccaá¹-á¹-hena saccÄ• ni. saccaá¹-á
paá¹-hamaÃ±Ä• á¹‡aniddesavaá¹‡á¹‡anÄ• yaá¹ƒ vutto. __avitathÄ• nÄ«_ti vuttasabhÄ• ve
saccÄ• ni asaccÄ• ni nÄ• ma honti. __anaÃ±Ã±athÄ• nÄ«_ti aÃ±Ã±asabhÄ• vavirahitÄ• ni.
honti. __idaá¹ƒ dukkhanti, bhikkhave, tathameta_nti bhikkhave, idaá¹ƒ \Be II 197/ dukkhanti
etaá¹ƒ yathÄ• sabhÄ• vattÄ• tathaá¹ƒ. dukkhameva hi dukkhaá¹ƒ. vuttasabhÄ• ve vipariyÄ
__avitathaá¹ƒ_. na hi dukkhaá¹ƒ adukkhaá¹ƒ nÄ• ma hoti. aÃ±Ã±asabhÄ• vavirahitattÄ• __
dukkhaá¹ƒ samudayÄ• disabhÄ• vaá¹ƒ hoti. samudayÄ• dÄ«supi eseva nayo.

1. paá¹-hamasuttantaniddesavaá¹‡á¹‡anÄ•

__tathaá¹-á¹-henÄ• _ti yathÄ• sabhÄ• vaá¹-á¹-hena. __pÄ«á¸·anaá¹-á¹-hÄ• _dayo Ã±Ä• á¹

<9> __ekappaá¹-ivedhÄ• nÄ«_ti ekena maggaÃ±Ä• á¹‡ena paá¹-ivedho, ekato vÄ• paá¹-iv
ekappaá¹-ivedhÄ• ni. __anattaá¹-á¹-henÄ• _ti catunnampi saccÄ• naá¹ƒ attavirahitattÄ• ana
vuttaÃ±hetaá¹ƒ visuddhimagge (Vism II 567) --- paramatthato hi sabbÄ• neva saccÄ• ni
vedakakÄ• rakanibbutagamakÄ• bhÄ• vato suÃ±Ã±Ä• nÄ«ti veditabbÄ• ni. tenetaá¹ƒ vucca

``dukkhameva hi, na koci dukkhito, kÄ• rako na, kiriyÄ• va vijjati.

atthi nibbuti, na nibbuto pumÄ• , maggamatthi, gamako na vijjatÄ«â€™â€™ ti || (Vism II 567

atha \Ne II 183/ vÄ• ---

``dhuvasubhasukhattasuÃ±Ã±aá¹ƒ, purimadvayamattasuÃ±Ã±amamatapadaá¹ƒ.

dhuvasukhaattavirahito, maggo iti suÃ±Ã±atÄ• tesÅ«â€™â€™ ti || (Vism II 567).

__saccaá¹-á¹-henÄ• _ti avisaá¹ƒvÄ• dakaá¹-á¹-hena. __paá¹-ivedhaá¹-á¹-henÄ• _ti maggak
paá¹-ivijjhitabbaá¹-á¹-hena. __ekasaá¹…gahitÄ• nÄ«_ti tathaá¹-á¹-hÄ• dinÄ• ekekeneva att
ekagaá¹‡anaá¹ƒ gatÄ• nÄ«ti attho. __yaá¹ƒ ekasaá¹…gahitaá¹ƒ, taá¹ƒ ekatta_nti yasmÄ• e
tasmÄ• ekattanti attho. saccÄ• naá¹ƒ bahuttepi ekattamapekkhitvÄ• ekavacanaá¹ƒ kataá¹ƒ
Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«_ti pubbabhÄ• ge catunnaá¹ƒ saccÄ• naá¹ƒ nÄ• nattekattaá¹ƒ s
vavatthapetvÄ• á¹-hito maggakkhaá¹‡e \Ee III 595/ \Be II 198/ ekena maggaÃ±Ä• á¹‡ena
tathaá¹-á¹-hÄ• ditaá¹ƒtaá¹ƒekattaá¹ƒ paá¹-ivijjhati. kathaá¹ƒ? nirodhasaccassa tathaá¹-á¹-hÄ
paá¹-ividdhe sesasaccÄ• nampi tathaá¹-á¹-hÄ• dikaá¹ƒ ekattaá¹ƒ paá¹-ividdhameva hoti. ya
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nÄ• nattekattaá¹ƒ svÄ• vatthitaá¹ƒ vavatthapetvÄ• á¹-hitas
aniccato vÄ• dukkhato vÄ• anattato vÄ• vuá¹-á¹-hahantassa ekasmimpi khandhe aniccÄ•
sesakhandhÄ• pi aniccÄ• dito diá¹-á¹-hÄ• va honti, evamidanti daá¹-á¹-habbaá¹ƒ. __dukkha
tathaá¹-á¹-ho_ti dukkhasaccassa pÄ«á¸·anaá¹-á¹-hÄ• diko catubbidho attho sabhÄ• vaá¹-á¹
sesasaccesupi eseva nayo. soyeva catubbidho attho attÄ• bhÄ• vato __anattaá¹-á¹-ho_. vu
avisaá¹ƒvÄ• dakato __saccaá¹-á¹-ho_. maggakkhaá¹‡e paá¹-ivijjhitabbato __paá¹-ivedhaá¹-
veditabbaá¹ƒ.

<10> __yaá¹ƒ anicca_ntiÄ• di sÄ• maÃ±Ã±alakkhaá¹‡apubbaá¹…gamaá¹ƒ katvÄ• dassita
taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, taá¹ƒ anicca_nti dukkhasamudayamaggÄ• gahitÄ• . tÄ•
aniccÄ• ni ceva aniccattÄ• dukkhÄ• ni ca. __yaá¹ƒ aniccaÃ±ca dukkhaÃ±ca, taá¹ƒ anattÄ•
gahitÄ• ni. __yaá¹ƒ aniccaÃ±ca dukkhaÃ±ca anattÄ• cÄ• _ti tehi tÄ«hi saha nirodhasaccaÃ
cattÄ• ripi hi anattÄ• yeva. __taá¹ƒ tatha_nti taá¹ƒ saccacatukkaá¹ƒ sabhÄ• vabhÅ«taá¹ƒ. _
saccacatukkaá¹ƒ yathÄ• sabhÄ• ve avisaá¹ƒvÄ• dakaá¹ƒ. __navahÄ• kÄ• rehÄ«_tiÄ• dÄ«s
abhiÃ±Ã±eyyaâ€™â€™ nti (Paá¹-is I 3; SN b IV 46) vacanato abhiÃ±Ã±aá¹-á¹-hena, dukkha
samudayassa pahÄ• naá¹-á¹-he, maggassa bhÄ• vanaá¹-á¹-he, nirodhassa sacchikiriyaá¹-á
catÅ«supi saccesu Ã±Ä• tapariÃ±Ã±Ä• sabbhÄ• vato pariÃ±Ã±aá¹-á¹-hena, catusaccadass
pahÄ• naá¹-á¹-hena, catusaccabhÄ• vanÄ• sabbhÄ• vato bhÄ• vanaá¹-á¹-hena, catunnaá¹ƒ
sacchikiriyasabbhÄ• vato sacchikiriyaá¹-á¹-henÄ• ti \Ne II 184/ niddiá¹-á¹-hanti veditabbaá¹ƒ
tathaá¹-á¹-henÄ• _tiÄ• dÄ«su paá¹-hamaá¹ƒ vuttanayeneva yojanÄ• kÄ• tabbÄ• .

<11> __dvÄ• dasahi Ä• kÄ• rehÄ«_tiÄ• dÄ«su tathaá¹-á¹-hÄ• dayo Ã±Ä• á¹‡akathÄ• yaá¹ƒ
vuttanayeneva yojanÄ• veditabbÄ• .

<12> __saccÄ• naá¹ƒ kati lakkhaá¹‡Ä• nÄ«_tiÄ• dÄ«su upari vattabbÄ• ni cha lakkhaá¹‡Ä•
saá¹…khatÄ• saá¹…khatavasena dvidhÄ• bhinditvÄ• __dve lakkhaá¹‡Ä• nÄ«_ti \Ee III 596
__saá¹…khatalakkhaá¹‡aÃ±ca asaá¹…khatalakkhaá¹‡aÃ±cÄ• _ti ``tÄ«á¹‡imÄ• ni, bhikkhav
saá¹…khatalakkhaá¹‡Ä• ni uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±
tÄ«á¹‡imÄ• ni, bhikkhave, asaá¹…khatassa asaá¹…khatalakkhaá¹‡Ä• ni na uppÄ• do paÃ±
paÃ±Ã±Ä• yati, na á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti (AN a III 47-48)
saá¹…khatassa saá¹…khatamiti lakkhaá¹‡aÃ±ca asaá¹…khatassa asaá¹…khatamiti lakkhaá
na lakkhaá¹‡aá¹ƒ, lakkhaá¹‡aá¹ƒ na saá¹…khataá¹ƒ. na ca saá¹…khataá¹ƒ vinÄ• lakkhaá¹‡
sakkÄ• , napi lakkhaá¹‡aá¹ƒ vinÄ• saá¹…khataá¹ƒ. lakkhaá¹‡ena pana saá¹…khataá¹ƒ pÄ•

puna tadeva lakkhaá¹‡advayaá¹ƒ vitthÄ• rato dassento __cha lakkhaá¹‡Ä• nÄ«_ti Ä• ha. __
saccÄ• na_nti dukkhasamudayamaggasaccÄ• naá¹ƒ. tÄ• ni hi paccayehi saá¹…gamma kata
__uppÄ• do_ti jÄ• ti. __paÃ±Ã±Ä• yatÄ«_ti jÄ• nÄ«yati. __vayo_ti bhaá¹…go. __á¹-hitÄ• na
á¹-hitippattÄ• naá¹ƒ aÃ±Ã±athÄ• bhÄ• vo jarÄ• . tiá¹‡á¹‡aá¹ƒ saá¹…khatasaccÄ• naá¹ƒ nipp
uppÄ• davayaÃ±Ã±athattaá¹ƒ vuttaá¹ƒ, tesaá¹ƒyeva pana uppÄ• dassa, jarÄ• ya bhaá¹…ga
uppÄ• davayaÃ±Ã±athattaá¹ƒ na vattabbaá¹ƒ. saá¹…khatanissitattÄ• uppÄ• davayaÃ±Ã±a
na vattabbaá¹ƒ. saá¹…khatavikÄ• rattÄ• pana saá¹…khatanti vattabbaá¹ƒ. dukkhasamuday
uppÄ• dajarÄ• bhaá¹…gÄ• saccapariyÄ• pannÄ• , maggasaccassa uppÄ• dajarÄ• bhaá¹…
tattha ``saá¹…khatÄ• naá¹ƒ uppÄ• dakkhaá¹‡e saá¹…khatÄ• pi uppÄ• dalakkhaá¹‡ampi kÄ
paÃ±Ã±Ä• yati, uppÄ• de vÄ«tivatte saá¹…khatÄ• pi jarÄ• lakkhaá¹‡ampi kÄ• lasaá¹…khÄ•
paÃ±Ã±Ä• yati, bhaá¹…gakkhaá¹‡e saá¹…khatÄ• pi jarÄ• pi bhaá¹…galakkhaá¹‡ampi kÄ• l
paÃ±Ã±Ä• yatÄ«â€™â€™ ti khandhakavaggaá¹-á¹-hakathÄ• yaá¹ƒ (Spk II 3.37-38) vuttaá¹ƒ
saccassÄ• _ti nirodhasaccassa. taÃ±hi paccayehi samÄ• gamma akatattÄ• sayameva nipp
__á¹-hitassÄ• _ti niccattÄ• á¹-hitassa, na á¹-hÄ• nappattattÄ• . puna tadeva lakkhaá¹‡adva
dassento __dvÄ• dasa lakkhaá¹‡Ä• nÄ«_ti Ä• ha.

__catunnaá¹ƒ_ \Ne II 185/ __saccÄ• naá¹ƒ kati kusalÄ• _tiÄ• dÄ«su __abyÄ• kata_nti vipÄ
kiriyÄ• byÄ• kataá¹ƒ rÅ«pÄ• byÄ• kataá¹ƒ nibbÄ• nÄ• byÄ• katanti catÅ«su abyÄ• katesu n
hi kusalÄ• kusalalakkhaá¹‡ena na byÄ• katattÄ• abyÄ• katÄ• ni. __siyÄ• kusala_nti
kÄ• mÄ• vacararÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakusalÄ• naá¹ƒ \Ee III 597/ vasena \Be II 200
akusala_nti taá¹‡haá¹ƒ á¹-hapetvÄ• sesÄ• kusalavasena. __siyÄ• abyÄ• kata_nti
kÄ• mÄ• vacararÅ«pÄ• vacarÄ• rÅ«pÄ• vacaravipÄ• kakiriyÄ• naá¹ƒ rÅ«pÄ• naÃ±ca vasen
saccÄ• nÄ«_tiÄ• dÄ«su __saá¹…gahitÄ• nÄ«_ti gaá¹‡itÄ• ni. __vatthuvasenÄ• _ti
akusalakusalÄ• byÄ• katadukkhasamudayanirodhamaggasaá¹…khÄ• tavatthuvasena. __ya

á¹-hapetvÄ• taá¹‡haá¹ƒ avasesaá¹ƒ akusalaá¹ƒ. __akusalaá¹-á¹-hena dve saccÄ• ni ekasa
imÄ• ni dve dukkhasamudayasaccÄ• ni akusalaá¹-á¹-hena ekasaccena saá¹…gahitÄ• ni, ak
attho. __ekasaccaá¹ƒ dvÄ«hi saccehi saá¹…gahita_nti ekaá¹ƒ akusalasaccaá¹ƒ dvÄ«hi duk
saá¹…gahitaá¹ƒ. __yaá¹ƒ dukkhasaccaá¹ƒ kusala_nti tebhÅ«makaá¹ƒ kusalaá¹ƒ. imÄ• ni dv
kusalaá¹-á¹-hena ekasaccena saá¹…gahitÄ• ni, kusalasaccaá¹ƒ nÄ• ma hoti. ekaá¹ƒ kusala
dukkhamaggasaccehi saá¹…gahitaá¹ƒ. __yaá¹ƒ dukkhasaccaá¹ƒ abyÄ• kata_nti tebhÅ«ma
imÄ• ni dve dukkhanirodhasaccÄ• ni abyÄ• kataá¹-á¹-hena ekasaccena saá¹…gahitÄ• ni, e
hoti. ekaá¹ƒ abyÄ• katasaccaá¹ƒ dvÄ«hi dukkhanirodhasaccehi saá¹…gahitaá¹ƒ. __tÄ«á¹‡i
saá¹…gahitÄ• nÄ«_ti samudayamagganirodhasaccÄ• ni ekena akusalakusalÄ• byÄ• katabh
saá¹…gahitÄ• ni. __ekaá¹ƒ saccaá¹ƒ tÄ«hi saccehi saá¹…gahita_nti ekaá¹ƒ dukkhasaccaá¹
akusalakusalaabyÄ• katabhÅ«tehi samudayamagganirodhasaccehi saá¹…gahitaá¹ƒ. keci p
akusalaá¹-á¹-hena samudayasaccena saá¹…gahitÄ• ni, dukkhamaggasaccÄ• ni kusalaá¹-á
saá¹…gahitÄ• ni, na dassanaá¹-á¹-hena. dukkhanirodhasaccÄ• ni abyÄ• kataá¹-á¹-hena nir
na asaá¹…khataá¹-á¹-henÄ• â€™â€™ ti vaá¹‡á¹‡ayanti.

2. dutiyasuttantapÄ• á¸·ivaá¹‡á¹‡anÄ•

<13> puna aÃ±Ã±assa suttantassa atthavasena saccappaá¹-ivedhaá¹ƒ niddisitukÄ• mo __
bhikkhave_tiÄ• dikaá¹ƒ suttantaá¹ƒ Ä• haritvÄ• dassesi. tattha __pubbe me, bhikkhave, sa
mama sambodhito sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato pubbe. __anabhisambuddhassÄ• _ti sabb
__bodhisattasseva sato_ti bodhisattabhÅ«tasseva. __etadahosÄ«_ti bodhipallaá¹…ke nisin
parivitakkitaá¹ƒ ahosi. __assÄ• do_ti assÄ• dÄ«yatÄ«ti assÄ• do. __Ä• dÄ«navo_ti doso \N
__nissaraá¹‡a_nti apagamanaá¹ƒ. __sukha_nti \Be II 201/ sukhayatÄ«ti sukhaá¹ƒ, yassupp
karotÄ«ti attho. __somanassa_nti pÄ«tisomanassayogato sobhanaá¹ƒ mano assÄ• ti suma
somanassaá¹ƒ \Ee III 598/, sukhameva pÄ«tiyogato visesitaá¹ƒ. __anicca_nti addhuvaá¹ƒ. _
dukkhavatthuttÄ• saá¹…khÄ• radukkhattÄ• ca dukkhaá¹ƒ. __vipariá¹‡Ä• madhamma_nti a
jarÄ• bhaá¹…gavasena parivattanapakatikaá¹ƒ. etena anattabhÄ• vo vutto hoti. __chandarÄ
chandasaá¹…khÄ• tassa rÄ• gassa saá¹ƒvaraá¹‡aá¹ƒ, na vaá¹‡á¹‡arÄ• gassa. __chandarÄ
chandarÄ• gassa pajahanaá¹ƒ.

__yÄ• vakÄ«vaÃ±cÄ• _tiÄ• dÄ«su yÄ• va imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ
nÄ• bbhaÃ±Ã±Ä• siá¹ƒ_ na adhikena Ã±Ä• á¹‡ena paá¹-ivijjhiá¹ƒ, tÄ• va __anuttaraá¹ƒ sam
sabbaÃ±Ã±ubhÄ• vaá¹ƒ __abhisambuddho_ abhisametÄ• vÄ« arahanti __nevÄ• haá¹ƒ pac
paá¹-iÃ±Ã±aá¹ƒ akÄ• sinti sambandhato attho. __kÄ«vaÃ±cÄ• _ti nipÄ• tamattaá¹ƒ. __yato_
__athÄ• _ti anantaraá¹ƒ. __Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• dÄ«_ti dassanaki
dassanasaá¹…khÄ• taá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca me uppajji. __akuppÄ• _ti kope
asakkuá¹‡eyyÄ• . __vimuttÄ«_ti arahattaphalavimutti. etÄ• ya eva phalapaccavekkhaá¹‡Ä•
magganibbÄ• napaccavekkhaá¹‡Ä• pi vuttÄ• va honti. __ayamantimÄ• jÄ• tÄ«_ti ayaá¹ƒ p

__natthidÄ• ni punabbhavo_ti idÄ• ni puna uppatti natthi. etena pahÄ«nakilesapaccavekkha
avasiá¹-á¹-hakilesapaccavekkhaá¹‡Ä• na hoti.

3. dutiyasuttantaniddesavaá¹‡á¹‡anÄ•

<14> saccappaá¹-ivedhaÃ±Ä• á¹‡ayojanakkame ca __ayaá¹ƒ rÅ«passa assÄ• doti pahÄ• n
``ayaá¹ƒ taá¹‡hÄ• sampayutto rÅ«passa assÄ• doâ€™â€™ ti Ã±atvÄ• maggakkhaá¹‡e sam
samudayasaccappaá¹-ivedho. __samudayasacca_nti samudayasaccappaá¹-ivedhaÃ±Ä• á¹
ariyasaccÄ• rammaá¹‡aÃ±Ä• á¹‡ampi hi ``ye keci kusalÄ• dhammÄ• , sabbe te catÅ«su ar
gacchantÄ«â€™â€™ tiÄ• dÄ«su (MN I 300) viya ``saccaâ€™â€™ nti vuccati. __ayaá¹ƒ rÅ«
pariÃ±Ã±Ä• paá¹-ivedho_ti pubbabhÄ• ge ``ayaá¹ƒ rÅ«passa Ä• dÄ«navoâ€™â€™ ti Ã±atv
dukkhapariÃ±Ã±Ä• saá¹…khÄ• to dukkhasaccappaá¹-ivedho. __dukkhasacca_nti dukkhasa
__idaá¹ƒ rÅ«passa nissaraá¹‡anti sacchikiriyÄ• paá¹-ivedho_ti pubbabhÄ• ge ``idaá¹ƒ rÅ«pa
nti \Be II 202/ Ã±atvÄ• maggakkhaá¹‡e nirodhasacchikiriyÄ• saá¹…khÄ• to nirodhasaccapp
__nirodhasacca_nti nirodhasaccÄ• rammaá¹‡aá¹ƒ nirodhasaccappaá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ
tÄ«su á¹-hÄ• nesÅ«_ti imesu yathÄ• vuttesu tÄ«su samudayadukkhanirodhesu paá¹-ivedha
__diá¹-á¹-hi_ yo __saá¹…kappo_ti yojanÄ• . __bhÄ• vanÄ• paá¹-ivedho_ti ayaá¹ƒ maggabh
maggasaccappaá¹-ivedho. __maggasacca_nti maggasaccappaá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ.

<15> puna \Ee III 599/ aparena pariyÄ• yena saccÄ• ni ca saccappaá¹-ivedhaÃ±ca dassen
katihÄ• kÄ• rehi sacca_ntiÄ• dimÄ• ha. tattha yasmÄ• sabbepi sabbaÃ±Ã±ubodhisattÄ• b
jarÄ• maraá¹‡Ä• dikassa dukkhasaccassa jÄ• tiÄ• dikaá¹ƒ samudayasaccaá¹ƒ ``kiá¹ƒ nu kh
esantÄ• ca jarÄ• maraá¹‡Ä• dikassa dukkhasaccassa jÄ• tiÄ• dikaá¹ƒ samudayasaccaá¹ƒ
vavatthapento pariggaá¹‡hanti, tasmÄ• sÄ• ca esanÄ• so ca pariggaho saccÄ• naá¹ƒ esa
``saccaâ€™â€™ nti katvÄ• __esanaá¹-á¹-hena pariggahaá¹-á¹-henÄ• _ti vuttaá¹ƒ. ayaÃ±ca
paccayapariggahe labbhatiyeva, sÄ• vakÄ• naá¹ƒ pana anussavavasena paccayapariggahe
__paá¹-ivedhaá¹-á¹-henÄ• _ti pubbabhÄ• ge tathÄ• esitÄ• naá¹ƒ pariggahitÄ• naÃ±ca mag
ekapaá¹-ivedhaá¹-á¹-hena.

__kiá¹ƒnidÄ• na_ntiÄ• dÄ«su nidÄ• nÄ• dÄ«ni sabbÄ• ni kÄ• raá¹‡avevacanÄ• ni. kÄ• raá¹
``handa naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti appeti viya, tasmÄ• ``nidÄ• naâ€™â€™ nti vuccati
samudeti, jÄ• yati, pabhavati; tasmÄ• samudayo, jÄ• ti, pabhavoti vuccati. ayaá¹ƒ panettha
nidÄ• naá¹ƒ etassÄ• ti __kiá¹ƒnidÄ• naá¹ƒ_. ko samudayo etassÄ• ti __kiá¹ƒsamudayaá¹ƒ_
__kiá¹ƒjÄ• tikaá¹ƒ_. ko pabhavo etassÄ• ti __kiá¹ƒpabhavaá¹ƒ_. yasmÄ• pana tassa jÄ• ti
nidÄ• naÃ±ceva samudayo ca jÄ• ti ca pabhavo ca, tasmÄ• __jÄ• tinidÄ• na_ntiÄ• dimÄ• h
dukkhasaccaá¹ƒ. __jarÄ• maraá¹‡asamudaya_nti tassa paccayaá¹ƒ samudayasaccaá¹ƒ. __
nirodhasaccaá¹ƒ. __jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipada_nti maggasaccaá¹ƒ. imin
attho veditabbo.

<16> __nirodhappajÄ• nanÄ• _ti Ä• rammaá¹‡akaraá¹‡ena nirodhassa pajÄ• nanÄ• . __jÄ
samudayasacca_nti bhavapaccayÄ• paÃ±Ã±Ä• yanaá¹-á¹-hena dukkhasaccaá¹ƒ \Be II 203
paccayaá¹-á¹-hena samudayasaccaá¹ƒ. esa nayo sesesupi. __avijjÄ• siyÄ• dukkhasacca_
avijjÄ• samudayaá¹-á¹-henÄ• ti.

saccakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bojjhaá¹…gakathÄ•

bojjhaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<17> idÄ• ni \Ne II 188/ saccappaá¹-ivedhasiddhaá¹ƒ bojjhaá¹…gavisesaá¹ƒ dassentena ka
suttantapubbaá¹…gamÄ• ya bojjhaá¹…gakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha s
bodhiyÄ• , bodhissa vÄ• aá¹…gÄ• ti \Ee III 600/ bojjhaá¹…gÄ• . kiá¹ƒ vuttaá¹ƒ hoti (Spk III
ayaá¹ƒ dhammasÄ• maggÄ«, yÄ• ya lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• bodhÄ«ti vuccati, __bujjhatÄ«_ti k
vuá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikarotÄ
yathÄ• ha --- ``satta bojjhaá¹…ge bhÄ• vetvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisam
DN III 143). tassÄ• dhammasÄ• maggÄ«saá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gÄ• ti bojjhaá¹.
viya. yopesa yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ•
tassa bodhissa aá¹…gÄ• tipi bojjhaá¹…gÄ• senaá¹…garathaá¹…gÄ• dayo viya. tenÄ• hu a
``bujjhanakassa puggalassa aá¹…gÄ• ti bojjhaá¹…gÄ• â€™â€™ ti. satisambojjhaá¹…gÄ• d
abhiÃ±Ã±eyyaniddese vutto.

bojjhaá¹…gatthaniddese __bodhÄ• ya saá¹ƒvattantÄ«_ti bujjhanatthÄ• ya saá¹ƒvattanti. ka
maggaphalehi nibbÄ• nassa paccavekkhaá¹‡Ä• ya katakiccassa bujjhanatthÄ• ya, maggena
pabujjhanatthÄ• ya phalena pabuddhabhÄ• vatthÄ• yÄ• pÄ«ti vuttaá¹ƒ hoti. balavavipassan
bodhÄ• ya saá¹ƒvattanti \Be II 204/. tasmÄ• ayaá¹ƒ vipassanÄ• maggaphalabojjhaá¹…gÄ•
tÄ«supi hi á¹-hÄ• nesu bodhÄ• ya nibbÄ• napaá¹-ivedhÄ• ya saá¹ƒvattanti. etena bodhiyÄ•
vuttaá¹ƒ hoti. __bujjhantÄ«ti bojjhaá¹…gÄ• _tiÄ• dÄ«hi paÃ±cahi catukkehi vuttÄ• naá¹ƒ boj
uppattiá¹-á¹-hÄ• naá¹ƒ abhiÃ±Ã±eyyaniddese vuttaá¹ƒ. api ca __bujjhantÄ«_ti bojjhaá¹…gÄ
samatthabhÄ• vadassanatthaá¹ƒ kattuniddeso \Ne II 189/. __bujjhanaá¹-á¹-henÄ• _ti sakicc
sati kattuno abhÄ• vadassanatthaá¹ƒ bhÄ• vaniddeso. __bodhentÄ«_ti bojjhaá¹…gabhÄ• va
yogÄ«naá¹ƒ payojakattÄ• bojjhaá¹…gÄ• naá¹ƒ hetukattuniddeso. __bodhanaá¹-á¹-henÄ• _
payojakahetukattunÄ• bhÄ• vaniddeso. etehi bodhiyÄ• aá¹…gÄ• bojjhaá¹…gÄ• ti vuttaá¹ƒ

__bodhipakkhiyaá¹-á¹-henÄ• _ti bujjhanaá¹-á¹-hena bodhÄ«ti laddhanÄ• massa yogissa pak
ayametesaá¹ƒ yogino upakÄ• rakattaniddeso. etehi bodhissa aá¹…gÄ• ti bojjhaá¹…gÄ• ti vu
__buddhilabhanaá¹-á¹-henÄ• _tiÄ• dike chakke __buddhilabhanaá¹-á¹-henÄ• _ti yogÄ• vaca
pÄ• puá¹‡anaá¹-á¹-hena. __ropanaá¹-á¹-henÄ• _ti sattÄ• naá¹ƒ patiá¹-á¹-hÄ• panaá¹-á¹-her
__pÄ• panaá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• pitÄ• ya niá¹-á¹-hÄ• panaá¹-á¹-hena. ime vipassan
pati-abhi-saá¹ƒ-iti tÄ«hi upasaggehi visesitÄ• maggaphalabojjhaá¹…gÄ• ti vadanti. sabbesa
niddiá¹-á¹-hÄ• naá¹ƒ bojjhaá¹…gÄ• naá¹ƒ bodhiyÄ• aá¹…gÄ• ti bojjhaá¹…gÄ• ti vuttaá¹ƒ ho

mÅ«lamÅ«lakÄ• didasakavaá¹‡á¹‡anÄ•

<18> __mÅ«laá¹-á¹-henÄ• _tiÄ• dike mÅ«lamÅ«lake dasake __mÅ«laá¹-á¹-henÄ• _ti vipas
bojjhaá¹…gÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ bojjhaá¹…gÄ• naÃ±ca sahajÄ• tadhamm
mÅ«laá¹-á¹-hena. __mÅ«lacariyaá¹-á¹-henÄ• _ti mÅ«laá¹ƒ hutvÄ• cariyÄ• pavatti mÅ«laca
mÅ«lacariyaá¹-á¹-hena, mÅ«laá¹ƒ hutvÄ• pavattanaá¹-á¹-henÄ• ti attho. __mÅ«lapariggaha
bojjhaá¹…gÄ• Ä• dito pabhuti uppÄ• danatthÄ• ya parigayhamÄ• nattÄ• pariggahÄ• , mÅ«
mÅ«lapariggahÄ• . tena mÅ«lapariggahaá¹-á¹-hena. te eva aÃ±Ã±amaÃ±Ã±aá¹ƒ parivÄ• ra
__parivÄ• raá¹-á¹-hena_. bhÄ• vanÄ• pÄ• ripÅ«rivasena __paripÅ«raá¹‡aá¹-á¹-hena_. niá¹-
__paripÄ• kaá¹-á¹-hena_. te eva mÅ«lÄ• ni ca chabbidhÄ• pabhedabhinnattÄ• paá¹-isamb
mÅ«lapaá¹-isambhidÄ• . tena __mÅ«lapaá¹-isambhidaá¹-á¹-hena. mÅ«lapaá¹-isambhidÄ• p
bojjhaá¹…gabhÄ• vanÄ• nuyuttassa yogino taá¹ƒ mÅ«lapaá¹-isambhidaá¹ƒ pÄ• panaá¹-á¹-h
yogino tassÄ• mÅ«lapaá¹-isambhidÄ• ya __vasÄ«bhÄ• vaá¹-á¹-hena_. sesesupi Ä«disesu
aá¹…gÄ• ti bojjhaá¹…gÄ• ti vuttaá¹ƒ hotÄ«ti veditabbaá¹ƒ. __mÅ«lapaá¹-isambhidÄ• ya vas
Ä«disesupi niá¹-á¹-hÄ• vacanesu phalabojjhaá¹…gÄ• ti veditabbaá¹ƒ. vasÄ«bhÄ• vaá¹ƒ pat

mÅ«lamÅ«lakadasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sesesupi hetumÅ«lakÄ• dÄ«su navasu dasakesu iminÄ• va nayena sÄ• dhÄ• raá¹‡avacan
190/. asÄ• dhÄ• raá¹‡esu pana yathÄ• vuttÄ• eva bojjhaá¹…gÄ• yathÄ• vuttÄ• naá¹ƒ dha
nÄ• ma honti. upatthambhakattÄ• __paccayÄ• _ nÄ• ma. te eva tadaá¹…gasamucchedapa
__visuddhi_ nÄ• ma. vajjavirahitattÄ• __anavajjÄ• _ nÄ• ma. ``sabbepi kusalÄ• dhammÄ•
vacanato __nekkhammaá¹ƒ_ nÄ• ma. kilesehi vimuttattÄ• tadaá¹…gavimuttiÄ• divasena __
maggaphalabojjhaá¹…gÄ• visayÄ«bhÅ«tehi Ä• savehi virahitattÄ• __anÄ• savÄ• _. tividhÄ
suÃ±Ã±attÄ• tadaá¹…gavivekÄ• divasena __vivekÄ• _. vipassanÄ• maggabojjhaá¹…gÄ• p
pakkhandanavosaggattÄ• ca __vosaggÄ• _. phalabojjhaá¹…gÄ• pakkhandanavosaggattÄ

<19> __mÅ«laá¹-á¹-haá¹ƒ_ \Ee III 602/ __bujjhantÄ«_tiÄ• dayo ekekapadavasena niddiá¹-á
vuttanayeneva veditabbÄ• . __vasÄ«bhÄ• vappattÄ• na_nti padaá¹ƒ pana vattamÄ• navaca
__pariggahaá¹-á¹-hÄ• _dayo abhiÃ±Ã±eyyaniddese vuttatthÄ• .

<20> puna thero attanÄ• desitaá¹ƒ suttantaá¹ƒ uddisitvÄ• tassa niddesavasena bojjhaá¹…
__ekaá¹ƒ samaya_ntiÄ• dikaá¹ƒ nidÄ• naá¹ƒ vatvÄ• suttantaá¹ƒ tÄ• va uddisi. attanÄ• des
__evaá¹ƒ me suta_nti na vuttaá¹ƒ. __Ä• yasmÄ• sÄ• riputto_ti panettha desakabyattibhÄ• v
paraá¹ƒ viya katvÄ• vuttaá¹ƒ. Ä«disaÃ±hi vacanaá¹ƒ loke ganthesu payujjanti. __pubbaá¹‡h
pubbaá¹‡hasamayaá¹ƒ. accantasaá¹ƒyogatthe upayogavacanaá¹ƒ. sesadvayepi eseva nayo
ce_ \Be II 206/ __me hotÄ«_ti satisambojjhaá¹…goti evaÃ±ce mayhaá¹ƒ hoti. __appamÄ• á
appamÄ• á¹‡oti evaá¹ƒ me hoti. __susamÄ• raddhoti me hotÄ«_ti suá¹-á¹-hu paripuá¹‡á¹‡o
__tiá¹-á¹-hanta_nti nibbÄ• nÄ• rammaá¹‡e pavattivasena tiá¹-á¹-hantaá¹ƒ. __cavatÄ«_ti nibb
apagacchati. sesabojjhaá¹…gesupi eseva nayo.

__rÄ• jamahÄ• mattassÄ• _ti raÃ±Ã±o mahÄ• amaccassa, mahatiyÄ• vÄ• bhogamattÄ• ya
samannÄ• gatassa. __nÄ• nÄ• rattÄ• na_nti nÄ• nÄ• raá¹…garattÄ• naá¹ƒ, pÅ«raá¹‡atthe s
attho. __dussakaraá¹‡á¸• ako_ti dussapeá¸·Ä• . __dussayuga_nti vatthayugalaá¹ƒ. __pÄ• r
imasmiá¹ƒ suttante therassa phalabojjhaá¹…gÄ• kathitÄ• . yadÄ• hi thero satisambojjhaá¹
phalasamÄ• pattiá¹ƒ samÄ• pajjati, tadÄ• itare tadanvayÄ• honti. yadÄ• dhammavicayÄ•
sesÄ• pi tadanvayÄ• hontÄ«ti evaá¹ƒ phalasamÄ• pattiyÄ• attano ciá¹‡á¹‡avasÄ«bhÄ• va
suttantaá¹ƒ kathesÄ«ti.

suttantaniddesavaá¹‡á¹‡anÄ•

<21> __kathaá¹ƒ_ \Ne II 191/ __satisambojjhaá¹…go iti ce hotÄ«ti bojjhaá¹…go_ti satisamb
sÄ«saá¹ƒ katvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjantassa aÃ±Ã±esu bojjhaá¹…gesu vijjam
satisambojjhaá¹…go hotÄ«ti iti ce pavattassa kathaá¹ƒ so satisambojjhaá¹…go hotÄ«ti attho
nirodhÅ«paá¹-á¹-hÄ• tÄ«_ti yattakena kÄ• lena nirodho upaá¹-á¹-hÄ• ti, yattake kÄ• le Ä• ra
upaá¹-á¹-hÄ• tÄ«ti attho. __yÄ• vatÄ• accÄ«_ti yattakena parimÄ• á¹‡ena jÄ• lÄ• . __katha
hotÄ«ti bojjhaá¹…go_ti na appamÄ• á¹‡epi satisambojjhaá¹…ge vijjamÄ• ne evaá¹ƒ ayaá¹ƒ
pavattassa \Ee III 603/ so appamÄ• á¹‡o satisambojjhaá¹…go kathaá¹ƒ hotÄ«ti attho. __pan
kilesÄ• ca pariyuá¹-á¹-hÄ• nÄ• ca ponobhavikasaá¹…khÄ• rÄ• ca pamÄ• á¹‡abaddhÄ• n
``rÄ• gopamÄ• á¹‡akaraá¹‡o, doso pamÄ• á¹‡akaraá¹‡o, moho pamÄ• á¹‡akaraá¹‡oâ€™â€
rÄ• gÄ• dayo yassa uppajjanti, ``ayaá¹ƒ ettakoâ€™â€™ ti tassa pamÄ• á¹‡akaraá¹‡ato pan
pamÄ• á¹‡e baddhÄ• paá¹-ibaddhÄ• Ä• yattÄ• ti \Be II 207/ kilesÄ• dayo pamÄ• á¹‡abado
anusayabhÅ«tÄ• , __pariyuá¹-á¹-hÄ• nÄ• _ti samudÄ• cÄ• rappattakilesÄ• . __saá¹…khÄ• r
bhavakaraá¹‡aá¹ƒ punabhavo, punabhavo sÄ«lametesanti ponabhavikÄ• , ponabhavikÄ• e
kusalÄ• kusalakammasaá¹…khÄ• tÄ• saá¹…khÄ• rÄ• . __appamÄ• á¹‡o_ti vuttappakÄ• ra
appamÄ• á¹‡o. maggaphalÄ• nampi appamÄ• á¹‡attÄ• tato visesanatthaá¹ƒ __acalaá¹-á¹-h
vuttaá¹ƒ. bhaá¹…gÄ• bhÄ• vato acalo, paccayÄ• bhÄ• vato asaá¹…khato. yo hi acalo asaá¹
pamÄ• á¹‡avirahito hoti.

__kathaá¹ƒ susamÄ• raddho iti ce hotÄ«ti bojjhaá¹…go_ti anantaraá¹ƒ vuttanayena yojetab
sayaÃ±ca visamattÄ• , visamassa ca bhÄ• vassa hetuttÄ• visamÄ• . __samadhammo_ti sa
paá¹‡Ä«taá¹-á¹-hena samo dhammo. pamÄ• á¹‡Ä• bhÄ• vato __santo_. ``yÄ• vatÄ• , bhikk
asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (AN
sabbadhammuttamaá¹-á¹-hena __paá¹‡Ä«to_. tasmiá¹ƒ samadhammoti vutte susame Ä• ra
Ä• vajjitattÄ• _ti phalasamÄ• pattiyÄ• pavattakÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ. anuppÄ• dÄ•
manodvÄ• rÄ• vajjanassa uppannattÄ• ti vuttaá¹ƒ hoti. __tiá¹-á¹-hatÄ«_ti pavattati. __uppÄ•
vuttatthÄ• ni. sesabojjhaá¹…gamÅ«lakesupi vÄ• resu eseva nayo.

bojjhaá¹…gakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mettÄ• kathÄ•

mettÄ• kathÄ• vaá¹‡á¹‡anÄ•

<22> idÄ• ni \Ne II 192/ bojjhaá¹…gakathÄ• nantaraá¹ƒ kathitÄ• ya bojjhaá¹…gakathÄ• gat
suttantapubbaá¹…gamÄ• ya mettÄ• kathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha suttan
Ä• darena sevitÄ• ya. __bhÄ• vitÄ• yÄ• _ti \Ee III 604/ vaá¸• á¸• hitÄ• ya. __bahulÄ«katÄ• y
__yÄ• nÄ«katÄ• yÄ• _ti yuttayÄ• nasadisÄ• ya katÄ• ya. __vatthukatÄ• yÄ• _ti patiá¹-á¹-hÄ
katÄ• ya. __anuá¹-á¹-hitÄ• yÄ• _ti paccupaá¹-á¹-hitÄ• ya. __paricitÄ• yÄ• _ti samantato citÄ
__susamÄ• raddhÄ• yÄ• _ti suá¹-á¹-hu samÄ• raddhÄ• ya sukatÄ• ya \Be II 208/. __Ä• nisa
__pÄ• á¹-ikaá¹…khÄ• _ti paá¹-ikaá¹…khitabbÄ• icchitabbÄ• . __sukhaá¹ƒ supatÄ«_ti yathÄ
samparivattamÄ• nÄ• kÄ• kacchamÄ• nÄ• dukkhaá¹ƒ supanti, evaá¹ƒ asupitvÄ• sukhaá¹
samÄ• pattiá¹ƒ samÄ• panno viya hoti. __sukhaá¹ƒ paá¹-ibujjhatÄ«_ti yathÄ• aÃ±Ã±e nitth
samparivattantÄ• dukkhaá¹ƒ paá¹-ibujjhanti, evaá¹ƒ apaá¹-ibujjhitvÄ• vikasamÄ• namiva p
nibbikÄ• raá¹ƒ paá¹-ibujjhati. __na pÄ• pakaá¹ƒ supinaá¹ƒ passatÄ«_ti supinaá¹ƒ passantop
supinaá¹ƒ passati. cetiyaá¹ƒ vandanto viya pÅ«jaá¹ƒ karonto viya dhammaá¹ƒ suá¹‡anto viy
panaÃ±Ã±e attÄ• naá¹ƒ corehi parivÄ• ritaá¹ƒ viya vÄ• á¸·ehi upaddutaá¹ƒ viya papÄ• te pa
passanti, na evaá¹ƒ pÄ• pakaá¹ƒ supinaá¹ƒ passati. __manussÄ• naá¹ƒ piyo hotÄ«_ti ure Ä
sÄ«se piá¸·andhamÄ• lÄ• viya ca manussÄ• naá¹ƒ piyo hoti manÄ• po. __amanussÄ• naá
manussÄ• naá¹ƒ, evaá¹ƒ amanussÄ• nampi piyo hoti. __devatÄ• rakkhantÄ«_ti puttamiva
rakkhanti. __nÄ• ssa aggi vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamatÄ«_ti mettÄ• vihÄ• rissa k
satthaá¹ƒ vÄ• na kamati na pavisati, nÄ• ssa kÄ• yaá¹ƒ vikopetÄ«ti vuttaá¹ƒ hoti. __tuvaá¹-
samÄ• dhiyatÄ«_ti mettÄ• vihÄ• rino khippameva cittaá¹ƒ samÄ• dhiyati, natthi tassa dandh
__mukhavaá¹‡á¹‡o vippasÄ«datÄ«_ti bandhanÄ• pamuttatÄ• lapakkaá¹ƒ viya cassa vippas
hoti. __asammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«_ti mettÄ• vihÄ• rino sammohamaraá¹‡aá¹ƒ nÄ• m
niddaá¹ƒ okkamanto viya kÄ• laá¹ƒ karoti. __uttari appaá¹-ivijjhanto_ti mettÄ• samÄ• pattito

arahattaá¹ƒ adhigantuá¹ƒ asakkonto ito cavitvÄ• suttappabuddho viya __brahmalokÅ«pago
upapajjatÄ«ti attho.

mettÄ• niddese \Ne II 193/ __anodhiso pharaá¹‡Ä• _ti odhi mariyÄ• dÄ• , na odhi anodhi. t
attho, nippadesato phusanÄ• ti vuttaá¹ƒ hoti. __odhiso_ti padesavasena. __disÄ• pharaá¹‡Ä
pharaá¹‡Ä• . __sabbe_ti anavasesapariyÄ• dÄ• naá¹ƒ. __sattÄ• _tipadassa attho
Ã±Ä• á¹‡akathÄ• mÄ• tikÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vutto, ruá¸·hÄ«saddena pana vÄ«tarÄ• ge
vilÄ«vamayepi bÄ«janivisese tÄ• lavaá¹‡á¹-avohÄ• ro viya. __averÄ• _ti verarahitÄ• . __aby
byÄ• pÄ• darahitÄ• . __anÄ«ghÄ• _ti \Ee III 605/ niddukkhÄ• . anigghÄ• tipi pÄ• á¹-ho. __su
__pariharantÅ«_ti \Be II 209/ sukhitÄ• hutvÄ• attabhÄ• vaá¹ƒ vattayantu. ``averÄ• â€™â€
pare paá¹-icca, parasantÄ• ne ca itare paá¹-icca verÄ• bhÄ• vo dassito, ``abyÄ• pajjÄ• â€™
verÄ• bhÄ• vÄ• tammÅ«lakabyÄ• pÄ• dÄ• bhÄ• vo, ``anÄ«ghÄ• â€™â€™ ti byÄ• pÄ• dÄ•
``sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™â€™ ti dukkhÄ• bhÄ• vÄ• sukhena attabhÄ• vaparih
vacanasambandho veditabboti. imesu ca ``averÄ• hontÅ«â€™â€™ tiÄ• dÄ«su catÅ«supi v
pÄ• kaá¹-aá¹ƒ hoti, tassa tassa vasena mettÄ• ya pharati.

__pÄ• á¹‡Ä• _tiÄ• dÄ«su pÄ• á¹‡anatÄ• ya pÄ• á¹‡Ä• , assÄ• sapassÄ• sÄ• yattavuttitÄ•
_ abhinibbattÄ• ti attho. puá¹ƒ vuccati nirayo, taá¹ƒ puá¹ƒ galanti gacchantÄ«ti __puggalÄ• _
vuccati sarÄ«raá¹ƒ, khandhapaÃ±cakameva vÄ• , taá¹ƒ upÄ• dÄ• ya paÃ±Ã±attimattasabbh
pariyÄ• pannÄ• paricchinnÄ• antogadhÄ• ti __attabhÄ• vapariyÄ• pannÄ• _. yathÄ• ca sa
sesÄ• nipi ruá¸·hÄ«vasena Ä• ropetvÄ• sabbÄ• netÄ• ni sabbasattavevacanÄ• nÄ«ti vedita
``sabbe jantÅ« sabbe jÄ«vÄ• â€™â€™ tiÄ• dÄ«ni sabbasattavevacanÄ• ni atthi, pÄ• kaá¹-a
gahetvÄ• ``paÃ±cahÄ• kÄ• rehi anodhiso pharaá¹‡Ä• mettÄ• cetovimuttÄ«â€™â€™ ti vuc
pÄ• á¹‡Ä• â€™â€™ tiÄ• dÄ«naá¹ƒ na kevalaá¹ƒ vacanamattatova, atha kho atthatopi nÄ• n
anodhiso pharaá¹‡Ä• virujjhati. tasmÄ• tathÄ• atthaá¹ƒ aggahetvÄ• imesu paÃ±casu Ä• k
anodhiso mettÄ• ya pharati.

odhiso pharaá¹‡e pana __itthiyo purisÄ• _ti liá¹…gavasena vuttaá¹ƒ, __ariyÄ• anariyÄ• _ti
ariyaputhujjanavasena, __devÄ• manussÄ• vinipÄ• tikÄ• _ti upapattivasena. disÄ• pharaá¹
akatvÄ• sabbadisÄ• su ``sabbe sattÄ• â€™â€™ tiÄ• dinÄ• nayena pharaá¹‡ato anodhiso
``sabbÄ• itthiyoâ€™â€™ tiÄ• dinÄ• nayena pharaá¹‡ato odhiso pharaá¹‡Ä• .

yasmÄ• pana ayaá¹ƒ tividhÄ• pi mettÄ• pharaá¹‡Ä• appanÄ• pattacittassa vasena vuttÄ•
II 194/ appanÄ• gahetabbÄ• . anodhiso pharaá¹‡e tÄ• va \Be II 210/ ``sabbe sattÄ• averÄ•
``abyÄ• pajjÄ• hontÅ«â€™â€™ ti ekÄ• ``anÄ«ghÄ• hontÅ«â€™â€™ ti ekÄ• , ``sukhÄ« at
ekÄ• . tÄ• nipi hi cattÄ• ri hitopasaá¹ƒhÄ• ravaseneva vuttÄ• ni. hitopasaá¹ƒhÄ• ralakkhaá¹
``sattÄ• â€™â€™ tiÄ• dÄ«su paÃ±casu Ä• kÄ• resu catassannaá¹ƒ catassannaá¹ƒ appanÄ
honti, odhiso pharaá¹‡e ``sabbÄ• itthiyoâ€™â€™ tiÄ• dÄ«su sattasu Ä• kÄ• resu catassan

aá¹-á¹-havÄ«sati appanÄ• . disÄ• pharaá¹‡e \Ee III 606/ pana ``sabbe puratthimÄ• ya disÄ•
tiÄ• dinÄ• nayena ekamekissÄ• disÄ• ya vÄ«sati vÄ«sati katvÄ• dve satÄ• ni, ``sabbÄ• p
itthiyoâ€™â€™ tiÄ• dinÄ• nayena ekamekissÄ• disÄ• ya aá¹-á¹-havÄ«sati aá¹-á¹-havÄ«sa
satÄ• nÄ«ti cattÄ• ri satÄ• ni asÄ«ti ca appanÄ• . iti sabbÄ• nipi idha vuttÄ• ni aá¹-á¹-havÄ«
appanÄ• satÄ• ni honti. yathÄ• ca mettÄ• ya tividhena pharaá¹‡Ä• vuttÄ• , tathÄ• karuá¹‡
vuttÄ• va hotÄ«ti veditabbaá¹ƒ.

1. indriyavÄ• ravaá¹‡á¹‡anÄ•

<23> atha mettÅ«pasaá¹ƒhÄ• rÄ• kÄ• raá¹ƒ indriyÄ• diparibhÄ• vanaÃ±ca dassetuá¹ƒ __s
pÄ«á¸·anaá¹ƒ vajjetvÄ• _tiÄ• dimÄ• ha. tattha __pÄ«á¸·ana_nti abbhantarato sarÄ«rapÄ«á¸
bÄ• hirato sarÄ«ropaghÄ• taá¹ƒ. __santÄ• pa_nti yathÄ• tathÄ• vÄ• cittasantÄ• panaá¹ƒ.
pakatiyÄ• jÄ«vitÄ• diparikkhayaá¹ƒ. __vihesa_nti parato jÄ«vitaviheá¹-hanaá¹ƒ. __vajjetvÄ•
ekekaá¹ƒ attano citteneva apanetvÄ• . imÄ• ni pÄ«á¸·anÄ• dÄ«ni paÃ±ca padÄ• ni mettopa
paá¹-ipakkhavivajjanavasena vuttÄ• ni, __apÄ«á¸·anÄ• yÄ• _tiÄ• dÄ«ni mettopasaá¹ƒhÄ• r
apÄ«á¸·anÄ• kÄ• rena, sabbe satte mettÄ• yatÄ«ti sambandho. evaá¹ƒ sesesupi. __mÄ• v
dukkhitattÄ• _ti imÄ• nipi tÄ«á¹‡i mettopasaá¹ƒhÄ• rassa paá¹-ipakkhapaá¹-ikkhepavacanÄ
hontÅ«ti attho. __averino sukhino sukhitattÄ• _ti imÄ• ni tÄ«á¹‡i mettopasaá¹ƒhÄ• ravacanÄ
anÄ«ghÄ• â€™â€™ ti idaá¹ƒ dvayaá¹ƒ ``sukhinoâ€™â€™ ti vacanena saá¹…gahitanti vedi
tasseva sukhassa niccappavattidassanaá¹ƒ. ``sukhitattÄ• â€™â€™ ti ca ``sukhÄ« attÄ• naá
ca atthato ekaá¹ƒ. ``apÄ«á¸·anÄ• yÄ• â€™â€™ tiÄ• dÄ«hi vÄ• abyÄ• pajjÄ• nÄ«ghavacan
__aá¹-á¹-hahÄ• kÄ• rehÄ«_ti ``apÄ«á¸·anÄ• yÄ• â€™â€™ tiÄ• dayo paÃ±ca \Be II 211/ me
``averino hontÅ«â€™â€™ tiÄ• dayo tayo mettopasaá¹ƒhÄ• rÄ• kÄ• rÄ• ti imehi aá¹-á¹-hahÄ
siniyhati. __taá¹ƒ dhammaá¹ƒ cetayatÄ«_ti taá¹ƒ hitopasaá¹ƒhÄ• raá¹ƒ cetayati abhisandah
attho. __sabbabyÄ• pÄ• dapariyuá¹-á¹-hÄ• nehi_ \Ne II 195/ __vimuccatÄ«_ti mettÄ• ya paá
byÄ• pÄ• dasamudÄ• cÄ• rehi vikkhambhanato vimuccati. __mettÄ• ca ceto ca vimutti cÄ•
vaá¹‡á¹‡itÄ• .

__averino khemino sukhino_ti imÄ• ni tÄ«á¹‡i padÄ• ni pubbe vutte Ä• kÄ• re saá¹…khepen
__saddhÄ• ya adhimuccatÄ«_tiÄ• dinÄ• nayena vuttÄ• ni paÃ±cindriyÄ• ni mettÄ• ya samp
__Ä• sevanÄ• _tiÄ• dÄ«su chasu vÄ• resu Ä• sevÄ«yati etehi mettÄ• ti Ä• sevanÄ• . tathÄ•
alaá¹…kÄ• rÄ• _ti vibhÅ«sanÄ• . __svÄ• laá¹…katÄ• _ti suá¹-á¹-hu alaá¹…katÄ• bhÅ«sitÄ•
sambhÄ• rÄ• . __suparikkhatÄ• _ti \Ee III 607/ suá¹-á¹-hu sambhatÄ• . __parivÄ• rÄ• _ti rak
Ä• sevanÄ• dÄ«ni aá¹-á¹-havÄ«sati padÄ• ni mettÄ• ya vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ vuttÄ•
paripuá¹‡á¹‡abhÄ• vÄ• . __sahagatÄ• _ti mettÄ• ya sahagatÄ• . tathÄ• __sahajÄ• tÄ• _da
pavisanÄ• , pakkhandati etehi mettÄ• ti vÄ• pakkhandanÄ• . tathÄ• __saá¹ƒsÄ«danÄ• _da
phassanÄ• _ti esÄ• mettÄ• santÄ• ti etehi phassanÄ• hotÄ«ti etaá¹ƒ santanti phassanÄ•
ntiÄ• dÄ«su (AN a I 188 Ä• dayo) viya napuá¹ƒsakavacanaá¹ƒ. __svÄ• dhiá¹-á¹-hitÄ• _ti sua

__susamuggatÄ• _ti suá¹-á¹-hu samussitÄ• . __suvimuttÄ• _ti attano attano paccanÄ«kehi s
__nibbattentÄ«_ti mettÄ• sampayuttÄ• hutvÄ• mettaá¹ƒ nibbattenti. __jotentÄ«_ti pÄ• kaá
__patÄ• pentÄ«_ti virocenti.

2-4. balÄ• divÄ• rattayavaá¹‡á¹‡anÄ•

24-27__._ indriyavÄ• re vuttanayeneva balavÄ• ropi veditabbo. bojjhaá¹…gamaggaá¹…gav
yathÄ• lakkhaá¹‡avasena. maggaá¹…gavÄ• re sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• mettÄ
appanÄ• vasena. na hi ete mettÄ• ya saha bhavanti. __sabbesaá¹ƒ pÄ• á¹‡Ä• na_ntiÄ• dÄ
212/ sattavÄ• re vuttanayeneva attho veditabbo. mettÄ• bhÄ• vanÄ• vidhÄ• naá¹ƒ pana visu
Ä• dayo) gahetabbanti.

mettÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. virÄ• gakathÄ•

virÄ• gakathÄ• vaá¹‡á¹‡anÄ•

<28> idÄ• ni \Ne II 196/ maggapayojanapariyosÄ• nÄ• ya mettÄ• kathÄ• ya anantaraá¹ƒ ka
virÄ• gasaá¹…khÄ• tamaggapubbaá¹…gamÄ• ya virÄ• gakathÄ• ya apubbatthÄ• nuvaá¹‡á
``nibbindaá¹ƒ virajjati virÄ• gÄ• vimuccatÄ«â€™â€™ ti (mahÄ• va 23) vuttÄ• naá¹ƒ dvinnaa
atthaá¹ƒ niddisitukÄ• mena __virÄ• go maggo, vimutti phala_nti uddeso á¹-hapito. tattha paa
vacanatthaá¹ƒ tÄ• va niddisitukÄ• mo __kathaá¹ƒ virÄ• go maggo_tiÄ• dimÄ• ha. tattha __v
sesÄ• ni maggaÃ±Ä• á¹‡aniddese vuttatthÄ• ni. __virÄ• go_ti yasmÄ• sammÄ• diá¹-á¹-hi v
nÄ• mÄ• ti attho \Ee III 608/. so ca virÄ• go yasmÄ• virÄ• gÄ• rammaá¹‡o ... pe ... virÄ• ge
ca virÄ• goti evaá¹ƒ ``virÄ• gÄ• rammaá¹‡oâ€™â€™ tiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ vacanÄ
tattha __virÄ• gÄ• rammaá¹‡o_ti nibbÄ• nÄ• rammaá¹‡o. __virÄ• gagocaro_ti nibbÄ• navis
nibbÄ• ne samuppanno. __virÄ• ge á¹-hito_ti pavattivasena nibbÄ• ne á¹-hito. __virÄ• ge pa
anivattanavasena nibbÄ• ne patiá¹-á¹-hito.

__nibbÄ• naÃ±ca virÄ• go_ti nibbÄ• naá¹ƒ virÄ• gahetuttÄ• virÄ• go. __nibbÄ• nÄ• ramma
nibbÄ• nÄ• rammaá¹‡e jÄ• tÄ• , nibbÄ• nÄ• rammaá¹‡abhÄ• vena vÄ• jÄ• tÄ• . te maggas
dhammÄ• virajjanaá¹-á¹-hena __virÄ• gÄ• hontÄ«_ti virÄ• gÄ• nÄ• ma honti. __sahajÄ• tÄ
sammÄ• diá¹-á¹-hisahajÄ• tÄ• ni sammÄ• saá¹…kappÄ• dÄ«ni satta maggaá¹…gÄ• ni. __v
maggo_ti virÄ• gaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• gacchantÄ«ti virÄ• gÄ• ramm
magganaá¹-á¹-hena maggo nÄ• ma hotÄ«ti attho. ekekampi maggaá¹…gaá¹ƒ maggoti nÄ• m
aá¹…gassa maggatte vutte sammÄ• diá¹-á¹-hiyÄ• pi maggattaá¹ƒ vuttameva hoti. tasmÄ• y
aá¹-á¹-ha maggaá¹…gÄ• ni gahetvÄ• vuttaá¹ƒ. __buddhÄ• cÄ• _ti paccekabuddhÄ• pi saá

bhikkhave, buddhÄ• tathÄ• gato ca arahaá¹ƒ sammÄ• sambuddho paccekabuddho cÄ• â€
buddhÄ• yeva \Be II 213/. __agata_nti anamatagge saá¹ƒsÄ• re agatapubbaá¹ƒ. __disa_nti
dissati apadissati abhisandahÄ«yatÄ«ti disÄ• , sabbabuddhehi vÄ• paramaá¹ƒ sukhanti dis
kathÄ«yatÄ«ti disÄ• \Ne II 197/, sabbadukkhaá¹ƒ vÄ• dissanti vissajjenti ujjhanti etÄ• yÄ• t
disaá¹ƒ. __aá¹-á¹-haá¹…giko maggo_ti kiá¹ƒ vuttaá¹ƒ hoti? yo so aá¹-á¹-haá¹…giko dhamma
nibbÄ• naá¹ƒ gacchantÄ«ti gamanaá¹-á¹-hena maggo nÄ• mÄ• ti vuttaá¹ƒ hoti. __puthusam
parappavÄ• dÄ• na_nti visuá¹ƒ visuá¹ƒ samaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naÃ±ca ito aÃ±Ã±
tesaá¹ƒ sesamaggÄ• naá¹ƒ visiá¹-á¹-ho. __seá¹-á¹-ho_ti sesamaggato ativiya pasaá¹ƒsanÄ
sÄ• dhu, sesamaggÄ• naá¹ƒ abhimukhe ayameva sÄ• dhÅ«ti attho. __uttamo_ti sesamagg
__pavaro_ti sesamaggato nÄ• nappakÄ• rehi saá¹ƒbhajanÄ«yo. __itÄ«_ti kÄ• raá¹‡atthe ni
``maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko seá¹-á¹-hoâ€™â€™ ti vuttoti adhippÄ• yo. vuttaÃ±hi bha

``maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• â€™â€™ ti || (Dhp 273)

taá¹ƒ idha vicchinditvÄ• ``maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko seá¹-á¹-hoâ€™â€™ ti vuttaá¹ƒ.
609/ iminÄ• ca nayena heá¹-á¹-hÄ• vuttanayena ca attho veditabbo.

__dassanavirÄ• go_tiÄ• dÄ«su dassanasaá¹…khÄ• to virÄ• go dassanavirÄ• go. indriyaá¹-
visiá¹-á¹-hattÄ• idha indriyato balaá¹ƒ paá¹-hamaá¹ƒ vuttanti veditabbaá¹ƒ. __Ä• dhipateyya
indriyÄ• nÄ«_tiÄ• di indriyÄ• dÄ«naá¹ƒ atthavibhÄ• vanÄ• , na virÄ• gassa. __tathaá¹-á¹-he
saccaÃ±Ä• á¹‡aá¹ƒ veditabbaá¹ƒ. __sÄ«lavisuddhÄ«_ti sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ
sammÄ• samÄ• dhi. __diá¹-á¹-hivisuddhÄ«_ti sammÄ• diá¹-á¹-hisaá¹…kappÄ• . __vimuttaá
taá¹ƒtaá¹ƒmaggavajjhakilesehi muttaá¹-á¹-hena. __vijjÄ• _ti sammÄ• diá¹-á¹-hi. __vimuttÄ«_
__amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena maggo_ti maggaphalapaccavekkha

imasmiá¹ƒ virÄ• ganiddese vuttÄ• dhammÄ• sabbepi maggakkhaá¹‡eyeva. vimuttiniddese
chandamanasikÄ• rÄ• pi maggaphalasampayuttÄ• .

<29> virÄ• ganiddese \Be II 214/ vuttanayeneva vimuttiniddesepi attho veditabbo. phalaá¹ƒ
paá¹-ippassaddhivimuttattÄ• __vimutti, _ nibbÄ• naá¹ƒ nissaraá¹‡avimuttattÄ• vimutti. ``sa
sattaá¹…gÄ• nÄ«â€™â€™ tiÄ• dÄ«ni vacanÄ• ni idha na labbhantÄ«ti na vuttÄ• ni. sayaá¹
__pariccÄ• gaá¹-á¹-hena vimuttÄ«_ti ettakameva vuttaá¹ƒ. sesaá¹ƒ vuttanayamevÄ• ti.

virÄ• gakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-isambhidÄ• kathÄ•

1. dhammacakkapavattanavÄ• ravaá¹‡á¹‡anÄ•

<30> idÄ• ni \Ne II 198/ virÄ• gasaá¹…khÄ• tamaggavasena siddhaá¹ƒ paá¹-isambhidÄ• pa
kathitÄ• ya dhammacakkappavattanasuttantapubbaá¹…gamÄ• ya paá¹-isambhidÄ• kathÄ•
suttante tÄ• va __bÄ• rÄ• á¹‡asiya_nti bÄ• rÄ• á¹‡asÄ• nÄ• ma nadÄ«, bÄ• rÄ• á¹‡asÄ• y
bÄ• rÄ• á¹‡asÄ«. tassaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ. __isipatane migadÄ• ye_ti isÄ«naá¹ƒ patan
evaá¹ƒladdhanÄ• me migÄ• naá¹ƒ abhayadÄ• nadinnaá¹-á¹-hÄ• nattÄ• migadÄ• yasaá¹…k
uppannuppannÄ• sabbaÃ±Ã±uisayo patanti, dhammacakkappavattanatthaá¹ƒ nisÄ«dantÄ«
nandamÅ«lakapabbhÄ• rato sattÄ• haccayena nirodhasamÄ• pattito vuá¹-á¹-hitÄ• anotatta
Ä• kÄ• sena Ä• gantvÄ• paccekabuddhaisayopettha samosaraá¹‡avasena patanti \Ee III 6
anuposathatthaÃ±ca sannipatanti, gandhamÄ• danaá¹ƒ paá¹-igacchantÄ• ca tato ca uppata
patanuppatanavasena taá¹ƒ ``isipatanaâ€™â€™ nti vuccati. ``isipadanaâ€™â€™ ntipi pÄ•

``koá¹‡á¸• aÃ±Ã±o bhaddiyo vappo, mahÄ• nÄ• mo ca assaji.

ete paÃ±ca mahÄ• therÄ• , paÃ±cavaggÄ• ti vuccareâ€™â€™ ti || ---

evaá¹ƒ vuttÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhÅ«naá¹ƒ vaggo paÃ±cavaggo. tasmiá¹ƒ paÃ±cav
taá¹ƒpariyÄ• pannattÄ• ti paÃ±cavaggiyÄ• , te paÃ±cavaggiye. __bhikkhÅ« Ä• mantesÄ«_ti
pÄ• damÅ«le katÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya pÄ• ramiyo pÅ«rento \Be II 215/ anupub
pacchimabhave ca katÄ• bhinikkhamano anupubbena bodhimaá¹‡á¸• aá¹ƒ patvÄ• tattha ap
mÄ• rabalaá¹ƒ bhinditvÄ• paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaritvÄ• majjhimayÄ•
pacchimayÄ• mÄ• vasÄ• ne dasasahassilokadhÄ• tuá¹ƒ unnÄ• dento sampakampento sabb
sattÄ• hÄ• ni bodhimaá¹‡á¸• e vÄ«tinÄ• metvÄ• mahÄ• brahmunÄ• Ä• yÄ• citadhammade
voloketvÄ• \Ne II 199/ lokÄ• nuggahena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• paÃ±cavaggiye bhikkh
dhammacakkaá¹ƒ pavattetukÄ• mo Ä• mantesi.

__dveme, bhikkhave, antÄ• _ti dveme, bhikkhave, koá¹-á¹-hÄ• sÄ• . imassa pana vacanass
samudÄ• hÄ• ranigghoso heá¹-á¹-hÄ• avÄ«ciá¹ƒ upari bhavaggaá¹ƒ patvÄ• dasasahassiá
aá¹-á¹-hÄ• si, tasmiá¹ƒyeva samaye aá¹-á¹-hÄ• rasakoá¹-isaá¹…khÄ• brahmÄ• no samÄ• g
sÅ«riyo atthaá¹…gameti, puratthimÄ• ya disÄ• ya uttarÄ• sÄ• á¸·hanakkhattena yutto puá¹‡
tasmiá¹ƒ samaye bhagavÄ• dhammacakkappavattanasuttantaá¹ƒ Ä• rabhanto ``dveme, bh
tiÄ• dimÄ• ha.

tattha __pabbajitenÄ• _ti gihisaá¹ƒyojanaá¹ƒ vatthukÄ• maá¹ƒ chetvÄ• pabbajitena. __na s
valaÃ±jetabbÄ• . pabbajitÄ• naá¹ƒyeva visesato paá¹-ipattiyÄ• bhÄ• janabhÅ«tatÄ• ``pabb

sevitabbÄ• â€™â€™ ti vuttaá¹ƒ. __yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masukhallikÄ• nuyogo_ti yo
kilesakÄ• masukhassa, kilesakÄ• masukhanissayassa vÄ• anuyogo. __hÄ«no_ti lÄ• mako
santako. __pothujjaniko_ti puthujjanena andhabÄ• lajanena Ä• ciá¹‡á¹‡o. __anariyo_ti na a
visuddhÄ• naá¹ƒ uttamÄ• naá¹ƒ ariyÄ• naá¹ƒ santako. __anatthasaá¹ƒhito_ti na atthasaá¹ƒ
sukhÄ• vahakÄ• raá¹‡aá¹ƒ anissitoti attho. __attakilamathÄ• nuyogo_ti attano kilamathassa
attano dukkhakaraá¹‡anti attho. __dukkho_ti kaá¹‡á¹-akÄ• passayaseyyÄ• dÄ«hi attamÄ• r
tapassÄ«hi ``uttamaá¹ƒ tapoâ€™â€™ ti gahitattÄ• tesaá¹ƒ cittÄ• nurakkhanatthaá¹ƒ idha ``
vuttaá¹ƒ, pabbajitÄ• naá¹ƒ dhammattÄ• ``gammoâ€™â€™ ti ca, gihÄ«hi asÄ• dhÄ• raá¹‡a
ca na vuttaá¹ƒ. tattha pana kehici pabbajitapaá¹-iÃ±Ã±ehi diá¹-á¹-hadhammanibbÄ• navÄ• d
II 216/, ayaá¹ƒ attÄ• paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gibhÅ«to paricÄ• reti, d
ayaá¹ƒ attÄ• diá¹-á¹-hadhammanibbÄ• nappatto hotÄ«â€™â€™ ti (DN I 94) gahitattÄ• tesa
cittÄ• nurakkhanatthaÃ±ca paccuppanne sukhattÄ• ca tassa dhammasamÄ• dÄ• nassa ``d
kÄ• masukhallikÄ• nuyogo paccuppanne taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkiliá¹-á¹-hasukhattÄ• Ä• y
tadanuyuttÄ• naá¹ƒ taá¹‡hÄ• diá¹-á¹-hibandhanabaddhattÄ• ca na sevitabbo, attakilamathÄ
diá¹-á¹-hisaá¹ƒkiliá¹-á¹-hadukkhattÄ• Ä• yatiÃ±ca dukkhavipÄ• kattÄ• tadanuyuttÄ• naá¹ƒ
diá¹-á¹-hibandhanabaddhattÄ• ca na sevitabbo, __ete kho_ti te ete. __anupagammÄ• _ti na
__majjhimÄ• _ti saá¹ƒkiliá¹-á¹-hasukhadukkhÄ• naá¹ƒ abhÄ• vÄ• majjhe bhavÄ• ti majjhim
paá¹-ipajjanti etÄ• yÄ• ti __paá¹-ipadÄ• . abhisambuddhÄ• _ti paá¹-ividdhÄ• . __cakkhukara
paÃ±Ã±Ä• cakkhuá¹ƒ karotÄ«ti cakkhukaraá¹‡Ä«. __Ã±Ä• á¹‡akaraá¹‡Ä«_ti tasseva vevac
kilesÅ«pasamÄ• ya. __abhiÃ±Ã±Ä• yÄ• _ti catunnaá¹ƒ \Ne II 200/ saccÄ• naá¹ƒ abhijÄ• na
tesaá¹ƒyeva sambujjhanatthÄ• ya. __nibbÄ• nÄ• yÄ• _ti nibbÄ• nasacchikiriyatthÄ• ya. atha
dassanamaggaÃ±Ä• á¹‡aá¹ƒ karotÄ«ti __cakkhukaraá¹‡Ä«_. bhÄ• vanÄ• maggaÃ±Ä• á¹‡a
__Ã±Ä• á¹‡akaraá¹‡Ä«_. sabbakilesÄ• naá¹ƒ __upasamÄ• ya_. sabbadhammÄ• naá¹ƒ __a
arahattaphala__sambodhÄ• ya_. kilesÄ• naÃ±ca khandhÄ• naÃ±ca __nibbÄ• nÄ• ya_. sac
vuttÄ• .

evaá¹ƒ bhagavÄ• saccÄ• ni pakÄ• setvÄ• attani katabahumÄ• nÄ• naá¹ƒ tesaá¹ƒ attano p
paá¹-ipattiyÄ• bahumÄ• nÄ• ropanena paá¹-ipattiyaá¹ƒ á¹-hatvÄ• saccappaá¹-ivedhaá¹ƒ pa
ariyasaccanti me, bhikkhave_tiÄ• dinÄ• attano paá¹-ivedhakkamaá¹ƒ dassesi. tattha __ana
anussutesu, paraá¹ƒ anugantvÄ• assutesÅ«ti attho. __cakkhÅ«_tiÄ• dÄ«naá¹ƒ attho parato
__idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkhasamudayaá¹ƒ, idaá¹ƒ dukkhanirodhaá¹ƒ, i
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasacca_nti catunnaá¹ƒ saccÄ• naá¹ƒ dassanapa
__pariÃ±Ã±eyyaá¹ƒ pahÄ• tabbaá¹ƒ sacchikÄ• tabbaá¹ƒ bhÄ• vetabba_nti catunnaá¹ƒ sacc
\Ee III 612/ sekhabhÅ«miyaá¹ƒyeva. __pariÃ±Ã±Ä• taá¹ƒ pahÄ«naá¹ƒ sacchikataá¹ƒ bhÄ• v
saccÄ• naá¹ƒ paccavekkhaá¹‡Ä• asekhabhÅ«miyaá¹ƒ.

__tiparivaá¹-á¹-a_nti saccaÃ±Ä• á¹‡akiccaÃ±Ä• á¹‡akataÃ±Ä• á¹‡asaá¹…khÄ• tÄ• naá¹ƒ ti
parivaá¹-á¹-Ä• naá¹ƒ vasena tayo parivaá¹-á¹-Ä• assÄ• ti tiparivaá¹-á¹-aá¹ƒ. ettha hi ``idaá¹

dukkhasamudayaá¹ƒ \Be II 217/, idaá¹ƒ dukkhanirodhaá¹ƒ, idaá¹ƒ dukkhanirodhagÄ• minÄ«
ariyasaccaâ€™â€™ nti evaá¹ƒ catÅ«su saccesu yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ __saccaÃ±Ä•
``pariÃ±Ã±eyyaá¹ƒ pahÄ• tabbaá¹ƒ sacchikÄ• tabbaá¹ƒ bhÄ• vetabbaâ€™â€™ nti evaá¹ƒ k
__kiccaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. ``pariÃ±Ã±Ä• taá¹ƒ pahÄ«naá¹ƒ sacchikataá¹ƒ bhÄ• vitaâ€™
katabhÄ• vajÄ• nanaÃ±Ä• á¹‡aá¹ƒ __kataÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. __dvÄ• dasÄ• kÄ• ra_nti
tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ Ä• kÄ• rÄ• naá¹ƒ vasena dvÄ• dasa Ä• kÄ• rÄ• assÄ• ti dvÄ• das
__Ã±Ä• á¹‡adassana_nti etesaá¹ƒ tiparivaá¹-á¹-Ä• naá¹ƒ dvÄ• dasannaá¹ƒ Ä• kÄ• rÄ• naá¹
Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ dassanaá¹ƒ. __attamanÄ• _ti sakamanÄ• . sattÄ• naÃ±hi sukha
pÄ«tisomanassayuttamano sakamano nÄ• ma, pÄ«tisomanassehi attamanÄ• gahitamanÄ•
__abhinandu_nti abhimukhÄ• hutvÄ• nandiá¹ƒsu. __veyyÄ• karaá¹‡e_ti suttante. niggÄ• th
atthassa byÄ• karaá¹‡ato veyyÄ• karaá¹‡aá¹ƒ nÄ• ma. __bhaÃ±Ã±amÄ• ne_ti kathiyamÄ•
vattamÄ• navacanaá¹ƒ kataá¹ƒ, bhaá¹‡iteti attho. __viraja_nti vigatarÄ• gÄ• dirajaá¹ƒ. __vÄ
vigatarÄ• gÄ• dimalaá¹ƒ. rÄ• gÄ• dayo hi ajjhottharaá¹‡aá¹-á¹-hena rajo nÄ• ma, dÅ«sanaá
__dhammacakkhu_nti katthaci paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ, katthaci Ä• dÄ«ni tÄ«á¹‡i m
catutthamaggaÃ±Ä• á¹‡ampi \Ne II 201/. idha pana paá¹-hamamaggaÃ±Ä• á¹‡ameva. __ya
sabbaá¹ƒ taá¹ƒ nirodhadhamma_nti vipassanÄ• vasena evaá¹ƒ pavattassa dhammacakkhu

__dhammacakke_ti paá¹-ivedhaÃ±Ä• á¹‡e ca desanÄ• Ã±Ä• á¹‡e ca. bodhipallaá¹…ke nis
saccesu dvÄ• dasÄ• kÄ• raá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡ampi isipatane nisinnassa dvÄ• dasÄ•
pavattakadesanÄ• Ã±Ä• á¹‡ampi dhammacakkaá¹ƒ nÄ• ma. ubhayampi hetaá¹ƒ dasabalas
imÄ• ya desanÄ• ya pakÄ• sentena bhagavatÄ• dhammacakkaá¹ƒ pavattitaá¹ƒ nÄ• ma. ta
yÄ• va aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±atthero aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi saddhiá¹ƒ sc
patiá¹-á¹-hÄ• ti, tÄ• va bhagavÄ• pavatteti nÄ• ma, patiá¹-á¹-hite pana pavattitaá¹ƒ nÄ• ma.
``pavattite ca bhagavatÄ• dhammacakkeâ€™â€™ ti vuttaá¹ƒ.

__bhummÄ• _ \Ee III 613/ __devÄ• _ti bhÅ«maá¹-á¹-hakÄ• devÄ• . __saddamanussÄ• ves
sÄ• dhukÄ• raá¹ƒ datvÄ• __etaá¹ƒ bhagavatÄ• _tiÄ• dÄ«ni vadantÄ• saddaá¹ƒ anussÄ• v
\Be II 218/ ``nayidaá¹ƒ tathÄ• â€™â€™ ti paá¹-ilomaá¹ƒ vattetuá¹ƒ asakkuá¹‡eyyaá¹ƒ. sann
devabrahmÄ• no desanÄ• pariyosÄ• ne ekappahÄ• reneva sÄ• dhukÄ• raá¹ƒ adaá¹ƒsu, sa
bhummadevÄ• dayo tesaá¹ƒ tesaá¹ƒ saddaá¹ƒ sutvÄ• sÄ• dhukÄ• ramadaá¹ƒsÅ«ti veditab
pabbatarukkhÄ• dÄ«su nibbattÄ• bhummadevÄ• . te cÄ• tumahÄ• rÄ• jikapariyÄ• pannÄ•
vuttÄ• . __cÄ• tumahÄ• rÄ• jikÄ• _ti ca dhataraá¹-á¹-havirÅ«á¸·hakavirÅ«pakkhakuverasaá¹
devatÄ• etesanti cÄ• tumahÄ• rÄ• jikÄ• . te sineruvemajjhe honti. tesu pabbataá¹-á¹-hakÄ•
Ä• kÄ• saá¹-á¹-hakÄ• pi. tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . khiá¸• á¸•
sÄ«tavalÄ• hakÄ• uá¹‡havalÄ• hakÄ• candimÄ• devaputto sÅ«riyo devaputtoti ete sabbe
cÄ• tumahÄ• rÄ• jikadevalokaá¹-á¹-hÄ• eva. tettiá¹ƒsa janÄ• tattha uppannÄ• ti __tÄ• vati
``tÄ• vatiá¹ƒsÄ• â€™â€™ ti tesaá¹ƒ devÄ• naá¹ƒ nÄ• mamevÄ• tipi vuttaá¹ƒ. tepi atthi pabb
Ä• kÄ• saá¹-á¹-hakÄ• . tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• , tathÄ• yÄ•

devÄ• naá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ appattÄ• nÄ• ma natthi. dibbaá¹ƒ sukh
sampattÄ• ti __yÄ• mÄ• _. tuá¹-á¹-hÄ• pahaá¹-á¹-hÄ• ti __tusitÄ• _. pakatipaá¹-iyattÄ• ram
ramitukÄ• makÄ• le yathÄ• rucite bhoge nimminitvÄ• nimminitvÄ• ramantÄ«ti __nimmÄ• n
Ã±atvÄ• paranimmitesu bhogesu vasaá¹ƒ vattentÄ«ti __paranimmitavasavattÄ«_. brahmak
niyuttÄ• ti __brahmakÄ• yikÄ• _. sabbepi paÃ±cavokÄ• rabrahmÄ• no gahitÄ• .

__tena khaá¹‡enÄ• _ti vacanaá¹ƒ visesetvÄ• __tena muhuttenÄ• _ti vuttaá¹ƒ. muhuttasaá
paramatthakhaá¹‡enÄ• ti \Ne II 202/ vuttaá¹ƒ hoti. __yÄ• va brahmalokÄ• _ti brahmalokaá¹ƒ
sÄ• dhukÄ• rasaddo. __dasasahassÄ«_ti dasasahassacakkavÄ• á¸·avatÄ«. __saá¹…kamp
suá¹-á¹-hu kampi. __sampakampÄ«_ti uddhaá¹ƒ uggacchantÄ« adho okkamantÄ« suá¹-á¹-h
catudisÄ• gacchantÄ« suá¹-á¹-hu pavedhi. sambuddhabhÄ• vÄ• ya mÄ• tukucchiá¹ƒ okkam
nikkhamante ca mahÄ• pathavÄ« puÃ±Ã±atejena akampittha, abhisambodhiyaá¹ƒ paá¹-ived
dhammacakkappavattane desanÄ• Ã±Ä• á¹‡atejena sÄ• dhukÄ• raá¹ƒ dÄ• tukÄ• mÄ• \Ee
devatÄ• nubhÄ• vena akampittha, Ä• yusaá¹…khÄ• rossajjane mahÄ• parinibbÄ• ne ca kÄ•
asahamÄ• nÄ• \Be II 219/ viya pathavÄ« devatÄ• nubhÄ• vena akampittha. __appamÄ• á¹
__uá¸·Ä• ro_ti ettha ``uá¸·Ä• rÄ• ni uá¸·Ä• rÄ• ni khÄ• danÄ«yÄ• ni khÄ• dantÄ«â€™â€™ t
uá¸·Ä• ranti vuttaá¹ƒ. ``uá¸·Ä• rÄ• ya vatthabhogÄ• ya cittaá¹ƒ na namatÄ«â€™â€™ tiÄ• dÄ
paá¹‡Ä«taá¹ƒ uá¸·Ä• ranti vuttaá¹ƒ. ``uá¸·Ä• rÄ• ya khalu bhavaá¹ƒ vacchÄ• yano samaá¹‡
pasaá¹ƒsatÄ«â€™â€™ tiÄ• dÄ«su seá¹-á¹-haá¹ƒ uá¸·Ä• ranti vuttaá¹ƒ. idha pana ``vipulo u
__obhÄ• so_ti desanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vena ca devatÄ• nubhÄ• vena ca jÄ• taobhÄ•
dasasahassiyaá¹ƒyeva. __atikkammeva devÄ• naá¹ƒ devÄ• nubhÄ• va_nti devÄ• naá¹ƒ ay
nivatthavatthappabhÄ• dvÄ• dasa yojanÄ• ni pharati, tathÄ• sarÄ«rassa alaá¹…kÄ• rassa
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ atikkamitvÄ• yevÄ• ti attho. __udÄ• na_nti somanassaÃ±
__udÄ• nesÄ«_ti udÄ• hari. __aÃ±Ã±Ä• si vata, bho koá¹‡á¸• aÃ±Ã±o_ti imassapi udÄ• nas
dasasahassilokadhÄ• tuá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si. __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o_ti bhus
attho.

cakkhuÄ• dÄ«naá¹ƒ niddese __dassanaá¹-á¹-henÄ• _tiÄ• dÄ«su ekameva Ã±Ä• á¹‡aá¹ƒ y
viya dassanakiccakaraá¹‡ena __cakkhu_. Ã±Ä• á¹‡akiccakaraá¹‡ena __Ã±Ä• á¹‡aá¹ƒ_. nÄ
jÄ• nanakiccakaraá¹‡ena __paÃ±Ã±Ä• _. anavasesapaá¹-ivedhakaraá¹‡ena __vijjÄ• _. sab
__Ä• loko_ nÄ• mÄ• ti attho. __cakkhuá¹ƒ dhammo_tiÄ• dÄ«supi ekaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ
vaá¹‡á¹‡itaá¹ƒ. __Ä• rammaá¹‡Ä• _ti upatthambhanaá¹-á¹-hena. __gocarÄ• _ti visayaá¹-á¹-
__dassanaá¹-á¹-henÄ• _tiÄ• dÄ«su Ã±Ä• á¹‡akiccaá¹ƒ paÃ±cadhÄ• vuttaá¹ƒ. iminÄ• naye
paÃ±ca paÃ±ca katvÄ• pannarasa dhammÄ• , pannarasa atthÄ• , dvÄ«su pannarasakesu
dhammesu pannarasasu atthesu tiá¹ƒsÄ• ya niruttÄ«sÅ«ti saá¹-á¹-hi Ã±Ä• á¹‡Ä• ni veditab
eseva nayo. catÅ«su ariyasaccesu ekekasmiá¹ƒ ariyasacce pannarasannaá¹ƒ pannarasann
atthÄ• naÃ±ca vasena saá¹-á¹-hi dhammÄ• , saá¹-á¹-hi atthÄ• , saá¹-á¹-hiyÄ• dhammesu s
vÄ«sasataá¹ƒ niruttiyo, vÄ«sÄ• dhikaá¹ƒ satanti \Ne II 203/ attho. saá¹-á¹-hiyÄ• dhammesu

vÄ«suttarasate niruttÄ«sÅ«ti evaá¹ƒ cattÄ• rÄ«saÃ±ca dve ca Ã±Ä• á¹‡asatÄ• ni.

2-3. satipaá¹-á¹-hÄ• navÄ• rÄ• divaá¹‡á¹‡anÄ•

31-32__._ satipaá¹-á¹-hÄ• nasuttantapubbaá¹…game \Ee III 615/ \Be II 220/ iddhipÄ• dasut
paá¹-isambhidÄ• niddese iminÄ• va nayena attho ca gaá¹‡anÄ• ca veditabbÄ• .

4-8. sattabodhisattavÄ• rÄ• divaá¹‡á¹‡anÄ•

33-37__._ sattannaá¹ƒ bodhisattÄ• naá¹ƒ suttantesu ekekasmiá¹ƒyeva samudaye cakkhÄ•
paÃ±cÄ• ti dasa dhammÄ• , samudaye dassanaá¹-á¹-hÄ• dayo paÃ±ca, nirodhe paÃ±cÄ• ti
vÄ«sati niruttiyo cattÄ• rÄ«saá¹ƒ Ã±Ä• á¹‡Ä• ni. satta ekato katvÄ• vuttagaá¹‡anÄ• suviÃ±
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡avasena vuttapaá¹-isambhidÄ• niddese ekekamÅ«lakesu ``Ã±Ä•
phassito paÃ±Ã±Ä• yÄ• â€™â€™ ti (Paá¹-is I 121) imesu paÃ±casu vacanesu ekekasmiá¹ƒ
dassanaá¹-á¹-hÄ• dayo paÃ±cÄ• ti paÃ±capaÃ±cakÄ• naá¹ƒ vasena paÃ±cavÄ«sati dhamm
taddiguá¹‡Ä• niruttiyo, taddiguá¹‡Ä• ni Ã±Ä• á¹‡Ä• ni Ã±eyyÄ• ni. paÃ±ca ekato katvÄ• vu
paÃ±cakkhattuá¹ƒ paÃ±ca paÃ±cavÄ«sati katvÄ• paÃ±cavÄ«sasataá¹ƒ dhammÄ• , paÃ±ca
taddiguá¹‡Ä• niruttiyo, taddiguá¹‡Ä• ni Ã±Ä• á¹‡Ä• ni Ã±eyyÄ• ni. __aá¸• á¸• hateyyÄ• nÄ«
paÃ±Ã±Ä• saÃ±ca. khandhÄ• dÄ«supi eseva nayo. iminÄ• va nayena saccavÄ• rapaá¹-isam
dhammÄ• digaá¹‡anÄ• veditabbÄ• .

9. chabuddhadhammavÄ• ravaá¹‡á¹‡anÄ•

<38> buddhadhammavÄ• re __diyaá¸• á¸• hasata_nti chakkhattuá¹ƒ paÃ±cavÄ«sati sataÃ±
taddiguá¹‡Ä• niruttiyo taddiguá¹‡Ä• ni Ã±Ä• á¹‡Ä• ni. __paá¹-isambhidÄ• dhikaraá¹‡e_ti pa
__aá¸• á¸• hanavadhammasatÄ• nÄ«_ti paá¹-hamaá¹ƒ vuttesu catÅ«su saccesu saá¹-á¹-hi,
saá¹-á¹-hi, catÅ«su sammappadhÄ• nesu saá¹-á¹-hi, sattabodhisattaveyyÄ• karaá¹‡esu satt
abhiÃ±Ã±aá¹-á¹-hÄ• dÄ«su paÃ±casu paÃ±cavÄ«sasataá¹ƒ, khandhaá¹-á¹-hÄ• dÄ«su \Ne
paÃ±cavÄ«sasataá¹ƒ, puna catÅ«su ariyasaccesu sataá¹ƒ, catÅ«su paá¹-isambhidÄ• su sa
diyaá¸• á¸• hasatanti evaá¹ƒ aá¹-á¹-hasatÄ• ni ca paÃ±Ã±Ä• saÃ±ca dhammÄ• honti. evaá
honti. evameva saccÄ• dÄ«su tÄ«su á¹-hÄ• nesu vÄ«sasataá¹ƒ niruttiyo, sattasu veyyÄ• ka
cattÄ• rÄ«sasataá¹ƒ niruttiyo, abhiÃ±Ã±aá¹-á¹-hÄ• dÄ«su khandhaá¹-á¹-hÄ• dÄ«su ca aá¸•
aá¸• á¸• hateyyÄ• ni niruttisatÄ• ni, ariyasaccesu paá¹-isambhidÄ• su ca dve dve niruttisatÄ
tÄ«á¹‡i niruttisatÄ• nÄ«ti evaá¹ƒ niruttisahassaÃ±ca sattaniruttisatÄ• ni ca honti. evameva s
á¹-hÄ• nesu cattÄ• rÄ«sÄ• dhikÄ• ni dve dve Ã±Ä• á¹‡asatÄ• ni, sattasu veyyÄ• karaá¹‡esu
Ã±Ä• á¹‡asatÄ• ni, abhiÃ±Ã±aá¹-á¹-hÄ• dÄ«su khandhaá¹-á¹-hÄ• dÄ«su ca paÃ±capaÃ±ca
saccesu paá¹-isambhidÄ• su ca cattÄ• ri cattÄ• ri Ã±Ä• á¹‡asatÄ• ni, buddhadhammesu ch
tÄ«á¹‡i ca Ã±Ä• á¹‡asahassÄ• ni cattÄ• ri ca Ã±Ä• á¹‡asatÄ• ni hontÄ«ti.

paá¹-isambhidÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammacakkakathÄ•

1. saccavÄ• ravaá¹‡á¹‡anÄ•

<39> puna \Ne II 205/ dhammacakkappavattanasuttantameva pubbaá¹…gamaá¹ƒ katvÄ• l
apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha __dukkhavatthukÄ• _ti ekÄ• bhisamayavasena dukkh
dukkhavatthukÄ• . tadeva dukkhaá¹ƒ visesetvÄ• __saccavatthukÄ• _tiÄ• dimÄ• ha. tattha s
upatthambho etesanti __saccÄ• rammaá¹‡Ä• _. saccaá¹ƒ gocaro visayo etesanti __saccag
maggasaccena saá¹…gahitÄ• . __saccapariyÄ• pannÄ• _ti maggasaccÄ• yattÄ• . __sacce
dukkhaparijÄ• nanena dukkhasacce samuppannÄ• . tathÄ• tattheva __á¹-hitÄ• patiá¹-á¹-hi

<40> idÄ• ni ``pavattite ca bhagavatÄ• dhammacakkeâ€™â€™ ti vuttaá¹ƒ dhammacakkaá
__dhammacakka_ntiÄ• dimÄ• ha. tattha duvidhaá¹ƒ dhammacakkaá¹ƒ paá¹-ivedhadhamma
__paá¹-ivedhadhammacakkaá¹ƒ_ bodhipallaá¹…ke, __desanÄ• dhammacakkaá¹ƒ_ isipatan
cakkaÃ±cÄ• _ti paá¹-ivedhadhammacakkaá¹ƒ vuttaá¹ƒ, __cakkaÃ±ca pavatteti dhammaÃ±c
kathaá¹ƒ? bhagavÄ• hi bodhipallaá¹…ke nisinno maggakkhaá¹‡e indriyabalabojjhaá¹…gam
dhammaÃ±ca pavatteti, soyeva ca dhammo kilesasattughÄ• tÄ• ya pavattanato paharaá¹‡a
cakkaÃ±ca. dhammaá¹ƒ pavattentoyeva bhagavÄ• taá¹ƒ cakkaá¹ƒ pavatteti nÄ• ma. etena
kammadhÄ• rayasamÄ• satÄ• vuttÄ• hoti. isipatane nisinno bhagavÄ• dhammadesanakk
kilesasattughÄ• tÄ• ya pavattanato paharaá¹‡acakkasadisaá¹ƒ desanÄ• cakkaÃ±ca pavatte
indriyabalabojjhaá¹…gamaggaá¹…gÄ• dibhedaá¹ƒ dhammacakkaÃ±ca pavatteti. etena dha
dhammacakkanti dvandasamÄ• satÄ• vuttÄ• hoti. yasmÄ• pana pavattake sati pavattanÄ
sabbatthÄ• pi ``pavattetÄ«â€™â€™ ti vuttaá¹ƒ, pavattanaá¹-á¹-hena pana ``cakkaâ€™â€™
veditabbaá¹ƒ. __dhammena pavattetÄ«ti dhammacakka_ntiÄ• dÄ«ni desanÄ• dhammacakk
veditabbÄ• ni.

tattha \Ee III 617/ __dhammena pavattetÄ«_ti yathÄ• sabhÄ• vattÄ• dhammena pavattaá¹ƒ
vuttaá¹ƒ hoti. __dhammacariyÄ• ya pavattetÄ«_ti veneyyasantÄ• ne dhammatthÄ• ya pavat
dhammacakkanti vuttaá¹ƒ hoti. __dhamme á¹-hito_tiÄ• dÄ«hi \Ne II 206/ bhagavato dhamm
ca vuttÄ• hoti. yathÄ• ha --- ``so hÄ• vuso, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passat
Ã±Ä• á¹‡abhÅ«to dhammabhÅ«to brahmabhÅ«to vattÄ• pavattÄ• atthassa ninnetÄ• amat
tathÄ• gatoâ€™â€™ ti (MN I 203). tasmÄ• tehi dhammassa cakkanti dhammacakkanti vutt
visayÄ«bhÄ• vena á¹-hito. __patiá¹-á¹-hito_ti acalabhÄ• vena patiá¹-á¹-hito. __vasippatto_ti
patto. __pÄ• ramippatto_ti koá¹-ippatto. __vesÄ• rajjappatto_ti visÄ• radabhÄ• vaá¹ƒ patto.
patiá¹-á¹-hÄ• pento_tiÄ• dÄ«hi veneyyasantÄ• namapekkhitvÄ• vuttehi pana vacanehi dha

dhammatthÄ• ya cakkanti vuttaá¹ƒ hoti. __dhammaá¹ƒ sakkaronto_tihaÄ• dÄ«hi dhammatth
yo hi dhammaá¹ƒ sakkÄ• rÄ• divasena pavatteti, so dhammatthaá¹ƒ pavatteti. __dhammaá
so dhammo sukato hoti, evameva naá¹ƒ karonto. __dhammaá¹ƒ garuá¹ƒ karonto_ti tasmiá¹
garuá¹ƒ karonto. __dhammaá¹ƒ mÄ• nento_ti dhammaá¹ƒ piyaÃ±ca bhÄ• vanÄ«yaÃ±ca ka
pÅ«jento_ti taá¹ƒ apadisitvÄ• desanÄ• paá¹-ipattipÅ«jÄ• ya pÅ«jaá¹ƒ karonto. __dhammaá
tasseva dhammassa sakkÄ• ragarukÄ• rehi nÄ«cavuttitaá¹ƒ karonto. __dhammaddhajo dha
dhajamiva purakkhatvÄ• ketumiva ca ukkhipitvÄ• pavattiyÄ• dhammaddhajo dhammaketu
attho. __dhammÄ• dhipateyyo_ti dhammÄ• dhipatito Ä• gato bhÄ• vanÄ• dhammavaseneva
dhammÄ• dhipateyyo hutvÄ• . __taá¹ƒ kho pana dhammacakkaá¹ƒ appaá¹-ivattiya_nti kena
asakkuá¹‡eyyatÄ• ya appaá¹-ihatapavattitÄ• vuttÄ• . tasmÄ• so dhammo pavattanaá¹-á¹-h

__saddhindriyaá¹ƒ dhammo, taá¹ƒ dhammaá¹ƒ pavattetÄ«_ti veneyyasantÄ• ne maggasam
taá¹ƒ saddhindriyaá¹ƒ dhammaá¹ƒ pavattetÄ«ti attho. eseva nayo sesesupi. __saccÄ• _ti sa
vipassanÄ• ca vijjÄ• ca maggaÃ±Ä• á¹‡ameva. __anuppÄ• de Ã±Ä• á¹‡a_nti arahattaphal
veneyyasantÄ• ne pavattetiyeva, nibbÄ• naÃ±ca paá¹-ivedhaá¹ƒ karonto pavattetiyeva nÄ•

samudayavÄ• rÄ• dÄ«su \Ee III 618/ __samudayavatthukÄ• nirodhavatthukÄ• maggavatth
dassetvÄ• saá¹…khittÄ• . etthÄ• pi vuttasadisaá¹ƒ paá¹-hamaá¹ƒ vuttanayeneva veditabba

2-3. satipaá¹-á¹-hÄ• navÄ• rÄ• divaá¹‡á¹‡anÄ•

41-42__._ satipaá¹-á¹-hÄ• naiddhipÄ• dapubbaá¹…gamavÄ• rÄ• pi maggakkhaá¹‡avasena
visesapadaá¹ƒ dassetvÄ• saá¹…khittÄ• ti.

dhammacakkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. lokuttarakathÄ•

lokuttarakathÄ• vaá¹‡á¹‡anÄ•

<43> idÄ• ni \Ne II 207/ lokuttaradhammavatiyÄ• dhammacakkakathÄ• ya anantaraá¹ƒ kat
apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha lokuttarapadassa attho niddesavÄ• re Ä• vi bhavissati
satipaá¹-á¹-hÄ• nÄ• _tiÄ• dayo sattatiá¹ƒsa bodhipakkhiyadhammÄ• yathÄ• yogaá¹ƒ magg
bujjhanaá¹-á¹-hena bodhÄ«ti evaá¹ƒladdhanÄ• massa ariyassa pakkhe bhavattÄ• bodhipak
bhavattÄ• _ti upakÄ• rabhÄ• ve á¹-hitattÄ• . tesu Ä• rammaá¹‡esu okkantitvÄ• pakkhanditv
upaá¹-á¹-hÄ• naá¹ƒ, satiyeva upaá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ_. kÄ• yavedanÄ•
asubhadukkhÄ• niccÄ• nattÄ• kÄ• ragahaá¹‡avasena subhasukhaniccaattasaÃ±Ã±Ä• pahÄ

pavattito catudhÄ• bhedo hoti. tasmÄ• __cattÄ• ro satipaá¹-á¹-hÄ• nÄ• _ti vuccati. padaha
padhÄ• naá¹ƒ, sobhanaá¹ƒ padhÄ• naá¹ƒ __sammappadhÄ• naá¹ƒ, _ sammÄ• vÄ• padah
sobhanaá¹ƒ vÄ• taá¹ƒ kilesavirÅ«papavattavirahitato padhÄ• naÃ±ca hitasukhanipphÄ• da
seá¹-á¹-habhÄ• vÄ• vahanato padhÄ• nabhÄ• vakaraá¹‡ato vÄ• ti sammappadhÄ• naá¹ƒ. v
tayidaá¹ƒ uppannÄ• nuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ pahÄ• nÄ• nuppattikiccaá¹ƒ, anuppa
uppattiá¹-á¹-hitikiccaá¹ƒ sÄ• dhayatÄ«ti catubbidhaá¹ƒ hoti. tasmÄ• __cattÄ• ro sammappa
nipphattipariyÄ• yena ijjhanaá¹-á¹-hena, ijjhanti etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsa
vÄ• pariyÄ• yena iddhi, tassÄ• sampayuttÄ• ya pubbaá¹…gamaá¹-á¹-hena phalabhÅ«tÄ• y
pubbabhÄ• gakÄ• raá¹‡aá¹-á¹-hena ca iddhiyÄ• pÄ• doti __iddhipÄ• do_. so chandavÄ«riy
catubbidhova hoti. tasmÄ• __cattÄ• ro iddhipÄ• dÄ• _ti vuccati. assaddhiyakosajjapamÄ• c
abhibhavanato abhibhavanasaá¹…khÄ• tena adhipatiyaá¹-á¹-hena __indriyaá¹ƒ_. assaddhiy
anabhibhavanÄ«yato akampiyaá¹-á¹-hena __balaá¹ƒ_. tadubhayampi saddhÄ• vÄ«riyasatis
paÃ±cavidhaá¹ƒ hoti. tasmÄ• __paÃ±cindriyÄ• ni paÃ±ca balÄ• nÄ«_ti vuccanti. bujjhanaka
aá¹…gabhÄ• vena satiÄ• dayo satta dhammÄ• bojjhaá¹…gÄ• , niyyÄ• naá¹-á¹-hena ca sam
maggaá¹…gÄ• honti. tena vuccati __satta bojjhaá¹…gÄ• ariyo aá¹-á¹-haá¹…giko maggo_ti

iti \Ne II 208/ ime sattatiá¹ƒsa bodhipakkhiyÄ• dhammÄ• pubbabhÄ• ge lokiyavipassanÄ•
cuddasavidhena kÄ• yaá¹ƒ pariggaá¹‡hato ca kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ,
pariggaá¹‡hato ca vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, soá¸·asavidhena cittaá¹ƒ pa
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, paÃ±cavidhena dhamme pariggaá¹‡hato ca
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. iti imasmiá¹ƒ attabhÄ• ve anuppannapubbaá
akusalaá¹ƒ disvÄ• ``yathÄ• paá¹-ipannassa tassa taá¹ƒ uppannaá¹ƒ, na tathÄ• paá¹-ipajjis
etaá¹ƒ nuppajjissatÄ«â€™â€™ ti tassa anuppÄ• dÄ• ya vÄ• yamanakÄ• le paá¹-hamaá¹ƒ s
samudÄ• cÄ• rappattamakusalaá¹ƒ disvÄ• tassa pahÄ• nÄ• ya vÄ• yamanakÄ• le dutiyaá¹
anuppannapubbaá¹ƒ jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• uppÄ• detuá¹ƒ vÄ• yamantassa tat
parihÄ• yati, evaá¹ƒ punappunaá¹ƒ uppÄ• dentassa catutthaá¹ƒ sammappadhÄ• naá¹ƒ. cha
kusaluppÄ• danakÄ• le chandiddhipÄ• do, vÄ«riyaá¹ƒ, cittaá¹ƒ, vÄ«maá¹ƒsaá¹ƒ dhuraá¹ƒ ka
vÄ«maá¹ƒsiddhipÄ• do. micchÄ• vÄ• cÄ• ya viramaá¹‡akÄ• le sammÄ• vÄ• cÄ• \Be II 225
viramaá¹‡akÄ• le sammÄ• jÄ«voti evaá¹ƒ nÄ• nÄ• cittesu labbhanti. catumaggakkhaá¹‡e pa
phalakkhaá¹‡e á¹-hapetvÄ• cattÄ• ro sammappadhÄ• ne avasesÄ• tettiá¹ƒsa labbhanti. ev
cetesu ekÄ• va nibbÄ• nÄ• rammaá¹‡Ä• sati kÄ• yÄ• dÄ«su subhasaÃ±Ã±Ä• dipahÄ• nak
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti vuccati. ekameva ca vÄ«riyaá¹ƒ anuppannuppannÄ• naá¹ƒ
anuppÄ• dÄ• dikiccasÄ• dhanavasena ``cattÄ• ro sammappadhÄ• nÄ• â€™â€™ ti vuccati.
natthi.

apica tesu ---

nava ekavidhÄ• eko, dvedhÄ• tha catupaÃ±cadhÄ• .

aá¹-á¹-hadhÄ• navadhÄ• ceva, iti chaddhÄ• bhavanti te ||

__nava_ \Ee III 620/ __ekavidhÄ• _ti chando cittaá¹ƒ pÄ«ti passaddhi upekkhÄ• saá¹…kap
Ä• jÄ«voti ime nava chandiddhipÄ• dÄ• divasena ekavidhÄ• va honti, aÃ±Ã±akoá¹-á¹-hÄ• s
dvedhÄ• _ti saddhÄ• indriyabalavasena dvedhÄ• á¹-hitÄ• . __atha catupaÃ±cadhÄ• _ti ath
paÃ±cadhÄ• á¹-hitoti attho. tattha samÄ• dhi eko indriyabalabojjhaá¹…gamaggaá¹…gavase
paÃ±Ã±Ä• tesaá¹ƒ catunnaá¹ƒ iddhipÄ• dakoá¹-á¹-hÄ• sassa ca vasena paÃ±cadhÄ• . __a
aparo eko aá¹-á¹-hadhÄ• , eko navadhÄ• á¹-hitoti attho.
catusatipaá¹-á¹-hÄ• naindriyabalabojjhaá¹…gamaggaá¹…gavasena sati aá¹-á¹-hadhÄ• á¹-h
catusammappadhÄ• naiddhipÄ• daindriyabalabojjhaá¹…gamaggaá¹…gavasena vÄ«riyaá¹ƒ

cuddaseva \Ne II 209/ asambhinnÄ• , hontete bodhipakkhiyÄ• .

koá¹-á¹-hÄ• sato sattavidhÄ• , sattatiá¹ƒsa pabhedato ||

sakiccanipphÄ• danato, sarÅ«pena ca vuttito.

sabbeva ariyamaggassa, sambhave sambhavanti te ||

evaá¹ƒ maggaphalasampayutte sattatiá¹ƒsa bodhipakkhiyadhamme dassetvÄ• puna te ma
__cattÄ• ro ariyamaggÄ• cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• nÄ«_ti Ä• ha. samaá¹‡abhÄ• vo
ariyamaggÄ• nametaá¹ƒ nÄ• maá¹ƒ. sÄ• maÃ±Ã±Ä• naá¹ƒ phalÄ• ni __sÄ• maÃ±Ã±aphalÄ
asammissameva. iti vitthÄ• rato sattatiá¹ƒsabodhipakkhiyacatumaggacatuphalanibbÄ• nÄ•
\Be II 226/ lokuttaradhammÄ• , tato saá¹…khepena catumaggacatuphalanibbÄ• nÄ• naá¹ƒ
tatopi saá¹…khepena maggaphalanibbÄ• nÄ• naá¹ƒ vasena tayo lokuttaradhammÄ• ti vedit
satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ maggaphalÄ• naÃ±ca lokuttaratte vutte taá¹ƒsampayuttÄ• na
lokuttarattaá¹ƒ vuttameva hoti. padhÄ• nadhammavasena pana satipaá¹-á¹-hÄ• nÄ• dayova
Ä• dayo, 505 Ä• dayo) ca lokuttaradhammaniddese maggaphalasampayuttÄ• naá¹ƒ phassÄ
vuttamevÄ• ti.

__lokaá¹ƒ tarantÄ«_ti lokaá¹ƒ atikkamanti. sabbamidha Ä«disaá¹ƒ vattamÄ• nakÄ• lavacan
sandhÄ• ya vuttaá¹ƒ. sotÄ• pattimaggo hi apÄ• yalokaá¹ƒ tarati, sakadÄ• gÄ• mimaggo kÄ•
III 621/ tarati, anÄ• gÄ• mimaggo kÄ• mÄ• vacaralokaá¹ƒ tarati, arahattamaggo rÅ«pÄ• rÅ«
__lokÄ• uttarantÄ«_ti lokÄ• uggacchanti. __lokato_ti ca __lokamhÄ• _ti ca tadeva nissakk
dassitaá¹ƒ. __lokaá¹ƒ samatikkamantÄ«_ti paá¹-hamaá¹ƒ vuttatthameva. tattha upasaggatth
vuttaá¹ƒ, idha saha upasaggatthena vuttaá¹ƒ. __lokaá¹ƒ samatikkantÄ• _ti yathÄ• vuttaá¹ƒ
atikkantÄ• . sabbamidha Ä«disaá¹ƒ atÄ«takÄ• lavacanaá¹ƒ phalanibbÄ• nÄ• ni sandhÄ• ya

sotÄ• pattiphalÄ• dÄ«ni hi yathÄ• vuttaá¹ƒ lokaá¹ƒ atikkamitvÄ• á¹-hitÄ• ni, sadÄ• nibbÄ• n
atikkamitvÄ• á¹-hitaá¹ƒ. __lokena atirekÄ• _ti lokato adhikabhÅ«tÄ• . idaá¹ƒ sabbepi lokutta
vuttaá¹ƒ. __nissarantÄ«_ti niggacchanti. __nissaá¹-Ä• _ti niggatÄ• . __loke na tiá¹-á¹-hantÄ«
aá¹-á¹-hÄ• rasa vacanÄ• ni sabbalokuttaresupi yujjanti. __na tiá¹-á¹-hantÄ«_ti loke apariyÄ•
__loke na limpantÄ«_ti khandhasantÄ• ne vattamÄ• nÄ• pi tasmiá¹ƒ na limpantÄ«ti attho. _
\Ne II 210/ akatapaá¹-ivedhÄ• naá¹ƒ kenaci cittena, katapaá¹-ivedhÄ• naá¹ƒ akusalena appa
limpantÄ«ti attho. __asaá¹ƒlittÄ• anupalittÄ• _ti upasaggena visesitaá¹ƒ.

__vippamuttÄ• _ti alittattameva nÄ• nÄ• byaÃ±janena visesitaá¹ƒ. ye keci hi yattha yena vÄ
tena vÄ• vippamuttÄ• honti. __lokÄ• vippamuttÄ• _tiÄ• dÄ«ni tÄ«á¹‡i nissakkavasena vut
vippamuttattavisesanaá¹ƒ. ye keci hi yattha yena yato vippamuttÄ• , te tattha \Be II 227/ tena
visaÃ±Ã±uttÄ• nÄ• ma honti. __lokÄ• sujjhantÄ«_ti lokamalaá¹ƒ dhovitvÄ• lokÄ• sujjhant
tadeva upasaggena visesitaá¹ƒ. __vuá¹-á¹-hahantÄ«_ti uá¹-á¹-hitÄ• honti. __vivaá¹-á¹-antÄ
__na sajjantÄ«_ti na lagganti. __na gayhantÄ«_ti na gaá¹‡hÄ«yanti. __na bajjhantÄ«_ti na b
__samucchindantÄ«_ti appavattiá¹ƒ karonti. yathÄ• ca __lokaá¹ƒ samucchinnattÄ• _ti, tath
visuddhattÄ• â€™â€™ tiÄ• di vuttameva hoti. __paá¹-ippassambhentÄ«_ti nirodhenti. __ap
sabbesupi lokuttaresu yujjanti. __apathÄ• _ti amaggÄ• . __agatÄ«_ti appatiá¹-á¹-hÄ• . __av
__asÄ• dhÄ• raá¹‡Ä• _ti asamÄ• nÄ• . __vamantÄ«_ti uggilanti. __na paccÄ• vamantÄ«_ti
vuttaá¹ƒ, vantaá¹ƒ puna na adantÄ«ti attho. etena vantassa suvantabhÄ• vo vutto hoti. anan
nayo. __visÄ«nentÄ«_ti vikiranti vimuccanti, na bandhantÄ«ti attho. __na ussÄ«nentÄ«_ti na
vimuccanti. ``visinentÄ«â€™â€™ ti ``na ussinentÄ«â€™â€™ ti rassaá¹ƒ katvÄ• pÄ• á¹-ho s
nibbÄ• penti. __na_ \Ee III 622/ __saá¹ƒdhÅ«pentÄ«_ti na ujjalanti. __lokaá¹ƒ samatikkamm
tiá¹-á¹-hantÄ«_ti sabbepi lokuttarÄ• dhammÄ• lokaá¹ƒ sammÄ• atikkamitvÄ• abhibhavitvÄ
lokuttarÄ• . sabbehipi imehi yathÄ• vuttehi pakÄ• rehi lokuttarÄ• naá¹ƒ lokato uttarabhÄ• vo
hotÄ«ti.

lokuttarakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. balakathÄ•

balakathÄ• vaá¹‡á¹‡anÄ•

<44> idÄ• ni \Ne II 211/ lokuttarakathÄ• ya anantaraá¹ƒ kathitÄ• ya lokuttarakathÄ• vatiyÄ•
suttantapubbaá¹…gamÄ• ya balakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha Ä• dito su
dassetvÄ• tadaÃ±Ã±Ä• nipi balÄ• ni dassetukÄ• mo __apica aá¹-á¹-hasaá¹-á¹-hi balÄ• nÄ«
taá¹ƒtaá¹ƒpaá¹-ipakkhehi akampiyaá¹-á¹-hena balÄ• ni nÄ• ma honti. __hiribala_ntiÄ• dÄ«s
etÄ• yÄ• ti __hirÄ«, _ lajjÄ• yetaá¹ƒ nÄ• maá¹ƒ. pÄ• pato ottappanti etenÄ• ti __ottappaá¹ƒ,
ubbegassetaá¹ƒ nÄ• maá¹ƒ. ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ«, bahiddhÄ• samuá¹-á¹-hÄ• n

hirÄ«, lokÄ• dhipati ottappaá¹ƒ \Be II 228/. lajjÄ• sabhÄ• vasaá¹‡á¹-hitÄ• hirÄ«, bhayasabh
ottappaá¹ƒ. sappatissavalakkhaá¹‡Ä• hirÄ«, vajjabhÄ«rukabhayadassÄ• vilakkhaá¹‡aá¹ƒ o
ahirikena na kampatÄ«ti __hiribalaá¹ƒ_. tadeva ottappaá¹ƒ anottappena na kampatÄ«ti __ot
appaá¹-isaá¹…khÄ• nena na kampatÄ«ti __paá¹-isaá¹…khÄ• nabalaá¹ƒ_. upaparikkhaá¹‡ap
vÄ«riyasÄ«sena satta bojjhaá¹…ge bhÄ• ventassa uppannabalaá¹ƒ __bhÄ• vanÄ• balaá¹ƒ_
catunnaá¹ƒ khandhÄ• nametaá¹ƒ nÄ• maá¹ƒ. parisuddhÄ• ni sÄ«lÄ• dÄ«ni __anavajjabalaá
saá¹…gahavatthÅ«ni __saá¹…gahabalaá¹ƒ_. saá¹…gahe balantipi pÄ• á¹-ho. dukkhamÄ• n
__khantibalaá¹ƒ_. dhammakathÄ• ya paresaá¹ƒ tosanaá¹ƒ __paÃ±Ã±attibalaá¹ƒ_. adhitassa
__nijjhattibalaá¹ƒ_. kusalesu bahubhÄ• vo __issariyabalaá¹ƒ_. kusalesu yathÄ• ruci patiá¹-á
__adhiá¹-á¹-hÄ• nabalaá¹ƒ_. hiribalÄ• dÄ«naá¹ƒ attho mÄ• tikÄ• padesu byaÃ±janavasena
gahetvÄ• vutto. __samathabalaá¹ƒ vipassanÄ• bala_nti balappattÄ• samathavipassanÄ• c

mÄ• tikÄ• niddese __assaddhiye na kampatÄ«ti saddhÄ• bala_nti mÅ«labalaá¹-á¹-haá¹ƒ va
pariyÄ• yehi visesetvÄ• dassesi. yo \Ee III 623/ hi dhammo akampiyo balappatto hoti, so sa
upatthambheti, attano paá¹-ipakkhe kilese pariyÄ• diyati, paá¹-ivedhassa Ä• dibhÅ«taá¹ƒ sÄ
visodheti, cittaá¹ƒ Ä• rammaá¹‡e patiá¹-á¹-hÄ• peti, cittaá¹ƒ pabhassaraá¹ƒ karonto vodÄ• p
visesaá¹ƒ adhigamÄ• peti, tato uttariá¹ƒ pÄ• pento uttaripaá¹-ivedhaá¹ƒ kÄ• reti, kamena ari
212/ pÄ• petvÄ• saccÄ• bhisamayaá¹ƒ kÄ• reti, phalappattiyÄ• nirodhe patiá¹-á¹-hÄ• peti.
balaá¹-á¹-ho visesito. esa nayo __vÄ«riyabalÄ• _dÄ«su catÅ«su.

__kÄ• macchandaá¹ƒ hirÄ«yatÄ«_ti nekkhammayutto yogÄ« __nekkhammena_ kÄ• macch
nayo. etehi sabbÄ• kusalehipi hirÄ«yanÄ• ottappanÄ• vuttÄ• yeva honti. __byÄ• pÄ• da_n
attho veditabbo. __paá¹-isaá¹…khÄ• tÄ«_ti asammohavasena Ä• dÄ«navato upaparikkhati.
vaá¸• á¸• heti. __vajja_nti rÄ• gÄ• divajjaá¹ƒ. __saá¹…gaá¹‡hÄ• tÄ«_ti bandhati. __khamatÄ
khamati ruccati. __paÃ±Ã±Ä• petÄ«_ti toseti. __nijjhÄ• petÄ«_ti cintÄ• peti. __vasaá¹ƒ vatte
hutvÄ• cittaá¹ƒ attano \Be II 229/ vasaá¹ƒ katvÄ• pavatteti. __adhiá¹-á¹-hÄ• tÄ«_ti vidahati
bhÄ• vanÄ• balÄ• dÄ«ni sabbÄ• nipi nekkhammÄ• dÄ«niyeva. mÄ• tikÄ• vaá¹‡á¹‡anÄ• ya
byaÃ±janavaseneva pÄ• kaá¹-attÄ• idha na vuttoti veditabbaá¹ƒ. samathabalaá¹ƒ vipassan
niddisitvÄ• avasÄ• ne __uddhaccasahagatakilese ca khandhe ca na kampatÄ«_tiÄ• di ca _
khandhe ca na kampatÄ«_tiÄ• di ca samathabalavipassanÄ• balÄ• naá¹ƒ lakkhaá¹‡adassa

sekhÄ• sekhabalesu __sammÄ• diá¹-á¹-hiá¹ƒ sikkhatÄ«ti sekhabala_nti sekhapuggalo sam
sikkhatÄ«ti sekho, sÄ• sammÄ• diá¹-á¹-hi tassa sekhassa balanti sekhabalanti attho. __tatt
asekhabala_nti asekhapuggalo tattha sammÄ• diá¹-á¹-hiyÄ• sikkhitattÄ• na sikkhatÄ«ti ase
sammÄ• diá¹-á¹-hi tassa asekhassa balanti asekhabalaá¹ƒ. eseva nayo __sammÄ• saá¹…k
__sammÄ• Ã±Ä• á¹‡a_nti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. tampi hi lokikampi hontaá¹ƒ sekh
sekhabalaá¹ƒ, asekhassa pavattattÄ• asekhabalanti vuttaá¹ƒ. __sammÄ• vimuttÄ«_ti aá¹-á
á¹-hapetvÄ• sesÄ• phalasampayuttÄ• dhammÄ• \Ee III 624/. keci pana ``á¹-hapetvÄ• lok

vimuttiyo sammÄ• vimuttÄ«â€™â€™ ti vadanti. tassa sekhÄ• sekhabalattaá¹ƒ vuttanayame

khÄ«á¹‡Ä• savabalesu sabbÄ• nipi Ã±Ä• á¹‡abalÄ• ni. __khÄ«á¹‡Ä• savassa bhikkhuno_t
khÄ«á¹‡Ä• savena bhikkhunÄ• ti attho. __aniccato_ti hutvÄ• abhÄ• vÄ• kÄ• rena aniccato.
yathÄ• sabhÄ• vato. __paÃ±Ã±Ä• yÄ• _ti sahavipassanÄ• ya maggapaÃ±Ã±Ä• ya. aniccato
sudiá¹-á¹-hÄ• honti tammÅ«lakattÄ• . __ya_nti bhÄ• vanapuá¹ƒsakavacanaá¹ƒ, yena kÄ• r
__Ä• gammÄ• _ti paá¹-icca. __paá¹-ijÄ• nÄ• tÄ«_ti sampaá¹-icchati paá¹-iÃ±Ã±aá¹ƒ karoti.
mahÄ• bhitÄ• paá¹-á¹-hena aá¹…gÄ• rakÄ• suyÄ• upamitÄ• . __kÄ• mÄ• _ti vatthukÄ• mÄ

__vivekaninna_nti \Ne II 213/ phalasamÄ• pattivasena upadhivivekasaá¹…khÄ• tanibbÄ• n
--- kÄ• yaviveko cittaviveko upadhivivekoti. kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ ne
cittaviveko ca adhicittamanuyuttÄ• naá¹ƒ. upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹
visaá¹…khÄ• ragatÄ• naá¹ƒ, nissaraá¹‡avivekasaá¹…khÄ• tanibbÄ• naninnaá¹ƒ vÄ• . paÃ±
vikkhambhanaviveko tadaá¹…gaviveko \Be II 230/ samucchedaviveko paá¹-ippassaddhivive
__vivekaninna_nti viveke ninnaá¹ƒ. __vivekapoá¹‡a_nti viveke nataá¹ƒ. __vivekapabbhÄ• ra
vivekasÄ«sabhÄ• raá¹ƒ. dvepi purimasseva vevacanÄ• ni. __vivekaá¹-á¹-ha_nti kilesehi vajj
vÄ• . __nekkhammÄ• bhirata_nti nibbÄ• ne abhirataá¹ƒ, pabbajjÄ• ya abhirataá¹ƒ vÄ• . __b
vigatantÄ«bhÅ«taá¹ƒ, ekadesenÄ• pi anallÄ«naá¹ƒ vippamuttaá¹ƒ visaá¹ƒsaá¹-á¹-haá¹ƒ. __
__Ä• savaá¹-á¹-hÄ• niyehi dhammehÄ«_ti saá¹ƒyogavasena Ä• savÄ• naá¹ƒ kÄ• raá¹‡abhÄ
atha vÄ• __byantÄ«bhÅ«ta_nti vigatanikantibhÅ«taá¹ƒ, nittaá¹‡hanti attho. kuto? __sabbas
Ä• savaá¹-á¹-hÄ• niyehi dhammehi_ sabbehi tebhÅ«makadhammehÄ«ti attho. idha dasahi l
khÄ«á¹‡Ä• savassa lokiyalokuttaro maggo kathito. ``aniccato sabbe saá¹…khÄ• rÄ• â€™â€
dukkhapariÃ±Ã±Ä• balaá¹ƒ, ``aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• â€™â€™ ti samudayap
cittaá¹ƒ hotÄ«â€™â€™ ti nirodhasacchikiriyÄ• balaá¹ƒ, ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™
maggabhÄ• vanÄ• balantipi vadanti. dasa iddhibalÄ• ni iddhikathÄ• ya Ä• vi bhavissanti.

tathÄ• gatabalaniddese __tathÄ• gatabalÄ• nÄ«_ti aÃ±Ã±ehi asÄ• dhÄ• raá¹‡Ä• ni tathÄ•
pubbabuddhÄ• naá¹ƒ balÄ• ni puÃ±Ã±ussayasampattiyÄ• Ä• gatÄ• ni, tathÄ• Ä• gatabalÄ
duvidhaá¹ƒ \Ee III 625/ tathÄ• gatabalaá¹ƒ --- kÄ• yabalaá¹ƒ Ã±Ä• á¹‡abalaÃ±ca. tesu kÄ• y
hatthikulÄ• nusÄ• rena veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Vibh-a 760; Ps I

imÄ• ni dasa hatthikulÄ• ni. tattha __kÄ• á¸·Ä• vaka_nti pakatihatthikulaá¹ƒ daá¹-á¹-habbaá
purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakassa hatthino balaá¹ƒ. yaá¹ƒ dasa
balaá¹ƒ, taá¹ƒ ekassa gaá¹…geyyassa balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ, taá

yaá¹ƒ dasannaá¹ƒ paá¹‡á¸• arÄ• naá¹ƒ \Ne II 214/, taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá
ekassa piá¹…galassa. yaá¹ƒ dasannaá¹ƒ piá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa gandhahatthino.
gandhahatthÄ«naá¹ƒ, taá¹ƒ ekassa maá¹…galahatthino. yaá¹ƒ dasannaá¹ƒ maá¹…galahatt
hemavatassa. yaá¹ƒ dasannaá¹ƒ \Be II 231/ hemavatÄ• naá¹ƒ, taá¹ƒ ekassa uposathassa.
uposathÄ• naá¹ƒ, taá¹ƒ ekassa chaddantassa. yaá¹ƒ dasannaá¹ƒ chaddantÄ• naá¹ƒ, taá¹ƒ
balaá¹ƒ. nÄ• rÄ• yanasaá¹…ghÄ• tabalantipi idameva vuccati. tadetaá¹ƒ pakatihatthino gaá
koá¹-isahassassa, purisagaá¹‡anÄ• ya dasannaá¹ƒ purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ ho
tathÄ• gatassa __kÄ• yabalaá¹ƒ_.

Ã±Ä• á¹‡abalaá¹ƒ pana idha tÄ• va aÃ±Ã±attha ca pÄ• á¸·iyaá¹ƒ Ä• gatameva dasabalaÃ±
150) Ä• gataá¹ƒ catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ, aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡a
catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ, paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ, saá¹ƒyuttake (
tesattati Ã±Ä• á¹‡Ä• ni, sattasattati Ã±Ä• á¹‡Ä• nÄ«ti evamaÃ±Ã±Ä• nipi anekÄ• ni Ã±Ä• á¹
__Ã±Ä• á¹‡abalaá¹ƒ_ nÄ• ma. idhÄ• pi Ã±Ä• á¹‡abalameva adhippetaá¹ƒ. Ã±Ä• á¹‡aÃ±hi a
upatthambhanaá¹-á¹-hena ca balanti vuttaá¹ƒ.

__á¹-hÄ• naÃ±ca á¹-hÄ• nato_ti kÄ• raá¹‡aÃ±ca kÄ• raá¹‡ato. kÄ• raá¹‡aÃ±hi yasmÄ• tat
tadÄ• yattavuttitÄ• ya uppajjati ceva pavattati ca, tasmÄ• á¹-hÄ• nanti vuccati. taá¹ƒ bhaga
yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ á¹-hÄ• nanti,
dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• nanti pajÄ• n
aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. __yampÄ«_ti yena Ã±Ä•
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ, tathÄ• gatassa tathÄ• gatabalaá¹ƒ nÄ• ma hotÄ«ti a
yojanÄ• veditabbÄ• .

__Ä• sabhaá¹ƒ_ \Ee III 626/ __á¹-hÄ• na_nti seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• na
pubbabuddhÄ• , tesaá¹ƒ á¹-hÄ• nanti attho. apica gavasatajeá¹-á¹-hako usabho, gavasahas
vajasatajeá¹-á¹-hako vÄ• usabho, vajasahassajeá¹-á¹-hako vasabho, sabbagavaseá¹-á¹-ho
pÄ• sÄ• diko mahÄ• bhÄ• ravaho asanisatasaddehipi asantasanÄ«yo nisabho, so idha usa
tassa pariyÄ• yavacanaá¹ƒ. usabhassa idanti __Ä• sabhaá¹ƒ. á¹-hÄ• na_nti catÅ«hi pÄ• de
avaá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ pana Ä• sabhaá¹ƒ viyÄ• ti Ä• sabhaá¹ƒ yatheva hi nisabhasaá¹.
samannÄ• gato catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• \Be II 232/ acalaá¹-á¹-hÄ• nena
tathÄ• gatopi dasahi tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-h
uppÄ«á¸·etvÄ• sadevake loke kenaci \Ne II 215/ paccatthikena paccÄ• mittena akampiyo a
tiá¹-á¹-hati, evaá¹ƒ tiá¹-á¹-hamÄ• no ca taá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ __paá¹-ijÄ• nÄ• ti_
paccakkhÄ• ti, attani Ä• ropeti. tena vuttaá¹ƒ --- ``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• t
2.22; Ps I 148).

__parisÄ• sÅ«_ti khattiyabrÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒs

aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti seá¹-á¹-hanÄ• daá¹ƒ achambhitanÄ•
sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadati. ayamattho sÄ«hanÄ• dasuttena (MN I 146 Ä
dÄ«petabbo. yathÄ• vÄ• sÄ«ho sahanato hananato ca sÄ«hoti vuccati, evaá¹ƒ tathÄ• gato
parappavÄ• dÄ• naá¹ƒ hananato sÄ«hoti vuccati. evaá¹ƒ vuttassa sÄ«hassa nÄ• daá¹ƒ sÄ«
sÄ«ho sÄ«habalena samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• da
tathÄ• gatasÄ«hopi tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vig
rÅ«paâ€™â€™ ntiÄ• dinÄ• (SN b III 78) nayena nÄ• nÄ• vidhadesanÄ• vilÄ• sasampanna
vuttaá¹ƒ --- ``parisÄ• su sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti.

__brahmacakkaá¹ƒ pavattetÄ«_ti ettha __brahma_nti seá¹-á¹-haá¹ƒ uttamaá¹ƒ visuddhaá¹ƒ
panÄ• yaá¹ƒ ---

sampattiyaá¹ƒ lakkhaá¹‡e ca, rathaá¹…ge iriyÄ• pathe.

dÄ• ne ratanadhammÅ«ra, cakkÄ• dÄ«su ca dissati.

dhammacakke idha mato, tampi dvedhÄ• vibhÄ• vaye ||

``cattÄ• rimÄ• ni \Ee III 627/, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ devamanu
(AN a IV 31) hi ayaá¹ƒ sampattiyaá¹ƒ dissati. ``heá¹-á¹-hÄ• pÄ• datalesu cakkÄ• ni jÄ• tÄ•
II 35) ettha lakkhaá¹‡e. ``cakkaá¹ƒva vahato padaâ€™â€™ nti (Dhp 1) ettha rathaá¹…ge. ``
navadvÄ• raâ€™â€™ nti (SN a I 29) ettha iriyÄ• pathe. ``dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ•
vattaya kosalÄ• dhipÄ• â€™â€™ ti (J I 7.149) ettha dÄ• ne. ``dibbaá¹ƒ cakkaratanaá¹ƒ pÄ•
243) ettha ratanacakke. ``mayÄ• pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562) ettha dhammaca
posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti (J I 1.104; I 5.103) ettha uracakke. ``khura
cakkenÄ• â€™â€™ ti \Ne II 216/ (DN I 166) ettha paharaá¹‡acakke. ``asanivicakkaâ€™â€™
162) ettha asanimaá¹‡á¸• ale. idha panÄ• yaá¹ƒ dhammacakke mato.

taá¹ƒ panetaá¹ƒ dhammacakkaá¹ƒ duvidhaá¹ƒ hoti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca desanÄ• Ã±
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyaphalÄ• vahaá¹ƒ __paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ, _ karuâ
sÄ• vakÄ• naá¹ƒ ariyaphalÄ• vahaá¹ƒ __desanÄ• Ã±Ä• á¹‡aá¹ƒ_. tattha paá¹-ivedhaÃ±Ä• â
uppannanti duvidhaá¹ƒ. taÃ±hi abhinikkhamanato yÄ• va arahattamaggÄ• uppajjamÄ• naá
uppannaá¹ƒ nÄ• ma. tusitabhavanato vÄ• yÄ• va bodhipallaá¹…ke arahattamaggÄ• uppaj
phalakkhaá¹‡e uppannaá¹ƒ nÄ• ma. dÄ«paá¹…karadasabalato vÄ• paá¹-á¹-hÄ• ya yÄ• va
nÄ• ma, phalakkhaá¹‡e uppannaá¹ƒ nÄ• ma. desanÄ• Ã±Ä• á¹‡ampi pavattamÄ• naá¹ƒ pa
aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±attherassa arahattamaggÄ• pavattamÄ• naá¹ƒ nÄ• ma, phalak
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ, desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ. ubhayampi paneta
asÄ• dhÄ• raá¹‡aá¹ƒ, buddhÄ• naá¹ƒyeva orasaÃ±Ä• á¹‡aá¹ƒ. tena vuttaá¹ƒ --- ``brahmaca

__kammasamÄ• dÄ• nÄ• na_nti samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalakammÄ• naá¹
__á¹-hÄ• naso hetuso_ti paccayato ceva hetuto ca. tattha gatiupadhikÄ• lapayogÄ• vipÄ• k
kammaá¹ƒ hetu.

__sabbatthagÄ• mini_nti sabbagatigÄ• miniÃ±ca agatigÄ• miniÃ±ca. __paá¹-ipada_nti mag
pajÄ• nÄ• tÄ«_ti bahÅ«supi manussesu ekameva pÄ• á¹‡aá¹ƒ ghÄ• tentesu imassa cetanÄ
imassa tiracchÄ• nayonigÄ• minÄ«ti iminÄ• nayena ekavatthusmimpi kusalÄ• kusalacetanÄ
paá¹-ipattÄ«naá¹ƒ aviparÄ«tato sabhÄ• vaá¹ƒ jÄ• nÄ• ti.

__anekadhÄ• tu_nti \Be II 234/ cakkhudhÄ• tuÄ• dÄ«hi, kÄ• madhÄ• tuÄ• dÄ«hi vÄ• dhÄ•
__nÄ• nÄ• dhÄ• tu_nti tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡attÄ• nÄ• nappakÄ• radhÄ
khandhÄ• yatanadhÄ• tulokaá¹ƒ. __yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti tÄ• saá¹ƒ tÄ• saá¹ƒ
sabhÄ• vaá¹ƒ paá¹-ivijjhati.

__nÄ• nÄ• dhimuttikata_nti hÄ«napaá¹‡Ä«tÄ• diadhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaá

__parasattÄ• na_nti padhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ• na_nti tato paresaá¹ƒ hÄ«na
etaá¹ƒ padadvayaá¹ƒ \Ne II 217/ veneyyavasena bhagavatÄ• dvedhÄ• vuttaá¹ƒ. idhÄ• pi b
vuttaá¹ƒ. __indriyaparopariyatta_nti saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ parabhÄ• vaÃ±ca ap
hÄ• niÃ±cÄ• ti attho.

__jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ•
passatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ (Paá¹-is I 209) aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ, savitak
tiá¹‡á¹‡aá¹ƒ samÄ• dhÄ«naá¹ƒ, paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naÃ±ca navannaá¹ƒ
__saá¹ƒkilesa_nti hÄ• nabhÄ• giyadhammaá¹ƒ. __vodÄ• na_nti visesabhÄ• giyadhammaá¹
kÄ• raá¹‡ena jhÄ• nÄ• dÄ«hi vuá¹-á¹-hahanti, taá¹ƒ kÄ• raá¹‡aá¹ƒ. taá¹ƒ pana ``vodÄ• nam
tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™ nti (Vibh 828) evaá¹ƒ
bhavaá¹…gaphalasamÄ• pattiyo ca. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaÃ±hi paguá¹‡ajjhÄ• naá¹
padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• ``vodÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. bha
sabbajjhÄ• nehi vuá¹-á¹-hÄ• naá¹ƒ hoti, nirodhasamÄ• pattito phalasamÄ• pattiyÄ• vuá¹-á¹
sandhÄ• ya ``tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• naâ€™â€™

pubbenivÄ• sadibbacakkhuÄ• savakkhayaÃ±Ä• á¹‡Ä• ni heá¹-á¹-hÄ• pakÄ• sitÄ• neva.

tattha __Ä• savÄ• naá¹ƒ khayÄ• _ti arahattamaggena sabbakilesÄ• naá¹ƒ khayÄ• . __anÄ•
__cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti_nti ettha cetovacanena arahattaphalasampayutto samÄ
taá¹ƒsampayuttÄ• ca paÃ±Ã±Ä• vuttÄ• . tattha ca samÄ• dhi rÄ• gato vimuttattÄ• cetovim

vimuttattÄ• paÃ±Ã±Ä• vimuttÄ«ti veditabbÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``yo hissa, b
tadassa samÄ• dhindriyaá¹ƒ. yÄ• hissa, bhikkhave, paÃ±Ã±Ä• , tadassa paÃ±Ã±indriyaá¹ƒ
rÄ• gavirÄ• gÄ• cetovimutti avijjÄ• virÄ• gÄ• \Be II 235/ paÃ±Ã±Ä• vimuttÄ«â€™â€™ ti (S
samathabalaá¹ƒ cetovimutti, vipassanÄ• balaá¹ƒ paÃ±Ã±Ä• vimuttÄ«ti veditabbaá¹ƒ. __diá¹
imasmiá¹ƒyeva attabhÄ• ve. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• _ti adhikÄ• ya paÃ±Ã±Ä
katvÄ• , aparappaccayena Ã±atvÄ• ti attho. __upasampajjÄ• _ti adhigantvÄ• , nipphÄ• detv
dasannaá¹ƒ dasabalaÃ±Ä• á¹‡Ä• naá¹ƒ vitthÄ• ro abhidhamme (Vibh 809 Ä• dayo) vuttana

tattha \Ee III 629/ paravÄ• dikathÄ• hoti --- dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pÄ• á¹-iyekkaá¹
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assevÄ• yaá¹ƒ pabhedoti. na taá¹ƒ tathÄ• daá¹-á¹-habbaá¹ƒ. aÃ
dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. dasabalaÃ±Ä• á¹‡aÃ±h
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ tampi, tato avasesampi \Ne II 218/ jÄ• nÄ• ti. dasabalaÃ±Ä•
kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti, dutiyaá¹ƒ kammantaravipÄ• kantarameva, tatiyaá¹ƒ
catutthaá¹ƒ dhÄ• tunÄ• nattakÄ• raá¹‡ameva, paÃ±camaá¹ƒ sattÄ• naá¹ƒ ajjhÄ• sayÄ• dhi
indriyÄ• naá¹ƒ tikkhamudubhÄ• vameva, sattamaá¹ƒ jhÄ• nÄ• dÄ«hi saddhiá¹ƒ tesaá¹ƒ saá
aá¹-á¹-hamaá¹ƒ pubbenivutthakhandhasantatimeva, navamaá¹ƒ sattÄ• naá¹ƒ cutipaá¹-isanc
saccaparicchedameva. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana etehi jÄ• nitabbaÃ±ca, tato utta
pana kiccaá¹ƒ na sabbaá¹ƒ karoti. taÃ±hi jhÄ• naá¹ƒ hutvÄ• appetuá¹ƒ na sakkoti, iddhi hut
sakkoti, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti.

apica paravÄ• dÄ« evaá¹ƒ pucchitabbo ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• metaá¹ƒ savitakkasav
avitakkavicÄ• ramattaá¹ƒ avitakkÄ• vicÄ• raá¹ƒ kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«
lokuttaraâ€™â€™ nti. jÄ• nanto ``paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡Ä• ni savitakkasavicÄ• r
``tato parÄ• ni dve avitakkaavicÄ• rÄ• nÄ«â€™â€™ ti vakkhati. ``Ä• savakkhayaÃ±Ä• á¹‡aa
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raâ€™â€™
``paá¹-ipÄ• á¹-iyÄ• satta kÄ• mÄ• vacarÄ• ni, tato parÄ• ni dve rÅ«pÄ• vacarÄ• ni, tato ava
lokuttaraâ€™â€™ nti vakkhati. ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pana savitakkasavicÄ• ram
lokiyamevÄ• â€™â€™ ti vakkhati.

evamettha \Be II 236/ apubbatthÄ• nuvaá¹‡á¹‡anaá¹ƒ Ã±atvÄ• idÄ• ni yasmÄ• tathÄ• gat
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡ena veneyyasattÄ• naá¹ƒ Ä• savakkhayÄ• dhigamassa ce
á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÅ«taá¹ƒ kilesÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati lokiyasammÄ• diá
niyatamicchÄ• diá¹-á¹-hiá¹-á¹-hÄ• nÄ• bhÄ• vadassanato ca. atha nesaá¹ƒ kammavipÄ• ka
vipÄ• kÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati tihetukapaá¹-isandhidassanato. sabbatthagÄ• mini
kammÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati Ä• nantarikakammÄ• bhÄ• vadassanato. evaá¹ƒ an
anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡ena anukÅ«ladhammadesanatthaá¹ƒ cariyÄ• visesa
atha nesaá¹ƒ nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡ena adhimuttiá¹ƒ passati payogaá¹ƒ anÄ• diyi
dhammadesanatthaá¹ƒ \Ee III 630/. athevaá¹ƒ diá¹-á¹-haadhimuttÄ«naá¹ƒ yathÄ• satti yathÄ

desetuá¹ƒ indriyaparopariyattaÃ±Ä• á¹‡ena indriyaparopariyattaá¹ƒ passati saddhÄ• dÄ«na
tikkhamudubhÄ• vadassanato. evaá¹ƒ pariÃ±Ã±Ä• tindriyaparopariyattÄ• pi panete sace dÅ
jhÄ• nÄ• diÃ±Ä• á¹‡ena jhÄ• nÄ• dÄ«su vasÄ«bhÅ«tattÄ• iddhivisesena khippaá¹ƒ upagac
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena pubbajÄ• tivibhÄ• vanaá¹ƒ dibbacakkhÄ• nubhÄ• vato
sampati cittavisesaá¹ƒ passanto Ä• savakkhayaÃ±Ä• á¹‡Ä• nubhÄ• vena \Ne II 219/ Ä• sav
paá¹-ipadÄ• ya vigatasammohattÄ• Ä• savakkhayÄ• ya dhammaá¹ƒ deseti. tasmÄ• iminÄ
vuttÄ• nÄ«ti veditabbÄ• nÄ«ti.

<45> idÄ• ni sabbabalÄ• ni lakkhaá¹‡ato niddisitukÄ• mo __kenaá¹-á¹-hena saddhÄ• bala_
katvÄ• __assaddhiye akampiyaá¹-á¹-henÄ• _tiÄ• dinÄ• nayena vissajjanaá¹ƒ akÄ• si. tatth
puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• . bhÄ• vanÄ• balÄ• dÄ«su adhiá¹-á¹-hÄ• nabalapariya
``tenÄ• â€™â€™ ti ca, ``taâ€™â€™ nti ca nekkhammÄ• dikameva sandhÄ• ya vuttanti ved
ekagga_nti tena samÄ• dhinÄ• cittaá¹ƒ ekaggaá¹ƒ hotÄ«ti vuttaá¹ƒ hoti. __tattha jÄ• te_ti ta
sampayogavasena jÄ• te, tasmiá¹ƒ vÄ• vipassanÄ• rammaá¹‡aá¹ƒ hutvÄ• jÄ• te. __tattha
sekhabale sekho sikkhatÄ«ti sekhabalanti attho. __tattha sikkhitattÄ• _ti tattha asekhabale a
sikkhitattÄ• asekhabalaá¹ƒ. __tena Ä• savÄ• khÄ«á¹‡Ä• _ti tena lokiyalokuttarena Ã±Ä• á
taá¹ƒ Ã±Ä• á¹‡aá¹ƒ khÄ«á¹‡Ä• savabalaá¹ƒ \Be II 237/. lokiyenÄ• pi hi Ã±Ä• á¹‡ena Ä• sav
vipassanÄ• ya abhÄ• ve lokuttaramaggÄ• bhÄ• vato. evaá¹ƒ khÄ«á¹‡Ä• savassa balanti __
ijjhatÄ«ti iddhibala_nti tassa iddhimato ijjhatÄ«ti iddhiyeva balaá¹ƒ iddhibalaá¹ƒ. __appamey
yasmÄ• sÄ• vakÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«ni ekadesena jÄ• nanti, sabbÄ• kÄ• rena
``yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ. kiÃ±cÄ• pi tÄ«su vijjÄ• su ``yathÄ• b
ti na vuttaá¹ƒ, aÃ±Ã±attha pana vuttattÄ• tÄ• supi vuttameva hoti. __aÃ±Ã±atthÄ• _ti seses
Ã±Ä• á¹‡abalesu ca abhidhamme (Vibh 760) ca dasasupi balesu. indriyaparopariyattaÃ±Ä•
sÄ• vakehi asÄ• dhÄ• raá¹‡ameva. tasmÄ• dasapi balÄ• ni sÄ• vakehi asÄ• dhÄ• raá¹‡Ä•
atuliyaá¹-á¹-hena appameyyÄ• ni, tasmÄ• yeva ca ``appameyyaá¹-á¹-hena tathÄ• gatabalaâ

balakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. suÃ±Ã±akathÄ•

suÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ•

<46> idÄ• ni \Ne II 220/ \Ee III 631/ lokuttarabalapariyosÄ• nÄ• ya balakathÄ• ya anantaraâ
lokuttarasuÃ±Ã±atÄ• pariyosÄ• nÄ• ya suttantapubbaá¹…gamÄ• ya suÃ±Ã±atÄ• kathÄ• ya
suttante tÄ• va __athÄ• _ti vacanopÄ• dÄ• ne nipÄ• to. etena __Ä• yasmÄ• _tiÄ• divacana
__kho_ti padapÅ«raá¹‡atthe nipÄ• to. __yena bhagavÄ• tenupasaá¹…kamÄ«_ti bhummatt
yattha bhagavÄ• , tattha upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo. yena vÄ• kÄ•
devamanussehi upasaá¹…kamitabbo, teneva kÄ• raá¹‡ena upasaá¹…kamÄ«ti evamettha a

kÄ• raá¹‡ena bhagavÄ• upasaá¹…kamitabbo? nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• d
sÄ• duphalÅ«pabhogÄ• dhippÄ• yena dijagaá¹‡ehi niccaphalitamahÄ• rukkho viya, tena kÄ
evamettha attho daá¹-á¹-habbo. __upasaá¹…kamÄ«_ti ca gatoti vuttaá¹ƒ hoti. __upasaá¹…k
upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• evaÃ±ca gato tato Ä• sannataraá¹ƒ a
samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• tipi vuttaá¹ƒ hoti.

__abhivÄ• detvÄ• _ti \Be II 238/ paÃ±capatiá¹-á¹-hitena vanditvÄ• . idÄ• ni yenaá¹-á¹-hena
upaá¹-á¹-hÄ• naá¹ƒ Ä• gato, taá¹ƒ pucchitukÄ• mo dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ
patiá¹-á¹-hapetvÄ• __ekamantaá¹ƒ nisÄ«di. ekamanta_nti ca bhÄ• vanapuá¹ƒsakaniddeso
pariharantÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 70) viya. tasmÄ• yathÄ• nisinno ekamantaá¹ƒ n
__nisÄ«dÄ«_ti evamettha attho daá¹-á¹-habbo. bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ
kappesi. paá¹‡á¸• itÄ• hi devamanussÄ• garuá¹-á¹-hÄ• nÄ«yaá¹ƒ upasaá¹…kamitvÄ• Ä• s
nisÄ«danti, ayaÃ±ca thero tesaá¹ƒ aÃ±Ã±ataro, tasmÄ• ekamantaá¹ƒ nisÄ«di.

kathaá¹ƒ nisinno pana ekamantaá¹ƒ nisinno hotÄ«ti? cha nisajjadose vajjetvÄ• . seyyathida
accÄ• sannaá¹ƒ uparivÄ• taá¹ƒ unnatappadesaá¹ƒ atisammukhaá¹ƒ atipacchÄ• ti. atidÅ«re
kathetukÄ• mo hoti, uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…ghaá¹-á
nisinno sarÄ«ragandhena bÄ• dhati. unnatappadese nisinno agÄ• ravaá¹ƒ pakÄ• seti. atisa
nisinno sace daá¹-á¹-hukÄ• mo hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á¹-habbaá¹ƒ hoti
daá¹-á¹-hukÄ• mo hoti, gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ• ayampi ete
nisÄ«di. tena vuttaá¹ƒ ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ ti. __etadavocÄ• _ti \Ee III 632/ et

__suÃ±Ã±o loko suÃ±Ã±o lokoti, bhante, vuccatÄ«_ti imasmiá¹ƒ sÄ• sane paá¹-ipannehi te
``suÃ±Ã±o loko suÃ±Ã±o lokoâ€™â€™ ti kathÄ«yatÄ«ti attho. tahiá¹ƒ tahiá¹ƒ tÄ• disÄ• naá
bahukattÄ• tesaá¹ƒ sabbesaá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ Ä• meá¸• itavacanaá¹ƒ kataá¹ƒ. e
vacanÄ• ni saá¹…gahitÄ• ni honti. __kittÄ• vatÄ• _ti kittakena parimÄ• á¹‡ena. __nu_-iti sa
__suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• _ti ``kÄ• rako vedako sayaá¹ƒvasÄ«â€™â€™ ti e
attanÄ• ca attÄ• bhÄ• vatoyeva attano santakena parikkhÄ• rena ca suÃ±Ã±aá¹ƒ. sabbaá¹
dhammajÄ• taá¹ƒ, taá¹ƒyeva lujjanapalujjanaá¹-á¹-hena loko nÄ• ma. yasmÄ• ca attÄ• ca
ettha natthi, __tasmÄ• suÃ±Ã±o lokoti vuccatÄ«_ti attho. lokuttaropi ca \Be II 239/ dhammo
suÃ±Ã±o eva, pucchÄ• nurÅ«pena pana lokiyova dhammo vutto. __suÃ±Ã±o_ti ca dhammo
tasmiá¹ƒ dhamme attattaniyasÄ• rassa natthibhÄ• vo vutto hoti. loke ca ``suÃ±Ã±aá¹ƒ ghara
ghaá¹-oâ€™â€™ ti vutte gharassa ghaá¹-assa ca natthibhÄ• vo vutto na hoti, tasmiá¹ƒ ghar
natthibhÄ• vo vutto hoti. bhagavatÄ• ca ``iti yaÃ±hi kho tattha na hoti, tena taá¹ƒ suÃ±Ã±aá
yaá¹ƒ pana tattha avasiá¹-á¹-haá¹ƒ hoti, taá¹ƒ santaá¹ƒ idamatthÄ«ti pajÄ• nÄ• tÄ«â€™â€™
tathÄ• Ã±Ä• yaganthe ca saddaganthe ca ayameva attho. iti imasmiá¹ƒ suttante anattalakk

<47> suttantaniddese __suÃ±Ã±asuÃ±Ã±a_ntiÄ• dÄ«ni paÃ±cavÄ«sati mÄ• tikÄ• padÄ• n

tesaá¹ƒ niddeso kato. tattha mÄ• tikÄ• ya tÄ• va suÃ±Ã±asaá¹…khÄ• taá¹ƒ suÃ±Ã±aá¹ƒ, na
visesitanti __suÃ±Ã±asuÃ±Ã±aá¹ƒ_. asukanti aniddiá¹-á¹-hattÄ• cettha suÃ±Ã±attameva vÄ
napuá¹ƒsakavacanaá¹ƒ kataá¹ƒ. evaá¹ƒ sesesupi. saá¹…khÄ• royeva sesasaá¹…khÄ• rehi
__saá¹…khÄ• rasuÃ±Ã±aá¹ƒ_. jarÄ• bhaá¹…gavasena virÅ«po pariá¹‡Ä• mo vipariá¹‡Ä• m
suÃ±Ã±aá¹ƒ __vipariá¹‡Ä• masuÃ±Ã±aá¹ƒ_. aggaÃ±ca taá¹ƒ attattaniyehi, sabbasaá¹…khÄ
__aggasuÃ±Ã±aá¹ƒ_. lakkhaá¹‡ameva sesalakkhaá¹‡ehi suÃ±Ã±anti __lakkhaá¹‡asuÃ±Ã±
vikkhambhanena suÃ±Ã±aá¹ƒ. __vikkhambhanasuÃ±Ã±aá¹ƒ. tadaá¹…gasuÃ±Ã±Ä• _dÄ«su
ajjhattaÃ±ca taá¹ƒ attattaniyÄ• dÄ«hi suÃ±Ã±aÃ±cÄ• ti __ajjhattasuÃ±Ã±aá¹ƒ_. bahiddhÄ•
attattaniyÄ• dÄ«hi suÃ±Ã±aÃ±cÄ• ti __bahiddhÄ• suÃ±Ã±aá¹ƒ_. tadubhayaá¹ƒ \Ne II 222/ a
__dubhatosuÃ±Ã±aá¹ƒ_. samÄ• no bhÄ• go etassÄ• ti sabhÄ• gaá¹ƒ, sabhÄ• gaÃ±ca taá¹ƒ
suÃ±Ã±aÃ±cÄ• ti __sabhÄ• gasuÃ±Ã±aá¹ƒ, _ sadisasuÃ±Ã±anti attho. vigataá¹ƒ sabhÄ• ga
visabhÄ• gaÃ±ca \Ee III 633/ taá¹ƒ attattaniyÄ• dÄ«hi suÃ±Ã±aÃ±cÄ• ti __visabhÄ• gasuÃ±
visadisasuÃ±Ã±anti attho. kesuci potthakesu sabhÄ• gasuÃ±Ã±aá¹ƒ visabhÄ• gasuÃ±Ã±aá
nissaraá¹‡asuÃ±Ã±Ä• nantaraá¹ƒ likhitaá¹ƒ. nekkhammÄ• diesanÄ• kÄ• macchandÄ• dinÄ
pariggahasuÃ±Ã±Ä• _dÄ«su tÄ«supi eseva nayo. ekÄ• rammaá¹‡e patiá¹-á¹-hitattÄ• nÄ• n
ekattaÃ±ca taá¹ƒ nÄ• nattena suÃ±Ã±aÃ±cÄ• ti __ekattasuÃ±Ã±aá¹ƒ_. tabbiparÄ«tena nÄ•
ekattena suÃ±Ã±aÃ±cÄ• ti __nÄ• nattasuÃ±Ã±aá¹ƒ_. nekkhammÄ• dikhanti kÄ• macchand
__khantisuÃ±Ã±aá¹ƒ. adhiá¹-á¹-hÄ• nasuÃ±Ã±e pariyogÄ• hanasuÃ±Ã±e ca_ eseva nayo. p
pÄ• á¹-ho. __sampajÄ• nassÄ• _ti sampajaÃ±Ã±ena samannÄ• gatassa parinibbÄ• yantass
__pavattapariyÄ• dÄ• na_nti anupÄ• dÄ• parinibbÄ• naá¹ƒ. __sabbasuÃ±Ã±atÄ• na_nti sab
__paramatthasuÃ±Ã±a_nti sabbasaá¹…khÄ• rÄ• bhÄ• vato uttamatthabhÅ«taá¹ƒ suÃ±Ã±aá

<48> mÄ• tikÄ• niddese __niccena vÄ• _ti bhaá¹…gaá¹ƒ atikkamitvÄ• pavattamÄ• nassa b
niccena ca suÃ±Ã±aá¹ƒ. __dhuvena vÄ• _ti vijjamÄ• nakÄ• lepi paccayÄ• yattavuttitÄ• ya th
dhuvena ca suÃ±Ã±aá¹ƒ. __sassatena vÄ• _ti abbocchinnassa sabbakÄ• le vijjamÄ• nassa
ca suÃ±Ã±aá¹ƒ. __avipariá¹‡Ä• madhammena vÄ• _ti jarÄ• bhaá¹…gavasena avipariá¹‡Ä•
avipariá¹‡Ä• madhammena ca suÃ±Ã±aá¹ƒ. suttante attasuÃ±Ã±atÄ• ya eva vuttÄ• yapi nic
sukhasuÃ±Ã±ataÃ±ca dassetuá¹ƒ idha __niccena vÄ• _tiÄ• dÄ«nipi vuttÄ• ni. aniccasseva
dukkhattÄ• niccasuÃ±Ã±atÄ• ya vuttÄ• ya sukhasuÃ±Ã±atÄ• pi vuttÄ• va hoti. rÅ«pÄ• dayo
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni cha viÃ±Ã±Ä• á¹‡Ä• ni, cakkhusamphassÄ• dayo cha phassÄ
cha vedanÄ• cha saá¹…khittÄ• ti veditabbaá¹ƒ.

__puÃ±Ã±Ä• bhisaá¹…khÄ• ro_tiÄ• dÄ«su punÄ• ti attano kÄ• rakaá¹ƒ, pÅ«reti cassa ajjhÄ
nibbattetÄ«ti puÃ±Ã±aá¹ƒ, abhisaá¹…kharoti vipÄ• kaá¹ƒ kaá¹-attÄ• rÅ«paÃ±cÄ• ti abhisaá
abhisaá¹…khÄ• ro puÃ±Ã±Ä• bhisaá¹…khÄ• ro. puÃ±Ã±apaá¹-ipakkhato apuÃ±Ã±aá¹ƒ abh
__apuÃ±Ã±Ä• bhisaá¹…khÄ• ro_. na iÃ±jaá¹ƒ aneÃ±jaá¹ƒ, aneÃ±jaá¹ƒ bhavaá¹ƒ abhisaá¹…
__Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. puÃ±Ã±Ä• bhisaá¹…khÄ• ro dÄ• nasÄ«labhÄ• vanÄ• vas
kÄ• mÄ• vacarakusalacetanÄ• , bhÄ• vanÄ• vaseneva pavattÄ• paÃ±ca rÅ«pÄ• vacarakus

apuÃ±Ã±Ä• bhisaá¹…khÄ• ro pÄ• á¹‡Ä• tipÄ• tÄ• divasena pavattÄ• dvÄ• dasa akusalace
bhÄ• vanÄ• vaseneva pavattÄ• catasso arÅ«pÄ• vacaracetanÄ• ti \Ne II 223/ tayopi saá¹…
cetanÄ• honti. __kÄ• yasaá¹…khÄ• ro_tiÄ• dÄ«su \Ee III 634/ kÄ• yato vÄ• pavatto, kÄ• y
kÄ• yasaá¹…khÄ• ro. __vacÄ«saá¹…khÄ• racittasaá¹…khÄ• resu_pi eseva nayo. ayaá¹ƒ ti
kammÄ• yÅ«hanakkhaá¹‡e puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ dvÄ• rato pavattidassa
samuá¹-á¹-hÄ• petvÄ• hi kÄ• yadvÄ• rato pavattÄ• aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ
abhiÃ±Ã±Ä• cetanÄ• cÄ• ti ekavÄ«sati cetanÄ• kÄ• yasaá¹…khÄ• ro nÄ• ma, tÄ• eva ca
samuá¹-á¹-hÄ• petvÄ• vacÄ«dvÄ• rato pavattÄ• vacÄ«saá¹…khÄ• ro nÄ• ma, manodvÄ• r
ekÅ«natiá¹ƒsa cetanÄ• cittasaá¹…khÄ• ro nÄ• ma. __atÄ«tÄ• saá¹…khÄ• rÄ• _tiÄ• dÄ«su
sakakkhaá¹‡aá¹ƒ patvÄ• niruddhÄ• atÄ«tÄ• saá¹…khÄ• rÄ• , sakakkhaá¹‡aá¹ƒ appattÄ•
sakakkhaá¹‡aá¹ƒ pattÄ• __paccuppannÄ• saá¹…khÄ• rÄ• _ti.

vipariá¹‡Ä• masuÃ±Ã±e paccuppannaá¹ƒ dassetvÄ• tassa tassa vipariá¹‡Ä• mo sukhena v
paá¹-hamaá¹ƒ paccuppannadhammÄ• dassitÄ• . tattha __jÄ• taá¹ƒ rÅ«pa_nti paccuppanna
suÃ±Ã±a_nti ettha sayaá¹ƒ bhÄ• vo sabhÄ• vo, sayameva uppÄ• doti attho. sato vÄ• bhÄ•
uppÄ• doti attho. paccayÄ• yattavuttittÄ• paccayaá¹ƒ vinÄ• sayameva bhÄ• vo, attato eva
natthÄ«ti sabhÄ• vena suÃ±Ã±aá¹ƒ, sayameva bhÄ• vena, attato eva vÄ• bhÄ• vena suÃ±
sakassa bhÄ• vo sabhÄ• vo. pathavÄ«dhÄ• tuÄ• dÄ«su hi anekesu rÅ«pÄ• rÅ«padhammes
sako nÄ• ma. __bhÄ• vo_ti ca dhammapariyÄ• yavacanametaá¹ƒ. ekassa ca dhammassa a
natthi, tasmÄ• sakassa aÃ±Ã±ena bhÄ• vena suÃ±Ã±aá¹ƒ, sako aÃ±Ã±ena bhÄ• vena suÃ
dhammassa ekasabhÄ• vatÄ• vuttÄ• hoti. atha vÄ• __sabhÄ• vena suÃ±Ã±a_nti suÃ±Ã±a
vuttaá¹ƒ hoti? suÃ±Ã±asuÃ±Ã±atÄ• ya eva suÃ±Ã±aá¹ƒ, na aÃ±Ã±Ä• hi pariyÄ• yasuÃ±Ã±a
hoti.

sace pana keci vadeyyuá¹ƒ ``sako bhÄ• vo sabhÄ• vo, tena sabhÄ• vena suÃ±Ã±aâ€™â€™
bhÄ• voti dhammo, so paraá¹ƒ upÄ• dÄ• ya sapadena visesito sabhÄ• vo nÄ• ma hoti. dhar
``jÄ• taá¹ƒ rÅ«paá¹ƒ sabhÄ• vena suÃ±Ã±aâ€™â€™ nti rÅ«passa avijjamÄ• natÄ• vuttÄ•
``jÄ• taá¹ƒ rÅ«paâ€™â€™ ntivacanena virujjhati. na hi uppÄ• darahitaá¹ƒ jÄ• taá¹ƒ nÄ• ma
uppÄ• darahitaá¹ƒ, taá¹ƒ jÄ• taá¹ƒ nÄ• ma na \Be II 242/ hoti, jÄ• tijarÄ• maraá¹‡Ä• ni ca up
nÄ• ma na honti. tenevettha ``jÄ• tÄ• jÄ• ti sabhÄ• vena suÃ±Ã±Ä• \Ee III 635/, jÄ• taá¹ƒ j
224/ sabhÄ• vena suÃ±Ã±aâ€™â€™ nti evaá¹ƒ anuddharitvÄ• bhavameva avasÄ• naá¹ƒ k
uppÄ• darahitassÄ• pi ``jÄ• taâ€™â€™ ntivacanaá¹ƒ yujjeyya, ``jÄ• tÄ• jÄ• ti, jÄ• taá¹ƒ jarÄ
vattabbaá¹ƒ bhaveyya. yasmÄ• uppÄ• darahitesu jÄ• tijarÄ• maraá¹‡esu ``jÄ• taâ€™â€™
tasmÄ• ``sabhÄ• vena suÃ±Ã±aá¹ƒ avijjamÄ• naâ€™â€™ nti vacanaá¹ƒ avijjamÄ• nassa u
ntivacanena virujjhati. avijjamÄ• nassa ca ``suÃ±Ã±aâ€™â€™ ntivacanaá¹ƒ heá¹-á¹-hÄ• vu
bhagavato vacanena ca Ã±Ä• yasaddaganthavacanena ca virujjhati, anekÄ• hi ca yuttÄ«hi v
vacanaá¹ƒ kacavaramiva chaá¸• á¸• itabbaá¹ƒ. ``yaá¹ƒ, bhikkhave, atthisammataá¹ƒ loke pa
taá¹ƒ atthÄ«ti vadÄ• mi. yaá¹ƒ, bhikkhave, natthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ, ahan

vadÄ• mi. kiÃ±ca, bhikkhave, atthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ, yamahaá¹ƒ atthÄ«
bhikkhave, aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ atthisammataá¹ƒ loke paá¹‡á¸•
atthÄ«ti vadÄ• mÄ«â€™â€™ tiÄ• dÄ«hi (SN b III 94) anekehi buddhavacanappamÄ• á¹‡eh
sakakkhaá¹‡e vijjamÄ• nÄ• evÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ.

__vigataá¹ƒ rÅ«pa_nti uppajjitvÄ• bhaá¹…gaá¹ƒ patvÄ• niruddhaá¹ƒ atÄ«taá¹ƒ rÅ«paá¹ƒ.
suÃ±Ã±aÃ±cÄ• _ti jarÄ• bhaá¹…gavasena virÅ«paá¹ƒ pariá¹‡Ä• maá¹ƒ pattaÃ±ca vattamÄ
vipariá¹‡Ä• masabbhÄ• vato atÄ«tassa vipariá¹‡Ä• mÄ• bhÄ• vato tena vipariá¹‡Ä• mena s
vedanÄ• _tiÄ• dÄ«supi eseva nayo. jÄ• tijarÄ• maraá¹‡aá¹ƒ pana anipphannattÄ• sakabhÄ
na yujjati, tasmÄ• ``jÄ• tÄ• jÄ• ti, jÄ• taá¹ƒ jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dike dve naye pa
nayaá¹ƒ pariyosÄ• naá¹ƒ katvÄ• á¹-hapitaá¹ƒ.

__agga_nti agge bhavaá¹ƒ. __seá¹-á¹-ha_nti ativiya pasaá¹ƒsanÄ«yaá¹ƒ. __visiá¹-á¹-ha_nt
viseá¹-á¹-hantipi pÄ• á¹-ho. tidhÄ• pi pasatthaá¹ƒ nibbÄ• naá¹ƒ sammÄ• paá¹-ipadÄ• ya paa
nÄ• ma. __yadida_nti yaá¹ƒ idaá¹ƒ. idÄ• ni vattabbaá¹ƒ nibbÄ• naá¹ƒ nidasseti. yasmÄ• nib
sabbasaá¹…khÄ• rÄ• naá¹ƒ samatho hoti,
khandhÅ«padhikilesÅ«padhiabhisaá¹…khÄ• rÅ«padhikÄ• maguá¹‡Å«padhisaá¹…khÄ• tÄ•
hoti, taá¹‡hÄ• naá¹ƒ khayo virÄ• go nirodho ca hoti, tasmÄ• __sabbasaá¹…khÄ• rasamath
\Be II 243/ __taá¹‡hakkhayo virÄ• go nirodho_ti vuccati. __nibbÄ• na_nti sabhÄ• valakkhaá

lakkhaá¹‡esu \Ne II 225/ hi ``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni bÄ
bÄ• lÄ• padÄ• nÄ• ni. katamÄ• ni tÄ«á¹‡i? idha, bhikkhave, bÄ• lo duccintitacintÄ« ca hoti c
III 636/ ca dukkaá¹-akammakÄ• rÄ« ca. imÄ• ni kho, bhikkhave, tÄ«á¹‡i bÄ• lassa bÄ• lalak
bÄ• lanimittÄ• ni bÄ• lÄ• padÄ• nÄ• nÄ«â€™â€™ ti (AN a III 3; MN III 246) vuttaá¹ƒ. paá¹‡á
sallakkhaá¹‡ato tividhaá¹ƒ __bÄ• lalakkhaá¹‡aá¹ƒ_. ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• ita
paá¹‡á¸• italakkhaá¹‡Ä• ni paá¹‡á¸• itanimittÄ• ni paá¹‡á¸• itÄ• padÄ• nÄ• ni. katamÄ• ni tÄ
paá¹‡á¸• ito sucintitacintÄ« ca hoti subhÄ• sitabhÄ• sÄ« ca sukatakammakÄ• rÄ« ca. imÄ•
paá¹‡á¸• itassa paá¹‡á¸• italakkhaá¹‡Ä• ni paá¹‡á¸• itanimittÄ• ni paá¹‡á¸• itÄ• padÄ• nÄ•
III 253) vuttaá¹ƒ. paá¹‡á¸• itehi paá¹‡á¸• itassa paá¹‡á¸• itoti sallakkhaá¹‡ato tividhaá¹ƒ
__paá¹‡á¸• italakkhaá¹‡aá¹ƒ_.

``tÄ«á¹‡imÄ• ni, bhikkhave, saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• ni. katamÄ• ni tÄ«á¹‡
vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imÄ• ni kho, bhikkhave, tÄ
saá¹…khatalakkhaá¹‡Ä• nÄ«â€™â€™ ti (AN a III 47-48) vuttaá¹ƒ. uppÄ• do eva saá¹…khat
__saá¹…khatalakkhaá¹‡aá¹ƒ_. evamitaradvayepi attho veditabbo. iminÄ• uppÄ• dakkhaá¹‡
á¹-hitikkhaá¹‡e sesadvinnaá¹ƒ, bhaá¹…gakkhaá¹‡e ca sesadvinnaá¹ƒ abhÄ• vo dassito. yaa
peyyÄ• lamukhena jÄ• tiyÄ• ca jarÄ• maraá¹‡assa ca uppÄ• dÄ• dilakkhaá¹‡aá¹ƒ vuttaá¹ƒ
vipariá¹‡Ä• masuÃ±Ã±atÄ• ya jÄ• tijarÄ• maraá¹‡Ä• ni hitvÄ• bhavapariyosÄ• nasseva nay

uppÄ• dÄ• dÄ«naá¹ƒ uppÄ• dÄ• diavacanasamayena ca virujjhati. lakkhaá¹‡asote patitattÄ
likhitanti veditabbaá¹ƒ. yathÄ• ca abhidhamme (Dhs 562-565)
ahetukavipÄ• kamanodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ saá¹…gahavÄ• re labbha
paÃ±caviÃ±Ã±Ä• á¹‡asote patitvÄ• gatanti na uddhaá¹-anti vuttaá¹ƒ, evamidhÄ• pi sotapat
vÄ• jÄ• tijarÄ• maraá¹‡avantÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ uppÄ• dÄ• dayo ``jÄ• tijarÄ• n
tiÄ• dÄ«su (Paá¹-is I 73; II 4) viya tesaá¹ƒ viya katvÄ• vuttanti veditabbaá¹ƒ.

__nekkhammena_ \Be II 244/ __kÄ• macchando vikkhambhito ceva suÃ±Ã±o cÄ• _ti kÄ• n
vikkhambhito ceva nekkhammassa tattha abhÄ• vato teneva vikkhambhanasaá¹…khÄ• tena
evaá¹ƒ sesesupi yojanÄ• kÄ• tabbÄ• . tadaá¹…gappahÄ• nasamucchedappahÄ• nesupi ce
samucchedavasena ca pahÄ«naá¹ƒ dÅ«rÄ«katameva hotÄ«ti iminÄ• dÅ«rÄ«karaá¹‡aá¹-á¹
vuttaá¹ƒ.

__nekkhammena_ \Ne II 226/ __kÄ• macchando tadaá¹…gasuÃ±Ã±o_ti nekkhammena pa
nekkhammasaá¹…khÄ• tena aá¹…gena suÃ±Ã±o. atha vÄ• yo koci kÄ• macchando nekkh
nekkhammena tena aá¹…gena suÃ±Ã±o. evaá¹ƒ sesesupi yojanÄ• kÄ• tabbÄ• . tassa tass
abhÄ• vamatteneva cettha upacÄ• rappanÄ• jhÄ• navasena ca \Ee III 637/ vipassanÄ• vas
niddiá¹-á¹-hÄ• . pahÄ• nadÄ«pakassa vacanassa abhÄ• vena pana vivaá¹-á¹-anÄ• nupassa
katvÄ• vipassanÄ• niddiá¹-á¹-hÄ• , cattÄ• ro maggÄ• na niddiá¹-á¹-hÄ• . __nekkhammena
ceva suÃ±Ã±o cÄ• _tiÄ• dÄ«su vikkhambhane vuttanayeneva attho veditabbo. tadaá¹…gav
pahÄ«nÄ• nipi cettha samudÄ• cÄ• rÄ• bhÄ• vato samucchinnÄ• ni nÄ• ma hontÄ«ti iminÄ
taá¹ƒtaá¹ƒsamucchedakiccasÄ• dhanavasena vÄ• maggasampayuttanekkhammÄ• divase
paá¹-ippassaddhinissaraá¹‡asuÃ±Ã±esu ca idha vuttanayeneva attho veditabbo.
tadaá¹…gavikkhambhanasamucchedapahÄ• nesu panettha paá¹-ippassaddhimattattaá¹ƒ ni
vuttaá¹ƒ. paÃ±casupi etesu suÃ±Ã±esu nekkhammÄ• dÄ«niyeva
vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhinissaraá¹‡anÄ• mena vuttÄ• ni. __a
__bahiddhÄ• _ti bahiddhÄ• bhÅ«taá¹ƒ. __dubhatosuÃ±Ã±a_nti ubhayasuÃ±Ã±aá¹ƒ. paccat
hotiyeva.

cha ajjhattikÄ• yatanÄ• dÄ«ni chaajjhattikÄ• yatanÄ• dÄ«naá¹ƒ bhÄ• vena __sabhÄ• gÄ• n
viÃ±Ã±Ä• á¹‡akÄ• yÄ• _tiÄ• dÄ«su cettha kÄ• yavacanena viÃ±Ã±Ä• á¹‡Ä• dÄ«niyeva vutt
nekkhammÄ• dÄ«niyeva tadatthikehi viÃ±Ã±Å«hi esÄ«yantÄ«ti esanÄ• . atha vÄ• pubbabh
esanÄ• pi kÄ• macchandÄ• dÄ«hi suÃ±Ã±Ä• , kiá¹ƒ pana nekkhammÄ• dÄ«nÄ«tipi vuttaá¹ƒ
nekkhammÄ• dÄ«niyeva pubbabhÄ• ge esitÄ• ni aparabhÄ• ge pariggayhantÄ«ti \Be II 245
pariggahitÄ• ni pattivasena paá¹-ilabbhantÄ«ti __paá¹-ilÄ• bho_ti, paá¹-iladdhÄ• ni Ã±Ä• á¹‡
paá¹-ivijjhÄ«yantÄ«ti __paá¹-ivedho_ti ca vuttÄ• ni. ekattasuÃ±Ã±aÃ±ca nÄ• nattasuÃ±Ã±a
pucchitvÄ• ekattasuÃ±Ã±aá¹ƒ vissajjetvÄ• nÄ• nattasuÃ±Ã±aá¹ƒ avissajjetvÄ• va sakiá¹ƒ
kasmÄ• na vissajjitanti ce? vuttapariyÄ• yenevettha yojanÄ• Ã±Ä• yatÄ«ti na vissajjitanti v

panettha yojanÄ• --- nekkhammaá¹ƒ ekattaá¹ƒ, kÄ• macchando nÄ• nattaá¹ƒ, kÄ• macchan
nekkhammekattena suÃ±Ã±anti. evaá¹ƒ sesesupi yojanÄ• veditabbÄ• .

__khanti_Ä• dÄ«su nekkhammÄ• dÄ«niyeva khamanato ruccanato __khantÄ«_ti, rocitÄ• n
tiá¹-á¹-hanato __adhiá¹-á¹-hÄ• na_nti, pavisitvÄ• á¹-hitÄ• naá¹ƒ yathÄ• rucimeva sevanato
\Ne II 227/ vuttÄ• ni. __idha_ \Ee III 638/ __sampajÄ• no_tiÄ• diko paramatthasuÃ±Ã±anidd
parinibbÄ• naÃ±Ä• á¹‡aniddese vaá¹‡á¹‡itoyeva.

imesu ca sabbesu suÃ±Ã±esu saá¹…khÄ• rasuÃ±Ã±aá¹ƒ vipariá¹‡Ä• masuÃ±Ã±aá¹ƒ lakkh
yathÄ• vuttÄ• naá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aasammissatÄ• dassanatthaá¹ƒ. yatt
kusalapakkhikena suÃ±Ã±atÄ• vuttÄ• , tena akusale Ä• dÄ«navadassanatthaá¹ƒ. yattha pa
akusalapakkhikena suÃ±Ã±atÄ• vuttÄ• , tena kusale Ä• nisaá¹ƒsadassanatthaá¹ƒ. yattha a
suÃ±Ã±atÄ• vuttÄ• , taá¹ƒ sabbasaá¹…khÄ• resu nibbidÄ• jananatthaá¹ƒ. aggasuÃ±Ã±aá¹
nibbÄ• ne ussÄ• hajananatthaá¹ƒ vuttanti veditabbaá¹ƒ.

tesu aggasuÃ±Ã±aÃ±ca paramatthasuÃ±Ã±aÃ±cÄ• ti dve suÃ±Ã±Ä• ni atthato ekameva ni
saupÄ• disesaanupÄ• disesavasena ca dvidhÄ• katvÄ• vuttaá¹ƒ. tÄ• ni dve attattaniyasuÃ
ca sabhÄ• gÄ• ni. ``suÃ±Ã±asuÃ±Ã±aá¹ƒ ajjhattasuÃ±Ã±aá¹ƒ bahiddhÄ• suÃ±Ã±aá¹ƒ dubh
sabhÄ• gasuÃ±Ã±aá¹ƒ visabhÄ• gasuÃ±Ã±aâ€™â€™ nti imÄ• ni cha suÃ±Ã±Ä• ni suÃ±Ã±
ajjhattÄ• dibhedato pana chadhÄ• vuttÄ• ni. tÄ• ni cha ca attattaniyÄ• disuÃ±Ã±ato sabhÄ•
saá¹…khÄ• raviparia¹‡Ä• malakkhaá¹‡asuÃ±Ã±Ä• ni,
vikkhambhanatadaá¹…gasamucchedapaá¹-ippassaddhinissaraá¹‡asuÃ±Ã±Ä• ni,
esanÄ• pariggahapaá¹-ilÄ• bhapaá¹-ivedhasuÃ±Ã±Ä• ni, ekattanÄ• nattasuÃ±Ã±Ä• ni,
khantiadhiá¹-á¹-hÄ• napariyogÄ• hanasuÃ±Ã±Ä• ni cÄ• ti sattarasa suÃ±Ã±Ä• ni attani avijj
dhammehi suÃ±Ã±attÄ• avijjamÄ• nÄ• naá¹ƒ vasena visuá¹ƒ visuá¹ƒ vuttÄ• ni.
saá¹…khÄ• raviparia¹‡Ä• malakkhaá¹‡asuÃ±Ã±Ä• ni pana \Be II 246/ itarena itarena asamm
vikkhambhanÄ• dÄ«ni paÃ±ca kusalapakkhena suÃ±Ã±attÄ• sabhÄ• gÄ• ni, esanÄ• dÄ«ni
tÄ«á¹‡i akusalapakkhena suÃ±Ã±attÄ• sabhÄ• gÄ• ni, ekattanÄ• nattasuÃ±Ã±Ä• ni aÃ±Ã±
sabhÄ• gÄ• ni.

sabbe dhammÄ• samÄ• sena, tidhÄ• dvedhÄ• tathekadhÄ• .

suÃ±Ã±Ä• ti suÃ±Ã±atthavidÅ«, vaá¹‡á¹‡ayantÄ«dha sÄ• sane ||

kathaá¹ƒ? sabbe tÄ• va lokiyÄ• dhammÄ• dhuvasubhasukhaattavirahitattÄ• dhuvasubha
maggaphaladhammÄ• dhuvasukhattavirahitattÄ• dhuvasukhattasuÃ±Ã±Ä• . aniccattÄ• yev
anÄ• savattÄ• na subhena suÃ±Ã±Ä• . nibbÄ• nadhammo attasseva abhÄ• vato attasuÃ±Ã
sabbepi saá¹…khatÄ• dhammÄ• sattassa kassaci abhÄ• vato sattasuÃ±Ã±Ä• . asaá¹…kha

nibbÄ• nadhammo tesaá¹ƒ saá¹…khÄ• rÄ• nampi abhÄ• vato saá¹…khÄ• rasuÃ±Ã±o. saá¹
dhammÄ• attasaá¹…khÄ• tassa puggalassa abhÄ• vato attasuÃ±Ã±Ä• ti.

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• maggaaá¹-á¹-hakathÄ• ya

suÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yuganaddhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca majjhimavaggassa apubbatthÄ• nuvaá¹‡á¹‡anÄ• .

(3) paÃ±Ã±Ä• vaggo

1. mahÄ• paÃ±Ã±Ä• kathÄ•

mahÄ• paÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ne II 229/ \Be II 247/ visesato paÃ±Ã±Ä• padaá¹-á¹-hÄ• nabhÅ«tÄ• ya suÃ±Ã±
kathitÄ• ya paÃ±Ã±Ä• kathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha Ä• dito tÄ• va sattas
satta paÃ±Ã±Ä• pucchÄ• pubbaá¹…gamaá¹ƒ katvÄ• niddiá¹-á¹-hÄ• , puna sattÄ• nupassa
ca tisso paÃ±Ã±Ä• pucchaá¹ƒ akatvÄ• va niddiá¹-á¹-hÄ• , evamÄ• dito dasapaÃ±Ã±Ä• pÄ•
tattha __aniccÄ• nupassanÄ• _ tÄ• va yasmÄ• aniccato diá¹-á¹-hesu saá¹…khÄ• resu ``ya
dukkhaâ€™â€™ nti dukkhato ca ``yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti anattato ca java
bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti_. sÄ• hi sakavisayesu javatÄ«ti javanÄ• , jav
cÄ• ti __javanapaÃ±Ã±Ä• . dukkhÄ• nupassanÄ• _ samÄ• dhindriyanissitattÄ• balavatÄ« h
padÄ• leti, tasmÄ• __nibbedhikapaÃ±Ã±aá¹ƒ paripÅ«reti_. sÄ• hi nibbijjhatÄ«ti nibbedhikÄ
paÃ±Ã±Ä• cÄ• ti __nibbedhikapaÃ±Ã±Ä• . anattÄ• nupassanÄ• _ suÃ±Ã±atÄ• dassanena
__mahÄ• paÃ±Ã±aá¹ƒ paripÅ«reti_. sÄ• hi vuddhippattattÄ• mahatÄ« ca sÄ• paÃ±Ã±Ä•
nibbidÄ• nupassanÄ• _ yasmÄ• tissannaá¹ƒyeva anupassanÄ• naá¹ƒ purimatopi Ä• sevan
sabbasaá¹…khÄ• resu nibbindanasamatthÄ• hutvÄ• tikkhÄ• hoti, tasmÄ• __tikkhapaÃ±Ã
virÄ• gÄ• nupassanÄ• _pi yasmÄ• tissannaá¹ƒyeva anupassanÄ• naá¹ƒ purimatopi Ä• sev
vuddhatarÄ• vatthattÄ• sabbasaá¹…khÄ• rehi virajjanasamatthÄ• hutvÄ• vipulÄ• hoti, tas
paripÅ«reti_.

__nirodhÄ• nupassanÄ• _pi yasmÄ• tissannaá¹ƒyeva anupassanÄ• naá¹ƒ purimatopi Ä• s
vuddhatarÄ• vatthattÄ• vayalakkhaá¹‡avasena sabbasaá¹…khÄ• rÄ• naá¹ƒ nirodhadassan
hoti, tasmÄ• __gambhÄ«rapaÃ±Ã±aá¹ƒ paripÅ«reti_. nirodho hi uttÄ• napaÃ±Ã±ehi alabbh
gambhÄ«ro, tasmiá¹ƒ \Ee III 640/ gambhÄ«re gÄ• dhappattÄ• paÃ±Ã±Ä• pi gambhÄ«rÄ• .

yasmÄ• tissannaá¹ƒyeva anupassanÄ• naá¹ƒ purimatopi Ä• sevanÄ• balappattÄ• naá¹ƒ vu
vayalakkhaá¹‡avasena sabbasaá¹…khÄ• rapaá¹-inissajjanasamatthÄ• \Ne II 230/ hutvÄ• a
vuddhipariyantappattattÄ• chahi paÃ±Ã±Ä• hi dÅ«re hotÄ«ti attho. tasmÄ• \Be II 248/ saya
__asÄ• mantapaÃ±Ã±aá¹ƒ paripÅ«reti_. sÄ• hi heá¹-á¹-himapaÃ±Ã±Ä• hi dÅ«rattÄ• asÄ•
paÃ±Ã±Ä• ti asÄ• mantapaÃ±Ã±Ä• . __paá¹‡á¸• iccaá¹ƒ paripÅ«rentÄ«_ti paá¹‡á¸• itabhÄ•
yathÄ• vuttÄ• satta paÃ±Ã±Ä• paripuá¹‡á¹‡Ä• bhÄ• vetvÄ• paá¹‡á¸• italakkhaá¹‡appatto
sikhappattavuá¹-á¹-hÄ• nagÄ• minivipassanÄ• saá¹…khÄ• tehi saá¹…khÄ• rupekkhÄ• nulo
hutvÄ• paá¹‡á¸• iccena samannÄ• gato hoti, tasmÄ• ``paá¹‡á¸• iccaá¹ƒ paripÅ«rentÄ«â€™

__aá¹-á¹-ha paÃ±Ã±Ä• _ti paá¹‡á¸• iccasaá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya saha sabbÄ• aá¹
__puthupaÃ±Ã±aá¹ƒ paripÅ«rentÄ«_ti yasmÄ• tena paá¹‡á¸• iccena samannÄ• gato hutvÄ
gotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• lokuttarabhÄ• vap
puthubhÅ«tattÄ• visuá¹ƒbhÅ«tattÄ• puthupaÃ±Ã±Ä• tisaá¹…khÄ• taá¹ƒ maggaphalapaÃ±Ã
``aá¹-á¹-ha paÃ±Ã±Ä• puthupaÃ±Ã±aá¹ƒ paripÅ«rentÄ«â€™â€™ ti vuttaá¹ƒ.

__imÄ• nava paÃ±Ã±Ä• _tiÄ• dÄ«su tasseva kamena adhigatamaggaphalassa ariyapugga
paá¹‡Ä«talokuttaradhammopayogena paá¹‡Ä«tacittasantÄ• nattÄ• pahaá¹-á¹-hÄ• kÄ• rene
pavattamÄ• nacittasantÄ• nassa phalÄ• nantaraá¹ƒ otiá¹‡á¹‡abhavaá¹…gato vuá¹-á¹-hitass
tato ca bhavaá¹…gaá¹ƒ otaritvÄ• vuá¹-á¹-hitassa phalapaccavekkhaá¹‡Ä• , iminÄ• va naye
pahÄ«nakilesapaccavekkhaá¹‡Ä• , avasiá¹-á¹-hakilesapaccavekkhaá¹‡Ä• , nibbÄ• napacca
paccavekkhaá¹‡Ä• pavattanti. tÄ• su paccavekkhaá¹‡Ä• su maggapaccavekkhaá¹‡Ä• pha
paá¹-ibhÄ• napaá¹-isambhidÄ• hoti. kathaá¹ƒ? ``yaá¹ƒkiÃ±ci paccayasambhÅ«taá¹ƒ nibbÄ•
kiriyÄ• ti ime paÃ±ca dhammÄ• atthoâ€™â€™ ti abhidhamme pÄ• á¸·iá¹ƒ anugantvÄ• tad
nibbÄ• nassa ca atthattÄ• tadÄ• rammaá¹‡aá¹ƒ maggaphalaÃ±Ä• á¹‡aá¹ƒ ``atthesu Ã±Ä• a
atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 718; Paá¹-is I 110) vacanato atthapaá¹-isambhidÄ•
atthapaá¹-isambhidÄ• bhÅ«tassa maggaphalaÃ±Ä• á¹‡assa paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™ ti vacanato paá¹-ibhÄ• napaá¹-isambhidÄ• hoti. s
hÄ• sÄ• kÄ• rena pavattamÄ• nacittasantÄ• nassa __hÄ• sapaÃ±Ã±Ä• _ nÄ• ma hoti. tasm
paripÅ«rentÄ«_ti ca __hÄ• sapaÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhidÄ• _ti ca vuttaá¹ƒ. sab
tassa tassa atthassa pÄ• kaá¹-akaraá¹‡asaá¹…khÄ• tena paÃ±Ã±Ä• panaá¹-á¹-hena paÃ±Ã
dhamme jÄ• nÄ• tÄ«ti paÃ±Ã±Ä• .

__tassÄ• _ti \Ee III 641/ \Be II 249/ tassa vuttappakÄ• rassa ariyapuggalassa. karaá¹‡atthe
__atthavavatthÄ• nato_ti yathÄ• vuttassa paÃ±cavidhassa atthassa vavatthÄ• panavasena.
samaá¹‡akaraá¹‡Ä«yakathÄ• yaá¹ƒ \Ne II 231/ ``hetuphalaá¹ƒ nibbÄ• naá¹ƒ vacanattho ath
atthe paÃ±ca pabhede paá¹-hamantapabhedagataá¹ƒ Ã±Ä• á¹‡aâ€™â€™ nti. __adhigatÄ•
sÄ• yeva paá¹-ilÄ• bhasacchikiriyÄ• ya __sacchikatÄ• _. paá¹-ilÄ• bhaphasseneva __phass
dhammavavatthÄ• nato_ti ``yo koci phalanibbattako hetu ariyamaggo bhÄ• sitaá¹ƒ kusalaá¹

dhammÄ• dhammoâ€™â€™ ti abhidhamme pÄ• á¸·iyÄ• nusÄ• rena vuttÄ• naá¹ƒ paÃ±car
vavatthÄ• panavasena. vuttampi cetaá¹ƒ samaá¹‡akaraá¹‡Ä«yakathÄ• yaá¹ƒ ``hetu ariyam
akusalaÃ±cÄ• ti dhamme paÃ±ca pabhede dutiyantapabhedagataá¹ƒ Ã±Ä• á¹‡aâ€™â€™ r
tesaá¹ƒ tesaá¹ƒ atthadhammÄ• naá¹ƒ anurÅ«paniruttÄ«naá¹ƒ vavatthÄ• panavasena. __pa
paá¹-ibhÄ• nasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• naá¹ƒ vavatt
nigamanavacanametaá¹ƒ.

<2> evaá¹ƒ sabbasaá¹…gÄ• hakavasena anupassanÄ• naá¹ƒ visesaá¹ƒ dassetvÄ• idÄ• n
__rÅ«pe aniccÄ• nupassanÄ• _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttatthameva. puna rÅ«p
atÄ«tÄ• nÄ• gatapaccuppannavasena javanapaÃ±Ã±aá¹ƒ dassetukÄ• mo kevalaá¹ƒ rÅ«pÄ
atÄ«tÄ• nÄ• gatapaccuppannarÅ«pÄ• divasena ca pucchaá¹ƒ katvÄ• pucchÄ• kameneva v
suddharÅ«pÄ• divissajjanesu paá¹-hamaá¹ƒ niddiá¹-á¹-hÄ• eva paÃ±Ã±Ä• atÄ«tÄ• nÄ• ga
sabbavissajjanesu tesu atÄ«tÄ• dÄ«su javanavasena javanapaÃ±Ã±Ä• ti niddiá¹-á¹-hÄ• .

<3> puna anekasuttantapubbaá¹…gamaá¹ƒ paÃ±Ã±Ä• pabhedaá¹ƒ dassetukÄ• mo paá¹-h
tattha __sappurisasaá¹ƒsevo_ti heá¹-á¹-hÄ• vuttappakÄ• rÄ• naá¹ƒ sappurisÄ• naá¹ƒ bhaja
__saddhammassavana_nti tesaá¹ƒ sappurisÄ• naá¹ƒ santike sÄ«lÄ• dipaá¹-ipattidÄ«pakass
savanaá¹ƒ. __yonisomanasikÄ• ro_ti sutÄ• naá¹ƒ dhammÄ• naá¹ƒ atthÅ«paparikkhaá¹‡ava
__dhammÄ• nudhammapaá¹-ipattÄ«_ti lokuttaradhamme anugatassa sÄ«lÄ• dipaá¹-ipadÄ•
__paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya_ \Be II 250/ __paÃ±Ã±Ä• vuddhiyÄ• paÃ±Ã±Ä• vepullÄ• ya
cattÄ• ri paÃ±Ã±Ä• vasena bhÄ• vavacanÄ• ni. sesÄ• ni dvÄ• dasa puggalavasena bhÄ• va

1. soá¸·asapaÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ•

<4> suttantaniddese \Ee III 642/ __channaá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• na_nti
iddhividhadibbasotacetopariyapubbenivÄ• sadibbacakkhuÄ• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä•
Ã±Ä• á¹‡Ä• na_nti Ã±Ä• á¹‡akathÄ• ya niddiá¹-á¹-hÄ• naá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡Ä• na
__sattasattatÄ«naá¹ƒ Ã±Ä• á¹‡Ä• na_nti ettha ---

``sattasattari \Ne II 232/ vo, bhikkhave, Ã±Ä• á¹‡avatthÅ«ni desessÄ• mi, taá¹ƒ suá¹‡Ä• tha
karotha, bhÄ• sissÄ• mÄ«ti. katamÄ• ni, bhikkhave, sattasattari Ã±Ä• á¹‡avatthÅ«ni? jÄ• tip
Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá
jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, anÄ
jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhamma
bhavapaccayÄ• jÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• dÄ• napaccayÄ• bhavoti Ã±Ä• á¹‡aá
upÄ• dÄ• nanti Ã±Ä• á¹‡aá¹ƒ ... vedanÄ• paccayÄ• taá¹‡hÄ• ti Ã±Ä• á¹‡aá¹ƒ ... phassapac
... saá¸·Ä• yatanapaccayÄ• phassoti Ã±Ä• á¹‡aá¹ƒ ... nÄ• marÅ«papaccayÄ• saá¸·Ä• yata

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• rapaccayÄ• viÃ±Ã±
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti Ã
addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya natthi saá¹
anÄ• gatampi addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ•
Ã±Ä• á¹‡aá¹ƒ. yampissa taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tampi khayadhammaá¹ƒ vay
nirodhadhammanti Ã±Ä• á¹‡aá¹ƒ. imÄ• ni vuccanti, bhikkhave, sattasattari Ã±Ä• á¹‡avatthÅ
34) ---

evaá¹ƒ \Be II 251/ bhagavatÄ• nidÄ• navagge vuttÄ• ni sattasattati Ã±Ä• á¹‡Ä• ni. ``jarÄ• n
jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡anirodhe Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá
paá¹-ipadÄ• ya Ã±Ä• á¹‡aâ€™â€™ nti (SN a II 33) iminÄ• nayena ekÄ• dasasu aá¹…gesu
vuttÄ• ni catucattÄ• rÄ«sa Ã±Ä• á¹‡avatthÅ«ni pana idha na gahitÄ• ni. ubhayattha ca Ã±Ä
vatthÅ«nÄ«ti __Ã±Ä• á¹‡avatthÅ«ni. lÄ• bho_tiÄ• dÄ«su lÄ• bhoyeva upasaggena visesetv
puna tasseva atthavivaraá¹‡avasena __patti sampattÄ«_ti vuttaá¹ƒ. __phassanÄ• _ti adhiga
__sacchikiriyÄ• _ti paá¹-ilÄ• bhasacchikiriyÄ• . __upasampadÄ• _ti nipphÄ• danÄ• .

__sattannaÃ±ca sekkhÄ• na_nti tisso sikkhÄ• sikkhantÄ«ti sekkhasaÃ±Ã±itÄ• naá¹ƒ
sotÄ• pattimaggaá¹-á¹-hÄ• dÄ«naá¹ƒ sattannaá¹ƒ. __puthujjanakalyÄ• á¹‡akassa cÄ• _ti ni
paá¹-ipadÄ• ya yuttattÄ• sundaraá¹-á¹-hena kalyÄ• á¹‡asaÃ±Ã±itassa puthujjanassa. vaá¸•
vaá¸• á¸• hanaá¹ƒ etÄ• yÄ• ti __vaá¸• á¸• hitavaá¸• á¸• hanÄ• _. yathÄ• vuttÄ• naá¹ƒ aá¹-á
visesato ca arahato paÃ±Ã±Ä• vasena __paÃ±Ã±Ä• vuddhiyÄ• _. tathÄ• __paÃ±Ã±Ä• vep
__atthe pariggaá¹‡hÄ• tÄ«_tiÄ• dÄ«su paá¹-isambhidappatto ariyasÄ• vako atthÄ• dayo \N
Ä• rammaá¹‡akaraá¹‡ena pariggaá¹‡hÄ• ti. sabbÄ• pi mahÄ• paÃ±Ã±Ä• ariyasÄ• vakÄ• n
visayÄ• heá¹-á¹-hÄ• vuttatthÄ• eva.

__puthunÄ• nÄ• khandhesÅ«_tiÄ• dÄ«su __nÄ• nÄ• _saddo puthusaddassa atthavacanaá
puthupaÃ±Ã±Ä• _ti tesu tathÄ• vuttesu khandhÄ• dÄ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti katvÄ•
puthupaÃ±Ã±Ä• nÄ• mÄ• ti attho. __nÄ• nÄ• paá¹-iccasamuppÄ• desÅ«_ti paá¹-iccasamu
paccayabahuttÄ• vuttaá¹ƒ. __nÄ• nÄ• suÃ±Ã±atamanupalabbhesÅ«_ti upalabbhanaá¹ƒ up
upalabbho anupalabbho, anupalabbhÄ• naá¹ƒ bahuttÄ• bahuvacanena anupalabbhÄ• , pa
nÄ• nÄ• suÃ±Ã±atÄ• su attattaniyÄ• dÄ«naá¹ƒ anupalabbhÄ• nÄ• nÄ• suÃ±Ã±atÄ• nupala
``nÄ• nÄ• suÃ±Ã±atÄ• nupalabbhesÅ«â€™â€™ ti vattabbe ``adukkhamasukhÄ• â€™â€™
ma-kÄ• ro padasandhivasena vutto. imÄ• paÃ±ca paÃ±Ã±Ä• kalyÄ• á¹‡aputhujjanehi sÄ•
__nÄ• nÄ• atthÄ• _dÄ«su paÃ±Ã±Ä• ariyÄ• naá¹ƒyeva. __puthujjanasÄ• dhÄ• raá¹‡e dha
avasÄ• napariyÄ• yena \Be II 252/ lokiyato puthubhÅ«tanibbÄ• nÄ• rammaá¹‡attÄ• puthub
paÃ±Ã±Ä• ti puthupaÃ±Ã±Ä• nÄ• mÄ• ti vuttaá¹ƒ hoti.

__vipulapaÃ±Ã±Ä• _ mahÄ• paÃ±Ã±Ä• nayena veditabbÄ• . yathÄ• vutte dhamme parigga

tesaá¹ƒ dhammÄ• naá¹ƒ pariggÄ• hikÄ• ya ca paÃ±Ã±Ä• ya mahantatÄ• , tesaá¹ƒ dhammÄ
uá¸·Ä• rattÄ• dhammÄ• naÃ±ca paÃ±Ã±Ä• ya ca vipulatÄ• veditabbÄ• . __gambhÄ«rapaÃ
veditabbÄ• . te ca dhammÄ• te ca anupalabbhÄ• sÄ• ca paÃ±Ã±Ä• pakatijanena alabbha
gambhÄ«rÄ• .

__yassa puggalassÄ• _ti ariyapuggalasseva. __aÃ±Ã±o kocÄ«_ti puthujjano. __abhisambh
sampÄ• puá¹‡ituá¹ƒ. __anabhisambhavanÄ«yo_ti sampÄ• puá¹‡ituá¹ƒ asakkuá¹‡eyyo. __a
__aá¹-á¹-hamakassÄ• _ti arahattaphalaá¹-á¹-hato paá¹-á¹-hÄ• ya gaá¹‡iyamÄ• ne aá¹-á¹-ha
sotÄ• pattimaggaá¹-á¹-hassa. __dÅ«re_ti vippakaá¹-á¹-he. __vidÅ«re_ti visesena vippakaá¹
suá¹-á¹-hu visesena vippakaá¹-á¹-he. __na santike_ti na samÄ«pe. __na sÄ• mantÄ• _ti na
dve paá¹-isedhasahitÄ• ni vacanÄ• ni dÅ«rabhÄ• vasseva niyamanÄ• ni. __upÄ• dÄ• yÄ• _
__sotÄ• pannassÄ• _ti sotÄ• pattiphalaá¹-á¹-hassa. eteneva taá¹ƒtaá¹ƒmaggapaÃ±Ã±Ä• ta
dÅ«reti vuttaá¹ƒ hoti. __paccekasambuddho_ti \Ee III 644/ upasaggena visesitaá¹ƒ. itaradva
suddhameva Ä• gataá¹ƒ.

<5> ``paccekabuddhassa sadevakassa ca lokassa paÃ±Ã±Ä• tathÄ• gatassa paÃ±Ã±Ä• y
tameva dÅ«raá¹-á¹-haá¹ƒ anekappakÄ• rato dassetukÄ• mo __paÃ±Ã±Ä• pabhedakusalo_t
__paÃ±Ã±Ä• pabhedakusalo_ti attano anantavikappe paÃ±Ã±Ä• pabhede cheko. __pabhin
anantappabhedapattaÃ±Ä• á¹‡o. etena paÃ±Ã±Ä• pabhedakusalattepi sati tÄ• saá¹ƒ paÃ±Ã
dasseti. __adhigatapaá¹-isambhido_ti paá¹-iladdhaaggacatupaá¹-isambhidÄ• Ã±Ä• á¹‡o. __
cattÄ• ri visÄ• radabhÄ• vasaá¹…khÄ• tÄ• ni Ã±Ä• á¹‡Ä• ni patto. yathÄ• ha ---

``sammÄ• sambuddhassa te paá¹-ijÄ• nato `ime dhammÄ• anabhisambuddhÄ• â€™ ti, tatr
brÄ• hmaá¹‡o vÄ• devo vÄ• \Be II 253/ mÄ• ro vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ sa
paá¹-icodessatÄ«ti nimittametaá¹ƒ, bhikkhave, na samanupassÄ• mi, etamahaá¹ƒ, bhikkhav
asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto viharÄ• mi. khÄ«á¹‡Ä• sav
Ä• savÄ• aparikkhÄ«á¹‡Ä• â€™ ti, `ye kho pana te antarÄ• yikÄ• dhammÄ• vuttÄ• , te pa
antarÄ• yÄ• yÄ• â€™ ti, `yassa kho pana te atthÄ• ya dhammo desito, so na niyyÄ• ti takka
dukkhakkhayÄ• yÄ• â€™ ti, tatra vata maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ•
lokasmiá¹ƒ saha dhammena paá¹-icodessatÄ«ti nimittametaá¹ƒ, bhikkhave, na samanupass
bhikkhave, nimittaá¹ƒ asamanupassanto khemappatto abhayappatto vesÄ• rajjappatto vihar
8; MN I 150).

__dasabalabaladhÄ• rÄ«_ti dasa balÄ• ni etesanti dasabalÄ• , dasabalÄ• naá¹ƒ balÄ• ni da
dasabalabalÄ• ni dhÄ• rayatÄ«ti dasabalabaladhÄ• rÄ«, dasabalaÃ±Ä• á¹‡abaladhÄ• rÄ«ti
anantappabhedÄ• naá¹ƒ neyyÄ• naá¹ƒ pabhedamukhamattaá¹ƒ dassitaá¹ƒ. soyeva paÃ±Ã
abhimaá¹…galasammataá¹-á¹-hena __purisÄ• sabho_. asantÄ• saá¹-á¹-hena __purisasÄ«h
__purisanÄ• go_. pajÄ• nanaá¹-á¹-hena __purisÄ• jaÃ±Ã±o_. lokakiccadhuravahanaá¹-á¹-h

atha tejÄ• dikaá¹ƒ anantaÃ±Ä• á¹‡ato laddhaá¹ƒ guá¹‡avisesaá¹ƒ dassetukÄ• mo tesaá¹ƒ
anantaÃ±Ä• á¹‡amÅ«lakabhÄ• vaá¹ƒ dassento __anantaÃ±Ä• á¹‡o_ti vatvÄ• __anantatejo
__anantaÃ±Ä• á¹‡o_ti gaá¹‡anavasena ca pabhÄ• vavasena ca antavirahitaÃ±Ä• á¹‡o. __a
mohatamavidhamanena anantaÃ±Ä• á¹‡atejo. __anantayaso_ti paÃ±Ã±Ä• guá¹‡eheva loka
__aá¸• á¸• ho_ti paÃ±Ã±Ä• dhanasamiddhiyÄ• samiddho. __mahaddhano_ti paÃ±Ã±Ä• dh
pabhÄ• vamahattena mahantaá¹ƒ paÃ±Ã±Ä• dhanamassÄ• ti mahaddhano \Ee III 645/. ma
__dhanavÄ• _ti \Ne II 235/ pasaá¹ƒsitabbapaÃ±Ã±Ä• dhanavattÄ• niccayuttapaÃ±Ã±Ä• dh
atisayabhÅ«tapaÃ±Ã±Ä• dhanavattÄ• dhanavÄ• . etesupi hi tÄ«su atthesu idaá¹ƒ vacanaá

evaá¹ƒ \Be II 254/ paÃ±Ã±Ä• guá¹‡ena bhagavato attasampattisiddhiá¹ƒ dassetvÄ• puna p
lokahitasampattisiddhiá¹ƒ dassento __netÄ• _tiÄ• dimÄ• ha. tattha veneyye saá¹ƒsÄ• rasaá
nibbÄ• nasaá¹…khÄ• takhemaá¹-á¹-hÄ• naá¹ƒ __netÄ• _. tattha nayanakÄ• le eva saá¹ƒva
veneyye __vinetÄ• _. dhammadesanÄ• kÄ• le eva saá¹ƒsayacchedanena __anunetÄ• _. sa
paÃ±Ã±Ä• petabbaá¹ƒ atthaá¹ƒ __paÃ±Ã±Ä• petÄ• _. tathÄ• paÃ±Ã±Ä• pitÄ• naá¹ƒ niccha
tathÄ• nijjhÄ• yitassa atthassa paá¹-ipattipayojanavasena __pekkhetÄ• _. tathÄ• paá¹-ipan
__pasÄ• detÄ• . so hi bhagavÄ• _ti ettha hi-kÄ• ro anantaraá¹ƒ vuttassa atthassa kÄ• raá¹‡
__anuppannassa maggassa uppÄ• detÄ• _ti sakasantÄ• ne na uppannapubbassa chaasÄ•
ariyamaggassa bodhimÅ«le lokahitatthaá¹ƒ sakasantÄ• ne uppÄ• detÄ• . __asaÃ±jÄ• tassa
veneyyasantÄ• ne asaÃ±jÄ• tapubbassa sÄ• vakapÄ• ramiÃ±Ä• á¹‡ahetubhÅ«tassa ariyan
pabhuti yÄ• vajjakÄ• lÄ• veneyyasantÄ• ne saÃ±janetÄ• . sÄ• vakaveneyyÄ• nampi hi san
ariyamaggassa saÃ±jananato bhagavÄ• saÃ±janetÄ• nÄ• ma hoti. __anakkhÄ• tassa mag
aá¹-á¹-hadhammasamannÄ• gatÄ• naá¹ƒ buddhabhÄ• vÄ• ya katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ b
byÄ• karaá¹‡aá¹ƒ datvÄ• anakkhÄ• tapubbassa pÄ• ramitÄ• maggassa, ``buddho bhavissa
byÄ• karaá¹‡amatteneva vÄ• bodhimÅ«le uppajjitabbassa ariyamaggassa akkhÄ• tÄ• . aya
paccekabodhisattabyÄ• karaá¹‡epi labbhatiyeva.

__maggaÃ±Ã±Å«_ti paccavekkhaá¹‡Ä• vasena attanÄ• uppÄ• ditaariyamaggassa Ã±Ä• tÄ
veneyyasantÄ• ne janetabbassa ariyamaggassa kusalo. __maggakovido_ti bodhisattÄ• naá
vicakkhaá¹‡o. atha vÄ• abhisambodhipaá¹-ipattimaggaÃ±Ã±Å«, paccekabodhipaá¹-ipattima
sÄ• vakabodhipaá¹-ipattimaggakovido. atha vÄ• ``etena maggena ataá¹ƒsu pubbe, tarissan
nti (SN c V 409) vacanato yathÄ• yogaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannabuddhapaccekabu
ca suÃ±Ã±atÄ• nimittaappaá¹‡ihitamaggavasena \Ee III 646/ ca
ugghaá¹-itaÃ±Ã±Å«vipaÃ±citaÃ±Ã±Å«neyyapuggalÄ• naá¹ƒ maggavasena ca yathÄ• kkam
__maggÄ• nugÄ• mÄ« ca panÄ• _ti bhagavatÄ• gatamaggÄ• nugÄ• mino hutvÄ• \Be II 25
nipÄ• to. etena ca bhagavato maggguppÄ• danÄ• diguá¹‡Ä• dhigamÄ• ya hetu vutto hoti. pa
tena bhagavatÄ• katamaggakaraá¹‡aá¹ƒ vuttaá¹ƒ hoti. __pacchÄ• samannÄ• gatÄ• _ti pa
pacchÄ• gatasÄ«lÄ• diguá¹‡ena samannÄ• gatÄ• . iti thero ``anuppannassa maggassa upp

236/ yasmÄ• sabbepi bhagavato sÄ«lÄ• dayo guá¹‡Ä• arahattamaggameva nissÄ• ya Ä• nissÄ• ya guá¹‡aá¹ƒ kathesi.

__jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti jÄ• nitabbaá¹ƒ jÄ• nÄ• ti, sabbaÃ±Ã±utÄ• ya yaá¹ƒkiÃ±ci paÃ±Ã atthi, taá¹ƒ sabbaá¹ƒ paÃ±caneyyapathabhÅ«taá¹ƒ paÃ±Ã±Ä• ya jÄ• nÄ• tÄ«ti attho. __pas passitabbaá¹ƒ passati, sabbadassÄ• vitÄ• ya taá¹ƒyeva neyyapathaá¹ƒ cakkhunÄ• diá¹-á¹- paÃ±Ã±Ä• cakkhunÄ• passatÄ«ti attho. yathÄ• vÄ• ekacco viparÄ«taá¹ƒ gaá¹‡hanto jÄ• n passantopi na passati, na evaá¹ƒ bhagavÄ• . bhagavÄ• pana yathÄ• sabhÄ• vaá¹ƒ gaá¹‡h passanto passatiyeva. svÄ• yaá¹ƒ dassanapariá¹‡Ä• yakaá¹-á¹-hena __cakkhubhÅ«to_. vid __Ã±Ä• á¹‡abhÅ«to_. aviparÄ«tasabhÄ• vaá¹-á¹-hena vÄ• pariyattidhammapavattanato ha nicchÄ• ritadhammamayoti vÄ• __dhammabhÅ«to_. seá¹-á¹-haá¹-á¹-hena __brahmabhÅ«t bhÅ«toti __cakkhubhÅ«to_. Ã±Ä• á¹‡aá¹ƒ viya bhÅ«toti __Ã±Ä• á¹‡abhÅ«to_. dhammo viya brahmÄ• viya bhÅ«toti __brahmabhÅ«to_. svÄ• yaá¹ƒ dhammassa vacanato, vattanato vÄ• vacanato, vattanato vÄ• __pavattÄ• _. atthaá¹ƒ nÄ«haritvÄ• nÄ«haritvÄ• nayanato __atth amatÄ• dhigamÄ• ya paá¹-ipattidesanato, amatappakÄ• sanÄ• ya vÄ• dhammadesanÄ• ya __amatassa dÄ• tÄ• _. lokuttaradhammassa uppÄ• ditattÄ• veneyyÄ• nurÅ«pena yathÄ• s dÄ• nena ca, dhammesu ca issaroti __dhammassÄ• mÄ«. tathÄ• gata_padaá¹ƒ heá¹-á¹-hÄ•

idÄ• ni ``jÄ• naá¹ƒ jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«hi vuttaá¹ƒ guá¹‡aá¹ƒ sabbaÃ±Ã±utÄ• ya sabbaÃ±Ã±utaá¹ƒ sÄ• dhento __natthÄ«_tiÄ• dimÄ• ha. evaá¹ƒbhÅ«tassa hi tassa bhagava pÄ• ramitÄ• puÃ±Ã±abalappabhÄ• vanipphannena arahattamaggaÃ±Ä• á¹‡ena sabbadhan vihatattÄ• __asacchikataá¹ƒ_ nÄ• ma natthi. asammohato sabbadhammÄ• naá¹ƒ Ã±Ä• tat __aÃ±Ã±Ä• taá¹ƒ_ nÄ• ma natthi. tatheva \Be II 256/ ca sabbadhammÄ• naá¹ƒ cakkhunÄ• diá¹-á¹-hattÄ• __adiá¹-á¹-haá¹ƒ_ nÄ• ma natthi. Ã±Ä• á¹‡ena pana pattattÄ• __aviditaá¹ƒ_ asammohasacchikiriyÄ• ya sacchikatattÄ• __asacchikataá¹ƒ_ nÄ• ma natthi. asammohapa paÃ±Ã±Ä• ya __aphassitaá¹ƒ_ nÄ• ma natthi. __paccuppanna_nti paccuppannaá¹ƒ kÄ• laá __upÄ• dÄ• yÄ• _ti Ä• dÄ• ya, antokatvÄ• ti attho. ``upÄ• dÄ• yÄ• â€™â€™ ti vacaneneva gahitameva hoti. ``atÄ«tÄ• â€™â€™ divacanÄ• ni ca ``natthÄ«â€™â€™ tiÄ• divacaneneva tiÄ• divacanena vÄ• . __sabbe dhammÄ• _ti sabbasaá¹…khatÄ• saá¹…khatadhammapariy sabbadhammesu ekekasseva dhammassa aniccÄ• kÄ• rÄ• disabbÄ• kÄ• rapariyÄ• dÄ• na Ã±Ä• á¹‡Ä• bhimukhe. __Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«_ti osaraá¹‡aá¹ƒ upenti. ``jÄ• nitabb ``neyyaâ€™â€™ ntipadassa atthavivaraá¹‡atthaá¹ƒ vuttaá¹ƒ.

__attattho vÄ• _tiÄ• dÄ«su vÄ• -saddo samuccayattho. __attattho_ti attano attho. __paratt tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ attho. __ubhayattho_ti attano ca paresaÃ±cÄ• ti sakiá¹ƒyeva ubhi __diá¹-á¹-hadhammiko_ti diá¹-á¹-hadhamme niyutto, diá¹-á¹-hadhammappayojano vÄ• atth samparÄ• yappayojano vÄ• __samparÄ• yiko. uttÄ• no_tiÄ• dÄ«su vohÄ• ravasena vattab uttÄ• no. vohÄ• raá¹ƒ atikkamitvÄ• vattabbo suÃ±Ã±atÄ• paá¹-isaá¹ƒyutto dukkhapatiá¹-á¹-

lokuttaro accantatirokkhattÄ• __gÅ«á¸·ho_. aniccatÄ• diko ghanÄ• dÄ«hi paá¹-icchannattÄ
appacuravohÄ• rena vattabbo yathÄ• rutaá¹ƒ aggahetvÄ• adhippÄ• yassa netabbattÄ• __
vattabbo vacanamattena adhippÄ• yassa nÄ«tattÄ• __nÄ«to_. suparisuddhasÄ«lasamÄ• d
tadaá¹…gavikkhambhanavasena vajjavirahitattÄ• __anavajjo_. kilesasamucchedanato ariya
kilesapaá¹-ippassaddhattÄ• ariyaphalattho __vodÄ• no_. saá¹…khatÄ• saá¹…khatesu agga
__paramattho. parivattatÄ«_ti buddhaÃ±Ä• á¹‡assa visayabhÄ• vato abahibhÅ«tattÄ• anto
vÄ• samantÄ• vÄ• Ä• liá¹…gitvÄ• vÄ• visesena vÄ• vattati.

__sabbaá¹ƒ kÄ• yakamma_ntiÄ• dÄ«hi bhagavato Ã±Ä• á¹‡amayataá¹ƒ dasseti. __Ã±Ä• á
Ã±Ä• á¹‡aá¹ƒ anuparivattati, Ã±Ä• á¹‡avirahitaá¹ƒ na hotÄ«ti attho. __appaá¹-ihata_nti nirÄ
dasseti. puna sabbaÃ±Ã±utaá¹ƒ upamÄ• ya sÄ• dhetukÄ• mo \Be II 257/ __yÄ• vataka_ntiÄ
jÄ• nitabbanti __neyyaá¹ƒ, _ neyyapariyanto neyyÄ• vasÄ• namassa atthÄ«ti __neyyapariya
asabbaÃ±Ã±Å«naá¹ƒ pana neyyÄ• vasÄ• nameva natthi. __Ã±Ä• á¹‡apariyantike_pi eseva
vuttatthameva iminÄ• yamakena visesetvÄ• dasseti, tatiyayamakena paá¹-isedhavasena n
648/. ettha ca neyyaá¹ƒ Ã±Ä• á¹‡assa pathattÄ• __neyyapatho. aÃ±Ã±amaÃ±Ã±apariyanta
Ã±Ä• á¹‡aÃ±ca khepetvÄ• á¹-hÄ• nato aÃ±Ã±amaÃ±Ã±assa pariyante á¹-hÄ• nasÄ«lÄ• . _
manodvÄ• rÄ• vajjanÄ• yattÄ• , Ä• vajjitÄ• nantarameva jÄ• nÄ• tÄ«ti attho. __Ä• kaá¹…kh
ruciÄ• yattÄ• , Ä• vajjanÄ• nantaraá¹ƒ javanaÃ±Ä• á¹‡ena jÄ• nÄ• tÄ«ti attho. itarÄ• ni dve
padÄ• naá¹ƒ yathÄ• kkamena atthappakÄ• sanatthaá¹ƒ vuttÄ• ni. __buddho Ä• sayaá¹ƒ jÄ•
Ã±Ä• á¹‡akathÄ• yaá¹ƒ vaá¹‡á¹‡itÄ• ni. mahÄ• niddese pana ``bhagavÄ• Ä• sayaá¹ƒ jÄ• n
Ä• gataá¹ƒ. tattha ``buddhassa bhagavatoâ€™â€™ ti (Nidd I 69) Ä• gataá¹-á¹-hÄ• ne ca idh
``buddhassÄ• â€™â€™ ti Ä• gataá¹ƒ.

__antamaso_ti \Ne II 238/ uparimantena. __timitimiá¹…gala_nti ettha timi nÄ• ma ekÄ• ma
gilituá¹ƒ samatthÄ• tato mahantasarÄ«rÄ• timiá¹…galÄ• nÄ• ma ekÄ• macchajÄ• ti, timiá
samatthÄ• paÃ±cayojanasatikasarÄ«rÄ• timitimiá¹…galÄ• nÄ• ma ekÄ• macchajÄ• ti. idh
ekavacanaá¹ƒ katanti veditabbaá¹ƒ. __garuá¸·aá¹ƒ venateyya_nti ettha __garuá¸·o_ti jÄ• tiv
__venateyyo_ti gottavasena. __padese_ti ekadese. __sÄ• riputtasamÄ• _ti sabbabuddhÄ•
gahetvÄ• vuttanti veditabbaá¹ƒ. sesasÄ• vakÄ• hi paÃ±Ã±Ä• ya dhammasenÄ• patitthere
yathÄ• ha --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ
sÄ• riputtoâ€™â€™ ti (AN a I 188-189). aá¹-á¹-hakathÄ• yaÃ±ca vuttaá¹ƒ ---

``lokanÄ• thaá¹ƒ á¹-hapetvÄ• na, ye caÃ±Ã±e santi pÄ• á¹‡ino.

paÃ±Ã±Ä• ya sÄ• riputtassa, kalaá¹ƒ nÄ• gghanti soá¸·asiâ€™â€™ nti || (Vism I 171).

__pharitvÄ• _ti buddhaÃ±Ä• á¹‡aá¹ƒ sabbadevamanussÄ• nampi paÃ±Ã±aá¹ƒ pÄ• puá¹‡it
paÃ±Ã±aá¹ƒ pharitvÄ• byÄ• pitvÄ• tiá¹-á¹-hati. __atighaá¹ƒsitvÄ• _ti buddhaÃ±Ä• á¹‡aá¹ƒ

paÃ±Ã±aá¹ƒ atikkamitvÄ• tesaá¹ƒ avisayabhÅ«tampi sabbaá¹ƒ neyyaá¹ƒ ghaá¹ƒsitvÄ• \Be
tiá¹-á¹-hati. mahÄ• niddese pana (Nidd I 69) ``abhibhavitvÄ• â€™â€™ ti pÄ• á¹-ho, madditv
te_tiÄ• dÄ«hi evaá¹ƒ pharitvÄ• atighaá¹ƒsitvÄ• á¹-hÄ• nassa paccakkhakÄ• raá¹‡aá¹ƒ das
__paá¹‡á¸• itÄ• _ti paá¹‡á¸• iccena samannÄ• gatÄ• . __nipuá¹‡Ä• _ti saá¹‡hasukhumabuc
paá¹-ivijjhanasamatthÄ• . __kataparappavÄ• dÄ• _ti Ã±Ä• taparappavÄ• dÄ• ceva parehi s
ca. __vÄ• lavedhirÅ«pÄ• _ti vÄ• lavedhidhanuggahasadisÄ• . __vobhindantÄ• maÃ±Ã±e c
diá¹-á¹-higatÄ• nÄ«_ti \Ee III 649/ vÄ• lavedhÄ« viya vÄ• laá¹ƒ sukhumÄ• nipi paresaá¹ƒ diá
paÃ±Ã±Ä• gamanena bhindantÄ• viya carantÄ«ti attho. atha vÄ• ``gÅ«thagataá¹ƒ muttaga
9.11) viya paÃ±Ã±Ä• eva paÃ±Ã±Ä• gatÄ• ni, diá¹-á¹-hiyo eva diá¹-á¹-higatÄ• ni.

__paÃ±haá¹ƒ abhisaá¹…kharitvÄ• _ti dvipadampi tipadampi catuppadampi pucchaá¹ƒ raca
paÃ±hÄ• naá¹ƒ atibahukattÄ• sabbasaá¹…gahatthaá¹ƒ dvikkhattuá¹ƒ vuttaá¹ƒ. __gÅ«á¸·hÄ
atthajÄ• tÄ• nÄ«ti pÄ• á¹-haseso. tesaá¹ƒ tathÄ• vinayaá¹ƒ disvÄ• ``attanÄ• abhisaá¹…kh
pucchatÅ«â€™â€™ ti evaá¹ƒ bhagavatÄ• adhippetattÄ• paÃ±haá¹ƒ pucchanti. aÃ±Ã±esaá
adatvÄ• bhagavÄ• upasaá¹…kamantÄ• naá¹ƒ dhammaá¹ƒ deseti. yathÄ• ha ---

``te \Ne II 239/ paÃ±haá¹ƒ abhisaá¹…kharonti `imaá¹ƒ mayaá¹ƒ paÃ±haá¹ƒ samaá¹‡aá¹ƒ go
pucchissÄ• ma, sace no samaá¹‡o gotamo evaá¹ƒ puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evama
Ä• ropessÄ• ma. evaá¹ƒ cepi no puá¹-á¹-ho evaá¹ƒ byÄ• karissati, evaá¹ƒpissa mayaá¹ƒ vÄ
ti. te yena samaá¹‡o gotamo, tenupasaá¹…kamanti, te samaá¹‡o gotamo dhammiyÄ• kath
samuttejeti sampahaá¹ƒseti. te samaá¹‡ena gotamena dhammiyÄ• kathÄ• ya sandassitÄ•
sampahaá¹ƒsitÄ• na ceva samaá¹‡aá¹ƒ gotamaá¹ƒ paÃ±haá¹ƒ pucchanti, kutossa vÄ• daá
samaá¹‡asseva gotamassa sÄ• vakÄ• sampajjantÄ«â€™â€™ ti (MN I 289).

kasmÄ• paÃ±haá¹ƒ na pucchantÄ«ti ce? bhagavÄ• kira parisamajjhe dhammaá¹ƒ desento
oloketi. tato passati ``ime paá¹‡á¸• itÄ• gÅ«á¸·haá¹ƒ rahassaá¹ƒ paÃ±haá¹ƒ ovaá¹-á¹-ikasÄ
Ä• gatÄ• â€™â€™ ti. so tehi apuá¹-á¹-hoyeva \Be II 259/ ``paÃ±hapucchÄ• ya ettakÄ• dos
atthe pade akkhare ettakÄ• ti ime paÃ±he pucchanto evaá¹ƒ puccheyya, vissajjento evaá¹ƒ
iti ovaá¹-á¹-ikasÄ• raá¹ƒ katvÄ• Ä• nÄ«te paÃ±he dhammakathÄ• ya antare pakkhipitvÄ• v
``seyyÄ• vata no, ye mayaá¹ƒ ime paÃ±he na pucchimha. sacepi mayaá¹ƒ puccheyyÄ• ma
samaá¹‡o gotamo khipeyyÄ• â€™â€™ ti attamanÄ• bhavanti. apica buddhÄ• nÄ• ma dha
mettÄ• ya pharanti. mettÄ• ya ca pharaá¹‡ena dasabalesu mahÄ• janassa cittaá¹ƒ pasÄ«da
rÅ«paggappattÄ• honti dassanasampannÄ• madhurassarÄ• mudujivhÄ• suphusitadantÄ•
siÃ±cantÄ• viya dhammaá¹ƒ kathenti. tatra nesaá¹ƒ mettÄ• pharaá¹‡ena pasannacittÄ• naá
evarÅ«paá¹ƒ advejjhakathaá¹ƒ amoghakathaá¹ƒ niyyÄ• nikakathaá¹ƒ kathentena bhagavatÄ
\Ee III 650/ paccanÄ«kaggÄ• haá¹ƒ gaá¹‡hitunti attano pasannabhÄ• veneva paÃ±haá¹ƒ na

__kathitÄ• visajjitÄ• cÄ• _ti evaá¹ƒ tumhe pucchathÄ• ti pucchitapaÃ±hÄ• naá¹ƒ uccÄ• ra

bhagavatÄ• kathitÄ• eva honti. yathÄ• ca te visajjetabbÄ• , tathÄ• visajjitÄ• eva honti.
__niddiá¹-á¹-hakÄ• raá¹‡Ä• _ti iminÄ• kÄ• raá¹‡ena iminÄ• hetunÄ• evaá¹ƒ hotÄ«ti evaá¹
visajjanena bhagavatÄ• niddiá¹-á¹-hakÄ• raá¹‡Ä• eva honti te paÃ±hÄ• . __upakkhittakÄ•
sampajjantÄ«_ti te khattiyapaá¹‡á¸• itÄ• dayo bhagavato paÃ±havisajjaneneva bhagavato s
pÄ• dakhittakÄ• sampajjanti, sÄ• vakÄ• vÄ• sampajjanti upÄ• sakÄ• vÄ• ti attho, sÄ• vak
pÄ• puá¹‡anti upÄ• sakasampattiá¹ƒ vÄ• ti vuttaá¹ƒ hoti. __athÄ• _ti anantaratthe, tesaá¹ƒ
upakkhittakasampattisamanantaramevÄ• ti attho \Ne II 240/. __tatthÄ• _ti tasmiá¹ƒ á¹-hÄ• n
vÄ• . __atirocatÄ«_ti ativiya joteti pakÄ• sati. __yadidaá¹ƒ paÃ±Ã±Ä• yÄ• _ti yÄ• yaá¹ƒ bha
paÃ±Ã±Ä• ya bhagavÄ• va atirocatÄ«ti attho. __iti_saddo kÄ• raá¹‡atthe, iminÄ• kÄ• raá¹‡
asÄ• mantapaÃ±Ã±o_ti attho.

<6> __rÄ• gaá¹ƒ abhibhuyyatÄ«ti bhÅ«ripaÃ±Ã±Ä• _ti sÄ• sÄ• maggapaÃ±Ã±Ä• attanÄ•
abhibhuyyati abhibhavati maddatÄ«ti bhÅ«ripaÃ±Ã±Ä• . __bhÅ«rÄ«_ti hi phuá¹-aá¹-á¹-ho vi
yÄ• ca phuá¹-Ä• , sÄ• paá¹-ipakkhaá¹ƒ abhibhavati na aphuá¹-Ä• , tasmÄ• bhÅ«ripaÃ±Ã±
__abhibhavitÄ• _ti sÄ• sÄ• phalapaÃ±Ã±Ä• taá¹ƒ taá¹ƒ rÄ• gaá¹ƒ abhibhavitavatÄ« madd
abhibhavatÄ• ti vÄ• pÄ• á¹-ho. sesesupi eseva nayo. rÄ• gÄ• dÄ«su pana rajjanalakkhaá¹‡
dussanalakkhaá¹‡o __doso_. muyhanalakkhaá¹‡o __moho_. kujjhanalakkhaá¹‡o __kodho_
__upanÄ• ho_. pubbakÄ• laá¹ƒ kodho, aparakÄ• laá¹ƒ upanÄ• ho. paraguá¹‡amakkhanalak
yugaggÄ• halakkhaá¹‡o __paá¸·Ä• so_. parasampattikhÄ«yanalakkhaá¹‡Ä• __issÄ• _. atta
sampattinigÅ«haá¹‡alakkhaá¹‡aá¹ƒ __macchariyaá¹ƒ_. attanÄ• katapÄ• papaá¹-icchÄ• dan
attano avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡aá¹ƒ __sÄ• á¹-heyyaá¹ƒ_. cittassa uddhun
__thambho_. karaá¹‡uttariyalakkhaá¹‡o __sÄ• rambho_. unnatilakkhaá¹‡o __mÄ• no_. abb
__atimÄ• no_. mattabhÄ• valakkhaá¹‡o __mado_. paÃ±casu kÄ• maguá¹‡esu cittavosagga

__rÄ• go ari, taá¹ƒ ariá¹ƒ maddanipaÃ±Ã±Ä• _tiÄ• dÄ«hi kiá¹ƒ vuttaá¹ƒ hoti? rÄ• gÄ• diko k
bhÅ«to arÄ«ti bhÅ«-ari, padasandhivasena a-kÄ• ra lopaá¹ƒ katvÄ• bhÅ«rÄ«ti vutto. tassa
paÃ±Ã±Ä• bhÅ«rimaddanipaÃ±Ã±Ä• ti \Ee III 651/ vattabbe maddani sadda lopaá¹ƒ katvÄ•
vuttanti veditabbaá¹ƒ. __taá¹ƒ ariá¹ƒ maddanÄ«_ti ca tesaá¹ƒ arÄ«naá¹ƒ maddanÄ«ti padad
__pathavÄ«samÄ• yÄ• _ti vitthatavipulaá¹-á¹-heneva pathavÄ«samÄ• ya. __vitthatÄ• yÄ• _
patthaá¹-Ä• ya, na ekadese vattamÄ• nÄ• ya. __vipulÄ• yÄ• _ti oá¸·Ä• rikabhÅ«tÄ• ya. mah
vitthatÄ• yÄ• â€™â€™ ti (Nidd I 27) Ä• gataá¹ƒ. __samannÄ• gato_ti puggalo. __iti_saddo
kÄ• raá¹‡ena puggalassa bhÅ«ripaÃ±Ã±Ä• ya samannÄ• gatattÄ• tassa paÃ±Ã±Ä• bhÅ«r
ramatÄ«ti attho. bhÅ«ripaÃ±Ã±assa paÃ±Ã±Ä• bhÅ«ripaÃ±Ã±apaÃ±Ã±Ä• ti vattabbe ekass
katvÄ• ``bhÅ«ripaÃ±Ã±Ä• â€™â€™ ti vuttaá¹ƒ. bhÅ«risamÄ• paÃ±Ã±Ä• ti vÄ• bhÅ«ripaÃ
aÃ±Ã±apariyÄ• yadassanatthaá¹ƒ vuttaá¹ƒ. __paÃ±Ã±Ä• yameta_nti paÃ±Ã±Ä• ya etaá¹ƒ.
adhikavacanaá¹ƒ. __bhÅ«rÄ«_ti bhÅ«te atthe ramatÄ«ti bhÅ«ri. __medhÄ• _ti asani viya sil
\Ne II 241/ hiá¹ƒsatÄ«ti medhÄ• , khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena vÄ• \Be II 261
__pariá¹‡Ä• yikÄ• _ti yassuppajjati, taá¹ƒ sattaá¹ƒ hitapaá¹-ipattiyaá¹ƒ sampayuttadhamme

yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhe ca parinetÄ«ti pariá¹‡Ä• yikÄ• . imeheva aÃ±Ã±Ä• nipi p
vuttÄ• ni honti.

__paÃ±Ã±Ä• bÄ• hulla_nti paÃ±Ã±Ä• bahulÄ• assÄ• ti paÃ±Ã±Ä• bahulo, tassa bhÄ• vo p
bahulaá¹ƒ pavattamÄ• nÄ• paÃ±Ã±Ä• eva. __idhekacco_tiÄ• dÄ«su puthujjanakalyÄ• á¹‡
garukÄ• assÄ• ti __paÃ±Ã±Ä• garuko_. paÃ±Ã±Ä• caritaá¹ƒ pavattaá¹ƒ assÄ• ti __paÃ±Ã
assÄ• ti __paÃ±Ã±Ä• sayo_. paÃ±Ã±Ä• ya adhimuttoti __paÃ±Ã±Ä• dhimutto_. paÃ±Ã±Ä•
__paÃ±Ã±Ä• dhajo_. paÃ±Ã±Ä• eva ketubhÅ«tÄ• assÄ• ti __paÃ±Ã±Ä• ketu_. paÃ±Ã±Ä•
paÃ±Ã±Ä• dhipatito Ä• gatattÄ• __paÃ±Ã±Ä• dhipateyyo_. dhammasabhÄ• vavicinanaá¹ƒ
nÄ• nappakÄ• rena dhammasabhÄ• vavicinanaá¹ƒ bahulamassÄ• ti __pavicayabahulo_. pa
dhammassa khÄ• yanaá¹ƒ pÄ• kaá¹-akaraá¹‡aá¹ƒ okkhÄ• yanaá¹ƒ, okkhÄ• yanaá¹ƒ bahula
paÃ±Ã±Ä• ya tassa tassa dhammassa sammÄ• pekkhaá¹‡Ä• sampekkhÄ• , sampekkhÄ•
sampekkhÄ• yanaá¹ƒ, sampekkhÄ• yanaá¹ƒ dhammo pakati assÄ• ti __sampekkhÄ• yanad
vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• viharatÄ«ti __vibhÅ«tavihÄ• rÄ«, _ vibhÅ«to vihÄ• ro vÄ
vibhÅ«tavihÄ• rÄ«. sÄ• paÃ±Ã±Ä• caritaá¹ƒ, garukÄ• , bahulÄ• assÄ• ti __taccarito tagga
paÃ±Ã±Ä• yaá¹ƒ ninno, poá¹‡o, pabbhÄ• ro, adhimuttoti __tanninno tappoá¹‡o tappabbhÄ•
paÃ±Ã±Ä• adhipati tadadhipati, tato Ä• gato __tadadhipateyyo_. ``paÃ±Ã±Ä• garukoâ€™â€
sevantaá¹ƒyeva jÄ• nÄ• ti ayaá¹ƒ \Ee III 652/ puggalo kÄ• magarukoâ€™â€™ tiÄ• dÄ«su (P
purimajÄ• tito pabhuti vuttÄ• ni. ``taccaritoâ€™â€™ tiÄ• dÄ«ni imissÄ• jÄ• tiyÄ• vuttÄ• ni.

sÄ«ghapaÃ±Ã±Ä• ca lahupaÃ±Ã±Ä• ca hÄ• sapaÃ±Ã±Ä• ca javanapaÃ±Ã±Ä• ca lokiyal
khippaá¹-á¹-hena __sÄ«ghapaÃ±Ã±Ä• _. lahukaá¹-á¹-hena __lahupaÃ±Ã±Ä• _. hÄ• sabahu
vipassanÅ«pagasaá¹…khÄ• resu ca visaá¹…khÄ• re ca javanaá¹-á¹-hena __javanapaÃ±Ã±
bahunnaá¹ƒ sÄ«lÄ• dÄ«naá¹ƒ saá¹…gahatthaá¹ƒ dvikkhattuá¹ƒ vuttaá¹ƒ. __sÄ«lÄ• nÄ«_ti c
paÃ±Ã±attÄ• ni pÄ• timokkhasaá¹ƒvarasÄ«lÄ• ni. __indriyasaá¹ƒvara_nti \Be II 262/ cakkhÄ
indriyÄ• naá¹ƒ rÄ• gapaá¹-ighappavesaá¹ƒ akatvÄ• satikavÄ• á¹-ena vÄ• raá¹‡aá¹ƒ thakan
mattaÃ±Ã±uta_nti paccavekkhitaparibhogavasena bhojane pamÄ• á¹‡aÃ±Ã±ubhÄ• vaá¹ƒ. _
divasassa tÄ«su koá¹-á¹-hÄ• sesu, rattiyÄ• paá¹-hamapacchimakoá¹-á¹-hÄ• sesu ca jÄ• ga
samaá¹‡adhammameva ca karotÄ«ti jÄ• garo, jÄ• garassa bhÄ• vo, kammaá¹ƒ vÄ• jÄ• gar
jÄ• gariyÄ• nuyogo. taá¹ƒ jÄ• gariyÄ• nuyogaá¹ƒ. __sÄ«lakkhandha_nti sekkhaá¹ƒ asekkha
evamitarepi \Ne II 242/ khandhÄ• veditabbÄ• . __paÃ±Ã±Ä• kkhandha_nti maggapaÃ±Ã±a
lokiyapaÃ±Ã±aÃ±ca. __vimuttikkhandha_nti phalavimuttiá¹ƒ. __vimuttiÃ±Ä• á¹‡adassanakk
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

__hÄ• sabahulo_ti mÅ«lapadaá¹ƒ. __vedabahulo_ti tassÄ• eva pÄ«tiyÄ• sampayuttasoma
niddesapadaá¹ƒ. __tuá¹-á¹-hibahulo_ti nÄ• tibalavapÄ«tiyÄ• tuá¹-á¹-hÄ• kÄ• ravasena. __p
balavapÄ«tiyÄ• pamuditabhÄ• vavasena.

<7> __yaá¹ƒ kiÃ±ci rÅ«pa_ntiÄ• di sammasanaÃ±Ä• á¹‡aniddese vuttatthaá¹ƒ. __tulayitvÄ
kalÄ• pasammasanavasena tuletvÄ• . __tÄ«rayitvÄ• _ti udayabbayÄ• nupassanÄ• vasena
bhaá¹…gÄ• nupassanÄ• divasena pÄ• kaá¹-aá¹ƒ katvÄ• . __vibhÅ«taá¹ƒ katvÄ• _ti saá¹…k
phuá¹-aá¹ƒ katvÄ• . tikkhapaÃ±Ã±Ä• lokuttarÄ• eva. __uppanna_nti samathavipassanÄ• v
vikkhambhanatadaá¹…gavasena pahÄ«nampi ariyamaggena asamÅ«hatattÄ• uppattidham
asamÅ«hatuppannanti vuccati, taá¹ƒ idha adhippetaá¹ƒ. __nÄ• dhivÄ• setÄ«_ti santÄ• naá¹
__pajahatÄ«_ti samucchedavasena pajahati. __vinodetÄ«_ti khipati. __byantÄ«karotÄ«_ti v
__anabhÄ• vaá¹ƒ gametÄ«_ti anu abhÄ• vaá¹ƒ gameti, vipassanÄ• nukkamena ariyamagga
abhÄ• vaá¹ƒ gamayatÄ«ti attho. ettha ca kÄ• mapaá¹-isaá¹ƒyutto vitakko __kÄ• mavitakko_
marantÅ«â€™â€™ ti paresaá¹ƒ \Ee III 653/ maraá¹‡apaá¹-isaá¹ƒyutto vitakko __byÄ• pÄ• d
vihiá¹ƒsÄ«yantÅ«â€™â€™ ti paresaá¹ƒ vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko __vihiá¹ƒsÄ• vit
lÄ• make. __akusale dhamme_ti akosallasambhÅ«te dhamme.

__nibbedhikapaÃ±Ã±Ä• _ti nibbidÄ• bahulassa puggalassa uppannamaggapaÃ±Ã±Ä• eva
Ã±Ä• á¹‡abhayavasena bhayabahulo. __uttÄ• sabahulo_ti balavabhayabahulo \Be II 263/. i
atthavivaraá¹‡aá¹ƒ. __ukkaá¹‡á¹-hanabahulo_ti saá¹…khÄ• rato uddhaá¹ƒ visaá¹…khÄ• rÄ
ukkaá¹‡á¹-hanabahulo. __anabhiratibahulo_ti ukkaá¹‡á¹-hanavaseneva abhiratiabhÄ• vaá¹ƒ
tamatthaá¹ƒ dvÄ«hi vacanehi vivarati. tattha __bahimukho_ti saá¹…khÄ• rato bahibhÅ«tani
ramatÄ«_ti nÄ• bhiramati. __anibbiddhapubba_nti anamatagge saá¹ƒsÄ• re antaá¹ƒ pÄ• pe
__appadÄ• litapubba_nti tasseva atthavacanaá¹ƒ, antakaraá¹‡eneva apadÄ• litapubbanti at
lobharÄ• siá¹ƒ, lobhakoá¹-á¹-hÄ• saá¹ƒ vÄ• . __imÄ• hi soá¸·asahi paÃ±Ã±Ä• hi samannÄ•
ukkaá¹-á¹-haparicchedena arahÄ• yeva vutto. upari ``eko sekkhapaá¹-isambhidappattoâ€™
vuttattÄ• sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• minopi labbhantiyeva.

2. puggalavisesaniddesavaá¹‡á¹‡anÄ•

<8> __dve_ \Ne II 243/ __puggalÄ• _tiÄ• dÄ«hi paá¹-isambhidappattapuggalavisesapaá¹-ip
__pubbayogo_ti atÄ«tajÄ• tÄ«su paá¹-isambhidappattihetubhÅ«to puÃ±Ã±apayogo. __tenÄ
pubbayogakÄ• raá¹‡ena. evaá¹ƒ sesesupi. __atireko hotÄ«_ti atiritto hoti, atirekayogato vÄ•
vutto. __adhiko hotÄ«_ti aggo hoti. __viseso hotÄ«_ti visiá¹-á¹-ho hoti, visesayogato vÄ• vis
__Ã±Ä• á¹‡aá¹ƒ pabhijjatÄ«_ti paá¹-isambhidÄ• Ã±Ä• á¹‡appabhedaá¹ƒ pÄ• puá¹‡Ä• ti.

__bahussuto_ti buddhavacanavasena. __desanÄ• bahulo_ti dhammadesanÄ• vasena. __g
adhikaá¹ƒ garuá¹ƒ upanissito. __vihÄ• rabahulo_ti vipassanÄ• vihÄ• rabahulo, phalasamÄ•
__paccavekkhaá¹‡Ä• bahulo_ti vipassanÄ• vihÄ• re sati vipassanÄ• paccavekkhaá¹‡Ä• bal
sati phalasamÄ• pattipaccavekkhaá¹‡Ä• bahulo. __sekhapaá¹-isambhidappatto_ti sekho hu
evaá¹ƒ __asekhapaá¹-isambhidappatto. sÄ• vakapÄ• ramippatto_ti ettha mahÄ• paÃ±Ã±Ä•
sattasaá¹-á¹-hiyÄ• sÄ• vakaÃ±Ä• á¹‡Ä• naá¹ƒ pÄ• ragamanaá¹ƒ pÄ• ramÄ«, sÄ• vakassa

sÄ• vakapÄ• ramiá¹ƒ pattoti sÄ• vakapÄ• ramippatto. sÄ• vakapÄ• ramitÄ• ppattoti vÄ• pÄ
II 264/ sÄ• vakaÃ±Ä• á¹‡Ä• naá¹ƒ pÄ• lako pÅ«rako ca so mahÄ• sÄ• vako paramo, tassa
sattasaá¹-á¹-hibhedÄ• Ã±Ä• á¹‡akiriyÄ• paramassa bhÄ• vo, kammaá¹ƒ vÄ• ti pÄ• ramÄ«
sÄ• vakapÄ• ramÄ« \Ee III 654/, taá¹ƒ pattoti sÄ• vakapÄ• ramippatto. __sÄ• vakapÄ• rami
mahÄ• moggallÄ• nattherÄ• diko yo koci sÄ• vako. sÄ• vakapÄ• ramippattasÄ• vakato atire
abhÄ• vÄ• __eko paccekasambuddho_ti Ä• ha. puna __paÃ±Ã±Ä• pabhedakusalo_tiÄ• dÄ
dassesÄ«ti. Ã±Ä• á¹‡akathÄ• ya yebhuyyena anekÄ• ni Ã±Ä• á¹‡Ä• ni niddiá¹-á¹-hÄ• ni. pa
ekÄ• pi paÃ±Ã±Ä• nÄ• nÄ• kÄ• ravasena nÄ• nÄ• katvÄ• vuttÄ• ti ayaá¹ƒ viseso.

mahÄ• paÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. iddhikathÄ•

iddhikathÄ• vaá¹‡á¹‡anÄ•

<9> idÄ• ni \Ne II 244/ paÃ±Ã±Ä• kathÄ• ya anantaraá¹ƒ paÃ±Ã±Ä• nubhÄ• vaá¹ƒ dassent
apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha pucchÄ• su tÄ• va __kÄ• iddhÄ«_ti sabhÄ• vapucchÄ
pabhedapucchÄ• . __kati bhÅ«miyo_ti sambhÄ• rapucchÄ• . __kati pÄ• dÄ• _ti patiá¹-á¹-ha
Ä• sannakÄ• raá¹‡apucchÄ• . __kati mÅ«lÄ• nÄ«_ti Ä• dikÄ• raá¹‡apucchÄ• . visajjanesu _
nipphattiatthena paá¹-ilÄ• bhaá¹-á¹-hena cÄ• ti attho. yaÃ±hi nipphajjati paá¹-ilabbhati ca, ta
vuccati. yathÄ• ha --- ``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhatÄ«â€™â€™
ijjhatÄ«ti iddhi, paá¹-iharatÄ«ti pÄ• á¹-ihÄ• riyaâ€™â€™ ntiÄ• di (Paá¹-is III 32). aparo nayo
ijjhanaá¹-á¹-hena iddhi, upÄ• yasampadÄ• yetaá¹ƒ adhivacanaá¹ƒ. upÄ• yasampadÄ• hi ijj
adhippetaphalappasavanato. yathÄ• ha --- ``ayaá¹ƒ kho, citto gahapati, sÄ«lavÄ• kalyÄ• á¹
paá¹‡idahissati `anÄ• gatamaddhÄ• naá¹ƒ rÄ• jÄ• assaá¹ƒ cakkavattÄ«â€™ ti. ijjhissati hi s
visuddhattÄ• â€™â€™ ti (SN b IV 352). aparo nayo --- etÄ• ya sattÄ• ijjhantÄ«ti iddhi. __ijj
vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti vuttaá¹ƒ hoti.

<10> dasasu iddhÄ«su adhiá¹-á¹-hÄ• navasena nipphannattÄ• __adhiá¹-á¹-hÄ• nÄ• iddhi_
pakativaá¹‡á¹‡avijahanavikÄ• ravasena pavattattÄ• __vikubbanÄ• iddhi_. sarÄ«rabbhanta
manomayassa sarÄ«rassa nipphattivasena pavattattÄ• __manomayÄ• iddhi_. Ã±Ä• á¹‡ap
vÄ• taá¹ƒkhaá¹‡e vÄ• Ã±Ä• á¹‡Ä• nubhÄ• vanibbatto viseso __Ã±Ä• á¹‡avipphÄ• rÄ• idd
pacchÄ• vÄ• taá¹ƒkhaá¹‡e vÄ• samathÄ• nubhÄ• vanibbatto viseso __samÄ• dhivipphÄ•
ariyÄ• naá¹ƒyeva \Ee III 655/ sambhavato __ariyÄ• iddhi_. kammavipÄ• kavasena jÄ• to vi
iddhi_. pubbe katapuÃ±Ã±assa jÄ• to viseso __puÃ±Ã±avato iddhi_. vijjÄ• ya jÄ• to viseso _
tena tena sammÄ• payogena tassa tassa kammassa ijjhanaá¹ƒ __tattha tattha sammÄ• pay
ijjhanaá¹-á¹-hena iddhi_.

__iddhiyÄ• _ \Ne II 245/ __catasso bhÅ«miyo_ti avisesetvÄ• vuttepi yathÄ• lÄ• bhavasena
adhiá¹-á¹-hÄ• navikubbanamanomayiddhiyÄ• eva bhÅ«miyo, na sesÄ• naá¹ƒ. __vivekajÄ•
viveke vÄ• jÄ• tÄ• vivekajÄ• bhÅ«mi. __pÄ«tisukhabhÅ«mÄ«_ti pÄ«tisukhayuttÄ• bhÅ«m
tatramajjhattupekkhÄ• ya ca sukhena ca yuttÄ• bhÅ«mi. __adukkhamasukhÄ• bhÅ«mÄ«_t
bhÅ«mi. tesu paá¹-hamadutiyÄ• ni jhÄ• nÄ• ni pÄ«tipharaá¹‡atÄ• , tÄ«á¹‡i jhÄ• nÄ• ni sukh
catutthajjhÄ• naá¹ƒ cetopharaá¹‡atÄ• . ettha ca purimÄ• ni tÄ«á¹‡i jhÄ• nÄ• ni yasmÄ• pÄ«
sukhapharaá¹‡ena ca sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamitvÄ• lahumudukamm
pÄ• puá¹‡Ä• ti, tasmÄ• iminÄ• pariyÄ• yena iddhilÄ• bhÄ• ya saá¹ƒvattanato sambhÄ• rab
catutthajjhÄ• naá¹ƒ pana iddhilÄ• bhÄ• ya pakatibhÅ«miyeva. __iddhilÄ• bhÄ• yÄ• _ti attan
pÄ• tubhÄ• vavasena iddhÄ«naá¹ƒ lÄ• bhÄ• ya. __iddhipaá¹-ilÄ• bhÄ• yÄ• _ti parihÄ«nÄ• n
vÄ«riyÄ• rambhavasena puna lÄ• bhÄ• ya, upasaggavasena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ
iddhiyÄ• vividhakaraá¹‡abhÄ• vÄ• ya. __iddhivisavitÄ• yÄ• _ti vividhaá¹ƒ visesaá¹ƒ savati j
visavÄ«, vividhaá¹ƒ savanaá¹ƒ vÄ• assa atthÄ«ti visavÄ«, tassa bhÄ• vo visavitÄ• . tassÄ•
vividhavisesapavattanabhÄ• vÄ• yÄ• ti attho. __iddhivasÄ«bhÄ• vÄ• yÄ• _ti iddhiyÄ• issara
__iddhivesÄ• rajjÄ• yÄ• _ti iddhivisÄ• radabhÄ• vÄ• ya. __iddhipÄ• dÄ• _ Ã±Ä• á¹‡akathÄ•

__chandaá¹ƒ_ \Be II 266/ __ce bhikkhu nissÄ• yÄ• _ti yadi bhikkhu chandaá¹ƒ nissÄ• ya ch
karitvÄ• . __labhati samÄ• dhi_nti samÄ• dhiá¹ƒ paá¹-ilabhati nibbatteti. sesesupi eseva nay
chandavÄ«riyacittavÄ«maá¹ƒsÄ• cattÄ• ri padÄ• ni, taá¹ƒsampayuttÄ• cattÄ• ro samÄ• dh
aá¹-á¹-ha padÄ• ni. yasmÄ• pana iddhimuppÄ• detukÄ• matÄ• chando samÄ• dhinÄ• ekat
saá¹ƒvattati, tathÄ• vÄ«riyÄ• dayo, tasmÄ• imÄ• ni aá¹-á¹-ha padÄ• ni vuttÄ• nÄ«ti veditab

yaá¹ƒ taá¹ƒ bhagavatÄ• abhiÃ±Ã±Ä• uppÄ• detukÄ• massa yogino kattabbayogavidhiá¹ƒ
samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ«te kam
Ä• neÃ±jappatteâ€™â€™ ti \Ee III 656/ (DN I 238) cittassa Ä• neÃ±jaá¹ƒ vuttaá¹ƒ, taá¹ƒ the
dassento __soá¸·asamÅ«lÄ• nÄ«_tiÄ• dimÄ• ha. tattha __anonata_nti kosajjavasena anona
__anunnata_nti uddhaccavasena uddhaá¹ƒ na Ä• ruá¸·haá¹ƒ, anuddhatanti attho. __anabhi
abhinataá¹ƒ, anallÄ«nanti attho. abhikÄ• matÄ• ya nataá¹ƒ abhinatanti, idaá¹ƒ tÄ• disaá¹ƒ n
hoti. __rÄ• ge_ti saá¹…khÄ• ravatthukena lobhena. __anapanata_nti dosavasena na apana
ghaá¹-á¹-ananti attho. ``nataá¹ƒ natÄ«â€™â€™ ti atthato ekaá¹ƒ. apagatanatanti apanataá¹
na hotÄ«ti vuttaá¹ƒ hoti. __anissita_nti anattato diá¹-á¹-hattÄ• diá¹-á¹-hivasena ``attÄ• â€™
``attaniyaâ€™â€™ nti vÄ• kiÃ±ci na nissitaá¹ƒ. __appaá¹-ibaddha_nti paccupakÄ• rÄ• sÄ•
__chandarÄ• ge_ti sattavatthukena lobhena. __vippamutta_nti vikkhambhanavimuttivasena
vippamuttaá¹ƒ. atha vÄ• paÃ±cavimuttivasena kÄ• marÄ• gato vippamuttaá¹ƒ. atha vÄ• pa
paá¹-ipakkhato vippamuttaá¹ƒ. idaá¹ƒ puthujjanasekhÄ• sekhÄ• nampi abhiÃ±Ã±Ä• ya uppÄ
nirodhasamÄ• pattiÃ±Ä• á¹‡e ``soá¸·asahi Ã±Ä• á¹‡acariyÄ• hÄ«â€™â€™ ti (Paá¹-is I 84) v
ukkaá¹-á¹-haparicchedena vuttaá¹ƒ, yathÄ• lÄ• bhavasena pana gahetabbaá¹ƒ. __kÄ• marÄ
__visaÃ±Ã±utta_nti vikkhambhanato sesakilesehi visaá¹ƒyuttaá¹ƒ, ukkaá¹-á¹-hanayena sam

vippayuttaá¹ƒ. __kilese_ti sesakilesena. __vimariyÄ• dikata_nti vikkhambhitabbamariyÄ• da
vigatakilesamariyÄ• daá¹ƒ kataá¹ƒ, tena tena \Be II 267/ maggena pahÄ• tabbamariyÄ• dav
vigatakilesamariyÄ• daá¹ƒ kataá¹ƒ. __kilesamariyÄ• de_ti tena tena pahÄ«nena kilesamariy
liá¹…gavipallÄ• so cettha daá¹-á¹-habbo. __ekattagata_nti ekÄ• rammaá¹‡agataá¹ƒ. __nÄ•
nÄ• nÄ• rammaá¹‡e pavattamÄ• nehi kilesehi. idaá¹ƒ Ä• rammaá¹‡amapekkhitvÄ• vuttaá¹
kilese eva apekkhitvÄ• . __obhÄ• sagata_nti paÃ±Ã±Ä• ya visadappavattivasena paÃ±Ã±ob
__avijjandhakÄ• re_ti balavaavijjÄ• ya. catasso ca bhÅ«miyo soá¸·asa ca mÅ«lÄ• ni iddhiyÄ
vuttÄ• ni, cattÄ• ro ca pÄ• dÄ• aá¹-á¹-ha ca padÄ• ni pubbabhÄ• gavasena ca sampayogav

10__._ evaá¹ƒ iddhiyÄ• bhÅ«mipÄ• dapadamÅ«labhÅ«te dhamme dassetvÄ• idÄ• ni tÄ•
adhiá¹-á¹-hÄ• nÄ• iddhÄ«_tiÄ• dimÄ• ha. tattha uddesapadÄ• naá¹ƒ attho iddhividhaÃ±Ä•
bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane bhikkhu. tena sabbapakÄ• ravasena iddhividhakÄ• rakass
dÄ«peti. imesaá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ niddeso heá¹-á¹-hÄ• vuttattho. teneva ca iddhiyÄ
bhÅ«mipÄ• dapadamÅ«labhÅ«tehi \Ee III 657/ dhammehi samannÄ• gato visuddhimagge (V
cuddasahi pannarasahi vÄ• Ä• kÄ• rehi paridamitacittatÄ• ca chandÄ• diekekÄ• dhipatisan
Ä• vajjanÄ• divasÄ«bhÄ• vavasena ca mudukammaÃ±Ã±akatacittatÄ• ca vuttÄ• hoti. bala
pubbayogasampattiyÄ• arahattapaá¹-ilÄ• bheneva paá¹-iladdhÄ• bhiÃ±Ã±Ä• diguá¹‡o bhik
samannÄ• gato hotÄ«ti katvÄ• sopi vuttova hoti.

__bahukaá¹ƒ Ä• vajjatÄ«_ti pathavÄ«kasiá¹‡Ä• rammaá¹‡aá¹ƒ abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ c
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sace sataá¹ƒ icchati, ``sataá¹ƒ homi, sataá¹ƒ homÄ«â€™â€
parikammakaraá¹‡avasena Ä• vajjati. __Ä• vajjitvÄ• _ \Ne II 247/ __Ã±Ä• á¹‡ena adhiá¹-á¹-
parikammaá¹ƒ katvÄ• abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti. ettha parikammaá¹ƒ katv
pÄ• dakajjhÄ• nasamÄ• pajjanaá¹ƒ na vuttaá¹ƒ. kiÃ±cÄ• pi na vuttaá¹ƒ, atha kho aá¹-á¹-hak
__ ``Ä• vajjatÄ«_ti parikammavaseneva vuttaá¹ƒ, __Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ•
abhiÃ±Ã±Ä• Ã±Ä• á¹‡avasena vuttaá¹ƒ, tasmÄ• bahukaá¹ƒ Ä• vajjati, tato tesaá¹ƒ parikam
samÄ• pajjati, samÄ• pattito vuá¹-á¹-hahitvÄ• puna `bahuko \Be II 268/ homÄ«â€™ ti Ä• va
pavattÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ vÄ• pubbabhÄ• gacittÄ• naá¹ƒ anantarÄ• uppann
adhiá¹-á¹-hÄ• nanti laddhanÄ• mena ekeneva abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• tÄ«ti
daá¹-á¹-habboâ€™â€™ ti vuttattÄ• evameva daá¹-á¹-habbaá¹ƒ. yathÄ• ``bhuÃ±jitvÄ• saya
pÄ• nÄ«yaá¹ƒ apivitvÄ• hatthadhovanÄ• dÄ«ni akatvÄ• bhuttÄ• nantarameva sayatÄ«ti att
santesupi aÃ±Ã±esu kiccesu ``bhutvÄ• sayatÄ«â€™â€™ ti vuccati, evamidhÄ• pÄ«ti daá¹-
pÄ• dakajjhÄ• nasamÄ• pajjanampi hi pÄ• á¸·iyaá¹ƒ avuttamevÄ• ti. tena pana adhiá¹-á¹-hÄ
sataá¹ƒ hoti. sahassepi satasahassepi eseva nayo. sace evaá¹ƒ na ijjhati, puna parikammaa
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya adhiá¹-á¹-hÄ• tabbaá¹ƒ. saá¹ƒyuttaá¹-á¹-hakathÄ• yaÃ±hi ``
samÄ• pajjituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. tattha pÄ• dakajjhÄ• nacittaá¹ƒ nimittÄ•
parikammacittÄ• ni satÄ• rammaá¹‡Ä• ni vÄ• sahassÄ• rammaá¹‡Ä• ni vÄ• . tÄ• ni ca kho
paá¹‡á¹‡attivasena. adhiá¹-á¹-hÄ• nacittampi tatheva satÄ• rammaá¹‡aá¹ƒ vÄ• sahassÄ• r

pubbe vuttaappanÄ• cittamiva gotrabhuanantaraá¹ƒ ekameva uppajjati rÅ«pÄ• vacaracatutt

__yathÄ• yasmÄ• cÅ«á¸·apanthako ekopi hutvÄ• bahudhÄ• hotÄ«_ti bahudhÄ• bhÄ• vas
vuttaá¹ƒ. vattamÄ• navacanaá¹ƒ panettha therassa tathÄ• karaá¹‡apakatikattÄ• tassa dhar
katanti \Ee III 658/ veditabbaá¹ƒ. __eko hotÄ«_ti vÄ• repi eseva nayo.

tatridaá¹ƒ vatthu (Vism II 386) --- te dve bhÄ• taro kira therÄ• panthe jÄ• tattÄ• ``panthakÄ
nÄ• maá¹ƒ labhiá¹ƒsu. tesu jeá¹-á¹-ho mahÄ• panthako pabbajitvÄ• saha paá¹-isambhidÄ•
so arahÄ• hutvÄ• cÅ«á¸·apanthakaá¹ƒ pabbÄ• jetvÄ• ---

``padumaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ, pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ, tapantamÄ• diccamivantalikkheâ€™â€™ ti || (AN

imaá¹ƒ \Ne II 248/ \Be II 269/ gÄ• thaá¹ƒ adÄ• si. so taá¹ƒ catÅ«hi mÄ• sehi paguá¹‡aá¹ƒ kÄ
naá¹ƒ thero ``abhabbo tvaá¹ƒ imasmiá¹ƒ sÄ• sane, nikkhama itoâ€™â€™ ti Ä• ha. tasmiÃ±
bhattuddesako hoti. jÄ«vako komÄ• rabhacco bahuá¹ƒ mÄ• lÄ• gandhavilepanaá¹ƒ Ä• dÄ•
satthÄ• raá¹ƒ pÅ«jetvÄ• dhammaá¹ƒ sutvÄ• dasabalaá¹ƒ vanditvÄ• theraá¹ƒ upasaá¹…ka
buddhappamukhÄ• ni paÃ±ca bhikkhusatÄ• ni Ä• dÄ• ya amhÄ• kaá¹ƒ nivesane bhikkhaá¹
theropi ``á¹-hapetvÄ• cÅ«á¸·apanthakaá¹ƒ sesÄ• naá¹ƒ adhivÄ• semÄ«â€™â€™ ti Ä• ha. t
bhiyyoso mattÄ• ya domanassappatto hutvÄ• punadivase pÄ• tova vihÄ• rÄ• nikkhamitvÄ
vihÄ• radvÄ• rakoá¹-á¹-hake rodamÄ• no aá¹-á¹-hÄ• si.

bhagavÄ• tassa upanissayaá¹ƒ disvÄ• taá¹ƒ upasaá¹…kamitvÄ• ``kasmÄ• rodasÄ«â€™
pavattiá¹ƒ Ä• cikkhi. bhagavÄ• ``na sajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ asakkonto mama sÄ• sane abh
panthakÄ• â€™â€™ ti cakkacittatalena pÄ• á¹‡inÄ• tassa sÄ«saá¹ƒ parÄ• masitvÄ• taá¹ƒ
vihÄ• raá¹ƒ pavisitvÄ• gandhakuá¹-ipamukhe nisÄ«dÄ• petvÄ• iddhiyÄ• abhisaá¹…khataá
pilotikakhaá¹‡á¸• aá¹ƒ ``imaá¹ƒ pilotikaá¹ƒ `rajoharaá¹‡aá¹ƒ rajoharaá¹‡aâ€™ nti hatthena p
panthakÄ• â€™â€™ ti vatvÄ• tassa pilotikakhaá¹‡á¸• aá¹ƒ datvÄ• kÄ• le Ä• rocite bhikkhu
gehaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisÄ«di. tassa taá¹ƒ pilotikakhaá¹‡á¸• aá¹ƒ tathÄ• pari
kiliá¹-á¹-haá¹ƒ hutvÄ• kamena kÄ• á¸·avaá¹‡á¹‡aá¹ƒ ahosi. so ``idaá¹ƒ parisuddhaá¹ƒ piloti
natthettha doso, attabhÄ• vaá¹ƒ nissÄ• ya panÄ• yaá¹ƒ dosoâ€™â€™ ti saÃ±Ã±aá¹ƒ paá¹-i
Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• vipassanaá¹ƒ vaá¸• á¸• hesi. athassa bhagavÄ• obhÄ• saá¹ƒ vis
paÃ±Ã±Ä• yamÄ• narÅ«po hutvÄ• imÄ• obhÄ• sagÄ• thÄ• abhÄ• si ---

``rÄ• go \Ee III 659/ rajo na ca pana reá¹‡u vuccati, rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo, viharanti te vigatarajassa sÄ• sane ||

``doso ... pe ... sÄ• sane ||

``moho \Be II 270/ rajo na ca pana reá¹‡u vuccati, mohassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitva bhikkhavo, viharanti te vigatarajassa sÄ• sane || (Nidd I 209).

``adhicetaso \Ne II 249/ appamajjato, munino monapathesu sikkhato.

sokÄ• na bhavanti tÄ• dino, upasantassa sadÄ• satÄ«matoâ€™â€™ ti || (Ud 37).

gÄ• thÄ• pariyosÄ• ne thero saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. so manoma
hutvÄ• bahudhÄ• , bahudhÄ• hutvÄ• eko bhavituá¹ƒ samattho ahosi. arahattamaggeneva
ca abhiÃ±Ã±Ä• Ä• gamiá¹ƒsu.

jÄ«vakopi kho dasabalassa dakkhiá¹‡odakaá¹ƒ upanÄ• mesi. satthÄ• pattaá¹ƒ hatthena pi
bhanteâ€™â€™ ti puá¹-á¹-ho ``vihÄ• re eko bhikkhu atthi, jÄ«vakÄ• â€™â€™ ti Ä• ha. so p
ayyaá¹ƒ gahetvÄ• sÄ«ghaá¹ƒ ehÄ«â€™â€™ ti. cÅ«á¸·apanthakatthero tassa purisassa pu
attano pattavisesaá¹ƒ Ã±Ä• petukÄ• mo bhikkhusahassaá¹ƒ nimminitvÄ• ekampi ekena as
cÄ«varavicÄ• raá¹‡Ä• disÄ• maá¹‡akakammaá¹ƒ aÃ±Ã±ena asadisaá¹ƒ akÄ• si. puriso ga
disvÄ• paccÄ• gantvÄ• ``bahÅ«, bhante, vihÄ• re bhikkhÅ«, pakkositabbaá¹ƒ ayyaá¹ƒ na p
jÄ«vakassa kathesi. jÄ«vako satthÄ• raá¹ƒ pucchitvÄ• tassa nÄ• maá¹ƒ vatvÄ• puna taá¹ƒ
``cÅ«á¸·apanthako nÄ• ma kataro bhanteâ€™â€™ ti pucchi. ``ahaá¹ƒ cÅ«á¸·apanthako, ah
ti sakiá¹ƒyeva mukhasahassaá¹ƒ kathesi. so puna gantvÄ• ``sabbepi kira cÅ«á¸·apanthakÄ
pakkositabbaá¹ƒ na jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha. jÄ«vako paá¹-ividdhasaccatÄ• ya ``iddh
aÃ±Ã±Ä• si. bhagavÄ• Ä• ha --- ``gaccha, yaá¹ƒ paá¹-hamaá¹ƒ passasi, taá¹ƒ cÄ«varakaá¹
taá¹ƒ Ä• mantetÄ«ti vatvÄ• Ä• nehÄ«â€™â€™ ti. so gantvÄ• tathÄ• akÄ• si. tÄ• vadeva s
antaradhÄ• yiá¹ƒsu. thero taá¹ƒ uyyojetvÄ• mukhadhovanÄ• disarÄ«rakiccaá¹ƒ niá¹-á¹-hap
gantvÄ• paÃ±Ã±attÄ• sane \Be II 271/ nisÄ«di. tasmiá¹ƒ khaá¹‡e satthÄ• dakkhiá¹‡odakaá
bhattakiccaá¹ƒ katvÄ• cÅ«á¸·apanthakatthereneva bhattÄ• numodanaá¹ƒ dhammakathaá¹ƒ
thero dÄ«ghamajjhimÄ• gamappamÄ• á¹‡aá¹ƒ dhammakathaá¹ƒ kathesÄ«ti.

aÃ±Ã±e bhikkhÅ« adhiá¹-á¹-hÄ• nena manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminitvÄ• tayo vÄ•
bahuke ekasadiseyeva ca katvÄ• nimminanti ekavidhameva kammaá¹ƒ kurumÄ• ne. cÅ«á¸
ekÄ• vajjaneneva bhikkhusahassaá¹ƒ mÄ• pesi. dvepi jane na ekasadise akÄ• si, na ekavi
tasmÄ• manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminantÄ• naá¹ƒ aggo nÄ• ma jÄ• to. aÃ±Ã±e pan
iddhimatÄ• sadisÄ• va honti. á¹-hÄ• nanisajjÄ• dÄ«su \Ne II 250/ ca bhÄ• sitatuá¹‡hÄ«bhÄ
iddhimÄ• karoti, taá¹ƒ tadeva karonti. sace pana nÄ• nÄ• vaá¹‡á¹‡aá¹ƒ kÄ• tukÄ• mo hoti

majjhimavaye keci pacchimavaye, tathÄ• dÄ«ghakese upaá¸• á¸• hamuá¹‡á¸• e muá¹‡á¸•
upaá¸• á¸• harattacÄ«vare paá¹‡á¸• ukacÄ«vare
padabhÄ• á¹‡adhammakathÄ• sarabhaÃ±Ã±apaÃ±hÄ• pucchanapaÃ±hÄ• visajjanarajanap
karonte aparepi vÄ• nÄ• nappakÄ• rake kÄ• tukÄ• mo hoti, tena pÄ• dakajjhÄ• nato vuá¹-á
paá¹-hamavayÄ• hontÅ«â€™â€™ tiÄ• dinÄ• nayena parikammaá¹ƒ katvÄ• puna samÄ• p
adhiá¹-á¹-hÄ• tabbaá¹ƒ, adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒ icchiticchitappakÄ• rÄ• yeva hon
__bahudhÄ• pi hutvÄ• eko hotÄ«_tiÄ• dÄ«su.

ayaá¹ƒ pana viseso --- __pakatiyÄ• bahuko_ti nimmitakÄ• labbhantare nimmitapakatiyÄ•
bhikkhunÄ• evaá¹ƒ bahubhÄ• vaá¹ƒ nimminitvÄ• puna ``ekova hutvÄ• caá¹…kamissÄ• m
paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• vÄ• , ``ayaá¹ƒ vihÄ• ro appabhikkhuko, s
ime ettakÄ• ekasadisÄ• bhikkhÅ«, addhÄ• therassa esa Ä• nubhÄ• voâ€™ ti maá¹ƒ jÄ• n
appicchatÄ• ya vÄ• antarÄ• va ``eko homÄ«â€™â€™ ti icchantena pÄ• dakajjhÄ• naá¹ƒ sa
``eko homÄ«â€™â€™ ti parikammaá¹ƒ katvÄ•  puna samÄ• pajjitvÄ•  vuá¹-á¹-hÄ• ya ``eko
adhiá¹-á¹-hÄ• tabbaá¹ƒ. adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒyeva eko hoti. evaá¹ƒ akaronto pa
yathÄ• paricchinnakÄ• lavasena sayameva eko hoti.

<11> __Ä• vibhÄ• va_nti padaá¹ƒ \Be II 272/ nikkhipitvÄ• __kenaci anÄ• vaá¹-aá¹ƒ hotÄ«_
anÄ• vaá¹-apadena Ä• vibhÄ• vapadassa pÄ• kaá¹-abhÄ• vattho vutto. ``hotÄ«â€™â€™ ti
pÄ• á¹-haseso vutto hoti. pÄ• kaá¹-aá¹ƒ hontaÃ±hi Ä• vibhÄ• ve kate hoti. __kenaci anÄ• va
yena kenaci anÄ• vaá¹-aá¹ƒ Ä• varaá¹‡avirahitaá¹ƒ. __appaá¹-icchanna_nti uparito acchÄ•
anÄ• vaá¹-attÄ• __vivaá¹-aá¹ƒ_. appaá¹-icchannattÄ• __pÄ• kaá¹-aá¹ƒ. tirobhÄ• va_nti \Ee
antaritabhÄ• vaá¹ƒ karoti. Ä• vaá¹-aá¹ƒyeva tena Ä• varaá¹‡ena __pihitaá¹ƒ_. paá¹-icchann
paá¹-icchÄ• danena __paá¹-ikujjitaá¹ƒ_.

__Ä• kÄ• sakasiá¹‡asamÄ• pattiyÄ• _ti paricchedÄ• kÄ• sakasiá¹‡e uppÄ• ditÄ• ya catutth
__lÄ• bhÄ«_ti lÄ• bho assa atthÄ«ti lÄ• bhÄ«. __aparikkhitte_ti kenaci samantato aparikkhit
Ä• kÄ• sakasiá¹‡asseva vuttattÄ• tattha bhÄ• vitameva jhÄ• naá¹ƒ Ä• kÄ• sakaraá¹‡assa p
daá¹-á¹-habbaá¹ƒ. upariÄ• pokasiá¹‡Ä• dÄ«supi tadÄ• rammaá¹‡ameva jhÄ• naá¹ƒ daá¹-á¹
251/. __pathaviá¹ƒ Ä• vajjati, udakaá¹ƒ Ä• vajjati, Ä• kÄ• saá¹ƒ Ä• vajjatÄ«_ti pakatipathavÄ
Ä• vajjati. __antalikkhe_ti tassa Ä• kÄ• sassa pathavito dÅ«rÄ• kÄ• sabhÄ• vaá¹ƒ dÄ«peti.

<12> candimasÅ«riyaparimajjane kasiá¹‡aniyamaá¹ƒ akatvÄ• ``iddhimÄ• cetovasippattoâ
vuttattÄ• natthettha kasiá¹‡asamÄ• pattiniyamoti veditabbaá¹ƒ. __nisinnako vÄ• nipannako
nipanno vÄ• . imeheva itarairiyÄ• pathadvayampi vuttameva hoti. __hatthapÄ• se hotÅ«_ti h
hatthapasse hotÅ«tipi pÄ• á¹-ho. idaá¹ƒ tathÄ• kÄ• tukÄ• massa vasena vuttaá¹ƒ. ayaá¹ƒ p
hatthaá¹ƒ vaá¸• á¸• hetvÄ• pi Ä• masati. __Ä• masatÄ«_ti Ä«sakaá¹ƒ phusati. __parÄ• mas
__parimajjatÄ«_ti samantato phusati. __rÅ«pagata_nti hatthapÄ• se á¹-hitarÅ«pameva.

__dÅ«repi santike adhiá¹-á¹-hÄ• tÄ«_ti pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya dÅ«re devalokaá
Ä• vajjati ``santike hotÅ«â€™â€™ ti. Ä• vajjitvÄ• parikammaá¹ƒ katvÄ• puna samÄ• pajjitv
Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti ``santike hotÅ«â€™â€™ ti. santike hoti. esa nayo sesapadesu
273/ pana gantukÄ• massa dÅ«rassa santikakaraá¹‡aá¹ƒ vatvÄ• brahmalokagamanassa a
ijjhamÄ• navisesaá¹ƒ dassento __santikepÄ«_tiÄ• dimÄ• ha. tattha na kevalaá¹ƒ thokakara
``amadhuraá¹ƒ madhuraâ€™â€™ ntiÄ• dÄ«supi yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ sabbaá¹ƒ iddhim
__dÅ«repi santike adhiá¹-á¹-hÄ• tÄ«_ti dÅ«re brahmalokaá¹ƒ vÄ• manussalokassa santike
__santikepi dÅ«re adhiá¹-á¹-hÄ• tÄ«_ti santike manussalokaá¹ƒ vÄ• dÅ«re brahmaloke adh
thokaá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti sace brahmÄ• no bahÅ« sannipatitÄ• honti, mahÄ• attabhÄ•
savanÅ«pacÄ• raá¹ƒ pajahanti, dassanÅ«pacÄ• re ca savanÅ«pacÄ• re ca ekajjhaá¹ƒ saá¹
adhiá¹-á¹-hÄ• ti. __thokampi bahukaá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti sace mahÄ• parivÄ• rena \Ee I
ekakattÄ• thokaá¹ƒ attÄ• naá¹ƒ bahukaá¹ƒ adhiá¹-á¹-hahitvÄ• mahÄ• parivÄ• ro gacchatÄ
daá¹-á¹-habbo. evaá¹ƒ sati catubbidhampi taá¹ƒ brahmalokagamane upakÄ• ro hoti.

__dibbena cakkhunÄ• tassa brahmuno rÅ«paá¹ƒ passatÄ«_ti idha á¹-hito Ä• lokaá¹ƒ vaá¸•
rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo, dibbena cakkhunÄ• tassa brahmuno rÅ«paá¹ƒ passati. idheva
sotadhÄ• tuyÄ• tassa brahmuno bhÄ• samÄ• nassa saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• a
pajÄ• nÄ• ti. __dissamÄ• nenÄ• _ti cakkhunÄ• pekkhiyamÄ• nena. __kÄ• yavasena cittaá¹
rÅ«pakÄ• yassa vasena cittaá¹ƒ pariá¹‡Ä• meti. pÄ• dakajjhÄ• nacittaá¹ƒ gahetvÄ• kÄ• ye
karoti dandhagamanaá¹ƒ. kÄ• yagamanaÃ±hi dandhaá¹ƒ hoti. __adhiá¹-á¹-hÄ• tÄ«_ti tassev
sanniá¹-á¹-hÄ• petÄ«ti \Ne II 252/ attho. __sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamitv
pÄ• dakajjhÄ• nÄ• rammaá¹‡ena iddhicittena sahajÄ• taá¹ƒ sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã
phusitvÄ• pÄ• puá¹‡itvÄ• . sukhasaÃ±Ã±Ä• ca nÄ• ma upekkhÄ• sampayuttasaÃ±Ã±Ä• .
vuttÄ• , sÄ• yeva saÃ±Ã±Ä• nÄ«varaá¹‡ehi ceva vitakkÄ• dipaccanÄ«kehi ca vimuttattÄ• I
taá¹ƒ okkantassa panassa karajakÄ• yopi tÅ«lapicu viya sallahuko hoti. so evaá¹ƒ vÄ• takkh
sallahukena dissamÄ• nena kÄ• yena brahmalokaá¹ƒ gacchati. evaá¹ƒ gacchanto ca sace i
pathavÄ«kasiá¹‡avasena Ä• kÄ• se maggaá¹ƒ nimminitvÄ• padasÄ• gacchati. sace icchat
pathavÄ«kasiá¹‡avaseneva \Be II 274/ pade pade padumaá¹ƒ nimminitvÄ• padume padum
gacchati. sace icchati, vÄ• yokasiá¹‡avasena vÄ• taá¹ƒ adhiá¹-á¹-hahitvÄ• tÅ«lapicu viya v
apica gantukÄ• matÄ• va ettha pamÄ• á¹‡aá¹ƒ. sati hi gantukÄ• matÄ• ya evaá¹ƒkatacittÄ•
adhiá¹-á¹-hÄ• navegakkhittova so jiyÄ• vegakkhitto saro viya dissamÄ• no gacchati.

__cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• metÄ«_ti karajakÄ• yaá¹ƒ gahetvÄ• pÄ• dakajjhÄ• nac
cittÄ• nugatikaá¹ƒ karoti sÄ«ghagamanaá¹ƒ. cittagamanaÃ±hi sÄ«ghaá¹ƒ hoti. __sukhasaÃ±
okkamitvÄ• _ti rÅ«pakÄ• yÄ• rammaá¹‡ena iddhicittena sahajÄ• taá¹ƒ sukhasaÃ±Ã±aÃ±ca
vuttanayeneva veditabbaá¹ƒ. idaá¹ƒ pana cittagamanameva hoti. evaá¹ƒ adissamÄ• nena k
panÄ• yaá¹ƒ kiá¹ƒ tassÄ• dhiá¹-á¹-hÄ• nacittassa uppÄ• dakkhaá¹‡e gacchati? udÄ• hu á¹-

bhaá¹…gakkhaá¹‡e vÄ• ti vutte ``tÄ«supi khaá¹‡esu gacchatÄ«â€™â€™ ti thero Ä• ha. kiá
gacchati, nimmitaá¹ƒ pesetÄ«ti? yathÄ• ruci \Ee III 663/ karoti. idha panassa sayaá¹ƒ gama

__manomaya_nti adhiá¹-á¹-hÄ• namanena nimmitattÄ• manomayaá¹ƒ. __sabbaá¹…gapac
sabbaaá¹…gapaccaá¹…gavantaá¹ƒ. __ahÄ«nindriya_nti idaá¹ƒ cakkhusotÄ• dÄ«naá¹ƒ saá
nimmitarÅ«pe pana pasÄ• do nÄ• ma natthi. __sace so iddhimÄ• caá¹…kamati, nimmitopi
sabbaá¹ƒ sÄ• vakanimmitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. buddhanimmitÄ• pana yaá¹ƒ yaá¹ƒ bh
karonti, bhagavato cittavasena aÃ±Ã±ampi karontÄ«ti. __dhÅ«mÄ• yati pajjalatÄ«_ti tejokas
__dhammaá¹ƒ bhÄ• satÄ«_tiÄ• dÄ«ni tÄ«á¹‡i aniyametvÄ• vuttÄ• ni. __santiá¹-á¹-hatÄ«_ti
__sallapatÄ«_ti saá¹…gamma lapati. __sÄ• kacchaá¹ƒ samÄ• pajjatÄ«_ti aÃ±Ã±amaÃ±Ã±a
uttarapaccuttaradÄ• navasena saá¹ƒkathaá¹ƒ karoti. ettha ca yaá¹ƒ so iddhimÄ• idheva á¹-
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena c
so idheva á¹-hito tena brahmunÄ• saddhiá¹ƒ santiá¹-á¹-hati \Ne II 253/, sallapati, sÄ• kacch
yampissa ``dÅ«repi santike adhiá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• dikaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, ya
adissamÄ• nena vÄ• kÄ• yena brahmalokaá¹ƒ gacchati, ettÄ• vatÄ• na kÄ• yena \Be II 27
kho ``so tassa brahmuno purato rÅ«piá¹ƒ abhinimminÄ• tÄ«â€™â€™ tiÄ• dinÄ• nayena vu
ettÄ• vatÄ• kÄ• yena vasaá¹ƒ vatteti nÄ• ma. sesaá¹ƒ pana kÄ• yena vasavattanÄ• ya pub
vuttanti. ayaá¹ƒ tÄ• va adhiá¹-á¹-hÄ• nÄ• iddhi.

<13> vikubbaniddhiniddese sikhissa bhagavato sÄ• vakanidassanaá¹ƒ vikubbaniddhiyÄ•
kÄ• yasakkhipuggaladassanatthaá¹ƒ vuttaá¹ƒ. tampi dassento paá¹-hamaá¹ƒ tÄ• va __brah
sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pesÄ«_ti ativiya acchariyaabbhutabhÅ«taá¹ƒ saha
saddasavanaá¹ƒ adhiá¹-á¹-hÄ• niddhiá¹ƒ dassesi. idÄ• ni tassa vatthussa paridÄ«panatthan
imasmÄ• hi kappÄ• ekatiá¹ƒse kappe sikhÄ« bhagavÄ• anantarajÄ• tiyÄ• tusitapurato ca
aruá¹‡avato raÃ±Ã±o pabhÄ• vatiyÄ• nÄ• ma mahesiyÄ• kucchismiá¹ƒ nibbattitvÄ• paripa
mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• bodhimaá¹‡á¸• e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ p
pavattavaradhammacakko aruá¹‡avatiá¹ƒ nissÄ• ya viharanto ekadivasaá¹ƒ pÄ• tova sarÄ«
mahÄ• bhikkhusaá¹…ghaparivÄ• ro ``aruá¹‡avatiá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ«â€™â€
vihÄ• radvÄ• rakoá¹-á¹-hakasamÄ«pe á¹-hito abhibhuá¹ƒ nÄ• ma aggasÄ• vakaá¹ƒ Ä• man
bhikkhu, aruá¹‡avatiá¹ƒ piá¹‡á¸• Ä• ya pavisituá¹ƒ. yena aÃ±Ã±ataro brahmaloko tenupasaa
yathÄ• ha \Ee III 664/ ---

``atha kho, bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho abhibhuá¹ƒ bhikkh
brÄ• hmaá¹‡a, yena aÃ±Ã±ataro brahmaloko, tenupasaá¹…kamissÄ• ma yÄ• va bhattassa
`evaá¹ƒ bhanteâ€™ ti kho, bhikkhave, abhibhÅ« bhikkhu sikhissa bhagavato arahato samm
paccassosi. atha kho, bhikkhave, sikhÄ« ca bhagavÄ• abhibhÅ« ca bhikkhu yena aÃ±Ã±ata
tenupasaá¹…kamiá¹ƒsÅ«â€™â€™ ti (SN a I 185).

tattha mahÄ• brahmÄ• sammÄ• sambuddhaá¹ƒ disvÄ• attamano paccuggamanaá¹ƒ katv
adÄ• si. therassÄ• pi anucchavikaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±Ä• payiá¹ƒsu. nisÄ«di bhagavÄ•
attano pattÄ• sane nisÄ«di. mahÄ• brahmÄ• pi dasabalaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«
bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho abhibhuá¹ƒ bhikkhuá¹ƒ Ä• ma
--- ``paá¹-ibhÄ• tu, brÄ• hmaá¹‡a, taá¹ƒ brahmuno ca brahmaparisÄ• ya ca brahmapÄ• risa
kathÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho, bhikkhave, abhibhÅ« bhikkhu sikhissa
sammÄ• sambuddhassa paá¹-issuá¹‡itvÄ• brahmuno ca brahmaparisÄ• ya ca brahmapÄ•
kathesi. there dhammakathaá¹ƒ kathente brahmÄ• no ujjhÄ• yiá¹ƒsu ``cirassaÃ±ca mayaá¹
brahmalokÄ• gamanaá¹ƒ labhimhÄ• , ayaÃ±ca bhikkhu á¹-hapetvÄ• satthÄ• raá¹ƒ sayaá¹ƒ
ti. satthÄ• tesaá¹ƒ anattamanabhÄ• vaá¹ƒ Ã±atvÄ• abhibhuá¹ƒ bhikkhuá¹ƒ etadavoca --- ``
brÄ• hmaá¹‡a, brahmÄ• ca brahmaparisÄ• ca brahmapÄ• risajjÄ• ca. tena hi, tvaá¹ƒ brÄ•
saá¹ƒvejehÄ«â€™â€™ ti. thero satthu vacanaá¹ƒ sampaá¹-icchitvÄ• anekavihitaá¹ƒ iddhivi
sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pento ---

``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

``yo imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti || (AN a I 185) ---

imaá¹ƒ gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

kiá¹ƒ pana katvÄ• thero sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• pesÄ«ti? nÄ«lakasiá¹‡aá
vuá¹-á¹-hÄ• ya abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena cakkavÄ• á¸·asahasse sabbattha andhakÄ• raá¹ƒ
andhakÄ• raâ€™â€™ nti sattÄ• naá¹ƒ Ä• bhoge uppanne Ä• lokakasiá¹‡aá¹ƒ samÄ• pajjitv
dassesi. ``kiá¹ƒ Ä• loko ayaâ€™â€™ nti vicinantÄ• naá¹ƒ attÄ• naá¹ƒ dassesi. cakkavÄ• á¸
aÃ±jaliá¹ƒ paggaá¹‡hitvÄ• theraá¹ƒyeva \Ee III 665/ namassamÄ• nÄ• aá¹-á¹-haá¹ƒsu. the
dhammaá¹ƒ desentassa saddaá¹ƒ suá¹‡Ä• tÅ«â€™â€™ ti imÄ• gÄ• thÄ• abhÄ• si. sabbe
nisÄ«ditvÄ• dhammaá¹ƒ desentassa viya saddaá¹ƒ assosuá¹ƒ. atthopi tesaá¹ƒ pÄ• kaá¹-o
viÃ±Ã±Ä• panaá¹ƒ sandhÄ• ya ``sarena viÃ±Ã±Ä• pesÄ«â€™â€™ ti vuttaá¹ƒ. tena kataá¹ƒ
iddhivikubbanaá¹ƒ sandhÄ• ya puna __so dissamÄ• nenapÄ«_tiÄ• di vuttaá¹ƒ. tattha __dha
paá¹-hamaá¹ƒ vuttappakÄ• raá¹ƒ \Be II 277/ iddhivikubbanaá¹ƒ dassento dhammaá¹ƒ deses
dve gÄ• thÄ• bhÄ• santo sarena \Ne II 255/ viÃ±Ã±Ä• pesÄ«ti veditabbaá¹ƒ. __dissamÄ• n
itthaá¹ƒbhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ, evaá¹ƒbhÅ«takÄ• yo hutvÄ• ti attho.

idÄ• ni taá¹ƒ vatthuá¹ƒ dassetvÄ• aÃ±Ã±assÄ• pi iddhimato vikubbaniddhikaraá¹‡avidhÄ•

pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• _tiÄ• dimÄ• ha. tattha __so_ti heá¹-á¹-hÄ• vuttavidhÄ• nena
so iddhimÄ• bhikkhu. sace vikubbaniddhiá¹ƒ kÄ• tukÄ• mo hoti, attano __pakativaá¹‡á¹‡aá
pakatisaá¹‡á¹-hÄ• naá¹ƒ __vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• _ dasseti. kathaá¹ƒ?
pathavÄ«kasiá¹‡Ä• rammaá¹‡Ä• bhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• nato vuá¹-á¹-hÄ• ya ``ev
nimminitabbaá¹ƒ kumÄ• rakavaá¹‡á¹‡aá¹ƒ Ä• vajjitvÄ• kataparikammÄ• vasÄ• ne puna sa
``evarÅ«po nÄ• ma kumÄ• rako homÄ«â€™â€™ ti abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ•
kumÄ• rako hotÄ«ti. visuddhimagge (Vism I 100) kasiá¹‡aniddese ``pathavÄ«kasiá¹‡avaser
hotÄ«tiÄ• dibhÄ• vo ... pe ... evamÄ• dÄ«ni ijjhantÄ«â€™â€™ ti vacanena idha pathavÄ«ka
pÄ• dakajjhÄ• naá¹ƒ yujjati. tattheva pana abhiÃ±Ã±Ä• niddese vikubbaniddhiyÄ• ``pathav
aÃ±Ã±atarÄ• rammaá¹‡ato abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• yÄ• â€™â€™ ti vu
``attano kumÄ• rakavaá¹‡á¹‡o Ä• vajjitaboâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ nÄ• gÄ• dinimmÄ• n
nÄ• gavaá¹‡á¹‡Ä• dinimmÄ• nepi eseva nayo.

tattha __nÄ• gavaá¹‡á¹‡a_nti sappasaá¹‡á¹-hÄ• naá¹ƒ. __supaá¹‡á¹‡avaá¹‡á¹‡a_nti garua
__indavaá¹‡á¹‡a_nti sakkasaá¹‡á¹-hÄ• naá¹ƒ. __devavaá¹‡á¹‡a_nti sesadevasaá¹‡á¹-hÄ•
__samuddavaá¹‡á¹‡aá¹ƒ_ pana Ä• pokasiá¹‡avasena ijjhati. __patti_nti padÄ• tiá¹ƒ. __vivid
hatthiÄ• dÄ«naá¹ƒ vasena anekavihitaá¹ƒ senÄ• samÅ«haá¹ƒ. visuddhimagge pana ``hatthi
bahiddhÄ• pi hatthiÄ• didassanavasena vuttaá¹ƒ. tattha `hatthÄ« homÄ«â€™ ti anadhiá¹-á¹
hotÅ«â€™ ti adhiá¹-á¹-hÄ• tabbaá¹ƒ. assÄ• dÄ«supi eseva nayoâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ
vijahitvÄ• â€™â€™ ti vuttamÅ«lapadena \Ee III 666/ ca vikubbaniddhibhÄ• vena ca virujjhat
vuttakkamena hi pakativaá¹‡á¹‡aá¹ƒ avijahitvÄ• adhiá¹-á¹-hÄ• navasena aÃ±Ã±assa dassa
nÄ• ma, pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• adhiá¹-á¹-hÄ• navasena attano aÃ±Ã±athÄ• dassan

<14> manomayiddhiÃ±Ä• á¹‡aniddese \Be II 278/ __imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• ya
iddhimÄ• bhikkhu manomayiddhiá¹ƒ kÄ• tukÄ• mo Ä• kÄ• sakasiá¹‡Ä• rammaá¹‡apÄ• dak
rÅ«pakÄ• yaá¹ƒ tÄ• va Ä• vajjitvÄ• vuttanayeneva ``susiro hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ•
256/. atha tassa abbhantare pathavÄ«kasiá¹‡avasena aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ Ä• vajjitvÄ• pa
vuttanayeneva adhiá¹-á¹-hÄ• ti, tassa abbhantare aÃ±Ã±o kÄ• yo hoti. so taá¹ƒ mukhato ab
á¹-hapeti. idÄ• ni tamatthaá¹ƒ upamÄ• hi pakÄ• sento __seyyathÄ• pÄ«_tiÄ• dimÄ• ha. tatt
muÃ±jatiá¹‡amhÄ• . __Ä«sikaá¹ƒ pavÄ• heyyÄ• _ti kaá¸·Ä«raá¹ƒ luÃ±ceyya. __kosiyÄ• _ti
karaá¹‡á¸• Ä• ya, purÄ• á¹‡atacakaÃ±cukatoti attho. tattha ca __uddhareyyÄ• _ti cittenevas
veditabbaá¹ƒ. ayaÃ±hi ahi nÄ• ma sajÄ• tiyaá¹ƒ á¹-hito, kaá¹-á¹-hantaraá¹ƒ vÄ• rukkhantar
tacato sarÄ«raá¹ƒ nikkaá¸• á¸• hanapayogasaá¹…khÄ• tena thÄ• mena, sarÄ«raá¹ƒ khÄ• d
purÄ• á¹‡atacaá¹ƒ jigucchanto imehi catÅ«hi kÄ• raá¹‡ehi sayameva kaÃ±cukaá¹ƒ pajahÄ•

ettha ca yathÄ• Ä«sikÄ• dayo muÃ±jÄ• dÄ«hi sadisÄ• honti, evamidaá¹ƒ manomayaá¹ƒ r
sabbÄ• kÄ• rehi sadisameva hotÄ«ti dassanatthaá¹ƒ imÄ• upamÄ• vuttÄ• ti. ``manomayen
upasaá¹…kamÄ«â€™â€™ ti (Th 901) ettha abhiÃ±Ã±Ä• manena katakÄ• yo manomayakÄ

manomayaá¹ƒ kÄ• yaá¹ƒ upapajjatÄ«â€™â€™ ti (Vin II 333) ettha jhÄ• namanena nibbittita
manomayakÄ• yo nÄ• ma. idha pana abhiÃ±Ã±Ä• manena uppÄ• ditakÄ• yo tena manena
evaá¹ƒ sati adhiá¹-á¹-hÄ• niddhiyÄ• vikubbaniddhiyÄ• ca kato manomayakÄ• yo nÄ• ma h
pana tÄ• saá¹ƒ visuá¹ƒ visuá¹ƒ visesena visesetvÄ• adhiá¹-á¹-hÄ• niddhi vikubbaniddhÄ«ti
abbhantarato nimmÄ• nameva manomayiddhi nÄ• ma.

<15> Ã±Ä• á¹‡avipphÄ• riddhiniddese Ã±Ä• á¹‡assa vipphÄ• ro vego assÄ• atthÄ«ti __Ã±
sattaanupassanÄ• vaseneva iddhiá¹ƒ dassetvÄ• sesÄ• yÄ• va arahattamaggÄ• saá¹…khi

__Ä• yasmato_ \Be II 279/ __bÄ• kulassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhÄ«_tiÄ• dÄ«su bÄ• k
vaá¸• á¸• hitattÄ• \Ee III 667/ evaá¹ƒ laddhanÄ• mo pubbabuddhesu katÄ• dhikÄ• ro puÃ±Ã
so hi mahÄ• sampattiá¹ƒ anubhavamÄ• no devamanussesu saá¹ƒ saranto amhÄ• kaá¹ƒ das
kosambiyaá¹ƒ seá¹-á¹-hikule nibbatti. taá¹ƒ jÄ• takÄ• le maá¹…galatthÄ• ya mahÄ• parivÄ•
saparivÄ• rÄ• dhÄ• tÄ« nimujjanummujjanavasena kÄ«á¸·Ä• pentÄ« nhÄ• peti. eko mahÄ•
nti maÃ±Ã±amÄ• no mukhaá¹ƒ vivaritvÄ• upagato. dhÄ• tÄ« dÄ• rakaá¹ƒ chaá¸• á¸• etvÄ•
gili. puÃ±Ã±avÄ• satto sayanagabbhaá¹ƒ pavisitvÄ• nipanno viya na kiÃ±ci dukkhaá¹ƒ pÄ•
257/ dÄ• rakassa tejena tattakaá¹ƒ phÄ• laá¹ƒ gilitvÄ• viya dayhamÄ• no vegena tiá¹ƒ sayo
bÄ• rÄ• á¹‡asivÄ• sino macchabandhassa jÄ• laá¹ƒ pÄ• visi. so dÄ• rakassa tejena jÄ• lato
macchabandhÄ• taá¹ƒ sakalameva antarakÄ• jena Ä• dÄ• ya ``sahassena demÄ• â€™â€™
asÄ«tikoá¹-idhanassa aputtakassa seá¹-á¹-hissa gharadvÄ• raá¹ƒ gantvÄ• seá¹-á¹-hibhariy
adaá¹ƒ su. sÄ• taá¹ƒ sayameva phalake á¹-hapetvÄ• piá¹-á¹-hito phÄ• lentÄ« macchakucch
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ dÄ• rakaá¹ƒ disvÄ• ``macchakucchiyaá¹ƒ me putto laddhoâ€™â
dÄ• rakaá¹ƒ Ä• dÄ• ya sÄ• mikaá¹ƒ upagacchi. seá¹-á¹-hi tÄ• vadeva bheriá¹ƒ carÄ• petvÄ•
santikaá¹ƒ Ä• netvÄ• tamatthaá¹ƒ Ä• rocesi. rÄ• jÄ• ``puÃ±Ã±avÄ• dÄ• rako, posehi naâ€
seá¹-á¹-hikulaá¹ƒ taá¹ƒ pavattiá¹ƒ sutvÄ• tattha gantvÄ• ``amhÄ• kaá¹ƒ puttoâ€™â€™ ti ta
gaá¹‡hituá¹ƒ vivadi. ubhopi rÄ• jakulaá¹ƒ agamaá¹ƒ su. rÄ• jÄ• ``dvinnampi aputtakaá¹ƒ kÄ•
dvinnampi dÄ• yÄ• do hotÅ«â€™â€™ ti Ä• ha. tato paá¹-á¹-hÄ• ya dvepi kulÄ• ni lÄ• bhagg
tassa dvÄ«hi kulehi vaá¸• á¸• hitattÄ• ``bÄ• kulakumÄ• roâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒ su.
dvÄ«supi nagaresu tayo tayo pÄ• sÄ• de kÄ• retvÄ• nÄ• á¹-akÄ• ni paccupaá¹-á¹-hapesuá
cattÄ• ro cattÄ• ro mÄ• se vasi. tahiá¹ƒ ekasmiá¹ƒ nagare cattÄ• ro mÄ• se vuá¹-á¹-hassa s
maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• tattha naá¹ƒ nÄ• á¹-akehi saddhiá¹ƒ Ä• ropetvÄ• mahÄ• sam
dvÄ«hi mÄ• sehi itaraá¹ƒ nagaraá¹ƒ upaá¸• á¸• hapathaá¹ƒ nenti. itaranagaravÄ• sino nÄ• â
upaá¸• á¸• hapathaá¹ƒ Ä• gato bhavissatÄ«â€™â€™ ti tatheva \Be II 280/ paccuggantvÄ• c
nagaraá¹ƒ Ä• nenti. itaranÄ• á¹-akÄ• majjhe nivattitvÄ• attano nagarameva gacchanti. tatth
vasitvÄ• teneva niyÄ• mena puna itaranagaraá¹ƒ gacchati. evamassa \Ee III 668/ sampattia
asÄ«ti vassÄ• ni paripuá¹‡á¹‡Ä• ni.

tasmiá¹ƒ samaye amhÄ• kaá¹ƒ bodhisatto sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• pavattavarad

cÄ• rikaá¹ƒ caranto kosambiá¹ƒ pÄ• puá¹‡i. ``bÄ• rÄ• á¹‡asiâ€™â€™ nti majjhimabhÄ• á¹‡
``dasabalo Ä• gatoâ€™â€™ ti sutvÄ• bahuá¹ƒ gandhamÄ• laá¹ƒ Ä• dÄ• ya satthu santikaá
sutvÄ• paá¹-iladdhasaddho pabbaji. so sattÄ• hameva puthujjano hutvÄ• aá¹-á¹-hame arua
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. athassa dvÄ«su nagaresu paricitamÄ• tugÄ• m
Ä• gantvÄ• tattheva vasamÄ• nÄ• cÄ«varÄ• ni karitvÄ• pahiá¹‡iá¹ƒsu. thero ekaá¹ƒ aá¸• á
kosambivÄ• sÄ«hi pahitaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, ekaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ bÄ• rÄ
niyÄ• mena dvÄ«su nagaresu yaá¹ƒ yaá¹ƒ uttamaá¹ƒ, taá¹ƒ taá¹ƒ therasseva Ä• harÄ«yati.
sukheneva asÄ«ti vassÄ• ni agamaá¹ƒsu. ubhayatthÄ• pissa muhuttamattampi appamattak
so pacchime kÄ• le bÄ• kulasuttaá¹ƒ (MN III 209 Ä• dayo) kathetvÄ• parinibbÄ• yÄ«ti \Ne I
macchakucchiyaá¹ƒ arogabhÄ• vo Ä• yasmato bÄ• kulassa pacchimabhavikassa tena attab
paá¹-ilabhitabbaarahattaÃ±Ä• á¹‡Ä• nubhÄ• vena nibbattattÄ• Ã±Ä• á¹‡avipphÄ• rÄ• iddh
sucaritakammaphalappattassa paá¹-isambhidÄ• Ã±Ä• á¹‡assa Ä• nubhÄ• venÄ• tipi vadant

__saá¹ƒkiccatthero_pi (Vism II 373) pubbe katapuÃ±Ã±o dhammasenÄ• patittherassa upaá
sÄ• vatthiyaá¹ƒ aá¸• á¸• hakulassa dhÄ«tu kucchismiá¹ƒ nibbatti. sÄ• tasmiá¹ƒ kucchigate
khaá¹‡aá¹ƒyeva kÄ• lamakÄ• si, tassÄ• sarÄ«re jhÄ• piyamÄ• ne á¹-hapetvÄ• gabbhamaa
jhÄ• payi. athassÄ• gabbhamaá¹ƒsaá¹ƒ citakato otÄ• retvÄ• dvÄ«su tÄ«su á¹-hÄ• nesu sÅ
sÅ«lakoá¹-i dÄ• rakassa akkhikoá¹-iá¹ƒ phusi. evaá¹ƒ gabbhamaá¹ƒsaá¹ƒ vijjhitvÄ• aá¹…gÄ
aá¹…gÄ• reheva paá¹-icchÄ• detvÄ• pakkamiá¹ƒsu. gabbhamaá¹ƒsaá¹ƒ jhÄ• yi, aá¹…gÄ•
suvaá¹‡á¹‡abimbasadiso dÄ• rako padumagabbhe nipanno viya ahosi. pacchimabhavikasa
otthariyamÄ• nassÄ• pi arahattaá¹ƒ appatvÄ• jÄ«vitakkhayo \Be II 281/ nÄ• ma natthi. puna
nibbÄ• pessÄ• mÄ• â€™â€™ ti Ä• gatÄ• tathÄ• nipannaá¹ƒ dÄ• rakaá¹ƒ disvÄ• acchariya
Ä• dÄ• ya nagaraá¹ƒ gantvÄ• nemittake pucchiá¹ƒsu. nemittakÄ• ``sace ayaá¹ƒ dÄ• rako a
yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• Ã±Ä• takÄ• duggatÄ• bhavissanti. sace pabbajissati,
parivuto carissatÄ«â€™â€™ ti Ä• haá¹ƒsu. ayyakÄ• taá¹ƒ dÄ• rakaá¹ƒ vaá¸• á¸• hesi. Ã±Ä
``amhÄ• kaá¹ƒ ayyassa santike pabbÄ• jessÄ• mÄ• â€™â€™ ti posayiá¹ƒsu. so sattavassik
vasanakÄ• le mÄ• tÄ• te kÄ• lamakÄ• si, tassÄ• sarÄ«re jhÄ• piyamÄ• nepi \Ee III 669/ tv
kumÄ• rakÄ• naá¹ƒ kathaá¹ƒ sutvÄ• ``ahaá¹ƒ kira evarÅ«pÄ• bhayÄ• mutto, kiá¹ƒ me gha
pabbajissÄ• mÄ«â€™â€™ ti Ã±Ä• takÄ• naá¹ƒ Ä• rocesi. te ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti
santikaá¹ƒ netvÄ• ``bhante, imaá¹ƒ pabbÄ• jethÄ• â€™â€™ ti adaá¹ƒsu. thero tacapaÃ±ca
datvÄ• pabbÄ• jesi. so khuraggeyeva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. par
upasampadaá¹ƒ labhitvÄ• dasavasso hutvÄ• paÃ±casatabhikkhuparivÄ• ro vicarÄ«ti. evaá
dÄ• rucitakÄ• ya arogabhÄ• vo Ä• yasmato saá¹ƒkiccassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhi nÄ•

__bhÅ«tapÄ• latthero_pi (Vism II 373) pubbahetusampanno. tassa pitÄ• rÄ• jagahe dalidd
dÄ• rakaá¹ƒ gahetvÄ• dÄ• rÅ«naá¹ƒ atthÄ• ya sakaá¹-ena aá¹-aviá¹ƒ gantvÄ• dÄ• rubhÄ•
nagaradvÄ• rasamÄ«paá¹ƒ patto. athassa goá¹‡Ä• yugaá¹ƒ ossajitvÄ• nagaraá¹ƒ pavisiá¹
puttakaá¹ƒ nisÄ«dÄ• petvÄ• goá¹‡Ä• naá¹ƒ anupadaá¹ƒ gacchanto nagarameva pÄ• visi. t

259/ dvÄ• raá¹ƒ pidahi. dÄ• rako sakalarattiá¹ƒ sakaá¹-assa heá¹-á¹-hÄ• nipajjitvÄ• niddaá
rÄ• jagahaá¹ƒ pakatiyÄ• pi amanussabahulaá¹ƒ, idaá¹ƒ pana susÄ• nasamÄ«paá¹-á¹-hÄ• n
pacchimabhavikassa dÄ• rakassa upaddavaá¹ƒ kÄ• tumasakkhi. so aparena samayena pab
pÄ• puá¹‡itvÄ• bhÅ«tapÄ• latthero nÄ• ma ahosÄ«ti. evaá¹ƒ vÄ• á¸·ayakkhÄ• nucaritepi pa
arogabhÄ• vo Ä• yasmato bhÅ«tapÄ• lassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhi nÄ• ma.

<16> samÄ• dhivipphÄ• riddhiniddese \Be II 282/ __Ä• yasmato sÄ• riputtassa samÄ• dhiv
Ä• yasmato sÄ• riputtassa mahÄ• moggallÄ• nattherena saddhiá¹ƒ kapotakandarÄ• yaá¹ƒ v
navoropitehi kesehi ajjhokÄ• se nisinnassa eko duá¹-á¹-hayakkho sahÄ• yakena yakkhena v
pahÄ• raá¹ƒ adÄ• si. yassa meghassa viya gajjato saddo ahosi, thero tassa paharaá¹‡asam
appetvÄ• nisinno hoti. athassa tena pahÄ• rena na koci Ä• bÄ• dho ahosi. ayaá¹ƒ tassa Ä•
samÄ• dhivipphÄ• rÄ• iddhi. yathÄ• ha ---

``evaá¹ƒ me sutaá¹ƒ (Ud 34) --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvan
kho pana samayena Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• moggallÄ• no kapota
pana samayena Ä• yasmÄ• sÄ• riputto juá¹‡hÄ• ya rattiyÄ• navoropitehi kesehi abbhokÄ•
aÃ±Ã±ataraá¹ƒ samÄ• dhiá¹ƒ samÄ• pajjitvÄ• .

``tena kho pana samayena dve yakkhÄ• sahÄ• yakÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡aá¹ƒ d
karaá¹‡Ä«yena. addasaá¹ƒsu kho te yakkhÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ juá¹‡hÄ• ya r
abbhokÄ• se nisinnaá¹ƒ, disvÄ• na eko yakkho dutiyaá¹ƒ yakkhaá¹ƒ etadavoca --- `paá¹-ibh
imassa samaá¹‡assa sÄ«se pahÄ• raá¹ƒ dÄ• tuâ€™ nti. evaá¹ƒ vutte so yakkho taá¹ƒ yakk
`alaá¹ƒ, samma, mÄ• samaá¹‡aá¹ƒ Ä• sÄ• desi, uá¸·Ä• ro so, samma, samaá¹‡o mahiddhi

``dutiyampi kho ... pe ... tatiyampi kho so yakkho taá¹ƒ yakkhaá¹ƒ etadavoca --- `paá¹-ibhÄ•
imassa samaá¹‡assa sÄ«se pahÄ• raá¹ƒ dÄ• tuâ€™ nti. tatiyampi kho so yakkho taá¹ƒ yakk
`alaá¹ƒ, samma, mÄ• samaá¹‡aá¹ƒ Ä• sÄ• desi, uá¸·Ä• ro so, samma, samaá¹‡o mahiddhi

``atha \Ne II 260/ \Be II 283/ kho so yakkho taá¹ƒ yakkhaá¹ƒ anÄ• diyitvÄ• Ä• yasmato sÄ•
pahÄ• raá¹ƒ adÄ• si. tÄ• va mahÄ• pahÄ• ro ahosi, api tena pahÄ• rena sattaratanaá¹ƒ vÄ•
aá¸• á¸• haá¹-á¹-hamaratanaá¹ƒ vÄ• nÄ• gaá¹ƒ osÄ• reyya, mahantaá¹ƒ vÄ• pabbatakÅ«á
so yakkho `dayhÄ• mi dayhÄ• mÄ«â€™ ti tattheva mahÄ• nirayaá¹ƒ apatÄ• si.

``addasÄ• kho Ä• yasmÄ• mahÄ• moggallÄ• no dibbena cakkhunÄ• visuddhena atikkanta
Ä• yasmato sÄ• riputtassa sÄ«se pahÄ• raá¹ƒ dÄ«yamÄ• naá¹ƒ, disvÄ• yena Ä• yasmÄ• s
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- `kacci te, Ä• vuso sÄ• ripu
yÄ• panÄ«yaá¹ƒ, kacci na kiÃ±ci dukkhaâ€™ nti. `khamanÄ«yaá¹ƒ me, Ä• vuso moggallÄ•
moggallÄ• na, api ca me sÄ«saá¹ƒ thokaá¹ƒ dukkhaâ€™ nti.

``acchariyaá¹ƒ, Ä• vuso sÄ• riputta, abbhutaá¹ƒ, Ä• vuso sÄ• riputta, yÄ• va mahiddhiko Ä•
mahÄ• nubhÄ• vo. idha te, Ä• vuso sÄ• riputta, aÃ±Ã±ataro yakkho sÄ«se pahÄ• raá¹ƒ adÄ
ahosi, api tena pahÄ• rena sattaratanaá¹ƒ vÄ• aá¸• á¸• haá¹-á¹-hamaratanaá¹ƒ vÄ• nÄ• ga
vÄ• pabbatakÅ«á¹-aá¹ƒ padÄ• leyya. atha ca panÄ• yasmÄ• sÄ• riputto evamÄ• ha --- `kh
moggallÄ• na, yÄ• panÄ«yaá¹ƒ me, Ä• vuso moggallÄ• na, api ca me sÄ«saá¹ƒ thokaá¹ƒ du

``acchariyaá¹ƒ, Ä• vuso moggallÄ• na, abbhutaá¹ƒ, Ä• vuso moggallÄ• na, yÄ• va mahiddhi
mahÄ• nubhÄ• vo, yatra hi nÄ• ma yakkhampi passissati, mayaá¹ƒ panetarahi paá¹ƒsupisÄ

``assosi \Be II 284/ kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• n
mahÄ• nÄ• gÄ• naá¹ƒ imaá¹ƒ evarÅ«paá¹ƒ kathÄ• sallÄ• paá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• n

``yassa \Ne II 261/ selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nupakampati.

virattaá¹ƒ rajanÄ«yesu, kopanÄ«ye na kuppati.

yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, kuto taá¹ƒ dukkhamessatÄ«â€™â€™ ti || (Ud 34).

ettha \Ee III 670/ ca ``kuto taá¹ƒ dukkhamessatÄ«â€™â€™ ti bhagavatÄ• vuttavacanena `
Ä• bÄ• dho ahosÄ«â€™â€™ ti aá¹-á¹-hakathÄ• vacanaá¹ƒ ativiya sameti. tasmÄ• ``apica n
dukkhaâ€™â€™ nti vacanena dukkhavedanÄ• na hoti, sÄ«sassa pana akammaÃ±Ã±abhÄ
nti vuttaá¹ƒ. lokepi hi akicchena parihituá¹ƒ sakkuá¹‡eyyo sukhasÄ«lo, kicchena pariharitu
dukkhasÄ«loti vuccati. tampi kho akammaÃ±Ã±ataá¹ƒ samÄ• pattito vuá¹-á¹-hitasamayattÄ•
samÄ• pattiappitasamaye hi tampi na bhaveyyÄ• ti. ``etarahi paá¹ƒsupisÄ• cakampi na pass
daá¹-á¹-huá¹ƒ asamatthatÄ• ya na vuttaá¹ƒ, abhiÃ±Ã±Ä• su byÄ• pÄ• rÄ• bhÄ• vena vuttaá
janatÄ• pothujjanikÄ• ya iddhiyÄ• sÄ• rasaÃ±Ã±Ä• mÄ• hesuâ€™â€™ nti pacchimaá¹ƒ ja
yebhuyyena iddhiá¹ƒ na valaÃ±jesi. theragÄ• thÄ• ya ca ---

``neva pubbenivÄ• sÄ• ya, napi dibbassa cakkhuno.

cetopariyÄ• ya iddhiyÄ• , cutiyÄ• upapattiyÄ• .

sotadhÄ• tuvisuddhiyÄ• , paá¹‡idhi me na vijjatÄ«â€™â€™ ti || (Th 996) ---

therena sayameva abhiÃ±Ã±Ä• su patthanÄ• bhÄ• vo vutto. thero pana sattasaá¹-á¹-hiyÄ•

pÄ• ramippattoti.

__saÃ±jÄ«vattheraá¹ƒ_ pana kakusandhassa bhagavato dutiyaaggasÄ• vakaá¹ƒ nirodhasa
``kÄ• laá¹…katoâ€™â€™ ti sallakkhetvÄ• gopÄ• lakÄ• dayo tiá¹‡akaá¹-á¹-hÄ• dÄ«ni saá¹ƒ
adaá¹ƒsu. therassa cÄ«vare aá¹ƒsumattampi na jhÄ• yittha. ayamassÄ• yasmato anupubba
pavattasamathÄ• nubhÄ• vanibbattattÄ• samÄ• dhivipphÄ• rÄ• iddhi. yathÄ• ha ---

``tena \Be II 285/ kho pana, pÄ• pima, samayena kakusandho bhagavÄ• arahaá¹ƒ sammÄ•
kakusandhassa kho pana, pÄ• pima, bhagavato arahato sammÄ• sambuddhassa vidhurasa
ahosi aggaá¹ƒ bhaddayugaá¹ƒ. yÄ• vatÄ• pana, pÄ• pima, kakusandhassa bhagavato arah
sÄ• vakÄ• . tesu na ca koci Ä• yasmatÄ• \Ne II 262/ vidhurena samasamo hoti yadidaá¹ƒ d
etaá¹ƒ, pÄ• pima, pariyÄ• yena Ä• yasmato vidhurassa vidhuroteva samaÃ±Ã±Ä• udapÄ• d
saÃ±jÄ«vo araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi appakasireneva sa
samÄ• pajjati.

``bhÅ«tapubbaá¹ƒ, pÄ• pima, Ä• yasmÄ• saÃ±jÄ«vo aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le saÃ±
samÄ• panno nisinno hoti. addasaá¹ƒsu \Ee III 671/ kho, pÄ• pima, gopÄ• lakÄ• pasupÄ• l
Ä• yasmantaá¹ƒ saÃ±jÄ«vaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le saÃ±Ã±Ä• vedayitanirodha
tesaá¹ƒ etadahosi --- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho, ayaá¹ƒ samaá¹‡o nisinn
handa naá¹ƒ dahÄ• mÄ• â€™ ti.

``atha kho te, pÄ• pima, gopÄ• lakÄ• pasupÄ• lakÄ• kassakÄ• pathÄ• vino tiá¹‡aÃ±ca ka
saá¹ƒkaá¸• á¸• hitvÄ• Ä• yasmato saÃ±jÄ«vassa kÄ• ye upacinitvÄ• aggiá¹ƒ datvÄ• pakk
Ä• yasmÄ• saÃ±jÄ«vo tassÄ• rattiyÄ• accayena tÄ• ya samÄ• pattiyÄ• vuá¹-á¹-hahitvÄ•
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ piá¹‡á¸• Ä• ya p
pÄ• pima, gopÄ• lakÄ• pasupÄ• lakÄ• kassakÄ• pathÄ• vino Ä• yasmantaá¹ƒ saÃ±jÄ«va
disvÄ• na nesaá¹ƒ etadahosi --- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho, ayaá¹ƒ sama
kÄ• laá¹…kato, svÄ• yaá¹ƒ paá¹-isaÃ±jÄ«vitoâ€™ ti. iminÄ• kho evaá¹ƒ, pÄ• pima, pariyÄ•
saÃ±jÄ«vassa saÃ±jÄ«voteva samaÃ±Ã±Ä• udapÄ• dÄ«â€™â€™ ti (MN I 507).

__khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±atthero_ \Be II 286/ pana pakatiyÄ• va samÄ• pattibahulo, so a
rattiá¹ƒ samÄ• pattiá¹ƒ appetvÄ• nisÄ«di, paÃ±casatÄ• corÄ• bhaá¹‡á¸• akaá¹ƒ thenetvÄ•
amhÄ• kaá¹ƒ anupadaá¹ƒ gacchantÄ• natthÄ«â€™â€™ ti vissamitukÄ• mÄ• bhaá¹‡á¸• ak
ayaâ€™â€™ nti maÃ±Ã±amÄ• nÄ• therasseva upari sabbabhaá¹‡á¸• akÄ• ni á¹-hapesuá¹
gacchantÄ• naá¹ƒ paá¹-hamaá¹ƒ á¹-hapitabhaá¹‡á¸• akassa gahaá¹‡akÄ• le kÄ• laparicche
te therassa calanÄ• kÄ• raá¹ƒ disvÄ• bhÄ«tÄ• viraviá¹ƒsu. thero ``mÄ• bhÄ• yatha, upÄ•
nti Ä• ha. te Ä• gantvÄ• vanditvÄ• theragatena pasÄ• dena pabbajitvÄ• saha paá¹-isambh
pÄ• puá¹‡iá¹ƒsu. tato pabhuti ca thero khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±atthero nÄ• ma ahosi. aya

bhaá¹‡á¸• akasatehi ajjhotthaá¹-assa tassÄ• yasmato Ä• bÄ• dhÄ• bhÄ• vo samÄ• dhivipph

__uttarÄ• _ \Ne II 263/ (Mp I 1.262) pana upÄ• sikÄ• rÄ• jagahe mahÄ• dhanassa puá¹‡á¹
kumÄ• rikakÄ• leyeva saddhiá¹ƒ mÄ• tÄ• pitÅ«hi sotÄ• pattiphalaá¹ƒ pattÄ• , sÄ• vayappat
mahatÄ• nibandhena tassa puttassa micchÄ• diá¹-á¹-hikassa dinnÄ• . sÄ• buddhadassanÄ
buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naÃ±ca dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ o
hutvÄ• tasmiá¹ƒyeva nagare sirimaá¹ƒ nÄ• ma gaá¹‡ikaá¹ƒ pakkosÄ• petvÄ• okÄ• sakara
Ä• nÄ«tÄ• ni paÃ±cadasakahÄ• paá¹‡asahassÄ• ni tassÄ• datvÄ• ``ime kahÄ• paá¹‡e ga
seá¹-á¹-hiputtaá¹ƒ paricarÄ• hÄ«â€™â€™ ti taá¹ƒ sÄ• mikassa appetvÄ• sayaá¹ƒ uposatha
``imaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ buddhadassanÄ• dÄ«ni \Ee III 672/ labhissÄ• mÄ«â€™â€™
pavÄ• raá¹‡Ä• ya buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantÄ• petvÄ• aá¸• á¸• ha
pacchÄ• bhattaá¹ƒ mahÄ• nase khajjabhojjÄ• dÄ«ni saá¹ƒvidahÄ• peti. tassÄ• sÄ• miko ``s
sirimÄ• ya saha vÄ• tapÄ• ne á¹-hatvÄ• bahi olokento taá¹ƒ tathÄ• vicarantiá¹ƒ sedakilinna
okiá¹‡á¹‡aá¹ƒ aá¹…gÄ• ramasimakkhitaá¹ƒ disvÄ• ``attano sampattiá¹ƒ abhuÃ±jitvÄ• kusa
bÄ• lÄ• â€™â€™ ti hasi. uttarÄ• pi taá¹ƒ oloketvÄ• ``samparÄ• yatthaá¹ƒ kusalaá¹ƒ na kar

sirimÄ• \Be II 287/ ubhinnampi taá¹ƒ kiriyaá¹ƒ disvÄ• ``ahaá¹ƒ gharasÄ• minÄ«â€™â€™ t
issÄ• pakatÄ• uttarÄ• ya kujjhitvÄ• ``dukkhaá¹ƒ uppÄ• dessÄ• mÄ«â€™â€™ ti pÄ• sÄ• dÄ
pÄ«á¹-hake nisÄ«ditvÄ• taá¹ƒ mettena cittena phari. sirimÄ• pÄ• sÄ• dÄ• oruyha mahÄ• n
pÅ«vapacanato uá¸·uá¹…kapÅ«raá¹ƒ pakkuthitaá¹ƒ sappiá¹ƒ gahetvÄ• tassÄ• matthake o
paduminipaá¹‡á¹‡e sÄ«tÅ«dakaá¹ƒ viya vinivaá¹-á¹-etvÄ• agamÄ• si. dÄ• siyo sirimaá¹ƒ ha
bhÅ«miyaá¹ƒ pÄ• tesuá¹ƒ. uttarÄ• mettÄ• jhÄ• nato vuá¹-á¹-hÄ• ya dÄ• siyo vÄ• resi. sirim
uttarÄ• ``sve satthu purato khamÄ• pehÄ«â€™â€™ ti vatvÄ• tÄ• ya kÄ• yaveyyÄ• vaá¹-ika
byaÃ±janasampÄ• danaá¹ƒ Ä• cikkhi. sÄ• taá¹ƒ sampÄ• detvÄ• attano parivÄ• rÄ• paÃ±c
sasaá¹…ghaá¹ƒ satthÄ• raá¹ƒ parivisitvÄ• ``khamÄ• panasahÄ• yikÄ• hothÄ• â€™â€™ ti
gaá¹‡ikÄ• hi saddhiá¹ƒ satthu bhattakiccÄ• vasÄ• ne satthÄ• raá¹ƒ vanditvÄ• ``ahaá¹ƒ bha
aparajjhiá¹ƒ, khamatu me uttarÄ• â€™â€™ ti Ä• ha. satthÄ• ``khama, uttareâ€™â€™ ti vat
bhagavÄ• â€™â€™ ti vutte ``akkodhena jine kodhaâ€™â€™ ntiÄ• dikaá¹ƒ (Dhp 223) dham
puretarameva sÄ• mikaÃ±ca sassusasure ca satthu santike upanesi. desanÄ• vasÄ• ne te
gaá¹‡ikÄ• yo sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsÅ«ti. evaá¹ƒ uttarÄ• ya upÄ• sikÄ• ya pakku
pÄ«á¸·Ä• bhÄ• vo samÄ• dhivipphÄ• rÄ• iddhi.

__sÄ• mÄ• vatÄ«_ \Ne II 264/ __upÄ• sikÄ• _ nÄ• ma kosambiyaá¹ƒ udenassa raÃ±Ã±o a
paÃ±casatapaÃ±casataitthiparivÄ• rÄ• tisso aggamahesiyo ahesuá¹ƒ. tÄ• saá¹ƒ sÄ• mÄ• v
bhaddiyaseá¹-á¹-hino dhÄ«tÄ• . pitari kÄ• laá¹…kate pitu sahÄ• yakassa kosambiyaá¹ƒ gho
paÃ±casataitthiparivÄ• ravaá¸• á¸• hitaá¹ƒ vayappattaá¹ƒ rÄ• jÄ• disvÄ• \Ee III 673/ saÃ±jA
saparivÄ• ramattano gharaá¹ƒ netvÄ• abhisekaá¹-á¹-hÄ• naá¹ƒ adÄ• si. caá¹‡á¸• apajjotas
vÄ• suladattÄ• nÄ• ma ekÄ• mahesÄ«. mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡assa dhÄ«tÄ• bhag

pitarÄ• diyyamÄ• nÄ• ---

``disvÄ• na taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca, nÄ• hosi chando api methunasmiá¹ƒ.

kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheâ€™â€™

bhagavatÄ• \Be II 288/ bhÄ• sitaá¹ƒ gÄ• thaá¹ƒ sutvÄ• bhagavati Ä• ghÄ• taá¹ƒ bandhi. ta
mÄ• gaá¹‡á¸• iyasuttadesanÄ• vasÄ• ne anÄ• gÄ• miphalaá¹ƒ patvÄ• pabbajitvÄ• arahatt
cÅ«á¸·apitÄ• mÄ• gaá¹‡á¸• iyo taá¹ƒ kosambiá¹ƒ netvÄ• raÃ±Ã±o adÄ• si. sÄ• raÃ±Ã±o e

atha kho ghositaseá¹-á¹-hi kukkuá¹-aseá¹-á¹-hi pÄ• vÄ• rikaseá¹-á¹-hÄ«ti tayo seá¹-á¹-hino
tathÄ• gatuppÄ• daá¹ƒ sutvÄ• jetavanaá¹ƒ satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ•
aá¸• á¸• hamÄ• saá¹ƒ buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ
Ä• yÄ• citvÄ• kosambiá¹ƒ gantvÄ• ghositÄ• rÄ• mo kukkuá¹-Ä• rÄ• mo pÄ• vÄ• rikÄ• rÄ• r
kÄ• rÄ• petvÄ• anupubbena tattha Ä• gataá¹ƒ satthÄ• raá¹ƒ paá¹-ipÄ• á¹-iyÄ• ekekasmiá¹
vasÄ• petvÄ• ekeko sasaá¹…ghassa bhagavato mahÄ• dÄ• namadÄ• si. athekadivasaá¹ƒ
nÄ• ma mÄ• lÄ• kÄ• ro seá¹-á¹-hino Ä• yÄ• citvÄ• sasaá¹…ghaá¹ƒ satthÄ• raá¹ƒ bhojetuá¹
tasmiá¹ƒ khaá¹‡e sÄ• mÄ• vatiyÄ• paricÄ• rikÄ• khujjuttarÄ• nÄ• ma dÄ• sÄ« aá¹-á¹-ha k
gharaá¹ƒ agamÄ• si. so ``sasaá¹…ghassa tÄ• va satthuno parivesanasahÄ• yÄ• hohÄ«â€™
satthu bhattakiccÄ• vasÄ• ne dhammadesanaá¹ƒ sutvÄ• sotÄ• pannÄ• hutvÄ• aÃ±Ã±adÄ
Ä• diyantÄ« adinnaá¹ƒ Ä• diyituá¹ƒ abhabbattÄ• aá¹-á¹-hahi kahÄ• paá¹‡ehi pupphÄ• ni Ä•
upanÄ• mesi. tÄ• ya pupphÄ• naá¹ƒ bahubhÄ• vakÄ• raá¹‡aá¹ƒ puá¹-á¹-hÄ• musÄ• bhaá¹
yathÄ• sabhÄ• vaá¹ƒ Ä• ha. ``ajja kasmÄ• na gaá¹‡hÄ«â€™â€™ ti vuttÄ• ``sammÄ• samb
amataá¹ƒ sacchÄ• kÄ• siâ€™â€™ nti Ä• ha. ``amma uttare, taá¹ƒ dhammaá¹ƒ amhÄ• kamp
maá¹ƒ nhÄ• petvÄ• suddhaá¹ƒ vatthayugaá¹ƒ datvÄ• ucce Ä• sane nisÄ«dÄ• petvÄ• sabb
nisÄ«dathÄ• â€™â€™ ti Ä• ha. tÄ• \Ee III 674/ sabbÄ• pi \Ne II 265/ tathÄ• kariá¹ƒsu. sÄ•
sekhapaá¹-isambhidappattÄ• ariyasÄ• vikÄ• ekaá¹ƒ vatthaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ uttarÄ
bÄ«janiá¹ƒ gahetvÄ• tÄ• saá¹ƒ dhammaá¹ƒ desesi. sÄ• mÄ• vatÄ« ca paÃ±casatÄ• ca itth
pÄ• puá¹‡iá¹ƒsu. tÄ• sabbÄ• pi khujjuttaraá¹ƒ vanditvÄ• ``amma, ajjato paá¹-á¹-hÄ• ya vey
amhÄ• kaá¹ƒ mÄ• tuá¹-á¹-hÄ• ne Ä• cariyaá¹-á¹-hÄ• ne ca á¹-hatvÄ• satthÄ• rÄ• \Be II 28
sutvÄ• amhÄ• kaá¹ƒ kathehÄ«â€™â€™ ti Ä• haá¹ƒsu. sÄ• tathÄ• karontÄ« aparabhÄ• ge
satthÄ• rÄ• bahussutÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapitÄ• aggaá¹-á¹-hÄ
sÄ• mÄ• vatimissikÄ• buddhassa dassanaá¹ƒ pihenti, dasabale antaravÄ«thiá¹ƒ paá¹-ipann
bhittiá¹ƒ bhinditvÄ• satthÄ• raá¹ƒ olokenti, vandanapÅ«janaÃ±ca karonti.

mÄ• gaá¹‡á¸• iyÄ• tattha gatÄ• tÄ• ni chiddÄ• ni disvÄ• tattha kÄ• raá¹‡aá¹ƒ pucchantÄ«
Ã±atvÄ• bhagavati Ä• ghÄ• tena tÄ• sampi kujjhitvÄ• ``mahÄ• rÄ• ja, sÄ• mÄ• vatimissikÄ
atthi, bhittiá¹ƒ bhinditvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ olokenti, katipÄ• hena taá¹ƒ mÄ• ressan

rÄ• jÄ• naá¹ƒ Ä• ha. rÄ• jÄ• chiddÄ• ni disvÄ• pi tassÄ• vacanaá¹ƒ na saddahi, uddhacchi
kÄ• rÄ• pesi. puna mÄ• gaá¹‡á¸• iyÄ• rÄ• jÄ• naá¹ƒ tÄ• su bhinditukÄ• mÄ• aá¹-á¹-ha sajÄ
``mahÄ• rÄ• ja, tÄ• saá¹ƒ vÄ«maá¹ƒsanatthaá¹ƒ ime kukkuá¹-e mÄ• retvÄ• `mamatthÄ• ya
ti Ä• ha. rÄ• jÄ• tathÄ• pesesi. tÄ• ya ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ na karomÄ• â€™â€™ ti vutt
gotamassa pacitvÄ• pesehÄ«â€™â€™ ti Ä• ha. raÃ±Ã±Ä• tathÄ• pesite mÄ• gaá¹‡á¸• iyÄ
tathÄ• vatvÄ• pesesi. sÄ• mÄ• vatÄ« pacitvÄ• dasabalassa pÄ• hesi. mÄ• gaá¹‡á¸• iyÄ•
nÄ• sakkhi.

rÄ• jÄ• pana tÄ«su mahesÄ«su ekekissÄ• vasanaá¹-á¹-hÄ• ne satta satta divasÄ• ni vasa
gamanaá¹-á¹-hÄ• naá¹ƒ hatthikantavÄ«á¹‡aá¹ƒ Ä• dÄ• ya gacchati. mÄ• gaá¹‡á¸• iyÄ• raÃ
pÄ• sÄ• dagamanakÄ• le dÄ• á¹-hÄ• agadena dhovÄ• petvÄ• veá¸·upabbe pakkhipÄ• pet
Ä• harÄ• petvÄ• antovÄ«á¹‡Ä• ya pakkhipitvÄ• mÄ• lÄ• guá¸·akena chiddaá¹ƒ pidahi. taá¹
aparÄ• paraá¹ƒ vicarantÄ« viya hutvÄ• vÄ«á¹‡Ä• chiddato mÄ• lÄ• guá¸·akaá¹ƒ apanesi. s
phaá¹‡aá¹ƒ katvÄ• sayanapiá¹-á¹-he nipajji. sÄ• Ä• ha --- ``dhÄ« sappoâ€™â€™ ti mahÄ•
sappaá¹ƒ disvÄ• kujjhi. sÄ• mÄ• vatÄ« raÃ±Ã±o kuddhabhÄ• vaá¹ƒ Ã±atvÄ• paÃ±cannaá¹
saÃ±Ã±amadÄ• si ``ajja odhisakamettÄ• pharaá¹‡ena rÄ• jÄ• naá¹ƒ pharathÄ• â€™â€™ ti.
sahassathÄ• madhanuá¹ƒ Ä• dÄ• ya jiyaá¹ƒ poá¹-hetvÄ• sÄ• mÄ• vatiá¹ƒ \Be II 290/ dhure
paá¹-ipÄ• á¹-iyÄ• á¹-hapÄ• petvÄ• visapÄ«taá¹ƒ khurappaá¹ƒ sannayhitvÄ• dhanuá¹ƒ pÅ«
khurappaá¹ƒ neva khipituá¹ƒ \Ne II 266/ \Ee III 675/, na oropituá¹ƒ sakkoti, gattehi sedÄ• m
sarÄ«raá¹ƒ vedhati, mukhato kheá¸·o patati, gaá¹‡hitabbagahaá¹‡aá¹ƒ na passati, atha naá
``kiá¹ƒ, mahÄ• rÄ• ja, kilamasÄ«â€™â€™ ti Ä• ha. ``Ä• ma, devi, kilamÄ• mi, avassayo me
mahÄ• rÄ• ja, khurappaá¹ƒ pathavÄ«mukhaá¹ƒ karohÄ«â€™â€™ ti. rÄ• jÄ• tathÄ• akÄ• s
khurappaá¹ƒ muccatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e khurappaá¹ƒ mucci. r
udake nimujjitvÄ• allavattho allakeso sÄ• mÄ• vatiyÄ• pÄ• desu nipatitvÄ• ``khama, devi,

`sammuyhÄ• mi pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

sÄ• mÄ• vatÄ« maá¹ƒ tÄ• yassu, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ â€™ ti || --- Ä•

sÄ• mÄ• vatÄ« ---

``mÄ• maá¹ƒ tvaá¹ƒ saraá¹‡aá¹ƒ gaccha, yamahaá¹ƒ saraá¹‡aá¹ƒ gatÄ• .

saraá¹‡aá¹ƒ gaccha taá¹ƒ buddhaá¹ƒ, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti || ---

Ä• ha. rÄ• jÄ• ``tena hi taá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi satthÄ• raÃ±ca, varaÃ±ca te dammÄ
gahito hotu, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• sa
buddhappamukhassa saá¹…ghassa sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• ``sÄ• mÄ• vatia

Ä• ha. ``sÄ• dhu, mahÄ• rÄ• ja, imaá¹ƒ me varaá¹ƒ dehi, satthÄ• paÃ±cahi bhikkhusatehi s
dhammaá¹ƒ sossÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• satthÄ• raá¹ƒ vanditvÄ• ``bhante, paÃ±
nibaddhaá¹ƒ idhÄ• gacchatha, sÄ• mÄ• vatimissikÄ• `dhammaá¹ƒ sossÄ• mÄ• â€™ ti vada
``mahÄ• rÄ• ja, buddhÄ• naá¹ƒ nÄ• ma ekaá¹-á¹-hÄ• naá¹ƒ nibaddhaá¹ƒ gantuá¹ƒ na vaá¹-
paccÄ• sÄ«satÄ«â€™â€™ ti Ä• ha. ``tena hi, bhante, bhikkhÅ« Ä• á¹‡Ä• pethÄ• â€™â€™
Ä• á¹‡Ä• pesi. thero paÃ±ca bhikkhusatÄ• ni Ä• dÄ• ya nibaddhaá¹ƒ rÄ• jakulaá¹ƒ gacchati
itthiyo theraá¹ƒ bhojetvÄ• dhammaá¹ƒ suá¹‡iá¹ƒsu. sÄ• mÄ• vatiÃ±ca satthÄ• mettÄ• vihÄ
aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti. evaá¹ƒ raÃ±Ã±o khurappaá¹ƒ muÃ±cituá¹ƒ avisahanabhÄ•
samÄ• dhivipphÄ• rÄ• iddhÄ«ti \Be II 291/. ettha \Ee III 676/ ca aveccappasÄ• dena vÄ• o
ratanattayasaraá¹‡agamanena vÄ• ratanattayaá¹ƒ upÄ• satÄ«ti upÄ• sikÄ• ti vuccatÄ«ti.

<17> ariyiddhiniddese __ariyÄ• iddhÄ«_ti cetovasippattÄ• naá¹ƒ khÄ«á¹‡Ä• savaariyÄ• na
267/ ariyÄ• iddhÄ«ti vuccatÄ«ti. __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane khÄ«á¹‡Ä• savo b
vatthusmi_nti Ä• rammaá¹‡apakatiyÄ• amanÄ• pe vatthusmiá¹ƒ satte vÄ• saá¹…khÄ• re v
satto ce hoti, mettÄ• bhÄ• vanÄ• ya pharati. __dhÄ• tuto vÄ• upasaá¹ƒharatÄ«_ti saá¹…kh
``dhÄ• tumattaâ€™â€™ nti dhÄ• tumanasikÄ• raá¹ƒ upasaá¹ƒharati. sattepi dhÄ• tÅ«pasaá
__asubhÄ• ya vÄ• pharatÄ«_ti satto ce, asubhabhÄ• vanÄ• ya pharati. __aniccato vÄ• up
ce, ``aniccaâ€™â€™ nti manasikÄ• raá¹ƒ upasaá¹ƒharati. __tadubhaya_nti taá¹ƒ ubhayaá¹
chaá¸·aá¹…gupekkhÄ• ya upekkhako. __sato_ti sativepullappattattÄ• . __sampajÄ• no_ti pa
sampajÄ• nakÄ• rittÄ• . __cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti kÄ• raá¹‡avasena cakkhÅ«ti lad
rÅ«padassanasamatthena cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• . porÄ• á¹‡Ä• panÄ• h
passati acittakattÄ• , cittaá¹ƒ na passati acakkhukattÄ• , dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-a
pasÄ• davatthukena cittena passati. Ä«disÄ« panesÄ• `dhanunÄ• vijjhatÄ«â€™ tiÄ• dÄ«su
nÄ• ma hoti. tasmÄ• cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• ti ayamettha atthoâ€™â€™
cakkhunÄ• karaá¹‡abhÅ«tena rÅ«paá¹ƒ disvÄ• ti attho. __neva sumano hotÄ«_ti gehasitas
kiriyabhÅ«tÄ• ya somanassavedanÄ• ya. __na dummano_ti sabbadomanassapaá¹-ikkhepo
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡Ä• pÄ• the parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ• rabhÅ
pavattanato ``chaá¸·aá¹…gupekkhÄ• â€™â€™ ti laddhanÄ• mÄ• ya tatramajjhattupekkhÄ•
saddaá¹ƒ sutvÄ• _tiÄ• dÄ«supi eseva nayo.

<18> kammavipÄ• kajiddhiniddese __sabbesaá¹ƒ pakkhÄ«na_nti sabbesaá¹ƒ pakkhijÄ• tÄ
vinÄ• yeva Ä• kÄ• sena gamanaá¹ƒ. tathÄ• __sabbesaá¹ƒ devÄ• naá¹ƒ_ Ä• kÄ• sagamana
__ekaccÄ• naá¹ƒ manussÄ• na_nti paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ. __ekaccÄ•
piyaá¹…karamÄ• tÄ• punabbasumÄ• tÄ• phussamittÄ• \Be II 292/ dhammaguttÄ• tievam
vinipatitattÄ• vinipÄ• tikÄ• naá¹ƒ aÃ±Ã±esaÃ±ca petÄ• naá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• naÃ±ca
kammavipÄ• kajÄ• iddhi.

puÃ±Ã±avato iddhiniddese __rÄ• jÄ• _ti dhammena paresaá¹ƒ raÃ±janato rÄ• jÄ• . ratanac

__cakkavattÄ«. vehÄ• saá¹ƒ gacchatÄ«_ti accantasaá¹ƒyogatthe \Ee III 677/ upayogavacan
__caturaá¹…giniyÄ• _ti hatthiassarathapattisaá¹…khÄ• tacatuaá¹…gavatiyÄ• . __senÄ• _ti
__antamaso_ti heá¹-á¹-himantato. __assabandhÄ• _ nÄ• ma assÄ• naá¹ƒ rakkhakÄ• . __go
rakkhakÄ• . __upÄ• dÄ• yÄ• _ti avissajjetvÄ• . evaá¹ƒ tesaá¹ƒ vehÄ• sagamanaÃ±ca puÃ±

__jotikassa_ \Ne II 268/ __gahapatissa puÃ±Ã±avato iddhÄ«_ti jotiko nÄ• ma pubbe pacce
rÄ• jagahanagare seá¹-á¹-hi. tassa kira jÄ• tadivase sakalanagare sabbÄ• vudhÄ• ni jaliá¹ƒs
kÄ• yÄ• ruá¸·hÄ• ni Ä• bharaá¹‡Ä• nipi pajjalitÄ• ni viya obhÄ• saá¹ƒ muÃ±ciá¹ƒsu, nagaraa
athassa nÄ• maggahaá¹‡adivase sakalanagarassa ekajotibhÅ«tattÄ• jotikoti nÄ• maá¹ƒ ka
vayappattakÄ• le gehakaraá¹‡atthÄ• ya bhÅ«mitale sodhiyamÄ• ne sakko devarÄ• jÄ• Ä• g
á¹-hÄ• ne pathaviá¹ƒ bhinditvÄ• sattaratanamayaá¹ƒ sattabhÅ«mikaá¹ƒ pÄ• sÄ• daá¹ƒ uá¹-
parikkhipitvÄ• sattaratanamaye sattadvÄ• rakoá¹-á¹-hakayutte sattapÄ• kÄ• re uá¹-á¹-hÄ• p
catusaá¹-á¹-hi kapparukkhe uá¹-á¹-hÄ• pesi, pÄ• sÄ• dassa catÅ«su kaá¹‡á¹‡esu
yojanikatigÄ• vutikadvigÄ• vutikaekagÄ• vutikÄ• catasso nidhikumbhiyo uá¹-á¹-hÄ• pesi. pÄ
kaá¹‡á¹‡esu taruá¹‡atÄ• lakkhandhappamÄ• á¹‡Ä• catasso suvaá¹‡á¹‡amayÄ• ucchuyaá
tÄ• saá¹ƒ maá¹‡imayÄ• ni pattÄ• ni suvaá¹‡á¹‡amayÄ• ni pabbÄ• ni ahesuá¹ƒ. sattasu dvÄ
ekadviticatupaÃ±cachasattayakkhasahassaparivÄ• rÄ• satta yakkhÄ• Ä• rakkhaá¹ƒ gaá¹‡

bimbisÄ• ramahÄ• rÄ• jÄ• pÄ• sÄ• dÄ• dÄ«naá¹ƒ uá¹-á¹-hÄ• naá¹ƒ sutvÄ• seá¹-á¹-hichat
jotikaseá¹-á¹-hÄ«ti sakalajambudÄ«pe pÄ• kaá¹-o hutvÄ• uttarakuruto devatÄ• hi Ä• netvÄ•
nisÄ«dÄ• pitÄ• ya ekaÃ±ca taá¹‡á¸• ulanÄ• á¸·iá¹ƒ tayo ca jotipÄ• sÄ• á¹‡e gahetvÄ• Ä• g
tasmiá¹ƒ pÄ• sÄ• de mahÄ• sampattiá¹ƒ anubhavanto vasi. tesaá¹ƒ yÄ• vajÄ«vaá¹ƒ tÄ• ya
II 293/ bhattaá¹ƒ pahosi. sace kira te sakaá¹-asatampi taá¹‡á¸• ulÄ• naá¹ƒ pÅ«retukÄ• mÄ•
taá¹‡á¸• ulanÄ• á¸·iyeva hutvÄ• tiá¹-á¹-hati. bhattapacanakÄ• le taá¹‡á¸• ule ukkhaliyaá¹ƒ p
pÄ• sÄ• á¹‡Ä• naá¹ƒ upari á¹-hapenti. pÄ• sÄ• á¹‡Ä• tÄ• vadeva pajjalitvÄ• bhatte pakkan
saÃ±Ã±Ä• á¹‡ena bhattassa pakkabhÄ• vaá¹ƒ jÄ• nanti. sÅ«peyyÄ• dipacanakÄ• lepi esev
jotipÄ• sÄ• á¹‡ehi Ä• hÄ• ro paccati, maá¹‡iÄ• lokena vasanti. aggissa vÄ• dÄ«passa vÄ•
jotikassa kira evarÅ«pÄ• sampattÄ«ti sakalajambudÄ«pe pÄ• kaá¹-o ahosi. mahÄ• jano yÄ
Ä• gacchati. jotikaseá¹-á¹-hi Ä• gatÄ• gatÄ• naá¹ƒ uttarakurutaá¹‡á¸• ulÄ• naá¹ƒ bhattaá¹ƒ
vatthÄ• bharaá¹‡Ä• ni gaá¹‡hantÅ«â€™â€™ ti Ä• á¹‡Ä• peti, ``gÄ• vutikanidhikumbhiyÄ• \
vivarÄ• petvÄ• yÄ• panamattaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti Ä• á¹‡Ä• peti. sakalajambudÄ«p
gacchantesu nidhikumbhiyÄ• aá¹…gulamattampi Å«naá¹ƒ nÄ• hosÄ«ti ayamassa puÃ±Ã±a

__jaá¹-ilassa gahapatissa puÃ±Ã±avato iddhÄ«_ti jaá¹-ilo nÄ• ma kassapassa bhagavato d
katÄ• dhikÄ• ro takkasilÄ• yaá¹ƒ seá¹-á¹-hi. tassa kira mÄ• tÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ seá¹-á¹
ahosi \Ne II 269/. taá¹ƒ pannarasasoá¸·asavassuddesikakÄ• le Ä• rakkhanatthÄ• ya sattabh
uparitale vÄ• sayiá¹ƒsu. taá¹ƒ ekadivasaá¹ƒ vÄ• tapÄ• naá¹ƒ vivaritvÄ• bahi olokiyamÄ• na
vijjÄ• dharo disvÄ• uppannasineho vÄ• tapÄ• nena pavisitvÄ• tÄ• ya saddhiá¹ƒ santhavam

gaá¹‡hi. atha naá¹ƒ dÄ• sÄ« disvÄ• ``amma, kiá¹ƒ idaâ€™â€™ nti vatvÄ• ``hotu, kassaci n
vuttÄ• bhayena tuá¹‡hÄ« ahosi. sÄ• pi dasame mÄ• se puttaá¹ƒ vijÄ• yitvÄ• navabhÄ• jan
taá¹ƒ dÄ• rakaá¹ƒ nipajjÄ• petvÄ• taá¹ƒ bhÄ• janaá¹ƒ pidahitvÄ• upari pupphadÄ• mÄ• ni
ukkhipitvÄ• gantvÄ• gaá¹…gÄ• ya vissajjehi, `kiá¹ƒ idaâ€™ nti ca puá¹-á¹-hÄ• `ayyÄ• ya n
vadeyyÄ• sÄ«â€™â€™ ti dÄ• siá¹ƒ Ä• á¹‡Ä• pesi. sÄ• tathÄ• akÄ• si. heá¹-á¹-hÄ• gaá¹…
taá¹ƒ bhÄ• janaá¹ƒ udakena Ä• hariyamÄ• naá¹ƒ disvÄ• ekÄ• ``mayhetaá¹ƒ bhÄ• janaâ€™
etassa anto, taá¹ƒ mayhaâ€™â€™ nti vatvÄ• bhÄ• jane sampatte taá¹ƒ Ä• dÄ• ya thale á¹-
294/ dÄ• rakaá¹ƒ disvÄ• ekÄ• ``mama bhÄ• janaâ€™â€™ nti vuttattÄ• ``dÄ• rako mamev
``yaá¹ƒ bhÄ• janassa anto, taá¹ƒ mamÄ• â€™â€™ ti vuttattÄ• ``mama dÄ• rakoâ€™â€™ t
vinicchayaá¹ƒ gantvÄ• amaccesu vinicchituá¹ƒ asakkontesu raÃ±Ã±o santikaá¹ƒ agamaá¹ƒ
vacanaá¹ƒ sutvÄ• ``tvaá¹ƒ dÄ• rakaá¹ƒ gaá¹‡ha, tvaá¹ƒ bhÄ• janaâ€™â€™ nti Ä• ha. yÄ• y
mahÄ• kaccÄ• yanattherassa upaá¹-á¹-hÄ• yikÄ• hoti. sÄ• taá¹ƒ dÄ• rakaá¹ƒ ``therassa sa
ti posesi. tassa jÄ• tadivase gabbhamalassa dhovitvÄ• anapanÄ«tattÄ• kesÄ• jaá¹-itÄ• hu
tenassa jaá¹-iloteva nÄ• maá¹ƒ akaá¹ƒsu.

tassa padasÄ• vicaraá¹‡akÄ• le thero taá¹ƒ gehaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. upÄ• sikÄ• th
Ä• hÄ• ramadÄ• si. thero dÄ• rakaá¹ƒ disvÄ• ``upÄ• sike, dÄ• rako te laddhoâ€™â€™ ti pu
imÄ• haá¹ƒ tumhÄ• kaá¹ƒ santike pabbÄ• jessanti posesiâ€™â€™ nti Ä• ha. thero ``sÄ• dh
gacchanto ``atthi nu kho imassa gihisampattiá¹ƒ anubhavituá¹ƒ puÃ±Ã±akammaâ€™â€™ n
\Ee III 679/ satto mahÄ• sampattiá¹ƒ anubhavissati, daharo eva ca tÄ• va, Ã±Ä• á¹‡ampi tÄ
gacchatÄ«â€™â€™ ti cintetvÄ• taá¹ƒ Ä• dÄ• ya takkasilÄ• yaá¹ƒ ekassa upaá¹-á¹-hÄ• kas
theraá¹ƒ vanditvÄ• á¹-hito dÄ• rakaá¹ƒ disvÄ• ``dÄ• rako, bhante, laddhoâ€™â€™ ti pucch
pabbajissati, daharo tÄ• va tava santike hotÅ«â€™â€™ ti. so ``sÄ• dhu, bhanteâ€™â€™ ti
á¹-hapetvÄ• paá¹-ijaggi. tassa pana gehe dvÄ• dasa vassÄ• ni bhaá¹‡á¸• akaá¹ƒ ussannaá
gacchanto sabbampi taá¹ƒ bhaá¹‡á¸• akaá¹ƒ Ä• paá¹‡aá¹ƒ Ä• haritvÄ• tassa tassa bhaá¹‡á
Ä• cikkhitvÄ• ``idaÃ±cidaÃ±ca ettakaá¹ƒ nÄ• ma dhanaá¹ƒ gahetvÄ• dadeyyÄ• sÄ«â€™â€

taá¹ƒ \Ne II 270/ divasaá¹ƒ nagaraparigg Ä• hikÄ• devatÄ• antamaso jÄ«rakamaricamattak
Ä• paá¹‡Ä• bhimukhe kariá¹ƒsu. so dvÄ• dasa vassÄ• ni ussannabhaá¹‡á¸• akaá¹ƒ ekadiva
Ä• gantvÄ• Ä• paá¹‡e kiÃ±ci adisvÄ• ``sabbaá¹ƒ te, tÄ• ta, bhaá¹‡á¸• akaá¹ƒ nÄ• sitaâ€™
nÄ• sitaá¹ƒ, tÄ• ta, sabbaá¹ƒ tumhehi vuttanayena vikkiá¹‡itaá¹ƒ, idaá¹ƒ asukassa mÅ«laá¹
II 295/ mÅ«laâ€™â€™ nti sabbamÅ«laá¹ƒ tasseva appesi. kuá¹-umbiko pasÄ«ditvÄ• ``ana
jÄ«vituá¹ƒ samatthoâ€™â€™ ti attano vayappattaá¹ƒ dhÄ«taraá¹ƒ tassa datvÄ• ``gehamas
purise Ä• á¹‡Ä• petvÄ• niá¹-á¹-hite gehe ``gacchatha tumhe, attano gehe vasathÄ• â€™â€
gehapavisanakÄ• le ekena pÄ• dena ummÄ• re akkantamatte gehassa pacchimabhÄ• ge b
suvaá¹‡á¹‡apabbato uá¹-á¹-hahi. rÄ• jÄ• kira jaá¹-ilassa gehe bhÅ«miá¹ƒ bhinditvÄ• suvaá
uá¹-á¹-hitoti sutvÄ• tassa seá¹-á¹-hichattaá¹ƒ pesesi. so jaá¹-ilaseá¹-á¹-hi nÄ• ma ahosÄ«ti
puÃ±Ã±avato iddhi.

__meá¹‡á¸• akassa seá¹-á¹-hissa puÃ±Ã±avato iddhÄ«_ti (Vin I 296) meá¹‡á¸• ako nÄ• ma
katÄ• dhikÄ• ro magadharaá¹-á¹-he bhaddiyanagare seá¹-á¹-hi. tassa kira pacchimagehe aá
á¹-hÄ• ne hatthiassausabhappamÄ• á¹‡Ä• suvaá¹‡á¹‡ameá¹‡á¸• akÄ• pathaviá¹ƒ bhinditv
paharamÄ• nÄ• uá¹-á¹-hahiá¹ƒsu, tesaá¹ƒ mukhesu paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ suttÄ• naá¹ƒ
honti. sappitelamadhuphÄ• á¹‡itÄ• dÄ«hi ca vatthacchÄ• danahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«
mukhato geá¹‡á¸• ukaá¹ƒ apanenti. ekassapi meá¹‡á¸• akassa mukhato sakalajambudÄ«pa
sappitelamadhuphÄ• á¹‡itavatthacchÄ• danahiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ nikkhamati. tato paa
meá¹‡á¸• akaseá¹-á¹-hÄ«ti paÃ±Ã±Ä• yÄ«ti ayamassa puÃ±Ã±avato iddhi.

__ghositassa_ \Ee III 680/ __gahapatissa puÃ±Ã±avato iddhÄ«_ti ghosito (Mp I 1.260-261)
paccekasambuddhe katÄ• dhikÄ• ro sakkaraá¹-á¹-he kosambiyaá¹ƒ seá¹-á¹-hi. so kira deva
kosambiyaá¹ƒ nagarasobhiniyÄ• kucchismiá¹ƒ nibbatti. sÄ• taá¹ƒ vijÄ• tadivase suppe say
saá¹…kÄ• rakÅ«á¹-e chaá¸• á¸• Ä• pesi. dÄ• rakaá¹ƒ kÄ• kasunakhÄ• parivÄ• retvÄ• nisÄ
disvÄ• va puttasaÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• ``putto me laddhoâ€™â€™ ti gehaá¹ƒ nesi. tad
purohitaá¹ƒ disvÄ• ``kiá¹ƒ, Ä• cariya, ajja te tithikaraá¹‡anakkhattÄ• dayo olokitÄ• â€™â€™
mahÄ• seá¹-á¹-hÄ«â€™â€™ ti vutte ``janapadassa kiá¹ƒ bhavissatÄ«â€™â€™ ti pucchi. ``i
jÄ• tadÄ• rako jeá¹-á¹-haseá¹-á¹-hi bhavissatÄ«â€™â€™ ti Ä• ha. tadÄ• seá¹-á¹-hino bhariy
296/ hoti, tasmÄ• so sÄ«ghaá¹ƒ gehaá¹ƒ pesesi ``gaccha, jÄ• nÄ• hi naá¹ƒ vijÄ• tÄ• vÄ• ,
ti. ``na vijÄ• tÄ• â€™â€™ ti sutvÄ• gehaá¹ƒ gantvÄ• kÄ• á¸·iá¹ƒ nÄ• ma dÄ• siá¹ƒ pakkosi
``gaccha, imasmiá¹ƒ nagare upadhÄ• retvÄ• ajja jÄ• tadÄ• rakaá¹ƒ gaá¹‡hitvÄ• ehÄ«â€™
upadhÄ• rentÄ« taá¹ƒ gehaá¹ƒ gantvÄ• taá¹ƒ dÄ• rakaá¹ƒ taá¹ƒ divasaá¹ƒ jÄ• taá¹ƒ Ã±atvÄ
Ä• netvÄ• seá¹-á¹-hino dassesi. seá¹-á¹-hi ``sace me dhÄ«tÄ• jÄ• yissati, tÄ• ya naá¹ƒ sad
seá¹-á¹-hiá¹-á¹-hÄ• nassa sÄ• mikaá¹ƒ karissÄ• mi. sace putto jÄ• yissati, ghÄ• tessÄ• mi n
taá¹ƒ gehe vaá¸• á¸• hÄ• pesi.

athassa bhariyÄ• katipÄ• haccayena puttaá¹ƒ vijÄ• yi. seá¹-á¹-hi ``imasmiá¹ƒ asati mama p
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhissati. idÄ• neva naá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti k
``gaccha je, vajato gunnaá¹ƒ nikkhamanavelÄ• ya vajadvÄ• ramajjhe imaá¹ƒ tiriyaá¹ƒ nipajjÄ
madditvÄ• mÄ• ressanti, madditÄ• madditabhÄ• vaá¹ƒ panassa Ã±atvÄ• ehÄ«â€™â€™ ti
vajadvÄ• re vivaá¹-amatteyeva taá¹ƒ tathÄ• nipajjÄ• pesi. gogaá¹‡ajeá¹-á¹-hako usabho aÃ
sabbapacchÄ• nikkhamantopi taá¹ƒdivasaá¹ƒ sabbapaá¹-hamaá¹ƒ nikkhamitvÄ• dÄ• rakaa
antare katvÄ• aá¹-á¹-hÄ• si. anekasatÄ• gÄ• vo usabhassa dve passÄ• ni ghaá¹ƒsantiyo n
``ayaá¹ƒ usabho pubbe sabbapacchÄ• nikkhamati, ajja pana paá¹-hamaá¹ƒ nikkhamitvÄ• d
á¹-hito, kiá¹ƒ nu kho etaâ€™â€™ nti cintetvÄ• gantvÄ• tassa heá¹-á¹-hÄ• nipannaá¹ƒ dÄ•
puttasinehaá¹ƒ paá¹-ilabhitvÄ• ``putto me laddhoâ€™â€™ ti gehaá¹ƒ nesi.

kÄ• á¸·Ä« gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``gaccha, naá¹ƒ pur

Ä• nehÄ«â€™â€™ ti vuttÄ• puna Ä• netvÄ• adÄ• si. atha naá¹ƒ seá¹-á¹-hi Ä• ha --- ``amm
paÃ±casakaá¹-asatÄ• ni paccÅ«sakÄ• le uá¹-á¹-hÄ• ya vÄ• á¹‡ijjÄ• ya gacchanti, tvaá¹ƒ im
cakkamagge nipajjÄ• pehi, goá¹‡Ä• vÄ• naá¹ƒ maddissanti, cakkaá¹ƒ vÄ• chindissati, pav
Ä• gaccheyyÄ• sÄ«â€™â€™ ti. sÄ• gantvÄ• cakkamagge nipajjÄ• pesi. sÄ• kaá¹-ikajeá¹-
goá¹‡Ä• taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• dhuraá¹ƒ chaá¸• á¸• esuá¹ƒ, punappunaá¹ƒ Ä• ropetvÄ
gacchiá¹ƒsu. evaá¹ƒ tassa tehi saddhiá¹ƒ vÄ• yamantasseva aruá¹‡aá¹ƒ uá¹-á¹-hahi. so ``ki
kariá¹ƒsÅ«â€™â€™ ti maggaá¹ƒ olokento dÄ• rakaá¹ƒ disvÄ• ``bhÄ• riyaá¹ƒ vata \Be II 29
cintetvÄ• ``putto me laddhoâ€™â€™ ti tuá¹-á¹-hamÄ• naso taá¹ƒ gehaá¹ƒ nesi.

kÄ• á¸·Ä«pi gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• ``gaccha, na
datvÄ• Ä• nehÄ«â€™â€™ ti vuttÄ• tathÄ• akÄ• si. atha naá¹ƒ seá¹-á¹-hi Ä• ha --- ``idÄ• n
netvÄ• gacchantare nipajjÄ• pehi, tattha sunakhÄ• dÄ«hi khÄ• dito, amanussena vÄ• paha
matÄ• matabhÄ• vaÃ±cassa \Ne II 272/ jÄ• nitvÄ• Ä• gaccheyyÄ• sÄ«â€™â€™ ti. sÄ• taá
ekamante aá¹-á¹-hÄ• si. taá¹ƒ sunakhÄ• dayo vÄ• amanusso vÄ• upasaá¹…kamituá¹ƒ nÄ•
ajÄ• gocaraá¹ƒ nento susÄ• napassena gacchati. ekÄ• ajÄ• paá¹‡á¹‡Ä• ni khÄ• damÄ• n
dÄ• rakaá¹ƒ disvÄ• jaá¹‡á¹‡ukehi á¹-hatvÄ• dÄ• rakassa thanaá¹ƒ adÄ• si. ajapÄ• lakena
katepi na nikkhami. so ``yaá¹-á¹-hiyÄ• naá¹ƒ paharitvÄ• nÄ«harissÄ• mÄ«â€™â€™ ti gacc
jaá¹‡á¹‡ukehi á¹-hatvÄ• dÄ• rakaá¹ƒ khÄ«raá¹ƒ pÄ• yantiá¹ƒ disvÄ• dÄ• rake puttasinehaa
me laddhoâ€™â€™ ti Ä• dÄ• ya pakkÄ• mi.

kÄ• á¸·Ä« gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• ``gaccha, naá¹
Ä• nehÄ«â€™â€™ ti vuttÄ• tathÄ• akÄ• si. aya naá¹ƒ seá¹-á¹-hi Ä• ha --- ``amma, imaá¹ƒ
corapapÄ• tapabbataá¹ƒ abhiruhitvÄ• papÄ• te khipa, pabbatakucchiyaá¹ƒ paá¹-ihaÃ±Ã±an
khaá¹‡á¸• Ä• khaá¹‡á¸• iko hutvÄ• bhÅ«miyaá¹ƒ patissati, matÄ• matabhÄ• vaÃ±cassa Ã±
sÄ• taá¹ƒ tathÄ• netvÄ• pabbatamatthake á¹-hatvÄ• khipi. taá¹ƒ kho pana pabbatakucchi
mahÄ• veá¸·ugumbo pabbatÄ• nusÄ• reneva vaá¸• á¸• hi, tassa matthakaá¹ƒ ghanajÄ• to ji
patanto kojave viya tasmiá¹ƒ pati. taá¹ƒ divasaÃ±ca naá¸·akÄ• rajeá¹-á¹-hakassa veá¹‡ubali
puttena saddhiá¹ƒ gantvÄ• taá¹ƒ veá¸·ugumbaá¹ƒ chindituá¹ƒ Ä• rabhi. tasmiá¹ƒ calite dÄ•
dÄ• rakasaddo viyÄ• ti ekena passena abhiruhitvÄ• taá¹ƒ disvÄ• ``putto me laddhoâ€™â€
Ä• dÄ• ya gato. kÄ• á¸·Ä« gantvÄ• seá¹-á¹-hinÄ• pucchitÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ•
sahassaá¹ƒ datvÄ• Ä• nehÄ«â€™â€™ ti vuttÄ• tathÄ• akÄ• si.

seá¹-á¹-hino idaÃ±cidaÃ±ca karontasseva dÄ• rako vaá¸• á¸• hito. mahÄ• ghosavacanattÄ•
ahosi. so seá¹-á¹-hino akkhimhi \Ee III 682/ \Be II 298/ kaá¹‡á¹-ako viya khÄ• yi, ujukaá¹ƒ ol
visahi. athassa maraá¹‡Å«pÄ• yaá¹ƒ cintento attano kumbhakÄ• rassa santikaá¹ƒ gantvÄ•
Ä• limpessasÄ«â€™â€™ ti pucchitvÄ• ``sveâ€™â€™ ti vutte ``tena hi idaá¹ƒ sahassaá¹ƒ g
kammaá¹ƒ karohÄ«â€™â€™ ti Ä• ha. ``kiá¹ƒ sÄ• mÄ«â€™â€™ ti? ``eko me avajÄ• taputto
pesissÄ• mi, atha naá¹ƒ gabbhaá¹ƒ pavesetvÄ• tiá¹‡hÄ• ya vÄ• siyÄ• khaá¹‡á¸• Ä• khaá¹

cÄ• á¹-iyaá¹ƒ pakkhipitvÄ• Ä• vÄ• pe paveseyyÄ• sÄ«ti. idaá¹ƒ te sahassaá¹ƒ saccakÄ• ra
kattabbayuttakaá¹ƒ pacchÄ• karissÄ• mÄ«â€™â€™ ti. kumbhakÄ• ro ``sÄ• dhÅ«â€™â€™

seá¹-á¹-hi punadivase ghositaá¹ƒ pakkositvÄ• ``hiyyo mayÄ• kumbhakÄ• ro ekaá¹ƒ kamm
273/, tvaá¹ƒ tÄ• ta, tassa santikaá¹ƒ gantvÄ• evaá¹ƒ vadehi `hiyyo kira me pitarÄ• Ä• á¹‡a
nipphÄ• dehÄ«â€™â€™ â€™ ti pahiá¹‡i. so ``sÄ• dhÅ«â€™â€™ ti agamÄ• si. taá¹ƒ tattha
seá¹-á¹-hino putto dÄ• rakehi saddhiá¹ƒ guá¸·akakÄ«á¸·aá¹ƒ kÄ«á¸·anto disvÄ• pakkositvÄ
gacchasÄ«â€™â€™ ti pucchitvÄ• pitu sÄ• sanaá¹ƒ gahetvÄ• ``kumbhakÄ• rassa santikaâ
tattha gamissÄ• mi, ime maá¹ƒ dÄ• rakÄ• bahulakkhaá¹ƒ jiniá¹ƒsu, taá¹ƒ me paá¹-ijinitvÄ•
``ahaá¹ƒ pitu bhÄ• yÄ• mÄ«â€™â€™ ti. ``mÄ• bhÄ• yi, bhÄ• tika, ahaá¹ƒ taá¹ƒ sÄ• sanaá¹
``bahÅ«hi jito yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, tÄ• va me lakkhaá¹ƒ paá¹-ijinÄ• hÄ«â€™â€™
guá¸·akakÄ«á¸·Ä• yaá¹ƒ cheko, tena naá¹ƒ evaá¹ƒ nibandhi. sopi taá¹ƒ ``tena hi gantvÄ• ku
`pitarÄ• kira me hiyyo ekaá¹ƒ kammaá¹ƒ Ä• á¹‡attaá¹ƒ, taá¹ƒ nipphÄ• dehÄ«â€™â€™ â€™
santikaá¹ƒ gantvÄ• tathÄ• avaca. atha naá¹ƒ kumbhakÄ• ro seá¹-á¹-hinÄ• vuttaniyÄ• men
ghositopi divasabhÄ• gaá¹ƒ kÄ«á¸·itvÄ• sÄ• yanhasamayeva gehaá¹ƒ gantvÄ• ``kiá¹ƒ, tÄ•
vutte attano agatakÄ• raá¹‡aÃ±ca kaniá¹-á¹-hassa gatakÄ• raá¹‡aÃ±ca Ä• rocesi. seá¹-á¹-h
mahÄ• viravaá¹ƒ viravitvÄ• sakalasarÄ«re pakkuthitalohito viya hutvÄ• ``ambho kumbhakÄ
nÄ• sayÄ«â€™â€™ ti bÄ• hÄ• paggayha kandanto tassa santikaá¹ƒ agamÄ• si. kumbhakÄ
disvÄ• ``sÄ• mi, mÄ• saddaá¹ƒ kari, kammaá¹ƒ nipphannaâ€™â€™ nti Ä• ha. so pabbaten
avatthaá¹-o hutvÄ• anappakaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedesi.

evaá¹ƒ \Ee III 683/ \Be II 299/ santepi pana seá¹-á¹-hi taá¹ƒ ujukaá¹ƒ oloketuá¹ƒ na sakkoti.
mÄ• reyyaâ€™â€™ nti cintento ``mama gÄ• masate Ä• yuttakassa santikaá¹ƒ pesetvÄ• mÄ
upÄ• yaá¹ƒ disvÄ• ``ayaá¹ƒ me avajÄ• taputto, imaá¹ƒ mÄ• retvÄ• vaccakÅ«pe khipatu, ev
mÄ• tulassa kattabbayuttakaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti tassa paá¹‡á¹‡aá¹ƒ likhitvÄ• ``
gÄ• masate Ä• yuttako atthi, imaá¹ƒ paá¹‡á¹‡aá¹ƒ haritvÄ• tassa dehÄ«â€™â€™ ti vatvÄ•
dussante bandhi. so pana akkharasamayaá¹ƒ na jÄ• nÄ• ti. daharakÄ• lato paá¹-á¹-hÄ• ya l
seá¹-á¹-hi mÄ• retuá¹ƒ nÄ• sakkhi, kiá¹ƒ akkharasamayaá¹ƒ sikkhÄ• pessati. so attano mara
dussante bandhitvÄ• nikkhamanto Ä• ha --- ``pÄ• theyyaá¹ƒ me, tÄ• ta, natthÄ«â€™â€™ ti
natthi, antarÄ• magge asukagÄ• me nÄ• ma mama sahÄ• yako seá¹-á¹-hi atthi, tassa ghare
gacchÄ• â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti pitaraá¹ƒ vanditvÄ• nikkhanto taá¹ƒ gÄ• ma
pucchitvÄ• gantvÄ• seá¹-á¹-hijÄ• yaá¹ƒ passi. ``kuto Ä• gatosÄ«â€™â€™ ti ca vutte ``anto
``kassa puttosÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ sahÄ• yaseá¹-á¹-hino, ammÄ• â€™â€™ ti. ``t
ti? ``Ä• ma, ammÄ• â€™â€™ ti. tassÄ• saha dassaneneva tasmiá¹ƒ puttasineho uppajji. se
\Ne II 274/ atthi pannarasasoá¸·asavassuddesikÄ• abhirÅ«pÄ• pÄ• sÄ• dikÄ• , taá¹ƒ rakkh
pesanakÄ• rikaá¹ƒ dÄ• siá¹ƒ datvÄ• sattabhÅ«mikassa pÄ• sÄ• dassa uparimatale sirigabb
seá¹-á¹-hidhÄ«tÄ• tasmiá¹ƒ khaá¹‡e taá¹ƒ dÄ• siá¹ƒ antarÄ• paá¹‡aá¹ƒ pesesi. atha naá¹ƒ
``kuhiá¹ƒ gacchasÄ«â€™â€™ ti pucchitvÄ• ``ayyadhÄ«tÄ• ya pesanenÄ• â€™â€™ ti vutte

pesanaá¹ƒ, puttassa me pÄ«á¹-hakaá¹ƒ attharitvÄ• udakaá¹ƒ Ä• haritvÄ• pÄ• de dhovitvÄ
sayanaá¹ƒ attharitvÄ• dehi, pacchÄ• pesanaá¹ƒ karissasÄ«â€™â€™ ti Ä• ha. sÄ• tathÄ•

atha naá¹ƒ cirenÄ• gataá¹ƒ seá¹-á¹-hidhÄ«tÄ• santajjesi. atha naá¹ƒ sÄ• Ä• ha --- ``mÄ•
seá¹-á¹-hiputto ghosito Ä• gato, tassa idaÃ±cidaÃ±ca katvÄ• tattha gantvÄ• Ä• gatÄ• mhÄ
seá¹-á¹-hidhÄ«tÄ• ya ``seá¹-á¹-hiputto ghositoâ€™â€™ ti nÄ• maá¹ƒ sutvÄ• va pubbasanni
chaviÄ• dÄ«ni chinditvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca á¹-hitaá¹ƒ. atha naá¹ƒ pucchi ``kuhiá
``sayane \Ee III 684/ nipanno niddÄ• yatÄ«â€™â€™ ti \Be II 300/. ``atthi panassa hatthe kiÃ
``dussante paá¹‡á¹‡aá¹ƒ atthÄ«â€™â€™ ti. sÄ• ``kiá¹ƒ paá¹‡á¹‡aá¹ƒ nu kho etaâ€™â€™
mÄ• tÄ• pitÅ«naá¹ƒ aÃ±Ã±avihitatÄ• ya apassantÄ• naá¹ƒ otaritvÄ• tassa santikaá¹ƒ gantv
mocetvÄ• Ä• dÄ• ya attano gabbhaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya vÄ• tapÄ• naá¹ƒ v
kusalatÄ• ya taá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ• cetvÄ• ``aho vata bÄ• lo attano maraá¹‡apaá¹‡á¹‡aá
vicarati, sace mayÄ• na diá¹-á¹-haá¹ƒ assa, natthi tassa jÄ«vitaâ€™â€™ nti. taá¹ƒ paá¹‡á¹
nÄ• setvÄ• seá¹-á¹-hissa vacanena aparaá¹ƒ paá¹‡á¹‡aá¹ƒ likhi --- ``ayaá¹ƒ mama putto gh
gÄ• masatato paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• harÄ• petvÄ• imassa janapadaseá¹-á¹-hino dhÄ«ta
katvÄ• attano vasanagÄ• massa majjhe dvibhÅ«mikaá¹ƒ gehaá¹ƒ kÄ• retvÄ• pÄ• kÄ• rapa
ca susaá¹ƒvihitÄ• rakkhaá¹ƒ karotu, mayhaá¹ƒ idaÃ±cidaÃ±ca mayÄ• katanti sÄ• sanaá¹ƒ
mÄ• tulassa kattabbayuttakaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti likhitvÄ• ca paá¹‡á¹‡aá¹ƒ saá¹
bandhi.

so divasabhÄ• gaá¹ƒ niddÄ• yitvÄ• uá¹-á¹-hÄ• ya bhuÃ±jitvÄ• pakkÄ• mi, punadivase pÄ•
Ä• yuttakaá¹ƒ gÄ• makiccaá¹ƒ karontameva passi. so taá¹ƒ disvÄ• ``kiá¹ƒ tÄ• tÄ• â€™â€™
tumhÄ• kaá¹ƒ paá¹‡á¹‡aá¹ƒ pesitaâ€™â€™ nti vutte paá¹‡á¹‡aá¹ƒ gahetvÄ• vÄ• cetvÄ• t
bho, mama sÄ• mino mayi sinehaá¹ƒ katvÄ• jeá¹-á¹-haputtassa maá¹…galaá¹ƒ karotÅ«â€™
pahiá¹‡i. ``sÄ«ghaá¹ƒ dÄ• ruÄ• dÄ«ni Ä• harathÄ• â€™â€™ ti gahapatike Ä• á¹‡Ä• petvÄ•
gehaá¹ƒ kÄ• rÄ• petvÄ• gÄ• masatato paá¹‡á¹‡Ä• kÄ• raá¹ƒ Ä• harÄ• petvÄ• janapadase
maá¹…galaá¹ƒ katvÄ• seá¹-á¹-hissa sÄ• sanaá¹ƒ pahiá¹‡i ``idaÃ±cidaÃ±ca mayÄ• kataâ€™

taá¹ƒ \Ne II 275/ sutvÄ• seá¹-á¹-hino ``yaá¹ƒ kÄ• remi, taá¹ƒ na hoti. yaá¹ƒ na kÄ• remi, ta
mahantaá¹ƒ domanassaá¹ƒ uppajji. puttasokena saddhiá¹ƒ so soko ekato hutvÄ• kucchidÄ
atisÄ• raá¹ƒ janesi. seá¹-á¹-hidhÄ«tÄ• pi ``sace koci seá¹-á¹-hino santikÄ• Ä• gacchati, mar
seá¹-á¹-hiputtassa paá¹-hamataraá¹ƒ mÄ• kathethÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. seá¹-á¹-hip
duá¹-á¹-haputtaá¹ƒ mama sÄ• pateyyassa sÄ• mikaá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ•
``mÄ• tula, puttaá¹ƒ me daá¹-á¹-hukÄ• momhi, ekaá¹ƒ pÄ• damÅ«likaá¹ƒ pesetvÄ• \Be II 30
likhitvÄ• pesetvÄ• mama puttaá¹ƒ pakkosÄ• pehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti
purisaá¹ƒ pesesi. seá¹-á¹-hidhÄ«tÄ• seá¹-á¹-hissa balavagilÄ• nakÄ• le ghositakumÄ• raá¹
seá¹-á¹-hi kÄ• lamakÄ• si. rÄ• jÄ• \Ee III 685/ pitari kÄ• laá¹…kate pitarÄ• bhuttabhogaá¹ƒ
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ adÄ• si. ghositaseá¹-á¹-hi nÄ• ma hutvÄ• mahÄ• sampattiyaá¹ƒ

kÄ• á¸·iyÄ• vacanena Ä• dito paá¹-á¹-hÄ• ya sattasu á¹-hÄ• nesu attano maraá¹‡amuttabh
satasahassaá¹ƒ vissajjetvÄ• dÄ• naá¹ƒ paá¹-á¹-hapesÄ«ti. evamassa sattasu á¹-hÄ• nesu
iddhi. tattha gahanti gehaá¹ƒ vuccati, gahe pati __gahapati_. mahÄ• sÄ• lakule adhipatisset
potthakesu ghositÄ• nantaraá¹ƒ meá¹‡á¸• ako likhito.

__paÃ±cannaá¹ƒ mahÄ• puÃ±Ã±Ä• naá¹ƒ puÃ±Ã±avato iddhÄ«_ti ettha puÃ±Ã±iddhi paÃ±
daá¹-á¹-habbÄ• ti attho. paÃ±ca mahÄ• puÃ±Ã±Ä• nÄ• ma meá¹‡á¸• akaseá¹-á¹-hi, tassa b
dhanaÃ±cayaseá¹-á¹-hi, suá¹‡isÄ• sumanadevÄ«, doso puá¹‡á¹‡o nÄ• mÄ• ti ime paÃ±ca
katÄ• dhikÄ• rÄ• . tesu meá¹‡á¸• akaseá¹-á¹-hi aá¸• á¸• haterasÄ• ni koá¹-á¹-hasatÄ• ni soc
dvÄ• re nisÄ«ditvÄ• uddhaá¹ƒ ulloketi, Ä• kÄ• sato rattasÄ• lidhÄ• rÄ• opatitvÄ• sabbakoa
bhariyÄ• taá¹‡á¸• ulaá¹ƒ ekanÄ• á¸·imattaá¹ƒ gahetvÄ• bhattaá¹ƒ pacÄ• petvÄ• ekasmiá¹
kÄ• retvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• dvÄ• rakoá¹-á¹-hake paÃ±Ã±attÄ• san
atthikÄ• Ä• gacchantÅ«â€™â€™ ti ghosÄ• petvÄ• pakkosÄ• petvÄ• suvaá¹‡á¹‡akaá¹-acc
upanÄ«tabhÄ• janÄ• ni pÅ«retvÄ• deti, sakaladivasampi dentiyÄ• kaá¹-acchunÄ• sakiá¹ƒ
paÃ±Ã±Ä• yati. tassa putto sÄ«saá¹ƒ nhÄ• to sahassatthavikaá¹ƒ Ä• dÄ• ya ``kahÄ• paá¹‡e
Ä• gacchantÅ«â€™â€™ ti ghosÄ• petvÄ• Ä• gatÄ• gatÄ• naá¹ƒ gahitabhÄ• janÄ• ni pÅ«re
kahÄ• paá¹‡asahassameva hoti. tassa suá¹‡isÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ•
vÄ«hipiá¹-akaá¹ƒ Ä• dÄ• ya Ä• sane nisinnÄ• ``bÄ«jabhattena atthikÄ• Ä• gacchantÅ«â€™
Ä• gatÄ• gatÄ• naá¹ƒ gahitabhÄ• janÄ• ni pÅ«retvÄ• deti, piá¹-akaá¹ƒ yathÄ• pÅ«ritameva
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito suvaá¹‡á¹‡ayuge \Be II 302/ suvaá¹‡á¹‡ayottehi goá
suvaá¹‡á¹‡apatodayaá¹-á¹-hiá¹ƒ Ä• dÄ• ya goá¹‡Ä• naá¹ƒ gandhapaÃ±caá¹…gulikÄ• ni dat
suvaá¹‡á¹‡akosake paá¹-imuÃ±citvÄ• khettaá¹ƒ gantvÄ• pÄ• jeti \Ne II 276/, ito tisso, ito ti
satta sÄ«tÄ• yo bhijjitvÄ• gacchanti. jambudÄ«pavÄ• sino bhattabÄ«jahiraÃ±Ã±asuvaá¹‡á¹
seá¹-á¹-higehatoyeva gaá¹‡hiá¹ƒsu. anukkamena pana bhaddiyanagaraá¹ƒ anuppatte bhag
dhammadesanÄ• ya paÃ±ca mahÄ• puÃ±Ã±Ä• ca dhanaÃ±cayaseá¹-á¹-hissa dhÄ«tÄ• vis
pÄ• puá¹‡iá¹ƒsu. ayaá¹ƒ pana nesaá¹ƒ paÃ±cannaá¹ƒ mahÄ• puÃ±Ã±Ä• naá¹ƒ puÃ±Ã±ava
paripÄ• kagate puÃ±Ã±asambhÄ• re ijjhanakaviseso puÃ±Ã±avato iddhi.

vijjÄ• mayiddhiniddese \Ee III 686/ ijjhanÄ• kÄ• raá¹ƒ gandhÄ• rivijjaá¹ƒ vÄ• upacÄ• rasido
aÃ±Ã±aá¹ƒ vÄ• vijjaá¹ƒ dhÄ• rentÄ«ti __vijjÄ• dharÄ• . vijjaá¹ƒ parijappetvÄ• _ti yathopacÄ
parivattetvÄ• . sesaá¹ƒ vuttatthamevÄ• ti.

sammÄ• payogiddhiniddese ijjhanÄ• kÄ• ramattaá¹ƒ pucchitvÄ• aÃ±Ã±assa visesassa abh
apucchitvÄ• pakÄ• ramattameva pucchantena ``kathaâ€™â€™ nti pucchÄ• katÄ• , tatheva
kataá¹ƒ. ettha ca paá¹-ipattisaá¹…khÄ• tasseva sammÄ• payogassa dÄ«panavasena purim
Ä• gatÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana sakaá¹-abyÅ«hÄ• dikaraá¹‡avasena yaá¹ƒkiÃ±ci saa
sippakammaá¹ƒ yaá¹ƒkiÃ±ci vejjakammaá¹ƒ tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ uggahaá¹‡aá¹ƒ tiá¹‡á
uggahaá¹‡aá¹ƒ, antamaso kasanavapanÄ• dÄ«ni upÄ• dÄ• ya taá¹ƒ taá¹ƒ kammaá¹ƒ katvÄ

tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhÄ«_ti Ä• gatÄ• ti.

iddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. abhisamayakathÄ•

abhisamayakathÄ• vaá¹‡á¹‡anÄ•

<19> á¹• 04 idÄ• ni \Ne II 277/ iddhikathÄ• nantaraá¹ƒ paramiddhibhÅ«taá¹ƒ abhisamayaá¹
abhisamayakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha __abhisamayo_ti saccÄ• naá¹ƒ
paá¹-ivedhoti attho. __kena_ \Be II 303/ __abhisametÄ«_ti kiá¹ƒ vuttaá¹ƒ hoti? ``evaá¹ƒ mah
bhikkhave, dhammÄ• bhisamayoâ€™â€™ tiÄ• dÄ«su (SN a II 74) suttapadesu yo so abhisa
abhisamaye vattamÄ• ne abhisametÄ• puggalo kena dhammena saccÄ• ni abhisameti, abh
paá¹-ivijjhatÄ«ti vuttaá¹ƒ hotÄ«ti. ayaá¹ƒ tÄ• va codakassa pucchÄ• . __cittena abhisametÄ«
abhisamayÄ• bhÄ• vato tathÄ• vissajjanaá¹ƒ. __haÃ±cÄ«_tiÄ• di puna codanÄ• . __haÃ±c
``cittenÄ• â€™â€™ ti vuttattÄ• __tena hi aÃ±Ã±Ä• á¹‡Ä« abhisametÄ«_ti Ä• ha. __na aÃ±
cittamatteneva abhisamayÄ• bhÄ• vato paá¹-ikkhepo. __Ã±Ä• á¹‡ena abhisametÄ«_ti paá¹-
__haÃ±cÄ«_tiÄ• di ``Ã±Ä• á¹‡enÄ• â€™â€™ ti vuttattÄ• aÃ±Ã±Ä• á¹‡Ä« __acittako_ti cod
abhisametÄ«_ti acittakassa abhisamayÄ• bhÄ• vato paá¹-ikkhepo. __cittena cÄ• _tiÄ• di pa
__haÃ±cÄ«_tiÄ• di sabbacittaÃ±Ä• á¹‡asÄ• dhÄ• raá¹‡avasena codanÄ• . sesacodanÄ• vis

parato \Ee III 687/ pana __kammassakatacittena ca Ã±Ä• á¹‡ena cÄ• _ti kammassakÄ• sa
kammassakatÄ• ya pavattacittena ca Ã±Ä• á¹‡ena ca. __saccÄ• nulomikacittena ca Ã±Ä• á
saccapaá¹-ivedhassa anukÅ«lattÄ• saccÄ• nulomikasaá¹…khÄ• tena vipassanÄ• sampayu
vipassanÄ• Ã±Ä• á¹‡ena ca. __katha_nti yathÄ• abhisamayo hoti, tathÄ• kathetukamyatÄ«
__uppÄ• dÄ• dhipateyya_nti yasmÄ• cittassa uppÄ• de asati cetasikÄ• naá¹ƒ uppÄ• do na
cittaá¹ƒ tena saha uppajjamÄ• nÄ• cetasikÄ• kathaá¹ƒ Ä• rammaá¹‡e aggahite uppajjissan
cittuppÄ• deneva cetasikÄ• vibhattÄ• , tasmÄ• maggaÃ±Ä• á¹‡assa uppÄ• de adhipatibhÅ
__Ã±Ä• á¹‡assÄ• _ti maggaÃ±Ä• á¹‡assa. __hetu paccayo cÄ• _ti janako ca upatthambhak
__taá¹ƒsampayutta_nti tena Ã±Ä• á¹‡ena sampayuttaá¹ƒ. __nirodhagocara_nti nibbÄ• nÄ•
__dassanÄ• dhipateyya_nti sesÄ• naá¹ƒ dassanakiccÄ• bhÄ• vÄ• nibbÄ• nadassane adhip
maggasampayuttacittassa. __taá¹ƒsampayutta_nti tena cittena sampayuttaá¹ƒ.

<20> á¹• 04 yasmÄ• etampi pariyÄ• yaá¹ƒ, na kevalaá¹ƒ cittaÃ±Ä• á¹‡ehiyeva abhisamayo
maggasampayuttacittacetasikÄ• dhammÄ• saccÄ• bhisamayakiccasÄ• dhanavasena \Be
tasmÄ• tampi pariyÄ• yaá¹ƒ dassetukÄ• mo __kiá¹ƒ nu ettakoyeva abhisamayo_ti pucchitv
vacanaá¹ƒ paá¹-ikkhipitvÄ• __lokuttaramaggakkhaá¹‡e_tiÄ• dimÄ• ha. __dassanÄ• bhisam
abhisamayo. esa nayo sesesupi. __saccÄ• _ti saccaÃ±Ä• á¹‡Ä• ni. maggaÃ±Ä• á¹‡ameva

__vipassanÄ• . vimokkho_ti maggavimokkho. __vijjÄ• _ti maggaÃ±Ä• á¹‡ameva. __vimuttÄ
nibbÄ• naá¹ƒ abhisamÄ«yatÄ«ti __abhisamayo, _ sesÄ• abhisamenti etehÄ«ti __abhisama

<21> á¹• 04 puna maggaphalavasena abhisamayaá¹ƒ bhinditvÄ• dassetuá¹ƒ __kiá¹ƒ nÅ«_
panettha yasmÄ• samucchedanaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ na labbhati, tasmÄ• paá¹
__anuppÄ• de Ã±Ä• á¹‡a_nti vuttaá¹ƒ. sesaá¹ƒ pana yathÄ• nurÅ«paá¹ƒ veditabbanti. idÄ•
sati abhisamayo hoti, abhisamaye ca sati kilesappahÄ• naá¹ƒ hoti, tasmÄ• codanÄ• pubba
kilesappahÄ• naá¹ƒ dassetukÄ• mo __yvÄ• ya_ntiÄ• dimÄ• ha. tattha __yvÄ• ya_nti yo aya
ariyapuggalo. evamÄ• dikÄ• ni panettha cattÄ• ri vacanÄ• ni codakassa pucchÄ• . puna \Ee
pajahatÄ«_ti idaá¹ƒ codanÄ• ya okÄ• sadÄ• natthaá¹ƒ vissajjanaá¹ƒ. __khÄ«á¹‡a_nti bhaá¹
__niruddha_nti santÄ• navasena punappunaá¹ƒ anuppattiyÄ• niruddhaá¹ƒ. __vigata_nti va
apagataá¹ƒ. __vigametÄ«_ti apagamayati. __atthaá¹…gata_nti abhÄ• vaá¹ƒ gataá¹ƒ. __atth
gamayati. tattha dosaá¹ƒ dassetvÄ• __na atÄ«te kilese pajahatÄ«_ti paá¹-ikkhittaá¹ƒ. anÄ•
__ajÄ• ta_nti jÄ• tiá¹ƒ appattaá¹ƒ. __anibbatta_nti sabhÄ• vaá¹ƒ appattaá¹ƒ. __anuppanna_
uddhaá¹ƒ na paá¹-ipannaá¹ƒ. __apÄ• tubhÅ«ta_nti paccuppannabhÄ• vena cittassa apÄ• tu
pajahato pahÄ• tabbÄ• naá¹ƒ natthitÄ• ya aphalo vÄ• yÄ• mo Ä• pajjatÄ«ti tadubhayampi p
rÄ• gaá¹ƒ pajahatÄ«_ti vattamÄ• nena rÄ• gena ratto tameva rÄ• gaá¹ƒ pajahati. vattamÄ•
__thÄ• magato_ti thirasabhÄ• vaá¹ƒ gato. __kaá¹‡hasukkÄ• _ti akusalÄ• ca kusalÄ• ca dh
samameva vattantÄ«_ti Ä• pajjatÄ«ti attho. __saá¹ƒkilesikÄ• _ti evaá¹ƒ saá¹ƒkilesÄ• naá¹ƒ
saá¹ƒkilese niyuttÄ• __maggabhÄ• vanÄ• hotÄ«_ti Ä• pajjatÄ«ti attho. evaá¹ƒ paccuppann
saddhiá¹ƒ pahÄ• tabbÄ• naá¹ƒ \Ne II 279/ \Be II 305/ atthitÄ• ya saá¹ƒkilesikÄ• ca maggab
ca aphalo hoti. na hi paccuppannÄ• naá¹ƒ kilesÄ• naá¹ƒ cittavippayuttatÄ• nÄ• ma atthÄ«ti

__na hÄ«_ti catudhÄ• vuttassa vacanassa paá¹-ikkhepo. __atthÄ«_ti paá¹-ijÄ• nanaá¹ƒ. __
viyÄ• _ti atthibhÄ• vassa udÄ• haraá¹‡adassanatthaá¹ƒ pucchÄ• . yathÄ• atthi, taá¹ƒ kena
kiá¹ƒ viya atthÄ«ti attho. __seyyathÄ• pÄ«_ti yathÄ• nÄ• ma. __taruá¹‡arukkho_ti
phaladÄ• yakabhÄ• vadÄ«panatthaá¹ƒ taruá¹‡aggahaá¹‡aá¹ƒ. __ajÄ• taphalo_ti phaladÄ• y
phalaggahaá¹‡ato purekÄ• laggahaá¹‡aá¹ƒ. __tamena_nti taá¹ƒ rukkhaá¹ƒ. __ena_nti nipÄ«
vÄ• attho. __mÅ«laá¹ƒ chindeyyÄ• _ti mÅ«lato chindeyya. __ajÄ• taphalÄ• _ti ajÄ• tÄ• ni p
evaá¹ƒ evaá¹ƒ. __uppÄ• do pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanÄ• _ti catÅ«hipi paccuppannak
vuttaá¹ƒ. yasmiÃ±hi khandhasantÄ• ne yaá¹ƒ yaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ uppajjati, tena ten
pahÄ• tabbÄ• naá¹ƒ kilesÄ• naá¹ƒ taá¹ƒ khandhasantÄ• naá¹ƒ abÄ«jaá¹ƒ hoti, tassa abÄ«ja
te kilesÄ• anuppannÄ• eva na uppajjanti. __Ä• dÄ«navaá¹ƒ disvÄ• _ti aniccÄ• dito Ä• dÄ«
__anuppÄ• do_tiÄ• dÄ«hi catÅ«hi nibbÄ• nameva vuttaá¹ƒ. __cittaá¹ƒ pakkhandatÄ«_ti ma
pakkhandati. __hetunirodhÄ• dukkhanirodho_ti kilesÄ• naá¹ƒ bÄ«jabhÅ«tassa santÄ• nass
anÄ• gatakkhandhabhÅ«tassa dukkhassa hetubhÅ«tÄ• naá¹ƒ kilesÄ• naá¹ƒ \Ee III 689/ anu
dukkhassa hetubhÅ«takilesÄ• naá¹ƒ anuppÄ• danirodhÄ• dukkhassa anuppÄ• danirodho h
kilesappahÄ• nayuttisabbhÄ• vato eva __atthi maggabhÄ• vanÄ• _tiÄ• dimÄ• ha. aá¹-á¹-ha

``etena kiá¹ƒ dÄ«pitaá¹ƒ hoti? bhÅ«miladdhÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• naá¹ƒ dÄ«pitaá¹ƒ
kiá¹ƒ atÄ«tÄ• anÄ• gatÄ• , udÄ• hu paccuppannÄ• ti? bhÅ«miladdhuppannÄ• yeva nÄ• mÄ
kathitakilesappahÄ• nassa vitthÄ• rakathÄ• sutamayaÃ±Ä• á¹‡akathÄ• ya maggasaccanid
vuttanayeneva veditabbÄ• , idha pana maggaÃ±Ä• á¹‡ena pahÄ• tabbÄ• kilesÄ• yeva adh

abhisamayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vivekakathÄ•

vivekakathÄ• vaá¹‡á¹‡anÄ•

<22> idÄ• ni \Ne II 280/ \Be II 306/ pahÄ• nÄ• vasÄ• nÄ• ya abhisamayakathÄ• ya anantar
dassentena kathitÄ• ya suttantapubbaá¹…gamÄ• ya vivekakathÄ• ya apubbatthÄ• nuvaá¹‡
__ye kecÄ«_ti anavasesapariyÄ• dÄ• naá¹ƒ. __balakaraá¹‡Ä«yÄ• _ti Å«rubalena bÄ• huba
dhÄ• vanalaá¹…ghanakasanavapanÄ• dÄ«ni kammÄ• ni. __karÄ«yantÄ«_ti balavantehi ka
nissÄ• yÄ• _ti catupÄ• risuddhisÄ«laá¹ƒ nissayaá¹ƒ katvÄ• . __bhÄ• vetÄ«_ti bhinnasÄ«las
pana lokiyalokuttarÄ• maggabhÄ• vanÄ• adhippetÄ• ti. __vivekanissita_nti tadaá¹…gavive
nissaraá¹‡avivekaá¹ƒ nissitaá¹ƒ. __viveko_ti vivittatÄ• . ayaÃ±hi ariyamaggabhÄ• vanÄ• nu
vipassanÄ• kkhaá¹‡e kiccato tadaá¹…gavivekanissitaá¹ƒ, ajjhÄ• sayato nissaraá¹‡avivekan
kiccato samucchedavivekanissitaá¹ƒ, Ä• rammaá¹‡ato nissaraá¹‡avivekanissitaá¹ƒ bhÄ• ve
__virÄ• ganissitÄ• _dÄ«su. vivekoyeva hi virajjanaá¹-á¹-hena virÄ• go, nirodhaá¹-á¹-hena ni
vosajjanaá¹-á¹-hena vosaggo. atha vÄ• kilesehi vivittattÄ• viveko, kilesehi virattattÄ• virÄ•
niruddhattÄ• nirodho, kilesÄ• naÃ±ca pariccattattÄ• vissaá¹-á¹-hattÄ• , nibbÄ• necattassa
vosaggo. vosaggo pana duvidho pariccÄ• gavosaggo ca pakkhandanavosaggo ca. tattha __
vipassanÄ• kkhaá¹‡e tadaá¹…gavasena, maggakkhaá¹‡e samucchedavasena kilesappahÄ
vipassanÄ• kkhaá¹‡e tanninnabhÄ• vena, maggakkhaá¹‡e Ä• rammaá¹‡akaraá¹‡ena nibbÄ
imasmiá¹ƒ \Ee III 690/ lokiyalokuttaramissake atthavaá¹‡á¹‡anÄ• naye vaá¹-á¹-ati. tathÄ• h
sammÄ• diá¹-á¹-hiÄ• dÄ«su ekeko dhammo yathÄ• vuttena pakÄ• rena kilese ca pariccajati
__vosaggapariá¹‡Ä• mi_nti iminÄ• pana sakalena vacanena vosaggatthaá¹ƒ pariá¹‡Ä• mita
paripaccitaá¹ƒ paripakkaÃ±cÄ• ti vuttaá¹ƒ hoti. ayampi ariyamaggabhÄ• vanÄ• nuyutto bhik
sammÄ• diá¹-á¹-hiÄ• dÄ«su ekeko dhammo kilesapariccÄ• gavosaggatthaÃ±ca \Ne II 281/
nibbÄ• napakkhandanavosaggatthaÃ±ca paripaccati, yathÄ• ca paripakko hoti, tathÄ• naá

<23> __bÄ«jagÄ• mabhÅ«tagÄ• mÄ• _ti \Be II 307/ ettha mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹
bÄ«jabÄ«janti (Vin IV 91) paÃ±cavidhaá¹ƒ bÄ«jaá¹ƒ, bÄ«jagÄ• mo nÄ• ma bÄ«jasamÅ«hoti
sampannanÄ«laá¹…kurapÄ• tubhÄ• vato paá¹-á¹-hÄ• ya bhÅ«tagÄ• mo nÄ• ma, bhÅ«tÄ• n
nibbattamÅ«lanÄ«laá¹…kurÄ• naá¹ƒ samÅ«hoti attho. devatÄ• pariggahe sati nÄ«laá¹…kur
tesaá¹ƒ devatÄ• saá¹…khÄ• tÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ gÄ• motipi bhÅ«tagÄ• moti vadanti. _

__viruá¸·hi_nti khandhÄ• divasena. __vepulla_nti pupphÄ• divasena. dhammesu pana __vu
apubbadhammappavattivasena. __viruá¸·i_nti sakiccakaraá¹‡asÄ• dhanavasena. __vepulla
vipulabhÄ• vanti attho. vipulattantipi pÄ• á¹-ho. atha vÄ• etÄ• ni tÄ«á¹‡i padÄ• ni sÄ«lasam
yojenti.

maggaá¹…ganiddesavaá¹‡á¹‡anÄ•

<24> suttantaniddese __sammÄ• diá¹-á¹-hiyÄ• _ti sÄ• mivacanaá¹ƒ. jhÄ• navipassanÄ• ma
lokiyaviratisampayuttacitte ca yathÄ• yogaá¹ƒ sampayogato ca Ä• rammaá¹‡ato ca vattamÄ
sÄ• maÃ±Ã±alakkhaá¹‡ato ekÄ«bhÅ«tÄ• ya sammÄ• diá¹-á¹-hiyÄ• . __vikkhambhanaviveko
dÅ«rÄ«karaá¹‡avasena viveko. kesaá¹ƒ? nÄ«varaá¹‡Ä• naá¹ƒ. tassa __paá¹-hamaá¹ƒ jhÄ•
vikkhambhanavasena paá¹-hamajjhÄ• nameva vuttaá¹ƒ. tasmiá¹ƒ vutte sesajjhÄ• nÄ• nipi v
sammÄ• diá¹-á¹-hiyÄ• vijjamÄ• nattÄ• sammÄ• diá¹-á¹-hiyÄ• viveko nÄ• ma hoti. __tadaá
vipassanÄ• Ã±Ä• á¹‡aá¹…gena viveko. __diá¹-á¹-higatÄ• na_nti diá¹-á¹-hivivekassa dukkara
diá¹-á¹-hivivekova vutto. tasmiá¹ƒ vutte niccasaÃ±Ã±Ä• divivekopi vuttova hoti. __nibbedhab
samÄ• dhi_nti vipassanÄ• sampayuttasamÄ• dhiá¹ƒ. __samucchedaviveko_ti kilesÄ• naá¹ƒ
__lokuttaraá¹ƒ khayagÄ• mimagga_nti khayasaá¹…khÄ• tanibbÄ• nagÄ• milokuttaramagga
kilesÄ• naá¹ƒ paá¹-ippassaddhiyÄ• viveko. __nissaraá¹‡aviveko_ti sabbasaá¹…khatanissa
saá¹…khÄ• raviveko. __chandajÄ• to hotÄ«_ti pubbabhÄ• ge jÄ• tadhammachando \Ee III 6
__saddhÄ• dhimutto_ti pubbabhÄ• geyeva saddhÄ• ya adhimutto hoti. __cittaÃ±cassa svÄ•
pubbabhÄ• geyeva cittaÃ±ca assa yogissa suadhiá¹-á¹-hitaá¹ƒ suá¹-á¹-hu patiá¹-á¹-hitaá¹ƒ h
saddhÄ• \Be II 308/ cittanti ime tayo dhammÄ• pubbabhÄ• ge uppannavivekÄ• naá¹ƒ \Ne
nissayÄ• nÄ• ma. keci pana ``cittaÃ±cassa svÄ• dhiá¹-á¹-hitanti samÄ• dhi vuttoâ€™â€™ t
__virÄ• gÄ• _dÄ«supi eseva nayo.

nirodhavÄ• re pana nirodhasaddato aÃ±Ã±aá¹ƒ pariyÄ• yavacanaá¹ƒ dassentena __amatÄ
__nirodho nibbÄ• na_nti ubhayatthÄ• pi nibbÄ• nameva. __dvÄ• dasa nissayÄ• _ti chandas
vivekÄ• dÄ«su catÅ«su ekekasmiá¹ƒ tayo tayo katvÄ• dvÄ• dasa nissayÄ• honti.

<25> sammÄ• saá¹…kappavÄ• yÄ• masatisamÄ• dhÄ«nampi iminÄ• va nayena atthayojan
sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• naá¹ƒ pana jhÄ• nakkhaá¹‡e vipassanÄ• kkhaá¹‡e ca
pubbabhÄ• gaparabhÄ• gavasena vattamÄ• nÄ• viratiyo jhÄ• navipassanÄ• sannissitÄ• k
nÄ«varaá¹‡Ä• naá¹ƒ diá¹-á¹-higatÄ• naÃ±ca vivekavirÄ• ganirodhapaá¹-inissaggÄ• tathÄ•
viratÄ«naá¹ƒ vivekÄ• dayo nÄ• mÄ• ti veditabbaá¹ƒ. yathÄ• aá¹-á¹-hakanipÄ• te ``tato, tvaá
samÄ• dhiá¹ƒ savitakkaá¹ƒ savicÄ• rampi bhÄ• veyyÄ• si, avitakkavicÄ• ramattampi bhÄ• v
avicÄ• rampi bhÄ• veyyÄ• si, sappÄ«tikampi bhÄ• veyyÄ• si, nippÄ«tikampi bhÄ• veyyÄ• si
bhÄ• veyyÄ• si, upekkhÄ• sahagatampi bhÄ• veyyÄ• sÄ«â€™â€™ ti (AN c 8.63) mettÄ• da
niyakajjhattamÅ«lasamÄ• dhivasena catukkapaÃ±cakajjhÄ• nikÄ• viya vuttÄ• , evamidhÄ•

pubbabhÄ• gaparabhÄ• gavasena viratiyo vuttÄ• ti veditabbaá¹ƒ. byaÃ±janacchÄ• yamatta
abbhÄ• cikkhitabbo. gambhÄ«raÃ±hi buddhavacanaá¹ƒ, Ä• cariye payirupÄ• sitvÄ• adhipp

26-27__._ bojjhaá¹…gabalaindriyavÄ• resupi iminÄ• va nayena attho veditabboti.

vivekakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cariyÄ• kathÄ•

cariyÄ• kathÄ• vaá¹‡á¹‡anÄ•

28-29__._ idÄ• ni \Ne II 283/ \Ee III 692/ vivekakathÄ• nantaraá¹ƒ paramavivekabhÅ«tassa
nissaraá¹‡avivekasaá¹…khÄ• tassa nibbÄ• nassa sacchikaraá¹‡Ä«yassa sacchikiriyopÄ• y
II 309/ sacchikatanirodhassa lokahitasukhakiriyÄ• karaá¹‡adassanatthaÃ±ca indriyakathÄ•
cariyÄ• kathÄ• puna kathitÄ• . tassÄ• atthavaá¹‡á¹‡anÄ• indriyakathÄ• ya kathitÄ• yevÄ•

cariyÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pÄ• á¹-ihÄ• riyakathÄ•

pÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ•

<30> idÄ• ni \Ne II 284/ lokatthacariyÄ• pariyosÄ• nÄ• ya cariyÄ• kathÄ• ya anantaraá¹ƒ
lokatthÄ• nusÄ• sanapariyosÄ• naá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ dassentena kathitÄ• ya suttantap
pÄ• á¹-ihÄ• riyakathÄ• ya apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha suttante tÄ• va __pÄ• á¹-ih
paccanÄ«kapaá¹-iharaá¹‡avasena pÄ• á¹-ihÄ• riyÄ• ni. __iddhipÄ• á¹-ihÄ• riya_nti ijjhanava
paá¹-iharaá¹‡avasena pÄ• á¹-ihÄ• riyaá¹ƒ, iddhiyeva pÄ• á¹-ihÄ• riyaá¹ƒ iddhipÄ• á¹-ihÄ• ri
Ä• dissanavasena __Ä• desanaá¹ƒ, _ anusÄ• sanavasena __anusÄ• sanÄ«_. sesaá¹ƒ vutt

__idhÄ• _ti imasmiá¹ƒ loke. __ekacco_ti eko poso. iddhipÄ• á¹-ihÄ• riyaniddeso heá¹-á¹-hÄ
__nimittena Ä• disatÄ«_ti Ä• gatanimittena vÄ• gatanimittena vÄ• á¹-hitanimittena vÄ• kat
mano_ti evampi tava mano somanassito vÄ• domanassito vÄ• kÄ• mavitakkÄ• disampayu
sampiá¹‡á¸• anattho. __itthampi te mano_ti somanassitÄ• dito ekekavidhepi citte nÄ• nappa
__itipi te citta_nti itipi tava cittaá¹ƒ, imaÃ±ca imaÃ±ca atthaá¹ƒ cintayamÄ• naá¹ƒ pavattatÄ«
__bahuá¹ƒ cepi Ä• disatÄ«_ti cittato aÃ±Ã±aá¹ƒ vÄ• idaÃ±ca idaÃ±ca nÄ• ma ahosi bhava
katheti. __tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• _ti taá¹ƒ sabbampi yathÄ• yathÄ• kathitaá¹ƒ,
aÃ±Ã±athÄ• na hoti.

__na heva kho nimittena Ä• disatÄ«_ti nimittaá¹ƒ jÄ• nantopi kevalaá¹ƒ nimitteneva na kath
aparapariyÄ• yadassanaá¹ƒ. __manussÄ• na_nti cittaá¹ƒ jÄ• nanakamanussÄ• naá¹ƒ. __an
vÄ• assÄ• vitÄ• naá¹ƒ vÄ• yakkhapisÄ• cÄ• dÄ«naá¹ƒ. __devatÄ• na_nti cÄ• tumahÄ• rÄ
__saddaá¹ƒ sutvÄ• _ti aÃ±Ã±assa \Be II 310/ cittaá¹ƒ Ã±atvÄ• kathentÄ• naá¹ƒ saddaá¹ƒ s
nipÄ• to puna Ä• rambhe. __vitakkayato_ti yaá¹ƒ vÄ• taá¹ƒ vÄ• vitakkena vitakkentassa. _
vitakkasampayutteneva vicÄ• rena vicÄ• rentassa. __vitakkavipphÄ• rasaddaá¹ƒ sutvÄ• _ti
uppannaá¹ƒ vippalapantÄ• naá¹ƒ suttappamattÄ• dÄ«naá¹ƒ \Ne II 285/ kÅ«janasaddaá¹ƒ su
saddo uppanno, tassa vasena ``evampi te manoâ€™â€™ tiÄ• dÄ«ni Ä• disati.

__avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi_nti vitakkavicÄ• rakkhobhavirahitasantacittassÄ• pi
dassentena vuttaá¹ƒ, sesacittajÄ• nane pana vattabbameva natthi. __cetasÄ• ceto paricca
cetopariyaÃ±Ä• á¹‡alÄ• bhÄ«. __bhoto_ti bhavantassa. __manosaá¹…khÄ• rÄ• paá¹‡ihitÄ
á¹-hapitÄ• . __amukaá¹ƒ nÄ• ma vitakkaá¹ƒ vitakkayissatÄ«_ti kusalÄ• divitakkaá¹ƒ vitakkay
pavattayissatÄ«ti pajÄ• nÄ• ti. pajÄ• nanto ca Ä• gamanena jÄ• nÄ• ti, pubbabhÄ• gena jÄ
cittaá¹ƒ oloketvÄ• jÄ• nÄ• ti. __Ä• gamanena jÄ• nÄ• ti_ nÄ• ma kasiá¹‡aparikammakÄ• le
kasiá¹‡abhÄ• vanaá¹ƒ Ä• raddho paá¹-hamajjhÄ• naá¹ƒ vÄ• dutiyÄ• dijjhÄ• naá¹ƒ vÄ• aá¹
uppÄ• dessatÄ«â€™â€™ ti jÄ• nÄ• ti. __pubbabhÄ• gena jÄ• nÄ• ti_ nÄ• ma paá¹-hamavip
jÄ• nÄ• ti, ``yenÄ• kÄ• renesa vipassanaá¹ƒ Ä• raddho sotÄ• pattimaggaá¹ƒ vÄ• uppÄ• de
arahattamaggaá¹ƒ vÄ• uppÄ• dessatÄ«â€™â€™ ti jÄ• nÄ• ti. __antosamÄ• pattiyaá¹ƒ citta
``yenÄ• kÄ• rena imassa manosaá¹…khÄ• rÄ• á¹-hapitÄ• , imassa nÄ• ma cittassa ananta
vitakkessati, ito vuá¹-á¹-hitassa etassa hÄ• nabhÄ• giyo vÄ• samÄ• dhi bhavissati, á¹-hitibh
visesabhÄ• giyo vÄ• nibbedhabhÄ• giyo vÄ• , abhiÃ±Ã±Ä• yo vÄ• uppÄ• dessatÄ«â€™â€
Ä• disatÄ«_ti cetopariyaÃ±Ä• á¹‡assa cittacetasikÄ• naá¹ƒyeva Ä• rammaá¹‡akaraá¹‡ato
sarÄ• gÄ• disoá¸·asapabhedavaseneva bahuá¹ƒ cepi katheti, na aÃ±Ã±avasenÄ• ti veditab
hotÄ«_ti idaá¹ƒ ekaá¹ƒsena tatheva hoti. cetopariyaÃ±Ä• á¹‡avasena Ã±Ä• taÃ±hi aÃ±Ã±at

__evaá¹ƒ vitakkethÄ• _ti evaá¹ƒ nekkhammavitakkÄ• dayo pavattentÄ• vitakketha. __mÄ•
evaá¹ƒ kÄ• mavitakkÄ• dayo pavattentÄ• mÄ• vitakkayittha \Be II 311/. __evaá¹ƒ manasi k
aniccasaÃ±Ã±ameva, dukkhasaÃ±Ã±Ä• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ manasi karotha. __mÄ
niccantiÄ• dinÄ• nayena mÄ• manasi akattha. __idaá¹ƒ_ \Ee III 694/ __pajahathÄ• _ti idaá
paÃ±cakÄ• maguá¹‡arÄ• gÄ• diá¹ƒ pajahatha. __idaá¹ƒ upasampajja viharathÄ• _ti idaá¹ƒ
lokuttaradhammameva pÄ• puá¹‡itvÄ• nipphÄ• detvÄ• viharatha.

<31> idÄ• ni iddhipÄ• á¹-ihÄ• riye aparaá¹ƒ pariyÄ• yaá¹ƒ visesena dassento __nekkhamm
iddhÄ«_tiÄ• dimÄ• ha. tattha __kÄ• macchandaá¹ƒ paá¹-iharatÄ«_ti attano paá¹-ipakkhabh
paá¹-ibalaá¹ƒ hutvÄ• \Ne II 286/ harati pajahatÄ«ti tadeva nekkhammaá¹ƒ pÄ• á¹-ihÄ• riyaá
tena nekkhammena samannÄ• gatÄ• _ti evaá¹ƒ kÄ• macchandapaá¹-ihÄ• rakena tena nekk
paá¹-ilÄ• bhavasena samannÄ• gatÄ• . __visuddhacittÄ• _ti kÄ• macchandÄ• bhÄ• vato vis

__anÄ• vilasaá¹…kappÄ• _ti kÄ• masaá¹…kappena anÄ• lulitanekkhammasaá¹…kappÄ• .
paracittakusalena vÄ• aÃ±Ã±ena vÄ• sammÄ• sambuddhena vÄ• buddhasÄ• vakehi vÄ•
pÄ• á¹-ihÄ• riyanti attho. atha vÄ• iti evaá¹ƒ Ä• disanaá¹ƒ Ä• desanÄ• pÄ• á¹-ihÄ• riyanti Ä
pÄ• á¹-hasesaá¹ƒ katvÄ• payujjitabbo. __evaá¹ƒ Ä• sevitabba_nti iminÄ• ca pakÄ• rena im
sevitabbaá¹ƒ. sesattayepi eseva nayo. __tadanudhammatÄ• sati upaá¹-á¹-hapetabbÄ• _ti t
anukÅ«labhÅ«tÄ• sati bhusaá¹ƒ á¹-hapetabbÄ• . __iti anusÄ• sanÄ«pÄ• á¹-ihÄ• riya_nti ett
Ä• desanÄ• pÄ• á¹-ihÄ• riyayojanÄ• ya viya yojanÄ• kÄ• tabbÄ• . abyÄ• pÄ• dÄ• dÄ«supi
jhÄ• nÄ• dÄ«ni saá¹…khipitvÄ• ante arahattamaggameva dassetvÄ• likhito. tattha catÅ«su
Ä• sevitabboâ€™â€™ tiÄ• di ekacittakkhaá¹‡ikattÄ• maggassa pubbabhÄ• gavasena vutta
pubbabhÄ• gabhÅ«tÄ• ya lokiyamaggasaá¹…khÄ• tÄ• ya vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipas
Ä• sevanÄ• dÄ«su katesu tÄ• ya uppanno maggopi Ä• sevito bhÄ• vito bahulÄ«kato nÄ• m
sabbatthikavÄ• dÄ• cariyÄ• pana ``ekekamaggo soá¸·asakkhaá¹‡ikoâ€™â€™ ti vadanti.
tadanudhammatÄ• satiupaá¹-á¹-hÄ• panaá¹ƒ pana pubbabhÄ• ge yujjatiyevÄ• ti.

<32> puna __nekkhammaá¹ƒ ijjhatÄ«ti iddhÄ«_tiÄ• dÄ«ni ``iddhipÄ• á¹-ihÄ• riyaâ€™â€™
kammadhÄ• rayasamÄ• sattadÄ«panatthaá¹ƒ vuttÄ• ni. suttante vuttesu tÄ«su iddhipÄ• á¹-
vutte sesÄ• naá¹ƒ dvinnampi vuttova hotÄ«ti imasmiá¹ƒ \Be II 312/ pariyÄ• ye mÅ«labhÅ«ta
iddhipÄ• á¹-ihÄ• riyasseva samÄ• sattho vuttoti veditabbanti.

pÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. samasÄ«sakathÄ•

samasÄ«sakathÄ• vaá¹‡á¹‡anÄ•

<33> idÄ• ni \Ne II 287/ \Ee III 695/ pÄ• á¹-ihÄ• riyakathÄ• nantaraá¹ƒ Ä• dipÄ• á¹-ihÄ• riya
iddhipÄ• á¹-ihÄ• riyasaá¹…gahitassa samasÄ«sibhÄ• vassa iddhipÄ• á¹-ihÄ• riyabhÄ• vadÄ
niddiá¹-á¹-hÄ• pi samasÄ«sakathÄ• iddhipÄ• á¹-ihÄ• riyasambandhena puna kathitÄ• . tass
kathitÄ• yevÄ• ti.

samasÄ«sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. satipaá¹-á¹-hÄ• nakathÄ•

satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<34> idÄ• ni \Ne II 288/ samasÄ«sakathÄ• nantaraá¹ƒ attanÄ• vuttassa iddhipÄ• á¹-ihÄ• ri
anupassanÄ• visese dassentena kathitÄ• ya suttantapubbaá¹…gamÄ• ya satipaá¹-á¹-hÄ• n

apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha suttante tÄ• va __cattÄ• ro_ti gaá¹‡anaparicchedo, te
na uddhanti satipaá¹-á¹-hÄ• naparicchedaá¹ƒ dÄ«peti. __ime_ti niddisitabbanidassanaá¹ƒ. _
dhammapaá¹-iggÄ• hakapuggalÄ• lapanaá¹ƒ. __satipaá¹-á¹-hÄ• nÄ• _ti tayo satipaá¹-á¹-hÄ
paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattatÄ• pi, satipi. ``catunnaá¹ƒ
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• mÄ«â€™â€™ tiÄ
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vutto. tassattho --- patiá¹-á¹-hÄ• ti tasminti paá¹-á¹-hÄ• naâ
patiá¹-á¹-hÄ• ti? sati. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• nanti.

``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadariyo sevamÄ• no satthÄ• gaá¹‡amanusÄ•
III 304, 311) ettha tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattat
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . tassattho --- paá¹-á¹-hapetabbato \Be II 313/ paá¹-
pavattayitabbatoti attho. kena paá¹-á¹-hapetabbatoti? satiyÄ• . satiyÄ• paá¹-á¹-hÄ• naá¹ƒ s
``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«rentÄ
147) pana satiyeva ``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . tassattho --- patiá¹-á¹-hÄ• tÄ«t
upaá¹-á¹-hÄ• ti okkanditvÄ• pakkhanditvÄ• vattatÄ«ti attho. satiyeva paá¹-á¹-hÄ• naá¹ƒ sa
atha vÄ• saraá¹‡aá¹-á¹-hena sati, upaá¹-á¹-hÄ• naá¹-á¹-hena upaá¹-á¹-hÄ• naá¹ƒ. iti sati ca
upaá¹-á¹-hÄ• naÃ±cÄ• tipi satipaá¹-á¹-hÄ• naá¹ƒ. idamidha adhippetaá¹ƒ. yadi \Ee III 696/ e
satipaá¹-á¹-hÄ• nÄ• ti bahuvacanaá¹ƒ katanti? satibahuttÄ• . Ä• rammaá¹‡abhedena hi bah

__katame cattÄ• ro_ti kathetukamyatÄ• pucchÄ• . __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __bhik
ikkhatÄ«ti \Ne II 289/ bhikkhu. sesapadÄ• naá¹ƒ atthavaá¹‡á¹‡anÄ• panettha sutamayaÃ±Ä
maggasaccaniddesavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• yevÄ• ti.

kasmÄ• pana bhagavatÄ• cattÄ• rova satipaá¹-á¹-hÄ• nÄ• vuttÄ• anÅ«nÄ• anadhikÄ• ti
taá¹‡hÄ• caritadiá¹-á¹-hicaritasamathayÄ• nikavipassanÄ• yÄ• nikesu hi mandatikkhavasen
mandassa taá¹‡hÄ• caritassa oá¸·Ä• rikaá¹ƒ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ vis
sukhumaá¹ƒ vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. diá¹-á¹-hicaritassÄ• pi mandassa
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa atippabhedagataá¹ƒ
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. samathayÄ• nikassa ca mandassa akicchena
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa oá¸·Ä• rikÄ• rammaá¹‡e asa
vipassanÄ• yÄ• nikassapi mandassa nÄ• tippabhedagatÄ• rammaá¹‡aá¹ƒ tatiyaá¹ƒ, tikkhas
atippabhedagatÄ• rammaá¹‡aá¹ƒ catutthaá¹ƒ. iti cattÄ• rova vuttÄ• anÅ«nÄ• anadhikÄ• ti.

subhasukhaniccaattavipallÄ• sappahÄ• natthaá¹ƒ vÄ• . kÄ• yo hi asubho, tattha ca subhav
sattÄ• . tesaá¹ƒ tattha asubhabhÄ• vadassanena tassa vipallÄ• sassa pahÄ• natthaá¹ƒ paá
satipaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. sukhaá¹ƒ niccaá¹ƒ attÄ• ti gahitesupi ca vedanÄ• dÄ«su ve
aniccaá¹ƒ, dhammÄ• anattÄ• , tesu ca sukhaniccaattavipallÄ• savipallatthÄ• sattÄ• . tesaá
dukkhÄ• dibhÄ• vadassanena tesaá¹ƒ vipallÄ• sÄ• naá¹ƒ pahÄ• natthaá¹ƒ sesÄ• ni tÄ«á¹‡i

evaá¹ƒ subhasukhaniccaattavipallÄ• sappahÄ• natthaá¹ƒ vÄ• cattÄ• rova vuttÄ• . na keval
vipallÄ• sappahÄ• natthameva, caturoghayogÄ• savaganthaupÄ• dÄ• naagatippahÄ• natth
catubbidhÄ• hÄ• rapariÃ±Ã±atthampi cattÄ• rova vuttÄ• ti veditabbaá¹ƒ.

<35> (ka) suttantaniddese __pathavÄ«kÄ• ya_nti imasmiá¹ƒ rÅ«pakÄ• ye pathavÄ«dhÄ• tu
pathavÄ«dhÄ• tÅ«naá¹ƒ bahukattÄ• sabbapathavÄ«dhÄ• tusaá¹…gahatthaá¹ƒ samÅ«hatth
__Ä• pokÄ• yÄ• _dÄ«supi eseva nayo. __kesakÄ• yÄ• _dÄ«nampi bahukattÄ• kesakÄ• yÄ
__vakkÄ• _dÄ«ni pana paricchinnattÄ• kÄ• yaggahaá¹‡aá¹ƒ nÄ• rahantÄ«ti tesaá¹ƒ gahaá
veditabbaá¹ƒ.

(kha) __sukhaá¹ƒ_ \Ee III 697/ __vedana_ntiÄ• dÄ«su __sukhaá¹ƒ vedana_nti kÄ• yikaá¹ƒ
sukhaá¹ƒ vedanaá¹ƒ. tathÄ• __dukkhaá¹ƒ vedanaá¹ƒ. adukkhamasukhaá¹ƒ vedana_nti par
upekkhÄ• vedanaá¹ƒ. __sÄ• misaá¹ƒ sukhaá¹ƒ vedana_nti cha gehasitasomanassavedanÄ
vedana_nti cha nekkhammasitasomanassavedanÄ• \Ne II 290/. __sÄ• misaá¹ƒ dukkhaá¹ƒ
gehasitadomanassavedanÄ• . __nirÄ• misaá¹ƒ dukkhaá¹ƒ vedana_nti cha nekkhammasitad
adukkhamasukhaá¹ƒ vedana_nti cha gehasitaupekkhÄ• vedanÄ• . __nirÄ• misaá¹ƒ adukkh
nekkhammasitaupekkhÄ• vedanÄ• .

(ga) __sarÄ• gaá¹ƒ citta_ntiÄ• dÄ«ni Ã±Ä• á¹‡akathÄ• yaá¹ƒ vuttatthÄ• ni.

(gha) __tadavasese dhamme_ti tehi kÄ• yavedanÄ• cittehi avasese tebhÅ«makadhamme.
Ã±Ä• á¹‡enÄ• _ti tena sattavidhena anupassanÄ• Ã±Ä• á¹‡ena. yÄ• ni panettha antarantar
heá¹-á¹-hÄ• tattha tattha vuttatthÄ• nevÄ• ti.

satipaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vipassanÄ• kathÄ•

vipassanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<36> idÄ• ni \Ne II 291/ vipassanÄ• paá¹-isaá¹ƒyuttÄ• ya satipaá¹-á¹-hÄ• nakathÄ• ya anan
vipassanÄ• pabhedaá¹ƒ dassentena kathitÄ• ya suttantapubbaá¹…gamÄ• ya vipassanÄ• ka
apubbatthÄ• nuvaá¹‡á¹‡anÄ• . tattha suttante tÄ• va __so_iti sabbanÄ• mattÄ• yo \Be II 31
saá¹…gahito hoti. __vatÄ• _ti ekaá¹ƒsatthe nipÄ• to. __kaÃ±ci saá¹…khÄ• ra_nti appamatta
__anulomikÄ• ya khantiyÄ• _ti ettha vipassanÄ• Ã±Ä• á¹‡ameva lokuttaramaggaá¹ƒ anulom
khantimapekkhitvÄ• anulomikÄ• . sabbasaá¹…khÄ• rÄ• tassa aniccato dukkhato anattato
sÄ• mudukÄ• majjhimÄ• tikkhÄ• ti tividhÄ• . kalÄ• pasammasanÄ• dikÄ• udayabbayaÃ±
mudukÄ• nulomikÄ• khanti. bhaá¹…gÄ• nupassanÄ• dikÄ• saá¹…khÄ• rupekkhÄ• Ã±Ä• á

khanti. anulomaÃ±Ä• á¹‡aá¹ƒ tikkhÄ• nulomikÄ• khanti. __samannÄ• gato_ti upeto. __neta
yathÄ• vuttaá¹ƒ etaá¹ƒ á¹-hÄ• naá¹ƒ etaá¹ƒ kÄ• raá¹‡aá¹ƒ na vijjati. __sammattaniyÄ• ma_n
me bhavissatÄ«â€™â€™ ti evaá¹ƒ Ä• sÄ«sato tatheva sambhavato \Ee III 698/ asubhÄ• dÄ
asubhantiÄ• diaviparÄ«tappavattisabbhÄ• vato ca sammÄ• sabhÄ• voti sammatto, anantar
arahattuppattiyÄ• ca niyÄ• mabhÅ«tattÄ• niyÄ• mo, nicchayoti attho. sammatto ca so niyÄ
sammattaniyÄ• mo. ko so? lokuttaramaggo, visesato pana sotÄ• pattimaggo. tena hi magga
``niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti (Vin III 21; DN I 373) vuttaá¹ƒ. taá¹ƒ sammattaniy
pavisissatÄ«ti etaá¹ƒ aá¹-á¹-hÄ• nanti attho. gotrabhuno pana maggassa Ä• vajjanaá¹-á¹-hÄ
anÄ• diyitvÄ• anulomikakhantiyÄ• anantaraá¹ƒ sammattaniyÄ• mokkamanaá¹ƒ vuttanti ve
aá¹-á¹-hÄ• rasasu mahÄ• vipassanÄ• su gotrabhu vivaá¹-á¹-anÄ• nupassanÄ• hotÄ«ti anul
saá¹…gahitÄ• hoti. catÅ«supi suttantesu iminÄ• va nayena attho veditabbo. etehi
anulomikakhantisammattaniyÄ• macatuariyaphalavasena ca cha dhammÄ• ti chakkanipÄ• t
101) cattÄ• ro suttantÄ• vuttÄ• . kaá¹‡hapakkhasukkapakkhadvayavasena hi cattÄ• ro sutt

<37> __katihÄ• kÄ• rehÄ«_tiÄ• dike pucchÄ• pubbaá¹…game suttantaniddese __paÃ±cak
nÄ• marÅ«paÃ±ca nÄ• marÅ«passa paccaye ca pariggahetvÄ• kalÄ• pasammasanavasen
paÃ±casu khandhesu ekekaá¹ƒ khandhaá¹ƒ aniccantikatÄ• ya Ä• diantavatÄ• ya ca __anic
uppÄ• davayapaá¹-ipÄ«á¸·anatÄ• ya dukkhavatthutÄ• ya ca __dukkhato_. paccayayÄ• pan
__rogato_. dukkhatÄ• sÅ«layogitÄ• ya kilesÄ• sucipaggharaá¹‡atÄ• ya uppÄ• dajarÄ• bhaá
uddhumÄ• taparipakkapabhinnatÄ• ya ca __gaá¹‡á¸• ato_. pÄ«á¸·Ä• janakatÄ• ya antotuda
ca __sallato_. vigarahaá¹‡Ä«yatÄ• ya avaá¸• á¸• hiÄ• vahanatÄ• ya aghavatthutÄ• ya ca __
aseribhÄ• vajanakatÄ• ya Ä• bÄ• dhapadaá¹-á¹-hÄ• natÄ• ya ca __Ä• bÄ• dhato_. avasatÄ
byÄ• dhijarÄ• maraá¹‡ehi lujjanapalujjanatÄ• ya __palokato_. anekabyasanÄ• vahanatÄ• y
aviditÄ• naá¹ƒyeva vipulÄ• naá¹ƒ anatthÄ• naá¹ƒ Ä• vahanato sabbÅ«paddavavatthutÄ• ya
sabbabhayÄ• naá¹ƒ Ä• karatÄ• ya ca dukkhavÅ«pasamasaá¹…khÄ• tassa paramassÄ• sas
__bhayato_. anekehi anatthehi anubaddhatÄ• ya dosÅ«pasaá¹-á¹-hatÄ• ya upasaggo viya a
__upasaggato_. byÄ• dhijarÄ• maraá¹‡ehi ceva lobhÄ• dÄ«hi ca lokadhammehi pacalitatÄ•
ceva sarasena ca pabhaá¹…gupagamanasÄ«latÄ• ya __pabhaá¹…guto_. sabbÄ• vatthanip
abhÄ• vatÄ• ya __addhuvato_. atÄ• yanatÄ• ya ceva alabbhaneyyakhematÄ• ya ca __atÄ•
anarahatÄ• ya allÄ«nÄ• nampi ca leá¹‡akiccÄ• kÄ• ritÄ• ya __aleá¹‡ato_ \Ee III 699/. nissit
bhayasÄ• rakattÄ• bhÄ• vena __asaraá¹‡ato_. yathÄ• parikappitehi dhuvasubhasukhattabh
rittatÄ• yeva __tucchato, _ appakattÄ• vÄ• . appakampi hi loke tucchanti vuccati.
sÄ• minivÄ• sivedakakÄ• rakÄ• dhiá¹-á¹-hÄ• yakavirahitatÄ• ya __suÃ±Ã±ato_. sayaÃ±ca a
__anattato_. pavattidukkhatÄ• ya dukkhassa ca Ä• dÄ«navatÄ• ya __Ä• dÄ«navato_. atha
pavattatÄ«ti Ä• dÄ«navo. kapaá¹‡amanussassetaá¹ƒ adhivacanaá¹ƒ, khandhÄ• pi ca kapaá
Ä• dÄ«navasadisatÄ• ya Ä• dÄ«navato. jarÄ• ya ceva maraá¹‡ena cÄ• ti dvedhÄ• pariá¹‡Ä
__vipariá¹‡Ä• madhammato_. dubbalatÄ• ya pheggu viya sukhabhaÃ±janÄ«yatÄ• ya ca __
__aghamÅ«lato_. mittamukhasapatto viya vissÄ• saghÄ• titÄ• ya __vadhakato_. vigatabhav

vibhavasambhÅ«tatÄ• ya ca __vibhavato_. Ä• savapadaá¹-á¹-hÄ• natÄ• ya __sÄ• savato_.
abhisaá¹…khatatÄ• ya __saá¹…khatato_. maccumÄ• rakilesamÄ• rÄ• naá¹ƒ Ä• misabhÅ«ta
jÄ• tijarÄ• byÄ• dhimaraá¹‡apakatitÄ• ya __jÄ• tijarÄ• byÄ• dhimaraá¹‡adhammato_. sokap
II 293/ __sokaparidevaupÄ• yÄ• sadhammato_. taá¹‡hÄ• diá¹-á¹-hiduccaritasaá¹ƒkilesÄ• na
__saá¹ƒkilesikadhammato_ passati. sabbesu ca imesu ``passatÄ«â€™â€™ ti pÄ• á¹-hases

<38> __paÃ±cakkhandhe_ti samÅ«hato vuttepi ekekakhandhavasena atthavaá¹‡á¹‡anÄ•
kalÄ• pasammasanaÃ±Ä• á¹‡aniddese visuá¹ƒ visuá¹ƒ Ä• gatattÄ• pariyosÄ• ne ca visuá¹ƒ
anupassanÄ• naá¹ƒ gaá¹‡itattÄ• samÅ«he pavattavacanÄ• naá¹ƒ avayavepi pavattisambh
visuá¹ƒ visuá¹ƒ pavattasammasanÄ• naá¹ƒ ekato saá¹…khipitvÄ• vacanavasena vÄ• ``pa
vuttanti veditabbaá¹ƒ. ``ekappahÄ• rena paÃ±cahi khandhehi vuá¹-á¹-hÄ• tÄ«â€™â€™ ti (V
aá¹-á¹-hakathÄ• vacanasabbhÄ• vato vÄ• paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ ekato sammasa
__paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho niccaá¹ƒ nibbÄ• nanti passanto_tiÄ• dÄ«navaÃ±
vipassanÄ• kÄ• le santipadaÃ±Ä• á¹‡avasena niccaá¹ƒ nibbÄ• nanti passanto. __sammatta
maggakkhaá¹‡e okkamati, phalakkhaá¹‡e pana okkanto nÄ• ma hoti. eseva nayo sabbesup
__Ä• rogya_nti Ä• rogyabhÅ«taá¹ƒ. __visalla_nti sallavirahitaá¹ƒ. eseva nayo Ä«disesu. __a
Ä• bÄ• dhavirahitaá¹ƒ, Ä• bÄ• dhapaá¹-ipakkhabhÅ«taá¹ƒ vÄ• . esa nayo Ä«disesu. __apan
aÃ±Ã±apaccayavirahitaá¹ƒ. __upassaggato_ti ca __anupassagga_nti ca keci saá¹ƒyogaá¹ƒ
__paramasuÃ±Ã±a_nti sabbasaá¹…khÄ• rasuÃ±Ã±attÄ• uttamattÄ• ca paramasuÃ±Ã±aá¹
saá¹…khatÄ• saá¹…khatÄ• naá¹ƒ aggabhÅ«tattÄ• uttamatthaá¹ƒ \Ee III 700/. liá¹…gavipall
napuá¹ƒsakavacanaá¹ƒ. nibbÄ• nassa ca suÃ±Ã±attÄ• anattattÄ• ca imasmiá¹ƒ dvaye paá
__anÄ• sava_nti Ä• savavirahitaá¹ƒ. __nirÄ• misa_nti Ä• misavirahitaá¹ƒ. __ajÄ• ta_nti jÄ•
anuppannaá¹ƒ. __amata_nti bhaá¹…gÄ• bhÄ• vato maraá¹‡avirahitaá¹ƒ. maraá¹‡ampi hi na
``mataâ€™â€™ nti vuccati.

<39> evamimÄ• ya paá¹-ipÄ• á¹-iyÄ• vuttÄ• su Ä• kÄ• rabhedabhinnÄ• su cattÄ• lÄ«sÄ• y
sabhÄ• vasaá¹…gahavasena tÄ«suyeva anupassanÄ• su ekasaá¹…gahaá¹ƒ \Be II 318/ kan
aniccÄ• nupassanÄ• _tiÄ• dimÄ• ha. tÄ• su yathÄ• nurÅ«paá¹ƒ aniccadukkhÄ• nattatte yoj
panetÄ• visuá¹ƒ visuá¹ƒ gaá¹‡anavasena dassitÄ• . gaá¹‡anÄ• su ca gaá¹‡anapaá¹-ipÄ• á
anattÄ• nupassanÄ• gaá¹‡itÄ• . tattha __paÃ±cavÄ«satÄ«_ti ``parato rittato tucchato suÃ±
ekekasmiá¹ƒ khandhe paÃ±ca paÃ±ca katvÄ• paÃ±casu khandhesu paÃ±cavÄ«sati __ana
__paÃ±Ã±Ä• sÄ• _ti ``aniccato palokato calato pabhaá¹…guto addhuvato vipariá¹‡Ä• madh
saá¹…khatato maraá¹‡adhammatoâ€™â€™ ti ekekasmiá¹ƒ khandhe dasa dasa katvÄ• pa
__aniccÄ• nupassanÄ• . sataá¹ƒ paÃ±cavÄ«sati cevÄ• _ti sesÄ• ``dukkhato rogatoâ€™â€™
ekekasmiá¹ƒ khandhe paÃ±cavÄ«sati paÃ±cavÄ«sati katvÄ• paÃ±casu khandhesu paÃ±ca
__dukkhÄ• nupassanÄ• . yÄ• ni dukkhe pavuccare_ti yÄ• anupassanÄ• dukkhe khandhap
pavuccanti, tÄ• sataá¹ƒ paÃ±cavÄ«sati cevÄ• ti sambandho veditabbo. ``yÄ• nÄ«â€™â€™
daá¹-á¹-habboti.

vipassanÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. mÄ• tikÄ• kathÄ•

mÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<40> idÄ• ni \Ne II 295/ mahÄ• thero vipassanÄ• kathÄ• nantaraá¹ƒ sakale paá¹-isambhidÄ
samathavipassanÄ• magganibbÄ• nadhamme Ä• kÄ• ranÄ• nattavasena nÄ• nÄ• pariyÄ• y
__nicchÄ• to_tiÄ• dÄ«ni ekÅ«navÄ«sati mÄ• tikÄ• padÄ• ni uddisitvÄ• tesaá¹ƒ niddesavas
kathesi. tassÄ• ayaá¹ƒ apubbatthÄ• nuvaá¹‡á¹‡anÄ• . mÄ• tikÄ• ya tÄ• va __nicchÄ• to_ti
pÄ«á¸·Ä• yogato milÄ• tÄ• , rÄ• gopi tÄ• va nirantarappavatto sarÄ«raá¹ƒ dahati, kiá¹ƒ pana
701/. ``tayome, bhikkhave, aggÄ« rÄ• gaggi dosaggi mohaggÄ«â€™â€™ ti (It 93; DN III 305
tayo eva kilesÄ• vuttÄ• , taá¹ƒsampayuttÄ• pi pana dahantiyeva. evaá¹ƒ chÄ• takilesÄ• bhÄ
vimokkhasambandhena vimokkhoti daá¹-á¹-habbo. muccatÄ«ti __mokkho_. vimuccatÄ«ti __
attho. idamekaá¹ƒ mÄ• tikÄ• padaá¹ƒ. __vijjÄ• vimuttÄ«_ti vijjÄ• yeva vimutti. idamekaá¹ƒ m
__jhÄ• navimokkho_ti jhÄ• nameva vimokkho. idamekaá¹ƒ mÄ• tikÄ• padaá¹ƒ. sesÄ• ni eke
ekÅ«navÄ«sati mÄ• tikÄ• padÄ• ni.

<41> __nekkhammena kÄ• macchandato nicchÄ• to_ti nekkhammena kÄ• macchandato a
yogÄ«. tena paá¹-iladdhaá¹ƒ nekkhammampi nicchÄ• to nikkileso vimokkho. evaá¹ƒ sesesu
kÄ• macchandato muccatÄ«ti vimokkho_ti nekkhammena kÄ• macchandato yogÄ« muccatÄ
vimokkhoti attho. evaá¹ƒ sesesupi. __vijjatÄ«ti vijjÄ• _ti sabhÄ• vato vijjati atthi upalabbhatÄ
nÄ• mÄ• ti attho. atha vÄ• sabhÄ• vajÄ• nanatthaá¹ƒ paá¹-ipannehi yogÄ«hi sabhÄ• vaá¹ƒ
vijjÄ• nÄ• mÄ• ti attho. atha vÄ• visesalÄ• bhatthaá¹ƒ paá¹-ipannehi yogÄ«hi vedÄ«yati pa
vijjÄ• nÄ• mÄ• ti attho. atha vÄ• attanÄ• vinditabbaá¹ƒ bhÅ«miá¹ƒ vindati labhatÄ«ti vijjÄ•
vÄ• sabhÄ• vadassanahetuttÄ• sabhÄ• vaá¹ƒ viditaá¹ƒ karotÄ«ti vijjÄ• nÄ• mÄ• ti attho. _
muccanto_ \Ne II 296/ __vijjatÄ«_ti yathÄ• vutto dhammo yathÄ• vuttenatthena vijjamÄ• no
yathÄ• vuttato muccamÄ• no yathÄ• vuttenatthena vijjatÄ«ti vijjÄ• vimutti nÄ• mÄ• ti attho.

__kÄ• macchandaá¹ƒ saá¹ƒvaraá¹-á¹-henÄ• _ti kÄ• macchandanivÄ• raá¹‡aá¹-á¹-hena taá
__sÄ«lavisuddhi_ nÄ• mÄ• ti attho. taá¹ƒyeva avikkhepahetuttÄ• avikkhepaá¹-á¹-hena __ci
dassanahetuttÄ• dassanaá¹-á¹-hena __diá¹-á¹-hivisuddhi_. sesesupi eseva nayo. __paá¹-ip
nekkhammÄ• dinÄ• kÄ• macchandÄ• dikaá¹ƒ yogÄ• vacaro paá¹-ippassambhetÄ«ti nekkha
nÄ• mÄ• ti attho. __pahÄ«nattÄ• _ti tena tena pahÄ• nena pahÄ«nattÄ• . __Ã±Ä• taá¹-á¹-he
jhÄ• napaccavekkhaá¹‡Ä• vasena vipassanÄ• vasena maggapaccavekkhaá¹‡Ä• vasena Ã±
Ã±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti attho. __diá¹-á¹-hattÄ• dassana_nti etthÄ• pi eseva nayo. __visuj
nekkhammÄ• dikÄ• __visuddhi_.

nekkhammaniddese \Be II 320/ nekkhammaá¹ƒ alobhattÄ• kÄ• marÄ• gato nissaá¹-anti __
nikkhantanti __nekkhammaá¹ƒ_. ``rÅ«pÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ nekkhamm
Ä• ruppavisesassa adissanato \Ee III 702/ visesassa dassanatthaá¹ƒ aÃ±Ã±attha vuttapÄ• a
__yadidaá¹ƒ Ä• ruppa_nti vuttaá¹ƒ. taÃ±ca Ä• ruppaá¹ƒ rÅ«pato nikkhantattÄ• nekkhamma
adhikÄ• ravaseneva vuttaá¹ƒ hoti. __bhÅ«ta_nti uppÄ• dasamÄ• yogadÄ«panaá¹ƒ. __saá¹.
paccayabalavisesadassanaá¹ƒ. __paá¹-iccasamuppanna_nti paccayasamÄ• yogepi paccay
abyÄ• pÄ• rabhÄ• vadassanaá¹ƒ. __nirodho tassa nekkhamma_nti nibbÄ• naá¹ƒ tato saá¹..
saá¹…khatassa nekkhammaá¹ƒ nÄ• ma. Ä• ruppassa ca nirodhassa ca gahaá¹‡aá¹ƒ aÃ±Ã±
kataá¹ƒ. ``kÄ• macchandassa nekkhammaá¹ƒ nekkhammaâ€™â€™ nti vuccamÄ• ne punar
ca tassa nekkhammasiddhÄ«ti taá¹ƒ avatvÄ• sesanekkhammameva vuttaá¹ƒ. taá¹ƒ ujukam
iminÄ• va nayena attho veditabbo. nissaraá¹‡Ä«yÄ• dhÄ• tuyo panettha ujukameva nekkha
__paviveko_ti pavivittabhÄ• vo nekkhammÄ• dikoyeva. __vosajjatÄ«_ti yogÄ«, nekkhammÄ
nekkhammaá¹ƒ pavattento yogÄ« nekkhammena caratÄ«ti vuccati. taá¹ƒ pana nekkhamma
sesesupi. jhÄ• navimokkhaniddese vattabbaá¹ƒ vimokkhakathÄ• yaá¹ƒ vuttaá¹ƒ. kevalaá¹ƒ
jhÄ• navimokkhoâ€™â€™ ti (Paá¹-is I 217) vuttaá¹ƒ, idha pana ``jÄ• nÄ• tÄ«ti, jhÄ• yatÄ«â
puggalÄ• dhiá¹-á¹-hÄ• nÄ• va desanÄ• katÄ• ti ayaá¹ƒ viseso.

<42> bhÄ• vanÄ• dhiá¹-á¹-hÄ• najÄ«vitaniddese ca puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• k
__bhÄ• vanÄ• _ nÄ• ma nekkhammÄ• dayova. __adhiá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma nekkhamm
patiá¹-á¹-hÄ• pitacittameva. __jÄ«vitaá¹ƒ_ nÄ• ma nekkhammÄ• divasena patiá¹-á¹-hÄ• pita
nÄ• ma. ko so sammÄ• Ä• jÄ«vo nÄ• ma \Ne II 297/? micchÄ• jÄ«vÄ• virati, dhammena sa
ca. tattha __samaá¹ƒ jÄ«vatÄ«_ti samaá¹ƒ jÄ«vitaá¹ƒ jÄ«vati, bhÄ• vanapuá¹ƒsakavacanaá
vuttaá¹ƒ hoti. __no visama_nti ``samaá¹ƒ jÄ«vatÄ«â€™â€™ ti vuttasseva atthassa paá¹-ise
avadhÄ• raá¹‡aá¹ƒ kataá¹ƒ. __sammÄ• jÄ«vatÄ«_ti Ä• kÄ• ranidassanaá¹ƒ. __no micchÄ•
__visuddhaá¹ƒ jÄ«vatÄ«_ti sabhÄ• vavisuddhiyÄ• visuddhaá¹ƒ jÄ«vitaá¹ƒ jÄ«vati. __no kilia
niyamanaá¹ƒ. __yaÃ±Ã±adevÄ• _tiÄ• dÄ«hi yathÄ• vuttÄ• naá¹ƒ \Be II 321/ tissannaá¹ƒ sam
dasseti. tattha __yaÃ±Ã±adevÄ• _ti yaá¹ƒ yaá¹ƒ eva. __khattiyaparisa_nti khattiyÄ• naá¹ƒ s
samantato sÄ«danti ettha akatabuddhinoti parisÄ• ti vuccati. eseva nayo itarattaye. khattiyÄ
Ä• gamanasampattiyÄ• Ã±Ä• á¹‡asampattiyÄ• ca samannÄ• gatattÄ• tÄ• saá¹ƒyeva cata
703/, na suddaparisÄ• ya. __visÄ• rado_ti tÄ«hi sampadÄ• hi sampanno vigatasÄ• rajjo, nib
__amaá¹…kubhÅ«to_ti asaá¹…kucito na nittejabhÅ«to. __taá¹ƒ kissa hetÅ«_ti taá¹ƒ visÄ• ra
kena kÄ• raá¹‡ena hotÄ«ti ceti attho. idÄ• ni __tathÄ• hÄ«_ti tassa kÄ• raá¹‡avacanaá¹ƒ. y
tisampadÄ• sampanno, tasmÄ• ``visÄ• rado hotÄ«â€™â€™ ti visÄ• radabhÄ• vassa kÄ• ra
niá¹-á¹-hapesÄ«ti.

saddhammappakÄ• siniyÄ• paá¹-isambhidÄ• magga-aá¹-á¹-hakathÄ• ya

mÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±Ä• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• cÅ«á¸·avaggassa apubbatthÄ• nuvaá¹‡á¹‡anÄ• .

ettÄ• vatÄ• ca tivaggasaá¹…gahitassa

samatiá¹ƒsakathÄ• paá¹-imaá¹‡á¸• itasspaá¹-isambhidÄ• maggassa atthavaá¹‡á¹‡anÄ• ni

nigamanakathÄ•

mahÄ• vaggo \Ne II 298/ \Be II 322/ majjhimo ca, cÅ«á¸·avaggo ca nÄ• mato.

tayo vaggÄ• idha vuttÄ• , pamÄ• á¹‡apaá¹-ipÄ• á¹-iyÄ• ||

vagge vagge dasa dasa, kathÄ• yÄ• tÄ• udÄ«ritÄ• .

uddÄ• nagÄ• thÄ• sabbÄ• saá¹ƒ, imÄ• tÄ• saá¹ƒ yathÄ• kkamaá¹ƒ ||

Ã±Ä• á¹‡aá¹ƒ diá¹-á¹-hi Ä• nÄ• pÄ• naá¹ƒ, indriyaá¹ƒ vimokkhapaÃ±camaá¹ƒ.

gati kammaá¹ƒ vipallÄ• so, maggo maá¹‡á¸• oti tÄ• dasa ||

yuganaddhasaccabojjhaá¹…gÄ• , mettÄ• virÄ• gapaÃ±camÄ• .

paá¹-isambhidÄ• dhammacakkaá¹ƒ, lokuttarabalasuÃ±Ã±atÄ• ||

paÃ±Ã±Ä• iddhi abhisamayo, viveko cariyapaÃ±camo.

pÄ• á¹-ihÄ«raá¹ƒ samasÄ«sa-sati vipassanamÄ• tikÄ• ||

yo so sugatasutÄ• naá¹ƒ, adhipatibhÅ«tena bhÅ«tahitaratinÄ• .

therena thiraguá¹‡avatÄ• , vutto __paá¹-isambhidÄ• maggo_ ||

tassa__tthavaá¹‡á¹‡anÄ• _ yÄ• , pubbaá¹-á¹-hakathÄ• nayaá¹ƒ tathÄ• yuttiá¹ƒ.

nissÄ• ya mayÄ• raddhÄ• , niá¹-á¹-hÄ• namupÄ• gatÄ• esÄ• ||

yaá¹ƒ taá¹ƒ uttaramantÄ«, mantiguá¹‡ayuto yuto ca saddhÄ• ya.

kÄ• rayi mahÄ• vihÄ• re, pariveá¹‡amanekasÄ• dhuguá¹‡aá¹ƒ ||

therenettha \Ne II 299/ \Ee III 704/ nivasatÄ• , samÄ• pitÄ• yaá¹ƒ __mahÄ• bhidhÄ• nena_.

tatiye vasse cutito, moggallÄ• nassa bhÅ«patino ||

samayaá¹ƒ anulomentÄ«, therÄ• naá¹ƒ theravÄ• dadÄ«pÄ• naá¹ƒ.

niá¹-á¹-haá¹ƒ gatÄ• yathÄ• yaá¹ƒ, aá¹-á¹-hakathÄ• lokahitajananÄ« ||

dhammaá¹ƒ anulomentÄ• , attahitaá¹ƒ parahitaÃ±ca sÄ• dhentÄ• .

niá¹-á¹-haá¹ƒ gacchantu tathÄ• , manorathÄ• sabbasattÄ• naá¹ƒ ||

__saddhammapakÄ• siniyÄ• , _ aá¹-á¹-hakathÄ• yettha gaá¹‡itakusalehi.

gaá¹‡itÄ• tu bhÄ• á¹‡avÄ• rÄ• , viÃ±Ã±eyyÄ• aá¹-á¹-hapaÃ±Ã±Ä• sa ||

Ä• nuá¹-á¹-hubhena \Be II 323/ assÄ• , chandobandhena gaá¹‡iyamÄ• nÄ• tu.

cuddasasahassasaá¹…khÄ• , gÄ• thÄ• yo paÃ±ca ca satÄ• ni ||

sÄ• sanaciraá¹-á¹-hitatthaá¹ƒ, lokahitatthaÃ±ca sÄ• darena mayÄ• .

puÃ±Ã±aá¹ƒ imaá¹ƒ racayatÄ• , yaá¹ƒ pattamanappakaá¹ƒ vipulaá¹ƒ ||

puÃ±Ã±ena tena loko, saddhammarasÄ• yanaá¹ƒ dasabalassa.

upabhuÃ±jitvÄ• vimalaá¹ƒ, pappotu sukhaá¹ƒ sukhenevÄ• ti ||

saddhammappakÄ• sinÄ« nÄ• ma

paá¹-isambhidÄ• maggappakaraá¹‡assa aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

paá¹-isambhidÄ• maggapÄ• á¸·i

1. mahÄ• vaggo

mÄ• tikÄ•

1. sotÄ• vadhÄ• ne \Se I 1/ \Ne 1/ \Ee I 1/ \Be 1/ paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ.

2. sutvÄ• na saá¹ƒvare paÃ±Ã±Ä• sÄ«lamaye Ã±Ä• á¹‡aá¹ƒ.

3. saá¹ƒvaritvÄ• samÄ• dahane paÃ±Ã±Ä• samÄ• dhibhÄ• vanÄ• maye Ã±Ä• á¹‡aá¹ƒ.

4. paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

5. atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…khipitvÄ• vavatthÄ• ne pa

6. paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• udayabba

7. Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• bhaá¹…gÄ• nupassane paÃ±Ã±Ä• vipassane Ã±Ä

8. bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ.

9. muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• \Ne 2/ paÃ±Ã±Ä• saá¹…khÄ• ru

10. bahiddhÄ• vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• gotrabhuÃ±Ä• á¹‡aá¹ƒ.

11. dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒ.

12. payogappaá¹-ippassaddhi paÃ±Ã±Ä• phale Ã±Ä• á¹‡aá¹ƒ \Se I 2/.

13. chinnavaá¹-umÄ• nupassane \Be 2/ {chinnamanupassane (Se), chinnavaá¹-á¹-amanupa
vimuttiÃ±Ä• á¹‡aá¹ƒ.

14. tadÄ• samudÄ• gate {samupÄ• gate (Se) } dhamme passane paÃ±Ã±Ä• paccavekkha

15. ajjhattavavatthÄ• ne paÃ±Ã±Ä• vatthunÄ• natte Ã±Ä• á¹‡aá¹ƒ.

16. bahiddhÄ• vavatthÄ• ne paÃ±Ã±Ä• gocaranÄ• natte Ã±Ä• á¹‡aá¹ƒ.

17. cariyÄ• vavatthÄ• ne paÃ±Ã±Ä• cariyÄ• nÄ• natte Ã±Ä• á¹‡aá¹ƒ.

18. catudhammavavatthÄ• ne paÃ±Ã±Ä• bhÅ«minÄ• natte Ã±Ä• á¹‡aá¹ƒ.

19. navadhammavavatthÄ• ne paÃ±Ã±Ä• dhammanÄ• natte Ã±Ä• á¹‡aá¹ƒ.

20. abhiÃ±Ã±Ä• paÃ±Ã±Ä• Ã±Ä• taá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

21. pariÃ±Ã±Ä• paÃ±Ã±Ä• tÄ«raá¹‡aá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

22. pahÄ• ne paÃ±Ã±Ä• pariccÄ• gaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

23. bhÄ• vanÄ• paÃ±Ã±Ä• ekarasaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

24. sacchikiriyÄ• paÃ±Ã±Ä• phassanaá¹-á¹-he {phusanaá¹-á¹-he (Katthaci) } Ã±Ä• á¹‡aá¹ƒ

25. atthanÄ• natte paÃ±Ã±Ä• atthapaá¹-isambhide \Ee I 2/ Ã±Ä• á¹‡aá¹ƒ.

26. dhammanÄ• natte paÃ±Ã±Ä• dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

27. niruttinÄ• natte paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

28. paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• {paá¹-ibhÄ• á¹‡anÄ• natte (Se) } paá¹-ibhÄ• napaá

29. vihÄ• ranÄ• natte paÃ±Ã±Ä• vihÄ• raá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

30. samÄ• pattinÄ• natte paÃ±Ã±Ä• samÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

31. vihÄ• rasamÄ• pattinÄ• natte paÃ±Ã±Ä• vihÄ• rasamÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

32. avikkhepaparisuddhattÄ• Ä• savasamucchede paÃ±Ã±Ä• Ä• nantarikasamÄ• dhimhi

33. dassanÄ• dhipateyyaá¹ƒ santo ca vihÄ• rÄ• dhigamo paá¹‡Ä«tÄ• dhimuttatÄ• paÃ±Ã±

34. dvÄ«hi \Be 3/ balehi samannÄ• gatattÄ• tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassado
Ã±Ä• á¹‡acariyÄ• hi navahi samÄ• dhicariyÄ• hi vasibhÄ• vatÄ• paÃ±Ã±Ä• nirodhasamÄ•

35. sampajÄ• nassa pavattapariyÄ• dÄ• ne \Se I 3/ paÃ±Ã±Ä• parinibbÄ• ne Ã±Ä• á¹‡aá¹ƒ

36. sabbadhammÄ• naá¹ƒ sammÄ• samucchede nirodhe ca anupaá¹-á¹-hÄ• natÄ• paÃ±Ã
Ã±Ä• á¹‡aá¹ƒ.

37. puthunÄ• nattatejapariyÄ• dÄ• ne \Ne 3/ paÃ±Ã±Ä• sallekhaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ.

38. asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ.

39. nÄ• nÄ• dhammappakÄ• sanatÄ• paÃ±Ã±Ä• atthasandassane Ã±Ä• á¹‡aá¹ƒ.

40. sabbadhammÄ• naá¹ƒ ekasaá¹…gahatÄ• nÄ• nattekattapaá¹-ivedhe paÃ±Ã±Ä• dassa

41. viditattÄ• paÃ±Ã±Ä• khantiÃ±Ä• á¹‡aá¹ƒ.

42. phuá¹-á¹-hattÄ• paÃ±Ã±Ä• pariyogÄ• haá¹‡e {pariyogÄ• hane (Se) } Ã±Ä• á¹‡aá¹ƒ.

43. samodahane paÃ±Ã±Ä• padesavihÄ• re Ã±Ä• á¹‡aá¹ƒ.

44. adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

45. nÄ• natte paÃ±Ã±Ä• cetovivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

46. adhiá¹-á¹-hÄ• ne paÃ±Ã±Ä• cittavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

47. suÃ±Ã±ate paÃ±Ã±Ä• Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

48. vosagge {vossagge (bahÅ«su) } paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

49. tathaá¹-á¹-he paÃ±Ã±Ä• saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

50. kÄ• yampi cittampi ekavavatthÄ• natÄ• sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca adhiá¹-
ijjhanaá¹-á¹-he paÃ±Ã±Ä• iddhividhe Ã±Ä• á¹‡aá¹ƒ.

51. vitakkavipphÄ• ravasena nÄ• nattekattasaddanimittÄ• naá¹ƒ pariyogÄ• haá¹‡e paÃ±Ã±
sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aá¹ƒ.

52. tiá¹‡á¹‡annaá¹ƒ \Be 4/ cittÄ• naá¹ƒ vipphÄ• rattÄ• indriyÄ• naá¹ƒ pasÄ• davasena
nÄ• nattekattaviÃ±Ã±Ä• á¹‡acariyÄ• pariyogÄ• haá¹‡e paÃ±Ã±Ä• cetopariyaÃ±Ä• á¹‡aá¹ƒ

53. paccayappavattÄ• naá¹ƒ dhammÄ• naá¹ƒ nÄ• nattekattakammavipphÄ• ravasena pariy
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ.

54. obhÄ• savasena nÄ• nattekattarÅ«panimittÄ• naá¹ƒ dassanaá¹-á¹-he paÃ±Ã±Ä• dibba

55. catusaá¹-á¹-hiyÄ• Ä• kÄ• rehi tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ vasÄ«bhÄ• vatÄ• \Se I 4
khaye Ã±Ä• á¹‡aá¹ƒ.

56. pariÃ±Ã±aá¹-á¹-he paÃ±Ã±Ä• dukkhe Ã±Ä• á¹‡aá¹ƒ.

57. pahÄ• naá¹-á¹-he paÃ±Ã±Ä• samudaye \Ee I 3/ Ã±Ä• á¹‡aá¹ƒ.

58. sacchikiriyaá¹-á¹-he paÃ±Ã±Ä• nirodhe Ã±Ä• á¹‡aá¹ƒ.

59. bhÄ• vanaá¹-á¹-he paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒ.

60. dukkhe Ã±Ä• á¹‡aá¹ƒ.

61. dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ.

62. dukkhanirodhe \Ne 4/ Ã±Ä• á¹‡aá¹ƒ.

63. dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ.

64. atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

65. dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

66. niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

67. paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

68. indriyaparopariyatte Ã±Ä• á¹‡aá¹ƒ.

69. sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ.

70. yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ.

71. mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ.

72. sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ.

73. anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ \Be 5/.

imÄ• ni tesattati Ã±Ä• á¹‡Ä• ni. imesaá¹ƒ tesattatiyÄ• Ã±Ä• á¹‡Ä• naá¹ƒ sattasaá¹-á¹-hi Ã±
sÄ• vakasÄ• dhÄ• raá¹‡Ä• ni; cha Ã±Ä• á¹‡Ä• ni asÄ• dhÄ• raá¹‡Ä• ni sÄ• vakehi.

mÄ• tikÄ• niá¹-á¹-hitÄ• .

1. Ã±Ä• á¹‡akathÄ•

1. sutamayaÃ±Ä• á¹‡aniddeso

<1> kathaá¹ƒ \Se I 5/ \Ne 5/ \Ee I 4/ sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ?

``ime dhammÄ• abhiÃ±Ã±eyyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±

``ime dhammÄ• pariÃ±Ã±eyyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±

``ime dhammÄ• pahÄ• tabbÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã

``ime dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±

``ime dhammÄ• sacchikÄ• tabbÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ

``ime dhammÄ• hÄ• nabhÄ• giyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ

``ime dhammÄ• á¹-hitibhÄ• giyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ

``ime dhammÄ• visesabhÄ• giyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ

``ime dhammÄ• nibbedhabhÄ• giyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• p

``sabbe \Be 6/ saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ•

``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±

``sabbe dhammÄ• anattÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä•

``idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™â€™ nti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±

``idaá¹ƒ dukkhasamudayaá¹ƒ \Se I 6/ {dukkhasamudayo (Se) } ariyasaccaâ€™â€™ nti sotÄ
taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ.

``idaá¹ƒ dukkhanirodhaá¹ƒ {dukkhanirodho (Se) aá¹-á¹-hakathÄ• oloketabbÄ• } ariyasacca
sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ.

``idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™â€™ nti \Ee I 5/ sotÄ• vadh
paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ.

<2> kathaá¹ƒ \Ne 6/ ``ime dhammÄ• abhiÃ±Ã±eyyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá
Ã±Ä• á¹‡aá¹ƒ?

eko dhammo abhiÃ±Ã±eyyo --- sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . dve dhammÄ• abhiÃ
tayo dhammÄ• abhiÃ±Ã±eyyÄ• --- tisso dhÄ• tuyo. cattÄ• ro dhammÄ• abhiÃ±Ã±eyyÄ• -
paÃ±ca dhammÄ• abhiÃ±Ã±eyyÄ• --- paÃ±ca vimuttÄ• yatanÄ• ni. cha dhammÄ• abhiÃ±
satta dhammÄ• abhiÃ±Ã±eyyÄ• --- satta niddasavatthÅ«ni. aá¹-á¹-ha dhammÄ• abhiÃ±Ã
abhibhÄ• yatanÄ• ni. nava dhammÄ• abhiÃ±Ã±eyyÄ• --- nava anupubbavihÄ• rÄ• . dasa
nijjaravatthÅ«ni.

<3> ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ abhiÃ±Ã±eyya
(Se Katthaci) }, bhikkhave, abhiÃ±Ã±eyyaá¹ƒ; rÅ«pÄ• abhiÃ±Ã±eyyÄ• ; cakkhuviÃ±Ã±Ä• á
cakkhusamphasso abhiÃ±Ã±eyyo; yampidaá¹ƒ {yamidaá¹ƒ (Katthaci) SN b IV 52 passitabb
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi abhiÃ
abhiÃ±Ã±eyyaá¹ƒ; saddÄ• \Be 7/ abhiÃ±Ã±eyyÄ• ... pe ... ghÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; g
jivhÄ• abhiÃ±Ã±eyyÄ• ; rasÄ• abhiÃ±Ã±eyyÄ• ... kÄ• yo abhiÃ±Ã±eyyo; phoá¹-á¹-habbÄ•

7/ abhiÃ±Ã±eyyo; dhammÄ• abhiÃ±Ã±eyyÄ• ; manoviÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ, r
yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•
abhiÃ±Ã±eyyaá¹ƒ. â€™â€™

rÅ«paá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; vedanÄ• abhiÃ±Ã±eyyÄ• ; saÃ±Ã±Ä• abhiÃ±Ã±eyyÄ• ; saá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ.

cakkhu abhiÃ±Ã±eyyaá¹ƒ; sotaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; ghÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; jivhÄ•
abhiÃ±Ã±eyyo; mano abhiÃ±Ã±eyyo. rÅ«pÄ• abhiÃ±Ã±eyyÄ• ; saddÄ• abhiÃ±Ã±eyyÄ• ; g
abhiÃ±Ã±eyyÄ• ; phoá¹-á¹-habbÄ• abhiÃ±Ã±eyyÄ• ; dhammÄ• abhiÃ±Ã±eyyÄ• . cakkhuvt
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; jivh
abhiÃ±Ã±eyyaá¹ƒ; kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; manoviÃ±Ã±Ä• á¹‡aá¹ƒ abh
abhiÃ±Ã±eyyo \Ee I 6/; sotasamphasso abhiÃ±Ã±eyyo; ghÄ• nasamphasso abhiÃ±Ã±eyyo;
kÄ• yasamphasso abhiÃ±Ã±eyyo; manosamphasso abhiÃ±Ã±eyyo; cakkhusamphassajÄ•
sotasamphassajÄ• vedanÄ• abhiÃ±Ã±eyyÄ• ; ghÄ• nasamphassajÄ• vedanÄ• abhiÃ±Ã±
vedanÄ• abhiÃ±Ã±eyyÄ• ; kÄ• yasamphassajÄ• vedanÄ• abhiÃ±Ã±eyyÄ• ; manosampha
rÅ«pasaÃ±Ã±Ä• abhiÃ±Ã±eyyÄ• ; saddasaÃ±Ã±Ä• abhiÃ±Ã±eyyÄ• ; gandhasaÃ±Ã±Ä• a
abhiÃ±Ã±eyyÄ• ; phoá¹-á¹-habbasaÃ±Ã±Ä• abhiÃ±Ã±eyyÄ• ; dhammasaÃ±Ã±Ä• abhiÃ±Ã
abhiÃ±Ã±eyyÄ• ; saddasaÃ±cetanÄ• abhiÃ±Ã±eyyÄ• ; gandhasaÃ±cetanÄ• abhiÃ±Ã±eyy
phoá¹-á¹-habbasaÃ±cetanÄ• abhiÃ±Ã±eyyÄ• ; dhammasaÃ±cetanÄ• abhiÃ±Ã±eyyÄ• . rÅ«
saddataá¹‡hÄ• abhiÃ±Ã±eyyÄ• ; gandhataá¹‡hÄ• abhiÃ±Ã±eyyÄ• ; rasataá¹‡hÄ• abhiÃ±
abhiÃ±Ã±eyyÄ• ; dhammataá¹‡hÄ• abhiÃ±Ã±eyyÄ• . rÅ«pavitakko abhiÃ±Ã±eyyo; saddavi
gandhavitakko abhiÃ±Ã±eyyo; rasavitakko abhiÃ±Ã±eyyo; phoá¹-á¹-habbavitakko abhiÃ±Ã±
abhiÃ±Ã±eyyo. rÅ«pavicÄ• ro abhiÃ±Ã±eyyo; saddavicÄ• ro abhiÃ±Ã±eyyo \Be 8/; gandhav
rasavicÄ• ro abhiÃ±Ã±eyyo; phoá¹-á¹-habbavicÄ• ro abhiÃ±Ã±eyyo; dhammavicÄ• ro abhiÃ

<4> pathavÄ«dhÄ• tu abhiÃ±Ã±eyyÄ• ; Ä• podhÄ• tu abhiÃ±Ã±eyyÄ• ; tejodhÄ• tu abhiÃ±
abhiÃ±Ã±eyyÄ• ; Ä• kÄ• sadhÄ• tu abhiÃ±Ã±eyyÄ• ; viÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ

pathavÄ«kasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; Ä• pokasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; tejokasiá¹‡aá
vÄ• yokasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; nÄ«lakasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; pÄ«takasiá¹‡aá¹
lohitakasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; odÄ• takasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; Ä• kÄ• sakasiá¹
viÃ±Ã±Ä• á¹‡akasiá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ.

kesÄ• \Se I 9/ abhiÃ±Ã±eyyÄ• ; lomÄ• abhiÃ±Ã±eyyÄ• ; nakhÄ• abhiÃ±Ã±eyyÄ• ; dantÄ•
abhiÃ±Ã±eyyo, maá¹ƒsaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; nhÄ• rÅ« {nahÄ• rÅ« (Se) } abhiÃ±Ã±eyyÄ•
aá¹-á¹-himiÃ±jÄ• abhiÃ±Ã±eyyÄ• {aá¹-á¹-himaÃ±jaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ (Se Katthaci) }; va
hadayaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; yakanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; kilomakaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ;

papphÄ• saá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; antaá¹ƒ \Ee I 7/ abhiÃ±Ã±eyyaá¹ƒ antaguá¹‡aá¹ƒ abhiÃ±
abhiÃ±Ã±eyyaá¹ƒ; karÄ«saá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; pittaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; semhaá¹ƒ abh
abhiÃ±Ã±eyyo; lohitaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; sedo abhiÃ±Ã±eyyo; medo abhiÃ±Ã±eyyo; assu
abhiÃ±Ã±eyyÄ• ; kheá¸·o abhiÃ±Ã±eyyo; siá¹…ghÄ• á¹‡ikÄ• abhiÃ±Ã±eyyÄ• ; lasikÄ• abh
abhiÃ±Ã±eyyaá¹ƒ; matthaluá¹…gaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ.

cakkhÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; rÅ«pÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. sotÄ• yatanaá
saddÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ \Ne 8/. ghÄ• nÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; gandhÄ
jivhÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; rasÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. kÄ• yÄ• yatanaá¹ƒ
phoá¹-á¹-habbÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. manÄ• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; dhamm

cakkhudhÄ• tu abhiÃ±Ã±eyyÄ• ; rÅ«padhÄ• tu abhiÃ±Ã±eyyÄ• ; cakkhuviÃ±Ã±Ä• á¹‡adhÄ
abhiÃ±Ã±eyyÄ• ; saddadhÄ• tu abhiÃ±Ã±eyyÄ• ; sotaviÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ
gandhadhÄ• tu abhiÃ±Ã±eyyÄ• ; ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ• . jivhÄ• dh
rasadhÄ• tu \Be 9/ abhiÃ±Ã±eyyÄ• ; jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ• . kÄ• yad
phoá¹-á¹-habbadhÄ• tu abhiÃ±Ã±eyyÄ• ; kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ• . ma
dhammadhÄ• tu abhiÃ±Ã±eyyÄ• ; manoviÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ• .

cakkhundriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; sotindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; ghÄ• nindriyaá¹ƒ abhi
jivhindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; kÄ• yindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; manindriyaá¹ƒ abhiÃ±Ã
jÄ«vitindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; itthindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; purisindriyaá¹ƒ abhiÃ±Ã
sukhindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; dukkhindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; somanassindriyaá¹ƒ a
domanassindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; upekkhindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; saddhindriyaá¹
vÄ«riyindriyaá¹ƒ {viriyindriyaá¹ƒ (Se) } abhiÃ±Ã±eyyaá¹ƒ; satindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; sa
abhiÃ±Ã±eyyaá¹ƒ; paÃ±Ã±indriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
aÃ±Ã±indriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ.

<5> kÄ• madhÄ• tu abhiÃ±Ã±eyyÄ• ; rÅ«padhÄ• tu abhiÃ±Ã±eyyÄ• ; arÅ«padhÄ• tu abhiÃ
abhiÃ±Ã±eyyo; rÅ«pabhavo abhiÃ±Ã±eyyo \Ee I 8/; arÅ«pabhavo abhiÃ±Ã±eyyo. saÃ±Ã±Ä
asaÃ±Ã±Ä• bhavo abhiÃ±Ã±eyyo; nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo abhiÃ±Ã±eyyo. ek
catuvokÄ• rabhavo abhiÃ±Ã±eyyo; paÃ±cavokÄ• rabhavo abhiÃ±Ã±eyyo.

<6> paá¹-hamaá¹ƒ jhÄ• naá¹ƒ {paá¹-hamajjhÄ• naá¹ƒ (Se) evamÄ«disesu á¹-hÄ• nesu} abh
jhÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; tatiyaá¹ƒ \Se I 11/ jhÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; catutthaá¹ƒ j
abhiÃ±Ã±eyyaá¹ƒ. mettÄ• cetovimutti abhiÃ±Ã±eyyÄ• ; karuá¹‡Ä• cetovimutti abhiÃ±Ã±eyy
abhiÃ±Ã±eyyÄ• ; upekkhÄ• cetovimutti abhiÃ±Ã±eyyÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti abhiÃ±Ã±eyyÄ• ; Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti abhiÃ±Ã±eyyÄ• .

avijjÄ• \Ne 9/ abhiÃ±Ã±eyyÄ• ; saá¹…khÄ• rÄ• abhiÃ±Ã±eyyÄ• ; viÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ
abhiÃ±Ã±eyyaá¹ƒ; saá¸·Ä• yatanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; phasso abhiÃ±Ã±eyyo; vedanÄ• a
abhiÃ±Ã±eyyÄ• ; upÄ• dÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; bhavo abhiÃ±Ã±eyyo; jÄ• ti abhiÃ±Ã±e
abhiÃ±Ã±eyyaá¹ƒ.

<7> dukkhaá¹ƒ \Be 10/ abhiÃ±Ã±eyyaá¹ƒ; dukkhasamudayo abhiÃ±Ã±eyyo; dukkhanirodho
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• abhiÃ±Ã±eyyÄ• . rÅ«paá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; rÅ«pa
rÅ«panirodho abhiÃ±Ã±eyyo; rÅ«panirodhagÄ• minÄ« paá¹-ipadÄ• abhiÃ±Ã±eyyÄ• . vedan
saÃ±Ã±Ä• abhiÃ±Ã±eyyÄ• ... pe ... saá¹…khÄ• rÄ• abhiÃ±Ã±eyyÄ• ... pe ... viÃ±Ã±Ä• á¹
cakkhu abhiÃ±Ã±eyyaá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; jarÄ• maraá¹‡asan
jarÄ• maraá¹‡anirodho abhiÃ±Ã±eyyo; jarÄ• maraá¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• abhi

dukkhassa pariÃ±Ã±aá¹-á¹-ho abhiÃ±Ã±eyyo; dukkhasamudayassa pahÄ• naá¹-á¹-ho \Se I
dukkhanirodhassa sacchikiriyaá¹-á¹-ho abhiÃ±Ã±eyyo; dukkhanirodhagÄ• miniyÄ• paá¹-ipa
abhiÃ±Ã±eyyo. rÅ«passa pariÃ±Ã±aá¹-á¹-ho abhiÃ±Ã±eyyo; rÅ«pasamudayassa pahÄ• naa
rÅ«panirodhassa sacchikiriyaá¹-á¹-ho abhiÃ±Ã±eyyo; rÅ«panirodhagÄ• miniyÄ• paá¹-ipadÄ
abhiÃ±Ã±eyyo. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡
... jarÄ• maraá¹‡assa \Ee I 9/ pariÃ±Ã±aá¹-á¹-ho abhiÃ±Ã±eyyo; jarÄ• maraá¹‡asamudayas
abhiÃ±Ã±eyyo; jarÄ• maraá¹‡anirodhassa sacchikiriyaá¹-á¹-ho abhiÃ±Ã±eyyo; jarÄ• maraá¹
paá¹-ipadÄ• ya bhÄ• vanaá¹-á¹-ho abhiÃ±Ã±eyyo.

dukkhassa pariÃ±Ã±Ä• paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo; dukkhasamudayassa pahÄ• na
abhiÃ±Ã±eyyo; dukkhanirodhassa sacchikiriyÄ• paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo; dukkha
paá¹-ipadÄ• ya bhÄ• vanÄ• paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo. rÅ«passa pariÃ±Ã±Ä• paá¹
rÅ«pasamudayassa pahÄ• napaá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo; rÅ«panirodhassa sacchik
abhiÃ±Ã±eyyo; rÅ«panirodhagÄ• miniyÄ• paá¹-ipadÄ• ya bhÄ• vanÄ• paá¹-ivedhaá¹-á¹-ho
... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa ... cakkhussa ... pe ... jarÄ• n
pariÃ±Ã±Ä• paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo; jarÄ• maraá¹‡asamudayassa pahÄ• napaá
jarÄ• maraá¹‡anirodhassa sacchikiriyÄ• paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo; jarÄ• maraá¹‡a
paá¹-ipadÄ• ya bhÄ• vanÄ• paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo.

<8> dukkhaá¹ƒ \Se I 13/ \Ne 10/ abhiÃ±Ã±eyyaá¹ƒ; dukkhasamudayo abhiÃ±Ã±eyyo; dukk
dukkhassa samudayanirodho abhiÃ±Ã±eyyo; dukkhassa chandarÄ• ganirodho abhiÃ±Ã±ey
abhiÃ±Ã±eyyo; dukkhassa Ä• dÄ«navo \Be 11/ abhiÃ±Ã±eyyo; dukkhassa nissaraá¹‡aá¹ƒ a
abhiÃ±Ã±eyyaá¹ƒ; rÅ«pasamudayo abhiÃ±Ã±eyyo; rÅ«panirodho abhiÃ±Ã±eyyo; rÅ«passa
rÅ«passa chandarÄ• ganirodho abhiÃ±Ã±eyyo; rÅ«passa assÄ• do abhiÃ±Ã±eyyo; rÅ«pass
rÅ«passa nissaraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. vedanÄ• abhiÃ±Ã±eyyÄ• ... pe ... saÃ±Ã±Ä•

saá¹…khÄ• rÄ• abhiÃ±Ã±eyyÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ ... cakkhu abhiÃ±Ã
jarÄ• maraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; jarÄ• maraá¹‡asamudayo abhiÃ±Ã±eyyo; jarÄ• mara
jarÄ• maraá¹‡assa samudayanirodho abhiÃ±Ã±eyyo; jarÄ• maraá¹‡assa chandarÄ• ganiro
jarÄ• maraá¹‡assa assÄ• do abhiÃ±Ã±eyyo; jarÄ• maraá¹‡assa Ä• dÄ«navo abhiÃ±Ã±eyy
nissaraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ.

dukkhaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; dukkhasamudayo abhiÃ±Ã±eyyo \Ee I 10/; dukkhanirodho ab
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• abhiÃ±Ã±eyyÄ• ; dukkhassa assÄ• do abhiÃ±Ã±eyy
abhiÃ±Ã±eyyo; dukkhassa nissaraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. rÅ«paá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; r
rÅ«panirodho abhiÃ±Ã±eyyo; rÅ«panirodhagÄ• minÄ« paá¹-ipadÄ• abhiÃ±Ã±eyyÄ• ; rÅ«pa
abhiÃ±Ã±eyyo; rÅ«passa Ä• dÄ«navo abhiÃ±Ã±eyyo; rÅ«passa nissaraá¹‡aá¹ƒ abhiÃ±Ã±e
... pe ... saÃ±Ã±Ä• abhiÃ±Ã±eyyÄ• ... saá¹…khÄ• rÄ• abhiÃ±Ã±eyyÄ• ... viÃ±Ã±Ä• á¹‡aá
cakkhu abhiÃ±Ã±eyyaá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; jarÄ• maraá¹‡asan
jarÄ• maraá¹‡anirodho abhiÃ±Ã±eyyo; jarÄ• maraá¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• abhi
assÄ• do abhiÃ±Ã±eyyo; jarÄ• maraá¹‡assa Ä• dÄ«navo abhiÃ±Ã±eyyo; jarÄ• maraá¹‡ass
abhiÃ±Ã±eyyaá¹ƒ.

<9> aniccÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; dukkhÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; anattÄ
nibbidÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; virÄ• gÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; nirodhÄ•
paá¹-inissaggÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• . rÅ«pe aniccÄ• nupassanÄ• abhiÃ±Ã±eyyÄ
abhiÃ±Ã±eyyÄ• ; rÅ«pe anattÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; rÅ«pe nibbidÄ• nupassanÄ
virÄ• gÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; rÅ«pe nirodhÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; rÅ
abhiÃ±Ã±eyyÄ• . vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ..
jarÄ• maraá¹‡e aniccÄ• nupassanÄ• \Be 12/ abhiÃ±Ã±eyyÄ• ; jarÄ• maraá¹‡e dukkhÄ• nu
jarÄ• maraá¹‡e anattÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; jarÄ• maraá¹‡e nibbidÄ• nupassanÄ
virÄ• gÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• \Se I 15/; jarÄ• maraá¹‡e nirodhÄ• nupassanÄ• ab
paá¹-inissaggÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• .

<10> uppÄ• do abhiÃ±Ã±eyyo; pavattaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; nimittaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ;
evamuparipi} abhiÃ±Ã±eyyÄ• ; paá¹-isandhi abhiÃ±Ã±eyyÄ• ; gati abhiÃ±Ã±eyyÄ• ; nibbatti
abhiÃ±Ã±eyyÄ• ; jÄ• ti abhiÃ±Ã±eyyÄ• ; jarÄ• abhiÃ±Ã±eyyÄ• ; byÄ• dhi abhiÃ±Ã±eyyo \E
abhiÃ±Ã±eyyaá¹ƒ; soko abhiÃ±Ã±eyyo; paridevo abhiÃ±Ã±eyyo; upÄ• yÄ• so abhiÃ±Ã±eyy

anuppÄ• do abhiÃ±Ã±eyyo; appavattaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; animittaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ
(Se) evamuparipi} abhiÃ±Ã±eyyÄ• ; appaá¹-isandhi abhiÃ±Ã±eyyÄ• ; agati abhiÃ±Ã±eyyÄ•
anupapatti abhiÃ±Ã±eyyÄ• ; ajÄ• ti abhiÃ±Ã±eyyÄ• ; ajarÄ• abhiÃ±Ã±eyyÄ• ; abyÄ• dhi ab
abhiÃ±Ã±eyyaá¹ƒ; asoko abhiÃ±Ã±eyyo; aparidevo abhiÃ±Ã±eyyo; anupÄ• yÄ• so abhiÃ±Ã

uppÄ• do abhiÃ±Ã±eyyo; anuppÄ• do abhiÃ±Ã±eyyo; pavattaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; appav
nimittaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; animittaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. Ä• yÅ«hanÄ• abhiÃ±Ã±eyyÄ•
paá¹-isandhi abhiÃ±Ã±eyyÄ• ; appaá¹-isandhi abhiÃ±Ã±eyyÄ• . gati abhiÃ±Ã±eyyÄ• ; agati
abhiÃ±Ã±eyyÄ• ; anibbatti abhiÃ±Ã±eyyÄ• . upapatti abhiÃ±Ã±eyyÄ• ; anupapatti abhiÃ±Ã±
abhiÃ±Ã±eyyÄ• ; ajÄ• ti abhiÃ±Ã±eyyÄ• . jarÄ• abhiÃ±Ã±eyyÄ• ; ajarÄ• abhiÃ±Ã±eyyÄ• .
abhiÃ±Ã±eyyo. maraá¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; amataá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. soko abhiÃ±Ã
paridevo abhiÃ±Ã±eyyo; aparidevo abhiÃ±Ã±eyyo. upÄ• yÄ• so abhiÃ±Ã±eyyo; anupÄ• yÄ•

uppÄ• do dukkhanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ dukkhanti abhiÃ±Ã±eyyaá¹ƒ. nimittaá¹ƒ
abhiÃ±Ã±eyyaá¹ƒ. Ä• yÅ«hanÄ• dukkhanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi dukkhanti abhiÃ
dukkhanti abhiÃ±Ã±eyyaá¹ƒ. nibbatti dukkhanti abhiÃ±Ã±eyyaá¹ƒ. upapatti dukkhanti abhiÃ
dukkhanti abhiÃ±Ã±eyyaá¹ƒ. jarÄ• dukkhanti abhiÃ±Ã±eyyaá¹ƒ. byÄ• dhi dukkhanti abhiÃ±
dukkhanti abhiÃ±Ã±eyyaá¹ƒ. soko dukkhanti abhiÃ±Ã±eyyaá¹ƒ. paridevo dukkhanti abhiÃ±Ã
dukkhanti abhiÃ±Ã±eyyaá¹ƒ.

anuppÄ• do \Ne 12/ sukhanti abhiÃ±Ã±eyyaá¹ƒ. appavattaá¹ƒ sukhanti abhiÃ±Ã±eyyaá¹ƒ.
abhiÃ±Ã±eyyaá¹ƒ. anÄ• yÅ«hanÄ• sukhanti abhiÃ±Ã±eyyaá¹ƒ. appaá¹-isandhi sukhanti ab
sukhanti abhiÃ±Ã±eyyaá¹ƒ. anibbatti sukhanti abhiÃ±Ã±eyyaá¹ƒ. anupapatti sukhanti abhiÃ
sukhanti abhiÃ±Ã±eyyaá¹ƒ. ajarÄ• \Ee I 12/ sukhanti abhiÃ±Ã±eyyaá¹ƒ. abyÄ• dhi sukhanti
amataá¹ƒ sukhanti abhiÃ±Ã±eyyaá¹ƒ. asoko \Se I 17/ sukhanti abhiÃ±Ã±eyyaá¹ƒ. aparidevo
abhiÃ±Ã±eyyaá¹ƒ. anupÄ• yÄ• so sukhanti abhiÃ±Ã±eyyaá¹ƒ.

uppÄ• do dukkhaá¹ƒ, anuppÄ• do sukhanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ dukkhaá¹ƒ, appa
abhiÃ±Ã±eyyaá¹ƒ. nimittaá¹ƒ dukkhaá¹ƒ, animittaá¹ƒ sukhanti abhiÃ±Ã±eyyaá¹ƒ. Ä• yÅ«han
anÄ• yÅ«hanÄ• sukhanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi dukkhaá¹ƒ, appaá¹-isandhi sukha
dukkhaá¹ƒ, agati sukhanti abhiÃ±Ã±eyyaá¹ƒ. nibbatti dukkhaá¹ƒ, anibbatti sukhanti abhiÃ±Ã
dukkhaá¹ƒ, anupapatti sukhanti abhiÃ±Ã±eyyaá¹ƒ. jÄ• ti dukkhaá¹ƒ, ajÄ• ti sukhanti abhiÃ±
dukkhaá¹ƒ, ajarÄ• sukhanti abhiÃ±Ã±eyyaá¹ƒ. byÄ• dhi dukkhaá¹ƒ, abyÄ• dhi sukhanti abh
dukkhaá¹ƒ, amataá¹ƒ sukhanti abhiÃ±Ã±eyyaá¹ƒ. soko dukkhaá¹ƒ, asoko sukhanti abhiÃ±Ã
dukkhaá¹ƒ, aparidevo sukhanti abhiÃ±Ã±eyyaá¹ƒ. upÄ• yÄ• so dukkhaá¹ƒ, anupÄ• yÄ• so s

uppÄ• do bhayanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ bhayanti abhiÃ±Ã±eyyaá¹ƒ. nimittaá¹ƒ bh
Ä• yÅ«hanÄ• bhayanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi bhayanti abhiÃ±Ã±eyyaá¹ƒ. gati bha
nibbatti bhayanti abhiÃ±Ã±eyyaá¹ƒ. upapatti bhayanti abhiÃ±Ã±eyyaá¹ƒ. jÄ• ti bhayanti abh
bhayanti abhiÃ±Ã±eyyaá¹ƒ. byÄ• dhi bhayanti abhiÃ±Ã±eyyaá¹ƒ. maraá¹‡aá¹ƒ bhayanti abh
bhayanti abhiÃ±Ã±eyyaá¹ƒ. paridevo bhayanti abhiÃ±Ã±eyyaá¹ƒ. upÄ• yÄ• so bhayanti abh

anuppÄ• do \Se I 18/ khemanti abhiÃ±Ã±eyyaá¹ƒ. appavattaá¹ƒ khemanti abhiÃ±Ã±eyyaá¹

abhiÃ±Ã±eyyaá¹ƒ. anÄ• yÅ«hanÄ• khemanti abhiÃ±Ã±eyyaá¹ƒ. appaá¹-isandhi khemanti \
khemanti abhiÃ±Ã±eyyaá¹ƒ. anibbatti khemanti abhiÃ±Ã±eyyaá¹ƒ. anupapatti khemanti abh
khemanti abhiÃ±Ã±eyyaá¹ƒ \Ee I 13/. ajarÄ• khemanti abhiÃ±Ã±eyyaá¹ƒ. abyÄ• dhi khema
amataá¹ƒ khemanti abhiÃ±Ã±eyyaá¹ƒ. asoko khemanti abhiÃ±Ã±eyyaá¹ƒ. aparidevo khema
anupÄ• yÄ• so khemanti abhiÃ±Ã±eyyaá¹ƒ.

uppÄ• do \Ne 13/ bhayaá¹ƒ, anuppÄ• do khemanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ bhayaá¹ƒ
abhiÃ±Ã±eyyaá¹ƒ. nimittaá¹ƒ bhayaá¹ƒ, animittaá¹ƒ khemanti abhiÃ±Ã±eyyaá¹ƒ. Ä• yÅ«han
khemanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi bhayaá¹ƒ, appaá¹-isandhi khemanti abhiÃ±Ã±eyy
khemanti abhiÃ±Ã±eyyaá¹ƒ. nibbatti bhayaá¹ƒ, anibbatti khemanti abhiÃ±Ã±eyyaá¹ƒ. upapa
khemanti abhiÃ±Ã±eyyaá¹ƒ. jÄ• ti bhayaá¹ƒ, ajÄ• ti khemanti abhiÃ±Ã±eyyaá¹ƒ. jarÄ• bhay
abhiÃ±Ã±eyyaá¹ƒ. byÄ• dhi bhayaá¹ƒ, abyÄ• dhi khemanti abhiÃ±Ã±eyyaá¹ƒ. maraá¹‡aá¹ƒ
abhiÃ±Ã±eyyaá¹ƒ. soko bhayaá¹ƒ, asoko khemanti abhiÃ±Ã±eyyaá¹ƒ. paridevo bhayaá¹ƒ, a
abhiÃ±Ã±eyyaá¹ƒ. upÄ• yÄ• so bhayaá¹ƒ, anupÄ• yÄ• so khemanti abhiÃ±Ã±eyyaá¹ƒ.

uppÄ• do sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ \Se I 19
abhiÃ±Ã±eyyaá¹ƒ. Ä• yÅ«hanÄ• sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi sÄ• misanti a
sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. nibbatti sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. upapatti sÄ• misanti a
sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. jarÄ• sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. byÄ• dhi sÄ• misanti a
sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. soko sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. paridevo sÄ• misanti ab
sÄ• misanti abhiÃ±Ã±eyyaá¹ƒ.

anuppÄ• do nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. appavattaá¹ƒ nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ.
abhiÃ±Ã±eyyaá¹ƒ. anÄ• yÅ«hanÄ• nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. appaá¹-isandhi nirÄ• m
nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. anibbatti nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. anupapatti nirÄ• n
ajÄ• ti nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. ajarÄ• nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. abyÄ• dhi ni
abhiÃ±Ã±eyyaá¹ƒ. amataá¹ƒ nirÄ• misanti \Ee I 14/ abhiÃ±Ã±eyyaá¹ƒ. asoko nirÄ• misanti a
aparidevo nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. anupÄ• yÄ• so nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ.

uppÄ• do \Be 15/ sÄ• misaá¹ƒ, anuppÄ• do nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ sÄ•
nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. nimittaá¹ƒ sÄ• misaá¹ƒ, animittaá¹ƒ nirÄ• misanti abhiÃ±Ã±
sÄ• misaá¹ƒ, anÄ• yÅ«hanÄ• nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi sÄ• misaá¹ƒ, a
abhiÃ±Ã±eyyaá¹ƒ \Se I 20/. gati sÄ• misaá¹ƒ, agati nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. nibbatti
nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. upapatti sÄ• misaá¹ƒ, anupapatti nirÄ• misanti abhiÃ±Ã±ey
ajÄ• ti nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. jarÄ• sÄ• misaá¹ƒ, ajarÄ• nirÄ• misanti \Ne 14/ abh
sÄ• misaá¹ƒ, abyÄ• dhi nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. maraá¹‡aá¹ƒ sÄ• misaá¹ƒ, amataá
abhiÃ±Ã±eyyaá¹ƒ. soko sÄ• misaá¹ƒ, asoko nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. paridevo sÄ• n
nirÄ• misanti abhiÃ±Ã±eyyaá¹ƒ. upÄ• yÄ• so sÄ• misaá¹ƒ, anupÄ• yÄ• so nirÄ• misanti abh

uppÄ• do saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyya
abhiÃ±Ã±eyyaá¹ƒ. Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi saá¹…k
saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. nibbatti saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. upapatti s
abhiÃ±Ã±eyyaá¹ƒ. jÄ• ti saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. jarÄ• saá¹…khÄ• rÄ• ti abhiÃ
saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. maraá¹‡aá¹ƒ saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. soko
abhiÃ±Ã±eyyaá¹ƒ. paridevo saá¹…khÄ• rÄ• ti abhiÃ±Ã±eyyaá¹ƒ. upÄ• yÄ• so saá¹…khÄ• r

anuppÄ• do nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. appavattaá¹ƒ nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. a
abhiÃ±Ã±eyyaá¹ƒ. anÄ• yÅ«hanÄ• nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. appaá¹-isandhi nibbÄ•
nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. anibbatti nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. anupapatti \Se I 21
abhiÃ±Ã±eyyaá¹ƒ. ajÄ• ti nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. ajaraá¹ƒ nibbÄ• nanti abhiÃ±Ã±ey
nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. amataá¹ƒ nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ \Ee I 15/. asoko ni
abhiÃ±Ã±eyyaá¹ƒ. aparidevo nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. anupÄ• yÄ• so nibbÄ• nanti a

uppÄ• do saá¹…khÄ• rÄ• , anuppÄ• do nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. pavattaá¹ƒ saá¹…k
abhiÃ±Ã±eyyaá¹ƒ. nimittaá¹ƒ saá¹…khÄ• rÄ• , animittaá¹ƒ nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. Ä
anÄ• yÅ«hanÄ• nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. paá¹-isandhi saá¹…khÄ• rÄ• , appaá¹-isan
abhiÃ±Ã±eyyaá¹ƒ. gati saá¹…khÄ• rÄ• , agati nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. nibbatti saá¹.
nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. upapatti saá¹…khÄ• rÄ• , anupapatti nibbÄ• nanti abhiÃ±Ã±
saá¹…khÄ• rÄ• , ajÄ• ti nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. jarÄ• saá¹…khÄ• rÄ• , ajarÄ• nibb
abhiÃ±Ã±eyyaá¹ƒ. byÄ• dhi saá¹…khÄ• rÄ• , abyÄ• dhi nibbÄ• naâ€™â€™ nti abhiÃ±Ã±ey
amataá¹ƒ nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. soko saá¹…khÄ• rÄ• , asoko nibbÄ• nanti abhiÃ±
saá¹…khÄ• rÄ• , aparidevo nibbÄ• nanti abhiÃ±Ã±eyyaá¹ƒ. upÄ• yÄ• so saá¹…khÄ• rÄ• , a
abhiÃ±Ã±eyyaá¹ƒ.

paá¹-hamabhÄ• á¹‡avÄ• ro.

<11> pariggahaá¹-á¹-ho \Ne 15/ abhiÃ±Ã±eyyo; parivÄ• raá¹-á¹-ho abhiÃ±Ã±eyyo; paripÅ«
{paripÅ«raá¹‡aá¹-á¹-ho (Katthaci), paripÅ«riá¹-á¹-ho (Ce-a) } abhiÃ±Ã±eyyo; ekaggaá¹-á¹-h
avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo \Se I 22/; paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; avisÄ• raá¹-á¹-
anÄ• vilaá¹-á¹-ho abhiÃ±Ã±eyyo; aniÃ±janaá¹-á¹-ho abhiÃ±Ã±eyyo; ekattupaá¹-á¹-hÄ• nava
á¹-hitaá¹-á¹-ho abhiÃ±Ã±eyyo; Ä• rammaá¹‡aá¹-á¹-ho abhiÃ±Ã±eyyo; gocaraá¹-á¹-ho abhiÃ
abhiÃ±Ã±eyyo; pariccÄ• gaá¹-á¹-ho abhiÃ±Ã±eyyo; vuá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo;
{nivattanaá¹-á¹-ho (Katthaci) } abhiÃ±Ã±eyyo; santaá¹-á¹-ho abhiÃ±Ã±eyyo; paá¹‡Ä«taá¹-á¹
vimuttaá¹-á¹-ho abhiÃ±Ã±eyyo; anÄ• savaá¹-á¹-ho abhiÃ±Ã±eyyo; taraá¹‡aá¹-á¹-ho abhiÃ±Ã
abhiÃ±Ã±eyyo; appaá¹‡ihitaá¹-á¹-ho abhiÃ±Ã±eyyo; suÃ±Ã±ataá¹-á¹-ho abhiÃ±Ã±eyyo; eka
\Ee I 16/; anativattanaá¹-á¹-ho abhiÃ±Ã±eyyo; yuganaddhaá¹-á¹-ho {yuganandhanaá¹-á¹-ho

abhiÃ±Ã±eyyo; niyyÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; hetuá¹-á¹-ho {hetaá¹-á¹-ho (Se) } abhiÃ±Ã
abhiÃ±Ã±eyyo; Ä• dhipateyyaá¹-á¹-ho abhiÃ±Ã±eyyo.

<12> samathassa avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo; __vipassanÄ• ya anupassanaá¹-á¹-ho
samathavipassanÄ• naá¹ƒ ekarasaá¹-á¹-ho abhiÃ±Ã±eyyo; yuganaddhassa anativattanaá¹-
sikkhÄ• ya samÄ• dÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; Ä• rammaá¹‡assa gocaraá¹-á¹-ho abhiÃ±
paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; uddhatassa cittassa niggahaá¹-á¹-ho abhiÃ±Ã±eyyo; ubho
ajjhupekkhanaá¹-á¹-ho abhiÃ±Ã±eyyo; visesÄ• dhigamaá¹-á¹-ho abhiÃ±Ã±eyyo; uttari paá¹-
abhiÃ±Ã±eyyo; saccÄ• bhisamayaá¹-á¹-ho abhiÃ±Ã±eyyo; nirodhe patiá¹-á¹-hÄ• pakaá¹-á¹-

saddhindriyassa \Be 17/ adhimokkhaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyindriyassa paggahaá¹-
satindriyassa upaá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; samÄ• dhindriyassa avikkhepaá¹-á¹-
paÃ±Ã±indriyassa dassanaá¹-á¹-ho abhiÃ±Ã±eyyo.

saddhÄ• balassa assaddhiye akampiyaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyabalassa kosajje aka
abhiÃ±Ã±eyyo; satibalassa pamÄ• de akampiyaá¹-á¹-ho abhiÃ±Ã±eyyo; samÄ• dhibalassa
abhiÃ±Ã±eyyo; paÃ±Ã±Ä• balassa avijjÄ• ya akampiyaá¹-á¹-ho abhiÃ±Ã±eyyo.

satisambojjhaá¹…gassa upaá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; dhammavicayasambojjha
abhiÃ±Ã±eyyo; vÄ«riyasambojjhaá¹…gassa paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; pÄ«tisambojj
abhiÃ±Ã±eyyo; passaddhisambojjhaá¹…gassa upasamaá¹-á¹-ho abhiÃ±Ã±eyyo; samÄ• dhi
avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo; upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• naá¹-á¹

sammÄ• diá¹-á¹-hiyÄ• \Ne 16/ dassanaá¹-á¹-ho abhiÃ±Ã±eyyo; sammÄ• saá¹…kappassa
abhiÃ±Ã±eyyo; sammÄ• vÄ• cÄ• ya pariggahaá¹-á¹-ho abhiÃ±Ã±eyyo; sammÄ• kammanta
abhiÃ±Ã±eyyo; sammÄ• Ä• jÄ«vassa \Se I 24/ vodÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo \Ee I 17/; s
paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; sammÄ• satiyÄ• upaá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo;
avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo.

<13> indriyÄ• naá¹ƒ Ä• dhipateyyaá¹-á¹-ho abhiÃ±Ã±eyyo; balÄ• naá¹ƒ akampiyaá¹-á¹-ho
bojjhaá¹…gÄ• naá¹ƒ niyyÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; maggassa hetuá¹-á¹-ho abhiÃ±Ã±ey
upaá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; sammappadhÄ• nÄ• naá¹ƒ padahanaá¹-á¹-ho abhi
ijjhanaá¹-á¹-ho abhiÃ±Ã±eyyo; saccÄ• naá¹ƒ tathaá¹-á¹-ho abhiÃ±Ã±eyyo; payogÄ• naá¹ƒ {
aá¹-á¹-hakathÄ• passitabbÄ• } paá¹-ippassaddhaá¹-á¹-ho abhiÃ±Ã±eyyo; phalÄ• naá¹ƒ sac
abhiÃ±Ã±eyyo.

vitakkassa abhiniropanaá¹-á¹-ho abhiÃ±Ã±eyyo; vicÄ• rassa upavicÄ• raá¹-á¹-ho abhiÃ±Ã±
pharaá¹‡aá¹-á¹-ho abhiÃ±Ã±eyyo; sukhassa abhisandanaá¹-á¹-ho abhiÃ±Ã±eyyo. cittassa e

abhiÃ±Ã±eyyo. Ä• vajjanaá¹-á¹-ho abhiÃ±Ã±eyyo; vijÄ• nanaá¹-á¹-ho abhiÃ±Ã±eyyo; pajÄ•
saÃ±jÄ• nanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekodaá¹-á¹-ho abhiÃ±Ã±eyyo \Be 18/. abhiÃ±Ã±Ä• ya
abhiÃ±Ã±eyyo; pariÃ±Ã±Ä• ya tÄ«raá¹‡aá¹-á¹-ho abhiÃ±Ã±eyyo; pahÄ• nassa pariccÄ• gaá
bhÄ• vanÄ• ya ekarasaá¹-á¹-ho abhiÃ±Ã±eyyo; sacchikiriyÄ• ya phassanaá¹-á¹-ho abhiÃ±Ã
khandhaá¹-á¹-ho abhiÃ±Ã±eyyo; dhÄ• tÅ«naá¹ƒ dhÄ• tuá¹-á¹-ho {dhÄ• taá¹-á¹-ho (Se) } abh
Ä• yatanaá¹-á¹-ho abhiÃ±Ã±eyyo; saá¹…khatÄ• naá¹ƒ saá¹…khataá¹-á¹-ho \Se I 25/ abhiÃ±
asaá¹…khataá¹-á¹-ho abhiÃ±Ã±eyyo.

<14> cittaá¹-á¹-ho abhiÃ±Ã±eyyo; cittÄ• nantariyaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa vuá¹-á¹-h
abhiÃ±Ã±eyyo; cittassa vivaá¹-á¹-anaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa hetuá¹-á¹-ho abhiÃ±Ã
paccayaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa vatthuá¹-á¹-ho {vatthaá¹-á¹-ho (Se) } abhiÃ±Ã±eyyo
bhÅ«maá¹-á¹-ho {bhummaá¹-á¹-ho (Se Ce-a) (ekatte upanibandhanaá¹-á¹-ho abhiÃ±Ã±eyy
aá¹-á¹-hakathÄ• passitabbÄ• } abhiÃ±Ã±eyyo; cittassa Ä• rammaá¹‡aá¹-á¹-ho abhiÃ±Ã±ey
abhiÃ±Ã±eyyo; cittassa cariyaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa gataá¹-á¹-ho abhiÃ±Ã±eyyo;
abhinÄ«hÄ• raá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa niyyÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa ni
abhiÃ±Ã±eyyo.

<15> ekatte Ä• vajjanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte vijÄ• nanaá¹-á¹-ho abhiÃ±Ã±eyyo \Ee
pajÄ• nanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte saÃ±jÄ• nanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte ekad
ekatte upanibandhaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte pakkhandanaá¹-á¹-ho abhiÃ±Ã±eyyo; ek
abhiÃ±Ã±eyyo \Ne 17/; ekatte santiá¹-á¹-hanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte vimuccanaá¹-á
ekatte ``etaá¹ƒ santaâ€™â€™ nti passanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte yÄ• nÄ«kataá¹-á¹-
vatthukataá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte anuá¹-á¹-hitaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte paricit
abhiÃ±Ã±eyyo; ekatte susamÄ• raddhaá¹-á¹-ho abhiÃ±Ã±eyyo \Se I 26/; ekatte pariggahaá¹
ekatte parivÄ• raá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte paripÅ«raá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte sa
abhiÃ±Ã±eyyo; ekatte adhiá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte Ä• sevanaá¹-á¹-ho ab
bhÄ• vanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte bahulÄ«kammaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte sus
abhiÃ±Ã±eyyo; ekatte suvimuttaá¹-á¹-ho abhiÃ±Ã±eyyo \Be 19/; ekatte bujjhanaá¹-á¹-ho abh
anubujjhanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte paá¹-ibujjhanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte sa
abhiÃ±Ã±eyyo; ekatte bodhanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte anubodhanaá¹-á¹-ho abhiÃ±
paá¹-ibodhanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte sambodhanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte b
abhiÃ±Ã±eyyo; ekatte anubodhipakkhiyaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte paá¹-ibodhipakkhiya
ekatte sambodhipakkhiyaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte jotanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekat
abhiÃ±Ã±eyyo; ekatte anujotanaá¹-á¹-ho abhiÃ±Ã±eyyo; ekatte paá¹-ijotanaá¹-á¹-ho abhiÃ±
saÃ±jotanaá¹-á¹-ho abhiÃ±Ã±eyyo.

<16> patÄ• panaá¹-á¹-ho {pakÄ• sanaá¹-á¹-ho (Katthaci) } abhiÃ±Ã±eyyo; virocanaá¹-á¹-ho
kilesÄ• naá¹ƒ santÄ• panaá¹-á¹-ho abhiÃ±Ã±eyyo; amalaá¹-á¹-ho abhiÃ±Ã±eyyo; vimalaá¹-á

nimmalaá¹-á¹-ho abhiÃ±Ã±eyyo; samaá¹-á¹-ho abhiÃ±Ã±eyyo; samayaá¹-á¹-ho abhiÃ±Ã±ey
abhiÃ±Ã±eyyo; vivekacariyaá¹-á¹-ho \Se I 27/ abhiÃ±Ã±eyyo; virÄ• gaá¹-á¹-ho abhiÃ±Ã±eyy
abhiÃ±Ã±eyyo; nirodhaá¹-á¹-ho \Ee I 19/ abhiÃ±Ã±eyyo; nirodhacariyaá¹-á¹-ho abhiÃ±Ã±ey
{vossaggaá¹-á¹-ho (Se Katthaci) } abhiÃ±Ã±eyyo; vosaggacariyaá¹-á¹-ho abhiÃ±Ã±eyyo; vim
abhiÃ±Ã±eyyo; vimutticariyaá¹-á¹-ho abhiÃ±Ã±eyyo.

chandaá¹-á¹-ho abhiÃ±Ã±eyyo; chandassa mÅ«laá¹-á¹-ho abhiÃ±Ã±eyyo; chandassa pÄ• c
chandassa padhÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; chandassa ijjhanaá¹-á¹-ho abhiÃ±Ã±eyyo; ch
abhiÃ±Ã±eyyo; chandassa paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; chandassa upaá¹-á¹-hÄ• naá¹-á
avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo; chandassa dassanaá¹-á¹-ho abhiÃ±Ã±eyyo.

vÄ«riyaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyassa mÅ«laá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyassa pÄ• c
vÄ«riyassa padhÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyassa ijjhanaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ
adhimokkhaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyassa paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyass
abhiÃ±Ã±eyyo; vÄ«riyassa avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«riyassa dassanaá¹-á¹-ho a

cittaá¹-á¹-ho \Be 20/ abhiÃ±Ã±eyyo; cittassa mÅ«laá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa pÄ• da
cittassa padhÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa ijjhanaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa a
I 28/ abhiÃ±Ã±eyyo; cittassa paggahaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa upaá¹-á¹-hÄ• naá¹-á¹
cittassa avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo; cittassa dassanaá¹-á¹-ho abhiÃ±Ã±eyyo.

vÄ«maá¹ƒsaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«maá¹ƒsÄ• ya mÅ«laá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«m
abhiÃ±Ã±eyyo; vÄ«maá¹ƒsÄ• ya padhÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«maá¹ƒsÄ• ya ijjhan
vÄ«maá¹ƒsÄ• ya adhimokkhaá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«maá¹ƒsÄ• ya paggahaá¹-á¹-ho ab
upaá¹-á¹-hÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; vÄ«maá¹ƒsÄ• ya avikkhepaá¹-á¹-ho abhiÃ±Ã±eyyo
dassanaá¹-á¹-ho abhiÃ±Ã±eyyo.

<17> dukkhaá¹-á¹-ho abhiÃ±Ã±eyyo; dukkhassa pÄ«á¸·anaá¹-á¹-ho abhiÃ±Ã±eyyo; dukkha
abhiÃ±Ã±eyyo; dukkhassa santÄ• paá¹-á¹-ho abhiÃ±Ã±eyyo; dukkhassa vipariá¹‡Ä• maá¹-á
samudayaá¹-á¹-ho abhiÃ±Ã±eyyo; samudayassa Ä• yÅ«hanaá¹-á¹-ho {Ä• yuhanaá¹-á¹-ho (S
samudayassa nidÄ• naá¹-á¹-ho abhiÃ±Ã±eyyo; samudayassa saÃ±Ã±ogaá¹-á¹-ho abhiÃ±Ã±
palibodhaá¹-á¹-ho abhiÃ±Ã±eyyo; nirodhaá¹-á¹-ho abhiÃ±Ã±eyyo \Ee I 20/; nirodhassa nissa
abhiÃ±Ã±eyyo; nirodhassa vivekaá¹-á¹-ho abhiÃ±Ã±eyyo; nirodhassa asaá¹…khataá¹-á¹-ho
amataá¹-á¹-ho abhiÃ±Ã±eyyo. maggaá¹-á¹-ho abhiÃ±Ã±eyyo; maggassa niyyÄ• naá¹-á¹-ho
hetuá¹-á¹-ho abhiÃ±Ã±eyyo; maggassa dassanaá¹-á¹-ho abhiÃ±Ã±eyyo; maggassa Ä• dhip

tathaá¹-á¹-ho \Se I 29/ abhiÃ±Ã±eyyo; anattaá¹-á¹-ho abhiÃ±Ã±eyyo; saccaá¹-á¹-ho abhiÃ±
paá¹-ivedhaá¹-á¹-ho abhiÃ±Ã±eyyo; abhijÄ• nanaá¹-á¹-ho abhiÃ±Ã±eyyo; parijÄ• nanaá¹-á¹

dhammaá¹-á¹-ho abhiÃ±Ã±eyyo; dhÄ• tuá¹-á¹-ho abhiÃ±Ã±eyyo; Ã±Ä• taá¹-á¹-ho abhiÃ±Ã±
abhiÃ±Ã±eyyo; phassanaá¹-á¹-ho abhiÃ±Ã±eyyo; abhisamayaá¹-á¹-ho abhiÃ±Ã±eyyo.

<18> nekkhammaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; abyÄ• pÄ• do abhiÃ±Ã±eyyo; Ä• lokasaÃ±Ã±Ä• a
abhiÃ±Ã±eyyo; dhammavavatthÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹
} abhiÃ±Ã±eyyaá¹ƒ.

paá¹-hamaá¹ƒ \Be 21/ jhÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; dutiyaá¹ƒ jhÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹
abhiÃ±Ã±eyyaá¹ƒ; catutthaá¹ƒ jhÄ• naá¹ƒ abhiÃ±Ã±eyyaá¹ƒ. Ä• kÄ• sÄ• naÃ±cÄ• yatanasa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti abhiÃ±Ã±eyyÄ• ; Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti abhiÃ±Ã±eyyÄ• .

aniccÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; dukkhÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; anattÄ• nu
nibbidÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; virÄ• gÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; nirodhÄ•
paá¹-inissaggÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; khayÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; vayÄ
vipariá¹‡Ä• mÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; animittÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; ap
abhiÃ±Ã±eyyÄ• ; suÃ±Ã±atÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• ; adhipaÃ±Ã±Ä• dhammavipas
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; Ä• dÄ«navÄ• nupassanÄ• abhiÃ±Ã
abhiÃ±Ã±eyyÄ• ; vivaá¹-á¹-anÄ• nupassanÄ• abhiÃ±Ã±eyyÄ• .

<19> sotÄ• pattimaggo abhiÃ±Ã±eyyo; sotÄ• pattiphalasamÄ• patti abhiÃ±Ã±eyyÄ• ; sakad
sakadÄ• gÄ• miphalasamÄ• patti abhiÃ±Ã±eyyÄ• ; anÄ• gÄ• mimaggo abhiÃ±Ã±eyyo \Ee I
abhiÃ±Ã±eyyÄ• ; arahattamaggo abhiÃ±Ã±eyyo; arahattaphalasamÄ• patti abhiÃ±Ã±eyyÄ•

adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; paggahaá¹-á¹-hena vÄ«riyindriy
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; avikkhepaá¹-á¹-hena samÄ• dh
dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; assaddhiye akampiyaá¹-á¹-hena s
abhiÃ±Ã±eyyaá¹ƒ; kosajje akampiyaá¹-á¹-hena vÄ«riyabalaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; pamÄ• de
satibalaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; uddhacce akampiyaá¹-á¹-hena samÄ• dhibalaá¹ƒ abhiÃ±Ã±e
akampiyaá¹-á¹-hena paÃ±Ã±Ä• balaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; upaá¹-á¹-hÄ• naá¹-á¹-hena satis
pavicayaá¹-á¹-hena dhammavicayasambojjhaá¹…go abhiÃ±Ã±eyyo; paggahaá¹-á¹-hena vÄ
abhiÃ±Ã±eyyo; pharaá¹‡aá¹-á¹-hena pÄ«tisambojjhaá¹…go abhiÃ±Ã±eyyo \Se I 31/; upasam
passaddhisambojjhaá¹…go abhiÃ±Ã±eyyo; avikkhepaá¹-á¹-hena samÄ• dhisambojjhaá¹…g
paá¹-isaá¹…khÄ• naá¹-á¹-hena upekkhÄ• sambojjhaá¹…go abhiÃ±Ã±eyyo.

dassanaá¹-á¹-hena \Ne 20/ \Be 22/ sammÄ• diá¹-á¹-hi abhiÃ±Ã±eyyÄ• ; abhiniropanaá¹-á¹-
abhiÃ±Ã±eyyo; pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• abhiÃ±Ã±eyyÄ• ; samuá¹-á¹-hÄ• na
abhiÃ±Ã±eyyo; vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo abhiÃ±Ã±eyyo; paggahaá¹-á¹-hena s

upaá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• sati abhiÃ±Ã±eyyÄ• ; avikkhepaá¹-á¹-hena sammÄ• sa

Ä• dhipateyyaá¹-á¹-hena indriyÄ• abhiÃ±Ã±eyyÄ• ; akampiyaá¹-á¹-hena balÄ• abhiÃ±Ã±e
bojjhaá¹…gÄ• abhiÃ±Ã±eyyÄ• ; hetuá¹-á¹-hena maggo abhiÃ±Ã±eyyo; upaá¹-á¹-hÄ• naá¹-á
abhiÃ±Ã±eyyÄ• ; padahanaá¹-á¹-hena sammappadhÄ• nÄ• abhiÃ±Ã±eyyÄ• ; ijjhanaá¹-á¹-h
tathaá¹-á¹-hena saccÄ• abhiÃ±Ã±eyyÄ• ; avikkhepaá¹-á¹-hena samatho abhiÃ±Ã±eyyo; an
vipassanÄ• abhiÃ±Ã±eyyÄ• ; ekarasaá¹-á¹-hena samathavipassanÄ• abhiÃ±Ã±eyyÄ• ; an
yuganaddhaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ.

saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi abhiÃ±Ã±eyyÄ• ; avikkhepaá¹-á¹-hena cittavisuddhi abh
dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi \Ee I 22/ abhiÃ±Ã±eyyÄ• ; muttaá¹-á¹-hena vimokkho
paá¹-ivedhaá¹-á¹-hena vijjÄ• abhiÃ±Ã±eyyÄ• \Se I 32/; pariccÄ• gaá¹-á¹-hena vimutti abhiÃ
samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaá¹ƒ; paá¹-ippassaddhaá¹-á¹-hen
abhiÃ±Ã±eyyaá¹ƒ.

<20> chando mÅ«laá¹-á¹-hena abhiÃ±Ã±eyyo; manasikÄ• ro samuá¹-á¹-hÄ• naá¹-á¹-hena a
samodhÄ• naá¹-á¹-hena abhiÃ±Ã±eyyo; vedanÄ• samosaraá¹‡aá¹-á¹-hena abhiÃ±Ã±eyyÄ•
abhiÃ±Ã±eyyo; sati Ä• dhipateyyaá¹-á¹-hena abhiÃ±Ã±eyyÄ• ; paÃ±Ã±Ä• tatuttaraá¹-á¹-her
sÄ• raá¹-á¹-hena abhiÃ±Ã±eyyÄ• ; amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena ab

ye ye dhammÄ• abhiÃ±Ã±Ä• tÄ• honti te te dhammÄ• Ã±Ä• tÄ• honti. taá¹ƒ Ã±Ä• taá¹-á
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``ime dhammÄ• abhiÃ±Ã±eyyÄ• ti sotÄ•
paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ nti.

dutiyabhÄ• á¹‡avÄ• ro.

<21> kathaá¹ƒ \Be 23/ ``ime dhammÄ• pariÃ±Ã±eyyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, ta
sutamaye Ã±Ä• á¹‡aá¹ƒ?

eko \Ne 21/ dhammo pariÃ±Ã±eyyo --- phasso sÄ• savo upÄ• dÄ• niyo. dve dhammÄ• par
rÅ«paÃ±ca. tayo dhammÄ• pariÃ±Ã±eyyÄ• --- tisso vedanÄ• . cattÄ• ro dhammÄ• pariÃ±
paÃ±ca dhammÄ• pariÃ±Ã±eyyÄ• --- paÃ±cupÄ• dÄ• nakkhandhÄ• . cha dhammÄ• pariÃ
Ä• yatanÄ• ni. satta dhammÄ• pariÃ±Ã±eyyÄ• --- satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-h
\Se I 33/ --- aá¹-á¹-ha lokadhammÄ• . nava dhammÄ• pariÃ±Ã±eyyÄ• --- nava sattÄ• vÄ• s
pariÃ±Ã±eyyÄ• --- dasÄ• yatanÄ• ni.

``sabbaá¹ƒ, bhikkhave, pariÃ±Ã±eyyaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ pariÃ±Ã±eyyaá¹ƒ?
pariÃ±Ã±eyyaá¹ƒ; rÅ«pÄ• pariÃ±Ã±eyyÄ• ; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ pariÃ±Ã±eyyaá¹ƒ; cak

yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
23/ vÄ• , tampi pariÃ±Ã±eyyaá¹ƒ. sotaá¹ƒ pariÃ±Ã±eyyaá¹ƒ; saddÄ• pariÃ±Ã±eyyÄ• ... pe
pariÃ±Ã±eyyaá¹ƒ, gandhÄ• pariÃ±Ã±eyyÄ• ... jivhÄ• pariÃ±Ã±eyyÄ• ; rasÄ• pariÃ±Ã±eyy
phoá¹-á¹-habbÄ• pariÃ±Ã±eyyÄ• ... pe ... mano pariÃ±Ã±eyyo; dhammÄ• pariÃ±Ã±eyyÄ•
pariÃ±Ã±eyyaá¹ƒ; manosamphasso pariÃ±Ã±eyyo; yampidaá¹ƒ manosamphassapaccayÄ•
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi pariÃ±Ã±eyyaá¹ƒ. â€™â€™ rÅ«paá¹
vedanÄ• pariÃ±Ã±eyyÄ• ... saÃ±Ã±Ä• pariÃ±Ã±eyyÄ• ... saá¹…khÄ• rÄ• pariÃ±Ã±eyyÄ•
pariÃ±Ã±eyyaá¹ƒ ... cakkhu pariÃ±Ã±eyyaá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ pariÃ±Ã±eyyaá¹ƒ
nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena pariÃ±Ã±eyyaá¹ƒ. yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ
vÄ• yamantassa te te dhammÄ• paá¹-iladdhÄ• honti, evaá¹ƒ te dhammÄ• pariÃ±Ã±Ä• tÄ•

<22> nekkhammaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa nekkhammaá¹ƒ paá¹-iladdhaá
dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. abyÄ• pÄ• daá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• ya
paá¹-iladdho hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. Ä• lokasaÃ±Ã±aá
vÄ• yamantassa Ä• lokasaÃ±Ã±Ä• paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to
avikkhepaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa avikkhepo paá¹-iladdho hoti. evaá¹ƒ so
pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. dhammavavatthÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yam
paá¹-iladdhaá¹ƒ hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. Ã±Ä• á¹‡aá¹ƒ
vÄ• yamantassa Ã±Ä• á¹‡aá¹ƒ paá¹-iladdhaá¹ƒ hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva
pÄ• mojjaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa pÄ• mojjaá¹ƒ paá¹-iladdhaá¹ƒ hoti. eva
ceva hoti tÄ«rito ca.

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Ne 22/ \Ee I 24/ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa paá¹-han
paá¹-iladdhaá¹ƒ hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. dutiyaá¹ƒ jhÄ•
tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa catutth
paá¹-iladdhaá¹ƒ hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. Ä• kÄ• sÄ• naÃ
paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti paá¹-iladdhÄ
pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ \Se I 35/ paá
vÄ• yamantassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti paá¹-iladdhÄ• hoti. evaá¹ƒ so dha
tÄ«rito ca. Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa Ä
paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca.
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo p
ca.

aniccÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa aniccÄ• nupassanÄ• paá¹-il
pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. dukkhÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yama
paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. anattÄ• nupassa

paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa anattÄ• nupassanÄ• paá¹-iladdhÄ• hoti. evaá¹ƒ so
hoti tÄ«rito ca. nibbidÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa nibbidÄ• nup
evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. virÄ• gÄ• nupassanaá¹ƒ paá¹-ilÄ• bh
virÄ• gÄ• nupassanÄ• paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«
nirodhÄ• nupassanaá¹ƒ \Be 25/ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa nirodhÄ• nupassanÄ
so dhammo pariÃ±Ã±Ä• to ceva \Se I 36/ hoti tÄ«rito ca. paá¹-inissaggÄ• nupassanaá¹ƒ paá
vÄ• yamantassa paá¹-inissaggÄ• nupassanÄ• \Ee I 25/ paá¹-iladdhÄ• hoti. evaá¹ƒ so dhar
tÄ«rito ca. khayÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa khayÄ• nupassanÄ
so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. vayÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya
vayÄ• nupassanÄ• paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito
vipariá¹‡Ä• mÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa vipariá¹‡Ä• mÄ• nup
evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. animittÄ• nupassanaá¹ƒ paá¹-ilÄ• bh
animittÄ• nupassanÄ• paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«
appaá¹‡ihitÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa appaá¹‡ihitÄ• nupassa
23/. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. suÃ±Ã±atÄ• nupassanaá¹ƒ paá
vÄ• yamantassa suÃ±Ã±atÄ• nupassanÄ• paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã

adhipaÃ±Ã±Ä• dhammavipassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa adhipaÃ±Ã±Ä
hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. yathÄ• bhÅ«taÃ±Ä• á¹‡adassa
vÄ• yamantassa yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ paá¹-iladdhaá¹ƒ hoti. evaá¹ƒ so dham
ceva hoti tÄ«rito ca. Ä• dÄ«navÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa Ä•
paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. paá¹-isaá¹…khÄ
paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa paá¹-isaá¹…khÄ• nupassanÄ• paá¹-iladdhÄ• hoti. e
ceva hoti tÄ«rito ca. vivaá¹-á¹-anÄ• nupassanaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa vi
paá¹-iladdhÄ• hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca.

sotÄ• pattimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa sotÄ• pattimaggo paá¹-iladdho
pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca. sakadÄ• gÄ• mimaggaá¹ƒ \Ee I 26/ paá¹-ilÄ• bhatthÄ• y
sakadÄ• gÄ• mimaggo paá¹-iladdho hoti. evaá¹ƒ so dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rit
26/ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa anÄ• gÄ• mimaggo paá¹-iladdho hoti. evaá¹ƒ so
hoti tÄ«rito ca. arahattamaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa arahattamaggo pa
dhammo pariÃ±Ã±Ä• to ceva hoti tÄ«rito ca.

yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya vÄ• yamantassa te te dhammÄ• p
dhammÄ• pariÃ±Ã±Ä• tÄ• ceva honti tÄ«ritÄ• ca. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ,
paÃ±Ã±Ä• . tena vuccati --- ``ime dhammÄ• pariÃ±Ã±eyyÄ• ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpa
Ã±Ä• á¹‡aâ€™â€™ nti.

<23> kathaá¹ƒ \Se I 38/ ``ime dhammÄ• pahÄ• tabbÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, ta
sutamaye Ã±Ä• á¹‡aá¹ƒ?

eko dhammo pahÄ• tabbo --- asmimÄ• no. dve dhammÄ• pahÄ• tabbÄ• --- avijjÄ• ca bha
pahÄ• tabbÄ• --- tisso taá¹‡hÄ• . cattÄ• ro dhammÄ• pahÄ• tabbÄ• --- cattÄ• ro oghÄ• . p
--- paÃ±ca nÄ«varaá¹‡Ä• ni. cha dhammÄ• pahÄ• tabbÄ• --- cha \Ne 24/ taá¹‡hÄ• kÄ• yÄ
--- sattÄ• nusayÄ• . aá¹-á¹-ha dhammÄ• pahÄ• tabbÄ• --- aá¹-á¹-ha micchattÄ• . nava dha
taá¹‡hÄ• mÅ«lakÄ• . dasa dhammÄ• pahÄ• tabbÄ• --- dasa micchattÄ• .

<24> dve pahÄ• nÄ• ni --- samucchedappahÄ• naá¹ƒ, paá¹-ippassaddhippahÄ• naá¹ƒ. sam
lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato; paá¹-ippassaddhippahÄ• naÃ±ca phalakk
kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ nekkhammaá¹ƒ; rÅ«pÄ• nametaá¹ƒ nissaraá
yaá¹ƒ kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ, nirodho tassa n
nekkhammaá¹ƒ paá¹-iladdhassa kÄ• mÄ• pahÄ«nÄ• ceva honti pariccattÄ• ca. Ä• ruppaá
pahÄ«nÄ• ceva honti pariccattÄ• ca. nirodhaá¹ƒ paá¹-iladdhassa saá¹…khÄ• rÄ• pahÄ«nÄ
ca. cattÄ• ri pahÄ• nÄ• ni dukkhasaccaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhaá¹ƒ paá¹-ivijjhanto pajah
I 27/ pahÄ• napaá¹-ivedhaá¹ƒ paá¹-ivijjhanto pajahati; nirodhasaccaá¹ƒ sacchikiriyÄ• paá¹-iv
paá¹-ivijjhanto pajahati; maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedhaá¹ƒ paá¹-ivijjhanto \Se I 39/
pahÄ• nÄ• ni --- vikkhambhanappahÄ• naá¹ƒ, tadaá¹…gappahÄ• naá¹ƒ, samucchedappahÄ
paá¹-ippassaddhippahÄ• naá¹ƒ, nissaraá¹‡appahÄ• naá¹ƒ. vikkhambhanappahÄ• naÃ±ca n
jhÄ• naá¹ƒ bhÄ• vayato; tadaá¹…gappahÄ• naÃ±ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giy
bhÄ• vayato; samucchedappahÄ• naÃ±ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato
phalakkhaá¹‡e; nissaraá¹‡appahÄ• naÃ±ca nirodho nibbÄ• naá¹ƒ.

``sabbaá¹ƒ, bhikkhave, pahÄ• tabbaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ pahÄ• tabbaá¹ƒ? cak
pahÄ• tabbaá¹ƒ; rÅ«pÄ• pahÄ• tabbÄ• ; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ• tabbaá¹ƒ; cakkhu
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
pahÄ• tabbaá¹ƒ. sotaá¹ƒ pahÄ• tabbaá¹ƒ; saddÄ• pahÄ• tabbÄ• ... pe ... ghÄ• naá¹ƒ pahÄ
pahÄ• tabbÄ• ... jivhÄ• pahÄ• tabbÄ• ; rasÄ• pahÄ• tabbÄ• ... kÄ• yo pahÄ• tabbo; phoá
mano pahÄ• tabbo; dhammÄ• pahÄ• tabbÄ• ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ• tabbaá¹ƒ; .
yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•
pahÄ• tabbaá¹ƒ. â€™â€™ rÅ«paá¹ƒ passanto pajahati, vedanaá¹ƒ passanto pajahati, saÃ±
saá¹…khÄ• re passanto pajahati, viÃ±Ã±Ä• á¹‡aá¹ƒ passanto pajahati. cakkhuá¹ƒ ... pe ... ja
... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena \Se I 40/ passanto pajahati. ye ye c
te te dhammÄ• pariccattÄ• honti. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-
25/ vuccati --- ``ime dhammÄ• pahÄ• tabbÄ• ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒ pajÄ• nanÄ• pa
Ã±Ä• á¹‡aâ€™â€™ nti.

tatiyabhÄ• á¹‡avÄ• ro.

<25> kathaá¹ƒ \Ee I 28/ ``ime dhammÄ• bhÄ• vetabbÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, t
sutamaye Ã±Ä• á¹‡aá¹ƒ?

eko dhammo bhÄ• vetabbo --- kÄ• yagatÄ• sati sÄ• tasahagatÄ• . dve dhammÄ• bhÄ• vet
ca. tayo dhammÄ• bhÄ• vetabbÄ• --- tayo samÄ• dhÄ«. cattÄ• ro dhammÄ• bhÄ• vetabb
satipaá¹-á¹-hÄ• nÄ• . paÃ±ca dhammÄ• bhÄ• vetabbÄ• --- paÃ±caá¹…giko samÄ• dhi {sa
dhammÄ• bhÄ• vetabbÄ• --- cha anussatiá¹-á¹-hÄ• nÄ• ni. satta dhammÄ• bhÄ• vetabbÄ
aá¹-á¹-ha dhammÄ• bhÄ• vetabbÄ• --- ariyo aá¹-á¹-haá¹…giko maggo. nava dhammÄ• bh
pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni. dasa dhammÄ• bhÄ• vetabbÄ• --- dasa kasiá¹‡Ä• yat

<26> dve \Be 28/ bhÄ• vanÄ• --- lokiyÄ• ca bhÄ• vanÄ• , lokuttarÄ• ca bhÄ• vanÄ• . tiss
rÅ«pÄ• vacarakusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• , arÅ«pÄ• vacarakusalÄ• naá¹ƒ
apariyÄ• pannakusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• . rÅ«pÄ• vacarakusalÄ• naá¹ƒ
hÄ«nÄ• , atthi majjhimÄ• , atthi paá¹‡Ä«tÄ• . arÅ«pÄ• vacarakusalÄ• naá¹ƒ dhammÄ• naá¹
41/, atthi majjhimÄ• , atthi paá¹‡Ä«tÄ• . apariyÄ• pannakusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ

<27> catasso bhÄ• vanÄ• --- dukkhasaccaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhaá¹ƒ paá¹-ivijjhanto b
pahÄ• nappaá¹-ivedhaá¹ƒ paá¹-ivijjhanto bhÄ• veti, nirodhasaccaá¹ƒ sacchikiriyÄ• paá¹-ived
bhÄ• veti, maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedhaá¹ƒ paá¹-ivijjhanto bhÄ• veti. imÄ• catas

aparÄ• pi catasso bhÄ• vanÄ• --- esanÄ• bhÄ• vanÄ• , paá¹-ilÄ• bhÄ• bhÄ• vanÄ• , ekara
Ä• sevanÄ• bhÄ• vanÄ• . katamÄ• esanÄ• bhÄ• vanÄ• ? sabbesaá¹ƒ samÄ• dhiá¹ƒ samÄ
ekarasÄ• hontÄ«ti --- ayaá¹ƒ esanÄ• bhÄ• vanÄ• . katamÄ• paá¹-ilÄ• bhÄ• bhÄ• vanÄ• ?
samÄ• pannÄ• naá¹ƒ tattha jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- ay
katamÄ• ekarasÄ• bhÄ• vanÄ• ? adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ bhÄ• vayato sadd
indriyÄ• ni ekarasÄ• hontÄ«ti --- indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . paggahaá
bhÄ• vayato \Ne 26/ vÄ«riyindriyassa vasena cattÄ• ri indriyÄ• ni ekarasÄ• hontÄ«ti --- indr
ekarasaá¹-á¹-hena bhÄ• vanÄ• \Ee I 29/. upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ bhÄ• vay
cattÄ• ri indriyÄ• ni ekarasÄ• hontÄ«ti --- indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . a
samÄ• dhindriyaá¹ƒ bhÄ• vayato samÄ• dhindriyassa vasena cattÄ• ri indriyÄ• ni ekarasÄ•
ekarasaá¹-á¹-hena bhÄ• vanÄ• . dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ bhÄ• vayato paÃ±Ã
cattÄ• ri indriyÄ• ni ekarasÄ• hontÄ«ti --- indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• .

assaddhiye akampiyaá¹-á¹-hena saddhÄ• balaá¹ƒ bhÄ• vayato saddhÄ• balassa vasena ca
hontÄ«ti --- balÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . kosajje akampiyaá¹-á¹-hena vÄ«ri
vÄ«riyabalassa vasena cattÄ• ri \Be 29/ balÄ• ni ekarasÄ• hontÄ«ti --- balÄ• naá¹ƒ ekarasa

pamÄ• de akampiyaá¹-á¹-hena satibalaá¹ƒ bhÄ• vayato satibalassa vasena cattÄ• ri balÄ• n
balÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . uddhacce akampiyaá¹-á¹-hena samÄ• dhibala
vasena cattÄ• ri balÄ• ni ekarasÄ• hontÄ«ti --- balÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ•
akampiyaá¹-á¹-hena paÃ±Ã±Ä• balaá¹ƒ bhÄ• vayato paÃ±Ã±Ä• balassa vasena cattÄ• ri ba
balÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• .

upaá¹-á¹-hÄ• naá¹-á¹-hena satisambojjhaá¹…gaá¹ƒ bhÄ• vayato satisambojjhaá¹…gassa v
ekarasÄ• hontÄ«ti --- bojjhaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . pavicayaá¹-á¹-h
dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• vayato dhammavicayasambojjhaá¹…gassa vasen
hontÄ«ti --- bojjhaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . paggahaá¹-á¹-hena vÄ«ri
bhÄ• vayato vÄ«riyasambojjhaá¹…gassa vasena cha bojjhaá¹…gÄ• ekarasÄ• hontÄ«ti ---
ekarasaá¹-á¹-hena bhÄ• vanÄ• . pharaá¹‡aá¹-á¹-hena pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• vayat
vasena cha bojjhaá¹…gÄ• ekarasÄ• hontÄ«ti --- bojjhaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena b
\Se I 43/ passaddhisambojjhaá¹…gaá¹ƒ bhÄ• vayato passaddhisambojjhaá¹…gassa vasena
hontÄ«ti --- bojjhaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . avikkhepaá¹-á¹-hena sam
bhÄ• vayato samÄ• dhisambojjhaá¹…gassa vasena cha bojjhaá¹…gÄ• ekarasÄ• hontÄ«ti
ekarasaá¹-á¹-hena bhÄ• vanÄ• . paá¹-isaá¹…khÄ• naá¹-á¹-hena upekkhÄ• sambojjhaá¹…ga
upekkhÄ• sambojjhaá¹…gassa vasena cha bojjhaá¹…gÄ• ekarasÄ• hontÄ«ti --- bojjhaá¹…
bhÄ• vanÄ• .

dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• vayato sammÄ• diá¹-á¹-hiyÄ• vasena satta
hontÄ«ti --- maggaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . abhiniropanaá¹-á¹-hena s
bhÄ• vayato sammÄ• saá¹…kappassa vasena satta \Ne 27/ maggaá¹…gÄ• ekarasÄ• hont
ekarasaá¹-á¹-hena bhÄ• vanÄ• . pariggahaá¹-á¹-hena sammÄ• vÄ• caá¹ƒ bhÄ• vayato sam
maggaá¹…gÄ• ekarasÄ• hontÄ«ti --- maggaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ•
sammÄ• kammantaá¹ƒ bhÄ• vayato sammÄ• kammantassa vasena satta maggaá¹…gÄ• e
ekarasaá¹-á¹-hena bhÄ• vanÄ• . vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vaá¹ƒ bhÄ• vayato sa
maggaá¹…gÄ• ekarasÄ• hontÄ«ti --- maggaá¹…gÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ•
sammÄ• vÄ• yÄ• maá¹ƒ bhÄ• vayato sammÄ• vÄ• yÄ• massa vasena satta maggaá¹…gÄ•
ekarasaá¹-á¹-hena bhÄ• vanÄ• . upaá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• satiá¹ƒ bhÄ• vayato s
maggaá¹…gÄ• ekarasÄ• hontÄ«ti --- maggaá¹…gÄ• naá¹ƒ \Se I 44/ ekarasaá¹-á¹-hena bh
sammÄ• samÄ• dhiá¹ƒ bhÄ• vayato sammÄ• samÄ• dhissa vasena satta maggaá¹…gÄ• e
ekarasaá¹-á¹-hena bhÄ• vanÄ• . ayaá¹ƒ ekarasÄ• bhÄ• vanÄ• .

katamÄ• Ä• sevanÄ• bhÄ• vanÄ• ? idha bhikkhu pubbaá¹‡hasamayaá¹ƒ Ä• sevati, majjha
{majjhantikasamayampi (Se Katthaci) } Ä• sevati, sÄ• yanhasamayampi Ä• sevati, purebhat
pacchÄ• bhattampi Ä• sevati, purimepi yÄ• me Ä• sevati, majjhimepi yÄ• me Ä• sevati, pac
rattimpi Ä• sevati, divÄ• pi Ä• sevati, rattindivÄ• pi {rattidivÄ• pi (Katthaci) } Ä• sevati, kÄ• á

juá¹‡hepi Ä• sevati, vassepi Ä• sevati, hemantepi Ä• sevati, gimhepi Ä• sevati, purimepi vay
majjhimepi vayokhandhe Ä• sevati, pacchimepi vayokhandhe Ä• sevati --- ayaá¹ƒ Ä• sevan
bhÄ• vanÄ• .

<28> aparÄ• pi catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ \Ee I 31/ anat
bhÄ• vanÄ• , indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á
Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . kathaá¹ƒ tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativatta
kÄ• macchandaá¹ƒ pajahato nekkhammavasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ n
jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . byÄ• pÄ• daá¹ƒ pajaha
dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ a
bhÄ• vanÄ• . thinamiddhaá¹ƒ \Se I 45/ {thÄ«namiddhaá¹ƒ (Se Ce-a) } pajahato Ä• lokasaÃ±
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattana
uddhaccaá¹ƒ pajahato avikkhepavasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivatt
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . vicikicchaá¹ƒ pajahato dhammavavat
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattana
avijjaá¹ƒ pajahato Ã±Ä• á¹‡avasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• \Be 31/. aratiá¹ƒ pajahato pÄ• mojjava
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti \Ne 28/ --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anati
bhÄ• vanÄ• . nÄ«varaá¹‡e pajahato paá¹-hamajjhÄ• navasena jÄ• tÄ• dhammÄ• aÃ±Ã±an
tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . vitakkavicÄ• re p
jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ•
bhÄ• vanÄ• . pÄ«tiá¹ƒ pajahato tatiyajjhÄ• navasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá
jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . sukhadukkhe pajahato
dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ a
bhÄ• vanÄ• .

rÅ«pasaÃ±Ã±aá¹ƒ paá¹-ighasaÃ±Ã±aá¹ƒ nÄ• nattasaÃ±Ã±aá¹ƒ pajahato Ä• kÄ• sÄ• naÃ±c
dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ee I 32/ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ•
bhÄ• vanÄ• \Se I 46/. Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ pajahato viÃ±Ã±Ä• á¹‡aÃ±c
dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ a
bhÄ• vanÄ• . viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ pajahato Ä• kiÃ±caÃ±Ã±Ä• yatanas
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattana
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ pajahato nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattana

niccasaÃ±Ã±aá¹ƒ pajahato aniccÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±
jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . sukhasaÃ±Ã±aá¹ƒ paja
jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ•

bhÄ• vanÄ• . attasaÃ±Ã±aá¹ƒ pajahato anattÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±
--- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . nandiá¹ƒ pajal
nibbidÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- t
anativattanaá¹-á¹-hena bhÄ• vanÄ• . rÄ• gaá¹ƒ pajahato virÄ• gÄ• nupassanÄ• vasena jÄ•
nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena \Se I 47/ bh
pajahato nirodhÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivatta
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• \Be 32/. Ä• dÄ• naá¹ƒ pajahato paá¹-i
jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ•
bhÄ• vanÄ• . ghanasaÃ±Ã±aá¹ƒ pajahato khayÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• a
--- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . Ä• yÅ«hanaá¹
vayÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti \Ne 29
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . dhuvasaÃ±Ã±aá¹ƒ pajahato vipariá¹‡
dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ a
bhÄ• vanÄ• . nimittaá¹ƒ pajahato animittÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±a
tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ \Ee I 33/ anativattanaá¹-á¹-hena bhÄ• vanÄ• . paá¹‡idh
appaá¹‡ihitÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . abhinivesaá¹ƒ pajahato suÃ±Ã±atÄ•
dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ a
bhÄ• vanÄ• . sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ pajahato adhipaÃ±Ã±Ä• dhammavipassanÄ• v
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá
sammohÄ• bhinivesaá¹ƒ pajahato yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavasena jÄ• tÄ• dhamm
nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ
pajahato Ä• dÄ«navÄ• nupassanÄ• vasena \Se I 48/ jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá
jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . appaá¹-isaá¹…khaá¹ƒ p
paá¹-isaá¹…khÄ• nupassanÄ• vasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattan
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . saÃ±Ã±ogÄ• bhinivesaá¹ƒ pajahato v
jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ•
bhÄ• vanÄ• .

diá¹-á¹-hekaá¹-á¹-he kilese pajahato sotÄ• pattimaggavasena jÄ• tÄ• dhammÄ• aÃ±Ã±am
--- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . oá¸·Ä• rike kil
sakadÄ• gÄ• mimaggavasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti ---
anativattanaá¹-á¹-hena bhÄ• vanÄ• . anusahagate kilese pajahato anÄ• gÄ• mimaggavasen
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá
sabbakilese pajahato arahattamaggavasena jÄ• tÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• t
jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• . evaá¹ƒ tattha jÄ• tÄ• na
anativattanaá¹-á¹-hena bhÄ• vanÄ• .

kathaá¹ƒ indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• ? kÄ• macchandaá¹ƒ pajahato nek
ekarasÄ• hontÄ«ti --- indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• . byÄ• pÄ• daá¹ƒ pajal
paÃ±cindriyÄ• ni ekarasÄ• hontÄ«ti --- indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• ... pe
sabbakilese \Se I 49/ pajahato arahattamaggavasena paÃ±cindriyÄ• ni ekarasÄ• hontÄ«ti -
ekarasaá¹-á¹-hena bhÄ• vanÄ• . evaá¹ƒ indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• .

kathaá¹ƒ \Ne 30/ tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• vanÄ• ? kÄ• macchandaá¹ƒ pa
vÄ«riyaá¹ƒ vÄ• hetÄ«ti --- tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• vanÄ• . byÄ• pÄ• daá
vÄ«riyaá¹ƒ vÄ• hetÄ«ti --- tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• vanÄ• ... pe ... sabbal
arahattamaggavasena vÄ«riyaá¹ƒ vÄ• hetÄ«ti --- tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ•
tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• vanÄ• .

kathaá¹ƒ Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• ? kÄ• macchandaá¹ƒ pajahanto nekkhammaá¹ƒ
Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• daá¹ƒ Ä• sevatÄ«
bhÄ• vanÄ• ... pe ... sabbakilese pajahanto arahattamaggaá¹ƒ Ä• sevatÄ«ti --- Ä• sevanaá
evaá¹ƒ Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• .

imÄ• catasso bhÄ• vanÄ• rÅ«paá¹ƒ passanto bhÄ• veti, vedanaá¹ƒ passanto bhÄ• veti, s
saá¹…khÄ• re passanto bhÄ• veti, viÃ±Ã±Ä• á¹‡aá¹ƒ passanto bhÄ• veti, cakkhuá¹ƒ ... pe .
... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena passanto bhÄ• veti. ye ye dhammÄ
dhammÄ• ekarasÄ• honti. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena p
``ime dhammÄ• bhÄ• vetabbÄ• ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• \Se I

catutthabhÄ• á¹‡avÄ• ro.

<29> kathaá¹ƒ \Be 34/ ``ime dhammÄ• sacchikÄ• tabbÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ,
sutamaye Ã±Ä• á¹‡aá¹ƒ?

eko dhammo sacchikÄ• tabbo --- akuppÄ• cetovimutti. dve dhammÄ• sacchikÄ• tabbÄ• -
dhammÄ• sacchikÄ• tabbÄ• --- tisso vijjÄ• . cattÄ• ro dhammÄ• sacchikÄ• tabbÄ• --- catt
paÃ±ca dhammÄ• sacchikÄ• tabbÄ• --- paÃ±ca dhammakkhandhÄ• . cha dhammÄ• sacc
abhiÃ±Ã±Ä• . satta dhammÄ• sacchikÄ• tabbÄ• --- satta khÄ«á¹‡Ä• savabalÄ• ni. aá¹-á¹-h
--- aá¹-á¹-ha vimokkhÄ• . nava dhammÄ• sacchikÄ• tabbÄ• --- nava anupubbanirodhÄ• . d
--- dasa asekkhÄ• dhammÄ• .

``sabbaá¹ƒ, bhikkhave, sacchikÄ• tabbaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ sacchikÄ• tabbaa
sacchikÄ• tabbaá¹ƒ; rÅ«pÄ• sacchikÄ• tabbÄ• ; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sacchikÄ• tabba

sacchikÄ• tabbo \Ne 31/; yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ su
adukkhamasukhaá¹ƒ vÄ• , tampi sacchikÄ• tabbaá¹ƒ. sotaá¹ƒ sacchikÄ• tabbaá¹ƒ; saddÄ•
ghÄ• naá¹ƒ sacchikÄ• tabbaá¹ƒ; gandhÄ• sacchikÄ• tabbÄ• ... jivhÄ• sacchikÄ• tabbÄ• ;
kÄ• yo sacchikÄ• tabbo; phoá¹-á¹-habbÄ• sacchikÄ• tabbÄ• ... mano sacchikÄ• tabbo; dha
manoviÃ±Ã±Ä• á¹‡aá¹ƒ sacchikÄ• tabbaá¹ƒ; manosamphasso sacchikÄ• tabbo \Se I 51/; ya
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
sacchikÄ• tabbaá¹ƒâ€™â€™. rÅ«paá¹ƒ passanto sacchikaroti, vedanaá¹ƒ passanto sacchik
sacchikaroti, saá¹…khÄ• re passanto sacchikaroti, viÃ±Ã±Ä• á¹‡aá¹ƒ passanto sacchikaroti
jarÄ• maraá¹‡aá¹ƒ ... pe ... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena passanto
dhammÄ• sacchikatÄ• honti te te dhammÄ• phassitÄ• {phusitÄ• (Se) } honti. taá¹ƒ Ã±Ä•
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``ime dhammÄ• sacchikÄ• tabbÄ• ti sotÄ
taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aâ€™â€™ nti.

<30> kathaá¹ƒ ``ime dhammÄ• hÄ• nabhÄ• giyÄ• , ime dhammÄ• á¹-hitibhÄ• giyÄ• , ime
dhammÄ• nibbedhabhÄ• giyÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã

paá¹-hamassa \Be 35/ jhÄ• nassa lÄ• bhiá¹ƒ kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ•
dhammo. tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹-hitibhÄ• giyo dhammo. avitakkasahag
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti --- visesabhÄ• giyo dhammo. nibbidÄ• sahagat
samudÄ• caranti \Ee I 36/ virÄ• gÅ«pasaá¹ƒhitÄ• --- nibbedhabhÄ• giyo dhammo.

dutiyassa jhÄ• nassa lÄ• bhiá¹ƒ vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• ca
tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹-hitibhÄ• giyo dhammo. upekkhÄ• sukhasahaga
samudÄ• caranti --- visesabhÄ• giyo \Se I 52/ dhammo. nibbidÄ• sahagatÄ• saÃ±Ã±Ä• ma
virÄ• gÅ«pasaá¹ƒhitÄ• --- nibbedhabhÄ• giyo dhammo.

tatiyassa jhÄ• nassa lÄ• bhiá¹ƒ pÄ«tisukhasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ•
dhammo. tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹-hitibhÄ• giyo dhammo. adukkhamasu
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti --- visesabhÄ• giyo dhammo. nibbidÄ• sahagat
samudÄ• caranti virÄ• gÅ«pasaá¹ƒhitÄ• --- nibbedhabhÄ• giyo dhammo.

catutthassa \Ne 32/ jhÄ• nassa lÄ• bhiá¹ƒ upekkhÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ•
hÄ• nabhÄ• giyo dhammo. tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹-hitibhÄ• giyo dhamm
Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti --- vise
nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti virÄ• gÅ«pasaá¹ƒhitÄ• ---

Ä• kÄ• sÄ• naÃ±cÄ• yatanassa lÄ• bhiá¹ƒ rÅ«pasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• sa
dhammo. tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹-hitibhÄ• giyo dhammo. viÃ±Ã±Ä• á¹‡

saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti --- visesabhÄ• giyo dhammo. nibbidÄ• sahagat
samudÄ• caranti virÄ• gÅ«pasaá¹ƒhitÄ• --- nibbedhabhÄ• giyo dhammo.

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa lÄ• bhiá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±
hÄ• nabhÄ• giyo dhammo. tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹-hitibhÄ• giyo dhamm
Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti --- visesa
saÃ±Ã±Ä• manasikÄ• rÄ• \Se I 53/ samudÄ• caranti virÄ• gÅ«pasaá¹ƒhitÄ• --- nibbedhabh

Ä• kiÃ±caÃ±Ã±Ä• yatanassa \Be 36/ lÄ• bhiá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagatÄ• sa
samudÄ• caranti --- hÄ• nabhÄ• giyo dhammo. tadanudhammatÄ• sati santiá¹-á¹-hati --- á¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• cara
nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti virÄ• gÅ«pasaá¹ƒhitÄ• ---
dhammo. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vu
hÄ• nabhÄ• giyÄ• , ime dhammÄ• á¹-hitibhÄ• giyÄ• , ime dhammÄ• visesabhÄ• giyÄ• , im
sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<31> kathaá¹ƒ ``sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe saá¹…khÄ• rÄ• dukkhÄ• , sabbe
sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ? ``rÅ«paá¹ƒ ar
dukkhaá¹ƒ bhayaá¹-á¹-hena, anattÄ• asÄ• rakaá¹-á¹-henÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹
sutamaye Ã±Ä• á¹‡aá¹ƒ. ``vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡
jarÄ• maraá¹‡aá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-hena, anattÄ• asÄ• r
sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ã±Ä• ta
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe
dhammÄ• anattÄ• â€™â€™ ti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamay

<32> kathaá¹ƒ \Se I 54/ \Ne 33/ ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkhasamudaya
idaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariy
sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ?

<33> tattha katamaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ• , mar
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , appiyehi sampayogo dukkho, piy
yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ; saá¹…khittena paÃ±cupÄ• dÄ• nakkhandhÄ• {p
(Katthaci) satipaá¹-á¹-hÄ• nasutte saccavibhaá¹…ge ca passitabbaá¹ƒ} dukkhÄ• .

tattha katamÄ• jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jÄ• ti sa
abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho --- ayaá¹ƒ vucc

tattha \Be 37/ katamÄ• jarÄ• yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye

khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko

tattha \Ee I 38/ katamaá¹ƒ maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ
cavanatÄ• bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• {kÄ• laá¹ƒkiriyÄ• (k
bhedo kaá¸·evarassa nikkhepo jÄ«vitindriyassupacchedo --- idaá¹ƒ vuccati maraá¹‡aá¹ƒ.

tattha katamo soko? Ã±Ä• tibyasanena {yo Ã±Ä• tibyasanena (Se) passa saccavibhaá¹…g
bhogabyasanena vÄ• phuá¹-á¹-hassa, rogabyasanena vÄ• phuá¹-á¹-hassa, sÄ«labyasane
diá¹-á¹-hibyasanena vÄ• phuá¹-á¹-hassa, aÃ±Ã±ataraÃ±Ã±atarena byasanena \Se I 55/ sa
aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-hassa soko socanÄ• socitattaá¹ƒ ant
parijjhÄ• yanÄ• domanassaá¹ƒ sokasallaá¹ƒ --- ayaá¹ƒ vuccati soko.

tattha katamo paridevo? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa, bhogabyasanena vÄ• ph
vÄ• phuá¹-á¹-hassa, sÄ«labyasanena vÄ• phuá¹-á¹-hassa, diá¹-á¹-hibyasanena vÄ• phuá
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa, aÃ±Ã±ataraÃ±Ã±atarena dukkhad
paridevo Ä• devanÄ• , paridevanÄ• Ä• devitattaá¹ƒ paridevitattaá¹ƒ vÄ• cÄ• palÄ• po vipp
lÄ• lappitattaá¹ƒ --- ayaá¹ƒ vuccati paridevo.

tattha \Ne 34/ katamaá¹ƒ dukkhaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ
asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ, kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- i

tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ, cet
asÄ• taá¹ƒ vedayitaá¹ƒ, cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- idaá¹ƒ vuccati

tattha katamo upÄ• yÄ• so? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa, bhogabyasanena vÄ•
vÄ• phuá¹-á¹-hassa, sÄ«labyasanena vÄ• phuá¹-á¹-hassa, diá¹-á¹-hibyasanena vÄ• phuá
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa, aÃ±Ã±ataraÃ±Ã±atarena \Be 38/
Ä• yÄ• so \Se I 56/ upÄ• yÄ• so Ä• yÄ• sanÄ• upÄ• yÄ• sanÄ• Ä• yÄ• sitattaá¹ƒ upÄ• yÄ•
upÄ• yÄ• so.

tattha katamo appiyehi sampayogo dukkho? idha yassa \Ee I 39/ te honti aniá¹-á¹-hÄ• akan
saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• , ye vÄ• panassa te honti anatthakÄ• mÄ• ahita
ayogakkhemakÄ• mÄ• , yÄ• tehi saddhiá¹ƒ saá¹…gati samÄ• gamo samodhÄ• naá¹ƒ miss
appiyehi sampayogo dukkho.

tattha katamo piyehi vippayogo dukkho? idha yassa te honti iá¹-á¹-hÄ• kantÄ• manÄ• pÄ•
rasÄ• phoá¹-á¹-habbÄ• , ye vÄ• panassa te honti atthakÄ• mÄ• hitakÄ• mÄ• phÄ• sukÄ•
pitÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä• tÄ« vÄ• sÄ• loh

asaá¹…gati asamÄ• gamo asamodhÄ• naá¹ƒ amissÄ«bhÄ• vo --- ayaá¹ƒ vuccati piyehi vipp

tattha katamaá¹ƒ yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ? jÄ• tidhammÄ• naá¹ƒ sattÄ• n
uppajjati --- ``aho vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ• ma, na ca vata no jÄ• ti Ä• gacch
panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ --- idampi yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ. jarÄ•
sattÄ• naá¹ƒ ... pe ... byÄ• dhidhammÄ• naá¹ƒ sattÄ• naá¹ƒ ... maraá¹‡adhammÄ• naá¹ƒ sa
sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• naá¹ƒ sattÄ• naá¹ƒ evaá¹ƒ icchÄ• up
mayaá¹ƒ na sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• assÄ• ma, na ca vata no
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• Ä• gaccheyyuâ€™â€™ nti. na kho panetaá¹ƒ
yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ.

tattha \Ne 35/ katame saá¹…khittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• ? seyyathida
} --- rÅ«pupÄ• dÄ• nakkhandho, {rÅ«pÅ«pÄ• dÄ• nakkhandho (Se) evamuparipi}, vedanupÄ
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
saá¹…khittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• . idaá¹ƒ vuccati dukkhaá¹ƒ ariyasac

<34> tattha \Be 39/ katamaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ? yÄ• yaá¹ƒ taá¹‡hÄ• p
(Se) } nandirÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• b
vibhavataá¹‡hÄ• \Ee I 40/, sÄ• kho panesÄ• taá¹‡hÄ• kattha uppajjamÄ• nÄ• uppajjati, k
nivisati? yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• upp
nivisati. kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhu loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. sotaá¹ƒ loke ... pe ... ghÄ• naá¹ƒ lo
... kÄ• yo loke ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ•
nivisamÄ• nÄ• nivisati. rÅ«pÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• \Se
uppajjati, ettha nivisamÄ• nÄ• nivisati. saddÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ ... pe ... c
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... cakkhusamphasso lo
manosamphasso loke ... cakkhusamphassajÄ• vedanÄ• loke ... pe ... manosamphassajÄ•
rÅ«pasaÃ±Ã±Ä• loke ... pe ... dhammasaÃ±Ã±Ä• loke ... rÅ«pasaÃ±cetanÄ• loke ... pe ...
... rÅ«pataá¹‡hÄ• loke ... pe ... dhammataá¹‡hÄ• loke ... rÅ«pavitakko loke ... pe ... dhamm
rÅ«pavicÄ• ro loke ... pe ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• ta
uppajjati, ettha nivisamÄ• nÄ• nivisati. idaá¹ƒ vuccati dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ.

<35> tattha katamaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ? yo tassÄ• yeva taá¹‡hÄ• ya ases
paá¹-inissaggo mutti anÄ• layo, sÄ• kho panesÄ• taá¹‡hÄ• kattha pahÄ«yamÄ• nÄ• pahÄ
nirujjhati? yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ•
nirujjhamÄ• nÄ• nirujjhati. kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhuloke piyarÅ«p
etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati ... pe ... c
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj

vuccati dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ.

<36> tattha \Be 40/ katamaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayan
aá¹-á¹-haá¹…giko \Ne 36/ maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kapp
sammÄ• kammanto \Ee I 41/ sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ
sammÄ• diá¹-á¹-hi? dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati sammÄ• diá¹-á

tattha katamo sammÄ• saá¹…kappo? nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá¹…kappo
vuccati sammÄ• saá¹…kappo.

tattha katamÄ• sammÄ• vÄ• cÄ• ? musÄ• vÄ• dÄ• veramaá¹‡Ä« {veramaá¹‡i (Katthaci) }
veramaá¹‡Ä«, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä« ---

tattha katamo sammÄ• kammanto? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• v
veramaá¹‡Ä« --- ayaá¹ƒ vuccati sammÄ• kammanto.

tattha katamo sammÄ• Ä• jÄ«vo? idha ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ pahÄ• ya samm
{jÄ«vitaá¹ƒ (Katthaci) } kappeti --- ayaá¹ƒ vuccati sammÄ• Ä• jÄ«vo.

tattha katamo sammÄ• vÄ• yÄ• mo? idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ aku
anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹
uppÄ• dÄ• ya \Se I 60/ ... pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ•
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabh
padahati --- ayaá¹ƒ vuccati sammÄ• vÄ• yÄ• mo.

tattha katamÄ• sammÄ• sati? idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ --- ayaá¹ƒ vuccati sammÄ• sat

tattha katamo sammÄ• samÄ• dhi? idha bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhar
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Be 41/ vih
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ \Ee I 42/ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ
ca viharati __sato ca sampajÄ• no_ sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariy
``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh

upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati s
vuccati dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä
pajÄ• nanaá¹-á¹-hena \Se I 61/ paÃ±Ã±Ä• . tena vuccati --- ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkha
paá¹-ipadÄ• ariyasaccaâ€™â€™ nti sotÄ• vadhÄ• naá¹ƒ, taá¹ƒpajÄ• nanÄ• paÃ±Ã±Ä• su
sotÄ• vadhÄ• ne paÃ±Ã±Ä• sutamaye Ã±Ä• á¹‡aá¹ƒ.

sutamayaÃ±Ä• á¹‡aniddeso paá¹-hamo.

2. sÄ«lamayaÃ±Ä• á¹‡aniddeso

<37> kathaá¹ƒ sutvÄ• na saá¹ƒvare paÃ±Ã±Ä• sÄ«lamaye Ã±Ä• á¹‡aá¹ƒ? paÃ±ca sÄ«lÄ•
pariyantapÄ• risuddhisÄ«laá¹ƒ, apariyantapÄ• risuddhisÄ«laá¹ƒ, paripuá¹‡á¹‡apÄ• risuddhi
aparÄ• maá¹-á¹-hapÄ• risuddhisÄ«laá¹ƒ, paá¹-ippassaddhipÄ• risuddhisÄ«lanti.

tattha katamaá¹ƒ pariyantapÄ• risuddhisÄ«laá¹ƒ? anupasampannÄ• naá¹ƒ pariyantasikkhÄ
pariyantapÄ• risuddhisÄ«laá¹ƒ. katamaá¹ƒ apariyantapÄ• risuddhisÄ«laá¹ƒ? upasampannÄ
apariyantasikkhÄ• padÄ• naá¹ƒ --- idaá¹ƒ apariyantapÄ• risuddhisÄ«laá¹ƒ. katamaá¹ƒ
paripuá¹‡á¹‡apÄ• risuddhisÄ«laá¹ƒ? puthujjanakalyÄ• á¹‡akÄ• naá¹ƒ kusaladhamme yuttÄ
{sekhapariyante (Katthaci) } paripÅ«rakÄ• rÄ«naá¹ƒ kÄ• ye ca jÄ«vite ca anapekkhÄ• naá¹ƒ
--- idaá¹ƒ paripuá¹‡á¹‡apÄ• risuddhisÄ«laá¹ƒ. katamaá¹ƒ aparÄ• maá¹-á¹-hapÄ• risuddhisÄ
sekkhÄ• naá¹ƒ --- idaá¹ƒ aparÄ• maá¹-á¹-hapÄ• risuddhisÄ«laá¹ƒ. katamaá¹ƒ \Ee I 43/
paá¹-ippassaddhipÄ• risuddhisÄ«laá¹ƒ? tathÄ• gatasÄ• vakÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• naá
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ --- idaá¹ƒ paá¹-ippassado

<38> atthi \Se I 62/ \Ne 38/ \Be 42/ sÄ«laá¹ƒ pariyantaá¹ƒ, atthi sÄ«laá¹ƒ apariyantaá¹ƒ. tat
taá¹ƒ sÄ«laá¹ƒ pariyantaá¹ƒ? atthi sÄ«laá¹ƒ lÄ• bhapariyantaá¹ƒ, atthi sÄ«laá¹ƒ yasapariyan
sÄ«laá¹ƒ Ã±Ä• tipariyantaá¹ƒ, atthi sÄ«laá¹ƒ aá¹…gapariyantaá¹ƒ, atthi sÄ«laá¹ƒ jÄ«vitapari

katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ lÄ• bhapariyantaá¹ƒ? idhekacco lÄ• bhahetu lÄ• bhapaccayÄ• l
yathÄ• samÄ• dinnaá¹ƒ {yathÄ• samÄ• diá¹‡á¹‡aá¹ƒ (Katthaci) } sikkhÄ• padaá¹ƒ vÄ«tikkam
sÄ«laá¹ƒ lÄ• bhapariyantaá¹ƒ. katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ yasapariyantaá¹ƒ? idhekacco yasa
yasakÄ• raá¹‡Ä• yathÄ• samÄ• dinnaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamati --- idaá¹ƒ taá¹ƒ sÄ
katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ Ã±Ä• tipariyantaá¹ƒ? idhekacco Ã±Ä• tihetu Ã±Ä• tipaccayÄ• Ã±
yathÄ• samÄ• dinnaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamati --- idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ Ã±Ä• tipari
sÄ«laá¹ƒ aá¹…gapariyantaá¹ƒ? idhekacco aá¹…gahetu aá¹…gapaccayÄ• aá¹…gakÄ• raá¹
sikkhÄ• padaá¹ƒ vÄ«tikkamati --- idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ aá¹…gapariyantaá¹ƒ. katamaá¹ƒ taá
jÄ«vitapariyantaá¹ƒ? idhekacco jÄ«vitahetu jÄ«vitapaccayÄ• jÄ«vitakÄ• raá¹‡Ä• yathÄ• sa

sikkhÄ• padaá¹ƒ vÄ«tikkamati --- idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ jÄ«vitapariyantaá¹ƒ. evarÅ«pÄ• ni s
chiddÄ• ni sabalÄ• ni kammÄ• sÄ• ni na bhujissÄ• ni na viÃ±Ã±uppasatthÄ• ni {na viÃ±Ã±Å
parÄ• maá¹-á¹-hÄ• ni asamÄ• dhisaá¹ƒvattanikÄ• ni \Se I 63/ {na samÄ• dhisaá¹ƒvattanikÄ•
avippaá¹-isÄ• ravatthukÄ• ni na pÄ• mojjavatthukÄ• ni na pÄ«tivatthukÄ• ni na passaddhiva
sukhavatthukÄ• ni na samÄ• dhivatthukÄ• ni na yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavatthukÄ•
virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibb
taá¹ƒ sÄ«laá¹ƒ pariyantaá¹ƒ.

katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ apariyantaá¹ƒ? atthi sÄ«laá¹ƒ na lÄ• bhapariyantaá¹ƒ \Ee I 44/, a
yasapariyantaá¹ƒ, atthi sÄ«laá¹ƒ na Ã±Ä• tipariyantaá¹ƒ, atthi sÄ«laá¹ƒ na aá¹…gapariyanta
na jÄ«vitapariyantaá¹ƒ.

katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na lÄ• bhapariyantaá¹ƒ? idhekacco lÄ• bhahetu lÄ• bhapaccayÄ
yathÄ• samÄ• dinnaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamÄ• ya cittampi na uppÄ• deti, kiá¹ƒ so v
sÄ«laá¹ƒ na lÄ• bhapariyantaá¹ƒ. katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na yasapariyantaá¹ƒ? idhekacc
yasakÄ• raá¹‡Ä• yathÄ• samÄ• dinnaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamÄ• ya cittampi na upp
vÄ«tikkamissati! idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na yasapariyantaá¹ƒ. katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na Ã
idhekacco Ã±Ä• tihetu Ã±Ä• tipaccayÄ• Ã±Ä• tikÄ• raá¹‡Ä• yathÄ• samÄ• dinnaá¹ƒ sikkhÄ
na uppÄ• deti, kiá¹ƒ so vÄ«tikkamissati! idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na Ã±Ä• tipariyantaá¹ƒ. katam
sÄ«laá¹ƒ na aá¹…gapariyantaá¹ƒ? idhekacco aá¹…gahetu aá¹…gapaccayÄ• aá¹…gakÄ• ra
sikkhÄ• padaá¹ƒ vÄ«tikkamÄ• ya cittampi na uppÄ• deti, kiá¹ƒ so vÄ«tikkamissati! idaá¹ƒ ta
aá¹…gapariyantaá¹ƒ. katamaá¹ƒ \Se I 64/ taá¹ƒ sÄ«laá¹ƒ na jÄ«vitapariyantaá¹ƒ? idhekacco
jÄ«vitapaccayÄ• jÄ«vitakÄ• raá¹‡Ä• yathÄ• samÄ• dinnaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamÄ
kiá¹ƒ so vÄ«tikkamissati! idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na jÄ«vitapariyantaá¹ƒ. evarÅ«pÄ• ni sÄ«lÄ
acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-
samÄ• dhisaá¹ƒvattanikÄ• ni avippaá¹-isÄ• ravatthukÄ• ni pÄ• mojjavatthukÄ• ni pÄ«tivatth
sukhavatthukÄ• ni samÄ• dhivatthukÄ• ni yathÄ• bhÅ«taÃ±Ä• á¹‡adassanavatthukÄ• ni ek
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti --- id
apariyantaá¹ƒ.

<39> kiá¹ƒ sÄ«laá¹ƒ? kati sÄ«lÄ• ni? kiá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ? kati dhammasa

__kiá¹ƒ sÄ«la_nti cetanÄ• sÄ«laá¹ƒ, cetasikaá¹ƒ sÄ«laá¹ƒ, saá¹ƒvaro sÄ«laá¹ƒ, avÄ«tikka
sÄ«lÄ• nÄ«_ti tÄ«á¹‡i sÄ«lÄ• ni --- kusalasÄ«laá¹ƒ, akusalasÄ«laá¹ƒ, abyÄ• katasÄ«laá¹ƒ. _
samuá¹-á¹-hÄ• naá¹ƒ sÄ«la__nti kusalacittasamuá¹-á¹-hÄ• naá¹ƒ kusalasÄ«laá¹ƒ \Ee I 45/,
akusalacittasamuá¹-á¹-hÄ• naá¹ƒ akusalasÄ«laá¹ƒ, abyÄ• katacittasamuá¹-á¹-hÄ• naá¹ƒ ab
dhammasamodhÄ• naá¹ƒ sÄ«la_nti saá¹ƒvarasamodhÄ• naá¹ƒ sÄ«laá¹ƒ, avÄ«tikkamasam
jÄ• tacetanÄ• samodhÄ• naá¹ƒ sÄ«laá¹ƒ.

<40> pÄ• á¹‡Ä• tipÄ• taá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹
saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ. kÄ• mesumicchÄ• cÄ• raá
sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena \Se I 65/ sÄ«laá¹ƒ. musÄ• vÄ• daá¹ƒ saá¹ƒvaraá¹-á¹-hena
avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ {pisuá¹‡Ä• vÄ• caá¹ƒ (Se Katthaci
saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ. pharusaá¹ƒ vÄ• caá¹ƒ {ph
Katthaci) } saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ. samphappalÄ•
saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ \Be 44/. abhijjhaá¹ƒ saá¹ƒv
sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ. byÄ• pÄ• daá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ,
sÄ«laá¹ƒ. micchÄ• diá¹-á¹-hiá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«

<41> nekkhammena kÄ• macchandaá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-
byÄ• pÄ• daá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«laá¹ƒ, avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ. Ä• lokasa
pe ... avikkhepaá¹-á¹-hena \Ne 40/ uddhaccaá¹ƒ ... dhammavavatthÄ• nena vicikicchaá¹ƒ ...
... pÄ• mojjena aratiá¹ƒ ....

paá¹-hamena jhÄ• nena {paá¹-hamajjhÄ• nena (Se) evamÄ«disesu á¹-hÄ• nesu} nÄ«varaá
jhÄ• nena vitakkavicÄ• re ... tatiyena jhÄ• nena pÄ«tiá¹ƒ ... catutthena jhÄ• nena sukhadukk
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±aá¹ƒ paá¹-ighasaÃ±Ã±aá¹ƒ nÄ• n
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ ... Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pa
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±aá¹ƒ.

aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ ... pe ... dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã±a
attasaÃ±Ã±aá¹ƒ ... nibbidÄ• nupassanÄ• ya nandiá¹ƒ ... virÄ• gÄ• nupassanÄ• ya rÄ• gaá¹ƒ
samudayaá¹ƒ ... paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• naá¹ƒ ... khayÄ• nupassanÄ• ya g
vayÄ• nupassanÄ• ya Ä• yÅ«hanaá¹ƒ.. vipariá¹‡Ä• mÄ• nupassanÄ• ya dhuvasaÃ±Ã±aá¹ƒ
66/ nimittaá¹ƒ ... appaá¹‡ihitÄ• nupassanÄ• ya paá¹‡idhiá¹ƒ ... suÃ±Ã±atÄ• nupassanÄ• ya
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ ... yathÄ• bhÅ«taÃ±Ä
... Ä• dÄ«navÄ• nupassanÄ• ya Ä• layÄ• bhinivesaá¹ƒ ... paá¹-isaá¹…khÄ• nupassanÄ• ya
vivaá¹-á¹-anÄ• nupassanÄ• ya \Ee I 46/ saÃ±Ã±ogÄ• bhinivesaá¹ƒ ....

sotÄ• pattimaggena diá¹-á¹-hekaá¹-á¹-he kilese ... pe ... sakadÄ• gÄ• mimaggena oá¸·Ä• ri
anÄ• gÄ• mimaggena aá¹‡usahagate kilese ... arahattamaggena sabbakilese saá¹ƒvaraá¹-á
avÄ«tikkamaá¹-á¹-hena sÄ«laá¹ƒ.

paÃ±ca sÄ«lÄ• ni --- pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá¹ƒ sÄ«laá¹ƒ, veramaá¹‡Ä« sÄ«laá¹ƒ,
sÄ«laá¹ƒ, avÄ«tikkamo sÄ«laá¹ƒ. evarÅ«pÄ• ni sÄ«lÄ• ni cittassa avippaá¹-isÄ• rÄ• ya saá¹

saá¹ƒvattanti, pÄ«tiyÄ• saá¹ƒvattanti, passaddhiyÄ• \Be 45/ saá¹ƒvattanti, somanassÄ• ya
Ä• sevanÄ• ya saá¹ƒvattanti, bhÄ• vanÄ• ya saá¹ƒvattanti, bahulÄ«kammÄ• ya saá¹ƒvattan
saá¹ƒvattanti, parikkhÄ• rÄ• ya saá¹ƒvattanti, parivÄ• rÄ• ya saá¹ƒvattanti, pÄ• ripÅ«riyÄ• s
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n

evarÅ«pÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ saá¹ƒvarapÄ• risuddhi adhisÄ«laá¹ƒ, saá¹ƒvarapÄ• risuddh
vikkhepaá¹ƒ \Ne 41/ gacchati, avikkhepapÄ• risuddhi adhicittaá¹ƒ saá¹ƒvarapÄ• risuddhiá¹ƒ
avikkhepapÄ• risuddhiá¹ƒ sammÄ• passati. dassanapÄ• risuddhi adhipaÃ±Ã±Ä• . yo tattha
adhisÄ«lasikkhÄ• \Se I 67/. yo tattha avikkhepaá¹-á¹-ho, ayaá¹ƒ adhicittasikkhÄ• . yo tattha
ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• .

imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkhati, jÄ• nanto sikkhati, passanto sikkhati, paccavekk
cittaá¹ƒ adhiá¹-á¹-hahanto sikkhati, saddhÄ• ya adhimuccanto sikkhati, vÄ«riyaá¹ƒ paggaá¹-
satiá¹ƒ upaá¹-á¹-hapento sikkhati, cittaá¹ƒ samÄ• dahanto sikkhati, paÃ±Ã±Ä• ya pajÄ• nan
abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto sikkhati, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto sikkhati, pahÄ• tab
sikkhati, sacchikÄ• tabbaá¹ƒ sacchikaronto sikkhati, bhÄ• vetabbaá¹ƒ bhÄ• vento sikkhati.

paÃ±ca sÄ«lÄ• ni --- adinnÄ• dÄ• nassa ... pe ... kÄ• mesumicchÄ• cÄ• rassa ... musÄ• vÄ
vÄ• cÄ• ya ... pharusÄ• ya vÄ• cÄ• ya ... samphappalÄ• passa ... abhijjhÄ• ya ... byÄ• pÄ•
micchÄ• diá¹-á¹-hiyÄ• ... bhÄ• vetabbaá¹ƒ bhÄ• vento sikkhanti.

nekkhammena kÄ• macchandassa ... pe ... abyÄ• pÄ• dena byÄ• pÄ• dassa ... Ä• lokasaÃ
avikkhepena uddhaccassa ... \Ee I 47/ ... dhammavavatthÄ• nena vicikicchÄ• ya ... Ã±Ä• á¹
pÄ• mojjena aratiyÄ• ... bhÄ• vetabbaá¹ƒ bhÄ• vento sikkhati.

paá¹-hamena jhÄ• nena nÄ«varaá¹‡Ä• naá¹ƒ ... pe ... dutiyena jhÄ• nena vitakkavicÄ• rÄ•
jhÄ• nena pÄ«tiyÄ• ... catutthena jhÄ• nena sukhadukkhÄ• naá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• y
rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• ya nÄ• nattasaÃ±Ã±Ä• ya ... viÃ±Ã±Ä• á¹‡aÃ±cÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya ... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• viÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• \Se I 68/ Ä• kiÃ±caÃ±Ã±Ä• yatanasa
bhÄ• vento sikkhati.

aniccÄ• nupassanÄ• ya \Be 46/ niccasaÃ±Ã±Ä• ya ... pe ... dukkhÄ• nupassanÄ• ya sukha
anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• ya ... nibbidÄ• nupassanÄ• ya nandiyÄ• ... virÄ• gÄ•
nirodhÄ• nupassanÄ• ya samudayassa ... paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• nassa ...
ghanasaÃ±Ã±Ä• ya ... vayÄ• nupassanÄ• ya Ä• yÅ«hanassa ... vipariá¹‡Ä• mÄ• nupassanÄ
animittÄ• nupassanÄ• ya nimittassa ... appaá¹‡ihitÄ• nupassanÄ• ya paá¹‡idhiyÄ• ... suÃ±
abhinivesassa ... adhipaÃ±Ã±Ä• dhammavipassanÄ• ya sÄ• rÄ• gÄ• bhinivesassa ... yathÄ

sammohÄ• bhinivesassa ... Ä• dÄ«navÄ• nupassanÄ• ya Ä• layÄ• bhinivesassa ... paá¹-isa
appaá¹-isaá¹…khÄ• ya ... vivaá¹-á¹-anÄ• nupassanÄ• ya saÃ±Ã±ogÄ• bhinivesassa bhÄ• v

sotÄ• pattimaggena diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ kilesÄ• naá¹ƒ ... pe ... sakadÄ• gÄ• mima
kilesÄ• naá¹ƒ ... anÄ• gÄ• mimaggena anusahagatÄ• naá¹ƒ kilesÄ• naá¹ƒ ... arahattamagg
pahÄ• naá¹ƒ sÄ«laá¹ƒ, veramaá¹‡Ä« sÄ«laá¹ƒ, cetanÄ• sÄ«laá¹ƒ, saá¹ƒvaro sÄ«laá¹ƒ, avÄ
evarÅ«pÄ• ni sÄ«lÄ• ni cittassa avippaá¹-isÄ• rÄ• ya saá¹ƒvattanti, pÄ• mojjÄ• ya saá¹ƒvat
saá¹ƒvattanti, passaddhiyÄ• saá¹ƒvattanti, somanassÄ• ya saá¹ƒvattanti, Ä• sevanÄ• ya sa
saá¹ƒvattanti, bahulÄ«kammÄ• ya saá¹ƒvattanti, alaá¹…kÄ• rÄ• ya saá¹ƒvattanti, parikkhÄ•
parivÄ• rÄ• ya saá¹ƒvattanti, pÄ• ripÅ«riyÄ• saá¹ƒvattanti, ekantanibbidÄ• ya virÄ• gÄ• ya
upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti.

<42> evarÅ«pÄ• naá¹ƒ sÄ«lÄ• naá¹ƒ saá¹ƒvarapÄ• risuddhi adhisÄ«laá¹ƒ. saá¹ƒvarapÄ• ri
cittaá¹ƒ avikkhepaá¹ƒ gacchati, avikkhepapÄ• risuddhi adhicittaá¹ƒ. saá¹ƒvarapÄ• risuddhiá
avikkhepapÄ• risuddhiá¹ƒ sammÄ• passati. dassanapÄ• risuddhi adhipaÃ±Ã±Ä• . yo tattha
\Ee I 48/ adhisÄ«lasikkhÄ• . yo tattha avikkhepaá¹-á¹-ho, ayaá¹ƒ adhicittasikkhÄ• . yo tattha
ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkhati, jÄ• nanto sikkha
paccavekkhanto sikkhati, cittaá¹ƒ adhiá¹-á¹-hahanto sikkhati, saddhÄ• ya adhimuccanto sik
paggaá¹‡hanto sikkhati, satiá¹ƒ upaá¹-á¹-hapento sikkhati, cittaá¹ƒ samÄ• dahanto sikkhati,
pajÄ• nanto sikkhati, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto sikkhati, pariÃ±Ã±eyyaá¹ƒ parijÄ• nan
pahÄ• tabbaá¹ƒ pajahanto sikkhati, sacchikÄ• tabbaá¹ƒ sacchikaronto sikkhati, bhÄ• vetabb
sikkhati. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuc
saá¹ƒvare paÃ±Ã±Ä• sÄ«lamaye Ã±Ä• á¹‡aá¹ƒâ€™â€™.

sÄ«lamayaÃ±Ä• á¹‡aniddeso dutiyo.

3. samÄ• dhibhÄ• vanÄ• mayaÃ±Ä• á¹‡aniddeso

<43> kathaá¹ƒ \Ne 43/ saá¹ƒvaritvÄ• samÄ• dahane paÃ±Ã±Ä• samÄ• dhibhÄ• vanÄ• ma
cittassa ekaggatÄ• . dve samÄ• dhÄ« --- lokiyo samÄ• dhi, lokuttaro samÄ• dhi. tayo samÄ•
savitakkasavicÄ• ro \Se I 70/ samÄ• dhi, avitakkavicÄ• ramatto samÄ• dhi, avitakkaavicÄ• r
samÄ• dhÄ« --- hÄ• nabhÄ• giyo samÄ• dhi, á¹-hitibhÄ• giyo samÄ• dhi, visesabhÄ• giyo s
samÄ• dhi. paÃ±ca samÄ• dhÄ« --- pÄ«tipharaá¹‡atÄ• , sukhapharaá¹‡atÄ• , cetopharaá¹‡
paccavekkhaá¹‡Ä• nimittaá¹ƒ {paccavekkhanÄ• nimittaá¹ƒ (Katthaci) }.

cha samÄ• dhÄ« --- buddhÄ• nussativasena cittassa ekaggatÄ• avikkhepo samÄ• dhi, dha
ekaggatÄ• avikkhepo samÄ• dhi, saá¹…ghÄ• nussativasena cittassa ekaggatÄ• avikkhepo
sÄ«lÄ• nussativasena cittassa ekaggatÄ• avikkhepo samÄ• dhi, cÄ• gÄ• nussativasena cit

samÄ• dhi, devatÄ• nussativasena cittassa ekaggatÄ• avikkhepo samÄ• dhi. satta samÄ• d
samÄ• dhissa samÄ• pattikusalatÄ• , samÄ• dhissa á¹-hitikusalatÄ• , samÄ• dhissa vuá¹-á¹
samÄ• dhissa kallatÄ• kusalatÄ• {kallitakusalatÄ• (Se Katthaci) }, samÄ• dhissa gocarakus
abhinÄ«hÄ• rakusalatÄ• . aá¹-á¹-ha samÄ• dhÄ« --- pathavÄ«kasiá¹‡avasena cittassa ekag
Ä• pokasiá¹‡avasena ... pe ... tejokasiá¹‡avasena ... vÄ• yokasiá¹‡avasena ... nÄ«lakasiá¹‡
pÄ«takasiá¹‡avasena ... lohitakasiá¹‡avasena ... odÄ• takasiá¹‡avasena cittassa ekaggatÄ•
nava samÄ• dhÄ« --- rÅ«pÄ• vacaro samÄ• dhi atthi hÄ«no, atthi majjhomo, atthi paá¹‡Ä«to
atthi hÄ«no, atthi majjhomo, atthi paá¹‡Ä«to; suÃ±Ã±ato samÄ• dhi, animitto samÄ• dhi, ap
samÄ• dhi. dasa samÄ• dhÄ« --- uddhumÄ• takasaÃ±Ã±Ä• vasena cittassa \Be 48/ ekagga
vinÄ«lakasaÃ±Ã±Ä• vasena ... pe ... vipubbakasaÃ±Ã±Ä• vasena ... vicchiddakasaÃ±Ã±Ä•
vikkhÄ• yitakasaÃ±Ã±Ä• vasena ... vikkhittakasaÃ±Ã±Ä• vasena ... hatavikkhittakasaÃ±Ã±Ä
lohitakasaÃ±Ã±Ä• vasena ... puá¸·avakasaÃ±Ã±Ä• vasena {puá¸·uvaka saÃ±Ã±Ä• vasena
aá¹-á¹-hikasaÃ±Ã±Ä• vasena cittassa ekaggatÄ• avikkhepo samÄ• dhi. ime paÃ±capaÃ±Ã±

<44> api ca, paÃ±cavÄ«sati samÄ• dhissa samÄ• dhiá¹-á¹-hÄ• --- pariggahaá¹-á¹-hena sa
parivÄ• raá¹-á¹-hena samÄ• dhi, paripÅ«raá¹-á¹-hena samÄ• dhi, ekaggaá¹-á¹-hena samÄ•
samÄ• dhi, avisÄ• raá¹-á¹-hena samÄ• dhi, anÄ• vilaá¹-á¹-hena samÄ• dhi, aniÃ±janaá¹-á¹-
vimuttaá¹-á¹-hena samÄ• dhi, ekattupaá¹-á¹-hÄ• navasena cittassa á¹-hitattÄ• samÄ• dhi, s
samÄ• dhi, visamaá¹ƒ nesatÄ«ti samÄ• dhi, samaá¹ƒ esitattÄ• samÄ• dhi, visamaá¹ƒ \Ne 4
samaá¹ƒ Ä• diyatÄ«ti samÄ• dhi, visamaá¹ƒ nÄ• diyatÄ«ti samÄ• dhi, samaá¹ƒ Ä• dinnattÄ•
anÄ• dinnattÄ• samÄ• dhi, samaá¹ƒ paá¹-ipajjatÄ«ti samÄ• dhi, visamaá¹ƒ nappaá¹-ipajjatÄ
paá¹-ipannattÄ• samÄ• dhi, visamaá¹ƒ nappaá¹-ipannattÄ• samÄ• dhi, samaá¹ƒ jhÄ• yatÄ
jhÄ• petÄ«ti samÄ• dhi, samaá¹ƒ jhÄ• tattÄ• samÄ• dhi, visamaá¹ƒ jhÄ• pitattÄ• samÄ• dh
cÄ• ti samÄ• dhi. ime paÃ±cavÄ«sati samÄ• dhissa samÄ• dhiá¹-á¹-hÄ• . taá¹ƒ Ã±Ä• taá¹-á
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``saá¹ƒvaritvÄ• samÄ• dahane paÃ±Ã±Ä
I 72/ Ã±Ä• á¹‡aá¹ƒâ€™â€™.

samÄ• dhibhÄ• vanÄ• mayaÃ±Ä• á¹‡aniddeso tatiyo.

4. dhammaá¹-á¹-hitiÃ±Ä• á¹‡aniddeso

<45> kathaá¹ƒ \Ee I 50/ paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ? avi
uppÄ• daá¹-á¹-hiti ca pavattaá¹-á¹-hiti ca nimittaá¹-á¹-hiti ca Ä• yÅ«hanaá¹-á¹-hiti ca saÃ±Ã±
palibodhaá¹-á¹-hiti ca samudayaá¹-á¹-hiti ca hetuá¹-á¹-hiti ca paccayaá¹-á¹-hiti ca. imehi nav
avijjÄ• paccayo, saá¹…khÄ• rÄ• paccayasamuppannÄ• . ubhopete dhammÄ• paccayasa
paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... anÄ• gatampi addh
saá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹-á¹-hiti ca pavattaá¹-á¹-hiti ca nimittaá¹-á¹-hiti ca Ä• yÅ«ha
saÃ±Ã±ogaá¹-á¹-hiti ca palibodhaá¹-á¹-hiti ca samudayaá¹-á¹-hiti ca hetuá¹-á¹-hiti \Be 49/ ca

paccayaá¹-á¹-hiti ca. imehi navahÄ• kÄ• rehi avijjÄ• paccayo, saá¹…khÄ• rÄ• paccayasam
paccayasamuppannÄ• ti --- paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«passa ... nÄ• mar
saá¸·Ä• yatanaá¹ƒ phassassa ... phasso vedanÄ• ya ... vedanÄ• taá¹‡hÄ• ya ... taá¹‡hÄ• u
upÄ• dÄ• naá¹ƒ bhavassa ... bhavo jÄ• tiyÄ• ... jÄ• ti jarÄ• maraá¹‡assa uppÄ• daá¹-á¹-hiti
nimittaá¹-á¹-hiti ca Ä• yÅ«hanaá¹-á¹-hiti ca saÃ±Ã±ogaá¹-á¹-hiti ca palibodhaá¹-á¹-hiti ca sam
ca hetuá¹-á¹-hiti ca paccayaá¹-á¹-hiti ca. imehi navahÄ• kÄ• rehi jÄ• ti paccayo, jarÄ• maraá
paccayasamuppannaá¹ƒ. ubhopete \Se I 73/ dhammÄ• paccayasamuppannÄ• ti --- paccay
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... anÄ• gatampi addhÄ• naá¹ƒ jÄ•
uppÄ• daá¹-á¹-hiti ca pavattaá¹-á¹-hiti ca nimittaá¹-á¹-hiti ca Ä• yÅ«hanaá¹-á¹-hiti \Ne 45/ ca
saÃ±Ã±ogaá¹-á¹-hiti ca palibodhaá¹-á¹-hiti ca samudayaá¹-á¹-hiti ca hetuá¹-á¹-hiti ca paccay
imehi navahÄ• kÄ• rehi jÄ• ti paccayo, jarÄ• maraá¹‡aá¹ƒ paccayasamuppannaá¹ƒ. ubhope
paccayasamuppannÄ• ti --- paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

<46> avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• . ubhopete dhammÄ• hetusamuppa
paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... anÄ• gatampi \Ee I
hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• . ubhopete dhammÄ• hetusamuppannÄ• ti --- pa
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

saá¹…khÄ• rÄ• hetu, viÃ±Ã±Ä• á¹‡aá¹ƒ hetusamuppannaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ h
hetusamuppannaá¹ƒ ... nÄ• marÅ«paá¹ƒ hetu, saá¸·Ä• yatanaá¹ƒ hetusamuppannaá¹ƒ ... sa
hetusamuppanno ... phasso hetu, vedanÄ• hetusamuppannÄ• ... vedanÄ• hetu, taá¹‡hÄ•
taá¹‡hÄ• hetu, upÄ• dÄ• naá¹ƒ hetusamuppannaá¹ƒ ... upÄ• dÄ• naá¹ƒ hetu, bhavo hetusa
jÄ• ti hetusamuppannÄ• ... jÄ• ti hetu, jarÄ• maraá¹‡aá¹ƒ hetusamuppannaá¹ƒ. ubhopete d
--- paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ
jÄ• ti hetu, jarÄ• maraá¹‡aá¹ƒ \Se I 74/ hetusamuppannaá¹ƒ. ubhopete dhammÄ• hetusam
paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

avijjÄ• paá¹-iccÄ• , saá¹…khÄ• rÄ• paá¹-iccasamuppannÄ• . ubhopete dhammÄ• paá¹-ic
paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... a
avijjÄ• \Be 50/ paá¹-iccÄ• , saá¹…khÄ• rÄ• paá¹-iccasamuppannÄ• . ubhopete dhammÄ•
paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

saá¹…khÄ• rÄ• paá¹-iccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-iccasamuppannaá¹ƒ ... pe ... viÃ±Ã±Ä
nÄ• marÅ«paá¹ƒ paá¹-iccasamuppannaá¹ƒ ... nÄ• marÅ«paá¹ƒ paá¹-iccÄ• , saá¸·Ä• yatana
saá¸·Ä• yatanaá¹ƒ paá¹-iccÄ• , phasso paá¹-iccasamuppanno ... phasso paá¹-iccÄ• , vedan
... vedanÄ• paá¹-iccÄ• , taá¹‡hÄ• paá¹-iccasamuppannÄ• ... taá¹‡hÄ• paá¹-iccÄ• , upÄ• d

paá¹-iccasamuppannaá¹ƒ ... upÄ• dÄ• naá¹ƒ paá¹-iccÄ• , bhavo paá¹-iccasamuppanno ... b
paá¹-iccasamuppannÄ• ... jÄ• ti paá¹-iccÄ• , jarÄ• maraá¹‡aá¹ƒ paá¹-iccasamuppannaá¹ƒ.
paá¹-iccasamuppannÄ• ti --- paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.
anÄ• gatampi addhÄ• naá¹ƒ jÄ• ti paá¹-iccÄ• , jarÄ• maraá¹‡aá¹ƒ paá¹-iccasamuppannaá¹ƒ
paá¹-iccasamuppannÄ• ti --- paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

avijjÄ• \Ne 46/ paccayo, saá¹…khÄ• rÄ• paccayasamuppannÄ• . ubhopete dhammÄ• pa
paccayapariggahe paÃ±Ã±Ä• \Ee I 52/ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ \Se I 75/. atÄ«tampi
anÄ• gatampi addhÄ• naá¹ƒ avijjÄ• paccayo, saá¹…khÄ• rÄ• paccayasamuppannÄ• . ubh
paccayasamuppannÄ• ti --- paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

saá¹…khÄ• rÄ• paccayÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ paccayasamuppannaá¹ƒ ... pe ... viÃ±Ã±Ä•
paccayasamuppannaá¹ƒ ... nÄ• marÅ«paá¹ƒ paccayo, saá¸·Ä• yatanaá¹ƒ paccayasamuppa
paccayo, phasso paccayasamuppanno ... phasso paccayo, vedanÄ• paccayasamuppannÄ
paccayasamuppannÄ• ... taá¹‡hÄ• paccayo, upÄ• dÄ• naá¹ƒ paccayasamuppannaá¹ƒ ... u
paccayasamuppanno ... bhavo paccayo, jÄ• ti paccayasamuppannÄ• ... jÄ• ti paccayo, jarÄ
paccayasamuppannaá¹ƒ. ubhopete dhammÄ• paccayasamuppannÄ• ti --- paccayaparigga
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... anÄ• gatampi addhÄ• naá¹ƒ jÄ•
paccayasamuppannaá¹ƒ. ubhopete dhammÄ• paccayasamuppannÄ• ti --- paccayaparigga
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ.

<47> purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikanti taá
upÄ• dÄ• naá¹ƒ, cetanÄ• bhavo. ime paÃ±ca dhammÄ• purimakammabhavasmiá¹ƒ idha p
paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹
vedanÄ• . ime paÃ±ca dhammÄ• idhupapattibhavasmiá¹ƒ purekatassa kammassa paccayÄ
Ä• yatanÄ• naá¹ƒ \Se I 76/ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikanti taá¹‡hÄ•
cetanÄ• \Be 51/ bhavo. ime paÃ±ca dhammÄ• idha kammabhavasmiá¹ƒ Ä• yatiá¹ƒ paá¹-is
paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹
vedanÄ• . ime paÃ±ca dhammÄ• Ä• yatiá¹ƒ upapattibhavasmiá¹ƒ idha katassa kammassa
tayo addhe tisandhiá¹ƒ vÄ«satiyÄ• Ä• kÄ• rehi paá¹-iccasamuppÄ• daá¹ƒ jÄ• nÄ• ti passati
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒâ€™â€™.

dhammaá¹-á¹-hitiÃ±Ä• á¹‡aniddeso catuttho.

5. sammasanaÃ±Ä• á¹‡aniddeso

<48> kathaá¹ƒ \Ne 47/ \Ee I 53/ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ sa

paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá¹ƒ?

yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• o
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ anicca
sammasanaá¹ƒ, dukkhato vavattheti ekaá¹ƒ sammasanaá¹ƒ, anattato vavattheti ekaá¹ƒ sam

yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato vavatthe
dukkhato vavattheti ekaá¹ƒ sammasanaá¹ƒ, anattato vavattheti ekaá¹ƒ \Se I 77/ sammasana

cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccato vavatthe
dukkhato vavattheti ekaá¹ƒ sammasanaá¹ƒ, anattato vavattheti ekaá¹ƒ sammasanaá¹ƒ.

rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá
asÄ• rakaá¹-á¹-henÄ• ti saá¹…khipitvÄ• vavatthÄ• ne paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá
... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... cakkhu ... pe ... jarÄ• maraá¹‡a
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-hena,
asÄ• rakaá¹-á¹-henÄ• ti saá¹…khipitvÄ• vavatthÄ• ne paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá

rÅ«paá¹ƒ \Be 52/ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasan
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti saá¹…khipitvÄ• vavatthÄ• ne paÃ
vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhu ... pe ... jar
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ khay
virÄ• gadhammaá¹ƒ nirodhadhammanti saá¹…khipitvÄ• vavatthÄ• ne paÃ±Ã±Ä• sammasa

jÄ• tipaccayÄ• \Ee I 54/ jarÄ• maraá¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti saá¹…
paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... anÄ• gatampi addhÄ• n
jarÄ• maraá¹‡aá¹ƒ, asati \Ne 48/ jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti saá¹…khipitvÄ• vavatth
\Se I 78/ Ã±Ä• á¹‡aá¹ƒ. bhavapaccayÄ• jÄ• ti, asati ... pe ... upÄ• dÄ• napaccayÄ• bhavo,
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, asati ... pe ... vedanÄ• paccayÄ• taá¹‡hÄ• , asati ... p
vedanÄ• , asati ... pe ... saá¸·Ä• yatanapaccayÄ• phasso, asati ... pe ... nÄ• marÅ«papacca
asati ... pe ... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, asati ... pe ... saá¹…khÄ• rapacca
asati ... pe ... avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti sa
vavatthÄ• ne paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ ... anÄ• gata
saá¹…khÄ• rÄ• , asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti saá¹…khipitvÄ• vavatthÄ• ne paÃ
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati ---
``atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…khipitvÄ• vavatthÄ• ne paÃ

Ã±Ä• á¹‡aá¹ƒâ€™â€™.

sammasanaÃ±Ä• á¹‡aniddeso paÃ±camo.

6. udayabbayaÃ±Ä• á¹‡aniddeso

<49> kathaá¹ƒ paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±
Ã±Ä• á¹‡aá¹ƒ? jÄ• taá¹ƒ rÅ«paá¹ƒ paccuppannaá¹ƒ, tassa nibbattilakkhaá¹‡aá¹ƒ udayo, vip
vayo, anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. jÄ• tÄ• vedanÄ• ... pe ... jÄ• tÄ• saÃ±Ã±Ä• ... jÄ• tÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ ... jÄ• taá¹ƒ cakkhu ... pe ... jÄ• to bhavo paccuppanno, tassa nibbattilakk
vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ vayo, anupassanÄ• Ã±Ä• á¹‡aá¹ƒ.

<50> paÃ±cannaá¹ƒ \Se I 79/ khandhÄ• naá¹ƒ udayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni pass
lakkhaá¹‡Ä• ni passati, udayabbayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni \Be 53/ passati? paÃ±
udayaá¹ƒ passanto paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passati, vayaá¹ƒ passanto paÃ±cavÄ«sa
\Ee I 55/; udayabbayaá¹ƒ passanto paÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni passati.

rÅ«pakkhandhassa udayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni passati, vayaá¹ƒ passanto kati l
udayabbayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni passati? vedanÄ• kkhandhassa ... pe ... saÃ±
... saá¹…khÄ• rakkhandhassa ... pe ... viÃ±Ã±Ä• á¹‡akkhandhassa udayaá¹ƒ \Ne 49/ passa
passati, vayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni passati, udayabbayaá¹ƒ passanto kati lakkha
rÅ«pakkhandhassa udayaá¹ƒ passanto paÃ±ca lakkhaá¹‡Ä• ni passati, vayaá¹ƒ passanto p
passati; udayabbayaá¹ƒ passanto dasa lakkhaá¹‡Ä• ni passati. vedanÄ• kkhandhassa ... pe
... saá¹…khÄ• rakkhandhassa ... viÃ±Ã±Ä• á¹‡akkhandhassa udayaá¹ƒ passanto paÃ±ca la
passanto paÃ±ca lakkhaá¹‡Ä• ni passati; udayabbayaá¹ƒ passanto dasa lakkhaá¹‡Ä• ni pas

rÅ«pakkhandhassa udayaá¹ƒ passanto katamÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati? avijjÄ•
--- paccayasamudayaá¹-á¹-hena rÅ«pakkhandhassa \Se I 80/ udayaá¹ƒ passati. taá¹‡hÄ• sa
--- paccayasamudayaá¹-á¹-hena rÅ«pakkhandhassa udayaá¹ƒ passati. kammasamudayÄ•
paccayasamudayaá¹-á¹-hena rÅ«pakkhandhassa udayaá¹ƒ passati. Ä• hÄ• rasamudayÄ• r
paccayasamudayaá¹-á¹-hena rÅ«pakkhandhassa udayaá¹ƒ passati. nibbattilakkhaá¹‡aá¹ƒ p
udayaá¹ƒ passati. rÅ«pakkhandhassa udayaá¹ƒ passanto imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni pa

vayaá¹ƒ \Ne 50/ passanto katamÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati? avijjÄ• nirodhÄ• rÅ«
paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ passati. taá¹‡hÄ• nirodhÄ• rÅ«pani
paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ passati. kammanirodhÄ• rÅ«paniro
paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ passati. Ä• hÄ• ranirodhÄ• rÅ«pani
paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ passati \Ee I 56/. vipariá¹‡Ä• malakk

rÅ«pakkhandhassa vayaá¹ƒ passati. rÅ«pakkhandhassa vayaá¹ƒ passanto imÄ• ni paÃ±ca
udayabbayaá¹ƒ passanto imÄ• ni dasa lakkhaá¹‡Ä• ni passati.

vedanÄ• kkhandhassa \Be 54/ udayaá¹ƒ passanto katamÄ• ni paÃ±ca lakkhaá¹‡Ä• ni pass
vedanÄ• samudayoti --- paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ pas
vedanÄ• samudayoti --- paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ pas
vedanÄ• samudayoti --- paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ \Se
vedanÄ• samudayoti --- paccayasamudayaá¹-á¹-hena vedanÄ• kkhandhassa udayaá¹ƒ pas
passantopi vedanÄ• kkhandhassa udayaá¹ƒ passati. vedanÄ• kkhandhassa udayaá¹ƒ pass
lakkhaá¹‡Ä• ni passati.

vayaá¹ƒ passanto katamÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati? avijjÄ• nirodhÄ• vedanÄ• n
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati. taá¹‡hÄ• nirodhÄ• veda
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati. kammanirodhÄ• vedan
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati. phassanirodhÄ• vedan
paccayanirodhaá¹-á¹-hena vedanÄ• kkhandhassa vayaá¹ƒ passati. vipariá¹‡Ä• malakkhaá¹
vedanÄ• kkhandhassa vayaá¹ƒ passati. vedanÄ• kkhandhassa vayaá¹ƒ passanto imÄ• ni p
udayabbayaá¹ƒ passanto imÄ• ni dasa lakkhaá¹‡Ä• ni passati.

saÃ±Ã±Ä• kkhandhassa ... pe ... saá¹…khÄ• rakkhandhassa ... pe ... viÃ±Ã±Ä• á¹‡akkhan
katamÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati? avijjÄ• samudayÄ• viÃ±Ã±Ä• á¹‡asamudayoti
viÃ±Ã±Ä• á¹‡akkhandhassa udayaá¹ƒ passati. taá¹‡hÄ• samudayÄ• viÃ±Ã±Ä• á¹‡asamud
viÃ±Ã±Ä• á¹‡akkhandhassa udayaá¹ƒ passati. kammasamudayÄ• viÃ±Ã±Ä• á¹‡asamuday
viÃ±Ã±Ä• á¹‡akkhandhassa udayaá¹ƒ passati. nÄ• marÅ«pasamudayÄ• viÃ±Ã±Ä• á¹‡asa
paccayasamudayaá¹-á¹-hena viÃ±Ã±Ä• á¹‡akkhandhassa \Se I 82/ \Ee I 57/ udayaá¹ƒ pass
passantopi viÃ±Ã±Ä• á¹‡akkhandhassa udayaá¹ƒ passati. viÃ±Ã±Ä• á¹‡akkhandhassa uda
lakkhaá¹‡Ä• ni passati.

vayaá¹ƒ passanto katamÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati? avijjÄ• nirodhÄ• viÃ±Ã±Ä• á
paccayanirodhaá¹-á¹-hena viÃ±Ã±Ä• á¹‡akkhandhassa vayaá¹ƒ passati. taá¹‡hÄ• nirodhÄ•
paccayanirodhaá¹-á¹-hena viÃ±Ã±Ä• á¹‡akkhandhassa vayaá¹ƒ passati. kammanirodhÄ• v
paccayanirodhaá¹-á¹-hena viÃ±Ã±Ä• á¹‡akkhandhassa vayaá¹ƒ passati. nÄ• marÅ«panirod
paccayanirodhaá¹-á¹-hena viÃ±Ã±Ä• á¹‡akkhandhassa vayaá¹ƒ passati. vipariá¹‡Ä• malakk
viÃ±Ã±Ä• á¹‡akkhandhassa \Be 55/ vayaá¹ƒ passati. viÃ±Ã±Ä• á¹‡akkhandhassa vayaá¹ƒ p
lakkhaá¹‡Ä• ni passati. udayabbayaá¹ƒ passanto imÄ• ni dasa lakkhaá¹‡Ä• ni passati.

paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayaá¹ƒ passanto imÄ• ni paÃ±cavÄ«sati lakkhaá¹‡Ä• ni
imÄ• ni paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passati, udayabbayaá¹ƒ passanto imÄ• ni paÃ±Ã±Ä•

taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• udayabbayÄ• nupassane Ã±Ä• á¹
{rÅ«pakkhandhÄ• (Se) } Ä• hÄ• rasamudayo \Ne 51/. vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ
(Se) } khandhÄ• phassasamudayÄ• . viÃ±Ã±Ä• á¹‡akkhandho nÄ• marÅ«pasamudayo.

udayabbayaÃ±Ä• á¹‡aniddeso chaá¹-á¹-ho.

7. bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aniddeso

<51> kathaá¹ƒ \Se I 83/ Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• bhaá¹…gÄ• nupassane paÃ±
rÅ«pÄ• rammaá¹‡atÄ• cittaá¹ƒ uppajjitvÄ• bhijjati. taá¹ƒ Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ
bhaá¹…gaá¹ƒ anupassati. anupassatÄ«ti, kathaá¹ƒ anupassati? aniccato anupassati, no nic
anupassati, no sukhato. anattato \Ee I 58/ anupassati, no attato. nibbindati, no nandati, viraj
rajjati. nirodheti, no samudeti. paá¹-inissajjati, no Ä• diyati.

<52> aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati. dukkhato anupassanto sukhasaÃ±Ã
anupassanto attasaÃ±Ã±aá¹ƒ pajahati. nibbindanto nandiá¹ƒ pajahati. virajjanto rÄ• gaá¹ƒ p
samudayaá¹ƒ pajahati. paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati.

vedanÄ• rammaá¹‡atÄ• ... pe ... saÃ±Ã±Ä• rammaá¹‡atÄ• ... saá¹…khÄ• rÄ• rammaá¹‡a
viÃ±Ã±Ä• á¹‡Ä• rammaá¹‡atÄ• ... cakkhu ... pe ... jarÄ• maraá¹‡Ä• rammaá¹‡atÄ• cittaá¹ƒ
taá¹ƒ Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• tassa cittassa bhaá¹…gaá¹ƒ anupassati. anupas
anupassati? aniccato anupassati, no niccato. dukkhato anupassati, no \Be 56/ sukhato. ana
attato. nibbindati, no nandati. virajjati, no rajjati. nirodheti, no samudeti. paá¹-inissajjati, no Ä

aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati. dukkhato anupassanto \Se I 84/ sukhasa
anattato anupassanto attasaÃ±Ã±aá¹ƒ pajahati. nibbindanto nandiá¹ƒ pajahati. virajjanto rÄ•
nirodhento samudayaá¹ƒ pajahati. paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati.

vatthusaá¹…kamanÄ• ceva, paÃ±Ã±Ä• ya ca vivaá¹-á¹-anÄ• .

Ä• vajjanÄ• balaÃ±ceva, paá¹-isaá¹…khÄ• vipassanÄ• ||

__Ä• rammaá¹‡aanvayena_ \Ne 52/, ubho ekavavatthanÄ• {ekavavatthÄ• nÄ• (Katthaci) }

nirodhe adhimuttatÄ• , vayalakkhaá¹‡avipassanÄ• ||_

Ä• rammaá¹‡aÃ±ca paá¹-isaá¹…khÄ• , bhaá¹…gaÃ±ca anupassati.

suÃ±Ã±ato ca upaá¹-á¹-hÄ• naá¹ƒ, adhipaÃ±Ã±Ä• vipassanÄ• ||

kusalo tÄ«su anupassanÄ• su, catasso ca {catÅ«su ca (Se) } vipassanÄ• su.

tayo upaá¹-á¹-hÄ• ne kusalatÄ• , nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«ti ||

taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- `
paá¹-isaá¹…khÄ• bhaá¹…gÄ• nupassane paÃ±Ã±Ä• vipassane Ã±Ä• á¹‡aá¹ƒâ€™â€™.

bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aniddeso sattamo.

8. Ä• dÄ«navaÃ±Ä• á¹‡aniddeso

<53> kathaá¹ƒ \Ee I 59/ bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ? up
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ bhayanti --- bhay
Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. nimittaá¹ƒ bhayanti ... pe ... Ä• yÅ«hanÄ• bhayanti ... pe ... paá
gati bhayanti ... nibbatti bhayanti ... upapatti bhayanti ... jÄ• ti bhayanti ... jarÄ• bhayanti ... b
bhayanti \Se I 85/ ... maraá¹‡aá¹ƒ bhayanti ... soko bhayanti ... paridevo bhayanti ... upÄ• yÄ
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ.

anuppÄ• do \Be 57/ khemanti --- santipade Ã±Ä• á¹‡aá¹ƒ. appavattaá¹ƒ khemanti --- santip
... anupÄ• yÄ• so khemanti --- santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• do bhayaá¹ƒ, anuppÄ• do khemanti --- santipade Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ bhayaá¹
--- santipade Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so bhayaá¹ƒ, anupÄ• yÄ• so khemanti --- san

uppÄ• do \Ne 53/ dukkhanti --- bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so dukkhan
paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ.

anuppÄ• do sukhanti --- santipade Ã±Ä• á¹‡aá¹ƒ. appavattaá¹ƒ sukhanti --- santipade Ã±Ä•
anupÄ• yÄ• so sukhanti --- santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• do dukkhaá¹ƒ, anuppÄ• do sukhanti --- santipade Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ dukkhaá
--- santipade Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so dukkhaá¹ƒ, anupÄ• yÄ• so sukhanti --- san

uppÄ• do sÄ• misanti --- bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. pa

bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so sÄ• mis
paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ.

anuppÄ• do nirÄ• misanti --- santipade Ã±Ä• á¹‡aá¹ƒ. appavattaá¹ƒ nirÄ• misanti --- santipa
... anupÄ• yÄ• so nirÄ• misanti --- santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• do sÄ• misaá¹ƒ, anuppÄ• do nirÄ• misanti --- santipade \Se I 86/ Ã±Ä• á¹‡aá¹ƒ. pav
appavattaá¹ƒ nirÄ• misanti --- santipade \Ee I 60/ Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so sÄ• m
nirÄ• misanti --- santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• do saá¹…khÄ• rÄ• ti --- bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so saá¹…k
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ.

anuppÄ• do nibbÄ• nanti --- santipade Ã±Ä• á¹‡aá¹ƒ. appavattaá¹ƒ nibbÄ• nanti --- santipa
... anupÄ• yÄ• so nibbÄ• nanti --- santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• do \Be 58/ saá¹…khÄ• rÄ• , anuppÄ• do nibbÄ• nanti --- santipade Ã±Ä• á¹‡aá¹ƒ. pa
appavattaá¹ƒ nibbÄ• nanti \Ne 54/ --- santipade Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so saá¹…k
nibbÄ• nanti --- santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• daÃ±ca pavattaÃ±ca, nimittaá¹ƒ dukkhanti passati.

Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ, Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«nave idaá¹ƒ ||

anuppÄ• daá¹ƒ appavattaá¹ƒ, animittaá¹ƒ sukhanti ca.

anÄ• yÅ«hanaá¹ƒ appaá¹-isandhiá¹ƒ, Ã±Ä• á¹‡aá¹ƒ santipade idaá¹ƒ ||

idaá¹ƒ Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ, paÃ±caá¹-hÄ• nesu jÄ• yati.

paÃ±caá¹-hÄ• ne santipade, dasa Ã±Ä• á¹‡e pajÄ• nÄ• ti.

dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• , nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«ti ||

taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- `
paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒâ€™â€™.

Ä• dÄ«navaÃ±Ä• á¹‡aniddeso aá¹-á¹-hamo.

9. saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aniddeso

<54> kathaá¹ƒ \Se I 87/ muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• {muccitukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• (Katthaci) } paÃ±Ã±Ä• saá¹…khÄ• r uppÄ• daá¹ƒ muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• {uppÄ• damuÃ±cituka saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ, pavattaá¹ƒ muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• s saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ, nimittaá¹ƒ muÃ±citukamyatÄ• ... pe ... Ä• yÅ«han paá¹-isandhiá¹ƒ muÃ±citukamyatÄ• ... gatiá¹ƒ muÃ±citukamyatÄ• ... nibbattiá¹ƒ muÃ±cituk muÃ±citukamyatÄ• ... jÄ• tiá¹ƒ muÃ±citukamyatÄ• ... jaraá¹ƒ muÃ±citukamyatÄ• ... byÄ• ... maraá¹‡aá¹ƒ muÃ±citukamyatÄ• ... sokaá¹ƒ muÃ±citukamyatÄ• ... paridevaá¹ƒ muÃ±cit upÄ• yÄ• saá¹ƒ muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…k

uppÄ• do \Ne 55/ dukkhanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• \Ee saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ dukkhanti --- muÃ±citukamyatÄ• paá¹-i paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so dukkhanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• s

uppÄ• do \Be 59/ bhayanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ± Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ bhayanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so bhayanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• s

uppÄ• do \Se I 88/ sÄ• misanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• p saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ sÄ• misanti --- muÃ±citukamyatÄ• paá paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so sÄ• misanti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• s

uppÄ• do saá¹…khÄ• rÄ• ti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ saá¹…khÄ• rÄ• ti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• yÄ• so saá¹…khÄ• rÄ• ti --- muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• s

uppÄ• do saá¹…khÄ• rÄ• , te saá¹…khÄ• re ajjhupekkhatÄ«ti --- saá¹…khÄ• rupekkhÄ• . y upekkhÄ• ubhopete saá¹…khÄ• rÄ• , te saá¹…khÄ• re ajjhupekkhatÄ«ti --- saá¹…khÄ• rup saá¹…khÄ• rÄ• ... pe ... nimittaá¹ƒ saá¹…khÄ• rÄ• ... Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• ... pa gati saá¹…khÄ• rÄ• ... nibbatti saá¹…khÄ• rÄ• ... upapatti saá¹…khÄ• rÄ• ... jÄ• ti saá¹…k

saá¹…khÄ• rÄ• ... byÄ• dhi saá¹…khÄ• rÄ• ... maraá¹‡aá¹ƒ saá¹…khÄ• rÄ• ... soko saá¹…
saá¹…khÄ• rÄ• ... pe ... upÄ• yÄ• so saá¹…khÄ• rÄ• , te saá¹…khÄ• re ajjhupekkhatÄ«ti --
saá¹…khÄ• rÄ• yÄ• ca upekkhÄ• ubhopete saá¹…khÄ• rÄ• , te saá¹…khÄ• re ajjhupekkh

<55> katihÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro hoti? aá¹-á¹-hahÄ•
cittassa abhinÄ«hÄ• ro hoti. puthujjanassa \Se I 89/ katihÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ•
hoti? sekkhassa katihÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro hoti? vÄ
saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro hoti? puthujjanassa \Ee I 62/ dvÄ«hÄ• kÄ
cittassa abhinÄ«hÄ• ro hoti. sekkhassa tÄ«hÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya \Ne 56/ c
vÄ«tarÄ• gassa tÄ«hÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro hoti.

puthujjanassa \Be 60/ katamehi dvÄ«hÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya cittassa abhin
saá¹…khÄ• rupekkhaá¹ƒ abhinandati vÄ• vipassati vÄ• . puthujjanassa imehi dvÄ«hÄ• kÄ•
cittassa abhinÄ«hÄ• ro hoti. sekkhassa katamehi tÄ«hÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya
sekkho saá¹…khÄ• rupekkhaá¹ƒ abhinandati vÄ• vipassati vÄ• paá¹-isaá¹…khÄ• ya vÄ• p
samÄ• pajjati. sekkhassa imehi tÄ«hÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«
katamehi tÄ«hÄ• kÄ• rehi saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro hoti? vÄ«tarÄ•
vipassati vÄ• paá¹-isaá¹…khÄ• ya vÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjati, tadajjhupekkhit
animittavihÄ• rena vÄ• appaá¹‡ihitavihÄ• rena vÄ• viharati. vÄ«tarÄ• gassa imehi tÄ«hÄ•
saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro hoti.

<56> kathaá¹ƒ \Se I 90/ puthujjanassa ca sekkhassa ca saá¹…khÄ• rupekkhÄ• ya cittassa
hoti? puthujjanassa saá¹…khÄ• rupekkhaá¹ƒ abhinandato cittaá¹ƒ kilissati, bhÄ• vanÄ• ya p
paá¹-ivedhassa antarÄ• yo hoti, Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayo hoti. sekkhassapi saá¹
abhinandato cittaá¹ƒ kilissati, bhÄ• vanÄ• ya paripantho hoti, uttaripaá¹-ivedhassa antarÄ• y
paá¹-isandhiyÄ• paccayo hoti. evaá¹ƒ puthujjanassa ca sekkhassa ca saá¹…khÄ• rupekkhÄ
ekattaá¹ƒ hoti abhinandaá¹-á¹-hena.

kathaá¹ƒ puthujjanassa ca sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya citta
hoti? puthujjano saá¹…khÄ• rupekkhaá¹ƒ aniccatopi dukkhatopi anattatopi vipassati. sekkho
saá¹…khÄ• rupekkhaá¹ƒ aniccatopi dukkhatopi anattatopi vipassati. vÄ«tarÄ• gopi saá¹…kh
aniccatopi dukkhatopi anattatopi vipassati. evaá¹ƒ puthujjanassa ca sekkhassa ca vÄ«tarÄ•
saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro ekattaá¹ƒ hoti anupassanaá¹-á¹-hena.

kathaá¹ƒ puthujjanassa ca sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya citta
nÄ• nattaá¹ƒ hoti? puthujjanassa saá¹…khÄ• rupekkhÄ• kusalÄ• hoti. sekkhassapi saá¹…
vÄ«tarÄ• gassa saá¹…khÄ• rupekkhÄ• \Be 61/ abyÄ• katÄ• hoti. evaá¹ƒ puthujjanassa ca
ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro nÄ• nattaá¹ƒ hoti k

kathaá¹ƒ puthujjanassa ca sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya citta
nÄ• nattaá¹ƒ hoti? puthujjanassa saá¹…khÄ• rupekkhÄ• kiÃ±cikÄ• le suviditÄ• hoti, kiÃ±ci
sekkhassapi saá¹…khÄ• rupekkhÄ• kiÃ±cikÄ• le suviditÄ• hoti, kiÃ±cikÄ• le na suviditÄ• h
saá¹…khÄ• rupekkhÄ• accantaá¹ƒ suviditÄ• hoti. evaá¹ƒ puthujjanassa ca sekkhassa ca v
saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro nÄ• nattaá¹ƒ hoti viditaá¹-á¹-hena ca avid

kathaá¹ƒ puthujjanassa ca sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya citta
nÄ• nattaá¹ƒ hoti? puthujjano saá¹…khÄ• rupekkhaá¹ƒ atittattÄ• vipassati. sekkhopi saá¹…
atittattÄ• vipassati. vÄ«tarÄ• go saá¹…khÄ• rupekkhaá¹ƒ tittattÄ• vipassati. evaá¹ƒ puthujj
ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro nÄ• nattaá¹ƒ hoti ti
atittaá¹-á¹-hena ca.

kathaá¹ƒ puthujjanassa ca sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya citta
nÄ• nattaá¹ƒ hoti? puthujjano saá¹…khÄ• rupekkhaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pa
paá¹-ilÄ• bhatthÄ• ya vipassati. sekkho saá¹…khÄ• rupekkhaá¹ƒ tiá¹‡á¹‡aá¹ƒ saÃ±Ã±ojanÄ
uttaripaá¹-ilÄ• bhatthÄ• ya vipassati. vÄ«tarÄ• go saá¹…khÄ• rupekkhaá¹ƒ sabbakilesÄ• na
diá¹-á¹-hadhammasukhavihÄ• ratthÄ• ya vipassati. evaá¹ƒ puthujjanassa ca sekkhassa ca v
saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ«hÄ• ro nÄ• nattaá¹ƒ hoti pahÄ«naá¹-á¹-hena ca a

kathaá¹ƒ \Ee I 64/ sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya cittassa abh
sekkho saá¹…khÄ• rupekkhaá¹ƒ abhinandati vÄ• vipassati vÄ• paá¹-isaá¹…khÄ• ya vÄ• p
samÄ• pajjati. vÄ«tarÄ• go saá¹…khÄ• rupekkhaá¹ƒ vipassati vÄ• paá¹-isaá¹…khÄ• ya vÄ•
samÄ• pajjati, tadajjhupekkhitvÄ• suÃ±Ã±atavihÄ• rena vÄ• animittavihÄ• rena vÄ• appaa
viharati. evaá¹ƒ sekkhassa ca vÄ«tarÄ• gassa ca saá¹…khÄ• rupekkhÄ• ya cittassa abhinÄ
vihÄ• rasamÄ• pattaá¹-á¹-hena.

<57> kati \Ne 58/ \Be 62/ saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti? kati saá¹…kh
vipassanÄ• vasena uppajjanti? aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjant
vipassanÄ• vasena uppajjanti.

katamÄ• aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti? paá¹-hamaá¹ƒ jhÄ•
nÄ«varaá¹‡e paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä
paá¹-ilÄ• bhatthÄ• ya vitakkavicÄ• re paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…
tatiyaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya pÄ«tiá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ
Ã±Ä• á¹‡aá¹ƒ \Se I 93/. catutthaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya sukhadukkhe paá¹-isa
paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pa
rÅ«pasaÃ±Ã±aá¹ƒ paá¹-ighasaÃ±Ã±aá¹ƒ nÄ• nattasaÃ±Ã±aá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹

saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ paá¹-i
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• sa
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ.
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya Ä• kiÃ±caÃ±Ã±
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. im
samathavasena uppajjanti.

katamÄ• dasa saá¹…khÄ• rupekkhÄ• vipassanÄ• vasena uppajjanti? sotÄ• pattimaggaá¹
uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ gatiá¹ƒ nibbattiá¹ƒ upap
byÄ• dhiá¹ƒ maraá¹‡aá¹ƒ sokaá¹ƒ paridevaá¹ƒ upÄ• yÄ• saá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹
saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. sotÄ• pattiphalasamÄ• pattatthÄ• ya uppÄ• daá¹ƒ
Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ ... pe ... paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá
Ã±Ä• á¹‡aá¹ƒ. sakadÄ• gÄ• mimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya ... pe ... sakadÄ• gÄ• mipha
anÄ• gÄ• mimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya ... pe ... anÄ• gÄ• miphalasamÄ• pattatthÄ• ya
arahattamaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ
nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá¹ƒ jaraá¹ƒ byÄ• dhiá¹ƒ maraá¹‡aá¹ƒ sokaá¹ƒ paridevaá¹ƒ upÄ•
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. ara
pe ... suÃ±Ã±atavihÄ• rasamÄ• pattatthÄ• ya ... pe ... animittavihÄ• rasamÄ• pattatthÄ• ya
nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ ... pe ... paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±
saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. imÄ• dasa saá¹…khÄ• rupekkhÄ• vipassanÄ• va

<58> kati \Ne 59/ \Be 63/ saá¹…khÄ• rupekkhÄ• kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ•
saá¹…khÄ• rupekkhÄ• kusalÄ• , tisso saá¹…khÄ• rupekkhÄ• abyÄ• katÄ• . natthi saá¹…k

paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• , aá¹-á¹-ha cittassa gocarÄ• .

puthujjanassa dve honti, tayo sekkhassa gocarÄ• .

tayo ca vÄ«tarÄ• gassa, yehi cittaá¹ƒ vivaá¹-á¹-ati ||

aá¹-á¹-ha samÄ• dhissa paccayÄ• , dasa Ã±Ä• á¹‡assa gocarÄ• .

aá¹-á¹-hÄ• rasa saá¹…khÄ• rupekkhÄ• , tiá¹‡á¹‡aá¹ƒ vimokkhÄ• na paccayÄ• ||

ime aá¹-á¹-hÄ• rasÄ• kÄ• rÄ• , paÃ±Ã±Ä• yassa pariccitÄ• .

kusalo saá¹…khÄ• rupekkhÄ• su, nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«ti ||

taá¹ƒ \Se I 95/ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vu
``muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ•

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aniddeso navamo.

10. gotrabhuÃ±Ä• á¹‡aniddeso

<59> kathaá¹ƒ \Ee I 66/ bahiddhÄ• vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• gotrabhuÃ±Ä•
abhibhuyyatÄ«ti --- gotrabhu. pavattaá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. nimittaá¹ƒ abhibhuyy
gotrabhu. Ä• yÅ«hanaá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. paá¹-isandhiá¹ƒ abhibhuyyatÄ«ti ---
abhibhuyyatÄ«ti --- gotrabhu. nibbattiá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. upapattiá¹ƒ abhibhuy
gotrabhu. jÄ• tiá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. jaraá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. byÄ•
abhibhuyyatÄ«ti --- gotrabhu. maraá¹‡aá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. sokaá¹ƒ abhibhuyy
paridevaá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. upÄ• yÄ• saá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. bah
saá¹…khÄ• ranimittaá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. anuppÄ• daá¹ƒ pakkhandatÄ«ti --- go
pakkhandatÄ«ti --- gotrabhu ... pe ... nirodhaá¹ƒ nibbÄ• naá¹ƒ pakkhandatÄ«ti --- gotrabhu.

uppÄ• daá¹ƒ \Ne 60/ abhibhuyyitvÄ• anuppÄ• daá¹ƒ pakkhandatÄ«ti --- gotrabhu. pavattaá
appavattaá¹ƒ pakkhandatÄ«ti --- gotrabhu. nimittaá¹ƒ abhibhuyyitvÄ• animittaá¹ƒ pakkhand
\Be 64/ ... pe ... bahiddhÄ• saá¹…khÄ• ranimittaá¹ƒ abhibhuyyitvÄ• nirodhaá¹ƒ nibbÄ• naá
gotrabhu.

uppÄ• dÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. pavattÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. nimittÄ•
gotrabhu. Ä• yÅ«hanÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. paá¹-isandhiyÄ• vuá¹-á¹-hÄ• tÄ«ti --
vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. nibbattiyÄ• \Se I 96/ vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. upapattiy
vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. jÄ• tiyÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. jarÄ• ya vuá¹-á¹-hÄ•
byÄ• dhimhÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. maraá¹‡Ä• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. so
gotrabhu. paridevÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. upÄ• yÄ• sÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotr
saá¹…khÄ• ranimittÄ• vuá¹-á¹-hÄ• tÄ«ti --- gotrabhu. anuppÄ• daá¹ƒ pakkhandatÄ«ti --- go
pakkhandatÄ«ti --- gotrabhu ... pe ... nirodhaá¹ƒ nibbÄ• naá¹ƒ pakkhandatÄ«ti --- gotrabhu.

uppÄ• dÄ• vuá¹-á¹-hahitvÄ• {vuá¹-á¹-hitvÄ• (Se Katthaci) } anuppÄ• daá¹ƒ pakkhandatÄ«
vuá¹-á¹-hahitvÄ• appavattaá¹ƒ pakkhandatÄ«ti --- gotrabhu. nimittÄ• vuá¹-á¹-hahitvÄ• ani
pakkhandatÄ«ti --- gotrabhu. Ä• yÅ«hanÄ• vuá¹-á¹-hahitvÄ• \Ee I 67/ anÄ• yÅ«hanaá¹ƒ pa
paá¹-isandhiyÄ• vuá¹-á¹-hahitvÄ• appaá¹-isandhiá¹ƒ pakkhandatÄ«ti --- gotrabhu. gatiyÄ•
agatiá¹ƒ pakkhandatÄ«ti --- gotrabhu. nibbattiyÄ• vuá¹-á¹-hahitvÄ• anibbattiá¹ƒ pakkhanda
upapattiyÄ• vuá¹-á¹-hahitvÄ• anupapattiá¹ƒ pakkhandatÄ«ti --- gotrabhu. jÄ• tiyÄ• vuá¹-á¹

pakkhandatÄ«ti --- gotrabhu. jarÄ• ya vuá¹-á¹-hahitvÄ• ajaraá¹ƒ pakkhandatÄ«ti --- gotrabh
vuá¹-á¹-hahitvÄ• abyÄ• dhiá¹ƒ pakkhandatÄ«ti --- gotrabhu. maraá¹‡Ä• vuá¹-á¹-hahitvÄ• a
--- gotrabhu. sokÄ• vuá¹-á¹-hahitvÄ• asokaá¹ƒ pakkhandatÄ«ti --- gotrabhu. paridevÄ• vuá
aparidevaá¹ƒ pakkhandatÄ«ti --- gotrabhu. upÄ• yÄ• sÄ• vuá¹-á¹-hahitvÄ• anupÄ• yÄ• saá
gotrabhu. bahiddhÄ• saá¹…khÄ• ranimittÄ• vuá¹-á¹-hahitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ pak

uppÄ• dÄ• \Se I 97/ vivaá¹-á¹-atÄ«ti --- gotrabhu. pavattÄ• vivaá¹-á¹-atÄ«ti --- gotrabhu ...
saá¹…khÄ• ranimittÄ• vivaá¹-á¹-atÄ«ti --- gotrabhu. anuppÄ• daá¹ƒ pakkhandatÄ«ti --- gotra
pakkhandatÄ«ti --- gotrabhu ... pe ... nirodhaá¹ƒ nibbÄ• naá¹ƒ pakkhandatÄ«ti --- gotrabhu.

uppÄ• dÄ• \Ne 61/ vivaá¹-á¹-itvÄ• anuppÄ• daá¹ƒ pakkhandatÄ«ti --- gotrabhu. pavattÄ• v
appavattaá¹ƒ pakkhandatÄ«ti --- gotrabhu ... pe ... bahiddhÄ• saá¹…khÄ• ranimittÄ• vivaá
nibbÄ• naá¹ƒ pakkhandatÄ«ti --- gotrabhu.

<60> kati \Be 65/ gotrabhÅ« dhammÄ• samathavasena uppajjanti? kati gotrabhÅ« dhamm
uppajjanti? aá¹-á¹-ha gotrabhÅ« dhammÄ• samathavasena uppajjanti. dasa gotrabhÅ« dha
uppajjanti.

katame aá¹-á¹-ha gotrabhÅ« dhammÄ• samathavasena uppajjanti? paá¹-hamaá¹ƒ jhÄ• na
nÄ«varaá¹‡e abhibhuyyatÄ«ti --- gotrabhu. dutiyaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya vitak
abhibhuyyatÄ«ti --- gotrabhu. tatiyaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya pÄ«tiá¹ƒ abhibhuyy
catutthaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya sukhadukkhe abhibhuyyatÄ«ti --- gotrabhu.
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya rÅ«pasaÃ±Ã±aá¹ƒ paá¹-ig
abhibhuyyatÄ«ti --- gotrabhu. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ abhibhuyyatÄ«ti --- gotrabhu. Ä• kiÃ±caÃ±Ã±Ä• ya
paá¹-ilÄ• bhatthÄ• ya viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±aá¹ƒ \Ee I 68/ abhibhuyyatÄ«ti ---
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya Ä• kiÃ±caÃ±Ã±
--- gotrabhu. ime aá¹-á¹-ha gotrabhÅ« dhammÄ• samathavasena uppajjanti.

katame dasa gotrabhÅ« dhammÄ• vipassanÄ• vasena uppajjanti? sotÄ• pattimaggaá¹ƒ pa
pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ gatiá¹ƒ nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá
maraá¹‡aá¹ƒ sokaá¹ƒ paridevaá¹ƒ upÄ• yÄ• saá¹ƒ bahiddhÄ• saá¹…khÄ• ranimittaá¹ƒ abh
sotÄ• pattiphalasamÄ• pattatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ paá
abhibhuyyatÄ«ti --- gotrabhu. sakadÄ• gÄ• mimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya ... pe ...
sakadÄ• gÄ• miphalasamÄ• pattatthÄ• ya ... anÄ• gÄ• mimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya ..
anÄ• gÄ• miphalasamÄ• pattatthÄ• ya ... arahattamaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya uppÄ• da
Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ gatiá¹ƒ nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá¹ƒ jaraá¹ƒ byÄ• dhiá¹ƒ
paridevaá¹ƒ upÄ• yÄ• saá¹ƒ bahiddhÄ• saá¹…khÄ• ranimittaá¹ƒ abhibhuyyatÄ«ti --- gotrab

arahattaphalasamÄ• pattatthÄ• ya ... suÃ±Ã±atavihÄ• rasamÄ• pattatthÄ• ya ... animittavih
uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ ... pe ... abhibhuyyatÄ«ti
dasa gotrabhÅ« dhammÄ• vipassanÄ• vasena uppajjanti.

kati \Ne 62/ gotrabhÅ« dhammÄ• kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ? pannarasa g
tayo gotrabhÅ« dhammÄ• abyÄ• katÄ• . natthi gotrabhÅ« dhammÄ• akusalÄ• ti.

sÄ• misaÃ±ca \Se I 99/ \Be 66/ nirÄ• misaá¹ƒ, paá¹‡ihitaÃ±ca appaá¹‡ihitaá¹ƒ.

saÃ±Ã±uttaÃ±ca visaÃ±Ã±uttaá¹ƒ, vuá¹-á¹-hitaÃ±ca avuá¹-á¹-hitaá¹ƒ ||

aá¹-á¹-ha samÄ• dhissa paccayÄ• , dasa Ã±Ä• á¹‡assa gocarÄ• .

aá¹-á¹-hÄ• rasa gotrabhÅ« dhammÄ• , tiá¹‡á¹‡aá¹ƒ vimokkhÄ• na paccayÄ• ||

ime aá¹-á¹-hÄ• rasÄ• kÄ• rÄ• , paÃ±Ã±Ä• yassa pariccitÄ• .

kusalo vivaá¹-á¹-e vuá¹-á¹-hÄ• ne, nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«ti ||

taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• gotrabhuÃ±Ä• á¹‡aá¹ƒâ€™â€™.

gotrabhuÃ±Ä• á¹‡aniddeso dasamo.

11. maggaÃ±Ä• á¹‡aniddeso

<61> kathaá¹ƒ \Ee I 69/ dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡a
sotÄ• pattimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hiyÄ• vu
tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹
--- ``dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™. abhin
sammÄ• saá¹…kappo micchÄ• saá¹…kappÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khan
bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato vuá¹-á¹-hÄ• navivaá¹
magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• micchÄ• vÄ• cÄ• ya vuá¹-á¹-hÄ• ti, tadanuvattakak
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

samuá¹-á¹-hÄ• naá¹-á¹-hena \Ne 63/ sammÄ• kammanto \Se I 100/ micchÄ• kammantÄ• v
tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹
--- ``dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo micchÄ• Ä• jÄ«vÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakil
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

paggahaá¹-á¹-hena \Be 67/ sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• mÄ• vuá¹-á¹-hÄ• ti, tad
ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

upaá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• sati micchÄ• satiyÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakile
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

avikkhepaá¹-á¹-hena sammÄ• samÄ• dhi micchÄ• samÄ• dhito vuá¹-á¹-hÄ• ti, tadanuvattak
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

sakadÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi \Ee I 70/ ... pe ... av
sammÄ• samÄ• dhi oá¸·Ä• rikÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• oá
paá¹-ighÄ• nusayÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, b
sabbanimittehi vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

anÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á
anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• anusahagatÄ• kÄ• m
vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbani
tena vuccati --- ``dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™

arahattamaggakkhaá¹‡e \Ne 64/ dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá
sammÄ• samÄ• dhi rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ
avijjÄ• nusayÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahid
vuá¹-á¹-hÄ• ti. tena vuccati --- ``dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±

<62> á¹• 21 ajÄ• taá¹ƒ jhÄ• peti jÄ• tena, jhÄ• naá¹ƒ tena pavuccati.

jhÄ• navimokkhe kusalatÄ• , nÄ• nÄ• diá¹-á¹-hÄ«su na kampati ||

samÄ• dahitvÄ• yathÄ• ce vipassati, vipassamÄ• no tathÄ• ce samÄ• dahe.

vipassanÄ• ca samatho tadÄ• ahu, samÄ• nabhÄ• gÄ• yuganaddhÄ• vattare ||

dukkhÄ• \Be 68/ saá¹…khÄ• rÄ• sukho, nirodho iti dassanaá¹ƒ {nirodhoti dassanaá¹ƒ (Se

dubhato vuá¹-á¹-hitÄ• paÃ±Ã±Ä• , phasseti amataá¹ƒ padaá¹ƒ ||

vimokkhacariyaá¹ƒ jÄ• nÄ• ti, nÄ• nattekattakovido.

dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• , nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«ti ||

taá¹ƒ \Se I 102/ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena v
vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

maggaÃ±Ä• á¹‡aniddeso ekÄ• dasamo.

12. phalaÃ±Ä• á¹‡aniddeso

<63> kathaá¹ƒ \Ee I 71/ payogappaá¹-ippassaddhipaÃ±Ã±Ä• phale Ã±Ä• á¹‡aá¹ƒ? sotÄ• p
dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hiyÄ• vuá¹-á¹-hÄ• ti, tadanuvattakak
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒ payogappaá¹-ippassaddha
sammÄ• diá¹-á¹-hi. maggassetaá¹ƒ phalaá¹ƒ.

abhiniropanaá¹-á¹-hena sammÄ• saá¹…kappo micchÄ• saá¹…kappÄ• vuá¹-á¹-hÄ• ti tadan
ca \Ne 65/ vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒ payogappaá¹-ip
uppajjati sammÄ• saá¹…kappo. maggassetaá¹ƒ phalaá¹ƒ.

pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• micchÄ• vÄ• cÄ• ya vuá¹-á¹-hÄ• ti, tadanuvattakak
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒ payogappaá¹-ippassaddha
sammÄ• vÄ• cÄ• . maggassetaá¹ƒ phalaá¹ƒ.

samuá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• kammanto micchÄ• kammantÄ• vuá¹-á¹-hÄ• ti, tada
ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒ payogappaá¹-ippassado
sammÄ• kammanto. maggassetaá¹ƒ phalaá¹ƒ.

vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo micchÄ• Ä• jÄ«vÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakil
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒpayogappaá¹-ippassaddha
103/ sammÄ• Ä• jÄ«vo. maggassetaá¹ƒ phalaá¹ƒ.

paggahaá¹-á¹-hena \Be 69/ sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• mÄ• vuá¹-á¹-hÄ• ti, tad
ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒpayogappaá¹-ippassado
sammÄ• vÄ• yÄ• mo. maggassetaá¹ƒ phalaá¹ƒ.

upaá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• sati micchÄ• satiyÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakile
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒpayogappaá¹-ippassaddha
sammÄ• sati. maggassetaá¹ƒ phalaá¹ƒ.

avikkhepaá¹-á¹-hena sammÄ• samÄ• dhi micchÄ• samÄ• dhito vuá¹-á¹-hÄ• ti, tadanuvattak
vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. taá¹ƒpayogappaá¹-ippassaddha
sammÄ• samÄ• dhi. maggassetaá¹ƒ phalaá¹ƒ.

sakadÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá
oá¸·Ä• rikÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• oá¸·Ä• rikÄ• kÄ• marÄ
vuá¹-á¹-hÄ• ti \Ne 66/, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca
vuá¹-á¹-hÄ• ti. taá¹ƒpayogappaá¹-ippassaddhattÄ• uppajjati sammÄ• samÄ• dhi. maggasse

anÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹
anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• anusahagatÄ• kÄ• m
vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi \Se I 104/ ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• c
vuá¹-á¹-hÄ• ti. taá¹ƒpayogappaá¹-ippassaddhattÄ• uppajjati sammÄ• samÄ• dhi. maggasse

arahattamaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹-her
rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ
vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbani
taá¹ƒpayogappaá¹-ippassaddhattÄ• uppajjati sammÄ• samÄ• dhi. maggassetaá¹ƒ phalaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``payogappaá¹-ippassaddh
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

phalaÃ±Ä• á¹‡aniddeso dvÄ• dasamo.

13. vimuttiÃ±Ä• á¹‡aniddeso

<64> kathaá¹ƒ \Be 70/ chinnavaá¹-umÄ• nupassane paÃ±Ã±Ä• vimuttiÃ±Ä• á¹‡aá¹ƒ? sotÄ

sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, diá¹-á¹-hÄ• nusayo, vicikicchÄ•
upakkilesÄ• sammÄ• samucchinnÄ• honti. imehi paÃ±cahi upakkilesehi sapariyuá¹-á¹-hÄ•
hoti suvimuttaá¹ƒ. taá¹ƒvimutti \Ee I 73/ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-h
vuccati --- ``chinnavaá¹-umÄ• nupassane paÃ±Ã±Ä• vimuttiÃ±Ä• á¹‡aá¹ƒâ€™â€™.

sakadÄ• gÄ• mimaggena oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±o
kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo --- attano cittassa \Se I 105/ upakkilesÄ• samm
imehi catÅ«hi upakkilesehi sapariyuá¹-á¹-hÄ• nehi cittaá¹ƒ vimuttaá¹ƒ hoti suvimuttaá¹ƒ. taá
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``chinn
paÃ±Ã±Ä• vimuttiÃ±Ä• á¹‡aá¹ƒâ€™â€™.

anÄ• gÄ• mimaggena \Ne 67/ anusahagataá¹ƒ kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasa
kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo --- attano cittassa upakkilesÄ• sammÄ• samuc
upakkilesehi sapariyuá¹-á¹-hÄ• nehi cittaá¹ƒ vimuttaá¹ƒ hoti suvimuttaá¹ƒ. taá¹ƒvimutti Ã±Ä•
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``chinnavaá¹-umÄ• nupass
vimuttiÃ±Ä• á¹‡aá¹ƒâ€™â€™.

arahattamaggena rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• , mÄ• nÄ• nu
avijjÄ• nusayo --- attano cittassa upakkilesÄ• sammÄ• samucchinnÄ• honti. imehi aá¹-á¹-
sapariyuá¹-á¹-hÄ• nehi cittaá¹ƒ vimuttaá¹ƒ hoti suvimuttaá¹ƒ. taá¹ƒvimutti Ã±Ä• taá¹-á¹-hena
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``chinnavaá¹-umÄ• nupassane paÃ±Ã±Ä
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
paÃ±Ã±Ä• vimuttiÃ±Ä• á¹‡aá¹ƒâ€™â€™.

vimuttiÃ±Ä• á¹‡aniddeso terasamo.

14. paccavekkhaá¹‡aÃ±Ä• á¹‡aniddeso

<65> kathaá¹ƒ tadÄ• samudÄ• gate dhamme passane paÃ±Ã±Ä• paccavekkhaá¹‡e \Se I
sotÄ• pattimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi tadÄ• samudÄ• gatÄ• . a
sammÄ• saá¹…kappo tadÄ• samudÄ• gato. pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• tadÄ•
samuá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• kammanto tadÄ• samudÄ• gato. vodÄ• naá¹-á¹-hena
samudÄ• gato. paggahaá¹-á¹-hena sammÄ• vÄ• yÄ• mo tadÄ• samudÄ• gato. upaá¹-á¹-hÄ
samudÄ• gatÄ• . avikkhepaá¹-á¹-hena sammÄ• samÄ• dhi tadÄ• samudÄ• gato.

upaá¹-á¹-hÄ• naá¹-á¹-hena satisambojjhaá¹…go tadÄ• samudÄ• gato. pavicayaá¹-á¹-hena
tadÄ• samudÄ• gato. paggahaá¹-á¹-hena vÄ«riyasambojjhaá¹…go tadÄ• samudÄ• gato. p
pÄ«tisambojjhaá¹…go tadÄ• samudÄ• gato. upasamaá¹-á¹-hena passaddhisambojjhaá¹…g

avikkhepaá¹-á¹-hena samÄ• dhisambojjhaá¹…go tadÄ• samudÄ• gato. paá¹-isaá¹…khÄ• n
upekkhÄ• sambojjhaá¹…go tadÄ• samudÄ• gato.

assaddhiye akampiyaá¹-á¹-hena saddhÄ• balaá¹ƒ tadÄ• samudÄ• gataá¹ƒ. kosajje akampi
\Ne 68/ tadÄ• samudÄ• gataá¹ƒ. pamÄ• de akampiyaá¹-á¹-hena satibalaá¹ƒ tadÄ• samudÄ
akampiyaá¹-á¹-hena samÄ• dhibalaá¹ƒ tadÄ• samudÄ• gataá¹ƒ. avijjÄ• ya akampiyaá¹-á¹-h
samudÄ• gataá¹ƒ.

adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ tadÄ• samudÄ• gataá¹ƒ. paggahaá¹-á¹-hena vÄ«ri
samudÄ• gataá¹ƒ. upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ tadÄ• samudÄ• gataá¹ƒ. avikkh
samÄ• dhindriyaá¹ƒ tadÄ• samudÄ• gataá¹ƒ. dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ tadÄ•

Ä• dhipateyyaá¹-á¹-hena indriyÄ• tadÄ• samudÄ• gatÄ• . akampiyaá¹-á¹-hena balÄ• tadÄ
niyyÄ• naá¹-á¹-hena sambojjhaá¹…gÄ• tadÄ• samudÄ• gatÄ• . hetuá¹-á¹-hena maggo tad
upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• nÄ• tadÄ• samudÄ• gatÄ• . padahanaá¹-á¹-hen
samudÄ• gatÄ• . ijjhanaá¹-á¹-hena iddhipÄ• dÄ• tadÄ• samudÄ• gatÄ• . tathaá¹-á¹-hena s
avikkhepaá¹-á¹-hena samatho tadÄ• samudÄ• gato. anupassanaá¹-á¹-hena vipassanÄ• ta
ekarasaá¹-á¹-hena samathavipassanÄ• tadÄ• samudÄ• gatÄ• . anativattanaá¹-á¹-hena yug
samudÄ• gataá¹ƒ. saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi tadÄ• samudÄ• gatÄ• . avikkhepaá¹
samudÄ• gatÄ• . dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi tadÄ• samudÄ• gatÄ• . vimuttaá¹-á¹
samudÄ• gato. paá¹-ivedhaá¹-á¹-hena vijjÄ• tadÄ• samudÄ• gatÄ• . pariccÄ• gaá¹-á¹-hena
samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ tadÄ• samudÄ• gataá¹ƒ.

chando \Ee I 75/ \Be 72/ mÅ«laá¹-á¹-hena tadÄ• samudÄ• gato. manasikÄ• ro samuá¹-á¹-h
samudÄ• gato. phasso samodhÄ• naá¹-á¹-hena tadÄ• samudÄ• gato. vedanÄ• samosaraá
samÄ• dhi pamukhaá¹-á¹-hena tadÄ• samudÄ• gato. sati Ä• dhipateyyaá¹-á¹-hena tadÄ• s
taduttaraá¹-á¹-hena tadÄ• samudÄ• gatÄ• \Ne 69/. vimutti sÄ• raá¹-á¹-hena tadÄ• samudÄ
nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena \Se I 108/ tadÄ• samudÄ• gataá¹ƒ. vuá¹-á¹-hahitvÄ•
tadÄ• samudÄ• gatÄ• .

sotÄ• pattiphalakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi tadÄ• samudÄ• gatÄ• . ab
sammÄ• saá¹…kappo tadÄ• samudÄ• gato ... pe ... paá¹-ippassaddhaá¹-á¹-hena anuppÄ•
samudÄ• gataá¹ƒ. chando mÅ«laá¹-á¹-hena tadÄ• samudÄ• gato. manasikÄ• ro samuá¹-á¹
samudÄ• gato. phasso samodhÄ• naá¹-á¹-hena tadÄ• samudÄ• gato. vedanÄ• samosaraá
samÄ• dhi pamukhaá¹-á¹-hena tadÄ• samudÄ• gato. sati Ä• dhipateyyaá¹-á¹-hena tadÄ• s
taduttaraá¹-á¹-hena tadÄ• samudÄ• gatÄ• . vimutti sÄ• raá¹-á¹-hena tadÄ• samudÄ• gatÄ•
pariyosÄ• naá¹-á¹-hena tadÄ• samudÄ• gataá¹ƒ. vuá¹-á¹-hahitvÄ• paccavekkhati, ime dha

sakadÄ• gÄ• mimaggakkhaá¹‡e ... pe ... sakadÄ• gÄ• miphalakkhaá¹‡e ... pe ... anÄ• gÄ•
anÄ• gÄ• miphalakkhaá¹‡e ... pe ... arahattamaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• d
... pe ... samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ tadÄ• samudÄ• gataá¹ƒ. chando mÅ«
samudÄ• gato ... pe ... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena tadÄ• samud
paccavekkhati, ime dhammÄ• tadÄ• samudÄ• gatÄ• .

arahattaphalakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi tadÄ• samudÄ• gatÄ• \Se I
paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã±Ä• á¹‡aá¹ƒ tadÄ• samudÄ• gataá¹ƒ. chando m
samudÄ• gato \Ee I 76/ ... pe ... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena tadÄ
vuá¹-á¹-hahitvÄ• paccavekkhati, ime dhammÄ• tadÄ• samudÄ• gatÄ• . taá¹ƒ Ã±Ä• taá¹-á¹
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``tadÄ• samudÄ• gate dhamme passane
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

paccavekkhaá¹‡aÃ±Ä• á¹‡aniddeso cuddasamo.

15. vatthunÄ• nattaÃ±Ä• á¹‡aniddeso

<66> kathaá¹ƒ \Be 73/ ajjhattavavatthÄ• ne paÃ±Ã±Ä• vatthunÄ• natte Ã±Ä• á¹‡aá¹ƒ? kat
vavattheti? cakkhuá¹ƒ ajjhattaá¹ƒ vavattheti, sotaá¹ƒ ajjhattaá¹ƒ vavattheti, ghÄ• naá¹ƒ ajjha
vavattheti, jivhaá¹ƒ ajjhattaá¹ƒ vavattheti, kÄ• yaá¹ƒ ajjhattaá¹ƒ vavattheti, manaá¹ƒ ajjhatta

kathaá¹ƒ cakkhuá¹ƒ ajjhattaá¹ƒ vavattheti? cakkhu avijjÄ• sambhÅ«tanti vavattheti, cakkhu
vavattheti, cakkhu kammasambhÅ«tanti vavattheti, cakkhu Ä• hÄ• rasambhÅ«tanti vavatthe
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti vavattheti, cakkhu uppannanti vavattheti, cakkhu sa
cakkhu ahutvÄ• sambhÅ«taá¹ƒ, hutvÄ• na bhavissatÄ«ti vavattheti. cakkhuá¹ƒ antavantat
addhuvaá¹ƒ asassataá¹ƒ vipariá¹‡Ä• madhammanti vavattheti, cakkhu aniccaá¹ƒ saá¹…kha
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad
cakkhuá¹ƒ aniccato \Ne 70/ vavattheti, no niccato; dukkhato vavattheti, no sukhato; anattato
attato; nibbindati, no nandati; virajjati, no \Ee I 77/ rajjati; nirodheti, no samudeti; paá¹-inissaj
Ä• diyati. aniccato vavatthento niccasaÃ±Ã±aá¹ƒ pajahati, dukkhato vavatthento sukhasaÃ±
anattato vavatthento attasaÃ±Ã±aá¹ƒ pajahati, nibbindanto nandiá¹ƒ pajahati, virajjanto rÄ•
nirodhento samudayaá¹ƒ pajahati, paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. evaá¹ƒ cakkhuá¹
vavattheti.

kathaá¹ƒ sotaá¹ƒ ajjhattaá¹ƒ vavattheti? sotaá¹ƒ avijjÄ• sambhÅ«tanti vavattheti ... pe ... ev
ajjhattaá¹ƒ vavattheti. kathaá¹ƒ ghÄ• naá¹ƒ ajjhattaá¹ƒ vavattheti? ghÄ• naá¹ƒ avijjÄ• sambh
... pe ... evaá¹ƒ ghÄ• naá¹ƒ ajjhattaá¹ƒ vavattheti. kathaá¹ƒ jivhaá¹ƒ ajjhattaá¹ƒ vavattheti? ji
avijjÄ• sambhÅ«tÄ• ti vavattheti, jivhÄ• taá¹‡hÄ• sambhÅ«tÄ• ti vavattheti, jivhÄ• kammas

jivhÄ• Ä• hÄ• rasambhÅ«tÄ• ti vavattheti, jivhÄ• catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• c
uppannÄ• ti vavattheti jivhÄ• samudÄ• gatÄ• ti vavattheti. jivhÄ• ahutvÄ• sambhÅ«tÄ• , h
vavattheti. jivhaá¹ƒ antavantato vavattheti, jivhÄ• addhuvÄ• asassatÄ• vipariá¹‡Ä• madha
jivhÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ• vi
111/ vavattheti. jivhaá¹ƒ aniccato vavattheti, no \Be 74/ niccato ... pe ... paá¹-inissajjati, no Ä
aniccato vavatthento niccasaÃ±Ã±aá¹ƒ pajahati ... pe ... paá¹-inissajjanto Ä• dÄ• naá¹ƒ paja
jivhaá¹ƒ ajjhattaá¹ƒ vavattheti.

kathaá¹ƒ kÄ• yaá¹ƒ ajjhattaá¹ƒ vavattheti? kÄ• yo avijjÄ• sambhÅ«toti vavattheti, kÄ• yo ta
vavattheti, kÄ• yo kammasambhÅ«toti vavattheti, kÄ• yo Ä• hÄ• rasambhÅ«toti vavattheti, k
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti vavattheti, kÄ• yo uppannoti vavattheti, kÄ• yo samu
ahutvÄ• sambhÅ«to, hutvÄ• na bhavissatÄ«ti vavattheti. kÄ• yaá¹ƒ antavantato vavattheti,
vipariá¹‡Ä• madhammoti vavattheti, kÄ• yo anicco saá¹…khato paá¹-iccasamuppanno khay
virÄ• gadhammo nirodhadhammoti vavattheti. kÄ• yaá¹ƒ aniccato vavattheti, no niccato; du
sukhato ... pe ... paá¹-inissajjati, no Ä• diyati. aniccato vavatthento niccasaÃ±Ã±aá¹ƒ pajaha
vavatthento sukhasaÃ±Ã±aá¹ƒ pajahati ... pe ... paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. eva
ajjhattaá¹ƒ vavattheti.

kathaá¹ƒ \Ne 71/ manaá¹ƒ ajjhattaá¹ƒ vavattheti? mano avijjÄ• sambhÅ«toti vavattheti, man
vavattheti, mano kammasambhÅ«toti vavattheti, mano Ä• hÄ• rasambhÅ«toti vavattheti, ma
\Se I 112/, mano samudÄ• gatoti vavattheti. mano ahutvÄ• sambhÅ«to, hutvÄ• na bhaviss
antavantato vavattheti, mano addhuvo asassato vipariá¹‡Ä• madhammoti vavattheti, mano
paá¹-iccasamuppanno khayadhammo vayadhammo virÄ• gadhammo nirodhadhammoti vav
vavattheti, no niccato; dukkhato vavattheti, no sukhato; anattato vavattheti, no attato; nibbin
nandati; virajjati, no rajjati; nirodheti, no samudeti; paá¹-inissajjati, no Ä• diyati. aniccato vav
niccasaÃ±Ã±aá¹ƒ pajahati, dukkhato vavatthento sukhasaÃ±Ã±aá¹ƒ pajahati, anattato vava
pajahati, nibbindanto nandiá¹ƒ pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá
paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. evaá¹ƒ manaá¹ƒ ajjhattaá¹ƒ vavattheti. evaá¹ƒ ajjha
vavattheti. taá¹ƒ Ã±Ä• taá¹-á¹-hena \Be 75/ Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä•
``ajjhattavavatthÄ• ne paÃ±Ã±Ä• vatthunÄ• natte Ã±Ä• á¹‡aá¹ƒâ€™â€™.

vatthunÄ• nattaÃ±Ä• á¹‡aniddeso pannarasamo.

16. gocaranÄ• nattaÃ±Ä• á¹‡aniddeso

<67> kathaá¹ƒ bahiddhÄ• vavatthÄ• ne paÃ±Ã±Ä• gocaranÄ• natte Ã±Ä• á¹‡aá¹ƒ? katha
vavattheti? rÅ«pe bahiddhÄ• vavattheti, sadde bahiddhÄ• vavattheti, gandhe bahiddhÄ• v
bahiddhÄ• vavattheti, phoá¹-á¹-habbe bahiddhÄ• vavattheti, dhamme bahiddhÄ• vavathe

kathaá¹ƒ rÅ«pe bahiddhÄ• vavattheti? rÅ«pÄ• avijjÄ• sambhÅ«tÄ• ti vavattheti rÅ«pÄ• ta
vavattheti, rÅ«pÄ• kammasambhÅ«tÄ• ti vavattheti, rÅ«pÄ• Ä• hÄ• rasambhÅ«tÄ• ti vavat
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti vavattheti, rÅ«pÄ• uppannÄ• ti vavattheti, rÅ«pÄ• s
rÅ«pÄ• ahutvÄ• sambhÅ«tÄ• , hutvÄ• na bhavissantÄ«ti vavattheti. rÅ«pe antavantato va
asassatÄ• vipariá¹‡Ä• madhammÄ• ti vavattheti \Ee I 78/. rÅ«pÄ• aniccÄ• saá¹…khatÄ•
khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• ti vavattheti. rÅ«pe a
dukkhato vavattheti, no sukhato; anattato vavattheti, no attato; nibbindati, no nandati \Ne 72
rajjati; nirodheti, no samudeti; paá¹-inissajjati, no Ä• diyati. aniccato vavatthento niccasaÃ±Ã
dukkhato vavatthento sukhasaÃ±Ã±aá¹ƒ pajahati, anattato vavatthento attasaÃ±Ã±aá¹ƒ paj
nandiá¹ƒ pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá¹ƒ pajahati, paá¹-inis
pajahati. evaá¹ƒ rÅ«pe bahiddhÄ• vavattheti.

kathaá¹ƒ sadde bahiddhÄ• vavattheti? saddÄ• avijjÄ• sambhÅ«tÄ• ti vavattheti ... pe ... sa
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• ti vavattheti, saddÄ• uppannÄ• ti vavattheti, saddÄ• s
saddÄ• \Se I 114/ ahutvÄ• sambhÅ«tÄ• , hutvÄ• na bhavissantÄ«ti vavattheti. sadde anta
saddÄ• addhuvÄ• \Be 76/ asassatÄ• vipariá¹‡Ä• madhammÄ• ti vavattheti, saddÄ• anic
paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ• nirodhadham
vavattheti, no niccato ... pe ... evaá¹ƒ sadde bahiddhÄ• vavattheti.

kathaá¹ƒ gandhe bahiddhÄ• vavattheti? gandhÄ• avijjÄ• sambhÅ«tÄ• ti vavattheti, gandh
vavattheti ... pe ... evaá¹ƒ gandhe bahiddhÄ• vavattheti. kathaá¹ƒ rase bahiddhÄ• vavatthe
avijjÄ• sambhÅ«tÄ• ti vavattheti, rasÄ• taá¹‡hÄ• sambhÅ«tÄ• ti vavattheti ... pe ... evaá¹ƒ r
vavattheti. kathaá¹ƒ phoá¹-á¹-habbe bahiddhÄ• vavattheti? phoá¹-á¹-habbÄ• avijjÄ• sambh
phoá¹-á¹-habbÄ• taá¹‡hÄ• sambhÅ«tÄ• ti vavattheti, phoá¹-á¹-habbÄ• kammasambhÅ«tÄ
Ä• hÄ• rasambhÅ«tÄ• ti vavattheti, phoá¹-á¹-habbÄ• uppannÄ• ti vavattheti. phoá¹-á¹-habb
vavattheti ... pe ... evaá¹ƒ phoá¹-á¹-habbe bahiddhÄ• vavattheti.

kathaá¹ƒ dhamme bahiddhÄ• vavattheti? dhammÄ• avijjÄ• sambhÅ«tÄ• ti vavattheti, dha
vavattheti, dhammÄ• kammasambhÅ«tÄ• ti vavattheti, dhammÄ• Ä• hÄ• rasambhÅ«tÄ• ti
vavattheti, dhammÄ• samudÄ• gatÄ• ti vavattheti. dhammÄ• ahutvÄ• sambhÅ«tÄ• \Se I
vavattheti. dhamme antavantato vavattheti, dhammÄ• addhuvÄ• asassatÄ• vipariá¹‡Ä• m
dhammÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khayadhammÄ• vayadhammÄ
vavattheti. dhamme aniccato vavattheti, no niccato; dukkhato vavattheti, no sukhato; anatta
attato; nibbindati, no nandati; virajjati, no rajjati; nirodheti, no samudeti; paá¹-inissajjati, no Ä
... pe ... aniccato vavatthento niccasaÃ±Ã±aá¹ƒ pajahati, dukkhato vavatthento sukhasaÃ±Ã
anattato vavatthento \Ne 73/ attasaÃ±Ã±aá¹ƒ pajahati, nibbindanto nandiá¹ƒ pajahati, virajja
pajahati, nirodhento samudayaá¹ƒ pajahati, paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. evaá¹ƒ

vavattheti. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena v
vavatthÄ• ne paÃ±Ã±Ä• gocaranÄ• natte Ã±Ä• á¹‡aá¹ƒâ€™â€™.

gocaranÄ• nattaÃ±Ä• á¹‡aniddeso soá¸·asamo.

17. cariyÄ• nÄ• nattaÃ±Ä• á¹‡aniddeso

<68> kathaá¹ƒ \Ee I 79/ \Be 77/ cariyÄ• vavatthÄ• ne paÃ±Ã±Ä• cariyÄ• nÄ• natte Ã±Ä• á
cariyÄ• yo --- viÃ±Ã±Ä• á¹‡acariyÄ• , aÃ±Ã±Ä• á¹‡acariyÄ• , Ã±Ä• á¹‡acariyÄ• .

katamÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ? dassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä
dassanaá¹-á¹-ho cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡acariyÄ• rÅ«pesu, diá¹-á¹-hattÄ• a
vipÄ• kamanodhÄ• tu {abhiniropanavipÄ• kamanodhÄ• tu (Se) } viÃ±Ã±Ä• á¹‡acariyÄ• \Se
abhiniropitattÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu viÃ±Ã±Ä• á¹‡acariyÄ• rÅ«pesu. sava
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• saddesu, savanattho sotaviÃ±Ã±Ä• á¹
saddesu, sutattÄ• abhiniropanÄ• vipÄ• kamanodhÄ• tu viÃ±Ã±Ä• á¹‡acariyÄ• saddesu, a
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu viÃ±Ã±Ä• á¹‡acariyÄ• saddesu. ghÄ• yanatthÄ• ya Ä
viÃ±Ã±Ä• á¹‡acariyÄ• gandhesu, ghÄ• yanaá¹-á¹-ho {ghÄ• yanattho (Se Katthaci) } ghÄ• n
viÃ±Ã±Ä• á¹‡acariyÄ• gandhesu, ghÄ• yitattÄ• abhiniropanÄ• vipÄ• kamanodhÄ• tu viÃ±
abhiniropitattÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu viÃ±Ã±Ä• á¹‡acariyÄ• gandhesu. sÄ
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• rasesu, sÄ• yanaá¹-á¹-ho jivhÄ• viÃ±Ã
viÃ±Ã±Ä• á¹‡acariyÄ• rasesu, sÄ• yitattÄ• abhiniropanÄ• vipÄ• kamanodhÄ• tu viÃ±Ã±Ä
abhiniropitattÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu viÃ±Ã±Ä• á¹‡acariyÄ• rasesu. phusa
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• phoá¹-á¹-habbesu, phusanaá¹-á¹-ho k
viÃ±Ã±Ä• á¹‡acariyÄ• phoá¹-á¹-habbesu, phuá¹-á¹-hattÄ• abhiniropanÄ• vipÄ• kamanodh
phoá¹-á¹-habbesu, abhiniropitattÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu viÃ±Ã±Ä• á¹‡acari
vijÄ• nanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• dhammesu, vijÄ• n
viÃ±Ã±Ä• á¹‡acariyÄ• dhammesu, viÃ±Ã±Ä• tattÄ• abhiniropanÄ• \Ne 74/ vipÄ• kamanod
dhammesu, abhiniropitattÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu viÃ±Ã±Ä• á¹‡acariyÄ• \S

<69> __viÃ±Ã±Ä• á¹‡acariyÄ• _ti \Ee I 80/ kenaá¹-á¹-hena viÃ±Ã±Ä• á¹‡acariyÄ• ? nÄ«rÄ
viÃ±Ã±Ä• á¹‡acariyÄ• . niddosÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . nimmohÄ• caratÄ«t
nimmÄ• nÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . niddiá¹-á¹-hi caratÄ«ti --- viÃ±Ã±Ä• á¹‡ac
niuddhaccÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . nibbicikicchÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡
caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . rÄ• gavippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• .
caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . mohavippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• .
caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . diá¹-á¹-hivippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ
uddhaccavippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . vicikicchÄ• vippayuttÄ• caratÄ«

viÃ±Ã±Ä• á¹‡acariyÄ• . anusayavippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . kusalehi k
caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . akusalehi kammehi vippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä•
kammehi vippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . anavajjehi kammehi sampayuttÄ
viÃ±Ã±Ä• á¹‡acariyÄ• . kaá¹‡hehi kammehi vippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ•
sampayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . sukhudrayehi kammehi sampayuttÄ• ca
viÃ±Ã±Ä• á¹‡acariyÄ• . dukkhudrayehi kammehi vippayuttÄ• caratÄ«ti --- viÃ±Ã±Ä• á¹‡aca
kammehi sampayuttÄ• \Se I 118/ caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . dukkhavipÄ• kehi ka
caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . viÃ±Ã±Ä• te caratÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . viÃ±Ã
cariyÄ• hotÄ«ti --- viÃ±Ã±Ä• á¹‡acariyÄ• . pakatiparisuddhamidaá¹ƒ cittaá¹ƒ nikkilesaá¹-á¹-
viÃ±Ã±Ä• á¹‡acariyÄ• . ayaá¹ƒ viÃ±Ã±Ä• á¹‡acariyÄ• .

katamÄ• aÃ±Ã±Ä• á¹‡acariyÄ• ? manÄ• piyesu rÅ«pesu rÄ• gassa javanatthÄ• ya Ä• vajj
viÃ±Ã±Ä• á¹‡acariyÄ• ; rÄ• gassa javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . amanÄ• piyesu rÅ«pesu
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ; dosassa javanÄ• aÃ±Ã±Ä• á¹‡acariy
asamapekkhanasmiá¹ƒ vatthusmiá¹ƒ mohassa javanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ•
javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . vinibandhassa mÄ• nassa javanatthÄ• ya Ä• vajjanakiriyÄ•
viÃ±Ã±Ä• á¹‡acariyÄ• ; mÄ• nassa javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . parÄ• maá¹-á¹-hÄ• ya
81/ Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ; diá¹-á¹-hiyÄ• javanÄ• aÃ±Ã±Ä• a
uddhaccassa javanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ• \Ne 75/ viÃ±Ã±Ä• á¹‡acariyÄ• ;
aÃ±Ã±Ä• á¹‡acariyÄ• . aniá¹-á¹-haá¹…gatÄ• ya vicikicchÄ• ya javanatthÄ• ya Ä• vajjanakiri
viÃ±Ã±Ä• á¹‡acariyÄ• ; vicikicchÄ• ya javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . thÄ• magatassa anu
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• \Se I 119/; anusayassa javanÄ• aÃ±Ã

manÄ• piyesu \Be 79/ saddesu ... pe ... manÄ• piyesu gandhesu ... pe ... manÄ• piyesu ras
manÄ• piyesu phoá¹-á¹-habbesu ... pe ... manÄ• piyesu dhammesu rÄ• gassa javanatthÄ• y
viÃ±Ã±Ä• á¹‡acariyÄ• ; rÄ• gassa javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . amanÄ• piyesu dhamme
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ; dosassa javanÄ• aÃ±Ã±Ä• á¹‡acariy
asamapekkhanasmiá¹ƒ vatthusmiá¹ƒ mohassa javanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ•
javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . vinibandhassa mÄ• nassa javanatthÄ• ya Ä• vajjanakiriyÄ•
viÃ±Ã±Ä• á¹‡acariyÄ• ; mÄ• nassa javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . parÄ• maá¹-á¹-hÄ• ya
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ; diá¹-á¹-hiyÄ• javanÄ• aÃ±Ã±Ä• á¹‡a
uddhaccassa javanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ; uddhacc
aÃ±Ã±Ä• á¹‡acariyÄ• ; aniá¹-á¹-haá¹…gatÄ• ya vicikicchÄ• ya javanatthÄ• ya Ä• vajjanakiri
viÃ±Ã±Ä• á¹‡acariyÄ• ; vicikicchÄ• ya javanÄ• aÃ±Ã±Ä• á¹‡acariyÄ• . thÄ• magatassa anu
Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ; anusayassa javanÄ• aÃ±Ã±Ä• á¹‡ac

<70> __aÃ±Ã±Ä• á¹‡acariyÄ• _ti kenaá¹-á¹-hena aÃ±Ã±Ä• á¹‡acariyÄ• ? sarÄ• gÄ• carat
sadosÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . samohÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ•

aÃ±Ã±Ä• á¹‡acariyÄ• . sadiá¹-á¹-hi caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . sauddhaccÄ• carat
aÃ±Ã±Ä• á¹‡acariyÄ• . savicikicchÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . sÄ• nusayÄ• car
aÃ±Ã±Ä• á¹‡acariyÄ• \Se I 120/. rÄ• gasampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . c
--- aÃ±Ã±Ä• á¹‡acariyÄ• . mohasampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . mÄ• nas
aÃ±Ã±Ä• á¹‡acariyÄ• \Ee I 82/. diá¹-á¹-hisampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• .
caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . vicikicchÄ• sampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acar
caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . kusalehi kammehi vippayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á
kammehi sampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . sÄ• vajjehi kammehi sampayutt
aÃ±Ã±Ä• á¹‡acariyÄ• . anavajjehi kammehi vippayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ•
sampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . sukkehi kammehi vippayuttÄ• caratÄ«ti -
sukhudrayehi kammehi vippayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . dukkhudrayehi kam
caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . sukhavipÄ• kehi kammehi vippayuttÄ• caratÄ«ti --- aÃ±
dukkhavipÄ• kehi kammehi sampayuttÄ• caratÄ«ti --- aÃ±Ã±Ä• á¹‡acariyÄ• . aÃ±Ã±Ä• te c
aÃ±Ã±Ä• á¹‡acariyÄ• . aÃ±Ã±Ä• á¹‡assa evarÅ«pÄ• cariyÄ• hotÄ«ti --- aÃ±Ã±Ä• á¹‡acari
aÃ±Ã±Ä• á¹‡acariyÄ• .

<71> katamÄ• Ã±Ä• á¹‡acariyÄ• ? aniccÄ• nupassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• kat
aniccÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• . dukkhÄ• nupassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ
dukkhÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• . anattÄ• nupassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ
viÃ±Ã±Ä• á¹‡acariyÄ• ; anattÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• . nibbidÄ• nupassanatthÄ•
virÄ• gÄ• nupassanatthÄ• ya ... nirodhÄ• nupassanatthÄ• ya ... paá¹-inissaggÄ• nupassana
khayÄ• nupassanatthÄ• ya ... vayÄ• nupassanatthÄ• ya ... vipariá¹‡Ä• mÄ• nupassanatthÄ
animittÄ• nupassanatthÄ• ya ... appaá¹‡ihitÄ• nupassanatthÄ• ya ... suÃ±Ã±atÄ• nupassan
adhipaÃ±Ã±Ä• dhammÄ• nupassanatthÄ• ya ... yathÄ• bhÅ«taÃ±Ä• á¹‡adassanatthÄ• ya .
paá¹-isaá¹…khÄ• nupassanatthÄ• ya Ä• vajjanakiriyÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡acariyÄ• ;
Ã±Ä• á¹‡acariyÄ• . vivaá¹-á¹-anÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• . sotÄ• pattimaggo Ã±Ä•
sotÄ• pattiphalasamÄ• patti Ã±Ä• á¹‡acariyÄ• . sakadÄ• gÄ• mimaggo Ã±Ä• á¹‡acariyÄ• .
Ã±Ä• á¹‡acariyÄ• . anÄ• gÄ• mimaggo Ã±Ä• á¹‡acariyÄ• . anÄ• gÄ• miphalasamÄ• patti Ã
Ã±Ä• á¹‡acariyÄ• . arahattaphalasamÄ• patti Ã±Ä• á¹‡acariyÄ• .

__Ã±Ä• á¹‡acariyÄ• _ti kenaá¹-á¹-hena Ã±Ä• á¹‡acariyÄ• ? nÄ«rÄ• gÄ• caratÄ«ti --- Ã±Ä•
caratÄ«ti --- Ã±Ä• á¹‡acariyÄ• ... pe ... nÄ• nusayÄ• \Ee I 83/ caratÄ«ti --- Ã±Ä• á¹‡acariyÄ
caratÄ«ti --- Ã±Ä• á¹‡acariyÄ• . dosavippayuttÄ• caratÄ«ti --- Ã±Ä• á¹‡acariyÄ• . mohavipp
Ã±Ä• á¹‡acariyÄ• . mÄ• navippayuttÄ• ... pe ... diá¹-á¹-hivippayuttÄ• ... uddhaccavippayutt
vicikicchÄ• vippayuttÄ• ... anusayavippayuttÄ• ... kusalehi kammehi sampayuttÄ• ... akusa
vippayuttÄ• ... sÄ• vajjehi kammehi vippayuttÄ• ... anavajjehi kammehi sampayuttÄ• ... ka
122/ vippayuttÄ• ... sukkehi kammehi sampayuttÄ• ... sukhudrayehi kammehi sampayuttÄ•
kammehi vippayuttÄ• ... sukhavipÄ• kehi kammehi sampayuttÄ• caratÄ«ti --- Ã±Ä• á¹‡aca

kammehi vippayuttÄ• caratÄ«ti \Be 81/ --- Ã±Ä• á¹‡acariyÄ• . Ã±Ä• te caratÄ«ti --- Ã±Ä• á¹
Ã±Ä• á¹‡assa evarÅ«pÄ• cariyÄ• hotÄ«ti --- Ã±Ä• á¹‡acariyÄ• . ayaá¹ƒ Ã±Ä• á¹‡acariyÄ•
viÃ±Ã±Ä• á¹‡acariyÄ• , aÃ±Ã±Ä• aÃ±Ã±Ä• á¹‡acariyÄ• , aÃ±Ã±Ä• Ã±Ä• á¹‡acariyÄ• ti. ta
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``cariyÄ• vavatthÄ• ne paÃ
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

cariyÄ• nÄ• nattaÃ±Ä• á¹‡aniddeso sattarasamo.

18. bhÅ«minÄ• nattaÃ±Ä• á¹‡aniddeso

<72> kathaá¹ƒ catudhammavavatthÄ• ne paÃ±Ã±Ä• bhÅ«minÄ• natte Ã±Ä• á¹‡aá¹ƒ? cata
bhÅ«mi, rÅ«pÄ• vacarÄ• bhÅ«mi, arÅ«pÄ• vacarÄ• bhÅ«mi, apariyÄ• pannÄ• bhÅ«mi. ka
heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito paranimmitavasavattÄ« deve
{paranimmitavasavattideve (Katthaci) } antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ•
khandhadhÄ• tuÄ• yatanÄ• rÅ«paá¹ƒ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡a

katamÄ• rÅ«pÄ• vacarÄ• bhÅ«mi? heá¹-á¹-hato \Ee I 84/ brahmalokaá¹ƒ pariyantaá¹ƒ kar
akaniá¹-á¹-he deve antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pann
upapannassa vÄ• \Se I 123/ diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dham
bhÅ«mi.

katamÄ• arÅ«pÄ• vacarÄ• bhÅ«mi? heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«page deve
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«page deve antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etth
samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittaceta
arÅ«pÄ• vacarÄ• bhÅ«mi.

katamÄ• apariyÄ• pannÄ• bhÅ«mi? apariyÄ• pannÄ• maggÄ• ca maggaphalÄ• ni ca asa
apariyÄ• pannÄ• bhÅ«mi. imÄ• catasso bhÅ«miyo.

aparÄ• pi catasso bhÅ«miyo cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro sammappadhÄ• nÄ•
cattÄ• ri jhÄ• nÄ• ni, catasso appamaÃ±Ã±Ä• yo, catasso arÅ«pasamÄ• pattiyo, catasso pa
82/ paá¹-ipadÄ• , cattÄ• ri Ä• rammaá¹‡Ä• ni, cattÄ• ro ariyavaá¹ƒsÄ• , cattÄ• ri saá¹…gaha
cattÄ• ri cakkÄ• ni, cattÄ• ri dhammapadÄ• ni --- imÄ• catasso bhÅ«miyo. taá¹ƒ Ã±Ä• taá¹-
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``catudhammavavatthÄ• ne paÃ±Ã±Ä• b
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

bhÅ«minÄ• nattaÃ±Ä• á¹‡aniddeso aá¹-á¹-hÄ• rasamo.

19. dhammanÄ• nattaÃ±Ä• á¹‡aniddeso

<73> kathaá¹ƒ navadhammavavatthÄ• ne paÃ±Ã±Ä• dhammanÄ• natte Ã±Ä• á¹‡aá¹ƒ? ka
vavattheti? kÄ• mÄ• vacare dhamme kusalato vavattheti, akusalato vavattheti, abyÄ• katato
rÅ«pÄ• vacare dhamme kusalato vavattheti, abyÄ• katato vavattheti. arÅ«pÄ• vacare dham
abyÄ• katato vavattheti. apariyÄ• panne dhamme kusalato vavattheti, abyÄ• katato vavatthe

kathaá¹ƒ \Ee I 85/ kÄ• mÄ• vacare dhamme kusalato vavattheti, akusalato vavattheti, abyÄ
dasa kusalakammapathe kusalato vavattheti, dasa akusalakammapathe akusalato vavatthe
kiriyaÃ±ca abyÄ• katato vavattheti --- evaá¹ƒ kÄ• mÄ• vacare dhamme kusalato vavattheti,
abyÄ• katato vavattheti.

kathaá¹ƒ rÅ«pÄ• vacare dhamme kusalato vavattheti, abyÄ• katato vavattheti? idhaá¹-á¹-ha
kusalato vavattheti, tatrÅ«papannassa cattÄ• ri jhÄ• nÄ• ni abyÄ• katato vavattheti --- evaá¹
kusalato vavattheti, abyÄ• katato vavattheti.

kathaá¹ƒ arÅ«pÄ• vacare dhamme kusalato vavattheti, abyÄ• katato vavattheti? idhaá¹-á¹-h
arÅ«pÄ• vacarasamÄ• pattiyo kusalato vavattheti, tatrÅ«papannassa catasso arÅ«pÄ• vaca
vavattheti --- evaá¹ƒ arÅ«pÄ• vacare dhamme kusalato vavattheti, abyÄ• katato vavattheti.

kathaá¹ƒ \Se I 125/ \Be 83/ apariyÄ• panne dhamme kusalato vavattheti, abyÄ• katato vava
ariyamagge kusalato vavattheti, cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni nibbÄ• naÃ±ca abyÄ• k
apariyÄ• panne dhamme kusalato vavattheti, abyÄ• katato vavattheti. evaá¹ƒ dhamme vava

nava \Ne 79/ pÄ• mojjamÅ«lakÄ• dhammÄ• . aniccato manasikaroto pÄ• mojjaá¹ƒ jÄ• yati
pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ sam
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passati. yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá¹ƒ nibbindati, nib
virÄ• gÄ• vimuccati. dukkhato manasikaroto pÄ• mojjaá¹ƒ jÄ• yati ... pe ... anattato manasik
jÄ• yati ... pe ... vimuccati.

rÅ«paá¹ƒ aniccato manasikaroto pÄ• mojjaá¹ƒ jÄ• yati ... pe ... rÅ«paá¹ƒ dukkhato manasik
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe ... jarÄ•
aniccato manasikaroto pÄ• mojjaá¹ƒ jÄ• yati ... pe ... jarÄ• maraá¹‡aá¹ƒ dukkhato manasika
jÄ• yati ... pe ... jarÄ• maraá¹‡aá¹ƒ anattato \Ee I 86/ manasikaroto pÄ• mojjaá¹ƒ jÄ• yati, pa
jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino citt
samÄ• hite citte yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passati. yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá
virajjati, virÄ• gÄ• vimuccati. ime nava pÄ• mojjamÅ«lakÄ• dhammÄ• \Se I 126/.

<74> nava yoniso manasikÄ• ramÅ«lakÄ• dhammÄ• . aniccato yoniso manasikaroto pÄ• r
pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhi
samÄ• hitena cittena ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ d
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. dukkhato
pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passa
vedeti, sukhino cittaá¹ƒ samÄ• dhiyati. samÄ• hitena cittena ``idaá¹ƒ dukkhaâ€™â€™ nti ya
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ \Be 84/ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
pajÄ• nÄ• ti. anattato yoniso manasikaroto pÄ• mojjaá¹ƒ jÄ• yati ... pe ....

rÅ«paá¹ƒ aniccato yoniso manasikaroto pÄ• mojjaá¹ƒ jÄ• yati ... pe ... rÅ«paá¹ƒ dukkhato y
pÄ• mojjaá¹ƒ jÄ• yati ... pe ... rÅ«paá¹ƒ anattato yoniso manasikaroto pÄ• mojjaá¹ƒ jÄ• yati
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡a
manasikaroto pÄ• mojjaá¹ƒ jÄ• yati ... pe ... jarÄ• maraá¹‡aá¹ƒ dukkhato yoniso manasikaro
... pe ... jarÄ• maraá¹‡aá¹ƒ anattato yoniso manasikaroto pÄ• mojjaá¹ƒ \Ne 80/ jÄ• yati, pam
127/ jÄ• yati, pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhir
samÄ• hitena cittena ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ d
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti \Ee I 87/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.
manasikÄ• ramÅ«lakÄ• dhammÄ• .

nava nÄ• nattÄ• --- dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, phassanÄ
uppajjati vedanÄ• nÄ• nattaá¹ƒ, vedanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• na
paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, saá¹…kappanÄ• nattaá¹ƒ paá¹-icca uppajjati c
chandanÄ• nattaá¹ƒ paá¹-icca uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ, pariá¸·Ä• hanÄ• nattaá¹ƒ
pariyesanÄ• nÄ• nattaá¹ƒ, pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati lÄ• bhanÄ• nattaá¹
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
paÃ±Ã±Ä• dhammanÄ• natte Ã±Ä• á¹‡aá¹ƒâ€™â€™.

dhammanÄ• nattaÃ±Ä• á¹‡aniddeso ekÅ«navÄ«satimo.

20-24. Ã±Ä• á¹‡apaÃ±cakaniddeso

<75> kathaá¹ƒ abhiÃ±Ã±Ä• paÃ±Ã±Ä• Ã±Ä• taá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, pariÃ±Ã±Ä• paÃ±Ã
Ã±Ä• á¹‡aá¹ƒ, pahÄ• nepaÃ±Ã±Ä• pariccÄ• gaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, bhÄ• vanÄ• paÃ±Ã
sacchikiriyÄ• paÃ±Ã±Ä• phassanaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ? ye ye dhammÄ• abhiÃ±Ã±Ä• tÄ

\Se I 128/ honti. ye ye dhammÄ• pariÃ±Ã±Ä• tÄ• honti, te \Be 85/ te dhammÄ• tÄ«ritÄ• h
pahÄ«nÄ• honti, te te dhammÄ• pariccattÄ• honti. ye ye dhammÄ• bhÄ• vitÄ• honti, te te
ye ye dhammÄ• sacchikatÄ• honti, te te dhammÄ• phassitÄ• honti. taá¹ƒ Ã±Ä• taá¹-á¹-he
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``abhiÃ±Ã±Ä• paÃ±Ã±Ä• Ã±Ä• taá¹-á¹-h
paÃ±Ã±Ä• tÄ«raá¹‡aá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, pahÄ• ne paÃ±Ã±Ä• pariccÄ• gaá¹-á¹-he Ã±Ä
ekarasaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, sacchikiriyÄ• paÃ±Ã±Ä• phusanaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒâ€

Ã±Ä• á¹‡apaÃ±cakaniddeso catuvÄ«satimo.

25-28. paá¹-isambhidÄ• Ã±Ä• á¹‡aniddeso

<76> kathaá¹ƒ \Ne 81/ \Ee I 88/ atthanÄ• natte paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡a
paÃ±Ã±Ä• dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, niruttinÄ• natte paÃ±Ã±Ä• niruttipaá¹-is
paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ? saddhindr
dhammo, satindriyaá¹ƒ dhammo, samÄ• dhindriyaá¹ƒ dhammo, paÃ±Ã±indriyaá¹ƒ dhammo
dhammo, aÃ±Ã±o vÄ«riyindriyaá¹ƒ dhammo, aÃ±Ã±o satindriyaá¹ƒ dhammo, aÃ±Ã±o samÄ
paÃ±Ã±indriyaá¹ƒ dhammo. yena Ã±Ä• á¹‡ena ime nÄ• nÄ• dhammÄ• Ã±Ä• tÄ• , teneva
paá¹-ividitÄ• ti. tena vuccati --- ``dhammanÄ• natte paÃ±Ã±Ä• dhammapaá¹-isambhide \Se

adhimokkhaá¹-á¹-ho attho, paggahaá¹-á¹-ho attho, upaá¹-á¹-hÄ• naá¹-á¹-ho attho, avikkhep
dassanaá¹-á¹-ho attho. aÃ±Ã±o adhimokkhaá¹-á¹-ho attho, aÃ±Ã±o paggahaá¹-á¹-ho attho,
upaá¹-á¹-hÄ• naá¹-á¹-ho attho, aÃ±Ã±o avikkhepaá¹-á¹-ho attho, aÃ±Ã±o dassanaá¹-á¹-ho a
ime nÄ• nÄ• atthÄ• Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena ime nÄ• nÄ• atthÄ• paá¹-ividitÄ• ti. te
paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

paÃ±ca dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , paÃ±ca atthe sandassetuá
byaÃ±jananiruttÄ• bhilÄ• pÄ• . aÃ±Ã±Ä• dhammaniruttiyo, aÃ±Ã±Ä• atthaniruttiyo. yena Ã
niruttiyo Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena imÄ• nÄ• nÄ• niruttiyo paá¹-ividitÄ• ti. tena vuccat
paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

paÃ±casu \Be 86/ dhammesu Ã±Ä• á¹‡Ä• ni, paÃ±casu atthesu Ã±Ä• á¹‡Ä• ni, dasasu niru
dhammesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni atthesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni niruttÄ«su Ã±Ä•
nÄ• nÄ• Ã±Ä• á¹‡Ä• Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena ime nÄ• nÄ• Ã±Ä• á¹‡Ä• paá¹-ividit
``paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<77> saddhÄ• balaá¹ƒ \Se I 130/ dhammo, vÄ«riyabalaá¹ƒ dhammo, satibalaá¹ƒ dhammo,
paÃ±Ã±Ä• balaá¹ƒ dhammo. aÃ±Ã±o saddhÄ• balaá¹ƒ dhammo, aÃ±Ã±o vÄ«riyabalaá¹ƒ dh

aÃ±Ã±o samÄ• dhibalaá¹ƒ dhammo, aÃ±Ã±o paÃ±Ã±Ä• balaá¹ƒ dhammo. yena Ã±Ä• á¹‡e
Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena \Ne 82/ ime nÄ• nÄ• dhammÄ• paá¹-ividitÄ• ti. tena vucca
paÃ±Ã±Ä• dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

assaddhiye akampiyaá¹-á¹-ho attho. kosajje akampiyaá¹-á¹-ho attho. pamÄ• de akampiyaá
akampiyaá¹-á¹-ho attho. avijjÄ• ya akampiyaá¹-á¹-ho attho. aÃ±Ã±o assaddhiye akampiyaá
kosajje akampiyaá¹-á¹-ho attho, aÃ±Ã±o pamÄ• de akampiyaá¹-á¹-ho attho, aÃ±Ã±o uddha
aÃ±Ã±o avijjÄ• ya akampiyaá¹-á¹-ho attho. yena Ã±Ä• á¹‡ena ime nÄ• nÄ• atthÄ• Ã±Ä• tÄ
nÄ• nÄ• atthÄ• paá¹-ividitÄ• ti. tena vuccati --- ``atthanÄ• natte paÃ±Ã±Ä• atthapaá¹-isam
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

paÃ±ca dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , paÃ±ca atthe sandassetuá
byaÃ±jananiruttÄ• bhilÄ• pÄ• . aÃ±Ã±Ä• dhammaniruttiyo, aÃ±Ã±Ä• atthaniruttiyo. yena Ã
niruttiyo Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena imÄ• nÄ• nÄ• niruttiyo paá¹-ividitÄ• ti. tena \Se I 1
``niruttinÄ• natte paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

paÃ±casu {paÃ±ca (?) } dhammesu Ã±Ä• á¹‡Ä• ni, paÃ±casu {paÃ±ca (?) } atthesu Ã±Ä•
} niruttÄ«su Ã±Ä• á¹‡Ä• ni. aÃ±Ã±Ä• ni dhammesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni atthesu Ã±Ä
Ã±Ä• á¹‡Ä• ni. yena Ã±Ä• á¹‡ena ime nÄ• nÄ• Ã±Ä• á¹‡Ä• Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡en
paá¹-ividitÄ• ti. tena vuccati --- ``paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isan
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

satisambojjhaá¹…go \Be 87/ dhammo, dhammavicayasambojjhaá¹…go dhammo, vÄ«riyas
pÄ«tisambojjhaá¹…go dhammo, passaddhisambojjhaá¹…go dhammo, samÄ• dhisambojjha
upekkhÄ• sambojjhaá¹…go dhammo. aÃ±Ã±o satisambojjhaá¹…go dhammo, aÃ±Ã±o dhan
aÃ±Ã±o vÄ«riyasambojjhaá¹…go dhammo, aÃ±Ã±o pÄ«tisambojjhaá¹…go dhammo, aÃ±Ã±
aÃ±Ã±o samÄ• dhisambojjhaá¹…go dhammo, aÃ±Ã±o upekkhÄ• sambojjhaá¹…go dhamm
Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena ime nÄ• nÄ• dhammÄ• paá¹-ividitÄ• ti. tena vuccati --- ``dh
dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

upaá¹-á¹-hÄ• naá¹-á¹-ho \Ee I 90/ attho, pavicayaá¹-á¹-ho attho, paggahaá¹-á¹-ho attho, pha
attho, upasamaá¹-á¹-ho attho, avikkhepaá¹-á¹-ho attho, paá¹-isaá¹…khÄ• naá¹-á¹-ho attho. a
upaá¹-á¹-hÄ• naá¹-á¹-ho attho, aÃ±Ã±o \Se I 132/ pavicayaá¹-á¹-ho \Ne 83/ attho, aÃ±Ã±o p
aÃ±Ã±o pharaá¹‡aá¹-á¹-ho attho, aÃ±Ã±o upasamaá¹-á¹-ho attho, aÃ±Ã±o avikkhepaá¹-á¹-h
paá¹-isaá¹…khÄ• naá¹-á¹-ho attho. yena Ã±Ä• á¹‡ena ime nÄ• nÄ• atthÄ• Ã±Ä• tÄ• , tene
atthÄ• paá¹-ividitÄ• ti. tena vuccati --- ``atthanÄ• natte paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä

satta dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , satta atthe sandassetuá¹ƒ by

aÃ±Ã±Ä• dhammaniruttiyo, aÃ±Ã±Ä• atthaniruttiyo. yena Ã±Ä• á¹‡ena imÄ• nÄ• nÄ• niru
Ã±Ä• á¹‡ena imÄ• nÄ• nÄ• niruttiyo paá¹-ividitÄ• ti. tena vuccati --- ``niruttinÄ• natte paÃ±
niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

sattasu dhammesu Ã±Ä• á¹‡Ä• ni, sattasu atthesu Ã±Ä• á¹‡Ä• ni, cuddasasu niruttÄ«su Ã±
dhammesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni atthesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni niruttÄ«su Ã±Ä•
nÄ• nÄ• Ã±Ä• á¹‡Ä• Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena ime nÄ• nÄ• Ã±Ä• á¹‡Ä• paá¹-ividit
``paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

sammÄ• diá¹-á¹-hi dhammo, sammÄ• saá¹…kappo dhammo, sammÄ• vÄ• cÄ• dhammo, s
dhammo, sammÄ• vÄ• yÄ• mo dhammo, sammÄ• sati dhammo, sammÄ• samÄ• dhi dham
dhammo, aÃ±Ã±o sammÄ• saá¹…kappo \Be 88/ dhammo, aÃ±Ã±o sammÄ• vÄ• cÄ• dham
aÃ±Ã±o sammÄ• Ä• jÄ«vo dhammo, aÃ±Ã±o sammÄ• vÄ• yÄ• mo dhammo, aÃ±Ã±o samm
dhammo. yena Ã±Ä• á¹‡ena ime nÄ• nÄ• dhammÄ• Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena ime n
vuccati --- ``dhammanÄ• natte paÃ±Ã±Ä• dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

dassanaá¹-á¹-ho attho, abhiniropanaá¹-á¹-ho attho, pariggahaá¹-á¹-ho attho, samuá¹-á¹-hÄ•
vodÄ• naá¹-á¹-ho attho, paggahaá¹-á¹-ho attho, upaá¹-á¹-hÄ• naá¹-á¹-ho attho, avikkhepaá¹
dassanaá¹-á¹-ho attho, aÃ±Ã±o abhiniropanaá¹-á¹-ho attho, aÃ±Ã±o pariggahaá¹-á¹-ho atth
samuá¹-á¹-hÄ• naá¹-á¹-ho attho, aÃ±Ã±o vodÄ• naá¹-á¹-ho attho, aÃ±Ã±o paggahaá¹-á¹-ho
upaá¹-á¹-hÄ• naá¹-á¹-ho attho, aÃ±Ã±o avikkhepaá¹-á¹-ho attho. yena Ã±Ä• á¹‡ena ime nÄ•
Ã±Ä• á¹‡ena ime nÄ• nÄ• atthÄ• paá¹-ividitÄ• ti. tena vuccati --- ``atthanÄ• natte paÃ±Ã±Ä
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

aá¹-á¹-ha \Ne 84/ dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , aá¹-á¹-ha atthe s
byaÃ±jananiruttÄ• bhilÄ• pÄ• . aÃ±Ã±Ä• dhammaniruttiyo, aÃ±Ã±Ä• atthaniruttiyo. yena Ã
niruttiyo Ã±Ä• tÄ• \Se I 134/, teneva Ã±Ä• á¹‡ena imÄ• nÄ• nÄ• niruttiyo paá¹-ividitÄ• ti. t
``niruttinÄ• natte paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

aá¹-á¹-hasu dhammesu Ã±Ä• á¹‡Ä• ni, aá¹-á¹-hasu atthesu Ã±Ä• á¹‡Ä• ni soá¸·asasu nirut
aÃ±Ã±Ä• ni dhammesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni atthesu Ã±Ä• á¹‡Ä• ni, aÃ±Ã±Ä• ni niru
Ã±Ä• á¹‡ena ime nÄ• nÄ• Ã±Ä• á¹‡Ä• Ã±Ä• tÄ• , teneva Ã±Ä• á¹‡ena ime nÄ• nÄ• Ã±Ä•
--- ``paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``atthanÄ• natte paÃ±Ã±Ä
Ã±Ä• á¹‡aá¹ƒ. dhammanÄ• natte paÃ±Ã±Ä• dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ. nirutti
niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ. paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-

paá¹-isambhidÄ• Ã±Ä• á¹‡aniddeso aá¹-á¹-havÄ«satimo.

29-31. Ã±Ä• á¹‡attayaniddeso

<78> kathaá¹ƒ \Be 89/ vihÄ• ranÄ• natte paÃ±Ã±Ä• vihÄ• raá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, samÄ•
samÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, vihÄ• rasamÄ• pattinÄ• natte paÃ±Ã±Ä• vihÄ• rasamÄ
nimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• phussa phussa vayaá¹ƒ passa
paá¹‡idhiá¹ƒ bhayato sampassamÄ• no appaá¹‡ihite adhimuttattÄ• phussa phussa vayaá¹ƒ
vihÄ• ro. abhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±Ã±ate adhimuttattÄ• \Se I 135/ phu
--- suÃ±Ã±ato vihÄ• ro.

nimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• pavattaá¹ƒ ajjhupekkhitvÄ• ni
animittaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati --- animittÄ• samÄ• patti. paá¹‡idhiá¹ƒ bhayato samp
adhimuttattÄ• \Ee I 92/ pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ appaá¹‡ihitaá
samÄ• pajjati --- appaá¹‡ihitÄ• samÄ• patti. abhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±
pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ suÃ±Ã±ataá¹ƒ Ä• vajjitvÄ• samÄ• paj
samÄ• patti.

nimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• phussa phussa vayaá¹ƒ passa
ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ animittaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati --- animitta
paá¹‡idhiá¹ƒ bhayato sampassamÄ• no appaá¹‡ihite adhimuttattÄ• phussa phussa vayaá¹ƒ
ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ appaá¹‡ihitaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati ---
appaá¹‡ihitavihÄ• rasamÄ• patti. abhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±Ã±ate adhi
vayaá¹ƒ passati, pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ suÃ±Ã±ataá¹ƒ Ä• vaj
suÃ±Ã±atavihÄ• rasamÄ• patti.

<79> rÅ«panimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• phussa phussa va
vihÄ• ro. rÅ«papaá¹‡idhiá¹ƒ bhayato \Se I 136/ sampassamÄ• no appaá¹‡ihite adhimuttattÄ
passati --- appaá¹‡ihito vihÄ• ro. rÅ«pÄ• bhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±Ã±at
phussa vayaá¹ƒ passati --- suÃ±Ã±ato vihÄ• ro.

rÅ«panimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• pavattaá¹ƒ ajjhupekkhit
nibbÄ• naá¹ƒ animittaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati --- animittÄ• samÄ• patti \Be 90/. rÅ«pa
sampassamÄ• no appaá¹‡ihite adhimuttattÄ• pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ
Ä• vajjitvÄ• samÄ• pajjati --- appaá¹‡ihitÄ• samÄ• patti. rÅ«pÄ• bhinivesaá¹ƒ bhayato sam
adhimuttattÄ• pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ suÃ±Ã±ataá¹ƒ Ä• vajjit
suÃ±Ã±atÄ• samÄ• patti.

rÅ«panimittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• phussa phussa vayaá¹ƒ
ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ animittaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati --- animitta
rÅ«papaá¹‡idhiá¹ƒ bhayato sampassamÄ• no appaá¹‡ihite adhimuttattÄ• phussa phussa \E
pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ appaá¹‡ihitaá¹ƒ Ä• vajjitvÄ• samÄ• pa
appaá¹‡ihitavihÄ• rasamÄ• patti. rÅ«pÄ• bhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±Ã±at
vayaá¹ƒ passati, pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ suÃ±Ã±ataá¹ƒ Ä• vaj
suÃ±Ã±atavihÄ• rasamÄ• patti.

vedanÄ• nimittaá¹ƒ \Se I 137/ \Ne 86/ ... pe ... saÃ±Ã±Ä• nimittaá¹ƒ ... saá¹…khÄ• ranimitta
viÃ±Ã±Ä• á¹‡animittaá¹ƒ ... cakkhunimittaá¹ƒ ... pe ... jarÄ• maraá¹‡animittaá¹ƒ bhayato sam
adhimuttattÄ• phussa phussa vayaá¹ƒ passati --- animitto vihÄ• ro. jarÄ• maraá¹‡apaá¹‡idh
sampassamÄ• no appaá¹‡ihite adhimuttattÄ• phussa phussa vayaá¹ƒ passati --- appaá¹‡ih
jarÄ• maraá¹‡Ä• bhinivesaá¹ƒ bhayato sampassamÄ• no suÃ±Ã±ate adhimuttattÄ• phussa
suÃ±Ã±ato vihÄ• ro.

jarÄ• maraá¹‡animittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• pavattaá¹ƒ ajjh
nibbÄ• naá¹ƒ animittaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati --- animittÄ• samÄ• patti. jarÄ• maraá¹
sampassamÄ• no appaá¹‡ihite adhimuttattÄ• pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ
Ä• vajjitvÄ• samÄ• pajjati --- appaá¹‡ihitÄ• samÄ• patti. jarÄ• maraá¹‡Ä• bhinivesaá¹ƒ bha
suÃ±Ã±ate adhimuttattÄ• pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ suÃ±Ã±ataá
samÄ• pajjati --- suÃ±Ã±atÄ• samÄ• patti.

jarÄ• maraá¹‡animittaá¹ƒ bhayato sampassamÄ• no animitte adhimuttattÄ• phussa phussa
pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ animittaá¹ƒ Ä• vajjitvÄ• samÄ• pajjati
animittavihÄ• rasamÄ• patti. jarÄ• maraá¹‡apaá¹‡idhiá¹ƒ bhayato \Be 91/ sampassamÄ• no
\Se I 138/ phussa phussa vayaá¹ƒ passati, pavattaá¹ƒ ajjhupekkhitvÄ• nirodhaá¹ƒ nibbÄ• n
Ä• vajjitvÄ• samÄ• pajjati --- appaá¹‡ihitavihÄ• rasamÄ• patti. jarÄ• maraá¹‡Ä• bhinivesaá¹
suÃ±Ã±ate adhimuttattÄ• phussa phussa vayaá¹ƒ passati, pavattaá¹ƒ ajjhupekkhitvÄ• niro
suÃ±Ã±ataá¹ƒ Ä• vajjitvÄ• samÄ• pajjati --- suÃ±Ã±atavihÄ• rasamÄ• patti. aÃ±Ã±o \Ee I 9
aÃ±Ã±o appaá¹‡ihito vihÄ• ro, aÃ±Ã±o suÃ±Ã±ato vihÄ• ro. aÃ±Ã±Ä• animittasamÄ• patti,
appaá¹‡ihitasamÄ• patti, aÃ±Ã±Ä• suÃ±Ã±atasamÄ• patti. aÃ±Ã±Ä• animittÄ• vihÄ• rasa
appaá¹‡ihitÄ• vihÄ• rasamÄ• patti, aÃ±Ã±Ä• suÃ±Ã±atÄ• vihÄ• rasamÄ• patti. taá¹ƒ Ã±Ä
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``vihÄ• ranÄ• natte paÃ±Ã±Ä• vihÄ• raá
samÄ• pattinÄ• natte paÃ±Ã±Ä• samÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ, vihÄ• rasamÄ• pattinÄ
vihÄ• rasamÄ• pattaá¹-á¹-he Ã±Ä• á¹‡aá¹ƒâ€™â€™.

Ã±Ä• á¹‡attayaniddeso ekatiá¹ƒsatimo.

32. Ä• nantarikasamÄ• dhiÃ±Ä• á¹‡aniddeso

<80> kathaá¹ƒ \Ne 87/ avikkhepaparisuddhattÄ• Ä• savasamucchede paÃ±Ã±Ä• Ä• nanta
nekkhammavasena cittassa ekaggatÄ• avikkhepo samÄ• dhi. tassa samÄ• dhissa vasena
Ã±Ä• á¹‡ena Ä• savÄ• khÄ«yanti. iti paá¹-hamaá¹ƒ samatho, pacchÄ• Ã±Ä• á¹‡aá¹ƒ. tena
khayo hoti \Se I 139/. tena vuccati --- ``avikkhepaparisuddhattÄ• Ä• savasamucchede paÃ±
Ä• nantarikasamÄ• dhimhi Ã±Ä• á¹‡aá¹ƒâ€™â€™.

__Ä• savÄ• _ti katame te Ä• savÄ• ? kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ• savo, avijjÄ•
khÄ«yanti? sotÄ• pattimaggena anavaseso diá¹-á¹-hÄ• savo khÄ«yati, apÄ• yagamanÄ«yo
apÄ• yagamanÄ«yo bhavÄ• savo khÄ«yati, apÄ• yagamanÄ«yo avijjÄ• savo khÄ«yati. etthe
sakadÄ• gÄ• mimaggena oá¸·Ä• riko kÄ• mÄ• savo khÄ«yati, tadekaá¹-á¹-ho bhavÄ• savo
avijjÄ• savo khÄ«yati. etthete Ä• savÄ• khÄ«yanti. anÄ• gÄ• mimaggena anavaseso kÄ• m
tadekaá¹-á¹-ho bhavÄ• savo khÄ«yati, tadekaá¹-á¹-ho \Be 92/ avijjÄ• savo khÄ«yati. etthete
arahattamaggena anavaseso bhavÄ• savo khÄ«yati, anavaseso avijjÄ• savo khÄ«yati. etthe

abyÄ• pÄ• davasena \Ee I 95/ ... pe ... Ä• lokasaÃ±Ã±Ä• vasena ... avikkhepavasena ... dh
... Ã±Ä• á¹‡avasena ... pÄ• mojjavasena ... paá¹-hamajjhÄ• navasena ... dutiyajjhÄ• navase
tatiyajjhÄ• navasena ... catutthajjhÄ• navasena ... Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiv
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattivasena ... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattivas
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattivasena ... pathavÄ«kasiá¹‡avasena ... Ä•
tejokasiá¹‡avasena ... vÄ• yokasiá¹‡avasena ... nÄ«lakasiá¹‡avasena ... pÄ«takasiá¹‡avase
lohitakasiá¹‡avasena ... odÄ• takasiá¹‡avasena ... Ä• kÄ• sakasiá¹‡avasena ... viÃ±Ã±Ä• á
buddhÄ• nussativasena ... dhammÄ• nussativasena ... saá¹…ghÄ• nussativasena ... sÄ«lÄ•
cÄ• gÄ• nussativasena ... devatÄ• nussativasena ... Ä• nÄ• pÄ• nassativasena ... maraá¹‡a
kÄ• yagatÄ• sativasena ... upasamÄ• nussativasena ... uddhumÄ• takasaÃ±Ã±Ä• vasena ...
vipubbakasaÃ±Ã±Ä• vasena ... vicchiddakasaÃ±Ã±Ä• vasena ... vikkhÄ• yitakasaÃ±Ã±Ä• v
vikkhittakasaÃ±Ã±Ä• vasena ... hatavikkhittakasaÃ±Ã±Ä• vasena \Ne 88/ ... lohitakasaÃ±Ã±
puá¸·avakasaÃ±Ã±Ä• vasena ... aá¹-á¹-hikasaÃ±Ã±Ä• vasena.

<81> dÄ«ghaá¹ƒ assÄ• savasena ... pe ... dÄ«ghaá¹ƒ passÄ• savasena ... rassaá¹ƒ assÄ•
passÄ• savasena ... sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• savasena ... sabbakÄ• yapaá¹-is
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assÄ• savasena ... passambhayaá¹ƒ kÄ• yasaá¹
pÄ«tipaá¹-isaá¹ƒvedÄ« assÄ• savasena ... pÄ«tipaá¹-isaá¹ƒvedÄ« passÄ• savasena ... sukh
assÄ• savasena ... sukhapaá¹-isaá¹ƒvedÄ« passÄ• savasena ... cittasaá¹…khÄ• rapaá¹-isa
cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passÄ• savasena ... passambhayaá¹ƒ cittasaá¹…khÄ•
passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ passÄ• savasena ... cittapaá¹-isaá¹ƒvedÄ« assÄ• s
cittapaá¹-isaá¹ƒvedÄ« passÄ• savasena ... abhippamodayaá¹ƒ cittaá¹ƒ assÄ• savasena ... a

passÄ• savasena ... samÄ• dahaá¹ƒ cittaá¹ƒ ... pe ... vimocayaá¹ƒ cittaá¹ƒ ... aniccÄ• nupas
virÄ• gÄ• nupassÄ« ... nirodhÄ• nupassÄ« ... paá¹-inissaggÄ• nupassÄ« assÄ• savasena ..
passÄ• savasena \Be 93/ cittassa ekaggatÄ• avikkhepo samÄ• dhi. tassa samÄ• dhissa va
tena Ã±Ä• á¹‡ena Ä• savÄ• khÄ«yanti. iti paá¹-hamaá¹ƒ samatho, pacchÄ• Ã±Ä• á¹‡aá¹ƒ.
Ä• savÄ• naá¹ƒ khayo hoti. tena vuccati --- ``avikkhepaparisuddhattÄ• Ä• savasamucchede
Ä• nantarikasamÄ• dhimhi Ã±Ä• á¹‡aá¹ƒâ€™â€™.

__Ä• savÄ• _ti katame te Ä• savÄ• ? kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ• savo, avijjÄ•
khÄ«yanti? sotÄ• pattimaggena anavaseso diá¹-á¹-hÄ• savo khÄ«yati, apÄ• yagamanÄ«yo
apÄ• yagamanÄ«yo bhavÄ• savo khÄ«yati, apÄ• yagamanÄ«yo avijjÄ• savo khÄ«yati. etthe
sakadÄ• gÄ• mimaggena oá¸·Ä• riko kÄ• mÄ• savo khÄ«yati, tadekaá¹-á¹-ho bhavÄ• savo
avijjÄ• savo khÄ«yati. etthete Ä• savÄ• khÄ«yanti. anÄ• gÄ• mimaggena anavaseso kÄ• m
tadekaá¹-á¹-ho bhavÄ• savo khÄ«yati, tadekaá¹-á¹-ho avijjÄ• savo khÄ«yati. etthete Ä• savÄ
arahattamaggena anavaseso bhavÄ• savo khÄ«yati, anavaseso avijjÄ• savo khÄ«yati. etthe
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ \Se I 142/, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vu
``avikkhepaparisuddhattÄ• Ä• savasamucchede paÃ±Ã±Ä• Ä• nantarikasamÄ• dhimhi Ã±Ä

Ä• nantarikasamÄ• dhiÃ±Ä• á¹‡aniddeso dvattiá¹ƒsatimo.

33. araá¹‡avihÄ• raÃ±Ä• á¹‡aniddeso

<82> kathaá¹ƒ \Ne 89/ dassanÄ• dhipateyyaá¹ƒ santo ca vihÄ• rÄ• dhigamo paá¹‡Ä«tÄ• dh
araá¹‡avihÄ• re Ã±Ä• á¹‡aá¹ƒ? __dassanÄ• dhipateyya_nti aniccÄ• nupassanÄ• dassanÄ•
dukkhÄ• nupassanÄ• dassanÄ• dhipateyyaá¹ƒ, anattÄ• nupassanÄ• dassanÄ• dhipateyya
dassanÄ• dhipateyyaá¹ƒ, rÅ«pe dukkhÄ• nupassanÄ• dassanÄ• dhipateyyaá¹ƒ, rÅ«pe ana
dassanÄ• dhipateyyaá¹ƒ; vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä
pe ... jarÄ• maraá¹‡e aniccÄ• nupassanÄ• dassanÄ• dhipateyyaá¹ƒ, jarÄ• maraá¹‡e dukkh
dassanÄ• dhipateyyaá¹ƒ, jarÄ• maraá¹‡e anattÄ• nupassanÄ• dassanÄ• dhipateyyaá¹ƒ.

__santo_ \Ee I 97/ \Be 94/ __ca vihÄ• rÄ• dhigamo_ti suÃ±Ã±ato vihÄ• ro santo vihÄ• rÄ• d
santo vihÄ• rÄ• dhigamo. appaá¹‡ihito vihÄ• ro santo vihÄ• rÄ• dhigamo.

__paá¹‡Ä«tÄ• dhimuttatÄ• _ti suÃ±Ã±ate adhimuttatÄ• paá¹‡Ä«tÄ• dhimuttatÄ• . animitte
paá¹‡Ä«tÄ• dhimuttatÄ• . appaá¹‡ihite adhimuttatÄ• paá¹‡Ä«tÄ• dhimuttatÄ• .

__araá¹‡avihÄ• ro_ti paá¹-hamaá¹ƒ jhÄ• naá¹ƒ araá¹‡avihÄ• ro. dutiyaá¹ƒ jhÄ• naá¹ƒ araá¹
jhÄ• naá¹ƒ araá¹‡avihÄ• ro. catutthaá¹ƒ jhÄ• naá¹ƒ araá¹‡avihÄ• ro. Ä• kÄ• sÄ• naÃ±cÄ• y
araá¹‡avihÄ• ro ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti araá¹‡avihÄ• ro.

__araá¹‡avihÄ• ro_ti kenaá¹-á¹-hena araá¹‡avihÄ• ro? paá¹-hamena jhÄ• nena nÄ«varaá¹‡
araá¹‡avihÄ• ro. dutiyena jhÄ• nena vitakkavicÄ• re haratÄ«ti --- araá¹‡avihÄ• ro. tatiyena j
haratÄ«ti --- araá¹‡avihÄ• ro. catutthena jhÄ• nena sukhadukkhe haratÄ«ti --- araá¹‡avihÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±aá¹ƒ paá¹-ighasaÃ±Ã±aá¹ƒ nÄ• n
araá¹‡avihÄ• ro. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanas
araá¹‡avihÄ• ro. Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ
araá¹‡avihÄ• ro. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• y
araá¹‡avihÄ• ro. ayaá¹ƒ araá¹‡avihÄ• ro. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nan
vuccati \Ne 90/ --- ``dassanÄ• dhipateyyaá¹ƒ santo ca vihÄ• rÄ• dhigamo paá¹‡Ä«tÄ• dhimu
araá¹‡avihÄ• re Ã±Ä• á¹‡aá¹ƒâ€™â€™.

araá¹‡avihÄ• raÃ±Ä• á¹‡aniddeso tettiá¹ƒsatimo.

34. nirodhasamÄ• pattiÃ±Ä• á¹‡aniddeso

<83> kathaá¹ƒ dvÄ«hi balehi samannÄ• gatattÄ• tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippas
Ã±Ä• á¹‡acariyÄ• hi navahi samÄ• dhicariyÄ• hi vasibhÄ• vatÄ• paÃ±Ã±Ä• nirodhasamÄ•

__dvÄ«hi_ \Be 95/ __balehÄ«_ti dve balÄ• ni --- samathabalaá¹ƒ, vipassanÄ• balaá¹ƒ. kata
nekkhammavasena cittassekaggatÄ• avikkhepo \Se I 144/ samathabalaá¹ƒ. abyÄ• pÄ• dav
avikkhepo samathabalaá¹ƒ. Ä• lokasaÃ±Ã±Ä• vasena cittassekaggatÄ• avikkhepo \Ee I 98
avikkhepavasena cittassekaggatÄ• avikkhepo samathabalaá¹ƒ ... pe ... paá¹-inissaggÄ• nu
cittassekaggatÄ• avikkhepo samathabalaá¹ƒ. paá¹-inissaggÄ• nupassÄ« passÄ• savasena
samathabalaá¹ƒ.

__samathabala_nti kenaá¹-á¹-hena samathabalaá¹ƒ? paá¹-hamena jhÄ• nena nÄ«varaá¹‡e
samathabalaá¹ƒ. dutiyena jhÄ• nena vitakkavicÄ• re na kampatÄ«ti --- samathabalaá¹ƒ. tati
na kampatÄ«ti --- samathabalaá¹ƒ. catutthena jhÄ• nena sukhadukkhe na kampatÄ«ti --- sa
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• ya nÄ
samathabalaá¹ƒ. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanas
samathabalaá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ
samathabalaá¹ƒ. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• y
samathabalaá¹ƒ. uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampati na calati
samathabalaá¹ƒ. idaá¹ƒ samathabalaá¹ƒ.

katamaá¹ƒ vipassanÄ• balaá¹ƒ? aniccÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. dukkhÄ• nupas
anattÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. nibbidÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. virÄ•

vipassanÄ• balaá¹ƒ \Se I 145/. nirodhÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. paá¹-inissaggÄ•
vipassanÄ• balaá¹ƒ. rÅ«pe aniccÄ• nupassanÄ• vipassanÄ• balaá¹ƒ \Ne 91/ ... pe ... rÅ«pe
paá¹-inissaggÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá
viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ... pe ... jarÄ• maraá¹‡e aniccÄ• nupassanÄ• vipassanÄ• b
jarÄ• maraá¹‡e paá¹-inissaggÄ• nupassanÄ• vipassanÄ• balaá¹ƒ.

vipassanÄ• balanti kenaá¹-á¹-hena vipassanÄ• balaá¹ƒ? aniccÄ• nupassanÄ• ya niccasaÃ±
vipassanÄ• balaá¹ƒ. dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã±Ä• ya na kampatÄ«ti --- vipassa
anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• ya na kampatÄ«ti --- vipassanÄ• balaá¹ƒ. nibbidÄ• n
kampatÄ«ti --- vipassanÄ• balaá¹ƒ. virÄ• gÄ• nupassanÄ• ya rÄ• ge na kampatÄ«ti --- vipas
nirodhÄ• nupassanÄ• ya samudaye \Ee I 99/ na kampatÄ«ti --- vipassanÄ• balaá¹ƒ. paá¹-in
Ä• dÄ• ne na kampatÄ«ti \Be 96/ --- vipassanÄ• balaá¹ƒ. avijjÄ• ya ca avijjÄ• sahagatakiles
kampati na calati na vedhatÄ«ti --- vipassanÄ• balaá¹ƒ. idaá¹ƒ vipassanÄ• balaá¹ƒ.

__tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• _ti katamesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ saá
paá¹-ippassaddhiyÄ• ? dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rÄ• vacÄ«saá¹.
honti. catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• rÄ•
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ•
imesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• \Se I 146/.

<84> __soá¸·asahi Ã±Ä• á¹‡acariyÄ• hÄ«_ti katamÄ• hi soá¸·asahi Ã±Ä• á¹‡acariyÄ• hi? a
Ã±Ä• á¹‡acariyÄ• , dukkhÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• , anattÄ• nupassanÄ• Ã±Ä• á
Ã±Ä• á¹‡acariyÄ• , virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• , nirodhÄ• nupassanÄ• Ã±Ä•
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡acariyÄ• , vivaá¹-á¹-anÄ• nupassanÄ• Ã±Ä• á¹‡aca
Ã±Ä• á¹‡acariyÄ• , sotÄ• pattiphalasamÄ• patti Ã±Ä• á¹‡acariyÄ• , sakadÄ• gÄ• mimaggo
sakadÄ• gÄ• miphalasamÄ• patti Ã±Ä• á¹‡acariyÄ• , anÄ• gÄ• mimaggo Ã±Ä• á¹‡acariyÄ•
Ã±Ä• á¹‡acariyÄ• , arahattamaggo Ã±Ä• á¹‡acariyÄ• , arahattaphalasamÄ• patti Ã±Ä• á¹‡a
Ã±Ä• á¹‡acariyÄ• hi.

<85> __navahi samÄ• dhicariyÄ• hÄ«_ti katamÄ• hi navahi samÄ• dhicariyÄ• hi? paá¹-han
samÄ• dhicariyÄ• , dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• dhicariyÄ• , tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• dhi
jhÄ• naá¹ƒ samÄ• dhicariyÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti ... pe ... viÃ±Ã±Ä• á
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti s
jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya \Ne 92/ vitakko ca vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekag
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ•
cittekaggatÄ• ca --- imÄ• hi navahi samÄ• dhicariyÄ• hi.

__vasÄ«_ti \Se I 147/ paÃ±ca vasiyo. Ä• vajjanavasÄ«, samÄ• pajjanavasÄ«, adhiá¹-á¹-hÄ

vuá¹-á¹-hÄ• navasÄ«, paccavekkhaá¹‡Ä• vasÄ«. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ yatthicchakaá¹ƒ
yÄ• vaticchakaá¹ƒ Ä• vajjati; Ä• vajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti --- Ä• vajjanavasÄ
jhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjati; samÄ• pajjanÄ
natthÄ«ti --- samÄ• pajjanavasÄ«. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ
adhiá¹-á¹-hÄ• ti \Be 97/; adhiá¹-á¹-hÄ• ne dandhÄ• yitattaá¹ƒ natthÄ«ti --- adhiá¹-á¹-hÄ• nav
jhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ vuá¹-á¹-hÄ• ti; vuá¹-á¹-hÄ• ne
natthÄ«ti --- vuá¹-á¹-hÄ• navasÄ«. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ
paccavekkhati; paccavekkhaá¹‡Ä• ya dandhÄ• yitattaá¹ƒ natthÄ«ti --- paccavekkhaá¹‡Ä• va

dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ yatthicc
yÄ• vaticchakaá¹ƒ Ä• vajjati; Ä• vajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti --- Ä• vajjanavasÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• va
... adhiá¹-á¹-hÄ• ti ... vuá¹-á¹-hÄ• ti ... paccavekkhati; paccavekkhaá¹‡Ä• ya dandhÄ• yitatta
paccavekkhaá¹‡Ä• vasÄ«. imÄ• paÃ±ca vasiyo. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pa
tena vuccati --- ``dvÄ«hi balehi samannÄ• gatattÄ• tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ipas
Ã±Ä• á¹‡acariyÄ• hi navahi samÄ• dhicariyÄ• hi vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• nirodhasam

nirodhasamÄ• pattiÃ±Ä• á¹‡aniddeso catuttiá¹ƒ satimo.

35. parinibbÄ• naÃ±Ä• á¹‡aniddeso

<86> kathaá¹ƒ \Se I 148/ sampajÄ• nassa pavattapariyÄ• dÄ• ne paÃ±Ã±Ä• parinibbÄ• ne
nekkhammena kÄ• macchandassa pavattaá¹ƒ pariyÄ• diyati, abyÄ• pÄ• dena byÄ• pÄ• das
Ä• lokasaÃ±Ã±Ä• ya thinamiddhassa pavattaá¹ƒ pariyÄ• diyati, avikkhepena uddhaccassa p
dhammavavatthÄ• nena vicikicchÄ• ya ... pe ... Ã±Ä• á¹‡ena avijjÄ• ya ... pÄ• mojjena arati
paá¹-hamena jhÄ• nena nÄ«varaá¹‡Ä• naá¹ƒ pavattaá¹ƒ pariyÄ• diyati ... pe ... arahattamag
sabbakilesÄ• naá¹ƒ pavattaá¹ƒ pariyÄ• diyati.

atha vÄ• pana sampajÄ• nassa anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yanta
pariyÄ• diyati, aÃ±Ã±aÃ±ca cakkhupavattaá¹ƒ na uppajjati. idaÃ±ceva sotapavattaá¹ƒ ... pe
... jivhÄ• pavattaá¹ƒ ... kÄ• yapavattaá¹ƒ ... manopavattaá¹ƒ pariyÄ• diyati, aÃ±Ã±aÃ±ca ma
uppajjati. idaá¹ƒ sampajÄ• nassa pavattapariyÄ• dÄ• ne \Be 98/ paÃ±Ã±Ä• parinibbÄ• ne Ã
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``samp
pavattapariyÄ• dÄ• ne paÃ±Ã±Ä• parinibbÄ• ne Ã±Ä• á¹‡aá¹ƒâ€™â€™.

parinibbÄ• naÃ±Ä• á¹‡aniddeso paÃ±catiá¹ƒ satimo.

36. samasÄ«saá¹-á¹-haÃ±Ä• á¹‡aniddeso

<87> kathaá¹ƒ sabbadhammÄ• naá¹ƒ sammÄ• samucchede nirodhe ca anupaá¹-á¹-hÄ• na
Ã±Ä• á¹‡aá¹ƒ? __sabbadhammÄ• na_nti --- paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá
kusalÄ• dhammÄ• , akusalÄ• dhammÄ• , abyÄ• katÄ• dhammÄ• , kÄ• mÄ• vacarÄ• dha
arÅ«pÄ• vacarÄ• dhammÄ• , apariyÄ• pannÄ• dhammÄ• . __sammÄ• samucchede_ti ne
samucchindati. abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ sammÄ• samucchindati. Ä• lokasaÃ±Ã±Ä
samucchindati. avikkhepena uddhaccaá¹ƒ sammÄ• samucchindati. dhammavavatthÄ• nen
samucchindati. Ã±Ä• á¹‡ena avijjaá¹ƒ sammÄ• samucchindati. pÄ• mojjena aratiá¹ƒ samm
paá¹-hamena jhÄ• nena nÄ«varaá¹‡e sammÄ• samucchindati ... pe ... arahattamaggena sa
samucchindati.

__nirodhe_ti nekkhammena kÄ• macchandaá¹ƒ nirodheti. abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ
thinamiddhaá¹ƒ nirodheti. avikkhepena uddhaccaá¹ƒ nirodheti. dhammavavatthÄ• nena vicil
Ã±Ä• á¹‡ena avijjaá¹ƒ nirodheti. pÄ• mojjena aratiá¹ƒ nirodheti. paá¹-hamena jhÄ• nena nÄ«
pe ... arahattamaggena sabbakilese nirodheti.

__anupaá¹-á¹-hÄ• natÄ• _ti \Ne 94/ nekkhammaá¹ƒ paá¹-iladdhassa kÄ• macchando na up
paá¹-iladdhassa byÄ• pÄ• do \Ee I 102/ na upaá¹-á¹-hÄ• ti. Ä• lokasaÃ±Ã±aá¹ƒ paá¹-iladdha
upaá¹-á¹-hÄ• ti. avikkhepaá¹ƒ paá¹-iladdhassa uddhaccaá¹ƒ na upaá¹-á¹-hÄ• ti. dhammavav
paá¹-iladdhassa vicikicchÄ• \Se I 150/ na upaá¹-á¹-hÄ• ti. Ã±Ä• á¹‡aá¹ƒ paá¹-iladdhassa av
upaá¹-á¹-hÄ• ti. pÄ• mojjaá¹ƒ paá¹-iladdhassa arati na upaá¹-á¹-hÄ• ti. paá¹-hamaá¹ƒ jhÄ• n
nÄ«varaá¹‡Ä• na upaá¹-á¹-hahanti ... pe ... arahattamaggaá¹ƒ paá¹-iladdhassa sabbakilesÄ

__sama_nti kÄ• macchandassa pahÄ«nattÄ• nekkhammaá¹ƒ samaá¹ƒ. byÄ• pÄ• dassa p
thinamiddhassa pahÄ«nattÄ• Ä• lokasaÃ±Ã±Ä• samaá¹ƒ. uddhaccassa \Be 99/ pahÄ«natt
vicikicchÄ• ya pahÄ«nattÄ• dhammavavatthÄ• naá¹ƒ samaá¹ƒ. avijjÄ• ya pahÄ«nattÄ• Ã±
pahÄ«nattÄ• pÄ• mojjaá¹ƒ samaá¹ƒ. nÄ«varaá¹‡Ä• naá¹ƒ pahÄ«nattÄ• paá¹-hamaá¹ƒ jhÄ
sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• arahattamaggo samaá¹ƒ.

__sÄ«sa_nti terasa sÄ«sÄ• ni --- palibodhasÄ«saÃ±ca taá¹‡hÄ• , vinibandhanasÄ«saÃ±ca
diá¹-á¹-hi, vikkhepasÄ«saÃ±ca uddhaccaá¹ƒ, saá¹ƒkilesasÄ«saÃ±ca avijjÄ• , adhimokkhasÄ
paggahasÄ«saÃ±ca vÄ«riyaá¹ƒ, upaá¹-á¹-hÄ• nasÄ«saÃ±ca sati, avikkhepasÄ«saÃ±ca sam
paÃ±Ã±Ä• , pavattasÄ«saÃ±ca jÄ«vitindriyaá¹ƒ, gocarasÄ«saÃ±ca vimokkho, saá¹…khÄ• r
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``sabba
samucchede nirodhe ca anupaá¹-á¹-hÄ• natÄ• paÃ±Ã±Ä• samasÄ«saá¹-á¹-he Ã±Ä• á¹‡aá

samasÄ«saá¹-á¹-haÃ±Ä• á¹‡aniddeso chattiá¹ƒsatimo.

37. sallekhaá¹-á¹-haÃ±Ä• á¹‡aniddeso

<88> kathaá¹ƒ \Se I 151/ puthunÄ• nattekattatejapariyÄ• dÄ• ne paÃ±Ã±Ä• sallekhaá¹-á¹-h
{puthunÄ• nattekattatejapariyÄ• dÄ• ne (Katthaci) } Ã±Ä• á¹‡aá¹ƒ? __puthÅ«_ti --- rÄ• go p
puthu, kodho ... pe ... upanÄ• ho ... makkho ... paá¸·Ä• so ... issÄ• ... macchariyaá¹ƒ ... mÄ•
sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atimÄ• no ... mado ... pamÄ• do ...
sabbe duccaritÄ• ... sabbe abhisaá¹…khÄ• rÄ• ... sabbe bhavagÄ• mikammÄ• .

__nÄ• nattekatta_nti \Ne 95/ \Ee I 103/ kÄ• macchando nÄ• nattaá¹ƒ, nekkhammaá¹ƒ ekatt
nÄ• nattaá¹ƒ, abyÄ• pÄ• do ekattaá¹ƒ. thinamiddhaá¹ƒ nÄ• nattaá¹ƒ, Ä• lokasaÃ±Ã±Ä• eka
nÄ• nattaá¹ƒ, avikkhepo ekattaá¹ƒ. vicikicchÄ• nÄ• nattaá¹ƒ, dhammavavatthÄ• naá¹ƒ ekat
nÄ• nattaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ ekattaá¹ƒ. arati nÄ• nattaá¹ƒ, pÄ• mojjaá¹ƒ ekattaá¹ƒ. nÄ«varaá
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ekattaá¹ƒ ... pe ... sabbe kilesÄ• nÄ• nattaá¹ƒ, arahattamaggo ek

__tejo_ti paÃ±ca tejÄ• --- caraá¹‡atejo, guá¹‡atejo, paÃ±Ã±Ä• tejo, puÃ±Ã±atejo, dhamma
tejitattÄ• dussÄ«lyatejaá¹ƒ pariyÄ• diyati. guá¹‡atejena tejitattÄ• aguá¹‡atejaá¹ƒ pariyÄ• di
paÃ±Ã±Ä• tejena tejitattÄ• duppaÃ±Ã±atejaá¹ƒ pariyÄ• diyati. puÃ±Ã±atejena tejitattÄ• \Be
pariyÄ• diyati. dhammatejena tejitattÄ• adhammatejaá¹ƒ pariyÄ• diyati.

__sallekho_ti kÄ• macchando asallekho, nekkhammaá¹ƒ sallekho \Se I 152/. byÄ• pÄ• do a
sallekho. thinamiddhaá¹ƒ asallekho, Ä• lokasaÃ±Ã±Ä• sallekho. uddhaccaá¹ƒ asallekho, av
vicikicchÄ• asallekho, dhammavavatthÄ• naá¹ƒ sallekho. avijjÄ• asallekho, Ã±Ä• á¹‡aá¹ƒ s
asallekho, pÄ• mojjaá¹ƒ sallekho. nÄ«varaá¹‡Ä• asallekho, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sallek
sabbakilesÄ• asallekho, arahattamaggo sallekho. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, p
paÃ±Ã±Ä• . tena vuccati --- ``puthunÄ• nattatejapariyÄ• dÄ• ne paÃ±Ã±Ä• sallekhaá¹-á¹-he

sallekhaá¹-á¹-haÃ±Ä• á¹‡aniddeso sattatiá¹ƒsatimo.

38. vÄ«riyÄ• rambhaÃ±Ä• á¹‡aniddeso

<89> kathaá¹ƒ asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya asallÄ«nattapahitattapa
vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. anuppan
dhammÄ• naá¹ƒ uppÄ• dÄ• ya asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• \Ee I 104/
uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ•
pÄ• ripÅ«riyÄ• asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹

anuppannassa \Se I 153/ \Ne 96/ kÄ• macchandassa anuppÄ• dÄ• ya asallÄ«nattapahitatta
vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. uppannassa kÄ• macchandassa pahÄ• nÄ• ya asallÄ«natt
paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. anuppannassa nekkhammassa uppÄ• dÄ• ya a
paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. uppannassa nekkhammassa á¹-hitiyÄ• asamm
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ•

anuppannÄ• naá¹ƒ sabbakilesÄ• naá¹ƒ anuppÄ• dÄ• ya asallÄ«nattapahitattapaggahaá¹-á
Ã±Ä• á¹‡aá¹ƒ. uppannÄ• naá¹ƒ sabbakilesÄ• naá¹ƒ pahÄ• nÄ• ya asallÄ«nattapahitattapag
vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ ... pe ... anuppannassa arahattamaggassa uppÄ• dÄ• ya
asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. uppanna
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ•
asallÄ«nattapahitattapaggahaá¹-á¹-he paÃ±Ã±Ä• vÄ«riyÄ• rambhe Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ã±
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``asallÄ«nattapahitattapaggahaá¹-á¹-he p
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

vÄ«riyÄ• rambhaÃ±Ä• á¹‡aniddeso aá¹-á¹-hatiá¹ƒsatimo.

39. atthasandassanaÃ±Ä• á¹‡aniddeso

<90> kathaá¹ƒ nÄ• nÄ• dhammappakÄ• sanatÄ• paÃ±Ã±Ä• atthasandassane Ã±Ä• á¹‡aá
paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, kusalÄ• dhammÄ•
dhammÄ• , kÄ• mÄ• vacarÄ• \Se I 154/ dhammÄ• , rÅ«pÄ• vacarÄ• dhammÄ• , arÅ«pÄ•
dhammÄ• .

__pakÄ• sanatÄ• _ti rÅ«paá¹ƒ aniccato pakÄ• seti, rÅ«paá¹ƒ dukkhato pakÄ• seti, rÅ«paá¹
vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe ...
jarÄ• maraá¹‡aá¹ƒ aniccato pakÄ• seti, jarÄ• maraá¹‡aá¹ƒ dukkhato pakÄ• seti, jarÄ• mara

__atthasandassane_ti kÄ• macchandaá¹ƒ pajahanto nekkhammatthaá¹ƒ sandasseti. byÄ• p
abyÄ• pÄ• datthaá¹ƒ sandasseti. thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±atthaá¹ƒ sandas
avikkhepatthaá¹ƒ sandasseti. vicikicchaá¹ƒ pajahanto dhammavavatthÄ• natthaá¹ƒ sandass
Ã±Ä• á¹‡atthaá¹ƒ sandasseti. aratiá¹ƒ pajahanto pÄ• mojjatthaá¹ƒ sandasseti. nÄ«varaá¹‡e
paá¹-hamajhÄ• natthaá¹ƒ sandasseti \Ne 97/ ... pe ... sabbakilese pajahanto arahattamagga
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
paÃ±Ã±Ä• atthasandassane Ã±Ä• á¹‡aá¹ƒâ€™â€™.

atthasandassanaÃ±Ä• á¹‡aniddeso navatiá¹ƒsatimo.

40. dassanavisuddhiÃ±Ä• á¹‡aniddeso

<91> kathaá¹ƒ \Be 102/ sabbadhammÄ• naá¹ƒ ekasaá¹…gahatÄ• nÄ• nattekattapaá¹-ivedh
dassanavisuddhiÃ±Ä• á¹‡aá¹ƒ? __sabbadhammÄ• na_nti paÃ±cakkhandhÄ• ... pe ... apari

__ekasaá¹…gahatÄ• _ti \Se I 155/ dvÄ• dasahi Ä• kÄ• rehi sabbe dhammÄ• ekasaá¹…ga
anattaá¹-á¹-hena, saccaá¹-á¹-hena, paá¹-ivedhaá¹-á¹-hena, abhijÄ• nanaá¹-á¹-hena, parijÄ•
dhammaá¹-á¹-hena, dhÄ• tuá¹-á¹-hena, Ã±Ä• taá¹-á¹-hena, sacchikiriyaá¹-á¹-hena, phusana
abhisamayaá¹-á¹-hena --- imehi dvÄ• dasahi Ä• kÄ• rehi sabbe dhammÄ• ekasaá¹…gahitÄ

__nÄ• nattekatta_nti kÄ• macchando nÄ• nattaá¹ƒ, nekkhammaá¹ƒ ekattaá¹ƒ ... pe ... sabb
arahattamaggo ekattaá¹ƒ.

__paá¹-ivedhe_ti dukkhasaccaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhaá¹ƒ paá¹-ivijjhati. samudayasacc
pahÄ• napaá¹-ivedhaá¹ƒ paá¹-ivijjhati. nirodhasaccaá¹ƒ sacchikiriyÄ• paá¹-ivedhaá¹ƒ paá¹-iv
maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedhaá¹ƒ paá¹-ivijjhati.

__dassanavisuddhÄ«_ti sotÄ• pattimaggakkhaá¹‡e dassanaá¹ƒ visujjhati; sotÄ• pattiphalak
visuddhaá¹ƒ. sakadÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹ƒ visujjhati; sakadÄ• gÄ• miphalak
visuddhaá¹ƒ. anÄ• gÄ• mimaggakkhaá¹‡e \Ee I 106/ dassanaá¹ƒ visujjhati; anÄ• gÄ• mipha
visuddhaá¹ƒ. arahattamaggakkhaá¹‡e dassanaá¹ƒ visujjhati; arahattaphalakkhaá¹‡e dassan
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``sabba
ekasaá¹…gahatÄ• nÄ• nattekattapaá¹-ivedhe paÃ±Ã±Ä• dassanavisuddhiÃ±Ä• á¹‡aá¹ƒâ€™

dassanavisuddhiÃ±Ä• á¹‡aniddeso cattÄ• lÄ«samo.

41. khantiÃ±Ä• á¹‡aniddeso

<92> kathaá¹ƒ \Ne 98/ viditattÄ• paÃ±Ã±Ä• khantiÃ±Ä• á¹‡aá¹ƒ? rÅ«paá¹ƒ aniccato vidita
dukkhato viditaá¹ƒ, rÅ«paá¹ƒ anattato viditaá¹ƒ. yaá¹ƒ yaá¹ƒ viditaá¹ƒ taá¹ƒ taá¹ƒ khamatÄ«
paÃ±Ã±Ä• khantiÃ±Ä• á¹‡aá¹ƒ. vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±
... jarÄ• maraá¹‡aá¹ƒ aniccato viditaá¹ƒ, jarÄ• maraá¹‡aá¹ƒ dukkhato viditaá¹ƒ, jarÄ• maraá
viditaá¹ƒ. yaá¹ƒ yaá¹ƒ viditaá¹ƒ taá¹ƒ taá¹ƒ khamatÄ«ti --- viditattÄ• paÃ±Ã±Ä• khantiÃ±Ä•
103/ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``v
khantiÃ±Ä• á¹‡aá¹ƒâ€™â€™.

khantiÃ±Ä• á¹‡aniddeso ekacattÄ• lÄ«samo.

42. pariyogÄ• haá¹‡aÃ±Ä• á¹‡aniddeso

<93> kathaá¹ƒ phuá¹-á¹-hattÄ• paÃ±Ã±Ä• pariyogÄ• haá¹‡e Ã±Ä• á¹‡aá¹ƒ? rÅ«paá¹ƒ ani
dukkhato phusati, rÅ«paá¹ƒ anattato phusati. yaá¹ƒ yaá¹ƒ phusati taá¹ƒ taá¹ƒ pariyogÄ• hat
phuá¹-á¹-hattÄ• paÃ±Ã±Ä• pariyogÄ• haá¹‡e Ã±Ä• á¹‡aá¹ƒ. vedanaá¹ƒ ... pe ... saÃ±Ã±aá
viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ aniccato phusati, dukkhato phus
phusati. yaá¹ƒ yaá¹ƒ phusati taá¹ƒ taá¹ƒ pariyogÄ• hatÄ«ti --- phuá¹-á¹-hattÄ• paÃ±Ã±Ä• p
Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . te
``phuá¹-á¹-hattÄ• paÃ±Ã±Ä• pariyogÄ• haá¹‡e Ã±Ä• á¹‡aá¹ƒâ€™â€™.

pariyogÄ• haá¹‡aÃ±Ä• á¹‡aniddeso dvecattÄ• lÄ«samo.

43. padesavihÄ• raÃ±Ä• á¹‡aniddeso

<94> kathaá¹ƒ \Ee I 107/ samodahane paÃ±Ã±Ä• padesavihÄ• re Ã±Ä• á¹‡aá¹ƒ? micchÄ•
vedayitaá¹ƒ, micchÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• pi vedayitaá¹ƒ. sammÄ• diá¹-á¹-hipacc
vedayitaá¹ƒ, sammÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• pi vedayitaá¹ƒ. micchÄ• saá¹…kappap
micchÄ• saá¹…kappavÅ«pasamapaccayÄ• pi vedayitaá¹ƒ. sammÄ• saá¹…kappapaccayÄ•
sammÄ• saá¹…kappavÅ«pasamapaccayÄ• pi vedayitaá¹ƒ ... pe ... micchÄ• vimuttipaccayÄ
micchÄ• vimuttivÅ«pasamapaccayÄ• pi vedayitaá¹ƒ. sammÄ• vimuttipaccayÄ• pi vedayitaá
sammÄ• vimuttivÅ«pasamapaccayÄ• pi vedayitaá¹ƒ. chandapaccayÄ• pi vedayitaá¹ƒ, chan
vedayitaá¹ƒ. vitakkapaccayÄ• pi vedayitaá¹ƒ, vitakkavÅ«pasamapaccayÄ• pi vedayitaá¹ƒ. s
vedayitaá¹ƒ, saÃ±Ã±Ä• vÅ«pasamapaccayÄ• pi vedayitaá¹ƒ.

chando ca avÅ«pasanto hoti, vitakko ca avÅ«pasanto hoti, saÃ±Ã±Ä• ca avÅ«pasantÄ• h
vedayitaá¹ƒ. chando ca vÅ«pasanto \Be 104/ hoti, vitakko ca avÅ«pasanto hoti, saÃ±Ã±Ä•
tappaccayÄ• pi vedayitaá¹ƒ. chando ca vÅ«pasanto hoti, vitakko ca vÅ«pasanto hoti, saÃ±Ã
hoti, tappaccayÄ• pi vedayitaá¹ƒ. chando ca vÅ«pasanto hoti, vitakko ca vÅ«pasanto hoti, s
vÅ«pasantÄ• hoti, tappaccayÄ• pi vedayitaá¹ƒ. appattassa pattiyÄ• atthi Ä• savaá¹ƒ, tasm
tappaccayÄ• pi vedayitaá¹ƒ. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena \
vuccati --- ``samodahane paÃ±Ã±Ä• padesavihÄ• re Ã±Ä• á¹‡aá¹ƒâ€™â€™.

padesavihÄ• raÃ±Ä• á¹‡aniddeso tecattÄ• lÄ«samo.

44-49. chavivaá¹-á¹-aÃ±Ä• á¹‡aniddeso

<95> kathaá¹ƒ adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ? nekkhammÄ
kÄ• macchandato saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«ti --- adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• viva
abyÄ• pÄ• dÄ• dhipatattÄ• paÃ±Ã±Ä• byÄ• pÄ• dato saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«ti --- adh
saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. Ä• lokasaÃ±Ã±Ä• dhipatattÄ• paÃ±Ã±Ä• \Ee I 108/ t
vivaá¹-á¹-atÄ«ti --- adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. avikkhepÄ
uddhaccato saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«ti --- adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-
dhammavavatthÄ• nÄ• dhipatattÄ• paÃ±Ã±Ä• vicikicchÄ• ya saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«t
saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. Ã±Ä• á¹‡Ä• dhipatattÄ• paÃ±Ã±Ä• avijjÄ• ya saÃ±Ã
adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. pÄ• mojjÄ• dhipatattÄ• paÃ
vivaá¹-á¹-atÄ«ti --- adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. paá¹-ham
paÃ±Ã±Ä• nÄ«varaá¹‡ehi saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«ti --- adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã
... pe ... arahattamaggÄ• dhipatattÄ• paÃ±Ã±Ä• sabbakilesehi saÃ±Ã±Ä• ya vivaá¹-á¹-atÄ«
paÃ±Ã±Ä• saÃ±Ã±Ä• vivaá¹-á¹-e \Ne 100/ Ã±Ä• á¹‡aá¹ƒ \Se I 159/. taá¹ƒ Ã±Ä• taá¹-á¹-hen
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``adhipatattÄ• paÃ±Ã±Ä• saÃ±Ã±Ä• viv

<96> kathaá¹ƒ nÄ• natte paÃ±Ã±Ä• cetovivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ? kÄ• macchando nÄ• n
ekattaá¹ƒ. nekkhammekattaá¹ƒ cetayato kÄ• macchandato cittaá¹ƒ vivaá¹-á¹-atÄ«ti --- nÄ• n
cetovivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. byÄ• pÄ• do nÄ• nattaá¹ƒ, abyÄ• pÄ• do ekattaá¹ƒ. abyÄ• p
byÄ• pÄ• dato cittaá¹ƒ vivaá¹-á¹-atÄ«ti --- nÄ• natte paÃ±Ã±Ä• cetovivaá¹-á¹-e Ã±Ä• á¹‡aá
nÄ• nattaá¹ƒ, Ä• lokasaÃ±Ã±Ä• ekattaá¹ƒ. Ä• lokasaÃ±Ã±ekattaá¹ƒ cetayato thinamiddhat
--- nÄ• natte paÃ±Ã±Ä• cetovivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbakilesÄ• nÄ• nattaá¹ƒ,
ekattaá¹ƒ. arahattamaggekattaá¹ƒ cetayato sabbakilesehi cittaá¹ƒ vivaá¹-á¹-atÄ«ti --- nÄ• na
cetovivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena
--- ``nÄ• natte paÃ±Ã±Ä• cetovivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<97> kathaá¹ƒ adhiá¹-á¹-hÄ• ne paÃ±Ã±Ä• cittavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ? kÄ• macchanda
nekkhammavasena cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti --- adhiá¹-á¹-hÄ• ne paÃ±Ã±Ä• cittavivaá¹-á
byÄ• pÄ• daá¹ƒ \Ee I 109/ pajahanto abyÄ• pÄ• davasena cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti --- ad
cittavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±Ä• vasena cittaá¹ƒ
adhiá¹-á¹-hÄ• ne paÃ±Ã±Ä• cittavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbakilese pajahanto a
cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti --- adhiá¹-á¹-hÄ• ne paÃ±Ã±Ä• \Se I 160/ cittavivaá¹-á¹-e Ã±Ä•
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``adhiá
cittavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<98> kathaá¹ƒ suÃ±Ã±ate paÃ±Ã±Ä• Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ? ``cakkhu suÃ±
vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ• â€™â€™ t
{pajÄ• nato (Se) } passato cakkhÄ• bhinivesato {kÄ• mÄ• bhinivesato (Se) aá¹-á¹-hakathÄ•

vivaá¹-á¹-atÄ«ti --- suÃ±Ã±ate paÃ±Ã±Ä• Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. ``sotaá¹ƒ su
ghÄ• naá¹ƒ suÃ±Ã±aá¹ƒ ... jivhÄ• suÃ±Ã±Ä• ... kÄ• yo suÃ±Ã±o ... mano suÃ±Ã±o attena
vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ• â€™â€™ ti yathÄ• bhÅ«
manÄ• bhinivesato Ã±Ä• á¹‡aá¹ƒ vivaá¹-á¹-atÄ«ti --- suÃ±Ã±ate paÃ±Ã±Ä• Ã±Ä• á¹‡avivaá
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``suÃ±Ã
Ã±Ä• á¹‡avivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<99> kathaá¹ƒ vosagge paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ? nekkhammena kÄ
vosagge paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e \Se I 161/ Ã±Ä• á¹‡aá¹ƒ. abyÄ• pÄ• dena byÄ• pÄ
vosagge paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá
paÃ±Ã±Ä• \Ne 101/ vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ \Be 106/. avikkhepena uddhaccaá¹ƒ
paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. dhammavavatthÄ• nena vicikicchaá¹ƒ vosaj
vimokkhavivaá¹-á¹-e \Ee I 110/ Ã±Ä• á¹‡aá¹ƒ ... pe ... arahattamaggena sabbakilese vosajja
paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ
tena vuccati --- ``vosagge paÃ±Ã±Ä• vimokkhavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<100> kathaá¹ƒ tathaá¹-á¹-he paÃ±Ã±Ä• saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ? dukkhassa pÄ«
saá¹…khataá¹-á¹-haá¹ƒ santÄ• paá¹-á¹-haá¹ƒ vipariá¹‡Ä• maá¹-á¹-haá¹ƒ parijÄ• nanto vivaá
tathaá¹-á¹-he paÃ±Ã±Ä• saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. samudayassa Ä• yÅ«hanaá¹-á¹-ha
saÃ±Ã±ogaá¹-á¹-haá¹ƒ palibodhaá¹-á¹-haá¹ƒ pajahanto vivaá¹-á¹-atÄ«ti --- tathaá¹-á¹-he paÃ
saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ. nirodhassa nissaraá¹‡aá¹-á¹-haá¹ƒ vivekaá¹-á¹-haá¹ƒ asaá¹
amataá¹-á¹-haá¹ƒ sacchikaronto vivaá¹-á¹-atÄ«ti --- tathaá¹-á¹-he paÃ±Ã±Ä• saccavivaá¹-á¹
maggassa niyyÄ• naá¹-á¹-haá¹ƒ hetuá¹-á¹-haá¹ƒ dassanaá¹-á¹-haá¹ƒ Ä• dhipateyyaá¹-á¹-ha
vivaá¹-á¹-atÄ«ti --- tathaá¹-á¹-he paÃ±Ã±Ä• saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒ.

saÃ±Ã±Ä• vivaá¹-á¹-o, cetovivaá¹-á¹-o, cittavivaá¹-á¹-o, Ã±Ä• á¹‡avivaá¹-á¹-o, vimokkhaviva
saccavivaá¹-á¹-o. saÃ±jÄ• nanto vivaá¹-á¹-atÄ«ti --- saÃ±Ã±Ä• vivaá¹-á¹-o. cetayanto vivaá¹
cetovivaá¹-á¹-o. vijÄ• nanto vivaá¹-á¹-atÄ«ti --- cittavivaá¹-á¹-o. Ã±Ä• á¹‡aá¹ƒ karonto vivaá¹
Ã±Ä• á¹‡avivaá¹-á¹-o. vosajjanto vivaá¹-á¹-atÄ«ti --- vimokkhavivaá¹-á¹-o. tathaá¹-á¹-he viva
saccavivaá¹-á¹-o.

yattha saÃ±Ã±Ä• vivaá¹-á¹-o, tattha cetovivaá¹-á¹-o. yattha cetovivaá¹-á¹-o, tattha saÃ±Ã±Ä
yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o tattha cittavivaá¹-á¹-o. yattha cittavivaá¹-á¹-o, ta
saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o. yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o cittaviva
Ã±Ä• á¹‡avivaá¹-á¹-o. yattha Ã±Ä• á¹‡avivaá¹-á¹-o, tattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-
yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o cittavivaá¹-á¹-o Ã±Ä• á¹‡avivaá¹-á¹-o, tattha vi
yattha vimokkhavivaá¹-á¹-o, tattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o cittavivaá¹-á¹-o Ã±
yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o cittavivaá¹-á¹-o Ã±Ä• á¹‡avivaá¹-á¹-o vimokkha

saccavivaá¹-á¹-o. yattha saccavivaá¹-á¹-o, tattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o citta
Ã±Ä• á¹‡avivaá¹-á¹-o vimokkhavivaá¹-á¹-o. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ \Ee I 111
paÃ±Ã±Ä• . tena vuccati --- ``tathaá¹-á¹-he paÃ±Ã±Ä• saccavivaá¹-á¹-e Ã±Ä• á¹‡aá¹ƒâ€™â

chavivaá¹-á¹-aÃ±Ä• á¹‡aniddeso navacattÄ• lÄ«samo.

50. iddhividhaÃ±Ä• á¹‡aniddeso

<101> kathaá¹ƒ \Se I 163/ \Ne 102/ \Be 107/ kÄ• yampi cittampi ekavavatthÄ• natÄ• sukha
lahusaÃ±Ã±aÃ±ca adhiá¹-á¹-hÄ• navasena ijjhanaá¹-á¹-he paÃ±Ã±Ä• iddhividhe Ã±Ä• á¹‡a
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
cittaá¹ƒ paribhÄ• veti paridameti, muduá¹ƒ karoti kammaniyaá¹ƒ. so imesu catÅ«su iddhipÄ
paribhÄ• vetvÄ• paridametvÄ• muduá¹ƒ karitvÄ• kammaniyaá¹ƒ kÄ• yampi citte samodah
samodahati, kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• meti, cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• meti, kÄ
adhiá¹-á¹-hÄ• ti, cittavasena kÄ• yaá¹ƒ adhiá¹-á¹-hÄ• ti; kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• me
kÄ• yaá¹ƒ pariá¹‡Ä• metvÄ• kÄ• yavasena cittaá¹ƒ adhiá¹-á¹-hahitvÄ• cittavasena kÄ• yaá
sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca kÄ• ye okkamitvÄ• viharati. so tathÄ• bhÄ• vitena
pariyodÄ• tena iddhividhaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so anekav
paccanubhoti.

<102> ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä• vibhÄ• vaá¹ƒ tirobhÄ
{tirokuá¸• á¸• aá¹ƒ (Se) } tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ
pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udake; udakepi abhijjamÄ• ne gaccha
pathaviyaá¹ƒ \Se I 164/; Ä• kÄ• sepi pallaá¹…kena kamati {caá¹…kamati (Se) DN I 238 pas
pakkhÄ« sakuá¹‡o imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ•
(Se) } parimajjati; yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. taá¹ƒ Ã±Ä• taá¹-á¹-hena
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``kÄ• yampi cittampi ekavavatthÄ• natÄ•
lahusaÃ±Ã±aÃ±ca adhiá¹-á¹-hÄ• navasena ijjhanaá¹-á¹-he paÃ±Ã±Ä• iddhividhe Ã±Ä• á¹‡a

iddhividhaÃ±Ä• á¹‡aniddeso paÃ±Ã±Ä• samo.

51. sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aniddeso

<103> kathaá¹ƒ \Ee I 112/ \Be 108/ vitakkavipphÄ• ravasena nÄ• nattekattasaddanimittÄ•
paÃ±Ã±Ä• sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aá¹ƒ \Ne 103/? idha bhikkhu chandasamÄ• dhi ...

cittasamÄ• dhi ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddh
catÅ«su iddhipÄ• desu cittaá¹ƒ paribhÄ• veti paridameti, muduá¹ƒ karoti kammaniyaá¹ƒ. so
iddhipÄ• desu cittaá¹ƒ paribhÄ• vetvÄ• paridametvÄ• , muduá¹ƒ karitvÄ• kammaniyaá¹ƒ d
saddanimittaá¹ƒ manasi karoti, santikepi saddÄ• naá¹ƒ saddanimittaá¹ƒ manasi karoti, oá¸·Ä
saddÄ• naá¹ƒ saddanimittaá¹ƒ manasi karoti, sukhumÄ• nampi saddÄ• naá¹ƒ saddanimittaá
saá¹‡hasaá¹‡hÄ• nampi saddÄ• naá¹ƒ saddanimittaá¹ƒ manasi karoti, puratthimÄ• yapi dis
saddanimittaá¹ƒ manasi karoti, pacchimÄ• yapi disÄ• ya saddÄ• naá¹ƒ saddanimittaá¹ƒ ma
disÄ• ya saddÄ• naá¹ƒ \Se I 165/ saddanimittaá¹ƒ manasi karoti, dakkhiá¹‡Ä• yapi disÄ• ya
saddanimittaá¹ƒ manasi karoti, puratthimÄ• yapi anudisÄ• ya saddÄ• naá¹ƒ saddanimittaá¹
pacchimÄ• yapi anudisÄ• ya saddÄ• naá¹ƒ saddanimittaá¹ƒ manasi karoti, uttarÄ• yapi anu
saddanimittaá¹ƒ manasi karoti, dakkhiá¹‡Ä• yapi anudisÄ• ya saddÄ• naá¹ƒ saddanimittaá¹
heá¹-á¹-himÄ• yapi disÄ• ya saddÄ• naá¹ƒ saddanimittaá¹ƒ manasi karoti, uparimÄ• yapi di
saddanimittaá¹ƒ manasi karoti. so tathÄ• bhÄ• vitena cittena parisuddhena pariyodÄ• tena
sotadhÄ• tuvisuddhiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so dibbÄ• ya so
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti --- dibbe ca mÄ• nuse ca ye dÅ«re santike
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``vitakkavipphÄ• ravasena
nÄ• nattekattasaddanimittÄ• naá¹ƒ pariyogÄ• haá¹‡e paÃ±Ã±Ä• sotadhÄ• tuvisuddhiÃ±Ä•

sotadhÄ• tuvisuddhiÃ±Ä• á¹‡aniddeso ekapaÃ±Ã±Ä• samo.

52. cetopariyaÃ±Ä• á¹‡aniddeso

<104> kathaá¹ƒ \Ee I 113/ tiá¹‡á¹‡aá¹ƒ cittÄ• naá¹ƒ vipphÄ• rattÄ• indriyÄ• naá¹ƒ pasÄ• d
nÄ• nattekattaviÃ±Ã±Ä• á¹‡acariyÄ• pariyogÄ• haá¹‡e paÃ±Ã±Ä• cetopariyaÃ±Ä• á¹‡aá¹ƒ
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹
imesu catÅ«su iddhipÄ• desu cittaá¹ƒ paribhÄ• veti paridameti, muduá¹ƒ karoti kammaniyaá
catÅ«su iddhipÄ• desu cittaá¹ƒ paribhÄ• vetvÄ• paridametvÄ• , muduá¹ƒ karitvÄ• kamman
``idaá¹ƒ rÅ«paá¹ƒ somanassindriyasamuá¹-á¹-hitaá¹ƒ, idaá¹ƒ rÅ«paá¹ƒ domanassindriyasan
rÅ«paá¹ƒ upekkhindriyasamuá¹-á¹-hitaâ€™â€™ nti \Ne 104/. so tathÄ• bhÄ• vitena cittena
pariyodÄ• tena cetopariyaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so parasat
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``sarÄ•
pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, s
pe ... vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ ... samohaá¹ƒ vÄ• cittaá¹ƒ ... vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ
vÄ• cittaá¹ƒ ... vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... mahaggataá¹ƒ vÄ• cittaá¹ƒ ... amahaggataá¹ƒ v
sauttaraá¹ƒ vÄ• cittaá¹ƒ ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... asam
cittaá¹ƒ ... vimuttaá¹ƒ vÄ• cittaá¹ƒ ... avimuttaá¹ƒ vÄ• cittaá¹ƒ ``avimuttaá¹ƒ cittanti pajÄ• n
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``tiá¹‡á

vipphÄ• rattÄ• indriyÄ• naá¹ƒ pasÄ• davasena nÄ• nattekattaviÃ±Ã±Ä• á¹‡acariyÄ• pariyo
cetopariyaÃ±Ä• á¹‡aá¹ƒâ€™â€™.

cetopariyaÃ±Ä• á¹‡aniddeso dvepaÃ±Ã±Ä• samo.

53. pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aniddeso

<105> kathaá¹ƒ paccayapavattÄ• naá¹ƒ dhammÄ• naá¹ƒ nÄ• nattekattakammavipphÄ• rav
paÃ±Ã±Ä• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ? idha bhikkhu \Se I 167/ chandasamÄ• dh
kammaniyaá¹ƒ evaá¹ƒ pajÄ• nÄ• ti --- ``imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapacca
taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bhavapacca
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti; evametassa
samudayo hotiâ€™â€™.

so \Be 110/ tathÄ• bhÄ• vitena cittena parisuddhena pariyodÄ• tena pubbenivÄ• sÄ• nussa
abhinÄ«harati abhininnÄ• meti. so anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathida
dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ
jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo, jÄ• tisatampi jÄ• tisahassampi jÄ
anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe \Ne 105/ anekepi saá¹ƒvaá¹-á¹-aviv
``amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhad
evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo eva
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evama Ä• yupariyanto, so tato cuto
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ \Se I 168/ anussarati. taá¹ƒ Ã
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``paccayapavattÄ• naá¹ƒ
nÄ• nattekattakammavipphÄ• ravasena pariyogÄ• haá¹‡e paÃ±Ã±Ä• pubbenivÄ• sÄ• nuss

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aniddeso tepaÃ±Ã±Ä• samo.

54. dibbacakkhuÃ±Ä• á¹‡aniddeso

<106> kathaá¹ƒ obhÄ• savasena nÄ• nattekattarÅ«panimittÄ• naá¹ƒ dassanaá¹-á¹-he paÃ±
idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ
... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gata
imesu catÅ«su iddhipÄ• desu cittaá¹ƒ paribhÄ• veti paridameti, muduá¹ƒ karoti kammaniyaá
iddhipÄ• desu cittaá¹ƒ paribhÄ• vetvÄ• paridametvÄ• , muduá¹ƒ karitvÄ• \Ee I 115/ kamma
manasi karoti, divÄ• saÃ±Ã±aá¹ƒ adhiá¹-á¹-hÄ• ti --- ``yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ•

divÄ• â€™â€™. iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• ve
cittena parisuddhena pariyodÄ• tena sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abh
so dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena, satte passati cavamÄ• ne upa
suvaá¹‡á¹‡e dubbaá¹‡á¹‡e \Be 111/ sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ•
sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• , vacÄ«duccaritena samannÄ• gatÄ• , manoduc
samannÄ• gatÄ• , ariyÄ• naá¹ƒ upavÄ• dakÄ• , micchÄ• diá¹-á¹-hikÄ• , micchÄ• diá¹-á¹-hik
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . im
kÄ• yasucaritena samannÄ• gatÄ• , vacÄ«sucaritena samannÄ• gatÄ• , manosucaritena sa
anupavÄ• dakÄ• , sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ•
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™ ti. iti dibbena cakkhunÄ• visuddhena atik
passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate
satte pajÄ• nÄ• ti. taá¹ƒ \Ne 106/ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena pa
``obhÄ• savasena nÄ• nattekattarÅ«panimittÄ• naá¹ƒ dassanaá¹-á¹-he paÃ±Ã±Ä• dibbacak

dibbacakkhuÃ±Ä• á¹‡aniddeso catupaÃ±Ã±Ä• samo.

55. Ä• savakkhayaÃ±Ä• á¹‡aniddeso

<107> kathaá¹ƒ catusaá¹-á¹-hiyÄ• Ä• kÄ• rehi tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ vasibhÄ• va
khaye Ã±Ä• á¹‡aá¹ƒ? katamesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ? anaÃ±Ã±Ä• taÃ±Ã±ass
aÃ±Ã±indriyassa aÃ±Ã±Ä• tÄ• vindriyassa.

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ kati á¹-hÄ• nÄ• ni gacchati, aÃ±Ã±indriyaá¹ƒ kati
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ kati á¹-hÄ• nÄ• ni gacchati? anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya
gacchati --- sotÄ• pattimaggaá¹ƒ. aÃ±Ã±indriyaá¹ƒ cha á¹-hÄ• nÄ• ni gacchati --- sotÄ• patt
sakadÄ• gÄ• mimaggaá¹ƒ \Se I 170/, sakadÄ• gÄ• miphalaá¹ƒ, anÄ• gÄ• mimaggaá¹ƒ, anÄ
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ ekaá¹ƒ á¹-hÄ• naá¹ƒ gacchati --- arahattaphalaá¹ƒ.

sotÄ• pattimaggakkhaá¹‡e anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa saddhindriyaá¹ƒ adhi
vÄ«riyindriyaá¹ƒ paggahaparivÄ• raá¹ƒ hoti, satindriyaá¹ƒ upaá¹-á¹-hÄ• naparivÄ• raá¹ƒ hot
avikkhepaparivÄ• raá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ dassanaparivÄ• raá¹ƒ hoti, manindriyaá¹ƒ vi
hoti, somanassindriyaá¹ƒ abhisandanaparivÄ• raá¹ƒ \Be 112/ hoti, jÄ«vitindriyaá¹ƒ
pavattasantatÄ• dhipateyyaparivÄ• raá¹ƒ hoti. sotÄ• pattimaggakkhaá¹‡e jÄ• tÄ• dhammÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ sabbeva kusalÄ• honti, sabbeva anÄ• savÄ• honti, sab
sabbeva apacayagÄ• mino honti, sabbeva lokuttarÄ• honti, sabbeva nibbÄ• nÄ• rammaá¹‡
sotÄ• pattimaggakkhaá¹‡e anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa imÄ• ni aá¹-á¹-hindriy
honti, aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• honti, nissayaparivÄ• rÄ• honti, sampayuttaparivÄ• rÄ
sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti. teva tassa Ä• kÄ• rÄ• ceva

sotÄ• pattiphalakkhaá¹‡e aÃ±Ã±indriyassa saddhindriyaá¹ƒ adhimokkhaparivÄ• raá¹ƒ hoti, paggahaparivÄ• raá¹ƒ \Ne 107/ hoti, satindriyaá¹ƒ upaá¹-á¹-hÄ• naparivÄ• raá¹ƒ hoti, samÄ• avikkhepaparivÄ• raá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ \Se I 171/ dassanaparivÄ• raá¹ƒ hoti, manin vijÄ• nanaparivÄ• raá¹ƒ hoti, somanassindriyaá¹ƒ abhisandanaparivÄ• raá¹ƒ hoti, jÄ«vitindri pavattasantatÄ• dhipateyyaparivÄ• raá¹ƒ hoti. sotÄ• pattiphalakkhaá¹‡e jÄ• tÄ• dhammÄ• á¹-hapetvÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ sabbeva anÄ• savÄ• honti, sabbeva lokut nibbÄ• nÄ• rammaá¹‡Ä• honti. sotÄ• pattiphalakkhaá¹‡e aÃ±Ã±indriyassa imÄ• ni aá¹-á¹-h sahajÄ• taparivÄ• rÄ• honti, aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• honti, nissayaparivÄ• rÄ• honti sahagatÄ• honti, sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti. teva tass parivÄ• rÄ• ca.

sakadÄ• gÄ• mimaggakkhaá¹‡e \Ee I 117/ ... pe ... sakadÄ• gÄ• miphalakkhaá¹‡e ... pe ... ... pe ... anÄ• gÄ• miphalakkhaá¹‡e ... pe ... arahattamaggakkhaá¹‡e aÃ±Ã±indriyassa sado adhimokkhaparivÄ• raá¹ƒ hoti ... pe ... jÄ«vitindriyaá¹ƒ pavattasantatÄ• dhipateyyaparivÄ• r arahattamaggakkhaá¹‡e jÄ• tÄ• dhammÄ• á¹-hapetvÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá sabbeva anÄ• savÄ• honti, sabbeva niyyÄ• nikÄ• honti, sabbeva apacayagÄ• mino honti, sabbeva nibbÄ• nÄ• rammaá¹‡Ä• honti. arahattamaggakkhaá¹‡e aÃ±Ã±indriyassa imÄ• ni sahajÄ• taparivÄ• rÄ• honti, aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• honti, nissayaparivÄ• rÄ• honti 172/ honti, sahagatÄ• \Be 113/ honti, sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayu Ä• kÄ• rÄ• ceva honti parivÄ• rÄ• ca.

arahattaphalakkhaá¹‡e aÃ±Ã±Ä• tÄ• vindriyassa saddhindriyaá¹ƒ adhimokkhaparivÄ• raá¹ƒ paggahaparivÄ• raá¹ƒ hoti, satindriyaá¹ƒ upaá¹-á¹-hÄ• naparivÄ• raá¹ƒ hoti, samÄ• dhindriy avikkhepaparivÄ• raá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ dassanaparivÄ• raá¹ƒ hoti, manindriyaá¹ƒ vi hoti, somanassindriyaá¹ƒ abhisandanaparivÄ• raá¹ƒ hoti, jÄ«vitindriyaá¹ƒ pavattasantatÄ• d hoti. arahattaphalakkhaá¹‡e jÄ• tÄ• dhammÄ• sabbeva abyÄ• katÄ• honti, á¹-hapetvÄ• c rÅ«paá¹ƒ sabbeva anÄ• savÄ• honti, sabbeva lokuttarÄ• honti, sabbeva nibbÄ• nÄ• ramm arahattaphalakkhaá¹‡e aÃ±Ã±Ä• tÄ• vindriyassa imÄ• ni aá¹-á¹-hindriyÄ• ni sahajÄ• tapariv aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• honti, nissayaparivÄ• rÄ• honti, sampayuttaparivÄ• rÄ• hon sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti. teva tassa Ä• kÄ• rÄ• ceva imÄ• ni aá¹-á¹-haá¹-á¹-hakÄ• ni catusaá¹-á¹-hi honti.

__Ä• savÄ• _ti \Ne 108/ katame te Ä• savÄ• ? kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ• sa Ä• savÄ• khÄ«yanti? sotÄ• pattimaggena anavaseso diá¹-á¹-hÄ• savo khÄ«yati, apÄ• yaga \Se I 173/ khÄ«yati, apÄ• yagamanÄ«yo bhavÄ• savo khÄ«yati, apÄ• yagamanÄ«yo avijjÄ• Ä• savÄ• khÄ«yanti. sakadÄ• gÄ• mimaggena oá¸·Ä• riko kÄ• mÄ• savo khÄ«yati, tadekaá tadekaá¹-á¹-ho avijjÄ• savo khÄ«yati. etthete Ä• savÄ• khÄ«yanti. anÄ• gÄ• mimaggena a

khÄ«yati, tadekaá¹-á¹-ho bhavÄ• savo khÄ«yati, tadekaá¹-á¹-ho avijjÄ• savo khÄ«yati. etthe
arahattamaggena anavaseso bhavÄ• savo khÄ«yati, anavaseso avijjÄ• savo khÄ«yati. etthe
taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``
Ä• kÄ• rehi tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ vasibhÄ• vatÄ• paÃ±Ã±Ä• Ä• savÄ• naá¹ƒ kha

Ä• savakkhayaÃ±Ä• á¹‡aniddeso paÃ±capaÃ±Ã±Ä• samo.

56-63. saccaÃ±Ä• á¹‡acatukkadvayaniddeso

<108> kathaá¹ƒ \Be 114/ pariÃ±Ã±aá¹-á¹-he paÃ±Ã±Ä• dukkhe Ã±Ä• á¹‡aá¹ƒ, pahÄ• naá¹
Ã±Ä• á¹‡aá¹ƒ, sacchikiriyaá¹-á¹-he paÃ±Ã±Ä• nirodhe Ã±Ä• á¹‡aá¹ƒ, bhÄ• vanaá¹-á¹-he pa
dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹-h
samudayassa Ä• yÅ«hanaá¹-á¹-ho nidÄ• naá¹-á¹-ho saÃ±Ã±ogaá¹-á¹-ho palibodhaá¹-á¹-ho
nissaraá¹‡aá¹-á¹-ho vivekaá¹-á¹-ho asaá¹…khataá¹-á¹-ho amataá¹-á¹-ho sacchikiriyaá¹-á¹-ho
niyyÄ• naá¹-á¹-ho hetuá¹-á¹-ho dassanaá¹-á¹-ho Ä• dhipateyyaá¹-á¹-ho bhÄ• vanaá¹-á¹-ho.
Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``pariÃ±Ã±aá¹-á¹-he paÃ±
pahÄ• naá¹-á¹-he \Se I 174/ paÃ±Ã±Ä• samudaye Ã±Ä• á¹‡aá¹ƒ, sacchikiriyaá¹-á¹-he paÃ±
bhÄ• vanaá¹-á¹-he paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<109> kathaá¹ƒ dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe Ã±
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ? maggasamaá¹…gissa \Ee I 119
Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye petaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe petaá¹ƒ Ã±Ä• á¹‡aá
paá¹-ipadÄ• ya petaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

tattha katamaá¹ƒ dukkhe Ã±Ä• á¹‡aá¹ƒ? dukkhaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• pa
109/ dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«ri medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ±
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
dukkhasamudayaá¹ƒ Ä• rabbha ... pe ... dukkhanirodhaá¹ƒ Ä• rabbha ... pe ... dukkhanirodh
paá¹-ipadaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavi
idaá¹ƒ vuccati dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ã±Ä• taá¹-á
pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati --- ``dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamuday
dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒâ€™

saccaÃ±Ä• á¹‡acatukkadvayaniddeso tesaá¹-á¹-himo.

64-67. suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡aniddeso

<110> kathaá¹ƒ \Be 115/ atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammapaá¹-isambhide Ã±Ä
niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ? atthesu Ã
atthapaá¹-isambhidÄ• , dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , niruttÄ«su Ã±
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• nesu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• . att
atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammanÄ• natte paÃ±Ã±Ä• dhammapaá¹-isambhide
paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• nanÄ• natte paÃ±Ã±Ä• paá¹-ib
Ã±Ä• á¹‡aá¹ƒ, atthavavatthÄ• ne paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammav
dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ niruttivavatthÄ• ne \Ee I 120/ paÃ±Ã±Ä• niruttipaá¹-
paá¹-ibhÄ• navavatthÄ• ne paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

atthasallakkhaá¹‡e paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammasallakkhaá¹‡e
dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, niruttisallakkhaá¹‡e paÃ±Ã±Ä• niruttipaá¹-isambhid
paá¹-ibhÄ• nasallakkhaá¹‡e paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ. atthÅ«
atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammÅ«palakkhaá¹‡e paÃ±Ã±Ä• dhammapaá¹-isam
niruttÅ«palakkhaá¹‡e paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• nÅ«palak
paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

atthappabhede \Se I 176/ paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammappabhe
dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, niruttippabhede \Ne 110/ paÃ±Ã±Ä• niruttipaá¹-isa
paá¹-ibhÄ• nappabhede paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ. atthappab
atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammappabhÄ• vane paÃ±Ã±Ä• dhammapaá¹-isamb
niruttippabhÄ• vane paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• nappabhÄ
paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ.

atthajotane paÃ±Ã±Ä• atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammajotane paÃ±Ã±Ä• dha
niruttijotane paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• najotane paÃ±Ã±Ä
paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ. atthavirocane paÃ±Ã±Ä• atthapaá¹-isambhide
paÃ±Ã±Ä• dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, niruttivirocane paÃ±Ã±Ä• niruttipaá¹-isa
paá¹-ibhÄ• navirocane paÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ. atthappakÄ
atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammappakÄ• sane paÃ±Ã±Ä• dhammapaá¹-isambh
paÃ±Ã±Ä• niruttipaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• nappakÄ• sane paÃ±Ã±Ä• paá
Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ \Be 116/ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±
``atthapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ, niruttipaá¹-isa
paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒâ€™â€™.

suddhikapaá¹-isambhidÄ• Ã±Ä• á¹‡aniddeso sattasaá¹-á¹-himo.

68. indriyaparopariyattaÃ±Ä• á¹‡aniddeso

<111> katamaá¹ƒ \Se I 177/ \Ee I 121/ __tathÄ• gatassa indriyaparopariyatta Ã±Ä• á¹‡aá¹ƒ
satte passati apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re
duviÃ±Ã±Ä• paye appekacce paralokavajjabhayadassÄ• vino appekacce na paralokavajjab

__apparajakkhe mahÄ• rajakkhe_ti saddho puggalo apparajakkho, assaddho puggalo mah
puggalo apparajakkho, kusÄ«to puggalo mahÄ• rajakkho. upaá¹-á¹-hitassati puggalo appara
puggalo mahÄ• rajakkho. samÄ• hito puggalo apparajakkho, asamÄ• hito puggalo mahÄ• r
apparajakkho, duppaÃ±Ã±o puggalo mahÄ• rajakkho.

__tikkhindriye_ \Ne 111/ __mudindriye_ti saddho puggalo tikkhindriyo, assaddho puggalo m
Ä• raddhavÄ«riyo puggalo tikkhindriyo, kusÄ«to puggalo mudindriyo. upaá¹-á¹-hitassati pug
muá¹-á¹-hassati puggalo mudindriyo. samÄ• hito puggalo tikkhindriyo, asamÄ• hito puggalo
puggalo tikkhindriyo, duppaÃ±Ã±o puggalo mudindriyo.

__svÄ• kÄ• re dvÄ• kÄ• re_ti saddho puggalo svÄ• kÄ• ro, assaddho puggalo dvÄ• kÄ• ro
svÄ• kÄ• ro, kusÄ«to puggalo dvÄ• kÄ• ro. upaá¹-á¹-hitassati puggalo svÄ• kÄ• ro, muá¹-á¹
dvÄ• kÄ• ro. samÄ• hito puggalo svÄ• kÄ• ro, asamÄ• hito puggalo dvÄ• kÄ• ro. paÃ±Ã±av
puggalo dvÄ• kÄ• ro.

__suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye_ti saddho puggalo suviÃ±Ã±Ä• payo, assaddho pug
Ä• raddhavÄ«riyo puggalo suviÃ±Ã±Ä• payo, kusÄ«to puggalo duviÃ±Ã±Ä• payo. upaá¹-á¹-
suviÃ±Ã±Ä• payo, muá¹-á¹-hassati puggalo duviÃ±Ã±Ä• payo. samÄ• hito puggalo suviÃ±Ã
asamÄ• hito puggalo duviÃ±Ã±Ä• payo. paÃ±Ã±avÄ• puggalo suviÃ±Ã±Ä• payo, duppaÃ±

__appekacce paralokavajjabhayadassÄ• vino, appekacce na paralokavajjabhayadassÄ• vi
paralokavajjabhayadassÄ• vÄ«, assaddho puggalo na paralokavajjabhayadassÄ• vÄ«. Ä• r
paralokavajjabhayadassÄ• vÄ«, kusÄ«to puggalo na paralokavajjabhayadassÄ• vÄ«. upaá¹
paralokavajjabhayadassÄ• vÄ«, muá¹-á¹-hassati puggalo na paralokavajjabhayadassÄ• vÄ«
paralokavajjabhayadassÄ• vÄ«, asamÄ• hito puggalo na paralokavajjabhayadassÄ• vÄ«. pa
paralokavajjabhayadassÄ• vÄ«, duppaÃ±Ã±o puggalo na paralokavajjabhayadassÄ• vÄ«.

<112> __loko_ti --- khandhaloko, dhÄ• tuloko, Ä• yatanaloko, vipattibhavaloko \Se I 179/, v
sampattibhavaloko, sampattisambhavaloko.

eko loko --- sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• --- nÄ• maÃ±ca, rÅ«paÃ±ca. t
vedanÄ• . cattÄ• ro lokÄ• --- cattÄ• ro Ä• hÄ• rÄ• . paÃ±ca lokÄ• --- paÃ±cupÄ• dÄ• nakk

ajjhattikÄ• ni Ä• yatanÄ• ni. satta lokÄ• --- satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo \Ne 112/. aá¹-á¹-
aá¹-á¹-ha lokadhammÄ• . nava lokÄ• --- nava sattÄ• vÄ• sÄ• . dasa lokÄ• --- dasÄ• yatanÄ
dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasa lokÄ• --- aá¹-á¹-hÄ• rasa dhÄ• tuyo.

__vajja_nti sabbe kilesÄ• vajjÄ• , sabbe duccaritÄ• vajjÄ• , sabbe abhisaá¹…khÄ• rÄ• va
bhavagÄ• mikammÄ• vajjÄ• . iti imasmiÃ±ca loke imasmiÃ±ca vajje tibbÄ• bhayasaÃ±Ã±Ä
seyyathÄ• pi ukkhittÄ• sike vadhake. imehi paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi imÄ• ni paÃ±cind
aÃ±Ã±Ä• ti paá¹-ivijjhati --- idaá¹ƒ tathÄ• gatassa indriyaparopariyatte Ã±Ä• á¹‡aá¹ƒ.

indriyaparopariyattaÃ±Ä• á¹‡aniddeso aá¹-á¹-hasaá¹-á¹-himo.

69. Ä• sayÄ• nusayaÃ±Ä• á¹‡aniddeso

<113> katamaá¹ƒ \Ee I 123/ tathÄ• gatassa sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ?
Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, caritaá¹ƒ jÄ• nÄ• ti \Be 118/, adhimuttiá¹ƒ jÄ• n
satte pajÄ• nÄ• ti. katamo {katamo ca (Se Katthaci) } sattÄ• naá¹ƒ Ä• sayo? ``sassato lokoâ
``asassato \Se I 180/ lokoâ€™â€™ ti vÄ• , ``antavÄ• lokoâ€™â€™ ti vÄ• , ``anantavÄ• lok
jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti vÄ• , ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• , ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti v
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• , ``neva hoti na na hoti tathÄ• gato paraá¹ƒ
iti bhavadiá¹-á¹-hisannissitÄ• vÄ• sattÄ• honti vibhavadiá¹-á¹-hisannissitÄ• vÄ• .

ete vÄ• pana ubho ante anupagamma idappaccayatÄ• paá¹-iccasamuppannesu dhammes
paá¹-iladdhÄ• hoti, yathÄ• bhÅ«taá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ. kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ• n
kÄ• magaruko kÄ• mÄ• sayo kÄ• mÄ• dhimuttoâ€™â€™ ti. kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ
nekkhammagaruko nekkhammÄ• sayo nekkhammÄ• dhimuttoâ€™â€™ ti. nekkhammaá¹ƒ s
puggalo (nekkhammagaruko nekkhammÄ• sayo nekkhammÄ• dhimuttoâ€™â€™ ti. nekkha
``ayaá¹ƒ puggalo kÄ• magaruko kÄ• mÄ• sayo kÄ• mÄ• dhimuttoâ€™â€™ ti. byÄ• pÄ• daá
jÄ• nÄ• ti) { ( ) etthantare pÄ• á¹-hÄ• natthi syÄ• mapotthake, evamuparipi} --- ``ayaá¹ƒ pug
byÄ• pÄ• dÄ• sayo byÄ• pÄ• dÄ• dhimuttoâ€™â€™ ti. byÄ• pÄ• daá¹ƒ sevantaÃ±Ã±eva jÄ
(abyÄ• pÄ• dagaruko abyÄ• pÄ• dÄ• sayo abyÄ• pÄ• dÄ• dhimuttoâ€™â€™ ti. abyÄ• pÄ•
``ayaá¹ƒ puggalo abyÄ• pÄ• dagaruko abyÄ• pÄ• dÄ• sayo abyÄ• pÄ• dÄ• dhimuttoâ€™â€
jÄ• nÄ• ti --- ``ayaá¹ƒ puggalo byÄ• pÄ• dagaruko byÄ• pÄ• dÄ• sayo byÄ• pÄ• dÄ• dhimut
sevantaÃ±Ã±eva jÄ• nÄ• ti) --- ``ayaá¹ƒ puggalo thinamiddhagaruko thinamiddhÄ• sayo thi
ti. thinamiddhaá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti --- ``ayaá¹ƒ puggalo Ä• lokasaÃ±Ã±Ä• garuko
Ä• lokasaÃ±Ã±Ä• dhimuttoâ€™â€™ ti. Ä• lokasaÃ±Ã±aá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti --- ``
(Ä• lokasaÃ±Ã±Ä• garuko Ä• lokasaÃ±Ã±Ä• sayo Ä• lokasaÃ±Ã±Ä• dhimuttoâ€™â€™ ti. Ä
jÄ• nÄ• ti --- ``ayaá¹ƒ puggalo thinamiddhagaruko thinamiddhÄ• sayo thinamiddhÄ• dhimutt

sattÄ• naá¹ƒ Ä• sayo.

<114> katamo \Be 119/ ca sattÄ• naá¹ƒ anusayo? sattÄ• nusayÄ• --- kÄ• marÄ• gÄ• nusa
mÄ• nÄ• nusayo, diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo, bhavarÄ• gÄ• nusayo \Se I 181/,
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ettha sattÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo anuseti. yaá¹ƒ lok
asÄ• tarÅ«paá¹ƒ \Ee I 124/, ettha sattÄ• naá¹ƒ paá¹-ighÄ• nusayo anuseti. iti imesu dvÄ«su
anupatitÄ• , tadekaá¹-á¹-ho mÄ• no ca diá¹-á¹-hi ca vicikicchÄ• ca daá¹-á¹-habbÄ• . ayaá¹ƒ

katamaÃ±ca sattÄ• naá¹ƒ caritaá¹ƒ? puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä• bhisaá¹…kh
parittabhÅ«mako vÄ• mahÄ• bhÅ«mako vÄ• . idaá¹ƒ sattÄ• naá¹ƒ caritaá¹ƒ.

<115> katamÄ• ca sattÄ• naá¹ƒ adhimutti? santi sattÄ• hÄ«nÄ• dhimuttikÄ• , santi sattÄ•
hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte sevanti bhajanti payirupÄ• santi. paá¹
paá¹‡Ä«tÄ• dhimuttike satte sevanti bhajanti payirupÄ• santi. atÄ«tampi addhÄ• naá¹ƒ hÄ«
hÄ«nÄ• dhimuttike satte seviá¹ƒsu bhajiá¹ƒsu payirupÄ• siá¹ƒsu; paá¹‡Ä«tÄ• dhimuttikÄ• s
paá¹‡Ä«tÄ• dhimuttike satte seviá¹ƒsu bhajiá¹ƒsu payirupÄ• siá¹ƒsu. anÄ• gatampi addhÄ•
sattÄ• hÄ«nÄ• dhimuttike satte sevissanti bhajissanti payirupÄ• sissanti; paá¹‡Ä«tÄ• dhimu
paá¹‡Ä«tÄ• dhimuttike satte sevissanti bhajissanti payirupÄ• sissanti. ayaá¹ƒ sattÄ• naá¹ƒ a

katame \Ne 114/ sattÄ• abhabbÄ• ? ye te sattÄ• kammÄ• varaá¹‡ena samannÄ• gatÄ• , n
samannÄ• gatÄ• , vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• \Se I 182/, assaddhÄ• acchand
niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ --- ime te sattÄ• abhabbÄ• .

katame sattÄ• bhabbÄ• ? ye te sattÄ• na kammÄ• varaá¹‡ena samannÄ• gatÄ• , na kiles
vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• , saddhÄ• chandikÄ• paÃ±Ã±avanto, bhabbÄ• niy
dhammesu sammattaá¹ƒ --- ime te sattÄ• bhabbÄ• . idaá¹ƒ tathÄ• gatassa sattÄ• naá¹ƒ Ä•

Ä• sayÄ• nusayaÃ±Ä• á¹‡aniddeso navasaá¹-á¹-himo.

70. yamakapÄ• á¹-ihÄ«raÃ±Ä• á¹‡aniddeso

<116> katamaá¹ƒ \Ee I 125/ \Be 120/ __tathÄ• gatassa yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹
yamakapÄ• á¹-ihÄ«raá¹ƒ karoti asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vakehi. uparimakÄ• yato aggikkha
heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• pavattati; heá¹-á¹-himakÄ• yato aggikkhandho pavatt
udakadhÄ• rÄ• pavattati; puratthimakÄ• yato aggikkhandho pavattati, pacchimakÄ• yato ud
pacchimakÄ• yato aggikkhandho pavattati, puratthimakÄ• yato udakadhÄ• rÄ• pavattati; da
aggikkhandho pavattati, vÄ• maakkhito udakadhÄ• rÄ• pavattati; vÄ• maakkhito aggikkhan
dakkhiá¹‡aakkhito udakadhÄ• rÄ• pavattati; dakkhiá¹‡akaá¹‡á¹‡asotato aggikkhandho pav

vÄ• makaá¹‡á¹‡asotato udakadhÄ• rÄ• pavattati; vÄ• makaá¹‡á¹‡asotato aggikkhandho pa
dakkhiá¹‡akaá¹‡á¹‡asotato udakadhÄ• rÄ• pavattati; dakkhiá¹‡anÄ• sikÄ• sotato aggikkha
vÄ• manÄ• sikÄ• sotato udakadhÄ• rÄ• pavattati; vÄ• manÄ• sikÄ• sotato aggikkhandho p
dakkhiá¹‡anÄ• sikÄ• sotato udakadhÄ• rÄ• pavattati; dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato aggikkha
vÄ• maaá¹ƒsakÅ«á¹-ato udakadhÄ• rÄ• pavattati; vÄ• maaá¹ƒsakÅ«á¹-ato aggikkhandho p
dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato udakadhÄ• rÄ• pavattati; dakkhiá¹‡ahatthato aggikkhandho pa
udakadhÄ• rÄ• pavattati; vÄ• mahatthato aggikkhandho pavattati, dakkhiá¹‡ahatthato udak
dakkhiá¹‡apassato aggikkhandho pavattati, vÄ• mapassato udakadhÄ• rÄ• pavattati; vÄ• m
pavattati, dakkhiá¹‡apassato udakadhÄ• rÄ• pavattati; dakkhiá¹‡apÄ• dato aggikkhandho p
vÄ• mapÄ• dato udakadhÄ• rÄ• pavattati; vÄ• mapÄ• dato aggikkhandho pavattati, dakkhia
pavattati; aá¹…gulaá¹…gulehi aggikkhandho pavattati, aá¹…gulantarikÄ• hi udakadhÄ• rÄ•
aá¹…gulantarikÄ• hi aggikkhandho pavattati, aá¹…gulaá¹…gulehi udakadhÄ• rÄ• pavattati;
pavattati, ekekalomato udakadhÄ• rÄ• pavattati; lomakÅ«pato lomakÅ«pato \Ee I 126/ aggi
lomakÅ«pato lomakÅ«pato udakadhÄ• rÄ• pavattati.

channaá¹ƒ \Be 121/ vaá¹‡á¹‡Ä• naá¹ƒ --- nÄ«lÄ• naá¹ƒ, pÄ«takÄ• naá¹ƒ, lohitakÄ• naá¹ƒ, c
maÃ±jiá¹-á¹-hÄ• naá¹ƒ {maÃ±jeá¹-á¹-hÄ• naá¹ƒ (Se Katthaci) }, pabhassarÄ• naá¹ƒ bhagav
tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. bhagavÄ• tiá¹-á¹-hati, nimmito caá¹…
vÄ• seyyaá¹ƒ vÄ• kappeti. bhagavÄ• \Se I 184/ nisÄ«dati, nimmito caá¹…kamati vÄ• tiá¹-
kappeti. bhagavÄ• seyyaá¹ƒ kappeti, nimmito caá¹…kamati vÄ• tiá¹-á¹-hati vÄ• nisÄ«dati
caá¹…kamati, bhagavÄ• tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. nimmito tiá¹
caá¹…kamati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti. nimmito nisÄ«dati, bhagavÄ• caá¹
vÄ• seyyaá¹ƒ vÄ• kappeti. nimmito seyyaá¹ƒ kappeti, bhagavÄ• caá¹…kamati vÄ• tiá¹-á¹-
idaá¹ƒ tathÄ• gatassa yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ.

yamakapÄ• á¹-ihÄ«raÃ±Ä• á¹‡aniddeso sattatimo.

71. mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡aniddeso

<117> katamaá¹ƒ __tathÄ• gatassa mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ? _ ba
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. Ä• ditto lokasanniv
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. uyyutto lokasanniv
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. payÄ• to lokasann
buddhÄ• naá¹ƒ \Se I 185/ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. kummag
paá¹-ipanno (Se) } lokasannivÄ• soti --- passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹
okkamati. upanÄ«yati loko addhuvoti --- passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹
okkamati. atÄ• á¹‡o {attÄ• á¹‡o (Se) } loko anabhissaroti --- passantÄ• naá¹ƒ buddhÄ• naá¹
sattesu mahÄ• karuá¹‡Ä• okkamati. assako loko \Ee I 127/, sabbaá¹ƒ pahÄ• ya gamanÄ«y

buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. Å«no loko atÄ«to t
passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. a
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... aleá¹‡o lokasannivÄ• soti --- passantÄ• naá¹
asaraá¹‡o lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... asaraá¹‡Ä«bhÅ«to lokasannivÄ• s
... pe ....

uddhato loko avÅ«pasantoti --- passantÄ• naá¹ƒ ... pe ... sasallo lokasannivÄ• so, viddho p
natthaÃ±Ã±o koci sallÄ• naá¹ƒ uddhatÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ...
avijjandhakÄ• rÄ• varaá¹‡o lokasannivÄ• so aá¹‡á¸• abhÅ«to kilesapaÃ±jarapakkhitto; tass
Ä• lokaá¹ƒ dassetÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ... avijjÄ• gato lokasan
pariyonaddho tantÄ• kulakajÄ• to {tantÄ• kulajÄ• to (Se) } kulÄ• gaá¹‡á¸• ikajÄ• to {guá¸·Ä•
gulÄ• guá¹‡á¸• ikajÄ• to (Katthaci Ce-a) DN II 95 passitabbÄ• } muÃ±japabbajabhÅ«to apÄ
vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«ti --- passantÄ• naá¹ƒ ... pe ... avijjÄ• visadosasa
lokasannivÄ• so kilesakalalÄ«bhÅ«toti --- passantÄ• naá¹ƒ ... pe ... rÄ• gadosamohajaá¹-Ä•
lokasannivÄ• so; tassa natthaÃ±Ã±o koci jaá¹-aá¹ƒ vijaá¹-etÄ• , aÃ±Ã±atra mayÄ• ti --- pass

taá¹‡hÄ• saá¹…ghÄ• á¹-apaá¹-imukko \Se I 186/ lokasannivÄ• soti --- passantÄ• naá¹ƒ ... p
otthaá¹-o {otthato (Katthaci) } lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... taá¹‡hÄ• soten
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... taá¹‡hÄ• saÃ±Ã±ojanena saÃ±Ã±utto lokasa
passantÄ• naá¹ƒ ... pe ... taá¹‡hÄ• nusayena anusaá¹-o lokasannivÄ• soti --- passantÄ• naa
taá¹‡hÄ• santÄ• pena santappati lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... taá¹‡hÄ• pa
pariá¸• ayhati \Ee I 128/ lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ....

diá¹-á¹-hisaá¹…ghÄ• á¹-apaá¹-imukko lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... diá¹-á
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... diá¹-á¹-hisotena vuyhati lokasannivÄ• soti ---
... pe ... diá¹-á¹-hisaÃ±Ã±ojanena saÃ±Ã±utto lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ..
diá¹-á¹-hÄ• nusayena anusaá¹-o lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... diá¹-á¹-hisan
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... diá¹-á¹-hipariá¸·Ä• hena pariá¸• ayhati lokasa
passantÄ• naá¹ƒ ... pe ....

jÄ• tiyÄ• \Be 123/ anugato lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... jarÄ• ya anusaá¹
--- passantÄ• naá¹ƒ ... pe ... byÄ• dhinÄ• abhibhÅ«to lokasannivÄ• soti --- passantÄ• naá¹ƒ
maraá¹‡ena abbhÄ• hato lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... dukkhe patiá¹-á¹-hi
--- passantÄ• naá¹ƒ ... pe ....

taá¹‡hÄ• ya uá¸• á¸• ito lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... jarÄ• pÄ• kÄ• rapari
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... maccupÄ• sena parikkhitto lokasannivÄ• soti

... pe ... mahÄ• bandhanabandho lokasannivÄ• so --- rÄ• gabandhanena dosabandhanena
mÄ• nabandhanena diá¹-á¹-hibandhanena kilesabandhanena duccaritabandhanena; tassa
mocetÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ... mahÄ• sambÄ• dhappaá¹-ipann
natthaÃ±Ã±o koci okÄ• saá¹ƒ dassetÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... mahÄ•
lokasannivÄ• so; tassa natthaÃ±Ã±o koci palibodhaá¹ƒ chetÄ• , aÃ±Ã±atra mayÄ• ti --- pass
mahÄ• papÄ• te patito lokasannivÄ• so; tassa natthaÃ±Ã±o koci papÄ• tÄ• uddhatÄ• , aÃ±
passantÄ• naá¹ƒ ... pe ... mahÄ• kantÄ• rappaá¹-ipanno lokasannivÄ• so; tassa natthaÃ±Ã±
tÄ• retÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ... mahÄ• saá¹ƒsÄ• rappaá¹-ipann
natthaÃ±Ã±o koci saá¹ƒsÄ• rÄ• mocetÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ...
samparivattati lokasannivÄ• so; tassa natthaÃ±Ã±o koci viduggÄ• uddhatÄ• , aÃ±Ã±atra m
... pe ... mahÄ• palipe {mahÄ• pallepe (Se) } palipanno lokasannivÄ• so \Ee I 129/; tassa na
palipÄ• uddhatÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ....

abbhÄ• hato lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... Ä• ditto lokasannivÄ• so --- rÄ•
mohagginÄ• jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ•
koci nibbÄ• petÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ... unnÄ«tako lokasannivÄ
niccamatÄ• á¹‡o pattadaá¹‡á¸• o takkaroti --- passantÄ• naá¹ƒ ... pe ... vajjabandhanabaddh
Ä• ghÄ• tanapaccupaá¹-á¹-hito; tassa natthaÃ±Ã±o koci bandhanaá¹ƒ mocetÄ• , aÃ±Ã±atra
passantÄ• naá¹ƒ ... pe ... anÄ• tho \Se I 188/ lokasannivÄ• so paramakÄ• ruÃ±Ã±appatto; ta
tÄ• yetÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹ƒ ... pe ... dukkhÄ• bhitunno {dukkhÄ• bh
lokasannivÄ• so cirarattaá¹ƒ pÄ«á¸·itoti --- passantÄ• naá¹ƒ ... pe ... gadhito lokasannivÄ• s
pipÄ• sitoti --- passantÄ• naá¹ƒ ... pe ....

andho lokasannivÄ• so acakkhukoti --- passantÄ• naá¹ƒ ... pe ... hatanetto lokasannivÄ• so
passantÄ• naá¹ƒ ... pe ... vipathapakkhando {vipathaá¹ƒ pakkhanto (Se) } lokasannivÄ• so a
natthaÃ±Ã±o \Ne 118/ koci ariyapathaá¹ƒ Ä• netÄ• , aÃ±Ã±atra mayÄ• ti --- passantÄ• naá¹
mahoghapakkhando lokasannivÄ• so; tassa natthaÃ±Ã±o koci oghÄ• uddhatÄ• , aÃ±Ã±atr
... pe ....

<118> dvÄ«hi diá¹-á¹-higatehi pariyuá¹-á¹-hito lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe .
duccaritehi vippaá¹-ipanno lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... catÅ«hi yogehi yu
catuyogayojitoti --- passantÄ• naá¹ƒ ... pe ... catÅ«hi ganthehi {gaá¹‡á¹-hehi (Se) } ganthito
--- passantÄ• naá¹ƒ ... pe ... catÅ«hi upÄ• dÄ• nehi upÄ• diyati lokasannivÄ• soti --- passan
paÃ±cagatisamÄ• ruá¸·ho lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... paÃ±cahi kÄ• mag
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... paÃ±cahi nÄ«varaá¹‡ehi otthaá¹-o \Ee I 130/
--- passantÄ• naá¹ƒ ... pe ... chahi vivÄ• damÅ«lehi vivadati lokasannivÄ• soti --- passantÄ•
chahi taá¹‡hÄ• kÄ• yehi rajjati lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... chahi diá¹-á¹-h
pariyuá¹-á¹-hito lokasannivÄ• soti --- passantÄ• naá¹ƒ \Se I 189/ ... pe ... sattahi anusayehi a

lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... sattahi saÃ±Ã±ojanehi saÃ±Ã±utto lokasanni
passantÄ• naá¹ƒ ... pe ... sattahi mÄ• nehi unnato {uá¹‡á¹‡ato (Se Katthaci) } lokasannivÄ•
passantÄ• naá¹ƒ ... pe ... aá¹-á¹-hahi lokadhammehi samparivattati lokasannivÄ• soti --- pas
... aá¹-á¹-hahi micchattehi niyyÄ• to lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... aá¹-á¹-ha
dussati lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... navahi Ä• ghÄ• tavatthÅ«hi Ä• ghÄ•
--- passantÄ• naá¹ƒ \Be 125/ ... pe ... navavidhamÄ• nehi unnato lokasannivÄ• soti --- passa
navahi taá¹‡hÄ• mÅ«lakehi dhammehi rajjati lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ...
kilesavatthÅ«hi kilissati lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... dasahi Ä• ghÄ• tavat
lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... dasahi akusalakammapathehi samannÄ• gat
passantÄ• naá¹ƒ ... pe ... dasahi saÃ±Ã±ojanehi saÃ±Ã±utto lokasannivÄ• soti --- passantÄ
dasahi micchattehi niyyÄ• to lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... dasavatthukÄ• y
micchÄ• diá¹-á¹-hiyÄ• samannÄ• gato lokasannivÄ• soti --- passantÄ• naá¹ƒ ... pe ... dasav
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato lokasannivÄ• soti --- passantÄ• naá¹ƒ ... p
aá¹-á¹-hasatataá¹‡hÄ• papaÃ±casatehi papaÃ±cito lokasannivÄ• soti --- passantÄ• naá¹ƒ b
bhagavantÄ• naá¹ƒ \Se I 190/ sattesu mahÄ• karuá¹‡Ä• okkamati. dvÄ• saá¹-á¹-hiyÄ• diá¹
pariyuá¹-á¹-hito lokasannivÄ• soti --- passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ s
okkamati.

ahaÃ±camhi \Ne 119/ tiá¹‡á¹‡o, loko ca atiá¹‡á¹‡o ahaá¹ƒ camhi mutto, loko ca amutto; ah
ca adanto; ahaá¹ƒ camhi santo, loko \Ee I 131/ ca asanto; ahaá¹ƒ camhi assattho, loko ca a
camhi parinibbuto, loko ca aparinibbuto; pahomi khvÄ• haá¹ƒ tiá¹‡á¹‡o tÄ• retuá¹ƒ, mutto m
dametuá¹ƒ, santo sametuá¹ƒ, assattho assÄ• setuá¹ƒ, parinibbuto pare ca parinibbÄ• petun
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. idaá¹ƒ tathÄ• gata
mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ.

mahÄ• karuá¹‡Ä• Ã±Ä• á¹‡aniddeso ekasattatimo.

72-73. sabbaÃ±Ã±utaÃ±Ä• á¹‡aniddeso

<119> katamaá¹ƒ __tathÄ• gatassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ? _ sabbaá¹ƒ saá¹…kha
jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• va
{anÄ• varaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ (Se) evamuparipi}.

<120> atÄ«taá¹ƒ \Be 126/ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha
--- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. anÄ• gataá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã
Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. paccuppannaá¹ƒ sabbaá¹ƒ jÄ• nÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡a

cakkhu ceva rÅ«pÄ• ca, evaá¹ƒ taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. sotaÃ±ceva saddÄ• ca ... pe ... ghÄ• naÃ±ceva g
rasÄ• ca ... kÄ• yo ceva phoá¹-á¹-habbÄ• ca ... mano ceva \Se I 191/ dhammÄ• ca, evaá¹
jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• va

yÄ• vatÄ• aniccaá¹-á¹-haá¹ƒ dukkhaá¹-á¹-haá¹ƒ anattaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡
aniccaá¹-á¹-haá¹ƒ dukkhaá¹-á¹-haá¹ƒ \Ee I 132/ anattaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• t
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡
pe ... yÄ• vatÄ• saÃ±Ã±Ä• ya ... pe ... yÄ• vatÄ• saá¹…khÄ• rÄ• naá¹ƒ ... pe ... yÄ• vatÄ•
... pe ... yÄ• vatÄ• cakkhussa ... pe ... jarÄ• maraá¹‡assa aniccaá¹-á¹-haá¹ƒ dukkhaá¹-á¹-ha
anattaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä•
--- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

yÄ• vatÄ• abhiÃ±Ã±Ä• ya abhiÃ±Ã±aá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±
Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. yÄ• vatÄ• pariÃ±Ã±Ä• ya pariÃ±
yÄ• vatÄ• pahÄ• nassa {pahÄ• nÄ• ya (Se) } pahÄ• naá¹-á¹-haá¹ƒ ... pe ... yÄ• vatÄ• bhÄ•
... pe ... yÄ• vatÄ• sacchikiriyÄ• ya sacchikiriyaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti ---
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡

yÄ• vatÄ• khandhÄ• naá¹ƒ khandhaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±
Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. yÄ• vatÄ• dhÄ• tÅ«naá¹ƒ dhÄ• tu
yÄ• vatÄ• Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ ... pe ... yÄ• vatÄ• saá¹…khatÄ• naá¹ƒ
... yÄ• vatÄ• asaá¹…khatassa asaá¹…khataá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sa
tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

yÄ• vatÄ• \Se I 192/ kusale dhamme, sabbaá¹ƒ {sabbe (aá¹-á¹-hakathÄ•) } jÄ• nÄ• tÄ«ti --
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡
... pe ... yÄ• vatÄ• abyÄ• kate dhamme ... yÄ• vatÄ• kÄ• mÄ• vacare dhamme ... yÄ• vatÄ
dhamme ... yÄ• vatÄ• arÅ«pÄ• vacare dhamme ... yÄ• vatÄ• apariyÄ• panne dhamme, sa
} jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• v

yÄ• vatÄ• dukkhassa dukkhaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ
Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. yÄ• vatÄ• samudayassa samuda
yÄ• vatÄ• nirodhassa nirodhaá¹-á¹-haá¹ƒ ... pe ... yÄ• vatÄ• maggassa maggaá¹-á¹-haá¹ƒ,
jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• va

yÄ• vatÄ• atthapaá¹-isambhidÄ• ya atthapaá¹-isambhidaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• n

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡a
dhammapaá¹-isambhidÄ• ya dhammapaá¹-isambhidaá¹-á¹-haá¹ƒ ... pe ... yÄ• vatÄ• niruttip
niruttipaá¹-isambhidaá¹-á¹-haá¹ƒ ... pe ... yÄ• vatÄ• paá¹-ibhÄ• napaá¹-isambhidÄ• ya \Ee I
paá¹-ibhÄ• napaá¹-isambhidaá¹-á¹-haá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±
Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

yÄ• vatÄ• \Ne 121/ indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sab
tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. yÄ• vatÄ• sattÄ• naá¹ƒ Ä•
pe ... yÄ• vatÄ• yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ ... pe ... yÄ• vatÄ• mahÄ• karuá¹‡Ä• s
taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natth
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

yÄ• vatÄ• \Se I 193/ sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡ab
sadevamanussÄ• ya diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ a
taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natth
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

<121> á¹• 24 na tassa addiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«ti {Nidd I 156
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85} ||

__samantacakkhÅ«_ti kenaá¹-á¹-hena samantacakkhu? cuddasa buddhaÃ±Ä• á¹‡Ä• ni. du
buddhaÃ±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ, dukkhanirodh
dukkhanirodhagÄ• miniyÄ• \Be 128/ paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ, a
buddhaÃ±Ä• á¹‡aá¹ƒ, dhammapaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ, niruttip
buddhaÃ±Ä• á¹‡aá¹ƒ, paá¹-ibhÄ• napaá¹-isambhide Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ, in
buddhaÃ±Ä• á¹‡aá¹ƒ, sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ, y
buddhaÃ±Ä• á¹‡aá¹ƒ, mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá
buddhaÃ±Ä• á¹‡aá¹ƒ, anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ --- imÄ• ni cuddas
cuddasannaá¹ƒ buddhaÃ±Ä• á¹‡Ä• naá¹ƒ aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni sÄ• vakasÄ• dhÄ• raá¹‡
asÄ• dhÄ• raá¹‡Ä• ni sÄ• vakehi.

yÄ• vatÄ• \Se I 194/ \Ee I 134/ dukkhassa dukkhaá¹-á¹-ho, sabbo Ã±Ä• to; aÃ±Ã±Ä• to du
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡a
dukkhaá¹-á¹-ho, sabbo Ã±Ä• to, sabbo diá¹-á¹-ho, sabbo vidito, sabbo sacchikato, sabbo ph
aphassito paÃ±Ã±Ä• ya dukkhaá¹-á¹-ho natthÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha
--- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. yÄ• vatÄ• samudayassa samudayaá¹-á¹-ho ... pe ... yÄ• va

nirodhaá¹-á¹-ho ... yÄ• vatÄ• maggassa maggaá¹-á¹-ho ... pe ... yÄ• vatÄ• atthapaá¹-isamb
atthapaá¹-isambhidaá¹-á¹-ho ... yÄ• vatÄ• dhammapaá¹-isambhidÄ• ya dhammapaá¹-isamb
niruttipaá¹-isambhidÄ• ya niruttipaá¹-isambhidaá¹-á¹-ho ... yÄ• vatÄ• paá¹-ibhÄ• napaá¹-isa
paá¹-ibhÄ• napaá¹-isambhidaá¹-á¹-ho, sabbo Ã±Ä• to, sabbo diá¹-á¹-ho, sabbo vidito \Ne 12
sabbo phassito paÃ±Ã±Ä• ya; aphassito paÃ±Ã±Ä• ya paá¹-ibhÄ• napaá¹-isambhidaá¹-á¹-h
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡a

yÄ• vatÄ• indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ ... pe ... yÄ• vatÄ• sattÄ• naá¹ƒ Ä• sayÄ• nus
yÄ• vatÄ• yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ ... yÄ• vatÄ• mahÄ• karuá¹‡Ä• samÄ• patti
sabbaá¹ƒ diá¹-á¹-haá¹ƒ, sabbaá¹ƒ viditaá¹ƒ, sabbaá¹ƒ sacchikataá¹ƒ, sabbaá¹ƒ phassitaá¹ƒ
aphassitaá¹ƒ paÃ±Ã±Ä• ya mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ natthÄ«ti --- sa
tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti --- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

yÄ• vatÄ• sadevakassa lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ• hmaá¹
\Se I 195/ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá
Ã±Ä• taá¹ƒ, sabbaá¹ƒ diá¹-á¹-haá¹ƒ, sabbaá¹ƒ viditaá¹ƒ, sabbaá¹ƒ sacchikataá¹ƒ, sabbaá¹ƒ
paÃ±Ã±Ä• ya; aphassitaá¹ƒ paÃ±Ã±Ä• ya natthÄ«ti --- sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. tatth
--- anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ.

na \Be 129/ tassa addiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«ti ||

sabbaÃ±Ã±utaÃ±Ä• á¹‡aniddeso tesattatimo.

Ã±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

2. diá¹-á¹-hikathÄ•

<122> kÄ• \Ne 123/ \Ee I 135/ diá¹-á¹-hi, kati diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni, kati diá¹-á¹-hipariyu
kati diá¹-á¹-hiyo, kati diá¹-á¹-hÄ• bhinivesÄ• , katamo diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• toti?

[1] __kÄ• diá¹-á¹-hÄ«_ti abhinivesaparÄ• mÄ• so diá¹-á¹-hi. [2] __kati diá¹-á¹-hiá¹-á¹-hÄ• n
diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni. [3] __kati diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• nÄ«_ti aá¹-á¹-hÄ• rasa
diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• ni. [4] __kati diá¹-á¹-hiyo_ti soá¸·asa diá¹-á¹-hiyo. [5] __kati
diá¹-á¹-hÄ• bhinivesÄ• _ti tÄ«á¹‡i sataá¹ƒ diá¹-á¹-hÄ• bhinivesÄ• . [6] __katamo
diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• to_ti sotÄ• pattimaggo diá¹-á¹-hiá¹-á¹-hÄ• nasamugghÄ• t

<123> kathaá¹ƒ __abhinivesaparÄ• mÄ• so diá¹-á¹-hi? _ {kati abhinivesaparÄ• mÄ• so diá¹
etaá¹ƒ mama, esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. vedanaá
saÃ±Ã±aá¹ƒ etaá¹ƒ mama ... saá¹…khÄ• re etaá¹ƒ mama ... viÃ±Ã±Ä• á¹‡aá¹ƒ etaá¹ƒ mam
--- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. cakkhuá¹ƒ etaá¹ƒ mama ... pe ... sotaá¹ƒ etaá¹ƒ mam
mama ... jivhaá¹ƒ etaá¹ƒ mama ... kÄ• yaá¹ƒ etaá¹ƒ mama ... manaá¹ƒ etaá¹ƒ mama, esoha
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. rÅ«pe {rÅ«paá¹ƒ (Se) tathÄ• paÃ±casu Ä• rammaá¹‡es
... pe ... sadde etaá¹ƒ mama ... gandhe etaá¹ƒ mama ... rase etaá¹ƒ mama ... phoá¹-á¹-habb
dhamme etaá¹ƒ mama, esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi.
I 136/ etaá¹ƒ mama ... pe ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ etaá¹ƒ mama ... ghÄ• naviÃ±Ã±Ä• á¹‡aá
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ etaá¹ƒ mama ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ etaá¹ƒ mama ... manoviÃ
esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. cakkhusamphassaá¹ƒ e
sotasamphassaá¹ƒ etaá¹ƒ mama ... ghÄ• nasamphassaá¹ƒ etaá¹ƒ mama ... jivhÄ• samphas
kÄ• yasamphassaá¹ƒ \Be 130/ etaá¹ƒ mama ... manosamphassaá¹ƒ etaá¹ƒ mama, esoham
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... pe ... sotasampha
ghÄ• nasamphassajaá¹ƒ \Ne 124/ vedanaá¹ƒ ... jivhÄ• samphassajaá¹ƒ vedanaá¹ƒ ... kÄ• y
... manosamphassajaá¹ƒ \Se I 197/ vedanaá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti -
diá¹-á¹-hi.

rÅ«pasaÃ±Ã±aá¹ƒ etaá¹ƒ mama ... pe ... saddasaÃ±Ã±aá¹ƒ etaá¹ƒ mama ... gandhasaÃ±Ã
rasasaÃ±Ã±aá¹ƒ etaá¹ƒ mama ... phoá¹-á¹-habbasaÃ±Ã±aá¹ƒ etaá¹ƒ mama ... dhammasaÃ
esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. rÅ«pasaÃ±cetanaá¹ƒ et
saddasaÃ±cetanaá¹ƒ etaá¹ƒ mama ... gandhasaÃ±cetanaá¹ƒ etaá¹ƒ mama ... rasasaÃ±ceta
phoá¹-á¹-habbasaÃ±cetanaá¹ƒ etaá¹ƒ mama ... dhammasaÃ±cetanaá¹ƒ etaá¹ƒ mama, esoh
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. rÅ«pataá¹‡haá¹ƒ etaá¹ƒ mama ... pe ... saddataá¹‡haá¹
gandhataá¹‡haá¹ƒ etaá¹ƒ mama ... rasataá¹‡haá¹ƒ etaá¹ƒ mama ... phoá¹-á¹-habbataá¹‡haá
dhammataá¹‡haá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so
etaá¹ƒ mama ... pe ... saddavitakkaá¹ƒ etaá¹ƒ mama ... gandhavitakkaá¹ƒ etaá¹ƒ mama ... r
mama ... phoá¹-á¹-habbavitakkaá¹ƒ etaá¹ƒ mama ... dhammavitakkaá¹ƒ etaá¹ƒ mama, esoh
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. rÅ«pavicÄ• raá¹ƒ etaá¹ƒ mama ... pe ... saddavicÄ• raá¹
gandhavicÄ• raá¹ƒ etaá¹ƒ mama ... rasavicÄ• raá¹ƒ etaá¹ƒ mama ... phoá¹-á¹-habbavicÄ• ra
dhammavicÄ• raá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so

pathavÄ«dhÄ• tuá¹ƒ etaá¹ƒ mama ... pe ... Ä• podhÄ• tuá¹ƒ etaá¹ƒ mama ... tejodhÄ• tuá¹ƒ
vÄ• yodhÄ• tuá¹ƒ etaá¹ƒ mama ... Ä• kÄ• sadhÄ• tuá¹ƒ etaá¹ƒ mama ... viÃ±Ã±Ä• á¹‡adhÄ
eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. pathavÄ«kasiá¹‡aá¹ƒ etaá¹ƒ mama ...
... tejokasiá¹‡aá¹ƒ ... vÄ• yokasiá¹‡aá¹ƒ \Se I 198/ ... nÄ«lakasiá¹‡aá¹ƒ ... pÄ«takasiá¹‡aá¹ƒ
lohitakasiá¹‡aá¹ƒ ... odÄ• takasiá¹‡aá¹ƒ ... Ä• kÄ• sakasiá¹‡aá¹ƒ ... viÃ±Ã±Ä• á¹‡akasiá¹‡aá
esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi.

kesaá¹ƒ etaá¹ƒ mama ... pe ... \Ee I 137/ lomaá¹ƒ etaá¹ƒ mama ... nakhaá¹ƒ etaá¹ƒ mama .
mama ... tacaá¹ƒ etaá¹ƒ mama ... maá¹ƒsaá¹ƒ etaá¹ƒ mama ... nhÄ• ruá¹ƒ etaá¹ƒ mama ... a
... aá¹-á¹-himiÃ±jaá¹ƒ etaá¹ƒ mama ... vakkaá¹ƒ etaá¹ƒ mama ... hadayaá¹ƒ etaá¹ƒ mama ...
mama ... kilomakaá¹ƒ etaá¹ƒ mama ... pihakaá¹ƒ etaá¹ƒ mama ... papphÄ• saá¹ƒ etaá¹ƒ ma
mama ... antaguá¹‡aá¹ƒ etaá¹ƒ mama ... udariyaá¹ƒ etaá¹ƒ mama ... karÄ«saá¹ƒ etaá¹ƒ ma
mama ... semhaá¹ƒ etaá¹ƒ mama ... pubbaá¹ƒ etaá¹ƒ mama \Be 131/ ... lohitaá¹ƒ etaá¹ƒ ma
mama ... medaá¹ƒ etaá¹ƒ mama ... assuá¹ƒ etaá¹ƒ mama ... vasaá¹ƒ etaá¹ƒ mama \Ne 125/
mama ... siá¹…ghÄ• á¹‡ikaá¹ƒ etaá¹ƒ mama ... lasikaá¹ƒ etaá¹ƒ mama ... muttaá¹ƒ etaá¹ƒ m
matthaluá¹…gaá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so

cakkhÄ• yatanaá¹ƒ etaá¹ƒ mama ... pe ... rÅ«pÄ• yatanaá¹ƒ etaá¹ƒ mama ... sotÄ• yatanaá
saddÄ• yatanaá¹ƒ etaá¹ƒ mama ... ghÄ• nÄ• yatanaá¹ƒ etaá¹ƒ mama ... gandhÄ• yatanaá¹ƒ
jivhÄ• yatanaá¹ƒ etaá¹ƒ mama ... rasÄ• yatanaá¹ƒ etaá¹ƒ mama ... kÄ• yÄ• yatanaá¹ƒ etaá¹
phoá¹-á¹-habbÄ• yatanaá¹ƒ etaá¹ƒ mama ... manÄ• yatanaá¹ƒ etaá¹ƒ mama ... dhammÄ• ya
esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi.

cakkhudhÄ• tuá¹ƒ etaá¹ƒ mama ... pe ... rÅ«padhÄ• tuá¹ƒ etaá¹ƒ mama ... cakkhuviÃ±Ã±Ä•
... sotadhÄ• tuá¹ƒ etaá¹ƒ mama ... saddadhÄ• tuá¹ƒ etaá¹ƒ mama ... sotaviÃ±Ã±Ä• á¹‡adhÄ
ghÄ• nadhÄ• tuá¹ƒ etaá¹ƒ mama ... gandhadhÄ• tuá¹ƒ etaá¹ƒ mama ... ghÄ• naviÃ±Ã±Ä• á
jivhÄ• dhÄ• tuá¹ƒ etaá¹ƒ mama ... rasadhÄ• tuá¹ƒ etaá¹ƒ mama ... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ
kÄ• yadhÄ• tuá¹ƒ etaá¹ƒ mama ... phoá¹-á¹-habbadhÄ• tuá¹ƒ etaá¹ƒ mama ... kÄ• yaviÃ±Ã±
... manodhÄ• tuá¹ƒ etaá¹ƒ mama ... dhammadhÄ• tuá¹ƒ etaá¹ƒ mama ... manoviÃ±Ã±Ä• á¹‡
esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so \Se I 199/ diá¹-á¹-hi.

cakkhundriyaá¹ƒ etaá¹ƒ mama ... pe ... sotindriyaá¹ƒ etaá¹ƒ mama ... ghÄ• nindriyaá¹ƒ etaá
jivhindriyaá¹ƒ etaá¹ƒ mama ... kÄ• yindriyaá¹ƒ etaá¹ƒ mama ... manindriyaá¹ƒ etaá¹ƒ mama
etaá¹ƒ mama ... itthindriyaá¹ƒ etaá¹ƒ mama ... purisindriyaá¹ƒ etaá¹ƒ mama ... sukhindriyaá¹
dukkhindriyaá¹ƒ etaá¹ƒ mama ... somanassindriyaá¹ƒ etaá¹ƒ mama ... domanassindriyaá¹ƒ
upekkhindriyaá¹ƒ etaá¹ƒ mama ... saddhindriyaá¹ƒ etaá¹ƒ mama ... vÄ«riyindriyaá¹ƒ etaá¹ƒ
satindriyaá¹ƒ etaá¹ƒ mama ... samÄ• dhindriyaá¹ƒ etaá¹ƒ mama ... paÃ±Ã±indriyaá¹ƒ etaá¹ƒ
me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi.

kÄ• madhÄ• tuá¹ƒ etaá¹ƒ mama ... pe ... rÅ«padhÄ• tuá¹ƒ etaá¹ƒ mama ... arÅ«padhÄ• tuá
kÄ• mabhavaá¹ƒ etaá¹ƒ mama ... rÅ«pabhavaá¹ƒ etaá¹ƒ mama ... arÅ«pabhavaá¹ƒ etaá¹ƒ m
etaá¹ƒ mama ... asaÃ±Ã±Ä• bhavaá¹ƒ \Ee I 138/ etaá¹ƒ mama ... nevasaÃ±Ã±Ä• nÄ• saÃ±
ekavokÄ• rabhavaá¹ƒ etaá¹ƒ mama ... catuvokÄ• rabhavaá¹ƒ etaá¹ƒ mama ... paÃ±cavokÄ•
paá¹-hamajjhÄ• naá¹ƒ etaá¹ƒ mama ... dutiyajjhÄ• naá¹ƒ etaá¹ƒ mama ... tatiyajjhÄ• naá¹ƒ e

catutthajjhÄ• naá¹ƒ etaá¹ƒ mama ... mettaá¹ƒ cetovimuttiá¹ƒ etaá¹ƒ mama ... karuá¹‡aá¹ƒ ce
mama ... muditaá¹ƒ cetovimuttiá¹ƒ etaá¹ƒ mama ... upekkhaá¹ƒ \Ne 126/ cetovimuttiá¹ƒ etaá
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ etaá¹ƒ mama ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasa
... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ etaá¹ƒ mama ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
esohamasmi, eso me attÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi.

avijjaá¹ƒ etaá¹ƒ mama ... pe ... saá¹…khÄ• re etaá¹ƒ mama ... viÃ±Ã±Ä• á¹‡aá¹ƒ etaá¹ƒ ma
etaá¹ƒ mama ... saá¸·Ä• yatanaá¹ƒ etaá¹ƒ mama ... phassaá¹ƒ etaá¹ƒ mama ... vedanaá¹ƒ e
taá¹‡haá¹ƒ etaá¹ƒ mama ... upÄ• dÄ• naá¹ƒ etaá¹ƒ mama ... bhavaá¹ƒ etaá¹ƒ mama \Se I 2
mama ... jarÄ• maraá¹‡aá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti --- abhinivesaparÄ•
abhinivesaparÄ• mÄ• so diá¹-á¹-hi.

<124> katamÄ• ni __aá¹-á¹-ha diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni? _ khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ•
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, phassopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, saÃ±Ã±Ä• pi diá¹-á¹-hiá¹-á¹-h
{vitakkÄ• pi (Se) } diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, ayoniso manasikÄ• ropi diá¹-á¹-hiá¹-á¹-hÄ• naá
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, paratoghosopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ.

khandhÄ• hetu khandhÄ• paccayo diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ•
khandhÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. avijjÄ• hetu avijjÄ• paccayo diá¹-á¹-hiá¹-á¹-hÄ• naá
samuá¹-á¹-hÄ• naá¹-á¹-hena --- evaá¹ƒ avijjÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. phasso hetu pha
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena --- evaá¹ƒ phassopi diá
saÃ±Ã±Ä• hetu saÃ±Ã±Ä• paccayo diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ•
saÃ±Ã±Ä• pi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. vitakko hetu vitakko paccayo diá¹-á¹-hiá¹-á¹-hÄ• naá
samuá¹-á¹-hÄ• naá¹-á¹-hena --- evaá¹ƒ vitakkopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. ayoniso manasik
manasikÄ• ro paccayo diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena -
manasikÄ• ropi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. pÄ• pamitto hetu pÄ• pamitto paccayo diá¹-á¹-hiá
samuá¹-á¹-hÄ• naá¹-á¹-hena --- evaá¹ƒ pÄ• pamittopi diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. paratoghos
paccayo diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• ya samuá¹-á¹-hÄ• naá¹-á¹-hena --- evaá¹ƒ para
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ. imÄ• ni aá¹-á¹-ha diá¹-á¹-hiá¹-á¹-hÄ• nÄ• ni.

<125> katamÄ• ni __aá¹-á¹-hÄ• rasa diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• ni? _ yÄ• diá¹-á¹-hi diá
diá¹-á¹-higahanaá¹ƒ, diá¹-á¹-hikantÄ• raá¹ƒ, diá¹-á¹-hivisÅ«kaá¹ƒ, diá¹-á¹-hivipphanditaá¹ƒ,
diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ, diá¹-á¹-hisallaá¹ƒ, diá¹-á¹-hisambÄ• dho, diá¹-á¹-hipalibodho, diá
diá¹-á¹-hipapÄ• to, diá¹-á¹-hÄ• nusayo, diá¹-á¹-hisantÄ• po, diá¹-á¹-hipariá¸·Ä• ho \Be 133/,
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, diá¹-á¹-hÄ• bhiniveso, diá¹-á¹-hiparÄ• mÄ• so --- imÄ• ni aá¹-á¹-hÄ
diá¹-á¹-hipariyuá¹-á¹-hÄ• nÄ• ni.

<126> katamÄ• \Ne 127/ \Ee I 139/ __soá¸·asa diá¹-á¹-hiyo? _ assÄ• dadiá¹-á¹-hi, attÄ• nu

micchÄ• diá¹-á¹-hi, sakkÄ• yadiá¹-á¹-hi, sakkÄ• yavatthukÄ• sassatadiá¹-á¹-hi, sakkÄ• yava
ucchedadiá¹-á¹-hi, antaggÄ• hikÄ• diá¹-á¹-hi, pubbantÄ• nudiá¹-á¹-hi, aparantÄ• nudiá¹-á¹-h
diá¹-á¹-hi, ahanti mÄ• navinibandhÄ• diá¹-á¹-hi, mamanti mÄ• navinibandhÄ• diá¹-á¹-hi,
attavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi, lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi, bhavadiá¹-á
vibhavadiá¹-á¹-hi --- imÄ• soá¸·asa diá¹-á¹-hiyo.

<127> katame __tÄ«á¹‡i sataá¹ƒ diá¹-á¹-hÄ• bhinivesÄ• ? _ assÄ• dadiá¹-á¹-hiyÄ• katihÄ•
attÄ• nudiá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? micchÄ• diá¹-á¹-hiyÄ• katihÄ• kÄ•
sakkÄ• yadiá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? sakkÄ• yavatthukÄ• ya sassatadi
abhiniveso hoti? sakkÄ• yavatthukÄ• ya ucchedadiá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso
diá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? pubbantÄ• nudiá¹-á¹-hiyÄ• katihÄ• kÄ• rehi
aparantÄ• nudiá¹-á¹-hiyÄ• \Se I 202/ katihÄ• kÄ• rehi abhiniveso hoti? saÃ±Ã±ojanikÄ• ya
katihÄ• kÄ• rehi abhiniveso hoti? ahanti mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• katihÄ• kÄ• re
mamanti mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? attavÄ• dap
diá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ
abhiniveso hoti? bhavadiá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? vibhavadiá¹-á¹-hiyÄ•
abhiniveso hoti?

assÄ• dadiá¹-á¹-hiyÄ• paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi abhiniveso hoti. attÄ• nudiá¹-á¹-hiyÄ
abhiniveso hoti. micchÄ• diá¹-á¹-hiyÄ• dasahÄ• kÄ• rehi abhiniveso hoti. sakkÄ• yadiá¹-á¹-
Ä• kÄ• rehi abhiniveso hoti. sakkÄ• yavatthukÄ• ya sassatadiá¹-á¹-hiyÄ• pannarasahi Ä• k
sakkÄ• yavatthukÄ• ya ucchedadiá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhiniveso hoti. antaggÄ
paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi abhiniveso hoti \Be 134/. pubbantÄ• nudiá¹-á¹-hiyÄ• aá¹-á¹-h
abhiniveso hoti. aparantÄ• nudiá¹-á¹-hiyÄ• catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehi abhiniveso hot
diá¹-á¹-hiyÄ• aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti. ahanti mÄ• navinibandhÄ• ya d
aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti. mamanti mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ•
Ä• kÄ• rehi abhiniveso hoti. attavÄ• dapaá¹-isaá¹ƒyuttÄ• ya \Se I 203/ diá¹-á¹-hiyÄ• vÄ«sat
abhiniveso hoti. lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya \Ne 128/ \Ee I 140/ diá¹-á¹-hiyÄ• aá¹-á¹-ha
abhiniveso hoti. bhavadiá¹-á¹-hiyÄ• ekena Ä• kÄ• rena {ekÅ«navÄ«satiyÄ• Ä• kÄ• rena (S
vibhavadiá¹-á¹-hiyÄ• ekena Ä• kÄ• rena abhiniveso hoti.

1. assÄ• dadiá¹-á¹-hiniddeso

<128> assÄ• dadiá¹-á¹-hiyÄ• katamehi paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi abhiniveso hoti? ya
uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ rÅ«passa assÄ• doti --- abhinivesaparÄ• mÄ• so
assÄ• do, assÄ• do na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±o assÄ• do. yÄ• ca diá¹-á¹-hi
vuccati assÄ• dadiá¹-á¹-hi.

assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti. tÄ• ya diá¹-á¹-hivipattiyÄ• samannÄ•
diá¹-á¹-hivipanno. diá¹-á¹-hivipanno puggalo na sevitabbo na bhajitabbo na payirupÄ• sitabb
diá¹-á¹-hi hissa pÄ• pikÄ• . yo diá¹-á¹-hiyÄ• rÄ• go {yÄ• diá¹-á¹-hi yo rÄ• go (Se) }, so na di
diá¹-á¹-hi na rÄ• go. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±o rÄ• go. yÄ• ca diá¹-á¹-hi yo ca rÄ• go ---
diá¹-á¹-hirÄ• go. tÄ• ya ca diá¹-á¹-hiyÄ• tena ca rÄ• gena samannÄ• gato puggalo diá¹-á¹-h
diá¹-á¹-hirÄ• garatte puggale dinnaá¹ƒ dÄ• naá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒ
diá¹-á¹-hi hissa pÄ• pikÄ• assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hi.

micchÄ• diá¹-á¹-hikassa purisapuggalassa dveva gatiyo --- nirayo vÄ• tiracchÄ• nayoni vÄ
micchÄ• diá¹-á¹-hikassa purisapuggalassa yaÃ±ceva \Se I 204/ kÄ• yakammaá¹ƒ yathÄ• dia
samÄ• dinnaá¹ƒ, yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-
yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• , sabbe \Be 135/
akantÄ• ya amanÄ• pÄ• ya ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi
seyyathÄ• pi nimbabÄ«jaá¹ƒ vÄ• kosÄ• takÄ«bÄ«jaá¹ƒ vÄ• tittakÄ• lÄ• bubÄ«jaá¹ƒ vÄ• a
yaá¹ƒ ceva pathavirasaá¹ƒ upÄ• diyati, yaÃ±ca Ä• porasaá¹ƒ \Ee I 141/ upÄ• diyati, sabbaá
kaá¹-ukattÄ• ya asÄ• tattÄ• ya {asÄ• ratÄ• ya (Se) } saá¹ƒvattati. taá¹ƒ kissa hetu? bÄ«jaá¹
evamevaá¹ƒ micchÄ• diá¹-á¹-hikassa purisapuggalassa yaÃ±ceva kÄ• yakammaá¹ƒ yathÄ•
samÄ• dinnaá¹ƒ, yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-
yÄ• ca cetanÄ• yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• , sabbe te dhamm
amanÄ• pÄ• ya ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi hissa pÄ• p
micchÄ• diá¹-á¹-hi.

micchÄ• diá¹-á¹-hi \Ne 129/ diá¹-á¹-higataá¹ƒ, diá¹-á¹-higahanaá¹ƒ, diá¹-á¹-hikantÄ• raá¹ƒ,
diá¹-á¹-hivisÅ«kaá¹ƒ, diá¹-á¹-hivipphanditaá¹ƒ, diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ, diá¹-á¹-hisallaá¹ƒ,
diá¹-á¹-hisambÄ• dho, diá¹-á¹-hipalibodho, diá¹-á¹-hibandhanaá¹ƒ, diá¹-á¹-hipapÄ• to, diá¹-á
diá¹-á¹-hisantÄ• po, diá¹-á¹-hipariá¸·Ä• ho, diá¹-á¹-higantho, diá¹-á¹-hupÄ• dÄ• naá¹ƒ, diá¹-á
diá¹-á¹-hiparÄ• mÄ• so --- imehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi pariyuá¹-á¹-hitacittassa saÃ±

<129> atthi saÃ±Ã±ojanÄ• ni ceva diá¹-á¹-hiyo ca, atthi saÃ±Ã±ojanÄ• ni na ca diá¹-á¹-hiyo
saÃ±Ã±ojanÄ• ni ceva diá¹-á¹-hiyo ca? sakkÄ• yadiá¹-á¹-hi, sÄ«labbataparÄ• mÄ• so --- im
diá¹-á¹-hiyo ca. katamÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo? kÄ• marÄ• gasaÃ±Ã±ojan
paá¹-ighasaÃ±Ã±ojanaá¹ƒ, mÄ• nasaÃ±Ã±ojanaá¹ƒ, vicikicchÄ• saÃ±Ã±ojanaá¹ƒ, bhavarÄ•
issÄ• saÃ±Ã±ojanaá¹ƒ, macchariyasaÃ±Ã±ojanaá¹ƒ, anunayasaÃ±Ã±ojanaá¹ƒ, avijjÄ• saÃ±
saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

yaá¹ƒ vedanaá¹ƒ paá¹-icca ... pe ... yaá¹ƒ saÃ±Ã±aá¹ƒ paá¹-icca ... pe ... yaá¹ƒ saá¹…khÄ•
(Katthaci) SN b III 28 passitabbÄ• } paá¹-icca ... pe ... yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca ...
paá¹-icca ... yaá¹ƒ sotaá¹ƒ paá¹-icca ... yaá¹ƒ ghÄ• naá¹ƒ paá¹-icca ... yaá¹ƒ jivhaá¹ƒ paá¹-ic

kÄ• yaá¹ƒ paá¹-icca ... yaá¹ƒ manaá¹ƒ paá¹-icca ... yaá¹ƒ rÅ«pe paá¹-icca ... yaá¹ƒ sadde pa
gandhe paá¹-icca \Se I 205/ ... yaá¹ƒ rase paá¹-icca ... yaá¹ƒ phoá¹-á¹-habbe paá¹-icca ... ya
paá¹-icca ... yaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca ... yaá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca ... yaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca ... yaá¹ƒ kÄ
paá¹-icca ... yaá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca \Be 136/ ... yaá¹ƒ cakkhusamphassaá¹
sotasamphassaá¹ƒ paá¹-icca ... yaá¹ƒ ghÄ• nasamphassaá¹ƒ paá¹-icca ... yaá¹ƒ jivhÄ• sam
yaá¹ƒ kÄ• yasamphassaá¹ƒ paá¹-icca ... yaá¹ƒ manosamphassaá¹ƒ paá¹-icca ... yaá¹ƒ cakk
vedanaá¹ƒ paá¹-icca ... yaá¹ƒ sotasamphassajaá¹ƒ vedanaá¹ƒ paá¹-icca ... yaá¹ƒ ghÄ• nasa
paá¹-icca ... yaá¹ƒ jivhÄ• samphassajaá¹ƒ vedanaá¹ƒ paá¹-icca ... yaá¹ƒ kÄ• yasamphassaj
... yaá¹ƒ manosamphassajaá¹ƒ vedanaá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, aya
vedanÄ• ya assÄ• doti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na assÄ• do, assÄ•
diá¹-á¹-hi, aÃ±Ã±o assÄ• do. yÄ• ca diá¹-á¹-hi yo ca assÄ• do --- ayaá¹ƒ \Ee I 142/ vuccati

assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti. tÄ• ya diá¹-á¹-hivipattiyÄ• samannÄ•
diá¹-á¹-hivipanno. diá¹-á¹-hivipanno puggalo na sevitabbo na bhajitabbo na payirupÄ• sitabb
diá¹-á¹-hi hissa pÄ• pikÄ• . yo diá¹-á¹-hiyÄ• rÄ• go, so na diá¹-á¹-hi. diá¹-á¹-hi na rÄ• go. aÃ
diá¹-á¹-hi, aÃ±Ã±o rÄ• go. yÄ• ca diá¹-á¹-hi yo ca rÄ• go, ayaá¹ƒ vuccati diá¹-á¹-hirÄ• go. tÄ
diá¹-á¹-hiyÄ• tena ca rÄ• gena samannÄ• gato puggalo diá¹-á¹-hirÄ• garatto. diá¹-á¹-hirÄ• g
206/ dinnaá¹ƒ dÄ• naá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ. taá¹ƒ kissa hetu?
assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hi.

micchÄ• diá¹-á¹-hikassa purisapuggalassa dveva gatiyo --- nirayo vÄ• tiracchÄ• nayoni vÄ
micchÄ• diá¹-á¹-hikassa purisapuggalassa yaÃ±ceva kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hi sam
yaÃ±ca vacÄ«kammaá¹ƒ ... pe ... yaÃ±ca manokammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ sam
yÄ• ca patthanÄ• yo ca paá¹‡idhi ye ca saá¹…khÄ• rÄ• , sabbe te dhammÄ• aniá¹-á¹-hÄ•
ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? diá¹-á¹-hi hissa pÄ• pikÄ• . seyyathÄ•
kosÄ• takÄ«bÄ«jaá¹ƒ vÄ• tittakÄ• lÄ• bubÄ«jaá¹ƒ vÄ• allÄ• ya pathaviyÄ• nikkhittaá¹ƒ ya
upÄ• diyati yaÃ±ca Ä• porasaá¹ƒ upÄ• diyati, sabbaá¹ƒ taá¹ƒ tittakattÄ• ya kaá¹-ukattÄ• ya
saá¹ƒvattati. taá¹ƒ kissa hetu? bÄ«jaá¹ƒ hissa pÄ• pikaá¹ƒ. evamevaá¹ƒ micchÄ• diá¹-á¹-hik
yaÃ±ceva kÄ• yakammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinnaá¹ƒ yaÃ±ca vacÄ«kam
manokammaá¹ƒ yathÄ• diá¹-á¹-hi samattaá¹ƒ samÄ• dinnaá¹ƒ, yÄ• ca cetanÄ• yÄ• ca pa
saá¹…khÄ• rÄ• , sabbe te dhammÄ• aniá¹-á¹-hÄ• ya akantÄ• ya amanÄ• pÄ• ya \Be 137/
taá¹ƒ kissa hetu? diá¹-á¹-hi hissa pÄ• pikÄ• assÄ• dadiá¹-á¹-hi micchÄ• diá¹-á¹-hi.

micchÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ ... pe ... diá¹-á¹-hÄ• bhiniveso diá¹-
\Ee I 143/ --- imehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi pariyuá¹-á¹-hitacittassa saÃ±Ã±ogo.

atthi \Se I 207/ saÃ±Ã±ojanÄ• ni ceva diá¹-á¹-hiyo ca, atthi saÃ±Ã±ojanÄ• ni na ca diá¹-á¹-h

saÃ±Ã±ojanÄ• ni ceva diá¹-á¹-hiyo ca? sakkÄ• yadiá¹-á¹-hi, sÄ«labbataparÄ• mÄ• so --- imÄ
diá¹-á¹-hiyo ca. katamÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo? kÄ• marÄ• gasaÃ±Ã±ojana
paá¹-ighasaÃ±Ã±ojanaá¹ƒ, mÄ• nasaÃ±Ã±ojanaá¹ƒ, vicikicchÄ• saÃ±Ã±ojanaá¹ƒ, bhavarÄ•
issÄ• saÃ±Ã±ojanaá¹ƒ, macchariyasaÃ±Ã±ojanaá¹ƒ, anunayasaÃ±Ã±ojanaá¹ƒ, avijjÄ• saÃ±
saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. assÄ• dadiá¹-á¹-hiyÄ• imehi paÃ±catiá¹ƒsÄ• ya Ä• kÄ

assÄ• dadiá¹-á¹-hiniddeso paá¹-hamo.

2. attÄ• nudiá¹-á¹-hiniddeso

<130> attÄ• nudiá¹-á¹-hiyÄ• \Ne 131/ katamehi vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso hoti? id
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• na
sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati
attani vÄ• rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ..
... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani v
viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ.

<131> kathaá¹ƒ __rÅ«paá¹ƒ attato samanupassati? _ idhekacco pathavÄ«kasiá¹‡aá¹ƒ atta
``yaá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, so ahaá¹ƒ; yo ahaá¹ƒ, taá¹ƒ pathavÄ«kasiá¹‡aâ€™â€™ nti. p
attaÃ±ca advayaá¹ƒ samanupassati. seyyathÄ• pi \Se I 208/ telappadÄ«passa jhÄ• yato ``y
vaá¹‡á¹‡o, yo vaá¹‡á¹‡o sÄ• accÄ«â€™â€™ ti --- acciÃ±ca vaá¹‡á¹‡aÃ±ca advayaá¹ƒ sam
idhekacco pathavÄ«kasiá¹‡aá¹ƒ attato samanupassati --- ``yaá¹ƒ pathavÄ«kasiá¹‡aá¹ƒ, so a
138/, taá¹ƒ pathavÄ«kasiá¹‡aâ€™â€™ nti. pathavÄ«kasiá¹‡aÃ±ca attaÃ±ca advayaá¹ƒ sam
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á
vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• rÅ«pavatthukÄ• attÄ• nudia
attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... attÄ• nudiá¹-á¹-hi micchÄ• diá¹-
micchÄ• diá¹-á¹-hikassa purisapuggalassa dveva gatiyo ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, n

idhekacco Ä• pokasiá¹‡aá¹ƒ ... tejokasiá¹‡aá¹ƒ ... vÄ• yokasiá¹‡aá¹ƒ ... nÄ«lakasiá¹‡aá¹ƒ ..
... lohitakasiá¹‡aá¹ƒ ... odÄ• takasiá¹‡aá¹ƒ attato samanupassati --- ``yaá¹ƒ odÄ• takasiá¹‡a
ahaá¹ƒ, taá¹ƒ odÄ• takasiá¹‡aâ€™â€™ nti. odÄ• takasiá¹‡aÃ±ca attaÃ±ca advayaá¹ƒ sama
telappadÄ«passa jhÄ• yato ``yÄ• acci, so vaá¹‡á¹‡o; yo vaá¹‡á¹‡o, sÄ• accÄ«â€™â€™ ti
advayaá¹ƒ samanupassati. evameva idhekacco ... pe ... odÄ• takasiá¹‡aÃ±ca attaÃ±ca adv
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á
vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• rÅ«pavatthukÄ• attÄ• nudia
attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca
evaá¹ƒ rÅ«paá¹ƒ attato samanupassati.

kathaá¹ƒ \Se I 209/ \Ne 132/ __rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco ve
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ
pana me ayaá¹ƒ attÄ• iminÄ• rÅ«pena rÅ«pavÄ• â€™â€™ ti. rÅ«pavantaá¹ƒ attÄ• naá¹ƒ s
rukkho chÄ• yÄ• sampanno assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ rukkho, ay
rukkho, aÃ±Ã±Ä• chÄ• yÄ• . so kho panÄ• yaá¹ƒ rukkho imÄ• ya chÄ• yÄ• ya chÄ• yÄ• vÄ
rukkhaá¹ƒ samanupassati. evamevaá¹ƒ idhekacco vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kh
iminÄ• rÅ«pena rÅ«pavÄ• â€™â€™ ti. rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassati. abhiniv
diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá
vatthu --- ayaá¹ƒ dutiyÄ• rÅ«pavatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá
diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ rÅ«pavantaá¹ƒ
samanupassati.

kathaá¹ƒ \Ee I 145/ \Be 139/ __attani rÅ«paá¹ƒ samanupassati? _ idhekacco vedanaá¹ƒ ...
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho
pana attani idaá¹ƒ rÅ«paâ€™â€™ nti. attani rÅ«paá¹ƒ samanupassati. seyyathÄ• pi puppha
assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``idaá¹ƒ pupphaá¹ƒ, ayaá¹ƒ gandho; aÃ±Ã±aá¹ƒ
gandho. so kho panÄ• yaá¹ƒ gandho imasmiá¹ƒ puppheâ€™â€™ ti. pupphasmiá¹ƒ gandhaá
evamevaá¹ƒ idhekacco vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá
tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . imasmiÃ±ca pana attani idaá¹ƒ rÅ«paâ€™â€™
samanupassati. abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi
diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ tatiyÄ• rÅ«pavatth
attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±
ca diá¹-á¹-hiyo. evaá¹ƒ attani rÅ«paá¹ƒ samanupassati.

kathaá¹ƒ __rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco vedanaá¹ƒ ... pe ... saÃ±
... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so
attÄ• imasmiá¹ƒ rÅ«peâ€™â€™ ti. rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassati. seyyathÄ• pi
pakkhitto assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ maá¹‡i, ayaá¹ƒ karaá¹‡á¸• ak
aÃ±Ã±o karaá¹‡á¸• ako. so kho panÄ• yaá¹ƒ maá¹‡i imasmiá¹ƒ karaá¹‡á¸• akeâ€™â€™ ti.
samanupassati. evamevaá¹ƒ idhekacco vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ..
samanupassati \Ne 133/. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pana me ayaá
rÅ«peâ€™â€™ ti. rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassati. abhinivesaparÄ• mÄ• so diá¹-á
vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu
catutthÄ• rÅ«pavatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-h
imÄ• ni saÃ±Ã±ojanÄ• ni, na \Se I 211/ ca diá¹-á¹-hiyo. evaá¹ƒ rÅ«pasmiá¹ƒ attÄ• naá¹ƒ sa

<132> kathaá¹ƒ __vedanaá¹ƒ attato samanupassati? _ idhekacco cakkhusamphassajaá¹ƒ

sotasamphassajaá¹ƒ vedanaá¹ƒ ghÄ• nasamphassajaá¹ƒ vedanaá¹ƒ jivhÄ• samphassajaá¹
vedanaá¹ƒ manosamphassajaá¹ƒ vedanaá¹ƒ attato samanupassati. ``yÄ• manosamphassa
ahaá¹ƒ, yo ahaá¹ƒ sÄ• manosamphassajÄ• vedanÄ• â€™â€™ ti --- manosamphassajaá¹ƒ
advayaá¹ƒ samanupassati. seyyathÄ• pi telappadÄ«passa jhÄ• yato ``yÄ• acci so vaá¹‡á¹‡
accÄ«â€™â€™ ti --- acciÃ±ca vaá¹‡á¹‡aÃ±ca advayaá¹ƒ samanupassati. evamevaá¹ƒ idhe
vedanaá¹ƒ attato samanupassati. ``yÄ• manosamphassajÄ• vedanÄ• so ahaá¹ƒ, yo ahaá
vedanÄ• â€™â€™ ti --- manosamphassajaá¹ƒ vedanaÃ±ca attaÃ±ca advayaá¹ƒ samanupa
diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• vedanÄ• vatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ
micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. eva
attato samanupassati.

kathaá¹ƒ __vedanÄ• vantaá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco saÃ±Ã±aá¹ƒ ... pe
viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«paá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me
ayaá¹ƒ attÄ• imÄ• ya vedanÄ• ya vedanÄ• vÄ• â€™â€™ ti. vedanÄ• vantaá¹ƒ attÄ• naá¹ƒ
rukkho \Se I 212/ chÄ• yÄ• sampanno assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ
aÃ±Ã±o rukkho, aÃ±Ã±Ä• chÄ• yÄ• . so kho panÄ• yaá¹ƒ rukkho imÄ• ya chÄ• yÄ• ya chÄ
rukkhaá¹ƒ samanupassati. evamevaá¹ƒ idhekacco saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... viÃ
rÅ«paá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pana m
vedanÄ• ya vedanÄ• vÄ• â€™â€™ ti. vedanÄ• vantaá¹ƒ attÄ• naá¹ƒ samanupassati. abhin
diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá
vatthu --- ayaá¹ƒ dutiyÄ• vedanÄ• vatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ•
diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ vedanÄ• vanta
samanupassati.

kathaá¹ƒ __attani vedanaá¹ƒ samanupassati? _ idhekacco saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ
... rÅ«paá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . imasmiÃ±ca
vedanÄ• â€™â€™ ti. attani vedanaá¹ƒ samanupassati. seyyathÄ• pi pupphaá¹ƒ gandhasan
puriso evaá¹ƒ vadeyya --- ``idaá¹ƒ pupphaá¹ƒ, ayaá¹ƒ gandho; aÃ±Ã±aá¹ƒ pupphaá¹ƒ, aÃ±Ã
panÄ• yaá¹ƒ gandho imasmiá¹ƒ puppheâ€™â€™ ti. pupphasmiá¹ƒ gandhaá¹ƒ samanupass
saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«paá¹ƒ attato samanupassati.
``ayaá¹ƒ kho me attÄ• . imasmiÃ±ca pana attani ayaá¹ƒ vedanÄ• â€™â€™ ti. attani vedana
141/. abhinivesaparÄ• mÄ• so \Se I 213/ diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi.
diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ tatiyÄ• vedanÄ• va
attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±
ca diá¹-á¹-hiyo. evaá¹ƒ attani vedanaá¹ƒ samanupassati.

kathaá¹ƒ __vedanÄ• ya attÄ• naá¹ƒ samanupassati? _ idhekacco saÃ±Ã±aá¹ƒ ... pe ... saá

viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«paá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me
ayaá¹ƒ attÄ• imÄ• ya vedanÄ• yÄ• â€™â€™ ti. vedanÄ• ya attÄ• naá¹ƒ samanupassati. se
pakkhitto assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ maá¹‡i, ayaá¹ƒ karaá¹‡á¸• ak
aÃ±Ã±o karaá¹‡á¸• ako. so kho panÄ• yaá¹ƒ maá¹‡i imasmiá¹ƒ karaá¹‡á¸• akeâ€™â€™ ti.
samanupassati. evamevaá¹ƒ idhekacco saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ
samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pana me ayaá¹ƒ attÄ•
vedanÄ• yÄ• â€™â€™ ti. vedanÄ• ya attÄ• naá¹ƒ samanupassati. abhinivesaparÄ• mÄ• so
vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±c
catutthÄ• vedanÄ• vatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á
imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ vedanÄ• ya attÄ• naá¹ƒ samanupassat

<133> kathaá¹ƒ __saÃ±Ã±aá¹ƒ attato samanupassati? _ idhekacco cakkhusamphassajaá¹
sotasamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... ghÄ• nasamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... jivhÄ• sampha
kÄ• yasamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... manosamphassajaá¹ƒ saÃ±Ã±aá¹ƒ attato samanupa
saÃ±Ã±Ä• so ahaá¹ƒ, yo \Ne 135/ ahaá¹ƒ \Se I 214/ sÄ• manosamphassajÄ• saÃ±Ã±Ä• â
saÃ±Ã±aÃ±ca attaÃ±ca advayaá¹ƒ samanupassati. seyyathÄ• pi telappadÄ«passa jhÄ• yat
vaá¹‡á¹‡o sÄ• accÄ«â€™â€™ ti --- acciÃ±ca vaá¹‡á¹‡aÃ±ca advayaá¹ƒ samanupassati. e
manosamphassajaá¹ƒ saÃ±Ã±aá¹ƒ attato samanupassati --- ``yÄ• manosamphassajÄ• sa
sÄ• manosamphassajÄ• saÃ±Ã±Ä• â€™â€™ ti. manosamphassajaá¹ƒ saÃ±Ã±aÃ±ca atta
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-
vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• saÃ±Ã±Ä• vatthukÄ• attÄ•
attÄ• nudiá¹-á¹-hi \Be 142/ micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±Ã±ojanÄ•
ca diá¹-á¹-hiyo. evaá¹ƒ saÃ±Ã±aá¹ƒ attato samanupassati.

kathaá¹ƒ __saÃ±Ã±Ä• vantaá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco saá¹…khÄ• re ...
rÅ«paá¹ƒ ... vedanaá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . s
215/ ayaá¹ƒ attÄ• imÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä• vÄ• â€™â€™ ti. saÃ±Ã±Ä• vantaá¹ƒ a
seyyathÄ• pi rukkho chÄ• yÄ• sampanno assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá
aÃ±Ã±o rukkho, aÃ±Ã±Ä• chÄ• yÄ• . so kho panÄ• yaá¹ƒ rukkho imÄ• ya chÄ• yÄ• ya chÄ
rukkhaá¹ƒ samanupassati. evamevaá¹ƒ idhekacco saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ
attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pana me ayaá¹ƒ
saÃ±Ã±Ä• ya saÃ±Ã±Ä• vÄ• â€™â€™ ti. saÃ±Ã±Ä• vantaá¹ƒ attÄ• naá¹ƒ samanupassati. a
diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá
vatthu --- ayaá¹ƒ dutiyÄ• saÃ±Ã±Ä• vatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ
imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ saÃ±Ã±Ä• vantaá¹ƒ attÄ• naá¹ƒ saman

kathaá¹ƒ __attani saÃ±Ã±aá¹ƒ samanupassati? _ idhekacco saá¹…khÄ• re ... pe ... viÃ±Ã±
... vedanaá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . imasmiÃ±c

saÃ±Ã±Ä• â€™â€™ ti. attani saÃ±Ã±aá¹ƒ samanupassati. seyyathÄ• pi pupphaá¹ƒ gandha
puriso evaá¹ƒ vadeyya --- ``idaá¹ƒ pupphaá¹ƒ, ayaá¹ƒ gandho. aÃ±Ã±aá¹ƒ pupphaá¹ƒ, aÃ±Ã
panÄ• yaá¹ƒ gandho imasmiá¹ƒ puppheâ€™â€™ ti. pupphasmiá¹ƒ gandhaá¹ƒ samanupass
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«paá¹ƒ ... vedanaá¹ƒ attato samanupassati. tassa e
``ayaá¹ƒ kho me attÄ• . imasmiÃ±ca pana attani ayaá¹ƒ saÃ±Ã±Ä• â€™â€™ ti. attani saÃ±Ã
abhinivesaparÄ• mÄ• so \Ne 136/ diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±
aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ tatiyÄ• saÃ±Ã±Ä• vatthukÄ•
attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. ev
saÃ±Ã±aá¹ƒ samanupassati.

kathaá¹ƒ __saÃ±Ã±Ä• ya attÄ• naá¹ƒ samanupassati? _ idhekacco saá¹…khÄ• re \Se I 21
... rÅ«paá¹ƒ ... vedanaá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ•
ayaá¹ƒ attÄ• imÄ• ya saÃ±Ã±Ä• yÄ• â€™â€™ ti. saÃ±Ã±Ä• ya \Be 143/ attÄ• naá¹ƒ saman
karaá¹‡á¸• ake pakkhitto assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ maá¹‡i, ayaá¹
aÃ±Ã±o maá¹‡i, aÃ±Ã±o karaá¹‡á¸• ako. so kho panÄ• yaá¹ƒ maá¹‡i imasmiá¹ƒ karaá¹‡á¸•
karaá¹‡á¸• akasmiá¹ƒ maá¹‡iá¹ƒ samanupassati. evameva idhekacco saá¹…khÄ• re ... viÃ±
... vedanaá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pan
imÄ• ya saÃ±Ã±Ä• yÄ• â€™â€™ ti. saÃ±Ã±Ä• ya attÄ• naá¹ƒ samanupassati. abhinivesap
na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ
ayaá¹ƒ catutthÄ• saÃ±Ã±Ä• vatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á
saÃ±Ã±ojanÄ• ni na ca diá¹-á¹-hiyo. evaá¹ƒ saÃ±Ã±Ä• ya attÄ• naá¹ƒ samanupassati.

<134> kathaá¹ƒ __saá¹…khÄ• re attato samanupassati? _ idhekacco cakkhusamphassajaá
sotasamphassajaá¹ƒ cetanaá¹ƒ ghÄ• nasamphassajaá¹ƒ cetanaá¹ƒ jivhÄ• samphassajaá¹ƒ
cetanaá¹ƒ manosamphassajaá¹ƒ cetanaá¹ƒ attato samanupassati. ``yÄ• manosamphassaj
ahaá¹ƒ sÄ• manosamphassajÄ• cetanÄ• â€™â€™ ti --- manosamphassajaá¹ƒ cetanaÃ±ca
samanupassati. seyyathÄ• pi telappadÄ«passa jhÄ• yato ``yÄ• acci so \Se I 217/ vaá¹‡á¹‡
accÄ«â€™â€™ ti --- acciÃ±ca vaá¹‡á¹‡aÃ±ca advayaá¹ƒ samanupassati. evamevaá¹ƒ idhe
cetanaá¹ƒ attato samanupassati. ``yÄ• manosamphassajÄ• cetanÄ• so ahaá¹ƒ, yo ahaá¹
cetanÄ• â€™â€™ ti --- manosamphassajaá¹ƒ cetanaÃ±ca attaÃ±ca advayaá¹ƒ samanupass
diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• saá¹…khÄ• ravatthukÄ• attÄ• nudiá¹-á¹-hi.
micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ saá¹…khÄ•
samanupassati.

kathaá¹ƒ \Ne 137/ __saá¹…khÄ• ravantaá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco viÃ±
... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me at
ayaá¹ƒ attÄ• imehi saá¹…khÄ• rehi saá¹…khÄ• ravÄ• â€™â€™ ti. saá¹…khÄ• ravantaá¹ƒ

seyyathÄ• pi rukkho chÄ• yÄ• sampanno assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá
aÃ±Ã±o rukkho, aÃ±Ã±Ä• chÄ• yÄ• . so kho panÄ• yaá¹ƒ rukkho \Be 144/ imÄ• ya chÄ• yÄ
chÄ• yÄ• vantaá¹ƒ rukkhaá¹ƒ samanupassati. evameva idhekacco viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«
saÃ±Ã±aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pan
imehi saá¹…khÄ• rehi saá¹…khÄ• ravÄ• â€™â€™ ti. saá¹…khÄ• ravantaá¹ƒ attÄ• naá¹ƒ sa
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na \Se I 218/ diá¹-á¹-hi. aÃ±Ã
aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ dutiyÄ• saá¹…khÄ• ravatthu
attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. e
saá¹…khÄ• ravantaá¹ƒ attÄ• naá¹ƒ samanupassati.

kathaá¹ƒ \Ee I 148/ __attani saá¹…khÄ• re samanupassati? _ idhekacco viÃ±Ã±Ä• á¹‡aá¹ƒ
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ
attani ime saá¹…khÄ• rÄ• â€™â€™ ti. attani saá¹…khÄ• re samanupassati. seyyathÄ• pi p
assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``idaá¹ƒ pupphaá¹ƒ, ayaá¹ƒ gandho; aÃ±Ã±aá¹ƒ
gandho. so kho panÄ• yaá¹ƒ gandho imasmiá¹ƒ puppheâ€™â€™ ti. pupphasmiá¹ƒ gandha
idhekacco viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«paá¹ƒ ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ attato samanupassa
--- ``ayaá¹ƒ kho me attÄ• . imasmiÃ±ca pana attani ime saá¹…khÄ• rÄ• â€™â€™ ti. attani s
abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-
vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ tatiyÄ• saá¹…khÄ• ravatthukÄ• attÄ• nu
attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. e
saá¹…khÄ• re samanupassati.

kathaá¹ƒ __saá¹…khÄ• resu attÄ• naá¹ƒ samanupassati? _ idhekacco viÃ±Ã±Ä• á¹‡aá¹ƒ ..
saÃ±Ã±aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti \Se I 219/ --- ``ayaá¹ƒ kho me attÄ• . s
attÄ• imesu saá¹…khÄ• resÅ«â€™â€™ ti. saá¹…khÄ• resu attÄ• naá¹ƒ samanupassati. se
pakkhitto assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ maá¹‡i, ayaá¹ƒ karaá¹‡á¸• ak
aÃ±Ã±o karaá¹‡á¸• ako. so kho panÄ• yaá¹ƒ maá¹‡i imasmiá¹ƒ karaá¹‡á¸• akeâ€™â€™ ti.
samanupassati. evameva idhekacco viÃ±Ã±Ä• á¹‡aá¹ƒ ... rÅ«paá¹ƒ ... vedanaá¹ƒ ... saÃ±Ã
samanupassati. tassa \Ne 138/ evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pana me ayaâ
saá¹…khÄ• resÅ«â€™â€™ ti. saá¹…khÄ• resu attÄ• naá¹ƒ samanupassati. abhinivesaparÄ
na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ
145/ --- ayaá¹ƒ catutthÄ• saá¹…khÄ• ravatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi mic
... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ saá¹…khÄ• resu attÄ• naá¹ƒ saman

<135> kathaá¹ƒ __viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati? _ idhekacco cakkhuviÃ±Ã±Ä•
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±
manoviÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. ``yaá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ, so ahaá¹ƒ; y
manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- manoviÃ±Ã±Ä• á¹‡aÃ±ca attaÃ±ca advayaá¹ƒ samanu

telappadÄ«passa jhÄ• yato ``yÄ• acci so vaá¹‡á¹‡o, yo vaá¹‡á¹‡o sÄ• accÄ«â€™â€™ ti --
advayaá¹ƒ samanupassati. evamevaá¹ƒ idhekacco manoviÃ±Ã±Ä• á¹‡aá¹ƒ attato samanup
manoviÃ±Ã±Ä• á¹‡aá¹ƒ, so ahaá¹ƒ; yo ahaá¹ƒ taá¹ƒ manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti --- ma
advayaá¹ƒ samanupassati. abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu n
diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• viÃ±Ã
attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na
evaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati.

kathaá¹ƒ __viÃ±Ã±Ä• á¹‡avantaá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco rÅ«paá¹ƒ ... v
... saá¹…khÄ• re attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho
iminÄ• viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• á¹‡avÄ• â€™â€™ ti. viÃ±Ã±Ä• á¹‡avantaá¹ƒ attÄ• naá
rukkho chÄ• yÄ• sampanno assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ rukkho, ay
rukkho, aÃ±Ã±Ä• chÄ• yÄ• . so kho panÄ• yaá¹ƒ rukkho imÄ• ya chÄ• yÄ• ya chÄ• yÄ• vÄ
rukkhaá¹ƒ samanupassati. evamevaá¹ƒ idhekacco rÅ«paá¹ƒ ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ..
samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pana me ayaá¹ƒ attÄ•
viÃ±Ã±Ä• á¹‡avÄ• â€™â€™ ti. viÃ±Ã±Ä• á¹‡avantaá¹ƒ attÄ• naá¹ƒ samanupassati. abhiniv
diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá
vatthu --- ayaá¹ƒ dutiyÄ• viÃ±Ã±Ä• á¹‡avatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi \Se
micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ viÃ±Ã±Ä• á
samanupassati.

kathaá¹ƒ \Ne 139/ __attani viÃ±Ã±Ä• á¹‡aá¹ƒ samanupassati? _ idhekacco rÅ«paá¹ƒ ... ve
... saá¹…khÄ• re attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• \Be 146
attani idaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti. attani viÃ±Ã±Ä• á¹‡aá¹ƒ samanupassati. seyyathÄ
gandhasampannaá¹ƒ assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``idaá¹ƒ pupphaá¹ƒ, ayaá
pupphaá¹ƒ, aÃ±Ã±o gandho. so kho panÄ• yaá¹ƒ gandho imasmiá¹ƒ puppheâ€™â€™ ti. pu
samanupassati. evamevaá¹ƒ idhekacco rÅ«paá¹ƒ ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…kh
samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . imasmiÃ±ca pana attani idaá¹
nti. attani viÃ±Ã±Ä• á¹‡aá¹ƒ samanupassati. abhinivesaparÄ• mÄ• so diá¹-á¹-hi. diá¹-á¹-hi n
diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá
viÃ±Ã±Ä• á¹‡avatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... im
na ca diá¹-á¹-hiyo. evaá¹ƒ attani viÃ±Ã±Ä• á¹‡aá¹ƒ samanupassati.

kathaá¹ƒ __viÃ±Ã±Ä• á¹‡asmiá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco rÅ«paá¹ƒ ... ve
saá¹…khÄ• re attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pa
imasmiá¹ƒ viÃ±Ã±Ä• á¹‡eâ€™â€™ ti. viÃ±Ã±Ä• á¹‡asmiá¹ƒ \Ee I 149/ attÄ• naá¹ƒ samanu
karaá¹‡á¸• ake \Se I 222/ pakkhitto assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ ma
karaá¹‡á¸• ako. aÃ±Ã±o maá¹‡i, aÃ±Ã±o karaá¹‡á¸• ako. so kho panÄ• yaá¹ƒ maá¹‡i imasm

karaá¹‡á¸• akasmiá¹ƒ maá¹‡iá¹ƒ samanupassati. evamevaá¹ƒ idhekacco rÅ«paá¹ƒ ... vedan
saá¹…khÄ• re attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kho pa
imasmiá¹ƒ viÃ±Ã±Ä• á¹‡eâ€™â€™ ti. viÃ±Ã±Ä• á¹‡asmiá¹ƒ attÄ• naá¹ƒ samanupassati. ab
diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá
vatthu --- ayaá¹ƒ catutthÄ• viÃ±Ã±Ä• á¹‡avatthukÄ• attÄ• nudiá¹-á¹-hi. attÄ• nudiá¹-á¹-hi m
pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹ƒ attÄ• naá¹ƒ
attÄ• nudiá¹-á¹-hiyÄ• imehi vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso hoti.

attÄ• nudiá¹-á¹-hiniddeso dutiyo.

3. micchÄ• diá¹-á¹-hiniddeso

<136> micchÄ• diá¹-á¹-hiyÄ• \Ne 140/ katamehi dasahÄ• kÄ• rehi abhiniveso hoti? ``natthi
vatthu {vatthuá¹ƒ (Se) evamuparipi}. evaá¹ƒvÄ• do micchÄ• bhinivesaparÄ• mÄ• so
{micchÄ• diá¹-á¹-hÄ• bhinivesaparÄ• mÄ• so (Se) } diá¹-á¹-hi. diá¹-á¹-hi \Be 147/ na vatthu,
aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-han
micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na c
``natthi yiá¹-á¹-haâ€™â€™ nti --- vatthu ... pe ... ``natthi hutaâ€™â€™ nti --- vatthu ... ``natth
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti --- vatthu ... ``natthi a
vatthu ... ``natthi paro lokoâ€™â€™ ti --- vatthu ... ``natthi mÄ• tÄ• â€™â€™ ti --- vatthu ... `
pitÄ• â€™â€™ ti \Se I 223/ --- vatthu ... ``natthi sattÄ• opapÄ• tikÄ• â€™â€™ ti --- vatthu ..
samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• {samaggatÄ• (Katthaci) } sammÄ• paá¹-ipannÄ•
lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™â€™ ti --- vatthu. evaá¹ƒvÄ• d
diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ dasamÄ• micchÄ• vatthukÄ• micchÄ• diá¹-á¹-hi. micchA
diá¹-á¹-hivipatti ... pe ... micchÄ• diá¹-á¹-hikassa purisapuggalassa dveva gatiyo ... pe ... imÄ
saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. micchÄ• diá¹-á¹-hiyÄ• imehi dasahÄ• kÄ• rehi abhiniv

micchÄ• diá¹-á¹-hiniddeso tatiyo.

4. sakkÄ• yadiá¹-á¹-hiniddeso

<137> sakkÄ• yadiá¹-á¹-hiyÄ• katamehi vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso hoti? idha ass
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• na
sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati
attani vÄ• rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ
attato samanupassati viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• viÃ±Ã±Ä• á¹‡aá¹
attÄ• naá¹ƒ.

kathaá¹ƒ __rÅ«paá¹ƒ attato samanupassati? _ idhekacco pathavÄ«kasiá¹‡aá¹ƒ ... pe ... odÄ
\Ne 141/ \Ee I 150/ samanupassati. ``yaá¹ƒ odÄ• takasiá¹‡aá¹ƒ, so ahaá¹ƒ; yo ahaá¹ƒ, taá¹ƒ
nti --- odÄ• takasiá¹‡aÃ±ca attaÃ±ca advayaá¹ƒ samanupassati \Se I 224/. seyyathÄ• pi tela
... pe ... evamevaá¹ƒ idhekacco odÄ• takasiá¹‡aá¹ƒ attato samanupassati. abhinivesaparÄ•
... ayaá¹ƒ paá¹-hamÄ• rÅ«pavatthukÄ• sakkÄ• yadiá¹-á¹-hi. sakkÄ• yadiá¹-á¹-hi micchÄ• d
imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ rÅ«paá¹ƒ attato samanupassati ... pe ..
sakkÄ• yadiá¹-á¹-hiyÄ• imehi vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso hoti.

sakkÄ• yadiá¹-á¹-hiniddeso catuttho.

5. sassatadiá¹-á¹-hiniddeso

<138> sakkÄ• yavatthukÄ• ya \Be 148/ sassatadiá¹-á¹-hiyÄ• katamehi pannarasahi Ä• kÄ•
assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme a
adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«pavantaá¹ƒ vÄ
rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ ... pe ... saÃ±Ã
... saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attan
viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ.

kathaá¹ƒ __rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassati? _ idhekacco vedanaá¹ƒ ... saÃ±Ã±
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati. tassa evaá¹ƒ hoti --- ``ayaá¹ƒ kho me attÄ• . so kh
iminÄ• rÅ«pena rÅ«pavÄ• â€™â€™ ti. rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassati. seyyath
assa. tamenaá¹ƒ puriso evaá¹ƒ vadeyya --- ``ayaá¹ƒ rukkho, ayaá¹ƒ chÄ• yÄ• ; aÃ±Ã±o rukk
kho panÄ• yaá¹ƒ rukkho imÄ• ya \Se I 225/ chÄ• yÄ• ya chÄ• yÄ• vÄ• â€™â€™ ti. chÄ• yÄ
samanupassati. evamevaá¹ƒ idhekacco vedanaá¹ƒ ... pe ... ayaá¹ƒ paá¹-hamÄ• sakkÄ• yav
sassatadiá¹-á¹-hi. sassatadiá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na
evaá¹ƒ rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupassati ... pe ... sakkÄ• yavatthukÄ• ya sassatad
pannarasahi Ä• kÄ• rehi abhiniveso hoti.

sassatadiá¹-á¹-hiniddeso paÃ±camo.

6. ucchedadiá¹-á¹-hiniddeso

<139> sakkÄ• yavatthukÄ• ya \Ne 142/ ucchedadiá¹-á¹-hiyÄ• katamehi paÃ±cahi Ä• kÄ• re
assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme a
adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato sa
samanupassati, saÃ±Ã±aá¹ƒ attato samanupassati, saá¹…khÄ• re attato samanupassati, vi

samanupassati.

kathaá¹ƒ __rÅ«paá¹ƒ attato samanupassati? _ idhekacco \Ee I 151/ pathavÄ«kasiá¹‡aá¹ƒ .
odÄ• takasiá¹‡aá¹ƒ attato samanupassati. ``yaá¹ƒ odÄ• takasiá¹‡aá¹ƒ, so ahaá¹ƒ \Be 149/;
odÄ• takasiá¹‡aâ€™â€™ nti --- odÄ• takasiá¹‡aÃ±ca attaÃ±ca advayaá¹ƒ samanupassati.
jhÄ• yato ... pe ... ayaá¹ƒ paá¹-hamÄ• sakkÄ• yavatthukÄ• ucchedadiá¹-á¹-hi. ucchedadiá¹
... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ rÅ«paá¹ƒ attato samanupassat
sakkÄ• yavatthukÄ• ya ucchedadiá¹-á¹-hiyÄ• imehi paÃ±cahi Ä• kÄ• rehi abhiniveso hoti.

ucchedadiá¹-á¹-hiniddeso chaá¹-á¹-ho.

7. antaggÄ• hikÄ• diá¹-á¹-hiniddeso

<140> antaggÄ• hikÄ• ya \Se I 226/ diá¹-á¹-hiyÄ• katamehi paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi
lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? ``asas
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katihÄ• kÄ• rehi abhiniveso hoti? ``antavÄ• lokoâ€™â€™
diá¹-á¹-hiyÄ• ... ``anantavÄ• lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• ... ``taá¹ƒ
sarÄ«raâ€™â€™ nti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• ... ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• ... ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ... pe .
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ... ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katih
hoti?

``sassato \Ne 143/ lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• reh
... ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya d
paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[ka] ``sassato lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katamehi paÃ±cahÄ• kÄ
rÅ«paá¹ƒ loko ceva sassataá¹ƒ cÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-h
--- antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi,
vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• ``sassato lokoâ€™â€™ ti --
diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi \Se I 227/ ... pe ... imÄ• ni saÃ±Ã±oj
diá¹-á¹-hiyo.

vedanÄ• loko ceva sassatÄ• cÄ• ti ... pe ... saÃ±Ã±Ä• loko ceva sassatÄ• cÄ• ti ... pe ...
ceva sassatÄ• cÄ• ti ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Be 150/ loko ceva sassataÃ±cÄ• ti --- abhi
diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na va
diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹

152/ sassato lokoti --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹
saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. ``sassato lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹
paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[kha] ``asassato lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katamehi paÃ±cahÄ•
rÅ«paá¹ƒ loko ceva asassataÃ±cÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-h
--- antaggÄ• hikÄ• diá¹-á¹-hi ... pe ... ayaá¹ƒ paá¹-hamÄ• ``asassato lokoâ€™â€™ ti --- ant
diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti ... pe ... imÄ• ni saÃ±
ca diá¹-á¹-hiyo.

vedanÄ• loko ceva asassatÄ• cÄ• ti ... pe ... saÃ±Ã±Ä• loko ceva asassatÄ• cÄ• ti ... pe
ceva asassatÄ• cÄ• ti ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ loko ceva asassataÃ±cÄ• ti --- abhinivesa
tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-h
micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo \Ne 144/. ``asassato
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[ga] ``antavÄ• lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katamehi paÃ±cahÄ• kA
idhekacco parittaá¹ƒ okÄ• saá¹ƒ nÄ«lakato pharati. tassa evaá¹ƒ hoti --- ``antavÄ• ayaá¹ƒ l
parivaá¹-umoâ€™â€™ ti. antasaÃ±Ã±Ä« hoti. yaá¹ƒ pharati, taá¹ƒ vatthu ceva loko ca. yena
ceva loko cÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti
diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• ``antavÄ• lokoâ€™â€™ ti antaggÄ• hikÄ•
diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

idhekacco \Be 151/ parittaá¹ƒ okÄ• saá¹ƒ pÄ«takato pharati ... lohitakato pharati ... odÄ• ta
obhÄ• sakato pharati. tassa evaá¹ƒ hoti --- ``antavÄ• ayaá¹ƒ loko parivaá¹-umoâ€™â€™ ti.
yaá¹ƒ pharati taá¹ƒ vatthu ceva loko ca. yena pharati so attÄ• ceva loko cÄ• ti --- abhinives
diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi ... pe ... antavÄ
lokoti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[gha] ``anantavÄ• lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• katamehi paÃ±cahÄ
abhiniveso hoti? idhekacco vipulaá¹ƒ okÄ• saá¹ƒ nÄ«lakato pharati. tassa evaá¹ƒ hoti --- ``a
loko apariyantoâ€™â€™ ti. anantasaÃ±Ã±Ä« hoti. yaá¹ƒ pharati taá¹ƒ vatthu ceva loko ca; y
ceva loko cÄ• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti
diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• ``anantavÄ• lokoâ€™â€™ ti --- antaggÄ• h
antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á

idhekacco vipulaá¹ƒ okÄ• saá¹ƒ pÄ«takato pharati ... lohitakato pharati ... odÄ• takato phara
pharati. tassa evaá¹ƒ hoti --- ``anantavÄ• ayaá¹ƒ loko apariyantoâ€™â€™ ti. anantasaÃ±Ã±
taá¹ƒ vatthu ceva loko ca; yena pharati so attÄ• \Ne 145/ ceva loko cÄ• ti --- abhinivesaparÄ
tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi ... pe ... anantavÄ• lokoti
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[á¹…a] ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• kata
abhiniveso hoti? rÅ«paá¹ƒ jÄ«vaÃ±ceva sarÄ«raÃ±ca; yaá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, ya
jÄ«vanti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- anta
diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• \Se I 230/ ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€
antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ
diá¹-á¹-hiyo.

vedanÄ• \Be 152/ jÄ«vÄ• ceva sarÄ«raá¹ƒ ca ... saÃ±Ã±Ä• jÄ«vÄ• ceva sarÄ«raá¹ƒ ca .
ceva sarÄ«raá¹ƒ ca ... viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ«vaÃ±ceva sarÄ«raÃ±ca; yaá¹ƒ jÄ«vaá¹ƒ taá¹ƒ s
sarÄ«raá¹ƒ taá¹ƒ jÄ«vanti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so ant
antaggÄ• hikÄ• diá¹-á¹-hi ... pe ... ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti --- antaggÄ•
imehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[ca] ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti --- antaggÄ• hikÄ• ya diá¹-á¹-h
paÃ±cahÄ• kÄ• rehi abhiniveso hoti? rÅ«paá¹ƒ sarÄ«raá¹ƒ, na jÄ«vaá¹ƒ; jÄ«vaá¹ƒ na sarÄ«
aÃ±Ã±aá¹ƒ sarÄ«ranti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto g
antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ
yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ
antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ
diá¹-á¹-hiyo.

vedanÄ• sarÄ«raá¹ƒ, na jÄ«vaá¹ƒ ... saÃ±Ã±Ä• sarÄ«raá¹ƒ, na jÄ«vaá¹ƒ ... saá¹…khÄ• rÄ
... viÃ±Ã±Ä• á¹‡aá¹ƒ sarÄ«raá¹ƒ, na jÄ«vaá¹ƒ; jÄ«vaá¹ƒ na sarÄ«raá¹ƒ. aÃ±Ã±aá¹ƒ jÄ«vaá¹
--- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ
... aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ, aÃ±Ã±aá¹ƒ sarÄ«ranti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi pa
abhiniveso hoti.

[cha] ``hoti \Se I 231/ \Ne 146/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ
katamehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti? rÅ«paá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tath
hotipi tiá¹-á¹-hatipi uppajjatipi nibbattatipÄ«ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya di
anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä

aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• ``hoti tathÄ• gat
maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá
saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

vedanÄ• idheva maraá¹‡adhammÄ• ... pe ... saÃ±Ã±Ä• idheva maraá¹‡adhammÄ• ... sa
maraá¹‡adhammÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tathÄ• gato kÄ• yas
uppajjatipi nibbattatipÄ«ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so ant
antaggÄ• hikÄ• diá¹-á¹-hi ... pe ... ``hoti tathÄ• gato \Be 153/ paraá¹ƒ maraá¹‡Ä• â€™â€™
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[ja] ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ•
paÃ±cahÄ• kÄ• rehi abhiniveso hoti? rÅ«paá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tathÄ• gatopi
vinassati; na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ
anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä
aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ \Se I 232/ paá¹-hamÄ• ``na h
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi mic
imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

vedanÄ• idheva maraá¹‡adhammÄ• ... pe ... saÃ±Ã±Ä• idheva maraá¹‡adhammÄ• ... sa
maraá¹‡adhammÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tathÄ• gatopi kÄ• y
vinassati. ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- abhinivesaparÄ• mÄ• so
diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi ... pe ... ``na hoti tathÄ• gato par
maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi paÃ±cahÄ• kÄ• rehi abhin

[jha] ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya d
paÃ±cahÄ• kÄ• rehi abhiniveso hoti? rÅ«paá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tathÄ• gato k
ca na ca hotÄ«ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya \Se I 233/ diá¹-á¹-hiyÄ• so ar
antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ
yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hamÄ• ``hoti ca na ca hoti tathÄ• gato para
ti --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• n
na ca diá¹-á¹-hiyo.

vedanÄ• idheva maraá¹‡adhammÄ• ... pe ... saÃ±Ã±Ä• idheva maraá¹‡adhammÄ• ... sa
maraá¹‡adhammÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tathÄ• gato kÄ• yas
--- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hik
... ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya diá¹
paÃ±cahÄ• kÄ• rehi abhiniveso hoti.

[Ã±a] ``neva \Be 154/ hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ•
diá¹-á¹-hiyÄ• katamehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti? rÅ«paá¹ƒ idheva maraá¹‡adhammÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• neva hoti na na hotÄ«ti --- abhinivesaparÄ• mÄ• so
diá¹-á¹-hiyÄ• so anto gahitoti --- antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi
aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paá¹-hari
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ•
micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

vedanÄ• idheva maraá¹‡adhammÄ• ... pe ... saÃ±Ã±Ä• idheva maraá¹‡adhammÄ• ... saÃ±Ã±Ä•
maraá¹‡adhammÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ idheva maraá¹‡adhammaá¹ƒ. tathÄ• gato kÄ• yassa
neva hoti na na hotÄ«ti --- abhinivesaparÄ• mÄ• so diá¹-á¹-hi. tÄ• ya diá¹-á¹-hiyÄ• so anto gahitoti
antaggÄ• hikÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ
yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ paÃ±camÄ« ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
ti \Se I 234/ --- antaggÄ• hikÄ• diá¹-á¹-hi. antaggÄ• hikÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ•
saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ---
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• imehi paÃ±cahÄ• kÄ• rehi abhiniveso hoti. antaggÄ• hikÄ• diá¹-á¹-hi.
paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi abhiniveso hoti.

antaggÄ• hikÄ• diá¹-á¹-hiniddeso sattamo.

8. pubbantÄ• nudiá¹-á¹-hiniddeso

<141> pubbantÄ• nudiá¹-á¹-hiyÄ• \Ne 148/ katamehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti?
sassatavÄ• dÄ• , cattÄ• ro ekaccasassatikÄ• , cattÄ• ro antÄ• nantikÄ• , cattÄ• ro amarÄ• vikkhepikÄ•
adhiccasamuppannikÄ• --- pubbantÄ• nudiá¹-á¹-hiyÄ• imehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti.

pubbantÄ• nudiá¹-á¹-hiniddeso aá¹-á¹-hamo.

9. aparantÄ• nudiá¹-á¹-hiniddeso

<142> aparantÄ• nudiá¹-á¹-hiyÄ• katamehi catucattÄ• lÄ«sÄ• ya Ä• kÄ• rehi abhiniveso hoti?
saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• ,
ucchedavÄ• dÄ• , paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• --- aparantÄ• nudiá¹-á¹-hiyÄ•
Ä• kÄ• rehi abhiniveso hoti.

aparantÄ• nudiá¹-á¹-hiniddeso navamo.

10-12. saÃ±Ã±ojanikÄ• didiá¹-á¹-hiniddeso

<143> saÃ±Ã±ojanikÄ• ya diá¹-á¹-hiyÄ• katamehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso
diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ ... pe ... diá¹-á¹-hÄ• bhiniveso diá¹-á¹-hiparÄ• mÄ• so
saÃ±Ã±ojanikÄ• ya diá¹-á¹-hiyÄ• imehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti.

<144> ``ahaâ€™â€™ nti --- mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• katamehi aá¹-á¹-hÄ• rasa
hoti? cakkhu ahanti --- abhinivesaparÄ• mÄ• so. ahanti --- mÄ• navinibandhÄ• diá¹-á¹-hi. di
vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• \Se I 235/ ca diá¹-á¹-hi yaÃ
ayaá¹ƒ \Ee I 156/ paá¹-hamÄ• ``ahaâ€™â€™ nti --- mÄ• navinibandhÄ• diá¹-á¹-hi. mÄ• na
micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

sotaá¹ƒ \Ne 149/ ahanti ... pe ... ghÄ• naá¹ƒ ahanti ... pe ... jivhÄ• ahanti ... pe ... kÄ• yo ah
... mano ahanti ... pe ... rÅ«pÄ• ahanti ... pe ... dhammÄ• ahanti ... cakkhuviÃ±Ã±Ä• á¹‡aá¹
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ahanti --- abhinivesaparÄ• mÄ• so. ahanti --- mÄ• navinibandhÄ• d
vatthu, vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±c
aá¹-á¹-hÄ• rasamÄ« ``ahaâ€™â€™ nti --- mÄ• navinibandhÄ• diá¹-á¹-hi. mÄ• navinibandhÄ
micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. ``ahaâ€™â€™ nti --
diá¹-á¹-hiyÄ• imehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti.

<145> ``mamaâ€™â€™ nti --- mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• katamehi aá¹-á¹-hÄ• ra
hoti? cakkhu mamanti --- abhinivesaparÄ• mÄ• so. mamanti --- mÄ• navinibandhÄ• diá¹-á¹
vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu
paá¹-hamÄ• ``mamaâ€™â€™ nti --- mÄ• navinibandhÄ• diá¹-á¹-hi. mÄ• navinibandhÄ• di
pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

sotaá¹ƒ mamanti ... pe ... ghÄ• naá¹ƒ mamanti ... pe ... jivhÄ• mamanti ... pe ... kÄ• yo man
mano mamanti ... pe ... rÅ«pÄ• mamanti ... pe ... dhammÄ• mamanti ... pe ... cakkhuviÃ±Ã
pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ mamanti abhinivesaparÄ• mÄ• so. mamanti \Be 156/ mÄ• nav
diá¹-á¹-hi na vatthu, vatthu na \Se I 236/ diá¹-á¹-hi. aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. y
yaÃ±ca vatthu --- ayaá¹ƒ aá¹-á¹-hÄ• rasamÄ« ``mamaâ€™â€™ nti --- mÄ• navinibandhÄ• d
diá¹-á¹-hi micchÄ• diá¹-á¹-hi ... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. ``mamaâ€
mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ• imehi aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso hoti.

saÃ±Ã±ojanikÄ• didiá¹-á¹-hiniddeso dvÄ• dasamo.

13. attavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddeso

<146> attavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ• katamehi vÄ«satiyÄ• Ä• kÄ• rehi abh

assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme a
adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato \N
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ ... pe ...
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati viÃ±Ã±Ä• á¹‡avan
vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ ... pe ....

kathaá¹ƒ __rÅ«paá¹ƒ attato samanupassati? _ idhekacco pathavÄ«kasiá¹‡aá¹ƒ ... pe ... odÄ
samanupassati. ``yaá¹ƒ odÄ• takasiá¹‡aá¹ƒ, so ahaá¹ƒ; yo ahaá¹ƒ, taá¹ƒ odÄ• takasiá¹‡aâ€
odÄ• takasiá¹‡aÃ±ca attaÃ±ca advayaá¹ƒ samanupassati. seyyathÄ• pi telappadÄ«passa jh
vaá¹‡á¹‡o; yo vaá¹‡á¹‡o, sÄ• accÄ«â€™â€™ ti --- acciÃ±ca vaá¹‡á¹‡aÃ±ca advayaá¹ƒ sam
idhekacco odÄ• takasiá¹‡aá¹ƒ attato samanupassati ... pe ... \Se I 237/ \Ee I 157/ ayaá¹ƒ pa
rÅ«pavatthukÄ• attavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi. attavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á
... pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. evaá¹ƒ rÅ«paá¹ƒ attato samanupassat
attavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ• imehi vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso hoti.

attavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddeso terasamo.

14. lokavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddeso

<147> lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ• katamehi aá¹-á¹-hahi Ä• kÄ• rehi abhi
attÄ• ca loko cÄ• ti --- abhinivesaparÄ• mÄ• so lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi. diá
vatthu na diá¹-á¹-hi. aÃ±Ã±Ä• , diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatth
paá¹-hamÄ• lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi. lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-h
pe ... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo.

asassato \Be 157/ attÄ• ca loko cÄ• ti ... pe ... sassato ca asassato ca attÄ• ca loko cÄ• ti
sassato nÄ• sassato attÄ• ca loko cÄ• ti ... antavÄ• attÄ• ca loko cÄ• ti ... anantavÄ• attÄ
antavÄ• ca anantavÄ• ca attÄ• ca loko cÄ• ti ... neva antavÄ• na anantavÄ• attÄ• ca lok
abhinivesaparÄ• mÄ• so lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi. diá¹-á¹-hi na vatthu, vatthu
aÃ±Ã±Ä• diá¹-á¹-hi, aÃ±Ã±aá¹ƒ vatthu. yÄ• ca diá¹-á¹-hi yaÃ±ca vatthu --- ayaá¹ƒ aá¹-á¹-ha
lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi. lokavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hi micchÄ• diá
... imÄ• ni saÃ±Ã±ojanÄ• ni, na ca diá¹-á¹-hiyo. lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ
Ä• kÄ• rehi abhiniveso hoti.

lokavÄ• dapaá¹-isaá¹ƒyuttadiá¹-á¹-hiniddeso cuddasamo.

15-16. bhava-vibhavadiá¹-á¹-hiniddeso

<148> olÄ«yanÄ• bhiniveso \Se I 238/ bhavadiá¹-á¹-hi. atidhÄ• vanÄ• bhiniveso vibhavadiá
assÄ• dadiá¹-á¹-hiyÄ• paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi abhiniveso kati bhavadiá¹-á¹-hiyo, kat
attÄ• nudiá¹-á¹-hiyÄ• vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso kati bhavadiá¹-á¹-hiyo kati vibhava
... lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ• aá¹-á¹-hahi Ä• kÄ• rehi abhiniveso kati bha
vibhavadiá¹-á¹-hiyo?

assÄ• dadiá¹-á¹-hiyÄ• paÃ±catiá¹ƒsÄ• ya Ä• kÄ• rehi abhiniveso siyÄ• bhavadiá¹-á¹-hiyo,
vibhavadiá¹-á¹-hiyo. attÄ• nudiá¹-á¹-hiyÄ• vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso pannarasa bh
vibhavadiá¹-á¹-hiyo. micchÄ• diá¹-á¹-hiyÄ• dasahi Ä• kÄ• rehi abhiniveso sabbÄ• va tÄ• vi
sakkÄ• yadiá¹-á¹-hiyÄ• vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso pannarasa bhavadiá¹-á¹-hiyo, p
sakkÄ• yavatthukÄ• ya sassatadiá¹-á¹-hiyÄ• pannarasahi \Ee I 158/ Ä• kÄ• rehi abhiniveso
bhavadiá¹-á¹-hiyo. sakkÄ• yavatthukÄ• ya ucchedadiá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhin
vibhavadiá¹-á¹-hiyo.

``sassato lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhinive
bhavadiá¹-á¹-hiyo. ``asassato lokoâ€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cah
sabbÄ• va tÄ• vibhavadiá¹-á¹-hiyo \Be 158/. ``antavÄ• lokoâ€™â€™ ti --- antaggÄ• hikÄ• y
paÃ±cahÄ• kÄ• rehi abhiniveso siyÄ• bhavadiá¹-á¹-hiyo, siyÄ• vibhavadiá¹-á¹-hiyo. ``anant
antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhiniveso siyÄ• bhavadiá¹-á¹-hiyo, s
``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cahÄ•
239/ sabbÄ• va tÄ• vibhavadiá¹-á¹-hiyo. ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™
diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhiniveso sabbÄ• va tÄ• bhavadiá¹-á¹-hiyo. ``hoti tathÄ
maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhiniveso
bhavadiá¹-á¹-hiyo. ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• y
paÃ±cahÄ• kÄ• rehi abhiniveso sabbÄ• va tÄ• vibhavadiá¹-á¹-hiyo. ``hoti ca na ca hoti tath
maraá¹‡Ä• â€™â€™ ti --- antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhiniveso
siyÄ• vibhavadiá¹-á¹-hiyo ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti
diá¹-á¹-hiyÄ• paÃ±cahÄ• kÄ• rehi abhiniveso siyÄ• bhavadiá¹-á¹-hiyo, siyÄ• vibhavadiá¹-á

pubbantÄ• nudiá¹-á¹-hiyÄ• aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso siyÄ• bhavadiá¹-á¹-hi
vibhavadiá¹-á¹-hiyo. aparantÄ• nudiá¹-á¹-hiyÄ• catucattÄ• rÄ«sÄ• ya Ä• kÄ• rehi abhinivesc
siyÄ• vibhavadiá¹-á¹-hiyo. saÃ±Ã±ojanikÄ• ya diá¹-á¹-hiyÄ• aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi a
bhavadiá¹-á¹-hiyo, siyÄ• vibhavadiá¹-á¹-hiyo. ahanti --- mÄ• navinibandhÄ• ya diá¹-á¹-hiyÄ•
Ä• kÄ• rehi abhiniveso sabbÄ• va tÄ• vibhavadiá¹-á¹-hiyo. mamanti --- mÄ• navinibandhÄ•
aá¹-á¹-hÄ• rasahi Ä• kÄ• rehi abhiniveso sabbÄ• va tÄ• bhavadiá¹-á¹-hiyo. attavÄ• dapaá¹-
diá¹-á¹-hiyÄ• vÄ«satiyÄ• Ä• kÄ• rehi abhiniveso pannarasa bhavadiá¹-á¹-hiyo, paÃ±ca vibh
lokavÄ• dapaá¹-isaá¹ƒyuttÄ• ya diá¹-á¹-hiyÄ• aá¹-á¹-hahi Ä• kÄ• rehi abhiniveso siyÄ• bha
vibhavadiá¹-á¹-hiyo.

sabbÄ• va tÄ• diá¹-á¹-hiyo assÄ• dadiá¹-á¹-hiyo. sabbÄ• va tÄ• diá¹-á¹-hiyo attÄ• nudiá¹-á
diá¹-á¹-hiyo micchÄ• diá¹-á¹-hiyo. sabbÄ• va \Se I 240/ tÄ• diá¹-á¹-hiyo sakkÄ• yadiá¹-á¹-hiy
diá¹-á¹-hiyo antaggÄ• hikÄ• diá¹-á¹-hiyo. sabbÄ• va tÄ• \Ee I 159/ diá¹-á¹-hiyo saÃ±Ã±ojan
sabbÄ• va tÄ• diá¹-á¹-hiyo attavÄ• dapaá¹-isaá¹ƒyuttÄ• diá¹-á¹-hiyo.

bhavaÃ±ca \Be 159/ diá¹-á¹-hiá¹ƒ vibhavaÃ±ca diá¹-á¹-hiá¹ƒ, etaá¹ƒ dvayaá¹ƒ takkikÄ• niss

tesaá¹ƒ nirodhamhi na hatthi Ã±Ä• á¹‡aá¹ƒ, yatthÄ• yaá¹ƒ loko viparÄ«tasaÃ±Ã±Ä«ti ||

<149> ``dvÄ«hi, bhikkhave, diá¹-á¹-higatehi pariyuá¹-á¹-hitÄ• devamanussÄ• olÄ«yanti {ol
It 49 passitabbÄ• } eke, atidhÄ• vanti eke; cakkhumanto ca passanti. kathaÃ±ca, bhikkhave
bhavÄ• rÄ• mÄ• , bhikkhave, devamanussÄ• bhavaratÄ• bhavasammuditÄ• . tesaá¹ƒ bha
cittaá¹ƒ na pakkhandati na pasÄ«dati na santiá¹-á¹-hati nÄ• dhimuccati. evaá¹ƒ kho, bhikkha

``kathaÃ±ca \Ne 153/, bhikkhave, atidhÄ• vanti eke? bhaveneva kho paneke aá¹-á¹-Ä«yam
(Se Katthaci) It 49 passitabbÄ• } harÄ• yamÄ• nÄ• jigucchamÄ• nÄ• vibhavaá¹ƒ abhinand
ayaá¹ƒ attÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• ucchijjati vinassati na hoti paraá¹ƒ ma
etaá¹ƒ paá¹‡Ä«taá¹ƒ etaá¹ƒ yÄ• thÄ• vanti. evaá¹ƒ kho, bhikkhave, atidhÄ• vanti eke.

``kathaÃ±ca, bhikkhave, cakkhumanto ca passanti? idha, bhikkhave, bhikkhu bhÅ«taá¹ƒ bh
bhÅ«taá¹ƒ bhÅ«tato disvÄ• bhÅ«tassa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno h
cakkhumanto ca \Se I 241/ passanti.

``yo {ayaá¹ƒ gÄ• thÄ• It 49 dissati} bhÅ«taá¹ƒ bhÅ«tato disvÄ• , bhÅ«tassa ca atikkamaá¹ƒ

yathÄ• bhÅ«tedhimuccati, bhavataá¹‡hÄ• parikkhayÄ• ||

``sa ve bhÅ«tapariÃ±Ã±Ä• to, vÄ«tataá¹‡ho bhavÄ• bhave.

bhÅ«tassa vibhavÄ• bhikkhu, nÄ• gacchati punabbhavaâ€™â€™ nti ||

<150> tayo \Ee I 160/ puggalÄ• vipannadiá¹-á¹-hÄ«, tayo puggalÄ• sampannadiá¹-á¹-hÄ«
vipannadiá¹-á¹-hÄ«? titthiyo ca, titthiyasÄ• vako ca, yo ca micchÄ• diá¹-á¹-hiko --- ime tayo p
vipannadiá¹-á¹-hÄ«.

katame tayo puggalÄ• sampannadiá¹-á¹-hÄ«? tathÄ• gato ca, tathÄ• gatasÄ• vako ca, yo
ime tayo puggalÄ• sampannadiá¹-á¹-hÄ«.

``kodhano \Be 160/ upanÄ• hÄ« ca, pÄ• pamakkhÄ« ca yo naro.

vipannadiá¹-á¹-hi mÄ• yÄ• vÄ«, taá¹ƒ jaÃ±Ã±Ä• vasalo itiâ€™â€™ {ime (Se) Sn 116 passit

akkodhano anupanÄ• hÄ«, visuddho {amakkhÄ« (Se) aá¹-á¹-hakathÄ• oloketabbÄ• } suddh

sampannadiá¹-á¹-hi medhÄ• vÄ«, taá¹ƒ jaÃ±Ã±Ä• ariyo itÄ«ti ||

tisso vipannadiá¹-á¹-hiyo, tisso sampannadiá¹-á¹-hiyo. katamÄ• tisso vipannadiá¹-á¹-hiyo? 154/ --- vipannadiá¹-á¹-hi. esohamasmÄ«ti --- vipannadiá¹-á¹-hi. eso me attÄ• ti --- vipannad tisso \Se I 242/ vipannadiá¹-á¹-hiyo.

katamÄ• tisso sampannadiá¹-á¹-hiyo? netaá¹ƒ mamÄ• ti --- sampannadiá¹-á¹-hi. nesohama sampannadiá¹-á¹-hi. na meso attÄ• ti --- sampannadiá¹-á¹-hi. imÄ• tisso sampannadiá¹-á¹-h

__etaá¹ƒ mamÄ• _ti --- kÄ• diá¹-á¹-hi, kati diá¹-á¹-hiyo, katamantÄ• nuggahitÄ• tÄ• diá¹-á __esohamasmÄ«_ti --- kÄ• diá¹-á¹-hi, kati diá¹-á¹-hiyo, katamantÄ• nuggahitÄ• tÄ• diá¹-á¹ attÄ• _ti --- kÄ• diá¹-á¹-hi, kati diá¹-á¹-hiyo, katamantÄ• nuggahitÄ• tÄ• diá¹-á¹-hiyo?

__etaá¹ƒ mamÄ• _ti --- pubbantÄ• nudiá¹-á¹-hi. aá¹-á¹-hÄ• rasa diá¹-á¹-hiyo. pubbantÄ• nu diá¹-á¹-hiyo. __esohamasmÄ«_ti --- aparantÄ• nudiá¹-á¹-hi. catucattÄ• rÄ«saá¹ƒ diá¹-á¹-hiyo tÄ• diá¹-á¹-hiyo. __eso_ \Ee I 161/ __me attÄ• _ti --- vÄ«sativatthukÄ• attÄ• nudiá¹-á¹-hi. v sakkÄ• yadiá¹-á¹-hi. sakkÄ• yadiá¹-á¹-hippamukhÄ• ni {sakkÄ• yadiá¹-á¹-hippamukhena (Se diá¹-á¹-higatÄ• ni. pubbantÄ• parantÄ• nuggahitÄ• tÄ• diá¹-á¹-hiyo.

<151> ``ye keci, bhikkhave, mayi niá¹-á¹-haá¹ƒ gatÄ• , sabbe te diá¹-á¹-hisampannÄ• . tesa diá¹-á¹-hisampannÄ• naá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vihÄ• ya n paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• ? sattakkhattuparamassa, kolaá¹ƒkolassa, ekabÄ«jissa, sak diá¹-á¹-heva dhamme arahÄ• --- imesaá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• .

``katamesaá¹ƒ \Se I 243/ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• ? antarÄ• parinibbÄ• yis upahaccaparinibbÄ• yissa, asaá¹…khÄ• raparinibbÄ• yissa, sasaá¹…khÄ• raparinibbÄ• yiss akaniá¹-á¹-hagÄ• mino --- imesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• .

``ye \Be 161/ keci, bhikkhave, mayi niá¹-á¹-haá¹ƒ gatÄ• , sabbe te diá¹-á¹-hisampannÄ• . te diá¹-á¹-hisampannÄ• naá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , imesaá¹ƒ paÃ±canna niá¹-á¹-hÄ• .

``ye keci, bhikkhave, mayi aveccappasannÄ• , sabbe te sotÄ• pannÄ• . tesaá¹ƒ sotÄ• pann
niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• . katamesaá¹ƒ paÃ±cannaá¹ƒ idha niá
sattakkhattuparamassa \Ne 155/, kolaá¹ƒkolassa, ekabÄ«jissa, sakadÄ• gÄ• missa, yo ca d
--- imesaá¹ƒ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• .

``katamesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• ? antarÄ• parinibbÄ• yissa, upahac
asaá¹…khÄ• raparinibbÄ• yissa, sasaá¹…khÄ• raparinibbÄ• yissa, uddhaá¹ƒsotassa, akani
paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• .

``ye keci, bhikkhave, mayi aveccappasannÄ• , sabbe te sotÄ• pannÄ• . tesaá¹ƒ sotÄ• pann
paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• . imesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• tiâ€™â

bhavavibhavadiá¹-á¹-hiniddeso soá¸·asamo.

diá¹-á¹-hikathÄ• niá¹-á¹-hitÄ• .

3. Ä• nÄ• pÄ• nassatikathÄ•

1. gaá¹‡anavÄ• ra

<152> soá¸·asavatthukaá¹ƒ \Se I 244/ \Ne 156/ \Ee I 162/ Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ
{Ä• nÄ• pÄ• nasatisamÄ• dhiá¹ƒ (Ce-a) } bhÄ• vayato samÄ• dhikÄ• ni dve Ã±Ä• á¹‡asatÄ
paripanthe {paribandhe (Katthaci) } Ã±Ä• á¹‡Ä• ni, aá¹-á¹-ha ca upakÄ• re Ã±Ä• á¹‡Ä• ni, a
Ã±Ä• á¹‡Ä• ni, terasa vodÄ• ne Ã±Ä• á¹‡Ä• ni, bÄ• ttiá¹ƒsa satokÄ• rissa {satokÄ• rÄ«su (S
catuvÄ«sati samÄ• dhivasena Ã±Ä• á¹‡Ä• ni, dvesattati vipassanÄ• vasena Ã±Ä• á¹‡Ä• ni,
nibbidÄ• Ã±Ä• á¹‡Ä• ni, aá¹-á¹-ha nibbidÄ• nulomaÃ±Ä• á¹‡Ä• ni, aá¹-á¹-ha nibbidÄ• paá¹-i
ekavÄ«sati vimuttisukhe Ã±Ä• á¹‡Ä• ni.

katamÄ• ni aá¹-á¹-ha paripanthe Ã±Ä• á¹‡Ä• ni, aá¹-á¹-ha ca upakÄ• re Ã±Ä• á¹‡Ä• ni? kÄ
paripantho, nekkhammaá¹ƒ samÄ• dhissa upakÄ• raá¹ƒ. byÄ• pÄ• do samÄ• dhissa \Be 16
samÄ• dhissa upakÄ• raá¹ƒ. thinamiddhaá¹ƒ samÄ• dhissa paripantho, Ä• lokasaÃ±Ã±Ä• s
uddhaccaá¹ƒ samÄ• dhissa paripantho, avikkhepo samÄ• dhissa upakÄ• raá¹ƒ. vicikicchÄ•
dhammavavatthÄ• naá¹ƒ samÄ• dhissa upakÄ• raá¹ƒ. avijjÄ• samÄ• dhissa paripantho, Ã±
upakÄ• raá¹ƒ. arati samÄ• dhissa paripantho, pÄ• mojjaá¹ƒ samÄ• dhissa upakÄ• raá¹ƒ. sa
samÄ• dhissa paripanthÄ• , sabbepi kusalÄ• dhammÄ• samÄ• dhissa upakÄ• rÄ• . imÄ• n
Ã±Ä• á¹‡Ä• ni, aá¹-á¹-ha ca upakÄ• re Ã±Ä• á¹‡Ä• ni.

gaá¹‡anavÄ• ro paá¹-hamo.

2. soá¸·asaÃ±Ä• á¹‡aniddeso

<153> imehi \Ne 157/ soá¸·asahi Ä• kÄ• rehi uducittaá¹ƒ cittaá¹ƒ samuducitaá¹ƒ cittaá¹ƒ ek
nÄ«varaá¹‡ehi visujjhati. katame \Ee I 163/ te ekattÄ• ? nekkhammaá¹ƒ ekattaá¹ƒ, abyÄ• pÄ
Ä• lokasaÃ±Ã±Ä• ekattaá¹ƒ, avikkhepo ekattaá¹ƒ, dhammavavatthÄ• naá¹ƒ ekattaá¹ƒ, Ã±Ä
pÄ• mojjaá¹ƒ ekattaá¹ƒ, sabbepi kusalÄ• dhammÄ• ekattÄ• .

__nÄ«varaá¹‡Ä• _ti, katame te nÄ«varaá¹‡Ä• ? kÄ• macchando nÄ«varaá¹‡aá¹ƒ, byÄ• pÄ
thinamiddhaá¹ƒ nÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccaá¹ƒ nÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«v
nÄ«varaá¹‡aá¹ƒ, arati nÄ«varaá¹‡aá¹ƒ, sabbepi akusalÄ• dhammÄ• nÄ«varaá¹‡Ä• .

__nÄ«varaá¹‡Ä• _ti, kenaá¹-á¹-hena nÄ«varaá¹‡Ä• ? niyyÄ• nÄ• varaá¹‡aá¹-á¹-hena nÄ«va
nekkhammaá¹ƒ ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ. tena ca nekkhammena ariyÄ• niyyanti. kÄ• mac
tena ca kÄ• macchandena nivutattÄ• nekkhammaá¹ƒ ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ nappajÄ•
niyyÄ• nÄ• varaá¹‡aá¹ƒ. abyÄ• pÄ• do ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ. tena ca abyÄ• pÄ• dena
niyyÄ• nÄ• varaá¹‡aá¹ƒ. tena ca byÄ• pÄ• dena nivutattÄ• abyÄ• pÄ• daá¹ƒ ariyÄ• naá¹ƒ
--- byÄ• pÄ• do niyyÄ• nÄ• varaá¹‡aá¹ƒ. Ä• lokasaÃ±Ã±Ä• ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ. tÄ•
niyyanti \Se I 246/. thinamiddhaá¹ƒ niyyÄ• nÄ• varaá¹‡aá¹ƒ. tena ca thinamiddhena nivutatt
ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ nappajÄ• nÄ• tÄ«ti --- thinamiddhaá¹ƒ niyyÄ• nÄ• varaá¹‡aá¹ƒ. a
niyyÄ• naá¹ƒ. tena ca avikkhepena ariyÄ• niyyanti. uddhaccaá¹ƒ niyyÄ• nÄ• varaá¹‡aá¹ƒ \E
uddhaccena nivutattÄ• avikkhepaá¹ƒ ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ nappajÄ• nÄ• tÄ«ti --- uddh
niyyÄ• nÄ• varaá¹‡aá¹ƒ. dhammavavatthÄ• naá¹ƒ ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ. tena ca dham
niyyanti. vicikicchÄ• niyyÄ• nÄ• varaá¹‡aá¹ƒ. tÄ• ya ca vicikicchÄ• ya nivutattÄ• dhammav
niyyÄ• naá¹ƒ nappajÄ• nÄ• tÄ«ti --- vicikicchÄ• niyyÄ• nÄ• varaá¹‡aá¹ƒ. Ã±Ä• á¹‡aá¹ƒ ariy
ca Ã±Ä• á¹‡ena ariyÄ• niyyanti. avijjÄ• niyyÄ• nÄ• varaá¹‡aá¹ƒ. tÄ• ya ca avijjÄ• ya nivuta
ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ nappajÄ• nÄ• tÄ«ti --- avijjÄ• niyyÄ• nÄ• varaá¹‡aá¹ƒ. pÄ• mojja
niyyÄ• naá¹ƒ. tena ca pÄ• mojjena ariyÄ• niyyanti. arati niyyÄ• nÄ• varaá¹‡aá¹ƒ. tÄ• ya ca
pÄ• mojjaá¹ƒ ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ nappajÄ• nÄ• tÄ«ti --- arati niyyÄ• nÄ• varaá¹‡aá¹ƒ
ariyÄ• naá¹ƒ niyyÄ• naá¹ƒ. tehi \Ne 158/ ca kusalehi dhammehi ariyÄ• niyyanti. sabbepi ak
niyyÄ• nÄ• varaá¹‡Ä• . tehi ca akusalehi dhammehi nivutattÄ• kusale dhamme ariyÄ• naá¹
nappajÄ• nÄ• tÄ«ti --- sabbepi akusalÄ• dhammÄ• niyyÄ• nÄ• varaá¹‡Ä• . imehi ca pana
soá¸·asavatthukaá¹ƒ \Ee I 164/ Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ bhÄ• vayato khaá¹‡ikasam

soá¸·asaÃ±Ä• á¹‡aniddeso dutiyo.

3. upakkilesaÃ±Ä• á¹‡aniddeso

paá¹-hamacchakkaá¹ƒ

<154> imehi ca pana nÄ«varaá¹‡ehi visuddhacittassa soá¸·asavatthukaá¹ƒ Ä• nÄ• pÄ• nas
khaá¹‡ikasamodhÄ• nÄ• katame \Se I 247/ aá¹-á¹-hÄ• rasa upakkilesÄ• uppajjanti? assÄ•
satiyÄ• anugacchato ajjhattavikkhepagataá¹ƒ cittaá¹ƒ samÄ• dhissa paripantho. passÄ• sÄ
satiyÄ• anugacchato bahiddhÄ• vikkhepagataá¹ƒ cittaá¹ƒ samÄ• dhissa paripantho. assÄ•
taá¹‡hÄ• cariyÄ• samÄ• dhissa paripantho. passÄ• sapaá¹-ikaá¹…khanÄ• nikanti taá¹‡hÄ
paripantho. assÄ• senÄ• bhitunnassa passÄ• sapaá¹-ilÄ• bhe mucchanÄ• samÄ• dhissa p
passÄ• senÄ• bhitunnassa assÄ• sapaá¹-ilÄ• bhe mucchanÄ• samÄ• dhissa paripantho.

anugacchanÄ• \Be 164/ ca assÄ• saá¹ƒ, passÄ• saá¹ƒ anugacchanÄ• .

sati ajjhattavikkhepÄ• , kaá¹…khanÄ• bahiddhÄ• vikkhepapatthanÄ• {vikkhepapanthanÄ•

assÄ• senÄ• bhitunnassa, passÄ• sapaá¹-ilÄ• bhe mucchanÄ• .

passÄ• senÄ• bhitunnassa, assÄ• sapaá¹-ilÄ• bhe mucchanÄ• ||

cha ete upakkilesÄ• , Ä• nÄ• pÄ• nassatisamÄ• dhissa.

yehi vikkhippamÄ• nassa {vikampamÄ• nassa (Se) }, no ca cittaá¹ƒ vimuccati.

vimokkhaá¹ƒ appajÄ• nantÄ• , te honti parapattiyÄ• ti ||

dutiyacchakkaá¹ƒ

<155> nimittaá¹ƒ Ä• vajjato assÄ• se cittaá¹ƒ vikampati --- samÄ• dhissa paripantho. assÄ•
Ä• vajjato nimitte cittaá¹ƒ vikampati --- samÄ• dhissa paripantho. nimittaá¹ƒ Ä• vajjato passÄ
vikampati --- samÄ• dhissa paripantho. passÄ• saá¹ƒ Ä• vajjato nimitte cittaá¹ƒ vikampati ---
paripantho. assÄ• saá¹ƒ Ä• vajjato passÄ• se cittaá¹ƒ vikampati --- samÄ• dhissa paripanth
assÄ• se cittaá¹ƒ \Se I 248/ vikampati --- samÄ• dhissa paripantho.

nimittaá¹ƒ \Ee I 165/ Ä• vajjamÄ• nassa, assÄ• se vikkhipate mano.

assÄ• saá¹ƒ Ä• vajjamÄ• nassa, nimitte cittaá¹ƒ vikampati ||

nimittaá¹ƒ Ä• vajjamÄ• nassa, passÄ• se vikkhipate mano.

passÄ• saá¹ƒ Ä• vajjamÄ• nassa, nimitte cittaá¹ƒ vikampati ||

assÄ• saá¹ƒ Ä• vajjamÄ• nassa, passÄ• se vikkhipate mano.

passÄ• saá¹ƒ Ä• vajjamÄ• nassa, assÄ• se cittaá¹ƒ vikampati ||

cha ete upakkilesÄ• , Ä• nÄ• pÄ• nassatisamÄ• dhissa.

yehi vikkhippamÄ• nassa, no ca cittaá¹ƒ vimuccati.

vimokkhaá¹ƒ appajÄ• nantÄ• , te honti parapattiyÄ• ti ||

tatiyacchakkaá¹ƒ

<156> atÄ«tÄ• nudhÄ• vanaá¹ƒ cittaá¹ƒ vikkhepÄ• nupatitaá¹ƒ --- samÄ• dhissa paripantho
anÄ• gatapaá¹-ikaá¹…khanaá¹ƒ cittaá¹ƒ vikampitaá¹ƒ --- samÄ• dhissa paripantho. lÄ«naá¹
kosajjÄ• nupatitaá¹ƒ \Be 165/ --- samÄ• dhissa paripantho. atipaggahitaá¹ƒ cittaá¹ƒ uddhacc
samÄ• dhissa paripantho. abhinataá¹ƒ cittaá¹ƒ rÄ• gÄ• nupatitaá¹ƒ --- samÄ• dhissa paripa
byÄ• pÄ• dÄ• nupatitaá¹ƒ --- samÄ• dhissa paripantho.

atÄ«tÄ• nudhÄ• vanaá¹ƒ cittaá¹ƒ, anÄ• gatapaá¹-ikaá¹…khanaá¹ƒ lÄ«naá¹ƒ.

atipaggahitaá¹ƒ abhinataá¹ƒ, apanataá¹ƒ cittaá¹ƒ na samÄ• dhiyati ||

cha ete upakkilesÄ• , Ä• nÄ• pÄ• nassatisamÄ• dhissa.

yehi \Se I 249/ upakkiliá¹-á¹-hasaá¹…kappo, adhicittaá¹ƒ nappajÄ• nÄ• tÄ«ti ||

<157> assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ \Ne 160/ satiyÄ• anugacchato ajjhattaá¹ƒ vikkh
cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. passÄ• sÄ• dimajjhapariyosÄ• naá
bahiddhÄ• vikkhepagatena cittena kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phan
assÄ• sapaá¹-ikaá¹…khanÄ• ya nikantiyÄ• taá¹‡hÄ• cariyÄ• ya kÄ• yopi cittampi sÄ• raddh
phanditÄ• ca. passÄ• sapaá¹-ikaá¹…khanÄ• ya nikantiyÄ• taá¹‡hÄ• cariyÄ• ya kÄ• yopi ci
iÃ±jitÄ• ca phanditÄ• \Ee I 166/ ca. assÄ• senÄ• bhitunnassa passÄ• sapaá¹-ilÄ• bhe muc
sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. passÄ• senÄ• bhitunnassa assÄ• sapaá¹-i
cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. nimittaá¹ƒ Ä• vajjato assÄ• se citta
kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. assÄ• saá¹ƒ Ä• vajjato ni

vikampitattÄ• kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. nimittaá¹ƒ
cittaá¹ƒ vikampitattÄ• kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. pa
nimitte cittaá¹ƒ vikampitattÄ• kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• \Se I 250/ ca
assÄ• saá¹ƒ Ä• vajjato passÄ• se cittaá¹ƒ vikampitattÄ• kÄ• yopi cittampi sÄ• raddhÄ• ca
phanditÄ• ca. passÄ• saá¹ƒ Ä• vajjato assÄ• se cittaá¹ƒ vikampitattÄ• kÄ• yopi cittampi sÄ
iÃ±jitÄ• ca phanditÄ• ca. atÄ«tÄ• nudhÄ• vanena cittena vikkhepÄ• nupatitena kÄ• yopi ci
iÃ±jitÄ• ca phanditÄ• ca. anÄ• gatapaá¹-ikaá¹…khanena cittena vikampitena kÄ• yopi citta
iÃ±jitÄ• ca phanditÄ• ca. lÄ«nena cittena \Be 166/ kosajjÄ• nupatitena kÄ• yopi cittampi sÄ
iÃ±jitÄ• ca phanditÄ• ca. atipaggahitena cittena uddhaccÄ• nupatitena kÄ• yopi cittampi sÄ
iÃ±jitÄ• ca phanditÄ• ca. abhinatena cittena rÄ• gÄ• nupatitena kÄ• yopi cittampi sÄ• radd
phanditÄ• ca. apanatena cittena byÄ• pÄ• dÄ• nupatitena kÄ• yopi cittampi sÄ• raddhÄ• c
phanditÄ• ca.

Ä• nÄ• pÄ• nassati yassa, paripuá¹‡á¹‡Ä• abhÄ• vitÄ• .

kÄ• yopi iÃ±jito hoti, cittampi hoti iÃ±jitaá¹ƒ.

kÄ• yopi phandito hoti, cittampi hoti phanditaá¹ƒ ||

Ä• nÄ• pÄ• nassati \Ne 161/ yassa, paripuá¹‡á¹‡Ä• subhÄ• vitÄ• .

kÄ• yopi aniÃ±jito hoti, cittampi hoti aniÃ±jitaá¹ƒ.

kÄ• yopi \Se I 251/ aphandito hoti, cittampi hoti aphanditanti ||

imehi ca pana nÄ«varaá¹‡ehi visuddhacittassa soá¸·asavatthukaá¹ƒ Ä• nÄ• pÄ• nassatisan
khaá¹‡ikasamodhÄ• nÄ• ime aá¹-á¹-hÄ• rasa upakkilesÄ• uppajjanti.

upakkilesaÃ±Ä• á¹‡aniddeso tatiyo.

4. vodÄ• naÃ±Ä• á¹‡aniddeso

<158> katamÄ• ni terasa vodÄ• ne Ã±Ä• á¹‡Ä• ni? atÄ«tÄ• nudhÄ• vanaá¹ƒ cittaá¹ƒ vikkhe
vivajjayitvÄ• ekaá¹-á¹-hÄ• ne samÄ• dahati --- evampi cittaá¹ƒ na vikkhepaá¹ƒ gacchati.
anÄ• gatapaá¹-ikaá¹…khanaá¹ƒ cittaá¹ƒ vikampitaá¹ƒ \Ee I 167/; taá¹ƒ vivajjayitvÄ• tatthev
evampi cittaá¹ƒ na vikkhepaá¹ƒ gacchati. lÄ«naá¹ƒ cittaá¹ƒ kosajjÄ• nupatitaá¹ƒ; taá¹ƒ pagg
kosajjaá¹ƒ pajahati --- evampi cittaá¹ƒ na vikkhepaá¹ƒ gacchati. atipaggahitaá¹ƒ cittaá¹ƒ
uddhaccÄ• nupatitaá¹ƒ; taá¹ƒ viniggaá¹‡hitvÄ• uddhaccaá¹ƒ pajahati --- evampi cittaá¹ƒ na

abhinataá¹ƒ cittaá¹ƒ rÄ• gÄ• nupatitaá¹ƒ; taá¹ƒ sampajÄ• no hutvÄ• rÄ• gaá¹ƒ pajahati --- e
vikkhepaá¹ƒ gacchati. apanataá¹ƒ cittaá¹ƒ byÄ• pÄ• dÄ• nupatitaá¹ƒ; taá¹ƒ sampajÄ• no hu
--- evampi cittaá¹ƒ na vikkhepaá¹ƒ gacchati. imehi chahi á¹-hÄ• nehi parisuddhaá¹ƒ cittaá¹ƒ
ekattagataá¹ƒ hoti.

katame \Be 167/ te ekattÄ• ? dÄ• navosaggupaá¹-á¹-hÄ• nekattaá¹ƒ, samathanimittupaá¹-á
vayalakkhaá¹‡upaá¹-á¹-hÄ• nekattaá¹ƒ, nirodhupaá¹-á¹-hÄ• nekattaá¹ƒ. dÄ• navosaggupaá
cÄ• gÄ• dhimuttÄ• naá¹ƒ, samathanimittupaá¹-á¹-hÄ• nekattaÃ±ca \Se I 252/ adhicittamanu
vayalakkhaá¹‡upaá¹-á¹-hÄ• nekattaÃ±ca vipassakÄ• naá¹ƒ, nirodhupaá¹-á¹-hÄ• nekattaÃ±c
imehi catÅ«hi á¹-hÄ• nehi ekattagataá¹ƒ cittaá¹ƒ paá¹-ipadÄ• visuddhipakkhandaÃ±ceva ho
upekkhÄ• nubrÅ«hitaÃ±ca, Ã±Ä• á¹‡ena ca sampahaá¹ƒsitaá¹ƒ.

paá¹-hamassa jhÄ• nassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? paá¹-hamassa jhÄ
paá¹-ipadÄ• visuddhi Ä• di, upekkhÄ• nubrÅ«hanÄ• majjhe, sampahaá¹ƒsanÄ• pariyosÄ•
paá¹-ipadÄ• visuddhi \Ne 162/ Ä• di. Ä• dissa kati lakkhaá¹‡Ä• ni? Ä• dissa tÄ«á¹‡i lakkhaá
paripantho tato cittaá¹ƒ visujjhati, visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá
paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandati. yaÃ±ca paripanthato cittaá¹ƒ visujjhati, yaÃ±ca
cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipajjati, yaÃ±ca paá¹-ipannattÄ• tattha cittaá¹ƒ
paá¹-hamassa \Ee I 168/ jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di. Ä• dissa imÄ• ni tÄ«á¹‡i la
--- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• dikalyÄ• á¹‡aÃ±ceva hoti lakkhaá¹‡asampannaÃ±caâ€™â

paá¹-hamassa jhÄ• nassa upekkhÄ• nubrÅ«hanÄ• majjhe. majjhassa kati lakkhaá¹‡Ä• ni?
lakkhaá¹‡Ä• ni. visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, samathapaá¹-ipannaá¹ƒ ajjhupekkhati, e
ajjhupekkhati. yaÃ±ca visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, yaÃ±ca samathapaá¹-ipannaá¹ƒ \
ajjhupekkhati, yaÃ±ca ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati --- paá¹-hamassa jhÄ• nassa u
majjhe. majjhassa imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• ni. tena vuccati --- ``paá¹-hamaá¹ƒ jhÄ• naá¹
majjhekalyÄ• á¹‡aÃ±ceva hoti lakkhaá¹‡asampannaÃ±caâ€™â€™.

paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. pariyosÄ• nassa kati lakkh
cattÄ• ri lakkhaá¹‡Ä• ni. tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena sampa
ekarasaá¹-á¹-hena sampahaá¹ƒsanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena sampahaá¹ƒsa
sampahaá¹ƒsanÄ• . paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. pariyos
lakkhaá¹‡Ä• ni. tena vuccati --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pariyosÄ• nakalyÄ• á¹‡aÃ±ceva
lakkhaá¹‡asampannaÃ±caâ€™â€™. evaá¹ƒ tivattagataá¹ƒ cittaá¹ƒ tividhakalyÄ• á¹‡akaá¹ƒ
vitakkasampannaÃ±ceva hoti vicÄ• rasampannaÃ±ca pÄ«tisampannaÃ±ca sukhasampanna
adhiá¹-á¹-hÄ• nasampannaÃ±ca saddhÄ• sampannaÃ±ca vÄ«riyasampannaÃ±ca satisamp
paÃ±Ã±Ä• sampannaÃ±ca.

dutiyassa \Be 168/ jhÄ• nassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? dutiyassa jhÄ
paá¹-ipadÄ• visuddhi Ä• di, upekkhÄ• nubrÅ«hanÄ• majjhe, sampahaá¹ƒsanÄ• pariyosÄ•
tivattagataá¹ƒ cittaá¹ƒ tividhakalyÄ• á¹‡akaá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ pÄ«tisampann
sukhasampannaÃ±ca cittassa adhiá¹-á¹-hÄ• nasampannaÃ±ca saddhÄ• sampannaÃ±ca \S
satisampannaÃ±ca samÄ• dhisampannaÃ±ca paÃ±Ã±Ä• sampannaÃ±ca.

tatiyassa \Ne 163/ \Ee I 169/ jhÄ• nassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ ... pe
tivattagataá¹ƒ cittaá¹ƒ tividhakalyÄ• á¹‡akaá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ sukhasampan
adhiá¹-á¹-hÄ• nasampannaÃ±ca saddhÄ• sampannaÃ±ca vÄ«riyasampannaÃ±ca satisamp
paÃ±Ã±Ä• sampannaÃ±ca.

catutthassa jhÄ• nassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ ... pe ... evaá¹ƒ tivatta
tividhakalyÄ• á¹‡akaá¹ƒ dasalakkhaá¹‡asampannaÃ±ca upekkhÄ• sampannaÃ±ceva hoti c
adhiá¹-á¹-hÄ• nasampannaÃ±ca saddhÄ• sampannaÃ±ca vÄ«riyasampannaÃ±ca satisamp
paÃ±Ã±Ä• sampannaÃ±ca.

Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• ... pe ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pa
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• p
pariyosÄ• naá¹ƒ ... pe ... evaá¹ƒ tivattagataá¹ƒ cittaá¹ƒ tividhakalyÄ• á¹‡akaá¹ƒ dasalakkhaá
upekkhÄ• sampannaÃ±ceva hoti cittassa adhiá¹-á¹-hÄ• nasampannaá¹ƒ ca ... pe ... paÃ±Ã±

aniccÄ• nupassanÄ• ya ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ ... pe ... evaá¹ƒ tivatta
tividhakalyÄ• á¹‡akaá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ \Se I 255/ vitakkasampannaÃ±ceva h
pÄ«tisampannaÃ±ca sukhasampannaÃ±ca cittassa adhiá¹-á¹-hÄ• nasampannaÃ±ca saddh
vÄ«riyasampannaÃ±ca satisampannaÃ±ca samÄ• dhisampannaÃ±ca paÃ±Ã±Ä• sampanna
anattÄ• nupassanÄ• ya ... nibbidÄ• nupassanÄ• ya ... virÄ• gÄ• nupassanÄ• ya ... nirodhÄ•
paá¹-inissaggÄ• nupassanÄ• ya ... khayÄ• nupassanÄ• ya ... vayÄ• nupassanÄ• ya ... vipa
animittÄ• nupassanÄ• ya ... appaá¹‡ihitÄ• nupassanÄ• ya ... suÃ±Ã±atÄ• nupassanÄ• ya ..
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya ... yathÄ• bhÅ«taÃ±Ä• á¹‡adassanÄ• ya ... Ä• dÄ«n
paá¹-isaá¹…khÄ• nupassanÄ• ya ... vivaá¹-á¹-anÄ• nupassanÄ• ya ... paÃ±Ã±Ä• sampanna

sotÄ• pattimaggassa ... pe ... sakadÄ• gÄ• mimaggassa ... anÄ• gÄ• mimaggassa ... araha
majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? arahattamaggassa paá¹-ipadÄ• visuddhi \Be 169/ Ä• di upek
sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. arahattamaggassa paá¹-ipadÄ• visuddhi Ä• di. Ä• diss
tÄ«á¹‡i lakkhaá¹‡Ä• ni. yo tassa paripantho tato cittaá¹ƒ visujjhati, visuddhattÄ• cittaá¹ƒ ma
samathanimittaá¹ƒ paá¹-ipajjati, paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandati \Ee I 170/. yaÃ±
cittaá¹ƒ visujjhati, yaÃ±ca visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ \Ne 164/ pa
paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandati --- arahattamaggassa paá¹-ipadÄ• visuddhi Ä•

tÄ«á¹‡i lakkhaá¹‡Ä• ni. tena \Se I 256/ vuccati --- ``arahattamaggo Ä• dikalyÄ• á¹‡o ceva ho
caâ€™â€™.

arahattamaggassa upekkhÄ• nubrÅ«hanÄ• majjhe. majjhassa kati lakkhaá¹‡Ä• ni? majjha
visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, samathapaá¹-ipannaá¹ƒ ajjhupekkhati, ekattupaá¹-á¹-hÄ
yaÃ±ca visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, yaÃ±ca samathapaá¹-ipannaá¹ƒ ajjhupekkhati, y
ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. tena vuccati --- ``arahattamaggo majjhekalyÄ• á¹‡o
lakkhaá¹‡asampanno caâ€™â€™.

arahattamaggassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. pariyosÄ• nassa kati lakkhaá¹‡Ä•
lakkhaá¹‡Ä• ni. tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena sampahaá¹ƒsa
ekarasaá¹-á¹-hena sampahaá¹ƒsanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena sampahaá¹ƒsa
sampahaá¹ƒsanÄ• . arahattamaggassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ. pariyosÄ• nas
lakkhaá¹‡Ä• ni. tena vuccati --- ``arahattamaggo pariyosÄ• nakalyÄ• á¹‡o ceva hoti lakkhaá
evaá¹ƒ tivattagataá¹ƒ cittaá¹ƒ tividhakalyÄ• á¹‡akaá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ vitakka
vicÄ• rasampannaÃ±ca pÄ«tisampannaÃ±ca sukhasampannaÃ±ca cittassa adhiá¹-á¹-hÄ• n
saddhÄ• sampannaÃ±ca vÄ«riyasampannaÃ±ca satisampannaÃ±ca samÄ• dhisampannaÃ

<159> á¹• 21 nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

ajÄ• nato ca tayo dhamme, bhÄ• vanÄ• nupalabbhati ||

nimittaá¹ƒ \Ee I 171/ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

jÄ• nato ca tayo dhamme, bhÄ• vanÄ• upalabbhatÄ«ti ||

kathaá¹ƒ ime tayo dhammÄ• ekacittassa Ä• rammaá¹‡Ä• na honti, na cime tayo dhammÄ
cittaá¹ƒ vikkhepaá¹ƒ gacchati, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, vises
seyyathÄ• pi rukkho \Be 170/ same bhÅ«mibhÄ• ge nikkhitto. tamenaá¹ƒ puriso kakacena c
phuá¹-á¹-hakakacadantÄ• naá¹ƒ vasena purisassa sati upaá¹-á¹-hitÄ• hoti; na Ä• gate vÄ•
manasi karoti. na Ä• gatÄ• vÄ• gatÄ• vÄ• kakacadantÄ• aviditÄ• honti \Ne 165/, padhÄ
payogaÃ±ca sÄ• dheti. yathÄ• rukkho same bhÅ«mibhÄ• ge nikkhitto. evaá¹ƒ upanibandha
kakacadantÄ• , evaá¹ƒ assÄ• sapassÄ• sÄ• . yathÄ• rukkhe phuá¹-á¹-hakakacadantÄ• naá
upaá¹-á¹-hitÄ• hoti, na Ä• gate vÄ• gate vÄ• kakacadante manasi karoti, na Ä• gatÄ• vÄ•
aviditÄ• honti, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti. evamevaá¹ƒ bhikkhu
vÄ• satiá¹ƒ upaá¹-á¹-hapetvÄ• nisinno hoti, na Ä• gate vÄ• \Se I 258/ gate vÄ• assÄ• sap
na Ä• gatÄ• vÄ• gatÄ• vÄ• assÄ• sapassÄ• sÄ• aviditÄ• honti, padhÄ• naÃ±ca paÃ±Ã±

visesamadhigacchati padhÄ• naÃ±ca.

katamaá¹ƒ padhÄ• naá¹ƒ? Ä• raddhavÄ«riyassa kÄ• yopi cittampi kammaniyaá¹ƒ hoti --- id
payogo? Ä• raddhavÄ«riyassa upakkilesÄ• pahÄ«yanti, vitakkÄ• vÅ«pasamanti --- ayaá¹ƒ
Ä• raddhavÄ«riyassa saÃ±Ã±ojanÄ• pahÄ«yanti, anusayÄ• byantÄ«honti {anusayÄ• byÄ•
evaá¹ƒ ime tayo dhammÄ• ekacittassa Ä• rammaá¹‡Ä• na honti \Ee I 172/, na cime tayo d
ca cittaá¹ƒ vikkhepaá¹ƒ gacchati, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, vi

<160> á¹• 21 Ä• nÄ• pÄ• nassati yassa, paripuá¹‡á¹‡Ä• subhÄ• vitÄ• .

anupubbaá¹ƒ paricitÄ• , yathÄ• buddhena desitÄ• .

so imaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ti ||

__Ä• na_nti assÄ• so, no passÄ• so. __apÄ• na_nti {apÄ• nanti (Katthaci) } passÄ• so, no
upaá¹-á¹-hÄ• naá¹ƒ sati, passÄ• savasena upaá¹-á¹-hÄ• naá¹ƒ sati.

yo assasati tassupaá¹-á¹-hÄ• ti, yo passasati tassupaá¹-á¹-hÄ• ti. __paripuá¹‡á¹‡Ä• _ti pari
paripuá¹‡á¹‡Ä• , parivÄ• raá¹-á¹-hena paripuá¹‡á¹‡Ä• , paripÅ«raá¹-á¹-hena paripuá¹‡á¹‡Ä•
__subhÄ• vitÄ• _ti catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattan
bhÄ• vanÄ• , indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á
Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . tassime cattÄ• ro bhÄ• vanaá¹-á¹-hÄ• yÄ• nÄ«katÄ• ho
paricitÄ• susamÄ• raddhÄ• .

__yÄ• nÄ«katÄ• _ti yattha yattha Ä• kaá¹…khati tattha tattha vasippatto hoti balappatto ves
166/. tassa me te dhammÄ• Ä• vajjanapaá¹-ibaddhÄ• {Ä• vajjanapaá¹-ibandhÄ• (Katthaci
Ä• kaá¹…khapaá¹-ibaddhÄ• manasikÄ• rapaá¹-ibaddhÄ• cittuppÄ• dapaá¹-ibaddhÄ• . tena
``yÄ• nÄ«katÄ• â€™â€™ ti. __vatthukatÄ• _ti yasmiá¹ƒ yasmiá¹ƒ vatthusmiá¹ƒ cittaá¹ƒ svÄ
tasmiá¹ƒ tasmiá¹ƒ vatthusmiá¹ƒ sati supaá¹-á¹-hitÄ• hoti. yasmiá¹ƒ yasmiá¹ƒ vÄ• pana vatt
sÅ«paá¹-á¹-hitÄ• {supaá¹-á¹-hitÄ• (Katthaci) } hoti, tasmiá¹ƒ tasmiá¹ƒ vatthusmiá¹ƒ cittaá¹ƒ
svÄ• dhiá¹-á¹-hitaá¹ƒ hoti. tena vuccati --- ``vatthukatÄ• â€™â€™ ti. __anuá¹-á¹-hitÄ• _ti vat
cittaá¹ƒ abhinÄ«harati tena tena sati anuparivattati. yena yena vÄ• pana sati anuparivattati
cittaá¹ƒ abhinÄ«harati. tena vuccati --- ``anuá¹-á¹-hitÄ• â€™â€™ ti. __paricitÄ• _ti pariggaha
paricitÄ• , parivÄ• raá¹-á¹-hena paricitÄ• , paripÅ«raá¹-á¹-hena paricitÄ• . satiyÄ• pariggaá¹
173/ pÄ• pake akusale dhamme. tena vuccati --- ``paricitÄ• â€™â€™ ti. __susamÄ• raddhÄ
susamÄ• raddhÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena susamÄ•
ekarasaá¹-á¹-hena susamÄ• raddhÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena susamÄ• raddh
kilesÄ• naá¹ƒ susamÅ«hatattÄ• {susamuhatattÄ• (Katthaci) } susamÄ• raddhÄ• .

<161> __susama_nti atthi samaá¹ƒ, atthi susamaá¹ƒ. katamaá¹ƒ samaá¹ƒ? ye tattha jÄ• tÄ
bodhipakkhiyÄ• --- idaá¹ƒ samaá¹ƒ. katamaá¹ƒ susamaá¹ƒ? yaá¹ƒ tesaá¹ƒ tesaá¹ƒ dhamm
nirodho nibbÄ• naá¹ƒ --- idaá¹ƒ susamaá¹ƒ. iti idaÃ±ca samaá¹ƒ idaÃ±ca susamaá¹ƒ Ã±Ä• t
viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya. Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá
asammÅ«á¸·Ä• {apamuá¹-á¹-hÄ• (Se) }, passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ ci
--- ``susamÄ• raddhÄ• â€™â€™ ti.

__anupubbaá¹ƒ paricitÄ• _ti dÄ«ghaá¹ƒ assÄ• savasena purimÄ• purimÄ• paricitÄ• , pacc
anuparicitÄ• . dÄ«ghaá¹ƒ passÄ• savasena purimÄ• purimÄ• paricitÄ• , pacchimÄ• pacch
assÄ• savasena purimÄ• purimÄ• paricitÄ• \Be 172/, pacchimÄ• pacchimÄ• anuparicitÄ
purimÄ• purimÄ• paricitÄ• , pacchimÄ• pacchimÄ• anuparicitÄ• ... pe ... paá¹-inissaggÄ•
purimÄ• purimÄ• paricitÄ• , pacchimÄ• pacchimÄ• anuparicitÄ• . paá¹-inissaggÄ• nupass
purimÄ• paricitÄ• , pacchimÄ• pacchimÄ• anuparicitÄ• . sabbÄ• pi soá¸·asavatthukÄ• Ä•
aÃ±Ã±amaÃ±Ã±aá¹ƒ paricitÄ• \Se I 261/ ceva honti anuparicitÄ• ca. tena vuccati --- ``anup
ti.

__yathÄ• _ti dasa yathatthÄ• --- attadamathattho yathattho, attasamathattho yathattho, att
yathattho, abhiÃ±Ã±attho yathattho, pariÃ±Ã±attho yathattho, pahÄ• nattho yathattho, bhÄ•
sacchikiriyattho \Ee I 174/ yathattho, saccÄ• bhisamayattho yathattho, nirodhe patiá¹-á¹-hÄ•

__buddho_ti \Ne 167/ yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dh
abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡i, balesu ca vasÄ«bhÄ• vaá¹ƒ.

<162> __buddho_ti kenaá¹-á¹-hena buddho? bujjhitÄ• saccÄ• nÄ«ti --- buddho. bodhetÄ•
sabbaÃ±Ã±utÄ• ya buddho. sabbadassÄ• vitÄ• ya buddho. anaÃ±Ã±aneyyatÄ• ya buddho.
buddho. khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho. nirupalepasaá¹…khÄ• tena {nirupakkiles
ekantavÄ«tarÄ• goti --- buddho. ekantavÄ«tadosoti --- buddho. ekantavÄ«tamohoti --- buddh
--- buddho. ekÄ• yanamaggaá¹ƒ gatoti --- buddho. eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ a
abuddhivihatattÄ• buddhipaá¹-ilÄ• bhÄ• --- buddho. buddhoti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ
kataá¹ƒ, na bhÄ• tarÄ• kataá¹ƒ, na bhaginiyÄ• kataá¹ƒ, na mittÄ• maccehi kataá¹ƒ, na Ã±Ä
na samaá¹‡abrÄ• hmaá¹‡ehi \Se I 262/ kataá¹ƒ, na devatÄ• hi kataá¹ƒ. vimokkhantikametaa
bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sac
buddhoti. __desitÄ• _ti attadamathattho yathattho yathÄ• buddhena desito, attasamathatth
buddhena desito, attaparinibbÄ• panattho yathattho yathÄ• buddhena desito ... pe ... nirodh
patiá¹-á¹-hÄ• pakattho yathattho yathÄ• buddhena desito.

__so_ti \Be 173/ gahaá¹-á¹-ho vÄ• hoti pabbajito vÄ• . __loko_ti. khandhaloko dhÄ• tuloko
vipattibhavaloko vipattisambhavaloko sampattibhavaloko sampattisambhavaloko. eko loko -
Ä• hÄ• raá¹-á¹-hitikÄ• ... pe ... aá¹-á¹-hÄ• rasa lokÄ• --- aá¹-á¹-hÄ• rasa dhÄ• tuyo. __pabh
attadamathatthaá¹ƒ yathatthaá¹ƒ abhisambuddhattÄ• \Ee I 175/. so imaá¹ƒ lokaá¹ƒ obhÄ• s
attasamathatthaá¹ƒ yathatthaá¹ƒ abhisambuddhattÄ• . so imaá¹ƒ lokaá¹ƒ obhÄ• seti bhÄ• s
attaparinibbÄ• panatthaá¹ƒ yathatthaá¹ƒ abhisambuddhattÄ• . so imaá¹ƒ lokaá¹ƒ obhÄ• seti
pe ... nirodhe patiá¹-á¹-hÄ• pakatthaá¹ƒ yathatthaá¹ƒ abhisambuddhattÄ• . so imaá¹ƒ lokaá¹
pabhÄ• seti.

__abbhÄ• muttova candimÄ• _ti yathÄ• abbhÄ• , evaá¹ƒ kilesÄ• . yathÄ• cando, evaá¹ƒ
candimÄ• devaputto, evaá¹ƒ bhikkhu. yathÄ• \Se I 263/ cando abbhÄ• mutto mahikÄ• mu
rÄ• hugahaá¹‡Ä• {rÄ• hupÄ• á¹‡Ä• (Se) } vippamutto bhÄ• sate ca tapate ca virocate {viro
bhikkhu sabbakilesehi vippamutto \Ne 168/ bhÄ• sate ca tapate ca virocate ca. tena vuccati
candimÄ• ti. imÄ• ni terasa vodÄ• ne Ã±Ä• á¹‡Ä• ni.

vodÄ• naÃ±Ä• á¹‡aniddeso catuttho.

bhÄ• á¹‡avÄ• ro.

5. satokÄ• riÃ±Ä• á¹‡aniddeso

<163> katamÄ• ni bÄ• ttiá¹ƒsa satokÄ• rissa Ã±Ä• á¹‡Ä• ni? idha bhikkhu araÃ±Ã±agato v
suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡id
upaá¹-á¹-hapetvÄ• . so satova assasati sato passasati. dÄ«ghaá¹ƒ vÄ• assasanto ``dÄ«gha
pajÄ• nÄ• ti. dÄ«ghaá¹ƒ vÄ• passasanto ``dÄ«ghaá¹ƒ passasÄ• mÄ«â€™â€™ ti pajÄ• nÄ•
``rassaá¹ƒ assasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti. rassaá¹ƒ vÄ• passasanto ``rassaá¹ƒ pass
``sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati. ``sabbakÄ• yapaá¹-is
passasissÄ• mÄ«â€™â€™ ti sikkhati. ``passambhayaá¹ƒ \Be 174/ kÄ• yasaá¹…khÄ• raá¹ƒ
sikkhati. ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati.
... sukhapaá¹-isaá¹ƒvedÄ« ... cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« \Ee I 176/ ... passambhay
cittasaá¹…khÄ• raá¹ƒ ... cittapaá¹-isaá¹ƒvedÄ« ... abhippamodayaá¹ƒ cittaá¹ƒ ... samÄ• dah
vimocayaá¹ƒ cittaá¹ƒ ... aniccÄ• nupassÄ« ... virÄ• gÄ• nupassÄ« ... nirodhÄ• nupassÄ« ...
``paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati. ``paá¹-inissaggÄ• nupass
sikkhati.

<164> __idhÄ• _ti imissÄ• diá¹-á¹-hiyÄ• , imissÄ• khantiyÄ• , imissÄ• ruciyÄ• , imasmiá¹ƒ
dhamme, imasmiá¹ƒ vinaye, imasmiá¹ƒ dhammavinaye, imasmiá¹ƒ pÄ• vacane, imasmiá¹ƒ
satthusÄ• sane. tena vuccati --- ``idhÄ• â€™â€™ ti. __bhikkhÅ«_ti \Se I 264/ puthujjanakaly

bhikkhu sekkho vÄ• arahÄ• vÄ• akuppadhammo. __araÃ±Ã±a_nti nikkhamitvÄ• bahi inda
araÃ±Ã±aá¹ƒ. __rukkhamÅ«la_nti yattha bhikkhuno Ä• sanaá¹ƒ paÃ±Ã±attaá¹ƒ hoti maÃ±ca
vÄ• taá¹-á¹-ikÄ• vÄ• cammakhaá¹‡á¸• o vÄ• tiá¹‡asantharo {tiá¹‡asaá¹‡á¹-haro (Se) } vÄ
palÄ• lasantharo {palÄ• sasaná¹-haro (Se) } vÄ• , tattha bhikkhu caá¹…kamati vÄ• tiá¹-á¹-h
seyyaá¹ƒ vÄ• kappeti. __suÃ±Ã±a_nti kenaci anÄ• kiá¹‡á¹‡aá¹ƒ hoti gahaá¹-á¹-hehi vÄ• pa
__agÄ• ra_nti {Ä• gÄ• ranti (Se) } vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ•
Ä• bhujitvÄ• _ti nisinno hoti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• \Ne 169/. __ujuá¹ƒ kÄ• yaá¹ƒ paá¹
kÄ• yo á¹-hito {panidhito (Se) } supaá¹‡ihito. __parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti.
pariggahaá¹-á¹-ho. __mukha_nti niyyÄ• naá¹-á¹-ho. __satÄ«_ti upaá¹-á¹-hÄ• naá¹-á¹-ho. ten
``parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti.

<165> __satova assasati, sato passasatÄ«_ti bÄ• ttiá¹ƒsÄ• ya Ä• kÄ• rehi \Ee I 177/ sato k
assÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ•
Ã±Ä• á¹‡ena sato kÄ• rÄ« hoti. dÄ«ghaá¹ƒ passÄ• savasena cittassa ekaggataá¹ƒ avikkhep
upaá¹-á¹-hitÄ• \Se I 265/ hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sato kÄ• rÄ« hoti. rassaá¹ƒ
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena
kÄ• rÄ« hoti. rassaá¹ƒ passÄ• savasena cittassa ekaggataá¹ƒ \Be 175/ avikkhepaá¹ƒ pajÄ•
hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sato kÄ• rÄ« hoti ... pe ... paá¹-inissaggÄ• nupassÄ«
paá¹-inissaggÄ• nupassÄ« passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato
tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sato kÄ• rÄ« hoti.

paá¹-hamacatukkaniddeso

<166> kathaá¹ƒ dÄ«ghaá¹ƒ assasanto ``dÄ«ghaá¹ƒ assasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti,
``dÄ«ghaá¹ƒ passasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti? dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasa
passÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te passasati, dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ
passasatipi. dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatopi passas
chandavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assa
sukhumataraá¹ƒ dÄ«ghaá¹ƒ passÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te passasati, chandavase
assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatipi passasatipi. chandavasena tato
assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatopi passasatopi pÄ• mojjaá¹ƒ uppa
sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasati, pÄ• mojjavase
passÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te \Se I 266/ passasati, pÄ• mojjavasena tato sukhuma
assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatipi passasatipi. pÄ• mojjavasena ta
assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatopi passasatopi dÄ«ghaá¹ƒ assÄ•
upekkhÄ• saá¹‡á¹-hÄ• ti. imehi navahÄ• kÄ• rehi dÄ«ghaá¹ƒ assÄ• sapassÄ• sÄ• kÄ• yo.
anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ, no sati; sati upaá¹-á¹-hÄ• naÃ±ce
tena Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá¹ƒ anupassati. tena vuccati --- ``kÄ• ye

kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

<167> __anupassatÄ«_ti \Ne 170/ \Ee I 178/ kathaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ anupassati? aniccat
niccato. dukkhato anupassati, no sukhato. anattato anupassati, no attato. nibbindati, no nan
no rajjati. nirodheti, no samudeti. paá¹-inissajjati, no Ä• diyati. aniccato \Be 176/ anupassant
niccasaÃ±Ã±aá¹ƒ pajahati. dukkhato anupassanto sukhasaÃ±Ã±aá¹ƒ pajahati. anattato anu
pajahati. nibbindanto nandiá¹ƒ pajahati. virajjanto rÄ• gaá¹ƒ pajahati. nirodhento samudayaá
paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. evaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ anupassati.

__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattan
indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• v
bhÄ• vanÄ• . dÄ«ghaá¹ƒ assÄ• sapassÄ• savasena \Se I 267/ cittassa ekaggataá¹ƒ avikkhe
vedanÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. viditÄ• saÃ±
viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. viditÄ• vitakkÄ• uppajjanti, viditÄ
upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti.

kathaá¹ƒ viditÄ• vedanÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gaccl
vedanÄ• ya uppÄ• do vidito hoti? avijjÄ• samudayÄ• vedanÄ• samudayoti --- paccayasamu
uppÄ• do vidito hoti. taá¹‡hÄ• samudayÄ• vedanÄ• samudayoti ... kammasamudayÄ• ved
phassasamudayÄ• vedanÄ• samudayoti paccayasamudayaá¹-á¹-hena vedanÄ• ya uppÄ• d
nibbattilakkhaá¹‡aá¹ƒ passatopi vedanÄ• ya uppÄ• do vidito hoti. evaá¹ƒ vedanÄ• ya uppÄ•

kathaá¹ƒ vedanÄ• ya upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti? aniccato manasikaroto khayatupaá
hoti. dukkhato manasikaroto bhayatupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. anattato manasikaroto
suÃ±Ã±atupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. evaá¹ƒ vedanÄ• ya upaá¹-á¹-hÄ• naá¹ƒ viditaá¹

kathaá¹ƒ vedanÄ• ya atthaá¹…gamo vidito hoti? avijjÄ• nirodhÄ• vedanÄ• nirodhoti --- pac
vedanÄ• ya atthaá¹…gamo vidito hoti. taá¹‡hÄ• nirodhÄ• vedanÄ• nirodhoti \Ee I 179/ ... pe
vedanÄ• nirodhoti ... pe ... phassanirodhÄ• \Se I 268/ vedanÄ• nirodhoti paccayanirodhaá¹-
atthaá¹…gamo vidito hoti. vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passatopi vedanÄ• ya atthaá¹…gar
vedanÄ• ya \Ne 171/ atthaá¹…gamo vidito hoti. evaá¹ƒ viditÄ• vedanÄ• uppajjanti, viditÄ•
viditÄ• abbhatthaá¹ƒ gacchanti.

kathaá¹ƒ \Be 177/ viditÄ• saÃ±Ã±Ä• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatth
kathaá¹ƒ saÃ±Ã±Ä• ya uppÄ• do vidito hoti? avijjÄ• samudayÄ• saÃ±Ã±Ä• samudayoti --- p
saÃ±Ã±Ä• ya uppÄ• do vidito hoti. taá¹‡hÄ• samudayÄ• saÃ±Ã±Ä• samudayoti ... pe ... ka
saÃ±Ã±Ä• samudayoti ... pe ... phassasamudayÄ• saÃ±Ã±Ä• samudayoti --- paccayasamu
uppÄ• do vidito hoti. nibbattilakkhaá¹‡aá¹ƒ passatopi saÃ±Ã±Ä• ya uppÄ• do vidito hoti. eva

vidito hoti.

kathaá¹ƒ saÃ±Ã±Ä• ya upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti? aniccato manasikaroto khayatup
hoti. dukkhato manasikaroto bhayatupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. anattato manasikaroto
suÃ±Ã±atupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. evaá¹ƒ saÃ±Ã±Ä• ya upaá¹-á¹-hÄ• naá¹ƒ viditaá

kathaá¹ƒ saÃ±Ã±Ä• ya atthaá¹…gamo vidito hoti? avijjÄ• nirodhÄ• saÃ±Ã±Ä• nirodhoti ---
saÃ±Ã±Ä• ya atthaá¹…gamo vidito hoti. taá¹‡hÄ• nirodhÄ• saÃ±Ã±Ä• nirodhoti ... pe ... kam
saÃ±Ã±Ä• nirodhoti ... pe ... phassanirodhÄ• \Se I 269/ saÃ±Ã±Ä• nirodhoti --- paccayaniro
saÃ±Ã±Ä• ya atthaá¹…gamo vidito hoti. vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passatopi saÃ±Ã±Ä•
evaá¹ƒ saÃ±Ã±Ä• ya atthaá¹…gamo vidito hoti. evaá¹ƒ viditÄ• saÃ±Ã±Ä• uppajjanti, viditÄ
viditÄ• abbhatthaá¹ƒ gacchanti.

kathaá¹ƒ viditÄ• vitakkÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacch
vitakkÄ• naá¹ƒ uppÄ• do vidito hoti? avijjÄ• samudayÄ• vitakkasamudayoti --- paccayasam
vitakkÄ• naá¹ƒ uppÄ• do vidito hoti. taá¹‡hÄ• samudayÄ• vitakkasamudayoti ... pe ... kamm
vitakkasamudayoti ... pe ... saÃ±Ã±Ä• samudayÄ• vitakkasamudayoti --- paccayasamudaya
uppÄ• do vidito hoti. nibbattilakkhaá¹‡aá¹ƒ passatopi vitakkÄ• naá¹ƒ uppÄ• do vidito hoti. ev
uppÄ• do vidito hoti.

kathaá¹ƒ vitakkÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti? aniccato manasikaroto khayatu
viditaá¹ƒ \Ne 172/ hoti. dukkhato manasikaroto bhayatupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. ana
suÃ±Ã±atupaá¹-á¹-hÄ• naá¹ƒ viditaá¹ƒ hoti. evaá¹ƒ vitakkÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ vidita

kathaá¹ƒ \Be 178/ vitakkÄ• naá¹ƒ atthaá¹…gamo vidito hoti? avijjÄ• nirodhÄ• vitakkanirodh
paccayanirodhaá¹-á¹-hena vitakkÄ• naá¹ƒ atthaá¹…gamo vidito hoti. taá¹‡hÄ• nirodhÄ• vita
kammanirodhÄ• vitakkanirodhoti ... pe ... saÃ±Ã±Ä• nirodhÄ• \Se I 270/ vitakkanirodhoti ---
paccayanirodhaá¹-á¹-hena vitakkÄ• naá¹ƒ atthaá¹…gamo vidito hoti. vipariá¹‡Ä• malakkhaá
vitakkÄ• naá¹ƒ atthaá¹…gamo vidito hoti. evaá¹ƒ vitakkÄ• naá¹ƒ atthaá¹…gamo vidito hoti. e
180/ vitakkÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti.

<168> dÄ«ghaá¹ƒ assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nam
gocaraÃ±ca pajÄ• nÄ• ti, samatthaÃ±ca paá¹-ivijjhati ... pe ... maggaá¹ƒ samodhÄ• neti, dha
gocaraÃ±ca pajÄ• nÄ• ti, samatthaÃ±ca paá¹-ivijjhati.

__indriyÄ• ni samodhÄ• netÄ«_ti kathaá¹ƒ indriyÄ• ni samodhÄ• neti? adhimokkhaá¹-á¹-he
samodhÄ• neti, paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ samodhÄ• neti, upaá¹-á¹-hÄ• naá¹-á¹-h
samodhÄ• neti, avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ samodhÄ• neti, dassanaá¹-á¹-her

samodhÄ• neti. ayaá¹ƒ puggalo imÄ• ni indriyÄ• ni imasmiá¹ƒ Ä• rammaá¹‡e samodhÄ• ne
``indriyÄ• ni samodhÄ• netÄ«â€™â€™ ti.

__gocaraÃ±ca pajÄ• nÄ• tÄ«_ti yaá¹ƒ tassa Ä• rammaá¹‡aá¹ƒ, taá¹ƒ tassa gocaraá¹ƒ. yaá
tassa Ä• rammaá¹‡aá¹ƒ. __pajÄ• nÄ• tÄ«_ti puggalo. pajÄ• nanÄ• paÃ±Ã±Ä• .

__sama_nti Ä• rammaá¹‡assa upaá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ, cittassa avikkhepo samaá¹ƒ,
samaá¹ƒ, cittassa vodÄ• naá¹ƒ samaá¹ƒ. __attho_ti \Se I 271/ anavajjaá¹-á¹-ho nikkilesaá¹-
paramaá¹-á¹-ho. __paá¹-ivijjhatÄ«_ti Ä• rammaá¹‡assa upaá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ paá¹-ivij
avikkhepaá¹-á¹-haá¹ƒ paá¹-ivijjhati, cittassa adhiá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ paá¹-ivijjhati, cittass
vodÄ• naá¹-á¹-haá¹ƒ paá¹-ivijjhati. tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™

__balÄ• ni samodhÄ• netÄ«_ti kathaá¹ƒ balÄ• ni samodhÄ• neti? assaddhiye akampiyaá¹-
samodhÄ• neti, kosajje akampiyaá¹-á¹-hena vÄ«riyabalaá¹ƒ samodhÄ• neti, pamÄ• de akam
samodhÄ• neti, uddhacce akampiyaá¹-á¹-hena samÄ• dhibalaá¹ƒ samodhÄ• neti \Ne 173/,
paÃ±Ã±Ä• balaá¹ƒ samodhÄ• neti. ayaá¹ƒ puggalo imÄ• ni balÄ• ni imasmiá¹ƒ Ä• rammaá¹
vuccati --- balÄ• ni samodhÄ• netÄ«ti. gocaraÃ±ca pajÄ• nÄ• tÄ«ti ... pe ... tena vuccati --- `
paá¹-ivijjhatÄ«â€™â€™ ti.

__bojjhaá¹…ge_ \Ee I 181/ __samodhÄ• netÄ«_ti kathaá¹ƒ bojjhaá¹…ge samodhÄ• neti? u
satisambojjhaá¹…gaá¹ƒ samodhÄ• neti, pavicayaá¹-á¹-hena dhammavicayasambojjhaá¹…g
paggahaá¹-á¹-hena vÄ«riyasambojjhaá¹…gaá¹ƒ samodhÄ• neti, pharaá¹‡aá¹-á¹-hena pÄ«ti
samodhÄ• neti, upasamaá¹-á¹-hena passaddhisambojjhaá¹…gaá¹ƒ samodhÄ• neti, avikkhe
samÄ• dhisambojjhaá¹…gaá¹ƒ samodhÄ• neti, paá¹-isaá¹…khÄ• naá¹-á¹-hena upekkhÄ• sa
samodhÄ• neti. ayaá¹ƒ puggalo ime bojjhaá¹…ge imasmiá¹ƒ Ä• rammaá¹‡e samodhÄ• neti
``bojjhaá¹…ge samodhÄ• netÄ«â€™â€™ ti. gocaraÃ±ca pajÄ• nÄ• tÄ«ti ... pe ... tena vucca
paá¹-ivijjhatÄ«â€™â€™ ti.

__maggaá¹ƒ samodhÄ• netÄ«_ti kathaá¹ƒ maggaá¹ƒ samodhÄ• neti? dassanaá¹-á¹-hena s
samodhÄ• neti, abhiniropanaá¹-á¹-hena sammÄ• saá¹…kappaá¹ƒ samodhÄ• neti, pariggah
samodhÄ• neti, samuá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• kammantaá¹ƒ samodhÄ• neti, vodÄ•
samodhÄ• neti, paggahaá¹-á¹-hena sammÄ• vÄ• yÄ• maá¹ƒ samodhÄ• neti, upaá¹-á¹-hÄ• n
samodhÄ• neti, avikkhepaá¹-á¹-hena sammÄ• samÄ• dhiá¹ƒ samodhÄ• neti. ayaá¹ƒ puggal
Ä• rammaá¹‡e samodhÄ• neti. tena vuccati --- ``maggaá¹ƒ samodhÄ• netÄ«â€™â€™ ti. go
... tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

__dhamme samodhÄ• netÄ«_ti kathaá¹ƒ dhamme samodhÄ• neti? Ä• dhipateyyaá¹-á¹-hen
akampiyaá¹-á¹-hena balÄ• ni samodhÄ• neti, niyyÄ• naá¹-á¹-hena bojjhaá¹…ge samodhÄ• n

samodhÄ• neti, upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• naá¹ƒ samodhÄ• neti, padahana
samodhÄ• neti, ijjhanaá¹-á¹-hena iddhipÄ• daá¹ƒ samodhÄ• neti tathaá¹-á¹-hena saccaá¹ƒ s
avikkhepaá¹-á¹-hena samathaá¹ƒ samodhÄ• neti, anupassanaá¹-á¹-hena \Se I 273/ vipassa
ekarasaá¹-á¹-hena samathavipassanaá¹ƒ samodhÄ• neti, anativattanaá¹-á¹-hena yuganadd
saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhiá¹ƒ samodhÄ• neti, avikkhepaá¹-á¹-hena cittavisuddhiá¹ƒ
dassanaá¹-á¹-hena diá¹-á¹-hivisuddhiá¹ƒ samodhÄ• neti, vimuttaá¹-á¹-hena vimokkhaá¹ƒ sa
paá¹-ivedhaá¹-á¹-hena vijjaá¹ƒ samodhÄ• neti, pariccÄ• gaá¹-á¹-hena vimuttiá¹ƒ samodhÄ•
samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ samodhÄ• neti \Ne 174/, paá¹-ippassaddhaá¹-
samodhÄ• neti, chandaá¹ƒ \Be 180/ mÅ«laá¹-á¹-hena samodhÄ• neti, manasikÄ• raá¹ƒ sam
samodhÄ• neti, phassaá¹ƒ samodhÄ• naá¹-á¹-hena samodhÄ• neti, vedanaá¹ƒ samosaraá¹
samÄ• dhiá¹ƒ pamukhaá¹-á¹-hena samodhÄ• neti, satiá¹ƒ Ä• dhipateyyaá¹-á¹-hena samodh
tatuttaraá¹-á¹-hena samodhÄ• neti, vimuttiá¹ƒ sÄ• raá¹-á¹-hena samodhÄ• neti, amatogadha
pariyosÄ• naá¹-á¹-hena samodhÄ• neti. ayaá¹ƒ puggalo ime dhamme imasmiá¹ƒ Ä• ramma
--- ``dhamme samodhÄ• netÄ«â€™â€™ ti.

__gocaraÃ±ca pajÄ• nÄ• tÄ«_ti yaá¹ƒ tassa Ä• rammaá¹‡aá¹ƒ, taá¹ƒ tassa gocaraá¹ƒ. yaá
tassa Ä• rammaá¹‡aá¹ƒ __pajÄ• nÄ• tÄ«_ti puggalo. pajÄ• nanÄ• paÃ±Ã±Ä• . __sama_nti
upaá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ, cittassa avikkhepo samaá¹ƒ, cittassa adhiá¹-á¹-hÄ• naá¹ƒ sam
vodÄ• naá¹ƒ samaá¹ƒ. __attho_ti anavajjaá¹-á¹-ho nikkilesaá¹-á¹-ho vodÄ• naá¹-á¹-ho paran
__paá¹-ivijjhatÄ«_ti \Se I 274/ Ä• rammaá¹‡assa upaá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ paá¹-ivijjhati, c
avikkhepaá¹-á¹-haá¹ƒ paá¹-ivijjhati, cittassa adhiá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ paá¹-ivijjhati, cittass
vodÄ• naá¹-á¹-haá¹ƒ paá¹-ivijjhati. tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ t

<169> kathaá¹ƒ rassaá¹ƒ assasanto ``rassaá¹ƒ assasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, rass
passasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti? rassaá¹ƒ assÄ• saá¹ƒ ittarasaá¹…khÄ• te assasati,
ittarasaá¹…khÄ• te passasati, rassaá¹ƒ assÄ• sapassÄ• saá¹ƒ ittarasaá¹…khÄ• te assasati
assÄ• sapassÄ• saá¹ƒ ittarasaá¹…khÄ• te assasatopi passasatopi chando uppajjati. chanda
rassaá¹ƒ assÄ• saá¹ƒ ittarasaá¹…khÄ• te assasati. chandavasena tato sukhumataraá¹ƒ ras
ittarasaá¹…khÄ• te passasati. chandavasena tato sukhumataraá¹ƒ rassaá¹ƒ assÄ• sapassÄ
assasatipi passasatipi. chandavasena tato sukhumataraá¹ƒ rassaá¹ƒ assÄ• sapassÄ• saá¹ƒ
assasatopi passasatopi pÄ• mojjaá¹ƒ uppajjati. pÄ• mojjavasena tato sukhumataraá¹ƒ rassa
ittarasaá¹…khÄ• te assasati, pÄ• mojjavasena tato sukhumataraá¹ƒ rassaá¹ƒ passÄ• saá¹ƒ
passasati, pÄ• mojjavasena tato sukhumataraá¹ƒ rassaá¹ƒ assÄ• sapassÄ• saá¹ƒ ittarasaá
passasatipi. pÄ• mojjavasena tato sukhumataraá¹ƒ rassaá¹ƒ assÄ• sapassÄ• saá¹ƒ ittarasa
passasatopi rassÄ• assÄ• sapassÄ• sÄ• cittaá¹ƒ vivattati, upekkhÄ• saá¹‡á¹-hÄ• ti. imehi
navahÄ• kÄ• rehi rassÄ• assÄ• sapassÄ• sÄ• \Be 181/ kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ sati an
upaá¹-á¹-hÄ• naá¹ƒ, no \Ee I 183/ sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• t
kÄ• yaá¹ƒ anupassati. tena vuccati --- ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ

__anupassatÄ«_ti \Ne 175/ kathaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ kÄ•
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . rassaá¹ƒ
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato viditÄ• vedanÄ• uppajjanti ... pe ... rassaá¹ƒ
assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nanto indriyÄ• ni samo
vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<170> kathaá¹ƒ ``sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``sab
passasissÄ• mÄ«â€™â€™ ti sikkhati? __kÄ• yo_ti dve kÄ• yÄ• --- nÄ• makÄ• yo ca rÅ«pa
vedanÄ• , saÃ±Ã±Ä• , cetanÄ• , phasso, manasikÄ• ro, nÄ• maÃ±ca nÄ• makÄ• yo ca, ye
ayaá¹ƒ nÄ• makÄ• yo. katamo rÅ«pakÄ• yo? cattÄ• ro ca mahÄ• bhÅ«tÄ• , catunnaÃ±ca m
upÄ• dÄ• yarÅ«paá¹ƒ, assÄ• so ca passÄ• so ca, nimittaÃ±ca upanibandhanÄ• , ye ca vuc
ayaá¹ƒ rÅ«pakÄ• yo.

kathaá¹ƒ te kÄ• yÄ• paá¹-ividitÄ• honti? dÄ«ghaá¹ƒ assÄ• savasena cittassa \Se I 276/ ek
pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te kÄ• yÄ• paá¹-ividit
passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ
Ã±Ä• á¹‡ena te kÄ• yÄ• paá¹-ividitÄ• honti. rassaá¹ƒ assÄ• savasena cittassa ekaggataá¹
sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te kÄ• yÄ• paá¹-ividitÄ• honti. ra
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena
paá¹-ividitÄ• honti.

Ä• vajjato te kÄ• yÄ• paá¹-ividitÄ• honti, pajÄ• nato te kÄ• yÄ• paá¹-ividitÄ• honti, passa
paá¹-ividitÄ• honti, paccavekkhato \Be 182/ te kÄ• yÄ• paá¹-ividitÄ• honti, cittaá¹ƒ adhiá¹-
paá¹-ividitÄ• honti, saddhÄ• ya adhimuccato te kÄ• yÄ• paá¹-ividitÄ• honti, vÄ«riyaá¹ƒ pa
paá¹-ividitÄ• honti, satiá¹ƒ upaá¹-á¹-hÄ• payato te kÄ• yÄ• paá¹-ividitÄ• honti, cittaá¹ƒ sam
paá¹-ividitÄ• honti, paÃ±Ã±Ä• ya pajÄ• nato te kÄ• yÄ• paá¹-ividitÄ• honti, abhiÃ±Ã±eyya
paá¹-ividitÄ• honti, pariÃ±Ã±eyyaá¹ƒ parijÄ• nato te kÄ• yÄ• paá¹-ividitÄ• \Ee I 184/ honti,
pajahato te kÄ• yÄ• paá¹-ividitÄ• honti, bhÄ• vetabbaá¹ƒ bhÄ• vayato te kÄ• yÄ• paá¹-ivid
sacchikÄ• tabbaá¹ƒ sacchikaroto te kÄ• yÄ• paá¹-ividitÄ• \Ne 176/ honti. evaá¹ƒ te kÄ• yÄ
277/ honti. sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• sÄ• kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ
kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena
kÄ• yaá¹ƒ anupassati. tena vuccati --- ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ an
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• .

sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• sÄ• naá¹ƒ {assÄ• sapassÄ• sÄ• (Se) } sa

avikkhepaá¹-á¹-hena cittavisuddhi, dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi. yo tattha saá¹ƒvar
adhisÄ«lasikkhÄ• . yo tattha avikkhepaá¹-á¹-ho, ayaá¹ƒ adhicittasikkhÄ• . yo tattha dassana
adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• tisso sikkhÄ• yo Ä• vajjanto sikkhati, jÄ• nanto sikkhati, pass
paccavekkhanto sikkhati, cittaá¹ƒ adhiá¹-á¹-hahanto sikkhati, saddhÄ• ya adhimuccanto sikk
paggaá¹‡hanto sikkhati, satiá¹ƒ upaá¹-á¹-hapento sikkhati, cittaá¹ƒ samÄ• dahanto sikkhati,
pajÄ• nanto sikkhati, abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto sikkhati, pariÃ±Ã±eyyaá¹ƒ parijÄ• nan
pahÄ• tabbaá¹ƒ pajahanto sikkhati, bhÄ• vetabbaá¹ƒ bhÄ• vento sikkhati, sacchikÄ• tabbaá

sabbakÄ• yapaá¹-isaá¹ƒvedÄ« \Be 183/ assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ av
vedanÄ• uppajjanti ... pe ... sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• savasena citta
avikkhepaá¹ƒ pajÄ• nanto indriyÄ• ni samodhÄ• neti ... pe ... tena vuccati --- ``samatthaÃ±c
paá¹-ivijjhatÄ«â€™â€™ ti.

<171> kathaá¹ƒ \Se I 278/ ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™
``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati? katamo
assÄ• sÄ• kÄ• yikÄ• . ete dhammÄ• kÄ• yapaá¹-ibaddhÄ• kÄ• yasaá¹…khÄ• rÄ• . te kÄ•
nirodhento vÅ«pasamento sikkhati. dÄ«ghaá¹ƒ passÄ• sÄ• kÄ• yikÄ• . ete dhammÄ• kÄ•
kÄ• yasaá¹…khÄ• rÄ• . te kÄ• yasaá¹…khÄ• re passambhento nirodhento vÅ«pasamento s
rassaá¹ƒ passÄ• sÄ• . sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• sÄ• sabbakÄ• yapaá¹-isaá¹ƒv
dhammÄ• kÄ• yapaá¹-ibaddhÄ• kÄ• yasaá¹…khÄ• rÄ• . te kÄ• yasaá¹…khÄ• re passamb
sikkhati.

yathÄ• rÅ«pehi \Ne 177/ kÄ• yasaá¹…khÄ• rehi yÄ• kÄ• yassa Ä• namanÄ• vinamanÄ•
phandanÄ• calanÄ• pakampanÄ• \Ee I 185/ --- passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sikkhati. yathÄ• rÅ«pehi kÄ•
Ä• namanÄ• na vinamanÄ• na sannamanÄ• na paá¹‡amanÄ• aniÃ±janÄ• aphandanÄ•
sukhumaá¹ƒ passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti sikkhati, passamb
passasissÄ• mÄ«ti sikkhati.

iti kira ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™â€™ ti sikkhati, ``p
kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati. evaá¹ƒ sante vÄ• tÅ«paladd
assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• vanÄ• na hoti, Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• va
Ä• nÄ• pÄ• nassatisamÄ• dhissa ca \Se I 279/ pabhÄ• vanÄ• na hoti; na ca naá¹ƒ taá¹ƒ sa
samÄ• pajjantipi vuá¹-á¹-hahantipi.

iti kira ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™â€™ ti sikkhati, ``p
kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati. evaá¹ƒ sante vÄ• tÅ«paladd

assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• vanÄ• hoti, Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• vanÄ•
\Be 184/ ca pabhÄ• vanÄ• hoti; taÃ±ca naá¹ƒ samÄ• pattiá¹ƒ paá¹‡á¸• itÄ• samÄ• pajjanti
yathÄ• kathaá¹ƒ viya? seyyathÄ• pi kaá¹ƒse Ä• koá¹-ite paá¹-hamaá¹ƒ oá¸·Ä• rikÄ• saddÄ
oá¸·Ä• rikÄ• naá¹ƒ saddÄ• naá¹ƒ nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ri
sadde, atha pacchÄ• sukhumakÄ• saddÄ• pavattanti. sukhumakÄ• naá¹ƒ saddÄ• naá¹ƒ n
sumanasikatattÄ• sÅ«padhÄ• ritattÄ• niruddhepi sukhumake sadde, atha pacchÄ• sukhu
cittaá¹ƒ pavattati. evamevaá¹ƒ paá¹-hamaá¹ƒ oá¸·Ä• rikÄ• assÄ• sapassÄ• sÄ• pavattanti;
assÄ• sapassÄ• sÄ• naá¹ƒ nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ritattÄ•
assÄ• sapassÄ• se, atha pacchÄ• sukhumakÄ• assÄ• sapassÄ• sÄ• pavattanti. sukhuma
nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• \Ee I 186/ sÅ«padhÄ• ritattÄ• niruddhepi sukhu
atha pacchÄ• sukhumakaassÄ• sapassÄ• sÄ• naá¹ƒ nimittÄ• rammaá¹‡atÄ• pi cittaá¹ƒ na

evaá¹ƒ sante vÄ• tÅ«paladdhiyÄ• ca pabhÄ• vanÄ• hoti, assÄ• sapassÄ• sÄ• naÃ±ca pa
Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• vanÄ• hoti, Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ
samÄ• pattiá¹ƒ paá¹‡á¸• itÄ• samÄ• pajjantipi vuá¹-á¹-hahantipi. passambhayaá¹ƒ kÄ• yasa
assÄ• sapassÄ• sÄ• kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. kÄ• yo u
upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá¹ƒ anupassa
``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ kÄ• yaá¹ƒ an
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . passam
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi, avikkhepaá¹-á¹-hena cittavi
diá¹-á¹-hivisuddhi. yo tattha saá¹ƒvaraá¹-á¹-ho, ayaá¹ƒ adhisÄ«lasikkhÄ• ; yo tattha avikkhe
adhicittasikkhÄ• ; yo tattha dassanaá¹-á¹-ho ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• . imÄ• tisso sik
sikkhati ... pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto sikkhati, passambhayaá¹ƒ kÄ• yasaá¹…
assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato viditÄ• vedanÄ•
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ
indriyÄ• ni samodhÄ• neti ... pe ... tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ t

aá¹-á¹-ha anupassanÄ• Ã±Ä• á¹‡Ä• ni, aá¹-á¹-ha ca upaá¹-á¹-hÄ• nÄ• nussatiyo \Se I 281/
suttantikavatthÅ«ni kÄ• ye kÄ• yÄ• nupassanÄ• ya.

bhÄ• á¹‡avÄ• ro.

dutiyacatukkaniddeso

<172> kathaá¹ƒ ``pÄ«tipaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati ``pÄ«tipaá¹-is
passasissÄ• mÄ«â€™â€™ ti sikkhati? katamÄ• pÄ«ti? dÄ«ghaá¹ƒ assÄ• savasena cittassa

pajÄ• nato uppajjati pÄ«ti pÄ• mojjaá¹ƒ. yÄ• pÄ«ti pÄ• mojjaá¹ƒ Ä• modanÄ• pamodanÄ• attamanatÄ• . cittassa dÄ«ghaá¹ƒ passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ paj pÄ• mojjaá¹ƒ ... pe ... rassaá¹ƒ assÄ• savasena, rassaá¹ƒ passÄ• savasena, sabbakÄ• yap assÄ• savasena, sabbakÄ• yapaá¹-isaá¹ƒvedÄ« \Ee I 187/ passÄ• savasena, passambhaya assÄ• savasena, passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passÄ• savasena cittassa ekag uppajjati pÄ«ti pÄ• mojjaá¹ƒ. yÄ• pÄ«ti pÄ• mojjaá¹ƒ Ä• modanÄ• pamodanÄ• hÄ• so pah attamanatÄ• cittassa --- ayaá¹ƒ pÄ«ti.

kathaá¹ƒ \Ne 179/ sÄ• pÄ«ti paá¹-ividitÄ• hoti? dÄ«ghaá¹ƒ assÄ• sapassÄ• savasena citta avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sÄ• pÄ dÄ«ghaá¹ƒ passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-h tena Ã±Ä• á¹‡ena sÄ• pÄ«ti paá¹-ividitÄ• hoti. rassaá¹ƒ assÄ• savasena ... pe ... rassaá¹ƒ sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• savasena ... sabbakÄ• yapaá¹-isaá¹ƒvedÄ« passÄ• s kÄ• yasaá¹…khÄ• raá¹ƒ assÄ• savasena ... passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ \Se I ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹ paá¹-ividitÄ• hoti. Ä• vajjato sÄ• pÄ«ti paá¹-ividitÄ• hoti, jÄ• nato ... pe ... passato ... pacca cittaá¹ƒ adhiá¹-á¹-hahato ... saddhÄ• ya \Be 186/ adhimuccato ... vÄ«riyaá¹ƒ paggaá¹‡hato upaá¹-á¹-hÄ• payato ... cittaá¹ƒ samÄ• dahato ... paÃ±Ã±Ä• ya pajÄ• nato ... abhiÃ±Ã±eyya pariÃ±Ã±eyyaá¹ƒ parijÄ• nato ... pahÄ• tabbaá¹ƒ pajahato ... bhÄ• vetabbaá¹ƒ bhÄ• vayato sacchikaroto sÄ• pÄ«ti paá¹-ividitÄ• hoti. evaá¹ƒ sÄ• pÄ«ti paá¹-ividitÄ• hoti.

pÄ«tipaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• savasena vedanÄ• upaá¹-á¹-hÄ• naá¹ƒ sati anupa upaá¹-á¹-hÄ• naá¹ƒ, no sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• anupassati. tena vuccati --- ``vedanÄ• su vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• van

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ vedanaá¹ƒ anupassati? aniccato anupassati ... pe ... eva anupassati. __bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• van assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... pÄ«tipaá¹-isaá¹ƒved cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• ne ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<173> kathaá¹ƒ ``sukhapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``sukhapaá passasissÄ• mÄ«â€™â€™ ti sikkhati? __sukha_nti \Se I 283/ \Ee I 188/ dve sukhÄ• ni --- k cetasikaÃ±ca sukhaá¹ƒ. katamaá¹ƒ kÄ• yikaá¹ƒ sukhaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ sÄ• taá¹ƒ kÄ• kÄ• yasamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ, kÄ• yasamphassajÄ• sÄ• tÄ• suk kÄ• yikaá¹ƒ sukhaá¹ƒ. katamaá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetas cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ, cetosamphassajÄ• sÄ• tÄ• sukhÄ• cetasikaá¹ƒ sukhaá¹ƒ.

kathaá¹ƒ \Ne 180/ te sukhÄ• paá¹-ividitÄ• honti? dÄ«ghaá¹ƒ assÄ• savasena cittassa eka
pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te sukhÄ• paá¹-ividit
passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ
Ã±Ä• á¹‡ena te sukhÄ• paá¹-ividitÄ• honti ... pe ... sacchikÄ• tabbaá¹ƒ sacchikaroto te suk
honti. evaá¹ƒ te sukhÄ• paá¹-ividitÄ• honti. sukhapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• savas
upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. vedanÄ• upaá¹-á¹-hÄ• naá¹ƒ, no sati
sati \Be 187/ ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ vedanaá¹ƒ anupassati. tena vuccat
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ vedanaá¹ƒ anupassati. aniccato anupassati ... pe ... evaá
anupassati. __bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• van
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... sukhapaá¹-isaá¹ƒve
assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nan
samodhÄ• neti. tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<174> kathaá¹ƒ ``cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati
``cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati? katamo cittasa
assÄ• savasena saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• --- ete dhammÄ• cittapaá¹-ibaddhÄ
passÄ• savasena saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• --- ete dhammÄ• cittapaá¹-ibaddhÄ
... sukhapaá¹-isaá¹ƒvedÄ« assÄ• savasena ... sukhapaá¹-isaá¹ƒvedÄ« passÄ• savasena sa
cetasikÄ• --- ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ• rÄ• --- ayaá¹ƒ cittasaá¹…k

kathaá¹ƒ te cittasaá¹…khÄ• rÄ• paá¹-ividitÄ• honti? dÄ«ghaá¹ƒ assÄ• savasena cittassa e
pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te cittasaá¹…khÄ• rÄ•
dÄ«ghaá¹ƒ passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-h
tena Ã±Ä• á¹‡ena te cittasaá¹…khÄ• rÄ• paá¹-ividitÄ• honti ... pe ... sacchikÄ• tabbaá¹ƒ sa
cittasaá¹…khÄ• rÄ• paá¹-ividitÄ• honti. evaá¹ƒ te cittasaá¹…khÄ• rÄ• paá¹-ividitÄ• \Ee I 1
cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• savasena vedanÄ• upaá¹-á¹-hÄ• naá
vedanÄ• upaá¹-á¹-hÄ• naá¹ƒ, no sati; sati upaá¹-á¹-hÄ• naÃ±ceva \Se I 285/ sati ca. tÄ• ya
taá¹ƒ vedanaá¹ƒ anupassati. tena vuccati --- ``vedanÄ• su vedanÄ• nupassanÄ• satipaá¹-á¹

__anupassatÄ«_ti \Ne 181/ kathaá¹ƒ taá¹ƒ vedanaá¹ƒ anupassati? aniccato anupassati ... p
vedanaá¹ƒ anupassati. __bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena
cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«la
cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• savasena cittassa \Be 188/ ekaggataá
... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• neti. tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhat

<175> kathaá¹ƒ ``passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™â€™ ti sikkh
cittasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati? katamo cittasaá¹…khÄ• ro? dÄ
saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• --- ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ
passambhento nirodhento vÅ«pasamento sikkhati. dÄ«ghaá¹ƒ passÄ• savasena saÃ±Ã±Ä•
ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ• rÄ• . te cittasaá¹…khÄ• re passambhent
sikkhati. cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« assÄ• savasena ... cittasaá¹…khÄ• rapaá¹-isa
saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• --- ete dhammÄ• cittapaá¹-ibaddhÄ• cittasaá¹…khÄ
passambhento nirodhento vÅ«pasamento sikkhati. passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ
assÄ• sapassÄ• savasena vedanÄ• upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ.
sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ vedanaá¹ƒ
vuccati --- ``vedanÄ• su vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ vedanaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ vedanaá¹ƒ a
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . passam
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... passambhayaá¹ƒ ci
assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nan
samodhÄ• neti. tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

aá¹-á¹-ha anupassanÄ• Ã±Ä• á¹‡Ä• ni aá¹-á¹-ha ca upaá¹-á¹-hÄ• nÄ• nussatiyo cattÄ• ri su
vedanÄ• nupassanÄ• ya.

tatiyacatukkaniddeso

<176> kathaá¹ƒ ``cittapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``cittapaá¹-isa
passasissÄ• mÄ«â€™â€™ ti sikkhati? katamaá¹ƒ taá¹ƒ cittaá¹ƒ? dÄ«ghaá¹ƒ assÄ• savasen
yaá¹ƒ cittaá¹ƒ \Ne 182/ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano \Ee I 190/ man
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu. dÄ«ghaá¹ƒ
... passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assÄ• savasena ... passambhayaá¹ƒ cittasaá¹…k
189/ viÃ±Ã±Ä• á¹‡aá¹ƒ cittaá¹ƒ. yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá
manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ•

kathaá¹ƒ taá¹ƒ cittaá¹ƒ paá¹-ividitaá¹ƒ hoti? dÄ«ghaá¹ƒ assÄ• savasena cittassa ekaggataá
pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ cittaá¹ƒ paá¹-ivid
dÄ«ghaá¹ƒ passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-h
tena Ã±Ä• á¹‡ena taá¹ƒ cittaá¹ƒ paá¹-ividitaá¹ƒ hoti ... pe ... sacchikÄ• tabbaá¹ƒ sacchikarot
paá¹-ividitaá¹ƒ hoti. evaá¹ƒ taá¹ƒ cittaá¹ƒ paá¹-ividitaá¹ƒ hoti. cittapaá¹-isaá¹ƒvedÄ« assÄ• s
viÃ±Ã±Ä• á¹‡aá¹ƒ cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. cittaá¹ƒ up

sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ cittaá¹ƒ anupas
``citte cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ cittaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ cittaá¹ƒ anupass
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . cittapaá
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... cittapaá¹-isaá¹ƒvedÄ
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• ne
``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<177> kathaá¹ƒ \Se I 288/ ``abhippamodayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™â€™ ti, ``abhi
passasissÄ• mÄ«â€™â€™ ti sikkhati? katamo cittassa abhippamodo? dÄ«ghaá¹ƒ assÄ• sa
avikkhepaá¹ƒ pajÄ• nato uppajjati cittassa abhippamodo. yÄ• cittassa Ä• modanÄ• pamod
odagyaá¹ƒ attamanatÄ• . cittassa dÄ«ghaá¹ƒ assÄ• sapassÄ• savasena cittassa ekaggataá
uppajjati cittassa abhippamodo. yÄ• cittassa Ä• modanÄ• pamodanÄ• hÄ• so pahÄ• so vi
cittassa ... pe ... cittapaá¹-isaá¹ƒvedÄ« assÄ• savasena ... cittapaá¹-isaá¹ƒvedÄ« passÄ• sa
ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato uppajjati cittassa abhippamodo. yÄ• cittassa Ä• mod
pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa --- ayaá¹ƒ cittassa abhippamodo. abhippamo
assÄ• sapassÄ• savasena viÃ±Ã±Ä• á¹‡aá¹ƒ cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ sati \Be 190/ anu
cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ, no \Ne 183/ sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya sa
taá¹ƒ cittaá¹ƒ anupassati. tena vuccati --- ``citte cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• v

anupassatÄ«ti kathaá¹ƒ taá¹ƒ cittaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ cittaá¹ƒ anupassatÄ
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . abhippa
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... abhippamodayaá¹ƒ
assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nan
samodhÄ• neti. tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<178> kathaá¹ƒ ``samÄ• dahaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™â€™ ti sikkhati, ``samÄ• da
passasissÄ• mÄ«â€™â€™ ti sikkhati? katamo \Ee I 191/ samÄ• dhi {katamaÃ±ca samÄ• dh
assÄ• savasena cittassa ekaggatÄ• avikkhepo samÄ• dhi, yÄ• cittassa á¹-hiti saá¹‡á¹-hiti a
{adhiá¹-á¹-iti (Se) } avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• {avisÄ• hatamÄ• na
samatho samÄ• dhindriyaá¹ƒ samÄ• dhibalaá¹ƒ sammÄ• samÄ• dhi. dÄ«ghaá¹ƒ passÄ• sa
avikkhepo samÄ• dhi ... pe ... samÄ• dahaá¹ƒ cittaá¹ƒ assÄ• savasena ... pe ... samÄ• daha
passÄ• savasena cittassa ekaggatÄ• avikkhepo samÄ• dhi. yÄ• cittassa á¹-hiti saá¹‡á¹-hiti
avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• d
ayaá¹ƒ samÄ• dhi. samÄ• dahaá¹ƒ cittaá¹ƒ assÄ• sapassÄ• savasena viÃ±Ã±Ä• á¹‡aá¹ƒ ci
__anupassanÄ• _ Ã±Ä• á¹‡aá¹ƒ. cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ, no sati; sati upaá¹-á¹-hÄ• naÃ
satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ cittaá¹ƒ anupassati. tena vuccati --- ``citte

cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

anupassatÄ«ti kathaá¹ƒ taá¹ƒ cittaá¹ƒ anupassati ... pe ... evaá¹ƒ taá¹ƒ cittaá¹ƒ anupassati.
catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . samÄ• dahaá¹ƒ cittaá¹ƒ as
saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... samÄ• dahaá¹ƒ \Se I 290/ cittaá¹ƒ assÄ• sapas
ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• neti. tena
``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<179> kathaá¹ƒ \Be 191/ ``vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™â€™ ti sikkhati, ``vim
passasissÄ• mÄ«â€™â€™ ti sikkhati? ``rÄ• gato vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™
vimocayaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati. ``dosato vimocayaá¹ƒ cittaá¹ƒ a
\Ne 184/ sikkhati, ``dosato vimocayaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati. ``mo
cittaá¹ƒ assasissÄ• mÄ«â€™â€™ ti sikkhati ... pe ... mÄ• nato vimocayaá¹ƒ cittaá¹ƒ ... diá¹-
cittaá¹ƒ ... vicikicchÄ• ya vimocayaá¹ƒ cittaá¹ƒ ... thinato vimocayaá¹ƒ cittaá¹ƒ ... uddhaccato
cittaá¹ƒ ... ahirikato vimocayaá¹ƒ cittaá¹ƒ ... ``anottappato vimocayaá¹ƒ cittaá¹ƒ assasissÄ•
sikkhati, ``anottappato vimocayaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™â€™ ti sikkhati. vimocaya
assÄ• sapassÄ• savasena viÃ±Ã±Ä• á¹‡aá¹ƒ cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ sati ... pe ....

__anupassatÄ«_ti kathaá¹ƒ taá¹ƒ cittaá¹ƒ __anupassati_ ... pe ... evaá¹ƒ taá¹ƒ cittaá¹ƒ __a
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . vimocay
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... vimocayaá¹ƒ cittaá¹
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato \Se I 291/ ... pe ... pajÄ• nanto indriyÄ• ni sa
vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

aá¹-á¹-ha anupassanÄ• Ã±Ä• á¹‡Ä• ni aá¹-á¹-ha ca upaá¹-á¹-hÄ• nÄ• nussatiyo cattÄ• ri su
cittÄ• nupassanÄ• ya.

catutthacatukkaniddeso

<180> kathaá¹ƒ ``aniccÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``aniccÄ• nupass
sikkhati? __anicca_nti kiá¹ƒ aniccaá¹ƒ? paÃ±cakkhandhÄ• aniccÄ• . kenaá¹-á¹-hena anicc
aniccÄ• . paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni passati, va
lakkhaá¹‡Ä• ni passati, udayabbayaá¹ƒ passanto kati lakkhaá¹‡Ä• ni passati? paÃ±cannaá¹
khandhÄ• naá¹ƒ udayaá¹ƒ passanto paÃ±cavÄ«sati lakkhaá¹‡Ä• ni passati, vayaá¹ƒ passa
lakkhaá¹‡Ä• ni passati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbayaá¹ƒ passanto imÄ• ni p
passati.

``rÅ«pe aniccÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``rÅ«pe aniccÄ• nupassÄ«

sikkhati. ``vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhu
jarÄ• maraá¹‡e aniccÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``jarÄ• maraá¹‡e \B
passasissÄ• mÄ«â€™â€™ ti sikkhati. aniccÄ• nupassÄ« assÄ• sapassÄ• savasena dhamm
anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. dhammÄ• upaá¹-á¹-hÄ• naá¹ƒ, no sati; sati upaá¹-á¹-hÄ• naÃ
tena Ã±Ä• á¹‡ena te dhamme anupassati. tena vuccati --- ``dhammesu
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

anupassatÄ«ti \Se I 292/ \Ne 185/ kathaá¹ƒ te dhamme anupassati ... pe ... evaá¹ƒ te dham
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . aniccÄ•
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... aniccÄ• nupassÄ« a
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• ne
``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

kathaá¹ƒ ``virÄ• gÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``virÄ• gÄ• nupassÄ«
sikkhati? rÅ«pe Ä• dÄ«navaá¹ƒ disvÄ• rÅ«pavirÄ• ge chandajÄ• to hoti saddhÄ• dhimutto,
svÄ• dhiá¹-á¹-hitaá¹ƒ. ``rÅ«pe virÄ• gÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``rÅ
passasissÄ• mÄ«â€™â€™ ti sikkhati. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu
cakkhusmiá¹ƒ ... pe ... jarÄ• maraá¹‡e Ä• dÄ«navaá¹ƒ disvÄ• jarÄ• maraá¹‡avirÄ• ge chan
saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ. ``jarÄ• maraá¹‡e virÄ• gÄ• nupassÄ«
sikkhati, ``jarÄ• maraá¹‡e virÄ• gÄ• nupassÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati. virÄ• g
assÄ• sapassÄ• savasena dhammÄ• upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ
sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te dhamme anup
``dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti \Se I 293/ kathaá¹ƒ te dhamme anupassati ... pe ... evaá¹ƒ te dhamme a
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . virÄ• gÄ
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... virÄ• gÄ• nupassÄ«
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• ne
``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

kathaá¹ƒ \Be 193/ ``nirodhÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``nirodhÄ• nu
ti sikkhati? rÅ«pe Ä• dÄ«navaá¹ƒ disvÄ• rÅ«panirodhe chandajÄ• to hoti saddhÄ• dhimutto
svÄ• dhiá¹-á¹-hitaá¹ƒ. ``rÅ«pe __nirodhÄ• nupassÄ«_ assasissÄ• mÄ«â€™â€™ ti sikkhati,
passasissÄ• mÄ«â€™â€™ ti sikkhati. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu
cakkhusmiá¹ƒ ... pe ... jarÄ• maraá¹‡e Ä• dÄ«navaá¹ƒ disvÄ• jarÄ• maraá¹‡anirodhe chand
saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ. ``jarÄ• maraá¹‡e nirodhÄ• nupassÄ«
sikkhati, ``jarÄ• maraá¹‡e nirodhÄ• nupassÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati.

<181> katihÄ• kÄ• rehi \Ne 186/ avijjÄ• ya Ä• dÄ«navo hoti? katihÄ• kÄ• rehi avijjÄ• nirujjh
avijjÄ• ya Ä• dÄ«navo hoti. aá¹-á¹-hahÄ• kÄ• rehi avijjÄ• nirujjhati.

katamehi \Ee I 193/ paÃ±cahÄ• kÄ• rehi avijjÄ• ya Ä• dÄ«navo hoti? aniccaá¹-á¹-hena \Se
Ä• dÄ«navo hoti, dukkhaá¹-á¹-hena avijjÄ• ya Ä• dÄ«navo hoti, anattaá¹-á¹-hena avijjÄ• ya
santÄ• paá¹-á¹-hena avijjÄ• ya Ä• dÄ«navo hoti, vipariá¹‡Ä• maá¹-á¹-hena avijjÄ• ya Ä• dÄ«
paÃ±cahÄ• kÄ• rehi avijjÄ• ya Ä• dÄ«navo hoti.

katamehi aá¹-á¹-hahÄ• kÄ• rehi avijjÄ• nirujjhati? nidÄ• nanirodhena avijjÄ• nirujjhati, sam
avijjÄ• nirujjhati, jÄ• tinirodhena avijjÄ• nirujjhati, pabhavanirodhena {Ä• hÄ• ranirodhena (
nirujjhati, hetunirodhena avijjÄ• nirujjhati, paccayanirodhena avijjÄ• nirujjhati, Ã±Ä• á¹‡upp
nirujjhati, nirodhupaá¹-á¹-hÄ• nena avijjÄ• nirujjhati --- imehi aá¹-á¹-hahÄ• kÄ• rehi avijjÄ•
paÃ±cahÄ• kÄ• rehi avijjÄ• ya Ä• dÄ«navaá¹ƒ disvÄ• --- imehi aá¹-á¹-hahÄ• kÄ• rehi avijjÄ
saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ. ``avijjÄ• ya nirodhÄ• nupassÄ« assa
sikkhati, ``avijjÄ• ya nirodhÄ• nupassÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati.

katihÄ• kÄ• rehi saá¹…khÄ• resu Ä• dÄ«navo hoti, katihÄ• kÄ• rehi saá¹…khÄ• rÄ• nirujjh
katihÄ• kÄ• rehi viÃ±Ã±Ä• á¹‡e Ä• dÄ«navo hoti, katihÄ• kÄ• rehi viÃ±Ã±Ä• á¹‡aá¹ƒ nirujjh
nÄ• marÅ«pe Ä• dÄ«navo \Be 194/ hoti, katihÄ• kÄ• rehi nÄ• marÅ«paá¹ƒ nirujjhati ... katih
Ä• dÄ«navo hoti, katihÄ• kÄ• rehi saá¸·Ä• yatanaá¹ƒ nirujjhati ... katihÄ• kÄ• rehi phasse Ä
katihÄ• kÄ• rehi phasso nirujjhati ... katihÄ• kÄ• rehi \Se I 295/ vedanÄ• ya Ä• dÄ«navo hot
vedanÄ• nirujjhati ... katihÄ• kÄ• rehi taá¹‡hÄ• ya Ä• dÄ«navo hoti, katihÄ• kÄ• rehi taá¹‡h
katihÄ• kÄ• rehi upÄ• dÄ• ne Ä• dÄ«navo hoti, katihÄ• kÄ• rehi upÄ• dÄ• naá¹ƒ nirujjhati ...
Ä• dÄ«navo hoti, katihÄ• kÄ• rehi bhavo nirujjhati ... katihÄ• kÄ• rehi jÄ• tiyÄ• Ä• dÄ«navo
jÄ• ti nirujjhati ... katihÄ• kÄ• rehi jarÄ• maraá¹‡e Ä• dÄ«navo hoti, katihÄ• kÄ• rehi jarÄ• m
paÃ±cahÄ• kÄ• rehi jarÄ• maraá¹‡e Ä• dÄ«navo hoti, aá¹-á¹-hahÄ• kÄ• rehi jarÄ• maraá¹‡

katamehi \Ne 187/ paÃ±cahÄ• kÄ• rehi jarÄ• maraá¹‡e Ä• dÄ«navo hoti? aniccaá¹-á¹-hena
Ä• dÄ«navo hoti, dukkhaá¹-á¹-hena ... pe ... anattaá¹-á¹-hena ... pe ... santÄ• paá¹-á¹-hena
vipariá¹‡Ä• maá¹-á¹-hena jarÄ• maraá¹‡e Ä• dÄ«navo hoti --- imehi paÃ±cahÄ• kÄ• rehi jar

katamehi aá¹-á¹-hahÄ• kÄ• rehi jarÄ• maraá¹‡aá¹ƒ nirujjhati? nidÄ• nanirodhena jarÄ• mar
samudayanirodhena ... pe ... jÄ• tinirodhena ... pe ... pabhavanirodhena {bhavanirodhena (S
hetunirodhena ... paccayanirodhena ... Ã±Ä• á¹‡uppÄ• dena ... pe ... nirodhupaá¹-á¹-hÄ• ne
nirujjhati --- imehi aá¹-á¹-hahÄ• kÄ• rehi jarÄ• maraá¹‡aá¹ƒ nirujjhati. imehi paÃ±cahÄ• kÄ•
Ä• dÄ«navaá¹ƒ disvÄ• imehi aá¹-á¹-hahÄ• kÄ• rehi jarÄ• maraá¹‡anirodhe chandajÄ• to ho
cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ. ``jarÄ• maraá¹‡e nirodhÄ• nupassÄ« assasissÄ• mÄ«â€
``jarÄ• maraá¹‡e nirodhÄ• nupassÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati. nirodhÄ• nupas

I 296/ dhammÄ• upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. dhammÄ• upaá¹-á¹
upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te dhamme anupassati. te
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti \Be 195/ kathaá¹ƒ te dhamme anupassati ... pe ... evaá¹ƒ te dhamme an
__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . nirodhÄ•
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi ... pe ... nirodhÄ• nupassÄ«
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato ... pe ... pajÄ• nanto indriyÄ• ni samodhÄ• ne
``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

<182> kathaá¹ƒ ``paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti sikkhati, ``paá¹-in
passasissÄ• mÄ«â€™â€™ ti sikkhati? __paá¹-inissaggÄ• _ti dve paá¹-inissaggÄ• --- paricc
pakkhandanapaá¹-inissaggo ca. rÅ«paá¹ƒ pariccajatÄ«ti --- pariccÄ• gapaá¹-inissaggo. rÅ«p
cittaá¹ƒ pakkhandatÄ«ti --- pakkhandanapaá¹-inissaggo. ``rÅ«pe paá¹-inissaggÄ• nupassÄ«
sikkhati, ``rÅ«pe paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati. vedanaá
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ pariccajatÄ«
pariccÄ• gapaá¹-inissaggo. jarÄ• maraá¹‡anirodhe nibbÄ• ne cittaá¹ƒ pakkhandatÄ«ti --- pa
``jarÄ• maraá¹‡e paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™â€™ ti \Se I 297/ sikkhati,
paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™â€™ ti sikkhati. paá¹-inissaggÄ• nupassÄ
assÄ• sapassÄ• savasena dhammÄ• upaá¹-á¹-hÄ• naá¹ƒ sati anupassanÄ• Ã±Ä• á¹‡aá¹ƒ
sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te dhamme anup
``dhammesu dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

__anupassatÄ«_ti kathaá¹ƒ te dhamme anupassati? aniccato anupassati, no niccato ... pe
no Ä• diyati. aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati ... pe ... paá¹-inissajjanto Ä• c
evaá¹ƒ te dhamme anupassati. __bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• . tattha jÄ• tÄ• naá¹ƒ
anativattanaá¹-á¹-hena bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . paá¹-inissa
assÄ• sapassÄ• sÄ• naá¹ƒ saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi, avikkhepaá¹-á¹-hena cittavi
diá¹-á¹-hivisuddhi. yo tattha saá¹ƒvaraá¹-á¹-ho, ayaá¹ƒ adhisÄ«lasikkhÄ• ; yo tattha avikkhep
adhicittasikkhÄ• ; yo tattha dassanaá¹-á¹-ho, ayaá¹ƒ adhipaÃ±Ã±Ä• sikkhÄ• --- imÄ• tisso
sikkhati jÄ• nanto sikkhati ... pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto sikkhati.

paá¹-inissaggÄ• nupassÄ« assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ p
uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchantntti \Be 196/ ... pe ...
paá¹-inissaggÄ• nupassÄ« \Se I 298/ assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikk
indriyÄ• ni samodhÄ• neti gocaraÃ±ca pajÄ• nÄ• ti samatthaÃ±ca paá¹-ivijjhati; balÄ• ni sam
bojjhaá¹…ge samodhÄ• neti ... maggaá¹ƒ samodhÄ• neti ... dhamme samodhÄ• neti gocara
paá¹-ivijjhati.

__indriyÄ• ni samodhÄ• netÄ«_ti kathaá¹ƒ indriyÄ• ni samodhÄ• neti? adhimokkhaá¹-á¹-he
samodhÄ• neti ... pe ... tena vuccati --- ``samatthaÃ±ca paá¹-ivijjhatÄ«â€™â€™ ti.

aá¹-á¹-ha anupassane Ã±Ä• á¹‡Ä• ni aá¹-á¹-ha ca upaá¹-á¹-hÄ• nÄ• nussatiyo cattÄ• ri sut
dhammÄ• nupassanÄ• ya. imÄ• ni bÄ• ttiá¹ƒsa satokÄ• rissa Ã±Ä• á¹‡Ä• ni.

satokÄ• riÃ±Ä• á¹‡aniddeso paÃ±camo.

6. Ã±Ä• á¹‡arÄ• sichakkaniddeso

<183> katamÄ• ni \Ne 189/ catuvÄ«sati samÄ• dhivasena Ã±Ä• á¹‡Ä• ni? dÄ«ghaá¹ƒ assÄ
avikkhepo samÄ• dhi, dÄ«ghaá¹ƒ passÄ• savasena cittassa ekaggatÄ• avikkhepo samÄ• d
cittaá¹ƒ assÄ• savasena cittassa ekaggatÄ• avikkhepo samÄ• dhi, vimocayaá¹ƒ cittaá¹ƒ pa
ekaggatÄ• avikkhepo samÄ• dhi. imÄ• ni catuvÄ«sati samÄ• dhivasena Ã±Ä• á¹‡Ä• ni.

katamÄ• ni dvesattati vipassanÄ• vasena Ã±Ä• á¹‡Ä• ni? dÄ«ghaá¹ƒ assÄ• saá¹ƒ \Ee I 19
anupassanaá¹-á¹-hena vipassanÄ• , dukkhato anupassanaá¹-á¹-hena vipassanÄ• , anattato
vipassanÄ• , dÄ«ghaá¹ƒ passÄ• saá¹ƒ aniccato anupassanaá¹-á¹-hena vipassanÄ• , dukkh
vipassanÄ• , anattato anupassanaá¹-á¹-hena vipassanÄ• ... pe ... vimocayaá¹ƒ cittaá¹ƒ \Se
vimocayaá¹ƒ cittaá¹ƒ passÄ• saá¹ƒ aniccato anupassanaá¹-á¹-hena vipassanÄ• , dukkhato
vipassanÄ• , anattato anupassanaá¹-á¹-hena vipassanÄ• . imÄ• ni dvesattati vipassanÄ• va

katamÄ• ni \Be 197/ aá¹-á¹-ha nibbidÄ• Ã±Ä• á¹‡Ä• ni? aniccÄ• nupassÄ« assÄ• saá¹ƒ yat
passatÄ«ti --- nibbidÄ• Ã±Ä• á¹‡aá¹ƒ, aniccÄ• nupassÄ« passÄ• saá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ
nibbidÄ• Ã±Ä• á¹‡aá¹ƒ ... pe ... paá¹-inissaggÄ• nupassÄ« assÄ• saá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ
nibbidÄ• Ã±Ä• á¹‡aá¹ƒ, paá¹-inissaggÄ• nupassÄ« passÄ• saá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ•
nibbidÄ• Ã±Ä• á¹‡aá¹ƒ. imÄ• ni aá¹-á¹-ha nibbidÄ• Ã±Ä• á¹‡Ä• ni.

katamÄ• ni aá¹-á¹-ha nibbidÄ• nulome Ã±Ä• á¹‡Ä• ni? aniccÄ• nupassÄ« assÄ• saá¹ƒ bha
nibbidÄ• nulome Ã±Ä• á¹‡aá¹ƒ, aniccÄ• nupassÄ« passÄ• saá¹ƒ bhayatupaá¹-á¹-hÄ• ne pa
Ã±Ä• á¹‡aá¹ƒ ... pe ... paá¹-inissaggÄ• nupassÄ« assÄ• saá¹ƒ bhayatupaá¹-á¹-hÄ• ne paÃ±
Ã±Ä• á¹‡aá¹ƒ, paá¹-inissaggÄ• nupassÄ« passÄ• saá¹ƒ bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä•
imÄ• ni aá¹-á¹-ha nibbidÄ• nulome Ã±Ä• á¹‡Ä• ni.

katamÄ• ni aá¹-á¹-ha nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡Ä• ni? aniccÄ• nupassÄ« assÄ• s
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡aá¹ƒ, aniccÄ• nupassÄ« p
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• \Ne 190/ nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡aá¹ƒ ... pe ... paá

assÄ• saá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• nibbidÄ• paá¹-ippassaddhiÃ±Ä
paá¹-inissaggÄ• nupassÄ« passÄ• saá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä•
nibbidÄ• paá¹-ippassaddhiÃ±Ä• á¹‡aá¹ƒ --- imÄ• ni aá¹-á¹-ha nibbidÄ• paá¹-ippassaddhiÃ±Ä

katamÄ• ni ekavÄ«sati vimuttisukhe Ã±Ä• á¹‡Ä• ni? sotÄ• pattimaggena sakkÄ• yadiá¹-á¹-
samucchinnattÄ• uppajjati vimuttisukhe Ã±Ä• á¹‡aá¹ƒ, vicikicchÄ• ya pahÄ«nattÄ• samucc
vimuttisukhe Ã±Ä• á¹‡aá¹ƒ, sÄ«labbataparÄ• mÄ• sassa ... pe ... diá¹-á¹-hÄ• nusayassa, vic
pahÄ«nattÄ• samucchinnattÄ• uppajjati vimuttisukhe Ã±Ä• á¹‡aá¹ƒ, sakadÄ• gÄ• mimagg
kÄ• marÄ• gasaÃ±Ã±ojanassa ... pe ... paá¹-ighasaÃ±Ã±ojanassa, oá¸·Ä• rikassa kÄ• marÄ
paá¹-ighÄ• nusayassa pahÄ«nattÄ• samucchinnattÄ• uppajjati \Ee I 196/ vimuttisukhe Ã±Ä
anÄ• gÄ• mimaggena anusahagatassa kÄ• marÄ• gasaÃ±Ã±ojanassa ... pe ... paá¹-ighasa
kÄ• marÄ• gÄ• nusayassa, paá¹-ighÄ• nusayassa pahÄ«nattÄ• samucchinnattÄ• uppajjati
arahattamaggena, rÅ«parÄ• gassa ... pe ... arÅ«parÄ• gassa, mÄ• nassa, uddhaccassa, av
bhavarÄ• gÄ• nusayassa, avijjÄ• nusayassa pahÄ«nattÄ• samucchinnattÄ• uppajjati vimu
Ã±Ä• á¹‡aá¹ƒ. imÄ• ni ekavÄ«sati vimuttisukhe Ã±Ä• á¹‡Ä• ni. soá¸·asavatthukaá¹ƒ Ä• nÄ•
bhÄ• vayato samadhikÄ• ni imÄ• ni dve Ã±Ä• á¹‡asatÄ• ni uppajjanti.

Ã±Ä• á¹‡arÄ• sichakkaniddeso chaá¹-á¹-ho.

Ä• nÄ• pÄ• nassatikathÄ• {Ä• nÄ• pÄ• nakathÄ• (Se Katthaci) } niá¹-á¹-hitÄ• .

4. indriyakathÄ•

1. paá¹-hamasuttantaniddeso

<184> evaá¹ƒ \Ne 191/ \Ee II 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá
I 301/ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bh
``bhadanteâ€™â€™ ti { ``bhaddanteâ€™â€™ ti (Katthaci) } te bhikkhÅ« bhagavato paccass
etadavoca ---

``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riyindriya
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• niâ€™â€™

<185> imÄ• ni paÃ±cindriyÄ• ni katihÄ• kÄ• rehi visujjhanti? imÄ• ni paÃ±cindriyÄ• ni pann
visujjhanti. assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupÄ• sato,
suttante paccavekkhato --- imehi tÄ«hÄ• kÄ• rehi saddhindriyaá¹ƒ visujjhati. kusÄ«te pugga
Ä• raddhavÄ«riye puggale sevato bhajato payirupÄ• sato, sammappadhÄ• ne paccavekkha
vÄ«riyindriyaá¹ƒ visujjhati. muá¹-á¹-hassatÄ« puggale parivajjayato, upaá¹-á¹-hitassatÄ« pug

bhajato payirupÄ• sato, satipaá¹-á¹-hÄ• ne paccavekkhato --- imehi tÄ«hÄ• kÄ• rehi satindri
asamÄ• hite puggale parivajjayato, samÄ• hite puggale sevato bhajato payirupÄ• sato, jhÄ•
--- imehi tÄ«hÄ• kÄ• rehi samÄ• dhindriyaá¹ƒ visujjhati. duppaÃ±Ã±e puggale parivajjayato,
sevato bhajato payirupÄ• sato, gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato --- imehi \Ee
paÃ±Ã±indriyaá¹ƒ visujjhati. iti ime paÃ±ca puggale parivajjayato \Se I 302/, paÃ±ca puggal
bhajato \Ne 192/ payirupÄ• sato, paÃ±ca suttantakkhandhe paccavekkhato --- imehi pannar
paÃ±cindriyÄ• ni visujjhanti.

katihÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• viyanti, katihÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá
dasahÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• viyanti, dasahÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• n
assaddhiyaá¹ƒ pajahanto saddhindriyaá¹ƒ bhÄ• veti, saddhindriyaá¹ƒ bhÄ• vento assaddhiy
pajahanto vÄ«riyindriyaá¹ƒ bhÄ• veti, vÄ«riyindriyaá¹ƒ bhÄ• vento kosajjaá¹ƒ pajahati; pamÄ
satindriyaá¹ƒ bhÄ• veti, satindriyaá¹ƒ bhÄ• vento pamÄ• daá¹ƒ pajahati; uddhaccaá¹ƒ pajah
bhÄ• veti, samÄ• dhindriyaá¹ƒ bhÄ• vento uddhaccaá¹ƒ pajahati; avijjaá¹ƒ pajahanto paÃ±Ã
paÃ±Ã±indriyaá¹ƒ bhÄ• vento avijjaá¹ƒ pajahati. imehi dasahÄ• kÄ• rehi paÃ±cindriyÄ• ni b
dasahÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ bhÄ• vanÄ• hoti.

katihÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• vitÄ• ni honti subhÄ• vitÄ• ni? dasahÄ• kÄ• rehi pa
honti subhÄ• vitÄ• ni. assaddhiyassa pahÄ«nattÄ• suppahÄ«nattÄ• saddhindriyaá¹ƒ bhÄ•
saddhindriyassa bhÄ• vitattÄ• subhÄ• vitattÄ• assaddhiyaá¹ƒ pahÄ«naá¹ƒ hoti suppahÄ«n
pahÄ«nattÄ• suppahÄ«nattÄ• vÄ«riyindriyaá¹ƒ bhÄ• vitaá¹ƒ hoti subhÄ• vitaá¹ƒ; vÄ«riind
subhÄ• vitattÄ• kosajjaá¹ƒ pahÄ«naá¹ƒ hoti suppahÄ«naá¹ƒ. pamÄ• dassa pahÄ«nattÄ• s
bhÄ• vitaá¹ƒ hoti subhÄ• vitaá¹ƒ; satindriyassa bhÄ• vitattÄ• subhÄ• vitattÄ• pamÄ• do pa
uddhaccassa pahÄ«nattÄ• suppahÄ«nattÄ• samÄ• dhindriyaá¹ƒ bhÄ• vitaá¹ƒ hoti subhÄ•
bhÄ• vitattÄ• subhÄ• vitattÄ• uddhaccaá¹ƒ \Se I 303/ pahÄ«naá¹ƒ hoti suppahÄ«naá¹ƒ. av
paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ hoti subhÄ• vitaá¹ƒ; paÃ±Ã±indriyassa bhÄ• vitattÄ• subhÄ
hoti suppahÄ«nÄ• . imehi dasahÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• vitÄ• ni honti subhÄ• vit

<186> katihÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• viyanti, katihÄ• kÄ• rehi paÃ±cindriyÄ• ni bh
subhÄ• vitÄ• ni ca paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ• ni ca? catÅ«hÄ• kÄ• re
bhÄ• viyanti catÅ«hÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• vitÄ• ni ceva honti subhÄ• vitÄ• ni ca
suppaá¹-ippassaddhÄ• ni ca. sotÄ• pattimaggakkhaá¹‡e paÃ±cindriyÄ• ni bhÄ• viyanti; sotÄ
200/ paÃ±cindriyÄ• ni bhÄ• vitÄ• ni ceva honti subhÄ• vitÄ• ni ca paá¹-ippassaddhÄ• ni ca
sakadÄ• gÄ• mimaggakkhaá¹‡e paÃ±cindriyÄ• ni \Ne 193/ bhÄ• viyanti; sakadÄ• gÄ• miph
bhÄ• vitÄ• ni ceva honti subhÄ• vitÄ• ni ca paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ•
anÄ• gÄ• mimaggakkhaá¹‡e paÃ±cindriyÄ• ni bhÄ• viyanti; anÄ• gÄ• miphalakkhaá¹‡e paÃ
bhÄ• vitÄ• ni ceva honti subhÄ• vitÄ• ni ca paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ•
arahattamaggakkhaá¹‡e paÃ±cindriyÄ• ni bhÄ• viyanti; arahattaphalakkhaá¹‡e paÃ±cindriy

honti subhÄ• vitÄ• ni ca paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ• ni ca. iti catasso m
phalavisuddhiyo, catasso samucchedavisuddhiyo, catasso paá¹-ippassaddhivisuddhiyo. ime
paÃ±cindriyÄ• ni bhÄ• viyanti; imehi catÅ«hÄ• kÄ• rehi paÃ±cindriyÄ• ni bhÄ• vitÄ• ni ceva
paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ• ni ca.

katinaá¹ƒ puggalÄ• naá¹ƒ indriyabhÄ• vanÄ• ; kati puggalÄ• bhÄ• vitindriyÄ• ? aá¹-á¹-hann
indriyabhÄ• vanÄ• ; tayo puggalÄ• bhÄ• vitindriyÄ• . katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ puggal
sattannaÃ±ca sekkhÄ• naá¹ƒ, puthujjanakalyÄ• á¹‡akassa ca --- imesaá¹ƒ aá¹-á¹-hannaá¹ƒ
indriyabhÄ• vanÄ• . katame tayo puggalÄ• bhÄ• vitindriyÄ• ? savanena buddho tathÄ• gat
bhÄ• vitindriyo, sayaá¹ƒ bhÅ«taá¹-á¹-hena paccekasambuddho bhÄ• vitindriyo, appameyya
arahaá¹ƒ sammÄ• sambuddho bhÄ• vitindriyo --- ime tayo puggalÄ• bhÄ• vitindriyÄ• . iti im
puggalÄ• naá¹ƒ indriyabhÄ• vanÄ• ; ime tayo puggalÄ• \Se I 305/ bhÄ• vitindriyÄ• .

suttantaniddeso paá¹-hamo.

2. dutiyasuttantaniddeso

<187> sÄ• vatthinidÄ• naá¹ƒ. ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca?
vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ \Ee II 4/, paÃ±Ã±indriyaá¹ƒ. ye hi keci, b
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, na me te, bhikkhave,
vÄ• samaá¹‡esu {ceva (Katthaci) SN c V 476} vÄ• samaá¹‡asammatÄ• , brÄ• hmaá¹‡esu
brÄ• hmaá¹‡asammatÄ• ; na ca panete Ä• yasmantÄ• {Ä• yasmanto SN c V 476} sÄ• maÃ
vÄ• diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. ye ca
(Se), ye hi keci kho (Katthaci) SN c V 476 passitabbÄ• } bhikkhave samaá¹‡Ä• vÄ• brÄ• h
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca \Ne 194/ assÄ• daÃ±ca
yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
samaá¹‡asammatÄ• , brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• ; te ca panÄ• yasman
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp

<188> katihÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayo hoti; katihÄ• kÄ• rehi paÃ
samudayaá¹ƒ pajÄ• nÄ• ti? katihÄ• kÄ• rehi \Se I 306/ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá¹…gamaá¹ƒ pajÄ• nÄ• ti? katihÄ• kÄ• rehi paÃ±cannaá
katihÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ assÄ• daá¹ƒ pajÄ• nÄ• ti? katihÄ• kÄ• rehi p
Ä• dÄ«navo hoti; katihÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ pajÄ• nÄ•
indriyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ hoti; katihÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nissaraá

cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayo hoti; cattÄ• rÄ«sÄ•

indriyÄ• naá¹ƒ samudayaá¹ƒ pajÄ• nÄ• ti. cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indri
cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá¹…gamaá¹ƒ pajÄ• nÄ• ti.
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ assÄ• do hoti; paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ
pajÄ• nÄ• ti. paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• dÄ«navo hoti
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti. asÄ«tisataá¹ƒ \Ee II 5/ Ä• kÄ• re
} paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ hoti; asÄ«tisataá¹ƒ Ä• kÄ• rehi paÃ±cannaá
nissaraá¹‡aá¹ƒ pajÄ• nÄ• ti.

katamehi \Be 202/ cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayo h
Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaá¹ƒ pajÄ• nÄ• ti? adhimokkhatthÄ• ya
saddhindriyassa \Se I 307/ samudayo hoti, adhimokkhavasena chandassa samudayo saddh
adhimokkhavasena manasikÄ• rassa samudayo saddhindriyassa samudayo hoti, saddhindr
ekattupaá¹-á¹-hÄ• naá¹ƒ saddhindriyassa samudayo hoti; paggahatthÄ• ya Ä• vajjanÄ• ya s
samudayo hoti, paggahavasena chandassa samudayo vÄ«riyindriyassa samudayo hoti, pag
samudayo vÄ«riyindriyassa samudayo hoti, vÄ«riyindriyassa vasena ekattupaá¹-á¹-hÄ• naá
samudayo hoti; upaá¹-á¹-hÄ• natthÄ• ya Ä• vajjanÄ• ya \Ne 195/ samudayo satindriyassa s
upaá¹-á¹-hÄ• navasena chandassa samudayo satindriyassa samudayo hoti, upaá¹-á¹-hÄ• n
samudayo satindriyassa samudayo hoti, satindriyassa vasena ekattupaá¹-á¹-hÄ• naá¹ƒ sati
avikkhepatthÄ• ya Ä• vajjanÄ• ya samudayo samÄ• dhindriyassa samudayo hoti, avikkhepa
samÄ• dhindriyassa samudayo hoti, avikkhepavasena manasikÄ• rassa samudayo samÄ• d
samÄ• dhindriyassa vasena ekattupaá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyassa samudayo hoti; d
samudayo paÃ±Ã±indriyassa samudayo hoti, dassanavasena chandassa samudayo paÃ±Ã
dassanavasena manasikÄ• rassa samudayo paÃ±Ã±indriyassa samudayo hoti, paÃ±Ã±indr
ekattupaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa samudayo \Se I 308/ hoti. adhimokkhatthÄ• ya
saddhindriyassa samudayo hoti, paggahatthÄ• ya Ä• vajjanÄ• ya samudayo vÄ«riyindriyass
upaá¹-á¹-hÄ• natthÄ• ya Ä• vajjanÄ• ya samudayo \Ee II 6/ satindriyassa samudayo hoti, av
Ä• vajjanÄ• ya samudayo samÄ• dhindriyassa samudayo hoti, dassanatthÄ• ya Ä• vajjanÄ•
samudayo hoti. adhimokkhavasena chandassa samudayo saddhindriyassa samudayo hoti,
samudayo vÄ«riyindriyassa samudayo \Be 203/ hoti, upaá¹-á¹-hÄ• navasena chandassa sa
samudayo hoti, avikkhepavasena chandassa samudayo samÄ• dhindriyassa samudayo hot
samudayo paÃ±Ã±indriyassa samudayo hoti. adhimokkhavasena manasikÄ• rassa samuda
hoti, paggahavasena manasikÄ• rassa samudayo vÄ«riyindriyassa samudayo hoti, upaá¹-á
manasikÄ• rassa samudayo satindriyassa samudayo hoti, avikkhepavasena manasikÄ• ras
samudayo hoti, dassanavasena manasikÄ• rassa samudayo paÃ±Ã±indriyassa samudayo h
ekattupaá¹-á¹-hÄ• naá¹ƒ saddhindriyassa samudayo hoti vÄ«riyindriyassa vasena ekattupaá
vÄ«riyindriyassa samudayo hoti, satindriyassa vasena ekattupaá¹-á¹-hÄ• naá¹ƒ satindriyass
samÄ• dhindriyassa vasena ekattupaá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyassa samudayo hoti \S
vasena ekattupaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa samudayo hoti.

imehi cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayo hoti, imehi cat
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaá¹ƒ pajÄ• nÄ• ti.

katamehi cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá¹…gamo hoti; k
196/ Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá¹…gamaá¹ƒ pajÄ• nÄ• ti? adhimokkha
atthaá¹…gamo saddhindriyassa atthaá¹…gamo hoti, adhimokkhavasena chandassa atthaá¹
atthaá¹…gamo hoti, adhimokkhavasena manasikÄ• rassa atthaá¹…gamo saddhindriyassa a
saddhindriyassa vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ {ekattaá¹ƒ anupaá¹-á¹-hÄ• naá¹ƒ (Se)
atthaá¹…gamo hoti; paggahatthÄ• ya Ä• vajjanÄ• ya atthaá¹…gamo vÄ«riyindriyassa atthaá
chandassa atthaá¹…gamo vÄ«riyindriyassa atthaá¹…gamo \Ee II 7/ hoti, paggahavasena m
vÄ«riyindriyassa atthaá¹…gamo hoti, vÄ«riyindriyassa vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ
atthaá¹…gamo hoti; upaá¹-á¹-hÄ• natthÄ• ya Ä• vajjanÄ• ya atthaá¹…gamo satindriyassa a
upaá¹-á¹-hÄ• navasena chandassa atthaá¹…gamo satindriyassa atthaá¹…gamo hoti, upaá¹
manasikÄ• rassa atthaá¹…gamo satindriyassa atthaá¹…gamo hoti, satindriyassa vasena \B
ekattaanupaá¹-á¹-hÄ• naá¹ƒ satindriyassa atthaá¹…gamo hoti; avikkhepatthÄ• ya \Se I 310/
atthaá¹…gamo samÄ• dhindriyassa atthaá¹…gamo hoti, avikkhepavasena chandassa attha
atthaá¹…gamo hoti, avikkhepavasena manasikÄ• rassa atthaá¹…gamo samÄ• dhindriyassa
samÄ• dhindriyassa vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyassa atthaá¹…gam
Ä• vajjanÄ• ya atthaá¹…gamo paÃ±Ã±indriyassa atthaá¹…gamo hoti, dassanavasena chan
paÃ±Ã±indriyassa atthaá¹…gamo hoti, dassanavasena manasikÄ• rassa atthaá¹…gamo pa
hoti, paÃ±Ã±indriyassa vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa atthaá¹…gam

adhimokkhatthÄ• ya Ä• vajjanÄ• ya atthaá¹…gamo saddhindriyassa atthaá¹…gamo hoti, pa
atthaá¹…gamo vÄ«riyindriyassa atthaá¹…gamo hoti, upaá¹-á¹-hÄ• natthÄ• ya Ä• vajjanÄ• y
atthaá¹…gamo hoti, avikkhepatthÄ• ya Ä• vajjanÄ• ya atthaá¹…gamo samÄ• dhindriyassa a
dassanatthÄ• ya Ä• vajjanÄ• ya atthaá¹…gamo paÃ±Ã±indriyassa atthaá¹…gamo hoti. adhi
atthaá¹…gamo saddhindriyassa atthaá¹…gamo hoti, paggahavasena chandassa atthaá¹…g
atthaá¹…gamo hoti, upaá¹-á¹-hÄ• navasena chandassa atthaá¹…gamo satindriyassa atthaá
avikkhepavasena chandassa atthaá¹…gamo samÄ• dhindriyassa atthaá¹…gamo hoti, dassa
atthaá¹…gamo paÃ±Ã±indriyassa atthaá¹…gamo \Se I 311/ hoti. adhimokkhavasena manas
saddhindriyassa \Ee II 8/ atthaá¹…gamo hoti, paggahavasena manasikÄ• rassa atthaá¹…ga
atthaá¹…gamo hoti, upaá¹-á¹-hÄ• navasena manasikÄ• rassa atthaá¹…gamo satindriyassa
avikkhepavasena manasikÄ• rassa atthaá¹…gamo samÄ• dhindriyassa atthaá¹…gamo hoti
atthaá¹…gamo paÃ±Ã±indriyassa atthaá¹…gamo hoti. saddhindriyassa vasena ekattaanupa
saddhindriyassa \Ne 197/ atthaá¹…gamo hoti, vÄ«riyindriyassa vasena ekattaanupaá¹-á¹-hÄ
atthaá¹…gamo hoti, satindriyassa vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ satindriyassa atthaá¹
samÄ• dhindriyassa vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyassa atthaá¹…gam

vasena ekattaanupaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa atthaá¹…gamo hoti.

imehi \Be 205/ cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá¹…gamo h
Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ atthaá¹…gamaá¹ƒ pajÄ• nÄ• ti.

ka. assÄ• daniddeso

<189> katamehi paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ assÄ• do ho
Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ assÄ• daá¹ƒ pajÄ• nÄ• ti? assaddhiyassa anupaá
assÄ• do hoti, assaddhiyapariá¸·Ä• hassa anupaá¹-á¹-hÄ• naá¹ƒ saddhindriyassa assÄ• do
vesÄ• rajjaá¹ƒ saddhindriyassa assÄ• do hoti, santo ca vihÄ• rÄ• dhigamo saddhindriyassa
yaá¹ƒ saddhindriyaá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ ayaá¹ƒ saddhindriyassa

kosajjassa anupaá¹-á¹-hÄ• naá¹ƒ vÄ«riyindriyassa assÄ• do hoti, kosajjapariá¸·Ä• hassa an
vÄ«riyindriyassa assÄ• do hoti, paggahacariyÄ• ya vesÄ• rajjaá¹ƒ vÄ«riyindriyassa assÄ• d
vihÄ• rÄ• dhigamo vÄ«riyindriyassa assÄ• do hoti, yaá¹ƒ vÄ«riyindriyaá¹ƒ paá¹-icca uppajja
somanassaá¹ƒ ayaá¹ƒ vÄ«riyindriyassa assÄ• do.

pamÄ• dassa anupaá¹-á¹-hÄ• naá¹ƒ satindriyassa assÄ• do hoti, pamÄ• dapariá¸·Ä• hassa
satindriyassa assÄ• do hoti, upaá¹-á¹-hÄ• nacariyÄ• ya vesÄ• rajjaá¹ƒ satindriyassa assÄ• d
vihÄ• rÄ• dhigamo satindriyassa assÄ• do hoti, yaá¹ƒ \Ee II 9/ satindriyaá¹ƒ paá¹-icca uppaj
somanassaá¹ƒ ayaá¹ƒ satindriyassa assÄ• do.

uddhaccassa anupaá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyassa assÄ• do hoti, uddhaccapariá¸·Ä•
samÄ• dhindriyassa assÄ• do hoti, avikkhepacariyÄ• ya vesÄ• rajjaá¹ƒ samÄ• dhindriyassa
vihÄ• rÄ• dhigamo samÄ• dhindriyassa assÄ• do hoti, yaá¹ƒ samÄ• dhindriyaá¹ƒ paá¹-icca
somanassaá¹ƒ ayaá¹ƒ samÄ• dhindriyassa assÄ• do.

avijjÄ• ya \Ne 198/ anupaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa assÄ• do hoti, avijjÄ• pariá¸·Ä•
anupaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa assÄ• do hoti, dassanacariyÄ• ya vesÄ• rajjaá¹ƒ p
hoti \Se I 313/, santo ca vihÄ• rÄ• dhigamo paÃ±Ã±indriyassa \Be 206/ assÄ• do hoti, yaá¹ƒ
paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ ayaá¹ƒ paÃ±Ã±indriyassa assÄ• do.

imehi paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ assÄ• do hoti; imehi pa
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ assÄ• daá¹ƒ pajÄ• nÄ• ti.

kha. Ä• dÄ«navaniddeso

<190> katamehi paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• dÄ«navo
paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti?
saddhindriyassa Ä• dÄ«navo hoti, assaddhiyapariá¸·Ä• hassa upaá¹-á¹-hÄ• naá¹ƒ saddhind
aniccaá¹-á¹-hena saddhindriyassa Ä• dÄ«navo hoti, dukkhaá¹-á¹-hena saddhindriyassa Ä• d
anattaá¹-á¹-hena saddhindriyassa Ä• dÄ«navo hoti.

kosajjassa upaá¹-á¹-hÄ• naá¹ƒ vÄ«riyindriyassa Ä• dÄ«navo hoti, kosajjapariá¸·Ä• hassa u
vÄ«riyindriyassa Ä• dÄ«navo hoti, aniccaá¹-á¹-hena vÄ«riyindriyassa Ä• dÄ«navo hoti, dukk
anattaá¹-á¹-hena vÄ«riyindriyassa Ä• dÄ«navo hoti.

pamÄ• dassa upaá¹-á¹-hÄ• naá¹ƒ satindriyassa Ä• dÄ«navo hoti, pamÄ• dapariá¸·Ä• hassa
satindriyassa Ä• dÄ«navo hoti, aniccaá¹-á¹-hena satindriyassa Ä• dÄ«navo hoti, dukkhaá¹-á
anattaá¹-á¹-hena satindriyassa Ä• dÄ«navo hoti.

uddhaccassa upaá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyassa Ä• dÄ«navo hoti, uddhaccapariá¸·Ä•
II 10/ samÄ• dhindriyassa \Se I 314/ Ä• dÄ«navo hoti, aniccaá¹-á¹-hena samÄ• dhindriyassa
dukkhaá¹-á¹-hena ... pe ... anattaá¹-á¹-hena samÄ• dhindriyassa Ä• dÄ«navo hoti.

avijjÄ• ya upaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyassa Ä• dÄ«navo hoti, avijjÄ• pariá¸·Ä• hassa u
paÃ±Ã±indriyassa Ä• dÄ«navo hoti, aniccaá¹-á¹-hena paÃ±Ã±indriyassa Ä• dÄ«navo hoti, d
paÃ±Ã±indriyassa Ä• dÄ«navo hoti, anattaá¹-á¹-hena paÃ±Ã±indriyassa Ä• dÄ«navo hoti.

imehi \Ne 199/ \Be 207/ paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• d
paÃ±cavÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti.

ga. nissaraá¹‡aniddeso

<191> katamehi asÄ«tisataá¹ƒ Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ h
Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ pajÄ• nÄ• ti? adhimokkhaá¹-á¹-he
assaddhiyÄ• nissaá¹-aá¹ƒ hoti, assaddhiyapariá¸·Ä• hÄ• nissaá¹-aá¹ƒ hoti, tadanuvattakak
nissaá¹-aá¹ƒ hoti, bahiddhÄ• ca sabbanimittehi nissaá¹-aá¹ƒ hoti, tato paá¹‡Ä«tatarasaddhi
paá¹-ilÄ• bhÄ• purimatarasaddhindriyÄ• nissaá¹-aá¹ƒ hoti; paggahaá¹-á¹-hena vÄ«riyindriy
nissaá¹-aá¹ƒ hoti, kosajjapariá¸·Ä• hÄ• nissaá¹-aá¹ƒ hoti, tadanuvattakakilesehi ca khandhe
hoti, bahiddhÄ• ca sabbanimittehi nissaá¹-aá¹ƒ hoti, tato paá¹‡Ä«tataravÄ«riyindriyassa pa
purimataravÄ«riyindriyÄ• nissaá¹-aá¹ƒ hoti; upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ pamÄ
pamÄ• dapariá¸·Ä• hÄ• nissaá¹-aá¹ƒ hoti \Se I 315/, tadanuvattakakilesehi ca khandhehi ca
bahiddhÄ• ca sabbanimittehi nissaá¹-aá¹ƒ hoti, tato paá¹‡Ä«tatarasatindriyassa paá¹-ilÄ• b
purimatarasatindriyÄ• nissaá¹-aá¹ƒ hoti; avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ uddhacc

uddhaccapariá¸·Ä• hÄ• nissaá¹-aá¹ƒ hoti, tadanuvattakakilesehi ca khandhehi ca nissaá¹-a
sabbanimittehi nissaá¹-aá¹ƒ hoti, tato paá¹‡Ä«tatarasamÄ• dhindriyassa paá¹-ilÄ• bhÄ• pur
nissaá¹-aá¹ƒ hoti; dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ avijjÄ• ya nissaá¹-aá¹ƒ hoti, avijjÄ•
nissaá¹-aá¹ƒ hoti, tadanuvattakakilesehi ca khandhehi ca nissaá¹-aá¹ƒ hoti, bahiddhÄ• ca s
nissaá¹-aá¹ƒ hoti, tato paá¹‡Ä«tatarapaÃ±Ã±indriyassa paá¹-ilÄ• bhÄ• purimatarapaÃ±Ã±in
hoti.

<192> pubbabhÄ• ge paÃ±cahi indriyehi paá¹-hamajjhÄ• navasena paÃ±cindriyÄ• ni nissa
jhÄ• ne paÃ±cahindriyehi dutiyajjhÄ• navasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, dutiye
tatiyajjhÄ• navasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, tatiye jhÄ• ne paÃ±cahindriyehi c
paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, catutthe jhÄ• ne paÃ±cahindriyehi Ä• kÄ• sÄ• naÃ±cÄ
paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti \Be 208/, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• p
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattivasena paÃ±cindriyÄ• ni \Ee II 11/ nissaá¹-Ä• ni ho
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• paÃ±cahindriyehi Ä• kiÃ±caÃ±Ã±Ä• yatanasam
paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paÃ±cahindr
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattivasena paÃ±cindriyÄ• ni \Ne 200/ nissaá¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paÃ±cahindriyehi aniccÄ• nupassan
nissaá¹-Ä• ni honti.

aniccÄ• nupassanÄ• paÃ±cahindriyehi dukkhÄ• nupassanÄ• vase paÃ±cindriyÄ• ni nissaá
dukkhÄ• nupassanÄ• paÃ±cahindriyehi anattÄ• nupassanÄ• vase paÃ±cindriyÄ• ni nissaá
paÃ±cahindriyehi nibbidÄ• nupassanÄ• vasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, nibbid
paÃ±cahindriyehi virÄ• gÄ• nupassanÄ• vasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, virÄ•
paÃ±cahindriyehi nirodhÄ• nupassanÄ• vasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti, nirodh
paÃ±cahindriyehi paá¹-inissaggÄ• nupassanÄ• vasena paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti
paá¹-inissaggÄ• nupassanÄ• ya paÃ±cahindriyehi khayÄ• nupassanÄ• vasena paÃ±cindriy
khayÄ• nupassanÄ• ya paÃ±cahindriyehi vayÄ• nupassanÄ• vasena paÃ±cindriyÄ• ni nissa
vayÄ• nupassanÄ• ya paÃ±cahindriyehi vipariá¹‡Ä• mÄ• nupassanÄ• vasena paÃ±cindriyÄ
vipariá¹‡Ä• mÄ• nupassanÄ• ya paÃ±cahindriyehi animittÄ• nupassanÄ• vasena paÃ±cindr
animittÄ• nupassanÄ• ya paÃ±cahindriyehi appaá¹‡ihitÄ• nupassanÄ• vasena paÃ±cindriyÄ
honti, appaá¹‡ihitÄ• nupassanÄ• ya paÃ±cahindriyehi suÃ±Ã±atÄ• nupassanÄ• vasena paÃ
honti suÃ±Ã±atÄ• nupassanÄ• ya paÃ±cahindriyehi adhipaÃ±Ã±Ä• dhammavipassanÄ• vas
honti. adhipaÃ±Ã±Ä• dhammavipassanÄ• ya paÃ±cahindriyehi yathÄ• bhÅ«taÃ±Ä• á¹‡adas
nissaá¹-Ä• ni honti, yathÄ• bhÅ«taÃ±Ä• á¹‡adassane paÃ±cahindriyehi Ä• dÄ«navÄ• nupas
nissaá¹-Ä• ni honti, Ä• dÄ«navÄ• nupassanÄ• ya paÃ±cahindriyehi paá¹-isaá¹…khÄ• nupas
nissaá¹-Ä• ni honti, paá¹-isaá¹…khÄ• nupassanÄ• ya paÃ±cahindriyehi vivaá¹-á¹-anÄ• nupa
paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti. vivaá¹-á¹-anÄ• nupassanÄ• ya paÃ±cahindriyehi sotÄ•
paÃ±cindriyÄ• ni nissaá¹-Ä• ni honti.

sotÄ• pattimagge \Be 209/ paÃ±cahindriyehi sotÄ• pattiphalasamÄ• pattivasena \Ee II 12/ p
nissaá¹-Ä• ni honti, sotÄ• pattiphalasamÄ• pattiyÄ• paÃ±cahindriyehi sakadÄ• gÄ• mimagg
nissaá¹-Ä• ni honti, sakadÄ• gÄ• mimagge paÃ±cahindriyehi sakadÄ• gÄ• miphalasamÄ• p
nissaá¹-Ä• ni honti, sakadÄ• gÄ• miphalasamÄ• pattiyÄ• paÃ±cahindriyehi anÄ• gÄ• mima
nissaá¹-Ä• ni honti, anÄ• gÄ• mimagge paÃ±cahindriyehi anÄ• gÄ• miphalasamÄ• pattivase
nissaá¹-Ä• ni honti, anÄ• gÄ• miphalasamÄ• pattiyÄ• paÃ±cahindriyehi \Ne 201/ arahattam
nissaá¹-Ä• ni honti, arahattamagge \Se I 318/ paÃ±cahindriyehi arahattaphalasamÄ• pattiva
nissaá¹-Ä• ni honti.

nekkhamme paÃ±cindriyÄ• ni kÄ• macchandato nissaá¹-Ä• ni honti, abyÄ• pÄ• de paÃ±cin
nissaá¹-Ä• ni honti, Ä• lokasaÃ±Ã±Ä• ya paÃ±cindriyÄ• ni thinamiddhato nissaá¹-Ä• ni hont
paÃ±cindriyÄ• ni uddhaccato nissaá¹-Ä• ni honti, dhammavavatthÄ• ne paÃ±cindriyÄ• ni vic
honti, Ã±Ä• á¹‡e paÃ±cindriyÄ• ni avijjÄ• ya nissaá¹-Ä• ni honti, pÄ• mojje paÃ±cindriyÄ• ni
honti.

<193> paá¹-hame jhÄ• ne paÃ±cindriyÄ• ni nÄ«varaá¹‡ehi nissaá¹-Ä• ni honti, dutiye jhÄ•
vitakkavicÄ• rehi nissaá¹-Ä• ni honti, tatiye jhÄ• ne paÃ±cindriyÄ• ni pÄ«tiyÄ• nissaá¹-Ä• ni
jhÄ• ne paÃ±cindriyÄ• ni sukhadukkhehi nissaá¹-Ä• ni honti, Ä• kÄ• sÄ• naÃ±cÄ• yatanasa
rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• ya nÄ• nattasaÃ±Ã±Ä• ya nissaá¹-Ä• ni honti,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• paÃ±cindriyÄ• ni Ä• kÄ• sÄ• naÃ±cÄ• yatanas
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paÃ±cindriyÄ• ni viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paÃ±cindriyÄ• ni Ä• kiÃ±caÃ±Ã±Ä• y

aniccÄ• nupassanÄ• paÃ±cindriyÄ• ni niccasaÃ±Ã±Ä• ya nissaá¹-Ä• ni honti, dukkhÄ• nup
sukhasaÃ±Ã±Ä• ya nissaá¹-Ä• ni honti, anattÄ• nupassanÄ• paÃ±cindriyÄ• ni \Se I 319/ att
honti, nibbidÄ• nupassanÄ• ya paÃ±cindriyÄ• ni nandiyÄ• nissaá¹-Ä• ni honti, virÄ• gÄ• nu
rÄ• gato nissaá¹-Ä• ni honti, nirodhÄ• nupassanÄ• ya paÃ±cindriyÄ• ni samudayato nissaá¹
paá¹-inissaggÄ• nupassanÄ• ya paÃ±cindriyÄ• ni Ä• dÄ• nato nissaá¹-Ä• ni honti, khayÄ• n
ghanasaÃ±Ã±Ä• ya nissaá¹-Ä• ni honti \Ee II 13/, vayÄ• nupassanÄ• ya paÃ±cindriyÄ• ni Ä
honti, vipariá¹‡Ä• mÄ• nupassanÄ• ya paÃ±cindriyÄ• ni dhuvasaÃ±Ã±Ä• ya nissaá¹-Ä• ni h
paÃ±cindriyÄ• ni nimittato nissaá¹-Ä• ni honti, appaá¹‡ihitÄ• nupassanÄ• ya paÃ±cindriyÄ•
nissaá¹-Ä• ni honti, suÃ±Ã±atÄ• nupassanÄ• ya paÃ±cindriyÄ• ni abhinivesato nissaá¹-Ä• n
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya paÃ±cindriyÄ• ni sÄ• rÄ• dÄ• nÄ• bhinivesato nissa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassane paÃ±cindriyÄ• ni sammohÄ• bhinivesato nissaá¹-Ä• ni ho
paÃ±cindriyÄ• ni Ä• layÄ• bhinivesato \Ne 202/ nissaá¹-Ä• ni honti, paá¹-isaá¹…khÄ• nupas
appaá¹-isaá¹…khÄ• ya nissaá¹-Ä• ni honti, vivaá¹-á¹-anÄ• nupassanÄ• ya paÃ±cindriyÄ• ni
nissaá¹-Ä• ni honti.

sotÄ• pattimagge paÃ±cindriyÄ• ni diá¹-á¹-hekaá¹-á¹-hehi kilesehi nissaá¹-Ä• ni honti, saka
paÃ±cindriyÄ• ni oá¸·Ä• rikehi kilesehi nissaá¹-Ä• ni honti, anÄ• gÄ• mimagge paÃ±cindriyÄ
kilesehi nissaá¹-Ä• ni \Se I 320/ honti, arahattamagge paÃ±cindriyÄ• ni sabbakilesehi nissaá
sabbesaÃ±Ã±eva khÄ«á¹‡Ä• savÄ• naá¹ƒ tattha tattha paÃ±cindriyÄ• ni nissaá¹-Ä• ni ceva
paá¹-ippassaddhÄ• ni ca suppaá¹-ippassaddhÄ• ni ca.

imehi asÄ«tisataá¹ƒ Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ hoti; imehi as
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nissaraá¹‡aá¹ƒ pajÄ• nÄ• ti.

suttantaniddeso dutiyo.

paá¹-hamabhÄ• á¹‡avÄ• ro.

3. tatiyasuttantaniddeso

<194> sÄ• vatthinidÄ• naá¹ƒ {SN c V 478-479 passitabbÄ• }. ``paÃ±cimÄ• ni, bhikkhave, in
paÃ±ca? saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indr
bhikkhave, saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su sotÄ• pattiyaá¹…gesu --- ettha sad
daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su \Ee II
--- ettha vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha ca \Be 211/, bhikkhave, satindriyaá¹ƒ daá
catÅ«su satipaá¹-á¹-hÄ• nesu --- ettha satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave
daá¹-á¹-habbaá¹ƒ? catÅ«su jhÄ• nesu --- ettha samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. katth
paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su ariyasaccesu --- ettha \Se I 321/ paÃ±Ã±indri
daá¹-á¹-habbaá¹ƒâ€™â€™.

catÅ«su sotÄ• pattiyaá¹…gesu saddhindriyassa vasena katihÄ• kÄ• rehi paÃ±cindriyÄ• ni d
sammappadhÄ• nesu vÄ«riyindriyassa vasena katihÄ• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-ha
satipaá¹-á¹-hÄ• nesu satindriyassa vasena katihÄ• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-habbÄ
samÄ• dhindriyassa \Ne 203/ vasena katihÄ• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-habbÄ• ni?
paÃ±Ã±indriyassa vasena katihÄ• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-habbÄ• ni?

catÅ«su sotÄ• pattiyaá¹…gesu saddhindriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cindr
catÅ«su sammappadhÄ• nesu vÄ«riyindriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cindri
catÅ«su satipaá¹-á¹-hÄ• nesu satindriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cindriyÄ• n
catÅ«su jhÄ• nesu samÄ• dhindriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cindriyÄ• ni da
ariyasaccesu paÃ±Ã±indriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-h

ka. pabhedagaá¹‡ananiddeso

<195> catÅ«su sotÄ• pattiyaá¹…gesu saddhindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ
daá¹-á¹-habbÄ• ni? sappurisasaá¹ƒseve sotÄ• pattiyaá¹…ge adhimokkhÄ• dhipateyyaá¹-á¹-
daá¹-á¹-habbaá¹ƒ, saddhindriyassa vasena paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-hab
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ \Se I 322/, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ; saddh
sotÄ• pattiyaá¹…ge ... yonisomanasikÄ• re \Ee II 15/ sotÄ• pattiyaá¹…ge ... dhammÄ• nudh
sotÄ• pattiyaá¹…ge adhimokkhÄ• dhipateyyaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ,
paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriy
avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±ind
catÅ«su sotÄ• pattiyaá¹…gesu saddhindriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±
daá¹-á¹-habbÄ• ni.

catÅ«su \Be 212/ sammappadhÄ• nesu vÄ«riyindriyassa vasena katamehi vÄ«satiyÄ• Ä• k
daá¹-á¹-habbÄ• ni? anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ a
paggahÄ• dhipateyyaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, vÄ«riyindriyassa vasen
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á
daá¹-á¹-habbaá¹ƒ. uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ
anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya sammappadhÄ• ne ... pe
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya p
paggahÄ• dhipateyyaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, vÄ«riyindriyassa vasen
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
204/ daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkh
saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. catÅ«su sammappadhÄ• nesu vÄ«riyindriyassa vasena
paÃ±cindriyÄ• ni daá¹-á¹-habbÄ• ni.

catÅ«su satipaá¹-á¹-hÄ• nesu satindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±
daá¹-á¹-habbÄ• ni? kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne upaá¹-á¹-hÄ• nÄ• dhipa
daá¹-á¹-habbaá¹ƒ, satindriyassa vasena avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-h
dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á¹-hena saddhindriy
paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. vedanÄ• su vedanÄ• nupassanÄ• s
citte cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne ... dhammesu dhammÄ• nupassanÄ• satipaá¹-á
upaá¹-á¹-hÄ• nÄ• dhipateyyaá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, satindriyassa \Ee I
avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±ind
adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriya
catÅ«su satipaá¹-á¹-hÄ• nesu satindriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cind

catÅ«su jhÄ• nesu samÄ• dhindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cind
paá¹-hame jhÄ• ne avikkhepÄ• dhipateyyaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ
dassanaá¹-á¹-hena \Se I 324/ paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á¹-hena s
daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ• naá
daá¹-á¹-habbaá¹ƒ. dutiye jhÄ• ne ... pe ... tatiye jhÄ• ne ... catutthe jhÄ• ne avikkhepÄ• dhip
samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, samÄ• dhindriyassa vasena dassanaá¹-á¹-hena paÃ
daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹
\Be 213/ daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. catÅ
samÄ• dhindriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-habbÄ•

catÅ«su ariyasaccesu paÃ±Ã±indriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cin
dukkhe ariyasacce dassanÄ• dhipateyyaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, pa
adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriya
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ. dukkhasamudaye ariyasacce ... pe ... dukkhanirodhe ariyasacce ... dukkh
paá¹-ipadÄ• ya ariyasacce dassanÄ• dhipateyyaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habb
vasena adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«r
daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-
samÄ• dhindriyaá¹ƒ \Ne 205/ daá¹-á¹-habbaá¹ƒ. catÅ«su ariyasaccesu paÃ±Ã±indriyassa va
Ä• kÄ• rehi paÃ±cindriyÄ• ni daá¹-á¹-habbÄ• ni.

kha. cariyavÄ• ro

<196> catÅ«su \Se I 325/ sotÄ• pattiyaá¹…gesu saddhindriyassa vasena katihÄ• kÄ• rehi p
cariyÄ• daá¹-á¹-habbÄ• ?

catÅ«su sammappadhÄ• nesu ... pe ... catÅ«su satipaá¹-á¹-hÄ• nesu ... catÅ«su jhÄ• nesu
paÃ±Ã±indriyassa vasena katihÄ• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ cariyÄ• daá¹-á¹-h
sotÄ• pattiyaá¹…gesu saddhindriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indri
daá¹-á¹-habbÄ• . catÅ«su sammappadhÄ• nesu ... pe ... catÅ«su satipaá¹-á¹-hÄ• nesu ... ca
jhÄ• nesu ... catÅ«su ariyasaccesu paÃ±Ã±indriyassa vasena vÄ«satiyÄ• Ä• kÄ• rehi paÃ±
cariyÄ• daá¹-á¹-habbÄ• .

catÅ«su sotÄ• pattiyaá¹…gesu saddhindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi p
cariyÄ• daá¹-á¹-habbÄ• ? sappurisasaá¹ƒseve sotÄ• pattiyaá¹…ge adhimokkhÄ• dhipateyy
cariyÄ• daá¹-á¹-habbÄ• , saddhindriyassa vasena paggahaá¹-á¹-hena vÄ«riyindriyassa cari
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyassa cariyÄ• daá¹-á¹-habbÄ• , avikkhepaá¹-á¹-hena sa

daá¹-á¹-habbÄ• , dassanaá¹-á¹-hena paÃ±Ã±indriyassa cariyÄ• daá¹-á¹-habbÄ• . saddham
... pe ... yoniso manasikÄ• re sotÄ• pattiyaá¹…ge ... dhammÄ• nudhammapaá¹-ipattiyÄ• so
adhimokkhÄ• dhipateyyaá¹-á¹-hena saddhindriyassa cariyÄ• daá¹-á¹-habbÄ• , saddhindriya
paggahaá¹-á¹-hena vÄ«riyindriyassa cariyÄ• \Be 214/ daá¹-á¹-habbÄ• , upaá¹-á¹-hÄ• naá¹-á
cariyÄ• \Se I 326/ daá¹-á¹-habbÄ• , avikkhepaá¹-á¹-hena samÄ• dhindriyassa cariyÄ• daá¹
dassanaá¹-á¹-hena paÃ±Ã±indriyassa cariyÄ• daá¹-á¹-habbÄ• . catÅ«su sotÄ• pattiyaá¹…g
imehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ cariyÄ• daá¹-á¹-habbÄ• .

catÅ«su sammappadhÄ• nesu vÄ«riyindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi p
cariyÄ• daá¹-á¹-habbÄ• ? anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• n
paggahÄ• dhipateyyaá¹-á¹-hena vÄ«riyindriyassa cariyÄ• daá¹-á¹-habbÄ• , vÄ«riyindriyassa
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyassa cariyÄ• daá¹-á¹-habbÄ• , avikkhepaá¹-á¹-hena sam
daá¹-á¹-habbÄ• , dassanaá¹-á¹-hena paÃ±Ã±indriyassa cariyÄ• daá¹-á¹-habbÄ• , adhimokk
saddhindriyassa cariyÄ• daá¹-á¹-habbÄ• . uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ \Ne 206/ akus
pahÄ• nÄ• ya sammappadhÄ• ne ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá
pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ
pÄ• ripÅ«riyÄ• sammappadhÄ• ne paggahÄ• dhipateyyaá¹-á¹-hena vÄ«riyindriyassa cariyÄ
catÅ«su \Ee II 18/ sammappadhÄ• nesu vÄ«riyindriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ•
indriyÄ• naá¹ƒ cariyÄ• daá¹-á¹-habbÄ• .

catÅ«su satipaá¹-á¹-hÄ• nesu satindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±
cariyÄ• daá¹-á¹-habbÄ• ? kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne \Se I 327/ upaá¹-
satindriyassa cariyÄ• daá¹-á¹-habbÄ• , satindriyassa vasena avikkhepaá¹-á¹-hena samÄ• d
daá¹-á¹-habbÄ• , dassanaá¹-á¹-hena paÃ±Ã±indriyassa cariyÄ• daá¹-á¹-habbÄ• , adhimokk
saddhindriyassa cariyÄ• daá¹-á¹-habbÄ• , paggahaá¹-á¹-hena vÄ«riyindriyassa cariyÄ• daá
vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne ... pe ... citte cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne upaá¹-á¹-hÄ• nÄ• dhipateyyaá¹-á¹-hena satindriy
... pe ... catÅ«su satipaá¹-á¹-hÄ• nesu satindriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ• rehi p
indriyÄ• naá¹ƒ cariyÄ• daá¹-á¹-habbÄ• .

catÅ«su jhÄ• nesu samÄ• dhindriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±can
daá¹-á¹-habbÄ• ? paá¹-hame jhÄ• ne avikkhepÄ• dhipateyyaá¹-á¹-hena samÄ• dhindriyassa
samÄ• dhindriyassa vasena dassanaá¹-á¹-hena paÃ±Ã±indriyassa cariyÄ• daá¹-á¹-habbÄ•
saddhindriyassa cariyÄ• daá¹-á¹-habbÄ• , paggahaá¹-á¹-hena vÄ«riyindriyassa cariyÄ• daá
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyassa \Be 215/ cariyÄ• daá¹-á¹-habbÄ• . dutiye jhÄ• ne
... pe ... catutthe jhÄ• ne avikkhepÄ• dhipateyyaá¹-á¹-hena samÄ• dhindriyassa cariyÄ• daá
\Se I 328/ catÅ«su jhÄ• nesu samÄ• dhindriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ
cariyÄ• daá¹-á¹-habbÄ• .

catÅ«su ariyasaccesu paÃ±Ã±indriyassa vasena katamehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±ca
daá¹-á¹-habbÄ• ? dukkhe ariyasacce dassanÄ• dhipateyyaá¹-á¹-hena paÃ±Ã±indriyassa ca
paÃ±Ã±indriyassa vasena adhimokkhaá¹-á¹-hena saddhindriyassa cariyÄ• daá¹-á¹-habbÄ•
vÄ«riyindriyassa cariyÄ• daá¹-á¹-habbÄ• , upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyassa cariyÄ•
avikkhepaá¹-á¹-hena samÄ• dhindriyassa cariyÄ• daá¹-á¹-habbÄ• . dukkhasamudaye ariya
dukkhanirodhe ariyasacce ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasacce dassa
paÃ±Ã±indriyassa cariyÄ• daá¹-á¹-habbÄ• , paÃ±Ã±indriyassa vasena adhimokkhaá¹-á¹-he
daá¹-á¹-habbÄ• , paggahaá¹-á¹-hena \Ne 207/ vÄ«riyindriyassa cariyÄ• daá¹-á¹-habbÄ• , up
satindriyassa cariyÄ• daá¹-á¹-habbÄ• , avikkhepaá¹-á¹-hena \Ee II 19/ samÄ• dhindriyassa
catÅ«su ariyasaccesu paÃ±Ã±indriyassa vasena imehi vÄ«satiyÄ• Ä• kÄ• rehi paÃ±cannaa
daá¹-á¹-habbÄ• .

ga. cÄ• ravihÄ• raniddeso

<197> cÄ• ro ca vihÄ• ro ca anubuddho hoti paá¹-ividdho, yathÄ• carantaá¹ƒ yathÄ• vihara
sabrahmacÄ• rÄ« gambhÄ«resu á¹-hÄ• nesu okappeyyuá¹ƒ \Se I 329/ --- ``addhÄ• , ayamÄ
pÄ• puá¹‡issati vÄ• â€™â€™.

__cariyÄ• _ti aá¹-á¹-ha cariyÄ• yo --- iriyÄ• pathacariyÄ• , Ä• yatanacariyÄ• , saticariyÄ• , s
Ã±Ä• á¹‡acariyÄ• , maggacariyÄ• , patticariyÄ• , lokatthacariyÄ• ti. __iriyÄ• pathacariyÄ• _t
__Ä• yatanacariyÄ• _ti chasu ajjhattikabÄ• hiresu Ä• yatanesu. __saticariyÄ• _ti catÅ«su sa
__samÄ• dhicariyÄ• _ti catÅ«su jhÄ• nesu. __Ã±Ä• á¹‡acariyÄ• _ti catÅ«su ariyasaccesu. _
ariyamaggesu. __patticariyÄ• _ti catÅ«su sÄ• maÃ±Ã±aphalesu. __lokatthacariyÄ• _ti tathÄ
sammÄ• sambuddhesu, padese paccekabuddhesu, padese sÄ• vakesu. iriyÄ• pathacariyÄ•
Ä• yatanacariyÄ• ca indriyesu \Be 216/ guttadvÄ• rÄ• naá¹ƒ, saticariyÄ• ca appamÄ• davi
samÄ• dhicariyÄ• ca adhicittamanuyuttÄ• naá¹ƒ, Ã±Ä• á¹‡acariyÄ• ca buddhisampannÄ•
sammÄ• paá¹-ipannÄ• naá¹ƒ, patticariyÄ• ca adhigataphalÄ• naá¹ƒ, lokatthacariyÄ• ca tat
arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ, padese paccekabuddhÄ• naá¹ƒ, padese sÄ•
cariyÄ• yo.

aparÄ• pi \Ee II 20/ aá¹-á¹-ha cariyÄ• yo. adhimuccanto saddhÄ• ya carati, paggaá¹‡hanto
upaá¹-á¹-hÄ• pento satiyÄ• carati, avikkhepaá¹ƒ karonto \Se I 330/ samÄ• dhinÄ• carati, p
carati, vijÄ• nanto viÃ±Ã±Ä• á¹‡acariyÄ• ya carati, evaá¹ƒ paá¹-ipannassa kusalÄ• dhamm
Ä• yatanacariyÄ• ya carati, evaá¹ƒ paá¹-ipanno visesamadhigacchatÄ«ti visesacariyÄ• ya c
cariyÄ• yo.

aparÄ• pi aá¹-á¹-ha cariyÄ• yo. dassanacariyÄ• ca sammÄ• diá¹-á¹-hiyÄ• , abhiniropanaca

sammÄ• saá¹…kappassa, pariggahacariyÄ• ca sammÄ• vÄ• cÄ• ya, samuá¹-á¹-hÄ• nacar
vodÄ• nacariyÄ• ca sammÄ• Ä• jÄ«vassa, paggahacariyÄ• ca sammÄ• vÄ• yÄ• massa, u
sammÄ• satiyÄ• , avikkhepacariyÄ• ca sammÄ• samÄ• dhissa --- imÄ• aá¹-á¹-ha cariyÄ• y

__vihÄ• ro_ti \Ne 208/ adhimuccanto saddhÄ• ya viharati, paggaá¹‡hanto vÄ«riyena vihara
satiyÄ• viharati, avikkhepaá¹ƒ karonto samÄ• dhinÄ• viharati, pajÄ• nanto paÃ±Ã±Ä• ya vi

__anubuddho_ti saddhindriyassa adhimokkhaá¹-á¹-ho anubuddho hoti, vÄ«riyindriyassa pa
hoti, satindriyassa upaá¹-á¹-hÄ• naá¹-á¹-ho anubuddho hoti, samÄ• dhindriyassa avikkhepa
paÃ±Ã±indriyassa dassanaá¹-á¹-ho anubuddho hoti.

__paá¹-ividdho_ti saddhindriyassa adhimokkhaá¹-á¹-ho paá¹-ividdho hoti, vÄ«riyindriyassa
paá¹-ividdho hoti, satindriyassa upaá¹-á¹-hÄ• naá¹-á¹-ho paá¹-ividdho hoti, samÄ• dhindriya
paá¹-ividdho hoti, paÃ±Ã±indriyassa \Se I 331/ dassanaá¹-á¹-ho paá¹-ividdho hoti. __yathÄ•
saddhÄ• ya carantaá¹ƒ, evaá¹ƒ vÄ«riyena carantaá¹ƒ, evaá¹ƒ satiyÄ• carantaá¹ƒ, evaá¹ƒ s
evaá¹ƒ paÃ±Ã±Ä• ya carantaá¹ƒ. __yathÄ• viharanta_nti evaá¹ƒ saddhÄ• ya viharantaá¹ƒ, e
viharantaá¹ƒ, evaá¹ƒ satiyÄ• viharantaá¹ƒ, evaá¹ƒ samÄ• dhinÄ• viharantaá¹ƒ, evaá¹ƒ paÃ
__viÃ±Ã±Å«_ti \Ee II 21/ viÃ±Ã±Å« \Be 217/ vibhÄ• vÄ« medhÄ• vÄ« paá¹‡á¸• itÄ• buddhis
__sabrahmacÄ• rÄ«_ti ekakammaá¹ƒ ekuddeso samasikkhatÄ• . __gambhÄ«resu á¹-hÄ• n
vuccanti jhÄ• nÄ• ca vimokkhÄ• ca samÄ• dhÄ« ca samÄ• pattiyo ca maggÄ• ca phalÄ• n
paá¹-isambhidÄ• ca. __okappeyyu_nti saddaheyyuá¹ƒ adhimucceyyuá¹ƒ. __addhÄ• _ti eka
nissaá¹ƒsayavacanametaá¹ƒ nikkaá¹…khavacanametaá¹ƒ advejjhavacanametaá¹ƒ adveá¸·h
niyogavacanametaá¹ƒ apaá¹‡á¹‡akavacanametaá¹ƒ avatthÄ• panavacanametaá¹ƒ --- addh
piyavacanametaá¹ƒ garuvacanametaá¹ƒ sagÄ• ravasappatissÄ• dhivacanametaá¹ƒ --- Ä• y
__vÄ• _ti adhigato vÄ• . __pÄ• puá¹‡issati vÄ• _ti adhigamissati vÄ• .

suttantaniddeso tatiyo.

4. catutthasuttantaniddeso

<198> purimanidÄ• naá¹ƒ {paripuá¹‡á¹‡anidÄ• naá¹ƒ (Se Katthaci) }. ``paÃ±cimÄ• ni, bhikk
katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ,
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imÄ• ni paÃ±cindriyÄ• ni katihÄ• kÄ• rehi kenaá¹-
imÄ• ni paÃ±cindriyÄ• ni \Ne 209/ chahÄ• kÄ• rehi tenaá¹-á¹-hena daá¹-á¹-habbÄ• ni --- Ä•
Ä• divisodhanaá¹-á¹-hena adhimattaá¹-á¹-hena, adhiá¹-á¹-hÄ• naá¹-á¹-hena, pariyÄ• dÄ• na
patiá¹-á¹-hÄ• pakaá¹-á¹-henaâ€™â€™.

ka. Ä• dhipateyyaá¹-á¹-haniddeso

<199> kathaá¹ƒ __Ä• dhipateyyaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni? _ assaddhiyaá¹ƒ
adhimokkhÄ• dhipateyyaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, saddhindriyassa vas
vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ \Ee II 22/ daá¹-
avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±ind
kosajjaá¹ƒ pajahato paggahÄ• dhipateyyaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, vÄ
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á
daá¹-á¹-habbaá¹ƒ. pamÄ• daá¹ƒ pajahato upaá¹-á¹-hÄ• nÄ• dhipateyyaá¹-á¹-hena satindriya
satindriyassa vasena avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, dassanaá
paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ \Se I 333/ daá
paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ \Be 218/ daá¹-á¹-habbaá¹ƒ. uddhaccaá¹ƒ pajahato
avikkhepÄ• dhipateyyaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, samÄ• dhindriyas
paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habba
vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá
dassanÄ• dhipateyyaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paÃ±Ã±indriyassa vas
saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ,
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ.

kÄ• macchandaá¹ƒ pajahato nekkhammavasena adhimokkhÄ• dhipateyyaá¹-á¹-hena saddh
saddhindriyassa vasena paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, upaá¹-á¹-hÄ
satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ
paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kÄ• macchandaá¹ƒ pajahato nekkhammavasena pagg
vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, vÄ«riyindriyassa vasena upaá¹-á¹-hÄ• naá¹-á¹-hena sati
daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, dassanaá¹-á
daá¹-á¹-habbaá¹ƒ, adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kÄ• macchan
nekkhammavasena upaá¹-á¹-hÄ• nÄ• dhipateyyaá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ
avikkhepaá¹-á¹-hena samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±ind
adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriya
daá¹-á¹-habbaá¹ƒ. kÄ• macchandaá¹ƒ pajahato nekkhammavasena avikkhepÄ• dhipateyya
daá¹-á¹-habbaá¹ƒ, samÄ• dhindriyassa vasena dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á
adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriya
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kÄ• macchandaá¹ƒ pajahato ne
dassanÄ• dhipateyyaá¹-á¹-hena \Ne 210/ paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paÃ±Ã±indri
adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriya
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ.

byÄ• pÄ• daá¹ƒ pajahato abyÄ• pÄ• davasena ... pe ... thinamiddhaá¹ƒ \Ee II 23/ pajahato
pe ... sabbakilese pajahato arahattamaggavasena adhimokkhÄ• dhipateyyaá¹-á¹-hena sadd
daá¹-á¹-habbaá¹ƒ, saddhindriyassa vasena paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ daá¹-á¹-hab
upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
daá¹-á¹-habbaá¹ƒ, dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ ... pe ... sabbakil
arahattamaggavasena dassanÄ• dhipateyyaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ
adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, paggahaá¹-á¹-hena vÄ«riyindriya
upaá¹-á¹-hÄ• naá¹-á¹-hena \Be 219/ satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ, avikkhepaá¹-á¹-hena s
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ Ä• dhipateyyaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni.

kha. Ä• divisodhanaá¹-á¹-haniddeso

<200> kathaá¹ƒ __Ä• divisodhanaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni? _ adhimokkhaá
saddhindriyaá¹ƒ, assaddhiyasaá¹ƒvaraá¹-á¹-hena {assaddhiyaá¹ƒ saá¹ƒvaraá¹-á¹-hena (Se
padesupi} sÄ«lavisuddhi --- saddhindriyassa Ä• divisodhanÄ• . paggahaá¹-á¹-hena vÄ«riyin
kosajjasaá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi --- vÄ«riyindriyassa Ä• divisodhanÄ• . upaá¹-á¹-h
satindriyaá¹ƒ, pamÄ• dasaá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi --- satindriyassa Ä• divisodhanÄ
samÄ• dhindriyaá¹ƒ, uddhaccasaá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi --- samÄ• dhindriyassa Ä
dassanaá¹-á¹-hena paÃ±Ã±indriyaá¹ƒ, avijjÄ• saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi --- paÃ±Ã
Ä• divisodhanÄ• . nekkhamme paÃ±cindriyÄ• ni, kÄ• macchandasaá¹ƒvaraá¹-á¹-hena sÄ«la
indriyÄ• naá¹ƒ Ä• divisodhanÄ• . abyÄ• pÄ• de paÃ±cindriyÄ• ni, byÄ• pÄ• dasaá¹ƒvaraá¹-á
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• divisodhanÄ• ... pe ... arahattamagge paÃ±cindriyÄ• ni,
sabbakilesasaá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi --- paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ Ä• divisodh
Ä• divisodhanaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni.

ga. adhimattaá¹-á¹-haniddeso

<201> kathaá¹ƒ __adhimattaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni? _ saddhindriyassa b
uppajjati --- chandavasena saddhÄ• vasena saddhindriyaá¹ƒ adhimattaá¹ƒ hoti \Se I 336/. c
pÄ• mojjaá¹ƒ uppajjati --- pÄ• mojjavasena saddhÄ• vasena \Ee II 24/ saddhindriyaá¹ƒ adhi
pÄ• mojjavasena pÄ«ti uppajjati --- pÄ«tivasena saddhÄ• vasena saddhindriyaá¹ƒ adhimatta
passaddhi uppajjati \Ne 211/ --- passaddhivasena saddhÄ• vasena saddhindriyaá¹ƒ adhima
passaddhivasena sukhaá¹ƒ uppajjati --- sukhavasena saddhÄ• vasena saddhindriyaá¹ƒ adh
sukhavasena obhÄ• so uppajjati --- obhÄ• savasena saddhÄ• vasena saddhindriyaá¹ƒ adhi
saá¹ƒvego uppajjati --- saá¹ƒvegavasena saddhÄ• vasena saddhindriyaá¹ƒ adhimattaá¹ƒ ho
cittaá¹ƒ samÄ• dahati --- samÄ• dhivasena saddhÄ• vasena saddhindriyaá¹ƒ adhimattaá¹ƒ
cittaá¹ƒ sÄ• dhukaá¹ƒ paggaá¹‡hÄ• ti --- paggahavasena saddhÄ• vasena saddhindriyaá¹ƒ

tathÄ• paggahitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhati --- upekkhÄ• vasena saddhÄ• vase
adhimattaá¹ƒ hoti. upekkhÄ• vasena nÄ• nattakilesehi \Be 220/ cittaá¹ƒ vimuccati --- vimokk
saddhÄ• vasena saddhindriyaá¹ƒ adhimattaá¹ƒ hoti. vimuttattÄ• te dhammÄ• ekarasÄ• ho
bhÄ• vanÄ• vasena saddhÄ• vasena saddhindriyaá¹ƒ adhimattaá¹ƒ hoti. bhÄ• vitattÄ• tato
vivaá¹-á¹-anti --- vivaá¹-á¹-anÄ• vasena saddhÄ• vasena saddhindriyaá¹ƒ adhimattaá¹ƒ hoti.
tato vosajjati {vossajjati (Se Katthaci) } --- vosaggavasena saddhÄ• vasena saddhindriyaá¹ƒ
vosajjitattÄ• tato nirujjhanti --- nirodhavasena \Se I 337/ saddhÄ• vasena saddhindriyaá¹ƒ a
nirodhavasena dve vosaggÄ• --- pariccÄ• gavosaggo ca, pakkhandanavosaggo ca. kilese c
pariccajatÄ«ti --- pariccÄ• gavosaggo. nirodhanibbÄ• nadhÄ• tuyÄ• cittaá¹ƒ pakkhandatÄ«t
nirodhavasena ime dve vosaggÄ• .

assaddhiyassa pahÄ• nÄ• ya chando uppajjati ... pe ... assaddhiyapariá¸·Ä• hassa pahÄ• n
diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati ... oá¸·Ä• rikÄ• na
pahÄ• nÄ• ya chando uppajjati ... anusahagatÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• nÄ• ya chando
sabbakilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati --- chandavasena saddhÄ• vasena sadd
... pe ... vÄ«riyindriyassa bhÄ• vanÄ• ya chando uppajjati ... pe ... kosajjassa pahÄ• nÄ• ya
kosajjapariá¸·Ä• hassa pahÄ• nÄ• ya chando uppajjati ... diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ kilesÄ
chando uppajjati ... pe ... sabbakilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati ... satindriyass
25/ chando uppajjati ... pe ... pamÄ• dassa pahÄ• nÄ• ya chando uppajjati ... pamÄ• dapariá
chando uppajjati ... pe ... sabbakilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati ... samÄ• dhind
chando uppajjati ... pe ... uddhaccassa pahÄ• nÄ• ya chando uppajjati uddhaccapariá¸·Ä• h
uppajjati ... pe ... sabbakilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati ... paÃ±Ã±indriyassa b
uppajjati ... pe ... avijjÄ• ya pahÄ• nÄ• ya chando uppajjati ... avijjÄ• pariá¸·Ä• hassa pahÄ•
uppajjati ... diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati ... oá¸
kilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati ... anusahagatÄ• naá¹ƒ \Ne 212/ kilesÄ• naá¹ƒ
uppajjati ... sabbakilesÄ• naá¹ƒ pahÄ• nÄ• ya chando uppajjati \Se I 338/ --- chandavasena
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. chandavasena pÄ• mojjaá¹ƒ uppajjati --- pÄ• mojjavas
221/ paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. pÄ• mojjavasena pÄ«ti uppajjati --- pÄ«tivasena p
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. pÄ«tivasena passaddhi uppajjati --- passaddhivasena
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. passaddhivasena sukhaá¹ƒ uppajjati --- sukhavasena
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. sukhavasena obhÄ• so uppajjati --- obhÄ• savasena p
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. obhÄ• savasena saá¹ƒvego uppajjati --- saá¹ƒvegavas
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. saá¹ƒvejetvÄ• cittaá¹ƒ samÄ• dahati --- samÄ• dhivas
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ paggaá¹‡h
paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. tathÄ• paggahitaá¹ƒ cittaá¹ƒ sÄ• dh
upekkhÄ• vasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. upekkhÄ• vasena
vimuccati --- vimokkhavasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. vimu
ekarasÄ• honti --- bhÄ• vanÄ• vasena {ekarasaá¹-á¹-hena bhÄ• vanÄ• vasena (Se Katthac

oloketabbo} paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. bhÄ• vitattÄ• tato paá
--- vivaá¹-á¹-anÄ• vasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. vivaá¹-á¹
--- vosaggavasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. vosajjitattÄ• \Se
--- nirodhavasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. nirodhavasena d
pariccÄ• gavosaggo ca, pakkhandanavosaggo ca. kilese ca khandhe ca pariccajatÄ«ti \Ee I
pariccÄ• gavosaggo. nirodhanibbÄ• nadhÄ• tuyÄ• cittaá¹ƒ pakkhandatÄ«ti --- pakkhandana
dve vosaggÄ• . evaá¹ƒ adhimattaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni.

dutiyabhÄ• á¹‡avÄ• ro.

gha. adhiá¹-á¹-hÄ• naá¹-á¹-haniddeso

<202> kathaá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni? saddhindriyassa
uppajjati --- chandavasena saddhÄ• vasena saddhindriyaá¹ƒ adhiá¹-á¹-hÄ• ti. chandavasena
--- pÄ• mojjavasena saddhÄ• vasena saddhindriyaá¹ƒ adhiá¹-á¹-hÄ• ti ... pe ... evaá¹ƒ adhiá
indriyÄ• ni daá¹-á¹-habbÄ• ni.

á¹…a. pariyÄ• dÄ• naá¹-á¹-haniddeso

kathaá¹ƒ \Be 222/ pariyÄ• dÄ• naá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni? adhimokkhaá¹-
assaddhiyaá¹ƒ pariyÄ• diyati \Ne 213/, assaddhiyapariá¸·Ä• haá¹ƒ pariyÄ• diyati. paggahaá
vÄ«riyindriyaá¹ƒ kosajjaá¹ƒ pariyÄ• diyati, kosajjapariá¸·Ä• haá¹ƒ pariyÄ• diyati. upaá¹-á¹-hÄ
satindriyaá¹ƒ pamÄ• daá¹ƒ pariyÄ• diyati, pamÄ• dapariá¸·Ä• haá¹ƒ pariyÄ• diyati. avikkhep
samÄ• dhindriyaá¹ƒ uddhaccaá¹ƒ pariyÄ• diyati, uddhaccapariá¸·Ä• haá¹ƒ pariyÄ• diyati. da
paÃ±Ã±indriyaá¹ƒ avijjaá¹ƒ pariyÄ• diyati, avijjÄ• pariá¸·Ä• haá¹ƒ pariyÄ• diyati. nekkhamme
kÄ• macchandaá¹ƒ pariyÄ• diyanti. abyÄ• pÄ• de paÃ±cindriyÄ• ni \Se I 340/ byÄ• pÄ• daá
Ä• lokasaÃ±Ã±Ä• ya paÃ±cindriyÄ• ni thinamiddhaá¹ƒ pariyÄ• diyanti. avikkhepe paÃ±cindr
pariyÄ• diyanti ... pe ... arahattamagge paÃ±cindriyÄ• ni sabbakilese pariyÄ• diyanti. evaá¹ƒ
pariyÄ• dÄ• naá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni.

ca. patiá¹-á¹-hÄ• pakaá¹-á¹-haniddeso

<203> kathaá¹ƒ patiá¹-á¹-hÄ• pakaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni? saddho saddh
patiá¹-á¹-hÄ• peti, saddhassa saddhindriyaá¹ƒ adhimokkhe patiá¹-á¹-hÄ• peti. vÄ«riyavÄ• v
patiá¹-á¹-hÄ• peti, vÄ«riyavato vÄ«riyindriyaá¹ƒ paggahe patiá¹-á¹-hÄ• peti. satimÄ• satindr
upaá¹-á¹-hÄ• ne patiá¹-á¹-hÄ• peti, satimato satindriyaá¹ƒ upaá¹-á¹-hÄ• ne patiá¹-á¹-hÄ• pet
samÄ• dhindriyaá¹ƒ avikkhepe patiá¹-á¹-hÄ• peti, samÄ• hitassa samÄ• dhindriyaá¹ƒ avikkh
paÃ±Ã±avÄ• paÃ±Ã±indriyaá¹ƒ dassane patiá¹-á¹-hÄ• peti, paÃ±Ã±avato paÃ±Ã±indriyaá¹

yogÄ• vacaro paÃ±cindriyÄ• ni nekkhamme patiá¹-á¹-hÄ• peti, yogÄ• vacarassa paÃ±cindri
patiá¹-á¹-hÄ• penti. yogÄ• vacaro \Ee II 27/ paÃ±cindriyÄ• ni abyÄ• pÄ• de patiá¹-á¹-hÄ• pe
paÃ±cindriyÄ• ni abyÄ• pÄ• de patiá¹-á¹-hÄ• penti. yogÄ• vacaro paÃ±cindriyÄ• ni Ä• lokas
yogÄ• vacarassa paÃ±cindriyÄ• ni Ä• lokasaÃ±Ã±Ä• ya patiá¹-á¹-hÄ• penti. yogÄ• vacaro p
patiá¹-á¹-hÄ• peti \Se I 341/, yogÄ• vacarassa paÃ±cindriyÄ• ni avikkhepe patiá¹-á¹-hÄ• per
yogÄ• vacaro paÃ±cindriyÄ• ni arahattamagge patiá¹-á¹-hÄ• peti, yogÄ• vacarassa paÃ±cin
patiá¹-á¹-hÄ• penti. evaá¹ƒ patiá¹-á¹-hÄ• pakaá¹-á¹-hena indriyÄ• ni daá¹-á¹-habbÄ• ni.

suttantaniddeso catuttho.

5. indriyasamodhÄ• naá¹ƒ

<204> puthujjano \Be 223/ samÄ• dhiá¹ƒ bhÄ• vento katihÄ• kÄ• rehi upaá¹-á¹-hÄ• nakusa
bhÄ• vento katihÄ• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti? vÄ«tarÄ• go samÄ• dhiá¹ƒ bhÄ• v
upaá¹-á¹-hÄ• nakusalo hoti? puthujjano samÄ• dhiá¹ƒ bhÄ• vento sattahi Ä• kÄ• rehi upaá¹-
sekkho samÄ• dhiá¹ƒ bhÄ• vento aá¹-á¹-hahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti. vÄ«ta
dasahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti.

puthujjano samÄ• dhiá¹ƒ bhÄ• vento katamehi sattahÄ• kÄ• rehi upaá¹-á¹-hÄ• nakusalo ho
Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nakusalo hoti, samathanimittÅ«paá¹-á¹-hÄ• nakusalo hoti,
paggahanimittÅ«paá¹-á¹-hÄ• nakusalo hoti, avikkhepÅ«paá¹-á¹-hÄ• nakusalo hoti, obhÄ• sÅ
sampahaá¹ƒsanÅ«paá¹-á¹-hÄ• nakusalo hoti, upekkhÅ«paá¹-á¹-hÄ• nakusalo hoti --- puthuj
imehi sattahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti.

sekkho samÄ• dhiá¹ƒ bhÄ• vento katamehi aá¹-á¹-hahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo
Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nakusalo hoti, samathanimittÅ«paá¹-á¹-hÄ• nakusalo hoti,
paggahanimittÅ«paá¹-á¹-hÄ• nakusalo hoti, avikkhepÅ«paá¹-á¹-hÄ• nakusalo hoti, obhÄ• sÅ
sampahaá¹ƒsanÅ«paá¹-á¹-hÄ• nakusalo \Se I 342/ hoti, upekkhÅ«paá¹-á¹-hÄ• nakusalo hot
ekattÅ«paá¹-á¹-hÄ• nakusalo hoti --- sekkho samÄ• dhiá¹ƒ bhÄ• vento imehi aá¹-á¹-hahi Ä•
upaá¹-á¹-hÄ• nakusalo hoti.

vÄ«tarÄ• go samÄ• dhiá¹ƒ bhÄ• vento katamehi dasahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo
28/ Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nakusalo hoti ... pe ... ekattÅ«paá¹-á¹-hÄ• nakusalo hoti,
Ã±Ä• á¹‡Å«paá¹-á¹-hÄ• nakusalo hoti, vimuttÅ«paá¹-á¹-hÄ• nakusalo hoti --- vÄ«tarÄ• go sa
dasahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti.

<205> puthujjano vipassanaá¹ƒ bhÄ• vento katihÄ• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti, ka
anupaá¹-á¹-hÄ• nakusalo hoti? sekkho vipassanaá¹ƒ bhÄ• vento katihÄ• kÄ• rehi upaá¹-á¹-

katihÄ• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti? vÄ«tarÄ• go vipassanaá¹ƒ bhÄ• vento katih
upaá¹-á¹-hÄ• nakusalo hoti, katihÄ• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti?

puthujjano vipassanaá¹ƒ bhÄ• vento navahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti, navahi
anupaá¹-á¹-hÄ• nakusalo hoti. sekkho vipassanaá¹ƒ bhÄ• vento dasahi Ä• kÄ• rehi upaá¹-á
Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti. vÄ«tarÄ• go vipassanaá¹ƒ bhÄ• vento dvÄ• dasa
upaá¹-á¹-hÄ• nakusalo hoti, dvÄ• dasahi Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti.

puthujjano \Ne 215/ vipassanaá¹ƒ bhÄ• vento katamehi navahi Ä• kÄ• rehi upaá¹-á¹-hÄ• na
katamehi navahi Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti? aniccato upaá¹-á¹-hÄ• nakusalo
anupaá¹-á¹-hÄ• nakusalo hoti. dukkhato upaá¹-á¹-hÄ• nakusalo hoti, sukhato anupaá¹-á¹-hÄ
upaá¹-á¹-hÄ• nakusalo hoti, attato anupaá¹-á¹-hÄ• nakusalo hoti. khayato upaá¹-á¹-hÄ• nak
anupaá¹-á¹-hÄ• nakusalo hoti. vayato upaá¹-á¹-hÄ• nakusalo hoti, Ä• yÅ«hanÄ• nupaá¹-á¹-h
vipariá¹‡Ä• mÅ«paá¹-á¹-hÄ• nakusalo hoti, dhuvato anupaá¹-á¹-hÄ• nakusalo hoti. animittÅ
hoti, nimittÄ• nupaá¹-á¹-hÄ• nakusalo hoti. appaá¹‡ihitÅ«paá¹-á¹-hÄ• nakusalo hoti,
paá¹‡idhianupaá¹-á¹-hÄ• nakusalo {paá¹‡idhÄ• nupaá¹-á¹-hÄ• nakusalo (Se) } hoti. suÃ±Ã±
hoti, abhinivesÄ• nupaá¹-á¹-hÄ• nakusalo hoti --- puthujjano vipassanaá¹ƒ bhÄ• vento imeh
upaá¹-á¹-hÄ• nakusalo hoti, imehi navahi Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti.

<206> sekkho vipassanaá¹ƒ bhÄ• vento katamehi dasahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusa
dasahi Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti? aniccato upaá¹-á¹-hÄ• nakusalo hoti, nicc
anupaá¹-á¹-hÄ• nakusalo hoti ... pe ... suÃ±Ã±atÅ«paá¹-á¹-hÄ• nakusalo hoti, abhinivesÄ• n
hoti. Ã±Ä• á¹‡Å«paá¹-á¹-hÄ• nakusalo hoti, aÃ±Ä• á¹‡aanupaá¹-á¹-hÄ• nakusalo hoti --- sek
bhÄ• vento imehi \Be 225/ dasahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nakusalo hoti, imehi dasahi Ä• k
anupaá¹-á¹-hÄ• nakusalo \Se I 344/ hoti.

vÄ«tarÄ• go vipassanaá¹ƒ bhÄ• vento katamehi dvÄ• dasahi Ä• kÄ• rehi upaá¹-á¹-hÄ• nak
dvÄ• dasahi Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti? aniccato upaá¹-á¹-hÄ• nakusalo hot
anupaá¹-á¹-hÄ• nakusalo hoti ... pe ... Ã±Ä• á¹‡Å«paá¹-á¹-hÄ• nakusalo hoti, aÃ±Ä• á¹‡Ä• n
hoti. visaÃ±Ã±ogÅ«paá¹-á¹-hÄ• nakusalo hoti, saÃ±Ã±ogÄ• nupaá¹-á¹-hÄ• nakusalo hoti. ni
hoti, saá¹…khÄ• rÄ• nupaá¹-á¹-hÄ• nakusalo hoti --- vÄ«tarÄ• go vipassanaá¹ƒ bhÄ• vento
upaá¹-á¹-hÄ• nakusalo hoti, imehi dvÄ• dasahi Ä• kÄ• rehi anupaá¹-á¹-hÄ• nakusalo hoti.

Ä• vajjitattÄ• Ä• rammaá¹‡Å«paá¹-á¹-hÄ• nakusalavasena indriyÄ• ni samodhÄ• neti, goca
samatthaÃ±ca paá¹-ivijjhati ... pe ... dhamme samodhÄ• neti, gocaraÃ±ca pajÄ• nÄ• ti, sam
paá¹-ivijjhati. __indriyÄ• ni samodhÄ• netÄ«_ti kathaá¹ƒ indriyÄ• ni samodhÄ• neti? adhimo
saddhindriyaá¹ƒ samodhÄ• neti ... pe ... samathanimittÅ«paá¹-á¹-hÄ• nakusalavasena,
paggahanimittÅ«paá¹-á¹-hÄ• nakusalavasena, avikkhepÅ«paá¹-á¹-hÄ• nakusalavasena,

obhÄ• sÅ«paá¹-á¹-hÄ• nakusalavasena, sampahaá¹ƒsanÅ«paá¹-á¹-hÄ• nakusalavasena, up
\Ne 216/, ekattÅ«paá¹-á¹-hÄ• nakusalavasena, Ã±Ä• á¹‡Å«paá¹-á¹-hÄ• nakusalavasena,
vimuttÅ«paá¹-á¹-hÄ• nakusalavasena.

aniccato upaá¹-á¹-hÄ• nakusalavasena, niccato anupaá¹-á¹-hÄ• nakusalavasena, dukkhato
upaá¹-á¹-hÄ• nakusalavasena, sukhato anupaá¹-á¹-hÄ• nakusalavasena, anattato \Se I 345
upaá¹-á¹-hÄ• nakusalavasena, attato anupaá¹-á¹-hÄ• nakusalavasena, khayato upaá¹-á¹-hÄ
anupaá¹-á¹-hÄ• nakusalavasena, vayato upaá¹-á¹-hÄ• nakusalavasena, Ä• yÅ«hanÄ• nupa
vipariá¹‡Ä• mÅ«paá¹-á¹-hÄ• nakusalavasena, dhuvato anupaá¹-á¹-hÄ• nakusalavasena,
animittÅ«paá¹-á¹-hÄ• nakusalavasena, nimittÄ• nupaá¹-á¹-hÄ• nakusalavasena,
appaá¹‡ihitÅ«paá¹-á¹-hÄ• nakusalavasena, paá¹‡idhianupaá¹-á¹-hÄ• nakusalavasena,
suÃ±Ã±atÅ«paá¹-á¹-hÄ• nakusalavasena, abhinivesÄ• nupaá¹-á¹-hÄ• nakusalavasena,
Ã±Ä• á¹‡Å«paá¹-á¹-hÄ• nakusalavasena, aÃ±Ä• á¹‡Ä• nupaá¹-á¹-hÄ• nakusalavasena,
visaÃ±Ã±ogÅ«paá¹-á¹-hÄ• nakusalavasena, saÃ±Ã±ogÄ• nupaá¹-á¹-hÄ• nakusalavasena \E
nirodhÅ«paá¹-á¹-hÄ• nakusalavasena, saá¹…khÄ• rÄ• nupaá¹-á¹-hÄ• nakusalavasena indri
pajÄ• nÄ• ti, samatthaÃ±ca paá¹-ivijjhati.

<207> catusaá¹-á¹-hiyÄ• \Ee II 30/ Ä• kÄ• rehi tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ vasÄ«bhÄ•
Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ. katamesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ? anaÃ±Ã
aÃ±Ã±indriyassa, aÃ±Ã±Ä• tÄ• vindriyassa.

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ kati á¹-hÄ• nÄ• ni gacchati? aÃ±Ã±indriyaá¹ƒ kat
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ kati á¹-hÄ• nÄ• ni gacchati? anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya
gacchati --- sotÄ• pattimaggaá¹ƒ. aÃ±Ã±indriyaá¹ƒ cha á¹-hÄ• nÄ• ni gacchati --- sotÄ• patt
sakadÄ• gÄ• mimaggaá¹ƒ, sakadÄ• gÄ• miphalaá¹ƒ, anÄ• gÄ• mimaggaá¹ƒ, anÄ• gÄ• mip
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ ekaá¹ƒ á¹-hÄ• naá¹ƒ gacchati --- arahattaphalaá¹ƒ.

sotÄ• pattimaggakkhaá¹‡e \Se I 346/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa saddhindri
hoti, vÄ«riyindriyaá¹ƒ paggahaparivÄ• raá¹ƒ hoti, satindriyaá¹ƒ upaá¹-á¹-hÄ• naparivÄ• raá¹
samÄ• dhindriyaá¹ƒ avikkhepaparivÄ• raá¹ƒ hoti, paÃ±Ã±indriyaá¹ƒ dassanaparivÄ• raá¹ƒ h
vijÄ• nanaparivÄ• raá¹ƒ hoti, somanassindriyaá¹ƒ abhisandanaparivÄ• raá¹ƒ hoti, jÄ«vitindri
pavattasantatÄ• dhipateyyaparivÄ• raá¹ƒ hoti. sotÄ• pattimaggakkhaá¹‡e jÄ• tÄ• dhammÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, sabbeva kusalÄ• honti, sabbeva anÄ• savÄ• honti, sa
sabbeva apacayagÄ• mino honti, sabbeva \Ne 217/ lokuttarÄ• honti, sabbeva nibbÄ• nÄ• r
sotÄ• pattimaggakkhaá¹‡e anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa imÄ• ni aá¹-á¹-hindriy
honti, aÃ±Ã±amaÃ±Ã±aparivÄ• rÄ• honti, nissayaparivÄ• rÄ• honti, sampayuttaparivÄ• rÄ
sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti. teva tassa Ä• kÄ• rÄ• ceva

sotÄ• pattiphalakkhaá¹‡e ... pe ... arahattaphalakkhaá¹‡e aÃ±Ã±Ä• tÄ• vindriyassa saddhi
adhimokkhaparivÄ• raá¹ƒ hoti ... pe ... jÄ«vitindriyaá¹ƒ pavattasantatÄ• dhipateyyaparivÄ• r
arahattaphalakkhaá¹‡e jÄ• tÄ• dhammÄ• sabbeva abyÄ• katÄ• honti, á¹-hapetvÄ• cittas
sabbeva anÄ• savÄ• honti, sabbeva lokuttarÄ• honti, sabbeva nibbÄ• nÄ• rammaá¹‡Ä• h
\Se I 347/ aÃ±Ã±Ä• tÄ• vindriyassa \Ee II 31/ imÄ• ni aá¹-á¹-hindriyÄ• ni sahajÄ• taparivÄ•
tassa Ä• kÄ• rÄ• ceva honti parivÄ• rÄ• ca. iti imÄ• ni aá¹-á¹-ha aá¹-á¹-hakÄ• ni catusaá¹-

__Ä• savÄ• _ti katame te Ä• savÄ• ? kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ• savo, avijjÄ
khÄ«yanti {khiyyanti (Katthaci) }? sotÄ• pattimaggena anavaseso diá¹-á¹-hÄ• savo khÄ«yati
kÄ• mÄ• savo khÄ«yati, apÄ• yagamanÄ«yo bhavÄ• savo khÄ«yati, apÄ• yagamanÄ«yo a
Ä• savÄ• khÄ«yanti. sakadÄ• gÄ• mimaggena oá¸·Ä• riko kÄ• mÄ• savo khÄ«yati, tadekaá
tadekaá¹-á¹-ho avijjÄ• savo khÄ«yati. etthete Ä• savÄ• khÄ«yanti. anÄ• gÄ• mimaggena a
khÄ«yati, tadekaá¹-á¹-ho bhavÄ• savo khÄ«yati, tadekaá¹-á¹-ho avijjÄ• savo khÄ«yati. etthe
arahattamaggena anavaseso bhavÄ• savo khÄ«yati, anavaseso avijjÄ• savo khÄ«yati. etth

<208> á¹• 21 na tassa addiá¹-á¹-hamidhatthi kiÃ±ci, atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ, tathÄ• gato tena samantacakkhÅ«ti ||

__samantacakkhÅ«_ti kenaá¹-á¹-hena samantacakkhu? cuddasa buddhaÃ±Ä• á¹‡Ä• ni ---
buddhaÃ±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ ... pe ... sabba
buddhaÃ±Ä• á¹‡aá¹ƒ, anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ. imÄ• ni cuddasa
imesaá¹ƒ cuddasannaá¹ƒ buddhaÃ±Ä• á¹‡Ä• naá¹ƒ aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni sÄ• vakasÄ• c
asÄ• dhÄ• raá¹‡Ä• ni sÄ• vakehi.

yÄ• vatÄ• \Ne 218/ dukkhassa dukkhaá¹-á¹-ho Ã±Ä• to, aÃ±Ã±Ä• to dukkhaá¹-á¹-ho natth
yaá¹ƒ samantacakkhu taá¹ƒ paÃ±Ã±indriyaá¹ƒ. paÃ±Ã±indriyassa vasena adhimokkhaá¹-á¹
paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ, avikkhepaá¹
samÄ• dhindriyaá¹ƒ. yÄ• vatÄ• dukkhassa dukkhaá¹-á¹-ho diá¹-á¹-ho vidito sacchikato phas
paÃ±Ã±Ä• ya; aphassito paÃ±Ã±Ä• ya dukkhaá¹-á¹-ho natthÄ«ti --- samantacakkhu. yaá¹ƒ
paÃ±Ã±indriyaá¹ƒ. paÃ±Ã±indriyassa vasena adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ, pagg
vÄ«riyindriyaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ, avikkhepaá¹-á¹-hena samÄ• dhi
228/ samudayassa samudayaá¹-á¹-ho ... pe ... yÄ• vatÄ• nirodhassa nirodhaá¹-á¹-ho ... yÄ
maggaá¹-á¹-ho ... yÄ• vatÄ• atthapaá¹-isambhidÄ• ya atthapaá¹-isambhidaá¹-á¹-ho ... yÄ• v
dhammapaá¹-isambhidÄ• ya dhammapaá¹-isambhidaá¹-á¹-ho ... yÄ• vatÄ• niruttipaá¹-isam
niruttipaá¹-isambhidaá¹-á¹-ho ... yÄ• vatÄ• paá¹-ibhÄ• napaá¹-isambhidÄ• ya paá¹-ibhÄ• na
... yÄ• vatÄ• indriyaparopariyatte Ã±Ä• á¹‡aá¹ƒ ... yÄ• vatÄ• sattÄ• naá¹ƒ Ä• sayÄ• nusay
yamakapÄ• á¹-ihÄ«re Ã±Ä• á¹‡aá¹ƒ ... yÄ• vatÄ• mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä•

lokassa samÄ• rakassa sabrahmakassa sassamaá¹‡abrÄ• hmaá¹‡iyÄ• \Se I 349/ pajÄ• ya
sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , taá¹ƒ Ã±Ä
viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya. aphassitaá¹ƒ paÃ±Ã±Ä• ya natthÄ«ti --- s
samantacakkhu taá¹ƒ paÃ±Ã±indriyaá¹ƒ. paÃ±Ã±indriyassa vasena adhimokkhaá¹-á¹-hena
paggahaá¹-á¹-hena vÄ«riyindriyaá¹ƒ, upaá¹-á¹-hÄ• naá¹-á¹-hena satindriyaá¹ƒ, avikkhepaá¹-
samÄ• dhindriyaá¹ƒ.

saddahanto paggaá¹‡hÄ• ti, paggaá¹‡hanto saddahati. saddahanto upaá¹-á¹-hÄ• peti, upa
saddahanto samÄ• dahati, samÄ• dahanto saddahati. saddahanto pajÄ• nÄ• ti, pajÄ• nanto
upaá¹-á¹-hÄ• peti, upaá¹-á¹-hÄ• pento paggaá¹‡hÄ• ti. paggaá¹‡hanto samÄ• dahati, samÄ
paggaá¹‡hanto pajÄ• nÄ• ti, pajÄ• nanto paggaá¹‡hÄ• ti. paggaá¹‡hanto saddahati, saddah
upaá¹-á¹-hÄ• pento samÄ• dahati, samÄ• dahanto upaá¹-á¹-hÄ• peti. upaá¹-á¹-hÄ• pento pa
upaá¹-á¹-hÄ• peti. upaá¹-á¹-hÄ• pento saddahati, saddahanto upaá¹-á¹-hÄ• peti. upaá¹-á¹-h
paggaá¹‡hanto upaá¹-á¹-hÄ• peti. samÄ• dahanto pajÄ• nÄ• ti, pajÄ• nanto samÄ• dahati. s
saddahanto samÄ• dahati. samÄ• dahanto paggaá¹‡hÄ• ti, paggaá¹‡hanto samÄ• dahati. s
upaá¹-á¹-hÄ• pento samÄ• dahati. pajÄ• nanto saddahati, saddahanto pajÄ• nÄ• ti. pajÄ• n
paggaá¹‡hanto \Se I 350/ pajÄ• nÄ• ti. pajÄ• nanto upaá¹-á¹-hÄ• peti, upaá¹-á¹-hÄ• pento p
samÄ• dahati, samÄ• dahanto pajÄ• nÄ• ti.

saddahitattÄ• \Ne 219/ paggahitaá¹ƒ, paggahitattÄ• saddahitaá¹ƒ. saddahitattÄ• upaá¹-á
upaá¹-á¹-hÄ• pitattÄ• saddahitaá¹ƒ. saddahitattÄ• samÄ• dahitaá¹ƒ, samÄ• dahitattÄ• sad
pajÄ• nitaá¹ƒ, pajÄ• nitattÄ• saddahitaá¹ƒ. paggahitattÄ• upaá¹-á¹-hÄ• pitaá¹ƒ \Be 229/, up
paggahitaá¹ƒ. paggahitattÄ• samÄ• dahitaá¹ƒ, samÄ• dahitattÄ• paggahitaá¹ƒ. paggahitat
pajÄ• nitattÄ• paggahitaá¹ƒ. paggahitattÄ• saddahitaá¹ƒ, saddahitattÄ• \Ee II 33/ paggahi
upaá¹-á¹-hÄ• pitattÄ• samÄ• dahitaá¹ƒ, samÄ• dahitattÄ• upaá¹-á¹-hÄ• pitaá¹ƒ. upaá¹-á¹-h
pajÄ• nitattÄ• upaá¹-á¹-hÄ• pitaá¹ƒ. upaá¹-á¹-hÄ• pitattÄ• saddahitaá¹ƒ, saddahitattÄ• up
upaá¹-á¹-hÄ• pitattÄ• paggahitaá¹ƒ, paggahitattÄ• upaá¹-á¹-hÄ• pitaá¹ƒ. samÄ• dahitattÄ•
pajÄ• nitattÄ• samÄ• dahitaá¹ƒ. samÄ• dahitattÄ• saddahitaá¹ƒ, saddahitattÄ• samÄ• dah
paggahitaá¹ƒ, paggahitattÄ• samÄ• dahitaá¹ƒ. samÄ• dahitattÄ• upaá¹-á¹-hÄ• pitaá¹ƒ, upa
samÄ• dahitaá¹ƒ. pajÄ• nitattÄ• saddahitaá¹ƒ, saddahitattÄ• pajÄ• nitaá¹ƒ. pajÄ• nitattÄ•
paggahitattÄ• pajÄ• nitaá¹ƒ. pajÄ• nitattÄ• upaá¹-á¹-hÄ• pitaá¹ƒ, upaá¹-á¹-hÄ• pitattÄ• paj
pajÄ• nitattÄ• samÄ• dahitaá¹ƒ, samÄ• dahitattÄ• pajÄ• nitaá¹ƒ.

yaá¹ƒ buddhacakkhu taá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ, yaá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ taá¹ƒ buddha
tathÄ• gato satte passati apparajakkhe \Se I 351/ mahÄ• rajakkhe tikkhindriye mudindriye s
suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye appekacce paralokavajjabhayadassÄ• vino {paralokava
Katthaci) }, appekacce naparalokavajjabhayadassÄ• vino.

__apparajakkhe mahÄ• rajakkhe_ti saddho puggalo apparajakkho, assaddho puggalo mah
puggalo apparajakkho, kusÄ«to puggalo mahÄ• rajakkho. upaá¹-á¹-hitassati puggalo appara
puggalo mahÄ• rajakkho. samÄ• hito puggalo apparajakkho, asamÄ• hito puggalo mahÄ• r
apparajakkho, duppaÃ±Ã±o puggalo mahÄ• rajakkho.

__tikkhindriye mudindriye_ti saddho puggalo tikkhindriyo, assaddho puggalo mudindriyo ...
puggalo tikkhindriyo, duppaÃ±Ã±o puggalo mudindriyo. __svÄ• kÄ• re dvÄ• kÄ• re_ti saddh
assaddho puggalo dvÄ• kÄ• ro ... pe ... paÃ±Ã±avÄ• puggalo svÄ• kÄ• ro, duppaÃ±Ã±o pu
__suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye_ti saddho puggalo suviÃ±Ã±Ä• payo, assaddho pug
paÃ±Ã±avÄ• puggalo suviÃ±Ã±Ä• payo, duppaÃ±Ã±o puggalo duviÃ±Ã±Ä• payo.

__appekacce_ \Be 230/ __paralokavajjabhayadassÄ• vino, appekacce naparalokavajjabha
puggalo \Ne 220/ paralokavajjabhayadassÄ• vÄ«, assaddho puggalo naparalokavajjabhaya
puggalo paralokavajjabhayadassÄ• vÄ« \Se I 352/, kusÄ«to puggalo naparalokavajjabhayad
paÃ±Ã±avÄ• puggalo paralokavajjabhayadassÄ• vÄ«, duppaÃ±Ã±o puggalo naparalokava

__loko_ti khandhaloko dhÄ• tuloko Ä• yatanaloko vipattibhavaloko \Ee II 34/ vipattisambha
sampattibhavaloko sampattisambhavaloko.

eko loko --- sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• --- nÄ• maÃ±ca rÅ«paÃ±ca. ta
vedanÄ• . cattÄ• ro lokÄ• --- cattÄ• ro Ä• hÄ• rÄ• . paÃ±ca lokÄ• --- paÃ±cupÄ• dÄ• nakk
ajjhattikÄ• ni Ä• yatanÄ• ni. satta lokÄ• --- satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha lokÄ•
lokadhammÄ• . nava lokÄ• --- nava sattÄ• vÄ• sÄ• . dasa lokÄ• --- dasÄ• yatanÄ• ni. dvÄ•
dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasa lokÄ• --- aá¹-á¹-hÄ• rasa dhÄ• tuyo.

__vajja_nti sabbe kilesÄ• vajjÄ• , sabbe duccaritÄ• vajjÄ• , sabbe abhisaá¹…khÄ• rÄ• va
bhavagÄ• mikammÄ• vajjÄ• . iti imasmiÃ±ca loke imasmiÃ±ca vajje tibbÄ• bhayasaÃ±Ã±Ä
seyyathÄ• pi ukkhittÄ• sike vadhake. imehi paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi imÄ• ni paÃ±cind
aÃ±Ã±Ä• ti paá¹-ivijjhatÄ«ti.

indriyasamodhÄ• no paÃ±camo.

tatiyabhÄ• á¹‡avÄ• ro.

indriyakathÄ• niá¹-á¹-hitÄ• .

5. vimokkhakathÄ•

1. uddeso

<209> purimanidÄ• naá¹ƒ \Ne 221/. ``tayome \Se I 353/ \Ee II 35/, bhikkhave, vimokkhÄ• .
vimokkho, animitto vimokkho, appaá¹‡ihito vimokkho --- ime kho, bhikkhave, tayo vimokkhÄ

``api \Be 231/ ca, aá¹-á¹-hasaá¹-á¹-hi vimokkhÄ• --- suÃ±Ã±ato vimokkho, animitto vimokk
vimokkho; ajjhattavuá¹-á¹-hÄ• no vimokkho, bahiddhÄ• vuá¹-á¹-hÄ• no vimokkho, dubhato v
ajjhattavuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ• , bahiddhÄ• vuá¹-á¹-hÄ• nÄ• cattÄ• ro vimok
cattÄ• ro vimokkhÄ• ; ajjhattavuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimokkhÄ• , bahid
anulomÄ• cattÄ• ro vimokkhÄ• , dubhato vuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimok
ajjhattavuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« {ajjhattavuá¹-á¹-hÄ• nÄ• paá¹-ippassddhÄ« (Se)
bahiddhÄ• vuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro vimokkhÄ• , dubhato vuá¹-á¹-hÄ• na
vimokkhÄ• ; rÅ«pÄ« rÅ«pÄ• ni passatÄ«ti vimokkho, ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÅ
vimokkho, subhaá¹ƒ teva adhimutto hotÄ«ti vimokkho; Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• p
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti vimokkho, Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti vi
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti vimokkho, saÃ±Ã±Ä• vedayitanirodhasam
samayavimokkho, asamayavimokkho; sÄ• mayiko vimokkho, asÄ• mayiko vimokkho; kuppo
lokiyo vimokkho, lokuttaro vimokkho; sÄ• savo vimokkho, anÄ• savo vimokkho; sÄ• miso vi
vimokkho; nirÄ• misÄ• nirÄ• misataro vimokkho, paá¹‡ihito vimokkho, appaá¹‡ihito vimokkh
paá¹‡ihitappaá¹-ippassaddhi vimokkho; saÃ±Ã±utto \Ne 222/ vimokkho, visaÃ±Ã±utto vimok
nÄ• nattavimokkho \Ee II 36/, saÃ±Ã±Ä• vimokkho, Ã±Ä• á¹‡avimokkho; sÄ«tisiyÄ• vimokkh
) }, jhÄ• navimokkho, anupÄ• dÄ• cittassa vimokkhoâ€™â€™.

2. niddeso

<210> katamo __suÃ±Ã±ato vimokkho? _ idha bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«laga
iti paá¹-isaÃ±cikkhati --- ``suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• â€™â€™ ti. so tattha
karotÄ«ti --- suÃ±Ã±ato vimokkho. ayaá¹ƒ suÃ±Ã±ato vimokkho.

katamo \Be 232/ __animitto vimokkho? _ idha bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagat
vÄ• iti paá¹-isaÃ±cikkhati --- ``suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• â€™â€™ ti. so
karotÄ«ti --- animitto vimokkho. ayaá¹ƒ animitto vimokkho.

katamo __appaá¹‡ihito vimokkho? _ idha bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ
paá¹-isaÃ±cikkhati --- ``suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• â€™â€™ ti. so tattha p
karotÄ«ti --- appaá¹‡ihito \Se I 355/ vimokkho. ayaá¹ƒ appaá¹‡ihito vimokkho.

katamo __ajjhattavuá¹-á¹-hÄ• no vimokkho? _ cattÄ• ri jhÄ• nÄ• ni --- ayaá¹ƒ ajjhattavuá¹-á

katamo bahiddhÄ• vuá¹-á¹-hÄ• no vimokkho? catasso arÅ«pasamÄ• pattiyo --- ayaá¹ƒ bahi
katamo dubhato vuá¹-á¹-hÄ• no vimokkho? cattÄ• ro ariyamaggÄ• --- ayaá¹ƒ dubhato vuá¹-

katame __ajjhattavuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ• ? _ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nÄ«v
dutiyaá¹ƒ jhÄ• naá¹ƒ vitakkavicÄ• rehi vuá¹-á¹-hÄ• ti. tatiyaá¹ƒ jhÄ• naá¹ƒ pÄ«tiyÄ• vuá¹-á¹-
jhÄ• naá¹ƒ sukhadukkhehi vuá¹-á¹-hÄ• ti. ime ajjhattavuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ•

katame __bahiddhÄ• vuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ• ? _ Ä• kÄ• sÄ• naÃ±cÄ• yatan
paá¹-ighasaÃ±Ã±Ä• ya nÄ• nattasaÃ±Ã±Ä• ya vuá¹-á¹-hÄ• ti. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanas
Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya vuá¹-á¹-hÄ• ti. Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ya vuá¹-á¹-hÄ• ti. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• ya vuá¹-á¹-hÄ• ti. ime bahiddhÄ• vuá¹-á¹-hÄ• nÄ• cattÄ

katame __dubhato vuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ• ? _ sotÄ• pattimaggo
sakkÄ• yadiá¹-á¹-hivicikicchÄ• sÄ«labbataparÄ• mÄ• sÄ• diá¹-á¹-hÄ• nusayÄ• vicikicchÄ•
tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• \Se I 356/ ca sabbanimitte
vuá¹-á¹-hÄ• ti. sakadÄ• gÄ• mimaggo oá¸·Ä• rikÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighas
kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khan
bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti \Be 233/. anÄ• gÄ• mimaggo anusahagatÄ• kÄ
paá¹-ighasaÃ±Ã±ojanÄ• anusahagatÄ• kÄ• marÄ• gÄ• nusayÄ• paá¹-ighÄ• nusayÄ• vuá
ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹-hÄ• ti. arahattamaggo
arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ• gÄ• nusayÄ•
tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹
vuá¹-á¹-hÄ• nÄ• cattÄ• ro vimokkhÄ• .

<211> katame __ajjhattavuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimokkhÄ• ? _ paá¹-ha
paá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekaggatÄ• ca, dutiyaá¹
paá¹-ilÄ• bhatthÄ• ya ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya ... pe ... catutthaá¹
paá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekaggatÄ• ca --- ime
ajjhattavuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimokkhÄ• .

katame __bahiddhÄ• vuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimokkhÄ• ? _ Ä• kÄ• sÄ
paá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekaggatÄ• ca,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ•
cittekaggatÄ• ca --- ime bahiddhÄ• vuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimokkhÄ•

katame __dubhato vuá¹-á¹-hÄ• nÄ• naá¹ƒ anulomÄ• cattÄ• ro vimokkhÄ• ? _ sotÄ• pattim

__aniccÄ• nupassanÄ• , _ __dukkhÄ• nupassanÄ• , _ __anattÄ• nupassanÄ• _. sakadÄ• g
... pe ... anÄ• gÄ• mimaggaá¹ƒ \Ne 224/ paá¹-ilÄ• bhatthÄ• ya ... pe ... arahattamaggaá¹ƒ pa
__aniccÄ• nupassanÄ• , _ __dukkhÄ• nupassanÄ• , _ __anattÄ• nupassanÄ• _ --- ime dub
anulomÄ• cattÄ• ro vimokkhÄ• .

katame __ajjhattavuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro vimokkhÄ• ? _ paá¹-hamass
vipÄ• ko vÄ• , dutiyassa jhÄ• nassa ... pe ... tatiyassa jhÄ• nassa ... pe ... catutthassa \Ee II
paá¹-ilÄ• bho vÄ• vipÄ• ko vÄ• --- ime ajjhattavuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro

katame \Be 234/ __bahiddhÄ• vuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro vimokkhÄ• ? _
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• paá¹-ilÄ• bho vÄ• vipÄ• ko vÄ• , viÃ±Ã±Ä• á¹‡
... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanas
vipÄ• ko vÄ• --- ime bahiddhÄ• vuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro vimokkhÄ• .

katame __dubhato vuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro vimokkhÄ• ? _ sotÄ• pattim
sakadÄ• gÄ• mimaggassa sakadÄ• gÄ• miphalaá¹ƒ \Se I 358/, anÄ• gÄ• mimaggassa anÄ
arahattaphalaá¹ƒ --- ime dubhato vuá¹-á¹-hÄ• napaá¹-ippassaddhÄ« cattÄ• ro vimokkhÄ• .

<212> kathaá¹ƒ __rÅ«pÄ« rÅ«pÄ• ni passatÄ«ti --- vimokkho? _ idhekacco ajjhattaá¹ƒ pacc
manasikaroti, nÄ«lasaÃ±Ã±aá¹ƒ paá¹-ilabhati. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karoti, sÅ«p
upadhÄ• reti, svÄ• vatthitaá¹ƒ avatthÄ• peti. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ katvÄ• sÅ«pa
{supadhÄ• ritaá¹ƒ (Katthaci) } upadhÄ• retvÄ• svÄ• vatthitaá¹ƒ avatthÄ• petvÄ• bahiddhÄ•
upasaá¹ƒharati, nÄ«lasaÃ±Ã±aá¹ƒ paá¹-ilabhati. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karoti, sÅ«
upadhÄ• reti, svÄ• vatthitaá¹ƒ avatthÄ• peti. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ katvÄ• upadh
svÄ• vatthitaá¹ƒ avatthÄ• petvÄ• Ä• sevati bhÄ• veti bahulÄ«karoti. tassa evaá¹ƒ hoti --- ``a
ca ubhayamidaá¹ƒ rÅ«paâ€™â€™ nti, rÅ«pasaÃ±Ã±Ä« hoti. idhekacco ajjhattaá¹ƒ paccatta
... lohitanimittaá¹ƒ ... pe ... odÄ• tanimittaá¹ƒ manasikaroti, odÄ• tasaÃ±Ã±aá¹ƒ paá¹-ilabhat
nimittaá¹ƒ suggahitaá¹ƒ karoti, sÅ«padhÄ• ritaá¹ƒ upadhÄ• reti, svÄ• vatthitaá¹ƒ avatthÄ• p
nimittaá¹ƒ suggahitaá¹ƒ katvÄ• sÅ«padhÄ• ritaá¹ƒ upadhÄ• retvÄ• svÄ• vatthitaá¹ƒ avatth
odÄ• tanimitte cittaá¹ƒ upasaá¹ƒharati, odÄ• tasaÃ±Ã±aá¹ƒ paá¹-ilabhati. so taá¹ƒ nimittaá¹
karoti, sÅ«padhÄ• ritaá¹ƒ upadhÄ• reti, svÄ• vatthitaá¹ƒ avatthÄ• peti. so taá¹ƒ nimittaá¹ƒ su
sÅ«padhÄ• ritaá¹ƒ upadhÄ• retvÄ• svÄ• vatthitaá¹ƒ avatthÄ• petvÄ• Ä• sevati \Ne 225/ bh
evaá¹ƒ \Se I 359/ hoti --- ``ajjhattaÃ±ca bahiddhÄ• ca ubhayamidaá¹ƒ rÅ«paâ€™â€™ nti, r
evaá¹ƒ rÅ«pÄ« rÅ«pÄ• ni passatÄ«ti --- vimokkho.

kathaá¹ƒ \Be 235/ __ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passatÄ«ti --- vim
ajjhattaá¹ƒ paccattaá¹ƒ nÄ«lanimittaá¹ƒ \Ee II 39/ na manasikaroti, nÄ«lasaÃ±Ã±aá¹ƒ na pa
bahiddhÄ• nÄ«lanimitte cittaá¹ƒ upasaá¹ƒharati, nÄ«lasaÃ±Ã±aá¹ƒ paá¹-ilabhati. so taá¹ƒ n

suggahitaá¹ƒ karoti, sÅ«padhÄ• ritaá¹ƒ upadhÄ• reti, svÄ• vatthitaá¹ƒ avatthÄ• peti. so taá¹
suggahitaá¹ƒ katvÄ• sÅ«padhÄ• ritaá¹ƒ upadhÄ• retvÄ• svÄ• vatthitaá¹ƒ avatthÄ• petvÄ•
bahulÄ«karoti. tassa evaá¹ƒ hoti --- ``ajjhattaá¹ƒ arÅ«paá¹ƒ, bahiddhÄ• rÅ«pamidaâ€™â€™
hoti. idhekacco ajjhattaá¹ƒ paccattaá¹ƒ pÄ«tanimittaá¹ƒ ... pe ... lohitanimittaá¹ƒ ... pe ...
odÄ• tanimittaá¹ƒ na manasikaroti, odÄ• tasaÃ±Ã±aá¹ƒ na paá¹-ilabhati; bahiddhÄ• odÄ• ta
upasaá¹ƒharati, odÄ• tasaÃ±Ã±aá¹ƒ paá¹-ilabhati. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karoti, s
upadhÄ• reti, svÄ• vatthitaá¹ƒ avatthÄ• peti. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ katvÄ• sÅ«pa
upadhÄ• retvÄ• svÄ• vatthitaá¹ƒ avatthÄ• petvÄ• Ä• sevati bhÄ• veti bahulÄ«karoti. tassa
``ajjhattaá¹ƒ arÅ«paá¹ƒ bahiddhÄ• rÅ«pamidaâ€™â€™ nti, rÅ«pasaÃ±Ã±Ä« hoti. evaá¹ƒ a
bahiddhÄ• rÅ«pÄ• ni passatÄ«ti --- vimokkho.

kathaá¹ƒ __ ``subhaâ€™â€™ nteva adhimutto hotÄ«ti --- vimokkho? _ idha bhikkhu mettÄ•
ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• \Se I 360/ tatiyaá¹ƒ, tathÄ• cat
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagaten
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena {abyÄ• pajjhena (Se) } pharitvÄ• vi
sattÄ• appaá¹-ikÅ«lÄ• honti. karuá¹‡Ä• sahagatena cetasÄ• ... pe ... karuá¹‡Ä• ya bhÄ• v
appaá¹-ikÅ«lÄ• honti. muditÄ• sahagatena cetasÄ• ... pe ... muditÄ• ya bhÄ• vitattÄ• sattÄ
upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... pe ... upekkhÄ• ya bhÄ
appaá¹-ikÅ«lÄ• honti. evaá¹ƒ ``subhaá¹ƒâ€™â€™ teva adhimutto hotÄ«ti --- vimokkho.

<213> katamo __Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti vimokkho? _ idha bhikkhu sabba
samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ \Be
Ä• kÄ• soâ€™â€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati --- ayaá¹ƒ Ä• kÄ
vimokkho.

katamo \Ne 226/ __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti vimokkho? _ idha bhikkhu sab
samatikkamma \Ee II 40/ ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
ayaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti vimokkho.

katamo __Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti vimokkho? _ idha bhikkhu sabbaso viÃ±Ã±
samatikkamma ``natthi kiÃ±cÄ«â€™â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihar
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti vimokkho \Se I 361/.

katamo __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti vimokkho? _ idha bhikkhu sab
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati --- ayaá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti vimokkho.

katamo __saÃ±Ã±Ä• vedayitanirodhasamÄ• patti vimokkho? _ idha bhikkhu sabbaso neva

samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati --- ayaá¹ƒ saÃ±Ã±Ä• ve
vimokkho.

katamo __samayavimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni catasso ca arÅ«pasamÄ• pattiyo ---

katamo __asamayavimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±Ã±aphal
asamayavimokkho.

katamo __sÄ• mayiko vimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ• patti
vimokkho.

katamo __asÄ• mayiko vimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±Ã±a
ayaá¹ƒ asÄ• mayiko vimokkho.

katamo __kuppo vimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ• pattiyo ---

katamo \Ne 227/ \Be 237/ __akuppo vimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca s
nibbÄ• naÃ±ca --- ayaá¹ƒ akuppo vimokkho.

katamo \Se I 362/ __lokiyo vimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ•
vimokkho.

katamo __lokuttaro vimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±Ã±aphal
ayaá¹ƒ lokuttaro vimokkho.

katamo __sÄ• savo vimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ• pattiyo
vimokkho.

katamo __anÄ• savo vimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri \Ee II 41/ ca sÄ• ma
nibbÄ• naÃ±ca --- ayaá¹ƒ anÄ• savo vimokkho.

katamo __sÄ• miso vimokkho? _ rÅ«pappaá¹-isaÃ±Ã±utto vimokkho --- ayaá¹ƒ sÄ• miso vi

katamo __nirÄ• miso vimokkho? _ arÅ«pappaá¹-isaÃ±Ã±utto vimokkho --- ayaá¹ƒ nirÄ• mis

katamo __nirÄ• misÄ• nirÄ• misataro vimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca
nibbÄ• naÃ±ca --- ayaá¹ƒ nirÄ• misÄ• nirÄ• misataro vimokkho.

katamo __paá¹‡ihito vimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ• pattiyo
vimokkho. katamo appaá¹‡ihito vimokkho? cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ
--- ayaá¹ƒ appaá¹‡ihito vimokkho.

katamo __paá¹‡ihitappaá¹-ippassaddhi vimokkho? _ paá¹-hamassa jhÄ• nassa paá¹-ilÄ• bh
... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paá¹-ilÄ• bho \Se I 363/ vÄ•
paá¹‡ihitappaá¹-ippassaddhi vimokkho.

katamo __saÃ±Ã±utto vimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ• patti
vimokkho.

katamo __visaÃ±Ã±utto vimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±Ã±a
ayaá¹ƒ visaÃ±Ã±utto vimokkho.

katamo \Be 238/ __ekattavimokkho? _ cattÄ• ro ca ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±Ã±
ayaá¹ƒ ekattavimokkho.

katamo __nÄ• nattavimokkho? _ cattÄ• ri ca jhÄ• nÄ• ni, catasso ca arÅ«pasamÄ• pattiyo
nÄ• nattavimokkho.

<214> katamo __saÃ±Ã±Ä• vimokkho? _ siyÄ• eko saÃ±Ã±Ä• vimokkho dasa saÃ±Ã±Ä• v
saÃ±Ã±Ä• vimokkhÄ• eko saÃ±Ã±Ä• vimokkho hoti, vatthuvasena pariyÄ• yena. kathaÃ±ca
aniccÄ• nupassanÄ• Ã±Ä• á¹ƒ niccato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä• vimokkho \Be
dukkhÄ• nupassanÄ• Ã±Ä• á¹ƒ sukhato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä• vimokkho. a
attato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä• vimokkho. nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹
muccatÄ«ti --- saÃ±Ã±Ä• vimokkho. virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ rÄ• gato saÃ±Ã±Ä
saÃ±Ã±Ä• vimokkho. nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ samudayato saÃ±Ã±Ä• ya mucca
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• dÄ• nato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Se I 364/ nimittato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹‡idhiyÄ• saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä
saÃ±Ã±Ä• vimokkho dasa saÃ±Ã±Ä• vimokkhÄ• honti, dasa saÃ±Ã±Ä• vimokkhÄ• eko sa
pariyÄ• yena.

rÅ«pe aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä• v
229/ suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ
saÃ±Ã±Ä• vimokkho dasa saÃ±Ã±Ä• vimokkhÄ• honti, dasa saÃ±Ã±Ä• vimokkhÄ• eko sa
pariyÄ• yena.

vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ..
aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä• vimokkh
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato saÃ±Ã±Ä• ya muccatÄ«ti --- saÃ±Ã±Ä
siyÄ• , eko saÃ±Ã±Ä• vimokkho dasa saÃ±Ã±Ä• vimokkhÄ• honti, dasa saÃ±Ã±Ä• vimokk
vatthuvasena pariyÄ• yena --- ayaá¹ƒ saÃ±Ã±Ä• vimokkho.

<215> katamo __Ã±Ä• á¹‡avimokkho? _ siyÄ• eko Ã±Ä• á¹‡avimokkho dasa Ã±Ä• á¹‡avi
Ã±Ä• á¹‡avimokkhÄ• eko Ã±Ä• á¹‡avimokkho hoti vatthuvasena pariyÄ• yena __siyÄ• _ti \
aniccÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ niccato sammohÄ• aÃ±Ã±Ä• á¹‡Ä•
dukkhÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ sukhato sammohÄ• aÃ±Ã±Ä• á¹‡Ä
anattÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ attato sammohÄ• aÃ±Ã±Ä• á¹‡Ä• n
nibbidÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ nandiyÄ• sammohÄ• aÃ±Ã±Ä• á¹‡
virÄ• gÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ \Ee II 43/ Ã±Ä• á¹‡aá¹ƒ rÄ• gato sammohÄ• aÃ±
Ã±Ä• á¹‡avimokkho. nirodhÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ samudayato s
--- Ã±Ä• á¹‡avimokkho. paá¹-inissaggÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ä• c
muccatÄ«ti --- Ã±Ä• á¹‡avimokkho. animittÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ
aÃ±Ã±Ä• á¹‡Ä• muccatÄ«ti --- Ã±Ä• á¹‡avimokkho. appaá¹‡ihitÄ• nupassanÄ• thÄ• bhÅ«
sammohÄ• aÃ±Ã±Ä• á¹‡Ä• muccatÄ«ti --- Ã±Ä• á¹‡avimokkho. suÃ±Ã±atÄ• nupassanÄ•
abhinivesato sammohÄ• aÃ±Ã±Ä• á¹‡Ä• muccatÄ«ti --- Ã±Ä• á¹‡avimokkho. evaá¹ƒ siyÄ•
Ã±Ä• á¹‡avimokkhÄ• honti, dasa Ã±Ä• á¹‡avimokkhÄ• eko Ã±Ä• á¹‡avimokkho hoti vatth

rÅ«pe aniccÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ niccato sammohÄ• aÃ±Ã±Ä•
Ã±Ä• á¹‡avimokkho ... pe ... rÅ«pe suÃ±Ã±atÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá
aÃ±Ã±Ä• á¹‡Ä• muccatÄ«ti --- Ã±Ä• á¹‡avimokkho. evaá¹ƒ \Se I 366/ siyÄ• eko Ã±Ä• á¹‡a
Ã±Ä• á¹‡avimokkhÄ• \Ne 230/ honti, dasa Ã±Ä• á¹‡avimokkhÄ• eko Ã±Ä• á¹‡avimokkho h

vedanÄ• ya \Be 240/ ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhu
jarÄ• maraá¹‡e aniccÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ niccato sammohÄ• a
Ã±Ä• á¹‡avimokkho ... pe ... jarÄ• maraá¹‡e suÃ±Ã±atÄ• nupassanÄ• yathÄ• bhÅ«taá¹ƒ Ã
sammohÄ• aÃ±Ã±Ä• á¹‡Ä• muccatÄ«ti --- Ã±Ä• á¹‡avimokkho. evaá¹ƒ siyÄ• eko Ã±Ä• á¹
Ã±Ä• á¹‡avimokkhÄ• honti, dasa Ã±Ä• á¹‡avimokkhÄ• eko Ã±Ä• á¹‡avimokkho hoti vatth
Ã±Ä• á¹‡avimokkho.

<216> katamo __sÄ«tisiyÄ• vimokkho? _ siyÄ• eko sÄ«tisiyÄ• vimokkho dasa sÄ«tisiyÄ• v
sÄ«tisiyÄ• vimokkhÄ• eko sÄ«tisiyÄ• vimokkho hoti vatthuvasena pariyÄ• yena __siyÄ• _ti
aniccÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ niccato santÄ• papariá¸·Ä
sÄ«tisiyÄ• vimokkho. dukkhÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ suk

santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --- sÄ«tisiyÄ• vimokkho. anattÄ• nupassanÄ• a
Ã±Ä• á¹‡aá¹ƒ attato santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --- sÄ«tisiyÄ• vimokkho. ni
44/ anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ nandiyÄ• santÄ• papariá¸·Ä• hadarathÄ• m
sÄ«tisiyÄ• vimokkho. virÄ• gÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ rÄ
santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --- sÄ«tisiyÄ• vimokkho \Se I 367/. nirodhÄ• nu
sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ samudayato santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti ---
paá¹-inissaggÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ä• dÄ• nato santÄ
muccatÄ«ti --- sÄ«tisiyÄ• vimokkho. animittÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±
santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --- sÄ«tisiyÄ• vimokkho. appaá¹‡ihitÄ• nupassa
sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹‡idhiyÄ• santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --
suÃ±Ã±atÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ abhinivesato santÄ• p
muccatÄ«ti --- sÄ«tisiyÄ• vimokkho. evaá¹ƒ siyÄ• eko sÄ«tisiyÄ• vimokkho dasa sÄ«tisiyÄ•
sÄ«tisiyÄ• vimokkhÄ• eko sÄ«tisiyÄ• vimokkho hoti vatthuvasena pariyÄ• yena.

rÅ«pe \Be 241/ aniccÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ niccato sa
muccatÄ«ti --- sÄ«tisiyÄ• vimokkho ... pe ... rÅ«pe suÃ±Ã±atÄ• nupassanÄ• anuttaraá¹ƒ sÄ
abhinivesato \Ne 231/ santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --- sÄ«tisiyÄ• vimokkho.
sÄ«tisiyÄ• vimokkho dasa sÄ«tisiyÄ• vimokkhÄ• honti, dasa sÄ«tisiyÄ• vimokkhÄ• eko sÄ
vatthuvasena pariyÄ• yena.

vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ..
aniccÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ Ã±Ä• á¹‡aá¹ƒ niccato santÄ• papariá¸·Ä
sÄ«tisiyÄ• vimokkho ... pe ... jarÄ• maraá¹‡e suÃ±Ã±atÄ• nupassanÄ• anuttaraá¹ƒ sÄ«tibh
abhinivesato santÄ• papariá¸·Ä• hadarathÄ• muccatÄ«ti --- sÄ«tisiyÄ• vimokkho. evaá¹ƒ si
sÄ«tisiyÄ• vimokkho dasa sÄ«tisiyÄ• vimokkhÄ• honti, dasa sÄ«tisiyÄ• vimokkhÄ• eko sÄ
vatthuvasena pariyÄ• yena --- ayaá¹ƒ sÄ«tisiyÄ• vimokkho.

<217> katamo __jhÄ• navimokkho? _ nekkhammaá¹ƒ jhÄ• yatÄ«ti {jÄ• yatÄ«ti (Se) } jhÄ• n
368/ jhÄ• petÄ«ti --- jhÄ• naá¹ƒ. jhÄ• yanto {jÄ• yanto (Se) } muccatÄ«ti --- jhÄ• navimokkho
--- jhÄ• navimokkho. jhÄ• yantÄ«ti --- dhammÄ• . jhÄ• petÄ«ti --- kilese. jhÄ• te ca jhÄ• pe c
jhÄ• navimokkho. abyÄ• pÄ• do \Ee II 45/ jhÄ• yatÄ«ti --- jhÄ• naá¹ƒ. byÄ• pÄ• daá¹ƒ jhÄ• p
jhÄ• yanto muccatÄ«ti --- jhÄ• navimokkho. jhÄ• pento muccatÄ«ti --- jhÄ• navimokkho. jhÄ
jhÄ• petÄ«ti --- kilese. jhÄ• te ca jhÄ• pe ca jÄ• nÄ• tÄ«ti --- jhÄ• navimokkho. Ä• lokasaÃ±
jhÄ• naá¹ƒ. thinamiddhaá¹ƒ jhÄ• petÄ«ti --- jhÄ• naá¹ƒ ... pe ... avikkhepo jhÄ• yatÄ«ti --- jh
uddhaccaá¹ƒ jhÄ• petÄ«ti --- jhÄ• naá¹ƒ. dhammavavatthÄ• naá¹ƒ jhÄ• yatÄ«ti --- jhÄ• naá
jhÄ• petÄ«ti --- jhÄ• naá¹ƒ. Ã±Ä• á¹‡aá¹ƒ jhÄ• yatÄ«ti --- jhÄ• naá¹ƒ. avijjaá¹ƒ jhÄ• petÄ«ti -
pÄ• mojjaá¹ƒ jhÄ• yatÄ«ti --- jhÄ• naá¹ƒ. aratiá¹ƒ jhÄ• petÄ«ti --- jhÄ• naá¹ƒ. paá¹-hamaá¹ƒ
--- jhÄ• naá¹ƒ. nÄ«varaá¹‡e jhÄ• petÄ«ti --- jhÄ• naá¹ƒ ... pe ... arahattamaggo jhÄ• yatÄ«ti

sabbakilese jhÄ• petÄ«ti --- jhÄ• naá¹ƒ. jhÄ• yanto muccatÄ«ti --- jhÄ• navimokkho. jhÄ• pe
jhÄ• navimokkho. jhÄ• yantÄ«ti --- dhammÄ• . jhÄ• petÄ«ti --- kilese. jhÄ• te ca jhÄ• pe ca j
jhÄ• navimokkho --- ayaá¹ƒ jhÄ• navimokkho.

<218> katamo \Be 242/ __anupÄ• dÄ• cittassa vimokkho? _ siyÄ• eko anupÄ• dÄ• cittass
anupÄ• dÄ• cittassa vimokkhÄ• honti, dasa anupÄ• dÄ• cittassa vimokkhÄ• eko anupÄ• d
vatthuvasena pariyÄ• yena __siyÄ• _ti \Se I 369/. kathaÃ±ca siyÄ• ? aniccÄ• nupassanÄ• Ã
upÄ• dÄ• nÄ• muccatÄ«ti --- anupÄ• dÄ• cittassa vimokkho. dukkhÄ• nupassanÄ• Ã±Ä• á¹
muccatÄ«ti --- anupÄ• dÄ• cittassa vimokkho. anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ attato upÄ
anupÄ• dÄ• cittassa vimokkho. nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nandiyÄ• upÄ• dÄ• nÄ
vimokkho. virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ rÄ• gato upÄ• dÄ• nÄ• muccatÄ«ti --- anup
nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ samudayato upÄ• dÄ• nÄ• muccatÄ«ti --- anupÄ• dÄ•
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• dÄ• nato upÄ• dÄ• nÄ• muccatÄ«ti --- anup
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nimittato upÄ• dÄ• nÄ• muccatÄ«ti --- anupÄ• dÄ• cit
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Ee II 46/ paá¹‡idhiyÄ• upÄ• dÄ• nÄ• muccatÄ«t
vimokkho. suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato upÄ• dÄ• nÄ• muccatÄ«ti
evaá¹ƒ siyÄ• eko anupÄ• dÄ• cittassa vimokkho dasa anupÄ• dÄ• cittassa vimokkhÄ• hon
vimokkhÄ• eko anupÄ• dÄ• cittassa vimokkho hoti vatthuvasena pariyÄ• yena.

rÅ«pe aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato upÄ• dÄ• nÄ• muccatÄ«ti --- anupÄ• dÄ
rÅ«pe suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato upÄ• dÄ• nÄ• muccatÄ«ti --- a
evaá¹ƒ siyÄ• eko anupÄ• dÄ• cittassa vimokkho dasa anupÄ• dÄ• cittassa \Se I 370/ vimok
anupÄ• dÄ• cittassa vimokkhÄ• eko anupÄ• dÄ• cittassa vimokkho hoti vatthuvasena pariy

vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ..
aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato upÄ• dÄ• nÄ• muccatÄ«ti --- anupÄ• dÄ• cittas
jarÄ• maraá¹‡e suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato upÄ• dÄ• nÄ• mucca
vimokkho. evaá¹ƒ siyÄ• eko anupÄ• dÄ• cittassa vimokkho dasa anupÄ• dÄ• cittassa vimo
anupÄ• dÄ• cittassa vimokkhÄ• eko anupÄ• dÄ• cittassa vimokkho hoti vatthuvasena pariy

aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katihupÄ• dÄ• nehi muccati? dukkhÄ• nupassanÄ• Ã±Ä
anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katihupÄ• dÄ• nehi muccati? nibbidÄ• nupassanÄ• Ã±Ä
virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ... nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ... paá¹-inissag
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ... appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ... suÃ±Ã±
katihupÄ• dÄ• nehi muccatÄ«ti?

aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Ne 233/ tÄ«hupÄ• dÄ• nehi muccati. dukkhÄ• nupassa
muccati. anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ tÄ«hupÄ• dÄ• nehi muccati. nibbidÄ• nupassan

muccati. virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ekupÄ• dÄ• nÄ• muccati. nirodhÄ• nupassan
muccati. paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ catÅ«hupÄ• dÄ• nehi muccati. animittÄ
371/ tÄ«hupÄ• dÄ• nehi muccati. appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ ekupÄ• dÄ• nÄ•
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ tÄ«hupÄ• dÄ• nehi muccati.

aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamehi tÄ«hupÄ• dÄ• nehi muccati? diá¹-á¹-hupÄ• dÄ
attavÄ• dupÄ• dÄ• nÄ• --- aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ imehi tÄ«hupÄ• dÄ• nehi mu
dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamÄ• ekupÄ• dÄ• nÄ• {ekÅ«pÄ• dÄ• nÄ• (Ce-a)
--- dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ idaá¹ƒ ekupÄ• dÄ• nÄ• muccati. {imÄ• ekupÄ• dÄ•
anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamehi tÄ«hupÄ• dÄ• nehi muccati? diá¹-á¹-hupÄ• dÄ
attavÄ• dupÄ• dÄ• nÄ• --- anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ imehi tÄ«hupÄ• dÄ• nehi mu
nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamÄ• ekupÄ• dÄ• nÄ• muccati? kÄ• mupÄ• dÄ• n
idaá¹ƒ ekupÄ• dÄ• nÄ• muccati. virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamÄ• ekupÄ• dÄ
virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ idaá¹ƒ ekupÄ• dÄ• nÄ• muccati. nirodhÄ• nupassanÄ
catÅ«hupÄ• dÄ• nehi muccati? kÄ• mupÄ• dÄ• nÄ• , diá¹-á¹-hupÄ• dÄ• nÄ• , sÄ«labbatupÄ
nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ imehi catÅ«hupÄ• dÄ• nehi muccati. paá¹-inissaggÄ• n
catÅ«hupÄ• dÄ• nehi muccati? kÄ• mupÄ• dÄ• nÄ• , diá¹-á¹-hupÄ• dÄ• nÄ• , sÄ«labbatupÄ
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Se I 372/ imehi catÅ«hupÄ• dÄ• nehi muccati.
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamehi tÄ«hupÄ• dÄ• nehi muccati? diá¹-á¹-hupÄ• d
attavÄ• dupÄ• dÄ• nÄ• \Be 244/ --- animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ imehi tÄ«hupÄ• dÄ
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ katamÄ• ekupÄ• dÄ• nÄ• muccati? kÄ• mupÄ• d
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ idaá¹ƒ ekupÄ• dÄ• nÄ• muccati. suÃ±Ã±atÄ• nup
tÄ«hupÄ• dÄ• nehi muccati? diá¹-á¹-hupÄ• dÄ• nÄ• , sÄ«labbatupÄ• dÄ• nÄ• , attavÄ• dup
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ imehi tÄ«hupÄ• dÄ• nehi muccati.

yaÃ±ca aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, yaÃ±ca anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, ya
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, yaÃ±ca suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ --- im
tÄ«hupÄ• dÄ• nehi muccanti --- diá¹-á¹-hupÄ• dÄ• nÄ• , sÄ«labbatupÄ• dÄ• nÄ• , attavÄ• d
dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ ca nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, yaÃ±ca
yaÃ±ca appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Ne 234/ \Ee II 48/ --- imÄ• ni cattÄ• ri Ã±
muccanti --- kÄ• mupÄ• dÄ• nÄ• . yaÃ±ca nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, yaÃ±ca paá
--- imÄ• ni dve Ã±Ä• á¹‡Ä• ni catÅ«hupÄ• dÄ• nehi muccanti --- kÄ• mupÄ• dÄ• nÄ• , diá¹-á
sÄ«labbatupÄ• dÄ• nÄ• , attavÄ• dupÄ• dÄ• nÄ• --- ayaá¹ƒ anupÄ• dÄ• cittassa vimokkho

vimokkhakathÄ• ya paá¹-hamabhÄ• á¹‡avÄ• ro.

<219> tÄ«á¹‡i \Se I 373/ kho panimÄ• ni vimokkhamukhÄ• ni lokaniyyÄ• nÄ• ya saá¹ƒvatta
paricchedaparivaá¹-umato {paricchedaparivaá¹-á¹-umato (Se) } samanupassanatÄ• ya anim

cittasampakkhandanatÄ• ya, sabbasaá¹…khÄ• resu manosamuttejanatÄ• ya appaá¹‡ihitÄ•
cittasampakkhandanatÄ• ya, sabbadhamme parato samanupassanatÄ• ya suÃ±Ã±atÄ• ya
cittasampakkhandanatÄ• ya --- imÄ• ni tÄ«á¹‡i vimokkhamukhÄ• ni lokaniyyÄ• nÄ• ya saá¹

aniccato manasikaroto kathaá¹ƒ saá¹…khÄ• rÄ• upaá¹-á¹-hanti? dukkhato manasikaroto k
upaá¹-á¹-hanti? anattato manasikaroto kathaá¹ƒ saá¹…khÄ• rÄ• upaá¹-á¹-hanti? aniccato m
saá¹…khÄ• rÄ• upaá¹-á¹-hanti, dukkhato manasikaroto bhayato saá¹…khÄ• rÄ• upaá¹-á¹-h
suÃ±Ã±ato saá¹…khÄ• rÄ• upaá¹-á¹-hanti.

aniccato \Be 245/ manasikaroto kiá¹ƒ bahulaá¹ƒ cittaá¹ƒ hoti? dukkhato manasikaroto kiá¹ƒ
hoti? anattato manasikaroto kiá¹ƒ bahulaá¹ƒ cittaá¹ƒ hoti? aniccato manasikaroto adhimokk
hoti \Ee II 49/. dukkhato manasikaroto passaddhibahulaá¹ƒ cittaá¹ƒ hoti. anattato manasikar
cittaá¹ƒ hoti.

aniccato manasikaronto adhimokkhabahulo katamindriyaá¹ƒ paá¹-ilabhati? dukkhato manas
katamindriyaá¹ƒ paá¹-ilabhati? anattato manasikaronto \Se I 374/ vedabahulo katamindriyaá
aniccato manasikaronto adhimokkhabahulo saddhindriyaá¹ƒ paá¹-ilabhati. dukkhato manasi
samÄ• dhindriyaá¹ƒ paá¹-ilabhati. anattato manasikaronto vedabahulo paÃ±Ã±indriyaá¹ƒ pa

aniccato manasikaroto adhimokkhabahulassa katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti, bhÄ•
235/ tadanvayÄ• {tadanvayÄ• ni (Se) } honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±a
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, ekarasÄ• honti, kenaá¹-á¹-hena bhÄ•
dukkhato manasikaroto passaddhibahulassa katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti, bhÄ• v
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapa
sampayuttapaccayÄ• honti, ekarasÄ• honti, kenaá¹-á¹-hena bhÄ• vanÄ• , ko bhÄ• veti? an
vedabahulassa katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti, bhÄ• vanÄ• ya katindriyÄ• ni tadanv
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
ekarasÄ• honti, kenaá¹-á¹-hena bhÄ• vanÄ• , ko bhÄ• veti? aniccato manasikaroto adhimo
saddhindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. bhÄ• vanÄ• ya cattÄ• rindriyÄ• ni tadanvayÄ• honti
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, eka
ekarasaá¹-á¹-hena bhÄ• vanÄ• . yo sammÄ• paá¹-ipanno so bhÄ• veti; natthi micchÄ• paá¹
dukkhato manasikaroto passaddhibahulassa samÄ• dhindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. bh
tadanvayÄ• honti \Be 246/, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, n
sampayuttapaccayÄ• honti \Se I 375/ \Ee II 50/, ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• v
sammÄ• paá¹-ipanno so bhÄ• veti; natthi micchÄ• paá¹-ipannassa indriyabhÄ• vanÄ• . anat
vedabahulassa paÃ±Ã±indriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. bhÄ• vanÄ• ya cattÄ• rindriyÄ• ni
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• vanÄ• . yo sammÄ• paá¹-ipanno so bhÄ• veti; nat

indriyabhÄ• vanÄ• .

<220> aniccato manasikaroto adhimokkhabahulassa katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hot
katindriyÄ• ni tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• ho
sampayuttapaccayÄ• honti? paá¹-ivedhakÄ• le katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti? paá
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapa
sampayuttapaccayÄ• honti, ekarasÄ• honti? kenaá¹-á¹-hena bhÄ• vanÄ• ? kenaá¹-á¹-hena
dukkhato manasikaroto passaddhibahulassa katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti? bhÄ• v
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti \Ne 236/, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, n
sampayuttapaccayÄ• honti? paá¹-ivedhakÄ• le katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti? paá
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapa
sampayuttapaccayÄ• honti, ekarasÄ• honti? kenaá¹-á¹-hena bhÄ• vanÄ• ? kenaá¹-á¹-hena
manasikaroto vedabahulassa katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti? bhÄ• vanÄ• ya katind
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
paá¹-ivedhakÄ• le katamindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti? paá¹-ivedhÄ• ya katindriyÄ• ni ta
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
ekarasÄ• honti? kenaá¹-á¹-hena bhÄ• vanÄ• ? kenaá¹-á¹-hena paá¹-ivedho?

aniccato \Ee II 51/ \Be 247/ manasikaroto adhimokkhabahulassa saddhindriyaá¹ƒ Ä• dhipat
bhÄ• vanÄ• ya cattÄ• rindriyÄ• ni tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti \Se I 377/, sampayuttapaccayÄ• honti. paá¹-ivedhakÄ• le paÃ±Ã±i
hoti. paá¹-ivedhÄ• ya cattÄ• rindriyÄ• ni tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, ekarasÄ• honti. ekarasaá¹-á¹-hena bh
dassanaá¹-á¹-hena paá¹-ivedho. evaá¹ƒ paá¹-ivijjhantopi bhÄ• veti, bhÄ• ventopi paá¹-ivijjha
manasikaroto passaddhibahulassa samÄ• dhindriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. bhÄ• vanÄ• y
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapa
sampayuttapaccayÄ• honti. paá¹-ivedhakÄ• le paÃ±Ã±indriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. pa
cattÄ• rindriyÄ• ni tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ
honti, sampayuttapaccayÄ• honti, ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• vanÄ• . dassan
evaá¹ƒ paá¹-ivijjhantopi bhÄ• veti, bhÄ• ventopi paá¹-ivijjhati. anattato manasikaroto vedaba
paÃ±Ã±indriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. bhÄ• vanÄ• ya cattÄ• rindriyÄ• ni tadanvayÄ• hon
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• hon
paÃ±Ã±indriyaá¹ƒ Ä• dhipateyyaá¹ƒ hoti. paá¹-ivedhÄ• ya cattÄ• rindriyÄ• ni tadanvayÄ• \S
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• vanÄ• . dassanaá¹-á¹-hena paá¹-ivedho. evaá¹ƒ p
bhÄ• ventopi paá¹-ivijjhati.

<221> aniccato manasikaroto katamindriyaá¹ƒ adhimattaá¹ƒ hoti? katamindriyassa adhimat

{saddhÄ• dhimutto (Se) } hoti? dukkhato manasikaroto katamindriyaá¹ƒ adhimattaá¹ƒ hoti? |
237/ adhimattattÄ• kÄ• yasakkhÄ« {kÄ• yasakkhi (Se Katthaci) abhi0 Pp 95 passitabbÄ• } |
manasikaroto katamindriyaá¹ƒ adhimattaá¹ƒ hoti? katamindriyassa adhimattattÄ• diá¹-á¹-hi

aniccato \Ee II 52/ \Be 248/ manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti. saddhindriyas
saddhÄ• vimutto hoti. dukkhato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. samÄ•
adhimattattÄ• kÄ• yasakkhÄ« hoti. anattato manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ |
adhimattattÄ• diá¹-á¹-hippatto hoti.

saddahanto vimuttoti --- saddhÄ• vimutto. phuá¹-á¹-hattÄ• sacchikatoti {sacchikarotÄ«ti (Se
kÄ• yasakkhÄ«. diá¹-á¹-hattÄ• pattoti --- diá¹-á¹-hippatto. saddahanto vimuccatÄ«ti --- sadd
jhÄ• naphassaá¹ƒ paá¹-hamaá¹ƒ phusati, pacchÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«
``dukkhÄ• saá¹…khÄ• rÄ• , sukho nirodhoâ€™â€™ ti Ã±Ä• taá¹ƒ hoti diá¹-á¹-haá¹ƒ viditaá
phassitaá¹ƒ paÃ±Ã±Ä• yÄ• ti --- diá¹-á¹-hippatto. yo cÄ• yaá¹ƒ puggalo saddhÄ• vimutto, yo
I 379/ ca diá¹-á¹-hippatto, siyÄ• ime tayo puggalÄ• saddhÄ• vimuttÄ• pi kÄ• yasakkhÄ«pi d
vatthuvasena pariyÄ• yena __siyÄ• _ti. kathaÃ±ca siyÄ• ? aniccato manasikaroto saddhind
saddhindriyassa adhimattattÄ• saddhÄ• vimutto hoti. dukkhato manasikaroto saddhindriyaá
saddhindriyassa adhimattattÄ• saddhÄ• vimutto hoti. anattato manasikaroto saddhindriyaá
saddhindriyassa adhimattattÄ• saddhÄ• vimutto hoti. evaá¹ƒ ime tayo puggalÄ• saddhindri
saddhÄ• vimuttÄ• .

dukkhato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. samÄ• dhindriyassa adhima
anattato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. samÄ• dhindriyassa adhimatt
aniccato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. samÄ• dhindriyassa adhimatt
evaá¹ƒ ime tayo puggalÄ• samÄ• dhindriyassa vasena kÄ• yasakkhÄ«.

anattato manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. paÃ±Ã±indriyassa adhimattattÄ
hoti. aniccato manasikaroto \Ee II 53/ paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. paÃ±Ã±indriyass
diá¹-á¹-hippatto hoti. dukkhato manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. paÃ±Ã±in
adhimattattÄ• diá¹-á¹-hippatto \Be 249/ hoti. evaá¹ƒ ime tayo puggalÄ• \Se I 380/ paÃ±Ã±in
diá¹-á¹-hippattÄ• .

yo \Ne 238/ cÄ• yaá¹ƒ puggalo saddhÄ• vimutto, yo ca kÄ• yasakkhÄ«, yo ca diá¹-á¹-hippa
tayo puggalÄ• saddhÄ• vimuttÄ• pi kÄ• yasakkhÄ«pi diá¹-á¹-hippattÄ• pi vatthuvasena pari
puggalo saddhÄ• vimutto, yo ca kÄ• yasakkhÄ«, yo ca diá¹-á¹-hippatto, siyÄ• ime tayo pug
aÃ±Ã±oyeva saddhÄ• vimutto, aÃ±Ã±o kÄ• yasakkhÄ«, aÃ±Ã±o diá¹-á¹-hippatto __siyÄ• _t
manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti. saddhindriyassa adhimattattÄ• saddhÄ• v
manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti. samÄ• dhindriyassa adhimattattÄ• kÄ

manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti. paÃ±Ã±indriyassa adhimattattÄ• diá¹-á¹
cÄ• yaá¹ƒ puggalo saddhÄ• vimutto, yo ca kÄ• yasakkhÄ«, yo ca diá¹-á¹-hippatto, evaá¹ƒ si
saddhÄ• vimuttÄ• pi kÄ• yasakkhÄ«pi diá¹-á¹-hippattÄ• pi vatthuvasena pariyÄ• yena. aÃ±Ã
aÃ±Ã±o kÄ• yasakkhÄ«, aÃ±Ã±o diá¹-á¹-hippatto.

aniccato manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhindriyassa adhimattattÄ• s
paá¹-ilabhati; tena vuccati --- ``saddhÄ• nusÄ• rÄ«â€™â€™. cattÄ• rindriyÄ• ni tadanvayÄ•
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• hon
catunnaá¹ƒ indriyÄ• naá¹ƒ bhÄ• vanÄ• hoti. ye hi keci saddhindriyassa vasena sotÄ• pattim
\Se I 381/, sabbe te saddhÄ• nusÄ• rino.

aniccato manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhindriyassa adhimattattÄ• s
sacchikataá¹ƒ hoti; tena vuccati --- ``saddhÄ• vimuttoâ€™â€™. cattÄ• rindriyÄ• ni tadanvay
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
saddhindriyassa vasena cattÄ• rindriyÄ• ni bhÄ• vitÄ• ni honti subhÄ• vitÄ• ni \Ee II 54/ \Be
saddhindriyassa vasena sotÄ• pattiphalaá¹ƒ sacchikatÄ• , sabbe te saddhÄ• vimuttÄ• .

aniccato manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhindriyassa adhimattattÄ• s
paá¹-ilabhati ... pe ... sakadÄ• gÄ• miphalaá¹ƒ sacchikataá¹ƒ hoti ... pe ... anÄ• gÄ• mimagg
... anÄ• gÄ• miphalaá¹ƒ sacchikataá¹ƒ hoti ... pe ... arahattamaggaá¹ƒ paá¹-ilabhati ... araha
{arahattaphalaá¹ƒ (Se Katthaci) aá¹-á¹-hakathÄ• oloketabbÄ• } sacchikataá¹ƒ hoti; tena vuc
``saddhÄ• vimuttoâ€™â€™. cattÄ• rindriyÄ• ni tadanvayÄ• honti ... pe ... sampayuttapacca
saddhindriyassa vasena cattÄ• rindriyÄ• ni bhÄ• vitÄ• ni \Ne 239/ honti subhÄ• vitÄ• ni. yeh
vasena arahattaá¹ƒ sacchikatÄ• , sabbe te saddhÄ• vimuttÄ• .

dukkhato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti, samÄ• dhindriyassa adhima
paá¹-ilabhati; tena vuccati --- ``kÄ• yasakkhÄ«â€™â€™. cattÄ• rindriyÄ• ni tadanvayÄ• hon
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti \Se I 382/, sampayuttapac
samÄ• dhindriyassa vasena catunnaá¹ƒ indriyÄ• naá¹ƒ bhÄ• vanÄ• hoti. ye hi keci samÄ• d
sotÄ• pattimaggaá¹ƒ paá¹-ilabhanti, sabbe te kÄ• yasakkhÄ«.

dukkhato manasikaroto samÄ• dhindriyaá¹ƒ adhimattaá¹ƒ hoti, samÄ• dhindriyassa adhima
sacchikataá¹ƒ hoti ... pe ... sakadÄ• gÄ• mimaggaá¹ƒ paá¹-ilabhati ... pe ... sakadÄ• gÄ• mi
hoti ... pe ... anÄ• gÄ• mimaggaá¹ƒ paá¹-ilabhati ... pe ... anÄ• gÄ• miphalaá¹ƒ sacchikataá¹
arahattamaggaá¹ƒ paá¹-ilabhati ... pe ... arahattaá¹ƒ sacchikataá¹ƒ hoti; tena vuccati ---
``kÄ• yasakkhÄ«â€™â€™. cattÄ• rindriyÄ• ni tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti
honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. samÄ• dhindriyassa vasena cat
honti subhÄ• vitÄ• ni. yehi keci samÄ• dhindriyassa vasena arahattaá¹ƒ sacchikatÄ• , sabbe

anattato manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti, paÃ±Ã±indriyassa adhimattatt
paá¹-ilabhati; tena vuccati --- ``dhammÄ• nusÄ• rÄ«â€™â€™. cattÄ• rindriyÄ• ni tadanvayÄ
sampayuttapaccayÄ• honti. paÃ±Ã±indriyassa \Ee II 55/ vasena \Be 251/ catunnaá¹ƒ indriy
ye hi keci paÃ±Ã±indriyassa vasena sotÄ• pattimaggaá¹ƒ paá¹-ilabhanti, sabbe te dhammÄ

anattato manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti, paÃ±Ã±indriyassa adhimattatt
sacchikataá¹ƒ hoti; tena vuccati --- ``diá¹-á¹-hippattoâ€™â€™. cattÄ• rindriyÄ• ni \Se I 383/
... pe ... sampayuttapaccayÄ• honti. paÃ±Ã±indriyassa vasena cattÄ• rindriyÄ• ni bhÄ• vitÄ
subhÄ• vitÄ• ni. yehi keci paÃ±Ã±indriyassa vasena sotÄ• pattiphalaá¹ƒ sacchikatÄ• , sabb

anattato \Ne 240/ manasikaroto paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti, paÃ±Ã±indriyassa ad
sakadÄ• gÄ• mimaggaá¹ƒ paá¹-ilabhati ... pe ... sakadÄ• gÄ• miphalaá¹ƒ sacchikataá¹ƒ hoti
anÄ• gÄ• mimaggaá¹ƒ paá¹-ilabhati ... pe ... anÄ• gÄ• miphalaá¹ƒ sacchikataá¹ƒ hoti ... pe .
paá¹-ilabhati ... pe ... arahattaá¹ƒ sacchikataá¹ƒ hoti; tena vuccati --- ``diá¹-á¹-hippattoâ€™â
cattÄ• rindriyÄ• ni tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ
honti, sampayuttapaccayÄ• honti. paÃ±Ã±indriyassa vasena cattÄ• rindriyÄ• ni bhÄ• vitÄ•
yehi keci paÃ±Ã±indriyassa vasena arahattaá¹ƒ sacchikatÄ• , sabbe te diá¹-á¹-hippattÄ• .

<222> ye hi keci nekkhammaá¹ƒ bhÄ• vitÄ• vÄ• bhÄ• venti vÄ• bhÄ• vissanti vÄ• , adhig
adhigamissanti vÄ• , pattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• , paá¹-iladdhÄ•
paá¹-ilabhissanti vÄ• , paá¹-ividdhÄ• vÄ• paá¹-ivijjhanti vÄ• paá¹-ivijjhissanti vÄ• , sacchik
sacchikaronti vÄ• sacchikarissanti vÄ• , phassitÄ• vÄ• phassanti vÄ• phassissanti vÄ• , v
vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• , pÄ• ramippattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ
vesÄ• rajjappattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• , sabbe te saddhindriyass
samÄ• dhindriyassa vasena kÄ• yasakkhÄ«, paÃ±Ã±indriyassa vasena diá¹-á¹-hippattÄ• .

ye hi keci abyÄ• pÄ• daá¹ƒ ... pe ... Ä• lokasaÃ±Ã±aá¹ƒ ... avikkhepaá¹ƒ ... dhammavavatth
Ã±Ä• á¹‡aá¹ƒ ... pÄ• mojjaá¹ƒ ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaa
catutthaá¹ƒ jhÄ• naá¹ƒ ... Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiá¹ƒ ... viÃ±Ã±Ä• á¹‡aÃ±cÄ
56/ ... Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasam
aniccÄ• nupassanaá¹ƒ ... dukkhÄ• nupassanaá¹ƒ ... anattÄ• nupassanaá¹ƒ ... nibbidÄ• nupa
virÄ• gÄ• nupassanaá¹ƒ \Be 252/ ... nirodhÄ• nupassanaá¹ƒ ... paá¹-inissaggÄ• nupassana
... vayÄ• nupassanaá¹ƒ ... vipariá¹‡Ä• mÄ• nupassanaá¹ƒ ... animittÄ• nupassanaá¹ƒ ... app
... suÃ±Ã±atÄ• nupassanaá¹ƒ ... adhipaÃ±Ã±Ä• dhammavipassanaá¹ƒ ... yathÄ• bhÅ«taÃ±
Ä• dÄ«navÄ• nupassanaá¹ƒ ... paá¹-isaá¹…khÄ• nupassanaá¹ƒ ... vivaá¹-á¹-anÄ• nupassan
... sakadÄ• gÄ• mimaggaá¹ƒ ... anÄ• gÄ• mimaggaá¹ƒ ... arahattamaggaá¹ƒ ....

ye hi keci cattÄ• ro satipaá¹-á¹-hÄ• ne ... cattÄ• ro sammappadhÄ• ne ... cattÄ• ro iddhipÄ•
... paÃ±ca balÄ• ni ... satta bojjhaá¹…ge ... ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ ... ye hi
\Ne 241/ vimokkhe bhÄ• vitÄ• vÄ• bhÄ• venti \Se I 385/ vÄ• bhÄ• vissanti vÄ• , adhigatÄ•
adhigamissanti vÄ• , pattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• , paá¹-iladdhÄ• v
paá¹-ilabhissanti vÄ• , paá¹-ividdhÄ• vÄ• paá¹-ivijjhanti vÄ• paá¹-ivijjhissanti vÄ• , sacchika
sacchikaronti vÄ• sacchikarissanti vÄ• , phassitÄ• vÄ• phassanti vÄ• phassissanti vÄ• , v
pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• pÄ• ramippattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá
vesÄ• rajjappattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• , sabbe te saddhindriyass
samÄ• dhindriyassa vasena kÄ• yasakkhÄ«, paÃ±Ã±indriyassa vasena diá¹-á¹-hippattÄ• .

ye hi keci catasso paá¹-isambhidÄ• pattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ•
saddhindriyassa vasena saddhÄ• vimuttÄ• , samÄ• dhindriyassa vasena kÄ• yasakkhÄ«, pa
diá¹-á¹-hippattÄ• .

ye hi keci tisso vijjÄ• paá¹-ividdhÄ• vÄ• paá¹-ivijjhanti vÄ• paá¹-ivijjhissanti vÄ• ... pe ... s
saddhindriyassa vasena saddhÄ• vimuttÄ• , samÄ• dhindriyassa vasena kÄ• yasakkhÄ«, pa
diá¹-á¹-hippattÄ• .

ye hi keci tisso sikkhÄ• sikkhitÄ• vÄ• sikkhanti vÄ• sikkhissanti vÄ• , sacchikatÄ• vÄ• s
sacchikarissanti vÄ• , phassitÄ• vÄ• \Se I 386/ phassanti vÄ• phassissanti vÄ• , vasippatt
vÄ• pÄ• puá¹‡issanti vÄ• , pÄ• ramippattÄ• vÄ• pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ•
pÄ• puá¹‡anti vÄ• pÄ• puá¹‡issanti vÄ• , sabbe te saddhindriyassa vasena saddhÄ• vimutt
vasena kÄ• yasakkhÄ«, paÃ±Ã±indriyassa vasena diá¹-á¹-hippattÄ• .

ye \Be 253/ hi keci dukkhaá¹ƒ parijÄ• nanti samudayaá¹ƒ pajahanti nirodhaá¹ƒ sacchikaron
sabbe te saddhindriyassa \Ee II 57/ vasena saddhÄ• vimuttÄ• , samÄ• dhindriyassa vasena
paÃ±Ã±indriyassa vasena diá¹-á¹-hippattÄ• .

katihÄ• kÄ• rehi saccappaá¹-ivedho hoti? katihÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati? catÅ«hÄ
saccappaá¹-ivedho hoti. catÅ«hÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati. dukkhasaccaá¹ƒ pariÃ±Ã
paá¹-ivijjhati, samudayasaccaá¹ƒ pahÄ• nappaá¹-ivedhaá¹ƒ paá¹-ivijjhati, nirodhasaccaá¹ƒ
sacchikiriyÄ• paá¹-ivedhaá¹ƒ \Ne 242/ paá¹-ivijjhati, maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedh
imehi catÅ«hÄ• kÄ• rehi saccappaá¹-ivedho hoti. imehi catÅ«hÄ• kÄ• rehi saccÄ• ni paá¹-iv
vasena saddhÄ• vimutto, samÄ• dhindriyassa vasena kÄ• yasakkhÄ«, paÃ±Ã±indriyassa va

katihÄ• kÄ• rehi saccappaá¹-ivedho hoti? katihÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati \Se I 387/
saccappaá¹-ivedho hoti, navahÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati. dukkhasaccaá¹ƒ pariÃ±Ã
paá¹-ivijjhati, samudayasaccaá¹ƒ pahÄ• nappaá¹-ivedhaá¹ƒ paá¹-ivijjhati, nirodhasaccaá¹ƒ

sacchikiriyÄ• paá¹-ivedhaá¹ƒ paá¹-ivijjhati, maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedhaá¹ƒ paá
abhiÃ±Ã±Ä• paá¹-ivedho ca sabbadhammÄ• naá¹ƒ, pariÃ±Ã±Ä• paá¹-ivedho ca sabbasaá¹.
pahÄ• nappaá¹-ivedho ca sabbÄ• kusalÄ• naá¹ƒ, bhÄ• vanÄ• paá¹-ivedho ca catunnaá¹ƒ m
sacchikiriyÄ• paá¹-ivedho ca nirodhassa. imehi navahÄ• kÄ• rehi saccappaá¹-ivedho hoti. in
saccÄ• ni paá¹-ivijjhanto saddhindriyassa vasena saddhÄ• vimutto, samÄ• dhindriyassa vas
paÃ±Ã±indriyassa vasena diá¹-á¹-hippatto.

dutiyabhÄ• á¹‡avÄ• ro.

<223> aniccato \Ee II 58/ manasikaroto kathaá¹ƒ saá¹…khÄ• rÄ• upaá¹-á¹-hanti? dukkhato
saá¹…khÄ• rÄ• upaá¹-á¹-hanti? anattato manasikaroto kathaá¹ƒ saá¹…khÄ• rÄ• upaá¹-á¹-
khayato saá¹…khÄ• rÄ• upaá¹-á¹-hanti. dukkhato manasikaroto bhayato saá¹…khÄ• rÄ• u
manasikaroto suÃ±Ã±ato saá¹…khÄ• rÄ• upaá¹-á¹-hanti.

aniccato manasikaroto kiá¹ƒ bahulaá¹ƒ cittaá¹ƒ hoti? dukkhato manasikaroto kiá¹ƒ bahulaá
anattato manasikaroto kiá¹ƒ \Be 254/ bahulaá¹ƒ cittaá¹ƒ hoti? aniccato manasikaroto adhim
cittaá¹ƒ hoti. dukkhato manasikaroto passaddhibahulaá¹ƒ cittaá¹ƒ hoti. anattato manasikaro
I 388/ cittaá¹ƒ hoti.

aniccato manasikaronto adhimokkhabahulo katamaá¹ƒ vimokkhaá¹ƒ paá¹-ilabhati? dukkhat
passaddhibahulo katamaá¹ƒ vimokkhaá¹ƒ paá¹-ilabhati? anattato manasikaronto vedabahul
paá¹-ilabhati? aniccato manasikaronto adhimokkhabahulo animittaá¹ƒ \Ne 243/ vimokkhaá¹
dukkhato manasikaronto passaddhibahulo appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ paá¹-ilabhati. anatt
vedabahulo suÃ±Ã±ataá¹ƒ vimokkhaá¹ƒ paá¹-ilabhati.

<224> aniccato manasikaroto adhimokkhabahulassa katamo vimokkho Ä• dhipateyyo hoti,
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapa
sampayuttapaccayÄ• honti, ekarasÄ• honti, kenaá¹-á¹-hena bhÄ• vanÄ• , ko bhÄ• veti? du
passaddhibahulassa katamo vimokkho Ä• dhipateyyo hoti, bhÄ• vanÄ• ya kati vimokkhÄ• t
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
ekarasÄ• honti, kenaá¹-á¹-hena bhÄ• vanÄ• , ko bhÄ• veti? anattato manasikaroto vedabal
Ä• dhipateyyo hoti, bhÄ• vanÄ• ya kati vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ•
honti, nissayapaccayÄ• \Ee II 59/ honti \Se I 389/, sampayuttapaccayÄ• honti, ekarasÄ• h
bhÄ• vanÄ• , ko bhÄ• veti?

aniccato manasikaroto adhimokkhabahulassa animitto vimokkho Ä• dhipateyyo hoti. bhÄ• v
tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapa
sampayuttapaccayÄ• honti, ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• vanÄ• . yo sammÄ• p

natthi micchÄ• paá¹-ipannassa vimokkhabhÄ• vanÄ• . dukkhato manasikaroto passaddhiba
Ä• dhipateyyo hoti. bhÄ• vanÄ• ya dve vimokkhÄ• tadanvayÄ• \Be 255/ honti, sahajÄ• tap
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, eka
ekarasaá¹-á¹-hena bhÄ• vanÄ• . yo sammÄ• paá¹-ipanno so bhÄ• veti; natthi micchÄ• paá¹
anattato manasikaroto vedabahulassa suÃ±Ã±ato vimokkho Ä• dhipateyyo hoti. bhÄ• vanÄ•
honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• hont
ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• vanÄ• . yo sammÄ• paá¹-ipanno so bhÄ• veti; nat
vimokkhabhÄ• vanÄ• .

aniccato \Se I 390/ manasikaroto adhimokkhabahulassa katamo vimokkho Ä• dhipateyyo h
vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• hon
sampayuttapaccayÄ• honti, ekarasÄ• honti, paá¹-ivedhakÄ• le katamo vimokkho \Ne 244/
paá¹-ivedhÄ• ya kati vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, ekarasÄ• honti, kenaá¹-á¹-hena bhÄ•
paá¹-ivedho? dukkhato manasikaroto passaddhibahulassa katamo vimokkho Ä• dhipateyyo
vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• hon
sampayuttapaccayÄ• honti, ekarasÄ• honti, paá¹-ivedhakÄ• le katamo vimokkho Ä• dhipat
kati vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ•
sampayuttapaccayÄ• honti, ekarasÄ• honti, kenaá¹-á¹-hena bhÄ• vanÄ• , kenaá¹-á¹-hena
II 60/ manasikaroto vedabahulassa katamo vimokkho Ä• dhipateyyo hoti, bhÄ• vanÄ• ya ka
honti, sahajÄ• tapaccayÄ• \Se I 391/ honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapacc
sampayuttapaccayÄ• honti, ekarasÄ• honti, paá¹-ivedhakÄ• le katamo vimokkho Ä• dhipat
kativimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ•
honti, sampayuttapaccayÄ• honti, ekarasÄ• honti, kenaá¹-á¹-hena bhÄ• vanÄ• , kenaá¹-á¹

<225> aniccato manasikaroto adhimokkhabahulassa animitto vimokkho Ä• dhipateyyo hoti,
vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• hon
sampayuttapaccayÄ• honti, ekarasÄ• honti, paá¹-ivedhakÄ• lepi animitto vimokkho Ä• dhip
paá¹-ivedhÄ• ya dve vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, ekarasÄ• honti, ekarasaá¹-á¹-hena bh
dassanaá¹-á¹-hena paá¹-ivedho, evaá¹ƒ paá¹-ivijjhantopi bhÄ• veti, bhÄ• ventopi paá¹-ivijjha
manasikaroto passaddhibahulassa appaá¹‡ihito vimokkho Ä• dhipateyyo hoti, bhÄ• vanÄ• y
honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• hont
ekarasÄ• honti, paá¹-ivedhakÄ• lepi \Se I 392/ appaá¹‡ihito vimokkho Ä• dhipateyyo hoti, p
vimokkhÄ• tadanvayÄ• honti, sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• hon
sampayuttapaccayÄ• honti, ekarasÄ• honti, ekarasaá¹-á¹-hena bhÄ• vanÄ• , dassanaá¹-á¹
paá¹-ivijjhantopi bhÄ• veti, bhÄ• ventopi paá¹-ivijjhati. anattato manasikaroto vedabahulassa
Ä• dhipateyyo hoti, bhÄ• vanÄ• ya dve vimokkhÄ• tadanvayÄ• honti sahajÄ• tapaccayÄ•

honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• \Ne 245/ honti, ekarasÄ• honti, paá¹-i
vimokkho Ä• dhipateyyo hoti, paá¹-ivedhÄ• ya dve vimokkhÄ• tadanvayÄ• honti, sahajÄ• t
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti, eka
ekarasaá¹-á¹-hena bhÄ• vanÄ• , dassanaá¹-á¹-hena paá¹-ivedho, evaá¹ƒ paá¹-ivijjhantopi bl
paá¹-ivijjhati.

<226> aniccato manasikaroto katamo vimokkho adhimatto hoti? katamavimokkhassa adhim
hoti \Ee II 61/? dukkhato \Be 257/ manasikaroto katamo vimokkho adhimatto hoti? katamavi
adhimattattÄ• kÄ• yasakkhÄ« hoti? anattato manasikaroto katamo vimokkho adhimatto hot
adhimattattÄ• diá¹-á¹-hippatto \Se I 393/ hoti?

aniccato manasikaroto animitto vimokkho adhimatto hoti. animittavimokkhassa adhimattattÄ
hoti. dukkhato manasikaroto appaá¹‡ihito vimokkho adhimatto hoti. appaá¹‡ihitavimokkhass
kÄ• yasakkhÄ« hoti. anattato manasikaroto suÃ±Ã±ato vimokkho adhimatto hoti. suÃ±Ã±ata
diá¹-á¹-hippatto hoti.

saddahanto vimuttoti --- saddhÄ• vimutto. phuá¹-á¹-hattÄ• sacchikatoti --- kÄ• yasakkhÄ«.
pattoti --- diá¹-á¹-hippatto. saddahanto vimuccatÄ«ti --- saddhÄ• vimutto. jhÄ• naphassaá¹ƒ
phusati, pacchÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti --- kÄ• yasakkhÄ«. ``dukkhÄ• s
nirodhoâ€™â€™ ti viÃ±Ã±Ä• taá¹ƒ hoti diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ pa
diá¹-á¹-hippatto ... pe ... ye hi keci nekkhammaá¹ƒ bhÄ• vitÄ• vÄ• bhÄ• venti vÄ• bhÄ• vis
sabbe te animittavimokkhassa vasena saddhÄ• vimuttÄ• , appaá¹‡ihitavimokkhassa vasena
suÃ±Ã±atavimokkhassa vasena diá¹-á¹-hippattÄ• .

ye hi keci abyÄ• pÄ• daá¹ƒ ... Ä• lokasaÃ±Ã±aá¹ƒ ... avikkhepaá¹ƒ ... ye hi keci dukkhaá¹ƒ
samudayaá¹ƒ pajahanti, nirodhaá¹ƒ sacchikaronti, maggaá¹ƒ bhÄ• venti, sabbe te animittav
394/ saddhÄ• vimuttÄ• , appaá¹‡ihitavimokkhassa vasena kÄ• yasakkhÄ«, suÃ±Ã±atavimo
diá¹-á¹-hippattÄ• .

katihÄ• kÄ• rehi \Ne 246/ saccappaá¹-ivedho hoti? katihÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati?
saccappaá¹-ivedho hoti. catÅ«hÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati. dukkhasaccaá¹ƒ pariÃ±Ã
paá¹-ivijjhati, samudayasaccaá¹ƒ pahÄ• napaá¹-ivedhaá¹ƒ paá¹-ivijjhati. nirodhasaccaá¹ƒ
sacchikiriyÄ• paá¹-ivedhaá¹ƒ \Ee II 62/ paá¹-ivijjhati. maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedh
imehi catÅ«hÄ• kÄ• rehi saccappaá¹-ivedho hoti. imehi catÅ«hÄ• kÄ• rehi saccÄ• ni paá¹-iv
animittavimokkhassa vasena saddhÄ• vimutto, appaá¹‡ihitavimokkhassa vasena kÄ• yasak
vasena diá¹-á¹-hippatto.

katihÄ• kÄ• rehi \Be 258/ saccappaá¹-ivedho hoti? katihÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati?

saccappaá¹-ivedho hoti. navahÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhati. dukkhasaccaá¹ƒ pariÃ±Ã
paá¹-ivijjhati ... pe ... sacchikiriyÄ• paá¹-ivedho ca nirodhassa. imehi navahÄ• kÄ• rehi sacca
imehi navahÄ• kÄ• rehi saccÄ• ni paá¹-ivijjhanto animittavimokkhassa vasena saddhÄ• vim
appaá¹‡ihitavimokkhassa vasena kÄ• yasakkhÄ«, suÃ±Ã±atavimokkhassa vasena diá¹-á¹-h

<227> aniccato manasikaronto katame dhamme yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati? katha
kathaá¹ƒ tadanvayena sabbe saá¹…khÄ• rÄ• \Se I 395/ aniccato sudiá¹-á¹-hÄ• honti? katth
dukkhato manasikaronto katame dhamme yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati? kathaá¹ƒ sa
kathaá¹ƒ tadanvayena sabbe saá¹…khÄ• rÄ• dukkhato sudiá¹-á¹-hÄ• honti? kattha kaá¹…
manasikaronto katame dhamme yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati? kathaá¹ƒ sammÄ• da
tadanvayena sabbe dhammÄ• anattato sudiá¹-á¹-hÄ• honti? kattha kaá¹…khÄ• pahÄ«yati

aniccato manasikaronto nimittaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati; tena vuccati --- sam
tadanvayena sabbe saá¹…khÄ• rÄ• aniccato sudiá¹-á¹-hÄ• honti. ettha kaá¹…khÄ• pahÄ«
pavattaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati; tena vuccati --- sammÄ• dassanaá¹ƒ. evaá¹
sabbe saá¹…khÄ• rÄ• dukkhato sudiá¹-á¹-hÄ• honti. ettha kaá¹…khÄ• pahÄ«yati. anattato
pavattaÃ±ca yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati; tena vuccati --- sammÄ• dassanaá¹ƒ. eva
dhammÄ• anattato sudiá¹-á¹-hÄ• honti. ettha kaá¹…khÄ• pahÄ«yati.

yaÃ±ca \Ne 247/ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ yaÃ±ca sammÄ• dassanaá¹ƒ yÄ• ca kaá
nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• , byaÃ±janameva nÄ• nanti?
Ã±Ä• á¹‡aá¹ƒ yaÃ±ca sammÄ• dassanaá¹ƒ \Se I 396/ yÄ• ca kaá¹…khÄ• vitaraá¹‡Ä• , ime
byaÃ±janameva nÄ• naá¹ƒ.

aniccato manasikaroto kiá¹ƒ bhayato upaá¹-á¹-hÄ• ti? dukkhato manasikaroto kiá¹ƒ bhayato
anattato manasikaroto kiá¹ƒ bhayato upaá¹-á¹-hÄ• ti? aniccato manasikaroto nimittaá¹ƒ bha
\Be 259/. dukkhato manasikaroto pavattaá¹ƒ bhayato upaá¹-á¹-hÄ• ti. anattato manasikaroto
pavattaÃ±ca bhayato upaá¹-á¹-hÄ• ti.

yÄ• ca bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• yaÃ±ca Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ yÄ• ca nibb
ceva nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• , byaÃ±janameva nÄ• nanti? yÄ• ca bhay
Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ yÄ• ca nibbidÄ• , ime dhammÄ• ekatthÄ• , byaÃ±janameva nÄ

yÄ• ca anattÄ• nupassanÄ• yÄ• ca suÃ±Ã±atÄ• nupassanÄ• , ime dhammÄ• nÄ• natthÄ
ekatthÄ• , byaÃ±janameva nÄ• nanti? yÄ• ca anattÄ• nupassanÄ• yÄ• ca suÃ±Ã±atÄ• nu
byaÃ±janameva nÄ• naá¹ƒ.

aniccato manasikaroto kiá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati? dukkhato manasika

paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati? anattato manasikaroto kiá¹ƒ paá¹-isaá¹…khÄ• Ã
aniccato manasikaroto nimittaá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati. dukkhato mana
397/ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ \Ee II 64/ uppajjati. anattato manasikaroto nimittaÃ±ca
paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati.

yÄ• ca muccitukamyatÄ• yÄ• ca paá¹-isaá¹…khÄ• nupassanÄ• yÄ• ca saá¹…khÄ• rupe
ceva nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• , byaÃ±janameva nÄ• nanti? yÄ• ca mucc
paá¹-isaá¹…khÄ• nupassanÄ• yÄ• ca saá¹…khÄ• rupekkhÄ• , ime dhammÄ• ekatthÄ• , b

aniccato manasikaroto kuto cittaá¹ƒ vuá¹-á¹-hÄ• ti, kattha cittaá¹ƒ pakkhandati? dukkhato m
cittaá¹ƒ vuá¹-á¹-hÄ• ti, kattha cittaá¹ƒ pakkhandati? anattato manasikaroto kuto cittaá¹ƒ \Ne
vuá¹-á¹-hÄ• ti, kattha cittaá¹ƒ pakkhandati? aniccato manasikaroto nimittÄ• cittaá¹ƒ vuá¹-á¹
cittaá¹ƒ pakkhandati. dukkhato manasikaroto pavattÄ• cittaá¹ƒ vuá¹-á¹-hÄ• ti, appavatte citt
anattato manasikaroto nimittÄ• ca pavattÄ• ca cittaá¹ƒ vuá¹-á¹-hÄ• ti, animitte appavatte ni
nibbÄ• nadhÄ• tuyÄ• {nirodhanibbÄ• nadhÄ• tuyÄ• (Ce) } cittaá¹ƒ pakkhandati.

yÄ• ca bahiddhÄ• vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• ye ca gotrabhÅ« dhammÄ• , im
nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• , byaÃ±janameva nÄ• nanti? yÄ• ca bahiddhÄ•
260/ paÃ±Ã±Ä• ye ca gotrabhÅ« dhammÄ• , ime dhammÄ• ekatthÄ• , byaÃ±janameva nÄ

aniccato \Se I 398/ manasikaronto katamena vimokkhena vimuccati? dukkhato manasikaro
vimuccati? anattato manasikaronto katamena vimokkhena vimuccati? aniccato manasikaron
vimuccati. dukkhato manasikaronto appaá¹‡ihitavimokkhena vimuccati. anattato manasikaro
vimuccati. yÄ• ca dubhatovuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• yaÃ±ca magge Ã±Ä• á¹‡
nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• , byaÃ±janameva nÄ• nanti?
dubhatovuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• yaÃ±ca magge Ã±Ä• á¹‡aá¹ƒ, ime dhamm
nÄ• naá¹ƒ.

<228> katihÄ• kÄ• rehi tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e {nÄ• nÄ• khaá¹‡e (Se Katthaci)
vimokkhÄ• ekakkhaá¹‡e honti? catÅ«hÄ• kÄ• rehi tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e hont
vimokkhÄ• ekakkhaá¹‡e honti.

katamehi catÅ«hÄ• kÄ• rehi tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti? Ä• dhipateyyaá¹-á¹-
adhiá¹-á¹-hÄ• naá¹-á¹-hena, abhinÄ«hÄ• raá¹-á¹-hena, niyyÄ• naá¹-á¹-hena. kathaá¹ƒ Ä• dh
vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti? aniccato manasikaroto animitto vimokkho Ä• dhipatey
manasikaroto appaá¹‡ihito vimokkho Ä• dhipateyyo hoti, anattato manasikaroto suÃ±Ã±ato
hoti. evaá¹ƒ \Se I 399/ Ä• dhipateyyaá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti.

kathaá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti? aniccato m
animittavimokkhassa vasena cittaá¹ƒ adhiá¹-á¹-hÄ• ti, dukkhato manasikaronto appaá¹‡ihita
vasena cittaá¹ƒ adhiá¹-á¹-hÄ• ti, anattato manasikaronto suÃ±Ã±atavimokkhassa vasena cit
evaá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti.

kathaá¹ƒ \Be 261/ abhinÄ«hÄ• raá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti? anic
animittavimokkhassa vasena cittaá¹ƒ abhinÄ«harati, dukkhato manasikaronto appaá¹‡ihitav
cittaá¹ƒ abhinÄ«harati, anattato manasikaronto suÃ±Ã±atavimokkhassa vasena cittaá¹ƒ abh
abhinÄ«hÄ• raá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti.

kathaá¹ƒ niyyÄ• naá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti? aniccato manasika
vasena nirodhaá¹ƒ \Ee II 66/ nibbÄ• naá¹ƒ niyyÄ• ti, dukkhato manasikaronto appaá¹‡ihitavi
nirodhaá¹ƒ nibbÄ• naá¹ƒ niyyÄ• ti, anattato manasikaronto suÃ±Ã±atavimokkhassa vasena
niyyÄ• ti. evaá¹ƒ niyyÄ• naá¹-á¹-hena tayo vimokkhÄ• nÄ• nÄ• kkhaá¹‡e honti. imehi catÅ«
nÄ• nÄ• kkhaá¹‡e honti.

katamehi sattahÄ• kÄ• rehi tayo vimokkhÄ• ekakkhaá¹‡e honti \Se I 400/? samodhÄ• naá¹
adhigamanaá¹-á¹-hena, paá¹-ilÄ• bhaá¹-á¹-hena paá¹-ivedhaá¹-á¹-hena, sacchikiriyaá¹-á¹-he
phassanaá¹-á¹-hena, abhisamayaá¹-á¹-hena. kathaá¹ƒ samodhÄ• naá¹-á¹-hena adhigamana
paá¹-ilÄ• bhaá¹-á¹-hena paá¹-ivedhaá¹-á¹-hena sacchikiriyaá¹-á¹-hena phassanaá¹-á¹-hena
tayo vimokkhÄ• ekakkhaá¹‡e honti? aniccato manasikaronto nimittÄ• muccatÄ«ti --- animit
muccati, tattha na paá¹‡idahatÄ«ti --- appaá¹‡ihito vimokkho. yattha na paá¹‡idahati, tena s
suÃ±Ã±ato vimokkho. yena suÃ±Ã±o, tena nimittena animittoti --- animitto vimokkho. evaá¹ƒ
adhigamanaá¹-á¹-hena paá¹-ilÄ• bhaá¹-á¹-hena paá¹-ivedhaá¹-á¹-hena sacchikiriyaá¹-á¹-her
abhisamayaá¹-á¹-hena tayo vimokkhÄ• ekakkhaá¹‡e honti.

dukkhato manasikaronto paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡ihito vimokkho. yattha na paá
suÃ±Ã±oti --- suÃ±Ã±ato vimokkho. yena suÃ±Ã±o, tena nimittena animittoti --- animitto vim
nimittena animitto, tattha na paá¹‡idahatÄ«ti --- appaá¹‡ihito vimokkho. evaá¹ƒ samodhÄ• n
adhigamanaá¹-á¹-hena paá¹-ilÄ• bhaá¹-á¹-hena paá¹-ivedhaá¹-á¹-hena sacchikiriyaá¹-á¹-her
abhisamayaá¹-á¹-hena tayo vimokkhÄ• ekakkhaá¹‡e honti.

anattato \Ne 250/ \Ee II 67/ \Be 262/ manasikaronto abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato
suÃ±Ã±o, tena nimittena animittoti --- animitto vimokkho. yena nimittena animitto, tattha na p
--- appaá¹‡ihito vimokkho. yattha na paá¹‡idahati, tena suÃ±Ã±oti --- suÃ±Ã±ato vimokkho.
samodhÄ• naá¹-á¹-hena \Se I 401/ adhigamanaá¹-á¹-hena paá¹-ilÄ• bhaá¹-á¹-hena paá¹-ive
sacchikiriyaá¹-á¹-hena phassanaá¹-á¹-hena abhisamayaá¹-á¹-hena tayo vimokkhÄ• ekakkh
sattahÄ• kÄ• rehi tayo vimokkhÄ• ekakkhaá¹‡e honti.

<229> atthi vimokkho, atthi mukhaá¹ƒ, atthi vimokkhamukhaá¹ƒ, atthi vimokkhapaccanÄ«ka
vimokkhÄ• nulomaá¹ƒ, atthi vimokkhavivaá¹-á¹-o, atthi vimokkhabhÄ• vanÄ• , atthi vimokkh

katamo __vimokkho? _ suÃ±Ã±ato vimokkho, animitto vimokkho, appaá¹‡ihito vimokkho. ka
aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimokkh
dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sukhato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimokk
anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ attato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimokkho.
nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nandiyÄ• abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimo
virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ rÄ• gato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimok
nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ samudayato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vi
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• dÄ• nato abhinivesÄ• muccatÄ«ti --- suÃ±Ã
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nimittato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimok
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹‡idhiyÄ• abhinivesÄ• muccatÄ«ti --- suÃ±Ã±
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbÄ• bhinivesehi muccatÄ«ti --- suÃ±Ã±ato vimo

rÅ«pe \Se I 402/ aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato abhinivesÄ• muccatÄ«ti --- su
... rÅ«pe suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbÄ• bhinivesehi muccatÄ«ti --- suÃ±Ã±
pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ... pe ... jarÄ• ma
aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato abhinivesÄ• muccatÄ«ti --- suÃ±Ã±ato vimokkh
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbÄ• bhinivesehi \Be 263/ muccatÄ«ti --- suÃ±Ã±
68/ suÃ±Ã±ato vimokkho.

katamo animitto vimokkho? aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato nimittÄ• muccatÄ«
vimokkho. dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sukhato nimittÄ• muccatÄ«ti --- animitto vim
anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ attato nimittÄ• muccatÄ«ti --- animitto vimokkho. nibbid
nandiyÄ• nimittÄ• muccatÄ«ti --- animitto vimokkho. virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ r
--- animitto vimokkho. nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ samudayato nimittÄ• muccatÄ«
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• dÄ• nato nimittÄ• muccatÄ«ti --- animitto vi
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbanimittehi muccatÄ«ti --- animitto vimokkho.
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹‡idhiyÄ• nimittÄ• muccatÄ«ti --- animitto vim
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato nimittÄ• muccatÄ«ti --- animitto vimok

rÅ«pe aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato nimittÄ• muccatÄ«ti --- animitto vimokkh
rÅ«pe animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbanimittehi muccatÄ«ti --- animitto vimokkho
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹‡idhiyÄ• nimittÄ• muccatÄ«ti --- animitto vim
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato nimittÄ• muccatÄ«ti --- animitto vimok
saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ... pe ... jarÄ• maraá¹‡

aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato nimittÄ• muccatÄ«ti --- animitto vimokkho ... pe
aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbanimittehi muccatÄ«ti --- animitto vimokkho. jarÄ• m
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹‡idhiyÄ• nimittÄ• muccatÄ«ti --- animitto vim
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato nimittÄ• muccatÄ«ti --- animitto vimok
vimokkho.

katamo appaá¹‡ihito vimokkho? aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato paá¹‡idhiyÄ• m
vimokkho. dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sukhato paá¹‡idhiyÄ• muccatÄ«ti --- appaá
anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ attato paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡ihito vimokkh
nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ nandiyÄ• paá¹‡idhiyÄ• muccatÄ«ti \Be 264/ --- appaá
virÄ• gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Ee II 69/ rÄ• gato paá¹‡idhiyÄ• muccatÄ«ti --- appaá
nirodhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ samudayato paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡ihito
paá¹-inissaggÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• dÄ• nato paá¹‡idhiyÄ• muccatÄ«ti --- appaá
animittÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Se I 404/ nimittato paá¹‡idhiyÄ• muccatÄ«ti --- appaá
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ \Ne 252/ sabbapaá¹‡idhÄ«hi muccatÄ«ti --- appaá
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡i

rÅ«pe aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡ihito
appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbapaá¹‡idhÄ«hi muccatÄ«ti --- appaá¹‡ihito vi
suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡i
pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ... pe ... jarÄ• ma
aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato paá¹‡idhiyÄ• muccatÄ«ti --- appaá¹‡ihito vimok
jarÄ• maraá¹‡e appaá¹‡ihitÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sabbapaá¹‡idhÄ«hi muccatÄ«ti ---
jarÄ• maraá¹‡e suÃ±Ã±atÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ abhinivesato paá¹‡idhiyÄ• muccat
ayaá¹ƒ appaá¹‡ihito vimokkho. ayaá¹ƒ vimokkho.

<230> katamaá¹ƒ __mukhaá¹ƒ? _ ye tattha jÄ• tÄ• anavajjÄ• kusalÄ• bodhipakkhiyÄ• dh

katamaá¹ƒ __vimokkhamukhaá¹ƒ? _ yaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ niro
vimokkhamukhaá¹ƒ. vimokkhaÃ±ca mukhaÃ±ca vimokkhamukhaá¹ƒ, idaá¹ƒ vimokkhamukh

katamaá¹ƒ \Ee II 70/ __vimokkhapaccanÄ«kaá¹ƒ? _ tÄ«á¹‡i akusalamÅ«lÄ• ni vimokkhapa
duccaritÄ• ni vimokkhapaccanÄ«kÄ• ni, sabbepi akusalÄ• dhammÄ• vimokkhapaccanÄ«k
vimokkhapaccanÄ«kaá¹ƒ.

katamaá¹ƒ \Se I 405/ __vimokkhÄ• nulomaá¹ƒ? _ tÄ«á¹‡i kusalamÅ«lÄ• ni vimokkhÄ• nulo
vimokkhÄ• nulomÄ• ni, sabbepi kusalÄ• dhammÄ• vimokkhÄ• nulomÄ• , idaá¹ƒ vimokkhÄ

katamo \Be 265/ __vimokkhavivaá¹-á¹-o? _ saÃ±Ã±Ä• vivaá¹-á¹-o, cetovivaá¹-á¹-o, cittaviva
Ã±Ä• á¹‡avivaá¹-á¹-o, vimokkhavivaá¹-á¹-o, saccavivaá¹-á¹-o. saÃ±jÄ• nanto vivaá¹-á¹-atÄ«
saÃ±Ã±Ä• vivaá¹-á¹-o. cetayanto vivaá¹-á¹-atÄ«ti --- cetovivaá¹-á¹-o. vijÄ• nanto vivaá¹-á¹-at
cittavivaá¹-á¹-o. Ã±Ä• á¹‡aá¹ƒ karonto vivaá¹-á¹-atÄ«ti --- Ã±Ä• á¹‡avivaá¹-á¹-o. vosajjanto v
--- vimokkhavivaá¹-á¹-o. tathaá¹-á¹-hena vivaá¹-á¹-atÄ«ti --- saccavivaá¹-á¹-o.

yattha \Ne 253/ saÃ±Ã±Ä• vivaá¹-á¹-o tattha cetovivaá¹-á¹-o, yattha cetovivaá¹-á¹-o tattha
saÃ±Ã±Ä• vivaá¹-á¹-o, yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o tattha cittavivaá¹-á¹-o, y
cittavivaá¹-á¹-o tattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o. yattha saÃ±Ã±Ä• vivaá¹-á¹-o ce
cittavivaá¹-á¹-o tattha Ã±Ä• á¹‡avivaá¹-á¹-o, yattha Ã±Ä• á¹‡avivaá¹-á¹-o tattha saÃ±Ã±Ä• v
cetovivaá¹-á¹-o cittavivaá¹-á¹-o. yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o cittavivaá¹-á¹-o
Ã±Ä• á¹‡avivaá¹-á¹-o tattha vimokkhavivaá¹-á¹-o, yattha vimokkhavivaá¹-á¹-o tattha saÃ±Ã±
cetovivaá¹-á¹-o cittavivaá¹-á¹-o Ã±Ä• á¹‡avivaá¹-á¹-o. yattha saÃ±Ã±Ä• vivaá¹-á¹-o cetoviva
cittavivaá¹-á¹-o Ã±Ä• á¹‡avivaá¹-á¹-o vimokkhavivaá¹-á¹-o tattha saccavivaá¹-á¹-o, yattha sa
tattha saÃ±Ã±Ä• vivaá¹-á¹-o cetovivaá¹-á¹-o cittavivaá¹-á¹-o Ã±Ä• á¹‡avivaá¹-á¹-o vimokkha
vimokkhavivaá¹-á¹-o.

katamÄ• \Se I 406/ __vimokkhabhÄ• vanÄ• ? _ paá¹-hamassa jhÄ• nassa Ä• sevanÄ• bh
dutiyassa jhÄ• nassa Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, tatiyassa jhÄ• nassa Ä•
bahulÄ«kammaá¹ƒ, catutthassa jhÄ• nassa Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, Ä
Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• p
bahulÄ«kammaá¹ƒ, sotÄ• pattimaggassa Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, sak
bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, anÄ• gÄ• mimaggassa Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«
bhÄ• vanÄ• bahulÄ«kammaá¹ƒ, ayaá¹ƒ \Ee II 71/ vimokkhabhÄ• vanÄ• .

katamÄ• __vimokkhappaá¹-ippassaddhi? _ paá¹-hamassa jhÄ• nassa paá¹-ilÄ• bho vÄ• v
jhÄ• nassa paá¹-ilÄ• bho vÄ• vipÄ• ko vÄ• , tatiyassa jhÄ• nassa ... pe ... catutthassa jhÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• ... viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• p
266/ vÄ• , sotÄ• pattimaggassa sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• mimaggassa sakadÄ• gÄ
anÄ• gÄ• miphalaá¹ƒ, arahattamaggassa arahattaphalaá¹ƒ, ayaá¹ƒ vimokkhappaá¹-ippassa

tatiyabhÄ• á¹‡avÄ• ro.

vimokkhakathÄ• niá¹-á¹-hitÄ• .

6. gatikathÄ•

<231> gatisampattiyÄ• \Se I 407/ \Ne 254/ \Ee II 72/ Ã±Ä• á¹‡asampayutte katinaá¹ƒ hetÅ«
upapatti hoti? khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatima
kÄ• mÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ Ã±Ä• á¹‡asampayutte katinaá¹ƒ hetÅ«naá¹ƒ paccayÄ
rÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ katinaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti? arÅ«pÄ
katinaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti?

gatisampattiyÄ• Ã±Ä• á¹‡asampayutte aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti ho
khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatimahÄ• sÄ• lÄ• n
Ã±Ä• á¹‡asampayutte aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti. rÅ«pÄ• vacarÄ
aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti. arÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ
paccayÄ• upapatti hoti.

<232> gatisampattiyÄ• Ã±Ä• á¹‡asampayutte katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ p
kusalakammassa javanakkhaá¹‡e tayo hetÅ« kusalÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya s
tena vuccati --- kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusa
jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti. tena vuccati --- akusalamÅ«lapaccayÄ• pi saá¹
paá¹-isandhikkhaá¹‡e tayo hetÅ« abyÄ• katÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ•
vuccati --- ``nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• m

paá¹-isandhikkhaá¹‡e paÃ±cakkhandhÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apac
nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e cattÄ• ro \Be 267
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti. paá¹
jÄ«vitasaá¹…khÄ• rÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissa
vippayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca rÅ«paÃ±ca sahajÄ• tapacca
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. paá¹
dhammÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ•
paá¹-isandhikkhaá¹‡e cattÄ• ro khandhÄ• arÅ«pino sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e paÃ±cindriyÄ• r
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca viÃ±Ã±Ä• á¹‡aÃ±ca sahajÄ• tapaccayÄ• honti, aÃ±Ã±a
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e ime \Se I 409/ c
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
paá¹-isandhikkhaá¹‡e ime aá¹-á¹-havÄ«sati dhammÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±an
nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. gatisampattiyÄ• Ã±Ä• á¹‡asampayutte
hetÅ«naá¹ƒ paccayÄ• upapatti hoti.

khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatimahÄ• sÄ• lÄ• n
Ã±Ä• á¹‡asampayutte katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti? k
javanakkhaá¹‡e tayo hetÅ« kusalÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ
``kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• â€™â€™. nikantikkhaá¹‡e dve hetÅ« akusalÄ• ;
jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti. tena vuccati --- ``akusalamÅ«lapaccayÄ• pi sa
paá¹-isandhikkhaá¹‡e tayo hetÅ« abyÄ• katÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ•
honti. tena vuccati --- ``nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ

paá¹-isandhikkhaá¹‡e \Be 268/ paÃ±cakkhandhÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ
nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e cattÄ• ro mahÄ•
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti. paá¹-isandhikkhaá¹‡e tay
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• \Se I 410/
honti. paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca rÅ«paÃ±ca sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e ime cuddasa dha
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, vippayuttapaccayÄ• \Ne
paá¹-isandhikkhaá¹‡e cattÄ• ro khandhÄ• arÅ«pino sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e paÃ±cindriyÄ• n
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. pa
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca viÃ±Ã±Ä• á¹‡aÃ±ca sahajÄ• tapaccayÄ• honti, aÃ±Ã±a
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e ime cuddasa dh
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• hon
aá¹-á¹-havÄ«sati dhammÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti,
vippayuttapaccayÄ• honti. khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹
kÄ• mÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ Ã±Ä• á¹‡asampayutte imesaá¹ƒ aá¹-á¹-hannaá¹ƒ \Se
upapatti hoti.

rÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• u
javanakkhaá¹‡e tayo hetÅ« kusalÄ• ... pe ... rÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ imesaá¹ƒ
paccayÄ• upapatti hoti.

arÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ \Ee II 75/ p
kusalakammassa javanakkhaá¹‡e tayo hetÅ« kusalÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya s
tena vuccati --- ``kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• â€™â€™. nikantikkhaá¹‡e dve h
khaá¹‡e jÄ• tacetanÄ• ya \Be 269/ sahajÄ• tapaccayÄ• honti. tena vuccati --- ``akusalamÅ«
saá¹…khÄ• rÄ• â€™â€™. paá¹-isandhikkhaá¹‡e tayo hetÅ« abyÄ• katÄ• ; tasmiá¹ƒ khaá¹‡e
sahajÄ• tapaccayÄ• honti. tena vuccati --- ``nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä
nÄ• maá¹ƒâ€™â€™.

paá¹-isandhikkhaá¹‡e cattÄ• ro khandhÄ• arÅ«pino sahajÄ• tapaccayÄ• honti, aÃ±Ã±ama
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e paÃ±cindriyÄ• r
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca viÃ±Ã±Ä• á¹‡aÃ±ca sahajÄ• tapaccayÄ• honti, aÃ±Ã±a
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e ime cuddasa dh
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• \Ne 257/ honti, sampayuttapacc
arÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ imesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upa

<233> gatisampattiyÄ• Ã±Ä• á¹‡avippayutte katinaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti
khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatimahÄ• sÄ• lÄ• n
Ã±Ä• á¹‡avippayutte katinaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti?

gatisampattiyÄ• Ã±Ä• á¹‡avippayutte channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti. khat
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatimahÄ• sÄ• lÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ
channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti \Ee II 76/.

gatisampattiyÄ• Ã±Ä• á¹‡avippayutte katamesaá¹ƒ channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upa
javanakkhaá¹‡e dve hetÅ« kusalÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ
kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ• ; tasmiá¹ƒ k
sahajÄ• tapaccayÄ• honti. tena vuccati --- akusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . paá
abyÄ• katÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya \Be 270/ sahajÄ• tapaccayÄ• honti. tena
``nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• marÅ«paá¹ƒ

paá¹-isandhikkhaá¹‡e paÃ±cakkhandhÄ• sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apac
nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e cattÄ• ro mahÄ•
honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti. paá¹-isandhikkhaá¹‡e tay
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, vipp
paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca rÅ«paÃ±ca sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±
honti, vippayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e ime cuddasa dhammÄ• sahajÄ• ta
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. paá
khandhÄ• arÅ«pino sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissaya
sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e cattÄ• ri indriyÄ• ni sahajÄ• tapaccayÄ•
aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá
sahajÄ• tapaccayÄ• honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sam
paá¹-isandhikkhaá¹‡e nÄ• maÃ±ca viÃ±Ã±Ä• á¹‡aÃ±ca sahajÄ• tapaccayÄ• \Ne 258/ hont
nissayapaccayÄ• honti, sampayuttapaccayÄ• honti. paá¹-isandhikkhaá¹‡e ime dvÄ• dasa

honti, aÃ±Ã±amaÃ±Ã±apaccayÄ• honti, nissayapaccayÄ• honti, sampayuttapaccayÄ• hon
paá¹-isandhikkhaá¹‡e \Ee II 77/ ime chabbÄ«sati dhammÄ• sahajÄ• tapaccayÄ• honti, aÃ±
nissayapaccayÄ• honti, vippayuttapaccayÄ• honti. gatisampattiyÄ• Ã±Ä• á¹‡avippayutte i
hetÅ«naá¹ƒ paccayÄ• upapatti hoti.

khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ gahapatimahÄ• sÄ• lÄ• n
Ã±Ä• á¹‡avippayutte katamesaá¹ƒ channaá¹ƒ hetÅ«naá¹ƒ paccayÄ• upapatti hoti? kusalak
hetÅ« kusalÄ• ; tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti. tena vuccati
``kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• ... pe ... khattiyamahÄ• sÄ• lÄ• naá¹ƒ brÄ• hma
gahapatimahÄ• sÄ• lÄ• naá¹ƒ \Be 271/ kÄ• mÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ Ã±Ä• á¹‡avipp
hetÅ«naá¹ƒ paccayÄ• upapatti hotÄ«â€™â€™ ti.

gatikathÄ• niá¹-á¹-hitÄ• .

7. kammakathÄ•

<234> ahosi \Ne 259/ \Ee II 78/ kammaá¹ƒ, ahosi kammavipÄ• ko. ahosi kammaá¹ƒ, nÄ• h
kammaá¹ƒ, atthi kammavipÄ• ko. ahosi kammaá¹ƒ, natthi kammavipÄ• ko. ahosi kammaá¹ƒ
ahosi kammaá¹ƒ, na bhavissati kammavipÄ• ko. [atÄ«takammaá¹ƒ]

atthi kammaá¹ƒ, atthi kammavipÄ• ko. atthi kammaá¹ƒ, natthi kammavipÄ• ko. atthi kamma
kammavipÄ• ko \Se I 415/. atthi kammaá¹ƒ, na bhavissati kammavipÄ• ko. [paccuppannaka

bhavissati kammaá¹ƒ, bhavissati kammavipÄ• ko. bhavissati kammaá¹ƒ, na bhavissati kam
[anÄ• gatakammaá¹ƒ]

<235> ahosi kusalaá¹ƒ kammaá¹ƒ, ahosi kusalassa kammassa vipÄ• ko. ahosi kusalaá¹ƒ k
kammassa vipÄ• ko. ahosi kusalaá¹ƒ kammaá¹ƒ, atthi kusalassa kammassa vipÄ• ko. ahos
kusalassa kammassa vipÄ• ko. ahosi kusalaá¹ƒ kammaá¹ƒ, bhavissati kusalassa kammass
kammaá¹ƒ, na bhavissati kusalassa kammassa vipÄ• ko.

atthi kusalaá¹ƒ kammaá¹ƒ, atthi kusalassa kammassa vipÄ• ko. atthi kusalaá¹ƒ kammaá¹ƒ,
kammassa vipÄ• ko. atthi kusalaá¹ƒ kammaá¹ƒ, bhavissati kusalassa kammassa vipÄ• ko. a
na bhavissati kusalassa kammassa vipÄ• ko.

bhavissati \Ne 260/ kusalaá¹ƒ kammaá¹ƒ, bhavissati kusalassa kammassa vipÄ• ko. bhavis
na bhavissati kusalassa kammassa vipÄ• ko.

ahosi akusalaá¹ƒ kammaá¹ƒ, ahosi akusalassa kammassa vipÄ• ko. ahosi akusalaá¹ƒ kam
kammassa vipÄ• ko. ahosi \Be 272/ akusalaá¹ƒ kammaá¹ƒ, atthi akusalassa kammassa vip
kammaá¹ƒ, natthi akusalassa kammassa vipÄ• ko. ahosi akusalaá¹ƒ kammaá¹ƒ, bhavissati
vipÄ• ko. ahosi akusalaá¹ƒ kammaá¹ƒ, na bhavissati akusalassa kammassa vipÄ• ko.

atthi akusalaá¹ƒ \Ee II 79/ kammaá¹ƒ, atthi akusalassa kammassa vipÄ• ko. atthi akusalaá¹
akusalassa kammassa vipÄ• ko. atthi akusalaá¹ƒ kammaá¹ƒ, bhavissati akusalassa kamma
akusalaá¹ƒ kammaá¹ƒ, na bhavissati akusalassa kammassa vipÄ• ko.

bhavissati akusalaá¹ƒ kammaá¹ƒ, bhavissati \Se I 416/ akusalassa kammassa vipÄ• ko. bh
kammaá¹ƒ, na bhavissati akusalassa kammassa vipÄ• ko.

ahosi sÄ• vajjaá¹ƒ kammaá¹ƒ ... pe ... ahosi anavajjaá¹ƒ kammaá¹ƒ ... pe ... ahosi kaá¹‡haá
... ahosi sukkaá¹ƒ kammaá¹ƒ ... pe ... ahosi sukhudrayaá¹ƒ kammaá¹ƒ ... pe ... ahosi dukkhu
... pe ... ahosi sukhavipÄ• kaá¹ƒ kammaá¹ƒ ... pe ... ahosi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, ah
kammassa vipÄ• ko. ahosi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, nÄ• hosi dukkhavipÄ• kassa kam
dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, atthi dukkhavipÄ• kassa kammassa vipÄ• ko. ahosi dukkhav
dukkhavipÄ• kassa kammassa vipÄ• ko. ahosi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, bhavissati du
vipÄ• ko. ahosi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, na bhavissati dukkhavipÄ• kassa kammassa

atthi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, atthi dukkhavipÄ• kassa kammassa vipÄ• ko. atthi duk
natthi dukkhavipÄ• kassa kammassa vipÄ• ko. atthi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, bhaviss
kammassa vipÄ• ko. atthi dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, na bhavissati dukkhavipÄ• kassa

bhavissati \Ne 261/ dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, bhavissati dukkhavipÄ• kassa kammass
dukkhavipÄ• kaá¹ƒ kammaá¹ƒ, na bhavissati dukkhavipÄ• kassa kammassa vipÄ• koti.

kammakathÄ• niá¹-á¹-hitÄ• .

8. vipallÄ• sakathÄ•

<236> purimanidÄ• naá¹ƒ \Ne 262/ \Be 273/. ``cattÄ• rome \Se I 417/ \Ee II 80/, bhikkhave
passitabbÄ• }, saÃ±Ã±Ä• vipallÄ• sÄ• cittavipallÄ• sÄ• diá¹-á¹-hivipallÄ• sÄ• . katame catt
niccanti saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so. dukkhe, bhikkhave, sukh
saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so. anattani, bhikkhave, attÄ• ti saÃ±
cittavipallÄ• so diá¹-á¹-hivipallÄ• so. asubhe, bhikkhave, subhanti saÃ±Ã±Ä• vipallÄ• so citta
diá¹-á¹-hivipallÄ• so. ime kho, bhikkhave, cattÄ• ro saÃ±Ã±Ä• vipallÄ• sÄ• cittavipallÄ• sÄ•

``cattÄ• rome, bhikkhave, nasaÃ±Ã±Ä• vipallÄ• sÄ• nacittavipallÄ• sÄ• nadiá¹-á¹-hivipallÄ
anicce, bhikkhave, aniccanti nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ•
dukkhanti nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ• so. anattani, bhikk
nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ• so. asubhe, bhikkhave, asub
nasaÃ±Ã±Ä• vipallÄ• so nacittavipallÄ• so nadiá¹-á¹-hivipallÄ• so. ime kho, bhikkhave, cattÄ
nasaÃ±Ã±Ä• vipallÄ• sÄ• nacittavipallÄ• sÄ• nadiá¹-á¹-hivipallÄ• sÄ• â€™â€™ ti.

``anicce \Se I 418/ niccasaÃ±Ã±ino, dukkhe ca sukhasaÃ±Ã±ino.

anattani ca attÄ• ti {attasaÃ±Ã±ino (Se) AN a IV 49 passitabbÄ• }, asubhe subhasaÃ±Ã±ino

micchÄ• diá¹-á¹-hihatÄ• sattÄ• , khittacittÄ• visaÃ±Ã±ino ||

``te \Ne 263/ \Ee II 81/ yogayuttÄ• mÄ• rassa, ayogakkhemino janÄ• .

sattÄ• gacchanti saá¹ƒsÄ• raá¹ƒ, jÄ• timaraá¹‡agÄ• mino ||

``yadÄ• ca buddhÄ• lokasmiá¹ƒ, uppajjanti pabhaá¹…karÄ• .

te imaá¹ƒ dhammaá¹ƒ pakÄ• senti, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``tesaá¹ƒ sutvÄ• na sappaÃ±Ã±Ä• , sacittaá¹ƒ paccaladdhu {paccaladdhuá¹ƒ (Se), paccalad

aniccaá¹ƒ aniccato dakkhuá¹ƒ, dukkhamaddakkhu dukkhato ||

``anattani \Be 274/ anattÄ• ti, asubhaá¹ƒ asubhataddasuá¹ƒ.

sammÄ• diá¹-á¹-hisamÄ• dÄ• nÄ• , sabbaá¹ƒ dukkhaá¹ƒ upaccaguâ€™â€™ nti ||

ime cattÄ• ro vipallÄ• sÄ• diá¹-á¹-hisampannassa puggalassa pahÄ«nÄ• , appahÄ«nÄ• ti.
appahÄ«nÄ• ? anicce niccanti saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so pa
saÃ±Ã±Ä• uppajjati, cittaá¹ƒ uppajjati, diá¹-á¹-hivipallÄ• so pahÄ«no. anattani attÄ• ti saÃ±Ã
cittavipallÄ• so diá¹-á¹-hivipallÄ• so pahÄ«no. asubhe subhanti saÃ±Ã±Ä• uppajjati, cittaá¹ƒ
diá¹-á¹-hivipallÄ• so pahÄ«no. dvÄ«su vatthÅ«su cha vipallÄ• sÄ• pahÄ«nÄ• \Se I 419/. dv
vipallÄ• sÄ• pahÄ«nÄ• , cattÄ• ro vipallÄ• sÄ• appahÄ«nÄ• . catÅ«su vatthÅ«su aá¹-á¹-ha
cattÄ• ro vipallÄ• sÄ• appahÄ«nÄ• ti.

vipallÄ• sakathÄ• niá¹-á¹-hitÄ• .

9. maggakathÄ•

<237> maggoti \Ne 264/ \Ee II 82/ kenaá¹-á¹-hena maggo? sotÄ• pattimaggakkhaá¹‡e dass
sammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hiyÄ• pahÄ• nÄ• ya maggo ceva hetu ca, sahajÄ• tÄ• n
upatthambhanÄ• ya maggo ceva hetu ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• ya maggo ceva he
paá¹-ivedhÄ• divisodhanÄ• ya maggo ceva hetu ca, cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo ce
vodÄ• nÄ• ya maggo ceva hetu ca, visesÄ• dhigamÄ• ya maggo ceva hetu ca, uttari paá¹-iv
paá¹-ivedhÄ• ya (Se) } maggo ceva hetu caÅ«Ì†, saccÄ• bhisamayÄ• ya maggo ceva hetu c
patiá¹-á¹-hÄ• panÄ• ya maggo ceva hetu ca.

abhiniropanaá¹-á¹-hena sammÄ• saá¹…kappo micchÄ• saá¹…kappassa pahÄ• nÄ• ya mag
dhammÄ• naá¹ƒ upatthambhanÄ• ya maggo ceva hetu ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• y
paá¹-ivedhÄ• divisodhanÄ• ya maggo ceva hetu ca, cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo ce
vodÄ• nÄ• ya maggo ceva \Se I 420/ hetu ca, visesÄ• dhigamÄ• ya maggo ceva hetu ca, ut
maggo ceva hetu ca, saccÄ• bhisamayÄ• ya maggo ceva hetu ca, nirodhe patiá¹-á¹-hÄ• pan

pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• micchÄ• vÄ• cÄ• ya pahÄ• nÄ• ya maggo ceva het
upatthambhanÄ• ya maggo ceva hetu ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• ya maggo ceva he
paá¹-ivedhÄ• divisodhanÄ• ya maggo ceva hetu ca, cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo ce
vodÄ• nÄ• ya maggo ceva hetu ca, visesÄ• dhigamÄ• ya maggo ceva hetu ca, uttari paá¹-iv
saccÄ• bhisamayÄ• ya \Ee II 83/ maggo ceva hetu ca, nirodhe patiá¹-á¹-hÄ• panÄ• ya magg

samuá¹-á¹-hÄ• naá¹-á¹-hena \Ne 265/ sammÄ• kammanto micchÄ• kammantassa pahÄ• n
sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ upatthambhanÄ• ya maggo ceva hetu ca, kilesÄ• naá¹ƒ
ca paá¹-ivedhÄ• divisodhanÄ• ya maggo ceva hetu ca, cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo
vodÄ• nÄ• ya maggo ceva hetu ca, visesÄ• dhigamÄ• ya maggo ceva hetu ca, uttari paá¹-iv
saccÄ• bhisamayÄ• ya maggo ceva hetu ca, nirodhe patiá¹-á¹-hÄ• panÄ• ya maggo ceva he

vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo micchÄ• Ä• jÄ«vassa pahÄ• nÄ• ya maggo ceva he
sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• massa pahÄ• nÄ• ya maggo ceva hetu \Se I 421/ ca
sammÄ• sati micchÄ• satiyÄ• pahÄ• nÄ• ya maggo ceva hetu ca ... pe ... avikkhepaá¹-á¹-h
micchÄ• samÄ• dhissa pahÄ• nÄ• ya maggo ceva hetu ca, sahajÄ• tÄ• naá¹ƒ dhammÄ• na
hetu ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• ya maggo ceva hetu ca, paá¹-ivedhÄ• divisodhanÄ•
cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo ceva hetu ca, cittassa vodÄ• nÄ• ya maggo ceva hetu
maggo ceva hetu ca, uttari paá¹-ivedhÄ• ya maggo ceva hetu ca, saccÄ• bhisamayÄ• ya m
patiá¹-á¹-hÄ• panÄ• ya maggo ceva hetu ca.

sakadÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá
oá¸·Ä• rikassa kÄ• marÄ• gasaÃ±Ã±ojanassa paá¹-ighasaÃ±Ã±ojanassa oá¸·Ä• rikassa kÄ•
paá¹-ighÄ• nusayassa pahÄ• nÄ• ya maggo ceva \Be 276/ hetu ca, sahajÄ• tÄ• naá¹ƒ dhan
maggo ceva hetu ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• ya maggo ceva hetu ca, paá¹-ivedhÄ• d
hetu ca, cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo ceva hetu ca, cittassa vodÄ• nÄ• ya maggo c
visesÄ• dhigamÄ• ya maggo ceva hetu ca, uttari paá¹-ivedhÄ• ya maggo ceva hetu ca, sacc
hetu ca, nirodhe patiá¹-á¹-hÄ• panÄ• ya maggo ceva hetu ca.

anÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹
sammÄ• samÄ• dhi anusahagatassa kÄ• marÄ• gasaÃ±Ã±ojanassa \Ee II 84/ paá¹-ighasaÃ
kÄ• marÄ• gÄ• nusayassa paá¹-ighÄ• nusayassa pahÄ• nÄ• ya maggo ceva hetu ca, sahaj
upatthambhanÄ• ya maggo ceva hetu ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• ya maggo ceva he
paá¹-ivedhÄ• divisodhanÄ• ya maggo ceva hetu ca, cittassa adhiá¹-á¹-hÄ• nÄ• ya maggo ce
vodÄ• nÄ• ya maggo ceva hetu ca \Ne 266/, visesÄ• dhigamÄ• ya maggo ceva hetu ca, utta
hetu ca, saccÄ• bhisamayÄ• ya maggo ceva hetu ca, nirodhe patiá¹-á¹-hÄ• panÄ• ya magg

arahattamaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹-her
rÅ«parÄ• gassa arÅ«parÄ• gassa mÄ• nassa uddhaccassa avijjÄ• ya, mÄ• nÄ• nusayassa
avijjÄ• nusayassa pahÄ• nÄ• ya maggo ceva hetu ca, sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ u
ca, kilesÄ• naá¹ƒ pariyÄ• dÄ• nÄ• ya maggo ceva hetu ca, paá¹-ivedhÄ• divisodhanÄ• ya m
adhiá¹-á¹-hÄ• nÄ• ya maggo ceva hetu ca, cittassa, vodÄ• nÄ• ya maggo ceva hetu ca, vise
hetu ca, uttari paá¹-ivedhÄ• ya maggo ceva hetu ca, saccÄ• bhisamayÄ• ya maggo ceva, h
patiá¹-á¹-hÄ• panÄ• ya maggo ceva hetu ca.

dassanamaggo sammÄ• diá¹-á¹-hi, abhiniropanamaggo sammÄ• saá¹…kappo \Se I 423/, p
samuá¹-á¹-hÄ• namaggo sammÄ• kammanto, vodÄ• namaggo sammÄ• Ä• jÄ«vo, paggaha
upaá¹-á¹-hÄ• namaggo sammÄ• sati, avikkhepamaggo sammÄ• samÄ• dhi. upaá¹-á¹-hÄ• n
pavicayamaggo dhammavicayasambojjhaá¹…go, paggahamaggo vÄ«riyasambojjhaá¹…go,
pÄ«tisambojjhaá¹…go, upasamamaggo \Be 277/ passaddhisambojjhaá¹…go, avikkhepama
paá¹-isaá¹…khÄ• namaggo upekkhÄ• sambojjhaá¹…go.

assaddhiye akampiyamaggo saddhÄ• balaá¹ƒ, kosajje akampiyamaggo vÄ«riyabalaá¹ƒ, pa
satibalaá¹ƒ, uddhacce akampiyamaggo samÄ• dhibalaá¹ƒ, avijjÄ• ya akampiyamaggo paÃ±
saddhindriyaá¹ƒ, paggahamaggo vÄ«riyindriyaá¹ƒ, upaá¹-á¹-hÄ• namaggo \Ee II 85/ satindr
samÄ• dhindriyaá¹ƒ, dassanamaggo paÃ±Ã±indriyaá¹ƒ.

Ä• dhipateyyaá¹-á¹-hena indriyÄ• maggo, akampiyaá¹-á¹-hena balÄ• maggo, niyyÄ• naá¹-

hetuá¹-á¹-hena maggaá¹…gÄ• maggo, upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• nÄ• ma
sammappadhÄ• nÄ• maggo, ijjhanaá¹-á¹-hena iddhipÄ• dÄ• maggo, tathaá¹-á¹-hena sacc
avikkhepaá¹-á¹-hena samatho maggo, anupassanaá¹-á¹-hena vipassanÄ• maggo, ekarasa
maggo, anativattanaá¹-á¹-hena yuganaddhÄ• maggo, saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi m
cittavisuddhi maggo, dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi maggo, muttaá¹-á¹-hena vimokkh
paá¹-ivedhaá¹-á¹-hena vijjÄ• \Se I 424/ maggo, pariccÄ• gaá¹-á¹-hena vimutti maggo, samu
Ã±Ä• á¹‡aá¹ƒ maggo, chando mÅ«laá¹-á¹-hena maggo, manasikÄ• ro samuá¹-á¹-hÄ• naá¹-
samodhÄ• naá¹-á¹-hena maggo, vedanÄ• samosaraá¹‡aá¹-á¹-hena maggo, samÄ• dhi pan
Ä• dhipateyyaá¹-á¹-hena maggo, paÃ±Ã±Ä• tatuttaraá¹-á¹-hena maggo, vimutti sÄ• raá¹-á¹-
nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena maggoti.

maggakathÄ• niá¹-á¹-hitÄ• .

10. maá¹‡á¸• apeyyakathÄ•

<238> ``maá¹‡á¸• apeyyamidaá¹ƒ \Ne 268/ \Ee II 86/, bhikkhave, brahmacariyaá¹ƒ. satthÄ•
tidhattamaá¹‡á¸• o {tividho maá¹‡á¸• o (bahÅ«su) aá¹-á¹-hakathÄ• oloketabbÄ• }. satthari s
desanÄ• maá¹‡á¸• o, paá¹-iggahamaá¹‡á¸• o, brahmacariyamaá¹‡á¸• oâ€™â€™.

katamo __desanÄ• maá¹‡á¸• o? _ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ä• cikkhanÄ• desanÄ•
vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ {uttÄ• nikammaá¹ƒ (Katthaci) }, catunnaá¹ƒ s
pe ... catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ ... catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ ... paÃ±can
paÃ±cannaá¹ƒ \Be 278/ balÄ• naá¹ƒ ... sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ... ariyassa aá¹-á¹-
Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä• panÄ• \Se I 425/ paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhaja
ayaá¹ƒ desanÄ• maá¹‡á¸• o.

katamo __paá¹-iggahamaá¹‡á¸• o? _ bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo dev
keci viÃ±Ã±Ä• tÄ• ro --- ayaá¹ƒ paá¹-iggahamaá¹‡á¸• o.

katamo __brahmacariyamaá¹‡á¸• o? _ ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyyathid
sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ•
ayaá¹ƒ brahmacariyamaá¹‡á¸• o.

<239> adhimokkhamaá¹‡á¸• o saddhindriyaá¹ƒ, assaddhiyaá¹ƒ kasaá¹-o; assaddhiyaá¹ƒ ka
saddhindriyassa adhimokkhamaá¹‡á¸• aá¹ƒ \Ee II 87/ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. pag
vÄ«riyindriyaá¹ƒ, kosajjaá¹ƒ kasaá¹-o; kosajjaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• vÄ«riyindriy
paggahamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. upaá¹-á¹-hÄ• namaá¹‡á¸• o satin
pamÄ• daá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• satindriyassa upaá¹-á¹-hÄ• namaá¹‡á¸• aá¹ƒ pi

maá¹‡á¸• apeyyaá¹ƒ. avikkhepamaá¹‡á¸• o samÄ• dhindriyaá¹ƒ, uddhaccaá¹ƒ kasaá¹-o; ud
chaá¸• á¸• etvÄ• \Ne 269/ samÄ• dhindriyassa avikkhepamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡
dassanamaá¹‡á¸• o paÃ±Ã±indriyaá¹ƒ, avijjaá¹ƒ kasaá¹-o; avijjaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸•
dassanamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ.

assaddhiye akampiyamaá¹‡á¸• o saddhÄ• balaá¹ƒ, assaddhiyaá¹ƒ kasaá¹-o; assaddhiyaá¹
chaá¸• á¸• etvÄ• saddhÄ• balassa assaddhiye akampiyamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡
akampiyamaá¹‡á¸• o vÄ«riyabalaá¹ƒ, kosajjaá¹ƒ kasaá¹-o; kosajjaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á
kosajje akampiyamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. pamÄ• de akampiyamaá
kasaá¹-o; pamÄ• daá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• satibalassa pamÄ• de akampiyamaá
maá¹‡á¸• apeyyaá¹ƒ. uddhacce akampiyamaá¹‡á¸• o samÄ• dhibalaá¹ƒ, uddhaccaá¹ƒ kasa
chaá¸• á¸• etvÄ• samÄ• dhibalassa uddhacce akampiyamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡
akampiyamaá¹‡á¸• o paÃ±Ã±Ä• balaá¹ƒ, avijjÄ• kasaá¹-o; avijjaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸•
avijjÄ• ya akampiyamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ.

upaá¹-á¹-hÄ• namaá¹‡á¸• o \Be 279/ satisambojjhaá¹…gÄ• , pamÄ• do kasaá¹-o; pamÄ• d
satisambojjhaá¹…gassa upaá¹-á¹-hÄ• namaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. p
dhammavicayasambojjhaá¹…go, avijjÄ• kasaá¹-o; avijjaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ•
dhammavicayasambojjhaá¹…gassa pavicayamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá
vÄ«riyasambojjhaá¹…go, kosajjaá¹ƒ kasaá¹-o; kosajjaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• vÄ«
paggahamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. pharaá¹‡amaá¹‡á¸• o pÄ«tisambo
kasaá¹-o; pariá¸·Ä• haá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• pÄ«tisambojjhaá¹…gassa pharaá¹‡
maá¹‡á¸• apeyyaá¹ƒ. upasamamaá¹‡á¸• o passaddhisambojjhaá¹…go \Ee II 88/, duá¹-á¹-hu
duá¹-á¹-hullaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• passaddhisambojjhaá¹…gassa \Se I 427/ up
pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. avikkhepamaá¹‡á¸• o samÄ• dhisambojjhaá¹…go, uddha
kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• samÄ• dhisambojjhaá¹…gassa avikkhepamaá¹‡á¸• aá¹ƒ piva
paá¹-isaá¹…khÄ• namaá¹‡á¸• o upekkhÄ• sambojjhaá¹…go, appaá¹-isaá¹…khÄ• kasaá¹-o
chaá¸• á¸• etvÄ• upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• namaá¹‡á¸• aá¹ƒ pivatÄ

dassanamaá¹‡á¸• o sammÄ• diá¹-á¹-hi, micchÄ• diá¹-á¹-hi kasaá¹-o; micchÄ• diá¹-á¹-hiá¹ƒ
chaá¸• á¸• etvÄ• sammÄ• diá¹-á¹-hiyÄ• dassanamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apey
sammÄ• saá¹…kappo, micchÄ• saá¹…kappo kasaá¹-o; micchÄ• saá¹…kappaá¹ƒ kasaá¹-aá
sammÄ• saá¹…kappassa abhiniropanamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. pa
sammÄ• vÄ• cÄ• , micchÄ• vÄ• cÄ• kasaá¹-o; micchÄ• vÄ• caá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• e
pariggahamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. samuá¹-á¹-hÄ• namaá¹‡á¸• o sa
micchÄ• kammanto kasaá¹-o; micchÄ• kammantaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• sammÄ
samuá¹-á¹-hÄ• namaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. vodÄ• namaá¹‡á¸• o sa
kasaá¹-o; micchÄ• Ä• jÄ«vaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• sammÄ• Ä• jÄ«vassa vodÄ•

maá¹‡á¸• apeyyaá¹ƒ. paggahamaá¹‡á¸• o sammÄ• vÄ• yÄ• mo, micchÄ• vÄ• yÄ• mo kasa
chaá¸• á¸• etvÄ• sammÄ• vÄ• yÄ• massa paggahamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• ap
sammÄ• sati, micchÄ• sati kasaá¹-o; micchÄ• satiá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• sammÄ
upaá¹-á¹-hÄ• namaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ. avikkhepamaá¹‡á¸• o \Se
micchÄ• samÄ• dhi kasaá¹-o; micchÄ• samÄ• dhiá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• sammÄ
avikkhepamaá¹‡á¸• aá¹ƒ pivatÄ«ti --- maá¹‡á¸• apeyyaá¹ƒ.

<240> atthi maá¹‡á¸• o, atthi peyyaá¹ƒ, atthi kasaá¹-o. adhimokkhamaá¹‡á¸• o saddhindriya
kasaá¹-o; yo tattha attharaso dhammaraso vimuttiraso \Be 280/ --- idaá¹ƒ peyyaá¹ƒ. paggah
vÄ«riyindriyaá¹ƒ, kosajjaá¹ƒ kasaá¹-o; yo tattha attharaso \Ee II 89/ dhammaraso vimuttiraso
peyyaá¹ƒ. upaá¹-á¹-hÄ• namaá¹‡á¸• o satindriyaá¹ƒ, pamÄ• do kasaá¹-o; yo tattha attharaso
--- idaá¹ƒ peyyaá¹ƒ. avikkhepamaá¹‡á¸• o samÄ• dhindriyaá¹ƒ, uddhaccaá¹ƒ kasaá¹-o; yo ta
dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. dassanamaá¹‡á¸• o paÃ±Ã±indriyaá¹ƒ, avijjÄ•
attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ.

assaddhiye akampiyamaá¹‡á¸• o saddhÄ• balaá¹ƒ, assaddhiyaá¹ƒ kasaá¹-o; yo tattha attha
vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. kosajje akampiyamaá¹‡á¸• o vÄ«riyabalaá¹ƒ, kosajjaá¹ƒ kas
attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. pamÄ• de akampiyamaá¹‡á¸• o sati
yo tattha attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. uddhacce akampiyamaá¹‡
uddhaccaá¹ƒ kasaá¹-o; yo tattha attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. avi
akampiyamaá¹‡á¸• o paÃ±Ã±Ä• balaá¹ƒ, avijjÄ• kasaá¹-o; yo tattha attharaso dhammaraso
idaá¹ƒ peyyaá¹ƒ.

upaá¹-á¹-hÄ• namaá¹‡á¸• o satisambojjhaá¹…go, pamÄ• do kasaá¹-o; yo tattha attharaso d
idaá¹ƒ peyyaá¹ƒ. pavicayamaá¹‡á¸• o dhammavicayasambojjhaá¹…go, avijjÄ• kasaá¹-o; yo
dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. paggahamaá¹‡á¸• o vÄ«riyasambojjhaá¹…go,
271/ yo tattha attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. pharaá¹‡amaá¹‡á¸• o
pariá¸·Ä• ho kasaá¹-o; yo tattha attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. upa
passaddhisambojjhaá¹…go, duá¹-á¹-hullaá¹ƒ kasaá¹-o; yo tattha attharaso dhammaraso vim
peyyaá¹ƒ. avikkhepamaá¹‡á¸• o samÄ• dhisambojjhaá¹…go, uddhaccaá¹ƒ kasaá¹-o; yo tatt
vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. paá¹-isaá¹…khÄ• namaá¹‡á¸• o upekkhÄ• sambojjhaá¹…go
yo tattha attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ.

dassanamaá¹‡á¸• o sammÄ• diá¹-á¹-hi, micchÄ• diá¹-á¹-hi kasaá¹-o; yo tattha attharaso dh
idaá¹ƒ peyyaá¹ƒ. abhiniropanamaá¹‡á¸• o sammÄ• saá¹…kappo, micchÄ• saá¹…kappo kas
dhammaraso vimuttiraso --- idaá¹ƒ \Be 281/ peyyaá¹ƒ. pariggahamaá¹‡á¸• o sammÄ• vÄ• c
yo tattha attharaso \Ee II 90/ dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. samuá¹-á¹-hÄ• n
sammÄ• kammanto, micchÄ• kammanto kasaá¹-o; yo tattha attharaso dhammaraso vimutti

vodÄ• namaá¹‡á¸• o \Se I 430/ sammÄ• Ä• jÄ«vo, micchÄ• Ä• jÄ«vo kasaá¹-o; yo tattha att
--- idaá¹ƒ peyyaá¹ƒ. paggahamaá¹‡á¸• o sammÄ• vÄ• yÄ• mo, micchÄ• vÄ• yÄ• mo kasaá¹
vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. upaá¹-á¹-hÄ• namaá¹‡á¸• o sammÄ• sati, micchÄ• sati kasa
dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ. avikkhepamaá¹‡á¸• o sammÄ• samÄ• dhi, mi
tattha attharaso dhammaraso vimuttiraso --- idaá¹ƒ peyyaá¹ƒ.

dassanamaá¹‡á¸• o sammÄ• diá¹-á¹-hi ... abhiniropanamaá¹‡á¸• o sammÄ• saá¹…kappo ..
sammÄ• vÄ• cÄ• ... samuá¹-á¹-hÄ• namaá¹‡á¸• o sammÄ• kammanto ... vodÄ• namaá¹‡á¸
paggahamaá¹‡á¸• o sammÄ• vÄ• yÄ• mo ... upaá¹-á¹-hÄ• namaá¹‡á¸• o sammÄ• sati ... av

upaá¹-á¹-hÄ• namaá¹‡á¸• o satisambojjhaá¹…go ... pavicayamaá¹‡á¸• o dhammavicayasam
paggahamaá¹‡á¸• o vÄ«riyasambojjhaá¹…go ... pharaá¹‡amaá¹‡á¸• o pÄ«tisambojjhaá¹…g
passaddhisambojjhaá¹…go ... avikkhepamaá¹‡á¸• o samÄ• dhisambojjhaá¹…go ... paá¹-isa
upekkhÄ• sambojjhaá¹…go.

assaddhiye akampiyamaá¹‡á¸• o saddhÄ• balaá¹ƒ ... kosajje akampiyamaá¹‡á¸• o vÄ«riyal
akampiyamaá¹‡á¸• o satibalaá¹ƒ ... uddhacce akampiyamaá¹‡á¸• o samÄ• dhibalaá¹ƒ ... av
paÃ±Ã±Ä• balaá¹ƒ.

adhimokkhamaá¹‡á¸• o \Ne 272/ saddhindriyaá¹ƒ ... paggahamaá¹‡á¸• o vÄ«riyindriyaá¹ƒ .
upaá¹-á¹-hÄ• namaá¹‡á¸• o satindriyaá¹ƒ ... avikkhepamaá¹‡á¸• o \Se I 431/ samÄ• dhindriy
paÃ±Ã±indriyaá¹ƒ.

Ä• dhipateyyaá¹-á¹-hena indriyÄ• maá¹‡á¸• o, akampiyaá¹-á¹-hena balÄ• maá¹‡á¸• o, niyy
bojjhaá¹…gÄ• maá¹‡á¸• o, hetuá¹-á¹-hena maggo maá¹‡á¸• o, upaá¹-á¹-hÄ• naá¹-á¹-hena s
padahanaá¹-á¹-hena sammappadhÄ• nÄ• maá¹‡á¸• o, ijjhanaá¹-á¹-hena iddhipÄ• dÄ• maá
maá¹‡á¸• o, avikkhepaá¹-á¹-hena samatho maá¹‡á¸• o, anupassanaá¹-á¹-hena vipassanÄ•
samathavipassanÄ• maá¹‡á¸• o, anativattanaá¹-á¹-hena yuganaddhÄ• maá¹‡á¸• o, saá¹ƒv
maá¹‡á¸• o, avikkhepaá¹-á¹-hena cittavisuddhi maá¹‡á¸• o, dassanaá¹-á¹-hena diá¹-á¹-hivisu
muttaá¹-á¹-hena \Ee II 91/ vimokkho \Be 282/ maá¹‡á¸• o, paá¹-ivedhaá¹-á¹-hena vijjÄ• maá
pariccÄ• gaá¹-á¹-hena vimutti maá¹‡á¸• o, samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ maá
paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã±Ä• á¹‡aá¹ƒ maá¹‡á¸• o, chando mÅ«laá¹-á¹-he
samuá¹-á¹-hÄ• naá¹-á¹-hena maá¹‡á¸• o, phasso samodhÄ• naá¹-á¹-hena maá¹‡á¸• o, veda
maá¹‡á¸• o, samÄ• dhi pamukhaá¹-á¹-hena maá¹‡á¸• o, sati Ä• dhipateyyaá¹-á¹-hena maá¹
tatuttaraá¹-á¹-hena maá¹‡á¸• o, vimutti sÄ• raá¹-á¹-hena maá¹‡á¸• o, amatogadhaá¹ƒ nibbÄ
pariyosÄ• naá¹-á¹-hena maá¹‡á¸• oti.

catutthabhÄ• á¹‡avÄ• ro.

maá¹‡á¸• apeyyakathÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

Ã±Ä• á¹‡adiá¹-á¹-hÄ« \Se I 432/ ca assÄ• sÄ• , indriyaá¹ƒ vimokkhapaÃ±camÄ• .

gatikammavipallÄ• sÄ• , maggo maá¹‡á¸• ena te dasÄ• ti ||

esa nikÄ• yadharehi á¹-hapito, asamo {assamo (Se) } paá¹-hamo pavaro

varavaggoti {varamaggoti (Se) }.

2. yuganaddhavaggo

1. yuganaddhakathÄ•

<1> evaá¹ƒ \Ne 273/ \Ee II 92/ \Be 283/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• n
viharati ghositÄ• rÄ• me. tatra kho Ä• yasmÄ• Ä• nando bhikkhÅ« Ä• mantesi --- ``Ä• vuso
``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä• nandassa paccassosuá¹ƒ. Ä• yasmÄ•

``yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• mama santike arahattapattaá¹ƒ {arahat
arahattapattiá¹ƒ AN a IV 170} byÄ• karoti, sabbaso catÅ«hi maggehi etesaá¹ƒ vÄ• aÃ±Ã±a

``idhÄ• vuso, bhikkhu samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• veti. tassa samathap
bhÄ• vayato maggo saÃ±jÄ• yati. so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti {bah
AN a IV 170 passitabbÄ• }. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto sa
anusayÄ• byantÄ«honti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• veti.
vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• vayato maggo saÃ±jÄ• yati. so taá¹ƒ \Se
bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saÃ±
anusayÄ• byantÄ«honti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu samathavipassanaá¹ƒ yuganaddhaá¹ƒ {yuganandhaá¹ƒ

bhÄ• veti. tassa samathavipassanaá¹ƒ yuganaddhaá¹ƒ \Ne 274/ bhÄ• vayato maggo saÃ±jÄ
Ä• sevati bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato \Ee II 93/ b
saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«honti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ hoti. so,
cittaá¹ƒ ajjhattameva {ajjhattaÃ±Ã±eva (Se Katthaci) } santiá¹-á¹-hati sannisÄ«dati ekodi \Be
samÄ• dhiyati. tassa maggo saÃ±jÄ• yati. so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«ka
Ä• sevato bhÄ• vayato bahulÄ«karoto saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«hon

``yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• mama santike arahattapattaá¹ƒ byÄ• k
catÅ«hi maggehi, etesaá¹ƒ vÄ• aÃ±Ã±atarenÄ• â€™â€™ ti.

1. suttantaniddeso

<2> kathaá¹ƒ__ samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• veti? _ nekkhammavasena
samÄ• dhi. tattha jÄ• te dhamme aniccato anupassanaá¹-á¹-hena vipassanÄ• , dukkhato an
vipassanÄ• , anattato \Se I 434/ anupassanaá¹-á¹-hena vipassanÄ• . iti paá¹-hamaá¹ƒ sama
tena vuccati --- ``samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vetÄ«â€™â€™ ti. __bhÄ•
--- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena bhÄ• vanÄ• , indriyÄ• naá¹ƒ
bhÄ• vanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ• vanÄ• , Ä• sevanaá¹-á¹-hena bhÄ•

__maggo saÃ±jÄ• yatÄ«_ti kathaá¹ƒ maggo saÃ±jÄ• yati? dassanaá¹-á¹-hena sammÄ• diá
abhiniropanaá¹-á¹-hena sammÄ• saá¹…kappo maggo saÃ±jÄ• yati, pariggahaá¹-á¹-hena sa
samuá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• kammanto maggo saÃ±jÄ• yati, vodÄ• naá¹-á¹-hena
paggahaá¹-á¹-hena sammÄ• vÄ• yÄ• mo maggo saÃ±jÄ• yati, upaá¹-á¹-hÄ• naá¹-á¹-hena s
avikkhepaá¹-á¹-hena sammÄ• samÄ• dhi maggo saÃ±jÄ• yati --- evaá¹ƒ maggo saÃ±jÄ• ya

__so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti Ä• sevatÄ«_ti kathaá¹ƒ Ä• sevati?
jÄ• nanto Ä• sevati, passanto Ä• sevati, paccavekkhanto Ä• sevati, cittaá¹ƒ \Ee II 94/ adhiá
saddhÄ• ya adhimuccanto Ä• sevati, vÄ«riyaá¹ƒ paggaá¹‡hanto Ä• sevati, satiá¹ƒ upaá¹-á¹-
cittaá¹ƒ samÄ• dahanto Ä• sevati, paÃ±Ã±Ä• ya pajÄ• nanto Ä• sevati, abhiÃ±Ã±eyyaá¹ƒ \N
Ä• sevati, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto Ä• sevati, pahÄ• tabbaá¹ƒ pajahanto Ä• sevati \B
I 435/ bhÄ• vento Ä• sevati, sacchikÄ• tabbaá¹ƒ sacchikaronto Ä• sevati --- evaá¹ƒ Ä• seva

__bhÄ• vetÄ«_ti kathaá¹ƒ bhÄ• veti? Ä• vajjanto bhÄ• veti, jÄ• nanto bhÄ• veti, passanto b
bhÄ• veti, cittaá¹ƒ adhiá¹-á¹-hahanto bhÄ• veti, saddhÄ• ya adhimuccanto bhÄ• veti, vÄ«riy
bhÄ• veti, satiá¹ƒ upaá¹-á¹-hÄ• pento bhÄ• veti, cittaá¹ƒ samÄ• dahanto bhÄ• veti, paÃ±Ã±
abhiÃ±Ã±eyyaá¹ƒ abhijÄ• nanto bhÄ• veti, pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto bhÄ• veti, pahÄ•

bhÄ• veti, bhÄ• vetabbaá¹ƒ bhÄ• vento bhÄ• veti, sacchikÄ• tabbaá¹ƒ sacchikaronto bhÄ• v

__bahulÄ«karotÄ«_ti kathaá¹ƒ bahulÄ«karoti? Ä• vajjanto bahulÄ«karoti, jÄ• nanto bahulÄ«
bahulÄ«karoti, paccavekkhanto bahulÄ«karoti, cittaá¹ƒ adhiá¹-á¹-hahanto bahulÄ«karoti, sa
bahulÄ«karoti, vÄ«riyaá¹ƒ paggaá¹‡hanto bahulÄ«karoti, satiá¹ƒ upaá¹-á¹-hÄ• pento bahulÄ
samÄ• dahanto bahulÄ«karoti, paÃ±Ã±Ä• ya pajÄ• nanto bahulÄ«karoti, abhiÃ±Ã±eyyaá¹ƒ
pariÃ±Ã±eyyaá¹ƒ parijÄ• nanto bahulÄ«karoti, pahÄ• tabbaá¹ƒ pajahanto bahulÄ«karoti, bh
bahulÄ«karoti, sacchikÄ• tabbaá¹ƒ sacchikaronto bahulÄ«karoti --- evaá¹ƒ bahulÄ«karoti.

__tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saÃ±Ã±ojanÄ• ni pahÄ«yan
byantÄ«hontÄ«_ti kathaá¹ƒ saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«honti? sotÄ• p
sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so --- imÄ• ni tÄ«á¹‡i saÃ±Ã±ojanÄ
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo --- ime dve anusayÄ• byantÄ«honti. sakadÄ• gÄ• n
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±ojanaá¹ƒ --- imÄ• ni dve saÃ±Ã±ojanÄ• ni
kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo --- ime dve anusayÄ• byantÄ«honti. anÄ• gÄ• n
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±ojanaá¹ƒ \Ee II 95/ --- imÄ• ni dve saÃ±Ã±
anusahagato kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo --- ime dve anusayÄ• byantÄ«hon
arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni paÃ±ca saÃ±Ã±ojanÄ• ni pahÄ«ya
bhavarÄ• gÄ• nusayo \Be 286/, avijjÄ• nusayo --- ime tayo anusayÄ• byantÄ«honti. evaá¹ƒ
pahÄ«yanti, anusayÄ• byantÄ«honti.

<3> abyÄ• pÄ• davasena \Ne 276/ cittassa ekaggatÄ• avikkhepo samÄ• dhi ... pe ... Ä• lo
ekaggatÄ• avikkhepo samÄ• dhi ... pe ... paá¹-inissaggÄ• nupassÄ« assÄ• savasena paá¹-
passÄ• savasena cittassa ekaggatÄ• avikkhepo samÄ• dhi. tattha jÄ• te dhamme aniccato
vipassanÄ• , dukkhato anupassanaá¹-á¹-hena vipassanÄ• , anattato \Se I 437/ anupassana
paá¹-hamaá¹ƒ samatho, pacchÄ• vipassanÄ• . tena vuccati --- ``samathapubbaá¹…gamaá
bhÄ• vetÄ«â€™â€™ ti. __bhÄ• vetÄ«_ti catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dham
anativattanaá¹-á¹-hena bhÄ• vanÄ• , indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupa
bhÄ• vanÄ• , Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• .

__maggo saÃ±jÄ• yatÄ«_ti kathaá¹ƒ maggo saÃ±jÄ• yati? dassanaá¹-á¹-hena sammÄ• diá
abhiniropanaá¹-á¹-hena sammÄ• saá¹…kappo maggo saÃ±jÄ• yati ... pe ... avikkhepaá¹-á¹-
saÃ±jÄ• yati. evaá¹ƒ maggo saÃ±jÄ• yati.

__so taá¹ƒ maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti Ä• sevatÄ«_ti kathaá¹ƒ Ä• sevati?
pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto Ä• sevati, evaá¹ƒ Ä• sevati. __bhÄ• vetÄ«_ti katha
bhÄ• veti, jÄ• nanto bhÄ• veti ... pe ... sacchikÄ• tabbaá¹ƒ sacchikaronto bhÄ• veti, evaá¹ƒ
__bahulÄ«karotÄ«_ti kathaá¹ƒ bahulÄ«karoti? Ä• vajjanto bahulÄ«karoti, jÄ• nanto bahulÄ«

sacchikÄ• tabbaá¹ƒ sacchikaronto bahulÄ«karoti, evaá¹ƒ bahulÄ«karoti.

__tassa taá¹ƒ maggaá¹ƒ Ä• sevato bhÄ• vayato bahulÄ«karoto saÃ±Ã±ojanÄ• ni pahÄ«yan
kathaá¹ƒ saÃ±Ã±ojanÄ• pahÄ«yanti, anusayÄ• byantÄ«honti? sotÄ• pattimaggena \Se I 4
sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbataparÄ• mÄ• so --- imÄ• ni tÄ«á¹‡i saÃ±Ã±ojanÄ•
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo --- ime dve anusayÄ• byantÄ«honti. sakadÄ• gÄ• n
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±ojanaá¹ƒ --- imÄ• ni dve saÃ±Ã±ojanÄ• ni
kÄ• marÄ• gÄ• nusayo paá¹-ighÄ• nusayo \Be 287/ --- ime dve anusayÄ• byantÄ«honti. an
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±ojanaá¹ƒ --- imÄ• ni dve saÃ±Ã±ojanÄ• ni
kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo --- ime dve anusayÄ• byantÄ«honti. arahattama
arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni paÃ±ca saÃ±Ã±ojanÄ• ni pahÄ«ya
bhavarÄ• gÄ• nusayo, avijjÄ• nusayo --- ime tayo anusayÄ• \Ne 277/ byantÄ«honti. evaá¹ƒ
pahÄ«yanti, anusayÄ• byantÄ«honti. evaá¹ƒ samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ

<4> kathaá¹ƒ __vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• veti? _ aniccato anupass
dukkhato anupassanaá¹-á¹-hena vipassanÄ• , anattato anupassanaá¹-á¹-hena vipassanÄ• .
dhammÄ• naÃ±ca vosaggÄ• rammaá¹‡atÄ• {vossaggÄ• rammaá¹‡atÄ• (Se Katthaci) } citt
samÄ• dhi iti paá¹-hamaá¹ƒ vipassanÄ• , pacchÄ• samatho. tena vuccati --- ``vipassanÄ• p
bhÄ• vetÄ«â€™â€™ ti. __bhÄ• vetÄ«_ti \Se I 439/ catasso bhÄ• vanÄ• --- Ä• sevanaá¹-á¹-
__maggo saÃ±jÄ• yatÄ«_ti kathaá¹ƒ maggo saÃ±jÄ• yati ... pe ... evaá¹ƒ maggo saÃ±jÄ• ya
pahÄ«yanti, anusayÄ• byantÄ«honti.

rÅ«paá¹ƒ aniccato anupassanaá¹-á¹-hena vipassanÄ• , rÅ«paá¹ƒ dukkhato anupassanaá¹-
rÅ«paá¹ƒ anattato anupassanaá¹-á¹-hena vipassanÄ• . tattha jÄ• tÄ• naá¹ƒ dhammÄ• naÃ±
cittassa ekaggatÄ• avikkhepo samÄ• dhi. iti paá¹-hamaá¹ƒ vipassanÄ• , pacchÄ• samatho
``vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• vetÄ«â€™â€™ ti. __bhÄ• vetÄ«_ti cata
Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• ... pe ... __maggo saÃ±jÄ• yatÄ«_ti kathaá¹ƒ maggo saÃ
maggo saÃ±jÄ• yati. evaá¹ƒ saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«honti.

vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ \Ee II 97/ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhua
jarÄ• maraá¹‡aá¹ƒ aniccato anupassanaá¹-á¹-hena vipassanÄ• , jarÄ• maraá¹‡aá¹ƒ dukkha
anupassanaá¹-á¹-hena vipassanÄ• . tattha jÄ• tÄ• naá¹ƒ dhammÄ• naÃ±ca vosaggÄ• ramn
avikkhepo samÄ• dhi. iti paá¹-hamaá¹ƒ vipassanÄ• , pacchÄ• samatho. tena vuccati --- ``vi
samathaá¹ƒ bhÄ• vetÄ«â€™â€™ ti. __bhÄ• vetÄ«_ti catasso bhÄ• vanÄ• --- Ä• sevanaá¹-
__maggo saÃ±jÄ• yatÄ«_ti kathaá¹ƒ \Be 288/ maggo saÃ±jÄ• yati ... pe ... evaá¹ƒ maggo sa
saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«honti. evaá¹ƒ vipassanÄ• pubbaá¹…gama
bhÄ• veti.

<5> kathaá¹ƒ __samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ soá¸·asahi Ä• kÄ• rehi
yuganaddhaá¹ƒ bhÄ• veti. Ä• rammaá¹‡aá¹-á¹-hena gocaraá¹-á¹-hena pahÄ• naá¹-á¹-hena
vuá¹-á¹-hÄ• naá¹-á¹-hena vivaá¹-á¹-anaá¹-á¹-hena santaá¹-á¹-hena paá¹‡Ä«taá¹-á¹-hena vin
anÄ• savaá¹-á¹-hena taraá¹‡aá¹-á¹-hena animittaá¹-á¹-hena appaá¹‡ihitaá¹-á¹-hena suÃ±Ã±
ekarasaá¹-á¹-hena anativattanaá¹-á¹-hena yuganaddhaá¹-á¹-hena.

kathaá¹ƒ \Ne 278/ __Ä• rammaá¹‡aá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ•
cittassa ekaggatÄ• avikkhepo samÄ• dhi nirodhÄ• rammaá¹‡o, avijjaá¹ƒ pajahato anupassa
nirodhÄ• rammaá¹‡Ä• . iti Ä• rammaá¹‡aá¹-á¹-hena samathavipassanÄ• ekarasÄ• honti, y
aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti. tena vuccati --- ``Ä• rammaá¹‡aá¹-á¹-hena samathav
bhÄ• vetÄ«â€™â€™ ti. __bhÄ• vetÄ«_ti catasso bhÄ• vanÄ• --- Ä• sevanaá¹-á¹-hena bhÄ
saÃ±jÄ• yatÄ«_ti kathaá¹ƒ maggo saÃ±jÄ• yati ... pe ... evaá¹ƒ maggo saÃ±jÄ• yati. evaá¹ƒ
pahÄ«yanti, anusayÄ• byantÄ«honti. evaá¹ƒ Ä• rammaá¹‡aá¹-á¹-hena samathavipassanaá

kathaá¹ƒ __gocaraá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ uddhacca
ekaggatÄ• avikkhepo samÄ• dhi nirodhagocaro, avijjaá¹ƒ pajahato anupassanaá¹-á¹-hena
iti gocaraá¹-á¹-hena \Se I 441/ samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, a
nÄ• tivattantÄ«ti \Ee II 98/. tena vuccati --- ``gocaraá¹-á¹-hena samathavipassanaá¹ƒ yugana
bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __pahÄ• naá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ uddha
ca pajahato cittassa ekaggatÄ• avikkhepo samÄ• dhi nirodhagocaro, avijjÄ• sahagatakilese
anupassanaá¹-á¹-hena vipassanÄ• nirodhagocarÄ• . iti pahÄ• naá¹-á¹-hena samathavipass
yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti. tena vuccati --- ``pahÄ• naá¹-á
yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __pariccÄ• gaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ udd
khandhe ca pariccajato cittassa ekaggatÄ• avikkhepo samÄ• dhi nirodhagocaro, avijjÄ• sah
ca pariccajato anupassanaá¹-á¹-hena \Be 289/ vipassanÄ• nirodhagocarÄ• . iti pariccÄ• ga
samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivatta
``pariccÄ• gaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __vuá¹-á¹-hÄ• naá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ u
khandhehi ca vuá¹-á¹-hahato cittassa ekaggatÄ• avikkhepo samÄ• dhi nirodhagocaro, avijj
khandhehi ca \Se I 442/ vuá¹-á¹-hahato anupassanaá¹-á¹-hena vipassanÄ• nirodhagocarÄ•
vuá¹-á¹-hÄ• naá¹-á¹-hena samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±
nÄ• tivattantÄ«ti. tena vuccati --- ``vuá¹-á¹-hÄ• naá¹-á¹-hena samathavipassanaá¹ƒ yuganad
ti.

kathaá¹ƒ \Ne 279/ __vivaá¹-á¹-anaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• v
uddhaccasahagatakilesehi ca khandhehi ca vivaá¹-á¹-ato cittassa ekaggatÄ• avikkhepo sam
avijjÄ• sahagatakilesehi ca khandhehi ca vivaá¹-á¹-ato anupassanaá¹-á¹-hena vipassanÄ• n
vivaá¹-á¹-anaá¹-á¹-hena samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±a
nÄ• tivattantÄ«ti. tena vuccati --- ``vivaá¹-á¹-anaá¹-á¹-hena samathavipassanaá¹ƒ yuganadd
ti.

kathaá¹ƒ __santaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ uddhaccaa
ekaggatÄ• avikkhepo samÄ• dhi santo honti nirodhagocaro, avijjaá¹ƒ pajahato \Ee II 99/ an
vipassanÄ• santÄ• hoti nirodhagocarÄ• . iti santaá¹-á¹-hena samathavipassanÄ• ekarasÄ
honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti. tena vuccati --- ``santaá¹-á¹-hena samathavipa
bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __paá¹‡Ä«taá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ uddha
ekaggatÄ• avikkhepo samÄ• dhi paá¹‡Ä«to hoti nirodhagocaro, avijjaá¹ƒ pajahato anupass
paá¹‡Ä«tÄ• hoti nirodhagocarÄ• \Se I 443/. iti paá¹‡Ä«taá¹-á¹-hena samathavipassanÄ• e
yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti. tena vuccati --- ``paá¹‡Ä«taá¹-á
samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __vimuttaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ uddhacc
ekaggatÄ• avikkhepo samÄ• dhi kÄ• mÄ• savÄ• vimutto hoti nirodhagocaro, avijjaá¹ƒ paja
vipassanÄ• avijjÄ• savÄ• vimuttÄ• \Be 290/ hoti nirodhagocarÄ• . iti rÄ• gavirÄ• gÄ• ceto
paÃ±Ã±Ä• vimuttaá¹-á¹-hena samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ
nÄ• tivattantÄ«ti. tena vuccati --- ``vimuttaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ

kathaá¹ƒ __anÄ• savaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ uddha
ekaggatÄ• avikkhepo samÄ• dhi kÄ• mÄ• savena anÄ• savo hoti nirodhagocaro, avijjaá¹ƒ p
vipassanÄ• avijjÄ• savena anÄ• savÄ• hoti nirodhagocarÄ• . iti anÄ• savaá¹-á¹-hena sama
honti, yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti. tena vuccati --- ``anÄ• sa
samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ \Ne 280/ __taraá¹‡aá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti?
ca khandhe ca tarato cittassa ekaggatÄ• avikkhepo samÄ• dhi nirodhagocaro, avijjÄ• saha
tarato anupassanaá¹-á¹-hena \Se I 444/ vipassanÄ• nirodhagocarÄ• . iti taraá¹‡aá¹-á¹-hena
ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivattantÄ«ti. tena vuccati --
samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __animittaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ_ \Ee II 100/ __bhÄ• v
pajahato cittassa ekaggatÄ• avikkhepo samÄ• dhi sabbanimittehi animitto hoti nirodhagoca
anupassanaá¹-á¹-hena vipassanÄ• sabbanimittehi animittÄ• hoti nirodhagocarÄ• . iti animi
samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• tivatta
``animittaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti.

kathaá¹ƒ __appaá¹‡ihitaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti? _ udd
ekaggatÄ• avikkhepo samÄ• dhi sabbapaá¹‡idhÄ«hi appaá¹‡ihito hoti nirodhagocaro, avijja
anupassanaá¹-á¹-hena vipassanÄ• sabbapaá¹‡idhÄ«hi appaá¹‡ihitÄ• hoti nirodhagocarÄ•
appaá¹‡ihitaá¹-á¹-hena samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±an
tena vuccati --- ``appaá¹‡ihitaá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â

kathaá¹ƒ \Be 291/ __suÃ±Ã±ataá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vet
cittassa ekaggatÄ• avikkhepo samÄ• dhi sabbÄ• bhinivesehi suÃ±Ã±o hoti nirodhagocaro,
anupassanaá¹-á¹-hena vipassanÄ• \Se I 445/ sabbÄ• bhinivesehi suÃ±Ã±Ä• hoti nirodhag
suÃ±Ã±ataá¹-á¹-hena samathavipassanÄ• ekarasÄ• honti, yuganaddhÄ• honti, aÃ±Ã±am
tena vuccati --- ``suÃ±Ã±ataá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€
catasso bhÄ• vanÄ• --- Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• ... pe ... __maggo saÃ±jÄ• yatÄ«
saÃ±jÄ• yati ... pe ... evaá¹ƒ maggo saÃ±jÄ• yati. evaá¹ƒ saÃ±Ã±ojanÄ• ni pahÄ«yanti, anu
evaá¹ƒ suÃ±Ã±ataá¹-á¹-hena samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti. imehi soá¸·a
samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• veti, evaá¹ƒ samathavipassanaá¹ƒ yuganaddha

suttantaniddeso.

2. dhammuddhaccavÄ• raniddeso

<6> kathaá¹ƒ \Ne 281/ __dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ hoti? _ aniccato mana
obhÄ• so \Ee II 101/ dhammoti obhÄ• saá¹ƒ Ä• vajjati, tato vikkhepo uddhaccaá¹ƒ. tena udd
aniccato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, dukkhato upaá¹-á¹-hÄ• naá
nappajÄ• nÄ• ti, anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tena vucca
``dhammuddhaccaviggahitamÄ• naso hoti so samayo, yaá¹ƒ taá¹ƒ cittaá¹ƒ ajjhattameva sam
ekodi hoti samÄ• dhiyati \Se I 446/. __tassa maggo saÃ±jÄ• yatÄ«â€™â€™ _ti kathaá¹ƒ ma
evaá¹ƒ maggo saÃ±jÄ• yati, evaá¹ƒ saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«honti.

aniccato manasikaroto Ã±Ä• á¹‡aá¹ƒ uppajjati, pÄ«ti uppajjati, passaddhi uppajjati, sukhaá¹
adhimokkho uppajjati, paggaho uppajjati, upaá¹-á¹-hÄ• naá¹ƒ uppajjati, upekkhÄ• uppajjati,
`nikanti dhammoâ€™ ti nikantiá¹ƒ Ä• vajjati. tato vikkhepo uddhaccaá¹ƒ. tena uddhaccena v
aniccato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, dukkhato upaá¹-á¹-hÄ• naá

nappajÄ• nÄ• ti, anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tena vucca
``dhammuddhaccaviggahitamÄ• naso \Be 292/ hoti so samayo, yaá¹ƒ taá¹ƒ cittaá¹ƒ ajjhatta
sannisÄ«dati ekodi hoti samÄ• dhiyati. __tassa maggo saÃ±jÄ• yatÄ«_â€™â€™ ti. kathaá¹
... evaá¹ƒ maggo saÃ±jÄ• yati, evaá¹ƒ saÃ±Ã±ojanÄ• ni pahÄ«yanti, anusayÄ• byantÄ«hon

dukkhato manasikaroto ... pe ... anattato manasikaroto obhÄ• so uppajjati ... pe ... Ã±Ä• á¹‡
pÄ«ti uppajjati, passaddhi uppajjati, sukhaá¹ƒ uppajjati, adhimokkho uppajjati, paggaho upp
upaá¹-á¹-hÄ• naá¹ƒ uppajjati, upekkhÄ• uppajjati, nikanti uppajjati, `nikanti dhammoâ€™ ti
Ä• vajjati. tato vikkhepo uddhaccaá¹ƒ. tena uddhaccena viggahitamÄ• naso \Se I 447/ anatt
aniccato upaá¹-á¹-hÄ• naá¹ƒ, dukkhato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ•
--- ``dhammuddhaccaviggahitamÄ• naso ... pe ... evaá¹ƒ saÃ±Ã±ojanÄ• ni pahÄ«yanti, anus

rÅ«paá¹ƒ aniccato manasikaroto ... pe ... rÅ«paá¹ƒ dukkhato manasikaroto ... rÅ«paá¹ƒ ana
... vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... pe
jarÄ• maraá¹‡aá¹ƒ aniccato \Ne 282/ manasikaroto ... pe ... jarÄ• maraá¹‡aá¹ƒ dukkhato ma
jarÄ• maraá¹‡aá¹ƒ anattato manasikaroto obhÄ• so uppajjati ... pe ... Ã±Ä• á¹‡aá¹ƒ uppajjat
passaddhi uppajjati, sukhaá¹ƒ uppajjati, adhimokkho uppajjati, paggaho uppajjati, upaá¹-á¹-h
upekkhÄ• uppajjati, nikanti uppajjati, `nikanti dhammoâ€™ ti nikantiá¹ƒ Ä• vajjati. tato vikkh
tena uddhaccena viggahitamÄ• naso. jarÄ• maraá¹‡aá¹ƒ anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ
jarÄ• maraá¹‡aá¹ƒ aniccato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, jarÄ• m
upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tena vuccati --- ``dhammuddhaccavi
samayo, yaá¹ƒ taá¹ƒ cittaá¹ƒ ajjhattameva santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhi
saÃ±jÄ• yatÄ«â€™â€™ ti. kathaá¹ƒ maggo saÃ±jÄ• yati ... pe ... evaá¹ƒ maggo saÃ±jÄ• ya
pahÄ«yanti, anusayÄ• byantÄ«honti. evaá¹ƒ dhammuddhaccaviggahitaá¹ƒ \Se I 448/ mÄ•

<7> á¹• 21 obhÄ• se ceva Ã±Ä• á¹‡e ca, pÄ«tiyÄ• ca vikampati.

passaddhiyÄ• sukhe ceva, yehi cittaá¹ƒ pavedhati ||

adhimokkhe \Be 293/ ca paggÄ• he, upaá¹-á¹-hÄ• ne ca kampati.

upekkhÄ• vajjanÄ• ya ceva, upekkhÄ• ya ca nikantiyÄ• ||

imÄ• ni dasa á¹-hÄ• nÄ• ni, paÃ±Ã±Ä• yassa pariccitÄ• .

dhammuddhaccakusalo hoti, na ca sammoha gacchati ||

vikkhipati ceva kilissati ca, cavati cittabhÄ• vanÄ• .

vikkhipati \Ee II 103/ na kilissati, bhÄ• vanÄ• parihÄ• yati ||

vikkhipati na kilissati, bhÄ• vanÄ• na parihÄ• yati.

na ca vikkhipate cittaá¹ƒ na kilissati, na cavati cittabhÄ• vanÄ• ||

imehi catÅ«hi á¹-hÄ• nehi cittassa saá¹…khepavikkhepaviggahitaá¹ƒ {saá¹…khepaá¹ƒ vikk
} dasa á¹-hÄ• ne sampajÄ• nÄ• tÄ«ti.

yuganaddhakathÄ• niá¹-á¹-hitÄ• .

2. saccakathÄ•

<8> purimanidÄ• naá¹ƒ \Ne 283/. ``cattÄ• rimÄ• ni \Ee II 104/, bhikkhave {SN c V 1090}, tat
anaÃ±Ã±athÄ• ni. katamÄ• ni cattÄ• ri? `idaá¹ƒ dukkhaâ€™ nti, bhikkhave, tathametaá¹ƒ av
anaÃ±Ã±athametaá¹ƒ \Se I 449/; `ayaá¹ƒ dukkhasamudayoâ€™ ti tathametaá¹ƒ avitathame
`ayaá¹ƒ dukkhanirodhoâ€™ ti tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaá¹ƒ, `ayaá¹ƒ
paá¹-ipadÄ• â€™ ti tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaá¹ƒ. imÄ• ni kho, bhikk
avitathÄ• ni anaÃ±Ã±athÄ• niâ€™â€™.

1. paá¹-hamasuttantaniddeso

kathaá¹ƒ dukkhaá¹ƒ tathaá¹-á¹-hena saccaá¹ƒ? cattÄ• ro dukkhassa dukkhaá¹-á¹-hÄ• tath
anaÃ±Ã±athÄ• . dukkhassa pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, santÄ• paá¹-á¹-ho, vip
cattÄ• ro dukkhassa dukkhaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• . evaá¹ƒ dukkhaá¹ƒ

kathaá¹ƒ samudayo tathaá¹-á¹-hena saccaá¹ƒ? cattÄ• ro samudayassa samudayaá¹-á¹-hÄ•
anaÃ±Ã±athÄ• . samudayassa Ä• yÅ«hanaá¹-á¹-ho, nidÄ• naá¹-á¹-ho, saá¹ƒyogaá¹-á¹-ho \E
ime cattÄ• ro samudayassa samudayaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• . evaá¹ƒ
saccaá¹ƒ.

kathaá¹ƒ nirodho tathaá¹-á¹-hena saccaá¹ƒ? cattÄ• ro nirodhassa \Ee II 105/ nirodhaá¹-á¹-h
anaÃ±Ã±athÄ• . nirodhassa nissaraá¹‡aá¹-á¹-ho, vivekaá¹-á¹-ho, asaá¹…khataá¹-á¹-ho, ama
cattÄ• ro nirodhassa nirodhaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• . evaá¹ƒ nirodho ta

kathaá¹ƒ maggo tathaá¹-á¹-hena saccaá¹ƒ? cattÄ• ro maggassa maggaá¹-á¹-hÄ• tathÄ• a
maggassa \Ne 284/ niyyÄ• naá¹-á¹-ho, hetuá¹-á¹-ho, dassanaá¹-á¹-ho, Ä• dhipateyyaá¹-á¹-h

maggassa maggaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• . evaá¹ƒ maggo tathaá¹-á¹-he

<9> katihÄ• kÄ• rehi \Se I 450/ cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? catÅ«hÄ• kÄ• reh
ekappaá¹-ivedhÄ• ni. tathaá¹-á¹-hena, anattaá¹-á¹-hena, saccaá¹-á¹-hena, paá¹-ivedhaá¹-á¹-
catÅ«hÄ• kÄ• rehi cattÄ• ri saccÄ• ni ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹ƒ
Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ tathaá¹-á¹-hena cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? catÅ«hÄ• kÄ• rehi tatha
saccÄ• ni ekappaá¹-ivedhÄ• ni. dukkhassa dukkhaá¹-á¹-ho tathaá¹-á¹-ho, samudayassa sam
tathaá¹-á¹-ho, nirodhassa nirodhaá¹-á¹-ho tathaá¹-á¹-ho, maggassa maggaá¹-á¹-ho tathaá¹-á
catÅ«hÄ• kÄ• rehi tathaá¹-á¹-hena cattÄ• ri saccÄ• ni ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹…
ekattaá¹ƒ ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ anattaá¹-á¹-hena cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? catÅ«hÄ• kÄ• rehi ana
saccÄ• ni ekappaá¹-ivedhÄ• ni. dukkhassa dukkhaá¹-á¹-ho anattaá¹-á¹-ho, samudayassa sa
anattaá¹-á¹-ho, nirodhassa nirodhaá¹-á¹-ho anattaá¹-á¹-ho, maggassa maggaá¹-á¹-ho anatta
catÅ«hÄ• kÄ• rehi anattaá¹-á¹-hena cattÄ• ri saccÄ• ni ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹.
ekattaá¹ƒ ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ saccaá¹-á¹-hena cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? catÅ«hÄ• kÄ• rehi sacc
cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni. dukkhassa dukkhaá¹-á¹-ho saccaá¹-á¹-ho, samuday
samudayaá¹-á¹-ho saccaá¹-á¹-ho, nirodhassa nirodhaá¹-á¹-ho saccaá¹-á¹-ho, maggassa \Ee
saccaá¹-á¹-ho --- imehi catÅ«hÄ• kÄ• rehi saccaá¹-á¹-hena cattÄ• ri saccÄ• ni ekasaá¹…gal
ekasaá¹…gahitaá¹ƒ taá¹ƒ ekattaá¹ƒ. ekattaá¹ƒ ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ
ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ paá¹-ivedhaá¹-á¹-hena cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? catÅ«hÄ• kÄ• reh
cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni. dukkhassa dukkhaá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho, sa
samudayaá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho nirodhassa nirodhaá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho, ma
paá¹-ivedhaá¹-á¹-ho --- imehi catÅ«hÄ• kÄ• rehi paá¹-ivedhaá¹-á¹-hena cattÄ• ri \Ne 285/ sa
ekasaá¹…gahitÄ• ni yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹ƒ ekattaá¹ƒ. ekattaá¹ƒ ekena Ã±Ä• á¹‡en
cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

<10> katihÄ• kÄ• rehi cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? yaá¹ƒ aniccaá¹ƒ taá¹ƒ dukk
taá¹ƒ aniccaá¹ƒ, yaá¹ƒ aniccaÃ±ca dukkhaÃ±ca taá¹ƒ anattÄ• . yaá¹ƒ aniccaÃ±ca dukkhaÃ±
tathaá¹ƒ. yaá¹ƒ aniccaá¹ƒ ca dukkhaÃ±ca anattÄ• ca tathaÃ±ca taá¹ƒ saccaá¹ƒ. yaá¹ƒ anic
anattÄ• ca tathaÃ±ca saccaÃ±ca taá¹ƒ ekasaá¹…gahitaá¹ƒ. yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹
ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

katihÄ• kÄ• rehi \Se I 452/ cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? navahÄ• kÄ• rehi cattÄ
ekappaá¹-ivedhÄ• ni. tathaá¹-á¹-hena, anattaá¹-á¹-hena, saccaá¹-á¹-hena, paá¹-ivedhaá¹-á¹-
abhiÃ±Ã±aá¹-á¹-hena, pariÃ±Ã±aá¹-á¹-hena, pahÄ• naá¹-á¹-hena, bhÄ• vanaá¹-á¹-hena, sa
imehi navahÄ• kÄ• rehi cattÄ• ri saccÄ• ni ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹…gahitaá¹ƒ t
ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ tathaá¹-á¹-hena cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? navahÄ• kÄ• rehi tathaá
saccÄ• ni ekappaá¹-ivedhÄ• ni. dukkhassa dukkhaá¹-á¹-ho tathaá¹-á¹-ho, samudayassa sam
tathaá¹-á¹-ho, nirodhassa nirodhaá¹-á¹-ho tathaá¹-á¹-ho, maggassa maggaá¹-á¹-ho tathaá¹-á
abhiÃ±Ã±aá¹-á¹-ho tathaá¹-á¹-ho, pariÃ±Ã±Ä• ya pariÃ±Ã±aá¹-á¹-ho tathaá¹-á¹-ho, pahÄ• na
tathaá¹-á¹-ho, bhÄ• vanÄ• ya bhÄ• vanaá¹-á¹-ho tathaá¹-á¹-ho, sacchikiriyÄ• ya sacchikiriya
--- imehi navahÄ• kÄ• rehi tathaá¹-á¹-hena cattÄ• ri saccÄ• ni ekasaá¹…gahitÄ• ni. yaá¹ƒ ek
ekattaá¹ƒ. ekattaá¹ƒ ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ive

kathaá¹ƒ \Ee II 107/ \Be 296/ anattaá¹-á¹-hena ... saccaá¹-á¹-hena ... paá¹-ivedhaá¹-á¹-hena
saccÄ• ni ekappaá¹-ivedhÄ• ni? navahÄ• kÄ• rehi paá¹-ivedhaá¹-á¹-hena cattÄ• ri saccÄ• n
dukkhassa dukkhaá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho, samudayassa samudayaá¹-á¹-ho paá¹-ived
nirodhaá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho, maggassa maggaá¹-á¹-ho \Se I 453/ paá¹-ivedhaá¹-á¹-
abhiÃ±Ã±aá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho, pariÃ±Ã±Ä• ya pariÃ±Ã±aá¹-á¹-ho paá¹-ivedhaá¹-á
pahÄ• naá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho, bhÄ• vanÄ• ya bhÄ• vanaá¹-á¹-ho paá¹-ivedhaá¹-á¹-
sacchikiriyaá¹-á¹-ho paá¹-ivedhaá¹-á¹-ho --- imehi navahÄ• kÄ• rehi paá¹-ivedhaá¹-á¹-hena c
ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹ƒ ekattaá¹ƒ. ekattaá¹ƒ ekena Ã±Ä• á¹‡e
cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

<11> katihÄ• kÄ• rehi \Ne 286/ cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? dvÄ• dasahi Ä• kÄ
ekappaá¹-ivedhÄ• ni. tathaá¹-á¹-hena, anattaá¹-á¹-hena, saccaá¹-á¹-hena, paá¹-ivedhaá¹-á¹-
abhijÄ• nanaá¹-á¹-hena, parijÄ• nanaá¹-á¹-hena, dhammaá¹-á¹-hena, tathaá¹-á¹-hena, Ã±Ä•
sacchikiriyaá¹-á¹-hena, phassanaá¹-á¹-hena, abhisamayaá¹-á¹-hena --- imehi dvÄ• dasahi Ä
saccÄ• ni ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹ƒ ekattaá¹ƒ. ekattaá¹ƒ ekena
paá¹-ivijjhatÄ«ti --- cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ tathaá¹-á¹-hena cattÄ• ri saccÄ• ni ekappaá¹-ivedhÄ• ni? soá¸·asahi Ä• kÄ• rehi t
saccÄ• ni ekappaá¹-ivedhÄ• ni. dukkhassa pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, santÄ•
vipariá¹‡Ä• maá¹-á¹-ho, tathaá¹-á¹-ho; samudayassa Ä• yÅ«hanaá¹-á¹-ho, nidÄ• naá¹-á¹-ho
palibodhaá¹-á¹-ho tathaá¹-á¹-ho; nirodhassa nissaraá¹‡aá¹-á¹-ho, vivekaá¹-á¹-ho, asaá¹…kh
amataá¹-á¹-ho tathaá¹-á¹-ho; maggassa niyyÄ• naá¹-á¹-ho, hetuá¹-á¹-ho, dassanaá¹-á¹-ho, Ä
tathaá¹-á¹-ho --- imehi \Se I 454/ soá¸·asahi Ä• kÄ• rehi tathaá¹-á¹-hena cattÄ• ri saccÄ• ni e

yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹ƒ ekattaá¹ƒ. ekattaá¹ƒ ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti ---
ekappaá¹-ivedhÄ• ni.

kathaá¹ƒ \Ee II 108/ anattaá¹-á¹-hena ... pe ... saccaá¹-á¹-hena ... paá¹-ivedhaá¹-á¹-hena ...
abhijÄ• nanaá¹-á¹-hena ... parijÄ• nanaá¹-á¹-hena ... dhammaá¹-á¹-hena ... tathaá¹-á¹-hena
... sacchikiriyaá¹-á¹-hena ... phassanaá¹-á¹-hena ... abhisamayaá¹-á¹-hena cattÄ• ri saccÄ•
ekappaá¹-ivedhÄ• ni? soá¸·asahi Ä• kÄ• rehi abhisamayaá¹-á¹-hena cattÄ• ri saccÄ• ni eka
pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, santÄ• paá¹-á¹-ho, vipariá¹‡Ä• maá¹-á¹-ho, abhisa
samudayassa Ä• yÅ«hanaá¹-á¹-ho, nidÄ• naá¹-á¹-ho, saá¹ƒyogaá¹-á¹-ho, palibodhaá¹-á¹-ho
nirodhassa nissaraá¹‡aá¹-á¹-ho \Be 297/, vivekaá¹-á¹-ho, asaá¹…khataá¹-á¹-ho, amataá¹-á¹
abhisamayaá¹-á¹-ho; maggassa niyyÄ• naá¹-á¹-ho, hetuá¹-á¹-ho, dassanaá¹-á¹-ho, Ä• dhipa
abhisamayaá¹-á¹-ho --- imehi soá¸·asahi Ä• kÄ• rehi abhisamayaá¹-á¹-hena cattÄ• ri saccÄ•
yaá¹ƒ ekasaá¹…gahitaá¹ƒ taá¹ƒ ekattaá¹ƒ. ekattaá¹ƒ ekena Ã±Ä• á¹‡ena paá¹-ivijjhatÄ«ti ---
ekappaá¹-ivedhÄ• ni.

<12> saccÄ• naá¹ƒ kati lakkhaá¹‡Ä• ni? saccÄ• naá¹ƒ dve lakkhaá¹‡Ä• ni. saá¹…khatalakk
asaá¹…khatalakkhaá¹‡aÃ±ca --- saccÄ• naá¹ƒ imÄ• ni dve lakkhaá¹‡Ä• ni.

saccÄ• naá¹ƒ kati lakkhaá¹‡Ä• ni? saccÄ• naá¹ƒ cha lakkhaá¹‡Ä• ni. saá¹…khatÄ• naá¹ƒ s
paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ \Se I 455/ paÃ±Ã±Ä• y
na uppÄ• do paÃ±Ã±Ä• yati \Ne 287/, na vayo paÃ±Ã±Ä• yati, na á¹-hitassa aÃ±Ã±athattaá
saccÄ• naá¹ƒ imÄ• ni cha lakkhaá¹‡Ä• ni.

saccÄ• naá¹ƒ kati lakkhaá¹‡Ä• ni? saccÄ• naá¹ƒ dvÄ• dasa lakkhaá¹‡Ä• ni. dukkhasaccas
paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati; samudayasaccassa uppÄ• do p
paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati; maggasaccassa uppÄ• do paÃ±
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati; nirodhasaccassa na uppÄ• do paÃ±Ã±Ä• yati, n
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati --- saccÄ• naá¹ƒ imÄ• ni dvÄ• dasa lakkhaá¹‡Ä•

catunnaá¹ƒ saccÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ? samudayasaccaá
maggasaccaá¹ƒ kusalaá¹ƒ \Ee II 109/, nirodhasaccaá¹ƒ abyÄ• kataá¹ƒ. dukkhasaccaá¹ƒ siy
akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ.

siyÄ• tÄ«á¹‡i saccÄ• ni ekasaccena saá¹…gahitÄ• ni, ekasaccaá¹ƒ tÄ«hi saccehi saá¹…ga
pariyÄ• yena siyÄ• ti. kathaÃ±ca siyÄ• ? yaá¹ƒ dukkhasaccaá¹ƒ akusalaá¹ƒ, samudayasacc
akusalaá¹-á¹-hena dve saccÄ• ni ekasaccena saá¹…gahitÄ• ni, ekasaccaá¹ƒ dvÄ«hi sacceh
dukkhasaccaá¹ƒ kusalaá¹ƒ, maggasaccaá¹ƒ kusalaá¹ƒ --- evaá¹ƒ kusalaá¹-á¹-hena dve sacc
saá¹…gahitÄ• ni \Se I 456/, ekasaccaá¹ƒ dvÄ«hi saccehi saá¹…gahitaá¹ƒ. yaá¹ƒ dukkhasac

nirodhasaccaá¹ƒ abyÄ• kataá¹ƒ --- evaá¹ƒ abyÄ• kataá¹-á¹-hena dve saccÄ• ni ekasaccena
ekasaccaá¹ƒ dvÄ«hi saccehi saá¹…gahitaá¹ƒ. evaá¹ƒ siyÄ• tÄ«á¹‡i saccÄ• ni ekasaccena
ekasaccaá¹ƒ tÄ«hi saccehi saá¹…gahitaá¹ƒ vatthuvasena pariyÄ• yenÄ• ti.

2. dutiyasuttantapÄ• á¸·i

<13> ``pubbe \Be 298/ me, bhikkhave {SN b III 26}, sambodhÄ• anabhisambuddhassa boc
etadahosi --- `ko nu kho rÅ«passa assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ; ko veda
Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ; ko saÃ±Ã±Ä• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissara
saá¹…khÄ• rÄ• naá¹ƒ assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ; ko viÃ±Ã±Ä• á¹‡ass
nissaraá¹‡aâ€™ nti? tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `yaá¹ƒ kho \Ne 288/ rÅ«paá
sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ rÅ«passa assÄ• do. yaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ, taá¹ƒ du
vipariá¹‡Ä• madhammaá¹ƒ --- ayaá¹ƒ rÅ«passa Ä• dÄ«navo. yo rÅ«pasmiá¹ƒ chandarÄ• ga
--- idaá¹ƒ rÅ«passa nissaraá¹‡aá¹ƒ. yaá¹ƒ vedanaá¹ƒ paá¹-icca ... pe ... yaá¹ƒ saÃ±Ã±aá¹ƒ
saá¹…khÄ• re paá¹-icca ... yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanass
viÃ±Ã±Ä• á¹‡assa assÄ• do. yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä
viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navo. yo viÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• gavinayo chandarÄ• ga
viÃ±Ã±Ä• á¹‡assa nissaraá¹‡aá¹ƒâ€™â€™.

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ \Se I 457/, bhikkhave, imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkh
assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca \Ee II 110/ Ä• dÄ«navato nissaraá¹‡aÃ±ca niss
nÄ• bbhaÃ±Ã±Ä• siá¹ƒ, neva tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahm
pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti pa
paccaÃ±Ã±Ä• siá¹ƒ (Se) SN b III 26 passitabbÄ• } yato ca khvÄ• haá¹ƒ, bhikkhave, imesaá
upÄ• dÄ• nakkhandhÄ• naá¹ƒ evaá¹ƒ assÄ• daÃ±ca assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«n
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, athÄ• haá¹ƒ, bhikkhave, `sadevake loke samÄ• rake
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya anuttaraá¹ƒ sammÄ• sambod
paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimu
SN b III 27 passitabbÄ• }. ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti.

3. dutiyasuttantaniddeso

<14> yaá¹ƒ \Be 299/ rÅ«paá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ rÅ«pas
pahÄ• nappaá¹-ivedho samudayasaccaá¹ƒ. yaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ vipa
rÅ«passa Ä• dÄ«navoti --- pariÃ±Ã±Ä• paá¹-ivedho dukkhasaccaá¹ƒ. yo rÅ«pasmiá¹ƒ chand
chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ rÅ«passa nissaraá¹‡anti --- sacchikiriyÄ• paá¹-ivedho ni
tÄ«su á¹-hÄ• nesu diá¹-á¹-hi saá¹…kappo vÄ• cÄ• kammanto Ä• jÄ«vo vÄ• yÄ• mo sati sam
maggasaccaá¹ƒ.

yaá¹ƒ vedanaá¹ƒ paá¹-icca ... pe ... yaá¹ƒ saÃ±Ã±aá¹ƒ paá¹-icca ... yaá¹ƒ saá¹…khÄ• re pa
viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa \S
pahÄ• nappaá¹-ivedho samudayasaccaá¹ƒ. yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ taá¹ƒ dukkh
ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navoti --- pariÃ±Ã±Ä• paá¹-ivedho dukkhasaccaá¹ƒ. yo viÃ
chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ viÃ±Ã±Ä• á¹‡assa nissaraá¹‡anti -
nirodhasaccaá¹ƒ. yÄ• imesu \Ne 289/ tÄ«su á¹-hÄ• nesu diá¹-á¹-hi saá¹…kappo vÄ• cÄ• k
sati samÄ• dhi --- bhÄ• vanÄ• paá¹-ivedho maggasaccaá¹ƒ.

<15> __sacca_nti katihÄ• kÄ• rehi saccaá¹ƒ? esanaá¹-á¹-hena \Ee II 111/, pariggahaá¹-á¹-
paá¹-ivedhaá¹-á¹-hena. kathaá¹ƒ esanaá¹-á¹-hena saccaá¹ƒ? jarÄ• maraá¹‡aá¹ƒ kiá¹ƒnidÄ•
kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavanti --- evaá¹ƒ esanaá¹-á¹-hena saccaá¹ƒ. jarÄ• maraá¹‡aá¹ƒ j
jÄ• tisamudayaá¹ƒ, jÄ• tijÄ• tikaá¹ƒ, jÄ• tippabhavanti --- evaá¹ƒ pariggahaá¹-á¹-hena sacca
pajÄ• nÄ• ti, jarÄ• maraá¹‡asamudayaÃ±ca pajÄ• nÄ• ti, jarÄ• maraá¹‡anirodhaÃ±ca pajÄ•
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá¹-á¹

jÄ• ti kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• ti --- evaá¹ƒ esanaá
jÄ• ti bhavanidÄ• nÄ• , bhavasamudayÄ• , bhavajÄ• tikÄ• , bhavappabhavÄ• ti --- evaá¹ƒ p
jÄ• tiÃ±ca pajÄ• nÄ• ti, jÄ• tisamudayaÃ±ca pajÄ• nÄ• ti, jÄ• tinirodhaÃ±ca pajÄ• nÄ• ti, jÄ•
paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

bhavo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavoti --- evaá¹ƒ esanaá¹-á¹-he
459/. bhavo upÄ• dÄ• nanidÄ• no, upÄ• dÄ• nasamudayo, upÄ• dÄ• najÄ• tiko, upÄ• dÄ• n
pariggahaá¹-á¹-hena saccaá¹ƒ. bhavaá¹ƒ ca pajÄ• nÄ• ti, bhavasamudayaÃ±ca \Be 300/ pa
pajÄ• nÄ• ti, bhavanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá

upÄ• dÄ• naá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavanti ---
saccaá¹ƒ. upÄ• dÄ• naá¹ƒ taá¹‡hÄ• nidÄ• naá¹ƒ, taá¹‡hÄ• samudayaá¹ƒ, taá¹‡hÄ• jÄ• tika
evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. upÄ• dÄ• naÃ±ca pajÄ• nÄ• ti, upÄ• dÄ• nasamuda
upÄ• dÄ• nanirodhaÃ±ca pajÄ• nÄ• ti upÄ• dÄ• nanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca paj
paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

taá¹‡hÄ• kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• ti --- evaá¹ƒ es
taá¹‡hÄ• vedanÄ• nidÄ• nÄ• , vedanÄ• samudayÄ• , vedanÄ• jÄ• tikÄ• , vedanÄ• pabhav
saccaá¹ƒ. taá¹‡haÃ±ca pajÄ• nÄ• ti, taá¹‡hÄ• samudayaÃ±ca pajÄ• nÄ• ti, taá¹‡hÄ• nirodh
taá¹‡hÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá¹-á¹-hena

vedanÄ• \Ne 290/ \Ee II 112/ kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabh

esanaá¹-á¹-hena saccaá¹ƒ. vedanÄ• phassanidÄ• nÄ• , phassasamudayÄ• , phassajÄ• tik
evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. vedanaÃ±ca pajÄ• nÄ• ti, vedanÄ• samudayaÃ±ca p
pajÄ• nÄ• ti, vedanÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedh

phasso \Se I 460/ kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavoti --- evaá¹ƒ es
saccaá¹ƒ. phasso saá¸·Ä• yatananidÄ• no, saá¸·Ä• yatanasamudayo, saá¸·Ä• yatanajÄ• tik
--- evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. phassaÃ±ca pajÄ• nÄ• ti, phassasamudayaÃ±ca
phassanirodhaÃ±ca pajÄ• nÄ• ti, phassanirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca pajÄ• nÄ• ti --
paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

saá¸·Ä• yatanaá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavanti -
esanaá¹-á¹-hena saccaá¹ƒ. saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«panidÄ• naá¹ƒ, nÄ• marÅ«pasam
nÄ• marÅ«pappabhavanti --- evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. saá¸·Ä• yatanaÃ±ca pa
saá¸·Ä• yatanasamudayaÃ±ca pajÄ• nÄ• ti, saá¸·Ä• yatananirodhaÃ±ca pajÄ• nÄ• ti, saá¸·Ä
paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

nÄ• marÅ«paá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavanti ---
saccaá¹ƒ. nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡anidÄ• naá¹ƒ, viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ, viÃ±Ã
viÃ±Ã±Ä• á¹‡appabhavanti \Be 301/ --- evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. nÄ• marÅ«pa
nÄ• marÅ«pasamudayaÃ±ca pajÄ• nÄ• ti, nÄ• marÅ«panirodhaÃ±ca pajÄ• nÄ• ti, nÄ• mar
paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

viÃ±Ã±Ä• á¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavanti -
esanaá¹-á¹-hena saccaá¹ƒ. viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• ranidÄ• naá¹ƒ, saá¹…khÄ• rasan
\Se I 461/, saá¹…khÄ• rappabhavanti --- evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. viÃ±Ã±Ä• á
viÃ±Ã±Ä• á¹‡asamudayaÃ±ca pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡anirodhaÃ±ca pajÄ• nÄ• ti, viÃ±Ã
paá¹-ipadaÃ±ca pajÄ• nÄ• ti --- evaá¹ƒ paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

saá¹…khÄ• rÄ• \Ee II 113/ kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhav
esanaá¹-á¹-hena saccaá¹ƒ. saá¹…khÄ• rÄ• avijjÄ• nidÄ• nÄ• , avijjÄ• samudayÄ• , avijjÄ•
--- evaá¹ƒ pariggahaá¹-á¹-hena saccaá¹ƒ. saá¹…khÄ• re ca pajÄ• nÄ• ti, saá¹…khÄ• rasam
saá¹…khÄ• ranirodhaÃ±ca pajÄ• nÄ• ti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaÃ±ca
paá¹-ivedhaá¹-á¹-hena saccaá¹ƒ.

<16> jarÄ• maraá¹‡aá¹ƒ \Ne 291/ dukkhasaccaá¹ƒ, jÄ• ti samudayasaccaá¹ƒ, ubhinnampi n
nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. jÄ• ti dukkhasaccaá¹ƒ, bhavo sam
nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. bhavo dukkhasac
samudayasaccaá¹ƒ, ubhinnampi nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• \S

upÄ• dÄ• naá¹ƒ dukkhasaccaá¹ƒ, taá¹‡hÄ• samudayasaccaá¹ƒ, ubhinnampi nissaraá¹‡aá¹
nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. taá¹‡hÄ• dukkhasaccaá¹ƒ, vedanÄ• samudayasac
nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. vedanÄ• dukkhasaccaá¹ƒ, phass
nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. phasso dukkhasac
samudayasaccaá¹ƒ, ubhinnampi nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• ma
saá¸·Ä• yatanaá¹ƒ dukkhasaccaá¹ƒ, nÄ• marÅ«paá¹ƒ samudayasaccaá¹ƒ, ubhinnampi niss
nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. nÄ• marÅ«paá¹ƒ dukkhasaccaá¹ƒ, viÃ±Ã±Ä• á¹‡aá
nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. viÃ±Ã±Ä• á¹‡aá¹ƒ
samudayasaccaá¹ƒ, ubhinnampi nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• ma
dukkhasaccaá¹ƒ, avijjÄ• samudayasaccaá¹ƒ, ubhinnampi nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ,
maggasaccaá¹ƒ.

jarÄ• maraá¹‡aá¹ƒ \Be 302/ siyÄ• dukkhasaccaá¹ƒ, siyÄ• samudayasaccaá¹ƒ, ubhinnamp
nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccaá¹ƒ. jÄ• ti siyÄ• dukkhasaccaá¹ƒ \Ee I
samudayasaccaá¹ƒ ... pe ... bhavo siyÄ• dukkhasaccaá¹ƒ, siyÄ• samudayasaccaá¹ƒ, ubhi
nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• maggasaccanti.

bhÄ• á¹‡avÄ• ro.

saccakathÄ• niá¹-á¹-hitÄ• .

3. bojjhaá¹…gakathÄ•

<17> \Ne 292/ sÄ• vatthinidÄ• naá¹ƒ. ``sattime \Ee II 115/, bhikkhave {SN c V 200}, bojjhaá
satisambojjhaá¹…go \Se I 463/, dhammavicayasambojjhaá¹…go, vÄ«riyasambojjhaá¹…go,
passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ• sambojjhaá¹…go --- ime
bojjhaá¹…gÄ• â€™â€™.

__bojjhaá¹…gÄ• _ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti --- bojjhaá
bojjhaá¹…gÄ• . anubujjhantÄ«ti --- bojjhaá¹…gÄ• . paá¹-ibujjhantÄ«ti --- bojjhaá¹…gÄ• . sam
bojjhaá¹…gÄ• .

bujjhanaá¹-á¹-hena bojjhaá¹…gÄ• , anubujjhanaá¹-á¹-hena bojjhaá¹…gÄ• , paá¹-ibujjhanaá
sambujjhanaá¹-á¹-hena bojjhaá¹…gÄ• .

bodhentÄ«ti --- bojjhaá¹…gÄ• . anubodhentÄ«ti --- bojjhaá¹…gÄ• . paá¹-ibodhentÄ«ti --- bo
sambodhentÄ«ti --- bojjhaá¹…gÄ• .

bodhanaá¹-á¹-hena bojjhaá¹…gÄ• , anubodhanaá¹-á¹-hena bojjhaá¹…gÄ• , paá¹-ibodhanaá
sambodhanaá¹-á¹-hena bojjhaá¹…gÄ• .

bodhipakkhiyaá¹-á¹-hena bojjhaá¹…gÄ• , anubodhipakkhiyaá¹-á¹-hena bojjhaá¹…gÄ• , paá
bojjhaá¹…gÄ• , sambodhipakkhiyaá¹-á¹-hena bojjhaá¹…gÄ• .

buddhilabhanaá¹-á¹-hena \Ne 293/ bojjhaá¹…gÄ• , buddhipaá¹-ilabhanaá¹-á¹-hena bojjhaá¹
buddhiropanaá¹-á¹-hena bojjhaá¹…gÄ• , buddhiabhiropanaá¹-á¹-hena bojjhaá¹…gÄ• , buddh
bojjhaá¹…gÄ• , buddhisampÄ• panaá¹-á¹-hena bojjhaá¹…gÄ• .

mÅ«lamÅ«lakÄ• didasakaá¹ƒ

<18> mÅ«laá¹-á¹-hena \Be 303/ bojjhaá¹…gÄ• , mÅ«lacariyaá¹-á¹-hena bojjhaá¹…gÄ• , mÅ
bojjhaá¹…gÄ• , mÅ«laparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• \Ee II 116/, mÅ«laparipÅ«raá¹‡aá
{mÅ«laparipÅ«raá¹-á¹-hena (Se Katthaci) evamuparipi} bojjhaá¹…gÄ• , mÅ«laparipÄ• kaá¹-á
mÅ«lapaá¹-isambhidaá¹-á¹-hena \Se I 464/ bojjhaá¹…gÄ• , mÅ«lapaá¹-isambhidÄ• pÄ• pan
mÅ«lapaá¹-isambhidÄ• ya vasÄ«bhÄ• vaá¹-á¹-hena bojjhaá¹…gÄ• , mÅ«lapaá¹-isambhidÄ•
bojjhaá¹…gÄ• .

hetuá¹-á¹-hena bojjhaá¹…gÄ• , hetucariyaá¹-á¹-hena bojjhaá¹…gÄ• , hetupariggahaá¹-á¹-he
hetuparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , hetuparipÅ«raá¹‡aá¹-á¹-hena bojjhaá¹…gÄ• , hetu
bojjhaá¹…gÄ• , hetupaá¹-isambhidaá¹-á¹-hena bojjhaá¹…gÄ• , hetupaá¹-isambhidÄ• pÄ• pa
hetupaá¹-isambhidÄ• ya vasÄ«bhÄ• vaá¹-á¹-hena bojjhaá¹…gÄ• , hetupaá¹-isambhidÄ• ya
bojjhaá¹…gÄ• .

paccayaá¹-á¹-hena bojjhaá¹…gÄ• , paccayacariyaá¹-á¹-hena bojjhaá¹…gÄ• , paccayaparig
bojjhaá¹…gÄ• , paccayaparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , paccayaparipÅ«raá¹‡aá¹-á¹-h
paccayaparipÄ• kaá¹-á¹-hena bojjhaá¹…gÄ• , paccayapaá¹-isambhidaá¹-á¹-hena bojjhaá¹…
paccayapaá¹-isambhidÄ• pÄ• panaá¹-á¹-hena bojjhaá¹…gÄ• , paccayapaá¹-isambhidÄ• ya
bojjhaá¹…gÄ• , paccayapaá¹-isambhidÄ• ya vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

visuddhaá¹-á¹-hena bojjhaá¹…gÄ• , visuddhicariyaá¹-á¹-hena bojjhaá¹…gÄ• , visuddhiparig
bojjhaá¹…gÄ• , visuddhiparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , visuddhiparipÅ«raá¹‡aá¹-á¹-he
visuddhiparipÄ• kaá¹-á¹-hena bojjhaá¹…gÄ• , visuddhipaá¹-isambhidaá¹-á¹-hena bojjhaá¹…
visuddhipaá¹-isambhidÄ• pÄ• panaá¹-á¹-hena bojjhaá¹…gÄ• , visuddhipaá¹-isambhidÄ• ya
bojjhaá¹…gÄ• , visuddhipaá¹-isambhidÄ• ya vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

anavajjaá¹-á¹-hena bojjhaá¹…gÄ• , anavajjacariyaá¹-á¹-hena \Se I 465/ bojjhaá¹…gÄ• ,

anavajjapariggahaá¹-á¹-hena bojjhaá¹…gÄ• , anavajjaparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• ,
anavajjaparipÅ«raá¹‡aá¹-á¹-hena bojjhaá¹…gÄ• , anavajjaparipÄ• kaá¹-á¹-hena bojjhaá¹…g
anavajjapaá¹-isambhidaá¹-á¹-hena bojjhaá¹…gÄ• , anavajjapaá¹-isambhidÄ• pÄ• panaá¹-á¹
anavajjapaá¹-isambhidÄ• ya vasÄ«bhÄ• vaá¹-á¹-hena bojjhaá¹…gÄ• , anavajjapaá¹-isambh
vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

nekkhammaá¹-á¹-hena \Ne 294/ bojjhaá¹…gÄ• , nekkhammacariyaá¹-á¹-hena bojjhaá¹…gÄ
nekkhammapariggahaá¹-á¹-hena bojjhaá¹…gÄ• , nekkhammaparivÄ• raá¹-á¹-hena bojjhaá¹
nekkhammaparipÅ«raá¹‡aá¹-á¹-hena bojjhaá¹…gÄ• , nekkhammaparipÄ• kaá¹-á¹-hena \Ee
nekkhammapaá¹-isambhidaá¹-á¹-hena bojjhaá¹…gÄ• , nekkhammapaá¹-isambhidÄ• pÄ• pa
nekkhammapaá¹-isambhidÄ• ya vasÄ«bhÄ• vaá¹-á¹-hena bojjhaá¹…gÄ• , nekkhammapaá¹
vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

vimuttaá¹-á¹-hena bojjhaá¹…gÄ• , vimutticariyaá¹-á¹-hena bojjhaá¹…gÄ• , vimuttipariggaha
bojjhaá¹…gÄ• , vimuttiparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , vimuttiparipÅ«raá¹‡aá¹-á¹-hena
vimuttiparipÄ• kaá¹-á¹-hena bojjhaá¹…gÄ• , vimuttipaá¹-isambhidaá¹-á¹-hena bojjhaá¹…gÄ•
vimuttipaá¹-isambhidÄ• pÄ• panaá¹-á¹-hena bojjhaá¹…gÄ• , vimuttipaá¹-isambhidÄ• ya vas
bojjhaá¹…gÄ• , vimuttipaá¹-isambhidÄ• ya vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

anÄ• savaá¹-á¹-hena bojjhaá¹…gÄ• , anÄ• savacariyaá¹-á¹-hena bojjhaá¹…gÄ• , anÄ• sava
bojjhaá¹…gÄ• , anÄ• savaparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , anÄ• savaparipÅ«raá¹‡aá¹-
anÄ• savaparipÄ• kaá¹-á¹-hena bojjhaá¹…gÄ• \Se I 466/, anÄ• savapaá¹-isambhidaá¹-á¹-h
anÄ• savapaá¹-isambhidÄ• pÄ• panaá¹-á¹-hena bojjhaá¹…gÄ• , anÄ• savapaá¹-isambhidÄ•
bojjhaá¹…gÄ• , anÄ• savapaá¹-isambhidÄ• ya vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

vivekaá¹-á¹-hena bojjhaá¹…gÄ• , vivekacariyaá¹-á¹-hena bojjhaá¹…gÄ• , vivekapariggahaá
vivekaparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , vivekaparipÅ«raá¹‡aá¹-á¹-hena bojjhaá¹…gÄ• ,
bojjhaá¹…gÄ• , vivekapaá¹-isambhidaá¹-á¹-hena bojjhaá¹…gÄ• , vivekapaá¹-isambhidÄ• pÄ
bojjhaá¹…gÄ• , vivekapaá¹-isambhidÄ• ya vasÄ«bhÄ• vaá¹-á¹-hena bojjhaá¹…gÄ• , vivekap
vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

vosaggaá¹-á¹-hena bojjhaá¹…gÄ• , vosaggacariyaá¹-á¹-hena bojjhaá¹…gÄ• , vosaggaparig
bojjhaá¹…gÄ• , vosaggaparivÄ• raá¹-á¹-hena bojjhaá¹…gÄ• , vosaggaparipÅ«raá¹‡aá¹-á¹-h
vosaggaparipÄ• kaá¹-á¹-hena bojjhaá¹…gÄ• , vosaggapaá¹-isambhidaá¹-á¹-hena bojjhaá¹…
vosaggapaá¹-isambhidÄ• pÄ• panaá¹-á¹-hena bojjhaá¹…gÄ• , vosaggapaá¹-isambhidÄ• ya
bojjhaá¹…gÄ• , vosaggapaá¹-isambhidÄ• ya vasÄ«bhÄ• vappattÄ• nampi bojjhaá¹…gÄ• .

<19> mÅ«laá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . hetuá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojj

paccayaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . visuddhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- boj
anavajjaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . nekkhammaá¹-á¹-haá¹ƒ bujjhantÄ«ti ---
vimuttaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . anÄ• savaá¹-á¹-haá¹ƒ \Ee II 118/ bujjhant
bojjhaá¹…gÄ• . vivekaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• \Se I 467/. vosaggaá¹-á¹-h
bojjhaá¹…gÄ• .

mÅ«lacariyaá¹-á¹-haá¹ƒ \Ne 295/ \Be 305/ bujjhantÄ«ti --- bojjhaá¹…gÄ• . hetucariyaá¹-á¹-h
--- bojjhaá¹…gÄ• . paccayacariyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . visuddhicariyaá
bujjhantÄ«ti --- bojjhaá¹…gÄ• . anavajjacariyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .
nekkhammacariyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vimutticariyaá¹-á¹-haá¹ƒ bujjha
bojjhaá¹…gÄ• . anÄ• savacariyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vivekacariyaá¹-á
--- bojjhaá¹…gÄ• . vosaggacariyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

mÅ«lapariggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... vosaggapariggahaá¹-á¹-
--- bojjhaá¹…gÄ• . mÅ«laparivÄ• raá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ...
vosaggaparivÄ• raá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . mÅ«laparipÅ«raá¹‡aá¹-á¹-haá
bojjhaá¹…gÄ• ... pe ... vosaggaparipÅ«raá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . mÅ«la
bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... vosaggaparipÄ• kaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjha
mÅ«lapaá¹-isambhidaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... vosaggapaá¹-isam
bujjhantÄ«ti --- bojjhaá¹…gÄ• . mÅ«lapaá¹-isambhidÄ• pÄ• panaá¹-á¹-haá¹ƒ bujjhantÄ«ti ---
vosaggapaá¹-isambhidÄ• pÄ• panaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . mÅ«lapaá¹-is
vasÄ«bhÄ• vaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... vosaggapaá¹-isambhidÄ•
vasÄ«bhÄ• vaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ....

pariggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . parivÄ• raá¹-á¹-haá¹ƒ bujjhantÄ«ti ---
paripÅ«raá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekaggaá¹-á¹-haá¹ƒ \Se I 468/ bujjh
bojjhaá¹…gÄ• . avikkhepaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . paggahaá¹-á¹-haá¹ƒ b
bojjhaá¹…gÄ• . avisÄ• raá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . anÄ• vilaá¹-á¹-haá¹ƒ bu
bojjhaá¹…gÄ• . aniÃ±janaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekattupaá¹-á¹-hÄ• nav
á¹-hitaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . Ä• rammaá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti ---
gocaraá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . pahÄ• naá¹-á¹-haá¹ƒ \Ee II 119/ bujjhantÄ
pariccÄ• gaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vuá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«
vivaá¹-á¹-anaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . santaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bo
paá¹‡Ä«taá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vimuttaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- boj
anÄ• savaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . taraá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bo
animittaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . appaá¹‡ihitaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- b
suÃ±Ã±ataá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekarasaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bo
anativattanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . yuganaddhaá¹-á¹-haá¹ƒ bujjhantÄ«ti

niyyÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . hetuá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá
dassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . Ä• dhipateyyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --

samathassa avikkhepaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vipassanÄ• ya anupassa
bujjhantÄ«ti \Ne 296/ --- bojjhaá¹…gÄ• . samathavipassanÄ• naá¹ƒ ekarasaá¹-á¹-haá¹ƒ \Se
bojjhaá¹…gÄ• . yuganaddhassa anativattanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . sikk
samÄ• dÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti \Be 306/ --- bojjhaá¹…gÄ• . Ä• rammaá¹‡assa gocar
--- bojjhaá¹…gÄ• . lÄ«nassa cittassa paggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ud
niggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ubhovisuddhÄ• naá¹ƒ ajjhupekkhanaá¹-
bojjhaá¹…gÄ• . visesÄ• dhigamaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . uttari paá¹-ived
bujjhantÄ«ti --- bojjhaá¹…gÄ• . saccÄ• bhisamayaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ•
patiá¹-á¹-hÄ• pakaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

saddhindriyassa adhimokkhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... paÃ±Ã±ind
dassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . saddhÄ• balassa assaddhiye akampiya
--- bojjhaá¹…gÄ• ... pe ... paÃ±Ã±Ä• balassa avijjÄ• ya akampiyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --
satisambojjhaá¹…gassa upaá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ...
upekkhÄ• sambojjhaá¹…gassa paá¹-isaá¹…khÄ• naá¹-á¹-haá¹ƒ \Ee II 120/ bujjhantÄ«ti --- b
sammÄ• diá¹-á¹-hiyÄ• dassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... sammÄ•
avikkhepaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

indriyÄ• naá¹ƒ Ä• dhipateyyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . balÄ• naá¹ƒ akam
bujjhantÄ«ti --- bojjhaá¹…gÄ• . niyyÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . magga
bujjhantÄ«ti --- bojjhaá¹…gÄ• . satipaá¹-á¹-hÄ• nÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ \Se I
bojjhaá¹…gÄ• . sammappadhÄ• nÄ• naá¹ƒ padahanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…
ijjhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . saccÄ• naá¹ƒ tathaá¹-á¹-haá¹ƒ bujjhantÄ«
payogÄ• naá¹ƒá¹ƒá¹ƒá¹ƒá¹ƒ paá¹-ippassaddhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . p
sacchikiriyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

vitakkassa abhiniropanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vicÄ• rassa upavicÄ• ra
bujjhantÄ«ti --- bojjhaá¹…gÄ• . pÄ«tiyÄ• pharaá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ
abhisandanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa ekaggaá¹-á¹-haá¹ƒ bujjhant
bojjhaá¹…gÄ• .

Ä• vajjanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vijÄ• nanaá¹-á¹-haá¹ƒ bujjhantÄ«ti ---
pajÄ• nanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . saÃ±jÄ• nanaá¹-á¹-haá¹ƒ bujjhantÄ«t
ekodaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . abhiÃ±Ã±Ä• ya Ã±Ä• taá¹-á¹-haá¹ƒ {abhiÃ
bujjhantÄ«ti --- bojjhaá¹…gÄ• . pariÃ±Ã±Ä• ya tÄ«raá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá

pariccÄ• gaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . bhÄ• vanÄ• ya ekarasaá¹-á¹-haá¹ƒ b
bojjhaá¹…gÄ• \Ne 297/. sacchikiriyÄ• ya phassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ
khandhÄ• naá¹ƒ khandhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . dhÄ• tÅ«naá¹ƒ dhÄ• tu
--- bojjhaá¹…gÄ• . Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . s
saá¹…khataá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . asaá¹…khatassa asaá¹…khataá¹-á¹-
bojjhaá¹…gÄ• .

cittaá¹-á¹-haá¹ƒ \Be 307/ bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittÄ• nantariyaá¹-á¹-haá¹ƒ bujjhan
--- bojjhaá¹…gÄ• . cittassa vuá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittass
vivaá¹-á¹-anaá¹-á¹-haá¹ƒ {vivajjanaá¹-á¹-haá¹ƒ (Se) } bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa
bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa paccayaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .
vatthuá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa bhÅ«maá¹-á¹-haá¹ƒ {bhummaá¹-á
14 passitabbÄ• } bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa Ä• rammaá¹‡aá¹-á¹-haá¹ƒ bujjhant
cittassa gocaraá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa cariyaá¹-á¹-haá¹ƒ bujjhan
bojjhaá¹…gÄ• . cittassa gataá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa abhinÄ«hÄ
bujjhantÄ«ti --- bojjhaá¹…gÄ• . cittassa niyyÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ•
nissaraá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

ekatte Ä• vajjanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte vijÄ• nanaá¹-á¹-haá¹ƒ bu
bojjhaá¹…gÄ• . ekatte pajÄ• nanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte saÃ±jÄ
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte ekodaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ( ) {
upanibandhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ•) (sabbattha) }. ekatte pakkhandan
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte pasÄ«danaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ•
santiá¹-á¹-hanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte vimuccanaá¹-á¹-haá¹ƒ bujj
bojjhaá¹…gÄ• . ekatte \Ee II 122/ etaá¹ƒ santanti passanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaa
yÄ• nÄ«kataá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte vatthukataá¹-á¹-haá¹ƒ bujjhan
bojjhaá¹…gÄ• . ekatte anuá¹-á¹-hitaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte paricit
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte susamÄ• raddhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…
ekatte pariggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte parivÄ• raá¹-á¹-haá¹ƒ bu
bojjhaá¹…gÄ• . ekatte paripÅ«raá¹‡aá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte sam
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte adhiá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…
Ä• sevanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte bhÄ• vanaá¹-á¹-haá¹ƒ bujjhantÄ
ekatte bahulÄ«kammaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte susamuggataá¹-á¹-
bojjhaá¹…gÄ• . ekatte suvimuttaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte bujjhanaa
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte anubujjhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ•
paá¹-ibujjhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte sambujjhanaá¹-á¹-haá¹ƒ bu
bojjhaá¹…gÄ• . ekatte bodhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte anubodha
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte paá¹-ibodhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti \Ne 298/ --- bo

sambujjhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte bodhipakkhiyaá¹-á¹-haá¹ƒ bu
bojjhaá¹…gÄ• . ekatte anubodhipakkhiyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte
paá¹-ibodhipakkhiyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte sambodhipakkhiyaá¹-
--- bojjhaá¹…gÄ• . ekatte jotanaá¹-á¹-haá¹ƒ \Be 308/ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte u
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte anujotanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .
paá¹-ijotanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . ekatte saÃ±jotanaá¹-á¹-haá¹ƒ bujjhan
bojjhaá¹…gÄ• .

patÄ• panaá¹-á¹-haá¹ƒ \Se I 473/ bujjhantÄ«ti --- bojjhaá¹…gÄ• . virocanaá¹-á¹-haá¹ƒ bujjha
bojjhaá¹…gÄ• \Ee II 123/. kilesÄ• naá¹ƒ santÄ• panaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…g
bujjhantÄ«ti --- bojjhaá¹…gÄ• . vimalaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . nimmalaá¹
bujjhantÄ«ti --- bojjhaá¹…gÄ• . samaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . samayaá¹-á
--- bojjhaá¹…gÄ• . vivekaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vivekacariyaá¹-á¹-haá¹
bojjhaá¹…gÄ• . virÄ• gaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . virÄ• gacariyaá¹-á¹-haá¹
bojjhaá¹…gÄ• . nirodhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . nirodhacariyaá¹-á¹-haá¹ƒ
bojjhaá¹…gÄ• . vosaggaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vosaggacariyaá¹-á¹-haá
bojjhaá¹…gÄ• . vimuttaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vimutticariyaá¹-á¹-haá¹ƒ b
bojjhaá¹…gÄ• .

chandaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . chandassa mÅ«laá¹-á¹-haá¹ƒ bujjhantÄ«
chandassa pÄ• daá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . chandassa padhÄ• naá¹-á¹-ha
bojjhaá¹…gÄ• . chandassa ijjhanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . chandassa ad
bujjhantÄ«ti --- bojjhaá¹…gÄ• . chandassa paggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ
upaá¹-á¹-hÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . chandassa avikkhepaá¹-á¹-haá¹
bojjhaá¹…gÄ• . chandassa dassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

vÄ«riyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... cittaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- b
... pe ... vÄ«maá¹ƒsaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vÄ«maá¹ƒsÄ• ya mÅ«laá¹-á
bujjhantÄ«ti --- bojjhaá¹…gÄ• . vÄ«maá¹ƒsÄ• ya pÄ• daá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹
padhÄ• naá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vÄ«maá¹ƒsÄ• ya ijjhanaá¹-á¹-haá¹ƒ b
bojjhaá¹…gÄ• . vÄ«maá¹ƒsÄ• ya adhimokkhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vÄ
paggahaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vÄ«maá¹ƒsÄ• ya upaá¹-á¹-hÄ• naá¹-á¹-
bojjhaá¹…gÄ• . vÄ«maá¹ƒsÄ• ya avikkhepaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . vÄ«m
dassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .

dukkhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . dukkhassa pÄ«á¸·anaá¹-á¹-haá¹ƒ bujjhan
bojjhaá¹…gÄ• . dukkhassa \Ne 299/ saá¹…khataá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• .
santÄ• paá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . dukkhassa vipariá¹‡Ä• maá¹-á¹-haá¹ƒ

--- bojjhaá¹…gÄ• . samudayaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . samudayassa Ä• y
nidÄ• naá¹-á¹-haá¹ƒ saÃ±Ã±ogaá¹-á¹-haá¹ƒ palibodhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…
bujjhantÄ«ti --- bojjhaá¹…gÄ• . nirodhassa nissaraá¹‡aá¹-á¹-haá¹ƒ vivekaá¹-á¹-haá¹ƒ asaá¹.
amataá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . maggaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹
niyyÄ• naá¹-á¹-haá¹ƒ hetuá¹-á¹-haá¹ƒ dassanaá¹-á¹-haá¹ƒ Ä• dhipateyyaá¹-á¹-haá¹ƒ bujjhan

tathaá¹-á¹-haá¹ƒ \Be 309/ bujjhantÄ«ti --- bojjhaá¹…gÄ• . anattaá¹-á¹-haá¹ƒ bujjhantÄ«ti ---
saccaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . paá¹-ivedhaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- boj
abhijÄ• nanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . parijÄ• nanaá¹-á¹-haá¹ƒ bujjhantÄ«
dhammaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . dhÄ• tuá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjh
Ã±Ä• taá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . sacchikiriyaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- b
phassanaá¹-á¹-haá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . abhisamayaá¹-á¹-haá¹ƒ bujjhantÄ«ti ---

nekkhammaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . abyÄ• pÄ• daá¹ƒ \Se I 475/ bujjhantÄ«ti ---
Ä• lokasaÃ±Ã±aá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . avikkhepaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…
dhammavavatthÄ• naá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . Ã±Ä• á¹‡aá¹ƒ bujjhantÄ«ti --- bojjh
bujjhantÄ«ti --- bojjhaá¹…gÄ• . paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... p
arahattamaggaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . arahattaphalasamÄ• pattiá¹ƒ bujjhantÄ«ti

adhimokkhaá¹-á¹-hena saddhindriyaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... dassanaá¹-á
paÃ±Ã±indriyaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . assaddhiye akampiyaá¹-á¹-hena saddhÄ•
bojjhaá¹…gÄ• ... pe ... avijjÄ• ya akampiyaá¹-á¹-hena paÃ±Ã±Ä• balaá¹ƒ bujjhantÄ«ti --- bo
upaá¹-á¹-hÄ• naá¹-á¹-hena satisambojjhaá¹…gaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ...
paá¹-isaá¹…khÄ• naá¹-á¹-hena upekkhÄ• sambojjhaá¹…gaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ

dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hiá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• ... pe ... avikkhepa
sammÄ• samÄ• dhiá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . Ä• dhipateyyaá¹-á¹-hena indriyaá¹ƒ b
bojjhaá¹…gÄ• . akampiyaá¹-á¹-hena balaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . niyyÄ• naá¹-á¹-
bojjhaá¹…gÄ• . hetuá¹-á¹-hena maggaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . upaá¹-á¹-hÄ• naá
satipaá¹-á¹-hÄ• naá¹ƒ bujjhantÄ«ti \Ee II 125/ --- bojjhaá¹…gÄ• . padahanaá¹-á¹-hena samm
bujjhantÄ«ti --- bojjhaá¹…gÄ• . ijjhanaá¹-á¹-hena iddhipÄ• daá¹ƒ bujjhantÄ«ti --- bojjhaá¹…g
saccaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . avikkhepaá¹-á¹-hena samathaá¹ƒ bujjhantÄ«ti --- b
anupassanaá¹-á¹-he vipassanaá¹ƒ \Ne 300/ ... pe ... ekarasaá¹-á¹-hena samathavipassanaá
bujjhantÄ«ti --- bojjhaá¹…gÄ• . anativattanaá¹-á¹-hena yuganaddhaá¹ƒ bujjhantÄ«ti --- bojjh
saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhiá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . avikkhepaá¹-á¹-hena
bujjhantÄ«ti --- bojjhaá¹…gÄ• . dassanaá¹-á¹-hena diá¹-á¹-hivisuddhiá¹ƒ bujjhantÄ«ti --- bojj
muttaá¹-á¹-hena vimokkhaá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . paá¹-ivedhaá¹-á¹-hena vijjaá¹ƒ
bojjhaá¹…gÄ• . pariccÄ• gaá¹-á¹-hena vimuttiá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . samucched

Ã±Ä• á¹‡aá¹ƒ bujjhantÄ«ti --- bojjhaá¹…gÄ• . paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã±Ä
bojjhaá¹…gÄ• .

chandaá¹ƒ mÅ«laá¹-á¹-hena bujjhantÄ«ti --- bojjhaá¹…gÄ• . manasikÄ• raá¹ƒ samuá¹-á¹-hÄ
bujjhantÄ«ti --- bojjhaá¹…gÄ• . phassaá¹ƒ samodhÄ• naá¹-á¹-hena bujjhantÄ«ti --- bojjhaá¹.
samosaraá¹‡aá¹-á¹-hena bujjhantÄ«ti --- bojjhaá¹…gÄ• . samÄ• dhiá¹ƒ pamukhaá¹-á¹-hena
bojjhaá¹…gÄ• . satiá¹ƒ Ä• dhipateyyaá¹-á¹-hena \Be 310/ bujjhantÄ«ti --- bojjhaá¹…gÄ• . pa
tatuttaraá¹-á¹-hena bujjhantÄ«ti --- bojjhaá¹…gÄ• . vimuttiá¹ƒ sÄ• raá¹-á¹-hena bujjhantÄ«ti
amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena bujjhantÄ«ti --- bojjhaá¹…gÄ• .

<20> sÄ• vatthinidÄ• naá¹ƒ. tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä•
{Ä• vusoti (Se) SN c V 185 passitabbÄ• }. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato
paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``sattime, Ä• vuso, bojjhaá¹…gÄ• \Se I 477/. katame satta? satisambojjhaá¹…go, dhamma
pe ... upekkhÄ• sambojjhaá¹…go --- ime kho, Ä• vuso, satta bojjhaá¹…gÄ• . imesaá¹ƒ khvÄ
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ yena yena bojjhaá¹…gena Ä• kaá¹…khÄ• mi pubbaá¹‡has
bojjhaá¹…gena pubbaá¹‡hasamayaá¹ƒ viharÄ• mi. yena yena bojjhaá¹…gena Ä• kaá¹…khÄ
... sÄ• yanhasamayaá¹ƒ viharituá¹ƒ, tena tena bojjhaá¹…gena sÄ• yanhasamayaá¹ƒ \Ee II 1
satisambojjhaá¹…go iti ce me, `Ä• vuso, hoti, appamÄ• á¹‡oâ€™ ti me hoti, `susamÄ• raddh
tiá¹-á¹-hantaÃ±ca naá¹ƒ {tiá¹-á¹-hantaá¹ƒ caraá¹ƒ (Se) SN c V 185 passitabbÄ• } `tiá¹-á¹-hat
pajÄ• nÄ• mi. sacepi me cavati, `idappaccayÄ• me cavatÄ«â€™ ti pajÄ• nÄ• mi. dhammav
upekkhÄ• sambojjhaá¹…go iti ce me, Ä• vuso, hoti, `appamÄ• á¹‡oâ€™ ti me hoti, `susamÄ
tiá¹-á¹-hantaÃ±ca naá¹ƒ `tiá¹-á¹-hatÄ«â€™ ti pajÄ• nÄ• mi. sacepi me cavati, `idappaccayÄ•
pajÄ• nÄ• mi.

``seyyathÄ• pi, Ä• vuso, raÃ±Ã±o vÄ• rÄ• jamahÄ• mattassa vÄ• nÄ• nÄ• rattÄ• naá¹ƒ du
pÅ«ro assa. so yaÃ±Ã±adeva dussayugaá¹ƒ Ä• kaá¹…kheyya pubbaá¹‡hasamayaá¹ƒ pÄ• r
dussayugaá¹ƒ pubbaá¹‡hasamayaá¹ƒ pÄ• rupeyya. yaÃ±Ã±adeva dussayugaá¹ƒ Ä• kaá¹…
pe ... sÄ• yanhasamayaá¹ƒ pÄ• rupituá¹ƒ, taá¹ƒ tadeva dussayugaá¹ƒ sÄ• yanhasamayaá¹ƒ
khvÄ• haá¹ƒ, Ä• vuso, imesaá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ yena yena bojjhaá¹…gen
pubbaá¹‡hasamayaá¹ƒ viharituá¹ƒ, tena \Se I 478/ tena bojjhaá¹…gena pubbaá¹‡hasamaya
bojjhaá¹…gena Ä• kaá¹…khÄ• mi majjhanhikasamayaá¹ƒ ... pe ... sÄ• yanhasamayaá¹ƒ \Be
bojjhaá¹…gena sÄ• yanhasamayaá¹ƒ viharÄ• mi. satisambojjhaá¹…go iti ce me, Ä• vuso, h
hoti, `susamÄ• raddhoâ€™ ti me hoti. tiá¹-á¹-hantaÃ±ca naá¹ƒ `tiá¹-á¹-hatÄ«â€™ ti pajÄ• nÄ
`idappaccayÄ• me cavatÄ«â€™ ti pajÄ• nÄ• mi ... pe ... upekkhÄ• sambojjhaá¹…go iti ce m
`appamÄ• á¹‡oâ€™ ti me hoti, `susamÄ• raddhoâ€™ ti me hoti. tiá¹-á¹-hantaÃ±ca naá¹ƒ `tiá
pajÄ• nÄ• mi. sacepi me cavati, `idappaccayÄ• me cavatÄ«â€™ ti pajÄ• nÄ• miâ€™â€™.

<21> kathaá¹ƒ __satisambojjhaá¹…go iti ce me hotÄ«_ti bojjhaá¹…go? yÄ• vatÄ• nirodhÅ«
satisambojjhaá¹…go. iti ce me hotÄ«ti bojjhaá¹…go. seyyathÄ• pi telappadÄ«passa jhÄ• ya
vaá¹‡á¹‡o, yÄ• vatÄ• vaá¹‡á¹‡o tÄ• vatÄ• acci. evameva yÄ• vatÄ• nirodhÅ«paá¹-á¹-hÄ•
satisambojjhaá¹…go. iti ce me hotÄ«ti bojjhaá¹…go.

kathaá¹ƒ \Ee II 127/ __appamÄ• á¹‡o iti ce me hotÄ«_ti bojjhaá¹…go? pamÄ• á¹‡abaddhÄ
aá¹-á¹-hakathÄ• oloketabbÄ• } kilesÄ• , sabbe ca pariyuá¹-á¹-hÄ• nÄ• , ye ca saá¹…khÄ• r
nirodho acalaá¹-á¹-hena asaá¹…khataá¹-á¹-hena. yÄ• vatÄ• nirodhÅ«paá¹-á¹-hÄ• ti tÄ• vat
hotÄ«ti bojjhaá¹…go.

kathaá¹ƒ __susamÄ• raddho iti ce me hotÄ«_ti --- bojjhaá¹…go? visamÄ• kilesÄ• , sabbe
pariyuá¹-á¹-hÄ• nÄ• , ye ca saá¹…khÄ• rÄ• ponobhavikÄ• , samadhammo nirodho santaá¹
yÄ• vatÄ• nirodhÅ«paá¹-á¹-hÄ• ti tÄ• vatÄ• susamÄ• raddho iti ce me hotÄ«ti bojjhaá¹…go

kathaá¹ƒ __ ``tiá¹-á¹-hantaÃ±ca naá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti pajÄ• nÄ• mi; sacepi cavati
cavatÄ«â€™â€™ ti pajÄ• nÄ• mi? _ katihÄ• kÄ• rehi satisambojjhaá¹…go tiá¹-á¹-hati? katih
satisambojjhaá¹…go cavati? aá¹-á¹-hahÄ• kÄ• rehi satisambojjhaá¹…go tiá¹-á¹-hati. aá¹-á¹-
satisambojjhaá¹…go cavati.

katamehi \Ne 302/ \Be 312/ __aá¹-á¹-hahÄ• kÄ• rehi satisambojjhaá¹…go tiá¹-á¹-hati? _ an
Ä• vajjitattÄ• satisambojjhaá¹…go tiá¹-á¹-hati, uppÄ• daá¹ƒ anÄ• vajjitattÄ• satisambojjhaá
appavattaá¹ƒ Ä• vajjitattÄ• satisambojjhaá¹…go tiá¹-á¹-hati, pavattaá¹ƒ anÄ• vajjitattÄ• sat
tiá¹-á¹-hati, animittaá¹ƒ Ä• vajjitattÄ• satisambojjhaá¹…go tiá¹-á¹-hati, nimittaá¹ƒ anÄ• vajjita
satisambojjhaá¹…go tiá¹-á¹-hati, nirodhaá¹ƒ Ä• vajjitattÄ• satisambojjhaá¹…go tiá¹-á¹-hati, s
anÄ• vajjitattÄ• satisambojjhaá¹…go tiá¹-á¹-hati --- imehi aá¹-á¹-hahÄ• kÄ• rehi satisamboj

katamehi __aá¹-á¹-hahÄ• kÄ• rehi satisambojjhaá¹…go cavati? _ uppÄ• daá¹ƒ Ä• vajjitattÄ
cavati, anuppÄ• daá¹ƒ anÄ• vajjitattÄ• satisambojjhaá¹…go cavati, pavattaá¹ƒ Ä• vajjitattÄ
cavati, appavattaá¹ƒ anÄ• vajjitattÄ• satisambojjhaá¹…go cavati, nimittaá¹ƒ Ä• vajjitattÄ• s
cavati, animittaá¹ƒ anÄ• vajjitattÄ• satisambojjhaá¹…go \Se I 480/ cavati, saá¹…khÄ• re Ä•
satisambojjhaá¹…go cavati, nirodhaá¹ƒ anÄ• vajjitattÄ• satisambojjhaá¹…go cavati --- imeh
satisambojjhaá¹…go cavati. evaá¹ƒ \Ee II 128/ ``tiá¹-á¹-hantaÃ±ca naá¹ƒ tiá¹-á¹-hatÄ«â€™â
sacepi cavati, ``idappaccayÄ• me cavatÄ«â€™â€™ ti pajÄ• nÄ• mi ... pe ....

kathaá¹ƒ __upekkhÄ• sambojjhaá¹…go iti ce me hotÄ«_ti bojjhaá¹…go? yÄ• vatÄ• nirodhÅ
upekkhÄ• sambojjhaá¹…go iti ce me hotÄ«ti bojjhaá¹…go. seyyathÄ• pi telappadÄ«passa jh
tÄ• vatÄ• vaá¹‡á¹‡o, yÄ• vatÄ• vaá¹‡á¹‡o tÄ• vatÄ• acci. evameva yÄ• vatÄ• nirodhÅ«pa
upekkhÄ• sambojjhaá¹…go iti ce hotÄ«ti bojjhaá¹…go.

kathaá¹ƒ __appamÄ• á¹‡o iti ce hotÄ«_ti bojjhaá¹…go? pamÄ• á¹‡abaddhÄ• kilesÄ• , sab
ca saá¹…khÄ• rÄ• ponobhavikÄ• appamÄ• á¹‡o nirodho acalaá¹-á¹-hena asaá¹…khataá¹-
nirodhÅ«paá¹-á¹-hÄ• ti tÄ• vatÄ• appamÄ• á¹‡o iti ce hotÄ«ti bojjhaá¹…go.

kathaá¹ƒ __susamÄ• raddho iti ce hotÄ«_ti bojjhaá¹…go? visamÄ• kilesÄ• , sabbe ca pariy
saá¹…khÄ• rÄ• ponobhavikÄ• samadhammo nirodho \Be 313/ santaá¹-á¹-hena paá¹‡Ä«ta
nirodhÅ«paá¹-á¹-hÄ• ti tÄ• vatÄ• susamÄ• raddho iti ce hotÄ«ti bojjhaá¹…go.

kathaá¹ƒ __ ``tiá¹-á¹-hantaÃ±ca naá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti pajÄ• nÄ• mi; sacepi cavati
481/ __me cavatÄ«â€™â€™ ti pajÄ• nÄ• mi? _ katihÄ• kÄ• rehi upekkhÄ• sambojjhaá¹…go
upekkhÄ• sambojjhaá¹…go cavati \Ne 303/? aá¹-á¹-hahÄ• kÄ• rehi upekkhÄ• sambojjhaá¹…
aá¹-á¹-hahÄ• kÄ• rehi upekkhÄ• sambojjhaá¹…go cavati.

katamehi __aá¹-á¹-hahÄ• kÄ• rehi upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati? _ anuppÄ• daá¹
upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati, uppÄ• daá¹ƒ anÄ• vajjitattÄ• upekkhÄ• sambojjhaá
appavattaá¹ƒ Ä• vajjitattÄ• upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati, pavattaá¹ƒ anÄ• vajjitatt
upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati, animittaá¹ƒ Ä• vajjitattÄ• upekkhÄ• sambojjhaá¹…g
anÄ• vajjitattÄ• upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati, nirodhaá¹ƒ Ä• vajjitattÄ• upekkhÄ•
tiá¹-á¹-hati, saá¹…khÄ• re anÄ• vajjitattÄ• upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati --- imehi a
upekkhÄ• sambojjhaá¹…go tiá¹-á¹-hati.

katamehi __aá¹-á¹-hahÄ• kÄ• rehi upekkhÄ• sambojjhaá¹…go cavati? _ uppÄ• daá¹ƒ Ä• va
upekkhÄ• sambojjhaá¹…go cavati, anuppÄ• daá¹ƒ anÄ• vajjitattÄ• upekkhÄ• sambojjhaá¹.
Ä• vajjitattÄ• upekkhÄ• sambojjhaá¹…go cavati, appavattaá¹ƒ anÄ• vajjitattÄ• \Ee II 129/ u
cavati, nimittaá¹ƒ Ä• vajjitattÄ• upekkhÄ• sambojjhaá¹…go cavati \Se I 482/, animittaá¹ƒ an
upekkhÄ• sambojjhaá¹…go cavati, saá¹…khÄ• re Ä• vajjitattÄ• upekkhÄ• sambojjhaá¹…go
anÄ• vajjitattÄ• upekkhÄ• sambojjhaá¹…go cavati --- imehi aá¹-á¹-hahÄ• kÄ• rehi upekkhÄ
evaá¹ƒ ``tiá¹-á¹-hantaÃ±ca naá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti pajÄ• nÄ• mi; sacepi cavati, ``idap
cavatÄ«â€™â€™ ti pajÄ• nÄ• mi.

bojjhaá¹…gakathÄ• niá¹-á¹-hitÄ• .

4. mettÄ• kathÄ•

<22> sÄ• vatthinidÄ• naá¹ƒ \Ne 304/. ``mettÄ• ya \Ee II 130/, bhikkhave, cetovimuttiyÄ• Ä•
bahulÄ«katÄ• ya yÄ• nÄ«katÄ• ya vatthukatÄ• ya anuá¹-á¹-hitÄ• ya \Be 314/ paricitÄ• ya su
ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . katame ekÄ• dasa? sukhaá¹ƒ supati, sukhaá¹
supinaá¹ƒ passati, manussÄ• naá¹ƒ piyo hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• rakkhan
visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati, tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyati, mukhavaá¹‡á¹‡o vip
kÄ• laá¹…karoti, uttari {uttariá¹ƒ (Se Ee) AN c 1I 15 passitabbÄ• } appaá¹-ivijjhanto brahmal
mettÄ• ya, bhikkhave, cetovimuttiyÄ• Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ«
anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya --- ime ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-i

atthi anodhiso pharaá¹‡Ä• mettÄ• cetovimutti, atthi odhiso pharaá¹‡Ä• mettÄ• cetovimutti
mettÄ• cetovimutti. katihÄ• kÄ• rehi anodhiso pharaá¹‡Ä• mettÄ• cetovimutti, katihÄ• kÄ• r
mettÄ• cetovimutti, katihÄ• kÄ• rehi disÄ• pharaá¹‡Ä• mettÄ• cetovimutti? paÃ±cahÄ• kÄ•
mettÄ• cetovimutti, sattahÄ• kÄ• rehi odhiso pharaá¹‡Ä• mettÄ• cetovimutti, dasahÄ• kÄ• r
mettÄ• cetovimutti.

katamehi paÃ±cahÄ• kÄ• rehi anodhiso pharaá¹‡Ä• mettÄ• cetovimutti? sabbe sattÄ• ave
{abyÄ• pajjhÄ• (Se) } anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantu. sabbe pÄ• á¹‡Ä• ... pe .
... sabbe puggalÄ• ... pe ... sabbe attabhÄ• vapariyÄ• pannÄ• averÄ• abyÄ• pajjÄ• \Ee II
attÄ• naá¹ƒ pariharantÅ«ti. imehi paÃ±cahÄ• kÄ• rehi anodhiso pharaá¹‡Ä• mettÄ• cetovim

katamehi sattahÄ• kÄ• rehi odhiso pharaá¹‡Ä• mettÄ• cetovimutti? sabbÄ• itthiyo averÄ•
anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantu. sabbe purisÄ• ... pe ... sabbe ariyÄ• ... pe ... s
... sabbe devÄ• ... pe ... sabbe manussÄ• ... pe ... sabbe vinipÄ• tikÄ• averÄ• abyÄ• pajjÄ
attÄ• naá¹ƒ pariharantÅ«ti. imehi sattahÄ• kÄ• rehi \Se I 484/ odhiso pharaá¹‡Ä• mettÄ• ce

katamehi dasahÄ• kÄ• rehi disÄ• pharaá¹‡Ä• mettÄ• cetovimutti? sabbe puratthimÄ• ya d
abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantu \Be 315/. sabbe pacchimÄ• ya dis
uttarÄ• ya disÄ• ya sattÄ• ... pe ... sabbe dakkhiá¹‡Ä• ya disÄ• ya sattÄ• ... pe ... sabbe pu
anudisÄ• ya sattÄ• ... pe ... sabbe pacchimÄ• ya anudisÄ• ya sattÄ• ... pe ... sabbe uttarÄ•
... pe ... sabbe dakkhiá¹‡Ä• ya anudisÄ• ya sattÄ• ... pe ... sabbe heá¹-á¹-himÄ• ya disÄ• y
sabbe uparimÄ• ya disÄ• ya sattÄ• averÄ• abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ p
disÄ• ya pÄ• á¹‡Ä• ... pe ... bhÅ«tÄ• ... puggalÄ• ... attabhÄ• vapariyÄ• pannÄ• ... sabbÄ
purisÄ• ... sabbe ariyÄ• ... sabbe anariyÄ• ... sabbe devÄ• ... sabbe manussÄ• ... sabbe
abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantu. sabbe pacchimÄ• ya disÄ• ya vin
uttarÄ• ya disÄ• ya vinipÄ• tikÄ• ... sabbe dakkhiá¹‡Ä• ya disÄ• ya vinipÄ• tikÄ• ... sabbe
vinipÄ• tikÄ• ... sabbe pacchimÄ• ya anudisÄ• ya vinipÄ• tikÄ• ... sabbe uttarÄ• ya anudis
sabbe dakkhiá¹‡Ä• ya anudisÄ• ya vinipÄ• tikÄ• ... sabbe heá¹-á¹-himÄ• ya disÄ• ya vinipÄ

uparimÄ• ya disÄ• ya vinipÄ• tikÄ• averÄ• abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ p
dasahÄ• kÄ• rehi \Se I 485/ disÄ• pharaá¹‡Ä• mettÄ• cetovimutti.

1. indriyavÄ• ro

<23> sabbesaá¹ƒ sattÄ• naá¹ƒ pÄ«á¸·anaá¹ƒ vajjetvÄ• apÄ«á¸·anÄ• ya, upaghÄ• taá¹ƒ va
santÄ• paá¹ƒ vajjetvÄ• asantÄ• pena, pariyÄ• dÄ• naá¹ƒ vajjetvÄ• apariyÄ• dÄ• nena, vih
sabbe sattÄ• averino hontu mÄ• verino, sukhino hontu mÄ• dukkhino, sukhitattÄ• hontu n
imehi aá¹-á¹-hahÄ• kÄ• rehi sabbe satte mettÄ• yatÄ«ti --- mettÄ• . taá¹ƒ dhammaá¹ƒ cetay
sabbabyÄ• pÄ• dapariyuá¹-á¹-hÄ• nehi \Ee II 132/ vimuccatÄ«ti --- vimutti. mettÄ• ca ceto c
mettÄ• cetovimutti.

sabbe \Ne 306/ sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- saddhÄ• ya adh
saddhindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe \Be 316/ sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- vÄ«riyaá¹ƒ pagg
vÄ«riyindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- satiá¹ƒ upaá¹-á¹-hÄ• peti.
satindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- cittaá¹ƒ samÄ• dahati.
samÄ• dhindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- paÃ±Ã±Ä• ya pajÄ• nÄ• t
paÃ±Ã±indriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

imÄ• ni \Se I 486/ paÃ±cindriyÄ• ni mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi paÃ
mettÄ• cetovimutti Ä• sevÄ«yati. imÄ• ni paÃ±cindriyÄ• ni mettÄ• ya cetovimuttiyÄ• bhÄ• v
indriyehi mettÄ• cetovimutti bhÄ• vÄ«yati. imÄ• ni paÃ±cindriyÄ• ni mettÄ• ya cetovimuttiyÄ
imehi paÃ±cahi indriyehi mettÄ• cetovimutti bahulÄ«karÄ«yati. imÄ• ni paÃ±cindriyÄ• ni me
alaá¹…kÄ• rÄ• honti. imehi paÃ±cahi indriyehi mettÄ• cetovimutti svÄ• laá¹…katÄ• honti. im
mettÄ• ya cetovimuttiyÄ• parikkhÄ• rÄ• honti. imehi paÃ±cahi indriyehi mettÄ• cetovimutti
imÄ• ni paÃ±cindriyÄ• ni mettÄ• ya cetovimuttiyÄ• parivÄ• rÄ• honti. imehi paÃ±cahi indriy
suparivutÄ• hoti. imÄ• ni paÃ±cindriyÄ• ni mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti, bh
bahulÄ«katÄ• honti, alaá¹…kÄ• rÄ• honti, parikkhÄ• rÄ• honti, parivÄ• rÄ• honti, pÄ• ripÅ
honti, sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti, pakkhandanÄ• honti
{saá¹ƒsÄ«danÄ• (Katthaci Ce-a) } honti, santiá¹-á¹-hanÄ• honti, vimuccanÄ• honti, ``etaá

phassanÄ• honti, yÄ• nÄ«katÄ• honti \Ee II 133/, vatthukatÄ• honti, anuá¹-á¹-hitÄ• \Be 31
honti, susamÄ• raddhÄ• honti, subhÄ• vitÄ• honti, svÄ• dhiá¹-á¹-hitÄ• honti, susamuggatÄ
suvimuttÄ• honti, nibbattenti jotenti patÄ• penti.

2. balavÄ• ro

<24> sabbe \Ne 307/ sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- assaddhiyo
saddhÄ• balaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- kosajje na kampati. vÄ«riy
hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- pamÄ• de na kampati. sa
hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- uddhacce na kampati.
samÄ• dhibalaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- avijjÄ• ya na kampati.
paÃ±Ã±Ä• balaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

imÄ• ni paÃ±ca balÄ• ni mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi paÃ±cahi bale
Ä• sevÄ«yati. imÄ• ni paÃ±ca balÄ• ni mettÄ• ya cetovimuttiyÄ• bhÄ• vanÄ• honti. imehi p
mettÄ• cetovimutti bhÄ• vÄ«yati. imÄ• ni paÃ±ca balÄ• ni mettÄ• ya cetovimuttiyÄ• bahulÄ
paÃ±cahi balehi mettÄ• cetovimutti bahulÄ«karÄ«yati. imÄ• ni paÃ±ca balÄ• ni mettÄ• ya ce
\Se I 488/ honti. imehi paÃ±cahi balehi mettÄ• cetovimutti svÄ• laá¹…katÄ• hoti. imÄ• ni pa
cetovimuttiyÄ• parikkhÄ• rÄ• honti. imehi paÃ±cahi balehi mettÄ• cetovimutti suparikkhatÄ
balÄ• ni mettÄ• ya cetovimuttiyÄ• parivÄ• rÄ• \Be 318/ honti. imehi paÃ±cahi balehi mettÄ
hoti. imÄ• ni paÃ±ca balÄ• ni mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti, bhÄ• vanÄ• hon
alaá¹…kÄ• rÄ• honti, parikkhÄ• rÄ• honti, parivÄ• rÄ• honti, pÄ• ripÅ«rÄ« honti, sahagatÄ
honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti, pakkhandanÄ• honti, pasÄ«danÄ• hon
honti, vimuccanÄ• \Ee II 134/ honti, ``etaá¹ƒ santaâ€™â€™ nti phassanÄ• honti, yÄ• nÄ«k
vatthukatÄ• honti, anuá¹-á¹-hitÄ• honti, paricitÄ• honti, susamÄ• raddhÄ• honti, subhÄ• v
svÄ• dhiá¹-á¹-hitÄ• honti, susamuggatÄ• honti, suvimuttÄ• honti nibbattenti jotenti patÄ• p

3. bojjhaá¹…gavÄ• ro

<25> sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- satiá¹ƒ upaá¹-á¹-hÄ

satisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- paÃ±Ã±Ä• ya pavicinÄ• ti
dhammavicayasambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- vÄ«riyaá¹ƒ paggaá¹‡hÄ•
vÄ«riyasambojjhaá¹…gaparibhÄ• vitÄ• hoti \Se I 489/ mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- pariá¸·Ä• haá¹ƒ paá¹-ippa
pÄ«tisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- duá¹-á¹-hullaá¹ƒ paá¹-ippa
passaddhisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- cittaá¹ƒ samÄ• dahati.
samÄ• dhisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe \Be 319/ sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- Ã±Ä• á¹‡ena kile
upekkhÄ• sambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

ime satta bojjhaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi sattahi bojjhaá
Ä• sevÄ«yati. ime satta bojjhaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• bhÄ• vanÄ• honti. imehi s
mettÄ• cetovimutti bhÄ• vÄ«yati. ime satta bojjhaá¹…gÄ• mettÄ• ya \Ne 309/ cetovimuttiyÄ
imehi sattahi bojjhaá¹…gehi mettÄ• cetovimutti bahulÄ«karÄ«yati. ime satta bojjhaá¹…gÄ•
alaá¹…kÄ• rÄ• honti. imehi sattahi bojjhaá¹…gehi mettÄ• cetovimutti svÄ• laá¹…katÄ• hoti
mettÄ• ya cetovimuttiyÄ• parikkhÄ• rÄ• honti. imehi sattahi bojjhaá¹…gehi mettÄ• cetovim
ime satta bojjhaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• parivÄ• rÄ• honti. imehi sattahi bojjhaá¹
mettÄ• cetovimutti suparivutÄ• hoti. ime satta bojjhaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• Ä•
honti, bahulÄ«katÄ• honti, alaá¹…kÄ• rÄ• honti, parikkhÄ• rÄ• honti, parivÄ• rÄ• honti, pA
sahagatÄ• honti, sahajÄ• tÄ• honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti, pakkhano
honti, santiá¹-á¹-hanÄ• honti, vimuccanÄ• \Ee II 135/ honti, ``etaá¹ƒ santaâ€™â€™ nti pha
yÄ• nÄ«katÄ• honti, vatthukatÄ• honti, anuá¹-á¹-hitÄ• honti, paricitÄ• honti, susamÄ• rado
honti, svÄ• dhiá¹-á¹-hitÄ• honti, susamuggatÄ• honti, suvimuttÄ• honti, nibbattenti jotenti p

4. maggaá¹…gavÄ• ro

<26> sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• passati.
sammÄ• diá¹-á¹-hiparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• abhiniropeti. sammÄ• saá¹…kappaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe \Be 320/ sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• parigg sammÄ• vÄ• cÄ• paribhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• samuá¹-á¹-hÄ• sammÄ• kammantaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• vodÄ• peti \Se I sammÄ• Ä• jÄ«vaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe \Ne 310/ sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• pagga sammÄ• vÄ• yÄ• maparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• upaá¹-á¹-hÄ• pe sammÄ• satiparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sammÄ• samÄ• dahati. sammÄ• samÄ• dhiparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

ime aá¹-á¹-ha maggaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi aá¹-á¹-ha mettÄ• cetovimutti Ä• sevÄ«yati. ime aá¹-á¹-ha maggaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• bl aá¹-á¹-hahi maggaá¹…gehi mettÄ• cetovimutti bhÄ• vÄ«yati. ime aá¹-á¹-ha maggaá¹…gÄ• bahulÄ«katÄ• honti. imehi aá¹-á¹-hahi maggaá¹…gehi mettÄ• cetovimutti bahulÄ«karÄ«yati maggaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• alaá¹…kÄ• rÄ• honti. imehi aá¹-á¹-hahi maggaá¹ svÄ• laá¹…katÄ• honti. ime aá¹-á¹-ha maggaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• parikkhÄ• maggaá¹…gehi mettÄ• cetovimutti suparikkhatÄ• hoti. ime aá¹-á¹-ha maggaá¹…gÄ• mettÄ parivÄ• rÄ• honti. imehi aá¹-á¹-hahi maggaá¹…gehi mettÄ• cetovimutti suparivutÄ• hoti. im mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• \Be 321/ honti \Ee II 136/, bhÄ• vanÄ• honti \Se I 49 alaá¹…kÄ• rÄ• honti, parikkhÄ• rÄ• honti, parivÄ• rÄ• honti, pÄ• ripÅ«rÄ« honti, sahagatÄ honti, saá¹ƒsaá¹-á¹-hÄ• honti, sampayuttÄ• honti, pakkhandanÄ• honti, pasÄ«danÄ• hon honti, vimuccanÄ• honti, ``etaá¹ƒ santaâ€™â€™ nti phassanÄ• honti, yÄ• nÄ«katÄ• honti anuá¹-á¹-hitÄ• honti, paricitÄ• honti, susamÄ• raddhÄ• honti, subhÄ• vitÄ• honti, svÄ• dh susamuggatÄ• honti, suvimuttÄ• honti nibbattenti jotenti patÄ• penti.

<27> sabbesaá¹ƒ pÄ• á¹‡Ä• naá¹ƒ ... pe ... sabbesaá¹ƒ bhÅ«tÄ• naá¹ƒ ... sabbesaá¹ƒ pugg

attabhÄ• vapariyÄ• pannÄ• naá¹ƒ ... sabbÄ• saá¹ƒ itthÄ«naá¹ƒ ... sabbesaá¹ƒ purisÄ• naá¹
ariyÄ• naá¹ƒ ... sabbesaá¹ƒ anariyÄ• naá¹ƒ ... sabbesaá¹ƒ devÄ• naá¹ƒ ... sabbesaá¹ƒ man
vinipÄ• tikÄ• naá¹ƒ pÄ«á¸·anaá¹ƒ vajjetvÄ• apÄ«á¸·anÄ• ya, upaghÄ• taá¹ƒ vajjetvÄ• anup
vajjetvÄ• asantÄ• pena, pariyÄ• dÄ• naá¹ƒ vajjetvÄ• apariyÄ• dÄ• nena, vihesaá¹ƒ vajjetv
vinipÄ• tikÄ• averino hontu mÄ• \Ne 311/ verino, sukhino hontu mÄ• dukkhino, sukhitattÄ•
dukkhitattÄ• ti --- imehi aá¹-á¹-hahÄ• kÄ• rehi sabbe vinipÄ• tike mettÄ• yatÄ«ti --- mettÄ• .
cetayatÄ«ti --- ceto. sabbabyÄ• pÄ• dapariyuá¹-á¹-hÄ• nehi vimuccatÄ«ti --- vimutti. mettÄ•
cÄ• ti --- mettÄ• cetovimutti.

sabbe vinipÄ• tikÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- saddhÄ• ya \Se I 4
saddhindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti ... pe ... nibbattenti jotenti patÄ• penti.

sabbesaá¹ƒ puratthimÄ• ya disÄ• ya sattÄ• naá¹ƒ ... pe ... sabbesaá¹ƒ pacchimÄ• ya disÄ•
sabbesaá¹ƒ uttarÄ• ya disÄ• ya sattÄ• naá¹ƒ ... sabbesaá¹ƒ dakkhiá¹‡Ä• ya disÄ• ya sattÄ•
puratthimÄ• ya anudisÄ• ya sattÄ• naá¹ƒ ... sabbesaá¹ƒ pacchimÄ• ya anudisÄ• ya sattÄ• n
uttarÄ• ya anudisÄ• ya sattÄ• naá¹ƒ ... sabbesaá¹ƒ dakkhiá¹‡Ä• ya anudisÄ• ya sattÄ• naá
heá¹-á¹-himÄ• ya disÄ• ya sattÄ• naá¹ƒ ... sabbesaá¹ƒ uparimÄ• ya disÄ• ya sattÄ• naá¹ƒ p
apÄ«á¸·anÄ• ya, upaghÄ• taá¹ƒ vajjetvÄ• anupaghÄ• tena, santÄ• paá¹ƒ vajjetvÄ• asantÄ
vajjetvÄ• apariyÄ• dÄ• nena, vihesaá¹ƒ vajjetvÄ• avihesÄ• ya, sabbe uparimÄ• ya disÄ• y
verino, sukhino hontu \Be 322/ mÄ• dukkhino, sukhitattÄ• hontu mÄ• dukkhitattÄ• ti --- im
aá¹-á¹-hahÄ• kÄ• rehi sabbe uparimÄ• ya disÄ• ya satte mettÄ• yatÄ«ti --- mettÄ• . taá¹ƒ dh
ceto. sabbabyÄ• pÄ• dapariyuá¹-á¹-hÄ• nehi vimuccatÄ«ti --- vimutti. mettÄ• ca ceto ca vim
mettÄ• cetovimutti.

sabbe uparimÄ• ya disÄ• ya sattÄ• averino hontu, khemino hontu, sukhino hontÅ«ti --- sad
saddhindriyaparibhÄ• vitÄ• \Ee II 137/ hoti mettÄ• cetovimutti ... pe ... nibbattenti jotenti pat

sabbesaá¹ƒ puratthimÄ• ya disÄ• ya pÄ• á¹‡Ä• naá¹ƒ ... pe ... bhÅ«tÄ• naá¹ƒ ... puggalÄ• n
attabhÄ• vapariyÄ• pannÄ• naá¹ƒ ... sabbÄ• saá¹ƒ itthÄ«naá¹ƒ ... sabbesaá¹ƒ purisÄ• naá¹
ariyÄ• naá¹ƒ ... sabbesaá¹ƒ anariyÄ• naá¹ƒ ... sabbesaá¹ƒ devÄ• naá¹ƒ ... sabbesaá¹ƒ man
vinipÄ• tikÄ• naá¹ƒ ... sabbesaá¹ƒ pacchimÄ• ya disÄ• ya vinipÄ• tikÄ• naá¹ƒ ... sabbesaá¹
vinipÄ• tikÄ• naá¹ƒ ... sabbesaá¹ƒ dakkhiá¹‡Ä• ya disÄ• ya vinipÄ• tikÄ• naá¹ƒ ... sabbesaá
anudisÄ• ya vinipÄ• tikÄ• naá¹ƒ ... sabbesaá¹ƒ \Ne 312/ pacchimÄ• ya anudisÄ• ya vinipÄ•
uttarÄ• ya anudisÄ• ya vinipÄ• tikÄ• naá¹ƒ ... sabbesaá¹ƒ dakkhiá¹‡Ä• ya anudisÄ• ya vinip
sabbesaá¹ƒ heá¹-á¹-himÄ• ya disÄ• ya vinipÄ• tikÄ• naá¹ƒ ... sabbesaá¹ƒ uparimÄ• ya disÄ
pÄ«á¸·anaá¹ƒ vajjetvÄ• apÄ«á¸·anÄ• ya, upaghÄ• taá¹ƒ vajjetvÄ• anupaghÄ• tena, santÄ•
pariyÄ• dÄ• naá¹ƒ vajjetvÄ• apariyÄ• dÄ• nena, vihesaá¹ƒ vajjetvÄ• avihesÄ• ya, sabbe u
vinipÄ• tikÄ• averino hontu mÄ• verino, sukhino hontu mÄ• dukkhino, sukhitattÄ• hontu m

imehi aá¹-á¹-hahÄ• kÄ• rehi sabbe uparimÄ• ya disÄ• ya vinipÄ• tike mettÄ• yatÄ«ti --- mett
cetayatÄ«ti --- ceto. sabbabyÄ• pÄ• dapariyuá¹-á¹-hÄ• nehi vimuccatÄ«ti --- vimutti. mettÄ•
cÄ• ti --- mettÄ• cetovimutti.

sabbe uparimÄ• ya disÄ• ya vinipÄ• tikÄ• averino hontu, khemino hontu, sukhino hontÅ«ti
adhimuccati. saddhindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

sabbe uparimÄ• ya disÄ• ya vinipÄ• tikÄ• \Se I 495/ averino hontu, khemino hontu, sukhin
vÄ«riyaá¹ƒ paggaá¹‡hÄ• ti. vÄ«riyindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

satiá¹ƒ \Be 323/ upaá¹-á¹-hÄ• peti. satindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. cittaá¹ƒ
samÄ• dhindriyaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. paÃ±Ã±Ä• ya pajÄ• nÄ• ti. paÃ±Ã±
mettÄ• cetovimutti.

imÄ• ni paÃ±cindriyÄ• ni mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi paÃ±cahi indri
Ä• sevÄ«yati ... pe ... nibbattenti jotenti patÄ• penti.

sabbe \Ee II 138/ uparimÄ• ya disÄ• ya vinipÄ• tikÄ• averino hontu, khemino hontu, sukhin
assaddhiye na kampati. saddhÄ• balaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. kosajje na kam
vÄ«riyabalaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. pamÄ• de na kampati. satibalaparibhÄ•
mettÄ• cetovimutti. uddhacce na kampati. samÄ• dhibalaparibhÄ• vitÄ• hoti mettÄ• cetovim
kampati. paÃ±Ã±Ä• balaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

imÄ• ni \Ne 313/ paÃ±ca balÄ• ni mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi paÃ±
mettÄ• cetovimutti Ä• sevÄ«yati ... pe ... nibbattenti jotenti patÄ• penti.

sabbe uparimÄ• ya disÄ• ya vinipÄ• tikÄ• averino hontu, khemino \Se I 496/ hontu, sukhin
upaá¹-á¹-hÄ• peti. satisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

paÃ±Ã±Ä• ya pavicinÄ• ti. dhammavicayasambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• ceto
paggaá¹‡hÄ• ti. vÄ«riyasambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. pariá¸·Ä• h
pÄ«tisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. duá¹-á¹-hullaá¹ƒ paá¹-ippassa
passaddhisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. cittaá¹ƒ samÄ• dahati.
samÄ• dhisambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. Ã±Ä• á¹‡ena kilese paá¹
upekkhÄ• sambojjhaá¹…gaparibhÄ• vitÄ• hoti mettÄ• cetovimutti.

ime satta bojjhaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi sattahi bojjhaá
Ä• sevÄ«yati ... pe ... nibbattenti jotenti patÄ• penti.

sabbe \Be 324/ uparimÄ• ya disÄ• ya vinipÄ• tikÄ• averino hontu, khemino hontu, sukhino
passati. sammÄ• diá¹-á¹-hi paribhÄ• vitÄ• hoti mettÄ• cetovimutti. sammÄ• abhiniropeti.
sammÄ• saá¹…kappaparibhÄ• vitÄ• hoti mettÄ• cetovimutti. sammÄ• pariggaá¹‡hÄ• ti. sa
mettÄ• cetovimutti. sammÄ• samuá¹-á¹-hÄ• peti. sammÄ• kammantaparibhÄ• vitÄ• hoti m
vodÄ• peti. sammÄ• Ä• jÄ«vaparibhÄ• vitÄ• hoti \Se I 497/ mettÄ• cetovimutti. sammÄ• p
sammÄ• vÄ• yÄ• maparibhÄ• vitÄ• hoti mettÄ• cetovimutti. sammÄ• upaá¹-á¹-hÄ• ti. sam
mettÄ• cetovimutti. sammÄ• samÄ• dahati. sammÄ• samÄ• dhiparibhÄ• vitÄ• hoti mettÄ•

ime aá¹-á¹-ha maggaá¹…gÄ• mettÄ• ya cetovimuttiyÄ• Ä• sevanÄ• honti. imehi aá¹-á¹-ha
mettÄ• cetovimutti Ä• sevÄ«yati ... pe ... ime aá¹-á¹-ha maggaá¹…gÄ• mettÄ• ya cetovimut
honti. imehi aá¹-á¹-hahi maggaá¹…gehi mettÄ• cetovimutti suparivutÄ• hoti. ime aá¹-á¹-ha
cetovimuttiyÄ• Ä• sevanÄ• honti, bhÄ• vanÄ• honti, bahulÄ«katÄ• honti, alaá¹…kÄ• rÄ•
parivÄ• rÄ• honti, pÄ• ripÅ«rÄ« \Ee II 139/ honti, sahagatÄ• honti, sahajÄ• tÄ• honti \Ne 3
honti, sampayuttÄ• honti, pakkhandanÄ• honti, pasÄ«danÄ• honti, santiá¹-á¹-hanÄ• honti
``etaá¹ƒ santaâ€™â€™ nti phassanÄ• honti, yÄ• nÄ«katÄ• honti, vatthukatÄ• honti, anuá
paricitÄ• honti, susamÄ• raddhÄ• honti, subhÄ• vitÄ• honti, svÄ• dhiá¹-á¹-hitÄ• honti, sus
suvimuttÄ• honti nibbattenti jotenti patÄ• pentÄ«ti.

mettÄ• kathÄ• niá¹-á¹-hitÄ• .

5. virÄ• gakathÄ•

<28> virÄ• go \Se I 498/ \Ne 315/ \Ee II 140/ maggo, vimutti phalaá¹ƒ. kathaá¹ƒ __virÄ• go
sotÄ• pattimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hiyÄ• vir
tadanuvattakakilesehi ca khandhehi ca virajjati, bahiddhÄ• ca sabbanimittehi virajjati. virÄ•
virÄ• gÄ• rammaá¹‡o virÄ• gagocaro virÄ• ge samudÄ• gato {samupÄ• gato (Se) } virÄ• ge
patiá¹-á¹-hito.

__virÄ• go_ti dve virÄ• gÄ• --- nibbÄ• naÃ±ca virÄ• go, ye ca nibbÄ• nÄ• rammaá¹‡atÄ• jÄ
hontÄ«ti --- virÄ• gÄ• . sahajÄ• tÄ• ni sattaá¹…gÄ• ni virÄ• gaá¹ƒ gacchantÄ«ti --- virÄ• go
buddhÄ• ca sÄ• vakÄ• ca agataá¹ƒ disaá¹ƒ nibbÄ• naá¹ƒ gacchantÄ«ti --- aá¹-á¹-haá¹…gi
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ parappavÄ• dÄ• naá¹ƒ maggÄ• , ayameva ariyo aá¹-á
seá¹-á¹-ho ca pÄ• mokkho {vimokkho (Se), mokkho (-a) } ca uttamo ca pavaro cÄ• ti --- ma
aá¹-á¹-haá¹…giko seá¹-á¹-ho.

abhiniropanaá¹-á¹-hena sammÄ• saá¹…kappo micchÄ• saá¹…kappÄ• virajjati. pariggahaá
micchÄ• vÄ• cÄ• ya virajjati. samuá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• kammanto micchÄ• kam

vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo micchÄ• Ä• jÄ«vÄ• virajjati. paggahaá¹-á¹-hena sam
virajjati. upaá¹-á¹-hÄ• naá¹-á¹-hena \Se I 499/ sammÄ• sati micchÄ• satiyÄ• virajjati. avikkh
sammÄ• samÄ• dhi micchÄ• samÄ• dhito virajjati. tadanuvattakakilesehi \Ee II 141/ ca khar
bahiddhÄ• ca sabbanimittehi virajjati. virÄ• go virÄ• gÄ• rammaá¹‡o virÄ• gagocaro virÄ• g
á¹-hito virÄ• ge patiá¹-á¹-hito.

__virÄ• go_ti dve virÄ• gÄ• --- nibbÄ• naÃ±ca virÄ• go, ye ca nibbÄ• nÄ• rammaá¹‡atÄ• jÄ
hontÄ«ti --- virÄ• gÄ• . sahajÄ• tÄ• ni sattaá¹…gÄ• ni virÄ• gaá¹ƒ gacchantÄ«ti --- virÄ• go
maggena buddhÄ• ca sÄ• vakÄ• ca agataá¹ƒ disaá¹ƒ nibbÄ• naá¹ƒ gacchantÄ«ti --- aá¹-á¹
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ parappavÄ• dÄ• naá¹ƒ maggÄ• , ayameva ariyo aá¹-
seá¹-á¹-ho ca pÄ• mokkho ca uttamo ca pavaro cÄ• ti --- maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko s

sakadÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá
oá¸·Ä• rikÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• oá¸·Ä• rikÄ• kÄ• marÄ
virajjati, tadanuvattakakilesehi ca khandhehi \Be 326/ ca virajjati, bahiddhÄ• ca sabbanimitt
virÄ• go virÄ• gÄ• rammaá¹‡o virÄ• gagocaro virÄ• ge samudÄ• gato virÄ• ge á¹-hito virÄ•

__virÄ• go_ti dve virÄ• gÄ• --- nibbÄ• naÃ±ca virÄ• go, ye ca nibbÄ• nÄ• rammaá¹‡atÄ• jÄ
hontÄ«ti --- virÄ• gÄ• . sahajÄ• tÄ• ni sattaá¹…gÄ• ni virÄ• gaá¹ƒ \Se I 500/ gacchantÄ«ti --
maggena buddhÄ• ca sÄ• vakÄ• ca agataá¹ƒ disaá¹ƒ nibbÄ• naá¹ƒ gacchantÄ«ti --- aá¹-á¹
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ parappavÄ• dÄ• naá¹ƒ maggÄ• . ayameva ariyo aá¹-
seá¹-á¹-ho ca pÄ• mokkho ca uttamo ca pavaro cÄ• ti --- maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko s

anÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹
anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• anusahagatÄ• kÄ• m
virajjati, tadanuvattakakilesehi ca khandhehi ca virajjati, bahiddhÄ• ca sabbanimittehi virajja
virÄ• gÄ• rammaá¹‡o ... pe ... maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko seá¹-á¹-ho.

arahattamaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹-her
rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ
tadanuvattakakilesehi ca khandhehi ca virajjati, bahiddhÄ• ca sabbanimittehi virajjati virÄ• g
virÄ• gÄ• rammaá¹‡o virÄ• gagocaro virÄ• ge samudÄ• gato virÄ• ge á¹-hito virÄ• ge patiá¹

__virÄ• go_ti \Ee II 142/ dve virÄ• gÄ• --- nibbÄ• naÃ±ca virÄ• go, ye ca nibbÄ• nÄ• ramm
sabbe virÄ• gÄ• hontÄ«ti --- virÄ• gÄ• . sahajÄ• tÄ• ni sattaá¹…gÄ• ni virÄ• gaá¹ƒ gacchan
etena maggena buddhÄ• ca \Se I 501/ sÄ• vakÄ• ca agataá¹ƒ disaá¹ƒ nibbÄ• naá¹ƒ gacch
maggo \Ne 317/. yÄ• vatÄ• puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ parappavÄ• dÄ• naá¹ƒ m
aá¹-á¹-haá¹…giko maggo aggo ca seá¹-á¹-ho ca pÄ• mokkho ca uttamo ca pavaro cÄ• ti ---

aá¹-á¹-haá¹…giko seá¹-á¹-ho.

dassanavirÄ• go sammÄ• diá¹-á¹-hi. abhiniropanavirÄ• go sammÄ• saá¹…kappo. pariggah
samuá¹-á¹-hÄ• navirÄ• go sammÄ• kammanto. vodÄ• navirÄ• go sammÄ• Ä• jÄ«vo \Be 32
upaá¹-á¹-hÄ• navirÄ• go sammÄ• sati. avikkhepavirÄ• go sammÄ• samÄ• dhi. upaá¹-á¹-hÄ
pavicayavirÄ• go dhammavicayasambojjhaá¹…go. paggahavirÄ• go vÄ«riyasambojjhaá¹…g
pÄ«tisambojjhaá¹…go. upasamavirÄ• go passaddhisambojjhaá¹…go. avikkhepavirÄ• go sa
paá¹-isaá¹…khÄ• navirÄ• go upekkhÄ• sambojjhaá¹…go. assaddhiye \Ee II 143/ akampiyav
kosajje akampiyavirÄ• go vÄ«riyabalaá¹ƒ. pamÄ• de akampiyavirÄ• go satibalaá¹ƒ. uddhac
samÄ• dhibalaá¹ƒ. avijjÄ• ya akampiyavirÄ• go paÃ±Ã±Ä• balaá¹ƒ. adhimokkhavirÄ• go sa
vÄ«riyindriyaá¹ƒ. upaá¹-á¹-hÄ• navirÄ• go satindriyaá¹ƒ. avikkhepavirÄ• go samÄ• dhindriya
paÃ±Ã±indriyaá¹ƒ. Ä• dhipateyyaá¹-á¹-hena indriyÄ• ni virÄ• go. akampiyaá¹-á¹-hena balaá
niyyÄ• naá¹-á¹-hena bojjhaá¹…gÄ• virÄ• go. hetuá¹-á¹-hena maggo virÄ• go. upaá¹-á¹-hÄ•
satipaá¹-á¹-hÄ• nÄ• virÄ• go. padahanaá¹-á¹-hena sammappadhÄ• nÄ• \Se I 502/ virÄ• go
iddhipÄ• dÄ• virÄ• go. tathaá¹-á¹-hena saccÄ• virÄ• go. avikkhepaá¹-á¹-hena samatho virÄ
vipassanÄ• virÄ• go. ekarasaá¹-á¹-hena samathavipassanÄ• virÄ• go. anativattanaá¹-á¹-he
saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi virÄ• go. avikkhepaá¹-á¹-hena cittavisuddhi virÄ• go. da
diá¹-á¹-hivisuddhi virÄ• go. vimuttaá¹-á¹-hena vimokkho virÄ• go. paá¹-ivedhaá¹-á¹-hena vijjÄ
pariccÄ• gaá¹-á¹-hena vimutti virÄ• go. samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ virÄ• go
virÄ• go. manasikÄ• ro samuá¹-á¹-hÄ• naá¹-á¹-hena virÄ• go. phasso samodhÄ• naá¹-á¹-he
samosaraá¹‡aá¹-á¹-hena virÄ• go. samÄ• dhi pamukhaá¹-á¹-hena virÄ• go. sati Ä• dhipatey
paÃ±Ã±Ä• tatuttaraá¹-á¹-hena virÄ• go. vimutti sÄ• raá¹-á¹-hena virÄ• go. amatogadhaá¹ƒ
pariyosÄ• naá¹-á¹-hena maggo.

dassanamaggo sammÄ• diá¹-á¹-hi, abhiniropanamaggo sammÄ• saá¹…kappo ... pe ... ama
pariyosÄ• naá¹-á¹-hena maggo. evaá¹ƒ virÄ• go maggo.

<29> kathaá¹ƒ __vimutti phalaá¹ƒ? _ sotÄ• pattiphalakkhaá¹‡e dassanaá¹-á¹-hena sammÄ
micchÄ• diá¹-á¹-hiyÄ• vimuttÄ• hoti, tadanuvattakakilesehi ca khandhehi ca vimuttÄ• hoti,
sabbanimittehi vimuttÄ• hoti, vimutti vimuttÄ• rammaá¹‡Ä• vimuttigocarÄ• vimuttiyÄ• sam
318/ á¹-hitÄ• vimuttiyÄ• patiá¹-á¹-hitÄ• . __vimuttÄ«_ti dve muttiyo --- nibbÄ• naÃ±ca vimu
nibbÄ• nÄ• rammaá¹‡atÄ• jÄ• tÄ• dhammÄ• \Se I 503/ sabbe ca vimuttÄ• hontÄ«ti --- vim

abhiniropanaá¹-á¹-hena \Be 328/ sammÄ• saá¹…kappo micchÄ• saá¹…kappÄ• vimutto \E
tadanuvattakakilesehi ca khandhehi ca vimutto hoti, bahiddhÄ• ca sabbanimittehi vimutto h
vimuttÄ• rammaá¹‡Ä• vimuttigocarÄ• vimuttiyÄ• samudÄ• gatÄ• vimuttiyÄ• á¹-hitÄ• vim
__vimuttÄ«_ti dve vimuttiyo --- nibbÄ• naÃ±ca vimutti, ye ca nibbÄ• nÄ• rammaá¹‡atÄ• jÄ•
hontÄ«ti --- vimutti phalaá¹ƒ.

pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• micchÄ• vÄ• cÄ• ya vimuttÄ• hoti, samuá¹-á¹-hÄ• micchÄ• kammantÄ• vimutto hoti, vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo micchÄ• Ä• jÄ«vA sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• mÄ• vimutto hoti, upaá¹-á¹-hÄ• naá¹-á¹-hena samm hoti, avikkhepaá¹-á¹-hena sammÄ• samÄ• dhi micchÄ• samÄ• dhito vimutto hoti, tadanuvat vimutto hoti, bahiddhÄ• ca sabbanimittehi vimutto hoti, vimutti vimuttÄ• rammaá¹‡Ä• vimut samudÄ• gatÄ• vimuttiyÄ• á¹-hitÄ• vimuttiyÄ• patiá¹-á¹-hitÄ• . vimuttÄ«ti. dve vimuttiyo --- vimutti, ye ca nibbÄ• nÄ• rammaá¹‡atÄ• jÄ• tÄ• dhammÄ• sabbe vimuttÄ• hontÄ«ti --- vim

sakadÄ• gÄ• miphalakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹- oá¸·Ä• rikÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• \Se I 504/ oá¸·Ä• rikÄ• paá¹-ighÄ• nusayÄ• vimutto hoti, tadanuvattakakilesehi ca khandhehi ca vimutto hoti, bahid sabbanimittehi vimutto hoti, vimutti vimuttÄ• rammaá¹‡Ä• vimuttigocarÄ• vimuttiyÄ• samu á¹-hitÄ• vimuttiyÄ• patiá¹-á¹-hitÄ• . __vimuttÄ«_ti dve vimuttiyo --- nibbÄ• naÃ±ca vimutti, y nibbÄ• nÄ• rammaá¹‡atÄ• jÄ• tÄ• dhammÄ• sabbe vimuttÄ• hontÄ«ti --- vimutti phalaá¹ƒ.

anÄ• gÄ• miphalakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹- anusahagatÄ• kÄ• marÄ• gasaÃ±Ã±ojanÄ• paá¹-ighasaÃ±Ã±ojanÄ• anusahagatÄ• kÄ• r vimutto hoti, tadanuvattakakilesehi ca khandhehi ca vimutto hoti, bahiddhÄ• ca sabbanimitt vimutti \Ee II 145/ vimuttÄ• rammaá¹‡Ä• vimuttigocarÄ• vimuttiyÄ• samudÄ• gatÄ• vimut patiá¹-á¹-hitÄ• ... pe ....

arahattaphalakkhaá¹‡e \Ne 319/ \Be 329/ dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... av sammÄ• samÄ• dhi rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ avijjÄ• nusayÄ• vimutto hoti, tadanuvattakakilesehi ca khandhehi ca vimutto hoti, bahiddhÄ vimutto hoti, vimutti vimuttÄ• rammaá¹‡Ä• vimuttigocarÄ• vimuttiyÄ• samudÄ• gatÄ• vim patiá¹-á¹-hitÄ• . __vimuttÄ«_ti dve vimuttiyo --- nibbÄ• naÃ±ca vimutti, ye ca nibbÄ• nÄ• ran dhammÄ• sabbe vimuttÄ• hontÄ«ti --- vimutti phalaá¹ƒ.

dassanavimutti \Se I 505/ sammÄ• diá¹-á¹-hi ... pe ... avikkhepavimutti sammÄ• samÄ• dhi, satisambojjhaá¹…go, paá¹-isaá¹…khÄ• navimutti upekkhÄ• sambojjhaá¹…go. assaddhiye a ... pe ... avijjÄ• ya akampiyavimutti paÃ±Ã±Ä• balaá¹ƒ. adhimokkhavimutti saddhindriyaá¹ƒ dassanavimutti paÃ±Ã±indriyaá¹ƒ.

Ä• dhipateyyaá¹-á¹-hena indriyÄ• vimutti. akampiyaá¹-á¹-hena balÄ• vimutti, niyyÄ• naá¹-á vimutti, hetuá¹-á¹-hena maggo vimutti, upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• nÄ• vimu sammappadhÄ• nÄ• vimutti, ijjhanaá¹-á¹-hena iddhipÄ• dÄ• vimutti, tathaá¹-á¹-hena saccÄ avikkhepaá¹-á¹-hena samatho \Ee II 146/ vimutti, anupassanaá¹-á¹-hena vipassanÄ• vimutt

samathavipassanÄ• vimutti, anativattanaá¹-á¹-hena yuganaddhaá¹ƒ vimutti, saá¹ƒvaraá¹-á¹
vimutti, avikkhepaá¹-á¹-hena cittavisuddhi vimutti, dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi vimu
vimuttaá¹-á¹-hena vimokkho vimutti, paá¹-ivedhaá¹-á¹-hena vijjÄ• vimutti, pariccÄ• gaá¹-á¹-h
vimutti, paá¹-ippassaddhiyaá¹-á¹-hena anuppÄ• de Ã±Ä• á¹‡aá¹ƒ vimutti, chando mÅ«laá¹-á
manasikÄ• ro samuá¹-á¹-hÄ• naá¹-á¹-hena vimutti, phasso samodhÄ• naá¹-á¹-hena vimutti,
samosaraá¹‡aá¹-á¹-hena vimutti, samÄ• dhi pamukhaá¹-á¹-hena vimutti, sati Ä• dhipateyyaá
paÃ±Ã±Ä• tatuttaraá¹-á¹-hena vimutti, vimutti sÄ• raá¹-á¹-hena vimutti, amatogadhaá¹ƒ nibb
pariyosÄ• naá¹-á¹-hena vimutti. evaá¹ƒ vimutti phalaá¹ƒ. evaá¹ƒ virÄ• go maggo \Se I 506/,

virÄ• gakathÄ• niá¹-á¹-hitÄ• .

6. paá¹-isambhidÄ• kathÄ•

1. dhammacakkapavattanavÄ• ro

<30> evaá¹ƒ \Ne 320/ \Ee II 147/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡a
isipatane migadÄ• ye. tatra kho bhagavÄ• paÃ±cavaggiye bhikkhÅ« Ä• mantesi ---

``dveme \Be 330/, bhikkhave, antÄ• pabbajitena na sevitabbÄ• . katame dve? yo cÄ• yaá¹
kÄ• masukhallikÄ• nuyogo hÄ«no gammo pothujjaniko anariyo anatthasaá¹ƒhito; yo cÄ• yaá
dukkho anariyo anatthasaá¹ƒhito. ete kho {ete te (Se Katthaci Ce-a) SN c V 1081; Vin I 13
bhikkhave, ubho ante anupagamma majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt

``katamÄ• ca sÄ• , bhikkhave, majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• c
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ayaá¹ƒ kho sÄ• ,
paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasa
nibbÄ• nÄ• ya saá¹ƒvattati.

``idaá¹ƒ \Se I 507/ kho pana, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ. jÄ• tipi dukkhÄ• , jarÄ•
dukkho, maraá¹‡ampi dukkhaá¹ƒ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, ya
tampi dukkhaá¹ƒ; saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• . idaá¹ƒ kho pana,
ariyasaccaá¹ƒ --- yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavikÄ• nandirÄ• gasahagatÄ• tatratatrÄ• bhi
seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• . idaá¹ƒ \Ee II 148/ kh
dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ --- yo tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodho cÄ•
anÄ• layo. idaá¹ƒ kho pana, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá
aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

`` `idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananussutesu dhammesu ca
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. `taá¹ƒ
ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti me, bhikkhave ... pe ... pariÃ±Ã±Ä• tanti me, bhikkhave
dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud

`` `idaá¹ƒ \Be 331/ dukkhasamudayaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananuss
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ• tabbaâ€™ nti me, bhikkhave ... pe ...
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä•
Ä• loko udapÄ• di.

`` `idaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananussutesu dham
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. `taá¹ƒ
dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikÄ• tabbaâ€™ nti me, bhikkhave ... pe ... sacchikata
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä•
Ä• loko udapÄ• di.

`` `idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™ nti me, bhikkhave, pubbe
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ• vetabbaâ€™ nti me,
bhÄ• vitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹
udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

``yÄ• vakÄ«vaÃ±ca \Ne 322/ me, bhikkhave, imesu catÅ«su ariyasaccesu evaá¹ƒ tiparivaá¹
dvÄ• dasÄ• kÄ• raá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ na suvisuddhaá¹ƒ ahosi \Se
bhikkhave \Ee II 149/, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ
`anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±Ä• siá¹ƒ. yato ca kho
ariyasaccesu evaá¹ƒ tiparivaá¹-á¹-aá¹ƒ dvÄ• dasÄ• kÄ• raá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡ad
ahosi, athÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• h
sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±
dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimutti, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbha

idamavoca bhagavÄ• . attamanÄ• paÃ±cavaggiyÄ• bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abh

imasmiÃ±ca \Be 332/ pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne Ä• yasmato koá¹‡á¸
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabba
nti.

pavattite ca pana bhagavatÄ• dhammacakke bhummÄ• {bhÅ«mÄ• (Katthaci) } devÄ• sa
``etaá¹ƒ bhagavatÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacakka
appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brah
lokasmiâ€™â€™ nti. bhummÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ• rÄ• jikÄ
devÄ• saddamanussÄ• vesuá¹ƒ ... pe ... cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ saddaá
... pe ... yÄ• mÄ• devÄ• ... pe ... tusitÄ• devÄ• ... pe ... nimmÄ• naratÄ« devÄ• ... pe ...
paranimmitavasavattÄ« devÄ• ... pe ... brahmakÄ• yikÄ• devÄ• \Se I 510/ saddamanussÄ
bhagavatÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacakkaá¹ƒ pava
samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kena

itiha tena khaá¹‡ena tena layena tena muhuttena yÄ• va brahmalokÄ• saddo abbhuggacc
lokadhÄ• tu saá¹ƒkampi sampakampi sampavedhi, appamÄ• á¹‡o ca uá¸·Ä• ro obhÄ• so lo
{atikkammeva (Se Katthaci) SN c V 1081 passitabbÄ• } devÄ• naá¹ƒ devÄ• nubhÄ• vanti.

atha kho bhagavÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``aÃ±Ã±Ä• si vata, bho, koá¹‡á¸• aÃ±
koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti. iti hidaá¹ƒ Ä• yasmato koá¹‡á¸• aÃ±Ã±assa aÃ±Ã±Ä• sikoá¹‡
{aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±otveva (Se) } nÄ• maá¹ƒ ahosi.

[ka] `idaá¹ƒ \Ne 323/ dukkhaá¹ƒ ariyasaccaâ€™ nti pubbe ananussutesu dhammesu \Ee II
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• diâ€™â€

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hen
--- kenaá¹-á¹-hena? vijjÄ• udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ä• loko udapÄ• dÄ«ti --- kenaá
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena. __Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti --- Ã±Ä• taá¹-á¹-hena
--- pajÄ• nanaá¹-á¹-hena. __vijjÄ• udapÄ• dÄ«_ti --- paá¹-ivedhaá¹-á¹-hena. __Ä• loko udap
obhÄ• saá¹-á¹-hena.

cakkhuá¹ƒ \Se I 511/ \Be 333/ dhammo, Ã±Ä• á¹‡aá¹ƒ dhammo, paÃ±Ã±Ä• dhammo, vijjÄ
paÃ±ca dhammÄ• dhammapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. y
gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``dhammesu Ã±Ä
dhammapaá¹-isambhidÄ• â€™â€™.

dassanaá¹-á¹-ho attho, Ã±Ä• taá¹-á¹-ho attho, pajÄ• nanaá¹-á¹-ho attho, paá¹-ivedhaá¹-á¹-h
obhÄ• saá¹-á¹-ho attho. ime paÃ±ca atthÄ• atthapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva
Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™.

paÃ±ca dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , paÃ±ca atthe sandassetuá
byaÃ±jananiruttÄ• bhilÄ• pÄ• . imÄ• dasa niruttiyÄ• niruttipaá¹-isambhidÄ• ya Ä• rammaá¹
ye tassÄ• Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá
``niruttÄ«su Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â€™.

paÃ±casu dhammesu Ã±Ä• á¹‡Ä• ni, paÃ±casu atthesu Ã±Ä• á¹‡Ä• ni, dasasu niruttÄ«su
Ã±Ä• á¹‡Ä• ni paá¹-ibhÄ• napaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. y
gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``paá¹-ibhÄ• nesu
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™.

`` `taá¹ƒ \Se I 512/ kho panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti ... pe ... p
pubbe ananussutesu \Ne 324/ dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, p
udapÄ• di, Ä• loko udapÄ• diâ€™â€™.

cakkhuá¹ƒ \Ee II 151/ udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti --- ken
udapÄ• dÄ«ti --- kenaá¹-á¹-hena? vijjÄ• udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ä• loko udapÄ• d
__cakkhuá¹ƒ udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena. __Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti --- Ã±Ä
udapÄ• dÄ«_ti --- pajÄ• nanaá¹-á¹-hena. __vijjÄ• udapÄ• dÄ«_ti --- paá¹-ivedhaá¹-á¹-hena.
--- obhÄ• saá¹-á¹-hena.

cakkhuá¹ƒ dhammo, Ã±Ä• á¹‡aá¹ƒ dhammo, paÃ±Ã±Ä• dhammo, vijjÄ• dhammo, Ä• loko
dhammapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca \Be 334/. ye tassÄ• Ä
ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``dhammesu Ã±Ä• á¹‡aá¹ƒ

dassanaá¹-á¹-ho attho, Ã±Ä• taá¹-á¹-ho attho, pajÄ• nanaá¹-á¹-ho attho, paá¹-ivedhaá¹-á¹-h
obhÄ• saá¹-á¹-ho attho. ime paÃ±ca atthÄ• atthapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva
Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™.

paÃ±ca dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , paÃ±ca atthe sandassetuá
byaÃ±jananiruttÄ• bhilÄ• pÄ• . imÄ• dasa niruttiyo niruttipaá¹-isambhidÄ• ya Ä• rammaá¹‡
gocarÄ• ca. ye tassÄ• Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ•
--- ``niruttÄ«su Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â€™.

paÃ±casu dhammesu Ã±Ä• á¹‡Ä• ni, paÃ±casu atthesu Ã±Ä• á¹‡Ä• ni, dasasu niruttÄ«su
Ã±Ä• á¹‡Ä• ni paá¹-ibhÄ• napaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. y
gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``paá¹-ibhÄ• nesu

paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™.

dukkhe ariyasacce pannarasa dhammÄ• , pannarasa atthÄ• , tiá¹ƒsa niruttiyo, saá¹-á¹-hi Ã±

[kha] `` `idaá¹ƒ \Ne 325/ dukkhasamudayaá¹ƒ ariyasaccaâ€™ nti pubbe ananussutesu dha
... pe ... Ä• loko udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ•
pahÄ«nanti pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe0 \Ee II 152/ ... Ä• l
â€™â€™.

dukkhasamudaye ariyasacce pannarasa dhammÄ• , pannarasa atthÄ• , tiá¹ƒsa niruttiyo, sa

[ga] `` `idaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaâ€™ nti pubbe ananussutesu dhammesu cakkh
Ä• loko udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikÄ• tabbaâ
sacchikatanti pubbe ananussutesu \Se I 514/ dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• l
â€™â€™.

dukkhanirodhe \Be 335/ ariyasacce pannarasa dhammÄ• , pannarasa atthÄ• , tiá¹ƒsa nirutt
Ã±Ä• á¹‡Ä• ni.

[gha] `` `idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™ nti pubbe ananussu
udapÄ• di ... pe ... Ä• loko udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-i
bhÄ• vetabbaâ€™ nti ... pe ... bhÄ• vitanti pubbe ananussutesu dhammesu cakkhuá¹ƒ udap
udapÄ• di ... pe ... â€™â€™.

dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasacce pannarasa dhammÄ• , pannarasa a
saá¹-á¹-hi Ã±Ä• á¹‡Ä• ni.

catÅ«su ariyasaccesu saá¹-á¹-hi dhammÄ• , saá¹-á¹-hi atthÄ• , vÄ«satisataniruttiyo, cattÄ•
Ã±Ä• á¹‡asatÄ• ni.

2. satipaá¹-á¹-hÄ• navÄ• ro

<31> `` `ayaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• â€™ ti me, bhikkhave, pubbe ananussutesu d
udapÄ• di ... pe ... Ä• loko udapÄ• di. sÄ• kho panÄ• yaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• b
... pe ... bhÄ• vitÄ• ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di
udapÄ• diâ€™â€™.

``ayaá¹ƒ vedanÄ• su ... pe ... ayaá¹ƒ citte ... pe ... ayaá¹ƒ dhammesu dhammÄ• nupassanÄ

pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. sÄ• kho
dhammÄ• nupassanÄ• bhÄ• vetabbÄ• ti ... pe ... bhÄ• vitÄ• ti me, bhikkhave, pubbe anan
udapÄ• di ... pe ... Ä• loko \Se I 515/ udapÄ• diâ€™â€™.

[ka] `` `ayaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• â€™ ti pubbe ananussutesu dhammesu cakkhu
udapÄ• di ... pe ... sÄ• \Ee II 153/ kho panÄ• yaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• bhÄ• veta
bhÄ• vitÄ• ti pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ•
udapÄ• di, Ä• loko udapÄ• diâ€™â€™.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hen
--- kenaá¹-á¹-hena? vijjÄ• udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ä• loko udapÄ• dÄ«ti --- kenaá
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena. __Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti --- Ã±Ä• taá¹-á¹-hena
__udapÄ• dÄ«_ti --- pajÄ• nanaá¹-á¹-hena. __vijjÄ• udapÄ• dÄ«_ti --- paá¹-ivedhaá¹-á¹-her
--- obhÄ• saá¹-á¹-hena.

cakkhuá¹ƒ dhammo, Ã±Ä• á¹‡aá¹ƒ dhammo, paÃ±Ã±Ä• dhammo, vijjÄ• dhammo, Ä• loko
dhammapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. ye tassÄ• Ä• ramma
tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``dhammesu Ã±Ä• á¹‡aá¹ƒ dh

dassanaá¹-á¹-ho attho, Ã±Ä• taá¹-á¹-ho attho, pajÄ• nanaá¹-á¹-ho attho, paá¹-ivedhaá¹-á¹-h
obhÄ• saá¹-á¹-ho attho. ime paÃ±ca atthÄ• atthapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva
Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena
``atthesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™.

paÃ±ca dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , paÃ±ca atthe sandassetuá
\Ne 327/. imÄ• dasa niruttiyo niruttipaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ
Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â€™.

paÃ±casu dhammesu Ã±Ä• á¹‡Ä• ni, paÃ±casu atthesu Ã±Ä• á¹‡Ä• ni, dasasu niruttÄ«su
Ã±Ä• á¹‡Ä• ni paá¹-ibhÄ• napaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. y
gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``paá¹-ibhÄ• nes
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™.

kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne pannarasa dhammÄ• , pannarasa atthÄ• ,
Ã±Ä• á¹‡Ä• ni.

[kha-gha] ``ayaá¹ƒ vedanÄ• su ... pe ... ayaá¹ƒ citte ... pe ... ayaá¹ƒ dhammesu \Ee II 154/

dhammÄ• nupassanÄ• ti pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä•
kho panÄ• yaá¹ƒ dhammesu dhammÄ• nupassanÄ• bhÄ• vetabbÄ• ti ... pe ... bhÄ• vitÄ• t
cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di ... pe ... â€™â€™.

dhammesu \Be 337/ dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• ne pannarasa dhammÄ• , pan
saá¹-á¹-hi Ã±Ä• á¹‡Ä• ni.

catÅ«su satipaá¹-á¹-hÄ• nesu saá¹-á¹-hi dhammÄ• , saá¹-á¹-hi atthÄ• , vÄ«satisataniruttiyo
I 517/ dve ca Ã±Ä• á¹‡asatÄ• ni.

3. iddhipÄ• davÄ• ro

<32> ``ayaá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doti me,
dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. so kho panÄ• yaá¹ƒ
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ• vetabboti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• d

``ayaá¹ƒ \Ne 328/ vÄ«riyasamÄ• dhi ... pe ... ayaá¹ƒ cittasamÄ• dhi ... pe ... ayaá¹ƒ
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doti me, bhikkha
cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. so kho panÄ• yaá¹ƒ
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ• vetabb
dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• diâ€™â€™.

[ka] `` `ayaá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ€™
cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di ... pe ... so kho panÄ• yaá¹ƒ
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ• vetabboti ... pe
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udap
udapÄ• diâ€™â€™.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hen
--- kenaá¹-á¹-hena? vijjÄ• udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ä• loko udapÄ• dÄ«ti --- kenaá
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena. __Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti --- Ã±Ä• taá¹-á¹-hena
--- pajÄ• nanaá¹-á¹-hena. __vijjÄ• udapÄ• dÄ«_ti --- paá¹-ivedhaá¹-á¹-hena. __Ä• loko_ \Se
--- obhÄ• saá¹-á¹-hena.

cakkhuá¹ƒ \Ee II 155/ dhammo, Ã±Ä• á¹‡aá¹ƒ dhammo, paÃ±Ã±Ä• dhammo, vijjÄ• dhamm
dhammÄ• dhammapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. ye \Be 33
gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``dhammesu Ã±Ä

dhammapaá¹-isambhidÄ• â€™â€™.

dassanaá¹-á¹-ho attho, Ã±Ä• taá¹-á¹-ho attho, pajÄ• nanaá¹-á¹-ho attho, paá¹-ivedhaá¹-á¹-h
obhÄ• saá¹-á¹-ho attho. ime paÃ±ca atthÄ• atthapaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva
Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™.

paÃ±ca dhamme sandassetuá¹ƒ byaÃ±jananiruttÄ• bhilÄ• pÄ• , paÃ±ca atthe sandassetuá
byaÃ±jananiruttÄ• bhilÄ• pÄ• . imÄ• dasa niruttiyo niruttipaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä
329/ ca. ye tassÄ• Ä• rammaá¹‡Ä• te tassÄ• gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä•
``niruttÄ«su Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â€™.

paÃ±casu dhammesu Ã±Ä• á¹‡Ä• ni, paÃ±casu atthesu Ã±Ä• á¹‡Ä• ni, dasasu niruttÄ«su
Ã±Ä• á¹‡Ä• ni paá¹-ibhÄ• napaá¹-isambhidÄ• ya Ä• rammaá¹‡Ä• ceva honti gocarÄ• ca. y
gocarÄ• . ye tassÄ• gocarÄ• te tassÄ• Ä• rammaá¹‡Ä• . tena vuccati --- ``paá¹-ibhÄ• nesu
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™.

chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gate iddhipÄ• de pannarasa dhammÄ
niruttiyo, saá¹-á¹-hi Ã±Ä• á¹‡Ä• ni.

[kha-gha] ``ayaá¹ƒ vÄ«riyasamÄ• dhi ... pe ... ayaá¹ƒ cittasamÄ• dhi ... pe ... ayaá¹ƒ
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doti pubbe anan
... pe ... Ä• loko udapÄ• di ... pe ... so kho panÄ• yaá¹ƒ vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nas
iddhipÄ• do bhÄ• vetabboti ... pe ... bhÄ• vitoti pubbe ananussutesu dhammesu cakkhuá¹ƒ
Ä• loko udapÄ• di ... pe ... â€™â€™.

vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gate iddhipÄ• de pannarasa d
niruttiyo, saá¹-á¹-hi Ã±Ä• á¹‡Ä• ni.

catÅ«su iddhipÄ• desu saá¹-á¹-hi dhammÄ• , saá¹-á¹-hi atthÄ• , vÄ«satisataniruttiyo, cattÄ•
Ã±Ä• á¹‡asatÄ• ni.

4. sattabodhisattavÄ• ro

<33> `` `samudayo \Ee II 156/ \Be 339/ samudayoâ€™ ti kho, bhikkhave, vipassissa bodhis
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. `nirodho nirodho
vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä•
vipassissa bodhisattassa veyyÄ• karaá¹‡e dasa dhammÄ• , dasa atthÄ• , vÄ«sati niruttiyo,

{cattÄ• lÄ«sa (Katthaci) } Ã±Ä• á¹‡Ä• ni.

`` `samudayo \Ne 330/ samudayoâ€™ ti kho, bhikkhave, sikhissa bodhisattassa ... pe ... ve
bodhisattassa ... pe ... kakusandhassa bodhisattassa ... pe ... koá¹‡Ä• gamanassa bodhisat
kassapassa bodhisattassa pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä
nirodhoâ€™ ti kho, bhikkhave, kassapassa bodhisattassa pubbe ananussutesu dhammesu
... Ä• loko udapÄ• diâ€™â€™. kassapassa bodhisattassa veyyÄ• karaá¹‡e dasa dhammÄ•
niruttiyo, cattÄ• lÄ«sa Ã±Ä• á¹‡Ä• ni.

`` `samudayo samudayoâ€™ ti kho, bhikkhave, gotamassa bodhisattassa pubbe ananussu
udapÄ• di ... pe ... Ä• loko udapÄ• di. `nirodho nirodhoâ€™ ti kho, bhikkhave, gotamassa bo
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• diâ€™â€™. gotam
veyyÄ• karaá¹‡e dasa dhammÄ• , dasa atthÄ• , vÄ«sati niruttiyo, cattÄ• lÄ«sa Ã±Ä• á¹‡Ä•

sattannaá¹ƒ bodhisattÄ• naá¹ƒ sattasu veyyÄ• karaá¹‡esu sattati dhammÄ• , sattati atthÄ•
{cattÄ• rÄ«sasatÄ• (Se) } niruttiyo, asÄ«ti ca dve ca Ã±Ä• á¹‡asatÄ• ni.

5. abhiÃ±Ã±Ä• divÄ• ro

<34> `` `yÄ• vatÄ• abhiÃ±Ã±Ä• ya abhiÃ±Ã±aá¹-á¹-ho Ã±Ä• to diá¹-á¹-ho vidito sacchikato
aphassito paÃ±Ã±Ä• ya abhiÃ±Ã±aá¹-á¹-ho natthÄ«â€™ ti --- cakkhuá¹ƒ udapÄ• di, Ã±Ä• á
udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• diâ€™â€™. abhiÃ±Ã±Ä• ya abhiÃ±Ã±aá¹-á¹-h
521/, paÃ±cavÄ«sati atthÄ• , paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

`` `yÄ• vatÄ• \Be 340/ pariÃ±Ã±Ä• ya pariÃ±Ã±aá¹-á¹-ho ... pe ... yÄ• vatÄ• pahÄ• nassa
... yÄ• vatÄ• bhÄ• vanÄ• ya bhÄ• vanaá¹-á¹-ho ... pe ... yÄ• vatÄ• sacchikiriyÄ• ya sacchik
Ã±Ä• to diá¹-á¹-ho vidito sacchikato phassito paÃ±Ã±Ä• ya. aphassito paÃ±Ã±Ä• ya sacchik
ti --- cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• d
sacchikiriyÄ• ya sacchikiriyaá¹-á¹-he paÃ±cavÄ«sati dhammÄ• , paÃ±cavÄ«sati atthÄ• , pa
sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

abhiÃ±Ã±Ä• ya \Ne 331/ abhiÃ±Ã±aá¹-á¹-he, pariÃ±Ã±Ä• ya pariÃ±Ã±aá¹-á¹-he, pahÄ• nÄ•
bhÄ• vanÄ• ya bhÄ• vanaá¹-á¹-he, sacchikiriyÄ• ya sacchikiriyaá¹-á¹-he paÃ±cavÄ«sasataá
paÃ±cavÄ«sasataá¹ƒ atthÄ• , aá¸• á¸• hateyyÄ• ni niruttisatÄ• ni, paÃ±ca Ã±Ä• á¹‡asatÄ• n

6. khandhÄ• divÄ• ro

<35> `` `yÄ• vatÄ• khandhÄ• naá¹ƒ khandhaá¹-á¹-ho, Ã±Ä• to diá¹-á¹-ho vidito sacchikato

aphassito paÃ±Ã±Ä• ya khandhaá¹-á¹-ho natthÄ«â€™ ti --- cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡a
udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• diâ€™â€™. khandhÄ• naá¹ƒ khandhaá¹-á¹-he
paÃ±cavÄ«sati atthÄ• , paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

`` `yÄ• vatÄ• dhÄ• tÅ«naá¹ƒ dhÄ• tuá¹-á¹-ho ... pe ... yÄ• vatÄ• Ä• yatanÄ• naá¹ƒ Ä• yata
yÄ• vatÄ• saá¹…khatÄ• naá¹ƒ saá¹…khataá¹-á¹-ho ... pe ... yÄ• vatÄ• asaá¹…khatassa as
diá¹-á¹-ho vidito sacchikato phassito paÃ±Ã±Ä• ya. aphassito paÃ±Ã±Ä• ya asaá¹…khataá¹
natthÄ«â€™ ti --- cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• diâ€™â€™. asaá¹…khatass
paÃ±cavÄ«sati dhammÄ• , paÃ±cavÄ«sati atthÄ• , paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡

khandhÄ• naá¹ƒ khandhaá¹-á¹-he, dhÄ• tÅ«naá¹ƒ dhÄ• tuá¹-á¹-he, Ä• yatanÄ• naá¹ƒ Ä• ya
saá¹…khataá¹-á¹-he, asaá¹…khatassa asaá¹…khataá¹-á¹-he paÃ±cavÄ«satisataá¹ƒ dhamm
atthÄ• , aá¸• á¸• hateyyÄ• ni niruttisatÄ• ni, paÃ±ca Ã±Ä• á¹‡asatÄ• ni.

7. saccavÄ• ro

<36> `` `yÄ• vatÄ• dukkhassa dukkhaá¹-á¹-ho, Ã±Ä• to diá¹-á¹-ho vidito sacchikato phassit
aphassito paÃ±Ã±Ä• ya dukkhaá¹-á¹-ho natthÄ«â€™ ti --- cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aa
udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• diâ€™â€™. dukkhassa dukkhaá¹-á¹-he \Be 34
paÃ±cavÄ«sati atthÄ• , paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

`` `yÄ• vatÄ• samudayassa samudayaá¹-á¹-ho ... pe ... yÄ• vatÄ• nirodhassa nirodhaá¹-á¹
maggassa maggaá¹-á¹-ho Ã±Ä• to diá¹-á¹-ho vidito sacchikato phassito paÃ±Ã±Ä• ya. apha
maggaá¹-á¹-ho \Ne 332/ natthÄ«â€™ ti --- cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• diâ
maggaá¹-á¹-he paÃ±cavÄ«sati dhammÄ• , paÃ±cavÄ«sati atthÄ• , paÃ±Ã±Ä• sa niruttiyo, s

catÅ«su ariyasaccesu sataá¹ƒ dhammÄ• , sataá¹ƒ atthÄ• , dve niruttisatÄ• ni, cattÄ• ri Ã±Ä

8. paá¹-isambhidÄ• vÄ• ro

<37> `` `yÄ• vatÄ• atthapaá¹-isambhidÄ• ya atthapaá¹-isambhidaá¹-á¹-ho, Ã±Ä• to diá¹-á¹-
phassito paÃ±Ã±Ä• ya. aphassito paÃ±Ã±Ä• ya atthapaá¹-isambhidaá¹-á¹-ho \Se I 523/ natt
udapÄ• di ... pe ... Ä• loko udapÄ• diâ€™â€™. atthapaá¹-isambhidÄ• ya atthapaá¹-isambhi
dhammÄ• , paÃ±cavÄ«sati atthÄ• , paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

`` `yÄ• vatÄ• dhammapaá¹-isambhidÄ• ya dhammapaá¹-isambhidaá¹-á¹-ho ... pe ... yÄ• va
niruttipaá¹-isambhidÄ• ya niruttipaá¹-isambhidaá¹-á¹-ho ... pe ... yÄ• vatÄ• paá¹-ibhÄ• napa
paá¹-ibhÄ• napaá¹-isambhidaá¹-á¹-ho, Ã±Ä• to diá¹-á¹-ho vidito sacchikato phassito paÃ±Ã±

paÃ±Ã±Ä• ya paá¹-ibhÄ• napaá¹-isambhidaá¹-á¹-ho natthÄ«â€™ ti --- cakkhuá¹ƒ udapÄ• di
Ä• loko udapÄ• diâ€™â€™. paá¹-ibhÄ• napaá¹-isambhidaá¹-á¹-he paÃ±cavÄ«sati dhammÄ
paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

catÅ«su paá¹-isambhidÄ• su sataá¹ƒ dhammÄ• , sataá¹ƒ atthÄ• , dve niruttisatÄ• ni, cattÄ•

9. chabuddhadhammavÄ• ro

<38> `` `yÄ• vatÄ• indriyaparopariyatte Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ viditaá¹ƒ s
phassitaá¹ƒ paÃ±Ã±Ä• ya. aphassitaá¹ƒ paÃ±Ã±Ä• ya indriyaparopariyatte Ã±Ä• á¹‡aá¹ƒ na
udapÄ• di ... pe ... Ä• loko udapÄ• diâ€™â€™. indriyaparopariyatte Ã±Ä• á¹‡e paÃ±cavÄ«s
atthÄ• , paÃ±Ã±Ä• sa niruttiyo, sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

`` `yÄ• vatÄ• \Be 342/ sattÄ• naá¹ƒ Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ ... pe ... yÄ• vatÄ• yan
Ã±Ä• á¹‡aá¹ƒ \Ne 333/ ... pe ... yÄ• vatÄ• mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... yÄ• vatÄ• anÄ• varaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• ta
sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya. aphassitaá¹ƒ paÃ±Ã±Ä• ya anÄ• varaá¹‡aá¹ƒ Ã±Ä
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di \Se I 524/, vijjÄ• uda
udapÄ• diâ€™â€™. anÄ• varaá¹‡e Ã±Ä• á¹‡e paÃ±cavÄ«sati dhammÄ• , paÃ±cavÄ«sati a
sataá¹ƒ Ã±Ä• á¹‡Ä• ni.

chasu buddhadhammesu diyaá¸• á¸• hasataá¹ƒ dhammÄ• , diyaá¸• á¸• hasataá¹ƒ atthÄ• , t
Ã±Ä• á¹‡asatÄ• ni.

paá¹-isambhidÄ• dhikaraá¹‡e {paá¹-isambhidÄ• pakaraá¹‡e (Se) } aá¸• á¸• hanavadhamma
dhammasatÄ• ni (Se), aá¸• á¸• hanavamadhammasatÄ• ni (Katthaci) }, aá¸• á¸• hanavaatth
satta ca niruttisatÄ• ni, tÄ«á¹‡i ca Ã±Ä• á¹‡asahassÄ• ni, cattÄ• ri ca Ã±Ä• á¹‡asatÄ• nÄ«ti

paá¹-isambhidÄ• kathÄ• niá¹-á¹-hitÄ• .

7. dhammacakkakathÄ•

1. saccavÄ• ro

<39> ekaá¹ƒ \Ne 334/ \Ee II 159/ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati ... pe
Ä• yasmato koá¹‡á¸• aÃ±Ã±assa ``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±oâ€™â€™ tveva nÄ• maá¹ƒ

[ka] ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™â€™ nti pubbe ananussutesu dhammesu cakkhuá¹ƒ

udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hen
--- kenaá¹-á¹-hena? vijjÄ• udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ä• loko udapÄ• dÄ«ti --- kenaá
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena. __Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti --- Ã±Ä• taá¹-á¹-hena
--- pajÄ• nanaá¹-á¹-hena \Se I 525/. __vijjÄ• udapÄ• dÄ«_ti --- paá¹-ivedhaá¹-á¹-hena. __Ä•
obhÄ• saá¹-á¹-hena.

cakkhuá¹ƒ dhammo, dassanaá¹-á¹-ho attho. Ã±Ä• á¹‡aá¹ƒ dhammo, Ã±Ä• taá¹-á¹-ho attho.
pajÄ• nanaá¹-á¹-ho attho. vijjÄ• dhammo, paá¹-ivedhaá¹-á¹-ho attho. Ä• loko dhammo, obh
paÃ±ca dhammÄ• paÃ±ca atthÄ• dukkhavatthukÄ• \Be 343/ saccavatthukÄ• saccÄ• ram
saccasaá¹…gahitÄ• saccapariyÄ• pannÄ• sacce samudÄ• gatÄ• sacce á¹-hitÄ• sacce pa

<40> __dhammacakka_nti kenaá¹-á¹-hena dhammacakkaá¹ƒ? dhammaÃ±ca pavatteti cak
cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti --- dhammacakkaá¹ƒ. dhammena pavattetÄ«ti --- dha
dhammacariyÄ• ya pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme á¹-hito pavattetÄ«ti --- dham
patiá¹-á¹-hito pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme patiá¹-á¹-hÄ• pento pavattetÄ«ti \N
dhammacakkaá¹ƒ. dhamme vasippatto pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme vasiá¹ƒ
dhammacakkaá¹ƒ \Ee II 160/. dhamme pÄ• ramippatto pavattetÄ«ti --- dhammacakkaá¹ƒ. d
pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme vesÄ• rajjappatto pavattetÄ«ti --- dhammacakka
pÄ• pento pavattetÄ«ti --- dhammacakkaá¹ƒ. dhammaá¹ƒ sakkaronto pavattetÄ«ti --- dhamm
garuá¹ƒ karonto {garukaronto (Se) } pavattetÄ«ti --- dhammacakkaá¹ƒ. dhammaá¹ƒ mÄ• ne
dhammacakkaá¹ƒ. dhammaá¹ƒ pÅ«jento pavattetÄ«ti --- dhammacakkaá¹ƒ \Se I 526/. dham
pavattetÄ«ti --- dhammacakkaá¹ƒ. dhammaddhajo pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamm
dhammacakkaá¹ƒ. dhammÄ• dhipateyyo pavattetÄ«ti --- dhammacakkaá¹ƒ. taá¹ƒ kho pana
appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brah
--- dhammacakkaá¹ƒ.

saddhindriyaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. vÄ«riyindri
dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. satindriyaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pa
dhammacakkaá¹ƒ. samÄ• dhindriyaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhamma
dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. saddhÄ• balaá¹ƒ dhammo. t
--- dhammacakkaá¹ƒ. vÄ«riyabalaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammac
dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. samÄ• dhibalaá¹ƒ dhammo.
--- dhammacakkaá¹ƒ. paÃ±Ã±Ä• balaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhamm
satisambojjhaá¹…go dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamm
taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. vÄ«riyasambojjhaá¹…go dhammo. taá
--- dhammacakkaá¹ƒ. pÄ«tisambojjhaá¹…go dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dh

passaddhisambojjhaá¹…go dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. s
dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. upekkhÄ• sambojjhaá¹…go \
dhammaá¹ƒ pavattetÄ«ti \Be 344/ --- dhammacakkaá¹ƒ \Se I 527/. sammÄ• diá¹-á¹-hi dham
pavattetÄ«ti --- dhammacakkaá¹ƒ. sammÄ• saá¹…kappo dhammo. taá¹ƒ dhammaá¹ƒ pavat
sammÄ• vÄ• cÄ• dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. sammÄ• I
pavattetÄ«ti --- dhammacakkaá¹ƒ. sammÄ• Ä• jÄ«vo dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ
sammÄ• vÄ• yÄ• mo dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. samm
pavattetÄ«ti --- dhammacakkaá¹ƒ. sammÄ• samÄ• dhi dhammo. taá¹ƒ dhammaá¹ƒ pavattet

Ä• dhipateyyaá¹-á¹-hena indriyaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammaca
balaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. niyyÄ• nikaá¹-á¹-her
taá¹ƒ dhammaá¹ƒ pavattetÄ«ti \Ne 336/ --- dhammacakkaá¹ƒ. hetuá¹-á¹-hena maggo dham
pavattetÄ«ti --- dhammacakkaá¹ƒ. upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• nÄ• dhammo
pavattetÄ«ti --- dhammacakkaá¹ƒ. padahanaá¹-á¹-hena sammappadhÄ• nÄ• dhammo. taá
dhammacakkaá¹ƒ. ijjhanaá¹-á¹-hena iddhipÄ• dÄ• dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti
tathaá¹-á¹-hena saccÄ• dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. avik
dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. anupassanaá¹-á¹-hena vipas
dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. ekarasaá¹-á¹-hena samathavipassanÄ• dha
pavattetÄ«ti --- dhammacakkaá¹ƒ. anativattanaá¹-á¹-hena yuganaddhaá¹ƒ dhammo. taá¹ƒ d
dhammacakkaá¹ƒ. saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi dhammo. taá¹ƒ dhammaá¹ƒ \Se I 52
dhammacakkaá¹ƒ. avikkhepaá¹-á¹-hena cittavisuddhi dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ
dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammac
vimokkho dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. paá¹-ivedhaá¹-á¹-h
dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. pariccÄ• gaá¹-á¹-hena vimutti dhammo \Ee I
pavattetÄ«ti --- dhammacakkaá¹ƒ. samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ dhammo. ta
--- dhammacakkaá¹ƒ. paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã±Ä• á¹‡aá¹ƒ dhammo. taá
dhammacakkaá¹ƒ. chando mÅ«laá¹-á¹-hena dhammo. taá¹ƒ dhammo pavattetÄ«ti --- dham
samuá¹-á¹-hÄ• naá¹-á¹-hena dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ.
dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. vedanÄ• samosaraá¹‡aá¹-á
dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. samÄ• dhi pamukhaá¹-á¹-hena dhammo. taá
dhammacakkaá¹ƒ. sati Ä• dhipateyyaá¹-á¹-hena dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti ---
tatuttaraá¹-á¹-hena dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. vimutti sÄ
taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ. amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ
dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ.

``taá¹ƒ \Be 345/ kho panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ nti ... pe ..
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena ... pe ... Ä• loko udapÄ• dÄ«ti \Se I 529/ --- ken
__cakkhuá¹ƒ udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena ... pe ... __Ä• loko udapÄ• dÄ«_ti --- obh
cakkhuá¹ƒ dhammo, dassanaá¹-á¹-ho attho ... pe ... Ä• loko dhammo, obhÄ• saá¹-á¹-ho atth
paÃ±ca atthÄ• dukkhavatthukÄ• saccavatthukÄ• saccÄ• rammaá¹‡Ä• saccagocarÄ• sac
saccapariyÄ• pannÄ• sacce samudÄ• gatÄ• sacce á¹-hitÄ• sacce patiá¹-á¹-hitÄ• .

__dhammacakka_nti \Ne 337/ kenaá¹-á¹-hena dhammacakkaá¹ƒ? dhammaÃ±ca pavatteti c
dhammacakkaá¹ƒ. cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti --- dhammacakkaá¹ƒ. dhammena
dhammacakkaá¹ƒ. dhammapariyÄ• ya pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme á¹-hito p
dhammacakkaá¹ƒ. dhamme patiá¹-á¹-hito pavattetÄ«ti --- dhammacakkaá¹ƒ ... pe ... amatog
pariyosÄ• naá¹-á¹-hena dhammo taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ.

[kha-gha] ``idaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaâ€™â€™ nti pubbe ananussutesu dham
pe ... Ä• loko udapÄ• di ... pe ... ``taá¹ƒ kho panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ p
... pe ... ``pahÄ«naâ€™â€™ nti pubbe ananussutesu \Ee II 163/ dhammesu cakkhuá¹ƒ udap
udapÄ• di.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena ... pe ... Ä• loko udapÄ• dÄ«ti --- kenaá¹-á¹-hen
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena ... pe ... __Ä• loko udapÄ• dÄ«_ti --- obhÄ• saá¹-á¹-he

cakkhuá¹ƒ dhammo, dassanaá¹-á¹-ho attho ... pe ... Ä• loko dhammo, obhÄ• saá¹-á¹-ho \Se
paÃ±ca dhammÄ• paÃ±ca atthÄ• samudayavatthukÄ• saccavatthukÄ• ... pe ... nirodhava
pe ... maggavatthukÄ• saccavatthukÄ• saccÄ• rammaá¹‡Ä• saccagocarÄ• saccasaá¹…g
samudÄ• gatÄ• sacce á¹-hitÄ• sacce patiá¹-á¹-hitÄ• .

__dhammacakka_nti kenaá¹-á¹-hena dhammacakkaá¹ƒ? dhammaÃ±ca pavatteti cakkaÃ±c
cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti --- dhammacakkaá¹ƒ. dhammena pavattetÄ«ti --- dha
dhammacariyÄ• ya pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme á¹-hito pavattetÄ«ti --- dham
patiá¹-á¹-hito pavattetÄ«ti --- dhammacakkaá¹ƒ ... pe ... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyo
dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ.

2. satipaá¹-á¹-hÄ• navÄ• ro

<41> `` `ayaá¹ƒ \Be 346/ kÄ• ye kÄ• yÄ• nupassanÄ• â€™ ti me, bhikkhave, pubbe ananus
udapÄ• di ... pe ... Ä• loko udapÄ• di. sÄ• kho panÄ• yaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• b
bhikkhave, ... pe ... bhÄ• vitÄ• ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ
Ä• loko udapÄ• diâ€™â€™.

``ayaá¹ƒ vedanÄ• su ... pe ... ayaá¹ƒ citte ... ayaá¹ƒ dhammesu dhammÄ• nupassanÄ• ti m
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. sÄ• kho panÄ•
dhammÄ• nupassanÄ• bhÄ• vetabbÄ• ti me, bhikkhave ... pe ... bhÄ• vitÄ• ti me, bhikkhav
dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• diâ€™â€™.

ayaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• ti pubbe ananussutesu \Se I 531/ dhammesu cakkhuá¹
udapÄ• di ... pe ... sÄ• kho panÄ• yaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• bhÄ• vetabbÄ• ti ... p
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena ... pe ... Ä• loko udapÄ• dÄ«ti --- kenaá¹-á¹-hen
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena ... pe ... __Ä• loko udapÄ• dÄ«_ti --- obhÄ• saá¹-á¹-he

cakkhuá¹ƒ dhammo, dassanaá¹-á¹-ho attho ... pe ... Ä• loko dhammo, obhÄ• saá¹-á¹-ho att
paÃ±ca atthÄ• kÄ• yavatthukÄ• satipaá¹-á¹-hÄ• navatthukÄ• ... pe ... vedanÄ• vatthukÄ•
... cittavatthukÄ• satipaá¹-á¹-hÄ• navatthukÄ• ... dhammavatthukÄ• satipaá¹-á¹-hÄ• navat
satipaá¹-á¹-hÄ• nÄ• rammaá¹‡Ä• satipaá¹-á¹-hÄ• nagocarÄ• satipaá¹-á¹-hÄ• nasaá¹…gah
satipaá¹-á¹-hÄ• napariyÄ• pannÄ• satipaá¹-á¹-hÄ• ne samudÄ• gatÄ• satipaá¹-á¹-hÄ• ne á
patiá¹-á¹-hitÄ• .

__dhammacakka_nti kenaá¹-á¹-hena dhammacakkaá¹ƒ? dhammaÃ±ca pavatteti cakkaÃ±c
cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti --- dhammacakkaá¹ƒ. dhammena pavattetÄ«ti --- dha
dhammacariyÄ• ya pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme á¹-hito pavattetÄ«ti --- dham
patiá¹-á¹-hito pavattetÄ«ti --- dhammacakkaá¹ƒ \Ee II 164/ ... pe ... amatogadhaá¹ƒ nibbÄ• n
pariyosÄ• naá¹-á¹-hena dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ.

3. iddhipÄ• davÄ• ro

<42> `` `ayaá¹ƒ \Be 347/ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ
bhikkhave pubbe ananussutesu \Ne 339/ dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko u
panÄ• yaá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ• v
bhÄ• vitoti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä

``ayaá¹ƒ vÄ«riyasamÄ• dhi ... pe ... ayaá¹ƒ cittasamÄ• dhi ... pe ... ayaá¹ƒ
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doti me, bhikkha
cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di. so kho panÄ• yaá¹ƒ
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ• vetabb
bhÄ• vitoti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä

ayaá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doti pubbe ana
udapÄ• di ... pe ... Ä• loko udapÄ• di ... pe ... so kho panÄ• yaá¹ƒ chandasamÄ• dhipadhÄ•
iddhipÄ• do bhÄ• vetabboti ... pe ... bhÄ• vitoti pubbe ananussutesu dhammesu cakkhuá¹ƒ
udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hen
--- kenaá¹-á¹-hena? vijjÄ• udapÄ• dÄ«ti --- kenaá¹-á¹-hena? Ä• loko udapÄ• dÄ«ti --- kenaá
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena. __Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti --- Ã±Ä• taá¹-á¹-hena
__udapÄ• dÄ«_ti --- pajÄ• nanaá¹-á¹-hena. __vijjÄ• udapÄ• dÄ«_ti --- paá¹-ivedhaá¹-á¹-her
--- obhÄ• saá¹-á¹-hena.

cakkhuá¹ƒ dhammo, dassanaá¹-á¹-ho attho. Ã±Ä• á¹‡aá¹ƒ dhammo, Ã±Ä• taá¹-á¹-ho attho.
pajÄ• nanaá¹-á¹-ho attho. vijjÄ• dhammo, paá¹-ivedhaá¹-á¹-ho attho. Ä• loko dhammo, obh
paÃ±ca dhammÄ• paÃ±ca atthÄ• chandavatthukÄ• iddhipÄ• davatthukÄ• iddhipÄ• dÄ• r
iddhipÄ• dasaá¹…gahitÄ• iddhipÄ• dapariyÄ• pannÄ• iddhipÄ• de samudÄ• gatÄ• iddhip
patiá¹-á¹-hitÄ• .

__dhammacakka_nti kenaá¹-á¹-hena dhammacakkaá¹ƒ? dhammaÃ±ca pavatteti cakkaÃ±c
cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti --- dhammacakkaá¹ƒ. dhammena pavattetÄ«ti --- dha
dhammacariyÄ• ya pavattetÄ«ti \Be 348/ --- dhammacakkaá¹ƒ. dhamme á¹-hito pavattetÄ«t
dhamme patiá¹-á¹-hito pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme patiá¹-á¹-hÄ• pento pava
dhammacakkaá¹ƒ. dhamme vasippatto pavattetÄ«ti \Ne 340/ --- dhammacakkaá¹ƒ. dhamme
pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme pÄ• ramippatto pavattetÄ«ti --- dhammacakkaá
pÄ• pento pavattetÄ«ti --- dhammacakkaá¹ƒ ... pe ... dhammaá¹ƒ apacÄ• yamÄ• no pavatte
dhammaddhajo pavattetÄ«ti --- dhammacakkaá¹ƒ. dhammaketu pavattetÄ«ti --- dhammacak
pavattetÄ«ti --- dhammacakkaá¹ƒ. taá¹ƒ kho pana dhammacakkaá¹ƒ appaá¹-ivattiyaá¹ƒ sam
vÄ• devena vÄ• \Se I 534/ mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasminti --- dhan

saddhindriyaá¹ƒ dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ ... pe ... ama
pariyosÄ• naá¹-á¹-hena dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkaá¹ƒ.

ayaá¹ƒ vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doti pubbe ana
udapÄ• di ... pe ... Ä• loko udapÄ• di ... pe ... so kho panÄ• yaá¹ƒ
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ• vetabboti ... pe
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• di.

cakkhuá¹ƒ udapÄ• dÄ«ti --- kenaá¹-á¹-hena ... pe ... Ä• loko udapÄ• dÄ«ti --- kenaá¹-á¹-hen
udapÄ• dÄ«_ti --- dassanaá¹-á¹-hena ... pe ... __Ä• loko udapÄ• dÄ«_ti --- obhÄ• saá¹-á¹-he

cakkhuá¹ƒ dhammo, dassanaá¹-á¹-ho attho ... pe ... Ä• loko dhammo, obhÄ• saá¹-á¹-ho att
paÃ±ca atthÄ• vÄ«riyavatthukÄ• iddhipÄ• davatthukÄ• ... pe ... cittavatthukÄ• iddhipÄ• da
vÄ«maá¹ƒsÄ• vatthukÄ• iddhipÄ• davatthukÄ• iddhipÄ• dÄ• rammaá¹‡Ä• iddhipÄ• dagoc
iddhipÄ• dapariyÄ• pannÄ• iddhipÄ• de samudÄ• gatÄ• iddhipÄ• de á¹-hitÄ• iddhipÄ• de

__dhammacakka_nti kenaá¹-á¹-hena dhammacakkaá¹ƒ? dhammaÃ±ca pavatteti cakkaÃ±c
cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti --- dhammacakkaá¹ƒ. dhammena pavattetÄ«ti --- dha
dhammacariyÄ• ya pavattetÄ«ti --- dhammacakkaá¹ƒ. dhamme \Se I 535/ á¹-hito pavattetÄ«
dhamme patiá¹-á¹-hito pavattetÄ«ti --- dhammacakkaá¹ƒ ... pe ... amatogadhaá¹ƒ nibbÄ• na
pariyosÄ• naá¹-á¹-hena dhammo. taá¹ƒ dhammaá¹ƒ pavattetÄ«ti --- dhammacakkanti.

dhammacakkakathÄ• niá¹-á¹-hitÄ• .

8. lokuttarakathÄ•

<43> katame \Ne 341/ \Ee II 166/ \Be 349/ dhammÄ• lokuttarÄ• ? cattÄ• ro satipaá¹-á¹-hÄ
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojj
aá¹-á¹-haá¹…giko maggo, cattÄ• ro ariyamaggÄ• , cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni, nibb
lokuttarÄ• .

__lokuttarÄ• _ti kenaá¹-á¹-hena lokuttarÄ• ? lokaá¹ƒ tarantÄ«ti --- lokuttarÄ• . lokÄ• uttaran
lokuttarÄ• . lokato uttarantÄ«ti --- lokuttarÄ• . lokamhÄ• uttarantÄ«ti --- lokuttarÄ• . lokaá¹ƒ
--- lokuttarÄ• . lokaá¹ƒ samatikkamantÄ«ti --- lokuttarÄ• . lokaá¹ƒ samatikkantÄ• ti --- lokutta
atirekÄ• ti --- lokuttarÄ• . lokantaá¹ƒ tarantÄ«ti --- lokuttarÄ• . lokÄ• nissarantÄ«ti --- lokutta
nissarantÄ«ti --- lokuttarÄ• . lokamhÄ• nissarantÄ«ti --- lokuttarÄ• . lokÄ• nissaá¹-Ä• ti \Se
lokuttarÄ• . lokena nissaá¹-Ä• ti --- lokuttarÄ• . lokamhÄ• nissaá¹-Ä• ti --- lokuttarÄ• . loke n
--- lokuttarÄ• . lokasmiá¹ƒ na tiá¹-á¹-hantÄ«ti --- lokuttarÄ• . loke na limpantÄ«ti --- lokuttarÄ
limpantÄ«ti --- lokuttarÄ• . loke asaá¹ƒlittÄ• ti --- lokuttarÄ• . lokena asaá¹ƒlittÄ• ti --- lokuttar
anupalittÄ• ti --- lokuttarÄ• . lokena anupalittÄ• ti --- lokuttarÄ• . loke vippamuttÄ• ti --- lokutt
vippamuttÄ• ti --- lokuttarÄ• . lokÄ• vippamuttÄ• ti --- lokuttarÄ• . lokato vippamuttÄ• ti --- lo
lokamhÄ• vippamuttÄ• ti \Ee II 167/ --- lokuttarÄ• . loke visaÃ±Ã±uttÄ• ti --- lokuttarÄ• . loke
--- lokuttarÄ• . lokÄ• visaÃ±Ã±uttÄ• ti --- lokuttarÄ• . lokasmiá¹ƒ visaÃ±Ã±uttÄ• ti --- lokuttar
visaÃ±Ã±uttÄ• ti --- lokuttarÄ• . lokamhÄ• visaÃ±Ã±uttÄ• ti --- lokuttarÄ• . lokÄ• sujjhantÄ«
lokato sujjhantÄ«ti --- lokuttarÄ• . lokamhÄ• sujjhantÄ«ti --- lokuttarÄ• . lokÄ• visujjhantÄ«t
lokato visujjhantÄ«ti --- lokuttarÄ• . lokamhÄ• visujjhantÄ«ti --- lokuttarÄ• . lokÄ• vuá¹-á¹-ha
{uddharantÄ«ti (Katthaci), uá¹-á¹-hahantÄ«ti (Ce-a) } --- lokuttarÄ• . lokato vuá¹-á¹-hahantÄ
lokuttarÄ• . lokamhÄ• vuá¹-á¹-hahantÄ«ti --- lokuttarÄ• . lokÄ• vivaá¹-á¹-antÄ«ti --- lokuttar

lokato vivaá¹-á¹-antÄ«ti --- lokuttarÄ• . lokamhÄ• vivaá¹-á¹-antÄ«ti --- lokuttarÄ• . loke na sa
lokuttarÄ• . loke na gayhantÄ«ti --- lokuttarÄ• . loke na bajjhantÄ«ti --- lokuttarÄ• . lokaá¹ƒ s
--- lokuttarÄ• . lokaá¹ƒ samucchinnattÄ• ti --- lokuttarÄ• . lokaá¹ƒ \Se I 537/ paá¹-ippassamb
lokuttarÄ• . lokaá¹ƒ paá¹-ippassambhitattÄ• ti --- lokuttarÄ• . lokassa apathÄ• ti --- lokuttarÄ
agatÄ«ti --- lokuttarÄ• . lokassa avisayÄ• ti --- lokuttarÄ• . lokassa asÄ• dhÄ• raá¹‡Ä• ti --- l
vamantÄ«ti --- lokuttarÄ• . lokaá¹ƒ na paccÄ• vamantÄ«ti --- lokuttarÄ• . lokaá¹ƒ pajahantÄ«
lokaá¹ƒ na upÄ• diyantÄ«ti --- lokuttarÄ• . lokaá¹ƒ visinentÄ«ti --- lokuttarÄ• . lokaá¹ƒ na uss
lokuttarÄ• . lokaá¹ƒ vidhÅ«pentÄ«ti --- lokuttarÄ• . lokaá¹ƒ na saá¹ƒdhÅ«pentÄ«ti --- lokuttar
samatikkamma abhibhuyya tiá¹-á¹-hantÄ«ti --- lokuttarÄ• .

lokuttarakathÄ• niá¹-á¹-hitÄ• .

9. balakathÄ•

<44> sÄ• vatthinidÄ• naá¹ƒ \Ne 343/ {SN c V 705-716 passitabbÄ• }. ``paÃ±cimÄ• ni \Ee II
balÄ• ni. katamÄ• ni paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibala
imÄ• ni kho, bhikkhave, paÃ±ca balÄ• ni.

``api ca, aá¹-á¹-hasaá¹-á¹-hi balÄ• ni --- saddhÄ• balaá¹ƒ, vÄ«riyabalaá¹ƒ, satibalaá¹ƒ, sam
paÃ±Ã±Ä• balaá¹ƒ, hiribalaá¹ƒ, ottappabalaá¹ƒ, paá¹-isaá¹…khÄ• nabalaá¹ƒ, bhÄ• vanÄ• ba
saá¹…gahabalaá¹ƒ, khantibalaá¹ƒ, paÃ±Ã±attibalaá¹ƒ, nijjhattibalaá¹ƒ, issariyabalaá¹ƒ \Se I
adhiá¹-á¹-hÄ• nabalaá¹ƒ, samathabalaá¹ƒ, vipassanÄ• balaá¹ƒ, dasa sekhabalÄ• ni, dasa a
khÄ«á¹‡Ä• savabalÄ• ni, dasa iddhibalÄ• ni, dasa tathÄ• gatabalÄ• niâ€™â€™.

katamaá¹ƒ __saddhÄ• balaá¹ƒ? _ assaddhiye na kampatÄ«ti --- saddhÄ• balaá¹ƒ. sahajÄ•
upatthambhanaá¹-á¹-hena saddhÄ• balaá¹ƒ, kilesÄ• naá¹ƒ pariyÄ• dÄ• naá¹-á¹-hena saddh
paá¹-ivedhÄ• divisodhanaá¹-á¹-hena saddhÄ• balaá¹ƒ, cittassa adhiá¹-á¹-hÄ• naá¹-á¹-hena
vodÄ• naá¹-á¹-hena saddhÄ• balaá¹ƒ, visesÄ• dhigamaá¹-á¹-hena saddhÄ• balaá¹ƒ, uttari p
351/ saddhÄ• balaá¹ƒ, saccÄ• bhisamayaá¹-á¹-hena saddhÄ• balaá¹ƒ, nirodhe patiá¹-á¹-hÄ
saddhÄ• balaá¹ƒ. idaá¹ƒ saddhÄ• balaá¹ƒ.

katamaá¹ƒ __vÄ«riyabalaá¹ƒ? _ kosajje na kampatÄ«ti --- vÄ«riyabalaá¹ƒ. sahajÄ• tÄ• naá
upatthambhanaá¹-á¹-hena vÄ«riyabalaá¹ƒ, kilesÄ• naá¹ƒ pariyÄ• dÄ• naá¹-á¹-hena vÄ«riyab
paá¹-ivedhÄ• divisodhanaá¹-á¹-hena vÄ«riyabalaá¹ƒ, cittassa adhiá¹-á¹-hÄ• naá¹-á¹-hena vÄ
vodÄ• naá¹-á¹-hena vÄ«riyabalaá¹ƒ, visesÄ• dhigamaá¹-á¹-hena vÄ«riyabalaá¹ƒ, uttari paá¹
vÄ«riyabalaá¹ƒ, saccÄ• bhisamayaá¹-á¹-hena vÄ«riyabalaá¹ƒ, nirodhe patiá¹-á¹-hÄ• pakaá¹
idaá¹ƒ vÄ«riyabalaá¹ƒ.

katamaá¹ƒ \Ne 344/ \Ee II 169/ __satibalaá¹ƒ? _ pamÄ• de na kampatÄ«ti --- satibalaá¹ƒ. s
dhammÄ• naá¹ƒ upatthambhanaá¹-á¹-hena satibalaá¹ƒ ... pe ... nirodhe patiá¹-á¹-hÄ• pakaá
idaá¹ƒ satibalaá¹ƒ.

katamaá¹ƒ \Se I 539/ __samÄ• dhibalaá¹ƒ? _ uddhacce na kampatÄ«ti --- samÄ• dhibalaá¹
dhammÄ• naá¹ƒ upatthambhanaá¹-á¹-hena samÄ• dhibalaá¹ƒ ... pe ... nirodhe patiá¹-á¹-hÄ•
samÄ• dhibalaá¹ƒ. idaá¹ƒ samÄ• dhibalaá¹ƒ.

katamaá¹ƒ __paÃ±Ã±Ä• balaá¹ƒ? _ avijjÄ• ya na kampatÄ«ti --- paÃ±Ã±Ä• balaá¹ƒ. sahajÄ
upatthambhanaá¹-á¹-hena paÃ±Ã±Ä• balaá¹ƒ ... pe ... nirodhe patiá¹-á¹-hÄ• pakaá¹-á¹-hena
paÃ±Ã±Ä• balaá¹ƒ.

katamaá¹ƒ __hiribalaá¹ƒ? _ nekkhammena kÄ• macchandaá¹ƒ hirÄ«yatÄ«ti {hiriyatÄ«ti (Se
hiribalaá¹ƒ. abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ hirÄ«yatÄ«ti --- hiribalaá¹ƒ. Ä• lokasaÃ±Ã±Ä• y
hirÄ«yatÄ«ti --- hiribalaá¹ƒ. avikkhepena uddhaccaá¹ƒ hirÄ«yatÄ«ti --- hiribalaá¹ƒ. dhammav
vicikicchaá¹ƒ hirÄ«yatÄ«ti --- hiribalaá¹ƒ. Ã±Ä• á¹‡ena avijjaá¹ƒ hirÄ«yatÄ«ti --- hiribalaá¹ƒ. p
aratiá¹ƒ hirÄ«yatÄ«ti --- hiribalaá¹ƒ. paá¹-hamena jhÄ• nena nÄ«varaá¹‡e hirÄ«yatÄ«ti --- hi
... arahattamaggena sabbakilese hirÄ«yatÄ«ti --- hiribalaá¹ƒ. idaá¹ƒ hiribalaá¹ƒ.

katamaá¹ƒ __ottappabalaá¹ƒ? _ nekkhammena kÄ• macchandaá¹ƒ ottappatÄ«ti --- ottappa
byÄ• pÄ• daá¹ƒ ottappatÄ«ti --- ottappabalaá¹ƒ. Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá¹ƒ ottapp
avikkhepena uddhaccaá¹ƒ ottappatÄ«ti --- ottappabalaá¹ƒ. dhammavavatthÄ• nena vicikicch
ottappabalaá¹ƒ. Ã±Ä• á¹‡ena avijjaá¹ƒ ottappatÄ«ti --- ottappabalaá¹ƒ \Be 352/. pÄ• mojjena
ottappatÄ«ti --- ottappabalaá¹ƒ. paá¹-hamena jhÄ• nena nÄ«varaá¹‡e ottappatÄ«ti --- ottapp
arahattamaggena \Se I 540/ sabbakilese ottappatÄ«ti --- ottappabalaá¹ƒ. idaá¹ƒ ottappabala

katamaá¹ƒ __paá¹-isaá¹…khÄ• nabalaá¹ƒ? _ nekkhammena kÄ• macchandaá¹ƒ paá¹-isaá¹
paá¹-isaá¹…khÄ• nabalaá¹ƒ. abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ paá¹-isaá¹…khÄ• tÄ«ti --- pa
Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá¹ƒ paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isaá¹…khÄ• nabalaá¹ƒ
paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isaá¹…khÄ• nabalaá¹ƒ. dhammavavatthÄ• nena vicikicchaá¹
paá¹-isaá¹…khÄ• nabalaá¹ƒ. Ã±Ä• á¹‡ena avijjaá¹ƒ paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isaá¹…k
pÄ• mojjena aratiá¹ƒ paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isaá¹…khÄ• nabalaá¹ƒ. paá¹-hamena \
nÄ«varaá¹‡e paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isaá¹…khÄ• nabalaá¹ƒ ... pe ... arahattamagge
paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isaá¹…khÄ• nabalaá¹ƒ. idaá¹ƒ paá¹-isaá¹…khÄ• nabalaá¹ƒ.

katamaá¹ƒ __bhÄ• vanÄ• balaá¹ƒ? _ kÄ• macchandaá¹ƒ pajahanto nekkhammaá¹ƒ bhÄ• v
byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• daá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• balaá¹ƒ. thinamidd
Ä• lokasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• balaá¹ƒ. uddhaccaá¹ƒ pajahanto avikkhepa

bhÄ• vanÄ• balaá¹ƒ. vicikicchaá¹ƒ pajahanto dhammavavatthÄ• naá¹ƒ bhÄ• vetÄ«ti --- bhÄ
pajahanto Ã±Ä• á¹‡aá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• balaá¹ƒ. aratiá¹ƒ pajahanto pÄ• mojjaá
bhÄ• vanÄ• balaá¹ƒ. nÄ«varaá¹‡e pajahanto paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• vetÄ«ti --- bhÄ
sabbakilese pajahanto arahattamaggaá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• balaá¹ƒ. idaá¹ƒ bhÄ•

katamaá¹ƒ __anavajjabalaá¹ƒ? _ kÄ• macchandassa pahÄ«nattÄ• nekkhamme natthi kiÃ±
anavajjabalaá¹ƒ. byÄ• pÄ• dassa pahÄ«nattÄ• abyÄ• pÄ• de natthi kiÃ±ci vajjanti --- anava
thinamiddhassa pahÄ«nattÄ• Ä• lokasaÃ±Ã±Ä• ya natthi kiÃ±ci vajjanti --- anavajjabalaá¹ƒ
pahÄ«nattÄ• avikkhepe natthi kiÃ±ci vajjanti --- anavajjabalaá¹ƒ. vicikicchÄ• ya pahÄ«nattÄ
natthi kiÃ±ci vajjanti --- anavajjabalaá¹ƒ. avijjÄ• ya pahÄ«nattÄ• Ã±Ä• á¹‡e natthi kiÃ±ci vaj
anavajjabalaá¹ƒ. aratiyÄ• pahÄ«nattÄ• pÄ• mojje natthi kiÃ±ci vajjanti anavajjabalaá¹ƒ. nÄ
pahÄ«nattÄ• paá¹-hamajjhÄ• ne natthi kiÃ±ci vajjanti --- anavajjabalaá¹ƒ ... pe ... sabbakiles
pahÄ«nattÄ• arahattamagge natthi kiÃ±ci vajjanti --- anavajjabalaá¹ƒ. idaá¹ƒ anavajjabalaá

katamaá¹ƒ \Be 353/ __saá¹…gahabalaá¹ƒ? _ kÄ• macchandaá¹ƒ pajahanto nekkhammava
saá¹…gaá¹‡hÄ• tÄ«ti --- saá¹…gahabalaá¹ƒ. byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• davasen
--- saá¹…gahabalaá¹ƒ. thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±Ä• vasena cittaá¹ƒ saá¹…g
saá¹…gahabalaá¹ƒ ... pe ... sabbakilese pajahanto arahattamaggavasena cittaá¹ƒ saá¹…ga
saá¹…gahabalaá¹ƒ. idaá¹ƒ saá¹…gahabalaá¹ƒ.

katamaá¹ƒ \Ee II 171/ __khantibalaá¹ƒ? _ kÄ• macchandassa pahÄ«nattÄ• nekkhammaá¹
khantibalaá¹ƒ. byÄ• pÄ• dassa pahÄ«nattÄ• abyÄ• pÄ• do khamatÄ«ti --- khantibalaá¹ƒ. th
Ä• lokasaÃ±Ã±Ä• khamatÄ«ti --- khantibalaá¹ƒ. uddhaccassa pahÄ«nattÄ• avikkhepo khan
vicikicchÄ• ya pahÄ«nattÄ• \Se I 542/ dhammavavatthÄ• naá¹ƒ khamatÄ«ti --- khantibalaá¹
\Ne 346/ Ã±Ä• á¹‡aá¹ƒ khamatÄ«ti --- khantibalaá¹ƒ. aratiyÄ• pahÄ«nattÄ• pÄ• mojjaá¹ƒ k
khantibalaá¹ƒ. nÄ«varaá¹‡Ä• naá¹ƒ pahÄ«nattÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ khamatÄ«ti --- k
sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• arahattamaggo khamatÄ«ti --- khantibalaá¹ƒ. idaá¹ƒ khan

katamaá¹ƒ __paÃ±Ã±attibalaá¹ƒ? _ kÄ• macchandaá¹ƒ pajahanto nekkhammavasena citta
paÃ±Ã±attibalaá¹ƒ. byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• davasena cittaá¹ƒ paÃ±Ã±apetÄ«
thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±Ä• vasena cittaá¹ƒ paÃ±Ã±apetÄ«ti --- paÃ±Ã±att
sabbakilese pajahanto arahattamaggavasena cittaá¹ƒ paÃ±Ã±apetÄ«ti --- paÃ±Ã±attibalaá¹
paÃ±Ã±attibalaá¹ƒ.

katamaá¹ƒ __nijjhattibalaá¹ƒ? _ kÄ• macchandaá¹ƒ pajahanto nekkhammavasena cittaá¹ƒ
nijjhattibalaá¹ƒ. byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• davasena cittaá¹ƒ nijjhÄ• petÄ«ti --- n
thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±Ä• vasena cittaá¹ƒ nijjhÄ• petÄ«ti --- nijjhattibalaá
sabbakilese pajahanto arahattamaggavasena cittaá¹ƒ nijjhÄ• petÄ«ti --- nijjhattibalaá¹ƒ. idaá

nijjhattibalaá¹ƒ.

katamaá¹ƒ __issariyabalaá¹ƒ? _ kÄ• macchandaá¹ƒ pajahanto nekkhammavasena cittaá¹ƒ issariyabalaá¹ƒ. byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• davasena cittaá¹ƒ vasaá¹ƒ vattetÄ«ti thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±Ä• vasena \Se I 543/ cittaá¹ƒ vasaá¹ƒ vattetÄ«ti -- pe ... sabbakilese pajahanto arahattamaggavasena cittaá¹ƒ vasaá¹ƒ vattetÄ«ti --- issariyaba issariyabalaá¹ƒ.

katamaá¹ƒ __adhiá¹-á¹-hÄ• nabalaá¹ƒ? _ kÄ• macchandaá¹ƒ pajahanto nekkhammavasena --- adhiá¹-á¹-hÄ• nabalaá¹ƒ. byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• davasena cittaá¹ƒ adhiá¹ adhiá¹-á¹-hÄ• nabalaá¹ƒ. thinamiddhaá¹ƒ pajahanto Ä• lokasaÃ±Ã±Ä• vasena \Ee II 172/ cit --- adhiá¹-á¹-hÄ• nabalaá¹ƒ ... pe ... sabbakilese pajahanto arahattamaggavasena cittaá¹ƒ a --- adhiá¹-á¹-hÄ• nabalaá¹ƒ. idaá¹ƒ adhiá¹-á¹-hÄ• nabalaá¹ƒ.

katamaá¹ƒ __samathabalaá¹ƒ? _ nekkhammavasena cittassa ekaggatÄ• avikkhepo samat cittassa ekaggatÄ• avikkhepo samathabalaá¹ƒ, Ä• lokasaÃ±Ã±Ä• vasena cittassa ekaggat samathabalaá¹ƒ ... pe ... paá¹-inissaggÄ• nupassÄ« assÄ• savasena cittassa ekaggatÄ• av paá¹-inissaggÄ• nupassÄ« passÄ• savasena cittassa ekaggatÄ• avikkhepo samathabalaá¹

__samathabala_nti kenaá¹-á¹-hena samathabalaá¹ƒ? paá¹-hamena jhÄ• nena nÄ«varaá¹‡e samathabalaá¹ƒ. dutiyena jhÄ• nena vitakkavicÄ• re na kampatÄ«ti --- samathabalaá¹ƒ. tati na kampatÄ«ti --- samathabalaá¹ƒ. catutthena jhÄ• nena sukhadukkhe na kampatÄ«ti --- sa Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• ya paá¹-ighasaÃ±Ã±Ä• ya nÄ samathabalaá¹ƒ \Se I 544/. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±c --- samathabalaá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana samathabalaá¹ƒ. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• y samathabalaá¹ƒ. uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampatÄ« na ca samathabalaá¹ƒ. idaá¹ƒ samathabalaá¹ƒ.

katamaá¹ƒ __vipassanÄ• balaá¹ƒ_? aniccÄ• nupassanÄ• vipassanÄ• balaá¹ƒ, dukkhÄ• nu pe ... paá¹-inissaggÄ• nupassanÄ• vipassanÄ• balaá¹ƒ, rÅ«pe aniccÄ• nupassanÄ• vipass dukkhÄ• nupassanÄ• vipassanÄ• balaá¹ƒ ... pe ... rÅ«pe paá¹-inassaggÄ• nupassanÄ• vip ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ... pe ... jarÄ• n aniccÄ• nupassanÄ• vipassanÄ• balaá¹ƒ, jarÄ• maraá¹‡e dukkhÄ• nupassanÄ• vipassanÄ jarÄ• maraá¹‡e paá¹-inissaggÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. vipassanÄ• balanti kena aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• ya na kampatÄ«ti --- vipassanÄ• balaá¹ƒ. dukkhÄ• na kampatÄ«ti --- vipassanÄ• balaá¹ƒ. anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• ya \Ee II 173/ vipassanÄ• balaá¹ƒ. nibbidÄ• nupassanÄ• ya nandiyÄ• na kampatÄ«ti --- vipassanÄ• balaá

rÄ• ge na kampatÄ«ti --- vipassanÄ• balaá¹ƒ. nirodhÄ• nupassanÄ• \Be 355/ samudaye na
vipassanÄ• balaá¹ƒ \Se I 545/. paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• ne na kampatÄ«ti ---
avijjÄ• ya avijjÄ• sahagatakilese ca khandhe ca na kampati na calati na vedhatÄ«ti --- vipas
vipassanÄ• balaá¹ƒ.

katamÄ• ni __dasa sekhabalÄ• ni, dasa asekhabalÄ• ni? _ sammÄ• diá¹-á¹-hiá¹ƒ {sammÄ•
evamÄ«disesu navasu padesu dutiyantavacanena. DN III 348 passitabbÄ• } sikkhatÄ«ti --- s
sikkhitattÄ• asekhabalaá¹ƒ. sammÄ• saá¹…kappaá¹ƒ sikkhatÄ«ti --- sekhabalaá¹ƒ. tattha s
asekhabalaá¹ƒ \Ne 348/. sammÄ• vÄ• caá¹ƒ ... pe ... sammÄ• kammantaá¹ƒ ... sammÄ• Ä•
... sammÄ• satiá¹ƒ ... sammÄ• samÄ• dhiá¹ƒ ... sammÄ• Ã±Ä• á¹‡aá¹ƒ ... pe ... sammÄ• vir
sekhabalaá¹ƒ. tattha sikkhitattÄ• --- asekhabalaá¹ƒ. imÄ• ni dasa sekhabalÄ• ni, dasa asek

katamÄ• ni __dasa khÄ«á¹‡Ä• savabalÄ• ni? _ {AN c 10.90 passitabbÄ• } idha khÄ«á¹‡Ä•
sabbe saá¹…khÄ• rÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti. yamp
aniccato sabbe saá¹…khÄ• rÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• hon
bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ
``khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ ti.

puna caparaá¹ƒ khÄ«á¹‡Ä• savassa bhikkhuno aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• yath
sudiá¹-á¹-hÄ• honti. yampi khÄ«á¹‡Ä• savassa bhikkhuno aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ•
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti, idampi khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ h
khÄ«á¹‡Ä• savo bhikkhu \Se I 546/ Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- ``khÄ«á¹‡Ä

puna caparaá¹ƒ khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ cittaá¹ƒ hoti vivekapoá¹‡aá
vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantÄ«bhÅ«taá¹ƒ {byantibhÅ«taá¹ƒ (Katthaci) }
Ä• savaá¹-á¹-hÄ• niyehi dhammehi. yampi khÄ«á¹‡Ä• savassa bhikkhuno vivekaninnaá¹ƒ ci
vivekapabbhÄ• raá¹ƒ vivekaá¹-á¹-haá¹ƒ nekkhammÄ• bhirataá¹ƒ byantibhÅ«taá¹ƒ sabbaso
dhammehi, idampi khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ \Ee II 174/ hoti, yaá¹ƒ balaá¹ƒ Ä•
bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti --- ``khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ t

puna \Be 356/ caparaá¹ƒ khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ
yampi khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• honti subhÄ
khÄ«á¹‡Ä• savassa bhikkhuno balaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma khÄ«á¹‡Ä• savo bhik
paá¹-ijÄ• nÄ• ti --- ``khÄ«á¹‡Ä• me Ä• savÄ• â€™â€™ ti.

puna caparaá¹ƒ khÄ«á¹‡Ä• savassa bhikkhuno cattÄ• ro sammappadhÄ• nÄ• bhÄ• vitÄ•
cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• honti subhÄ• vitÄ• ... paÃ±cindriyÄ• ni bhÄ• vitÄ• ni hon
paÃ±ca balÄ• ni bhÄ• vitÄ• ni honti subhÄ• vitÄ• ni ... satta bojjhaá¹…gÄ• \Ne 349/ bhÄ• vi

pe ... ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito. yampi khÄ«á¹‡Ä• savassa
aá¹-á¹-haá¹…giko maggo bhÄ• vito hoti subhÄ• vito, idampi khÄ«á¹‡Ä• savassa bhikkhuno
\Se I 547/ Ä• gamma khÄ«á¹‡Ä• savo bhikkhu Ä• savÄ• naá¹ƒ khayaá¹ƒ paá¹-ijÄ• nÄ• ti ---
ti. imÄ• ni dasa khÄ«á¹‡Ä• savabalÄ• ni.

katamÄ• ni __dasa iddhibalÄ• ni? _ adhiá¹-á¹-hÄ• nÄ• iddhi, vikubbanÄ• iddhi, manomay
Ã±Ä• á¹‡avipphÄ• rÄ• iddhi, samÄ• dhivipphÄ• rÄ• iddhi, ariyÄ• iddhi, kammavipÄ• kajÄ•
vijjÄ• mayÄ• iddhi, tattha tattha sammÄ• payogappaccayÄ• ijjhanaá¹-á¹-hena iddhi --- imÄ

katamÄ• ni __dasa tathÄ• gatabalÄ• ni? _ idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• na
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakka

puna caparaá¹ƒ tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ \E
á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ
balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«ha
brahmacakkaá¹ƒ pavatteti.

puna \Be 357/ caparaá¹ƒ tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ {sabbatthagÄ• m
I 148 passitabbÄ• } yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi \Se I 548/ tathÄ• gato sabbatthag
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakk

puna caparaá¹ƒ tathÄ• gato anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ•
anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa

puna caparaá¹ƒ tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ•
sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa

puna \Ne 350/ caparaá¹ƒ tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopar
pajÄ• nÄ• ti. yampi tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattaá
pajÄ• nÄ• ti, idampi tathÄ• gatassa ... pe ....

puna caparaá¹ƒ tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«
vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa ... pe ....

puna caparaá¹ƒ tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ ---
jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ \Se I 549/ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ a
tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati. seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ
... idampi tathÄ• gatassa ... pe ....

puna caparaá¹ƒ tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte
upapajjamÄ• ne ... pe ... yampi \Ee II 176/ tathÄ• gato dibbena cakkhunÄ• visuddhena atikl
passati cavamÄ• ne upapajjamÄ• ne ... pe ... idampi tathÄ• gatassa ... pe ....

puna \Be 358/ caparaá¹ƒ tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. yampi tath
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gat
paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti. imÄ• ni dasa

<45> kenaá¹-á¹-hena saddhÄ• balaá¹ƒ? kenaá¹-á¹-hena vÄ«riyabalaá¹ƒ? kenaá¹-á¹-hena s
samÄ• dhibalaá¹ƒ? kenaá¹-á¹-hena paÃ±Ã±Ä• balaá¹ƒ? kenaá¹-á¹-hena hiribalaá¹ƒ? kenaá
kenaá¹-á¹-hena paá¹-isaá¹…khÄ• nabalaá¹ƒ ... pe ... kenaá¹-á¹-hena tathÄ• gatabalaá¹ƒ?

assaddhiye akampiyaá¹-á¹-hena saddhÄ• balaá¹ƒ. kosajje akampiyaá¹-á¹-hena vÄ«riyabala
akampiyaá¹-á¹-hena satibalaá¹ƒ. uddhacce akampiyaá¹-á¹-hena samÄ• dhibalaá¹ƒ. avijjÄ• y
paÃ±Ã±Ä• balaá¹ƒ \Se I 550/ \Ne 351/. hirÄ«yati pÄ• pake akusale dhammeti --- hiribalaá¹ƒ
akusale dhammeti --- ottappabalaá¹ƒ. Ã±Ä• á¹‡ena kilese paá¹-isaá¹…khÄ• tÄ«ti --- paá¹-isa
tattha jÄ• tÄ• dhammÄ• ekarasÄ• hontÄ«ti --- bhÄ• vanÄ• balaá¹ƒ. tattha natthi kiÃ±ci vaj
anavajjabalaá¹ƒ. tena cittaá¹ƒ saá¹…gaá¹‡hÄ• tÄ«ti --- saá¹…gahabalaá¹ƒ. taá¹ƒ tassa khan
khamatÄ«ti (Katthaci) } khantibalaá¹ƒ. tena cittaá¹ƒ paÃ±Ã±apetÄ«ti --- paÃ±Ã±attibalaá¹ƒ. t
nijjhÄ• petÄ«ti --- nijjhattibalaá¹ƒ. tena cittaá¹ƒ vasaá¹ƒ vattetÄ«ti --- issariyabalaá¹ƒ. tena ci
adhiá¹-á¹-hÄ• tÄ«ti --- adhiá¹-á¹-hÄ• nabalaá¹ƒ. tena cittaá¹ƒ ekagganti --- samathabalaá¹ƒ.
anupassatÄ«ti --- vipassanÄ• balaá¹ƒ. tattha sikkhatÄ«ti --- sekhabalaá¹ƒ. tattha sikkhitattÄ•
asekhabalaá¹ƒ. tena Ä• savÄ• khÄ«á¹‡Ä• ti --- khÄ«á¹‡Ä• savabalaá¹ƒ. tassa ijjhatÄ«ti --- i
appameyyaá¹-á¹-hena tathÄ• gatabalanti.

balakathÄ• niá¹-á¹-hitÄ• .

10. suÃ±Ã±akathÄ•

<46> evaá¹ƒ \Ne 352/ \Ee II 177/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya

anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• \Be 35
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
bhagavantaá¹ƒ etadavoca ---

`` `suÃ±Ã±o loko, suÃ±Ã±o lokoâ€™ ti, bhante, vuccati \Se I 551/. kittÄ• vatÄ• nu kho, bha
lokoâ€™ ti vuccatÄ«â€™â€™ ti? ``yasmÄ• kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniy
lokoâ€™ ti vuccati. kiÃ±cÄ• nanda {kiÃ±ca Ä• nanda SN b IV 85}, suÃ±Ã±aá¹ƒ attena vÄ•
kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• . rÅ«pÄ• suÃ±Ã±Ä• attena vÄ• att
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• . cakkhusamphasso suÃ±
yampidaá¹ƒ {yadidaá¹ƒ (Katthaci) SN b IV 85 passitabbÄ• } cakkhusamphassapaccayÄ• up
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi suÃ±Ã±aá¹ƒ attena vÄ• att

``sotaá¹ƒ suÃ±Ã±aá¹ƒ ... pe ... saddÄ• suÃ±Ã±Ä• ... ghÄ• naá¹ƒ suÃ±Ã±aá¹ƒ ... gandhÄ•
suÃ±Ã±Ä• ... rasÄ• suÃ±Ã±Ä• ... kÄ• yo suÃ±Ã±o ... phoá¹-á¹-habbÄ• suÃ±Ã±Ä• ... man
attaniyena vÄ• . dhammÄ• suÃ±Ã±Ä• attena vÄ• attaniyena vÄ• . manoviÃ±Ã±Ä• á¹‡aá¹ƒ
attaniyena vÄ• . manosamphasso suÃ±Ã±o attena vÄ• attaniyena vÄ• . yampidaá¹ƒ manos
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi suÃ±Ã±aá¹ƒ at
yasmÄ• kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• tasmÄ• `suÃ±Ã±o lokoâ€

1. mÄ• tikÄ•

<47> suÃ±Ã±asuÃ±Ã±aá¹ƒ \Ne 353/ {suÃ±Ã±aá¹ƒ suÃ±Ã±aá¹ƒ (Se) }, saá¹…khÄ• rasuÃ±Ã
vipariá¹‡Ä• masuÃ±Ã±aá¹ƒ, aggasuÃ±Ã±aá¹ƒ, lakkhaá¹‡asuÃ±Ã±aá¹ƒ, vikkhambhanasuÃ±
samucchedasuÃ±Ã±aá¹ƒ, paá¹-ippassaddhisuÃ±Ã±aá¹ƒ \Ee II 178/, nissaraá¹‡asuÃ±Ã±aá¹
552/, bahiddhÄ• suÃ±Ã±aá¹ƒ, dubhatosuÃ±Ã±aá¹ƒ, sabhÄ• gasuÃ±Ã±aá¹ƒ, visabhÄ• gasu
pariggahasuÃ±Ã±aá¹ƒ, paá¹-ilÄ• bhasuÃ±Ã±aá¹ƒ, paá¹-ivedhasuÃ±Ã±aá¹ƒ, ekattasuÃ±Ã±a
khantisuÃ±Ã±aá¹ƒ, adhiá¹-á¹-hÄ• nasuÃ±Ã±aá¹ƒ, pariyogÄ• haá¹‡asuÃ±Ã±aá¹ƒ {pariyogÄ•
sampajÄ• nassa pavattapariyÄ• dÄ• naá¹ƒ sabbasuÃ±Ã±atÄ• naá¹ƒ paramatthasuÃ±Ã±aá¹

2. niddeso

<48> katamaá¹ƒ \Be 360/ __suÃ±Ã±asuÃ±Ã±aá¹ƒ? _ cakkhu suÃ±Ã±aá¹ƒ attena vÄ• attan
dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ• . sotaá¹ƒ suÃ±Ã±aá¹ƒ ... pe .
jivhÄ• suÃ±Ã±Ä• ... kÄ• yo suÃ±Ã±o ... mano suÃ±Ã±o attena vÄ• attaniyena vÄ• niccen
vÄ• avipariá¹‡Ä• madhammena vÄ• . idaá¹ƒ suÃ±Ã±asuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __saá¹…khÄ• rasuÃ±Ã±aá¹ƒ? _ tayo saá¹…khÄ• rÄ• --- puÃ±Ã±Ä• bhisaá¹…k
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro. puÃ±Ã±Ä• bhisaá¹…khÄ• ro apuÃ±Ã±Ä• bhisaá¹…khÄ• rena

suÃ±Ã±o. apuÃ±Ã±Ä• bhisaá¹…khÄ• ro puÃ±Ã±Ä• bhisaá¹…khÄ• rena ca Ä• neÃ±jÄ• bhis
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro puÃ±Ã±Ä• bhisaá¹…khÄ• rena ca apuÃ±Ã±Ä• bhisaá¹…khÄ•
saá¹…khÄ• rÄ• .

aparepi tayo saá¹…khÄ• rÄ• --- kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ
vacÄ«saá¹…khÄ• rena ca cittasaá¹…khÄ• rena ca suÃ±Ã±o. vacÄ«saá¹…khÄ• ro kÄ• yasa
ca suÃ±Ã±o. cittasaá¹…khÄ• ro kÄ• yasaá¹…khÄ• rena \Se I 553/ ca vacÄ«saá¹…khÄ• ren
saá¹…khÄ• rÄ• .

aparepi tayo saá¹…khÄ• rÄ• --- atÄ«tÄ• saá¹…khÄ• rÄ• , anÄ• gatÄ• saá¹…khÄ• rÄ• , pa
atÄ«tÄ• saá¹…khÄ• rÄ• anÄ• gatehi ca paccuppannehi ca saá¹…khÄ• rehi suÃ±Ã±Ä• . an
paccuppannehi ca saá¹…khÄ• rehi suÃ±Ã±Ä• paccuppannÄ• saá¹…khÄ• rÄ• atÄ«tehi ca
suÃ±Ã±Ä• . ime tayo saá¹…khÄ• rÄ• ; idaá¹ƒ saá¹…khÄ• rasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __vipariá¹‡Ä• masuÃ±Ã±aá¹ƒ? _ jÄ• taá¹ƒ rÅ«paá¹ƒ sabhÄ• vena suÃ±Ã±aá¹ƒ.
vipariá¹‡ataÃ±ceva suÃ±Ã±aÃ±ca. jÄ• tÄ• vedanÄ• sabhÄ• vena suÃ±Ã±Ä• . vigatÄ• ved
suÃ±Ã±Ä• ca \Ne 354/ ... pe ... jÄ• tÄ• saÃ±Ã±Ä• ... jÄ• tÄ• saá¹…khÄ• rÄ• ... jÄ• taá¹ƒ
jÄ• taá¹ƒ cakkhu ... pe ... jÄ• to bhavo sabhÄ• vena \Ee II 179/ suÃ±Ã±o. vigato bhavo vipar
ca. idaá¹ƒ vipariá¹‡Ä• masuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __aggasuÃ±Ã±aá¹ƒ? _ aggametaá¹ƒ padaá¹ƒ seá¹-á¹-hametaá¹ƒ padaá¹ƒ visiá
{viseá¹-á¹-hametaá¹ƒ (Katthaci) } padaá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«p
taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. idaá¹ƒ aggasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ \Be 361/ __lakkhaá¹‡asuÃ±Ã±aá¹ƒ? _ dve lakkhaá¹‡Ä• ni --- bÄ• lalakkhaá¹‡aÃ
paá¹‡á¸• italakkhaá¹‡aÃ±ca. bÄ• lalakkhaá¹‡aá¹ƒ paá¹‡á¸• italakkhaá¹‡ena suÃ±Ã±aá¹ƒ. p
bÄ• lalakkhaá¹‡ena suÃ±Ã±aá¹ƒ. tÄ«á¹‡i lakkhaá¹‡Ä• ni --- uppÄ• dalakkhaá¹‡aá¹ƒ, vayala
á¹-hitaÃ±Ã±athattalakkhaá¹‡aá¹ƒ. uppÄ• dalakkhaá¹‡aá¹ƒ vayalakkhaá¹‡ena ca á¹-hitaÃ±Ã
suÃ±Ã±aá¹ƒ. vayalakkhaá¹‡aá¹ƒ uppÄ• dalakkhaá¹‡ena \Se I 554/ ca á¹-hitaÃ±Ã±athattalak
á¹-hitaÃ±Ã±athattalakkhaá¹‡aá¹ƒ uppÄ• dalakkhaá¹‡ena ca vayalakkhaá¹‡ena ca suÃ±Ã±a

rÅ«passa uppÄ• dalakkhaá¹‡aá¹ƒ vayalakkhaá¹‡ena ca á¹-hitaÃ±Ã±athattalakkhaá¹‡ena ca
vayalakkhaá¹‡aá¹ƒ uppÄ• dalakkhaá¹‡ena ca á¹-hitaÃ±Ã±athattalakkhaá¹‡ena ca suÃ±Ã±a
á¹-hitaÃ±Ã±athattalakkhaá¹‡aá¹ƒ uppÄ• dalakkhaá¹‡ena ca vayalakkhaá¹‡ena ca suÃ±Ã±a
saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa ... cakkhussa ... jarÄ• maraá¹‡a
vayalakkhaá¹‡ena ca á¹-hitaÃ±Ã±athattalakkhaá¹‡ena ca suÃ±Ã±aá¹ƒ. jarÄ• maraá¹‡assa
uppÄ• dalakkhaá¹‡ena ca á¹-hitaÃ±Ã±athattalakkhaá¹‡ena ca suÃ±Ã±aá¹ƒ. jarÄ• maraá¹‡a
á¹-hitaÃ±Ã±athattalakkhaá¹‡aá¹ƒ uppÄ• dalakkhaá¹‡ena ca vayalakkhaá¹‡ena ca suÃ±Ã±a

lakkhaá¹‡asuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __vikkhambhanasuÃ±Ã±aá¹ƒ? _ nekkhammena kÄ• macchando vikkhambhito c
byÄ• pÄ• do vikkhambhito ceva suÃ±Ã±o ca. Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá¹ƒ vikkham
avikkhepena uddhaccaá¹ƒ vikkhambhitaÃ±ceva suÃ±Ã±aÃ±ca. dhammavavatthÄ• nena vic
suÃ±Ã±Ä• ca. Ã±Ä• á¹‡ena avijjÄ• vikkhambhitÄ• ceva suÃ±Ã±Ä• ca. pÄ• mojjena arati v
ca. paá¹-hamena jhÄ• nena nÄ«varaá¹‡Ä• vikkhambhitÄ• ceva suÃ±Ã±Ä• ca ... pe ... aral
vikkhambhitÄ• ceva suÃ±Ã±Ä• ca. idaá¹ƒ vikkhambhanasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ \Se I 555/ \Ne 355/ \Ee II 180/ __tadaá¹…gasuÃ±Ã±aá¹ƒ? _ nekkhammena kÄ•
abyÄ• pÄ• dena byÄ• pÄ• do tadaá¹…gasuÃ±Ã±o. Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá¹ƒ ta
uddhaccaá¹ƒ tadaá¹…gasuÃ±Ã±aá¹ƒ. dhammavavatthÄ• nena vicikicchÄ• tadaá¹…gasuÃ±
tadaá¹…gasuÃ±Ã±Ä• . pÄ• mojjena arati tadaá¹…gasuÃ±Ã±Ä• . paá¹-hamena jhÄ• nena nÄ
pe ... vivaá¹-á¹-anÄ• nupassanÄ• ya saÃ±Ã±ogÄ• bhiniveso tadaá¹…gasuÃ±Ã±o. idaá¹ƒ ta

katamaá¹ƒ __samucchedasuÃ±Ã±aá¹ƒ? _ nekkhammena kÄ• macchando samucchinno ce
byÄ• pÄ• do samucchinno ceva suÃ±Ã±o ca. Ä• lokasaÃ±Ã±Ä• ya \Be 362/ thinamiddhaá¹ƒ
avikkhepena uddhaccaá¹ƒ samucchinnaÃ±ceva suÃ±Ã±aÃ±ca. dhammavavatthÄ• nena vic
suÃ±Ã±Ä• ca. Ã±Ä• á¹‡ena avijjÄ• samucchinnÄ• ceva suÃ±Ã±Ä• ca. pÄ• mojjena arati
paá¹-hamena jhÄ• nena nÄ«varaá¹‡Ä• samucchinnÄ• ceva suÃ±Ã±Ä• ca ... pe ... arahatt
samucchinnÄ• ceva suÃ±Ã±Ä• ca. idaá¹ƒ samucchedasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __paá¹-ippassaddhisuÃ±Ã±aá¹ƒ? _ nekkhammena kÄ• macchando paá¹-ippass
abyÄ• pÄ• dena byÄ• pÄ• do paá¹-ippassaddho ceva suÃ±Ã±o ca. Ä• lokasaÃ±Ã±Ä• ya thi
paá¹-ippassaddhaÃ±ceva suÃ±Ã±aÃ±ca. avikkhepena uddhaccaá¹ƒ paá¹-ippassaddhaÃ±ce
dhammavavatthÄ• nena vicikicchÄ• paá¹-ippassaddhÄ• ceva suÃ±Ã±Ä• ca. Ã±Ä• á¹‡ena
suÃ±Ã±Ä• ca. pÄ• mojjena arati paá¹-ippassaddhÄ• ceva suÃ±Ã±Ä• ca. paá¹-hamena jhÄ
paá¹-ippassaddhÄ• ceva suÃ±Ã±Ä• ca ... pe ... arahattamaggena sabbakilesÄ• paá¹-ippa
idaá¹ƒ paá¹-ippassaddhisuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __nissaraá¹‡asuÃ±Ã±aá¹ƒ? _ nekkhammena kÄ• macchando nissaá¹-o ceva su
byÄ• pÄ• do nissaá¹-o ceva suÃ±Ã±o ca. Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá¹ƒ nissaá¹-aÃ±
uddhaccaá¹ƒ nissaá¹-aÃ±ceva suÃ±Ã±aÃ±ca. dhammavavatthÄ• nena vicikicchÄ• nissaá¹-
Ã±Ä• á¹‡ena avijjÄ• nissaá¹-Ä• ceva suÃ±Ã±Ä• ca. pÄ• mojjena arati nissaá¹-Ä• ceva su
jhÄ• nena nÄ«varaá¹‡Ä• nissaá¹-Ä• ceva suÃ±Ã±Ä• ca \Ee II 181/ ... pe ... arahattamagg
nissaá¹-Ä• ceva suÃ±Ã±Ä• ca. idaá¹ƒ nissaraá¹‡asuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __ajjhattasuÃ±Ã±aá¹ƒ? _ ajjhattaá¹ƒ cakkhuá¹ƒ suÃ±Ã±aá¹ƒ attena vÄ• attaniy

dhuvena \Ne 356/ vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ• . ajjhattaá¹ƒ sotaá¹ƒ
ghÄ• naá¹ƒ suÃ±Ã±aá¹ƒ ... ajjhattaá¹ƒ jivhÄ• suÃ±Ã±Ä• ... ajjhattaá¹ƒ kÄ• yo suÃ±Ã±o ... a
suÃ±Ã±o attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena \Se I 557/ vÄ• sassatena vÄ•
idaá¹ƒ ajjhattasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __bahiddhÄ• suÃ±Ã±aá¹ƒ? _ bahiddhÄ• rÅ«pÄ• suÃ±Ã±Ä• ... pe ... bahiddhÄ
attaniyena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ•

katamaá¹ƒ \Be 363/ __dubhatosuÃ±Ã±aá¹ƒ? _ yaÃ±ca ajjhattaá¹ƒ cakkhu ye ca bahiddhÄ•
suÃ±Ã±aá¹ƒ {ubhayato taá¹ƒ suÃ±Ã±Ä• (Se) } attena vÄ• attaniyena vÄ• niccena vÄ• dhu
avipariá¹‡Ä• madhammena vÄ• . yaÃ±ca ajjhattaá¹ƒ sotaá¹ƒ ye ca bahiddhÄ• saddÄ• ... p
ghÄ• naá¹ƒ ye ca bahiddhÄ• gandhÄ• ... yÄ• ca ajjhattaá¹ƒ jivhÄ• ye ca bahiddhÄ• rasÄ
kÄ• yo ye ca bahiddhÄ• phoá¹-á¹-habbÄ• ... yo ca ajjhattaá¹ƒ mano ye ca bahiddhÄ• dhar
suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ• avipariá
dubhatosuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __sabhÄ• gasuÃ±Ã±aá¹ƒ? _ cha ajjhattikÄ• ni Ä• yatanÄ• ni sabhÄ• gÄ• ni cev
bÄ• hirÄ• ni Ä• yatanÄ• ni sabhÄ• gÄ• ni ceva suÃ±Ã±Ä• ni ca. cha viÃ±Ã±Ä• á¹‡akÄ• yÄ•
phassakÄ• yÄ• sabhÄ• gÄ• ceva suÃ±Ã±Ä• ca. cha vedanÄ• kÄ• yÄ• sabhÄ• gÄ• ceva
saÃ±Ã±Ä• kÄ• yÄ• sabhÄ• gÄ• ceva suÃ±Ã±Ä• ca. cha cetanÄ• kÄ• yÄ• sabhÄ• gÄ• ce
sabhÄ• gasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __visabhÄ• gasuÃ±Ã±aá¹ƒ? _ cha ajjhattikÄ• ni Ä• yatanÄ• ni chahi bÄ• hirehi
ceva suÃ±Ã±Ä• ni ca. cha bÄ• hirÄ• ni Ä• yatanÄ• ni chahi viÃ±Ã±Ä• á¹‡akÄ• yehi visabhÄ
viÃ±Ã±Ä• á¹‡akÄ• yÄ• chahi phassakÄ• yehi visabhÄ• gÄ• ceva suÃ±Ã±Ä• ca. cha phas
vedanÄ• kÄ• yehi visabhÄ• gÄ• ceva suÃ±Ã±Ä• ca. cha vedanÄ• kÄ• yÄ• chahi saÃ±Ã±
ca. cha saÃ±Ã±Ä• kÄ• yÄ• chahi cetanÄ• kÄ• yehi visabhÄ• gÄ• ceva suÃ±Ã±Ä• ca. idaá

katamaá¹ƒ \Ne 357/ __esanÄ• suÃ±Ã±aá¹ƒ? _ nekkhammesanÄ• kÄ• macchandena suÃ±
suÃ±Ã±Ä• . Ä• lokasaÃ±Ã±esanÄ• thinamiddhena suÃ±Ã±Ä• . avikkhepesanÄ• uddhacce
dhammavavatthÄ• nesanÄ• vicikicchÄ• ya suÃ±Ã±Ä• . Ã±Ä• á¹‡esanÄ• avijjÄ• ya suÃ±Ã±
suÃ±Ã±Ä• . paá¹-hamajjhÄ• nesanÄ• nÄ«varaá¹‡ehi suÃ±Ã±Ä• ... pe ... arahattamaggesa
idaá¹ƒ esanÄ• suÃ±Ã±aá¹ƒ.

katamaá¹ƒ __pariggahasuÃ±Ã±aá¹ƒ? _ nekkhammapariggaho kÄ• macchandena suÃ±Ã±o
suÃ±Ã±o. Ä• lokasaÃ±Ã±Ä• pariggaho thinamiddhena \Be 364/ suÃ±Ã±o. avikkhepaparigga
559/. dhammavavatthÄ• napariggaho vicikicchÄ• ya suÃ±Ã±o. Ã±Ä• á¹‡apariggaho avijjÄ•
aratiyÄ• suÃ±Ã±o. paá¹-hamajjhÄ• napariggaho nÄ«varaá¹‡ehi suÃ±Ã±o ... pe ... arahattan

sabbakilesehi suÃ±Ã±o. idaá¹ƒ pariggahasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __paá¹-ilÄ• bhasuÃ±Ã±aá¹ƒ? _ nekkhammapaá¹-ilÄ• bho kÄ• macchandena su
byÄ• pÄ• dena suÃ±Ã±o. Ä• lokasaÃ±Ã±Ä• paá¹-ilÄ• bho thinamiddhena suÃ±Ã±o. avikkhe
suÃ±Ã±o. dhammavavatthÄ• napaá¹-ilÄ• bho vicikicchÄ• ya suÃ±Ã±o. Ã±Ä• á¹‡apaá¹-ilÄ• b
pÄ• mojjapaá¹-ilÄ• bho aratiyÄ• suÃ±Ã±o. paá¹-hamajjhÄ• napaá¹-ilÄ• bho nÄ«varaá¹‡ehi
arahattamaggapaá¹-ilÄ• bho sabbakilesehi suÃ±Ã±o. idaá¹ƒ paá¹-ilÄ• bhasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __paá¹-ivedhasuÃ±Ã±aá¹ƒ? _ nekkhammappaá¹-ivedho kÄ• macchandena suÃ
byÄ• pÄ• dena suÃ±Ã±o. Ä• lokasaÃ±Ã±Ä• ppaá¹-ivedho thinamiddhena suÃ±Ã±o. avikkhe
suÃ±Ã±o. dhammavavatthÄ• nappaá¹-ivedho vicikicchÄ• ya suÃ±Ã±o. Ã±Ä• á¹‡appaá¹-ived
pÄ• mojjappaá¹-ivedho aratiyÄ• suÃ±Ã±o. paá¹-hamajjhÄ• nappaá¹-ivedho nÄ«varaá¹‡ehi
arahattamaggappaá¹-ivedho sabbakilesehi suÃ±Ã±o. idaá¹ƒ paá¹-ivedhasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ \Ee II 183/ __ekattasuÃ±Ã±aá¹ƒ, nÄ• nattasuÃ±Ã±aá¹ƒ? _ kÄ• macchando nÄ•
ekattaá¹ƒ. nekkhammekattaá¹ƒ cetayato kÄ• macchandena \Se I 560/ suÃ±Ã±aá¹ƒ. byÄ• pÄ
ekattaá¹ƒ. abyÄ• pÄ• dekattaá¹ƒ cetayato byÄ• pÄ• dena suÃ±Ã±aá¹ƒ. thinamiddhaá¹ƒ nÄ•
ekattaá¹ƒ. Ä• lokasaÃ±Ã±ekattaá¹ƒ cetayato thinamiddhena suÃ±Ã±aá¹ƒ. uddhaccaá¹ƒ nÄ•
ekattaá¹ƒ. avikkhepekattaá¹ƒ cetayato uddhaccena suÃ±Ã±aá¹ƒ. vicikicchÄ• nÄ• nattaá¹ƒ,
ekattaá¹ƒ. dhammavavatthÄ• nekattaá¹ƒ cetayato vicikicchÄ• ya suÃ±Ã±aá¹ƒ. avijjÄ• nÄ• n
ekattaá¹ƒ. Ã±Ä• á¹‡ekattaá¹ƒ cetayato \Ne 358/ avijjÄ• ya suÃ±Ã±aá¹ƒ. arati nÄ• nattaá¹ƒ, p
pÄ• mojjekattaá¹ƒ cetayato aratiyÄ• suÃ±Ã±aá¹ƒ. nÄ«varaá¹‡Ä• nÄ• nattaá¹ƒ, paá¹-hamaj
paá¹-hamajjhÄ• nekattaá¹ƒ cetayato nÄ«varaá¹‡ehi suÃ±Ã±aá¹ƒ ... pe ... sabbakilesÄ• nÄ•
ekattaá¹ƒ. arahattamaggekattaá¹ƒ \Be 365/ cetayato sabbakilesehi suÃ±Ã±aá¹ƒ. idaá¹ƒ eka
nÄ• nattasuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __khantisuÃ±Ã±aá¹ƒ? _ nekkhammakhanti kÄ• macchandena suÃ±Ã±Ä• . abyÄ
suÃ±Ã±Ä• . Ä• lokasaÃ±Ã±Ä• khanti thinamiddhena suÃ±Ã±Ä• . avikkhepakhanti uddhacce
dhammavavatthÄ• nakhanti vicikicchÄ• ya suÃ±Ã±Ä• . Ã±Ä• á¹‡akhanti avijjÄ• ya suÃ±Ã±Ä
suÃ±Ã±Ä• . paá¹-hamajjhÄ• nakhanti nÄ«varaá¹‡ehi suÃ±Ã±Ä• ... pe ... arahattamaggakha
idaá¹ƒ khantisuÃ±Ã±aá¹ƒ.

katamaá¹ƒ __adhiá¹-á¹-hÄ• nasuÃ±Ã±aá¹ƒ? _ nekkhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ kÄ• macch
abyÄ• pÄ• dÄ• dhiá¹-á¹-hÄ• naá¹ƒ byÄ• pÄ• dena suÃ±Ã±aá¹ƒ. Ä• lokasaÃ±Ã±Ä• dhiá¹-á¹-
avikkhepÄ• dhiá¹-á¹-hÄ• naá¹ƒ uddhaccena suÃ±Ã±aá¹ƒ. dhammavavatthÄ• nÄ• dhiá¹-á¹-h
suÃ±Ã±aá¹ƒ. Ã±Ä• á¹‡Ä• dhiá¹-á¹-hÄ• naá¹ƒ avijjÄ• ya suÃ±Ã±aá¹ƒ. pÄ• mojjÄ• dhiá¹-á¹-hÄ
paá¹-hamajjhÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ \Se I 561/ nÄ«varaá¹‡ehi suÃ±Ã±aá¹ƒ ... pe ...
arahattamaggÄ• dhiá¹-á¹-hÄ• naá¹ƒ sabbakilesehi suÃ±Ã±aá¹ƒ. idaá¹ƒ adhiá¹-á¹-hÄ• nasuÃ

katamaá¹ƒ __pariyogÄ• haá¹‡asuÃ±Ã±aá¹ƒ? _ nekkhammapariyogÄ• haá¹‡aá¹ƒ kÄ• macc
abyÄ• pÄ• dapariyogÄ• haá¹‡aá¹ƒ byÄ• pÄ• dena suÃ±Ã±aá¹ƒ. Ä• lokasaÃ±Ã±Ä• pariyogÄ
suÃ±Ã±aá¹ƒ. avikkhepapariyogÄ• haá¹‡aá¹ƒ uddhaccena suÃ±Ã±aá¹ƒ. dhammavavatthÄ• n
vicikicchÄ• ya suÃ±Ã±aá¹ƒ. Ã±Ä• á¹‡apariyogÄ• haá¹‡aá¹ƒ avijjÄ• ya suÃ±Ã±aá¹ƒ. pÄ• mo
suÃ±Ã±aá¹ƒ. paá¹-hamajjhÄ• napariyogÄ• haá¹‡aá¹ƒ nÄ«varaá¹‡ehi suÃ±Ã±aá¹ƒ ... pe ...
arahattamaggapariyogÄ• haá¹‡aá¹ƒ sabbakilesehi suÃ±Ã±aá¹ƒ. idaá¹ƒ pariyogÄ• haá¹‡asu

katamaá¹ƒ \Ee II 184/ __sampajÄ• nassa pavattapariyÄ• dÄ• naá¹ƒ sabbasuÃ±Ã±atÄ• naá
idha sampajÄ• no nekkhammena kÄ• macchandassa pavattaá¹ƒ pariyÄ• diyati, abyÄ• pÄ• d
pariyÄ• diyati, Ä• lokasaÃ±Ã±Ä• ya thinamiddhassa pavattaá¹ƒ pariyÄ• diyati, avikkhepena
pariyÄ• diyati, dhammavavatthÄ• nena vicikicchÄ• ya pavattaá¹ƒ pariyÄ• diyati, Ã±Ä• á¹‡en
pariyÄ• diyati, pÄ• mojjena aratiyÄ• pavattaá¹ƒ pariyÄ• diyati, paá¹-hamena jhÄ• nena nÄ«
pariyÄ• diyati ... pe ... arahattamaggena sabbakilesÄ• naá¹ƒ pavattaá¹ƒ pariyÄ• diyati. atha
sampajÄ• nassa \Ne 359/ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yantassa ida
pariyÄ• diyati, aÃ±Ã±aÃ±ca cakkhupavattaá¹ƒ \Se I 562/ na \Be 366/ uppajjati. idaÃ±ceva s
... ghÄ• napavattaá¹ƒ ... jivhÄ• pavattaá¹ƒ ... kÄ• yapavattaá¹ƒ ... manopavattaá¹ƒ pariyÄ• d
manopavattaá¹ƒ na uppajjati. idaá¹ƒ sampajÄ• nassa pavattapariyÄ• dÄ• naá¹ƒ sabbasuÃ±
paramatthasuÃ±Ã±anti.

suÃ±Ã±akathÄ• niá¹-á¹-hitÄ• .

yuganaddhavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

yuganaddhÄ• saccabojjhaá¹…gÄ• , mettÄ• virÄ• gapaÃ±camÄ• .

paá¹-isambhidÄ• dhammacakkaá¹ƒ, lokuttarabalasuÃ±Ã±Ä• ti ||

esa nikÄ• yadharehi á¹-hapito, asamo dutiyo pavaro

varavaggoti.

3. paÃ±Ã±Ä• vaggo

1. mahÄ• paÃ±Ã±Ä• kathÄ•

<1> aniccÄ• nupassanÄ• \Ne 360/ \Be 367/ \Ee II 185/ bhÄ• vitÄ• bahulÄ«katÄ• katamaá
dukkhÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? anat
bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti ... pe ... \Se I 563/ paá¹-inissaggÄ• nupa
bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti?

aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti. dukkhÄ• n
bahulÄ«katÄ• nibbedhikapaÃ±Ã±aá¹ƒ paripÅ«reti. anattÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ
paripÅ«reti. nibbidÄ• nupassanÄ• __bhÄ• vitÄ• bahulÄ«katÄ• tikkhapaÃ±Ã±aá¹ƒ paripÅ«
bhÄ• vitÄ• bahulÄ«katÄ• vipulapaÃ±Ã±aá¹ƒ paripÅ«reti. nirodhÄ• nupassanÄ• bhÄ• vitÄ•
gambhÄ«rapaÃ±Ã±aá¹ƒ paripÅ«reti. paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ
{assÄ• mantapaÃ±Ã±aá¹ƒ (Se) } paripÅ«reti. imÄ• satta paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«ka
paripÅ«renti. imÄ• aá¹-á¹-ha paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• puthupaÃ±Ã±aá¹ƒ parip
bhÄ• vitÄ• bahulÄ«katÄ• hÄ• sapaÃ±Ã±aá¹ƒ paripÅ«renti.

hÄ• sapaÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhidÄ• . tassÄ• atthavavatthÄ• nato atthapaá¹-i
sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya. dhammavavatthÄ• nato dhammapaá¹-isambhidÄ• a
phassitÄ• paÃ±Ã±Ä• ya. niruttivavatthÄ• nato niruttipaá¹-isambhidÄ• adhigatÄ• hoti sacch
phassitÄ• paÃ±Ã±Ä• ya. paá¹-ibhÄ• navavatthÄ• nato paá¹-ibhÄ• napaá¹-isambhidÄ• adhi
sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya. tassimÄ• catasso paá¹-isambhidÄ• yo adhigatÄ• ho
paÃ±Ã±Ä• ya.

rÅ«pe \Se I 564/ aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ p
paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«re
bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti ... pe ... rÅ«pe paá¹-inissaggÄ• nu
bahulÄ«katÄ• asÄ• mantapaÃ±Ã±aá¹ƒ paripÅ«reti. imÄ• satta paÃ±Ã±Ä• bhÄ• vitÄ• bah
paripÅ«renti. imÄ• aá¹-á¹-ha paÃ±Ã±Ä• \Be 368/ bhÄ• vitÄ• bahulÄ«katÄ• puthupaÃ±Ã±a
paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• hÄ• sapaÃ±Ã±aá¹ƒ paripÅ«renti.

hÄ• sapaÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhidÄ• . tassÄ• atthavavatthÄ• nato atthapaá¹-i
sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya. dhammavavatthÄ• nato dhammapaá¹-isambhidÄ• a
phassitÄ• paÃ±Ã±Ä• ya. niruttivavatthÄ• nato niruttipaá¹-isambhidÄ• adhigatÄ• hoti sacch
paÃ±Ã±Ä• ya. paá¹-ibhÄ• navavatthÄ• nato paá¹-ibhÄ• napaá¹-isambhidÄ• adhigatÄ• hoti
paÃ±Ã±Ä• ya. tassimÄ• catasso paá¹-isambhidÄ• yo adhigatÄ• honti sacchikatÄ• phassit

vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ..
aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti ... pe .
paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«re
aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti ... pe ... jar

paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• \Se I 565/ asÄ• mantapaÃ±Ã±aá¹ƒ
paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• paá¹‡á¸• iccaá¹ƒ paripÅ«renti. imÄ• aá¹-á¹-ha paÃ±Ã
puthupaÃ±Ã±aá¹ƒ paripÅ«renti. imÄ• nava paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• hÄ• sapa

hÄ• sapaÃ±Ã±Ä• paá¹-ibhÄ• napaá¹-isambhidÄ• . tassÄ• atthavavatthÄ• nato atthapaá¹-i
sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya \Ee II 187/. dhammavavatthÄ• nato dhammapaá¹-isa
sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya. niruttivavatthÄ• nato niruttipaá¹-isambhidÄ• adhigat
phassitÄ• paÃ±Ã±Ä• ya. paá¹-ibhÄ• navavatthÄ• nato paá¹-ibhÄ• napaá¹-isambhidÄ• adhi
362/ phassitÄ• paÃ±Ã±Ä• ya. tassimÄ• catasso paá¹-isambhidÄ• yo adhigatÄ• honti sacc
paÃ±Ã±Ä• ya.

<2> rÅ«pe aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ
atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• kata
rÅ«pe dukkhÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti
rÅ«pe dukkhÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti
369/ bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? atÄ«tÄ• nÄ• gatapacc
anattÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? rÅ«pe
bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe n
bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? rÅ«pe virÄ• gÄ• nupassanÄ
katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe virÄ• gÄ• nupas
katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? rÅ«pe nirodhÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ
paripÅ«reti? atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe nirodhÄ• nupassanÄ• bhÄ• vitÄ• bahul
paripÅ«reti? rÅ«pe paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ
atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«kat
paripÅ«reti?

rÅ«pe aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti. atÄ
aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti. rÅ«pe duk
bahulÄ«katÄ• nibbedhikapaÃ±Ã±aá¹ƒ paripÅ«reti. atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe du
bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti. rÅ«pe anattÄ• nupassanÄ• bhÄ• vitÄ• bahu
paripÅ«reti. atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe anattÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«
paripÅ«reti. rÅ«pe nibbidÄ• nupassanÄ• \Ee II 188/ bhÄ• vitÄ• bahulÄ«katÄ• tikkhapaÃ±Ã
atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe nibbidÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• java
virÄ• gÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• vipulapaÃ±Ã±aá¹ƒ paripÅ«reti. atÄ«tÄ• n
virÄ• gÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ \Se I 567/ paripÅ«reti
bhÄ• vitÄ• bahulÄ«katÄ• gambhÄ«rapaÃ±Ã±aá¹ƒ paripÅ«reti. atÄ«tÄ• nÄ• gatapaccuppan
bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti. rÅ«pe paá¹-inissaggÄ• nupassan
asÄ• mantapaÃ±Ã±aá¹ƒ paripÅ«reti. atÄ«tÄ• nÄ• gatapaccuppanne rÅ«pe paá¹-inissaggÄ•

bahulÄ«katÄ• javanapaÃ±Ã±aá¹ƒ paripÅ«reti. imÄ• satta paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«k
paripÅ«renti. imÄ• aá¹-á¹-ha paÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• puthupaÃ±Ã±aá¹ƒ parip
bhÄ• vitÄ• bahulÄ«katÄ• hÄ• sapaÃ±Ã±aá¹ƒ paripÅ«renti.

hÄ• sapaÃ±Ã±Ä• \Be 370/ paá¹-ibhÄ• napaá¹-isambhidÄ• . tassÄ• atthavavatthÄ• nato at
hoti sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya. dhammavavatthÄ• nato dhammapaá¹-isambhidÄ
phassitÄ• paÃ±Ã±Ä• ya. niruttivavatthÄ• nato niruttipaá¹-isambhidÄ• adhigatÄ• hoti sacch
paÃ±Ã±Ä• ya. paá¹-ibhÄ• navavatthÄ• nato paá¹-ibhÄ• napaá¹-isambhidÄ• adhigatÄ• hoti
paÃ±Ã±Ä• ya. tassimÄ• catasso paá¹-isambhidÄ• yo adhigatÄ• honti sacchikatÄ• phassit

vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ..
aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ paripÅ«reti? atÄ«t
jarÄ• maraá¹‡e aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• katamaá¹ƒ paÃ±Ã±aá¹ƒ pa
jarÄ• maraá¹‡e paá¹-inissaggÄ• nupassanÄ• \Se I 568/ bhÄ• vitÄ• bahulÄ«katÄ• katamaá
atÄ«tÄ• nÄ• gatapaccuppanne jarÄ• maraá¹‡e paá¹-inissaggÄ• nupassanÄ• bhÄ• vitÄ• ba
paripÅ«reti? jarÄ• maraá¹‡e aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«katÄ• javanapaÃ±Ã±
atÄ«tÄ• nÄ• gatapaccuppanne jarÄ• maraá¹‡e aniccÄ• nupassanÄ• bhÄ• vitÄ• bahulÄ«ka
... pe ... tassimÄ• catasso paá¹-isambhidÄ• yo adhigatÄ• honti sacchikatÄ• phassitÄ• paÃ

<3> ``cattÄ• rome \Ee II 189/, bhikkhave {SN c V 1851}, dhammÄ• bhÄ• vitÄ• bahulÄ«kat
sotÄ• pattiphalasacchikiriyÄ• ya saá¹ƒvattanti. katame cattÄ• ro? sappurisasaá¹ƒsevo, sadd
yonisomanasikÄ• ro, dhammÄ• nudhammapaá¹-ipatti --- ime kho, bhikkhave, cattÄ• ro dhar
sotÄ• pattiphalasacchikiriyÄ• ya saá¹ƒvattanti.

``cattÄ• rome, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• sakadÄ• gÄ• miphalasacc
... anÄ• gÄ• miphalasacchikiriyÄ• ya saá¹ƒvattanti ... pe ... arahattaphalasacchikiriyÄ• ya sa
cattÄ• ro? sappurisasaá¹ƒsevo, saddhammassavanaá¹ƒ, yonisomanasikÄ• ro, dhammÄ• nu
bhikkhave, cattÄ• ro dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• arahattamaggaphalasacchikiriyÄ

``cattÄ• rome \Ne 364/ \Be 371/, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• paÃ±Ã±
saá¹ƒvattanti ... pe ... paÃ±Ã±Ä• buddhiyÄ• saá¹ƒvattanti, paÃ±Ã±Ä• vepullÄ• ya saá¹ƒvatt
saá¹ƒvattanti, puthupaÃ±Ã±atÄ• ya saá¹ƒvattanti, vipulapaÃ±Ã±atÄ• ya saá¹ƒvattanti, gamb
saá¹ƒvattanti, asÄ• mantapaÃ±Ã±atÄ• ya {assÄ• mantapaÃ±Ã±atÄ• ya (Se) SN 3 passitabb
bhÅ«ripaÃ±Ã±atÄ• ya saá¹ƒvattanti, paÃ±Ã±Ä• bÄ• hullÄ• ya saá¹ƒvattanti, sÄ«ghapaÃ±Ã±
lahupaÃ±Ã±atÄ• ya saá¹ƒvattanti, hÄ• sapaÃ±Ã±atÄ• ya saá¹ƒvattanti, javanapaÃ±Ã±atÄ•
tikkhapaÃ±Ã±atÄ• ya saá¹ƒvattanti, nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattanti. katame cattÄ•
saddhammassavanaá¹ƒ, yonisomanasikÄ• ro, dhammÄ• nudhammapaá¹-ipatti --- ime kho,
bhÄ• vitÄ• bahulÄ«katÄ• paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒvattanti, paÃ±Ã±Ä• buddhiyÄ

nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattantiâ€™â€™.

1. soá¸·asapaÃ±Ã±Ä• niddeso

<4> __paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒvattantÄ«_ti katamo paÃ±Ã±Ä• paá¹-ilÄ• bho? ca
catunnaá¹ƒ phalaÃ±Ä• á¹‡Ä• naá¹ƒ, catunnaá¹ƒ paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• naá¹ƒ, chann
tesattatÄ«naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ, sattasattatÄ«naá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ lÄ• bho paá¹-ilÄ•
{phusanÄ• (Katthaci) } sacchikiriyÄ• upasampadÄ• . paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒva
paá¹-ilÄ• bho.

__paÃ±Ã±Ä• buddhiyÄ• _ \Ee II 190/ __saá¹ƒvattantÄ«_ti katamÄ• paÃ±Ã±Ä• buddhi? sat
puthujjanakalyÄ• á¹‡akassa ca paÃ±Ã±Ä• vaá¸• á¸• hati, arahato paÃ±Ã±Ä• vaá¸• á¸• hati
paÃ±Ã±Ä• buddhiyÄ• saá¹ƒvattantÄ«ti --- ayaá¹ƒ \Se I 570/ paÃ±Ã±Ä• buddhi.

__paÃ±Ã±Ä• vepullÄ• ya saá¹ƒvattantÄ«_ti katamaá¹ƒ paÃ±Ã±Ä• vepullaá¹ƒ? sattannaá¹ƒ
puthujjanakalyÄ• á¹‡akassa ca paÃ±Ã±Ä• vepullaá¹ƒ gacchati. arahato paÃ±Ã±Ä• vepullag
saá¹ƒvattantÄ«ti --- idaá¹ƒ paÃ±Ã±Ä• vepullaá¹ƒ.

__mahÄ• paÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• mahÄ• paÃ±Ã±Ä• ? mahante atthe p
mahÄ• paÃ±Ã±Ä• . mahante dhamme pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahantÄ
mahÄ• paÃ±Ã±Ä• . mahantÄ• ni paá¹-ibhÄ• nÄ• ni pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä
pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahante samÄ• dhikkhandhe pariggaá¹‡hÄ• tÄ«
paÃ±Ã±Ä• kkhandhe pariggaá¹‡hÄ• tÄ«ti \Be 372/ --- mahÄ• paÃ±Ã±Ä• . mahante vimuttikk
mahÄ• paÃ±Ã±Ä• \Ne 365/. mahante vimuttiÃ±Ä• á¹‡adassanakkhandhe pariggaá¹‡hÄ• tÄ
mahantÄ• ni á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahan
pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahantÄ• ni ariyasaccÄ• ni pariggaá¹‡hÄ• tÄ«ti
satipaá¹-á¹-hÄ• ne pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahante sammappadhÄ• ne
mahÄ• paÃ±Ã±Ä• . mahante iddhipÄ• de pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahan
pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahantÄ• ni balÄ• ni pariggaá¹‡hÄ• tÄ«ti --- ma
bojjhaá¹…ge pariggaá¹‡hÄ• tÄ«ti \Se I 571/ --- mahÄ• paÃ±Ã±Ä• . mahantaá¹ƒ ariyamagga
(Katthaci) } pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±Ä• . mahantÄ• ni sÄ• maÃ±Ã±aphalÄ• ni
mahÄ• paÃ±Ã±Ä• . mahantÄ• abhiÃ±Ã±Ä• yo {mahÄ• bhiÃ±Ã±Ä• yo (Katthaci) } pariggaá¹
mahantaá¹ƒ paramatthaá¹ƒ \Ee II 191/ nibbÄ• naá¹ƒ pariggaá¹‡hÄ• tÄ«ti --- mahÄ• paÃ±Ã±
saá¹ƒvattantÄ«ti --- ayaá¹ƒ mahÄ• paÃ±Ã±Ä• .

__puthupaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• puthupaÃ±Ã±Ä• ? puthunÄ• nÄ• khan
--- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• dhÄ• tÅ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• paá¹-iccasamuppÄ• desu Ã±

puthupaÃ±Ã±Ä• . puthunÄ• nÄ• suÃ±Ã±atamanupalabbhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti ---
puthunÄ• nÄ• atthesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• dhamm
--- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• niruttÄ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• sÄ«lakkhandhesu Ã±Ä• á¹‡a
puthupaÃ±Ã±Ä• . puthunÄ• nÄ• samÄ• dhikkhandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthu
puthunÄ• nÄ• paÃ±Ã±Ä• kkhandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthu
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• vimuttiÃ±Ä• á¹‡adassanakkh
pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu Ã±Ä• á¹‡aá¹ƒ pa
puthunÄ• nÄ• vihÄ• rasamÄ• pattÄ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puth
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti \Se I 572/ --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• satipaá¹-á¹-hÄ• nes
--- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• sammappadhÄ• nesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puth
puthunÄ• nÄ• iddhipÄ• desu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ•
pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• balesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti \Be 373/
puthunÄ• nÄ• bojjhaá¹…gesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ•
pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthunÄ• nÄ• sÄ• maÃ±Ã±aphalesu Ã±Ä• á¹‡aá¹ƒ pavatt
puthunÄ• nÄ• abhiÃ±Ã±Ä• su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä• . puthujjanasÄ
{samatikkamma (Se) } paramatthe nibbÄ• ne Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- puthupaÃ±Ã±Ä•
saá¹ƒvattantÄ«ti --- ayaá¹ƒ puthupaÃ±Ã±Ä• .

__vipulapaÃ±Ã±atÄ• ya_ \Ne 366/ __saá¹ƒvattantÄ«_ti katamÄ• vipulapaÃ±Ã±Ä• ? vipule
pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipule dhamme pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±
pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipulÄ• ni paá¹-ibhÄ• nÄ• ni pariggaá¹‡hÄ• tÄ«ti -
sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipule samÄ• dhikkhandhe parigg
vipulapaÃ±Ã±Ä• . vipule paÃ±Ã±Ä• kkhandhe pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipu
pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipule vimuttiÃ±Ä• á¹‡adassanakkhandhe parigga
vipulapaÃ±Ã±Ä• . vipulÄ• ni á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±
vihÄ• rasamÄ• pattiyo pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipulÄ• ni ariyasaccÄ• ni \S
pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipule satipaá¹-á¹-hÄ• ne pariggaá¹‡hÄ• tÄ«ti --- v
sammappadhÄ• ne pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipule iddhipÄ• de pariggaá¹‡
vipulÄ• ni indriyÄ• ni pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipulÄ• ni balÄ• ni pariggaá¹
vipulapaÃ±Ã±Ä• . vipule bojjhaá¹…ge pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipule ariya
--- vipulapaÃ±Ã±Ä• . vipulÄ• ni sÄ• maÃ±Ã±aphalÄ• ni pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã
pariggaá¹‡hÄ• tÄ«ti --- vipulapaÃ±Ã±Ä• . vipulaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ pariggaá¹‡
vipulapaÃ±Ã±Ä• . vipulapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti --- ayaá¹ƒ vipulapaÃ±Ã±Ä• .

__gambhÄ«rapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• gambhÄ«rapaÃ±Ã±Ä• ? gambhÄ
pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«rÄ• su dhÄ• tÅ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ
gambhÄ«resu Ä• yatanesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«

Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu suÃ±Ã±atamanupalabb
--- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu atthesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rap
dhammesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«rÄ• su niruttÄ«su
gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu paá¹-ibhÄ• nesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti \Be 374/
gambhÄ«resu sÄ«lakkhandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gam
Ã±Ä• á¹‡aá¹ƒ \Se I 574/ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• \Ee II 193/. gambhÄ«resu pa
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu vimuttikkhandhesu Ã±Ä
gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu vimuttiÃ±Ä• á¹‡adassanakkhandhesu Ã±Ä• á¹‡aá¹ƒ
gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«t
gambhÄ«rÄ• su vihÄ• rasamÄ• pattÄ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu satipaá¹-á¹-hÄ• nesu Ã
gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu sammappadhÄ• nesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- g
iddhipÄ• desu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti \Ne 367/ --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu
pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu balesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti ---
gambhÄ«resu bojjhaá¹…gesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambh
pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«resu sÄ• maÃ±Ã±aphalesu Ã±Ä• á¹‡aá¹ƒ
gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«rÄ• su abhiÃ±Ã±Ä• su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gamb
paramatthe nibbÄ• ne Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti --- gambhÄ«rapaÃ±Ã±Ä• . gambhÄ«rapaÃ
ayaá¹ƒ gambhÄ«rapaÃ±Ã±Ä• .

__asÄ• mantapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• asÄ• mantapaÃ±Ã±Ä• ? yassa p
atthapaá¹-isambhidÄ• adhigatÄ• hoti sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya, dhammavavat
dhammapaá¹-isambhidÄ• \Se I 575/ adhigatÄ• hoti sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya,
niruttipaá¹-isambhidÄ• adhigatÄ• hoti sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya, paá¹-ibhÄ• na
paá¹-ibhÄ• napaá¹-isambhidÄ• adhigatÄ• hoti sacchikatÄ• phassitÄ• paÃ±Ã±Ä• ya, tassa
niruttiyÄ• ca paá¹-ibhÄ• ne ca na aÃ±Ã±o koci sakkoti abhisambhavituá¹ƒ. anabhisambhav
--- asÄ• mantapaÃ±Ã±o.

puthujjanakalyÄ• á¹‡akassa paÃ±Ã±Ä• aá¹-á¹-hamakassa paÃ±Ã±Ä• ya dÅ«re vidÅ«re su
sÄ• mantÄ• . puthujjanakalyÄ• á¹‡akaá¹ƒ upÄ• dÄ• ya aá¹-á¹-hamako asÄ• mantapaÃ±Ã±o
sotÄ• pannassa paÃ±Ã±Ä• ya dÅ«re vidÅ«re suvidÅ«re na santike \Ee II 194/ na sÄ• mantÄ
upÄ• dÄ• ya sotÄ• panno asÄ• mantapaÃ±Ã±o. sotÄ• pannassa paÃ±Ã±Ä• sakadÄ• gÄ• m
suvidÅ«re na santike na sÄ• mantÄ• . sotÄ• pannaá¹ƒ upÄ• dÄ• ya sakadÄ• gÄ• mi asÄ• m
paÃ±Ã±Ä• anÄ• gÄ• missa paÃ±Ã±Ä• ya dÅ«re \Be 375/ vidÅ«re suvidÅ«re na santike na
upÄ• dÄ• ya anÄ• gÄ• mÄ« asÄ• mantapaÃ±Ã±o. anÄ• gÄ• missa paÃ±Ã±Ä• arahato paÃ
santike na sÄ• mantÄ• . anÄ• gÄ• miá¹ƒ upÄ• dÄ• ya arahÄ• asÄ• mantapaÃ±Ã±o. arahat
{paccekabuddhassa (Se Katthaci) aá¹-á¹-hakathÄ• oloketabbÄ• } paÃ±Ã±Ä• ya dÅ«re vidÅ
sÄ• mantÄ• . arahantaá¹ƒ upÄ• dÄ• ya paccekabuddho asÄ• mantapaÃ±Ã±o. paccekabudd

upÄ• dÄ• ya tathÄ• gato arahaá¹ƒ sammÄ• sambuddho aggo \Se I 576/ asÄ• mantapaÃ±Ã±

<5> paÃ±Ã±Ä• pabhedakusalo pabhinnaÃ±Ä• á¹‡o adhigatappaá¹-isambhido catuvesÄ• ra
purisÄ• sabho purisasÄ«ho purisanÄ• go purisÄ• jaÃ±Ã±o purisadhorayho anantaÃ±Ä• á¹‡
aá¸• á¸• ho mahaddhano dhanavÄ• netÄ• vinetÄ• anunetÄ• paÃ±Ã±Ä• petÄ• nijjhÄ• pet
so hi bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±jÄ• tassa maggassa saÃ±ja
anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å« maggavidÅ« maggakovido maggÄ•
69 passitabbo} ca panassa etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• .

so hi bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati, cakkhubhÅ«to Ã±Ä• á¹‡abhÅ«to dh
vattÄ• pavattÄ• atthassa ninnetÄ• amatassa dÄ• tÄ• dhammassÄ• mÄ« tathÄ• gato. natt
aÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ aphassitaá¹ƒ paÃ±Ã±Ä• ya. atÄ«ta
paccuppannaá¹ƒ {atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ (Se) Nidd I 69} upÄ• dÄ• ya sabbe dha
bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchanti. yaá¹ƒ kiÃ±ci neyyaá¹ƒ nÄ• ma att
jÄ• nitabbaá¹ƒ {sabbaá¹ƒ dhammaá¹ƒ jÄ• nitabbaá¹ƒ (Katthaci) }. attattho vÄ• parattho vÄ•
diá¹-á¹-hadhammiko vÄ• attho samparÄ• yiko vÄ• attho uttÄ• no vÄ• attho gambhÄ«ro \E
vÄ• attho paá¹-icchanno vÄ• attho neyyo vÄ• attho nÄ«to vÄ• attho anavajjo vÄ• attho n
vodÄ• no vÄ• attho paramattho vÄ• attho, sabbaá¹ƒ taá¹ƒ antobuddhaÃ±Ä• á¹‡e parivatta

sabbaá¹ƒ \Be 376/ kÄ• yakammaá¹ƒ buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti \Se I 57
buddhassa bhagavato Ã±Ä• á¹‡Ä• nuparivatti. sabbaá¹ƒ manokammaá¹ƒ buddhassa bhaga
atÄ«te buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ. anÄ• gate buddhassa bhagav
Ã±Ä• á¹‡aá¹ƒ. paccuppanne buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yÄ• vata
Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá¹ƒ neyyaá¹ƒ. neyyapariyantikaá¹ƒ Ã
Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ. neyyaá¹ƒ atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati. Ã±Ä
neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• . yathÄ• dvinnaá
sammÄ• phusitÄ• naá¹ƒ {suphussitÄ• naá¹ƒ (Se Katthaci) } heá¹-á¹-himaá¹ƒ samuggapaá¹-
nÄ• tivattati, uparimaá¹ƒ samuggapaá¹-alaá¹ƒ heá¹-á¹-himaá¹ƒ nÄ• tivattati, aÃ±Ã±amaÃ±Ã
evameva buddhassa bhagavato neyyaÃ±ca Ã±Ä• á¹‡aÃ±ca aÃ±Ã±amaÃ±Ã±apariyantaá¹-á
tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• vatakaá¹ƒ neyyaá¹ƒ. neyyapa
Ã±Ä• á¹‡apariyantikaá¹ƒ neyyaá¹ƒ. neyyaá¹ƒ atikkamitvÄ• Ã±Ä• á¹‡aá¹ƒ nappavattati. Ã±Ä
neyyapatho natthi. aÃ±Ã±amaÃ±Ã±apariyantaá¹-á¹-hÄ• yino te dhammÄ• . sabbadhammes
Ã±Ä• á¹‡aá¹ƒ pavattati.

sabbe dhammÄ• buddhassa bhagavato Ä• vajjanappaá¹-ibaddhÄ• Ä• kaá¹…khappaá¹-iba
cittuppÄ• dappaá¹-ibaddhÄ• . sabbasattesu buddhassa bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati. s
buddho Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, caritaá¹ƒ {cariyaá¹ƒ (Se) Nidd I 69 pas
adhimuttiá¹ƒ jÄ• nÄ• ti \Ne 369/. apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ•

dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye bhabbÄ• bhabbe satte pajÄ• nÄ• ti. sadev
sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanussÄ• antobuddhaÃ±Ä• á¹‡e parivattati.

yathÄ• ye keci macchakacchapÄ• , antamaso \Ee II 196/ timitimiá¹…galaá¹ƒ upÄ• dÄ• ya,
parivattanti, evamevaá¹ƒ sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡
antobuddhaÃ±Ä• á¹‡e parivattati. yathÄ• ye keci pakkhino, antamaso garuá¸·aá¹ƒ venateyy
Ä• kÄ• sassa padese parivattanti; evameva yepi te sÄ• riputtasamÄ• paÃ±Ã±Ä• ya tepi bu
parivattanti. buddhaÃ±Ä• á¹‡aá¹ƒ devamanussÄ• naá¹ƒ \Be 377/ paÃ±Ã±aá¹ƒ pharitvÄ• at
yepi te khattiyapaá¹‡á¸• itÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• gahapatipaá¹‡á¸• itÄ• samaá¹‡a
kataparappavÄ• dÄ• vÄ• lavedhirÅ«pÄ• vobhindantÄ• {te bhindantÄ• (Se Katthaci) } maÄ
diá¹-á¹-higatÄ• ni, te paÃ±haá¹ƒ abhisaá¹…kharitvÄ• abhisaá¹…kharitvÄ• tathÄ• gataá¹ƒ u
gÅ«á¸·hÄ• ni ca paá¹-icchannÄ• ni ca, kathitÄ• visajjitÄ• ca te paÃ±hÄ• bhagavatÄ• hont
{niddiá¹-á¹-hikÄ• raá¹‡Ä• (Se) }. upakkhittakÄ• ca te bhagavato sampajjanti. atha kho bhag
yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti. aggo asÄ• mantapaÃ±Ã±o, asÄ• mantapaÃ±Ã±atÄ• ya saá¹ƒva
asÄ• mantapaÃ±Ã±Ä• .

<6> __bhÅ«ripaÃ±Ã±atÄ• ya_ \Se I 579/ __saá¹ƒvattantÄ«_ti katamÄ• bhÅ«ripaÃ±Ã±Ä• ?
bhÅ«ripaÃ±Ã±Ä• . abhibhavitÄ• ti --- bhÅ«ripaÃ±Ã±Ä• . dosaá¹ƒ abhibhuyyatÄ«ti --- bhÅ«rip
--- bhÅ«ripaÃ±Ã±Ä• . mohaá¹ƒ abhibhuyyatÄ«ti --- bhÅ«ripaÃ±Ã±Ä• . abhibhavitÄ• ti --- bhÅ
... pe ... upanÄ• haá¹ƒ \Ee II 197/ ... makkhaá¹ƒ ... paá¸·Ä• saá¹ƒ ... issaá¹ƒ ... macchariyaá¹
... sÄ• á¹-heyyaá¹ƒ ... thambhaá¹ƒ ... sÄ• rambhaá¹ƒ ... mÄ• naá¹ƒ ... atimÄ• naá¹ƒ ... mada
sabbe kilese ... sabbe duccarite ... sabbe abhisaá¹…khÄ• re ... pe ... sabbe bhavagÄ• mikan
--- bhÅ«ripaÃ±Ã±Ä• . abhibhavitÄ• ti --- bhÅ«ripaÃ±Ã±Ä• . rÄ• go ari. taá¹ƒ ariá¹ƒ maddanip
bhÅ«ripaÃ±Ã±Ä• . doso ari. taá¹ƒ ariá¹ƒ maddanipaÃ±Ã±Ä• ti --- bhÅ«ripaÃ±Ã±Ä• . moho a
maddanipaÃ±Ã±Ä• ti --- bhÅ«ripaÃ±Ã±Ä• . kodho ... pe ... upanÄ• ho ... makkho ... paá¸·Ä•
macchariyaá¹ƒ ... mÄ• yÄ• ... sÄ• á¹-heyyaá¹ƒ ... thambho ... sÄ• rambho ... mÄ• no ... atim
pamÄ• do ... sabbe kilesÄ• ... sabbe duccaritÄ• ... sabbe abhisaá¹…khÄ• rÄ• ... pe ... sab
ari. taá¹ƒ ariá¹ƒ maddanipaÃ±Ã±Ä• ti --- bhÅ«ripaÃ±Ã±Ä• . bhÅ«ri vuccati pathavÄ« {paá¹-h
pathavisamÄ• ya vitthatÄ• ya vipulÄ• ya paÃ±Ã±Ä• ya samannÄ• gatoti --- bhÅ«ripaÃ±Ã±Ä
adhivacanaá¹ƒ. bhÅ«ri medhÄ• pariá¹‡Ä• yikÄ• ti --- bhÅ«ripaÃ±Ã±Ä• . bhÅ«ripaÃ±Ã±atÄ•
ayaá¹ƒ bhÅ«ripaÃ±Ã±Ä• .

__paÃ±Ã±Ä• bÄ• hullÄ• ya_ \Ne 370/ __saá¹ƒvattantÄ«_ti katamaá¹ƒ paÃ±Ã±Ä• bÄ• hulla
paÃ±Ã±Ä• garuko hoti paÃ±Ã±Ä• carito paÃ±Ã±Ä• sayo paÃ±Ã±Ä• dhimutto paÃ±Ã±Ä• dha
vicayabahulo pavicayabahulo okkhÄ• yanabahulo samokkhÄ• yanabahulo {sampekkhÄ• ya
204 passitabbÄ• } sampekkhÄ• yanadhammo vibhÅ«tavihÄ• rÄ« taccarito taggaruko tabbah
378/ tappabbhÄ• ro tadadhimutto tadadhipateyyo. yathÄ• gaá¹‡agaruko vuccati ``gaá¹‡abÄ
cÄ«varagaruko vuccati ``cÄ«varabÄ• hulikoâ€™â€™ ti, pattagaruko vuccati ``pattabÄ• hulik

senÄ• sanagaruko vuccati ``senÄ• sanabÄ• hulikoâ€™â€™ ti; evamevaá¹ƒ idhekacco paÃ±
paÃ±Ã±Ä• carito paÃ±Ã±Ä• sayo paÃ±Ã±Ä• dhimutto paÃ±Ã±Ä• dhajo paÃ±Ã±Ä• ketu paÃ
pavicayabahulo okkhÄ• yanabahulo samokkhÄ• yanabahulo sampekkhÄ• yanadhammo vib
tabbahulo tanninno tappoá¹‡o tappabbhÄ• ro tadadhimutto tadadhipateyyo. paÃ±Ã±Ä• bÄ•
--- idaá¹ƒ paÃ±Ã±Ä• bÄ• hullaá¹ƒ.

__sÄ«ghapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• sÄ«ghapaÃ±Ã±Ä• ? sÄ«ghaá¹ƒ sÄ«
--- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ indriyasaá¹ƒvaraá¹ƒ paripÅ«retÄ«ti --- sÄ«gha
sÄ«ghaá¹ƒ bhojane mattaÃ±Ã±utaá¹ƒ paripÅ«retÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«
paripÅ«retÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ sÄ«lakkhandhaá¹ƒ paripÅ«retÄ
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ samÄ• dhikkhandhaá¹ƒ paripÅ«retÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«gh
paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«retÄ«ti --- sÄ«ghapaÃ±Ã±Ä• \Se I 581/. sÄ«ghaá¹ƒ sÄ«gha
paripÅ«retÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ vimuttiÃ±Ä• á¹‡adassanakkha
sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni paá¹-ivijjhatÄ«ti --- s
sÄ«ghaá¹ƒ vihÄ• rasamÄ• pattiyo paripÅ«retÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«gha
paá¹-ivijjhatÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ satipaá¹-á¹-hÄ• ne bhÄ• vetÄ
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ sammappadhÄ• ne bhÄ• vetÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ s
--- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ indriyÄ• ni bhÄ• vetÄ«ti --- sÄ«ghapaÃ±Ã±Ä•
bhÄ• vetÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bojjhaá¹…ge bhÄ• vetÄ«ti --- sÄ
sÄ«ghaá¹ƒ ariyamaggaá¹ƒ bhÄ• vetÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ sÄ• n
--- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti --- sÄ«ghapa
paramatthaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti --- sÄ«ghapaÃ±Ã±Ä• . sÄ«ghapaÃ±Ã±atÄ• ya
sÄ«ghapaÃ±Ã±Ä• .

__lahupaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• lahupaÃ±Ã±Ä• ? lahuá¹ƒ lahuá¹ƒ sÄ«lÄ
lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ indriyasaá¹ƒvaraá¹ƒ paripÅ«retÄ«ti --- lahupaÃ±Ã±Ä• . lah
bhojane mattaÃ±Ã±utaá¹ƒ paripÅ«retÄ«ti --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ jÄ• gariyÄ• nu
--- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ sÄ«lakkhandhaá¹ƒ \Ne 371/ ... pe ... samÄ• dhikkhandh
paÃ±Ã±Ä• kkhandhaá¹ƒ ... vimuttikkhandhaá¹ƒ ... vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ pa
lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni paá¹-ivijjhatÄ«ti --- lahupaÃ±Ã
vihÄ• rasamÄ• pattiyo paripÅ«retÄ«ti \Se I 582/ --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ ariyasa
paá¹-ivijjhatÄ«ti --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ satipaá¹-á¹-hÄ• ne bhÄ• vetÄ«ti --- lahu
lahuá¹ƒ sammappadhÄ• ne bhÄ• vetÄ«ti --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ iddhipÄ• de bh
lahuá¹ƒ lahuá¹ƒ indriyÄ• ni bhÄ• vetÄ«ti --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ balÄ• ni bhÄ• v
lahuá¹ƒ lahuá¹ƒ bojjhaá¹…ge bhÄ• vetÄ«ti --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ ariyamaggaá
lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti --- lahupaÃ±Ã±Ä•
abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti --- lahupaÃ±Ã±Ä• . lahuá¹ƒ lahuá¹ƒ paramatthaá¹ƒ nibbÄ• n
lahupaÃ±Ã±Ä• . lahupaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti --- ayaá¹ƒ lahupaÃ±Ã±Ä• .

__hÄ• sapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• hÄ• sapaÃ±Ã±Ä• ? idhekacco hÄ• sa
tuá¹-á¹-hibahulo pÄ• mojjabahulo sÄ«lÄ• ni paripÅ«retÄ«ti --- hÄ• sapaÃ±Ã±Ä• . hÄ• sabah
tuá¹-á¹-hibahulo pÄ• mojjabahulo indriyasaá¹ƒvaraá¹ƒ paripÅ«retÄ«ti --- hÄ• sapaÃ±Ã±Ä• .
tuá¹-á¹-hibahulo pÄ• mojjabahulo bhojane mattaÃ±Ã±utaá¹ƒ paripÅ«retÄ«ti --- hÄ• sapaÃ±Ã
vedabahulo tuá¹-á¹-hibahulo pÄ• mojjabahulo jÄ• gariyÄ• nuyogaá¹ƒ paripÅ«retÄ«ti --- hÄ•
vedabahulo tuá¹-á¹-hibahulo pÄ• mojjabahulo sÄ«lakkhandhaá¹ƒ ... pe ... samÄ• dhikkhand
paÃ±Ã±Ä• kkhandhaá¹ƒ ... vimuttikkhandhaá¹ƒ ... vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ pa
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni paá¹-ivijjhatÄ«ti ... vihÄ• rasamÄ• pattiyo paripÅ«retÄ«ti \Se I 5
paá¹-ivijjhatÄ«ti ... satipaá¹-á¹-hÄ• ne bhÄ• vetÄ«ti ... sammappadhÄ• ne bhÄ• vetÄ«ti ... idd
... indriyÄ• ni bhÄ• vetÄ«ti ... balÄ• ni bhÄ• vetÄ«ti ... bojjhaá¹…ge bhÄ• vetÄ«ti \Ee II 200/
bhÄ• vetÄ«ti ... pe ... sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti --- hÄ• sapaÃ±Ã±Ä• . hÄ• sab
tuá¹-á¹-hibahulo pÄ• mojjabahulo abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti --- hÄ• sapaÃ±Ã±Ä• . hÄ•
tuá¹-á¹-hibahulo pÄ• mojjabahulo paramatthaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti --- hÄ• sapa
saá¹ƒvattantÄ«ti --- ayaá¹ƒ hÄ• sapaÃ±Ã±Ä• .

<7> __javanapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• javanapaÃ±Ã±Ä• ? yaá¹ƒ kiÃ±ci
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ \Be 380/ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ aniccato khippaá
javanapaÃ±Ã±Ä• . dukkhato khippaá¹ƒ javatÄ«ti --- javanapaÃ±Ã±Ä• . anattato khippaá¹ƒ ja
javanapaÃ±Ã±Ä• . yÄ• kÄ• ci \Ne 372/ vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci
kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ•
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá
javatÄ«ti --- javanapaÃ±Ã±Ä• . dukkhato khippaá¹ƒ javatÄ«ti --- javanapaÃ±Ã±Ä• . anattato
--- javanapaÃ±Ã±Ä• . cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ
javatÄ«ti --- javanapaÃ±Ã±Ä• . dukkhato khippaá¹ƒ javatÄ«ti --- javanapaÃ±Ã±Ä• \Se I 584
javatÄ«ti --- javanapaÃ±Ã±Ä• .

rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena dukkhaá¹ƒ bhayaá
asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• rÅ«pa
javatÄ«ti --- javanapaÃ±Ã±Ä• . vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä
pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena dukk
anattÄ• asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ
{jarÄ• maraá¹‡aá¹ƒ rÅ«panirodhe (Se) } nibbÄ• ne khippaá¹ƒ javatÄ«ti --- javanapaÃ±Ã±Ä•

rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppan
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vay
rÅ«panirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti --- javanapaÃ±Ã±Ä• . vedanÄ• ... pe ... saÃ±Ã

viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti
javanapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti --- ayaá¹ƒ javanapaÃ±Ã±Ä• .

__tikkhapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• tikkhapaÃ±Ã±Ä• ? khippaá¹ƒ \Ee II 20
tikkhapaÃ±Ã±Ä• . uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti byantÄ«k
(Katthaci) } anabhÄ• vaá¹ƒ gametÄ«ti --- tikkhapaÃ±Ã±Ä• . uppannaá¹ƒ byÄ• pÄ• davitakka
vinodeti byantÄ«karoti \Se I 585/ anabhÄ• vaá¹ƒ gametÄ«ti --- tikkhapaÃ±Ã±Ä• . uppannaá¹
nÄ• dhivÄ• seti ... pe ... uppannuppanne pÄ• pake akusale dhamme nÄ• dhivÄ• seti pajaha
anabhÄ• vaá¹ƒ \Be 381/ gametÄ«ti --- tikkhapaÃ±Ã±Ä• . uppannaá¹ƒ rÄ• gaá¹ƒ nÄ• dhivÄ•
byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«ti --- tikkhapaÃ±Ã±Ä• . uppannaá¹ƒ dosaá¹ƒ ... pe ...
373/ ... uppannaá¹ƒ kodhaá¹ƒ ... uppannaá¹ƒ upanÄ• haá¹ƒ ... makkhaá¹ƒ ... paá¸·Ä• saá¹ƒ
macchariyaá¹ƒ ... mÄ• yaá¹ƒ ... sÄ• á¹-heyyaá¹ƒ ... thambhaá¹ƒ ... sÄ• rambhaá¹ƒ ... mÄ• na
madaá¹ƒ ... pamÄ• daá¹ƒ ... sabbe kilese ... sabbe duccarite ... sabbe abhisaá¹…khÄ• re ...
bhavagÄ• mikamme nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ
ekasmiá¹ƒ Ä• sane cattÄ• ro ca ariyamaggÄ• cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni catasso p
abhiÃ±Ã±Ä• yo adhigatÄ• honti sacchikatÄ• phassitÄ• paÃ±Ã±Ä• yÄ• ti --- tikkhapaÃ±Ã±
saá¹ƒvattantÄ«ti --- ayaá¹ƒ tikkhapaÃ±Ã±Ä• .

__nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_ti katamÄ• nibbedhikapaÃ±Ã±Ä• ? idhekacc
ubbegabahulo hoti uttÄ• sabahulo ukkaá¹‡á¹-hanabahulo aratibahulo anabhiratibahulo. bah
sabbasaá¹…khÄ• resu. anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbi
nibbedhikapaÃ±Ã±Ä• . anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ nibbijj
nibbedhikapaÃ±Ã±Ä• . anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ mohakkhandhaá¹ƒ \Ee I
padÄ• letÄ«ti --- nibbedhikapaÃ±Ã±Ä• \Se I 586/. anibbiddhapubbaá¹ƒ appadÄ• litapubbaá
upanÄ• haá¹ƒ ... makkhaá¹ƒ ... paá¸·Ä• saá¹ƒ ... issaá¹ƒ ... macchariyaá¹ƒ ... mÄ• yaá¹ƒ ... s
thambhaá¹ƒ ... sÄ• rambhaá¹ƒ ... mÄ• naá¹ƒ ... atimÄ• naá¹ƒ ... madaá¹ƒ ... pamÄ• daá¹ƒ ...
duccarite ... sabbe abhisaá¹…khÄ• re ... pe ... sabbe bhavagÄ• mikamme nibbijjhati padÄ• l
nibbedhikapaÃ±Ã±Ä• . nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«ti --- ayaá¹ƒ nibbedhikapa

imÄ• soá¸·asa paÃ±Ã±Ä• yo. imÄ• hi soá¸·asahi paÃ±Ã±Ä• hi samannÄ• gato puggalo pa

2. puggalavisesaniddeso

<8> dve puggalÄ• paá¹-isambhidappattÄ• --- eko pubbayogasampanno, eko na pubbayog
pubbayogasampanno so tena atireko hoti, adhiko hoti, viseso hoti. tassa Ã±Ä• á¹‡aá¹ƒ pabh

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• --- eko bahussuto, ek
bahussuto, so tena atireko \Be 382/ hoti, adhiko hoti, viseso hoti. tassa Ã±Ä• á¹‡aá¹ƒ pabhij

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• --
desanÄ• bahulo. yo desanÄ• bahulo, so tena atireko hoti, adhiko hoti, viseso hoti. tassa Ã±

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• , d
garÅ«panissito, eko na garÅ«panissito \Se I 587/. yo garÅ«panissito, so tena atireko hoti, ad
hoti. tassa Ã±Ä• á¹‡aá¹ƒ pabhijjati.

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• , d
garÅ«panissitÄ• --- eko vihÄ• rabahulo, eko na vihÄ• rabahulo. yo vihÄ• rabahulo, so tena
hoti, viseso hoti. tassa Ã±Ä• á¹‡aá¹ƒ pabhijjati.

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• , d
garÅ«panissitÄ• , dvepi vihÄ• rabahulÄ• --- eko paccavekkhaá¹‡Ä• bahulo \Ee II 203/, eko
paccavekkhaá¹‡Ä• bahulo. yo paccavekkhaá¹‡Ä• bahulo, so tena atireko hoti, adhiko hoti, v
Ã±Ä• á¹‡aá¹ƒ pabhijjati.

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• , d
garÅ«panissitÄ• , dvepi vihÄ• rabahulÄ• , dvepi paccavekkhaá¹‡Ä• bahulÄ• --- eko sekhap
asekhapaá¹-isambhidappatto. yo asekhapaá¹-isambhidappatto, so tena atireko hoti, adhiko
tassa Ã±Ä• á¹‡aá¹ƒ pabhijjati.

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• , d
garÅ«panissitÄ• , dvepi vihÄ• rabahulÄ• , dvepi paccavekkhaá¹‡Ä• bahulÄ• , dvepi asekhap
eko sÄ• vakapÄ• ramippatto, eko na \Se I 588/ sÄ• vakapÄ• ramippatto. yo sÄ• vakapÄ• ra
383/ tena atireko hoti, adhiko hoti, viseso hoti. tassa Ã±Ä• á¹‡aá¹ƒ pabhijjati.

dve puggalÄ• paá¹-isambhidappattÄ• , dvepi pubbayogasampannÄ• , dvepi bahussutÄ• , d
garÅ«panissitÄ• , dvepi vihÄ• rabahulÄ• , dvepi paccavekkhaá¹‡Ä• bahulÄ• , dvepi asekhap
eko sÄ• vakapÄ• ramippatto, eko paccekasambuddho. yo paccekasambuddho, so tena atire
hoti. tassa Ã±Ä• á¹‡aá¹ƒ pabhijjati.

paccekabuddhaÃ±ca sadevakaÃ±ca lokaá¹ƒ upÄ• dÄ• ya tathÄ• gato arahaá¹ƒ sammÄ• sa
paá¹-isambhidappatto paÃ±Ã±Ä• pabhedakusalo pabhinnaÃ±Ä• á¹‡o adhigatapaá¹-isambhi
dasabaladhÄ• rÄ« purisÄ• sabho purisasÄ«ho ... pe ... yepi te khattiyapaá¹‡á¸• itÄ• brÄ• hr

gahapatipaá¹‡á¸• itÄ• samaá¹‡apaá¹‡á¸• itÄ• nipuá¹‡Ä• kataparappavÄ• dÄ• vÄ• lavedh
caranti paÃ±Ã±Ä• gatena diá¹-á¹-higatÄ• ni, te paÃ±haá¹ƒ abhisaá¹…kharitvÄ• abhisaá¹…k
upasaá¹…kamitvÄ• pucchanti gÅ«á¸·hÄ• ni ca \Ee II 204/ paá¹-icchannÄ• ni ca. kathitÄ• vi
bhagavatÄ• honti niddiá¹-á¹-hakÄ• raá¹‡Ä• , upakkhittakÄ• ca te bhagavato sampajjanti. at
atirocati, yadidaá¹ƒ paÃ±Ã±Ä• yÄ• ti aggo paá¹-isambhidappattoti.

mahÄ• paÃ±Ã±Ä• kathÄ• niá¹-á¹-hitÄ• .

2. iddhikathÄ•

<9> kÄ• \Se I 589/ \Ne 376/ \Ee II 205/ iddhi? kati iddhiyo? iddhiyÄ• kati bhÅ«miyo, kati pÅ
padÄ• ni, kati mÅ«lÄ• ni? __kÄ• iddhÄ«_ti? ijjhanaá¹-á¹-hena iddhi. __kati iddhiyo_ti? dasa
kati bhÅ«miyo_ti? iddhiyÄ• catasso bhÅ«miyo, cattÄ• ro pÄ• dÄ• , aá¹-á¹-ha padÄ• ni, soá¸

<10> katamÄ• __dasa iddhiyo? _ adhiá¹-á¹-hÄ• nÄ• iddhi, vikubbanÄ• iddhi, manomayÄ•
iddhi, samÄ• dhivipphÄ• rÄ• iddhi, ariyÄ• iddhi, kammavipÄ• kajÄ• iddhi, puÃ±Ã±avato \B
iddhi, tattha tattha sammÄ• payogapaccayÄ• {sammappayogapaccayÄ• (Se Katthaci) } ijj

__iddhiyÄ• katamÄ• catasso bhÅ«miyo? _ vivekajÄ• bhÅ«mi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, p
jhÄ• naá¹ƒ, upekkhÄ• sukhabhÅ«mi tatiyaá¹ƒ jhÄ• naá¹ƒ, adukkhamasukhÄ• bhÅ«mi catutt
catasso bhÅ«miyo iddhilÄ• bhÄ• ya iddhipaá¹-ilÄ• bhÄ• ya iddhivikubbanatÄ• ya iddhivisavi
iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«ti.

__iddhiyÄ• katame cattÄ• ro pÄ• dÄ• ? _ idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…
iddhipÄ• daá¹ƒ bhÄ• veti, cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
iddhilÄ• bhÄ• ya iddhipaá¹-ilÄ• bhÄ• ya \Se I 590/ iddhivikubbanatÄ• ya iddhivisavitÄ• ya id
iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«ti.

__iddhiyÄ• katamÄ• ni aá¹-á¹-ha padÄ• ni? _ chandaá¹ƒ ce bhikkhu \Ee II 206/ nissÄ• ya l
labhati cittassa \Ne 377/ ekaggataá¹ƒ. chando na samÄ• dhi, samÄ• dhi na chando. aÃ±Ã±o
vÄ«riyaá¹ƒ ce bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati cittassa ekaggataá¹ƒ. vÄ«riya
samÄ• dhi na vÄ«riyaá¹ƒ. aÃ±Ã±aá¹ƒ vÄ«riyaá¹ƒ, aÃ±Ã±o samÄ• dhi. cittaá¹ƒ ce bhikkhu ni
samÄ• dhiá¹ƒ, labhati cittassa ekaggataá¹ƒ. cittaá¹ƒ na samÄ• dhi, samÄ• dhi na cittaá¹ƒ. a
aÃ±Ã±o samÄ• dhi. vÄ«maá¹ƒsaá¹ƒ ce bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati citta
vÄ«maá¹ƒsÄ• na samÄ• dhi, samÄ• dhi na vÄ«maá¹ƒsÄ• . aÃ±Ã±Ä• vÄ«maá¹ƒsÄ• , aÃ±Ã
aá¹-á¹-ha padÄ• ni iddhilÄ• bhÄ• ya iddhipaá¹-ilÄ• bhÄ• ya iddhivikubbanatÄ• ya iddhivisavi

iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«ti.

__iddhiyÄ• katamÄ• ni soá¸·asa mÅ«lÄ• ni? _ anonataá¹ƒ {anoá¹‡ataá¹ƒ (Katthaci) } cittaá
iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. anunnataá¹ƒ (anuá¹‡á¹‡ataá¹ƒ (Katthaci) } cittaá¹ƒ uddhacce na
Ä• neÃ±jaá¹ƒ. anabhinataá¹ƒ cittaá¹ƒ rÄ• ge na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. anapanataá¹ƒ c
iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. anissitaá¹ƒ cittaá¹ƒ diá¹-á¹-hiyÄ• na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ.
appaá¹-ibaddhaá¹ƒ cittaá¹ƒ chandarÄ• ge na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. vippamuttaá¹ƒ citta
iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ \Se I 591/. visaÃ±Ã±uttaá¹ƒ cittaá¹ƒ kilese na iÃ±jatÄ«ti --- Ä• ne
vimariyÄ• dikataá¹ƒ cittaá¹ƒ kilesamariyÄ• de \Be 385/ na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. ekatta
(Se) } cittaá¹ƒ nÄ• nattakilesehi {nÄ• nattakilese (Se) } na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. saddh
pariggahitaá¹ƒ cittaá¹ƒ assaddhiye na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. vÄ«riyena pariggahitaá¹ƒ
iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. satiyÄ• pariggahitaá¹ƒ cittaá¹ƒ pamÄ• de na iÃ±jatÄ«ti --- Ä• ne
pariggahitaá¹ƒ cittaá¹ƒ uddhacce na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. paÃ±Ã±Ä• ya pariggahitaá
na iÃ±jatÄ«ti --- Ä• neÃ±jaá¹ƒ. obhÄ• sagataá¹ƒ cittaá¹ƒ avijjandhakÄ• re na iÃ±jatÄ«ti --- Ä
imÄ• ni soá¸·asa mÅ«lÄ• ni iddhilÄ• bhÄ• ya iddhipaá¹-ilÄ• bhÄ• ya iddhivikubbanatÄ• ya id
iddhivasÄ«bhÄ• vÄ• ya iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«ti.

dasaiddhiniddeso

10__._ katamÄ• \Ee II 207/ __adhiá¹-á¹-hÄ• nÄ• iddhi? _ idha bhikkhu anekavihitaá¹ƒ iddh
--- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä• vibhÄ• vaá¹ƒ tirobhÄ• va
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi Ä• kÄ• se. pathaviyÄ
karoti, seyyathÄ• pi udake. udakepi abhijjamÄ• ne {abhijjamÄ• no (Katthaci) DN I 238 passi
seyyathÄ• pi pathaviyaá¹ƒ. Ä• kÄ• sepi pallaá¹…kena kamati, seyyathÄ• pi pakkhÄ« sakuá
evaá¹ƒmahiddhike \Ne 378/ evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parÄ• masati parimajjati
vasaá¹ƒ vattetÄ«ti.

__idhÄ• _ti \Se I 592/ imissÄ• diá¹-á¹-hiyÄ• imissÄ• khantiyÄ• imissÄ• ruciyÄ• imasmiá
dhamme imasmiá¹ƒ vinaye imasmiá¹ƒ dhammavinaye imasmiá¹ƒ pÄ• vacane imasmiá¹ƒ bra
satthusÄ• sane. tena vuccati --- ``idhÄ• â€™â€™ ti. __bhikkhÅ«_ti puthujjanakalyÄ• á¹‡ako
vÄ• arahÄ• vÄ• akuppadhammo. __anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhotÄ«_ti nÄ• n
paccanubhoti. __ekopi hutvÄ• bahudhÄ• hotÄ«_ti pakatiyÄ• eko bahukaá¹ƒ Ä• vajjati, sat
satasahassaá¹ƒ vÄ• Ä• vajjati. Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- ``bahulo homÄ
(Katthaci) }. bahulo hoti. yathÄ• yasmÄ• cÅ«á¸·apanthako {cullapanthako (Se) } ekopi hutvÄ
evamevaá¹ƒ so \Be 386/ iddhimÄ• cetovasippatto ekopi hutvÄ• bahudhÄ• hoti. __bahudhÄ
pakatiyÄ• bahuko ekaá¹ƒ Ä• vajjati; Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- ``eko hom
yathÄ• yasmÄ• cÅ«á¸·apanthako bahudhÄ• pi hutvÄ• eko hoti, evamevaá¹ƒ so iddhimÄ•
hutvÄ• eko hoti.

<11> __Ä• vibhÄ• va_nti kenaci anÄ• vaá¹-aá¹ƒ hoti appaá¹-icchannaá¹ƒ vivaá¹-aá¹ƒ pÄ• k
kenaci Ä• vaá¹-aá¹ƒ hoti paá¹-icchannaá¹ƒ pihitaá¹ƒ paá¹-ikujjitaá¹ƒ. __tirokuá¹-á¹-aá¹ƒ_ \Ee
__tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi_ \Se I 593/ __Ä• kA
Ä• kÄ• sakasiá¹‡asamÄ• pattiyÄ• lÄ• bhÄ« hoti. tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabb
Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- ``Ä• kÄ• so hotÅ«â€™â€™ ti. Ä• kÄ• so hoti. t
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati. yathÄ• manussÄ• pakatiyÄ• anid
aparikkhitte asajjamÄ• nÄ• gacchanti, evamevaá¹ƒ so iddhimÄ• cetovasippatto tirokuá¹-á¹-
tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi Ä• kÄ• se.

__pathaviyÄ• pi ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udake_ti pakatiyÄ• Ä• pokasiá¹‡as
hoti. pathaviá¹ƒ Ä• vajjati. Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- ``udakaá¹ƒ hotÅ«â€
hoti. so pathaviyÄ• ummujjanimujjaá¹ƒ karoti. yathÄ• manussÄ• pakatiyÄ• aniddhimanto
karonti, evamevaá¹ƒ so iddhimÄ• cetovasippatto pathaviyÄ• ummujjanimujjaá¹ƒ karoti, sey

__udakepi_ \Ne 379/ __abhijjamÄ• ne gacchati, seyyathÄ• pi pathaviya_nti pakatiyÄ•
pathavÄ«kasiá¹‡asamÄ• pattiyÄ• lÄ• bhÄ« hoti. udakaá¹ƒ Ä• vajjati. Ä• vajjitvÄ• Ã±Ä• á¹‡
``pathavÄ« hotÅ«â€™â€™ ti. pathavÄ« hoti. so abhijjamÄ• ne udake gacchati. yathÄ• man
aniddhimanto abhijjamÄ• nÄ• ya pathaviyÄ• gacchanti, evamevaá¹ƒ so iddhimÄ• cetovasip
594/ udake gacchati, seyyathÄ• pi pathaviyaá¹ƒ.

__Ä• kÄ• sepi pallaá¹…kena kamati, seyyathÄ• pi pakkhÄ« sakuá¹‡o_ti pakatiyÄ• pathavÄ
lÄ• bhÄ« hoti. Ä• kÄ• saá¹ƒ Ä• vajjati \Be 387/. Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --
ti. pathavÄ« hoti. so Ä• kÄ• se antalikkhe caá¹…kamatipi tiá¹-á¹-hatipi nisÄ«datipi seyyampi
manussÄ• pakatiyÄ• aniddhimanto pathaviyÄ• caá¹…kamantipi tiá¹-á¹-hantipi nisÄ«dantip
evamevaá¹ƒ so iddhimÄ• cetovasippatto Ä• kÄ• se antalikkhe caá¹…kamatipi tiá¹-á¹-hatipi
kappeti, seyyathÄ• pi pakkhÄ« sakuá¹‡o.

<12> __imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• pa
so iddhimÄ• cetovasippatto \Ee II 209/ nisinnako vÄ• nipannako vÄ• candimasÅ«riye Ä• v
Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- ``hatthapÄ• se hotÅ«â€™â€™ ti. hatthapÄ• se hoti. so nisi
candimasÅ«riye pÄ• á¹‡inÄ• Ä• masati parÄ• masati parimajjati. yathÄ• manussÄ• pakati
rÅ«pagataá¹ƒ hatthapÄ• se Ä• masanti parÄ• masanti parimajjanti, evamevaá¹ƒ so iddhimÄ
vÄ• nipannako vÄ• candimasÅ«riye pÄ• á¹‡inÄ• Ä• masati parÄ• masati parimajjati.

__yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattetÄ«_ti sace so iddhimÄ• cetovasippatto b
hoti, dÅ«repi santike adhiá¹-á¹-hÄ• ti \Se I 595/ --- ``santike hotÅ«â€™â€™ ti. santike hoti. s
adhiá¹-á¹-hÄ• ti --- ``dÅ«re hotÅ«â€™â€™ ti. dÅ«re hoti. bahukampi thokaá¹ƒ adhiá¹-á¹-hÄ•

hotÅ«â€™â€™ ti. thokaá¹ƒ hoti. thokampi bahukaá¹ƒ adhiá¹-á¹-hÄ• ti --- ``bahukaá¹ƒ hotÅ«
hoti. dibbena cakkhunÄ• tassa brahmuno rÅ«paá¹ƒ passati. dibbÄ• ya sotadhÄ• tuyÄ• tas
suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena tassa brahmuno cittaá¹ƒ pajÄ• nÄ• ti. sace so iddhimÄ•
dissamÄ• nena kÄ• yena brahmalokaá¹ƒ gantukÄ• mo hoti, kÄ• yavasena cittaá¹ƒ pariá¹‡Ä
adhiá¹-á¹-hÄ• ti. kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• metvÄ• , kÄ• yavasena cittaá¹ƒ adhiá¹-á¹-
sukhasaÃ±Ã±aÃ±ca \Ne 380/ lahusaÃ±Ã±aÃ±ca okkamitvÄ• dissamÄ• nena kÄ• yena bra
iddhimÄ• cetovasippatto adissamÄ• nena kÄ• yena brahmalokaá¹ƒ gantukÄ• mo hoti, citta
pariá¹‡Ä• meti, cittavasena kÄ• yaá¹ƒ adhiá¹-á¹-hÄ• ti. cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• met
kÄ• yaá¹ƒ adhiá¹-á¹-hahitvÄ• sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamitvÄ• \Be 388/
brahmalokaá¹ƒ gacchati. so tassa brahmuno purato rÅ«piá¹ƒ {rÅ«paá¹ƒ (Se Katthaci) DN I 2
abhinimminÄ• ti manomayaá¹ƒ sabbaá¹…gapaccaá¹…giá¹ƒ {sabbaá¹…gapaccaá¹…gaá¹ƒ (
sace so iddhimÄ• caá¹…kamati, nimmitopi tattha caá¹…kamati. sace so iddhimÄ• tiá¹-á¹-h
tiá¹-á¹-hati. sace so iddhimÄ• nisÄ«dati, nimmitopi tattha nisÄ«dati. sace so iddhimÄ• seyy
nimmitopi tattha \Ee II 210/ seyyaá¹ƒ kappeti. sace \Se I 596/ so iddhimÄ• dhÅ«mÄ• yati, n
dhÅ«mÄ• yati. sace so iddhimÄ• pajjalati, nimmitopi tattha pajjalati. sace so iddhimÄ• dha
nimmitopi tattha dhammaá¹ƒ bhÄ• sati. sace so iddhimÄ• paÃ±haá¹ƒ pucchati, nimmitopi ta
sace so iddhimÄ• paÃ±haá¹ƒ puá¹-á¹-ho visajjeti, nimmitopi tattha paÃ±haá¹ƒ puá¹-á¹-ho vi
iddhimÄ• tena brahmunÄ• saddhiá¹ƒ santiá¹-á¹-hati sallapati sÄ• kacchaá¹ƒ samÄ• pajjati,
brahmunÄ• saddhiá¹ƒ santiá¹-á¹-hati sallapati sÄ• kacchaá¹ƒ samÄ• pajjati. yaÃ±Ã±adeva
tadeva hi so nimmito karotÄ«ti --- ayaá¹ƒ adhiá¹-á¹-hÄ• nÄ• iddhi.

<13> katamÄ• __vikubbanÄ• iddhi? _ sikhissa bhagavato arahato sammÄ• sambuddhass
brahmaloke á¹-hito sahassilokadhÄ• tuá¹ƒ {sahassÄ«lokadhÄ• tuá¹ƒ (Se) vatthu SN a I 185
dissamÄ• nenapi kÄ• yena dhammaá¹ƒ desesi; adissamÄ• nenapi kÄ• yena dhammaá¹ƒ de
heá¹-á¹-himena upaá¸• á¸• hakÄ• yena adissamÄ• nenapi uparimena upaá¸• á¸• hakÄ• yen
dissamÄ• nenapi uparimena upaá¸• á¸• hakÄ• yena, adissamÄ• nenapi heá¹-á¹-himena upa
desesi. so pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, nÄ• gavaá
supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• dasseti, yakkhavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, indavaá¹‡á¹‡aá¹
vÄ• dasseti, indavaá¹‡á¹‡aá¹ƒ vÄ• (Se) } dasseti, devavaá¹‡á¹‡aá¹ƒ vÄ• dasseti \Se I 597
vÄ• dasseti, samuddavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, pabbatavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, vanav
sÄ«havaá¹‡á¹‡aá¹ƒ vÄ• dasseti, byagghavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, dÄ«pivaá¹‡á¹‡aá¹ƒ vÄ
dasseti, assampi dasseti, rathampi dasseti, pattimpi dasseti, vividhampi senÄ• byÅ«haá¹ƒ d
vikubbanÄ• iddhi.

<14> katamÄ• \Be 389/ __manomayÄ• iddhi? _ idha bhikkhu imamhÄ• kÄ• yÄ• aÃ±Ã±a
rÅ«piá¹ƒ manomayaá¹ƒ sabbaá¹…gapaccaá¹…giá¹ƒ \Ee II 211/ ahÄ«nindriyaá¹ƒ. seyyathÄ•
Ä«sikaá¹ƒ \Ne 381/ pavÄ• heyya. tassa evamassa --- ``ayaá¹ƒ muÃ±jo, ayaá¹ƒ Ä«sikÄ• . aÃ
Ä«sikÄ• . muÃ±jamhÄ• tveva Ä«sikÄ• pavÄ• á¸·hÄ• â€™â€™ ti. seyyathÄ• vÄ• pana pu

tassa evamassa --- ``ayaá¹ƒ asi, ayaá¹ƒ kosi. aÃ±Ã±o asi, aÃ±Ã±Ä• kosi. kosiyÄ• tveva as
seyyathÄ• vÄ• pana puriso ahiá¹ƒ karaá¹‡á¸• Ä• uddhareyya. tassa evamassa --- ``ayaá¹
aÃ±Ã±o ahi, aÃ±Ã±o karaá¹‡á¸• o. karaá¹‡á¸• Ä• tveva ahi ubbhatoâ€™â€™ ti. evamevaá
aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manomayaá¹ƒ sabbaá¹…gapaccaá¹…giá¹ƒ
manomayÄ• iddhi.

<15> katamÄ• __Ã±Ä• á¹‡avipphÄ• rÄ• iddhi? _ aniccÄ• nupassanÄ• niccasaÃ±Ã±Ä• ya
Ã±Ä• á¹‡avipphÄ• rÄ• iddhi. dukkhÄ• nupassanÄ• sukhasaÃ±Ã±Ä• ya ... anattÄ• nupassa
nibbidÄ• nupassanÄ• ya \Se I 598/ nandiyÄ• ... virÄ• gÄ• nupassanÄ• ya rÄ• gassa ... niro
samudayassa ... paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• nassa pahÄ• naá¹-á¹-ho ijjhatÄ«ti
iddhi. Ä• yasmato bÄ• kulassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhi, Ä• yasmato saá¹ƒkiccassa Ã±Ä
Ä• yasmato bhÅ«tapÄ• lassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhi. ayaá¹ƒ Ã±Ä• á¹‡avipphÄ• rÄ• i

<16> katamÄ• __samÄ• dhivipphÄ• rÄ• iddhi? _ paá¹-hamena jhÄ• nena nÄ«varaá¹‡Ä• n
--- samÄ• dhivipphÄ• rÄ• iddhi. dutiyena jhÄ• nena vitakkavicÄ• rÄ• naá¹ƒ pahÄ• naá¹-á¹-h
samÄ• dhivipphÄ• rÄ• iddhi. tatiyena jhÄ• nena pÄ«tiyÄ• pahÄ• naá¹-á¹-ho ijjhatÄ«ti ... pe
sukhadukkhÄ• naá¹ƒ pahÄ• naá¹-á¹-ho ijjhatÄ«ti ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ•
paá¹-ighasaÃ±Ã±Ä• ya nÄ• nattasaÃ±Ã±Ä• ya pahÄ• naá¹-á¹-ho ijjhatÄ«ti ... pe ...
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya pah
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ya \Ee II 2
pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±
--- samÄ• dhivipphÄ• rÄ• iddhi. Ä• yasmato sÄ• riputtassa samÄ• dhivipphÄ• rÄ• iddhi, Ä•
samÄ• dhivipphÄ• rÄ• iddhi \Be 390/, Ä• yasmato khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±assa samÄ• d
upÄ• sikÄ• ya samÄ• dhivipphÄ• rÄ• iddhi, sÄ• mÄ• vatiyÄ• upÄ• sikÄ• ya \Se I 599/ sam
samÄ• dhivipphÄ• rÄ• iddhi.

<17> katamÄ• __ariyÄ• iddhi? _ idha bhikkhu {MN III 462 passitabbÄ• } sace Ä• kaá¹…kh
appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™â€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sac
``appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™â€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha v
Ä• kaá¹…khati --- ``paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™
appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati --- ``appaá¹-ikÅ«le ca paá¹-ikÅ«
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™â€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä•
``paá¹-ikÅ«le ca appaá¹-ikÅ«le ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹ƒ sa
ti, upekkhako tattha viharati sato sampajÄ• no.

kathaá¹ƒ __paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati? _ aniá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ
dhÄ• tuto vÄ• upasaá¹ƒharati. evaá¹ƒ paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati.

kathaá¹ƒ __appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« viharati? _ iá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ a
aniccato vÄ• upasaá¹ƒharati. evaá¹ƒ appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« viharati.

kathaá¹ƒ __paá¹-ikÅ«le ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati? _ aniá¹-á¹-ha
iá¹-á¹-hasmiÃ±ca vatthusmiá¹ƒ mettÄ• ya vÄ• pharati, dhÄ• tuto vÄ• upasaá¹ƒharati. evaá
appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati \Se I 600/.

kathaá¹ƒ __appaá¹-ikÅ«le ca paá¹-ikÅ«le ca paá¹-ikÅ«lasaÃ±Ã±Ä« viharati? _ iá¹-á¹-hasmiÃ
aniá¹-á¹-hasmiÃ±ca vatthusmiá¹ƒ asubhÄ• ya vÄ• pharati, aniccato vÄ• upasaá¹ƒharati. ev
paá¹-ikÅ«le ca paá¹-ikÅ«lasaÃ±Ã±Ä« viharati.

kathaá¹ƒ __paá¹-ikÅ«le ca appaá¹-ikÅ«le ca tadubhayaá¹ƒ abhinivajjetvÄ• _ \Ee II 213/ __u
sato sampajÄ• no? _ idha bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti na dum
sampajÄ• no. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ•
kÄ• yena \Be 391/ phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nev
upekkhako viharati sato sampajÄ• no. evaá¹ƒ paá¹-ikÅ«le ca appaá¹-ikÅ«le ca tadubhayaá¹
upekkhako viharati sato sampajÄ• no. ayaá¹ƒ ariyÄ• iddhi.

<18> katamÄ• __kammavipÄ• kajÄ• iddhi? _ sabbesaá¹ƒ pakkhÄ«naá¹ƒ, sabbesaá¹ƒ dev
manussÄ• naá¹ƒ, ekaccÄ• naá¹ƒ vinipÄ• tikÄ• naá¹ƒ. ayaá¹ƒ kammavipÄ• kajÄ• iddhi.

katamÄ• \Ne 383/ __puÃ±Ã±avato iddhi? _ rÄ• jÄ• cakkavattÄ« {cakkavatti (Se) } vehÄ• s
caturaá¹…giniyÄ• senÄ• ya, antamaso assabandhagopurise {assabandhagopake purise (S
gahapatissa puÃ±Ã±avato iddhi, jaá¹-ilassa gahapatissa puÃ±Ã±avato iddhi, meá¹‡á¸• akas
puÃ±Ã±avato \Se I 601/ iddhi, ghositassa gahapatissa puÃ±Ã±avato iddhi, paÃ±cannaá¹ƒ m
puÃ±Ã±avato iddhi. ayaá¹ƒ puÃ±Ã±avato iddhi.

katamÄ• __vijjÄ• mayÄ• iddhi? _ vijjÄ• dharÄ• vijjaá¹ƒ parijappetvÄ• vehÄ• saá¹ƒ gacch
hatthimpi dassenti, assampi dassenti, rathampi dassenti, pattimpi dassenti, vividhampi senÄ
dassenti. ayaá¹ƒ vijjÄ• mayÄ• iddhi.

kathaá¹ƒ __tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhi? _ nekkhamme
pahÄ• naá¹-á¹-ho ijjhatÄ«ti --- tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena \Ee
abyÄ• pÄ• dena byÄ• pÄ• dassa pahÄ• naá¹-á¹-ho ijjhatÄ«ti --- tattha tattha sammÄ• payo
iddhi ... pe ... arahattamaggena sabbakilesÄ• naá¹ƒ pahÄ• naá¹-á¹-ho ijjhatÄ«ti --- tattha tat
payogapaccayÄ• ijjhanaá¹-á¹-hena iddhi. evaá¹ƒ tattha tattha sammÄ• payogapaccayÄ• ij
imÄ• dasa iddhiyo.

iddhikathÄ• niá¹-á¹-hitÄ• .

3. abhisamayakathÄ•

<19> __abhisamayo_ti \Ne 384/ \Ee II 215/. kena abhisameti? cittena abhisameti.

haÃ±ci cittena abhisameti, tena hi aÃ±Ã±Ä• á¹‡Ä« abhisameti? na aÃ±Ã±Ä• á¹‡Ä« abhisar
abhisameti.

haÃ±ci \Se I 602/ \Be 392/ Ã±Ä• á¹‡ena abhisameti, tena hi acittena ca Ã±Ä• á¹‡ena ca aci
acittako (Se) } abhisameti? na acittako abhisameti. cittena ca Ã±Ä• á¹‡ena ca abhisameti.

haÃ±ci cittena ca Ã±Ä• á¹‡ena ca abhisameti, tena hi kÄ• mÄ• vacaracittena ca Ã±Ä• á¹‡e
kÄ• mÄ• vacaracittena ca Ã±Ä• á¹‡ena ca abhisameti.

tena hi rÅ«pÄ• vacaracittena ca Ã±Ä• á¹‡ena ca abhisameti? na rÅ«pÄ• vacaracittena ca Ã

tena hi arÅ«pÄ• vacaracittena ca Ã±Ä• á¹‡ena ca abhisameti? na arÅ«pÄ• vacaracittena c
abhisameti.

tena hi kammassakatacittena ca Ã±Ä• á¹‡ena ca abhisameti? na kammassakatacittena ca

tena \Ne 385/ hi saccÄ• nulomikacittena ca Ã±Ä• á¹‡ena ca abhisameti? na saccÄ• nulomi
abhisameti.

tena hi atÄ«tacittena ca Ã±Ä• á¹‡ena ca abhisameti? na atÄ«tacittena ca Ã±Ä• á¹‡ena ca a

tena hi anÄ• gatacittena ca Ã±Ä• á¹‡ena ca abhisameti? na anÄ• gatacittena ca Ã±Ä• á¹‡e

tena hi paccuppannalokiyacittena ca Ã±Ä• á¹‡ena ca abhisameti? na paccuppannalokiyacit
abhisameti. lokuttaramaggakkhaá¹‡e paccuppannacittena ca Ã±Ä• á¹‡ena ca abhisameti.

kathaá¹ƒ lokuttaramaggakkhaá¹‡e paccuppannacittena ca Ã±Ä• á¹‡ena \Se I 603/ ca abhis
lokuttaramaggakkhaá¹‡e uppÄ• dÄ• dhipateyyaá¹ƒ cittaá¹ƒ Ã±Ä• á¹‡assa hetu paccayo ca.
216/ nirodhagocaraá¹ƒ dassanÄ• dhipateyyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ cittassa hetu paccayo ca. taá
Ã±Ä• á¹‡aá¹ƒ nirodhagocaraá¹ƒ. evaá¹ƒ lokuttaramaggakkhaá¹‡e paccuppannacittena ca Ã

<20> __kiá¹ƒ_ \Be 393/ __nu ettakoyeva abhisamayoti? na hi. _ __lokuttara_maggakkhaá¹

sammÄ• diá¹-á¹-hi, abhiniropanÄ• bhisamayo sammÄ• saá¹…kappo, pariggahÄ• bhisamayo
samuá¹-á¹-hÄ• nÄ• bhisamayo sammÄ• kammanto, vodÄ• nÄ• bhisamayo sammÄ• Ä• jÄ«v
upaá¹-á¹-hÄ• nÄ• bhisamayo sammÄ• sati, avikkhepÄ• bhisamayo sammÄ• samÄ• dhi; upa
satisambojjhaá¹…go, pavicayÄ• bhisamayo dhammavicayasambojjhaá¹…go, paggahÄ• bhi
pharaá¹‡Ä• bhisamayo pÄ«tisambojjhaá¹…go, upasamÄ• bhisamayo passaddhisambojjhaá
samÄ• dhisambojjhaá¹…go, paá¹-isaá¹…khÄ• nÄ• bhisamayo upekkhÄ• sambojjhaá¹…go;
saddhÄ• balaá¹ƒ, kosajje akampiyÄ• bhisamayo vÄ«riyabalaá¹ƒ, pamÄ• de akampiyÄ• bhis
akampiyÄ• bhisamayo samÄ• dhibalaá¹ƒ, avijjÄ• ya akampiyÄ• bhisamayo paÃ±Ã±Ä• balaá
saddhindriyaá¹ƒ, paggahÄ• bhisamayo vÄ«riyindriyaá¹ƒ, upaá¹-á¹-hÄ• nÄ• bhisamayo satin
avikkhepÄ• bhisamayo samÄ• dhindriyaá¹ƒ, dassanÄ• bhisamayo paÃ±Ã±indriyaá¹ƒ. Ä• dh
indriyÄ• bhisamayo, akampiyaá¹-á¹-hena balÄ• bhisamayo, niyyÄ• naá¹-á¹-hena \Ne 386/ b
hetuá¹-á¹-hena maggÄ• bhisamayo, upaá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹-á¹-hÄ• nÄ• bhisam
sammappadhÄ• nÄ• bhisamayo \Se I 604/, ijjhanaá¹-á¹-hena iddhipÄ• dÄ• bhisamayo, tath
avikkhepaá¹-á¹-hena samathÄ• bhisamayo, anupassanaá¹-á¹-hena vipassanÄ• bhisamayo,
samathavipassanÄ• bhisamayo, anativattanaá¹-á¹-hena yuganaddhÄ• bhisamayo, saá¹ƒva
sÄ«lavisuddhiabhisamayo, avikkhepaá¹-á¹-hena visuddhiabhisamayo, dassanaá¹-á¹-hena
diá¹-á¹-hivisuddhiabhisamayo, muttaá¹-á¹-hena vimokkhÄ• bhisamayo, paá¹-ivedhaá¹-á¹-he
pariccÄ• gaá¹-á¹-hena vimuttiabhisamayo, samucchedaá¹-á¹-hena khaye Ã±Ä• á¹‡aá¹ƒ abh
mÅ«laá¹-á¹-hena abhisamayo, manasikÄ• ro samuá¹-á¹-hÄ• naá¹-á¹-hena abhisamayo, pha
abhisamayo, vedanÄ• samosaraá¹‡aá¹-á¹-hena abhisamayo, samÄ• dhi pamukhaá¹-á¹-he
Ä• dhipateyyaá¹-á¹-hena abhisamayo, paÃ±Ã±Ä• tatuttaraá¹-á¹-hena abhisamayo, vimutti s
abhisamayo, amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena abhisamayo.

<21> kiá¹ƒ \Be 394/ nu ettakoyeva abhisamayoti? na hi. sotÄ• pattimaggakkhaá¹‡e dassan
sammÄ• diá¹-á¹-hi ... pe ... amatogadhaá¹ƒ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena abhisama

kiá¹ƒ nu ettakoyeva abhisamayoti? na hi. sotÄ• pattiphalakkhaá¹‡e dassanÄ• bhisamayo s
... paá¹-ippassaddhaá¹-á¹-hena anuppÄ• de Ã±Ä• á¹‡aá¹ƒ abhisamayo. chando mÅ«laá¹-á¹
amatogadhaá¹ƒ \Se I 605/ nibbÄ• naá¹ƒ pariyosÄ• naá¹-á¹-hena abhisamayo.

kiá¹ƒ nu ettakoyeva abhisamayoti?

na hi. sakadÄ• gÄ• mimaggakkhaá¹‡e ... pe ... sakadÄ• gÄ• miphalakkhaá¹‡e ... anÄ• gÄ•
anÄ• gÄ• miphalakkhaá¹‡e ... arahattamaggakkhaá¹‡e ... pe ... arahattaphalakkhaá¹‡e dass
sammÄ• diá¹-á¹-hi, abhiniropanÄ• bhisamayo sammÄ• saá¹…kappo ... pe ... paá¹-ippassad
Ã±Ä• á¹‡aá¹ƒ abhisamayo. chando mÅ«laá¹-á¹-hena abhisamayo ... pe ... amatogadhaá¹ƒ n
pariyosÄ• naá¹-á¹-hena abhisamayo.

yvÄ• yaá¹ƒ {syÄ• yaá¹ƒ (Se Ee) } kilese pajahati, atÄ«te kilese pajahati ... pe ... anÄ• gate k
paccuppanne kilese pajahati, atÄ«te kilese pajahatÄ«ti. haÃ±ci atÄ«te kilese pajahati, tena h
khepeti, niruddhaá¹ƒ nirodheti, vigataá¹ƒ vigameti, atthaá¹…gataá¹ƒ atthaá¹…gameti, atÄ«ta
taá¹ƒ pajahatÄ«ti? na atÄ«te kilese pajahatÄ«ti. anÄ• gate kilese pajahatÄ«ti. haÃ±ci \Ne 38
pajahati, tena hi ajÄ• taá¹ƒ pajahati, anibbattaá¹ƒ pajahati, anuppannaá¹ƒ pajahati, apÄ• tub
anÄ• gataá¹ƒ yaá¹ƒ na atthi taá¹ƒ pajahatÄ«ti? na anÄ• gate kilese pajahatÄ«ti. paccuppann
haÃ±ci paccuppanne kilese pajahati, tena hi ratto rÄ• gaá¹ƒ pajahati, duá¹-á¹-ho dosaá¹ƒ pa
mohaá¹ƒ pajahati, vinibaddho mÄ• naá¹ƒ pajahati, parÄ• maá¹-á¹-ho diá¹-á¹-hiá¹ƒ pajahati \

vikkhepagato uddhaccaá¹ƒ pajahati, aniá¹-á¹-haá¹…gato vicikicchaá¹ƒ pajahati, thÄ• magat
kaá¹‡hasukkadhammÄ• yuganaddhÄ• \Ee II 218/ samameva vattanti, saá¹ƒkilesikÄ• {taá¹
Katthaci) } maggabhÄ• vanÄ• hoti?

na hi atÄ«te kilese pajahati, na anÄ• gate kilese pajahati, na paccuppanne kilese pajahatÄ«
atÄ«te kilese pajahati, na \Be 395/ anÄ• gate ... pe ... na paccuppanne kilese pajahati, tena
maggabhÄ• vanÄ• , natthi phalasacchikiriyÄ• , natthi kilesappahÄ• naá¹ƒ, natthi dhammÄ• k
maggabhÄ• vanÄ• , atthi phalasacchikiriyÄ• , atthi kilesappahÄ• naá¹ƒ, atthi dhammÄ• bhis
viya? seyyathÄ• pi taruá¹‡o rukkho ajÄ• taphalo. tamenaá¹ƒ puriso mÅ«laá¹ƒ chindeyya. ye
ajÄ• taphalÄ• , te ajÄ• tÄ• yeva na jÄ• yanti, anibbattÄ• yeva na nibbattanti, anuppannÄ• ye
apÄ• tubhÅ«tÄ• yeva na pÄ• tubhavanti. evamevaá¹ƒ uppÄ• do hetu, uppÄ• do paccayo kil
uppÄ• de Ä• dÄ«navaá¹ƒ disvÄ• anuppÄ• de cittaá¹ƒ pakkhandati. anuppÄ• de cittassa pa
uppÄ• dapaccayÄ• kilesÄ• nibbatteyyuá¹ƒ, te ajÄ• tÄ• yeva na jÄ• yanti, anibbattÄ• yeva n
anuppannÄ• yeva na uppajjanti, apÄ• tubhÅ«tÄ• yeva na pÄ• tubhavanti. evaá¹ƒ hetunirodh
pavattaá¹ƒ hetu, nimittaá¹ƒ hetu, Ä• yÅ«hanÄ• hetu. Ä• yÅ«hanÄ• paccayo kilesÄ• naá¹ƒ
Ä• dÄ«navaá¹ƒ disvÄ• anÄ• yÅ«hane cittaá¹ƒ pakkhandati. anÄ• yÅ«hane \Se I 607/ cittas
Ä• yÅ«hanapaccayÄ• kilesÄ• nibbatteyyuá¹ƒ, te ajÄ• tÄ• yeva na jÄ• yanti, anibbattÄ• yev
anuppannÄ• yeva na uppajjanti, apÄ• tubhÅ«tÄ• yeva na pÄ• tubhavanti. evaá¹ƒ hetunirodh
atthi maggabhÄ• vanÄ• , atthi phalasacchikiriyÄ• , atthi kilesappahÄ• naá¹ƒ, atthi dhammÄ•

abhisamayakathÄ• niá¹-á¹-hitÄ• .

4. vivekakathÄ•

<22> sÄ• vatthinidÄ• naá¹ƒ \Ne 388/ {saá¹ƒ ni0 III 5.149 passitabbÄ• }. ``seyyathÄ• pi \Ee I
keci balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yanti, sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹
balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yanti, evamevaá¹ƒ, bhikkhave, bhikkhu sÄ«laá¹ƒ niss
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹

``kathaÃ±ca, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹
bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ \Se I 608/ nirodhanissita
vossaggapariá¹‡Ä• miá¹ƒ. sammÄ• saá¹…kappaá¹ƒ ... pe ... sammÄ• vÄ• caá¹ƒ ... sammÄ•
sammÄ• Ä• jÄ«vaá¹ƒ ... sammÄ• vÄ• yÄ• maá¹ƒ ... sammÄ• satiá¹ƒ ... sammÄ• samÄ• dhi
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhik
sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-h
bahulÄ«karoti.

<23> ``seyyathÄ• pi, bhikkhave, ye keci {yepime (Se) SN c V 150 passitabbÄ• } bÄ«jagÄ• n
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanti, sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ
bÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanti; evamevaá¹ƒ k
sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ \Ee II 220/ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá

``kathaÃ±ca, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto vuddhiá¹ƒ virÅ«á¸·hiá¹
dhammesu? idha \Ne 389/, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissita
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. sammÄ• saá¹…kappaá¹ƒ bhÄ• veti ... pe ... sam
sammÄ• kammantaá¹ƒ bhÄ• veti ... sammÄ• Ä• jÄ«vaá¹ƒ bhÄ• veti ... sammÄ• vÄ• yÄ• ma
bhÄ• veti ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanis
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahul
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• ti dhammesÅ«â€™â€™ ti.

1. maggaá¹…ganiddeso

<24> sammÄ• diá¹-á¹-hiyÄ• \Se I 609/ paÃ±ca vivekÄ• , paÃ±ca virÄ• gÄ• , paÃ±ca nirodh
dvÄ• dasa nissayÄ• . sammÄ• saá¹…kappassa ... pe ... sammÄ• vÄ• cÄ• ya ... sammÄ• ka
... sammÄ• vÄ• yÄ• massa ... sammÄ• satiyÄ• ... sammÄ• samÄ• dhissa paÃ±ca vivekÄ•
nirodhÄ• , paÃ±ca vossaggÄ• , dvÄ• dasa nissayÄ• .

__sammÄ• diá¹-á¹-hiyÄ• _ \Be 397/ __katame paÃ±ca vivekÄ• ? _ vikkhambhanaviveko, ta
samucchedaviveko, paá¹-ippassaddhiviveko, nissaraá¹‡aviveko. vikkhambhanaviveko ca nÄ
paá¹-hamajjhÄ• naá¹ƒ bhÄ• vayato \Ne 390/, tadaá¹…gaviveko ca diá¹-á¹-higatÄ• naá¹ƒ nib
samÄ• dhiá¹ƒ bhÄ• vayato, samucchedaviveko ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ•
ca phalakkhaá¹‡e, nissaraá¹‡aviveko ca nirodho nibbÄ• naá¹ƒ. sammÄ• diá¹-á¹-hiyÄ• ime
paÃ±casu vivekesu chandajÄ• to hoti saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ

__sammÄ• diá¹-á¹-hiyÄ• katame paÃ±ca virÄ• gÄ• ? _ vikkhambhanavirÄ• go, tadaá¹…ga
paá¹-ippassaddhivirÄ• go, nissaraá¹‡avirÄ• go. vikkhambhanavirÄ• go ca nÄ«varaá¹‡Ä• na
bhÄ• vayato, tadaá¹…gavirÄ• go ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• dh
samucchedavirÄ• go ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹-ippassaddhi
nissaraá¹‡avirÄ• go ca nirodho nibbÄ• naá¹ƒ. sammÄ• diá¹-á¹-hiyÄ• ime paÃ±ca virÄ• gÄ•
chandajÄ• to hoti \Se I 610/ saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ.

__sammÄ• diá¹-á¹-hiyÄ• _ \Ee II 221/ __katame paÃ±ca nirodhÄ• ? _ vikkhambhananirodh
samucchedanirodho, paá¹-ippassaddhinirodho, nissaraá¹‡anirodho. vikkhambhananirodho c
paá¹-hamajjhÄ• naá¹ƒ bhÄ• vayato, tadaá¹…ganirodho ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabh
bhÄ• vayato, samucchedanirodho ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹
phalakkhaá¹‡e, nissaraá¹‡anirodho ca amatÄ• dhÄ• tu. sammÄ• diá¹-á¹-hiyÄ• ime paÃ±ca
nirodhesu chandajÄ• to hoti saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ.

__sammÄ• diá¹-á¹-hiyÄ• katame paÃ±ca vossaggÄ• ? _ vikkhambhanavossaggo, tadaá¹…
paá¹-ippassaddhivossaggo, nissaraá¹‡avossaggo. vikkhambhanavossaggo ca nÄ«varaá¹‡Ä
bhÄ• vayato, tadaá¹…gavossaggo ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• d
samucchedavossaggo ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹-ippassadd
nissaraá¹‡avossaggo ca nirodho nibbÄ• naá¹ƒ. sammÄ• diá¹-á¹-hiyÄ• ime paÃ±ca vossagg
vossaggesu chandajÄ• to hoti \Be 398/ saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá
ime paÃ±ca vivekÄ• , paÃ±ca virÄ• gÄ• , paÃ±ca nirodhÄ• , paÃ±ca vossaggÄ• , dvÄ• das

<25> __sammÄ• saá¹…kappassa_ \Se I 611/ __ ... pe ... sammÄ• vÄ• cÄ• ya ... sammÄ• k
sammÄ• Ä• jÄ«vassa ... sammÄ• vÄ• yÄ• massa ... sammÄ• satiyÄ• ... sammÄ• samÄ• dh
vikkhambhanaviveko, tadaá¹…gaviveko, samucchedaviveko, paá¹-ippassaddhiviveko, nissa
vikkhambhanaviveko ca nÄ«varaá¹‡Ä• naá¹ƒ paá¹-hamajjhÄ• naá¹ƒ bhÄ• vayato, tadaá¹…g
diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• dhiá¹ƒ bhÄ• vayato, samucchedaviveko
khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹-ippassaddhiviveko ca phalakkhaá¹‡e nissaraá¹‡a
nibbÄ• naá¹ƒ. sammÄ• samÄ• dhissa \Ee II 222/ ime paÃ±ca vivekÄ• . imesu paÃ±casu viv
saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ.

__sammÄ• samÄ• dhissa katame paÃ±ca virÄ• gÄ• ? _ vikkhambhanavirÄ• go, tadaá¹…ga
391/, paá¹-ippassaddhivirÄ• go, nissaraá¹‡avirÄ• go. vikkhambhanavirÄ• go ca nÄ«varaá¹‡
paá¹-hamajjhÄ• naá¹ƒ bhÄ• vayato, tadaá¹…gavirÄ• go ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhab
bhÄ• vayato, samucchedavirÄ• go ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá
phalakkhaá¹‡e, nissaraá¹‡avirÄ• go ca nirodho nibbÄ• naá¹ƒ. sammÄ• samÄ• dhissa ime p
paÃ±casu virÄ• gesu chandajÄ• to hoti saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá

__sammÄ• samÄ• dhissa katame paÃ±ca nirodhÄ• ? _ vikkhambhananirodho \Se I 612/, ta
samucchedanirodho, paá¹-ippassaddhinirodho, nissaraá¹‡anirodho. vikkhambhananirodho c
paá¹-hamajjhÄ• naá¹ƒ bhÄ• vayato, tadaá¹…ganirodho ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabh
bhÄ• vayato, samucchedanirodho ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹
phalakkhaá¹‡e, nissaraá¹‡anirodho ca amatÄ• dhÄ• tu. sammÄ• samÄ• dhissa ime paÃ±ca
nirodhesu chandajÄ• to hoti saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ.

__sammÄ• samÄ• dhissa katame paÃ±ca vossaggÄ• ? _ vikkhambhanavossaggo, tadaá¹.
paá¹-ippassaddhivossaggo, nissaraá¹‡avossaggo. vikkhambhanavossaggo ca nÄ«varaá¹‡Ä
bhÄ• vayato, tadaá¹…gavossaggo ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• d
samucchedavossaggo ca lokuttaraá¹ƒ \Be 399/ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹-ip
phalakkhaá¹‡e, nissaraá¹‡avossaggo ca nirodho nibbÄ• naá¹ƒ. sammÄ• samÄ• dhissa ime
paÃ±casu vossaggesu chandajÄ• to hoti saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hita
paÃ±ca vivekÄ• , paÃ±ca virÄ• gÄ• , paÃ±ca nirodhÄ• , paÃ±ca vossaggÄ• , dvÄ• dasa nis

<26> ``seyyathÄ• pi, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yanti \Se I 6
nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yan
bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya \Ee II 223/ satta bojjhaá¹…ge
bojjhaá¹…ge bahulÄ«karoti ... pe ... satta bojjhaá¹…ge bhÄ• vento satta bojjhaá¹…ge bahul
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• ti dhammesu ... pe ... paÃ±ca balÄ• ni bhÄ• veti, paÃ±
bahulÄ«karoti ... pe ... paÃ±ca balÄ• ni bhÄ• vento paÃ±ca balÄ• ni bahulÄ«karonto vuddhi
vepullaá¹ƒ pÄ• puá¹‡Ä• ti dhammesu ... pe ... paÃ±cindriyÄ• ni bhÄ• veti, paÃ±cindriyÄ• ni
....

``seyyathÄ• pi, bhikkhave, ye keci bÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ ve
te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete bÄ«jagÄ• mabhÅ«tagÄ• mÄ
vepullaá¹ƒ Ä• pajjanti, evamevaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá
paÃ±cindriyÄ• ni bhÄ• vento paÃ±cindriyÄ• ni bahulÄ«karonto vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepu
dhammesu.

``kathaÃ±ca \Ne 392/, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya paÃ±c
paÃ±cindriyÄ• ni bahulÄ«karonto vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• ti dhamm
bhikkhu saddhindriyaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vos
vÄ«riyindriyaá¹ƒ bhÄ• veti ... pe ... satindriyaá¹ƒ bhÄ• veti ... pe ... samÄ• dhindriyaá¹ƒ \Se I
... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya ... pe ... pÄ•
dhammesÅ«â€™â€™ ti.

2. indriyaniddeso

<27> saddhindriyassa paÃ±ca vivekÄ• , paÃ±ca virÄ• gÄ• , paÃ±ca nirodhÄ• , paÃ±ca vos
vÄ«riyindriyassa ... pe ... satindriyassa ... samÄ• dhindriyassa ... paÃ±Ã±indriyassa \Be 400
paÃ±ca virÄ• gÄ• , paÃ±ca nirodhÄ• , paÃ±ca vossaggÄ• , dvÄ• dasa nissayÄ• .

__saddhindriyassa katame paÃ±ca vivekÄ• ? _ vikkhambhanaviveko, tadaá¹…gaviveko, sa
paá¹-ippassaddhiviveko, nissaraá¹‡aviveko. vikkhambhanaviveko ca nÄ«varaá¹‡Ä• naá¹ƒ p
bhÄ• vayato, tadaá¹…gaviveko ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• dhiá
samucchedaviveko ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayato, paá¹-ippassaddhivi
nissaraá¹‡aviveko ca nirodho nibbÄ• naá¹ƒ. saddhindriyassa ime paÃ±ca vivekÄ• . imesu \B
vivekesu chandajÄ• to hoti saddhÄ• dhimutto, cittaÃ±cassa svÄ• dhiá¹-á¹-hitaá¹ƒ ... pe ... sa
paÃ±ca vivekÄ• , paÃ±ca virÄ• gÄ• , paÃ±ca nirodhÄ• , paÃ±ca vossaggÄ• , dvÄ• dasa nis

vÄ«riyindriyassa ... pe ... satindriyassa ... pe ... samÄ• dhindriyassa ... paÃ±Ã±indriyassa ka
vivekÄ• ? vikkhambhanaviveko, tadaá¹…gaviveko, samucchedaviveko, paá¹-ippassaddhiviv
pe ... paÃ±Ã±indriyassa ime paÃ±ca vivekÄ• , paÃ±ca virÄ• gÄ• , paÃ±ca nirodhÄ• \Se I 61
dvÄ• dasa nissayÄ• ti.

vivekakathÄ• niá¹-á¹-hitÄ• .

5. cariyÄ• kathÄ•

<28> __cariyÄ• _ti \Ne 393/ \Ee II 225/, aá¹-á¹-ha cariyÄ• yo --- iriyÄ• pathacariyÄ• , Ä• yat
saticariyÄ• , samÄ• dhicariyÄ• , Ã±Ä• á¹‡acariyÄ• , maggacariyÄ• , patticariyÄ• , lokatthaca

__iriyÄ• pathacariyÄ• _ti catÅ«su iriyÄ• pathesu. __Ä• yatanacariyÄ• _ti chasu ajjhattikabÄ
__saticariyÄ• _ti catÅ«su satipaá¹-á¹-hÄ• nesu. __samÄ• dhicariyÄ• _ti catÅ«su jhÄ• nesu.
catÅ«su ariyasaccesu. __maggacariyÄ• _ti catÅ«su ariyamaggesu. __patticariyÄ• _ti catÅ«
__lokatthacariyÄ• _ti tathÄ• gatesu arahantesu sammÄ• sambuddhesu padese {padeso (Se
sÄ• vakesu.

iriyÄ• pathacariyÄ• \Be 401/ ca paá¹‡idhisampannÄ• naá¹ƒ. Ä• yatanacariyÄ• ca indriyesu
saticariyÄ• ca appamÄ• davihÄ• rÄ«naá¹ƒ. samÄ• dhicariyÄ• ca adhicittamanuyuttÄ• naá¹
buddhisampannÄ• naá¹ƒ. maggacariyÄ• ca sammÄ• paá¹-ipannÄ• naá¹ƒ. patticariyÄ• ca a
lokatthacariyÄ• ca tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ pades
sÄ• vakÄ• naá¹ƒ. imÄ• aá¹-á¹-ha cariyÄ• yo.

<29> aparÄ• pi \Se I 616/ aá¹-á¹-ha cariyÄ• yo. adhimuccanto saddhÄ• ya carati, paggaá¹‡
upaá¹-á¹-hÄ• pento satiyÄ• carati, avikkhepaá¹ƒ karonto samÄ• dhinÄ• carati, pajÄ• nanto
vijÄ• nanto viÃ±Ã±Ä• á¹‡acariyÄ• ya carati, evaá¹ƒ paá¹-ipannassa \Ee II 226/ kusalÄ• dha
Ä• yatanacariyÄ• ya carati, evaá¹ƒ paá¹-ipanno visesamadhigacchatÄ«ti visesacariyÄ• ya c
cariyÄ• yo.

aparÄ• pi \Ne 394/ aá¹-á¹-ha cariyÄ• yo. dassanacariyÄ• ca sammÄ• diá¹-á¹-hiyÄ• , abhini
sammÄ• saá¹…kappassa, pariggahacariyÄ• ca sammÄ• vÄ• cÄ• ya, samuá¹-á¹-hÄ• nacar
vodÄ• nacariyÄ• ca sammÄ• Ä• jÄ«vassa, paggahacariyÄ• ca sammÄ• vÄ• yÄ• massa, u
sammÄ• satiyÄ• , avikkhepacariyÄ• ca sammÄ• samÄ• dhissa. imÄ• aá¹-á¹-ha cariyÄ• yo

cariyÄ• kathÄ• niá¹-á¹-hitÄ• .

6. pÄ• á¹-ihÄ• riyakathÄ•

<30> ``tÄ«á¹‡imÄ• ni \Ne 395/ \Ee II 227/, bhikkhave {AN a III 61 passitabbÄ• }, pÄ• á¹-ihÄ
tÄ«á¹‡i? iddhipÄ• á¹-ihÄ• riyaá¹ƒ, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ, anusÄ• sanÄ«pÄ• á¹-ihÄ

__ ``katamaÃ±ca, bhikkhave, iddhipÄ• á¹-ihÄ• riyaá¹ƒ? _ idha, bhikkhave, ekacco anekavih
paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti \Se I 617/, bahudhÄ• pi hutvÄ• eko hoti; Ä• v
tirobhÄ• vaá¹ƒ ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. idaá¹ƒ vuccati, bhik
iddhipÄ• á¹-ihÄ• riyaá¹ƒ.

__ ``katamaÃ±ca_ \Be 402/, __bhikkhave, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ? _ idha, bhikkhav
Ä• disati --- `evampi te mano, itthampi te mano, itipi te cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disa
hoti, no aÃ±Ã±athÄ• . idha pana, bhikkhave, ekacco na heva kho nimittena Ä• disati, api ca
amanussÄ• naá¹ƒ vÄ• devatÄ• naá¹ƒ vÄ• saddaá¹ƒ sutvÄ• Ä• disati --- `evampi te mano,
cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±Ã±athÄ• . idha pana, bhikk
heva kho nimittena Ä• disati, napi manussÄ• naá¹ƒ vÄ• amanussÄ• naá¹ƒ vÄ• devatÄ• na
Ä• disati, api ca kho vitakkayato vicÄ• rayato vitakkavipphÄ• rasaddaá¹ƒ sutvÄ• Ä• disati --
itthampi te mano, itipi te cittaâ€™ nti. so bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±Ã
pana, bhikkhave, ekacco na heva kho nimittena Ä• disati, napi manussÄ• naá¹ƒ vÄ• amanu
vÄ• saddaá¹ƒ sutvÄ• Ä• disati, napi vitakkayato vicÄ• rayato vitakkavipphÄ• rasaddaá¹ƒ \E
Ä• disati, api ca kho avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhiá¹ƒ samÄ• pannassa cetasÄ• ceto
`yathÄ• imassa bhoto manosaá¹…khÄ• rÄ• \Se I 618/ paá¹‡ihitÄ• imassa {tathÄ• imassa
(Katthaci) AN a III 61 passitabbÄ• } cittassa anantarÄ• amukaá¹ƒ nÄ• ma vitakkaá¹ƒ vitakk
396/ {vitakkessatÄ«ti (Se) AN a III 61}. so bahuá¹ƒ cepi Ä• disati, tatheva taá¹ƒ hoti, no aÃ±

vuccati, bhikkhave, Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ.

__ ``katamaÃ±ca, bhikkhave, anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ? _ idha, bhikkhave, ekacc
`evaá¹ƒ vitakketha, mÄ• evaá¹ƒ vitakkayittha. evaá¹ƒ manasi karotha, mÄ• evaá¹ƒ manasi
pajahatha, idaá¹ƒ upasampajja viharathÄ• â€™ ti. idaá¹ƒ vuccati, bhikkhave, anusÄ• sanÄ«
imÄ• ni kho, bhikkhave, tÄ«á¹‡i pÄ• á¹-ihÄ• riyÄ• niâ€™â€™.

<31> nekkhammaá¹ƒ ijjhatÄ«ti --- iddhi. kÄ• macchandaá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ•
nekkhammena samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ• ti --- Ä•
``taá¹ƒ kho pana nekkhammaá¹ƒ evaá¹ƒ Ä• sevitabbaá¹ƒ, evaá¹ƒ bhÄ• vetabbaá¹ƒ \Be 403
bahulÄ«kÄ• tabbaá¹ƒ, evaá¹ƒ tadanudhammatÄ• sati upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti --
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

abyÄ• pÄ• do ijjhatÄ«ti --- iddhi. byÄ• pÄ• daá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ. ye
samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ• ti --- Ä• desanÄ• pÄ• á¹
abyÄ• pÄ• do evaá¹ƒ Ä• sevitabbo, evaá¹ƒ bhÄ• vetabbo, evaá¹ƒ bahulÄ«kÄ• tabbo, evaá¹
upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti --- anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

Ä• lokasaÃ±Ã±Ä• ijjhatÄ«ti --- iddhi. thinamiddhaá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ
Ä• lokasaÃ±Ã±Ä• ya samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ• ti \
Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ. ``sÄ• kho pana Ä• lokasaÃ±Ã±Ä• evaá¹ƒ Ä• sevitabbÄ• ,
bahulÄ«kÄ• tabbÄ• , evaá¹ƒ tadanudhammatÄ• sati upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti ---

avikkhepo ijjhatÄ«ti --- iddhi. uddhaccaá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ. ye tena a
samannÄ• gatÄ• , sabbe te visuddhacittÄ• \Ee II 229/ anÄ• vilasaá¹…kappÄ• ti --- Ä• desa
kho pana avikkhepo evaá¹ƒ Ä• sevitabbo, evaá¹ƒ bhÄ• vetabbo, evaá¹ƒ bahulÄ«kÄ• tabbo,
upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti --- anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

dhammavavatthÄ• naá¹ƒ ijjhatÄ«ti --- iddhi. vicikicchaá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riya
dhammavavatthÄ• nena samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ•
Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ. ``taá¹ƒ \Ne 397/ kho pana dhammavavatthÄ• naá¹ƒ evaá¹ƒ
bhÄ• vetabbaá¹ƒ, evaá¹ƒ bahulÄ«kÄ• tabbaá¹ƒ, evaá¹ƒ tadanudhammatÄ• , sati upaá¹-á¹-h
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

Ã±Ä• á¹‡aá¹ƒ ijjhatÄ«ti --- iddhi. avijjaá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ. ye tena Ã±
samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ• ti --- Ä• desanÄ• pÄ• á¹
Ã±Ä• á¹‡aá¹ƒ evaá¹ƒ Ä• sevitabbaá¹ƒ, evaá¹ƒ bhÄ• vetabbaá¹ƒ, evaá¹ƒ bahulÄ«kÄ• tabbaá
sati upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti --- anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ.

pÄ• mojjaá¹ƒ ijjhatÄ«ti --- iddhi. aratiá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ. ye tena pÄ•
samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ• ti --- Ä• desanÄ• pÄ• á¹
pÄ• mojjaá¹ƒ evaá¹ƒ Ä• sevitabbaá¹ƒ, evaá¹ƒ bhÄ• vetabbaá¹ƒ \Be 404/, evaá¹ƒ bahulÄ«kÄ
tadanudhammatÄ• sati upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti --- anusÄ• sanÄ«pÄ• á¹-ihÄ• ri

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ijjhatÄ«ti --- iddhi. nÄ«varaá¹‡e paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riy
paá¹-hamena jhÄ• nena samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ•
Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ. ``taá¹ƒ kho pana paá¹-hamaá¹ƒ jhÄ• naá¹ƒ evaá¹ƒ Ä• sevit
bhÄ• vetabbaá¹ƒ, evaá¹ƒ bahulÄ«kÄ• tabbaá¹ƒ, evaá¹ƒ tadanudhammatÄ• sati upaá¹-á¹-hÄ
anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ ... pe ....

arahattamaggo ijjhatÄ«ti --- iddhi. sabbakilese paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ. ye ten
arahattamaggena samannÄ• gatÄ• , sabbe te visuddhacittÄ• anÄ• vilasaá¹…kappÄ• ti --- Ä
``so kho pana arahattamaggo evaá¹ƒ Ä• sevitabbo, evaá¹ƒ bhÄ• vetabbo, evaá¹ƒ bahulÄ«k
tadanudhammatÄ• sati upaá¹-á¹-hÄ• petabbÄ• â€™â€™ ti --- anusÄ• sanÄ«pÄ• á¹-ihÄ• ri

<32> nekkhammaá¹ƒ ijjhatÄ«ti --- iddhi. kÄ• macchandaá¹ƒ paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• r
yaÃ±ca pÄ• á¹-ihÄ• riyaá¹ƒ, idaá¹ƒ vuccati iddhipÄ• á¹-ihÄ• riyaá¹ƒ. abyÄ• pÄ• do ijjhatÄ«ti
paá¹-iharatÄ«ti --- pÄ• á¹-ihÄ• riyaá¹ƒ. yÄ• ca iddhi yaÃ±ca pÄ• á¹-ihÄ• riyaá¹ƒ, idaá¹ƒ vucc
iddhipÄ• á¹-ihÄ• riyaá¹ƒ. Ä• lokasaÃ±Ã±Ä• ijjhatÄ«ti --- iddhi. thinamiddhaá¹ƒ paá¹-iharatÄ«
pÄ• á¹-ihÄ• riyaá¹ƒ ... pe ... arahattamaggo ijjhatÄ«ti --- iddhi. sabbakilese paá¹-iharatÄ«ti ---
pÄ• á¹-ihÄ• riyaá¹ƒ. yÄ• ca iddhi yaÃ±ca pÄ• á¹-ihÄ• riyaá¹ƒ, idaá¹ƒ vuccati iddhipÄ• á¹-ihÄ

pÄ• á¹-ihÄ• riyakathÄ• niá¹-á¹-hitÄ• .

7. samasÄ«sakathÄ•

<33> sabbadhammÄ• naá¹ƒ \Ne 398/ \Ee II 230/ {sabbesaá¹ƒ dhammÄ• naá¹ƒ (Katthaci) P
sammÄ• samucchede nirodhe ca anupaá¹-á¹-hÄ• natÄ• paÃ±Ã±Ä• samasÄ«saá¹-á¹-he Ã±

__sabbadhammÄ• na_nti paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ
dhammÄ• , abyÄ• katÄ• dhammÄ• , kÄ• mÄ• vacarÄ• dhammÄ• , rÅ«pÄ• vacarÄ• dham
apariyÄ• pannÄ• dhammÄ• . __sammÄ• samucchede_ti nekkhammena \Be 405/ kÄ• mac
abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ sammÄ• samucchindati, Ä• lokasaÃ±Ã±Ä• ya thinamiddh
avikkhepena uddhaccaá¹ƒ sammÄ• samucchindati, dhammavavatthÄ• nena vicikicchaá¹ƒ s
Ã±Ä• á¹‡ena avijjaá¹ƒ sammÄ• samucchindati, pÄ• mojjena aratiá¹ƒ sammÄ• samucchind
nÄ«varaá¹‡e sammÄ• samucchindati ... pe ... arahattamaggena sabbakilese sammÄ• sam

__nirodhe_ti nekkhammena kÄ• macchandaá¹ƒ nirodheti, abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ
thinamiddhaá¹ƒ nirodheti, avikkhepena \Se I 621/ uddhaccaá¹ƒ nirodheti, dhammavavatthÄ•
nirodheti, Ã±Ä• á¹‡ena avijjaá¹ƒ nirodheti, pÄ• mojjena aratiá¹ƒ nirodheti, paá¹-hamena jhÄ•
nirodheti ... pe ... arahattamaggena sabbakilese nirodheti.

__anupaá¹-á¹-hÄ• natÄ• _ti nekkhammaá¹ƒ paá¹-iladdhassa kÄ• macchando na upaá¹-á¹-h
paá¹-iladdhassa byÄ• pÄ• do na upaá¹-á¹-hÄ• ti, Ä• lokasaÃ±Ã±aá¹ƒ paá¹-iladdhassa thinar
upaá¹-á¹-hÄ• ti, avikkhepaá¹ƒ paá¹-iladdhassa uddhaccaá¹ƒ na upaá¹-á¹-hÄ• ti, dhammavav
paá¹-iladdhassa vicikicchÄ• na upaá¹-á¹-hÄ• ti, Ã±Ä• á¹‡aá¹ƒ paá¹-iladdhassa avijjÄ• na u
pÄ• mojjaá¹ƒ paá¹-iladdhassa arati na upaá¹-á¹-hÄ• ti, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paá¹-iladdh
231/ nÄ«varaá¹‡Ä• na upaá¹-á¹-hanti ... pe ... arahattamaggaá¹ƒ paá¹-iladdhassa sabbakile
upaá¹-á¹-hanti.

__sama_nti kÄ• macchandassa pahÄ«nattÄ• nekkhammaá¹ƒ samaá¹ƒ, byÄ• pÄ• dassa p
thinamiddhassa pahÄ«nattÄ• Ä• lokasaÃ±Ã±Ä• samaá¹ƒ, uddhaccassa pahÄ«nattÄ• avik
pahÄ«nattÄ• dhammavavatthÄ• naá¹ƒ samaá¹ƒ, avijjÄ• ya pahÄ«nattÄ• Ã±Ä• á¹‡aá¹ƒ sar
pÄ• mojjaá¹ƒ samaá¹ƒ, nÄ«varaá¹‡Ä• naá¹ƒ pahÄ«nattÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samaá
pahÄ«nattÄ• arahattamaggo samaá¹ƒ.

__sÄ«sa_nti terasa sÄ«sÄ• ni --- palibodhasÄ«saÃ±ca taá¹‡hÄ• , vinibandhanasÄ«saÃ±ca
parÄ• mÄ• sasÄ«saÃ±ca diá¹-á¹-hi, vikkhepasÄ«saÃ±ca uddhaccaá¹ƒ, saá¹ƒkilesasÄ«saÃ±
adhimokkhasÄ«saÃ±ca saddhÄ• , paggahasÄ«saÃ±ca vÄ«riyaá¹ƒ, upaá¹-á¹-hÄ• nasÄ«saÃ
samÄ• dhi, dassanasÄ«saÃ±ca paÃ±Ã±Ä• , pavattasÄ«saÃ±ca jÄ«vitindriyaá¹ƒ, gocarasÄ«
saá¹…khÄ• rasÄ«saÃ±ca nirodhoti.

samasÄ«sakathÄ• niá¹-á¹-hitÄ• .

8. satipaá¹-á¹-hÄ• nakathÄ•

<34> sÄ• vatthinidÄ• naá¹ƒ \Ne 400/ \Be 406/. ``cattÄ• rome \Ee II 232/, bhikkhave, satipaá
cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ•
abhijjhÄ• domanassaá¹ƒ. vedanÄ• su ... pe ... citte ... dhammesu dhammÄ• nupassÄ« vihar
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ime kho, bhikkhave, cattÄ• ro satipaá¹-á¹-h

<35> [ka] kathaá¹ƒ __kÄ• ye kÄ• yÄ• nupassÄ« viharati? _ idhekacco pathavÄ«kÄ• yaá¹ƒ
niccato; dukkhato anupassati, no sukhato; anattato anupassati, no attato; nibbindati, no nan
no rajjati; nirodheti, no samudeti, paá¹-inissajjati, no Ä• diyati \Se I 623/. aniccato anupassar

niccasaÃ±Ã±aá¹ƒ pajahati, dukkhato anupassanto sukhasaÃ±Ã±aá¹ƒ pajahati, anattato anu
pajahati, nibbindanto nandiá¹ƒ pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá
paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. imehi sattahi Ä• kÄ• rehi kÄ• yaá¹ƒ anupassati. kÄ•
no sati. sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá
vuccati --- ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™.

__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattan
indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ•
bhÄ• vanÄ• .

idhekacco Ä• pokÄ• yaá¹ƒ ... pe ... tejokÄ• yaá¹ƒ ... vÄ• yokÄ• yaá¹ƒ ... kesakÄ• yaá¹ƒ ... lo
chavikÄ• yaá¹ƒ ... cammakÄ• yaá¹ƒ ... maá¹ƒsakÄ• yaá¹ƒ ... rudhirakÄ• yaá¹ƒ ... nhÄ• rukÄ
(Se) } ... aá¹-á¹-hikÄ• yaá¹ƒ ... aá¹-á¹-himiÃ±jakÄ• yaá¹ƒ \Ne 401/ aniccato anupassati, no ni
anupassati, no sukhato \Ee II 233/; anattato anupassati, no attato; nibbindati, no nandati; vir
rajjati, nirodheti, no samudeti; paá¹-inissajjati, no Ä• diyati. aniccato anupassanto niccasaÃ±
dukkhato anupassanto sukhasaÃ±Ã±aá¹ƒ pajahati, anattato anupassanto attasaÃ±Ã±aá¹ƒ p
407/ nandiá¹ƒ pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá¹ƒ pajahati, paá
Ä• dÄ• naá¹ƒ pajahati \Se I 624/. imehi sattahi Ä• kÄ• rehi kÄ• yaá¹ƒ anupassati. kÄ• yo up
sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá¹ƒ anup
``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™.

__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattan
indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena bhÄ•
bhÄ• vanÄ• . evaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharati.

[kha] kathaá¹ƒ __vedanÄ• su vedanÄ• nupassÄ« viharati? _ idhekacco sukhaá¹ƒ vedanaá
niccato ... pe ... paá¹-inissajjati, no Ä• diyati. aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajaha
paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. imehi sattahi Ä• kÄ• rehi vedanaá¹ƒ anupassati. ve
upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä•
anupassati. tena vuccati --- ``vedanÄ• su vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€

__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• ... pe ...
vedanaá¹ƒ ... pe ... adukkhamasukhaá¹ƒ vedanaá¹ƒ ... sÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ ...
vedanaá¹ƒ ... sÄ• misaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ ... nirÄ• misaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ ... s
adukkhamasukhaá¹ƒ vedanaá¹ƒ ... nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ ... cakkhu
... sotasamphassajaá¹ƒ vedanaá¹ƒ ... ghÄ• nasamphassajaá¹ƒ vedanaá¹ƒ ... jivhÄ• sampha
kÄ• yasamphassajaá¹ƒ vedanaá¹ƒ ... manosamphassajaá¹ƒ vedanaá¹ƒ aniccato anupassat
paá¹-inissajjati, no Ä• diyati. aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati ... pe ... paá¹-

Ä• dÄ• naá¹ƒ pajahati. imehi sattahi Ä• kÄ• rehi vedanaá¹ƒ anupassati. vedanÄ• upaá¹-á¹-h
upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ vedanaá¹ƒ anupass
``vedanÄ• su vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™.

__bhÄ• vanÄ• _ti \Se I 625/ catasso bhÄ• vanÄ• ... pe ... evaá¹ƒ vedanÄ• su vedanÄ• nup

[ga] kathaá¹ƒ \Ne 402/ \Be 408/ __citte cittÄ• nupassÄ« viharati? _ idhekacco sarÄ• gaá¹ƒ
anupassati, no niccato ... pe ... paá¹-inissajjati, no Ä• diyati. aniccato anupassanto niccasaÃ
... pe ... paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati \Ee II 234/. imehi sattahi Ä• kÄ• rehi cittaá¹ƒ
cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• ten
cittaá¹ƒ anupassati. tena vuccati --- ``citte cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™.

__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• .

idhekacco vÄ«tarÄ• gaá¹ƒ cittaá¹ƒ ... pe ... sadosaá¹ƒ cittaá¹ƒ ... vÄ«tadosaá¹ƒ cittaá¹ƒ ... s
cittaá¹ƒ ... vÄ«tamohaá¹ƒ cittaá¹ƒ ... saá¹ƒkhittaá¹ƒ cittaá¹ƒ ... vikkhittaá¹ƒ cittaá¹ƒ ... mahag
cittaá¹ƒ ... amahaggataá¹ƒ cittaá¹ƒ ... sauttaraá¹ƒ cittaá¹ƒ ... anuttaraá¹ƒ cittaá¹ƒ ... samÄ• h
cittaá¹ƒ ... asamÄ• hitaá¹ƒ cittaá¹ƒ ... vimuttaá¹ƒ cittaá¹ƒ ... avimuttaá¹ƒ cittaá¹ƒ ... cakkhuvi
... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... kÄ• ya
manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccato anupassati, no niccato ... pe ... paá¹-inissajjati, no Ä• diyat
anupassanto_ niccasaÃ±Ã±aá¹ƒ pajahati ... pe ... paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati. in
Ä• kÄ• rehi cittaá¹ƒ anupassati. cittaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá¹-á¹-hÄ• naÃ±
satiyÄ• tena \Se I 626/ Ã±Ä• á¹‡ena taá¹ƒ cittaá¹ƒ anupassati. tena vuccati --- ``citte
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™.

__bhÄ• vanÄ• _ti catasso bhÄ• vanÄ• ... pe ... Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . evaá¹ƒ
viharati.

[gha] kathaá¹ƒ __dhammesu dhammÄ• nupassÄ« viharati? _ idhekacco á¹-hapetvÄ• kÄ• y
á¹-hapetvÄ• cittaá¹ƒ tadavasese dhamme aniccato anupassati, no niccato; dukkhato anupa
anattato anupassati, no attato; nibbindati, no nandati; virajjati, no rajjati; nirodheti, no samud
paá¹-inissajjati, no Ä• diyati. aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati, dukkhato anu
sukhasaÃ±Ã±aá¹ƒ pajahati, anattato anupassanto attasaÃ±Ã±aá¹ƒ pajahati, nibbindanto na
virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá¹ƒ pajahati, paá¹-inissajjanto Ä• dÄ• naá
sattahi Ä• kÄ• rehi te dhamme anupassati. dhammÄ• upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá
tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena te \Be 409/ dhamme anupassati. tena vuccati --- ``dhamm
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• â€™â€™.

__bhÄ• vanÄ• _ti \Ne 403/ \Ee II 235/ catasso bhÄ• vanÄ• --- tattha jÄ• tÄ• naá¹ƒ dhammÄ
anativattanaá¹-á¹-hena bhÄ• vanÄ• , indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• , tadupa
bhÄ• vanÄ• , Ä• sevanaá¹-á¹-hena bhÄ• vanÄ• . evaá¹ƒ \Se I 627/ dhammesu dhammÄ• nu

satipaá¹-á¹-hÄ• nakathÄ• niá¹-á¹-hitÄ• .

9. vipassanÄ• kathÄ•

<36> evaá¹ƒ \Ne 404/ \Ee II 236/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``so vata, bhikkhave, bhikkhu kaÃ±ci {kiÃ±ci (Katthaci) AN b VI 99-100 passitabbÄ• } saá¹…
samanupassanto anulomikÄ• ya khantiyÄ• samannÄ• gato bhavissatÄ«ti --- netaá¹ƒ á¹-hÄ•
khantiyÄ• asamannÄ• gato sammattaniyÄ• maá¹ƒ okkamissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ
anokkamamÄ• no sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphala
{arahattaphalaá¹ƒ vÄ• (Se Katthaci) AN b VI 98 passitabbÄ• } sacchikarissatÄ«ti --- netaá¹ƒ
vijjati.

``so vata, bhikkhave, bhikkhu sabbasaá¹…khÄ• re aniccato samanupassanto anulomikÄ• y
bhavissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati; anulomikÄ• ya khantiyÄ• samannÄ• gato samma
okkamissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati, sammattaniyÄ• maá¹ƒ okkamamÄ• no sotÄ• pa
sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá¹ƒ vÄ• sacchikarissatÄ«

``so vata, bhikkhave, bhikkhu kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato samanupassanto anulomik
samannÄ• gato bhavissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati; anulomikÄ• ya khantiyÄ• asa
sammattaniyÄ• maá¹ƒ okkamissatÄ«ti \Se I 628/ --- netaá¹ƒ \Be 410/ á¹-hÄ• naá¹ƒ vijjati; sa
anokkamamÄ• no sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphala
sacchikarissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati \Ee II 237/.

``so \Ne 405/ vata, bhikkhave, bhikkhu sabbasaá¹…khÄ• re dukkhato samanupassanto anu
samannÄ• gato bhavissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati; anulomikÄ• ya khantiyÄ• saman
okkamissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati; sammattaniyÄ• maá¹ƒ okkamamÄ• no sotÄ• pa
sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá¹ƒ vÄ• sacchikarissatÄ«

``so vata, bhikkhave, bhikkhu kaÃ±ci dhammaá¹ƒ attato samanupassanto anulomikÄ• ya kh

bhavissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati; anulomikÄ• ya khantiyÄ• asamannÄ• gato sa
okkamissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati; sammattaniyÄ• maá¹ƒ anokkamamÄ• no sot
sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá¹ƒ vÄ• sacchikarissatÄ«
vijjati.

``so vata, bhikkhave, bhikkhu sabbadhamme {kaÃ±ci dhammaá¹ƒ (Se), kiÃ±ci dhammaá¹ƒ
passitabbÄ• } anattato samanupassanto anulomikÄ• ya khantiyÄ• samannÄ• gato bhavissa
vijjati; anulomikÄ• ya khantiyÄ• samannÄ• gato sammattaniyÄ• maá¹ƒ okkamissatÄ«ti --- á
sammattaniyÄ• maá¹ƒ okkamamÄ• no sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ
arahattaá¹ƒ vÄ• sacchikarissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati.

``so vata, bhikkhave, bhikkhu nibbÄ• naá¹ƒ dukkhato samanupassanto \Se I 629/ anulomik
samannÄ• gato bhavissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati; anulomikÄ• ya khantiyÄ• asa
sammattaniyÄ• maá¹ƒ okkamissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati; sammattaniyÄ• maá¹
sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``so vata, bhikkhave, bhikkhu nibbÄ• naá¹ƒ sukhato samanupassanto anulomikÄ• ya khant
bhavissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati; anulomikÄ• ya \Be 411/ khantiyÄ• samannÄ• gat
okkamissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati; sammattaniyÄ• maá¹ƒ okkamamÄ• no sotÄ• pa
sakadÄ• gÄ• miphalaá¹ƒ vÄ• anÄ• gÄ• miphalaá¹ƒ vÄ• arahattaá¹ƒ vÄ• sacchikarissatÄ«
vijjatiâ€™â€™.

<37> katihÄ• kÄ• rehi \Ne 406/ \Ee II 238/ anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati, katihÄ• kÄ
sammattaniyÄ• maá¹ƒ okkamati? cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi anulomikaá¹ƒ khantiá¹ƒ paá
Ä• kÄ• rehi sammattaniyÄ• maá¹ƒ okkamati.

katamehi cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati, katamahi catt
sammattaniyÄ• maá¹ƒ okkamati? paÃ±cakkhandhe aniccato dukkhato rogato gaá¹‡á¸• ato s
parato palokato Ä«tito upaddavato bhayato upasaggato calato pabhaá¹…guto {pabhaá¹…ga
atÄ• á¹‡ato {attÄ• á¹‡ato (Se) } aleá¹‡ato asaraá¹‡ato rittato \Se I 630/ tucchato suÃ±Ã±ato
Ä• dÄ«navato vipariá¹‡Ä• madhammato asÄ• rakato aghamÅ«lato vadhakato vibhavato sÄ
mÄ• rÄ• misato jÄ• tidhammato jarÄ• dhammato byÄ• dhidhammato maraá¹‡adhammato s
upÄ• yÄ• sadhammato saá¹ƒkilesikadhammato.

<38> paÃ±cakkhandhe aniccato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±canna
nirodho niccaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe
anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho sukhaá¹ƒ nibb

sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe rogato passanto anulomikaá¹ƒ khantiá¹ƒ
khandhÄ• naá¹ƒ nirodho Ä• rogyaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkama
passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho aga
(Se) } nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe sallato pass
khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho visallaá¹ƒ {nissallaá¹ƒ (Se)
passanto sammattaniyÄ• maá¹ƒ okkamati.

paÃ±cakkhandhe \Be 412/ aghato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±can
nirodho anagho nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe Ä
anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho anÄ• bÄ• dho
II 239/ passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe parato passanto anulom
paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho aparappaccayaá¹ƒ nibbÄ• nanti passa
okkamati. paÃ±cakkhandhe palokato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±c
nirodho apalokadhammo nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakk
407/ anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho anÄ«tika
sammattaniyÄ• maá¹ƒ okkamati.

paÃ±cakkhandhe upaddavato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá
anupaddavaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe b
khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho abhayaá¹ƒ nibbÄ• nanti pas
okkamati. paÃ±cakkhandhe upasaggato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ
nirodho anupasaggaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkh
anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho acalaá¹ƒ nibb
sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe pabhaá¹…guto passanto anulomikaá¹ƒ k
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho apabhaá¹…gu {appabhaá¹…gaá¹ƒ (Se) } nibbÄ• na
okkamati.

paÃ±cakkhandhe addhuvato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ
nirodho dhuvaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe
anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho tÄ• á¹‡aá¹ƒ n
sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe aleá¹‡ato passanto anulomikaá¹ƒ khanti
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho leá¹‡aá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• ma
asaraá¹‡ato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ
nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe \Be 413/ rittato pa
240/ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho arittaá¹ƒ nibbÄ• nanti p
sammattaniyÄ• maá¹ƒ okkamati.

paÃ±cakkhandhe tucchato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ k

atucchaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe suÃ±
khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho paramasuÃ±Ã±aá¹ƒ nibbÄ•
sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe anattato passanto anulomikaá¹ƒ khantiá
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho paramatthaá¹ƒ nibbÄ• nanti passanto sammattaniy
paÃ±cakkhandhe Ä• dÄ«navato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±canna
anÄ• dÄ«navaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe
633/ passanto anulomikaá¹ƒ \Ne 408/ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá
avipariá¹‡Ä• madhammaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati.

paÃ±cakkhandhe asÄ• rakato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá
sÄ• raá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe agham
khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho anaghamÅ«laá¹ƒ nibbÄ• na
sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe vadhakato passanto anulomikaá¹ƒ khant
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho avadhakaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ
paÃ±cakkhandhe vibhavato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ
avibhavaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe sÄ•
khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho anÄ• savaá¹ƒ nibbÄ• nanti
sammattaniyÄ• maá¹ƒ okkamati.

paÃ±cakkhandhe saá¹…khatato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±canna
asaá¹…khataá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ \Ee II 241/ okkamati. paÃ±ca
passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho nirÄ
passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe jÄ• tidhammato passanto anul
paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho ajÄ• taá¹ƒ nibbÄ• nanti passanto sam
okkamati. paÃ±cakkhandhe jarÄ• dhammato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati
khandhÄ• naá¹ƒ \Be 414/ nirodho ajaraá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ ok
byÄ• dhidhammato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ
{abyÄ• dhidhammaá¹ƒ (Se) } nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati.

paÃ±cakkhandhe maraá¹‡adhammato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ
nirodho amataá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe
anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho asokaá¹ƒ nibb
sammattaniyÄ• maá¹ƒ okkamati. paÃ±cakkhandhe paridevadhammato passanto anulomika
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nirodho aparidevaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ
paÃ±cakkhandhe upÄ• yÄ• sadhammato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. pa
nirodho anupÄ• yÄ• saá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati. paÃ±cak
\Ne 409/ passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nir
asaá¹ƒkiliá¹-á¹-haá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamati.

<39> aniccatoti, aniccÄ• nupassanÄ• . dukkhatoti, dukkhÄ• nupassanÄ• . rogatoti \Se I 635
gaá¹‡á¸• atoti, dukkhÄ• nupassanÄ• . sallatoti, dukkhÄ• nupassanÄ• . aghatoti, dukkhÄ• nu
dukkhÄ• nupassanÄ• . paratoti, anattÄ• nupassanÄ• . palokatoti, aniccÄ• nupassanÄ• . Ä«t

upaddavatoti, dukkhÄ• nupassanÄ• . bhayatoti, dukkhÄ• nupassanÄ• \Ee II 242/. upasagg
calatoti, aniccÄ• nupassanÄ• . pabhaá¹…gutoti, aniccÄ• nupassanÄ• . addhuvatoti, aniccÄ•
dukkhÄ• nupassanÄ• . aleá¹‡atoti, dukkhÄ• nupassanÄ• . asaraá¹‡atoti, dukkhÄ• nupassan
anattÄ• nupassanÄ• .

tucchatoti, anattÄ• nupassanÄ• . suÃ±Ã±atoti, anattÄ• nupassanÄ• . anattatoti \Se I 636/, a
Ä• dÄ«navatoti, dukkhÄ• nupassanÄ• . vipariá¹‡Ä• madhammatoti, aniccÄ• nupassanÄ• . a
aghamÅ«latoti \Be 415/, dukkhÄ• nupassanÄ• . vadhakatoti, dukkhÄ• nupassanÄ• . vibhava
sÄ• savatoti, dukkhÄ• nupassanÄ• .

saá¹…khatatoti, aniccÄ• nupassanÄ• . mÄ• rÄ• misatoti, dukkhÄ• nupassanÄ• . jÄ• tidham
jarÄ• dhammatoti, dukkhÄ• nupassanÄ• . byÄ• dhidhammatoti, dukkhÄ• nupassanÄ• . mara
aniccÄ• nupassanÄ• . sokadhammatoti, dukkhÄ• nupassanÄ• . paridevadhammatoti, dukkh
upÄ• yÄ• sadhammatoti, dukkhÄ• nupassanÄ• . saá¹ƒkilesikadhammatoti, dukkhÄ• nupass

imehi cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. imehi cattÄ• lÄ«sÄ
sammattaniyÄ• maá¹ƒ okkamati.

imehi \Se I 637/ cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhantassa, im
Ä• kÄ• rehi sammattaniyÄ• maá¹ƒ okkamantassa kati aniccÄ• nupassanÄ• , kati dukkhÄ• n
anattÄ• nupassanÄ• ?

paÃ±cavÄ«sati \Ne 410/ anattÄ• nupassanÄ• , paÃ±Ã±Ä• sa aniccÄ• nupassanÄ• .

sataá¹ƒ paÃ±cavÄ«sati ceva, yÄ• ni dukkhe pavuccareti ||

vipassanÄ• kathÄ• niá¹-á¹-hitÄ• .

10. mÄ• tikÄ• kathÄ•

<40> nicchÄ• to \Ne 411/ \Ee II 243/ {nicchÄ• to muccatÄ«ti (Se) }, mokkho vimokkho, vijjÄ
adhisÄ«laá¹ƒ, adhicittaá¹ƒ, adhipaÃ±Ã±Ä• , passaddhi, Ã±Ä• á¹‡aá¹ƒ, dassanaá¹ƒ visuddhi
nekkhammaá¹ƒ, nissaraá¹‡aá¹ƒ paviveko, vossaggo, cariyÄ• , jhÄ• navimokkho, bhÄ• vanÄ

jÄ«vitaá¹ƒ.

<41> __nicchÄ• to_ti \Be 416/ nekkhammena kÄ• macchandato nicchÄ• to, abyÄ• pÄ• den
... paá¹-hamena jhÄ• nena nÄ«varaá¹‡ehi nicchÄ• to ... pe ... arahattamaggena sabbakilese

__mokkho vimokkho_ti nekkhammena kÄ• macchandato muccatÄ«ti --- mokkho vimokkho.
muccatÄ«ti --- mokkho vimokkho ... pe ... paá¹-hamena jhÄ• nena nÄ«varaá¹‡ehi muccatÄ«
... pe ... arahattamaggena sabbakilesehi \Se I 638/ muccatÄ«ti --- mokkho vimokkho.

__vijjÄ• vimuttÄ«_ti nekkhammaá¹ƒ vijjatÄ«ti vijjÄ• , kÄ• macchandato muccatÄ«ti vimutti.
muccanto vijjatÄ«ti --- vijjÄ• vimutti. abyÄ• pÄ• do {abyÄ• pÄ• daá¹ƒ (Se) } vijjatÄ«ti vijjÄ• ,
vimuccatÄ«ti vimutti. vijjanto muccati, muccanto vijjatÄ«ti --- vijjÄ• vimutti ... pe ... arahattam
vijjatÄ«ti vijjÄ• , sabbakilesehi muccatÄ«ti vimutti. vijjanto muccati, muccanto vijjatÄ«ti --- vij

__adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±Ä• _ti nekkhammena kÄ• macchandaá¹ƒ, saá¹ƒva
avikkhepaá¹-á¹-hena cittavisuddhi, dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi. yo tattha saá¹ƒvar
adhisÄ«lasikkhÄ• \Ne 412/. yo tattha avikkhepaá¹-á¹-ho, ayaá¹ƒ adhicittasikkhÄ• . yo tattha
ayaá¹ƒ \Ee II 244/ adhipaÃ±Ã±Ä• sikkhÄ• . abyÄ• pÄ• dena byÄ• pÄ• daá¹ƒ saá¹ƒvaraá¹-á¹
arahattamaggena sabbakilese saá¹ƒvaraá¹-á¹-hena sÄ«lavisuddhi, avikkhepaá¹-á¹-hena citt
dassanaá¹-á¹-hena diá¹-á¹-hivisuddhi. yo tattha saá¹ƒvaraá¹-á¹-ho, ayaá¹ƒ adhisÄ«lasikkhÄ•
avikkhepaá¹-á¹-ho, ayaá¹ƒ adhicittasikkhÄ• . yo tattha dassanaá¹-á¹-ho, ayaá¹ƒ adhipaÃ±Ã±

__passaddhÄ«_ti nekkhammena kÄ• macchandaá¹ƒ paá¹-ippassambheti, abyÄ• pÄ• dena
... pe ... arahattamaggena sabbakilese paá¹-ippassambheti.

__Ã±Ä• á¹‡a_nti kÄ• macchandassa pahÄ«nattÄ• nekkhammaá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä
pahÄ«nattÄ• abyÄ• pÄ• do Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ ... pe ... sabbakilesÄ• naá¹ƒ p
Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ.

__dassana_nti kÄ• macchandassa pahÄ«nattÄ• nekkhammaá¹ƒ diá¹-á¹-hattÄ• dassanaá¹
abyÄ• pÄ• do diá¹-á¹-hattÄ• dassanaá¹ƒ ... pe ... sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• arahatt
dassanaá¹ƒ.

__visuddhÄ«_ti \Be 417/ kÄ• macchandaá¹ƒ pajahanto nekkhammena visujjhati. byÄ• pÄ•
visujjhati ... pe ... sabbakilese pajahanto arahattamaggena visujjhati.

__nekkhamma_nti kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ, yadidaá¹ƒ nekkhammaá¹ƒ. rÅ«pÄ•
yadidaá¹ƒ Ä• ruppaá¹ƒ. yaá¹ƒ kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamupp

nekkhammaá¹ƒ. byÄ• pÄ• dassa abyÄ• pÄ• do nekkhammaá¹ƒ. thinamiddhassa Ä• lokasaÃ
sabbakilesÄ• naá¹ƒ arahattamaggo nekkhammaá¹ƒ.

__nissaraá¹‡a_nti kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ, yadidaá¹ƒ nekkhammaá¹ƒ. rÅ«pÄ•
yadidaá¹ƒ Ä• ruppaá¹ƒ. yaá¹ƒ kho pana kiÃ±ci bhÅ«taá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppa
nissaraá¹‡aá¹ƒ. kÄ• macchandassa nekkhammaá¹ƒ nissaraá¹‡aá¹ƒ. byÄ• pÄ• dassa abyÄ•
sabbakilesÄ• naá¹ƒ arahattamaggo nissaraá¹‡aá¹ƒ.

__paviveko_ti kÄ• macchandassa nekkhammaá¹ƒ paviveko \Ee II 245/ ... pe ... sabbakilesÄ
paviveko \Se I 640/.

__vossaggo_ti \Ne 413/ nekkhammena kÄ• macchandaá¹ƒ vossajjatÄ«ti --- vossaggo. abyÄ
vossajjatÄ«ti --- vossaggo ... pe ... arahattamaggena sabbakilese vossajjatÄ«ti --- vossaggo

__cariyÄ• _ti kÄ• macchandaá¹ƒ pajahanto nekkhammena carati. byÄ• pÄ• daá¹ƒ pajahant
... sabbakilese pajahanto arahattamaggena carati.

__jhÄ• navimokkho_ti nekkhammaá¹ƒ jhÄ• yatÄ«ti --- jhÄ• naá¹ƒ. kÄ• macchandaá¹ƒ jhÄ•
jhÄ• yanto muccatÄ«ti --- jhÄ• navimokkho. jhÄ• pento muccatÄ«ti --- jhÄ• navimokkho. jhÄ
jhÄ• pentÄ«ti kilese. jhÄ• te ca jhÄ• pe ca jÄ• nÄ• tÄ«ti --- jhÄ• najhÄ• yÄ« {jhÄ• navimokkh
oloketabbÄ• }. abyÄ• pÄ• do jhÄ• yatÄ«ti jhÄ• naá¹ƒ. byÄ• pÄ• daá¹ƒ jhÄ• petÄ«ti --- jhÄ• n
Ä• lokasaÃ±Ã±Ä• jhÄ• yatÄ«ti --- jhÄ• naá¹ƒ. thinamiddhaá¹ƒ jhÄ• petÄ«ti --- jhÄ• naá¹ƒ ...
\Be 418/ jhÄ• yatÄ«ti --- jhÄ• naá¹ƒ. sabbakilese jhÄ• petÄ«ti --- jhÄ• naá¹ƒ. jhÄ• yanto muc
jhÄ• navimokkho. jhÄ• pento muccatÄ«ti --- jhÄ• navimokkho. jhÄ• yantÄ«ti --- dhammÄ• . j
jhÄ• te ca jhÄ• pe ca jÄ• nÄ• tÄ«ti --- jhÄ• najhÄ• yÄ«.

<42> __bhÄ• vanÄ• adhiá¹-á¹-hÄ• naá¹ƒ jÄ«vita_nti kÄ• macchandaá¹ƒ pajahanto nekkha
bhÄ• vanÄ• sampanno. nekkhammavasena cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti --- adhiá¹-á¹-hÄ• na
bhÄ• vanÄ• sampanno adhiá¹-á¹-hÄ• nasampanno \Se I 641/ samaá¹ƒ jÄ«vati, no visamaá¹
micchÄ• ; visuddhaá¹ƒ jÄ«vati, no kiliá¹-á¹-hanti --- Ä• jÄ«vasampanno. svÄ• yaá¹ƒ evaá¹ƒ b
adhiá¹-á¹-hÄ• nasampanno Ä• jÄ«vasampanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…kamati --
brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ --- visÄ• rado upas
amaá¹…kubhÅ«to. taá¹ƒ kissa hetu? tathÄ• hi so bhÄ• vanÄ• sampanno adhiá¹-á¹-hÄ• nas

byÄ• pÄ• daá¹ƒ pajahanto abyÄ• pÄ• daá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• sampanno ... pe .
Ä• lokasaÃ±Ã±aá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• sampanno ... pe ... uddhaccaá¹ƒ pajahanto
--- bhÄ• vanÄ• sampanno ... pe ... vicikicchaá¹ƒ pajahanto dhammavavatthÄ• naá¹ƒ bhÄ• v
bhÄ• vanÄ• sampanno ... pe ... avijjaá¹ƒ pajahanto vijjaá¹ƒ bhÄ• vetÄ«ti \Ee II 246/ --- bhÄ•

... aratiá¹ƒ pajahanto pÄ• mojjaá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• sampanno ... pe ... nÄ«vara
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• vetÄ«ti --- bhÄ• vanÄ• sampanno ... pe ... sabbakilese pajah
bhÄ• vetÄ«ti --- bhÄ• vanÄ• sampanno. arahattamaggavasena cittaá¹ƒ adhiá¹-á¹-hÄ• tÄ«ti -
adhiá¹-á¹-hÄ• nasampanno. svÄ• yaá¹ƒ evaá¹ƒ bhÄ• vanÄ• sampanno \Ne 414/ adhiá¹-á¹-h
no visamaá¹ƒ; sammÄ• jÄ«vati, no micchÄ• ; visuddhaá¹ƒ jÄ«vati, no kiliá¹-á¹-hanti --- Ä• jÄ
svÄ• yaá¹ƒ evaá¹ƒ bhÄ• vanÄ• sampanno adhiá¹-á¹-hÄ• nasampanno Ä• jÄ«vasampanno y
upasaá¹…kamati --- yadi khattiyaparisaá¹ƒ yadi brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisa
samaá¹‡aparisaá¹ƒ --- visÄ• rado upasaá¹…kamati amaá¹…kubhÅ«to. taá¹ƒ kissa hetu? tat
bhÄ• vanÄ• sampanno adhiá¹-á¹-hÄ• nasampanno Ä• jÄ«vasampannoti.

mÄ• tikÄ• kathÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±Ä• vaggo tatiyo.

tassuddÄ• naá¹ƒ ---

paÃ±Ã±Ä• \Be 419/ iddhi abhisamayo, viveko cariyapaÃ±camo.

pÄ• á¹-ihÄ• ri samasÄ«si, satipaá¹-á¹-hÄ• nÄ• vipassanÄ• .

tatiye paÃ±Ã±Ä• vaggamhi, mÄ• tikÄ• ya ca te dasÄ• ti ||

mahÄ• vaggo yuganaddho, paÃ±Ã±Ä• vaggo ca nÄ• mato.

tayova vaggÄ• imamhi {tivaggo yassa vikkhepo (Se Katthaci) }, paá¹-isambhidÄ• pakaraá¹‡

anantanayamaggesu, gambhÄ«ro sÄ• garÅ«pamo.

nabhaÃ±ca tÄ• rakÄ• kiá¹‡á¹‡aá¹ƒ, thÅ«lo jÄ• tassaro yathÄ• .

kathikÄ• naá¹ƒ visÄ• lÄ• ya, yogÄ«naá¹ƒ Ã±Ä• á¹‡ajotananti ||

paá¹-isambhidÄ• maggapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paá¹-á¹-hÄ• napÄ• á¸·i

(paá¹-hamo bhÄ• go)

dhammÄ• nulome

tikapaá¹-á¹-hÄ• naá¹ƒ

(1) paccayuddeso

hetupaccayo \Se I 1/ \Be I 1/ \Ne I 1/, Ä• rammaá¹‡apaccayo, adhipatipaccayo, anantarapa
samanantarapaccayo, sahajÄ• tapaccayo, aÃ±Ã±amaÃ±Ã±apaccayo, nissayapaccayo, upa
purejÄ• tapaccayo, pacchÄ• jÄ• tapaccayo, Ä• sevanapaccayo, kammapaccayo, vipÄ• kapa
indriyapaccayo, jhÄ• napaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo,
natthipaccayo, vigatapaccayo, avigatapaccayoti.

(2) paccayaniddeso

<1> __hetupaccayo_ti \Ne I 2/ --- hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsa
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo {paccayoti (Se) }.

<2> __Ä• rammaá¹‡apaccayo_ti --- rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ta
dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo. saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡ad
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo. gandhÄ•
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• ramma
jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca
paccayo. rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á
manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena p
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ Ä• rammaá

yaá¹ƒ yaá¹ƒ dhammaá¹ƒ Ä• rabbha ye ye dhammÄ• uppajjanti cittacetasikÄ• dhammÄ• ,
dhammÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo.

<3> __adhipatipaccayo_ti --- chandÄ• dhipati chandasampayuttakÄ• naá¹ƒ dhammÄ• naá¹
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. vÄ«riyÄ• dhipati vÄ«riyasampayuttakÄ• naá¹ƒ d
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. cittÄ• dhipati c
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccay
vÄ«maá¹ƒsasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ

yaá¹ƒ yaá¹ƒ dhammaá¹ƒ garuá¹ƒ katvÄ• ye ye dhammÄ• uppajjanti cittacetasikÄ• dhamm
tesaá¹ƒ dhammÄ• naá¹ƒ adhipatipaccayena paccayo.

<4> __anantarapaccayo_ti \Se I 3/ --- cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• c
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccayena paccayo. manodhÄ• tu ta
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapac

sotaviÃ±Ã±Ä• á¹‡adhÄ• tu \Ne I 3/ taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• ta
dhammÄ• naá¹ƒ anantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dham
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccayena paccayo.

ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu \Be I 3/ taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ
dhammÄ• naá¹ƒ anantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dham
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccayena paccayo.

jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsa
anantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manoviÃ±Ã
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccayena paccayo.

kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsa
anantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manoviÃ±Ã
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccayena paccayo.

purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ c
paccayo. purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Se I 4
anantarapaccayena paccayo.

purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹
paccayo. purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ
anantarapaccayena paccayo.

purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ• katÄ

anantarapaccayena paccayo. purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ
dhammÄ• naá¹ƒ anantarapaccayena paccayo. purimÄ• purimÄ• abyÄ• katÄ• dhammÄ•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anantarapaccayena paccayo.

yesaá¹ƒ \Ne I 4/ yesaá¹ƒ dhammÄ• naá¹ƒ anantarÄ• ye ye dhammÄ• uppajjanti cittacetas
dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ anantarapaccayena paccayo.

<5> __samanantarapaccayo_ti --- cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca d
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ samanantarapaccayena paccayo. manodhÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ samanantar

sotaviÃ±Ã±Ä• á¹‡adhÄ• tu \Be I 4/ taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• ta
dhammÄ• naá¹ƒ samanantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca d
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

ghÄ• á¹‡aviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá
samanantarapaccayena paccayo \Se I 5/. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ•
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsa
samanantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manovi
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsa
samanantarapaccayena paccayo. manodhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manovi
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ
paccayo. purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ•
samanantarapaccayena paccayo.

purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá
samanantarapaccayena \Ne I 5/ paccayo. purimÄ• purimÄ• akusalÄ• dhammÄ• pacchim
abyÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ• katÄ
samanantarapaccayena paccayo. purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• pacchimÄ• n
dhammÄ• naá¹ƒ samanantarapaccayena paccayo. purimÄ• purimÄ• abyÄ• katÄ• dhamm

akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

yesaá¹ƒ \Se I 6/ yesaá¹ƒ dhammÄ• naá¹ƒ samanantarÄ• ye ye dhammÄ• uppajjanti cittac
dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ samanantarapaccayena paccayo.

<6> __sahajÄ• tapaccayo_ti \Be I 5/ --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ
paccayo. cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayena paccayo. ol
aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayena paccayo. cittacetasikÄ• dhammÄ• cittasamuá¹
sahajÄ• tapaccayena paccayo. mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayo
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ kiÃ±ci kÄ• le {kaÃ±ci kÄ• laá¹ƒ (Se) } sahajÄ• tapaccayena
sahajÄ• tapaccayena paccayo.

<7> __aÃ±Ã±amaÃ±Ã±apaccayo_ti --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±apac
mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±apaccayena paccayo. okkantikkhaá¹‡e nÄ• marÅ«paá¹ƒ a

<8> __nissayapaccayo_ti --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ nissayapa
mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nissayapaccayena paccayo. okkantikkhaá¹‡e nÄ• m
nissayapaccayena paccayo. cittacetasikÄ• dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
paccayo. mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo.

cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhamm
\Ne I 6/ paccayo. sotÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ
nissayapaccayena paccayo. ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒs
nissayapaccayena paccayo. jivhÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampa
nissayapaccayena paccayo. kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsam
nissayapaccayena paccayo. yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡
rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ
paccayo.

<9> __upanissayapaccayo_ti --- purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ p
dhammÄ• naá¹ƒ upanissayapaccayena paccayo. purimÄ• purimÄ• kusalÄ• \Be I 6/ dham
pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ kesaÃ±ci upanissayapaccayena paccayo
dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ upaniss

purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹
paccayo. purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusal
upanissayapaccayena paccayo. purimÄ• purimÄ• akusalÄ• dhammÄ• pacchimÄ• naá¹ƒ
dhammÄ• naá¹ƒ upanissayapaccayena paccayo.

purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ• katÄ
upanissayapaccayena paccayo \Se I 8/. purimÄ• purimÄ• abyÄ• katÄ• dhammÄ• pacchi
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upanissayapaccayena paccayo. purimÄ• purimÄ• abyÄ• k
pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upanissayapaccayena paccayo.

utubhojanampi upanissayapaccayena paccayo. puggalopi upanissayapaccayena paccayo.
upanissayapaccayena paccayo.

<10> __purejÄ• tapaccayo_ti --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹
dhammÄ• naá¹ƒ purejÄ• tapaccayena paccayo. sotÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tu
dhammÄ• naá¹ƒ purejÄ• tapaccayena paccayo. ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡a
dhammÄ• naá¹ƒ purejÄ• tapaccayena \Ne I 7/ paccayo. jivhÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tapaccayena paccayo. kÄ• yÄ• yatan
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tapaccayena paccayo.

rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ
saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• n
gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhamm
rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• n
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca
paccayo. rÅ«pÄ• yatanaá¹ƒ \Be I 7/ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ
manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tapaccayena pacca

yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Se I 9/ ca vattanti,
manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tapaccayena pacca
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ kiÃ±ci kÄ• le purejÄ• tapaccayena paccayo,
purejÄ• tapaccayena paccayo.

<11> __pacchÄ• jÄ• tapaccayo_ti --- pacchÄ• jÄ• tÄ• cittacetasikÄ• dhammÄ• purejÄ• ta
pacchÄ• jÄ• tapaccayena paccayo.

<12> __Ä• sevanapaccayo_ti --- purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ
dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayo. purimÄ• purimÄ• akusalÄ• dhammÄ• pa
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayo. purimÄ• purimÄ• kiriyÄ•
pacchimÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayo.

<13> __kammapaccayo_ti --- kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá

kammapaccayena paccayo. cetanÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á
kammapaccayena paccayo.

<14> __vipÄ• kapaccayo_ti \Ne I 8/ --- vipÄ• kÄ• cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±ama
paccayo.

<15> __Ä• hÄ• rapaccayo_ti --- kabaá¸·Ä«kÄ• ro {kabaá¸·iá¹…kÄ• ro (Katthaci Ce Se) } Ä•
Ä• hÄ• rapaccayena paccayo. arÅ«pino Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo.

<16> __indriyapaccayo_ti \Se I 10/ --- cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• t
dhammÄ• naá¹ƒ indriyapaccayena paccayo. sotindriyaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ta
dhammÄ• naá¹ƒ indriyapaccayena paccayo. ghÄ• nindriyaá¹ƒ \Be I 8/ ghÄ• naviÃ±Ã±Ä• á¹‡
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapaccayena paccayo. jivhindriyaá¹ƒ jivh
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapaccayena paccayo. kÄ• yindriyaá¹ƒ k
taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapaccayena paccayo. rÅ«pajÄ«vitindriy
indriyapaccayena paccayo.

arÅ«pino indriyÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca
paccayo.

<17> __jhÄ• napaccayo_ti --- jhÄ• naá¹…gÄ• ni jhÄ• nasampayuttakÄ• naá¹ƒ dhammÄ• na
rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo.

<18> __maggapaccayo_ti --- maggaá¹…gÄ• ni maggasampayuttakÄ• naá¹ƒ dhammÄ• naá
rÅ«pÄ• naá¹ƒ maggapaccayena paccayo.

<19> __sampayuttapaccayo_ti --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ sam

<20> __vippayuttapaccayo_ti --- rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ vippay
arÅ«pino dhammÄ• rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ vippayuttapaccayena paccayo.

<21> __atthipaccayo_ti \Se I 11/ \Ne I 9/ --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±
paccayo. cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ atthipaccayena paccayo. okkantik
aÃ±Ã±amaÃ±Ã±aá¹ƒ atthipaccayena paccayo. cittacetasikÄ• dhammÄ• cittasamuá¹-á¹-hÄ
atthipaccayena paccayo. mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo

cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhamm

sotÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá
ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dham
jivhÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ•
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ

rÅ«pÄ• yatanaá¹ƒ \Be I 9/ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca d
paccayo. saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dh
paccayo. gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±
paccayo. rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca d
paccayo. phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ
atthipaccayena paccayo. rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ• ya
phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹

yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Se I 12/ ca vattant
manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhan

<22> __natthipaccayo_ti --- samanantaraniruddhÄ• cittacetasikÄ• dhammÄ• paá¹-uppan
cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ natthipaccayena paccayo.

<23> __vigatapaccayo_ti --- samanantaravigatÄ• cittacetasikÄ• dhammÄ• paá¹-uppannÄ
dhammÄ• naá¹ƒ vigatapaccayena paccayo.

<24> __avigatapaccayo_ti \Ne I 10/ --- cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ
cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ avigatapaccayena paccayo \Se I 13/. okkan
aÃ±Ã±amaÃ±Ã±aá¹ƒ avigatapaccayena paccayo. cittacetasikÄ• dhammÄ• cittasamuá¹-á¹
avigatapaccayena paccayo. mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ• naá¹ƒ avigatapaccayena pa

cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhamm
sotÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá
ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dham
jivhÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ•
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ

rÅ«pÄ• yatanaá¹ƒ \Be I 10/ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca
paccayo. saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dh
paccayo. gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±
paccayo. rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca d
paccayo. phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ

avigatapaccayena paccayo. rÅ«pÄ• yatanaá¹ƒ saddÄ• yatanaá¹ƒ gandhÄ• yatanaá¹ƒ rasÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹

yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattanti, taá¹ƒ rÅ
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ avigatapa

paccayaniddeso.

3. pucchÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

ekamÅ«lakaá¹ƒ

(I) kusalapadaá¹ƒ

<25> siyÄ• \Se I 14/ \Ne I 11/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya hetupaccayÄ• . siyÄ• kusala
abyÄ• kato dhammo uppajjeyya hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kus
uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kat
hetupaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca dhammÄ• upp
siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kato ca dhammÄ• uppa

(2) akusalapadaá¹ƒ

<26> siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya hetupaccayÄ• .
paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• . siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-ic
uppajjeyya hetupaccayÄ• \Be I 11/. siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca aby
uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• ka
hetupaccayÄ• \Se I 15/. siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca dha
hetupaccayÄ• . siyÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kato c
hetupaccayÄ• .

(3) abyÄ• katapadaá¹ƒ

<27> siyÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjeyya hetupac
I 12/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• . siyÄ• abyÄ• kataá¹
akusalo dhammo uppajjeyya hetupaccayÄ• . siyÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ku

uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ
uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusal
hetupaccayÄ• . siyÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kat
hetupaccayÄ• .

(4) kusalÄ• byÄ• katapadaá¹ƒ

<28> siyÄ• kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya
kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya hetupacca
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjeyya hetupaccayÄ• . siyÄ
dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ hetupaccayÄ• . si
\Se I 16/ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ hetupac
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca dhammÄ• uppajjeyyuá¹ƒ hetu
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kato ca dhammÄ• uppa

(5) akusalÄ• byÄ• katapadaá¹ƒ

<29> siyÄ• \Be I 12/ akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo dhammo
siyÄ• akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya he
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjeyya hetupaccayÄ• . siyÄ
dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ hetupaccayÄ• . si
dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ hetupaccayÄ• . s
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca dhammÄ• uppajjeyyuá¹ƒ hetu
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kato ca dhammÄ• uppa

(6) kusalÄ• kusalapadaá¹ƒ

<30> siyÄ• \Ne I 13/ kusalaÃ±ca akusalaÃ±ca dhammaá¹ƒ paá¹-icca kusalo dhammo uppa
kusalaÃ±ca akusalaÃ±ca dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya hetupaccayÄ•
akusalaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjeyya hetupaccayÄ• . siyÄ•
akusalaÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ hetu
akusalaÃ±ca dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ het
akusalaÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca dhammÄ• uppajjeyyuá¹ƒ hetupac
akusalaÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca akusalo ca abyÄ• kato ca dhammÄ• uppajje

(7) kusalÄ• kusalÄ• byÄ• katapadaá¹ƒ

<31> siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo dham

siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca akusalo dhammo up
kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppa
siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kat
hetupaccayÄ• . siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca aku
uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ
ca dhammÄ• uppajjeyyuá¹ƒ hetupaccayÄ• . siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±
ca akusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ hetupaccayÄ• .

hetupaccayavÄ• ro.

<32> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya Ä• rammaá¹‡apa

(yathÄ• hetupaccayo vitthÄ• rito, evaá¹ƒ Ä• rammaá¹‡apaccayopi vitthÄ• retabbo vÄ• can

<33> siyÄ• \Ne I 14/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya adhipati
anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±a
... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... pacchÄ• jÄ• tapaccayÄ• ... Ä• sevanap
... vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... ma
sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigata

<34> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya avigatapaccayÄ•
dhammaá¹ƒ paá¹-icca ... abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ... kusalaÃ±ca abyÄ• kataÃ±
akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca ... kusalaÃ±ca akusalaÃ±ca dhammaá
akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya ... akusalo
abyÄ• kato dhammo uppajjeyya ... kusalo ca abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ ... aku
abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ ... kusalo ca akusalo ca dhammÄ• uppajjeyyuá¹ƒ .
abyÄ• kato ca dhammÄ• uppajjeyyuá¹ƒ avigatapaccayÄ• .

(yathÄ• hetupaccayo vitthÄ• rito, evaá¹ƒ avigatapaccayopi vitthÄ• retabbo vÄ• canÄ• mag

ekamÅ«lakaá¹ƒ.

dumÅ«lakÄ• di

hetumÅ«lakaá¹ƒ

<35> siyÄ• \Se I 19/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupac
... pe ... siyÄ• kusalaÃ±ca akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo ca a

dhammÄ• uppajjeyyuá¹ƒ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• .

<36> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• ad
pe ... hetupaccayÄ• anantarapaccayÄ• ... hetupaccayÄ• samanantarapaccayÄ• ... pe ... h
avigatapaccayÄ• .

dumÅ«lakaá¹ƒ.

<37> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• Ä•
adhipatipaccayÄ• ... pe ... hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• anantarapaccayÄ• ... p
Ä• rammaá¹‡apaccayÄ• avigatapaccayÄ• .

timÅ«lakaá¹ƒ.

<38> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• Ä•
adhipatipaccayÄ• anantarapaccayÄ• ... pe ... hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adh
avigatapaccayÄ• .

catumÅ«lakaá¹ƒ.

(paÃ±camÅ«lakÄ• dikÄ• saá¹ƒkhittÄ• . ekamÅ«lakaá¹ƒ, dumÅ«lakaá¹ƒ, timÅ«lakaá¹ƒ, catu
paÃ±camÅ«lakaá¹ƒ, sabbamÅ«lakaá¹ƒ asammuyhantena vitthÄ• retabbaá¹ƒ.)

hetumÅ«lakaá¹ƒ.

Ä• rammaá¹‡amÅ«lakÄ• di

<39> siyÄ• \Se I 20/ \Be I 15/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya
hetupaccayÄ• ... Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• ... pe ... Ä• rammaá¹‡apacca

siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya adhipatipaccayÄ• ... an
samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... pe ... avig
hetupaccayÄ• ... avigatapaccayÄ• Ä• rammaá¹‡apaccayÄ• ... avigatapaccayÄ• adhipatip
avigatapaccayÄ• vigatapaccayÄ• .

dumÅ«lakaá¹ƒ.

<40> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya avigatapaccayÄ•

Ä• rammaá¹‡apaccayÄ• ... avigatapaccayÄ• hetupaccayÄ• adhipatipaccayÄ• ... avigatap
anantarapaccayÄ• ... pe ... avigatapaccayÄ• hetupaccayÄ• vigatapaccayÄ• .

<41> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya avigatapaccayÄ•
Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• ... avigatapaccayÄ• hetupaccayÄ• Ä• rammaa
pe ... vigatapaccayÄ• .

(ekekassa padassa ekamÅ«lakaá¹ƒ, dumÅ«lakaá¹ƒ, timÅ«lakaá¹ƒ, catumÅ«lakaá¹ƒ, paÃ±c
sabbamÅ«lakaá¹ƒ asammuyhantena vitthÄ• retabbaá¹ƒ.)

(ka) tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha anulomamhi nayÄ• sugambhÄ«rÄ• ti ||

2. paccayapaccanÄ«yaá¹ƒ

<42> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya nahetupaccayÄ•

(yathÄ• \Be I 16/ anulome hetupaccayo vitthÄ• rito, evaá¹ƒ paccanÄ«yepi nahetupaccayo

<43> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya naÄ• rammaá¹‡ap
naadhipatipaccayÄ• ... naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... nasahajÄ• tap
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... nanissayapaccayÄ• ... naupanissayapaccayÄ• ... napure
napacchÄ• jÄ• tapaccayÄ• \Ne I 17/ ... naÄ• sevanapaccayÄ• ... nakammapaccayÄ• ... na
naÄ• hÄ• rapaccayÄ• ... naindriyapaccayÄ• ... najhÄ• napaccayÄ• ... namaggapaccayÄ•
navippayuttapaccayÄ• ... noatthipaccayÄ• ... nonatthipaccayÄ• ... novigatapaccayÄ• ... n

<44> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya nahetupaccayÄ•

(yathÄ• anulome ekekassa padassa ekamÅ«lakaá¹ƒ, dumÅ«lakaá¹ƒ, timÅ«lakaá¹ƒ, catum
tevÄ«satimÅ«lakaá¹ƒ evaá¹ƒ paccanÄ«yepi vitthÄ• retabbaá¹ƒ.)

(kha) tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha paccanÄ«yamhi nayÄ• sugambhÄ«rÄ• ti ||

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<45> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• na
siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjeyya hetupaccayÄ• naÄ• ra

(yathÄ• anulome hetupaccayo vitthÄ• rito, evaá¹ƒ anulomapaccanÄ«yepi padaá¹ƒ \Se I 22

<46> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupaccayÄ• na
hetupaccayÄ• naanantarapaccayÄ• ... pe ... hetupaccayÄ• noavigatapaccayÄ• .

<47> siyÄ• \Be I 17/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya hetupac
naadhipatipaccayÄ• ... hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naanantarapaccayÄ• ... p
Ä• rammaá¹‡apaccayÄ• noavigatapaccayÄ• .

hetupaccayÄ• \Ne I 18/ Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• naanantarapaccayÄ•
Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• noavigatapaccayÄ• .

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• nasamanar
hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• noavigatapa

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• samananta
aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• upanissayapaccayÄ• purejÄ• tapaccayÄ• p
Ä• sevanapaccayÄ• kammapaccayÄ• vipÄ• kapaccayÄ• Ä• hÄ• rapaccayÄ• indriyapacc
sampayuttapaccayÄ• vippayuttapaccayÄ• atthipaccayÄ• natthipaccayÄ• vigatapaccayÄ•

<48> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya Ä• rammaá¹‡apac
... anantarapaccayÄ• ... pe ... avigatapaccayÄ• nahetupaccayÄ• \Se I 23/ ... avigatapacca
naÄ• rammaá¹‡apaccayÄ• ... pe ... avigatapaccayÄ• novigatapaccayÄ• .

avigatapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... avigatapaccayÄ• he

avigatapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• ... pe ... av

Ä• rammaá¹‡apaccayÄ• novigatapaccayÄ• .

avigatapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapac
sahajÄ• tapaccayÄ• ... pe ... novigatapaccayÄ• .

(ga) tikaÃ±ca paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha anulomapaccanÄ«yamhi nayÄ• sugambhÄ«rÄ• ti ||

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<49> siyÄ• \Ne I 19/ \Be I 18/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya
Ä• rammaá¹‡apaccayÄ• . siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjey
adhipatipaccayÄ• ... pe ... nahetupaccayÄ• avigatapaccayÄ• .

<50> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya nahetupaccayÄ•
adhipatipaccayÄ• ... pe ... avigatapaccayÄ• .

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• ... pe ... avigatapaccay

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
noatthipaccayÄ• nonatthipaccayÄ• novigatapaccayÄ• avigatapaccayÄ• .

<51> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya naÄ• rammaá¹‡a
hetupaccayÄ• .

<52> siyÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjeyya naÄ• rammaá¹‡a
pe ... naÄ• rammaá¹‡apaccayÄ• avigatapaccayÄ• ... pe ... noavigatapaccayÄ• hetupacca
Ä• rammaá¹‡apaccayÄ• ... pe ... noavigatapaccayÄ• vigatapaccayÄ• .

noavigatapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... noavigatapaccay
vigatapaccayÄ• .

noavigatapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• ...

nonatthipaccayÄ• vigatapaccayÄ• .

(gha) tikaÃ±ca \Ne I 20/ paá¹-á¹-hÄ• navaraá¹ƒ dukuttamaá¹ƒ,

dukaá¹ƒ tikaÃ±ceva tikaá¹ƒ dukaÃ±ca.

tikaá¹ƒ tikaÃ±ceva dukaá¹ƒ dukaÃ±ca,

cha paccanÄ«yÄ• nulomamhi nayÄ• sugambhÄ«rÄ• ti ||

pucchÄ• vÄ• ro.

niddesavÄ• re tevÄ«satipaccayÄ• .

1. kusalattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

anulomaá¹ƒ --- hetupaccayo

<53> kusalaá¹ƒ \Be I 19/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati hetupaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe p
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• --- kusale kha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato
hetupaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-h
khandhe paá¹-icca eko \Se I 25/ khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati hetupaccayÄ• --- akusalaá¹ƒ
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
\Ne I 21/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• --- akusale kha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• ka
hetupaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-
khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-ic

cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• --- vipÄ•
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve kh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho kaá¹-attÄ• ca rÅ«
paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ; khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ ma
paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
upÄ• dÄ• rÅ«paá¹ƒ \Se I 26/. (1)

kusalaÃ±ca \Be I 20/ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupac
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<54> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• -
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe p
(1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- a
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve

abyÄ• kataá¹ƒ \Ne I 22/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati Ä• rammaá¹‡a
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ,
khandho, dve khandhe paá¹-icca dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kata
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
paá¹-icca khandhÄ• . (1)

adhipatipaccayo

<55> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati adhipatipaccayÄ• --- kusa
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ \Se I 27/ paá¹-icca abyÄ• kato dhammo uppajjati adhipatipaccayÄ• --- kusale k

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato
adhipatipaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á
tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati adhipatipaccayÄ• --- akusala
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo \Be I 21/ uppajjati adhipatipaccayÄ• --- akusale
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• ka
adhipatipaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹
tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati adhipatipaccayÄ• --- v
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve kh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ \Ne I 23/, dve mahÄ• bhÅ«te paá¹-icca dve \Se I 28/ ma
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati adhipatip
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati adhipati
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantara-samanantarapaccayÄ•

<56> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati anantarapaccayÄ• ... sam
kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• . (anantarampi samanantarampi Ä•
)

sahajÄ• tapaccayo

<57> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati sahajÄ• tapaccayÄ• --- ku
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati sahajÄ• tapaccayÄ• --- kusale khandh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato

sahajÄ• tapaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá
tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

akusalaá¹ƒ \Be I 22/ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati sahajÄ• tapaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe
khandhÄ• . akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati sahajÄ• tapacc
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca
uppajjanti \Ne I 24/ sahajÄ• tapaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-
khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati sahajÄ• tapaccayÄ• --
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve kh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho kaá¹-attÄ• ca rÅ«
paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ; khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ ma
paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ,
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , t
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , ma
upÄ• dÄ• rÅ«paá¹ƒ; utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mah
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , ma
upÄ• dÄ• rÅ«paá¹ƒ; asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , ma
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati sahajÄ• t
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca \Be I 23/ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjat
akusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

aÃ±Ã±amaÃ±Ã±apaccayo

<58> kusalaá¹ƒ \Ne I 25/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati aÃ±Ã±amaÃ±Ã±a
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve kh
khandhÄ• . (1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ• -
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe p
(1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati aÃ±Ã±amaÃ±Ã±apacca
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo \Se I 31/ khandhe p
dve khandhe paá¹-icca dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹
khandhÄ• vatthu ca, tayo khandhe paá¹-icca eko khandho vatthu ca, dve khandhe paá¹-icca
ca; khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá
tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve m
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ•
mahÄ• bhÅ«tÄ• . (1)

nissayapaccayo

<59> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati nissayapaccayÄ• --- kusal
paá¹-icca .... (nissayapaccayaá¹ƒ sahajÄ• tapaccayasadisaá¹ƒ.)

upanissayapaccayo

<60> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati upanissayapaccayÄ• --- k
paá¹-icca .... (upanissayapaccayaá¹ƒ Ä• rammaá¹‡apaccayasadisaá¹ƒ.)

purejÄ• tapaccayo

<61> kusalaá¹ƒ \Be I 24/ \Ne I 26/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati purejÄ•
kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khand
dve khandhÄ• . vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati purejÄ• tapaccayÄ• --- akusa
paá¹-icca tayo khandhÄ• , tayo khandhe \Se I 32/ paá¹-icca eko khandho, dve khandhe paá
vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati purejÄ• tapaccayÄ• ---
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca
paá¹-icca dve khandhÄ• . vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

Ä• sevanapaccayo

<62> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati Ä• sevanapaccayÄ• --- ku
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati Ä• sevanapaccayÄ• --- akusa
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati Ä• sevanapaccayÄ• --
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe
(1)

kammapaccayo

<63> kusalaá¹ƒ \Ne I 27/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati kammapaccayÄ•
khandhaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati kammapaccayÄ• --- vi
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... ek
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasam
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; asaÃ±Ã±asattÄ• naá¹ƒ \Se I 33/ ekaá¹ƒ
tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«p

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati kammapa
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati kamma
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

vipÄ• kapaccayo

<64> abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati vipÄ• kapaccayÄ

ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo kh
khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• citta
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe paá¹
kaá¹-attÄ• ca rÅ«paá¹ƒ; khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ
paá¹-icca tayo mahÄ• bhÅ«tÄ• ; tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, d
mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• r

Ä• hÄ• rapaccayo

<65> kusalaá¹ƒ \Ne I 28/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati Ä• hÄ• rapaccay
khandhaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati Ä• hÄ• rapaccayÄ• --- akusa
I 34/ paá¹-icca ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati Ä• hÄ• rapaccayÄ• ---
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... e
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasa
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bh
mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ.

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca ... pe ....

akusalaÃ±ca \Be I 26/ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajja
akusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

indriyapaccayo

<66> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati indriyapaccayÄ• --- kusala
paá¹-icca ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«t
(indriyapaccayaá¹ƒ kammapaccayasadisaá¹ƒ.)

jhÄ• na-maggapaccayÄ•

<67> kusalaá¹ƒ \Ne I 29/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati jhÄ• napaccayÄ•
(jhÄ• napaccayampi maggapaccayampi hetupaccayasadisaá¹ƒ.)

sampayuttapaccayo

<68> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati sampayuttapaccayÄ• --- k
paá¹-icca .... (sampayuttapaccayaá¹ƒ Ä• rammaá¹‡apaccayasadisaá¹ƒ.)

vippayuttapaccayo

<69> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati vippayuttapaccayÄ• --- ku
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca \Se I 35/ eko khandho, dve khandhe paá
vatthuá¹ƒ vippayuttapaccayÄ• . kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppaj
kusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe vippayuttapaccayÄ
paá¹-icca kusalo ca abyÄ• kato ca dhammÄ• uppajjanti vippayuttapaccayÄ• --- kusalaá¹ƒ
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; tayo khandhe paá¹-icca ek
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á
khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vip

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati vippayuttapaccayÄ• --- akusa
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
vippayuttapaccayÄ• . akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato \Be I 27/ dhammo uppa
akusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe vippayuttapaccay
paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• uppajjanti vippayuttapaccayÄ• --- akusalaá
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca ek
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á
khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vip

abyÄ• kataá¹ƒ \Ne I 30/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo \Se I 36/ uppajjati vippa
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ•
rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ eka
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho kaá¹-attÄ• ca rÅ«
paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ•
khandhe vippayuttapaccayÄ• . khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• . kh
vippayuttapaccayÄ• . vatthu khandhe vippayuttapaccayÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-

mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. khandhe vippa

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati vippayutt
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe vippayuttapac

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati vippayu
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe vippa

atthipaccayo

<70> kusalaá¹ƒ \Se I 37/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati atthipaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• .

(saá¹…khitaá¹ƒ. atthipaccayaá¹ƒ sahajÄ• tapaccayasadisaá¹ƒ.)

natthi-vigatapaccayÄ•

<71> kusalaá¹ƒ \Be I 28/ \Ne I 31/ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati natthipa
vigatapaccayÄ• . (natthipaccayampi vigatapaccayampi Ä• rammaá¹‡apaccayasadisaá¹ƒ.)

avigatapaccayo

<72> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati avigatapaccayÄ• --- kusal
paá¹-icca tayo khandhÄ• . (avigatapaccayaá¹ƒ sahajÄ• tapaccayasadisaá¹ƒ).

(ime tevÄ«satipaccayÄ• sajjhÄ• yantena vitthÄ• retabbÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<73> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanar
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

gaá¹‡anÄ• hetumÅ«lakÄ•

dukaá¹ƒ

<74> hetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanan
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
kamme nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sa
vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

tikaá¹ƒ

<75> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatiyÄ• tÄ«á¹‡i anantare tÄ«á¹‡i saman
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i \Be I 29/, upanissaye tÄ«á¹‡i, purejÄ• te
tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i,
... pe ....

dvÄ• dasakaá¹ƒ

<76> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• sama
aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• upanissayapaccayÄ• purejÄ• tapaccayÄ• Ä
Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte tÄ«á¹‡i, vipp
atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i ... pe ....

bÄ• vÄ«sakaá¹ƒ

<77> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... Ä• sevanapaccayÄ• kammapaccay
indriyapaccayÄ• jhÄ• napaccayÄ• maggapaccayÄ• sampayuttapaccayÄ• vippayuttapacc
natthipaccayÄ• vigatapaccayÄ• avigate tÄ«á¹‡i ... pe ....

terasakaá¹ƒ

<78> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccay
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ \Se I 39/, magge ekaá¹ƒ, sampayutte ekaá
atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

bÄ• vÄ«sakaá¹ƒ

<79> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccay
Ä• hÄ• rapaccayÄ• indriyapaccayÄ• jhÄ• napaccayÄ• maggapaccayÄ• sampayuttapacca
atthipaccayÄ• natthipaccayÄ• vigatapaccayÄ• avigate ekaá¹ƒ.

gaá¹‡anÄ• hetumÅ«lakÄ• .

Ä• rammaá¹‡Ä• didukÄ• ni

(Ä• rammaá¹‡e á¹-hitena sabbattha tÄ«á¹‡eva paÃ±hÄ• .)

<80> Ä• rammaá¹‡apaccayÄ• \Be I 30/ hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avig
....

adhipatipaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava ... pe ....

anantarapaccayÄ• samanantarapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i ... pe .

sahajÄ• tapaccayÄ• hetuyÄ• nava ... pe ....

aÃ±Ã±amaÃ±Ã±apaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ....

nissayapaccayÄ• hetuyÄ• nava ... pe ....

upanissayapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ....

purejÄ• tapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ....

Ä• sevanadukaá¹ƒ

<81> Ä• sevanapaccayÄ• \Ne I 34/ hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ•
samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanis
tÄ«á¹‡i, kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i,
vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i. (Ä• s
vipÄ• kaá¹ƒ natthi.)

kammadukaá¹ƒ

<82> kammapaccayÄ• \Se I 40/ hetuyÄ• nava ... pe ....

vipÄ• kadukaá¹ƒ

<83> vipÄ• kapaccayÄ• hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, ana
ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, p
ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, magge ekaá¹ƒ, sampayutte ekaá
I 31/, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ. (vipÄ• kamÅ«lake

Ä• hÄ• rÄ• didukÄ• ni

<84> Ä• hÄ• rapaccayÄ• hetuyÄ• nava ... pe ....

indriyapaccayÄ• hetuyÄ• nava ... pe ....

jhÄ• napaccayÄ• hetuyÄ• nava ... pe ....

maggapaccayÄ• hetuyÄ• nava ... pe ....

sampayuttapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ....

vippayuttapaccayÄ• \Ne I 35/ hetuyÄ• nava ... pe ....

atthipaccayÄ• hetuyÄ• nava ... pe ....

natthipaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ....

vigatapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ....

avigatadukaá¹ƒ

<85> avigatapaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i; adhipatiyÄ• nava ... pe ... n
tÄ«á¹‡i.

(ekekaá¹ƒ paccayaá¹ƒ mÅ«lakaá¹ƒ kÄ• tÅ«na sajjhÄ• yantena gaá¹‡etabbÄ• ti.)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

paccanÄ«yaá¹ƒ --- nahetupaccayo

<86> akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati nahetupaccayÄ• --- vici
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

abyÄ• kataá¹ƒ \Be I 32/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati nahetupaccay
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• c
I 41/ rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ,
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ \Ne I 36/; ahetukapaá¹-isandhikkhaá¹‡
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-ic
kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ; kh
vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , t
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ...
... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ta
mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

naÄ• rammaá¹‡apaccayo

<87> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• rammaá¹‡apacc
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• rammaá¹‡apacca
kiriyÄ• byÄ• kate khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá
khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ; khandhe paá¹-icca \Se I 42/ vatthu; ekaá¹ƒ mahÄ•
mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«
mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ•
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ•

mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• ram
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca \Be I 33/ \Ne I 37/ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhamm
naÄ• rammaá¹‡apaccayÄ• --- akusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá

naadhipatipaccayo

<88> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati naadhipatipaccayÄ• --- ku
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naadhipatipaccayÄ• --- kusale khandh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato
naadhipatipaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá
tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe pa
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati naadhipatipaccayÄ• --- akusa
paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe paá¹-icca dve
dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naadhipatipaccayÄ• --- akusale khand
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• ka
naadhipatipaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamu
tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naadhipatipaccayÄ• --
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve kh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho kaá¹-attÄ• ca rÅ«
paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ ma
paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te \Ne I 38/ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ \Se
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ \Be I 34/ paá¹-
tayo mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve m
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naadhipa
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naadhip
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naanantara-nasamanantarapaccayÄ•

<89> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naanantarapaccayÄ•
--- kusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (naanantarapaccayampi r
naÄ• rammaá¹‡apaccayasadisaá¹ƒ.)

naaÃ±Ã±amaÃ±Ã±apaccayo

<90> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naaÃ±Ã±amaÃ±Ã±apa
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naaÃ±Ã±amaÃ±Ã±apacca
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naaÃ±Ã±amaÃ±Ã±apa
kiriyÄ• byÄ• kate khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá
khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ; mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hire mahÄ• bhÅ«te paá¹-icca \Se I 45/ upÄ• d
Ä• hÄ• rasamuá¹-á¹-hÄ• ne mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ \Ne I 39/; utusamu
paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ; asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• r

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati na aÃ±Ã
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naaÃ±Ã
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naupanissayapaccayo

<91> kusalaá¹ƒ \Be I 35/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naupanissay
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (naupanissayapaccayaá¹ƒ naÄ• ran

napurejÄ• tapaccayo

<92> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati napurejÄ• tapaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati napurejÄ• tapaccayÄ• --- ku
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati napurejÄ• tapaccayÄ• --- a
cittasamuá¹-á¹-hÄ• naá¹ƒ \Se I 46/ rÅ«paá¹ƒ. (2)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati napurejÄ• tapaccayÄ•
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ,
khandho, dve khandhe paá¹-icca dve khandhÄ• , vipÄ• kÄ• byÄ• kate kiriyÄ• byÄ• kate kha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \Ne I 40/; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ
paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho ka
khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. khandhe paá¹-icca vatthu, vatth
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ek
mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ•
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... u
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mah
mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-
upÄ• dÄ• rÅ«paá¹ƒ. (1)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati napurejÄ
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca \Be I 36/ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjat
akusale khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

napacchÄ• jÄ• ta-naÄ• sevanapaccayÄ•

<93> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati napacchÄ• jÄ• tapaccayÄ•
ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ....

kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati naÄ• sevanapaccayÄ• --- kusal

paá¹-icca ... pe .... (napacchÄ• jÄ• tapaccayampi naÄ• sevanapaccayampi naadhipatipacca

nakammapaccayo

<94> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati nakammapaccayÄ• --- kus
kusalÄ• cetanÄ• . (1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati nakammapaccayÄ• --- akusa
akusalÄ• cetanÄ• . (1)

abyÄ• kataá¹ƒ \Ne I 41/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati nakammapac
khandhe paá¹-icca kiriyÄ• byÄ• katÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te paá¹-icca ek
mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ

navipÄ• kapaccayo

<95> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati navipÄ• kapaccayÄ• --- ku
paá¹-icca ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati navipÄ• kapaccayÄ• ... tÄ«á¹

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati navipÄ• kapaccayÄ• --
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo khandhe
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹
rÅ«paá¹ƒ \Se I 48/; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati navipÄ• k
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati navipÄ•
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

naÄ• hÄ• rapaccayo

<96> abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• hÄ• rapacca
... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ta
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

naindriyapaccayo

<97> abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naindriyapaccayÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-ic
... mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ; asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá
(1)

najhÄ• napaccayo

<98> abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati najhÄ• napaccay
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ; tayo khan
dve khandhe paá¹-icca dve \Se I 49/ khandhÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

namaggapaccayo

<99> abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati namaggapaccayÄ
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
I 38/ rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ,
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vipÄ• k
khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paá¹-icca eko
rÅ«paá¹ƒ, dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. khandhe paá¹-icc
paá¹-icca khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , tayo mahÄ
mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• ; mahÄ• bhÅ«te paá¹-
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ•
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

nasampayuttapaccayo

<100> kusalaá¹ƒ \Ne I 43/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati nasampayu
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (naÄ• rammaá¹‡apaccayasadisaá¹ƒ

navippayuttapaccayo

<101> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati navippayuttapaccayÄ• \S
kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khand
dve khandhÄ• . (1)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati navippayuttapaccayÄ• --- arÅ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe paá¹-icca eko khandho, dve khandhe
(1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati navippayuttapaccayÄ•
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ,
khandho, dve khandhe paá¹-icca dve khandhÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• na
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

nonatthi-novigatapaccayÄ•

<102> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati nonatthipaccayÄ• ...
kusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (naÄ• rammaá¹‡apaccayasa

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<103> nahetuyÄ• \Be I 39/ \Ne I 44/ dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, r
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca

nahetudukaá¹ƒ

<104> nahetupaccayÄ• \Se I 51/ naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• dve, naanantare
ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dve, napacchÄ• jÄ
nakamme ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ
nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

<105> nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• ekaá¹ƒ, na anantare e
naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te
nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne eka
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

vÄ«sakaá¹ƒ

<106> nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapacc
naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanissayapaccayÄ• napurejÄ• tapaccayÄ• napacchÄ•
naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapaccayÄ• n
namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• nov

nahetumÅ«lakaá¹ƒ.

naÄ• rammaá¹‡adukaá¹ƒ

<107> naÄ• rammaá¹‡apaccayÄ• \Se I 52/ \Be I 40/ nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• pa
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane paÃ±ca, nakamme ekaá¹ƒ, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye
namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte ekaá¹ƒ, nonatthiyÄ• paÃ±ca, noviga

catukkaá¹ƒ

<108> naÄ• rammaá¹‡apaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• naanantare ekaá
ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

naadhipatidukaá¹ƒ

<109> naadhipatipaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naanantare paÃ±ca
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te n
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<110> naadhipatipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ
46/, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dve, napacchÄ• jÄ• te
ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge
ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

<111> nadhipatipaccayÄ• \Se I 53/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naanant
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

naanantarÄ• didukÄ• ni

<112> naanantarapaccayÄ• \Be I 41/ ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±a
naupanissayapaccayÄ• .... (naÄ• rammaá¹‡apaccayasadisaá¹ƒ.)

napurejÄ• tadukaá¹ƒ

<113> napurejÄ• tapaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• s
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napacchÄ• jÄ
nakamme tÄ«á¹‡i, navipÄ• ke satta, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<114> napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• d
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napacchÄ• jÄ•
ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge
ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

<115> napurejÄ• tapaccayÄ• \Ne I 47/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naad
ekaá¹ƒ, (sabbattha ekaá¹ƒ) nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

napacchÄ• jÄ• ta-naÄ• sevanadukÄ• ni

<116> napacchÄ• jÄ• tapaccayÄ• \Se I 54/ naÄ• sevanapaccayÄ• nahetuyÄ• dve, naÄ•
nava, naanantare paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanis

napacchÄ• jÄ• te nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye
namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, noviga

tikaá¹ƒ

<117> naÄ• sevanapaccayÄ• \Be I 42/ nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhi
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dv
nakamme ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ
nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

<118> naÄ• sevanapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ•
(sabbattha ekaá¹ƒ) nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

nakammadukaá¹ƒ

<119> nakammapaccayÄ• nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• tÄ
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ
\Ne I 48/, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ \S
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• ekaá¹ƒ,

tikaá¹ƒ

<120> nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• eka
nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

navipÄ• kadukaá¹ƒ

<121> navipÄ• kapaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nav
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne eka
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<122> navipÄ• kapaccayÄ• \Be I 43/ nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipa
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dv

naÄ• sevane dve, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

<123> navipÄ• kapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• c
nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

naÄ• hÄ• rÄ• didukÄ• ni

<124> naÄ• hÄ• rapaccayÄ• \Ne I 49/ ... pe ... naindriyapaccayÄ• ... pe ... najhÄ• napacca
namaggapaccayÄ• nahetuyÄ• ekaá¹ƒ, (sabbattha ekaá¹ƒ) nonatthiyÄ• ekaá¹ƒ, novigate \S

nasampayuttadukaá¹ƒ

<125> nasampayuttapaccayÄ• nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, (naÄ• ramm
paÃ±ca.

navippayuttadukaá¹ƒ

<126> navippayuttapaccayÄ• nahetuyÄ• dve, na Ä• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• tÄ
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re ekaá¹ƒ, n
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

<127> navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• c
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye \Be I 44/ ekaá¹ƒ, napure
dve, naÄ• sevane dve, nakamme ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ek
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

<128> navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ•
(sabbattha ekaá¹ƒ) nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

nonatthi-novigatadukÄ• ni

<129> nonatthipaccayÄ• \Ne I 50/ ... novigatapaccayÄ• nahetuyÄ• ekaá¹ƒ, naÄ• rammaá
paÃ±ca, naanantare paÃ±ca, nasamanantare paÃ±ca \Se I 57/, naaÃ±Ã±amaÃ±Ã±e paÃ±c
napurejÄ• te paÃ±ca, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±ca, nakamme ekaá¹ƒ, n
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navip
nonatthiyÄ• paÃ±ca.

tikaá¹ƒ

<130> novigatapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ ... pe ....

paccanÄ«yaá¹ƒ

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<131> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naanantare paÃ±ca,
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te r
tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca

tikaá¹ƒ

<132> hetupaccayÄ• \Be I 45/ Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ•
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

catukkaá¹ƒ

<133> hetupaccayÄ• \Ne I 51/ Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• napurejÄ• te tÄ
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i .

ekÄ• dasakaá¹ƒ

<134> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• \Se
sahajÄ• tapaccayÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• upanissayapaccayÄ•
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

dvÄ• dasakaá¹ƒ (sÄ• sevanaá¹ƒ)

<135> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapac
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... pe ....

tevÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

<136> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapac
Ä• hÄ• rapaccayÄ• indriyapaccayÄ• jhÄ• napaccayÄ• maggapaccayÄ• sampayuttapacca
atthipaccayÄ• natthipaccayÄ• vigatapaccayÄ• avigatapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡

terasakaá¹ƒ (savipÄ• kaá¹ƒ)

<137> hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapacca
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ ... pe ....

tevÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

<138> hetupaccayÄ• \Ne I 52/ \Be I 46/ Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapacca
vipÄ• kapaccayÄ• Ä• hÄ• rapaccayÄ• indriyapaccayÄ• jhÄ• napaccayÄ• maggapaccayÄ
vippayuttapaccayÄ• atthipaccayÄ• natthipaccayÄ• vigatapaccayÄ• avigatapaccayÄ• nap
naÄ• sevane ekaá¹ƒ.

hetumÅ«lakaá¹ƒ.

Ä• rammaá¹‡adukaá¹ƒ

<139> Ä• rammaá¹‡apaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ek

tikaá¹ƒ

<140> Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te \Se I 5
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

Ä• rammaá¹‡amÅ«lakaá¹ƒ.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

adhipatidukaá¹ƒ

<141> adhipatipaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naanantare paÃ±ca, nasamanantare p
naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te nava, naÄ• sevane nava \Ne I
navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, noviga

catukkaá¹ƒ

<142> adhipatipaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• napurejÄ• te tÄ«á¹‡i, na
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i ... pe ....

anantara-samanantaradukÄ• ni

(anantarapaccayÄ• samanantarapaccayÄ• yathÄ• Ä• rammaá¹‡apaccayÄ• , evaá¹ƒ vitthÄ

sahajÄ• tadukaá¹ƒ

<143> sahajÄ• tapaccayÄ• \Be I 47/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipat
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, noviga

tikaá¹ƒ

<144> sahajÄ• tapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca \Se I 60/, naupanissaye paÃ±ca, nap
nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navip
paÃ±ca, novigate paÃ±ca.

catukkaá¹ƒ

<145> sahajÄ• tapaccayÄ• \Ne I 54/ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

aÃ±Ã±amaÃ±Ã±adukaá¹ƒ

<146> aÃ±Ã±amaÃ±Ã±apaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ
nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne eka
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

<147> aÃ±Ã±amaÃ±Ã±apaccayÄ• \Be I 48/ hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naad
ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ•
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i,
novigate ekaá¹ƒ.

catukkaá¹ƒ

<148> aÃ±Ã±amaÃ±Ã±apaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ•
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme \Se I 61/ tÄ«á¹‡i, navipÄ• ke tÄ«
tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nissaya-upanissayadukÄ• ni

<149> nissayapaccayÄ• \Ne I 55/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca.

(nissayapaccayÄ• yathÄ• sahajÄ• tamÅ«lakaá¹ƒ. upanissayapaccayÄ• yathÄ• Ä• ramma

purejÄ• tadukaá¹ƒ

<150> purejÄ• tapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, na pacchÄ• jÄ• te tÄ«
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ.

tikaá¹ƒ

<151> purejÄ• tapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹

nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

Ä• sevanadukaá¹ƒ

<152> Ä• sevanapaccayÄ• \Be I 49/ nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

<153> Ä• sevanapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, na nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

kammadukaá¹ƒ

<154> kammapaccayÄ• \Ne I 56/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te naÄ• sevane nava, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne \Se I ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca

tikaá¹ƒ

<155> kammapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, na paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, noviga

catukkaá¹ƒ

<156> kammapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, n napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

vipÄ• kadukaá¹ƒ

<157> vipÄ• kapaccayÄ• \Be I 50/ nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipa
ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napure
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, na
nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

<158> vipÄ• kapaccayÄ• \Ne I 57/ hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ•
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ek
naÄ• sevane ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novi

catukkaá¹ƒ

<159> vipÄ• kapaccayÄ• \Se I 63/ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ•
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, navippayutte ekaá¹ƒ.

paÃ±cakaá¹ƒ

<160> vipÄ• kapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• napu
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, navippayutte ekaá¹ƒ ... pe ....

tevÄ«sakaá¹ƒ

<161> vipÄ• kapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anan
sahajÄ• tapaccayÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• upanissayapaccayÄ•
Ä• hÄ• rapaccayÄ• indriyapaccayÄ• jhÄ• napaccayÄ• maggapaccayÄ• sampayuttapacca
atthipaccayÄ• natthipaccayÄ• vigatapaccayÄ• avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ

Ä• hÄ• radukaá¹ƒ

<162> Ä• hÄ• rapaccayÄ• \Be I 51/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, na adhipat
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<163> Ä• hÄ• rapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• \Se I

nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutt
paÃ±ca, novigate paÃ±ca.

catukkaá¹ƒ

<164> Ä• hÄ• rapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navi

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

indriyadukaá¹ƒ

<165> indriyapaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, n
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, najhÄ• ne eka
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<166> indriyapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, na
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te \Be I 52/ satta, r
nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navip
paÃ±ca, novigate paÃ±ca.

catukkaá¹ƒ

<167> indriyapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• \Se I 65/ t
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navi

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

jhÄ• nadukaá¹ƒ

<168> jhÄ• napaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, r
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, nasampayutte pa
nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<169> jhÄ• napaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, na
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ
nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiy
paÃ±ca.

catukkaá¹ƒ

<170> jhÄ• napaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, n
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navi

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

maggadukaá¹ƒ

<171> maggapaccayÄ• \Ne I 60/ \Be I 53/ nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca \S
naanantare paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye p
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayu
tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<172> maggapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, na
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ
nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiy
paÃ±ca.

catukkaá¹ƒ

<173> maggapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, n
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navi

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

sampayuttadukaá¹ƒ

<174> sampayuttapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ek

tikaá¹ƒ

<175> sampayuttapaccayÄ• \Ne I 61/ hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

vippayuttadukaá¹ƒ

<176> vippayuttapaccayÄ• \Be I 54/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipat
paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca \Se I 67/, naupanissaye paÃ
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne
nasampayutte paÃ±ca, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

<177> vippayuttapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, nonatthiyÄ•

catukkaá¹ƒ

<178> vippayuttapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

paÃ±cakaá¹ƒ

<179> vippayuttapaccayÄ• \Ne I 62/ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipacc
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... pe ....

dvÄ• dasakaá¹ƒ

<180> vippayuttapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• an
samanantarapaccayÄ• sahajÄ• tapaccayÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ•

purejÄ• tapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, nav

tevÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

<181> vippayuttapaccayÄ• hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapaccay
Ä• hÄ• rapaccayÄ• ... pe ... avigatapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡

cuddasakaá¹ƒ (savipÄ• kaá¹ƒ)

<182> vippayuttapaccayÄ• \Be I 55/ hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammap
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

tevÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

<183> vippayuttapaccayÄ• hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ•
Ä• hÄ• rapaccayÄ• ... pe ... avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá

atthidukaá¹ƒ

<184> atthipaccayÄ• nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naa
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca

tikaá¹ƒ

<185> atthipaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naan
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ
nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiy
paÃ±ca.

catukkaá¹ƒ

<186> atthipaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, nap
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme \Se I 69/ tÄ«á¹‡i, navipÄ• ke tÄ«
tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

natthi-vigatadukÄ• ni

<187> natthipaccayÄ• \Be I 56/ ... pe ... vigatapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• t
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i.

(yathÄ• Ä• rammaá¹‡amÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

avigatadukaá¹ƒ

<188> avigatapaccayÄ• \Ne I 64/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca

tikaá¹ƒ

<189> avigatapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, na
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ
nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiy
paÃ±ca.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

anulomapaccanÄ«yagaá¹‡anÄ• .

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<190> nahetupaccayÄ• \Se I 70/ Ä• rammaá¹‡e dve, anantare dve, samanantare dve, sah
dve, nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane dve, kamme dve, vipÄ• ke eka
dve \Be I 57/, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte dve, atthiyÄ• dve, na
dve, avigate dve.

tikaá¹ƒ

<191> nahetupaccayÄ• \Ne I 65/ naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±am
kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayu
ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

sattakaá¹ƒ

<192> nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapacc
naaÃ±Ã±amaÃ±Ã±apaccayÄ• sahajÄ• te ekaá¹ƒ, nissaye ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke
indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ, (sabbat
....

ekÄ• dasakaá¹ƒ

<193> nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapacc
naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanissayapaccayÄ• napurejÄ• tapaccayÄ• napacchÄ•

(yÄ• vÄ• sevanÄ• sabbaá¹ƒ sadisaá¹ƒ, nakamme gaá¹‡ite paÃ±ca paÃ±hÄ• honti.)

dvÄ• dasakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... naÄ• sevanapaccayÄ• nakammapa
ekaá¹ƒ, Ä• hÄ• re \Se I 71/ ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

cuddasakaá¹ƒ

<194> nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapacc
naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanissayapaccayÄ• napurejÄ• tapaccayÄ• napacchÄ•
nakammapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapaccayÄ• sahajÄ• te ekaá¹ƒ, nissay
ekaá¹ƒ ... pe ....

ekavÄ«sakaá¹ƒ

<195> nahetupaccayÄ• \Ne I 66/ \Be I 58/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanissayapaccayÄ• napurejÄ
naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapaccayÄ• na
namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• nov
nissaye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ.

naÄ• rammaá¹‡adukaá¹ƒ

<196> naÄ• rammaá¹‡apaccayÄ• hetuyÄ• paÃ±ca, adhipatiyÄ• paÃ±ca, sahajÄ• te paÃ±
nissaye paÃ±ca, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ•
vippayutte paÃ±ca, atthiyÄ• paÃ±ca, avigate paÃ±ca.

tikaá¹ƒ

<197> naÄ• rammaá¹‡apaccayÄ• nahetupaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e
ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá
avigate \Se I 72/ ekaá¹ƒ.

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

naadhipatidukaá¹ƒ

<198> naadhipatipaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, sama
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

tikaá¹ƒ

<199> naadhipatipaccayÄ• \Ne I 67/ nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, s
dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve \Be I 59/, purejÄ• te dve, Ä• sevan
ekaá¹ƒ, Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte
natthiyÄ• dve, vigate dve, avigate dve.

catukkaá¹ƒ

<200> naadhipatipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá
ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ,
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

naanantarÄ• didukÄ• ni

<201> naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±a-paccayÄ
hetuyÄ• paÃ±ca, adhipatiyÄ• paÃ±ca, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissa

vipÄ• ke \Se I 73/ ekaá¹ƒ, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne paÃ±ca, magge paÃ±
atthiyÄ• paÃ±ca, avigate paÃ±ca.

tikaá¹ƒ

<202> naupanissayapaccayÄ• nahetupaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e eka
ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá
avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

napurejÄ• tadukaá¹ƒ

<203> napurejÄ• tapaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• satta, an
samanantare tÄ«á¹‡i, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye satta, upanissaye
tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate satta.

tikaá¹ƒ

<204> napurejÄ• tapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samana
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye \Be I 60/ dve, Ä• sevane ekaá¹ƒ, kamme dv
dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte ekaá¹ƒ, atthiyÄ•
vigate dve, avigate dve.

catukkaá¹ƒ

<205> napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te eka
nissaye ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ \Se I 74/, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ
vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

napacchÄ• jÄ• tadukaá¹ƒ

<206> napacchÄ• jÄ• tapaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nav
samanantare tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jh
sampayutte tÄ«á¹‡i, vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avig

tikaá¹ƒ

<207> napacchÄ• jÄ• tapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, sam
69/ dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane dve
ekaá¹ƒ, Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte
natthiyÄ• dve, vigate dve, avigate dve.

catukkaá¹ƒ

<208> napacchÄ• jÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te
nissaye ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne
ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

naÄ• sevanadukaá¹ƒ

<209> naÄ• sevanapaccayÄ• \Be I 61/ hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ•
samanantare tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e \Se I 75/ tÄ«á¹‡i, nissaye nava, up
purejÄ• te tÄ«á¹‡i, kamme nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nav
tÄ«á¹‡i, vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

tikaá¹ƒ

<210> naÄ• sevanapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samana
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, purejÄ• te dve, kamme dve, vipÄ• ke
dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte dve, atthiyÄ• dve, natthiyÄ•
avigate dve.

catukkaá¹ƒ

<211> naÄ• sevanapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te eka
70/, nissaye ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ
ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

nakammadukaá¹ƒ

<212> nakammapaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i,
samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanis
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹
tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á

tikaá¹ƒ

<213> nakammapaccayÄ• \Se I 76/ nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare eka
sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye \Be I 62/ ekaá¹ƒ,
Ä• sevane ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, vi
ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ.

catukkaá¹ƒ

<214> nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹
ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

navipÄ• kadukaá¹ƒ

<215> navipÄ• kapaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, ana
tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, pure
tÄ«á¹‡i, kamme nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava \Ne I 71/, magge nava, sa
vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

tikaá¹ƒ

<216> navipÄ• kapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanan
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane dve, kamm
dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte dve, atthiyÄ• dve, natthiyÄ•
avigate dve.

catukkaá¹ƒ

<217> navipÄ• kapaccayÄ• \Se I 77/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ
ekaá¹ƒ, nissaye ekaá¹ƒ, kamme ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, v
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

naÄ• hÄ• radukaá¹ƒ

<218> naÄ• hÄ• rapaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

naindriyadukaá¹ƒ

<219> naindriyapaccayÄ• \Be I 63/ sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye e
Ä• hÄ• re ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

najhÄ• nadukaá¹ƒ

<220> najhÄ• napaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ,
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ \Ne I 72/, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ,
ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• e
ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

namaggatikaá¹ƒ

<221> namaggapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, sam
ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä
ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte eka
atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate \Se I 78/ ekaá¹ƒ.

catukkaá¹ƒ

<222> namaggapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ
ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ,
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

nasampayuttadukaá¹ƒ

<223> nasampayuttapaccayÄ• hetuyÄ• paÃ±ca, adhipatiyÄ• paÃ±ca, sahajÄ• te paÃ±ca
nissaye paÃ±ca, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ•
vippayutte paÃ±ca, atthiyÄ• paÃ±ca, avigate paÃ±ca.

tikaá¹ƒ

<224> nasampayuttapaccayÄ• \Be I 64/ nahetupaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ
kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayu
ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

navippayuttadukaá¹ƒ

<225> navippayuttapaccayÄ• \Ne I 73/ hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiy
tÄ«á¹‡i, samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡
Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ•
tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«

tikaá¹ƒ

<226> navippayuttapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare \Se I 79/ dve
dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, Ä• sevane ekaá¹ƒ, kamme dve, Ä
jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, atthiyÄ• dve, natthiyÄ• dve, vigate dve, aviga

catukkaá¹ƒ

<227> navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te eka
nissaye ekaá¹ƒ, kamme ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate
(saá¹ƒkhittaá¹ƒ.)

nonatthi-novigatadukÄ• ni

<228> nonatthipaccayÄ• ... novigatapaccayÄ• hetuyÄ• paÃ±ca, adhipatiyÄ• paÃ±ca, sa
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye paÃ±ca, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re paÃ
paÃ±ca, magge paÃ±ca, vippayutte paÃ±ca, atthiyÄ• paÃ±ca, avigate paÃ±ca.

tikaá¹ƒ

<229> novigatapaccayÄ• \Be I 65/ nahetupaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e
74/, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vipp
ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

aá¹-á¹-hakaá¹ƒ

<230> novigatapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccay
nasamanantarapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• sahajÄ• te ekaá¹ƒ, nissaye ekaá¹
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ \Se I
... pe ....

terasakaá¹ƒ

<231> novigatapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• sahajÄ• te ekaá¹ƒ ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

pannarasakaá¹ƒ

<232> novigatapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapaccay sahajÄ• te ekaá¹ƒ, nissaye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

ekavÄ«sakaá¹ƒ

<233> novigatapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapaccay naindriyapaccayÄ• najhÄ• napaccayÄ• namaggapaccayÄ• nasampayuttapaccayÄ• navip sahajÄ• te ekaá¹ƒ, nissaye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ.

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<234> kusalaá¹ƒ \Ne I 75/ \Be I 66/ dhammaá¹ƒ sahajÄ• to kusalo dhammo uppajjati hetup ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• , tayo khandhe sahajÄ• to eko khandho, dv khandhÄ• . kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati hetupaccayÄ• sahajÄ• taá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ sahajÄ• to kusalo dhammÄ• uppajjanti hetupaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo kha cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo khandhe sahajÄ• to eko khandho cittasamuá¹-á khandhe sahajÄ• tÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<235> akusalaá¹ƒ dhammaá¹ƒ sahajÄ• to akusalo dhammo uppajjati hetupaccayÄ• --- aku sahajÄ• tÄ• tayo khandhÄ• , tayo khandhe sahajÄ• to eko khandho, dve khandhe sahajÄ• dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati hetupaccayÄ• --- akusale khandhe sa cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ sahajÄ• to akusalo ca abyÄ• k

hetupaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• cittasamuá¹-
khandhe sahajÄ• to eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe sahaj
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<236> abyÄ• kataá¹ƒ dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati hetupaccayÄ•
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
sahajÄ• to eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe sahajÄ• tÄ• dv
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe sahajÄ• to eko khandho kaá¹-attÄ• ca rÅ
sahajÄ• tÄ• dve khandhÄ• \Ne I 76/ kaá¹-attÄ• \Se I 82/ ca rÅ«paá¹ƒ; khandhe sahajÄ• ta
sahajÄ• tÄ• \Be I 67/ khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ sahajÄ• tÄ• tayo mahÄ• bhÅ«t
sahajÄ• taá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te sahajÄ• tÄ• dve mahÄ• bhÅ«t
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

<237> kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati h
ca mahÄ• bhÅ«te ca sahajÄ• taá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati hetupa
mahÄ• bhÅ«te ca sahajÄ• taá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

(yathÄ• paá¹-iccavÄ• re evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<238> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samana
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

anulomaá¹ƒ

(yathÄ• paá¹-iccavÄ• ragaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<239> akusalaá¹ƒ \Ne I 77/ dhammaá¹ƒ sahajÄ• to akusalo dhammo uppajjati nahetupacca
vicikicchÄ• sahagate uddhaccasahagate khandhe sahajÄ• to vicikicchÄ• sahagato \Se I 83/
(1)

abyÄ• kataá¹ƒ \Be I 68/ dhammaá¹ƒ sahajÄ• to abyÄ• kato dhammo uppajjati nahetupaccay
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ
rÅ«paá¹ƒ, tayo khandhe sahajÄ• to eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kÄ• b
sahajÄ• tÄ• tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe sahajÄ• to eko khandh
dve khandhe sahajÄ• tÄ• dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, khandhe sahajÄ• taá¹ƒ v
khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ sahajÄ• tÄ• tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«
mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te sahajÄ• tÄ• dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te sa
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• r
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ sahajÄ• tÄ• ta
mahÄ• bhÅ«te sahajÄ• taá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

(yathÄ• paá¹-iccavÄ• re, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<240> nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naanantare paÃ±ca
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ
nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye \Se I 84/ ekaá¹ƒ, najhÄ•
ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<241> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naanantare paÃ±ca,
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te n
tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<242> nahetupaccayÄ• \Be I 69/ Ä• rammaá¹‡e dve, anantare dve, samanantare dve, sah
dve, nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane dve, kamme dve, vipÄ• ke eka
dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte dve, atthiyÄ• dve, natthiyÄ•
avigate dve.

paccanÄ«yÄ• nulomaá¹ƒ.

sahajÄ• tavÄ• ro.

(paá¹-iccattaá¹ƒ nÄ• ma sahajÄ• tattaá¹ƒ, sahajÄ• tattaá¹ƒ nÄ• ma paá¹-iccattaá¹ƒ.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro á¹• 14 hetupaccayo

<243> kusalaá¹ƒ \Se I 85/ \Ne I 79/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati hetupa
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve
khandhÄ• . kusalaá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati hetupaccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo ca abyÄ• kato
hetupaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-h
khandhe paccayÄ• eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe pacca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<244> akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati hetupaccayÄ• --- aku
paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandhe paccayÄ•
dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati hetupaccayÄ• --- akusale khandhe pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo ca abyÄ• ka
I 70/ hetupaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamu

tayo khandhe paccayÄ• eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe p
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<245> abyÄ• kataá¹ƒ \Se I 86/ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati hetupa
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ•
rÅ«paá¹ƒ, tayo khandhe paccayÄ• eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kata
paccayÄ• tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe paccayÄ• eko khandho k
khandhe paccayÄ• dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ \Ne I 80/; khandhe paccayÄ• v
khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te
dve mahÄ• bhÅ«te paccayÄ• dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• katÄ• kiriyÄ•

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati hetupaccayÄ• --- vatthuá¹
(2)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati hetupaccayÄ• --- vatthuá
khandhÄ• . (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetup
kusalÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (4)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetu
paccayÄ• akusalÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa

<246> kusalaÃ±ca \Se I 87/ abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo dhammo uppaj
kusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• , tayo khandhe ca va
khandho, dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . kusalaÃ±ca abyÄ• kataÃ±
abyÄ• kato dhammo uppajjati hetupaccayÄ• --- kusale khandhe ca mahÄ• bhÅ«te ca pacca
rÅ«paá¹ƒ \Be I 71/. kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo ca abyÄ• ka
hetupaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• , ta
paccayÄ• eko khandho, dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• , kusale kha
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

<247> akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati het
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• , tayo khandhe ca vatthuÃ±ca p
khandho, dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . akusalaÃ±ca abyÄ• kataÃ
abyÄ• kato dhammo uppajjati hetupaccayÄ• --- akusale khandhe ca mahÄ• bhÅ«te ca pac

rÅ«paá¹ƒ. akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo ca abyÄ• kato ca d
--- akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• , tayo khandhe c
khandho \Se I 88/, dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• , akusale khandhe
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<248> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandh

<249> akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati Ä• rammaá¹‡apaccay
khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandh

<250> abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati Ä• rammaá¹‡ap
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ
paccayÄ• dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹
khandhe paccayÄ• eko khandho, dve khandhe paccayÄ• dve khandhÄ• ; vatthuá¹ƒ paccay
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotÄ• yatanaá¹ƒ paccayÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ \Be
paccayÄ• ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• yatanaá¹ƒ paccayÄ• jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• kh

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• -
khandhÄ• . (2)

abyÄ• kataá¹ƒ \Ne I 82/ dhammaá¹ƒ \Se I 89/ paccayÄ• akusalo dhammo uppajjati Ä• ram
vatthuá¹ƒ paccayÄ• akusalÄ• khandhÄ• . (3)

<251> kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati Ä• ra
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthu
khandhÄ• . (1)

<252> akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati Ä•
akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandl
dve khandhÄ• . (1)

adhipatipaccayo

<253> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati adhipatipaccayÄ• --- ku

paccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati adhipatipaccayÄ• --- akusala
paccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati adhipatipaccayÄ• --- v
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paccayÄ
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati adhipatipaccayÄ• --- vatth
khandhÄ• .

(yathÄ• hetupaccayaá¹ƒ, evaá¹ƒ \Se I 90/ vitthÄ• retabbaá¹ƒ.)

anantara-samanantarapaccayÄ•

<254> kusalaá¹ƒ \Be I 73/ \Ne I 83/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati anant
samanantarapaccayÄ• .

(yathÄ• Ä• rammaá¹‡apaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

sahajÄ• tapaccayo

<255> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati sahajÄ• tapaccayÄ• ---
paccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati sahajÄ• tapaccayÄ• -
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... bÄ• hiraá¹ƒ ...
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
pe ... mahÄ• bhÅ«te paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, cakkhÄ• yatanaá¹
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati sahajÄ• tapaccayÄ• --- va

khandhÄ• .

(yathÄ• hetupaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

aÃ±Ã±amaÃ±Ã±apaccayo

<256> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati aÃ±Ã±amaÃ±Ã±apacca

akusalaá¹ƒ \Ne I 84/ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati aÃ±Ã±amaÃ±Ã±apa

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati aÃ±Ã±amaÃ±Ã±apacc
kiriyÄ• byÄ• kataá¹ƒ \Se I 91/ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve kh
khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ta
ca ... pe ... dve khandhe paccayÄ• dve khandhÄ• vatthu ca, khandhe paccayÄ• vatthu, va
khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• b
mahÄ• bhÅ«tÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te pacc
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ
khandhÄ• .

(yathÄ• Ä• rammaá¹‡apaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nissayapaccayo

<257> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati nissayapaccayÄ• --- ku
paccayÄ• tayo khandhÄ• .

(yathÄ• sahajÄ• tapaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

upanissayapaccayo

<258> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati upanissayapaccayÄ• --
paccayÄ• . (Ä• rammaá¹‡apaccayasadisaá¹ƒ.)

purejÄ• tapaccayo

<259> kusalaá¹ƒ \Ne I 85/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati purejÄ• tapacc
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• . vat
(1)

akusalaá¹ƒ dhammaá¹ƒ \Se I 92/ paccayÄ• akusalo dhammo uppajjati purejÄ• tapaccayÄ•
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• . vat
(1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati purejÄ• tapaccayÄ• --
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe \E
khandhÄ• , vatthuá¹ƒ purejÄ• tapaccayÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä•
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ
vatthuá¹ƒ purejÄ• tapaccayÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati purejÄ• tapaccayÄ• --- vat
khandhÄ• , vatthuá¹ƒ purejÄ• tapaccayÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati purejÄ• tapaccayÄ• --- va
khandhÄ• , vatthuá¹ƒ purejÄ• tapaccayÄ• . (3)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati purejÄ• tapa
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca p
vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati purejÄ• ta
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca p
vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

Ä• sevanapaccayo

<260> kusalaá¹ƒ \Ne I 86/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati Ä• sevanapacc
ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ....

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati Ä• sevanapaccayÄ• --- akus
paccayÄ• ... pe ....

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati Ä• sevanapaccayÄ• --

khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandh
vatthuá¹ƒ paccayÄ• kiriyÄ• byÄ• katÄ• khandhÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati Ä• sevanapaccayÄ• --- va
khandhÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati Ä• sevanapaccayÄ• --- v
khandhÄ• .

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• ... pe ....

akusalaÃ±ca \Be I 76/ abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati Ä
akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ....

kammapaccayo

<261> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati kammapaccayÄ• --- kus
paccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati kammapaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Ne I 87/ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati kammapacca
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... e
paccayÄ• ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... mal
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ \Se I 94/ paccayÄ• vipÄ• kÄ• byÄ• katÄ• ki

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati kammapaccayÄ• --- vatthu
khandhÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati kammapaccayÄ• --- vatth
khandhÄ• ... pe .... (5)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo dhammo ... pe ... abyÄ• kato dh
abyÄ• kato ca dhammÄ• uppajjanti kammapaccayÄ• ... pe ....

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo ... pe ... abyÄ• kato
abyÄ• kato ca dhammÄ• uppajjanti kammapaccayÄ• , akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca va

akusale khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

vipÄ• kapaccayo

<262> abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati vipÄ• kapaccay
khandhaá¹ƒ paccayÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ pac
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• katÄ• khandhÄ• .

Ä• hÄ• rapaccayo

<263> kusalaá¹ƒ \Be I 77/ \Ne I 88/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati Ä• hÄ
ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati Ä• hÄ• rapaccayÄ• ..
... pe ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... cakkhÄ• yatanaá
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• \Se I 95/ khandhÄ• . (paripuá¹‡á¹‡aá¹ƒ.)

indriyapaccayo

<264> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati indriyapaccayÄ• ... pe ..
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ

(indriyapaccayÄ• yathÄ• kammapaccayÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

jhÄ• na-maggapaccayÄ•

<265> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati jhÄ• napaccayÄ• ... pe

(jhÄ• napaccayÄ• pi maggapaccayÄ• pi yathÄ• hetupaccayÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ.

sampayuttapaccayo

<266> kusalaá¹ƒ \Ne I 89/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati sampayuttapac
(Ä• rammaá¹‡apaccayasadisaá¹ƒ.)

vippayuttapaccayo

<267> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati vippayuttapaccayÄ• . ku
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• , vatthuá¹ƒ vippa
kusalaá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati vippayuttapaccayÄ• --- kus
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, khandhe vippayuttapaccayÄ• , kusalaá¹ƒ dhammaá¹ƒ p
ca dhammÄ• uppajjanti vippayuttapaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paccayÄ• dve khandhÄ• cittas
rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• , cittasamuá¹-á¹-hÄ• naá¹ƒ \Se I 96/ rÅ«
vippayuttapaccayÄ• . (3)

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati vippayuttapaccayÄ• --- akus
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• , vatthuá¹ƒ vippa
dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati vippayuttapaccayÄ• --- akusale khan
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, khandhe vippayuttapaccayÄ• . akusalaá¹ƒ dhammaá¹ƒ
abyÄ• kato ca dhammÄ• uppajjanti vippayuttapaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paccayÄ• dve khandhÄ• cittas
rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• , cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kh
(3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati vippayuttapaccayÄ• -
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, khandhÄ• vatthu
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• , paá¹-isandhikkhaá¹‡e vi
khandhaá¹ƒ paccayÄ• tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe pacca
kaá¹-attÄ• ca rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• , kaá¹-attÄ• rÅ«paá¹ƒ kh
khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• , khandhÄ• vatthuá¹ƒ vippayutta
khandhe vippayuttapaccayÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ \Se I 97/ paccayÄ• ... pe ... mahÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ khandhe vippa
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• , vatthuá¹ƒ vippay

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati vippayuttapaccayÄ• --- va
khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . (2)

abyÄ• kataá¹ƒ \Be I 79/ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati vippayuttapacca
akusalÄ• khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo ca abyÄ• kato ca dhammÄ• uppajjanti vippay
paccayÄ• kusalÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
vippayuttapaccayÄ• , cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (4)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo ca abyÄ• kato ca dhammÄ• uppajjanti vipp
paccayÄ• akusalÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (5)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati vippayuttapa
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• , tayo khandhe ca vatthuÃ±ca paccayÄ
vatthuÃ±ca paccayÄ• dve khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . kusalaÃ±ca abyÄ• k
paccayÄ• abyÄ• kato dhammo uppajjati vippayuttapaccayÄ• . kusale khandhe ca mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe vippayuttapaccayÄ• . kusalaÃ±ca abyÄ• kata
kusalo ca abyÄ• kato ca dhammÄ• uppajjanti vippayuttapaccayÄ• , kusalaá¹ƒ ekaá¹ƒ khan
tayo khandhÄ• , tayo khandhe ca vatthuÃ±ca paccayÄ• eko khandho, dve khandhe ca vatt
khandhÄ• , kusale khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
vippayuttapaccayÄ• , cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (3)

akusalaÃ±ca \Ne I 91/ abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati v
akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandh
dve khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ
uppajjati vippayuttapaccayÄ• --- akusale khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasam
khandhe vippayuttapaccayÄ• . akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusal
uppajjanti vippayuttapaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• t
dve khandhÄ• , akusale khandhe ca mahÄ• bhÅ«te ca \Be I 80/ paccayÄ• cittasamuá¹-á¹-h
vatthuá¹ƒ vippayuttapaccayÄ• , cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapac

atthipaccayÄ• di

<268> kusalaá¹ƒ \Se I 99/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati atthipaccayÄ•
sahajÄ• tapaccayasadisaá¹ƒ kÄ• tabbaá¹ƒ. natthipaccayÄ• vigatapaccayÄ• Ä• rammaá¹‡a
avigatapaccayÄ• sahajÄ• tapaccayasadisaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<269> hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta, san
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, purejÄ•
satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye sattarasa, jhÄ• ne sat
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa.

hetudukaá¹ƒ

<270> hetupaccayÄ• \Ne I 92/ Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta
sahajÄ• te sattarasa ... pe ... avigate sattarasa.

tikaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatiyÄ• satta, (sabbattha satta) vipÄ• ke ekaá
....

dvÄ• dasakaá¹ƒ (sÄ• sevanaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• samananta
aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• upanissayapaccayÄ• purejÄ• tapaccayÄ• Ä
Ä• hÄ• re satta ... pe ... avigate satta ... pe ....

bÄ• vÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

hetupaccayÄ• \Se I 100/ \Be I 81/ Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä
kammapaccayÄ• Ä• hÄ• rapaccayÄ• ... pe ... vigatapaccayÄ• avigate satta.

terasakaá¹ƒ (savipÄ• kaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ• vip
... pe ... avigate ekaá¹ƒ.

bÄ• vÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

hetupaccayÄ• \Ne I 93/ Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapac
Ä• hÄ• rapaccayÄ• ... pe ... vigatapaccayÄ• avigate ekaá¹ƒ. hetumÅ«lakaá¹ƒ.

Ä• rammaá¹‡adukaá¹ƒ

<271> Ä• rammaá¹‡apaccayÄ• hetuyÄ• satta, adhipatiyÄ• satta ... pe ... (Ä• rammaá¹‡ar
hetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

adhipatidukaá¹ƒ

<272> adhipatipaccayÄ• hetuyÄ• sattarasa ... pe ....

anantara-samanantaradukÄ• ni

<273> anantarapaccayÄ• samanantarapaccayÄ• hetuyÄ• satta ... pe ....

sahajÄ• tÄ• didukÄ• ni

<274> sahajÄ• tapaccayÄ• ... pe ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... up
purejÄ• tapaccayÄ• ... pe ....

Ä• sevanapaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare satt
sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e satta, nissaye satta, upanissaye satta, purejÄ• te satta,
satta, indriye satta, jhÄ• ne satta, magge satta, sampayutte satta, vippayutte satta, atthiyÄ•
satta, vigate satta, avigate satta ... pe ....

kamma-vipÄ• kadukÄ• ni

<275> kammapaccayÄ• \Ne I 94/ \Be I 82/ ... pe ... vipÄ• kapaccayÄ• hetuyÄ• ekaá¹ƒ, Ä•
adhipatiyÄ• ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±ama
nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, kamme ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, in
ekaá¹ƒ, magge ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ•
avigate ekaá¹ƒ ... pe ....

Ä• hÄ• rÄ• didukÄ• ni

<276> Ä• hÄ• rapaccayÄ• ... pe ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccay
... vippayuttapaccayÄ• ... atthipaccayÄ• natthipaccayÄ• ... vigatapaccayÄ• ... pe ....

avigatapaccayÄ• hetuyÄ• sattarasa, Ä• rammaá¹‡e satta ... pe ... vigate satta.

paccayavÄ• re anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<277> akusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati na hetupaccayÄ• --- v
uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati nahetupaccayÄ• --- a
\Ne I 95/ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹
... dve khandhe paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapa
vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• kaá¹-attÄ• ca rÅ«pa
paccayÄ• dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ; khandhe paccayÄ• vatthu, vatthuá¹ƒ pa
mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paccayÄ• cittas
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ \Be I 83/ ... Ä• hÄ• rasamuá¹-á¹-hÄ• n
utusamuá¹-á¹-hÄ• naá¹ƒ \Se I 102/ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ pac
pe ... mahÄ• bhÅ«te paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. cakkhÄ• yatanaá¹
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; v
vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati nahetupaccayÄ• --- vatth
vicikicchÄ• sahagato uddhaccasahagato moho. (2)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati nahetupac
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

naÄ• rammaá¹‡apaccayo

<278> kusalaá¹ƒ \Be I 84/ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati naÄ• ramm
khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

(yathÄ• paá¹-iccavÄ• re naÄ• rammaá¹‡apaccayÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

naadhipatipaccayo

<279> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati naadhipatipaccayÄ• --- paccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ \Ne I 96/ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (abyÄ• kataá¹ kÄ• tabbaá¹ƒ). bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• vipÄ• kÄ• byÄ

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati naadhipatipaccayÄ• , vatth kusalÄ• khandhÄ• ... pe ....

(yathÄ• anulome sahajÄ• tapaccayaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

naanantarÄ• dipaccayÄ•

<280> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati naanantarapaccayÄ ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... napurejÄ• tapaccayÄ• .

(yathÄ• paá¹-iccavÄ• re, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

napacchÄ• jÄ• tÄ• dipaccayÄ•

<281> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati napacchÄ• jÄ• tapaccay pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• ... pe ... (napacchÄ• jÄ• tapaccayampi naÄ• sevanapac sattarasa.)

(yathÄ• anulome sahajÄ• tapaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nakammapaccayo

<282> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati nakammapaccayÄ• --- kusalÄ• cetanÄ• . (1)

akusalaá¹ƒ \Ne I 97/ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati nakammapaccayÄ• akusalÄ• cetanÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati nakammapaccayÄ• , k kiriyÄ• byÄ• katÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• kiriyÄ• byÄ•

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati nakammapaccayÄ• --- vat cetanÄ• . (2)

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati nakammapaccayÄ• --- va akusalÄ• cetanÄ• . (3)

kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati nakammapa vatthuÃ±ca paccayÄ• kusalÄ• cetanÄ• . (1)

akusalaÃ±ca \Be I 85/ abyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati n khandhe ca vatthuÃ±ca paccayÄ• akusalÄ• cetanÄ• . (1)

navipÄ• kapaccayo

<283> kusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati navipÄ• kapaccayÄ• --- paccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati navipÄ• kapaccayÄ• khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• t mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hira Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ« kiriyÄ• byÄ• katÄ• khandhÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati navipÄ• kapaccayÄ• --- va khandhÄ• .

(vipÄ• kaá¹ƒ á¹-hapetvÄ• sabbattha vitthÄ• retabbaá¹ƒ.)

naÄ• hÄ• rÄ• dipaccayÄ•

<284> abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati naÄ• hÄ• rapa
najhÄ• napaccayÄ• ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. (na \Se I 105/ jhÄ• ne idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ.) n
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• ahetukavipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• . (namag

(avasesaá¹ƒ yathÄ• paá¹-iccavÄ• re paccanÄ«yaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nasampayuttÄ• dipaccayÄ•

<285> nasampayuttapaccayÄ• \Be I 86/ ... navippayuttapaccayÄ• ... nonatthipaccayÄ• ...
paccayÄ• abyÄ• kato dhammo uppajjati novigatapaccayÄ• --- kusale khandhe paccayÄ•
rÅ«paá¹ƒ.

(yathÄ• paá¹-iccavÄ• re, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<286> nahetuyÄ• \Ne I 99/ cattÄ• ri, na Ä• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa,
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiy
novigate paÃ±ca.

nahetudukaá¹ƒ

<287> nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• cattÄ• ri, naanantare eka
naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dve, napacchÄ• jÄ• te catt
nakamme ekaá¹ƒ, navipÄ• ke cattÄ• ri, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ek
nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, n
(sabbattha ekaá¹ƒ) nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

naÄ• rammaá¹‡adukaá¹ƒ

<288> naÄ• rammaá¹‡apaccayÄ• nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• paÃ±ca, naanantare
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• t
paÃ±ca, nakamme ekaá¹ƒ, navipÄ• ke \Be I 87/ paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte ekaá¹ƒ, nonatthiyÄ• paÃ±ca, noviga

tikaá¹ƒ

naÄ• rammaá¹‡apaccayÄ• nahetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ ... pe ... novigate ekaá

naadhipatidukaá¹ƒ

<289> naadhipatipaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naanantare pa
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te s
sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, naj
ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca

tikaá¹ƒ

naadhipatipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ, nasan
naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ \Se I 107/, napurejÄ• te dve, napacchÄ•
cattÄ• ri, nakamme ekaá¹ƒ, navipÄ• ke cattÄ• ri, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

naadhipatipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naanantare ekaá¹ƒ, (sa

naanantarÄ• didukÄ• ni

<290> naanantarapaccayÄ• \Ne I 101/ nasamanantarapaccayÄ• naaÃ±Ã±amaÃ±Ã±apac

(naÄ• rammaá¹‡apaccayasadisaá¹ƒ).

napurejÄ• tadukaá¹ƒ

<291> napurejÄ• tapaccayÄ• \Be I 88/ nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhip
paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, nap
satta, nakamme tÄ«á¹‡i, navipÄ• ke satta, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• dve, naa
ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napacchÄ• jÄ• te dve, naÄ• sev
navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ,
navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• \Se I 108/ naadhipati
novigate ekaá¹ƒ ... pe ....

napacchÄ• jÄ• ta-naÄ• sevanadukÄ• ni

<292> napacchÄ• jÄ• tapaccayÄ• ... pe ... naÄ• sevanapaccayÄ• nahetuyÄ• cattÄ• ri, na
naadhipatiyÄ• sattarasa, naanantare paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±
napurejÄ• te satta, napacchÄ• jÄ• te sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ•
naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte
paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

naÄ• sevanapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• cattÄ• r
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dv
nakamme ekaá¹ƒ \Be I 89/, navipÄ• ke cattÄ• ri, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

naÄ• sevanapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• ekaá¹
ekaá¹ƒ ... pe ....

nakammadukaá¹ƒ

<293> nakammapaccayÄ• nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• sa
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ
naÄ• sevane satta, navipÄ• ke satta, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• \Se I 109/ ekaá¹ƒ, novigate ekaá¹

tikaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, (sabbattha ekaá¹ƒ) noviga

navipÄ• kadukaá¹ƒ

<294> navipÄ• kapaccayÄ• \Ne I 103/ nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naa
naanantare paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye p
napacchÄ• jÄ• te sattarasa, naÄ• sevane sattarasa, nakamme satta, naÄ• hÄ• re ekaá¹ƒ, n
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca

tikaá¹ƒ

navipÄ• kapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• cattÄ• ri, n
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye \Be I 90/ ekaá¹ƒ, napure
cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, na
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte dve, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

navipÄ• kapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• ekaá¹ƒ,
ekaá¹ƒ ... pe ....

naÄ• hÄ• rÄ• didukÄ• ni

<295> naÄ• hÄ• rapaccayÄ• nahetuyÄ• ekaá¹ƒ, (sabbattha ekaá¹ƒ) novigate ekaá¹ƒ.

naindriyapaccayÄ• nahetuyÄ• ekaá¹ƒ, (sabbattha ekaá¹ƒ).

najhÄ• napaccayÄ• nahetuyÄ• ekaá¹ƒ, (sabbattha ekaá¹ƒ).

namaggapaccayÄ• nahetuyÄ• ekaá¹ƒ, (sabbattha ekaá¹ƒ).

nasampayuttapaccayÄ• (naÄ• rammaá¹‡apaccayasadisaá¹ƒ).

navippayuttadukaá¹ƒ

<296> navippayuttapaccayÄ• \Se I 110/ \Ne I 104/ nahetuyÄ• dve, naÄ• rammaá¹‡e ekaá
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

tikaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• dve, naa
ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te dve, napacchÄ• jÄ
nakamme ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ
nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

catukkaá¹ƒ

navippayuttapaccayÄ• \Be I 91/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiy

nonatthipaccayÄ• ... novigatapaccayÄ• . (naÄ• rammaá¹‡apaccayasadisaá¹ƒ.)

paccayavÄ• re paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<297> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naanantare paÃ
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te s
naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, navip
nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

hetupaccayÄ• \Se I 111/ Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• satta, napurejÄ• te tÄ«á
naÄ• sevane satta, nakamme satta, navipÄ• ke satta, navippayutte tÄ«á¹‡i ... pe ....

ekÄ• dasakaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• samananta
aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• upanissayapaccayÄ• purejÄ• tapaccayÄ• n
satta, nakamme satta, navipÄ• ke satta.

dvÄ• dasakaá¹ƒ (sÄ• sevanaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapaccayÄ•
satta, navipÄ• ke satta ... pe ....

tevÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

hetupaccayÄ• \Be I 92/ Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanap
Ä• hÄ• rapaccayÄ• indriyapaccayÄ• jhÄ• napaccayÄ• maggapaccayÄ• sampayuttapacca
atthipaccayÄ• natthipaccayÄ• vigatapaccayÄ• avigatapaccayÄ• napacchÄ• jÄ• te satta, n

terasakaá¹ƒ (savipÄ• kaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ• vip
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

tevÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

hetupaccayÄ• \Ne I 106/ Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapac
Ä• hÄ• rapaccayÄ• ... pe ... avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá

Ä• rammaá¹‡adukaá¹ƒ

<298> Ä• rammaá¹‡apaccayÄ• nahetuyÄ• cattÄ• ri, naadhipatiyÄ• satta, napurejÄ• te \S
napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, najhÄ• ne ek
navippayutte tÄ«á¹‡i.

tikaá¹ƒ

Ä• rammaá¹‡apaccayÄ• hetupaccayÄ• naadhipatiyÄ• satta, napurejÄ• te tÄ«á¹‡i, napac
satta, nakamme satta, navipÄ• ke satta, navippayutte tÄ«á¹‡i.

(yathÄ• hetumÅ«lakaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

adhipatidukaá¹ƒ

<299> adhipatipaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naanantare paÃ±ca, nasamanantare p
naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te sattarasa \Be I 93/, naÄ• sevan
satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±

adhipatipaccayÄ• hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

anantarapaccayÄ• ... samanantarapaccayÄ• .

(yathÄ• Ä• rammaá¹‡amÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

sahajÄ• tadukaá¹ƒ

<300> sahajÄ• tapaccayÄ• \Ne I 107/ nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naa
naanantare paÃ±ca, nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye p
napacchÄ• jÄ• te sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa,
naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte
paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

sahajÄ• tapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, (saá¹ƒkhittaá¹ƒ) \Se I 113/ n
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

sahajÄ• tapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

aÃ±Ã±amaÃ±Ã±adukaá¹ƒ

<301> aÃ±Ã±amaÃ±Ã±apaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e ekaá¹ƒ, naadhip

nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te satta
nakamme satta, navipÄ• ke satta, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ,
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

aÃ±Ã±amaÃ±Ã±apaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• satta,
nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te tÄ«á¹‡i \Be I 94/, napacchÄ• jÄ
satta, nakamme satta, navipÄ• ke satta, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatt
ekaá¹ƒ.

catukkaá¹ƒ

aÃ±Ã±amaÃ±Ã±apaccayÄ• \Ne I 108/ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipati

nissayadukaá¹ƒ

<302> nissayapaccayÄ• nahetuyÄ• cattÄ• ri. (nissayapaccayÄ• yathÄ• sahajÄ• tapacca

upanissayadukaá¹ƒ

<303> upanissayapaccayÄ• nahetuyÄ• cattÄ• ri. (upanissayapaccayÄ• Ä• rammaá¹‡apa

purejÄ• tadukaá¹ƒ

<304> purejÄ• tapaccayÄ• nahetuyÄ• cattÄ• ri, naadhipatiyÄ• satta, napacchÄ• jÄ• te sa
nakamme satta, navipÄ• ke satta \Se I 114/, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ.

purejÄ• tapaccayÄ• hetupaccayÄ• ... pe ....

Ä• sevanadukaá¹ƒ

<305> Ä• sevanapaccayÄ• nahetuyÄ• cattÄ• ri, naadhipatiyÄ• satta, napurejÄ• te tÄ«á¹‡
nakamme satta, navipÄ• ke satta, namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

Ä• sevanapaccayÄ• hetupaccayÄ• naadhipatiyÄ• satta, napurejÄ• te tÄ«á¹‡i, napacchÄ•

navipÄ• ke satta, navippayutte tÄ«á¹‡i.

catukkaá¹ƒ

<306> Ä• sevanapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• satta.

tevÄ«sakaá¹ƒ

Ä• sevanapaccayÄ• \Ne I 109/ \Be I 95/ hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• kamm
... pe ... avigatapaccayÄ• napacchÄ• jÄ• te satta, navipÄ• ke satta.

kammadukaá¹ƒ

<307> kammapaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sa
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
sattarasa, naÄ• sevane sattarasa, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, noviga

tikaá¹ƒ

kammapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca ... pe ... navipÄ• ke sattarasa, n
navippayutte tÄ«á¹‡i, nonatthiyÄ• \Se I 115/ paÃ±ca, novigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

vipÄ• kadukaá¹ƒ

<308> vipÄ• kapaccayÄ• nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• eka
nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ek
naÄ• sevane ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayu
ekaá¹ƒ, novigate ekaá¹ƒ.

tikaá¹ƒ

vipÄ• kapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naana
ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ
naÄ• sevane ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novi

dvÄ• dasakaá¹ƒ

vipÄ• kapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• n naÄ• sevane ekaá¹ƒ ... pe ....

tevÄ«sakaá¹ƒ

vipÄ• kapaccayÄ• \Be I 96/ hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ• avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

Ä• hÄ• radukaá¹ƒ

<309> Ä• hÄ• rapaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke \Se I 116/ sattarasa, naindriy ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca

tikaá¹ƒ

Ä• hÄ• rapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca ... pe ... navipÄ• ke sattarasa navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

indriyadukaá¹ƒ

<310> indriyapaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca ... pe ... navipÄ• ke I 111/ ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ« novigate paÃ±ca, indriyapaccayÄ• hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

jhÄ• nadukaá¹ƒ

<311> jhÄ• napaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca ... pe ... navipÄ• k nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca, jhÄ• n (saá¹ƒkhittaá¹ƒ.)

maggadukaá¹ƒ

<312> maggapaccayÄ• \Be I 97/ nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e paÃ±ca ... pe ... na nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

maggapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

sampayuttapaccayÄ• (Ä• rammaá¹‡apaccayasadisaá¹ƒ).

vippayuttadukaá¹ƒ

<313> vippayuttapaccayÄ• nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• paÃ±ca, nasamanantare \Se I 117/ paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye pa napacchÄ• jÄ• te sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, ekaá¹ƒ, nasampayutte paÃ±ca, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

tikaá¹ƒ

vippayuttapaccayÄ• hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, na nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te 112/ sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, nasampayutt paÃ±ca, novigate paÃ±ca.

catukkaá¹ƒ

vippayuttapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• satta, napure satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta.

paÃ±cakaá¹ƒ

vippayuttapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• napacchÄ nakamme satta, navipÄ• ke satta ... pe ....

terasakaá¹ƒ (sÄ• sevanaá¹ƒ)

vippayuttapaccayÄ• \Be I 98/ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• . Ä• sevanapaccayÄ• napacchÄ• jÄ• te satta, nakamme satta, navipÄ• ke satta.

tevÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

vippayuttapaccayÄ• hetupaccayÄ• ... pe ... Ä• sevanapaccayÄ• kammapaccayÄ• Ä• hÄ avigatapaccayÄ• napacchÄ• jÄ• te satta, navipÄ• ke \Se I 118/ satta.

cuddasakaá¹ƒ (savipÄ• kaá¹ƒ)

vippayuttapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• . (saá¹ƒkhittaá¹ƒ.) purejÄ• ta
vipÄ• kapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

tevÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

vippayuttapaccayÄ• \Ne I 113/ hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccay
Ä• hÄ• rapaccayÄ• . (saá¹ƒkhittaá¹ƒ) avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sev

atthipaccayÄ• ... (sahajÄ• tapaccayasadisaá¹ƒ).

natthipaccayÄ• vigatapaccayÄ• ... (Ä• rammaá¹‡apaccayasadisaá¹ƒ).

avigatapaccayÄ• ... (sahajÄ• tapaccayasadisaá¹ƒ).

paccayavÄ• re anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<314> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samanantare cattÄ• ri,
aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye cattÄ• ri, upanissaye cattÄ• ri, purejÄ• te cattÄ• ri, Ä• s
\Be I 99/ cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cattÄ• ri, m
sampayutte cattÄ• ri, vippayutte cattÄ• ri, atthiyÄ• cattÄ• ri, natthiyÄ• cattÄ• ri, vigate cattÄ
cattÄ• ri.

tikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ
vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiy
ekaá¹ƒ ... pe ....

sattakaá¹ƒ

nahetupaccayÄ• \Se I 119/ \Ne I 114/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• na
nasamanantarapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• sahajÄ• te ekaá¹ƒ, nissaye ekaá¹
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, aviga

dvÄ• dasakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanissayapaccayÄ• napurejÄ• tapaccayÄ• napacchÄ•
nakammapaccayÄ• sahajÄ• te ekaá¹ƒ, nissaye ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, avigate ekaá¹ƒ ..

cuddasakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapacc
ekaá¹ƒ, nissaye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

ekavÄ«sakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapacc
naindriyapaccayÄ• ... pe ... novigatapaccayÄ• sahajÄ• te ekaá¹ƒ, nissaye ekaá¹ƒ, atthiyÄ•
ekaá¹ƒ.

naÄ• rammaá¹‡adukaá¹ƒ

<315> naÄ• rammaá¹‡apaccayÄ• \Be I 100/ hetuyÄ• paÃ±ca, adhipatiyÄ• paÃ±ca, sahaj
ekaá¹ƒ, nissaye paÃ±ca, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re paÃ±ca, indriye paÃ±c
I 120/ paÃ±ca, vippayutte paÃ±ca, atthiyÄ• paÃ±ca, avigate paÃ±ca.

tikaá¹ƒ

naÄ• rammaá¹‡apaccayÄ• \Ne I 115/ nahetupaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã
ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá
avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

naadhipatidukaá¹ƒ

<316> naadhipatipaccayÄ• hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, anantare satta, sama
sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, purejÄ• te satta, Ä•
sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye sattarasa, jhÄ• ne sattarasa, magge
satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigate satta, avigate sattara

tikaá¹ƒ

naadhipatipaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samana
cattÄ• ri, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye cattÄ• ri, upanissaye cattÄ• ri, purejÄ• te cattÄ
cattÄ• ri, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cat
sampayutte cattÄ• ri, vippayutte cattÄ• ri, atthiyÄ• cattÄ• ri, natthiyÄ• cattÄ• ri, vigate cattÄ
cattÄ• ri.

catukkaá¹ƒ

naadhipatipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ ... pe
(saá¹ƒkhittaá¹ƒ.)

naanantarÄ• didukÄ• ni

<317> naanantarapaccayÄ• \Se I 121/ \Ne I 116/ \Be I 101/ nasamanantarapaccayÄ• naa
naupanissayapaccayÄ• . (naÄ• rammaá¹‡apaccayasadisaá¹ƒ.)

napurejÄ• tadukaá¹ƒ

<318> napurejÄ• tapaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• satta, an
samanantare tÄ«á¹‡i, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye satta, upanissaye
tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate satta.

tikaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanantare d
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, Ä• sevane ekaá¹ƒ, kamme dve, vipÄ•
indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte ekaá¹ƒ, atthiyÄ• dve,
dve, avigate dve.

catukkaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ ...
(saá¹ƒkhittaá¹ƒ.)

napacchÄ• jÄ• tadukaá¹ƒ

<319> napacchÄ• jÄ• tapaccayÄ• hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• s
samanantare satta, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanis
purejÄ• te satta, Ä• sevane satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, i
sattarasa, magge sattarasa, sampayutte \Se I 122/ satta, vippayutte sattarasa, atthiyÄ• satt
satta, vigate satta, avigate sattarasa.

tikaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• \Be I 102/ nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare
cattÄ• ri, sahajÄ• te cattÄ• ri, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye cattÄ• ri, upanissaye catt
cattÄ• ri, Ä• sevane cattÄ• ri, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye
cattÄ• ri, magge tÄ«á¹‡i, sampayutte cattÄ• ri, vippayutte cattÄ• ri, atthiyÄ• cattÄ• ri, natthi
vigate cattÄ• ri, avigate cattÄ• ri.

catukkaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹
(saá¹ƒkhittaá¹ƒ.)

naÄ• sevanadukaá¹ƒ

<320> naÄ• sevanapaccayÄ• hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattar
samanantare satta, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanis
satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye sattarasa, jhÄ• ne sat
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa.

tikaá¹ƒ

naÄ• sevanapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, sama
cattÄ• ri, aÃ±Ã±amaÃ±Ã±e \Se I 123/ cattÄ• ri, nissaye cattÄ• ri, upanissaye cattÄ• ri, purej
cattÄ• ri, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cat
sampayutte cattÄ• ri, vippayutte cattÄ• ri, atthiyÄ• cattÄ• ri, natthiyÄ• cattÄ• ri, vigate cattÄ
cattÄ• ri.

catukkaá¹ƒ

naÄ• sevanapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ ...

(saá¹ƒkhittaá¹ƒ.)

nakammadukaá¹ƒ

<321> nakammapaccayÄ• \Be I 103/ hetuyÄ• satta, Ä• rammaá¹‡e satta, adhipatiyÄ• sat
samanantare satta, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e satta, nissaye satta, upanissaye sat
Ä• sevane satta, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge satta, sampayutte satta
atthiyÄ• satta, natthiyÄ• satta, vigate satta, avigate satta.

tikaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samananta
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä• sevan
indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, nat
ekaá¹ƒ, avigate ekaá¹ƒ.

catukkaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã
Ä• hÄ• re ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

navipÄ• kadukaá¹ƒ

<322> navipÄ• kapaccayÄ• \Se I 124/ \Ne I 119/ hetuyÄ• sattarasa, Ä• rammaá¹‡e satta,
anantare satta, samanantare satta, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye s
satta, purejÄ• te satta, Ä• sevane satta, kamme sattarasa, Ä• hÄ• re sattarasa, indriye satta
sattarasa, magge sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, nat
vigate satta, avigate sattarasa.

tikaá¹ƒ

navipÄ• kapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samana
cattÄ• ri, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye cattÄ• ri \Be I 104/, upanissaye cattÄ• ri, purej
Ä• sevane cattÄ• ri, kamme cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cattÄ• ri,
sampayutte cattÄ• ri, vippayutte cattÄ• ri, atthiyÄ• cattÄ• ri, natthiyÄ• cattÄ• ri, vigate cattÄ
cattÄ• ri.

catukkaá¹ƒ

navipÄ• kapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±
ekaá¹ƒ, kamme ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, vippayutte ekaá¹
avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

naÄ• hÄ• radukaá¹ƒ

<323> naÄ• hÄ• rapaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ \Se I 125/. (saá¹ƒkhittaá¹ƒ.)

naindriyadukaá¹ƒ

<324> naindriyapaccayÄ• \Ne I 120/ sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye
Ä• hÄ• re ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

najhÄ• nadukaá¹ƒ

<325> najhÄ• napaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ,
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, kamme e
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, n
vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

catukkaá¹ƒ

najhÄ• napaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã
kamme ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkh

namaggadukaá¹ƒ

<326> namaggapaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, s
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te \Be I 105/ ekaá¹ƒ
ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte eka
atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

catukkaá¹ƒ

namaggapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te ekaá¹ƒ, aÃ±Ã
121/ ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne eka

atthiyÄ• \Se I 126/ ekaá¹ƒ, avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

nasampayuttadukaá¹ƒ

<327> nasampayuttapaccayÄ• hetuyÄ• paÃ±ca, adhipatiyÄ• paÃ±ca, sahajÄ• te paÃ±ca nissaye paÃ±ca, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• vippayutte paÃ±ca, atthiyÄ• paÃ±ca, avigate paÃ±ca.

tikaá¹ƒ

nasampayuttapaccayÄ• nahetupaccayÄ• sahajÄ• te ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹

navippayuttadukaá¹ƒ

<328> navippayuttapaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹ samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanis tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i.

tikaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanantare d aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, Ä• sevane ekaá¹ƒ kamme dve, Ä• hÄ• \Be I 106/ dve, magge ekaá¹ƒ, sampayutte dve, atthiyÄ• dve, natthiyÄ• dve, vigate dve, av

catukkaá¹ƒ

navippayuttapaccayÄ• \Ne I 122/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te nissaye ekaá¹ƒ, kamme ekaá¹ƒ, Ä• hÄ• re \Se I 127/ ekaá¹ƒ, indriye ekaá¹ƒ, atthiyÄ• ekaá¹ (saá¹ƒkhittaá¹ƒ.)

nonatthipaccayÄ• ... novigatapaccayÄ• (naÄ• rammaá¹‡apaccayasadisaá¹ƒ).

paccayavÄ• re paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<329> kusalaá¹ƒ dhammaá¹ƒ nissÄ• ya kusalo dhammo uppajjati hetupaccayÄ• --- kusala
nissÄ• ya tayo khandhÄ• , tayo khandhe nissÄ• ya eko khandho, dve khandhe nissÄ• ya dv
dhammaá¹ƒ nissÄ• ya abyÄ• kato dhammo uppajjati hetupaccayÄ• --- kusale khandhe niss
rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ nissÄ• ya kusalo ca abyÄ• kato ca dhammÄ• uppajjanti h
ekaá¹ƒ khandhaá¹ƒ nissÄ• ya tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, tayo kh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe nissÄ• ya dve khandhÄ• cittasamuá¹-á

<330> akusalaá¹ƒ dhammaá¹ƒ nissÄ• ya akusalo dhammo uppajjati hetupaccayÄ• --- akus
khandhaá¹ƒ nissÄ• ya tayo khandhÄ• ... pe ... dve khandhe nissÄ• ya dve khandhÄ• . akus
abyÄ• kato dhammo uppajjati hetupaccayÄ• --- akusale khandhe nissÄ• ya cittasamuá¹-á¹-
akusalaá¹ƒ dhammaá¹ƒ \Be I 107/ nissÄ• ya akusalo ca abyÄ• kato ca dhammÄ• uppajjant
--- akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ nissÄ• ya tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«
khandhe nissÄ• ya dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<331> abyÄ• kataá¹ƒ dhammaá¹ƒ nissÄ• ya abyÄ• kato dhammo uppajjati hetupaccayÄ• -
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ nissÄ• ya tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
nissÄ• ya eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe nissÄ• ya dve k
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, tayo khandhe nissÄ• ya eko khandho kaá¹-attÄ• ca rÅ«
nissÄ• ya dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ; khandhe nissÄ• ya vatthu, vatthuá¹ƒ niss
mahÄ• bhÅ«taá¹ƒ nissÄ• ya tayo mahÄ• bhÅ«tÄ• , tayo mahÄ• bhÅ«te nissÄ• ya ekaá¹ƒ m
nissÄ• ya dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
upÄ• dÄ• rÅ«paá¹ƒ; vatthuá¹ƒ nissÄ• ya vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ

abyÄ• kataá¹ƒ dhammaá¹ƒ nissÄ• ya kusalo dhammo uppajjati hetupaccayÄ• --- vatthuá¹ƒ
(2)

abyÄ• kataá¹ƒ dhammaá¹ƒ nissÄ• ya akusalo dhammo uppajjati hetupaccayÄ• --- vatthuá¹
khandhÄ• . (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ nissÄ• ya kusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetupa

kusalÄ• khandhÄ• , mahÄ• bhÅ«te nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (4)

abyÄ• kataá¹ƒ dhammaá¹ƒ \Se I 129/ nissÄ• ya akusalo ca abyÄ• kato ca dhammÄ• uppa
vatthuá¹ƒ nissÄ• ya akusalÄ• khandhÄ• , mahÄ• bhÅ«te nissÄ• ya cittasamuá¹-á¹-hÄ• naá

<332> kusalaÃ±ca \Ne I 124/ abyÄ• kataÃ±ca dhammaá¹ƒ nissÄ• ya kusalo dhammo uppa
kusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca nissÄ• ya tayo khandhÄ• ... pe ... dve khandhe
dve khandhÄ• . kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ nissÄ• ya abyÄ• kato dhammo up
khandhe ca mahÄ• bhÅ«te ca nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaÃ±ca ab
dhammaá¹ƒ nissÄ• ya kusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• --- kus
vatthuÃ±ca nissÄ• ya tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca nissÄ• ya dve kh
ca mahÄ• bhÅ«te ca nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ nissÄ• ya akusalo dhammo uppajjati hetupacca
khandhaÃ±ca vatthuÃ±ca nissÄ• ya tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca ni
akusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ nissÄ• ya abyÄ• kato dhammo uppajjati hetupac
mahÄ• bhÅ«te ca nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaÃ±ca abyÄ• kataÃ
ca abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• --- akusalaá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca nissÄ• ya dve \Se I 130/ khandhÄ• , akusal
ca nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

(yathÄ• paccayavÄ• re, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<333> hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta, sam
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, purejÄ•
satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye sattarasa, jhÄ• ne sat
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa.

(yathÄ• \Ne I 125/ paccayavÄ• re, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nissayavÄ• re anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<334> akusalaá¹ƒ \Be I 109/ dhammaá¹ƒ nissÄ• ya akusalo dhammo uppajjati nahetupacca
vicikicchÄ• sahagate uddhaccasahagate khandhe nissÄ• ya vicikicchÄ• sahagato uddhacca

abyÄ• kataá¹ƒ dhammaá¹ƒ nissÄ• ya abyÄ• kato dhammo uppajjati nahetupaccayÄ• --- ah
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ nissÄ• ya tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
nissÄ• ya eko khandho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandha nissÄ• ya dve k
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá¹
tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe nissÄ• ya dve khandhÄ• kaá
khandhe nissÄ• ya vatthu, vatthuá¹ƒ nissÄ• ya khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ nissÄ•
... mahÄ• bhÅ«te nissÄ• ya cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• d
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹
I 131/ tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te nissÄ• ya kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ
nissÄ• ya cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ nissÄ• ya kÄ• yaviÃ±Ã±Ä• á
ahetukÄ• vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ nissÄ• ya akusalo dhammo uppajjati nahetupaccayÄ• --- vatthu
vicikicchÄ• sahagato uddhaccasahagato moho. (2)

akusalaÃ±ca \Ne I 126/ abyÄ• kataÃ±ca dhammaá¹ƒ nissÄ• ya akusalo dhammo uppajjati n
vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca nissÄ• ya vicikicchÄ• saha
(1)

(yathÄ• paccayavÄ• re, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<335> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naanantar

paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca \Be I 110/, napurejÄ• te satta,
naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá¹ƒ, naindriy
namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, noviga

nissayavÄ• re paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<336> hetupaccayÄ• \Se I 132/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naana
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ
sattarasa, nakamme satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, navippayutte tÄ«á¹
novigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

nissayavÄ• re anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<337> nahetupaccayÄ• \Ne I 127/ Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samanantar
cattÄ• ri, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye cattÄ• ri, upanissaye cattÄ• ri, purejÄ• te cattÄ
cattÄ• ri, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cat
sampayutte cattÄ• ri, vippayutte cattÄ• ri, atthiyÄ• cattÄ• ri, natthiyÄ• cattÄ• ri, vigate cattÄ
cattÄ• ri. (saá¹ƒkhittaá¹ƒ.)

nissayavÄ• re paccanÄ«yÄ• nulomaá¹ƒ.

(paccayattaá¹ƒ nÄ• ma nissayattaá¹ƒ, nissayattaá¹ƒ nÄ• ma paccayattaá¹ƒ.)

nissayavÄ• ro.

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<338> kusalaá¹ƒ \Ne I 128/ \Be I 111/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajja
kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandhe saá¹ƒsaá¹-á
khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

akusalaá¹ƒ \Se I 133/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho akusalo dhammo uppajjati hetupaccayÄ
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandhe saá¹ƒsaá¹-á¹-ho eko khandho
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati hetupaccayÄ• --
kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandhe s
dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kataá
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandhe saá¹ƒsaá¹-á¹-ho eko khandho, dve khandh
khandhÄ• . (1)

Ä• rammaá¹‡Ä• dipaccayÄ•

<339> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati Ä• rammaá¹‡apac
... (adhipati paá¹-isandhikkhaá¹‡e natthi.) anantarapaccayÄ• ... samanantarapaccayÄ• ...
... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapaccayÄ• . (sabbÄ• ni pa

purejÄ• tapaccayo

<340> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati purejÄ• tapaccayÄ
khandhaá¹ƒ \Ne I 129/ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandhe saá¹ƒsaá¹-á¹-ho ek
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

akusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho akusalo dhammo uppajjati purejÄ• tapaccayÄ• ---
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandhe saá¹ƒsaá¹-á¹-ho eko khandho
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; vatthuá¹ƒ purejÄ• tapaccayÄ• . (1)

abyÄ• kataá¹ƒ \Be I 112/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato \Se I 134/ dhammo uppa
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo kha
saá¹ƒsaá¹-á¹-ho eko khandho, dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; vatthuá¹ƒ pu

Ä• sevanapaccayo

<341> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... pe ... akusalaá¹ƒ dhammaá¹ƒ ... pe ... aby
saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati Ä• sevanapaccayÄ• --- kiriyÄ• byÄ• kataá¹ƒ
saá¹ƒsaá¹-á¹-hÄ• ... pe ....

kammapaccayo

<342> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati kammapaccayÄ•
dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... pe ... abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... pe ....

vipÄ• kapaccayo

<343> abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati vipÄ• kap
vipÄ• kÄ• byÄ• kataá¹ƒ ... pe ....

Ä• hÄ• rÄ• dipaccayÄ•

<344> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati Ä• hÄ• rapaccayÄ
130/ ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampayuttapaccayÄ• . (imÄ• ni padÄ• ni h

vippayuttapaccayo

<345> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati vippayuttapaccayÄ
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve
vippayuttapaccayÄ• .

akusalaá¹ƒ dhammaá¹ƒ ... pe ... vatthuá¹ƒ vippayuttapaccayÄ• .

abyÄ• kataá¹ƒ dhammaá¹ƒ ... pe ... vatthuá¹ƒ vippayuttapaccayÄ• .

atthiÄ• dipaccayÄ•

<346> kusalaá¹ƒ \Be I 113/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati atthipac
... vigatapaccayÄ• ... avigatapaccayÄ• (hetupaccayasadisaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<347> hetuyÄ• \Se I 135/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare tÄ
tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i,
Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ•
tÄ«á¹‡i, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate
tÄ«á¹‡i.

hetudukaá¹ƒ

<348> hetupaccayÄ• \Ne I 131/ Ä• rammaá¹‡e tÄ«á¹‡i. (hetumÅ«lakaá¹ƒ vitthÄ• retabbaá

Ä• sevanadukaá¹ƒ

<349> Ä• sevanapaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i,
samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanis
tÄ«á¹‡i, kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i,
vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá

vipÄ• kadukaá¹ƒ

<350> vipÄ• kapaccayÄ• hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, an
ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, p
ekaá¹ƒ, Ä• hÄ• re \Be I 114/ ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, magge ekaá¹ƒ, sampay
ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

saá¹ƒsaá¹-á¹-havÄ• re anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<351> akusalaá¹ƒ \Se I 136/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho akusalo dhammo uppajjati nahet
vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato ud

abyÄ• kataá¹ƒ \Ne I 132/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati nahet
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo kha
saá¹ƒsaá¹-á¹-ho eko khandho, dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; ahetukapaá
vipÄ• kÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• , tayo khandh
khandho, dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

naadhipatiÄ• dipaccayÄ•

<352> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati naadhipatipaccayÄ
--- arÅ«pe {Ä• ruppe (sabbattha) } kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo kha
khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . akusalaá¹ƒ dhammaá¹ƒ ... pe ... abyÄ• kataá¹ƒ

napacchÄ• jÄ• ta-naÄ• sevanapaccayÄ•

<353> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati napacchÄ• jÄ• tap
naÄ• sevanapaccayÄ• ... tÄ«á¹‡i.

nakammapaccayo

<354> kusalaá¹ƒ \Be I 115/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati nakamm
saá¹ƒsaá¹-á¹-hÄ• kusalÄ• cetanÄ• . (1)

akusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho akusalo dhammo uppajjati nakammapaccayÄ• . a
saá¹ƒsaá¹-á¹-hÄ• akusalÄ• cetanÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati nakammapacca
khandhe saá¹ƒsaá¹-á¹-hÄ• kiriyÄ• byÄ• katÄ• cetanÄ• . (1)

navipÄ• kapaccayo

<355> kusalaá¹ƒ \Ne I 133/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... pe ... akusalaá¹ƒ dhammaá¹ƒ ..
dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati navipÄ• kapaccayÄ• --- kiriyÄ•
khandhaá¹ƒ.

(saá¹ƒsaá¹-á¹-havÄ• re paccanÄ«yavibhaá¹…ge nakamme ca navipÄ• ke ca paá¹-isandhi n
atthi.)

najhÄ• napaccayo

<356> abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati najhÄ• na
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ..
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

namaggapaccayo

<357> abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati namagga
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo kha
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1)

navippayuttapaccayo

<358> kusalaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kusalo dhammo uppajjati navippayuttapacca
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe saá¹ƒsaá¹-á¹-h

akusalaá¹ƒ \Be I 116/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho akusalo dhammo uppajjati navippayutta
akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe saá
khandhÄ• . (1)

abyÄ• kataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati navippayuttapac
vipÄ• kÄ• byÄ• kataá¹ƒ \Ne I 134/ kiriyÄ• byÄ• kataá¹ƒ \Se I 138/ ekaá¹ƒ khandhaá¹ƒ saá¹ƒ
... pe ... dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (navippayutte paá¹-isandhi natthi.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<359> nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte tÄ

nahetudukaá¹ƒ

<360> nahetupaccayÄ• naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ•
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve.

tikaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• seva
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve.

catukkaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• te dve, naÄ•
navipÄ• ke dve, namagge ekaá¹ƒ, navippayutte dve ... pe ....

chakkaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapaccayÄ•
ekaá¹ƒ, navipÄ• ke dve, namagge ekaá¹ƒ, navippayutte dve.

sattakaá¹ƒ

nahetupaccayÄ• \Ne I 135/ \Be I 117/ naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacc
naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• ke ekaá¹ƒ, namagge ekaá¹ƒ, navippay

navakaá¹ƒ

nahetupaccayÄ• \Se I 139/ naadhipatipaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapa
navippayutte ekaá¹ƒ.

naadhipatidukaá¹ƒ

<361> naadhipatipaccayÄ• nahetuyÄ• dve, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte tÄ

tikaá¹ƒ

naadhipatipaccayÄ• nahetupaccayÄ• napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• seva
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve. (saá¹ƒkhittaá¹ƒ.)

napurejÄ• tadukaá¹ƒ

<362> napurejÄ• tapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napacchÄ• jÄ• te tÄ
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naadhipatiyÄ• dve, napacchÄ• jÄ• te dve, naÄ• s
navipÄ• ke dve, namagge ekaá¹ƒ, navippayutte dve. (saá¹ƒkhittaá¹ƒ.)

napacchÄ• jÄ• ta-naÄ• sevanadukÄ• ni

<363> napacchÄ• jÄ• tapaccayÄ• \Ne I 136/ ... pe ... naÄ• sevanapaccayÄ• nahetuyÄ• d
napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najh
ekaá¹ƒ, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

naÄ• sevanapaccayÄ• \Be I 118/ nahetupaccayÄ• naadhipatiyÄ• dve, napurejÄ• te dve, n
ekaá¹ƒ, navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve. (saá¹ƒkhitta

nakammadukaá¹ƒ

<364> nakammapaccayÄ• \Se I 140/ nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacc
ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

navipÄ• kadukaá¹ƒ

<365> navipÄ• kapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i,
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i ... pe ....

sattakaá¹ƒ

navipÄ• kapaccayÄ• \Ne I 137/ nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccay
naÄ• sevanapaccayÄ• nakamme ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve. (saá¹ƒkhittaa

najhÄ• nadukaá¹ƒ

<366> najhÄ• napaccayÄ• nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, napacchÄ• jÄ• te e
namagge ekaá¹ƒ ... pe ....

chakkaá¹ƒ

najhÄ• napaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napacchÄ• jÄ• tapaccayÄ• na

namaggadukaá¹ƒ

<367> namaggapaccayÄ• \Be I 119/ nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, napurejÄ•
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, navi
(saá¹ƒkhittaá¹ƒ.)

navippayuttadukaá¹ƒ

<368> navippayuttapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te \Se I 1
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, nam

tikaá¹ƒ

navippayuttapaccayÄ• \Ne I 138/ nahetupaccayÄ• naadhipatiyÄ• dve, napurejÄ• te dve, n
naÄ• sevane dve, nakamme ekaá¹ƒ, navipÄ• ke dve, namagge ekaá¹ƒ ... pe ....

navakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napa
naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• kapaccayÄ• namagge ekaá¹ƒ.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<369> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹

nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napa
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

catukkaá¹ƒ

hetupaccayÄ• \Be I 120/ Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• napurejÄ• te tÄ«á¹‡i
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i ... pe ....

ekÄ• dasakaá¹ƒ

hetupaccayÄ• \Ne I 139/ Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• s
sahajÄ• tapaccayÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• nissayapaccayÄ• \Se I 142/ upanissayap
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

dvÄ• dasakaá¹ƒ (sÄ• sevanaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapaccayÄ•
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... pe ....

tevÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapaccayÄ•
... pe ... avigatapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

terasakaá¹ƒ (savipÄ• kaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ• vip
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

tevÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ• vip
... pe ... avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

Ä• rammaá¹‡adukaá¹ƒ

<370> Ä• rammaá¹‡apaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ek

tikaá¹ƒ

Ä• rammaá¹‡apaccayÄ• \Be I 121/ \Ne I 140/ hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹

adhipatidukaá¹ƒ

<371> adhipatipaccayÄ• napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«
navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

tikÄ• di

adhipatipaccayÄ• \Se I 143/ hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

anantarÄ• didukÄ• ni

<372> anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±ama
nissayapaccayÄ• ... upanissayapaccayÄ• .

(yathÄ• Ä• rammaá¹‡amÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

purejÄ• tadukaá¹ƒ

<373> purejÄ• tapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ.

tikaá¹ƒ

purejÄ• tapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ
tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

Ä• sevanadukaá¹ƒ

<374> Ä• sevanapaccayÄ• \Ne I 141/ nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• t
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, namagge ekaá¹ƒ, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

Ä• sevanapaccayÄ• \Be I 122/ hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

kammadukaá¹ƒ

<375> kammapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, nap
naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte

tikaá¹ƒ

kammapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

vipÄ• kadukaá¹ƒ

<376> vipÄ• kapaccayÄ• nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te \Se I 14
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ.

tikaá¹ƒ

vipÄ• kapaccayÄ• hetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

Ä• hÄ• radukaá¹ƒ

<377> Ä• hÄ• rapaccayÄ• \Ne I 142/ nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, nar
tÄ«á¹‡i.

tikaá¹ƒ

Ä• hÄ• rapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

indriyadukaá¹ƒ

<378> indriyapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napa
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ek

tikaá¹ƒ

indriyapaccayÄ• \Be I 123/ hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

jhÄ• nadukaá¹ƒ

<379> jhÄ• napaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, nap
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, namagge ekaá¹ƒ, navippayutte

tikaá¹ƒ

jhÄ• napaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

maggadukaá¹ƒ

<380> maggapaccayÄ• \Ne I 143/ nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

tikaá¹ƒ

maggapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

sampayuttadukaá¹ƒ

<381> sampayuttapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te \Se I 14
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, nam
tÄ«á¹‡i.

tikaá¹ƒ

sampayuttapaccayÄ• hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

vippayuttadukaá¹ƒ

<382> vippayuttapaccayÄ• nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te ekaá¹ƒ, n
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ek

tikaá¹ƒ

vippayuttapaccayÄ• \Be I 124/ hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te ekaá¹ƒ
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

catukkaá¹ƒ

vippayuttapaccayÄ• \Ne I 144/ hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... pe

dvÄ• dasakaá¹ƒ

vippayuttapaccayÄ• hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• ... pe ... purejÄ• tapaccayÄ•
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... pe ....

tevÄ«sakaá¹ƒ (sÄ• sevanaá¹ƒ)

vippayuttapaccayÄ• hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• Ä• sevanapaccayÄ• kam
... pe ... avigatapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i.

tevÄ«sakaá¹ƒ (savipÄ• kaá¹ƒ)

vippayuttapaccayÄ• hetupaccayÄ• ... pe ... purejÄ• tapaccayÄ• kammapaccayÄ• vipÄ• k
... pe ... avigatapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ.

atthiÄ• didukÄ• di

<383> atthipaccayÄ• \Se I 146/ ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ•

(yathÄ• Ä• rammaá¹‡amÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<384> nahetupaccayÄ• \Ne I 145/ \Be I 125/ Ä• rammaá¹‡e dve, anantare dve, samananta
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane dve, kamm
Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte dve, att
dve, vigate dve, avigate dve.

tikaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• Ä• rammaá¹‡e dve ... pe ... avigate dve, (sabbattha

catukkaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• Ä• rammaá¹‡e dve, anantar
sahajÄ• te dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, Ä• sevane ekaá¹ƒ, ka
Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte ekaá¹ƒ,
dve, vigate dve, avigate dve ... pe ....

sattakaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapaccayÄ•
nakammapaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ•
ekaá¹ƒ \Se I 147/, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ
sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ, (sab
....

dasakaá¹ƒ

nahetupaccayÄ• \Ne I 146/ naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• ta
nakammapaccayÄ• navipÄ• kapaccayÄ• namaggapaccayÄ• navippayuttapaccayÄ• Ä• ra
samanantare ekaá¹ƒ \Be I 126/, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natt
ekaá¹ƒ, avigate ekaá¹ƒ. (navipÄ• kaá¹ƒ namaggaá¹ƒ navippayuttaá¹ƒ nakammapaccayasad

naadhipatidukaá¹ƒ

<385> naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹

tikaá¹ƒ

naadhipatipaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e dve ... pe ... avigate dve. (naadhipati
á¹-hitena nahetumÅ«lakasadisaá¹ƒ kÄ• tabbaá¹ƒ.)

napurejÄ• tadukaá¹ƒ

<386> napurejÄ• tapaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... Ä• sevane
vipÄ• ke ekaá¹ƒ.

(sabbÄ• ni padÄ• ni vitthÄ• retabbÄ• ni, imÄ• ni alikhitesu padesu tÄ«á¹‡i paÃ±hÄ• . napur
á¹-hitena Ä• sevane ca magge ca eko paÃ±ho kÄ• tabbo, avasesÄ• ni nahetupaccayasadis
paripuá¹‡á¹‡aá¹ƒ naadhipatipaccayasadisaá¹ƒ.)

nakammadukaá¹ƒ

<387> nakammapaccayÄ• \Se I 148/ hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ•
\Ne I 147/, samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«
tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i,

tikaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samananta
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye \Be I 127/ ekaá¹ƒ, purejÄ• te ekaá¹ƒ
ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• eka
ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

paÃ±cakaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• Ä• ram
samanantare ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upaniss
indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, viga
ekaá¹ƒ.

(avasesÄ• ni padÄ• ni etenupÄ• yena vitthÄ• retabbÄ• ni. saá¹ƒkhittaá¹ƒ.)

navipÄ• kadukaá¹ƒ

<388> navipÄ• kapaccayÄ• hetuyÄ• tÄ«á¹‡i, (saá¹ƒkhittaá¹ƒ. paripuá¹‡á¹‡aá¹ƒ.) avigate

paÃ±cakaá¹ƒ

navipÄ• kapaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• Ä• ran
samanantare dve, sahajÄ• te \Se I 149/ dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissay
ekaá¹ƒ, kamme dve, Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dv
dve, vigate dve, avigate dve.

(navipÄ• kamÅ«lake idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ, avasesÄ• ni yathÄ• nahetumÅ«lakaá¹ƒ.

najhÄ• nadukaá¹ƒ

<389> najhÄ• napaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ,
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, kamme e
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, n
vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

sattakaá¹ƒ

najhÄ• napaccayÄ• \Be I 128/ nahetupaccayÄ• naadhipatipaccayÄ• napacchÄ• jÄ• tapac
namaggapaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ•
ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, kamme ekaá¹ƒ, vipÄ• ke ek
indriye ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, v
avigate ekaá¹ƒ.

namaggadukaá¹ƒ

<390> namaggapaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, s
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä• sevan
vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ \Se
ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

paÃ±cakaá¹ƒ

namaggapaccayÄ• \Ne I 149/ nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ
ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ

ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte eka
atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ.

chakkÄ• di

namaggapaccayÄ• nahetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

navippayuttadukaá¹ƒ

<391> navippayuttapaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡
samanantare tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanis
tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i
sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i.

tikaá¹ƒ

navippayuttapaccayÄ• \Be I 129/ nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, sam
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, Ä• sevane ekaá¹ƒ, kamme dve, Ä• hÄ
dve, magge ekaá¹ƒ, sampayutte dve, atthiyÄ• dve, natthiyÄ• dve, vigate dve, avigate dve .

navakaá¹ƒ

navippayuttapaccayÄ• \Se I 151/ nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapacc
(naÄ• sevanapaccayamÅ«lakampi \Ne I 150/ nahetumÅ«lakasadisaá¹ƒ.) nakammapaccayÄ
namaggapaccayÄ• (imÄ• ni tÄ«á¹‡i mÅ«lÄ• ni ekasadisÄ• ni) Ä• rammaá¹‡e ekaá¹ƒ, anan
ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, Ä
ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate eka

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<392> kusalaá¹ƒ dhammaá¹ƒ sampayutto kusalo dhammo uppajjati hetupaccayÄ• --- kusa
sampayuttÄ• tayo khandhÄ• , tayo khandhe sampayutto eko khandho, dve khandhe sampa

<393> akusalaá¹ƒ dhammaá¹ƒ sampayutto akusalo dhammo uppajjati hetupaccayÄ• --- ak
sampayuttÄ• tayo khandhÄ• , tayo khandhe sampayutto eko khandho, dve khandhe sampa

<394> abyÄ• kataá¹ƒ \Be I 130/ dhammaá¹ƒ sampayutto abyÄ• kato dhammo uppajjati hetu
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ sampayuttÄ• tayo khandh
eko khandho, dve khandhe sampayuttÄ• \Se I 152/ dve khandhÄ• ; paá¹-isandhikkhaá¹‡e v
khandhaá¹ƒ sampayuttÄ• \Ne I 151/ tayo khandhÄ• , tayo khandhe sampayutto eko khandh
dve khandhÄ• . (saá¹ƒkhittaá¹ƒ.) (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<395> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare tÄ«á¹‡i, sam
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ•
tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i,

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<396> akusalaá¹ƒ dhammaá¹ƒ sampayutto akusalo dhammo uppajjati nahetupaccayÄ• ---
uddhaccasahagate khandhe sampayutto vicikicchÄ• sahagato uddhaccasahagato moho. (1

<397> abyÄ• kataá¹ƒ dhammaá¹ƒ sampayutto abyÄ• kato dhammo uppajjati nahetupaccay
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ sampayuttÄ• tayo khandh

eko khandho, dve khandhe sampayuttÄ• dve khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e vip
khandhaá¹ƒ sampayuttÄ• tayo khandhÄ• , tayo khandhe sampayutto eko khandho, dve kha
khandhÄ• . (saá¹ƒkhittaá¹ƒ.) (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<398> nahetuyÄ• \Se I 153/ \Ne I 152/ \Be I 131/ dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najh
ekaá¹ƒ, navippayutte tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<399> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<400> nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanantare dve, sahajÄ• te d
nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane dve, kamme dve, vipÄ• ke ekaá¹ƒ
indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte dve, atthiyÄ• dve, natt
dve, avigate dve. (saá¹ƒkhittaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

sampayuttavÄ• ro.

(saá¹ƒsaá¹-á¹-hattaá¹ƒ nÄ• ma sampayuttattaá¹ƒ, sampayuttattaá¹ƒ nÄ• ma saá¹ƒsaá¹-á¹-h

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<401> kusalo \Se I 154/ \Be I 132/ dhammo kusalassa dhammassa hetupaccayena paccay
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. kusalo dhammo abyÄ• kat
paccayo --- kusalÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena pac
kusalassa ca abyÄ• katassa ca dhammassa hetupaccayena paccayo --- kusalÄ• hetÅ« sam
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

<402> akusalo dhammo akusalassa dhammassa hetupaccayena paccayo --- akusalÄ• het
khandhÄ• naá¹ƒ hetupaccayena paccayo. akusalo dhammo abyÄ• katassa dhammassa het
hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. akusalo dhamm
ca dhammassa hetupaccayena paccayo --- akusalÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

<403> abyÄ• kato dhammo abyÄ• katassa dhammassa hetupaccayena paccayo --- vipÄ• k
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
paccayo; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ
rÅ«pÄ• naá¹ƒ hetupaccayena \Se I 155/ paccayo. (1)

Ä• rammaá¹‡apaccayo

<404> kusalo dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• n
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni pa
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, sekkhÄ• gotrabhuá¹ƒ paccavekkhanti, vodÄ• n
sekkhÄ• maggÄ• \Be I 133/ vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, sekkhÄ• vÄ• pu
aniccato dukkhato anattato vipassanti, cetopariyaÃ±Ä• á¹‡ena kusalacittasamaá¹…gissa cit
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalassa Ä• rammaá¹‡
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalassa Ä• ram
khandhÄ• iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä• á
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena

<405> kusalo dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati. pubbe sucia assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• up uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati. jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ass Ä• rabbha \Se I 156/ rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ jhÄ• ne parihÄ«ne vippaá¹-isÄ• rissa domanassaá¹ƒ uppajjati. (2)

<406> kusalo dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- a maggaá¹ƒ paccavekkhati; pubbe suciá¹‡á¹‡Ä• ni paccavekkhati; kusalaá¹ƒ aniccato dukkha cetopariyaÃ±Ä• á¹‡ena kusalacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. sekkhÄ• vÄ• puthujja dukkhato anattato vipassanti, kusale niruddhe vipÄ• ko \Ne I 155/ tadÄ• rammaá¹‡atÄ• upp assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• up uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati, akusale niruddhe vipÄ• ko tadÄ• rammaá¹‡ Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassa ca, kiriyass paccayo. Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• ka Ä• rammaá¹‡apaccayena paccayo. kusalÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbeniv yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<407> akusalo \Be I 134/ dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena pacc abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, udd uppajjati, domanassaá¹ƒ uppajjati \Se I 157/. diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• r uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ up vicikicchaá¹ƒ Ä• rabbha vicikicchÄ• uppajjati, diá¹-á¹-hi uppajjati, uddhaccaá¹ƒ uppajjati, do uppajjati. uddhaccaá¹ƒ Ä• rabbha uddhaccaá¹ƒ uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• up domanassaá¹ƒ uppajjati. domanassaá¹ƒ Ä• rabbha domanassaá¹ƒ uppajjati, diá¹-á¹-hi uppa uppajjati, uddhaccaá¹ƒ uppajjati. (1)

<408> akusalo dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- sekk {pahÄ«nakilese (Se) } paccavekkhanti, vikkhambhite kilese {vikkhambhitakilese (Se) } pacca samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, sekkhÄ• vÄ• puthujjanÄ• vÄ• akusalaá¹ƒ aniccato du vipassanti, cetopariyaÃ±Ä• á¹‡ena akusalacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. akusalÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• Ä• rammaá¹‡apaccayena paccayo. (2)

<409> akusalo dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- paccavekkhati, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nÄ• ti, akusalaá¹ƒ aniccato dukkhato a

cetopariyaÃ±Ä• á¹‡ena akusalacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, sekkhÄ• vÄ• puthujj
aniccato dukkhato anattato vipassanti \Se I 158/, kusale niruddhe \Ne I 156/ vipÄ• ko tadÄ•
uppajjati. akusalaá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi upp
uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati. akusale niruddhe vipÄ• ko tadÄ•
uppajjati. akusalÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡as
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

<410> abyÄ• kato dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo
nibbÄ• naá¹ƒ paccavekkhati. nibbÄ• naá¹ƒ phalassa Ä• vajjanÄ• ya \Be I 135/ Ä• rammaá¹‡
cakkhuá¹ƒ aniccato dukkhato anattato vipassati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• ya
sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... vipÄ• kÄ• byÄ• kate kiriyÄ• byÄ•
aniccato dukkhato anattato vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sota
suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena vipÄ• kÄ• byÄ• katakiriyÄ• byÄ• katacittasamaá¹…gissa
Ä• kÄ• sÄ• naÃ±cÄ• yatanakiriyaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakiriyassa Ä• rammaá¹‡ap
Ä• kiÃ±caÃ±Ã±Ä• yatanakiriyaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyassa Ä• ramma
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. saddÄ• yat
gandhÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡assa ... rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡assa
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. ab
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, a
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

<411> abyÄ• kato dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- s
nibbÄ• naá¹ƒ paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa vodÄ• nassa maggassa Ä• ramma
vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato anattato vippassanti. sotaá¹ƒ ... ghÄ• n
kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... vipÄ• kÄ•
kiriyÄ• byÄ• kate khandhe aniccato dukkhato anattato vipassanti, dibbena cakkhunÄ• rÅ«p
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡anti, cetopariyaÃ±Ä• á¹‡ena vipÄ• kÄ• byÄ• katakiriyÄ• by
cittaá¹ƒ jÄ• nanti. abyÄ• katÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa \Ne I 157/ cetopariyaÃ±
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccaye

<412> abyÄ• kato dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ---
taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ upp
domanassaá¹ƒ uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ...
rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... vipÄ• kÄ• byÄ• kate kiriyÄ• byÄ• kate khandhe assÄ
160/; taá¹ƒ Ä• rabbha rÄ• go \Be I 136/ uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, u
uppajjati, domanassaá¹ƒ uppajjati. (3)

adhipatipaccayo

<413> kusalo dhammo kusalassa dhammassa adhipatipaccayena paccayo. Ä• rammaá¹‡Ä
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakamma
katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati, jhÄ• nÄ• vuá
garuá¹ƒ katvÄ• paccavekkhati. sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vod
paccavekkhanti. sekkhÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekk
--- kusalÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

<414> kusalo dhammo akusalassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá
datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• , taá¹ƒ garuá¹ƒ katvÄ• assÄ•
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ•
abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. jhÄ• nÄ• vuá¹-á¹-ha
garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up

kusalo dhammo abyÄ• katassa dhammassa adhipatipaccayena paccayo. Ä• rammaá¹‡Ä•
158/. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ
__sahajÄ• tÄ• dhipati_ \Se I 161/ --- kusalÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ•
paccayo. (3)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa adhipatipaccayena paccayo.
kusalÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
paccayo. (4)

<415> akusalo dhammo akusalassa dhammassa adhipatipaccayena paccayo. Ä• rammaá
__Ä• rammaá¹‡Ä• dhipati_ --- rÄ• gaá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ garu
uppajjati, diá¹-á¹-hi uppajjati. diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ gar
rÄ• go \Be I 137/ uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- akusalÄ• dhipati sa
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

akusalo dhammo abyÄ• katassa dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• d
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa adhipati paccayena paccay
akusalÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
paccayo. (3)

<416> abyÄ• kato dhammo abyÄ• katassa dhammassa adhipatipaccayena paccayo. Ä• ra
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccav

garuá¹ƒ katvÄ• paccavekkhati. nibbÄ• naá¹ƒ phalassa adhipatipaccayena paccayo. __saha
vipÄ• kÄ• byÄ• katakiriyÄ• byÄ• katÄ• dhipati \Se I 162/ sampayuttakÄ• naá¹ƒ khandhÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

abyÄ• kato dhammo kusalassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä
phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. ni
vodÄ• nassa, maggassa adhipatipaccayena paccayo. (2)

abyÄ• kato dhammo akusalassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡
katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. s
ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe
... vipÄ• kÄ• byÄ• kate kiriyÄ• byÄ• kate khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati; t
uppajjati, diá¹-á¹-hi uppajjati. (3)

anantarapaccayo

<417> kusalo dhammo kusalassa dhammassa anantarapaccayena paccayo --- purimÄ• pu
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena \Be
gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa
(1)

kusalo dhammo abyÄ• katassa dhammassa anantarapaccayena paccayo. kusalaá¹ƒ vuá¹-
... anulomaá¹ƒ sekkhÄ• ya phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ \Se I 163/ phalasamÄ• pattiyÄ• anantarap

akusalo dhammo akusalassa dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa

akusalo dhammo abyÄ• katassa dhammassa anantarapaccayena paccayo. akusalaá¹ƒ vuá
anantarapaccayena paccayo. (2)

abyÄ• kato dhammo abyÄ• katassa dhammassa anantarapaccayena paccayo --- purimÄ•
kiriyÄ• byÄ• katÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vipÄ• kÄ• byÄ• katÄ• na
160/ khandhÄ• naá¹ƒ anantarapaccayena paccayo. bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ... kiriya
arahato anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä•
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

abyÄ• kato dhammo kusalassa dhammassa anantarapaccayena paccayo --- Ä• vajjanÄ• k

anantarapaccayena paccayo. (2)

abyÄ• kato dhammo akusalassa dhammassa anantarapaccayena paccayo --- Ä• vajjanÄ• anantarapaccayena paccayo. (3)

samanantarapaccayo

<418> kusalo dhammo kusalassa dhammassa samanantarapaccayena paccayo --- purimÄ pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ samanantarapaccayena gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa paccayo.

kusalo dhammo abyÄ• katassa dhammassa samanantarapaccayena paccayo. kusalaá¹ƒ v phalassa ... anulomaá¹ƒ sekkhÄ• ya phalasamÄ• pattiyÄ• ... nirodhÄ• \Be I 139/ vuá¹-á¹-ha nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ• pattiyÄ• samanantarapaccay

akusalo dhammo akusalassa dhammassa samanantarapaccayena paccayo --- purimÄ• pu pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ samanantarapaccayen

akusalo dhammo abyÄ• katassa dhammassa samanantarapaccayena paccayo --- akusalaá samanantarapaccayena paccayo. (2)

abyÄ• kato dhammo abyÄ• katassa dhammassa samanantarapaccayena paccayo --- purim \Ne I 161/ kiriyÄ• byÄ• katÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vipÄ• kÄ• byÄ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ samanantarapaccayena paccayo. bhavaá¹…gaá vuá¹-á¹-hÄ• nassa ... arahato anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahan nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyaá¹ƒ phalasamÄ• pattiyÄ• samanantarapaccayen

abyÄ• kato dhammo kusalassa dhammassa samanantarapaccayena paccayo --- Ä• vajjanÄ samanantarapaccayena paccayo. (2)

abyÄ• kato \Se I 165/ dhammo akusalassa dhammassa samanantarapaccayena paccayo - khandhÄ• naá¹ƒ samanantarapaccayena paccayo. (3)

sahajÄ• tapaccayo

<419> kusalo dhammo kusalassa dhammassa sahajÄ• tapaccayena paccayo --- kusalo ek khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. tayo khandhÄ• ekassa khandhassa sahajÄ

khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa sahajÄ• tapaccayena paccayo --- kusalÄ• kha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa sahajÄ• tapaccayena paccay
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tap
khandhÄ• ekassa khandhassa \Be I 140/ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sa
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahaj

akusalo dhammo akusalassa dhammassa sahajÄ• tapaccayena paccayo --- akusalo eko kh
khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. tayo khandhÄ• ekassa khandhassa sahaj
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

akusalo \Ne I 162/ dhammo abyÄ• katassa dhammassa sahajÄ• tapaccayena paccayo \Se
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa sahajÄ• tapaccayena pacc
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tap
khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapa
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccay

abyÄ• kato dhammo abyÄ• katassa dhammassa sahajÄ• tapaccayena paccayo --- vipÄ• k
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sa
khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapa
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccay
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ k
sahajÄ• tapaccayena paccayo. tayo khandhÄ• ekassa khandhassa kaá¹-attÄ• ca rÅ«pÄ• n
paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ sahajÄ• ta
vatthussa sahajÄ• tapaccayena paccayo. vatthu khandhÄ• naá¹ƒ sahajÄ• tapaccayena pac
tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sahajÄ• tapaccayena paccayo \Se I 167/. tayo mah
mahÄ• bhÅ«tassa sahajÄ• tapaccayena paccayo. dve mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• b
paccayo. mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• n
sahajÄ• tapaccayena paccayo. bÄ• hiraá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mah
sahajÄ• tapaccayena paccayo. tayo mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa \Be I 141/ s
mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. mahÄ• b
sahajÄ• tapaccayena paccayo. Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá
sahajÄ• tapaccayena paccayo. tayo mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa sahajÄ• ta

mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. mahÄ• b
sahajÄ• tapaccayena paccayo. utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡a
sahajÄ• tapaccayena paccayo. tayo mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa sahajÄ• tap
mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. mahÄ• b
sahajÄ• tapaccayena paccayo. asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡an
sahajÄ• tapaccayena paccayo. tayo mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa sahajÄ• tap
mahÄ• bhÅ«tÄ• \Ne I 163/ dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sahajÄ• tapaccayena paccayo
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

kusalo \Se I 168/ ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa sahajÄ• tapacca
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapa

akusalo ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa sahajÄ• tapaccayena pac
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacc

aÃ±Ã±amaÃ±Ã±apaccayo

<420> kusalo dhammo kusalassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- ku
khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. tayo khandhÄ• ekassa khandhassa
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (1)

akusalo dhammo akusalassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- akusal
khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. tayo khandhÄ• ekassa khandhassa
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (1)

abyÄ• kato \Be I 142/ dhammo abyÄ• katassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena pa
kiriyÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayen
khandhassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ \Se I 169/ kha
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khan
khandhÄ• naá¹ƒ vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo. tayo khandhÄ• ekass
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vatthussa
paccayo. khandhÄ• vatthussa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. vatthu khandhÄ• naá
paccayo. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±
mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. dve mah
mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena \Ne I 164/ paccayo; bÄ• hiraá¹ƒ ... Ä• h
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ«
paccayo. (1)

nissayapaccayo

<421> kusalo dhammo kusalassa dhammassa nissayapaccayena paccayo --- kusalo eko k
khandhÄ• naá¹ƒ nissayapaccayena paccayo. tayo khandhÄ• ekassa khandhassa nissayap
dvinnaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa nissayapaccayena paccayo --- kusalÄ• khand
rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. (2)

kusalo \Se I 170/ dhammo kusalassa ca abyÄ• katassa ca dhammassa nissayapaccayena
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ni
khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapacca
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapaccayen

akusalo dhammo akusalassa dhammassa nissayapaccayena paccayo --- akusalo eko khar
khandhÄ• naá¹ƒ nissayapaccayena paccayo. tayo \Be I 143/ khandhÄ• ekassa khandhassa
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (1)

akusalo dhammo abyÄ• katassa dhammassa nissayapaccayena paccayo --- akusalÄ• kha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. (2)

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa nissayapaccayena paccayo
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapac
165/ khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissaya
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapaccayen

abyÄ• kato dhammo abyÄ• katassa dhammassa nissayapaccayena paccayo \Se I 171/ ---
kiriyÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
nissayapaccayena paccayo. tayo khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• na
nissayapaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
nissayapaccayena paccayo. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khandho tiá¹‡á
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. tayo khandhÄ• ekassa khandhas
nissayapaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«p
paccayo. khandhÄ• vatthussa nissayapaccayena paccayo. vatthu khandhÄ• naá¹ƒ nissaya
mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ nissayapaccayena paccayo. tayo
mahÄ• bhÅ«tassa nissayapaccayena paccayo. dve mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ
paccayo. mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, kaá¹-attÄ• rÅ«pÄ•

nissayapaccayena paccayo; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ni
mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa nissayapaccayena paccayo. dve mahÄ• bhÅ«tÄ
nissayapaccayena paccayo. mahÄ• bhÅ«tÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, upÄ• dÄ• rÅ«pÄ• n
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa nissayapaccayena paccayo. sotÄ• yatanaá¹ƒ
... pe ... jivhÄ• yatanaá¹ƒ \Se I 172/ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa nis
paccayo. vatthu vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ niss

abyÄ• kato \Be I 144/ dhammo kusalassa dhammassa nissayapaccayena paccayo --- vatth
khandhÄ• naá¹ƒ nissayapaccayena paccayo. (2)

abyÄ• kato dhammo akusalassa dhammassa nissayapaccayena paccayo --- vatthu akusal
nissayapaccayena paccayo. (3)

<422> kusalo ca abyÄ• kato ca dhammÄ• kusalassa dhammassa nissayapaccayena pacc
khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. tayo kh
khandhassa nissayapaccayena paccayo. dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ•
paccayo. (1)

kusalo ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa nissayapaccayena paccay
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccay

akusalo ca abyÄ• kato ca dhammÄ• akusalassa dhammassa nissayapaccayena paccayo
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. tayo khandhÄ• ca
nissayapaccayena paccayo. dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ nissay

akusalo \Se I 173/ ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa nissayapaccay
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapacc

upanissayapaccayo

<423> kusalo dhammo kusalassa dhammassa upanissayapaccayena paccayo --- Ä• ramm
anantarÅ«panissayo, pakatÅ«panissayo.

__Ä• rammaá¹‡Å«panissayo_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakar
katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati, jhÄ• nÄ• vuá
garuá¹ƒ katvÄ• paccavekkhati, sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vod
paccavekkhanti, sekkhÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekk

__anantarÅ«panissayo_ \Be I 145/ --- purimÄ• purimÄ• kusalÄ• khandhÄ• pacchimÄ• na
kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. anulomaá¹ƒ gotrabhussa ..
gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa upanissayapaccayena paccayo.

__pakatÅ«panissayo_ \Ne I 167/ --- saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ sam
uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ upp
uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. sÄ«laá¹ƒ ... pe ... sutaá¹ƒ ... pe ... cÄ• gaá¹ƒ ... pe ...
upanissaya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ u
uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. sa
sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• \Se I 174/ ... saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gas
upanissayapaccayena paccayo.

paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa jhÄ• nassa upanissayapaccayena
parikammaá¹ƒ dutiyassa jhÄ• nassa upanissayapaccayena paccayo. tatiyassa jhÄ• nassa p
jhÄ• nassa upanissayapaccayena paccayo. catutthassa jhÄ• nassa parikammaá¹ƒ catuttha
upanissayapaccayena paccayo. Ä• kÄ• sÄ• naÃ±cÄ• yatanassa parikammaá¹ƒ Ä• kÄ• sÄ•
upanissayapaccayena paccayo. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa parikammaá¹ƒ viÃ±Ã±Ä• á
upanissayapaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä• yatanassa parikammaá¹ƒ Ä• kiÃ±caÃ±Ã
paccayo. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ
paccayo. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyassa jhÄ• nassa upanissayapaccayena paccayo. d
jhÄ• nassa upanissayapaccayena paccayo. tatiyaá¹ƒ jhÄ• naá¹ƒ catutthassa jhÄ• nassa up
catutthaá¹ƒ jhÄ• naá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanassa upanissayapaccayena paccayo. Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa upanissayapaccayena paccayo. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yata
upanissayapaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
paccayo. dibbassa cakkhussa parikammaá¹ƒ dibbassa cakkhussa upanissayapaccayena pa
sotadhÄ• tuyÄ• parikammaá¹ƒ dibbÄ• ya sotadhÄ• tuyÄ• upanissayapaccayena paccayo.
parikammaá¹ƒ iddhividhaÃ±Ä• á¹‡assa upanissayapaccayena paccayo \Be I 146/. cetopariy
cetopariyaÃ±Ä• á¹‡assa upanissayapaccayena paccayo. pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡a
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa upanissayapaccayena paccayo. yathÄ• kammÅ«pag
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa upanissayapaccayena paccayo. anÄ• gataá¹ƒsaÃ±Ä• á
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa upanissayapaccayena paccayo. dibbacakkhu dibbÄ• ya sota
paccayo. dibbasotadhÄ• tu iddhividhaÃ±Ä• á¹‡assa upanissayapaccayena \Ne I 168/ pacca
cetopariyaÃ±Ä• á¹‡assa upanissayapaccayena paccayo. cetopariyaÃ±Ä• á¹‡aá¹ƒ pubbeniv
upanissayapaccayena paccayo. pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ yathÄ• kammÅ«pag
paccayo. yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa upanissayapacc
maggassa parikammaá¹ƒ paá¹-hamassa maggassa upanissayapaccayena paccayo. dutiyas
dutiyassa maggassa upanissayapaccayena paccayo. tatiyassa maggassa parikammaá¹ƒ ta

upanissayapaccayena paccayo. catutthassa maggassa parikammaá¹ƒ catutthassa maggass
paccayo. paá¹-hamo maggo dutiyassa maggassa upanissayapaccayena paccayo. dutiyo ma
upanissayapaccayena paccayo. tatiyo maggo catutthassa maggassa upanissayapaccayena
upanissÄ• ya anuppannaá¹ƒ samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ samÄ• pajjanti, saá¹.
anattato vipassanti. maggo sekkhÄ• naá¹ƒ atthappaá¹-isambhidÄ• ya \Se I 176/, dhammapp
niruttippaá¹-isambhidÄ• ya, paá¹-ibhÄ• nappaá¹-isambhidÄ• ya, á¹-hÄ• nÄ• á¹-hÄ• nakosall
paccayo. (1)

kusalo dhammo akusalassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å

__Ä• rammaá¹‡Å«panissayo_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakar
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. p
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ•
diá¹-á¹-hi uppajjati.

__pakatÅ«panissayo_ \Be I 147/ --- saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá
... pe ... sutaá¹ƒ ... pe ... cÄ• gaá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, di
gaá¹‡hÄ• ti. saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• rÄ• gassa ... dosassa
mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. (2)

kusalo \Ne I 169/ dhammo abyÄ• katassa dhammassa upanissayapaccayena paccayo --- Ä
anantarÅ«panissayo, pakatÅ«panissayo.

__Ä• rammaá¹‡Å«panissayo_ --- arahÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ ka

__anantarÅ«panissayo_ --- kusalaá¹ƒ vuá¹-á¹-hÄ• nassa ... maggo phalassa ... anulomaá¹ƒ
phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
upanissayapaccayena paccayo.

__pakatÅ«panissayo_ \Se I 177/ --- saddhaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ•
pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. sÄ«laá¹ƒ ... pe ... sutaá¹ƒ ... pe ... cÄ• ga
paÃ±Ã±aá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, pariyiá¹-á¹-himÅ«lakaá¹ƒ duk
saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• kÄ• yikassa sukhassa ... kÄ• yikas
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa up
arahÄ• maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ uppÄ• deti, uppannaá¹
aniccato dukkhato anattato vipassati. maggo arahato atthappaá¹-isambhidÄ• ya, dhammapp
niruttippaá¹-isambhidÄ• ya, paá¹-ibhÄ• nappaá¹-isambhidÄ• ya, á¹-hÄ• nÄ• á¹-hÄ• nakosall

paccayo. maggo phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (3)

akusalo dhammo akusalassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡
anantarÅ«panissayo, pakatÅ«panissayo.

__Ä• rammaá¹‡Å«panissayo_ --- rÄ• gaá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ g
uppajjati, diá¹-á¹-hi uppajjati. diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garu
rÄ• go uppajjati, diá¹-á¹-hi uppajjati.

__anantarÅ«panissayo_ --- purimÄ• purimÄ• akusalÄ• khandhÄ• pacchimÄ• naá¹ƒ pacc
khandhÄ• naá¹ƒ upanissayapaccayena paccayo.

__pakatÅ«panissayo_ \Ne I 170/ --- rÄ• gaá¹ƒ \Be I 148/ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati,
musÄ• bhaá¹‡ati, pisuá¹‡aá¹ƒ bhaá¹‡ati, pharusaá¹ƒ bhaá¹‡ati, samphaá¹ƒ palapati, sandh
chindati, nillopaá¹ƒ harati, ekÄ• gÄ• rikaá¹ƒ karoti, paripanthe tiá¹-á¹-hati, paradÄ• raá¹ƒ gac
gÄ• maghÄ• taá¹ƒ karoti, nigamaghÄ• taá¹ƒ karoti, mÄ• taraá¹ƒ jÄ«vitÄ• voropeti, pitaraá¹ƒ
arahantaá¹ƒ jÄ«vitÄ• voropeti, duá¹-á¹-hena cittena tathÄ• gatassa lohitaá¹ƒ uppÄ• deti, sa
dosaá¹ƒ upanissÄ• ya ... pe ... mohaá¹ƒ upanissÄ• ya ... pe ... mÄ• naá¹ƒ upanissÄ• ya ... p
upanissÄ• ya ... pe ... patthanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ b
doso ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• rÄ• gassa ... dosassa ... mohassa ... mÄ
diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. pÄ• á¹‡Ä• tipÄ• to pÄ• á¹‡Ä•
upanissayapaccayena paccayo. pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• nassa ... pe ... kÄ• mesum
musÄ• vÄ• dassa ... pe ... pisuá¹‡Ä• ya vÄ• cÄ• ya ... pe ... pharusÄ• ya vÄ• cÄ• ya ... pe ...
pe ... abhijjhÄ• ya ... pe ... byÄ• pÄ• dassa ... pe ... micchÄ• diá¹-á¹-hiyÄ• upanissayapacca
adinnÄ• dÄ• naá¹ƒ adinnÄ• dÄ• nassa ... kÄ• mesumicchÄ• cÄ• rassa ... musÄ• vÄ• dassa
micchÄ• diá¹-á¹-hiyÄ• ... pÄ• á¹‡Ä• tipÄ• tassa upanissayapaccayena paccayo. (cakkaá¹ƒ
kÄ• mesumicchÄ• cÄ• ro ... pe ... musÄ• vÄ• do ... pe ... pisuá¹‡avÄ• cÄ• ... pe ... pharusa
samphappalÄ• po ... pe ... abhijjhÄ• ... pe ... byÄ• pÄ• do ... pe ... micchÄ• diá¹-á¹-hi micch
upanissayapaccayena paccayo. micchÄ• diá¹-á¹-hi pÄ• á¹‡Ä• tipÄ• tassa ... adinnÄ• dÄ• na
kÄ• mesumicchÄ• cÄ• rassa ... musÄ• vÄ• dassa ... pisuá¹‡Ä• ya vÄ• cÄ• ya ... pharusÄ• y
samphappalÄ• passa ... abhijjhÄ• ya ... byÄ• pÄ• dassa upanissayapaccayena \Se I 179/ pa
mÄ• tughÄ• tikammassa upanissayapaccayena paccayo. mÄ• tughÄ• tikammaá¹ƒ pitughÄ•
arahantaghÄ• tikammassa ... ruhiruppÄ• dakammassa ... saá¹…ghabhedakammassa ... niy
upanissayapaccayena paccayo. pitughÄ• tikammaá¹ƒ pitughÄ• tikammassa ... arahantaghÄ
ruhiruppÄ• dakammassa ... saá¹…ghabhedakammassa ... niyatamicchÄ• diá¹-á¹-hiyÄ• ... m
upanissayapaccayena paccayo. arahantaghÄ• tikammaá¹ƒ arahantaghÄ• tikammassa ... ru
ruhiruppÄ• dakammaá¹ƒ ruhiruppÄ• dakammassa ... pe ... saá¹…ghabhedakammaá¹ƒ saá¹
niyatamicchÄ• diá¹-á¹-hi niyatamicchÄ• diá¹-á¹-hiyÄ• upanissayapaccayena paccayo. niyat

mÄ• tughÄ• tikammassa upanissaya ... pe ... arahantaghÄ• tikammassa ... ruhiruppÄ• daka
saá¹…ghabhedakammassa upanissayapaccayena paccayo. (cakkaá¹ƒ kÄ• tabbaá¹ƒ.) (1)

akusalo \Ne I 171/ dhammo kusalassa dhammassa upanissayapaccayena paccayo. __pak
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ
uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. do
pe ... mÄ• naá¹ƒ ... pe ... diá¹-á¹-hiá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ
samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, m
abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. rÄ• go ... doso ... moho ... mÄ• no ...
patthanÄ• saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa \Se I 180/ ... paÃ±Ã±Ä• ya upa
paccayo. pÄ• á¹‡aá¹ƒ hantvÄ• tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ
karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹
uppÄ• deti. adinnaá¹ƒ Ä• diyitvÄ• ... pe ... musÄ• bhaá¹‡itvÄ• ... pe ... pisuá¹‡aá¹ƒ bhaá¹‡
pharusaá¹ƒ bhaá¹‡itvÄ• ... pe ... samphaá¹ƒ palapitvÄ• ... pe ... sandhiá¹ƒ chinditvÄ• ... pe
haritvÄ• ... pe ... ekÄ• gÄ• rikaá¹ƒ karitvÄ• ... pe ... paripanthe á¹-hatvÄ• ... pe ... paradÄ•
... pe ... gÄ• maghÄ• taá¹ƒ karitvÄ• ... pe ... nigamaghÄ• taá¹ƒ karitvÄ• tassa paá¹-ighÄ• ta
deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹
uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. mÄ• taraá¹ƒ jÄ«vitÄ• vor
paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. pita
voropetvÄ• ... pe ... arahantaá¹ƒ jÄ«vitÄ• voropetvÄ• ... pe ... duá¹-á¹-hena cittena tathÄ•
uppÄ• detvÄ• ... pe ... saá¹…ghaá¹ƒ bhinditvÄ• tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ det
uposathakammaá¹ƒ karoti. (2)

akusalo dhammo abyÄ• katassa dhammassa upanissayapaccayena paccayo --- anantarÅ«

__anantarÅ«panissayo_ --- akusalaá¹ƒ vuá¹-á¹-hÄ• nassa upanissayapaccayena paccayo.

__pakatÅ«panissayo_ --- rÄ• gaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, pariy
dukkhaá¹ƒ paccanubhoti. dosaá¹ƒ ... pe ... mohaá¹ƒ ... pe ... mÄ• naá¹ƒ \Be I 150/ ... pe ... d
pe ... patthanaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ \Se I 181/ Ä• tÄ• peti paritÄ• peti, pariyiá¹-á¹-hi
paccanubhoti. rÄ• go ... doso \Ne I 172/ ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• kÄ• y
... kÄ• yikassa dukkhassa ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. akusala
upanissayapaccayena paccayo. (3)

abyÄ• kato dhammo abyÄ• katassa dhammassa upanissayapaccayena paccayo --- Ä• ram
anantarÅ«panissayo, pakatÅ«panissayo.

__Ä• rammaá¹‡Å«panissayo_ --- arahÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, nibbÄ•

paccavekkhati, nibbÄ• naá¹ƒ phalassa upanissayapaccayena paccayo.

__anantarÅ«panissayo_ --- purimÄ• purimÄ• vipÄ• kÄ• byÄ• katÄ• , kiriyÄ• byÄ• katÄ• k
pacchimÄ• naá¹ƒ vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ up
bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa ... arahato anulomaá¹ƒ phala
nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyaá¹ƒ phalasamÄ• p
paccayo.

__pakatÅ«panissayo_ --- kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa dukkha
upanissayapaccayena paccayo. kÄ• yikaá¹ƒ dukkhaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. utu kÄ• yikassa sukhassa, kÄ• yikas
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. bhojanaá¹ƒ kÄ• yikassa sukhassa, k
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. senÄ• sanaá¹ƒ kÄ• yikassa sukhass
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa \Se I 182/ dukkhassa, pha
upanissayapaccayena paccayo. phalasamÄ• patti kÄ• yikassa sukhassa upanissayapaccay

arahÄ• kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ uppÄ• det
saá¹…khÄ• re aniccato dukkhato anattato vipassati. kÄ• yikaá¹ƒ \Be I 151/ dukkhaá¹ƒ ... utu
\Ne I 173/ ... senÄ• sanaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ uppÄ• deti, u
saá¹…khÄ• re aniccato dukkhato anattato vipassati. (1)

abyÄ• kato dhammo kusalassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá
anantarÅ«panissayo, pakatÅ«panissayo.

__Ä• rammaá¹‡Å«panissayo_ --- sekkhÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa ... vodÄ• nassa ... maggassa upanissayapaccay

__anantarÅ«panissayo_ --- Ä• vajjanÄ• kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccay

__pakatÅ«panissayo_ --- kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ sam
karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹
uppÄ• deti. kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya
samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, m
abhiÃ±Ã±aá¹ƒ \Se I 183/ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ
utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ
upanissayapaccayena paccayo. (2)

abyÄ• kato dhammo akusalassa dhammassa upanissayapaccayena paccayo --- Ä• ramma
anantarÅ«panissayo, pakatÅ«panissayo.

__Ä• rammaá¹‡Å«panissayo_ --- cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ
uppajjati, diá¹-á¹-hi uppajjati. sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... pe ... jivhaá¹ƒ ... pe ... kÄ• yaá¹ƒ
... rÅ«pe ... pe ... sadde ... pe ... gandhe ... pe ... rase ... pe ... phoá¹-á¹-habbe ... pe ... vatthu
... pe ... vipÄ• kÄ• byÄ• kate kiriyÄ• byÄ• kate khandhe garuá¹ƒ katvÄ• assÄ• deti abhinan
rÄ• go uppajjati, diá¹-á¹-hi uppajjati.

__anantarÅ«panissayo_ \Ne I 174/ --- Ä• vajjanÄ• akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ upanis

__pakatÅ«panissayo_ --- kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati, adinnaá¹
bhaá¹‡ati, pisuá¹‡aá¹ƒ bhaá¹‡ati, pharusaá¹ƒ bhaá¹‡ati, samphaá¹ƒ palapati, sandhiá¹ƒ \Be
nillopaá¹ƒ harati, ekÄ• gÄ• rikaá¹ƒ karoti, paripanthe tiá¹-á¹-hati, paradÄ• raá¹ƒ gacchati, gÄ
karoti, nigamaghÄ• taá¹ƒ karoti, mÄ• taraá¹ƒ jÄ«vitÄ• voropeti, pitaraá¹ƒ jÄ«vitÄ• voropeti,
jÄ«vitÄ• voropeti, duá¹-á¹-hena cittena tathÄ• gatassa lohitaá¹ƒ uppÄ• deti, saá¹…ghaá¹ƒ b

kÄ• yikaá¹ƒ dukkhaá¹ƒ ... pe ... utuá¹ƒ ... pe ... bhojanaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ
hanati ... (saá¹ƒkhittaá¹ƒ.) saá¹…ghaá¹ƒ bhindati.

kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ rÄ•
mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. (3

purejÄ• tapaccayo

<424> abyÄ• kato \Se I 184/ dhammo abyÄ• katassa dhammassa purejÄ• tapaccayena pa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ.

__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- arahÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassati
ghÄ• naá¹ƒ ... pe ... jivhaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... pe ... rÅ«pe ... pe ... sadde ... pe ... gandh
... rase ... pe ... phoá¹-á¹-habbe ... pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati, dibb
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yata
purejÄ• tapaccayena paccayo. saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa ... pe ... gandhÄ• y
ghÄ• naviÃ±Ã±Ä• á¹‡assa ... pe ... rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹
kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo.

__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccaye
sotaviÃ±Ã±Ä• á¹‡assa \Ne I 175/ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡assa ...

jivhÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapa
vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena

abyÄ• kato dhammo kusalassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡
vatthupurejÄ• taá¹ƒ.

__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ \Be I 153/ --- sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ a
vipassanti. sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... pe ... jivhaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... pe ... rÅ«pe ..
sadde ... pe ... gandhe ... pe ... rase ... pe ... phoá¹-á¹-habbe ... pe ... vatthuá¹ƒ aniccato duk
anattato vipassanti. dibbena cakkhunÄ• rÅ«paá¹ƒ passanti. dibbÄ• ya sotadhÄ• tuyÄ• sad

__vatthupurejÄ• taá¹ƒ_ \Se I 185/ --- vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapacc

abyÄ• kato dhammo akusalassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ assÄ• deti abhinandati, t
uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ up
... pe ... ghÄ• naá¹ƒ ... pe ... jivhaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... pe ... rÅ«pe ... pe ... sadde ... pe
gandhe ... pe ... rase ... pe ... phoá¹-á¹-habbe ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati.

__vatthupurejÄ• taá¹ƒ_ --- vatthu akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena pa

pacchÄ• jÄ• tapaccayo

<425> kusalo dhammo abyÄ• katassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- p
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

akusalo \Ne I 176/ dhammo abyÄ• katassa dhammassa pacchÄ• jÄ• tapaccayena paccayo
khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

abyÄ• kato dhammo abyÄ• katassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pac
kiriyÄ• byÄ• katÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena p

Ä• sevanapaccayo

<426> kusalo dhammo kusalassa dhammassa Ä• sevanapaccayena paccayo \Se I 186/ ---
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be I 154/ Ä•
anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹

Ä• sevanapaccayena paccayo. (1)

akusalo dhammo akusalassa dhammassa Ä• sevanapaccayena paccayo --- purimÄ• purim
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena

abyÄ• kato dhammo abyÄ• katassa dhammassa Ä• sevanapaccayena paccayo --- purimÄ•
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä•

kammapaccayo

<427> kusalo dhammo kusalassa dhammassa kammapaccayena paccayo --- kusalÄ• ceta
khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , n
{nÄ• nÄ• khaá¹‡ikÄ• (Katthaci) }. __sahajÄ• tÄ• _ --- kusalÄ• cetanÄ• cittasamuá¹-á¹-hÄ•
kammapaccayena paccayo.

nÄ• nÄ• kkhaá¹‡ikÄ• \Ne I 177/ --- kusalÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaa
kammapaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa kammapaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamn

akusalo \Se I 187/ dhammo akusalassa dhammassa kammapaccayena paccayo --- akusalÄ
khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

akusalo dhammo abyÄ• katassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , n
--- akusalÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena pacca
akusalÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapa

akusalo \Be I 155/ dhammo akusalassa ca abyÄ• katassa ca dhammassa kammapaccayen
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamn

abyÄ• kato dhammo abyÄ• katassa dhammassa kammapaccayena paccayo --- vipÄ• kÄ• b
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ, cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamn
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá
kammapaccayena paccayo. cetanÄ• vatthussa kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<428> abyÄ• kato dhammo abyÄ• katassa dhammassa vipÄ• kapaccayena paccayo --- vip
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapa
ekassa \Se I 188/ khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapacca
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayen
vipÄ• kÄ• byÄ• kato \Ne I 178/ eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca
vipÄ• kapaccayena paccayo. tayo khandhÄ• ekassa khandhassa kaá¹-attÄ• ca rÅ«pÄ• na
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena
vipÄ• kapaccayena paccayo. (1)

Ä• hÄ• rapaccayo

<429> kusalo dhammo kusalassa dhammassa Ä• hÄ• rapaccayena paccayo --- kusalÄ• Ä
khandhÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa Ä• hÄ• rapaccayena paccayo --- kusalÄ• Ä• h
rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa Ä• hÄ• rapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ

akusalo \Be I 156/ dhammo akusalassa dhammassa Ä• hÄ• rapaccayena paccayo --- akus
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo.

akusalo dhammo abyÄ• katassa dhammassa Ä• hÄ• rapaccayena paccayo --- akusalÄ• Ä
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena \Se I 189/ paccayo. (2)

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa Ä• hÄ• rapaccayena pacca
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ

abyÄ• kato dhammo abyÄ• katassa dhammassa Ä• hÄ• rapaccayena paccayo --- vipÄ• kÄ
Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
I 179/. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khan
rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa

indriyapaccayo

<430> kusalo dhammo kusalassa dhammassa indriyapaccayena paccayo --- kusalÄ• indri
khandhÄ• naá¹ƒ indriyapaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa indriyapaccayena paccayo --- kusalÄ• indriyÄ
rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa indriyapaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriy

akusalo dhammo akusalassa dhammassa indriyapaccayena paccayo \Se I 190/ --- akusalÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo. (1)

akusalo dhammo abyÄ• katassa dhammassa indriyapaccayena paccayo --- akusalÄ• indri
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (2)

akusalo \Be I 157/ dhammo akusalassa ca abyÄ• katassa ca dhammassa indriyapaccayena
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na
(3)

abyÄ• kato dhammo abyÄ• katassa dhammassa indriyapaccayena paccayo --- vipÄ• kÄ• b
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá
indriyapaccayena paccayo. cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa indriyapaccayena pa
sotaviÃ±Ã±Ä• á¹‡assa \Ne I 180/ ... pe ... ghÄ• nindriyaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡assa ... pe
jivhÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayen
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

jhÄ• napaccayo

<431> kusalo dhammo kusalassa dhammassa jhÄ• napaccayena paccayo --- kusalÄ• ni jh
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ jhÄ• napaccayena paccayo. (1)

kusalo \Se I 191/ dhammo abyÄ• katassa dhammassa jhÄ• napaccayena paccayo --- kusa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa jhÄ• napaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ jhÄ• n

akusalo dhammo akusalassa dhammassa jhÄ• napaccayena paccayo --- akusalÄ• ni jhÄ•
khandhÄ• naá¹ƒ jhÄ• napaccayena paccayo. (1)

akusalo dhammo abyÄ• katassa dhammassa jhÄ• napaccayena paccayo --- akusalÄ• ni jh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. (2)

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa jhÄ• napaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ jhÄ•

abyÄ• kato \Be I 158/ dhammo abyÄ• katassa dhammassa jhÄ• napaccayena paccayo ---
kiriyÄ• byÄ• katÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
jhÄ• napaccayena paccayo \Ne I 181/. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• ni jhÄ•
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. (1)

maggapaccayo

<432> kusalo \Se I 192/ dhammo kusalassa dhammassa maggapaccayena paccayo --- kus
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ maggapaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa maggapaccayena paccayo --- kusalÄ• ni magg
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ maggapaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa maggapaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ magg

akusalo dhammo akusalassa dhammassa maggapaccayena paccayo --- akusalÄ• ni magg
khandhÄ• naá¹ƒ maggapaccayena paccayo. (1)

akusalo dhammo abyÄ• katassa dhammassa maggapaccayena paccayo --- akusalÄ• ni ma
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ maggapaccayena paccayo. (2)

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa maggapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ magg

abyÄ• kato dhammo abyÄ• katassa dhammassa maggapaccayena paccayo --- vipÄ• kÄ• b
maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paá¹-isandhikkhaá¹‡e \Se I 193/ vipÄ• kÄ• byÄ• katÄ• ni maggaá¹…gÄ• ni sampayuttakÄ•
ca rÅ«pÄ• naá¹ƒ maggapaccayena paccayo. (1)

sampayuttapaccayo

<433> kusalo dhammo kusalassa dhammassa sampayuttapaccayena paccayo --- kusalo e
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sampayuttapaccayena paccayo. tayo \Be I 159/ khandhÄ•
sampayuttapaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ sampayuttapac

akusalo dhammo akusalassa dhammassa sampayuttapaccayena paccayo --- akusalo eko
khandhÄ• naá¹ƒ sampayuttapaccayena paccayo. tayo khandhÄ• ekassa khandhassa samp
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ sampayuttapaccayena paccayo. (1)

abyÄ• kato dhammo abyÄ• katassa dhammassa sampayuttapaccayena paccayo --- vipÄ•
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sampayuttapaccayena paccayo. tayo khandhÄ•
sampayuttapaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ sampayuttapac
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ s
tayo khandhÄ• ekassa khandhassa sampayuttapaccayena paccayo. dve khandhÄ• dvinna
sampayuttapaccayena paccayo. (1)

vippayuttapaccayo

<434> kusalo dhammo abyÄ• katassa dhammassa vippayuttapaccayena paccayo \Se I 194
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
paccayo. __pacchÄ• jÄ• tÄ• _ --- kusalÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippa

akusalo dhammo abyÄ• katassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá
__sahajÄ• tÄ• _ --- akusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippa
__pacchÄ• jÄ• tÄ• _ --- akusalÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapa

abyÄ• kato dhammo abyÄ• katassa dhammassa vippayuttapaccayena paccayo --- sahajÄ•
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ•
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ•
vippayuttapaccayena paccayo. khandhÄ• vatthussa vippayuttapaccayena paccayo. vatthu
vippayuttapaccayena \Ne I 183/ paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuvi
vippayuttapaccayena paccayo. sotÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa vippayuttapaccayen
ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡assa vippayuttapaccayena paccayo. jivhÄ• yatan
vippayuttapaccayena paccayo. kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayuttapacc
vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ \Se I 195/ khandhÄ• naá¹ƒ vippayutta
__pacchÄ• jÄ• tÄ• _ --- vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• purejÄ• tassa

vippayuttapaccayena paccayo. (1)

abyÄ• kato dhammo kusalassa dhammassa vippayuttapaccayena paccayo --- __purejÄ• ta
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

abyÄ• kato dhammo akusalassa dhammassa vippayuttapaccayena paccayo --- __purejÄ• t
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

atthipaccayo

<435> kusalo dhammo kusalassa dhammassa atthipaccayena paccayo --- kusalo eko khan
khandhÄ• naá¹ƒ atthipaccayena paccayo. tayo khandhÄ• ekassa khandhassa atthipaccaye
dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

kusalo dhammo abyÄ• katassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pac
--- kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo
kusalÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. (2)

kusalo dhammo kusalassa ca abyÄ• katassa ca dhammassa atthipaccayena paccayo. kusa
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
ekassa \Se I 196/ khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayen
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena p

akusalo \Ne I 184/ dhammo akusalassa dhammassa atthipaccayena paccayo --- akusalo el
khandhÄ• naá¹ƒ atthipaccayena paccayo. tayo khandhÄ• ekassa khandhassa atthipaccaye
dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

akusalo \Be I 161/ dhammo abyÄ• katassa dhammassa atthipaccayena paccayo --- sahajÄ
__sahajÄ• tÄ• _ --- akusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthip
__pacchÄ• jÄ• tÄ• _ --- akusalÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayen

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa atthipaccayena paccayo ---
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (3)

abyÄ• kato dhammo abyÄ• katassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- vipÄ• kÄ• byÄ• kato kiriyÄ• b

tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ \Se I 197/ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ a
khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayen
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena p
vipÄ• kÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• n
tayo khandhÄ• ekassa khandhassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. c
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. khandhÄ• vatthussa
vatthu khandhÄ• naá¹ƒ atthipaccayena paccayo. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ
atthipaccayena paccayo. tayo mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa atthipaccayena p
dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo. mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. bÄ• hiraá¹ƒ ... Ä
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá
atthipaccayena paccayo. tayo mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa atthipaccayena p
dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo. mahÄ• bhÅ«tÄ• kaá¹-attÄ• rÅ«p
atthipaccayena paccayo.

__purejÄ• taá¹ƒ_ \Ne I 185/ \Be I 162/ --- arahÄ• cakkhuá¹ƒ aniccato dukkhato anattato vip
... pe ... ghÄ• naá¹ƒ ... pe ... jivhaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... pe ... rÅ«pe ... pe ... sadde ... pe .
gandhe ... pe ... rase ... pe ... phoá¹-á¹-habbe \Se I 198/ ... pe ... vatthuá¹ƒ aniccato dukkhato
vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati; dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡
cakkhuviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. saddÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-hab
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
sotÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa ... pe ... ghÄ• nÄ• yatanaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡a
jivhÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡a
vatthu vipÄ• kÄ• byÄ• katÄ• naá¹ƒ kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayen
vipÄ• kÄ• byÄ• katÄ• kiriyÄ• byÄ• katÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthip
__kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo. __rÅ«pajÄ«vitin
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

abyÄ• kato dhammo kusalassa dhammassa atthipaccayena paccayo. __purejÄ• taá¹ƒ_ sek
cakkhuá¹ƒ aniccato dukkhato anattato vipassanti ... sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... pe ... jivh
... kÄ• yaá¹ƒ ... pe ... rÅ«pe ... pe ... sadde ... pe ... gandhe ... pe ... rase ... pe ... phoá¹-á¹-ha
pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassanti, dibbena cakkhunÄ• rÅ«paá¹ƒ passa
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡anti. vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena

abyÄ• kato dhammo akusalassa dhammassa atthipaccayena paccayo \Se I 199/ --- __pure
assÄ• deti, abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• up
uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati. sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... pe ... jivhaá
kÄ• yaá¹ƒ ... pe ... rÅ«pe ... pe ... sadde ... pe ... gandhe ... pe ... rase ... pe ... phoá¹-á¹-habb

... vatthuá¹ƒ assÄ• deti, abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹
akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (3)

kusalo ca abyÄ• kato ca dhammÄ• kusalassa dhammassa atthipaccayena paccayo --- __s
\Ne I 186/. sahajÄ• to --- kusalo eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ
... pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (1

kusalo \Be I 163/ ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa atthipaccayena
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. sahajÄ• tÄ• --- kusalÄ• khandhÄ• ca mahÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- k
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. pacchÄ• jÄ• tÄ•
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

akusalo ca abyÄ• kato ca dhammÄ• akusalassa dhammassa atthipaccayena paccayo --- _
purejÄ• taá¹ƒ_. sahajÄ• to --- akusalo eko \Se I 200/ khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ
atthipaccayena paccayo. tayo khandhÄ• ca vatthu ca ekassa khandhassa atthipaccayena
vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

akusalo ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa atthipaccayena paccayo
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. sahajÄ• tÄ• --- akusalÄ• khandhÄ• ca mahÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- a
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. pacchÄ• jÄ• tÄ•
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

natthipaccayo

<436> kusalo dhammo kusalassa dhammassa natthipaccayena paccayo --- purimÄ• purim
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ natthipaccayena paccay

(yathÄ• anantarapaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

vigatapaccayo

<437> kusalo \Ne I 187/ dhammo kusalassa dhammassa vigatapaccayena paccayo --- puri
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vigatapaccay

(yathÄ• anantarapaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

avigatapaccayo

<438> kusalo \Be I 164/ dhammo kusalassa dhammassa avigatapaccayena paccayo --- kus
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ avigatapaccayena paccayo \Se I 201/. tayo khandhÄ• eka
avigatapaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ avigatapaccayena p

(yathÄ• atthipaccayaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

paÃ±hÄ• vÄ• rassa vibhaá¹…go.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<439> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta, samanantar
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ
tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa.

hetusabhÄ• gaá¹ƒ

<440> hetupaccayÄ• \Ne I 188/ adhipatiyÄ• cattÄ• ri, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e
vipÄ• ke ekaá¹ƒ, indriye cattÄ• ri, magge cattÄ• ri, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, a
avigate satta. (11)

hetusÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<441> hetu-sahajÄ• ta-nissaya-atthi-avigatanti satta. hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±aniss
tÄ«á¹‡i. hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
hetu-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti \Se I 202/ tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

hetu-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti \Be I 165/ ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayuttaatthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (sav

saindriyamaggaghaá¹-anÄ• (9)

<442> hetu-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti cattÄ• ri.
hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-atthi-avigatanti dve.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-indriya-magga-sampayutta-atthi-avigatanti dve.
hetu-sahajÄ• ta-nissaya-indriya-maggavippayutta-atthi-avigatanti dve. (avipÄ• kaá¹ƒ --- 4)

hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avigata
hetu-sahajÄ• ta-nissaya-vipÄ• kaindriya-magga-vippayutta-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kaindriya-magga-vippayutta-atthi-avigatan
--- 5)

sÄ• dhipati-indriya-maggaghaá¹-anÄ• (6)

<443> hetÄ• dhipati-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti \Ne I 189/ cattÄ• ri.
hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigata
hetÄ• dhipatisahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti dve. (avipÄ• kaá¹

hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ.
hetÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atth
203/. hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti ek
--- 3)

hetumÅ«lakaá¹ƒ.

Ä• rammaá¹‡asabhÄ• gaá¹ƒ

<444> Ä• rammaá¹‡apaccayÄ• \Be I 166/ adhipatiyÄ• satta, nissaye tÄ«á¹‡i, upanissaye
vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (7)

Ä• rammaá¹‡aghaá¹-anÄ• (5)

<445> Ä• rammaá¹‡Ä• dhipati-upanissayanti satta. Ä• rammaá¹‡a-purejÄ• ta-atthi-avigatan
Ä• rammaá¹‡a-nissaya-purejÄ• ta-vippayutta-atthi-avigatanti tÄ«á¹‡i.
Ä• rammaá¹‡Ä• dhipatiupanissaya-purejÄ• ta-atthi-avigatanti ekaá¹ƒ.

Ä• rammaá¹‡Ä• dhipati-nissayaupanissaya-purejÄ• ta-vippayutta-atthi-avigatanti ekaá¹ƒ. (5)

Ä• rammaá¹‡amÅ«lakaá¹ƒ.

adhipatisabhÄ• gaá¹ƒ

<446> adhipatipaccayÄ• \Ne I 190/ hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e satta, sahajÄ• te sat
tÄ«á¹‡i, nissaye aá¹-á¹-ha, upanissaye satta, purejÄ• te ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re
magge satta, sampayutte tÄ«á¹‡i, vippayutte cattÄ• ri, atthiyÄ• aá¹-á¹-ha, avigate aá¹-á¹-ha

adhipatimissakaghaá¹-anÄ• (3)

<447> adhipati-atthi-avigatanti aá¹-á¹-ha. adhipati-nissaya-atthi-avigatanti aá¹-á¹-ha.
adhipati-nissaya-vippayutta-atthi-avigatanti cattÄ• ri.

pakiá¹‡á¹‡akaghaá¹-anÄ• (3)

<448> adhipati-Ä• rammaá¹‡Å«panissayanti \Se I 204/ satta.
adhipatiÄ• rammaá¹‡Å«panissaya-purejÄ• ta-atthi-avigatanti ekaá¹ƒ.
adhipati-Ä• rammaá¹‡a-nissayaupanissaya-purejÄ• ta-vippayutta-atthi-avigatanti ekaá¹ƒ.

sahajÄ• tachandÄ• dhipatighaá¹-anÄ• (6)

<449> adhipati-sahajÄ• ta-nissaya-atthi-avigatanti \Be I 167/ satta.
adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
adhipati-sahajÄ• tanissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 3)

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
adhipati-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ.
adhipati-sahajÄ• tanissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

cittÄ• dhipatighaá¹-anÄ• (6)

<450> adhipati-sahajÄ• ta-nissaya-Ä• hÄ• ra-indriya-atthi-avigatanti \Ne I 191/ satta.
adhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-indriya-sampayutta-atthi-avigatanti
adhipatisahajÄ• ta-nissaya-Ä• hÄ• ra-indriya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-indriya-atthi-avigatanti ekaá¹ƒ.

adhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-indriya-sampayutta-atthi-a
adhipatisahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ. (sa

vÄ«riyÄ• dhipatighaá¹-anÄ• (6)

<451> adhipati-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti satta.
adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigatanti tÄ
adhipatisahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-vigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ.
adhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avig
adhipatisahajÄ• ta-nissaya \Se I 205/ -vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti ek
--- 3)

vÄ«maá¹ƒsÄ• dhipatighaá¹-anÄ• (6)

<452> adhipati-hetu-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti \Be I 168/ cattÄ• ri.
adhipati-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigata
adhipati-hetu-sahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti dve. (avipÄ• kaá

adhipati-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ.
adhipatihetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atth
adhipati-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti \Ne I 19
(savipÄ• kaá¹ƒ --- 3)

adhipatimÅ«lakaá¹ƒ.

anantarasabhÄ• gaá¹ƒ

<453> anantarapaccayÄ• samanantare satta, upanissaye satta, Ä• sevane tÄ«á¹‡i, kamm
vigate satta. (6)

anantaraghaá¹-anÄ• (3)

<454> anantara-samanantara-upanissaya-natthi-vigatanti satta.
anantarasamanantara-upanissaya-Ä• sevana-natthi-vigatanti tÄ«á¹‡i.
anantara-samanantaraupanissaya-kamma-natthi-vigatanti ekaá¹ƒ.

anantaramÅ«lakaá¹ƒ.

samanantarasabhÄ• gaá¹ƒ

<455> samanantarapaccayÄ• anantare satta, upanissaye satta, Ä• sevane tÄ«á¹‡i, kamm
vigate satta. (6)

samanantaraghaá¹-anÄ• (3)

<456> samanantara-anantara-upanissaya-natthi-vigatanti \Be I 169/ satta.
samanantaraanantara-upanissaya-Ä• sevana-natthi-vigatanti tÄ«á¹‡i.
samanantara-anantaraupanissaya-kamma-natthi-vigatanti ekaá¹ƒ.

samanantaramÅ«lakaá¹ƒ.

sahajÄ• tasabhÄ• gaá¹ƒ

<457> sahajÄ• tapaccayÄ• \Se I 206/ \Ne I 193/ hetuyÄ• satta, adhipatiyÄ• satta, aÃ±Ã±a
nissaye nava, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, m
tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• nava, avigate nava. (14)

sahajÄ• taghaá¹-anÄ• (10)

<458> sahajÄ• ta-nissaya-atthi-avigatanti nava. sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-atthi-
sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i.
sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vippayutta-atthi-avigatanti ekaá¹ƒ. (avipÄ• kaá¹ƒ --- 5)

sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ. sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-v
ekaá¹ƒ. sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ.
sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ.
sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (savipÄ• k

sahajÄ• tamÅ«lakaá¹ƒ.

aÃ±Ã±amaÃ±Ã±asabhÄ• gaá¹ƒ

<459> aÃ±Ã±amaÃ±Ã±apaccayÄ• hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te tÄ«á

tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye \Be I 170/ tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, mag
sampayutte tÄ«á¹‡i, vippayutte ekaá¹ƒ, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (14)

aÃ±Ã±amaÃ±Ã±aghaá¹-anÄ• (6)

<460> aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 194/ tÄ«á¹‡i.
aÃ±Ã±amaÃ±Ã±a-sahajÄ• tanissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i. aÃ±Ã±amaÃ±Ã±a
-sahajÄ• ta-nissayavippayutta-atthi-avigatanti ekaá¹ƒ. (avipÄ• kaá¹ƒ --- 3)

aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
aÃ±Ã±amaÃ±Ã±a-sahajÄ• tanissaya-vipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ.
aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissayavipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (savipÄ• k

aÃ±Ã±amaÃ±Ã±amÅ«lakaá¹ƒ.

nissayasabhÄ• gaá¹ƒ

<461> nissayapaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• aá¹-á¹-ha, sa
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, upanissaye ekaá¹ƒ, purejÄ• te tÄ«á¹‡i, kamme satta, vipÄ• ke ek
indriye satta, jhÄ• ne satta, magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• t
terasa. (17)

nissayamissakaghaá¹-anÄ• (6)

<462> nissaya-atthi-avigatanti terasa. nissaya-adhipati-atthi-avigatanti aá¹-á¹-ha.
nissaya-indriya-atthi-avigatanti satta. nissaya-vippayutta-atthi-avigatanti paÃ±ca.
nissayaadhipati-vippayutta-atthi-avigatanti cattÄ• ri. nissaya-indriya-vippayutta-atthi-avigatan

pakiá¹‡á¹‡akaghaá¹-anÄ• (4)

<463> nissaya-purejÄ• ta-vippayutta-atthi-avigatanti tÄ«á¹‡i.
nissaya-Ä• rammaá¹‡apurejÄ• ta-vippayutta-atthi-avigatanti tÄ«á¹‡i.
nissaya-Ä• rammaá¹‡Ä• dhipati-upanissayapurejÄ• ta-vippayutta-atthi-avigatanti \Ne I 195/
nissaya-purejÄ• ta-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ.

sahajÄ• taghaá¹-anÄ• (10)

<464> nissaya-sahajÄ• ta-atthi-avigatanti \Be I 171/ nava. nissaya-sahajÄ• ta-aÃ±Ã±amaÃ

tÄ«á¹‡i. nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-sampayutta-atthi-avigatanti tÄ«á¹‡i. nissaya-s
I 208/-atthi-avigatanti tÄ«á¹‡i. nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±avippayutta-atthi-avigatan
(avipÄ• kaá¹ƒ --- 5)

nissaya-sahajÄ• ta-vipÄ• ka-atthi-avigatanti ekaá¹ƒ. nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±av
ekaá¹ƒ. nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-vipÄ• ka-sampayuttaatthi-avigatanti ekaá¹ƒ.
nissaya-sahajÄ• ta-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ.
nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (savipÄ• k

nissayamÅ«lakaá¹ƒ.

upanissayasabhÄ• gaá¹ƒ

<465> upanissayapaccayÄ• Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare satta, sama
ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä• sevane tÄ«á¹‡i, kamme dve, vippayutte ekaá¹ƒ, atthiyÄ• eka
vigate satta, avigate ekaá¹ƒ. (13)

upanissayaghaá¹-anÄ• (7)

<466> upanissaya-Ä• rammaá¹‡Ä• dhipatÄ«ti satta. upanissaya-Ä• rammaá¹‡Ä• dhipatipu
ekaá¹ƒ. upanissaya-Ä• rammaá¹‡Ä• dhipati-nissaya-purejÄ• tavippayutta-atthi-avigatanti \N
upanissaya-anantara-samanantara-natthi-vigatanti satta.
upanissaya-anantara-samanantara-Ä• sevana-natthi-vigatanti tÄ«á¹‡i. upanissaya-kamman
upanissaya-anantara-samanantara-kamma-natthi-vigatanti ekaá¹ƒ.

upanissayamÅ«lakaá¹ƒ.

purejÄ• tasabhÄ• gaá¹ƒ

<467> purejÄ• tapaccayÄ• \Be I 172/ Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• ekaá¹ƒ, nissaye
ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte tÄ«á¹‡i, atthiyÄ• \Se I 209/ tÄ«á¹‡i, avigate tÄ«á¹‡i. (8)

purejÄ• taghaá¹-anÄ• (7)

<468> purejÄ• ta-atthi-avigatanti tÄ«á¹‡i. purejÄ• ta-nissaya-vippayutta-atthi-avigatanti tÄ«á
purejÄ• ta-Ä• rammaá¹‡a-atthi-avigatanti tÄ«á¹‡i. purejÄ• ta-Ä• rammaá¹‡a-nissaya-vippay
tÄ«á¹‡i. purejÄ• ta-Ä• rammaá¹‡Ä• dhipati-upanissaya-atthi-avigatanti ekaá¹ƒ.
purejÄ• ta-Ä• rammaá¹‡Ä• dhipati-nissaya-upanissaya-vippayutta-atthi-avigatanti ekaá¹ƒ.

purejÄ• tanissaya-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ.

purejÄ• tamÅ«lakaá¹ƒ.

pacchÄ• jÄ• tasabhÄ• gaá¹ƒ

<469> pacchÄ• jÄ• tapaccayÄ• vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (3)

pacchÄ• jÄ• taghaá¹-anÄ• (1)

<470> pacchÄ• jÄ• ta-vippayutta-atthi-avigatanti \Ne I 197/ tÄ«á¹‡i.

pacchÄ• jÄ• tamÅ«lakaá¹ƒ.

Ä• sevanasabhÄ• gaá¹ƒ

<471> Ä• sevanapaccayÄ• anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, upanissaye tÄ«á¹‡i, na
tÄ«á¹‡i. (5)

Ä• sevanaghaá¹-anÄ• (1)

<472> Ä• sevana-anantara-samanantara-upanissaya-natthi-vigatanti tÄ«á¹‡i.

Ä• sevanamÅ«lakaá¹ƒ.

kammasabhÄ• gaá¹ƒ

<473> kammapaccayÄ• \Be I 173/ anantare ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ• te satta
nissaye satta, upanissaye dve, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, sampayutte tÄ«á¹‡i, vippay
satta, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate satta. (14)

kammapakiá¹‡á¹‡akaghaá¹-anÄ• (2)

<474> kamma-upanissayanti \Ne I 198/ dve. kamma-anantara-samanantara-upanissaya \S
ekaá¹ƒ.

sahajÄ• taghaá¹-anÄ• (9)

<475> kamma-sahajÄ• ta-nissaya-Ä• hÄ• ra-atthi-avigatanti satta.
kamma-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-atthi-avigatanti tÄ«á¹‡i.
kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayaÄ• hÄ• ra-sampayutta-atthi-avigatanti tÄ«á¹‡i.
kamma-sahajÄ• ta-nissaya-Ä• hÄ• ra-vippayutta-atthiavigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

kamma-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti ekaá¹ƒ.
kamma-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti ekaá¹ƒ.
kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-Ä• hÄ• ra-sampayutta-atthi-avigatant
kamma-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ravippayutta-atthi-avigatanti ekaá¹ƒ.
kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ravippayutta-atthiavigatanti e

kammamÅ«lakaá¹ƒ.

vipÄ• kasabhÄ• gaá¹ƒ

<476> vipÄ• kapaccayÄ• hetuyÄ• ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±
ekaá¹ƒ, kamme ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, magge ekaá¹ƒ, s
vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ. (14)

vipÄ• kaghaá¹-anÄ• (5)

<477> vipÄ• ka-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 199/ \Be I 174/ ekaá¹ƒ.
vipÄ• ka-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti ekaá¹ƒ.
vipÄ• ka-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayuttaatthi-avigatanti ekaá¹ƒ.
vipÄ• ka-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti ekaá¹ƒ.
vipÄ• ka-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vippayutta-atthi-avigatanti ekaá¹ƒ.

vipÄ• kamÅ«lakaá¹ƒ.

Ä• hÄ• rasabhÄ• gaá¹ƒ

<478> Ä• hÄ• rapaccayÄ• \Se I 211/ adhipatiyÄ• satta, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±
kamme satta, vipÄ• ke ekaá¹ƒ, indriye satta, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ
satta. (11)

Ä• hÄ• ramissakaghaá¹-anÄ• (1)

<479> Ä• hÄ• ra-atthi-avigatanti satta.

sahajÄ• tasÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<480> Ä• hÄ• ra-sahajÄ• ta-nissaya-atthi-avigatanti satta.
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• rasahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ
Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-vippayuttaatthi-avigatanti \Ne I 200/ ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthiavigatanti ekaá¹ƒ.

sakammaghaá¹-anÄ• (9)

<481> Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-atthi-avigatanti \Be I 175/ satta.
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-kamma-atthi-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-kamma-sampayutta-atthi-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-vippayuttaatthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-kamma-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-kamma-vipÄ• ka-sampayutta-atthi-avigatant
Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-vipÄ• kavippayutta-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya \Se I 212/ -kamma-vipÄ• kavippayutta-atthi
(savipÄ• kaá¹ƒ --- 5)

saindriyaghaá¹-anÄ• (9)

<482> Ä• hÄ• ra-sahajÄ• ta-nissaya-indriya-atthi-avigatanti satta.
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-indriya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• ta-nissaya-indriyavippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriya-sampayutta-atthi-avigatanti

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• kaindriya-vippayutta-atthi-avigatanti ekaá¹ƒ.
Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti e
5)

sÄ• dhipati-indriyaghaá¹-anÄ• (6)

<483> Ä• hÄ• rÄ• dhipati-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Ne I 201/ satta.
Ä• hÄ• rÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti
Ä• hÄ• rÄ• dhipatisahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá

Ä• hÄ• rÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti \Be I 176/ ekaá¹ƒ.
Ä• hÄ• rÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-a
Ä• hÄ• rÄ• dhipatisahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ. (sa

Ä• hÄ• ramÅ«lakaá¹ƒ.

indriyasabhÄ• gaá¹ƒ

<484> indriyapaccayÄ• \Se I 213/ hetuyÄ• cattÄ• ri, adhipatiyÄ• satta, sahajÄ• te satta, a
nissaye satta, purejÄ• te ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, jhÄ• ne satta, magge sat
vippayutte tÄ«á¹‡i, atthiyÄ• satta, avigate satta. (1)

indriyamissakaghaá¹-anÄ• (3)

<485> indriya-atthi-avigatanti satta. indriya-nissaya-atthi-avigatanti satta.
indriya-nissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i.

pakiá¹‡á¹‡akaghaá¹-anÄ• (1)

<486> indriya-nissaya-purejÄ• ta-vippayutta-atthi-avigatanti ekaá¹ƒ.

sahajÄ• ta-sÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<487> indriya-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 202/ satta.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-nissaya-vipÄ• ka-vippayuttaatthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayuttaatthi-avigatanti ekaá¹ƒ. (sa

samaggaghaá¹-anÄ• (9)

<488> indriya-sahajÄ• ta-nissaya-magga-atthi-avigatanti \Be I 177/ satta.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-magga-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-magga-sampayutta-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-nissaya-magga-vippayutta-atthiavigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya \Se I 214/ -vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-magga-sampayutta-atthi-avigatanti ek
indriya-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayuttaatthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-maggavippayutta-atthi-avigatanti eka

sajhÄ• naghaá¹-anÄ• (9)

<489> indriya-sahajÄ• ta-nissaya-jhÄ• na-atthi-avigatanti satta.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-atthi-avigatanti \Ne I 203/ tÄ«á¹‡i.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayajhÄ• na-sampayutta-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-nissaya-jhÄ• na-vippayutta-atthiavigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-jhÄ• na-sampayutta-atthi-avigatanti e
indriya-sahajÄ• ta-nissayavipÄ• ka-jhÄ• na-vippayutta-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-jhÄ• na-vippayutta-atthi-avigatanti eka

sajhÄ• na-maggaghaá¹-anÄ• (9)

<490> indriya-sahajÄ• ta-nissaya-jhÄ• na-magga-atthi-avigatanti satta.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-magga-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-jhÄ• na-magga-sampayutta-atthi-avigatanti tÄ«

indriya-sahajÄ• ta-nissaya-jhÄ• namagga-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ

indriya-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-magga-atthi-avigatanti \Be I 178/ ekaá¹ƒ.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-magga-atthi-avigatanti ekaá¹ƒ
-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-magga-sampayutta-atthi-avigatanti e
indriya-sahajÄ• tanissaya-vipÄ• ka-jhÄ• na-magga-vippayutta-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-jhÄ• na-magga-vippayutta-atthi-aviga
--- 5)

sÄ• hÄ• raghaá¹-anÄ• (9)

<491> indriya-sahajÄ• ta-nissaya-Ä• hÄ• ra-atthi-avigatanti satta.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-Ä• hÄ• ra-sampayutta-atthi-avigatanti tÄ«á¹‡i.
indriya-sahajÄ• ta-nissayaÄ• hÄ• ra-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti \Ne I 204/ ekaá¹ƒ.
indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthi-avigatanti
indriya-sahajÄ• ta-nissaya-vipÄ• kaÄ• hÄ• ra-vippayutta-atthi-avigatanti ekaá¹ƒ.
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-Ä• hÄ• ra-vippayuttaatthi-avigatanti e

sÄ• dhipati-Ä• hÄ• raghaá¹-anÄ• (6)

<492> indriyÄ• dhipati-sahajÄ• ta-nissaya-Ä• hÄ• ra-atthi-avigatanti satta.
indriyÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatanti
indriyÄ• dhipati-sahajÄ• tanissaya-Ä• hÄ• ra-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá

indriyÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti ekaá¹ƒ.
indriyÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthiav
indriyÄ• dhipatisahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-vippayutta-atthi-avigatanti ekaá¹ƒ. (sa

sÄ• dhipati-maggaghaá¹-anÄ• (6)

<493> indriyÄ• dhipati-sahajÄ• ta-nissaya-magga-atthi-avigatanti \Se I 216/ \Be I 179/ satta
indriyÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti tÄ«
indriyÄ• dhipatisahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ

indriyÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
indriyÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avig
indriyÄ• dhipatisahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti ekaá¹ƒ. (savip

sahetu-maggaghaá¹-anÄ• (9)

<494> indriya-hetu-sahajÄ• ta-nissaya-magga-atthi-avigatanti cattÄ• ri.
indriyahetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-atthi-avigatanti dve.
indriya-hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti \Ne I 2
indriya-hetu-sahajÄ• tanissaya-magga-vippayutta-atthi-avigatanti dve. (avipÄ• kaá¹ƒ --- 4)

indriya-hetu-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
indriya-hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-magga-sampayutta-atthi-avigata
indriya-hetu-sahajÄ• ta-nissayavipÄ• ka-magga-vippayutta-atthi-avigatanti ekaá¹ƒ.
indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-magga-vippayutta-atthi-avigatan
--- 5)

sahetu-adhipati-maggaghaá¹-anÄ• (6)

<495> indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-magga-atthi-avigatanti cattÄ• ri.
indriyahetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatan
indriya-hetÄ• dhipatisahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti dve. (avipÄ• kaá¹

indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ. indriyahetÄ
\Se I 217/-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avigatanti \Be I 180/
indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti ekaá¹ƒ.

indriyamÅ«lakaá¹ƒ.

jhÄ• nasabhÄ• gaá¹ƒ

<496> jhÄ• napaccayÄ• sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye satta, vipÄ• k
magge satta, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• satta, avigate satta. (10)

sÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<497> jhÄ• na-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 206/ satta.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti tÄ«á¹‡i.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
jhÄ• na-sahajÄ• ta-nissayavippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-nissayavipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (s

saindriyaghaá¹-anÄ• (9)

<498> jhÄ• na-sahajÄ• ta-nissaya-indriya-atthi-avigatanti satta.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti tÄ«á¹‡i.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-indriya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
jhÄ• na-sahajÄ• ta-nissaya-indriyavippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ \Se I 218/.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-indriya-sampayutta-atthi-avigatanti e
jhÄ• na-sahajÄ• ta-nissaya-vipÄ• kaindriya-vippayutta-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kaindriya-vippayutta-atthi-avigatanti eka

samaggaghaá¹-anÄ• (9)

<499> jhÄ• na-sahajÄ• ta-nissaya-magga-atthi-avigatanti satta.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-magga-atthi-avigatanti \Ne I 207/ tÄ«á¹‡i.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayamagga-sampayutta-atthi-avigatanti tÄ«á¹‡i.
jhÄ• na-sahajÄ• ta-nissaya-magga-vippayutta-atthiavigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-magga-sampayutta-atthi-avigatanti e
jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-maggavippayutta-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-vippayuttaatthi-avigatanti ek

saindriya-maggaghaá¹-anÄ• (9)

<500> jhÄ• na-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti satta.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-atthi-avigatanti tÄ«á¹‡i.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-indriya-magga-sampayutta-atthi-avigatanti tÄ«
jhÄ• na-sahajÄ• ta-nissaya-indriya-maggavippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti ekaá¹ƒ
-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avigatanti e
jhÄ• na-sahajÄ• ta-nissaya-vipÄ• kaindriya-magga-vippayutta-atthi-avigatanti ekaá¹ƒ.
jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kaindriya-magga-vippayutta-atthi-aviga
--- 5)

jhÄ• namÅ«lakaá¹ƒ.

maggasabhÄ• gaá¹ƒ

<501> maggapaccayÄ• \Ne I 208/ \Be I 182/ hetuyÄ• cattÄ• ri, adhipatiyÄ• satta, sahajÄ•
tÄ«á¹‡i, nissaye satta, vipÄ• ke ekaá¹ƒ, indriye satta, jhÄ• ne satta, sampayutte tÄ«á¹‡i, vip
atthiyÄ• satta, avigate satta. (12)

maggasÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<502> magga-sahajÄ• ta-nissaya-atthi-avigatanti satta. magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±
tÄ«á¹‡i. magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
magga-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-sampayutta-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-nissaya-vipÄ• ka-vippayuttaatthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (s

saindriyaghaá¹-anÄ• (9)

<503> magga-sahajÄ• ta-nissaya-indriya-atthi-avigatanti satta.
magga-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti tÄ«á¹‡i.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-indriya-sampayutta-atthi-avigatanti tÄ«á¹‡i. ma
-nissaya-indriya-vippayuttaatthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-indriya-sampayutta-atthi-avigatanti \N
magga-sahajÄ• ta-nissaya-vipÄ• ka-indriyavippayutta-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriyavippayutta-atthi-avigatanti ekaá

sajhÄ• naghaá¹-anÄ• (9)

<504> magga-sahajÄ• ta-nissaya-jhÄ• na-atthi-avigatanti satta.
magga-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-atthi-avigatanti tÄ«á¹‡i.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-jhÄ• na-sampayutta-atthi-avigatanti \Be I 183/
magga-sahajÄ• ta-nissaya-jhÄ• navippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kajhÄ• na-sampayutta-atthi-avigatanti e
magga-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-vippayuttaatthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-vippayuttaatthi-avigatanti ek

saindriya-jhÄ• naghaá¹-anÄ• (9)

<505> magga-sahajÄ• ta-nissaya-indriya-jhÄ• na-atthi-avigatanti satta.
magga-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-jhÄ• na-atthi-avigatanti tÄ«á¹‡i.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayaindriya-jhÄ• na-sampayutta-atthi-avigatanti tÄ«
magga-sahajÄ• ta-nissaya-indriya-jhÄ• na-vippayuttaatthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ

magga-sahajÄ• ta-nissaya-vipÄ• ka-indriya-jhÄ• na-atthi-avigatanti ekaá¹ƒ. magga \Se I 22
-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-jhÄ• na-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriya-jhÄ• na-sampayutta-atthiaviga
magga-sahajÄ• ta-nissaya-vipÄ• kaindriya-jhÄ• na-vippayutta-atthi-avigatanti ekaá¹ƒ.
magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kaindriya-jhÄ• na-vippayutta-atthiavigat
--- 5)

sÄ• dhipati-indriyaghaá¹-anÄ• (6)

<506> maggÄ• dhipati-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Ne I 210/ satta.
maggÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti tÄ«
maggÄ• dhipati-sahajÄ• tanissaya-indriya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ

maggÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
maggÄ• dhipatisahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avig
maggÄ• dhipatisahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ. (savip

sahetu-indriyaghaá¹-anÄ• (9)

<507> magga-hetu-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Be I 184/ cattÄ• ri.
magga-hetusahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti dve.
magga-hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti dve.
magga-hetu-sahajÄ• ta-nissaya-indriyavippayutta-atthi-avigatanti dve. (avipÄ• kaá¹ƒ --- 4)

magga-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
magga-hetusahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti ekaá¹ƒ.
magga-hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigata
magga-hetu-sahajÄ• tanissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ.
magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatan
(savipÄ• kaá¹ƒ --- 5)

sahetÄ• dhipati-indriyaghaá¹-anÄ• (6)

<508> magga-hetÄ• dhipati-sahajÄ• ta-nissaya-indriya-atthi-avigatanti cattÄ• ri.
maggahetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatan
maggahetÄ• dhipati-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti dve. (avipÄ• kaá¹

magga-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti \Ne I 211/ ekaá¹ƒ.
maggahetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atth
maggahetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti ekaá¹ƒ.

maggamÅ«lakaá¹ƒ.

sampayuttasabhÄ• gaá¹ƒ

<509> sampayuttapaccayÄ• hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ
nissaye tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne

tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (13)

sampayuttaghaá¹-anÄ• (2)

<510> sampayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti \Be I 185/ tÄ«á¹‡i.

sampayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ. (savipÄ

sampayuttamÅ«lakaá¹ƒ.

vippayuttasabhÄ• gaá¹ƒ

<511> vippayuttapaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye paÃ±ca, upanissaye ekaá¹ƒ, purejÄ• te tÄ«á¹‡i, pacchÄ•
kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge
paÃ±ca, avigate paÃ±ca. (17)

vippayuttamissakaghaá¹-anÄ• (4)

<512> vippayutta \Se I 223/-atthi-avigatanti paÃ±ca. vippayutta-nissaya-atthi-avigatanti paÃ
vippayuttÄ• dhipati-nissaya-atthi-avigatanti cattÄ• ri. vippayutta-nissaya-indriya-atthi-avigata

pakiá¹‡á¹‡akaghaá¹-anÄ• (5)

<513> vippayutta-pacchÄ• jÄ• ta-atthi-avigatanti tÄ«á¹‡i. vippayutta-nissaya-purejÄ• taatthi
vippayutta-Ä• rammaá¹‡a-nissaya-purejÄ• ta-atthi-avigatanti tÄ«á¹‡i.
vippayutta-Ä• rammaá¹‡Ä• dhipati-nissaya-upanissaya-purejÄ• ta-atthi-avigatanti ekaá¹ƒ.
vippayuttanissaya-purejÄ• ta-indriya-atthi-avigatanti ekaá¹ƒ.

sahajÄ• taghaá¹-anÄ• (4)

<514> vippayutta-sahajÄ• ta-nissaya-atthi-avigatanti tÄ«á¹‡i.
vippayutta-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti ekaá¹ƒ. (avipÄ• kaá¹ƒ --- 2)

vippayutta-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti \Be I 186/ ekaá¹ƒ.
vippayutta-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti ekaá¹ƒ. (savipÄ• k

vippayuttamÅ«lakaá¹ƒ.

atthisabhÄ• gaá¹ƒ

<515> atthipaccayÄ• \Ne I 213/ hetuyÄ• satta, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• aá¹-á¹
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye ekaá¹ƒ, purejÄ• te tÄ«á¹‡i, pacchÄ• j
satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge satta, sampayutt
paÃ±ca, avigate terasa. (18) á¹• 14 atthimissakaghaá¹-anÄ• (11)

<516> atthi-avigatanti terasa. atthi-nissaya-avigatanti terasa. atthi-adhipati-avigatanti aá¹-á¹
atthi-adhipati-nissaya-avigatanti aá¹-á¹-ha. atthiÄ• hÄ• ra-avigatanti satta. atthi-indriya-aviga
atthi-nissaya-indriya-avigatanti satta. atthi-vippayutta-avigatanti paÃ±ca. atthi \Se I 224/
-nissaya-vippayutta-avigatanti paÃ±ca. atthi-adhipati-nissaya-vippayutta-avigatanti cattÄ• ri.
atthi-nissaya-indriyavippayutta-avigatanti tÄ«á¹‡i.

pakiá¹‡á¹‡akaghaá¹-anÄ• (8)

<517> atthi-pacchÄ• jÄ• ta-vippayutta-avigatanti tÄ«á¹‡i. atthi-purejÄ• ta-avigatanti tÄ«á¹‡i
atthi-nissaya-purejÄ• ta-vippayutta-avigatanti tÄ«á¹‡i. atthi-Ä• rammaá¹‡apurejÄ• ta-avigata
atthi-Ä• rammaá¹‡a-nissaya-purejÄ• ta-vippayuttaá¹ƒ-avigatanti tÄ«á¹‡i.
atthi-Ä• rammaá¹‡Ä• dhipati-upanissaya-purejÄ• ta-avigatanti ekaá¹ƒ.
atthi-Ä• rammaá¹‡Ä• dhipati-nissayaupanissaya-purejÄ• ta-vippayutta-avigatanti ekaá¹ƒ.
atthi-nissaya-purejÄ• ta-indriya-vippayuttaavigatanti ekaá¹ƒ.

sahajÄ• taghaá¹-anÄ• (10)

<518> atthi-sahajÄ• ta-nissaya-avigatanti nava. atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-
atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-avigatanti \Be I 187/ tÄ«á¹‡i.
atthi-sahajÄ• ta-nissaya-vippayutta-avigatanti \Ne I 214/ tÄ«á¹‡i.
atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavippayutta-avigatanti ekaá¹ƒ. (avipÄ• kaá¹ƒ --- 5)

atthi-sahajÄ• ta-nissaya-vipÄ• ka-avigatanti ekaá¹ƒ. atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-niss
ekaá¹ƒ. atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-avigatanti ekaá¹ƒ.
atthi-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-avigatanti ekaá¹ƒ.
atthi-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-avigatanti ekaá¹ƒ. (savipÄ• k

atthimÅ«lakaá¹ƒ.

natthisabhÄ• gaá¹ƒ

<519> natthipaccayÄ• \Se I 225/ anantare satta, samanantare satta, upanissaye satta, Ä• ekaá¹ƒ, vigate satta. (6)

natthighaá¹-anÄ• (3)

<520> natthi-anantara-samanantara-upanissaya-vigatanti satta.
natthi-anantara-samanantaraupanissaya-Ä• sevana-vigatanti tÄ«á¹‡i.
natthi-anantara-samanantara-upanissaya-kamma-vigatanti ekaá¹ƒ.

natthimÅ«lakaá¹ƒ.

vigatasabhÄ• gaá¹ƒ

<521> vigatapaccayÄ• anantare satta, samanantare satta, upanissaye satta, Ä• sevane tÄ natthiyÄ• satta. (6)

vigataghaá¹-anÄ• (3)

<522> vigata-anantara-samanantara-upanissaya-natthÄ«ti satta.
vigata-anantarasamanantara-upanissaya-Ä• sevana-natthÄ«ti \Ne I 215/ tÄ«á¹‡i.
vigata-anantara-samanantara-upanissayakamma-natthÄ«ti ekaá¹ƒ.

vigatamÅ«lakaá¹ƒ.

avigatasabhÄ• gaá¹ƒ

<523> avigatapaccayÄ• \Be I 188/ hetuyÄ• satta, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• aá¹ aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye ekaá¹ƒ, purejÄ• te tÄ«á¹‡i, pacchÄ• satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge satta, sampayutt paÃ±ca, atthiyÄ• terasa. (18)

avigatamissakaghaá¹-anÄ• (11)

<524> avigata-atthÄ«ti terasa. avigata-nissaya-atthÄ«ti terasa. avigata-adhipati-atthÄ«ti aá¹ avigatÄ• dhipati-nissaya-atthÄ«ti aá¹-á¹-ha. avigata \Se I 226/ Ä• hÄ• ra-atthÄ«ti satta.
avigata-indriya-atthÄ«ti satta. avigata-nissaya-indriya-atthÄ«ti satta. avigata-vippayutta-atthÄ
avigata-nissaya-vippayutta-atthÄ«ti paÃ±ca. avigataadhipati-nissaya-vippayutta-atthÄ«ti cat

avigata-nissaya-indriya-vippayutta-atthÄ«ti tÄ«á¹‡i.

pakiá¹‡á¹‡akaghaá¹-anÄ• (8)

<525> avigata-pacchÄ• jÄ• ta-vippayutta-atthÄ«ti tÄ«á¹‡i. avigata-purejÄ• ta-atthÄ«ti tÄ«á¹
avigata-nissaya-purejÄ• ta-vippayutta-atthÄ«ti tÄ«á¹‡i. avigata-Ä• rammaá¹‡a-purejÄ• ta-at
avigata-Ä• rammaá¹‡a-nissaya-purejÄ• ta-vippayutta-atthÄ«ti tÄ«á¹‡i.
avigataÄ• rammaá¹‡Ä• dhipatiupanissaya-purejÄ• ta-atthÄ«ti ekaá¹ƒ.
avigata-Ä• rammaá¹‡Ä• dhipati-nissaya-upanissayapurejÄ• ta-vippayutta-atthÄ«ti ekaá¹ƒ.
avigata-nissaya-purejÄ• ta-indriya-vippayutta-atthÄ«ti ekaá¹ƒ.

sahajÄ• taghaá¹-anÄ• (10)

<526> avigata-sahajÄ• ta-nissaya-atthÄ«ti \Ne I 216/ nava. avigata-sahajÄ• ta-aÃ±Ã±amaÃ
tÄ«á¹‡i. avigata-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthÄ«ti tÄ«á¹‡i.
avigata-sahajÄ• ta-nissaya-vippayutta-atthÄ«ti tÄ«á¹‡i.
avigata-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vippayutta-atthÄ«ti ekaá¹ƒ. (avipÄ• kaá¹ƒ --- 5

avigata-sahajÄ• ta-nissaya-vipÄ• ka-atthÄ«ti \Be I 189/ ekaá¹ƒ.
avigata-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-atthÄ«ti ekaá¹ƒ.
avigata-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthÄ«ti ekaá¹ƒ.
avigata-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthÄ«ti ekaá¹ƒ.
avigata-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthÄ«ti ekaá¹ƒ. (savipÄ•

avigatamÅ«lakaá¹ƒ.

paÃ±hÄ• vÄ• rassa anulomagaá¹‡anÄ• .

(2) paccanÄ«yuddhÄ• ro

<527> kusalo \Se I 227/ dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena paccay
paccayo ... upanissayapaccayena paccayo.

kusalo dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissaya

kusalo dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena

kusalo \Ne I 217/ dhammo kusalassa ca abyÄ• katassa ca dhammassa sahajÄ• tapaccaye

<528> akusalo dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
upanissayapaccayena paccayo.

akusalo dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissaya

akusalo dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena

akusalo dhammo akusalassa ca abyÄ• katassa ca dhammassa sahajÄ• tapaccayena pacc

<529> abyÄ• kato \Be I 190/ dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayen
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo.

abyÄ• kato dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena \Se I 228/ paccayo .
... purejÄ• tapaccayena paccayo.

abyÄ• kato dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanis
purejÄ• tapaccayena paccayo. (3)

<530> kusalo ca abyÄ• kato ca dhammÄ• kusalassa dhammassa sahajÄ• taá¹ƒ, purejÄ• t

kusalo \Ne I 218/ ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa sahajÄ• taá¹ƒ, p
indriyaá¹ƒ. (2)

<531> akusalo ca abyÄ• kato ca dhammÄ• akusalassa dhammassa sahajÄ• taá¹ƒ, purejÄ

akusalo ca abyÄ• kato ca dhammÄ• abyÄ• katassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• j
(2)

paÃ±hÄ• vÄ• rassa paccanÄ«yuddhÄ• ro.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<532> nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa, naadhipatiyÄ• pannarasa, naa
nasamanantare pannarasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanis
pannarasa, napurejÄ• te terasa, napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa, nak
pannarasa, naÄ• hÄ• re pannarasa, naindriye pannarasa, najhÄ• ne pannarasa, namagge p
nasampayutte ekÄ• dasa, navippayutte \Be I 191/ nava, noatthiyÄ• nava, nonatthiyÄ• pann
pannarasa, noavigate nava.

nahetudukaá¹ƒ

<533> nahetupaccayÄ• naÄ• rammaá¹‡e pannarasa, naadhipatiyÄ• pannarasa, naananta
pannarasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• dasa
napurejÄ• te terasa, napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa, nakamme pann
pannarasa, naÄ• hÄ• re pannarasa, naindriye pannarasa, najhÄ• ne pannarasa, namagge p
ekÄ• dasa, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannara

tikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• pannarasa, naanantare panna
nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• dasa, naupanissa
napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa, nakamme pannarasa, navipÄ• ke pa
naindriye pannarasa, najhÄ• ne pannarasa, namagge pannarasa, nasampayutte ekÄ• dasa
noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannarasa, noavigate nava ... pe ....

chakkaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e \Se I 230/ ekÄ• dasa, nanissaye ekÄ• dasa, naupanissaye
napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa, nakamme pannarasa, navipÄ• ke pa
naindriye pannarasa, najhÄ• ne pannarasa, namagge pannarasa, nasampayutte ekÄ• dasa
noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannarasa, noavigate nava.

sattakaá¹ƒ

nahetupaccayÄ• \Be I 192/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapa
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• dasa, naupanissay
napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ• ke ekÄ• da

ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge \Ne I 220/ ekÄ• dasa, nasampayutte ekÄ• dasa
nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava.

aá¹-á¹-hakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaye ekÄ• dasa, naupanissaye
napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ• ke ekÄ• da
ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte ekÄ• dasa, navippay
nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava.

navakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• \
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissayapaccayÄ• naupanissaye
napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ• ke ekÄ• da
ekÄ• dasa, na jhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte ekÄ• dasa, navippay
nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava.

dasakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissayapaccayÄ• naupanissayap
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane paÃ±ca \Be I 193/, nakamme paÃ±ca, navipÄ• ke p
naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutte paÃ±ca, navippayut
nonatthiyÄ• paÃ±ca, novigate paÃ±ca, noavigate dve.

ekÄ• dasakaá¹ƒ

nahetupaccayÄ• \Ne I 221/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarap
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissayapaccayÄ• naupanissayap
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke paÃ±ca, na
paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i
nonatthiyÄ• paÃ±ca, novigate paÃ±ca, noavigate dve.

dvÄ• dasakaá¹ƒ

nahetupaccayÄ• \Se I 232/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarap

... pe ... napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapaccayÄ• naÄ• sevane tÄ«á¹‡i, nakamme
naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte
tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i, noavigate dve ... pe ....

cuddasakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... napacchÄ• jÄ• tapaccayÄ• naÄ• se
navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

sattarasakaá¹ƒ (sÄ• hÄ• raá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapacc
najhÄ• napaccayÄ• namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthi
... pe ....

ekavÄ«sakaá¹ƒ (sÄ• hÄ• raá¹ƒ)

nahetupaccayÄ• \Ne I 222/ \Be I 194/ naÄ• rammaá¹‡apaccayÄ• ... pe ... naÄ• hÄ• rapac
namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• nov

soá¸·asakaá¹ƒ (saindriyaá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapacc
naindriyapaccayÄ• najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutt
ekaá¹ƒ, novigate ekaá¹ƒ.

ekavÄ«sakaá¹ƒ (saindriyaá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapacc
najhÄ• napaccayÄ• namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• n

nahetumÅ«lakaá¹ƒ.

naÄ• rammaá¹‡adukaá¹ƒ

<534> naÄ• rammaá¹‡apaccayÄ• nahetuyÄ• pannarasa, naadhipatiyÄ• pannarasa, naan
pannarasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• dasa

napurejÄ• te terasa, napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa, nakamme pann
naÄ• hÄ• re pannarasa, naindriye pannarasa, najhÄ• ne pannarasa, namagge pannarasa, n
navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannarasa, no aviga

sattakaá¹ƒ

naÄ• rammaá¹‡apaccayÄ• \Ne I 223/ nahetupaccayÄ• naadhipatipaccayÄ• naanantarapa
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• dasa \Be I 195/, na
ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ•
naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa \Se I 234/, namagge ekÄ• dasa, nasampayutte e
noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava ... pe ....

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

naÄ• rammaá¹‡amÅ«lakaá¹ƒ.

naadhipatyÄ• di

<535> naadhipatipaccayÄ• ... naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... (yathÄ
evaá¹ƒ vitthÄ• retabbaá¹ƒ).

nasahajÄ• tadukaá¹ƒ

<536> nasahajÄ• tapaccayÄ• nahetuyÄ• ekÄ• dasa, naÄ• rammaá¹‡e ekÄ• dasa, naadhi
ekÄ• dasa, nasamanantare ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• da
napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• d
naÄ• hÄ• re ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, n
navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigat

catukkaá¹ƒ

nasahajÄ• tapaccayÄ• \Ne I 224/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipati
ekÄ• dasa, nasamanantare ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• da
napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• d
naÄ• hÄ• re ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa \Be I 196/, namagge ekÄ
navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigat

nasahajÄ• tapaccayÄ• nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

nasahajÄ• tamÅ«lakaá¹ƒ.

naaÃ±Ã±amaÃ±Ã±adukaá¹ƒ

<537> naaÃ±Ã±amaÃ±Ã±apaccayÄ• nahetuyÄ• ekÄ• dasa, naÄ• rammaá¹‡e ekÄ• dasa,
ekÄ• dasa, nasamanantare ekÄ• dasa, nasahajÄ• te ekÄ• dasa, nanissaye ekÄ• dasa, nau
ekÄ• dasa, napacchÄ• jÄ• te ekÄ• dasa, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, na
ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte
noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava ... pe ....

catukkaá¹ƒ

naaÃ±Ã±amaÃ±Ã±apaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ
nasamanantare ekÄ• dasa, nasahajÄ• te ekÄ• dasa, nanissaye ekÄ• dasa, naupanissaye s
napacchÄ• jÄ• te ekÄ• dasa, naÄ• sevane ekÄ• dasa, nakamme \Ne I 225/ ekÄ• dasa, nav
ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte
noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava ... pe ....

aá¹-á¹-hakaá¹ƒ

naaÃ±Ã±amaÃ±Ã±apaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipac
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• \Se I 236/ nanissaye ekÄ• dasa, naupani
ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane \Be I 197/ ekÄ• dasa, nakamme ekÄ• das
ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte
noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava (saá¹ƒkhitta

naaÃ±Ã±amaÃ±Ã±amÅ«lakaá¹ƒ.

nanissayadukaá¹ƒ

<538> nanissayapaccayÄ• nahetuyÄ• ekÄ• dasa, naÄ• rammaá¹‡e ekÄ• dasa, naadhipat
ekÄ• dasa, nasamanantare ekÄ• dasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ•
napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• d
naÄ• hÄ• re ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, n
navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigat

catukkaá¹ƒ

nanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• ekÄ• da
ekÄ• dasa, nasamanantare ekÄ• dasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ•
napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• d
naÄ• hÄ• re ekÄ• dasa, naindriye ekÄ• dasa, najhÄ• ne \Se I 237/ ekÄ• dasa, namagge ek
navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigat

dasakaá¹ƒ

nanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• na
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanis
paÃ±ca, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke pa
naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutte paÃ±ca, navippayut
nonatthiyÄ• paÃ±ca, novigate paÃ±ca, noavigate dve (saá¹ƒkhittaá¹ƒ).

nanissayamÅ«lakaá¹ƒ.

naupanissayadukaá¹ƒ

<539> naupanissayapaccayÄ• nahetuyÄ• pannarasa, naÄ• rammaá¹‡e terasa, naadhipat
pannarasa, nasamanantare pannarasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ•
napurejÄ• te terasa, napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa, nakamme pann
naÄ• hÄ• re pannarasa, naindriye pannarasa, najhÄ• ne pannarasa, namagge pannarasa, n
navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannarasa, noaviga

catukkaá¹ƒ

naupanissayapaccayÄ• \Ne I 227/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipa
naanantare terasa, nasamanantare terasa, nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, n
napurejÄ• te nava, napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ•
terasa, naindriye terasa, najhÄ• ne terasa, namagge terasa, nasampayutte satta, navippayu
dve, nonatthiyÄ• terasa, novigate terasa, noavigate dve ... pe ....

aá¹‡-á¹‡-hakaá¹ƒ

naupanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±e satta \Be I 199/, nan
paÃ±ca, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, na

satta, najhÄ• ne satta, namagge satta, nasampayutte satta, navippayutte tÄ«á¹‡i, noatthiyÄ
satta, novigate satta, noavigate dve.

navakaá¹ƒ

naupanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaye
napacchÄ• jÄ• te paÃ±ca, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ•
najhÄ• ne satta, namagge satta, nasampayutte satta, navippayutte tÄ«á¹‡i, noatthiyÄ• dve,
novigate satta, noavigate dve.

dasakaá¹ƒ

naupanissayapaccayÄ• \Se I 239/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipat
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke paÃ±ca, na
paÃ±ca, najhÄ• ne paÃ±ca \Ne I 228/, namagge paÃ±ca, nasampayutte paÃ±ca, navippayu
nonatthiyÄ• paÃ±ca, novigate paÃ±ca, noavigate dve (saá¹ƒkhittaá¹ƒ).

naupanissayamÅ«lakaá¹ƒ.

napurejÄ• tadukaá¹ƒ

<540> napurejÄ• tapaccayÄ• nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naadhipatiyÄ•
nasamanantare terasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye
napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ• ke terasa, naÄ• hÄ
\Be I 200/, najhÄ• ne terasa, namagge terasa, nasampayutte ekÄ• dasa, navippayutte nava
nonatthiyÄ• terasa, novigate terasa, noavigate nava ... pe ....

catukkaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• terasa
nasamanantare terasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye
napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ• ke terasa, naÄ• hÄ
terasa, najhÄ• ne terasa, namagge terasa \Se I 240/, nasampayutte ekÄ• dasa, navippayutt
nonatthiyÄ• terasa, novigate terasa, noavigate nava ... pe ....

aá¹-á¹-hakaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissay napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ• ke ekÄ• da naindriye ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte ekÄ• dasa, nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava ... pe ....

dasakaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ• ke ekÄ• da ekÄ• dasa, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte ekÄ• dasa, navippay nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava.

ekÄ• dasakaá¹ƒ

napurejÄ• tapaccayÄ• \Be I 201/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... na naupanissayapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane paÃ±ca, nakamme paÃ±ca paÃ±ca \Se I 241/, naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutte tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• paÃ±ca, novigate paÃ±ca, noavigate dve (saá¹ƒkhitta

napurejÄ• tamÅ«lakaá¹ƒ.

napacchÄ• jÄ• tadukaá¹ƒ

<541> napacchÄ• jÄ• tapaccayÄ• nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa, na naanantare pannarasa, nasamanantare pannarasa, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e naupanissaye pannarasa, napurejÄ• te terasa, naÄ• sevane pannarasa, nakamme pannara pannarasa, naÄ• hÄ• re pannarasa, naindriye pannarasa, najhÄ• ne pannarasa, namagge p ekÄ• dasa, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannara ....

catukkaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• p nasamanantare pannarasa, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye napurejÄ• te terasa, naÄ• sevane pannarasa, nakamme pannarasa, navipÄ• ke pannarasa,

naindriye pannarasa, najhÄ• ne pannarasa, namagge pannarasa, nasampayutte ekÄ• dasa
noatthiyÄ• nava, nonatthiyÄ• pannarasa, novigate pannarasa, noavigate nava ... pe ....

aá¹-á¹-hakaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• \Se I 242/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadh
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±e nava \Be I 202/, nan
paÃ±ca, napurejÄ• te nava, naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ•
najhÄ• ne nava, namagge nava, nasampayutte nava, navippayutte nava, noatthiyÄ• nava,
nava, noavigate nava ... pe ....

dasakaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipacca
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya
napurejÄ• te nava, naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava
nava, namagge nava, nasampayutte nava, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ
noavigate nava.

ekÄ• dasakaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• \Ne I 231/ nahetupaccayÄ• ... pe ... nanissayapaccayÄ• naup
napurejÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme ekaá¹ƒ, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ•
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, n
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i, noavigate dve (saá¹ƒkhittaá¹ƒ).

napacchÄ• jÄ• tamÅ«lakaá¹ƒ.

naÄ• sevanapaccayÄ• ... (yathÄ• nahetupaccayÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ).

nakammadukaá¹ƒ

<542> nakammapaccayÄ• \Se I 243/ nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa,
naanantare pannarasa, nasamanantare pannarasa, nasahajÄ• te ekÄ• dasa, naaÃ±Ã±ama
ekÄ• dasa, naupanissaye pannarasa, napurejÄ• te terasa, napacchÄ• jÄ• te pannarasa, na
navipÄ• ke pannarasa, naÄ• hÄ• re pannarasa, naindriye pannarasa \Be I 203/, najhÄ• ne p
pannarasa, nasampayutte ekÄ• dasa, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• pa
pannarasa, noavigate nava ... pe ....

catukkaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• pannara
napurejÄ• te terasa, napacchÄ• jÄ• te pannarasa ... pe ... noavigate nava ... pe ....

dasakaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nanissayapacca
napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa ... pe ... noavigate

ekÄ• dasakaá¹ƒ

nakammapaccayÄ• \Ne I 232/ nahetupaccayÄ• ... pe ... naupanissayapaccayÄ• napurejÄ
ekaá¹ƒ, naÄ• sevane paÃ±ca, navipÄ• ke paÃ±ca, naÄ• hÄ• re paÃ±ca, naindriye paÃ±ca,
paÃ±ca, nasampayutte paÃ±ca, navippayutte ekaá¹ƒ, nonatthiyÄ• paÃ±ca \Se I 244/, novig

terasakaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• ... pe ... napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapac
navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

navipÄ• kapaccayÄ• ... (yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

naÄ• hÄ• radukaá¹ƒ

<543> naÄ• hÄ• rapaccayÄ• nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa, naadhip
pannarasa, nasamanantare pannarasa, nasahajÄ• te \Be I 204/ ekÄ• dasa, naaÃ±Ã±amaÃ±
ekÄ• dasa, naupanissaye pannarasa, napurejÄ• te terasa ... pe ... noavigate nava ... pe ....

catukkaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• panna
... pe ... noavigate nava ... pe ....

aá¹-á¹-hakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• ... pe ... nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã
naupanissaye satta, napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• da
ekÄ• dasa, navipÄ• ke ekÄ• dasa, naindriye nava, najhÄ• ne ekÄ• dasa, namagge ekÄ• da
navippayutte \Se I 245/ nava, noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa
....

dasakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• ... pe ... nanissayapaccayÄ• naupanissaye paÃ±c
napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• dasa, navipÄ• ke ekÄ• da
ekÄ• dasa, namagge ekÄ• dasa, nasampayutte ekÄ• dasa, navippayutte nava, noatthiyÄ•
novigate ekÄ• dasa, noavigate nava.

ekÄ• dasakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• ... pe ... naupanissayapaccayÄ• napurejÄ• te paÃ
naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke paÃ±ca, naindriye tÄ«á¹‡i, najhÄ• ne
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• paÃ±ca, novigat
... pe ....

terasakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• ... pe ... napurejÄ• tapaccayÄ• napacchÄ• jÄ• tap
nakamme ekaá¹ƒ, navipÄ• ke tÄ«á¹‡i, naindriye dve \Be I 205/, najhÄ• ne tÄ«á¹‡i, namagge
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i, noavi
....

pannarasakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• ... pe ... napacchÄ• jÄ• tapaccayÄ• naÄ• sevana
234/ navipÄ• ke ekaá¹ƒ, najhÄ• ne ekaá¹ƒ \Se I 246/, namagge ekaá¹ƒ, nasampayutte ekaá
nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ... pe ....

aá¹-á¹-hÄ• rasakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapaccayÄ•
namaggapaccayÄ• nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novig
(saá¹ƒkhittaá¹ƒ).

naindriyadukaá¹ƒ

<544> naindriyapaccayÄ• nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa ... pe ... no

catukkaá¹ƒ

naindriyapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• pannaras
... pe ... noavigate nava ... pe ....

aá¹-á¹-hakaá¹ƒ

naindriyapaccayÄ• nahetupaccayÄ• ... pe ... nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±e
naupanissaye satta, napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• da
navipÄ• ke ekÄ• dasa, naÄ• hÄ• re nava, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasa
nava, noatthiyÄ• nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava ... pe

dasakaá¹ƒ

naindriyapaccayÄ• \Be I 206/ nahetupaccayÄ• ... pe ... nanissayapaccayÄ• naupanissaye
ekÄ• dasa \Ne I 235/, napacchÄ• jÄ• te nava, naÄ• sevane ekÄ• dasa, nakamme ekÄ• das
\Se I 247/ nava, najhÄ• ne ekÄ• dasa, namagge ekÄ• dasa, nasampayutte ekÄ• dasa, navi
nava, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa, noavigate nava.

ekÄ• dasakaá¹ƒ

naindriyapaccayÄ• nahetupaccayÄ• ... pe ... naupanissayapaccayÄ• napurejÄ• te paÃ±c
naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke paÃ±ca, naÄ• hÄ• re tÄ«á¹‡i (kÄ• tab

terasakaá¹ƒ

naindriyapaccayÄ• nahetupaccayÄ• ... pe ... napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapac
nakamme ekaá¹ƒ, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re dve, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡
navippayutte tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i, noavigate dve

pannarasakaá¹ƒ

naindriyapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• ke ekaá¹ƒ, najh

ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ ..

ekavÄ«sakaá¹ƒ

naindriyapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapaccayÄ• na
namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• nov

najhÄ• napaccayÄ• ... namaggapaccayÄ• ....

(yathÄ• nahetumÅ«lakaá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.) nasampayuttapaccayÄ• ....

(yathÄ• naaÃ±Ã±amaÃ±Ã±amÅ«lakaá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

navippayuttadukaá¹ƒ

<545> navippayuttapaccayÄ• \Se I 248/ \Be I 207/ \Ne I 236/ nahetuyÄ• nava, naÄ• ramm
nava, naanantare nava, nasamanantare nava, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava
naupanissaye nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamm
naÄ• hÄ• re nava, naindriye nava, najhÄ• ne nava, namagge nava, nasampayutte nava, no
nava, novigate nava, noavigate nava ... pe ....

catukkaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• nava,
nava, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava, nanissaye nava, naupanissaye paÃ±ca
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re n
nava, namagge nava, nasampayutte nava, noatthiyÄ• nava, nonatthiyÄ• nava, novigate na
....

dasakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya
napurejÄ• te nava ... pe ... noavigate nava.

ekÄ• dasakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkh

naupanissayapaccayÄ• napurejÄ• te tÄ«á¹‡i \Se I 249/, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• se
ekaá¹ƒ, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, nama
nasampayutte tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i, noavigate dv

aá¹-á¹-hÄ• rasakaá¹ƒ

navippayuttapaccayÄ• \Ne I 237/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá
nakammapaccayÄ• navipÄ• kapaccayÄ• naindriyapaccayÄ• najhÄ• ne ekaá¹ƒ ... pe ... no
(saá¹ƒkhittaá¹ƒ).

noatthidukaá¹ƒ

<546> noatthipaccayÄ• \Be I 208/ nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ•
nasamanantare nava, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava, nanissaye nava, naup
nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• h
najhÄ• ne nava, namagge nava, nasampayutte nava, navippayutte nava, nonatthiyÄ• nava
nava ... pe ....

catukkaá¹ƒ

noatthipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• nava ... pe .
naupanissaye dve ... pe ....

dasakaá¹ƒ

noatthipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naana
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya
napurejÄ• te nava ... pe ... noavigate nava.

ekÄ• dasakaá¹ƒ

noatthipaccayÄ• \Se I 250/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá
naupanissayapaccayÄ• napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sevane dve, navipÄ
naindriye dve, najhÄ• ne \Ne I 238/ dve, namagge dve, nasampayutte dve, navippayutte dve
novigate dve, noavigate dve ... pe ....

sattarasakaá¹ƒ

noatthipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ
navipÄ• kapaccayÄ• naÄ• hÄ• rapaccayÄ• naindriyapaccayÄ• najhÄ• ne dve ... pe ... noa

ekavÄ«sakaá¹ƒ

noatthipaccayÄ• nahetupaccayÄ• ... pe ... naupanissayapaccayÄ• napurejÄ• tapaccayÄ•
naÄ• sevanapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapaccayÄ• \Be I 209/ naindriyapac
navippayuttapaccayÄ• nonatthiyÄ• dve, novigate dve, noavigate dve.

tevÄ«sakaá¹ƒ (saupanissayaá¹ƒ)

noatthipaccayÄ• nahetupaccayÄ• ... pe ... novigatapaccayÄ• noavigate dve.

tevÄ«sakaá¹ƒ (sakammaá¹ƒ)

noatthipaccayÄ• nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) nanissayapaccayÄ• napu
saá¹ƒkhittaá¹ƒ) nakammapaccayÄ• ... pe ... novigatapaccayÄ• noavigate nava.

nonatthidukaá¹ƒ

<547> nonatthipaccayÄ• nahetuyÄ• pannarasa (saá¹ƒkhittaá¹ƒ). nonatthiyÄ• ca, novigate
(nahetupaccayasadisaá¹ƒ).

novigatadukaá¹ƒ

<548> novigatapaccayÄ• \Ne I 239/ nahetuyÄ• pannarasa (saá¹ƒkhittaá¹ƒ).

noavigatadukaá¹ƒ

<549> noavigatapaccayÄ• nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava

noavigatapaccayÄ• ... (noatthipaccayasadisaá¹ƒ).

paÃ±hÄ• vÄ• rassa paccanÄ«yagaá¹‡anÄ• .

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<550> hetupaccayÄ• \Se I 251/ naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare s
satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te \Be I 210/ satta, napac
naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, na
satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta. (19)

hetusÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<551> hetu-sahajÄ• ta-nissaya-atthi-avigatanti naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta
nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta,
naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta \Ne
namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate sa

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti naÄ• rammaá¹‡e tÄ«á¹‡i, naadh
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, na
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡

hetu \Se I 252/ -sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti naÄ• ran
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, no

hetu-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ•
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napur
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, n
(avipÄ• kaá¹ƒ --- 4)

hetu-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti \Be I 211/ naÄ• rammaá¹‡e ekaá¹ƒ, naad
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti naÄ• rammaá¹‡e ekaá
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ \Se I 253/, naupanissaye ekaá¹ƒ, napurejÄ• te e
\Ne I 241/ ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ek
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti naÄ• ramm
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ek
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetu-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e ekaá¹ƒ, naa
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ek
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nai
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti naÄ• ramm
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ek
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• ka

saindriya-maggaghaá¹-anÄ• (9)

<552> hetu-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti \Be I 212/ naÄ• rammaá¹‡e
cattÄ• ri, naanantare cattÄ• ri, nasamanantare cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanis
cattÄ• ri, napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke
cattÄ• ri, najhÄ• ne cattÄ• ri, nasampayutte dve, navippayutte dve, nonatthiyÄ• cattÄ• ri, no

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-atthi-avigatanti naÄ• rammaá¹‡e
naanantare dve, nasamanantare dve, naupanissaye dve, napurejÄ• te dve, napacchÄ• jÄ• t
naÄ• sevane dve, nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, nasamp
dve, nonatthiyÄ• dve, novigate dve.

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigatanti naÄ•
naadhipatiyÄ• dve, naanantare dve, nasamanantare dve, naupanissaye dve, napurejÄ• te
naÄ• sevane dve, nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, navippa
novigate dve.

hetu-sahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e \Se I 2
dve, naanantare dve, nasamanantare dve, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye dve, nap
dve, naÄ• sevane dve, nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, nas
dve, novigate dve. (avipÄ• kaá¹ƒ --- 4)

hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti naÄ• rammaá¹‡e ekaá¹ƒ, r
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti naÄ• ra
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare \Be I 213/ ekaá¹ƒ, naupanissay
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avigat
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, r
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti \Ne I 243/ naÄ•
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigata
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, r
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sÄ• dhipati-indriya-maggaghaá¹-anÄ• (6)

<553> hetÄ• dhipati-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti naÄ• rammaá¹‡e ca
cattÄ• ri, nasamanantare cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri, napure
napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke cattÄ• ri, r
najhÄ• ne cattÄ• ri, nasampayutte dve, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate ca

hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigata
naanantare dve, nasamanantare dve \Se I 257/, naupanissaye dve, napurejÄ• te dve, napac
naÄ• sevane dve \Be I 214/, nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dv
nonatthiyÄ• dve, novigate dve.

hetÄ• dhipati-sahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti naÄ• rammaá¹‡

nasamanantare dve, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye dve, napurejÄ• te dve, napacc
nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, nasampayutte dve, nonatth
(avipÄ• kaá¹ƒ --- 3)

hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti \Ne I 244/ naÄ• ra
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-att
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te eka
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, nav
ekaá¹ƒ, novigate ekaá¹ƒ.

hetÄ• dhipati \Se I 258/ -sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigat
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

hetumÅ«lakaá¹ƒ.

Ä• rammaá¹‡adukaá¹ƒ

<554> Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava, naadhipatiyÄ• nava, naanantare nava, n
nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava, nanissaye nava, naupanissaye nava, napure
nava, naÄ• sevane nava \Be I 215/, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava, na
namagge nava, nasampayutte nava, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• nava
noavigate nava. (23)

Ä• rammaá¹‡aghaá¹-anÄ• (5)

<555> Ä• rammaá¹‡a-adhipati-upanissayanti \Ne I 245/ nahetuyÄ• satta, naanantare satta
satta, nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napurejÄ• te satta, na
naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, na
satta, nasampayutte satta, navippayutte satta, noatthiyÄ• satta, nonatthiyÄ• satta, novigate
satta.

Ä• rammaá¹‡a \Se I 259/ -purejÄ• ta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«

tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissa
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte
tÄ«á¹‡i, novigate tÄ«á¹‡i.

Ä• rammaá¹‡a-nissaya-purejÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipa
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, n

Ä• rammaá¹‡a-adhipati-upanissaya-purejÄ• ta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naanant
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napacchÄ• jÄ
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• rammaá¹‡a-adhipati-nissaya-upanissaya-purejÄ• ta-vippayutta-atthi-avigatanti \Be I 216
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te \Se I 260/ ekaá¹ƒ, naaÃ±Ã±amaÃ
ekaá¹ƒ \Ne I 246/, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate e

Ä• rammaá¹‡amÅ«lakaá¹ƒ.

adhipatidukaá¹ƒ

<556> adhipatipaccayÄ• nahetuyÄ• dasa, naÄ• rammaá¹‡e satta, naanantare dasa, nasa
satta, naaÃ±Ã±amaÃ±Ã±e aá¹-á¹-ha, nanissaye satta, naupanissaye satta, napurejÄ• te das
naÄ• sevane dasa, nakamme dasa, navipÄ• ke dasa, naÄ• hÄ• re dasa, naindriye dasa, na
nasampayutte aá¹-á¹-ha, navippayutte satta, noatthiyÄ• satta, nonatthiyÄ• dasa, novigate
satta. (23)

adhipatimissakaghaá¹-anÄ• (3)

<557> adhipati-atthi-avigatanti nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e satta, naanantare a
aá¹-á¹-ha, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, nanissaye ekaá¹ƒ, naupaniss
satta, napacchÄ• jÄ• te aá¹-á¹-ha, naÄ• sevane aá¹-á¹-ha, nakamme aá¹-á¹-ha, navipÄ• ke
aá¹-á¹-ha, naindriye aá¹-á¹-ha, najhÄ• ne aá¹-á¹-ha, namagge aá¹-á¹-ha, nasampayutte catt
cattÄ• ri, nonatthiyÄ• aá¹-á¹-ha, novigate aá¹-á¹-ha.

adhipati \Se I 261/ -nissaya-atthi-avigatanti nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e satta, n
nasamanantare aá¹-á¹-ha, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissay
napacchÄ• jÄ• te aá¹-á¹-ha, naÄ• sevane aá¹-á¹-ha, nakamme aá¹-á¹-ha, navipÄ• ke aá¹-á¹
naindriye aá¹-á¹-ha, najhÄ• ne aá¹-á¹-ha, namagge aá¹-á¹-ha, nasampayutte cattÄ• ri, navip
nonatthiyÄ• aá¹-á¹-ha, novigate aá¹-á¹-ha.

adhipati-nissaya-vippayutta-atthi-avigatanti \Be I 217/ \Ne I 247/ nahetuyÄ• cattÄ• ri, naÄ•
naanantare cattÄ• ri, nasamanantare cattÄ• ri, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ca
tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme c
cattÄ• ri, naÄ• hÄ• re cattÄ• ri, naindriye cattÄ• ri, najhÄ• ne cattÄ• ri, namagge cattÄ• ri, na
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

pakiá¹‡á¹‡akaghaá¹-anÄ• (3)

<558> adhipati-Ä• rammaá¹‡a-upanissayanti nahetuyÄ• satta, naanantare satta, nasaman
satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satta
nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, nama
satta, navippayutte satta, noatthiyÄ• satta, nonatthiyÄ• satta, novigate satta, noavigate \Se

adhipati-Ä• rammaá¹‡a-upanissaya-purejÄ• ta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naanant
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napacchÄ• jÄ
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-Ä• rammaá¹‡a-nissaya-upanissaya-purejÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ
ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, napacch
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ
nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

sahajÄ• ta-chandÄ• dhipatighaá¹-anÄ• (6)

<559> adhipati-sahajÄ• ta-nissaya-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta
nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta,
I 218/, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye \N
najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• s

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti \Se I 263/ nahet
naÄ• rammaá¹‡e tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹

napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, no

adhipati-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napur
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, n
(avipÄ• kaá¹ƒ --- 3)

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e
ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napure
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahetu
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ek
ekaá¹ƒ \Se I 264/, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye e
namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• r
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ek
249/, napacchÄ• jÄ• te ekaá¹ƒ \Be I 219/, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate e
3)

cittÄ• dhipatighaá¹-anÄ• (6)

<560> adhipati-sahajÄ• ta-nissaya-Ä• hÄ• ra-indriya-atthi-avigatanti nahetuyÄ• satta, naÄ
naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, n
napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, najhÄ• ne sa
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-indriya-sampayutta-atthi-avigatan
naÄ• rammaá¹‡e tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najh
tÄ«á¹‡i, navippayutte tÄ«á¹‡i \Se I 265/, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

adhipati-sahajÄ• ta-nissaya-Ä• hÄ• ra-indriya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡

tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanis
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, najhÄ• ne tÄ«á¹
nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 3)

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-indriya-atthi-avigatanti \Be I 220/ nahetuyÄ•
naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naj
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-indriya-sampayutta-atthi
ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissay
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, najhÄ• ne ekaá¹
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-indriya-vippayutta-atthi-avigatanti \Ne I 250
naÄ• rammaá¹‡e ekaá¹ƒ, naanantare \Se I 266/ ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±a
ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme eka
ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

vÄ«riyÄ• dhipatighaá¹-anÄ• (6)

<561> adhipati-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti nahetuyÄ• satta, naÄ• ra
naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, n
napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re s
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigatanti n
naÄ• rammaá¹‡e tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

adhipati-sahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti \Se I 267/ nahetuyÄ•
naÄ• rammaá¹‡e tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e
tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«
naÄ• hÄ• re tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, noviga
--- 3)

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti \Be I 221/ nahetuyÄ• e

ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-av
nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, n
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti nahetuyÄ•
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

vÄ«maá¹ƒsÄ• dhipatighaá¹-anÄ• (6)

<562> adhipati-hetu-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti naÄ• rammaá¹‡e ca
cattÄ• ri, nasamanantare cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri, napure
napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke cattÄ• ri,
najhÄ• ne cattÄ• ri, nasampayutte dve, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate ca

adhipati-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigat
naanantare dve, nasamanantare dve, naupanissaye dve, napurejÄ• te dve, napacchÄ• jÄ• t
nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, navippayutte dve, nonatthi

adhipati-hetu-sahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti naÄ• rammaá¹‡
nasamanantare dve, naaÃ±Ã±amaÃ±Ã±e \Be I 222/ dve, naupanissaye dve, napurejÄ• te d
naÄ• sevane dve, nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, nasamp
novigate dve. (avipÄ• kaá¹ƒ --- 3)

adhipati-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti \Ne I 252/ naÄ• ra
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ \Se I 269/, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re e
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-at
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, napurejÄ• te ek
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, nav

ekaá¹ƒ, novigate ekaá¹ƒ.

adhipati-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti naÄ• ra
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

adhipatimÅ«lakaá¹ƒ.

anantaradukaá¹ƒ

<563> anantarapaccayÄ• nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, n
naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ
satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, namagge satta,
navippayutte satta, noatthiyÄ• satta, noavigate satta. (19)

anantaraghaá¹-anÄ• (3)

<564> anantara \Se I 270/ -samanantara-upanissaya-natthi-vigatanti \Be I 223/ nahetuyÄ•
satta, naadhipatiyÄ• satta, nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta,
napacchÄ• jÄ• te satta, naÄ• sevane paÃ±ca, nakamme satta, navipÄ• ke satta, naÄ• hÄ• r
satta, najhÄ• ne satta, namagge satta, nasampayutte satta, navippayutte satta, noatthiyÄ•
satta.

anantara-samanantara-upanissaya-Ä• sevana-natthi-vigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• ram
naadhipatiyÄ• tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á¹
napacchÄ• jÄ• te tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naind
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ• tÄ«á¹‡i,

anantara-samanantara-upanissaya-kamma-natthi-vigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ramm
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napurejÄ• te
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, naj
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, noatthiyÄ• ekaá¹ƒ, noavigate ekaá¹ƒ.

anantaramÅ«lakaá¹ƒ.

samanantaradukaá¹ƒ

<565> samanantarapaccayÄ• \Se I 271/ nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhip
satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satt
nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, nama
satta, navippayutte satta, noatthiyÄ• satta, noavigate satta. (19)

samanantaraghaá¹-anÄ• (3)

<566> samanantara-anantara-upanissaya-natthi-vigatanti \Be I 224/ nahetuyÄ• satta, naÄ•
naadhipatiyÄ• satta, nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napur
napacchÄ• jÄ• te satta, naÄ• sevane paÃ±ca, nakamme satta, navipÄ• ke satta, naÄ• hÄ•
najhÄ• ne satta, namagge satta, nasampayutte satta, navippayutte satta, noatthiyÄ• satta,

samanantara-anantara-upanissaya-Ä• sevana-natthi-vigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• ra
naadhipatiyÄ• tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á¹
napacchÄ• jÄ• te tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, nain
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ• tÄ«á¹‡i,

samanantara-anantara-upanissaya-kamma-natthi-vigatanti nahetuyÄ• ekaá¹ƒ \Se I 272/, n
naadhipatiyÄ• ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nai
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, noatthiyÄ• ekaá¹ƒ, n

samanantaramÅ«lakaá¹ƒ.

sahajÄ• tadukaá¹ƒ

<567> sahajÄ• tapaccayÄ• nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava
nasamanantare nava, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye nava, napurejÄ• te nava
naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava, naindriye nava, na
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• nava, novigate nava. (20)

sahajÄ• taghaá¹-anÄ• (10)

<568> sahajÄ• ta-nissaya-atthi-avigatanti \Be I 225/ nahetuyÄ• nava, naÄ• rammaá¹‡e na
255/ nava, naanantare nava, nasamanantare nava, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupaniss
nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• nava, novigate nava.

sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e

naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, n
novigate tÄ«á¹‡i.

sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ•
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, no

sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanis
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i.

sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• n
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te \Se I 274/ ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke eka
naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• e
(avipÄ• kaá¹ƒ --- 5)

sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti \Be I 226/ \Ne I 256/ nahetuyÄ• ekaá¹ƒ, na-Ä•
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, no
novigate ekaá¹ƒ.

sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ran
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate

sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahetuyÄ• eka
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• \Se I 275/ ekaá¹ƒ, novigate ekaá¹ƒ.

sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
227/ ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ

sahajÄ• tamÅ«lakaá¹ƒ.

aÃ±Ã±amaÃ±Ã±adukaá¹ƒ

<569> aÃ±Ã±amaÃ±Ã±apaccayÄ• \Ne I 257/ nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, na
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡
tÄ«á¹‡i. (19)

aÃ±Ã±amaÃ±Ã±aghaá¹-anÄ• (6)

<570> aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• ram
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, n
novigate tÄ«á¹‡i.

aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-sampayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ•
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, no

aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• n
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ•
228/ ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹
(avipÄ• kaá¹ƒ --- 3)

aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ \Se I 277
naadhipatiyÄ• \Ne I 258/ ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ,

aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahetuyÄ• eka
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

aÃ±Ã±amaÃ±Ã±a-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• ka

aÃ±Ã±amaÃ±Ã±amÅ«lakaá¹ƒ.

nissayadukaá¹ƒ

<571> nissayapaccayÄ• nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naadhipatiyÄ• teras
nasamanantare terasa, nasahajÄ• te tÄ«á¹‡i \Se I 278/, naaÃ±Ã±amaÃ±Ã±e satta, naupani
nava, napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ• ke terasa, na
terasa, najhÄ• ne terasa, namagge terasa, nasampayutte satta, navippayutte tÄ«á¹‡i, nonat
novigate terasa. (21)

nissayamissakaghaá¹-anÄ• (6)

<572> nissaya-atthi-avigatanti \Be I 229/ nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naad
259/, naanantare terasa, nasamanantare terasa, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e
terasa, napurejÄ• te nava, na pacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa,
naÄ• hÄ• re terasa, naindriye terasa, najhÄ• ne terasa, namagge terasa, nasampayutte satt
nonatthiyÄ• terasa, novigate terasa.

nissaya-adhipati-atthi-avigatanti nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e satta, naanantare
nasamanantare aá¹-á¹-ha, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissay
napacchÄ• jÄ• te aá¹-á¹-ha, naÄ• sevane aá¹-á¹-ha, nakamme aá¹-á¹-ha, navipÄ• ke aá¹-á¹
naindriye aá¹-á¹-ha, najhÄ• ne aá¹-á¹-ha, namagge aá¹-á¹-ha, nasampayutte cattÄ• ri, navip

nonatthiyÄ• aá¹-á¹-ha, novigate aá¹-á¹-ha.

nissaya-indriya-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta \Se I 279/, naadhip
naanantare satta, nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i,
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke
najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• s

nissaya-vippayutta-atthi-avigatanti nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca, naadhipa
paÃ±ca, nasamanantare paÃ±ca, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupa
tÄ«á¹‡i, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke pa
naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutte paÃ±ca, nonatthiyÄ

nissaya-adhipati-vippayutta-atthi-avigatanti nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i,
nasamanantare cattÄ• ri, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke c
naÄ• hÄ• re cattÄ• ri, naindriye cattÄ• ri, najhÄ• ne cattÄ• ri, namagge cattÄ• ri, nasampayu
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

nissaya-indriya-vippayutta-atthi-avigatanti \Ne I 260/ nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te ekaá¹ƒ, n
naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i
navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutt
tÄ«á¹‡i, novigate tÄ«á¹‡i.

pakiá¹‡á¹‡akaghaá¹-anÄ• (4)

<573> nissaya-purejÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naá¹ƒindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiy
tÄ«á¹‡i.

nissaya-Ä• rammaá¹‡a-purejÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipa
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, n

nissaya-Ä• rammaá¹‡a-adhipati-upanissaya-purejÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ

ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, napacch
ekaá¹ƒ, nakamme \Se I 281/ ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

nissaya-purejÄ• ta-indriya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ \Be I 231/, nasahajÄ• te ekaá¹ƒ, naaÃ±
naupanissaye \Ne I 261/ ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme
naÄ• hÄ• re ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ

sahajÄ• taghaá¹-anÄ• (10)

<574> nissaya-sahajÄ• ta-atthi-avigatanti nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhi
nava, nasamanantare nava, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye nava, napurejÄ• te
naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava, naindriye nava, na
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• nava, novigate nava.

nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, n
najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiy
tÄ«á¹‡i.

nissaya \Se I 282/ -sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-sampayutta-atthi-avigatanti nahetuyÄ• tÄ
tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• t
tÄ«á¹‡i.

nissaya-sahajÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanis
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i.

nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-vippayutta-atthi-avigatanti \Ne I 262/ \Be I 232/ nahet
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, nav
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonat

ekaá¹ƒ. (avipÄ• kaá¹ƒ --- 5)

nissaya-sahajÄ• ta-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, n
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ \Se I 283/, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupan
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ,

nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ra
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-vipÄ• ka-sampayutta-atthi-avigatanti nahetuyÄ• eka
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

nissaya-sahajÄ• ta-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupaniss
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re \Se
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-vipÄ• ka-vippayutta-atthi-avigatanti \Be I 233/ nahetuy
\Ne I 263/ ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naup
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no
(savipÄ• kaá¹ƒ --- 5)

nissayamÅ«lakaá¹ƒ.

upanissayadukaá¹ƒ

<575> upanissayapaccayÄ• nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava
nasamanantare nava, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava, nanissaye nava, napu
nava, naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava, naindriye na
nava, nasampayutte nava, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• nava, novigate
(23)

upanissayaghaá¹-anÄ• (7)

<576> upanissaya-Ä• rammaá¹‡a-adhipatÄ«ti nahetuyÄ• satta, naanantare satta, nasama
satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satt
285/, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta,
nasampayutte satta, navippayutte satta, noatthiyÄ• satta, nonatthiyÄ• satta, novigate satta

upanissaya-Ä• rammaá¹‡a-adhipati-purejÄ• ta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naanant
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napacchÄ• jÄ
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

upanissaya-Ä• rammaá¹‡a-adhipati-nissaya-purejÄ• ta-vippayutta-atthi-avigatanti \Ne I 264
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, na
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

upanissaya-anantara-samanantara-natthi-vigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satt
nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye satta, napurejÄ• te satta, napacch
paÃ±ca, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne sat
nasampayutte satta \Se I 286/, navippayutte satta, noatthiyÄ• satta, noavigate satta.

upanissaya-anantara-samanantara-Ä• sevana-atthi-vigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• ram
naadhipatiyÄ• tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á¹
napacchÄ• jÄ• te tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naind
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ• tÄ«á¹‡i,

upanissaya-kammanti nahetuyÄ• dve, naÄ• rammaá¹‡e dve, naadhipatiyÄ• dve, naanant
nasahajÄ• te dve, naaÃ±Ã±amaÃ±Ã±e dve, nanissaye dve, napurejÄ• te dve, napacchÄ• jÄ
navipÄ• ke dve, naÄ• hÄ• re dve, naindriye dve, najhÄ• ne dve, namagge dve, nasampayut
noatthiyÄ• dve, nonatthiyÄ• dve, novigate dve, noavigate dve.

upanissaya-anantara-samanantara-kamma-natthi-vigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ramm
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napurejÄ• te
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, naj
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, noatthiyÄ• ekaá¹ƒ, noavigate ekaá¹ƒ.

upanissayamÅ«lakaá¹ƒ.

purejÄ• tadukaá¹ƒ

<577> purejÄ• tapaccayÄ• \Se I 287/ \Ne I 265/ \Be I 235/ nahetuyÄ• tÄ«á¹‡i, naÄ• ramm
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, r
tÄ«á¹‡i, nanissaye tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane t
navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i. (21)

purejÄ• taghaá¹-anÄ• (7)

<578> purejÄ• ta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiy
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissa
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte
tÄ«á¹‡i, novigate tÄ«á¹‡i.

purejÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i.

purejÄ• ta-Ä• rammaá¹‡a-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• \Se I 288/ tÄ«
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissa
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte
tÄ«á¹‡i, novigate tÄ«á¹‡i.

purejÄ• ta-Ä• rammaá¹‡a-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipa
266/, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i \Be I 236/, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navip
tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nona
novigate tÄ«á¹‡i.

purejÄ• ta-Ä• rammaá¹‡a-adhipati-upanissaya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naanant
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napacchÄ• jÄ
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ

nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

purejÄ• ta-Ä• rammaá¹‡a-adhipati-nissaya-upanissaya-vippayutta-atthi-avigatanti nahetuyÄ
ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, napacch
ekaá¹ƒ \Se I 289/, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

purejÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

purejÄ• tamÅ«lakaá¹ƒ.

pacchÄ• jÄ• tadukaá¹ƒ

<579> pacchÄ• jÄ• tapaccayÄ• nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiy
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naniss
tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i \
tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, non
novigate tÄ«á¹‡i. (20)

pacchÄ• jÄ• taghaá¹-anÄ• (1)

<580> pacchÄ• jÄ• ta-vippayutta-atthi-avigatanti \Be I 237/ nahetuyÄ• tÄ«á¹‡i, naÄ• ramm
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, n
tÄ«á¹‡i, nanissaye tÄ«á¹‡i, naupanissaye \Se I 290/ tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, naÄ• sev
tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, nam
nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

pacchÄ• jÄ• tamÅ«lakaá¹ƒ.

Ä• sevanadukaá¹ƒ

<581> Ä• sevanapaccayÄ• nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• t
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«
navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ• tÄ«á¹‡i, noavigate tÄ«á¹‡i. (18)

Ä• sevanaghaá¹-anÄ• (1)

<582> Ä• sevana-anantara-samanantara-upanissaya-natthi-vigatanti nahetuyÄ• tÄ«á¹‡i, n
naadhipatiyÄ• tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á¹
napacchÄ• jÄ• te tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i \Ne I
najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ
tÄ«á¹‡i.

Ä• sevanamÅ«lakaá¹ƒ.

kammadukaá¹ƒ

<583> kammapaccayÄ• \Se I 291/ nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ
nasamanantare satta, nasahajÄ• te dve, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i \Be I 238/, nanissaye
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, navipÄ• ke satta, naÄ• hÄ• r
najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte paÃ±ca, noatthiyÄ• d
novigate satta, noavigate dve. (23)

kammapakiá¹‡á¹‡akaghaá¹-anÄ• (2)

<584> kamma-upanissayanti nahetuyÄ• dve, naÄ• rammaá¹‡e dve, naadhipatiyÄ• dve, na
dve, nasahajÄ• te dve, naaÃ±Ã±amaÃ±Ã±e dve, nanissaye dve, napurejÄ• te dve, napacch
navipÄ• ke dve, naÄ• hÄ• re dve, naindriye dve, najhÄ• ne dve, namagge dve, nasampayut
noatthiyÄ• dve, nonatthiyÄ• dve, novigate dve, noavigate dve.

kamma-anantara-samanantara-upanissaya-natthi-vigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ramm
ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napurejÄ• te
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, naj
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, noatthiyÄ• ekaá¹ƒ, noavigate ekaá¹ƒ.

sahajÄ• taghaá¹-anÄ• (9)

<585> kamma \Se I 292/ -sahajÄ• ta-nissaya-Ä• hÄ• ra-atthi-avigatanti \Ne I 269/ nahetuyÄ
satta, naadhipatiyÄ• satta, naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ
satta, napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, navipÄ• ke satta, nain
satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novig

kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naindriye tÄ«á¹‡i \Be I
namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, noviga

kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatanti nahetu
tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naindriye tÄ«á
namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

kamma-sahajÄ• ta-nissaya-Ä• hÄ• ra-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• r
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i \Se I 293/, nasamanantare tÄ«á¹‡i, naaÃ±Ã±am
naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

kamma-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ra
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te \Ne I 270/ ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ek
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye e
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthi-avigata
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najh
namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

kamma-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-vippayutta-atthi-avigatanti \Be I 240/ nahetu
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá
naupanissaye ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ,
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-vippayutta-atthi-avigatant
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá

napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

kammamÅ«lakaá¹ƒ.

vipÄ• kadukaá¹ƒ

<586> vipÄ• kapaccayÄ• \Ne I 271/ nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhip
ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ, napure
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

vipÄ• kaghaá¹-anÄ• (5)

<587> vipÄ• ka-sahajÄ• ta-nissaya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ek
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ,

vipÄ• ka-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ra
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ \Be I 241/, naupanissay
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ,

vipÄ• ka-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-sampayutta-atthi-avigatanti nahetuyÄ• ekaá
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

vipÄ• ka \Se I 296/ -sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ•
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

vipÄ• ka-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vippayutta-atthi-avigatanti \Ne I 272/ nahetu
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

vipÄ• kamÅ«lakaá¹ƒ.

Ä• hÄ• radukaá¹ƒ

<588> Ä• hÄ• rapaccayÄ• nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye ekaá¹ƒ napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke naindriye satta, najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡ novigate satta. (21)

Ä• hÄ• ramissakaghaá¹-anÄ• (1)

<589> Ä• hÄ• ra \Se I 297/-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadh naanantare satta, nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakam naindriye satta, najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡ novigate satta.

sahajÄ• tasÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<590> Ä• hÄ• ra-sahajÄ• ta-nissaya-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e sa naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta \N satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naindri satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novig

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• r naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, nain tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti nahetuyÄ• \Se naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, na tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, no

Ä• hÄ• ra-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti \Be I 243/ nahetuyÄ• tÄ«á¹‡i, naÄ naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ

tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naindriye ekaá¹ƒ
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye e
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ•
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahe
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye e
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naindriye ekaá¹ƒ
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ•
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, nai
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti \Be I 2
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, nai
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (sav

sakammaghaá¹-anÄ• (9)

<591> Ä• hÄ• ra \Se I 300/ -sahajÄ• ta-nissaya-kamma-atthi-avigatanti nahetuyÄ• satta, n
naadhipatiyÄ• satta, naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i,
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, navipÄ• ke satta, naindriye s
namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate sa

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-kamma-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i
275/, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ

tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naindriye tÄ«á
namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, noviga

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-kamma-sampayutta-atthi-avigatanti nahetu
tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naindriye tÄ«á
namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• r
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i \Se I 301/, nasamanantare tÄ«á¹‡i, naaÃ±Ã±am
naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i
245/, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatth
novigate tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ra
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-kamma-vipÄ• ka-atthi-avigatanti nahetuyÄ
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye e
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-kamma-vipÄ• ka-sampayutta-atthi-avigata
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹
276/, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ
ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-nissaya-kamma-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namag
ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-kamma-vipÄ• ka-vippayutta-atthi-avigatant
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

saindriyaghaá¹-anÄ• (9)

<592> Ä• hÄ• ra-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Be I 246/ nahetuyÄ• satta, na
naadhipatiyÄ• satta, naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i,
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke
namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate sa

Ä• hÄ• ra \Se I 303/ -sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti nahetuy
tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, noviga

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti nahetu
\Ne I 277/ tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nau
napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, na
tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

Ä• hÄ• ra-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• r
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ
tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«
najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate
--- 4)

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ram
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ \Se I 304/, nasamanantare ekaá¹ƒ, naaÃ±Ã±ama
ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme eka
247/, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ•
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye e
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, najhÄ• ne ekaá¹
nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigatan
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, najh
navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme eka ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ \Se I 305/, novigate ekaá¹ƒ.

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, najh nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sÄ• dhipati-indriyaghaá¹-anÄ•

<593> Ä• hÄ• ra-adhipati-sahajÄ• ta-nissaya-indriya-atthi-avigatanti nahetuyÄ• satta, naÄ• naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, n napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, najhÄ• ne \Be satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

Ä• hÄ• ra-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatant naÄ• rammaá¹‡e tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹ napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najh tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

Ä• hÄ• ra-adhipati-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡ tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanis tÄ«á¹‡i \Se I 306/, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navip tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i. (av

Ä• hÄ• ra-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, 279/ ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naup ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, najhÄ• ne ekaá¹ƒ nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissay ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, najhÄ• ne ekaá¹ƒ navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

Ä• hÄ• ra-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti nahetuyÄ
naÄ• rammaá¹‡e ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e
napurejÄ• te ekaá¹ƒ \Be I 249/, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme e
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• ka

Ä• hÄ• ramÅ«lakaá¹ƒ.

indriyadukaá¹ƒ

<594> indriyapaccayÄ• \Se I 307/ nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ•
nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye ekaá¹ƒ
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke
najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ•
(21)

indriyamissakaghaá¹-anÄ• (3)

<595> indriya-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satt
280/ satta, nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naniss
satta, napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navip
satta, najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatth
satta.

indriya-nissaya-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• sa
nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye sat
napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re
namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate \S

indriya-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, na
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i \Be I 250/, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±ama
naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡
navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayut
tÄ«á¹‡i, novigate tÄ«á¹‡i.

pakiá¹‡á¹‡akaghaá¹-anÄ• (1)

<596> indriya-nissaya-purejÄ• ta-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ramm
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, n

naupanissaye ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, na
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

sahajÄ• tasÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<597> indriya-sahajÄ• ta-nissaya-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta,
naanantare satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, n
napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re
satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novig

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i \Se I 309/,
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i,
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ

indriya-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanis
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate
--- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e e
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
ekaá¹ƒ, napacchÄ• jÄ• te \Se I 310/ ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• h
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ,

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, n
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
282/, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahetuy
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye e

ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

indriya-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• ram
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• \Se I 311/ ekaá¹ƒ, novigate ek

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti \Be I 252/
naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (sav

samaggaghaá¹-anÄ• (9)

<598> indriya-sahajÄ• ta-nissaya-magga-atthi-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayut
satta, novigate satta.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ...
ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti \Ne I 283/
... novigate tÄ«á¹‡i.

indriya-sahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... no
(avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novi

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-atthi-avigatanti nahetuyÄ• e
ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avigatanti n
novigate ekaá¹ƒ.

indriya-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ..
ekaá¹ƒ \Se I 312/.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti na
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sajhÄ• naghaá¹-anÄ• (9)

<599> indriya-sahajÄ• ta-nissaya-jhÄ• na-atthi-avigatanti \Be I 253/ nahetuyÄ• satta ... pe
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-atthi-avigatanti \Ne I 284/ nahetuyÄ•
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-sampayutta-atthi-avigatanti nahetuyÄ
novigate tÄ«á¹‡i.

indriya-sahajÄ• ta-nissaya-jhÄ• na-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... n
(avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... nov

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti nahetuyÄ• e
ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-sampayutta-atthi-avigatanti
... novigate ekaá¹ƒ.

indriya-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ .
ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-vippayutta-atthi-avigatanti n
... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sajhÄ• na-maggaghaá¹-anÄ• (9)

<600> indriya-sahajÄ• ta-nissaya-jhÄ• na-magga-atthi-avigatanti \Ne I 285/ nahetuyÄ• satt
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayut
satta, novigate satta.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-magga-atthi-avigatanti \Be I 254/ nah
naupanissaye tÄ«á¹‡i ... pe ... nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«
tÄ«á¹‡i.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-magga-sampayutta-atthi-avigatanti na
novigate tÄ«á¹‡i.

indriya \Se I 313/ -sahajÄ• ta-nissaya-jhÄ• na-magga-vippayutta-atthi-avigatanti nahetuyÄ•
novigate tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-magga-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... p

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-magga-atthi-avigatanti nahe
novigate ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-magga-sampayutta-atthi-avi
pe ... novigate ekaá¹ƒ.

indriya-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-magga-vippayutta-atthi-avigatanti nahetuyÄ• e
novigate ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-magga-vippayutta-atthi-avig
pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sÄ• hÄ• raghaá¹-anÄ• (9)

<601> indriya-sahajÄ• ta-nissaya-Ä• hÄ• ra-atthi-avigatanti \Ne I 286/ nahetuyÄ• satta ... p
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayut
satta, novigate satta.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i
ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatanti nahetu
novigate tÄ«á¹‡i.

indriya-sahajÄ• ta-nissaya-Ä• hÄ• ra-vippayutta-atthi-avigatanti \Be I 255/ nahetuyÄ• tÄ«á

novigate tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

indriya-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... n

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ•
ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthi-avigatan
... novigate ekaá¹ƒ \Se I 314/.

indriya-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹
ekaá¹ƒ.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-vippayutta-atthi-avigatanti
ekaá¹ƒ ... pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sÄ• dhipati-Ä• hÄ• raghaá¹-anÄ• (6)

<602> indriya-adhipati-sahajÄ• ta-nissaya-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ• satta ... pe
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatan
... novigate tÄ«á¹‡i.

indriya-adhipati-sahajÄ• ta-nissaya-Ä• hÄ• ra-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 3)

indriya-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-atthi-avigatanti nahetuyÄ• ekaá¹ƒ .
ekaá¹ƒ.

indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthi
... pe ... novigate ekaá¹ƒ.

indriya-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-Ä• hÄ• ra-vippayutta-atthi-avigatanti nahetuyÄ
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

sÄ• dhipati-maggaghaá¹-anÄ• (6)

<603> indriya-adhipati-sahajÄ• ta-nissaya-magga-atthi-avigatanti \Be I 256/ nahetuyÄ• sat
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayut
satta, novigate satta.

indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti \N
tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

indriya-adhipati-sahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ...
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 3)

indriya-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe

indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avi
315/ ekaá¹ƒ ... pe ... novigate ekaá¹ƒ.

indriya-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti nahetuyÄ•
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

sahetu-maggaghaá¹-anÄ• (9)

<604> indriya-hetu-sahajÄ• ta-nissaya-magga-atthi-avigatanti naÄ• rammaá¹‡e cattÄ• ri ...
dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippayutte dve, nonatthiyÄ• catt
cattÄ• ri.

indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-atthi-avigatanti naÄ• rammaá¹‡e
ekaá¹ƒ, navippayutte dve, nonatthiyÄ• dve, novigate dve.

indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti naÄ•
novigate dve.

indriya-hetu-sahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e dve ...
(avipÄ• kaá¹ƒ --- 4)

indriya-hetu-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti \Ne I 289/ \Be I 257/ naÄ• r
pe ... novigate ekaá¹ƒ.

indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-atthi-avigatanti naÄ• ram
novigate ekaá¹ƒ.

indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avigata
... pe ... novigate ekaá¹ƒ.

indriya-hetu-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti naÄ• rammaá¹‡
novigate ekaá¹ƒ.

indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigata
... pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sahetÄ• dhipati-maggaghaá¹-anÄ• (6)

<605> indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-magga-atthi-avigatanti naÄ• rammaá¹‡e ca
cattÄ• ri, nasamanantare cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri, napure
napacchÄ• jÄ• te \Se I 316/ cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke
cattÄ• ri, najhÄ• ne cattÄ• ri, nasampayutte dve, navippayutte dve, nonatthiyÄ• cattÄ• ri, no

indriya-hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigata
naanantare dve, nasamanantare dve, naupanissaye dve, napurejÄ• te dve, napacchÄ• jÄ• t
nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, navippayutte dve, nonatthi

indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti naÄ• rammaá¹‡
nasamanantare dve, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye dve, napurejÄ• te dve, napacc
naÄ• sevane dve, nakamme dve, navipÄ• ke dve, naÄ• hÄ• re dve, najhÄ• ne dve, nasamp
novigate dve. (avipÄ• kaá¹ƒ --- 3)

indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti \Be I 258/ naÄ• ra
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

indriya-hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-att
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare \Se I 317/ ekaá¹ƒ, naupanissaye ekaá¹ƒ, napur
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

indriya-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti naÄ• ra
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, najh
ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

indriyamÅ«lakaá¹ƒ.

jhÄ• nadukaá¹ƒ

<606> jhÄ• napaccayÄ• nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, na
nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta,
naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, na
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta. (19)

jhÄ• nasÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<607> jhÄ• na-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 291/ nahetuyÄ• satta ... pe ... naaÃ
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti \Be I 259/ nahetuyÄ• tÄ«á¹‡i
ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹
318/ tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... novigate t
(avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novigate ek

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ..

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahetuy
novigate ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... n

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

saindriyaghaá¹-anÄ• (9)

<608> jhÄ• na-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Ne I 292/ nahetuyÄ• satta ... pe
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ...
ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti nahetuyÄ
novigate tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti \Be I 260/ nahetuyÄ• tÄ«á¹‡i
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novi

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• e
ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigatanti n
... pe ... novigate ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ..
ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti \N
ekaá¹ƒ ... pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

samaggaghaá¹-anÄ• (9)

<609> jhÄ• na-sahajÄ• ta-nissaya-magga-atthi-avigatanti nahetuyÄ• satta ... pe ... naaÃ±Ã
naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ...

ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti nahetuyÄ
tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-nissaya-magga-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... no
(avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-magga-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novi

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-atthi-avigatanti nahetuyÄ• e
ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avigatanti \
... pe ... novigate ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ..
ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-vippayutta-atthi-avigatanti n
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

saindriya-maggaghaá¹-anÄ• (9)

<610> jhÄ• na-sahajÄ• ta-nissaya-indriya-magga-atthi-avigatanti nahetuyÄ• satta ... pe ...
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satt

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-atthi-avigatanti nahetuyÄ• tÄ«
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya \Se I 320/ -magga-sampayutta-atthi-av
... pe ... novigate tÄ«á¹‡i.

jhÄ• na-sahajÄ• ta-nissaya-indriya-magga-vippayutta-atthi-avigatanti \Ne I 294/ nahetuyÄ•
novigate tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-atthi-avigatanti nahet
novigate ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avig
pe ... novigate ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avigatanti nahetuyÄ• e
novigate ekaá¹ƒ.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-vippayutta-atthi-avig
pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

jhÄ• namÅ«lakaá¹ƒ.

maggadukaá¹ƒ

<611> maggapaccayÄ• \Be I 262/ nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ•
nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta,
naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, na
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta. (19)

maggasÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<612> magga-sahajÄ• ta-nissaya-atthi-avigatanti nahetuyÄ• satta ... pe ... \Se I 321/ naaÃ
\Ne I 295/, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatth
novigate satta.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... na
navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡
tÄ«á¹‡i.

magga-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... novigate t
(avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novigate eka

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ...

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti nahetuyÄ
ekaá¹ƒ.

magga-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... n

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti nahetuyÄ
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

saindriyaghaá¹-anÄ• (9)

<613> magga-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Be I 263/ nahetuyÄ• satta ... pe .
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... p
ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti \Ne I 296/
... novigate tÄ«á¹‡i.

magga-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... no
(avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novig

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• ek
\Se I 322/ ekaá¹ƒ.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigatanti n
novigate ekaá¹ƒ.

magga-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ...
ekaá¹ƒ.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti na
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sajhÄ• naghaá¹-anÄ• (9)

<614> magga-sahajÄ• ta-nissaya-jhÄ• na-atthi-avigatanti nahetuyÄ• satta ... pe ... naaÃ±Ã
naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta,

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-atthi-avigatanti \Be I 264/ nahetuyÄ•
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-sampayutta-atthi-avigatanti \Ne I 297/
... novigate tÄ«á¹‡i.

magga-sahajÄ• ta-nissaya-jhÄ• na-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ... pe ... no
(avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe ... novi

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-atthi-avigatanti nahetuyÄ• e
ekaá¹ƒ.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-sampayutta-atthi-avigatanti n
novigate ekaá¹ƒ.

magga-sahajÄ• ta-nissaya-vipÄ• ka-jhÄ• na-vippayutta-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ..
ekaá¹ƒ.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-vippayutta-atthi-avigatanti n
novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

saindriya-jhÄ• naghaá¹-anÄ• (9)

<615> magga-sahajÄ• ta-nissaya-indriya-jhÄ• na-atthi-avigatanti nahetuyÄ• satta ... pe ...
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a \Se I 323/ -nissaya-indriya-jhÄ• na-atthi-avigatanti nah
nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-jhÄ• na-sampayutta-atthi-avigatanti na
novigate tÄ«á¹‡i.

magga-sahajÄ• ta-nissaya-indriya-jhÄ• na-vippayutta-atthi-avigatanti \Ne I 298/ \Be I 265/ na
pe ... novigate tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

magga-sahajÄ• ta-nissaya-vipÄ• ka-indriya-jhÄ• na-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... pe

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-jhÄ• na-atthi-avigatanti nahet
novigate ekaá¹ƒ.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-jhÄ• na-sampayutta-atthi-avig
pe ... novigate ekaá¹ƒ.

magga-sahajÄ• ta-nissaya-vipÄ• ka-indriya-jhÄ• na-vippayutta-atthi-avigatanti nahetuyÄ• e
novigate ekaá¹ƒ.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-jhÄ• na-vippayutta-atthi-avig
pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sÄ• dhipati-indriyaghaá¹-anÄ• (6)

<616> magga-adhipati-sahajÄ• ta-nissaya-indriya-atthi-avigatanti nahetuyÄ• satta ... pe ...
tÄ«á¹‡i, naupanissaye satta ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ
satta.

magga-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti na
... novigate tÄ«á¹‡i.

magga-adhipati-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i ...
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 3)

magga-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ ... p
ekaá¹ƒ.

magga-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avi
299/ nahetuyÄ• ekaá¹ƒ ... pe ... novigate ekaá¹ƒ.

magga-adhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti nahetuyÄ• novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

sahetu-indriyaghaá¹-anÄ• (9)

<617> magga-hetu-sahajÄ• ta-nissaya-indriya-atthi-avigatanti \Be I 266/ naÄ• rammaá¹‡e c naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippayutte d cattÄ• ri, novigate cattÄ• ri.

magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-atthi-avigatanti naÄ• rammaá¹‡e ekaá¹ƒ, navippayutte dve, nonatthiyÄ• dve, novigate dve.

magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-indriya-sampayutta-atthi-avigatanti naÄ• novigate dve.

magga-hetu-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e dve ... (avipÄ• kaá¹ƒ --- 4)

magga-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti naÄ• rammaá¹‡e ekaá¹ƒ .. ekaá¹ƒ.

magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kaá¹ƒ-indriya-atthi-avigatanti naÄ• ... novigate ekaá¹ƒ.

magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigat ... pe ... novigate ekaá¹ƒ.

magga-hetu-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti \Ne I 300/ naÄ• pe ... novigate ekaá¹ƒ.

magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigata ... pe ... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 5)

sahetÄ• dhipati-indriyaghaá¹-anÄ• (6)

<618> magga-hetÄ• dhipati-sahajÄ• ta-nissaya-indriya-atthi-avigatanti naÄ• rammaá¹‡e ca naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippayutte d cattÄ• ri, novigate cattÄ• ri.

magga-hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigata
naÄ• rammaá¹‡e dve \Se I 325/ ... pe ... novigate dve.

magga-hetÄ• dhipati-sahajÄ• ta-nissaya-indriya-vippayutta-atthi-avigatanti naÄ• rammaá¹‡e
dve. (avipÄ• kaá¹ƒ --- 3)

magga-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-atthi-avigatanti na Ä• rammaá¹‡e
novigate ekaá¹ƒ.

magga-hetÄ• dhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-att
ekaá¹ƒ ... pe ... novigate ekaá¹ƒ.

magga-hetÄ• dhipati-sahajÄ• ta-nissaya-vipÄ• ka-indriya-vippayutta-atthi-avigatanti naÄ• r
... novigate ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 3)

maggamÅ«lakaá¹ƒ.

sampayuttadukaá¹ƒ

<619> sampayuttapaccayÄ• \Ne I 301/ nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naa
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, n
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye
tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i. (18)
sampayuttaghaá¹-anÄ• (2)

<620> sampayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡
tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 1)

sampayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• eka
ekaá¹ƒ. (savipÄ• kaá¹ƒ --- 1)

sampayuttamÅ«lakaá¹ƒ.

vippayuttadukaá¹ƒ

<621> vippayuttapaccayÄ• \Se I 326/ \Be I 268/ nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ
naanantare paÃ±ca, nasamanantare paÃ±ca, nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e pa

naupanissaye paÃ±ca, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±c
paÃ±ca, naÄ• hÄ• re paÃ±ca, naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nas
paÃ±ca, novigate paÃ±ca. (21)

vippayuttamissakaghaá¹-anÄ• (4)

<622> vippayutta-atthi-avigatanti \Ne I 302/ nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca,
naanantare paÃ±ca, nasamanantare paÃ±ca, nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e pa
naupanissaye paÃ±ca, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±c
paÃ±ca, naÄ• hÄ• re paÃ±ca, naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nas
paÃ±ca, novigate paÃ±ca.

vippayutta-nissaya-atthi-avigatanti nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca, naadhipa
paÃ±ca, nasamanantare paÃ±ca, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupa
tÄ«á¹‡i, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±ca, nakamme paÃ±ca, navipÄ• ke pa
naindriye paÃ±ca \Se I 327/, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutte paÃ±ca,
novigate paÃ±ca.

vippayutta-adhipati-nissaya-atthi-avigatanti nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i,
nasamanantare cattÄ• ri, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke c
cattÄ• ri, naindriye cattÄ• ri, najhÄ• ne cattÄ• ri, namagge cattÄ• ri, nasampayutte cattÄ• ri,
cattÄ• ri, novigate cattÄ• ri.

vippayutta-nissaya-indriya-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, na
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i \Be I 269/, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ
naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i
navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutt
tÄ«á¹‡i, novigate tÄ«á¹‡i.

pakiá¹‡á¹‡akaghaá¹-anÄ• (5)

<623> vippayutta-pacchÄ• jÄ• ta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á
303/ tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±a
nanissaye tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakam
tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge \Se I 328/ tÄ«á
tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

vippayutta-nissaya-purejÄ• ta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i.

vippayutta-Ä• rammaá¹‡a-nissaya-purejÄ• ta-atthi-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipa
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, n

vippayutta-Ä• rammaá¹‡a-adhipati-nissaya-upanissaya-purejÄ• ta-atthi-avigatanti nahetuyÄ
ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, napacch
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ
nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

vippayutta-nissaya-purejÄ• ta-indriya-atthi-avigatanti \Be I 270/ nahetuyÄ• ekaá¹ƒ \Se I 32
ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te e
ekaá¹ƒ, naupanissaye ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ek
naÄ• hÄ• re ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ

sahajÄ• taghaá¹-anÄ• (4)

<624> vippayutta-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 304/ nahetuyÄ• tÄ«á¹‡i, naÄ• ra
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ
tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«
naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte
tÄ«á¹‡i, novigate tÄ«á¹‡i.

vippayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• n
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ•
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no
(avipÄ• kaá¹ƒ --- 2)

vippayutta-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanis
I 330/ ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• r

najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate e

vippayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti nahetuyÄ• ekaá
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, n
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
271/ ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ

vippayuttamÅ«lakaá¹ƒ.

atthidukaá¹ƒ

<625> atthipaccayÄ• \Ne I 305/ nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naadhipatiyÄ
terasa, nasamanantare terasa, nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye sa
napurejÄ• te nava, napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ
terasa, naindriye terasa, najhÄ• ne terasa, namagge terasa, nasampayutte satta, navippayu
nonatthiyÄ• terasa, novigate terasa. (22)

atthimissakaghaá¹-anÄ• (11)

<626> atthi \Se I 331/-avigatanti nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naadhipatiyÄ
terasa, nasamanantare terasa, nasahajÄ• te satta, naaÃ±Ã±amaÃ±Ã±e satta, nanissaye sa
napurejÄ• te nava, napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ
terasa, naindriye terasa, najhÄ• ne terasa, namagge terasa, nasampayutte satta, navippayu
nonatthiyÄ• terasa, novigate terasa.

atthi-nissaya-avigatanti nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naadhipatiyÄ• terasa,
nasamanantare terasa, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e satta, naupanissaye tera
napacchÄ• jÄ• te terasa, naÄ• sevane terasa, nakamme terasa, navipÄ• ke terasa, naÄ• hÄ
terasa, najhÄ• ne terasa, namagge terasa, nasampayutte satta, navippayutte tÄ«á¹‡i, nonat
novigate terasa.

atthi-adhipati-avigatanti \Be I 272/ nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e satta, naanantar
nasamanantare aá¹-á¹-ha, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, nanissaye ek
napurejÄ• te satta, napacchÄ• jÄ• te aá¹-á¹-ha, naÄ• sevane aá¹-á¹-ha, nakamme aá¹-á¹-ha
naÄ• hÄ• re aá¹-á¹-ha, naindriye aá¹-á¹-ha, najhÄ• ne aá¹-á¹-ha, namagge aá¹-á¹-ha, nasam
navippayutte cattÄ• ri, nonatthiyÄ• aá¹-á¹-ha \Se I 332/, novigate aá¹-á¹-ha.

atthi-adhipati-nissaya-avigatanti nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e satta, naanantare

nasamanantare \Ne I 306/ aá¹-á¹-ha, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, na
napurejÄ• te satta, napacchÄ• jÄ• te aá¹-á¹-ha, naÄ• sevane aá¹-á¹-ha, nakamme aá¹-á¹-ha
naÄ• hÄ• re aá¹-á¹-ha, naindriye aá¹-á¹-ha, najhÄ• ne aá¹-á¹-ha, namagge aá¹-á¹-ha, nasam
navippayutte tÄ«á¹‡i, nonatthiyÄ• aá¹-á¹-ha, novigate aá¹-á¹-ha.

atthi-Ä• hÄ• ra-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, na
nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye ekaá¹ƒ
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke
najhÄ• ne satta, namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• s

atthi-indriya-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naan
nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye ekaá¹ƒ
napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke
najhÄ• ne satta, namagge \Se I 333/ satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, non
novigate satta.

atthi-nissaya-indriya-avigatanti nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• sa
nasamanantare satta, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye sat
napacchÄ• jÄ• te satta, naÄ• sevane satta, nakamme satta, navipÄ• ke satta, naÄ• hÄ• re s
namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate sa

atthi-vippayutta-avigatanti \Be I 273/ nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca, naadhi
naanantare paÃ±ca, nasamanantare paÃ±ca, nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e pa
naupanissaye paÃ±ca, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±c
paÃ±ca, naÄ• hÄ• re paÃ±ca, naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nas
paÃ±ca, novigate paÃ±ca.

atthi-nissaya-vippayutta-avigatanti \Ne I 307/ nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca
naanantare paÃ±ca, nasamanantare paÃ±ca, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e pa
napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane \Se I 334/ paÃ±ca, nakamme
naÄ• hÄ• re paÃ±ca, naindriye paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, nasampayutt
novigate paÃ±ca.

atthi-adhipati-nissaya-vippayutta-avigatanti nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i,
nasamanantare cattÄ• ri, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissaye
tÄ«á¹‡i, napacchÄ• jÄ• te cattÄ• ri, naÄ• sevane cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke c
cattÄ• ri, naindriye cattÄ• ri, najhÄ• ne cattÄ• ri, namagge cattÄ• ri, nasampayutte cattÄ• ri,
cattÄ• ri, novigate cattÄ• ri.

atthi-nissaya-indriya-vippayutta-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, na
naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e tÄ«
napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, na
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, n

pakiá¹‡á¹‡akaghaá¹-anÄ• (8)

<627> atthi-pacchÄ• jÄ• ta-vippayutta-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±
tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡
\Se I 335/ tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«
tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

atthi-purejÄ• ta-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naniss
naupanissaye tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, n
naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte
tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

atthi-nissaya-purejÄ• ta-vippayutta-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i.

atthi-Ä• rammaá¹‡a-purejÄ• ta-avigatanti nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naan
nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á
napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ
tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, n
novigate tÄ«á¹‡i.

atthi \Se I 336/ -Ä• rammaá¹‡a-nissaya-purejÄ• ta-vippayutta-avigatanti nahetuyÄ• tÄ«á¹‡i
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, nasahajÄ• te tÄ«á¹‡i, naaÃ±Ã±amaÃ±
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, nonatthiyÄ•
tÄ«á¹‡i.

atthi-Ä• rammaá¹‡a-adhipati-upanissaya-purejÄ• ta-avigatanti nahetuyÄ• ekaá¹ƒ, naanant
ekaá¹ƒ nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nanissaye ekaá¹ƒ, napacchÄ• jÄ
nakamme ekaá¹ƒ \Be I 275/, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

atthi-Ä• rammaá¹‡a-adhipati-nissaya-upanissaya-purejÄ• ta-vippayutta-avigatanti nahetuyÄ
\Ne I 309/ ekaá¹ƒ, nasamanantare ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹
naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye e
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

atthi-nissaya-purejÄ• ta-indriya-vippayutta-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e
ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare \Se I 337/ ekaá¹ƒ, nasahajÄ• te ekaá¹ƒ, naaÃ±
naupanissaye ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, na
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

sahajÄ• taghaá¹-anÄ• (10)

<628> atthi-sahajÄ• ta-nissaya-avigatanti nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhi
nava, nasamanantare nava, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye nava, napurejÄ• te
naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava, naindriye nava, na
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• nava, novigate nava.

atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e
tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, n
najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiy
tÄ«á¹‡i.

atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-avigatanti nahetuyÄ• tÄ«á¹‡i, naÄ•
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare \Be I 276/ tÄ«á¹‡i, naupanissay
tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á
tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonat
novigate tÄ«á¹‡i.

atthi-sahajÄ• ta-nissaya-vippayutta-avigatanti \Ne I 310/ nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá
naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ
tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«
naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte

tÄ«á¹‡i, novigate tÄ«á¹‡i.

atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vippayutta-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• r
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, r
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ•
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no
(avipÄ• kaá¹ƒ --- 5)

atthi-sahajÄ• ta-nissaya-vipÄ• ka-avigatanti nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, r
naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye eka
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

atthi \Se I 339/ -sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-avigatanti nahetuyÄ• ekaá
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naupanissaye ekaá¹ƒ, r
napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, nain
namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigat

atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-avigatanti nahetuyÄ• eka
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare \Be I 277/ ekaá¹ƒ, naupanissay
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ.

atthi-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-avigatanti \Ne I 311/ nahetuyÄ• ekaá¹ƒ, naÄ•
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ, nasamanantare ekaá¹ƒ, naaÃ±Ã±amaÃ±Ã±e ek
napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, no

atthi-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-avigatanti nahetuyÄ• ekaá
naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ \Se I 340/, nasamanantare ekaá¹ƒ, naupanissay
ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, naÄ• hÄ• re eka
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte ekaá¹ƒ, nonatthiyÄ• ekaá¹ƒ, novigate ekaá¹ƒ. (sav

atthimÅ«lakaá¹ƒ.

natthi-vigatadukÄ• ni

<629> natthipaccayÄ• nahetuyÄ• satta ... pe ... vigatapaccayÄ• nahetuyÄ• satta ... pe ...

vigatapaccayampi anantarapaccayasadisaá¹ƒ.)

avigatadukaá¹ƒ

<630> avigatapaccayÄ• nahetuyÄ• terasa .... (yathÄ• atthipaccayo vitthÄ• rito evaá¹ƒ avi
vitthÄ• retabbo.)

paÃ±hÄ• vÄ• rassa anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<631> nahetupaccayÄ• \Ne I 312/ \Be I 278/ Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anan
satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ•
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ
satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta

tikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• satta, anantare \Se I 341/ satta, s
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• te tÄ«
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ
satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta

catukkaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• anantare satta, samanan
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ«
tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa ...

chakkaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i \Se I 342/, nissaye terasa, upanissaye nava, purejÄ• te tÄ«
313/ tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, ma
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, avigate terasa.

sattakaá¹ƒ

nahetupaccayÄ• \Be I 279/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapa
nasahajÄ• tapaccayÄ• nissaye tÄ«á¹‡i, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• t
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• satta, avigate satta.

aá¹-á¹-hakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye tÄ«á¹‡i, upanissaye nava, p
tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• satta, a

navakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanis
pacchÄ• jÄ• te tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte tÄ«á¹‡i, at
paÃ±ca ... pe ....

ekÄ• dasakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) nanissayapacca
napurejÄ• tapaccayÄ• pacchÄ• jÄ• te tÄ«á¹‡i, kamme \Se I 343/ dve, Ä• hÄ• re ekaá¹ƒ, ind
tÄ«á¹‡i, atthiyÄ• paÃ±ca, avigate paÃ±ca.

dvÄ• dasakaá¹ƒ

nahetupaccayÄ• \Ne I 314/ naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) naupa
napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapaccayÄ• kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye e
ekaá¹ƒ ... pe ....

soá¸·asakaá¹ƒ (sÄ• hÄ• raá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) napacchÄ• jÄ• t
nakammapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapaccayÄ• indriye ekaá¹ƒ, atthiyÄ• e
....

bÄ• vÄ«sakaá¹ƒ (sÄ• hÄ• raá¹ƒ)

nahetupaccayÄ• \Be I 280/ naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) naÄ• l
namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• nov
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ.

soá¸·asakaá¹ƒ (saindriyaá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) navipÄ• kapacc
ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

bÄ• vÄ«sakaá¹ƒ (saindriyaá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) naindriyapaccay
namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• nov
atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ.

nahetumÅ«lakaá¹ƒ.

naÄ• rammaá¹‡adukaá¹ƒ

<632> naÄ• rammaá¹‡apaccayÄ• \Se I 344/ \Ne I 315/ hetuyÄ• satta, adhipatiyÄ• satta, a
samanantare satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, i
satta, magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta
avigate terasa ... pe ....

aá¹-á¹-hakaá¹ƒ

naÄ• rammaá¹‡apaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• na
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye tÄ«á¹‡i, upanissaye nava, p
tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• satta, a
....

naÄ• rammaá¹‡amÅ«lakaá¹ƒ.

naadhipatidukaá¹ƒ

<633> naadhipatipaccayÄ• \Be I 281/ hetuyÄ• satta, Ä• rammaá¹‡e nava ....

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

naadhipatimÅ«lakaá¹ƒ.

naanantara-nasamanantaradukÄ• ni

<634> naanantarapaccayÄ• \Ne I 316/ ... pe ... nasamanantarapaccayÄ• hetuyÄ• satta, Ä
adhipatiyÄ• dasa, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye n
pacchÄ• jÄ• te tÄ«á¹‡i, kamme \Se I 345/ satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye sa
sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, avigate terasa ... pe ....

aá¹-á¹-hakaá¹ƒ

nasamanantarapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ
nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye tÄ«á¹‡i, upanissaye nava, p
tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• satta, a
(saá¹ƒkhittaá¹ƒ).

nasamanantaramÅ«lakaá¹ƒ.

nasahajÄ• tadukaá¹ƒ

<635> nasahajÄ• tapaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare satta, sam
tÄ«á¹‡i, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, ka
ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ• satta, vigate satta, avig
....

paÃ±cakaá¹ƒ

nasahajÄ• tapaccayÄ• \Be I 282/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipati
samanantare satta, nissaye tÄ«á¹‡i, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ
317/ tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• sa
vigate satta, avigate satta ... pe ....

navakaá¹ƒ

nasahajÄ• tapaccayÄ• \Se I 346/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatip

nasamanantarapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissayapaccayÄ• upanissaye
dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte tÄ«á¹‡i, atthiyÄ• paÃ±ca, avigate paÃ±ca

nasahajÄ• tamÅ«lakaá¹ƒ.

naaÃ±Ã±amaÃ±Ã±adukaá¹ƒ

<636> naaÃ±Ã±amaÃ±Ã±apaccayÄ• hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ•
samanantare satta, sahajÄ• te paÃ±ca, nissaye satta, upanissaye nava, purejÄ• te tÄ«á¹‡i,
Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ•
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ• satta, vigate satta, avigate satta ... pe

catukkaá¹ƒ

naaÃ±Ã±amaÃ±Ã±apaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ•
satta, sahajÄ• te paÃ±ca, nissaye satta, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ•
tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡
vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ• satta, vigate satta, avigate satta ... pe ....

aá¹-á¹-hakaá¹ƒ

naaÃ±Ã±amaÃ±Ã±apaccayÄ• \Ne I 318/ \Be I 283/ nahetupaccayÄ• naÄ• rammaá¹‡apac
naanantarapaccayÄ• nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• nissaye \Se I 347/
purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vi
atthiyÄ• satta, avigate satta (saá¹ƒkhittaá¹ƒ).

naaÃ±Ã±amaÃ±Ã±amÅ«lakaá¹ƒ.

nanissayadukaá¹ƒ

<637> nanissayapaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare satta, saman
nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme dve, Ä• hÄ• re
vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• satta, vigate satta, avigate satta ... pe ....

paÃ±cakaá¹ƒ

nanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• an
upanissaye nava, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ

tÄ«á¹‡i, atthiyÄ• paÃ±ca, natthiyÄ• satta, vigate satta, avigate paÃ±ca ... pe ....

navakaá¹ƒ

nanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naa
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• upanissay
319/, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte tÄ«á¹‡i, atthiyÄ• paÃ±ca, av
(saá¹ƒkhittaá¹ƒ).

nanissayamÅ«lakaá¹ƒ.

naupanissayadukaá¹ƒ

<638> naupanissayapaccayÄ• \Se I 348/ \Be I 284/ hetuyÄ• satta, Ä• rammaá¹‡e nava, a
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ•
vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge satta, sampayutte tÄ«á
paÃ±ca, atthiyÄ• terasa, avigate terasa ... pe ....

aá¹-á¹-hakaá¹ƒ

naupanissayapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• nissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, pacc
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiyÄ• satta, avigate satta (saá¹ƒkhi

naupanissayamÅ«lakaá¹ƒ.

napurejÄ• tadukaá¹ƒ

<639> napurejÄ• tapaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anan
satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye nava, pacchÄ•
tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne \Ne I 320/ satt
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• nava, natthiyÄ• satta, vigate satta, avigate

catukkaá¹ƒ

napurejÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• satta, an
satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e \Se I 349/ tÄ«á¹‡i, nissaye nava, upanissaye nava

Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne sa
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• nava, natthiyÄ• satta, vigate satta, avigate

navakaá¹ƒ

napurejÄ• tapaccayÄ• \Be I 285/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipati
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• upanissa
dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte tÄ«á¹‡i, atthiyÄ• paÃ±ca, avigate paÃ±ca

napurejÄ• tamÅ«lakaá¹ƒ.

napacchÄ• jÄ• tadukaá¹ƒ

<640> napacchÄ• jÄ• tapaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa,
satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ•
tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne satta, magge
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa ...

navakaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• \Ne I 321/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadh
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye t
tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte tÄ«á¹‡i \Se I 350/, atthiyÄ
tÄ«á¹‡i.

dasakaá¹ƒ

napacchÄ• jÄ• tapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipacca
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya
dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

napacchÄ• jÄ• tamÅ«lakaá¹ƒ.

naÄ• sevanadukaá¹ƒ

<641> naÄ• sevanapaccayÄ• \Be I 286/ hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ•
samanantare paÃ±ca, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissa

pacchÄ• jÄ• te tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• n
sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• paÃ±ca, vigate paÃ±ca,
....

navakaá¹ƒ

naÄ• sevanapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye tÄ
\Ne I 322/ tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vip
atthiyÄ• satta, avigate satta (saá¹ƒkhittaá¹ƒ).

naÄ• sevanamÅ«lakaá¹ƒ.

nakammadukaá¹ƒ

<642> nakammapaccayÄ• \Se I 351/ hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• das
samanantare satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jh
satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta
... pe ....

navakaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naa
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye tÄ
tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte paÃ±ca, atthiy
satta (saá¹ƒkhittaá¹ƒ).

nakammamÅ«lakaá¹ƒ.

navipÄ• kadukaá¹ƒ

<643> navipÄ• kapaccayÄ• \Be I 287/ hetuyÄ• satta ... pe ... avigate terasa.

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

navipÄ• kamÅ«lakaá¹ƒ.

naÄ• hÄ• radukaá¹ƒ

<644> naÄ• hÄ• rapaccayÄ• \Ne I 323/ hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• c
samanantare satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme dve, vipÄ• ke ekaá¹ƒ, indriye satta \Se I
magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, viga
terasa ... pe ....

catukkaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• satta, ana
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• te tÄ«
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme dve, vipÄ• ke ekaá¹ƒ, indriye satta, jhÄ• ne satta, magg
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa ...

bÄ• vÄ«sakaá¹ƒ

naÄ• hÄ• rapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• n
nasamanantarapaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapaccayÄ• najhÄ• napac
nasampayuttapaccayÄ• navippayuttapaccayÄ• nonatthipaccayÄ• novigatapaccayÄ• indri
avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

naÄ• hÄ• ramÅ«lakaá¹ƒ.

naindriyadukaá¹ƒ

<645> naindriyapaccayÄ• \Be I 288/ hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate t
(naindriyapaccayÄ• kamme satta paÃ±hÄ• .)

bÄ• vÄ«sakaá¹ƒ

naindriyapaccayÄ• \Ne I 324/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ s
navipÄ• kapaccayÄ• najhÄ• napaccayÄ• namaggapaccayÄ• nasampayuttapaccayÄ• nav
novigatapaccayÄ• Ä• hÄ• re ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ \Se I 353/ (yathÄ• na
{nahetumÅ«lake (Se) }. saá¹ƒkhittaá¹ƒ).

naindriyamÅ«lakaá¹ƒ.

najhÄ• nadukaá¹ƒ

<646> najhÄ• napaccayÄ• hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa.

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ najhÄ• namÅ«lakaá¹ƒ vitthÄ• retabbaá¹ƒ.)

najhÄ• namÅ«lakaá¹ƒ.

namaggadukaá¹ƒ

<647> namaggapaccayÄ• hetuyÄ• satta ... pe ... avigate terasa.

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

namaggamÅ«lakaá¹ƒ.

nasampayuttadukaá¹ƒ

<648> nasampayuttapaccayÄ• \Ne I 325/ hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiy
satta, samanantare satta, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye \Be I 289/
purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke eka
indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ
satta, avigate satta ... pe ....

catukkaá¹ƒ

nasampayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• tÄ«á¹‡
satta, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye satta, upanissaye nava, purejÄ
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re \Se I 354/ tÄ«á¹‡i, i
tÄ«á¹‡i, magge tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• satta, natthiyÄ• satta, vigate satta, av
....

navakaá¹ƒ

nasampayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ
nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nissaye t
tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, vippayutte p
avigate satta.

dasakaá¹ƒ

nasampayuttapaccayÄ• nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) nasahajÄ• tapacca
nanissayapaccayÄ• upanissaye nava, pacchÄ• jÄ• te tÄ«á¹‡i, kamme dve, Ä• hÄ• re ekaá
tÄ«á¹‡i, atthiyÄ• paÃ±ca, avigate paÃ±ca ... pe ....

dvÄ• dasakaá¹ƒ

nasampayuttapaccayÄ• \Ne I 326/ nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) nanissay
naupanissayapaccayÄ• napurejÄ• tapaccayÄ• pacchÄ• jÄ• te tÄ«á¹‡i, kamme dve, Ä• hÄ
vippayutte tÄ«á¹‡i, atthiyÄ• paÃ±ca, avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nasampayuttamÅ«lakaá¹ƒ.

navippayuttadukaá¹ƒ

<649> navippayuttapaccayÄ• \Be I 290/ hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ
samanantare satta, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissa
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«
tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atthiyÄ• paÃ±ca, natthiyÄ• satta, vigate satta
pe ....

catukkaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• tÄ«á¹‡i,
satta, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• s
paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i
atthiyÄ• tÄ«á¹‡i, natthiyÄ• satta, vigate satta, avigate tÄ«á¹‡i ... pe ....

sattakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ•
nasamanantarapaccayÄ• sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, up
327/ paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ
tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i ... pe ....

navakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• upanissay indriye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

ekÄ• dasakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• \Se I 356/ naaÃ±Ã±amaÃ±Ã±apaccayÄ• naupanissayapaccayÄ• kamme dve, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, av

pannarasakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) nakammapaccayÄ• ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

sattarasakaá¹ƒ (sÄ• hÄ• raá¹ƒ)

navippayuttapaccayÄ• nahetupaccayÄ• ... pe ... nakammapaccayÄ• navipÄ• kapaccayÄ• ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

bÄ• vÄ«sakaá¹ƒ (sÄ• hÄ• raá¹ƒ)

navippayuttapaccayÄ• nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) naÄ• hÄ• rapaccayÄ namaggapaccayÄ• \Ne I 328/ nasampayuttapaccayÄ• nonatthipaccayÄ• novigatapaccayÄ ekaá¹ƒ, avigate ekaá¹ƒ.

sattarasakaá¹ƒ (saindriyaá¹ƒ)

navippayuttapaccayÄ• nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) navipÄ• kapaccayÄ• ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigate ekaá¹ƒ.

bÄ• vÄ«sakaá¹ƒ (saindriyaá¹ƒ)

navippayuttapaccayÄ• nahetupaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) naindriyapaccayÄ• n namaggapaccayÄ• nasampayuttapaccayÄ• nonatthipaccayÄ• novigatapaccayÄ• Ä• hÄ• avigate ekaá¹ƒ.

navippayuttamÅ«lakaá¹ƒ.

noatthidukaá¹ƒ

<650> noatthipaccayÄ• \Se I 357/ Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare satta, upanissaye nava, Ä• sevane tÄ«á¹‡i, kamme dve, natthiyÄ• satta, vigate satta ... pe ....

catukkaá¹ƒ

noatthipaccayÄ• \Be I 292/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• anantare satta, s nava, Ä• sevane tÄ«á¹‡i, kamme dve, natthiyÄ• satta, vigate satta ... pe ....

sattakaá¹ƒ

noatthipaccayÄ• \Ne I 329/ nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipacca nasamanantarapaccayÄ• upanissaye nava, kamme dve ... pe ....

catuvÄ«sakaá¹ƒ (saupanissayaá¹ƒ)

noatthipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naana nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapaccayÄ• naÄ• sevanapaccayÄ• navipÄ• kapacc naindriyapaccayÄ• najhÄ• napaccayÄ• namaggapaccayÄ• nasampayuttapaccayÄ• navip novigatapaccayÄ• noavigatapaccayÄ• kamme dve.

catuvÄ«sakaá¹ƒ (sakammaá¹ƒ)

noatthipaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naana nasamanantarapaccayÄ• nasahajÄ• tapaccayÄ• naaÃ±Ã±amaÃ±Ã±apaccayÄ• nanissaya napacchÄ• jÄ• tapaccayÄ• \Se I 358/ naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• naindriyapaccayÄ• najhÄ• napaccayÄ• namaggapaccayÄ• nasampayuttapaccayÄ• navip novigatapaccayÄ• noavigatapaccayÄ• upanissaye nava.

noatthimÅ«lakaá¹ƒ.

nonatthidukaá¹ƒ

<651> nonatthipaccayÄ• hetuyÄ• satta ... pe ... avigate terasa.

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nonatthimÅ«lakaá¹ƒ.

novigatadukaá¹ƒ

<652> novigatapaccayÄ• \Ne I 330/ \Be I 293/ hetuyÄ• satta ... pe ... avigate terasa.

(yathÄ• nahetumÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

novigatamÅ«lakaá¹ƒ.

noavigatadukaá¹ƒ

<653> noavigatapaccayÄ• Ä• rammaá¹‡e nava ... pe ... natthiyÄ• satta, vigate satta.

(yathÄ• noatthimÅ«lakaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

noavigatamÅ«lakaá¹ƒ.

paÃ±hÄ• vÄ• rassa paccanÄ«yÄ• nulomaá¹ƒ.

kusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. vedanÄ• ttikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> sukhÄ• ya \Se I 359/ \Ne I 331/ \Be I 294/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá sampayutto dhammo uppajjati hetupaccayÄ• --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ eka khandhÄ• , dve khandhe paá¹-icca eko khandho; paá¹-isandhikkhaá¹‡e sukhÄ• ya vedanÄ•

khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho.

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya sam
hetupaccayÄ• --- dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve
paá¹-icca eko khandho.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati hetupaccayÄ• --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khand
dve khandhe paá¹-icca eko khandho; paá¹-isandhikkhaá¹‡e adukkhamasukhÄ• ya vedanÄ•
khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho.

Ä• rammaá¹‡apaccayÄ• di

<2> sukhÄ• ya \Ne I 332/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya ved
uppajjati Ä• rammaá¹‡apaccayÄ• ... adhipatipaccayÄ• \Se I 360/ (adhipatiyÄ• paá¹-isandh
anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±ap
... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ e
dve khandhÄ• , dve khandhe paá¹-icca eko khandho. vatthuá¹ƒ purejÄ• tapaccayÄ• (saá¹ƒ

Ä• sevanapaccayÄ• di

<3> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sa
Ä• sevanapaccayÄ• ... kammapaccayÄ• ... vipÄ• kapaccayÄ• --- sukhÄ• ya vedanÄ• ya s
paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho \Be I 295/; paá¹-isandhikkhaá
sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko kh

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya sam
vipÄ• kapaccayÄ• --- dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandh
dve khandhe paá¹-icca eko khandho.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati vipÄ• kapaccayÄ• --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ kh
khandhÄ• , dve khandhe paá¹-icca eko khandho; paá¹-isandhikkhaá¹‡e adukkhamasukhÄ•
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca \Se I 361/ eko khandh

Ä• hÄ• rapaccayÄ• di

<4> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sa

Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampa
vippayuttapaccayÄ• --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icc
paá¹-icca eko \Ne I 333/ khandho; vatthuá¹ƒ vippayuttapaccayÄ• ; paá¹-isandhikkhaá¹‡e su
sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko kh
vippayuttapaccayÄ• .

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya sam
vippayuttapaccayÄ• --- dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
paá¹-icca eko khandho. vatthuá¹ƒ vippayuttapaccayÄ• .

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati vippayuttapaccayÄ• --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ
khandhÄ• , dve khandhe paá¹-icca eko khandho; vatthuá¹ƒ vippayuttapaccayÄ• ; paá¹-isan
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandh
khandho. vatthuá¹ƒ vippayuttapaccayÄ• (saá¹ƒkhittaá¹ƒ).

atthipaccayÄ• di

<5> atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• ....

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<6> hetuyÄ• \Se I 362/ \Be I 296/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

hetuÄ• didukÄ• ni

<7> hetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... vipÄ• ke dve ... pe ... avigate tÄ«á¹‡i ...

Ä• rammaá¹‡apaccayÄ• \Ne I 334/ adhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke d
tÄ«á¹‡i ... pe ....

Ä• sevanapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i ... pe ... a
....

vipÄ• kapaccayÄ• hetuyÄ• dve, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• dve ... pe ... purejÄ• ... pe ... jhÄ• ne dve, magge dve ... pe ... avigate tÄ«á¹‡i ... pe ....

jhÄ• napaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke dve ... pe ... avigate tÄ«á¹‡i ... pe ....

maggapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke dve ... pe ... avigate tÄ«á¹‡i ... pe ....

avigatapaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i ... pe ....

(yathÄ• kusalattikassa paccayagaá¹‡anÄ• , evaá¹ƒ vitthÄ• retabbÄ•).

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<8> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sa nahetupaccayÄ• --- ahetukaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ khandhe paá¹-icca eko khandho.

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya sam 335/ nahetupaccayÄ• --- dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ kha khandhÄ• , dve khandhe paá¹-icca eko khandho.

adukkhamasukhÄ• ya \Be I 297/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkh vedanÄ• ya sampayutto dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ adukkhamasukh ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho; ahetuka adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandh khandho; vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato

naadhipatipaccayo

<9> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sa naadhipatipaccayÄ• (nÄ• dhipati paripuá¹‡á¹‡aá¹ƒ paá¹-isandhikaá¹ƒ).

napurejÄ• tapaccayo

<10> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya s
napurejÄ• tapaccayÄ• --- arÅ«pe sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹
khandhe paá¹-icca eko khandho; paá¹-isandhikkhaá¹‡e sukhÄ• ya vedanÄ• ya sampayuttaá
paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá
dve khandhÄ• , dve khandhe paá¹-icca eko khandho; paá¹-isandhikkhaá¹‡e adukkhamasuk
sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve \Se I 364/ khandhÄ• , dve khandhe paá¹-i

napacchÄ• jÄ• ta-naÄ• sevanapaccayÄ•

<11> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya s
I 336/ napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• (napacchÄ• jÄ• tampi naÄ• se
paá¹-isandhikaá¹ƒ).

nakammapaccayo

<12> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya s
nakammapaccayÄ• --- sukhÄ• ya vedanÄ• ya sampayutte khandhe paá¹-icca sukhÄ• ya ve

dukkhÄ• ya \Be I 298/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedan
uppajjati nakammapaccayÄ• --- dukkhÄ• ya vedanÄ• ya sampayutte khandhe paá¹-icca du
cetanÄ• .

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati nakammapaccayÄ• --- adukkhamasukhÄ• ya vedanÄ• ya sampayutte khandhe pa
vedanÄ• ya sampayuttÄ• cetanÄ• .

navipÄ• ka-najhÄ• napaccayÄ•

<13> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya
navipÄ• kapaccayÄ• ... najhÄ• napaccayÄ• --- sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asa
paá¹-icca dve khandhÄ• , dve \Se I 365/ khandhe paá¹-icca eko khandho.

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya sam
najhÄ• napaccayÄ• --- dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khan
dve khandhe paá¹-icca eko khandho.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati najhÄ• napaccayÄ• --- catuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
khandhe paá¹-icca eko khandho.

namaggapaccayo

<14> sukhÄ• ya \Ne I 337/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya ve
uppajjati namaggapaccayÄ• --- ahetukaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ k
khandhÄ• , dve khandhe paá¹-icca eko khandho.

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya sam
namaggapaccayÄ• --- dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khand
dve khandhe paá¹-icca eko khandho.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati namaggapaccayÄ• --- ahetukaá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá
dve khandhÄ• \Se I 366/, dve khandhe paá¹-icca eko khandho \Be I 299/; ahetukapaá¹-isan
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandh
khandho.

navippayuttapaccayo

<15> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya
navippayuttapaccayÄ• --- arÅ«pe sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá
khandhe paá¹-icca eko khandho.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasukhÄ
uppajjati navippayuttapaccayÄ• --- arÅ«pe adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá
paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<16> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á

tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navipp

nahetudukaá¹ƒ

<17> nahetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te tÄ«á
nakamme dve, navipÄ• ke dve, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navippayutte ekaá¹ƒ ..

catukkaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• te ekaá¹ƒ, na
ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ ... pe ....

navakaá¹ƒ

nahetupaccayÄ• \Se I 367/ naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• ta
nakammapaccayÄ• navipÄ• kapaccayÄ• namaggapaccayÄ• navippayutte ekaá¹ƒ (saá¹ƒk

naadhipatidukaá¹ƒ

<18> naadhipatipaccayÄ• \Be I 300/ nahetuyÄ• tÄ«á¹‡i, napurejÄ• te dve, napacchÄ• jÄ•
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne tÄ«á¹‡i, namagge tÄ«á¹‡i, navipp
(saá¹ƒkhittaá¹ƒ).

napurejÄ• tadukaá¹ƒ

<19> napurejÄ• tapaccayÄ• nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napacchÄ• jÄ• te dve
dve, navipÄ• ke dve, namagge ekaá¹ƒ, navippayutte dve.

tikaá¹ƒ

napurejÄ• tapaccayÄ• \Ne I 339/ nahetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ, napacchÄ• jÄ• t
nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ (saá¹ƒkhittaá¹

napacchÄ• jÄ• tÄ• didukÄ• ni

<20> napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... nakammapaccayÄ• nahetu
napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, nama

tikaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naadhipatiyÄ• dve, napurejÄ• te ekaá¹ƒ, napacchÄ• navipÄ• ke dve, namagge dve, navippayutte ekaá¹ƒ ... pe ....

paÃ±cakaá¹ƒ

nakammapaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• \Se I 36 naÄ• sevane ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ (saá¹ƒkhitt

navipÄ• kadukaá¹ƒ

<21> navipÄ• kapaccayÄ• \Be I 301/ nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, namagge dve, navippayutte dve.

navipÄ• kapaccayÄ• (nakammapaccayasadisaá¹ƒ).

najhÄ• nadukaá¹ƒ

<22> najhÄ• napaccayÄ• nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, napacchÄ• jÄ• te tÄ namagge tÄ«á¹‡i ... pe ....

chakkaá¹ƒ

najhÄ• napaccayÄ• \Ne I 340/ nahetupaccayÄ• naadhipatipaccayÄ• napacchÄ• jÄ• tapa namagge tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

namaggadukaá¹ƒ

<23> namaggapaccayÄ• nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te ekaá¹ƒ, naÄ• sevane tÄ«á¹‡i, nakamme dve, navipÄ• ke dve, najhÄ• ne tÄ«á¹‡i, navippayutte ekaá

tikaá¹ƒ

namaggapaccayÄ• nahetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te ekaá¹ƒ, napacc tÄ«á¹‡i, nakamme dve, navipÄ• ke dve, najhÄ• ne tÄ«á¹‡i, navippayutte ekaá¹ƒ ... pe ....

paÃ±cakaá¹ƒ

namaggapaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacch
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, navippayutte ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

navippayuttadukaá¹ƒ

<24> navippayuttapaccayÄ• nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te dve, nap
naÄ• sevane dve, nakamme dve, navipÄ• ke \Se I 369/ dve, namagge ekaá¹ƒ.

tikaá¹ƒ

navippayuttapaccayÄ• \Be I 302/ nahetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ek
ekaá¹ƒ, naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, namagge ekaá¹ƒ ... pe

navakaá¹ƒ

navippayuttapaccayÄ• \Ne I 341/ nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapacc
naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• kapaccayÄ• namagge ekaá¹ƒ (saá¹ƒk

paccanÄ«yagaá¹‡anÄ• .

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<25> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á¹‡i, n
tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte dve.

tikaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te dve, napacch
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte dve.

(yathÄ• kusalattikaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<26> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, sah
aÃ±Ã±amaÃ±Ã±e \Ne I 342/ tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡
tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re \Be I 303/ tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne dve, magge
tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i \Se I 370/, vigate tÄ«á¹‡i, av

tikaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanant
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i,
tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne dve, magge ekaá¹ƒ, sa
vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i.

catukkaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anar
ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, Ä
ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, magge ekaá¹ƒ,
vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe .

sattakaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napacchÄ• jÄ• tapaccayÄ•
nakammapaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ•
ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá
atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

dasakaá¹ƒ

nahetupaccayÄ• naadhipatipaccayÄ• ... pe ... nakammapaccayÄ• \Se I 371/ navipÄ• kap
navippayuttapaccayÄ• \Ne I 343/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ek
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ, indriye ek
sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ (saá

nahetumÅ«lakaá¹ƒ.

naadhipatidukaá¹ƒ

<27> naadhipatipaccayÄ• \Be I 304/ hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá

napurejÄ• tadukaá¹ƒ

<28> napurejÄ• tapaccayÄ• hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

napacchÄ• jÄ• tÄ• didukÄ• ni

<29> napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... nakammapaccayÄ• ... navi
... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

najhÄ• nadukaá¹ƒ

<30> najhÄ• napaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i,
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, kamme
Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i,
vigate tÄ«á¹‡i, avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

namaggadukaá¹ƒ

<31> namaggapaccayÄ• \Ne I 344/ Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare
Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i ... pe ... jhÄ• ne dve ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhitta

navippayuttadukaá¹ƒ

<32> navippayuttapaccayÄ• hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve, anantare
sahajÄ• te dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, Ä• sevane dve, kamm
dve, indriye dve, jhÄ• ne dve, magge dve, sampayutte dve, atthiyÄ• dve, natthiyÄ• dve, vig
avigate dve.

tikaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samana
ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye \Be I 305/ ekaá¹ƒ, Ä• sevane
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, magge ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiy

ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ ... pe ....

dasakaá¹ƒ

navippayuttapaccayÄ• nahetupaccayÄ• naadhipatipaccayÄ• napurejÄ• tapaccayÄ• napa
naÄ• sevanapaccayÄ• nakammapaccayÄ• navipÄ• kapaccayÄ• namaggapaccayÄ• Ä• ra
samanantare ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upaniss
indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, viga
ekaá¹ƒ.

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

<33> sukhÄ• ya \Se I 373/ \Ne I 345/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ sahajÄ• to ...

3. paccayavÄ• ro

<34> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• ... pe ....

4. nissayavÄ• ro

<35> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ nissÄ• ya ... pe ....

5. saá¹ƒsaá¹-á¹-havÄ• ro

<36> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... pe ....

6. sampayuttavÄ• ro

<37> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ sampayutto sukhÄ• ya vedanÄ• y
hetupaccayÄ• --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sampayuttÄ•
sampayutto eko khandho (saá¹ƒkhittaá¹ƒ).

sampayuttavÄ• ro.

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<38> sukhÄ• ya \Ne I 346/ \Be I 306/ vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• hetupaccayena paccayo --- sukhÄ• ya vedanÄ• ya sampayuttÄ• hetÅ« sampayuttakÄ• naá paccayo; paá¹-isandhikkhaá¹‡e sukhÄ• ya vedanÄ• ya sampayuttÄ• hetÅ« sampayuttakÄ• hetupaccayena paccayo. (1)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dha dukkhÄ• ya vedanÄ• ya sampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupa

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya hetupaccayena paccayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• hetÅ« sampay hetupaccayena \Se I 374/ paccayo; paá¹-isandhikkhaá¹‡e adukkhamasukhÄ• ya vedanÄ• y sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

Ä• rammaá¹‡apaccayo

<39> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa c paccayo --- sukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ katvÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena paccavekkhati. sukhÄ• ya vedanÄ• ya vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-hahitvÄ• sukhÄ• ya vedanÄ• paccavekkhati. ariyÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena sukhÄ• ya vedanÄ• ya paccavekkhanti, vikkhambhite kilese paccavekkhanti \Ne I 347/, pubbe samudÄ• ciá¹‡á¹‡e sukhÄ• ya vedanÄ• ya sampayutte khandhe sukhÄ• ya vedanÄ• ya sampayuttena cittena a vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha sukhÄ• ya vedanÄ• ya sampayutto rÄ• g uppajjati; sukhÄ• ya \Be I 307/ vedanÄ• ya sampayutte khandhe Ä• rabbha sukhÄ• ya veda uppajjanti. (1)

sukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dham --- sukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ vippaá¹-isÄ• rissa domanassaá¹ƒ uppajjati. sukhÄ• ya vedanÄ• ya sampayutte \Se I 375/ jh vippaá¹-isÄ• rissa domanassaá¹ƒ uppajjati. sukhÄ• ya vedanÄ• ya sampayutte khandhe Ä•

sampayuttÄ• khandhÄ• uppajjanti. (2)

sukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayutta
paccayo --- sukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ
katvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena paccavekkhati. sukhÄ• ya
vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-hahitvÄ• adukkhamasukhÄ•
cittena paccavekkhati. ariyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena sukh
pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡
sukhÄ• ya vedanÄ• ya sampayutte khandhe adukkhamasukhÄ• ya vedanÄ• ya sampayutte
anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha adukkhamasukhÄ• ya vedanÄ•
uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, cetopariyaÃ±Ä• á
vedanÄ• ya sampayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. sukhÄ• ya vedanÄ• ya sampa
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo \Se I 376/. sukhÄ• ya vedanÄ• ya sampa
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• uppajjanti. (3)

<40> dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa
\Ne I 348/ paccayo --- dosaá¹ƒ Ä• rabbha doso uppajjati, moho uppajjati; dukkhÄ• ya vedan
mohaá¹ƒ Ä• rabbha moho uppajjati, doso uppajjati; dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹
doso uppajjati, moho uppajjati; dukkhÄ• ya vedanÄ• ya sampayutte khandhe Ä• rabbha duk
sampayuttÄ• khandhÄ• uppajjanti. (1)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa dham
--- ariyÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena dukkhÄ• ya vedanÄ• ya sampayutte
paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• n
vedanÄ• ya sampayutte khandhe sukhÄ• ya vedanÄ• ya sampayuttena cittena aniccato duk
dukkhÄ• ya vedanÄ• ya sampayutte khandhe Ä• rabbha sukhÄ• ya vedanÄ• ya sampayuttÄ

dukkhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayut
Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutte
sampayutte \Se I 377/ pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. dukkhÄ• ya vedanÄ• ya sampayutte khandhe adukkhar
sampayuttena cittena aniccato dukkhato anattato vipassati; cetopariyaÃ±Ä• á¹‡ena dukkhÄ
sampayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. dukkhÄ• ya vedanÄ• ya sampayuttÄ• kha
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo --- dukkhÄ• ya vedanÄ• ya sampayutte khandhe Ä• rabb
sampayuttÄ• khandhÄ• uppajjanti. (3)

<41> adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedan
Ä• rammaá¹‡apaccayena paccayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttena citte
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutte
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹
vuá¹-á¹-hahitvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena paccavekkhati; a
vedanÄ• ya sampayuttena cittena adukkhamasukhÄ• ya vedanÄ• ya sampayutte pahÄ«ne
vikkhambhite kilese \Ne I 349/ paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. a
vedanÄ• ya sampayutte khandhe adukkhamasukhÄ• ya vedanÄ• ya sampayuttena \Be I 30
dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha adukkhamasukhÄ• ya
rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati; cetopariya
adukkhamasukhÄ• ya vedanÄ• ya sampayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. Ä• kÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä• yata
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apaccayena paccayo. adukkhamasu
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• ramma
adukkhamasukhÄ• ya vedanÄ• ya sampayutte khandhe Ä• rabbha adukkhamasukhÄ• ya v
uppajjanti. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayutta
paccayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ datvÄ• , sÄ•
uposathakammaá¹ƒ katvÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena paccavekkhati. ad
sampayuttÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-hahit
sampayuttena cittena paccavekkhati. ariyÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena a
sampayutte pahÄ«ne kilese paccavekkhanti \Se I 379/, vikkhambhite kilese paccavekkhanti
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. adukkhamasukhÄ• ya vedanÄ• ya sampayutte khandhe
sampayuttena cittena aniccato dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä•
vedanÄ• ya sampayutto rÄ• go uppajjati, diá¹-á¹-hi uppajjati; adukkhamasukhÄ• ya vedanÄ•
Ä• rabbha sukhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• uppajjanti. (2)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayut
Ä• rammaá¹‡apaccayena paccayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttena citte
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• vippaá¹-isÄ• rissa domanassaá¹ƒ uppajjati, ad
\Ne I 350/ sampayutte jhÄ• ne parihÄ«ne vippaá¹-isÄ• rissa domanassaá¹ƒ uppajjati, adukk
sampayutte khandhe Ä• rabbha dukkhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• uppajjant

adhipatipaccayo

<42> sukhÄ• ya \Be I 310/ vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampa

adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati.

__Ä• rammaá¹‡Ä• dhipati_ --- sukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ datv
uposathakammaá¹ƒ katvÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena taá¹ƒ garuá¹ƒ kat
vedanÄ• ya sampayuttÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• v
sukhÄ• ya vedanÄ• ya sampayuttena cittena taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati. sukhÄ• y
khandhe sukhÄ• ya vedanÄ• ya sampayuttena cittena garuá¹ƒ katvÄ• assÄ• deti abhinand
sukhÄ• ya vedanÄ• ya sampayutto rÄ• go uppajjati, diá¹-á¹-hi uppajjati.

__sahajÄ• tÄ• dhipati_ --- sukhÄ• ya vedanÄ• ya sampayuttÄ• dhipati sampayuttakÄ• naá¹
adhipatipaccayena paccayo. (1)

sukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayutta
paccayo.

__Ä• rammaá¹‡Ä• dhipati_ --- sukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ datv
uposathakammaá¹ƒ katvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena taá¹ƒ
sukhÄ• ya vedanÄ• ya sampayuttÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ•
adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena taá¹ƒ garuá¹ƒ katvÄ• paccavekkha
sampayutte khandhe adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena garuá¹ƒ katv
taá¹ƒ garuá¹ƒ katvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutto rÄ• go uppajjati, diá¹-á

<43> dukkhÄ• ya \Ne I 351/ vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sam
adhipatipaccayena paccayo.

__sahajÄ• tÄ• dhipati_ --- dukkhÄ• ya vedanÄ• ya sampayuttÄ• dhipati sampayuttakÄ• naá¹
adhipatipaccayena \Se I 381/ paccayo. (1)

<44> adukkhamasukhÄ• ya \Be I 311/ vedanÄ• ya sampayutto dhammo adukkhamasukhÄ
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati.

__Ä• rammaá¹‡Ä• dhipati_ --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ•
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutte
paccavekkhati. adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
phalÄ• vuá¹-á¹-hahitvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena taá¹ƒ ga
adukkhamasukhÄ• ya vedanÄ• ya sampayutte khandhe adukkhamasukhÄ• ya vedanÄ• ya
assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutt
uppajjati.

__sahajÄ• tÄ• dhipati_ --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• dhipati sampayu
adhipatipaccayena paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayutta
paccayo.

__Ä• rammaá¹‡Ä• dhipati_ --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ•
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• sukhÄ• ya vedanÄ• ya sampayuttena cittena t
paccavekkhati. adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
phalÄ• vuá¹-á¹-hahitvÄ• \Se I 382/ sukhÄ• ya vedanÄ• ya sampayuttena cittena taá¹ƒ garu
adukkhamasukhÄ• ya vedanÄ• ya sampayutte khandhe sukhÄ• ya vedanÄ• ya sampayutte
assÄ• deti \Ne I 352/ abhinandati; taá¹ƒ garuá¹ƒ katvÄ• sukhÄ• ya vedanÄ• ya sampayutto
diá¹-á¹-hi uppajjati. (2)

anantarapaccayo

<45> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa c
paccayo --- purimÄ• purimÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• pacchimÄ•
vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. sukhÄ• ya
312/ anulomaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttassa gotrabhussa anantarapaccayena p
... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa ... maggo phalassa ... phalaá¹ƒ phalassa
vedanÄ• ya sampayuttÄ• ya phalasamÄ• pattiyÄ• anantarapaccayena paccayo. sukhÄ• ya
sukhÄ• ya vedanÄ• ya sampayuttassa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (1)

sukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayutta
paccayo --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ cuticittaá¹ƒ adukkhamasukhÄ• ya vedanÄ
upapatticittassa anantarapaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ bhava
anantarapaccayena paccayo. sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Se I 383/ vipÄ•
anantarapaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayuttÄ• vipÄ• kamanoviÃ±Ã±Ä•
kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anantarapaccayena paccayo. sukhÄ• ya vedanÄ• ya
adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa bhavaá¹…gassa anantarapaccayena pac
sampayuttaá¹ƒ kusalÄ• kusalaá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa vuá¹-á
vuá¹-á¹-hÄ• nassa ... phalaá¹ƒ vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

<46> dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttass
paccayo --- purimÄ• purimÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• pacchimÄ•
vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

dukkhÄ• ya \Ne I 353/ vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya
anantarapaccayena paccayo --- dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ vipÄ• kamano
paccayo. dukkhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• adukkhamasukhÄ• ya vedanÄ•
anantarapaccayena paccayo. (2)

<47> adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedan
anantarapaccayena paccayo --- purimÄ• purimÄ• adukkhamasukhÄ• ya vedanÄ• ya samp
pacchimÄ• naá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo \Be I 313/. adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ anulomaá¹ƒ adukkha
sampayuttassa gotrabhussa anantarapaccayena paccayo. anulomaá¹ƒ vodÄ• nassa ... gotr
vodÄ• naá¹ƒ maggassa ... maggo phalassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ adukkhamasukhÄ• ya vedanÄ
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. adukkhamasukhÄ• ya vedanÄ• ya sam
adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa vuá¹-á¹-hÄ• nassa anantarapaccayena p

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayutta
paccayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ cuticittaá¹ƒ sukhÄ• ya vedanÄ
upapatticittassa anantarapaccayena paccayo. Ä• vajjanÄ• sukhÄ• ya vedanÄ• ya sampayu
anantarapaccayena paccayo. vipÄ• kamanodhÄ• tu sukhÄ• ya vedanÄ• ya sampayuttÄ• ya
anantarapaccayena paccayo. adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ bhavaá¹…g
sampayuttassa bhavaá¹…gassa anantarapaccayena paccayo. adukkhamasukhÄ• ya vedan
kusalÄ• kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttassa vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vua
vuá¹-á¹-hÄ• nassa ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
sampayuttÄ• ya phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

adukkhamasukhÄ• ya \Se I 385/ vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya
anantarapaccayena paccayo --- Ä• vajjanÄ• dukkhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ
anantarapaccayena paccayo. (3)

samanantarapaccayo

<48> sukhÄ• ya \Ne I 354/ vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampa
samanantarapaccayena paccayo (anantarapaccayasadisaá¹ƒ).

sahajÄ• tapaccayo

<49> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa c

paccayo --- sukhÄ• ya vedanÄ• ya sampayutto \Be I 314/ eko khandho dvinnaá¹ƒ khandhÄ•
paccayo. dve khandhÄ• ekassa khandhassa sahajÄ• tapaccayena paccayo. paá¹-isandhikk
sampayutto eko khandho dvinnaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. dve kh
sahajÄ• tapaccayena paccayo. (1)

<50> dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttass
paccayo --- dukkhÄ• ya vedanÄ• ya sampayutto eko khandho dvinnaá¹ƒ khandhÄ• naá¹ƒ sa
khandhÄ• ekassa khandhassa sahajÄ• tapaccayena paccayo. (dukkhÄ• ya vedanÄ• ya sa
labbhati.) (1)

<51> adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedan
sahajÄ• tapaccayena paccayo --- adukkhamasukhÄ• ya \Se I 386/ vedanÄ• ya sampayutto
khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. dve khandhÄ• ekassa khandhassa sahajÄ
paá¹-isandhikkhaá¹‡e adukkhamasukhÄ• ya vedanÄ• ya sampayutto eko khandho dvinnaá
sahajÄ• tapaccayena paccayo. dve khandhÄ• ekassa khandhassa sahajÄ• tapaccayena pa

aÃ±Ã±amaÃ±Ã±a-nissayapaccayÄ•

<52> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa c
paccayo ... nissayapaccayena paccayo (aÃ±Ã±amaÃ±Ã±ampi nissayampi sahajÄ• tapaccay

upanissayapaccayo

<53> sukhÄ• ya \Ne I 355/ vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampa
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka

pakatÅ«panissayo --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saddhaá¹ƒ upanissÄ• ya sukh
cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, sukhÄ• ya vedanÄ
jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ \Be I 315/ uppÄ• deti, maggaá¹ƒ uppÄ• deti, samÄ• pa
jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ
paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ ... sukhas
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upanissÄ• ya sukhÄ• ya vedanÄ• ya sampayuttena cittena dÄ• na
samÄ• pattiá¹ƒ uppÄ• deti (saddhÄ• paÃ±camakesu ``mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹
kÄ• tabbaá¹ƒ, avasesesu \Se I 387/ na kÄ• tabbaá¹ƒ). sukhÄ• ya vedanÄ• ya sampayuttena
musÄ• bhaá¹‡ati, pisuá¹‡aá¹ƒ bhaá¹‡ati, samphaá¹ƒ palapati, sandhiá¹ƒ chindati, nillopaá¹
ekÄ• gÄ• rikaá¹ƒ karoti, paripanthe tiá¹-á¹-hati, paradÄ• raá¹ƒ gacchati, gÄ• maghÄ• taá¹ƒ k
karoti. sukhÄ• ya vedanÄ• ya sampayuttÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... pa
moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• ... sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ s

sampayuttÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya ... rÄ• ga
mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya ... sukhasahagatassa kÄ• yaviÃ±Ã±Ä• á¹‡assa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (1)

sukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dham

__pakatÅ«panissayo_ --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saddhaá¹ƒ upanissÄ• ya a
paritÄ• peti, pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. sukhÄ• ya vedanÄ• ya sam
sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, pariy
dukkhaá¹ƒ paccanubhoti. sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ rÄ• gaá¹ƒ ... mohaá¹ƒ ... m
... patthanaá¹ƒ ... sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ ha
sampayuttena cittena adinnaá¹ƒ Ä• diyati, musÄ• bhaá¹‡ati \Ne I 356/, pisuá¹‡aá¹ƒ bhaá¹‡
bhaá¹‡ati, samphaá¹ƒ palapati, sandhiá¹ƒ chindati, nillopaá¹ƒ harati, ekÄ• gÄ• rikaá¹ƒ karoti
388/ tiá¹-á¹-hati, paradÄ• raá¹ƒ gacchati, gÄ• maghÄ• taá¹ƒ karoti, nigamaghÄ• taá¹ƒ karoti
voropeti, pitaraá¹ƒ jÄ«vitÄ• voropeti, arahantaá¹ƒ jÄ«vitÄ• voropeti, duá¹-á¹-hena cittena ta
lohitaá¹ƒ uppÄ• deti, saá¹…ghaá¹ƒ bhindati. sukhÄ• ya vedanÄ• ya sampayuttÄ• saddhÄ•
cÄ• go ... paÃ±Ã±Ä• ... rÄ• go ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• ... sukhasahag
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ dosassa ... mohassa ... dukkhasahagatassa kÄ• yaviÃ±Ã±Ä• á¹‡a
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (2)

sukhÄ• ya \Be I 316/ vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya s
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka

pakatÅ«panissayo --- sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saddhaá¹ƒ upanissÄ• ya aduk
sampayuttena cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, ad
sampayuttaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhi
samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sukhÄ• ya vedanÄ•
... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá
patthanaá¹ƒ ... sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upanissÄ• ya adukkhamasukhÄ
cittena dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. adukkhamasukhÄ• ya vedanÄ• ya
adinnaá¹ƒ Ä• diyati \Se I 389/, musÄ• bhaá¹‡ati, pisuá¹‡aá¹ƒ bhaá¹‡ati, samphaá¹ƒ palapa
bhaá¹‡ati, samphaá¹ƒ palapati (Ce Se) }, sandhiá¹ƒ chindati, nillopaá¹ƒ harati, ekÄ• gÄ• rika
paripanthe tiá¹-á¹-hati, paradÄ• raá¹ƒ gacchati, gÄ• maghÄ• taá¹ƒ karoti, nigamaghÄ• taá¹ƒ
vedanÄ• ya sampayuttÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• ... rÄ• g
diá¹-á¹-hi ... patthanÄ• ... sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ adukkhamasukhÄ• y
saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya ... rÄ• gassa ... mohassa
diá¹-á¹-hiyÄ• ... patthanÄ• ya ... adukkhamasukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ k

upanissayapaccayena paccayo. (3)

<54> dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo \Ne I 357/ --- dosaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati, dukkhÄ• ya ved
cittena adinnaá¹ƒ Ä• diyati ... pe ... saá¹…ghaá¹ƒ bhindati. mohaá¹ƒ, dukkhasahagataá¹ƒ kÄ
upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati, dukkhÄ• ya vedanÄ• ya sampayuttena cittena adinnaá¹ƒ
saá¹…ghaá¹ƒ bhindati. doso ... moho ... dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ dosas
dukkhasahagatassa \Be I 317/ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... dukkhÄ• ya vedanÄ• ya sampay
upanissayapaccayena paccayo. (1)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa dham

__pakatÅ«panissayo_ --- dosaá¹ƒ \Se I 390/ upanissÄ• ya sukhÄ• ya vedanÄ• ya sampayu
... pe ... samÄ• pattiá¹ƒ uppÄ• deti. sukhÄ• ya vedanÄ• ya sampayuttena cittena adinnaá¹ƒ
nigamaghÄ• taá¹ƒ karoti. mohaá¹ƒ, dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upanissÄ•
sampayuttena cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. doso ... moho ... duk
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttÄ• ya saddhÄ• ya ... pe ... sukha
kÄ• yaviÃ±Ã±Ä• á¹‡assa sukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upa

dukkhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayut
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- dosaá¹ƒ upanissÄ• ya adukkhamasukhÄ• ya vedanÄ• ya sampayutte
pe ... nigamaghÄ• taá¹ƒ karoti. mohaá¹ƒ, dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upan
vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. doso ...
dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayutt
patthanÄ• ya ... adukkhamasukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ u

<55> adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedan
358/ upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo_ \Se I 391/, __anantar
pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saddhaá¹ƒ upaniss
vedanÄ• ya sampayuttena cittena dÄ• naá¹ƒ deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. adukkha
sampayuttaá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... mohaá¹ƒ ...

diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya adukkhamasukhÄ• ya vedanÄ• ya \Be I 318/ sam
deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. adukkhamasukhÄ• ya vedanÄ• ya sampayuttena ci
... pe ... nigamaghÄ• taá¹ƒ karoti. adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• saddhÄ•
... cÄ• go ... paÃ±Ã±Ä• ... rÄ• go ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• ... adukkhan
vedanÄ• ya sampayuttÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya adukkhamasukhÄ• ya vedan
khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayutta
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ....

pakatÅ«panissayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saddhaá¹ƒ upaniss
sampayuttena cittena dÄ• naá¹ƒ deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. adukkhamasukhÄ• y
sampayuttaá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya sukhÄ• ya vedanÄ• ya sampay
deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. sukhÄ• ya vedanÄ• ya sampayuttena cittena \Se I 3
... pe ... nigamaghÄ• taá¹ƒ karoti. adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• saddhÄ•
sukhÄ• ya vedanÄ• ya sampayuttÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya ... sukhasahagata
sukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena pacca

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayut
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saddhaá¹ƒ upaniss
I 359/ paritÄ• peti, pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. adukkhamasukhÄ• ya
sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati. dukkhÄ• ya vedanÄ• ya sa
adinnaá¹ƒ Ä• diyati ... pe ... saá¹…ghaá¹ƒ bhindati. adukkhamasukhÄ• ya vedanÄ• ya samp
patthanÄ• ... dosassa ... mohassa ... dukkhasahagatassa kÄ• yaviÃ±Ã±Ä• á¹‡assa ... dukk
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (3)

Ä• sevanapaccayo

<56> sukhÄ• ya \Be I 319/ vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampa
Ä• sevanapaccayena paccayo --- purimÄ• purimÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• k
pacchimÄ• naá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevana
vedanÄ• ya sampayuttaá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabh
vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dha
--- purimÄ• purimÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pa

sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya
Ä• sevanapaccayena paccayo --- purimÄ• purimÄ• adukkhamasukhÄ• ya vedanÄ• ya sam
pacchimÄ• naá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ
maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<57> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa d
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• {nÄ• nÄ• khaá¹‡ikÄ• (Katthaci) }. __sahajÄ• tÄ• _ --
sampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo.
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sukhÄ• ya vedanÄ• ya sampayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

sukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dham
__nÄ• nÄ• kkhaá¹‡ikÄ• _ \Ne I 360/ --- sukhÄ• ya vedanÄ• ya \Se I 394/ sampayuttÄ• ceta
dukkhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo

sukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayutta
paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sukhÄ• ya vedanÄ• ya sampayuttÄ• cetanÄ• vipÄ•
vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (3)

<58> dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttass
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- dukkhÄ• ya vedanÄ• ya sampay
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ•
sampayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khan
(1)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayut
paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- dukkhÄ• ya vedanÄ• ya sampayuttÄ• cetanÄ• vipÄ
vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (2)

<59> adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedan
kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- aduk
sampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo.
__nÄ• nÄ• kkhaá¹‡ikÄ• _ \Se I 395/ --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• cet

adukkhamasukhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayen

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayutta
paccayo. nÄ• nÄ• kkhaá¹‡ikÄ• --- adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• cetanÄ•
vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (2)

adukkhamasukhÄ• ya \Be I 321/ vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya
kammapaccayena \Ne I 361/ paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- adukkhamasukhÄ• ya v
vipÄ• kÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapac

vipÄ• kapaccayo

<60> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa c
--- vipÄ• ko sukhÄ• ya vedanÄ• ya sampayutto eko khandho dvinnaá¹ƒ khandhÄ• naá¹ƒ vip
khandhÄ• ekassa khandhassa vipÄ• kapaccayena paccayo. paá¹-isandhikkhaá¹‡e sukhÄ•
khandho dvinnaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo. dve khandhÄ• ekassa kh

dukkhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dhar
--- vipÄ• ko dukkhÄ• ya vedanÄ• ya sampayutto eko khandho dvinnaá¹ƒ khandhÄ• naá¹ƒ vi
396/ ... pe .... (1)

adukkhamasukhÄ• ya vedanÄ• ya ... pe ... vipÄ• ko adukkhamasukhÄ• ya vedanÄ• ya sam
khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• hÄ• rapaccayÄ• di

<61> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa c
... pe ... indriyapaccayena paccayo ... pe ... jhÄ• napaccayena paccayo ... pe ... maggapacc
pe ... sampayuttapaccayena paccayo ... pe ... atthipaccayena paccayo ... pe ... natthipaccay
... vigatapaccayena paccayo ... pe ... avigatapaccayena paccayo ... pe ....

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<62> hetuyÄ• \Ne I 362/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare satta

sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i \Be I 322/, upanissaye nava,
aá¹-á¹-ha, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á
tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• satta, vigate satta, avigate tÄ«á¹‡i.

hetusabhÄ• gaá¹ƒ

<63> hetupaccayÄ• adhipatiyÄ• dve, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissay
indriye dve, magge dve, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (10)

sÄ• maÃ±Ã±aghaá¹-anÄ• (2)

hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
hetu-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti \Se I 397/ d

saindriya-maggaghaá¹-anÄ• (2)

<64> hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigatant
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avigat

sÄ• dhipati-indriya-maggaghaá¹-anÄ• (2)

<65> hetu-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-
hetu-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-att

Ä• rammaá¹‡asabhÄ• gaá¹ƒ

<66> Ä• rammaá¹‡apaccayÄ• adhipatiyÄ• cattÄ• ri, upanissaye cattÄ• ri. (2)

Ä• rammaá¹‡aghaá¹-anÄ• (1)

<67> Ä• rammaá¹‡Ä• dhipati-upanissayanti cattÄ• ri.

adhipatisabhÄ• gaá¹ƒ

<68> adhipatipaccayÄ• \Be I 323/ hetuyÄ• dve, Ä• rammaá¹‡e cattÄ• ri, sahajÄ• te tÄ«á¹
nissaye tÄ«á¹‡i, upanissaye cattÄ• ri, vipÄ• ke dve, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, magg
tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (13)

pakiá¹‡á¹‡akaghaá¹-anÄ• (1)

<69> adhipati-Ä• rammaá¹‡a-upanissayanti cattÄ• ri.

sahajÄ• taghaá¹-anÄ• (8)

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti dve.

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-indriya-sampayutta-atthi-avigatant
adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-indriyasampayutta-atthi-a

adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigatanti \M
adhipati-sahajÄ• taá¹ƒ-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-

adhipati-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga \Se I 398/ -sampayutta-a
adhipati-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-att

anantarasabhÄ• gaá¹ƒ

<70> anantarapaccayÄ• samanantare satta, upanissaye satta, Ä• sevane tÄ«á¹‡i, kamme
vigate satta. (6)

ghaá¹-anÄ• (3)

<71> anantara-samanantara-upanissaya-natthi-vigatanti satta.
anantara-samanantara-upanissaya-Ä• sevana-natthi-vigatanti tÄ«á¹‡i.
anantara-samanantaraupanissaya-kamma-natthi-vigatanti dve.

samanantarapaccayÄ• (anantarasadisaá¹ƒ).

sahajÄ• tÄ• disabhÄ• gaá¹ƒ

<72> sahajÄ• tapaccayÄ• \Be I 324/ ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• h
tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä•
indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, aviga

ghaá¹-anÄ• (2)

nissaya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-sampayutta-atthi-avigatanti tÄ«á¹‡i. nissaya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-vipÄ• ka-sampayutta-atthi-avigatanti tÄ«á¹‡i.

upanissayasabhÄ• gaá¹ƒ

<73> upanissayapaccayÄ• \Se I 399/ Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, anant satta, Ä• sevane tÄ«á¹‡i, kamme aá¹-á¹-ha, natthiyÄ• satta, vigate satta. (8)

ghaá¹-anÄ• (5)

<74> upanissaya-Ä• rammaá¹‡a-adhipatÄ«ti cattÄ• ri. upanissaya-anantarasamanantara-n upanissaya-anantara-samanantara-Ä• sevana-natthi-vigatanti tÄ«á¹‡i. upanissaya-kamman upanissaya-anantara-samanantara-kamma-natthi-vigatanti dve.

Ä• sevanasabhÄ• gaá¹ƒ

<75> Ä• sevanapaccayÄ• anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, upanissaye tÄ«á¹‡i, nat tÄ«á¹‡i. (5)

ghaá¹-anÄ• (1)

Ä• sevana-anantara-samanantara-upanissaya-natthi-vigatanti tÄ«á¹‡i.

kammasabhÄ• gaá¹ƒ

<76> kammapaccayÄ• \Ne I 366/ anantare dve, samanantare dve, sahajÄ• te tÄ«á¹‡i, aÃ± nissaye tÄ«á¹‡i, upanissaye aá¹-á¹-ha, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re \Be I 325/ tÄ«á¹‡i, samp atthiyÄ• tÄ«á¹‡i, natthiyÄ• dve, vigate dve, avigate tÄ«á¹‡i. (13)

pakiá¹‡á¹‡akaghaá¹-anÄ• (2)

kamma-upanissayanti aá¹-á¹-ha. kamma-anantara-samanantara-upanissaya-natthi-vigatant

sahajÄ• taghaá¹-anÄ• (2)

kamma-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatanti tÄ«á¹‡ kammasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya \Se I 400/ -vipÄ• ka-Ä• hÄ• ra-sampayutta-att

vipÄ• kasabhÄ• gaá¹ƒ

<77> vipÄ• kapaccayÄ• hetuyÄ• dve, adhipatiyÄ• dve, sahajÄ• te tÄ«á¹‡i ... pe ... jhÄ• ne
sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (13)

ghaá¹-anÄ• (1)

vipÄ• ka-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.

Ä• hÄ• rasabhÄ• gaá¹ƒ

<78> Ä• hÄ• rapaccayÄ• adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹
tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, indriye tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á

ghaá¹-anÄ• (8)

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti \Ne I 367/ tÄ«á
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti tÄ«á¹‡

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-kamma-sampayutta-avigatanti tÄ«á¹‡i.
Ä• hÄ• ra-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-kamma-vipÄ• ka-sampayutta-atthi-avigatant

Ä• hÄ• ra-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti \Be I 32
Ä• hÄ• rasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayuttaatthi-avigatanti

Ä• hÄ• ra-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatant
Ä• hÄ• ra-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-

indriyasabhÄ• gaá¹ƒ

<79> indriyapaccayÄ• \Se I 401/ hetuyÄ• dve, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ
nissaye tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampa
tÄ«á¹‡i, avigate tÄ«á¹‡i. (12)

ghaá¹-anÄ• (16)

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti tÄ«á¹‡i.

indriya-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti tÄ«á¹‡i.

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti tÄ«á¹‡i.
indriyasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avigatanti dv

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-magga-sampayutta-atthi-avigatanti \N
indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-magga-sampayutta-atthi-avig

indriya-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatanti tÄ«á¹‡i
indriyasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthi-avigatanti

indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-Ä• hÄ• ra-sampayutta-atthi-avigatant
indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-Ä• hÄ• ra-sampayutta-atthi-

indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti \E
indriya-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya \Se I 402/ -vipÄ• ka-magga-sampayut

indriya-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti dve.
indriyahetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayuttaatthi-avigatan

indriya-hetu-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigata
indriya-hetu-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-att

jhÄ• nasabhÄ• gaá¹ƒ

<80> jhÄ• napaccayÄ• sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, vipÄ
magge tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (9)

ghaá¹-anÄ• (6)

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti \Ne I 369/ tÄ«á¹‡
jhÄ• na-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti dve.

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-magga-sampayutta-atthi-avigatanti tÄ«á¹‡i.
jhÄ• nasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-magga-sampayutta-atthi-avigatanti d

jhÄ• na-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-magga-sampayutta-atthi-avigatanti tÄ
jhÄ• nasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-magga-sampayutta-atthi-avig

maggasabhÄ• gaá¹ƒ

<81> maggapaccayÄ• \Se I 403/ hetuyÄ• dve, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ
nissaye tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atthi
avigate tÄ«á¹‡i. (11)

ghaá¹-anÄ• (14)

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti \Be I 328/ tÄ«á¹‡i
magga-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthi-avigatanti dve.

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti tÄ«á¹‡i.
maggasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigatanti dv

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-jhÄ• na-sampayutta-atthi-avigatanti tÄ«á¹‡i.
maggasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-jhÄ• na-sampayutta-atthi-avigatanti d

magga-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-jhÄ• na-sampayutta-atthi-avigatanti tÄ
maggasahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-jhÄ• na-sampayutta-atthi-avig

magga-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti tÄ
magga-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avi

magga-hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-indriya-sampayutta-atthi-avigatanti \Ne I
maggahetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-atthi-avigata

magga-hetu-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a \Se I 404/ -nissaya-indriya-sampayutta-a
magga-hetu-adhipati-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-indriya-sampayutta-att

sampayuttasabhÄ• gaá¹ƒ

<82> sampayuttapaccayÄ• hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±
nissaye tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• n
tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (13)

ghaá¹-anÄ• (2)

sampayutta-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti \Be I 329/ tÄ«á¹‡i.
sampayutta-sahajÄ• taaÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-atthi-avigatanti tÄ«á¹‡i.

(atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• ... pe ....)

paÃ±hÄ• vÄ• rassa anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<83> sukhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa d
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapacc

sukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa dham
... upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

sukhÄ• ya \Ne I 371/ vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya s
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo, ... kammapaccayena

<84> dukkhÄ• ya \Se I 405/ vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sam
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
paccayo. (1)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya sampayuttassa dham
... upanissayapaccayena paccayo. (2)

dukkhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedanÄ• ya sampayut
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena

<85> adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo adukkhamasukhÄ• ya vedan
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
paccayo. (1)

adukkhamasukhÄ• ya \Be I 330/ vedanÄ• ya sampayutto dhammo sukhÄ• ya vedanÄ• ya s
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena

adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo dukkhÄ• ya vedanÄ• ya sampayut
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<86> nahetuyÄ• \Se I 406/ \Ne I 372/ nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, n
nasamanantare nava, nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava, nanissaye nava, naup
nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme nava, navipÄ• ke nava, naÄ• h
najhÄ• ne nava, namagge nava, nasampayutte nava, navippayutte nava, noatthiyÄ• nava,
nava, noavigate nava.

nahetudukaá¹ƒ

<87> nahetupaccayÄ• naÄ• rammaá¹‡e nava ... pe ... noavigate nava.

tikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• nava ... pe ... naupanissaye aa
nava ... pe ....

tevÄ«sakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... naupanissayapaccayÄ• napurejÄ• ta
napacchÄ• jÄ• tapaccayÄ• naÄ• sevanapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapacca

nahetumÅ«lakaá¹ƒ.

(yathÄ• kusalattikassa paccanÄ«yagaá¹‡anÄ• gaá¹‡itÄ• , evaá¹ƒ idampi asammuyhantena
gaá¹‡etabbaá¹ƒ {gahetabbaá¹ƒ (Se) }.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetusabhÄ• gaá¹ƒ

<88> hetupaccayÄ• \Ne I 373/ \Be I 331/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i

nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á
nakamme tÄ«á¹‡i, navipÄ• ke \Se I 407/ tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, naj
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

sÄ• maÃ±Ã±aghaá¹-anÄ•

<89> hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti naÄ• rammaá
novigate tÄ«á¹‡i.

(yathÄ• kusalattikassa anulomapaccanÄ«yagaá¹‡anÄ• sajjhÄ• yamaggena gaá¹‡itÄ• , ev

kammapaccayÄ• nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha ... pe ... noavigate aá¹-

anulomapaccanÄ«yagaá¹‡anÄ• .

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<90> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare satta, samana
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane tÄ«á¹‡i \N
aá¹-á¹-ha, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á
tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• satta, vigate satta, avigate tÄ«á¹‡i.

tikaá¹ƒ

nahetupaccayÄ• \Be I 332/ naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• tÄ«á¹‡i, anantare satt
tÄ«á¹‡i ... pe ....

chakkaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarapaccayÄ• n
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, kamme aá¹-á¹-ha, vip
avigate tÄ«á¹‡i ... pe ....

navakaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• (mÅ«lakaá¹ƒ saá¹ƒkhittaá¹ƒ) nanissayapacca
nava, kamme aá¹-á¹-ha ... pe ....

catuvÄ«sakaá¹ƒ (saupanissayaá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... naupanissayapaccayÄ• napurejÄ• ta
napacchÄ• jÄ• tapaccayÄ• naÄ• sevanapaccayÄ• navipÄ• kapaccayÄ• naÄ• hÄ• rapacca
najhÄ• napaccayÄ• namaggapaccayÄ• nasampayuttapaccayÄ• navippayuttapaccayÄ• n
novigatapaccayÄ• noavigatapaccayÄ• kamme aá¹-á¹-ha.

catuvÄ«sakaá¹ƒ (sakammaá¹ƒ)

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• ... pe ... nanissayapaccayÄ• napurejÄ• tapac
\Ne I 375/ naÄ• sevanapaccayÄ• nakammapaccayÄ• ... pe ... novigatapaccayÄ• noavigat

nahetumÅ«lakaá¹ƒ.

naÄ• rammaá¹‡adukaá¹ƒ

<91> naÄ• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á¹‡i ... pe ... kamme aá¹-á¹-ha ... pe ... aviga

noavigatadukaá¹ƒ

<92> noavigatapaccayÄ• \Be I 333/ Ä• rammaá¹‡e nava, adhipatiyÄ• cattÄ• ri, anantare s
upanissaye nava, Ä• sevane tÄ«á¹‡i, kamme aá¹-á¹-ha, natthiyÄ• satta, vigate satta ... pe .

catukkaá¹ƒ

noavigatapaccayÄ• nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• anantare satta, samana
Ä• sevane tÄ«á¹‡i, kamme aá¹-á¹-ha, natthiyÄ• satta, vigate satta ... pe ....

catuvÄ«sakaá¹ƒ (saupanissayaá¹ƒ)

noavigatapaccayÄ• nahetupaccayÄ•
naÄ• rammaá¹‡a-naadhipati-naanantara-nasamanantaranasahajÄ• ta-naaÃ±Ã±amaÃ±Ã±a-
a-napacchÄ• jÄ• ta-naÄ• sevana-navipÄ• kanaÄ• hÄ• ra-naindriya-najhÄ• na-namagga-nas
cayÄ• nonatthipaccayÄ• novigatapaccayÄ• kamme aá¹-á¹-ha.

catuvÄ«sakaá¹ƒ (sakammaá¹ƒ)

noavigatapaccayÄ• \Ne I 376/ nahetupaccayÄ• ... pe ... nanissayapaccayÄ• napurejÄ• ta
nakammapaccayÄ• ... pe ... \Se I 409/ novigatapaccayÄ• upanissaye nava.

(yathÄ• kusalattikassa paccanÄ«yÄ• nulomagaá¹‡anÄ• sajjhÄ• yamaggena gaá¹‡itÄ• , ev

paccanÄ«yÄ• nulomaá¹ƒ.

vedanÄ• ttikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. vipÄ• kattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> vipÄ• kaá¹ƒ \Se I 410/ \Ne I 377/ \Be I 334/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo up
vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca d
paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv
khandhÄ• . (1)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetu
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe paá¹
khandhe paá¹-icca vatthu. (2)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo c
--- vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá
khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-ic
kaá¹-attÄ• ca rÅ«paá¹ƒ. (3)

<2> vipÄ• kadhammadhammaá¹ƒ \Ne I 378/ paá¹-icca vipÄ• kadhammadhammo uppajjati l
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha

khandhÄ• . (1)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati
vipÄ• kadhammadhamme khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo \Se I 411/ ca nevavipÄ•
dhammÄ• uppajjanti hetupaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. (3)

<3> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhamm
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Be I 335/ paá¹-icca vipÄ• ko dhammo uppajj
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• k
uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ•
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<4> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca vi
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹
... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca nevavi
uppajjati \Ne I 379/ hetupaccayÄ• \Se I 412/ --- vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe ca mahÄ• bhÅ
kaá¹-attÄ• rÅ«paá¹ƒ. (2)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca vipÄ• k
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-is
khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca pa
vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<5> vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhamm

nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• --- vipÄ• kadhammadhar
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<6> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• ; paá¹-
vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca d

<7> vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati Ä• rammaá
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha
khandhÄ• . (1)

<8> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhamm
Ä• rammaá¹‡apaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá
... dve khandhe paá¹-icca dve khandhÄ• \Se I 413/. (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Be I 336/ paá¹-icca vipÄ• ko dhammo uppajj
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ• . (2)

<9> vipÄ• kaÃ±ca \Ne I 380/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ p
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

adhipatipaccayo

<10> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati adhipatipaccayÄ• --- v
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . (1)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati adhi
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo c
adhipatipaccayÄ• --- vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá
... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca tÄ«á¹‡i.

<11> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
adhipatipaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ \Se I 414/. (1)

<12> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca n
uppajjati adhipatipaccayÄ• --- vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá
(1)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati adhipatipaccayÄ• --- vipÄ• kadhammad
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantarapaccayÄ• di

<13> vipÄ• kaá¹ƒ \Ne I 381/ \Be I 337/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati an
samanantarapaccayÄ• ... (Ä• rammaá¹‡apaccayasadisaá¹ƒ) sahajÄ• tapaccayÄ• ... (sahaj
hetupaccayasadisaá¹ƒ).

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadh
... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã
(sahajÄ• te idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ).

aÃ±Ã±amaÃ±Ã±apaccayo

<14> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati aÃ±Ã±amaÃ±Ã±apacc
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• ; paá¹-
vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca d

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati aÃ±Ã
paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe paá¹-icca vatthu. (2)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo c
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-
... pe ... dve khandhe paá¹-icca dve khandhÄ• vatthu ca. (3)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati aÃ±Ã±amaÃ±Ã

vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha
khandhÄ• . (1)

<15> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandh
... ekaá¹ƒ \Ne I 382/ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati aÃ±Ã±a
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ• . (2)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca vipÄ• k
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vat
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

nissayapaccayÄ• di

<16> vipÄ• kaá¹ƒ \Be I 338/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati nissayapacc
upanissayapaccayÄ• ... purejÄ• tapaccayÄ• .

Ä• sevanapaccayo

<17> vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati Ä• sevana
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve \Se
dve khandhÄ• .

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadh
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
dve khandhÄ• .

kamma-vipÄ• kapaccayÄ•

<18> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati kammapaccayÄ• (saá
vipÄ• kapaccayÄ• ... tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Ne I 383/ paá¹-icca nevavipÄ• kanavipÄ• kad
vipÄ• kapaccayÄ• --- ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... ma
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati vipÄ• ka
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• k
uppajjanti vipÄ• kapaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khand
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca vipÄ• k
... pe ... nevavipÄ• kanavipÄ• kadhammadhammo uppajjati vipÄ• kapaccayÄ• . vipÄ• ko ca
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti vipÄ• kapaccayÄ• ... pe

Ä• hÄ• rapaccayÄ• di

<19> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati Ä• hÄ• rapaccayÄ• (s
indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampayuttapaccayÄ• \Se I 41
... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<20> hetuyÄ• \Be I 339/ terasa, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare paÃ±
sahajÄ• te terasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye paÃ±ca, purejÄ• te t
Ä• sevane dve, kamme terasa, vipÄ• ke nava, Ä• hÄ• re terasa, indriye terasa, jhÄ• ne tera
sampayutte paÃ±ca, vippayutte terasa, atthiyÄ• terasa, natthiyÄ• paÃ±ca, vigate paÃ±ca,

hetudukaá¹ƒ

<21> hetupaccayÄ• Ä• rammaá¹‡e paÃ±ca ... pe ... avigate terasa ... pe ....

(yathÄ• kusalattikassa gaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

Ä• sevanadukaá¹ƒ

<22> Ä• sevanapaccayÄ• hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve, anantare dv

dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye dve, purejÄ• te dve, kamme dve, Ä• h
jhÄ• ne dve, magge dve, sampayutte dve, vippayutte dve, atthiyÄ• dve, natthiyÄ• dve, viga
... pe ....

vipÄ• kadukaá¹ƒ

<23> vipÄ• kapaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anan
tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ•
Ä• hÄ• re \Se I 418/ nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte tÄ«á¹‡i, vip
nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava (saá¹ƒkhittaá¹ƒ).

anulomagaá¹‡anÄ• .

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<24> vipÄ• kaá¹ƒ \Ne I 385/ \Be I 340/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati na
ahetukaá¹ƒ vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe
ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , ta
khandho, dve khandhe paá¹-icca dve khandhÄ• . (1)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati nahe
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vipÄ•
kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu. (2)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo c
nahetupaccayÄ• --- ahetukaá¹ƒ vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• c
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ka
... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (3)

<25> vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati nahetupa
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Se I 419/ paá¹-icca nevavipÄ• kanavipÄ• kad

nahetupaccayÄ• --- ahetukaá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khand
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bh
mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca \Ne I 386/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ka
upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca
upÄ• dÄ• rÅ«paá¹ƒ. (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati nahetup
ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Be I 341/ paá¹-icca vipÄ• ko ca nevavipÄ• ka
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<26> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca v
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca nevavi
uppajjati nahetupaccayÄ• --- ahetuke vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca citta
420/ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-i

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca vipÄ• k
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti nahetupaccayÄ• --- ahe
vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandh
paá¹-icca dve khandhÄ• , vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«p

naÄ• rammaá¹‡apaccayo

<27> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjat
387/ --- vipÄ• ke khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu. (1)

<28> vipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo up
vipÄ• kadhammadhamme khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

<29> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
naÄ• rammaá¹‡apaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhamme khandhe paá¹-icca
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• r
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

<30> vipÄ• kaÃ±ca \Se I 421/ \Be I 342/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dh
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- vipÄ• ke
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe ca m
kaá¹-attÄ• rÅ«paá¹ƒ. (1)

<31> vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dham
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- vipÄ• ka
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayo

<32> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati naadhipatipaccayÄ• . (
anulomaá¹ƒ sahajÄ• tasadisaá¹ƒ.)

naanantarapaccayÄ• di

<33> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjat
... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... pe ... mahÄ• bhÅ«te paá¹-
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• r
utusamuá¹-á¹-hÄ• naá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«pa
nÄ• nattaá¹ƒ) naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... (saá¹ƒkhittaá¹ƒ)

napurejÄ• tapaccayo

<34> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati napurejÄ• tapaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• ; paá¹-
vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati napu
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \Se I 422/, paá¹-isandhikkhaá¹‡e (sa

vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo c
napurejÄ• tapaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca t
ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (3)

vipÄ• kadhammadhammaá¹ƒ \Be I 343/ paá¹-icca vipÄ• kadhammadhammo uppajjati napu
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha
khandhÄ• . (1)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati
vipÄ• kadhammadhamme khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

<35> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
napurejÄ• tapaccayÄ• --- arÅ«pe nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ kha
... pe ... dve khandhe paá¹-icca dve khandhÄ• , nevavipÄ• kanavipÄ• kadhammadhamme k
cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne I 389/ rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mal
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe .... (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati napurej
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko ca nevavipÄ• kanavipÄ• k
uppajjanti napurejÄ• tapaccayÄ• --- paá¹-isandhikkhaá¹‡e \Se I 423/ vatthuá¹ƒ paá¹-icca vip
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<36> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca v
napurejÄ• tapaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±
... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca nevavi
uppajjati napurejÄ• tapaccayÄ• --- vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasa
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca vipÄ• k
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti napurejÄ• tapaccayÄ• -
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ
khandhÄ• ; vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<37> vipÄ• kadhammadhammaÃ±ca \Be I 344/ nevavipÄ• kanavipÄ• kadhammadhammaÃ
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati napurejÄ• tapaccayÄ• --- vipÄ• kadham
ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

napacchÄ• jÄ• tapaccayÄ• di

<38> vipÄ• kaá¹ƒ \Ne I 390/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati napacchÄ• j
naÄ• sevanapaccayÄ• (saá¹ƒkhittaá¹ƒ).

nakammapaccayo

<39> vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati nakamma
khandhe \Se I 424/ paá¹-icca vipÄ• kadhammadhammÄ• cetanÄ• .

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadh
nevavipÄ• kanavipÄ• kadhammadhamme khandhe paá¹-icca nevavipÄ• kanavipÄ• kadham
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-i
... mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ.

navipÄ• kapaccayo

<40> vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati navipÄ• k
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha
khandhÄ• . (1)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati
vipÄ• kadhammadhamme khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo ca nevavipÄ• kanavipÄ•
uppajjanti navipÄ• kapaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-i
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. (3)

<41> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
navipÄ• kapaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ p
cittasamuá¹-á¹-hÄ• naÃ±ca \Ne I 391/ rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ \Se I 425/; bÄ• hiraá¹ƒ ...

Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ•

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati navipÄ• kapaccayÄ• --- vipÄ• kadhamm
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naÄ• hÄ• rapaccayo

<42> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ
paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ•

naindriyapaccayo

<43> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadham
naindriyapaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• n
paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca rÅ

najhÄ• napaccayo

<44> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati najhÄ• napaccayÄ• --
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv
khandhÄ• .

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadh
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ....

namaggapaccayo

<45> vipÄ• kaá¹ƒ \Se I 426/ \Ne I 392/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati na
ahetukaá¹ƒ vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadh
ahetukaá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... tÄ

vipÄ• kaÃ±ca \Be I 346/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-i

namaggapaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatt
tÄ«á¹‡i.

nasampayuttapaccayo

<46> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjat

vipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjati

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca ... ekaá¹ƒ.

navippayuttapaccayo

<47> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati navippayuttapaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• .

vipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati navippayuttapa
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha
khandhÄ• .

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadh
\Ne I 393/ --- arÅ«pe nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Se I 427/ ekaá¹ƒ khandh
... pe ... dve khandhe paá¹-icca dve khandhÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

nonatthi-novigatapaccayÄ•

<48> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo uppajjat
novigatapaccayÄ• (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<49> nahetuyÄ• dasa, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• terasa, naanantare paÃ±

naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te \Be I 347/ dvÄ• dasa, nap
naÄ• sevane terasa, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

nahetudukaá¹ƒ

<50> nahetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dasa, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te dasa, napacchÄ• jÄ• te da
ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne dve, namagge na
navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

tikaá¹ƒ

nahetupaccayÄ• \Ne I 394/ naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, naanantare
tÄ«á¹‡i ... pe ... nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ
namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, noviga
(saá¹ƒkhittaá¹ƒ).

nahetumÅ«lakaá¹ƒ.

(yathÄ• \Se I 428/ kusalattike sajjhÄ• yamaggena gaá¹‡itaá¹ƒ, evaá¹ƒ idhÄ• pi gaá¹‡etabba

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<51> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• terasa, naanantare paÃ±ca,
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te dvÄ• dasa, napacchÄ• jÄ
nakamme dve, navipÄ• ke \Be I 348/ paÃ±ca, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i,
novigate paÃ±ca.

tikaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, nap
paÃ±ca, nakamme dve, navipÄ• ke dve, navippayutte tÄ«á¹‡i.

catukkaá¹ƒ

hetupaccayÄ• \Ne I 395/ Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• napurejÄ• te tÄ«á¹‡i naÄ• sevane tÄ«á¹‡i, nakamme dve, navipÄ• ke dve, navippayutte tÄ«á¹‡i ... pe ....

ekÄ• dasakaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡apaccayÄ• adhipatipaccayÄ• anantarapaccayÄ• (mÅ«lakaá purejÄ• tapaccayÄ• napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme dve, navipÄ

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• gaá¹‡itÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<52> nahetupaccayÄ• \Se I 429/ Ä• rammaá¹‡e paÃ±ca, anantare paÃ±ca, samanantare aÃ±Ã±amaÃ±Ã±e satta, nissaye dasa, upanissaye paÃ±ca, purejÄ• te tÄ«á¹‡i, Ä• sevane d nava, Ä• hÄ• re dasa, indriye dasa, jhÄ• ne dasa, magge ekaá¹ƒ, sampayutte paÃ±ca, vipp dasa, natthiyÄ• paÃ±ca, vigate paÃ±ca, avigate dasa.

tikaá¹ƒ

nahetupaccayÄ• \Be I 349/ naÄ• rammaá¹‡apaccayÄ• sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, vippayutte tÄ«á tÄ«á¹‡i, avigate tÄ«á¹‡i ... pe ....

sattakaá¹ƒ

nahetupaccayÄ• \Ne I 396/ naÄ• rammaá¹‡apaccayÄ• naadhipatipaccayÄ• naanantarap naaÃ±Ã±amaÃ±Ã±apaccayÄ• sahajÄ• te tÄ«á¹‡i, nissaye tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• k indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i (saá¹ƒ

(yathÄ• kusalattike nahetumÅ«lakaá¹ƒ gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ. yathÄ• kusala paccanÄ«yÄ• nulomaá¹ƒ vitthÄ• ritaá¹ƒ, evaá¹ƒ idaá¹ƒ vitthÄ• retabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

<53> vipÄ• kaá¹ƒ \Se I 430/ dhammaá¹ƒ sahajÄ• to vipÄ• ko dhammo uppajjati hetupaccay
khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• , tayo khandhe sahajÄ• to eko khandho, dve khand
(saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<54> hetuyÄ• terasa ... pe ... avigate terasa ... pe ....

2. paccayapaccanÄ«yaá¹ƒ

<55> vipÄ• kaá¹ƒ dhammaá¹ƒ sahajÄ• to vipÄ• ko dhammo uppajjati nahetupaccayÄ• ahe
ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• , tayo \Be I 350/ khandhe sahajÄ• to eko kh
sahajÄ• tÄ• dve khandhÄ• (saá¹ƒkhittaá¹ƒ).

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<56> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca ... pe ... navippayutte tÄ«á¹‡i ... pe ....

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<57> nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca ... pe ... avigate dasa ... pe ....

sahajÄ• tavÄ• ro.

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<58> vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati hetupaccayÄ• --- vip
paccayÄ• tayo khandhÄ• , tayo khandhe paccayÄ• eko khandho, dve khandhe paccayÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (1)

vipÄ• kaá¹ƒ \Ne I 398/ dhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammadhammo up
khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vipÄ• ke kha
kaá¹-attÄ• rÅ«paá¹ƒ ... pe .... (2)

vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo
--- vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca r
khandhe paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkha

vipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajjati hetupaccayÄ•
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve kh
(1)

vipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammadhammo uppajja
vipÄ• kadhammadhamme khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

vipÄ• kadhammadhammaá¹ƒ \Be I 351/ paccayÄ• vipÄ• kadhammadhammo ca nevavipÄ•
uppajjanti hetupaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paccayÄ• dve khandhÄ• cittas
rÅ«paá¹ƒ. (3)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammad
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ•
... pe ... dve khandhe paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, ekaá
... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ
paccayÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• . (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati hetupa
vipÄ• kÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajja
paccayÄ• vipÄ• kadhammadhammÄ• khandhÄ• . (3)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• ko ca nevavipÄ• kanavipÄ•
uppajjanti \Ne I 399/ hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• vipÄ• kÄ• khandhÄ• \Se I 432
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• vipÄ• kÄ• k
paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ. (4)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo ca neva
dhammÄ• uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• vipÄ• kadhammadhammÄ• kh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (5)

<59> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paccayÄ•
hetupaccayÄ• --- vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ•
vatthuÃ±ca paccayÄ• dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paccayÄ• nevav
400/ uppajjati hetupaccayÄ• --- vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasam
paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paccayÄ• kaá¹-attÄ• rÅ«paá

vipÄ• kaÃ±ca \Be I 352/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ pacca
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• --- vipÄ•
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve k
ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca p
433/, vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<60> vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dham
uppajjati hetupaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca
... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• --- vipÄ• kadhammadhar
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹

nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• --- vipÄ•
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca p
vipÄ• kadhammadhamme khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá

Ä• rammaá¹‡apaccayo

<61> vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati Ä• rammaá¹‡apaccay
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• ; paá
.... (1)

vipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajjati Ä• rammaá¹‡a
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandh

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhamma-
Ä• rammaá¹‡apaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá
... dve khandhe paccayÄ• dve khandhÄ• , vatthuá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadha

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati Ä• ram
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotÄ• yatanaá¹ƒ paccayÄ• sotavi
ghÄ• nÄ• yatanaá¹ƒ paccayÄ• ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• yatanaá¹ƒ paccayÄ• jivh
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; vatthuá¹ƒ paccayÄ• vipÄ• kÄ• kha
vatthuá¹ƒ paccayÄ• vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajja
paccayÄ• vipÄ• kadhammadhammÄ• khandhÄ• . (3)

vipÄ• kaÃ±ca \Ne I 401/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ pacca
Ä• rammaá¹‡apaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkh
khandhÄ• ... pe ... dve khandhe ca cakkhÄ• yatanaÃ±ca paccayÄ• dve khandhÄ• , sota ...
kÄ• ya ... vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ...
paccayÄ• dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ
... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
vipÄ• kadhammadhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- vipÄ• kadhammadhammaá
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (

adhipatipaccayo

<62> vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati adhipatipaccayÄ• --- paccayÄ• ... tÄ«á¹‡i (adhipatiyÄ• paá¹-isandhikkhaá¹‡e natthi).

vipÄ• kadhammadhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammad nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, ekaá tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• . (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati adhipa vipÄ• kÄ• khandhÄ• . (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajja paccayÄ• vipÄ• kadhammadhammÄ• khandhÄ• . (3)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Ne I 402/ \Be I 354/ paccayÄ• vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti adhipatipaccayÄ• --- va khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (4)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Se I 436/ paccayÄ• vipÄ• kadhammadhamm nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti adhipatipaccayÄ• --- va vipÄ• kadhammadhammÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ

<63> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paccayÄ• adhipatipaccayÄ• --- vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandh vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paccayÄ• neva uppajjati adhipatipaccayÄ• --- vipÄ• ke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamu (2)

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paccayÄ• vipÄ• nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti adhipatipaccayÄ• --- vip vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve k ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

<64> vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dham
uppajjati adhipatipaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±
pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
nevavipÄ• kanavipÄ• kadhammadhammo \Ne I 403/ uppajjati adhipatipaccayÄ• --- vipÄ• ka
mahÄ• bhÅ«te ca paccayÄ• \Se I 437/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti adhipatipaccayÄ• --- vip
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca p
vipÄ• kadhammadhamme khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá

anantara-samanantarapaccayÄ•

<65> vipÄ• kaá¹ƒ \Be I 355/ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati anantarapa
samanantarapaccayÄ• (Ä• rammaá¹‡apaccayasadisaá¹ƒ).

aÃ±Ã±amaÃ±Ã±apaccayo

<66> sahajÄ• tapaccayÄ• ... pe ... aÃ±Ã±amaÃ±Ã±apaccayÄ• --- vipÄ• kaá¹ƒ ekaá¹ƒ kha
khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kaá
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• . (1)

vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammadhammo uppajjati aÃ±
paá¹-isandhikkhaá¹‡e vipÄ• ke khandhe paccayÄ• vatthu. (2)

vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pacc
... pe ... dve khandhe paccayÄ• dve khandhÄ• vatthu ca. (3)

<67> vipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajjati aÃ±Ã±a
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve kh
(1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Se I 438/ \Ne I 404/ paccayÄ• nevavipÄ• ka
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandh

... dve khandhe paccayÄ• dve khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ•
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ eka
tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paccayÄ• dve mahÄ• bhÅ«tÄ• ; vatthuá¹
nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• . (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati aÃ±Ã±
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• vipÄ• kÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• vipÄ

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajja
vatthuá¹ƒ paccayÄ• vipÄ• kadhammadhammÄ• khandhÄ• . (3)

vipÄ• kaÃ±ca \Be I 356/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ pacca
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca ca
khandhÄ• ... pe ... dve khandhe ca cakkhÄ• yatanaÃ±ca paccayÄ• dve khandhÄ• , sota ...
kÄ• ya ... pe ... vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ...
vatthuÃ±ca paccayÄ• dve khandhÄ• ; paá¹-isandhikkhaá¹‡e vipÄ• kaá¹ƒ ekaá¹ƒ khandhaÃ
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• \Se I 439/ dve khandhÄ• . (1)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ
... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

nissayapaccayo

<68> vipÄ• kaá¹ƒ \Ne I 405/ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati nissayapac

upanissaya-purejÄ• tapaccayÄ•

<69> upanissayapaccayÄ• ... purejÄ• tapaccayÄ• --- vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pac
... dve khandhe paccayÄ• dve khandhÄ• , vatthuá¹ƒ purejÄ• tapaccayÄ• (anantarasadisaá

Ä• sevanapaccayo

<70> vipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajjati Ä• sevan
vipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• , tayo khandhe
khandhe paccayÄ• dve khandhÄ• . (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammad
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... vatthu
nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• . (1)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajja
paccayÄ• vipÄ• kadhammadhammÄ• khandhÄ• . (2)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
vipÄ• kadhammadhammo uppajjati Ä• sevanapaccayÄ• --- vipÄ• kadhammadhammaá¹ƒ e
paccayÄ• tayo khandhÄ• \Be I 357/, tayo khandhe ca vatthuÃ±ca paccayÄ• eko khandho,
paccayÄ• dve khandhÄ• . (1)

kammapaccayo

<71> vipÄ• kaá¹ƒ \Ne I 406/ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati kammapac
(sahajÄ• tasadisaá¹ƒ).

vipÄ• kapaccayo

<72> vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati vipÄ• kapaccayÄ• ...

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammad
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te pacc
mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ
ubhayaÃ±ca ... tÄ«á¹‡i.

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca ... tÄ«á¹‡i.

Ä• hÄ• rapaccayÄ• di

Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampa
vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapac

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<73> hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta, sama
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e nava, nissaye sattarasa, upanissaye satta, purejÄ•
cattÄ• ri, kamme sattarasa, vipÄ• ke nava, Ä• hÄ• re sattarasa, indriye sattarasa, jhÄ• ne sa
sattarasa, sampayutte \Se I 441/ satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• s
satta, avigate sattarasa.

hetudukaá¹ƒ

<74> hetupaccayÄ• \Ne I 407/ \Be I 358/ Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa ... pe
sattarasa.

(yathÄ• kusalattike gaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<75> vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati nahetupaccayÄ• --- a
khandhaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

vipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajjati nahetupaccay
uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammad
ahetukaá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ...

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• ko dhammo uppajjati nahetu
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe .... (2)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo uppajja
paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (3)

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Ne I 408/ paccayÄ• vipÄ• ko ca nevavipÄ• k

dhammÄ• uppajjanti nahetupaccayÄ• --- vatthuá¹ƒ paccayÄ• ahetukÄ• vipÄ• kÄ• khandh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (4)

<76> vipÄ• kaÃ±ca \Be I 359/ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca \Se I 442/ dh
uppajjati ... pe ... nevavipÄ• kanavipÄ• kadhammadhammo uppajjati ... pe ... vipÄ• ko ca
nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti nahetupaccayÄ• ... pe .

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<77> vipÄ• kaá¹ƒ dhammaá¹ƒ paccayÄ• nevavipÄ• kanavipÄ• kadhammadhammo uppajja
(saá¹ƒkhittaá¹ƒ. sabbÄ• ni padÄ• ni vitthÄ• retabbÄ• ni.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<78> nahetuyÄ• dvÄ• dasa, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naananta
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te dvÄ• dasa, napa
naÄ• sevane sattarasa, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye
namagge nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate

nahetudukaá¹ƒ

<79> nahetupaccayÄ• \Ne I 409/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dvÄ• dasa, naa
nasamanantare tÄ«á¹‡i ... pe ... nakamme ekaá¹ƒ, navipÄ• ke cattÄ• ri, naÄ• hÄ• re ekaá¹ƒ
najhÄ• ne cattÄ• ri, namagge nava, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• t
tÄ«á¹‡i.

(yathÄ• kusalattike paccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<80> hetupaccayÄ• \Se I 443/ \Be I 360/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattara
paÃ±ca.

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<81> nahetupaccayÄ• Ä• rammaá¹‡e satta, anantare satta, samanantare satta, sahajÄ• te
nava, nissaye dvÄ• dasa, upanissaye satta, purejÄ• te satta, Ä• sevane cattÄ• ri, kamme dv
vipÄ• ke nava, Ä• hÄ• re dvÄ• dasa, indriye dvÄ• dasa, jhÄ• ne dvÄ• dasa, magge tÄ«á¹‡i,
dvÄ• dasa, atthiyÄ• dvÄ• dasa, natthiyÄ• satta, vigate satta, avigate dvÄ• dasa.

tikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e dve ... p

(yathÄ• kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

1-4. paccayacatukkaá¹ƒ

<82> vipÄ• kaá¹ƒ dhammaá¹ƒ nissÄ• ya vipÄ• ko dhammo uppajjati hetupaccayÄ• --- vipÄ
nissÄ• ya tayo khandhÄ• ... pe ....

hetuyÄ• \Be I 361/ sattarasa ... pe ....

nahetuyÄ• dvÄ• dasa ... pe ... novigate paÃ±ca.

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca ... pe ... navippayutte tÄ«á¹‡i.

nahetupaccayÄ• Ä• rammaá¹‡e satta ... pe ... avigate dvÄ• dasa.

nissayavÄ• ro.

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<83> vipÄ• kaá¹ƒ \Se I 444/ \Ne I 411/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho vipÄ• ko dhammo uppa
vipÄ• kaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• . (saá¹ƒkhittaá¹ƒ. sabbÄ•
vitthÄ• retabbÄ• ni.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<84> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare tÄ«á¹‡i, sam
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ•
dve, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, m
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i,
(saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike gaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

<85> vipÄ• kaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho vipÄ• ko dhammo uppajjati nahetupaccayÄ
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe saá¹ƒsaá¹-á¹-h
(sabbÄ• ni padÄ• ni vibhajitabbÄ• ni.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<86> nahetuyÄ• \Ne I 412/ \Be I 362/ tÄ«á¹‡i, na adhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme dve, navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge

(yathÄ• kusalattike paccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<87> hetupaccayÄ• \Se I 445/ naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i.

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<88> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... magge ekaá¹ƒ ... pe ... avigate tÄ«á

(yathÄ• kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

1-4. paccayacatukkaá¹ƒ

<89> vipÄ• kaá¹ƒ \Ne I 413/ dhammaá¹ƒ sampayutto vipÄ• ko dhammo uppajjati hetupacca
khandhaá¹ƒ sampayuttÄ• tayo khandhÄ• ... pe ....

hetuyÄ• \Be I 363/ tÄ«á¹‡i ... pe ....

nahetuyÄ• tÄ«á¹‡i ... pe ....

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i ... pe ....

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ....

sampayuttavÄ• ro.

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<90> vipÄ• ko dhammo vipÄ• kassa dhammassa hetupaccayena paccayo --- vipÄ• kÄ• he
khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• hetÅ« sappayut
hetupaccayena paccayo. (1)

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa hetupaccayena \Se I 446/
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne I 414/ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isand
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

vipÄ• ko dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca hetupac
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• c
paccayo. (3)

<91> vipÄ• kadhammadhammo vipÄ• kadhammadhammassa hetupaccayena paccayo --- v
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa hetupaccayena pa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

vipÄ• kadhammadhammo \Be I 364/ vipÄ• kadhammadhammassa ca nevavipÄ• kanavipÄ•
paccayo --- vipÄ• kadhammadhammÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittas
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa he
nevavipÄ• kanavipÄ• kadhammadhammÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo.

Ä• rammaá¹‡apaccayo

<92> vipÄ• ko dhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena paccayo \Se I 4
dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á
vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati, kusalÄ• kusale nirud
tadÄ• rammaá¹‡atÄ• uppajjati. (1)

vipÄ• ko \Ne I 415/ dhammo vipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena pacca
paccavekkhanti, vipÄ• ke khandhe aniccato dukkhato anattato vipassanti, assÄ• denti abhin
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati, cetopariyaÃ±Ä• á¹‡ena vipÄ• kacittasama
jÄ• nanti. vipÄ• kÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡a
Ä• rammaá¹‡apaccayena paccayo. (2)

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena
paccavekkhati, vipÄ• ke khandhe aniccato dukkhato anattato vipassati, cetopariyaÃ±Ä• á¹‡
vipÄ• kacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. vipÄ• kÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡ass
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ran

<93> vipÄ• kadhammadhammo vipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena pa
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni pa
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, sekkhÄ• gotrabhuá¹ƒ paccavekkhanti, vodÄ• n
448/, sekkhÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, sekkhÄ• pahÄ«ne ki
vikkhambhite kilese paccavekkhanti \Be I 365/, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, v
khandhe aniccato dukkhato anattato vipassanti, assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha
... domanassaá¹ƒ uppajjati, cetopariyaÃ±Ä• á¹‡ena vipÄ• kadhammadhammacittasamaá¹…
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalassa Ä• rammaá¹‡

Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalassa Ä• ram
vipÄ• kadhammadhammÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, p
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayen

vipÄ• kadhammadhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- v
aniccato dukkhato anattato vipassanti, assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha rÄ• go up
domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati.
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassa Ä• rammaá
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kassa Ä• ra

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa Ä• rammaá¹‡apac
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhati. arahÄ• p
paccavekkhati, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nÄ• ti, vipÄ• kadhammadhamme khand
vipassati, cetopariyaÃ±Ä• á¹‡ena vipÄ• kadhammadhammacittasamaá¹…gissa cittaá¹ƒ jÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakiriyassa Ä• rammaá¹‡a
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyassa Ä• ramm
vipÄ• kadhammadhammÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<94> nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammas
arahÄ• nibbÄ• naá¹ƒ paccavekkhati. nibbÄ• naá¹ƒ Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayen
aniccato dukkhato anattato vipassati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«p
gandhe ... rase \Be I 366/ ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... nevavipÄ• kanavipÄ• kadhamm
aniccato dukkhato anattato vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sota
suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena nevavipÄ• kanavipÄ• kadhammadhammacittasamaá¹…g
Ä• kÄ• sÄ• naÃ±cÄ• yatanakiriyaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakiriyassa Ä• rammaá¹‡ap
Ä• kiÃ±caÃ±Ã±Ä• yatanakiriyaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyassa Ä• ramma
nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariya
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Se I 450/, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ•
paccayo. (1)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apaccaye
Ä• rammaá¹‡apaccayena paccayo. sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato du
assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati
niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• y
sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... nevavipÄ• kanavipÄ• kadhamma
khandhe aniccato dukkhato anattato vipassanti, assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha
... domanassaá¹ƒ uppajjati. kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajja

cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• (2)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kadhammadhammassa Ä• rammaá¹‡apac paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa Ä• rammaá¹‡apaccay puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassanti, assÄ• denti abhinandat uppajjati ... pe ... domanassaá¹ƒ uppajjati. sotaá¹ƒ ... pe ... nevavipÄ• kanavipÄ• kadhamma aniccato dukkhato anattato vipassanti, assÄ• denti abhinandanti ... pe ... dibbena cakkhunÄ dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ \Se I 451/ suá¹‡anti, cetopariyaÃ±Ä• á¹‡ena nevavipÄ• kanavipÄ• kadhammadhammacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. nevavipÄ• k khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (3)

adhipatipaccayo

<95> vipÄ• ko \Be I 367/ dhammo vipÄ• kassa dhammassa adhipatipaccayena paccayo. __ vipÄ• kÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

vipÄ• ko dhammo vipÄ• kadhammadhammassa adhipatipaccayena paccayo. __Ä• rammaá garuá¹ƒ katvÄ• paccavekkhanti, vipÄ• ke khandhe garuá¹ƒ katvÄ• assÄ• denti abhinandar rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

vipÄ• ko \Ne I 418/ dhammo nevavipÄ• kanavipÄ• kadhammadhammassa adhipatipaccaye Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• phalaá¹ paccavekkhati. __sahajÄ• tÄ• dhipati_ --- vipÄ• kÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ adhipatipaccayena paccayo. (3)

vipÄ• ko dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca adhipati __sahajÄ• tÄ• dhipati_ --- vipÄ• kÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (4)

<96> vipÄ• kadhammadhammo vipÄ• kadhammadhammassa adhipatipaccayena paccayo sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitv taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati \Se I 452/, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• pacc vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, sekkhÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá paccavekkhanti, vipÄ• kadhammadhamme khandhe garuá¹ƒ katvÄ• assÄ• denti abhinanda uppajjati, diá¹-á¹-hi uppajjati,. __sahajÄ• tÄ• dhipati_ --- vipÄ• kadhammadhammÄ• dhipati

khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• maggÄ• vuá¹-á¹-hahitvÄ• magg
paccavekkhati. __sahajÄ• tÄ• dhipati_ --- vipÄ• kadhammadhammÄ• dhipati cittasamuá¹-á¹
adhipatipaccayena paccayo. (2)

vipÄ• kadhammadhammo \Be I 368/ vipÄ• kadhammadhammassa ca nevavipÄ• kanavipÄ•
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- vipÄ• kadhammadhammÄ• dhipati s
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa ad
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• nibbÄ•
paccavekkhati. __sahajÄ• tÄ• dhipati_ --- nevavipÄ• kanavipÄ• kadhammadhammÄ• dhipat
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

nevavipÄ• kanavipÄ• kadhammadhammo \Se I 453/ \Ne I 419/ vipÄ• kassa dhammassa ad
__Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ phalassa adhipatipaccayena paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kadhammadhammassa adhipatipaccayena
sekkhÄ• nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• n
adhipatipaccayena paccayo. cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá
uppajjati, diá¹-á¹-hi uppajjati. sotaá¹ƒ ... pe ... nevavipÄ• kanavipÄ• kadhammadhamme kha
assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (3)

anantarapaccayo

<97> vipÄ• ko dhammo vipÄ• kassa dhammassa anantarapaccayena paccayo --- purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena p
vipÄ• kamanodhÄ• tuyÄ• anantarapaccayena paccayo. vipÄ• kamanodhÄ• tu vipÄ• kamar
anantarapaccayena paccayo. (1)

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa anantarapaccayena pacca
anantarapaccayena paccayo. vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kiriyamanoviÃ±Ã±Ä• á¹‡
paccayo. (2)

vipÄ• kadhammadhammo vipÄ• kadhammadhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ•

anulomaá¹ƒ gotrabhussa \Se I 454/ ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... v
anantarapaccayena paccayo. (1)

vipÄ• kadhammadhammo \Be I 369/ vipÄ• kassa dhammassa anantarapaccayena paccayo
khandhÄ• \Ne I 420/ vuá¹-á¹-hÄ• nassa ... maggo phalassa ... sekkhÄ• naá¹ƒ anulomaá¹ƒ p
nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ•
paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa an
purimÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchim
nevavipÄ• kanavipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pac

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa anantarapaccayena pa
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantarapaccayena paccayo. nevavipÄ• kanavipÄ• kadhammadham
arahato anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä•
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kadhammadhammassa anantarapaccayen
vipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

samanantarapaccayo

<98> vipÄ• ko dhammo vipÄ• kassa dhammassa samanantarapaccayena paccayo (ananta

sahajÄ• tapaccayo

<99> vipÄ• ko dhammo vipÄ• kassa dhammassa sahajÄ• tapaccayena paccayo --- vipÄ• k
tÄ«á¹‡i.

vipÄ• kadhammadhammo \Se I 455/ vipÄ• kadhammadhammassa sahajÄ• tapaccayena pa

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa sa
nevavipÄ• kanavipÄ• kadhammadhammo eko khandho ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ..
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
(1)

nevavipÄ• kanavipÄ• kadhammadhammo \Ne I 421/ \Be I 370/ vipÄ• kassa dhammassa sa
paá¹-isandhikkhaá¹‡e vatthu vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccay

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ• kassa dhammas
paá¹-isandhikkhaá¹‡e vipÄ• ko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• nevavipÄ• kanavipÄ•
paccayo --- vipÄ• kÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹
(2)

vipÄ• kadhammadhammo ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• neva
sahajÄ• tapaccayena paccayo --- vipÄ• kadhammadhammÄ• khandhÄ• ca mahÄ• bhÅ«tÄ
rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

aÃ±Ã±amaÃ±Ã±apaccayo

<100> vipÄ• ko dhammo vipÄ• kassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --
paá¹-isandhikkhaá¹‡e ... pe .... (1)

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa \Se I 456/ aÃ±Ã±amaÃ±Ã±
paá¹-isandhikkhaá¹‡e vipÄ• kÄ• khandhÄ• vatthussa aÃ±Ã±amaÃ±Ã±apaccayena paccay

vipÄ• ko dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca aÃ±Ã±a
paá¹-isandhikkhaá¹‡e vipÄ• ko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca
paccayo ... pe .... (3)

vipÄ• kadhammadhammo vipÄ• kadhammadhammassa aÃ±Ã±amaÃ±Ã±apaccayena pacc
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ..

nevavipÄ• kanavipÄ• kadhammadhammo \Ne I 422/ nevavipÄ• kanavipÄ• kadhammadhan
paccayo --- nevavipÄ• kanavipÄ• kadhammadhammo eko khandho tiá¹‡á¹‡annaá¹ƒ khandh
dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

nevavipÄ• kanavipÄ• kadhammadhammo \Be I 371/ vipÄ• kassa dhammassa aÃ±Ã±amaÃ
paá¹-isandhikkhaá¹‡e vatthu vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe .... (2)

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ• kassa dhammas
vipÄ• ko eko khandho ca vatthu ca ... pe .... (1) (satta paÃ±hÄ•).

nissayapaccayo

<101> vipÄ• ko dhammo vipÄ• kassa dhammassa nissayapaccayena paccayo ... tÄ«á¹‡i. v
vipÄ• kadhammadhammassa ... tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa ...

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa ... pe ... cakkhÄ• yatan
457/ nissayapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatth
khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e vatthu vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ ... p

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kadhammadhammassa nissayapaccayena
vipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe .... (3)

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ• kassa dhammas
cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhÄ• yatanaÃ±ca ... pe ... kÄ• yaviÃ±Ã±
ca kÄ• yÄ• yatanaÃ±ca ... pe ... vipÄ• ko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandh
paá¹-isandhikkhaá¹‡e vipÄ• ko eko khandho ca vatthu ca ... pe .... (1)

vipÄ• ko \Ne I 423/ ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• nevavipÄ• k
... vipÄ• kÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca ... pe ... (saá¹ƒkhittaá¹ƒ) paá¹-isandhikkhaá

vipÄ• kadhammadhammo ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ
paccayo --- vipÄ• kadhammadhammo eko khandho ca vatthu ca ... pe .... (1)

vipÄ• kadhammadhammo ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• neva
nissayapaccayena paccayo --- vipÄ• kadhammadhammÄ• khandhÄ• ca mahÄ• bhÅ«tÄ•
rÅ«pÄ• naá¹ƒ .... (2) (terasa paÃ±hÄ•).

upanissayapaccayo

<102> vipÄ• ko \Be I 372/ dhammo vipÄ• kassa dhammassa upanissayapaccayena paccay
pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa
upanissayapaccayena \Se I 458/ paccayo. kÄ• yikaá¹ƒ dukkhaá¹ƒ kÄ• yikassa sukhassa, kÄ
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. phalasamÄ• patti kÄ• yikassa sukhas
paccayo. (1)

vipÄ• ko dhammo vipÄ• kadhammadhammassa upanissayapaccayena paccayo --- __Ä• ra
pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ•
saá¹…ghaá¹ƒ bhindati. kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ
saá¹…ghaá¹ƒ bhindati. kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ saddhÄ• ya ... pe ... pa
upanissayapaccayena paccayo. (2)

vipÄ• ko \Ne I 424/ dhammo nevavipÄ• kanavipÄ• kadhammadhammassa upanissayapacc
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- arahÄ• kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasam
uppannaá¹ƒ samÄ• pajjati, saá¹…khÄ• re aniccato dukkhato anattato vipassati, kÄ• yikaá¹ƒ
anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ uppÄ• deti, uppannaá¹ƒ samÄ• pajjati ... pe .... (3)

<103> vipÄ• kadhammadhammo vipÄ• kadhammadhammassa upanissayapaccayena pacc
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... mÄ• naá¹ƒ jappeti ...
gaá¹‡hÄ• ti. sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti .
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... p
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ \Se I 459/ han
saá¹…ghaá¹ƒ bhindati ... pe ... saddhÄ• ... pe ... patthanÄ• saddhÄ• ya ... sÄ«lassa ... pe .
upanissayapaccayena paccayo. paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
jhÄ• naá¹ƒ dutiyassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Be I 373/ nevasaÃ±Ã±Ä• nÄ• sa
paá¹-hamassa maggassa parikammaá¹ƒ paá¹-hamassa ... pe ... catutthassa maggassa pari
pe ... paá¹-hamo maggo dutiyassa ... pe ... tatiyo maggo catutthassa maggassa upanissaya
sekkhÄ• maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kusalasamÄ• pattiá¹ƒ uppÄ• denti ... pe ..
atthappaá¹-isambhidÄ• ya ... pe ... á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena p
pÄ• á¹‡Ä• tipÄ• tassa ... pe ... micchÄ• diá¹-á¹-hiyÄ• upanissayapaccayena paccayo ... pe
micchÄ• diá¹-á¹-hiyÄ• ... pe ... byÄ• pÄ• dassa ... pe ... mÄ• tughÄ• tikammaá¹ƒ mÄ• tughÄ
niyatamicchÄ• diá¹-á¹-hiyÄ• ... pe ... niyatamicchÄ• diá¹-á¹-hi niyatamicchÄ• diá¹-á¹-hiyÄ• .
saá¹…ghabhedakakammassa upanissayapaccayena paccayo. (1)

vipÄ• kadhammadhammo vipÄ• kassa dhammassa upanissayapaccayena paccayo --- __a
pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo \Ne I 425/ --- saddhaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• pe
pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti ... pe ... patthanaá¹ƒ upanissÄ• ya attÄ• n
paritÄ• peti \Se I 460/ ... pe ... saddhÄ• ... pe ... patthanÄ• kÄ• yikassa sukhassa, kÄ• yika
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• k
upanissayapaccayena paccayo. maggo phalasamÄ• pattiyÄ• upanissayapaccayena pacca

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa upanissayapaccay
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo --- arahÄ• maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ
samÄ• pajjati, saá¹…khÄ• re aniccato dukkhato anattato vipassati. maggo arahato atthappa
... á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena paccayo. (3)

<104> nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhamma
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... _

pakatÅ«panissayo \Be I 374/ --- arahÄ• utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ•
kiriyasamÄ• pattiá¹ƒ uppÄ• deti ... pe .... (1)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa upanissayapaccayena
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _.

pakatÅ«panissayo --- utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ, kÄ• yikassa sukhassa, kÄ• yikas
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kadhammadhammassa upanissayapaccay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo_ \Se I 461/ __ ... pe

pakatÅ«panissayo \Ne I 426/ --- utuá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ
... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati. utu ... bhojan
senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<105> nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhamma
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ.

__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- arahÄ• cakkhuá¹ƒ aniccato ... pe ... kÄ• yaá¹ƒ ... rÅ«pe
vatthuá¹ƒ aniccato ... pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ ... pe ... dibbÄ• ya sotadhÄ• tuyÄ•
.... __vatthupurejÄ• taá¹ƒ_ --- vatthu nevavipÄ• kanavipÄ• kadhammadhammÄ• naá¹ƒ khan
paccayo. (1)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa purejÄ• tapaccayena p
vatthupurejÄ• taá¹ƒ.

__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato du
assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati
niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati. sotaá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe
tadÄ• rammaá¹‡atÄ• uppajjati. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• ta ... p
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- ca
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatt
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo \Se I 462/ \Be I 375/ vipÄ• kadhammadhammass
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ.

__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ ... pe ... Ä• r
domanassaá¹ƒ \Ne I 427/ uppajjati. sotaá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanassaá
dibbena cakkhunÄ• rÅ«paá¹ƒ ... pe ... dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ ... pe ....

__vatthupurejÄ• taá¹ƒ_ --- vatthu vipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ

pacchÄ• jÄ• tapaccayo

<106> vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa pacchÄ• jÄ• tapacc
vipÄ• kÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa pacchÄ• jÄ• tapac

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa pa

Ä• sevanapaccayo

<107> vipÄ• kadhammadhammo vipÄ• kadhammadhammassa Ä• sevanapaccayena pacc
vipÄ• kadhammadhammÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vipÄ• kadhamm

anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ
Ä• sevanapaccayena paccayo. (1)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa Ä•
purimÄ• ... pe ... paccayo. (1)

kammapaccayo

<108> vipÄ• ko \Se I 463/ dhammo vipÄ• kassa dhammassa kammapaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e v

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa kammapaccayena paccay
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe ... cetanÄ• vatthussa kammapaccayena paccayo. (2)

vipÄ• ko \Ne I 428/ \Be I 376/ dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadh
kammapaccayena paccayo --- vipÄ• kÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• cetanÄ• sampa
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

vipÄ• kadhammadhammo vipÄ• kadhammadhammassa kammapaccayena paccayo --- vip
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kadhammadhammo vipÄ• kassa dhammassa kammapaccayena paccayo. __nÄ• nÄ
vipÄ• kadhammadhammÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena p

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- vipÄ• kadhammadhammÄ• cetanÄ• cittasamuá
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- vipÄ• kadhammadhammÄ• cetan
kammapaccayena paccayo. (3)

vipÄ• kadhammadhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- vipÄ• kadhammadhammÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandh
kammapaccayena paccayo. (4)

vipÄ• kadhammadhammo \Se I 464/ vipÄ• kadhammadhammassa ca nevavipÄ• kanavipÄ
kammapaccayena paccayo --- vipÄ• kadhammadhammÄ• cetanÄ• sampayuttakÄ• naá¹ƒ

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (5)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa ka
nevavipÄ• kanavipÄ• kadhammadhammÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<109> vipÄ• ko \Ne I 429/ dhammo vipÄ• kassa dhammassa vipÄ• kapaccayena paccayo
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa vipÄ• kapaccayena paccay
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo; paá¹-isandhikkha
khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. khandhÄ• vatthussa ... p

vipÄ• ko dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca vipÄ• ka
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vi
paá¹-isandhikkhaá¹‡e vipÄ• ko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• c
vipÄ• kapaccayena paccayo. (3)

Ä• hÄ• rapaccayo

<110> vipÄ• ko dhammo vipÄ• kassa dhammassa Ä• hÄ• rapaccayena paccayo --- vipÄ• k
khandhÄ• naá¹ƒ ... tÄ«á¹‡i. (paá¹-isandhipi imesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ kÄ• tabbÄ• .)

vipÄ• kadhammadhammo vipÄ• kadhammadhammassa Ä• hÄ• rapaccayena paccayo ... tÄ

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa \S
nevavipÄ• kanavipÄ• kadhammadhammÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• na
rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo; kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa

indriyapaccayo

<111> vipÄ• ko dhammo vipÄ• kassa dhammassa indriyapaccayena paccayo ... tÄ«á¹‡i (pa
{kÄ• tabbaá¹ƒ (Ce) }.) vipÄ• kadhammadhammo vipÄ• kadhammadhammassa indriyapacc

nevavipÄ• kanavipÄ• kadhammadhammo \Ne I 430/ nevavipÄ• kanavipÄ• kadhammadhan
nevavipÄ• kanavipÄ• kadhammadhammÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹

rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo; rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ in
(1)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa indriyapaccayena pacc
cakkhuviÃ±Ã±Ä• á¹‡assa indriyapaccayena paccayo; kÄ• yindriyaá¹ƒ ... pe .... (2)

vipÄ• ko \Be I 378/ ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ• kassa
paccayo --- cakkhundriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ•
indriyapaccayena paccayo ... pe ... kÄ• yindriyaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡aÃ±ca kÄ• yaviÃ±
khandhÄ• naá¹ƒ indriyapaccayena paccayo. (1)

jhÄ• napaccayo

<112> vipÄ• ko dhammo vipÄ• kassa dhammassa jhÄ• napaccayena paccayo ... tÄ«á¹‡i. v
vipÄ• kadhammadhammassa jhÄ• napaccayena paccayo \Se I 466/ ... tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa jh
nevavipÄ• kanavipÄ• kadhammadhammÄ• jhÄ• naá¹…gÄ• sampayuttakÄ• naá¹ƒ khandh
rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo.

maggapaccayo

<113> vipÄ• ko dhammo vipÄ• kassa dhammassa maggapaccayena paccayo ... tÄ«á¹‡i. v
vipÄ• kadhammadhammassa maggapaccayena paccayo ... tÄ«á¹‡i. nevavipÄ• kanavipÄ• k
nevavipÄ• kanavipÄ• kadhammadhammassa maggapaccayena paccayo. nevavipÄ• kanavi
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ magg
sampayuttapaccayo

<114> vipÄ• ko \Ne I 431/ dhammo vipÄ• kassa dhammassa sampayuttapaccayena pacca
tiá¹‡á¹‡annaá¹ƒ ... pe ... dve khandhÄ• dvinnaá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ...
vipÄ• kadhammadhammo vipÄ• kadhammadhammassa sampayuttapaccayena paccayo; ne
nevavipÄ• kanavipÄ• kadhammadhammassa sampayuttapaccayena paccayo; dve khandhÄ
sampayuttapaccayena paccayo.

vippayuttapaccayo

<115> vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa vippayuttapaccayen
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- vipÄ• kÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ

vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e vipÄ• kÄ• \Be I 379/ khandhÄ• kaá¹-
467/ vippayuttapaccayena paccayo; khandhÄ• vatthussa vippayuttapaccayena paccayo. __
vipÄ• kÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa vippayuttapaccaye
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- vipÄ• kadhammadhammÄ• khandhÄ• cittasamuá¹-
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- vipÄ• kadhammadhammÄ• khandh
vippayuttapaccayena paccayo. (1)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa vip
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nevavipÄ• kanavipÄ• k
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹
nevavipÄ• kanavipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena pa
nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vip

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa vippayuttapaccayena p
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu vipÄ• kÄ• naá¹ƒ khandhÄ•
paccayo. __purejÄ• taá¹ƒ_ \Ne I 432/ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccay

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kadhammadhammassa vippayuttapaccaye
vatthu vipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3

atthipaccayo

<116> vipÄ• ko \Se I 468/ dhammo vipÄ• kassa dhammassa atthipaccayena paccayo --- vi
tiá¹‡á¹‡annaá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e vipÄ• ko eko khandho tiá¹‡á¹‡annaá¹ƒ ... pe

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa ... pe ... sahajÄ• taá¹ƒ, pac
--- vipÄ• kÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena pacca
vipÄ• kÄ• khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ•
purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. (2)

vipÄ• ko \Be I 380/ dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa
vipÄ• ko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
paccayo ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<117> vipÄ• kadhammadhammo vipÄ• kadhammadhammassa atthipaccayena paccayo ...

khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa atthipaccayena pa
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- vipÄ• kadhammadhammÄ• khandhÄ• cittasamuá¹-
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- vipÄ• kadhammadhammÄ• khandhÄ• pu
atthipaccayena paccayo. (2)

vipÄ• kadhammadhammo \Ne I 433/ vipÄ• kadhammadhammassa ca nevavipÄ• kanavipÄ
vipÄ• kadhammadhammo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
atthipaccayena paccayo .... (3)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa \S
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nevavipÄ• kan
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ at
... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• n
upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• na
... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

__purejÄ• taá¹ƒ_ --- arahÄ• cakkhuá¹ƒ aniccato ... pe ... sotaá¹ƒ ... pe ... vatthuá¹ƒ aniccat
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, vatt
nevavipÄ• kanavipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo

__pacchÄ• jÄ• tÄ• _ --- nevavipÄ• kanavipÄ• kadhammadhammÄ• khandhÄ• purejÄ• tas
paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo; __rÅ«
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa atthipaccayena paccay
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be I 38
__purejÄ• taá¹ƒ_ --- sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato ... pe ... assÄ• den
... pe ... domanassaá¹ƒ ... pe ... kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• ... p
... vatthuá¹ƒ ... pe ... vipÄ• ko tadÄ• rammaá¹‡atÄ• ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã
phoá¹-á¹-habbÄ• yatanaá¹ƒ \Se I 470/ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... cakkhÄ• yatanaá¹ƒ
pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu vipÄ• kÄ• naá¹ƒ khandhÄ
paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo \Ne I 434/ vipÄ• kadhammadhammassa atthipac
--- sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato ... pe ... assÄ• denti ... pe ... domana

sotaá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• ...
vipÄ• kadhammadhammÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (3)

<118> vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ• kassa dh
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho
tiá¹‡á¹‡annaá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagato ... pe ... vipÄ• ko eko khandho ca va
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e vipÄ• ko eko khandho ca va
... pe .... (1)

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• nevavipÄ• kanavipÄ•
paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. sahajÄ• tÄ• --- v
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. p
khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo.

pacchÄ• jÄ• tÄ• --- vipÄ• kÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• ya
vipÄ• kÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena p

vipÄ• kadhammadhammo \Se I 471/ ca nevavipÄ• kanavipÄ• kadhammadhammo ca dham
... __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- vipÄ• kadhammadhammo eko khandho ca
... pe .... (1)

vipÄ• kadhammadhammo \Be I 382/ ca nevavipÄ• kanavipÄ• kadhammadhammo ca dham
nevavipÄ• kanavipÄ• kadhammadhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ,
indriyaá¹ƒ_. sahajÄ• tÄ• --- vipÄ• kadhammadhammÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- vipÄ• kadhammadhammÄ• kha
ca purejÄ• tassa imassa kÄ• yassa \Ne I 435/ atthipaccayena paccayo. pacchÄ• jÄ• tÄ• ---
khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

natthi-vigatÄ• vigatapaccayÄ•

<119> vipÄ• ko dhammo .... (natthi-vigataá¹ƒ anantarasadisaá¹ƒ, avigataá¹ƒ atthisadisaá¹ƒ

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<120> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta, samanantar
ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pa
Ä• sevane dve, kamme nava, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re satta, indriye nava, jhÄ• ne satta,
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa.

sabhÄ• gaá¹ƒ

hetupaccayÄ• adhipatiyÄ• satta, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye satt
indriye satta, magge satta \Se I 472/, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• satta

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomagaá¹‡anÄ• gaá¹‡itÄ• , evaá¹ƒ vitthÄ• reta

anulomaá¹ƒ

paccanÄ«yuddhÄ• ro

<121> vipÄ• ko \Ne I 436/ \Be I 383/ dhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apacc
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

vipÄ• ko dhammo vipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena paccayo ... upan

vipÄ• ko dhammo nevavipÄ• kanavipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (3)

vipÄ• ko dhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca sahajÄ•

vipÄ• kadhammadhammo vipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo. (1)

vipÄ• kadhammadhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... u
kammapaccayena paccayo. (2)

vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa Ä• rammaá¹‡apac
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamma

vipÄ• kadhammadhammo vipÄ• kassa ca nevavipÄ• kanavipÄ• kadhammadhammassa ca
(4)

vipÄ• kadhammadhammo \Ne I 437/ vipÄ• kadhammadhammassa ca nevavipÄ• kanavipÄ•
sahajÄ• tapaccayena paccayo. (5)

nevavipÄ• kanavipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa Ä•
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena pa

nevavipÄ• kanavipÄ• kadhammadhammo vipÄ• kassa dhammassa Ä• rammaá¹‡apaccaye
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nevavipÄ• kanavipÄ• kadhammadhammo \Be I 384/ vipÄ• kadhammadhammassa Ä• ramm
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ• kassa dhammas
(1)

vipÄ• ko ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• nevavipÄ• kanavipÄ•
pacchÄ• jÄ• taá¹ƒ ... Ä• hÄ• raá¹ƒ ... indriyaá¹ƒ. (2)

vipÄ• kadhammadhammo ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• vipÄ
purejÄ• taá¹ƒ. (1)

vipÄ• kadhammadhammo ca nevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• neva
sahajÄ• taá¹ƒ ... pacchÄ• jÄ• taá¹ƒ ... Ä• hÄ• raá¹ƒ ... indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<122> nahetuyÄ• \Ne I 438/ soá¸·asa, naÄ• rammaá¹‡e soá¸·asa, naadhipatiyÄ• soá¸·asa
soá¸·asa, nasamanantare soá¸·asa, nasahajÄ• te dvÄ• dasa, naaÃ±Ã±amaÃ±Ã±e dvÄ• das
naupanissaye soá¸·asa, napurejÄ• te cuddasa, napacchÄ• jÄ• te soá¸·asa, naÄ• sevane so
navipÄ• ke cuddasa, naÄ• hÄ• re soá¸·asa, naindriye soá¸·asa, najhÄ• ne soá¸·asa, namag
dvÄ• dasa, navippayutte dasa, noatthiyÄ• dasa, nonatthiyÄ• soá¸·asa, novigate soá¸·asa,

sabhÄ• gaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡e soá¸·asa ... pe ... noavigate dasa.

(yathÄ• kusalattike paccanÄ«yagaá¹‡anÄ• vitthÄ• ritÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetusabhÄ• gaá¹ƒ

<123> hetupaccayÄ• \Be I 385/ naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare s
satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• t
nakamme satta, navipÄ• ke cattÄ• ri, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, na
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

ghaá¹-anÄ•

hetu-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 439/ naÄ• rammaá¹‡e satta ... pe ... naaÃ±Ã±
pe ... navipÄ• ke cattÄ• ri ... pe ... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i ... pe ... novig

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• \Se I 475/ vitthÄ• ritÄ• evaá¹ƒ vitthÄ•
eso sajjhÄ• yamaggo.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<124> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta, samanant
ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pa
Ä• sevane dve, kamme nava, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re satta, indriye nava, jhÄ• ne satta,
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa.

tikaá¹ƒ

nahetupaccayÄ• \Be I 386/ naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• satta ... pe ... avigate t

(yathÄ• kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• vitthÄ• ritÄ• , evaá¹ƒ vitthÄ• ratabbaá

paccanÄ«yÄ• nulomaá¹ƒ.

vipÄ• kattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. upÄ• dinnattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se I 476/ \Ne I 440/ \Be I 387/ dhammaá¹ƒ paá¹-icca upÄ•
uppajjati hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
khandhe paá¹-icca dve khandhÄ• ; paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ
paá¹-icca vatthu, vatthuá¹ƒ khandhÄ• ; upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹
... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca kaá¹-a
upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo upp
upÄ• dinnupÄ• dÄ• niye khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinn
hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 441/ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo
hetupaccayÄ• --- anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ...
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv
khandhÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dham
anupÄ• dinnaanupÄ• dÄ• niye khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo ca anu
uppajjanti hetupaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ \Be I 388/ khandhaá¹
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. (3)

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca \Se I 4
uppajjati hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<2> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo u
upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... paá¹-isandhikkhaá¹‡e ... p

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 442/ dhammaá¹ƒ paá¹-icca ... pe ....

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• rammaá¹‡apaccayÄ•

adhipatipaccayo

<3> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dham
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹
... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ•
upÄ• dÄ• rÅ«paá¹ƒ. (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati adhipatipaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantarapaccayÄ• di

<4> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo u
samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khan
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te p
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ \Se I 479/.

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹
443/ ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamu
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ....

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca
... pe .... (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca anupÄ

aÃ±Ã±amaÃ±Ã±apaccayo

<5> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo u
upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... paá¹-isandhikkhaá¹‡e upÄ
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• vatthu ca ... pe ... khandhe paá¹-icca vatthu, v
khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve m
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamu
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... (1)

nissaya-upanissayapaccayÄ•

<6> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nissayapaccayÄ• ... nava. upanissa

purejÄ• tapaccayo

<7> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 444/ \Be I 390/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ•
purejÄ• tapaccayÄ• ... tÄ«á¹‡i.

Ä• sevanapaccayo

<8> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se I 480/ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ•
Ä• sevanapaccayÄ• --- anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe .

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
--- anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe .... (1)

kammapaccayo

<9> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo u
(hetupaccayasadisÄ• nava).

vipÄ• kapaccayo

<10> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• na
upÄ• dÄ• rÅ«paá¹ƒ.

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
vipÄ• kaá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•

Ä• hÄ• rapaccayÄ• di

<11> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 445/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo
Ä• hÄ• rapaccayÄ• ... pe ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... s
vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaco

(yathÄ• kusalattikassa paá¹-iccavÄ• ro sajjhÄ• yamaggena vitthÄ• rito, evaá¹ƒ vitthÄ• retal

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<12> hetuyÄ• \Se I 481/ \Be I 391/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, ana
samanantare tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye
tÄ«á¹‡i, Ä• sevane dve, kamme nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne
sampayutte tÄ«á¹‡i, vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avig

hetudukaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava.

(yathÄ• kusalattike paá¹-iccagaá¹‡anÄ• sajjhÄ• yamaggena gaá¹‡itÄ• , evaá¹ƒ gaá¹‡etab

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<13> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 446/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo
nahetupaccayÄ• --- ahetukaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca t
paá¹-icca dve khandhÄ• , ahetukapaá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ
paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo m
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; asaÃ±Ã±asattÄ• naá¹ƒ e
... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo upp
upÄ• dinnupÄ• dÄ• niye khandhe \Se I 482/ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 392/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo ca an
uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. (3)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
ahetukaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• citt
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca c
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ. vicikicchÄ
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca \Ne I 447/ anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-
uppajjati nahetupaccayÄ• --- ahetuke upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te c
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naÄ• rammaá¹‡apaccayo

<14> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
--- paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• niye khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, k
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se I 483/ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dh
naÄ• rammaá¹‡apaccayÄ• --- upÄ• dinnupÄ• dÄ• niye khandhe paá¹-icca cittasamuá¹-á¹-h

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
anupÄ• dinnupÄ• dÄ• niye khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ekaá¹ƒ n
pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mah
pe .... (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhamm
--- anupÄ• dinnaanupÄ• dÄ• niye khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1

anupÄ• dinnupÄ• dÄ• niyaÃ±ca \Be I 393/ anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niye khandhe ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca anupÄ
naÄ• rammaá¹‡apaccayÄ• --- upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca paá¹
rÅ«paá¹ƒ. (1)

naadhipatipaccayo

<15> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 448/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo
naadhipatipaccayÄ• (paá¹-isandhi paripuá¹‡á¹‡aá¹ƒ) ... tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... ekÄ• .

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
--- anupÄ• dinnaanupÄ• dÄ• niye khandhe paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyÄ• adhip

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca \Se I 484/ dhammaá¹ƒ paá¹-
uppajjati naadhipatipaccayÄ• --- upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

naanantarapaccayÄ• di

<16> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
pe ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ
napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... pe ....

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dha
--- vipÄ• kaá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandh

nakammapaccayo

<17> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhar
I 449/ --- anupÄ• dinnupÄ• dÄ• niye khandhe paá¹-icca anupÄ• dinnupÄ• dÄ• niyÄ• cetanÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-i

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
kusale anupÄ• dinnaanupÄ• dÄ• niye khandhe paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyÄ• c

navipÄ• kapaccayo

<18> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icc
upÄ• dÄ• rÅ«paá¹ƒ. (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
ekÄ• \Se I 485/.

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
--- kusalaá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati navipÄ• kapaccayÄ• --- kusale anupÄ• dinnaanupÄ• dÄ• niye khandhe ca mahÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naÄ• hÄ• rapaccayo

<19> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe .... (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 450/ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo
naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ

naindriyapaccayo

<20> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«vitindriyaá¹ƒ. (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 395/ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo
naindriyapaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• n
paá¹-icca ... pe .... (1)

najhÄ• napaccayo

<21> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... as
mahÄ• bhÅ«taá¹ƒ paá¹-icca \Se I 486/ ... pe .... (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bh
(1)

namaggapaccayo

<22> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
ahetukaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pa

nasampayuttapaccayo

<23> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 451/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo
nasampayuttapaccayÄ• (naÄ• rammaá¹‡apaccayasadisaá¹ƒ).

navippayuttapaccayo

<24> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo dhammo
arÅ«pe upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... a
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe .... (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo u
arÅ«pe anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayokhandhÄ• ... pe ...
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-ic

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ• niyo dh
navippayuttapaccayÄ• --- arÅ«pe anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
... dve khandhe paá¹-icca dve khandhÄ• . (1)

nonatthi-novigatapaccayÄ•

<25> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 396/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo
nonatthipaccayÄ• ... novigatapaccayÄ• .

(yathÄ• kusalattike \Se I 487/ paccanÄ«yavÄ• ro vitthÄ• rito, evaá¹ƒ vitthÄ• retabbo.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<26> nahetuyÄ• \Ne I 452/ paÃ±ca, naÄ• rammaá¹‡e cha, naadhipatiyÄ• cha, naanantare naaÃ±Ã±amaÃ±Ã±e cha, naupanissaye cha, napurejÄ• te satta, napacchÄ• jÄ• te nava, na navipÄ• ke cha, naÄ• hÄ• re dve, naindriye dve, najhÄ• ne dve, namagge paÃ±ca, nasamp tÄ«á¹‡i, nonatthiyÄ• cha, novigate cha.

nahetudukaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca, naanantare cattÄ• ri . paÃ±ca, nakamme ekaá¹ƒ, navipÄ• ke dve ... pe ... najhÄ• ne dve, namagge paÃ±ca, nasar navippayutte dve ... pe ... novigate cattÄ• ri.

(yathÄ• kusalattike gaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<27> hetupaccayÄ• naÄ• rammaá¹‡e cha ... pe ... napurejÄ• te satta, napacchÄ• jÄ• te na nakamme dve, navipÄ• ke cha, nasampayutte cha, navippayutte tÄ«á¹‡i ... pe ... novigate c

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbÄ• .)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<28> nahetupaccayÄ• \Ne I 453/ \Be I 397/ Ä• rammaá¹‡e dve ... pe ... sahajÄ• te paÃ±ca

nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevane ekaá¹ƒ, kamme paÃ±ca ... pe .
ekaá¹ƒ, sampayutte dve, vippayutte paÃ±ca ... pe ... avigate paÃ±ca.

(yathÄ• kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbÄ• .)

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

1-4. paccayacatukkaá¹ƒ

<29> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ sahajÄ• to upÄ• dinnupÄ• dÄ• niyo dhammo
(paá¹-iccavÄ• ropi sahajÄ• tavÄ• ropi sadiso.)

sahajÄ• tavÄ• ro.

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<30> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se I 488/ \Ne I 454/ dhammaá¹ƒ paccayÄ• upÄ• dinnup
hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; e
paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ upÄ
paccayÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 398/ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo d
upÄ• dinnupÄ• dÄ• niye khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vatthuá¹ƒ
anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (2)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyo dhamm
vatthuá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• . (3)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo ca anupÄ• din
hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ
rÅ«paá¹ƒ ... pe .... (4)

<31> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dha
ekÄ• .

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Ne I 455/ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ•
hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• a
uppajjati hetupaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ•
uppajjati hetupaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca pa
rÅ«paá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasa
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ•
vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

Ä• rammaá¹‡apaccayo

<32> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo dhammo
upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve kha
paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khan
paccayÄ• dve khandhÄ• ; vatthuá¹ƒ paccayÄ• khandhÄ• ; cakkhÄ• yatanaá¹ƒ \Be I 399/ p
... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; vatthuá¹ƒ paccayÄ• upÄ•
(1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo up
vatthuá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (2)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 456/ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• ni
Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve k
khandhÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyo d
--- anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ..
khandhÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• a
uppajjati Ä• rammaá¹‡apaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±c
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
Ä• rammaá¹‡apaccayÄ• --- anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca
... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

adhipatipaccayo

<33> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dham
vatthuá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyo dhamm
vatthuá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• . (2)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Se I 491/ dhammaá¹ƒ paccayÄ• ... tisso.

upÄ• dinnupÄ• dÄ• niyaÃ±ca \Ne I 457/ \Be I 400/ anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dha
adhipatipaccayÄ• ... pe .... (1)

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ•

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
adhipatipaccayÄ• --- anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pacca
dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

anantarapaccayo

<34> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo dhammo

(catuvÄ«satipaccayÄ• vitthÄ• retabbÄ• , avigatapaccayÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<35> hetuyÄ• ekÄ• dasa, Ä• rammaá¹‡e satta, adhipatiyÄ• nava, anantare satta, samana ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye ekÄ• dasa, upanissaye satta, purejÄ• te satta, ekÄ• dasa, vipÄ• ke ekÄ• dasa, Ä• hÄ• re ekÄ• dasa, indriye ekÄ• dasa, jhÄ• ne ekÄ• dasa satta, vippayutte ekÄ• dasa, atthiyÄ• ekÄ• dasa, natthiyÄ• satta, vigate satta, avigate ekÄ•

hetudukaá¹ƒ

hetupaccayÄ• \Ne I 458/ Ä• rammaá¹‡e satta ... pe ... avigate ekÄ• dasa.

(yathÄ• kusalattike gaá¹‡anÄ• evaá¹ƒ gaá¹‡etabbÄ• .)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<36> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se I 492/ \Be I 401/ dhammaá¹ƒ paccayÄ• upÄ• dinnup nahetupaccayÄ• --- ahetukaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ahetukapaá¹-isandhikkhaá¹‡e ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... p paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• ahetukÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo up
upÄ• dinnupÄ• dÄ• niye khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vatthuá¹ƒ
anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• ; vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagato uddhac

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo ca anupÄ• din
nahetupaccayÄ• --- ahetukaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .... (3)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 459/ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo
--- ahetukaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ•
rÅ«paá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ
... pe ... rÅ«paá¹ƒ; vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ• vicikicchÄ•
uddhaccasahagato moho. (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
nahetupaccayÄ• --- ahetuke upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca paccay
I 493/ rÅ«paá¹ƒ; ahetukaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±c
pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• ; vicikicchÄ• sahagate uddhacc
vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<37> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo dhammo
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<38> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 402/ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niy
naadhipatipaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ....

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo up
upÄ• dinnupÄ• dÄ• niye khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vatthuá¹ƒ
anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (2)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyo dhamm
vatthuá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• adhipati. (3)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 460/ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo ca a

uppajjanti naadhipatipaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .... (4)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• . (ekÄ• paÃ±hÄ• .)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyo d
--- anupÄ• dinnaanupÄ• dÄ• niye khandhe paccayÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• adhi

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• \
dhammo uppajjati na adhipatipaccayÄ• --- anupÄ• dinnaanupÄ• dÄ• niye khandhe ca vatth
anupÄ• dinnaanupÄ• dÄ• niyÄ• adhipati. (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
naadhipatipaccayÄ• --- upÄ• dinnupÄ• dÄ• niye khandhe ca mahÄ• bhÅ«te ca paccayÄ• c
rÅ«paá¹ƒ; anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo k
ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (1)

naanantarapaccayÄ• di

<39> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo dhammo
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... n
napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... pe ....

nakammapaccayo

<40> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 403/ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• n
nakammapaccayÄ• --- vatthuá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 461/ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niy
nakammapaccayÄ• --- vatthuá¹ƒ paccayÄ• kusalÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• ceta

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo
anupÄ• dinnupÄ• dÄ• niye khandhe paccayÄ• anupÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• . bÄ•
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ pacca

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Se I 495/ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• d
nakammapaccayÄ• --- kusale anupÄ• dinnaanupÄ• dÄ• niye khandhe paccayÄ• anupÄ• d

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• a
uppajjati nakammapaccayÄ• --- kusale anupÄ• dinnaanupÄ• dÄ• niye khandhe ca vatthuÃ±
anupÄ• dinnaanupÄ• dÄ• niyÄ• kusalÄ• cetanÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
nakammapaccayÄ• --- anupÄ• dinnupÄ• dÄ• niye khandhe ca vatthuÃ±ca paccayÄ• anup

navipÄ• kapaccayo

<41> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo dhammo
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... (1).

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ• niyo dhammo up
paccayÄ• anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• . (2)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 462/ dhammaá¹ƒ paccayÄ• anupÄ• dinnaanupÄ• dÄ• niy
navipÄ• kapaccayÄ• --- vatthuá¹ƒ paccayÄ• kusalÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• kha

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 404/ dhammaá¹ƒ paccayÄ• ... ekÄ• .

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• a
uppajjati navipÄ• kapaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ•
dhammo uppajjati navipÄ• kapaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paccayÄ• anup
navipÄ• kapaccayÄ• --- anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pa
dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• .

naÄ• hÄ• rapaccayÄ• di

<42> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinnupÄ• dÄ• niyo dhammo
naindriyapaccayÄ• ... najhÄ• napaccayÄ• ... namaggapaccayÄ• ... nasampayuttapaccayÄ
... nonatthipaccayÄ• ... novigatapaccayÄ• (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<43> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e cha, naadhipatiyÄ• aá¹-á¹-ha, naanantare cha
naaÃ±Ã±amaÃ±Ã±e cha, naupanissaye cha, napurejÄ• te satta, napacchÄ• jÄ• te ekÄ• das
463/, nakamme cha, navipÄ• ke dasa, naÄ• hÄ• re dve, naindriye dve, najhÄ• ne dve, nama
cha, navippayutte tÄ«á¹‡i, nonatthiyÄ• cha, novigate cha (vitthÄ• rena gaá¹‡etabbaá¹ƒ).

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<44> hetupaccayÄ• naÄ• rammaá¹‡e cha ... pe ... novigate cha. (vitthÄ• rena gaá¹‡etabba

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<45> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate paÃ±ca.

paccayavÄ• ro.

4. nissayavÄ• ro

<46> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se I 497/ \Be I 405/ dhammaá¹ƒ nissÄ• ya upÄ• dinnupÄ
hetupaccayÄ• --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ nissÄ• ya tayo khandhÄ•
(saá¹ƒkhittaá¹ƒ). (paccayavÄ• ropi nissayavÄ• ropi sadiso).

nissayavÄ• ro.

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<47> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dinnupÄ• dÄ• niyo dh
464/ --- upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ,
eko khandho, dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , paá¹-isandhikkhaá¹‡e upÄ• c
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anupÄ• dinnupÄ• dÄ• niyo dha
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anupÄ• dinnaanupÄ• dÄ• n
--- anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ•
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

saá¹…khyÄ• vÄ• ro

<48> hetuyÄ• tÄ«á¹‡i ... pe ... adhipatiyÄ• dve ... pe ... Ä• sevane dve ... pe ... vipÄ• ke dv
avigate tÄ«á¹‡i.

(yathÄ• \Se I 498/ kusalattike gaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbÄ• .)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

nahetupaccayo

<49> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be I 406/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dinnupÄ• dÄ
nahetupaccayÄ• --- ahetukaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-
... dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne I 465/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anupÄ• dinnupÄ• dÄ
nahetupaccayÄ• --- ahetukaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsa
... dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• ; vicikicchÄ• sahagate uddhaccasahagate
vicikicchÄ• sahagato uddhaccasahagato moho. (1) (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• dve, na adhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

paccanÄ«yaá¹ƒ

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetupaccayÄ• Ä• rammaá¹‡e dve ... pe ... avigate dve.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

<50> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ sampayutto upÄ• dinnupÄ• dÄ• niyo dhamm
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

(saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi sadiso \Se I 499/.)

sampayuttavÄ• ro.

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<51> upÄ• dinnupÄ• dÄ• niyo \Ne I 466/ \Be I 407/ dhammo upÄ• dinnupÄ• dÄ• niyassa dh
--- upÄ• dinnupÄ• dÄ• niyÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena
upÄ• dinnupÄ• dÄ• niyÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«p
(1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa hetupaccaye
hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa hetupacca
anupÄ• dinnupÄ• dÄ• niyÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-h
hetupaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa he
anupÄ• dinnaanupÄ• dÄ• niyÄ• hetÅ« sampayuttakÄ• naá¹ƒ \Se I 500/ khandhÄ• naá¹ƒ he

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa hetupa
anupÄ• dinnaanupÄ• dÄ• niyÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupa

anupÄ• dinnaanupÄ• dÄ• niyo \Ne I 467/ dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ
dhammassa hetupaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• hetÅ« sampayutta
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<52> upÄ• dinnupÄ• dÄ• niyo \Be I 408/ dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa
sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassanti, assÄ• de
Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe vipÄ•
uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... upÄ• dinnupÄ• dÄ• niye rÅ«pe .
... phoá¹-á¹-habbe ... vatthuá¹ƒ ... upÄ• dinnupÄ• dÄ• niye khandhe aniccato dukkhato anatt
assÄ• denti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati.
niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati. upÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatan
pe ... upÄ• dinnupÄ• dÄ• niyaá¹ƒ gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ
kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa \Se I 501/ Ä•
cakkhuá¹ƒ aniccato dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ
... domanassaá¹ƒ uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... upÄ• dinnupÄ•
gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... upÄ• dinnupÄ• dÄ• niye khandhe aniccato
vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ u
cakkhunÄ• upÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«paá¹ƒ passati, cetopariyaÃ±Ä• á¹‡ena upÄ• din
cittaá¹ƒ jÄ• nÄ• ti. upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariya
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ram

<53> anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ra
dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekk
I 468/ paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, ariyÄ• gotrabh
vodÄ• naá¹ƒ paccavekkhanti, ariyÄ• pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese p
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti; anupÄ• dinnupÄ• dÄ• niye rÅ«pe ... sadde ... gandhe ..
... anupÄ• dinnupÄ• dÄ• niye khandhe aniccato dukkhato anattato \Be I 409/ vipassanti, ass

taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• anup
rÅ«paá¹ƒ passanti, dibbÄ• ya sotadhÄ• tuyÄ• \Se I 502/ saddaá¹ƒ suá¹‡anti, cetopariyaÃ±Ä
anupÄ• dinnupÄ• dÄ• niyacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. Ä• kÄ• sÄ• naÃ±cÄ• yatan
Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
paccayo. anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• rammaá¹‡
puthujjanÄ• vÄ• anupÄ• dinnupÄ• dÄ• niye rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-
anupÄ• dinnupÄ• dÄ• niye khandhe aniccato dukkhato anattato vipassanti, assÄ• denti abh
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. kusalÄ• kusale niruddhe vipÄ• ko tadÄ• ra
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassa Ä• rammaá
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kassa Ä• ra
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á
kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (2)

<54> anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammas
nibbÄ• naá¹ƒ maggassa, phalassa Ä• rammaá¹‡apaccayena \Se I 503/ paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ram
maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo
anupÄ• dinnaanupÄ• dÄ• niyacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti; anupÄ• dinnaanupÄ• d
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<55> upÄ• dinnupÄ• dÄ• niyo \Be I 410/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammas
__Ä• rammaá¹‡Ä• dhipati_ --- cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ garu
uppajjati, diá¹-á¹-hi uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... upÄ• dinnupÄ
... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... upÄ• dinnupÄ• dÄ• niye khandhe garuá
abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ga

jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; sekkhÄ• gotrabhuá¹
paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. anupÄ• dinnupÄ• dÄ• niye r
rase ... phoá¹-á¹-habbe ... anupÄ• dinnupÄ• dÄ• niye khandhe garuá¹ƒ katvÄ• assÄ• denti
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- anupÄ• dinn
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa ad
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ m
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• dhi
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa adhipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
I 470/ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• na
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa adhipatipaccayena paccayo. __sa
anupÄ• dinnaanupÄ• dÄ• niyÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipa

anupÄ• dinnaanupÄ• dÄ• niyo \Be I 411/ dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ
dhammassa adhipatipaccayena paccayo \Se I 505/. __sahajÄ• tÄ• dhipati_ --- anupÄ• dinn
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

anantarapaccayo

<56> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa anantarap
purimÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• di
anantarapaccayena paccayo; paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ vipÄ• kamanodhÄ• tuyÄ• anantara
vipÄ• kamanodhÄ• tu vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anantarapaccayena paccay

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa anantarapac
Ä• vajjanÄ• ya, vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ•

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa anantarap
anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anupÄ• dinnup
anantarapaccayena paccayo; anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... Ä• va
anupÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa anantarapac
paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantarapaccayena paccayo; anupÄ• dinnupÄ• dÄ•

anantarapaccayena paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo \Se I 506/ \Ne I 471/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa
paccayo --- gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa ... anulomaá¹ƒ phalasamÄ• patti
vuá¹-á¹-hahantassa ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anan

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa an
purimÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ a
khandhÄ• naá¹ƒ anantarapaccayena paccayo. maggo phalassa ... phalaá¹ƒ phalassa anant

anupÄ• dinnaanupÄ• dÄ• niyo \Be I 412/ dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa
phalaá¹ƒ vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

samanantarapaccayo

<57> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa samanan
(anantarapaccayasadisaá¹ƒ).

sahajÄ• tapaccayo

<58> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa sahajÄ• t
upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayen
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• ni
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccay
dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ ... pe ... khandhÄ• vatthussa ... pe
khandhÄ• naá¹ƒ ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ .
ekassa mahÄ• bhÅ«tassa \Se I 507/ ... pe ... dve mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ«tÄ
mahÄ• bhÅ«tÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pa
mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

upÄ• dinnupÄ• dÄ• niyo \Ne I 472/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa sa
upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ•

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• ni
paccayo --- upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa sahajÄ• ta
anupÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamu
rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ mahÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ \Be I 413/ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasam
utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«p
paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa \Se I 508/ dham
--- anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dv
khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa sahajÄ
anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sa

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan
sahajÄ• tapaccayena paccayo; anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve k
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacca

anupÄ• dinnupÄ• dÄ• niyo \Ne I 473/ ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anup
sahajÄ• tapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• ca mahÄ• bh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnupÄ• dÄ
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ
sahajÄ• tapaccayena paccayo. (1)

aÃ±Ã±amaÃ±Ã±apaccayo

<59> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa \Se I 509/
--- upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca ... pe ... khandhÄ• vatthussa ... pe ... vatthu
pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ... pe ... dve mahÄ•
mahÄ• bhÅ«tÄ• naá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1

anupÄ• dinnupÄ• dÄ• niyo \Be I 414/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa

anupÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khan
khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... b
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa aÃ
anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve k
khandhÄ• naá¹ƒ ... pe .... (1)

nissayapaccayo

<60> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa nissayapa
upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ eka
pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã
vatthu upÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo \Se I 510/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa nis
upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayap
anupÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa nissayap
anupÄ• dinnaanupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (3)

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. (4)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa ... ekÄ• .

anupÄ• dinnaanupÄ• dÄ• niyo dhammo ... tÄ«á¹‡i.

upÄ• dinnupÄ• dÄ• niyo \Be I 415/ ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anupÄ•
nissayapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyo eko khandho ca vatthu ca tiá¹
nissayapaccayena paccayo ... pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ
paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• \Se I 511/ anup

\Ne I 475/ nissayapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• ca ma
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnupÄ• dÄ
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ
nissayapaccayena paccayo. anupÄ• dinnupÄ• dÄ• niyo eko khandho ca vatthu ca tiá¹‡á¹‡a
nissayapaccayena paccayo ... pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ
paccayo. (1)

upanissayapaccayo

<61> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa upanissay
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ suk
sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena paccayo. kÄ• yikaá¹ƒ dukkhaá¹ƒ k
kÄ• yikassa dukkhassa ... pe ... utu kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa ... pe ... k
sukhassa, kÄ• yikassa dukkhassa ... pe ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ .
kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa upanissayap
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
sukhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ \Se I 512/ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá
uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti,
... saá¹…ghaá¹ƒ bhindati. kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ upanissÄ• ya dÄ•
saá¹…ghaá¹ƒ bhindati. kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ
anupÄ• dinnupÄ• dÄ• niyÄ• ya \Be I 416/ saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa .
rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissay
(2)

upÄ• dinnupÄ• dÄ• niyo \Ne I 476/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa
__pakatÅ«panissayo_ --- kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya maggaá¹ƒ uppÄ• deti, phalasa
kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ upanissÄ• ya maggaá¹ƒ uppÄ• deti, phalasa
samÄ• pajjati. kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ maggas
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (3)

<62> anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa upan
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diy
jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ

jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. anupÄ• dinnupÄ• dÄ• niyaá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• g
... rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ \Se I 513/ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ .
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• de
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. anupÄ• dinnup
... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• ... rÄ• go ... doso ... moho ... mÄ• no ... diá¹-á
patthanÄ• ... utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ ... anupÄ• dinnupÄ• dÄ• niyÄ• ya saddhÄ
sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya ... rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ...
patthanÄ• ya upanissayapaccayena paccayo. paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
jhÄ• naá¹ƒ dutiyassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
pÄ• á¹‡Ä• tipÄ• to pÄ• á¹‡Ä• tipÄ• tassa ... pe ... niyatamicchÄ• diá¹-á¹-hi niyatamicchÄ• di
(1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa upanissayap
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- anupÄ• dinnup
upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ pacca
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ sÄ«laá¹ƒ \Be I 417/ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya attÄ
paritÄ• peti, pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. anupÄ• dinnupÄ• dÄ• niyÄ•
senÄ• sanaá¹ƒ kÄ• yikassa sukhassa \Ne I 477/, kÄ• yikassa dukkhassa upanissayapaccay
kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapaccayena paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo \Se I 514/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammas
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-hamassa m
paá¹-hamassa maggassa upanissayapaccayena paccayo. dutiyassa maggassa ... pe ... tatiy
catutthassa maggassa parikammaá¹ƒ catutthassa maggassa upanissayapaccayena paccay

<63> anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammas
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
maggo dutiyassa maggassa upanissayapaccayena paccayo. dutiyo maggo tatiyassa magga
catutthassa maggassa ... pe ... maggo phalasamÄ• pattiyÄ• upanissayapaccayena paccay

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa upanissa
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- phalasamÄ• pa
upanissayapaccayena paccayo. (2)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa upanis
__Ä• rammaá¹‡Å«panissayo, pakatÅ«nissayo ... pe ... _. pakatÅ«panissayo --- ariyÄ• mag
anuppannaá¹ƒ samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjanti, saá

dukkhato anattato vipassanti. maggo ariyÄ• naá¹ƒ atthappaá¹-isambhidÄ• ya dhammappaá
niruttippaá¹-isambhidÄ• ya paá¹-ibhÄ• nappaá¹-isambhidÄ• ya á¹-hÄ• nÄ• á¹-hÄ• nakosalla
paccayo. (3)

purejÄ• tapaccayo

<64> upÄ• dinnupÄ• dÄ• niyo \Ne I 478/ \Be I 418/ dhammo upÄ• dinnupÄ• dÄ• niyassa d
paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá
puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassanti, assÄ• denti abhinandan
uppajjati ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá
sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... upÄ• dinnupÄ• dÄ• niye rÅ«pe ... gandhe
phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassanti, assÄ• denti abhinandan
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. kusalÄ• kusale niruddhe vipÄ• ko tadÄ• ra
upÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... upÄ• dinnu
gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡a
paccayo. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... k
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu upÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ p

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa purejÄ• tapa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
anattato vipassanti, assÄ• denti \Se I 516/ abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ...
domanassaá¹ƒ uppajjati. sotaá¹ƒ ... pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati, as
abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cak
upÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«paá¹ƒ passanti. __vatthupurejÄ• taá¹ƒ_ --- vatthu anupÄ• di
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa purejÄ• t
__vatthupurejÄ• taá¹ƒ_ --- vatthu anupÄ• dinnaanupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ pu

<65> anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa pure
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- anupÄ• dinnupÄ• dÄ• niye rÅ«pe ... sadde ... gandhe ...
aniccato dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppaj
... domanassaá¹ƒ \Be I 419/ uppajjati. dibbena cakkhunÄ• anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa purejÄ• tapa
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- anupÄ• dinnupÄ• dÄ• niye rÅ«pe ... sadde ... gandhe ...

aniccato dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajj
domanassaá¹ƒ uppajjati. kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• \Se I 517/
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á
kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• dÄ• n
paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. anupÄ• dinnupÄ• dÄ• niy
cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo ... pe ... anup
phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapacc
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaÃ±ca vatthu ca upÄ• dinnupÄ• dÄ• niyÄ• naá
paccayo ... pe ... anupÄ• dinnupÄ• dÄ• niyaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca upÄ
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnupÄ• dÄ
paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. anupÄ• dinnupÄ• dÄ• niy
ca anupÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca anupÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ

pacchÄ• jÄ• tapaccayo

<66> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa pacchÄ• j
pacchÄ• jÄ• tÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnupÄ
pacchÄ• jÄ• tapaccayena \Se I 518/ paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo \Be I 420/ \Ne I 480/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dham
paccayo --- pacchÄ• jÄ• tÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa an
pacchÄ• jÄ• tapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa pacchÄ• jÄ• tap

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa pacchÄ• j
pacchÄ• jÄ• tÄ• anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa anupÄ• din
pacchÄ• jÄ• tapaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa pacchÄ• jÄ•
anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niyassa k

paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ•
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• \Se I 519/ anupÄ• dinnupÄ• dÄ• niy
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa pacchÄ• jÄ• tap

<67> anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa pac
pacchÄ• jÄ• tÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• di
pacchÄ• jÄ• tapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa pacch
pacchÄ• jÄ• tÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa anupÄ•
pacchÄ• jÄ• tapaccayena paccayo. (2)

anupÄ• dinnaanupÄ• dÄ• niyo \Ne I 481/ dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ•
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• \Be
imassa upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa pacchÄ

Ä• sevanapaccayo

<68> anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• s
purimÄ• anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anup
khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vo
\Se I 520/ paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa Ä• sev
maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (2)

kammapaccayo

<69> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa kammapa
upÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccaye
upÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ
paccayo. cetanÄ• vatthussa kammapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa kammapacca
cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo \Ne I 482/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa
anupÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
kammapaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo \Be I 422/ dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa \S
--- nÄ• nÄ• kkhaá¹‡ikÄ• anupÄ• dinnupÄ• dÄ• niyÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ upÄ• dinnu
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

<70> anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammas
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• ce
khandhÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- anupÄ• dinnaanu
vipÄ• kÄ• naá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa kamma
anupÄ• dinnaanupÄ• dÄ• niyÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kam

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan
kammapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• cetanÄ• sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

vipÄ• kapaccayo

<71> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa vipÄ• kap
upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena
dvinnaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo; paá¹-isandhikkhaá¹‡e vipÄ• ko up
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccay
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena pac
vipÄ• kapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo \Ne I 483/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa vip
vipÄ• kÄ• upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- vipÄ• ko upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹

rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo \Be I 423/ ... pe ... dve khandhÄ• dvinnaá¹ƒ kha
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. (3)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa vip
anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapacc
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa vipÄ• I
anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vip

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan
vipÄ• kapaccayena paccayo --- vipÄ• ko \Se I 523/ anupÄ• dinnaanupÄ• dÄ• niyo eko khan
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayen

Ä• hÄ• rapaccayo

<72> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• hÄ• ra
upÄ• dinnupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ• rapac
upÄ• dinnupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca
paccayo. upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa k
(1)

upÄ• dinnupÄ• dÄ• niyo \Ne I 484/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä•
upÄ• dinnupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ•
upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro anupÄ• dinnupÄ• dÄ• niyassa kÄ• yas

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo \Be I 424/. upÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«k
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa Ä• hÄ• rapacca

<73> anupÄ• dinnupÄ• dÄ• niyo \Se I 524/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhamm
anupÄ• dinnupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá
Ä• hÄ• rapaccayena paccayo. anupÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro anupÄ
Ä• hÄ• rapaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• hÄ• rapac

anupÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa kÄ• yas

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• paccayo --- anupÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upÄ• dinnupÄ• dÄ• niya kÄ• yassa Ä• hÄ• rapaccayena paccayo. (3)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa Ä• anupÄ• dinnaanupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ•

anupÄ• dinnaanupÄ• dÄ• niyo \Ne I 485/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhamma anupÄ• dinnaanupÄ• dÄ• niyÄ• Ä• hÄ• rÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan Ä• hÄ• rapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• \Se I 525/ Ä• hÄ• rÄ• sa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. (3)

<74> upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• Ä• hÄ• rapaccayena paccayo --- upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca upÄ• dinnupÄ• dÄ• niyassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo \Be I 425/ ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• anupÄ• din Ä• hÄ• rapaccayena paccayo --- upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• dÄ• n dhammassa Ä• hÄ• rapaccayena paccayo --- upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa Ä• hÄ• rapacca

indriyapaccayo

<75> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa indriyapa upÄ• dinnupÄ• dÄ• niyÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayen upÄ• dinnupÄ• dÄ• niyÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ paccayo. cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ \Se I 526/ kÄ• pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo \Ne I 486/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa ind upÄ• dinnupÄ• dÄ• niyÄ• indriyÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ indriyapac

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa indriyapac
anupÄ• dinnupÄ• dÄ• niyÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
indriyapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa inc
anupÄ• dinnaanupÄ• dÄ• niyÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapac

anupÄ• dinnaanupÄ• dÄ• niyo \Be I 426/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammas
anupÄ• dinnaanupÄ• dÄ• niyÄ• indriyÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ indri

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa \Se I 527/ ca anupÄ
dhammassa indriyapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• indriyÄ• sampa
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (3)

jhÄ• napaccayo

<76> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa jhÄ• napa
upÄ• dinnupÄ• dÄ• niyÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ jhÄ•
paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• niyÄ• ni \Ne I 487/ jhÄ• naá¹…gÄ• ni sampayutta
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa jhÄ• napacca
upÄ• dinnupÄ• dÄ• niyÄ• ni jhÄ• naá¹…gÄ• ni cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ•
rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa jhÄ• napa
anupÄ• dinnupÄ• dÄ• niyÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cit
rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. (1)

<77> anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa \Se I 528/

--- anupÄ• dinnaanupÄ• dÄ• niyÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• na

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa jhÄ• n
anupÄ• dinnaanupÄ• dÄ• niyÄ• ni jhÄ• naá¹…gÄ• ni cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ•

anupÄ• dinnaanupÄ• dÄ• niyo \Be I 427/ dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ
dhammassa jhÄ• napaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• ni jhÄ• naá¹…g
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo.

maggapaccayo

<78> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa maggapa
upÄ• dinnupÄ• dÄ• niyÄ• ni \Ne I 488/ maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• n
paá¹-isandhikkhaá¹‡e ... pe .... (1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa maggapacca
upÄ• dinnupÄ• dÄ• niyÄ• ni maggaá¹…gÄ• ni cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- upÄ• dinnupÄ• dÄ• niyÄ• ni maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ•
rÅ«pÄ• naá¹ƒ maggapaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa \Se I 529/ dhammassa
anupÄ• dinnupÄ• dÄ• niyÄ• ni maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citt
rÅ«pÄ• naá¹ƒ maggapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa ma
anupÄ• dinnaanupÄ• dÄ• niyÄ• ni maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa magga
anupÄ• dinnaanupÄ• dÄ• niyÄ• ni maggaá¹…gÄ• ni cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ•

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan
maggapaccayena paccayo --- anupÄ• dinnaanupÄ• dÄ• niyÄ• ni maggaá¹…gÄ• ni sampayu
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ maggapaccayena paccayo. (3)

sampayuttapaccayo

<79> upÄ• dinnupÄ• dÄ• niyo \Be I 428/ dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa
489/ --- upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sampayutta
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa sampayutt
anupÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sampayuttapacca
khandhÄ• dvinnaá¹ƒ \Se I 530/ khandhÄ• naá¹ƒ ... pe .... (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa sa
anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sampayuttap
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

vippayuttapaccayo

<80> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa vippayutta
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paá¹-isandhikkhaá¹‡e u
khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. khandhÄ• vatthussa vi
vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatana
vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayu
vatthu upÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __p
upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niyassa kÄ
(1)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa vippayuttapa
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ•
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu anupÄ• dinnupÄ•
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ
anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa vippayuttapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo \Ne I 490/ \Be I 429/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa d
paccayo. __purejÄ• taá¹ƒ_ --- vatthu anupÄ• dinnaanupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹
(3)

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• ni
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa vippayuttapacc

<81> anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa vipp
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnupÄ• dÄ•
imassa anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa vippayuttapaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa vippayuttapa
--- anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niyas
paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo \Se I 532/ dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinn
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnupÄ• dÄ• niyÄ• khandh
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa vippayuttapacc

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa vippayutt
__pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa u
vippayuttapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa vippay
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khan
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnaanupÄ•
imassa anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa vippayuttapaccayena paccayo. (2)

anupÄ• dinnaanupÄ• dÄ• niyo \Ne I 491/ \Be I 430/ dhammo upÄ• dinnupÄ• dÄ• niyassa c
dhammassa vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnaanupÄ• d
imassa upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa vippayu

atthipaccayo

<82> upÄ• dinnupÄ• dÄ• niyo \Se I 533/ dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ ---
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•
atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e upÄ• dinnupÄ• dÄ• niyo eko khandho tiá¹‡á
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ kha
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• kaá¹-attÄ• rÅ«pÄ
atthipaccayena paccayo.

__purejÄ• taá¹ƒ_ --- sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato anattato
abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. kusalÄ• kus
tadÄ• rammaá¹‡atÄ• uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... upÄ• dinn
gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassanti, assÄ•
abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. kusalÄ• kus
tadÄ• rammaá¹‡atÄ• uppajjati. upÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã
upÄ• dinnupÄ• dÄ• niyaá¹ƒ gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-habbÄ• yata
... pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se I 534/
... pe ... vatthu upÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo.

__pacchÄ• jÄ• tÄ• _ --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• d
492/ atthipaccayena paccayo. upÄ• dinnupÄ• dÄ• niyo __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ upÄ•
atthipaccayena paccayo. __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena

upÄ• dinnupÄ• dÄ• niyo \Be I 431/ dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa att
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __sahajÄ• tÄ• _ --- upÄ• din
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- d
anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domana
sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... upÄ• dinnupÄ• dÄ• niye rÅ«pe ... gandhe
phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati, assÄ• deti abhinandati; ta
uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• upÄ• dinnupÄ• dÄ• niyaá¹ƒ
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ•
khandhÄ• purejÄ• tassa imassa anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena p
__kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena pa

upÄ• dinnupÄ• dÄ• niyo \Se I 535/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa
__purejÄ• taá¹ƒ_ --- vatthu anupÄ• dinnaanupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipac

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __sahajÄ• to_ --- upÄ• dinnupÄ
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipa
__pacchÄ• jÄ• tÄ• _ --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• di
anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena paccayo. upÄ• dinnupÄ• dÄ• n
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena

<83> anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa atthi
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __sahajÄ• to_ --- anupÄ• dinnupÄ• dÄ• niy

tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipa
mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ \Be I 432/ ... pe ... mahÄ• bhÅ«tÄ
rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. bÄ• hiraá¹ƒ ... Ä• hÄ• rasan
utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- anupÄ• din
sadde ... gandhe ... rase ... phoá¹-á¹-habbe aniccato dukkhato anattato vipassati, assÄ• deti
taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• anup
rÅ«paá¹ƒ passati. dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. __pacchÄ• jÄ• tÄ• _ --- a
khandhÄ• purejÄ• tassa imassa anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena p
__kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena pa

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa atthipaccaye
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __purejÄ• taá¹ƒ_ --- anupÄ• dinnupÄ• dÄ• niye rÅ«pe ... s
phoá¹-á¹-habbe aniccato dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabb
pe ... domanassaá¹ƒ uppajjati. kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppa
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnupÄ
imassa upÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena paccayo. anupÄ• dinnupÄ• d
upÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ•
paccayo --- pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnupÄ• dÄ•
imassa upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa \Se I 537/ ca kÄ• yas
anupÄ• dinnupÄ• dÄ• niyo __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ upÄ• dinnupÄ• dÄ• niyassa ca a
atthipaccayena paccayo. (3)

<84> anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammas
--- anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ \Be I 433/
pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa atthipacc
anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niyas
(2)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa atthipa
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• cittasam
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ
anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena paccayo. (3)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca \Se I 538/ anupÄ• d
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ_. sahajÄ• to --- anupÄ• dinn
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niyass
paccayo. tayo khandhÄ• ekassa khandhassa purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niy
paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ purejÄ• tassa imassa upÄ• dinnupÄ• d
atthipaccayena paccayo. (4)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. sahajÄ• to_ --- anupÄ• dinn
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ at
khandhÄ• ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayen
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena p
anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ purejÄ• tassa
anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena paccayo. tayo khandhÄ• ekass
imassa anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena paccayo. dve khandhÄ•
khandhÄ• naá¹ƒ \Be I 434/ purejÄ• tassa imassa anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yass

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca \Se I 539/ anupÄ• d
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• d
anupÄ• dinnaanupÄ• dÄ• niyassa ca dhammassa atthipaccayena paccayo --- __sahajÄ• ta
sahajÄ• to --- anupÄ• dinnaanupÄ• dÄ• niyo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena
khandhassa purejÄ• tassa imassa upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ purejÄ• tassa imassa upÄ• dinnupÄ• d
anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena paccayo. (7)

<85> upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnu
atthipaccayena paccayo --- __pacchÄ• jÄ• taá¹ƒ, indriyaá¹ƒ_. pacchÄ• jÄ• tÄ• --- anupÄ• d
khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnaanu
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_ \Se I 540/. sahajÄ• to --- anupÄ
eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. tayo k
ekassa khandhassa atthipaccayena paccayo. dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandh

paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ•
paccayo --- __pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ_. pacchÄ• jÄ• tÄ• --- anupÄ• dinnaanupÄ•
anupÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca upÄ• dinnupÄ• dÄ• niyassa kÄ• y

anupÄ• dinnupÄ• dÄ• niyo \Be I 435/ ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anup
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ_. sahajÄ• tÄ•
anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ•
paccayo. pacchÄ• jÄ• tÄ• --- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• ca anupÄ• dinnu
ca anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ•
anupÄ• dinnupÄ• dÄ• niyassa ca dhammassa atthipaccayena paccayo --- __pacchÄ• jÄ• ta
--- anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• ca anupÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ•
upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca kÄ• yassa atthipaccayena

<86> upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ•
paccayo --- __purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. purejÄ• taá¹ƒ ---
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á
pe ... anupÄ• dinnupÄ• dÄ• niyaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ•
paccayo. anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaÃ±ca vatthu ca upÄ• dinnupÄ• dÄ• r
... anupÄ• dinnupÄ• dÄ• niyaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca upÄ• dinnupÄ• dÄ
atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• ca anup
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca upÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena pacca
anupÄ• dinnupÄ• dÄ• niyo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa kÄ• y
pacchÄ• jÄ• tÄ• --- anupÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá
atthipaccayena paccayo. (1)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnupÄ• dÄ
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, __pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. sahajÄ• tÄ• _
\Ne I 497/ khandhÄ• ca \Se I 542/ mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
paccayo. __purejÄ• taá¹ƒ_ --- anupÄ• dinnupÄ• dÄ• niyaá¹ƒ rÅ«pÄ• yatanaÃ±ca vatthu ca
khandhÄ• naá¹ƒ ... pe ... anupÄ• dinnupÄ• dÄ• niyaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu
anupÄ• dinnupÄ• dÄ• niyÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be I 436/ atthipaccayena paccayo. pac
upÄ• dinnupÄ• dÄ• niyÄ• khandhÄ• ca anupÄ• dinnupÄ• dÄ• niyo kabaá¸·Ä«kÄ• ro Ä• hÄ
kÄ• yassa atthipaccayena paccayo. upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo
anupÄ• dinnupÄ• dÄ• niyassa kÄ• yassa atthipaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• dÄ• n
dhammassa atthipaccayena paccayo ... __Ä• hÄ• raá¹ƒ ... _ upÄ• dinnupÄ• dÄ• niyo ca anu
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niyassa ca
(3)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo c
dhammassa atthipaccayena paccayo --- __pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. pa
anupÄ• dinnaanupÄ• dÄ• niyÄ• khandhÄ• ca anupÄ• dinnaanupÄ• dÄ• niyo kabaá¸·Ä«kÄ
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

natthi-vigatÄ• vigatapaccayÄ•

<87> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa \Se I 543/
vigatapaccayena paccayo ... avigatapaccayena paccayo. (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<88> hetuyÄ• \Ne I 498/ satta, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anantare satta, sa
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye ekÄ• dasa, upanissaye nava, purejÄ• t
Ä• sevane dve, kamme aá¹-á¹-ha, vipÄ• ke cha, Ä• hÄ• re dvÄ• dasa, indriye satta, jhÄ• ne
sampayutte tÄ«á¹‡i, vippayutte dasa, atthiyÄ• tevÄ«sa, natthiyÄ• satta, vigate satta, aviga

sabhÄ• gaá¹ƒ

hetupaccayÄ• \Be I 437/ adhipatiyÄ• cattÄ• ri, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i
cha, indriye satta, magge satta, sampayutte tÄ«á¹‡i, vippayutte cattÄ• ri, atthiyÄ• satta, avi
(saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattikassa gaá¹‡anÄ• sajjhÄ• yamaggena gaá¹‡itÄ• , evaá¹ƒ gaá¹‡etabbÄ• . k
upÄ• dinnattike gaá¹‡anÄ• gambhÄ«rÄ• sukhumatarÄ• ca, evaá¹ƒ kÄ• tÅ«na asammohan

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<89> upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena \Se I 544/ paccayo ... purejÄ• tapac
499/ ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccay

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (2)

upÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhammassa upanissa
purejÄ• tapaccayena paccayo. (3)

upÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ• niy
paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (4)

anupÄ• dinnupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (1)

anupÄ• dinnupÄ• dÄ• niyo \Be I 438/ dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa Ä•
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (2)

anupÄ• dinnupÄ• dÄ• niyo \Se I 545/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa dhamma
(3)

anupÄ• dinnupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• dÄ•
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (4)

<90> anupÄ• dinnaanupÄ• dÄ• niyo \Ne I 500/ dhammo anupÄ• dinnaanupÄ• dÄ• niyassa
paccayo ... upanissayapaccayena paccayo. (1)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa dhammassa upanissa
pacchÄ• jÄ• tapaccayena paccayo. (2)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaanup
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. (4)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo anupÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnaan
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. (5)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• d
pacchÄ• jÄ• tapaccayena paccayo. (6)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo upÄ• dinnupÄ• dÄ• niyassa ca anupÄ• dinnupÄ• d
anupÄ• dinnaanupÄ• dÄ• niyassa ca dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. (7)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• dÄ
indriyaá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyo \Be I 439/ ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anupÄ•
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (2)

anupÄ• dinnupÄ• dÄ• niyo \Ne I 501/ ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• upÄ•
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. (1)

anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnup
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. (2)

anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ•
anupÄ• dinnupÄ• dÄ• niyassa ca dhammassa pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. (3)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• dÄ• n
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (1)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• anupÄ• dinnupÄ• dÄ
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. (2)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• upÄ• dinnupÄ• dÄ• n
anupÄ• dinnupÄ• dÄ• niyassa ca dhammassa Ä• hÄ• raá¹ƒ. (3)

upÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnupÄ• dÄ• niyo ca anupÄ• dinnaanupÄ• dÄ• niyo c

dhammassa pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<91> nahetuyÄ• catuvÄ«sati, naÄ• rammaá¹‡e catuvÄ«sati, naadhipatiyÄ• catuvÄ«sati, n
nasamanantare catuvÄ«sati, nasahajÄ• te vÄ«sati, naaÃ±Ã±amaÃ±Ã±e vÄ«sati, nanissaye
tevÄ«sati, napurejÄ• te tevÄ«sati, napacchÄ• jÄ• te sattarasa, naÄ• sevane catuvÄ«sati, na
navipÄ• ke catuvÄ«sati, naÄ• hÄ• re vÄ«sati, naindriye bÄ• vÄ«sati, najhÄ• ne catuvÄ«sati,
nasampayutte vÄ«sati, navippayutte cuddasa, noatthiyÄ• nava, nonatthiyÄ• catuvÄ«sati, n
noavigate nava.

dukaá¹ƒ

<92> nahetupaccayÄ• \Ne I 502/ \Be I 440/ naÄ• rammaá¹‡e catuvÄ«sati (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paccanÄ«yagaá¹‡anÄ• vitthÄ• ritÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<93> hetupaccayÄ• naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nasan
naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te sat
nakamme satta, navipÄ• ke cattÄ• ri, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, na
nasampayutte cattÄ• ri, navippayutte \Se I 548/ tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

hetughaá¹-anÄ•

<94> hetu-sahajÄ• ta-nissaya-atthi-avigatanti naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta,
pe ... naaÃ±Ã±amaÃ±Ã±e cattÄ• ri ... pe ... navipÄ• ke cattÄ• ri ... pe ... nasampayutte cattÄ
tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• vibhattÄ• , evaá¹ƒ gaá¹‡etabbÄ• .)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<95> nahetupaccayÄ• \Ne I 503/ Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anantare satta, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye ekÄ• dasa, upanissaye \Be I 441/ nava pacchÄ• jÄ• te nava, Ä• sevane dve, kamme aá¹-á¹-ha, vipÄ• ke cha, Ä• hÄ• re dvÄ• dasa, magge satta, sampayutte tÄ«á¹‡i, vippayutte dasa, atthiyÄ• tevÄ«sati, natthiyÄ• satta, viga tevÄ«sati (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• vibhattÄ• , evaá¹ƒ gaá¹‡etabbÄ• .)

paccanÄ«yÄ• nulomaá¹ƒ.

upÄ• dinnattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Se I 549/ \Ne I 504/ \Be I 442/ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkile khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dha hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-has
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dh
hetupaccayÄ• --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ \Ne I 505/; paá¹-isandhikkhaá¹‡e asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ ekaá¹ƒ khand
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ
paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo m
mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ•

<2> asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ \Se I 550/ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ha
dhammo uppajjati hetupaccayÄ• --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko d
hetupaccayÄ• --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesike khandhe paá¹-icca cittasamuá¹-á¹-hÄ• na

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ \Be I 443/ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• --- asaá¹ƒkiliá¹-á¹-h
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• --- asaá¹ƒkiliá¹-á¹-haasaá¹
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-ic
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-hasaá¹ƒki
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<3> hetuyÄ• \Ne I 506/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ

kamme nava, vipÄ• ke paÃ±ca, Ä• hÄ• re nava ... pe ... magge nava, sampayutte tÄ«á¹‡i, v
avigate nava (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike vibhattaá¹ƒ, evaá¹ƒ vibhajitabbaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

nahetupaccayo

<4> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Se I 551/ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá
uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca v
uddhaccasahagato moho. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dha
nahetupaccayÄ• --- ahetukaá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... asaÃ±
mahÄ• bhÅ«taá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (1)

(yathÄ• kusalattike vibhattaá¹ƒ, evaá¹ƒ vibhajitabbaá¹ƒ.)

suddhaá¹ƒ

<5> nahetuyÄ• \Be I 444/ dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• cha, naanantare
naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te nava, naÄ• sevane nava, naka
507/ nava, naÄ• hÄ• re ekaá¹ƒ ... pe ... namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayu
paÃ±ca, novigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<6> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• cha ... pe ... napurejÄ• te sat
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayut
paÃ±ca, novigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<7> nahetupaccayÄ• Ä• rammaá¹‡e dve ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... magge ekaá¹ƒ .
(saá¹ƒkhittaá¹ƒ.)

paá¹-iccavÄ• ro.

2-6 sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<8> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 508/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dha
hetupaccayena paccayo --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• hetÅ« sampayuttakÄ• naá¹ƒ kha
paccayo. (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 445/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhamm
paccayo --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• na
paccayo. (2)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Se I 552/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca dhammassa hetupaccayena paccayo --- saá¹ƒkiliá¹-á¹
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa he
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesik
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccay

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
--- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupac

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa h
--- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ he

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Ne I 509/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa ca dhammassa hetupaccayena paccayo --- asaá¹ƒkiliá¹
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ

Ä• rammaá¹‡apaccayo

<9> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa \
Ä• rammaá¹‡apaccayena paccayo --- rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ
uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati \Be I 446/. d
assÄ• deti ... pe ... vicikicchaá¹ƒ Ä• rabbha ... pe ... uddhaccaá¹ƒ Ä• rabbha ... pe ... doman
... pe .... (1)

(yathÄ• kusalattike vibhattaá¹ƒ, evaá¹ƒ vibhajitabbaá¹ƒ.)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa Ä• r
paccayo --- ariyÄ• pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pu
kilese jÄ• nanti, saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe aniccato dukkhato anattato vipassan
cetopariyaÃ±Ä• á¹‡ena saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti; s
puthujjanÄ• vÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe aniccato dukkhato anattato vipassa
vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati; saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe assÄ• dent
domanassaá¹ƒ uppajjati, akusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati. saá¹ƒki
khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<10> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammas
paccayo --- dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• \Se I 554/, uposathakammaá¹ƒ ka
pubbe suciá¹‡á¹‡Ä• ni paccavekkhati; jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhat
paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti, cakkhuá¹ƒ aniccato dukkhato anattato vipass
... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habb
vatthuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe aniccato dukkhato anattato vipassanti; di
rÅ«paá¹ƒ passanti, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡anti, cetopariyaÃ±Ä• á¹‡ena
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. Ä• kÄ• sÄ• naÃ±cÄ• ya
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
Ä• rammaá¹‡apaccayena paccayo. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. as

khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa \Be I 447/, pubbenivÄ• sÄ• nu
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa Ä• r
paccayo --- dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• taá¹ƒ
taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati ... pe ... domanassaá¹ƒ uppajjati; pubbe
assÄ• deti ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ assÄ• deti ... pe ... cakkhuá¹ƒ ass
phoá¹-á¹-habbe ... vatthuá¹ƒ ... asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe assÄ• deti abhinand
rÄ• go uppajjati ... domanassaá¹ƒ uppajjati. (2)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
paccayo --- nibbÄ• naá¹ƒ maggassa, phalassa Ä• rammaá¹‡apaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa Ä
paccayo --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccave
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apac
cetopariyaÃ±Ä• á¹‡ena asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikacittasamaá¹…gissa cittaá¹ƒ jÄ• nant
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nus
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<11> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 511/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dh
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up
diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati,
uppajjati. __sahajÄ• tÄ• dhipati_ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhipati sampayuttakÄ• r
adhipatipaccayena \Se I 556/ paccayo. (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 448/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhamm
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhipa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca asaá¹ƒkiliá¹-á¹-
ca dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- saá¹ƒkiliá¹-á¹-hasaá
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

<12> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammas

paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ•
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe s
paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, sekk
katvÄ• paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipa
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa adh
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• , uposathakamm
katvÄ• assÄ• deti abhinandati \Se I 557/, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi u
suciá¹‡á¹‡Ä• ni \Ne I 512/ garuá¹ƒ katvÄ• assÄ• deti abhinandati ... pe ... jhÄ• nÄ• vuá¹-á¹
garuá¹ƒ katvÄ• assÄ• deti abhinandati ... pe ... cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhin
phoá¹-á¹-habbe ... pe ... vatthuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesike khandhe garuá¹ƒ katvÄ•
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- nibb
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• dh
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Be I 449/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dha
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• pac
garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa adhipatipaccayen
__sahajÄ• tÄ• dhipati_ --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ•
adhipatipaccayena paccayo. (2)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa ca dhammassa adhipatipaccayena paccayo \Se I 558/.
--- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

anantarapaccayo

<13> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa
paccayo --- purimÄ• purimÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• pacchimÄ• naá¹ƒ
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 513/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhamm
anantarapaccayena paccayo --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• vuá¹-á¹-hÄ• nas
paccayo. (2)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa an
--- purimÄ• purimÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchi
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. anulo
anulomaá¹ƒ vodÄ• nassa ... Ä• vajjanÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• n
paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa ana
--- Ä• vajjanÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena p

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 450/ dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dha
anantarapaccayena paccayo --- gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa \Se I 559/ ..
phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
anantarapaccayena paccayo. (3)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
paccayo --- purimÄ• purimÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• pacchimÄ• naá
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. mag
phalassa anantarapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa a
paccayo --- phalaá¹ƒ vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

samanantarapaccayÄ• di

<14> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa
paccayo ... pe ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ...
... upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pa
__ ... pe ... _. pakatÅ«panissayo --- rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá
... pe ... dosaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. rÄ• go ...
rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo. pÄ• á¹‡Ä• tipÄ• to pÄ• á¹‡
upanissayapaccayena paccayo ... pe ... niyatamicchÄ• diá¹-á¹-hi niyatamicchÄ• diá¹-á¹-hiyÄ
paccayo ... pe .... (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa \Se

upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, j
... abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti ... pe ... patthanaá¹ƒ upanissÄ• ya d
... samÄ• pattiá¹ƒ uppÄ• deti. rÄ• go ... pe ... patthanÄ• saddhÄ• ya ... pe ... kÄ• yikassa su
dukkhassa upanissayapaccayena paccayo. pÄ• á¹‡aá¹ƒ hantvÄ• tassa paá¹-ighÄ• tatthÄ•
samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ \Be I 451/ up
uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti ... pe ... saá¹…ghaá¹ƒ bhinditvÄ• tassa paá¹-ighÄ• ta
sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. akusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upan

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa up
paccayo. __pakatÅ«panissayo_ --- rÄ• gaá¹ƒ upanissÄ• ya maggaá¹ƒ uppÄ• deti, phalasam
dosaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya maggaá¹ƒ uppÄ• deti, phalasamÄ• pattiá¹ƒ sam
... patthanÄ• maggassa ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (3)

<15> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammas
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. sÄ«laá¹ƒ ... suta
paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ \Se I 561/ dukkhaá¹ƒ ... utuá¹ƒ ... bhoja
senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. saddhÄ• ..
saddhÄ• ya ... pe ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena p
vipÄ• kassa upanissayapaccayena paccayo \Ne I 515/. paá¹-hamassa jhÄ• nassa parikamm
... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe .... (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa upa
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... sen
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati, saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÄ• ga
patthanÄ• ya upanissayapaccayena paccayo. (2)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa u
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá
parikammaá¹ƒ paá¹-hamassa maggassa ... pe ... dutiyassa maggassa ... pe ... tatiyassa ma
catutthassa maggassa upanissayapaccayena paccayo. (3)

<16> asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Be I 452/ dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikas
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- paá¹-hamo maggo dutiyassa maggassa ... pe ... dutiyo maggo tatiyass

tatiyo maggo catutthassa \Se I 562/ maggassa ... pe ... maggo phalasamÄ• pattiyÄ• upanis
(1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa u
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... ariyÄ• maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ sa saá¹…khÄ• re aniccato dukkhato anattato vipassanti. maggo ariyÄ• naá¹ƒ atthappaá¹-isamb á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena paccayo. phalasamÄ• patti kÄ• yika upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<17> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 516/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra cakkhuá¹ƒ aniccato dukkhato anattato vipassati; sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• ya sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassa cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yata ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á paccayo. vatthu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayen

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Se I 563/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhamm purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra cakkhuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ pe ... phoá¹-á¹-habbe ... vatthuá¹ƒ assÄ• deti abhinandati \Be I 453/; taá¹ƒ Ä• rabbha rÄ• go ... domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa p paccayo --- vatthu asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapacca

pacchÄ• jÄ• tapaccayo

<18> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammass paccayo --- pacchÄ• jÄ• tÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa imas pacchÄ• jÄ• tapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa pa

paccayo --- pacchÄ• jÄ• tÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa ima
pacchÄ• jÄ• tapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Ne I 517/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dha
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• k
kÄ• yassa pacchÄ• jÄ• tapaccayena \Se I 564/ paccayo. (1)

Ä• sevanapaccayo

<19> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa
paccayo --- purimÄ• purimÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• pacchimÄ• naá¹ƒ
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa Ä•
--- purimÄ• purimÄ• ... pe ... anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa Ä• seva

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa Ä
paccayo --- gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (

kammapaccayo

<20> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 454/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dh
kammapaccayena paccayo --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• cetanÄ• sampayuttakÄ• naá
kammapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa kam
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• cet
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ
paccayo. (2)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca asaá¹ƒkiliá¹-á¹-
ca \Se I 565/ dhammassa \Ne I 518/ kammapaccayena paccayo --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkil
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa ka
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ•

sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ•
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ•
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• kusalÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá
khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa k
--- sahajÄ• tÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
paccayo. (2)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Be I 455/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa ca dhammassa kammapaccayena paccayo --- sahajÄ•
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

vipÄ• kapaccayo

<21> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammas
paccayo --- vipÄ• ko asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo ... pe ... dve kha
khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko eko khandho
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo =19 ... pe ... dve
khandhÄ• naá¹ƒ ... pe ... khandhÄ• vatthussa vipÄ• kapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
paccayo --- vipÄ• ko asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko eko khandho tiá¹‡á¹‡annaá¹ƒ khandh
vipÄ• kapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa v
--- vipÄ• kÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
vipÄ• kapaccayena paccayo. (2) asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-h
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa ca dhammassa vipÄ• kapaccayena paccayo --- vipÄ• k
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹
rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (3)

Ä• hÄ• rapaccayo

<22> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Se I 567/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dh
Ä• hÄ• rapaccayena paccayo ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 456/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dham
Ä• hÄ• rapaccayena paccayo --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• Ä• hÄ• rÄ• sampayuttak
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. paá¹-isandhikl
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa
paccayo ... tÄ«á¹‡i.

indriyapaccayo

<23> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 520/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dh
indriyapaccayena paccayo ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa ind
--- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... cakkhundriyaá¹ƒ ca
... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayena paccayo. rÅ«pajÄ«vitin
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo ... tÄ«á¹‡i.

jhÄ• napaccayÄ• di

<24> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa
paccayo ... maggapaccayena paccayo ... sampayuttapaccayena paccayo.

vippayuttapaccayo

<25> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Se I 568/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa d
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ ---
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vipp
__pacchÄ• jÄ• tÄ• _ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa imassa kÄ

paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 457/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dham
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vip
paá¹-isandhikkhaá¹‡e asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ
paccayo. khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccay
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
paccayo. vatthu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayen
__pacchÄ• jÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa imassa k
vippayuttapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa vipp
paccayo. __purejÄ• taá¹ƒ_ --- vatthu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo. (2)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa v
paccayo. __purejÄ• taá¹ƒ_ --- vatthu asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• naá¹ƒ \Se I 569/ kha
vippayuttapaccayena paccayo. (3)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa v
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒk
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ•
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapa

atthipaccayo

<26> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa
--- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccay

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa atth
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khand
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca asaá¹ƒkiliá¹-á¹-
ca dhammassa \Ne I 522/ atthipaccayena paccayo --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko eko kha
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... p

.... (3)

<27> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammas
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ \Se I 570/, indriya
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... asaÃ±Ã±asat
mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo ... pe ...
cakkhuá¹ƒ aniccato dukkhato anattato vipassati. sotaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... rÅ«pe ... pe ..
phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati, dibbena cakkhunÄ• rÅ«p
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ass
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. cakkhÄ• yat
... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu asaá¹ƒkiliá¹-á¹-hasaá¹ƒ
khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒki
purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ im
__rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa atth
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... p
uppajjati; vatthuá¹ƒ assÄ• deti ... pe ... vatthu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• naá¹ƒ khandhÄ
atthipaccayena paccayo. (2)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa a
__purejÄ• taá¹ƒ_ --- vatthu asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• naá¹ƒ \Se I 571/ khandhÄ• naa
paccayo. (3)

<28> asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Ne I 523/ \Be I 459/ dhammo asaá¹ƒkiliá¹-á¹-haasaá
dhammassa atthipaccayena paccayo --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko eko khandho tiá¹‡á
khandhÄ• naá¹ƒ atthipaccayena paccayo .... (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹…kiliá¹-á¹-hasaá¹ƒkilisikassa dhammassa a
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccaye

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa ca dhammassa atthipaccayena paccayo --- asaá¹ƒkiliá¹
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
(3)

<29> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, _ Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. sahajÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• ca r cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• paccayo. pacchÄ• jÄ• tÄ• --- asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• ca rÅ«pajÄ«vitind kaá¹-attÄ• rÅ«pÄ• naá¹ƒ \Se I 572/ atthipaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ sahajÄ• to --- asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ kh atthipaccayena paccayo ... pe .... (2)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, sahajÄ• to --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khan atthipaccayena paccayo ... dve khandhÄ• ... pe .... (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 460/ ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, _ Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. sahajÄ• tÄ• _ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• ca ma cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca purejÄ• tassa i atthipaccayena paccayo. pacchÄ• jÄ• tÄ• \Ne I 524/ --- saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• kha rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

natthi-vigatÄ• vigatapaccayÄ•

<30> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<31> hetuyÄ• \Se I 573/ satta, Ä• rammaá¹‡e cha, adhipatiyÄ• aá¹-á¹-ha, anantare satta,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha, purejÄ• t
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke cattÄ• ri, Ä• hÄ• re satta, indriye satta, jh
satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta

hetusabhÄ• gaá¹ƒ

hetupaccayÄ• adhipatiyÄ• cattÄ• ri, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye s
indriye cattÄ• ri, magge cattÄ• ri, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• satta, avi

hetusÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<32> hetu-sahajÄ• ta-nissaya-atthi-avigatanti \Ne I 525/ satta.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayaatthi-avigatanti tÄ«á¹‡i.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti \Be I 461/ tÄ«á¹‡i.
hetu-sahajÄ• ta-nissaya-vippayutta-atthi-avigatanti tÄ«á¹‡i. (avipÄ• kaá¹ƒ --- 4)

hetu-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti cattÄ• ri.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-vipÄ• ka-atthi-avigatanti dve.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• kasampayutta-atthi-avigatanti dve.
hetu-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti dve.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ. (sav
(saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<33> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Se I 574/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dh
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa Ä• r
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo. (2)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa up

paccayo. (3)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 526/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca dhammassa sahajÄ• tapaccayena paccayo. (4)

<34> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammas paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be I 462/ dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhamm Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayen

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa \S upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa paccayo ... upanissayapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa Ä paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ•

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa ca dhammassa sahajÄ• tapaccayena paccayo. (3)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• ra

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne I 527/ ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (2)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (1)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• ra

2. paccayapaccanÄ«yaá¹ƒ

suddhaá¹ƒ

<35> nahetuyÄ• \Se I 576/ cuddasa, naÄ• rammaá¹‡e cuddasa, naadhipatiyÄ• cuddasa, n
nasamanantare cuddasa, nasahajÄ• te dasa, naaÃ±Ã±amaÃ±Ã±e dasa, nanissaye dasa, na
napurejÄ• te dvÄ• dasa, napacchÄ• jÄ• te cuddasa, naÄ• sevane cuddasa, nakamme cudd
463/, naÄ• hÄ• re cuddasa, naindriye cuddasa, najhÄ• ne cuddasa, namagge cuddasa, nas
aá¹-á¹-ha, noatthiyÄ• aá¹-á¹-ha, nonatthiyÄ• cuddasa, novigate cuddasa, noavigate aá¹-á¹-

dukaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡e cuddasa (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<36> hetupaccayÄ• \Ne I 528/ naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare sa
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satta
nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, nama
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta.

ghaá¹-anÄ•

hetu-sahajÄ• ta-nissaya-atthi-avigatanti naÄ• rammaá¹‡e satta ... pe ... naaÃ±Ã±amaÃ±Ã±
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i ... pe ... novigate satta (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• vibhattÄ• , evaá¹ƒ vibhajitabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<37> nahetupaccayÄ• \Be I 464/ Ä• rammaá¹‡e cha, adhipatiyÄ• aá¹-á¹-ha, anantare satt
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha, purejÄ• t
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i \Se I 577/, kamme satta, vipÄ• ke cattÄ• ri, Ä• hÄ• re satta, indri
satta, magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satt
avigate terasa.

tikaá¹ƒ

nahetupaccayÄ• \Ne I 529/ naÄ• rammaá¹‡apaccayÄ• adhipatiyÄ• satta (saá¹ƒkhittaá¹ƒ.

(yathÄ• kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• vibhattÄ• , evaá¹ƒ vibhajitabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒkiliá¹-á¹-hattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-á¹-hÄ• napÄ• á¸·i paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paá¹-á¹-hÄ• napÄ• á¸·i

(dutiyo bhÄ• go)

dhammÄ• nulome

tikapaá¹-á¹-hÄ• naá¹ƒ

6. vitakkattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> savitakkasavicÄ• raá¹ƒ \Se II 1/ \Be II 1/ \Ne II 1/ dhammaá¹ƒ paá¹-icca savitakkasavic
uppajjati hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand
paá¹-icca eko khandho \Ne II 2/, dve khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe
(1)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati hetu
savitakkasavicÄ• re khandhe paá¹-icca vitakko. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re k
vitakko. (2)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati hetupac
savitakkasavicÄ• re khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkh
khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

savitakkasavicÄ• raá¹ƒ \Be II 2/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavic
dhammÄ• uppajjanti hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icc

cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (4)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro c
hetupaccayÄ• --- savitakkasavicÄ• re khandhe paá¹-icca vitakko cittasamuá¹-á¹-hÄ• naÃ±c
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe paá¹-icca vitakko kaá¹-attÄ• ca rÅ«paá

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• vita
khandhe paá¹-icca dve khandhÄ• vitakko ca. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ
paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe paá¹-icca dve khandhÄ• vitakko

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
avitakkaavicÄ• ro ca dhammÄ• uppajjanti hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ
khandhÄ• vitakko ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ
khandhÄ• vitakko ca kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ•
ca rÅ«paá¹ƒ. (7)

<2> avitakkavicÄ• ramattaá¹ƒ \Se II 3/ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhamm
--- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khar
khandhÄ• . paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
dve khandhe paá¹-icca dve khandhÄ• . (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati hetu
paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca savi
khandhÄ• . (2)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati hetup
avitakkavicÄ• ramatte khandhe paá¹-icca vicÄ• ro cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ \Be
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte
vicÄ• ro kaá¹-attÄ• ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro c
hetupaccayÄ• --- vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• cittasamuá¹-á¹-hÄ•
paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• kaá¹-attÄ• ca

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro
hetupaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• vi
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• vicÄ• r
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ \Se II
paá¹-icca tayo khandhÄ• vicÄ• ro \Ne II 4/ ca kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe
khandhÄ• vicÄ• ro ca kaá¹-attÄ• ca rÅ«paá¹ƒ. (5)

<3> avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati hetup
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; vicÄ• raá¹ƒ paá¹-ic
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kh
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. paá¹-isan
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , vi
vatthu, vatthuá¹ƒ paá¹-icca vicÄ• ro. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«t
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati hetupac
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati hetup
paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e vicÄ• raá¹ƒ paá¹-icca a
khandhÄ• . paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• . p
vatthuá¹ƒ paá¹-icca vitakko. (3)

avitakkaavicÄ• raá¹ƒ \Be II 4/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ•
uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca \Se II 5/ savitakkasav
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (4)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca
hetupaccayÄ• --- vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• cittasamuá¹-á¹-h
paá¹-isandhikkhaá¹‡e vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• kaá¹-attÄ•
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• ; mahÄ• bhÅ«
kaá¹-attÄ• rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e \Ne II 5/ vatthuá¹ƒ paá¹-icca vitakko; mahÄ• bhÅ
kaá¹-attÄ• rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• kha

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto c
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto c
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakka
vitakko ca; mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (7)

<4> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavic
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• rama
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e \Se II 6/ savitakkasavicÄ• re khandhe ca vatthuÃ±c
(2)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro d
hetupaccayÄ• --- savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-att

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ \Be II
vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve kha
savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (4)

savitakkasavicÄ• raÃ±ca \Ne II 6/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavic
avitakkaavicÄ• ro ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakk
vatthuÃ±ca paá¹-icca vitakko; savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹
paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khan

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
avitakkaavicÄ• ro ca dhammÄ• uppajjanti \Se II 7/ hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe
paá¹-icca dve khandhÄ• vitakko ca; savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá
(7)

<5> avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasav

hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vitakkaÃ±ca vatthuÃ±ca paá¹-icca savitakkasavicÄ•

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ram
hetupaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca paá¹-icca ta
khandhe ca vicÄ• raÃ±ca paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e avitakkavicÄ• ram
vicÄ• raÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vicÄ• raÃ±ca paá¹-icca dve
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (2)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro
hetupaccayÄ• --- avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca paá¹-icca cittasamuá¹-á¹
avitakkavicÄ• ramatte khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e \Be
khandhe ca vicÄ• raÃ±ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ
khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e vitakka
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe ca vat
vicÄ• ro. (3)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ•
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vitakkaÃ±ca vatthuÃ±ca paá¹
khandhÄ• ; vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (4)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ram
dhammÄ• uppajjanti hetupaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca vicÄ• raÃ±ca paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá
paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ca vicÄ• raÃ±ca pa
kaá¹-attÄ• ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±
tayo khandhÄ• vicÄ• ro ca ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• vi

<6> savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakkas
hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo
khandhe ca vitakkaÃ±ca paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e savitakkasavicÄ•
khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vitakkaÃ±ca p
(1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ•
hetupaccayÄ• --- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ

paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paá¹-icca kaá¹-attÄ• rÅ«

savitakkasavicÄ• raÃ±ca \Ne II 8/ avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitak
avitakkaavicÄ• ro ca dhammÄ• uppajjanti hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca \Be
paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e savita
khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve kh
paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (3)

<7> savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá
savitakkasavicÄ• ro dhammo uppajjati hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasav
khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vi
paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
dhammo uppajjati hetupaccayÄ• --- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca mahÄ• bh
cittasamuá¹-á¹-hÄ• naá¹ƒ \Se II 10/ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re kh
mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (2)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
ca avitakkaavicÄ• ro ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e savita
khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• , tayo khandhe ca vitakkaÃ
eko khandho, dve khandhe ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ• ; savitakkas
vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<8> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati Ä
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• raá¹ƒ \Ne II 9/ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppa
--- savitakkasavicÄ• re khandhe paá¹-icca vitakko. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
Ä• rammaá¹‡apaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khan
dve khandhe paá¹-icca dve khandhÄ• vitakko ca. paá¹-isandhikkhaá¹‡e ... pe .... (3)

<9> avitakkavicÄ• ramattaá¹ƒ \Be II 8/ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhamm
Ä• rammaá¹‡apaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kh
khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati Ä• r
vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati Ä• ran
avitakkavicÄ• ramatte khandhe paá¹-icca vicÄ• ro. paá¹-isandhikkhaá¹‡e ... pe .... (3)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro
Ä• rammaá¹‡apaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kh
... dve khandhe paá¹-icca dve khandhÄ• vicÄ• ro ca paá¹-isandhikkhaá¹‡e ... pe .... (4)

<10> avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati Ä• ra
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe pa
paá¹-isandhikkhaá¹‡e avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ...
paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca khandhÄ• , vatthuá¹ƒ p

avitakkaavicÄ• raá¹ƒ \Ne II 10/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajja
--- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati Ä• ran
vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e vicÄ• raá¹ƒ
avitakkavicÄ• ramattÄ• khandhÄ• \Se II 12/. paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avit
khandhÄ• . paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vitakko. (3)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramatt
(4)

avitakkaavicÄ• raá¹ƒ \Be II 9/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• r
uppajjanti Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkas
vitakko ca. (5)

<11> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavi
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ
tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramat
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca vatthuÃ

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ra
vatthuÃ±ca paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe ca vatthuÃ±ca paá¹-ic
vitakko ca. (3)

<12> avitakkavicÄ• ramattaÃ±ca \Se II 13/ \Ne II 11/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
savitakkasavicÄ• ro dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e vi
paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . (1)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ram
Ä• rammaá¹‡apaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca p
... dve khandhe ca vicÄ• raÃ±ca paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e avitakkavic
khandhaÃ±ca vicÄ• raÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vicÄ• raÃ±ca
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (2)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe ca vatthu

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ram
dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e avitakkavicÄ• rama
khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• vicÄ• ro ca ... pe ... dve khandhe ca vat
khandhÄ• vicÄ• ro ca. (4)

<13> savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakka
Ä• rammaá¹‡apaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ \Se II 14/ khandhaÃ±ca vitakkaÃ
khandhÄ• ... pe ... dve khandhe ca vitakkaÃ±ca paá¹-icca dve khandhÄ• . paá¹-isandhikkha

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹
khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vi
paá¹-icca dve khandhÄ• . (1)

(dve paccayÄ• sajjhÄ• yamaggena vibhattÄ• , evaá¹ƒ avasesÄ• vÄ«satipaccayÄ• vibhaji

vippayuttapaccayo

<14> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... vatthuá¹ƒ vipp
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
vippayuttapaccayÄ• . (1)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati vipp
savitakkasavicÄ• re khandhe paá¹-icca vitakko; vatthuá¹ƒ vippayuttapaccayÄ• . paá¹-isandh
(2)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati vippayut
savitakkasavicÄ• re khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, khandhe vippay
paá¹-isandhikkhaá¹‡e ... pe .... (3)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca
vippayuttapaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• \Se
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ...

savitakkasavicÄ• raá¹ƒ \Be II 11/ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaa
uppajjanti vippayuttapaccayÄ• --- savitakkasavicÄ• re khandhe paá¹-icca vitakko ca cittasa
II 13/ rÅ«paá¹ƒ. vitakko vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (5)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
vippayuttapaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
dve khandhe paá¹-icca dve khandhÄ• vitakko ca, vatthuá¹ƒ vippayuttapaccayÄ• . paá¹-isan
(6)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
dhammÄ• uppajjanti vippayuttapaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
vitakko ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. khandhÄ• ca vitakko ca vatthuá¹ƒ vippayuttapaccayÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ...

<15> avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppa
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandh
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati vipp
vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• \Se II
paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati vippay
avitakkavicÄ• ramatte khandhe paá¹-icca vicÄ• ro ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ,
vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . vit
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vitakkaá¹ƒ vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro c
vippayuttapaccayÄ• --- vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• cittasamuá¹-á
khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ vitakkaá¹ƒ vi
paá¹-isandhikkhaá¹‡e ... pe .... (4)

avitakkavicÄ• ramattaá¹ƒ \Be II 12/ \Ne II 14/ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto d
dhammÄ• uppajjanti vippayuttapaccayÄ• --- avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
vicÄ• ro ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khand
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. khandhÄ• ca vicÄ• ro ca vatthuá¹ƒ vippayuttapaccay
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ...

<16> avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati vippa
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ... pe ... khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• , cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
vippayuttapaccayÄ• . vicÄ• raá¹ƒ \Se II 17/ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vi
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ... pe ... paá¹-isandhikkhaá¹‡e vicÄ• raá¹ƒ paá¹-
kaá¹-attÄ• rÅ«paá¹ƒ, vicÄ• raá¹ƒ vippayuttapaccayÄ• . khandhe paá¹-icca vatthu, vatthuá¹ƒ
khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . vatthu khandhe vippayuttapaccayÄ• . vicÄ• raá¹
vatthuá¹ƒ paá¹-icca vicÄ• ro, vicÄ• ro vatthuá¹ƒ vippayuttapaccayÄ• . vatthu vicÄ• raá¹ƒ vip
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, khandhe vippayuttapaccayÄ• . (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati vippayut
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• , vatthuá¹ƒ vippa

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati vippay
vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . pa
vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . pa
vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . paá
vatthuá¹ƒ paá¹-icca vitakko, vatthuá¹ƒ vippayuttapaccayÄ• . (3)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dh
uppajjanti vippayuttapaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavic
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . ka
vippayuttapaccayÄ• . (4)

avitakkaavicÄ• raá¹ƒ \Se II 18/ \Be II 13/ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca av
dhammÄ• uppajjanti vippayuttapaccayÄ• --- vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . cit
rÅ«paá¹ƒ vicÄ• raá¹ƒ vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e vicÄ• raá¹ƒ paá¹-icca avit
khandhÄ• ca kaá¹-attÄ• ca rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• kha
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«pa
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vitakko, mahÄ• bhÅ«te paá
kaá¹-attÄ• rÅ«paá¹ƒ, vitakko vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe v
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca
vippayuttapaccayÄ• . (5)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto c
vippayuttapaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• kha
vatthuá¹ƒ vippayuttapaccayÄ• . (6)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto c
dhammÄ• uppajjanti vippayuttapaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sav
khandhÄ• ca vitakko ca, mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhÄ• ca vitak
vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (7)

<17> savitakkasavicÄ• raÃ±ca \Se II 19/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savi
uppajjati vippayuttapaccayÄ• --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khan
paá¹-icca tayo khandhÄ• , vatthuá¹ƒ vippayuttapaccayÄ• . (1)

savitakkasavicÄ• raÃ±ca \Ne II 16/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavi
... paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca vatthuÃ±ca paá¹-icca vitakko, vatt

vippayuttapaccayÄ• . (2)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro d
savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (3)

savitakkasavicÄ• raÃ±ca \Be II 14/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkas
avitakkaavicÄ• ro ca dhammÄ• ... pe ... paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá
vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve kha
savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhÄ
vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (4)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramat
dhammÄ• ... pe ... paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca vatthuÃ±ca paá¹-
savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, vitakko va
vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (5)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
avitakkavicÄ• ramatto ca dhammÄ• ... pe ... paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ e
vatthuÃ±ca paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe ca vatthuÃ±ca paá¹-ic
vitakko ca, vatthuá¹ƒ vippayuttapaccayÄ• . (6)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
avitakkaavicÄ• ro ca dhammÄ• ... pe ... paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá
vatthuÃ±ca paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe ca vatthuÃ±ca paá¹-ic
vitakko ca. savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca \Ne II 17/ paá¹-icca kaá¹-attÄ
vitakko ca, vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe vippayuttapaccayÄ

<18> avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasa
paá¹-isandhikkhaá¹‡e vitakkaÃ±ca vatthuÃ±ca paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• ,
vippayuttapaccayÄ• . (1)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ram
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca paá¹-icca tayo khandhÄ• ... p
pe ... vatthuá¹ƒ vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹
vicÄ• raÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... vatthuá¹ƒ vippayutt
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve \Se II 21/ khandhe ca ... pe ... vatthuá¹ƒ vippayuttapaccayÄ• . (2)

avitakkavicÄ• ramattaÃ±ca \Be II 15/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakka
... avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
vicÄ• raÃ±ca vippayuttapaccayÄ• . avitakkavicÄ• ramatte khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe vippayuttapaccayÄ• . vitakkaÃ±ca mahÄ• bhÅ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. vitakkaá¹ƒ vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e
khandhe ca vicÄ• raÃ±ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. khandhe ca vicÄ• raÃ±ca vippayut
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-a
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-a
vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe ca vatthuÃ±ca p
vatthuá¹ƒ vippayuttapaccayÄ• . (3)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ•
dhammÄ• uppajjanti vippayuttapaccayÄ• --- paá¹-isandhikkhaá¹‡e vitakkaÃ±ca vatthuÃ±ca
savitakkasavicÄ• rÄ• khandhÄ• . vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«pa
vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ vitakkaá¹ƒ vippayuttapaccayÄ• . (4)

avitakkavicÄ• ramattaÃ±ca \Ne II 18/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakka
avitakkaavicÄ• ro ca dhammÄ• ... pe ... avitakkavicÄ• ramattaá¹ƒ \Se II 22/ ekaá¹ƒ khandha
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... khandhÄ• vatthuá¹
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe ca vicÄ• raÃ±ca vippayuttapaccayÄ• . paá¹-isa
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca paá¹-icca tayo khandhÄ• kaá¹
... khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe ca vicÄ• raÃ±ca
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve khandhe ca ... pe ... avitakkavicÄ• ramatte khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá
khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe vippayuttapaccayÄ
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• vicÄ•
khandhe ca ... pe ... vatthuá¹ƒ vippayuttapaccayÄ• . (5)

<19> savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakka
... pe ... savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo \Be II 16/ k
dve khandhe ca ... pe ... vatthuá¹ƒ vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ... pe ... vatth
vippayuttapaccayÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ•
... savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
vitakkaÃ±ca vippayuttapaccayÄ• . paá¹-isandhikkhaá¹‡e ... pe ... khandhe ca vitakkaÃ±ca v

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ
avitakkaavicÄ• ro ca dhammÄ• uppajjanti ... pe ... savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe ca vitakkaÃ±ca vippayut
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá
vitakkaÃ±ca vippayuttapaccayÄ• . (3)

<20> savitakkasavicÄ• raÃ±ca \Ne II 19/ avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca
savitakkasavicÄ• ro dhammo uppajjati ... pe ... paá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹
vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... khandhÄ•
vippayuttapaccayÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
dhammo uppajjati ... pe ... savitakkasavicÄ• re khandhe ca vitakkaÃ±ca mahÄ• bhÅ«te ca p
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. khandhe ca vitakkaÃ±ca vippayuttapaccayÄ• . paá¹-isa
khandhe ca vitakkaÃ±ca vippayuttapaccayÄ• . (2)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
ca avitakkaavicÄ• ro ca dhammÄ• uppajjanti vippayuttapaccayÄ• --- paá¹-isandhikkhaá¹‡e
ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandh
savitakkasavicÄ• re khandhe ca vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá
vatthuá¹ƒ vippayuttapaccayÄ• . kaá¹-attÄ• rÅ«paá¹ƒ khandhe ca vitakkaÃ±ca vippayuttapac

atthi-avigatapaccayÄ•

<21> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati
natthipaccayÄ• , vigatapaccayÄ• , avigatapaccayÄ• (saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<22> hetuyÄ• \Be II 17/ sattatiá¹ƒsa, Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• tevÄ«sa, anan
samanantare \Ne II 20/ ekavÄ«sa, sahajÄ• te sattatiá¹ƒsa, aÃ±Ã±amaÃ±Ã±e aá¹-á¹-havÄ«s
upanissaye ekavÄ«sa, purejÄ• te ekÄ• dasa, Ä• sevane ekÄ• dasa, kamme sattatiá¹ƒsa, vip

indriye jhÄ• ne magge sattatiá¹ƒsa, sampayutte ekavÄ«sa, vippayutte sattatiá¹ƒsa, atthiyÄ• natthiyÄ• ekavÄ«sa, vigate ekavÄ«sa, avigate sattatiá¹ƒsa.

dukaá¹ƒ

hetupaccayÄ• Ä• rammaá¹‡e ekavÄ«sa ... pe ... avigate sattatiá¹ƒsa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike gaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<23> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati ahetukaá¹ƒ savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv dve khandhÄ• . ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahag vicikicchÄ• sahagato uddhaccasahagato moho. (1)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto \Se II 25/ dhammo upp ahetuke savitakkasavicÄ• re khandhe paá¹-icca vitakko. ahetukapaá¹-isandhikkhaá¹‡e ... pe

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati nahetup savitakkasavicÄ• re khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. ahetukapaá¹-isa (3)

savitakkasavicÄ• raá¹ƒ \Be II 18/ \Ne II 21/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca av dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khand khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandh cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (4)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro c nahetupaccayÄ• --- ahetuke savitakkasavicÄ• re khandhe paá¹-icca vitakko ca cittasamuá¹ ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (5)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
nahetupaccayÄ• --- ahetukaá¹ƒ savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
pe ... dve khandhe paá¹-icca dve khandhÄ• vitakko ca. ahetukapaá¹-isandhikkhaá¹‡e ... pe

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khand
khandhÄ• vitakko \Se II 26/ ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... ahetukapaá¹-i
.... (7)

<24> avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajja
ahetukaá¹ƒ vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . ahetukapaá¹-isandhikkha
savitakkasavicÄ• rÄ• khandhÄ• ; vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ vitakkaá¹
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati nahet
vitakkaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá¹‡e vita
kaá¹-attÄ• rÅ«paá¹ƒ. (2)

avitakkavicÄ• ramattaá¹ƒ \Ne II 22/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaa
uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khan
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca sa
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (3)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati nahetupac
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo \Be II 19/ khandhe
dve khandhe paá¹-icca dve khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ•
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹
... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati nahetup
ahetukapaá¹-isandhikkhaá¹‡e \Se II 27/ vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati nahet
ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vitakko. (3)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dh
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ

paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (4)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vitakko; mahÄ• bhÅ«
kaá¹-attÄ• rÅ«paá¹ƒ. (5)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto c
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ•
(6)

avitakkaavicÄ• raá¹ƒ \Ne II 23/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ•
avitakkaavicÄ• ro ca dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca; mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá

<25> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavi
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandha
tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raÃ±ca \Be II 20/ avitakkaavicÄ• raÃ±ca \Se II 28/ dhammaá¹ƒ paá¹-icca
dhammo uppajjati nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e savitakkasavicÄ• re k
paá¹-icca vitakko. (2)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro d
nahetupaccayÄ• --- ahetuke savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca c
rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e savitakkasavicÄ• r
vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paá¹-icca dve kh
savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (4)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• rama
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e savitakkasavicÄ• r
paá¹-icca vitakko; savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• r

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro
\Ne II 24/ ca dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e savita

khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• vitakko ca ... pe ... dve khandhe ca vatt
khandhÄ• vitakko ca. (6)

savitakkasavicÄ• raÃ±ca \Se II 29/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkas
avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• uppajjanti nahetupaccayÄ• --- ah
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• vitakko
ca vatthuÃ±ca paá¹-icca dve khandhÄ• vitakko ca; savitakkasavicÄ• re khandhe ca mahÄ•
kaá¹-attÄ• rÅ«paá¹ƒ. (7)

<26> avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasa
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vitakkaÃ±ca vatthuÃ±ca paá¹-icca savita
(1)

avitakkavicÄ• ramattaÃ±ca \Be II 21/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakka
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasam
ahetukapaá¹-isandhikkhaá¹‡e vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ•
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e vitakkaÃ±ca vatthu
savitakkasavicÄ• rÄ• khandhÄ• ; vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«pa

<27> savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakka
nahetupaccayÄ• --- ahetukaá¹ƒ savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca
pe ... dve khandhe \Se II 30/ ca vitakkaÃ±ca paá¹-icca dve khandhÄ• . ahetukapaá¹-isandhi
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khandhÄ• ... pe ..
vitakkaÃ±ca paá¹-icca dve khandhÄ• ; vicikicchÄ• sahagate uddhaccasahagate khandhe ca
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

savitakkasavicÄ• raÃ±ca \Ne II 25/ avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca avitak
uppajjati nahetupaccayÄ• --- ahetuke savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paá¹-icc
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavic
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khand
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca vita
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (3)

<28> savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhamma

savitakkasavicÄ• ro dhammo uppajjati nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e sa
ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandh
vatthuÃ±ca paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
dhammo uppajjati nahetupaccayÄ• --- ahetuke savitakkasavicÄ• re \Be II 22/ khandhe ca v
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. ahetukapaá¹-isandhikkhaá

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
ca avitakkaavicÄ• ro ca dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkha
ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandh
vatthuÃ±ca paá¹-icca dve khandhÄ• ; savitakkasavicÄ• re khandhe ca vitakkaÃ±ca mahÄ• b
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

naÄ• rammaá¹‡apaccayo

<29> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati na
26/ --- savitakkasavicÄ• re khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isan
savitakkasavicÄ• re khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati naÄ• r
avitakkavicÄ• ramatte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vitakkaá¹ƒ pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe p
kaá¹-attÄ• rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati naÄ• ramm
avitakkaavicÄ• re khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicÄ• raá¹ƒ paá¹-i
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e avitakkaavicÄ• re \Se II 32/ khan
kaá¹-attÄ• rÅ«paá¹ƒ, vicÄ• raá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, v
vatthu; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ•
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe

<30> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ
naÄ• rammaá¹‡apaccayÄ• --- savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• re khandhe ca mahÄ• bhÅ«te ca paá¹-icc

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro
naÄ• rammaá¹‡apaccayÄ• --- avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca paá¹-icca \B

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, avitakkavicÄ• ramatte khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca ... pe ... kaá¹-attÄ• rÅ

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ•
27/ naÄ• rammaá¹‡apaccayÄ• --- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paá¹-icca c
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• \Se II 33/ --- savitakkasavicÄ• re khandhe ca
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe ... kaá¹-attÄ• rÅ«

naadhipatipaccayo

<31> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati
... satta.

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati na
avitakkavicÄ• ramatte khandhe paá¹-icca avitakkavicÄ• ramattÄ• adhipati, vipÄ• kaá¹ƒ avita
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati naa
vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati naadh
avitakkavicÄ• ramatte khandhe paá¹-icca vicÄ• ro ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ.
pe .... (3)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro c
naadhipatipaccayÄ• --- vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• cittasamuá¹-á
paá¹-isandhikkhaá¹‡e ... pe .... (4)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro
naadhipatipaccayÄ• --- vipÄ• kaá¹ƒ avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (5)

<32> avitakkaavicÄ• raá¹ƒ \Be II 24/ \Ne II 28/ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dha
34/ naadhipatipaccayÄ• --- avitakkaavicÄ• re khandhe paá¹-icca avitakkaavicÄ• rÄ• adhipa

avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... paá¹-isandhikkh

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati naadhip
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati naadh
vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• adhipati, vipÄ• kaá¹ƒ vicÄ• raá¹ƒ paá¹-icca av
khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (3)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ... satta.

<33> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca ... satta (saá¹ƒ

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ•
... avitakkavicÄ• ramatto dhammo uppajjati naadhipatipaccayÄ• , avitakkavicÄ• ramatte kha
paá¹-icca avitakkavicÄ• ramattÄ• adhipati, vipÄ• kaá¹ƒ avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ kh
paá¹-icca (saá¹ƒkhittaá¹ƒ).

naanantarapaccayÄ• di

<34> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati na
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• (naA

napurejÄ• tapaccayo

<35> savitakkasavicÄ• raá¹ƒ \Ne II 29/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo
napurejÄ• tapaccayÄ• ... satta.

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati \S
napurejÄ• tapaccayÄ• --- arÅ«pe avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ..
paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramattaá¹ƒ \Be II 25/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo upp
napurejÄ• tapaccayÄ• --- arÅ«pe vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . pa
.... (2)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati napur
avitakkavicÄ• ramatte khandhe paá¹-icca vicÄ• ro, avitakkavicÄ• ramatte khandhe paá¹-icca

rÅ«paá¹ƒ, vitakkaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ...

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkaavicÄ• ro c
napurejÄ• tapaccayÄ• --- paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ•
rÅ«paá¹ƒ. (4)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro
napurejÄ• tapaccayÄ• ... pe ... arÅ«pe avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-i
vicÄ• ro ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (5)

<36> avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati napu
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... avitakkaavicÄ• r
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicÄ• raá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá
paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati napurejÄ
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati napur
--- arÅ«pe vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e
(saá¹ƒkhittaá¹ƒ). (7)

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca ... satta.

<37> avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ
napurejÄ• tapaccayÄ• --- arÅ«pe avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ). (7)

avitakkavicÄ• ramattaÃ±ca \Be II 26/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakka
avitakkaavicÄ• ro ca dhammÄ• uppajjanti ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhit

(napurejÄ• tamÅ«lake yathÄ• suddhikaá¹ƒ arÅ«paá¹ƒ, tathÄ• arÅ«pÄ• kÄ• tabbÄ•).

napacchÄ• jÄ• tapaccayÄ• di

<38> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati
pe ... naÄ• sevanapaccayÄ• ... satta.

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati na
vipÄ• kaá¹ƒ avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ). (5)

avitakkaavicÄ• raá¹ƒ \Ne II 31/ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati r
vipÄ• kaá¹ƒ avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

(naÄ• sevanamÅ«lake avitakkavicÄ• ramattaá¹ƒ vipÄ• kena saha gacchantena napurejÄ• t
avitakkavicÄ• ramattaÃ±ca avitakkavicÄ• ramattagacchantena vipÄ• ko dassetabbo.)

nakammapaccayo

<39> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati
savitakkasavicÄ• re khandhe paá¹-icca savitakkasavicÄ• rÄ• cetanÄ• . (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati \S
--- avitakkavicÄ• ramatte khandhe paá¹-icca avitakkavicÄ• ramattÄ• cetanÄ• . (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati nak
vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• cetanÄ• . (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati nakammap
avitakkaavicÄ• re khandhe paá¹-icca avitakkaavicÄ• rÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• ra
utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe .... (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati nakam
paá¹-icca avitakkavicÄ• ramattÄ• cetanÄ• . (2)

avitakkavicÄ• ramattaÃ±ca \Be II 27/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakka
uppajjati nakammapaccayÄ• --- avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca paá¹-icca a
cetanÄ• . (1)

savitakkasavicÄ• raÃ±ca \Ne II 32/ avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savita
uppajjati nakammapaccayÄ• --- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paá¹-icca sav
(1)

navipÄ• kapaccayÄ• di

<40> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati

... naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... naindriyapacca
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ r
rÅ«pajÄ«vitindriyaá¹ƒ ... pe ... najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ek
... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... \Se II 38/ utusamuá¹-á¹-hÄ• naá¹ƒ ... asa
pe ... namaggapaccayÄ• ... nasampayuttapaccayÄ• ....

navippayuttapaccayo

<41> navippayuttapaccayÄ• ... arÅ«pe savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
... dve khandhe paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati nav
arÅ«pe savitakkasavicÄ• re khandhe paá¹-icca vitakko. (2)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
navippayuttapaccayÄ• --- arÅ«pe savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tay
pe ... dve khandhe paá¹-icca dve khandhÄ• vitakko ca. (3)

<42> avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppa
--- arÅ«pe avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
dve khandhÄ• . (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhammo uppajjati nav
arÅ«pe vitakkaá¹ƒ paá¹-icca savitakkasavicÄ• rÄ• khandhÄ• . (2)

avitakkavicÄ• ramattaá¹ƒ \Be II 28/ \Ne II 33/ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dham
navippayuttapaccayÄ• --- arÅ«pe avitakkavicÄ• ramatte khandhe paá¹-icca vicÄ• ro. (3)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro
navippayuttapaccayÄ• --- arÅ«pe avitakkavicÄ• ramattaá¹ƒ \Se II 39/ ekaá¹ƒ khandhaá¹ƒ p
vicÄ• ro ca ... pe ... dve khandhe paá¹-icca dve khandhÄ• vicÄ• ro ca. (4)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati navippayu
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe pa
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe .... (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati navipp

vicÄ• raá¹ƒ paá¹-icca avitakkavicÄ• ramattÄ• khandhÄ• . (2)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ram
navippayuttapaccayÄ• --- arÅ«pe avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ
... pe ... dve khandhe ca vicÄ• raÃ±ca paá¹-icca dve khandhÄ• . (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavic
navippayuttapaccayÄ• --- arÅ«pe savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca
... pe ... dve khandhe ca vitakkaÃ±ca paá¹-icca dve khandhÄ• . (1)

nonatthi-novigatapaccayÄ•

<43> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati no
novigatapaccayÄ• ... (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<44> nahetuyÄ• \Ne II 34/ tettiá¹ƒsa, naÄ• rammaá¹‡e satta, naadhipatiyÄ• sattatiá¹ƒsa \S
satta, nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e satta, naupanissaye satta, napurejÄ• te sa
napacchÄ• jÄ• te sattatiá¹ƒsa, naÄ• sevane sattatiá¹ƒsa, nakamme satta, navipÄ• ke tevÄ«
II 29/ naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge tettiá¹ƒsa, nasampayutte satta, navippa
nonatthiyÄ• satta, novigate satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<45> hetupaccayÄ• naÄ• rammaá¹‡e satta ... pe ... novigate satta.

(yathÄ• kusalattike anulomapaccanÄ«yagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<46> nahetupaccayÄ• Ä• rammaá¹‡e cuddasa, anantare samanantare cuddasa, sahajÄ• t
bÄ• vÄ«sa, nissaye tettiá¹ƒsa, upanissaye cuddasa, purejÄ• te cha, Ä• sevane paÃ±ca, kan
jhÄ• ne tettiá¹ƒsa, magge tÄ«á¹‡i, sampayutte cuddasa, vippayutte tettiá¹ƒsa ... pe ... avigat
(saá¹ƒkhittaá¹ƒ).

(yathÄ• \Ne II 35/ kusalattike paccanÄ«yÄ• nulomagaá¹‡anÄ• , evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<47> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro dhammo uppajjat
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhÄ

avitakkavicÄ• ramattaá¹ƒ \Be II 30/ dhammaá¹ƒ paccayÄ• ... paÃ±ca (paá¹-iccavÄ• rasadis

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• avitakkaavicÄ• ro dhammo uppajjati hetupacc
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• \Se II 41/ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
paccayÄ• ... pe ... vicÄ• raá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhik
vatthuá¹ƒ paccayÄ• avitakkaavicÄ• rÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• vicÄ• ro. (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro dhammo uppajjati ... pe ..
savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• avitakkavicÄ• ramatto dhammo ... pe ... vicÄ•
avitakkavicÄ• ramattÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• avitakkavicÄ• ramattÄ• \Ne II 36/
paccayÄ• vitakko. paá¹-isandhikkhaá¹‡e ... pe .... (3)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca d
... vatthuá¹ƒ paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasan
paá¹-isandhikkhaá¹‡e ... pe .... (4)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca
vicÄ• raá¹ƒ paccayÄ• avitakkavicÄ• ramattÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
avitakkavicÄ• ramattÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
vitakko, mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ•
khandhÄ• ca vicÄ• ro ca. paá¹-isandhikkhaá¹‡e ... pe .... (5)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
vatthuá¹ƒ paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca. paá¹-isandhikkhaá¹‡e

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
42/ ca dhammÄ• ... pe ... vatthuá¹ƒ paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe .... (7)

<48> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• savitakkasav
savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• \Be II 3
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dha
avitakkavicÄ• ramatto dhammo ... pe ... (paá¹-hamaudÄ• haraá¹‡e pavatte paá¹-isandhikkh
kÄ• tabbÄ•).

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• savitakkasavicÄ
... vitakkaÃ±ca vatthuÃ±ca paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• avitakkavicÄ• ra
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca paccayÄ• tayo khandhÄ• ... p
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca paccayÄ• tayo khandhÄ• ... p
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• avitakkaavicÄ• r
avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vitakkaÃ±ca V
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, avitakkavicÄ• ramatte khandhe ca vatthuÃ±
paá¹-isandhikkhaá¹‡e cattÄ• ro). (3)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• savitakkasavicÄ
dhammÄ• uppajjanti ... pe ... vitakkaÃ±ca vatthuÃ±ca paccayÄ• savitakkasavicÄ• rÄ• kha
mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... p

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• avitakkavicÄ• ram
dhammÄ• uppajjanti ... pe ... avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±c
tayo khandhÄ• ... pe ... avitakkavicÄ• ramatte khandhe ca mahÄ• bhÅ«te ca paccayÄ• citt
rÅ«paá¹ƒ, avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khand
paá¹-isandhikkhaá¹‡e tayo khandhÄ• ... pe .... (5)

(avasesesu dvÄ«su ghaá¹-anesu pavatti paá¹-isandhi vitthÄ• retabbÄ• .)

hetupaccayo.

(hetupaccayaá¹ƒ \Be II 32/ \Ne II 38/ anumajjantena paccayavÄ• ro vitthÄ• retabbo. yathÄ•
evaá¹ƒ gaá¹‡etabbÄ• . adhipatiyÄ• sattatiá¹ƒsa, purejÄ• te ca Ä• sevane ca ekavÄ«sa, aya

2. paccayapaccanÄ«yaá¹ƒ

<49> paccanÄ«ye --- nahetuyÄ• tettiá¹ƒsa paÃ±hÄ• , sattasu á¹-hÄ• nesu satta \Se II 44/ n
mÅ«lapadesuyeva. naÄ• rammaá¹‡e satta cittasamuá¹-á¹-hÄ• nÄ• uddharitabbÄ• .

naadhipatipaccayo

<50> savitakkasavicÄ• ramÅ«lakÄ• satta paÃ±hÄ• naadhipatiyÄ• kÄ• tabbÄ• .

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paccayÄ• avitakkavicÄ• ramatto dhammo uppajjati n
avitakkavicÄ• ramatte khandhe paccayÄ• avitakkavicÄ• ramattÄ• adhipati, vipÄ• kaá¹ƒ avi
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paccayÄ• (yathÄ• paá¹-iccanaye tathÄ• paÃ±ca pa

<51> avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• avitakkaavicÄ• ro dhammo uppajjati ... p
khandhe paccayÄ• avitakkaavicÄ• rÄ• adhipati, vipÄ• kaá¹ƒ avitakkaavicÄ• raá¹ƒ ekaá¹ƒ k
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... vipÄ• kaá¹ƒ vicÄ• raá¹ƒ paccayÄ•
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paccayÄ• avitakkaavicÄ• rÄ• adhipati,

vipÄ• kÄ• avitakkaavicÄ• rÄ• khandhÄ• ca vicÄ• ro ca ... pe .... (1)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro dhammo ... pe ... vatthuá¹
savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkaavicÄ• raá¹ƒ \Ne II 39/ dhammaá¹ƒ paccayÄ• avitakkavicÄ• ramatto dhammo ... pe
avitakkavicÄ• ramattÄ• adhipati, vatthuá¹ƒ paccayÄ• avitakkavicÄ• ramattÄ• adhipati, vipÄ
paccayÄ• avitakkavicÄ• ramattÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• vipÄ• kÄ• avitakkavicÄ
paá¹-isandhikkhaá¹‡e ... pe .... (3)

avitakkaavicÄ• raá¹ƒ \Be II 33/ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro \Se II 45/ ca avi
dhammÄ• ... pe ... vatthuá¹ƒ paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• , mahÄ• bhÅ«te p
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe .... (4)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca
vipÄ• kaá¹ƒ vicÄ• raá¹ƒ paccayÄ• avitakkavicÄ• ramattÄ• khandhÄ• cittasamuá¹-á¹-hÄ• n
paccayÄ• vipÄ• kÄ• avitakkavicÄ• ramattÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasa
vatthuá¹ƒ paccayÄ• vitakko, mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ,
avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca. paá¹-isandhikkhaá¹‡e ... pe .... (5)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro ca avitakkavicÄ• ramatto
vatthuá¹ƒ paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca. paá¹-isandhikkhaá¹‡e

(paá¹-hamaghaá¹-anÄ• yaá¹ƒ sampuá¹‡á¹‡Ä• satta paÃ±hÄ• kÄ• tabbÄ• .)

<52> avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• savitakkas
pe ... vitakkaÃ±ca vatthuÃ±ca paccayÄ• savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkh

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• avitakkavicÄ• ra
... avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca paccayÄ• avitakkavicÄ• ramattÄ• adhip
khandhe ca vatthuÃ±ca paccayÄ• avitakkavicÄ• ramattÄ• \Ne II 40/ adhipati, vipÄ• kaá¹ƒ a
ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca paccayÄ• ... pe ... vipÄ• kaá¹ƒ avitakkavicÄ• ramattaá¹
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ....

(paá¹-isandhikkhaá¹‡e paÃ±ca paÃ±hÄ• kÄ• tabbÄ• . yattha \Se II 46/ avitakkavicÄ• rama
vipÄ• kaá¹ƒ kÄ• tabbaá¹ƒ. naadhipatimÅ«lake sattatiá¹ƒsa paÃ±hÄ• kÄ• tabbÄ• .)

naanantarapaccayÄ• di

<53> naanantarampi {naanantarepi (Katthaci) } nasamanantarampi naaÃ±Ã±amaÃ±Ã±amp
paÃ±hÄ• rÅ«paá¹ƒyeva. napurejÄ• te sattatiá¹ƒsa paá¹-iccavÄ• rapaccanÄ«yasadisaá¹ƒ. n
\Be II 34/, naÄ• sevanepi sadisaá¹ƒ. yattha avitakkavicÄ• ramattopi Ä• gacchati, tattha vipÄ

nakammapaccayo

<54> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro dhammo uppajjat
savitakkasavicÄ• re khandhe paccayÄ• savitakkasavicÄ• rÄ• cetanÄ• . (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paccayÄ• avitakkavicÄ• ramatto dhammo ... pe ... a
khandhe paccayÄ• avitakkavicÄ• ramattÄ• cetanÄ• . savitakkasavicÄ• ro dhammo ... pe ..
savitakkasavicÄ• rÄ• cetanÄ• . (2)

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paccayÄ• avitakkaavicÄ• ro dhammo ... pe ... avitakkaav
... (paripuá¹‡á¹‡aá¹ƒ kÄ• tabbaá¹ƒ) savitakkasavicÄ• ro ... pe ... vatthuá¹ƒ paccayÄ• savita
cetanÄ• . avitakkavicÄ• ramatto ... pe ... vicÄ• raá¹ƒ paccayÄ• avitakkavicÄ• ramattÄ• ceta
avitakkavicÄ• ramattÄ• cetanÄ• . (3)

<55> savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• savitakkasav
savitakkasavicÄ• re khandhe ca vatthuÃ±ca paccayÄ• savitakkasavicÄ• rÄ• cetanÄ• . (1)

avitakkavicÄ• ramattaÃ±ca \Ne II 41/ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• savitak
... vitakkaÃ±ca vatthuÃ±ca paccayÄ• savitakkasavicÄ• rÄ• cetanÄ• . (1)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paccayÄ• avitakkavicÄ• ra
avitakkavicÄ• ramatte \Se II 47/ khandhe ca vicÄ• raÃ±ca paccayÄ• avitakkavicÄ• ramattÄ
avitakkavicÄ• ramatte khandhe ca vatthuÃ±ca paccayÄ• avitakkavicÄ• ramattÄ• cetanÄ• .

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paccayÄ• savitakkasavic
savitakkasavicÄ• re khandhe ca vitakkaÃ±ca paccayÄ• savitakkasavicÄ• rÄ• cetanÄ• . (1)

savitakkasavicÄ• raÃ±ca \Be II 35/ avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhan
savitakkasavicÄ• ro dhammo uppajjati nakammapaccayÄ• --- savitakkasavicÄ• re khandhe
paccayÄ• savitakkasavicÄ• rÄ• cetanÄ• . (1)

(navipÄ• ke sattatiá¹ƒsa paÃ±hÄ• kÄ• tabbÄ• .
naÄ• hÄ• ra-naindriya-najhÄ• na-namagga-nasampayuttanavippayutta-nonatthi-novigatapa

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<56> nahetuyÄ• tettiá¹ƒsa, naÄ• rammaá¹‡e satta, naadhipatiyÄ• sattatiá¹ƒsa, naanantar
naaÃ±Ã±amaÃ±Ã±e naupanissaye satta, napurejÄ• te napacchÄ• jÄ• te naÄ• sevane satta
navipÄ• ke sattatiá¹ƒsa, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge
satta, navippayutte ekÄ• dasa, nonatthiyÄ• satta, novigate satta.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<57> hetupaccayÄ• \Ne II 42/ naÄ• rammaá¹‡e satta ... pe ... novigate satta.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<58> nahetupaccayÄ• Ä• rammaá¹‡e anantare samanantare cuddasa, sahajÄ• te tettiá¹ƒs
nissaye tettiá¹ƒsa, upanissaye purejÄ• te cuddasa, Ä• sevane terasa, kamme vipÄ• ke Ä• h
tettiá¹ƒsa, magge paÃ±ca, sampayutte cuddasa, vippayutte atthiyÄ• tettiá¹ƒsa ... pe ... avig

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayampi ninnÄ• naá¹ƒ)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<59> savitakkasavicÄ• raá¹ƒ \Se II 48/ \Be II 36/ \Ne II 43/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sav
dhammo uppajjati hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-
pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkavicÄ• ramatto dhammo ... pe
khandhe saá¹ƒsaá¹-á¹-ho vitakko. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho savitakkasavicÄ• ro ca avitakkavicÄ•
... savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• vitakko ca
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<60> avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkavicÄ• ramatto dhamm
avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dv
paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho savitakkasavicÄ• ro dhammo ... pe
saá¹ƒsaá¹-á¹-hÄ• savitakkasavicÄ• rÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkaavicÄ• ro dhammo ... pe ...
khandhe saá¹ƒsaá¹-á¹-ho vicÄ• ro. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatte khandhe sa
(3)

avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkavicÄ• ramatto ca avitakkaav
44/ ... pe ... avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ•
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (4)

<61> avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkaavicÄ• ro dhammo uppajja
avitakkaavicÄ• raá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• \Se II 49/ tayo khandhÄ• ... pe
saá¹ƒsaá¹-á¹-hÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkaavicÄ• raá¹ƒ \Be II 37/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkavicÄ• ramatto dhamm
saá¹ƒsaá¹-á¹-hÄ• avitakkavicÄ• ramattÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e vicÄ• raá¹ƒ sa
(2)

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakkavic
... avitakkavicÄ• ramattaá¹ƒ ekaá¹ƒ khandhaÃ±ca vicÄ• raÃ±ca saá¹ƒsaá¹-á¹-hÄ• tayo kha
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho savitakk
hetupaccayÄ• --- savitakkasavicÄ• raá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca saá¹ƒsaá¹-á¹-h
... dve khandhe ca vitakkaÃ±ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

(hetupaccayaá¹ƒ anumajjantena sabbe paccayÄ• vitthÄ• retabbÄ•).

suddhaá¹ƒ

<62> hetuyÄ• ekÄ• dasa, Ä• rammaá¹‡e adhipatiyÄ• anantare samanantare sahajÄ• te a
upanissaye purejÄ• te Ä• sevane kamme vipÄ• ke Ä• hÄ• re indriye jhÄ• ne magge sampay
natthiyÄ• vigate avigate sabbattha ekÄ• dasa.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

(paccanÄ«yaá¹ƒ \Ne II 45/ kÄ• tabbaá¹ƒ asammohantena.)

<63> nahetuyÄ• cha, naadhipatiyÄ• ekÄ• dasa, napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• t
ekÄ• dasa, nakamme satta, navipÄ• ke \Se II 50/ ekÄ• dasa, najhÄ• ne ekaá¹ƒ, namagge c

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

dukaá¹ƒ

<64> hetupaccayÄ• \Be II 38/ naadhipatiyÄ• ekÄ• dasa ... pe ... navippayutte ekÄ• dasa (

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<65> nahetupaccayÄ• Ä• rammaá¹‡e cha ... pe ... purejÄ• te cha, Ä• sevane paÃ±ca, kam
cha, magge tÄ«á¹‡i, sampayutte cha ... pe ... avigate cha.

paccanÄ«yÄ• nulomaá¹ƒ

6. sampayuttavÄ• ro

(sampayuttavÄ• ropi vitthÄ• retabbo).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<66> savitakkasavicÄ• ro \Ne II 46/ dhammo savitakkasavicÄ• rassa dhammassa hetupacc
savitakkasavicÄ• rÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccay
.... (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa hetupaccayena pacca
hetÅ« vitakkassa hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa hetupaccayena paccayo --
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

savitakkasavicÄ• ro \Be II 39/ dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca
paccayo --- savitakkasavicÄ• rÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹
hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• hetÅ« sampayuttakÄ•
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm
--- savitakkasavicÄ• rÄ• hetÅ« vitakkassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ he
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• hetÅ« vitakkassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ

savitakkasavicÄ• ro \Ne II 47/ dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattass
hetupaccayena paccayo --- savitakkasavicÄ• rÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• na
hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• hetÅ« sampayuttakÄ•
vitakkassa ca hetupaccayena paccayo. (6)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca avital
dhammassa hetupaccayena paccayo --- savitakkasavicÄ• rÄ• hetÅ« sampayuttakÄ• naá¹ƒ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupacc

<67> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa hetupaccayen
avitakkavicÄ• ramattÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pacca
avitakkavicÄ• ramattÄ• hetÅ« \Se II 52/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccay

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa hetupaccayena paccayo
hetÅ« vicÄ• rassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. p
avitakkavicÄ• ramattÄ• hetÅ« vicÄ• rassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena p

avitakkavicÄ• ramatto \Be II 40/ dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa
hetupaccayena paccayo --- avitakkavicÄ• ramattÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ he

<68> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa hetupaccayena paccay
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e avitakkaavicÄ• rÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá
hetupaccayena paccayo. (1)

Ä• rammaá¹‡apaccayo

<69> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa Ä• rammaá¹‡apac
datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati; pubbe s
savitakkasavicÄ• rÄ• \Se II 53/ jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , pha
phalaá¹ƒ paccavekkhati. ariyÄ• pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese pacca
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. savitakkasavicÄ• re khandhe aniccato dukkhato anattat
abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. savitakkasa
Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• uppajjanti. (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa Ä• rammaá¹‡apaccay
sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati; taá¹ƒ Ä• rabbha
suciá¹‡á¹‡Ä• ni paccavekkhati; savitakkasavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ•
vuá¹-á¹-hahitvÄ• phalaá¹ƒ paccavekkhati; taá¹ƒ Ä• rabbha vitakko uppajjati. ariyÄ• pahÄ«n
paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• n

khandhe aniccato dukkhato \Be II 41/ anattato vipassanti assÄ• denti abhinandanti; taá¹ƒ Ä•
uppajjati. savitakkasavicÄ• re khandhe Ä• rabbha vitakko uppajjati. (2)

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa Ä• rammaá¹‡apaccayena
savitakkasavicÄ• racittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti; savitakkasavicÄ• rÄ• khandhÄ•
II 54/, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gata
Ä• rammaá¹‡apaccayena paccayo. savitakkasavicÄ• re khandhe Ä• rabbha avitakkaavicÄ•

savitakkasavicÄ• ro \Ne II 49/ dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattass
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposath
paccavekkhati; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. p
paccavekkhati; savitakkasavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ
phalaá¹ƒ paccavekkhati; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca up
kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kiles
savitakkasavicÄ• re khandhe aniccato dukkhato anattato vipassanti assÄ• denti abhinandan
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. savitakkasavicÄ• re khandhe Ä• r
khandhÄ• ca vitakko ca uppajjanti. (4)

<70> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa Ä• rammaá¹‡a
avitakkavicÄ• ramattÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vu
paccavekkhati; taá¹ƒ Ä• rabbha vitakko uppajjati. avitakkavicÄ• ramatte khandhe ca vitakka
anattato vipassati assÄ• deti abhinandati; taá¹ƒ Ä• rabbha vitakko \Se II 55/ uppajjati. avitak
khandhe ca vitakkaÃ±ca Ä• rabbha vitakko uppajjati. (1)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa Ä• rammaá¹‡apaccay
avitakkavicÄ• ramattÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vu
paccavekkhanti; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• uppajjanti. avitakkavicÄ•
vitakkaÃ±ca aniccato dukkhato anattato \Be II 42/ vipassati assÄ• deti abhinandati; taá¹ƒ Ä•
uppajjati ... pe ... domanassaá¹ƒ uppajjati. avitakkavicÄ• ramatte khandhe ca vitakkaÃ±ca Ä
savitakkasavicÄ• rÄ• khandhÄ• uppajjanti. (2)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa Ä• rammaá¹‡apaccayen
cetopariyaÃ±Ä• á¹‡ena avitakkavicÄ• ramattacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. avitakk
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
\Ne II 50/ Ä• rammaá¹‡apaccayena paccayo. avitakkavicÄ• ramatte khandhe ca vitakkaÃ±c
avitakkaavicÄ• rÄ• khandhÄ• uppajjanti. (3)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dha

Ä• rammaá¹‡apaccayena paccayo --- avitakkavicÄ• ramattÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , m
phalÄ• vuá¹-á¹-hahitvÄ• phalaá¹ƒ paccavekkhati; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• kh
uppajjanti. avitakkavicÄ• ramatte \Se II 56/ khandhe ca vitakkaÃ±ca aniccato dukkhato anat
assÄ• deti abhinandati; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca upp
avitakkavicÄ• ramatte khandhe ca vitakkaÃ±ca Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ•
(4)

<71> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa Ä• rammaá¹‡apaccaye
avitakkaavicÄ• rassa maggassa phalassa vicÄ• rassa ca Ä• rammaá¹‡apaccayena paccayo
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena avitakkaav
cittaá¹ƒ jÄ• nÄ• ti. Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apaccayena paccayo. rÅ«pÄ• yatan
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo.
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, ya
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. avitakkaavicÄ• re khandh
avitakkaavicÄ• rÄ• khandhÄ• uppajjanti. (1)

avitakkaavicÄ• ro \Be II 43/ dhammo savitakkasavicÄ• rassa dhammassa Ä• rammaá¹‡apa
avitakkaavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹
paccavekkhanti; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• uppajjanti. ariyÄ• nibbÄ•
nibbÄ• naá¹ƒ \Se II 57/ gotrabhussa vodÄ• nassa savitakkasavicÄ• rassa maggassa phalas
Ä• rammaá¹‡apaccayena paccayo. cakkhuá¹ƒ aniccato dukkhato anattato vipassati assÄ• d
Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ \Ne II 51
kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... avitakkaav
ca vicÄ• raÃ±ca aniccato dukkhato anattato vipassati assÄ• deti abhinandati; taá¹ƒ Ä• rabbh
pe ... domanassaá¹ƒ uppajjati. avitakkaavicÄ• re khandhe ca vicÄ• raÃ±ca Ä• rabbha savita
uppajjanti. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa Ä• rammaá¹‡apaccayen
avitakkaavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹
paccavekkhanti; taá¹ƒ Ä• rabbha vitakko uppajjati. ariyÄ• nibbÄ• naá¹ƒ paccavekkhanti, nib
avitakkavicÄ• ramattassa maggassa phalassa vitakkassa ca Ä• rammaá¹‡apaccayena pacc
dukkhato anattato ... pe ... vatthuá¹ƒ ... avitakkaavicÄ• re khandhe ca vicÄ• raÃ±ca aniccato
vipassati assÄ• deti abhinandati; taá¹ƒ Ä• rabbha vitakko uppajjati. avitakkaavicÄ• re khand
Ä• rabbha vitakko uppajjati. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- nibbÄ• naá¹ƒ avitakkavicÄ• ramattassa maggassa phalassa vicÄ• rassa ca Ä• m

58/ paccayo. (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo --- ariyÄ• avitakkaavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitv
vuá¹-á¹-hahitvÄ• phalaá¹ƒ paccavekkhanti; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ
uppajjanti. ariyÄ• nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa vitakkassa ca v
savitakkasavicÄ• rassa maggassa vitakkassa ca savitakkasavicÄ• rassa phalassa vitakkass
vitakkassa ca Ä• rammaá¹‡apaccayena \Be II 44/ paccayo. cakkhuá¹ƒ aniccato dukkhato an
assÄ• deti abhinandati; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca upp
... phoá¹-á¹-habbaá¹ƒ ... vatthuá¹ƒ ... avitakkaavicÄ• re khandhe ca vicÄ• raÃ±ca aniccato d
vipassati assÄ• deti abhinandati; taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitak

<72> avitakkavicÄ• ramatto \Ne II 52/ ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ•
Ä• rammaá¹‡apaccayena paccayo --- avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca Ä• ra
khandhÄ• uppajjanti. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa Ä• ram
avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca Ä• rabbha vitakko uppajjati. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa \Se II 59/ d
Ä• rammaá¹‡apaccayena paccayo --- avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cet
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
paccayo. avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca Ä• rabbha avitakkaavicÄ• rÄ• kh

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitak
dhammassa Ä• rammaá¹‡apaccayena paccayo --- avitakkavicÄ• ramatte khandhe ca vicÄ•
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. (4)

<73> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa Ä
--- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ•

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa Ä• ra
--- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca Ä• rabbha vitakko uppajjati. (2)

savitakkasavicÄ• ro \Be II 45/ ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa
Ä• rammaá¹‡apaccayena paccayo --- savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca cetopa
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Ne II 53/, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• g
Ä• rammaá¹‡apaccayena paccayo. savitakkasavicÄ• re khandhe ca vitakkaÃ±ca Ä• rabbha

khandhÄ• uppajjanti. (3)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa Ä• rammaá¹‡apaccayena paccayo --- savitakkasavicÄ• re khandhe ca vitakkaÂ
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. (4)

adhipatipaccayo

<74> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa adhipatipaccayena
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; pubbe suciá¹‡á¹‡Ä• ni ga
savitakkasavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-
garuá¹ƒ katvÄ• paccavekkhati. savitakkasavicÄ• re khandhe garuá¹ƒ katvÄ• assÄ• deti ab
katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- savitakkasavicÄ• rÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa adhipatipaccayena pa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; taá¹ƒ garuá¹ƒ katvÄ• vita
suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati. savitakkasavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hah
vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti \Se II
katvÄ• vitakko uppajjati. savitakkasavicÄ• re khandhe garuá¹ƒ katvÄ• assÄ• deti abhinand
katvÄ• vitakko uppajjati. __sahajÄ• tÄ• dhipati_ --- savitakkasavicÄ• rÄ• adhipati vitakkass
paccayo. (2)

savitakkasavicÄ• ro \Be II 46/ dhammo avitakkaavicÄ• rassa dhammassa adhipatipaccayen
__sahajÄ• tÄ• dhipati_ \Ne II 54/ --- savitakkasavicÄ• rÄ• adhipati cittasamuá¹-á¹-hÄ• nÄ• r
adhipatipaccayena paccayo. (3)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhammas
paccayo. __sahajÄ• tÄ• dhipati_ --- savitakkasavicÄ• rÄ• adhipati sampayuttakÄ• naá¹ƒ kh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm
paccayo. __sahajÄ• tÄ• dhipati_ --- savitakkasavicÄ• rÄ• adhipati vitakkassa ca cittasamuá
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (5)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham

paccayo --- Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ•
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; taá¹ƒ ga
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ \S
paccavekkhati, savitakkasavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ
phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; taá¹ƒ garuá¹ƒ katvÄ• savitakkasavicÄ• rÄ• khand
uppajjanti. savitakkasavicÄ• re khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ garu
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. __sahajÄ• tÄ• dhipati_ --- savitak
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca adhipatipaccayena paccayo. (6)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca avital
dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- savitakkasavicÄ• rÄ• a
khandhÄ• naá¹ƒ vitakkassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipacca

<75> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa adhipatipacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- avitakkavicÄ• ra
vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• \Be II 47/ vuá¹-á¹-hahitvÄ• phalaá¹ƒ
paccavekkhati; taá¹ƒ garuá¹ƒ katvÄ• vitakko uppajjati. avitakkavicÄ• ramatte khandhe ca vi
katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• vitakko uppajjati. __sahajÄ• tÄ• dhipa
avitakkavicÄ• ramattÄ• adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa adhipatipaccayena \Se
__Ä• rammaá¹‡Ä• dhipati_ --- avitakkavicÄ• ramattÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ•
vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; taá¹ƒ garuá¹ƒ katvÄ• savitakkas
uppajjanti. avitakkavicÄ• ramatte khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• assÄ• deti abhin
katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa adhipatipaccayena pacc
avitakkavicÄ• ramattÄ• adhipati vicÄ• rassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
(3)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo. __sahajÄ• tÄ• dhipati_ --- avitakkavicÄ• ramattÄ• adhipati sampayuttakÄ• naá¹ƒ
ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (4)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dha
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- avitakkavicÄ• ramattÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
phalÄ• vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; taá¹ƒ garuá¹ƒ katvÄ• sa
khandhÄ• ca vitakko ca uppajjanti. avitakkavicÄ• ramatte khandhe ca vitakkaÃ±ca garuá¹ƒ

abhinandati; taá¹ƒ garuá¹ƒ katvÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjant

<76> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa adhipatipaccayena \Se
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ
maggassa phalassa vicÄ• rassa ca adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ ---
\Be II 48/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na
(1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa adhipatipaccayena paccay
ariyÄ• avitakkaavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ•
garuá¹ƒ katvÄ• paccavekkhanti; taá¹ƒ garuá¹ƒ katvÄ• savitakkasavicÄ• rÄ• khandhÄ• up
nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa vodÄ• nassa savi
phalassa adhipatipaccayena paccayo. cakkhuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati; ta
uppajjati, diá¹-á¹-hi uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sad
gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... avitakkaavicÄ• re khandhe ca vicÄ• raÃ±c
assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa adhipatipaccayena pacc
--- ariyÄ• avitakkaavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ
phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; taá¹ƒ garuá¹ƒ katvÄ• vitakko uppajjati, ariyÄ• ni
katvÄ• paccavekkhanti \Se II 65/; nibbÄ• naá¹ƒ avitakkavicÄ• ramattassa maggassa phalas
adhipatipaccayena paccayo. cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... avitakkaavicÄ• re khandhe ca
katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• vitakko uppajjati. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ avitakkavicÄ• ramattassa maggassa
adhipatipaccayena paccayo. (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• avitakkaavicÄ• rÄ• jhÄ• nÄ• vuá¹-á¹-hahitv
vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; taá¹ƒ
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti, ariyÄ• nibbÄ• naá¹ƒ garuá¹ƒ katv
nibbÄ• naá¹ƒ gotrabhussa vitakkassa ca vodÄ• nassa vitakkassa ca savitakkasavicÄ• rassa
vitakkassa ca savitakkasavicÄ• rassa phalassa vitakkassa ca adhipatipaccayena paccayo.
... pe ... vatthuá¹ƒ ... avitakkaavicÄ• re khandhe ca vicÄ• raÃ±ca garuá¹ƒ katvÄ• assÄ• deti
garuá¹ƒ katvÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. (5)

<77> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dha

paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- avitakkavicÄ• ramatte \Se II 66/ khandhe ca vicÄ• r
savitakkasavicÄ• rÄ• khandhÄ• uppajjanti. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- avitakkavicÄ• ramatte khandhe ca vicÄ• raÃ±ca ga
uppajjati. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitak
dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- avitakkavicÄ• rama
garuá¹ƒ katvÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. (3)

<78> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa c
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca garuá
savitakkasavicÄ• rÄ• khandhÄ• uppajjanti. (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa dhar
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- savitakkasavicÄ• re khandhe ca vitakkaÃ±ca garuá
uppajjati. (2)

savitakkasavicÄ• ro \Ne II 58/ ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• ras
avitakkavicÄ• ramattassa ca dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• d
khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca up

anantarapaccayo

<79> savitakkasavicÄ• ro \Be II 50/ dhammo savitakkasavicÄ• rassa dhammassa anantara
purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sav
khandhÄ• naá¹ƒ anantarapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vod
savitakkasavicÄ• rassa maggassa ... vodÄ• naá¹ƒ savitakkasavicÄ• rassa maggassa ... sav
savitakkasavicÄ• rassa phalassa ... savitakkasavicÄ• raá¹ƒ phalaá¹ƒ savitakkasavicÄ• rassa
anulomaá¹ƒ savitakkasavicÄ• rÄ• ya phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa anantarapaccayena pa
savitakkasavicÄ• rÄ• khandhÄ• pacchimassa pacchimassa vitakkassa anantarapaccayena
savitakkasavicÄ• raá¹ƒ cuticittaá¹ƒ avitakkavicÄ• ramattassa upapatticittassa ... pe ... savita
khandhÄ• avitakkavicÄ• ramattassa vuá¹-á¹-hÄ• nassa vitakkassa ca ... pe ... avitakkavicÄ•
parikammaá¹ƒ avitakkavicÄ• ramattassa jhÄ• nassa ... gotrabhu avitakkavicÄ• ramattassa m
avitakkavicÄ• ramattassa maggassa ... anulomaá¹ƒ avitakkavicÄ• ramattÄ• ya phalasamÄ•

anantarapaccayena paccayo. (2)

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa anantarapaccayena pacca
cuticittaá¹ƒ avitakkaavicÄ• rassa upapatticittassa vicÄ• rassa ca anantarapaccayena paccay
paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantarapaccayena \Se II 68/ paccayo. savitakkasavi
avitakkaavicÄ• rassa vuá¹-á¹-hÄ• nassa vicÄ• rassa ca ... pe ... dutiyassa jhÄ• nassa parika
vicÄ• rassa anantarapaccayena paccayo. tatiyassa jhÄ• nassa parikammaá¹ƒ \Ne II 59/ ... p
jhÄ• nassa parikammaá¹ƒ ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanassa parikammaá¹ƒ ... pe ... v
parikammaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanassa parikammaá¹ƒ ... pe ... nevasaÃ±Ã±Ä•
parikammaá¹ƒ ... pe ... dibbassa cakkhussa parikammaá¹ƒ ... pe ... dibbÄ• ya sotadhÄ• tuyÄ
... iddhividhaÃ±Ä• á¹‡assa parikammaá¹ƒ ... pe ... cetopariyaÃ±Ä• á¹‡assa parikammaá¹ƒ ..
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa parikammaá¹ƒ ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa parikammaá¹ƒ ... pe ... gotrabhu avitakkaavicÄ• rassa magga
vodÄ• naá¹ƒ avitakkaavicÄ• rassa maggassa \Be II 51/ vicÄ• rassa ca ... anulomaá¹ƒ avitak
phalasamÄ• pattiyÄ• vicÄ• rassa ca anantarapaccayena paccayo. (3)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm
paccayo --- savitakkasavicÄ• raá¹ƒ cuticittaá¹ƒ avitakkavicÄ• ramattassa upapatticittassa vi
anantarapaccayena paccayo. savitakkasavicÄ• rÄ• khandhÄ• avitakkavicÄ• ramattassa vu
anantarapaccayena paccayo. avitakkavicÄ• ramattassa jhÄ• nassa parikammaá¹ƒ avitakkav
vicÄ• rassa ca anantarapaccayena paccayo. gotrabhu avitakkavicÄ• ramattassa \Se II 69/ m
... vodÄ• naá¹ƒ avitakkavicÄ• ramattassa maggassa vicÄ• rassa ca ... anulomaá¹ƒ avitakka
phalasamÄ• pattiyÄ• vicÄ• rassa ca anantarapaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo --- purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca anantarapaccayena paccayo. an
vitakkassa ca ... anulomaá¹ƒ vodÄ• nassa vitakkassa ca ... gotrabhu savitakkasavicÄ• rassa
ca ... vodÄ• naá¹ƒ savitakkasavicÄ• rassa maggassa vitakkassa ca ... savitakkasavicÄ• ro m
savitakkasavicÄ• rassa phalassa vitakkassa ca ... savitakkasavicÄ• raá¹ƒ phalaá¹ƒ savitakk
vitakkassa ca ... anulomaá¹ƒ savitakkasavicÄ• rÄ• ya phalasamÄ• pattiyÄ• vitakkassa ca a
(5)

<80> avitakkavicÄ• ramatto \Ne II 60/ dhammo avitakkavicÄ• ramattassa dhammassa anan
purimo purimo vitakko pacchimassa pacchimassa vitakkassa anantarapaccayena paccayo.
avitakkavicÄ• ramattÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramat
anantarapaccayena paccayo. avitakkavicÄ• ramatto maggo avitakkavicÄ• ramattassa phala
avitakkavicÄ• ramattaá¹ƒ phalaá¹ƒ avitakkavicÄ• ramattassa phalassa anantarapaccayena

avitakkavicÄ• ramatto \Se II 70/ \Be II 52/ dhammo savitakkasavicÄ• rassa dhammassa ana
--- purimo purimo vitakko pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ kh
anantarapaccayena paccayo. avitakkavicÄ• ramattaá¹ƒ cuticittaá¹ƒ savitakkasavicÄ• rassa
anantarapaccayena paccayo. avitakkavicÄ• ramattaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ana
avitakkavicÄ• ramattÄ• khandhÄ• savitakkasavicÄ• rassa vuá¹-á¹-hÄ• nassa anantarapac

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa anantarapaccayena pac
avitakkavicÄ• ramattÄ• khandhÄ• pacchimassa pacchimassa vicÄ• rassa anantarapaccay
avitakkavicÄ• ramattaá¹ƒ cuticittaá¹ƒ vitakko ca avitakkaavicÄ• rassa upapatticittassa vicÄ•
anantarapaccayena paccayo. avitakkavicÄ• ramattÄ• khandhÄ• vitakko ca avitakkaavicÄ•
vicÄ• rassa ca anantarapaccayena paccayo. (3)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo --- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchi
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca anantarapaccayena paccayo
avitakkavicÄ• ramattassa phalassa vicÄ• rassa ca ... avitakkavicÄ• ramattaá¹ƒ phalaá¹ƒ avi
phalassa vicÄ• rassa ca anantarapaccayena \Se II 71/ paccayo. (4)

avitakkavicÄ• ramatto \Ne II 61/ dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattas
anantarapaccayena paccayo --- purimo purimo vitakko pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ s
khandhÄ• naá¹ƒ vitakkassa ca anantarapaccayena paccayo. avitakkavicÄ• ramattaá¹ƒ cutic
savitakkasavicÄ• rassa upapatticittassa vitakkassa ca anantarapaccayena paccayo. avitakk
bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya vitakkassa ca anantarapaccayena paccayo. avitakkavicÄ• r
savitakkasavicÄ• rassa vuá¹-á¹-hÄ• nassa vitakkassa ca anantarapaccayena paccayo. (5)

<81> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa anantarapaccayena pa
vicÄ• ro pacchimassa pacchimassa vicÄ• rassa anantarapaccayena paccayo. purimÄ• puri
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Be II 53/ avitakkaavicÄ• rÄ• naá¹ƒ khandhÄ
paccayo. avitakkaavicÄ• ro maggo avitakkaavicÄ• rassa phalassa ... avitakkaavicÄ• raá¹ƒ p
avitakkaavicÄ• rassa phalassa anantarapaccayena paccayo. nirodhÄ• vuá¹-á¹-hahantassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ avitakkaavicÄ• rÄ• ya phalasamÄ• pattiyÄ• vicÄ•
paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa anantarapaccayena pacca
cuticittaá¹ƒ vicÄ• ro ca savitakkasavicÄ• rassa \Se II 72/ upapatticittassa anantarapaccayen
avitakkaavicÄ• raá¹ƒ bhavaá¹…gaá¹ƒ vicÄ• ro ca Ä• vajjanÄ• ya anantarapaccayena pacca
khandhÄ• vicÄ• ro ca savitakkasavicÄ• rassa vuá¹-á¹-hÄ• nassa anantarapaccayena pacca

vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ savitakkasavicÄ• rÄ• ya phal
paccayo. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa anantarapaccayena pac
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ anantara
avitakkaavicÄ• raá¹ƒ cuticittaá¹ƒ vicÄ• ro ca avitakkavicÄ• ramattassa upapatticittassa vitak
anantarapaccayena paccayo. avitakkaavicÄ• rÄ• khandhÄ• vicÄ• ro ca avitakkavicÄ• rama
vitakkassa ca anantarapaccayena paccayo. nirodhÄ• \Ne II 62/ vuá¹-á¹-hahantassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ avitakkavicÄ• ramattÄ• ya phalasamÄ• pattiyÄ•
paccayo. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
--- purimo purimo vicÄ• ro pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ
anantarapaccayena paccayo. avitakkaavicÄ• raá¹ƒ cuticittaá¹ƒ avitakkavicÄ• ramattassa up
vicÄ• rassa ca anantarapaccayena paccayo. avitakkaavicÄ• rÄ• khandhÄ• avitakkavicÄ• r
vicÄ• rassa ca anantarapaccayena paccayo. nirodhÄ• vuá¹-á¹-hahantassa \Se II 73/
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ avitakkavicÄ• ramattÄ• ya phalasamÄ• pattiyÄ•
paccayo. (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo --- avitakkaavicÄ• raá¹ƒ cuticittaá¹ƒ vicÄ• ro \Be II 54/ ca savitakkasavicÄ• rassa u
vitakkassa ca anantarapaccayena paccayo. avitakkaavicÄ• raá¹ƒ bhavaá¹…gaÃ±ca vicÄ• r
ca anantarapaccayena paccayo. avitakkaavicÄ• rÄ• khandhÄ• vicÄ• ro ca savitakkasavicÄ
vitakkassa ca anantarapaccayena paccayo. nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• r
savitakkasavicÄ• rÄ• ya phalasamÄ• pattiyÄ• vitakkassa ca anantarapaccayena paccayo.

<82> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dha
paccayo --- avitakkavicÄ• ramattaá¹ƒ cuticittaÃ±ca vicÄ• ro ca savitakkasavicÄ• rassa upap
anantarapaccayena paccayo. avitakkavicÄ• ramattaá¹ƒ bhavaá¹…gaÃ±ca vicÄ• ro ca Ä• va
paccayo. avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca savitakkasavicÄ• rassa vuá¹-á¹-
paccayo. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm
paccayo --- purimÄ• purimÄ• \Se II 74/ avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca p
pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pacca
63/ maggo ca vicÄ• ro ca avitakkavicÄ• ramattassa phalassa anantarapaccayena paccayo.
phalaÃ±ca vicÄ• ro ca avitakkavicÄ• ramattassa phalassa anantarapaccayena paccayo. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammass
--- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca pacchimassa pacch
anantarapaccayena paccayo. avitakkavicÄ• ramattaá¹ƒ cuticittaÃ±ca vicÄ• ro ca avitakkaav
upapatticittassa anantarapaccayena paccayo. avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• r
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (3)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avit
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• kha
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• ras
paccayo. avitakkavicÄ• ramatto maggo ca vicÄ• ro ca avitakkavicÄ• ramattassa phalassa vi
anantarapaccayena paccayo. avitakkavicÄ• ramattaá¹ƒ phalaÃ±ca vicÄ• ro ca avitakkavicÄ
vicÄ• rassa ca anantarapaccayena paccayo. (4)

avitakkavicÄ• ramatto \Se II 75/ ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa
avitakkavicÄ• ramattassa ca dhammassa anantarapaccayena paccayo --- avitakkavicÄ• ram
vicÄ• ro ca savitakkasavicÄ• rassa upapatticittassa vitakkassa ca anantarapaccayena pacca
avitakkavicÄ• ramattaá¹ƒ bhavaá¹…gaÃ±ca vicÄ• ro ca Ä• vajjanÄ• ya vitakkassa ca anant
avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca savitakkasavicÄ• rassa vuá¹-á¹-hÄ• nass
anantarapaccayena paccayo. (5)

<83> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa c
paccayo --- purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca \Ne II 64/ pac
pacchimÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo
gotrabhussa ... anulomaÃ±ca vitakko ca vodÄ• nassa ... gotrabhu ca vitakko ca savitakkasa
... vodÄ• naÃ±ca vitakko ca savitakkasavicÄ• rassa maggassa ... savitakkasavicÄ• ro magg
savitakkasavicÄ• rassa phalassa ... savitakkasavicÄ• raá¹ƒ phalaÃ±ca vitakko ca savitakkas
... anulomaÃ±ca vitakko ca savitakkasavicÄ• rÄ• ya phalasamÄ• pattiyÄ• anantarapaccaye

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa dhar
paccayo --- purimÄ• purimÄ• \Se II 76/ savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca pac
vitakkassa anantarapaccayena paccayo. savitakkasavicÄ• raá¹ƒ cuticittaÃ±ca vitakko ca av
upapatticittassa anantarapaccayena paccayo. savitakkasavicÄ• rÄ• khandhÄ• ca vitakko c
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. avitakkavicÄ• ramattassa jhÄ• nassa parik
avitakkavicÄ• ramattassa jhÄ• nassa anantarapaccayena paccayo. gotrabhu ca vitakko ca a
maggassa ... vodÄ• naÃ±ca vitakko ca avitakkavicÄ• ramattassa maggassa \Be II 56/ ... anu
avitakkavicÄ• ramattÄ• ya phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma

--- savitakkasavicÄ• raá¹ƒ cuticittaÃ±ca vitakko ca avitakkaavicÄ• rassa upapatticittassa vic
anantarapaccayena paccayo. Ä• vajjanÄ• ca vitakko ca paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• na
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca avitakkaavicÄ• rassa vuá¹-á¹-hÄ• nassa ca v
anantarapaccayena paccayo. dutiyassa jhÄ• nassa parikammaÃ±ca vitakko ca dutiye jhÄ• n
anantarapaccayena paccayo. tatiyassa jhÄ• nassa parikammaÃ±ca vitakko ca ... pe ... catu
parikammaÃ±ca vitakko ca ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanassa parikammaÃ±ca vitakk
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa \Se II 77/ parikammaÃ±ca vitakko ca ... pe ... Ä• kiÃ±caÃ±
parikammaÃ±ca vitakko ca ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaÃ±
pe ... dibbassa cakkhussa parikammaÃ±ca vitakko ca ... pe ... dibbÄ• ya sotadhÄ• tuyÄ• pa
... pe ... iddhividhaÃ±Ä• á¹‡assa parikammaÃ±ca vitakko ca ... pe ... cetopariyaÃ±Ä• á¹‡ass
vitakko ca ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa parikammaÃ±ca vitakko ca ... pe ...
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa parikammaÃ±ca vitakko ca ... pe ... anÄ• gataá¹ƒ saÃ±Ä
ca ... pe ... gotrabhu ca vitakko ca avitakkaavicÄ• rassa maggassa vicÄ• rassa ca ... vodÄ•
avitakkaavicÄ• rassa maggassa vicÄ• rassa ca ... anulomaÃ±ca vitakko ca avitakkaavicÄ• r
vicÄ• rassa ca anantarapaccayena paccayo. (3)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa ca av
dhammassa anantarapaccayena paccayo --- savitakkasavicÄ• raá¹ƒ cuticittaÃ±ca vitakko ca
upapatticittassa ca vicÄ• rassa ca anantarapaccayena paccayo. savitakkasavicÄ• rÄ• khan
avitakkavicÄ• ramattassa vuá¹-á¹-hÄ• nassa ca vicÄ• rassa ca anantarapaccayena paccayo
jhÄ• nassa parikammaÃ±ca vitakko ca avitakkavicÄ• ramattassa jhÄ• nassa ca vicÄ• rassa
paccayo. gotrabhu ca vitakko ca avitakkavicÄ• ramattassa maggassa ca vicÄ• rassa ca ana
vodÄ• naÃ±ca vitakko ca avitakkavicÄ• ramattassa \Be II 57/ maggassa ca vicÄ• rassa \Se
vitakko ca avitakkavicÄ• ramattÄ• ya phalasamÄ• pattiyÄ• ca vicÄ• rassa ca anantarapacc

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• savitakkasavicÄ• rÄ• khan
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa
anulomaÃ±ca vitakko ca gotrabhussa ca vitakkassa ca ... anulomaÃ±ca vitakko ca vodÄ• na
gotrabhu ca vitakko ca savitakkasavicÄ• rassa ca maggassa ca vitakkassa ca ... vodÄ• naÃ
savitakkasavicÄ• rassa maggassa ca vitakkassa ca anantarapaccayena paccayo. savitakka
ca savitakkasavicÄ• rassa phalassa ca vitakkassa ca \Ne II 66/ ... savitakkasavicÄ• raá¹ƒ ph
savitakkasavicÄ• rassa phalassa ca vitakkassa ca ... anulomaÃ±ca vitakko ca savitakkasavi
phalasamÄ• pattiyÄ• ca vitakkassa ca anantarapaccayena paccayo. (5)

samanantarapaccayo

<84> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa samanantarapacca

(anantarapaccayopi samanantarapaccayopi sadiso).

sahajÄ• tapaccayo

<85> savitakkasavicÄ• ro \Se II 79/ dhammo savitakkasavicÄ• rassa dhammassa sahajÄ• t
savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena pa
khandhassa sahajÄ• tapaccayena paccayo. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ saha
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ...
dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa sahajÄ• tapaccayena
savitakkasavicÄ• rÄ• khandhÄ• vitakkassa sahajÄ• tapaccayena paccayo. paá¹-isandhikkh

savitakkasavicÄ• ro \Be II 58/ dhammo avitakkaavicÄ• rassa dhammassa sahajÄ• tapaccay
savitakkasavicÄ• rÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapa
paá¹-isandhikkhaá¹‡e ... pe ... kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe .... (3)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhik

savitakkasavicÄ• ro \Ne II 67/ dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa c
sahajÄ• tapaccayena paccayo --- savitakkasavicÄ• rÄ• \Se II 80/ khandhÄ• vitakkassa ca
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhik

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo --- savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vitakkassa c
paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca sahajÄ• tapaccay
paá¹-isandhikkhaá¹‡e ... pe .... (6)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca avital
dhammassa sahajÄ• tapaccayena paccayo --- savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡ann
vitakkassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo
dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... p
... pe .... (7)

<86> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa sahajÄ• tapac

avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa sahajÄ• tapaccayena
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhikk

avitakkavicÄ• ramatto \Se II 81/ \Be II 59/ dhammo avitakkaavicÄ• rassa dhammassa saha
--- avitakkavicÄ• ramattÄ• khandhÄ• vicÄ• rassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• r
paccayo, vitakko cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccay
pe .... (3)

avitakkavicÄ• ramatto \Ne II 68/ dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa c
sahajÄ• tapaccayena paccayo --- vitakko savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ cittas
rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (4)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo --- avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vicÄ• rass
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve k
khandhÄ• naá¹ƒ vicÄ• rassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... paá¹
.... (5)

<87> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa sahajÄ• tapaccayena p
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paccayo. vicÄ• ro cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡
II 82/ eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ ... pe ... dv
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ ... pe ... vicÄ• ro kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... p
... pe ... vatthu khandhÄ• naá¹ƒ ... pe ... vicÄ• ro vatthussa ... pe ... vatthu vicÄ• rassa ... pe
mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• cittasam
rÅ«pÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• h
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa sahajÄ• tapaccayena pacc
vatthu savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

avitakkaavicÄ• ro \Be II 60/ dhammo avitakkavicÄ• ramattassa dhammassa sahajÄ• tapacc
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhi

avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhi
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhi
sahajÄ• tapaccayena paccayo. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
sahajÄ• tapaccayena paccayo. paá¹-isandhikkhaá¹‡e vicÄ• ro avitakkavicÄ• ramattÄ• naá¹
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e vatthu avitakkavicÄ• ramattÄ• n
vicÄ• rassa ca sahajÄ• tapaccayena paccayo. (4)

avitakkaavicÄ• ro \Ne II 69/ dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa c
sahajÄ• tapaccayena paccayo --- paá¹-isandhikkhaá¹‡e vatthu savitakkasavicÄ• rÄ• naá¹ƒ
ca sahajÄ• tapaccayena paccayo. (5)

<88> savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dham
paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro eko khandho ca vatthu ca tiá¹‡á¹‡an
sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• na
paccayo. (1)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamma
paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• ca vatthu ca vitakkassa
paccayo. (2)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammassa s
--- savitakkasavicÄ• rÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca ka
sahajÄ• tapaccayena paccayo. (3)

savitakkasavicÄ• ro \Se II 84/ \Be II 61/ ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ
avitakkavicÄ• ramattassa ca dhammassa sahajÄ• tapaccayena paccayo --- paá¹-isandhikkh
eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca ... pe ... dve khan
dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca sahajÄ• tapaccayena paccayo. (4)

<89> avitakkavicÄ• ramatto \Ne II 70/ ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ•
sahajÄ• tapaccayena paccayo --- paá¹-isandhikkhaá¹‡e vitakko ca vatthu ca savitakkasavic
khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm

paccayo --- avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• na
khandhÄ• ca vicÄ• ro ca dvinnaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-is
avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ...
vicÄ• ro ca dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatto
ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammass
--- avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ•
II 85/ paccayo. avitakkavicÄ• ramattÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ
pe ... vitakko ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... pa
avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isa
avitakkavicÄ• ramattÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe ...
vitakko ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e avita
khandhÄ• ca vatthu ca vicÄ• rassa sahajÄ• tapaccayena paccayo. (3)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avit
dhammassa sahajÄ• tapaccayena paccayo --- avitakkavicÄ• ramatto eko khandho ca vicÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacca
ekassa khandhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pa
ca vicÄ• ro ca dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sa
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ kh
ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• ... pe ... paá¹-isandh
avitakkavicÄ• ramatto eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vicÄ• ras
sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• na
sahajÄ• tapaccayena paccayo. (4)

<90> savitakkasavicÄ• ro \Se II 86/ ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavic
sahajÄ• tapaccayena paccayo --- savitakkasavicÄ• ro eko khandho ca vitakko ca tiá¹‡á¹‡an
sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• ca vitakko ca dvinnaá¹ƒ khandhÄ• na
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
paccayo --- savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
sahajÄ• tapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa sahajÄ• tapaccayena paccayo --- savitakkasavicÄ• ro eko khandho ca vitakko
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacca

vitakko ca dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<91> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• sav
dhammassa sahajÄ• tapaccayena paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro ek
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve khan
vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

savitakkasavicÄ• ro \Se II 87/ ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ•
dhammassa sahajÄ• tapaccayena paccayo --- savitakkasavicÄ• rÄ• khandhÄ• ca vitakko
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena \Be II 63/ paccayo. paá¹-
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹
(2)

aÃ±Ã±amaÃ±Ã±apaccayo

<92> savitakkasavicÄ• ro \Ne II 72/ dhammo savitakkasavicÄ• rassa dhammassa aÃ±Ã±a
savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apacca
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ a
paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena pa

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa aÃ±Ã±amaÃ±Ã±apac
savitakkasavicÄ• rÄ• khandhÄ• vitakkassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isa

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa aÃ±Ã±amaÃ±Ã±apaccaye
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• vatthussa aÃ±Ã±amaÃ±Ã±apaccay

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro \Se II 88/ eko khandho tiá¹‡á¹‡annaá
vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khan
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm
paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• vitakkassa ca vatthussa
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (5)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ

aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vi
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (6)

savitakkasavicÄ• ro \Ne II 73/ dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattass
ca dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e savitakkasa
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca \Be II 64/ vatthussa ca aÃ±Ã±amaÃ±Ã±apac
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca vatthussa ca aÃ±Ã±amaÃ±Ã±apac

<93> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa aÃ±Ã±amaÃ±
avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ \Se II 89/ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ
pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá
(1)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa aÃ±Ã±amaÃ±Ã±apacc
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isa

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa aÃ±Ã±amaÃ±Ã±apaccay
avitakkavicÄ• ramattÄ• khandhÄ• vicÄ• rassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹
avitakkavicÄ• ramattÄ• khandhÄ• vicÄ• rassa ca vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayen
vitakko vatthussa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (3)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhamm
paccayo --- paá¹-isandhikkhaá¹‡e vitakko savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vatth
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (4)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá
ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatto eko kha
khandhÄ• naá¹ƒ \Ne II 74/ vicÄ• rassa ca vatthussa \Se II 90/ ca aÃ±Ã±amaÃ±Ã±apaccayen
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca vatthussa ca aÃ±Ã±amaÃ±Ã±apaccay

<94> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa aÃ±Ã±amaÃ±Ã±apacca
avitakkaavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccaye
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhik
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa \Be II 65/ ca aÃ±Ã±amaÃ±Ã±apaccaye
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo.
vatthu khandhÄ• naá¹ƒ ... pe ... vicÄ• ro vatthussa ... pe ... vatthu vicÄ• rassa ... pe ... ekaá

mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• ras
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa aÃ±Ã±amaÃ±Ã±apaccaye
paá¹-isandhikkhaá¹‡e vatthu savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±a

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa aÃ±Ã±amaÃ±Ã±apaccay
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-
vatthu vitakkassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- paá¹-isandhikkhaá¹‡e vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ va
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e vatthu avitakkavicÄ• ramattÄ•
vicÄ• rassa ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e vatthu savitakkasavicÄ• rÄ•
vitakkassa ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (5)

<95> savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dham
paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro eko khandho ca vatthu ca tiá¹‡á¹‡an
pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena p

savitakkasavicÄ• ro \Be II 66/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khand
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (2)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitakka
dhammassa aÃ±Ã±amaÃ±Ã±apaccayena \Se II 92/ paccayo --- paá¹-isandhikkhaá¹‡e savita
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca aÃ±Ã±amaÃ±Ã±apaccayena pacc
ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca aÃ±Ã±amaÃ±Ã±apaccayena paccay

<96> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dha
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e vitakko ca vatthu ca savitak
khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm
paccayo --- avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• na
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandhÄ• ca vicÄ• ro ca dvinnaá¹ƒ khan
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatto eko kha
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ca vicÄ• ro ca vatthu ca dvinnaá¹ƒ
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (2)

avitakkavicÄ• ramatto \Ne II 76/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa d
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• kha
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• khand
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (3)

avitakkavicÄ• ramatto \Se II 93/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattas
ca dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e avitakkavicÄ
vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena pac
ca vicÄ• ro ca dvinnaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena paccay
avitakkavicÄ• ramatto eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vicÄ• ras
aÃ±Ã±amaÃ±Ã±apaccayena \Be II 67/ paccayo ... pe ... dve khandhÄ• ca vatthu ca dvinna
vicÄ• rassa ca aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (4)

<97> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa c
aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- savitakkasavicÄ• ro eko khandho ca vitakko ca tiá
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandhÄ• ca vitakko ca dvinnaá¹ƒ khan
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca vatthussa
paccayo. (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa aÃ±Ã±amaÃ±Ã±apaccayena \Se II 94/ paccayo --- paá¹-isandhikkhaá¹‡e savita
vitakko ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena pacc
ca vitakko ca dvinnaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca aÃ±Ã±amaÃ±Ã±apaccayena paccay

savitakkasavicÄ• ro \Ne II 77/ ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ•
dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- paá¹-isandhikkhaá¹‡e savitakkasavic
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... d
vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (1)

nissayapaccayo

<98> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa nissayapaccayena
savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ (saá¹ƒkhittaá¹ƒ) satta.

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa nissayapaccayena p
paÃ±ca.

avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa nissayapaccayena paccayo -
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Be II 68/ rÅ«pÄ
paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
nissayapaccayena paccayo. vicÄ• ro cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapa
paá¹-isandhikkhaá¹‡e avitakkaavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá
rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu avitakkaavicÄ• rÄ• naá¹ƒ khand
nissayapaccayena paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa nissayapaccayena paccay
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. paá¹-isandhikkha

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa nissayapaccayena pacca
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo, vatthu avitakka
khandhÄ• naá¹ƒ vitakkassa ca nissayapaccayena paccayo. paá¹-isandhikkhaá¹‡e vicÄ• ro .

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
--- vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca nissayapaccayena paccayo.
... pe .... (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo --- vatthu savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca nissayapacca
paá¹-isandhikkhaá¹‡e vatthu ... pe .... (5)

<99> savitakkasavicÄ• ro \Se II 96/ ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• ra
nissayapaccayena paccayo --- savitakkasavicÄ• ro eko khandho ca vatthu ca tiá¹‡á¹‡annaá
nissayapaccayena paccayo ... pe ... (pavattipi, paá¹-isandhipi dÄ«petabbÄ•). (1)

savitakkasavicÄ• ro \Be II 69/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa
nissayapaccayena paccayo --- savitakkasavicÄ• rÄ• khandhÄ• ca vatthu ca vitakkassa ... p
paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammassa n
savitakkasavicÄ• rÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«p
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (3)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitakka
dhammassa nissayapaccayena paccayo --- savitakkasavicÄ• ro eko khandho \Ne II 79/ ca v
khandhÄ• naá¹ƒ vitakkassa ca nissayapaccayena paccayo ... pe ... paá¹-isandhikkhaá¹‡e ...

<100> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dh
paccayo --- vitakko ca vatthu ca savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-i
.... (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm
paccayo --- avitakkavicÄ• ramatto eko \Se II 97/ khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ kha
avitakkavicÄ• ramatto eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... p
... pe .... (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammass
--- avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ•
paccayo. avitakkavicÄ• ramattÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ•
vitakko ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... avitakka
vatthu ca vicÄ• rassa nissayapaccayena paccayo (paá¹-isandhikÄ• ni cattÄ• ri. saá¹ƒkhittaá

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avita
dhammassa nissayapaccayena paccayo --- avitakkavicÄ• ramatto eko khandho ca vicÄ• ro
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo
vicÄ• ro ca \Be II 70/ dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na
paccayo. avitakkavicÄ• ramatto eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ
dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca nissayapaccayena p
... pe .... (4)

<101> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa
... avitakkaavicÄ• rassa dhammassa ... pe ... savitakkasavicÄ• rassa ca avitakkaavicÄ• rass

... tÄ«á¹‡i.

savitakkasavicÄ• ro \Se II 98/ ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• dhammassa ... pe ... avitakkaavicÄ• rassa dhammassa nissayapaccayena paccayo (dve vÄ

upanissayapaccayo

<102> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa upanissayapacca __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p savitakkasavicÄ• raá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, upo savitakkasavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. savitakkasavicÄ• raá¹ƒ sÄ«laá¹ƒ ... ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthan dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, savitakkasavicÄ• raá¹ƒ jh vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... samÄ• pattiá¹ƒ ... pe ... pÄ• á¹‡aá¹ƒ hanati ... p bhindati. savitakkasavicÄ• rÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• ... r moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• savitakkasavicÄ• rÄ• ya saddhÄ• ya ... sÄ«lassa cÄ• gassa ... paÃ±Ã±Ä• ya ... rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... diá¹-á¹-hiy ... upanissayapaccayena paccayo. (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa upanissayapaccayena __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p savitakkasavicÄ• raá¹ƒ saddhaá¹ƒ upanissÄ• ya avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ uppÄ samÄ• pattiá¹ƒ ... pe ... savitakkasavicÄ• raá¹ƒ \Se II 99/ sÄ«laá¹ƒ \Be II 71/ ... pe ... patthan upanissÄ• ya avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... samÄ• pa savitakkasavicÄ• rÄ• saddhÄ• ... pe ... patthanÄ• avitakkavicÄ• ramattÄ• ya saddhÄ• ya ... ... cÄ• gassa ... paÃ±Ã±Ä• ya vitakkassa ca upanissayapaccayena paccayo. (2)

savitakkasavicÄ• ro \Ne II 81/ dhammo avitakkaavicÄ• rassa dhammassa upanissayapacca __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- savitakkasavicÄ upanissÄ• ya avitakkaavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ uppÄ• deti. savitakkasavicÄ• raá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya avitakkaavic uppÄ• deti, maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. savitakkas ... pe ... patthanÄ• avitakkaavicÄ• rÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... vicÄ• rassa ca ... kÄ• yikassa sukhassa kÄ• yikassa dukkhassa upanissayapaccayena pacc

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm paccayo. __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- savita

... pe ... patthanÄ• avitakkavicÄ• ramattÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gas
vicÄ• rassa ca upanissayapaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo --- __Ä• rammaá¹‡Å«panissayo \Se II 100/, anantarÅ«panissayo, pakatÅ«panissay
pakatÅ«panissayo --- savitakkasavicÄ• rÄ• saddhÄ• ... pe ... patthanÄ• savitakkasavicÄ•
... patthanÄ• ya vitakkassa ca upanissayapaccayena paccayo. (5)

<103> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa upanissayapa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
avitakkavicÄ• ramattaá¹ƒ saddhaá¹ƒ upanissÄ• ya avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ upp
samÄ• pattiá¹ƒ uppÄ• deti. avitakkavicÄ• ramattaá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... pa
vitakkaá¹ƒ upanissÄ• ya avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ...
uppÄ• deti. avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä•
avitakkavicÄ• ramattÄ• ya \Be II 72/ saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ
ca upanissayapaccayena paccayo. (1)

avitakkavicÄ• ramatto \Ne II 82/ dhammo savitakkasavicÄ• rassa dhammassa upanissayap
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
avitakkavicÄ• ramattaá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, u
savitakkasavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... sam
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. avitakkavicÄ• ramattaá¹ƒ sÄ«laá¹ƒ
cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... vitakkaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyat
karoti, savitakkasavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ u
samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. avitakkavicÄ•
sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• vitakko ca savitakkasavicÄ• rÄ• ya saddhÄ• ya
upanissayapaccayena paccayo. (2)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa upanissayapaccayena p
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- avitakkavicÄ• ra
upanissÄ• ya avitakkaavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ
uppÄ• deti. avitakkavicÄ• ramattaá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... vit
avitakkaavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ
avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• vitakko ca
saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya vicÄ• rassa ca ... kÄ• yika
kÄ• yikassa dukkhassa upanissayapaccayena paccayo. (3)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham

paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- avit
saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• vitakko ca avitakkavicÄ• ramattÄ•
sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya vicÄ• rassa ca upanissayapaccayena pa

avitakkavicÄ• ramatto \Be II 73/ dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattas
dhammassa \Ne II 83/ upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, ana
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ
cÄ• go ... paÃ±Ã±Ä• vitakko ca savitakkasavicÄ• rÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya
upanissayapaccayena paccayo. (5)

<104> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa upanissayapaccayena
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
avitakkaavicÄ• raá¹ƒ saddhaá¹ƒ upanissÄ• ya avitakkaavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti,
abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. avitakkaavicÄ• raá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ
paÃ±Ã±aá¹ƒ ... vicÄ• raá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... b
senÄ• sanaá¹ƒ upanissÄ• ya avitakkaavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe .
samÄ• pattiá¹ƒ uppÄ• deti. avitakkaavicÄ• rÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ..
... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ av
saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya ... vicÄ• rassa ... kÄ• yika
kÄ• yikassa dukkhassa upanissayapaccayena paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa upanissayapaccayena pac
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
avitakkaavicÄ• raá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposa
savitakkasavicÄ• raá¹ƒ jhÄ• naá¹ƒ \Se II 103/ uppÄ• deti, vipassanaá¹ƒ ... pe ... maggaá¹ƒ .
samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. avitakkaavicÄ• raá
... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... vicÄ• raá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposath
savitakkasavicÄ• raá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... san
uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. avitakkaavicÄ• rÄ• saddhÄ•
senÄ• sanaá¹ƒ savitakkasavicÄ• rÄ• ya saddhÄ• ya ... sÄ«lassa ... pe ... patthanÄ• ya upan
(2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa upanissayapaccayena p
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo_ \Be II 74/ __ ... pe .
--- avitakkaavicÄ• raá¹ƒ saddhaá¹ƒ upanissÄ• ya avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ uppÄ
... maggaá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. avitakkaavicÄ• raá¹ƒ sÄ«laá¹ƒ ... pe ... sen
upanissÄ• ya avitakkavicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... magga

samÄ• pattiá¹ƒ uppÄ• deti. avitakkaavicÄ• rÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ avitakkavi
... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya vitakkassa ca upanissayapaccayena p

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
avitakkaavicÄ• rÄ• \Se II 104/ saddhÄ• ... pe ... senÄ• sanaá¹ƒ avitakkavicÄ• ramattÄ• ya
... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya vicÄ• rassa ca upanissayapaccayena paccayo. (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
avitakkaavicÄ• rÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ savitakkasavicÄ• rÄ• ya saddhÄ• ya .
patthanÄ• ya vitakkassa ca upanissayapaccayena paccayo. (5)

<105> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dh
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• vicÄ• ro ca
saddhÄ• ya ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo_ \Ne II 8
pakatÅ«panissayo --- avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ...
avitakkavicÄ• ramattÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya
upanissayapaccayena paccayo. (2)

avitakkavicÄ• ramatto \Be II 75/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa d
upanissayapaccayena paccayo --- __anantarÅ«panissayo \Se II 105/, pakatÅ«panissayo ...
pakatÅ«panissayo --- avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ...
avitakkaavicÄ• rÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya vic
kÄ• yikassa sukhassa kÄ• yikassa dukkhassa upanissayapaccayena paccayo. (3)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avit
dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo
pakatÅ«panissayo --- avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ...
avitakkavicÄ• ramattÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya
upanissayapaccayena paccayo. (4)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitak
dhammassa upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«pan

... _. pakatÅ«panissayo --- avitakkavicÄ• ramattÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• g
vicÄ• ro ca savitakkasavicÄ• rÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ
... dosassa ... mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya vitakkassa ca upanis
paccayo. (5)

<106> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- savitakkasavicÄ• rÄ• \Se II 106/ saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... c
... rÄ• go ... doso ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• vitakko ca savitakkasavicÄ•
sÄ«lassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (1)

savitakkasavicÄ• ro \Ne II 86/ ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramatt
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- savitakkasavicÄ• rÄ• \Be II 76/ saddhÄ• sÄ«laá¹ƒ ... pe ... patthanÄ•
avitakkavicÄ• ramattÄ• ya saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya
upanissayapaccayena paccayo. (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- sav
saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... paÃ±Ã±Ä• ... pe ... patthanÄ• vitakko ca avita
saddhÄ• ya ... sÄ«lassa ... sutassa ... cÄ• gassa ... paÃ±Ã±Ä• ya vicÄ• rassa ca ... kÄ• yika
kÄ• yikassa dukkhassa upanissayapaccayena paccayo. (3)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa ca a
dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo
pakatÅ«panissayo --- savitakkasavicÄ• rÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go ... pa
patthanÄ• \Se II 107/ vitakko ca avitakkavicÄ• ramattÄ• ya saddhÄ• ya ... sÄ«lassa ... suta
paÃ±Ã±Ä• ya vicÄ• rassa ca upanissayapaccayena paccayo. (4)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«par
... _. pakatÅ«panissayo --- savitakkasavicÄ• rÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go
rÄ• go ... doso ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• vitakko ca savitakkasavicÄ• rÄ
pe ... patthanÄ• ya vitakkassa ca upanissayapaccayena paccayo. (5)

purejÄ• tapaccayo

<107> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa purejÄ• tapaccayena

Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- dibber
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatt
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
avitakkaavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca purejÄ• tapaccayena paccayo. (1)

avitakkaavicÄ• ro \Be II 77/ dhammo savitakkasavicÄ• rassa dhammassa purejÄ• tapaccay
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
anattato vipassati ... pe ... phoá¹-á¹-habbe ... \Se II 108/ vatthuá¹ƒ aniccato dukkhato anattat
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. _
--- vatthu savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa purejÄ• tapaccayena pa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
anattato vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha vitakko uppajjati ... pe ... vatthuá¹
dukkhato anattato vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha vitakko uppajjati. __va
--- vatthu avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca purejÄ• tapaccayena

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo. __vatthupurejÄ• taá¹ƒ_ --- vatthu avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ v
purejÄ• tapaccayena paccayo. (4)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹
dukkhato anattato vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• k
uppajjanti. sotaá¹ƒ ... ghÄ• naá¹ƒ ... \Se II 109/ jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... ga
rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati assÄ• deti \Ne II 8
taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. __vatthupurejÄ•
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca purejÄ• tapaccayena paccayo. (

pacchÄ• jÄ• tapaccayo

<108> savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa pacchÄ• jÄ• tapacc
savitakkasavicÄ• rÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena

avitakkavicÄ• ramatto \Be II 78/ dhammo avitakkaavicÄ• rassa dhammassa pacchÄ• jÄ• ta
pacchÄ• jÄ• tÄ• avitakkavicÄ• ramattÄ• khandhÄ• ca vitakko ca purejÄ• tassa imassa kÄ
paccayo. (1)

avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa pacchÄ• jÄ• tapaccayena pa
avitakkaavicÄ• rÄ• khandhÄ• ca vicÄ• ro ca purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ•

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammass
paccayo --- pacchÄ• jÄ• tÄ• avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca purejÄ• tass
pacchÄ• jÄ• tapaccayena paccayo. (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa \Se II 110
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• savitakkasavicÄ• rÄ• khandhÄ• ca
kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<109> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa Ä• sevanapaccay
purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sav
khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vo
savitakkasavicÄ• rassa maggassa ... vodÄ• naá¹ƒ savitakkasavicÄ• rassa maggassa Ä• sev

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa Ä• sevanapaccayena
savitakkasavicÄ• rÄ• khandhÄ• pacchimassa pacchimassa vitakkassa Ä• sevanapaccayen
avitakkavicÄ• ramattassa jhÄ• nassa parikammaá¹ƒ avitakkavicÄ• ramattassa jhÄ• nassa Ä
gotrabhu avitakkavicÄ• ramattassa maggassa Ä• sevanapaccayena paccayo. vodÄ• naá¹ƒ
maggassa Ä• sevanapaccayena paccayo. (2)

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa Ä• sevanapaccayena pacc
parikammaá¹ƒ dutiye jhÄ• ne vicÄ• rassa Ä• sevanapaccayena \Be II 79/ paccayo. tatiyassa
tatiyassa jhÄ• nassa ... pe ... catutthassa jhÄ• nassa parikammaá¹ƒ catutthassa jhÄ• nassa
Ä• kÄ• sÄ• naÃ±cÄ• yatanassa parikammaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanassa ... pe ... viÃ±
parikammaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanassa parika
Ä• kiÃ±caÃ±Ã±Ä• yatanassa ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikamma
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... dibbassa cakkhussa parikammaá¹ƒ dibba
dibbÄ• ya sotadhÄ• tuyÄ• parikammaá¹ƒ dibbÄ• ya sotadhÄ• tuyÄ• ... pe ... iddhividhaÃ±Ä
pe ... cetopariyaÃ±Ä• á¹‡assa parikammaá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa parikammaá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa pa
avitakkaavicÄ• rassa maggassa vicÄ• rassa ca ... vodÄ• naá¹ƒ avitakkaavicÄ• rassa magga
Ä• sevanapaccayena paccayo. (3)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm
paccayo --- avitakkavicÄ• ramattassa jhÄ• nassa parikammaá¹ƒ avitakkavicÄ• ramattassa jh
Ä• sevanapaccayena paccayo. gotrabhu avitakkavicÄ• ramattassa \Ne II 90/ maggassa vicÄ
avitakkavicÄ• ramattassa maggassa vicÄ• rassa ca Ä• sevanapaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo --- purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ \Se II 112/ vitakkassa ca Ä• sevanapaccayena
gotrabhussa vitakkassa ca ... anulomaá¹ƒ vodÄ• nassa vitakkassa ca ... gotrabhu savitakka
vitakkassa ca ... vodÄ• naá¹ƒ savitakkasavicÄ• rassa maggassa vitakkassa ca Ä• sevanapa

<110> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa Ä• sevanapa
purimo vitakko pacchimassa pacchimassa vitakkassa Ä• sevanapaccayena paccayo. purim
avitakkavicÄ• ramattÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramat
Ä• sevanapaccayena paccayo. (1)

avitakkavicÄ• ramatto \Be II 80/ dhammo savitakkasavicÄ• rassa dhammassa Ä• sevanapa
purimo vitakko pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• na
(2)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa Ä• sevanapaccayena pa
avitakkavicÄ• ramattÄ• khandhÄ• pacchimassa pacchimassa vicÄ• rassa Ä• sevanapacca

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo --- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchi
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca Ä• sevanapaccayena paccay

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa \Se II
91/ Ä• sevanapaccayena paccayo --- purimo purimo vitakko pacchimÄ• naá¹ƒ pacchimÄ• n
khandhÄ• naá¹ƒ vitakkassa ca Ä• sevanapaccayena paccayo. (5)

<111> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa Ä• sevanapaccayena
vicÄ• ro pacchimassa pacchimassa vicÄ• rassa Ä• sevanapaccayena paccayo. purimÄ• pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkaavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa Ä• sevanapaccayena pa
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• seva

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
--- purimo purimo vicÄ• ro pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ
Ä• sevanapaccayena paccayo. (3)

<112> avitakkavicÄ• ramatto \Be II 81/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ra
Ä• sevanapaccayena paccayo --- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• khandhÄ• ca
pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena pacc

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa \Se II 114/
Ä• sevanapaccayena paccayo --- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• khandhÄ• ca
pacchimassa vicÄ• rassa Ä• sevanapaccayena paccayo. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avit
dhammassa Ä• sevanapaccayena paccayo --- purimÄ• purimÄ• avitakkavicÄ• ramattÄ• k
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• ras
paccayo. (3)

<113> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa
paccayo --- purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca pacchimÄ• na
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. anulomaÃ±ca
anulomaÃ±ca vitakko ca vodÄ• nassa ... gotrabhu ca vitakko ca savitakkasavicÄ• rassa ma
vitakko ca savitakkasavicÄ• rassa maggassa Ä• sevanapaccayena paccayo. (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa dhar
paccayo --- purimÄ• purimÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca pacchimassa
Ä• sevanapaccayena paccayo. avitakkavicÄ• ramattassa jhÄ• nassa parikammaÃ±ca vitakk
jhÄ• nassa Ä• sevanapaccayena paccayo. gotrabhu ca vitakko ca avitakka vicÄ• ramattass
vitakko ca avitakkavicÄ• ramattassa maggassa Ä• sevanapaccayena paccayo. (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
--- dutiyassa jhÄ• nassa parikammaÃ±ca vitakko \Be II 82/ ca dutiye jhÄ• ne vicÄ• rassa Ä•
... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaÃ±ca vitakko ca ... pe ... dibba
parikammaÃ±ca vitakko ca ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa parikammaÃ±ca vitakko c
Ä• sevanapaccayena \Se II 115/ paccayo. gotrabhu ca vitakko ca avitakkaavicÄ• rassa mag
Ä• sevanapaccayena paccayo. vodÄ• naÃ±ca vitakko ca avitakkaavicÄ• rassa maggassa v
paccayo. (3)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa ca av

dhammassa Ä• sevanapaccayena paccayo --- avitakkavicÄ• ramattassa jhÄ• nassa \Ne II 9
avitakkavicÄ• ramattassa jhÄ• nassa vicÄ• rassa ca ... gotrabhu ca vitakko ca avitakkavicÄ•
vicÄ• rassa ca ... vodÄ• naÃ±ca vitakko ca avitakkavicÄ• ramattassa maggassa vicÄ• rassa
paccayo. (4)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa Ä• sevanapaccayena paccayo \Se II 116/ --- purimÄ• purimÄ• savitakkasavic
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa
anulomaÃ±ca vitakko ca gotrabhussa vitakkassa ca ... anulomaÃ±ca vitakko ca vodÄ• nass
gotrabhu ca vitakko ca savitakkasavicÄ• rassa maggassa vitakkassa ca ... vodÄ• naÃ±ca vi
savitakkasavicÄ• rassa maggassa vitakkassa ca Ä• sevanapaccayena paccayo. (5)

kammapaccayo

<114> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa kammapaccayen
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• sampayuttakÄ• n
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• cetanÄ• sampayu
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• vip
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

savitakkasavicÄ• ro \Be II 83/ dhammo avitakkavicÄ• ramattassa dhammassa kammapacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• vitakkassa kamm
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• cetanÄ• vitakkassa kammapaccayena paccay
savitakkasavicÄ• rÄ• cetanÄ• vipÄ• kassa vitakkassa kammapaccayena paccayo. (2)

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa kammapaccayena \Se II 1
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• cittasamuá¹-á¹-hÄ
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• cetanÄ• kaá¹-attÄ
\Ne II 94/ paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• vipÄ• kÄ• n
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhammas
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• s
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.
savitakkasavicÄ• rÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ savitakkasavic
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (4)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhamm
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• cetanÄ• v
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkha
cetanÄ• vitakkassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ•
savitakkasavicÄ• rÄ• cetanÄ• vipÄ• kassa \Se II 118/ vitakkassa ca kaá¹-attÄ• ca rÅ«pÄ•
paccayo. (5)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• c
khandhÄ• naá¹ƒ vitakkassa ca kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakka
sampayuttakÄ• naá¹ƒ \Be II 84/ khandhÄ• naá¹ƒ vitakkassa ca kammapaccayena paccayo.
savitakkasavicÄ• rÄ• cetanÄ• vicÄ• kÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹
paccayo. (6)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca avital
dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ•
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• cetanÄ• sampayu
vitakkassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡i
cetanÄ• vipÄ• kÄ• naá¹ƒ savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca kaá¹-a
kammapaccayena paccayo. (7)

<115> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa kammapacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- avitakkavicÄ• ramattÄ• \Se II 119/ cetanÄ• sam
khandhÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkh
avitakkavicÄ• ramattÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ•
(1)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa kammapaccayena pacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- avitakkavicÄ• ramattÄ• cetanÄ• vicÄ• rassa ca
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• ce
ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- av
vipÄ• kassa vicÄ• rassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- avitakkavicÄ• ramattÄ•
khandhÄ• naá¹ƒ vicÄ• rassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapacca
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• na

ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ \Be II 85/ --- avitakk
vipÄ• kÄ• naá¹ƒ avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca kaá¹-attÄ• c
paccayo. (3)

avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa kammapaccayena \Se II 120/
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- avitakkaavicÄ• rÄ• cetanÄ• sampayuttakÄ• naá
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Ne II 96/ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-is
avitakkaavicÄ• rÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• r
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- avitakkaavicÄ• rÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ avitakkaavicÄ• r
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<116> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa vipÄ• kapaccayen
savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena pacc
paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vi
pe ....

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa vipÄ• kapaccayena pa
savitakkasavicÄ• rÄ• khandhÄ• vitakkassa vipÄ• kapaccayena paccayo. paá¹-isandhikkha

(savitakkasavicÄ• ramÅ«lakÄ• sattapi paÃ±hÄ• paripuá¹‡á¹‡Ä• .)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa vipÄ• kapaccayena
avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena pa
khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e vipÄ• ko avitakkavicÄ• ramatto eko khandho ... pe

(avitakkavicÄ• ramattamÅ«lakÄ• \Se II 121/ paÃ±ca paÃ±hÄ• kÄ• tabbÄ• , vipÄ• kanti niy

<117> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa vipÄ• kapaccayena pa
avitakkaavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
vipÄ• kapaccayena paccayo ... pe ... dve khandhÄ• \Be II 86/ ... pe ... vipÄ• ko vicÄ• ro
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne II 97/ rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. paá¹-isa
khandhÄ• vatthussa vipÄ• kapaccayena paccayo. vicÄ• ro vatthussa vipÄ• kapaccayena p

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa vipÄ• kapaccayena pacc
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo. paá¹-isandhikk
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
--- vipÄ• ko vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
vipÄ• kapaccayena paccayo. paá¹-isandhikkhaá¹‡e vipÄ• ko vicÄ• ro avitakkavicÄ• ramattÄ
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. (3)

<118> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa
paccayo --- vipÄ• ko avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ kha
vipÄ• kapaccayena \Se II 122/ paccayo ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammass
--- vipÄ• kÄ• avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cittasamuá¹-á¹-hÄ• nÄ• naá
vipÄ• kapaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• khandhÄ• ca v
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avita
dhammassa vipÄ• kapaccayena paccayo --- vipÄ• ko avitakkavicÄ• ramatto eko khandho ca
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo
vipÄ• ko avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹
vipÄ• kapaccayena paccayo. (3)

savitakkasavicÄ• ro \Ne II 98/ ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• ras
vipÄ• kapaccayena paccayo --- vipÄ• ko savitakkasavicÄ• ro eko \Be II 87/ khandho ca vital
khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo ... pe ... dve khandhÄ• ... pe ... paá¹-isandhik

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
--- vipÄ• kÄ• savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
vipÄ• kapaccayena \Se II 123/ paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa vipÄ• kapaccayena paccayo --- vipÄ• ko savitakkasavicÄ• ro eko khandho ca v
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo
.... (3)

Ä• hÄ• rapaccayo

<119> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa Ä• hÄ• rapaccayo

savitakkasavicÄ• rÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ• rapaccaye
... pe .... (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa Ä• hÄ• rapaccayena p
Ä• hÄ• rÄ• vitakkassa Ä• hÄ• rapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe ....

(savitakkasavicÄ• ramÅ«lakÄ• iminÄ• kÄ• raá¹‡ena satta paÃ±hÄ• vibhajitabbÄ• .)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa Ä• hÄ• rapaccayena
avitakkavicÄ• ramattÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ• rapacca
... pe .... (1)

avitakkavicÄ• ramatto \Ne II 99/ dhammo avitakkaavicÄ• rassa dhammassa Ä• hÄ• rapacc
avitakkavicÄ• ramattÄ• Ä• hÄ• rÄ• vicÄ• rassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramatto \Se II 124/ dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rass
Ä• hÄ• rapaccayena paccayo --- avitakkavicÄ• ramattÄ• Ä• hÄ• rÄ• \Be II 88/ sampayuttal
vicÄ• rassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo
.... (3)

avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa Ä• hÄ• rapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ
paá¹-isandhikkhaá¹‡e ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapacca

indriyapaccayo

<120> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa indriyapaccayena
savitakkasavicÄ• rÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena pa
... pe .... (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa indriyapaccayena pacc
indriyÄ• vitakkassa indriyapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (7)

(savitakkasavicÄ• ramÅ«lakÄ• satta paÃ±hÄ• iminÄ• kÄ• raá¹‡ena vibhajitabbÄ• .)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa indriyapaccayena pa
avitakkavicÄ• ramattÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena

... pe .... (1)

avitakkavicÄ• ramatto \Ne II 100/ dhammo avitakkaavicÄ• rassa dhammassa indriyapaccay
--- avitakkavicÄ• ramattÄ• indriyÄ• vicÄ• rassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo --- avitakkavicÄ• ramattÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• r
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. paá¹-isandhikkha

avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa indriyapaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriy
paá¹-isandhikkhaá¹‡e ... pe ... cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa \Be II 89/ ... pe ...
kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayena paccayo. rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«p
paccayo. (1)

jhÄ• napaccayo

<121> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa jhÄ• napaccayen
savitakkasavicÄ• rÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ jhÄ• napa
paá¹-isandhikkhaá¹‡e ... pe .... (7)

(savitakkasavicÄ• ramÅ«lakÄ• satta paÃ±hÄ• iminÄ• kÄ• raá¹‡ena vibhajitabbÄ• .)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa jhÄ• napaccayena p
avitakkavicÄ• ramattÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ jhÄ• na
paá¹-isandhikkhaá¹‡e ... pe .... (5)

(avitakkavicÄ• ramattamÅ«lakÄ• \Se II 126/ paÃ±ca paÃ±hÄ• iminÄ• kÄ• raá¹‡ena vibha

avitakkaavicÄ• ro \Ne II 101/ dhammo avitakkaavicÄ• rassa dhammassa jhÄ• napaccayena
avitakkaavicÄ• rÄ• ni jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹
jhÄ• napaccayena paccayo. vicÄ• ro cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ jhÄ• napa
paá¹-isandhikkhaá¹‡e vicÄ• ro kaá¹-attÄ• rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo. vicÄ• r
paccayo. (1)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa jhÄ• napaccayena pacca
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ jhÄ• napaccayena paccayo. paá¹-isandhikkh

avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ jhÄ• napaccayena paccayo. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
--- vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca r
paccayo. paá¹-isandhikkhaá¹‡e vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá
jhÄ• napaccayena paccayo. (3)

<122> avitakkavicÄ• ramatto \Be II 90/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ra
jhÄ• napaccayena paccayo --- avitakkavicÄ• ramattÄ• ni jhÄ• naá¹…gÄ• ni vicÄ• ro ca sam
jhÄ• napaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramatto \Se II 127/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa
paccayo --- avitakkavicÄ• ramattÄ• ni jhÄ• naá¹…gÄ• ni vicÄ• ro ca cittasamuá¹-á¹-hÄ• nÄ•
jhÄ• napaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avit
dhammassa jhÄ• napaccayena paccayo --- avitakkavicÄ• ramattÄ• ni jhÄ• naá¹…gÄ• ni vic
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ jhÄ• napaccayena paccayo.
avitakkavicÄ• ramattÄ• ni jhÄ• naá¹…gÄ• ni vicÄ• ro ca sampayuttakÄ• naá¹ƒ khandhÄ• na
jhÄ• napaccayena paccayo. (3)

savitakkasavicÄ• ro \Ne II 102/ ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• ra
jhÄ• napaccayena paccayo --- savitakkasavicÄ• rÄ• ni jhÄ• naá¹…gÄ• ni vitakko ca sampay
jhÄ• napaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
--- savitakkasavicÄ• rÄ• ni jhÄ• naá¹…gÄ• ni vitakko ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«p
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa jhÄ• napaccayena paccayo --- savitakkasavicÄ• rÄ• ni \Se II 128/ jhÄ• naá¹…g
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ jhÄ• n
paá¹-isandhikkhaá¹‡e ... pe .... (3)

maggapaccayo

<123> savitakkasavicÄ• ro \Be II 91/ dhammo savitakkasavicÄ• rassa dhammassa maggap
savitakkasavicÄ• rÄ• ni maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ maggapac

paá¹-isandhikkhaá¹‡e ... pe ....

(savitakkasavicÄ• ramÅ«lakÄ• satta paÃ±hÄ• iminÄ• kÄ• raá¹‡ena vibhajitabbÄ• .)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa maggapaccayena pa
avitakkavicÄ• ramattÄ• ni \Ne II 103/ maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá
paá¹-isandhikkhaá¹‡e ... pe ....

(avitakkavicÄ• ramattamÅ«lakÄ• paÃ±ca paÃ±hÄ• iminÄ• kÄ• raá¹‡ena vibhajitabbÄ• .)

avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa maggapaccayena paccayo --
maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa dhamm
--- savitakkasavicÄ• rÄ• ni maggaá¹…gÄ• ni vitakko ca sampayuttakÄ• naá¹ƒ khandhÄ• naá
paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
--- savitakkasavicÄ• rÄ• ni maggaá¹…gÄ• ni \Se II 129/ vitakko ca cittasamuá¹-á¹-hÄ• nÄ• r
maggapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa maggapaccayena paccayo --- savitakkasavicÄ• rÄ• ni maggaá¹…gÄ• ni vitakk
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ maggapaccayena paccayo.
(3)

sampayuttapaccayo

<124> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa sampayuttapacca
savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ \Be II 92/ sampayuttapa
dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa sampayuttapaccayena
savitakkasavicÄ• rÄ• khandhÄ• vitakkassa sampayuttapaccayena paccayo. paá¹-isandhikk

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo --- savitakkasavicÄ• ro eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vitakkassa c

sampayuttapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkas
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<125> avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa dhammassa sampayuttap
avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ \Se II 130/ khandhÄ• naá¹ƒ sampayutta
... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa sampayuttapaccayena
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ sampayuttapaccayena paccayo. paá¹-isandhik

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa sampayuttapaccayena p
avitakkavicÄ• ramattÄ• khandhÄ• vicÄ• rassa sampayuttapaccayena paccayo. paá¹-isand

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo --- avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vicÄ• rass
paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca ... pe ... paá¹-isa
.... (4)

<126> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa sampayuttapaccayena
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sampayuttapaccayena paccayo ... pe ... dve
khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkaavicÄ• ro \Be II 93/ dhammo avitakkavicÄ• ramattassa dhammassa sampayuttapac
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ sampayuttapaccayena paccayo. paá¹-isandh

avitakkavicÄ• ramatto \Ne II 105/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramatta
sampayuttapaccayena paccayo --- avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á
sampayuttapaccayena paccayo ... pe ... dve khandhÄ• ca vicÄ• ro ca dvinnaá¹ƒ khandhÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa dhamm
paccayo --- savitakkasavicÄ• ro eko khandho ca vitakko ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹
paccayo ... pe ... dve khandhÄ• ca vitakko ca dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isan
.... (1)

vippayuttapaccayo

<127> savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa vippayuttapaccayen

pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• khandhÄ• cittasamuá¹-á¹-hÄ•
vippayuttapaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• kaá¹
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- savitakkasavicÄ• rÄ• khandhÄ• pu
vippayuttapaccayena paccayo. (1)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa vippayuttapaccayena pa
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- avitakkavicÄ• ramattÄ• khandhÄ• cittasamuá¹-á¹-h
vippayuttapaccayena paccayo, vitakko cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayu
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayut
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- avitakkavic
vitakko ca purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

<128> avitakkaavicÄ• ro \Se II 132/ dhammo avitakkaavicÄ• rassa dhammassa vippayuttap
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ \Be II 94/ --- avitakkaavicÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne II 106/ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. vicÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh
khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. vicÄ• ro kaá¹-attÄ• rÅ«p
paccayo; khandhÄ• vatthussa vippayuttapaccayena paccayo, vatthu khandhÄ• naá¹ƒ vippa
vicÄ• ro vatthussa vippayuttapaccayena paccayo; vatthu vicÄ• rassa vippayuttapaccayena p
--- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa vippayuttapaccayena paccayo ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayuttapaccayena paccayo, vatthu avitakkaavicÄ• rÄ• naá¹ƒ kh
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- avitakkaavicÄ• rÄ• khandhÄ• ca vi
kÄ• yassa vippayuttapaccayena paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa vippayuttapaccayena pacc
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu savitakkasavicÄ• rÄ• naá¹
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu savitakkasavicÄ• rÄ• naá¹ƒ khar
vippayuttapaccayena paccayo. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa vippayuttapaccayena \S
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu avitakkavicÄ
khandhÄ• naá¹ƒ vitakkassa ca vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu a
khandhÄ• naá¹ƒ vitakkassa ca vippayuttapaccayena paccayo. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca vippayuttapaccayena paccay
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca vippayuttapaccayena paccay

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca vippayuttapaccayena paccayo. _
savitakkasavicÄ• rÄ• naá¹ƒ \Ne II 107/ khandhÄ• naá¹ƒ vitakkassa ca vippayuttapaccayena

<129> avitakkavicÄ• ramatto \Be II 95/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• r
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- avit
khandhÄ• ca vicÄ• ro ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca kaá¹-attÄ• rÅ«pÄ•
paccayo. __pacchÄ• jÄ• tÄ• _ --- avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro \Se II 134/
kÄ• yassa vippayuttapaccayena paccayo. (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• kha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh
khandhÄ• ca vitakko ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca purejÄ• tassa imassa kÄ• yassa vippayuttap

atthipaccayo

<130> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa atthipaccayena p
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa atthipaccayena paccay
khandhÄ• vitakkassa atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa atthipaccayena paccayo --
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• khandhÄ• cittasamuá¹-á¹-hÄ•
atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• khandhÄ• kaá¹-attÄ•
paccayo. __pacchÄ• jÄ• tÄ• _ --- savitakkasavicÄ• rÄ• khandhÄ• purejÄ• tassa imassa kÄ
paccayo. (3)

(savitakkasavicÄ• ramÅ«lake avasesÄ• \Se II 135/ paÃ±hÄ• sahajÄ• tapaccayasadisÄ• .

<131> avitakkavicÄ• ramatto \Be II 96/ dhammo avitakkavicÄ• ramattassa dhammassa atth
avitakkavicÄ• ramatto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena pacca

dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa atthipaccayena paccay
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa atthipaccayena paccayo
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- avitakkavicÄ• ramattÄ• khandhÄ• vicÄ• rassa citta
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. vitakko cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• khandhÄ• vicÄ• rassa kaá¹-attÄ• ca rÅ«pÄ•
paccayo; vitakko kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ ---
khandhÄ• ca vitakko ca purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. (3)

(avitakkavicÄ• ramattamÅ«lakÄ• paÃ±ca paÃ±hÄ• . avasesÄ• sahajÄ• tapaccayasadisÄ•

<132> avitakkaavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- avitakkaavicÄ•
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
khandhÄ• \Se II 136/ dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... vicÄ• ro cittasamuá¹-á¹-hÄ• nÄ• n
atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e \Ne II 109/ avitakkaavicÄ• ro eko khandho ti
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... khandhÄ• v
paccayo, vatthu khandhÄ• naá¹ƒ atthipaccayena paccayo; vicÄ• ro vatthussa atthipaccayen
vicÄ• rassa atthipaccayena paccayo; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ
paccayo ... pe ... mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• r
upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• na
... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• \Be II 97/ saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatana
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo, cakk
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccaye
avitakkaavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca atthipaccayena paccayo. __pacch
avitakkaavicÄ• rÄ• khandhÄ• ca vicÄ• ro ca purejÄ• tassa imassa kÄ• yassa atthipaccaye
Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo. __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ•
paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa atthipaccayena paccayo --
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu \Se II 137/ savitakkasavicÄ
khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ aniccato dukkhato
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. s

... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ
dukkhato anattato vipassati ... pe ... domanassaá¹ƒ uppajjati. vatthu savitakkasavicÄ• rÄ• na
atthipaccayena paccayo. (2)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa atthipaccayena paccayo
purejÄ• taá¹ƒ. __sahajÄ• to_ --- vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ atth
paá¹-isandhikkhaá¹‡e vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayen
paá¹-isandhikkhaá¹‡e vatthu avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca a
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ aniccato dukkhato anattato vipassati assÄ• deti abhinandati
II 110/ vitakko uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ...
rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati assÄ• deti abhinan
Ä• rabbha vitakko uppajjati. vatthu avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkass
paccayo. (3)

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
--- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- vicÄ• ro avitakkavicÄ• ramattÄ• naá¹ƒ kh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Se II 138/ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isan
avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be II 98/ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ atthip
paá¹-isandhikkhaá¹‡e vatthu avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca
__purejÄ• taá¹ƒ_ --- vatthu avitakkavicÄ• ramattÄ• naá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca at

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
--- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu savitakka
khandhÄ• naá¹ƒ vitakkassa ca atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ani
vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitak
... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassa
abhinandati, taá¹ƒ Ä• rabbha savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca uppajjanti. vatt
savitakkasavicÄ• rÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca atthipaccayena paccayo. (5)

<133> savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dha
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- savitakkasavicÄ• ro eko khandh
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca vatthu
khandhÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• ro \Se II
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•
khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

savitakkasavicÄ• ro \Ne II 111/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattass
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• tÄ• --- savitakkasavic

vatthu ca vitakkassa atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e savitakkasavicÄ• rÄ• k
vitakkassa atthipaccayena paccayo. (2)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammassa a
__sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. sahajÄ• tÄ• --- savitakkasav
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. p
savitakkasavicÄ• rÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipacca
\Be II 99/ --- savitakkasavicÄ• rÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca purejÄ• tass
atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- savitakkasavicÄ• rÄ• khandhÄ• ca rÅ«pajÄ«
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (3)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitakka
dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- sav
khandho \Se II 140/ ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca atthipaccay
dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca atthipaccayena pacca
... pe .... (4)

<134> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dh
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- vitakko ca vatthu ca savitakkasa
khandhÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e vitakko ca vatthu ca savital
khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamm
--- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- avitakkavicÄ• ramatto eko khandho ca vic
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca vicÄ• r
khandhÄ• naá¹ƒ ... avitakkavicÄ• ramatto eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandh
paccayo ... pe ... dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena pa
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ kh
atthipaccayena \Ne II 112/ paccayo ... pe ... dve khandhÄ• ca vicÄ• ro ca dvinnaá¹ƒ khandh
paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramatto eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ kha
dve khandhÄ• ca vatthu ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

avitakkavicÄ• ramatto \Se II 141/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. sah
avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• na
sahajÄ• tÄ• \Be II 100/ --- avitakkavicÄ• ramattÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittas
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. sahajÄ• to --- vitakko ca mahÄ• bhÅ«tÄ• ca cittasa
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. sahajÄ• tÄ• --- avitakkavicÄ• ramattÄ• khandhÄ•

atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ•
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• rama
mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e avitakkavicÄ• rama
vicÄ• rassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- avitakkavicÄ• ramattÄ• khand
purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- avitakkavicÄ•
vitakko ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca purejÄ• tassa imassa kÄ• yassa atthipaccayena p
avitakkavicÄ• ramattÄ• khandhÄ• ca vitakko ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ•
paccayo. (3)

avitakkavicÄ• ramatto \Se II 142/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramatta
avitakkaavicÄ• rassa ca dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• t
avitakkavicÄ• ramatto eko khandho ca vicÄ• ro ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca vicÄ• ro ca ... pe ... avitak
khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vicÄ• rassa ca atthipaccayena pacc
khandhÄ• ca vatthu ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (4)

<135> savitakkasavicÄ• ro \Ne II 113/ ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasav
atthipaccayena paccayo --- savitakkasavicÄ• ro eko khandho ca vitakko ca tiá¹‡á¹‡annaá¹ƒ
atthipaccayena paccayo ... pe ... dve khandhÄ• ca vitakko ca ... pe ... paá¹-isandhikkhaá¹‡e

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- savitakkasavicÄ• rÄ• khandhÄ• c
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e
khandhÄ• ca vitakko \Be II 101/ ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pa
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca purejÄ• tassa imassa kÄ• yassa atthipaccay

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa \Se II 1
avitakkaavicÄ• rassa ca dhammassa atthipaccayena paccayo --- savitakkasavicÄ• ro eko kh
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
khandhÄ• ca vitakko ca dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ....

<136> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• sa
dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- sav
khandho ca vitakko ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo
paá¹-isandhikkhaá¹‡e ... pe .... (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaa

atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_. s
savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ•
atthipaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... pacchÄ• jÄ• tÄ• --- savitakkasavic
vitakko ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca purejÄ• tassa imassa kÄ• yassa \Ne II 114/ atthipa
pacchÄ• jÄ• tÄ• --- savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca rÅ«pajÄ«vitindriyaÃ±ca
atthipaccayena paccayo. (2)

natthivigatÄ• vigatapaccayÄ•

<137> savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa natthipaccayena
paccayo.

(natthipaccayaÃ±ca \Se II 144/ vigatapaccayaÃ±ca anantarasadisaá¹ƒ, avigataá¹ƒ atthisadi

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<138> hetuyÄ• \Be II 102/ ekÄ• dasa, Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• tevÄ«sa, ana
samanantare paÃ±cavÄ«sa, sahajÄ• te tiá¹ƒsa, aÃ±Ã±amaÃ±Ã±e aá¹-á¹-havÄ«sa, nissaye
paÃ±cavÄ«sa, purejÄ• te paÃ±ca, pacchÄ• jÄ• te paÃ±ca, Ä• sevane ekavÄ«sa, kamme ek
Ä• hÄ• re ekÄ• dasa, indriye ekÄ• dasa, jhÄ• ne ekavÄ«sa, magge soá¸·asa, sampayutte e
atthiyÄ• tiá¹ƒsa, natthiyÄ• paÃ±cavÄ«sa, vigate paÃ±cavÄ«sa, avigate tiá¹ƒsa.

(ghaá¹-anÄ• kusalattikasadisÄ• yeva. paÃ±hÄ• vÄ• ragaá¹‡anaá¹ƒ evaá¹ƒ asammohanter

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<139> savitakkasavicÄ• ro \Ne II 115/ dhammo savitakkasavicÄ• rassa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

savitakkasavicÄ• ro dhammo avitakkavicÄ• ramattassa dhammassa Ä• rammaá¹‡apaccay
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

savitakkasavicÄ• ro dhammo avitakkaavicÄ• rassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena \Se II 145/ paccayo ... pacchÄ• jÄ• tapaccayena paccayo
paccayo. (3)

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhammas
paccayo ... kammapaccayena paccayo. (4)

savitakkasavicÄ• ro \Be II 103/ dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dham
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapacc

savitakkasavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca avital
dhammassa sahajÄ• tapaccayena paccayo ... kammapaccayena paccayo. (7)

<140> avitakkavicÄ• ramatto \Ne II 116/ dhammo avitakkavicÄ• ramattassa dhammassa Ä•
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa dhammassa Ä• rammaá¹‡apaccay
sahajÄ• tapaccayena paccayo ... upanissayapaccayena \Se II 146/ paccayo. (2)

avitakkavicÄ• ramatto dhammo avitakkaavicÄ• rassa dhammassa Ä• rammaá¹‡apaccayen
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamma

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa ca avitakkaavicÄ• rassa ca dhamm
paccayo. (4)

avitakkavicÄ• ramatto dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dham
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (5)

avitakkavicÄ• ramatto dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dha
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo. (6)

<141> avitakkaavicÄ• ro \Be II 104/ dhammo avitakkaavicÄ• rassa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena \Se II 147/ paccayo ... purejÄ• tapaccayena paccayo. (2)

avitakkaavicÄ• ro \Ne II 117/ dhammo avitakkavicÄ• ramattassa dhammassa Ä• rammaá¹‡
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

avitakkaavicÄ• ro dhammo avitakkavicÄ• ramattassa ca avitakkaavicÄ• rassa ca dhammas
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa

avitakkaavicÄ• ro dhammo savitakkasavicÄ• rassa ca avitakkavicÄ• ramattassa ca dhamm
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa

<142> savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa dha
purejÄ• taá¹ƒ. (1)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa dhamma
purejÄ• taá¹ƒ. (2)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammassa
pacchÄ• jÄ• taá¹ƒ ... Ä• hÄ• raá¹ƒ ... indriyaá¹ƒ. (3)

savitakkasavicÄ• ro ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitakka
dhammassa sahajÄ• taá¹ƒ ... purejÄ• taá¹ƒ \Se II 148/. (4)

<143> avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa d
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo. (1)

avitakkavicÄ• ramatto \Be II 105/ ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramatta
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo. (2)

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaavicÄ• rassa dhammass
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena pa

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkavicÄ• ramattassa ca avita

dhammassa sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• ta

avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• savitakkasavicÄ• rassa ca avitak
dhammassa Ä• rammaá¹‡apaccayena \Se II 149/ paccayo ... upanissayapaccayena paccay

<144> savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa dha
paccayo ... upanissayapaccayena paccayo. (2)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkaavicÄ• rassa dhamma
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ•

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• savitakkasavicÄ• rassa ca avit
dhammassa sahajÄ• tapaccayena paccayo. (4)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca dhammÄ• avitakkavicÄ• ramattassa ca a
dhammassa upanissayapaccayena paccayo. (5)

savitakkasavicÄ• ro \Be II 106/ \Ne II 119/ ca avitakkavicÄ• ramatto ca dhammÄ• savitakk
avitakkavicÄ• ramattassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissaya

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro \Se II 150/ ca dhammÄ•
dhammassa sahajÄ• taá¹ƒ ... purejÄ• taá¹ƒ. (1)

savitakkasavicÄ• ro ca avitakkavicÄ• ramatto ca avitakkaavicÄ• ro ca dhammÄ• avitakkaa
sahajÄ• taá¹ƒ ... pacchÄ• jÄ• taá¹ƒ ... Ä• hÄ• raá¹ƒ ... indriyaá¹ƒ. (2)

paccanÄ«yuddhÄ• ro.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<145> nahetuyÄ• paÃ±catiá¹ƒsa, naÄ• rammaá¹‡e paÃ±catiá¹ƒsa, naadhipatiyÄ• paÃ±ca

paÃ±catiá¹ƒsa, nasamanantare paÃ±catiá¹ƒsa, nasahajÄ• te ekÅ«natiá¹ƒsa, naaÃ±Ã±amaÃ
nanissaye ekÅ«natiá¹ƒsa, naupanissaye catuttiá¹ƒsa, napurejÄ• te paÃ±catiá¹ƒsa, napacch
nakamme navipÄ• ke naÄ• hÄ• re naindriye najhÄ• ne namagge paÃ±catiá¹ƒsa, nasampay
sattavÄ«sa, noatthiyÄ• sattavÄ«sa, nonatthiyÄ• paÃ±catiá¹ƒsa, novigate paÃ±catiá¹ƒsa, n

(paccanÄ«yaá¹ƒ gaá¹‡entena imÄ• ni padÄ• ni anumajjantena gaá¹‡etabbÄ• ni.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<146> hetupaccayÄ• \Ne II 120/ naÄ• rammaá¹‡e ekÄ• dasa, naadhipatiyÄ• ekÄ• dasa, n
ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye ekÄ• dasa, napurejÄ• te napacchÄ•
navipÄ• ke naÄ• hÄ• re \Be II 107/ naindriye najhÄ• ne namagge sabbe ekÄ• dasa, nasamp
satta, nonatthiyÄ• ekÄ• dasa, novigate ekÄ• dasa \Se II 151/.

(anulomapaccanÄ«yagaá¹‡anÄ• iminÄ• kÄ• raá¹‡ena gaá¹‡etabbÄ• .)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<147> nahetupaccayÄ• Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• tevÄ«sa, anantare paÃ±ca
paÃ±cavÄ«sa, sahajÄ• te tiá¹ƒsa, aÃ±Ã±amaÃ±Ã±e aá¹-á¹-havÄ«sa, nissaye tiá¹ƒsa, upani
purejÄ• te paÃ±ca, pacchÄ• jÄ• te paÃ±ca, Ä• sevane ekavÄ«sa, kamme ekÄ• dasa, vipÄ•
indriye ekÄ• dasa, jhÄ• ne ekavÄ«sa, magge soá¸·asa, sampayutte ekÄ• dasa, vippayutte n
natthiyÄ• paÃ±cavÄ«sa, vigate paÃ±cavÄ«sa, avigate tiá¹ƒsa.

(paccanÄ«yÄ• nulomaá¹ƒ iminÄ• kÄ• raá¹‡ena vibhajitabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

vitakkattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. pÄ«tittikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> pÄ«tisahagataá¹ƒ \Se II 152/ \Be II 108/ \Ne II 121/ dhammaá¹ƒ paá¹-icca pÄ«tisahaga
hetupaccayÄ• --- pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo kha
khandho, dve khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e pÄ«tisahagataá¹ƒ e
tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . (1)

pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati hetupaccayÄ•
khandhaá¹ƒ paá¹-icca sukhasahagatÄ• tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve
paá¹-isandhikkhaá¹‡e pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca sukhasahagatÄ• tay
khandhe paá¹-icca dve khandhÄ• . (2)

pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato ca sukhasahagato ca dhammÄ• u
pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• ca sukhasahagatÄ• ca ta
khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e pÄ«tisahagataá¹ƒ ekaá¹ƒ khandha
pÄ«tisahagatÄ• ca sukhasahagatÄ• ca tayo khandhÄ• \Ne II 122/ ... pe ... dve khandhe pa
(3)

<2> sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati hetupacca
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe \Se II 153/ paá¹-icca eko khandh
sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko

sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati hetupaccayÄ•
khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve
paá¹-isandhikkhaá¹‡e sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• tay
khandhe paá¹-icca dve khandhÄ• . (2)

sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato ca sukhasahagato ca dhammÄ• u
sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• ca sukhasahagatÄ• ca d
paá¹-icca eko khandho. paá¹-isandhikkhaá¹‡e sukhasahagataá¹ƒ \Be II 109/ ekaá¹ƒ khandh

pÄ«tisahagatÄ• ca sukhasahagatÄ• ca dve khandhÄ• , dve khandhe paá¹-icca eko khandh

<3> upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati h
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icc
paá¹-isandhikkhaá¹‡e ... pe .... (1)

pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo up
pÄ«tisahagataÃ±ca sukhasahagataÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• tay
khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e pÄ«tisahagataÃ±ca sukhasahaga
paá¹-icca pÄ«tisahagatÄ• tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . (

pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca sukhasahagato dhammo up
hetupaccayÄ• --- pÄ«tisahagataÃ±ca sukhasahagataÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca su
dve khandhe \Ne II 123/ paá¹-icca eko khandho. paá¹-isandhikkhaá¹‡e pÄ«tisahagataÃ±ca s
khandhaá¹ƒ paá¹-icca sukhasahagatÄ• dve khandhÄ• , dve khandhe paá¹-icca eko khandh

pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca pÄ«tisahagato ca sukhasah
hetupaccayÄ• --- pÄ«tisahagataÃ±ca sukhasahagataÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ
sukhasahagatÄ• ca dve khandhÄ• , dve khandhe paá¹-icca eko khandho. paá¹-isandhikkha
sukhasahagataÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• ca sukhasahagatÄ• ca
paá¹-icca eko khandho. (3)

Ä• rammaá¹‡apaccayÄ• di

<4> pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati Ä• rammaá¹
adhipatipaccayÄ• ... (paá¹-isandhikkhaá¹‡e natthi) anantarapaccayÄ• ... samanantarapacc
sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapac
... (purejÄ• te paá¹-isandhikkhaá¹‡e natthi) Ä• sevanapaccayÄ• ... (Ä• sevane vipÄ• kaá¹ƒ
... vipÄ• kapaccayÄ• ... Ä• hÄ• ra ... pe ... indriya ... jhÄ• na ... magga ... sampayutta ... vipp
atthi ... natthi ... vigata ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<5> hetuyÄ• \Se II 155/ \Be II 110/ dasa, Ä• rammaá¹‡e dasa, adhipatiyÄ• dasa, anantare

aÃ±Ã±amaÃ±Ã±e nissaye upanissaye purejÄ• te Ä• sevane kamme vipÄ• ke Ä• hÄ• re indr
vippayutte atthiyÄ• natthiyÄ• vigate avigate sabbattha dasa.

(evaá¹ƒ anulomagaá¹‡anÄ• gaá¹‡etabbÄ• .)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<6> pÄ«tisahagataá¹ƒ \Ne II 124/ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati n
ahetukaá¹ƒ pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kha
khandhÄ• . (1)

pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati nahetupaccayÄ
pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca sukhasahagatÄ• tayo khandhÄ• ... pe ... d
khandhÄ• . (2)

pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato ca sukhasahagato ca dhammÄ• up
ahetukaá¹ƒ pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• ca sukhasahag
pe ... dve khandhe paá¹-icca dve khandhÄ• . (3)

<7> sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati nahetupac
sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko

sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati nahetupaccayÄ
sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisahagatÄ• tayo khandhÄ• ... pe ... d
\Se II 156/ khandhÄ• . (2)

sukhasahagataá¹ƒ \Be II 111/ dhammaá¹ƒ paá¹-icca pÄ«tisahagato ca sukhasahagato ca d
nahetupaccayÄ• --- ahetukaá¹ƒ sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisaha
dve khandhÄ• , dve khandhe paá¹-icca eko khandho. (3)

<8> upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati n
\Ne II 125/ upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandh

ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve kha
paá¹-icca eko khandho. vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicc
uddhaccasahagato moho. (1)

<9> pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhamm
ahetukaá¹ƒ pÄ«tisahagataÃ±ca sukhasahagataÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca pÄ«tisah
... dve khandhe paá¹-icca dve khandhÄ• . (1)

pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca sukhasahagato dhammo up
ahetukaá¹ƒ pÄ«tisahagataÃ±ca sukhasahagataÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca sukhasa
khandhe paá¹-icca eko khandho. (2)

pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca pÄ«tisahagato ca sukhasah
nahetupaccayÄ• --- ahetukaá¹ƒ pÄ«tisahagataÃ±ca sukhasahagataÃ±ca ekaá¹ƒ khandhaá
ca sukhasahagatÄ• ca dve khandhÄ• , dve khandhe paá¹-icca \Se II 157/ eko khandho. (3)

naadhipati-naÄ• sevanapaccayÄ•

<10> pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati naadhipati
(naadhipatipaá¹-isandhikkhaá¹‡e paripuá¹‡á¹‡aá¹ƒ) ... napurejÄ• tapaccayÄ• ... (``arÅ«peâ
niyÄ• metabbaá¹ƒ ``paá¹-isandhikkhaá¹‡eâ€™â€™ ti ca) napacchÄ• jÄ• tapaccayÄ• ... naA

nakammapaccayo

<11> pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati nakammap
khandhe paá¹-icca pÄ«tisahagatÄ• cetanÄ• .

pÄ«tisahagataá¹ƒ \Be II 112/ \Ne II 126/ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo up
--- pÄ«tisahagate khandhe paá¹-icca sukhasahagatÄ• cetanÄ• .

(iminÄ• kÄ• raá¹‡ena dasa paÃ±hÄ• vitthÄ• retabbÄ• .)

navipÄ• kapaccayo

<12> pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati navipÄ• ka
(paripuá¹‡á¹‡aá¹ƒ, paá¹-isandhi natthi).

najhÄ• napaccayÄ• di

<13> sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati najhÄ• na
sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve kha
eko khandho. (1)

upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati najhÄ
catuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe

(namaggapaccayÄ• nahetupaccayasadisaá¹ƒ. moho natthi. navippayuttapaccayÄ• paripu
)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<14> nahetuyÄ• \Se II 158/ \Ne II 127/ dasa, naadhipatiyÄ• dasa, napurejÄ• te napacchÄ
nakamme navipÄ• ke dasa, najhÄ• ne dve, namagge dasa, navippayutte dasa (paccanÄ«ya
kÄ• tabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

dukaá¹ƒ

<15> hetupaccayÄ• \Be II 113/ naadhipatiyÄ• dasa, napurejÄ• te dasa, napacchÄ• jÄ• te
navipÄ• ke navippayutte dasa.

(anulomapaccanÄ«yaá¹ƒ vitthÄ• rena gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

dukaá¹ƒ

<16> nahetupaccayÄ• Ä• rammaá¹‡e dasa, anantare dasa, samanantare dasa, sahajÄ• te
128/ upanissaye purejÄ• te Ä• sevane kamme vipÄ• ke Ä• hÄ• re indriye jhÄ• ne sabbe das
dasa, vippayutte atthiyÄ• natthiyÄ• vigate avigate sabbe dasa.

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<17> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa hetupaccayena paccayo --- p
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e pÄ«
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena \Se II 159/ paccayo. (1)

pÄ«tisahagato \Be II 114/ dhammo sukhasahagatassa dhammassa hetupaccayena paccay
sampayuttakÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. pa
(2)

pÄ«tisahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa hetupacc
pÄ«tisahagatÄ• hetÅ« sampayuttakÄ• naá¹ƒ pÄ«tisahagatÄ• naÃ±ca sukhasahagatÄ• naÃ
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (3)

<18> sukhasahagato dhammo sukhasahagatassa dhammassa ... pe ... pÄ«tisahagatassa c
pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa ... pe ... (sukhamÅ«le tÄ«á¹‡i).

upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe

pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa ... pe ... suk
... pe ... pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa hetupaccayena paccayo --
sukhasahagatÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ pÄ«tisahagatÄ• naÃ±ca sukhasahagatÄ•
hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

Ä• rammaá¹‡apaccayo

<19> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa Ä• rammaá¹‡apaccayena \Se
pÄ«tisahagatena cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ k
cittena paccavekkhati, pÄ«tisahagatÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitv
vuá¹-á¹-hahitvÄ• taá¹ƒ pÄ«tisahagatena cittena paccavekkhati. ariyÄ• pÄ«tisahagatena cit
pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡
pÄ«tisahagate khandhe pÄ«tisahagatena cittena aniccato dukkhato anattato vipassanti ass
taá¹ƒ Ä• rabbha pÄ«tisahagato rÄ• go uppajjati, diá¹-á¹-hi uppajjati. pÄ«tisahagate khandhe
pÄ«tisahagatÄ• khandhÄ• uppajjanti. (1)

pÄ«tisahagato \Be II 115/ dhammo sukhasahagatassa dhammassa Ä• rammaá¹‡apaccaye
cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ sukh
paccavekkhati, pÄ«tisahagatÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , ph
sukhasahagatena \Ne II 130/ cittena paccavekkhati. ariyÄ• sukhasahagatena cittena pÄ«tis
paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• n
khandhe sukhasahagatena cittena aniccato dukkhato anattato vipassanti assÄ• denti abhina
sukhasahagato rÄ• go uppajjati, diá¹-á¹-hi uppajjati. pÄ«tisahagate khandhe Ä• rabbha sukh
uppajjanti. (2)

pÄ«tisahagato \Se II 161/ dhammo upekkhÄ• sahagatassa dhammassa Ä• rammaá¹‡apac
pÄ«tisahagatena cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ k
upekkhÄ• sahagatena cittena paccavekkhati, pÄ«tisahagatÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , m
phalÄ• vuá¹-á¹-hahitvÄ• taá¹ƒ upekkhÄ• sahagatena cittena paccavekkhati. ariyÄ• upekkh
pÄ«tisahagate pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe
jÄ• nanti. pÄ«tisahagate khandhe upekkhÄ• sahagatena cittena aniccato dukkhato anattato
abhinandanti; taá¹ƒ Ä• rabbha upekkhÄ• sahagato rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicik
uddhaccaá¹ƒ uppajjati. cetopariyaÃ±Ä• á¹‡ena pÄ«tisahagatacittasamaá¹…gissa cittaá¹ƒ jÄ
khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. pÄ«tisaha
upekkhÄ• sahagatÄ• khandhÄ• uppajjanti. (3)

pÄ«tisahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• ramma
pÄ«tisahagatena cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ k
ca sukhasahagatena ca cittena \Se II 162/ paccavekkhati, pÄ«tisahagatÄ• jhÄ• nÄ• vuá¹-á
vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-hahitvÄ• taá¹ƒ pÄ«tisahagatena ca sukhasahagatena ca
ariyÄ• pÄ«tisahagatena ca sukhasahagatena ca cittena pÄ«tisahagate pahÄ«ne kilese pac
kilese paccavekkhanti \Be II 116/, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. pÄ«tisahagate
pÄ«tisahagatena ca sukhasahagatena ca cittena aniccato dukkhato anattato vipassanti ass
taá¹ƒ Ä• rabbha pÄ«tisahagato ca sukhasahagato ca rÄ• go uppajjati, diá¹-á¹-hi uppajjati. p
Ä• rabbha pÄ«tisahagatÄ• ca sukhasahagatÄ• ca khandhÄ• uppajjanti. (4)

<20> sukhasahagato \Ne II 131/ dhammo sukhasahagatassa dhammassa Ä• rammaá¹‡ap
sukhasahagato dhammo pÄ«tisahagatassa dhammassa ... pe ... upekkhÄ• sahagatassa dh
pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo
Ä• rabbha pÄ«tisahagatÄ• ca sukhasahagatÄ• ca khandhÄ• uppajjanti. (4)

upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa Ä• rammaá¹‡apaccayen
cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ upek
paccavekkhati, upekkhÄ• sahagatÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ
taá¹ƒ upekkhÄ• sahagatena cittena paccavekkhati. ariyÄ• upekkhÄ• sahagatena cittena up
kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kiles
upekkhÄ• sahagate khandhe upekkhÄ• sahagatena cittena aniccato dukkhato anattato \Se
assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha upekkhÄ• sahagato rÄ• go uppajjati, diá¹-á¹-hi up
uppajjati, uddhaccaá¹ƒ uppajjati. cetopariyaÃ±Ä• á¹‡ena upekkhÄ• sahagatacittasamaá¹…g
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa Ä• rammaá¹‡apaccayena
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apacc
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• ramma
upekkhÄ• sahagate khandhe Ä• rabbha upekkhÄ• sahagatÄ• khandhÄ• uppajjanti. (1)

upekkhÄ• sahagato dhammo pÄ«tisahagatassa dhammassa ... pe ... sukhasahagatassa dh
pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ \Be II 117/ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ p
sukhasahagatena ca cittena paccavekkhati, upekkhÄ• sahagatÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ
phalÄ• vuá¹-á¹-hahitvÄ• , taá¹ƒ pÄ«tisahagatena ca sukhasahagatena ca cittena paccavekk
pÄ«tisahagatena ca sukhasahagatena ca cittena upekkhÄ• sahagate pahÄ«ne kilese pacca
kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. upekkhÄ• sahagate khan
sukhasahagatena ca \Se II 164/ cittena aniccato dukkhato anattato vipassanti assÄ• denti \N
abhinandanti; taá¹ƒ Ä• rabbha pÄ«tisahagato ca sukhasahagato ca rÄ• go uppajjati, diá¹-á¹-

upekkhÄ• sahagate khandhe Ä• rabbha pÄ«tisahagatÄ• ca sukhasahagatÄ• ca khandhÄ•

<21> pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa ... pe
dhammassa ... pe ... upekkhÄ• sahagatassa dhammassa Ä• rammaá¹‡apaccayena paccay
sukhasahagatena ca cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá
pÄ«tisahagate ca sukhasahagate ca khandhe upekkhÄ• sahagatena cittena aniccato dukkh
assÄ• deti abhinandati; taá¹ƒ Ä• rabbha upekkhÄ• sahagato rÄ• go uppajjati, diá¹-á¹-hi uppa
uppajjati, uddhaccaá¹ƒ uppajjati. cetopariyaÃ±Ä• á¹‡ena pÄ«tisahagatasukhasahagatacittas
jÄ• nÄ• ti. pÄ«tisahagatÄ• ca sukhasahagatÄ• ca khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pub
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm
pÄ«tisahagate ca sukhasahagate ca khandhe Ä• rabbha upekkhÄ• sahagatÄ• khandhÄ• u

pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa ca sukhasahagatassa ca
Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ). (4)

adhipatipaccayo

<22> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa adhipatipaccayena paccayo -
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- pÄ«tisahagatena \Se II 165/ cittena dÄ• r
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• \Be II 118/ pÄ«tisahagatena cittena taá¹ƒ garua
pÄ«tisahagatÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• , maggÄ• vuá¹-á¹-hahitvÄ• , phalÄ• vuá¹-á¹-ha
cittena taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati. pÄ«tisahagate khandhe pÄ«tisahagatena citte
assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• pÄ«tisahagato rÄ• go uppajjati, diá¹-á¹-hi uppa
__sahajÄ• tÄ• dhipati_ --- pÄ«tisahagatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ad

pÄ«tisahagato \Ne II 133/ dhammo sukhasahagatassa dhammassa adhipatipaccayena pac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- pÄ«tisahagatena
pe .... __sahajÄ• tÄ• dhipati_ --- pÄ«tisahagatÄ• dhipati sampayuttakÄ• naá¹ƒ sukhasahaga
adhipatipaccayena paccayo. (2)

pÄ«tisahagato dhammo upekkhÄ• sahagatassa dhammassa adhipatipaccayena paccayo. _
pÄ«tisahagatena cittena dÄ• naá¹ƒ datvÄ• ... pe ... upekkhÄ• sahagatena cittena (saá¹ƒkhi

pÄ«tisahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa adhipatip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- pÄ«tisahagatena
pe .... __sahajÄ• tÄ• dhipati_ --- pÄ«tisahagatÄ• dhipati sampayuttakÄ• naá¹ƒ pÄ«tisahagat
sukhasahagatÄ• naÃ±ca khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (4)

<23> sukhasahagato \Se II 166/ dhammo sukhasahagatassa dhammassa adhipatipaccaye
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- sukhasahagater
pe .... __sahajÄ• tÄ• dhipati_ --- sukhasahagatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• n
paccayo. (1)

sukhasahagato dhammo pÄ«tisahagatassa dhammassa adhipatipaccayena paccayo --- __
sahajÄ• tÄ• dhipati ... pe ... _. sahajÄ• tÄ• dhipati --- sukhasahagatÄ• dhipati sampayuttakÄ
pÄ«tisahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

sukhasahagato dhammo upekkhÄ• sahagatassa dhammassa adhipatipaccayena paccayo
(saá¹ƒkhittaá¹ƒ). (3)

sukhasahagato \Be II 119/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammass
\Ne II 134/ --- __Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... pe ... _. sahajÄ• tÄ• dhipati
sukhasahagatÄ• dhipati sampayuttakÄ• naá¹ƒ pÄ«tisahagatÄ• naÃ±ca sukhasahagatÄ• na
adhipatipaccayena paccayo. (4)

<24> upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa adhipatipaccayena
__Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... pe ... _. sahajÄ• tÄ• dhipati --- upekkhÄ• s
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

upekkhÄ• sahagato dhammo pÄ«tisahagatassa dhammassa adhipatipaccayena paccayo --
(saá¹ƒkhittaá¹ƒ). (2)

upekkhÄ• sahagato \Se II 167/ dhammo sukhasahagatassa dhammassa adhipatipaccayen
__Ä• rammaá¹‡Ä• dhipati_ (saá¹ƒkhittaá¹ƒ). (3)

upekkhÄ• sahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa adhi
__Ä• rammaá¹‡Ä• dhipati_ (saá¹ƒkhittaá¹ƒ). (4)

<25> pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa adhip
__Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... pe ... _. sahajÄ• tÄ• dhipati --- pÄ«tisahag
ca adhipati sampayuttakÄ• naá¹ƒ pÄ«tisahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayen

pÄ«tisahagato ca sukhasahagato ca dhammÄ• sukhasahagatassa dhammassa adhipatipa
__Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... pe ... _. sahajÄ• tÄ• dhipati --- pÄ«tisahag
ca adhipati sampayuttakÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayen

pÄ«tisahagato ca sukhasahagato ca dhammÄ• upekkhÄ• sahagatassa dhammassa adhip
__Ä• rammaá¹‡Ä• dhipati_ (saá¹ƒkhittaá¹ƒ). (3)

pÄ«tisahagato \Ne II 135/ ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa ca sukhasah
adhipatipaccayena paccayo --- __Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati_ \Be II 120/ _
sahajÄ• tÄ• dhipati --- pÄ«tisahagatÄ• ca sukhasahagatÄ• ca adhipati sampayuttakÄ• naá
sukhasahagatÄ• naÃ±ca khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (4)

anantarapaccayo

<26> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa anantarapaccayena \Se II 16
purimÄ• pÄ«tisahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«tisahagatÄ• n
anantarapaccayena paccayo. pÄ«tisahagataá¹ƒ anulomaá¹ƒ gotrabhussa anantarapaccaye
kÄ• raá¹‡ena sabbesaá¹ƒ padÄ• naá¹ƒ paccayoti dÄ«petabbo). anulomaá¹ƒ vodÄ• nassa ..
vodÄ• naá¹ƒ maggassa ... maggo phalassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ pÄ«tisahag
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

pÄ«tisahagato dhammo sukhasahagatassa dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ana
pÄ«tisahagataá¹ƒ anulomaá¹ƒ sukhasahagatassa gotrabhussa anantarapaccayena paccayo
anulomaá¹ƒ sukhasahagatassa vodÄ• nassa anantarapaccayena paccayo. pÄ«tisahagataá
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

pÄ«tisahagato dhammo upekkhÄ• sahagatassa dhammassa anantarapaccayena paccayo
cuticittaá¹ƒ upekkhÄ• sahagatassa upapatticittassa anantarapaccayena paccayo. pÄ«tisaha
Ä• vajjanÄ• ya anantarapaccayena paccayo. pÄ«tisahagatÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡a
kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anantarapaccayena paccayo. pÄ«tisahagataá¹ƒ bhav
bhavaá¹…gassa anantarapaccayena paccayo \Se II 169/. pÄ«tisahagataá¹ƒ kusalÄ• kusala
vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa ... phalaá¹ƒ vuá¹-á¹-hÄ• nassa anantarapa

pÄ«tisahagato \Ne II 136/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammass
--- purimÄ• purimÄ• pÄ«tisahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«ti
sukhasahagatÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo \Be II 121/. pÄ«tisal
pÄ«tisahagatassa ca sukhasahagatassa ca gotrabhussa anantarapaccayena paccayo ... pe
anulomaá¹ƒ pÄ«tisahagatÄ• ya ca sukhasahagatÄ• ya ca phalasamÄ• pattiyÄ• anantarapa

<27> sukhasahagato dhammo sukhasahagatassa dhammassa anantarapaccayena paccay

sukhasahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ kha
paccayo. sukhasahagataá¹ƒ anulomaá¹ƒ sukhasahagatassa gotrabhussa anantarapaccayen
sukhasahagataá¹ƒ anulomaá¹ƒ sukhasahagatÄ• ya phalasamÄ• pattiyÄ• anantarapaccaye

sukhasahagato dhammo pÄ«tisahagatassa dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«tisahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anan
sukhasahagataá¹ƒ anulomaá¹ƒ pÄ«tisahagatÄ• ya phalasamÄ• pattiyÄ• anantarapaccayen

sukhasahagato dhammo upekkhÄ• sahagatassa dhammassa anantarapaccayena \Se II 17
cuticittaá¹ƒ upekkhÄ• sahagatassa upapatticittassa anantarapaccayena paccayo. sukhasah
Ä• vajjanÄ• ya anantarapaccayena paccayo. sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ vi
anantarapaccayena paccayo. sukhasahagatÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kiriyan
anantarapaccayena paccayo sukhasahagataá¹ƒ bhavaá¹…gaá¹ƒ upekkhÄ• sahagatassa bh
paccayo. sukhasahagataá¹ƒ kusalÄ• kusalaá¹ƒ upekkhÄ• sahagatassa vuá¹-á¹-hÄ• nassa .
... phalaá¹ƒ vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (3)

sukhasahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa anantara
purimÄ• sukhasahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«tisahagatÄ• n
khandhÄ• naá¹ƒ anantarapaccayena paccayo ... pe ... sukhasahagataá¹ƒ anulomaá¹ƒ pÄ«ti
sukhasahagatÄ• ya ca phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (4)

<28> upekkhÄ• sahagato \Be II 122/ \Ne II 137/ dhammo upekkhÄ• sahagatassa dhammas
--- purimÄ• purimÄ• upekkhÄ• sahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
khandhÄ• naá¹ƒ ... pe ... Ä• vajjanÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantarapacca
upekkhÄ• sahagataá¹ƒ anulomaá¹ƒ upekkhÄ• sahagatÄ• ya phalasamÄ• pattiyÄ• ... nirodh
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upekkhÄ• sahagatÄ• ya phalasamÄ• pattiyÄ• an

upekkhÄ• sahagato \Se II 171/ dhammo pÄ«tisahagatassa dhammassa anantarapaccayen
upekkhÄ• sahagataá¹ƒ cuticittaá¹ƒ pÄ«tisahagatassa upapatticittassa ... pe ... Ä• vajjanÄ• p
khandhÄ• naá¹ƒ ... pe ... vipÄ• kamanodhÄ• tu pÄ«tisahagatÄ• ya vipÄ• kamanoviÃ±Ã±Ä•
upekkhÄ• sahagataá¹ƒ bhavaá¹…gaá¹ƒ pÄ«tisahagatassa bhavaá¹…gassa ... pe ... upekkh
kusalÄ• kusalaá¹ƒ pÄ«tisahagatassa vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa ... ph
vuá¹-á¹-hÄ• nassa ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

upekkhÄ• sahagato dhammo sukhasahagatassa dhammassa ... pe ... pÄ«tisahagatassa ca
dhammassa anantarapaccayena paccayo. (4)

(tÄ• niyeva ca gamanÄ• ni niyÄ• metabbÄ• ni.)

<29> pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa ... pe
dhammassa ... pe ... upekkhÄ• sahagatassa dhammassa anantarapaccayena paccayo --- p
sukhasahagataÃ±ca cuticittaá¹ƒ upekkhÄ• sahagatassa upapatticittassa ... pe ... pÄ«tisahag
sukhasahagataÃ±ca bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ... pe ... pÄ«tisahagatÄ• ca sukhasaha
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... pÄ«tisal
bhavaá¹…gaá¹ƒ upekkhÄ• sahagatassa bhavaá¹…gassa ... pe ... pÄ«tisahagataÃ±ca sukha
kusalÄ• kusalaá¹ƒ upekkhÄ• sahagatassa vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (3)

pÄ«tisahagato \Se II 172/ \Ne II 138/ ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa ca
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• pÄ«tisahagatÄ• \Be II 123/
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«tisahagatÄ• naÃ±ca sukhasahagatÄ• na
pÄ«tisahagataÃ±ca sukhasahagataÃ±ca anulomaá¹ƒ pÄ«tisahagatÄ• ya ca sukhasahagatÄ
anantarapaccayena paccayo. (4)

samanantarapaccayo

<30> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa samanantarapaccayena pacc

sahajÄ• tapaccayo

<31> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa sahajÄ• tapaccayena paccay
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• dvi
sahajÄ• tapaccayena paccayo ... pe ... (paá¹-iccasadisaá¹ƒ sahajÄ• te dasa paÃ±hÄ•).

aÃ±Ã±amaÃ±Ã±a-nissayapaccayÄ•

<32> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena
paccayo (dasa paÃ±hÄ• kÄ• tabbÄ•).

upanissayapaccayo

<33> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa upanissayapaccayena pacca
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- pÄ«tisahagataá¹ƒ sa
pÄ«tisahagatena cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti,

jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ upp
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹
139/ upanissÄ• ya pÄ«tisahagatena cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati ... pe ... r
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataá¹ƒ rÄ• gaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hi
upanissÄ• ya pÄ«tisahagatena cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakam
pÄ«tisahagataá¹ƒ jhÄ• naá¹ƒ uppÄ• deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. pÄ«tisahagater
Ä• diyati, musÄ• bhaá¹‡ati \Be II 124/, pisuá¹‡aá¹ƒ bhaá¹‡ati, samphaá¹ƒ palapati, sandhiá
nillopaá¹ƒ harati, ekÄ• gÄ• rikaá¹ƒ karoti, paripanthe tiá¹-á¹-hati, paradÄ• raá¹ƒ gacchati, gÄ
karoti, nigamaghÄ• taá¹ƒ karoti. pÄ«tisahagatÄ• saddhÄ• ... sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go
rÄ• go ... moho ... mÄ• no ... diá¹-á¹-hi ... patthanÄ• pÄ«tisahagatÄ• ya saddhÄ• ya ... sÄ«l
cÄ• gassa ... paÃ±Ã±Ä• ya ... rÄ• gassa ... mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patth
upanissayapaccayena paccayo. (1)

pÄ«tisahagato dhammo sukhasahagatassa dhammassa upanissayapaccayena paccayo ---
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- pÄ«tisahagataá¹ƒ sa
sukhasahagatena cittena dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ japp
gaá¹‡hÄ• ti. pÄ«tisahagataá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹
mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya sukhasahagatena cittena dÄ• naá¹
samÄ• pattiá¹ƒ uppÄ• deti. sukhasahagatena cittena adinnaá¹ƒ Ä• diyati ... pe ... nigamagh
pÄ«tisahagatÄ• saddhÄ• ... pe ... patthanÄ• sukhasahagatÄ• ya saddhÄ• ya ... pe ... patt
kÄ• yaviÃ±Ã±Ä• á¹‡assa upanissayapaccayena paccayo. (2)

pÄ«tisahagato \Se II 174/ dhammo upekkhÄ• sahagatassa dhammassa upanissayapaccay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
saddhaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... abhiÃ±Ã±aá¹
samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataá¹ƒ s
patthanaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ
pÄ«tisahagatÄ• saddhÄ• ... pe ... patthanÄ• upekkhÄ• sahagatÄ• ya saddhÄ• ya ... pe ...
upanissayapaccayena paccayo. (3)

pÄ«tisahagato \Ne II 140/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammass
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pa
pÄ«tisahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya pÄ«tisahagatena ca sukhasahagatena ca citten
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya pÄ«
sukhasahagatena ca cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. pÄ«tisahagatÄ
... pe ... patthanÄ• pÄ«tisahagatÄ• ya ca sukhasahagatÄ• ya ca saddhÄ• ya ... pe ... pattha
upanissayapaccayena paccayo. (4)

<34> sukhasahagato dhammo sukhasahagatassa dhammassa upanissayapaccayena pacc
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- sukhasahagataá¹ƒ s
sukhasahagatena cittena dÄ• naá¹ƒ deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sukhasahagataá¹
... patthanaá¹ƒ sukhasahagataá¹ƒ \Se II 175/ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upanissÄ• ya sukhas
deti ... pe ... nigamaghÄ• taá¹ƒ karoti. sukhasahagatÄ• saddhÄ• ... pe ... patthanÄ• sukha
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sukhasahagatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya sukhasahag
upanissayapaccayena paccayo. (1)

sukhasahagato dhammo pÄ«tisahagatassa dhammassa upanissayapaccayena paccayo ---
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- sukhasahagataá¹ƒ s
pÄ«tisahagatena cittena dÄ• naá¹ƒ deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sukhasahagataá¹
... patthanaá¹ƒ sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upanissÄ• ya pÄ«tisahagatena
... nigamaghÄ• taá¹ƒ karoti. sukhasahagatÄ• saddhÄ• ... pe ... patthanÄ• sukhasahagataá
pÄ«tisahagatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

sukhasahagato dhammo upekkhÄ• sahagatassa dhammassa upanissayapaccayena pacca
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- sukhasahagataá¹ƒ s
upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... abhiÃ±Ã±aá¹ƒ uppÄ• deti ... pe ... diá¹
gaá¹‡hÄ• ti. sukhasahagataá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ sukhasahagataá¹ƒ kÄ• yaviÃ±
upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. sukhasahag
patthanÄ• sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ upekkhÄ• sahagatÄ• ya saddhÄ• ya
upanissayapaccayena paccayo. (3)

sukhasahagato \Se II 176/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammass
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo \Be II 126/
pakatÅ«panissayo --- sukhasahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya pÄ«tisahagatena ca sukh
dÄ• naá¹ƒ deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sukhasahagataá¹ƒ sÄ«laá¹ƒ ... pe ... pattha
sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne II 141/ upanissÄ• ya pÄ«tisahagatena ca s
dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. sukhasahagatÄ• saddhÄ• ... pe ... pattha
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ pÄ«tisahagatÄ• ya ca sukhasahagatÄ• ya ca saddhÄ• ya ... pe ...
upanissayapaccayena paccayo. (4)

<35> upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa upanissayapaccay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upekkhÄ• sahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ d
uppÄ• deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. upekkhÄ• sahagataá¹ƒ sÄ«laá¹ƒ ... pe ... patth
upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. upekkhÄ• sa
... patthanÄ• upekkhÄ• sahagatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya upanissayapaccay

upekkhÄ• sahagato dhammo pÄ«tisahagatassa dhammassa upanissayapaccayena paccay
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- upekkhÄ• sahagata
upanissÄ• ya pÄ«tisahagatena \Se II 177/ cittena dÄ• naá¹ƒ deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡
upekkhÄ• sahagataá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya pÄ«tisahagatena cittena
... nigamaghÄ• taá¹ƒ karoti. upekkhÄ• sahagatÄ• saddhÄ• ... pe ... patthanÄ• pÄ«tisahag
... patthanÄ• ya upanissayapaccayena paccayo. (2)

upekkhÄ• sahagato \Ne II 142/ dhammo sukhasahagatassa dhammassa upanissayapaccay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upekkhÄ• sahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya sukhasahagatena cittena dÄ• naá¹ƒ deti ...
gaá¹‡hÄ• ti. upekkhÄ• sahagataá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya sukhasaha
deti ... pe ... nigamaghÄ• taá¹ƒ karoti. upekkhÄ• sahagatÄ• saddhÄ• ... pe ... patthanÄ• su
saddhÄ• ya ... pe ... patthanÄ• ya sukhasahagatassa kÄ• yaviÃ±Ã±Ä• á¹‡assa upanissayap

upekkhÄ• sahagato \Be II 127/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhamm
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pa
upekkhÄ• sahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya pÄ«tisahagatena ca sukhasahagatena ca c
... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. upekkhÄ• sahagataá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ
ca sukhasahagatena ca cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. upekkhÄ• s
pe ... patthanÄ• pÄ«tisahagatÄ• ya ca sukhasahagatÄ• ya ca saddhÄ• ya ... pe ... patthanÄ
paccayo. (4)

<36> pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa \Se II
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pa
pÄ«tisahagataÃ±ca sukhasahagataÃ±ca saddhaá¹ƒ upanissÄ• ya pÄ«tisahagatena cittena
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataÃ±ca sukhasahagataÃ±ca sÄ«laá¹ƒ ... pe ... patthan
pÄ«tisahagatena cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. pÄ«tisahagatÄ• c
saddhÄ• ... pe ... patthanÄ• pÄ«tisahagatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya upanissa
(1)

pÄ«tisahagato ca sukhasahagato ca dhammÄ• sukhasahagatassa dhammassa upanissay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
sukhasahagataÃ±ca saddhaá¹ƒ upanissÄ• ya sukhasahagatena cittena dÄ• naá¹ƒ deti ... pe
gaá¹‡hÄ• ti. pÄ«tisahagataÃ±ca sukhasahagataÃ±ca sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upaniss
cittena dÄ• naá¹ƒ deti ... pe ... nigamaghÄ• taá¹ƒ karoti. pÄ«tisahagatÄ• ca sukhasahagatÄ
saddhÄ• ... pe ... patthanÄ• sukhasahagatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya sukhasa
kÄ• yaviÃ±Ã±Ä• á¹‡assa upanissayapaccayena paccayo. (2)

pÄ«tisahagato ca sukhasahagato ca dhammÄ• upekkhÄ• sahagatassa dhammassa upani
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
sukhasahagataÃ±ca saddhaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti
abhiÃ±Ã±aá¹ƒ uppÄ• deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataÃ±ca sukhasahag
pe ... \Se II 179/ patthanaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... p
karoti. pÄ«tisahagatÄ• ca sukhasahagatÄ• ca saddhÄ• ... pe ... patthanÄ• upekkhÄ• sah
... patthanÄ• ya upanissayapaccayena paccayo. (3)

pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa ca sukhasahagatassa ca
upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ
pakatÅ«panissayo --- pÄ«tisahagataÃ±ca sukhasahagataÃ±ca saddhaá¹ƒ upanissÄ• ya pÄ«
sukhasahagatena ca cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ kar
sukhasahagataÃ±ca jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. pÄ«tisahagataÃ±ca sukhasahagataÃ±ca sÄ«la
cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthana
pÄ«tisahagatena ca sukhasahagatena ca cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, upo
pÄ«tisahagataÃ±ca sukhasahagataÃ±ca jhÄ• naá¹ƒ uppÄ• deti ... pe ... samÄ• pattiá¹ƒ upp
sukhasahagatena ca cittena adinnaá¹ƒ Ä• diyati, musÄ• bhaá¹‡ati, pisuá¹‡aá¹ƒ bhaá¹‡ati, s
sandhiá¹ƒ chindati, nillopaá¹ƒ harati, ekÄ• gÄ• rikaá¹ƒ karoti, paripanthe tiá¹-á¹-hati, paradÄ
gÄ• maghÄ• taá¹ƒ karoti, nigamaghÄ• taá¹ƒ karoti. pÄ«tisahagatÄ• ca sukhasahagatÄ• ca
patthanÄ• pÄ«tisahagatÄ• ya ca sukhasahagatÄ• ya ca saddhÄ• ya ... pe ... patthanÄ• ya
paccayo. (4)

Ä• sevanapaccayo

<37> pÄ«tisahagato \Ne II 144/ dhammo pÄ«tisahagatassa dhammassa Ä• sevanapaccaye
purimÄ• purimÄ• pÄ«tisahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«tisah
Ä• sevanapaccayena paccayo. pÄ«tisahagataá¹ƒ anulomaá¹ƒ pÄ«tisahagatassa gotrabhuss
... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

pÄ«tisahagato dhammo sukhasahagatassa dhammassa Ä• sevanapaccayena paccayo ---
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ \Be II 129/ khandhÄ•
paccayo. pÄ«tisahagataá¹ƒ anulomaá¹ƒ sukhasahagatassa gotrabhussa Ä• sevanapaccaye
anulomaá¹ƒ sukhasahagatassa vodÄ• nassa Ä• sevanapaccayena paccayo. pÄ«tisahagata
maggassa ... pÄ«tisahagataá¹ƒ vodÄ• naá¹ƒ sukhasahagatassa maggassa Ä• sevanapacca

pÄ«tisahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• sevan

purimÄ• pÄ«tisahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ pÄ«tisahagatÄ• n
Ä• sevanapaccayena paccayo ... pe ... pÄ«tisahagataá¹ƒ vodÄ• naá¹ƒ pÄ«tisahagatassa ca
maggassa Ä• sevanapaccayena paccayo. (3)

<38> sukhasahagato dhammo sukhasahagatassa dhammassa ... pe ... pÄ«tisahagatassa c
pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• sevanapaccayena paccayo (saá
passitvÄ• kÄ• tabbaá¹ƒ).

upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa Ä• sevanapaccayena \S
purimÄ• upekkhÄ• sahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upekkhÄ• sa
... upekkhÄ• sahagataá¹ƒ vodÄ• naá¹ƒ upekkhÄ• sahagatassa maggassa Ä• sevanapaccay

<39> pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa ... pe
145/ dhammassa ... pe ... pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• sevan
purimÄ• purimÄ• pÄ«tisahagatÄ• ca sukhasahagatÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pa
pÄ«tisahagatÄ• naÃ±ca sukhasahagatÄ• naÃ±ca khandhÄ• naá¹ƒ Ä• sevanapaccayena pa
sukhasahagataÃ±ca vodÄ• naá¹ƒ pÄ«tisahagatassa ca sukhasahagatassa ca maggassa Ä•

kammapaccayo

<40> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa kammapaccayena paccayo --
{nÄ• nÄ• khaá¹‡ikÄ• (Se Katthaci) }. __sahajÄ• tÄ• _ --- pÄ«tisahagatÄ• cetanÄ• sampay
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e pÄ«tisahagatÄ• \Be II 130/ cetanÄ• sam
khandhÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- pÄ«tisahagatÄ•
pÄ«tisahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

pÄ«tisahagato dhammo sukhasahagatassa dhammassa kammapaccayena paccayo --- sah
__sahajÄ• tÄ• _ --- pÄ«tisahagatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ
paccayo. paá¹-isandhikkhaá¹‡e pÄ«tisahagatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ sukhasaha
kammapaccayena \Se II 182/ paccayo. nÄ• nÄ• kkhaá¹‡ikÄ• --- pÄ«tisahagatÄ• cetanÄ• v
sukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (2)

pÄ«tisahagato dhammo upekkhÄ• sahagatassa dhammassa kammapaccayena paccayo. n
pÄ«tisahagatÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ upekkhÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ kam

pÄ«tisahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa kammapa
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- pÄ«tisahagatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ
sukhasahagatÄ• naÃ±ca khandhÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkhaá¹‡

nÄ• nÄ• kkhaá¹‡ikÄ• --- pÄ«tisahagatÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ pÄ«tisahagatÄ• naÃ±ca
khandhÄ• naá¹ƒ kammapaccayena paccayo. (4)

<41> sukhasahagato dhammo sukhasahagatassa dhammassa (cattÄ• ripi gaá¹‡anÄ• ni pa

<42> upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• ... pe ... _.

upekkhÄ• sahagato dhammo pÄ«tisahagatassa dhammassa kammapaccayena paccayo. _
upekkhÄ• sahagatÄ• cetanÄ• ... pe ....

upekkhÄ• sahagato dhammo sukhasahagatassa dhammassa kammapaccayena paccayo.
upekkhÄ• sahagatÄ• cetanÄ• ... pe ....

upekkhÄ• sahagato \Be II 131/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhamm
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- upekkhÄ• sahagatÄ• cetanÄ• ... pe .... (4)

pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa (cattÄ• ri \S
pÄ«tisahagataá¹ƒ anumajjantena vibhajitabbaá¹ƒ). (4)

vipÄ• kapaccayo

<43> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa vipÄ• kapaccayena paccayo
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vipÄ• kapaccayena paccayo ... pe ... dve khandh
... pe ... paá¹-isandhikkhaá¹‡e pÄ«tisahagato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ
khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ....

(yathÄ• \Ne II 147/ paá¹-iccavÄ• re hetupaccaye evaá¹ƒ vitthÄ• retabbÄ• dasa paÃ±hÄ• .

Ä• hÄ• rapaccayÄ• di

<44> pÄ«tisahagato dhammo pÄ«tisahagatassa dhammassa Ä• hÄ• rapaccayena paccayo
... jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccayena pacca
paccayo ... (dasa paÃ±hÄ• vitthÄ• retabbÄ•) natthipaccayena paccayo ... vigatapaccayena
vigatampi anantarasadisaá¹ƒ) avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<45> hetuyÄ• dasa, Ä• rammaá¹‡e soá¸·asa, adhipatiyÄ• soá¸·asa, anantare soá¸·asa, sa
sahajÄ• te dasa, aÃ±Ã±amaÃ±Ã±e dasa, nissaye dasa, upanissaye soá¸·asa, Ä• sevane da
dasa, Ä• hÄ• re indriye jhÄ• ne magge sampayutte atthiyÄ• dasa, natthiyÄ• soá¸·asa, viga
dasa.

(kusalattikaá¹ƒ anulomaá¹ƒ anumajjantena gaá¹‡etabbaá¹ƒ.)

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<46> pÄ«tisahagato \Se II 184/ \Be II 132/ \Ne II 148/ dhammo pÄ«tisahagatassa dhammas
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapacc

pÄ«tisahagato dhammo sukhasahagatassa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

pÄ«tisahagato dhammo upekkhÄ• sahagatassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... kammapaccayena paccayo. (3)

pÄ«tisahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

<47> sukhasahagato dhammo sukhasahagatassa dhammassa Ä• rammaá¹‡apaccayena p
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

sukhasahagato dhammo pÄ«tisahagatassa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

sukhasahagato dhammo upekkhÄ• sahagatassa dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... kammapaccayena paccayo. (3)

sukhasahagato \Se II 185/ dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammass
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapacc

<48> upekkhÄ• sahagato \Ne II 149/ dhammo upekkhÄ• sahagatassa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

upekkhÄ• sahagato dhammo pÄ«tisahagatassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... kammapaccayena paccayo. (2)

upekkhÄ• sahagato \Be II 133/ dhammo sukhasahagatassa dhammassa Ä• rammaá¹‡apac
upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

upekkhÄ• sahagato dhammo pÄ«tisahagatassa ca sukhasahagatassa ca dhammassa Ä• r
upanissayapaccayena paccayo ... kammapaccayena paccayo. (4)

<49> pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa dhammassa Ä• ra
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

pÄ«tisahagato ca sukhasahagato ca dhammÄ• sukhasahagatassa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena \Se II 186/ paccayo ... kammapacca

pÄ«tisahagato ca sukhasahagato ca dhammÄ• upekkhÄ• sahagatassa dhammassa Ä• ra
upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

pÄ«tisahagato ca sukhasahagato ca dhammÄ• pÄ«tisahagatassa ca sukhasahagatassa c
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
paccayo. (4)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<50> nahetuyÄ• \Ne II 150/ soá¸·asa, naÄ• rammaá¹‡e naadhipatiyÄ• naanantare nasam
naaÃ±Ã±amaÃ±Ã±e nanissaye naupanissaye napurejÄ• te napacchÄ• jÄ• te naÄ• sevane
naindriye najhÄ• ne namagge nasampayutte navippayutte noatthiyÄ• nonatthiyÄ• novigate
soá¸·asa.

(paccanÄ«yaá¹ƒ anumajjantena gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

dukaá¹ƒ

<51> hetupaccayÄ• \Be II 134/ naÄ• rammaá¹‡e dasa, naadhipatiyÄ• dasa, naanantare n napurejÄ• te napacchÄ• jÄ• te naÄ• sevane nakamme navipÄ• ke naÄ• hÄ• re naindriye na nonatthiyÄ• novigate sabbattha dasa.

(anulomapaccanÄ«yaá¹ƒ anumajjantena gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

dukaá¹ƒ

<52> nahetupaccayÄ• \Se II 187/ \Ne II 151/ Ä• rammaá¹‡e soá¸·asa, adhipatiyÄ• ananta sahajÄ• te dasa, aÃ±Ã±amaÃ±Ã±e dasa, nissaye dasa, upanissaye soá¸·asa, Ä• sevane da dasa, Ä• hÄ• re dasa, indriye dasa, jhÄ• ne dasa, magge dasa, sampayutte dasa, atthiyÄ• vigate soá¸·asa, avigate dasa.

(paccanÄ«yÄ• nulomaá¹ƒ anumajjantena gaá¹‡etabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

pÄ«tittikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. dassanenapahÄ• tabbattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> dassanena \Se II 188/ \Be II 135/ \Ne II 152/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca da
dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
dve khandhe paá¹-icca dve khandhÄ• . (1)

dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ
hetupaccayÄ• --- dassanena pahÄ• tabbe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«

dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo ca nevadassan
dhammÄ• uppajjanti hetupaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasa
rÅ«paá¹ƒ. (3)

<2> bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dha
153/ --- bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe
dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pa
hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo ca neva
pahÄ• tabbo ca dhammÄ• uppajjanti \Se II 189/ hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• ta
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-i
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<3> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassane
dhammo uppajjati hetupaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ eka
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve \Be II 136/ khandhe paá¹-icca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-ic
kaá¹-attÄ• ca rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ
paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• ,
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

<4> dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbe
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• t
paá¹-icca \Se II 190/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<5> dassanena \Ne II 154/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo
Ä• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
khandhe paá¹-icca dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dhamm
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve k
khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati Ä• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ eka
khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e nevadassa
pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-ic
vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

adhipatipaccayo

<6> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo u
tÄ«á¹‡i.

bhÄ• vanÄ• ya \Be II 137/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tab
adhipatipaccayÄ• ... tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati adhipatipaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ kh
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ \Se II 191/; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo m
dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹
upÄ• dÄ• rÅ«paá¹ƒ. (1)

<7> dassanena \Ne II 155/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati adhipatipaccayÄ• --- das

mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati adhipatipaccayÄ• --- bhÄ• vanÄ• ya pahÄ
ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantara-samanantarapaccayÄ•

<8> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo u
samanantarapaccayÄ• (Ä• rammaá¹‡asadisaá¹ƒ).

sahajÄ• tapaccayo

<9> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo u
tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dhamm
tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati sahajÄ• tapaccayÄ• ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... bÄ• hiraá
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
(1)

<10> dassanena \Be II 138/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati sahajÄ• tapaccayÄ• --- d
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

bhÄ• vanÄ• ya \Ne II 156/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya \Se II 192/ p
paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati sahajÄ• tapacc
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

aÃ±Ã±amaÃ±Ã±apaccayo

<11> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo
... ekaá¹ƒ.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dhamm

ekaá¹ƒ.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ
khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e nevadassa
pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• vatthu ca ... pe ... dve khandh
khandhÄ• vatthu ca, khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mah
tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• ; bÄ• hiraá
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .
paá¹-icca dve mahÄ• bhÅ«tÄ• .

nissayapaccayÄ• di

<12> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo
(hetupaccayasadisaá¹ƒ) upanissayapaccayÄ• ... tÄ«á¹‡i ... purejÄ• tapaccayÄ• ... tÄ«á¹‡i
... Ä• sevanapaccayÄ• ... (vipÄ• kapaá¹-isandhi natthi) kammapaccayÄ• (paripuá¹‡á¹‡aá¹ƒ
asaÃ±Ã±asattÄ• naÃ±ca mahÄ• bhÅ«tÄ•).

vipÄ• kapaccayo

<13> nevadassanena \Ne II 157/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca n
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati vipÄ• kapaccayÄ• --- vipÄ• kaá¹ƒ ekaá¹ƒ
139/ tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ...
paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

Ä• hÄ• rapaccayÄ• di

<14> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo
(paripuá¹‡á¹‡aá¹ƒ, ajjhattikÄ• mahÄ• bhÅ«tÄ• ca Ä• hÄ• rasamuá¹-á¹-hÄ• naÃ±ca) ... indr
(kammapaccayasadisaá¹ƒ) ... jhÄ• napaccayÄ• ... maggapaccayÄ• (hetupaccayasadisaá¹
(Ä• rammaá¹‡apaccayasadisaá¹ƒ) ... vippayuttapaccayÄ• (kusalattike vippayuttapaccayasa
atthipaccayÄ• (sahajÄ• tapaccayasadisaá¹ƒ) ... natthipaccayÄ• ... vigatapaccayÄ• ... avig

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<15> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanar
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava (imÄ• ni padÄ• ni anur
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<16> dassanena \Se II 194/ \Ne II 158/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena p
uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato

bhÄ• vanÄ• ya \Be II 140/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tab
nahetupaccayÄ• --- uddhaccasahagate khandhe paá¹-icca uddhaccasahagato moho. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca ... pe
ahetukapaá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ kh
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• ... pe ... k
vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ•
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«p

naÄ• rammaá¹‡apaccayo

<17> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
naÄ• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbe khandhe paá¹-icca cittasamuá¹-á¹-h

bhÄ• vanÄ• ya \Se II 195/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• v

uppajjati naÄ• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbe khandhe paá¹-icca citta
(1)

nevadassanena \Ne II 159/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevad
pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ• van
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ• y
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ...
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹
(1)

<18> dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dh
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• \Be II 141/ ---
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• di

<19> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo
(paripuá¹‡á¹‡aá¹ƒ hetupaccayasadisaá¹ƒ) naanantarapaccayÄ• ... \Se II 196/ nasamananta
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<20> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo
--- arÅ«pe dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .

dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ
napurejÄ• tapaccayÄ• --- dassanena pahÄ• tabbe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• n

bhÄ• vanÄ• ya \Ne II 160/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tab
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve k
khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pa
pahÄ• tabbe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

<21> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassan
dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe nevadassanena nabhÄ• vanÄ• ya pah
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• , nevadassanena n
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassane
pahÄ• tabbaá¹ƒ ekaá¹ƒ \Be II 142/ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«
khandhe paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, vatth
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• ras
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

dassanena \Se II 197/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo ... pe ... dassanena pahÄ• tabbe k
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati napurejÄ• tapaccayÄ• --- bhÄ• vanÄ• ya
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

napacchÄ• jÄ• tapaccayÄ• di

<22> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo
... naÄ• sevanapaccayÄ• .

nakammapaccayo

<23> dassanena \Ne II 161/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabb
nakammapaccayÄ• --- dassanena pahÄ• tabbe khandhe paá¹-icca dassanena pahÄ• tabb

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dhamm
bhÄ• vanÄ• ya pahÄ• tabbe khandhe paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati nakammapaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbe khandhe p
nabhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ...
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

navipÄ• kapaccayo

<24> dassanena \Be II 143/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo
navipÄ• kapaccayÄ• (naadhipatipaccayasadisaá¹ƒ, paá¹-isandhi natthi).

naÄ• hÄ• rapaccayo

<25> nevadassanena \Se II 198/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca n
pahÄ• tabbo dhammo uppajjati naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹-á¹-hÄ• n
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

naindriyapaccayo

<26> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ... pe ... naindriyapaccayÄ• --- bÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• na ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ..
mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«vitindriyaá¹ƒ.

najhÄ• napaccayo

<27> nevadassanena \Ne II 162/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ ... pe ... na
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
mahÄ• bhÅ«taá¹ƒ ... pe .... utusamuá¹-á¹-hÄ• naá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ•

namaggapaccayo

<28> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ... pe ... namaggapaccayÄ• --- ah
nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ ma
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
mahÄ• bhÅ«taá¹ƒ ... pe ....

nasampayuttapaccayo

<29> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
nasampayuttapaccayÄ• (naÄ• rammaá¹‡asadisaá¹ƒ).

navippayuttapaccayo

<30> dassanena pahÄ• tabbaá¹ƒ ... pe ... navippayuttapaccayÄ• --- arÅ«pe dassanena pa
khandhaá¹ƒ paá¹-icca ... pe .... (1)

bhÄ• vanÄ• ya \Be II 144/ pahÄ• tabbaá¹ƒ ... pe ... navippayuttapaccayÄ• --- arÅ«pe bhÄ• ekaá¹ƒ khandhaá¹ƒ ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ... pe ... navippayuttapaccayÄ• \Se II 19 nevadassanena nabhÄ• vanÄ• ya \Ne II 163/ pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .

nonatthi-novigatapaccayÄ•

<31> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya novigatapaccayÄ• (naÄ• rammaá¹‡asadisaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<32> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naanantare paÃ± naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te n tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

(Ã±atvÄ• gaá¹‡etabbaá¹ƒ.)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<33> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naanantare paÃ±ca, n naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te n tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca

(evaá¹ƒ anumajjantena gaá¹‡etabbaá¹ƒ.)

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<34> nahetupaccayÄ• \Se II 200/ \Be II 145/ \Ne II 164/ Ä• rammaá¹‡e tÄ«á¹‡i, anantare t
tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i,
Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ•
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i,

(evaá¹ƒ anumajjantena gaá¹‡etabbaá¹ƒ.)

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

1-4. paccayÄ• nulomÄ• di

<35> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ sahajÄ• to dassanena pahÄ• tabbo dhamm
dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ sahajÄ• tÄ• tayo khandhÄ• ... pe ... dve kh
....

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<36> dassanena \Ne II 165/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabb
hetupaccayÄ• ... tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya ... tÄ«á¹‡i.

<37> nevadassanena \Be II 146/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• pahÄ• tabbo dhammo uppajjati hetupaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Se II 201/ rÅ«paá¹ƒ ... pe ... dve kha paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paccayÄ• dve khandhÄ• ... pe ... khandhe p vatthuá¹ƒ paccayÄ• khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. vatthuá¹ƒ pac nabhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbÄ• khandhÄ• . (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya p hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• . (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ nabhÄ• vanÄ• ya \Ne II 166/ pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• --- vatthu pahÄ• tabbÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (4

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya p nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccay khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (5)

<38> dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dh pahÄ• tabbo dhammo uppajjati hetupaccayÄ• \Se II 202/ --- dassanena pahÄ• tabbaá¹ƒ ek paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (

dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dhamma nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• \Be II 147/ --- dassanena p mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dhamma ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• - ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthu khandhÄ• , dassanena pahÄ• tabbe khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á

<39> bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±c pahÄ• tabbo dhammo uppajjati hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ kh

tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca ... pe .... (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• t
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

bhÄ• vanÄ• ya \Ne II 167/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
bhÄ• vanÄ• ya pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ
hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccay
khandhe ca vatthuÃ±ca ... pe ... bhÄ• vanÄ• ya pahÄ• tabbe khandhe ca mahÄ• bhÅ«te ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<40> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve kha

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbo dhamm
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe .... (1)

nevadassanena \Be II 148/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• neva
pahÄ• tabbo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ• vanÄ•
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... paá¹-isandhikkhaá¹‡e
nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... d
vatthuá¹ƒ paccayÄ• khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ...
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ
Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbÄ• khandhÄ• . (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya p
Ä• rammaá¹‡apaccayÄ• \Se II 204/ --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ•

<41> dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dh
168/ pahÄ• tabbo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbaá¹
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• ... pe .... (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha

pahÄ• tabbo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• . (

adhipatipaccayÄ• di

<42> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
(paripuá¹‡á¹‡aá¹ƒ, paá¹-isandhi natthi) anantarapaccayÄ• ... samanantarapaccayÄ• (Ä• ra

sahajÄ• tapaccayo

dassanena \Be II 149/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dha
sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

<43> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassa
dhammo uppajjati sahajÄ• tapaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe paccayÄ• dve k
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; e
paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paccayÄ• ... pe ... bÄ• hiraá¹ƒ ... Ä
... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ \Se II 205/ ekaá¹ƒ ... pe ... cakkhÄ• ya
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• .

nevadassanena \Ne II 169/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassa
uppajjati sahajÄ• tapaccayÄ• (avasesÄ• hetupaccayasadisÄ•).

aÃ±Ã±amaÃ±Ã±apaccayÄ• di

<44> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
... nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• (paá¹-isandhi natthi) ...
... (paá¹-isandhi natthi, vipÄ• kaÃ±ca) kammapaccayÄ• ... vipÄ• kapaccayÄ• ... Ä• hÄ• rap
indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampayuttapaccayÄ• ... vippa
atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<45> hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta, sama
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, purejÄ•
II 150/ satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye sattarasa, jhÄ•
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<46> dassanena \Se II 206/ \Ne II 170/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paccayÄ• vicikicchÄ• sahagato moho. (

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbo dhamm
uddhaccasahagate khandhe paccayÄ• uddhaccasahagato moho. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetuka
... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taa
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... p
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä•
ahetukÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ
nahetupaccayÄ• --- vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagato moho. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya p
nahetupaccayÄ• --- vatthuá¹ƒ paccayÄ• uddhaccasahagato moho. (3)

<47> dassanena \Be II 151/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
paccayÄ• dassanena pahÄ• tabbo dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• saha
paccayÄ• vicikicchÄ• sahagato moho. (1)

bhÄ• vanÄ• ya \Ne II 171/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
bhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati nahetupaccayÄ• --- uddhaccasahagate kha
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<48> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya
naÄ• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbe khandhe paccayÄ• cittasamuá¹-á¹-

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya p
naÄ• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbe khandhe paccayÄ• cittasamuá¹

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena
uppajjati naÄ• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbe kha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ• y
kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paccayÄ• vatthu; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .

<49> dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca \S
dassanena pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- dassanena pahÄ
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ
mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• di

<50> dassanena \Be II 152/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabb
naadhipatipaccayÄ• \Ne II 172/ (sahajÄ• tasadisaá¹ƒ) ... naanantarapaccayÄ• ... nasaman
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<51> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
arÅ«pe dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe .... (1)

dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ
napurejÄ• tapaccayÄ• --- dassanena pahÄ• tabbe khandhe paccayÄ• cittasamuá¹-á¹-hÄ•

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbo dhamm
arÅ«pe bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe .... (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya p
napurejÄ• tapaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbe khandhe paccayÄ• \Se II 209/ cittas
(2)

<52> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassa
dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe nevadassanena nabhÄ• vanÄ• ya pah
paccayÄ• tayo khandhÄ• ... pe ... nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbe khandhe
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• kaá
paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• h
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ ... pe ....

dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dhamma
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati napurejÄ• tapaccayÄ• --- dassanena pah
ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya \Be II 153/ \Ne II 173/ pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya p
paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati napurejÄ• tap
pahÄ• tabbe khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

napacchÄ• jÄ• tapaccayÄ• di

<53> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
... naÄ• sevanapaccayÄ• .

nakammapaccayo

<54> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
dassanena pahÄ• tabbe khandhe paccayÄ• dassanena pahÄ• tabbÄ• cetanÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ ... pe ... nakammapaccayÄ• --- bhÄ• vanÄ• ya
bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ ... pe ... nakammapaccayÄ•
nabhÄ• vanÄ• ya pahÄ• tabbe khandhe paccayÄ• nevadassanena nabhÄ• vanÄ• ya \Se II
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ
nakammapaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbÄ• cetanÄ• . (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya p
nakammapaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• . (3)

<55> dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dh
174/ pahÄ• tabbo dhammo uppajjati nakammapaccayÄ• --- dassanena pahÄ• tabbe khand
dassanena pahÄ• tabbÄ• cetanÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
pahÄ• tabbo dhammo uppajjati nakammapaccayÄ• --- bhÄ• vanÄ• ya \Be II 154/ pahÄ• tab
paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• . (1)

navipÄ• kapaccayÄ• di

<56> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
(paripuá¹‡á¹‡aá¹ƒ, paá¹-isandhi natthi), naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... naindriyapaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-h
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• rÅ«pa
najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... pe ... asaÃ±Ã±asa
namaggapaccayÄ• --- ahetukaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ \Se II
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... ahetukapaá¹-isand
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... nasampayuttapaccayÄ• ,
arÅ«pe dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... arÅ«pe bhÄ• va
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... nevadassanena nabhÄ• vanÄ• ya pahÄ• ta
nevadassanena ... pe ... arÅ«pe nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ
khandhÄ• ... pe ... dve khandhe ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... ut
... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... nonatthipaccayÄ• ... novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<57> nahetuyÄ• satta, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naanantare pa
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te s
sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ \Ne
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<58> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naanantare paÃ±
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te \Be II 155/ satta, napacch
naÄ• sevane sattarasa \Se II 212/, nakamme satta, navipÄ• ke sattarasa, nasampayutte pa
tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<59> nahetupaccayÄ• Ä• rammaá¹‡e satta, anantare satta, samanantare satta, sahajÄ• te
satta, nissaye satta, upanissaye satta, purejÄ• te satta, Ä• sevane satta, kamme satta, vipÄ
satta, indriye satta, jhÄ• ne satta, magge cha, sampayutte satta, vippayutte satta, atthiyÄ• s
satta, vigate satta, avigate satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayavÄ• ro \Ne II 176/ paccayasadiso kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<60> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbo dh
dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... d
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bhÄ• vanÄ• ya pahÄ• tabbo d
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevadassa
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya \Be II 1
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e nevadassane
pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• ... pe .... (1)

Ä• rammaá¹‡apaccayo

<61> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbo dh
Ä• rammaá¹‡apaccayÄ• (sabbÄ• ni padÄ• ni vitthÄ• retabbÄ• ni tÄ«á¹‡i, tÄ«á¹‡i).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<62> hetuyÄ• \Ne II 177/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare tÄ
tÄ«á¹‡i, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i,
Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ•
tÄ«á¹‡i, sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate
tÄ«á¹‡i.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<63> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbo dh
--- vicikicchÄ• sahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato moho. (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bhÄ• vanÄ• ya pahÄ• tabbo d
--- uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho uddhaccasahagato moho. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevadassa
pahÄ• tabbo dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevadassanena nabhÄ• va
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe

naadhipatipaccayÄ• di

<64> dassanena \Be II 157/ \Ne II 178/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassa
uppajjati naadhipatipaccayÄ• ... napurejÄ• tapaccayÄ• ... napacchÄ• jÄ• tapaccayÄ• ... na
nakammapaccayÄ• ... navipÄ• kapaccayÄ• ... --- nevadassanena nabhÄ• vanÄ• ya ... pe .
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... namaggapaccayÄ• --- ahetukaá¹ƒ ... pe ... nevadassane
pahÄ• tabbo ... pe ... navippayuttapaccayÄ• ... tÄ«á¹‡i.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<65> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippa

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<66> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<67> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, sah
179/, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä•
tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye \Se II 215/ tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, mag
tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

1. paccayÄ• nulomÄ• di

<68> dassanena \Be II 158/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ sampayutto dassanena pahÄ• tab
hetupaccayÄ• (sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<69> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa hetupacca
pahÄ• tabbÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa dham
dassanena pahÄ• tabbÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayen

dassanena \Ne II 180/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nevadassanen
ca dhammassa hetupaccayena paccayo --- dassanena pahÄ• tabbÄ• hetÅ« sampayuttakÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

<70> bhÄ• vanÄ• ya pahÄ• tabbo dhammo ... pe ... dhammassa \Se II 216/ hetupaccayena
pahÄ• tabbÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa ..
hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa ca nevadassanena n
dhammassa ... pe ... bhÄ• vanÄ• ya pahÄ• tabbÄ• hetÅ« \Be II 159/ sampayuttakÄ• naá¹ƒ

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• na
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccay

Ä• rammaá¹‡apaccayo

<71> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä• ramma
pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha dassanena pahÄ• tabbo
uppajjati, vicikicchÄ• uppajjati. dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, diá¹-á¹
abhinandati, taá¹ƒ Ä• rabbha dassanena pahÄ• tabbo \Se II 217/ rÄ• go uppajjati, diá¹-á¹-hi
vicikicchÄ• uppajjati \Ne II 181/. dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, viciki
vicikicchÄ• uppajjati, diá¹-á¹-hi uppajjati, dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajja
pahÄ• tabbaá¹ƒ domanassaá¹ƒ Ä• rabbha dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppa
vicikicchÄ• uppajjati. (1)

dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa dham
--- ariyÄ• dassanena pahÄ• tabbe pahÄ«ne kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á
dassanena pahÄ• tabbe khandhe aniccato dukkhato anattato vipassanti. cetopariyaÃ±Ä• á¹
pahÄ• tabbacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. dassanena pahÄ• tabbÄ• khandhÄ• cet
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (2)

<72> bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa Ä
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha bhÄ• van
uppajjati, uddhaccaá¹ƒ uppajjati \Be II 160/. bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ
Ä• rabbha uddhaccaá¹ƒ uppajjati. bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati,
domanassaá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, uddhacc

bhÄ• vanÄ• ya \Se II 218/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha dassane
diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajja
Ä• rabbha diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassanena pahÄ• tabbaá¹ƒ domanassa
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ Ä• rabbha dassanena pahÄ• tabbaá¹ƒ doma
uppajjati, vicikicchÄ• uppajjati. (2)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa d
paccayo --- ariyÄ• bhÄ• vanÄ• ya pahÄ• tabbe pahÄ«ne kilese paccavekkhanti, vikkhambh
pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. bhÄ• vanÄ• ya pahÄ• tabbe khandhe aniccato d
cetopariyaÃ±Ä• á¹‡ena bhÄ• vanÄ• ya pahÄ• tabbacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. bh
khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Ne II 182/, yath
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

<73> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• van
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposath
paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹
\Se II 219/ maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti,
paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ•
paccayo. cakkhuá¹ƒ aniccato dukkhato anattato vipassati; sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ
rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... nevadassanena nabhÄ•
pahÄ• tabbe khandhe aniccato dukkhato anattato vipassati; dibbena cakkhunÄ• rÅ«paá¹ƒ
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena nevadassanena nabhÄ• vanÄ
cittaá¹ƒ jÄ• nanti \Be II 161/, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanass
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yata
Ä• rammaá¹‡apaccayena paccayo ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡
paccayo ... pe ... nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• iddhividhaÃ±
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dham
--- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• de
dassanena pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassane
domanassaá¹ƒ uppajjati. pubbe suciá¹‡á¹‡Ä• ni assÄ• deti abhinandati ... pe ... jhÄ• nÄ• vu
jhÄ• naá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha \Se II 220/ dassanena pahÄ• tabbo rÄ•
... pe ... vicikicchÄ• ... pe ... jhÄ• ne parihÄ«ne vippaá¹-isÄ• rissa dassanena pahÄ• tabbaá
uppajjati. cakkhuá¹ƒ assÄ• deti abhinandati ... pe ... sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ•
rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... nevadassanena nabhÄ•
pahÄ• tabbe khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha \Ne II 183/ dassanena pahÄ•
diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
paccayo --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ
Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati, uddhaccaá¹ƒ uppajjati, bhÄ• vanÄ•
uppajjati. pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... cakkhuá¹ƒ ... p

... nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbe khandhe assÄ• deti ... pe ... taá¹ƒ Ä• rabh
rÄ• go uppajjati, uddhaccaá¹ƒ uppajjati, bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ upp

adhipatipaccayo

<74> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ \Be II 162/ --- dassa
rÄ• gaá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• dassanena pahÄ•
diá¹-á¹-hi uppajjati; diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ
pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ \Se II 221/ --- dass
pahÄ• tabbÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1

dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa dham
__sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• tabbÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
paccayo. (2)

dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nevadassanena nabhÄ• v
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• tabbÄ• dhipati sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<75> bhÄ• vanÄ• ya \Ne II 184/ pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dha
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- bhÄ• vanÄ• y
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• bhÄ• vanÄ• ya pahÄ• tabbo
__sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbÄ• dhipati sampayuttakÄ• naá¹ƒ khand
paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa adhipatipac
__Ä• rammaá¹‡Ä• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ garuá¹ƒ katvÄ• as
garuá¹ƒ katvÄ• dassanena pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa \S
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbÄ• dhipat
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa ca nevadassanena n
dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• t
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

<76> nevadassanena \Be II 163/ nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katv
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkh
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• pac
garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phala
paccayo. __sahajÄ• tÄ• dhipati_ --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• dhipat
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

nevadassanena \Ne II 185/ nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabb
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposa
garuá¹ƒ katvÄ• assÄ• deti \Se II 223/ abhinandati, taá¹ƒ garuá¹ƒ katvÄ• dassanena pahÄ•
diá¹-á¹-hi uppajjati. pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ
garuá¹ƒ katvÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... nevadassanena nabhÄ• vanÄ• ya p
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• dassanena pahÄ• tabbo rÄ•
uppajjati. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakamma
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati.
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbe khandhe garuá¹ƒ katvÄ• assÄ• deti abhina
bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati. (3)

anantarapaccayo

<77> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa anantarap
purimÄ• dassanena pahÄ• tabbÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ dassane
anantarapaccayena paccayo.

dassanena \Be II 164/ pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
paccayo --- dassanena pahÄ• tabbÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena pa

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa anantar
purimÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• pacchimÄ• naá¹ƒ \Se II 224/ pacchimÄ•
pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

bhÄ• vanÄ• ya \Ne II 186/ pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ•
anantarapaccayena paccayo --- bhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• vuá¹-á¹-hÄ• nass

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
anantarapaccayena paccayo --- purimÄ• purimÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ
pacchimÄ• naá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ a
anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹
phalassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-ha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dham
dassanena pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
--- Ä• vajjanÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa

samanantarapaccayo

<78> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa \Se II 225
(anantarasadisaá¹ƒ).

sahajÄ• tapaccayo

<79> dassanena \Be II 165/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa
tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa ... tÄ«á

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
sahajÄ• tapaccayena \Ne II 187/ paccayo --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacca
pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa sahajÄ• tapaccayena paccayo. va
pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ... pe ... mahÄ• bhÅ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

dassanena pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• n
pahÄ• tabbassa dhammassa sahajÄ• tapaccayena paccayo --- dassanena pahÄ• tabbÄ• k
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ
pahÄ• tabbassa dhammassa sahajÄ• tapaccayena paccayo --- bhÄ• vanÄ• ya pahÄ• tabbÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (1)

aÃ±Ã±amaÃ±Ã±apaccayo

<80> dassanena \Se II 226/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa
--- dassanena pahÄ• tabbo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa ... pe ...
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

nevadassanena \Be II 166/ nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ
... pe ... nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo eko khandho tiá¹‡á¹‡annaá¹ƒ khand
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e
nabhÄ• vanÄ• ya pahÄ• tabbo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa ca
... pe ... dve khandhÄ• ... pe ... khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ ... pe .
mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena pac
... pe .... (1)

nissayapaccayo

<81> dassanena \Ne II 188/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa
tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa ... tÄ«á

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
nissayapaccayena paccayo --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo eko khandho
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhik
khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... p
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• y
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... \Se II 227/ vatthu ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dham
vatthu dassanena pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
--- vatthu bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo.

<82> dassanena pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhamm
dhammassa nissayapaccayena paccayo --- dassanena pahÄ• tabbo eko khandho ca vatthu
khandhÄ• naá¹ƒ nissayapaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (1)

dassanena pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• n
pahÄ• tabbassa dhammassa nissayapaccayena paccayo \Be II 167/ --- dassanena pahÄ• ta
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccay

bhÄ• vanÄ• ya \Ne II 189/ pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo
pahÄ• tabbassa dhammassa nissayapaccayena paccayo --- bhÄ• vanÄ• ya pahÄ• tabbo ek
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo ... pe ... dve khandhÄ• ... pe .

bhÄ• vanÄ• ya pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ
pahÄ• tabbassa dhammassa nissayapaccayena \Se II 228/ paccayo --- bhÄ• vanÄ• ya pahÄ
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccay

upanissayapaccayo

<83> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa upanissay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati, adinnaá¹ƒ Ä• diyati ... pe ... sa
dassanena pahÄ• tabbaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• y
... pe ... saá¹…ghaá¹ƒ bhindati. dassanena pahÄ• tabbo rÄ• go ... doso ... moho ... diá¹-á¹-h
dassanena pahÄ• tabbassa rÄ• gassa.. dosassa ... mohassa ... diá¹-á¹-hiyÄ• ... patthanÄ• p
paccayo. (1)

dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa dham
--- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- dassanena p
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti ... pe ... san
dassanena pahÄ• tabbaá¹ƒ dosaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe
uppÄ• deti. dassanena pahÄ• tabbo rÄ• go ... doso ... moho ... diá¹-á¹-hi ... patthanÄ• sadd
paÃ±Ã±Ä• ya kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa phalasamÄ• pattiyÄ• upaniss

<84> bhÄ• vanÄ• ya \Be II 168/ pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dha
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo \Se II 229/, pakatÅ«panissay

pakatÅ«panissayo --- bhÄ• vanÄ• ya \Ne II 190/ pahÄ• tabbo rÄ• go ... doso ... moho ... mÄ
bhÄ• vanÄ• ya pahÄ• tabbassa rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... patthan
paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- bhÄ• van
rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. bhÄ• vanÄ• ya
mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…gha
bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go ... doso ... moho ... mÄ• no ... patthanÄ• dassanena pa
dosassa ... mohassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. saka
parabhaá¹‡á¸• e chandarÄ• gassa upanissayapaccayena paccayo. sakapariggahe chandar
chandarÄ• gassa upanissayapaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa d
--- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- bhÄ• vanÄ•
rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. bhÄ• vanÄ• ya
mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ
pahÄ• tabbo rÄ• go ... doso ... moho ... mÄ• no ... \Se II 230/ patthanÄ• saddhÄ• ya ... pe .
upanissayapaccayena paccayo. (3)

<85> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• var
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ
sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ ... sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ..
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ ... upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ•
sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• go \Be II 169/ ... paÃ±Ã±Ä• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá
utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ ... saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya kÄ• yikassa sukha
dukkhassa phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nevadassanena \Ne II 191/ nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabb
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sÄ«laá¹ƒ ... pe ... s
upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. saddhÄ• ... pe ... senÄ• s
pahÄ• tabbassa rÄ• gassa ... dosassa ... mohassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upaniss
(2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
--- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ

upanissÄ• ya \Se II 231/ mÄ• naá¹ƒ jappeti. sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ su
kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ ... upanissÄ• ya mÄ• naá¹
pe ... paÃ±Ã±Ä• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ ...
bhÄ• vanÄ• ya pahÄ• tabbassa rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... patthan
paccayo. (3)

purejÄ• tapaccayo

<86> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• van
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ aniccato dukkhato anattato vipassati, sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• ya
sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... pe ... dibbena cakkhunÄ• rÅ«pa
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ass
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatt
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayen

nevadassanena \Be II 170/ nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabb
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha dassanena pahÄ• tabbo rÄ• go uppajjat
vicikicchÄ• \Ne II 192/ uppajjati, dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati ... pe
vatthuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha dassanena pahÄ• tabbo rÄ• go uppajjati,
vicikicchÄ• uppajjati, dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati. vatthupurejÄ• ta
pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
--- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cak
abhinandati; taá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati ... uddhaccaá¹ƒ u
pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, sotaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... rÅ«pe ... pe ... phoá
vatthuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppa
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu b
pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<87> dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa
paccayo --- pacchÄ• jÄ• tÄ• dassanena pahÄ• tabbÄ• khandhÄ• purejÄ• tassa imassa kÄ
paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa d
paccayo --- pacchÄ• jÄ• tÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• purejÄ• tassa imass
\Se II 233/ paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• \Be II 171/ nevadassanena nabhÄ•
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<88> dassanena \Ne II 193/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammass
purimÄ• purimÄ• dassanena pahÄ• tabbÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹
paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa Ä• seva
purimÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ... p
(1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
Ä• sevanapaccayena paccayo --- purimÄ• purimÄ• nevadassanena nabhÄ• vanÄ• ya pah
pacchimÄ• naá¹ƒ ... pe ... Ä• sevanapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulo
gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<89> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa kammapa
pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo

dassanena \Se II 234/ pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- dassanena pahÄ• tabb
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p

dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nevadassanena nabhÄ•
kammapaccayena paccayo --- dassanena pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

bhÄ• vanÄ• ya \Be II 172/ \Ne II 194/ pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbass
paccayo --- bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa d
bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kamma

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa ca nevadassanena n
dhammassa kammapaccayena paccayo --- bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• sampay
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

nevadassanena \Se II 235/ nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ
kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- neva
pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ
paccayo. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• s
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ ... pe .... nÄ• nÄ• kkhaá¹‡ikÄ• --- nevadassanena nabhÄ• van
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.

vipÄ• kapaccayo

<90> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• van
vipÄ• kapaccayena paccayo --- vipÄ• ko nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ek
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo
... pe ... khandhÄ• vatthussa vipÄ• kapaccayena paccayo.

Ä• hÄ• rapaccayÄ• di

<91> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä• hÄ• ra
kabaá¸·Ä«kÄ• ro ... satta paÃ±hÄ• ... indriyapaccayena \Be II 173/ paccayo ... cakkhundriya
rÅ«pajÄ«vitindriyaÃ±ca \Ne II 195/ ... pe ... satta paÃ±hÄ• jhÄ• napaccayena paccayo ... m
... sampayuttapaccayena paccayo.

vippayuttapaccayo

<92> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa vippayutta
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- dassanena pahÄ• tabbÄ• khandhÄ•
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo \Se II 236/. __pacchÄ• jÄ• tÄ• _ --- dassanena
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa d
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (idampi dassanena sadisaá¹ƒ).

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ
nabhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vip
paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• kaá¹-attÄ
vippayuttapaccayena paccayo, khandhÄ• vatthussa vippayuttapaccayena paccayo, vatthu
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nevadassanena nabhÄ• vanÄ•
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nevadassanena na
khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dham
--- __purejÄ• taá¹ƒ_ vatthu dassanena pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapacc

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa \S
vippayuttapaccayena paccayo --- __purejÄ• taá¹ƒ_ vatthu bhÄ• vanÄ• ya pahÄ• tabbÄ• naá
vippayuttapaccayena paccayo. (3)

atthipaccayo

<93> dassanena \Be II 174/ \Ne II 196/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa d
paccayo --- dassanena pahÄ• tabbo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipac
dve khandhÄ• ... pe .... (1)

dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa dham
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- dassanena pahÄ• tabbÄ• khandhÄ•
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- dassanena pahÄ• tabbÄ• k
kÄ• yassa atthipaccayena paccayo. (2)

dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nevadassanena nabhÄ• v
atthipaccayena paccayo --- dassanena pahÄ• tabbo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe .... (3)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa ... tÄ«á¹‡i (dassaner

<94> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• van

atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, i
--- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... paá¹-isandh
khandhÄ• \Se II 238/ vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ atthipaccayena paccayo; el
... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- cakk
dukkhato anattato vipassati, sotaá¹ƒ ... pe ... kÄ• yaá¹ƒ ... rÅ«pe ... pe ... phoá¹-á¹-habbe ...
aniccato dukkhato anattato vipassati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sota
suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã
vatthu nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccaye
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbÄ• \Ne II 197/ khandhÄ• purejÄ• tassa imass
II 175/ paccayo. __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa ... pe ... __rÅ«pajÄ«vitind
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dham
__purejÄ• taá¹ƒ_ cakkhuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha dassanena pahÄ• tabb
diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajja
... vatthuá¹ƒ assÄ• deti ... pe ... vatthu dassanena pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ atth

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa d
__purejÄ• taá¹ƒ_ cakkhuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ•
239/, uddhaccaá¹ƒ uppajjati, bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, sotaá
assÄ• deti abhinandati ... pe ... vatthu bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ

<95> dassanena pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhamm
dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- das
khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve
... pe .... (1)

dassanena pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• n
pahÄ• tabbassa dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá
sahajÄ• tÄ• --- dassanena pahÄ• tabbÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á
atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- dassanena pahÄ• tabbÄ• khandhÄ• ca kaba
kÄ• yassa atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- dassanena pahÄ• tabbÄ• khandhÄ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

bhÄ• vanÄ• ya \Ne II 198/ pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo pahÄ• tabbassa ... pe ... (dve paÃ±hÄ• kÄ• tabbÄ•).

natthivigatÄ• vigatapaccayÄ•

<96> dassanena \Be II 176/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<97> hetuyÄ• satta, Ä• rammaá¹‡e aá¹-á¹-ha, adhipatiyÄ• dasa, anantare satta, samanan nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha, purejÄ• te tÄ«á¹‡i, p Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne sat sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, aviga gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<98> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä• ramma sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

dassanena pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbassa dham ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapacca kammapaccayena paccayo. (2)

dassanena \Ne II 199/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nevadassanen ca dhammassa sahajÄ• tapaccayena paccayo. (3)

<99> bhÄ• vanÄ• ya \Se II 241/ pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dha paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä• rammaá upanissayapaccayena paccayo. (2)

bhÄ• vanÄ• ya \Be II 177/ pahÄ• tabbo dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ•
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
pacchÄ• jÄ• tapaccayena paccayo. (3)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa ca nevadassanena
dhammassa sahajÄ• tapaccayena paccayo. (4)

<100> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nevadassanena nabhÄ• va
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena p
paccayo ... indriyapaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dham
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa \
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccaye

<101> dassanena \Ne II 200/ pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
pahÄ• tabbassa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (1)

dassanena pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ•
pahÄ• tabbassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2

bhÄ• vanÄ• ya pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhamm
dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbo ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhamm
pahÄ• tabbassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<102> nahetuyÄ• \Be II 178/ cuddasa, naÄ• rammaá¹‡e cuddasa, naadhipatiyÄ• cuddasa
nasamanantare cuddasa, nasahajÄ• te dasa, naaÃ±Ã±amaÃ±Ã±e dasa, nanissaye dasa, n
napurejÄ• te dvÄ• dasa, napacchÄ• jÄ• te cuddasa, naÄ• sevane cuddasa, nakamme cudd
naÄ• hÄ• re cuddasa, naindriye cuddasa, najhÄ• ne cuddasa, namagge cuddasa, nasampa

II 243/ aá¹-á¹-ha, noatthiyÄ• aá¹-á¹-ha, nonatthiyÄ• cuddasa, novigate cuddasa, noavigate
gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<103> hetupaccayÄ• naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nasa
satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• t
nakamme satta, navipÄ• ke satta, naÄ• hÄ• re satta, naindriye satta, najhÄ• ne satta, nama
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<104> nahetupaccayÄ• Ä• rammaá¹‡e aá¹-á¹-ha, adhipatiyÄ• dasa, anantare satta, sama
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha, purejÄ• te tÄ«á¹‡i, p
Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne sa
sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, aviga
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

dassanenapahÄ• tabbattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. dassanenapahÄ• tabbahetukattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> dassanena \Se II 244/ \Be II 179/ \Ne II 202/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-i
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ

tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paá¹-icca cittasamuá¹-á

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko ca
pahÄ• tabbahetuko ca dhammÄ• uppajjanti hetupaccayÄ• --- dassanena pahÄ• tabbahetu
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhÄ• ... p

<2> bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tab
hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
khandhÄ• . (1)

bhÄ• vanÄ• ya \Ne II 203/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena na
dhammo uppajjati hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe paá¹-icca
rÅ«paá¹ƒ. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbah
nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• \Se II 245/ uppajjanti hetupaccayÄ• ---
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
khandhe ... pe .... (3)

<3> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevad
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya
khandhaá¹ƒ paá¹-icca tayo khandhÄ• \Be II 180/ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... p
paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; vicikicchÄ• sahagataá¹ƒ ud
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá
... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹
mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ•

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• kha

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ
uppajjati hetupaccayÄ• --- uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khan

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti hetupaccayÄ
mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (4)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ
nevadassanena \Se II 246/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti h
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• na

<4> dassanena \Ne II 204/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pah
paá¹-icca dassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- vicikicchÄ• sa
khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ±ca paá

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ---
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sal
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena \Be II 181/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• ta
paá¹-icca dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabba
hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca tayo
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca mohaÃ±ca paá¹-icca dve kha

<5> bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- uddhaccasahagata
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ±ca paá¹-icca dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
nevadassanena \Se II 247/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupac
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
hetupaccayÄ• --- uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca tayo kh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .... (3)

Ä• rammaá¹‡apaccayo

<6> dassanena \Ne II 205/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ•

Ä• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icc
khandhe paá¹-icca dve khandhÄ• . (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sa

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko ca
pahÄ• tabbahetuko ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahaga
paá¹-icca tayo khandhÄ• ca moho ca ... pe ... dve khandhe paá¹-icca dve khandhÄ• ca mo

bhÄ• vanÄ• ya \Be II 182/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pah
Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i. (dassanena sadisaá¹ƒ vibhajitabbaá¹ƒ.)

<7> nevadassanena \Se II 248/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- nevad
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayut

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ
uppajjati Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayutta

<8> dassanena \Ne II 206/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pah
paá¹-icca dassanena pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- vic
khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ±ca paá

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- uddhacca
mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ±ca paá¹-icca dve kha

adhipatipaccayo

<9> dassanena \Se II 249/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ•
adhipatipaccayÄ• ... tÄ«á¹‡i (hetusadisÄ•).

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... tÄ«á¹‡i (hetusadisÄ•

natthi).

nevadassanena \Be II 183/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
pahÄ• tabbahetuko dhammo uppajjati adhipatipaccayÄ• --- nevadassanena nabhÄ• vanÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasam
upÄ• dÄ• rÅ«paá¹ƒ. (1)

<10> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati adhipatipaccayÄ•
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
nevadassanena \Ne II 207/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati adhipat
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p

anantara-samanantarapaccayÄ•

<11> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
anantarapaccayÄ• . samanantarapaccayÄ• (Ä• rammaá¹‡asadisaá¹ƒ).

sahajÄ• tapaccayo

<12> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ \Se II 250/ ekaá¹ƒ khandhaá¹ƒ p
pe ... dve khandhe paá¹-icca dve khandhÄ• . (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
uppajjati sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paá¹-icca cittasam
vicikicchÄ• sahagate khandhe paá¹-icca moho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko ca
pahÄ• tabbahetuko ca dhammÄ• uppajjanti sahajÄ• tapaccayÄ• \Be II 184/ --- dassanena
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá
moho ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .... (3)

<13> bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• ta

sahajÄ• tapaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
khandhe paá¹-icca dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ
uppajjati \Ne II 208/ sahajÄ• tapaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; uddhaccasahagate khandhe paá¹-icca moho ca cittasa
rÅ«paá¹ƒ. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbah
nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti sahajÄ• tapaccayÄ• \Se II 2
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; uddhaccasahagata
paá¹-icca tayo khandhÄ• moho ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .... (3)

<14> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca neva
pahÄ• tabbahetuko dhammo uppajjati sahajÄ• tapaccayÄ• --- nevadassanena nabhÄ• van
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ek
paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utu
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati sahajÄ• tapaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ

nevadassanena \Be II 185/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
dhammo uppajjati sahajÄ• tapaccayÄ• (saá¹ƒkhittaá¹ƒ. hetusadisaá¹ƒ kÄ• tabbaá¹ƒ). (3)

aÃ±Ã±amaÃ±Ã±apaccayÄ• di

<15> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
aÃ±Ã±amaÃ±Ã±apaccayÄ• , nissayapaccayÄ• , upanissayapaccayÄ• , purejÄ• tapaccayÄ•
kammapaccayÄ• , vipÄ• kapaccayÄ• , Ä• hÄ• rapaccayÄ• , indriyapaccayÄ• , jhÄ• napacca
sampayuttapaccayÄ• \Se II 252/ \Ne II 209/, vippayuttapaccayÄ• , atthipaccayÄ• , natthipac
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

á¹• 13 2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<16> hetuyÄ• sattarasa, Ä• rammaá¹‡e ekÄ• dasa, adhipatiyÄ• nava, anantare ekÄ• dasa
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nissaye sattarasa, upanissaye ekÄ• das
Ä• sevane ekÄ• dasa, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye satta
magge sattarasa, sampayutte ekÄ• dasa, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ
ekÄ• dasa, avigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<17> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• var
uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato

bhÄ• vanÄ• ya \Be II 186/ \Ne II 210/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevada
pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• --- uddhaccasahagate khandhe paá
(1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassa
pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevadassanena nab
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ \Se II 253/ paá¹-icca tayo khandhÄ• cittasamuá
... pe ... dve khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, va
khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

naÄ• rammaá¹‡apaccayo

<18> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• var
uppajjati naÄ• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paá¹-icca
rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ
uppajjati naÄ• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe paá¹-ic
rÅ«paá¹ƒ. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassa
pahÄ• tabbahetuko dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sahagataá¹ƒ uddhaccas
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassanena nabhÄ
khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu ... pe ... ekaá¹ƒ mahÄ• bh
asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

<19> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko \Se II 254/ dhammo uppajjati naÄ• ra
\Ne II 211/ pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ•
vicikicchÄ• sahagate khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

bhÄ• vanÄ• ya \Be II 187/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati naÄ• ran
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• di

<20> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• van
uppajjati naadhipatipaccayÄ• ... (sahajÄ• tasadisaá¹ƒ) naanantarapaccayÄ• ... nasamanan
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<21> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
napurejÄ• tapaccayÄ• --- arÅ«pe dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe vicikicchÄ• sahagate khandhe paá¹-icca vicikicch
dassanena pahÄ• tabbahetuke khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko ca
pahÄ• tabbahetuko ca dhammÄ• \Se II 255/ uppajjanti napurejÄ• tapaccayÄ• --- arÅ«pe vi

ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ ... tÄ«á¹‡i (dassanena sadisaá¹ƒ).

<22> nevadassanena \Ne II 212/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe r
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhÄ•
nabhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
uddhaccasahagataá¹ƒ \Be II 188/ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. pa
pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sam

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ
uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca samp

<23> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
dassanena pahÄ• tabbahetuko dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe vicikicc
khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe .... (1)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
256/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati napurejÄ• tap
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati napurejÄ• tapaccayÄ• (imepi dve kÄ

napacchÄ• jÄ• tapaccayÄ• di

<24> dassanena \Ne II 213/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ
uppajjati napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• .

nakammapaccayo

<25> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
nakammapaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paá¹-icca dassanena pahÄ

bhÄ• vanÄ• ya \Be II 189/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pah
nakammapaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe paá¹-icca bhÄ• vanÄ• y

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassa
pahÄ• tabbahetuko dhammo uppajjati nakammapaccayÄ• --- nevadassanena nabhÄ• vanÄ
paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... A
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati nakammapaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ

nevadassanena nabhÄ• vanÄ• ya \Se II 257/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
dhammo uppajjati nakammapaccayÄ• --- uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampa

<26> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
dassanena pahÄ• tabbahetuko dhammo uppajjati nakammapaccayÄ• --- vicikicchÄ• sahag
paá¹-icca sampayuttakÄ• cetanÄ• . (1)

bhÄ• vanÄ• ya \Ne II 214/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati nakammapaccayÄ• --- udd
mohaÃ±ca paá¹-icca sampayuttakÄ• cetanÄ• . (1)

navipÄ• kapaccayo

<27> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
navipÄ• kapaccayÄ• (paá¹-isandhi natthi).

naÄ• hÄ• rapaccayÄ• di

<28> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca neva
pahÄ• tabbahetuko dhammo uppajjati naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹-á
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... naindriyapaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-h
utusamuá¹-á¹-hÄ• naá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«
najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... (mahÄ• bhÅ«tÄ• kÄ• tabbÄ•) na
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... asaÃ
nasampayuttapaccayÄ• .

navippayuttapaccayÄ• di

<29> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
uppajjati navippayuttapaccayÄ• --- arÅ«pe dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khand
khandhÄ• ... pe .... (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya
uppajjati navippayuttapaccayÄ• --- arÅ«pe vicikicchÄ• sahagate khandhe paá¹-icca vicikicc

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko ca
\Ne II 215/ pahÄ• tabbahetuko ca dhammÄ• uppajjanti navippayuttapaccayÄ• --- arÅ«pe v
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbah
navippayuttapaccayÄ• --- arÅ«pe bhÄ• vanÄ• ya ... tÄ«á¹‡i.

<30> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca neva
pahÄ• tabbahetuko dhammo uppajjati navippayuttapaccayÄ• --- arÅ«pe nevadassanena na
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati navippayuttapaccayÄ• --- arÅ«pe vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sam

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ \Se II 259/ dhammaá¹ƒ paá¹-icca
dhammo uppajjati navippayuttapaccayÄ• --- arÅ«pe uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-i
(3)

<31> dassanena \Be II 191/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pa
paá¹-icca dassanena pahÄ• tabbahetuko dhammo uppajjati navippayuttapaccayÄ• --- arÅ«
ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati navippayuttapaccayÄ• --- arÅ«pe udd
khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhÄ• ... nonatthipacca
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<32> nahetuyÄ• \Ne II 216/ tÄ«á¹‡i, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, n
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte ekÄ• dasa, nonat
paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<33> hetupaccayÄ• \Se II 260/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naana
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te terasa, napacch
sattarasa, nakamme satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, navippayutte ekÄ•
novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<34> nahetupaccayÄ• \Be II 192/ Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare t
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i,
kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge
217/ tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<35> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
hetupaccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasadisaá¹ƒ).

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasa

nevadassanena \Se II 261/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ•
... ekaá¹ƒ (paá¹-iccavÄ• rasadisaá¹ƒ). vatthuá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• y
khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanen
uppajjati hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ•
mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (2)

nevadassanena \Ne II 218/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ•
dhammo uppajjati hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetuk
uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanen
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti hetupaccayÄ
dassanena pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ•
vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ•

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti hetupaccayÄ
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-h
uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• n

<36> dassanena \Se II 262/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pa
paccayÄ• dassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- dassanena p

khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... vicikic
ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ
(1)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ---
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sa
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ•
dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandh
khandhe ca vatthuÃ±ca paccayÄ• dve khandhÄ• ; dassanena pahÄ• tabbahetuke khandhe
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .... (3)

bhÄ• vanÄ• ya \Be II 194/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• rammaá¹‡apaccayo

<37> dassanena \Se II 263/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pah
Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• re Ä• rammaá¹‡asadisÄ•).

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasa

<38> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nev
pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ•
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhÄ• . paá¹-isandhikkhaá¹‡
paccayÄ• khandhÄ• . cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; vatthuá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tab

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanen
uppajjati Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ•
vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
uppajjati Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetu

uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (3)

nevadassanena \Ne II 220/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ•
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti Ä• rammaá¹
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca. (4)

nevadassanena \Be II 195/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ•
ca \Se II 264/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjan
vatthuá¹ƒ paccayÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca. (5)

<39> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
dassanena pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- dassanena p
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhÄ• ; vicikicchÄ• sa
khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ±ca pa

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apac
khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato moho. (2)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ•
vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• moho
vatthuÃ±ca ... pe .... (3)

<40> bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- bhÄ• var
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhÄ• ; uddhaccasah
khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

bhÄ• vanÄ• ya \Ne II 221/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati Ä• ram
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• uddhaccasahagato moho. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya \Be II 196/ pahÄ• t
Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pacca
pe ... dve khandhe ca ... pe .... (3)

adhipatipaccayÄ• di

<41> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
adhipatipaccayÄ• ... tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadass
pahÄ• tabbahetuko dhammo uppajjati adhipatipaccayÄ• --- ekaá¹ƒ ... pe ... vatthuá¹ƒ pacca
nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassaner
uppajjati adhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ• khand

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
uppajjati adhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• kh

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassaner
nevadassanena \Ne II 222/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti a
paccayÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasam

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti adhipatipacc
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-h

<42> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
dassanena pahÄ• tabbahetuko dhammo uppajjati adhipatipaccayÄ• --- dassanena pahÄ• ta
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

dassanena \Be II 197/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• ta
paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati adhipat
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ•
dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandh
... pe ... dassanena pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamua

bhÄ• vanÄ• ya \Se II 267/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati adhipatipaccayÄ• --- bhÄ•
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... tÄ«á¹‡i ... (dassanena
anantarapaccayÄ• ... samanantarapaccayÄ• .

sahajÄ• tapaccayo

<43> dassanena \Ne II 223/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pah
sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ta

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• y
uppajjati sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paccayÄ• cittasa
vicikicchÄ• sahagate khandhe paccayÄ• vicikicchÄ• sahagato moho cittasamuá¹-á¹-hÄ• na

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahetuko c
pahÄ• tabbahetuko ca dhammÄ• uppajjanti sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabb
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... vicikicchÄ• sahaga
paccayÄ• tayo khandhÄ• moho ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khan

bhÄ• vanÄ• ya \Be II 198/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i (saá¹ƒk
).

<44> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nev
pahÄ• tabbahetuko dhammo uppajjati sahajÄ• tapaccayÄ• \Se II 268/ --- nevadassanena n
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• n
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• naá
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; e
paccayÄ• tayo mahÄ• bhÅ«tÄ• ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; v
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanen
uppajjati sahajÄ• tapaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ• kha
vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (2)

nevadassanena \Ne II 224/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ•
dhammo uppajjati sahajÄ• tapaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabba

uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassaner
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti sahajÄ• tapa
dassanena pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ•
vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ•
paccayÄ• vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca. (4)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti sahajÄ• tapa
paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittas
uddhaccasahagataá¹ƒ mohaá¹ƒ \Be II 199/ paccayÄ• sampayuttakÄ• khandhÄ• cittasamu
vatthuá¹ƒ paccayÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca. (5)

<45> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
dassanena pahÄ• tabbahetuko dhammo uppajjati sahajÄ• tapaccayÄ• --- dassanena pahÄ
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... vicikicchÄ• sahagataá¹ƒ ekaá
paccayÄ• tayo khandhÄ• ... pe .... (1)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati sahajÄ• tapaccayÄ
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sa
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sahagate khandhe ca vatthuÃ±c
vicikicchÄ• sahagato moho. (2)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
\Ne II 225/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca
sahajÄ• tapaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±c
pe ... dve khandhe ... pe ... dassanena pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... vicikicchÄ• sahagataá¹ƒ
\Se II 270/ vatthuÃ±ca paccayÄ• tayo khandhÄ• moho ca ... pe ... dve khandhe ca vatthuÃ
khandhÄ• moho ca. (3)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati sahajÄ• tapaccayÄ• ... tÄ«á¹‡i.

aÃ±Ã±amaÃ±Ã±apaccayÄ• di

<46> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapac
... kammapaccayÄ• ... vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ
maggapaccayÄ• ... sampayuttapaccayÄ• .

vippayuttapaccayo

<47> dassanena \Be II 200/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pah
vippayuttapaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ta
khandhÄ• , khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• y
uppajjati vippayuttapaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paccayÄ• cittasa
khandhe vippayuttapaccayÄ• . vicikicchÄ• sahagate khandhe paccayÄ• moho cittasamuá¹-
vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapac

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• \Se II 271/ dassanena pahÄ• tab
nabhÄ• vanÄ• ya \Ne II 226/ pahÄ• tabbahetuko ca dhammÄ• uppajjanti vippayuttapaccay
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• n
khandhe ... pe ... khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
vippayuttapaccayÄ• . vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhÄ• ca moho ca
vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . (3)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabba
vippayuttapaccayÄ• ... tÄ«á¹‡i (dassanena sadisÄ•).

<48> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ nevadassanen
dhammo uppajjati vippayuttapaccayÄ• --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... dve khandhe ... pe ... kh
vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ khandhe vippayuttapaccayÄ• . vic
uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, mohaá¹ƒ vi
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• . k
vippayuttapaccayÄ• . vatthu khandhe vippayuttapaccayÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ pacca
... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ•
khandhe vippayuttapaccayÄ• . cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... p
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; vatthuá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassaner
272/ uppajjati vippayuttapaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ•
vippayuttapaccayÄ• . vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ
vippayuttapaccayÄ• . (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
uppajjati vippayuttapaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ•
vippayuttapaccayÄ• \Ne II 227/. uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ•
vippayuttapaccayÄ• . (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassaner
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti vippayuttapa
dassanena pahÄ• tabbahetukÄ• khandhÄ• ; mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ•
vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, khandhe vippayuttapac
vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ•
vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ mohaá¹ƒ vippayuttapac
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca, vatthuá¹ƒ vippayuttapaccayÄ• . (4)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti vippayuttapa
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• ... pe ... (dassanena sadisaá¹ƒ). (5)

<49> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
dassanena pahÄ• tabbahetuko dhammo uppajjati vippayuttapaccayÄ• --- dassanena \Se II
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... v
vippayuttapaccayÄ• . vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ• t
khandhe ... pe ... vatthuá¹ƒ vippayuttapaccayÄ• . (1)

dassanena \Be II 202/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• ta
paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati vippayu
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
vippayuttapaccayÄ• . vicikicchÄ• sahagate khandhe ca mohaÃ±ca paccayÄ• cittasamuá¹-á
ca mohaÃ±ca vippayuttapaccayÄ• . vicikicchÄ• sahagate khandhe ca vatthuÃ±ca paccayÄ•
vatthuá¹ƒ vippayuttapaccayÄ• . (2)

dassanena \Ne II 228/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• ta
dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca

vippayuttapaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca
pe ... dve khandhe ... pe ... dassanena pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, khandhÄ• vatthuá¹ƒ vippayuttapaccayÄ• . cittasamuá¹
khandhe vippayuttapaccayÄ• . vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe ... khandhÄ• vatthuá¹ƒ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, khandhe ca mohaÃ±ca vippayuttapaccayÄ• . vicikicchÄ
khandhaÃ±ca vatthuÃ±ca \Se II 274/ paccayÄ• tayo khandhÄ• moho ca ... pe ... dve khand
vatthuá¹ƒ vippayuttapaccayÄ• . (3)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca ... pe ... tÄ«á¹‡i (dassanena sadisÄ•).

atthipaccayÄ• di

<50> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<51> hetuyÄ• sattarasa, Ä• rammaá¹‡e sattarasa, adhipatiyÄ• sattarasa, anantare sattara
sattarasa, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e sattÄ• rasa nissaye sattarasa, upanissay
\Be II 203/ sattarasa, Ä• sevane sattarasa, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sa
sattarasa, jhÄ• ne sattarasa, magge sattarasa, sampayutte sattarasa, vippayutte sattarasa,
natthiyÄ• sattarasa, vigate sattarasa, avigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<52> dassanena \Ne II 229/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena
pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe p

moho. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• van
uppajjati nahetupaccayÄ• --- uddhaccasahagate khandhe paccayÄ• uddhaccasahagato m

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadass
pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevadassanena nab
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• n
ahetukapaá¹-isandhikkhaá¹‡e (paripuá¹‡á¹‡aá¹ƒ) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ; vatthuá¹ƒ paccayÄ• ahetukÄ• nev
pahÄ• tabbahetukÄ• khandhÄ• ; vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagato uddhaccasahag

<53> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• -
ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato moho. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo \Be II 204/ uppajjati nahetup
khandhe ca vatthuÃ±ca paccayÄ• uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<54> dassanena \Ne II 230/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena
pahÄ• tabbahetuko dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tab
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadassanena nabhÄ• van
uppajjati naÄ• rammaá¹‡apaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe paccay
II 276/ rÅ«paá¹ƒ. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadass
pahÄ• tabbahetuko dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- nevadassanena nabh
khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e nevadassan
pahÄ• tabbahetuke khandhe paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ; khandhe paccayÄ• vatthu ...
... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã
.... (1)

<55> dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbah

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati naÄ• rammaá¹‡ap
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
khandhe ca mohaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati naÄ• rammaá¹‡ap
pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
ca mohaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• di

<56> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
naadhipatipaccayÄ• \Ne II 231/ (sahajÄ• tasadisaá¹ƒ) ... naanantarapaccayÄ• \Be II 205/ .
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... \
(paá¹-iccavÄ• re paccanÄ«yasadisaá¹ƒ, terasa paÃ±hÄ• . ninnÄ• naá¹ƒ) ... napacchÄ• jÄ• t
naÄ• sevanapaccayÄ• .

nakammapaccayo

<57> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
nakammapaccayÄ• --- dassanena pahÄ• tabbahetuke khandhe paccayÄ• dassanena pah

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabba
nakammapaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe paccayÄ• bhÄ• vanÄ•

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nevadass
pahÄ• tabbahetuko dhammo uppajjati nakammapaccayÄ• --- nevadassanena nabhÄ• vanÄ
paccayÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• ; bÄ• hiraá¹ƒ ...
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• nevadassanena nabhÄ• vanÄ• ya pa

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanen
uppajjati nakammapaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ• ceta
mohaá¹ƒ paccayÄ• sampayuttakÄ• cetanÄ• . (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• bhÄ• van
uppajjati nakammapaccayÄ• --- vatthuá¹ƒ paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ•
mohaá¹ƒ paccayÄ• sampayuttakÄ• cetanÄ• . (3)

<58> dassanena \Se II 278/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pa
paccayÄ• dassanena pahÄ• tabbahetuko dhammo uppajjati nakammapaccayÄ• --- dassan
\Ne II 232/ ca vatthuÃ±ca paccayÄ• dassanena pahÄ• tabbahetukÄ• cetanÄ• ; vicikicchÄ•
mohaÃ±ca paccayÄ• sampayuttakÄ• cetanÄ• . (1)

bhÄ• vanÄ• ya \Be II 206/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati nakammapaccayÄ• --- bh
khandhe ca vatthuÃ±ca paccayÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• ; uddhacc
paccayÄ• sampayuttakÄ• cetanÄ• . (1)

navipÄ• kapaccayÄ• di

<59> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
navipÄ• kapaccayÄ• (paripuá¹‡á¹‡aá¹ƒ, paá¹-isandhi natthi), naÄ• hÄ• rapaccayÄ• --- bÄ•
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... naindriyapaccayÄ• --- bÄ• hiraá
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .
rÅ«pajÄ«vitindriyaá¹ƒ ... najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
namaggapaccayÄ• --- ahetukaá¹ƒ ekaá¹ƒ ... pe ... nasampayuttapaccayÄ• ... navippayutta
(paá¹-iccavÄ• rapaccanÄ«ye navippayuttasadisaá¹ƒ, ninnÄ• naá¹ƒ. ekÄ• dasa). nonatthipac
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<60> nahetuyÄ• \Se II 279/ paÃ±ca, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, n
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re ekaá
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte ekÄ• dasa, nonat
paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<61> hetupaccayÄ• \Ne II 233/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• sattarasa, naana
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te \Be II 207/ teras
naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, navip
nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<62> nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca, anantare paÃ±ca, samanantare paÃ±ca, sa
paÃ±ca, nissaye paÃ±ca, upanissaye paÃ±ca, purejÄ• te paÃ±ca, Ä• sevane paÃ±ca, kam
Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne paÃ±ca, magge paÃ±ca, sampayutte paÃ±ca, vi
paÃ±ca, natthiyÄ• \Se II 280/ paÃ±ca, vigate paÃ±ca, avigate paÃ±ca (evaá¹ƒ gaá¹‡etabba

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<63> dassanena \Ne II 234/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanen
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá
pe ... dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bhÄ• vanÄ• ya pahÄ•

hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-h
dve khandhe saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . (1)

nevadassanena \Be II 208/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- nevadassanena
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... paá¹-
.... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho das
uppajjati hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• sampayutta

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bhÄ
uppajjati hetupaccayÄ• --- uddhaccasahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• sampayuttak

<64> dassanena \Se II 281/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pa
saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- vicikic
khandhaÃ±ca mohaÃ±ca saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

bhÄ• vanÄ• ya \Ne II 235/ pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- uddhaccasahagata
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

Ä• rammaá¹‡apaccayo

<65> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• ta
Ä• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsa
... dve khandhÄ• . (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevadassanena nabhÄ• va
uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagate khandhe saá¹ƒsaá¹-á¹-ho vicikic

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• ---
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

bhÄ• vanÄ• ya \Be II 209/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... tÄ«á¹‡i.

<66> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-h

pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- nevadassanena nabhÄ•
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve k
dve khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho das
uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• s

nevadassanena \Ne II 236/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá
pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagataá¹ƒ m
sampayuttakÄ• khandhÄ• . (3)

dassanena pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
dassanena pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• s
mohaÃ±ca saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ca mohaÃ±ca saá¹ƒsaá

bhÄ• vanÄ• ya pahÄ• tabbahetukaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- uddhacca
mohaÃ±ca saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

adhipatipaccayÄ• di

<67> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• ta
adhipatipaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-h
dve khandhÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... ekaá¹ƒ.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nev
pahÄ• tabbahetuko \Se II 283/ dhammo uppajjati adhipatipaccayÄ• --- nevadassanena nab
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve k
... samanantarapaccayÄ• .

sahajÄ• tapaccayÄ• di

<68> dassanena \Be II 210/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanen
uppajjati sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanis
purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• ... kammapaccayÄ• ... vipÄ• kapaccayÄ• ... Ä
indriyapaccayÄ• \Ne II 237/ ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampayuttapaccay

... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• ....

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<69> hetuyÄ• satta, Ä• rammaá¹‡e ekÄ• dasa, adhipatiyÄ• tÄ«á¹‡i, anantare ekÄ• dasa,
sahajÄ• te ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nissaye ekÄ• dasa, upanissaye ekÄ• d
Ä• sevane ekÄ• dasa, kamme ekÄ• dasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re ekÄ• dasa, indriye ek
ekÄ• dasa, sampayutte ekÄ• dasa, vippayutte ekÄ• dasa, atthiyÄ• ekÄ• dasa, natthiyÄ• el
avigate ekÄ• dasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<70> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevadassanena nabh
dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate \Se II 284/ khandhe saá¹ƒsaá¹-
vicikicchÄ• sahagato moho. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevadassanena nabhÄ
uppajjati nahetupaccayÄ• --- uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho uddhaccasahag

nevadassanena \Be II 211/ \Ne II 238/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• -
nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandh
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• . ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1)

naadhipatipaccayÄ• di

<71> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... pe ... naadhipatipa
(sahajÄ• tasadisaá¹ƒ) ... napurejÄ• tapaccayÄ• ... napacchÄ• jÄ• tapaccayÄ• , naÄ• sevan
nakammapaccayÄ• ... satta, navipÄ• kapaccayÄ• ... najhÄ• napaccayÄ• ... namaggapacc
....

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<72> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• ekÄ• dasa, napurejÄ• te ekÄ• dasa, napacchÄ• jÄ• ekÄ• dasa, nakamme satta, navipÄ• ke ekÄ• dasa, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nav gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<73> hetupaccayÄ• naadhipatiyÄ• satta, napurejÄ• te satta, napacchÄ• jÄ• te satta, naÄ• satta, navipÄ• ke satta \Se II 285/, navippayutte satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<74> nahetupaccayÄ• \Ne II 239/ Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare t tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ \Be II 212/, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<75> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
dassanena pahÄ• tabbahetukÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccay

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
paccayo --- dassanena pahÄ• tabbahetukÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• n
(2)

dassanena \Ne II 240/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca n
pahÄ• tabbahetukassa ca dhammassa hetupaccayena paccayo --- dassanena pahÄ• tabba
sampayuttakÄ• naá¹ƒ \Se II 286/ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
(3)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo ... tÄ«á¹‡i.

<76> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabh
dhammassa hetupaccayena paccayo ... pe ....

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
paccayo --- vicikicchÄ• sahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccaye

nevadassanena \Be II 213/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya p
hetupaccayena paccayo --- uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa hetupaccayena paccayo --- vicikic
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa hetupaccayena paccayo --- uddha
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

Ä• rammaá¹‡apaccayo

<77> dassanena \Ne II 241/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukass

Ä• rammaá¹‡apaccayena paccayo --- dassanena pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ assÄ• d
dassanena pahÄ• tabbahetuko \Se II 287/ rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• u
pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati. diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati; taá¹ƒ
pahÄ• tabbahetuko rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassanena pa
domanassaá¹ƒ uppajjati. vicikicchaá¹ƒ Ä• rabbha vicikicchÄ• uppajjati, diá¹-á¹-hi uppajjati, d
pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati. dassanena pahÄ• tabbahetukaá¹ƒ domana
pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati. (1

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• dassanena pahÄ• tabbahetuke pahÄ«ne kiles
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, dassanena pahÄ• tabbahetuke khandhe aniccato ... pe
... pe ... dassanena pahÄ• tabbahetukÄ• khandhÄ• \Be II 214/ cetopariyaÃ±Ä• á¹‡assa,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ
Ä• rammaá¹‡apaccayena paccayo. (2)

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassan
pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- dassanena pa
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca uppajjanti. (3)

<78> bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa \S
Ä• rammaá¹‡apaccayena paccayo --- bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ assÄ
Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ• go uppajjati, uddhaccaá¹ƒ uppajjati, bhÄ•
domanassaá¹ƒ uppajjati. uddhaccaá¹ƒ Ä• rabbha uddhaccaá¹ƒ uppajjati, bhÄ• vanÄ• ya pa
242/ domanassaá¹ƒ uppajjati. bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ Ä• rabb
pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati, uddhaccaá¹ƒ uppajjati. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammass
bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha da
rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassanena pahÄ• tabbahetukaá¹
uppajjati. uddhaccaá¹ƒ Ä• rabbha diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, dassanena pahÄ
domanassaá¹ƒ uppajjati. bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ Ä• rabbha d
domanassaá¹ƒ uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetuke pahÄ«ne k
vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, bhÄ• vanÄ•
khandhe aniccato ... pe ... cetopariyaÃ±Ä• á¹‡ena ... pe ... bhÄ• vanÄ• ya \Be II 215/ pahÄ•
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Se II 289/, yathÄ• kammÅ«

anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya mohassa ca Ä• rammaá¹‡apaccayena pacca

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevada
pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- bhÄ• vanÄ• y
Ä• rabbha vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca uppajjanti. (4)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca nev
pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- bhÄ• vanÄ• y
Ä• rabbha uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti. (5)

<79> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabh
II 243/ dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datvÄ• ... (vitthÄ• reta
dassanattikasadisaá¹ƒ) Ä• vajjanÄ• ya mohassa ca Ä• rammaá¹‡apaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datvÄ• ... (yathÄ• dassanattikaá¹ƒ). (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datvÄ• ... (yathÄ• dassanattikaá¹ƒ). (3)

nevadassanena \Se II 290/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pah
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apa
Ä• rabbha vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca uppajjanti. sotaá¹ƒ ... pe ... vatthu
nabhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe Ä• rabbha vicikicchÄ• sahagatÄ• khandhÄ•

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca \Be II 216/ dhammassa Ä• rammaá¹‡apaccaye
... vatthuá¹ƒ ... nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe Ä• rabbha u
moho ca uppajjanti. (5)

<80> dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- vicikicchÄ• saha
Ä• rabbha dassanena pahÄ• tabbahetukÄ• khandhÄ• uppajjanti. (1)

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko c
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --
mohaÃ±ca Ä• rabbha nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• c

dassanena \Se II 291/ \Ne II 244/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya
dassanena pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuka
Ä• rammaá¹‡apaccayena paccayo --- vicikicchÄ• sahagate khandhe ca mohaÃ±ca Ä• rabbh
khandhÄ• ca moho ca uppajjanti. (3)

<81> bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabba
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- uddhaccasahaga
dassanena pahÄ• tabbahetukÄ• khandhÄ• uppajjanti. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- uddhaccasahaga
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• uppajjanti. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --
mohaÃ±ca Ä• rabbha \Be II 217/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• kh
(3)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa ca nevadassanena \Se II 292/ nabhÄ• vanÄ• ya pahÄ• tabbahetuka
Ä• rammaá¹‡apaccayena paccayo --- uddhaccasahagate khandhe ca mohaÃ±ca Ä• rabbha
ca moho ca uppajjanti. (4)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha
paccayo --- uddhaccasahagate khandhe ca mohaÃ±ca Ä• rabbha uddhaccasahagatÄ• kha
(5)

adhipatipaccayo

<82> dassanena \Ne II 245/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukass
paccayo (dassanattikasadisaá¹ƒ, dasa paÃ±hÄ•).

anantarapaccayo

<83> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
purimÄ• purimÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ
pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
paccayo --- purimÄ• purimÄ• vicikicchÄ• sahagatÄ• khandhÄ• pacchimassa pacchimass
paccayo; dassanena pahÄ• tabbahetukÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayen

dassanena \Se II 293/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca n
pahÄ• tabbahetukassa ca dhammassa \Be II 218/ anantarapaccayena paccayo --- purimÄ•
vicikicchÄ• sahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ
anantarapaccayena paccayo. (3)

<84> bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa d
--- purimÄ• purimÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pac
pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
anantarapaccayena paccayo --- purimÄ• purimÄ• uddhaccasahagatÄ• khandhÄ• pacchin
anantarapaccayena paccayo; bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• vuá¹-á¹-hÄ•
(2)

bhÄ• vanÄ• ya \Ne II 246/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetuka
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo. (3)

<85> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabh
dhammassa anantarapaccayena paccayo --- purimo purimo vicikicchÄ• sahagato \Se II 294
pacchimassa pacchimassa vicikicchÄ• sahagatassa uddhaccasahagatassa mohassa anant
purimÄ• nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• pacchimÄ• na
nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo
anulomaá¹ƒ vodÄ• nassa ... pe ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
paccayo --- purimo purimo vicikicchÄ• sahagato \Be II 219/ moho pacchimÄ• naá¹ƒ pacchim
vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; Ä• vajjanÄ• da
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb

anantarapaccayena paccayo --- purimo purimo uddhaccasahagato moho pacchimÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; Ä• vajjanÄ• bhÄ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa anantarapaccayena paccayo --- pu moho pacchimÄ• naá¹ƒ \Se II 295/ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ anantarapaccayena paccayo; Ä• vajjanÄ• vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ m paccayo. (4)

nevadassanena \Ne II 247/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa anantarapaccaye uddhaccasahagato moho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ kh anantarapaccayena paccayo; Ä• vajjanÄ• uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ moh paccayo. (5)

<86> dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet pahÄ• tabbahetukassa dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• vici moho ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko c nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa anantarapaccayena paccayo --- purin khandhÄ• ca moho ca pacchimassa pacchimassa mohassa anantarapaccayena \Be II 220/ vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca vuá¹-á¹-hÄ• nassa anantarapaccayena pacc

dassanena \Se II 296/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha --- purimÄ• purimÄ• vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca pacchimÄ• naá¹ƒ pacc vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo. (3

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetu pahÄ• tabbahetukassa dhammassa anantarapaccayena paccayo ... tÄ«á¹‡i (dassanena sa

samanantarapaccayÄ• di

<87> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma ... (anantarasadisaá¹ƒ) sahajÄ• tapaccayena paccayo ... (saá¹ƒkhittaá¹ƒ. paá¹-iccavÄ• re \N sahajÄ• tasadisaá¹ƒ) aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... (saá¹ƒkhittaá¹ƒ. paá¹-iccavÄ•

nissayapaccayena paccayo ... (saá¹ƒkhittaá¹ƒ. paccayavÄ• re nissayavÄ• rasadisaá¹ƒ. visu

upanissayapaccayo

<88> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
--- __Ä• rammaá¹‡Å«panissayo, 51anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. paka
dassanena pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹
dassanena pahÄ• tabbahetukaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upan
hanati ... pe ... saá¹…ghaá¹ƒ bhindati. dassanena pahÄ• tabbahetuko rÄ• go ... doso ... moh
diá¹-á¹-hi ... patthanÄ• dassanena pahÄ• tabbahetukassa rÄ• gassa ... pe ... patthanÄ• ya
paccayo. (1)

dassanena \Be II 221/ pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
dassanena pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• p
pahÄ• tabbahetukaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya dÄ
samÄ• pattiá¹ƒ uppÄ• deti. dassanena pahÄ• tabbahetuko rÄ• go ... pe ... patthanÄ• ... sad
paÃ±Ã±Ä• ya ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa phalasamÄ• pattiyÄ• moha
paccayo. (2)

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassan
pahÄ• tabbahetukassa ca dhammassa upanissayapaccayena paccayo --- __anantarÅ«pani
... _. pakatÅ«panissayo --- dassanena pahÄ• tabbahetuko rÄ• go ... doso ... moho ... diá¹-á¹
vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo.

<89> bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa d
249/ paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... p
--- bhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ• go ... doso ... moho ... mÄ• no ... patthanÄ• bhÄ
pahÄ• tabbahetukassa \Se II 298/ rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... pattha
upanissayapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammass
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- bhÄ• van
rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. bhÄ• vanÄ• ya
dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ...
bhindati. bhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ• go ... pe ... patthanÄ• dassanena pahÄ• ta
dosassa ... mohassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. saka
parabhaá¹‡á¸• e \Be II 222/ chandarÄ• gassa upanissayapaccayena paccayo. sakapariggah

chandarÄ• gassa upanissayapaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ
bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ up
pe ... samÄ• pattiá¹ƒ uppÄ• deti. bhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ• go ... pe ... patthan
paÃ±Ã±Ä• ya ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa phalasamÄ• pattiyÄ• moha
paccayo. (3)

bhÄ• vanÄ• ya \Se II 299/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa
pahÄ• tabbahetukassa ca dhammassa upanissayapaccayena paccayo .... __pakatÅ«paniss
pahÄ• tabbahetuko rÄ• go ... pe ... patthanÄ• vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹
upanissayapaccayena paccayo. (4)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca nev
pahÄ• tabbahetukassa \Ne II 250/ ca dhammassa upanissayapaccayena paccayo --- __ana
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- bhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ•
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo. (5

<90> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabh
dhammassa upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«par
... _. pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ
... pe ... paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojana
senÄ• sanaá¹ƒ ... mohaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saddhÄ• ... pe ... moho sa
phalasamÄ• pattiyÄ• mohassa ca upanissayapaccayena paccayo. (1)

nevadassanena \Be II 223/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- saddhaá¹ƒ \Se II 300/ upanissÄ• ya diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sÄ«laá¹
paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ ... m
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. saddhÄ• ... pe ... senÄ• sanaá¹ƒ moho
pahÄ• tabbahetukassa rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti ... pe ... mohaá¹ƒ upaniss
saddhÄ• ... pe ... senÄ• sanaá¹ƒ moho ca bhÄ• vanÄ• ya pahÄ• tabbahetukassa rÄ• gassa

upanissayapaccayena paccayo. (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa upanissayapaccayena paccayo ---
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhÄ• ... pe ... paÃ±Ã±Ä• ... kÄ• yik
sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ moho ca vicikicchÄ• sahagatÄ•
mohassa ca upanissayapaccayena paccayo. (4)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa upanissayapaccayena paccayo ---
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhÄ• ... pe ... senÄ• sanaá¹ƒ moho
uddhaccasahagatÄ• naá¹ƒ \Se II 301/ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena

<91> dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahet
pahÄ• tabbahetukassa dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissa
... _. pakatÅ«panissayo --- vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca dassanena pahÄ•
rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (1)

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa upanissayapaccayena paccayo --- __
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vicikicchÄ• sahagatÄ• khandhÄ• ca m
... paÃ±Ã±Ä• ya ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa phalasamÄ• pattiyÄ• mo
paccayo. (2)

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca
pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vici
khandhÄ• ca moho ca vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissa

<92> bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabba
pahÄ• tabbahetukassa dhammassa upanissayapaccayena \Se II 302/ paccayo. __pakatÅ«p
uddhaccasahagatÄ• \Ne II 252/ khandhÄ• ca moho ca dassanena pahÄ• tabbahetukassa
patthanÄ• ya upanissayapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissa
... _. pakatÅ«panissayo --- uddhaccasahagatÄ• khandhÄ• ca moho ca bhÄ• vanÄ• ya pah
pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa upanissayapaccayena paccayo --- __
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- uddhaccasahagatÄ• khandhÄ• ca moh
saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• mohassa ca upanissayapaccayena paccayo. (3)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha
paccayo. __pakatÅ«panissayo_ --- uddhaccasahagatÄ• khandhÄ• ca moho ca vicikicchÄ•
mohassa ca upanissayapaccayena paccayo. (4)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
uddhaccasahagatÄ• khandhÄ• ca moho ca uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ m
paccayo. (5)

purejÄ• tapaccayo

<93> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabh
dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• ta
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ \Ne II 253/ --- cakkhuá¹ƒ aniccato ... pe ... vipassati, sotaá¹ƒ
vatthuá¹ƒ aniccato ... pe ... vipassati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sota
suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
purejÄ• tapaccayena paccayo. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nevadassanena nabhÄ• vanÄ•
khandhÄ• naá¹ƒ mohassa ca purejÄ• tapaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha dassanena pahÄ• tab
... diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... dassanena pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ
226/. __vatthupurejÄ• taá¹ƒ_ --- vatthu dassanena pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• na
II 304/ paccayo. (2)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati; taá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ•

uppajjati, uddhaccaá¹ƒ uppajjati, bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppa
__vatthupurejÄ• taá¹ƒ_ --- vatthu bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá
(3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa purejÄ• tapaccayena paccayo --- A
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• rab
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca uppajjanti. __vatthupurejÄ• taá¹ƒ_ --- vatthu
vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca purejÄ• tapaccayena paccayo. (4

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa purejÄ• tapaccayena paccayo --- A
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• rab
\Ne II 254/ khandhÄ• ca moho ca uppajjanti. __vatthupurejÄ• taá¹ƒ_ --- vatthu \Se II 305/
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca purejÄ• tapaccayena paccayo. (5)

pacchÄ• jÄ• tapaccayo

<94> dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• dassanena pahÄ• tabbahetukÄ• kh
kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• bhÄ• vanÄ• ya \Be II 227/ pahÄ• tab
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• va
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• nevadassanena nabhÄ• vanÄ• ya p
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ•

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa pacchÄ• jÄ• tapacca
uddhaccasahagatÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• t

Ä• sevanapaccayo

<95> dassanena \Ne II 255/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukass
paccayo --- purimÄ• purimÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ• pacchimÄ• naá¹
pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. (1)

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
paccayo --- purimÄ• purimÄ• vicikicchÄ• sahagatÄ• khandhÄ• pacchimassa pacchimass
paccayo. (2)

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassan
pahÄ• tabbahetukassa ca dhammassa Ä• sevanapaccayena paccayo --- purimÄ• purimÄ•
pacchimÄ• naá¹ƒ \Be II 228/ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹
paccayo.

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa dhamm

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo ... pe .... (Ä• sevanamÅ«lak
Ä• vajjanÄ• yapi pahÄ• tabbaá¹ƒ, sattarasa paÃ±hÄ• paripuá¹‡á¹‡Ä• , anantarasadisÄ•).

kammapaccayo

<96> dassanena \Se II 307/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukass
paccayo --- dassanena pahÄ• tabbahetukÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ dassanena pahÄ• tabbahe
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. nÄ• nÄ• kkhaá¹‡
pahÄ• tabbahetukÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassan
pahÄ• tabbahetukassa ca dhammassa kammapaccayena paccayo --- dassanena pahÄ• tab
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
(3)

<97> bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa d
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kamm

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
paccayo --- bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• mohassa cittasamuá¹-á¹-hÄ• nÄ•
kammapaccayena paccayo. (2)

bhÄ• vanÄ• ya \Se II 308/ \Be II 229/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• ta
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa kammapaccayena paccayo --- bhÄ
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±c
paccayo. (3)

<98> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabh
dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ•
nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citt
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá
nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ
paccayo. (1)

vipÄ• kapaccayo

<99> nevadassanena \Ne II 257/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassa
pahÄ• tabbahetukassa dhammassa vipÄ• kapaccayena paccayo (pavattipaá¹-isandhi) vipÄ•
pe ....

Ä• hÄ• rapaccayo

<100> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamm
dassanena pahÄ• tabbahetukÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ•

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
paccayo --- dassanena pahÄ• tabbahetukÄ• Ä• hÄ• rÄ• \Se II 309/ mohassa cittasamuá¹-á
Ä• hÄ• rapaccayena paccayo. (2)

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassan
pahÄ• tabbahetukassa ca dhammassa Ä• hÄ• rapaccayena paccayo --- dassanena pahÄ• t
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
(3)

bhÄ• vanÄ• ya \Be II 230/ pahÄ• tabbahetuko dhammo ... tÄ«á¹‡i (dassanena sadisaá¹ƒ).

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• va
Ä• hÄ• rapaccayena paccayo --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• Ä
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo.

indriyapaccayÄ• di

<101> dassanena \Ne II 258/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukas
paccayo ... tÄ«á¹‡i (Ä• hÄ• rasadisaá¹ƒ. moho kÄ• tabbo).

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo ... tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• va
indriyapaccayena paccayo --- nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• indriy
khandhÄ• naá¹ƒ ... pe ... cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ
... pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo ... jhÄ• n
... \Se II 310/ maggapaccayena paccayo ... (ime sahetukÄ• kÄ• tabbÄ•) sampayuttapaccay
(paá¹-iccavÄ• re sampayuttavÄ• rasadisaá¹ƒ).

vippayuttapaccayo

<102> dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• ta
vippayuttapaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ_ (dassanattikasadisa

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
vippayuttapaccayena paccayo --- __sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ_ (dassanattikasadisa

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• va
vippayuttapaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ_ (dass
pacchÄ• jÄ• tÄ• --- nevadassanena \Be II 231/ nabhÄ• vanÄ• ya pahÄ• tabbahetukÄ• kha
imassa kÄ• yassa ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu dassanena pahÄ• tabbahetukÄ•
.... (2)

nevadassanena \Ne II 259/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu bhÄ• vanÄ• ya pahÄ• tabbahetu

pe .... (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa vippayuttapaccay
vatthu vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca vippayuttapaccayena pac

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa vippayuttapaccayena paccayo. __
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca vippayuttapaccayena paccayo. (5)

<103> dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa vippayuttapaccayena paccayo --- sah
__sahajÄ• tÄ• _ --- vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca cittasamuá¹-á¹-hÄ• nÄ• n
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- vicikicchÄ• sahagatÄ• khandhÄ• c
kÄ• yassa vippayuttapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa vippayuttapaccayena paccayo --- sah
__sahajÄ• tÄ• _ --- uddhaccasahagatÄ• khandhÄ• ca moho ca cittasamuá¹-á¹-hÄ• nÄ• na
__pacchÄ• jÄ• tÄ• _ --- uddhaccasahagatÄ• khandhÄ• ca moho ca purejÄ• tassa imassa k
paccayo. (1)

atthipaccayÄ• di

<104> dassanena \Se II 312/ \Be II 232/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tab
atthipaccayena paccayo --- dassanena pahÄ• tabbahetuko eko khandho tiá¹‡á¹‡annaá¹ƒ kh
(1)

dassanena \Ne II 260/ pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pah
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- dassanen
khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. sahajÄ• tÄ
khandhÄ• mohassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo
dassanena pahÄ• tabbahetukÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayen

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassan
pahÄ• tabbahetukassa ca dhammassa atthipaccayena paccayo --- dassanena pahÄ• tabba
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
vicikicchÄ• sahagato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ mohassa ca cittasamua

rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe .... (3)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo ... tÄ«á¹‡i.

<105> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nab
dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä•
__sahajÄ• to_ --- nevadassanena \Se II 313/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko eko khan
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... p
uddhaccasahagato moho cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena pacc
pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anid
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetu
mohassa ca atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nevadassanena nabhÄ• vanÄ
233/ khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo; __ka
kÄ• yassa ... pe ... __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe .... (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
\Ne II 261/ paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- vicikicchÄ• sahagato
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati; taá¹ƒ Ä• rabbha dassanena pahÄ• tabbahetuko rÄ• go uppajjati, diá
vicikicchÄ• uppajjati, dassanena pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati, vatthu da
pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

nevadassanena \Se II 314/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya p
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- uddhaccasahaga
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati ... pe ... vatthu bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ•
paccayo. (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa atthipaccayena paccayo --- sahajÄ
__sahajÄ• to_ --- vicikicchÄ• sahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ Ä• rabbha vicikicchÄ
moho ca uppajjanti ... pe ... vatthuá¹ƒ Ä• rabbha ... pe ... vatthu vicikicchÄ• sahagatÄ• naá¹ƒ
mohassa ca atthipaccayena paccayo. (4)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb

nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa atthipaccayena paccayo --- sahajÄ
__sahajÄ• to_ --- uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ Ä• rabbha uddhacca
khandhÄ• ca moho ca uppajjanti ... pe ... vatthuá¹ƒ Ä• rabbha ... pe ... vatthu uddhaccasah
khandhÄ• naá¹ƒ mohassa ca atthipaccayena paccayo. (5)

<106> dassanena \Se II 315/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pah
dassanena pahÄ• tabbahetukassa dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹
--- dassanena pahÄ• tabbahetuko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá
\Ne II 262/ ... pe ... dve khandhÄ• ... pe ... vicikicchÄ• sahagato eko khandho ca moho ca ti
khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (1)

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa atthipaccayena paccayo --- sahajÄ• t
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- dassanena pahÄ• tabbahet
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. s
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
sahajÄ• tÄ• --- vicikicchÄ• sahagatÄ• khandhÄ• ca vatthu ca mohassa atthipaccayena pa
vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yassa atthipaccay
--- dassanena pahÄ• tabbahetukÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ
pacchÄ• jÄ• tÄ• --- dassanena pahÄ• tabbahetukÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca
atthipaccayena paccayo. (2)

dassanena \Se II 316/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- vicikicchÄ• sahagato eko khandho ca vatthu
khandhÄ• naá¹ƒ mohassa ca atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe ... viciki
khandho ca moho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p
paccayo ... pe ... dve khandhÄ• ca moho ca ... pe .... (3)

bhÄ• vanÄ• ya \Be II 235/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ•
bhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa atthipaccayena paccayo (saá¹ƒkhittaá¹ƒ
nayena vibhajitabbÄ• , ``uddhaccaâ€™â€™ nti niyÄ• metabbaá¹ƒ) natthipaccayena paccay
paccayo ... avigatapaccayena paccayo ....

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<107> hetuyÄ• \Ne II 263/ ekÄ• dasa, Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• dasa, anant
sattarasa, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nissaye sattarasa, upanissay
paÃ±ca, pacchÄ• jÄ• te paÃ±ca, Ä• sevane sattarasa, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ
jhÄ• ne satta, magge satta, sampayutte ekÄ• dasa, vippayutte nava, atthiyÄ• sattarasa, na
vigate sattarasa, avigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<108> dassanena \Se II 317/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukas
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

dassanena pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. (2)

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevadassa
pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapac
upanissayapaccayena paccayo. (3)

<109> bhÄ• vanÄ• ya \Be II 236/ \Ne II 264/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya p
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammass
upanissayapaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
pacchÄ• jÄ• tapaccayena \Se II 318/ paccayo. (3)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nevada
pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissayapa

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca nev

pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapac
upanissayapaccayena paccayo. (5)

<110> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nevadassanena nab
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena p
paccayo ... indriyapaccayena paccayo. (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo. (2)

nevadassanena \Be II 237/ nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya
Ä• rammaá¹‡apaccayena \Ne II 265/ paccayo ... sahajÄ• tapaccayena \Se II 319/ paccayo .
paccayo ... purejÄ• tapaccayena paccayo. (3)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahe
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (4)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabb
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (5)

<111> dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccay
upanissayapaccayena paccayo. (1)

(idha sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, missagataá¹ƒ atthi, pÄ• á¸·iyaá¹ƒ kÄ• tabbaá¹ƒ. gaá¹‡a
gaá¹‡etabbaá¹ƒ.)

dassanena pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko ca
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ
indriyaá¹ƒ. (2)

(idhÄ• pi Ä• rammaá¹‡apaccayÄ• upanissayapaccayÄ• atthi, pÄ• á¸·iyaá¹ƒ natthi. gaá¹‡e
gaá¹‡etabbaá¹ƒ.)

dassanena \Se II 320/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

(idhÄ• pi \Ne II 266/ ``sahajÄ• taá¹ƒ, purejÄ• taá¹ƒâ€™â€™ yaá¹ƒ missakapaÃ±hÄ• atthi,
kÄ• tabbaá¹ƒ).

<112> bhÄ• vanÄ• ya \Be II 238/ pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya
dassanena pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upani

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccay
upanissayapaccayena paccayo (idhÄ• pi ``sahajÄ• taá¹ƒ, purejÄ• taá¹ƒâ€™â€™ yaá¹ƒ miss

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ
indriyaá¹ƒ (idhÄ• pi Ä• rammaá¹‡aupanissayÄ• atthi). (3)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa ca nevadassanena \Se II 321/ nabhÄ• vanÄ• ya pahÄ• tabbahetuka
Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo. (4)

bhÄ• vanÄ• ya pahÄ• tabbahetuko ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuk
pahÄ• tabbahetukassa ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukassa ca dha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (5)

(idhÄ• pi sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ atthi. ye te paÃ±hÄ• na likhitÄ• , te pÄ• á¸·iyaá¹ƒ ga
byaÃ±janena na samenti. te pÄ• á¸·iyaá¹ƒ na likhitÄ• gaá¹‡anÄ• pÄ• kaá¹-Ä• honti. yadi s
anulome atthipaccaye pekkhitabbaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<113> nahetuyÄ• \Ne II 267/ ekavÄ«sa, naÄ• rammaá¹‡e naadhipatiyÄ• naanantare nasa
naaÃ±Ã±amaÃ±Ã±e nanissaye naupanissaye napurejÄ• te \Be II 239/ napacchÄ• jÄ• te naÄ

naÄ• hÄ• re naindriye najhÄ• ne namagge nasampayutte navippayutte noatthiyÄ• nonatthi
sabbattha ekavÄ«sa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<114> hetupaccayÄ• naÄ• rammaá¹‡e ekÄ• dasa, naadhipatiyÄ• naanantare nasamanan
tÄ«á¹‡i, naupanissaye napurejÄ• te napacchÄ• jÄ• te naÄ• sevane nakamme navipÄ• ke na
namagge ekÄ• dasa, nasampayutte tÄ«á¹‡i, navippayutte paÃ±ca \Se II 322/, nonatthiyÄ•
ekÄ• dasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<115> nahetupaccayÄ• \Ne II 268/ Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• dasa, anantare
sattarasa, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nissaye sattarasa, upanissay
paÃ±ca, pacchÄ• jÄ• te paÃ±ca, Ä• sevane sattarasa, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ
jhÄ• ne satta, magge satta, sampayutte ekÄ• dasa, vippayutte nava, atthiyÄ• sattarasa, na
vigate sattarasa, avigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

dassanenapahÄ• tabbahetukattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. Ä• cayagÄ• mittikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> Ä• cayagÄ• miá¹ƒ \Se II 323/ \Be II 240/ \Ne II 269/ dhammaá¹ƒ paá¹-icca Ä• cayagÄ•
hetupaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ...
khandhÄ• . (1)

Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo
Ä• cayagÄ• mÄ« khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« ca nevÄ• cayagÄ• minÄ• pacay
hetupaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasam
... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<2> apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ•

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo
apacayagÄ• mÄ« khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

apacayagÄ• miá¹ƒ \Ne II 270/ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« ca nevÄ• cayagÄ• r
uppajjanti hetupaccayÄ• --- apacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá

<3> nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ•
uppajjati hetupaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e
nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹
dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mah
tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• ; mahÄ• bh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

Ä• cayagÄ• miÃ±ca \Be II 241/ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• --- Ä• cayagÄ• mÄ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ

uppajjati hetupaccayÄ• --- apacayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittas
(1)

Ä• rammaá¹‡apaccayo

<4> Ä• cayagÄ• miá¹ƒ \Ne II 271/ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppajja
Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« dhammo uppajjati Ä• rammaá¹
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• paca
uppajjati Ä• rammaá¹‡apaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khand
... pe ... dve khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paá
(1)

adhipatipaccayo

<5> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppajjati adhipatip

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« dhammo uppajjati adhipatipacc

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• paca
(paá¹-isandhi natthi) ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... ma
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ
uppajjati adhipatipaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paá¹-icca cit
rÅ«paá¹ƒ. (1)

apacayagÄ• miÃ±ca \Be II 242/ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati adhipatipaccayÄ• --- apacayagÄ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantarapaccayÄ• di

<6> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca, Ä• cayagÄ• mÄ« dhammo uppajjati anantara
samanantarapaccayÄ• \Ne II 272/ ... sahajÄ• tapaccayÄ• (sabbepi mahÄ• bhÅ«tÄ• kÄ• ta

aÃ±Ã±amaÃ±Ã±apaccayÄ• (cittasamuá¹-á¹-hÄ• nampi kaá¹-attÄ• rÅ«pampi upÄ• dÄ• rÅ«p
... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• ... kammapaccayÄ•
Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampa
326/ vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigata

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<7> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanant
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava (evaá¹ƒ gaá¹‡etabbaá

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<8> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppajjati nahetupa
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Be II 243/ \Ne II 273/ dhammaá¹ƒ paá¹-icca nevÄ•
dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetuka
... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ eka
.... (1)

naÄ• rammaá¹‡apaccayo

<9> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dham
naÄ• rammaá¹‡apaccayÄ• --- Ä• cayagÄ• mÄ« khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo
apacayagÄ• mÄ« khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• paca
naÄ• rammaá¹‡apaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhe paá¹-icca c
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ .
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ
uppajjati naÄ• rammaá¹‡apaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paá
rÅ«paá¹ƒ. (1)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ
uppajjati naÄ• rammaá¹‡apaccayÄ• --- apacayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca pa
rÅ«paá¹ƒ. (1)

naadhipatipaccayo

<10> Ä• cayagÄ• miá¹ƒ \Ne II 274/ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppaj
tÄ«á¹‡i.

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« dhammo uppajjati naadhipatipa
khandhe paá¹-icca apacayagÄ• mÄ« adhipati. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Be II 244/ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• m
uppajjati naadhipatipaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ \Se II 328
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhi
khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ..
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
(1)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ
uppajjati naadhipatipaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ. (1)

naanantarapaccayÄ• di

<11> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dha
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... n
(kusalattikasadisÄ• satta paÃ±hÄ•) ... napacchÄ• jÄ• tapaccayÄ• .

naÄ• sevanapaccayo

<12> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppajjati naÄ• se

apacayagÄ• miá¹ƒ \Ne II 275/ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ
naÄ• sevanapaccayÄ• --- apacayagÄ• mÄ« khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ r

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• paca
naÄ• sevanapaccayÄ• (ekÄ• paÃ±hÄ• sabbe mahÄ• bhÅ«tÄ• kÄ• tabbÄ•).

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ
uppajjati naÄ• sevanapaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paá¹-ic
rÅ«paá¹ƒ. (1)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca nevÄ
\Se II 329/ uppajjati naÄ• sevanapaccayÄ• --- apacayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

nakammapaccayo

<13> Ä• cayagÄ• miá¹ƒ \Be II 245/ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppajj
Ä• cayagÄ• mÄ« khandhe paá¹-icca Ä• cayagÄ• mÄ« cetanÄ• . (1)

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« dhammo uppajjati nakammapa
paá¹-icca apacayagÄ• mÄ« cetanÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• paca
nakammapaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhe paá¹-icca nevÄ• ca
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... ekaá¹ƒ mahÄ•

navipÄ• kapaccayÄ• di

<14> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« dhammo uppajjati navipÄ•
II 276/, paá¹-isandhi natthi) ... naÄ• hÄ• rapaccayÄ• ... naindriyapaccayÄ• ... najhÄ• napac

namaggapaccayÄ• ... nasampayuttapaccayÄ• ... navippayuttapaccayÄ• (tÄ«á¹‡i) ... nonat
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<15> nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• cha, naanantare paÃ±ca, n
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te n
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<16> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• cha, naanantare paÃ±ca, na
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta \Be II 246/, napacch
satta, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, non
novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<17> nahetupaccayÄ• \Ne II 277/ Ä• rammaá¹‡e dve, anantare dve, samanantare dve, sal
nissaye upanissaye purejÄ• te Ä• sevane kamme dve, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re dve, indri
ekaá¹ƒ, sampayutte dve, vippayutte atthiyÄ• natthiyÄ• vigate avigate dve (evaá¹ƒ gaá¹‡eta

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<18> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppajjati hetupa
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe paccayÄ• dve khandhÄ• . (1)

Ä• cayagÄ• miá¹ƒ \Ne II 278/ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ
hetupaccayÄ• --- Ä• cayagÄ• mÄ« khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ

Ä• cayagÄ• miá¹ƒ \Be II 247/ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« ca nevÄ• cayagÄ• m
uppajjanti hetupaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo ... tÄ«á¹‡i.

<19> nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ
hetupaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... p
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo
paccayÄ• Ä• cayagÄ• mÄ« khandhÄ• . (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo
paccayÄ• apacayagÄ• mÄ« khandhÄ• . (3)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« ca nevÄ•

uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« khandhÄ• , mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (4)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« ca nevÄ
uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• apacayagÄ• mÄ« khandhÄ• , mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (5)

<20> Ä• cayagÄ• miÃ±ca \Ne II 279/ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹
uppajjati hetupaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca \Se II 332/ p
pe ... dve khandhe ... pe .... (1)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• nevÄ
uppajjati hetupaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittas
(2)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• Ä• c
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• uppajjanti hetupaccayÄ• --- Ä• cayag
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... Ä• caya
mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• apa

Ä• rammaá¹‡apaccayo

<21> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppajjati Ä• ram
ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe .... (1)

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo ... ekaá¹ƒ.

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pac
Ä• rammaá¹‡apaccayÄ• ... nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paccayÄ• khandhÄ• , cakkhÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. v
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Ne II 280/ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ
Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« khandhÄ• . (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo vatthuá¹ƒ paccayÄ• apacayagÄ• mÄ« khandhÄ• . (3)

Ä• cayagÄ• miÃ±ca \Se II 333/ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ pacc Ä• rammaá¹‡apaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• khandhe ... pe .... (1)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• apa Ä• rammaá¹‡apaccayÄ• --- apacayagÄ• miá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• khandhe ... pe .... (1)

adhipatipaccayo

<22> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppajjati adhipa

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo ... tÄ«á¹‡i.

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Be II 249/ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• ekaá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• .

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo hetusadisÄ•).

anantarapaccayÄ• di

<23> Ä• cayagÄ• miá¹ƒ \Ne II 281/ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppa samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... tÄ«á¹‡i.

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo ... tÄ«á¹‡i.

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• paca sahajÄ• tapaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ pacca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .. asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cal ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. vatthuá¹ƒ paccayÄ• ... pe .... (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo (saá¹ƒkhittaá¹ƒ, sabbe ghaá¹-anÄ• kÄ• tabbÄ•).

aÃ±Ã±amaÃ±Ã±apaccayÄ• di

<24> apacayagÄ• miá¹ƒ \Se II 334/ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo upp
nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• .
vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... magg
sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigata
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<25> hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta, sama
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, purejÄ•
Ä• sevane \Be II 250/ satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<26> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppajjati nahetu
uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pac
nahetupaccayÄ• --- ahetukaá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkh
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cak
... \Se II 335/ kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. vatthuá¹ƒ paccayÄ• a
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo
paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (2)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• Ä• c
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<27> Ä• cayagÄ• miá¹ƒ \Ne II 283/ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pacayag
naÄ• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ. paá¹-iccavÄ• rasadisaá¹ƒ).

naadhipatipaccayo

<28> Ä• cayagÄ• miá¹ƒ \Be II 251/ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppa
tÄ«á¹‡i.

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo uppajjati naadhipatip
khandhe paccayÄ• apacayagÄ• mÄ« adhipati. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pac
naadhipatipaccayÄ• ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ•
... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. vatthuá¹ƒ paccayÄ• nevÄ•
khandhÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo
vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« khandhÄ• . (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo
vatthuá¹ƒ paccayÄ• apacayagÄ• mÄ« adhipati. (3)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« ca nevÄ•
ca dhammÄ• uppajjanti naadhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« kha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (4)

<29> Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ•
284/ naadhipatipaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•

khandhe ... pe .... (1)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• nev
uppajjati naadhipatipaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paccayÄ•
rÅ«paá¹ƒ. (2)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• Ä• c
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• uppajjanti naadhipatipaccayÄ• --- Ä•
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... Ä• cayagÄ• mÄ« khan
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

apacayagÄ• miÃ±ca \Be II 252/ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ pac
uppajjati naadhipatipaccayÄ• --- apacayagÄ• mÄ« khandhe ca vatthuÃ±ca paccayÄ• apac

naanantarapaccayÄ• di

<30> naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ•
napurejÄ• tapaccayÄ• (paá¹-iccavÄ• rasadisÄ• , satta paÃ±hÄ•) ... napacchÄ• jÄ• tapacca

naÄ• sevanapaccayo

<31> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppajjati naÄ• s

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo
apacayagÄ• mÄ« khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Ne II 285/ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ•
337/ uppajjati naÄ• sevanapaccayÄ• --- asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. v
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo
vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« khandhÄ• . (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« ca nevÄ•
uppajjanti naÄ• sevanapaccayÄ• --- vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« khandhÄ• , mah
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• Ä• c
naÄ• sevanapaccayÄ• --- Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• ta
khandhe ... pe .... (1)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• nev
uppajjati naÄ• sevanapaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paccay
rÅ«paá¹ƒ. (2)

Ä• cayagÄ• miÃ±ca \Be II 253/ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ pac
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• uppajjanti naÄ• sevanapaccayÄ• ---
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... Ä• cayagÄ• mÄ« khan
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• nev
uppajjati naÄ• sevanapaccayÄ• --- apacayagÄ• mÄ« khandhe ca mahÄ• bhÅ«te ca paccay
rÅ«paá¹ƒ. (1)

nakammapaccayo

<32> Ä• cayagÄ• miá¹ƒ \Ne II 286/ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppa
--- Ä• cayagÄ• mÄ« khandhe paccayÄ• Ä• cayagÄ• mÄ« cetanÄ• . (1)

apacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo uppajjati nakammap
paccayÄ• apacayagÄ• mÄ« cetanÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ• minÄ• pac
nakammapaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhe paccayÄ• nevÄ• c
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... vatthuá¹ƒ
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« cetanÄ• . (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo
vatthuá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« cetanÄ• . (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• apacayagÄ• mÄ« dhammo
vatthuá¹ƒ paccayÄ• apacayagÄ• mÄ« cetanÄ• . (3)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• Ä• c
nakammapaccayÄ• --- Ä• cayagÄ• mÄ« khandhe ca vatthuÃ±ca paccayÄ• Ä• cayagÄ• mÄ

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paccayÄ• apa
nakammapaccayÄ• --- apacayagÄ• mÄ« khandhe ca vatthuÃ±ca paccayÄ• apacayagÄ• m

navipÄ• kapaccayÄ• di

<33> Ä• cayagÄ• miá¹ƒ \Be II 254/ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« dhammo uppa
(paripuá¹‡á¹‡aá¹ƒ kÄ• tabbaá¹ƒ, paá¹-isandhikkhaá¹‡e natthi).

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Ne II 287/ dhammaá¹ƒ paccayÄ• nevÄ• cayagÄ•
dhammo uppajjati naÄ• hÄ• rapaccayÄ• --- bÄ• hiraá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ
naindriyapaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• n
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• rÅ«pajÄ«vitindriyaá¹ƒ ... najhÄ• n
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamu
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... p
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... namaggapaccayÄ• --- ahetukÄ• nevÄ• cayag
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cal
... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• n
... pe ... nasampayuttapaccayÄ• ... navippayuttapaccayÄ• (paá¹-iccavÄ• rasadisaá¹ƒ, tÄ«á
nonatthipaccayÄ• ... novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<34> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dvÄ• dasa, naanantar
naaÃ±Ã±amaÃ±Ã±e naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te sattarasa,
satta, navipÄ• ke sattarasa, naÄ• hÄ• re naindriye najhÄ• ne namagge ekaá¹ƒ, nasampayu
tÄ«á¹‡i, nonatthiyÄ• novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<35> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dvÄ• dasa, naanantare \Se
naaÃ±Ã±amaÃ±Ã±e \Ne II 288/ naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te
naÄ• sevane ekÄ• dasa, nakamme satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, nav
nonatthiyÄ• novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<36> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare samanantare sahajÄ• te aÃ±Ã±a
purejÄ• te Ä• sevane kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye jhÄ• ne
sampayutte vippayutte atthiyÄ• natthiyÄ• vigate cattÄ• ri, avigate cattÄ• ri (evaá¹ƒ gaá¹‡et

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso).

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<37> Ä• cayagÄ• miá¹ƒ \Ne II 289/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• cayagÄ• mÄ« dhammo
Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khand
khandhÄ• . (1)

apacayagÄ• miá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho apacayagÄ• mÄ« dhammo uppajjati hetup
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Se II 341/ \Be II 256/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• --- nevÄ• cayagÄ•
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk
(1)

Ä• rammaá¹‡apaccayÄ• di

<38> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• cayagÄ• mÄ« dhammo uppajjati Ä
adhipatipaccayÄ• ... anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ•
... nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ
vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... magg
sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigata
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<39> hetuyÄ• \Ne II 290/ tÄ«á¹‡i, Ä• rammaá¹‡e adhipatiyÄ• anantare samanantare saha
nissaye upanissaye purejÄ• te Ä• sevane kamme sabbattha tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ
magge sampayutte vippayutte atthiyÄ• natthiyÄ• vigate avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabl

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<40> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• cayagÄ• mÄ« dhammo uppajjati n
vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato ud

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevÄ• cayagÄ• minÄ
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ k
tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1)

naadhipatipaccayÄ• di

<41> Ä• cayagÄ• miá¹ƒ \Be II 257/ \Ne II 291/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• cayagÄ• mÄ
naadhipatipaccayÄ• ... napurejÄ• tapaccayÄ• ... napacchÄ• jÄ• tapaccayÄ• ... naÄ• seva
Ä• cayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khand

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevÄ• cayagÄ• minÄ
naÄ• sevanapaccayÄ• --- nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá
paá¹-isandhikkhaá¹‡e ... pe ... nakammapaccayÄ• ... navipÄ• kapaccayÄ• ... najhÄ• napac
... navippayuttapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<42> nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte tÄ
gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<43> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡
tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<44> nahetupaccayÄ• \Ne II 292/ Ä• rammaá¹‡e dve, anantare samanantare sahajÄ• te a
upanissaye purejÄ• te Ä• sevane kamme \Se II 343/ \Be II 258/ sabbattha dve, vipÄ• ke eka
indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve, vippayutte atthiyÄ• natthiyÄ• vig
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<45> Ä• cayagÄ• mÄ« {Ä• cayagÄ• mi (Ce Se) evamuparipi} dhammo Ä• cayagÄ• missa d
Ä• cayagÄ• mÄ« hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa hetupacca
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

Ä• cayagÄ• mÄ« \Ne II 293/ dhammo Ä• cayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayag
paccayo --- Ä• cayagÄ• mÄ« hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-h
hetupaccayena paccayo. (3)

apacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa hetupaccayena paccayo ... tÄ«

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa
paccayo --- nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ•
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e nevÄ• cayagÄ• minÄ• pacay
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (1)

Ä• rammaá¹‡apaccayo

<46> Ä• cayagÄ• mÄ« \Be II 259/ dhammo Ä• cayagÄ• missa dhammassa Ä• rammaá¹‡ap
datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe s
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati. sekkhÄ• pahÄ«ne kilese paccavekk

paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. sekkhÄ• vÄ• puthujjanÄ• vÄ•
aniccato dukkhato anattato vipassanti, assÄ• denti abhinandanti, taá¹ƒ Ä• rabbha rÄ• go up
pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati, cetopariyaÃ±Ä• á¹
Ä• cayagÄ• micittasamaá¹…gissa cittaá¹ƒ jÄ• nanti, Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakusalassa Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalassa ... pe ... Ä• cayagÄ• mÄ« khandhÄ• iddhiv
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• rammaá¹‡apaccayena paccayo. (1)

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa Ä• ramma
kilese paccavekkhati, pubbe \Se II 345/ samudÄ• ciá¹‡á¹‡e kilese jÄ• nÄ• ti, Ä• cayagÄ• mÄ
dukkhato anattato vipassati; cetopariyaÃ±Ä• á¹‡ena Ä• cayagÄ• micittasamaá¹…gissa citta
sekkhÄ• vÄ• puthujjanÄ• vÄ• Ä• cayagÄ• mÄ« khandhe aniccato dukkhato anattato vipa
vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati, Ä• cayagÄ• mÄ« khandhe assÄ• deti abhinandati,
uppajjati ... pe ... domanassaá¹ƒ uppajjati, akusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassa ca kiriyassa
Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavipÄ• kassa ca ki
paccayo. Ä• cayagÄ• mÄ« khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<47> apacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa Ä• rammaá¹‡apaccayena
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, cetopariyaÃ±Ä• á¹‡ena apacayagÄ• micittasa
cittaá¹ƒ jÄ• nanti, apacayagÄ• mÄ« khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nu
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• rammaá¹‡apaccayena paccayo. (1)

apacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa Ä• ramm
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhati \Se II 346/, cetopariyaÃ±Ä• á¹‡ena apacayagÄ•
cittaá¹ƒ jÄ• nÄ• ti, apacayagÄ• mÄ« khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• n
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<48> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
paccayo --- arahÄ• phalaá¹ƒ paccavekkhati, nibbÄ• naá¹ƒ paccavekkhati, nibbÄ• naá¹ƒ pha
Ä• rammaá¹‡apaccayena paccayo. arahÄ• cakkhuá¹ƒ aniccato dukkhato anattato vipassati
vatthuá¹ƒ ... nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhe aniccato dukkhato anattato vip
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena
nevÄ• cayagÄ• minÄ• pacayagÄ• micittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakiriyassa Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä•

phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... nevÄ• cayagÄ• minÄ• pacaya
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, a
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa Ä• ramma
phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ•
paccayo \Se II 347/. sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato dukkhato anattato
abhinandanti; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. sotaá¹ƒ ... p
... nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhe aniccato dukkhato anattato vipassanti, a
taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe
domanassaá¹ƒ ... pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ passanti, dibbÄ• ya sotadhÄ• tuyÄ•
cetopariyaÃ±Ä• á¹‡ena \Be II 261/ nevÄ• cayagÄ• minÄ• pacayagÄ• micittasamaá¹…gissa
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccay

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa Ä• ramm
maggassa Ä• rammaá¹‡apaccayena paccayo. (3)

adhipatipaccayo

<49> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa adhipatipaccayena paccay
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitv
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, Ä• cayagÄ• mÄ« khandhe gar
abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ \Se II 348/ adhipatipaccayena paccayo. (1)

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa adhipatip
\Ne II 296/ --- Ä• cayagÄ• mÄ« adhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipa

Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayagÄ• missa c
__sahajÄ• tÄ• dhipati_ --- Ä• cayagÄ• mÄ« adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<50> apacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa adhipatipaccayena pacca
apacayagÄ• mÄ« adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena pacca

apacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa adhipatipaccayena paccayo. __

maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (2)

apacayagÄ• mÄ« \Be II 262/ dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammass
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• maggÄ•
garuá¹ƒ katvÄ• paccavekkhati. __sahajÄ• tÄ• dhipati_ --- apacayagÄ• mÄ« adhipati cittasa
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

apacayagÄ• mÄ« dhammo apacayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayagÄ• missa
paccayo. __sahajÄ• tÄ• dhipati_ --- apacayagÄ• mÄ« \Se II 349/ adhipati sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (4)

<51> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• phala
paccavekkhati, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, nibbÄ• naá¹ƒ phalassa adhipa
__sahajÄ• tÄ• dhipati_ --- nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« adhipati sampayuttakÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Ne II 297/ dhammo Ä• cayagÄ• missa dhammassa
__Ä• rammaá¹‡Ä• dhipati_ --- sekkhÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• n
paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa adhipatipaccayena paccayo. cakk
assÄ• deti ... pe ... vatthuá¹ƒ ... nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhe garuá¹ƒ ka
taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa adhipatip
__Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ maggassa adhipatipaccayena paccayo. (3)

anantarapaccayo

<52> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa anantarapaccayena pacca
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Se II 350/ Ä• cayagÄ• mÄ«naá¹ƒ khandhÄ•
anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa anantarapaccayena paccayo. (1)

Ä• cayagÄ• mÄ« \Be II 263/ dhammo apacayagÄ• missa dhammassa anantarapaccayena
vodÄ• naá¹ƒ maggassa anantarapaccayena paccayo. (2)

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa anantarap
khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. sekkhÄ• naá¹ƒ anulomaá¹ƒ pha
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ• pattiyÄ• a

apacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa anantara
anantarapaccayena paccayo. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa d
purimÄ• purimÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• pacchimÄ• naá¹ƒ pac
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«naá¹ƒ \Ne II 298/ khandhÄ• naá¹ƒ anantarapaccayen
Ä• vajjanÄ• ya ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa ... arahato anulomaá¹ƒ phalasamÄ• pattiyÄ•
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyaá¹ƒ phalasamÄ• pattiyÄ• an

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa anantarap
Ä• cayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

samanantarapaccayÄ• di

<53> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa samanantarapaccayena \S
(anantarasadisaá¹ƒ). (sahajÄ• tapaccaye paá¹-iccavÄ• re sahajÄ• tavÄ• rasadisÄ• nava pa
paá¹-iccavÄ• re aÃ±Ã±amaÃ±Ã±asadisaá¹ƒ tÄ«á¹‡i. nissayapaccaye paccayavÄ• re nissay
hi visuá¹ƒ ghaá¹-anÄ• natthi. terasa paÃ±hÄ• .)

upanissayapaccayo

<54> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa upanissayapaccayena pac
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- Ä• cayagÄ• miá¹ƒ
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... vipassana
abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ \Be II 264/ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹
Ä• cayagÄ• miá¹ƒ sÄ«laá¹ƒ ... sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... dosaá¹ƒ
mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti. sÄ«laá¹ƒ ... pe ... up
pe ... jhÄ• naá¹ƒ ... pe ... vipassanaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ ... pe
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. Ä• cayagÄ• mÄ« saddhÄ• ... pe ... paÃ±
patthanÄ• Ä• cayagÄ• miyÄ• saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... pattha
paccayo. paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa jhÄ• nassa upanissayapa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyassa jhÄ• nassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevas
upanissayapaccayena paccayo. (1)

Ä• cayagÄ• mÄ« \Ne II 299/ dhammo apacayagÄ• missa dhammassa upanissayapaccayen
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-hamassa n

paá¹-hamassa maggassa ... pe ... catutthassa maggassa parikammaá¹ƒ catutthassa magga
paccayo. (2)

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa upanissay
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- Ä• cayagÄ• miá
attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. Ä• ca
pe ... paÃ±Ã±aá¹ƒ. rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti pari
pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti. Ä• cayagÄ• mÄ« saddhÄ• ... pe ... paÃ±
patthanÄ• , kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa phalasamÄ• pattiyÄ• upanissay
kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapaccayena paccayo. (3)

<55> apacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa upanissayapaccayena pa
paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo maggo catutthassa maggassa upanis
(1)

apacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa upanissayapaccayena paccayo
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- sekkhÄ• maggaá¹ƒ upanissÄ• ya anup
kusalasamÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ samÄ• pajjanti \Be II 265/, saá¹…khÄ• re an
vipassanti, maggo sekkhÄ• naá¹ƒ atthappaá¹-isambhidÄ• ya ... pe ... \Se II 353/ paá¹-ibhÄ•
á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena paccayo. (2)

apacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa upanissa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ uppÄ• deti, uppannaá¹ƒ samÄ
á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena paccayo. maggo phalasamÄ• pattiy
(3)

<56> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Ne II 300/ dhammo nevÄ• cayagÄ• minÄ• pa
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• pe
dukkhaá¹ƒ paccanubhoti. kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ
Ä• tÄ• peti paritÄ• peti ... pe ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bho
senÄ• sanaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa phalasamÄ• pattiyÄ• upanis
kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya anuppannaá¹ƒ kiriyasamÄ• pattiá¹ƒ uppÄ• deti ... pe ...
dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya ... pe ... vipassati. (1)

nevÄ• cayagÄ• mÄ«nÄ• pacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa upaniss
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _ \Se II 354/

kÄ• yikaá¹ƒ sukhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ•
saá¹…ghaá¹ƒ bhindati. kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ up
deti ... pe ... saá¹…ghaá¹ƒ bhindati, kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ Ä• cayag
pe ... paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa upanissay
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá
maggaá¹ƒ uppÄ• deti. kÄ• yikaá¹ƒ dukkhaá¹ƒ \Be II 266/ ... pe ... senÄ• sanaá¹ƒ upanissÄ•
kÄ• yikaá¹ƒ sukhaá¹ƒ, kÄ• yikaá¹ƒ dukkhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ maggassa upanissaya

purejÄ• tapaccayo

<57> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹
pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... p
\Ne II 301/ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatthupurejÄ• taá¹ƒ_
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatth
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccay

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Se II 355/ dhammo Ä• cayagÄ• missa dhammassa
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. Ä• rammaá¹‡apurejÄ• taá¹ƒ --- sekkh
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassanti, assÄ• denti abhinandan
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dib
saddaá¹ƒ suá¹‡Ä• ti. __vatthupurejÄ• taá¹ƒ_ --- vatthu Ä• cayagÄ• mÄ«naá¹ƒ khandhÄ• na
paccayo. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa purejÄ• t
__vatthupurejÄ• taá¹ƒ_ --- vatthu apacayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccay

pacchÄ• jÄ• tapaccayo

<58> Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa pac
pacchÄ• jÄ• tÄ• Ä• cayagÄ• mÄ« khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ•

apacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa pacchÄ•
pacchÄ• jÄ• tÄ• apacayagÄ• mÄ« khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ•

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Be II 267/ dhammo nevÄ• cayagÄ• minÄ• pacayag
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• m
kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo.

Ä• sevanapaccayo

<59> Ä• cayagÄ• mÄ« \Se II 356/ \Ne II 302/ dhammo Ä• cayagÄ• missa dhammassa Ä• s
purimÄ• purimÄ• Ä• cayagÄ• mÄ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• caya
Ä• sevanapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa Ä• se

Ä• cayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa Ä• sevanapaccayena paccayo
maggassa Ä• sevanapaccayena paccayo. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa
purimÄ• purimÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• pacchimÄ• naá¹ƒ pac
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena paccay

kammapaccayo

<60> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa kammapaccayena paccay
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa kammapa
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- Ä• cayagÄ• mÄ« cetanÄ• cittasamuá¹-á¹-hÄ• nÄ
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- Ä• cayagÄ• mÄ« cetanÄ• vipÄ• k
ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayagÄ• missa \
paccayo --- Ä• cayagÄ• mÄ« cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
kammapaccayena paccayo. (3)

<61> apacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa kammapaccayena pacca
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

apacayagÄ• mÄ« \Be II 268/ \Ne II 303/ dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- apacayagÄ• mÄ« cetanÄ• citta
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- apacayagÄ• mÄ« c
kammapaccayena paccayo. (2)

apacayagÄ• mÄ« dhammo apacayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayagÄ• missa
--- apacayagÄ• mÄ« cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ
kammapaccayena paccayo. (3)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa c
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citt
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« c
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<62> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
--- vipÄ• ko nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Se II 358/ eko khandho tiá¹‡á¹‡annaá¹
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vipÄ• kapaccayena paccayo. (1)

Ä• hÄ• rapaccayÄ• di

<63> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa Ä• hÄ• rapaccayena pacc
jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccayena paccayo

vippayuttapaccayo

<64> Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa vipp
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- Ä• cayagÄ• mÄ« khandhÄ• cittasa
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• cayagÄ• mÄ« khan
kÄ• yassa vippayuttapaccayena paccayo. (1)

apacayagÄ• mÄ« \Be II 269/ dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammass
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- apacayagÄ• mÄ« khandhÄ• cittasam
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- apacayagÄ• mÄ« khandhÄ• purejÄ
vippayuttapaccayena paccayo. (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa c
--- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nevÄ• cayagÄ• minÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapacc
vatthussa vippayuttapaccayena paccayo. vatthu khandhÄ• naá¹ƒ vippayuttapaccayena pacc

cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccay
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« khandhÄ• purejÄ• tassa imassa kÄ• yassa ... pe ...

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa vippayutta
--- vatthu Ä• cayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa vippayutt
--- vatthu apacayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

atthipaccayÄ• di

<65> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa atthipaccayena paccayo --
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

Ä• cayagÄ• mÄ« \Ne II 305/ dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- Ä• cayagÄ• mÄ« khandhÄ• cittasam
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• cayagÄ• mÄ« khandhÄ• purejÄ• tassa
paccayo. (2)

Ä• cayagÄ• mÄ« \Be II 270/ dhammo Ä• cayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayag
paccayo --- Ä• cayagÄ• mÄ« eko khandho \Se II 360/ tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (3)

apacayagÄ• mÄ« dhammo ... tÄ«á¹‡i (Ä• cayagÄ• minayena kÄ• tabbaá¹ƒ).

<66> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
--- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡
vatthussa atthipaccayena paccayo. vatthu khandhÄ• naá¹ƒ atthipaccayena paccayo. ekaá¹ƒ
... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asa
__purejÄ• taá¹ƒ_ --- arahÄ• cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato dukkhato anattato vipass
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yata
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... cakkhÄ• yatanaá¹ƒ ca
pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nevÄ• cayagÄ• minÄ• pac
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« kh
kÄ• yassa atthipaccayena paccayo. __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa ... pe

kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe .... (1)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa atthipacca
sekkhÄ• vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato \Se II 361/ dukkhato anattato vipassant
abhinandanti; taá¹ƒ Ä• rabbha rÄ• go ... pe ... domanassaá¹ƒ uppajjati, sotaá¹ƒ ... pe ... vatth
aniccato ... pe ... vipassanti, assÄ• denti abhinandanti; taá¹ƒ Ä• rabbha rÄ• go ... pe ... doma
uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡
Ä• cayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa atthipacc
vatthu apacayagÄ• mÄ«naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (3)

<67> Ä• cayagÄ• mÄ« \Be II 271/ ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ•
atthipaccayena paccayo __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- Ä• cayagÄ• mÄ« el
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (

Ä• cayagÄ• mÄ« ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• nevÄ• cayagÄ•
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sa
Ä• cayagÄ• mÄ« khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• r
__pacchÄ• jÄ• tÄ• _ --- Ä• cayagÄ• mÄ« khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imas
paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• cayagÄ• mÄ« khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca ka
atthipaccayena paccayo. (2)

apacayagÄ• mÄ« ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• apacayagÄ• mi
atthipaccayena paccayo (dve kÄ• tabbÄ• dassitanayena), natthipaccayena paccayo, vigata
avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<68> hetuyÄ• satta, Ä• rammaá¹‡e satta, adhipatiyÄ• dasa, anantare cha, samanantare c
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacch
Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta, jhÄ• ne sat
sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• cha, vigate cha, avigate

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<69> Ä• cayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa Ä• rammaá¹‡apaccayena
... upanissayapaccayena paccayo. (1)

Ä• cayagÄ• mÄ« \Be II 272/ dhammo apacayagÄ• missa dhammassa upanissayapaccayen

Ä• cayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye
kammapaccayena paccayo. (3)

Ä• cayagÄ• mÄ« \Se II 363/ dhammo Ä• cayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayag
sahajÄ• tapaccayena paccayo. (4)

<70> apacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa sahajÄ• tapaccayena pac
paccayo. (1)

apacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa Ä• rammaá¹‡apaccayena pacca
(2)

apacayagÄ• mÄ« \Ne II 308/ dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa dhammass
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

apacayagÄ• mÄ« dhammo apacayagÄ• missa ca nevÄ• cayagÄ• minÄ• pacayagÄ• missa
paccayo. (4)

<71> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena pa

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo Ä• cayagÄ• missa dhammassa Ä• ramma
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo apacayagÄ• missa dhammassa upanissa
purejÄ• tapaccayena paccayo. (3)

<72> Ä• cayagÄ• mÄ« \Be II 273/ ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (1)

Ä• cayagÄ• mÄ« ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• nevÄ• cayagÄ• sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

apacayagÄ• mÄ« ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• apacayagÄ• mi purejÄ• taá¹ƒ. (1)

apacayagÄ• mÄ« ca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• nevÄ• cayagÄ• sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<73> nahetuyÄ• \Ne II 309/ pannarasa, naÄ• rammaá¹‡e naadhipatiyÄ• naanantare nasa nasahajÄ• te ekÄ• dasa, naaÃ±Ã±amaÃ±Ã±e ekÄ• dasa, nanissaye ekÄ• dasa, naupanissa napacchÄ• jÄ• te pannarasa, naÄ• sevane nakamme navipÄ• ke naÄ• hÄ• re naindriye naj nasampayutte ekÄ• dasa, navippayutte nava, noatthiyÄ• nava, nonatthiyÄ• pannarasa, no noavigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<74> hetupaccayÄ• naÄ• rammaá¹‡e satta, naadhipatiyÄ• naanantare nasamanantare \S naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te napacchÄ• jÄ• te naÄ• seva naindriye najhÄ• ne namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<75> nahetupaccayÄ• \Be II 274/ \Ne II 310/ Ä• rammaá¹‡e satta, adhipatiyÄ• dasa, anan
cha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• t
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye jhÄ• ne n
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• cha, vigate cha, avigate terasa (evaá
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

Ä• cayagÄ• mittikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. sekkhattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> sekkhaá¹ƒ \Se II 366/ \Be II 275/ \Ne II 311/ dhammaá¹ƒ paá¹-icca sekkho dhammo up
--- sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (

sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho {nevasekhÄ• nÄ• sekho (Ce), ne
Katthaci) } dhammo uppajjati hetupaccayÄ• --- sekkhe khandhe paá¹-icca cittasamuá¹-á¹-hÄ

sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• uppajjan
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
(3)

<2> asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca asekkho dhammo uppajjati hetupaccayÄ• --- asekk
paá¹-icca tayo khandhÄ• ... pe .... (1)

asekkhaá¹ƒ \Ne II 312/ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajjati he
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca asekkho ca nevasekkhanÄ• sekkho ca dhammÄ• ... pe
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha

<3> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo up
nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ pa
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca \Se II 367/ tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bh
mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ

sekkhaÃ±ca \Be II 276/ nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ
hetupaccayÄ• --- sekkhe khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ

asekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho
asekkhe khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayÄ• di

<4> sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho dhammo uppajjati Ä• rammaá¹‡apaccayÄ• .
(paá¹-isandhi natthi) ... anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ
kÄ• tabbÄ•) ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapaccayÄ• .
Ä• sevanapaccayÄ• --- sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khand
kammapaccayÄ• , vipÄ• kapaccayÄ• --- vipÄ• kaá¹ƒ sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
dve khandhe ... pe ... (tÄ«á¹‡i, paripuá¹‡á¹‡aá¹ƒ).

asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca asekkho dhammo uppajjati vipÄ• kapaccayÄ• \Se II 368
khandhaá¹ƒ paá¹-icca ... tÄ«á¹‡i.

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
vipÄ• kaá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittas
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatth
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dh
--- vipÄ• ke sekkhe khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa

asekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho d
--- asekkhe khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• hÄ• rapaccayÄ• di

<5> sekkhaá¹ƒ \Be II 277/ dhammaá¹ƒ paá¹-icca sekkho dhammo uppajjati Ä• hÄ• rapacca
jhÄ• napaccayÄ• ... maggapaccaya ... sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atth
natthipaccayÄ• ... vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<6> hetuyÄ• \Ne II 314/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ
kamme nava, vipÄ• ke Ä• hÄ• re indriye jhÄ• ne magge nava, sampayutte tÄ«á¹‡i, vippayut
natthiyÄ• \Se II 369/ tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<7> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo up
ahetukaá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasa
... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatth
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... vicikic
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<8> sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajjati naÄ• ram
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

asekkhaá¹ƒ \Be II 278/ \Ne II 315/ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo
naÄ• rammaá¹‡apaccayÄ• --- asekkhe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
nevasekkhanÄ• sekkhe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... paá
... khandhe paá¹-icca vatthu ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho d
naÄ• rammaá¹‡apaccayÄ• --- sekkhe khandhe ca mahÄ• bhÅ«te \Se II 370/ ca paá¹-icca c
rÅ«paá¹ƒ. (1)

asekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho
naÄ• rammaá¹‡apaccayÄ• --- asekkhe khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá

naadhipatipaccayÄ• di

<9> sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho dhammo uppajjati naadhipatipaccayÄ• --- se
sekkho adhipati. (1)

asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca asekkho dhammo uppajjati naadhipatipaccayÄ• --- asek
asekkho adhipati. (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
(paripuá¹‡á¹‡aá¹ƒ, paá¹-isandhipi mahÄ• bhÅ«tÄ• pi sabbe) naanantarapaccayÄ• ... nasan
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... napurejÄ• tapaccayÄ• ... satta
napacchÄ• jÄ• tapaccayÄ• ... pe ... naÄ• sevanapaccayÄ• . vipÄ• kaá¹ƒ sekkhaá¹ƒ ekaá¹ƒ
khandhÄ• ... pe ... dve khandhe ... pe .... (1)

<10> sekkhaá¹ƒ \Ne II 316/ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
sekkhe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• uppajjan
vipÄ• kaá¹ƒ sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
dve khandhe ... pe .... (3)

asekkhaá¹ƒ \Be II 279/ dhammaá¹ƒ paá¹-icca asekkho dhammo ... tÄ«á¹‡i.

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
nevasekkhanÄ• sekkhaá¹ƒ \Se II 371/ (ekaá¹ƒ, paripuá¹‡á¹‡aá¹ƒ, sekkhaÃ±ca, nevasekkha
paripuá¹‡á¹‡Ä• , dvepi kÄ• tabbÄ• . nava) nakammapaccayÄ• --- sekkhe khandhe paá¹-icc

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
nevasekkhanÄ• sekkhe khandhe paá¹-icca nevasekkhanÄ• sekkhÄ• cetanÄ• ; bÄ• hiraá¹ƒ
... utusamuá¹-á¹-hÄ• naá¹ƒ ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

navipÄ• kapaccayo

<11> sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho dhammo uppajjati navipÄ• kapaccayÄ• --- s
paá¹-icca tayo khandhÄ• ... pe .... (1)

sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajjati navipÄ• kapac
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• uppajjan
sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá

<12> nevasekkhanÄ• sekkhaá¹ƒ \Ne II 317/ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho
navipÄ• kapaccayÄ• (paripuá¹‡á¹‡aá¹ƒ, paá¹-isandhi natthi).

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dh
--- sekkhe khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naÄ• hÄ• rapaccayÄ• di

<13> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo u
naindriyapaccayÄ• ... najhÄ• napaccayÄ• ... namaggapaccayÄ• \Se II 372/.

nasampayuttapaccayo

<14> sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajjati nasampa
(naÄ• rammaá¹‡apaccayasadisaá¹ƒ).

navippayuttapaccayÄ• di

sekkhaá¹ƒ \Be II 280/ dhammaá¹ƒ paá¹-icca sekkho dhammo uppajjati navippayuttapaccay
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... (1)

asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca asekkho dhammo uppajjati navippayuttapaccayÄ• --- ar
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho dhammo uppajja
arÅ«pe nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... bA
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<15> nahetuyÄ• \Ne II 318/ ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• tÄ«á¹‡i, naa
naaÃ±Ã±amaÃ±Ã±e naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te nava, naÄ
navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge eka
navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<16> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• tÄ«á¹‡i, naanantare nasama
naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te naÄ• sevane nava, nakamme
nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate \Se II 373/ paÃ
gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<17> nahetupaccayÄ• \Be II 281/ \Ne II 319/ Ä• rammaá¹‡e ekaá¹ƒ, anantare samanantar
nissaye upanissaye purejÄ• te Ä• sevane kamme vipÄ• ke Ä• hÄ• re indriye jhÄ• ne magge
atthiyÄ• natthiyÄ• vigate avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<18> sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡

asekkhaá¹ƒ \Ne II 320/ dhammaá¹ƒ paccayÄ• asekkho dhammo uppajjati hetupaccayÄ• ..
(paá¹-iccavÄ• rasadisaá¹ƒ).

<19> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo
(paripuá¹‡á¹‡aá¹ƒ), mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ
vatthuá¹ƒ paccayÄ• nevasekkhanÄ• sekkhÄ• khandhÄ• . (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati hetupaccayÄ•
khandhÄ• . (2)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• asekkho dhammo uppajjati hetupaccayÄ
asekkhÄ• khandhÄ• . (3)

nevasekkhanÄ• sekkhaá¹ƒ \Be II 282/ dhammaá¹ƒ paccayÄ• sekkho ca nevasekkhanÄ• se
uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• sekkhÄ• khandhÄ• , mahÄ• bhÅ«te pacc
rÅ«paá¹ƒ. (4)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• asekkho ca nevasekkhanÄ• sekkho ca
--- vatthuá¹ƒ paccayÄ• asekkhÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ•

<20> sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho dhammo up
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhÄ• . (1)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho
sekkhe khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho ca nevasekkhanÄ
hetupaccayÄ• --- sekkhaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ..
sekkhe khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

asekkhaÃ±ca \Ne II 321/ nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i (se

Ä• rammaá¹‡apaccayo

<21> sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati Ä• rammaá¹‡apaccayÄ•

asekkhaá¹ƒ dhammaá¹ƒ paccayÄ• asekkho dhammo ... ekaá¹ƒ.

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajj
ekaá¹ƒ, vatthuá¹ƒ paccayÄ• nevasekkhanÄ• sekkhÄ• khandhÄ• , cakkhÄ• yatanaá¹ƒ pacc
pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• nevasek

nevasekkhanÄ• sekkhaá¹ƒ \Se II 375/ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati Ä•
vatthuá¹ƒ paccayÄ• sekkhÄ• khandhÄ• . (2)

nevasekkhanÄ• sekkhaá¹ƒ \Be II 283/ dhammaá¹ƒ paccayÄ• asekkho dhammo uppajjati Ä
vatthuá¹ƒ paccayÄ• asekkhÄ• khandhÄ• . (3)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjat
sekkhaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandh

asekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• asekkho dhammo uppajj
asekkhaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khanc

adhipatipaccayÄ• di

<22> sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati adhipatipaccayÄ• ... ana
samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±apaccaya ... nissayapac
upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• --- sekkhaá¹ƒ ekaá¹ƒ
khandhÄ• ... pe ...

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajj
nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... vatthuá¹ƒ paccayÄ• nev
(1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati Ä• sevanapac
sekkhÄ• khandhÄ• . (2)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjat
--- sekkhaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khar

kammapaccayÄ• di

<23> sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati kammapaccayÄ• ... vipA
sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• nap
maggapaccayÄ• ... sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natth
vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<24> hetuyÄ• \Be II 284/ sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare
satta, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, pu
Ä• sevane cattÄ• ri, kamme sattarasa, vipÄ• ke sattarasa, Ä• hÄ• re sattarasa, indriye jhÄ•
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<25> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo
ahetukaá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittas
... pe ... dve khandhÄ• . ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, v
khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• c
pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ
khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate \Se II 377/ khandhe ca vatthuÃ±ca pac
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• di

<26> sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajjati naÄ• ra

sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati naadhipatipaccayÄ• --- sekkh
adhipati. (1)

asekkhaá¹ƒ \Be II 285/ \Ne II 324/ dhammaá¹ƒ paccayÄ• asekkho dhammo uppajjati naadh
khandhe paccayÄ• asekkho adhipati. (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajj
(paripuá¹‡á¹‡aá¹ƒ) asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ ... pe ... vatthuá¹ƒ pa
nevasekkhanÄ• sekkhÄ• khandhÄ• . (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati naadhipatipac
sekkho adhipati. (2)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• asekkho dhammo uppajjati naadhipatipa
asekkho adhipati. (3)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjat
khandhe ca vatthuÃ±ca paccayÄ• sekkho adhipati. (1)

asekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• asekkho dhammo uppa
asekkhe khandhe ca vatthuÃ±ca paccayÄ• asekkho adhipati. (1)

naanantarapaccayÄ• di

<27> sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajjati naanan
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... n
napacchÄ• jÄ• tapaccayÄ• (satta) ... naÄ• sevanapaccayÄ• ... \Se II 378/ nakammapaccay
paccayÄ• sekkhÄ• cetanÄ• .

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajj
nevasekkhanÄ• sekkhe \Ne II 325/ khandhe paccayÄ• nevasekkhanÄ• sekkhÄ• cetanÄ• .
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• nev
cetanÄ• . (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati nakammapac
sekkhÄ• cetanÄ• . (2)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjat
khandhe ca vatthuÃ±ca paccayÄ• sekkhÄ• cetanÄ• . (1)

navipÄ• kapaccayo

<28> sekkhaá¹ƒ \Be II 286/ dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjati navipÄ• kapa
tÄ«á¹‡i).

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo uppajj
(nevasekkhanÄ• sekkhamÅ«lake tÄ«á¹‡i).

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paccayÄ• sekkho dhammo uppajjat
(sekkhaghaá¹-anesu tÄ«á¹‡i).

naÄ• hÄ• rapaccayÄ• di

<29> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho dhammo

naindriyapaccayÄ• ... najhÄ• napaccayÄ• ... namaggapaccayÄ• ... nasampayuttapaccayÄ
... nonatthipaccayÄ• ... novigatapaccayÄ• ... pe ....

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<30> nahetuyÄ• \Ne II 326/ ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• satta, naana
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye \Se II 379/ paÃ±ca, na
napacchÄ• jÄ• te sattarasa, naÄ• sevane sattarasa, nakamme cattÄ• ri, navipÄ• ke nava, n
ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, n
novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<31> hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• satta, naanantare nasaman
naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te \Be II 287/ sattarasa, naÄ• sev
cattÄ• ri, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±c
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<32> nahetupaccayÄ• \Ne II 327/ Ä• rammaá¹‡e ekaá¹ƒ, anantare samanantare sahajÄ• t
pe ... avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<33> sekkhaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sekkho dhammo uppajjati hetupaccayÄ• \Se
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

asekkhaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho asekkho dhammo uppajjati hetupaccayÄ• --- ase
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevasekkhanÄ• sekkho dhammo
nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... c
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayÄ• di

<34> sekkhaá¹ƒ \Be II 288/ \Ne II 328/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sekkho dhammo uppaj
... adhipatipaccayÄ• ... pe ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• (dve kÄ• tabbÄ•
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<35> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare samanantare
nissaye upanissaye purejÄ• te tÄ«á¹‡i, Ä• sevane dve, kamme tÄ«á¹‡i ... pe ... avigate tÄ«á
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<36> nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevasekkhanÄ• sekkho dha
ahetukaá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ
pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khand
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naadhipatipaccayo

<37> sekkhaá¹ƒ \Ne II 329/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sekkho dhammo uppajjati naadhip
--- sekkhe khandhe saá¹ƒsaá¹-á¹-ho sekkho adhipati. (1)

asekkhaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho asekkho dhammo uppajjati naadhipatipaccayÄ• -
saá¹ƒsaá¹-á¹-ho asekkho adhipati. (1)

nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nevasekkhanÄ• sekkho dhammo u
(paripuá¹‡á¹‡aá¹ƒ, ekaá¹ƒ).

napurejÄ• tapaccayÄ• di

<38> sekkhaá¹ƒ \Be II 289/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sekkho dhammo uppajjati napurej
napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... nakammapaccayÄ• (dve kÄ• tabb
kÄ• tabbÄ•) ... najhÄ• napaccayÄ• ... namaggapaccayÄ• ... navippayuttapaccayÄ• ... pe

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<39> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ
tÄ«á¹‡i, nakamme dve, navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte t
gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<40> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te naÄ• s
navipÄ• ke dve, navippayutte tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<41> nahetupaccayÄ• \Ne II 330/ Ä• rammaá¹‡e ekaá¹ƒ, anantare samanantare sahajÄ• t
upanissaye purejÄ• te Ä• sevane kamme vipÄ• ke Ä• hÄ• re indriye jhÄ• ne magge sampay
382/ natthiyÄ• vigate avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<42> sekkho \Be II 290/ dhammo sekkhassa dhammassa hetupaccayena paccayo --- sekk
khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa hetupaccayena paccayo --- sekk
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

sekkho \Ne II 331/ dhammo sekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa hetu
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ

asekkho dhammo asekkhassa dhammassa (tÄ«á¹‡i).

nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa hetupaccayena p
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<43> sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa Ä• rammaá¹‡apaccayena p
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, sekkhaá¹ƒ phalaá¹ƒ paccavekkhanti, cetopariy
sekkhacittasamaá¹…gissa \Se II 383/ cittaá¹ƒ jÄ• nanti, sekkhÄ• khandhÄ• cetopariyaÃ±Ä
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ram

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa Ä• rammaá¹‡apaccayena pacca
paccavekkhati, cetopariyaÃ±Ä• á¹‡ena asekkhacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, asekk
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (1)

<44> nevasekkhanÄ• sekkho \Be II 291/ dhammo nevasekkhanÄ• sekkhassa dhammassa
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkha
pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, ariyÄ• nibbÄ• naá¹ƒ paccavekk
gotrabhussa, vodÄ• nassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. ariyÄ• pahÄ
vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, cakkhuá¹ƒ
anattato vipassanti, assÄ• denti abhinandanti, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... dom
uppajjati, sotaá¹ƒ ... pe ... vatthuá¹ƒ nevasekkhanÄ• sekkhe \Ne II 332/ khandhe aniccato du
vipassanti, assÄ• denti ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ pas
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena nevasekkhanÄ• sekkhacittasa
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Se II 384/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apaccayena paccayo. rÅ«pÄ• yatan
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... nevasekkhanÄ• sekkhÄ• k
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, ya
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa Ä• rammaá¹‡apaccayena paccay
sekkhassa phalassa Ä• rammaá¹‡apaccayena paccayo. (2)

nevasekkhanÄ• sekkho dhammo asekkhassa dhammassa Ä• rammaá¹‡apaccayena pacca
phalassa Ä• rammaá¹‡apaccayena paccayo. (3)

adhipatipaccayo

<45> sekkho dhammo sekkhassa dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa adhipatipaccayena paccayo. Ä• r
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• magg
paccavekkhanti, sekkhaá¹ƒ phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti \Be II 292/. __sahajÄ•
sekkhÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2

sekkho \Se II 385/ dhammo sekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa adhip
__sahajÄ• tÄ• dhipati_ --- sekkhÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamu
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<46> asekkho \Ne II 333/ dhammo asekkhassa dhammassa adhipatipaccayena paccayo. _
asekkhÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa adhipatipaccayena paccayo --- A
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- arahÄ• asekkhaá¹ƒ phalaá¹ƒ garuá¹ƒ ka
__sahajÄ• tÄ• dhipati_ --- asekkhÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ad

asekkho dhammo asekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa adhipatipacca
__sahajÄ• tÄ• dhipati_ --- asekkhÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<47> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ga
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• \Se II 386/ jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, ariyÄ• ni
paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa adhipatipaccayena paccayo. cakk
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. sotaá¹ƒ ..
vatthuá¹ƒ nevasekkhanÄ• sekkhe khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ ga
uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- nevasekkhanÄ• sekkhÄ• dhipati san
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa adhipatipaccayena paccayo. __Ä
nibbÄ• naá¹ƒ maggassa, sekkhassa phalassa adhipatipaccayena paccayo. (2)

nevasekkhanÄ• sekkho \Be II 293/ dhammo asekkhassa dhammassa adhipatipaccayena p
--- nibbÄ• naá¹ƒ asekkhassa phalassa adhipatipaccayena paccayo. (3)

anantarapaccayo

<48> sekkho \Ne II 334/ dhammo sekkhassa dhammassa anantarapaccayena paccayo ---
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapa
phalassa ... sekkhaá¹ƒ phalaá¹ƒ sekkhassa phalassa anantarapaccayena paccayo. (1)

sekkho dhammo asekkhassa dhammassa anantarapaccayena paccayo --- maggo asekkha
paccayo. (2)

sekkho \Se II 387/ dhammo nevasekkhanÄ• sekkhassa dhammassa anantarapaccayena pa
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (3)

<49> asekkho dhammo asekkhassa dhammassa anantarapaccayena paccayo --- purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ asekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena p
asekkhassa phalassa anantarapaccayena paccayo. (1)

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa anantarapaccayena paccayo ---
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

<50> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa anantarapa
purimÄ• nevasekkhanÄ• sekkhÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nevasek
... pe ... anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... Ä• vajjanÄ• nevasekkhan
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa anantarapaccayena paccayo --- g
maggassa ... anulomaá¹ƒ sekkhÄ• ya phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantass
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ sekkhÄ• ya phalasamÄ• pattiyÄ• anantara

nevasekkhanÄ• sekkho \Be II 294/ \Ne II 335/ dhammo asekkhassa dhammassa anantarap
anulomaá¹ƒ asekkhÄ• ya phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa \Se II 388/
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyaá¹ƒ asekkhÄ• ya phalasamÄ• pattiyÄ• anantara

samanantarapaccayo

<51> sekkho dhammo sekkhassa dhammassa samanantarapaccayena paccayo ... pe ... (a
paÃ±hÄ•).

sahajÄ• tapaccayÄ• di

<52> sekkho dhammo sekkhassa dhammassa sahajÄ• tapaccayena paccayo ... pe ... (paá
sahajÄ• tasadisaá¹ƒ, nava paÃ±hÄ•) aÃ±Ã±amaÃ±Ã±apaccayena paccayo (paá¹-iccavÄ• n
tÄ«á¹‡i. nissayapaccaye kusalattike nissayapaccayasadisaá¹ƒ, terasa paÃ±hÄ•).

upanissayapaccayo

<53> sekkho dhammo sekkhassa dhammassa upanissayapaccayena paccayo --- __ananta
... pe ... _. pakatÅ«panissayo --- paá¹-hamo maggo dutiyassa maggassa upanissayapaccay
maggo tatiyassa maggassa upanissayapaccayena paccayo. tatiyo maggo catutthassa magg
paccayo. maggo sekkhÄ• ya phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

sekkho dhammo asekkhassa dhammassa upanissayapaccayena paccayo --- __anantarÅ«p
pe ... _. pakatÅ«panissayo --- maggo asekkhÄ• ya phalasamÄ• pattiyÄ• upanissayapaccay

sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa upanissayapaccayena paccaya --
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- ariyÄ• maggaá¹ƒ
upanissÄ• ya anuppannaá¹ƒ kusalasamÄ• pattiá¹ƒ \Se II 389/ uppÄ• denti, uppannaá¹ƒ sam
aniccato ... pe ... vipassanti, maggo ariyÄ• naá¹ƒ atthappaá¹-isambhidÄ• ya ... pe ...
paá¹-ibhÄ• nappaá¹-isambhidÄ• ya ... á¹-hÄ• nÄ• á¹-hÄ• nakosallassa \Be II 295/ upanissay
sekkhÄ• phalasamÄ• pattiyÄ• kÄ• yikassa sukhassa upanissayapaccayena paccayo. (3)

<54> asekkho dhammo asekkhassa dhammassa upanissayapaccayena paccayo. __ananta
purimÄ• asekkhÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ asekkhÄ• naá¹ƒ khandh
phalaá¹ƒ asekkhassa phalassa upanissayapaccayena paccayo. (1)

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- asekkhÄ• phalasa
sukhassa upanissayapaccayena paccayo. (2)

<55> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
nevasekkhanÄ• sekkhaá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti. sÄ«laá¹ƒ ... pe ... uposa
jhÄ• naá¹ƒ ... pe ... vipassanaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti,

jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. nevasekkhanÄ• sekkhaá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ
... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upa
deti, sÄ«laá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ
nevasekkhanÄ• sekkhÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• , rÄ• go ... pe ... patthanÄ• , kÄ• yika
\Se II 390/ senÄ• sanaá¹ƒ nevasekkhanÄ• sekkhÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, r
patthanÄ• ya, kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena paccay
parikammaá¹ƒ paá¹-hamassa jhÄ• nassa upanissayapaccayena paccayo ... pe ... nevasaÃ±
parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
upanissayapaccayena paccayo ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• sa
upanissayapaccayena paccayo. (1)

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa upanissayapaccayena paccayo -
II 337/, __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-ha
parikammaá¹ƒ paá¹-hamassa maggassa upanissayapaccayena paccayo ... pe ... catutthass
catutthassa maggassa upanissayapaccayena paccayo. (2)

nevasekkhanÄ• sekkho \Be II 296/ dhammo asekkhassa dhammassa upanissayapaccayen
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ asekkhÄ• ya
upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<56> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa purejÄ• tap
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ u
... pe ... vatthuá¹ƒ aniccato dukkhato \Se II 391/ anattato vipassati ... pe ... domanassaá¹ƒ up
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa pur
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatthu nevasekkhanÄ• sekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• ta

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa purejÄ• tapaccayena paccayo. _
sekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

nevasekkhanÄ• sekkho dhammo asekkhassa dhammassa purejÄ• tapaccayena paccayo.
asekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<57> sekkho \Ne II 338/ dhammo nevasekkhanÄ• sekkhassa dhammassa pacchÄ• jÄ• tap
pacchÄ• jÄ• tÄ• sekkhÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapacca

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa pacchÄ• jÄ• tapaccayena pacca
khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

nevasekkhanÄ• sekkho \Be II 297/ dhammo nevasekkhanÄ• sekkhassa dhammassa pacch
pacchÄ• jÄ• tÄ• nevasekkhanÄ• sekkhÄ• \Se II 392/ khandhÄ• purejÄ• tassa imassa kÄ•
paccayo. (1)

Ä• sevanapaccayo

<58> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa Ä• sevana
purimÄ• nevasekkhanÄ• sekkhÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nevasek
Ä• sevanapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa Ä• se

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa Ä• sevanapaccayena paccayo ---
maggassa Ä• sevanapaccayena paccayo. (2)

kammapaccayo

<59> sekkho dhammo sekkhassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• ,
__sahajÄ• tÄ• _ --- sekkhÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapacca
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sekkhÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ sekkhÄ• naá¹ƒ khandhÄ• n

sekkho \Ne II 339/ dhammo asekkhassa dhammassa kammapaccayena paccayo. __nÄ• n
cetanÄ• asekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (2)

sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa kammapaccayena paccayo. __sa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

sekkho dhammo sekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa \Se II 393/ kam
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na

<60> asekkho dhammo asekkhassa dhammassa kammapaccayena paccayo --- asekkhÄ•
khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

asekkho \Be II 298/ dhammo nevasekkhanÄ• sekkhassa dhammassa kammapaccayena pa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

asekkho dhammo asekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa kammapacca
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamn

<61> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa kammapac
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nevasekkhanÄ• sekkhÄ• cetanÄ• sampayuttak
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkh
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nevasekkhanÄ• sekkhÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ nevasekkh
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<62> sekkho \Ne II 340/ dhammo sekkhassa dhammassa vipÄ• kapaccayena paccayo --- v
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... (sekkhamÅ«lake tÄ«á¹‡i).

asekkho \Se II 394/ dhammo asekkhassa dhammassa vipÄ• kapaccayena paccayo --- asek
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... (asekkhamÅ«lake tÄ«á¹‡i).

nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa vipÄ• kapaccaye
nevasekkhanÄ• sekkho eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandh
khandhÄ• vatthussa vipÄ• kapaccayena paccayo. (1)

Ä• hÄ• rapaccayÄ• di

<63> sekkho dhammo sekkhassa dhammassa Ä• hÄ• rapaccayena paccayo ... indriyapacc
jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccayena paccayo

vippayuttapaccayo

<64> sekkho \Be II 299/ dhammo nevasekkhanÄ• sekkhassa dhammassa vippayuttapacca
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- sekkhÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
paccayo. __pacchÄ• jÄ• tÄ• _ --- sekkhÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vipp

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa vippayuttapaccayena paccayo -
(sekkhasadisaá¹ƒ).

nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa vippayuttapacca
II 341/, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nevasekkhanÄ• sekkhÄ• khan
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh
khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ \Se II 395/ vippayuttapaccayena paccayo. khandhÄ• va
paccayo. vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkh
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatthu neva
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nevasekkhanÄ• se
imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa vippayuttapaccayena paccayo. _
sekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

nevasekkhanÄ• sekkho dhammo asekkhassa dhammassa vippayuttapaccayena paccayo.
asekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

atthipaccayo

<65> sekkho dhammo sekkhassa dhammassa atthipaccayena paccayo --- sekkho eko khan
khandhÄ• naá¹ƒ ... pe .... (1)

sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa atthipaccayena paccayo --- sahaj
__sahajÄ• tÄ• _ --- sekkhÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipa
__pacchÄ• jÄ• tÄ• _ --- sekkhÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayen

sekkho \Be II 300/ dhammo sekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa \Se I
--- sekkho eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paccayo ... pe ... dve khandhÄ• ... pe .... (3)

asekkho dhammo asekkhassa dhammassa atthipaccayena paccayo ... pe ... tÄ«á¹‡i (sekkh

<66> nevasekkhanÄ• sekkho \Ne II 342/ dhammo nevasekkhanÄ• sekkhassa dhammassa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ ---
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ at
... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa atthipaccayen
khandhÄ• naá¹ƒ atthipaccayena paccayo, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ...
asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ aniccato dukkhato anattato
abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. sotaá¹ƒ ... pe

aniccato ... pe ... vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
nevasekkhanÄ• sekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ
khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. __kabaá¸·Ä«kÄ• ro Ä•
atthipaccayena paccayo. __rÅ«pajÄ«vitindriyaá¹ƒ_ \Se II 397/ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthi

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa atthipaccayena paccayo. __purej
sekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

nevasekkhanÄ• sekkho dhammo asekkhassa dhammassa atthipaccayena paccayo. __pure
asekkhÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (3)

<67> sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• sekkhassa dhammassa atthipaccay
purejÄ• taá¹ƒ_. sahajÄ• to --- sekkho \Be II 301/ eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ
atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (1)

sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• nevasekkhanÄ• sekkhassa dhammassa a
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- sekkhÄ• kh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
kabaá¸·Ä«kÄ• ro \Ne II 343/ Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. __pac
khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

asekkho ca nevasekkhanÄ• sekkho ca dhammÄ• asekkhassa dhammassa atthipaccayena
kÄ• tabbÄ• , sekkhasadisÄ•).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<68> hetuyÄ• \Se II 398/ satta, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare aá¹-á¹
aá¹-á¹-ha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane dve, kamme aá¹-á¹-ha, vipÄ• ke Ä• hÄ• re indriye jhÄ• n
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• aá¹-á¹-ha, vigate aá¹-á¹-ha, avigate t
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccanÄ«yuddhÄ• ro

<69> sekkho dhammo sekkhassa dhammassa sahajÄ• tapaccayena paccayo ... upanissay

sekkho dhammo asekkhassa dhammassa upanissayapaccayena paccayo. (2)

sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa Ä• rammaá¹‡apaccayena paccay
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (3)

sekkho dhammo sekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa sahajÄ• tapacca

<70> asekkho \Be II 302/ \Ne II 344/ dhammo asekkhassa dhammassa sahajÄ• tapaccayen
upanissayapaccayena paccayo. (1)

asekkho dhammo nevasekkhanÄ• sekkhassa dhammassa Ä• rammaá¹‡apaccayena pacca
... upanissayapaccayena \Se II 399/ paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

asekkho dhammo asekkhassa ca nevasekkhanÄ• sekkhassa ca dhammassa sahajÄ• tapa

<71> nevasekkhanÄ• sekkho dhammo nevasekkhanÄ• sekkhassa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

nevasekkhanÄ• sekkho dhammo sekkhassa dhammassa upanissayapaccayena paccayo ..
(2)

nevasekkhanÄ• sekkho dhammo asekkhassa dhammassa upanissayapaccayena paccayo
(3)

<72> sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• sekkhassa dhammassa sahajÄ• taá

sekkho ca nevasekkhanÄ• sekkho ca dhammÄ• nevasekkhanÄ• sekkhassa dhammassa s
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

asekkho ca nevasekkhanÄ• sekkho ca dhammÄ• asekkhassa dhammassa sahajÄ• taá¹ƒ,

asekkho \Ne II 345/ ca nevasekkhanÄ• sekkho ca dhammÄ• nevasekkhanÄ• sekkhassa d
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<73> nahetuyÄ• \Se II 400/ cuddasa, naÄ• rammaá¹‡e naadhipatiyÄ• naanantare nasama
dasa, naaÃ±Ã±amaÃ±Ã±e dasa, nanissaye dasa \Be II 303/, naupanissaye terasa, napurejÄ
napacchÄ• jÄ• te cuddasa, naÄ• sevane nakamme cuddasa, navipÄ• ke dvÄ• dasa, naÄ• h
cuddasa, nasampayutte dasa, navippayutte aá¹-á¹-ha, noatthiyÄ• aá¹-á¹-ha, nonatthiyÄ• cu
cuddasa, noavigate aá¹-á¹-ha (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<74> hetupaccayÄ• naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nasan
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye napurejÄ• te napacchÄ• jÄ• te naÄ• sevane na
naÄ• hÄ• re naindriye najhÄ• ne namagge satta, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹
novigate satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<75> nahetupaccayÄ• \Ne II 346/ Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare aá¹
aá¹-á¹-ha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane dve, kamme aá¹-á¹-ha, vipÄ• ke Ä• hÄ• re indriye jhÄ• n
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• \Se II 401/ aá¹-á¹-ha, vigate aá¹-á¹-h
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

sekkhattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. parittattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> parittaá¹ƒ \Be II 304/ \Ne II 347/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati hetupa
parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
... pe ... paá¹-isandhikkhaá¹‡e parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-
... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , eka
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca citt
rÅ«paá¹ƒ ... pe .... (1)

parittaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati hetupaccayÄ• --- paá¹-isan
paá¹-icca mahaggatÄ• khandhÄ• . (2)

parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti hetupaccay
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca mahaggatÄ• khandhÄ• , mahÄ• bhÅ«te paá¹-icc

<2> mahaggataá¹ƒ \Ne II 348/ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati hetupa
II 402/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isan
pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati hetupaccayÄ• --- mahagga
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e mahaggate khandhe paá¹-icca k

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti hetupa
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe
.... (3)

<3> appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati hetupaccay
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati hetupaccayÄ• --- appam
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

appamÄ• á¹‡aá¹ƒ \Be II 305/ dhammaá¹ƒ paá¹-icca paritto ca appamÄ• á¹‡o ca dhammÄ•
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe .... (3)

<4> parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati hetupa
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati hetupaccayÄ•
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati hetupacc
paá¹-isandhikkhaá¹‡e \Ne II 349/ mahaggataá¹ƒ ekaá¹ƒ \Se II 403/ khandhaÃ±ca vatthuÃ±c
khandhÄ• ... pe ... dve khandhe ... pe .... (2)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• upp
paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khand
... pe ... mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<5> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .
paá¹-icca khandhÄ• . (1)

parittaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ---
vatthuá¹ƒ paá¹-icca mahaggatÄ• khandhÄ• . (2)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati Ä• rammaá¹‡apaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati Ä• rammaá¹‡ap

khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

 parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati Ä• ramm
paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khand
... pe .... (1)

adhipatipaccayo

 <6> parittaá¹ƒ \Be II 306/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati adhipatipaccayÄ•
II 404/ ekaá¹ƒ khandhaá¹ƒ \Ne II 350/ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

 mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati adhipatipaccayÄ• --- m
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

 mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati adhipatipaccayÄ• --- maha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

 mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti adhipa
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
(3)

 appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati adhipatipaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

 appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati adhipatipaccayÄ• --- ap
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

 appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca appamÄ• á¹‡o ca dhammÄ• uppajjanti
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe .... (3)

 <7> parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati adhipa
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

 parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo \Se II 405/ uppajjati adh
mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantarapaccayÄ• di

<8> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati anantarapaccayÄ• ... samar
sahajÄ• tapaccayÄ• (sabbepi mahÄ• bhÅ«tÄ• kÄ• tabbÄ•) ... aÃ±Ã±amaÃ±Ã±apaccayÄ•
upanissayapaccayÄ• \Ne II 351/ ... purejÄ• tapaccayÄ• (tisso \Be II 307/ paÃ±hÄ• kÄ• tab
Ä• sevanapaccayÄ• (tisso paÃ±hÄ• kÄ• tabbÄ•) ... kammapaccayÄ• ... vipÄ• kapaccayÄ
Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• , ... sampa
vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapacc

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<9> hetuyÄ• terasa, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare paÃ±ca, samana
terasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye paÃ±ca, purejÄ• te tÄ«á¹‡i, Ä•
terasa, vipÄ• ke terasa, Ä• hÄ• re indriye jhÄ• ne magge terasa, sampayutte paÃ±ca, vippa
terasa, natthiyÄ• paÃ±ca, vigate paÃ±ca, avigate terasa.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<10> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati nahetupaccayÄ• --- ahetuk
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Se II 406/ rÅ«paá¹ƒ ... pe
... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khan
mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... vicikicchÄ• sahagate uddhaccasa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<11> parittaá¹ƒ \Ne II 352/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• rammaá¹‡
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e paritte khandh

kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bA
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
(1)

mahaggataá¹ƒ \Be II 308/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• rammaá¹‡a
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e mahaggate kh
kaá¹-attÄ• rÅ«paá¹ƒ. (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• rammaá¹‡apaccay
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• ramm
appamÄ• á¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• rammaá
khandhe ca mahÄ• bhÅ«te \Se II 407/ ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá
mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

naadhipatipaccayo

<12> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naadhipatipaccayÄ• --- pa
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-
vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ...

parittaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati naadhipatipaccayÄ• --- paá
vatthuá¹ƒ paá¹-icca mahaggatÄ• khandhÄ• . (2)

parittaá¹ƒ \Ne II 353/ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti n
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca mahaggatÄ• khandhÄ• , mahÄ• bhÅ«te paá¹-icc

<13> mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati naadhipatipaccay
paá¹-icca mahaggatÄ• dhipati, vipÄ• kaá¹ƒ mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... p
paá¹-isandhikkhaá¹‡e ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naadhipatipaccayÄ• --- vipÄ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e mahaggate khandhe pa
kaá¹-attÄ• rÅ«paá¹ƒ. (2)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti naadhi
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<14> appamÄ• á¹‡aá¹ƒ \Se II 408/ \Be II 309/ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhamm
naadhipatipaccayÄ• --- appamÄ• á¹‡e khandhe paá¹-icca appamÄ• á¹‡Ä• dhipati. (1)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naadhipatipac
mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. pa
khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati naadhipa
paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khan
... pe .... (2)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• upp
--- paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo kh
khandhe ... pe ... mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ.

naanantarapaccayÄ• di

<15> parittaá¹ƒ \Ne II 354/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naanantarapacc
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<16> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati napurejÄ• tapaccayÄ• --- a
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paritte khandhe paá¹-ic
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... (sabbe mahÄ• bhÅ«tÄ• vitthÄ• retab
parittamÅ«lake tisso paÃ±hÄ•).

mahaggataá¹ƒ \Se II 409/ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati napurejÄ• ta
ekaá¹ƒ khandhaá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati napurejÄ• tapaccayÄ• --- m
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e mahaggate khandhe paá¹-icca ka

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti napure
paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-att
dve khandhe ... pe .... (3)

<17> appamÄ• á¹‡aá¹ƒ \Be II 310/ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati
arÅ«pe appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe .... (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati napurejÄ• tapaccayÄ• -
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

parittaÃ±ca \Ne II 355/ appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati
appamÄ• á¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati napurejÄ• tap
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikk

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati napurejÄ
paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khand

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• upp
\Se II 410/ --- paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-ic
... dve khandhe ... pe ... mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«p

napacchÄ• jÄ• tapaccayÄ• di

<18> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati napacchÄ• jÄ• tapaccayÄ•
--- parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-ic
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ...

parittaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati naÄ• sevanapaccayÄ• --- p
vatthuá¹ƒ paá¹-icca mahaggatÄ• khandhÄ• . (2)

parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti naÄ• sevan
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca mahaggatÄ• khandhÄ• , mahÄ• bhÅ«te paá¹-icc

<19> mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati naÄ• sevanapac
mahaggataá¹ƒ \Ne II 356/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandh

paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ....
II 311/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• sevanapaccayÄ• --- mahaggat
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe .... (2)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti naÄ• s
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \S
... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe .... (

<20> appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati naÄ• seva
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• sevanapaccayÄ• -
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca appamÄ• á¹‡o ca dhammÄ• uppajjanti
vipÄ• kaá¹ƒ appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹
.... (3)

<21> parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ•
appamÄ• á¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• sevanap
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikk
ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati naÄ• sev
paá¹-isandhikkhaá¹‡e \Ne II 357/ mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve khandhe ... pe .... (2)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• upp
--- paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo \S
... dve khandhe ... pe ... mahaggate khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«

nakammapaccayo

<22> parittaá¹ƒ \Be II 312/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati nakammapacca
paá¹-icca parittÄ• cetanÄ• . bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-
mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati nakammapaccayÄ• ---
mahaggatÄ• cetanÄ• . (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati nakammapacca
khandhe paá¹-icca appamÄ• á¹‡Ä• cetanÄ• . (1)

navipÄ• kapaccayo

<23> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati navipÄ• kapaccayÄ• --- pa
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasan
upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati navipÄ• kapaccayÄ• -
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

mahaggataá¹ƒ \Ne II 358/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati navipÄ• kapacca
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca mahaggato ca dhammÄ• uppajjanti navipÄ
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \S
... dve khandhe ... pe .... (3)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati navipÄ• kapacca
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati navipÄ• kapaccayÄ• ---
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto ca appamÄ• á¹‡o ca dhammÄ• uppajjanti
kusalaá¹ƒ appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-h
... dve khandhe ... pe .... (3)

parittaÃ±ca \Be II 313/ appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati
kusale appamÄ• á¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati navipÄ• kapa
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naÄ• hÄ• rapaccayÄ• di

<24> parittaá¹ƒ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati naÄ• hÄ• rapaccayÄ• --- b
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ (vitthÄ• retabbaá¹ƒ) ... naindriyapaccayÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .
rÅ«pajÄ«vitindriyaá¹ƒ, najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ kh
bÄ• hiraá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ \Ne II 359/ ... pe ... (sa
kÄ• tabbÄ•), namaggapaccayÄ• \Se II 414/ --- ahetukaá¹ƒ parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ..
ahetukapaá¹-isandhikkhaá¹‡e ekaá¹ƒ ... pe ... (sabbe mahÄ• bhÅ«tÄ• kÄ• tabbÄ•) nasamp
navippayuttapaccayÄ• --- arÅ«pe parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• .
... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã
....

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato dhammo uppajjati navippayuttapaccayÄ•
ekaá¹ƒ khandhaá¹ƒ ... pe .... (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o dhammo uppajjati navippayuttapac
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... nonatthipaccayÄ• ... novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<25> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dasa, naanantare paÃ±
naaÃ±Ã±amaÃ±Ã±e naupanissaye paÃ±ca, napurejÄ• te dvÄ• dasa, napacchÄ• jÄ• te tera
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye najhÄ• ne namagge ekaá¹ƒ, nasam
navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<26> hetupaccayÄ• \Be II 314/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dasa, naanantar
naaÃ±Ã±amaÃ±Ã±e naupanissaye paÃ±ca, napurejÄ• te \Se II 415/ dvÄ• dasa, napacchÄ•
II 360/ terasa, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte tÄ«

paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<27> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ ... pe ... vigate ekaá¹ƒ, avig
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<28> parittaá¹ƒ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati hetupaccayÄ• --- parittaá
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; e
paccayÄ• ... pe ... upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• parittÄ• khandhÄ• . (1)

parittaá¹ƒ \Ne II 361/ dhammaá¹ƒ paccayÄ• mahaggato dhammo uppajjati hetupaccayÄ• -
mahaggatÄ• khandhÄ• . paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• mahaggatÄ• khandhÄ

parittaá¹ƒ dhammaá¹ƒ paccayÄ• appamÄ• á¹‡o dhammo uppajjati hetupaccayÄ• --- vatth
khandhÄ• . (3)

parittaá¹ƒ \Be II 315/ dhammaá¹ƒ paccayÄ• paritto ca appamÄ• á¹‡o ca dhammÄ• uppajja
vatthuá¹ƒ paccayÄ• appamÄ• á¹‡Ä• \Se II 416/ khandhÄ• , mahÄ• bhÅ«te paccayÄ• citta

(4)

parittaá¹ƒ dhammaá¹ƒ paccayÄ• paritto ca mahaggato ca dhammÄ• uppajjanti hetupacca
mahaggatÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. pa
paccayÄ• mahaggatÄ• khandhÄ• . (5)

<29> mahaggataá¹ƒ dhammaá¹ƒ paccayÄ• mahaggato dhammo uppajjati hetupaccayÄ• -
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹
(1)

mahaggataá¹ƒ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati hetupaccayÄ• --- mahagg
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe .... (2)

mahaggataá¹ƒ dhammaá¹ƒ paccayÄ• paritto ca mahaggato ca dhammÄ• uppajjanti hetup
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .
paá¹-isandhikkhaá¹‡e mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe .... (3)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• appamÄ• á¹‡o dhammo uppajjati hetupaccayÄ•

<30> parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati hetu
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

parittaÃ±ca \Ne II 362/ appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paccayÄ• appamÄ• á¹‡o dhammo
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe .... (2)

parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paccayÄ• paritto ca appamÄ• á¹‡o ca dhamm
hetupaccayÄ• --- appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khan
... pe ... appamÄ• á¹‡e khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ r

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati hetupaccayÄ
(paá¹-isandhikkhaá¹‡e tÄ«á¹‡ipi kÄ• tabbÄ•).

Ä• rammaá¹‡apaccayÄ• di

<31> parittaá¹ƒ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• -
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e
\Be II 316/ paccayÄ• khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ..
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• parittÄ• khandhÄ• (avasesÄ• ch

satta kÄ• tabbÄ•), adhipatipaccayÄ• (paá¹-isandhi natthi, sattarasa paÃ±hÄ• paripuá¹‡á¹‡
... pe ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<32> hetuyÄ• sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare satta, sama
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e nava, nissaye sattarasa, upanissaye satta, purejÄ•
kamme sattarasa, vipÄ• ke sattarasa, Ä• hÄ• re sattarasa, indriye jhÄ• ne magge sattarasa
vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigate satta, avigate sattarasa (ev
gaá¹‡etabbaá¹ƒ)

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<33> parittaá¹ƒ \Se II 418/ \Ne II 363/ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati nah
ahetukaá¹ƒ parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatt
khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yata
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
parittÄ• khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<34> parittaá¹ƒ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati naÄ• rammaá¹‡apaccayÄ
paÃ±ca).

naadhipatipaccayo

<35> parittaá¹ƒ \Be II 317/ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati naadhipatipacc
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .

paá¹-isandhikkhaá¹‡e ... pe ... 53asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ ... pe ...
... pe ... vatthuá¹ƒ paccayÄ• parittÄ• khandhÄ• . (1)

parittaá¹ƒ dhammaá¹ƒ paccayÄ• mahaggato dhammo uppajjati naadhipatipaccayÄ• --- va
mahaggatÄ• dhipati, vatthuá¹ƒ paccayÄ• vipÄ• kÄ• mahaggatÄ• khandhÄ• . paá¹-isandhi
mahaggatÄ• khandhÄ• . (2)

parittaá¹ƒ \Ne II 364/ dhammaá¹ƒ paccayÄ• appamÄ• á¹‡o dhammo uppajjati naadhipatipa
paccayÄ• appamÄ• á¹‡Ä• dhipati. (3)

parittaá¹ƒ dhammaá¹ƒ paccayÄ• paritto ca mahaggato ca dhammÄ• uppajjanti naadhipati
paccayÄ• vipÄ• kÄ• mahaggatÄ• \Se II 419/ khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasa
paá¹-isandhikkhaá¹‡e ... pe .... (4)

<36> mahaggataá¹ƒ dhammaá¹ƒ paccayÄ• mahaggato dhammo uppajjati naadhipatipacca
paccayÄ• mahaggatÄ• dhipati, vipÄ• kaá¹ƒ mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• t
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati naadhipatipaccayÄ• --- vip
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ... pe .... (2)

mahaggataá¹ƒ dhammaá¹ƒ paccayÄ• paritto ca mahaggato ca dhammÄ• uppajjanti naadh
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca r
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• appamÄ• á¹‡o dhammo uppajjati naadhipatipacc
paccayÄ• appamÄ• á¹‡Ä• dhipati. (1)

<37> parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paccayÄ• appamÄ• á¹‡o dhammo uppa
appamÄ• á¹‡e khandhe ca vatthuÃ±ca paccayÄ• appamÄ• á¹‡Ä• dhipati. (1)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati naadhipatipa
mahaggate khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. p
.... (1)

parittaÃ±ca \Be II 318/ \Ne II 365/ mahaggataÃ±ca dhammaá¹ƒ paccayÄ• mahaggato dha
naadhipatipaccayÄ• --- mahaggate khandhe \Se II 420/ ca vatthuÃ±ca paccayÄ• mahagga
mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve kha

paá¹-isandhikkhaá¹‡e ... pe .... (2)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paccayÄ• paritto ca mahaggato ca dhammÄ• up
vipÄ• kaá¹ƒ mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... p
vipÄ• ke mahaggate khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
vipÄ• kaá¹ƒ mahaggataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... p
vipÄ• ke mahaggate khandhe ca mahÄ• bhÅ«te ca paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ. (3)

naanantarapaccayÄ• di

<38> parittaá¹ƒ dhammaá¹ƒ paccayÄ• paritto dhammo uppajjati naanantarapaccayÄ• ... n
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... napurejÄ• tapaccayÄ• ... (paá
paÃ±hÄ•) napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... (paripuá¹‡á¹‡aá¹ƒ, vipÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ vipÄ• koti na kÄ• tabbaá¹ƒ) nakammapaccayÄ• ... navi
(paá¹-isandhivipÄ• kopi natthi) naÄ• hÄ• rapaccayÄ• ... naindriyapaccayÄ• ... najhÄ• napa
namaggapaccayÄ• ... nasampayuttapaccayÄ• ... navippayuttapaccayÄ• ... nonatthipaccay

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<39> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dvÄ• dasa, naanantare
naaÃ±Ã±amaÃ±Ã±e naupanissaye paÃ±ca, napurejÄ• te dvÄ• dasa, napacchÄ• jÄ• te satta
nakamme satta, navipÄ• ke sattarasa, naÄ• hÄ• re naindriye najhÄ• ne namagge ekaá¹ƒ, n
navippayutte tÄ«á¹‡i, nonatthiyÄ• \Se II 421/ paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabb

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<40> hetupaccayÄ• \Be II 319/ \Ne II 366/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dvÄ•
nasamanantare paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te
sattarasa, naÄ• sevane sattarasa, nakamme satta, navipÄ• ke sattarasa, nasampayutte paÃ
tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<41> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare samanantare sahajÄ• te ... pe ... v
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<42> parittaá¹ƒ \Ne II 367/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati hetupacc
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-is
.... (1)

mahaggataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati hetupaccayÄ• -
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... \Se II 422/ paá
... pe .... (1)

appamÄ• á¹‡aá¹ƒ \Be II 320/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajja
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khanc

Ä• rammaá¹‡apaccayÄ• di

<43> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati Ä• rammaá¹‡apacca
(paá¹-isandhi natthi) ... anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ
aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapac
... Ä• sevanapaccayÄ• (vipÄ• kopi paá¹-isandhipi natthi) ... kammapaccayÄ• ... vipÄ• kapa
Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampa

vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapacc

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<44> hetuyÄ• \Ne II 368/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avig
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<45> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati nahetupaccayÄ• ---
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetuk
... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• saha
moho. (1)

naadhipatipaccayo

<46> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati naadhipatipaccayÄ•
parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe .... (1)

mahaggataá¹ƒ \Be II 321/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati naad
mahaggate khandhe saá¹ƒsaá¹-á¹-hÄ• mahaggatÄ• adhipati, vipÄ• kaá¹ƒ mahaggataá¹ƒ e
saá¹ƒsaá¹-á¹-hÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

appamÄ• á¹‡aá¹ƒ \Ne II 369/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajja
appamÄ• á¹‡e khandhe saá¹ƒsaá¹-á¹-hÄ• appamÄ• á¹‡Ä• adhipati. (1)

napurejÄ• tapaccayo

<47> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati napurejÄ• tapaccay

ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .

mahaggataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati napurejÄ• tapac
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajjati napurejÄ•
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1)

napacchÄ• jÄ• ta-naÄ• sevanapaccayÄ•

<48> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati napacchÄ• jÄ• tapac
naÄ• sevanapaccayÄ• --- parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati naÄ• sevanapac
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... paá¹-isandhik
II 424/. (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajjati naÄ• sev
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1)

nakammapaccayo

<49> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati nakammapaccayÄ•
saá¹ƒsaá¹-á¹-hÄ• parittÄ• cetanÄ• . (1)

mahaggataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati nakammapacca
saá¹ƒsaá¹-á¹-hÄ• mahaggatÄ• cetanÄ• . (1)

appamÄ• á¹‡aá¹ƒ \Ne II 370/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajja
appamÄ• á¹‡e khandhe saá¹ƒsaá¹-á¹-hÄ• appamÄ• á¹‡Ä• cetanÄ• . (1)

navipÄ• kapaccayo

<50> parittaá¹ƒ \Be II 322/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati navipÄ• k
parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1)

mahaggataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati navipÄ• kapacc

khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1)

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajjati navipÄ• k
appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1)

najhÄ• napaccayÄ• di

<51> parittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho paritto dhammo uppajjati najhÄ• napaccayÄ•
navippayuttapaccayÄ• --- arÅ«pe parittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo kha

mahaggataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho mahaggato dhammo uppajjati navippayuttapac
mahaggataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1)

appamÄ• á¹‡aá¹ƒ \Se II 425/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho appamÄ• á¹‡o dhammo uppajja
arÅ«pe appamÄ• á¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe .... (1

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<52> nahetuyÄ• \Ne II 371/ ekaá¹ƒ, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacch
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ek
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<53> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te napacchÄ• jÄ• te naÄ• sevane n
tÄ«á¹‡i (evaá¹ƒ gaá¹‡atabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<54> nahetupaccayÄ• \Be II 323/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ ... pe ... avigate
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

(sampayuttavÄ• ro \Ne II 372/ saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<55> paritto dhammo parittassa dhammassa hetupaccayena paccayo --- parittÄ• hetÅ« sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. pa
(1)

mahaggato dhammo mahaggatassa dhammassa hetupaccayena paccayo ... tÄ«á¹‡i (pavat

appamÄ• á¹‡o \Se II 426/ dhammo appamÄ• á¹‡assa dhammassa hetupaccayena paccayo

Ä• rammaá¹‡apaccayo

<56> paritto dhammo parittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni pa
gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti, pahÄ«ne kilese paccavekkhanti
paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ...
aniccato ... pe ... vipassanti assÄ• denti abhinandanti, taá¹ƒ Ä• rabbha rÄ• go uppajjati \Ne
domanassaá¹ƒ uppajjati. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habl
kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (1)

paritto \Be II 324/ dhammo mahaggatassa dhammassa Ä• rammaá¹‡apaccayena paccayo
passati, dibbÄ• ya sotadhÄ• tuy�ä• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena parittacitta
jÄ• nÄ• ti. parittÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa pubbenivÄ
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena

<57> mahaggato dhammo mahaggatassa dhammassa Ä• rammaá¹‡apaccayena paccayo
mahaggatacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apacc
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena

mahaggato dhammo parittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- paá¹-ha
... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ paccavekkhati, dibbaá¹ƒ cakkhuá¹ƒ pacc
sotadhÄ• tuá¹ƒ paccavekkhati, iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±Ä• á¹‡
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ paccavekkhati, yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ pa
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. mahaggate khandhe aniccato ... pe ... vippass
abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. (2)

<58> appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa Ä• rammaá¹‡apaccayena pa
phalassa Ä• rammaá¹‡apaccayena paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ
maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ•
vodÄ• nassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

appamÄ• á¹‡o \Ne II 374/ dhammo mahaggatassa dhammassa Ä• rammaá¹‡apaccayena p
cetopariyaÃ±Ä• á¹‡ena appamÄ• á¹‡acittasamaá¹…gissa \Se II 428/ cittaá¹ƒ jÄ• nanti, appa
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
(3)

adhipatipaccayo

<59> paritto \Be II 325/ dhammo parittassa dhammassa adhipatipaccayena paccayo --- Ä•
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyit
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati
garuá¹ƒ katvÄ• paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. cakkhuá¹ƒ .
paritte khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppaj
uppajjati. __sahajÄ• tÄ• dhipati_ --- parittÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

mahaggato dhammo mahaggatassa dhammassa adhipatipaccayena paccayo. __sahajÄ• t
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

mahaggato dhammo parittassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä
__Ä• rammaá¹‡Ä• dhipati_ --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ garuá¹ƒ katvÄ• ... pe ... nevasaÃ±
... pe ... dibbaá¹ƒ cakkhuá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• paccave
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati ... d
uppajjati. __sahajÄ• tÄ• dhipati_ --- mahaggatÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«p
paccayo. (2)

mahaggato dhammo parittassa ca mahaggatassa ca dhammassa adhipatipaccayena pacca
mahaggatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
paccayo. (3)

<60> appamÄ• á¹‡o \Ne II 375/ dhammo appamÄ• á¹‡assa dhammassa adhipatipaccayen
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ m
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- appamÄ• á¹‡Ä• dhipati sampayuttak
adhipatipaccayena paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá
__Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ•
garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá
adhipatipaccayena paccayo \Be II 326/. __sahajÄ• tÄ• dhipati_ --- appamÄ• á¹‡Ä• dhipati c
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

appamÄ• á¹‡o dhammo parittassa ca appamÄ• á¹‡assa ca dhammassa adhipatipaccayena
--- appamÄ• á¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• n
adhipatipaccayena \Se II 430/ paccayo. (3)

anantarapaccayo

<61> paritto dhammo parittassa dhammassa anantarapaccayena paccayo --- purimÄ• puri
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ parittÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pac
... anulomaá¹ƒ vodÄ• nassa ... Ä• vajjanÄ• parittÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccay

paritto dhammo mahaggatassa dhammassa anantarapaccayena paccayo --- parittaá¹ƒ cuti
upapatticittassa anantarapaccayena paccayo. parittÄ• khandhÄ• mahaggatassa vuá¹-á¹-h
paccayo. paá¹-hamassa jhÄ• nassa parikammaá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
... dibbassa cakkhussa parikammaá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa parikammaá¹ƒ
anantarapaccayena paccayo. (2)

paritto \Ne II 376/ dhammo appamÄ• á¹‡assa dhammassa anantarapaccayena paccayo ---
vodÄ• naá¹ƒ maggassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccayo.

<62> mahaggato dhammo mahaggatassa dhammassa anantarapaccayena paccayo --- pur
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantar

mahaggato dhammo parittassa dhammassa anantarapaccayena paccayo \Se II 431/ --- ma
parittassa upapatticittassa anantarapaccayena paccayo. mahaggataá¹ƒ bhavaá¹…gaá¹ƒ Ä•
anantarapaccayena paccayo. mahaggatÄ• khandhÄ• parittassa vuá¹-á¹-hÄ• nassa ananta

mahaggato \Be II 327/ dhammo appamÄ• á¹‡assa dhammassa anantarapaccayena paccay
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nirodhÄ• vuá¹-á¹-hahantassa phalasamÄ• pattiyÄ

<63> appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa anantarapaccayena paccayo
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ appamÄ• á¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ anan
phalassa ... phalaá¹ƒ phalassa anantarapaccayena paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa anantarapaccayena paccayo --- phalaá¹ƒ p
anantarapaccayena paccayo. (2)

appamÄ• á¹‡o dhammo mahaggatassa dhammassa anantarapaccayena paccayo --- phala
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (3)

(samanantarapaccayaá¹ƒ anantarapaccayasadisaá¹ƒ.)

sahajÄ• tapaccayo

<64> paritto \Ne II 377/ dhammo parittassa dhammassa sahajÄ• tapaccayena paccayo --- p
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tap
dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa, vatthu khandhÄ
sahajÄ• tapaccayena paccayo; ekaá¹ƒ \Se II 432/ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ

paritto dhammo mahaggatassa dhammassa sahajÄ• tapaccayena paccayo --- paá¹-isandhi
mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

<65> mahaggato dhammo mahaggatassa dhammassa sahajÄ• tapaccayena paccayo --- m

tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... p

mahaggato \Be II 328/ dhammo parittassa dhammassa sahajÄ• tapaccayena paccayo --- m
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. paá¹-isandhikk
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

mahaggato dhammo parittassa ca mahaggatassa ca dhammassa sahajÄ• tapaccayena pa
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tap
dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<66> appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa sahajÄ• tapaccayena paccay
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayena paccayo ... pe .... (1)

appamÄ• á¹‡o dhammo parittassa dhammassa sahajÄ• tapaccayena paccayo --- appamÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. (2)

appamÄ• á¹‡o dhammo parittassa ca appamÄ• á¹‡assa ca dhammassa sahajÄ• tapaccaye
II 378/ eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p
paccayo ... pe .... (3)

<67> paritto ca appamÄ• á¹‡o ca dhammÄ• parittassa dhammassa sahajÄ• tapaccayena
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapa

paritto ca mahaggato ca dhammÄ• parittassa dhammassa sahajÄ• tapaccayena paccayo
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacc
mahaggatÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccay

paritto ca mahaggato ca dhammÄ• mahaggatassa dhammassa sahajÄ• tapaccayena pacc
mahaggato eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ sahajÄ• tapaccayen

aÃ±Ã±amaÃ±Ã±apaccayo

<68> paritto dhammo parittassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo --- parit
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... paá¹-isandh
khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo
pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

paritto \Be II 329/ dhammo mahaggatassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena pacca
paá¹-isandhikkhaá¹‡e vatthu mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccaye

mahaggato dhammo mahaggatassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena paccayo ---
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... paá¹-isandh

mahaggato \Ne II 379/ dhammo parittassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena pacca
II 434/ mahaggatÄ• khandhÄ• vatthussa aÃ±Ã±amaÃ±Ã±apaccayena paccayo. (2)

mahaggato dhammo parittassa ca mahaggatassa ca dhammassa aÃ±Ã±amaÃ±Ã±apaccay
paá¹-isandhikkhaá¹‡e mahaggato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vatthussa
paccayo ... pe .... (3)

appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena pacca
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandh

paritto ca mahaggato ca dhammÄ• mahaggatassa dhammassa aÃ±Ã±amaÃ±Ã±apaccaye
paá¹-isandhikkhaá¹‡e mahaggato eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá
paccayo ... pe .... (1)

nissayapaccayo

<69> paritto dhammo parittassa dhammassa nissayapaccayena paccayo --- paritto eko kha
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo
... paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ nissa
paccayo ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• b
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
parittÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo. (1)

paritto dhammo mahaggatassa dhammassa nissayapaccayena paccayo --- vatthu mahagg
nissayapaccayena paccayo. paá¹-isandhikkhaá¹‡e vatthu mahaggatÄ• naá¹ƒ khandhÄ• naá
(2)

paritto \Se II 435/ dhammo appamÄ• á¹‡assa dhammassa nissayapaccayena paccayo --- v
khandhÄ• naá¹ƒ nissayapaccayena paccayo. (3)

<70> mahaggato \Be II 330/ \Ne II 380/ dhammo mahaggatassa dhammassa nissayapacca
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhi

(1)

mahaggato dhammo parittassa dhammassa nissayapaccayena paccayo --- mahaggatÄ• k
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. paá¹-isandhikkhaá
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. (2)

mahaggato dhammo parittassa ca mahaggatassa ca dhammassa nissayapaccayena pacca
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapac
khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<71> appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa nissayapaccayena paccayo -
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo ... pe .... (1)

appamÄ• á¹‡o dhammo parittassa dhammassa nissayapaccayena paccayo --- appamÄ• á¹
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccayo. (2)

appamÄ• á¹‡o dhammo parittassa ca appamÄ• á¹‡assa ca dhammassa nissayapaccayena
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ni
.... (3)

paritto ca appamÄ• á¹‡o ca dhammÄ• parittassa dhammassa nissayapaccayena paccayo
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccay

paritto \Se II 436/ ca appamÄ• á¹‡o ca dhammÄ• appamÄ• á¹‡assa dhammassa nissayap
appamÄ• á¹‡o eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccaye
khandhÄ• ... pe .... (2)

paritto \Ne II 381/ ca mahaggato ca dhammÄ• parittassa dhammassa nissayapaccayena p
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapacc
paá¹-isandhikkhaá¹‡e mahaggatÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• na
(1)

paritto \Be II 331/ ca mahaggato ca dhammÄ• mahaggatassa dhammassa nissayapaccaye
khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena paccayo ... pe ...
mahaggato eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ nissayapaccayena p
khandhÄ• ... pe .... (2)

upanissayapaccayo

<72> paritto dhammo parittassa dhammassa upanissayapaccayena paccayo --- __Ä• ramm
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- parittaá¹ƒ saddhaá
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, vipassanaá¹ƒ uppÄ• deti
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, parittaá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patt
kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe .
... vipassanaá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. parittÄ• sad
paÃ±Ã±Ä• , rÄ• go ... pe ... patthanÄ• , kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ parittÄ
... paÃ±Ã±Ä• ya \Se II 437/, rÄ• gassa ... pe ... patthanÄ• ya, kÄ• yikassa sukhassa, kÄ• yik
upanissayapaccayena paccayo. kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapacc
pÄ• á¹‡Ä• tipÄ• tassa upanissayapaccayena paccayo (cakkaá¹ƒ kÄ• tabbaá¹ƒ). mÄ• tughÄ
upanissayapaccayena paccayo (cakkaá¹ƒ kÄ• tabbaá¹ƒ kusalattikasadisaá¹ƒ). (1)

paritto dhammo mahaggatassa dhammassa upanissayapaccayena paccayo --- __anantarÅ
... pe ... _. pakatÅ«panissayo --- parittaá¹ƒ saddhaá¹ƒ upanissÄ• ya mahaggataá¹ƒ jhÄ• naá
abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. parittaá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±a
... senÄ• sanaá¹ƒ upanissÄ• ya mahaggataá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ•
uppÄ• deti. parittÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ mahaggatÄ• ya saddhÄ• ya ... pe ... p
upanissayapaccayena \Ne II 382/ paccayo. paá¹-hamassa jhÄ• nassa parikammaá¹ƒ ... pe .
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
dibbassa cakkhussa parikammaá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa parikammaá¹ƒ ...

paritto dhammo appamÄ• á¹‡assa dhammassa upanissayapaccayena paccayo --- __anant
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo parittaá¹ƒ \Be II 332/ saddhaá¹ƒ upanissÄ•
jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, phalasamÄ• pattiá¹ƒ uppÄ• deti. parittaá¹ƒ sÄ
paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sana
appamÄ• á¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, phalasamÄ• pattiá¹ƒ uppÄ•
... senÄ• sanaá¹ƒ appamÄ• á¹‡Ä• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, maggassa phalasa
upanissayapaccayena paccayo. paá¹-hamassa \Se II 438/ maggassa parikammaá¹ƒ paá¹-ha
catutthassa maggassa parikammaá¹ƒ catutthassa maggassa upanissayapaccayena paccay

<73> mahaggato dhammo mahaggatassa dhammassa upanissayapaccayena paccayo --- _
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- mahaggataá¹ƒ saddhaá¹ƒ upanissÄ• ya
uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. mahaggataá¹ƒ sÄ«laá¹ƒ .
upanissÄ• ya mahaggataá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá
saddhÄ• ... pe ... paÃ±Ã±Ä• mahaggatÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya upanissaya
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyassa jhÄ• nassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevas
upanissayapaccayena paccayo. (1)

mahaggato dhammo parittassa dhammassa upanissayapaccayena paccayo --- __Ä• ramm
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- mahaggataá¹ƒ sa
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, vipassanaá¹ƒ uppÄ• deti
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, mahaggataá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ upanissÄ• ya dÄ• n
vipassanaá¹ƒ uppÄ• deti ... pe ... mahaggatÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• parittÄ• ya sa
paÃ±Ã±Ä• ya ... pe ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena

mahaggato \Ne II 383/ dhammo appamÄ• á¹‡assa dhammassa upanissayapaccayena pa
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- mahaggataá¹ƒ saddhaá¹ƒ upanissÄ• ya
jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, phalasamÄ• pattiá¹ƒ uppÄ• deti \Se II 439/. m
pe ... paÃ±Ã±aá¹ƒ upanissÄ• ya appamÄ• á¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ•
uppÄ• deti. mahaggatÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• appamÄ• á¹‡Ä• ya saddhÄ• ya ... p
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (3)

<74> appamÄ• á¹‡o \Be II 333/ dhammo appamÄ• á¹‡assa dhammassa upanissayapacca
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
appamÄ• á¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya appamÄ• á¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, magg
phalasamÄ• pattiá¹ƒ uppÄ• deti. appamÄ• á¹‡aá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ upanissÄ
jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, phalasamÄ• pattiá¹ƒ uppÄ• deti. appamÄ• á¹‡
paÃ±Ã±Ä• appamÄ• á¹‡Ä• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya upanissayapaccayena pa
maggassa ... pe ... tatiyo maggo catutthassa maggassa ... maggo phalasamÄ• pattiyÄ• up
paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa upanissayapaccayena paccayo --- __Ä• ra
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- appamÄ• á¹‡aá¹ƒ
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... vipassanaá¹ƒ uppÄ• deti. appamÄ•
... paÃ±Ã±aá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... vipas
appamÄ• á¹‡Ä• saddhÄ• ... pe ... paÃ±Ã±Ä• parittÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• y
sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena paccayo. phalasamÄ• patti kÄ• yi
upanissayapaccayena paccayo. ariyÄ• maggaá¹ƒ upanissÄ• ya \Se II 440/ saá¹…khÄ• re a
vipassanti, maggo ariyÄ• naá¹ƒ atthappaá¹-isambhidÄ• ya ... pe ... paá¹-ibhÄ• nappaá¹-isan
á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena paccayo. (2)

appamÄ• á¹‡o dhammo mahaggatassa dhammassa upanissayapaccayena paccayo --- __
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- appamÄ• á¹‡aá¹ƒ saddhaá¹ƒ upanissÄ•
jhÄ• naá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti, appamÄ• á¹‡
paÃ±Ã±aá¹ƒ upanissÄ• ya \Ne II 384/ mahaggataá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ

uppÄ• deti. appamÄ• á¹‡Ä• saddhÄ• ... pe ... paÃ±Ã±Ä• mahaggatÄ• ya saddhÄ• ya ... p
upanissayapaccayena paccayo, ariyÄ• maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ samÄ• patt
samÄ• pajjanti. (3)

purejÄ• tapaccayo

<75> paritto dhammo parittassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ aniccato ... pe ... \Be II 3
assÄ• deti abhinandati; taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. s
vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatt
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
parittÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

paritto dhammo mahaggatassa dhammassa purejÄ• tapaccayena paccayo \Se II 441/ --- Ä
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- dibbena cakkhunÄ• rÅ«paá¹ƒ pass
saddaá¹ƒ suá¹‡Ä• ti. __vatthupurejÄ• taá¹ƒ_ --- vatthu mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ
(2)

paritto dhammo appamÄ• á¹‡assa dhammassa purejÄ• tapaccayena paccayo. __vatthupur
appamÄ• á¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<76> paritto dhammo parittassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

mahaggato dhammo parittassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

appamÄ• á¹‡o \Ne II 385/ dhammo parittassa dhammassa pacchÄ• jÄ• tapaccayena pacca
appamÄ• á¹‡Ä• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena pac

Ä• sevanapaccayo

<77> paritto dhammo parittassa dhammassa Ä• sevanapaccayena paccayo --- purimÄ• pu
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ parittÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... anulomaá¹ƒ got
vodÄ• nassa Ä• sevanapaccayena paccayo. (1)

paritto \Be II 335/ dhammo mahaggatassa dhammassa Ä• sevanapaccayena paccayo --- p
parikammaá¹ƒ tasseva {paá¹-hamassa jhÄ• nassa (?) } Ä• sevanapaccayena paccayo ... pe
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ tasseva {nevasaÃ±Ã±Ä• nÄ• saÃ±
oloketabbaá¹ƒ} Ä• sevanapaccayena \Se II 442/ paccayo. dibbassa cakkhussa parikammaá
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa parikammaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• sevanapacca

paritto dhammo appamÄ• á¹‡assa dhammassa Ä• sevanapaccayena paccayo --- gotrabhu
maggassa Ä• sevanapaccayena paccayo. (3)

mahaggato dhammo mahaggatassa dhammassa Ä• sevanapaccayena paccayo --- purimÄ
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... Ä• sevana

kammapaccayo

<78> paritto dhammo parittassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , n
__sahajÄ• tÄ• _ --- parittÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e parittÄ• cetanÄ• sampayuttakÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- parittÄ• cetanÄ• v
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

mahaggato \Ne II 386/ dhammo mahaggatassa dhammassa kammapaccayena paccayo ---
__sahajÄ• tÄ• _ --- mahaggatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapa
paá¹-isandhikkhaá¹‡e mahaggatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kamma
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- mahaggatÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ mahaggatÄ• naá¹ƒ kha
443/ paccayo. (1)

mahaggato dhammo parittassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nA
--- mahaggatÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena pa
mahaggatÄ• cetanÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkh
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

mahaggato \Be II 336/ dhammo parittassa ca mahaggatassa ca dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- mahaggatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kha
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkha
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena pacc
mahaggatÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca r
paccayo. (3)

<79> appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa kammapaccayena paccayo -
__sahajÄ• tÄ• _ --- appamÄ• á¹‡Ä• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kamm
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- appamÄ• á¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ appamÄ• á¹‡Ä• na
paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa kammapaccayena paccayo --- appamÄ• á¹
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo \Se II 444/. (2)

appamÄ• á¹‡o dhammo parittassa ca appamÄ• á¹‡assa ca dhammassa kammapaccayena
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

vipÄ• kapaccayo

<80> paritto \Ne II 387/ dhammo parittassa dhammassa vipÄ• kapaccayena paccayo --- vip
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapa
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vipÄ• kapaccayena paccayo. (1)

mahaggato dhammo mahaggatassa dhammassa vipÄ• kapaccayena paccayo ... pe ... (tiss
pavattipaá¹-isandhi kÄ• tabbÄ•). (3)

appamÄ• á¹‡o dhammo appamÄ• á¹‡assa dhammassa vipÄ• kapaccayena paccayo ... tÄ«

Ä• hÄ• rapaccayÄ• di

<81> paritto dhammo parittassa dhammassa Ä• hÄ• rapaccayena paccayo ... pe ... indriyap
jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccayena \Be II 33
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ
khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá
khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. khandhÄ• vatthussa ...
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹
paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se II 445/ kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayuttapaccaye
parittÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- parit
imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

paritto dhammo mahaggatassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ vippa
__purejÄ• taá¹ƒ_ --- vatthu mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena pacca

paritto \Ne II 388/ dhammo appamÄ• á¹‡assa dhammassa vippayuttapaccayena paccayo. _
appamÄ• á¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

<82> mahaggato dhammo parittassa dhammassa vippayuttapaccayena paccayo --- sahajÄ
__sahajÄ• tÄ• _ --- mahaggatÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vi
paá¹-isandhikkhaá¹‡e ... pe ... __pacchÄ• jÄ• tÄ• _ --- mahaggatÄ• khandhÄ• purejÄ• tass
vippayuttapaccayena paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• t
__sahajÄ• tÄ• _ --- appamÄ• á¹‡Ä• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹
__pacchÄ• jÄ• tÄ• _ --- appamÄ• á¹‡Ä• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippay
446/. (1)

atthipaccayo

<83> paritto dhammo parittassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pu
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- paritto eko khandho tiá¹‡á¹‡a
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa atthipaccayena \Be II 338/ paccayo. vat
atthipaccayena paccayo; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ....
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rab
uppajjati ... pe ... domanassaá¹ƒ uppajjati, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. cakkhÄ• yat
atthipaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu
khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- parittÄ• khandhÄ• purej
atthipaccayena paccayo. __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena
__rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

paritto dhammo mahaggatassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pur
\Ne II 389/ --- paá¹-isandhikkhaá¹‡e vatthu mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccay
__purejÄ• taá¹ƒ_ --- dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• sado
mahaggatÄ• naá¹ƒ khandhÄ• naá¹ƒ \Se II 447/ atthipaccayena paccayo. (2)

paritto dhammo appamÄ• á¹‡assa dhammassa atthipaccayena paccayo. __purejÄ• taá¹ƒ_
khandhÄ• naá¹ƒ atthipaccayena paccayo. (3)

<84> mahaggato dhammo mahaggatassa dhammassa atthipaccayena paccayo. mahaggat

khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

mahaggato dhammo parittassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pac
--- mahaggatÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena pa
mahaggatÄ• khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• t
purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. (2)

mahaggato dhammo parittassa ca mahaggatassa ca dhammassa atthipaccayena paccayo
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<85> appamÄ• á¹‡o \Be II 339/ dhammo appamÄ• á¹‡assa dhammassa atthipaccayena pa
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

appamÄ• á¹‡o dhammo parittassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ,
__sahajÄ• tÄ• _ --- appamÄ• á¹‡Ä• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Se II 448/ rÅ
paccayo. __pacchÄ• jÄ• tÄ• _ --- appamÄ• á¹‡Ä• khandhÄ• purejÄ• tassa imassa kÄ• yas

appamÄ• á¹‡o dhammo parittassa ca appamÄ• á¹‡assa ca dhammassa atthipaccayena pa
390/ eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
... pe .... (3)

<86> paritto ca appamÄ• á¹‡o ca dhammÄ• parittassa dhammassa atthipaccayena paccay
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- appamÄ• á¹‡Ä• khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ
ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

paritto ca appamÄ• á¹‡o ca dhammÄ• appamÄ• á¹‡assa dhammassa atthipaccayena pac
purejÄ• taá¹ƒ_. sahajÄ• to --- appamÄ• á¹‡o eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ kha
paccayo ... pe ... dve khandhÄ• ... pe .... (2)

paritto ca mahaggato ca dhammÄ• parittassa dhammassa atthipaccayena paccayo --- sah
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- mahaggatÄ• khandhÄ• ca
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ \Se II 449/ atthipaccayena paccayo. paá¹-isanc
khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pac
khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. __
khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

paritto ca mahaggato ca dhammÄ• mahaggatassa dhammassa atthipaccayena paccayo --
__sahajÄ• to_ --- mahaggato eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ at
pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e \Be II 340/ mahaggato eko khandho ca v
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca vatthu
natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<87> hetuyÄ• \Ne II 391/ satta, Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare nava, sa
sahajÄ• te ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye nava, purejÄ• te
tÄ«á¹‡i, Ä• sevane cattÄ• ri, kamme satta, vipÄ• ke Ä• hÄ• re indriye jhÄ• ne magge satta,
vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• nava, vigate nava, avigate terasa (evaá¹ƒ ga

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<88> paritto \Se II 450/ dhammo parittassa dhammassa Ä• rammaá¹‡apaccayena paccayo
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

paritto dhammo mahaggatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

paritto dhammo appamÄ• á¹‡assa dhammassa upanissayapaccayena paccayo ... purejÄ•

mahaggato dhammo mahaggatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
upanissayapaccayena paccayo. (1)

mahaggato dhammo parittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayen

mahaggato \Be II 341/ dhammo appamÄ• á¹‡assa dhammassa upanissayapaccayena pac

mahaggato dhammo parittassa ca mahaggatassa ca dhammassa sahajÄ• tapaccayena pa

paccayo. (4)

<89> appamÄ• á¹‡o \Se II 451/ dhammo appamÄ• á¹‡assa dhammassa sahajÄ• tapaccay
upanissayapaccayena paccayo. (1)

appamÄ• á¹‡o dhammo parittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... saha
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

appamÄ• á¹‡o dhammo mahaggatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...

appamÄ• á¹‡o dhammo parittassa ca appamÄ• á¹‡assa ca dhammassa sahajÄ• tapaccay

paritto ca appamÄ• á¹‡o ca dhammÄ• parittassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ•
(1)

paritto ca appamÄ• á¹‡o ca dhammÄ• appamÄ• á¹‡assa dhammassa sahajÄ• taá¹ƒ, pure

paritto ca mahaggato ca dhammÄ• parittassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá
(1)

paritto ca mahaggato ca dhammÄ• mahaggatassa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<90> nahetuyÄ• \Ne II 393/ pannarasa, naÄ• rammaá¹‡e pannarasa, naadhipatiyÄ• naan
pannarasa, nasahajÄ• te dvÄ• dasa, naaÃ±Ã±amaÃ±Ã±e dvÄ• dasa, nanissaye dvÄ• dasa
napurejÄ• te \Se II 452/ cuddasa, napacchÄ• jÄ• te pannarasa, naÄ• sevane pannarasa ...
nasampayutte dvÄ• dasa, navippayutte dasa, noatthiyÄ• dasa, nonatthiyÄ• pannarasa, no
noavigate dasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<91> hetupaccayÄ• \Be II 342/ naÄ• rammaá¹‡e satta, naadhipatiyÄ• naanantare nasama naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta, napurejÄ• te satta ... pe ... namagge satta navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<92> nahetupaccayÄ• Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare nava, samananta ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pa tÄ«á¹‡i, Ä• sevane cattÄ• ri, kamme satta ... pe ... magge satta, sampayutte tÄ«á¹‡i, vippay atthiyÄ• terasa, natthiyÄ• nava, vigate nava, avigate terasa.

paccanÄ«yÄ• nulomaá¹ƒ.

parittattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. parittÄ• rammaá¹‡attikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> parittÄ• rammaá¹‡aá¹ƒ \Se II 453/ \Be II 343/ \Ne II 395/ dhammaá¹ƒ paá¹-icca parittÄ• uppajjati hetupaccayÄ• --- parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand khandhÄ• . paá¹-isandhikkhaá¹‡e parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa mahaggatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khan mahaggatÄ• rammaá¹‡aá¹ƒ ... pe .... (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹‡o dhamm
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve k

Ä• rammaá¹‡apaccayÄ• di

<2> parittÄ• rammaá¹‡aá¹ƒ \Ne II 396/ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo
Ä• rammaá¹‡apaccayÄ• ... adhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ) ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<3> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<4> parittÄ• rammaá¹‡aá¹ƒ \Se II 454/ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo
--- ahetukaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ..
khandhÄ• . ahetukapaá¹-isandhikkhaá¹‡e parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-i
... dve khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• s
moho. (1)

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa
mahaggatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khan
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Ne II 397/ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá
nahetupaccayÄ• --- ahetukaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
dve khandhÄ• . (1)

naadhipatipaccayo

<5> parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo uppajjati n
parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhÄ•
... pe .... (1)

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa
mahaggatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khar
... pe .... (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹‡o dhamm
naadhipatipaccayÄ• --- appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
khandhÄ• . (1)

napurejÄ• tapaccayÄ• di

<6> parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo uppajjati n
arÅ«pe parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... paá¹-i
.... (1)

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa
arÅ«pe mahaggatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
(mahaggatÄ• rammaá¹‡e paá¹-isandhi natthi). (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Be II 345/ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹
napurejÄ• tapaccayÄ• --- arÅ«pe appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-
dve khandhÄ• (napacchÄ• jÄ• tapaccayaÃ±ca naÄ• sevanapaccayaÃ±ca naadhipatisadisa

nakammapaccayo

<7> parittÄ• rammaá¹‡aá¹ƒ \Ne II 398/ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo
--- parittÄ• rammaá¹‡e khandhe paá¹-icca parittÄ• rammaá¹‡Ä• cetanÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa
mahaggatÄ• rammaá¹‡e khandhe paá¹-icca mahaggatÄ• rammaá¹‡Ä• cetanÄ• . (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹‡o dhamm
nakammapaccayÄ• --- appamÄ• á¹‡Ä• rammaá¹‡e khandhe paá¹-icca appamÄ• á¹‡Ä• ram

navipÄ• kapaccayÄ• di

<8> parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo uppajjati n
(paá¹-isandhi natthi) ... najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ k
khandhÄ• ... pe ... dve khandhÄ• ... namaggapaccayÄ• --- ahetukaá¹ƒ parittÄ• rammaá¹‡a
paá¹-icca tayo khandhÄ• ... pe ... dve khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe ... dv
....

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa
ahetukaá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹‡o dhamm
ahetukaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ..

navippayuttapaccayo

<9> parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo uppajjati n
arÅ«pe parittÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... (1)

mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o dhammo uppa
arÅ«pe mahaggatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ....

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Be II 346/ \Ne II 399/ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä
navippayuttapaccayÄ• --- arÅ«pe appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-
dve khandhÄ• . (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<10> nahetuyÄ• \Se II 457/ tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i ... pe ... napurejÄ• te tÄ«á¹‡i, n
tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, nan
navippayutte tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<11> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<12> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, sah
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• sevan
vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge dve, sampayutte
vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate tÄ«á¹‡i (evaá
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<13> parittÄ• rammaá¹‡o \Se II 458/ \Be II 347/ dhammo parittÄ• rammaá¹‡assa dhammas
--- parittÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pacc
parittÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccay

mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa hetupaccayen
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹‡

appamÄ• á¹‡Ä• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa hetupac
appamÄ• á¹‡Ä• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena

Ä• rammaá¹‡apaccayo

<14> parittÄ• rammaá¹‡o \Ne II 401/ dhammo parittÄ• rammaá¹‡assa dhammassa Ä• ram
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkha
paccavekkhati, ariyÄ• parittÄ• rammaá¹‡e pahÄ«ne kilese paccavekkhanti, vikkhambhite ki
pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. parittÄ• rammaá¹‡e paritte khandhe aniccato du
vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parittÄ• rammaá¹‡o rÄ• go uppajjati ... pe
uppajjati. cetopariyaÃ±Ä• á¹‡ena parittÄ• rammaá¹‡aparittacittasamaá¹…gissa cittaá¹ƒ jÄ•
parittÄ• rammaá¹‡Ä• parittÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa \Se II 459/, pubbenivÄ•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

parittÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacc
paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ paccavekkhati, parittÄ• rammaá¹‡aá¹ƒ \Be II 348/ i
paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. pa
khandhe aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha mahaggatÄ• ra
uppajjati ... pe ... domanassaá¹ƒ uppajjati. cetopariyaÃ±Ä• á¹‡ena parittÄ• rammaá¹‡amaha
cittaá¹ƒ jÄ• nÄ• ti. parittÄ• rammaá¹‡Ä• mahaggatÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ram

<15> mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• ramm
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ p
mahaggatÄ• rammaá¹‡aá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹
pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ... p
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. mahaggatÄ• rammaá¹‡e mahaggate khandhe
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha mahaggatÄ• rammaá¹‡o rÄ• go uppajjati ... pe ... d
cetopariyaÃ±Ä• á¹‡ena mahaggatÄ• rammaá¹‡amahaggatacittasamaá¹…gissa cittaá¹ƒ jÄ•
mahaggatÄ• khandhÄ• \Se II 460/ cetopariyaÃ±Ä• á¹‡assa \Ne II 402/, pubbenivÄ• sÄ• nu
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacc
paá¹-hamajjhÄ• napaccavekkhaá¹‡aá¹ƒ paccavekkhati ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
paccavekkhati, dibbacakkhupaccavekkhaá¹‡aá¹ƒ paccavekkhati, dibbasotadhÄ• tupaccavek
iddhividhaÃ±Ä• á¹‡apaccavekkhaá¹‡aá¹ƒ ... pe ... cetopariyaÃ±Ä• á¹‡apaccavekkhaá¹‡aá¹

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡apaccavekkhaá¹‡aá¹ƒ ... pe ... yathÄ• kammÅ«pagaÃ±Ä•
... anÄ• gataá¹ƒsaÃ±Ä• á¹‡apaccavekkhaá¹‡aá¹ƒ paccavekkhati, ariyÄ• mahaggatÄ• ramm
paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• r
mahaggatÄ• rammaá¹‡e paritte khandhe aniccato ... pe ... vipassati, assÄ• deti abhinandati
parittÄ• rammaá¹‡o rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. cetopariyaÃ±Ä• á¹‡er
mahaggatÄ• rammaá¹‡aparittacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. mahaggatÄ• rammaá¹
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<16> appamÄ• á¹‡Ä• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa Ä•
maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti. cetopariya
appamÄ• á¹‡Ä• rammaá¹‡aappamÄ• á¹‡acittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. appamÄ• á
khandhÄ• \Se II 461/ cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡ap
gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti, maggapaccavekkhaá¹‡aá¹ƒ pac
phalapaccavekkhaá¹‡aá¹ƒ paccavekkhanti, nibbÄ• napaccavekkhaá¹‡aá¹ƒ paccavekkhanti.
paritte khandhe aniccato ... pe ... vipassati, cetopariyaÃ±Ä• á¹‡ena
appamÄ• á¹‡Ä• rammaá¹‡aparittacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. appamÄ• á¹‡Ä• ra
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Ne II 403/, yathÄ• kammÅ«
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• rammaá
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ paccavekkhanti, pubbenivÄ• sÄ• n
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhanti. cetopariyaÃ±Ä• á¹‡ena appamÄ• á¹‡Ä• ram
cittaá¹ƒ jÄ• nanti. appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ mahaggatÄ• khandhÄ• cetopariyaÃ±Ä•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ram

adhipatipaccayo

<17> parittÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa adhipatipaccayena
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ga
parittÄ• rammaá¹‡e paritte \Be II 350/ khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹
katvÄ• parittÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ ---
parittÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena pac

parittÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa adhipatipaccayena
--- dibbaá¹ƒ cakkhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ ... pe ... par
iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pe ... cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• p
parittÄ• rammaá¹‡e mahaggate khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garu
mahaggatÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

<18> mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa adhipatip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- viÃ±Ã±Ä• á¹‡aÃ
paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ... pe ... mahaggatÄ• rammaá¹‡aá
... cetopariyaÃ±Ä• á¹‡aá¹ƒ \Ne II 404/ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ...
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• p
mahaggatÄ• rammaá¹‡e mahaggate khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ
mahaggatÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ ---
mahaggatÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena

mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa adhipatipaccayena
--- paá¹-hamajjhÄ• napaccavekkhaá¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhati ... pe ...
anÄ• gataá¹ƒsaÃ±Ä• á¹‡apaccavekkhaá¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhati. mahaggatÄ
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• parittÄ• rammaá¹‡o
diá¹-á¹-hi uppajjati. (2)

<19> appamÄ• á¹‡Ä• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa ad
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. __sahajÄ• tÄ• d
appamÄ• á¹‡Ä• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccay

appamÄ• á¹‡Ä• rammaá¹‡o \Be II 351/ dhammo parittÄ• rammaá¹‡assa dhammassa adhip
__Ä• rammaá¹‡Ä• dhipati_ --- sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vodÄ
paccavekkhanti, maggapaccavekkhaá¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalapaccave
paccavekkhanti, nibbÄ• napaccavekkhaá¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (2)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa adhipatipac
__Ä• rammaá¹‡Ä• dhipati_ --- sekkhÄ• appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ cetopariyaÃ±Ä• á¹‡
paccavekkhanti. pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹
paccavekkhanti. (3)

anantarapaccayo

<20> parittÄ• rammaá¹‡o \Ne II 405/ dhammo parittÄ• rammaá¹‡assa dhammassa anantar
purimÄ• purimÄ• parittÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ par
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

parittÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa anantarapaccayena
parittÄ• rammaá¹‡aá¹ƒ cuticittaá¹ƒ mahaggatÄ• rammaá¹‡assa upapatticittassa anantarapa
parittÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ mahaggatÄ• rammaá¹‡Ä• ya Ä• vajjanÄ• ya anant
parittÄ• rammaá¹‡Ä• khandhÄ• mahaggatÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa anantarap

parittÄ• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa anantarapaccay
parittÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡Ä• ya Ä• vajjanÄ• ya an
parittÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... anulomaá¹ƒ
anantarapaccayena paccayo. (3)

<21> mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa anantara
purimÄ• mahaggatÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ mahagg
anantarapaccayena paccayo. (1)

mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa anantarapaccayena
mahaggatÄ• rammaá¹‡aá¹ƒ cuticittaá¹ƒ parittÄ• rammaá¹‡assa upapatticittassa anantarapa
paccayo. mahaggatÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ parittÄ• rammaá¹‡Ä• ya Ä• vajjanÄ•
mahaggatÄ• rammaá¹‡Ä• khandhÄ• parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa anantarap

mahaggatÄ• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa anantarapa
mahaggatÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡Ä• ya Ä• vajjanÄ• y
mahaggatÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ \Se II 465/ vodÄ• nass
phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
anantarapaccayena paccayo. (3)

<22> appamÄ• á¹‡Ä• rammaá¹‡o \Ne II 406/ dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dha
--- purimÄ• purimÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ
khandhÄ• naá¹ƒ anantarapaccayena paccayo. gotrabhu maggassa ... vodÄ• naá¹ƒ maggas
phalaá¹ƒ phalassa anantarapaccayena paccayo. (1)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa anantarapaccay
maggapaccavekkhaá¹‡aá¹ƒ parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... phalapaccavekkh
vuá¹-á¹-hÄ• nassa ... nibbÄ• napaccavekkhaá¹‡aá¹ƒ parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ• na

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... anÄ• ga
parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... phalaá¹ƒ parittÄ• rammaá¹‡assa vuá¹-á¹-hÄ• n
paccayo. (2)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa anantarapa
maggapaccavekkhaá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... phalapaccav
mahaggatÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... nibbÄ• napaccavekkhaá¹‡aá¹ƒ mahagga
... phalaá¹ƒ mahaggatÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (3

samanantarapaccayo

<23> parittÄ• rammaá¹‡o \Se II 466/ dhammo parittÄ• rammaá¹‡assa dhammassa samana
(anantarasadisaá¹ƒ).

sahajÄ• tapaccayÄ• di

<24> parittÄ• rammaá¹‡o \Be II 353/ dhammo parittÄ• rammaá¹‡assa dhammassa sahajÄ•
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayena paccayo ... tÄ«á¹‡i (paá¹-iccavÄ

upanissayapaccayo

<25> parittÄ• rammaá¹‡o \Ne II 407/ dhammo parittÄ• rammaá¹‡assa dhammassa upaniss
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
parittÄ• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposatha
parittÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ...
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. parittÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ...
rÄ• gaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ s
kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ
parittÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ...
uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. parittÄ• rammaá¹‡Ä• saddh
rÄ• go ... pe ... patthanÄ• , kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... parittÄ• ramm
... pe ... paÃ±Ã±Ä• ya rÄ• gassa ... pe ... patthanÄ• ya, kÄ• yikassa sukhassa, kÄ• yikassa
upanissayapaccayena paccayo. (1)

parittÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa upanissayapaccaye
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
parittÄ• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya mahaggatÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ up

abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti \Se II 467/, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá
parittÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... k
sukhaá¹ƒ, kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya mahaggatÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ upp
abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ
parittÄ• rammaá¹‡Ä• saddhÄ• ... pe ... kÄ• yikaá¹ƒ sukhaá¹ƒ, kÄ• yikaá¹ƒ dukkhaá¹ƒ, mah
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena p

parittÄ• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa upanissayapacc
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- parittÄ• ramma
upanissÄ• ya appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti \Be II 354/, maggaá¹ƒ .
... samÄ• pattiá¹ƒ uppÄ• deti. parittÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ, rÄ• ga
kÄ• yikaá¹ƒ sukhaá¹ƒ, kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya \Ne II 408/ appamÄ• á¹‡Ä• ram
uppÄ• deti, maggaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti. parittÄ• rammaá¹‡Ä•
kÄ• yikaá¹ƒ sukhaá¹ƒ, kÄ• yikaá¹ƒ dukkhaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡Ä• ya saddhÄ• ya
upanissayapaccayena paccayo. (3)

<26> mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa upanissa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
mahaggatÄ• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya mahaggatÄ• rammaá¹‡aá¹ƒ jhÄ• naá
abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. m
sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ, rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya mahaggatÄ• ra
uppÄ• deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti \Se II 468/. mahaggatÄ• rammaá¹‡Ä• saddhÄ•
rÄ• go ... pe ... patthanÄ• mahaggatÄ• rammaá¹‡Ä• ya saddhÄ• ya ... pe ... patthanÄ• ya u
paccayo. (1)

mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa upanissayapaccaye
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
mahaggatÄ• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyat
parittÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pat
jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. mahaggatÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ
deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. mahaggatÄ• rammaá¹‡Ä• saddhÄ• ... pe ... patthanÄ
parittÄ• rammaá¹‡Ä• ya saddhÄ• ya ... pe ... patthanÄ• ya kÄ• yikassa sukhassa, kÄ• yikas
upanissayapaccayena paccayo. (2)

mahaggatÄ• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa upanissaya
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- mahaggatÄ• ra
upanissÄ• ya appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... abhiÃ±Ã
uppÄ• deti. mahaggatÄ• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya appam

jhÄ• naá¹ƒ uppÄ• deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. mahaggatÄ• rammaá¹‡Ä• saddh
appamÄ• á¹‡Ä• rammaá¹‡Ä• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya upanissayapaccayena p

<27> appamÄ• á¹‡Ä• rammaá¹‡o \Be II 355/ dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dha
\Ne II 409/ --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo_ \Se II 469/, __pakatÅ«pa
pakatÅ«panissayo --- appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya appamÄ• á¹
uppÄ• deti, maggaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti. appamÄ• á¹‡Ä• ramm
paÃ±Ã±aá¹ƒ upanissÄ• ya appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti. maggaá¹
... samÄ• pattiá¹ƒ uppÄ• deti appamÄ• á¹‡Ä• rammaá¹‡Ä• saddhÄ• ... pe ... paÃ±Ã±Ä• a
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya maggassa phalasamÄ• pattiyÄ• upanissayapaccayena p

appamÄ• á¹‡Ä• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa upanissayapacc
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• d
parittÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pat
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti
uppÄ• deti. appamÄ• á¹‡Ä• rammaá¹‡Ä• saddhÄ• ... pe ... paÃ±Ã±Ä• parittÄ• rammaá¹‡
paÃ±Ã±Ä• ya kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena paccay

appamÄ• á¹‡Ä• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ saddhaá¹ƒ upanissÄ• ya mahaggatÄ• rammaá¹‡aá¹ƒ jhÄ• n
abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti. appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ sÄ«laá¹ƒ ... pe
mahaggatÄ• rammaá¹‡aá¹ƒ \Se II 470/ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... abhiÃ±Ã±aá
uppÄ• deti. appamÄ• á¹‡Ä• rammaá¹‡Ä• saddhÄ• ... pe ... paÃ±Ã±Ä• mahaggatÄ• ramm
paÃ±Ã±Ä• ya upanissayapaccayena paccayo. (3)

Ä• sevanapaccayo

<28> parittÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa Ä• sevanapaccaye
parittÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ parittÄ• rammaá¹‡Ä• n
Ä• sevanapaccayena paccayo. (1)

parittÄ• rammaá¹‡o \Be II 356/ \Ne II 410/ dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhamm
--- parittÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa Ä• sevana

<29> mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• sevan
purimÄ• mahaggatÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ mahagg

Ä• sevanapaccayena paccayo. (1)

mahaggatÄ• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa Ä• sevana
mahaggatÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa Ä• sevar

<30> appamÄ• á¹‡Ä• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa Ä
purimÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ app
khandhÄ• naá¹ƒ Ä• sevanapaccayena \Se II 471/ paccayo. gotrabhu maggassa ... vodÄ• na
Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<31> parittÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- parittÄ• rammaá¹‡Ä• cetanÄ• sampayuttakÄ• n
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- pa
vipÄ• kÄ• naá¹ƒ parittÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (

mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- mahaggatÄ• rammaá¹‡Ä• cetanÄ• sampayuttal
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ma
vipÄ• kÄ• naá¹ƒ mahaggatÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena pacca

mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa kammapaccayena
411/ --- mahaggatÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ parittÄ• rammaá¹‡Ä• naá¹ƒ kh
paccayo. (2)

<32> appamÄ• á¹‡Ä• rammaá¹‡o \Be II 357/ dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dha
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- appamÄ• á¹‡Ä• rammaá¹‡Ä• ceta
khandhÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- appamÄ• á¹‡Ä•
appamÄ• á¹‡Ä• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

appamÄ• á¹‡Ä• rammaá¹‡o \Se II 472/ dhammo parittÄ• rammaá¹‡assa dhammassa kam
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- appamÄ• á¹‡Ä• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ paritt
kammapaccayena paccayo. (2)

vipÄ• kapaccayÄ• di

<33> parittÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa vipÄ• kapaccayen

paccayo ... indriyapaccayena paccayo ... jhÄ• napaccayena paccayo ... maggapaccayena p
sampayuttapaccayena paccaya ... atthipaccayena paccayo ... natthipaccayena paccayo ... v
... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<34> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare nava, samananta
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane paÃ±ca, k
tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye jhÄ• ne magge sampayutte atthiyÄ• tÄ«á¹‡i, natthiyÄ• n
avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<35> parittÄ• rammaá¹‡o \Ne II 412/ dhammo parittÄ• rammaá¹‡assa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

parittÄ• rammaá¹‡o \Be II 358/ dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• ramm
upanissayapaccayena paccayo. (2)

parittÄ• rammaá¹‡o \Se II 473/ dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa upan

<36> mahaggatÄ• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

mahaggatÄ• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacc
upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

mahaggatÄ• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa upanissaya

<37> appamÄ• á¹‡Ä• rammaá¹‡o dhammo appamÄ• á¹‡Ä• rammaá¹‡assa dhammassa Ä
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo parittÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡ap
upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

appamÄ• á¹‡Ä• rammaá¹‡o dhammo mahaggatÄ• rammaá¹‡assa dhammassa Ä• rammaá
upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<38> nahetuyÄ• \Ne II 413/ nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare
nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e nava \Se II 474/, nanissaye nava, naupanissaye sa
napacchÄ• jÄ• te nava, naÄ• sevane nava ... pe ... namagge nava, nasampayutte nava, nav
nava, nonatthiyÄ• nava, novigate nava, noavigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

nahetudukaá¹ƒ

<39> hetupaccayÄ• \Be II 359/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• naanantare nasa
napurejÄ• te napacchÄ• jÄ• te naÄ• sevane tÄ«á¹‡i ... pe ... namagge navippayutte nonatth
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

hetudukaá¹ƒ

<40> nahetupaccayÄ• Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane paÃ±ca, kamme \N
tÄ«á¹‡i ... pe ... sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• nava, vigate nava, avigate
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

parittÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14. hÄ«nattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> hÄ«naá¹ƒ \Se II 475/ \Be II 360/ \Ne II 415/ dhammaá¹ƒ paá¹-icca hÄ«no dhammo upp
hÄ«naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dve

hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo dhammo uppajjati hetupaccayÄ• --- hÄ«ne khan
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca hÄ«no ca majjhimo ca dhammÄ• uppajjanti hetupaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha

<2> majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo dhammo uppajjati hetupaccayÄ• --- majj
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ek
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

<3> paá¹‡Ä«taá¹ƒ \Ne II 416/ dhammaá¹ƒ paá¹-icca paá¹‡Ä«to dhammo uppajjati hetupacc

<4> majjhimaÃ±ca paá¹‡Ä«taÃ±ca dhammaá¹ƒ paá¹-icca majjhimo dhammo uppajjati hetu
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

<5> hÄ«naÃ±ca majjhimaÃ±ca dhammaá¹ƒ paá¹-icca majjhimo dhammo uppajjati hetupacc
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

(hÄ«nattikaá¹ƒ saá¹ƒkiliá¹-á¹-hattikasadisaá¹ƒ vitthÄ• retabbaá¹ƒ paripuá¹‡á¹‡aá¹ƒ.)

hÄ«nattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

15. micchattaniyatattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> micchattaniyataá¹ƒ \Be II 361/ \Ne II 417/ dhammaá¹ƒ paá¹-icca micchattaniyato dham
hetupaccayÄ• --- micchattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ...

micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati hetupaccayÄ• --- mic
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca micchattaniyato ca aniyato ca dhammÄ• uppajja
micchattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±c
khandhe ... pe .... (3)

<2> sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato dhammo uppajjati hetupacc

<3> aniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati hetupaccayÄ• --- aniyataá
II 418/ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e aniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ•
dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mah
tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«tÄ• ,. mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

<4> micchattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati het
micchattaniyate khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ

sammattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati hetupa
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<5> micchattaniyataá¹ƒ \Be II 362/ dhammaá¹ƒ paá¹-icca micchattaniyato dhammo uppajjat

--- micchattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ..

sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato dhammo uppajjati Ä• rammaá¹‡
sammattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... p

aniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- an
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e aniyataá¹ƒ ek
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... vatthuá¹ƒ paá¹-icca khandhÄ• (sab
kÄ• raá¹‡ena vitthÄ• retabbÄ• . saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<6> hetuyÄ• \Se II 478/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i,
\Ne II 419/, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, p
Ä• sevane tÄ«á¹‡i, kamme nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne na
tÄ«á¹‡i, vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava (ev
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<7> aniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati nahetupaccayÄ• --- ahetu
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... bÄ• hiraa
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<8> micchattaniyataá¹ƒ \Be II 363/ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati naÄ• ra
micchattaniyate khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<9> micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca micchattaniyato dhammo uppajjati naadhipat
micchattaniyate khandhe paá¹-icca micchattaniyatÄ• dhipati. (1)

sammattaniyataá¹ƒ \Se II 479/ \Ne II 420/ dhammaá¹ƒ paá¹-icca sammattaniyato dhammo u
naadhipatipaccayÄ• --- sammattaniyate khandhe paá¹-icca sammattaniyatÄ• dhipati. (1)

aniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati naadhipatipaccayÄ• --- aniyata
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ek
... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

naanantarapaccayo

<10> micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati naanantarapacca
sabbÄ• ni paccayÄ• ni vitthÄ• retabbÄ• ni).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<11> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• tÄ«á¹‡i, naanantare pa
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te cha, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
paÃ±ca, navippayutte dve, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<12> hetupaccayÄ• \Be II 364/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• tÄ«á¹‡i, naanant
naaÃ±Ã±amaÃ±Ã±e \Ne II 421/ naupanissaye paÃ±ca, napurejÄ• te \Se II 480/ cha, napacc
paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte paÃ±ca, navippayutte dve, non
paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<13> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, saha
vigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<14> micchattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• micchattaniyato dhammo uppajjati hetupa

sammattaniyataá¹ƒ \Ne II 422/ dhammaá¹ƒ paccayÄ• sammattaniyato dhammo uppajjati h

<15> aniyataá¹ƒ \Be II 365/ dhammaá¹ƒ paccayÄ• aniyato dhammo uppajjati hetupaccayÄ
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• ; e
paccayÄ• ... pe ... vatthuá¹ƒ paccayÄ• aniyatÄ• khandhÄ• . (1)

aniyataá¹ƒ dhammaá¹ƒ paccayÄ• micchattaniyato dhammo uppajjati hetupaccayÄ• --- vat
micchattaniyatÄ• khandhÄ• . (2)

aniyataá¹ƒ dhammaá¹ƒ paccayÄ• sammattaniyato dhammo uppajjati hetupaccayÄ• --- vat
sammattaniyatÄ• khandhÄ• . (3)

aniyataá¹ƒ \Se II 481/ dhammaá¹ƒ paccayÄ• micchattaniyato ca aniyato ca dhammÄ• upp
vatthuá¹ƒ paccayÄ• micchattaniyatÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á

aniyataá¹ƒ dhammaá¹ƒ paccayÄ• sammattaniyato ca aniyato ca dhammÄ• uppajjanti hetu
paccayÄ• sammattaniyatÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá

<16> micchattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paccayÄ• micchattaniyato dhammo u
micchattaniyataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dv

micchattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paccayÄ• aniyato dhammo uppajjati hetupa
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

micchattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paccayÄ• micchattaniyato ca aniyato ca dh
423/ hetupaccayÄ• --- micchattaniyataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tay
khandhe ... pe ... micchattaniyate khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-h

sammattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paccayÄ• sammattaniyato dhammo uppajj
paÃ±hÄ• , micchattasadisaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• di

<17> micchattaniyataá¹ƒ \Be II 366/ dhammaá¹ƒ paccayÄ• micchattaniyato dhammo uppa
... (saá¹ƒkhittaá¹ƒ, kusalattike paccayavÄ• rasadisaá¹ƒ vibhajitabbaá¹ƒ) ... avigatapaccayÄ•

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<18> hetuyÄ• \Se II 482/ sattarasa, Ä• rammaá¹‡e satta, adhipatiyÄ• sattarasa, anantare
satta, sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye sattarasa, upanissaye satta, pu
Ä• sevane satta, kamme sattarasa, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re sattarasa, indriye sattarasa,
sattarasa, sampayutte satta, vippayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• satta, vigat
sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<19> aniyataá¹ƒ \Ne II 424/ dhammaá¹ƒ paccayÄ• aniyato dhammo uppajjati nahetupacca
aniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccay
mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• ca
pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. vatthuá¹ƒ paccayÄ• ahetukÄ
vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sah
(1)

naÄ• rammaá¹‡apaccayo

<20> micchattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• aniyato dhammo uppajjati naÄ• rammaá¹‡
khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (kusalattikasadisaá¹ƒ, paÃ±ca kÄ•

naadhipatipaccayo

<21> micchattaniyataá¹ƒ \Be II 367/ dhammaá¹ƒ paccayÄ• micchattaniyato dhammo uppaj
--- micchattaniyate khandhe paccayÄ• micchattaniyatÄ• dhipati. (1)

sammattaniyataá¹ƒ \Se II 483/ dhammaá¹ƒ paccayÄ• sammattaniyato dhammo uppajjati n
sammattaniyate khandhe paccayÄ• sammattaniyatÄ• dhipati. (1)

aniyataá¹ƒ dhammaá¹ƒ paccayÄ• aniyato dhammo uppajjati naadhipatipaccayÄ• --- aniyat
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e \Ne II 425/ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. v
khandhÄ• . (1)

aniyataá¹ƒ dhammaá¹ƒ paccayÄ• micchattaniyato dhammo uppajjati naadhipatipaccayÄ• -
micchattaniyatÄ• dhipati. (2)

aniyataá¹ƒ dhammaá¹ƒ paccayÄ• sammattaniyato dhammo uppajjati naadhipatipaccayÄ• sammattaniyatÄ• dhipati. (3)

micchattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paccayÄ• micchattaniyato dhammo uppajjat micchattaniyate khandhe ca vatthuÃ±ca paccayÄ• micchattaniyatÄ• dhipati. (1)

sammattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paccayÄ• sammattaniyato dhammo uppajja sammattaniyate khandhe ca vatthuÃ±ca paccayÄ• sammattaniyatÄ• dhipati. (1)

naanantarapaccayÄ• di

<22> micchattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• aniyato dhammo uppajjati naanantarapacc nonatthipaccayÄ• ... novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<23> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• satta, naanantare paÃ± naaÃ±Ã±amaÃ±Ã±e paÃ±ca \Se II 484/, naupanissaye paÃ±ca, napurejÄ• te cha, napacchÄ paÃ±ca, nakamme satta, navipÄ• ke \Be II 368/ sattarasa, naÄ• hÄ• re ekaá¹ƒ, naindriye na nasampayutte paÃ±ca, navippayutte dve, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (evaá¹ƒ ga

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<24> hetupaccayÄ• \Ne II 426/ naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• satta, naanantar naaÃ±Ã±amaÃ±Ã±e naupanissaye paÃ±ca, napurejÄ• te cha, napacchÄ• jÄ• te sattarasa, n satta, navipÄ• ke sattarasa, nasampayutte paÃ±ca, navippayutte dve, nonatthiyÄ• paÃ±ca, gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<25> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ (saá¹ƒkhittaá¹ƒ), avigate el
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso).

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<26> micchattaniyataá¹ƒ \Ne II 427/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho micchattaniyato dhammo
--- micchattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve kh

sammattaniyataá¹ƒ \Be II 369/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sammattaniyato dhammo uppa
485/ --- sammattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... d
(1)

aniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati hetupaccayÄ• --- aniyat
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe

Ä• rammaá¹‡apaccayÄ• di

<27> micchattaniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho micchattaniyato dhammo uppajjati Ä
... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<28> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä•
... avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<29> aniyataá¹ƒ \Ne II 428/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati nahetu
aniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... p
ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1)

naadhipatipaccayo

<30> micchattaniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho micchattaniyato dhammo uppajjati n
micchattaniyate khandhe saá¹ƒsaá¹-á¹-ho micchattaniyatÄ• dhipati. (1)

sammattaniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sammattaniyato dhammo uppajjati naadhi
sammattaniyate khandhe saá¹ƒsaá¹-á¹-ho sammattaniyatÄ• dhipati. (1)

aniyataá¹ƒ \Se II 486/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati naadhipatipa
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-is
.... (1)

napurejÄ• tapaccayÄ• di

<31> sammattaniyataá¹ƒ \Be II 370/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sammattaniyato dhammo
napurejÄ• tapaccayÄ• --- arÅ«pe sammattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ•
dve khandhe ... pe .... (1)

aniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati napurejÄ• tapaccayÄ• -
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-is

.... (1)

micchattaniyataá¹ƒ \Ne II 429/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho micchattaniyato dhammo uppaj
napacchÄ• jÄ• tapaccayÄ• (paripuá¹‡á¹‡aá¹ƒ).

naÄ• sevanapaccayÄ• di

<32> aniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati naÄ• sevanapacca
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk
(1)

micchattaniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho micchattaniyato dhammo uppajjati nakam
navipÄ• kapaccayÄ• (saá¹ƒkhittaá¹ƒ).

aniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati najhÄ• napaccayÄ• ---
pe ... namaggapaccayÄ• --- ahetukaá¹ƒ aniyataá¹ƒ ... pe ....

sammattaniyataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sammattaniyato dhammo uppajjati navipp
sammattaniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khan

aniyataá¹ƒ \Se II 487/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyato dhammo uppajjati navippayutta
aniyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... p

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<33> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dv

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<34> hetupaccayÄ• \Be II 371/ \Ne II 430/ naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te dve, napac
naÄ• sevane ekaá¹ƒ, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte dve (evaá¹ƒ gaá¹

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<35> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ (saá¹ƒkhittaá¹ƒ), avigate el
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

saá¹ƒsaá¹-á¹-havÄ• ro.

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<36> micchattaniyato \Ne II 431/ dhammo micchattaniyatassa dhammassa hetupaccayena
micchattaniyatÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1

micchattaniyato dhammo aniyatassa dhammassa hetupaccayena paccayo \Se II 488/ --- m
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

micchattaniyato dhammo micchattaniyatassa ca aniyatassa ca dhammassa hetupaccayena
micchattaniyatÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ
paccayo. (3)

sammattaniyato \Be II 372/ dhammo sammattaniyatassa dhammassa hetupaccayena pacca

aniyato dhammo aniyatassa dhammassa hetupaccayena paccayo --- aniyatÄ• hetÅ« samp
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. paá¹-isandhikkhaá¹

Ä• rammaá¹‡apaccayo

<37> micchattaniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo
pahÄ«ne kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. micchattaniyate
... vipassanti. cetopariyaÃ±Ä• á¹‡ena micchattaniyatacittasamaá¹…gissa \Ne II 432/ cittaá¹ƒ
micchattaniyatÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ass
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

sammattaniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ari
maggaá¹ƒ paccavekkhanti. cetopariyaÃ±Ä• á¹‡ena sammattaniyatacittasamaá¹…gissa citta
sammattaniyatÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ass
II 489/, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

<38> aniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• r
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni pa
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, ariyÄ• phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayen
pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti. pubbe samudÄ• ciá¹‡
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... aniyate khandhe aniccato dukkhato anattato vipassanti, ass
abhinandanti, taá¹ƒ Ä• rabbha aniyato rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. dib
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena \
aniyatacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apacc
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä•
aniyatÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nu
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

aniyato dhammo micchattaniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- rÅ«
mÄ• tughÄ• tikammassa ... pitughÄ• tikammassa ... arahantaghÄ• tikammassa ... \Se II 490
Ä• rammaá¹‡apaccayena paccayo. yaá¹ƒ vatthuá¹ƒ parÄ• masantassa micchattaniyatÄ• kh
vatthu micchattaniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo. (2)

aniyato \Ne II 433/ dhammo sammattaniyatassa dhammassa Ä• rammaá¹‡apaccayena pac
Ä• rammaá¹‡apaccayena paccayo. (3)

adhipatipaccayo

<39> micchattaniyato dhammo micchattaniyatassa dhammassa adhipatipaccayena paccay

micchattaniyatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo

micchattaniyato dhammo aniyatassa dhammassa adhipatipaccayena paccayo. __sahajÄ• t
micchattaniyatÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena pa

micchattaniyato dhammo micchattaniyatassa ca aniyatassa ca dhammassa adhipatipaccay
__sahajÄ• tÄ• dhipati_ --- micchattaniyatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<40> sammattaniyato dhammo sammattaniyatassa dhammassa adhipatipaccayena paccay
sammattaniyatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo

sammattaniyato \Be II 374/ dhammo aniyatassa dhammassa adhipatipaccayena paccayo --
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• \Se II 491/ maggÄ• vuá¹-á¹-hahit
katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- sammattaniyatÄ• dhipati cittasamuá¹-á¹-
adhipatipaccayena paccayo. (2)

sammattaniyato dhammo sammattaniyatassa ca aniyatassa ca dhammassa adhipatipaccay
__sahajÄ• tÄ• dhipati_ --- sammattaniyatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<41> aniyato dhammo aniyatassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitv
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati
ariyÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkh
gotrabhussa, vodÄ• nassa, phalassa adhipatipaccayena paccayo. cakkhuá¹ƒ ... pe ... vatthu
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• aniyato rÄ• go uppa
uppajjati. __sahajÄ• tÄ• dhipati_ --- aniyatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

aniyato dhammo sammattaniyatassa dhammassa adhipatipaccayena paccayo. __Ä• ramm
maggassa adhipatipaccayena paccayo. (2)

anantarapaccayo

<42> micchattaniyato dhammo aniyatassa dhammassa anantarapaccayena paccayo --- mi
vuá¹-á¹-hÄ• nassa anantarapaccayena \Se II 492/ paccayo. (1)

sammattaniyato dhammo aniyatassa dhammassa anantarapaccayena paccayo --- maggo p
paccayo. (1)

aniyato dhammo aniyatassa dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ aniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa
... anulomaá¹ƒ vodÄ• nassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• ... ni
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• ananta

<43> aniyato \Be II 375/ dhammo micchattaniyatassa dhammassa anantarapaccayena pac
domanassaá¹ƒ micchattaniyatassa domanassassa anantarapaccayena paccayo. aniyatamic
niyatamicchÄ• diá¹-á¹-hiyÄ• anantarapaccayena paccayo. (2)

aniyato \Ne II 435/ dhammo sammattaniyatassa dhammassa anantarapaccayena paccayo
vodÄ• naá¹ƒ maggassa anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<44> micchattaniyato dhammo aniyatassa dhammassa samanantarapaccayena paccayo (a
sahajÄ• tapaccayena paccayo (paá¹-iccavÄ• rasadisaá¹ƒ, nava paÃ±hÄ•) ... aÃ±Ã±amaÃ±
(paá¹-iccavÄ• rasadisaá¹ƒ, tisso paÃ±hÄ•) ... nissayapaccayena paccayo (kusalattikasadis
paÃ±hÄ•).

upanissayapaccayo

<45> micchattaniyato dhammo micchattaniyatassa dhammassa upanissayapaccayena pac
mÄ• tughÄ• tikammaá¹ƒ mÄ• tughÄ• tikammassa upanissayapaccayena paccayo. mÄ• tug
pitughÄ• tikammaá¹ƒ ... pe ... arahantaghÄ• tikammaá¹ƒ ... pe ... ruhiruppÄ• dakammaá¹ƒ ..
saá¹…ghabhedakammaá¹ƒ ... pe ... niyatamicchÄ• diá¹-á¹-hiyÄ• upanissayapaccayena pac
kÄ• tabbaá¹ƒ). niyatamicchÄ• diá¹-á¹-hi niyatamicchÄ• diá¹-á¹-hiyÄ• upanissayapaccayena
niyatamicchÄ• diá¹-á¹-hi mÄ• tughÄ• tikammassa ... pe ... saá¹…ghabhedakammassa upan

micchattaniyato dhammo aniyatassa dhammassa upanissayapaccayena paccayo --- __ana
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- mÄ• taraá¹ƒ jÄ«vitÄ• voropetvÄ• tassa
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. pitaraá¹ƒ jÄ«vitÄ• voropetvÄ• ... pe ... duá¹-á¹-hena cittena tathÄ• gatassa lohitaá¹ƒ upp
arahantaá¹ƒ jÄ«vitÄ• voropetvÄ• ... pe ... duá¹-á¹-hena cittena tathÄ• gatassa lohitaá¹ƒ upp
saá¹…ghaá¹ƒ bhinditvÄ• tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyat
(2)

<46> sammattaniyato dhammo sammattaniyatassa dhammassa upanissayapaccayena pac
paá¹-hamo maggo dutiyassa maggassa upanissayapaccayena \Be II 376/ paccayo ... pe ...
maggassa upanissayapaccayena paccayo. (1)

sammattaniyato \Ne II 436/ dhammo aniyatassa dhammassa upanissayapaccayena \Se II 4
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ samÄ• pa
dukkhato anattato vipassanti. maggo ariyÄ• naá¹ƒ atthappaá¹-isambhidÄ• ya ... pe ... á¹-hÄ•
upanissayapaccayena paccayo. maggo phalasamÄ• pattiyÄ• upanissayapaccayena pacca

<47> aniyato dhammo aniyatassa dhammassa upanissayapaccayena paccayo --- __Ä• ram
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- aniyataá¹ƒ saddha
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ ... pe ... jhÄ• naá¹ƒ uppÄ• deti,
abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. an
sutaá¹ƒ ... cÄ• gaá¹ƒ ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukha
dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... n
karoti. aniyatÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• , rÄ• go ... pe ... senÄ• sanaá¹ƒ aniyatÄ• ya s
kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, phalasamÄ• pattiyÄ• upanissayapaccayena
jhÄ• nassa parikammaá¹ƒ tasseva ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parika
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyassa jhÄ• nassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevas
... pe ... pÄ• á¹‡Ä• tipÄ• to pÄ• á¹‡Ä• tipÄ• tassa upanissayapaccayena paccayo (cakkaá¹ƒ

aniyato dhammo micchattaniyatassa dhammassa upanissayapaccayena paccayo --- __ana
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- aniyataá¹ƒ \Se II 495/ rÄ• gaá¹ƒ upaniss
jÄ«vitÄ• voropeti ... pe ... saá¹…ghaá¹ƒ bhindati. aniyataá¹ƒ dosaá¹ƒ ... pe ... patthanaá¹ƒ ...
sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya mÄ• taraá¹ƒ jÄ«vitÄ• voropeti ... pe ... saá¹
aniyato rÄ• go ... pe ... senÄ• sanaá¹ƒ mÄ• tughÄ• tikammassa ... pitughÄ• tikammassa ... a
... ruhiruppÄ• dakammassa ... saá¹…ghabhedakammassa ... niyatamicchÄ• diá¹-á¹-hiyÄ• u
(2)

aniyato \Be II 377/ \Ne II 437/ dhammo sammattaniyatassa dhammassa upanissayapaccay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
maggassa parikammaá¹ƒ paá¹-hamassa maggassa ... pe ... catutthassa maggassa parikam
upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<48> aniyato dhammo aniyatassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ramma

vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha aniyato rÄ• go uppajjati ... pe ... domanas
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa pur
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu aniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena pa

aniyato dhammo micchattaniyatassa dhammassa purejÄ• tapaccayena \Se II 496/ paccayo
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- rÅ«pa
mÄ• tughÄ• tikammassa ... pitughÄ• tikammassa ... arahantaghÄ• tikammassa ... ruhiruppÄ
purejÄ• tapaccayena paccayo. __vatthupurejÄ• taá¹ƒ_ --- vatthu micchattaniyatÄ• naá¹ƒ kh
purejÄ• tapaccayena paccayo. (2)

aniyato dhammo sammattaniyatassa dhammassa purejÄ• tapaccayena paccayo. __vatthup
sammattaniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<49> micchattaniyato dhammo aniyatassa dhammassa pacchÄ• jÄ• tapaccayena paccayo
micchattaniyatÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena pa

sammattaniyato \Ne II 438/ dhammo aniyatassa dhammassa pacchÄ• jÄ• tapaccayena pa
sammattaniyatÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena pa

aniyato \Be II 378/ dhammo aniyatassa dhammassa pacchÄ• jÄ• tapaccayena paccayo ---
khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<50> aniyato dhammo aniyatassa dhammassa Ä• sevanapaccayena paccayo --- purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ aniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena p
... anulomaá¹ƒ \Se II 497/ vodÄ• nassa Ä• sevanapaccayena paccayo. (1)

aniyato dhammo micchattaniyatassa dhammassa Ä• sevanapaccayena paccayo --- aniyata
micchattaniyatassa domanassassa Ä• sevanapaccayena paccayo. aniyatamicchÄ• diá¹-á¹-h
Ä• sevanapaccayena paccayo. (2)

aniyato dhammo sammattaniyatassa dhammassa Ä• sevanapaccayena paccayo --- gotrab

maggassa Ä• sevanapaccayena paccayo. (3)

kammapaccayo

<51> micchattaniyato dhammo micchattaniyatassa dhammassa kammapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

micchattaniyato dhammo aniyatassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ•
__sahajÄ• tÄ• _ --- micchattaniyatÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- micchattaniyatÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ k
kammapaccayena paccayo. (2)

micchattaniyato \Ne II 439/ dhammo micchattaniyatassa ca aniyatassa ca dhammassa kam
micchattaniyatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• n
kammapaccayena paccayo. (3)

<52> sammattaniyato \Be II 379/ dhammo sammattaniyatassa dhammassa kammapaccaye
sammattaniyatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena pacca

sammattaniyato dhammo aniyatassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ•
__sahajÄ• tÄ• _ --- sammattaniyatÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sammattaniyatÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ k

sammattaniyato dhammo sammattaniyatassa ca aniyatassa ca dhammassa kammapaccay
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na

aniyato dhammo aniyatassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• n
--- aniyatÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±c
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- aniyatÄ• cetanÄ• vip
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<53> aniyato dhammo aniyatassa dhammassa vipÄ• kapaccayena paccayo --- vipÄ• ko an
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapac
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa ... pe ....

Ä• hÄ• rapaccayÄ• di

<54> micchattaniyato \Se II 499/ \Ne II 440/ dhammo micchattaniyatassa dhammassa Ä• h
indriyapaccayena paccayo ... jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... s
paccayo.

vippayuttapaccayo

<55> micchattaniyato dhammo aniyatassa dhammassa vippayuttapaccayena paccayo --- s
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- micchattaniyatÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ•
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- micchattaniyatÄ• \Be II 380/ khandh
kÄ• yassa vippayuttapaccayena paccayo. (1)

sammattaniyato dhammo aniyatassa dhammassa vippayuttapaccayena paccayo --- sahajÄ
__sahajÄ• tÄ• _ --- sammattaniyatÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá
__pacchÄ• jÄ• tÄ• _ --- sammattaniyatÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippa

aniyato dhammo aniyatassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, p
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- aniyatÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
vippayuttapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vippayut
vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatana
... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu aniyatÄ• naá¹ƒ khandhÄ• naá
paccayo. __pacchÄ• jÄ• tÄ• _ --- aniyatÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa \Se
paccayo. (1)

aniyato dhammo micchattaniyatassa dhammassa vippayuttapaccayena paccayo. __purejÄ•
micchattaniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

aniyato \Ne II 441/ dhammo sammattaniyatassa dhammassa vippayuttapaccayena paccayo
vatthu sammattaniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

atthipaccayo

<56> micchattaniyato dhammo micchattaniyatassa dhammassa atthipaccayena paccayo ---
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá
(1)

micchattaniyato dhammo aniyatassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ
__sahajÄ• tÄ• _ --- micchattaniyatÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá

__pacchÄ• jÄ• tÄ• _ --- micchattaniyatÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthip

micchattaniyato dhammo micchattaniyatassa ca aniyatassa ca atthipaccayena paccayo ---
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ at
... dve khandhÄ• ... pe .... (3)

sammattaniyato \Be II 381/ dhammo sammattaniyatassa dhammassa atthipaccayena pacca
paÃ±hÄ•).

aniyato \Se II 501/ dhammo aniyatassa dhammassa atthipaccayena paccayo --- sahajÄ• ta
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- aniyato eko khandho tiá¹‡á¹‡
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa atthipaccayena paccayo. vatthu khandh
paccayo. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato dukkhato anattato vipassati assÄ
taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«p
\Ne II 442/ sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ass
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu aniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ atthi
__pacchÄ• jÄ• tÄ• _ --- aniyatÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayen
Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo. __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ•
paccayo. (1)

aniyato dhammo micchattaniyatassa dhammassa atthipaccayena paccayo. __purejÄ• taá¹ƒ
mÄ• tughÄ• tikammassa ... pe ... ruhiruppÄ• dakammassa atthipaccayena paccayo. vatthu
khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

aniyato \Se II 502/ dhammo sammattaniyatassa dhammassa atthipaccayena paccayo. __pu
sammattaniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (3)

<57> micchattaniyato ca aniyato ca dhammÄ• micchattaniyatassa dhammassa atthipaccay
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- micchattaniyato eko khandho ca vatthu ca ti
khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ca ... pe .... (1)

micchattaniyato ca aniyato ca dhammÄ• aniyatassa dhammassa atthipaccayena paccayo
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- micchattaniyatÄ• khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca \Be II 382/ imassa kÄ• yassa atthipaccayena paccayo. __

micchattaniyatÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipacca

sammattaniyato ca aniyato ca dhammÄ• sammattaniyatassa dhammassa atthipaccayena
paÃ±hÄ• micchattaniyatasadisÄ•).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<58> hetuyÄ• \Ne II 443/ satta, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• aá¹-á¹-ha, anantare p
paÃ±ca, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye satta, pure
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta,
satta, magge satta, sampayutte \Se II 503/ tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natt
vigate paÃ±ca, avigate terasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccanÄ«yuddhÄ• ro

<59> micchattaniyato dhammo micchattaniyatassa dhammassa sahajÄ• tapaccayena pacc
paccayo. (1)

micchattaniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena

micchattaniyato dhammo micchattaniyatassa ca aniyatassa ca dhammassa sahajÄ• tapacc

sammattaniyato dhammo sammattaniyatassa dhammassa sahajÄ• tapaccayena paccayo .
(1)

sammattaniyato \Ne II 444/ dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

sammattaniyato \Be II 383/ dhammo sammattaniyatassa ca aniyatassa ca dhammassa sah
(3)

<60> aniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahaj
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen

kammapaccayena \Se II 504/ paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena

aniyato dhammo micchattaniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upa
purejÄ• tapaccayena paccayo. (2)

aniyato dhammo sammattaniyatassa dhammassa upanissayapaccayena paccayo ... purejÄ

micchattaniyato ca aniyato ca dhammÄ• micchattaniyatassa dhammassa sahajÄ• taá¹ƒ, pu

micchattaniyato ca aniyato ca dhammÄ• aniyatassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• j
indriyaá¹ƒ. (2)

sammattaniyato ca aniyato ca dhammÄ• sammattaniyatassa dhammassa sahajÄ• taá¹ƒ, p

sammattaniyato ca aniyato ca dhammÄ• aniyatassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• j
indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<61> nahetuyÄ• \Ne II 445/ terasa, naÄ• rammaá¹‡e naadhipatiyÄ• naanantare nasaman
nava, naaÃ±Ã±amaÃ±Ã±e nava, nanissaye nava, naupanissaye terasa, napurejÄ• te ekÄ• c
naÄ• sevane terasa, nakamme navipÄ• ke naÄ• hÄ• re terasa ... pe ... \Se II 505/ namagge
nava, navippayutte satta, noatthiyÄ• satta, nonatthiyÄ• terasa, novigate terasa, noavigate s
gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<62> hetupaccayÄ• \Be II 384/ naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare s
satta, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta ... pe ... namagge satta, nasampayu
navippayutte tÄ«á¹‡i, nonatthiyÄ• satta, novigate satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<63> nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• aá¹-á¹-ha, anantare paÃ±ca, s
446/, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye satta, purejÄ•
tÄ«á¹‡i, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye jhÄ• ne
tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• paÃ±ca, vigate paÃ±ca, avigate tera
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

micchattaniyatattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

16. maggÄ• rammaá¹‡attikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> maggÄ• rammaá¹‡aá¹ƒ \Se II 506/ \Be II 385/ \Ne II 447/ dhammaá¹ƒ paá¹-icca maggÄ
uppajjati hetupaccayÄ• --- maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khan
... pe .... (1)

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati hetupacc
ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• dhipatÄ« tayo khandhÄ• , tayo khandhe paá¹-icca ek
pe .... (2)

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca c
--- maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• rammaá¹‡Ä• ca maggÄ•
... dve khandhe ... pe .... (3)

<2> maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko dhammo uppajjati hetupaccayÄ•

khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

maggahetukaá¹ƒ \Ne II 448/ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati hetup
ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• dhipatÄ« tayo khandhÄ• ... pe ... dve khandhe ... pe

maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko ca maggÄ• dhipati ca dhammÄ• upp
maggahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggahetukÄ• ca maggÄ• dhipatÄ« ca tay
khandhe ... pe .... (3)

<3> maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati hetupacca
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjati hetupacca
maggÄ• dhipatiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• rammaá¹‡Ä• tayo khandhÄ• ... p
(2)

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko dhammo uppajjati hetupaccayÄ• -
khandhaá¹ƒ paá¹-icca maggahetukÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (3)

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dham
maggÄ• dhipatiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• rammaá¹‡Ä• ca maggÄ• dhipatÄ
dve khandhe ... pe .... (4)

maggÄ• dhipatiá¹ƒ \Be II 386/ dhammaá¹ƒ paá¹-icca maggahetuko ca maggÄ• dhipati ca d
hetupaccayÄ• --- maggÄ• dhipatiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggahetukÄ• ca mag
... pe ... dve khandhe ... pe .... (5)

<4> maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• rammaa
--- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• ra
... dve khandhe ... pe .... (1)

maggÄ• rammaá¹‡aÃ±ca \Ne II 449/ maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• d
hetupaccayÄ• --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-i
khandhÄ• ... pe ... dve khandhe ... pe .... (2)

maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o
uppajjanti hetupaccayÄ• --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandha
ca maggÄ• dhipatÄ« ca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (3)

<5> maggahetukaÃ±ca \Se II 508/ maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggahetuk
hetupaccayÄ• --- maggahetukaÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca ma
pe ... dve khandhe ... pe .... (1)

maggahetukaÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo up
maggahetukaÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• dhipatÄ« tay
khandhe ... pe .... (2)

maggahetukaÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggahetuko ca maggÄ• d
hetupaccayÄ• --- maggahetukaÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca ma
ca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (3)

Ä• rammaá¹‡apaccayÄ• di

<6> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjati
adhipatipaccayÄ• ... anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ•
... nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ
Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... sampa
vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigatapaccayÄ• ... avigatapac

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<7> hetuyÄ• \Be II 387/ \Ne II 450/ sattarasa, Ä• rammaá¹‡e adhipatiyÄ• anantare saman
aÃ±Ã±amaÃ±Ã±e nissaye upanissaye purejÄ• te Ä• sevane kamme Ä• hÄ• re indriye jhÄ•
atthiyÄ• natthiyÄ• vigate avigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<8> maggÄ• rammaá¹‡aá¹ƒ \Se II 509/ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhamm

ahetukaá¹ƒ maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d

naadhipatipaccayo

<9> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjati
maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati naadhipat
maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• dhipatÄ« tayo khandhÄ• ...
(2)

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca d
naadhipatipaccayÄ• \Ne II 451/ --- maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca m
maggÄ• dhipatÄ« ca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (3)

<10> maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko dhammo uppajjati naadhipatipa
khandhe paá¹-icca maggahetukÄ• dhipati. (1)

maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati naadhipatipacca
paá¹-icca maggÄ• dhipati adhipati. (2)

maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko ca maggÄ• dhipati ca dhammÄ• upp
maggahetuke khandhe paá¹-icca maggahetuko ca maggÄ• dhipati ca adhipati. (3)

<11> maggÄ• dhipatiá¹ƒ \Be II 388/ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajja
maggÄ• dhipatÄ« khandhe paá¹-icca maggÄ• dhipati adhipati. maggÄ• dhipatiá¹ƒ \Se II 510
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjati naadhipat
ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• rammaá¹‡Ä• tayo khandhÄ• ... pe ... dve khandhe .

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko dhammo uppajjati naadhipatipacca
khandhe paá¹-icca maggahetuko adhipati. (3)

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dham
naadhipatipaccayÄ• --- maggÄ• dhipatiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• rammaá¹
khandhÄ• ... pe ... dve khandhe ... pe .... (4)

maggÄ• dhipatiá¹ƒ \Ne II 452/ dhammaá¹ƒ paá¹-icca maggahetuko ca maggÄ• dhipati ca d
naadhipatipaccayÄ• --- maggÄ• dhipatÄ« khandhe paá¹-icca maggahetuko ca maggÄ• dhip

<12> maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• ramma
naadhipatipaccayÄ• --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ
khandhÄ• ... pe ... dve khandhe ... pe .... (1)

maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhan
--- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• dh
dve khandhe ... pe .... (2)

maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o
uppajjanti naadhipatipaccayÄ• --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ kh
maggÄ• rammaá¹‡Ä• ca maggÄ• dhipatÄ« ca tayo \Se II 511/ khandhÄ• ... pe ... dve khan

<13> maggahetukaÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggahetuko dhamm
--- maggahetuke ca maggÄ• dhipatÄ« ca khandhe paá¹-icca maggahetuko adhipati. (1)

maggahetukaÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo up
maggahetuke ca maggÄ• dhipatÄ« ca khandhe paá¹-icca maggÄ• dhipati adhipati. (2)

maggahetukaÃ±ca \Be II 389/ maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggahetuko ca
uppajjanti naadhipatipaccayÄ• --- maggahetuke ca maggÄ• dhipatÄ« ca khandhe paá¹-icca
maggÄ• dhipati ca adhipati. (3)

napurejÄ• tapaccayÄ• di

<14> maggÄ• rammaá¹‡aá¹ƒ \Ne II 453/ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhamm
... napacchÄ• jÄ• tapaccayÄ• (paripuá¹‡á¹‡Ä• dvepi).

naÄ• sevanapaccayo

<15> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjat
maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati naÄ• sev
maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• dhipatÄ« tayo khandhÄ• ...

(2)

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca d
naÄ• sevanapaccayÄ• --- maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• ra
tayo khandhÄ• ... pe ... dve khandhe ... pe .... (3)

<16> maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati naÄ• sev
maggÄ• dhipatiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjati naÄ• seva
ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• rammaá¹‡Ä• tayo khandhÄ• ... pe ... dve khandhe .

maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dham
naÄ• sevanapaccayÄ• --- maggÄ• dhipatiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca maggÄ• ramma
khandhÄ• ... pe ... dve khandhe ... pe .... (3)

<17> maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• ramma
naÄ• sevanapaccayÄ• \Ne II 454/ --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ
maggÄ• rammaá¹‡Ä• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

maggÄ• rammaá¹‡aÃ±ca \Be II 390/ maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• d
naÄ• sevanapaccayÄ• --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ khandhaá
khandhÄ• ... pe ... dve khandhe ... pe .... (2)

maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o
uppajjanti naÄ• sevanapaccayÄ• --- maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca ekaá¹ƒ
maggÄ• rammaá¹‡Ä• ca maggÄ• dhipatÄ« ca tayo khandhÄ• ... pe ... dve khandhe ... pe .

nakammapaccayo

<18> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjat
maggÄ• rammaá¹‡e khandhe paá¹-icca maggÄ• rammaá¹‡Ä• cetanÄ• . (1)

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati nakamma
khandhe paá¹-icca maggÄ• dhipati \Se II 513/ cetanÄ• . (2)

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o ca maggÄ• dhipati ca d
--- maggÄ• rammaá¹‡e khandhe paá¹-icca maggÄ• rammaá¹‡Ä• ca maggÄ• dhipati ca ceta

<19> maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko dhammo uppajjati nakammapa
paá¹-icca maggahetukÄ• cetanÄ• . (1)

maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati nakammapacca
paá¹-icca maggÄ• dhipati cetanÄ• . (2)

maggahetukaá¹ƒ \Ne II 455/ dhammaá¹ƒ paá¹-icca maggahetuko ca maggÄ• dhipati ca dha
nakammapaccayÄ• --- maggahetuke khandhe paá¹-icca maggahetuko ca maggÄ• dhipati c

<20> maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati dhammo uppajjati nakamm
khandhe paá¹-icca maggÄ• dhipati cetanÄ• (paÃ±ca paÃ±hÄ•).

maggÄ• rammaá¹‡aÃ±ca maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o
(paá¹-hamaghaá¹-ane tÄ«á¹‡i).

maggahetukaÃ±ca \Be II 391/ maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-icca maggahetuko dh
nakammapaccayÄ• (dutiyaghaá¹-ane tÄ«á¹‡i paÃ±hÄ•).

navipÄ• kapaccayo

<21> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjat
(paripuá¹‡á¹‡aá¹ƒ).

namaggapaccayo

<22> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjat
maggÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo \Se II 514/ khandhÄ• ... pe ... dv
(1)

navippayuttapaccayo

<23> maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o dhammo uppajjat
(paripuá¹‡á¹‡aá¹ƒ, arÅ«panti niyÄ• metabbaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<24> nahetuyÄ• \Ne II 456/ ekaá¹ƒ, naadhipatiyÄ• sattarasa, napurejÄ• te sattarasa, napa
naÄ• sevane nava, nakamme sattarasa, navipÄ• ke sattarasa, namagge ekaá¹ƒ, navippayu
gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<25> hetupaccayÄ• naadhipatiyÄ• sattarasa, napurejÄ• te sattarasa, napacchÄ• jÄ• te sa
nakamme sattarasa, navipÄ• ke navippayutte sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<26> nahetupaccayÄ• \Be II 392/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare e
sampayutte vippayutte atthiyÄ• natthiyÄ• vigate avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccayÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi \Ne II 457/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sa
paá¹-iccavÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<27> maggÄ• rammaá¹‡o \Se II 515/ dhammo maggÄ• rammaá¹‡assa dhammassa hetupa
maggÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccay

maggÄ• rammaá¹‡o dhammo maggÄ• dhipatissa dhammassa hetupaccayena paccayo ---
sampayuttakÄ• naá¹ƒ maggÄ• dhipatÄ«naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (2)

maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammass
kÄ• raá¹‡ena sattarasa paÃ±hÄ• kÄ• tabbÄ•).

Ä• rammaá¹‡apaccayo

<28> maggahetuko dhammo maggÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apaccayen
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, cetopariyaÃ±Ä• á¹‡ena maggahetukacittasam
cittaá¹ƒ jÄ• nanti, maggahetukÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nus
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

maggahetuko \Ne II 458/ dhammo maggÄ• dhipatissa dhammassa Ä• rammaá¹‡apaccayen
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (2)

maggahetuko dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa Ä• r
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ \Se II 516/ katvÄ• paccavekkhanti. (3

<29> maggÄ• dhipati dhammo maggÄ• dhipatissa dhammassa Ä• rammaá¹‡apaccayena p
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (1)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena pa
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, cetopariyaÃ±Ä• á¹‡ena maggÄ• dhipaticittasa
jÄ• nanti, maggÄ• dhipatÄ« khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa Ä•
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (3)

<30> maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dhammassa
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, cetopariyaÃ±Ä• á¹‡ena
maggahetukamaggÄ• dhipaticittasamaá¹…gissa cittaá¹ƒ jÄ• nanti, maggahetukÄ• ca magg

cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (1)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa Ä• ramma
maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ \Se II 517/ garuá¹ƒ katvÄ• paccavekkhanti. (2)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa ca maggÄ• dhipati
Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ

adhipatipaccayo

<31> maggÄ• rammaá¹‡o \Be II 394/ \Ne II 459/ dhammo maggÄ• rammaá¹‡assa dhamma
__sahajÄ• tÄ• dhipati_ --- maggÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• na
(1)

maggÄ• rammaá¹‡o dhammo maggÄ• dhipatissa dhammassa adhipatipaccayena paccayo
maggÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ maggÄ• dhipatÄ«naá¹ƒ khandhÄ• naá¹

maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammass
__sahajÄ• tÄ• dhipati_ --- maggÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ maggÄ• ram
maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<32> maggahetuko dhammo maggahetukassa dhammassa adhipatipaccayena paccayo. _
maggahetukÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo.

maggahetuko dhammo maggÄ• rammaá¹‡assa dhammassa adhipatipaccayena paccayo. _
maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (2)

maggahetuko \Se II 518/ dhammo maggÄ• dhipatissa dhammassa adhipatipaccayena pacc
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• magg
paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- maggahetukÄ• dhipati sampayuttakÄ• naá¹ƒ ma
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

maggahetuko dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa adhi
__Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ•

maggahetuko dhammo maggahetukassa ca maggÄ• dhipatissa ca dhammassa adhipatipa
__sahajÄ• tÄ• dhipati_ --- maggahetukÄ• dhipati sampayuttakÄ• naá¹ƒ maggahetukÄ• naÃ±

khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (5)

<33> maggÄ• dhipati \Be II 395/ dhammo maggÄ• dhipatissa dhammassa adhipatipaccaye
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
garuá¹ƒ katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- maggÄ• dhipati adhipati sampay
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ \Se II 519/ --- ariyÄ• maggÄ• vuá¹-á¹-hahit
katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- maggÄ• dhipati adhipati sampayuttakÄ•
maggÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

maggÄ• dhipati dhammo maggahetukassa dhammassa adhipatipaccayena paccayo. __sah
maggÄ• dhipati adhipati sampayuttakÄ• naá¹ƒ maggahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ adhip

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca adhipatipaccay
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
garuá¹ƒ katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- maggÄ• dhipati adhipati sampay
maggÄ• rammaá¹‡Ä• naÃ±ca maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ adhipatipaccayen

maggÄ• dhipati dhammo maggahetukassa ca maggÄ• dhipatissa ca dhammassa adhipatip
__sahajÄ• tÄ• dhipati_ --- maggÄ• dhipati adhipati sampayuttakÄ• naá¹ƒ maggÄ• hetukÄ•
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (5)

<34> maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dham
__sahajÄ• tÄ• dhipati_ --- maggÄ• rammaá¹‡Ä• ca maggÄ• dhipatÄ« ca adhipati sampayu
maggÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

maggÄ• rammaá¹‡o \Ne II 461/ ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dham
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- maggÄ• rammaá¹‡Ä• ca maggÄ• d
sampayuttakÄ• naá¹ƒ maggÄ• dhipatÄ«naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo

maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa ca maggÄ•
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- maggÄ• rammaá¹‡Ä• ca maggÄ• d
sampayuttakÄ• naá¹ƒ maggÄ• rammaá¹‡Ä• naÃ±ca maggÄ• dhipatÄ«naÃ±ca khandhÄ• na

<35> maggahetuko \Be II 396/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dh
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggahetukassa dhammassa adhipatipacc
__sahajÄ• tÄ• dhipati_ --- maggahetukÄ• ca maggÄ• dhipatÄ« ca adhipati sampayuttakÄ•
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
garuá¹ƒ katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- maggahetukÄ• ca maggÄ• dhip
sampayuttakÄ• naá¹ƒ maggÄ• dhipatÄ«naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo

maggahetuko \Se II 521/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa ca mag
adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ
paccavekkhanti. (4)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggahetukassa ca maggÄ• dhipatissa ca
paccayo. __sahajÄ• tÄ• dhipati_ --- maggahetukÄ• ca maggÄ• dhipatÄ« ca adhipati sampa
maggahetukÄ• naÃ±ca maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ adhipatipaccayena pacca

anantarapaccayo

<36> maggÄ• rammaá¹‡o \Ne II 462/ dhammo maggÄ• rammaá¹‡assa dhammassa anant
purimÄ• maggÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ maggÄ• ram
anantarapaccayena paccayo. Ä• vajjanÄ• maggÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ an

maggÄ• rammaá¹‡o dhammo maggÄ• dhipatissa dhammassa anantarapaccayena paccay
maggÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ maggÄ• dhipatÄ«naá
paccayo. Ä• vajjanÄ• maggÄ• dhipatÄ«naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccay

maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammass
purimÄ• purimÄ• maggÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ma
maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. Ä• vajjanÄ• magg
maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

<37> maggÄ• dhipati dhammo maggÄ• dhipatissa dhammassa anantarapaccayena paccay
maggÄ• dhipatÄ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ maggÄ• dhipatÄ«naá¹ƒ kh
paccayo. (1)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa dhammassa anantarapaccayena paccay
maggÄ• dhipatÄ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ maggÄ• rammaá¹‡Ä• naá
paccayo. (2)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa an
purimÄ• purimÄ• maggÄ• dhipatÄ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ maggÄ
maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

<38> maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dhamm
II 463/ --- purimÄ• purimÄ• maggÄ• rammaá¹‡Ä• ca maggÄ• dhipatÄ« ca khandhÄ• pacc
maggÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa ana
purimÄ• maggÄ• rammaá¹‡Ä• ca maggÄ• dhipatÄ« ca khandhÄ• pacchimÄ• naá¹ƒ pacch
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

maggÄ• rammaá¹‡o \Se II 523/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa c
anantarapaccayena paccayo --- purimÄ• purimÄ• maggÄ• rammaá¹‡Ä• ca maggÄ• dhipa
pacchimÄ• naá¹ƒ maggÄ• rammaá¹‡Ä• naÃ±ca maggÄ• dhipatÄ«naÃ±ca khandhÄ• naá¹ƒ

samanantarapaccayÄ• di

<39> maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa dhammassa samanantarapac
(anantarasadisaá¹ƒ) sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccay
... (tÄ«supi sattarasa paÃ±hÄ• kÄ• tabbÄ•).

upanissayapaccayo

<40> maggÄ• rammaá¹‡o \Be II 398/ dhammo maggÄ• rammaá¹‡assa dhammassa upanis
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccavekkhaá¹
upanissayapaccayena paccayo. (1)

maggÄ• rammaá¹‡o dhammo maggÄ• dhipatissa dhammassa upanissayapaccayena pacc
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccavekkhaá¹‡Ä• paccavekkhaá¹‡Ä•
paccayo. (2)

maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammass
464/ --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccave

paccavekkhaá¹‡Ä• ya \Se II 524/ upanissayapaccayena paccayo. (3)

<41> maggahetuko dhammo maggahetukassa dhammassa upanissayapaccayena paccayo
paá¹-hamo maggo dutiyassa maggassa upanissayapaccayena paccayo ... pe ... tatiyo magg
upanissayapaccayena paccayo. (1)

maggahetuko dhammo maggÄ• rammaá¹‡assa dhammassa upanissayapaccayena paccay
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. (2)

maggahetuko dhammo maggÄ• dhipatissa dhammassa upanissayapaccayena paccayo ---
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-hamo maggo dutiyassa maggassa
catutthassa maggassa upanissayapaccayena paccayo. (3)

maggahetuko dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa upa
__Ä• rammaá¹‡Å«panissayo_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katv

maggahetuko dhammo maggahetukassa ca maggÄ• dhipatissa ca dhammassa upanissaya
__pakatÅ«panissayo_ --- paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo maggo catu
upanissayapaccayena paccayo. (5)

<42> maggÄ• dhipati \Be II 399/ dhammo maggÄ• dhipatissa dhammassa upanissayapacc
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _ \Se II 525/
paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo maggo catutthassa maggassa upanis
paccavekkhaá¹‡Ä• paccavekkhaá¹‡Ä• ya upanissayapaccayena paccayo. (1)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa dhammassa upanissayapaccayena pacc
\Ne II 465/, __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- pac
paccavekkhaá¹‡Ä• ya upanissayapaccayena paccayo. (2)

maggÄ• dhipati dhammo maggahetukassa dhammassa upanissayapaccayena paccayo. __
maggo dutiyassa maggassa ... pe ... tatiyo maggo catutthassa maggassa upanissayapaccay

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa up
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
paccavekkhaá¹‡Ä• paccavekkhaá¹‡Ä• ya upanissayapaccayena paccayo. (4)

maggÄ• dhipati dhammo maggahetukassa ca maggÄ• dhipatissa ca dhammassa upanissa
__pakatÅ«panissayo_ --- paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo maggo catu

upanissayapaccayena paccayo. (5)

<43> maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dham
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccavekkhaá¹
upanissayapaccayena \Se II 526/ paccayo. (1)

maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa upa
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccavekkhaá¹
upanissayapaccayena paccayo. (2)

maggÄ• rammaá¹‡o \Be II 400/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa c
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
paccavekkhaá¹‡Ä• paccavekkhaá¹‡Ä• ya upanissayapaccayena paccayo. (3)

<44> maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dhammassa
paccayo. __Ä• rammaá¹‡Å«panissayo_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ ga
(1)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggahetukassa dhammassa upanissayap
__pakatÅ«panissayo_ --- paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo maggo catu
upanissayapaccayena paccayo. (2)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-ham
maggassa ... pe ... tatiyo maggo catutthassa maggassa upanissayapaccayena paccayo \Se

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa ca maggÄ• dhipati
upanissayapaccayena paccayo. __Ä• rammaá¹‡Å«panissayo_ --- ariyÄ• maggÄ• vuá¹-á¹-
katvÄ• paccavekkhanti. (4)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggahetukassa ca maggÄ• dhipatissa ca
paccayo. __pakatÅ«panissayo_ --- paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo m
maggassa upanissayapaccayena paccayo. (5)

Ä• sevanapaccayo

<45> maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa dhammassa Ä• sevanapaccay
maggÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ maggÄ• rammaá¹‡Ä•

paccayo.

maggÄ• rammaá¹‡o dhammo maggÄ• dhipatissa dhammassa Ä• sevanapaccayena pacca
kÄ• tabbÄ• , Ä• vajjanÄ• na kÄ• tabbÄ•).

kammapaccayÄ• di

<46> maggÄ• rammaá¹‡o \Be II 401/ \Ne II 467/ dhammo maggÄ• rammaá¹‡assa dhamma
sahajÄ• tÄ• ... pe ... (nÄ• nÄ• kkhaá¹‡ikÄ• natthi, sattarasa paÃ±hÄ• kÄ• tabbÄ•).

Ä• hÄ• rapaccayÄ• di

<47> maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa dhammassa Ä• hÄ• rapaccaye
paccayo ... jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccaye
atthipaccayena paccayo (ime satta paccayÄ• \Se II 528/ sattarasa paÃ±hÄ• hetusadisÄ•)
paccayo ... vigatapaccayena paccayo (anantarasadisÄ•) ... avigatapaccayena paccayo (sat

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<48> hetuyÄ• sattarasa, Ä• rammaá¹‡e nava, adhipatiyÄ• ekavÄ«sa, anantare nava, sam
sattarasa, aÃ±Ã±amaÃ±Ã±e sattarasa, nissaye sattarasa, upanissaye ekavÄ«sa, Ä• sevane
Ä• hÄ• re indriye jhÄ• ne magge sampayutte sattarasa, atthiyÄ• sattarasa, natthiyÄ• nava,
sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<49> maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa dhammassa sahajÄ• tapaccay
paccayo. (1)

maggÄ• rammaá¹‡o \Ne II 468/ dhammo maggÄ• dhipatissa dhammassa sahajÄ• tapaccay
upanissayapaccayena paccayo. (2)

maggÄ• rammaá¹‡o dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammass
upanissayapaccayena paccayo. (3)

<50> maggahetuko \Be II 402/ dhammo maggahetukassa dhammassa sahajÄ• tapaccayen
upanissayapaccayena paccayo. (1)

maggahetuko dhammo maggÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena \Se
upanissayapaccayena paccayo. (2)

maggahetuko dhammo maggÄ• dhipatissa dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo. (3)

maggahetuko dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa Ä• r
upanissayapaccayena paccayo. (4)

maggahetuko dhammo maggahetukassa ca maggÄ• dhipatissa ca dhammassa sahajÄ• ta
upanissayapaccayena paccayo. (5)

<51> maggÄ• dhipati dhammo maggÄ• dhipatissa dhammassa sahajÄ• tapaccayena pacc
paccayo. (1)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena pa
... upanissayapaccayena paccayo. (2)

maggÄ• dhipati \Ne II 469/ dhammo maggahetukassa dhammassa sahajÄ• tapaccayena pa
paccayo. (3)

maggÄ• dhipati dhammo maggÄ• rammaá¹‡assa ca maggÄ• dhipatissa ca dhammassa sa
upanissayapaccayena paccayo. (4)

maggÄ• dhipati dhammo maggahetukassa ca maggÄ• dhipatissa ca dhammassa sahajÄ• t
upanissayapaccayena paccayo. (5)

<52> maggÄ• rammaá¹‡o \Se II 530/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡a
paccayo ... upanissayapaccayena paccayo. (1)

maggÄ• rammaá¹‡o ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa sah
upanissayapaccayena paccayo. (2)

maggÄ• rammaá¹‡o \Be II 403/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa c

sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<53> maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa dhammassa upanissayapaccayena paccayo. (1)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggahetukassa dhammassa sahajÄ• tapa upanissayapaccayena paccayo. (2)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggÄ• dhipatissa dhammassa sahajÄ• ta upanissayapaccayena paccayo. (3)

maggahetuko \Ne II 470/ ca maggÄ• dhipati ca dhammÄ• maggÄ• rammaá¹‡assa ca mag upanissayapaccayena paccayo. (4)

maggahetuko ca maggÄ• dhipati ca dhammÄ• maggahetukassa ca maggÄ• dhipatissa ca paccayo ... upanissayapaccayena paccayo. (5)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<54> nahetuyÄ• ekavÄ«sa, naÄ• rammaá¹‡e sattarasa (naÄ• rammaá¹‡e gahite pakatÄ• upanissayÄ• rammaá¹‡ampi dvepi chijjanti), naadhipatiyÄ• \Se II 531/ ekavÄ«sa, naananta nasahajÄ• te naaÃ±Ã±amaÃ±Ã±e nanissaye naupanissaye napurejÄ• te napacchÄ• jÄ• te n naÄ• hÄ• re naindriye najhÄ• ne namagge nasampayutte navippayutte noatthiyÄ• nonatthi ekavÄ«sa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<55> hetupaccayÄ• \Be II 404/ naÄ• rammaá¹‡e sattarasa, naadhipatiyÄ• naanantare nas napurejÄ• te napacchÄ• jÄ• te naÄ• sevane nakamme navipÄ• ke naÄ• hÄ• re naindriye na nonatthiyÄ• novigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<56> nahetupaccayÄ• \Ne II 471/ Ä• rammaá¹‡e nava, adhipatiyÄ• ekavÄ«sa, anantare n
sahajÄ• te sattarasa, aÃ±Ã±amaÃ±Ã±e sattarasa, nissaye sattarasa, upanissaye ekavÄ«sa
sattarasa, Ä• hÄ• re sattarasa, indriye jhÄ• ne magge sampayutte sattarasa, atthiyÄ• satta
vigate nava, avigate sattarasa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

maggÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

17. uppannattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> uppanno \Se II 532/ \Be II 405/ \Ne II 472/ dhammo uppannassa dhammassa hetupacc
uppannÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paá¹-isandhikkhaá¹‡e uppannÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• c
paccayo. (1)

Ä• rammaá¹‡apaccayo

<2> uppanno dhammo uppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- upp
dukkhato anattato vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á
vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati. uppannaá¹ƒ sotaá¹ƒ ... g
jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ...
khandhe aniccato dukkhato anattato vipassati ... pe ... domanassaá¹ƒ uppajjati. dibbena cak

passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... uppannÄ• khandhÄ• iddh
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

<3> anuppanno dhammo uppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- a
gandhe ... rase ... phoá¹-á¹-habbe ... anuppanne khandhe aniccato dukkhato anattato vipass
domanassaá¹ƒ \Se II 533/ uppajjati. anuppannÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, ceto
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

<4> uppÄ• dÄ« dhammo uppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- u
kÄ• yaá¹ƒ ... rÅ«pe ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... uppÄ• dÄ« khandhe
anattato ... pe ... domanassaá¹ƒ uppajjati. uppÄ• dÄ« khandhÄ• iddhividhaÃ±Ä• á¹‡assa, c
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<5> uppanno \Be II 406/ dhammo uppannassa dhammassa adhipatipaccayena paccayo ---
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- uppannaá¹ƒ cakkhuá¹ƒ garuá¹ƒ katvÄ• a
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. uppannaá¹ƒ sotaá¹ƒ ... ghÄ• naá¹ƒ ... ji
kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... uppanne k
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati ... pe .... __sahajÄ• tÄ
uppannÄ• adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
paccayo. (1)

anuppanno dhammo uppannassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹
... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... anuppanne khandhe garuá¹ƒ katvÄ• assÄ
taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

uppÄ• dÄ« \Se II 534/ dhammo uppannassa dhammassa adhipatipaccayena paccayo. __Ä
uppÄ• diá¹ƒ \Ne II 474/ cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ ... rÅ«pe ... pe ... phoá¹-á¹-habbe ... va
uppÄ• dÄ« khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go u
uppajjati. (1)

sahajÄ• tapaccayo

<6> uppanno dhammo uppannassa dhammassa sahajÄ• tapaccayena paccayo --- uppann
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pacca
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ sahajÄ• tapaccay

paá¹-isandhikkhaá¹‡e uppanno eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• c
sahajÄ• tapaccayena paccayo ... pe ... dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ
sahajÄ• tapaccayena paccayo. khandhÄ• vatthussa sahajÄ• tapaccayena paccayo. vatthu
sahajÄ• tapaccayena paccayo. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• r
... pe ... dve mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena paccayo. bÄ• hiraá¹
... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... dve
mahÄ• bhÅ«tÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ sahajÄ• tapaccayena pa

aÃ±Ã±amaÃ±Ã±apaccayo

<7> uppanno \Be II 407/ dhammo uppannassa dhammassa aÃ±Ã±amaÃ±Ã±apaccayena p
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e uppanno \Se II 535/ eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ va
aÃ±Ã±amaÃ±Ã±apaccayena paccayo. dve khandhÄ• ... pe ... khandhÄ• vatthussa aÃ±Ã±a
vatthu khandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo. ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ...
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... pe ... dve m

nissayapaccayo

<8> uppanno dhammo uppannassa dhammassa nissayapaccayena paccayo --- uppanno e
II 475/ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ nissayapaccayena pa
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamu
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«tÄ• cittasamuá¹-á¹-h
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡a
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu uppannÄ• naá¹ƒ khandhÄ• naá¹ƒ nissayapaccayen

upanissayapaccayo

<9> uppanno dhammo uppannassa dhammassa upanissayapaccayena paccayo --- __Ä• ra
pakatÅ«panissayo ... pe ... _ pakatÅ«panissayo --- uppannaá¹ƒ utuá¹ƒ upanissÄ• ya jhÄ• na
vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti,
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. uppannaá¹ƒ bhojanaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya jhÄ
vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti,
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. uppannaá¹ƒ utu ... \Se II 536/ bhojanaá¹ƒ ... senÄ• sanaá¹ƒ uppan
pe ... paÃ±Ã±Ä• ya, kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, maggassa, phalasamÄ

paccayo. (1)

anuppanno dhammo uppannassa dhammassa upanissayapaccayena paccayo --- __Ä• ram
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- anuppannaá¹ƒ \Be II 408/ vaá¹‡á¹‡asam
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. anuppannaá¹ƒ saddasam
gandhasampadaá¹ƒ ... rasasampadaá¹ƒ ... phoá¹-á¹-habbasampadaá¹ƒ ... anuppanne khan
deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. anuppannÄ• vaá¹‡á¹‡asampadÄ•
khandhÄ• uppannÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, kÄ• yikassa sukhassa, kÄ• yika
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

uppÄ• dÄ« dhammo uppannassa dhammassa upanissayapaccayena paccayo --- __Ä• ram
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- uppÄ• diá¹ƒ cakkhusampadaá¹ƒ patthay
sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti. uppÄ• diá¹ƒ sotasampadaá¹ƒ ... pe ... kÄ
vaá¹‡á¹‡asampadaá¹ƒ \Ne II 476/ ... gandhasampadaá¹ƒ ... rasasampadaá¹ƒ ... phoá¹-á¹-ha
uppÄ• dÄ« khandhe patthayamÄ• no dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakamm
cakkhusampadÄ• ... pe ... kÄ• yasampadÄ• ... vaá¹‡á¹‡asampadÄ• ... pe ... phoá¹-á¹-hab
khandhÄ• uppannÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, kÄ• yikassa sukhassa, kÄ• yika
phalasamÄ• pattiyÄ• \Se II 537/ upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<10> uppanno dhammo uppannassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ram
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ u
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yata
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu uppannÄ• naá¹ƒ khandhÄ• naá
paccayo. (1)

pacchÄ• jÄ• tapaccayo

<11> uppanno dhammo uppannassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pa
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

kammapaccayo

<12> uppanno \Be II 409/ dhammo uppannassa dhammassa kammapaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

paá¹-isandhikkhaá¹‡e uppannÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ
kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<13> uppanno \Ne II 477/ dhammo uppannassa dhammassa vipÄ• kapaccayena paccayo
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapa
khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e \Se II 538/ uppanno eko khandho tiá¹‡á¹‡annaá¹ƒ
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... khandhÄ• vatthussa vipÄ• kap

Ä• hÄ• rapaccayo

<14> uppanno dhammo uppannassa dhammassa Ä• hÄ• rapaccayena paccayo --- uppann
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (1)

indriyapaccayo

<15> uppanno dhammo uppannassa dhammassa indriyapaccayena paccayo --- uppannÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo.
... cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡a
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

jhÄ• napaccayÄ• di

<16> uppanno dhammo uppannassa dhammassa jhÄ• napaccayena paccayo ... maggapac
sampayuttapaccayena paccayo ... vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ•
__sahajÄ• tÄ• _ --- uppannÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vipp
paá¹-isandhikkhaá¹‡e uppannÄ• khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena
vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatana
\Be II 410/ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu uppannÄ• naá¹ƒ k
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- uppannÄ• khandhÄ• purejÄ• tassa
vippayuttapaccayena \Se II 539/ paccayo. (1)

atthipaccayo

<17> uppanno \Ne II 478/ dhammo uppannassa dhammassa atthipaccayena paccayo --- sa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- uppanno eko khandho tiá¹‡á¹

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasa
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ
vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati,
sotudhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... p
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu uppannÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena p
--- uppannÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. __kaba
kÄ• yassa atthipaccayena paccayo. __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthi

avigatapaccayo

<18> uppanno dhammo uppannassa dhammassa avigatapaccayena paccayo ... pe ....

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<19> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te ekaá¹ƒ, aÃ±
nissaye ekaá¹ƒ, upanissaye tÄ«á¹‡i, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ• te kamme vipÄ• ke Ä•
sampayutte vippayutte atthiyÄ• avigate ekaá¹ƒ (evaá¹ƒ \Se II 540/ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<20> uppanno \Be II 411/ \Ne II 479/ dhammo uppannassa dhammassa Ä• rammaá¹‡apac
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena pa

anuppanno dhammo uppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo, upaniss

uppÄ• dÄ« dhammo uppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanis

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<21> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippa
noatthiyÄ• dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i, noavigate dve (evaá¹ƒ gaá¹‡etabba

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<22> hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ ... pe ... nonatthiyÄ• novigate ekaá¹ƒ.

anulomapaccanÄ«yaá¹ƒ.

4. paccanÄ«yÄ• nulomaá¹ƒ

<23> nahetupaccayÄ• \Ne II 480/ Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te
ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye tÄ«á¹‡i, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ• te ekaá¹ƒ, kam
indriye jhÄ• ne \Se II 541/ magge sampayutte vippayutte atthiyÄ• avigate ekaá¹ƒ.

paccanÄ«yÄ• nulomaá¹ƒ.

uppannattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

18. atÄ«tattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> paccuppanno \Be II 412/ \Ne II 481/ dhammo paccuppannassa dhammassa hetupacca
paccuppannÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<2> atÄ«to dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- o

samÄ• diyitvÄ• uposathakammaá¹ƒ ... pe ... paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccave
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati. ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ p
paccavekkhanti, pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubb
kilese jÄ• nanti. atÄ«taá¹ƒ cakkhuá¹ƒ aniccato dukkhato anattato vipassati ... pe ... domanas
atÄ«taá¹ƒ sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe
phoá¹-á¹-habbe ... vatthuá¹ƒ ... atÄ«te khandhe aniccato dukkhato anattato \Ne II 482/ vipas
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• ...
domanassaá¹ƒ uppajjati, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa Ä
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apacc
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

<3> anÄ• gato dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo
... vatthuá¹ƒ ... anÄ• gate khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati. anÄ• gatÄ• k
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjan
paccayo. (1)

paccuppanno dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo --
... kÄ• yaá¹ƒ ... rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... paccupp
413/ khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ pass
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... p
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... paccuppannÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, Ä• va
paccayo. (1)

adhipatipaccayo

<4> atÄ«to dhammo paccuppannassa dhammassa adhipatipaccayena paccayo \Se II 543/.
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• ... pe ... pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ•
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati. ariyÄ• maggÄ• vuá¹-á¹-hahitv
katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. atÄ«taá¹ƒ cakkhuá¹ƒ ...
rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ ... atÄ«te khandhe garuá¹ƒ
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1) anÄ• g
paccuppannassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- a
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... anÄ• gate khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati,
rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

paccuppanno dhammo paccuppannassa dhammassa adhipatipaccayena paccayo --- Ä• ra
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- paccuppannaá¹ƒ cakkhuá¹ƒ ... pe ... vatt

khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá
__sahajÄ• tÄ• dhipati_ --- paccuppannÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citt
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

anantarapaccayo

<5> atÄ«to dhammo paccuppannassa dhammassa anantarapaccayena paccayo --- purimÄ
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ paccuppannÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccaye
gotrabhussa ... anulomaá¹ƒ \Se II 544/ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ
phalassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-ha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay

samanantarapaccayo

<6> atÄ«to \Be II 414/ dhammo paccuppannassa dhammassa samanantarapaccayena pac

sahajÄ• tapaccayÄ• di

<7> paccuppanno dhammo paccuppannassa dhammassa sahajÄ• tapaccayena paccayo ..
... nissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ). (1)

upanissayapaccayo

<8> atÄ«to \Ne II 484/ dhammo paccuppannassa dhammassa upanissayapaccayena \Se II
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti,
vipassanaá¹ƒ ... maggaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappe
gaá¹‡hÄ• ti. atÄ«taá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... k
sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti sÄ«laá¹ƒ samÄ• diyati, upo
samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. atÄ«tÄ• sad
paÃ±Ã±Ä• , rÄ• go ... pe ... patthanÄ• , kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... p
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... patthanÄ• ya ... pe ... phalasamÄ• pa
upanissayapaccayena paccayo. (1)

anÄ• gato dhammo paccuppannassa dhammassa upanissayapaccayena paccayo --- __Ä•
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- anÄ• gataá¹ƒ cakkhusampadaá¹ƒ pattha
sotasampadaá¹ƒ ... ghÄ• nasampadaá¹ƒ jivhÄ• sampadaá¹ƒ ... kÄ• yasampadaá¹ƒ ... vaá¹‡
saddasampadaá¹ƒ ... gandhasampadaá¹ƒ ... rasasampadaá¹ƒ ... phoá¹-á¹-habbasampadaá

... anÄ• gate khandhe patthayamÄ• no dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakam
cakkhusampadÄ• ... pe ... vaá¹‡á¹‡asampadÄ• ... pe ... phoá¹-á¹-habbasampadÄ• ... anÄ
paccuppannÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, kÄ• yikassa sukhassa, kÄ• yikassa du
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

paccuppanno dhammo paccuppannassa dhammassa upanissayapaccayena paccayo --- __
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccuppannaá¹ƒ \Be II 415/ utuá¹ƒ upan
uppÄ• deti, vipassanaá¹ƒ ... pe ... paccuppannaá¹ƒ bhojanaá¹ƒ senÄ• sanaá¹ƒ upanissÄ• ya
pe ... samÄ• pattiá¹ƒ uppÄ• deti. paccuppannaá¹ƒ utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ pacc
... pe ... paÃ±Ã±Ä• ya kÄ• yikassa ... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena pac

purejÄ• tapaccayo

<9> paccuppanno \Ne II 485/ dhammo paccuppannassa dhammassa purejÄ• tapaccayena
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena \Se II 546/ paccayo. __vatthupurejÄ• taá¹ƒ_
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu pac
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

pacchÄ• jÄ• tapaccayo

<10> paccuppanno dhammo paccuppannassa dhammassa pacchÄ• jÄ• tapaccayena pacc
khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<11> atÄ«to dhammo paccuppannassa dhammassa Ä• sevanapaccayena paccayo --- puri
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ paccuppannÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapacca
gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa
(1)

kammapaccayo

<12> atÄ«to dhammo paccuppannassa dhammassa kammapaccayena paccayo. __nÄ• nÄ
paccuppannÄ• naá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kamma

paccuppanno \Be II 416/ dhammo paccuppannassa dhammassa kammapaccayena paccay
sampayuttakÄ• naá¹ƒ \Ne II 486/ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
paá¹-isandhikkhaá¹‡e paccuppannÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹
kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<13> paccuppanno dhammo paccuppannassa dhammassa vipÄ• kapaccayena \Se II 547/
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹
pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vipÄ• kapa
(1)

Ä• hÄ• rapaccayÄ• di

<14> paccuppanno dhammo paccuppannassa dhammassa Ä• hÄ• rapaccayena paccayo .
jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccayena paccayo
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paccuppan
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo, khandhÄ• vatthussa vippayuttapac
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ ca
... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu paccuppannÄ• naá¹ƒ khandhÄ• na
paccayo. __pacchÄ• jÄ• tÄ• _ --- paccuppannÄ• khandhÄ• purejÄ• tassa imassa kÄ• yass
(1)

atthipaccayo

<15> paccuppanno dhammo paccuppannassa dhammassa atthipaccayena paccayo (uppan

natthivigatÄ• vigatapaccayÄ•

<16> atÄ«to dhammo paccuppannassa dhammassa natthipaccayena paccayo ... vigatapac

paccuppanno dhammo paccuppannassa dhammassa avigatapaccayena \Se II 548/ paccay

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<17> hetuyÄ• \Be II 417/ \Ne II 487/ ekaá¹ƒ, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, a
samanantare ekaá¹ƒ, sahajÄ• te aÃ±Ã±amaÃ±Ã±e nissaye ekaá¹ƒ, upanissaye tÄ«á¹‡i, pur
Ä• sevane ekaá¹ƒ, kamme dve, vipÄ• ke Ä• hÄ• re ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (evaá¹ƒ g

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<18> atÄ«to dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
kammapaccayena paccayo. (1)

anÄ• gato dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... up

paccuppanno dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena paccayo ..
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<19> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«
... nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, noatthiyÄ• dve, nonatthiyÄ• tÄ«á¹‡i, noviga
noavigate dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<20> hetupaccayÄ• \Se II 549/ \Be II 418/ naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• naana
naaÃ±Ã±amaÃ±Ã±e naupanissaye ... pe ... nasampayutte navippayutte nonatthiyÄ• noviga
gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<21> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare samanantare

nissaye ekaá¹ƒ, upanissaye tÄ«á¹‡i, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ• te Ä• sevane ekaá¹ƒ ...
vipÄ• ke ekaá¹ƒ (imesu padesu ekaá¹ƒyeva), avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

atÄ«tattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

19. atÄ«tÄ• rammaá¹‡attikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> atÄ«tÄ• rammaá¹‡aá¹ƒ \Se II 550/ \Be II 419/ \Ne II 489/ dhammaá¹ƒ paá¹-icca atÄ«tÄ
uppajjati hetupaccayÄ• --- atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand
khandhe paá¹-icca dve khandhÄ• . paá¹-isandhikkhaá¹‡e atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ kh
khandhÄ• ... pe ... dve khandhe paá¹-icca dve khandhÄ• . (1)

<2> anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo up
anÄ• gatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khand

<3> paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dham
paccuppannÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kh
paá¹-isandhikkhaá¹‡e paccuppannÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kha
khandhÄ• . (1)

Ä• rammaá¹‡apaccayÄ• di

<4> atÄ«tÄ• rammaá¹‡aá¹ƒ \Ne II 490/ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo
... adhipatipaccayÄ• (adhipatiyÄ• paá¹-isandhi natthi) ... anantarapaccayÄ• ... samanantar
sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapac
... Ä• sevanapaccayÄ• (purejÄ• tepi Ä• sevanepi paá¹-isandhi natthi) ... kammapaccayÄ• .

vipÄ• kapaccayÄ• (vipÄ• kaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ, tissopi paÃ±hÄ
pavattipaá¹-isandhi kÄ• tabbÄ•) ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napacca
... sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... viga
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<5> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... (sabbattha tÄ«á
avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<6> atÄ«tÄ• rammaá¹‡aá¹ƒ \Be II 420/ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo
ahetukaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
ahetukapaá¹-isandhikkhaá¹‡e \Ne II 491/ ... pe ... vicikicchÄ• sahagate uddhaccasahagate k
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

<7> anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo up
ahetukaá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca

<8> paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dham
ahetukaá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ \Se II 552/ paá¹-icca tayo kha
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasaha
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naadhipatipaccayo

<9> atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo uppajjati n
(anulomasahajÄ• tasadisaá¹ƒ).

napurejÄ• tapaccayo

<10> atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo uppajjati
atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... dve khandhe ... pe ... paá¹-isa
.... (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo uppajja
anÄ• gatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khand

paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dhammo
paá¹-isandhikkhaá¹‡e paccuppannÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ...
(1)

napacchÄ• jÄ• tapaccayÄ• di

<11> atÄ«tÄ• rammaá¹‡aá¹ƒ \Be II 421/ \Ne II 492/ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá
napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• (naadhipatisadisÄ•) ... nakammapac
khandhe paá¹-icca atÄ«tÄ• rammaá¹‡Ä• cetanÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo uppajja
anÄ• gatÄ• rammaá¹‡e khandhe paá¹-icca anÄ• gatÄ• rammaá¹‡Ä• \Se II 553/ cetanÄ• . (
paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dhammo
paccuppannÄ• rammaá¹‡e khandhe paá¹-icca paccuppannÄ• rammaá¹‡Ä• cetanÄ• . (1)

navipÄ• kapaccayo

<12> atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo uppajjati
(navipÄ• ke paá¹-isandhi natthi).

najhÄ• napaccayo

<13> paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dha
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d

namaggapaccayo

<14> atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo uppajjati
atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... (nahetusadis
natthi).

navippayuttapaccayo

<15> atÄ«tÄ• rammaá¹‡aá¹ƒ \Ne II 493/ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhamm
navippayuttapaccayÄ• --- arÅ«pe atÄ«tÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tay
khandhe ... pe .... (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo uppajja
anÄ• gatÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khand

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<16> nahetuyÄ• \Be II 422/ tÄ«á¹‡i, naadhipatiyÄ• napurejÄ• te napacchÄ• jÄ• te naÄ• se
tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge tÄ«á¹‡i, navippayutte \Se II 554/ dve (evaá¹ƒ gaá¹‡eta

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<17> hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te napacchÄ• jÄ• te naÄ• sevane n
navippayutte dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<18> nahetupaccayÄ• \Ne II 494/ Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... (sabbattha tÄ«á¹‡i) aviga
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<19> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa hetupaccayena pa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena \Be II 423/ paccayo. paá¹-isandhikkh
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa hetupaccayena p
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

paccuppannÄ• rammaá¹‡o \Se II 555/ dhammo paccuppannÄ• rammaá¹‡assa dhammassa
paccuppannÄ• rammaá¹‡Ä• \Ne II 495/ hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e paccuppannÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ•

Ä• rammaá¹‡apaccayo

<20> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apac
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ p
atÄ«taá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pubbenivÄ• s
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. ariyÄ• atÄ«tÄ• rammaá¹‡e pahÄ«ne kil
kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. atÄ«tÄ• rammaá¹‡e atÄ«
dukkhato anattato vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha atÄ«tÄ• rammaá¹‡o rÄ
diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati. atÄ«tÄ
atÄ«tÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

atÄ«tÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ p
anÄ• gataá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ...
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ paccavek
anÄ• gate khandhe aniccato ... pe ... \Se II 556/ vipassati, assÄ• deti abhinandati; taá¹ƒ Ä• r
anÄ• gatÄ• rammaá¹‡o rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. atÄ«tÄ• rammaá¹‡
cetopariyaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apacc

atÄ«tÄ• rammaá¹‡o \Be II 424/ dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• ram
cetopariyaÃ±Ä• á¹‡ena atÄ«tÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ
paccuppannÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccaye

<21> anÄ• gatÄ• rammaá¹‡o \Ne II 496/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa
anÄ• gatÄ• rammaá¹‡aá¹ƒ anÄ• gataá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariya
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gatÄ• rammaá¹‡e anÄ• gate khandhe aniccato
assÄ• deti abhinandati; taá¹ƒ Ä• rabbha anÄ• gatÄ• rammaá¹‡o rÄ• go uppajjati ... pe ... do
anÄ• gatÄ• rammaá¹‡Ä• anÄ• gatÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

anÄ• gatÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
anÄ• gatÄ• rammaá¹‡aá¹ƒ atÄ«taá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ ... pe ... ariyÄ• anÄ• gatÄ• rammaá¹‡e pahÄ«ne kilese pacca
kilese paccavekkhanti. pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. anÄ• gatÄ• rammaá¹‡e a
pe ... vipassati \Se II 557/, assÄ• deti abhinandati; taá¹ƒ Ä• rabbha atÄ«tÄ• rammaá¹‡o rÄ•
... domanassaá¹ƒ uppajjati. anÄ• gatÄ• rammaá¹‡Ä• atÄ«tÄ• khandhÄ• cetopariyaÃ±Ä• á
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya

anÄ• gatÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡
cetopariyaÃ±Ä• á¹‡ena anÄ• gatÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ•
paccuppannÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccaye

<22> paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• r
cetopariyaÃ±Ä• á¹‡ena paccuppannÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ
paccuppannÄ• rammaá¹‡Ä• paccuppannÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, Ä• vajjan
(1)

paccuppannÄ• rammaá¹‡o \Be II 425/ dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• ram

atÄ«taá¹ƒ dibbaá¹ƒ cakkhuá¹ƒ paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ paccavekkhati, pacc
atÄ«taá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. a
paccuppannÄ• rammaá¹‡e pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekk
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti \Ne II 497/. paccuppannÄ• rammaá¹‡e atÄ«te khandhe
vipassati, assÄ• deti abhinandati \Se II 558/; taá¹ƒ Ä• rabbha atÄ«tÄ• rammaá¹‡o rÄ• go up
domanassaá¹ƒ uppajjati. paccuppannÄ• rammaá¹‡Ä• atÄ«tÄ• khandhÄ• cetopariyaÃ±Ä•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya

paccuppannÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡
dibbaá¹ƒ cakkhuá¹ƒ paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ paccavekkhati, paccuppannÄ•
iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... paccuppannÄ• ram
aniccato ... pe ... vipassati ... pe ... taá¹ƒ Ä• rabbha anÄ• gatÄ• rammaá¹‡o rÄ• go uppajjati
domanassaá¹ƒ uppajjati. paccuppannÄ• rammaá¹‡Ä• anÄ• gatÄ• khandhÄ• cetopariyaÃ±
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

adhipatipaccayo

<23> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- atÄ«taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá
paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati. at
iddhividhaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ...
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ k
atÄ«tÄ• rammaá¹‡e atÄ«te khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ
rÄ• go uppajjati, diá¹-á¹-hi uppajjati \Se II 559/. __sahajÄ• tÄ• dhipati_ --- atÄ«tÄ• rammaá¹‡
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

atÄ«tÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa adhipatipaccayena p
anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ garuá¹ƒ katvÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ•
... pe ... atÄ«tÄ• rammaá¹‡aá¹ƒ anÄ• gataá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe
cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kam
... atÄ«tÄ• rammaá¹‡e anÄ• gate khandhe garuá¹ƒ \Ne II 498/ katvÄ• assÄ• deti abhinanda
anÄ• gatÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

<24> anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- anÄ• gatÄ• ram
iddhividhaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe ... cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gata
garuá¹ƒ katvÄ• paccavekkhati. anÄ• gatÄ• rammaá¹‡e anÄ• gate khandhe garuá¹ƒ katvÄ•
garuá¹ƒ katvÄ• anÄ• gatÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ•

anÄ• gatÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena

anÄ• gatÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa adhipatipaccayena p
anÄ• gatÄ• rammaá¹‡aá¹ƒ atÄ«taá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe ... ceto
... \Se II 560/ anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe ... anÄ• gatÄ• rammaá¹‡e
katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• atÄ«tÄ• rammaá¹‡o rÄ• go uppajjati,

<25> paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa adh
__sahajÄ• tÄ• dhipati_ --- paccuppannÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandh
paccayo. (1)

paccuppannÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa adhipatipaccayen
--- atÄ«taá¹ƒ dibbaá¹ƒ cakkhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ g
paccavekkhati, paccuppannÄ• rammaá¹‡aá¹ƒ atÄ«taá¹ƒ iddhividhaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ ka
cetopariyaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe ... paccuppannÄ• rammaá¹‡e atÄ«te khandh
abhinandati; taá¹ƒ garuá¹ƒ katvÄ• atÄ«tÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-hi uppajjati.

paccuppannÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa adhipatipacca
__Ä• rammaá¹‡Ä• dhipati_ --- anÄ• gataá¹ƒ dibbaá¹ƒ cakkhuá¹ƒ garuá¹ƒ katvÄ• paccavekk
sotadhÄ• tuá¹ƒ garuá¹ƒ katvÄ• \Ne II 499/ ... pe ... paccuppannÄ• rammaá¹‡aá¹ƒ anÄ• gata
garuá¹ƒ katvÄ• ... pe ... cetopariyaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe ... paccuppannÄ• ra
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• anÄ• gatÄ• rammaá
diá¹-á¹-hi uppajjati. (3)

anantarapaccayo

<26> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa anantarapaccayen
purimÄ• atÄ«tÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ atÄ«tÄ• ram
anantarapaccayena paccayo. (1)

atÄ«tÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa anantarapaccayena
bhavaá¹…gaá¹ƒ anÄ• gatÄ• rammaá¹‡Ä• ya Ä• vajjanÄ• ya anantarapaccayena paccayo. (

atÄ«tÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa anantarapaccaye
cuticittaá¹ƒ paccuppannÄ• rammaá¹‡assa paá¹-isandhicittassa anantarapaccayena paccayo
bhavaá¹…gaá¹ƒ paccuppannÄ• rammaá¹‡Ä• ya Ä• vajjanÄ• ya anantarapaccayena paccay

<27> anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa anantarapa
anÄ• gatÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anÄ• gatÄ• ramma
anantarapaccayena paccayo. (1)

anÄ• gatÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa anantarapaccayena
iddhividhaÃ±Ä• á¹‡aá¹ƒ atÄ«tÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... pe ... cetopariyaÃ±Ä•
atÄ«tÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ atÄ«tÄ• ra
... pe ... anÄ• gatÄ• rammaá¹‡Ä• khandhÄ• atÄ«tÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa ana

<28> paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa \Se
--- purimÄ• purimÄ• paccuppannÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ•
khandhÄ• naá¹ƒ anantarapaccayena paccayo. paccuppannÄ• rammaá¹‡aá¹ƒ paá¹-isandhic
paccuppannÄ• rammaá¹‡assa bhavaá¹…gassa ... pe ... paccuppannÄ• rammaá¹‡aá¹ƒ bhav
paccuppannÄ• rammaá¹‡assa bhavaá¹…gassa anantarapaccayena paccayo. (1)

paccuppannÄ• rammaá¹‡o \Be II 428/ \Ne II 500/ dhammo atÄ«tÄ• rammaá¹‡assa dhamm
--- paccuppannÄ• rammaá¹‡aá¹ƒ paá¹-isandhicittaá¹ƒ atÄ«tÄ• rammaá¹‡assa bhavaá¹…ga
paccuppannÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ atÄ«tÄ• rammaá¹‡assa bhavaá¹…gassa ...
khandhÄ• atÄ«tÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

samanantarapaccayo

<29> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa samanantarapacc

sahajÄ• tapaccayÄ• di

<30> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa sahajÄ• tapaccay
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayena paccayo ... (tayopi paccayÄ• p

upanissayapaccayo

<31> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa upanissayapaccay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
atÄ«tÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• a
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

atÄ«tÄ• rammaá¹‡o \Se II 563/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa upanissay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa

atÄ«tÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• a
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

atÄ«tÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa upanissayapacca
__anantarÅ«panissayo_ \Ne II 501/, __pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- a
aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• paccuppannÄ• rammaá
dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapaccayena paccayo. (3)

<32> anÄ• gatÄ• rammaá¹‡o \Be II 429/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
anÄ• gatÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

anÄ• gatÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa upanissayapaccayen
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
anÄ• gatÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ
aniccÄ• nupassanÄ• ya \Se II 564/, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upani

anÄ• gatÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa upanissayapa
--- anÄ• gatÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassa
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

<33> paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa upa
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paccuppannÄ•
aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• paccuppannÄ• rammaá
dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapaccayena paccayo. (1)

paccuppannÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa upanissayapacca
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
paccuppannÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupass
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

paccuppannÄ• rammaá¹‡o \Ne II 502/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa up
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _ \Se II 565/. pakatÅ«panissayo --
paccuppannÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupass
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

Ä• sevanapaccayo

<34> atÄ«tÄ• rammaá¹‡o \Be II 430/ dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• seva
purimÄ• atÄ«tÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ atÄ«tÄ• ram
Ä• sevanapaccayena paccayo. (1)

anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa Ä• sevanapacca
anÄ• gatÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anÄ• gatÄ• ramma
Ä• sevanapaccayena paccayo. (1)

paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• sevana
paccuppannÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ paccuppannÄ•
Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<35> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- atÄ«tÄ• rammaá¹‡Ä• cetanÄ• sampayuttakÄ• r
paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- atÄ«tÄ• rammaá¹‡Ä•
atÄ«tÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

atÄ«tÄ• rammaá¹‡o \Se II 566/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa kammapa
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- atÄ«tÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ anÄ• gatÄ• ra
kammapaccayena paccayo. (2)

atÄ«tÄ• rammaá¹‡o \Ne II 503/ dhammo paccuppannÄ• rammaá¹‡assa dhammassa kamm
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- atÄ«tÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ paccuppannÄ
kammapaccayena paccayo. (3)

<36> anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa kammapac
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- anÄ• gatÄ• rammaá¹‡Ä• cetanÄ• sampayuttak
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- anÄ• gatÄ• rammaá¹‡Ä• cetanÄ•
anÄ• gatÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

anÄ• gatÄ• rammaá¹‡o \Be II 431/ dhammo atÄ«tÄ• rammaá¹‡assa dhammassa kammapa
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- anÄ• gatÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ atÄ«tÄ• ra
kammapaccayena paccayo. (2)

anÄ• gatÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa kammapacca

anÄ• gatÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ paccuppannÄ• rammaá¹‡Ä• naá¹ƒ kha
(3)

<37> paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa kam
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ \Se II 567/ --- paccuppannÄ• rammaá¹‡Ä• cetanÄ•
khandhÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe ... __nÄ• nÄ• kkha
paccuppannÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ paccuppannÄ• rammaá¹‡Ä• naá¹ƒ
(1)

paccuppannÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa kammapaccayen
paccuppannÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ atÄ«tÄ• rammaá¹‡Ä• naá¹ƒ khandh

paccuppannÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa kammapacca
II 504/ --- paccuppannÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ anÄ• gatÄ• rammaá¹‡Ä•
paccayo. (3)

vipÄ• kapaccayÄ• di

<38> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa vipÄ• kapaccayen
paccayo ... indriyapaccayena paccayo ... jhÄ• napaccayena paccayo ... maggapaccayena p
sampayuttapaccayena paccayo ... atthipaccayena paccayo ... natthipaccayena paccayo ... v
... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<39> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare satta, samananta
aÃ±Ã±amaÃ±Ã±e nissaye tÄ«á¹‡i, upanissaye \Be II 432/ nava, Ä• sevane tÄ«á¹‡i, kamme
Ä• hÄ• re tÄ«á¹‡i, indriye jhÄ• ne magge sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• s
avigate tÄ«á¹‡i \Se II 568/ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<40> atÄ«tÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apac
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

atÄ«tÄ• rammaá¹‡o \Ne II 505/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa Ä• ramm
upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

atÄ«tÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apa
upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

<41> anÄ• gatÄ• rammaá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

anÄ• gatÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
paccayo ... kammapaccayena paccayo. (2)

anÄ• gatÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡
upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

<42> paccuppannÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa \Se
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pa

paccuppannÄ• rammaá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apa
upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

paccuppannÄ• rammaá¹‡o \Be II 433/ dhammo anÄ• gatÄ• rammaá¹‡assa dhammassa Ä•
upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<43> nahetuyÄ• \Ne II 506/ nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantar
(saá¹ƒkhittaá¹ƒ, sabbattha nava), novigate nava, noavigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<44> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• naanantare nasamanantare napacchÄ• jÄ• te naÄ• sevane nakamme navipÄ• ke tÄ«á¹‡i (sabbattha tÄ«á¹‡i, saá¹ƒkhitta tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<45> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare satta, samananta tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane tÄ«á¹‡i, ka tÄ«á¹‡i \Se II 570/, Ä• hÄ• re indriye jhÄ• ne magge sampayutte atthiyÄ• tÄ«á¹‡i, natthiyÄ• avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

atÄ«tÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

20. ajjhattattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> ajjhattaá¹ƒ \Be II 434/ \Ne II 507/ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati hetu ajjhattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá ... pe ... paá¹-isandhikkhaá¹‡e ajjhattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ \Se II 571/ paá¹-icca tayo khan ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca kh mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasan

kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati hetupaccayÄ• --- bahiddh
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e bahiddhÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ•
khandhe paá¹-icca dve khandhÄ• ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca kh
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasan
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<2> ajjhattaá¹ƒ \Ne II 508/ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati Ä• rammaá¹‡ap
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca ... pe ... paá¹-i
ajjhattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... vatthuá¹ƒ paá¹-icca khand

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... vatth
khandhÄ• . (1)

adhipatipaccayo

<3> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati adhipatipaccayÄ• --- ajjha
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
(1)

bahiddhÄ• \Be II 435/ dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati adhipatipaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
(1)

anantarapaccayÄ• di

<4> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati anantarapaccayÄ• \Se II 5
samanantarapaccayÄ• , sahajÄ• tapaccayÄ• --- ajjhattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e aj
khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ...
vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ

paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. Ä• h
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati sahajÄ• tapaccayÄ• --- ba
paá¹-icca \Ne II 509/ tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khan
paá¹-isandhikkhaá¹‡e bahiddhÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ•
khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• . ekaá¹ƒ mahÄ• b
pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ eka
paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

aÃ±Ã±amaÃ±Ã±apaccayÄ• di

<5> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ
upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• (purejÄ• tepi Ä• seva
kammapaccayÄ• ... vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• m
... \Se II 573/ sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipacca
vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<6> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<7> ajjhattaá¹ƒ \Be II 436/ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati nahetupaccayÄ
ajjhattaá¹ƒ \Ne II 510/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatth
khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-

asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati nahetupaccayÄ• --- ahetu
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandh
mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusam
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... vicikicchÄ• sahagate uc
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<8> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ajjhatte khand
kaá¹-attÄ• rÅ«paá¹ƒ. khandhe paá¹-icca vatthu ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ
... pe .... (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e bahiddhÄ• khandhe pa
kaá¹-attÄ• rÅ«paá¹ƒ. khandhe paá¹-icca vatthu ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .

naadhipatipaccayÄ• di

<9> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati naadhipatipaccayÄ• ... pe
(anulomasahajÄ• tasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ) naanantarapaccayÄ• ... nasamana
naaÃ±Ã±amaÃ±Ã±apaccayÄ• \Ne II 511/ ... naupanissayapaccayÄ• , napurejÄ• tapaccayÄ
ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... ajjhatte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ajjhattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ•
dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• . ekaá¹ƒ mah
... pe ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹

<10> bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati napurejÄ• tapaccayÄ
khandhaá¹ƒ paá¹-icca ... pe ... dve khandhe ... pe ... bahiddhÄ• khandhe paá¹-icca cittasam
rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e (paripuá¹‡á¹‡aá¹ƒ) ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• h
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .

napacchÄ• jÄ• tapaccayÄ• di

<11> ajjhattaá¹ƒ \Se II 575/ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati napacchÄ• jÄ•
naÄ• sevanapaccayÄ• , nakammapaccayÄ• --- ajjhatte khandhe paá¹-icca ajjhattÄ• cetanÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati nakammapaccayÄ• --- ba
bahiddhÄ• cetanÄ• . bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• na

navipÄ• kapaccayÄ• di

<12> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati navipÄ• kapaccayÄ• (pa
naÄ• hÄ• rapaccayÄ• --- utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati naÄ• hÄ• rapaccayÄ• ---
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati naindriyapaccayÄ• --- Ä• hÄ•
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«viti

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati naindriyapaccayÄ• --- bÄ•
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... mah
rÅ«pajÄ«vitindriyaá¹ƒ. (1)

najhÄ• napaccayo

<13> ajjhattaá¹ƒ \Be II 438/ \Ne II 512/ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati naj
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹
asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati najhÄ• napaccayÄ• --- pa
... pe ... \Se II 576/ bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹
asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

namaggapaccayÄ• di

<14> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati namaggapaccayÄ• ... (n
natthi) nasampayuttapaccayÄ• ... navippayuttapaccayÄ• --- arÅ«pe ... pe ... Ä• hÄ• rasam

utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati navippayuttapaccayÄ• ---
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... p
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<15> nahetuyÄ• dve, naÄ• rammaá¹‡e dve, naadhipatiyÄ• dve, naanantare dve, nasamar
sabbattha dve), novigate dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<16> hetupaccayÄ• \Ne II 513/ naÄ• rammaá¹‡e dve ... pe ... navipÄ• ke nasampayutte na
novigate dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<17> nahetupaccayÄ• \Be II 439/ Ä• rammaá¹‡e dve, anantare dve ... pe ... magge dve ...
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<18> ajjhattaá¹ƒ \Se II 577/ dhammaá¹ƒ paccayÄ• ajjhatto dhammo uppajjati hetupaccayÄ
khandhaá¹ƒ \Ne II 514/ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... p
... paá¹-isandhikkhaá¹‡e (paripuá¹‡á¹‡aá¹ƒ). ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... vatthuá¹ƒ pa
khandhÄ• . (1)

bahiddhÄ• dhammaá¹ƒ paccayÄ• bahiddhÄ• dhammo uppajjati hetupaccayÄ• --- bahiddh
tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... va
bahiddhÄ• khandhÄ• . (1)

Ä• rammaá¹‡apaccayo

<19> ajjhattaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhatto dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
pe ... vatthuá¹ƒ paccayÄ• ajjhattÄ• khandhÄ• . (1)

bahiddhÄ• dhammaá¹ƒ paccayÄ• bahiddhÄ• dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• bahiddhÄ• kha

adhipatipaccayÄ• di

<20> ajjhattaá¹ƒ \Be II 440/ dhammaá¹ƒ paccayÄ• ajjhatto dhammo uppajjati adhipatipacca
atirekaá¹ƒ, paá¹-iccavÄ• rasadisaá¹ƒ) anantarapaccayÄ• ... samanantarapaccayÄ• ... saha
(sahajÄ• tavÄ• re paripuá¹‡á¹‡Ä•) mahÄ• bhÅ«te paccayÄ• ... pe ... (mahÄ• bhÅ«tÄ• naá
paÃ±cÄ• yatanÄ• ni ca vatthu ca kÄ• tabbÄ•) aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapacca

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<21> hetuyÄ• \Se II 578/ dve, Ä• rammaá¹‡e ... pe ... avigate dve.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<22> ajjhattaá¹ƒ \Ne II 515/ dhammaá¹ƒ paccayÄ• ajjhatto dhammo uppajjati nahetupacca
ajjhattaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... ahetukapaá¹-isandhikkha
paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• . ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... Ä• hÄ
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... cakkhÄ• yatanaá¹ƒ ... pe ... kÄ•
... vatthuá¹ƒ paccayÄ• ahetukÄ• ajjhattÄ• khandhÄ• . vicikicchÄ• sahagate uddhaccasaha
paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (1)

bahiddhÄ• dhammaá¹ƒ paccayÄ• bahiddhÄ• dhammo uppajjati nahetupaccayÄ• (pavatti
kÄ• tabbÄ•) --- cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ•
khandhÄ• . vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vici
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• di

<23> naÄ• rammaá¹‡apaccayÄ• ... naadhipatipaccayÄ• (sahajÄ• tasadisaá¹ƒ) ... naanant
nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• ... n
(paá¹-iccavÄ• rasadisaá¹ƒ) ... napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... \Be
... pe ... navippayuttapaccayÄ• (paá¹-iccavÄ• rapaccanÄ«ye vippayuttasadisaá¹ƒ) ... nonatt
novigatapaccayÄ• ....

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<24> nahetuyÄ• \Ne II 516/ dve, naÄ• rammaá¹‡e dve ... pe ... novigate \Se II 579/ dve.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<25> hetupaccayÄ• naÄ• rammaá¹‡e dve, naadhipatiyÄ• dve ... pe ... navipÄ• ke nasamp

nonatthiyÄ• novigate dve.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

 <26> nahetupaccayÄ• Ä• rammaá¹‡e dve ... pe ... avigate dve.

paccanÄ«yÄ• nulomaá¹ƒ.

paccayavÄ• ro

4-6. nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

 (nissayavÄ• ro paccayavÄ• rasadiso. saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi vitthÄ• r

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

 <27> ajjhatto \Ne II 517/ dhammo ajjhattassa dhammassa hetupaccayena paccayo --- ajjha
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

 bahiddhÄ• \Be II 442/ dhammo bahiddhÄ• dhammassa hetupaccayena paccayo --- bahidd
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. pa
(1)

Ä• rammaá¹‡apaccayo

 <28> ajjhatto dhammo ajjhattassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• r
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ...
vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• \Se II 580/ maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavek
paccavekkhanti, pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubb

kilese jÄ• nanti. ajjhattaá¹ƒ cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ ... rÅ«pe ... pe ... phoá¹-á¹-habbe .
... ajjhatte khandhe aniccato dukkhato anattato vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• ra
uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa Ä• ra
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apacc
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo.
iddhividhaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

ajjhatto \Ne II 518/ dhammo bahiddhÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo ---
... pe ... vatthuá¹ƒ ... ajjhatte khandhe aniccato dukkhato anattato vipassati, assÄ• deti abhin
Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena ajjhattacittasamaá¹…gissa cit
ajjhattaá¹ƒ rÅ«pÄ• yatanaá¹ƒ bahiddhÄ• cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... ajjhattaá¹ƒ phoá
bahiddhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. ajjhattÄ• khandhÄ
cetopariyaÃ±Ä• á¹‡assa \Se II 581/, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<29> bahiddhÄ• dhammo bahiddhÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo --- p
samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe \Be II 443/ suciá¹‡
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekk
paccavekkhanti ... nibbÄ• naá¹ƒ paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, m
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. ariyÄ• pahÄ«ne kilese paccavekkhanti,
paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e ... pe ... paro bahiddhÄ• cakkhuá¹ƒ ... pe ... vatt
khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, d
saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena bahiddhÄ• cittasamaá¹…gissa ... pe ... Ä• kÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä• yata
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apaccayena paccayo. bahiddhÄ• r
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... bahiddhÄ• phoá¹-á¹-habbÄ• yatanaá¹ƒ bahiddhÄ• kÄ• y
bahiddhÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• n
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

bahiddhÄ• dhammo ajjhattassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ•
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... bahiddhÄ• khandhe aniccato ... pe ... domanassaá¹ƒ \Se II
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetoc
cittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. bahiddhÄ• rÅ«pÄ• yatanaá¹ƒ \Ne II 519/ ajjhattaá¹ƒ c
... pe ... bahiddhÄ• phoá¹-á¹-habbÄ• yatanaá¹ƒ ajjhattaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .

iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<30> ajjhatto dhammo ajjhattassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyit
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• ... pe ... jhÄ• n
jhÄ• naá¹ƒ garuá¹ƒ katvÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ ka
garuá¹ƒ katvÄ• paccavekkhanti. ajjhattaá¹ƒ cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... ajjhatte khandh
assÄ• deti abhinandati, taá¹ƒ \Be II 444/ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjat
__sahajÄ• tÄ• dhipati_ --- ajjhattÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamu
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

ajjhatto dhammo bahiddhÄ• dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• d
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... ajjhatte khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá
rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

<31> bahiddhÄ• \Se II 583/ dhammo bahiddhÄ• dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- paro dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ•
katvÄ• , taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• ... pe
vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• ... p
katvÄ• ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, v
phalassa adhipatipaccayena paccayo. bahiddhÄ• cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... bahiddhÄ
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. _
\Ne II 520/ --- bahiddhÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
adhipatipaccayena paccayo. (1)

bahiddhÄ• dhammo ajjhattassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡
nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, ma
adhipatipaccayena paccayo. bahiddhÄ• cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... bahiddhÄ• khandh
assÄ• deti, abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go ... pe ... diá¹-á¹-hi uppajjati. (2)

anantarapaccayo

<32> ajjhatto dhammo ajjhattassa dhammassa anantarapaccayena paccayo --- purimÄ• p
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ajjhattÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa
anulomaá¹ƒ vodÄ• nassa, gotrabhu maggassa, vodÄ• naá¹ƒ maggassa, maggo phalassa, p

phalasamÄ• pattiyÄ• , nirodhÄ• vuá¹-á¹-hahantassa \Se II 584/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

bahiddhÄ• \Be II 445/ dhammo bahiddhÄ• dhammassa anantarapaccayena paccayo (puri
nÄ• nÄ• karaá¹‡aá¹ƒ, taá¹ƒyeva gamanaá¹ƒ). (1)

samanantarapaccayÄ• di

<33> ajjhatto dhammo ajjhattassa dhammassa samanantarapaccayena paccayo ... pe ... (a
sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayen

upanissayapaccayo

<34> ajjhatto dhammo ajjhattassa dhammassa upanissayapaccayena paccayo --- __Ä• ram
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- ajjhattaá¹ƒ saddha
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ ... pe ... jhÄ• naá¹
... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jap
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. ajjhattaá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... pat
kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ u
deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. a
... pe ... paÃ±Ã±Ä• , rÄ• go ... pe ... patthanÄ• , kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkha
ajjhattÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... patthanÄ• ya, kÄ• yikass
dukkhassa, maggassa phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

ajjhatto dhammo bahiddhÄ• dhammassa upanissayapaccayena paccayo --- __Ä• rammaá
... pe ... _. pakatÅ«panissayo --- paro ajjhattaá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ...
jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti \Se II 585/. paro ajjhattaá¹ƒ sÄ«laá¹ƒ ... pe ... senÄ• sanaá
dÄ• naá¹ƒ deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. ajjhattÄ• saddhÄ• ... pe
bahiddhÄ• saddhÄ• ya ... pe ... maggassa phalasamÄ• pattiyÄ• upanissayapaccayena pa

<35> bahiddhÄ• dhammo bahiddhÄ• dhammassa upanissayapaccayena paccayo --- __Ä
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paro bahiddhÄ• s
patthanaá¹ƒ, kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ \Be II 446/ upanissÄ• ya dÄ• naá
saá¹…ghaá¹ƒ bhindati bahiddhÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ bahiddhÄ• saddhÄ• ya
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

bahiddhÄ• dhammo ajjhattassa dhammassa upanissayapaccayena paccayo --- __Ä• ramm
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- bahiddhÄ• saddhaá¹ƒ ... pe ... senÄ• sa

dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati. bahiddhÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ
... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<36> ajjhatto \Ne II 522/ dhammo ajjhattassa dhammassa purejÄ• tapaccayena paccayo ---
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- ajjhatt
vatthuá¹ƒ aniccato dukkhato anattato vipassati ... pe ... domanassaá¹ƒ uppajjati, dibbena ca
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatt
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... \Se II 586/ kÄ• yÄ• yatanaá¹ƒ kÄ• yav
vatthu ajjhattÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

ajjhatto dhammo bahiddhÄ• dhammassa purejÄ• tapaccayena paccayo. __Ä• rammaá¹‡a
ajjhattaá¹ƒ cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. ajjhattaá¹ƒ rÅ«pÄ• yatan
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... ajjhattaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ bahiddhÄ• kÄ• ya
purejÄ• tapaccayena paccayo. (2)

<37> bahiddhÄ• dhammo bahiddhÄ• dhammassa purejÄ• tapaccayena paccayo --- Ä• ra
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- paro bahiddhÄ• cakkhuá¹ƒ ... pe ...
pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• t
rÅ«pÄ• yatanaá¹ƒ bahiddhÄ• cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... bahiddhÄ• phoá¹-á¹-habb
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- bahiddhÄ• cakkhÄ• yatanaá¹
kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu bahiddhÄ• khandhÄ• naá¹ƒ purejÄ• tapaccayena paccay

bahiddhÄ• \Be II 447/ dhammo ajjhattassa dhammassa purejÄ• tapaccayena paccayo. __
bahiddhÄ• cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. bahiddhÄ• rÅ«pÄ• yatan
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... bahiddhÄ• phoá¹-á¹-habbÄ• yatanaá¹ƒ ajjhattassa kÄ• y
purejÄ• tapaccayena \Se II 587/ paccayo. (2)

<38> ajjhatto \Ne II 523/ ca bahiddhÄ• ca dhammÄ• ajjhattassa dhammassa purejÄ• tapa
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. bahiddhÄ• rÅ«pÄ• yatanaÃ±ca ajjhat
ajjhattassa cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo ... pe ... bahiddhÄ• pho
ajjhattaá¹ƒ kÄ• yÄ• yatanaÃ±ca ajjhattassa kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... bahiddhÄ• rÅ
ajjhattaá¹ƒ vatthu ca ... pe ... bahiddhÄ• phoá¹-á¹-habbÄ• yatanaÃ±ca ajjhattaá¹ƒ vatthu ca
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

ajjhatto ca bahiddhÄ• ca dhammÄ• bahiddhÄ• dhammassa purejÄ• tapaccayena paccay
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. ajjhattaá¹ƒ rÅ«pÄ• yatanaÃ±ca bahidd
bahiddhÄ• cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo ... pe ... ajjhattaá¹ƒ pho
bahiddhÄ• kÄ• yÄ• yatanaÃ±ca bahiddhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena
rÅ«pÄ• yatanaÃ±ca bahiddhÄ• vatthu ca ... pe ... ajjhattaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca
bahiddhÄ• khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tapaccayo

<39> ajjhatto dhammo ajjhattassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- paccl
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

bahiddhÄ• dhammo bahiddhÄ• dhammassa pacchÄ• jÄ• tapaccayena paccayo \Se II 588
khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<40> ajjhatto dhammo ajjhattassa dhammassa Ä• sevanapaccayena paccayo --- purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ajjhattÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapaccayena \
gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa
(1)

bahiddhÄ• \Ne II 524/ dhammo bahiddhÄ• dhammassa Ä• sevanapaccayena paccayo ---
(ajjhattasadisaá¹ƒyeva).

kammapaccayo

<41> ajjhatto dhammo ajjhattassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ•
__sahajÄ• tÄ• _ --- ajjhattÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ajjhattÄ• cetanÄ• vipÄ• kÄ• naá¹
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

bahiddhÄ• dhammo bahiddhÄ• dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , n
--- bahiddhÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ
paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- bahiddhÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ bahiddhÄ• kha
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<42> ajjhatto dhammo ajjhattassa dhammassa vipÄ• kapaccayena \Se II 589/ paccayo ... p
paá¹-iccavÄ• rasadisaá¹ƒ).

Ä• hÄ• rapaccayo

<43> ajjhatto dhammo ajjhattassa dhammassa Ä• hÄ• rapaccayena paccayo --- ajjhattÄ• A
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
... ajjhatto kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ajjhattassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (

ajjhatto dhammo bahiddhÄ• dhammassa Ä• hÄ• rapaccayena paccayo --- ajjhatto kabaá¸·
kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

bahiddhÄ• \Be II 449/ \Ne II 525/ dhammo bahiddhÄ• dhammassa Ä• hÄ• rapaccayena pa
bahiddhÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro bahiddhÄ• kÄ• yassa Ä• hÄ• rapaccayena paccayo

bahiddhÄ• dhammo ajjhattassa dhammassa Ä• hÄ• rapaccayena paccayo --- bahiddhÄ• D
ajjhattassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

<44> ajjhatto dhammo ca bahiddhÄ• dhammo ca ajjhattassa dhammassa Ä• hÄ• rapaccay
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca bahiddhÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca ajjhattassa kÄ• ya
(1)

ajjhatto dhammo ca bahiddhÄ• dhammo ca bahiddhÄ• dhammassa \Se II 590/ Ä• hÄ• rap
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca bahiddhÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca bahiddhÄ• kÄ• ya

indriyapaccayÄ• di

<45> ajjhatto dhammo ajjhattassa dhammassa indriyapaccayena paccayo, ajjhattikÄ• indri
(rÅ«pajÄ«vitindriyampi vitthÄ• retabbaá¹ƒ) ... jhÄ• napaccayena paccayo ... maggapaccayen
sampayuttapaccayena paccayo ... vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ•
(mÄ• tikÄ• padÄ• ni anumajjantena vitthÄ• retabbÄ• ni).

bahiddhÄ• dhammo bahiddhÄ• dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ).

atthipaccayo

<46> ajjhatto dhammo ajjhattassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, p
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- ajjhatto eko khandho tiá¹‡á¹‡
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikk
khandhÄ• vatthussa \Ne II 526/ ... pe ... vatthu khandhÄ• naá¹ƒ ... pe ... ekaá¹ƒ mahÄ• bhÅ
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ ...
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ (purejÄ• tasadisaá¹ƒ), vatthu ajjhattÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo. __pacchÄ• jÄ• tÄ• _ --- ajjhattÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa \Be
paccayo. ajjhatto __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ ajjhattassa kÄ• yassa ... pe ... __rÅ«pajÄ«
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ... pe .... (1)

ajjhatto dhammo bahiddhÄ• dhammassa atthipaccayena paccayo \Se II 591/ --- purejÄ• ta
__purejÄ• taá¹ƒ_ --- paro ajjhattaá¹ƒ cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... vipassat
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, ajjhattaá¹ƒ r
phoá¹-á¹-habbÄ• yatanaá¹ƒ bahiddhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo.
Ä• hÄ• ro_ bahiddhÄ• kÄ• yassa atthipaccayena paccayo. (2)

<47> bahiddhÄ• dhammo bahiddhÄ• dhammassa atthipaccayena paccayo --- sahajÄ• taá
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (bahiddhÄ• ninnÄ• nÄ• karaá¹‡aá¹ƒ, mÄ• tikÄ•
(1)

bahiddhÄ• dhammo ajjhattassa dhammassa atthipaccayena paccayo --- purejÄ• taá¹ƒ, Ä•
--- bahiddhÄ• cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ passati,
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, bahiddhÄ• rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habb
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. bahiddhÄ• __kabaá¸·Ä«kÄ• ro Ä• hÄ• r
atthipaccayena paccayo. (2)

<48> ajjhatto dhammo ca bahiddhÄ• dhammo ca ajjhattassa dhammassa atthipaccayena
Ä• hÄ• raá¹ƒ. __purejÄ• taá¹ƒ_ --- bahiddhÄ• rÅ«pÄ• yatanaÃ±ca ajjhattaá¹ƒ cakkhu ca aj
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... bahiddhÄ• phoá¹-á¹-habbÄ• yatanaÃ±ca ajjhattaá¹ƒ kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. bahiddhÄ• rÅ«pÄ• yatanaÃ±ca ajjhattaá
bahiddhÄ• phoá¹-á¹-habbÄ• yatanaÃ±ca ajjhattaá¹ƒ vatthu \Se II 592/ ca ajjhattÄ• naá¹ƒ kh
atthipaccayena paccayo. __Ä• hÄ• raá¹ƒ_ --- ajjhatto kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca bahiddh
ca ajjhattassa kÄ• yassa atthipaccayena paccayo. (1)

ajjhatto \Ne II 527/ dhammo ca bahiddhÄ• dhammo ca bahiddhÄ• dhammassa atthipacca
purejÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __purejÄ• taá¹ƒ_ --- ajjhattaá¹ƒ rÅ«pÄ• yatanaÃ±ca bahiddhÄ•

bahiddhÄ• cakkhuviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo ... pe ... ajjhattaá¹ƒ \Be II 451
phoá¹-á¹-habbÄ• yatanaÃ±ca bahiddhÄ• kÄ• yÄ• yatanaÃ±ca bahiddhÄ• kÄ• yaviÃ±Ã±Ä•
ajjhattaá¹ƒ rÅ«pÄ• yatanaÃ±ca bahiddhÄ• vatthu ca bahiddhÄ• khandhÄ• naá¹ƒ atthipacc
ajjhattaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca bahiddhÄ• vatthu ca bahiddhÄ• khandhÄ• naá¹ƒ
__Ä• hÄ• raá¹ƒ_ --- ajjhatto kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca bahiddhÄ• kabaá¸·Ä«kÄ• ro Ä•
atthipaccayena paccayo. (2)

natthivigatÄ• vigatapaccayÄ•

<49> ajjhatto dhammo ajjhattassa dhammassa natthipaccayena paccayo ... vigatapaccayen
avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<50> hetuyÄ• dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, anantare dve, samanant
aÃ±Ã±amaÃ±Ã±e nissaye dve, upanissaye cattÄ• ri, purejÄ• te cha, pacchÄ• jÄ• te Ä• seva
Ä• hÄ• re cha, indriye dve, jhÄ• ne magge sampayutte vippayutte dve, atthiyÄ• cha, natthiy
avigate \Se II 593/ cha (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<51> ajjhatto \Ne II 528/ dhammo ajjhattassa dhammassa Ä• rammaá¹‡apaccayena paccay
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

ajjhatto dhammo bahiddhÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissaya
purejÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (2)

<52> bahiddhÄ• \Be II 452/ dhammo bahiddhÄ• dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

bahiddhÄ• dhammo ajjhattassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upaniss
purejÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (2)

<53> ajjhatto dhammo ca bahiddhÄ• dhammo ca ajjhattassa dhammassa purejÄ• taá¹ƒ, Ä

ajjhatto dhammo ca bahiddhÄ• dhammo ca bahiddhÄ• dhammassa purejÄ• taá¹ƒ, Ä• hÄ•

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<54> nahetuyÄ• \Se II 594/ cha, naÄ• rammaá¹‡e cha, naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ
kÄ• tabbÄ•), navippayutte cha, noatthiyÄ• cattÄ• ri, nonatthiyÄ• cha, novigate cha, noavig
gaá¹‡etabbaá¹ƒ)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<55> hetupaccayÄ• \Ne II 529/ naÄ• rammaá¹‡e dve, naadhipatiyÄ• naanantare nasaman
naupanissaye dve (saá¹ƒkhittaá¹ƒ, sabbattha dve), nasampayutte navippayutte nonatthiyÄ•
gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<56> nahetupaccayÄ• \Be II 453/ Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri (anulomap
avigate cha (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

ajjhattattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

21. ajjhattÄ• rammaá¹‡attikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> ajjhattÄ• rammaá¹‡aá¹ƒ \Se II 595/ \Be II 454/ \Ne II 530/ dhammaá¹ƒ paá¹-icca ajjhatt
uppajjati hetupaccayÄ• --- ajjhattÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khan
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ajjhattÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
... dve khandhe ... pe .... (1)

bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhammo uppajjati
bahiddhÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khand
paá¹-isandhikkhaá¹‡e bahiddhÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandh
... pe .... (1)

Ä• rammaá¹‡apaccayÄ• di

<2> ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o dhammo uppajjati
... avigatapaccayÄ• (saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<3> hetupaccayÄ• \Ne II 531/ Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ, sabbattha dve), avigate
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<4> ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o dhammo uppajjati
ahetukaá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
ahetukapaá¹-isandhikkhaá¹‡e ajjhattÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kh
khandhe ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sa
\Se II 596/ moho. (1)

bahiddhÄ• rammaá¹‡aá¹ƒ \Be II 455/ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhamm
ahetukaá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ...
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe pa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naadhipatipaccayÄ• di

<5> ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o dhammo uppajjati
532/ ... (anulomasahajÄ• tasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ) napurejÄ• tapaccayÄ• --- a
ajjhattÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .

<6> bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhammo uppa
arÅ«pe bahiddhÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... pa
... napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ... (sahajÄ• tasadisaá¹ƒ) nakamma
ajjhattÄ• rammaá¹‡e khandhe paá¹-icca ajjhattÄ• rammaá¹‡Ä• cetanÄ• .

bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhammo uppajjati
bahiddhÄ• rammaá¹‡e khandhe paá¹-icca bahiddhÄ• rammaá¹‡Ä• cetanÄ• .

navipÄ• kapaccayÄ• di

<7> ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o dhammo uppajjati
(paá¹-isandhi natthi) ... najhÄ• napaccayÄ• ... pe ... paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ajjh
ekaá¹ƒ ... pe .... (1)

bahiddhÄ• rammaá¹‡aá¹ƒ \Se II 597/ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhamm
--- paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
namaggapaccayÄ• (nahetusadiso. moho natthi) ... navippayuttapaccayÄ• --- arÅ«pe ajjhat
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... (1)

bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhammo uppajjati
bahiddhÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe .... (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<8> nahetuyÄ• \Be II 456/ \Ne II 533/ dve, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ
nakamme navipÄ• ke najhÄ• ne namagge navippayutte dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<9> hetupaccayÄ• naadhipatiyÄ• dve ... pe ... navipÄ• ke dve, navippayutte dve (evaá¹ƒ g

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<10> nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanantare dve ... pe ... magge
dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<11> ajjhattÄ• rammaá¹‡o \Se II 598/ \Ne II 534/ dhammo ajjhattÄ• rammaá¹‡assa dhamm
--- ajjhattÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pac
ajjhattÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccay

bahiddhÄ• rammaá¹‡o \Be II 457/ dhammo bahiddhÄ• rammaá¹‡assa dhammassa hetupac
bahiddhÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandh

Ä• rammaá¹‡apaccayo

<12> ajjhattÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ p
ajjhattÄ• rammaá¹‡aá¹ƒ ajjhattaá¹ƒ dibbaá¹ƒ cakkhuá¹ƒ paccavekkhati, dibbaá¹ƒ sotadhÄ• t
iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kamm
... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. ariyÄ• ajjhattÄ• rammaá¹‡e pahÄ«ne kilese
vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. ajjhattÄ• ra
khandhe aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha ajjhattÄ• ramm
uppajjati ... pe ... domanassaá¹ƒ uppajjati. ajjhattÄ• rammaá¹‡Ä• ajjhattÄ• khandhÄ•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

ajjhattÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
bahiddhÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Ne II 535/ paccavekkhati, nevasaÃ±Ã±Ä• nÄ•
paccavekkhati. ajjhattÄ• rammaá¹‡aá¹ƒ bahiddhÄ• dibbaá¹ƒ cakkhuá¹ƒ paccavekkhati, dibb
... iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• ka
... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, ajjhattÄ• rammaá¹‡e bahiddhÄ• khan
anattato vipassati ... pe ... cetopariyaÃ±Ä• á¹‡ena ajjhattÄ• rammaá¹‡abahiddhÄ• cittasama
jÄ• nÄ• ti, ajjhattÄ• rammaá¹‡Ä• bahiddhÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbeniv
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<13> bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa Ä• rammaá¹
bahiddhÄ• rammaá¹‡aá¹ƒ bahiddhÄ• dibbaá¹ƒ cakkhuá¹ƒ paccavekkhati, dibbaá¹ƒ sotadhÄ
iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pe ... cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±
yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati. ba
khandhe aniccato dukkhato anattato vipassati ... pe ... cetopariyaÃ±Ä• á¹‡ena
bahiddhÄ• rammaá¹‡abahiddhÄ• cittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. bahiddhÄ• rammaá
khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«

anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

bahiddhÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ \Se II 600/ katvÄ• taá¹ƒ paccavekkhati, pubb
paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati. ariyÄ• maggÄ• vuá¹
paccavekkhanti, phalaá¹ƒ paccavekkhanti, bahiddhÄ• rammaá¹‡e pahÄ«ne kilese paccavek
paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti. bahiddhÄ• rammaá¹‡aá¹ƒ ajjha
paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ ... iddhividhaÃ±Ä• á¹‡aá¹ƒ ... cetopariyaÃ±Ä• á¹‡aá
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ... anÄ• gataá¹
bahiddhÄ• rammaá¹‡e ajjhatte khandhe aniccato ... pe ... vipassati, assÄ• deti abhinandati,
ajjhattÄ• rammaá¹‡o rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. bahiddhÄ• rammaá¹‡
iddhividhaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<14> ajjhattÄ• rammaá¹‡o \Ne II 536/ dhammo ajjhattÄ• rammaá¹‡assa dhammassa adhip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ajjhattaá¹ƒ viÃ±
garuá¹ƒ katvÄ• paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ garuá¹ƒ katvÄ• p
ajjhattÄ• rammaá¹‡aá¹ƒ ajjhattaá¹ƒ dibbaá¹ƒ cakkhuá¹ƒ garuá¹ƒ katvÄ• ... pe ... dibbaá¹ƒ s
... iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... yathÄ• kammÅ«paga
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• ... pe ... ajjhattÄ• rammaá¹‡e ajjhatte khandh
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• ajjhattÄ• rammaá¹‡o rÄ• go \Se II 601/ uppajj
uppajjati. __sahajÄ• tÄ• dhipati_ --- ajjhattÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ kha
adhipatipaccayena paccayo. (1)

<15> bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa adhipatipacc
__sahajÄ• tÄ• dhipati_ --- bahiddhÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ•
paccayo. (1)

bahiddhÄ• rammaá¹‡o \Be II 459/ dhammo ajjhattÄ• rammaá¹‡assa dhammassa adhipatip
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakamma
paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• m
vuá¹-á¹-hahitvÄ• maggaá¹ƒ ... phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. bahiddhÄ• ramma
dibbaá¹ƒ cakkhuá¹ƒ garuá¹ƒ katvÄ• ... pe ... dibbaá¹ƒ sotadhÄ• tuá¹ƒ ... iddhividhaÃ±Ä• á¹‡
cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... yathÄ• kammÅ«pagaÃ±
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, bahiddhÄ• rammaá¹‡e ajjhatt
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• ajjhattÄ• rammaá¹‡o rÄ• go uppajjati, diá¹-á¹-

anantarapaccayo

<16> ajjhattÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa anantarapaccaye
ajjhattÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ajjhattÄ• rammaá¹‡Ä
anantarapaccayena paccayo. (1)

ajjhattÄ• rammaá¹‡o \Ne II 537/ dhammo bahiddhÄ• rammaá¹‡assa dhammassa anantara
--- ajjhattÄ• rammaá¹‡aá¹ƒ cuticittaá¹ƒ bahiddhÄ• rammaá¹‡assa upapatticittassa anantara
ajjhattÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ bahiddhÄ• rammaá¹‡Ä• ya Ä• vajjanÄ• ya ananta
ajjhattÄ• rammaá¹‡Ä• khandhÄ• bahiddhÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa anantarapa
ajjhattÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... anulomaá
nirodhÄ• vuá¹-á¹-hahantassa ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• patt
(2)

<17> bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa anantarapac
bahiddhÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ bahiddhÄ• rammaá
anantarapaccayena paccayo. bahiddhÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulom
maggassa ... vodÄ• naá¹ƒ maggassa ... maggo phalassa ... phalaá¹ƒ phalassa ... anulomaá
anantarapaccayena paccayo. (1)

bahiddhÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa anantarapaccayena
cuticittaá¹ƒ ajjhattÄ• rammaá¹‡assa upapatticittassa anantarapaccayena paccayo. bahiddhÄ
bhavaá¹…gaá¹ƒ ajjhattÄ• rammaá¹‡Ä• ya Ä• vajjanÄ• ya anantarapaccayena \Be II 460/ pa
khandhÄ• ajjhattÄ• rammaá¹‡assa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

samanantarapaccayÄ• di

<18> ajjhattÄ• rammaá¹‡o \Se II 603/ dhammo ajjhattÄ• rammaá¹‡assa dhammassa sama
pe ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapac

upanissayapaccayo

<19> ajjhattÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa upanissayapacc
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
ajjhattÄ• rammaá¹‡Ä• \Ne II 538/ aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nu
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

ajjhattÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa upanissayapaccayen
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- ajjhattÄ• ramma
aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• bahiddhÄ• rammaá¹‡Ä•
dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapaccayena paccayo. (2)

<20> bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa upanissayap
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- bahiddhÄ• ram
aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ• nupassanÄ• bahiddhÄ• rammaá¹‡Ä•
dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapaccayena paccayo. (1)

bahiddhÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa upanissayapaccayen
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
bahiddhÄ• rammaá¹‡Ä• aniccÄ• nupassanÄ• \Se II 604/, dukkhÄ• nupassanÄ• , anattÄ• n
aniccÄ• nupassanÄ• ya, dukkhÄ• nupassanÄ• ya, anattÄ• nupassanÄ• ya upanissayapacc

Ä• sevanapaccayo

<21> ajjhattÄ• rammaá¹‡o \Be II 461/ dhammo ajjhattÄ• rammaá¹‡assa dhammassa Ä• se
purimÄ• purimÄ• ajjhattÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ aj
khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. (1)

ajjhattÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa Ä• sevanapaccayen
anulomaá¹ƒ gotrabhussa, anulomaá¹ƒ vodÄ• nassa Ä• sevanapaccayena paccayo. (2)

bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa Ä• sevanapaccaye
II 539/ bahiddhÄ• rammaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ bahiddhÄ• r
Ä• sevanapaccayena paccayo. bahiddhÄ• rammaá¹‡aá¹ƒ anulomaá¹ƒ gotrabhussa ... anulo
maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<22> ajjhattÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa kammapaccayen
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- ajjhattÄ• rammaá¹‡Ä• cetanÄ• sampayuttakÄ•
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ajjh
vipÄ• kÄ• naá¹ƒ ajjhattÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo.

ajjhattÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa kammapaccayena \S
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ajjhattÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ bahiddhÄ• ra

kammapaccayena paccayo. (2)

bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- bahiddhÄ• rammaá¹‡Ä• cetanÄ• sampayuttakÄ
kammapaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ba
vipÄ• kÄ• naá¹ƒ bahiddhÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo

bahiddhÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa kammapaccayena p
bahiddhÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ ajjhattÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ•

vipÄ• kapaccayÄ• di

<23> ajjhattÄ• rammaá¹‡o \Be II 462/ dhammo ajjhattÄ• rammaá¹‡assa dhammassa vipÄ•
... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo ... jhÄ• napaccayena paccayo
maggapaccayena paccayo ... sampayuttapaccayena paccayo ... atthipaccayena paccayo ...
... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<24> hetuyÄ• dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anantare cattÄ• ri, saman
sahajÄ• te dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye cattÄ• ri, Ä• sevane tÄ«á¹‡
dve ... pe ... (sabbattha dve \Se II 606/), sampayutte dve, atthiyÄ• dve, natthiyÄ• cattÄ• ri,
avigate dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<25> ajjhattÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apa
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

ajjhattÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

bahiddhÄ• rammaá¹‡o dhammo bahiddhÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apac
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

bahiddhÄ• rammaá¹‡o dhammo ajjhattÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apacca
upanissayapaccayena paccayo ... kammapaccayena paccayo. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<26> nahetuyÄ• \Be II 463/ \Ne II 541/ cattÄ• ri, naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ•
cattÄ• ri (saá¹ƒkhittaá¹ƒ, sabbattha cattÄ• ri), napurejÄ• te napacchÄ• jÄ• te naÄ• sevane ..
cattÄ• ri ... pe ... noavigate cattÄ• ri (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<27> hetupaccayÄ• \Se II 607/ naÄ• rammaá¹‡e dve, naadhipatiyÄ• dve, naanantare nas
naÄ• sevane nakamme ... pe ... nonatthiyÄ• novigate dve (sabbattha dve. evaá¹ƒ gaá¹‡eta

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<28> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anantare cattÄ• ri, sa
sahajÄ• te aÃ±Ã±amaÃ±Ã±e nissaye dve, upanissaye cattÄ• ri, Ä• sevane tÄ«á¹‡i, kamme
... sampayutte dve, atthiyÄ• dve, natthiyÄ• cattÄ• ri, vigate cattÄ• ri, avigate dve (evaá¹ƒ g

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro.

ajjhattÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

22. sanidassanasappaá¹-ighattikaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> anidassanasappaá¹-ighaá¹ƒ \Se II 608/ \Be II 464/ \Ne II 542/ dhammaá¹ƒ paá¹-icca an
dhammo uppajjati hetupaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ
dve mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bh
anidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• d
phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ ... pe ....

anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho dhammo upp
anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca sanidassanasappaá¹-ighaá¹ƒ cittasamuá
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca rÅ«pÄ• yata

anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo uppajj
anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca anidassanaappaá¹-ighaá¹ƒ cittasamuá¹-á
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca Ä• podhÄ• t
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (3)

anidassanasappaá¹-ighaá¹ƒ \Ne II 543/ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca
dhammÄ• uppajjanti hetupaccayÄ• --- anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca s
anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca rÅ«pÄ• yatanaá¹ƒ, Ä• podhÄ• tu, indriyaá¹ƒ ... pe ... k
609/ Ä• hÄ• ro. (4)

anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho ca anidassana
uppajjanti hetupaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icc
Ä• podhÄ• tu ca, dve mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ Ä• podhÄ• tu ca. a
mahÄ• bhÅ«te paá¹-icca anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca cittasa
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca cakkhÄ• yat
rasÄ• yatanaá¹ƒ, Ä• podhÄ• tu, itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (5)

anidassanasappaá¹-ighaá¹ƒ \Be II 465/ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca
ca dhammÄ• uppajjanti hetupaccayÄ• --- anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icc
sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«

upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca rÅ«pÄ• yatanaá¹ƒ, cakkhÄ• yata
rasÄ• yatanaá¹ƒ. (6)

anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca anidassan
anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• --- anidassanasappaá¹-ighe
sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca rÅ
cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ, Ä• podhÄ• tu, itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«

<2> anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo up
anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo \Se II 610/ khandhÄ• anidass
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• anidassa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighaá¹ƒ ekaá
tayo khandhÄ• anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ ... pe ... dve khandhe ... p
vatthu, vatthuá¹ƒ paá¹-icca \Ne II 544/ khandhÄ• . Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanaap
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá
... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (1)

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho dhammo uppa
anidassanaappaá¹-ighe khandhe paá¹-icca sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ•
paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighe khandhe paá¹-icca sanidassanasappaá¹-igha
Ä• podhÄ• tuá¹ƒ paá¹-icca sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá¹ƒ paá¹-icca rÅ«pÄ• yatanaá¹ƒ. (2)

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo uppajj
anidassanaappaá¹-ighe khandhe paá¹-icca anidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ•
paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighe khandhe paá¹-icca anidassanasappaá¹-ighaá
Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ
upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá¹ƒ paá¹-icca cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹

anidassanaappaá¹-ighaá¹ƒ \Be II 466/ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca a
dhammÄ• uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
sanidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca \Se II 611/ cittasamuá¹-á¹-hÄ•
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
khandhÄ• . sanidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá
pe ... Ä• podhÄ• tuá¹ƒ paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±c
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá¹ƒ paá¹-icca rÅ«pÄ• yatan
... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (4)

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho ca anidassanaa
uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
... pe ... paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ ... pe ... dve
Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanasappaá¹-ighaÃ±ca \Ne II 545/ anidassanaappaá¹-igha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá
... pe ... rasÄ• yatanaá¹ƒ, itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (5)

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca anidassana
uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighe khandhe paá¹-icca sanidassanasappaá
anidassanasappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e an
khandhe paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca kaá¹-attÄ•
paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ•
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá¹ƒ paá¹-icca rÅ«pÄ• yatanaá¹ƒ, cak
rasÄ• yatanaá¹ƒ. (6)

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca anidassana
anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighaá
paá¹-icca tayo khandhÄ• sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca ani
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e
anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• sanidassanasapp
anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ ... pe ... dve
Ä• podhÄ• tuá¹ƒ paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca an
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá
rÅ«pÄ• yatanaá¹ƒ cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ, itthindriyaá¹ƒ ... pe ... kabaá
(7)

<3> anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sani
uppajjati hetupaccayÄ• --- anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca
sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ani
khandhe ca mahÄ• bhÅ«te ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ.
mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca p

anidassanasappaá¹-ighaÃ±ca \Ne II 546/ anidassanaappaá¹-ighaÃ±ca \Se II 613/ dhamma
anidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• --- anidassanaappaá¹-ighe khan

paá¹-icca anidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkha
anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca anidassanasappaá¹-ighaá¹
anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca dve m
Ä• podhÄ• tuÃ±ca paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bh
anidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• d
phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ

anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca anidassa
uppajjati hetupaccayÄ• --- anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighe khandhe
paá¹-icca anidassanaappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. anidassanasappaá¹-ighe mahÄ•
paá¹-icca anidassanaappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá
phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«

anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sanidass
anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighe
paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca \Se II 614/ cittasamu
paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca sani
anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ \Be II 468/. anidassanasappaá¹-ighe mah
paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• n
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca p
itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (4)

anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca anidassa
anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighe
paá¹-icca anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• na
paá¹-isandhikkhaá¹‡e \Ne II 547/ anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá
anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ. anidassan
Ä• podhÄ• tuÃ±ca paá¹-icca anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca citt
kaá¹-atÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca pa
... rasÄ• yatanaá¹ƒ, itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (5)

anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sanidass
anidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• --- anidassanaappaá¹-ighe
paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ•
paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighe \Se II 615/ khandhe ca mahÄ• bhÅ«te ca paá
sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ. anidass
ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±c

rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ
rÅ«pÄ• yatanaá¹ƒ, cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ. (6)

anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sanidass
anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ•
khandhe ca mahÄ• bhÅ«te ca paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá
anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ani
ca mahÄ• bhÅ«te ca paá¹-icca sanidassanasappaá¹-ighaÃ±ca anidassanasappaá¹-ighaÃ±c
kaá¹-attÄ• rÅ«paá¹ƒ. anidassanasappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-ic
anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
upÄ• dÄ• rÅ«paá¹ƒ \Be II 469/. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca r
cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ, itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ•

Ä• rammaá¹‡apaccayo

<4> anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo up
--- anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kh
pe ... paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
khandhe ... pe ... vatthuá¹ƒ paá¹-icca \Se II 616/ khandhÄ• . (1)

adhipatipaccayo

<5> anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo
--- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• , d
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á
upÄ• dÄ• rÅ«paá¹ƒ. (1)

(anidassanasappaá¹-ighamÅ«lake iminÄ• kÄ• raá¹‡ena satta paÃ±hÄ• vibhajitabbÄ• , pa

<6> anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo up
anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• anidassanaappaá
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... Ä• podhÄ• tuá¹ƒ paá¹-icc
anidassanaappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

(iminÄ• kÄ• raá¹‡ena anidassanaappaá¹-ighamÅ«lake satta paÃ±hÄ• vibhajitabbÄ• , niá¹

<7> anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sani
uppajjati adhipatipaccayÄ• --- anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-i

sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. anidassanaappaá¹-ighe m
Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá

(iminÄ• kÄ• raá¹‡ena sattapi paÃ±hÄ• vibhajitabbÄ• .)

anantara-samanantarapaccayÄ•

<8> anidassanaappaá¹-ighaá¹ƒ \Be II 470/ \Ne II 549/ dhammaá¹ƒ paá¹-icca anidassanaap
617/ uppajjati anantarapaccayÄ• ... samanantarapaccayÄ• (Ä• rammaá¹‡asadisaá¹ƒ).

sahajÄ• tapaccayo

<9> anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo u
--- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• , dv
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca anidassanasa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habb
cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ
... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• ... pe ...

(anidassanasappaá¹-ighamÅ«lakÄ• satta paÃ±hÄ• iminÄ• kÄ• raá¹‡ena vibhajitabbÄ• .)

<10> anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo u
--- anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• anidassanaapp
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e
anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• anidassanaappaá
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khan
Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanaappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ k
upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá¹ƒ paá¹-icca itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• h
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ Ä• pod
anidassanaappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

(anidassanaappaá¹-ighamÅ«lake satta paÃ±hÄ• iminÄ• kÄ• raá¹‡ena kÄ• tabbÄ• .)

<11> anidassanasappaá¹-ighaÃ±ca \Se II 618/ anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ pa
sanidassanasappaá¹-igho dhammo uppajjati sahajÄ• tapaccayÄ• --- anidassanaappaá¹-igh
paá¹-icca sanidassanasappaá¹-ighaá¹ƒ \Ne II 550/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá
anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca sanidassanasappaá¹-ighaá
anidassanasappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappa

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habb
paá¹-icca rÅ«pÄ• yatanaá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹
asaÃ±Ã±asattÄ• naá¹ƒ anidassanasappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

(iminÄ• kÄ• raá¹‡ena satta paÃ±hÄ• vibhajitabbÄ• .)

aÃ±Ã±amaÃ±Ã±apaccayo

<12> anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-
mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. (1)

anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo uppajj
--- anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca Ä• podhÄ• tu. (2)

anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho ca anidassana
uppajjanti aÃ±Ã±amaÃ±Ã±apaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«t
mahÄ• bhÅ«tÄ• Ä• podhÄ• tu ca, dve mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ Ä
.... (3)

<13> anidassanaappaá¹-ighaá¹ƒ \Se II 619/ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
khandhe ... pe ... paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
vatthu ca ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khan

anidassanaappaá¹-ighaá¹ƒ \Ne II 551/ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhar
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanasappaá¹-ighÄ• mahÄ
(2)

<14> anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca an
uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«ta
dve mahÄ• bhÅ«tÄ• , dve mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca ekaá¹ƒ mahÄ• bh
(1)

nissayapaccayÄ• di

<15> anidassanasappaá¹-ighaá¹ƒ \Be II 472/ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igh

nissayapaccayÄ• ... upanissayapaccayÄ• ... purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• .
vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indriyapaccayÄ• ... jhÄ• napaccayÄ• ... magg
sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... natthipaccayÄ• ... vigata
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<16> hetuyÄ• ekavÄ«sa, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekavÄ«sa, anantare ekaá¹ƒ,
sahajÄ• te ekavÄ«sa, aÃ±Ã±amaÃ±Ã±e cha, nissaye ekavÄ«sa, upanissaye ekaá¹ƒ, purejÄ
kamme ekavÄ«sa, vipÄ• ke Ä• hÄ• re ekavÄ«sa, indriye ekavÄ«sa, jhÄ• ne \Se II 620/ mag
ekaá¹ƒ, vippayutte ekavÄ«sa, atthiyÄ• ekavÄ«sa, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<17> anidassanasappaá¹-ighaá¹ƒ \Ne II 552/ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igh
nahetupaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve m
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca anid
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habb
cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ
... asaÃ±Ã±asattÄ• naá¹ƒ anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca d
mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, mahÄ• bhÅ«te paá¹-icca ... pe ....

(anidassanasappaá¹-ighamÅ«lake iminÄ• kÄ• raá¹‡ena sattapi paÃ±hÄ• vibhajitabbÄ• .)

<18> anidassanaappaá¹-ighaá¹ƒ \Be II 473/ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho
nahetupaccayÄ• --- ahetukaá¹ƒ anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
anidassanaappaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ...

ahetukapaá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
anidassanaappaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ ... pe ... khandhe paá¹-icca vatthu, vatthua
khandhÄ• . Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanaappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ
upÄ• dÄ• rÅ«paá¹ƒ. Ä• podhÄ• tuá¹ƒ paá¹-icca \Se II 621/ itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«k
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
paá¹-icca anidassanaappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. vicikicchÄ• s
khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho.

(anidassanaappaá¹-ighamÅ«lakÄ• iminÄ• kÄ• raá¹‡ena satta paÃ±hÄ• vibhajitabbÄ• .)

<19> anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sa
\Ne II 553/ uppajjati nahetupaccayÄ• --- ahetuke anidassanaappaá¹-ighe khandhe ca mahÄ
sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. ahetukapaá¹-isandhikkha
khandhe ca mahÄ• bhÅ«te ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ.
mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca p
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
anidassanasappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappa
upÄ• dÄ• rÅ«paá¹ƒ.

(iminÄ• kÄ• raá¹‡ena satta paÃ±hÄ• vitthÄ• retabbÄ• asammohantena.)

naÄ• rammaá¹‡apaccayo

<20> anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo
naÄ• rammaá¹‡apaccayÄ• --- anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-i
mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bhÅ«te
anidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ \Se II 622/ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«pa
phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca cakkhÄ• yatanaá¹ƒ ... pe ... rasÄ• yatanaá¹ƒ. bÄ• hira
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... \Be II 474/, utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• n
anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• , dve
mahÄ• bhÅ«taá¹ƒ ... pe ....

(anidassanasappaá¹-ighamÅ«lakÄ• iminÄ• kÄ• raá¹‡ena sattapi paÃ±hÄ• vitthÄ• retabbÄ

<21> anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo u
naÄ• rammaá¹‡apaccayÄ• --- anidassanaappaá¹-ighe khandhe paá¹-icca anidassanaappa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighe khandhe

anidassanaappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. khandhe paá¹-icca vatthu ... pe ... Ä• podhÄ
anidassanaappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ
paá¹-icca itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ Ä• podhÄ• tuá¹ƒ paá¹-icca anidassanaap
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

(anidassanaappaá¹-ighamÅ«lake \Ne II 554/ iminÄ• kÄ• raá¹‡ena sattapi paÃ±hÄ• vitthÄ•

<22> anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sa
uppajjati naÄ• rammaá¹‡apaccayÄ• --- anidassanaappaá¹-ighe khandhe ca mahÄ• bhÅ«te
sanidassanasappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. paá¹-isandhikkhaá¹‡e ani
khandhe ca mahÄ• bhÅ«te ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ.
mahÄ• bhÅ«te \Se II 623/ ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappaá¹-ighaá¹ƒ citta
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ
rÅ«pÄ• yatanaá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹
anidassanasappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca sanidassanasappa
upÄ• dÄ• rÅ«paá¹ƒ.

(ghaá¹-ane iminÄ• kÄ• raá¹‡ena sattapi paÃ±hÄ• vibhajitabbÄ• .)

naadhipatipaccayÄ• di

<23> anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo
(sahajÄ• tasadisaá¹ƒ) ... naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±am
anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca anidassanasappaá¹-ighaá¹ƒ \Be II 475/ c
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca ca
rasÄ• yatanaá¹ƒ ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹
mahÄ• bhÅ«te paá¹-icca anidassanasappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá

(iminÄ• kÄ• raá¹‡ena ekavÄ«sa paÃ±hÄ• vibhajitabbÄ• .)

naupanissayapaccayÄ• ... napurejÄ• tapaccayÄ• ... napacchÄ• jÄ• tapaccayÄ• ... naÄ• s
nakammapaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• n
anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• , dve n
mahÄ• bhÅ«taá¹ƒ. anidassanasappaá¹-ighe mahÄ• bhÅ«te paá¹-icca anidassanasappaá¹-ig
(kammaá¹ƒ vibhajitvÄ• nakammeneva ekavÄ«sa paÃ±hÄ• \Ne II 555/ kÄ• tabbÄ•), navipÄ
kaá¹-attÄ• pi natthi, paÃ±cavokÄ• reyeva kÄ• tabbÄ•), naÄ• hÄ• rapaccayÄ• \Se II 624/ --
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... (iminÄ• kÄ• raá¹‡ena vibhajitab

naindriyapaccayÄ• di

<24> anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo
--- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... anidassanas
mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«vitindri
sabbe paÃ±hÄ• vibhajitabbÄ•) ... najhÄ• napaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ (saá¹ƒkhittaá¹
vibhajitabbÄ•).

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo uppajja
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
paá¹-icca anidassanaappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

(evaá¹ƒ sattapi paÃ±hÄ• vibhajitabbÄ• .)

<25> anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sa
uppajjati najhÄ• napaccayÄ• --- bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá
476/, asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... anidassanasappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ
sanidassanasappaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

(evaá¹ƒ sattapi paÃ±hÄ• vibhajitabbÄ•), namaggapaccayÄ• ... (nahetusadisaá¹ƒ kÄ• tab
moho natthi). nasampayuttapaccayÄ• ... navippayuttapaccayÄ• (paripuá¹‡á¹‡aá¹ƒ) ... non
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<26> nahetuyÄ• \Ne II 556/ ekavÄ«sa, naÄ• rammaá¹‡e ekavÄ«sa, naadhipatiyÄ• ekavÄ
(saá¹ƒkhittaá¹ƒ, sabbattha ekavÄ«sa), nonatthiyÄ• ekavÄ«sa, novigate ekavÄ«sa (evaá¹ƒ

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<27> hetupaccayÄ• naÄ• rammaá¹‡e ekavÄ«sa, naadhipatiyÄ• ekavÄ«sa ... pe ... nakam
ekavÄ«sa, nasampayutte ekavÄ«sa, navippayutte ekaá¹ƒ, nonatthiyÄ• ekavÄ«sa, novigate
gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<28> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, saha
... pe ... jhÄ• ne ekavÄ«sa, magge ekaá¹ƒ, sampayutte ekaá¹ƒ \Be II 477/, vippayutte ekavÄ
ekavÄ«sa, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekavÄ«sa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paá¹-iccavÄ• ro.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi paá¹-iccavÄ• rasadisÄ• , saá¹ƒsaá¹-á
sampayuttavÄ• ropi arÅ«peyeva kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<29> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa hetupaccay
anidassanaappaá¹-ighÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anidassanaappaá¹-
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena \Se II 626/ paccayo. paá¹-isand
anidassanaappaá¹-ighÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anidassanaappaá¹-

kaá¹-attÄ• rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa hetupaccayena
anidassanaappaá¹-ighÄ• hetÅ« sanidassanasappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• r
hetupaccayena paccayo. paá¹-isandhikkhaá¹‡e ... pe .... (2)

(anidassanaappaá¹-ighamÅ«lakeyeva \Ne II 558/ iminÄ• kÄ• raá¹‡ena satta paÃ±hÄ• vibh

Ä• rammaá¹‡apaccayo

<30> sanidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• ramm
aniccato dukkhato anattato vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajj
uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati, dibbena cak
rÅ«paá¹ƒ passati, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena pa
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• rammaá¹‡ap
pe ... kÄ• yaá¹ƒ ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... aniccato ... pe ... domanas
uppajjati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä•
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... anidassanasappaá¹-ighÄ• kh
iddhividhaÃ±Ä• á¹‡assa \Se II 627/, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

<31> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• rammaá
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkha
paccavekkhati, jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkha
paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, ma
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. ariyÄ• pahÄ«ne kilese paccavekkhanti,
paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti ... pe ... vatthuá¹ƒ ... itthindriyaá¹
purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ ... kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ ...
anidassanaappaá¹-ighe khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati, cetopariyaÃ±Ä•
anidassanaappaá¹-ighacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá
Ä• rammaá¹‡apaccayena paccayo. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã
anidassanaappaá¹-ighÄ• \Ne II 559/ khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<32> sanidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa adhipatip
__Ä• rammaá¹‡Ä• dhipati_ --- rÅ«paá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garu
uppajjati, diá¹-á¹-hi uppajjati. (1)

anidassanasappaá¹-igho \Se II 628/ \Be II 479/ dhammo anidassanaappaá¹-ighassa dhamm
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ ... sadde ... gandhe ..
phoá¹-á¹-habbe ... garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go upp
uppajjati. (1)

<33> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe
vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-hahitvÄ• ... pe ... phalaá¹ƒ garuá¹ƒ katvÄ• ... pe
garuá¹ƒ katvÄ• ... nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa adhipatipa
vatthuá¹ƒ ... itthindriyaá¹ƒ ... purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ ... kabaá¸
Ä• hÄ• raá¹ƒ ... anidassanaappaá¹-ighe khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, ta
uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- anidassanaappaá¹-ighÄ• dhipati san
khandhÄ• naá¹ƒ anidassanaappaá¹-ighÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• na
(1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa adhipatipaccay
__sahajÄ• tÄ• dhipati_ --- anidassanaappaá¹-ighÄ• dhipati sanidassanasappaá¹-ighÄ• naá¹
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

(anidassanaappaá¹-ighamÅ«lake sattapi paÃ±hÄ• vibhajitabbÄ• , adhipati tividharÅ«pasaá

anantarapaccayo

<34> anidassanaappaá¹-igho \Se II 629/ \Ne II 560/ dhammo anidassanaappaá¹-ighassa dh
anantarapaccayena paccayo --- purimÄ• purimÄ• anidassanaappaá¹-ighÄ• khandhÄ• pa
anidassanaappaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. anulomaá¹ƒ
vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa ... maggo phalassa ... phala
anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

samanantarapaccayo

<35> anidassanaappaá¹-igho \Be II 480/ dhammo anidassanaappaá¹-ighassa dhammassa
(anantarasadisaá¹ƒ).

sahajÄ• tapaccayÄ• di

<36> anidassanasappaá¹-igho dhammo anidassanasappaá¹-ighassa dhammassa sahajÄ•
(paá¹-iccavÄ• rasadisaá¹ƒ sÄ• dhukaá¹ƒ kÄ• tabbaá¹ƒ. aÃ±Ã±amaÃ±Ã±apaccaye paá¹-icca
nissayapaccaye paá¹-iccavÄ• rasadisaá¹ƒ).

upanissayapaccayo

<37> sanidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa upanissa
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vaá¹‡á¹‡a
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ ... pe ... vaá¹‡á¹‡asampadÄ• sa
paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... patthanÄ• ya, kÄ• yikassa sukhassa, kÄ• yikassa dukkhas
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa \Se II 630/ upan
II 561/ --- __Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo ---
patthayamÄ• no ... pe ... kÄ• yasampadaá¹ƒ ... saddasampadaá¹ƒ ... pe ... phoá¹-á¹-habbas
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ ... utuá¹ƒ ... senÄ• sanaá¹ƒ upa
sÄ«laá¹ƒ samÄ• diyati. uposathakammaá¹ƒ, jhÄ• naá¹ƒ ... vipassanaá¹ƒ ... maggaá¹ƒ ... abh
samÄ• pattiá¹ƒ uppÄ• deti pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. cakkhusampa
phoá¹-á¹-habbasampadÄ• , utu, senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, rÄ• gass
kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, maggassa, phalasamÄ• pattiyÄ• upanissay

<38> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ ... jhÄ• naá¹ƒ ... s
mÄ• naá¹ƒ \Be II 481/ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ
patthanaá¹ƒ, kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... bhojanaá¹ƒ upanissÄ• ya dÄ
saá¹…ghaá¹ƒ bhindati. saddhÄ• ... pe ... paÃ±Ã±Ä• , rÄ• go ... pe ... patthanÄ• , kÄ• yikaá¹
kÄ• yikaá¹ƒ dukkhaá¹ƒ ... bhojanaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, maggassa, phalas
upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<39> sanidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa purejÄ• t
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- rÅ«pe aniccato dukkhato anattato vipassati, assÄ• deti a
Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... dom
uppajjati, dibbena cakkhunÄ• \Se II 631/ rÅ«paá¹ƒ passati, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã
purejÄ• tapaccayena paccayo. (1)

anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa purejÄ• tapacca
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
sadde ... pe ... phoá¹-á¹-habbe aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbÄ• ya sotadhÄ
suá¹‡Ä• ti, saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ
purejÄ• tapaccayena \Ne II 562/ paccayo. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ ca
pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. (1)

anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa purejÄ• tapaccay
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- vatthu
purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ ... kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ ..
... domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu anidassanaappaá¹-ighÄ• naá¹
purejÄ• tapaccayena paccayo. (1)

<40> sanidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanaappaa
purejÄ• tapaccayena paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. rÅ«p
anidassanaappaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

anidassanasappaá¹-igho \Be II 482/ ca anidassanaappaá¹-igho ca dhammÄ• anidassanaa
purejÄ• tapaccayena paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ \Se II 632/, vatthupurejÄ• t
vatthu ca ... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca anidassanaappaá¹-ighÄ• naá¹ƒ kh
purejÄ• tapaccayena paccayo. (1)

sanidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanaappaá¹-igha
purejÄ• tapaccayena paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. rÅ«p
cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. (1)

pacchÄ• jÄ• tapaccayo

<41> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa pacchÄ• jÄ
pacchÄ• jÄ• tÄ• anidassanaappaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa anidassanaapp
pacchÄ• jÄ• tapaccayena paccayo. (1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa pacchÄ• jÄ• ta
--- pacchÄ• jÄ• tÄ• anidassanaappaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa sanidassana
pacchÄ• jÄ• tapaccayena paccayo. (2)

(evaá¹ƒ satta paÃ±hÄ• vibhajitabbÄ• , tividharÅ«pasaá¹…gaho.) (7)

Ä• sevanapaccayo

<42> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• sevana
purimÄ• anidassanaappaá¹-ighÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anidassa
khandhÄ• naá¹ƒ Ä• sevanapaccayena paccayo. anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vo
633/ maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<43> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa kammapac
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- anidassanaappaá¹-ighÄ• cetanÄ• sampayuttak
anidassanaappaá¹-ighÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Be II 483/ rÅ«pÄ• naá¹ƒ ka
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- anidassanaappaá¹-ighÄ• cetan
khandhÄ• naá¹ƒ anidassanaappaá¹-ighÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccaye

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- anidassanaappaá¹-ighÄ• cetanÄ• sanidassanas
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. paá¹-isandhikkhaá
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- anidassanaappaá¹-ighÄ• cetanÄ• sanidassanasappaá¹-ighÄ•
kammapaccayena paccayo. (2)

(evaá¹ƒ satta paÃ±hÄ• sahajÄ• tÄ• nÄ• nÄ• kkhaá¹‡ikÄ• iminÄ• kÄ• raá¹‡ena vibhajitab
(7)

vipÄ• kapaccayo

<44> anidassanaappaá¹-igho \Ne II 564/ dhammo anidassanaappaá¹-ighassa dhammassa
vipÄ• ko anidassanaappaá¹-igho eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ anidassana
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo ... pe ... dve kha
paá¹-isandhikkhaá¹‡e anidassanaappaá¹-igho eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá
anidassanaappaá¹-ighÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo ... p
II 634/ vipÄ• kapaccayena paccayo. (1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa vipÄ• kapacca
anidassanaappaá¹-ighÄ• khandhÄ• sanidassanasappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• n
vipÄ• kapaccayena paccayo. paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighÄ• khandhÄ• sa
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo. (2)

(evaá¹ƒ satta paÃ±hÄ• vitthÄ• retabbÄ• , pavattipaá¹-isandhi.) (7)

Ä• hÄ• rapaccayo

<45> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• hÄ• rap
anidassanaappaá¹-ighÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anidassanaap
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. paá¹-isandhikkh
Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be II 484/ anidassanaappaá¹-ighÄ• naÃ
Ä• hÄ• rapaccayena paccayo. kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa anidassanaappaá¹-ighass
paccayo. (1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa Ä• hÄ• rapacc
anidassanaappaá¹-ighÄ• Ä• hÄ• rÄ• sanidassanasappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
Ä• hÄ• rapaccayena paccayo. paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighÄ• Ä• hÄ• rÄ•
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena \Ne II 565/ paccayo. kabaá¸·Ä«kÄ• ro Ä• hÄ•
sanidassanasappaá¹-ighassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

(evaá¹ƒ satta paÃ±hÄ• \Se II 635/ pavattipaá¹-isandhi vibhajitabbÄ• , sattasupi kabaá¸·Ä«k
kÄ• tabbo.) (7)

indriyapaccayo

<46> anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa indriyapac
cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡ass
(1)

anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa indriyapaccayena
anidassanaappaá¹-ighÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anidassanaappa
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. paá¹-isandhikkha
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anidassanaappaá¹-ighÄ• naÃ±ca kaá¹-attÄ
paccayo. rÅ«pajÄ«vitindriyaá¹ƒ anidassanaappaá¹-ighÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ ind

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa indriyapaccaye
anidassanaappaá¹-ighÄ• indriyÄ• sanidassanasappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ
indriyapaccayena paccayo. paá¹-isandhikkhaá¹‡e anidassanaappaá¹-ighÄ• indriyÄ• sanida
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. rÅ«pajÄ«vitindriyaá¹ƒ sanidassanasap
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (2)

(evaá¹ƒ pavattipaá¹-isandhi satta paÃ±hÄ• vibhajitabbÄ• , rÅ«pajÄ«vitindriyaÃ±ca ante ant

<47> anidassanasappaá¹-igho \Se II 636/ \Be II 485/ ca anidassanaappaá¹-igho ca dhamm
anidassanaappaá¹-ighassa dhammassa indriyapaccayena paccayo --- cakkhundriyaÃ±ca ca
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ \Ne II 566/ indriyapaccayena pacca
kÄ• yaviÃ±Ã±Ä• á¹‡aÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyap

jhÄ• napaccayÄ• di

<48> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa jhÄ• napac
maggapaccayena paccayo ... sampayuttapaccayena paccayo --- anidassanaappaá¹-igho ek
khandhÄ• naá¹ƒ sampayuttapaccayena paccayo ... pe ... dve khandhÄ• ... pe ... paá¹-isand

vippayuttapaccayo

<49> anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa vippayutta
__purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá
vippayuttapaccayena paccayo. (1)

anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa vippayuttapacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anidassanaappaá¹-ighÄ• khandhÄ• a
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh
anidassanaappaá¹-ighÄ• khandhÄ• anidassanaappaá¹-ighÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá
khandhÄ• vatthussa vippayuttapaccayena paccayo. vatthu khandhÄ• naá¹ƒ vippayuttapacc
__purejÄ• taá¹ƒ_ --- vatthu anidassanaappaá¹-ighÄ• naá¹ƒ \Se II 637/ khandhÄ• naá¹ƒ vipp
__pacchÄ• jÄ• tÄ• _ --- anidassanaappaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa anidassa
vippayuttapaccayena paccayo. (1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa vippayuttapacc
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anidassanaappaá¹-ighÄ• khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. paá¹-isandhikkh

anidassanaappaá¹-ighÄ• khandhÄ• sanidassanasappaá¹-ighÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• n
paccayo. __pacchÄ• jÄ• tÄ• _ --- anidassanaappaá¹-ighÄ• \Be II 486/ \Ne II 567/ khandhÄ•
sanidassanasappaá¹-ighassa kÄ• yassa vippayuttapaccayena paccayo. (2)

(avasesÄ• paÃ±ca paÃ±hÄ• evaá¹ƒ vitthÄ• retabbÄ• . sahajÄ• tÄ• , pacchÄ• jÄ• tÄ• .)

á¹• 14 atthipaccayo

<50> sanidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa atthipacc
__purejÄ• taá¹ƒ_ --- rÅ«pe aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• r
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. (1)

<51> anidassanasappaá¹-igho dhammo anidassanasappaá¹-ighassa dhammassa atthipacc
anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ atth
mahÄ• bhÅ«tÄ• ekassa mahÄ• bhÅ«tassa atthipaccayena paccayo. anidassanasappaá¹-ig
anidassanasappaá¹-ighÄ• naá¹ƒ \Se II 638/ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ka
upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. phoá¹-á¹-habbÄ• yatanaá¹ƒ cakkhÄ• yata
atthipaccayena paccayo. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ
mahÄ• bhÅ«taá¹ƒ dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo. dve mahÄ• bh
atthipaccayena paccayo. utusamuá¹-á¹-hÄ• nÄ• mahÄ• bhÅ«tÄ• anidassanasappaá¹-ighÄ
atthipaccayena paccayo. asaÃ±Ã±asattÄ• naá¹ƒ anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ
mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo. dve mahÄ• bhÅ«tÄ• ... pe .... (1)

anidassanasappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa atthipaccayen

(paá¹-iccavÄ• re nissayapaccayasadisaá¹ƒ.)

anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa atthipaccayena
purejÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anidassanasappaá¹-ighÄ• mahÄ• bhÅ«tÄ• anidassanaa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne II 568/ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ•
paccayo (yÄ• va asaÃ±Ã±asattÄ• vitthÄ• retabbÄ•). __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe
pe ... phoá¹-á¹-habbe aniccato ... pe ... domanassaá¹ƒ uppajjati, cakkhÄ• yatanaá¹ƒ cakkhu
pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. (3)

(avasesÄ• \Be II 487/ cattÄ• ro paÃ±hÄ• vitthÄ• retabbÄ• . paá¹-iccavÄ• re sahajÄ• tapac
ninnÄ• nÄ• karaá¹‡Ä• .) (7)

<52> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa \Se II 639/

sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ ---
eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ anidassanaappaá¹-ighÄ• naá¹ƒ cittasamuá¹-
atthipaccayena paccayo. dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... Ä• podhÄ• t
anidassanaappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• rÅ«p
... pe ... Ä• podhÄ• tu itthindriyassa ... pe ... kabaá¸·Ä«kÄ• rÄ• hÄ• rassa ca atthipaccayena
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ Ä• p
anidassanaappaá¹-ighÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipacca
--- vatthuá¹ƒ ... itthindriyaá¹ƒ ... purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ ...
kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ ... aniccato ... pe ... domanassaá¹ƒ uppajjati, vatthu
anidassanaappaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ
khandhÄ• purejÄ• tassa imassa anidassanaappaá¹-ighassa kÄ• yassa atthipaccayena pac
Ä• hÄ• ro_ imassa anidassanaappaá¹-ighassa kÄ• yassa atthipaccayena paccayo. __rÅ«pa
anidassanaappaá¹-ighÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo (evaá¹ƒ a
vibhajitabbÄ• . sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyampi kÄ• tabbÄ•). (7)

<53> sanidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanaappaa
atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- rÅ«pÄ• yatanaÃ±ca vatthu ca anidassanaapp
khandhÄ• naá¹ƒ atthipaccayena paccayo \Se II 640/. (1)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• sanidassanasappaá¹-igh
atthipaccayena \Ne II 569/ paccayo --- anidassanaappaá¹-ighÄ• khandhÄ• ca mahÄ• bhÅ«
sanidassanasappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccaye
paá¹-isandhikkhaá¹‡e ... (saá¹ƒkhittaá¹ƒ, asaÃ±Ã±asattÄ• naÃ±ca kÄ• tabbÄ•). (1)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanasappaá¹-igha
paccayo (saá¹ƒkhittaá¹ƒ). (2)

<54> anidassanasappaá¹-igho \Be II 488/ ca anidassanaappaá¹-igho ca dhammÄ• anidass
dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- a
khandhÄ• ca mahÄ• bhÅ«tÄ• ca anidassanaappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• n
(yÄ• va asaÃ±Ã±asattÄ• kÄ• tabbÄ•). __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaÃ±ca vatthu ca
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca anidassanaappaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ att
(avasesÄ• catasso paÃ±hÄ• vibhajitabbÄ• .) (7)

<55> sanidassanasappaá¹-igho ca anidassanasappaá¹-igho ca dhammÄ• anidassanaappa
atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cak
atthipaccayena paccayo. (1)

sanidassanasappaá¹-igho ca anidassanasappaá¹-igho ca anidassanaappaá¹-igho \Se II 641
anidassanaappaá¹-ighassa dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ
cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ kh
paccayo. (1)

(natthivigatapaccayaá¹ƒ anantarasadisaá¹ƒ. avigatapaccayaá¹ƒ atthisadisaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<56> hetuyÄ• \Ne II 570/ satta, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare ekaá¹ƒ
sahajÄ• te ekavÄ«sa, aÃ±Ã±amaÃ±Ã±e cha, nissaye ekavÄ«sa, upanissaye tÄ«á¹‡i, purejÄ
satta, Ä• sevane ekaá¹ƒ, kamme satta, vipÄ• ke satta, Ä• hÄ• re satta, indriye nava, jhÄ• ne
sampayutte ekaá¹ƒ, vippayutte aá¹-á¹-ha, atthiyÄ• paÃ±cavÄ«sa, natthiyÄ• ekaá¹ƒ, vigate
paÃ±cavÄ«sa.

hetusabhÄ• gaá¹ƒ

<57> hetupaccayÄ• adhipatiyÄ• satta, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye
indriye satta, magge satta, sampayutte ekaá¹ƒ, vippayutte satta, atthiyÄ• satta, avigate satt

hetusÄ• maÃ±Ã±aghaá¹-anÄ• (9)

<58> hetu-sahajÄ• ta-nissaya-atthi-avigatanti \Be II 489/ satta.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±anissaya-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-sampayutta-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-nissaya-vippayutta-atthi \Se II 642/-avigatanti satta (avipÄ• kaá¹ƒ-4).

hetu-sahajÄ• ta-nissaya-vipÄ• ka-atthi-avigatanti satta.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissayavipÄ• ka-atthi-avigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-sampayutta-atthiavigatanti ekaá¹ƒ.
hetu-sahajÄ• ta-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti satta.
hetu-sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-vipÄ• ka-vippayutta-atthi-avigatanti ekaá¹ƒ (savi

(evaá¹ƒ sabbo gaá¹‡anavÄ• ro gaá¹‡etabbo.)

anulomaá¹ƒ.

2. paccanÄ«yuddhÄ• ro

<59> sanidassanasappaá¹-igho \Ne II 571/ dhammo anidassanaappaá¹-ighassa dhammass
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (1)

anidassanasappaá¹-igho dhammo anidassanasappaá¹-ighassa dhammassa sahajÄ• tapac

anidassanasappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa sahajÄ• tapa

anidassanasappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• rammaá¹‡ap
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

anidassanasappaá¹-igho dhammo sanidassanasappaá¹-ighassa ca anidassanaappaá¹-igha
sahajÄ• tapaccayena paccayo. (4)

anidassanasappaá¹-igho dhammo anidassanasappaá¹-ighassa ca anidassanaappaá¹-ighas
sahajÄ• tapaccayena paccayo. (5)

anidassanasappaá¹-igho \Be II 490/ dhammo sanidassanasappaá¹-ighassa ca anidassanas
dhammassa sahajÄ• tapaccayena paccayo. (6)

anidassanasappaá¹-igho \Ne II 572/ dhammo sanidassanasappaá¹-ighassa ca anidassanas
anidassanaappaá¹-ighassa ca dhammassa sahajÄ• tapaccayena paccayo. (7)

<60> anidassanaappaá¹-igho dhammo anidassanaappaá¹-ighassa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa dhammassa sahajÄ• tapac
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (2)

anidassanaappaá¹-igho dhammo anidassanasappaá¹-ighassa dhammassa sahajÄ• tapacc
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa

paccayo. (3)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa ca anidassanaappaá¹-ighas
sahajÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena p
paccayo ... indriyapaccayena paccayo. (4)

anidassanaappaá¹-igho dhammo anidassanasappaá¹-ighassa ca anidassanaappaá¹-ighass
sahajÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena p
paccayo ... indriyapaccayena \Se II 644/ paccayo. (5)

anidassanaappaá¹-igho dhammo sanidassanasappaá¹-ighassa ca anidassanasappaá¹-igha
sahajÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena p
paccayo ... indriyapaccayena paccayo. (6)

anidassanaappaá¹-igho \Ne II 573/ dhammo sanidassanasappaá¹-ighassa ca anidassanasa
anidassanaappaá¹-ighassa ca dhammassa sahajÄ• tapaccayena paccayo \Be II 491/ ... pac
... kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo

<61> sanidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanaappaa
purejÄ• taá¹ƒ. (1)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• sanidassanasappaá¹-igh
sahajÄ• tapaccayena paccayo. (1)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanasappaá¹-igha
sahajÄ• tapaccayena paccayo. (2)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanaappaá¹-ighas
purejÄ• taá¹ƒ. (3)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• sanidassanasappaá¹-igh
anidassanaappaá¹-ighassa ca \Se II 645/ dhammassa sahajÄ• tapaccayena paccayo. (4)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• anidassanasappaá¹-igha
anidassanaappaá¹-ighassa ca dhammassa sahajÄ• tapaccayena paccayo. (5)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• sanidassanasappaá¹-igh
anidassanasappaá¹-ighassa ca dhammassa sahajÄ• tapaccayena paccayo. (6)

anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• sanidassanasappaá¹-igh
anidassanasappaá¹-ighassa ca anidassanaappaá¹-ighassa ca dhammassa sahajÄ• tapacca

<62> sanidassanasappaá¹-igho \Ne II 574/ ca anidassanasappaá¹-igho ca dhammÄ• anida
dhammassa purejÄ• taá¹ƒ. (1)

sanidassanasappaá¹-igho ca anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dham
anidassanaappaá¹-ighassa dhammassa sahajÄ• tapaccayena paccayo ... purejÄ• tapaccay

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<63> nahetuyÄ• \Be II 492/ paÃ±cavÄ«sa, naÄ• rammaá¹‡e dvÄ• vÄ«sa, naadhipatiyÄ• p
paÃ±cavÄ«sa, nasamanantare paÃ±cavÄ«sa, nasahajÄ• te dvÄ• dasa, naaÃ±Ã±amaÃ±Ã±
naupanissaye paÃ±cavÄ«sa, napurejÄ• te bÄ• vÄ«sa, napacchÄ• jÄ• te paÃ±cavÄ«sa, naÄ
paÃ±cavÄ«sa, navipÄ• ke catuvÄ«sa, naÄ• hÄ• re paÃ±cavÄ«sa, naindriye tevÄ«sa, najhÄ
paÃ±cavÄ«sa, nasampayutte catuvÄ«sa, navippayutte bÄ• vÄ«sa, noatthiyÄ• \Se II 646/ na
paÃ±cavÄ«sa, novigate paÃ±cavÄ«sa, noavigate nava.

nahetudukaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡e bÄ• vÄ«sa (paá¹-hamagamanasadisaá¹ƒ), noavigate na

nahetutikaá¹ƒ

nahetupaccayÄ• naÄ• rammaá¹‡apaccayÄ• naadhipatiyÄ• bÄ• vÄ«sa, naanantare bÄ• vÄ
nasahajÄ• te nava, naaÃ±Ã±amaÃ±Ã±e bÄ• vÄ«sa, nanissaye nava, naupanissaye ekavÄ«
napacchÄ• jÄ• te bÄ• vÄ«sa ... pe ... nasampayutte bÄ• vÄ«sa, navippayutte bÄ• vÄ«sa \N
nonatthiyÄ• bÄ• vÄ«sa, novigate bÄ• vÄ«sa, noavigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<64> hetupaccayÄ• naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nasan
naaÃ±Ã±amaÃ±Ã±e satta, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satta .
satta, navippayutte ekaá¹ƒ, nonatthiyÄ• satta, novigate satta.

hetusÄ• maÃ±Ã±aghaá¹-anÄ•

<65> hetu-sahajÄ• ta-nissaya-atthi-avigatanti \Be II 493/ naÄ• rammaá¹‡e satta ... pe ... na
nasamanantare satta, naaÃ±Ã±amaÃ±Ã±e satta (idhÄ• pi saá¹ƒkhittaá¹ƒ), nasampayutte sa
nonatthiyÄ• satta, novigate satta.

hetu \Se II 647/ -sahajÄ• ta-aÃ±Ã±amaÃ±Ã±a-nissaya-atthi-avigatanti naÄ• rammaá¹‡e eka
novigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<66> nahetupaccayÄ• \Ne II 576/ Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare eka
sahajÄ• te ekavÄ«sa, aÃ±Ã±amaÃ±Ã±e cha, nissaye ekavÄ«sa, upanissaye tÄ«á¹‡i, purejÄ
satta, Ä• sevane ekaá¹ƒ, kamme satta, vipÄ• ke satta, Ä• hÄ• re satta, indriye nava, jhÄ• ne
sampayutte ekaá¹ƒ, vippayutte aá¹-á¹-ha, atthiyÄ• paÃ±cavÄ«sa, natthiyÄ• ekaá¹ƒ, vigate
paÃ±cavÄ«sa (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

paÃ±hÄ• vÄ• ro niá¹-á¹-hito.

sanidassanasappaá¹-ighattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulome tikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dutiyo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paá¹-á¹-hÄ• napÄ• á¸·i

(tatiyo bhÄ• go)

dhammÄ• nulome dukapaá¹-á¹-hÄ• naá¹ƒ

1. hetugocchakaá¹ƒ

1. hetudukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> hetuá¹ƒ \Se III 1/ \Be III 1/ \Ne III 1/ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetu
alobhaá¹ƒ paá¹-icca adoso amoho, adosaá¹ƒ paá¹-icca alobho amoho, amohaá¹ƒ paá¹-icca
paá¹-icca \Ne III 2/ moho, mohaá¹ƒ paá¹-icca lobho, dosaá¹ƒ paá¹-icca moho, mohaá¹ƒ paá
paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupaccayÄ• --- hetuá¹ƒ dhamm
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ...

hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dhammÄ• uppajjanti hetupaccayÄ• --- a
amoho sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ (cakkaá¹ƒ). lob
sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... paá¹-isandhikk

<2> nahetuá¹ƒ \Be III 2/ dhammaá¹ƒ \Se III 2/ paá¹-icca nahetu dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khandh
vatthuá¹ƒ paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupaccayÄ• --- nahetÅ« khandh
paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paá¹-icca hetÅ«. (2)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dhammÄ• uppajjanti hetupaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• hetu ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ..
dve khandhÄ• hetu ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ...
vatthuá¹ƒ paá¹-icca hetÅ« sampayuttakÄ• ca khandhÄ• . (3)

<3> hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupaccayÄ• ---
khandhe paá¹-icca adoso amoho (cakkaá¹ƒ). lobhaÃ±ca sampayuttake ca khandhe paá¹-icc
sampayuttake ca khandhe paá¹-icca moho ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... alobhaÃ±
paá¹-icca adoso amoho ... pe .... (1)

hetuÃ±ca \Ne III 3/ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupacca
khandhaÃ±ca hetuÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... p
hetuÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkha
paá¹-isandhikkhaá¹‡e vatthuÃ±ca hetuÃ±ca paá¹-icca sampayuttakÄ• khandhÄ• . (2)

hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dhammÄ• uppajjanti \Se II
nahetuá¹ƒ ekaá¹ƒ khandhaÃ±ca alobhaÃ±ca paá¹-icca tayo khandhÄ• adoso amoho ca citt
rÅ«paá¹ƒ ... pe ... dve khandhe ca alobhaÃ±ca paá¹-icca dve khandhÄ• adoso amoho ca ci
rÅ«paá¹ƒ (cakkaá¹ƒ). nahetuá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±ca paá¹-icca tayo khandhÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
alobhaÃ±ca paá¹-icca adoso amoho sampayuttakÄ• ca khandhÄ• . (3)

Ä• rammaá¹‡apaccayÄ• di

<4> hetuá¹ƒ \Be III 3/ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati Ä• rammaá¹‡apaccayÄ
arÅ«peyeva nava paÃ±hÄ•) ... adhipatipaccayÄ• (paá¹-isandhi natthi, paripuá¹‡á¹‡aá¹ƒ) el
paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ
nÄ• naá¹ƒ) anantarapaccayÄ• ... samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• (sabbe m
asaÃ±Ã±asattÄ•) ... aÃ±Ã±amaÃ±Ã±apaccayÄ• ... nissayapaccayÄ• ... upanissayapaccay
Ä• sevanapaccayÄ• (dvÄ«supi paá¹-isandhi natthi) ... kammapaccayÄ• ... vipÄ• kapaccayÄ
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<5> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), avigate nava (evaá¹ƒ gaá¹‡etab

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<6> nahetuá¹ƒ \Ne III 4/ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati nahetupaccayÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Se III 4/ rÅ«paá¹ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icc ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamu asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (1)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sa khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (2)

naÄ• rammaá¹‡apaccayÄ• di

<7> hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• -- cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

nahetuá¹ƒ \Be III 4/ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati naÄ• rammaá¹‡apacca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... sabbe mahÄ•

hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati naÄ• rammaá¹‡apa khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... naad (paripuá¹‡á¹‡aá¹ƒ) naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<8> hetuá¹ƒ \Ne III 5/ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati napurejÄ• tapaccayÄ•

paá¹-icca adoso amoho (cakkaá¹ƒ). lobhaá¹ƒ paá¹-icca moho, mohaá¹ƒ paá¹-icca lobho; paá
pe .... (1)

hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe
sampayuttakÄ• khandhÄ• , hetuá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ \Se III 5/ rÅ«paá¹ƒ;
... pe .... (2)

hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dhammÄ• uppajjanti napurejÄ• tapaccay
paá¹-icca adoso amoho sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ). lobhaá¹ƒ paá¹-icca moho
(cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

<9> nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati napurejÄ• tapaccayÄ• --- a
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... nahetÅ« khandhe paá¹-icca cittasamuá¹-á¹-h
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe
hetÅ«; paá¹-isandhikkhaá¹‡e ... pe .... (2)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dhammÄ• uppajjanti napurejÄ• tapacc
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• hetu ca ... pe ... dve khandhe ... pe ... paá¹-isa
pe .... (3)

<10> hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati napurejÄ• tapac
sampayuttake ca khandhe paá¹-icca adoso amoho \Be III 5/ (cakkaá¹ƒ). arÅ«pe lobhaÃ±ca
paá¹-icca moho (cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuÃ±ca \Ne III 6/ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati napurejÄ• t
nahetuá¹ƒ ekaá¹ƒ khandhaÃ±ca hetuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe .
khandhe ca hetuÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, hetuÃ±ca mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \Se III 6/; paá¹-isandhikkhaá¹‡e ... pe .... (2)

hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dhammÄ• uppajjanti napur
nahetuá¹ƒ ekaá¹ƒ khandhaÃ±ca alobhaÃ±ca paá¹-icca tayo khandhÄ• adoso amoho ca ... p
... (cakkaá¹ƒ). nahetuá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±ca paá¹-icca tayo khandhÄ• moho c
paá¹-isandhikkhaá¹‡e ... pe .... (3)

napacchÄ• jÄ• tapaccayÄ• di

<11> hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati napacchÄ• jÄ• tapaccayÄ• ...

nakammapaccayÄ• di

<12> hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati nakammapaccayÄ• --- hetu
cetanÄ• . (1)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati nakammapaccayÄ• --- nahetÅ«
sampayuttakÄ• cetanÄ• ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-

hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati nakammapaccayÄ•
khandhe paá¹-icca sampayuttakÄ• cetanÄ• . (1)

hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati navipÄ• kapaccayÄ• ... nava.

naÄ• hÄ• rapaccayÄ• di

<13> nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati naÄ• hÄ• rapaccayÄ• ---
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... naindriyapaccayÄ• \Se III 7/ ---
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ \Be III 6/ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... asaÃ±Ã±asattÄ
paá¹-icca rÅ«pajÄ«vitindriyaá¹ƒ, najhÄ• napaccayÄ• --- paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne III 7/
... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... p
ahetukaá¹ƒ nahetuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... nasampayuttapaccayÄ• ... navi
(napurejÄ• tasadisaá¹ƒ, arÅ«papaÃ±hÄ• yeva) nonatthipaccayÄ• ... novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<14> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i,
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ)

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<15> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i ... tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, n tÄ«á¹‡i, navippayutte \Se III 8/ nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<16> nahetupaccayÄ• \Be III 7/ \Ne III 8/ Ä• rammaá¹‡e dve, anantare dve ... pe ... kamme Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve ... pe ... avigate dve

paccanÄ«yÄ• nulomaá¹ƒ.

2-6 sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi paá¹-iccavÄ• rasadisÄ• yeva paÃ±hÄ niá¹-á¹-hitesu ``vatthuá¹ƒ paccayÄ• â€™â€™ ti kÄ• tabbÄ• . paÃ±cÄ• yatanÄ• ni anulomep labbhanti tathÄ• kÄ• tabbÄ• . saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi paripuá¹‡á¹‡o. n arÅ«pameva.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<17> hetu dhammo hetussa dhammassa hetupaccayena paccayo --- alobho adosassa amo (cakkaá¹ƒ). lobho mohassa hetupaccayena paccayo, doso mohassa hetupaccayena paccay pe .... (1)

hetu \Ne III 9/ dhammo nahetussa dhammassa hetupaccayena paccayo --- hetÅ« sampayu
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

hetu dhammo hetussa ca nahetussa ca dhammassa hetupaccayena paccayo \Se III 9/ --- a
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetu
lobho mohassa ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<18> hetu \Be III 8/ dhammo hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo --- he
uppajjanti. (1)

hetu dhammo nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo --- hetuá¹ƒ Ä• rab
uppajjanti. (2)

hetu dhammo hetussa ca nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ---
sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

<19> nahetu dhammo nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• na
uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhati. jhÄ
pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡
nahetÅ« pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samu
jÄ• nanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ, nahetÅ« khandhe aniccato ... pe ... domanassaá¹ƒ u
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±
nahetucittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ {Ä• kÄ• sÄ• na
evamuparipi tÄ«su á¹-hÄ• nesu} viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡as
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa \Ne III 10/ ... pe ... nahetÅ« khandhÄ•
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nahetu dhammo hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ dat
Ä• vajjanÄ• natthi. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• y
kÄ• yaviÃ±Ã±Ä• á¹‡assÄ• ti idaá¹ƒ natthi). (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo

pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, taá¹ƒ \Be III 9/ Ä• rabbha hetÅ« ca s
khandhÄ• uppajjanti (tattha tattha á¹-hitena imaá¹ƒ kÄ• tabbaá¹ƒ dutiyagamanasadisaá¹ƒ).

<20> hetu ca nahetu ca dhammÄ• hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo
khandhe Ä• rabbha hetÅ« uppajjanti. (1)

hetu ca nahetu ca dhammÄ• nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo --
khandhe Ä• rabbha nahetÅ« khandhÄ• uppajjanti. (2)

hetu ca nahetu ca dhammÄ• hetussa ca nahetussa ca dhammassa Ä• rammaá¹‡apaccaye
sampayuttake ca khandhe Ä• rabbha hetÅ« ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

adhipatipaccayo

<21> hetu dhammo hetussa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• d
__Ä• rammaá¹‡Ä• dhipati_ --- hetuá¹ƒ garuá¹ƒ katvÄ• hetÅ« \Se III 11/ uppajjanti. __sahajÄ
adhipati sampayuttakÄ• naá¹ƒ hetÅ«naá¹ƒ adhipatipaccayena paccayo. (1)

hetu dhammo nahetussa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhip
11/. __Ä• rammaá¹‡Ä• dhipati_ --- hetuá¹ƒ garuá¹ƒ katvÄ• nahetÅ« khandhÄ• uppajjanti. _
hetu adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ
paccayo. (2)

hetu dhammo hetussa ca nahetussa ca dhammassa adhipatipaccayena paccayo --- Ä• ram
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- hetuá¹ƒ garuá¹ƒ katvÄ• hetÅ« ca sampa
uppajjanti. __sahajÄ• tÄ• dhipati_ --- hetu adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ h
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<22> nahetu dhammo nahetussa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• (vitthÄ• retabbaá¹ƒ yÄ• va. nahetÅ« khand
--- nahetu adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca r
paccayo. (1)

nahetu \Be III 10/ dhammo hetussa dhammassa adhipatipaccayena paccayo --- Ä• rammaá
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• (saá¹ƒkhittaá¹ƒ. yÄ• v
khandhÄ• tÄ• va kÄ• tabbaá¹ƒ). __sahajÄ• tÄ• dhipati_ nahetu adhipati sampayuttakÄ• na
adhipatipaccayena paccayo. (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa adhipatipaccayena paccayo --- Ä• r
sahajÄ• tÄ• dhipati \Se III 12/. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ...
katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, taá¹ƒ garuá¹ƒ katvÄ• nahetÅ« khandhÄ• ca l
suciá¹‡á¹‡Ä• ni (yÄ• va vatthu nahetÅ« khandhÄ• , ca tÄ• va kÄ• tabbaá¹ƒ). __sahajÄ• tÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ
paccayo. (3)

<23> hetu ca nahetu ca dhammÄ• hetussa dhammassa adhipatipaccayena paccayo. __Ä•
hetuÃ±ca sampayuttake ca khandhe garuá¹ƒ katvÄ• hetÅ« uppajjanti. (1)

hetu \Ne III 12/ ca nahetu ca dhammÄ• nahetussa dhammassa adhipatipaccayena paccay
--- hetuÃ±ca sampayuttake ca khandhe garuá¹ƒ katvÄ• nahetÅ« khandhÄ• uppajjanti. (2)

hetu ca nahetu ca dhammÄ• hetussa ca nahetussa ca dhammassa adhipatipaccayena pac
--- hetuÃ±ca sampayuttake ca khandhe garuá¹ƒ katvÄ• hetÅ« ca sampayuttakÄ• ca khand

anantarapaccayo

<24> hetu dhammo hetussa dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ•
pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ anantarapaccayena paccayo. (1)

hetu dhammo nahetussa dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• h
pacchimÄ• naá¹ƒ nahetÅ«naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

hetu dhammo hetussa ca nahetussa ca dhammassa anantarapaccayena paccayo --- purim
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ an

<25> nahetu \Be III 11/ dhammo \Se III 13/ nahetussa dhammassa anantarapaccayena pac
nahetÅ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nahetÅ«naá¹ƒ khandhÄ• naá¹ƒ ana
anulomaá¹ƒ gotrabhussa (saá¹ƒkhittaá¹ƒ) nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasa
paccayo. (1)

nahetu dhammo hetussa dhammassa anantarapaccayena paccayo ... pe .... (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa anantarapaccayena paccayo (nahet
ekasadisaá¹ƒ). (3)

<26> hetÅ« ca nahetÅ« ca dhammÄ• hetussa dhammassa anantarapaccayena paccayo --

hetÅ« ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ ana

hetÅ« ca nahetÅ« ca dhammÄ• nahetussa dhammassa anantarapaccayena paccayo --- pu
sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nahetÅ«naá¹ƒ khandhÄ•
(2)

hetÅ« ca nahetÅ« ca dhammÄ• hetussa ca nahetussa ca dhammassa anantarapaccayena
hetÅ« ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ sam
anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<27> hetu dhammo hetussa dhammassa samanantarapaccayena paccayo (anantarasadisa
paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo (ime dvepi paá¹-iccasadisÄ• . nissayapac
nissayapaccayasadiso.)

upanissayapaccayo

<28> hetu dhammo hetussa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- hetÅ« hetÅ«naá¹ƒ u
paccayo. (1)

hetu dhammo nahetussa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«p
pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- hetÅ« nahetÅ«naá¹ƒ khandhÄ• naá¹ƒ upa
paccayo. (2)

hetu \Be III 12/ dhammo hetussa ca nahetussa ca dhammassa upanissayapaccayena pacc
Ä• rammaá¹‡Å«panissayo \Ne III 14/, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pak
hetÅ«naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (3)

<29> nahetu dhammo nahetussa dhammassa upanissayapaccayena paccayo --- Ä• ramma
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
pe ... samÄ• pattiá¹ƒ uppÄ• deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• s
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá
... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nahetu dhammo hetussa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«p
pakatÅ«panissayo ... pe ... pakatÅ«panissayo --- saddhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upaniss

... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... pattha
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa upanissayapaccayena paccayo --- Å
15/, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... pakatÅ«panissayo (dutiyaupanissayas

<30> hetÅ« ca nahetÅ« ca dhammÄ• hetussa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- hetÅ« ca sampayutt
hetÅ«naá¹ƒ upanissayapaccayena paccayo. (1)

hetÅ« ca nahetÅ« ca dhammÄ• nahetussa dhammassa upanissayapaccayena paccayo ---
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- hetÅ« ca sampayutt
nahetÅ«naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (2)

hetÅ« ca nahetÅ« ca dhammÄ• hetussa ca nahetussa ca dhammassa upanissayapaccaye
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo \Be III 13/ ... pe .... pak
15/ --- hetÅ« ca sampayuttakÄ• ca khandhÄ• hetÅ«naÃ±ca sampayuttakÄ• naÃ±ca khand
paccayo. (3)

purejÄ• tapaccayo

<31> nahetu dhammo nahetussa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... \Se III 16/
nahetÅ«naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

nahetu dhammo hetussa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apure
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanass
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. __v
vatthu hetÅ«naá¹ƒ purejÄ• tapaccayena paccayo. (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa purejÄ• tapaccayena paccayo --- Ä•
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu hetÅ«naá¹ƒ sampayuttakÄ• naÃ±
purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayÄ• di

<32> hetu dhammo nahetussa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ•
imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

nahetu dhammo nahetussa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ•
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

hetÅ« ca nahetÅ« ca dhammÄ• nahetussa dhammassa pacchÄ• jÄ• tapaccayena paccayo
sampayuttakÄ• ca khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena p

hetu \Be III 14/ \Ne III 16/ dhammo hetussa dhammassa Ä• sevanapaccayena paccayo (an
17/.

kammapaccayo

<33> nahetu dhammo nahetussa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• ,
__sahajÄ• tÄ• _ --- nahetu cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-
kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- na
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

nahetu dhammo hetussa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ•
nahetu cetanÄ• sampayuttakÄ• naá¹ƒ hetÅ«naá¹ƒ kammapaccayena paccayo; paá¹-isandh
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nahetu cetanÄ• vipÄ• kÄ• naá¹ƒ hetÅ«naá¹ƒ kammapaccayen

nahetu dhammo hetussa ca nahetussa ca dhammassa kammapaccayena paccayo --- saha
__sahajÄ• tÄ• _ --- nahetu cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naá¹ƒ citt
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayen

vipÄ• kapaccayo

<34> hetu dhammo hetussa dhammassa vipÄ• kapaccayena paccayo --- vipÄ• ko alobho a
vipÄ• kapaccayena paccayo (paá¹-iccavÄ• rasadisaá¹ƒ. vipÄ• kavibhaá¹…ge nava paÃ±hÄ

Ä• hÄ• rapaccayo

<35> nahetu dhammo nahetussa dhammassa Ä• hÄ• rapaccayena paccayo --- nahetÅ« Ä•

khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa \Se III 18/ Ä• hÄ• rapaccayena paccayo. (1

nahetu \Ne III 17/ dhammo hetussa dhammassa Ä• hÄ• rapaccayena paccayo --- nahetÅ«
hetÅ«naá¹ƒ Ä• hÄ• rapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (2)

nahetu \Be III 15/ dhammo hetussa ca nahetussa ca dhammassa Ä• hÄ• rapaccayena pac
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (3)

indriyapaccayo

<36> hetu dhammo hetussa dhammassa indriyapaccayena paccayo ... pe ... (hetumÅ«lake

nahetu dhammo nahetussa dhammassa indriyapaccayena paccayo --- nahetÅ« indriyÄ• sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo;
... cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡a
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo (evaá¹ƒ indriyapa
nava).

jhÄ• napaccayÄ• di

<37> nahetu dhammo nahetussa dhammassa jhÄ• napaccayena paccayo ... tÄ«á¹‡i.

hetu dhammo hetussa dhammassa maggapaccayena paccayo ... sampayuttapaccayena pa

vippayuttapaccayo

<38> hetu dhammo nahetussa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ
__sahajÄ• tÄ• _ --- hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena
paá¹-isandhikkhaá¹‡e hetÅ« kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. hetÅ«
vippayuttapaccayena paccayo \Se III 19/. __pacchÄ• jÄ• tÄ• _ --- hetÅ« purejÄ• tassa imas
vippayuttapaccayena paccayo. (1)

nahetu \Ne III 18/ dhammo nahetussa dhammassa vippayuttapaccayena paccayo --- sahaj
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nahetÅ« khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
paccayo; paá¹-isandhikkhaá¹‡e nahetÅ« khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapac
vatthussa ... pe ... vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_

cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatthu nahe
vippayuttapaccayena paccayo \Be III 16/. __pacchÄ• jÄ• tÄ• _ --- nahetÅ« khandhÄ• purej
vippayuttapaccayena paccayo. (1)

nahetu dhammo hetussa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pure
--- paá¹-isandhikkhaá¹‡e vatthu hetÅ«naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ
vippayuttapaccayena paccayo. (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa vippayuttapaccayena paccayo --- sa
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu hetÅ«naá¹ƒ sampayuttakÄ• naÃ±ca khan
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu hetÅ«naá¹ƒ sampayuttakÄ• naÃ
vippayuttapaccayena paccayo. (3)

hetÅ« ca nahetÅ« ca dhammÄ• nahetussa dhammassa vippayuttapaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- hetÅ« ca sampayuttakÄ• ca khandhÄ• cittasamuá¹
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e hetÅ« \Se III 20/ ca sampayuttakÄ• c
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- hetÅ« ca s
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

atthipaccayÄ• di

<39> hetu dhammo hetussa dhammassa atthipaccayena paccayo --- alobho adosassa amo
(cakkaá¹ƒ). lobho mohassa atthipaccayena paccayo (cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e ... p

hetu dhammo nahetussa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• j
III 19/ --- hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- hetÅ« purejÄ• tassa imass
atthipaccayena paccayo. (2)

hetu dhammo hetussa ca nahetussa ca dhammassa atthipaccayena paccayo --- alobho ad
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthip
lobho mohassa sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
(cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

<40> nahetu \Be III 17/ dhammo nahetussa dhammassa atthipaccayena paccayo --- sahaj
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nahetu eko khandho tiá¹‡á¹‡
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e nahetu eko khandho \Se III 21/ tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹

... pe ... khandhÄ• vatthussa atthipaccayena paccayo; vatthu khandhÄ• naá¹ƒ atthipaccaye
mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ
asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... pe ... d
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yata
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa, cakkhÄ• yatanaá¹ƒ cakkhuvi
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatthu nahetÅ«naá¹ƒ khandhÄ• naá¹ƒ atthipac
__pacchÄ• jÄ• tÄ• _ --- nahetÅ« khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena
Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo. __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ•
paccayo. (1)

nahetu dhammo hetussa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• ta
nahetÅ« khandhÄ• sampayuttakÄ• naá¹ƒ hetÅ«naá¹ƒ atthipaccayena paccayo. paá¹-isandh
hetÅ«naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anic
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
hetÅ«naá¹ƒ atthipaccayena paccayo. (2)

nahetu dhammo hetussa ca nahetussa ca dhammassa atthipaccayena paccayo --- sahajÄ•
__sahajÄ• to_ --- nahetu eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ hetÅ«naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ \Se III 22/ atthipaccayena \Ne III 20/ paccayo; paá¹-isandhikkhaá¹‡e ... pe ... v
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakk
aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti; vatthu hetÅ«naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipacca

<41> hetu ca nahetu ca dhammÄ• hetussa dhammassa atthipaccayena paccayo --- __sah
sahajÄ• to_ --- alobho ca sampayuttakÄ• ca khandhÄ• adosassa amohassa atthipaccayen
18/. lobho ca sampayuttakÄ• ca khandhÄ• mohassa atthipaccayena paccayo (cakkaá¹ƒ) ;
pe ... alobho ca vatthu ca adosassa amohassa atthipaccayena paccayo (cakkaá¹ƒ). (1)

hetu ca nahetu ca dhammÄ• nahetussa dhammassa atthipaccayena paccayo --- sahajÄ• t
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nahetu eko khandho ca hetÅ« ca tiá¹‡á¹‡annaá¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e ... pe ... paá¹-isandhikkhaá¹‡e hetÅ« ca vatthu ca nahetÅ«naá¹ƒ khan
atthipaccayena paccayo. __sahajÄ• tÄ• _ --- hetÅ« ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-h
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- hetÅ« ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca im
__atthipaccayena_ paccayo. __pacchÄ• jÄ• tÄ• _ --- hetÅ« ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-
atthipaccayena paccayo. (2)

hetu ca nahetu ca dhammÄ• hetussa \Se III 23/ ca nahetussa ca dhammassa atthipaccaye

__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• to_ --- nahetu eko khandho ca alobho ca tiá¹‡á¹‡an
adosassa amohassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo
khandho ca lobho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ mohassa cittasamuá¹-á¹-hÄ• nÄ• na
atthipaccayena paccayo (cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e nahetu eko khandho ca alobho
paá¹-isandhikkhaá¹‡e ... pe ... alobho ca vatthu ca adosassa amohassa sampayuttakÄ• naÃ
atthipaccayena paccayo, lobho ca vatthu ca mohassa sampayuttakÄ• naÃ±ca khandhÄ• na
....

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo. (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<42> hetuyÄ• \Ne III 21/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ
nava, sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, av
anumajjantena gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<43> hetu dhammo hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tap
... upanissayapaccayena paccayo. (1)

hetu dhammo nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapacc
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

hetu dhammo hetussa ca nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ...
upanissayapaccayena paccayo. (3)

<44> nahetu dhammo nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

nahetu \Ne III 22/ dhammo hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... saha
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... kammapaccayena pacc

nahetu dhammo hetussa ca nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... kammapaccayena pa

<45> hetu ca nahetu ca dhammÄ• hetussa dhammassa Ä• rammaá¹‡apaccayena paccay
... upanissayapaccayena paccayo. (1)

hetu ca nahetu ca dhammÄ• nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
upanissayapaccayena paccayo. (2)

hetu \Se III 25/ \Be III 20/ ca nahetu ca dhammÄ• hetussa ca nahetussa ca dhammassa Ä
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<46> nahetuyÄ• nava, naÄ• rammaá¹‡e nava ... pe ... noavigate nava (evaá¹ƒ gaá¹‡etabb

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<47> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡i,
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye tÄ«á¹‡i ... pe ... namagge tÄ«á¹‡i, nasa
navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<48> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ
nava, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, m
sampayutte tÄ«á¹‡i, vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• nava, vigate nava, avig
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

hetudukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. sahetukadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<49> sahetukaá¹ƒ \Se III 26/ \Be III 21/ \Ne III 24/ dhammaá¹ƒ paá¹-icca sahetuko dhammo
hetupaccayÄ• --- sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kh
paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati hetupaccayÄ• --- sahetuke
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti hetupacc
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<50> ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati hetupaccayÄ• --- viciki
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ekaá¹ƒ mahÄ
mahÄ• bhÅ«tÄ• ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-
upÄ• dÄ• rÅ«paá¹ƒ. (1)

ahetukaá¹ƒ \Ne III 25/ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati hetupaccayÄ• ---
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡

sahetukÄ• khandhÄ• . (2)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti hetupacca
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandh
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca \Se III 27/ sahetukÄ• khandhÄ• , mah
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<51> sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati hetup
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca t
khandhe ... pe ... paá¹-isandhikkhaá¹‡e sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹
pe ... dve khandhe ... pe .... (1)

sahetukaÃ±ca \Be III 22/ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati he
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sa
khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• upp
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca t
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e s
khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... sahetuke
mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<52> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati Ä• rammaá¹‡apaccay
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .

sahetukaá¹ƒ \Ne III 26/ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati Ä• rammaá¹‡apac
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti Ä• ramm
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
khandhe ... pe .... (3)

<53> ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e v
ahetukÄ• khandhÄ• . (1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡ sahetukÄ• khandhÄ• . (2)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati Ä• rammaá vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca t pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ khandhÄ• ... pe ... dve khandhe ... pe .... (1)

adhipatipaccayo

<54> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati adhipatipaccayÄ• --- khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati adhipatipaccayÄ• --- sahetu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

sahetukaá¹ƒ \Ne III 27/ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjant sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p ... pe .... (3)

<55> ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati adhipatipaccayÄ• --- ek pe ... mahÄ• bhÅ«te paá¹-icca \Se III 29/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«p

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati adhipatipacc ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

anantarapaccayÄ• di

<56> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati anantarapaccayÄ• .. sahajÄ• tapaccayÄ• --- sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati sahajÄ• tapaccayÄ• --- sah cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹ uddhaccasahagato moho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti sahajÄ• t

ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve kha
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..

<57> ahetukaá¹ƒ \Be III 24/ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati sahajÄ• tapa
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹
paá¹-isandhikkhaá¹‡e ... pe ... khandhe \Ne III 28/ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khan
mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ
asaÃ±Ã±asattÄ• naá¹ƒ \Se III 30/ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati sahajÄ• tapaccayÄ• (ime pa
ninnÄ• naá¹ƒ). (2)

aÃ±Ã±amaÃ±Ã±apaccayo

<58> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati aÃ±Ã±amaÃ±Ã±apac
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ•
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho; paá¹
khandhe paá¹-icca vatthu. (2)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti aÃ±Ã±am
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
khandhe ... pe ... paá¹-isandhikkhaá¹‡e sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kha
... dve khandhe ... pe .... (3)

<59> ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati aÃ±Ã±amaÃ±Ã±apacca
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e a
khandhaá¹ƒ paá¹-icca tayo khandhÄ• vatthu ca ... pe ... dve khandhe ... pe ... (saá¹ƒkhittaá
asaÃ±Ã±asattÄ•). (1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ•
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡
sahetukÄ• khandhÄ• . (2)

sahetukaÃ±ca \Ne III 29/ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca \Se III 31/ sahetuko dhammo

aÃ±Ã±amaÃ±Ã±apaccayÄ• --- vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khan
III 25/ tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e sahetukaá¹ƒ eka
vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

nissayapaccayÄ• di

<60> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati nissayapaccayÄ• ...
purejÄ• tapaccayÄ• ... Ä• sevanapaccayÄ• ... kammapaccayÄ• ... vipÄ• kapaccayÄ• ... Ä
indriyapaccayÄ• ... jhÄ• napaccayÄ• ... maggapaccayÄ• ... (jhÄ• nampi maggampi sahajÄ
mahÄ• bhÅ«tÄ• natthi) sampayuttapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ...
vigatapaccayÄ• ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<61> hetuyÄ• nava, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anantare cha, samanantare
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cha, purejÄ• te cha, Ä• sevane cha, kamm
Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte cha, vippayutte nava,
cha, vigate cha, avigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<62> sahetukaá¹ƒ \Ne III 30/ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati nahetupacca
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato \Se III 32/
(1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati nahetupaccayÄ• --- ahetukaá
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe .... (1) (sabbaá¹ƒ yÄ• va asaÃ±Ã±asattÄ• tÄ• va kÄ• tabbaá¹ƒ.

naÄ• rammaá¹‡apaccayÄ• di

<63> sahetukaá¹ƒ \Be III 26/ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati naÄ• ramma
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu
mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ ... pe .... (1)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati naÄ• ramma
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sa
khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati naadhipatipaccayÄ• ... (an
\Ne III 31/ naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccay
... napurejÄ• tapaccayÄ• --- arÅ«pe sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... paá¹-isandhik
(1)

<64> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati napurejÄ• tapaccayÄ•
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti napurejÄ
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati \Se III 33/ napurejÄ• tapacca
ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khandhe ... pe ... ahetuke khandhe paá¹-icca cittasamuá¹-á
rÅ«paá¹ƒ, vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ• tÄ• va vitthÄ• ro). (1)

ahetukaá¹ƒ \Be III 27/ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati napurejÄ• tapacca
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandh
vatthuá¹ƒ paá¹-icca sahetukÄ• khandhÄ• . (2)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti napurejÄ•

paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sahetukÄ• khandhÄ• , mahÄ• bhÅ«te paá¹-icca

<65> sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati napur
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca t
pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ
khandhÄ• ... pe ... dve \Se III 34/ khandhe ... pe .... (1)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati napurejÄ• ta
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sa
khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• upp
--- paá¹-isandhikkhaá¹‡e sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khan
khandhe ... pe ... sahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

napacchÄ• jÄ• tapaccayÄ• di

<66> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati napacchÄ• jÄ• tapac
... nakammapaccayÄ• --- sahetuke khandhe paá¹-icca sahetukÄ• cetanÄ• . (1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati nakammapaccayÄ• --- ahetu
ahetukÄ• cetanÄ• ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• na

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati nakammapaccayÄ• --- vicik
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• cetanÄ• . (2)

sahetukaÃ±ca \Be III 28/ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati n
vicikicchÄ• sahagate uddhaccasahagate khandhe ca mohaÃ±ca paá¹-icca sampayuttakÄ•
(paá¹-isandhi natthi).

naÄ• hÄ• rapaccayÄ• di

<67> ahetukaá¹ƒ \Se III 35/ \Ne III 33/ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati na
naindriyapaccayÄ• ... najhÄ• napaccayÄ• ... namaggapaccayÄ• ... nasampayuttapaccayÄ

navippayuttapaccayÄ• di

<68> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati navippayuttapaccayÄ

ekaá¹ƒ khandhaá¹ƒ ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati navippayuttapaccayÄ• --- ar
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (2)

sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti navippay
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
khandhe ... pe .... (3)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati navippayuttapaccayÄ• --- arÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• , dve khandhe ... pe .... (1)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati navippayuttapaccayÄ• --- a
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati navippayutt
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca t
khandhe ... pe ... nonatthipaccayÄ• ... novigatapaccayÄ• . (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<69> nahetuyÄ• \Ne III 34/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantar
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i \Be III 29/, napu
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ•
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ•
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<70> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i, n

naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<71> nahetupaccayÄ• \Ne III 35/ Ä• rammaá¹‡e dve, anantare dve, samanantare dve (sab
ekaá¹ƒ, Ä• hÄ• re dve, indriye dve, jhÄ• ne dve, magge ekaá¹ƒ, sampayutte dve ... pe ... avi
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<72> sahetukaá¹ƒ \Be III 30/ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati hetupacca
paá¹-iccavÄ• rasadisaá¹ƒ).

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ahetuko \Se III 37/ dhammo ... pe ... (paá¹-iccavÄ• rasa

ahetukaá¹ƒ \Ne III 36/ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati hetupaccayÄ• --
sahetukÄ• khandhÄ• , vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ•
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• sahetukÄ• khandhÄ• . (2)

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• uppajjanti hetupacc

sahetukÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, viciki
uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• r
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ ... pe .... (3)

<73> sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati hetu
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... v
uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ...
paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati hetupaccay
mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sahagate uddl
mohaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• up
sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khan
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sa
uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca \Be III 31/ paccayÄ• tayo \Se III 38
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e sa
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... sahetuk
mahÄ• bhÅ«te ca paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<74> sahetukaá¹ƒ \Ne III 37/ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati Ä• ramma
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --
uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (2)

sahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• uppajjanti Ä• ramm
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandh
khandhe ... pe .... (3)

<75> ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati Ä• rammaá¹‡apaccay
khandhaá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• khand
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• ahetukÄ• khandhÄ• . (1)

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --
khandhÄ• , vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayutta
paá¹-isandhikkhaá¹‡e ... pe .... (2)

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• uppajjanti Ä• ramma
paccayÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• moho ca. (3)

<76> sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ \Se III 39/ paccayÄ• sahetuko dhammo upp
--- sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... vicikic
uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ...
paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaÃ±ca \Be III 32/ \Ne III 38/ ahetukaÃ±ca dhammaá¹ƒ paccayÄ• ahetuko dhammo
Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±c
vicikicchÄ• sahagato uddhaccasahagato moho. (2)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• up
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•
... dve khandhe ... pe .... (3)

adhipatipaccayo

<77> sahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati adhipatipaccayÄ• (a
pavatteyeva).

anantarapaccayÄ• di

<78> sahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati anantarapaccayÄ•
sahajÄ• tapaccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasadisÄ•).

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati sahajÄ• tapaccayÄ• --- ahe
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•), cakkhÄ• yatanaá¹ƒ paccayÄ• cak
... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• k

ahetukaá¹ƒ \Se III 40/ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati sahajÄ• tapacca
sahetukÄ• khandhÄ• , vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (2)

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• uppajjanti sahajÄ• t
paccayÄ• sahetukÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
uddhaccasahagataá¹ƒ \Ne III 39/ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamu
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ ... pe .... (3)

<79> sahetukaÃ±ca \Be III 33/ ahetukaÃ±ca dhammaá¹ƒ paccayÄ• sahetuko dhammo upp
sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khan
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ•
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati sahajÄ• tap
ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sahagate u
mohaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... vic
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• sahetuko ca ahetuko ca dhammÄ• up
sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khan
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sa
uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca \Se III 41/ vatthuÃ±ca paccayÄ• tayo khandhÄ
... pe ... sahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... vicikicchÄ• sahagataá¹ƒ
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• moho ca ... pe ... paá¹-isandhik
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... s
mahÄ• bhÅ«te ca paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ. (3)

aÃ±Ã±amaÃ±Ã±apaccayÄ• di

<80> sahetukaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko dhammo uppajjati aÃ±Ã±amaÃ±Ã±apa
avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<81> hetuyÄ• \Ne III 40/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), a
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<82> sahetukaá¹ƒ \Be III 34/ dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati nahetupacc
vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhacc

ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati nahetupaccayÄ• --- ahetuka
... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•), cakkhÄ• yatanaá¹ƒ paccayÄ• c
... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetul

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paccayÄ• ahetuko dhammo uppajjati nahetupacc
uddhaccasahagate khandhe ca vatthuÃ±ca \Se III 42/ paccayÄ• vicikicchÄ• sahagato uddh
(saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<83> nahetuyÄ• \Ne III 41/ tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanar
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nanissaye tÄ«á¹‡i, naupanissaye tÄ«
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ•
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ•
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<84> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i, n
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te \Be III 35/ nava, napacchÄ
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, non
novigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<85> nahetupaccayÄ• \Ne III 42/ Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i ... pe ... magge
tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<86> sahetukaá¹ƒ \Se III 43/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati hetu
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-is
.... (1)

ahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati hetupaccayÄ• --- vici
uddhaccasahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• vicikicchÄ• sahagatÄ• uddhaccasahaga

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati hetu
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca saá¹ƒsaá¹-
... dve khandhe ... pe .... (1)

Ä• rammaá¹‡apaccayo

<87> sahetukaá¹ƒ \Be III 36/ \Ne III 43/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo up
Ä• rammaá¹‡apaccayÄ• --- sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khand
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ahetuko dhammo uppajjati Ä• rammaá¹‡apaccay
uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato uddhaccasahagato moh

sahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko ca ahetuko ca dhammÄ• uppajjanti Ä•
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo
dve khandhe ... pe .... (3)

<88> ahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ahetuko dhammo uppajjati Ä• rammaá¹‡apa
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk
(1)

ahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati Ä• rammaá¹‡apaccay
uddhaccasahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• vicikicchÄ• sahagatÄ• uddhaccasahaga

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati Ä• ra
vicikicchÄ• sahagataá¹ƒ \Se III 44/ uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca
khandhÄ• ... pe ... dve khandhe ... pe .... (1)

adhipatipaccayo

<89> sahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati adhipatipaccay
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

anantarapaccayÄ• di

<90> sahetukaá¹ƒ \Ne III 44/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sahetuko dhammo uppajjati ana
samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... pe ... vipÄ• kapaccayÄ• --- vipÄ• kaá¹ƒ s
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk

ahetukaá¹ƒ \Be III 37/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ahetuko dhammo uppajjati vipÄ• kapac
ahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... p

paá¹-isandhikkhaá¹‡e ... pe ... jhÄ• napaccayÄ• ... pe ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<91> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e cha, adhipatiyÄ• ekaá¹ƒ, anantare cha, samanantar
aÃ±Ã±amaÃ±Ã±e cha, nissaye cha, upanissaye cha, purejÄ• te cha ... pe ... vipÄ• ke dve, Ä
cha, jhÄ• ne cha, magge paÃ±ca ... pe ... avigate cha (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<92> sahetukaá¹ƒ \Se III 45/ \Ne III 45/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ahetuko dhammo upp
--- vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato
(1)

ahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ahetuko dhammo uppajjati nahetupaccayÄ• --- ah
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe
(saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<93> nahetuyÄ• dve, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ• s
navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte cha (evaá¹ƒ gaá¹‡etabba

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<94> hetupaccayÄ• \Be III 38/ naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<95> nahetupaccayÄ• \Ne III 46/ Ä• rammaá¹‡e dve, anantare dve ... pe ... kamme dve, vi
dve ... pe ... magge ekaá¹ƒ ... pe ... avigate dve (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒ saá¹-á¹-havÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<96> sahetuko dhammo sahetukassa dhammassa hetupaccayena paccayo \Se III 46/ --- sa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe

sahetuko dhammo ahetukassa dhammassa hetupaccayena paccayo --- sahetukÄ• hetÅ« d
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (2)

sahetuko \Be III 39/ \Ne III 47/ dhammo sahetukassa ca ahetukassa ca dhammassa hetupa

sahetukÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

<97> ahetuko dhammo ahetukassa dhammassa hetupaccayena paccayo --- vicikicchÄ• sa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (1)

ahetuko dhammo sahetukassa dhammassa hetupaccayena paccayo --- vicikicchÄ• sahaga
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (2)

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa hetupaccayena paccayo --- v
uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
paccayo. (3)

Ä• rammaá¹‡apaccayo

<98> sahetuko dhammo sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dA
... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhati, j
jhÄ• naá¹ƒ paccavekkhati. ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, ph
pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe ... pe ... sahetuke \Se III 47/ kha
aniccato ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe sahetuko vipÄ• ko tadÄ•
uppajjati; cetopariyaÃ±Ä• á¹‡ena sahetukacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti. Ä• kÄ• sÄ•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
sahetukÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• n
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayen
sahetukÄ• khandhÄ• uppajjanti. (1)

sahetuko dhammo ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- sahetuke
... pe ... domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddhe ahetuko vipÄ• ko tadÄ• rammaá¹
sahetuke khandhe Ä• rabbha ahetukÄ• khandhÄ• ca moho ca uppajjanti. (2)

sahetuko \Be III 40/ dhammo sahetukassa ca ahetukassa ca dhammassa Ä• rammaá¹‡apa
khandhe Ä• rabbha vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca up

<99> ahetuko dhammo ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- nibb
Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... ahetuke khandhe ca mo
... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe ahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
ahetuke khandhe ca mohaÃ±ca Ä• rabbha ahetukÄ• khandhÄ• ca moho ca uppajjanti \Se

ahetuko dhammo sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• n
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa Ä• rammaá¹‡apaccayena pa
kilese paccavekkhanti, vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... pe ... vatthu
... ahetuke khandhe ca mohaÃ±ca aniccato ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale
vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya s
suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena ahetukacittasamaá¹…gissa cittaá¹ƒ jÄ• nanti; ahetukÄ•
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, a
Ä• rammaá¹‡apaccayena paccayo; ahetuke khandhe ca mohaÃ±ca Ä• rabbha sahetukÄ• k

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa Ä• rammaá¹‡apaccayena pa
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti; sotaá¹ƒ \Ne
vatthuá¹ƒ ... ahetuke khandhe ca mohaÃ±ca Ä• rabbha vicikicchÄ• sahagatÄ• uddhaccasa
uppajjanti. (3)

<100> sahetuko ca ahetuko ca dhammÄ• sahetukassa dhammassa Ä• rammaá¹‡apaccay
vicikicchÄ• sahagate uddhaccasahagate khandhe ca mohaÃ±ca Ä• rabbha sahetukÄ• khan

sahetuko \Be III 41/ ca ahetuko ca dhammÄ• ahetukassa dhammassa Ä• rammaá¹‡apacc
vicikicchÄ• sahagate uddhaccasahagate khandhe ca mohaÃ±ca Ä• rabbha ahetukÄ• khan
uppajjanti. (2)

sahetuko ca ahetuko ca dhammÄ• sahetukassa ca ahetukassa ca dhammassa Ä• rammaá
vicikicchÄ• sahagate uddhaccasahagate khandhe ca mohaÃ±ca Ä• rabbha vicikicchÄ• saha
khandhÄ• ca moho ca uppajjanti. (3)

adhipatipaccayo

<101> sahetuko dhammo sahetukassa dhammassa adhipatipaccayena paccayo --- Ä• ram
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• n
... pe ... phalaá¹ƒ ... pe ... sahetuke khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati; taá¹ƒ g
rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- sahetukÄ• dhipati sampayutta
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

sahetuko dhammo ahetukassa dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

sahetuko dhammo sahetukassa ca ahetukassa ca dhammassa adhipatipaccayena paccayo
III 50/ --- sahetukÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• n
adhipatipaccayena paccayo. (3)

ahetuko dhammo sahetukassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä
garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phala
paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... ahetuke khandhe garuá¹ƒ katvÄ• assÄ• deti abhi
III 50/ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

anantarapaccayo

<102> sahetuko \Be III 42/ dhammo sahetukassa dhammassa anantarapaccayena paccayo
sahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sahetukÄ• naá¹ƒ khandhÄ• naá¹
anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹
phalassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-ha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay

sahetuko dhammo ahetukassa dhammassa anantarapaccayena paccayo --- purimÄ• purim
uddhaccasahagatÄ• khandhÄ• pacchimassa pacchimassa vicikicchÄ• sahagatassa uddha
anantarapaccayena paccayo; sahetukaá¹ƒ cuticittaá¹ƒ ahetukassa upapatticittassa anantara
sahetukaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya anantarapaccayena paccayo; sahetukaá¹ƒ bha
bhavaá¹…gassa anantarapaccayena paccayo; sahetukÄ• khandhÄ• ahetukassa vuá¹-á¹-h
paccayo. (2)

sahetuko dhammo sahetukassa ca ahetukassa ca dhammassa anantarapaccayena paccay
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo. (3)

<103> ahetuko dhammo ahetukassa dhammassa anantarapaccayena paccayo --- purimo p
vicikicchÄ• sahagato uddhaccasahagato moho pacchimassa \Se III 51/ pacchimassa vicikic
uddhaccasahagatassa mohassa anantarapaccayena paccayo; purimÄ• purimÄ• ahetukÄ•
pacchimÄ• naá¹ƒ ahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; Ä• vajjanÄ
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantarapaccayena paccayo. (1)

ahetuko dhammo sahetukassa dhammassa anantarapaccayena paccayo --- purimo purimo
uddhaccasahagato moho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ
khandhÄ• naá¹ƒ anantarapaccayena paccayo \Be III 43/; ahetukaá¹ƒ cuticittaá¹ƒ sahetukass
anantarapaccayena paccayo; ahetukaá¹ƒ bhavaá¹…gaá¹ƒ sahetukassa bhavaá¹…gassa an

Ä• vajjanÄ• sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; ahetukÄ• kha
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa anantarapaccayena paccayo
vicikicchÄ• sahagato uddhaccasahagato moho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vicikicch
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo; Ä• v
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anan

<104> sahetuko ca ahetuko ca dhammÄ• sahetukassa dhammassa anantarapaccayena p
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca pacchimÄ• naá¹ƒ pacc
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayen

sahetuko ca ahetuko ca dhammÄ• ahetukassa dhammassa anantarapaccayena paccayo -
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca pacchimassa pacchima
uddhaccasahagatassa mohassa anantarapaccayena paccayo; vicikicchÄ• sahagatÄ• uddh
ca ahetukassa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

sahetuko \Ne III 52/ ca ahetuko ca dhammÄ• sahetukassa ca ahetukassa ca dhammassa
--- purimÄ• purimÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca p
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anan

sahajÄ• tapaccayÄ• di

<105> sahetuko dhammo sahetukassa dhammassa sahajÄ• tapaccayena paccayo (paá¹-ic
iha ghaá¹-anÄ• natthi) ... aÃ±Ã±amaÃ±Ã±apaccayena \Be III 44/ paccayo (paá¹-iccavÄ• ras
nissayapaccayena paccayo (paá¹-iccavÄ• re nissayapaccayasadisaá¹ƒ, iha ghaá¹-anÄ• na

upanissayapaccayo

<106> sahetuko dhammo sahetukassa dhammassa upanissayapaccayena paccayo --- __Ä
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- sahetukÄ• khand
khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (1)

sahetuko dhammo ahetukassa dhammassa upanissayapaccayena paccayo --- __anantarÅ
... pe ... _. pakatÅ«panissayo --- sahetukÄ• khandhÄ• ahetukÄ• naá¹ƒ \Se III 53/ khandhÄ•
upanissayapaccayena paccayo. (2)

sahetuko dhammo sahetukassa ca ahetukassa ca dhammassa upanissayapaccayena pacc

pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- sahetukÄ• khandhÄ• vicikicchÄ• saha
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo. (3

<107> ahetuko dhammo ahetukassa dhammassa upanissayapaccayena paccayo --- __ana
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yikassa sukha
dukkhassa, mohassa ca upanissayapaccayena paccayo; kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bh
senÄ• sanaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, mohassa ca upanissayapac
moho kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, mohassa ca upanissayapaccayena pa
... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ, senÄ• sanaá¹ƒ, moho ca kÄ• yikassa sukha
dukkhassa, mohassa ca upanissayapaccayena paccayo. (1)

ahetuko dhammo sahetukassa dhammassa upanissayapaccayena paccayo --- __Ä• ramma
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukha
dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá
... mohaá¹ƒ upanissÄ• ya \Be III 45/ dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; kÄ• yika
... moho ca saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya rÄ• gassa ... pe ... patthanÄ• ya maggassa p
upanissayapaccayena paccayo. (2)

ahetuko dhammo sahetukassa ca ahetukassa \Se III 54/ ca dhammassa upanissayapaccay
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ suk
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upan

<108> sahetuko ca ahetuko ca dhammÄ• sahetukassa dhammassa upanissayapaccayena
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vicikicchÄ• saha
uddhaccasahagatÄ• khandhÄ• ca moho ca sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissaya

sahetuko ca ahetuko ca dhammÄ• ahetukassa dhammassa upanissayapaccayena paccay
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vicikicchÄ• sahagatÄ• uddhaccasahaga
ahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo. (2)

sahetuko ca ahetuko ca dhammÄ• sahetukassa ca ahetukassa ca dhammassa upanissaya
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vicikicchÄ• saha
uddhaccasahagatÄ• khandhÄ• ca moho ca vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahaga
ca upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<109> ahetuko dhammo ahetukassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ram

vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddhe ahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• u
cakkhuviÃ±Ã±Ä• á¹‡assa \Se III 55/ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹
paccayo \Be III 46/. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... purejÄ• taá¹ƒ vatthu ahetukÄ• naá¹ƒ khandh
purejÄ• tapaccayena paccayo. (1)

ahetuko dhammo sahetukassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe sahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ•
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. __vatthupurejÄ• taá¹ƒ_ -
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa purejÄ• tapaccayena paccay
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• rab
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti. __vatthupur
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca purej

pacchÄ• jÄ• tapaccayÄ• di

<110> sahetuko dhammo ahetukassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- p
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

ahetuko \Ne III 55/ dhammo ahetukassa dhammassa pacchÄ• jÄ• tapaccayena paccayo ---
khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo.

sahetuko \Se III 56/ ca ahetuko ca dhammÄ• ahetukassa dhammassa pacchÄ• jÄ• tapacc
pacchÄ• jÄ• tÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca purej
pacchÄ• jÄ• tapaccayena paccayo. (1)

sahetuko dhammo sahetukassa dhammassa Ä• sevanapaccayena paccayo (anantarasadis
bhavaá¹…gampi natthi, Ä• sevanapaccaye vajjetabbÄ• navapi).

kammapaccayo

<111> sahetuko \Be III 47/ dhammo sahetukassa dhammassa kammapaccayena paccayo
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sahetukÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khand
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sahetukÄ• cetanÄ• v

sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

sahetuko dhammo ahetukassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ
--- sahetukÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena pac
pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sahetukÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ ahetukÄ• naá¹ƒ kh
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

sahetuko dhammo sahetukassa ca ahetukassa ca dhammassa kammapaccayena paccayo
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sahetukÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khand
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkha
vipÄ• kÄ• naá¹ƒ sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapac

ahetuko dhammo ahetukassa dhammassa kammapaccayena paccayo --- ahetukÄ• cetanÄ
56/ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena pacca
.... (1)

vipÄ• kapaccayo

<112> sahetuko dhammo sahetukassa dhammassa vipÄ• kapaccayena paccayo --- vipÄ• k
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... p

sahetuko dhammo ahetukassa dhammassa vipÄ• kapaccayena paccayo --- vipÄ• kÄ• sah
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo; paá¹-isandhikkha

sahetuko dhammo sahetukassa ca ahetukassa ca dhammassa vipÄ• kapaccayena paccay
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ...
... paá¹-isandhikkhaá¹‡e ... pe .... (3)

ahetuko \Be III 48/ dhammo ahetukassa dhammassa vipÄ• kapaccayena paccayo --- vipÄ•
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... dve
paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vipÄ• kapaccayena paccayo. (1)

Ä• hÄ• rapaccayo

<113> sahetuko dhammo sahetukassa dhammassa Ä• hÄ• rapaccayena paccayo ... tÄ«á¹

ahetuko dhammo ahetukassa dhammassa Ä• hÄ• rapaccayena paccayo --- ahetukÄ• Ä• h
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (1)

indriyapaccayÄ• di

<114> sahetuko \Se III 58/ \Ne III 57/ dhammo sahetukassa dhammassa indriyapaccayena

ahetuko dhammo ahetukassa dhammassa indriyapaccayena paccayo --- ahetukÄ• indriyÄ
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹
cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡ass
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

sahetuko dhammo sahetukassa dhammassa jhÄ• napaccayena paccayo ... tÄ«á¹‡i.

ahetuko dhammo ahetukassa dhammassa jhÄ• napaccayena paccayo --- ahetukÄ• ni jhÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹

sahetuko dhammo sahetukassa dhammassa maggapaccayena paccayo ... tÄ«á¹‡i.

sahetuko dhammo sahetukassa dhammassa sampayuttapaccayena paccayo (paá¹-iccavÄ•
paÃ±hÄ•).

vippayuttapaccayo

<115> sahetuko \Be III 49/ dhammo ahetukassa dhammassa vippayuttapaccayena paccay
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- sahetukÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e sahetukÄ• khandhÄ• kaá¹-attÄ• rÅ«
paccayo. __pacchÄ• jÄ• tÄ• _ --- sahetukÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vi
paccayo. (1)

ahetuko dhammo ahetukassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- ahetukÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ahetukÄ• khandhÄ• kaá¹-attÄ• rÅ«p
paccayo; khandhÄ• vatthussa vippayuttapaccayena \Ne III 58/ paccayo; vatthu khandhÄ• n
paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... vatthu ahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca vippayutta
__pacchÄ• jÄ• tÄ• _ --- ahetukÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yassa v
(1)

ahetuko dhammo sahetukassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayu
__purejÄ• taá¹ƒ_ --- vatthu sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa vippayuttapaccayena paccay
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca vippa

sahetuko ca ahetuko ca dhammÄ• ahetukassa dhammassa vippayuttapaccayena paccayo
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ•
uddhaccasahagatÄ• khandhÄ• ca moho \Se III 60/ ca purejÄ• tassa imassa kÄ• yassa vip
(1)

atthipaccayo

<116> sahetuko \Be III 50/ dhammo sahetukassa dhammassa atthipaccayena paccayo --- s
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... p

sahetuko dhammo ahetukassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pac
--- sahetukÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena pacc
uddhaccasahagatÄ• khandhÄ• mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- sahetukÄ• khandhÄ• purejÄ• tassa
atthipaccayena paccayo. (2)

sahetuko \Ne III 59/ dhammo sahetukassa ca ahetukassa ca dhammassa atthipaccayena p
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ at
vicikicchÄ• sahagato uddhaccasahagato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ mo
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
paá¹-isandhikkhaá¹‡e sahetuko ... pe .... (3)

<117> ahetuko dhammo ahetukassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- ahetuko eko khandho tiá¹‡á¹‡
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
vicikicchÄ• sahagato uddhaccasahagato moho cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ• kÄ• tabbaá¹ƒ). __purejÄ• taá¹ƒ_ ---
vatthuá¹ƒ \Se III 61/ aniccato ... pe ... domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddhe ahe
tadÄ• rammaá¹‡atÄ• uppajjati; rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ•

kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo; vatthu ahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo. __pacchÄ• jÄ• tÄ• _ --- ahetukÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ
paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ \Be III 51/ imassa kÄ• yassa atthipaccayena pacca
__rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

ahetuko dhammo sahetukassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pure
vicikicchÄ• sahagato uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ atthi
paá¹-isandhikkhaá¹‡e vatthu sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __
... pe ... vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe sahetu
tadÄ• rammaá¹‡atÄ• uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ•
vatthu sahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa atthipaccayena paccayo --- s
__sahajÄ• to_ --- vicikicchÄ• sahagato uddhaccasahagato moho sampayuttakÄ• naá¹ƒ kha
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --
vatthuá¹ƒ Ä• rabbha vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• \Se III 62/ ca m
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca atthip

<118> sahetuko ca ahetuko ca dhammÄ• sahetukassa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ. __sahajÄ• to_ --- vicikicchÄ• sahagato uddhaccasahagato eko khandho ca m
khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe ... paá¹-isandhikk
khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve
.... __sahajÄ• to_ --- sahetuko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ a
... pe ... dve khandhÄ• ca ... pe .... (1)

sahetuko ca ahetuko ca dhammÄ• ahetukassa dhammassa atthipaccayena paccayo --- sa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- sahetukÄ• khandhÄ• ca m
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; vicikicchÄ• sahagatÄ
ca moho ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isan
khandhÄ• ca mahÄ• bhÅ«tÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena \Be III 52/ pacca
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca vatthu ca mohassa atthipaccaye
--- vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca purejÄ• tassa imass
paccayo. __pacchÄ• jÄ• tÄ• _ --- sahetukÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca im
paccayo. __pacchÄ• jÄ• tÄ• _ --- sahetukÄ• \Se III 63/ khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±c
atthipaccayena paccayo. (2)

sahetuko ca ahetuko ca dhammÄ• sahetukassa ca ahetukassa ca dhammassa atthipaccay
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- vicikicchÄ• sahagato uddhaccasahagato eko

tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
__sahajÄ• to_ --- vicikicchÄ• sahagato uddhaccasahagato eko khandho ca vatthu ca tiá¹‡á¹
mohassa ca atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<119> hetuyÄ• \Ne III 61/ cha, Ä• rammaá¹‡e nava, adhipatiyÄ• cattÄ• ri, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i,
Ä• sevane nava, kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ
tÄ«á¹‡i, sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, a
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<120> sahetuko dhammo sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... s
upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

sahetuko \Be III 53/ dhammo ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ..
... upanissayapaccayena \Se III 64/ paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamm

sahetuko dhammo sahetukassa ca ahetukassa ca dhammassa Ä• rammaá¹‡apaccayena p
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

<121> ahetuko dhammo ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (1)

ahetuko dhammo sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

ahetuko dhammo sahetukassa ca ahetukassa ca dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

<122> sahetuko ca ahetuko ca dhammÄ• sahetukassa dhammassa Ä• rammaá¹‡apaccay
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

sahetuko ca ahetuko ca dhammÄ• ahetukassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

sahetuko ca ahetuko ca dhammÄ• sahetukassa ca ahetukassa ca dhammassa Ä• rammaa
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<123> nahetuyÄ• \Se III 65/ \Be III 54/ nava ... pe ... (sabbattha nava) noavigate nava (eva
gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<124> hetupaccayÄ• naÄ• rammaá¹‡e cha, naadhipatiyÄ• cha, naanantare cha, nasaman
dve, naupanissaye cha ... pe ... namagge cha, nasampayutte dve, navippayutte dve, nonatth
cha (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<125> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• cattÄ• ri, anantare nava, saman
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te t
kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cattÄ• ri, m
sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate na
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

sahetukadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. hetusampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<126> hetusampayuttaá¹ƒ \Se III 66/ \Be III 55/ \Ne III 64/ dhammaá¹ƒ paá¹-icca hetusampa
uppajjati hetupaccayÄ• --- hetusampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetuvippayutto dhammo uppajjati hetupaccayÄ•
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

(iminÄ• kÄ• raá¹‡ena vitthÄ• retabbaá¹ƒ yathÄ• sahetukadukaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹

hetusampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. hetusahetukadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<127> hetuÃ±ceva \Ne III 65/ sahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca
hetupaccayÄ• --- alobhaá¹ƒ paá¹-icca adoso amoho (cakkaá¹ƒ). lobhaá¹ƒ paá¹-icca moho (
paá¹-isandhikkhaá¹‡e alobhaá¹ƒ paá¹-icca adoso amoho (cakkaá¹ƒ). (1)

hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko ceva na ca hetu dhammo uppa
hetuá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu ceva sahetuko \Se III 67/ ca sahetuk
dhammÄ• uppajjanti hetupaccayÄ• --- alobhaá¹ƒ paá¹-icca adoso amoho sampayuttakÄ•
lobhaá¹ƒ paá¹-icca moho sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e

<128> sahetukaÃ±ceva \Be III 56/ na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ceva na c
\Ne III 66/ hetupaccayÄ• --- sahetukaÃ±ceva na ca hetuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca dhammo uppa
sahetuke ceva na ca hetÅ« khandhe paá¹-icca hetÅ«; paá¹-isandhikkhaá¹‡e ... pe .... (2)

sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca sahetuko ceva
uppajjanti hetupaccayÄ• --- sahetukaÃ±ceva na ca hetuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<129> hetuÃ±ceva sahetukaÃ±ca sahetukaÃ±ceva na ca hetuÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• --- alobhaÃ±ca sampayuttake ca khandhe paá¹-icca adoso amoho (
sampayuttake ca khandhe paá¹-icca moho (cakkaá¹ƒ) ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuÃ±ceva sahetukaÃ±ca sahetukaÃ±ceva na ca hetuÃ±ca dhammaá¹ƒ paá¹-icca sahetuk
uppajjati hetupaccayÄ• --- sahetukaÃ±ceva na ca hetuá¹ƒ ekaá¹ƒ khandhaÃ±ca hetuÃ±ca
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (2)

hetuÃ±ceva sahetukaÃ±ca sahetukaÃ±ceva na ca hetuÃ±ca dhammaá¹ƒ \Se III 68/ paá¹-ic
sahetuko ceva na ca hetu ca dhammÄ• uppajjanti hetupaccayÄ• --- sahetukaÃ±ceva na ca
khandhaÃ±ca alobhaÃ±ca paá¹-icca tayo khandhÄ• adoso amoho ca ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe .... (3)

(saá¹ƒkhittaá¹ƒ. evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<130> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava ... pe ... (sab

nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

naadhipatipaccayÄ• di

<131> hetuÃ±ceva \Be III 57/ \Ne III 67/ sahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu ceva sa
uppajjati naadhipatipaccayÄ• --- alobhaá¹ƒ paá¹-icca adoso amoho (cakkaá¹ƒ) ; paá¹-isand
(paripuá¹‡á¹‡aá¹ƒ nava), napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava.

nakammapaccayÄ• di

<132> hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko ceva na ca hetu dhamm
--- hetuá¹ƒ paá¹-icca sampayuttakÄ• cetanÄ• . (1)

sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ceva na ca hetu dhammo u
sahetuke ceva na ca hetÅ« khandhe paá¹-icca sampayuttakÄ• cetanÄ• ; paá¹-isandhikkhaá

hetuÃ±ceva sahetukaÃ±ca sahetukaÃ±ceva na ca hetuÃ±ca dhammaá¹ƒ paá¹-icca sahetuk
uppajjati nakammapaccayÄ• --- hetuÃ±ca sampayuttake ca khandhe paá¹-icca sampayutta
navipÄ• kapaccayÄ• ... navippayuttapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<133> naadhipatiyÄ• \Se III 69/ nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sev
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<134> hetupaccayÄ• \Be III 58/ \Ne III 68/ naadhipatiyÄ• nava, napurejÄ• te nava, napacc
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (evaá¹ƒ gaá¹‡et

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

naadhipatidukaá¹ƒ

<135> naadhipatipaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e nava, anantare nava ... pe ... av
gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<136> hetu \Ne III 69/ ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammass
--- alobho adosassa amohassa hetupaccayena paccayo (yathÄ• paá¹-iccavÄ• rasadisaá¹ƒ)

hetu ceva sahetuko ca dhammo sahetukassa ceva na ca hetussa dhammassa hetupaccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe

hetu \Be III 59/ ceva sahetuko ca dhammo hetussa ceva sahetukassa ca sahetukassa ceva
dhammassa \Se III 70/ hetupaccayena paccayo --- alobho adosassa amohassa sampayutta

hetupaccayena paccayo (vitthÄ• retabbaá¹ƒ). (3)

Ä• rammaá¹‡apaccayo

<137> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa Ä• ramm
hetuá¹ƒ Ä• rabbha hetÅ« uppajjanti. (1)

hetu ceva sahetuko ca dhammo sahetukassa ceva na ca hetussa dhammassa Ä• rammaá¹
hetuá¹ƒ Ä• rabbha sahetukÄ• ceva na ca hetÅ« khandhÄ• uppajjanti. (2)

hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca het
dhammassa Ä• rammaá¹‡apaccayena paccayo --- hetuá¹ƒ Ä• rabbha hetÅ« ca sampayutta

sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa dhammassa Ä• ramm
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubb
paccavekkhati. jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• magg
phalaá¹ƒ paccavekkhanti. pahÄ«ne kilese ... pe ... vikkhambhite kilese paccavekkhanti, publ
kilese jÄ• nanti. sahetuke ceva na ca hetÅ« khandhe aniccato ... pe ... domanassaá¹ƒ uppaj
cetopariyaÃ±Ä• á¹‡ena sahetukÄ• ceva na ca hetucittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti; Ä
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
sahetukÄ• ceva na ca hetÅ« khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa \Se III 71/, anÄ•
Ä• rammaá¹‡apaccayena paccayo. (1)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca dhammassa Ä• rammaá¹
dÄ• naá¹ƒ datvÄ• ... (yathÄ• paá¹-hamagamanaá¹ƒ evaá¹ƒ ninnÄ• naá¹ƒ). (2)

sahetuko \Be III 60/ ceva na ca hetu dhammo hetussa ceva sahetukassa ca sahetukassa c
dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datvÄ• ... (yathÄ• paá¹-hama
(3)

<138> hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetu
Ä• rammaá¹‡apaccayena paccayo --- hetuÃ±ca sampayuttake ca khandhe Ä• rabbha hetÅ«

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• sahetukassa ceva na ca he
Ä• rammaá¹‡apaccayena paccayo --- hetuÃ±ca sampayuttake ca khandhe Ä• rabbha sahet
uppajjanti. (2)

hetu \Ne III 71/ ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sa
ceva na ca hetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- hetuÃ±ca sampay
hetÅ« ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

adhipatipaccayo

<139> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa adhipati
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- hetuá¹ƒ garuá¹ƒ
__sahajÄ• tÄ• dhipati_ --- hetu ceva sahetukÄ• dhipati sampayuttakÄ• naá¹ƒ hetÅ«naá¹ƒ a
(1)

hetu ceva sahetuko ca dhammo sahetukassa ceva na ca hetussa dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- hetuá¹ƒ garuá¹ƒ
hetÅ« khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- hetu ceva sahetukÄ• dhipati sampay
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca het
adhipatipaccayena \Se III 72/ paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä•
hetuá¹ƒ garuá¹ƒ katvÄ• \Be III 61/ hetÅ« ca sampayuttakÄ• ca khandhÄ• uppajjanti. __sa
hetu ceva sahetukÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naÃ±ca adhipatip

<140> sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa dhammassa a
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ...
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, ariyÄ• maggÄ• vuá¹-á¹-hahit
katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, sahetuke ceva na ca he
katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi \Ne III 72/ u
__sahajÄ• tÄ• dhipati_ --- sahetuko ceva na ca hetu adhipati sampayuttakÄ• naá¹ƒ khandh
paccayo. (1)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
(paá¹-hamagamanaá¹ƒyeva). __sahajÄ• tÄ• dhipati_ --- sahetuko ceva na \Se III 73/ ca hetu
sampayuttakÄ• naá¹ƒ hetÅ«naá¹ƒ adhipatipaccayena paccayo. (2)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡

datvÄ• ... (paá¹-hamagamanaá¹ƒyeva). __sahajÄ• tÄ• dhipati_ --- sahetuko ceva na ca het
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naÃ±ca adhipatipaccayena paccayo. (3)

<141> hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetu
adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- hetÅ« ca sampayuttake ca khan
uppajjanti. (1)

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• sahetukassa ceva na ca he
adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ \Be III 62/ --- hetuÃ±ca sampayutta
katvÄ• sahetukÄ• ceva na ca hetÅ« khandhÄ• uppajjanti. (2)

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetukassa
hetussa ca dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- hetuÃ±
garuá¹ƒ katvÄ• hetÅ« ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

anantarapaccayo

<142> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa anantara
paccayo --- purimÄ• purimÄ• hetÅ« pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ anant

hetu ceva sahetuko ca dhammo sahetukassa ceva na ca hetussa dhammassa anantarapac
purimÄ• \Se III 74/ hetÅ« pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sahetukÄ• naÃ±ceva na ca h
anantarapaccayena paccayo. (2)

hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca het
anantarapaccayena paccayo --- purimÄ• purimÄ• hetÅ« pacchimÄ• naá¹ƒ pacchimÄ• naá
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

<143> sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa dhammassa an
purimÄ• purimÄ• sahetukÄ• ceva na ca hetÅ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• na
hetÅ«naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; anulomaá¹ƒ gotrabhussa ... anu
... nirodhÄ• vuá¹-á¹-hahantassa, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pat
paccayo. (1)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca dhammassa anantarapac
purimÄ• sahetukÄ• ceva na ca hetÅ« khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«
paccayo; anulomaá¹ƒ gotrabhussa ... (saá¹ƒkhittaá¹ƒ). (2)

sahetuko \Be III 63/ ceva na ca hetu dhammo hetussa ceva sahetukassa ca sahetukassa c
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• sahetukÄ• ceva na ca hetÅ
pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena
... pe .... (3)

(sahetuko ceva na ca hetumÅ«lakaá¹ƒ tÄ«á¹‡ipi ekasadisÄ• .)

<144> hetu \Ne III 74/ ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa c
dhammassa anantarapaccayena paccayo \Se III 75/ --- purimÄ• purimÄ• hetÅ« ca sampay
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ anantarapaccayena paccayo. (1)

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• sahetukassa ceva na ca he
anantarapaccayena paccayo --- purimÄ• purimÄ• hetÅ« ca sampayuttakÄ• ca khandhÄ•
sahetukÄ• naÃ±ceva na ca hetÅ«naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetukassa
hetussa ca dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• hetÅ« ca sampa
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ hetÅ«naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ an

sahajÄ• tapaccayÄ• di

<145> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa sahajÄ•
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayena paccayo (tÄ«á¹‡ipi paccayÄ• p

upanissayapaccayo

<146> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa upaniss
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
hetÅ«naá¹ƒ upanissayapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) hetÅ« sahetukÄ• naÃ
hetÅ«naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) hetÅ
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ upanissayapaccayena paccayo (imesaá¹ƒ dvinnan
pucchitabbÄ• ni).

sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa ca dhammassa \Se III
\Ne III 75/ paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissay
pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe .
bhindati; saddhÄ• ... pe ... patthanÄ• saddhÄ• ya ... pe ... patthanÄ• ya maggassa phalasa

upanissayapaccayena paccayo. (1)

(sahetuko ceva na ca hetumÅ«lake iminÄ• kÄ• rena vitthÄ• retabbÄ• avasesÄ• dve paÃ±

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetukassa
upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, paka
pakatÅ«panissayo --- hetÅ« ca sampayuttakÄ• ca khandhÄ• hetÅ«naá¹ƒ upanissayapacca
pucchitabbÄ• ni) hetÅ« ca sampayuttakÄ• ca khandhÄ• sahetukÄ• naÃ±ceva na ca hetÅ«
upanissayapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) hetÅ« ca sampayuttakÄ• ca kh
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (1)

Ä• sevanapaccayo

<147> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa Ä• seva
(anantarasadisaá¹ƒ).

kammapaccayo

<148> sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa dhammassa ka
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sahetukÄ• ceva na ca hetÅ« cetan
khandhÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkh
sahetukÄ• ceva na ca hetÅ« cetanÄ• vipÄ• kÄ• naá¹ƒ \Se III 77/ sahetukÄ• naÃ±ceva na c
kammapaccayena paccayo. (1)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca dhammassa kammapacc
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sahetukÄ• ceva na ca hetÅ« cetan
hetÅ«naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡
ca hetÅ« cetanÄ• vipÄ• kÄ• naá¹ƒ hetÅ«naá¹ƒ kammapaccayena paccayo. (2)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca
kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sahe
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetÅ«naÃ±ca kammapaccayena paccayo; paá¹-isan
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sahetukÄ• ceva na ca hetÅ« cetanÄ• vipÄ• kÄ• naá¹ƒ khandh
kammapaccayena paccayo. (3)

vipÄ• kapaccayo

<149> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa vipÄ• ka

alobho adosassa amohassa ca vipÄ• kapaccayena paccayo (cakkaá¹ƒ) ; paá¹-isandhikkhaá
hetupaccayÄ• evaá¹ƒ vitthÄ• retabbaá¹ƒ, navapi vipÄ• kanti niyÄ• metabbaá¹ƒ).

Ä• hÄ• rapaccayÄ• di

<150> sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa dhammassa Ä•
tÄ«á¹‡i.

hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa indriyapaccaye
niyÄ• metabbaá¹ƒ, navapi paripuá¹‡á¹‡aá¹ƒ).

sahetuko ceva na ca hetu dhammo sahetukassa ceva na ca hetussa dhammassa \Se III 78
... tÄ«á¹‡i.

hetu \Be III 66/ ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa magg
77/ ... sampayuttapaccayena paccayo ... atthipaccayena paccayo ... natthipaccayena pacca
paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<151> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthi
nava, avigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<152> hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

hetu ceva sahetuko ca dhammo sahetukassa ceva na ca hetussa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (2)

hetu ceva sahetuko ca dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca het
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<153> sahetuko ceva na ca hetu dhammo sahetukassa \Se III 79/ ceva na ca hetussa dhar
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
paccayo. (1)

sahetuko \Be III 67/ \Ne III 78/ ceva na ca hetu dhammo hetussa ceva sahetukassa ca dhan
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
paccayo. (2)

sahetuko ceva na ca hetu dhammo hetussa ceva sahetukassa ca sahetukassa ceva na ca h
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
paccayo. (3)

<154> hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetu
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• sahetukassa ceva na ca he
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

hetu ceva sahetuko ca sahetuko ceva na ca hetu ca dhammÄ• hetussa ceva sahetukassa
hetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccay
paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<155> nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ. sabbattha nava, evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<156> hetupaccayÄ• \Ne III 79/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanant
nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sabbattha tÄ«á¹‡i) \Be III 68
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<157> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane nava, kamme tÄ«á
Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte tÄ«á¹‡i, atth
natthiyÄ• nava, vigate nava, avigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

hetusahetukadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. hetuhetusampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

<158> hetuÃ±ceva \Ne III 80/ hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca hetu ceva hetusa
uppajjati hetupaccayÄ• --- alobhaá¹ƒ paá¹-icca adoso amoho (cakkaá¹ƒ). lobhaá¹ƒ paá¹-icc
paá¹-isandhikkhaá¹‡e ... pe ... (yathÄ• hetusahetukadukaá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ, nin

hetuhetusampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. nahetusahetukadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<159> nahetuá¹ƒ \Se III 81/ \Be III 69/ \Ne III 81/ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
uppajjati hetupaccayÄ• --- nahetuá¹ƒ sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati hetupacca
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko ca nahetu ahetuko ca dham
hetupaccayÄ• --- nahetuá¹ƒ sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• citta
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<160> nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati hetu
pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-h
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppajjati hetupacca
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca nahetÅ« sahetukÄ• khandhÄ• . (2)

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko ca nahetu ahetuko ca dham
--- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca nahetÅ« sahetukÄ• khandhÄ• , mahÄ• bhÅ«t
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<161> nahetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu sah
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e nahetuá¹ƒ sahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca \Se I
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

nahetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ahetuko d
--- nahetÅ« sahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
paá¹-isandhikkhaá¹‡e ... pe .... (2)

nahetuá¹ƒ \Be III 70/ sahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu
ahetuko ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e nahetuá¹ƒ sahetu
vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... nahetÅ« sahetuke khan
ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<162> nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppajjati Ä
nahetuá¹ƒ sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe .... (1)

nahetuá¹ƒ \Ne III 83/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati Ä
nahetuá¹ƒ ahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... paá¹-isandhikk

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppajjati Ä• ramma
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca nahetÅ« sahetukÄ• khandhÄ• . (3)

nahetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu sahetuko d
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e nahetuá¹ƒ sahetukaá¹ƒ ekaá¹ƒ khandha
tayo khandhÄ• ... pe ... dve khandhe ... pe ... (saá¹ƒkhittaá¹ƒ. evaá¹ƒ vibhajitabbaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<163> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare \Se III 83/ ca
cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cattÄ• ri, purej
kamme nava, vipÄ• ke nava, Ä• hÄ• re nava (saá¹ƒkhittaá¹ƒ. sabbattha nava), sampayutte
atthiyÄ• nava, natthiyÄ• cattÄ• ri, vigate cattÄ• ri, avigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<164> nahetuá¹ƒ \Be III 71/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo up
III 84/ --- nahetuá¹ƒ ahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e (yÄ• va asaÃ±Ã±asattÄ• moho natthi).

naÄ• rammaá¹‡apaccayo

<165> nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati naÄ• nahetÅ« sahetuke khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkha

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati naÄ• ramm ahetuke khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe asaÃ±Ã±asattÄ•). (1)

nahetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ahetuko dh naÄ• rammaá¹‡apaccayÄ• --- nahetÅ« sahetuke khandhe ca mahÄ• bhÅ«te ca paá¹-icca c rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<166> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare \Se nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n naÄ• sevane nava, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (eva

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<167> hetupaccayÄ• \Be III 72/ \Ne III 85/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, nasamanantare nava, naaÃ±Ã±amaÃ±Ã±e nava, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, naÄ• sevane nava, nakamme ekaá¹ƒ, navipÄ• ke paÃ±ca, nasampayutte tÄ«á¹‡i, navippay tÄ«á¹‡i, novigate tÄ«á¹‡i (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<168> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... Ä• hÄ• re ekaá¹ƒ ... pe ... jhÄ• ne e
ekaá¹ƒ, vippayutte ekaá¹ƒ ... pe ... vigate ekaá¹ƒ, avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• repi evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. paccayavÄ• ro

1-4. paccayÄ• nulomÄ• di

<169> nahetuá¹ƒ \Ne III 86/ sahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu sahetuko dhammo
tÄ«á¹‡i.

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu \Se III 85/ ahetuko dhammo uppajjati
mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-
kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ. (1)

nahetuá¹ƒ \Be III 73/ ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu sahetuko dhammo uppajja
vatthuá¹ƒ paccayÄ• nahetÅ« sahetukÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ... (2)

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu sahetuko ca nahetu ahetuko ca dham
--- vatthuá¹ƒ paccayÄ• nahetÅ« sahetukÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasam
paá¹-isandhikkhaá¹‡e ... pe ... (3)

nahetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paccayÄ• nahetu sahetuko
(ghaá¹-anÄ• tÄ«á¹‡i, pavattipaá¹-isandhi paripuá¹‡á¹‡aá¹ƒ. saá¹ƒkhittaá¹ƒ).

<170> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri ... pe ... aÃ±Ã±amaÃ±Ã±e cha ... pe ... purej
... pe ... avigate nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

<171> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di <172> nahetuá¹ƒ \Ne III 87/ sahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-
dhammo uppajjati hetupaccayÄ• --- nahetuá¹ƒ sahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... pa
pe ....

<173> hetuyÄ• \Se III 86/ ekaá¹ƒ, Ä• rammaá¹‡e dve, adhipatiyÄ• ekaá¹ƒ, anantare dve (
ekaá¹ƒ ... pe ... avigate dve.

anulomaá¹ƒ.

<174> nahetuá¹ƒ \Be III 74/ ahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nahetu ahetuko dham
nahetupaccayÄ• --- nahetuá¹ƒ ahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... paá¹-isandhikkhaá¹-

<175> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, na
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve.

paccanÄ«yaá¹ƒ.

(evaá¹ƒ avasesÄ• pi dve gaá¹‡anÄ• gaá¹‡etabbÄ• .)

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

Ä• rammaá¹‡apaccayo

<176> nahetu \Ne III 88/ sahetuko dhammo nahetusahetukassa dhammassa Ä• rammaá¹‡
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubb
paccavekkhati; jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekk
paccavekkhanti; pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe ... pe ... nahetÅ
khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe nahetu sahetuk
tadÄ• rammaá¹‡atÄ• uppajjati; cetopariyaÃ±Ä• á¹‡ena nahetusahetukacittasamaá¹…gissa
jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... pe ... nah
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• rammaá¹‡apaccayena paccayo; nahetÅ« sahetuke khand
khandhÄ• uppajjanti. (1)

nahetu sahetuko dhammo nahetuahetukassa dhammassa Ä• rammaá¹‡apaccayena pacca
aniccato ... pe ... domanassaá¹ƒ \Be III 75/ uppajjati, kusalÄ• kusale niruddhe nahetu ahetuk
tadÄ• rammaá¹‡atÄ• uppajjati, nahetÅ« sahetuke khandhe Ä• rabbha nahetÅ« ahetukÄ• k

<177> nahetu \Ne III 89/ ahetuko dhammo nahetuahetukassa dhammassa Ä• rammaá¹‡ap
nibbÄ• naá¹ƒ Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá
khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe nahetu ahetuk
tadÄ• rammaá¹‡atÄ• uppajjati. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... nahetÅ« ahetuke khandhe Ä• rabbha nahetÅ« ahetukÄ•

nahetu ahetuko dhammo nahetusahetukassa dhammassa Ä• rammaá¹‡apaccayena pacca
paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa Ä• rammaá
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... nahetÅ« ahetuke khandhe aniccato \Se III 88/ ... pe ... doma
uppajjati; kusalÄ• kusale niruddhe nahetu sahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjat
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena
nahetuahetukacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. nahetÅ« ahetukÄ• khandhÄ• iddhivid
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
paccayo; nahetÅ« ahetuke khandhe Ä• rabbha nahetÅ« sahetukÄ• khandhÄ• uppajjanti. (2

adhipatipaccayo

<178> nahetu sahetuko dhammo nahetusahetukassa dhammassa adhipatipaccayena pacc
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitv

taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ gar
nahetÅ« sahetuke khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• r
diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- nahetusahetukÄ• dhipati \Be III 76/ sampayutt
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

nahetu sahetuko dhammo nahetuahetukassa dhammassa adhipatipaccayena paccayo. __s
sahetukÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo.

nahetu \Ne III 90/ sahetuko dhammo nahetusahetukassa ca nahetuahetukassa ca dhamma
paccayo. __sahajÄ• tÄ• dhipati_ --- nahetu sahetukÄ• dhipati sampayuttakÄ• naá¹ƒ \Se III 8
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

nahetu ahetuko dhammo nahetusahetukassa dhammassa adhipatipaccayena paccayo. __A
ariyÄ• nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• na
adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... nahetÅ« ahetuke khandhe garu
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

anantarapaccayo

<179> nahetu sahetuko dhammo nahetusahetukassa dhammassa anantarapaccayena pac
nahetÅ« sahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nahetusahetukÄ• naá¹ƒ
paccayo; anulomaá¹ƒ gotrabhussa ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalas
anantarapaccayena paccayo. (1)

nahetu sahetuko dhammo nahetuahetukassa dhammassa anantarapaccayena paccayo ---
cuticittaá¹ƒ nahetuahetukassa upapatticittassa anantarapaccayena paccayo; nahetu sahetu
Ä• vajjanÄ• ya, nahetu sahetukaá¹ƒ bhavaá¹…gaá¹ƒ nahetuahetukassa bhavaá¹…gassa, n
nahetuahetukassa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

nahetu ahetuko dhammo nahetuahetukassa dhammassa anantarapaccayena paccayo --- p
ahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Be III 77/ nahetuahetukÄ• naá¹ƒ
anantarapaccayena paccayo; Ä• vajjanÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anantarap
(1)

nahetu ahetuko dhammo nahetusahetukassa dhammassa anantarapaccayena paccayo ---
cuticittaá¹ƒ nahetusahetukassa upapatticittassa anantarapaccayena paccayo; Ä• vajjanÄ• n
III 91/ khandhÄ• naá¹ƒ anantarapaccayena paccayo; nahetÅ« ahetukÄ• khandhÄ• nahetus

anantarapaccayena paccayo. (2)

samanantarapaccayÄ• di

<180> nahetu sahetuko dhammo nahetusahetukassa dhammassa samanantarapaccayena paccayo (iha ghaá¹-anÄ• natthi, satta paÃ±hÄ•) ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo (nissayapaccayena paccayo (pavattipaá¹-isandhi satta paÃ±hÄ• , iha ghaá¹-anÄ• natthi).

upanissayapaccayo

<181> nahetu sahetuko dhammo nahetusahetukassa dhammassa upanissayapaccayena p __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... ... pe ... patthanÄ• ya maggassa phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nahetu sahetuko dhammo nahetuahetukassa dhammassa upanissayapaccayena paccayo pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhÄ• kÄ• yikassa sukhassa, kÄ• yik upanissayapaccayena paccayo; sÄ«laá¹ƒ ... pe ... patthanÄ• kÄ• yikassa sukhassa, kÄ• yik dukkhassa upanissayapaccayena paccayo; saddhÄ• ... pe ... patthanÄ• kÄ• yikassa sukha upanissayapaccayena paccayo. (2)

<182> nahetu ahetuko dhammo nahetuahetukassa dhammassa upanissayapaccayena pac pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yikassa sukha dukkhassa \Be III 78/ upanissayapaccayena paccayo; kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhoja senÄ• sanaá¹ƒ kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa upanissayapaccayena pacca kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ kÄ• yikassa sukhassa, kÄ• yi upanissayapaccayena paccayo. (1)

nahetu \Ne III 92/ ahetuko dhammo nahetusahetukassa dhammassa upanissayapaccayena __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa sukhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; kÄ• yikaá¹ƒ dukkhaá bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; k pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... patthanÄ• ya maggassa phalasamÄ• pattiyÄ• up (2)

purejÄ• tapaccayo

<183> nahetu ahetuko dhammo nahetuahetukassa dhammassa purejÄ• tapaccayena pacc
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe nahetu ahetuko vipÄ• ko
uppajjati; rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo ... pe .
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena \Se III 92/ pacca
--- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä
nahetuahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

nahetu ahetuko dhammo nahetusahetukassa dhammassa purejÄ• tapaccayena paccayo --
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddhe nahetu sahetuko vipÄ• ko tadÄ• rammaá
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. __vatthupure
nahetusahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tapaccayo

<184> nahetu \Be III 79/ sahetuko dhammo nahetuahetukassa dhammassa pacchÄ• jÄ• ta
pacchÄ• jÄ• tÄ• nahetÅ« sahetukÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ•

nahetu \Ne III 93/ ahetuko dhammo nahetuahetukassa dhammassa pacchÄ• jÄ• tapaccaye
nahetÅ« ahetukÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena p

Ä• sevanapaccayo

<185> nahetu sahetuko dhammo nahetusahetukassa dhammassa Ä• sevanapaccayena pa
nahetÅ« sahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nahetusahetukÄ• naá¹ƒ
paccayo ... anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ...
Ä• sevanapaccayena paccayo. (1)

nahetu ahetuko dhammo nahetuahetukassa dhammassa Ä• sevanapaccayena paccayo ---
nahetÅ« ahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nahetuahetukÄ• naá¹ƒ k
paccayo. (1)

kammapaccayo

<186> nahetu sahetuko dhammo nahetusahetukassa dhammassa kammapaccayena pacc
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nahetu sahetukÄ• cetanÄ• sampayuttakÄ• naá
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nahetu sahetukÄ• ce

nahetusahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

nahetu sahetuko dhammo nahetuahetukassa dhammassa kammapaccayena paccayo --- s
__sahajÄ• tÄ• _ --- nahetu sahetukÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nahetu sahetukÄ• cetanÄ• vip
nahetuahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena pac

nahetu \Be III 80/ sahetuko dhammo nahetusahetukassa ca nahetuahetukassa ca dhamma
--- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nahetu sahetukÄ• cetanÄ• sam
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ \Ne III 94/ --- nahetu sahetukÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ nahetu
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

nahetu ahetuko dhammo nahetuahetukassa dhammassa kammapaccayena paccayo. __sa
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na
paá¹-isandhikkhaá¹‡e nahetu ahetukÄ• cetanÄ• sampayuttakÄ• naá¹ƒ \Se III 94/ khandhÄ
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<187> nahetu sahetuko dhammo nahetusahetukassa dhammassa vipÄ• kapaccayena pac

nahetu ahetuko dhammo nahetuahetukassa dhammassa vipÄ• kapaccayena paccayo ... ek

Ä• hÄ• rapaccayo

<188> nahetu sahetuko dhammo nahetusahetukassa dhammassa Ä• hÄ• rapaccayena pa

nahetu ahetuko dhammo nahetuahetukassa dhammassa Ä• hÄ• rapaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ
paá¹-isandhikkhaá¹‡e ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapacca

indriyapaccayo

<189> nahetu sahetuko dhammo nahetusahetukassa dhammassa indriyapaccayena pacca

nahetu \Be III 81/ ahetuko dhammo nahetuahetukassa dhammassa indriyapaccayena pacc
III 95/ indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p

paccayo; paá¹-isandhikkhaá¹‡e ... pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indri

jhÄ• napaccayÄ• di

<190> nahetu sahetuko dhammo nahetusahetukassa dhammassa jhÄ• napaccayena pacc
kÄ• tabbÄ• ni), maggapaccayena paccayo ... tÄ«á¹‡i.

sampayuttapaccayo

<191> nahetu sahetuko dhammo nahetusahetukassa dhammassa sampayuttapaccayena \
sahetuko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... p

nahetu ahetuko dhammo nahetuahetukassa dhammassa sampayuttapaccayena paccayo --
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (2)

vippayuttapaccayo

<192> nahetu sahetuko dhammo nahetuahetukassa dhammassa vippayuttapaccayena pac
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nahetÅ« sahetukÄ• khandhÄ• cittasamuá¹-á¹-hÄ• n
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- nahe
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

nahetu ahetuko dhammo nahetuahetukassa dhammassa vippayuttapaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nahetÅ« ahetukÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vippayu
vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatana
... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nahetusahetukÄ• naá¹ƒ
vippayuttapaccayena paccayo \Ne III 96/. __pacchÄ• jÄ• tÄ• _ --- nahetÅ« ahetukÄ• \Be III
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

nahetu ahetuko dhammo nahetusahetukassa dhammassa vippayuttapaccayena paccayo --
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu nahetusahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo. __purejÄ• taá¹ƒ_ \Se III 96/ --- vatthu nahetusahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ vip
paccayo. (2)

atthipaccayo

<193> nahetu sahetuko dhammo nahetusahetukassa dhammassa atthipaccayena paccayo
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

nahetu sahetuko dhammo nahetuahetukassa dhammassa atthipaccayena paccayo --- __sa
... pe ... _. (2)

nahetu sahetuko dhammo nahetusahetukassa ca nahetuahetukassa ca dhammassa atthipa
sahetuko eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paccayo ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

nahetu ahetuko dhammo nahetuahetukassa dhammassa atthipaccayena paccayo --- sahaj
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nahetu ahetuko eko khandho
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... p
asaÃ±Ã±asattÄ•). __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... doma
uppajjati; kusalÄ• kusale niruddhe nahetu ahetuko vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati;
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu nahetuahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccay
__pacchÄ• jÄ• tÄ• _ --- nahetÅ« ahetukÄ• khandhÄ• purejÄ• tassa ... pe ... __kabaá¸·Ä«k
kÄ• yassa ... pe ... __rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena pacca

nahetu \Ne III 97/ ahetuko dhammo nahetusahetukassa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu \Se III 97/ \Be III 83/ nahetu
khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ
domanassaá¹ƒ uppajjati, kusalÄ• kusale niruddhe nahetu sahetuko vipÄ• ko tadÄ• rammaá
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. __vatthupure
nahetusahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

<194> nahetu sahetuko ca nahetu ahetuko ca dhammÄ• nahetusahetukassa dhammassa
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- nahetu sahetuko eko khandho ca vatthu ca t
khandhÄ• naá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... nahetu sahetuko eko khandho ca va
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe .... (1)

nahetu sahetuko ca nahetu ahetuko ca dhammÄ• nahetuahetukassa dhammassa atthipac
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- nahetÅ« sah
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; p
.... __pacchÄ• jÄ• tÄ• _ --- nahetÅ« sahetukÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nahetÅ« sahetukÄ• khandhÄ• ca rÅ«paj
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe .... (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<195> Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, samanantare cattÄ
aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dve, pacchÄ• jÄ• te d
cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cattÄ• ri \Ne III 98/,
sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate \Se III 98/ cat
satta (evaá¹ƒ gaá¹‡etabbaá¹ƒ)

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<196> nahetu \Be III 84/ sahetuko dhammo nahetusahetukassa dhammassa Ä• rammaá¹‡
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

nahetu sahetuko dhammo nahetuahetukassa dhammassa Ä• rammaá¹‡apaccayena pacca
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayen

nahetu sahetuko dhammo nahetusahetukassa ca nahetuahetukassa ca dhammassa sahajÄ
kammapaccayena paccayo. (3)

<197> nahetu ahetuko dhammo nahetuahetukassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
III 99/ ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (1)

nahetu ahetuko dhammo nahetusahetukassa dhammassa Ä• rammaá¹‡apaccayena pacca
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

<198> nahetu sahetuko ca nahetu ahetuko ca dhammÄ• nahetusahetukassa dhammassa
(1)

nahetu \Ne III 99/ sahetuko ca nahetu ahetuko ca dhammÄ• nahetuahetukassa dhammass
pacchÄ• jÄ• taá¹ƒ ... Ä• hÄ• raá¹ƒ ... indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<199> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ. sabbattha satta), nasahajÄ
naaÃ±Ã±amaÃ±Ã±e cha, nanissaye cha (sabbattha satta), nasampayutte \Be III 85/ cha, na
noatthiyÄ• paÃ±ca, nonatthiyÄ• satta, novigate satta, noavigate paÃ±ca (evaá¹ƒ gaá¹‡etab

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

Ä• rammaá¹‡adukaá¹ƒ

<200> Ä• rammaá¹‡apaccayÄ• nahetuyÄ• cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare
cattÄ• ri), nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri, noavigate cattÄ• ri (evaá¹ƒ gaá¹‡etabbaa

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<201> nahetupaccayÄ• \Ne III 100/ Ä• rammaá¹‡e cattÄ• ri, Ä• dhipatiyÄ• cattÄ• ri ... pe .

paccanÄ«yÄ• nulomaá¹ƒ.

nahetusahetukadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. cÅ«á¸·antaradukaá¹ƒ

7. sappaccayadukaá¹ƒ

1. paá¹-iccavÄ• ro

1-4. paccayÄ• nulomÄ• di

<1> sappaccayaá¹ƒ \Be III 86/ \Ne III 101/ dhammaá¹ƒ paá¹-icca sappaccayo dhammo upp
sappaccayaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \S
... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ
khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• n
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ.

sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo dhammo uppajjati Ä• rammaá¹‡apaccay

<2> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

anulomaá¹ƒ.

<3> sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo dhammo uppajjati nahetupaccayÄ•
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve kha
ahetukapaá¹-isandhikkhaá¹‡e \Ne III 102/ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sah
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho (saá¹

<4> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ ... pe ... novigate

paccanÄ«yaá¹ƒ.

<5> hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ ... pe ... novigate ekaá

anulomapaccanÄ«yaá¹ƒ.

<6> nahetupaccayÄ• \Se III 101/ Ä• rammaá¹‡e ekaá¹ƒ anantare ekaá¹ƒ ... pe ... avigate e

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

<7> sappaccayaá¹ƒ \Be III 87/ dhammaá¹ƒ paccayÄ• sappaccayo dhammo uppajjati hetup
ekaá¹ƒ \Ne III 103/ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• , e
... pe ... vatthuá¹ƒ paccayÄ• sappaccayÄ• khandhÄ• .

sappaccayaá¹ƒ dhammaá¹ƒ paccayÄ• sappaccayo dhammo uppajjati Ä• rammaá¹‡apacca

4-6. nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi vitth
ekÄ• yeva paÃ±hÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<8> sappaccayo dhammo sappaccayassa dhammassa hetupaccayena paccayo --- sappac
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa

Ä• rammaá¹‡apaccayo

<9> sappaccayo dhammo sappaccayassa dhammassa Ä• rammaá¹‡apaccayena paccayo
samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• taá¹ƒ \Se III 102/ paccavekkhati, pubbe suciá¹
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekk
paccavekkhanti; pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe samudÄ• ciá¹‡a
jÄ• nanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... sappaccaye khandhe aniccato ... pe ... domanassa
dibbena cakkhunÄ• \Ne III 104/ rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá
cetopariyaÃ±Ä• á¹‡ena sappaccayacittasamaá¹…gissa \Be III 88/ cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ•

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
sappaccayÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

appaccayo dhammo sappaccayassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ari
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡

adhipatipaccayo

<10> sappaccayo dhammo sappaccayassa dhammassa adhipatipaccayena paccayo --- Ä•
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá
maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• ... pe ... cakkhuá¹ƒ ...
sappaccaye khandhe garuá¹ƒ \Se III 103/ katvÄ• assÄ• deti abhinandati; taá¹ƒ garuá¹ƒ katv
diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- sappaccayÄ• dhipati sampayuttakÄ• naá¹ƒ kh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

appaccayo dhammo sappaccayassa dhammassa adhipatipaccayena paccayo. __Ä• ramma
nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, ma
adhipatipaccayena paccayo. (1)

anantarapaccayÄ• di

<11> sappaccayo dhammo sappaccayassa dhammassa anantarapaccayena paccayo ... pe
III 105/ paccayo ... pe ... (dve paÃ±hÄ• upanissayamÅ«laá¹ƒ) purejÄ• tapaccayena paccay
avigatapaccayena paccayo (sabbattha ekÄ• yeva paÃ±hÄ•).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<12> hetuyÄ• \Be III 89/ ekaá¹ƒ, Ä• rammaá¹‡e dve, adhipatiyÄ• dve, anantare ekaá¹ƒ, sa
sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye dve, purejÄ• te e
avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<13> sappaccayo dhammo sappaccayassa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccay
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

appaccayo dhammo sappaccayassa dhammassa Ä• rammaá¹‡apaccayena \Se III 104/ pac
paccayo. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<14> nahetuyÄ• \Ne III 106/ dve, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• dve, naanantare
... pe ... naupanissaye dve, napurejÄ• te dve ... pe ... novigate dve, noavigate dve (evaá¹ƒ g

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<15> hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, naanantare ekaá¹ƒ,
naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye ekaá¹ƒ ... pe ... nasampayutte ekaá¹ƒ, navippay
ekaá¹ƒ, novigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<16> nahetupaccayÄ• \Be III 90/ Ä• rammaá¹‡e dve, adhipatiyÄ• dve, anantare ekaá¹ƒ ...
purejÄ• te ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yÄ• nulomaá¹ƒ.

sappaccayadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. saá¹…khatadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<17> saá¹…khataá¹ƒ \Se III 105/ \Ne III 107/ dhammaá¹ƒ paá¹-icca saá¹…khato dhammo u
saá¹…khataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• ; ek
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

(imaá¹ƒ dukaá¹ƒ yathÄ• sappaccayadukaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡

saá¹…khatadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. sanidassanadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<18> anidassanaá¹ƒ \Ne III 108/ dhammaá¹ƒ paá¹-icca anidassano dhammo uppajjati hetu
anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• anidassanaá¹ƒ cittasamuá¹-á¹
... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
anidassanaá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca va
paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca anidassan
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

anidassanaá¹ƒ \Be III 91/ dhammaá¹ƒ paá¹-icca sanidassano dhammo uppajjati hetupacca
khandhe paá¹-icca sanidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \Se III 106/; paá¹-isa
... mahÄ• bhÅ«te paá¹-icca sanidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ•

(2)

anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano ca anidassano ca dhammÄ• uppajjanti
anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• sanidassanaÃ±ca anidassana
cittasamuá¹-á¹-hÄ• naÃ±ca \Ne III 109/ rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhi
... mahÄ• bhÅ«te paá¹-icca sanidassanaÃ±ca anidassanaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca
upÄ• dÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<19> anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano dhammo uppajjati Ä• rammaá¹‡apa
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkh
vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

adhipatipaccayo

<20> anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano dhammo uppajjati adhipatipaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• anidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ
pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te
paá¹-icca anidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano dhammo uppajjati adhipatipaccayÄ• ---
paá¹-icca sanidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, mahÄ• bhÅ«te paá¹-icca san
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano ca anidassano ca dhammÄ• uppajjanti
anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• sanidassanaÃ±ca anidassana
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... mahÄ• bhÅ«te paá¹-icca sanidassanaÃ±ca \Se III 1
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (3) (saá¹ƒkhittaá¹ƒ, sabbe kÄ• tabb

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<21> hetuyÄ• \Be III 92/ \Ne III 110/ tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• tÄ«á¹‡i, a
samanantare ekaá¹ƒ, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye tÄ«á¹‡i, upanis

ekaá¹ƒ, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i (sabbattha tÄ«á¹‡i), magge tÄ«
vippayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate tÄ«á¹‡i (evaá
gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<22> anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano dhammo uppajjati nahetupaccayÄ•
anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• anidassanaá¹ƒ cittasamuá¹-á¹
... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, va
paá¹-icca khandhÄ• ; ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca anidassan
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ ... bÄ• hiraá¹ƒ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano dhammo uppajjati nahetupaccayÄ• --- a
paá¹-icca sanidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .
108/ paá¹-icca \Ne III 111/ sanidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ
... bÄ• hire ... Ä• hÄ• rasamuá¹-á¹-hÄ• ne ... utusamuá¹-á¹-hÄ• ne ... asaÃ±Ã±asattÄ• naá¹ƒ
sanidassanaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (2)

anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano ca anidassano ca dhammÄ• uppajjanti
ahetukaá¹ƒ anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• sanidassanaÃ±ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... p
paá¹-icca ... pe ... bÄ• hire ... Ä• hÄ• rasamuá¹-á¹-hÄ• ne ... utusamuá¹-á¹-hÄ• ne ... asaÃ±Ã
mahÄ• bhÅ«te paá¹-icca sanidassanaÃ±ca anidassanaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ•
kÄ• tabbÄ• .)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<23> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ
naÄ• sevane tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye
tÄ«á¹‡i, namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡
(evaá¹ƒ gaá¹‡etabbaá¹ƒ).

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<24> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i (sabbattha tÄ«á¹‡i),
112/, navipÄ• ke tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i,

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<25> nahetupaccayÄ• \Se III 109/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare e
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye tÄ«á¹‡i, upanissaye ekaá¹ƒ \Be III 94/, purejÄ• te ekaá¹ƒ
tÄ«á¹‡i ... pe ... jhÄ• ne tÄ«á¹‡i, magge ekaá¹ƒ, sampayutte ekaá¹ƒ, vippayutte tÄ«á¹‡i, atth
natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate tÄ«á¹‡i.

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<26> anidassanaá¹ƒ dhammaá¹ƒ paccayÄ• anidassano dhammo uppajjati hetupaccayÄ•
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• anidassanaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca r
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ pacca
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• ... pe ... mahÄ• bhÅ«te paccayÄ• anidassanaá¹ƒ citta
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• anidassanÄ• khandhÄ• (itar

Ä• rammaá¹‡apaccayo

<27> anidassanaá¹ƒ dhammaá¹ƒ paccayÄ• anidassano dhammo uppajjati Ä• rammaá¹‡ap
ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ p
khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatana
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• anidassanÄ• khandhÄ• (saá¹ƒkhittaá¹ƒ).

<28> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate \Se III 1

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

nahetupaccayo

<29> anidassanaá¹ƒ \Be III 95/ dhammaá¹ƒ paccayÄ• anidassano dhammo uppajjati nahe
anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• anidassanaá¹ƒ cittasamuá¹-á
... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) ca
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä•
ahetukÄ• anidassanÄ• khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe ca v
vicikicchÄ• sahagato uddhaccasahagato moho (itarepi dve kÄ• tabbÄ• . saá¹ƒkhittaá¹ƒ).

<30> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<31> hetupaccayÄ• \Ne III 114/ naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... nakamme ekaá¹ƒ ... pe .
ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<32> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... magge ekaá¹ƒ ... pe ... avigate tÄ«á

paccanÄ«yÄ• nulomaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ropi evaá¹ƒ kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

<33> anidassanaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anidassano dhammo uppajjati hetupacca
anidassanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe ....

anidassanaá¹ƒ \Be III 96/ \Ne III 115/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anidassano dhammo up
Ä• rammaá¹‡apaccayÄ• (evaá¹ƒ sabbaá¹ƒ sappaccayagaá¹‡anÄ• hi saddhiá¹ƒ kÄ• tabbaá

6. sampayuttavÄ• ro

(sampayuttavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<34> anidassano dhammo anidassanassa dhammassa hetupaccayena paccayo --- anidass
khandhÄ• naá¹ƒ anidassanÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupac
paá¹-isandhikkhaá¹‡e ... pe .... (1)

anidassano dhammo sanidassanassa dhammassa hetupaccayena paccayo --- anidassanÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa hetupaccayena pa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ sanidassanÄ• naÃ±ca anidassanÄ• naÃ±ca cittasan
hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<35> sanidassano \Ne III 116/ dhammo anidassanassa dhammassa Ä• rammaá¹‡apaccay
rÅ«paá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati,
cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo; sanidassanÄ• khandhÄ• idd
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ran
paccayo. (1)

anidassano dhammo anidassanassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ
... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni paccavekkhati, j
... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ \Be III 97/ p
nibbÄ• naá¹ƒ paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalass
Ä• rammaá¹‡apaccayena paccayo; ariyÄ• pahÄ«ne kilese paccavekkhanti, vikkhambhite ki
pe ... cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ ... sadde ... pe ... vatthuá¹ƒ anidassane khandhe aniccat
domanassaá¹ƒ uppajjati; dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á
anidassanacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... saddÄ• yata
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... anidassanÄ• khandhÄ• id
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<36> sanidassano dhammo anidassanassa dhammassa adhipatipaccayena paccayo. __Ä•
sanidassanaá¹ƒ rÅ«paá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ•
uppajjati. (1)

anidassano dhammo anidassanassa dhammassa adhipatipaccayena paccayo \Se III 113/ -
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... upo
III 117/ taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-

... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ g
paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa,
phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anidassane khandhe ga
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
anidassanÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anidassanÄ• naá¹ƒ cittasamuá¹
adhipatipaccayena paccayo. (1)

anidassano dhammo sanidassanassa dhammassa adhipatipaccayena paccayo. __sahajÄ•
anidassanÄ• dhipati sanidassanÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhip

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa adhipatipaccayena
__sahajÄ• tÄ• dhipati_ --- anidassanÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be II
anidassanÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena pac

anantarapaccayo

<37> anidassano dhammo anidassanassa dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anidassanÄ• naá¹ƒ khandhÄ• naá¹ƒ anantar
gotrabhussa ... pe ... gotrabhu maggassa ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ
anantarapaccayena paccayo. (1)

samanantarapaccayÄ• di

<38> anidassano \Se III 114/ dhammo anidassanassa dhammassa samanantarapaccayena
sahajÄ• tapaccayena paccayo ... tÄ«á¹‡i ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... ekaá¹ƒ
paccayo ... tÄ«á¹‡i.

upanissayapaccayo

<39> sanidassano \Ne III 118/ dhammo anidassanassa dhammassa upanissayapaccayena
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- vaá¹‡á¹‡a
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ karoti, vaá¹‡á¹‡asampadÄ• saddh
patthanÄ• ya ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, maggassa, phalasamÄ• pat
paccayo. (1)

anidassano dhammo anidassanassa dhammassa upanissayapaccayena paccayo --- __Ä•
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanis
... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ..

senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe
saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<40> sanidassano dhammo anidassanassa dhammassa purejÄ• tapaccayena paccayo ---
aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• \Be III 99/ rÅ«paá¹ƒ passati,
cakkhuviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. (1)

anidassano dhammo anidassanassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ram
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ \Se III 115/ uppajjati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, saddÄ
sotaviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu anidassanÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapac

sanidassano ca anidassano ca dhammÄ• anidassanassa dhammassa purejÄ• tapaccayen
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. rÅ«pÄ• yatanaÃ±ca vatthu ca anidass
purejÄ• tapaccayena \Ne III 119/ paccayo; rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cakkhu
purejÄ• tapaccayena paccayo. (1)

pacchÄ• jÄ• tapaccayo

<41> anidassano dhammo anidassanassa dhammassa pacchÄ• jÄ• tapaccayena paccayo
khandhÄ• purejÄ• tassa imassa anidassanassa kÄ• yassa pacchÄ• jÄ• tapaccayena pacca

anidassano dhammo sanidassanassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- p
khandhÄ• purejÄ• tassa imassa sanidassanassa kÄ• yassa pacchÄ• jÄ• tapaccayena pacc

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa pacchÄ• jÄ• tapac
pacchÄ• jÄ• tÄ• anidassanÄ• khandhÄ• purejÄ• tassa imassa sanidassanassa ca anidass
pacchÄ• jÄ• tapaccayena paccayo. (3)

Ä• sevanapaccayo

<42> anidassano dhammo anidassanassa dhammassa Ä• sevanapaccayena paccayo --- p
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anidassanÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ...
anulomaá¹ƒ vodÄ• nassa ... gotrabhu maggassa ... vodÄ• naá¹ƒ maggassa Ä• sevanapacca

kammapaccayo

<43> anidassano \Se III 116/ \Be III 100/ dhammo anidassanassa dhammassa kammapacc
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- anidassanÄ• cetanÄ• sampayutta
anidassanÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena pacca
.... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- anidassanÄ• \Ne III 120/ cetanÄ• vipÄ• kÄ• naá¹ƒ khandh
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

anidassano dhammo sanidassanassa dhammassa kammapaccayena paccayo --- __sahajÄ
(vitthÄ• retabbaá¹ƒ). (2)

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• _ (vitthÄ• retabbaá¹ƒ). (3)

vipÄ• kapaccayÄ• di

<44> anidassano dhammo anidassanassa dhammassa vipÄ• kapaccayena paccayo ... tÄ«
paccayo ... tÄ«á¹‡i (tÄ«supi kabaá¸·Ä«kÄ• ro Ä• hÄ• ro kÄ• tabbo) ... indriyapaccayena pac
(tÄ«supi rÅ«pajÄ«vitindriyaá¹ƒ) ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayen
... sampayuttapaccayena paccayo ... ekaá¹ƒ.

vippayuttapaccayo

<45> anidassano dhammo anidassanassa dhammassa vippayuttapaccayena paccayo --- s
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anidassanÄ• khandhÄ• anidassanÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e anidassanÄ• khandhÄ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; khandhÄ• vatthussa vippayuttapac
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo \Se III 117/. __purejÄ• taá¹ƒ_ --- cakkhÄ• ya
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vattl
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anidassanÄ• khan
anidassanassa kÄ• yassa vippayuttapaccayena paccayo. (1)

anidassano dhammo sanidassanassa dhammassa vippayuttapaccayena paccayo --- sahaj
__sahajÄ• tÄ• _ --- anidassanÄ• khandhÄ• sanidassanÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• n
vippayuttapaccayena \Ne III 121/ paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ
khandhÄ• purejÄ• tassa imassa sanidassanassa kÄ• yassa vippayuttapaccayena paccayo.

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa vippayuttapaccaye
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anidassanÄ• khandhÄ• sanidassanÄ• naÃ±ca anid
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkh
__pacchÄ• jÄ• tÄ• _ --- anidassanÄ• khandhÄ• purejÄ• tassa imassa sanidassanassa ca a
vippayuttapaccayena paccayo. (3)

atthipaccayÄ• di

<46> sanidassano dhammo anidassanassa dhammassa atthipaccayena paccayo --- sanida
... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, rÅ«pÄ• yatanaá¹ƒ
atthipaccayena paccayo. (1)

anidassano dhammo anidassanassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- anidassano \Se III 118/ eko k
khandhÄ• naá¹ƒ anidassanÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipac
khandhe ... pe ... (saá¹ƒkhittaá¹ƒ. yÄ• va asaÃ±Ã±asattÄ•). __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ
aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, s
sotaviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatth
khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anidassanÄ• khandhÄ•
anidassanassa kÄ• yassa atthipaccayena paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa a
atthipaccayena paccayo; __rÅ«pajÄ«vitindriyaá¹ƒ_ anidassanÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• na
paccayo. (1)

anidassano dhammo sanidassanassa dhammassa atthipaccayena paccayo --- sahajÄ• taá
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- anidassanÄ• khandhÄ• sanidassanÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ \Ne III 122/ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... mahÄ• bh
sanidassanÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ \
atthipaccayena paccayo ... pe ... bÄ• hirÄ• ... Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• ... utusamuá¹-á
asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«tÄ• sanidassanÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, upÄ
paccayo. __pacchÄ• jÄ• tÄ• _ --- anidassanÄ• khandhÄ• purejÄ• tassa imassa sanidassan
paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa sanidassanassa kÄ• yassa atthipaccayena
__rÅ«pajÄ«vitindriyaá¹ƒ_ sanidassanÄ• naá¹ƒ \Se III 119/ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipac

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa atthipaccayena pa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- anidassano eko khandho tiá¹
sanidassanÄ• naÃ±ca anidassanÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ at
dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... mahÄ• bhÅ«tÄ• sanidassanÄ• naÃ±

cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, kaá¹-attÄ• rÅ«pÄ• naá¹ƒ, upÄ• dÄ• rÅ«pÄ• na
bÄ• hirÄ• ... Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• ... utusamuá¹-á¹-hÄ• nÄ• ... asaÃ±Ã±asattÄ• na
sanidassanÄ• naÃ±ca anidassanÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá

<47> sanidassano ca anidassano ca dhammÄ• anidassanassa dhammassa atthipaccayen
rÅ«pÄ• yatanaÃ±ca vatthu ca anidassanÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo
cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo.

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<48> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ, samana
123/, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye tÄ«á¹‡i, upanissaye dve, purejÄ
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte \Se III 120/ ekaá¹ƒ, vippayutte tÄ«á¹‡i,
natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<49> sanidassano dhammo anidassanassa dhammassa Ä• rammaá¹‡apaccayena paccayo
(1)

anidassano dhammo anidassanassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

anidassano dhammo sanidassanassa dhammassa sahajÄ• tapaccayena paccayo ... pacch
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

anidassano dhammo sanidassanassa ca anidassanassa ca dhammassa sahajÄ• tapaccayo
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa

paccayo. (3)

sanidassano ca anidassano ca dhammÄ• anidassanassa dhammassa purejÄ• tapaccayena

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<50> nahetuyÄ• \Ne III 124/ paÃ±ca, naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca, n
nasamanantare paÃ±ca, nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye cat
napurejÄ• te \Se III 121/ cattÄ• ri, napacchÄ• jÄ• te paÃ±ca (sabbattha paÃ±ca), nasampay
cattÄ• ri, noatthiyÄ• cattÄ• ri, nonatthiyÄ• paÃ±ca, novigate paÃ±ca, noavigate cattÄ• ri.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<51> hetupaccayÄ• \Be III 104/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanant
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i ... pe ... nasam
navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<52> nahetupaccayÄ• \Ne III 125/ Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare eka
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye tÄ«á¹‡i, upanissaye dve, purejÄ• te t
tÄ«á¹‡i, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i ... pe ... magge tÄ«á¹‡i, sampayutte ekaá¹ƒ, vipp
atthiyÄ• paÃ±ca, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate paÃ±ca.

paccanÄ«yÄ• nulomaá¹ƒ.

sanidassanadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. sappaá¹-ighadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<53> sappaá¹-ighaá¹ƒ \Se III 122/ \Ne III 126/ dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo
--- sappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• , dve mahÄ• b
mahÄ• bhÅ«taá¹ƒ \Be III 105/, sappaá¹-ighe mahÄ• bhÅ«te paá¹-icca sappaá¹-ighaá¹ƒ cittas
rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca c
rasÄ• yatanaá¹ƒ. (1)

sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati hetupaccayÄ• --- sa
paá¹-icca Ä• podhÄ• tu, sappaá¹-ighe mahÄ• bhÅ«te paá¹-icca appaá¹-ighaá¹ƒ cittasamuá¹-
kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ paá¹-icca Ä• podhÄ•
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (2)

sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho ca appaá¹-igho ca dhammÄ• uppajja
sappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• Ä• podhÄ• tu ca,
sappaá¹-ighe mahÄ• bhÅ«te paá¹-icca sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca cittasamuá¹-á¹-h
kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ \Ne III 127/ paá¹-icca
... rasÄ• yatanaá¹ƒ Ä• podhÄ• tu itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (3)

<54> appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati hetupaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• appaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ
pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ
Ä• podhÄ• tuá¹ƒ paá¹-icca appaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kaá¹-attÄ• r
Ä• podhÄ• tuá¹ƒ paá¹-icca itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (1)

appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo uppajjati hetupaccayÄ• --- ap
paá¹-icca sappaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe
paá¹-icca sappaá¹-ighÄ• mahÄ• bhÅ«tÄ• , Ä• podhÄ• tuá¹ƒ paá¹-icca sappaá¹-ighaá¹ƒ citta

rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, Ä• podhÄ• tuá¹ƒ paá¹-icca cakkhÄ• yat
phoá¹-á¹-habbÄ• yatanaá¹ƒ. (2)

appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho ca appaá¹-igho ca dhammÄ• uppajjan
appaá¹-ighaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• sappaá¹-ighaÃ±ca appaá¹-igh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... p
Ä• podhÄ• tuá¹ƒ paá¹-icca sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ
upÄ• dÄ• rÅ«paá¹ƒ, Ä• podhÄ• tuá¹ƒ paá¹-icca cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ
... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (3)

<55> sappaá¹-ighaÃ±ca \Be III 106/ appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sappaá¹-igho c
hetupaccayÄ• --- appaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca sappaá¹-ighaá¹ƒ citt
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... sappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taÃ±ca Ä• po
mahÄ• bhÅ«tÄ• ... pe ... sappaá¹-ighe mahÄ• bhÅ«te ca Ä• podhÄ• tuÃ±ca paá¹-icca sapp
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, phoá¹-á¹-hab
Ä• podhÄ• tuÃ±ca paá¹-icca cakkhÄ• yatanaá¹ƒ ... pe .... (1)

sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati I
appaá¹-ighe khandhe ca mahÄ• bhÅ«te \Se III 124/ ca paá¹-icca appaá¹-ighaá¹ƒ cittasamuá
paá¹-isandhikkhaá¹‡e appaá¹-ighe \Ne III 128/ khandhe ca mahÄ• bhÅ«te ca paá¹-icca appa
kaá¹-attÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca appaá¹-igha
rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ
itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (2)

sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sappaá¹-igho ca appaá¹-igho ca
hetupaccayÄ• --- appaá¹-ighe khandhe ca mahÄ• bhÅ«te ca paá¹-icca sappaá¹-ighaÃ±ca a
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... appaá¹-ighe khandhe ca
paá¹-icca sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatana
paá¹-icca sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kaá¹-attÄ
upÄ• dÄ• rÅ«paá¹ƒ, phoá¹-á¹-habbÄ• yatanaÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca cakkhÄ• yat
rasÄ• yatanaá¹ƒ, itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. (3)

Ä• rammaá¹‡apaccayo

<56> appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati Ä• rammaá¹‡ap
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkh
vatthuá¹ƒ paá¹-icca khandhÄ• .

adhipatipaccayÄ• di

<57> sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati adhipatipaccay
vajjetabbÄ• , kaá¹-attÄ• rÅ«pÄ• ca) ... anantarapaccayÄ• ... samanantarapaccayÄ• ... sah
mahÄ• bhÅ«tÄ• kÄ• tabbÄ•) ... aÃ±Ã±amaÃ±Ã±apaccayÄ• --- sappaá¹-ighaá¹ƒ ekaá¹ƒ m
mahÄ• bhÅ«tÄ• , dve mahÄ• bhÅ«te ... pe .... (1)

sappaá¹-ighaá¹ƒ \Be III 107/ dhammaá¹ƒ paá¹-icca \Se III 125/ appaá¹-igho dhammo uppajj
aÃ±Ã±amaÃ±Ã±apaccayÄ• --- sappaá¹-ighe mahÄ• bhÅ«te paá¹-icca Ä• podhÄ• tu ... pe ..

sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho ca appaá¹-igho ca dhammÄ• uppajja
\Ne III 129/ --- sappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• Ä•
mahÄ• bhÅ«te ... pe .... (3)

<58> appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati aÃ±Ã±amaÃ±Ã
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkh
khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo uppajjati aÃ±Ã±amaÃ±Ã±apa
paá¹-icca sappaá¹-ighÄ• mahÄ• bhÅ«tÄ• (ime ajjhattikabÄ• hirÄ• mahÄ• bhÅ«tÄ• kÄ• ta

sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo uppajjati
sappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taÃ±ca Ä• podhÄ• tuÃ±ca paá¹-icca dve mahÄ• bhÅ«
... pe ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<59> hetuyÄ• nava, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• nava, anantare ekaá¹ƒ, samanan
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä• sevane eka
nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte ekaá¹ƒ, vippayu
natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<60> sappaá¹-ighaá¹ƒ \Se III 126/ \Be III 108/ \Ne III 130/ dhammaá¹ƒ paá¹-icca sappaá¹-ig
nahetupaccayÄ• ... tÄ«á¹‡i.

appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati nahetupaccayÄ• --- a
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• appaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ
khandhÄ• , Ä• podhÄ• tuá¹ƒ paá¹-icca appaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ,
upÄ• dÄ• rÅ«paá¹ƒ, Ä• podhÄ• tuá¹ƒ paá¹-icca itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• h
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... Ä• p
appaá¹-ighaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; vicikicchÄ• sahagate uddhaccasa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

(appaá¹-ighamÅ«lakaá¹ƒ itarepi dve paÃ±hÄ• kÄ• tabbÄ• . ghaá¹-anepi tÄ«á¹‡i paÃ±hÄ• k
bÄ• hirÄ• mahÄ• bhÅ«tÄ• sabbe jÄ• nitvÄ• kÄ• tabbÄ• .)

naÄ• rammaá¹‡apaccayÄ• di

<61> sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo uppajjati naÄ• rammaa
saá¹ƒkhittaá¹ƒ) ... novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<62> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare nava, nas
naaÃ±Ã±amaÃ±Ã±e nava, naupanissaye nava, napurejÄ• te nava, napacchÄ• jÄ• te nava,
nakamme nava, navipÄ• ke nava, naÄ• hÄ• re nava, naindriye nava, najhÄ• ne nava, nama
navippayutte \Se III 127/ nava, nonatthiyÄ• nava, novigate nava.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<63> hetupaccayÄ• \Be III 109/ naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare n
naaÃ±Ã±amaÃ±Ã±e nava, naupanissaye nava, napurejÄ• te nava, napacchÄ• jÄ• te nava,
ekaá¹ƒ, navipÄ• ke nava, nasampayutte nava, navippayutte ekaá¹ƒ, nonatthiyÄ• nava, novi

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<64> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, saha
cha, nissaye nava, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä• sevane ekaá¹ƒ, kamme nava
sampayutte ekaá¹ƒ, vippayutte nava, atthiyÄ• nava, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, aviga

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi \Ne III 132/ paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<65> sappaá¹-ighaá¹ƒ dhammaá¹ƒ paccayÄ• sappaá¹-igho dhammo uppajjati hetupaccayÄ

appaá¹-ighaá¹ƒ \Be III 110/ dhammaá¹ƒ paccayÄ• appaá¹-igho dhammo uppajjati hetupacc
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• appaá¹-ighaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca n
khandhe ... pe ... paá¹-isandhikkhaá¹‡e \Se III 128/ ... pe ... Ä• podhÄ• tuá¹ƒ paccayÄ• app

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, Ä• podhÄ• tu
... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, vatthuá¹ƒ paccayÄ• appaá¹-ighÄ• khandhÄ• . (1)

(avasesÄ• paÃ±ca paÃ±hÄ• paá¹-iccavÄ• rasadisÄ• .)

Ä• rammaá¹‡apaccayÄ• di

<66> sappaá¹-ighaá¹ƒ dhammaá¹ƒ paccayÄ• appaá¹-igho dhammo uppajjati Ä• rammaá¹‡
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä•

appaá¹-ighaá¹ƒ dhammaá¹ƒ paccayÄ• appaá¹-igho dhammo uppajjati Ä• rammaá¹‡apacca
khandhaá¹ƒ \Ne III 133/ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isanc
... vatthuá¹ƒ paccayÄ• appaá¹-ighÄ• khandhÄ• . (1)

sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca dhammaá¹ƒ paccayÄ• appaá¹-igho dhammo uppajjati
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• yÄ• yatanaÃ±ca paccayÄ• tay
adhipatipaccayÄ• ... (saá¹ƒkhittaá¹ƒ) avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<67> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanar
nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• seva
pe ... avigate nava (evaá¹ƒ paccanÄ«yagaá¹‡anÄ• pi kÄ• tabbÄ•).

4. nissayavÄ• ro

(nissayavÄ• ropi paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

(saá¹ƒsaá¹-á¹-havÄ• repi sabbattha ekaá¹ƒ, saá¹ƒkhittaá¹ƒ \Se III 129/. avigatapaccayÄ• , e
dvepi vÄ• rÄ• kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<68> appaá¹-igho \Be III 111/ \Ne III 134/ dhammo appaá¹-ighassa dhammassa hetupaccay
appaá¹-ighÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ appaá¹-ighÄ• naÃ±ca cittasamu
hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

appaá¹-igho dhammo sappaá¹-ighassa dhammassa hetupaccayena paccayo --- appaá¹-igh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e

appaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa hetupaccayena p
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ sappaá¹-ighÄ• naÃ±ca appaá¹-ighÄ• naÃ±ca
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<69> sappaá¹-igho dhammo appaá¹-ighassa dhammassa Ä• rammaá¹‡apaccayena paccay
phoá¹-á¹-habbe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ pa
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... p
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... sappaá¹-ighÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, pubbe
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

appaá¹-igho dhammo appaá¹-ighassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dA
pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ \Se III 130/ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni p
vuá¹-á¹-hahitvÄ• \Ne III 135/ jhÄ• naá¹ƒ paccavekkhati, ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• n
phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• n
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariyÄ• pahÄ«ne kilese paccavekkhanti,
paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti; vatthuá¹ƒ ... pe ... itthindriyaá¹ƒ
purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ, kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ ani
domanassaá¹ƒ uppajjati; cetopariyaÃ±Ä• á¹‡ena appaá¹-ighacittasamaá¹…gissa cittaá¹ƒ jÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ \Be III 112/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... appaá¹-ighÄ• khandhÄ• iddhividhaÃ±Ä•
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammÅ«pagaÃ±Ä•

Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<70> sappaá¹-igho dhammo appaá¹-ighassa dhammassa adhipatipaccayena paccayo. __Ä
cakkhuá¹ƒ ... pe ... phoá¹-á¹-habbe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ ka
uppajjati, diá¹-á¹-hi uppajjati. (1)

appaá¹-igho dhammo appaá¹-ighassa dhammassa adhipatipaccayena paccayo --- Ä• ramm
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, ariyÄ• maggÄ• vuá¹-á¹-hahitv
garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ ga
paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa adhipatipac
... pe ... itthindriyaá¹ƒ ... purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ, kabaá¸·Ä«kÄ
Ä• hÄ• raá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati
__sahajÄ• tÄ• dhipati_ --- appaá¹-ighÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ appa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

appaá¹-igho \Ne III 136/ dhammo sappaá¹-ighassa dhammassa adhipatipaccayena paccay
appaá¹-ighÄ• dhipati sappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adh

appaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa adhipatipaccaye
__sahajÄ• tÄ• dhipati_ --- appaá¹-ighÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ sapp
appaá¹-ighÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena pacc

anantarapaccayo

<71> appaá¹-igho dhammo appaá¹-ighassa dhammassa anantarapaccayena paccayo --- p
khandhÄ• ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo.

samanantarapaccayo

<72> appaá¹-igho \Be III 113/ dhammo appaá¹-ighassa dhammassa samanantarapaccayen

sahajÄ• tapaccayÄ• di

<73> sappaá¹-igho dhammo sappaá¹-ighassa dhammassa sahajÄ• tapaccayena paccayo .

aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... cha ... nissayapaccayena paccayo ... nava.

upanissayapaccayo

<74> sappaá¹-igho \Se III 132/ dhammo appaá¹-ighassa dhammassa upanissayapaccayen
__Ä• rammaá¹‡Å«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- utuá¹ƒ, se
dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; utu, senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... phal
upanissayapaccayena paccayo. (1)

appaá¹-igho dhammo appaá¹-ighassa dhammassa upanissayapaccayena paccayo --- __Ä•
137/, __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹
deti ... pe ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... kÄ• yikaá¹ƒ sukhaá¹ƒ, kÄ• yikaá¹ƒ d
bhojanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... b
... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<75> sappaá¹-igho dhammo appaá¹-ighassa dhammassa purejÄ• tapaccayena paccayo ---
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... phoá¹-á¹-habbe
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
purejÄ• tapaccayena paccayo. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. (1)

appaá¹-igho dhammo appaá¹-ighassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ran
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- vatthuá¹ƒ ... pe ... itthindriyaá¹ƒ, pur
III 133/, jÄ«vitindriyaá¹ƒ, Ä• podhÄ• tuá¹ƒ, kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ aniccato \Be III
domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu appaá¹-ighÄ• naá¹ƒ khandhÄ• na
paccayo. (1)

sappaá¹-igho ca appaá¹-igho ca dhammÄ• appaá¹-ighassa dhammassa purejÄ• tapaccaye
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. cakkhÄ• yatanaÃ±ca vatthu ca ... pe .
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca appaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapacc

pacchÄ• jÄ• tapaccayo

<76> appaá¹-igho dhammo appaá¹-ighassa dhammassa pacchÄ• jÄ• tapaccayena paccayo
khandhÄ• purejÄ• tassa imassa appaá¹-ighassa kÄ• yassa pacchÄ• jÄ• tapaccayena pacc

pacchÄ• jÄ• tÄ• appaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa sappaá¹-ighassa kÄ• yass
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) pacchÄ• jÄ• tÄ• appaá¹-ighÄ• khandhÄ• purejÄ• tassa
sappaá¹-ighassa ca appaá¹-ighassa ca kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo (dvinn

Ä• sevanapaccayo

<77> appaá¹-igho dhammo appaá¹-ighassa dhammassa Ä• sevanapaccayena paccayo ---
khandhÄ• ... pe ... vodÄ• naá¹ƒ maggassa Ä• sevanapaccayena paccayo. (1)

kammapaccayo

<78> appaá¹-igho dhammo appaá¹-ighassa dhammassa kammapaccayena paccayo --- sah
__sahajÄ• tÄ• _ --- appaá¹-ighÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ appaá¹-i
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- appaá¹-ighÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ \Se I
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

appaá¹-igho dhammo sappaá¹-ighassa dhammassa kammapaccayena paccayo --- sahajÄ•
__sahajÄ• tÄ• _ --- appaá¹-ighÄ• cetanÄ• sappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ap
sappaá¹-ighÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

appaá¹-igho \Be III 115/ dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa kam
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- appaá¹-ighÄ• cetanÄ• sampayutta
sappaá¹-ighÄ• naÃ±ca appaá¹-ighÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ k
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- appaá¹-ighÄ• cetanÄ• vipÄ• k
sappaá¹-ighÄ• naÃ±ca appaá¹-ighÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena pa

vipÄ• kapaccayo

<79> appaá¹-igho \Ne III 139/ dhammo appaá¹-ighassa dhammassa vipÄ• kapaccayena pa
appaá¹-igho ... pe ... tÄ«á¹‡i.

Ä• hÄ• rapaccayo

<80> appaá¹-igho dhammo appaá¹-ighassa dhammassa Ä• hÄ• rapaccayena paccayo --- a
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ appaá¹-ighÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
paccayo; paá¹-isandhikkhaá¹‡e ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa appaá¹-ighassa

Ä• hÄ• rapaccayena paccayo (avasesÄ• dvepi paÃ±hÄ• kÄ• tabbÄ• , paá¹-isandhi kabaá¸
kÄ• tabbo agge). (3)

indriyapaccayÄ• di

<81> sappaá¹-igho dhammo appaá¹-ighassa dhammassa indriyapaccayena paccayo --- cal
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayen

appaá¹-igho dhammo appaá¹-ighassa dhammassa indriyapaccayena paccayo ... tÄ«á¹‡i (tÄ
agge kÄ• tabbaá¹ƒ) \Se III 135/. (3)

sappaá¹-igho ca appaá¹-igho ca dhammÄ• appaá¹-ighassa dhammassa indriyapaccayena
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyap
kÄ• yindriyaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡aÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandh
... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampay
... ekaá¹ƒ.

vippayuttapaccayo

<82> sappaá¹-igho \Be III 116/ \Ne III 140/ dhammo appaá¹-ighassa dhammassa vippayutta
__purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá
vippayuttapaccayena paccayo. (1)

appaá¹-igho dhammo appaá¹-ighassa dhammassa vippayuttapaccayena paccayo --- sahajÄ
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• appaá¹-ighÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatth
vippayuttapaccayena paccayo, vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pu
appaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --
purejÄ• tassa imassa appaá¹-ighassa kÄ• yassa vippayuttapaccayena paccayo. (1)

appaá¹-igho dhammo sappaá¹-ighassa dhammassa vippayuttapaccayena paccayo --- saha
__sahajÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• sappaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• n
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- appa
purejÄ• tassa imassa sappaá¹-ighassa kÄ• yassa vippayuttapaccayena paccayo. (2)

appaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa vippayuttapacca
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• sappaá¹-igh
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkh

.... __pacchÄ• jÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa sappaá¹-ighassa
kÄ• yassa vippayuttapaccayena paccayo. (3)

atthipaccayo

<83> sappaá¹-igho dhammo sappaá¹-ighassa dhammassa atthipaccayena paccayo ... ekaá
paá¹-hamapaÃ±hÄ•). (1)

sappaá¹-igho \Ne III 141/ dhammo appaá¹-ighassa dhammassa atthipaccayena paccayo sa
__sahajÄ• tÄ• _ --- sappaá¹-ighÄ• mahÄ• bhÅ«tÄ• Ä• podhÄ• tuyÄ• atthipaccayena pacc
appaá¹-ighÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ u
atthipaccayena paccayo; phoá¹-á¹-habbÄ• yatanaá¹ƒ itthindriyassa ... pe ... kabaá¸·Ä«kÄ• ra
atthipaccayena paccayo \Be III 117/; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusam
asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... phoá¹-á¹-habbe ani
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo \Se III 137/. (2)

sappaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa atthipaccayena
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ Ä• podhÄ• tuyÄ• ca atthipacca
(paá¹-iccasadisaá¹ƒ yÄ• va asaÃ±Ã±asattÄ•). (3)

<84> appaá¹-igho dhammo appaá¹-ighassa dhammassa atthipaccayena paccayo --- sahajÄ
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- appaá¹-igho eko khandho tiá¹
khandhÄ• naá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). __purejÄ• taá¹ƒ_ --- vatthuá¹ƒ ... pe ...
purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ ... kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ a
domanassaá¹ƒ uppajjati; vatthu appaá¹-ighÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccay
appaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa appaá¹-ighassa kÄ• yassa atthipaccayena p
Ä• hÄ• ro_ imassa appaá¹-ighassa kÄ• yassa atthipaccayena paccayo; __rÅ«pajÄ«vitindriy
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

appaá¹-igho dhammo sappaá¹-ighassa dhammassa atthipaccayena paccayo --- sahajÄ• ta
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• sappaá¹-ighÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... Ä• podhÄ• tu sappaá
mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo; Ä• podhÄ• tu sappaá¹-ighÄ• naá¹ƒ cittasam
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; Ä• podhÄ• tu ca
phoá¹-á¹-habbÄ• yatanassa atthipaccayena \Ne III 142/ paccayo; bÄ• hiraá¹ƒ, Ä• hÄ• rasam
utusamuá¹-á¹-hÄ• naá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... __pacchÄ• jÄ• tÄ• _ --- appaá¹-ig

purejÄ• tassa imassa sappaá¹-ighassa kÄ• yassa atthipaccayena paccayo; __kabaá¸·Ä«kÄ
sappaá¹-ighassa kÄ• yassa atthipaccayena paccayo; __rÅ«pajÄ«vitindriyaá¹ƒ_ sappaá¹-igh
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

appaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa atthipaccayena p
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- appaá¹-igho \Be III 118/ eko k
khandhÄ• naá¹ƒ sappaá¹-ighÄ• naÃ±ca appaá¹-ighÄ• naÃ±ca ... pe ... (paá¹-iccasadisaá¹ƒ
__pacchÄ• jÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• purejÄ• tassa imassa sappaá¹-ighassa ca
atthipaccayena paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa sappaá¹-ighassa ca appaá
atthipaccayena paccayo; __rÅ«pajÄ«vitindriyaá¹ƒ_ sappaá¹-ighÄ• naÃ±ca appaá¹-ighÄ• na
atthipaccayena paccayo. (3)

<85> sappaá¹-igho ca appaá¹-igho ca dhammÄ• sappaá¹-ighassa dhammassa atthipaccay
(paá¹-iccasadisaá¹ƒ yÄ• va asaÃ±Ã±asattÄ•). (1)

sappaá¹-igho ca appaá¹-igho ca dhammÄ• appaá¹-ighassa dhammassa atthipaccayena pa
purejÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- appaá¹-ighÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca appaá¹-
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ ... pe ... (paá¹-iccasadisaá¹ƒ yÄ• va asaÃ±Ã±as
cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhÄ• yatanaÃ±ca tiá¹‡á¹‡annaá¹ƒ khan
khandhÄ• ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagato eko khandho ca kÄ• yÄ• yatanaÃ±ca
atthipaccayena paccayo ... pe ... dve \Se III 139/ khandhÄ• ca ... pe .... (2)

sappaá¹-igho ca appaá¹-igho ca dhammÄ• sappaá¹-ighassa ca appaá¹-ighassa ca dhamm
(paá¹-iccasadisaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<86> hetuyÄ• \Ne III 143/ tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare eka
ekaá¹ƒ, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye dve, purejÄ• te t
tÄ«á¹‡i, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye paÃ
magge tÄ«á¹‡i, sampayutte ekaá¹ƒ, vippayutte cattÄ• ri, atthiyÄ• nava, natthiyÄ• ekaá¹ƒ, v
nava (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

anulomaá¹ƒ.

2. paccanÄ«yuddhÄ• ro

<87> sappaá¹-igho \Be III 119/ dhammo sappaá¹-ighassa dhammassa sahajÄ• tapaccayen

sappaá¹-igho dhammo appaá¹-ighassa dhammassa Ä• rammaá¹‡apaccayena paccayo, sa
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

sappaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa sahajÄ• tapacc

<88> appaá¹-igho dhammo appaá¹-ighassa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccay
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

appaá¹-igho \Ne III 144/ dhammo sappaá¹-ighassa dhammassa sahajÄ• tapaccayena pacc
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (2)

appaá¹-igho dhammo sappaá¹-ighassa ca appaá¹-ighassa ca dhammassa sahajÄ• tapacca
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (3)

<89> sappaá¹-igho ca appaá¹-igho ca dhammÄ• sappaá¹-ighassa dhammassa sahajÄ• tap

sappaá¹-igho ca appaá¹-igho ca dhammÄ• appaá¹-ighassa dhammassa sahajÄ• taá¹ƒ, pur

sappaá¹-igho ca appaá¹-igho ca dhammÄ• sappaá¹-ighassa ca appaá¹-ighassa ca dhamm
paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<90> nahetuyÄ• \Be III 120/ nava ... pe ... naanantare nava, nasamanantare nava, nasaha
naaÃ±Ã±amaÃ±Ã±e nava, nanissaye cattÄ• ri, naupanissaye nava, napurejÄ• te nava ... pe
navippayutte nava, noatthiyÄ• cattÄ• ri, nonatthiyÄ• nava, novigate nava, noavigate cattÄ•

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<91> hetupaccayÄ• \Ne III 145/ naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... naanantare tÄ«á¹‡i, naa
naupanissaye tÄ«á¹‡i ... pe ... nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«
tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<92> nahetupaccayÄ• \Se III 141/ Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri (anulomamÄ•
avigate nava.

paccanÄ«yÄ• nulomaá¹ƒ.

sappaá¹-ighadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. rÅ«pÄ«dukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<93> rÅ«piá¹ƒ \Be III 121/ \Ne III 146/ dhammaá¹ƒ paá¹-icca rÅ«pÄ« dhammo uppajjati het
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te ... pe ... mah
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« dhammo uppajjati hetupaccayÄ• --- paá¹-isandhik
paá¹-icca arÅ«pino khandhÄ• . (2)

rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• uppajjanti hetupaccayÄ•
vatthuá¹ƒ paá¹-icca arÅ«pino khandhÄ• , mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<94> arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« dhammo uppajjati hetupaccayÄ• --- arÅ«p
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

arÅ«piá¹ƒ \Ne III 147/ dhammaá¹ƒ paá¹-icca rÅ«pÄ« dhammo uppajjati hetupaccayÄ• --- ar
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• uppajjanti hetupaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<95> rÅ«piÃ±ca arÅ«piÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ« dhammo \Se III 142/ uppajjati h
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikk

rÅ«piÃ±ca arÅ«piÃ±ca dhammaá¹ƒ paá¹-icca arÅ«pÄ« dhammo uppajjati hetupaccayÄ• --
arÅ«piá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe

rÅ«piÃ±ca arÅ«piÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• uppajjanti
paá¹-isandhikkhaá¹‡e arÅ«piá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ•
... pe ... arÅ«pino khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ (saá¹ƒkhittaa

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<96> hetuyÄ• \Be III 122/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare tÄ«
tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ•
ekaá¹ƒ, kamme nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge na
vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<97> rÅ«piá¹ƒ \Ne III 148/ dhammaá¹ƒ paá¹-icca rÅ«pÄ« dhammo uppajjati nahetupaccayÄ

arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« dhammo uppajjati nahetupaccayÄ• --- ahetukaá
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikk
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca
(nahetupaccayÄ• nava paÃ±hÄ• , ahetukanti \Se III 143/ niyÄ• metabbaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<98> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne dve, namagge na
navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<99> hetupaccayÄ• \Be III 123/ \Ne III 149/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme ekaá¹ƒ, navipÄ• ke paÃ±ca, nasampayutte tÄ«á¹‡i, navippay
tÄ«á¹‡i, novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<100> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, sa
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te ekaá¹ƒ, Ä• sevane eka
nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge ekaá¹ƒ, sampayutte tÄ«á¹‡i, vippa
nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso).

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<101> rÅ«piá¹ƒ \Se III 144/ \Ne III 150/ dhammaá¹ƒ paccayÄ• rÅ«pÄ« dhammo uppajjati h
mahÄ• bhÅ«taá¹ƒ ... pe ... (paá¹-iccasadisaá¹ƒ). (1)

rÅ«piá¹ƒ \Be III 124/ dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati hetupaccayÄ• --- v
arÅ«pino khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

rÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• uppajjanti hetupaccayÄ
arÅ«pino khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-is
(evaá¹ƒ avasesÄ• paÃ±hÄ• , pavattipaá¹-isandhi vibhajitabbÄ•). (3)

Ä• rammaá¹‡apaccayo

<102> rÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati Ä• rammaá¹‡apaccayÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

arÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- a
pe ... dve khandhe ... pe .... (2)

rÅ«piÃ±ca arÅ«piÃ±ca dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati Ä• rammaá¹‡ap
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
khandhe \Ne III 151/ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... arÅ«piá¹ƒ ekaá¹ƒ kh
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<103> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samana
nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye \Se III 145/ nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á
kamme nava ... pe ... magge nava, sampayutte tÄ«á¹‡i, vippayutte nava, atthiyÄ• nava, nat
vigate tÄ«á¹‡i, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<104> rÅ«piá¹ƒ \Be III 125/ dhammaá¹ƒ paccayÄ• rÅ«pÄ« dhammo uppajjati nahetupacca
mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

rÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati nahetupaccayÄ• --- cakkhÄ• y
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
arÅ«pino \Ne III 152/ khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paccayÄ•
uddhaccasahagato moho. (2)

rÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• uppajjanti nahetupacca
kÄ• tabbÄ•). (3)

<105> arÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati nahetupaccayÄ• --- a
khandhaá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

arÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ« dhammo uppajjati nahetupaccayÄ• --- ahetuke a
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

arÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• uppajjanti nahetupacc
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<106> rÅ«piÃ±ca arÅ«piÃ±ca dhammaá¹ƒ paccayÄ• rÅ«pÄ« dhammo uppajjati nahetupac
khandhe \Se III 146/ ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; pa
.... (1)

rÅ«piÃ±ca arÅ«piÃ±ca dhammaá¹ƒ paccayÄ• arÅ«pÄ« dhammo uppajjati nahetupaccayÄ•
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
khandhe ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... arÅ«piá¹ƒ ekaá¹ƒ khandhaÃ±ca
tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sah
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

rÅ«piÃ±ca \Be III 126/ arÅ«piÃ±ca dhammaá¹ƒ paccayÄ• rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ
\Ne III 153/ --- ahetukaá¹ƒ arÅ«piá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khan
khandhe ... pe ... arÅ«pino khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá
paá¹-isandhikkhaá¹‡e ... pe .... (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<107> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cattÄ• ri, nama
tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<108> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, sabbe kÄ• tabbÄ•), nakan
nasampayutte tÄ«á¹‡i, navippayutte \Se III 147/ ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<109> nahetupaccayÄ• \Ne III 154/ Ä• rammaá¹‡e tÄ«á¹‡i (sabbe kÄ• tabbÄ•) ... pe ... jh
... pe ... avigate nava.

paccanÄ«yÄ• nulomaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ropi paccayavÄ• rasadiso).

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<110> arÅ«piá¹ƒ \Be III 127/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho arÅ«pÄ« dhammo uppajjati hetu
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-is
....

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (evaá¹ƒ paccanÄ«yÄ• dÄ«ni gaá¹‡anÄ• pi sampa
kÄ• tabbÄ• . ekoyeva paÃ±ho).

11. rÅ«pÄ«dukaá¹ƒ

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<111> arÅ«pÄ« \Ne III 155/ dhammo arÅ«pissa dhammassa hetupaccayena paccayo --- ar
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe

arÅ«pÄ« dhammo rÅ«pissa dhammassa hetupaccayena paccayo --- arÅ«pÄ« hetÅ« cittasa
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (2)

arÅ«pÄ« dhammo rÅ«pissa ca arÅ«pissa ca dhammassa hetupaccayena paccayo --- arÅ«p
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ \Se III 148/ hetupaccayena
... pe .... (3)

Ä• rammaá¹‡apaccayo

<112> rÅ«pÄ« dhammo arÅ«pissa dhammassa Ä• rammaá¹‡apaccayena paccayo --- cakk
itthindriyaá¹ƒ ... purisindriyaá¹ƒ ... jÄ«vitindriyaá¹ƒ ... Ä• podhÄ• tuá¹ƒ ... kabaá¸·Ä«kÄ• raá¹
aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo; rÅ
iddhividhaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Ne III 156/, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

<113> arÅ«pÄ« \Be III 128/ dhammo arÅ«pissa dhammassa Ä• rammaá¹‡apaccayena pac
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni p
... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkh
paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ•
paccayo; ariyÄ• pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe ... pe ... arÅ«pi
aniccato ... pe ... domanassaá¹ƒ uppajjati, cetopariyaÃ±Ä• á¹‡ena arÅ«picittasamaá¹…gissa
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... a
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, ya
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<114> rÅ«pÄ« \Se III 149/ dhammo arÅ«pissa dhammassa adhipatipaccayena paccayo. __
cakkhuá¹ƒ ... pe ... kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinanda
rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

arÅ«pÄ« dhammo arÅ«pissa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• d
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ) nibbÄ• naá¹ƒ maggassa,
adhipatipaccayena paccayo; arÅ«pino khandhe garuá¹ƒ katvÄ• assÄ• deti ... pe ... rÄ• go u
uppajjati. __sahajÄ• tÄ• dhipati_ --- arÅ«pÄ« adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹
paccayo. (1)

arÅ«pÄ« dhammo rÅ«pissa dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

arÅ«pÄ« \Ne III 157/ dhammo rÅ«pissa ca arÅ«pissa ca dhammassa adhipatipaccayena pa
__sahajÄ• tÄ• dhipati_ --- arÅ«pÄ« adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

anantarapaccayÄ• di

<115> arÅ«pÄ« \Be III 129/ dhammo arÅ«pissa dhammassa anantarapaccayena paccayo
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ arÅ«pÄ«naá¹ƒ khandhÄ• naá¹ƒ ... pe ... pha
anantarapaccayena paccayo, samanantarapaccayena paccayo.

(sahajÄ• tapaccaye satta, iha ghaá¹-anÄ• natthi. aÃ±Ã±amaÃ±Ã±apaccaye cha, nissayapa
ghaá¹-anÄ• natthi).

upanissayapaccayo

<116> rÅ«pÄ« \Se III 150/ dhammo arÅ«pissa dhammassa upanissayapaccayena paccayo
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ
dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati, utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ saddhÄ•
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

arÅ«pÄ« dhammo arÅ«pissa dhammassa upanissayapaccayena paccayo --- __Ä• rammaá
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanis
sÄ«laá¹ƒ ... pe ... kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ
... pe ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissayapac

purejÄ• tapaccayo

<117> rÅ«pÄ« dhammo arÅ«pissa dhammassa purejÄ• tapaccayena paccayo --- Ä• ramm
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... pe .
Ä• hÄ• raá¹ƒ aniccato \Ne III 158/ ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ass
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- ca
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatth
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

pacchÄ• jÄ• tapaccayo

<118> arÅ«pÄ« \Be III 130/ dhammo rÅ«pissa dhammassa pacchÄ• jÄ• tapaccayena pacc
khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<119> arÅ«pÄ« \Se III 151/ dhammo arÅ«pissa dhammassa Ä• sevanapaccayena paccayo
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ arÅ«pÄ«naá¹ƒ khandhÄ• naá¹ƒ Ä• sevanapa

kammapaccayo

<120> arÅ«pÄ« dhammo arÅ«pissa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ
__sahajÄ• tÄ• _ --- arÅ«pÄ« cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccay
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- arÅ«pÄ« cetanÄ• vipÄ• kÄ• na
kammapaccayena paccayo. (1)

arÅ«pÄ« dhammo rÅ«pissa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• n
arÅ«pÄ« cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo;
.... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- arÅ«pÄ« cetanÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccaye

arÅ«pÄ« dhammo rÅ«pissa ca arÅ«pissa ca dhammassa kammapaccayena paccayo --- sa
__sahajÄ• tÄ• _ --- arÅ«pÄ« cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
kammapaccayena \Ne III 159/ paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡i
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.

vipÄ• kÄ• hÄ• rapaccayÄ•

<121> arÅ«pÄ« dhammo arÅ«pissa dhammassa vipÄ• kapaccayena paccayo ... tÄ«á¹‡i.

rÅ«pÄ« dhammo rÅ«pissa dhammassa Ä• hÄ• rapaccayena paccayo --- kabaá¸·Ä«kÄ• ro
Ä• hÄ• rapaccayena paccayo. (1)

arÅ«pÄ« dhammo arÅ«pissa dhammassa Ä• hÄ• rapaccayena paccayo ... tÄ«á¹‡i.

indriyapaccayo

<122> rÅ«pÄ« \Be III 131/ dhammo rÅ«pissa dhammassa indriyapaccayena paccayo --- rÅ
III 152/ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

rÅ«pÄ« dhammo arÅ«pissa dhammassa indriyapaccayena paccayo --- cakkhundriyaá¹ƒ ...
kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayena paccayo. (2)

arÅ«pÄ« dhammo arÅ«pissa dhammassa indriyapaccayena paccayo ... tÄ«á¹‡i.

rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• arÅ«pissa dhammassa indriyapaccayena paccayo --- ca
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyap
kÄ• yindriyaÃ±ca ... pe ....

jhÄ• napaccayÄ• di

<123> arÅ«pÄ« \Ne III 160/ dhammo arÅ«pissa dhammassa jhÄ• napaccayena paccayo ...
paccayo ... tÄ«á¹‡i ... sampayuttapaccayena paccayo ... ekaá¹ƒ.

vippayuttapaccayo

<124> rÅ«pÄ« dhammo arÅ«pissa dhammassa vippayuttapaccayena paccayo --- sahajÄ• t
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu arÅ«pÄ«naá¹ƒ khandhÄ• naá¹ƒ vippayutt
__purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá
pe ... vatthu arÅ«pÄ«naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (1)

arÅ«pÄ« dhammo rÅ«pissa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, p
__sahajÄ• tÄ• _ --- arÅ«pino khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippay
paá¹-isandhikkhaá¹‡e arÅ«pino khandhÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena p
vatthussa vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- arÅ«pino khandhÄ• purej

vippayuttapaccayena paccayo. (1)

atthipaccayÄ• di

<125> rÅ«pÄ« \Se III 153/ \Be III 132/ dhammo rÅ«pissa dhammassa atthipaccayena pacca
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• taá¹ƒ_ --- ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asa
__kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo; __rÅ«pajÄ«vitin
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

rÅ«pÄ« dhammo arÅ«pissa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ•
paá¹-isandhikkhaá¹‡e vatthu arÅ«pÄ«naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pu
... pe ... kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati; dibben
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... cakkhÄ• yatanaá¹ƒ cakkhuviÃ
... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu arÅ«pÄ«naá¹ƒ khandhÄ
paccayo. (2)

<126> arÅ«pÄ« dhammo arÅ«pissa dhammassa atthipaccayena paccayo --- arÅ«pÄ« eko
khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

arÅ«pÄ« dhammo rÅ«pissa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ
arÅ«pino khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo;
... __pacchÄ• jÄ• tÄ• _ --- arÅ«pino khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccay

arÅ«pÄ« dhammo rÅ«pissa ca arÅ«pissa ca dhammassa atthipaccayena paccayo --- arÅ«p
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccay
khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<127> rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• rÅ«pissa dhammassa \Se III 154/ atthipaccayena
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- arÅ«pÄ« khandhÄ• ca mal
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e
__pacchÄ• jÄ• tÄ• _ --- arÅ«pino khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• y
__pacchÄ• jÄ• tÄ• _ --- arÅ«pino khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• r
(1)

rÅ«pÄ« \Be III 133/ ca arÅ«pÄ« ca dhammÄ• arÅ«pissa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ_. sahajÄ• to --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhÄ• yata
khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe ... kÄ• yaviÃ±Ã±Ä

... arÅ«pÄ« eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena pac
khandhÄ• ca ... pe ... paá¹-isandhikkhaá¹‡e arÅ«pÄ« eko khandho ca vatthu ca tiá¹‡á¹‡ann
pe ... dve khandhÄ• ca ... pe .... (2)

natthipaccayena \Ne III 162/ paccayo ... vigatapaccayena paccayo ... avigatapaccayena pa

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<128> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ, saman
satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye dve, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ•
ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cattÄ• ri, indriye cha, jhÄ• ne tÄ«á¹‡i, m
sampayutte ekaá¹ƒ, vippayutte dve, atthiyÄ• satta, natthiyÄ• ekaá¹ƒ \Se III 155/, vigate eka
satta.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<129> rÅ«pÄ« dhammo rÅ«pissa dhammassa sahajÄ• tapaccayena paccayo ... Ä• hÄ• rap
indriyapaccayena paccayo. (1)

rÅ«pÄ« dhammo arÅ«pissa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tap
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

arÅ«pÄ« dhammo arÅ«pissa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• ta
upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

arÅ«pÄ« \Be III 134/ \Ne III 163/ dhammo rÅ«pissa dhammassa sahajÄ• tapaccayena pacc
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. (2)

arÅ«pÄ« dhammo rÅ«pissa ca arÅ«pissa ca dhammassa sahajÄ• tapaccayena paccayo ...

rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• rÅ«pissa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ,

rÅ«pÄ« ca arÅ«pÄ« ca dhammÄ• arÅ«pissa dhammassa sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<130> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, na
nasahajÄ• te cha, naaÃ±Ã±amaÃ±Ã±e cha, nanissaye cha, naupanissaye satta, napurejÄ•
... namagge satta, nasampayutte cha, navippayutte paÃ±ca, noatthiyÄ• cattÄ• ri, nonatthiy
satta, noavigate cattÄ• ri.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<131> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡
164/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye tÄ«á¹‡i (sabbattha tÄ«á¹‡i), nasam
navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<132> nahetupaccayÄ• \Be III 135/ Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri (anulomamÄ
satta.

paccanÄ«yÄ• nulomaá¹ƒ.

rÅ«pÄ«dukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. lokiyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<133> lokiyaá¹ƒ \Ne III 165/ dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati hetupaccayÄ• khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , eka ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ \Se III 157/ rÅ«paá¹ƒ, kaá¹-attÄ• upÄ• dÄ• rÅ«paá¹ƒ. (1)

<134> lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro dhammo uppajjati hetupaccayÄ• --- lok khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati hetupaccayÄ• --- lokuttare kha cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo ca lokuttaro ca dhammÄ• uppajjanti hetupaccayÄ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... (3)

lokiyaÃ±ca lokuttaraÃ±ca dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati hetupaccayÄ• --- mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<135> hetuyÄ• \Be III 136/ \Ne III 166/ paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca, a samanantare dve, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, kamme paÃ±ca, vipÄ• ke paÃ±ca, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne paÃ±ca, dve, vippayutte paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• dve, vigate dve, avigate paÃ±ca.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<136> lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati nahetupaccayÄ• --- ahetu
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Se III 158/ rÅ«paá¹ƒ ... p
pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sahagate
khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<137> nahetuyÄ• \Ne III 167/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te c
paÃ±ca, naÄ• sevane paÃ±ca (naÄ• sevanamÅ«lake lokuttare suddhake vipÄ• koti niyÄ• m
pakatikÄ• yeva), nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ,
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<138> hetupaccayÄ• \Be III 137/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve (naanantar
paccanÄ«yasadisÄ•) ... pe ... navipÄ• ke paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte dve,
novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<139> nahetupaccayÄ• \Ne III 168/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ ... pe ... aviga

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso).

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<140> lokiyaá¹ƒ \Se III 159/ dhammaá¹ƒ paccayÄ• lokiyo dhammo uppajjati hetupaccayÄ• khandhaá¹ƒ paccayÄ• ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• lokiyÄ• khandhÄ•

lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• lokuttaro dhammo uppajjati hetupaccayÄ• --- vatthuá¹ƒ pa khandhÄ• . (2)

lokiyaá¹ƒ \Be III 138/ \Ne III 169/ dhammaá¹ƒ paccayÄ• lokiyo ca lokuttaro ca dhammÄ• u --- vatthuá¹ƒ paccayÄ• lokuttarÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ•

<141> lokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• lokuttaro dhammo uppajjati hetupaccayÄ• ... tÄ

lokiyaÃ±ca lokuttaraÃ±ca dhammaá¹ƒ paccayÄ• lokiyo dhammo uppajjati hetupaccayÄ• -- mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

lokiyaÃ±ca lokuttaraÃ±ca dhammaá¹ƒ paccayÄ• lokuttaro dhammo uppajjati hetupaccayÄ• khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (2)

lokiyaÃ±ca lokuttaraÃ±ca dhammaá¹ƒ paccayÄ• lokiyo ca lokuttaro ca dhammÄ• uppajjan

lokuttaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khand
khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<142> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare \Se III 160/ catt
cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye nava, upanissaye cattÄ• ri, p
Ä• sevane cattÄ• ri, kamme nava, vipÄ• ke nava ... pe ... magge nava, sampayutte cattÄ• ri
atthiyÄ• nava, natthiyÄ• cattÄ• ri, vigate cattÄ• ri, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<143> lokiyaá¹ƒ \Be III 139/ \Ne III 170/ dhammaá¹ƒ paccayÄ• lokiyo dhammo uppajjati na
ahetukaá¹ƒ lokiyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatana
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
lokiyÄ• khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<144> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• cattÄ• ri, naanantare t
naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacchÄ• jÄ• te nava, naÄ• sevane nava (lo
niyÄ• metabbaá¹ƒ), nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<145> hetupaccayÄ• \Se III 161/ \Ne III 171/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• catt
tÄ«á¹‡i (nasamanantarapadÄ• dÄ« paccanÄ«yasadisÄ•), navipÄ• ke nava, nasampayutte
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<146> nahetupaccayÄ• \Be III 140/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ ... pe ... aviga

paccanÄ«yÄ• nulomaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso).

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<147> lokiyaá¹ƒ \Ne III 172/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho lokiyo dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-is
.... (1)

lokuttaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho lokuttaro dhammo uppajjati hetupaccayÄ• --- lok

khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

(saá¹ƒsaá¹-á¹-havÄ• ro evaá¹ƒ vitthÄ• retabbo, saha gaá¹‡anÄ• hi dve paÃ±hÄ•).

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<148> lokiyo dhammo lokiyassa dhammassa hetupaccayena paccayo --- lokiyÄ• hetÅ« sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa
(1)

lokuttaro \Be III 141/ \Ne III 173/ dhammo lokuttarassa dhammassa hetupaccayena paccay

Ä• rammaá¹‡apaccayo

<149> lokiyo \Se III 162/ dhammo lokiyassa dhammassa Ä• rammaá¹‡apaccayena paccay
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni p
... pe ... ariyÄ• gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti, pahÄ«ne kilese
vikkhambhite kilese ... pe ... pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti; cakkhuá¹ƒ ... pe ... v
khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, d
saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena lokiyacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<150> lokuttaro dhammo lokuttarassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- n
Ä• rammaá¹‡apaccayena paccayo. (1)

lokuttaro dhammo lokiyassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• mag
paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti; nibbÄ• naá¹ƒ gotr
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariyÄ• cetopariyaÃ±Ä• á¹‡ena lokuttara
jÄ• nanti, lokuttarÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡a
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<151> lokiyo dhammo lokiyassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ \Ne
... pe ... jhÄ• nÄ• ... pe ... sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vodÄ• na
paccavekkhanti; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ \Be III 142/ lokiye khandhe garuá¹ƒ katvÄ• as
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
lokiyÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p
paccayo. (1)

<152> lokuttaro dhammo lokuttarassa dhammassa adhipatipaccayena paccayo --- Ä• ramm
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ maggassa, phalassa adhip
__sahajÄ• tÄ• dhipati_ --- lokuttarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipati

lokuttaro dhammo lokiyassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• d
__Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ•
garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- lokuttarÄ• dhipati cittasamuá¹-á¹-hÄ
adhipatipaccayena paccayo. (2)

lokuttaro dhammo lokiyassa ca lokuttarassa ca dhammassa adhipatipaccayena paccayo. _
III 164/ --- lokuttarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
adhipatipaccayena paccayo. (3)

anantarapaccayo

<153> lokiyo dhammo lokiyassa dhammassa anantarapaccayena paccayo --- purimÄ• pur
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ lokiyÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... anulomaá¹ƒ gotr
vodÄ• nassa anantarapaccayena paccayo. (1)

lokiyo dhammo lokuttarassa dhammassa anantarapaccayena paccayo --- gotrabhu maggas
175/ maggassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• ... nirodhÄ• vuá¹-á¹-hahantassa

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay

<154> lokuttaro dhammo lokuttarassa dhammassa anantarapaccayena paccayo --- purimÄ
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ lokuttarÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be III 143
maggo phalassa, phalaá¹ƒ phalassa anantarapaccayena paccayo. (1)

lokuttaro dhammo lokiyassa dhammassa anantarapaccayena paccayo --- phalaá¹ƒ vuá¹-á¹-
anantarapaccayena paccayo. (2)

samanantarapaccayÄ• di

<155> lokiyo dhammo lokiyassa dhammassa samanantarapaccayena paccayo ... sahajÄ• t
paÃ±hÄ• , ghaá¹-anÄ• natthi) aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... dve ... nissayapacca

upanissayapaccayo

<156> lokiyo dhammo lokiyassa dhammassa upanissayapaccayena paccayo --- __Ä• ramm
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- lokiyaá¹ƒ saddhaá
dÄ• naá¹ƒ deti ... pe ... vipassanaá¹ƒ \Se III 165/ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, sam
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; lokiyaá¹ƒ sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upa
deti ... pe ... saá¹…ghaá¹ƒ bhindati; lokiyÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ lokiyÄ• ya sa
kÄ• yikassa dukkhassa upanissayapaccayena paccayo; kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ•
paccayo. (1)

lokiyo dhammo lokuttarasa dhammassa upanissayapaccayena paccayo --- __anantarÅ«pa
... pe ... _. pakatÅ«panissayo --- paá¹-hamassa maggassa parikammaá¹ƒ paá¹-hamassa ma
upanissayapaccayena \Ne III 176/ paccayo ... pe ... catutthassa maggassa parikammaá¹ƒ ca
upanissayapaccayena paccayo. (2)

<157> lokuttaro dhammo lokuttarassa dhammassa upanissayapaccayena paccayo --- __Ä•
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-hamo maggo
upanissayapaccayena paccayo ... pe ... tatiyo maggo catutthassa maggassa upanissayapac

lokuttaro \Be III 144/ dhammo lokiyassa dhammassa upanissayapaccayena paccayo --- __
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- ariyÄ• maggaá¹ƒ
anuppannaá¹ƒ samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ samÄ• pajjanti, saá¹…khÄ• re anic
vipassanti, ariyÄ• naá¹ƒ maggo ... pe ... á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccay
phalasamÄ• patti kÄ• yikassa sukhassa upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<158> lokiyo \Se III 166/ dhammo lokiyassa dhammassa purejÄ• tapaccayena paccayo --- vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ purejÄ• tapaccayena paccayo. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã± kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu lokiyÄ• naá¹ƒ khandhÄ• naá¹ƒ (1)

lokiyo dhammo lokuttarassa dhammassa purejÄ• tapaccayena paccayo. __vatthupurejÄ• ta lokuttarÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tapaccayo

<159> lokiyo \Ne III 177/ dhammo lokiyassa dhammassa pacchÄ• jÄ• tapaccayena paccay khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

lokuttaro dhammo lokiyassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<160> lokiyo \Se III 167/ \Be III 145/ dhammo lokiyassa dhammassa Ä• sevanapaccayena purimÄ• lokiyÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ lokiyÄ• naá¹ƒ khandhÄ• na anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa Ä• sevanapaccayena paccayo. (1)

lokiyo dhammo lokuttarassa dhammassa Ä• sevanapaccayena paccayo --- gotrabhu magg Ä• sevanapaccayena paccayo. (2)

kammapaccayo

<161> lokiyo dhammo lokiyassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , r __sahajÄ• tÄ• _ --- lokiyÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- lok vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.

lokuttaro dhammo lokuttarassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ
__sahajÄ• tÄ• _ --- lokuttarÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapacc
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- lokuttarÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kammap

lokuttaro \Ne III 178/ dhammo lokiyassa dhammassa kammapaccayena paccayo --- lokutta
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

lokuttaro dhammo lokiyassa ca lokuttarassa ca dhammassa kammapaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

vipÄ• kapaccayo

<162> lokiyo dhammo lokiyassa dhammassa vipÄ• kapaccayena paccayo --- vipÄ• ko lokiy
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapa
khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

lokuttaro \Be III 146/ dhammo lokuttarassa dhammassa vipÄ• kapaccayena paccayo ... tÄ«

Ä• hÄ• rapaccayo

<163> lokiyo dhammo lokiyassa dhammassa Ä• hÄ• rapaccayena paccayo --- lokiyÄ• Ä• h
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Se III 168/ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccay
paá¹-isandhikkhaá¹‡e ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapacca

lokuttaro dhammo lokuttarassa dhammassa Ä• hÄ• rapaccayena paccayo ... tÄ«á¹‡i.

indriyapaccayo

<164> lokiyo dhammo lokiyassa dhammassa indriyapaccayena paccayo (paá¹-isandhi kÄ•
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayen
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

lokuttaro dhammo lokuttarassa dhammassa indriyapaccayena paccayo ... tÄ«á¹‡i.

jhÄ• napaccayÄ• di

<165> lokiyo \Ne III 179/ dhammo lokiyassa dhammassa jhÄ• napaccayena paccayo ... eka
pe ... tÄ«á¹‡i ... maggapaccayena paccayo, lokiye ekaá¹ƒ, lokuttare tÄ«á¹‡i.

lokiyo dhammo lokiyassa dhammassa sampayuttapaccayena paccayo ... ekaá¹ƒ, lokuttaro

vippayuttapaccayo

<166> lokiyo dhammo lokiyassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- lokiyÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
paccayo; paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vippayuttapaccayena paccayo
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹
kÄ• yÄ• yatanaá¹ƒ \Be III 147/ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu lokiyÄ• naá¹ƒ khand
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- lokiyÄ• khandhÄ• purejÄ• tassa im
vippayuttapaccayena paccayo. (1)

lokiyo \Se III 169/ dhammo lokuttarassa dhammassa vippayuttapaccayena paccayo. __pure
lokuttarÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

lokuttaro dhammo lokiyassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, p
__sahajÄ• tÄ• _ --- lokuttarÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippa
__pacchÄ• jÄ• tÄ• _ --- lokuttarÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapa

atthipaccayÄ• di

<167> lokiyo dhammo lokiyassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pu
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- lokiyo eko khandho tiá¹‡á¹‡a
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). __purejÄ
pe ... vatthuá¹ƒ \Ne III 180/ ... pe ... (purejÄ• tasadisaá¹ƒ). vatthu lokiyÄ• naá¹ƒ khandhÄ• na
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- lokiyÄ• khandhÄ• purejÄ• tassa imassa k
paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yassa atthipaccayena paccayo; __rÅ«
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

lokiyo dhammo lokuttarassa dhammassa atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- vat
khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

<168> lokuttaro dhammo lokuttarassa dhammassa atthipaccayena paccayo --- lokuttaro ek
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (

lokuttaro dhammo lokiyassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ

\Se III 170/ --- lokuttarÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipacca
__pacchÄ• jÄ• tÄ• _ --- lokuttarÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccaye

lokuttaro \Be III 148/ dhammo lokiyassa ca lokuttarassa ca dhammassa atthipaccayena pac
khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ at
... dve khandhÄ• ... pe .... (3)

<169> lokiyo ca lokuttaro ca dhammÄ• lokiyassa dhammassa atthipaccayena paccayo --- s
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- lokuttarÄ• khandhÄ• ca m
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

lokiyo ca lokuttaro ca dhammÄ• lokuttarassa dhammassa atthipaccayena paccayo --- __sa
purejÄ• taá¹ƒ_. sahajÄ• to --- lokuttaro eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ•
paccayo ... pe ... dve khandhÄ• ca ... pe .... (2)

natthipaccayena \Ne III 181/ paccayo ... vigatapaccayena paccayo ... avigatapaccayena pa

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<170> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, s
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dv
171/ dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cat
magge cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vig
avigate satta.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<171> lokiyo dhammo lokiyassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... purejÄ• tapaccayena \Be III 149/ paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

lokiyo dhammo lokuttarassa dhammassa upanissayapaccayena paccayo ... purejÄ• tapacc

<172> lokuttaro dhammo lokuttarassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sa
upanissayapaccayena paccayo. (1)

lokuttaro \Ne III 182/ dhammo lokiyassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

lokuttaro dhammo lokiyassa ca lokuttarassa ca dhammassa sahajÄ• tapaccayena paccayo

lokiyo ca lokuttaro ca dhammÄ• lokiyassa dhammassa sahajÄ• taá¹ƒ ... pacchÄ• jÄ• taá¹ƒ
indriyaá¹ƒ. (1)

lokiyo ca lokuttaro ca dhammÄ• lokuttarassa dhammassa \Se III 172/ sahajÄ• taá¹ƒ ... pure

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<173> nahetuyÄ• satta ... pe ... nasamanantare satta, nasahajÄ• te paÃ±ca, naaÃ±Ã±ama
paÃ±ca, naupanissaye satta, napurejÄ• te cha, napacchÄ• jÄ• te satta ... pe ... namagge sa
paÃ±ca, navippayutte cattÄ• ri, noatthiyÄ• cattÄ• ri, nonatthiyÄ• satta, novigate satta, noav

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<174> hetupaccayÄ• \Be III 150/ naÄ• rammaá¹‡e cattÄ• ri ... pe ... nasamanantare cattÄ•
\Ne III 183/, naupanissaye cattÄ• ri ... pe ... namagge cattÄ• ri, nasampayutte dve, navippay
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<175> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri (anulomamÄ• tikÄ•

paccanÄ«yÄ• nulomaá¹ƒ.

lokiyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. kenaciviÃ±Ã±eyyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<176> kenaci \Se III 173/ \Ne III 184/ viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±e
hetupaccayÄ• --- kenaci viÃ±Ã±eyyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• citta
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca va
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... ma
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci naviÃ±Ã±eyyo dhammo uppajjati hetu
viÃ±Ã±eyyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca kenaci naviÃ±Ã±eyyÄ• tayo \Be III 151/ khan
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (2)

kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo ca kenaci naviÃ±Ã±eyyo c
III 185/ hetupaccayÄ• --- kenaci viÃ±Ã±eyyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca kenaci viÃ±Ã
naviÃ±Ã±eyyÄ• ca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khan
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ek
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

<177> kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci naviÃ±Ã±eyyo dhammo \Se
hetupaccayÄ• --- kenaci naviÃ±Ã±eyyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca kenaci naviÃ±Ã±e
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo dhammo uppajjati hetu
naviÃ±Ã±eyyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyÄ• tayo khandhÄ• cittas
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatth
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamua
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (2)

kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo ca kenaci naviÃ±Ã±eyy
hetupaccayÄ• --- kenaci naviÃ±Ã±eyyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyy
ca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹
pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ..
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (3)

<178> kenaci viÃ±Ã±eyyaÃ±ca kenaci naviÃ±Ã±eyyaÃ±ca dhammaá¹ƒ paá¹-icca kenaci vi
hetupaccayÄ• --- kenaci viÃ±Ã±eyyaÃ±ca kenaci naviÃ±Ã±eyyaÃ±ca ekaá¹ƒ khandhaá¹ƒ p
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isa
... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• \Be III 152/, ekaá¹ƒ mahÄ• bhÅ
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

kenaci \Ne III 186/ viÃ±Ã±eyyaÃ±ca kenaci naviÃ±Ã±eyyaÃ±ca dhammaá¹ƒ paá¹-icca kena
uppajjati hetupaccayÄ• --- kenaci viÃ±Ã±eyyaÃ±ca kenaci naviÃ±Ã±eyyaÃ±ca ekaá¹ƒ khan
naviÃ±Ã±eyyÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ek
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

kenaci viÃ±Ã±eyyaÃ±ca kenaci naviÃ±Ã±eyyaÃ±ca dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±ey
dhammÄ• uppajjanti hetupaccayÄ• --- kenaci viÃ±Ã±eyyaÃ±ca kenaci naviÃ±Ã±eyyaÃ±ca
kenaci viÃ±Ã±eyyÄ• ca kenaci naviÃ±Ã±eyyÄ• ca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-ic
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
upÄ• dÄ• rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<179> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<180> nahetuyÄ• nava, naÄ• rammaá¹‡e nava ... pe ... novigate nava (evaá¹ƒ cattÄ• ripi g
paripuá¹‡á¹‡Ä•).

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sahajÄ• tavÄ• ropi \Se III 176/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi s
vitthÄ• retabbÄ• \Ne III 187/. paccayavÄ• re vatthu ca paÃ±cÄ• yatanÄ• ni ca dassetabbÄ•
taá¹ƒ taá¹ƒ kÄ• tabbaá¹ƒ).

7. paÃ±hÄ• vÄ• ro

1-4. paccayÄ• nulomÄ• di

<181> kenaci \Be III 153/ viÃ±Ã±eyyo dhammo kenaci viÃ±Ã±eyyassa dhammassa hetupa
viÃ±Ã±eyyÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
paccayo; paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ).

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava.

anulomaá¹ƒ.

nahetuyÄ• nava ... pe ... novigate nava (evaá¹ƒ cattÄ• ripi gaá¹‡anÄ• paripuá¹‡á¹‡Ä•).

paccanÄ«yaá¹ƒ.

kenaciviÃ±Ã±eyyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

cÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. Ä• savagocchakaá¹ƒ

14. Ä• savadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> Ä• savaá¹ƒ \Be III 154/ \Ne III 188/ dhammaá¹ƒ paá¹-icca Ä• savo dhammo uppajjati he
kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savo, diá¹-á¹-hÄ• savaá¹ƒ paá¹-icca \Se
avijjÄ• savo, avijjÄ• savaá¹ƒ paá¹-icca kÄ• mÄ• savo diá¹-á¹-hÄ• savo, bhavÄ• savaá¹ƒ paá
diá¹-á¹-hÄ• savaá¹ƒ paá¹-icca avijjÄ• savo (ekekampi cakkaá¹ƒ kÄ• tabbaá¹ƒ). (1)

Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati hetupaccayÄ• --- Ä• savaá
Ä• savasampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ca noÄ• savo ca dhammÄ• uppajjanti hetupacc
paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savo sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• na
(3)

<2> noÄ• savaá¹ƒ \Ne III 189/ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... pe ... d
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ek
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo dhammo uppajjati hetupaccayÄ• --- noÄ• sav
(2)

noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ca noÄ• savo ca dhammÄ• uppajjanti hetupa
khandhaá¹ƒ paá¹-icca tayo khandhÄ• Ä• savÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...
.... (3)

<3> Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo dhammo uppajjati hetupa
sampayuttake ca khandhe paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savo (cakkaá¹ƒ bandhitabbaá¹

Ä• savaÃ±ca \Be III 155/ noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajj
noÄ• savaá¹ƒ ekaá¹ƒ khandhaÃ±ca \Se III 178/ Ä• save ca paá¹-icca tayo khandhÄ• cittasa
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (2)

Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo ca noÄ• savo ca dhammÄ• u
noÄ• savaá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• mÄ• savaÃ±ca paá¹-icca tayo khandhÄ• diá¹-á¹-hÄ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe ... (cakkaá¹ƒ. saá¹ƒkhitt

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<4> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<5> noÄ• savaá¹ƒ \Ne III 190/ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati nahetup
noÄ• savaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«
... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icc
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo dhammo uppajjati nahetupaccayÄ• --- vicikic
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (2)

naÄ• rammaá¹‡apaccayo

<6> Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati naÄ• rammaá¹‡apacca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

noÄ• savaá¹ƒ \Be III 156/ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati naÄ• ramma
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khan
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) \Se III 179/. (1)

Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati naÄ• ran
sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (1

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<7> nahetuyÄ• \Ne III 191/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantar
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ•
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<8> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i, na
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, n

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<9> nahetupaccayÄ• \Be III 157/ \Ne III 192/ Ä• rammaá¹‡e dve, anantare dve ... pe ... vip
... magge ekaá¹ƒ ... pe ... avigate dve.

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<10> Ä• savaá¹ƒ \Se III 180/ dhammaá¹ƒ paccayÄ• Ä• savo dhammo uppajjati hetupaccay
tÄ«á¹‡i, paá¹-iccasadisÄ•).

noÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• noÄ• savo dhammo uppajjati hetupaccayÄ• --- noÄ•
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• , r
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ pacc
(1)

noÄ• savaá¹ƒ \Ne III 193/ dhammaá¹ƒ paccayÄ• Ä• savo dhammo uppajjati hetupaccayÄ•
paccayÄ• Ä• savÄ• , vatthuá¹ƒ paccayÄ• Ä• savÄ• . (2)

noÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savo ca noÄ• savo ca dhammÄ• uppajjanti hetup
khandhaá¹ƒ paccayÄ• tayo khandhÄ• Ä• savÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ .
... vatthuá¹ƒ paccayÄ• Ä• savÄ• sampayuttakÄ• ca khandhÄ• . (3)

<11> Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savo dhammo uppajjati hetu
sampayuttake ca khandhe paccayÄ• diá¹-á¹-hÄ• savo avijjÄ• savo \Be III 158/ (cakkaá¹ƒ). k
vatthuÃ±ca paccayÄ• diá¹-á¹-hÄ• savo avijjÄ• savo (cakkaá¹ƒ). (1)

Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paccayÄ• noÄ• savo dhammo uppajjati hetupac
khandhaÃ±ca Ä• save ca paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ .
... Ä• savaÃ±ca vatthuÃ±ca paccayÄ• \Se III 181/ noÄ• savÄ• khandhÄ• . (2)

Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savo ca noÄ• savo ca dhammÄ•

noÄ• savaá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• mÄ• savaÃ±ca paccayÄ• tayo khandhÄ• diá¹-á¹-h
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... (cakkaá¹ƒ). kÄ• mÄ• sa
paccayÄ• diá¹-á¹-hÄ• savo avijjÄ• savo sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ. saá¹ƒkhit

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<12> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... vipÄ• ke ekaá¹ƒ ... pe

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<13> noÄ• savaá¹ƒ \Ne III 194/ dhammaá¹ƒ paccayÄ• noÄ• savo dhammo uppajjati nahet
noÄ• savaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ...
noÄ• savÄ• khandhÄ• . (1)

noÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savo dhammo uppajjati nahetupaccayÄ• --- viciki
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<14> nahetuyÄ• \Be III 159/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... n
... navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (evaá¹ƒ sabbe gaá¹‡anÄ• gaá

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<15> Ä• savaá¹ƒ \Se III 182/ \Ne III 195/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• savo dhammo up
kÄ• mÄ• savaá¹ƒ saá¹ƒsaá¹-á¹-ho diá¹-á¹-hÄ• savo avijjÄ• savo (cakkaá¹ƒ. saá¹ƒkhittaá¹ƒ).

hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), vipÄ• ke ekaá¹ƒ ... pe ... avigate nav

nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sev
navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava.

6. sampayuttavÄ• ro

(gaá¹‡anÄ• pi sampayuttavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<16> Ä• savo dhammo Ä• savassa dhammassa hetupaccayena paccayo --- kÄ• mÄ• savo
hetupaccayena paccayo; bhavÄ• savo avijjÄ• savassa hetupaccayena paccayo (cakkaá¹ƒ).

Ä• savo \Ne III 196/ dhammo noÄ• savassa dhammassa hetupaccayena paccayo --- Ä• sav
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

Ä• savo \Be III 160/ dhammo Ä• savassa ca noÄ• savassa ca dhammassa hetupaccayena
diá¹-á¹-hÄ• savassa avijjÄ• savassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ cittasamuá¹-á
hetupaccayena paccayo \Se III 183/. (3)

<17> noÄ• savo dhammo noÄ• savassa dhammassa hetupaccayena paccayo --- noÄ• sav
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa
(1)

noÄ• savo dhammo Ä• savassa dhammassa hetupaccayena paccayo --- noÄ• savÄ• hetÅ
hetupaccayena paccayo. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• savÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
(3)

Ä• savo ca noÄ• savo ca dhammÄ• noÄ• savassa dhammassa hetupaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

Ä• rammaá¹‡apaccayo

<18> Ä• savo dhammo Ä• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- Ä• s
(1)

Ä• savo \Ne III 197/ dhammo noÄ• savassa dhammassa Ä• rammaá¹‡apaccayena paccay
khandhÄ• uppajjanti. (2)

Ä• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa Ä• rammaá¹‡apaccayena p
ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

<19> noÄ• savo dhammo noÄ• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo --
pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹
paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti; nibbÄ• naá¹ƒ \Se
vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariyÄ
pe ... vikkhambhite \Be III 161/ kilese ... pe ... pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, cal
... vatthuá¹ƒ noÄ• save khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhu
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena noÄ• savacittasam
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡as
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... noÄ• savÄ• khandhÄ• iddhi
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• na
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha Ä• savÄ• uppajjanti, sÄ«laá¹ƒ ... pe ... uposathaka
pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noÄ• save khandhe assÄ• de
taá¹ƒ Ä• rabbha Ä• savÄ• uppajjanti. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa Ä• rammaá¹‡apaccayena
... (dutiyagamanaá¹ƒ) noÄ• save khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha Ä• savÄ•
khandhÄ• uppajjanti. (3)

<20> Ä• savo \Ne III 198/ ca noÄ• savo ca dhammÄ• Ä• savassa dhammassa Ä• rammaá
ca sampayuttake ca khandhe Ä• rabbha Ä• savÄ• uppajjanti. (1)

Ä• savo ca noÄ• savo ca dhammÄ• noÄ• savassa dhammassa Ä• rammaá¹‡apaccayena
ca khandhe Ä• rabbha noÄ• savÄ• khandhÄ• uppajjanti \Se III 185/. (2)

Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa ca noÄ• savassa ca dhammassa Ä• ramm
ca sampayuttake ca khandhe Ä• rabbha Ä• savÄ• ca sampayuttakÄ• ca khandhÄ• uppajj

adhipatipaccayo

<21> Ä• savo \Be III 162/ dhammo Ä• savassa dhammassa adhipatipaccayena paccayo. _
Ä• save garuá¹ƒ katvÄ• Ä• savÄ• uppajjanti (tÄ«á¹‡i Ä• rammaá¹‡asadisÄ• , garukÄ• ram

noÄ• savo dhammo noÄ• savassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... p
... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ ... pe
gotrabhussa, vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ...
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá
__sahajÄ• tÄ• dhipati_ --- noÄ• savÄ• adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... noÄ• save khandhe garuá¹ƒ katvÄ• assÄ
garuá¹ƒ katvÄ• Ä• savÄ• \Se III 186/ uppajjanti. __sahajÄ• tÄ• dhipati_ --- noÄ• savÄ• ad
Ä• savÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

noÄ• savo \Ne III 199/ dhammo Ä• savassa ca noÄ• savassa ca dhammassa adhipatipacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up
__sahajÄ• tÄ• dhipati_ --- noÄ• savÄ• adhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• s
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa dhammassa adhipatipaccayena paccayo.
Ä• save ca sampayuttake ca khandhe garuá¹ƒ katvÄ• assÄ• deti ... pe ... Ä• savÄ• uppajja
garukÄ• rammaá¹‡Ä•).

anantarapaccayo

<22> Ä• savo \Be III 163/ dhammo Ä• savassa dhammassa anantarapaccayena paccayo --
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ anantarapaccayena paccayo. (1)

Ä• savo dhammo noÄ• savassa dhammassa anantarapaccayena paccayo --- purimÄ• pur
pacchimÄ• naá¹ƒ noÄ• savÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; Ä• savÄ
anantarapaccayena paccayo. (2)

Ä• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa anantarapaccayena paccay
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹

<23> noÄ• savo dhammo noÄ• savassa dhammassa anantarapaccayena \Se III 187/ pacc
noÄ• savÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ noÄ• savÄ• naá¹ƒ khandhÄ• na
anulomaá¹ƒ gotrabhussa ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa anantarapaccayena paccayo --- purimÄ• pur
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ anantarapaccayena paccayo
anantarapaccayena paccayo. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa anantarapaccayena pacc
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ sampayuttakÄ• naÃ±ca kha
paccayo. (3)

<24> Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa dhammassa anantarapaccayena pa

samanantarapaccayÄ• di

<25> Ä• savo dhammo Ä• savassa dhammassa samanantarapaccayena paccayo ... sahaj
... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nava ... nissayapaccayena paccayo ... nava (vat

upanissayapaccayo

<26> Ä• savo \Be III 164/ dhammo Ä• savassa dhammassa upanissayapaccayena paccayo

anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- Ä• savÄ• Ä• savÄ•
paccayo (tÄ«á¹‡i).

<27> noÄ• savo dhammo noÄ• savassa dhammassa upanissayapaccayena paccayo --- Ä•
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... p
upanissÄ• ya \Se III 188/ dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... s
saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa upanissayapaccayena paccayo --- Ä• ramma
\Ne III 201/, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya mÄ•
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... saá¹…ghaá¹ƒ bhindati, saddhÄ• ... pe ... senÄ•
... pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa upanissayapaccayena pa
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya ... pe ... pÄ• á¹‡aá
saá¹…ghaá¹ƒ bhindati, saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÄ• gassa ... pe ... patthanÄ• ya up
paccayo. (3)

Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa dhammassa upanissayapaccayena pacca
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo ... tÄ«á¹‡i.

purejÄ• tapaccayo

<28> noÄ• savo dhammo noÄ• savassa dhammassa purejÄ• tapaccayena paccayo --- Ä•
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ \Be III 165/ ... pe ... vatth
vitthÄ• retabbaá¹ƒ), phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccay
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
kÄ• yaviÃ±Ã±Ä• á¹‡assa, vatthu noÄ• savÄ• naá¹ƒ \Se III 189/ khandhÄ• naá¹ƒ purejÄ• tap

noÄ• savo dhammo Ä• savassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha Ä• savÄ• uppajjanti. __vatthupurejÄ• taá¹ƒ_ --- vatthu Ä• savÄ• naá¹ƒ purejÄ• ta

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa purejÄ• tapaccayena pac
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
III 202/, taá¹ƒ Ä• rabbha Ä• savÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. __vatthupu

Ä• savÄ• naÃ±ca Ä• savasampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena pa

pacchÄ• jÄ• tapaccayo

<29> Ä• savo dhammo noÄ• savassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- p
imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

noÄ• savo dhammo noÄ• savassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- pacc
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• savo ca noÄ• savo ca dhammÄ• noÄ• savassa dhammassa pacchÄ• jÄ• tapaccayena
ca sampayuttakÄ• ca khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayen

Ä• sevanapaccayo

<30> Ä• savo dhammo Ä• savassa dhammassa Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<31> noÄ• savo \Se III 190/ \Be III 166/ dhammo noÄ• savassa dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- noÄ• savÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khan
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- noÄ• savÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-a
kammapaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa kammapaccayena paccayo --- noÄ• savÄ• c
Ä• savÄ• naá¹ƒ kammapaccayena paccayo. (2)

noÄ• savo \Ne III 203/ dhammo Ä• savassa ca noÄ• savassa ca dhammassa kammapacca
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• savÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
paccayo. (3)

vipÄ• kÄ• hÄ• rapaccayÄ•

<32> noÄ• savo dhammo noÄ• savassa dhammassa vipÄ• kapaccayena paccayo ... ekaá¹
noÄ• savÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
paccayo; paá¹-isandhikkhaá¹‡e ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ

noÄ• savo dhammo Ä• savassa dhammassa Ä• hÄ• rapaccayena paccayo --- noÄ• savÄ•
Ä• savÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa Ä• hÄ• rapaccayena pac
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ \Se III 191/ Ä• savÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
Ä• hÄ• rapaccayena paccayo. (3)

indriyapaccayÄ• di

<33> noÄ• savo dhammo noÄ• savassa dhammassa indriyapaccayena paccayo --- noÄ• s
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ \Be III 167/ indriyapaccayen
paá¹-isandhikkhaá¹‡e ... pe ... cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindri
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapac
tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... nava ... sa
paccayo ... nava.

vippayuttapaccayo

<34> Ä• savo \Ne III 204/ dhammo noÄ• savassa dhammassa vippayuttapaccayena pacca
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- Ä• savÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá
__pacchÄ• jÄ• tÄ• _ --- Ä• savÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena pa

<35> noÄ• savo dhammo noÄ• savassa dhammassa vippayuttapaccayena paccayo --- sah
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- noÄ• savÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vippayu
vatthu khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatana
... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu noÄ• savÄ• naá¹ƒ khan
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- noÄ• savÄ• khandhÄ• purejÄ• tass
vippayuttapaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa vippayuttapaccayena paccayo. __purejÄ• taá
vippayuttapaccayena paccayo. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa vippayuttapaccayena pa
Ä• savÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

<36> Ä• savo ca noÄ• savo ca dhammÄ• noÄ• savassa dhammassa vippayuttapaccayena
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- Ä• savÄ• ca sampayuttakÄ• ca khandhÄ• cittasam

vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• savÄ• ca sampayuttakÄ• ca kha
kÄ• yassa vippayuttapaccayena paccayo. (1)

atthipaccayo

<37> Ä• savo \Be III 168/ dhammo Ä• savassa dhammassa atthipaccayena paccayo --- kÄ
avijjÄ• savassa atthipaccayena paccayo (cakkaá¹ƒ). (1)

Ä• savo \Ne III 205/ dhammo noÄ• savassa dhammassa atthipaccayena paccayo --- sahajÄ
__sahajÄ• tÄ• _ --- Ä• savÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ
atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- Ä• savÄ• purejÄ• tassa imassa kÄ• yassa att

Ä• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa atthipaccayena paccayo ---
avijjÄ• savassa sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
193/ paccayo (cakkaá¹ƒ). (3)

<38> noÄ• savo dhammo noÄ• savassa dhammassa atthipaccayena paccayo --- sahajÄ• t
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- noÄ• savo eko khandho tiá¹‡
... pe ... (yÄ• va asaÃ±Ã±asattÄ•). __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
noÄ• savÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- noÄ• s
imassa kÄ• yassa atthipaccayena paccayo; __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa kÄ• yass
__rÅ«pajÄ«vitindriyaá¹ƒ_ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

noÄ• savo dhammo Ä• savassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pu
noÄ• savÄ• khandhÄ• Ä• savÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakk
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha Ä• savÄ• uppajjanti, vatthu Ä• savÄ• naá¹ƒ atthipa

noÄ• savo \Be III 169/ dhammo Ä• savassa ca noÄ• savassa ca dhammassa atthipaccayen
purejÄ• taá¹ƒ. __sahajÄ• to_ --- noÄ• savo eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ Ä
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
(3)

<39> Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa dhammassa atthipaccayena \Se III 1
\Ne III 206/, purejÄ• taá¹ƒ. __sahajÄ• to_ --- kÄ• mÄ• savo ca sampayuttakÄ• ca khandhÄ•
avijjÄ• savassa atthipaccayena paccayo (cakkaá¹ƒ). kÄ• mÄ• savo ca vatthu ca diá¹-á¹-hÄ•

atthipaccayena paccayo (cakkaá¹ƒ). (1)

Ä• savo ca noÄ• savo ca dhammÄ• noÄ• savassa dhammassa atthipaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- noÄ• savo eko khandho ca Ä
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. sa
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; Ä
noÄ• savÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• sav
imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• savÄ• ca rÅ«pajÄ«v
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa ca noÄ• savassa ca dhammassa atthipacc
purejÄ• taá¹ƒ. __sahajÄ• to_ --- noÄ• savo eko khandho ca kÄ• mÄ• savo ca tiá¹‡á¹‡annaá
diá¹-á¹-hÄ• savassa avijjÄ• savassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipacc
dve khandhÄ• ca ... pe ... (cakkaá¹ƒ). __sahajÄ• to_ --- kÄ• mÄ• savo ca vatthu ca diá¹-á¹-h
avijjÄ• savassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena paccayo (cakkaá¹ƒ

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<40> hetuyÄ• \Se III 195/ satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, sa
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye \Be III 170/ nava, purejÄ
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡
sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate n

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<41> Ä• savo \Ne III 207/ dhammo Ä• savassa dhammassa Ä• rammaá¹‡apaccayena pacc
paccayo ... upanissayapaccayena paccayo. (1)

Ä• savo dhammo noÄ• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

Ä• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa Ä• rammaá¹‡apaccayena p

paccayo ... upanissayapaccayena paccayo. (3)

<42> noÄ• savo dhammo noÄ• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

noÄ• savo dhammo Ä• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... purejÄ• tapaccayena \Se III 196/ paccayo. (2)

noÄ• savo dhammo Ä• savassa ca noÄ• savassa ca dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

<43> Ä• savo ca noÄ• savo ca dhammÄ• Ä• savassa dhammassa Ä• rammaá¹‡apaccaye
paccayo ... upanissayapaccayena paccayo. (1)

Ä• savo \Be III 171/ ca noÄ• savo ca dhammÄ• noÄ• savassa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

Ä• savo \Ne III 208/ ca noÄ• savo ca dhammÄ• Ä• savassa ca noÄ• savassa ca dhammas
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<44> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (sabbattha nava), noa

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<45> hetupaccayÄ• naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nasan
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye satta (sabbattha satta), namagge satta, nasamp
navippayutte satta, nonatthiyÄ• satta, novigate satta.

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<46> nahetupaccayÄ• \Se III 197/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomapadÄ•
nava.

paccanÄ«yÄ• nulomaá¹ƒ.

Ä• savadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

15. sÄ• savadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<47> sÄ• savaá¹ƒ \Be III 172/ \Ne III 209/ dhammaá¹ƒ paá¹-icca sÄ• savo dhammo uppajja
sÄ• savaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khand
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá
upÄ• dÄ• rÅ«paá¹ƒ. (1)

anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• savo dhammo uppajjati hetupaccayÄ• --- anÄ• s
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo dhammo uppajjati hetupaccayÄ• --- anÄ• sa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo ca anÄ• savo ca dhammÄ• uppajjanti hetupa
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha

sÄ• savaÃ±ca anÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca sÄ• savo dhammo uppajjati hetupacca
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

(yathÄ• \Se III 198/ cÅ«á¸·antaraduke lokiyadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ ninnÄ• nÄ• kara

sÄ• savadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

16. Ä• savasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<48> Ä• savasampayuttaá¹ƒ \Ne III 210/ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhamm
Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe

Ä• savasampayuttaá¹ƒ \Be III 173/ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppa
Ä• savasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, domanassasah
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto ca Ä• savavippayutto ca
hetupaccayÄ• --- Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• citta
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<49> Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati het
Ä• savavippayuttaá¹ƒ \Ne III 211/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹
... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasa
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-
vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• , t
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , ma
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati hetupac
domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto ca Ä• savavippayutto ca d
hetupaccayÄ• --- domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ r
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<50> Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasamp
hetupaccayÄ• --- domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ e
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savavippayutto
--- Ä• savasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ
vicikicchÄ• sahagate uddhaccasahagate khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-h

Ä• savasampayuttaÃ±ca \Be III 174/ Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• sava
Ä• savavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• --- domanassasahagataá¹ƒ viciki
uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• cittasamu
khandhe ... pe .... (3)

Ä• rammaá¹‡apaccayo

<51> Ä• savasampayuttaá¹ƒ \Se III 200/ \Ne III 212/ dhammaá¹ƒ paá¹-icca Ä• savasampay
Ä• rammaá¹‡apaccayÄ• --- Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khan
... pe .... (1)

Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati Ä• ram
domanassasahagate vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca moho. (2)

Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto ca Ä• savavippayutto ca
Ä• rammaá¹‡apaccayÄ• --- domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasah
paá¹-icca tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

<52> Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati Ä•
Ä• savavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ..
paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paá¹-icca khandhÄ• . (1) Ä• savavippayuttaá¹ƒ dha
Ä• savasampayutto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- domanassasahagataá¹ƒ
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasampayutto
Ä• rammaá¹‡apaccayÄ• --- domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasah
mohaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

adhipatipaccayo

<53> Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati a

Ä• savavippayuttaá¹ƒ \Be III 175/ \Ne III 213/ dhammaá¹ƒ paá¹-icca Ä• savavippayutto \Se
uppajjati adhipatipaccayÄ• --- Ä• savavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati adhipat
domanassasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto ca Ä• savavippayutto ca d
adhipatipaccayÄ• --- domanassasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ
rÅ«paá¹ƒ. (3)

<54> Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasamp
adhipatipaccayÄ• --- domanassasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca ta
khandhe ... pe .... (1)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savavippayutto
adhipatipaccayÄ• --- Ä• savasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamu
domanassasahagate khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ.

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasampayutto
uppajjanti adhipatipaccayÄ• --- domanassasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca p
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

(evaá¹ƒ sabbe paccayÄ• vitthÄ• retabbÄ• . saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<55> hetuyÄ• \Se III 202/ \Ne III 214/ nava, Ä• rammaá¹‡e cha, adhipatiyÄ• nava, ananta
cha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cha, purejÄ• te cha

vipÄ• ke ekaá¹ƒ \Be III 176/, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, samp
nava, atthiyÄ• nava, natthiyÄ• cha, vigate cha, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<56> Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati na
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati nahetupa
Ä• savavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va Ä• saÃ±Ã±asattÄ•). (1)

naÄ• rammaá¹‡apaccayo

<57> Ä• savasampayuttaá¹ƒ \Ne III 215/ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo
naÄ• rammaá¹‡apaccayÄ• --- Ä• savasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• n

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati naÄ• ram
Ä• savavippayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, domanassasahag
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹
paá¹-isandhikkhaá¹‡e ... pe ... khandhe \Se III 203/ paá¹-icca vatthu, ekaá¹ƒ mahÄ• bhÅ«taá
asaÃ±Ã±asattÄ•). (1)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savavippayutto
naÄ• rammaá¹‡apaccayÄ• --- Ä• savasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ, domanassasahagate vicikicchÄ• sahagate uddhaccasahagate khandhe ca moha
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayo

<58> Ä• savasampayuttaá¹ƒ \Be III 177/ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhamm
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

napurejÄ• tapaccayÄ• di

<59> Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati
Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe

Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati napurej
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca
Ä• savasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

Ä• savasampayuttaá¹ƒ \Ne III 216/ dhammaá¹ƒ paá¹-icca Ä• savasampayutto ca Ä• savavi
uppajjanti napurejÄ• tapaccayÄ• --- arÅ«pe vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ
paá¹-icca tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

<60> Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajjati nap
Ä• savavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ..
Ä• savavippayutte \Se III 204/ khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, doma
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati napurej
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandh

<61> Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasamp
napurejÄ• tapaccayÄ• --- arÅ«pe vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ kh
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savavippayutto
napurejÄ• tapaccayÄ• --- Ä• savasampayutte khandhe ca mahÄ• bhÅ«te ca \Be III 178/ pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, domanassasahagate vicikicchÄ• sahagate uddhaccasa
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

(napacchÄ• jÄ• tapaccayÄ• nava, naÄ• sevanapaccayÄ• nava.)

nakammapaccayÄ• di

<62> Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati
Ä• savasampayutte khandhe paá¹-icca sampayuttakÄ• cetanÄ• . (1)

Ä• savavippayuttaá¹ƒ \Ne III 217/ dhammaá¹ƒ paá¹-icca Ä• savavippayutto dhammo uppajj
Ä• savavippayutte khandhe paá¹-icca vippayuttakÄ• cetanÄ• . (1)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto dhammo uppajjati nakam
domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ \Se III 205/ uddhaccasahagataá¹ƒ mohaá
cetanÄ• . (2)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasampayutt
nakammapaccayÄ• --- domanassasahagate vicikicchÄ• sahagate uddhaccasahagate khan
sampayuttakÄ• cetanÄ• ... navipÄ• kapaccayÄ• ... naÄ• hÄ• rapaccayÄ• ... naindriyapac
... namaggapaccayÄ• ... nasampayuttapaccayÄ• ... navippayuttapaccayÄ• ... nonatthipac
novigatapaccayÄ• .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<63> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i,
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te satta, napacchÄ• jÄ• te na
nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<64> hetupaccayÄ• \Be III 179/ \Ne III 218/ naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... napurejÄ• te
navipÄ• ke nava ... pe ... nasampayutte tÄ«á¹‡i, navippayutte cattÄ• ri, nonatthiyÄ• tÄ«á¹‡i

anulomapaccanÄ«yaá¹ƒ.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<65> nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanantare dve ... pe ... kamm
Ä• hÄ• re dve ... pe ... magge ekaá¹ƒ \Se III 206/, sampayutte dve, vippayutte dve ... pe ... a

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<66> Ä• savasampayuttaá¹ƒ \Ne III 219/ dhammaá¹ƒ paccayÄ• Ä• savasampayutto dham
tÄ«á¹‡i (paá¹-iccavÄ• rasadiso).

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savavippayutto dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe .
domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ•
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• kh
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \B
kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ. vatthuá¹ƒ paccayÄ• Ä• savavippayuttÄ• khandh
domanassasahagato moho. (1)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savasampayutto dhammo uppajjati hetupa
Ä• savasampayuttakÄ• khandhÄ• , domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddha
sampayuttakÄ• khandhÄ• . (2)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savasampayutto ca Ä• savavippayutto ca
hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• Ä• savasampayuttakÄ• khandhÄ• , mahÄ• bhÅ«te
rÅ«paá¹ƒ \Se III 207/, domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• dom
moho ca. (3)

<67> Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savasam
hetupaccayÄ• --- Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo
III 220/ khandhe ca ... pe ... domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasaha
khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savavippayutto
--- Ä• savasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ r
vicikicchÄ• sahagate uddhaccasahagate khandhe ca mohaÃ±ca paccayÄ• cittasamuá¹-á¹-h
domanassasahagate khandhe ca vatthuÃ±ca paccayÄ• domanassasahagato moho. (2)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savasampayut
uppajjanti hetupaccayÄ• --- Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pacca
... dve khandhe ... pe ... Ä• savasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittas
rÅ«paá¹ƒ, domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ ekaá¹ƒ k
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... domana
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• moho \Se III 208/ ca ... pe ... dve khan

Ä• rammaá¹‡apaccayÄ• di

<68> Ä• savasampayuttaá¹ƒ \Be III 181/ dhammaá¹ƒ paccayÄ• Ä• savasampayutto dhamm
Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasadisÄ•).

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savavippayutto dhammo uppajjati Ä• ramm
Ä• savavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe .
paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paccayÄ• khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ
... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• Ä• sav
vatthuá¹ƒ paccayÄ• domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho. (

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savasampayutto dhammo uppajjati Ä• ram
\Ne III 221/ paccayÄ• Ä• savasampayuttakÄ• khandhÄ• , domanassasahagataá¹ƒ vicikicch
uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (2)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savasampayutto ca Ä• savavippayutto ca
Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• domanassasahagatÄ• vicikicchÄ• sahaga
moho ca. (3)

<69> Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savasam
Ä• rammaá¹‡apaccayÄ• --- Ä• savasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pacca

dve khandhe ... pe .... (1)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savavippayutto
Ä• rammaá¹‡apaccayÄ• --- domanassasahagate vicikicchÄ• sahagate uddhaccasahagate
domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho. (2)

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• savasampayut
uppajjanti Ä• rammaá¹‡apaccayÄ• --- domanassasahagataá¹ƒ vicikicchÄ• sahagataá¹ƒ udd
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe ..
anantarapaccayÄ• ... pe ... avigatapaccayÄ• . (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<70> hetuyÄ• \Be III 182/ nava, Ä• rammaá¹‡e nava (sabbattha nava), kamme nava, vipÄ•
avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<71> Ä• savasampayuttaá¹ƒ \Ne III 222/ dhammaá¹ƒ paccayÄ• Ä• savavippayutto dhamm
vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhacc

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savavippayutto dhammo uppajjati nahetup
Ä• savavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
Ä• savavippayuttÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagato uddhaccasahaga

Ä• savasampayuttaÃ±ca \Se III 210/ Ä• savavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• Ä• sav
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho. (1) (saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<72> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te satta, napacchÄ• jÄ• te na
nakamme cattÄ• ri \Be III 183/, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, no
itarepi dve gaá¹‡anÄ• kÄ• tabbÄ•).

4. nissayavÄ• ro

(nissayavÄ• ropi paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<73> Ä• savasampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• savasampayutto dhammo up
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• cha, Ä• rammaá¹‡e cha, adhipatiyÄ• cha (sabbattha cha), vipÄ• ke ekaá¹ƒ ... pe

Ä• savasampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• savavippayutto dhammo uppajjati n
vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho \Se III 211/ vicikicchÄ• s
moho. (1)

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho Ä• savavippayutto dhammo uppajjati na

nahetuyÄ• dve, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ• sevane
navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte cha (evaá¹ƒ itarepi dve g

6. sampayuttavÄ• ro

(sampayuttavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<74> Ä• savasampayutto \Ne III 224/ dhammo Ä• savasampayuttassa dhammassa hetupa
Ä• savasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccay

Ä• savasampayutto \Be III 184/ dhammo Ä• savavippayuttassa dhammassa hetupaccayena
Ä• savasampayuttÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena pa
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhamma
Ä• savasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
paccayo; doso sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa cittasamuá¹-á¹-hÄ• nÄ• naÃ
paccayo. (3)

<75> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa hetupaccayena pacca
III 212/ hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ
domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho cittasamuá¹-á¹-hÄ• nÄ
hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa hetupaccayena paccayo -
vicikicchÄ• sahagato uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetu

Ä• savavippayutto \Ne III 225/ dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca
paccayo --- domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho sampayutt
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

<76> Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa dhan
doso ca moho ca Ä• savasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
ca moho ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa ca Ä• sava
hetupaccayena paccayo --- doso ca moho \Be III 185/ ca sampayuttakÄ• naá¹ƒ khandhÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<77> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa Ä• rammaá¹‡apac
Ä• savasampayutte khandhe Ä• rabbha Ä• savasampayuttakÄ• khandhÄ• uppajjanti. (1)

Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa Ä• rammaá¹‡apaccayena
khandhe Ä• rabbha Ä• savavippayuttÄ• khandhÄ• ca moho ca uppajjanti. (2)

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhamma
--- Ä• savasampayutte khandhe Ä• rabbha domanassasahagatÄ• vicikicchÄ• sahagatÄ• u
moho ca uppajjanti. (3)

<78> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa Ä• rammaá¹‡apaccay
226/ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati; pubbe suci
jhÄ• nÄ• ... pe ... ariyÄ• maggaá¹ƒ ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ•
gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena
Ä• savavippayutte pahÄ«ne kilese paccavekkhanti; vikkhambhite ... pe ... pubbe ... pe ... ca
vatthuá¹ƒ Ä• savavippayutte khandhe aniccato dukkhato anattato vipassati. (idha assÄ• dan
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±
Ä• savavippayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ
pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
\Se III 214/ khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• n
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya mohassa

Ä• savavippayutto \Be III 186/ dhammo Ä• savasampayuttassa dhammassa Ä• rammaá¹‡a
datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä
uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajj
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... v
Ä• savavippayutte khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... diá¹-á¹-
... vicikicchÄ• ... uddhaccaá¹ƒ uppajjati. (2)

Ä• savavippayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammass

--- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• savavippayutte khandhe Ä• rabbha domanassasahagatÄ
uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti. (3)

<79> Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa dhan
paccayo --- domanassasahagate vicikicchÄ• sahagate uddhaccasahagate khandhe ca moh
Ä• savasampayuttÄ• khandhÄ• uppajjanti. (1)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
227/ paccayo --- domanassasahagate vicikicchÄ• sahagate uddhaccasahagate khandhe ca
Ä• savavippayuttÄ• khandhÄ• ca moho \Se III 215/ ca uppajjanti. (2)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa ca Ä• sava
Ä• rammaá¹‡apaccayena paccayo --- domanassasahagate vicikicchÄ• sahagate uddhaccas
Ä• rabbha domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• c

adhipatipaccayo

<80> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- Ä• savasampayutte khandhe garuá¹ƒ kat
khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- Ä• savasampayuttÄ• dhipati sampayuttakÄ
adhipatipaccayena paccayo. (1)

Ä• savasampayutto \Be III 187/ dhammo Ä• savavippayuttassa dhammassa adhipatipaccay
__sahajÄ• tÄ• dhipati_ --- Ä• savasampayuttÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
paccayo; domanassasahagatÄ• dhipati mohassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na
(2)

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammas
__sahajÄ• tÄ• dhipati_ --- Ä• savasampayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo; domanassasahagatÄ• dhipati sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<81> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa adhipatipaccayena pa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati; pubbe suciá¹‡á¹‡Ä• ni ...
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ garuá¹
paccavekkhanti; nibbÄ• naá¹ƒ \Ne III 228/ gotrabhussa, vodÄ• nassa, maggassa, phalassa
paccayo. __sahajÄ• tÄ• dhipati_ --- Ä• savavippayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khand

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa adhipatipaccayena paccay
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• assÄ
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• savavippayutte khandhe garuá¹ƒ katvÄ• assÄ• deti abhina
katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

anantarapaccayo

<82> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa anantarapaccayen
Ä• savasampayuttakÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savasampayutta
anantarapaccayena paccayo. (1)

Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa anantarapaccayena pacca
domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• \Be III 188/ khandhÄ•
domanassasahagatassa vicikicchÄ• sahagatassa uddhaccasahagatassa mohassa anantara
paccayo; Ä• savasampayuttÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo.

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammas
purimÄ• purimÄ• domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khan
pacchimÄ• naá¹ƒ domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasaha
ca anantarapaccayena paccayo. (3)

<83> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa anantarapaccayena p
domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho pacchimassa pacchim
domanassasahagatassa vicikicchÄ• sahagatassa uddhaccasahagatassa mohassa anantara
purimÄ• Ä• savavippayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savavippay
anantarapaccayena paccayo; anulomaá¹ƒ gotrabhussa ... pe ... phalasamÄ• pattiyÄ• anant

Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa anantarapaccayena pacca
domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho pacchimÄ• naá¹ƒ pacc
domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khand
paccayo; Ä• vajjanÄ• Ä• savasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena p

Ä• savavippayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammass
purimo purimo domanassasahagato \Se III 218/ vicikicchÄ• sahagato uddhaccasahagato m

pacchimÄ• naá¹ƒ domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasaha
ca anantarapaccayena paccayo; Ä• vajjanÄ• domanassasahagatÄ• naá¹ƒ vicikicchÄ• saha
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo. (3)

<84> Ä• savasampayutto \Be III 189/ ca Ä• savavippayutto ca dhammÄ• Ä• savasampayu
anantarapaccayena paccayo --- purimÄ• purimÄ• domanassasahagatÄ• vicikicchÄ• saha
khandhÄ• ca moho ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ domanassasahagatÄ• naá¹ƒ vic
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
purimÄ• purimÄ• domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• kha
pacchimassa domanassasahagatassa vicikicchÄ• sahagatassa uddhaccasahagatassa moh
domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca
anantarapaccayena paccayo. (2)

Ä• savasampayutto \Ne III 230/ ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• domanassasahagatÄ• vicik
uddhaccasahagatÄ• khandhÄ• ca moho ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ domanass
vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ \Se III 219/ khandhÄ• naá¹ƒ mohas
paccayo. (3)

samanantarapaccayÄ• di

<85> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa samanantarapacca
sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... cha ... nis
... nava.

upanissayapaccayo

<86> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa upanissayapaccay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
Ä• savasampayuttÄ• khandhÄ• Ä• savasampayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapa

Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa upanissayapaccayena pa
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo \Be III 190/ --- Ä• savasampayuttÄ• khand
Ä• savavippayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo. (2)

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhamma

--- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- Ä• savasamp
domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khand
upanissayapaccayena paccayo. (3)

<87> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa upanissayapaccayena
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya \Ne III 231/ dÄ• naá¹ƒ deti ... pe ... sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... kÄ• yikaá
pe ... senÄ• sanaá¹ƒ ... mohaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ \Se II
saddhÄ• ... pe ... paÃ±Ã±Ä• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... moho ca
mohassa ca upanissayapaccayena paccayo. (1)

Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa upanissayapaccayena pac
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ...
... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ ... mohaá¹ƒ upanissÄ• y
... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... moho ca rÄ• gassa ... pe ... patthanÄ• ya
upanissayapaccayena paccayo. (2)

Ä• savavippayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammass
--- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhÄ• ...
moho domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ
upanissayapaccayena paccayo. (3)

<88> Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa dhan
paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo_ \Be III 191/ __ ... pe ... _. pakatÅ«p
domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca
khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (pucchitabbaá¹ƒ mÅ«laá¹ƒ) domanassasa
uddhaccasahagatÄ• khandhÄ• ca moho ca Ä• savasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ

Ä• savasampayutto \Se III 221/ ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa
dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo
pakatÅ«panissayo --- domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• \
ca domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ kh
upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<89> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa purejÄ• tapaccayena

Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato dukkhato anattato vipassati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sota
suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
purejÄ• tapaccayena paccayo. vatthupurejÄ• taá¹ƒ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä•
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu Ä• savavippayuttÄ• naá¹ƒ khan
purejÄ• tapaccayena paccayo. (1)

Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa purejÄ• tapaccayena pacc
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatth
Ä• savasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

Ä• savavippayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammass
222/ paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ•
... vatthuá¹ƒ Ä• rabbha domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ•
uppajjanti \Be III 192/. __vatthupurejÄ• taá¹ƒ_ --- vatthu domanassasahagatÄ• naá¹ƒ vicikic
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<90> Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa pacchÄ• jÄ• tapacca
Ä• savasampayuttakÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccaye

Ä• savavippayutto \Ne III 233/ dhammo Ä• savavippayuttassa dhammassa pacchÄ• jÄ• tap
pacchÄ• jÄ• tÄ• Ä• savavippayuttÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ• yas
paccayo. (1)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
--- pacchÄ• jÄ• tÄ• domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• kh
imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<91> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa Ä• sevanapaccaye
vuá¹-á¹-hÄ• nampi natthi).

kammapaccayo

<92> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa kammapaccayena
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

Ä• savasampayutto dhammo Ä• savavippayuttassa \Se III 223/ dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- Ä• savasampayuttÄ• cetanÄ• cittasamuá¹-á¹-hÄ
kammapaccayena paccayo; domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahag
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkha
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p

Ä• savasampayutto \Be III 193/ dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa c
paccayo --- Ä• savasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
kammapaccayena paccayo; domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahag
khandhÄ• naá¹ƒ mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccaye

Ä• savavippayutto \Ne III 234/ dhammo Ä• savavippayuttassa dhammassa kammapaccaye
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- Ä• savavippayuttÄ• cetanÄ• sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ Ä• savavippayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ k
kammapaccayena paccayo. (1)

vipÄ• kapaccayo

<93> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa vipÄ• kapaccayena p

Ä• hÄ• rapaccayo

<94> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa Ä• hÄ• rapaccayen
Ä• savasampayuttÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ• rapaccaye

Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa Ä• hÄ• rapaccayena pacc
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo; domanassasaha
uddhaccasahagatÄ• Ä• hÄ• rÄ• mohassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhamma
Ä• savasampayuttÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
Ä• hÄ• rapaccayena paccayo; domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasah
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
(3)

<95> Ä• savavippayutto \Be III 194/ dhammo Ä• savavippayuttassa dhammassa Ä• hÄ• ra
Ä• savavippayuttÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
Ä• hÄ• rapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro im
Ä• hÄ• rapaccayena paccayo. (1)

indriyapaccayÄ• di

<96> Ä• savasampayutto \Ne III 235/ dhammo Ä• savasampayuttassa dhammassa indriya
... jhÄ• napaccayena paccayo ... cattÄ• ri ... maggapaccayena paccayo ... cattÄ• ri ... sampa
paccayo ... cha.

vippayuttapaccayo

<97> Ä• savasampayutto \Se III 225/ dhammo Ä• savavippayuttassa dhammassa vippayut
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- Ä• savasampayuttÄ• khandhÄ• citta
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• savasampayuttÄ•
kÄ• yassa vippayuttapaccayena paccayo. (1)

Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa vippayuttapaccayena pacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ_ (saá¹ƒkhittaá¹ƒ. vitthÄ• retabbaá¹ƒ). (1)

<98> Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa vippayuttapaccayen
vatthu Ä• savasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (1)

Ä• savavippayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammass
__purejÄ• taá¹ƒ_ --- vatthu domanassasahagatÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ uddha
khandhÄ• naá¹ƒ mohassa ca vippayuttapaccayena paccayo. (2)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- domanassasahagatÄ• vicikicchÄ• sa
khandhÄ• \Be III 195/ ca moho ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttap
__pacchÄ• jÄ• tÄ• _ --- domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ•
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

atthipaccayo

<99> Ä• savasampayutto \Ne III 236/ dhammo Ä• savasampayuttassa dhammassa atthipa

... ekaá¹ƒ. (1)

Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa atthipaccayena paccayo --
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- Ä• savasampayuttÄ• khandhÄ• cittasamuá¹-á¹-hÄ•
atthipaccayena paccayo; domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ•
khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. (2)

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhamma
(sahajÄ• tasadisaá¹ƒ). (3)

<100> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa atthipaccayena pacc
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ_ (saá¹ƒkhittaá¹ƒ, vitthÄ• retabba

Ä• savavippayutto dhammo Ä• savasampayuttassa dhammassa atthipaccayena paccayo --
__sahajÄ• to_ --- domanassasahagato vicikicchÄ• sahagato uddhaccasahagato moho samp
atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhi
Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati,
uppajjati, vatthu Ä• savasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2

Ä• savavippayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhammas
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- domanassasahagato \Be III 196/ vicikicchÄ•
uddhaccasahagato \Se III 227/ moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹
atthipaccayena \Ne III 237/ paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• ra
domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca

<101> Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa dha
--- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- Ä• savasampayutto eko khandho ca vatth
khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe ... domanassasah
vicikicchÄ• sahagato uddhaccasahagato eko khandho ca moho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ
paccayo; dve khandhÄ• ca ... pe .... (1)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccaye
vicikicchÄ• sahagatÄ• uddhaccasahagatÄ• khandhÄ• ca moho ca cittasamuá¹-á¹-hÄ• nÄ•
atthipaccayena paccayo; domanassasahagatÄ• vicikicchÄ• sahagatÄ• uddhaccasahagatÄ
mohassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• savasampayuttÄ• khandhÄ•

imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- Ä• savasampayuttÄ• k
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

Ä• savasampayutto ca Ä• savavippayutto \Se III 228/ ca dhammÄ• Ä• savasampayuttassa
dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• to_ --- don
vicikicchÄ• sahagato uddhaccasahagato eko khandho ca moho ca tiá¹‡á¹‡annaá¹ƒ khandhA
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
sahajÄ• to --- domanassasahagato vicikicchÄ• sahagato uddhaccasahagato eko khandho c
khandhÄ• naá¹ƒ mohassa ca ... pe ... dve khandhÄ• ca ... pe .... (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<102> hetuyÄ• \Be III 197/ \Ne III 238/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, an
samanantare nava, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava
pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane nava, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ•
jhÄ• ne cattÄ• ri, magge cattÄ• ri, sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natth
nava, avigate nava.

paccanÄ«yuddhÄ• ro

<103> Ä• savasampayutto dhammo Ä• savasampayuttassa dhammassa Ä• rammaá¹‡apac
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

Ä• savasampayutto dhammo Ä• savavippayuttassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamma

Ä• savasampayutto dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca dhamma
229/ paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<104> Ä• savavippayutto dhammo Ä• savavippayuttassa dhammassa Ä• rammaá¹‡apacca
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

Ä• savavippayutto \Ne III 239/ dhammo Ä• savasampayuttassa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

Ä• savavippayutto \Be III 198/ dhammo Ä• savasampayuttassa ca Ä• savavippayuttassa ca
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
purejÄ• tapaccayena paccayo. (3)

<105> Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa dha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savavippayuttassa dhammassa
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapacca

Ä• savasampayutto ca Ä• savavippayutto ca dhammÄ• Ä• savasampayuttassa ca Ä• sava
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<106> nahetuyÄ• \Se III 230/ nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (sabbatth

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<107> hetupaccayÄ• \Ne III 240/ naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava ... pe ... nas
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye nava ... pe ... namagge nava, nasampayutte tÄ«
nonatthiyÄ• nava, novigate nava.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<108> nahetupaccayÄ• \Be III 199/ Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca ... pe ... avig

paccanÄ«yÄ• nulomaá¹ƒ.

Ä• savasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

17. Ä• savasÄ• savadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<109> Ä• savaÃ±ceva \Ne III 241/ sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo ceva sÄ• s
hetupaccayÄ• --- kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savo (cakkaá¹ƒ band
paá¹-icca avijjÄ• savo (cakkaá¹ƒ bandhitabbaá¹ƒ) diá¹-á¹-hÄ• savaá¹ƒ paá¹-icca avijjÄ• savo

Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca sÄ• savo ceva no ca Ä• savo dhamm
231/ --- Ä• save paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ

Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo ceva sÄ• savo ca sÄ• savo c
uppajjanti hetupaccayÄ• --- kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savo samp
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, bhavÄ• savaá¹ƒ (cakkaá¹ƒ bandhitabbaá¹ƒ). (3)

<110> sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo ceva no ca Ä• sa
hetupaccayÄ• --- sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

sÄ• savaÃ±ceva \Be III 200/ \Ne III 242/ no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo c
uppajjati hetupaccayÄ• --- sÄ• save ceva no ca Ä• save khandhe paá¹-icca Ä• savÄ• . (2)

sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ceva sÄ• savo ca sÄ• sa
uppajjanti hetupaccayÄ• --- sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icc
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<111> Ä• savaÃ±ceva sÄ• savaÃ±ca sÄ• savaÃ±ceva no ca Ä• savaÃ±ca dhammaá¹ƒ paá

dhammo uppajjati hetupaccayÄ• --- kÄ• mÄ• savaÃ±ca sampayuttake ca khandhe paá¹-icc
(evaá¹ƒ cakkaá¹ƒ bandhitabbaá¹ƒ). (1)

Ä• savaÃ±ceva sÄ• savaÃ±ca sÄ• savaÃ±ceva no ca Ä• savaÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• --- sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ ekaá¹ƒ khandhaÃ±ca \Se III 2
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe .... (2)

Ä• savaÃ±ceva sÄ• savaÃ±ca sÄ• savaÃ±ceva no ca Ä• savaÃ±ca dhammaá¹ƒ paá¹-icca
ceva no ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• --- sÄ• savaÃ±ceva no ca Ä• sa
kÄ• mÄ• savaÃ±ca paá¹-icca tayo khandhÄ• diá¹-á¹-hÄ• savo avijjÄ• savo cittasamuá¹-á¹-h
... dve khandhe ca ... pe ... (cakkaá¹ƒ. saá¹ƒkhittaá¹ƒ). (3)

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ paá¹-iccavÄ• ropi sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á
sampayuttavÄ• ropi yathÄ• Ä• savadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ, ninnÄ• naá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

(paÃ±hÄ• vÄ• re \Ne III 243/ hetupaccayepi Ä• rammaá¹‡apaccayepi lokuttaraá¹ƒ na kÄ• ta
paccavekkhanti, vodÄ• naá¹ƒ paccavekkhantÄ«ti kÄ• tabbÄ• . adhipatipaccayampi sabbaá¹

anantarapaccayo

<112> Ä• savo \Be III 201/ ceva sÄ• savo ca dhammo Ä• savassa ceva sÄ• savassa ca dh
paccayo --- purimÄ• purimÄ• Ä• savÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savÄ• naá¹

Ä• savo ceva sÄ• savo ca dhammo sÄ• savassa ceva no ca Ä• savassa dhammassa anan
purimÄ• Ä• savÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sÄ• savaÃ±ceva no ca Ä• savÄ• na
paccayo; Ä• savÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

Ä• savo ceva sÄ• savo ca dhammo Ä• savassa \Se III 233/ ceva sÄ• savassa ca sÄ• sava
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• Ä• savÄ• pacchimÄ• naá¹ƒ
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

<113> sÄ• savo ceva no ca Ä• savo dhammo sÄ• savassa ceva no ca Ä• savassa dhamm
--- purimÄ• purimÄ• sÄ• savÄ• ceva no ca Ä• savÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchi
Ä• savÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; anulomaá¹ƒ gotrabhussa, an
Ä• vajjanÄ• sÄ• savÄ• naÃ±ceva no ca Ä• savÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccaye

sÄ• savo \Ne III 244/ ceva no ca Ä• savo dhammo Ä• savassa ceva sÄ• savassa ca dhamm
paccayo --- purimÄ• purimÄ• sÄ• savÄ• ceva no ca Ä• savÄ• khandhÄ• pacchimÄ• naá
anantarapaccayena paccayo; Ä• vajjanÄ• Ä• savÄ• naá¹ƒ anantarapaccayena paccayo. (2

sÄ• savo ceva no ca Ä• savo dhammo Ä• savassa ceva sÄ• savassa ca sÄ• savassa ceva
anantarapaccayena paccayo --- purimÄ• purimÄ• sÄ• savÄ• ceva no ca Ä• savÄ• khandh
pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccay
Ä• savÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

<114> Ä• savo ceva sÄ• savo ca sÄ• savo ceva no ca Ä• savo ca dhammÄ• Ä• savassa c
anantarapaccayena paccayo \Be III 202/ --- purimÄ• purimÄ• Ä• savÄ• ca sampayuttakÄ•
pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ \Se III 234/ anantarapaccayena paccayo. (1)

Ä• savo ceva sÄ• savo ca sÄ• savo ceva no ca Ä• savo ca dhammÄ• sÄ• savassa ceva n
anantarapaccayena paccayo --- purimÄ• purimÄ• Ä• savÄ• ca sampayuttakÄ• ca khandh
pacchimÄ• naá¹ƒ sÄ• savÄ• naÃ±ceva no ca Ä• savÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapac
sampayuttakÄ• ca khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

Ä• savo ceva sÄ• savo ca sÄ• savo ceva no ca Ä• savo ca dhammÄ• Ä• savassa ceva sÄ
ca Ä• savassa ca dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• Ä• savÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ Ä• savÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹
sabbaá¹ƒ vitthÄ• retabbaá¹ƒ). (3)

(Ä• savadukepi anantaraá¹ƒ iminÄ• sadisaá¹ƒ kÄ• tabbaá¹ƒ. Ä• vajjanÄ• pi vuá¹-á¹-hÄ• nam
samuddiá¹-á¹-haá¹ƒ saá¹ƒkhittaá¹ƒ. sabbaá¹ƒ paripuá¹‡á¹‡aá¹ƒ. Ä• savadukasadisaá¹ƒ kÄ•

Ä• savasÄ• savadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

18. Ä• savaÄ• savasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<115> Ä• savaÃ±ceva \Ne III 245/ Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo
dhammo uppajjati hetupaccayÄ• --- kÄ• mÄ• savaá¹ƒ paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• sa
bandhitabbaá¹ƒ). bhavÄ• savaá¹ƒ paá¹-icca avijjÄ• savo \Se III 235/ (cakkaá¹ƒ bandhitabba
diá¹-á¹-hÄ• savaá¹ƒ paá¹-icca avijjÄ• savo. (1)

Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savasampayutto ceva n
hetupaccayÄ• --- Ä• save paá¹-icca sampayuttakÄ• khandhÄ• . (2)

Ä• savaÃ±ceva \Be III 203/ Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo ceva Ä
Ä• savasampayutto ceva no ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• --- Ä• sava
paá¹-icca diá¹-á¹-hÄ• savo avijjÄ• savo sampayuttakÄ• ca khandhÄ• (sabbaá¹ƒ cakkaá¹ƒ).

<116> Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampay
Ä• savo dhammo uppajjati hetupaccayÄ• --- Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ
tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ceva Ä• savas
hetupaccayÄ• --- Ä• savasampayuttaÃ±ceva no ca Ä• save khandhe paá¹-icca Ä• savÄ• .

Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ceva Ä• savas
ceva no ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• --- Ä• savasampayuttaÃ±ceva n
khandhaá¹ƒ paá¹-icca tayo khandhÄ• Ä• savÄ• ca ... pe ... dve khandhe ... pe .... (3)

<117> Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca Ä• savasampayuttaÃ±ceva no ca Ä• sava
ceva Ä• savasampayutto ca dhammo uppajjati hetupaccayÄ• --- kÄ• mÄ• savaÃ±ca sampa
diá¹-á¹-hÄ• savo avijjÄ• savo (sabbaá¹ƒ cakkaá¹ƒ). (1)

Ä• savaÃ±ceva \Se III 236/ Ä• savasampayuttaÃ±ca Ä• savasampayuttaÃ±ceva no ca Ä• s
Ä• savasampayutto ceva no ca Ä• savo dhammo uppajjati hetupaccayÄ• --- Ä• savasampa
ekaá¹ƒ khandhaÃ±ca Ä• save ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (2

Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca Ä• savasampayuttaÃ±ceva no ca Ä• savaÃ±ca dh

Ä• savasampayutto ca Ä• savasampayutto ceva no ca Ä• savo ca dhammÄ• uppajjanti het
Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• mÄ• savaÃ±ca paá
diá¹-á¹-hÄ• savo avijjÄ• savo ... pe ... dve khandhe ... pe .... (3)

(cakkaá¹ƒ. evaá¹ƒ sabbe paccayÄ• kÄ• tabbÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<118> hetuyÄ• \Be III 204/ \Ne III 247/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sab
saá¹ƒkhittaá¹ƒ), kamme nava (vipÄ• kaá¹ƒ natthi), Ä• hÄ• re nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

naadhipatipaccayÄ• di

<119> Ä• savaÃ±ceva Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ceva Ä• sava
naadhipatipaccayÄ• (nahetumÅ«lakaá¹ƒ natthi), napurejÄ• tapaccayÄ• , napacchÄ• jÄ• tap

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<120> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava.

(evaá¹ƒ \Ne III 248/ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• rampi paccayavÄ• rampi nissaya
saá¹ƒsaá¹-á¹-havÄ• rampi sampayuttavÄ• rampi paripuá¹‡á¹‡aá¹ƒ paá¹-iccasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<121> Ä• savo \Se III 237/ ceva Ä• savasampayutto ca dhammo Ä• savassa ceva Ä• sava
hetupaccayena paccayo ... tÄ«á¹‡i.

Ä• savasampayutto \Be III 205/ ceva no ca Ä• savo dhammo Ä• savasampayuttassa ceva
hetupaccayena paccayo --- Ä• savasampayuttÄ• ceva no ca Ä• savÄ• hetÅ« sampayuttak
hetupaccayena paccayo. (1)

Ä• rammaá¹‡apaccayÄ• di

<122> Ä• savo ceva Ä• savasampayutto ca dhammo Ä• savassa ceva Ä• savasampayutta
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

Ä• savasampayutto ceva no ca Ä• savo dhammo Ä• savasampayuttassa ceva no ca Ä• sa
Ä• rammaá¹‡apaccayena paccayo --- Ä• savasampayutte ceva no ca Ä• save khandhe Ä•
ca Ä• savÄ• khandhÄ• uppajjanti. (1)

Ä• savasampayutto ceva no ca Ä• savo dhammo Ä• savassa ceva Ä• savasampayuttassa
Ä• rammaá¹‡apaccayena paccayo --- Ä• savasampayutte ceva no ca Ä• save khandhe Ä•

Ä• savasampayutto ceva no ca Ä• savo dhammo Ä• savassa ceva Ä• savasampayuttassa
ca Ä• savassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- Ä• savasampayutte ce
Ä• savÄ• ca Ä• savasampayuttakÄ• ca khandhÄ• uppajjanti. (3)

Ä• savo ceva Ä• savasampayutto ca Ä• savasampayutto ceva no ca Ä• savo ca dhammÄ•
Ä• savasampayuttassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo \Se III 238/ ... tÄ

adhipatipaccayÄ• ... (Ä• rammaá¹‡asadisÄ• , garukÄ• rammaá¹‡Ä•) anantarapaccayÄ• .
purimÄ• purimÄ• ti kÄ• tabbÄ• .) samanantarapaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±
nissayapaccayÄ• ... upanissayapaccayÄ• (Ä• rammaá¹‡asadisaá¹ƒyeva, vibhajanÄ• natth
sabbaá¹ƒ kÄ• tabbaá¹ƒ).

kammapaccayÄ• di

<123> Ä• savasampayutto \Be III 206/ ceva no ca Ä• savo dhammo Ä• savasampayuttassa
dhammassa kammapaccayena paccayo ... tÄ«á¹‡i ... Ä• hÄ• rapaccayena paccayo ... tÄ«á¹
paccayo ... tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ...
sampayuttapaccayena paccayo ... nava ... atthipaccayena paccayo ... natthipaccayena pacc
vigatapaccayena paccayo ... avigatapaccayena paccayo ... nava.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<124> hetuyÄ• \Ne III 250/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nav
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava,
tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, nat
nava, avigate nava.

paccanÄ«yuddhÄ• ro

<125> Ä• savo ceva Ä• savasampayutto ca dhammo Ä• savassa ceva Ä• savasampayutta
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena \Se III 239/ paccayo ... upanissa

Ä• savo ceva Ä• savasampayutto ca dhammo Ä• savasampayuttassa ceva no ca Ä• savas
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

Ä• savo ceva Ä• savasampayutto ca dhammo Ä• savassa ceva Ä• savasampayuttassa ca
Ä• savassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena pac
paccayo. (3)

<126> Ä• savasampayutto \Be III 207/ ceva no ca Ä• savo dhammo Ä• savasampayuttassa
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

Ä• savasampayutto \Ne III 251/ ceva no ca Ä• savo dhammo Ä• savassa ceva Ä• savasam
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

Ä• savasampayutto ceva no ca Ä• savo dhammo Ä• savassa ceva Ä• savasampayuttassa
ca Ä• savassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena p
paccayo. (3)

<127> Ä• savo ceva Ä• savasampayutto ca Ä• savasampayutto ceva no ca Ä• savo ca dha
Ä• savasampayuttassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapac
upanissayapaccayena paccayo. (1)

Ä• savo ceva Ä• savasampayutto ca Ä• savasampayutto ceva no ca Ä• savo ca dhammÄ•
Ä• savassa \Se III 240/ dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccay
upanissayapaccayena paccayo. (2)

Ä• savo ceva Ä• savasampayutto ca Ä• savasampayutto ceva no ca Ä• savo ca dhammÄ•
Ä• savasampayuttassa ca Ä• savasampayuttassa ceva no ca Ä• savassa ca dhammassa Ä
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<128> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<129> hetupaccayÄ• \Be III 208/ \Ne III 252/ naÄ• rammaá¹‡e cattÄ• ri ... pe ... nasamana
naupanissaye cattÄ• ri ... pe ... namagge cattÄ• ri ... pe ... navippayutte cattÄ• ri, nonatthiyÄ
novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<130> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomapadÄ• ni gaá¹‡ita
nava.

Ä• savaÄ• savasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

19. Ä• savavippayuttasÄ• savadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<131> Ä• savavippayuttaá¹ƒ \Ne III 253/ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippay
uppajjati hetupaccayÄ• --- Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e \S
... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe

Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto anÄ• savo dh
... tÄ«á¹‡i.

(yathÄ• cÅ«á¸·antaraduke lokiyadukaá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹

Ä• savavippayuttasÄ• savadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. saÃ±Ã±ojanagocchakaá¹ƒ

20. saÃ±Ã±ojanadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> saÃ±Ã±ojanaá¹ƒ \Be III 209/ \Ne III 254/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo
--- kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca sÄ«labbataparÄ• mÄ• sasaÃ±Ã±ojanaá¹ƒ avijjÄ• s
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca mÄ• nasaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ, k
paá¹-icca avijjÄ• saÃ±Ã±ojanaá¹ƒ, paá¹-ighasaÃ±Ã±ojanaá¹ƒ paá¹-icca issÄ• saÃ±Ã±ojanaá

paá¹-ighasaÃ±Ã±ojanaá¹ƒ paá¹-icca macchariyasaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ, p
paá¹-icca avijjÄ• saÃ±Ã±ojanaá¹ƒ, mÄ• nasaÃ±Ã±ojanaá¹ƒ paá¹-icca bhavarÄ• gasaÃ±Ã±o
bhavarÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca avijjÄ• saÃ±Ã±ojanaá¹ƒ, vicikicchÄ• saÃ±Ã±ojanaá
avijjÄ• saÃ±Ã±ojanaá¹ƒ. (1)

saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• -
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Se III 242/ rÅ«paá¹ƒ. (2)

saÃ±Ã±ojanaá¹ƒ \Ne III 255/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dh
hetupaccayÄ• --- kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ
sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ (cakkaá¹ƒ bandhitabba

<2> nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo uppajjati hetupacc
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ek
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ u

nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• -
paá¹-icca saÃ±Ã±ojanÄ• . (2)

nosaÃ±Ã±ojanaá¹ƒ \Be III 210/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca
hetupaccayÄ• --- nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• saÃ±Ã±
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<3> saÃ±Ã±ojanaÃ±ca nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo
kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca sampayuttake ca khandhe paá¹-icca diá¹-á¹-hisaÃ±Ã±ojana
(cakkaá¹ƒ bandhitabbaá¹ƒ). (1)

saÃ±Ã±ojanaÃ±ca nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo u
nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca saÃ±Ã±ojane ca paá¹-icca tayo khandhÄ• cittasa
... pe ... dve khandhe ca ... pe .... (2)

saÃ±Ã±ojanaÃ±ca nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano \Se III 243/ ca
uppajjanti hetupaccayÄ• --- nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• marÄ• gasaÃ±Ã±
khandhÄ• diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
bandhitabbaá¹ƒ). (3)

(Ä• rammaá¹‡apaccaye \Ne III 256/ rÅ«paá¹ƒ natthi. adhipatipaccayo hetusadiso, vicikicch

natthi.) anantarapaccayÄ• ... pe ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<4> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava (sabbattha nava
nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<5> saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo uppajjati nahetupaccay
vicikicchÄ• saÃ±Ã±ojanaá¹ƒ paá¹-icca avijjÄ• saÃ±Ã±ojanaá¹ƒ. (1)

nosaÃ±Ã±ojanaá¹ƒ \Be III 211/ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo uppajjati na
ahetukaá¹ƒ nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á
... dve khandhe ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nosaÃ±Ã±ojanaá¹ƒ \Ne III 257/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo uppajjati nahe
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca avijjÄ• saÃ±Ã±ojanaá¹ƒ. (2)

saÃ±Ã±ojanaÃ±ca nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo uppa
vicikicchÄ• saÃ±Ã±ojanaÃ±ca sampayuttake ca khandhe paá¹-icca avijjÄ• saÃ±Ã±ojanaá¹ƒ

(saá¹ƒkhittaá¹ƒ. Ä• savagocchakasadisaá¹ƒ. naÄ• rammaá¹‡Ä• pi sabbe uddharitabbÄ• .)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<6> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava \Se III 244/, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<7> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (evaá¹ƒ sabbaá¹ƒ gaá¹‡

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<8> nahetupaccayÄ• \Be III 212/ \Ne III 258/ Ä• rammaá¹‡e cattÄ• ri (sabbattha cattÄ• ri) v
Ä• hÄ• re cattÄ• ri ... pe ... magge tÄ«á¹‡i, sampayutte cattÄ• ri ... pe ... avigate cattÄ• ri.

paccanÄ«yÄ• nulomaá¹ƒ.

2. sahajÄ• tavÄ• ro

<9> saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ sahajÄ• to saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ

3. paccayavÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<10> saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojano dhammo uppajjati hetupaccay
(paá¹-iccasadisaá¹ƒ).

nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paccayÄ• nosaÃ±Ã±ojano dhammo uppajjati hetupaccayÄ

khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• , e
... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kaá¹-attÄ• rÅ«paá¹ƒ
vatthuá¹ƒ paccayÄ• nosaÃ±Ã±ojanÄ• khandhÄ• . (1)

nosaÃ±Ã±ojanaá¹ƒ \Ne III 259/ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojano dhammo uppajjati het
\Se III 245/ khandhe paccayÄ• saÃ±Ã±ojanÄ• , vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanÄ• . (2)

nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ•
nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• saÃ±Ã±ojanaÃ±ca cittas
... pe ... dve khandhe ... pe ... vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanÄ• , mahÄ• bhÅ«te paccayÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanÄ• sampayuttakÄ• c

<11> saÃ±Ã±ojanaÃ±ca \Be III 213/ nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã±o
hetupaccayÄ• --- kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca sampayuttake ca khandhe paccayÄ• dia
avijjÄ• saÃ±Ã±ojanaá¹ƒ, kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca vatthuÃ±ca paccayÄ• diá¹-á¹-hisa
avijjÄ• saÃ±Ã±ojanaá¹ƒ (cakkaá¹ƒ) (1)

saÃ±Ã±ojanaÃ±ca nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paccayÄ• nosaÃ±Ã±ojano dhammo u
nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca saÃ±Ã±ojane ca paccayÄ• tayo khandhÄ• cittasa
... pe ... dve khandhe ... pe ... (cakkaá¹ƒ). saÃ±Ã±ojane ca vatthuÃ±ca paccayÄ• nosaÃ±Ã±

saÃ±Ã±ojanaÃ±ca nosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã±ojano ca nosaÃ±Ã±
hetupaccayÄ• --- nosaÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca
diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dv
(cakkaá¹ƒ). kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca vatthuÃ±ca paccayÄ• diá¹-á¹-hisaÃ±Ã±ojanaá
sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ. saá¹ƒkhittaá¹ƒ). (3)

<12> hetuyÄ• \Se III 246/ nava, Ä• rammaá¹‡e nava (sabbattha nava), vipÄ• ke ekaá¹ƒ ...

<13> nahetuyÄ• \Ne III 260/ cattÄ• ri (yattha yattha vatthu labbhati, tattha tattha ninnetabb
naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itarepi dve gaá¹‡anÄ• ca nissayavÄ• ro ca kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<14> saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho saÃ±Ã±ojano dhammo uppajjati hetupa
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±
paÃ±hÄ• . arÅ«pÄ• yeva kÄ• tabbÄ•).

6. sampayuttavÄ• ro

(saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi evaá¹ƒ kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<15> saÃ±Ã±ojano \Be III 214/ dhammo saÃ±Ã±ojanassa dhammassa hetupaccayena pac
sampayuttakÄ• naá¹ƒ saÃ±Ã±ojanÄ• naá¹ƒ hetupaccayena paccayo. (1)

saÃ±Ã±ojano \Ne III 261/ dhammo nosaÃ±Ã±ojanassa dhammassa hetupaccayena paccay
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa hetupaccay
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ saÃ±Ã±ojanÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
paccayo. (3)

<16> nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa hetupaccayena paccayo --
247/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<17> saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena pacc

saÃ±Ã±ojanÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) saÃ±Ã±ojane Ä• rabbha nosaÃ±Ã±ojan
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) saÃ±Ã±ojane Ä• rabbha saÃ±Ã±ojanÄ• ca sampayuttakÄ• ca kh

<18> nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni .
pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡
nosaÃ±Ã±ojane pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhu
... pe ... vatthuá¹ƒ nosaÃ±Ã±ojane khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbe
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena
nosaÃ±Ã±ojanacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã
... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• y
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... nosaÃ±Ã±ojanÄ• kha
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
III 248/, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena paccayo
... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... va
nosaÃ±Ã±ojane khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... c
(2)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa Ä• ramm
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ..
... pe ... vatthuá¹ƒ nosaÃ±Ã±ojane khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha saÃ±Ã
saÃ±Ã±ojanasampayuttakÄ• ca khandhÄ• uppajjanti. (3)

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡
(Ä• rabbhayeva kÄ• tabbÄ•).

adhipatipaccayo

<19> saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa adhipatipaccayena paccayo. __
saÃ±Ã±ojanaá¹ƒ garuá¹ƒ katvÄ• ... pe ... tÄ«á¹‡i (garukÄ• rammaá¹‡Ä•).

nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa adhipatipaccayena paccayo --- Ä
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... tÄ«á
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipatipi kÄ• tabbÄ• , vibhajitabbÄ• tÄ«á¹‡ipi).

saÃ±Ã±ojano \Be III 216/ ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa dhammassa a
__Ä• rammaá¹‡Ä• dhipati_ --- saÃ±Ã±ojane ca sampayuttake \Se III 249/ ca khandhe garuá
tÄ«á¹‡i.

anantarapaccayo

<20> saÃ±Ã±ojano \Ne III 263/ dhammo saÃ±Ã±ojanassa dhammassa anantarapaccayena
saÃ±Ã±ojanÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ saÃ±Ã±ojanÄ• naá¹ƒ anantarapaccayen

nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa anantarapaccayena paccayo ---
khandhÄ• pacchimÄ• naá¹ƒ ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ saÃ±Ã±ojanÄ• naá¹ƒ anantarapaccayena pa
saÃ±Ã±ojanÄ• naá¹ƒ anantarapaccayena paccayo (evaá¹ƒ dvepi kÄ• tabbÄ•). (3)

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa dhammassa anantarapac

samanantarapaccayÄ• di

<21> saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa samanantarapaccayena paccay
paccayo ... nava ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nava ... nissayapaccayena pac

upanissayapaccayo

<22> saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saÃ±Ã±ojanÄ• saÃ
upanissayapaccayena paccayo (evaá¹ƒ tÄ«á¹‡ipi).

<23> nosaÃ±Ã±ojano \Be III 217/ dhammo nosaÃ±Ã±ojanassa dhammassa upanissayapac
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya \Ne III 264/ dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti \Se III 250/, mÄ
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ, rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... p
senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe
saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa upanissayapaccayena paccayo ---
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ

diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanat
saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÄ• gassa ... pe ... patthanÄ• ya up
paccayo. (2)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa upanissa
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ saÃ±Ã
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (3)

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa dhammassa upanissayap

purejÄ• tapaccayo

<24> nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa purejÄ• tapaccayena pacc
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena \Se III 251/ cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotac
suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nosaÃ±Ã±ojanÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• ta

nosaÃ±Ã±ojano \Be III 218/ \Ne III 265/ dhammo saÃ±Ã±ojanassa dhammassa purejÄ• tap
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. _
--- vatthu saÃ±Ã±ojanÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa purejÄ• t
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti, abhinandati, taá¹ƒ Ä• rabbha saÃ±Ã±ojanÄ• ca sampayuttakÄ• ca khandhÄ• u
__vatthupurejÄ• taá¹ƒ_ --- vatthu saÃ±Ã±ojanÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• n
paccayo. (3)

pacchÄ• jÄ• tapaccayo

<25> saÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa pacchÄ• jÄ• tapaccayena pa

nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa pacchÄ• jÄ• tapaccayena pacca

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• nosaÃ±Ã±ojanassa dhammassa pacchÄ• j
(1)

Ä• sevanapaccayo

<26> saÃ±Ã±ojano \Se III 252/ dhammo saÃ±Ã±ojanassa dhammassa Ä• sevanapaccayen

kammapaccayÄ• di

<27> nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa kammapaccayena paccay
paccayo ... ekaá¹ƒ ... Ä• hÄ• rapaccayena paccayo ... tÄ«á¹‡i ... indriyapaccayena paccayo
jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... nava ... sampayuttap
nava.

vippayuttapaccayo

<28> saÃ±Ã±ojano \Be III 219/ \Ne III 266/ dhammo nosaÃ±Ã±ojanassa dhammassa vippa
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (vibhajitabbaá¹ƒ). (1)

nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa vippayuttapaccayena paccayo --
pacchÄ• jÄ• taá¹ƒ (vibhajitabbaá¹ƒ). (1)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa vippayuttapaccayena paccayo. __
saÃ±Ã±ojanÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa vippayut
__purejÄ• taá¹ƒ_ --- vatthu saÃ±Ã±ojanÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ v
(3)

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• nosaÃ±Ã±ojanassa dhammassa vippayutta
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (vibhajitabbaá¹ƒ). (1)

atthipaccayo

<29> saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa atthipaccayena paccayo ... eka

saÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa \Se III 253/ atthipaccayena paccay
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa atthipaccay
(paá¹-iccasadisaá¹ƒ). (3)

<30> nosaÃ±Ã±ojano \Ne III 267/ dhammo nosaÃ±Ã±ojanassa dhammassa atthipaccayena
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa atthipaccayena paccayo --- sahajÄ
__sahajÄ• tÄ• _ --- nosaÃ±Ã±ojanÄ• khandhÄ• sampayuttakÄ• naá¹ƒ saÃ±Ã±ojanÄ• naá¹
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha r
pe ... domanassaá¹ƒ uppajjati, vatthu saÃ±Ã±ojanÄ• naá¹ƒ atthipaccayena paccayo. (2)

nosaÃ±Ã±ojano \Be III 220/ dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammas
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- nosaÃ±Ã±ojano ... pe ... (saá¹ƒkhittaá¹ƒ, Ä•

<31> saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa dhammassa atthipa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ (Ä• savasadisaá¹ƒ). (1)

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• nosaÃ±Ã±ojanassa dhammassa atthipacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (vibhajitabbaá¹ƒ Ä• savasadisaá

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ (vibhajitabbaá¹ƒ Ä• savasadisaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<32> hetuyÄ• \Se III 254/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
268/ tÄ«á¹‡i, Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye t
magge nava, sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate n

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<33> saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena pacc
... upanissayapaccayena paccayo. (1)

saÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

saÃ±Ã±ojano \Be III 221/ dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<34> nosaÃ±Ã±ojano dhammo nosaÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa dhammassa Ä• rammaá¹‡apaccayena paccayo
255/ paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nosaÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca dhammassa Ä• ramm
269/ ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapacca

<35> saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• nosaÃ±Ã±ojanassa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

saÃ±Ã±ojano ca nosaÃ±Ã±ojano ca dhammÄ• saÃ±Ã±ojanassa ca nosaÃ±Ã±ojanassa ca
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<36> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<37> hetupaccayÄ• \Be III 222/ naÄ• rammaá¹‡e cattÄ• ri ... pe ... nasamanantare cattÄ• r
naupanissaye cattÄ• ri ... pe ... namagge cattÄ• ri, nasampayutte dve, navippayutte cattÄ• r
cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<38> nahetupaccayÄ• \Ne III 270/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• ti
nava.

saÃ±Ã±ojanadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

21. saÃ±Ã±ojaniyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<39> saÃ±Ã±ojaniyaá¹ƒ \Ne III 271/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo dhammo uppajja
saÃ±Ã±ojaniyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-ic
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

(cÅ«á¸·antaraduke lokiyadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

saÃ±Ã±ojaniyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

22. saÃ±Ã±ojanasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<40> saÃ±Ã±ojanasampayuttaá¹ƒ \Ne III 272/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayu

hetupaccayÄ• --- saÃ±Ã±ojanasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
pe .... (1)

saÃ±Ã±ojanasampayuttaá¹ƒ \Be III 223/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dha
--- saÃ±Ã±ojanasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto ca saÃ±Ã±oja
dhammÄ• uppajjanti hetupaccayÄ• --- saÃ±Ã±ojanasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<41> saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dhammo u
saÃ±Ã±ojanavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ
273/ ... pe ... dve khandhe ... pe ... uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto dhammo uppaj
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojan
uppajjanti hetupaccayÄ• --- uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<42> saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca sa
uppajjati hetupaccayÄ• --- uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icc
dve khandhe ... pe .... (1)

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±
uppajjati hetupaccayÄ• --- saÃ±Ã±ojanasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icc
rÅ«paá¹ƒ, uddhaccasahagate khandhe ca mohaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±
saÃ±Ã±ojanavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• \Se III 258/ --- uddhaccasah
khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...
.... (3)

Ä• rammaá¹‡apaccayo

<43> saÃ±Ã±ojanasampayuttaá¹ƒ \Be III 224/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayu

Ä• rammaá¹‡apaccayÄ• --- saÃ±Ã±ojanasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... dve kh

saÃ±Ã±ojanasampayuttaá¹ƒ \Ne III 274/ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dha
Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagate khandhe paá¹-icca uddhaccasahagato moh

saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto ca saÃ±Ã±oja
uppajjanti Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
pe ... dve khandhe ... pe .... (3)

<44> saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dhammo u
--- saÃ±Ã±ojanavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve kh
paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto dhammo uppaj
uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±
uppajjati Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±c
pe ... dve khandhe ... pe .... (1)

adhipatipaccayo

<45> saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto dhamm
adhipatipaccayÄ• ... tÄ«á¹‡i.

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dhammo uppajja
ekaá¹ƒ.

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±
uppajjati adhipatipaccayÄ• --- saÃ±Ã±ojanasampayuttake khandhe ca mahÄ• bhÅ«te ca pa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<46> hetuyÄ• \Be III 225/ \Ne III 275/ nava, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anan
cha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cha, purejÄ• te cha
vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte cha,
nava, natthiyÄ• cha, vigate cha, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<47> saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto dhamm
vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato moho. (1)

saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dhammo uppaj
uddhaccasahagate khandhe paá¹-icca uddhaccasahagato moho. (2)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto dhammo uppajja
ahetukaá¹ƒ saÃ±Ã±ojanavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<48> nahetuyÄ• \Se III 260/ \Ne III 276/ tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ•
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napur
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri \Be III 226/, navipÄ• ke nava
naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte
tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<49> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... naupanissaye napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, nasampay cattÄ• ri, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<50> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i . pe ... avigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<51> saÃ±Ã±ojanasampayuttaá¹ƒ \Ne III 277/ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampay hetupaccayÄ• ... tÄ«á¹‡i (paá¹-iccasadisaá¹ƒ).

saÃ±Ã±ojanavippayuttaá¹ƒ \Be III 227/ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanavippayutto dha (yÄ• va paá¹-isandhi), ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• saÃ±Ã±ojana vatthuá¹ƒ paccayÄ• uddhaccasahagato moho. (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto dhammo \Se I --- vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanasampayuttakÄ• khandhÄ• , uddhaccasahagataá¹ƒ mo khandhÄ• . (2)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto ca saÃ±Ã±oja uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanasampayuttakÄ• khandhÄ• ,

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, uddhaccasahagataá¹ƒ mohaá¹ƒ paccayÄ• sampayutta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<52> saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• s
uppajjati hetupaccayÄ• --- saÃ±Ã±ojanasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca p
III 278/ ... pe ... dve khandhe ... pe ... uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±c
khandhÄ• ... pe ... dve khandhe ... pe .... (1)

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã±
hetupaccayÄ• --- saÃ±Ã±ojanasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasa
uddhaccasahagate khandhe ca mohaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã±
saÃ±Ã±ojanavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• --- saÃ±Ã±ojanasampayutta
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... saÃ±Ã±ojanasampayu
mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, uddhaccasahagataá¹ƒ ek
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca \Se III 262/ rÅ«paá¹ƒ ... pe ... dve kh

Ä• rammaá¹‡apaccayo

<53> saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto dhamm
... tÄ«á¹‡i (paá¹-iccasadisÄ•).

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanavippayutto dhammo uppajj
paá¹-isandhi), vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanavippayuttÄ• khandhÄ• \Be III 228/, cakkh
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
saÃ±Ã±ojanavippayuttÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• uddhaccasahagato moho. (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto dhammo uppa
vatthuá¹ƒ paccayÄ• saÃ±Ã±ojanasampayuttakÄ• khandhÄ• , uddhaccasahagataá¹ƒ moha
khandhÄ• . (2)

saÃ±Ã±ojanavippayuttaá¹ƒ \Ne III 279/ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto ca
dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• uddhaccasahagatÄ•

<54> saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• s
uppajjati Ä• rammaá¹‡apaccayÄ• --- saÃ±Ã±ojanasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vat
khandhÄ• ... pe ... dve khandhe ... pe ... uddhaccasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca moha

khandhÄ• ... pe ... dve khandhe ... pe .... (1)

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã±
Ä• rammaá¹‡apaccayÄ• --- uddhaccasahagate \Se III 263/ khandhe ca vatthuÃ±ca paccay
(2)

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã±
saÃ±Ã±ojanavippayutto ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- uddhaccasaha
vatthuÃ±ca paccayÄ• tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

adhipatipaccayÄ• di

<55> saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto dhamm
pe ... avigatapaccayÄ• ... pe ....

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<56> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), vipÄ• ke ek
... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<57> saÃ±Ã±ojanasampayuttaá¹ƒ \Be III 229/ \Ne III 280/ dhammaá¹ƒ paccayÄ• saÃ±Ã±o
uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paccayÄ• vicikicchÄ• sahagat

saÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanavippayutto dhammo uppa
uddhaccasahagate khandhe paccayÄ• uddhaccasahagato moho. (2)

<58> saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanavippayutto dhammo ahetukaá¹ƒ saÃ±Ã±ojanavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• ahetukÄ• saÃ±Ã±ojanavippayuttÄ• khandhÄ• ca uddhaccasahagato moho ca. (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojanasampayutto dhammo uppa vatthuá¹ƒ \Se III 264/ paccayÄ• vicikicchÄ• sahagato moho. (2)

<59> saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• s uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe ca vatthuÃ±ca paccayÄ• viciki

saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• saÃ±Ã± nahetupaccayÄ• --- uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• uddhaccasahag

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<60> nahetuyÄ• \Ne III 281/ cha, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naananta tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te satta, napacchÄ• nava, nakamme cattÄ• ri, navipÄ• ke \Be III 230/ nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<61> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, evaá¹ƒ

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<62> nahetupaccayÄ• Ä• rammaá¹‡e cha (sabbattha cha), vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cha ... avigate cha.

4. nissayavÄ• ro

(nissayavÄ• ropi paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<63> saÃ±Ã±ojanasampayuttaá¹ƒ \Ne III 282/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho saÃ±Ã±ojanasa
265/ uppajjati hetupaccayÄ• --- saÃ±Ã±ojanasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹
pe ... dve khandhe ... pe .... (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho saÃ±Ã±ojanavippayutto dhammo
saÃ±Ã±ojanavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... c
paá¹-isandhikkhaá¹‡e ... pe .... (1)

saÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho saÃ±Ã±ojanasampayutto dhammo
uddhaccasahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• . (2)

saÃ±Ã±ojanasampayuttaÃ±ca \Be III 231/ saÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ saá¹ƒs
saÃ±Ã±ojanasampayutto dhammo uppajjati hetupaccayÄ• --- uddhaccasahagataá¹ƒ ekaá¹
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1) (saá¹ƒkhittaá¹ƒ.)

<64> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cha, adhipatiyÄ• dve, anantare cha, samanantare
cha.

<65> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ
cattÄ• ri, navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte cha.

6. sampayuttavÄ• ro

(itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<66> saÃ±Ã±ojanasampayutto \Ne III 283/ dhammo saÃ±Ã±ojanasampayuttassa dhammas
saÃ±Ã±ojanasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pa

saÃ±Ã±ojanasampayutto dhammo \Se III 266/ saÃ±Ã±ojanavippayuttassa dhammassa hetu
saÃ±Ã±ojanasampayuttÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccaye

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayutta
paccayo --- saÃ±Ã±ojanasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

<67> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa hetupacca
saÃ±Ã±ojanavippayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
hetupaccayena paccayo, uddhaccasahagato moho \Be III 232/ cittasamuá¹-á¹-hÄ• nÄ• naá¹
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa hetupaccayena
moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (2)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
paccayo --- uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹
hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<68> saÃ±Ã±ojanasampayutto \Ne III 284/ dhammo saÃ±Ã±ojanasampayuttassa dhammas
paccayo --- saÃ±Ã±ojanasampayutte khandhe Ä• rabbha saÃ±Ã±ojanasampayuttakÄ• kha
kÄ• tabbaá¹ƒ) saÃ±Ã±ojanasampayutte khandhe Ä• rabbha saÃ±Ã±ojanavippayuttÄ• khan
uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) saÃ±Ã±ojanasampayutte khandhe Ä• rabbha uddhacca
ca uppajjanti. (3)

<69> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa Ä• rammaá
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubb
... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ
nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalass

Ä• rammaá¹‡apaccayena paccayo; ariyÄ• saÃ±Ã±ojanavippayutte pahÄ«ne kilese paccave
paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ sa
khandhe ca mohaÃ±ca aniccato ... pe ... vipassati ... pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ pa
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena saÃ±Ã±ojanavippayuttacittasa
jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... rÅ«pÄ•
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... saÃ±Ã±ojanavippayuttÄ• khandhÄ• iddhividhaÃ±Ä• á
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
\Be III 233/, Ä• vajjanÄ• ya mohassa ca Ä• rammaá¹‡apaccayena paccayo. (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa Ä• rammaá¹‡ap
datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• n
vuá¹-á¹-hahitvÄ• \Se III 268/ jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ saÃ±Ã±ojana
khandhe ca mohaÃ±ca assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... don
(2)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
Ä• rammaá¹‡apaccayena \Ne III 285/ paccayo --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ saÃ±Ã±ojana
mohaÃ±ca Ä• rabbha uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti. (3)

<70> saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasam
Ä• rammaá¹‡apaccayena paccayo --- uddhaccasahagate khandhe ca mohaÃ±ca Ä• rabbha
khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) uddhaccasahagate khandhe ca mohaÃ±ca
saÃ±Ã±ojanavippayuttÄ• khandhÄ• ca moho ca uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) uddh
mohaÃ±ca Ä• rabbha uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti. (3)

adhipatipaccayo

<71> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa adhipati
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- rÄ• gaá¹ƒ ... pe
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. _
--- saÃ±Ã±ojanasampayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccay

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa adhipatipaccay
__sahajÄ• tÄ• dhipati_ --- saÃ±Ã±ojanasampayuttÄ• dhipati \Se III 269/ cittasamuá¹-á¹-hÄ•
adhipatipaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto \Be III 234/ dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojan
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- saÃ±Ã±ojanasampayuttÄ• dhipati sa

khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<72> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ...
ariyÄ• \Ne III 286/ maggÄ• ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ• naá¹ƒ g
vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ ---
saÃ±Ã±ojanavippayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
adhipatipaccayena paccayo. (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa adhipatipaccay
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katv
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati, pubbe su
... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ saÃ±Ã±ojanavippayutte khandhe garuá¹ƒ
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

anantarapaccayo

<73> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa anantar
purimÄ• saÃ±Ã±ojanasampayuttÄ• \Se III 270/ khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• na
saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa anantarapacca
uddhaccasahagatÄ• khandhÄ• pacchimassa pacchimassa uddhaccasahagatassa mohass
saÃ±Ã±ojanasampayuttÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayutta
anantarapaccayena paccayo --- purimÄ• purimÄ• uddhaccasahagatÄ• \Be III 235/ khandh
pacchimÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccay

<74> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa anantarapa
purimo uddhaccasahagato moho pacchimassa pacchimassa uddhaccasahagatassa mohass
purimÄ• purimÄ• saÃ±Ã±ojanavippayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ ... pe ... phalasan
paccayo. (1)

saÃ±Ã±ojanavippayutto \Ne III 287/ dhammo saÃ±Ã±ojanasampayuttassa dhammassa ana
purimo purimo uddhaccasahagato moho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ uddhaccasaha
anantarapaccayena paccayo; Ä• vajjanÄ• saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• na

(2)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
anantarapaccayena \Se III 271/ paccayo --- purimo purimo uddhaccasahagato moho pacchi
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo; Ä• v
khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo. (3)

<75> saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasam
anantarapaccayena paccayo --- purimÄ• purimÄ• uddhaccasahagatÄ• khandhÄ• ca moh
pacchimÄ• naá¹ƒ uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanavippayutta
anantarapaccayena paccayo --- purimÄ• purimÄ• uddhaccasahagatÄ• khandhÄ• ca moh
uddhaccasahagatassa mohassa anantarapaccayena paccayo; uddhaccasahagatÄ• khandh
anantarapaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasampayutt
saÃ±Ã±ojanavippayuttassa ca dhammassa anantarapaccayena paccayo --- purimÄ• purim
ca moho ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Be III 236/ uddhaccasahagatÄ• naá¹ƒ khar
anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<76> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa samana
288/ ... nava ... sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã±amaÃ±Ã±apaccayena pacc
nissayapaccayena paccayo ... nava.

upanissayapaccayo

<77> saÃ±Ã±ojanasampayutto \Se III 272/ dhammo saÃ±Ã±ojanasampayuttassa dhammas
--- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ
saÃ±Ã±ojanasampayuttÄ• khandhÄ• saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa upanissayapac
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saÃ±Ã±ojanasa
saÃ±Ã±ojanavippayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccay

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayutta

upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
saÃ±Ã±ojanasampayuttÄ• khandhÄ• uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa
(3)

<78> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±a
sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ mohaá¹ƒ upa
... pe ... samÄ• pattiá¹ƒ uppÄ• deti; saddhÄ• ... pe ... senÄ• sanaá¹ƒ moho ca saddhÄ• ya
phalasamÄ• pattiyÄ• mohassa ca upanissayapaccayena paccayo. (1)

saÃ±Ã±ojanavippayutto \Be III 237/ dhammo \Se III 273/ saÃ±Ã±ojanasampayuttassa dhan
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ...
saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ
kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ \Ne III 289/ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ
upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• s
... pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
saddhÄ• ... pe ... paÃ±Ã±Ä• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ moho ca udd
khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo. (3)

<79> saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasam
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
uddhaccasahagatÄ• khandhÄ• ca moho ca saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ•
(1)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanavippayutta
upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pa
uddhaccasahagatÄ• khandhÄ• ca moho ca saÃ±Ã±ojanavippayuttÄ• naá¹ƒ khandhÄ• naá
paccayo. (2)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasampayut
saÃ±Ã±ojanavippayuttassa ca dhammassa upanissayapaccayena paccayo --- __anantarÅ«
... pe ... _. pakatÅ«panissayo --- uddhaccasahagatÄ• khandhÄ• ca moho ca uddhaccasah
mohassa ca upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<80> saÃ±Ã±ojanavippayutto \Be III 238/ dhammo saÃ±Ã±ojanavippayuttassa dhammassa
--- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cak
aniccato \Ne III 290/ ... pe ... vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sot
saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu saÃ±Ã±ojanavippayuttÄ• naá¹ƒ
purejÄ• tapaccayena paccayo. (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa purejÄ• tapacc
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. _
--- vatthu saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccay

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• rabbha uddhaccasahagatÄ• khandhÄ• ca moho ca uppajj
__vatthupurejÄ• taá¹ƒ_ --- vatthu uddhaccasahagatÄ• naá¹ƒ \Se III 275/ khandhÄ• naá¹ƒ m
purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<81> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa pacchÄ•
pacchÄ• jÄ• tÄ• saÃ±Ã±ojanasampayuttÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa pa

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa pacchÄ• jÄ• tap
pacchÄ• jÄ• tÄ• saÃ±Ã±ojanavippayuttÄ• khandhÄ• ca moho ca purejÄ• tassa imassa kÄ
paccayo. (1)

saÃ±Ã±ojanasampayutto \Be III 239/ ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojan
pacchÄ• jÄ• tapaccayena paccayo --- pacchÄ• jÄ• tÄ• uddhaccasahagatÄ• khandhÄ• ca
kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<82> saÃ±Ã±ojanasampayutto \Ne III 291/ dhammo saÃ±Ã±ojanasampayuttassa dhamma
... nava (Ä• vajjanÄ• pi vuá¹-á¹-hÄ• nampi natthi).

kammapaccayo

<83> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa kammap
saÃ±Ã±ojanasampayuttÄ• cetanÄ• saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ka

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa kammapaccaye
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- saÃ±Ã±ojanasampayuttÄ• cetanÄ• cittasamuá¹
kammapaccayena paccayo \Se III 276/; uddhaccasahagatÄ• cetanÄ• mohassa cittasamuá
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- saÃ±Ã±ojanasampayuttakÄ• ceta
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayutta
paccayo --- saÃ±Ã±ojanasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; uddhaccasahagatÄ• cetanÄ• sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa kammapaccayen
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- saÃ±Ã±ojanavippayuttÄ• cetanÄ• sampayuttak
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- saÃ±Ã±ojanavippayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ•
kammapaccayena paccayo.

vipÄ• kapaccayo

<84> saÃ±Ã±ojanavippayutto \Be III 240/ \Ne III 292/ dhammo saÃ±Ã±ojanavippayuttassa
vipÄ• kapaccayena paccayo ... ekaá¹ƒ.

Ä• hÄ• rapaccayÄ• di

<85> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa Ä• hÄ•
... indriyapaccayena paccayo ... cattÄ• ri ... jhÄ• napaccayena paccayo ... cattÄ• ri ... magga
... cattÄ• ri ... sampayuttapaccayena paccayo ... cha.

vippayuttapaccayo

<86> saÃ±Ã±ojanasampayutto \Se III 277/ dhammo saÃ±Ã±ojanavippayuttassa dhammass
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa vippayuttapacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa vippayuttapacc
--- vatthu saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccay

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu uddhaccasahagatÄ• naá¹ƒ khan
vippayuttapaccayena paccayo. (3)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanavippayutta
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

atthipaccayÄ• di

<87> saÃ±Ã±ojanasampayutto \Ne III 293/ dhammo saÃ±Ã±ojanasampayuttassa dhamma
ekaá¹ƒ (paá¹-iccavÄ• rasadisaá¹ƒ). (1)

saÃ±Ã±ojanasampayutto \Be III 241/ dhammo saÃ±Ã±ojanavippayuttassa dhammassa atth
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- saÃ±Ã±ojanasampayuttÄ• khandhÄ•
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; uddhaccasahagatÄ• khandhÄ• mohassa cittasamu
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- saÃ±Ã±ojanasampayuttÄ• khandhÄ• pur
kÄ• yassa atthipaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayutta
paccayo --- saÃ±Ã±ojanasampayutto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe ... uddhaccasahagato e
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ mohassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹
.... (3)

<88> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa atthipacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ. vitthÄ• retabbaá

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa atthipaccayena
purejÄ• taá¹ƒ. __sahajÄ• to_ --- uddhaccasahagato moho sampayuttakÄ• naá¹ƒ khandhÄ•
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha r
pe ... domanassaá¹ƒ uppajjati, vatthu saÃ±Ã±ojanasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ a

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- uddhaccasahagato moho sampa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __
\Ne III 294/ ... pe ... vatthuá¹ƒ Ä• rabbha uddhaccasahagatÄ• khandhÄ• ca moho ca uppaj
uddhaccasahagatÄ• naá¹ƒ \Se III 279/ khandhÄ• naá¹ƒ mohassa ca atthipaccayena paccay

<89> saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasam
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- saÃ±Ã±ojanasan
vatthu \Be III 242/ ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve
... uddhaccasahagato eko khandho ca moho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipacca
dve khandhÄ• ca ... pe .... (1)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanavippayutta
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, _ pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. _
saÃ±Ã±ojanasampayuttÄ• khandhÄ• ca moho ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• n
atthipaccayena paccayo; uddhaccasahagatÄ• khandhÄ• ca moho ca cittasamuá¹-á¹-hÄ• n
atthipaccayena paccayo; uddhaccasahagatÄ• khandhÄ• ca vatthu ca mohassa atthipacca
__pacchÄ• jÄ• tÄ• _ --- uddhaccasahagatÄ• khandhÄ• ca moho ca purejÄ• tassa imassa
paccayo. __pacchÄ• jÄ• tÄ• _ --- saÃ±Ã±ojanasampayuttÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- saÃ±Ã±ojanasampayuttÄ• khandhÄ• ca
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasampayutt
saÃ±Ã±ojanavippayuttassa \Se III 280/ ca dhammassa atthipaccayena paccayo --- sahajÄ•
__sahajÄ• to_ --- uddhaccasahagato eko khandho ca moho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
__sahajÄ• to_ --- uddhaccasahagato eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• n
atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe .... (3)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<90> hetuyÄ• \Ne III 295/ cha, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i
Ä• sevane nava, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ
III 243/ cattÄ• ri, sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate
nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<91> saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

saÃ±Ã±ojanasampayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye
kammapaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto \Se III 281/ dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojan
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<92> saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanavippayuttassa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

saÃ±Ã±ojanavippayutto dhammo saÃ±Ã±ojanasampayuttassa ca saÃ±Ã±ojanavippayuttas
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo. (3)

<93> saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasam
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

saÃ±Ã±ojanasampayutto \Be III 244/ ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojan
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
pacchÄ• jÄ• tapaccayena paccayo. (2)

saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanavippayutto ca dhammÄ• saÃ±Ã±ojanasampayutt
saÃ±Ã±ojanavippayuttassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• ta
upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<94> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), novigate nava, noavigate

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<95> hetupaccayÄ• \Ne III 297/ naÄ• rammaá¹‡e cha ... pe ... nasamanantare cha, naaÃ±
naupanissaye cha ... pe ... namagge cha, nasampayutte dve, navippayutte tÄ«á¹‡i, nonatthi
cha.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<96> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca (anulomapadÄ• ni gaá¹‡

saÃ±Ã±ojanasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

23. saÃ±Ã±ojanasaÃ±Ã±ojaniyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<97> saÃ±Ã±ojanaÃ±ceva \Ne III 298/ saÃ±Ã±ojaniyaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±o
dhammÄ• uppajjanti hetupaccayÄ• --- kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca diá¹-á¹-hisa
avijjÄ• saÃ±Ã±ojanaá¹ƒ (cakkaá¹ƒ). (1)

saÃ±Ã±ojanaÃ±ceva \Be III 245/ saÃ±Ã±ojaniyaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo
dhammo uppajjati hetupaccayÄ• --- saÃ±Ã±ojane paá¹-icca sampayuttakÄ• khandhÄ• citt
rÅ«paá¹ƒ. (2)

saÃ±Ã±ojanaÃ±ceva \Se III 283/ saÃ±Ã±ojaniyaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano c
saÃ±Ã±ojaniyo ceva no ca saÃ±Ã±ojano ca dhammÄ• uppajjanti hetupaccayÄ• --- kÄ• ma
diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ sampayuttakÄ• khandhÄ• cittasamuá¹-á
(cakkaá¹ƒ). (3)

<98> saÃ±Ã±ojaniyaÃ±ceva \Ne III 299/ no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±
saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• --- saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojan
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va mahÄ• bhÅ«tÄ•). (1)

saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano ceva sa
uppajjati hetupaccayÄ• --- saÃ±Ã±ojaniye ceva no ca saÃ±Ã±ojane khandhe paá¹-icca saÃ

saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano ceva sa
ceva no ca saÃ±Ã±ojano ca dhammÄ• uppajjanti hetupaccayÄ• --- saÃ±Ã±ojaniyaÃ±ceva
khandhaá¹ƒ paá¹-icca tayo khandhÄ• saÃ±Ã±ojanÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
... pe .... (3)

<99> saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojaniyaÃ±ca saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojana
saÃ±Ã±ojano ceva saÃ±Ã±ojaniyo ca dhammo uppajjati hetupaccayÄ• --- kÄ• marÄ• gasa
khandhe paá¹-icca diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ (cakkaá¹ƒ). (1)

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojaniyaÃ±ca saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaÃ±ca
saÃ±Ã±ojaniyo ceva no \Se III 284/ ca saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• --- sa
saÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca saÃ±Ã±ojane ca paá¹-icca tayo khandhÄ• cittasamu
pe ... dve khandhe ... pe .... (2)

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojaniyaÃ±ca saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaÃ±ca
ceva saÃ±Ã±ojaniyo ca saÃ±Ã±ojaniyo ceva \Be III 246/ no ca saÃ±Ã±ojano ca dhammÄ• u
saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• marÄ• gasaÃ±Ã±o
tayo khandhÄ• diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±
khandhe ca ... pe ... (cakkaá¹ƒ bandhitabbaá¹ƒ). (3)

(saÃ±Ã±ojanagocchake paá¹-hamadukasadisaá¹ƒ.)

(evaá¹ƒ imampi dukaá¹ƒ vitthÄ• retabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ á¹-hapetvÄ• lokuttara

saÃ±Ã±ojanasaÃ±Ã±ojaniyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

24. saÃ±Ã±ojanasaÃ±Ã±ojanasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<100> saÃ±Ã±ojanaÃ±ceva \Ne III 301/ saÃ±Ã±ojanasampayuttaÃ±ca dhammaá¹ƒ paá¹-ic
saÃ±Ã±ojanasampayutto ca dhammo uppajjati hetupaccayÄ• --- kÄ• marÄ• gasaÃ±Ã±ojan
diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ (cakkaá¹ƒ). (1)

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasa
dhammo uppajjati hetupaccayÄ• --- saÃ±Ã±ojane paá¹-icca sampayuttakÄ• khandhÄ• . (2)

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca \Se III 285/ dhammaá¹ƒ paá¹-icca saÃ±
saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano ca dhammÄ
kÄ• marÄ• gasaÃ±Ã±ojanaá¹ƒ paá¹-icca diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ• saÃ±Ã±ojanaá¹ƒ
(cakkaá¹ƒ). (3)

<101> saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±
302/ no ca saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• --- saÃ±Ã±ojanasampayuttaÃ±ce
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

saÃ±Ã±ojanasampayuttaÃ±ceva \Be III 247/ no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca
saÃ±Ã±ojanasampayutto ca dhammo uppajjati hetupaccayÄ• --- saÃ±Ã±ojanasampayutte
khandhe paá¹-icca saÃ±Ã±ojanÄ• (2)

saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojan
ca saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano ca dhammÄ• uppajjanti hetupaccayÄ

saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
pe ... dve khandhe ... pe .... (3)

<102> saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanasampayuttaÃ±cev
paá¹-icca saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo uppajjati hetupaccayÄ•
kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca sampayuttake ca khandhe paá¹-icca diá¹-á¹-hisaÃ±Ã±ojana
(cakkaá¹ƒ). (1)

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanasampayuttaÃ±ceva no ca
paá¹-icca saÃ±Ã±ojanasampayutto \Se III 286/ ceva no ca saÃ±Ã±ojano dhammo uppajjati
saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ ekaá¹ƒ khandhaÃ±ca saÃ±Ã±ojane
pe ... dve khandhe ca ... pe .... (2)

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanasampayuttaÃ±ceva no ca
paá¹-icca saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanasampayutto ceva no
uppajjanti hetupaccayÄ• --- saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ ekaá¹
kÄ• marÄ• gasaÃ±Ã±ojanaÃ±ca paá¹-icca tayo khandhÄ• diá¹-á¹-hisaÃ±Ã±ojanaá¹ƒ avijjÄ•
dve khandhe ca ... pe ... (cakkaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<103> hetuyÄ• \Ne III 303/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava)
nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<104> saÃ±Ã±ojanaÃ±ceva \Be III 248/ saÃ±Ã±ojanasampayuttaÃ±ca dhammaá¹ƒ paá¹-ic
saÃ±Ã±ojanasampayutto ca dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• saÃ±Ã±ojan

avijjÄ• saÃ±Ã±ojanaá¹ƒ. (1)

saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojan
ca dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicch

saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca saÃ±Ã±ojanasampayuttaÃ±ceva no ca
paá¹-icca saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo uppajjati nahetupaccayÄ
vicikicchÄ• saÃ±Ã±ojanaÃ±ca sampayuttake ca khandhe paá¹-icca \Se III 287/ avijjÄ• saÃ±

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<105> nahetuyÄ• \Ne III 304/ tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ•
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo. paccayavÄ• ropi nissayavÄ•
sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<106> saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanassa ceva saÃ
dhammassa hetupaccayena paccayo --- kÄ• marÄ• gasaÃ±Ã±ojano \Be III 249/ diá¹-á¹-hisa
avijjÄ• saÃ±Ã±ojanassa hetupaccayena paccayo (cakkaá¹ƒ). (1)

saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanasampayuttassa ceva
hetupaccayena paccayo --- saÃ±Ã±ojanÄ• ceva saÃ±Ã±ojanasampayuttÄ• ca hetÅ« samp
hetupaccayena paccayo. (2)

saÃ±Ã±ojano \Ne III 305/ ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanassa ceva
saÃ±Ã±ojanasampayuttassa ceva no ca saÃ±Ã±ojanassa ca dhammassa hetupaccayena p
kÄ• marÄ• gasaÃ±Ã±ojano diá¹-á¹-hisaÃ±Ã±ojanassa avijjÄ• saÃ±Ã±ojanassa sampayuttak
hetupaccayena paccayo (cakkaá¹ƒ). (3)

Ä• rammaá¹‡apaccayo

<107> saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanassa ceva saÃ
dhammassa Ä• rammaá¹‡apaccayena paccayo \Se III 288/ --- saÃ±Ã±ojane Ä• rabbha saÃ
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) saÃ±Ã±ojane Ä• rabbha saÃ±Ã±ojanasampayuttÄ• ceva no ca sa
uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) saÃ±Ã±ojane Ä• rabbha saÃ±Ã±ojanÄ• ca saÃ±Ã±oja
uppajjanti. (1)

saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano dhammo saÃ±Ã±ojanasampayuttassa c
dhammassa Ä• rammaá¹‡apaccayena paccayo --- saÃ±Ã±ojanasampayutte ceva no ca saÃ
saÃ±Ã±ojanasampayuttÄ• ceva no ca saÃ±Ã±ojanÄ• khandhÄ• uppajjanti. (1)

saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ceva saÃ±Ã±
Ä• rammaá¹‡apaccayena paccayo --- saÃ±Ã±ojanasampayutte ceva no ca saÃ±Ã±ojane kh
uppajjanti. (2)

saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano dhammo saÃ±Ã±ojanassa ceva saÃ±Ã±
saÃ±Ã±ojanasampayuttassa ceva no ca saÃ±Ã±ojanassa ca dhammassa Ä• rammaá¹‡apa
saÃ±Ã±ojanasampayutte ceva \Be III 250/ no ca saÃ±Ã±ojane khandhe Ä• rabbha saÃ±Ã±o
saÃ±Ã±ojanasampayuttakÄ• ca khandhÄ• uppajjanti. (3)

saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanasampayutto ceva no ca saÃ±
saÃ±Ã±ojanassa ceva saÃ±Ã±ojanasampayuttassa ca dhammassa Ä• rammaá¹‡apaccayen

adhipatipaccayo

<108> saÃ±Ã±ojano \Ne III 306/ ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanas
saÃ±Ã±ojanasampayuttassa ca dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä

saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano dhammo saÃ±Ã±ojanasampayuttassa c
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... t
paÃ±hÄ• su Ä• rammaá¹‡Ä• dhipatipi sahajÄ• tÄ• dhipatipi kÄ• tabbÄ•).

saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca saÃ±Ã±ojanasampayutto ceva no ca saÃ±A
saÃ±Ã±ojanassa ceva saÃ±Ã±ojanasampayuttassa ca dhammassa adhipatipaccayena pacc
... tÄ«á¹‡i.

anantarapaccayÄ• di

<109> saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanassa ceva saÃ
dhammassa anantarapaccayena paccayo ... nava (ninnÄ• nÄ• karaá¹‡aá¹ƒ, vibhajanÄ• na
samanantarapaccayena paccayo ... nava ... sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã
paccayo ... nava ... nissayapaccayena paccayo ... nava ... upanissayapaccayena paccayo ...
(Ä• rammaá¹‡anayena kÄ• tabbÄ•) ... Ä• sevanapaccayena paccayo ... nava.

kammapaccayÄ• di

<110> saÃ±Ã±ojanasampayutto ceva no ca saÃ±Ã±ojano dhammo saÃ±Ã±ojanasampayut
dhammassa kammapaccayena paccayo ... tÄ«á¹‡i ... Ä• hÄ• rapaccayena paccayo ... tÄ«á¹
paccayo ... tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayen \Se III 290/
\Be III 251/ ... sampayuttapaccayena paccayo ... nava ... atthipaccayena paccayo \Ne III 307
natthipaccayena paccayo ... nava ... vigatapaccayena paccayo ... nava ... avigatapaccayena

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<111> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, A
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vig
nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<112> saÃ±Ã±ojano ceva saÃ±Ã±ojanasampayutto ca dhammo saÃ±Ã±ojanassa ceva saÃ
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

(saá¹ƒkhittaá¹ƒ. evaá¹ƒ nava paÃ±hÄ• kÄ• tabbÄ• . tÄ«suyeva padesu parivattetabbÄ• , nÄ

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<113> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<114> hetupaccayÄ• \Ne III 308/ naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... nasamanantare tÄ«á¹‡
napurejÄ• te tÄ«á¹‡i ... pe ... namagge tÄ«á¹‡i, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i
tÄ«á¹‡i \Se III 291/, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<115> nahetupaccayÄ• \Be III 252/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomapadÄ
avigate nava.

saÃ±Ã±ojanasaÃ±Ã±ojanasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

25. saÃ±Ã±ojanavippayuttasaÃ±Ã±ojaniyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

<116> saÃ±Ã±ojanavippayuttaá¹ƒ \Ne III 309/ saÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ
saÃ±Ã±ojaniyo dhammo uppajjati hetupaccayÄ• --- saÃ±Ã±ojanavippayuttaá¹ƒ saÃ±Ã±ojan
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ• , mahÄ• bhÅ«tÄ•).

saÃ±Ã±ojanavippayuttaá¹ƒ asaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayu
uppajjati hetupaccayÄ• --- saÃ±Ã±ojanavippayuttaá¹ƒ asaÃ±Ã±ojaniyaá¹ƒ ekaá¹ƒ khandha

khandhÄ• ... pe ... dve khandhe ... pe ....

saÃ±Ã±ojanavippayuttaá¹ƒ asaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ ... pe ... (dve paÃ±hÄ• kÄ• tab

(imaá¹ƒ dukaá¹ƒ cÅ«á¸·antaraduke lokiyadukasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

saÃ±Ã±ojanavippayuttasaÃ±Ã±ojaniyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

saÃ±Ã±ojanagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. ganthagocchakaá¹ƒ

26. ganthadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> ganthaá¹ƒ \Se III 292/ \Be III 253/ \Ne III 310/ dhammaá¹ƒ paá¹-icca gantho dhammo u
--- sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaá¹ƒ paá¹-icca abhijjhÄ• kÄ• yagantho, abhijjhÄ
sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsaccÄ• bhinivesaá¹ƒ kÄ• yaganthaá¹ƒ paá¹-i
abhijjhÄ• kÄ• yaganthaá¹ƒ paá¹-icca idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho. (1)

ganthaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati hetupaccayÄ• --- ganthe paá
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

ganthaá¹ƒ dhammaá¹ƒ paá¹-icca gantho ca nogantho ca dhammÄ• uppajjanti hetupaccayÄ
sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaá¹ƒ paá¹-icca abhijjhÄ• kÄ• yagantho sampayutta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ (cakkaá¹ƒ). (3)

<2> noganthaá¹ƒ \Ne III 311/ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati hetupacca
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ek
... pe .... (1)

noganthaá¹ƒ dhammaá¹ƒ paá¹-icca gantho dhammo uppajjati hetupaccayÄ• --- noganthe k
(2)

noganthaá¹ƒ dhammaá¹ƒ paá¹-icca gantho ca nogantho ca dhammÄ• uppajjanti hetupacca
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ganthÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...
.... (3)

<3> ganthaÃ±ca noganthaÃ±ca \Se III 293/ dhammaá¹ƒ paá¹-icca gantho dhammo uppajja
sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaÃ±ca sampayuttake ca khandhe paá¹-icca abhijjh

ganthaÃ±ca \Be III 254/ noganthaÃ±ca dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati l
noganthaá¹ƒ ekaá¹ƒ khandhaÃ±ca ganthe ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ•
dve khandhe ca ... pe ... ganthe ca sampayuttake khandhe ca paá¹-icca cittasamuá¹-á¹-hÄ•

ganthaÃ±ca noganthaÃ±ca dhammaá¹ƒ paá¹-icca gantho ca nogantho ca dhammÄ• uppaj
noganthaá¹ƒ ekaá¹ƒ khandhaÃ±ca sÄ«labbataparÄ• mÄ• sakÄ• yaganthaÃ±ca paá¹-icca ta
abhijjhÄ• kÄ• yagantho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe
saá¹ƒkhittaá¹ƒ.) (3)

Ä• rammaá¹‡apaccayÄ• ... pe ... avigatapaccayÄ• .

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<4> hetuyÄ• \Ne III 312/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), v
nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<5> noganthaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati nahetupaccayÄ• --- a
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
ahetukapaá¹-isandhikkhaá¹‡e (yÄ• va asaÃ±Ã±asattÄ•), vicikicchÄ• sahagate uddhaccasa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• di

<6> ganthaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati naÄ• rammaá¹‡apaccay
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

noganthaá¹ƒ \Ne III 313/ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati naÄ• rammaá¹
III 294/ khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe
asaÃ±Ã±asattÄ•). (1)

ganthaÃ±ca \Be III 255/ noganthaÃ±ca dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati
ganthe ca sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkh

naadhipatipaccayÄ• ... nava, naanantarapaccayÄ• ... tÄ«á¹‡i, nasamanantarapaccayÄ• .
naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... tÄ«á¹‡i, naupanissayapaccayÄ• ... tÄ«á¹‡i.

napurejÄ• tapaccayÄ• di

<7> ganthaá¹ƒ dhammaá¹ƒ paá¹-icca gantho dhammo uppajjati napurejÄ• tapaccayÄ• --- a
idaá¹ƒsaccÄ• bhinivesaá¹ƒ kÄ• yaganthaá¹ƒ paá¹-icca abhijjhÄ• kÄ• yagantho, abhijjhÄ• kÄ
idaá¹ƒsaccÄ• bhiniveso kÄ• yagantho (arÅ«pe sÄ«labbataparÄ• mÄ• so natthi, evaá¹ƒ nava
napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• n
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ•
tÄ«á¹‡i.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<8> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡

naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i \Se III 295/, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<9> hetupaccayÄ• \Ne III 314/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaa
gaá¹‡etabbaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<10> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... anantare ekaá¹ƒ ... pe ... avigate eka

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso).

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<11> ganthaá¹ƒ \Be III 256/ dhammaá¹ƒ paccayÄ• gantho dhammo uppajjati hetupaccayÄ
(paá¹-iccavÄ• rasadiso).

noganthaá¹ƒ dhammaá¹ƒ paccayÄ• nogantho dhammo uppajjati hetupaccayÄ• --- nogant
paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• . e
... pe ... vatthuá¹ƒ paccayÄ• noganthÄ• khandhÄ• . (1)

noganthaá¹ƒ \Ne III 315/ dhammaá¹ƒ paccayÄ• gantho dhammo uppajjati hetupaccayÄ• -
paccayÄ• ganthÄ• , vatthuá¹ƒ paccayÄ• ganthÄ• . (2)

noganthaá¹ƒ dhammaá¹ƒ paccayÄ• gantho ca nogantho ca dhammÄ• uppajjanti hetupacc
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ganthÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...

... vatthuá¹ƒ paccayÄ• ganthÄ• sampayuttakÄ• ca khandhÄ• . (3)

<12> ganthaÃ±ca noganthaÃ±ca dhammaá¹ƒ paccayÄ• gantho dhammo uppajjati hetupac
sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaÃ±ca sampayuttake ca khandhe paccayÄ• \Se II
(cakkaá¹ƒ). sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaÃ±ca vatthuÃ±ca paccayÄ• abhijjhÄ

ganthaÃ±ca noganthaÃ±ca dhammaá¹ƒ paccayÄ• nogantho dhammo uppajjati hetupaccay
khandhaÃ±ca ganthe ca paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...
... ganthe ca vatthuÃ±ca paccayÄ• noganthÄ• khandhÄ• . (2)

ganthaÃ±ca noganthaÃ±ca dhammaá¹ƒ paccayÄ• gantho ca nogantho ca dhammÄ• uppa
noganthaá¹ƒ ekaá¹ƒ khandhaÃ±ca sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaÃ±ca paccayÄ
abhijjhÄ• kÄ• yagantho ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaÃ±ca vatthuÃ±ca paccayÄ• abhijjhÄ• kÄ• yagan
(cakkaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<13> hetuyÄ• \Be III 257/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate na

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<14> noganthaá¹ƒ \Ne III 316/ dhammaá¹ƒ paccayÄ• nogantho dhammo uppajjati nahetup
noganthaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•), cakkhÄ• yatanaá¹ƒ pacca
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. v
noganthÄ• khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pa
uddhaccasahagato moho (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<15> nahetuyÄ• \Se III 297/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (evaá¹

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<16> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... novigate tÄ«á¹

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<17> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

4-6. nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadisova. saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi nava natthi.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<18> gantho \Be III 258/ \Ne III 317/ dhammo ganthassa dhammassa hetupaccayena pacca sampayuttakÄ• naá¹ƒ ganthÄ• naá¹ƒ hetupaccayena paccayo. (1)

gantho dhammo noganthassa dhammassa hetupaccayena paccayo --- ganthÄ• hetÅ« sam cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

gantho dhammo ganthassa ca noganthassa ca dhammassa hetupaccayena paccayo --- ga sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ« (3)

<19> nogantho dhammo noganthassa dhammassa hetupaccayena paccayo --- noganthÄ• khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa

(1)

nogantho dhammo ganthassa dhammassa hetupaccayena paccayo --- noganthÄ• hetÅ« s
hetupaccayena paccayo. (2)

nogantho dhammo ganthassa ca noganthassa ca dhammassa \Se III 298/ hetupaccayena
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
(3)

<20> gantho ca nogantho ca dhammÄ• ganthassa dhammassa hetupaccayena paccayo --
hetÅ« sampayuttakÄ• naá¹ƒ ganthÄ• naá¹ƒ hetupaccayena paccayo. (1)

gantho \Ne III 318/ ca nogantho ca dhammÄ• noganthassa dhammassa hetupaccayena pa
noganthÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±c
paccayo. (2)

gantho \Be III 259/ ca nogantho ca dhammÄ• ganthassa ca noganthassa ca dhammassa h
ganthÄ• ca noganthÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ• naÃ±ca c
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<21> gantho dhammo ganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- gantho
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) ganthe Ä• rabbha noganthÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ
ganthÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

<22> nogantho dhammo noganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- d
... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ
maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya \Se III 299/ Ä
paccayo; ariyÄ• noganthe pahÄ«ne kilese ... pe ... vikkhambhite kilese paccavekkhanti, pub
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noganthe khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; d
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena r
cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡as
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... noganthÄ• khandhÄ• iddhivi
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nogantho dhammo ganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹
uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati,
III 319/, domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... cakkhuá
vatthuá¹ƒ noganthe khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati ... pe
uppajjati. (2)

nogantho dhammo ganthassa ca noganthassa ca dhammassa Ä• rammaá¹‡apaccayena pa
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti \Be III 260/ abhinandati, taá
ca sampayuttakÄ• ca khandhÄ• uppajjanti, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe
... vatthuá¹ƒ noganthe khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha ganthÄ• ca sampa
khandhÄ• uppajjanti. (3)

gantho ca nogantho ca dhammÄ• ganthassa dhammassa Ä• rammaá¹‡apaccayena pacca
kÄ• tabbÄ•).

adhipatipaccayo

<23> gantho dhammo ganthassa dhammassa adhipatipaccayena paccayo ... tÄ«á¹‡i (Ä• ra
garukÄ• rammaá¹‡Ä• kÄ• tabbÄ•).

nogantho dhammo noganthassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... p
... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ
gotrabhussa, vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ...
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá
__sahajÄ• tÄ• dhipati_ --- noganthÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasan
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

nogantho dhammo ganthassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä•
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... p
suciá¹‡á¹‡Ä• ni \Ne III 320/ ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noganth
garuá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á
__sahajÄ• tÄ• dhipati_ --- noganthÄ• dhipati ganthÄ• naá¹ƒ adhipatipaccayena paccayo. (2

nogantho dhammo ganthassa ca noganthassa ca dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... noganthe \Se III 301/
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• ganthÄ• ca sampayuttakÄ• ca khandhÄ• up

__sahajÄ• tÄ• dhipati_ --- noganthÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<24> gantho \Be III 261/ ca nogantho ca dhammÄ• ganthassa dhammassa adhipatipaccay
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i.

anantarapaccayo

<25> gantho dhammo ganthassa dhammassa anantarapaccayena paccayo --- purimÄ• pu
pacchimÄ• naá¹ƒ ganthÄ• naá¹ƒ anantarapaccayena paccayo. (1)

gantho dhammo noganthassa dhammassa anantarapaccayena paccayo --- purimÄ• purim
pacchimÄ• naá¹ƒ noganthÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; ganthÄ•
anantarapaccayena paccayo. (2)

gantho dhammo ganthassa ca noganthassa ca dhammassa anantarapaccayena paccayo -
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ganthÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ

<26> nogantho dhammo noganthassa dhammassa anantarapaccayena paccayo ... tÄ«á¹‡i
paá¹-hamo natthi).

gantho \Ne III 321/ ca nogantho ca dhammÄ• ganthassa dhammassa anantarapaccayena
vuá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ, majjhe).

samanantarapaccayÄ• di

<27> gantho dhammo ganthassa dhammassa samanantarapaccayena paccayo ... nava ...
... nava ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nava \Se III 302/, nissayapaccayena pac

upanissayapaccayo

<28> gantho dhammo ganthassa dhammassa upanissayapaccayena paccayo --- Ä• ramma
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- ganthÄ• ganthÄ• na
paccayo ... tÄ«á¹‡i.

<29> nogantho dhammo noganthassa dhammassa upanissayapaccayena paccayo --- Ä• ra
anantarÅ«panissayo, pakatÅ«panissayo \Be III 262/ ... pe .... pakatÅ«panissayo --- saddhaá
dÄ• naá¹ƒ deti ... pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ•

upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá
... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nogantho dhammo ganthassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá
saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena pa

nogantho dhammo ganthassa ca noganthassa ca dhammassa upanissayapaccayena pacc
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanat
... saá¹…ghaá¹ƒ bhindati, saddhÄ• ... pe ... senÄ• sanaá¹ƒ ganthÄ• naá¹ƒ sampayuttakÄ• n
khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (3)

gantho ca nogantho ca dhammÄ• ganthassa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo ... tÄ«á¹‡i (Ä• rammaá

purejÄ• tapaccayÄ• di

<30> nogantho dhammo noganthassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ram
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu noganthÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapacca

nogantho dhammo ganthassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡a
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, domanassaá¹ƒ \Be III 263/ uppajjati. __vatthu
vatthu ganthÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

nogantho dhammo ganthassa ca noganthassa ca dhammassa purejÄ• tapaccayena pacca
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha ganthÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. __vatthupurejÄ• taá¹ƒ_ \S
ganthÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayena paccayo ... tÄ«á¹‡i, Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<31> nogantho \Ne III 323/ dhammo noganthassa dhammassa kammapaccayena paccayo
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- noganthÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khan
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkh
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- noganthÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-att
kammapaccayena paccayo. (1)

nogantho dhammo ganthassa dhammassa kammapaccayena paccayo --- noganthÄ• ceta
ganthÄ• naá¹ƒ kammapaccayena paccayo. (2)

nogantho dhammo ganthassa ca noganthassa ca dhammassa kammapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
(3)

vipÄ• kapaccayÄ• di

<32> nogantho dhammo noganthassa dhammassa vipÄ• kapaccayena paccayo ... ekaá¹ƒ
... tÄ«á¹‡i ... indriyapaccayena paccayo ... tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i
maggapaccayena paccayo ... nava ... sampayuttapaccayena paccayo ... nava.

vippayuttapaccayo

<33> gantho dhammo noganthassa dhammassa vippayuttapaccayena paccayo --- sahajÄ•
(saá¹ƒkhittaá¹ƒ). (1)

nogantho \Be III 264/ dhammo noganthassa dhammassa vippayuttapaccayena paccayo ---
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ \Se III 305/ (saá¹ƒkhittaá¹ƒ). (1)

nogantho dhammo ganthassa dhammassa vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ
vippayuttapaccayena paccayo. (2)

nogantho \Ne III 324/ dhammo ganthassa ca noganthassa ca dhammassa vippayuttapacca
__purejÄ• taá¹ƒ_ --- vatthu ganthÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayu

gantho ca nogantho ca dhammÄ• noganthassa dhammassa vippayuttapaccayena paccayo
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

atthipaccayo

<34> gantho dhammo ganthassa dhammassa atthipaccayena paccayo ... ekaá¹ƒ (paá¹-icca

gantho dhammo noganthassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacc
--- ganthÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
__pacchÄ• jÄ• tÄ• _ --- ganthÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo.

gantho dhammo ganthassa ca noganthassa ca dhammassa atthipaccayena paccayo ... eka
(3)

<35> nogantho dhammo noganthassa dhammassa atthipaccayena paccayo --- sahajÄ• taá
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nogantho dhammo ganthassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purej
noganthÄ• khandhÄ• ganthÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhu
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, domanassaá¹ƒ
ganthÄ• naá¹ƒ atthipaccayena paccayo \Se III 306/. (2)

nogantho \Be III 265/ dhammo ganthassa ca noganthassa ca dhammassa atthipaccayena p
purejÄ• taá¹ƒ. __sahajÄ• to_ --- nogantho eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ga
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe .... __purejÄ• t
pe ... vatthuá¹ƒ assÄ• deti abhinandati \Ne III 325/, taá¹ƒ Ä• rabbha ganthÄ• ca sampayutta
uppajjanti; vatthu ganthÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena p

<36> gantho ca nogantho ca dhammÄ• ganthassa dhammassa atthipaccayena paccayo --
__sahajÄ• to_ --- sÄ«labbataparÄ• mÄ• so kÄ• yagantho ca sampayuttakÄ• ca khandhÄ•
atthipaccayena paccayo (cakkaá¹ƒ). __sahajÄ• to_ --- sÄ«labbataparÄ• mÄ• so kÄ• yagant
abhijjhÄ• kÄ• yaganthassa atthipaccayena paccayo. (cakkaá¹ƒ). (1)

gantho ca nogantho ca dhammÄ• noganthassa dhammassa atthipaccayena paccayo --- sa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nogantho eko khandho ca ga
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... p
.... __sahajÄ• tÄ• _ --- ganthÄ• ca vatthu ca noganthÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccay
--- ganthÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipacc
__pacchÄ• jÄ• tÄ• _ --- ganthÄ• ca sampayuttakÄ• ca khandhÄ• purejÄ• tassa imassa kÄ
__pacchÄ• jÄ• tÄ• _ --- ganthÄ• ca kabaá¸·Ä«kÄ• ro \Se III 307/ Ä• hÄ• ro ca imassa kÄ• y
__pacchÄ• jÄ• tÄ• _ --- ganthÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipa

gantho ca nogantho ca dhammÄ• ganthassa ca noganthassa ca dhammassa atthipaccaye
purejÄ• taá¹ƒ. __sahajÄ• to_ --- nogantho eko khandho ca sÄ«labbataparÄ• mÄ• so kÄ• ya
khandhÄ• naá¹ƒ abhijjhÄ• kÄ• yaganthassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
.... __sahajÄ• to_ --- sÄ«labbataparÄ• mÄ• so kÄ• yagantho ca vatthu ca abhijjhÄ• kÄ• yag
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena paccayo (cakkaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<37> hetuyÄ• \Be III 266/ nava, Ä• rammaá¹‡e nava (sabbattha nava), upanissaye nava, p
pacchÄ• jÄ• te \Ne III 326/ tÄ«á¹‡i, Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava,
nava, avigate nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<38> gantho dhammo ganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ
upanissayapaccayena paccayo. (1)

gantho dhammo noganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• ta
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

gantho dhammo ganthassa ca noganthassa ca dhammassa Ä• rammaá¹‡apaccayena pacc
III 308/ paccayo ... upanissayapaccayena paccayo. (3)

<39> nogantho dhammo noganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sa
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

nogantho dhammo ganthassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• ta
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nogantho dhammo ganthassa ca noganthassa ca dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

<40> gantho \Be III 267/ \Ne III 327/ ca nogantho ca dhammÄ• ganthassa dhammassa Ä•
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

gantho ca nogantho ca dhammÄ• noganthassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

gantho ca nogantho ca dhammÄ• ganthassa ca noganthassa ca dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<41> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<42> hetupaccayÄ• naÄ• rammaá¹‡e nava ... pe ... nasamanantare nava \Se III 309/, naa
naupanissaye nava (sabbattha nava), namagge nava, nasampayutte tÄ«á¹‡i, navippayutte
novigate nava.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<43> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomapadÄ• ni paripuá¹
nava.

ganthadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

27. ganthaniyadukaá¹ƒ

1-7. vÄ• rasattakaá¹ƒ

<44> ganthaniyaá¹ƒ \Ne III 328/ dhammaá¹ƒ paá¹-icca ganthaniyo dhammo uppajjati hetup

ganthaniyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• cÅ«á¸·antaraduke lokiyadukaá¹ƒ evaá¹ƒ vibhajitabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.

ganthaniyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

28. ganthasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<45> ganthasampayuttaá¹ƒ \Be III 268/ \Ne III 329/ dhammaá¹ƒ paá¹-icca ganthasampayut
hetupaccayÄ• --- ganthasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe
.... (1)

ganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto dhammo uppajjati hetupacca
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, diá¹-á¹-higatavippayuttalobhasahaga
\Se III 310/ lobho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, domanassasahagate khandhe paá¹
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

ganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutto ca ganthavippayutto ca dh
hetupaccayÄ• --- ganthasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• citta
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ k
paá¹-icca tayo khandhÄ• lobho ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khand
domanassasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• paá¹-ighaÃ±ca citta
... pe ... dve khandhe ... pe .... (3)

<46> ganthavippayuttaá¹ƒ \Ne III 330/ dhammaá¹ƒ paá¹-icca ganthavippayutto dhammo up
ganthavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe ... pe ... diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ r
paá¹-ighaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... k
(saá¹ƒkhittaá¹ƒ). (1)

ganthavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutto dhammo uppajjati hetupacca
diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• , paá¹-ighaá¹ƒ pa
khandhÄ• . (2)

ganthavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutto ca ganthavippayutto ca dha
hetupaccayÄ• --- diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, paá¹-ighaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ci
rÅ«paá¹ƒ. (3)

<47> ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ganthasampayu
hetupaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ \Se III 311/ ekaá¹ƒ khandhaÃ±
269/ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹
paá¹-ighaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ganthavippayutto dha
--- ganthasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ•
domanassasahagate khandhe ca paá¹-ighaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá

ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ganthasampayutto ca
uppajjanti hetupaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca
tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... domana
khandhaÃ±ca paá¹-ighaÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹
pe .... (3)

Ä• rammaá¹‡apaccayo

<48> ganthasampayuttaá¹ƒ \Ne III 331/ dhammaá¹ƒ paá¹-icca ganthasampayutto dhammo
Ä• rammaá¹‡apaccayÄ• --- ganthasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand
... pe .... (1)

ganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto dhammo uppajjati Ä• ramma
diá¹-á¹-higatavippayuttalobhasahagate khandhe paá¹-icca lobho, domanassasahagate khan
paá¹-ighaá¹ƒ. (2)

ganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutto ca ganthavippayutto ca dh
Ä• rammaá¹‡apaccayÄ• \Se III 312/ --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ k
khandhÄ• lobho ca ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹ƒ khandha

khandhÄ• paá¹-ighaÃ±ca ... pe ... dve khandhe ... pe .... (3)

<49> ganthavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto dhammo uppajjati Ä• ra
ganthavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ...
paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

ganthavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutto dhammo uppajjati Ä• ramma
diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• , paá¹-ighaá¹ƒ pa
khandhÄ• . (2)

ganthasampayuttaÃ±ca \Be III 270/ ganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ganthasa
Ä• rammaá¹‡apaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca paá
tayo khandhÄ• ... pe ... dve khandhe ... pe ... (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<50> hetuyÄ• \Ne III 332/ nava, Ä• rammaá¹‡e cha, adhipatiyÄ• nava, anantare cha, sam
nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cha, purejÄ• te cha, Ä• sevane cha
ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte cha, vippayut
natthiyÄ• cha, vigate cha, avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<51> ganthavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto dhammo uppajjati \Se II
--- ahetukaá¹ƒ ganthavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamu
... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca

(saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<52> nahetuyÄ• \Ne III 333/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te s
vibhajantena arÅ«paá¹ƒ paá¹-hamaá¹ƒ kÄ• tabbaá¹ƒ \Be III 271/, rÅ«paá¹ƒ yattha labbhati p
paá¹-ighaÃ±ca arÅ«pe natthi), napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ•
naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte t
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<53> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (evaá¹ƒ gaá¹‡etabbaá
tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<54> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi evaá¹ƒ kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<55> ganthasampayuttaá¹ƒ \Ne III 334/ dhammaá¹ƒ paccayÄ• ganthasampayutto dhammo
tÄ«á¹‡i (paá¹-iccasadisÄ•).

ganthavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• ganthavippayutto dhammo uppajjati hetupacca
\Se III 314/ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe p
vatthuá¹ƒ paccayÄ• khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• gar
(1)

ganthavippayuttaá¹ƒ \Be III 272/ dhammaá¹ƒ paccayÄ• ganthasampayutto dhammo uppajj
vatthuá¹ƒ paccayÄ• ganthasampayuttakÄ• khandhÄ• , diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹
khandhÄ• , paá¹-ighaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . (2)

ganthavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• ganthasampayutto ca ganthavippayutto ca dha
hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• ganthasampayuttakÄ• khandhÄ• , mahÄ• bhÅ«te p
rÅ«paá¹ƒ, diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittas
rÅ«paá¹ƒ, paá¹-ighaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca r
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca, vatthuá¹ƒ paccayÄ• doma
paá¹-ighaÃ±ca. (3)

<56> ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• ganthasampay
hetupaccayÄ• --- ganthasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo k
khandhe ... pe ... diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±c
tayo khandhÄ• \Ne III 335/ ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹ƒ kh
vatthuÃ±ca paá¹-ighaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• ganthavippayutto dh
--- ganthasampayutte \Se III 315/ khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-h
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ
domanassasahagate khandhe ca paá¹-ighaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca vatthuÃ±ca paccayÄ• lobho, domanass
vatthuÃ±ca paccayÄ• paá¹-ighaá¹ƒ. (2)

ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• ganthasampayutto c
uppajjanti hetupaccayÄ• --- ganthasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccay
... dve khandhe ... pe ... ganthasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasa
rÅ«paá¹ƒ, diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±ca pacca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ
paá¹-ighaÃ±ca paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve
diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo
... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ

paá¹-ighaÃ±ca ... pe ... dve khandhe ... pe ... (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ <57> hetuyÄ• \Be III 273/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, ananta
(sabbattha nava), vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<58> ganthavippayuttaá¹ƒ \Ne III 336/ dhammaá¹ƒ paccayÄ• ganthavippayutto dhammo u
nahetupaccayÄ• --- ahetukaá¹ƒ ganthavippayuttaá¹ƒ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e
asaÃ±Ã±asattÄ•), cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• ganthavippayuttÄ• khandhÄ• , vic
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<59> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
tÄ«á¹‡i, napurejÄ• te satta, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri,
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navip
tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<60> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (evaá¹ƒ gaá¹‡etabbaá

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<61> nahetupaccayÄ• \Be III 274/ Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso).

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<62> ganthasampayuttaá¹ƒ \Ne III 337/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthasampayutto dh
hetupaccayÄ• --- ganthasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandh
... pe .... (1)

ganthasampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthavippayutto \Se III 317/ dhammo
diá¹-á¹-higatavippayuttalobhasahagate khandhe saá¹ƒsaá¹-á¹-ho lobho, domanassasahagat
saá¹ƒsaá¹-á¹-haá¹ƒ paá¹-ighaá¹ƒ. (2)

ganthasampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthasampayutto ca ganthavippayutto
hetupaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-
lobho ca ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsa
khandhÄ• paá¹-ighaÃ±ca ... pe ... dve khandhe ... pe .... (3)

<63> ganthavippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthavippayutto dhammo uppajja
ganthavippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve kha
paá¹-isandhikkhaá¹‡e ... pe .... (1)

ganthavippayuttaá¹ƒ \Ne III 338/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthasampayutto dhammo
diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• , paá¹-igh
sampayuttakÄ• khandhÄ• . (2)

ganthasampayuttaÃ±ca ganthavippayuttaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthasampay

hetupaccayÄ• --- diá¹-á¹-higatavippayuttaá¹ƒ lobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca lobha
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... domanassasahagataá¹ƒ ek
paá¹-ighaÃ±ca saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... (saá¹ƒkhitta

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<64> hetuyÄ• cha, Ä• rammaá¹‡e cha, adhipatiyÄ• cha (sabbattha cha), vipÄ• ke ekaá¹ƒ,
avigate cha.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<65> ganthavippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ganthavippayutto dhammo uppajja
nahetupaccayÄ• --- ahetukaá¹ƒ ganthavippayuttaá¹ƒ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e
vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato ud
(saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<66> nahetuyÄ• \Ne III 339/ ekaá¹ƒ, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ•
nakamme cattÄ• ri, navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte cha.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<67> hetupaccayÄ• naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ• sev
navipÄ• ke cha, navippayutte cha.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<68> nahetupaccayÄ• \Be III 276/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ ... pe ... avigate

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<69> ganthasampayutto dhammo ganthasampayuttassa dhammassa hetupaccayena pacc
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

ganthasampayutto \Ne III 340/ dhammo ganthavippayuttassa dhammassa hetupaccayena p
ganthasampayuttÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena pac
diá¹-á¹-higatavippayuttalobhasahagato hetu lobhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ
paccayo; domanassasahagato hetu paá¹-ighassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
(2)

ganthasampayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa
ganthasampayuttÄ• \Se III 319/ hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
hetupaccayena paccayo; diá¹-á¹-higatavippayuttalobhasahagato hetu sampayuttakÄ• naá¹ƒ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; domanassasahaga
khandhÄ• naá¹ƒ paá¹-ighassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccay

<70> ganthavippayutto dhammo ganthavippayuttassa dhammassa hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ \Be II
diá¹-á¹-higatavippayutto lobho cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e

ganthavippayutto dhammo ganthasampayuttassa dhammassa hetupaccayena paccayo ---
lobho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-ighaá¹ƒ sampa
hetupaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa h
diá¹-á¹-higatavippayutto lobho sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ
hetupaccayena paccayo; paá¹-ighaá¹ƒ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
hetupaccayena paccayo. (3)

<71> ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa dhamma
diá¹-á¹-higatavippayuttalobhasahagato hetu ca lobho ca sampayuttakÄ• naá¹ƒ khandhÄ• na
320/ \Ne III 341/ paccayo; domanassasahagato hetu ca paá¹-ighaÃ±ca sampayuttakÄ• naá¹
hetupaccayena paccayo. (1)

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthavippayuttassa dhammassa he
diá¹-á¹-higatavippayuttalobhasahagato hetu ca lobho ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«p
paccayo; domanassasahagato hetu ca paá¹-ighaÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
(2)

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa ca ganthavipp
hetupaccayena paccayo --- diá¹-á¹-higatavippayuttalobhasahagato hetu ca lobho ca sampay
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; do
paá¹-ighaÃ±ca sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p
(3)

Ä• rammaá¹‡apaccayo

<72> ganthasampayutto dhammo ganthasampayuttassa dhammassa Ä• rammaá¹‡apacca
khandhe Ä• rabbha ganthasampayuttakÄ• khandhÄ• uppajjanti \Be III 278/. (tÄ«supi mÅ«l
ganthasampayutte khandhe Ä• rabbha ganthavippayuttÄ• khandhÄ• uppajjanti, ganthasam
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti, domanassasaha
paá¹-ighaÃ±ca uppajjanti. (3)

<73> ganthavippayutto dhammo ganthavippayuttassa dhammassa Ä• rammaá¹‡apaccayen
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ \Se III 321/ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá
paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, ariyÄ• maggÄ• vuá¹
paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotr
maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariyÄ• ganthavipp
paccavekkhanti, vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• n
... vatthuá¹ƒ ganthavippayutte khandhe ca lobhaÃ±ca paá¹-ighaÃ±ca aniccato ... pe ... vipas
abhinandati \Ne III 342/, taá¹ƒ Ä• rabbha ganthavippayutto rÄ• go uppajjati, vicikicchÄ• ... p
... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ

suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena ganthavippayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
ganthavippayuttÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbeniv
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

ganthavippayutto dhammo ganthasampayuttassa dhammassa Ä• rammaá¹‡apaccayena pa
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... taá¹ƒ assÄ•
abhinandati, taá¹ƒ Ä• rabbha ganthasampayutto rÄ• go uppajjati ... diá¹-á¹-hi uppajjati ... do
uppajjati \Se III 322/ (saá¹ƒkhittaá¹ƒ). (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa Ä
--- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ganthavippayutte khandhe ca lobhaÃ±ca paá¹-ighaÃ±ca Ä•
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca domanassasahagatÄ• kha
uppajjanti. (3)

<74> ganthasampayutto \Be III 279/ ca ganthavippayutto ca dhammÄ• ganthasampayuttas
Ä• rammaá¹‡apaccayena paccayo --- diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lo
khandhe ca paá¹-ighaÃ±ca Ä• rabbha ganthasampayuttakÄ• khandhÄ• uppajjanti. (mÅ«la
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca domanassasahagate khandh
ganthavippayuttÄ• khandhÄ• uppajjanti, diá¹-á¹-higatavippayuttalobhasahagate khandhe c
domanassasahagate khandhe ca paá¹-ighaÃ±ca Ä• rabbha diá¹-á¹-higatavippayuttalobhasa
ca domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca uppajjanti. (3)

adhipatipaccayo

<75> ganthasampayutto \Ne III 343/ dhammo ganthasampayuttassa dhammassa adhipatip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ganthasampayu
ganthasampayuttakÄ• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- ganthasampayuttÄ•
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

ganthasampayutto dhammo ganthavippayuttassa dhammassa adhipatipaccayena paccayo
III 323/, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ganthasampayutte khandhe garu
diá¹-á¹-higatavippayutto lobho uppajjati. __sahajÄ• tÄ• dhipati_ --- ganthasampayuttÄ• dhip
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo;
diá¹-á¹-higatavippayuttalobhasahagatÄ• dhipati lobhassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
adhipatipaccayena paccayo; domanassasahagatÄ• dhipati paá¹-ighassa ca cittasamuá¹-á¹-h
adhipatipaccayena paccayo. (2)

ganthasampayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ganthasampayu
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti. __sahajÄ• tÄ• d
diá¹-á¹-higatavippayuttalobhasahagatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ lobh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo; domanassasah
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
paccayo. (3)

<76> ganthavippayutto \Be III 280/ dhammo ganthavippayuttassa dhammassa adhipatipacc
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ga
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, ariyÄ• maggÄ• vuá
garuá¹ƒ katvÄ• paccavekkhanti, phalÄ• vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccav
nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, ma
adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ganthavippayutte khandhe ca lob
assÄ• deti \Ne III 344/ abhinandati, taá¹ƒ garuá¹ƒ katvÄ• ganthavippayutto rÄ• go uppajjati.
__sahajÄ• tÄ• dhipati_ --- ganthavippayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

ganthavippayutto dhammo ganthasampayuttassa dhammassa adhipatipaccayena paccayo
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... p
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ganthavippayutte khandh
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• ganthasampayutto rÄ• go up
uppajjati. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa a
__Ä• rammaá¹‡Ä• dhipati_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ganthavippayutte khandhe ca lo
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti. (3)

<77> ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa dhamma
__Ä• rammaá¹‡Ä• dhipati_ --- diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±c
ganthasampayuttakÄ• khandhÄ• uppajjanti. (mÅ«lÄ• pucchitabbÄ•) diá¹-á¹-higatavippayu
ca lobhaÃ±ca garuá¹ƒ katvÄ• diá¹-á¹-higatavippayutto lobho uppajjati. (mÅ«lÄ• pucchitabb
diá¹-á¹-higatavippayuttalobhasahagate \Se III 325/ khandhe ca lobhaÃ±ca garuá¹ƒ katvÄ•
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti. (3)

anantarapaccayo

<78> ganthasampayutto \Be III 281/ dhammo ganthasampayuttassa dhammassa anantarap
purimÄ• ganthasampayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ ganthasampa
anantarapaccayena paccayo. (mÅ«lÄ• pucchitabbÄ•) purimÄ• purimÄ• diá¹-á¹-higatavipp
khandhÄ• pacchimassa pacchimassa diá¹-á¹-higatavippayuttassa lobhassa anantarapacca
purimÄ• domanassasahagatÄ• khandhÄ• pacchimassa pacchimassa paá¹-ighassa anant
ganthasampayuttÄ• \Ne III 345/ khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo
purimÄ• purimÄ• diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pa
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca anantarapacca
purimÄ• domanassasahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ domanassa
paá¹-ighassa ca anantarapaccayena paccayo. (3)

<79> ganthavippayutto dhammo ganthavippayuttassa dhammassa anantarapaccayena pac
diá¹-á¹-higatavippayutto lobho pacchimassa pacchimassa diá¹-á¹-higatavippayuttassa lobha
paccayo; purimaá¹ƒ purimaá¹ƒ paá¹-ighaá¹ƒ pacchimassa pacchimassa paá¹-ighassa anant
purimÄ• purimÄ• ganthavippayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ \Se III 326/ pacchimÄ• n
khandhÄ• naá¹ƒ anantarapaccayena paccayo; anulomaá¹ƒ gotrabhussa ... pe ... phalasamÄ
anantarapaccayena paccayo. (1)

ganthavippayutto dhammo ganthasampayuttassa dhammassa anantarapaccayena paccayo
diá¹-á¹-higatavippayutto lobho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ diá¹-á¹-higatavippayuttalo
khandhÄ• naá¹ƒ anantarapaccayena paccayo; purimaá¹ƒ purimaá¹ƒ paá¹-ighaá¹ƒ pacchimÄ
domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; Ä• vajjanÄ• ga
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa a
purimo purimo diá¹-á¹-higatavippayutto lobho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca anantarapacca
purimaá¹ƒ purimaá¹ƒ paá¹-ighaá¹ƒ pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ domanassasahagatÄ
paá¹-ighassa ca anantarapaccayena paccayo; Ä• vajjanÄ• diá¹-á¹-higatavippayuttalobhasa
khandhÄ• naá¹ƒ lobhassa ca domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca

<80> ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa dhamma
--- purimÄ• purimÄ• diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca pacch
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccay
purimÄ• domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca pacchimÄ• naá¹ƒ \Se III 327/
domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«lÄ• pucch

diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca pacchimassa pacchimassa
diá¹-á¹-higatavippayuttassa lobhassa anantarapaccayena paccayo; purimÄ• purimÄ• doma
paá¹-ighaÃ±ca pacchimassa pacchimassa paá¹-ighassa anantarapaccayena paccayo;
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca domanassasahagatÄ• kha
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«lÄ• pucchitabbÄ•) purimÄ• purimÄ•
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca pacchimÄ• naá¹ƒ pacchimÄ
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca anantarapacca
purimÄ• domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca pacchimÄ• naá¹ƒ pacchimÄ•
khandhÄ• naá¹ƒ paá¹-ighassa ca anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<81> ganthasampayutto dhammo ganthasampayuttassa dhammassa samanantarapaccaye
sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayen

upanissayapaccayo

<82> ganthasampayutto dhammo ganthasampayuttassa dhammassa upanissayapaccayen
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
khandhÄ• ganthasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (
328/, tÄ«á¹‡ipi \Be III 283/ upanissayÄ•) ganthasampayuttÄ• khandhÄ• ganthavippayuttÄ
upanissayapaccayena paccayo. (mÅ«laá¹ƒ, tÄ«á¹‡ipi upanissayÄ•) ganthasampayuttÄ• kh
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca upanissayapac
domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca upanissayapaccayena pacca

<83> ganthavippayutto dhammo ganthavippayuttassa dhammassa upanissayapaccayena p
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti ... mÄ• naá¹ƒ jappeti ... sÄ«
paÃ±Ã±aá¹ƒ \Ne III 347/ ... rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ ...
sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya
... samÄ• pattiá¹ƒ uppÄ• deti ... pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ•
paÃ±Ã±Ä• , rÄ• go ... pe ... patthanÄ• ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±
dosassa ... mohassa ... mÄ• nassa ... patthanÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissay
(1)

ganthavippayutto dhammo ganthasampayuttassa dhammassa upanissayapaccayena pacca
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... mÄ• naá¹ƒ ...

pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; sadd
senÄ• sanaá¹ƒ rÄ• gassa ... dosassa \Se III 329/ ... mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ•
upanissayapaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa u
(tÄ«á¹‡i upanissayÄ•) ; saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti; sÄ«laá¹ƒ ... pe ... paÃ±
... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ•
upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... paÃ±Ã±
... moho ... mÄ• no ... patthanÄ• ... pe ... senÄ• sanaá¹ƒ diá¹-á¹-higatavippayuttalobhasaha
khandhÄ• naá¹ƒ lobhassa ca domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca
(3)

<84> ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa dhamma
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo \Be III 284/
pakatÅ«panissayo --- diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca doma
ca paá¹-ighaÃ±ca ganthasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena pac
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca domanassasahagatÄ• kha
ganthavippayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ diá¹-á¹-higatavippayuttalobhassa ca paá¹-ighassa
paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca
domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca diá¹-á¹-higatavippayuttalobhasahagatÄ
lobhassa ca domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa \Se III 330/ ca upan
(3)

purejÄ• tapaccayo

<85> ganthavippayutto dhammo ganthavippayuttassa dhammassa purejÄ• tapaccayena pa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha ganthavippayutto rÄ• go uppajja
... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dib
saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu ganthavippayuttÄ• naá¹ƒ khand
diá¹-á¹-higatavippayuttassa lobhassa ca paá¹-ighassa ca purejÄ• tapaccayena paccayo. (1)

ganthavippayutto dhammo ganthasampayuttassa dhammassa purejÄ• tapaccayena paccay
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha ganthasampayutto rÄ• go uppajjati, diá¹-á¹-hi ... pe ... domanassaá¹ƒ uppajjati. __
--- vatthu ganthasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa p
--- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cak
Ä• rabbha diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca domanassasaha
paá¹-ighaÃ±ca uppajjanti \Se III 331/. __vatthupurejÄ• taá¹ƒ_ --- vatthu
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be III 285/ lobhassa ca don
khandhÄ• naá¹ƒ paá¹-ighassa ca purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayo

<86> ganthasampayutto dhammo ganthavippayuttassa dhammassa pacchÄ• jÄ• tapaccayo

ganthavippayutto \Ne III 349/ dhammo ganthavippayuttassa dhammassa pacchÄ• jÄ• tapac

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthavippayuttassa dhammassa pa
--- pacchÄ• jÄ• tÄ• diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca doman
paá¹-ighaÃ±ca purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (1)

Ä• sevanapaccayo

<87> ganthasampayutto dhammo ganthasampayuttassa dhammassa Ä• sevanapaccayena
Ä• vajjanÄ• pi vuá¹-á¹-hÄ• nampi natthi).

kammapaccayo

<88> ganthasampayutto dhammo ganthasampayuttassa dhammassa kammapaccayena pa
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

ganthasampayutto dhammo ganthavippayuttassa dhammassa kammapaccayena paccayo
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- ganthasampayuttÄ• cetanÄ• cittasamuá¹-á¹-hÄ•
kammapaccayena paccayo; diá¹-á¹-higatavippayuttalobhasahagatÄ• cetanÄ• lobhassa ca
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; domanassasahagatÄ• \Se III 332/ cetanÄ• paá¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkha
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p

ganthasampayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa
ganthasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; diá¹-á¹-higatavippayuttalobhasahagatÄ• cetanÄ•

khandhÄ• naá¹ƒ lobhassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccaye
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca cittasamuá¹-á¹-hÄ• nÄ• na
kammapaccayena paccayo. (3)

<89> ganthavippayutto \Ne III 350/ dhammo ganthavippayuttassa dhammassa kammapacc
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- ganthavippayuttÄ• cetanÄ• sampa
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- ganthavippayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ
kammapaccayena paccayo. (1)

vipÄ• kapaccayÄ• di

<90> ganthavippayutto dhammo ganthavippayuttassa dhammassa vipÄ• kapaccayena pac

ganthasampayutto dhammo ganthasampayuttassa dhammassa Ä• hÄ• rapaccayena pacca
indriyapaccayena paccayo ... cattÄ• ri ... jhÄ• napaccayena paccayo ... cattÄ• ri ... maggapa
III 333/ ... cattÄ• ri ... sampayuttapaccayena paccayo ... cha.

vippayuttapaccayo

<91> ganthasampayutto dhammo ganthavippayuttassa dhammassa vippayuttapaccayena p
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ, vibhajitabbaá¹ƒ). (1)

ganthavippayutto dhammo ganthavippayuttassa dhammassa vippayuttapaccayena paccayo
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

ganthavippayutto dhammo ganthasampayuttassa dhammassa vippayuttapaccayena paccay
ganthasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa v
__purejÄ• taá¹ƒ_ --- vatthu diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ
domanassasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca vippayuttapaccayena paccay

<92> ganthasampayutto \Be III 287/ ca ganthavippayutto ca dhammÄ• ganthavippayuttass
vippayuttapaccayena \Ne III 351/ paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• t
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca cittasamuá¹-á¹-hÄ• nÄ• naá
vippayuttapaccayena paccayo; domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca cittasam
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- diá¹-á¹-higatavippayut

ca lobho ca domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca purejÄ• tassa imassa kÄ•
paccayo. (1)

atthipaccayo

<93> ganthasampayutto dhammo ganthasampayuttassa dhammassa atthipaccayena \Se II
(paá¹-iccasadisaá¹ƒ). (1)

ganthasampayutto dhammo ganthavippayuttassa dhammassa atthipaccayena paccayo --- s
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ, vibhajitabbaá¹ƒ). (2)

ganthasampayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa
ekaá¹ƒ (paá¹-iccasadisaá¹ƒ). (3)

<94> ganthavippayutto dhammo ganthavippayuttassa dhammassa atthipaccayena paccayo
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ, vibhajitabbaá¹ƒ).

á¹• @B-CP =á¹• ganthavippayutto dhammo ganthasampayuttassa dhammassa atthipacca
purejÄ• taá¹ƒ. __sahajÄ• to_ --- diá¹-á¹-higatavippayutto lobho sampayuttakÄ• naá¹ƒ khand
paccayo; domanassasahagataá¹ƒ paá¹-ighaá¹ƒ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ atthi
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha g
rÄ• go ... pe ... diá¹-á¹-hi ... pe ... domanassaá¹ƒ uppajjati, vatthu ganthasampayuttakÄ• naá
atthipaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa a
III 352/ --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- diá¹-á¹-higatavippayutto lobho sam
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; pa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ \Be III 288/ atthipaccayena p
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• rabbha diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ•
domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca \Se III 335/ uppajjanti, vatthu
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca domanassasah
paá¹-ighassa ca atthipaccayena paccayo. (3)

<95> ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa dhamma
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- ganthasampayutto eko khandho ca vatthu ca
khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... __sahajÄ• to_
diá¹-á¹-higatavippayuttalobhasahagato eko khandho ca lobho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ•
paccayo ... pe ... dve khandhÄ• ca ... pe ... domanassasahagato eko khandho ca paá¹-igha

khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... (1)

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthavippayuttassa dhammassa att
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ -
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccaye
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca cittasamuá¹-á¹-hÄ• nÄ• naá
atthipaccayena paccayo. __sahajÄ• tÄ• _ --- domanassasahagatÄ• khandhÄ• ca paá¹-igha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; diá¹-á¹-higatavippayu
ca vatthu ca lobhassa atthipaccayena paccayo; domanassasahagatÄ• khandhÄ• ca vatthu
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- diá¹-á¹-higatavippayuttalobhasahagatÄ• k
domanassasahagatÄ• khandhÄ• ca paá¹-ighaÃ±ca \Se III 336/ purejÄ• tassa imassa kÄ• y
__pacchÄ• jÄ• tÄ• _ --- ganthasampayuttÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca in
paccayo. __pacchÄ• jÄ• tÄ• _ --- ganthasampayuttÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca
atthipaccayena paccayo. (2)

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa ca ganthavipp
III 353/ atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ ---
diá¹-á¹-higatavippayuttalobhasahagato eko khandho ca lobho \Be III 289/ ca tiá¹‡á¹‡annaá¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
__sahajÄ• to_ --- domanassasahagato eko khandho ca paá¹-ighaÃ±ca tiá¹‡á¹‡annaá¹ƒ kha
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
__sahajÄ• to_ --- diá¹-á¹-higatavippayuttalobhasahagato eko khandho ca vatthu ca tiá¹‡á¹‡a
lobhassa ca atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... __sahajÄ• to_ --- d
eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ paá¹-ighassa ca atthipaccayena
khandhÄ• ca ... pe .... (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<96> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te t
kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri \Se III 337/, indriye cattÄ• ri, jhÄ• ne c
cattÄ• ri, sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, a

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<97> ganthasampayutto dhammo ganthasampayuttassa dhammassa Ä• rammaá¹‡apacca
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

ganthasampayutto dhammo ganthavippayuttassa dhammassa Ä• rammaá¹‡apaccayena pa
III 354/ paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ...
(2)

ganthasampayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<98> ganthavippayutto \Be III 290/ dhammo ganthavippayuttassa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

ganthavippayutto dhammo ganthasampayuttassa dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

ganthavippayutto dhammo ganthasampayuttassa ca ganthavippayuttassa ca dhammassa Ä
... sahajÄ• tapaccayena \Se III 338/ paccayo ... upanissayapaccayena paccayo ... purejÄ• ta
(3)

<99> ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa dhamma
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthavippayuttassa dhammassa Ä•
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapacca

ganthasampayutto ca ganthavippayutto ca dhammÄ• ganthasampayuttassa ca ganthavipp
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<100> nahetuyÄ• \Ne III 355/ nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate na

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<101> hetupaccayÄ• naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava ... pe ... nasamanantare tÄ«á¹‡i, naupanissaye nava ... pe ... namagge nava \Be III 291/, nasampayutte tÄ«á¹‡i, navi nonatthiyÄ• nava, novigate nava.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<102> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• vitthÄ nava.

ganthasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

29. ganthaganthaniyadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<103> ganthaÃ±ceva \Se III 339/ \Ne III 356/ ganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca gantho dhammo uppajjati hetupaccayÄ• --- sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaá¹ƒ paá¹-icc abhijjhÄ• kÄ• yaganthaá¹ƒ paá¹-icca sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsaccÄ• paá¹-icca abhijjhÄ• kÄ• yagantho, abhijjhÄ• kÄ• yaganthaá¹ƒ paá¹-icca idaá¹ƒsaccÄ• bhiniv

ganthaÃ±ceva ganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca ganthaniyo ceva no ca gantho dham --- ganthe paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

ganthaÃ±ceva ganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca gantho ceva ganthaniyo ca ganthani dhammÄ• uppajjanti hetupaccayÄ• . (1)

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(paá¹-iccavÄ• rampi sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á
sampayuttavÄ• rampi ganthadukasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<104> gantho \Be III 292/ \Ne III 357/ ceva ganthaniyo ca dhammo ganthassa ceva gantha
hetupaccayena paccayo --- ganthÄ• hetÅ« sampayuttakÄ• naá¹ƒ ganthÄ• naá¹ƒ hetupacca
paÃ±hÄ• vitthÄ• retabbÄ•).

Ä• rammaá¹‡apaccayo

<105> gantho ceva ganthaniyo ca dhammo ganthassa ceva ganthaniyassa ca dhammassa
Ä• rammaá¹‡apaccayena paccayo --- ganthe Ä• rabbha ganthÄ• uppajjanti. (mÅ«laá¹ƒ puc
ganthaniyÄ• ceva no ca ganthÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) ganthe
sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

<106> ganthaniyo ceva no ca gantho dhammo ganthaniyassa ceva no ca ganthassa ca dha
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma
paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• gotrabhuá¹ƒ pacca
vodÄ• naá¹ƒ paccavekkhanti, pahÄ«ne kilese ... pe ... vikkhambhite kilese paccavekkhanti,
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ganthaniye ceva no ca ga
... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ
suá¹‡Ä• ti. (sabbaá¹ƒ vitthÄ• retabbaá¹ƒ) Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo

ganthaniyo ceva no ca gantho dhammo ganthassa ceva ganthaniyassa ca dhammassa Ä•
--- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhina
taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... domanassaá¹ƒ uppa
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... v
ganthaniye ceva no ca ganthe khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go upp
... domanassaá¹ƒ uppajjati. (2)

ganthaniyo \Be III 293/ ceva no ca gantho dhammo ganthassa ceva ganthaniyassa ca gant

ganthassa ca dhammassa Ä• rammaá¹‡apaccayena \Se III 341/ paccayo --- dÄ• naá¹ƒ ... p
uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ•
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ganthaniye ceva no ca ganthe khandhe assÄ• deti abhinandat
ganthÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti (evaá¹ƒ itarepi tÄ«á¹‡i vitthÄ• retabbÄ

(Ä• rabbha kÄ• tabbÄ• . imasmiá¹ƒ duke lokuttaraá¹ƒ natthi, ganthadukasadisaá¹ƒ, ninnÄ•
``ganthaniyaâ€™â€™ nti niyÄ• metabbaá¹ƒ, magge nava paÃ±hÄ• kÄ• tabbÄ• .)

ganthaganthaniyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

30. ganthaganthasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1-4. paccayacatukkaá¹ƒ

hetupaccayo

<107> ganthaÃ±ceva \Ne III 359/ ganthasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca gantho cev
dhammo uppajjati hetupaccayÄ• --- sÄ«labbataparÄ• mÄ• saá¹ƒ kÄ• yaganthaá¹ƒ paá¹-icc
abhijjhÄ• kÄ• yaganthaá¹ƒ paá¹-icca sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsaccÄ•
paá¹-icca abhijjhÄ• kÄ• yagantho, abhijjhÄ• kÄ• yaganthaá¹ƒ paá¹-icca idaá¹ƒsaccÄ• bhiniv

ganthaÃ±ceva ganthasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca ganthasampayutto ceva no c
hetupaccayÄ• --- ganthe paá¹-icca sampayuttakÄ• khandhÄ• . (2)

ganthaÃ±ceva ganthasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca gantho ceva ganthasampayu
no ca gantho ca dhammÄ• uppajjanti \Se III 342/ hetupaccayÄ• --- sÄ«labbataparÄ• mÄ• s
paá¹-icca abhijjhÄ• kÄ• yagantho sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ). (3)

<108> ganthasampayuttaÃ±ceva no ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutt
uppajjati hetupaccayÄ• --- ganthasampayuttaÃ±ceva no ca ganthaá¹ƒ ekaá¹ƒ khandhaá¹ƒ p
... pe ... dve khandhe ... pe .... (1)

ganthasampayuttaÃ±ceva \Be III 294/ \Ne III 360/ no ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca g
ganthasampayutto ca dhammo uppajjati hetupaccayÄ• --- ganthasampayutte ceva no ca ga
ganthÄ• . (2)

ganthasampayuttaÃ±ceva no ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca gantho ceva ganthasamp
ceva no ca gantho ca dhammÄ• uppajjanti hetupaccayÄ• --- ganthasampayuttaÃ±ceva no
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ganthÄ• ca ... pe ... dve khandhe ... pe .... (3)

<109> ganthaÃ±ceva ganthasampayuttaÃ±ca ganthasampayuttaÃ±ceva no ca ganthaÃ±ca
ceva ganthasampayutto ca dhammo uppajjati hetupaccayÄ• --- ganthe ca sampayuttake ca
ganthÄ• . (1)

ganthaÃ±ceva ganthasampayuttaÃ±ca ganthasampayuttaÃ±ceva no ca ganthaÃ±ca dham
ganthasampayutto ceva no ca gantho dhammo uppajjati hetupaccayÄ• --- ganthasampayut
ekaá¹ƒ khandhaÃ±ca ganthe ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe ....

ganthaÃ±ceva ganthasampayuttaÃ±ca ganthasampayuttaÃ±ceva no ca ganthaÃ±ca dham
ganthasampayutto ca ganthasampayutto ceva no ca gantho ca dhammÄ• uppajjanti hetupa
ganthasampayuttaÃ±ceva no ca ganthaá¹ƒ ekaá¹ƒ \Se III 343/ khandhaÃ±ca sÄ«labbatapar
paá¹-icca tayo khandhÄ• abhijjhÄ• kÄ• yagantho ca ... pe ... dve khandhe ca ... pe ... (cakk
saá¹ƒkhittaá¹ƒ). (3)

<110> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), kamme nava, Ä• hÄ• re nava

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

<111> ganthaÃ±ceva \Ne III 361/ ganthasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca gantho cev
dhammo uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

(idha \Be III 295/ nahetupaccayo natthi) naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒs
sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<112> gantho ceva ganthasampayutto ca dhammo ganthassa ceva ganthasampayuttassa
paccayo --- ganthÄ• ceva ganthasampayuttÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ ganthÄ• na

gantho ceva ganthasampayutto ca dhammo ganthasampayuttassa ceva no ca ganthassa d
paccayo --- ganthÄ• ceva ganthasampayuttÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• n
(2)

gantho ceva ganthasampayutto ca dhammo ganthassa ceva ganthasampayuttassa ca gant
ceva \Ne III 362/ no ca ganthassa ca dhammassa hetupaccayena paccayo --- ganthÄ• ceva
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ• naÃ±ca hetupaccayena paccayo. (3)

<113> ganthasampayutto ceva no ca gantho dhammo ganthasampayuttassa ceva no ca ga
hetupaccayena paccayo --- ganthasampayuttÄ• ceva no ca ganthÄ• hetÅ« sampayuttakÄ•
hetupaccayena paccayo. (1)

ganthasampayutto ceva no ca gantho dhammo ganthassa ceva ganthasampayuttassa ca d
paccayo --- ganthasampayuttÄ• ceva no ca ganthÄ• hetÅ« sampayuttakÄ• naá¹ƒ ganthÄ•
(2)

ganthasampayutto ceva no ca gantho dhammo ganthassa ceva ganthasampayuttassa ca g
ca ganthassa ca dhammassa hetupaccayena \Be III 296/ paccayo --- ganthasampayuttÄ• c
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ganthÄ• naÃ±ca hetupaccayena paccayo. (3)

<114> gantho ceva ganthasampayutto ca ganthasampayutto ceva no ca gantho ca dhamm
ganthasampayuttassa ca dhammassa hetupaccayena paccayo --- ganthÄ• ceva ganthasam
ceva no ca ganthÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pacca

gantho ceva ganthasampayutto ca ganthasampayutto ceva no ca gantho ca dhammÄ• gan
ganthassa dhammassa hetupaccayena paccayo --- ganthÄ• ceva ganthasampayuttÄ• ca g
ganthÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (2)

gantho ceva ganthasampayutto ca ganthasampayutto ceva no ca gantho ca dhammÄ• gan

ganthasampayuttassa ca ganthasampayuttassa ceva no ca ganthassa ca dhammassa hetu
ceva ganthasampayuttÄ• ca ganthasampayuttÄ• ceva no ca ganthÄ• ca hetÅ« sampayutt
ganthÄ• naÃ±ca hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayÄ• di

<115> gantho \Ne III 363/ ceva ganthasampayutto ca dhammo ganthassa ceva ganthasam
Ä• rammaá¹‡apaccayena paccayo --- ganthe Ä• rabbha ganthÄ• uppajjanti. (mÅ«laá¹ƒ kÄ•
ganthasampayuttÄ• ceva no ca ganthÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) g
ganthasampayuttakÄ• ca khandhÄ• uppajjanti. (3)

ganthasampayutto ceva no ca gantho dhammo ganthasampayuttassa ceva no ca ganthass
Ä• rammaá¹‡apaccayena paccayo --- ganthasampayutte ceva no ca ganthe khandhe Ä• rab
ca ganthÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) ganthasampayutte ceva no ca g
ganthÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) ganthasampayutte ceva no ca ganthe khandh
ganthasampayuttakÄ• ca khandhÄ• uppajjanti. (3)

(evaá¹ƒ itarepi tÄ«á¹‡i paÃ±hÄ• kÄ• tabbÄ• Ä• rammaá¹‡asadisaá¹ƒyeva. adhipatiyÄ• pi a
vibhÄ• go natthi.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<116> hetuyÄ• \Be III 297/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava,
Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ•
vigate nava, avigate nava.

(arÅ«paá¹ƒyeva paccayaá¹ƒ, ekekassa tÄ«á¹‡i tÄ«á¹‡i kÄ• tabbÄ• . Ä• rammaá¹‡aÃ±ca sa
navasupi parivattetabbaá¹ƒ. evaá¹ƒ paÃ±hÄ• vÄ• repi sabbaá¹ƒ kÄ• tabbaá¹ƒ.)

ganthaganthasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

31. ganthavippayuttaganthaniyadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<117> ganthavippayuttaganthaniyaá¹ƒ \Ne III 364/ dhammaá¹ƒ paá¹-icca ganthavippayutta
uppajjati hetupaccayÄ• --- ganthavippayuttaá¹ƒ ganthaniyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icc
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
mahÄ• bhÅ«taá¹ƒ ... pe ... (yathÄ• cÅ«á¸·antaraduke lokiyadukaá¹ƒ evaá¹ƒ vitthÄ• retabba
ninnÄ• nÄ• karaá¹‡aá¹ƒ).

ganthavippayuttaganthaniyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

ganthagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6-7. oghayogagocchakaá¹ƒ

32-43. oghÄ• didukÄ• ni

<1> oghaá¹ƒ \Se III 347/ \Ne III 365/ dhammaá¹ƒ paá¹-icca ogho dhammo uppajjati hetupac

<2> yogaá¹ƒ dhammaá¹ƒ paá¹-icca yogo dhammo uppajjati hetupaccayÄ• ... pe ... (dvepi g
Ä• savagocchakasadisÄ• ninnÄ• nÄ• karaá¹‡Ä•).

oghayogagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. nÄ«varaá¹‡agocchakaá¹ƒ

44. nÄ«varaá¹‡adukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> nÄ«varaá¹‡aá¹ƒ \Be III 298/ \Ne III 366/ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo u

--- kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ {thÄ«namiddhan
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ, kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icc
avijjÄ• nÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹
avijjÄ• nÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ paá¹-icca uddhaccanÄ«varaá¹‡aá¹ƒ a
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá
avijjÄ• nÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ paá¹-icca uddhaccanÄ«varaá¹‡aá¹ƒ k
avijjÄ• nÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá¹ƒ paá¹-icca uddhaccanÄ«varaá¹‡aá¹ƒ, u
paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ• --
III 348/ sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

nÄ«varaá¹‡aá¹ƒ \Ne III 367/ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dha
hetupaccayÄ• --- kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ u
avijjÄ• nÄ«varaá¹‡aá¹ƒ sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ

<2> nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo uppajjati hetupacca
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
paá¹-isandhikkhaá¹‡e ... pe .... (1)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ• --
paá¹-icca nÄ«varaá¹‡Ä• . (2)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• up
nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• nÄ«varaá¹‡Ä• ca cittasan
... pe ... dve khandhe ... pe .... (3)

<3> nÄ«varaá¹‡aÃ±ca \Be III 299/ nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o
hetupaccayÄ• --- kÄ• macchandanÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paá¹-icca th
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ). (1)

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo upp
nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca nÄ«varaá¹‡aÃ±ca paá¹-icca tayo khandhÄ• cittas
... pe ... dve khandhe ca ... pe ... nÄ«varaá¹‡e ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á
(2)

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o ca nonÄ«varaá
hetupaccayÄ• --- nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• macchandanÄ«varaá¹‡aÃ±

thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ ... pe ... dve
(cakkaá¹ƒ. saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<4> hetuyÄ• \Se III 349/ \Ne III 368/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, ananta
nava (sabbattha nava), vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<5> nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo uppajjati nahetupaccayÄ
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ, uddhaccanÄ«varaá¹‡aá¹ƒ pa
avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo uppajjati nahetupaccay
nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±c
... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nonÄ«varaá¹‡aá¹ƒ \Be III 300/ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo uppajjati nahet
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (2)

<6> nÄ«varaá¹‡aÃ±ca \Ne III 369/ nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡c
nahetupaccayÄ• --- vicikicchÄ• nÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paá¹-icca avij
uddhaccanÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1

naÄ• rammaá¹‡apaccayÄ• di

<7> nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo uppajjati naÄ• ramma

paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo uppajjati naÄ• rammaá¹
khandhe \Se III 350/ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ...
asaÃ±Ã±asattÄ•). (1)

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo upp
--- nÄ«varaá¹‡e ca sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ
naadhipatipaccayÄ• ... naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±ama
naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<8> nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo uppajjati napurejÄ• tapa
kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá
arÅ«pe kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«var
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ paá¹-icca uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ, ar
uddhaccanÄ«varaá¹‡aá¹ƒ paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo uppajjati napurejÄ• tapacc
paá¹-icca sampayuttakÄ• khandhÄ• , nÄ«varaá¹‡e paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
sabbe vitthÄ• retabbÄ• . arÅ«paá¹ƒ paá¹-hamaá¹ƒ kÄ• tabbaá¹ƒ, rÅ«paá¹ƒ pacchÄ• yathÄ•

<9> nÄ«varaá¹‡aÃ±ca \Be III 301/ \Ne III 370/ nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca n
uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe nonÄ«varaá¹‡e khandhe ca kÄ• macchandanÄ«
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ). (1)

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo upp
arÅ«pe nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca nÄ«varaá¹‡e ca paá¹-icca tayo khandhÄ•
... pe ... nÄ«varaá¹‡e ca sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o ca nonÄ«varaá
uppajjanti napurejÄ• tapaccayÄ• --- arÅ«pe nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• m
paá¹-icca tayo khandhÄ• thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ
saá¹ƒkhittaá¹ƒ). (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<10> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ•
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<11> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<12> nahetupaccayÄ• \Ne III 371/ Ä• rammaá¹‡e cattÄ• ri ... pe ... magge tÄ«á¹‡i ... pe ...

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi evaá¹ƒ vitthÄ• retabbo).

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<13> nÄ«varaá¹‡aá¹ƒ \Be III 302/ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o dhammo uppajjati h

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nonÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ•
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... (yÄ• v
mahÄ• bhÅ«tÄ•), vatthuá¹ƒ paccayÄ• nonÄ«varaá¹‡Ä• khandhÄ• . (1)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o dhammo \Se III 352/ uppajjati hetu
khandhe paccayÄ• nÄ«varaá¹‡Ä• , vatthuá¹ƒ paccayÄ• nÄ«varaá¹‡Ä• . (2)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• u
nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• nÄ«varaá¹‡Ä• ca cittasa
... pe ... dve khandhe ... pe ... vatthuá¹ƒ paccayÄ• nÄ«varaá¹‡Ä• , mahÄ• bhÅ«te paccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• nÄ«varaá¹‡Ä• ca sampayuttakÄ•

<14> nÄ«varaá¹‡aÃ±ca \Ne III 372/ nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• nÄ«varaá
hetupaccayÄ• --- kÄ• macchandanÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paccayÄ• t
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ). kÄ• macchandanÄ«varaá¹‡a
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ).

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• nonÄ«varaá¹‡o dhammo up
nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca nÄ«varaá¹‡aÃ±ca paccayÄ• tayo khandhÄ• citta
... pe ... dve khandhe ... pe ... nÄ«varaá¹‡aÃ±ca vatthuÃ±ca paccayÄ• sampayuttakÄ• kha
sampayuttake ca khandhe paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, nÄ«varaá¹‡e ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o ca nonÄ«vara
hetupaccayÄ• --- nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• macchandanÄ«varaá¹‡aÃ±
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ \Se III 353/ avijjÄ• nÄ«varaá¹‡aá¹ƒ
III 303/ ... pe ... (cakkaá¹ƒ). kÄ• macchandanÄ«varaá¹‡aÃ±ca vatthuÃ±ca paccayÄ• thinam
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<15> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), vipÄ• ke ekaá¹ƒ ... pe ... avigat

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<16> nÄ«varaá¹‡aá¹ƒ \Ne III 373/ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o dhammo uppajjati n

vicikicchÄ• nÄ«varaá¹‡aá¹ƒ paccayÄ• avijjÄ• nÄ«varaá¹‡aá¹ƒ, uddhaccanÄ«varaá¹‡aá¹ƒ p
avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nonÄ«varaá¹‡o dhammo uppajjati nahetupaccay
nonÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä•
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• non

nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o dhammo uppajjati nahetupaccayÄ•
uddhaccasahagate khandhe paccayÄ• avijjÄ• nÄ«varaá¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• avijjÄ•

<17> nÄ«varaá¹‡aÃ±ca nonÄ«varaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o dhammo
vicikicchÄ• nÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paccayÄ• avijjÄ• nÄ«varaá¹‡aá¹ƒ
sampayuttake ca khandhe paccayÄ• avijjÄ• nÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aÃ±ca
avijjÄ• nÄ«varaá¹‡aá¹ƒ, uddhaccanÄ«varaá¹‡aÃ±ca vatthuÃ±ca paccayÄ• avijjÄ• nÄ«vara

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<18> nahetuyÄ• \Be III 304/ \Ne III 374/ cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ•
tÄ«á¹‡i, nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napur
napacchÄ• jÄ• te nava, naÄ• sevane \Se III 354/ nava, nakamme tÄ«á¹‡i, navipÄ• ke nava,
naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte
tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<19> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<20> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samanantare cattÄ• ri ..
avigate cattÄ• ri.

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayacatukkaá¹ƒ

<21> nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nÄ«varaá¹‡o dhammo uppajjati hetupa
kÄ• macchandanÄ«varaá¹‡aá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ thinamiddhanÄ«varaá¹‡aá¹ƒ uddhacca
avijjÄ• nÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ. sabbaá¹ƒ nÄ«varaá¹‡aá¹ƒ vitthÄ• retabbaá¹ƒ).

<22> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), vipÄ• ke ekaá¹ƒ ... pe ... aviga

anulomaá¹ƒ.

<23> nÄ«varaá¹‡aá¹ƒ \Be III 305/ \Ne III 375/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nÄ«varaá¹‡o dh
nahetupaccayÄ• --- vicikicchÄ• nÄ«varaá¹‡aá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹
saá¹ƒsaá¹-á¹-haá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ (saá¹ƒkhittaá¹ƒ).

<24> nahetuyÄ• cattÄ• ri, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<25> nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa hetupaccayena paccayo --- nÄ«
sampayuttakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ hetupaccayena paccayo. (1)

nÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa hetupaccayena paccayo --- nÄ«vara
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2

nÄ«varaá¹‡o \Ne III 376/ dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa h
nÄ«varaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ nÄ«varaá¹‡Ä• naÃ±ca cittasam
hetupaccayena paccayo. (3)

nonÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa hetupaccayena paccayo --- nonÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<26> nÄ«varaá¹‡o \Be III 306/ dhammo nÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡apacca
Ä• rabbha nÄ«varaá¹‡Ä• uppajjanti. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) nÄ«varaá¹‡e Ä• rabbha no
uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡Ä• ca sampayuttak
(3)

<27> nonÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena p
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ...
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ ... pe ... p
nibbÄ• naá¹ƒ ... pe ... nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa \Se III 356/, maggassa, phala
Ä• rammaá¹‡apaccayena paccayo; ariyÄ• nonÄ«varaá¹‡e pahÄ«ne kilese paccavekkhanti,
... pubbe samudÄ• ciá¹‡á¹‡e ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nonÄ«varaá¹‡e khandhe
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
cetopariyaÃ±Ä• á¹‡ena nonÄ«varaá¹‡acittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• na
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
nonÄ«varaá¹‡Ä• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

nonÄ«varaá¹‡o \Ne III 377/ dhammo nÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡apaccayen
... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ...
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nonÄ«varaá¹‡e khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabb
diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati. (2)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa Ä• ramma
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... p
... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nonÄ«varaá¹‡e khandhe assÄ• deti abhinandati, taá¹ƒ
nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

nÄ«varaá¹‡o \Be III 307/ ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa dhammassa Ä•
... tÄ«á¹‡i (Ä• rabbha \Se III 357/ kÄ• tabbÄ•).

adhipatipaccayo

<28> nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa adhipatipaccayena paccayo. __
nÄ«varaá¹‡e garuá¹ƒ katvÄ• nÄ«varaá¹‡Ä• uppajjanti ... tÄ«á¹‡i (Ä• rammaá¹‡asadisaá¹ƒ

<29> nonÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... ariyÄ
vuá¹-á¹-hahitvÄ• maggaá¹ƒ ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ• naá¹ƒ g
vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up
__sahajÄ• tÄ• dhipati_ --- nonÄ«varaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa adhipatipaccayena paccayo --- Ä• r
sahajÄ• tÄ• dhipati \Ne III 378/. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ
uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá
__sahajÄ• tÄ• dhipati_ --- nonÄ«varaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá
(2)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa \Se III 358/ ca dhammass
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ...
uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• nÄ«varaá¹‡Ä• ca s
uppajjanti. __sahajÄ• tÄ• dhipati_ --- nonÄ«varaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

nÄ«varaá¹‡o \Be III 308/ ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa dhammassa ad
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipatiyeva).

anantarapaccayo

<30> nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa anantarapaccayena paccayo ---

pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ anantarapaccayena paccayo. (mÅ
purimÄ• nÄ«varaá¹‡Ä• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nonÄ«varaá¹‡Ä• naá¹ƒ khandh
paccayo; nÄ«varaá¹‡Ä• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ pucch
nÄ«varaá¹‡Ä• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ sampayuttakÄ• na
anantarapaccayena paccayo. (3)

<31> nonÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa anantarapaccayena paccay
nonÄ«varaá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nonÄ«varaá¹‡Ä• naá¹ƒ kh
paccayo ... pe ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ph
anantarapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ \Se III 359/) purimÄ• purimÄ• non
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ anantarapaccayena paccayo; Ä• v
anantarapaccayena paccayo. (mÅ«laá¹ƒ \Ne III 379/ pucchitabbaá¹ƒ) purimÄ• purimÄ• non
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ•
Ä• vajjanÄ• nÄ«varaá¹‡Ä• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccay

<32> nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa dhammassa anantara
purimÄ• nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá
anantarapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) purimÄ• purimÄ• nÄ«varaá¹‡Ä•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nonÄ«varaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ anantarapacca
sampayuttakÄ• ca khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ p
purimÄ• nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<33> nÄ«varaá¹‡o \Be III 309/ dhammo nÄ«varaá¹‡assa dhammassa samanantarapaccay
sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayen

upanissayapaccayo

<34> nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- nÄ«varaá¹‡Ä• ni nÄ
upanissayapaccayena paccayo ... tÄ«á¹‡i.

<35> nonÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa \Se III 360/ dhammassa upanissayapacc
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... jhÄ• naá
vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti,

diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... pe ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ
... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ
dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• \Ne III 380/ ... pe ... senÄ• sanaá¹ƒ
... paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... patthanÄ• ya, kÄ• yikassa sukhassa, kÄ• yikassa dukkh
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa upanissayapaccayena paccayo (tÄ«
pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti;
senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• .
rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo. (2)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa upanissay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ nÄ«va
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ \Se III 361/ upanissayapaccayena paccayo. (3)

nÄ«varaá¹‡o \Be III 310/ ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa dhammassa up
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
sampayuttakÄ• ca khandhÄ• nÄ«varaá¹‡Ä• naá¹ƒ upanissayapaccayena paccayo ... tÄ«á

purejÄ• tapaccayo

<36> nonÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa purejÄ• tapaccayena pacca
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati ... pe ... tÄ«á¹‡i (purejÄ• taá¹ƒ Ä• rammaá¹‡asadisaá¹ƒ kusalÄ• ku
vibhajitabbaá¹ƒ).

pacchÄ• jÄ• ta-Ä• sevanapaccayÄ•

<37> nÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa pacchÄ• jÄ• tapaccayena pac
Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<38> nonÄ«varaá¹‡o \Ne III 381/ dhammo nonÄ«varaá¹‡assa dhammassa kammapaccaye
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nonÄ«varaá¹‡Ä• cetanÄ• sampayuttakÄ• naá¹ƒ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkh

__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nonÄ«varaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ k
kammapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) nonÄ«varaá¹‡Ä• cetanÄ• sampay
kammapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) nonÄ«varaá¹‡Ä• cetanÄ• sampay
nÄ«varaá¹‡Ä• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena pa

vipÄ• kapaccayÄ• di

<39> nonÄ«varaá¹‡o \Se III 362/ dhammo nonÄ«varaá¹‡assa dhammassa vipÄ• kapaccay
Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo ... jhÄ• napaccayena paccayo ..
... sampayuttapaccayena paccayo.

vippayuttapaccayo

<40> nÄ«varaá¹‡o \Be III 311/ dhammo nonÄ«varaá¹‡assa dhammassa vippayuttapaccaye
pacchÄ• jÄ• taá¹ƒ (evaá¹ƒ avasesÄ• cattÄ• ri paÃ±hÄ• kÄ• tabbÄ•).

atthipaccayo

<41> nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa atthipaccayena paccayo --- kÄ•
thinamiddhanÄ«varaá¹‡assa uddhaccanÄ«varaá¹‡assa avijjÄ• nÄ«varaá¹‡assa atthipaccay

nÄ«varaá¹‡o dhammo nonÄ«varaá¹‡assa dhammassa atthipaccayena paccayo --- sahajÄ•
(evaá¹ƒ nÄ«varaá¹‡amÅ«le tÄ«á¹‡i). (3)

<42> nonÄ«varaá¹‡o \Ne III 382/ dhammo nonÄ«varaá¹‡assa dhammassa atthipaccayena
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa atthipaccayena paccayo --- sahajÄ•
(saá¹ƒkhittaá¹ƒ). (2)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa atthipacca
purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ) (3)

<43> nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa dhammassa atthipac
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• taá¹ƒ_ --- kÄ• macchandanÄ«varaá¹‡aÃ±ca sampa
thinamiddhanÄ«varaá¹‡assa uddhaccanÄ«varaá¹‡assa avijjÄ• nÄ«varaá¹‡assa atthipaccay
kÄ• macchandanÄ«varaá¹‡aÃ±ca vatthu ca thinamiddhanÄ«varaá¹‡assa uddhaccanÄ«vara
atthipaccayena paccayo. (1)

nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nonÄ«varaá¹‡assa dhammassa atthipaccay
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nonÄ«varaá¹‡
nÄ«varaá¹‡Ä• ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
... pe ... dve khandhÄ• ... pe ... nÄ«varaá¹‡Ä• ca vatthu ca nonÄ«varaá¹‡Ä• naá¹ƒ khandh
paccayo; nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
paccayo \Be III 312/; nÄ«varaá¹‡Ä• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
paccayo. __pacchÄ• jÄ• tÄ• _ --- nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• purejÄ•
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nÄ«varaá¹‡Ä• ca sampayuttakÄ• khandh
ca imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nÄ«varaá¹‡Ä• ca sa
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca d
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• to_ --- nonÄ«varaá¹‡o eko khandho ca
kÄ• macchandanÄ«varaá¹‡aÃ±ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ thinamiddhanÄ«varaá¹‡
avijjÄ• nÄ«varaá¹‡assa \Ne III 383/ ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipa
khandhÄ• ca ... pe ... kÄ• macchandanÄ«varaá¹‡aÃ±ca \Se III 364/ vatthu ca thinamiddhan
uddhaccanÄ«varaá¹‡assa avijjÄ• nÄ«varaá¹‡assa ca sampayuttakÄ• naÃ±ca khandhÄ• na
(cakkaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<44> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge
nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<45> nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena pacca
... upanissayapaccayena paccayo. (1)

nÄ«varaá¹‡o \Be III 313/ dhammo nonÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡apaccayen
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<46> nonÄ«varaá¹‡o \Ne III 384/ dhammo nonÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡ap
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena \Se III 365/ paccayo ... Ä• hÄ• rapa
indriyapaccayena paccayo. (1)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nonÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

<47> nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nonÄ«varaá¹‡assa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

nÄ«varaá¹‡o ca nonÄ«varaá¹‡o ca dhammÄ• nÄ«varaá¹‡assa ca nonÄ«varaá¹‡assa ca d
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<48> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (sabbattha nava), novi

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<49> hetupaccayÄ• \Be III 314/ \Ne III 385/ naÄ• rammaá¹‡e cattÄ• ri ... pe ... nasamanan
naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... namagge cattÄ• ri, nasampayutte

cattÄ• ri, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<50> nahetupaccayÄ• \Se III 366/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• ti
nava.

nÄ«varaá¹‡adukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

45. nÄ«varaá¹‡iyadukaá¹ƒ

1. paá¹-iccavÄ• ro

<51> nÄ«varaá¹‡iyaá¹ƒ \Ne III 386/ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡iyo dhammo uppajjat
(nÄ«varaá¹‡iyadukaá¹ƒ yathÄ• lokiyadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹

dvikkhattuá¹ƒ kÄ• macchandena, catukkhattuá¹ƒ paá¹-ighena ca.

uddhaccaá¹ƒ vicikicchÄ• ca, ubhopete sakiá¹ƒ sakiá¹ƒ.

nÄ«varaá¹‡Ä• naá¹ƒ nÄ«varaá¹‡ehi, aá¹-á¹-havidhaá¹ƒ payojanaá¹ƒ ||

(nÄ«varaá¹‡adukassa mÄ• tikÄ• idha katÄ• .)

nÄ«varaá¹‡iyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

46. nÄ«varaá¹‡asampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<52> nÄ«varaá¹‡asampayuttaá¹ƒ \Ne III 387/ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡asampayut
hetupaccayÄ• --- nÄ«varaá¹‡asampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•

pe .... (1)

nÄ«varaá¹‡asampayuttaá¹ƒ \Be III 315/ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡avippayutto dhar
--- nÄ«varaá¹‡asampayutte \Se III 367/ khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá

nÄ«varaá¹‡asampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡
uppajjanti hetupaccayÄ• --- nÄ«varaá¹‡asampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<53> nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡avippayutto dhammo up
nÄ«varaá¹‡avippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ
... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•)

nÄ«varaá¹‡asampayuttaÃ±ca \Ne III 388/ nÄ«varaá¹‡avippayuttaÃ±ca dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• --- nÄ«varaá¹‡asampayutte khandhe ca mahÄ• bhÅ«te ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<54> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... natthiyÄ• dve ...

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<55> nÄ«varaá¹‡asampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡asampayutto dhammo
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡avippayutto dhammo uppajjat
ahetukaá¹ƒ nÄ«varaá¹‡avippayuttaá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ• . saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<56> nahetuyÄ• \Be III 316/ \Ne III 389/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ
nasamanantare naaÃ±Ã±amaÃ±Ã±e naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch
\Se III 368/ paÃ±ca, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<57> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, napurejÄ• te cattÄ•
navipÄ• ke paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<58> nahetupaccayÄ• Ä• rammaá¹‡e dve ... pe ... magge ekaá¹ƒ ... pe ... avigate dve.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi evaá¹ƒ kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<59> nÄ«varaá¹‡asampayuttaá¹ƒ \Ne III 390/ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡asampayu
hetupaccayÄ• ... tÄ«á¹‡i.

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡avippayutto dhammo uppajja
nÄ«varaá¹‡avippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ

317/ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ vatthuá¹ƒ paccayÄ• nÄ«varaá¹‡avippayuttÄ• khandhÄ• . (1)

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡asampayutto dhammo uppaj paccayÄ• nÄ«varaá¹‡asampayuttÄ• khandhÄ• . (2)

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡ uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• nÄ«varaá¹‡asampayuttÄ• khandhÄ• , ma cittasamuá¹-á¹-hÄ• naá¹ƒ \Se III 369/ rÅ«paá¹ƒ. (3)

<60> nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡avippayuttaÃ±ca dhammaá¹ƒ paccayÄ• nÄ uppajjati hetupaccayÄ• --- nÄ«varaá¹‡asampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pa pe ... dve khandhe ... pe .... (1)

nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡avippayuttaÃ±ca dhammaá¹ƒ paccayÄ• nÄ«vara hetupaccayÄ• --- nÄ«varaá¹‡asampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasa (2)

nÄ«varaá¹‡asampayuttaÃ±ca \Ne III 391/ nÄ«varaá¹‡avippayuttaÃ±ca dhammaá¹ƒ paccay nÄ«varaá¹‡avippayutto ca dhammÄ• uppajjanti hetupaccayÄ• --- nÄ«varaá¹‡asampayutta vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... nÄ«varaá¹‡asampayut mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<61> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare cattÄ• ri ... pe ... ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<62> nÄ«varaá¹‡asampayuttaá¹ƒ \Be III 318/ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡asampayu
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ• avijjÄ• nÄ

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡avippayutto dhammo uppajja
ahetukaá¹ƒ nÄ«varaá¹‡avippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittas
... pe ... (yÄ• va \Ne III 392/ asaÃ±Ã±asattÄ•), cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• nÄ«
khandhÄ• . (1)

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡asampayutto dhammo uppajj
vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (2)

nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡avippayuttaÃ±ca dhammaá¹ƒ paccayÄ• nÄ«vara
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<63> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... napurejÄ• te cattÄ• ri, napacc
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava ... pe ... nasampayutte tÄ«á¹‡i, nav
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayacatukkaá¹ƒ

<64> nÄ«varaá¹‡asampayuttaá¹ƒ \Be III 319/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nÄ«varaá¹‡asam
hetupaccayÄ• ... pe ....

hetuyÄ• \Ne III 393/ dve, Ä• rammaá¹‡e dve (sabbattha dve), vipÄ• ke ekaá¹ƒ ... pe ... avig

anulomaá¹ƒ.

<65> nÄ«varaá¹‡asampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nÄ«varaá¹‡asampayutto dh
--- vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato

nÄ«varaá¹‡avippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ... (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se III 371/ dve, naadhipatiyÄ• dve, napurejÄ• te dve, nakamme dve, navipÄ• k
namagge ekaá¹ƒ, navippayutte dve.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<66> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa hetupacc
nÄ«varaá¹‡asampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pa
nÄ«varaá¹‡asampayuttÄ• \Ne III 394/ hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ h
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) nÄ«varaá¹‡asampayuttÄ• \Be III 320/ hetÅ« sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa hetupaccayena p
nÄ«varaá¹‡avippayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ•
hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<67> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa Ä• ramm
rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikic
uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati; diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä•
uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajj
vicikicchaá¹ƒ Ä• rabbha vicikicchÄ• ... pe ... diá¹-á¹-hi ... pe ... uddhaccaá¹ƒ ... pe ... doman
uppajjati; uddhaccaá¹ƒ Ä• rabbha uddhaccaá¹ƒ uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• , dor
uppajjati; domanassaá¹ƒ Ä• rabbha domanassaá¹ƒ uppajjati; diá¹-á¹-hi \Se III 372/ ... pe ... v
... uddhaccaá¹ƒ uppajjati. (1)

nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa Ä• rammaá¹‡ap
nÄ«varaá¹‡asampayutte pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkha
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti; nÄ«varaá¹‡asampayutte khandhe aniccato dukkhato an
cetopariyaÃ±Ä• á¹‡ena nÄ«varaá¹‡asampayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti; nÄ«v
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<68> nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa Ä• rammaá
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubb
pe ... jhÄ• nÄ• \Ne III 395/ vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vuá¹-á¹-ha
pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, mag
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nÄ«varaá¹‡
aniccato dukkhato anattato vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati (yÄ• va Ä• vajja

nÄ«varaá¹‡avippayutto \Be III 321/ dhammo nÄ«varaá¹‡asampayuttassa dhammassa Ä• ra
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ..
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nÄ«varaá¹‡avippayutte khandhe assÄ• deti abhinandati \Se III
Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... dom
uppajjati. (2)

adhipatipaccayo

<69> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa adhipatip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- rÄ• gaá¹ƒ garuá
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati; diá¹-á¹-hiá¹ƒ garuá¹ƒ
assÄ• deti ... pe .... __sahajÄ• tÄ• dhipati_ --- nÄ«varaá¹‡asampayuttÄ• dhipati nÄ«varaá¹‡
khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa adhipatipaccaye
__sahajÄ• tÄ• dhipati_ --- nÄ«varaá¹‡asampayuttÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ r
adhipatipaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) nÄ«varaá¹‡asampayuttÄ• dhipati s
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<70> nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe suciá¹‡á¹‡Ä• ni ...
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ
phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa
adhipatipaccayena paccayo \Ne III 396/. __sahajÄ• tÄ• dhipati_ --- nÄ«varaá¹‡avippayuttÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa adhipatipaccaye
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... pubbe ... pe ... jhÄ• naá
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nÄ«varaá¹‡avippayutte khandhe garuá¹ƒ katvÄ• assÄ• deti ab
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

anantarapaccayo

<71> nÄ«varaá¹‡asampayutto \Be III 322/ dhammo nÄ«varaá¹‡asampayuttassa dhammass
--- purimÄ• purimÄ• nÄ«varaá¹‡asampayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• na
nÄ«varaá¹‡asampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«laá
nÄ«varaá¹‡asampayuttÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo (idha
(2)

(mÅ«laá¹ƒ pucchitabbaá¹ƒ) purimÄ• purimÄ• nÄ«varaá¹‡avippayuttÄ• khandhÄ• pacchi
nÄ«varaá¹‡avippayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; anulomaá¹ƒ
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa anantarapaccay
nÄ«varaá¹‡asampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

samanantarapaccayÄ• di

<72> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa samanan
sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayen

upanissayapaccayo

<73> nÄ«varaá¹‡asampayutto \Ne III 397/ dhammo nÄ«varaá¹‡asampayuttassa dhammas
--- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ
upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; dosaá¹ƒ ... mohaá¹ƒ ... mÄ
diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya \Se III 375/ pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…gha
rÄ• go ... pe ... patthanÄ• rÄ• gassa ... pe ... patthanÄ• ya upanissayapaccayena paccayo.

nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa upanissayapacc
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- rÄ• gaá¹ƒ upan
... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... vipassanaá¹ƒ ... n
abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti; dosaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya dÄ
samÄ• pattiá¹ƒ uppÄ• deti; rÄ• go ... pe ... patthanÄ• saddhÄ• ya \Be III 323/ ... pe ... paÃ±
kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, maggassa, phalasamÄ• pattiyÄ• upanissay

<74> nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa upanissaya
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... sa
uppÄ• deti, sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ
samÄ• pattiá¹ƒ uppÄ• deti; saddhÄ• ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±Ä
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa upanissayapacc
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ, k
... pe ... senÄ• sanaá¹ƒ upanissÄ• ya \Se III 376/ pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ
... pe ... senÄ• sanaá¹ƒ rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ...
upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<75> nÄ«varaá¹‡avippayutto \Ne III 398/ dhammo nÄ«varaá¹‡avippayuttassa dhammassa
--- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cak
aniccato dukkhato anattato vipassati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sota
suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nÄ«varaá¹‡avippayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ pu
(1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa purejÄ• tapacca
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... doso ... moho .... __vatthupurejÄ• taá¹ƒ_
nÄ«varaá¹‡asampayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<76> nÄ«varaá¹‡asampayutto \Be III 324/ dhammo nÄ«varaá¹‡avippayuttassa dhammassa
paccayo ... dve, Ä• sevanapaccayena paccayo ... dve.

kammapaccayÄ• di

<77> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa kammap
nÄ«varaá¹‡asampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccaye
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• \Se III 377/. __sahajÄ• tÄ• _ --- nÄ«varaá¹‡asampayutt
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p
nÄ«varaá¹‡asampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-h
kammapaccayena paccayo. (3)

nÄ«varaá¹‡avippayutto \Ne III 399/ dhammo nÄ«varaá¹‡avippayuttassa dhammassa kamm
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• (saá¹ƒkhittaá¹ƒ). vipÄ• kapaccayÄ• ... ekaá¹ƒ.

Ä• hÄ• rapaccayÄ• di

<78> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa Ä• hÄ• ra
indriyapaccayena paccayo ... jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... s
paccayo ... dve.

vippayuttapaccayo

<79> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa vippayutta
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa vippayuttapaccay
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa vippayuttapacca
--- vatthu nÄ«varaá¹‡asampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo

atthipaccayo

<80> nÄ«varaá¹‡asampayutto \Be III 325/ dhammo nÄ«varaá¹‡asampayuttassa dhammass
paccayo --- nÄ«varaá¹‡asampayutto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipac
(1)

nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa atthipaccayena
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nÄ«varaá¹‡asampayuttÄ• khandhÄ• cittasamuá¹-á¹
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nÄ«varaá¹‡asampayuttÄ• khandhÄ• pure
atthipaccayena paccayo. (2)

nÄ«varaá¹‡asampayutto \Ne III 400/ dhammo nÄ«varaá¹‡asampayuttassa ca nÄ«varaá¹‡a
atthipaccayena paccayo --- nÄ«varaá¹‡asampayutto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (3)

<81> nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa atthipaccay
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa atthipaccayena
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... diá¹-á¹
vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati; vatthu nÄ«varaá¹‡asam
khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

<82> nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡avippayutto ca dhammÄ• nÄ«varaá¹‡asampa
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- nÄ«varaá¹‡asan
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•
ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (1)

nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡avippayutto ca dhammÄ• nÄ«varaá¹‡avippayuttas
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ ---
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Be III 326/ rÅ«pÄ• naá¹ƒ a
__pacchÄ• jÄ• tÄ• _ --- nÄ«varaá¹‡asampayuttÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• r
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nÄ«varaá¹‡asampayuttÄ• khandhÄ• ca r
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<83> hetuyÄ• \Ne III 401/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare
cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, pur
dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri,
cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate catt
satta.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<84> nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa Ä• rammaá¹‡ap
sahajÄ• tapaccayena paccayo \Se III 380/ ... upanissayapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo. (2)

nÄ«varaá¹‡asampayutto dhammo nÄ«varaá¹‡asampayuttassa ca nÄ«varaá¹‡avippayuttas
sahajÄ• tapaccayena paccayo. (3)

<85> nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡avippayuttassa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena \Be III 327/ paccayo ... Ä• hÄ• rapa
indriyapaccayena paccayo. (1)

nÄ«varaá¹‡avippayutto dhammo nÄ«varaá¹‡asampayuttassa dhammassa Ä• rammaá¹‡apa
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡avippayutto ca dhammÄ• nÄ«varaá¹‡asampayuttas
purejÄ• taá¹ƒ. (1)

nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡avippayutto ca dhammÄ• nÄ«varaá¹‡avippayuttas
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<86> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nas
nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye satta
namagge satta, nasampayutte paÃ±ca, navippayutte cattÄ• ri \Se III 381/, noatthiyÄ• cattÄ•
satta, novigate satta, noavigate cattÄ• ri.

paccanÄ«yaá¹ƒ.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<87> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare cattÄ•
403/ cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... namagge cattÄ• ri, n
navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<88> nahetupaccayÄ• \Be III 328/ Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca (anuloma
avigate satta.

nÄ«varaá¹‡asampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

47. nÄ«varaá¹‡anÄ«varaá¹‡iyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1-4. paccayÄ• nulomÄ• di

<89> nÄ«varaá¹‡aÃ±ceva \Ne III 404/ nÄ«varaá¹‡iyaÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá

dhammo uppajjati hetupaccayÄ• --- kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddha
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ. (evaá¹ƒ sabbe gaá¹‡anÄ• vibhajitabbÄ•
ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<90> nÄ«varaá¹‡o ceva nÄ«varaá¹‡iyo ca dhammo nÄ«varaá¹‡assa ceva nÄ«varaá¹‡iyass
paccayo --- nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ nÄ«varaá
paccayo. (1)

nÄ«varaá¹‡o ceva \Se III 382/ nÄ«varaá¹‡iyo ca dhammo nÄ«varaá¹‡iyassa ceva no ca nÄ
hetupaccayena paccayo --- nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• ca hetÅ« sampayuttakÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

nÄ«varaá¹‡o ceva nÄ«varaá¹‡iyo ca dhammo nÄ«varaá¹‡assa ceva nÄ«varaá¹‡iyassa ca
III 405/ no ca nÄ«varaá¹‡assa ca dhammassa hetupaccayena paccayo --- nÄ«varaá¹‡Ä• \E
nÄ«varaá¹‡iyÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ nÄ«varaá¹‡Ä• naÃ±ca cit
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡iyassa ceva no ca nÄ«varaá¹‡
hetupaccayena paccayo --- nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• hetÅ« sampayuttak
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

Ä• rammaá¹‡apaccayo

<91> nÄ«varaá¹‡o ceva nÄ«varaá¹‡iyo ca dhammo nÄ«varaá¹‡assa ceva nÄ«varaá¹‡iyass
Ä• rammaá¹‡apaccayena paccayo --- nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡Ä• uppajjanti. (m
nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• khandhÄ• uppajjanti. (
nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡iyassa ceva no ca nÄ«varaá¹‡
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma

paccavekkhati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi ... vicikic
uddhaccaá¹ƒ ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... a
paccavekkhanti, vodÄ• naá¹ƒ ... pe ... pahÄ«ne kilese \Se III 383/ ... pe ... vikkhambhite kile
pubbe samudÄ• ciá¹‡á¹‡e ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nÄ«varaá¹‡iye ceva no ca
aniccato ... pe ... vipassati, assÄ• deti abhinandati ... pe ... domanassaá¹ƒ uppajjati; dibbena
rÅ«paá¹ƒ passati ... pe ... (yÄ• va Ä• vajjanÄ• tÄ• va kÄ• tabbÄ•). (1)

nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ceva nÄ«varaá¹‡iyassa
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nÄ«varaá¹‡iye ceva
nÄ«varaá¹‡e khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... diá¹-á¹-hi ... v
uddhaccaá¹ƒ ... domanassaá¹ƒ uppajjati. (2)

nÄ«varaá¹‡iyo \Ne III 406/ ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡assa ceva nÄ«var
nÄ«varaá¹‡iyassa ceva no ca nÄ«varaá¹‡assa ca dhammassa Ä• rammaá¹‡apaccayena pa
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• \Be
... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nÄ«varaá¹‡iye ceva no ca nÄ«varaá¹‡e khandhe assÄ• deti
Ä• rabbha nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca khandhÄ• uppajjanti (evaá¹ƒ itarepi tÄ«á¹

(Ä• rammaá¹‡asadisÄ• adhipatipaccayÄ• , purejÄ• tampi Ä• rammaá¹‡asadisaá¹ƒ. upanis
kÄ• tabbaá¹ƒ. saá¹ƒkhittaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ yathÄ• nÄ«varaá¹‡adukaá¹ƒ, evaá
kÄ• tabbaá¹ƒ.)

nÄ«varaá¹‡anÄ«varaá¹‡iyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

48. nÄ«varaá¹‡anÄ«varaá¹‡asampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<92> nÄ«varaá¹‡aÃ±ceva \Se III 384/ \Ne III 407/ nÄ«varaá¹‡asampayuttaÃ±ca dhammaá
ceva nÄ«varaá¹‡asampayutto ca dhammo uppajjati hetupaccayÄ• --- kÄ• macchandanÄ«v
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ. s

kÄ• tabbÄ•). (1)

nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡asam
dhammo uppajjati hetupaccayÄ• --- nÄ«varaá¹‡e paá¹-icca sampayuttakÄ• khandhÄ• . (2)

nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o cev
nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• --
paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ sa
(cakkaá¹ƒ). (3)

<93> nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«var
\Ne III 408/ nÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ• --- nÄ«varaá¹‡asampayuttaÃ±ce
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

nÄ«varaá¹‡asampayuttaÃ±ceva \Be III 331/ no ca nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca n
nÄ«varaá¹‡asampayutto ca dhammo uppajjati hetupaccayÄ• --- nÄ«varaá¹‡asampayutte c
khandhe paá¹-icca nÄ«varaá¹‡Ä• . (2)

nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡c
ca nÄ«varaá¹‡asampayutto \Se III 385/ ceva no ca nÄ«varaá¹‡o ca dhammÄ• uppajjanti he
nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
pe ... dve khandhe ... pe .... (3)

<94> nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡asampayuttaÃ±ceva n
paá¹-icca nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca dhammo uppajjati hetupaccayÄ• -
kÄ• macchandanÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paá¹-icca thinamiddhanÄ«vara
avijjÄ• nÄ«varaá¹‡aá¹ƒ (cakkaá¹ƒ). (1)

nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡asampayuttaÃ±ceva no ca n
paá¹-icca nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ
nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca nÄ«varaá¹‡aÃ
... pe ... dve khandhe ca ... pe .... (2)

nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡asampayuttaÃ±ceva no ca n
paá¹-icca nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡asampayutto ceva no c
uppajjanti hetupaccayÄ• --- nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ ekaá¹ƒ
kÄ• macchandanÄ«varaá¹‡aÃ±ca paá¹-icca tayo khandhÄ• thinamiddhanÄ«varaá¹‡aá¹ƒ u
avijjÄ• nÄ«varaá¹‡aá¹ƒ ... pe ... dve khandhe ca ... pe ... (cakkaá¹ƒ. saá¹ƒkhittaá¹ƒ.). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<95> hetuyÄ• \Ne III 409/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<96> nÄ«varaá¹‡aÃ±ceva \Be III 332/ nÄ«varaá¹‡asampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡asampayutto ca dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• nÄ«varaá¹‡a avijjÄ• nÄ«varaá¹‡aá¹ƒ, uddhaccanÄ«varaá¹‡aá¹ƒ paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡c ca dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1)

nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca nÄ«varaá¹‡asampayuttaÃ±ceva no ca n paá¹-icca nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca dhammo uppajjati nahetupaccayÄ• vicikicchÄ• nÄ«varaá¹‡aÃ±ca sampayuttake ca khandhe paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ, sampayuttake ca khandhe paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<97> nahetuyÄ• \Ne III 410/ tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• j nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<98> hetupaccayÄ• naadhipatiyÄ• nava ... pe ... navippayutte nava.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<99> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i (sab
tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampa
paá¹-iccavÄ• rasadisÄ• ninnÄ• nÄ• karaá¹‡Ä• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<100> nÄ«varaá¹‡o \Be III 333/ ceva nÄ«varaá¹‡asampayutto ca dhammo nÄ«varaá¹‡assa
nÄ«varaá¹‡asampayuttassa \Se III 387/ \Ne III 411/ ca dhammassa hetupaccayena paccayo
nÄ«varaá¹‡asampayuttÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ hetupaccay

nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca dhammo nÄ«varaá¹‡asampayuttassa ceva
hetupaccayena paccayo --- nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• ca hetÅ« sampa
hetupaccayena paccayo. (2)

nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca dhammo nÄ«varaá¹‡assa ceva nÄ«varaá¹‡
nÄ«varaá¹‡asampayuttassa ceva no ca nÄ«varaá¹‡assa ca dhammassa hetupaccayena pa
nÄ«varaá¹‡asampayuttÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ nÄ«varaá¹‡Ä• n

Ä• rammaá¹‡apaccayo

<101> nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca dhammo nÄ«varaá¹‡assa ceva nÄ«v

dhammassa Ä• rammaá¹‡apaccayena paccayo --- nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡Ä• u
kÄ• tabbaá¹ƒ) nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä•
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) nÄ«varaá¹‡e Ä• rabbha nÄ«varaá¹‡Ä• ca sampayuttakÄ• ca kha

nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡asampayuttassa ce
dhammassa Ä• rammaá¹‡apaccayena paccayo --- nÄ«varaá¹‡asampayutte ceva no ca nÄ«
nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• khandhÄ• uppajjanti. (mÅ«laá¹ƒ pucc
nÄ«varaá¹‡asampayutte ceva no ca nÄ«varaá¹‡e khandhe Ä• rabbha nÄ«varaá¹‡Ä• uppaj
pucchitabbaá¹ƒ) nÄ«varaá¹‡asampayutte ceva no ca nÄ«varaá¹‡e khandhe Ä• rabbha nÄ«
\Se III 388/ ca khandhÄ• uppajjanti. (3)

nÄ«varaá¹‡o \Be III 334/ ceva nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡asampayutto ceva n
dhammÄ• nÄ«varaá¹‡assa ceva nÄ«varaá¹‡asampayuttassa ca dhammassa Ä• rammaá¹‡
(3)

adhipatipaccayÄ• di

<102> nÄ«varaá¹‡o \Ne III 412/ ceva nÄ«varaá¹‡asampayutto ca dhammo nÄ«varaá¹‡ass
nÄ«varaá¹‡asampayuttassa ca dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä•
(garukÄ• rammaá¹‡Ä• yeva).

nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡asampayuttassa ce
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __
nÄ«varaá¹‡asampayutte ceva no ca nÄ«varaá¹‡e khandhe garuá¹ƒ katvÄ• nÄ«varaá¹‡asa
nÄ«varaá¹‡Ä• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- nÄ«varaá¹‡asampayuttÄ• c
nÄ«varaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (
__Ä• rammaá¹‡Ä• dhipati_ --- nÄ«varaá¹‡asampayutte ceva no ca nÄ«varaá¹‡e khandhe g
uppajjanti. __sahajÄ• tÄ• dhipati_ --- nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• c
nÄ«varaá¹‡Ä• naá¹ƒ adhipatipaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) __Ä• rammaá¹‡
nÄ«varaá¹‡asampayutte ceva no ca nÄ«varaá¹‡e khandhe garuá¹ƒ katvÄ• nÄ«varaá¹‡Ä•
uppajjanti. __sahajÄ• tÄ• dhipati_ --- nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• c
khandhÄ• naá¹ƒ nÄ«varaá¹‡Ä• naÃ±ca adhipatipaccayena paccayo. (3)

<103> nÄ«varaá¹‡o ceva nÄ«varaá¹‡asampayutto ca nÄ«varaá¹‡asampayutto ceva no ca
nÄ«varaá¹‡assa ceva nÄ«varaá¹‡asampayuttassa ca dhammassa adhipatipaccayena pacc
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i. (3)

anantarapaccayena paccayo (Ä• vajjanÄ• pi vuá¹-á¹-hÄ• nampi natthi, sabbattha purimÄ•

samanantarapaccayena paccayo ... nava ... sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã
paccayo ... nava ... nissayapaccayena paccayo ... nava ... upanissayapaccayena paccayo ..
(Ä• rammaá¹‡asadisaá¹ƒ, vipÄ• ko natthi) ... Ä• sevanapaccayena paccayo ... paÃ±ca.

kammapaccayo

<104> nÄ«varaá¹‡asampayutto \Be III 335/ \Ne III 413/ ceva no ca nÄ«varaá¹‡o dhammo n
ceva no ca nÄ«varaá¹‡assa dhammassa kammapaccayena paccayo --- nÄ«varaá¹‡asampa
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ•
ceva no ca nÄ«varaá¹‡Ä• cetanÄ• sampayuttakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ kammapacc
kÄ• tabbaá¹ƒ) nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• cetanÄ• sampayuttak
nÄ«varaá¹‡Ä• naÃ±ca kammapaccayena paccayo. (3)

Ä• hÄ• rapaccayÄ• di

<105> nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡o dhammo nÄ«varaá¹‡asampayutta
dhammassa Ä• hÄ• rapaccayena paccayo ... tÄ«á¹‡i ... indriyapaccayena paccayo ... tÄ«á¹‡
paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampayuttapaccayena pacca
atthipaccayena paccayo ... nava ... natthipaccayena paccayo ... nava ... vigatapaccayena pa
avigatapaccayena paccayo \Se III 390/ ... nava.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<106> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava,
nava.

paccanÄ«yuddhÄ• ro

<107> nÄ«varaá¹‡o \Ne III 414/ ceva nÄ«varaá¹‡asampayutto ca dhammo nÄ«varaá¹‡assa
nÄ«varaá¹‡asampayuttassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• t
upanissayapaccayena paccayo (evaá¹ƒ navapi tÄ«su padesu parivattetabbÄ•).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<108> nahetuyÄ• \Be III 336/ nava, naÄ• rammaá¹‡e nava ... pe ... noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<109> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡
naupanissaye tÄ«á¹‡i ... pe ... namagge tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i,

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<110> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ•) ... pe

nÄ«varaá¹‡anÄ«varaá¹‡asampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

49. nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1-4. paccayÄ• nulomÄ• di

<111> nÄ«varaá¹‡avippayuttaá¹ƒ \Se III 391/ \Ne III 415/ nÄ«varaá¹‡iyaá¹ƒ dhammaá¹ƒ pa
nÄ«varaá¹‡avippayutto nÄ«varaá¹‡iyo dhammo uppajjati hetupaccayÄ• --- nÄ«varaá¹‡avip
nÄ«varaá¹‡iyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ).

(yathÄ• cÅ«á¸·antaraduke lokiyadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

nÄ«varaá¹‡agocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. parÄ• mÄ• sagocchakaá¹ƒ

50. parÄ• mÄ• sadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> parÄ• mÄ• saá¹ƒ \Be III 337/ \Ne III 416/ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dham
--- parÄ• mÄ• saá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa

<2> noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo uppajjati hetupac
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ• mahÄ• bhÅ«tÄ•). (1)

noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• so dhammo uppajjati hetupaccayÄ•
paá¹-icca parÄ• mÄ• so. (2)

noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• so ca noparÄ• mÄ• so \Se III 392/ ca
hetupaccayÄ• \Ne III 417/ --- noparÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<3> parÄ• mÄ• saÃ±ca noparÄ• mÄ• saÃ±ca dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhan
noparÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaÃ±ca parÄ• mÄ• saÃ±ca paá¹-icca tayo khandhÄ• citta
... pe ... dve khandhe ca ... pe ... parÄ• mÄ• se ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-
(1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<4> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca (sabbattha paÃ±ca), vipÄ• ke ekaá¹ƒ ... pe ..

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<5> noparÄ• mÄ• saá¹ƒ \Be III 338/ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo uppaj
ahetukaá¹ƒ noparÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á
... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vi
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<6> parÄ• mÄ• saá¹ƒ \Ne III 418/ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo uppajjat
parÄ• mÄ• saá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo uppajjati naÄ• ramma
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ•
(1)

parÄ• mÄ• saÃ±ca noparÄ• mÄ• saÃ±ca dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo
parÄ• mÄ• saÃ±ca sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<7> nahetuyÄ• \Se III 393/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naa
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te p
paÃ±ca, naÄ• sevane paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ,
ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte paÃ±ca, nonatthiyÄ• tÄ«á¹‡

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<8> hetupaccayÄ• \Be III 339/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca ... pe ... n
... nasampayutte tÄ«á¹‡i, navippayutte paÃ±ca, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

nahetudukaá¹ƒ

<9> nahetupaccayÄ• \Ne III 419/ Ä• rammaá¹‡e ekaá¹ƒ, anantare ekaá¹ƒ (sabbattha ekaá

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<10> parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paccayÄ• noparÄ• mÄ• so dhammo uppajjati hetupac
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (1)

noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paccayÄ• noparÄ• mÄ• so dhammo uppajjati hetupaccay
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•), vatthuá¹ƒ paccayÄ• no
(1)

noparÄ• mÄ• saá¹ƒ \Se III 394/ dhammaá¹ƒ paccayÄ• parÄ• mÄ• so dhammo uppajjati he
khandhe paccayÄ• parÄ• mÄ• so, vatthuá¹ƒ paccayÄ• parÄ• mÄ• so. (2)

noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paccayÄ• parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ•
--- noparÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• parÄ• mÄ• so \Be III
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... vatthuá¹ƒ paccayÄ• par
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• parÄ• mÄ• so ca samp

<11> parÄ• mÄ• saÃ±ca noparÄ• mÄ• saÃ±ca dhammaá¹ƒ paccayÄ• noparÄ• mÄ• so dh
noparÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaÃ±ca parÄ• mÄ• saÃ±ca paccayÄ• tayo khandhÄ• cit
pe ... dve khandhe ca ... pe ... parÄ• mÄ• saÃ±ca sampayuttake ca khandhe paccayÄ• citta
rÅ«paá¹ƒ, parÄ• mÄ• saÃ±ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa

paccayÄ• noparÄ• mÄ• sÄ• khandhÄ• (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<12> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca (sabbattha paÃ±ca), v
avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<13> noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paccayÄ• noparÄ• mÄ• so dhammo uppajjati nahet
noparÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se III 395/ paccayÄ• kÄ• yaviÃ±Ã±Ä
paccayÄ• ahetukÄ• noparÄ• mÄ• sÄ• khandhÄ• ; vicikicchÄ• sahagate uddhaccasahagat
vicikicchÄ• sahagato uddhaccasahagato moho (saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<14> nahetuyÄ• \Ne III 421/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naa
... naupanissaye tÄ«á¹‡i, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te paÃ±ca \Be III 341/, naÄ•
tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, nama
tÄ«á¹‡i, navippayutte paÃ±ca, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<15> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca (evaá¹ƒ sabbattha k

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<16> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

parÄ• mÄ• saá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho noparÄ• mÄ• so dhammo uppajjati hetupac
saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• (evaá¹ƒ paÃ±ca paÃ±hÄ• kÄ• tabbÄ• arÅ«p
sampayuttavÄ• ropi evaá¹ƒ kÄ• tabbÄ•).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<17> noparÄ• mÄ• so \Se III 396/ \Ne III 422/ dhammo noparÄ• mÄ• sassa dhammassa he
noparÄ• mÄ• sÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa hetupaccayena paccayo --- nopar
hetupaccayena paccayo. (2)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammassa hetupa
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ parÄ• mÄ• sassa ca cittasamuá¹-á¹-hÄ• nÄ• n
paccayo. (3)

Ä• rammaá¹‡apaccayo

<18> parÄ• mÄ• so \Be III 342/ dhammo parÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apac
Ä• rabbha parÄ• mÄ• so uppajjati. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) parÄ• mÄ• saá¹ƒ Ä• rabbha no
uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) parÄ• mÄ• saá¹ƒ Ä• rabbha parÄ• mÄ• so ca sampayu
(3)

<19> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apaccayena
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, assÄ• deti abhinandati,
... pe ... vicikicchÄ• ... uddhaccaá¹ƒ ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni \Ne
... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• magga
phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena \Se III 397/ paccayo; ariyÄ• noparÄ• mÄ• se pah
vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noparÄ• mÄ• se kh
... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... vicikicchÄ• ... ud
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
cetopariyaÃ±Ä• á¹‡ena noparÄ• mÄ• sacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• r
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
noparÄ• mÄ• sÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apaccayena paccay
pe ... uposathakammaá¹ƒ ... pe ... taá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha diá¹-á¹-hi u
pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noparÄ• mÄ• se khandhe assÄ• deti a
Ä• rabbha diá¹-á¹-hi uppajjati. (2)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammassa Ä• ram
... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... taá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä
parÄ• mÄ• so ca sampayuttakÄ• ca khandhÄ• uppajjanti, pubbe ... pe ... jhÄ• nÄ• \Be III 3
... pe ... vatthuá¹ƒ noparÄ• mÄ• se khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ•
khandhÄ• uppajjanti. (3)

<20> parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• parÄ• mÄ• sassa dhammassa Ä• ra
parÄ• mÄ• saÃ±ca sampayuttake ca khandhe Ä• rabbha parÄ• mÄ• so uppajjati ... tÄ«á¹‡i.

adhipatipaccayo

<21> parÄ• mÄ• so \Ne III 424/ dhammo parÄ• mÄ• sassa dhammassa adhipatipaccayena
garuá¹ƒ katvÄ• parÄ• mÄ• so uppajjati ... tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipatiyeva kÄ• tabbÄ•

<22> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa adhipatipaccayena pacca
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
... taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• g

pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• ... pe
katvÄ• ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• ... pe ... nibbÄ• naá¹ƒ gotrabhussa, vodÄ• na
phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noparÄ• mÄ• se khandh
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati. __sahajÄ• tÄ• dhipati_ --- no
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa adhipatipaccayena paccayo --- Ä•
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
... pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noparÄ• mÄ• se khandhe
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ ---
noparÄ• mÄ• sÄ• dhipati parÄ• mÄ• sassa adhipatipaccayena \Se III 399/ paccayo. (2)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammassa adhipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• \Be III 344/ ... pe ... cakkhuá¹ƒ ... pe ..
noparÄ• mÄ• se khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• pa
khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- noparÄ• mÄ• sÄ• dhipati sampayuttakÄ• n
parÄ• mÄ• sassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena pacc

parÄ• mÄ• so \Ne III 425/ ca noparÄ• mÄ• so ca dhammÄ• parÄ• mÄ• sassa dhammassa
__Ä• rammaá¹‡Ä• dhipati_ --- parÄ• mÄ• saÃ±ca sampayuttake ca khandhe garuá¹ƒ katvÄ

anantarapaccayo

<23> parÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa anantarapaccayena paccayo -
pacchimassa pacchimassa parÄ• mÄ• sassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• t
parÄ• mÄ• so pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ noparÄ• mÄ• sÄ• naá¹ƒ khandhÄ• naá¹ƒ
parÄ• mÄ• so vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) pu
pacchimassa pacchimassa parÄ• mÄ• sassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anar

<24> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa anantarapaccayena pacc
noparÄ• mÄ• sÄ• khandhÄ• pacchimÄ• naá¹ƒ \Se III 400/ pacchimÄ• naá¹ƒ noparÄ• mÄ•
anantarapaccayena paccayo ... pe ... anulomaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena
kÄ• tabbaá¹ƒ) purimÄ• purimÄ• noparÄ• mÄ• sÄ• khandhÄ• pacchimassa pacchimassa
paccayo; Ä• vajjanÄ• parÄ• mÄ• sassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabba
noparÄ• mÄ• sÄ• khandhÄ• pacchimassa pacchimassa parÄ• mÄ• sassa ca sampayuttak
anantarapaccayena paccayo; Ä• vajjanÄ• parÄ• mÄ• sassa ca sampayuttakÄ• naÃ±ca kha
paccayo. (3)

<25> parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• parÄ• mÄ• sassa dhammassa anan
purimo parÄ• mÄ• so ca sampayuttakÄ• ca khandhÄ• pacchimassa pacchimassa parÄ• m
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) \Be III 345/ purimo purimo parÄ• mÄ• so ca sampayuttal
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ noparÄ• mÄ• sÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapacc
sampayuttakÄ• ca khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ k
parÄ• mÄ• so ca sampayuttakÄ• ca khandhÄ• pacchimassa pacchimassa parÄ• mÄ• sass
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<26> parÄ• mÄ• so \Ne III 426/ dhammo parÄ• mÄ• sassa dhammassa samanantarapacca
sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayen

upanissayapaccayo

<27> parÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa upanissayapaccayena \Se III 4
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
parÄ• mÄ• sassa upanissayapaccayena paccayo ... tÄ«á¹‡i.

<28> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa upanissayapaccayena pa
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
pe ... samÄ• pattiá¹ƒ uppÄ• deti ... mÄ• naá¹ƒ jappeti ... sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ
dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sa
dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti ... pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá
saddhÄ• ... pe ... senÄ• sanaá¹ƒ, saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya, rÄ• gassa ... pe ... pat
kÄ• yikassa sukhassa ... pe ... maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena pac

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa upanissayapaccayena paccayo --
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
gaá¹‡hÄ• ti, sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ, rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ, kÄ• yikaá¹ƒ suk
senÄ• sanaá¹ƒ upanissÄ• ya diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; saddhÄ• ... pe ... senÄ• sanaá¹ƒ pa
upanissayapaccayena paccayo. (2)

noparÄ• mÄ• so \Be III 346/ dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhamma
--- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«par
upanissÄ• ya diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya diá¹-
\Ne III 427/ gaá¹‡hÄ• ti; saddhÄ• ... pe ... senÄ• sanaá¹ƒ parÄ• mÄ• sassa sampayuttakÄ•

upanissayapaccayena paccayo. (3)

<29> parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• parÄ• mÄ• sassa dhammassa upan
upanissayÄ• parÄ• mÄ• so ca sampayuttakÄ• ca khandhÄ• parÄ• mÄ• sassa upanissaya

purejÄ• tapaccayo

<30> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa purejÄ• tapaccayena pac
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... vicikicchÄ• ... pe ... uddha
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu noparÄ• mÄ• sÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• t

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa purejÄ• tapaccayena paccayo ---
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha diá¹-á¹-hi uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu parÄ• mÄ• sassa purejÄ• ta

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammassa purejÄ•
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• so \Se III 403/ ca sampayuttakÄ• ca kh
__vatthupurejÄ• taá¹ƒ_ --- vatthu parÄ• mÄ• sassa ca sampayuttakÄ• naÃ±ca khandhÄ• na
paccayo. (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<31> parÄ• mÄ• so \Be III 347/ dhammo noparÄ• mÄ• sassa dhammassa pacchÄ• jÄ• tap
(pacchÄ• jÄ• tÄ• kÄ• tabbÄ•) ... Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<32> noparÄ• mÄ• so \Ne III 428/ dhammo noparÄ• mÄ• sassa dhammassa kammapacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- noparÄ• mÄ• sÄ• cetanÄ• sampayuttakÄ• naá¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkh
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- noparÄ• mÄ• sÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ
kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) noparÄ• mÄ• sÄ• cetanÄ• parÄ• mÄ
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) noparÄ• mÄ• sÄ• cetanÄ• parÄ• mÄ• sassa ca sampayuttakÄ• n

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

vipÄ• kapaccayÄ• di

<33> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa vipÄ• kapaccayena pacca
paccayo ... tÄ«á¹‡i, indriyapaccayena paccayo ... tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... t

parÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa maggapaccayena paccayo --- par
(evaá¹ƒ paÃ±ca paÃ±hÄ• kÄ• tabbÄ•) sampayuttapaccayena \Se III 404/ paccayo ... paÃ±

vippayuttapaccayo

<34> parÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa vippayuttapaccayena pacca
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa vippayuttapaccayena paccayo
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa vippayuttapaccayena paccayo. __
parÄ• mÄ• sassa vippayuttapaccayena paccayo. (2)

noparÄ• mÄ• so \Be III 348/ \Ne III 429/ dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu parÄ• mÄ• sassa ca sampayutta
vippayuttapaccayena paccayo. (3)

parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• noparÄ• mÄ• sassa dhammassa vippayut
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

atthipaccayo

<35> parÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa atthipaccayena paccayo ---
__sahajÄ• to_ --- parÄ• mÄ• so sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
atthipaccayena paccayo. __pacchÄ• jÄ• to_ --- parÄ• mÄ• so purejÄ• tassa imassa kÄ• yas
(1)

<36> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa atthipaccayena paccayo
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa atthipaccayena paccayo --- sahaj
__sahajÄ• tÄ• _ \Se III 405/ --- noparÄ• mÄ• sÄ• khandhÄ• parÄ• mÄ• sassa atthipaccaye
--- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha diá¹-á¹-hi uppajjati,
parÄ• mÄ• sassa atthipaccayena paccayo. (2)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammassa atthipa
purejÄ• taá¹ƒ. __sahajÄ• to_ --- noparÄ• mÄ• so eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe .... __purejÄ• t
pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• so ca sampayuttakÄ• c
vatthu parÄ• mÄ• sassa ca sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena paccay

<37> parÄ• mÄ• so \Ne III 430/ ca noparÄ• mÄ• so ca dhammÄ• noparÄ• mÄ• sassa dha
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ \Be III 349/, indriyaá¹ƒ. __sah
noparÄ• mÄ• so eko khandho ca parÄ• mÄ• so ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasa
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe ... parÄ• mÄ• so ca
khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; parÄ• mÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; __parÄ• mÄ• so ca v
khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• to_ --- parÄ• mÄ• so ca sampayu
imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• to_ --- parÄ• mÄ• so ca sampay
khandhÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. __pa
sampayuttakÄ• ca khandhÄ• rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccay

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<38> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• j
kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge
paÃ±ca, vippayutte paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• nava, vigate nava, avigate paÃ±ca

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<39> parÄ• mÄ• so \Ne III 431/ dhammo parÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apac

upanissayapaccayena paccayo. (1)

parÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apaccayena paccay
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

parÄ• mÄ• so \Be III 350/ dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammass
upanissayapaccayena paccayo. (3)

<40> noparÄ• mÄ• so dhammo noparÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo \Se III 407/ ... indriyapaccayena

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa dhammassa Ä• rammaá¹‡apaccayena paccay
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

noparÄ• mÄ• so dhammo parÄ• mÄ• sassa ca noparÄ• mÄ• sassa ca dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

<41> parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• parÄ• mÄ• sassa dhammassa Ä• ra
upanissayapaccayena paccayo. (1)

parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• noparÄ• mÄ• sassa dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

parÄ• mÄ• so ca noparÄ• mÄ• so ca dhammÄ• parÄ• mÄ• sassa ca noparÄ• mÄ• sassa
paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<42> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<43> hetupaccayÄ• \Be III 351/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanant
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye tÄ«á¹‡i ... pe ... namag
ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<44> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• \Se III
paÃ±ca.

parÄ• mÄ• sadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

51. parÄ• maá¹-á¹-hadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<45> parÄ• maá¹-á¹-haá¹ƒ \Ne III 433/ dhammaá¹ƒ paá¹-icca parÄ• maá¹-á¹-ho dhammo u
parÄ• maá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•).

parÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... (parÄ• maá¹-á¹-hadukaá¹ƒ yathÄ• cÅ«
lokiyadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ).

parÄ• maá¹-á¹-hadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

52. parÄ• mÄ• sasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<46> parÄ• mÄ• sasampayuttaá¹ƒ \Ne III 434/ dhammaá¹ƒ paá¹-icca parÄ• mÄ• sasampay

hetupaccayÄ• --- parÄ• mÄ• sasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ
pe .... (1)

parÄ• mÄ• sasampayuttaá¹ƒ \Be III 352/ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto dh
--- parÄ• mÄ• sasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

parÄ• mÄ• sasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• sasampayutto ca parÄ• mÄ
409/ uppajjanti hetupaccayÄ• --- parÄ• mÄ• sasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<47> parÄ• mÄ• savippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto dhammo
parÄ• mÄ• savippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ
435/ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu,
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

parÄ• mÄ• sasampayuttaÃ±ca parÄ• mÄ• savippayuttaÃ±ca dhammaá¹ƒ paá¹-icca parÄ• m
hetupaccayÄ• --- parÄ• mÄ• sasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasa
(saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<48> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca, anantare dve, samananta
aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevane dve, ka
Ä• hÄ• re paÃ±ca ... pe ... magge paÃ±ca, sampayutte dve, vippayutte paÃ±ca, atthiyÄ• pa
vigate dve, avigate paÃ±ca.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<49> parÄ• mÄ• savippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto dhammo
ahetukaá¹ƒ parÄ• mÄ• savippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• \Be II
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ \Ne III 436/ ... pe ... dve khandhe ... pe ... ahetukapaá
... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-i
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<50> parÄ• mÄ• sasampayuttaá¹ƒ \Se III 410/ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayu
naÄ• rammaá¹‡apaccayÄ• --- parÄ• mÄ• sasampayutte khandhe paá¹-icca cittasamuá¹-á¹-
(saá¹ƒkhittaá¹ƒ). (1)

parÄ• mÄ• savippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto dhammo uppajj
parÄ• mÄ• savippayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (yÄ• va asa

parÄ• mÄ• sasampayuttaÃ±ca parÄ• mÄ• savippayuttaÃ±ca dhammaá¹ƒ paá¹-icca parÄ• m
naÄ• rammaá¹‡apaccayÄ• --- parÄ• mÄ• sasampayutte khandhe ca mahÄ• bhÅ«te ca paá
rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<51> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanantare tÄ«
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch
naÄ• sevane paÃ±ca, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ek
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<52> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca (evaá¹ƒ gaá¹‡etabb

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<53> nahetupaccayÄ• \Ne III 437/ Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ), avigate ekaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<54> parÄ• mÄ• sasampayuttaá¹ƒ \Se III 411/ \Be III 354/ dhammaá¹ƒ paccayÄ• parÄ• mÄ
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasadiso).

parÄ• mÄ• savippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• parÄ• mÄ• savippayutto dhammo uppa
parÄ• mÄ• savippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-h
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•) va
parÄ• mÄ• savippayuttÄ• khandhÄ• . (1)

parÄ• mÄ• savippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• parÄ• mÄ• sasampayutto dhammo upp
paccayÄ• parÄ• mÄ• sasampayuttakÄ• khandhÄ• . (2)

parÄ• mÄ• savippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• parÄ• mÄ• sasampayutto ca parÄ• mÄ
\Ne III 438/ hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• parÄ• mÄ• sasampayuttakÄ• khandhÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

<55> parÄ• mÄ• sasampayuttaÃ±ca parÄ• mÄ• savippayuttaÃ±ca dhammaá¹ƒ paccayÄ•
uppajjati hetupaccayÄ• --- parÄ• mÄ• sasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca p
... dve khandhe ... pe .... (1)

parÄ• mÄ• sasampayuttaÃ±ca parÄ• mÄ• savippayuttaÃ±ca dhammaá¹ƒ paccayÄ• parÄ•
hetupaccayÄ• --- parÄ• mÄ• sasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittas

parÄ• mÄ• sasampayuttaÃ±ca parÄ• mÄ• savippayuttaÃ±ca dhammaá¹ƒ paccayÄ• parÄ•
parÄ• mÄ• savippayutto ca dhammÄ• uppajjanti hetupaccayÄ• \Se III 412/ --- parÄ• mÄ• s
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... parÄ• m

ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<56> hetuyÄ• \Be III 355/ nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare cattÄ
cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye nava, upanissaye cattÄ• ri, p
Ä• sevane cattÄ• ri, kamme nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava ... pe ... avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

<57> parÄ• mÄ• savippayuttaá¹ƒ \Ne III 439/ dhammaá¹ƒ paccayÄ• parÄ• mÄ• savippayu
nahetupaccayÄ• --- ahetukaá¹ƒ parÄ• mÄ• savippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkh
(yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ...
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukaparÄ• mÄ• savippayuttÄ• khandhÄ•
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<58> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacchÄ• jÄ• te
nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte tÄ«á¹‡i, navippayutte \Se III 413/ dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<59> hetupaccayÄ• \Be III 356/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (evaá¹ƒ ga

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<60> nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<61> parÄ• mÄ• sasampayuttaá¹ƒ \Ne III 440/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho parÄ• mÄ• sas
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

suddhaá¹ƒ

<62> hetuyÄ• dve (sabbattha dve), vipÄ• ke ekaá¹ƒ ... pe ... avigate dve. nahetuyÄ• ekaá
napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sevane dve, nakamme dve, navipÄ• ke dve,
ekaá¹ƒ, navippayutte dve.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• rÄ• pi kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<63> parÄ• mÄ• sasampayutto \Be III 357/ dhammo parÄ• mÄ• sasampayuttassa dhamma
parÄ• mÄ• sasampayuttÄ• \Ne III 441/ hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetup
kÄ• tabbaá¹ƒ) parÄ• mÄ• sasampayuttÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá

(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) parÄ• mÄ• sasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Se III 414/ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa hetupaccayena
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<64> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa Ä• ram
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• sasampayutto rÄ• go uppajjati; parÄ• m
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• sasampayutto rÄ• go uppajjati. (1)

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• savippayuttassa dhammassa Ä• rammaá¹‡a
parÄ• mÄ• sasampayutte pahÄ«ne kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e kilese
parÄ• mÄ• sasampayutte khandhe aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ
parÄ• mÄ• savippayutto rÄ• go ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanas
cetopariyaÃ±Ä• á¹‡ena parÄ• mÄ• sasampayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, par
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<65> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa Ä• ramma
... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, assÄ• deti abhi
Ä• rabbha parÄ• mÄ• savippayutto rÄ• go ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe .
uppajjati \Se III 415/; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• \Ne
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ•
vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariy
kilese ... pe ... vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ
parÄ• mÄ• savippayutte khandhe \Be III 358/ aniccato ... pe ... vipassati, assÄ• deti abhinar
parÄ• mÄ• savippayutto rÄ• go ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanas
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cet
parÄ• mÄ• savippayuttacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá
... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
parÄ• mÄ• savippayuttÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pu
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa Ä• rammaá¹‡a

pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhu
... vatthuá¹ƒ parÄ• mÄ• savippayutte khandhe assÄ• deti abhinandati. taá¹ƒ Ä• rabbha parÄ
uppajjati. (2)

adhipatipaccayo

<66> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa adhipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- rÄ• gaá¹ƒ garuá
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• parÄ• mÄ• sasampayutto rÄ• go uppajjati, parÄ• mÄ• sa
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• parÄ• mÄ• sasampayutto rÄ• go uppa
--- parÄ• mÄ• sasampayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccay

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• savippayuttassa dhammassa adhipatipacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- parÄ• mÄ• sasa
assÄ• deti \Ne III 443/ abhinandati, taá¹ƒ garuá¹ƒ katvÄ• parÄ• mÄ• savippayutto rÄ• go up
__sahajÄ• tÄ• dhipati_ --- parÄ• mÄ• sasampayuttÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
paccayo. (2)

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa ca parÄ• mÄ• savippayut
paccayo. __sahajÄ• tÄ• dhipati_ --- parÄ• mÄ• sasampayuttÄ• dhipati \Be III 359/ sampayu
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<67> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, assÄ• deti abhinandati, ta
parÄ• mÄ• savippayutto rÄ• go uppajjati, pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ•
maggaá¹ƒ garuá¹ƒ katvÄ• ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ• naá¹ƒ go
417/, vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... va
parÄ• mÄ• savippayutte khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ kat
rÄ• go uppajjati. __sahajÄ• tÄ• dhipati_ --- parÄ• mÄ• savippayuttÄ• dhipati sampayuttakÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa adhipatipacca
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katv
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• parÄ• mÄ• sasampayutto rÄ• go uppa
jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ parÄ• mÄ• savippayutte khandhe garuá¹ƒ ka
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• parÄ• mÄ• sasampayutto rÄ• go uppajjati. (2)

anantara-samanantarapaccayÄ•

<68> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa ananta
purimÄ• parÄ• mÄ• sasampayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ parÄ•
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (1)

parÄ• mÄ• sasampayutto \Ne III 444/ dhammo parÄ• mÄ• savippayuttassa dhammassa an
parÄ• mÄ• sasampayuttÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

<69> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa anantarap
purimÄ• parÄ• mÄ• savippayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ \Be III 360/ pacchimÄ• naá
khandhÄ• naá¹ƒ anantarapaccayena paccayo; anulomaá¹ƒ ... pe ... phalasamÄ• pattiyÄ• a
(1)

parÄ• mÄ• savippayutto \Se III 418/ dhammo parÄ• mÄ• sasampayuttassa dhammassa an
Ä• vajjanÄ• parÄ• mÄ• sasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pacc
paccayo. (2)

sahajÄ• tapaccayÄ• di

<70> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa sahajÄ
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... dve ... nissayapaccayena paccayo ... satta. á¹• 14

<71> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa upanis
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
parÄ• mÄ• sasampayutto rÄ• go ... moho ... patthanÄ• parÄ• mÄ• sasampayuttassa rÄ• ga
upanissayapaccayena paccayo. (1)

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• savippayuttassa dhammassa upanissayapa
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
parÄ• mÄ• sasampayuttaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ
jappeti; parÄ• mÄ• sasampayuttaá¹ƒ mohaá¹ƒ ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti
uppÄ• deti, mÄ• naá¹ƒ jappeti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; parÄ• mÄ
moho ... patthanÄ• saddhÄ• ya \Ne III 445/ ... pe ... paÃ±Ã±Ä• ya, rÄ• gassa ... dosassa ...
... patthanÄ• ya ... kÄ• yikassa sukhassa ... pe ... phalasamÄ• pattiyÄ• upanissayapaccaye

<72> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa upanissay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss

upanissÄ• ya dÄ• naá¹ƒ deti \Be III 361/ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ japp
... paÃ±Ã±aá¹ƒ, rÄ• gaá¹ƒ ... pe ... mÄ• naá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ
samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; kÄ• yikaá¹ƒ s
senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe
pe ... mÄ• no ... patthanÄ• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... p
rÄ• gassa ... pe ... mÄ• nassa ... patthanÄ• ya ... kÄ• yikassa sukhassa ... pe ... phalasamÄ
upanissayapaccayena paccayo. (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa upanissayapa
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya parÄ• mÄ• sasampayutto rÄ• go uppajjati; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ u
parÄ• mÄ• sasampayutto rÄ• go uppajjati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ parÄ• mÄ• sas
... patthanÄ• ya upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<73> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa purejÄ• ta
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• savippayutto
vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ass
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatt
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa \Ne III 446/ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• ya
vatthu parÄ• mÄ• savippayuttÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa purejÄ• tapac
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• sasampayutto rÄ• go uppajjati. __vatthu
parÄ• mÄ• sasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<74> parÄ• mÄ• sasampayutto \Be III 362/ dhammo parÄ• mÄ• savippayuttassa dhammas
(saá¹ƒkhittaá¹ƒ). (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa pacchÄ• jÄ• tap
(1)

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa Ä• sevanapa

kammapaccayÄ• di

<75> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa kamma
parÄ• mÄ• sasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccay

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• savippayuttassa dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- parÄ• mÄ• sasampayuttÄ• cetanÄ• cittasamuá¹
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- parÄ• mÄ• sasampayuttÄ• cetan
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) parÄ• m
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

parÄ• mÄ• savippayutto \Ne III 447/ dhammo parÄ• mÄ• savippayuttassa dhammassa kam
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- parÄ• mÄ• savippayuttÄ• cetanÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo;
nÄ• nÄ• kkhaá¹‡ikÄ• --- parÄ• mÄ• savippayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• na
kammapaccayena paccayo. (1)

vipÄ• kapaccayena paccayo ... ekaá¹ƒ, Ä• hÄ• rapaccayena paccayo ... cattÄ• ri, indriyapa
cattÄ• ri, jhÄ• napaccayena paccayo ... cattÄ• ri, maggapaccayena paccayo ... cattÄ• ri, sam
paccayo ... dve.

vippayuttapaccayo

<76> parÄ• mÄ• sasampayutto \Be III 363/ dhammo parÄ• mÄ• savippayuttassa dhammas
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa vippayuttapacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa vippayuttapac
--- vatthu parÄ• mÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo.

atthipaccayo

<77> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa atthipa
parÄ• mÄ• sasampayutto eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena pa

... pe .... (1)

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• savippayuttassa dhammassa atthipaccayen
parÄ• mÄ• sasampayuttÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipac
kÄ• tabbaá¹ƒ.) (2)

parÄ• mÄ• sasampayutto \Ne III 448/ dhammo parÄ• mÄ• sasampayuttassa ca parÄ• mÄ•
atthipaccayena paccayo --- parÄ• mÄ• sasampayutto eko khandho tiá¹‡á¹‡annaá¹ƒ khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh

<78> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa atthipacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa atthipaccayen
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• sasampay
vatthu parÄ• mÄ• sasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. (2)

<79> parÄ• mÄ• sasampayutto \Be III 364/ ca parÄ• mÄ• savippayutto ca dhammÄ• parÄ•
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- parÄ• mÄ• sasa
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•

parÄ• mÄ• sasampayutto ca parÄ• mÄ• savippayutto ca dhammÄ• parÄ• mÄ• savippayut
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ ---
khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccaye
--- parÄ• mÄ• sasampayuttÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yas
__pacchÄ• jÄ• tÄ• _ --- parÄ• mÄ• sasampayuttÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca k
atthipaccayena paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<80> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri, s
cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, pu
dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri,
cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate catt

satta.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<81> parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

parÄ• mÄ• sasampayutto dhammo parÄ• mÄ• savippayuttassa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye
kammapaccayena paccayo. (2)

parÄ• mÄ• sasampayutto \Be III 365/ dhammo parÄ• mÄ• sasampayuttassa ca parÄ• mÄ•
sahajÄ• tapaccayena paccayo. (3)

<82> parÄ• mÄ• savippayutto dhammo parÄ• mÄ• savippayuttassa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

parÄ• mÄ• savippayutto dhammo parÄ• mÄ• sasampayuttassa dhammassa Ä• rammaá¹‡a
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

parÄ• mÄ• sasampayutto \Ne III 450/ ca parÄ• mÄ• savippayutto ca dhammÄ• parÄ• mÄ•
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (1)

parÄ• mÄ• sasampayutto ca parÄ• mÄ• savippayutto ca dhammÄ• parÄ• mÄ• savippayut
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<83> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nas
nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye satta

napacchÄ• jÄ• te satta (sabbattha satta), namagge satta, nasampayutte paÃ±ca, navippayu
cattÄ• ri, nonatthiyÄ• satta, novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

hetudukaá¹ƒ

<84> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare cattÄ•
cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri \Be III 366/ (sabbattha cattÄ• ri),
nasampayutte dve, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<85> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca (anulomamÄ• tikÄ• k
satta.

parÄ• mÄ• sasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

53. parÄ• mÄ• saparÄ• maá¹-á¹-hadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<86> parÄ• mÄ• saÃ±ceva \Ne III 451/ parÄ• maá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca parÄ•
parÄ• mÄ• so dhammo uppajjati hetupaccayÄ• --- parÄ• mÄ• saá¹ƒ paá¹-icca sampayuttak
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (1)

parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• maá¹-á¹-ho
uppajjati hetupaccayÄ• --- parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• saá¹ƒ ekaá¹ƒ khandh
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
ajjhattikÄ• mahÄ• bhÅ«tÄ•). (1)

parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• so ceva

uppajjati hetupaccayÄ• --- parÄ• maá¹-á¹-he ceva no ca parÄ• mÄ• se khandhe paá¹-icca p

parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• so ceva
parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so ca dhammÄ• uppajjanti hetupaccayÄ• --- parÄ
parÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• parÄ• mÄ• so ca cittasamuá
... dve khandhe ... pe .... (3)

parÄ• mÄ• saÃ±ceva parÄ• maá¹-á¹-haÃ±ca parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• sa
parÄ• maá¹-á¹-ho ceva no \Ne III 452/ ca parÄ• mÄ• so dhammo uppajjati hetupaccayÄ• --
III 367/ no ca parÄ• mÄ• saá¹ƒ ekaá¹ƒ khandhaÃ±ca parÄ• mÄ• saÃ±ca paá¹-icca tayo kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe ... (saá¹ƒkhittaá¹ƒ).

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(sabbe vÄ• rÄ• yathÄ• parÄ• mÄ• sadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<87> parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so dhammo parÄ• maá¹-á¹-hassa ceva no c
hetupaccayena paccayo --- parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• hetÅ« sampayu
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so dhammo parÄ• mÄ• sassa ceva parÄ• maá¹-á
paccayo --- parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• hetÅ« parÄ• mÄ• sassa hetupa

parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so dhammo parÄ• mÄ• sassa ceva parÄ• maá¹-á
no ca parÄ• mÄ• sassa ca dhammassa hetupaccayena paccayo --- parÄ• maá¹-á¹-hÄ• cev
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ parÄ• mÄ• sassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
paccayo. (3)

Ä• rammaá¹‡apaccayo

<88> parÄ• mÄ• so \Ne III 453/ ceva parÄ• maá¹-á¹-ho ca dhammo parÄ• mÄ• sassa ceva
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (Ä• rabbha kÄ• tabbÄ• ni parÄ• r

<89> parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so dhammo parÄ• maá¹-á¹-hassa ceva no c
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma
paccavekkhati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... vicikicchÄ• , uddhac
uppajjati, pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹
pahÄ«ne kilese ... pe ... vikkhambhite \Be III 368/ kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ..
vatthuá¹ƒ parÄ• maá¹-á¹-he ceva no ca parÄ• mÄ• se khandhe aniccato ... pe ... domanass
cakkhunÄ• rÅ«paá¹ƒ passati (yÄ• va Ä• vajjanÄ• sabbaá¹ƒ kÄ• tabbaá¹ƒ). (1)

parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so dhammo parÄ• mÄ• sassa ceva parÄ• maá¹-á
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma
pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ parÄ• maá¹-á¹-he ceva no ca parÄ• m
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha diá¹-á¹-hi uppajjati. (2)

parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so dhammo parÄ• mÄ• sassa ceva parÄ• maá¹-á
no ca parÄ• mÄ• sassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ...
uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ
ceva no ca parÄ• mÄ• se khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha parÄ• mÄ• so c
uppajjanti. (3)

(evaá¹ƒ itarepi tÄ«á¹‡i Ä• rabbha kÄ• tabbÄ• ni. imaá¹ƒ dukaá¹ƒ parÄ• mÄ• sadukasadisa
labbhati tahiá¹ƒ na kÄ• tabbaá¹ƒ.)

parÄ• mÄ• saparÄ• maá¹-á¹-hadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

54. parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<90> parÄ• mÄ• savippayuttaá¹ƒ \Ne III 454/ parÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca p

parÄ• maá¹-á¹-ho dhammo uppajjati hetupaccayÄ• --- parÄ• mÄ• savippayuttaá¹ƒ parÄ• m
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe

parÄ• mÄ• savippayuttaá¹ƒ aparÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savipp
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

(yathÄ• cÅ«á¸·antaraduke lokiyadukaá¹ƒ evaá¹ƒ kÄ• tabbaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

parÄ• mÄ• sagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. mahantaradukaá¹ƒ

55. sÄ• rammaá¹‡adukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> sÄ• rammaá¹‡aá¹ƒ \Se IV 1/ \Be III 369/ \Ne III 455/ dhammaá¹ƒ paá¹-icca sÄ• ramma
hetupaccayÄ• --- sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ...
paá¹-isandhikkhaá¹‡e ... pe .... (1)

sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dhammÄ
sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±c
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<2> anÄ• rammaá¹‡aá¹ƒ \Ne III 456/ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo upp
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá
upÄ• dÄ• rÅ«paá¹ƒ. (1)

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ
vatthuá¹ƒ \Se IV 2/ paá¹-icca sÄ• rammaá¹‡Ä• khandhÄ• . (2)

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dhamm
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sÄ• rammaá¹‡Ä• khandhÄ• , mahÄ• bhÅ«te paá

<3> sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dh
paá¹-isandhikkhaá¹‡e sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo k
khandhe ca ... pe .... (1)

sÄ• rammaá¹‡aÃ±ca \Be III 370/ anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca anÄ• ramma
hetupaccayÄ• --- sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-h
paá¹-isandhikkhaá¹‡e ... pe .... (2)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o ca anÄ
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±c
... pe ... dve khandhe ca ... pe ... sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca ka

Ä• rammaá¹‡apaccayo

<4> sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dhammo uppajjati Ä• ramm
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkh

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dhammo uppajjati Ä• rammaá¹
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sÄ• rammaá¹‡Ä• khandhÄ• .

sÄ• rammaá¹‡aÃ±ca \Ne III 457/ anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca sÄ• rammaá
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• ... pe ... dve khandhe ca ... pe ... (saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<5> hetuyÄ• \Se IV 3/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare tÄ«á¹‡
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te ekaá
nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte
atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<6> sÄ• rammaá¹‡aá¹ƒ \Be III 371/ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dhammo uppajja
ahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve k
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe pa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppajjati nahetupacca
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ... pe

sÄ• rammaá¹‡aá¹ƒ \Ne III 458/ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o
nahetupaccayÄ• --- ahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khar
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkh
(3)

<7> anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppajjati nahetu
mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dhammo uppajjati nahetupacca
ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sÄ• rammaá¹‡Ä• khandhÄ• . (2)

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dhamn
ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sÄ• rammaá¹‡Ä• khandhÄ• , mahÄ• bhÅ
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<8> sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dh
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dham
ahetuke sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ
ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (2)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o ca anÄ
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... sÄ• rammaá¹‡e khandhe ca mah
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

naÄ• rammaá¹‡apaccayo

<9> sÄ• rammaá¹‡aá¹ƒ \Ne III 459/ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppa
sÄ• rammaá¹‡e khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppajjati naÄ• ramm
asaÃ±Ã±asattÄ•). (1)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dham
--- sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
... pe ... (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<10> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare \Se IV 5
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ•
nava, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<11> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nakamme eka
ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<12> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... sahajÄ• te nava ... pe ... magge eka
nava.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<13> sÄ• rammaá¹‡aá¹ƒ \Be III 373/ \Ne III 460/ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dh
... tÄ«á¹‡i (paá¹-iccasadisÄ•).

<14> anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• anÄ• rammaá¹‡o dhammo uppajjati hetu
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ka
upÄ• dÄ• rÅ«paá¹ƒ. (1)

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dhammo uppajjati hetupaccay
sÄ• rammaá¹‡Ä• khandhÄ• ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• sÄ• rammaá¹‡Ä•

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dham
vatthuá¹ƒ paccayÄ• sÄ• rammaá¹‡Ä• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á
paá¹-isandhikkhaá¹‡e \Se IV 6/ ... pe .... (3)

<15> sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o
sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dv
paá¹-isandhikkhaá¹‡e ... pe .... (1)

sÄ• rammaá¹‡aÃ±ca \Ne III 461/ anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• anÄ• ramm
hetupaccayÄ• --- sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-
paá¹-isandhikkhaá¹‡e ... pe .... (2)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o ca anÄ
hetupaccayÄ• --- sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo kha
ca ... pe ... sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• na
paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<16> sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dhammo uppajjati Ä• ram
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk
(1)

anÄ• rammaá¹‡aá¹ƒ \Be III 374/ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dhammo uppajjati
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• sÄ• rammaá¹‡Ä• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dhamm
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
khandhe ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ k
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (
(1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<17> hetuyÄ• \Se IV 7/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i,
III 462/, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ•
tÄ«á¹‡i, kamme nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge na
vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<18> sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dhammo uppajjati nahetu
(paá¹-iccavÄ• rasadisaá¹ƒ).

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• anÄ• rammaá¹‡o dhammo uppajjati nahetupac
... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o dhammo uppajjati nahetupacc
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä•
ahetukÄ• sÄ• rammaá¹‡Ä• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paccayÄ•
uddhaccasahagato moho. (2)

anÄ• rammaá¹‡aá¹ƒ \Be III 375/ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o ca anÄ• rammaá¹‡
nahetupaccayÄ• --- vatthuá¹ƒ paccayÄ• ahetukÄ• sÄ• rammaá¹‡Ä• khandhÄ• , mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

<19> sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
khandhe ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... ahetukaá¹ƒ sÄ• rammaá¹‡aá
\Se IV 8/ \Ne III 463/ vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ...
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe ca
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• anÄ• rammaá¹‡o dhan
ahetuke sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ
... pe .... (2)

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o ca anÄ
nahetupaccayÄ• --- ahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pacca
dve khandhe ca ... pe ... ahetuke sÄ• rammaá¹‡e khandhe ca mahÄ• bhÅ«te ca paccayÄ•
rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ahetukaá¹ƒ sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaÃ±
khandhÄ• ... pe ... dve khandhe ca ... pe ... ahetuke sÄ• rammaá¹‡e khandhe ca mahÄ• bh
kaá¹-attÄ• rÅ«paá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ). (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<20> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cattÄ• ri, nama tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<21> hetupaccayÄ• \Be III 376/ \Ne III 464/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ekaá¹ƒ ... pe ... navippayutte ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<22> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i, sah magge tÄ«á¹‡i ... pe ... avigate nava.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<23> sÄ• rammaá¹‡aá¹ƒ \Se IV 9/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sÄ• rammaá¹‡o dhammo u sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khan khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ....

<24> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ (sabbattha ekaá¹ƒ), avig

anulomaá¹ƒ.

<25> sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sÄ• rammaá¹‡o dhammo uppajjati n sÄ• rammaá¹‡aá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khan vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato ud (saá¹ƒkhittaá¹ƒ).

<26> nahetuyÄ• \Ne III 465/ ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacch

naÄ• sevane ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ek

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• rÄ• pi kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<27> sÄ• rammaá¹‡o \Be III 377/ dhammo sÄ• rammaá¹‡assa dhammassa hetupaccayena sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe

sÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa hetupaccayena paccayo --- sÄ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e

sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa ca \Se IV 10/ anÄ• rammaá¹‡assa ca dhamm sÄ• rammaá¹‡Ä• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÁ paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<28> sÄ• rammaá¹‡o \Ne III 466/ dhammo sÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡a pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinan rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• . maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti, pahÄ«ne k vikkhambhite kilese ... pe ... pubbe samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, sÄ• rammaá¹‡e kha ... domanassaá¹ƒ uppajjati; cetopariyaÃ±Ä• á¹‡ena sÄ• rammaá¹‡acittasamaá¹…gissa citta Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... sÄ• rammaá¹‡Ä• khandhÄ• iddhividhaÃ cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

<29> anÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena
paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa \Be III 378/, phalassa,
Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanas
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ \Se IV 11/ suá¹
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<30> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa adhipatipaccayena paccay
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go u
uppajjati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... ariy
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ ... pe ... phalaá¹ƒ garuá¹ƒ ... pe ... sÄ• rammaá¹‡e khan
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati \Ne III 467
__sahajÄ• tÄ• dhipati_ --- sÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ a

sÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa adhipatipaccayena paccayo. __
sÄ• rammaá¹‡Ä• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena pa

sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa ca anÄ• rammaá¹‡assa ca dhammassa adhip
__sahajÄ• tÄ• dhipati_ --- sÄ• rammaá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<31> anÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa adhipatipaccayena pacca
ariyÄ• nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti; nibbÄ• naá¹ƒ gotrabhussa \Se IV 12/
phalassa, adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ garuá¹ƒ katvÄ• assÄ•
taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

anantarapaccayÄ• di

<32> sÄ• rammaá¹‡o \Be III 379/ dhammo sÄ• rammaá¹‡assa dhammassa anantarapacca
sÄ• rammaá¹‡Ä• ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo ... samananta
ekaá¹ƒ ... sahajÄ• tapaccayena paccayo ... satta (paá¹-iccavÄ• re sahajÄ• tasadisÄ•) ... aÃ
paccayo ... cha (paá¹-iccavÄ• re aÃ±Ã±amaÃ±Ã±asadisaá¹ƒ) ... nissayapaccayena paccayo
nissayasadiso).

upanissayapaccayo

<33> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa upanissayapaccayena pac
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanis
... pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ, rÄ• gaá
patthanaá¹ƒ, kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ..
\Ne III 468/ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati. saddhÄ• ... pe ..
... pe ... patthanÄ• , kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ saddhÄ• ya ... pe ... paá
... pe ... patthanÄ• ya, kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, maggassa, phalasam
upanissayapaccayena paccayo. (1)

anÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa upanissayapaccayena paccayo
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- utuá¹ƒ, bhojanaá¹ƒ \Se IV 13/, senÄ• sa
dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... patthanÄ• ya, kÄ• yikassa sukhassa, kÄ•
maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<34> anÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa purejÄ• tapaccayena pac
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati \Be III 380/, dibbÄ• ya sotac
suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu sÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• ta

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<35> sÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa pacchÄ• jÄ• tapaccayena

sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa Ä• sevanapaccayena paccayo ..

kammapaccayo

<36> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa kammapaccayena paccayo
\Ne III 469/. __sahajÄ• tÄ• _ --- sÄ• rammaá¹‡Ä• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ•
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sÄ• rammaá¹‡Ä• cetanÄ• vipÄ

kammapaccayena paccayo. (1)

sÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa kammapaccayena paccayo ---
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sÄ• rammaá¹‡Ä• cetanÄ• cittasamuá¹-á¹-hÄ• n
kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sÄ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa ca anÄ• rammaá¹‡assa ca dhammassa kam
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- sÄ• rammaá¹‡Ä• cetanÄ• sampayuttakÄ• naá¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkh
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- sÄ• rammaá¹‡Ä• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ k
kammapaccayena paccayo. (3)

vipÄ• ka-Ä• hÄ• rapaccayÄ•

<37> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa vipÄ• kapaccayena pacca

sÄ• rammaá¹‡o \Be III 381/ dhammo sÄ• rammaá¹‡assa dhammassa Ä• hÄ• rapaccayena

anÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa Ä• hÄ• rapaccayena paccayo
kÄ• yassa Ä• hÄ• rapaccayena paccayo. (1)

indriyapaccayo

<38> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa indriyapaccayena paccayo

anÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa indriyapaccayena paccayo ---
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

anÄ• rammaá¹‡o \Ne III 470/ dhammo sÄ• rammaá¹‡assa dhammassa indriyapaccayena p
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapaccayen

sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o \Se IV 15/ ca dhammÄ• sÄ• rammaá¹‡assa dhamma
cakkhundriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khan
paccayo ... pe ... kÄ• yindriyaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡aÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡asahaga
indriyapaccayena paccayo. (1)

jhÄ• napaccayÄ• di

<39> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa jhÄ• napaccayena paccay
paccayo ... tÄ«á¹‡i, sampayuttapaccayena paccayo ... ekaá¹ƒ.

vippayuttapaccayo

<40> sÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa vippayuttapaccayena pac
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

anÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa vippayuttapaccayena paccayo
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu sÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ
vippayuttapaccayena paccayo. purejÄ• taá¹ƒ cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa
kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayuttapaccayena paccayo; vatthu sÄ• rammaá¹‡Ä• naá¹ƒ kha
paccayo. (1)

atthipaccayo

<41> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa atthipaccayena paccayo --
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ... pe ... p
... pe .... (1)

sÄ• rammaá¹‡o \Ne III 471/ dhammo anÄ• rammaá¹‡assa dhammassa atthipaccayena pac
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa ca anÄ• rammaá¹‡assa ca dhammassa atthi
(paá¹-iccasadisaá¹ƒ). (3)

<42> anÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa atthipaccayena paccayo
indriyaá¹ƒ. __sahajÄ• taá¹ƒ_ --- ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va \Se IV 16/ asaÃ±

anÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa atthipaccayena paccayo --- sah
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu sÄ• rammaá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati;
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yata
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... cakkhÄ• yatanaá¹ƒ ca
pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu sÄ• rammaá¹‡Ä• naá¹ƒ kh
paccayo. (2)

<43> sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dhammÄ• sÄ• rammaá¹‡assa dhammassa a
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .
kÄ• yaviÃ±Ã±Ä• á¹‡asahagato eko khandho ca kÄ• yÄ• yatanaÃ±ca tiá¹‡á¹‡annaá¹ƒ khand
... pe ... dve khandhÄ• ca ... pe ... sÄ• rammaá¹‡o eko khandho ca vatthu ca tiá¹‡á¹‡annaá
atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (

sÄ• rammaá¹‡o \Be III 383/ ca anÄ• rammaá¹‡o ca dhammÄ• anÄ• rammaá¹‡assa dhamm
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- sÄ• rammaá
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; p
.... __pacchÄ• jÄ• tÄ• _ --- sÄ• rammaá¹‡Ä• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca in
paccayo. __pacchÄ• jÄ• tÄ• _ \Ne III 472/ --- sÄ• rammaá¹‡Ä• \Se IV 17/ khandhÄ• ca rÅ«
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<44> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ, samana
satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye dve, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ•
ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cattÄ• ri, indriye cha, jhÄ• ne tÄ«á¹‡i, m
sampayutte ekaá¹ƒ, vippayutte dve, atthiyÄ• satta, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate

paccanÄ«yuddhÄ• ro

<45> sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

sÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa sahajÄ• tapaccayena paccayo
... kammapaccayena paccayo. (2)

sÄ• rammaá¹‡o dhammo sÄ• rammaá¹‡assa ca anÄ• rammaá¹‡assa ca dhammassa saha
kammapaccayena paccayo. (3)

<46> anÄ• rammaá¹‡o dhammo anÄ• rammaá¹‡assa dhammassa sahajÄ• tapaccayena p
... indriyapaccayena paccayo. (1)

anÄ• rammaá¹‡o \Be III 384/ \Ne III 473/ dhammo sÄ• rammaá¹‡assa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

sÄ• rammaá¹‡o \Se IV 18/ ca anÄ• rammaá¹‡o ca dhammÄ• sÄ• rammaá¹‡assa dhamma

sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dhammÄ• anÄ• rammaá¹‡assa dhammassa sahaj
indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<47> nahetuyÄ• satta, naÄ• rammaá¹‡e satta ... pe ... nasamanantare satta, nasahajÄ• te
cha, nanissaye cha, naupanissaye satta, napurejÄ• te satta, napacchÄ• jÄ• te satta ... pe ...
nasampayutte cha, navippayutte paÃ±ca, noatthiyÄ• cattÄ• ri, nonatthiyÄ• satta, novigate
cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<48> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• ... pe ... nasamanantare tÄ«
ekaá¹ƒ, naupanissaye tÄ«á¹‡i ... pe ... namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutt
tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<49> nahetupaccayÄ• Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ (anulom
... avigate satta.

sÄ• rammaá¹‡adukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

56. cittadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<50> cittaá¹ƒ \Se IV 19/ \Be III 385/ \Ne III 484/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppa
--- cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹
paá¹-icca sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati hetupaccayÄ• --- nocittaá¹ƒ eka
paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe paá¹-icca eko
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatt
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe .... (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto dhammo uppajjati hetupaccayÄ• --- nocitte khandhe
paá¹-isandhikkhaá¹‡e nocitte khandhe paá¹-icca cittaá¹ƒ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ pa
(2)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto ca nocitto ca dhammÄ• uppajjanti hetupaccayÄ• ---
III 475/ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹
paá¹-isandhikkhaá¹‡e nocittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca kaá
khandhe paá¹-icca eko khandho cittaÃ±ca kaá¹-attÄ• ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e va
cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati hetupaccayÄ• \Se I
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paa
... cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikk
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khan
paá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paá¹-icca nocittÄ• khandhÄ• ; paá¹-isandhikkha
mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<51> cittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ---
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

nocittaá¹ƒ \Be III 386/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati Ä• rammaá¹‡apacca

ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- nocitte
cittaá¹ƒ; paá¹-isandhikkhaá¹‡e nocitte khandhe paá¹-icca cittaá¹ƒ; paá¹-isandhikkhaá¹‡e vat
cittaá¹ƒ. (2)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto ca nocitto ca dhammÄ• uppajjanti Ä• rammaá¹‡apac
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe paá¹-icca ... pe ... paá
nocittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... paá
vatthuá¹ƒ paá¹-icca cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

cittaÃ±ca \Ne III 476/ nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati Ä• ramm
nocittaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe .
... pe ... paá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paá¹-icca nocittÄ• khandhÄ• . (1) (saá¹

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<52> hetuyÄ• \Se IV 21/ paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca, anantare p
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye paÃ±ca, purejÄ
kamme paÃ±ca, vipÄ• ke paÃ±ca, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne paÃ±ca, mag
vippayutte paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• paÃ±ca, vigate paÃ±ca, avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<53> cittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati nahetupaccayÄ• --- ahetuka
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkha
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ cittaá¹ƒ paá¹-icca vicikicchÄ• sahagato uddh

nocittaá¹ƒ \Be III 387/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati nahetupaccayÄ• ---

ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve kha
ahetukapaá¹-isandhikkhaá¹‡e \Ne III 477/ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sah
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto dhammo uppajjati nahetupaccayÄ• --- ahetuke nocit
cittaá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e nocitte khandhe paá¹-icca cittaá¹ƒ; ahetukapaá¹-isan
vatthuá¹ƒ paá¹-icca cittaá¹ƒ. (2)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto ca nocitto ca dhammÄ• uppajjanti nahetupaccayÄ•
nocittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca \Se IV 22/ dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-
dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... ahetukapaá¹-isandhikkhaá¹‡e v
cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati nahetupaccayÄ• ---
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
... ahetukapaá¹-isandhikkhaá¹‡e nocittaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kh
rÅ«paá¹ƒ, dve khandhe ca ... pe ... ahetukapaá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paá
khandhÄ• , vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ cittaÃ±ca sampayuttake ca khan
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayo

<54> cittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• -
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• --- n
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati naÄ• rammaá¹‡apac
sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittaÃ±ca mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittaÃ±ca sampayuttake ca khan
kaá¹-attÄ• rÅ«paá¹ƒ, cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• di

<55> cittaá¹ƒ \Be III 388/ \Ne III 478/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati naadh
IV 23/ ... paÃ±ca ... naanantarapaccayÄ• ... pe ... naupanissayapaccayÄ• ... tÄ«á¹‡i.

napurejÄ• tapaccayÄ• di

<56> cittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati napurejÄ• tapaccayÄ• --- ar
sampayuttakÄ• khandhÄ• , cittaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isa
paá¹-icca sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«p
khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... nocitte khandhe paá¹-icca cittas
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«pe
paá¹-icca cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... vatthuá¹ƒ paá¹-icca cittaá¹ƒ. (2)

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca citto ca nocitto ca dhammÄ• uppajjanti napurejÄ• tapacca
nocittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... paá
vatthuá¹ƒ paá¹-icca cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati napurejÄ• tapaccay
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... nocitte kh
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasa
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paá¹-icca nocittÄ• khandhÄ• ; paá¹-i
cittaÃ±ca sampayuttake ca khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, cittaÃ±ca \Se IV 24/ ma
kaá¹-attÄ• rÅ«paá¹ƒ. (1)

napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• ....

nakammapaccayo

<57> cittaá¹ƒ \Ne III 479/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati nakammapaccay
paá¹-icca sampayuttakÄ• cetanÄ• . (1)

nocittaá¹ƒ \Be III 389/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati nakammapaccayÄ•
paá¹-icca sampayuttakÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusa
.... (1)

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati nakammapaccayÄ•
cittaÃ±ca paá¹-icca sampayuttakÄ• cetanÄ• (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<58> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanantare tÄ
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te paÃ±ca, napacch
paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najh
paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte paÃ±ca, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<59> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<60> nahetupaccayÄ• \Ne III 480/ Ä• rammaá¹‡e paÃ±ca, anantare paÃ±ca (sabbattha pa
... avigate paÃ±ca.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<61> cittaá¹ƒ \Se IV 25/ dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati hetupaccayÄ• ---
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... p

nocittaá¹ƒ \Be III 390/ dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati hetupaccayÄ• --- n
khandhaá¹ƒ paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe .
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va mahÄ• bhÅ«tÄ•), vatthuá¹ƒ paccayÄ• nocittÄ• khar

nocittaá¹ƒ dhammaá¹ƒ paccayÄ• citto dhammo uppajjati hetupaccayÄ• --- nocitte khandhe
vatthuá¹ƒ paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e nocitte khandhe paccayÄ• cittaá¹ƒ, paá
vatthuá¹ƒ paccayÄ• cittaá¹ƒ. (2)

nocittaá¹ƒ \Ne III 481/ dhammaá¹ƒ paccayÄ• citto ca nocitto ca dhammÄ• uppajjanti hetup
ekaá¹ƒ khandhaá¹ƒ paccayÄ• dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
vatthuá¹ƒ paccayÄ• cittaÃ±ca sampayuttakÄ• ca khandhÄ• ; paá¹-isandhikkhaá¹‡e nocitta
paccayÄ• dve khandhÄ• cittaÃ±ca kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isa
paccayÄ• cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati hetupaccayÄ• --- n
khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dv
cittaÃ±ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittaÃ±ca vatthu
khandhÄ• , paá¹-isandhikkhaá¹‡e nocittaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve
26/ ca rÅ«paá¹ƒ, dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e cittaÃ±ca mahÄ• bhÅ«te ca
kaá¹-attÄ• rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paccayÄ• nocittÄ• khanc

Ä• rammaá¹‡apaccayo

<62> cittaá¹ƒ dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ...
(paá¹-iccavÄ• rasadisaá¹ƒ).

nocittaá¹ƒ dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- no
paccayÄ• dve khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... paá¹-isandhi
paccayÄ• khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khan
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• nocittÄ• khan

nocittaá¹ƒ dhammaá¹ƒ paccayÄ• citto dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- nocit
cittaá¹ƒ, vatthuá¹ƒ paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e nocitte \Be III 391/ khandhe pa
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• cittaá¹ƒ, cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuvi
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. (2)

nocittaá¹ƒ \Ne III 482/ dhammaá¹ƒ paccayÄ• citto ca nocitto ca dhammÄ• uppajjanti Ä• ra
nocittaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... va
cittaÃ±ca sampayuttakÄ• ca khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ... paá¹-isandhikkhaá¹‡
cittaÃ±ca sampayuttakÄ• ca khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹
... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sampayuttakÄ• ca khandhÄ

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati Ä• rammaá¹‡apacc
27/ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• , dve khandhe ca ... pe ... citta
paccayÄ• nocittÄ• khandhÄ• , paá¹-isandhikkhaá¹‡e ... pe ... paá¹-isandhikkhaá¹‡e cittaÃ±
nocittÄ• khandhÄ• , cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca paccayÄ• cakkhuviÃ
pe ... kÄ• yÄ• yatanaá¹ƒ ca ... pe ... (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<63> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca (sabbattha paÃ±ca), a

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<64> cittaá¹ƒ dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati nahetupaccayÄ• --- ahetuk
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkha
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ cittaá¹ƒ paccayÄ• vicikicchÄ• sahagato udd

<65> nocittaá¹ƒ dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati nahetupaccayÄ• --- ahet
khandhaá¹ƒ paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe .
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•), cakkhÄ• yatanaá¹ƒ pacca
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yav
vatthuá¹ƒ paccayÄ• \Ne III 483/ ahetukÄ• nocitte \Be III 392/ khandhÄ• vicikicchÄ• sahaga
khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (1)

nocittaá¹ƒ dhammaá¹ƒ paccayÄ• citto dhammo uppajjati nahetupaccayÄ• --- ahetuke noci
cittaá¹ƒ, vatthuá¹ƒ paccayÄ• cittaá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ... pe ... ahetukapaá¹-is
vatthuá¹ƒ paccayÄ• \Se IV 28/ cittaá¹ƒ, cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. (2)

nocittaá¹ƒ dhammaá¹ƒ paccayÄ• citto ca nocitto ca dhammÄ• uppajjanti nahetupaccayÄ•
ekaá¹ƒ khandhaá¹ƒ paccayÄ• dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
vatthuá¹ƒ paccayÄ• cittaÃ±ca sampayuttakÄ• ca khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e

ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paccayÄ• cittaÃ±ca sampayuttakÄ• ca khandhÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ. (3

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paccayÄ• nocitto dhammo uppajjati nahetupaccayÄ• -- ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa ... cittaÃ±ca vatthuÃ±ca paccayÄ• nocittÄ• khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe ahetukapaá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paccayÄ• nocittÄ• khandhÄ• , cakkhÄ cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe ca cittaÃ±ca paccayÄ• vicikicchÄ• sahag (1) (saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<66> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanantare tÄ 484/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te paÃ±ca, nap naÄ• sevane paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye namagge paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte \Se IV 29/ paÃ±ca, nonatthiyÄ• tÄ«

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<67> hetupaccayÄ• \Be III 393/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca (saá¹ƒkh

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<68> nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca, anantare paÃ±ca (sabbattha paÃ±ca), mag paÃ±ca.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<69> cittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nocitto dhammo uppajjati hetupaccayÄ• --- citta
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

nocittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nocitto dhammo uppajjati hetupaccayÄ• --- nocittaá
saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe saá¹ƒsaá¹-á¹-ho eko khandho; paá¹-isandhi

nocittaá¹ƒ \Ne III 485/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho citto dhammo uppajjati hetupaccayÄ• -
saá¹ƒsaá¹-á¹-haá¹ƒ cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

nocittaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho citto ca nocitto ca dhammÄ• uppajjanti hetupaccay
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... paá¹-
.... (3)

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nocitto dhammo uppajjati hetupaccayÄ•
khandhaÃ±ca cittaÃ±ca saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe ca ... pe ... paá¹-isa
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca (sabbattha \Se IV 30/ paÃ±
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be III 394/ paÃ±ca, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• j
paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, navip

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi sabbe kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<70> nocitto dhammo nocittassa dhammassa hetupaccayena paccayo --- nocittÄ• hetÅ« s
486/ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccay
.... (1)

nocitto dhammo cittassa dhammassa hetupaccayena paccayo --- nocittÄ• hetÅ« cittassa h
paá¹-isandhikkhaá¹‡e ... pe .... (2)

nocitto dhammo cittassa ca nocittassa ca dhammassa hetupaccayena paccayo --- nocittÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<71> citto dhammo cittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- cittaá¹ƒ Ä• r
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) cittaá¹ƒ Ä• rabbha nocittÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• t
Ä• rabbha cittaÃ±ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

<72> nocitto dhammo nocittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• na
uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinandati \Se IV 31/, taá¹ƒ Ä•
... pe ... domanassaá¹ƒ uppajjati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• \Be III 395/ maggaá¹ƒ paccavekkhanti, phalaá¹ƒ pacca
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ•
paccayo; ariyÄ• nocitte pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese paccavekkhan
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nocitte khandhe aniccato .
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
cetopariyaÃ±Ä• á¹‡ena nocittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatan
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• na
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ..
iddhividhaÃ±Ä• á¹‡assa \Ne III 487/, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

nocitto dhammo cittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ datv
(paá¹-hamagamanasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ, imaá¹ƒ nÄ• naá¹ƒ) rÅ«pÄ• yatanaá¹
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... nocittÄ• khandhÄ• iddhivi
... Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

nocitto dhammo cittassa ca nocittassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo -
... (paá¹-hamagamanasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ, imaá¹ƒ \Se IV 32/ nÄ• naá¹ƒ), rÅ«

cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹-habbÄ
kÄ• yaviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... nocittÄ• khandh
pe ... Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

citto ca nocitto ca dhammÄ• cittassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- cit
khandhe Ä• rabbha cittaá¹ƒ uppajjati ... tÄ«á¹‡i.

adhipatipaccayo

<73> citto dhammo cittassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• d
katvÄ• cittaá¹ƒ uppajjati. (1)

citto dhammo nocittassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipa
__Ä• rammaá¹‡Ä• dhipati_ --- cittaá¹ƒ garuá¹ƒ katvÄ• \Be III 396/ nocittÄ• khandhÄ• uppa
__sahajÄ• tÄ• dhipati_ --- cittÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

citto \Ne III 488/ dhammo cittassa ca nocittassa ca dhammassa adhipatipaccayena paccayo
__Ä• rammaá¹‡Ä• dhipati_ --- cittaá¹ƒ garuá¹ƒ katvÄ• cittaÃ±ca sampayuttakÄ• ca khandh

<74> nocitto dhammo nocittassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go u
uppajjati, pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ gar
katvÄ• paccavekkhanti. phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ ka
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, adhipatipaccayena paccayo
vatthuá¹ƒ nocitte khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ
diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- nocittÄ• dhipati sampayuttakÄ• naá¹ƒ khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

nocitto dhammo cittassa dhammassa adhipatipaccayena paccayo (dvepi gamanÄ• paá¹-ha
ninnÄ• nÄ• karaá¹‡aá¹ƒ. Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipati kÄ• tabbÄ•). (2)

citto ca nocitto ca dhammÄ• cittassa dhammassa adhipatipaccayena paccayo ... Ä• ramma
garukÄ• rammaá¹‡Ä• kÄ• tabbÄ• , Ä• rammaá¹‡Ä• dhipatiyeva).

anantarapaccayÄ• di

<75> citto dhammo cittassa dhammassa anantarapaccayena paccayo --- purimaá¹ƒ purima
pacchimassa cittassa anantarapaccayena paccayo. (1)

citto dhammo nocittassa dhammassa anantarapaccayena paccayo --- purimaá¹ƒ purimaá¹ƒ
pacchimÄ• naá¹ƒ nocittÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; cittaá¹ƒ vuá
anantarapaccayena paccayo. (2)

citto \Be III 397/ \Ne III 489/ dhammo cittassa ca nocittassa ca dhammassa anantarapaccay
purimaá¹ƒ purimaá¹ƒ cittaá¹ƒ pacchimassa pacchimassa cittassa sampayuttakÄ• naÃ±ca kh
anantarapaccayena paccayo. (3)

<76> nocitto dhammo nocittassa dhammassa anantarapaccayena paccayo --- purimÄ• pur
pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo (ime \Se IV 34/ dve pÅ«retukÄ• m
purimagamanasadisaá¹ƒ).

citto ca nocitto ca dhammÄ• cittassa dhammassa anantarapaccayena paccayo --- purimaá
sampayuttakÄ• ca khandhÄ• pacchimassa pacchimassa cittassa anantarapaccayena pacc
pucchitabbaá¹ƒ) purimaá¹ƒ purimaá¹ƒ cittaÃ±ca sampayuttakÄ• ca khandhÄ• pacchimÄ• n
nocittÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo --- cittaÃ±ca sampayuttakÄ• c
anantarapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) purimaá¹ƒ purimaá¹ƒ cittaÃ±ca sa
pacchimassa pacchimassa cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapacca

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apac
(paá¹-iccavÄ• rasadisÄ•) ... nissayapaccayena paccayo ... paÃ±ca (paccayavÄ• rasadisÄ•

upanissayapaccayo

<77> citto dhammo cittassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- cittaá¹ƒ cittassa upa
paccayo ... tÄ«á¹‡i.

nocitto dhammo nocittassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ
pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upaniss
\Ne III 490/ ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ...
phalasamÄ• pattiyÄ• \Se IV 35/ upanissayapaccayena paccayo. (1)

nocitto dhammo cittassa dhammassa upanissayapaccayena paccayo (ime dvepi pÅ«retukÄ

paá¹-hamagamanasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ).

citto \Be III 398/ ca nocitto ca dhammÄ• cittassa dhammassa upanissayapaccayena pacca
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
sampayuttakÄ• ca khandhÄ• cittassa upanissayapaccayena paccayo ... tÄ«á¹‡i.

purejÄ• tapaccayo

<78> nocitto dhammo nocittassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... phoá¹-á
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. __va
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ
nocittÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

nocitto dhammo cittassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apure
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... domanass
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa \Se IV 36/ ... pe ...
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu cittassa purejÄ• tapaccayena paccayo. (2)

nocitto dhammo cittassa ca nocittassa ca dhammassa purejÄ• tapaccayena paccayo --- Ä•
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ \Ne III 491/ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotad
suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ca sampayuttakÄ• naÃ±ca khandhÄ
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuv
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe ... kÄ• yÄ• yat
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... vatthu cittassa ca sampayuttakÄ• naÃ±ca
purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<79> citto \Be III 399/ dhammo nocittassa dhammassa pacchÄ• jÄ• tapaccayena paccayo

nocitto dhammo nocittassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (saá¹ƒkhittaá¹ƒ

citto ca nocitto ca dhammÄ• nocittassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (sa

citto dhammo cittassa dhammassa Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<80> nocitto dhammo nocittassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• ,
__sahajÄ• tÄ• _ --- nocittÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á
kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- no
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• \Se IV 37/ ca rÅ«pÄ• naá¹ƒ kammapaccayena

nocitto dhammo cittassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ•
nocittÄ• cetanÄ• cittassa kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ
nocittÄ• cetanÄ• vipÄ• kassa cittassa kammapaccayena paccayo. (2)

nocitto dhammo cittassa ca nocittassa ca dhammassa kammapaccayena paccayo --- sahaj
\Ne III 492/. __sahajÄ• tÄ• _ --- nocittÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ci
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nocittÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca
kammapaccayena paccayo. (3)

vipÄ• kapaccayÄ• di

<81> citto dhammo nocittassa dhammassa vipÄ• kapaccayena paccayo ... paÃ±ca ... Ä• hA
paÃ±ca ... indriyapaccayena paccayo ... paÃ±ca. nocitto dhammo nocittassa dhammassa jh
... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampayuttapaccayena paccayo ... paÃ

vippayuttapaccayo

<82> citto \Be III 400/ dhammo nocittassa dhammassa vippayuttapaccayena paccayo --- sa
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nocitto dhammo nocittassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pu
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nocittÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ
vippayuttapaccayena \Se IV 38/ paccayo; paá¹-isandhikkhaá¹‡e nocittÄ• khandhÄ• kaá¹-at
... nocittÄ• khandhÄ• vatthussa vippayuttapaccayena paccayo; vatthu khandhÄ• naá¹ƒ vip
__purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• n
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... vatthu nocittÄ• naá¹ƒ khand

vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- nocittÄ• khandhÄ• purejÄ• tassa in
vippayuttapaccayena paccayo. (1)

nocitto dhammo cittassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pure
--- paá¹-isandhikkhaá¹‡e vatthu cittassa vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ ---
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vattl
vippayuttapaccayena paccayo. (2)

nocitto \Ne III 493/ dhammo cittassa ca nocittassa ca dhammassa vippayuttapaccayena pa
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu cittassa sampayuttakÄ• na
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä•
khandhÄ• naá¹ƒ ... pe ... vatthu cittassa ca sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayu

citto ca nocitto ca dhammÄ• nocittassa dhammassa vippayuttapaccayena paccayo --- saha
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

atthipaccayo

<83> citto dhammo nocittassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacc
(saá¹ƒkhittaá¹ƒ). (1)

nocitto dhammo nocittassa dhammassa \Se IV 39/ atthipaccayena paccayo --- sahajÄ• taá¹
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nocitto \Be III 401/ dhammo cittassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ
__sahajÄ• tÄ• _ --- nocittÄ• khandhÄ• cittassa atthipaccayena paccayo; paá¹-isandhikkhaá
paá¹-isandhikkhaá¹‡e vatthu cittassa atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá
vatthuá¹ƒ aniccato ... pe ... (purejÄ• tasadisaá¹ƒ, saá¹ƒkhittaá¹ƒ). (2)

nocitto dhammo cittassa ca nocittassa ca dhammassa atthipaccayena paccayo --- sahajÄ•
__sahajÄ• to_ --- nocitto eko khandho dvinnaá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e nocitto eko khandho ... pe ... p
vatthu cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ•
... vatthuá¹ƒ ... pe ... (purejÄ• tasadisaá¹ƒ, saá¹ƒkhittaá¹ƒ). (3)

<84> citto \Ne III 494/ ca nocitto ca dhammÄ• nocittassa dhammassa atthipaccayena pacc

purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nocitto eko kha
dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena p
.... __sahajÄ• taá¹ƒ_ --- cittaÃ±ca vatthuÃ±ca nocittÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayen
(paá¹-isandhikkhaá¹‡epi dve). __sahajÄ• taá¹ƒ_ --- cittaÃ±ca sampayuttakÄ• ca khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __sahajÄ• taá¹ƒ_ ---
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo (paá¹-isandhikkhaá¹‡e
--- cittaÃ±ca sampayuttakÄ• ca khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena
__pacchÄ• jÄ• taá¹ƒ_ --- cittaÃ±ca sampayuttakÄ• \Se IV 40/ ca khandhÄ• kabaá¸·Ä«kÄ•
kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• taá¹ƒ_ --- cittaÃ±ca sampayuttakÄ• ca
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<85> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• j
\Be III 402/, kamme tÄ«á¹‡i, vipÄ• ke paÃ±ca, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne tÄ
sampayutte paÃ±ca, vippayutte paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• nava, vigate nava, avi

paccanÄ«yuddhÄ• ro

<86> citto dhammo cittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissayap

citto \Ne III 495/ dhammo nocittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

citto dhammo cittassa ca nocittassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... u
paccayo. (3)

<87> nocitto dhammo nocittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

nocitto dhammo cittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapacc
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... kammapaccayena pacc

nocitto dhammo cittassa ca nocittassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo .
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... kammapacc

<88> citto ca nocitto ca dhammÄ• cittassa dhammassa Ä• rammaá¹‡apaccayena paccayo
paccayo. (1)

citto ca nocitto ca dhammÄ• nocittassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

citto \Be III 403/ ca nocitto ca dhammÄ• cittassa ca nocittassa ca dhammassa Ä• rammaá¹
upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<89> nahetuyÄ• \Ne III 496/ nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nav

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<90> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... nasamanantare tÄ«á¹‡i, naaÃ±Ã±an
naupanissaye tÄ«á¹‡i (sabbattha tÄ«á¹‡i), namagge tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippa
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<91> nahetupaccayÄ• \Se IV 42/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tik

cittadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

57. cetasikadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<92> cetasikaá¹ƒ \Ne III 497/ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati hetupaccay
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca eko khandho; paá¹-isa
(1)

cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati hetupaccayÄ• --- cetasike k
cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cetasike khandhe pa
kaá¹-attÄ• ca rÅ«paá¹ƒ. (2)

cetasikaá¹ƒ \Be III 404/ dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• uppajjan
cetasikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<93> acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati hetupaccayÄ• --- cit
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«
paá¹-icca vatthu, vatthuá¹ƒ \Ne III 498/ paá¹-icca cittaá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ...
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca \Se IV 43/ cetasiko dhammo uppajjati hetupaccayÄ• --
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e va
cetasikÄ• khandhÄ• . (2)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• uppajjanti hetupac
paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkh
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

<94> cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati hetup
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... paá¹-isan
cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe
paá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ
.... (1)

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati hetupacca
ca cittaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cetasike khandhe ca mahÄ• bhÅ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cetasike khandhe ca cittaÃ±ca p
kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e cetasike khandhe ca mahÄ• bhÅ«te ca paá¹-icc

paá¹-isandhikkhaá¹‡e cetasike khandhe ca vatthuÃ±ca paá¹-icca cittaá¹ƒ. (2)

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• up
cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• na
ca ... pe ... paá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca \Be III 405/ cittaÃ±ca pa
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e cetasika
khandhaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ca vatthuÃ±ca p
cittaÃ±ca. (3)

Ä• rammaá¹‡apaccayo

<95> cetasikaá¹ƒ \Ne III 499/ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati Ä• rammaá
cetasikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... paá¹-isandh
(1)

cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --
cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• uppajjanti Ä• ramma
cetasikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... pa
... pe .... (3)

<96> acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati Ä• rammaá¹‡apacca
vatthuá¹ƒ paá¹-icca cittaá¹ƒ. (1)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttakÄ• khand
vatthuá¹ƒ paá¹-icca cetasikÄ• khandhÄ• . (2)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• uppajjanti Ä• ramm
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati Ä• rammaá
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... paá¹-isan
cetasikaá¹ƒ ekaá¹ƒ \Se IV 45/ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandh
paá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ
.... (1)

cetasikaÃ±ca \Ne III 500/ acetasikaÃ±ca dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjat
--- paá¹-isandhikkhaá¹‡e cetasike khandhe ca vatthuÃ±ca paá¹-icca cittaá¹ƒ. (2)

cetasikaÃ±ca \Be III 406/ acetasikaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dh
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
cittaÃ±ca, dve khandhe ca ... pe .... (3)

adhipatipaccayo

<97> cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati adhipatipaccayÄ• (saá

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<98> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te paÃ±ca, Ä• sevane paÃ
nava), avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<99> cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati nahetupaccayÄ• --- ah
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... ahetukapaá¹-isandhikkh
vicikicchÄ• sahagate \Ne III 501/ uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagat
(1)

cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati nahetupaccayÄ• --- ahetuk
paá¹-icca cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ...

cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• uppajjanti nahetupa
cetasikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ
... pe ... ahetukapaá¹-isandhikkhaá¹‡e \Se IV 46/ ... pe .... (3)

<100> acetasikaá¹ƒ \Be III 407/ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati nahetup
cittaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e cittaá¹
kaá¹-attÄ• rÅ«paá¹ƒ, cittaá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca cittaá¹ƒ, ekaá¹ƒ mahÄ• b
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati nahetupaccayÄ• --- ahetuk
sampayuttakÄ• khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttakÄ
ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cetasikÄ• khandhÄ• , vicikicchÄ• sahaga
cittaá¹ƒ paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (2)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• uppajjanti nahetup
cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetuka
cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, ahetukapaá¹-isandhi
paá¹-icca cittaÃ±ca sampayuttakÄ• ca khandhÄ• . (3)

<101> cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati nahe
cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe
ahetukapaá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kha
khandhe \Ne III 502/ ca ... pe ... ahetukapaá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ khandhaÃ
paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... vicikicchÄ• sahagate uddhaccasahagate
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati nahetupac
khandhe ca cittaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ahetuke cetasike khan
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e cetasike khan
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cetasike khandhe ca mahÄ• b
kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cetasike khandhe ca vatthuÃ±ca paá¹-ic

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko ca acetasiko ca dhammÄ• up
ahetukaá¹ƒ cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca \Be III 408/ dve khandhÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e cetasikaá¹ƒ ekaá¹ƒ kha
paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cetasikaá¹
vatthuÃ±ca paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ca ... pe .... (3)

naÄ• rammaá¹‡apaccayo

<102> cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati naÄ• rammaá¹‡apac

paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e \Se IV 48/ ... pe ... (yÄ• va asaÃ±

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paá¹-icca acetasiko dhammo uppajjati naÄ• ramm
khandhe ca cittaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cetasike khandhe ca m
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ• , saá¹ƒkhittaá¹

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<103> nahetuyÄ• \Ne III 503/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
nava, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<104> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<105> nahetupaccayÄ• \Be III 409/ Ä• rammaá¹‡e nava, anantare nava ... pe ... purejÄ• te
paÃ±ca, kamme nava (sabbattha nava), magge tÄ«á¹‡i ... pe ... avigate nava.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<106> cetasikaá¹ƒ \Ne III 504/ dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati hetupacc
(paá¹-iccasadisÄ•).

acetasikaá¹ƒ dhammaá¹ƒ paccayÄ• acetasiko dhammo \Se IV 49/ uppajjati hetupaccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e citt
kaá¹-attÄ• rÅ«paá¹ƒ, cittaá¹ƒ paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• cittaá¹ƒ, ekaá¹ƒ mahÄ•
(1)

acetasikaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ
khandhÄ• , vatthuá¹ƒ paccayÄ• cetasikÄ• khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi kÄ• tab

acetasikaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko ca acetasiko ca dhammÄ• uppajjanti hetupa
paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, vatthuá¹ƒ pacc
ca khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (3)

<107> cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati hetu
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• , dve khandhe ca ... pe ... cetasika
vatthuÃ±ca paccayÄ• dve khandhÄ• , dve khandhe ca ... pe ... (paá¹-isandhikkhaá¹‡e dvep

cetasikaÃ±ca \Be III 410/ acetasikaÃ±ca dhammaá¹ƒ paccayÄ• acetasiko dhammo uppajja
cetasike khandhe ca cittaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cetasike kha
III 505/ ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cetasike khandhe ca vatthuÃ±ca
(paá¹-isandhikkhaá¹‡e tÄ«á¹‡ipi kÄ• tabbÄ•). (2)

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paccayÄ• cetasiko ca acetasiko ca dhammÄ• u
cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• n
ca ... pe ... cetasikaá¹ƒ ekaá¹ƒ \Se IV 50/ khandhaÃ±ca vatthuÃ±ca paccayÄ• dve khandhÄ
khandhe ca ... pe ... (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (3)

Ä• rammaá¹‡apaccayo

<108> cetasikaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati Ä• rammaá¹‡apacca
(paá¹-iccasadisÄ•).

acetasikaá¹ƒ dhammaá¹ƒ paccayÄ• acetasiko dhammo uppajjati Ä• rammaá¹‡apaccayÄ•

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
paá¹-isandhikkhaá¹‡e ... pe .... (1)

acetasikaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• -
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• ... pe ...
sampayuttakÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• cetasikÄ• khandhÄ• (paá¹-isandhikkhaá¹

acetasikaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko ca acetasiko ca dhammÄ• uppajjanti Ä• ram
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sampayuttakÄ• ca khandhÄ• ... p
... pe ... vatthuá¹ƒ paccayÄ• cittaá¹ƒ sampayuttakÄ• ca khandhÄ• (paá¹-isandhikkhaá¹‡e

<109> cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati Ä• r
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca paccay
... pe ... cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca pacc
khandhe ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... cetasikaá¹ƒ ekaá¹ƒ khandha
paccayÄ• dve khandhÄ• , dve khandhe ca ... pe ... cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
dve khandhÄ• , dve khandhe ca ... pe ... (paá¹-isandhikkhaá¹‡e dve). (1)

cetasikaÃ±ca \Be III 411/ \Ne III 506/ acetasikaÃ±ca dhammaá¹ƒ paccayÄ• acetasiko dhar
Ä• rammaá¹‡apaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahagate khandhe ca cakkhÄ• yatanaÃ±
... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagate ... pe ... cetasike khandhe ca vatthuÃ±ca paccayÄ•
(paá¹-isandhikkhaá¹‡e ekaá¹ƒ). (2)

cetasikaÃ±ca acetasikaÃ±ca dhammaá¹ƒ paccayÄ• cetasiko ca acetasiko ca dhammÄ• u
--- cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ•
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca, dve khandhe ca ... pe ... cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatth
khandhÄ• cittaÃ±ca, dve khandhe ca ... pe ... (paá¹-isandhikkhaá¹‡e ekaá¹ƒ, saá¹ƒkhittaá¹ƒ

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<110> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), purejÄ• te
... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<111> cetasikaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko dhammo uppajjati nahetupaccayÄ• ---
(saá¹ƒkhittaá¹ƒ).

(nava paÃ±hÄ• paÃ±caviÃ±Ã±Ä• á¹‡ampi yathÄ• Ä• rammaá¹‡apaccayÄ• evaá¹ƒ kÄ• ta
paÃ±hÄ• pavattipaá¹-isandhiyÄ• kÄ• tabbÄ• asammohantena.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<112> nahetuyÄ• \Ne III 507/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme cattÄ• ri \Be III 412/, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, na
\Se IV 52/ nava, namagge nava, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<113> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<114> nahetupaccayÄ• Ä• rammaá¹‡e nava, anantare nava (sabbattha nava), magge tÄ«á

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<115> cetasikaá¹ƒ \Ne III 508/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cetasiko dhammo uppajjati het
cetasikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe ... pe ... pa
pe .... (1)

cetasikaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho acetasiko dhammo uppajjati hetupaccayÄ• --- ce
saá¹ƒsaá¹-á¹-haá¹ƒ cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

cetasikaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cetasiko ca acetasiko ca dhammÄ• uppajjanti he
cetasikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• cittaÃ±ca, dve khandhe ..
paá¹-isandhikkhaá¹‡e ... pe .... (3)

acetasikaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cetasiko dhammo uppajjati hetupaccayÄ• --- cit
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

cetasikaÃ±ca \Be III 413/ acetasikaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cetasiko dhammo up
cetasikaá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe
paá¹-isandhikkhaá¹‡e ... pe .... (1) (saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<116> hetuyÄ• \Ne III 509/ paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca (sabbatt

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

<117> cetasikaá¹ƒ \Se IV 53/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cetasiko dhammo uppajjati nahe
paÃ±capi paÃ±hÄ• kÄ• tabbÄ• , tÄ«á¹‡iyeva moho. saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<118> nahetuyÄ• paÃ±ca, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te
nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, navippayutte

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<119> cetasiko \Ne III 510/ dhammo cetasikassa dhammassa hetupaccayena paccayo --- c
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe

cetasiko dhammo acetasikassa dhammassa hetupaccayena paccayo --- cetasikÄ• hetÅ« c
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

cetasiko \Be III 414/ dhammo cetasikassa ca acetasikassa ca dhammassa hetupaccayena
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<120> cetasiko dhammo cetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ce
cetasikÄ• khandhÄ• uppajanti. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) cetasike khandhe Ä• rabbha cit
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) cetasike khandhe Ä• rabbha cetasikÄ• khandhÄ• ca cittaÃ±ca

<121> acetasiko dhammo acetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ---
... pe ... phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa
phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ a
... pe ... vipassati assÄ• deti abhinandati \Ne III 511/, taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati. dibb
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena a

cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... p
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... p
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, a
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

acetasiko dhammo cetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• m
... nibbÄ• naá¹ƒ paccavekkhanti (paá¹-hamagamanasadisaá¹ƒ) ; cakkhuá¹ƒ ... pe ... vatthuá
aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena acetasikacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• t
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• sa
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... acetasikÄ• khandhÄ• iddh
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (2)

acetasiko \Be III 415/ dhammo cetasikassa \Se IV 55/ ca acetasikassa ca dhammassa Ä• r
paccayo --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• ... pe ... nibbÄ• naá¹ƒ paccavekkhanti (paá¹-h
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ acetasike khandhe aniccato ... pe ... vipassati assÄ• deti abhin
Ä• rabbha cittaÃ±ca sampayuttakÄ• ca khandhÄ• uppajjanti. dibbena cakkhunÄ• rÅ«paá¹
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ Ä• ra
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• m
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä•
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

<122> cetasiko ca acetasiko ca dhammÄ• cetasikassa dhammassa Ä• rammaá¹‡apaccay
khandhe ca cittaÃ±ca Ä• rabbha cetasikÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ pucchitabbaá¹
khandhe ca cittaÃ±ca Ä• rabbha cittaá¹ƒ uppajjati. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) cetasike khan
Ä• rabbha cetasikÄ• khandhÄ• ca cittaÃ±ca uppajjanti. (3)

adhipatipaccayo

<123> cetasiko dhammo cetasikassa dhammassa adhipatipaccayena paccayo --- Ä• ramm
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- cetasike khandhe garuá¹ƒ katvÄ• cetasi
__sahajÄ• tÄ• dhipati_ --- cetasikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipati
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) __Ä• rammaá¹‡Ä• dhipati_ --- cetasike khandhe garuá¹ƒ katvÄ•
__sahajÄ• tÄ• dhipati_ --- cetasikÄ• dhipati cittassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ \Se IV 56/) __Ä• rammaá¹‡Ä• dhipati_ --- cetasike khan
cetasikÄ• khandhÄ• ca cittaÃ±ca uppajjanti. __sahajÄ• tÄ• dhipati_ --- cetasikÄ• dhipati sa

khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccaye

<124> acetasiko dhammo acetasikassa dhammassa adhipatipaccayena paccayo --- Ä• ran
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• ... pe
katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa. maggassa, phalassa adh
cakkhuá¹ƒ \Be III 416/ ... pe ... vatthuá¹ƒ acetasike khandhe garuá¹ƒ katvÄ• assÄ• deti abh
garuá¹ƒ katvÄ• cittaá¹ƒ uppajjati. __sahajÄ• tÄ• dhipati_ --- acetasikÄ• dhipati cittasamuá¹-
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

acetasiko dhammo cetasikassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä
__Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• ... pe ... nibbÄ• naá¹ƒ garu
(paá¹-hamagamanasadisaá¹ƒ) ; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ acetasike khandhe garuá¹ƒ ka
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
acetasikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

acetasiko dhammo cetasikassa ca acetasikassa ca dhammassa adhipatipaccayena paccay
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
nibbÄ• naá¹ƒ ... pe ... (paá¹-hamagamanaá¹ƒ) acetasike khandhe garuá¹ƒ katvÄ• assÄ• de
garuá¹ƒ katvÄ• cetasikÄ• khandhÄ• ca cittaÃ±ca uppajjanti. __sahajÄ• tÄ• dhipati_ \Se IV
acetasikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca r
paccayo. (3)

cetasiko ca acetasiko ca dhammÄ• cetasikassa dhammassa adhipatipaccayena paccayo -
tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipatiyeva).

anantarapaccayÄ• di

<125> cetasiko dhammo cetasikassa dhammassa anantarapaccayena paccayo --- purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ cetasikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena p
pucchitabbaá¹ƒ) purimÄ• purimÄ• cetasikÄ• khandhÄ• pacchimassa pacchimassa cittass
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) purimÄ• purimÄ• cetasikÄ• khandhÄ• pacchimÄ• naá¹ƒ pacc
khandhÄ• naá¹ƒ cittassa ca anantarapaccayena paccayo. (3)

<126> acetasiko dhammo acetasikassa dhammassa anantarapaccayena paccayo --- purim
pacchimassa pacchimassa cittassa anantarapaccayena paccayo; anulomaá¹ƒ gotrabhussa
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

acetasiko \Be III 417/ dhammo cetasikassa dhammassa anantarapaccayena paccayo (evaa

paá¹-hamagamanasadisaá¹ƒ. pÅ«ritvÄ• kÄ• tabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ).

cetasiko ca acetasiko ca dhammÄ• cetasikassa dhammassa anantarapaccayena paccayo
vuá¹-á¹-hÄ• nampi natthi).

samanantarapaccayena paccayo ... nava, sahajÄ• tapaccayena paccayo ... nava (paá¹-icca
514/, aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nava (paá¹-iccavÄ• rasadisaá¹ƒ), nissayapac
IV 58/ (paccayavÄ• rasadisaá¹ƒ).

upanissayapaccayo

<127> cetasiko dhammo cetasikassa dhammassa upanissayapaccayena paccayo --- Ä• ra
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- cetasikÄ• khandhÄ
khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ, tÄ«á¹‡i upanis
cittassa upanissayapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ, tÄ«á¹‡i upanissayÄ•) c
cetasikÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca upanissayapaccayena paccayo. (3)

<128> acetasiko dhammo acetasikassa dhammassa upanissayapaccayena paccayo --- Ä•
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- utuá¹ƒ ... bhojanaá¹
cittaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; utuá¹ƒ ... bhojanaá¹ƒ ..
cittaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... rÄ• gassa ... pe ... patthanÄ• ya kÄ• yikassa s
dukkhassa, maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

acetasiko dhammo cetasikassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá
anantarÅ«panissayo pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- utuá¹ƒ ... bhojanaá¹ƒ
cittaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... (tÄ«á¹‡i, paá¹-hamagamanasadisaá¹ƒ ninnÄ•

cetasiko ca acetasiko ca dhammÄ• cetasikassa dhammassa upanissayapaccayena pacca

purejÄ• tapaccayo

<129> acetasiko \Be III 418/ dhammo acetasikassa dhammassa purejÄ• tapaccayena \Se I
Ä• rammaá¹‡apurejÄ• taá¹ƒ \Ne III 515/, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹
vatthuá¹ƒ aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaá¹ƒ uppajj
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yata
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
cittassa purejÄ• tapaccayena paccayo. (1)

acetasiko dhammo cetasikassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... phoá¹-á
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe .... __vatthupurejÄ• taá¹ƒ_ ---
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

acetasiko dhammo cetasikassa ca acetasikassa ca dhammassa purejÄ• tapaccayena pacc
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ
uppajjanti. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá
cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹-habbÄ
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa \Se IV 60/ sampayu
... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ
paccayo. (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<130> cetasiko dhammo acetasikassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (saá

acetasiko \Be III 419/ dhammo acetasikassa dhammassa pacchÄ• jÄ• tapaccayena paccay

cetasiko \Ne III 516/ ca acetasiko ca dhammÄ• acetasikassa dhammassa pacchÄ• jÄ• tap
(saá¹ƒkhittaá¹ƒ).

cetasiko dhammo cetasikassa dhammassa Ä• sevanapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

kammapaccayo

<131> cetasiko dhammo cetasikassa dhammassa kammapaccayena paccayo --- sahajÄ• t
__sahajÄ• tÄ• _ --- cetasikÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapacc
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cetasikÄ• cetanÄ• vipÄ• kÄ• n
kammapaccayena paccayo. (1)

cetasiko dhammo acetasikassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , n
__sahajÄ• tÄ• _ --- cetasikÄ• cetanÄ• cittassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naa

paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cetasikÄ• cetanÄ• vipÄ• kassa
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

cetasiko dhammo cetasikassa ca acetasikassa ca dhammassa kammapaccayena paccayo
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cetasikÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khand
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Se IV 61/ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-i
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cetasikÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa
kammapaccayena paccayo. (3)

vipÄ• kapaccayÄ• di

<132> cetasiko dhammo cetasikassa dhammassa vipÄ• kapaccayena paccayo ... nava ... Ä
... nava ... indriyapaccayena paccayo ... nava ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... ma
paccayo ... tÄ«á¹‡i ... sampayuttapaccayena paccayo ... paÃ±ca.

vippayuttapaccayo

<133> cetasiko \Be III 420/ \Ne III 517/ dhammo acetasikassa dhammassa vippayuttapacca
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

acetasiko dhammo acetasikassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- cittaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹
paccayo; paá¹-isandhikkhaá¹‡e cittaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena pacc
vippayuttapaccayena paccayo; vatthu cittassa vippayuttapaccayena paccayo. __purejÄ• taá
cakkhuviÃ±Ã±Ä• á¹‡assa vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yav
vatthu cittassa vippayuttapaccayena paccayo. __pacchÄ• jÄ• taá¹ƒ_ --- cittaá¹ƒ purejÄ• tass
vippayuttapaccayena paccayo. (1)

acetasiko dhammo cetasikassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu cetasikÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayu
__purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• n
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... vatthu cetasikÄ• naá¹ƒ kha
vippayuttapaccayena paccayo. (2)

acetasiko dhammo cetasikassa ca acetasikassa ca dhammassa vippayuttapaccayena pacc
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu cetasikÄ• naá¹ƒ khandhÄ•
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ \Se IV 62/ cakkhuvi
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡as

khandhÄ• naá¹ƒ ... pe ... vatthu cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayutta

cetasiko ca acetasiko ca dhammÄ• acetasikassa dhammassa vippayuttapaccayena pacca
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ).

atthipaccayo

<134> cetasiko \Ne III 518/ dhammo cetasikassa dhammassa atthipaccayena paccayo ... e
(paá¹-iccavÄ• rasadisaá¹ƒ).

cetasiko dhammo acetasikassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pac
(saá¹ƒkhittaá¹ƒ). (2)

cetasiko \Be III 421/ dhammo cetasikassa ca acetasikassa ca dhammassa atthipaccayena
(paá¹-iccavÄ• rasadisaá¹ƒ). (3)

<135> acetasiko dhammo acetasikassa dhammassa atthipaccayena paccayo --- sahajÄ• ta
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

acetasiko dhammo cetasikassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pur
--- cittaá¹ƒ cetasikÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e
paá¹-isandhikkhaá¹‡e vatthu cetasikÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __p
... pe ... vatthuá¹ƒ aniccato ... pe ... (purejÄ• tasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ). (2)

acetasiko \Se IV 63/ dhammo cetasikassa ca acetasikassa ca dhammassa atthipaccayena
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- cittaá¹ƒ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e cittaá¹ƒ ... pe ... paá¹-isandhik
cetasikÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- c
vatthuá¹ƒ aniccato ... pe ... (purejÄ• tasadisaá¹ƒ ninnÄ• naá¹ƒ). (3)

<136> cetasiko ca acetasiko ca dhammÄ• cetasikassa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ. __sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhÄ• ya
khandhÄ• naá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagato ... pe ... cetasiko eko khandho ca \N
dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo; dve khandhÄ• ca ... pe .... __sahajÄ•
khandho ca cittaÃ±ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo; dve khandhÄ• c
(paá¹-isandhikkhaá¹‡e) dvepi kÄ• tabbÄ• . (1)

cetasiko ca acetasiko ca dhammÄ• acetasikassa dhammassa atthipaccayena paccayo ---

purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- cakkhuviÃ±Ã
ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ..
cittaÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; cetasikÄ• l
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. _
cetasikÄ• khandhÄ• ca vatthu ca cittassa atthipaccayena paccayo (paá¹-isandhikkhaá¹‡e t
kÄ• tabbÄ•). __pacchÄ• jÄ• tÄ• _ --- cetasikÄ• khandhÄ• ca cittaÃ±ca purejÄ• tassa imas
paccayo. __pacchÄ• jÄ• tÄ• _ --- cetasikÄ• khandhÄ• ca cittaÃ±ca kabaá¸·Ä«kÄ• ro Ä• hÄ
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- cetasikÄ• khandhÄ• ca cittaÃ±ca rÅ«pajÄ
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

cetasiko ca acetasiko ca dhammÄ• cetasikassa ca acetasikassa ca dhammassa atthipacca
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho
dvinnaá¹ƒ khandhÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ca atthipaccayena paccayo ... pe ... kÄ
eko khandho ca kÄ• yÄ• yatanaÃ±ca dvinnaá¹ƒ khandhÄ• naá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa c
khandhÄ• ca ... pe .... __sahajÄ• to_ --- cetasiko eko khandho ca vatthu ca dvinnaá¹ƒ khan
atthipaccayena paccayo; dve khandhÄ• ca ... pe ... (paá¹-isandhiyÄ• dve kÄ• tabbÄ•). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<137> hetuyÄ• \Ne III 520/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne tÄ«á
sampayutte paÃ±ca, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigat

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<138> cetasiko dhammo cetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo \Se I
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

cetasiko \Be III 423/ dhammo acetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamma

cetasiko dhammo cetasikassa ca acetasikassa ca dhammassa Ä• rammaá¹‡apaccayena p
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

<139> acetasiko dhammo acetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
521/ paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ
... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (1)

acetasiko dhammo cetasikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ•
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

acetasiko dhammo cetasikassa ca acetasikassa ca dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

<140> cetasiko ca acetasiko ca dhammÄ• cetasikassa dhammassa Ä• rammaá¹‡apaccay
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

cetasiko ca acetasiko ca dhammÄ• acetasikassa dhammassa Ä• rammaá¹‡apaccayena p
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena \Se IV 66/ paccayo

cetasiko ca acetasiko ca dhammÄ• cetasikassa ca acetasikassa ca dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<141> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<142> hetupaccayÄ• \Be III 424/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanar
nasamanantare \Ne III 522/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye tÄ«á¹‡i (sab
tÄ«á¹‡i, nasampayutte ekaá¹ƒ, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<143> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• kÄ• ta

cetasikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

58. cittasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<144> cittasampayuttaá¹ƒ \Ne III 523/ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppa
cittasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca ek
paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittavippayutto dhammo uppajjati hetupaccayÄ•
cittasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹

cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto ca cittavippayutto ca dhammÄ•
--- cittasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<145> cittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittavippayutto dhammo uppajjati hetupacca
524/ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca k
upÄ• dÄ• rÅ«paá¹ƒ. (1)

cittavippayuttaá¹ƒ \Be III 425/ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppajjati hetu
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittasampayuttakÄ• khandhÄ• . (2)

cittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto ca cittavippayutto ca dhammÄ• u
--- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittasampayuttakÄ• khandhÄ• , mahÄ• bhÅ«t
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<146> cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca cittasampayutto dha
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e cittasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±
dve khandhe ca ... pe .... (1)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca cittavippayutto dhammo up
cittasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹
cittasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (2)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca \Se IV 68/ cittasampayutto
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e cittasampayuttaá¹ƒ ekaá¹ƒ kh
paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... cittasampayutte khandhe ca mahÄ• bhÅ«
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

Ä• rammaá¹‡apaccayo

<147> cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppajjati Ä• ram
cittasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... paá
pe .... (1)

cittavippayuttaá¹ƒ \Ne III 525/ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppajjati Ä•
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittasampayuttakÄ• khandhÄ• . (1)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca cittasampayutto dhammo u
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cittasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• , dve khandhe ca ... pe ... (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<148> hetuyÄ• \Be III 426/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare tÄ
tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ•
ekaá¹ƒ, kamme nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge na
vippayutte nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<149> cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppajjati nahetu
cittasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve \Se IV 69/ khandhÄ• , dve khandhe ...
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe pa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

(evaá¹ƒ \Ne III 526/ navapi paÃ±hÄ• kÄ• tabbÄ• . ahetukanti sabbattha niyÄ• metabbaá¹ƒ,
mÅ«lapade.)

naÄ• rammaá¹‡apaccayo

<150> cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittavippayutto dhammo uppajjati naÄ• ra
cittasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹

cittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittavippayutto dhammo uppajjati naÄ• rammaá¹‡a
mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca cittavippayutto dhammo up
naÄ• rammaá¹‡apaccayÄ• --- cittasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca citta
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<151> nahetuyÄ• \Be III 427/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
nava, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<152> hetupaccayÄ• \Ne III 527/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... n
navipÄ• ke paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ• \Se IV 70/ tÄ«

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<153> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare tÄ«á¹‡i ...
... pe ... purejÄ• te ekaá¹ƒ, Ä• sevane ekaá¹ƒ, kamme nava ... pe ... magge ekaá¹ƒ ... pe ...

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<154> cittasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto dhammo uppajjati hetup
(paá¹-iccasadisÄ•).

cittavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittavippayutto dhammo uppajjati hetupaccayÄ•
(paá¹-iccasadisaá¹ƒ). (1)

cittavippayuttaá¹ƒ \Be III 428/ \Ne III 528/ dhammaá¹ƒ paccayÄ• cittasampayutto dhammo
--- vatthuá¹ƒ paccayÄ• cittasampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

cittavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto ca cittavippayutto ca dhammÄ•
--- vatthuá¹ƒ paccayÄ• cittasampayuttakÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasam
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<155> cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• cittasampayutto dh
hetupaccayÄ• --- cittasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• dve khan
... paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• cittavippayutto dhammo u
cittasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 7
paá¹-isandhikkhaá¹‡e ... pe .... (2)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• cittasampayutto ca cittavi
uppajjanti hetupaccayÄ• --- cittasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•
khandhe ca ... pe ... cittasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-
paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<156> cittasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto dhammo uppajjati Ä• ra
(paá¹-iccasadisaá¹ƒ). (1)

cittavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto dhammo uppajjati Ä• rammaá¹‡
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... kÄ• yÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• \Ne III 529/ khandhÄ• ... pe ... vatthuá¹ƒ paccayÄ• cittasa
paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• cittasampayutto dhammo
Ä• rammaá¹‡apaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkh
khandhÄ• , dve khandhe ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±c
dve khandhÄ• , dve khandhe ca ... pe ... cittasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±
khandhÄ• , dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<157> hetuyÄ• \Be III 429/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á
tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ•
tÄ«á¹‡i, kamme nava ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<158> cittasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto dhammo uppajjati \Se IV
tÄ«á¹‡i (paá¹-iccasadisÄ•).

cittavippayuttaá¹ƒ \Ne III 530/ dhammaá¹ƒ paccayÄ• cittavippayutto dhammo uppajjati nah
mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

cittavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto dhammo uppajjati nahetupaccay
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
ahetukÄ• cittasampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ paccayÄ
uddhaccasahagato moho. (2)

cittavippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• cittasampayutto ca cittavippayutto ca dhammÄ•
--- vatthuá¹ƒ paccayÄ• ahetukÄ• cittasampayuttakÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

cittasampayuttaÃ±ca cittavippayuttaÃ±ca dhammaá¹ƒ paccayÄ• cittasampayutto dhammo
--- cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ•
... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca kÄ• yÄ• yatanaÃ±ca pacca
ca ... pe ... ahetukaá¹ƒ cittasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• dve
ca ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate k
vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (evaá¹ƒ dve paÃ±hÄ
kÄ• tabbÄ• . saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<159> nahetuyÄ• \Be III 430/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
napacchÄ• jÄ• te nava \Ne III 531/, naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava
naindriye ekaá¹ƒ, najhÄ• ne cattÄ• ri, namagge nava, nasampayutte tÄ«á¹‡i, navippayutte c
tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<160> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... nakamme tÄ«á¹‡i ... pe ... navippay

nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<161> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... magge tÄ«á¹‡i ... pe ... avigate nav

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<162> cittasampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasampayutto dhammo uppajjati
cittasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe ... p
paá¹-isandhikkhaá¹‡e ... pe ....

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ (sabbattha ekaá¹ƒ), avigate e

nahetuyÄ• \Be III 431/ ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ•
ekaá¹ƒ, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippa

6. sampayuttavÄ• ro

(evaá¹ƒ \Ne III 532/ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<163> cittasampayutto \Se IV 74/ dhammo cittasampayuttassa dhammassa hetupaccayena
cittasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; pa
.... (1)

cittasampayutto dhammo cittavippayuttassa dhammassa hetupaccayena paccayo --- cittas
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e

cittasampayutto dhammo cittasampayuttassa ca cittavippayuttassa ca dhammassa hetupac
cittasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÅ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<164> cittasampayutto dhammo cittasampayuttassa dhammassa Ä• rammaá¹‡apaccayena
... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinandat
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• v
jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ
\Ne III 533/ kilese ... pe ... vikkhambhite kilese paccavekkhanti. pubbe samudÄ• ciá¹‡á¹‡e k
cittasampayutte khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati. cetopariyaÃ±Ä• á¹‡ena
cittasampayuttasamaá¹…gissa cittaá¹ƒ jÄ• nanti. Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Be III 432/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ...
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \S
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<165> cittavippayutto dhammo cittasampayuttassa dhammassa Ä• rammaá¹‡apaccayena
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ•
paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ cittavippayutte khandhe aniccato ... pe ... domanassa
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹
khandhÄ• iddhividhaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<166> cittasampayutto dhammo cittasampayuttassa dhammassa adhipatipaccayena pacca
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go u
uppajjati. pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ gar
paccavekkhanti, phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, cittasampayutte khandhe garuá¹
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
cittasampayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo

cittasampayutto dhammo cittavippayuttassa \Se IV 76/ dhammassa adhipatipaccayena pac
__sahajÄ• tÄ• dhipati_ --- cittasampayuttÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• na
paccayo. (2)

cittasampayutto \Ne III 534/ dhammo cittasampayuttassa ca cittavippayuttassa ca dhamma
paccayo. __sahajÄ• tÄ• dhipati_ --- cittasampayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<167> cittavippayutto \Be III 433/ dhammo cittasampayuttassa dhammassa adhipatipaccay
__Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. nibbÄ•
vodÄ• nassa, maggassa, phalassa, adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá

anantarapaccayÄ• di

<168> cittasampayutto dhammo cittasampayuttassa dhammassa anantarapaccayena pacc
cittasampayuttÄ• khandhÄ• ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo ...
paccayo ... sahajÄ• tapaccayena paccayo ... satta (paá¹-iccasadisÄ• , paÃ±hÄ• ghaá¹-anÄ•
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... cha (paá¹-iccasadisÄ•) ... nissayapaccayena pacc
(paccayavÄ• rasadisÄ• , paÃ±hÄ• ghaá¹-anÄ• natthi).

upanissayapaccayo

<169> cittasampayutto dhammo cittasampayuttassa dhammassa upanissayapaccayena pa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo_ \Se IV 77/ __ ... pe
--- saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ
... patthanaá¹ƒ kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti
hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... kÄ• yikaá¹ƒ dukkhaá¹ƒ saddhÄ• ya
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

cittavippayutto dhammo cittasampayuttassa dhammassa upanissayapaccayena paccayo --
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ
535/ dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ sad
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<170> cittavippayutto dhammo cittasampayuttassa dhammassa purejÄ• tapaccayena pacc
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• \Be III 434/ rÅ«paá¹ƒ passat
sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• na
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
cittasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<171> cittasampayutto dhammo cittavippayuttassa dhammassa pacchÄ• jÄ• tapaccayena
ekaá¹ƒ, Ä• sevanapaccayena paccayo \Se IV 78/ ... ekaá¹ƒ.

kammapaccayo

<172> cittasampayutto dhammo cittasampayuttassa dhammassa kammapaccayena pacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cittasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasampayuttÄ• ceta
khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

cittasampayutto dhammo cittavippayuttassa dhammassa kammapaccayena paccayo --- sa
__sahajÄ• tÄ• _ --- cittasampayuttÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasampayuttÄ• cetanÄ• kaá
kammapaccayena paccayo. (2)

cittasampayutto \Ne III 536/ dhammo cittasampayuttassa ca cittavippayuttassa ca dhamma
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cittasampayuttÄ• cetan
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo;
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasampayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ k
kammapaccayena paccayo. (3)

vipÄ• kÄ• hÄ• rapaccayÄ•

<173> cittasampayutto dhammo cittasampayuttassa dhammassa vipÄ• kapaccayena pacca

cittasampayutto dhammo cittasampayuttassa dhammassa Ä• hÄ• rapaccayena paccayo ...

cittavippayutto \Be III 435/ dhammo cittavippayuttassa dhammassa Ä• hÄ• rapaccayena pa

Ä• hÄ• ro imassa \Se IV 79/ kÄ• yassa Ä• hÄ• rapaccayena paccayo. (1)

indriyapaccayÄ• di

<174> cittasampayutto dhammo cittasampayuttassa dhammassa indriyapaccayena paccay

cittavippayutto dhammo cittavippayuttassa dhammassa indriyapaccayena paccayo --- rÅ«p
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (1)

cittavippayutto dhammo cittasampayuttassa dhammassa indriyapaccayena paccayo --- cak
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo ... pe ...
(2)

cittasampayutto ca cittavippayutto ca dhammÄ• cittasampayuttassa dhammassa indriyapa
cakkhundriyaÃ±ca upekkhindriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• na
III 537/ ... pe ... kÄ• yindriyaÃ±ca sukhindriyaÃ±ca ... pe ... kÄ• yindriyaÃ±ca dukkhindriyaÃ±
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo. (1)

jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampayut
... ekaá¹ƒ.

vippayuttapaccayo

<175> cittasampayutto dhammo cittavippayuttassa dhammassa vippayuttapaccayena pacc
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

cittavippayutto dhammo cittasampayuttassa dhammassa vippayuttapaccayena paccayo ---
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu cittasampayuttakÄ• naá¹ƒ
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se IV 80/ ... pe
cittasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (1)

atthipaccayo

<176> cittasampayutto \Be III 436/ dhammo cittasampayuttassa dhammassa atthipaccayen
(paá¹-iccasadisaá¹ƒ). (1)

cittasampayutto dhammo cittavippayuttassa dhammassa atthipaccayena paccayo --- sahaj

(saá¹ƒkhittaá¹ƒ). (2)

cittasampayutto dhammo cittasampayuttassa ca cittavippayuttassa ca dhammassa atthipac
(paá¹-iccasadisaá¹ƒ). (3)

<177> cittavippayutto \Ne III 538/ dhammo cittavippayuttassa dhammassa atthipaccayena p
sahajÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

cittavippayutto dhammo cittasampayuttassa dhammassa atthipaccayena paccayo --- sahaj
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu cittasampayuttakÄ• naá¹ƒ khandhÄ• naá
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... (purejÄ• tasadisaá¹ƒ). (2

<178> cittasampayutto ca cittavippayutto ca dhammÄ• cittasampayuttassa dhammassa at
__sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho
dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagato eko khandho ca kÄ• yÄ•
khandhÄ• naá¹ƒ ... pe ... cittasampayutto eko khandho ca vatthu ca dvinnaá¹ƒ khandhÄ• na
khandhÄ• ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasampayutto ca cittavippayutto ca dhammÄ• cittavippayuttassa dhammassa atthipacca
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- cittasampay
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena \Se IV 81/
... pe .... __pacchÄ• jÄ• tÄ• _ --- cittasampayuttakÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- cittasampayuttakÄ• khandhÄ• ca rÅ«paj
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<179> hetuyÄ• \Be III 437/ tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ek
ekaá¹ƒ, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye dve, purejÄ• te e
ekaá¹ƒ, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cattÄ• ri, indriye cha
tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte ekaá¹ƒ, vippayutte dve, atthiyÄ• satta, natthiyÄ• ekaá
avigate satta.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<180> cittasampayutto dhammo cittasampayuttassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

cittasampayutto dhammo cittavippayuttassa dhammassa sahajÄ• tapaccayena paccayo ... paccayo ... kammapaccayena paccayo. (2)

cittasampayutto dhammo cittasampayuttassa ca cittavippayuttassa ca dhammassa sahajÄ• kammapaccayena paccayo. (3)

<181> cittavippayutto dhammo cittavippayuttassa dhammassa sahajÄ• tapaccayena pacca paccayo ... indriyapaccayena paccayo. (1)

cittavippayutto dhammo \Se IV 82/ cittasampayuttassa dhammassa Ä• rammaá¹‡apaccaye sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

cittasampayutto ca cittavippayutto ca dhammÄ• cittasampayuttassa dhammassa sahajÄ• t

cittasampayutto ca cittavippayutto ca dhammÄ• cittavippayuttassa sahajÄ• taá¹ƒ, pacchÄ• indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<182> nahetuyÄ• \Be III 438/ \Ne III 540/ satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• sat nasamanantare satta, nasahajÄ• te cha, naaÃ±Ã±amaÃ±Ã±e cha, nanissaye cha, naupanis satta (sabbattha satta), nasampayutte cha, navippayutte paÃ±ca, noatthiyÄ• cattÄ• ri, nona novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<183> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡ naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye tÄ«á¹‡i (sabbattha tÄ«á¹‡i), nasampayutte ekaá

nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<184> nahetupaccayÄ• Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri (anulomamÄ• tikÄ• kÄ• satta.

cittasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

59. cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

<185> cittasaá¹ƒsaá¹-á¹-haá¹ƒ \Se IV 83/ \Ne III 541/ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹- uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khano pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca cittavisaá¹ƒsaá¹-á¹-ho dhammo uppajjati het cittasaá¹ƒsaá¹-á¹-he khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikk

(cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ \Be III 439/ yathÄ• cittasampayuttadukaá¹ƒ evaá¹ƒ kÄ• tabba ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

60. cittasamuá¹-á¹-hÄ• nadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<186> cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 542/ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no c
hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• ci
rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ kha
khandhÄ• , dve khandhe ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icc
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dhammo \Se IV 8
--- cittasamuá¹-á¹-hÄ• ne khandhe paá¹-icca cittaá¹ƒ; paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-h
paá¹-icca cittaá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ. (2)

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á
uppajjanti hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasamu
khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe ... pe

<187> nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dhamm
paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ; cittaá¹ƒ paá¹-icca vatthu, vatth
cittaá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ up

nocittasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 543/ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dham
--- cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹
paá¹-icca sampayuttakÄ• khandhÄ• , paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittasamuá

nocittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 440/ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca no
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayutta
ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaá¹ƒ sampayuttakÄ• ca khandhÄ

<188> cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca citt
uppajjati hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca \Se IV
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ca ... pe ... paá¹-isandhikkha
cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve kha
paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
ca ... pe .... (1)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca nocittasan
uppajjati hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khandhe ca cittaÃ±

kaá¹-attÄ• rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khandhe ca mahÄ• bhÅ«
kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khandhe ca vatthuÃ±ca p

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca cittasamua
nocittasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e c
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khan
paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve khandhe ca ... pe .... (3)

Ä• rammaá¹‡apaccayo

<189> cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dhammo upp
--- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... p
paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 544/ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dham
Ä• rammaá¹‡apaccayÄ• --- cittasamuá¹-á¹-hÄ• ne khandhe paá¹-icca cittaá¹ƒ; paá¹-isandhi

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á
uppajjanti Ä• rammaá¹‡apaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
\Se IV 86/, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<190> nocittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 441/ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ•
Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaá¹ƒ. (1)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dhammo uppajjat
cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca samp
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• . (2)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹
uppajjanti Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaá¹ƒ sa
khandhÄ• . (3)

<191> cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca citt
uppajjati Ä• rammaá¹‡apaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ kh
paá¹-icca dve khandhÄ• , dve khandhe ... pe .... (1)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca nocittasam
uppajjati Ä• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khandhe
cittaá¹ƒ. (2)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca cittasamua
nocittasamuá¹-á¹-hÄ• no ca \Ne III 545/ dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- p
cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca \Se IV 87/ paá¹-icca dve khandh
... pe .... (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<192> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare nava, samanan
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te paÃ±ca, Ä• sevane paÃ
nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte nava (sabbatth

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<193> cittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 442/ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no c
nahetupaccayÄ• --- ahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e c
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... cittasamuá¹-á¹-hÄ• naá
... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, vi
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 546/ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dham
--- ahetuke cittasamuá¹-á¹-hÄ• ne khandhe paá¹-icca cittaá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e
khandhe paá¹-icca cittaá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ. (2)

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á
uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... ahetukapaá¹-isandhik
(3)

<194> nocittasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 88/ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ•
nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, c
vatthu, vatthuá¹ƒ paá¹-icca cittaá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asat

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dhammo uppajjat
ahetukaá¹ƒ cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹
cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹
uddhaccasahagato moho. (2)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹
uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttak
ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaá¹ƒ sampayuttakÄ• kha

<195> cittasamuá¹-á¹-hÄ• naÃ±ca \Be III 443/ nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ p
cittasamuá¹-á¹-hÄ• no dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ cittasamuá¹-á¹-hÄ
cittaÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe
ahetukapaá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ
dve khandhÄ• , dve khandhe ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe ca
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

cittasamuá¹-á¹-hÄ• naÃ±ca \Ne III 547/ nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icc
\Se IV 89/ dhammo uppajjati nahetupaccayÄ• --- ahetukapaá¹-isandhikkhaá¹‡e cittasamuá
cittaÃ±ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ•
mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cittasamuá
vatthuÃ±ca paá¹-icca cittaá¹ƒ. (2)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca cittasamu
nocittasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukapaá¹-isandhi
cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• kaá¹-att
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ

dve khandhÄ• cittaÃ±ca, dve khandhe ... pe .... (3)

naÄ• rammaá¹‡apaccayo

<196> cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dhammo upp
--- cittasamuá¹-á¹-hÄ• ne khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittasamua
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, up

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dhammo uppajjat
paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (2)

<197> nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dhamm
naÄ• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ
vatthu, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dhammo uppajjat
cittaá¹ƒ \Se IV 90/ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

cittasamuá¹-á¹-hÄ• naÃ±ca \Be III 444/ nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• \Ne III 548/ --- cittasamuá¹-á¹-hÄ• ne khandh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-h

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paá¹-icca nocittasan
uppajjati naÄ• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khand
kaá¹-attÄ• rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• ne khandhe ca mahÄ• bhÅ«
kaá¹-attÄ• rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<198> nahetuyÄ• nava, naÄ• rammaá¹‡e cha, naadhipatiyÄ• nava, naanantare cha, nasa
naaÃ±Ã±amaÃ±Ã±e cha, naupanissaye cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
cattÄ• ri, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cha, namagg
navippayutte cha, nonatthiyÄ• cha, novigate cha.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<199> hetupaccayÄ• naÄ• rammaá¹‡e cha, naadhipatiyÄ• nava ... pe ... nakamme tÄ«á¹‡
nasampayutte cha, navippayutte paÃ±ca, nonatthiyÄ• cha, novigate cha.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<200> nahetupaccayÄ• Ä• rammaá¹‡e nava, anantare nava, samanantare nava ... pe ... p
paÃ±ca ... pe ... jhÄ• ne nava, magge tÄ«á¹‡i ... pe ... avigate \Se IV 91/ nava.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<201> cittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 445/ \Ne III 549/ dhammaá¹ƒ paccayÄ• cittasamuá
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (paá¹-iccavÄ• rasadisaá¹ƒ).

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• nocittasamuá¹-á¹-hÄ• no dhammo upp
vatthuá¹ƒ paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (paá¹-iccavÄ• rasadisÄ•). (1)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• no dhammo uppajj
paccayÄ• sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, vatthuá¹ƒ pac
khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (1)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• no ca nocittasamuá
uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• cittaá¹ƒ sampayuttakÄ• ca khandhÄ• ; pa
(paá¹-iccavÄ• rasadisaá¹ƒ). (3)

<202> cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paccayÄ• ci
uppajjati hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca pacca

khandhe ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• dve
... pe ... (paá¹-isandhikkhaá¹‡e dvepi paá¹-iccavÄ• rasadisÄ•). (1)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paccayÄ• nocittasa
uppajjati hetupaccayÄ• \Ne III 550/ --- cittasamuá¹-á¹-hÄ• ne khandhe ca vatthuÃ±ca pacca
92/ (paá¹-isandhikkhaá¹‡e tÄ«á¹‡ipi kÄ• tabbÄ• paá¹-iccavÄ• rasadisÄ•). (2)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paccayÄ• cittasamu
nocittasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá
vatthuÃ±ca paccayÄ• dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... (paá¹-isandhikkhaá¹‡
paá¹-iccavÄ• rasadisÄ•). (3)

Ä• rammaá¹‡apaccayo

<203> cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• no dhammo up
... tÄ«á¹‡i (paá¹-iccavÄ• rasadisÄ•).

nocittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 446/ dhammaá¹ƒ paccayÄ• nocittasamuá¹-á¹-hÄ• no dh
Ä• rammaá¹‡apaccayÄ• --- cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe .
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• cittaá¹ƒ. (1)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• no dhammo uppajj
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... kÄ• yÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• , cittaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi). (2)

nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• no ca nocittasamuá
uppajjanti Ä• rammaá¹‡apaccayÄ• --- cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡a
... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• cittaá¹ƒ sampayuttakÄ• ca khandh
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<204> cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paccayÄ• ci
uppajjati Ä• rammaá¹‡apaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ
dve khandhe \Se IV 93/ \Ne III 551/ ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca
dve khandhÄ• , dve khandhe ... pe ... (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (1)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paccayÄ• nocittasa
uppajjati Ä• rammaá¹‡apaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahagate khandhe ca cakkhÄ• y

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagate ... pe ... cittasamuá¹-á¹-hÄ
vatthuÃ±ca paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ paccayÄ• cittasamu
nocittasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- cakkhuviÃ±Ã
khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• dve khandhÄ• cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca, c
kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca v
khandhÄ• cittaÃ±ca, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3) (saá¹ƒkhittaá¹

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<205> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), avigate na

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<206> cittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 447/ dhammaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• no
nahetupaccayÄ• . (sabbe navapi paÃ±hÄ• kÄ• tabbÄ• , paá¹-iccavÄ• rasadisÄ• . paÃ±cavi
tÄ«á¹‡iyeva moho.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<207> nahetuyÄ• \Ne III 552/ nava, naÄ• rammaá¹‡e cha, naadhipatiyÄ• nava, naanantar
naaÃ±Ã±amaÃ±Ã±e cha, naupanissaye cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
cattÄ• ri \Se IV 94/, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne nava
nasampayutte cha, navippayutte cha, nonatthiyÄ• cha, novigate cha.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<208> cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasamuá¹-á¹-hÄ• no dham
--- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve kha
paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nocittasamuá¹-á¹-hÄ• no dhammo u
cittasamuá¹-á¹-hÄ• ne khandhe saá¹ƒsaá¹-á¹-haá¹ƒ cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ....

cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasamuá¹-á¹-hÄ• no ca nocittasam
uppajjanti hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ•
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<209> nocittasamuá¹-á¹-hÄ• naá¹ƒ \Be III 448/ \Ne III 553/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho citt
dhammo uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• ; paá
.... (1)

cittasamuá¹-á¹-hÄ• naÃ±ca nocittasamuá¹-á¹-hÄ• naÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho citta
uppajjati hetupaccayÄ• --- cittasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca saá¹ƒs
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ). (1)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca (sabbattha paÃ±ca), avigate paÃ±ca.

cittasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 95/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasamuá¹-á¹-hÄ• no dh
nahetupaccayÄ• (paÃ±ca paÃ±hÄ• kÄ• tabbÄ• . tÄ«á¹‡i. moho).

nahetuyÄ• paÃ±ca, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te paÃ±c
tÄ«á¹‡i, navipÄ• ke paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, navippayutte paÃ±ca.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<210> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa hetupaccaye
cittasamuá¹-á¹-hÄ• nÄ• \Ne III 554/ hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamu
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa hetupaccayena p
cittasamuá¹-á¹-hÄ• nÄ• hetÅ« cittassa hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e citta
cittassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nassa c
paccayo --- cittasamuá¹-á¹-hÄ• nÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa c
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

Ä• rammaá¹‡apaccayo

<211> cittasamuá¹-á¹-hÄ• no \Be III 449/ dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa Ä
--- cittasamuá¹-á¹-hÄ• ne khandhe Ä• rabbha cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• uppajjanti
cittasamuá¹-á¹-hÄ• ne khandhe \Se IV 96/ Ä• rabbha cittaá¹ƒ uppajjati. (mÅ«laá¹ƒ kÄ• tabba
cittasamuá¹-á¹-hÄ• ne khandhe Ä• rabbha cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca cittaÃ±ca

<212> nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa Ä• ramm
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡
... pe ... vatthuá¹ƒ nocittasamuá¹-á¹-hÄ• ne khandhe aniccato ... pe ... vipassati, assÄ• deti a
taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ
suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena nocittasamuá¹-á¹-hÄ• nacittasamaá¹…gissa cittaá¹ƒ jÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatana
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... nocittasamuá¹-á¹-hÄ• nÄ• khandhÄ• iddhividh
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (1)

nocittasamuá¹-á¹-hÄ• no \Ne III 555/ dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa Ä• ra

ariyÄ• maggÄ• ... pe ... nibbÄ• naá¹ƒ paccavekkhanti (paá¹-hamagamanasadisaá¹ƒ) ; cakk
vatthuá¹ƒ nocittasamuá¹-á¹-hÄ• ne khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibb
rÅ«paá¹ƒ passati ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandh
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... nocittasamuá¹-á¹-hÄ• nÄ• khandhÄ• iddhividhaÃ±Ä• á
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (2)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nass
Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• maggÄ• ... pe ... nibbÄ• naá¹ƒ paccavekkhan
(paá¹-hamagamanasadisaá¹ƒ), nocittasamuá¹-á¹-hÄ• ne khandhe aniccato ... pe ... vipassat
abhinandati, taá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ• ca khandhÄ• uppajjanti. dibbena ca
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... nocittasamuá¹-á¹-hÄ• nÄ• \Be
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa an
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ• nassa
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (Ä• rabbha kÄ• tabbÄ•).

adhipatipaccayo

<213> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa adhipatipacc
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- cittasamuá¹-á¹-h
cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- cittasamuá¹-á¹-hÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipatipi kÄ• tabbÄ•). (3)

nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa adhipatipaccay
__Ä• rammaá¹‡Ä• dhipati_ \Ne III 556/ --- ariyÄ• maggÄ• ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ ka
nocittasamuá¹-á¹-hÄ• ne \Se IV 98/ khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ g
uppajjati. (1)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa adhipatipaccayen
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ•
garuá¹ƒ katvÄ• paccavekkhanti ... pe ... nocittasamuá¹-á¹-hÄ• ne khandhe garuá¹ƒ katvÄ•
taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ ---
nocittasamuá¹-á¹-hÄ• nÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
adhipatipaccayena paccayo. (2)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nass
adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• ... pe ... nibbÄ•
paccavekkhanti ... pe ... nocittasamuá¹-á¹-hÄ• ne khandhe garuá¹ƒ katvÄ• ... pe ... cittaÃ±c
khandhÄ• uppajjanti. (3)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ• nassa
paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipatiyeva).

anantara-samanantarapaccayÄ•

<214> cittasamuá¹-á¹-hÄ• no \Be III 451/ dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa a
... tÄ«á¹‡i (vuá¹-á¹-hÄ• naá¹ƒ natthi).

nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa anantarapacca
purimaá¹ƒ cittaá¹ƒ pacchimassa pacchimassa ... pe ... nirodhÄ• vuá¹-á¹-hahantassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay
sadisÄ• yeva kÄ• tabbÄ•).

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no \Se IV 99/ ca dhammÄ• cittasamuá¹-á¹-
anantarapaccayena paccayo (tÄ«á¹‡i kÄ• tabbÄ• , vuá¹-á¹-hÄ• naá¹ƒ natthi) ... samanantar

sahajÄ• tapaccayÄ• di

<215> cittasamuá¹-á¹-hÄ• no \Ne III 557/ dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa s
(paá¹-iccavÄ• rasadisaá¹ƒ) ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo (paá¹-iccavÄ• rasadisa
paccayo (paccayavÄ• rasadisaá¹ƒ).

upanissayapaccayo

<216> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa upanissayap
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
kÄ• tabbÄ•). (3)

nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa upanissayapac
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ cittaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bh
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ cittaá¹ƒ cittassa upanissayapaccayena paccayo. (1)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa upanissayapacca
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ cittaá¹ƒ upanissÄ• ya \Be III 452/ dÄ• naá¹ƒ deti ... pe ... saá¹
utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ cittaá¹ƒ saddhÄ• ya ... pe ... maggassa phalasamÄ• pa
upanissayapaccayena paccayo. (2)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nass
upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo \Se IV 1
.... pakatÅ«panissayo --- utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ cittaá¹ƒ upanissÄ• ya dÄ• r
saá¹…ghaá¹ƒ bhindati; utu ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ cittaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
cittassa ca upanissayapaccayena paccayo. (3)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ• nassa
upanissayapaccayena \Ne III 558/ paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«paniss
pe .... pakatÅ«panissayo ... tÄ«á¹‡i.

purejÄ• tapaccayo

<217> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa purejÄ• tapa
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cittasamuá¹-á¹-hÄ• ne rÅ«pe ... pe ... phoá¹-á¹-habbe an
vipassati ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• n
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ
(1)

cittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa purejÄ• tapaccay
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cittasamuá¹-á¹-hÄ• ne rÅ«pe ... pe ... phoá¹-á¹-habbe an
vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡ass
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. (2)

cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa \Se IV 101/ ca nocittasamuá¹-á¹-
purejÄ• tapaccayena paccayo. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cittasamuá¹-á¹-hÄ• ne rÅ
phoá¹-á¹-habbe aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaÃ±c
khandhÄ• uppajjanti. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya \Be III 453/ sotadhÄ
suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• r
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe .... (3)

<218> nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa purejÄ•
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
rÅ«pe ... pe ... phoá¹-á¹-habbe vatthuá¹ƒ aniccato ... pe ... taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yata
... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ \Ne III 559/ ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittassa purejÄ• tapacc

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa purejÄ• tapaccay
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... domanassaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• n
phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena \Se IV 102/ paccayo. (

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nass
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... taá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ• ca
uppajjanti. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹
cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹-habbÄ
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• na
kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ•

<219> cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ•
purejÄ• tapaccayena paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. citta
rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ• yaviÃ±Ã±
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo; cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaÃ±
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe ... cittas
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca ... pe .... (1)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• nocittasamuá¹-á¹-hÄ• nas
purejÄ• tapaccayena paccayo --- __Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. citta
rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... cittasamuá¹-á¹-
phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡assa \Ne III 560/ pu
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaÃ±ca vatthu ca cittassa purejÄ• tapaccayena pacca
cittasamuá¹-á¹-hÄ• naá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca ... pe .... (2)

cittasamuá¹-á¹-hÄ• no \Se IV 103/ ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á
nocittasamuá¹-á¹-hÄ• nassa ca dhammassa purejÄ• tapaccayena paccayo --- __Ä• rammaa
vatthupurejÄ• taá¹ƒ_. cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca c
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe ... cittasamuá¹
phoá¹-á¹-habbÄ• yatanaá¹ƒ ca ... pe ... cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• yatanaÃ±ca vatthu
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe ... cittasamuá¹
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca ... pe .... (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<220> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa pacchÄ• jÄ•
pacchÄ• jÄ• tÄ• cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• purejÄ• tassa imassa cittasamuá¹-á¹-h
pacchÄ• jÄ• tapaccayena paccayo (iminÄ• kÄ• reneva pacchÄ• jÄ• to vitthÄ• retabbo) ... Ä•
nava.

kamma-vipÄ• kapaccayÄ•

<221> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa kammapacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cittasamuá¹-á¹-hÄ• nÄ• cetanÄ• sampayuttakÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasamuá¹-á¹-hÄ• nÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• n

cittasamuá¹-á¹-hÄ• no \Be III 455/ dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa kamm
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cittasamuá¹-á¹-hÄ• nÄ• cetanÄ• c
kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- citt
cetanÄ• vipÄ• kassa cittassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

cittasamuá¹-á¹-hÄ• no \Ne III 561/ dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-
kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- citta
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasamuá¹-á¹-hÄ• nÄ• cetanÄ
khandhÄ• naá¹ƒ cittassa ca kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa vipÄ• kapaccayena

Ä• hÄ• rapaccayo

<222> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa Ä• hÄ• rapac
cittasamuá¹-á¹-hÄ• nÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-
Ä• hÄ• rapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) citta
Ä• hÄ• rÄ• cittassa Ä• hÄ• rapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... cittasamu
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa nocittasamuá¹-á¹-hÄ• nassa kÄ• yassa Ä• hÄ• rapaccay
kÄ• tabbaá¹ƒ) cittasamuá¹-á¹-hÄ• nÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ c
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo; paá¹-isandhikl
nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa Ä• hÄ• rapacca
paá¹-isandhikkhaá¹‡e nocittasamuá¹-á¹-hÄ• nÄ• \Se IV 105/ Ä• hÄ• rÄ• kaá¹-attÄ• rÅ«pÄ•
paccayo; nocittasamuá¹-á¹-hÄ• no kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa nocittasamuá¹-á¹-hÄ•
Ä• hÄ• rapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) nocittasamuá¹-á¹-hÄ• nÄ• Ä• hÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
.... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) paá¹-isandhikkhaá¹‡e nocittasamuá¹-á¹-hÄ• nÄ• Ä• hÄ• rÄ• \
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena pa

<224> cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ•
Ä• hÄ• rapaccayena paccayo --- cittasamuá¹-á¹-hÄ• nÄ• ca nocittasamuá¹-á¹-hÄ• nÄ• ca
khandhÄ• naá¹ƒ \Ne III 562/ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccay
paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) paá¹-isandhikkhaá¹‡e cittasamuá¹-
nocittasamuá¹-á¹-hÄ• nÄ• ca Ä• hÄ• rÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena pa
nocittasamuá¹-á¹-hÄ• no ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa nocittasamuá¹-á¹-hÄ• nassa
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• nÄ• ca nocitta
Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rap

indriyapaccayÄ• di

<225> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa indriyapacca

nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa indriyapaccaye
paá¹-isandhikkhaá¹‡e nocittasamuá¹-á¹-hÄ• nÄ• \Se IV 106/ indriyÄ• kaá¹-attÄ• rÅ«pÄ• na
paccayo; paá¹-isandhikkhaá¹‡e ... pe ... cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ...
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapac
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) nocittasamuá¹-á¹-hÄ• nÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo; paá¹-isandhikkha
cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yindri
kÄ• tabbaá¹ƒ) paá¹-isandhikkhaá¹‡e nocittasamuá¹-á¹-hÄ• nÄ• indriyÄ• sampayuttakÄ• na
ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo; cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa

cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... kÄ• yindriyaá¹ƒ ... pe ....

<226> cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ•
indriyapaccayena paccayo --- cittasamuá¹-á¹-hÄ• nÄ• ca nocittasamuá¹-á¹-hÄ• nÄ• ca indr
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo \
paá¹-isandhikkhaá¹‡e ... pe ... cakkhundriyaÃ±ca upekkhindriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡as
khandhÄ• naá¹ƒ ... pe ... kÄ• yindriyaÃ±ca sukhindriyaÃ±ca ... pe ... kÄ• yindriyaÃ±ca dukkh
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo. (mÅ«laá
paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ• nÄ• ca nocittasamuá¹-á¹-hÄ• nÄ• ca indriyÄ• ka
indriyapaccayena paccayo; cakkhundriyaÃ±ca upekkhindriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa
kÄ• yindriyaÃ±ca ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) paá¹-isandhikkhaá¹‡e cittasamuá¹-á¹-hÄ
nocittasamuá¹-á¹-hÄ• nÄ• ca indriyÄ• sampayuttakÄ• naá¹ƒ \Se IV 107/ khandhÄ• naá¹ƒ k
indriyapaccayena paccayo; cakkhundriyaÃ±ca upekkhindriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa
khandhÄ• naá¹ƒ indriyapaccayena paccayo; kÄ• yindriyaá¹ƒ ca ... pe .... (3)

jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampayut
... paÃ±ca ... pe ....

vippayuttapaccayo

<227> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa vippayuttapa
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

cittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa vippayuttapaccay
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e (saá¹ƒkhittaá¹ƒ). (2)

cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nassa c
vippayuttapaccayena paccayo ... pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

<228> nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa vippayu
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo, cittaá¹ƒ vatthussa vippayuttapaccayena pacca
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu cittassa vippayuttapaccayena p
--- nocittasamuá¹-á¹-hÄ• nÄ• khandhÄ• purejÄ• tassa imassa nocittasamuá¹-á¹-hÄ• nassa
vippayuttapaccayena paccayo. (1)

nocittasamuá¹-á¹-hÄ• no \Ne III 564/ dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa vippa

sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ \Se IV 108/ (saá¹ƒkhittaá¹ƒ). (2)

nocittasamuá¹-á¹-hÄ• no \Be III 458/ dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhi

<229> cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ•
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• nocittasamuá¹-á¹-hÄ• nas
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ• nassa
nocittasamuá¹-á¹-hÄ• nassa ca dhammassa vippayuttapaccayena paccayo ... pacchÄ• jÄ• t

atthipaccayÄ• di

<230> cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa atthipaccaye
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

cittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa atthipaccayena p
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nassa c
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa atthipaccayena
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa atthipaccayena p
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

nocittasamuá¹-á¹-hÄ• no \Ne III 565/ dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ (s
109/. (3)

<231> cittasamuá¹-á¹-hÄ• no \Be III 459/ ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasa
dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __
cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ... pe ... (saá¹ƒkhittaá¹ƒ). (1)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• nocittasamuá¹-á¹-hÄ• nas
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sal
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡a
... kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• ... pe .... __sahajÄ• tÄ• _ --- cittasamuá¹-á¹-hÄ• nÄ• ...
(paccayavÄ• rasadisaá¹ƒ paá¹-isandhipi pavattipi kÄ• tabbÄ• sabbesampi paÃ±hÄ• naá¹ƒ.
cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca cittaÃ±ca purejÄ• tassa imassa nocittasamuá¹-á¹-hÄ
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca citt
Ä• hÄ• ro ca imassa nocittasamuá¹-á¹-hÄ• nassa kÄ• yassa atthipaccayena paccayo. __pa
cittasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca cittaÃ±ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ•
paccayo. (2)

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ• nassa
nocittasamuá¹-á¹-hÄ• nassa ca dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pure
__sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahagato ... pe ... (saá¹ƒkhittaá¹ƒ). (3)

natthipaccayena \Se IV 110/ paccayo ... vigatapaccayena paccayo ... avigatapaccayena pa

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<232> hetuyÄ• \Ne III 566/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava,
nava, kamme tÄ«á¹‡i, vipÄ• ke nava (sabbattha nava), indriye nava, jhÄ• ne tÄ«á¹‡i, magge
paÃ±ca, vippayutte nava ... pe ... avigate nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<233> cittasamuá¹-á¹-hÄ• no \Be III 460/ dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa Ä
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. (1)

cittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa Ä• rammaá¹‡apa

sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa

cittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nassa c
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena pa

<234> nocittasamuá¹-á¹-hÄ• no dhammo nocittasamuá¹-á¹-hÄ• nassa dhammassa Ä• ramm
paccayo ... sahajÄ• tapaccayena \Ne III 567/ paccayo ... upanissayapaccayena paccayo ...
paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapa

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa dhammassa Ä• rammaá¹‡apa
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo. (2)

nocittasamuá¹-á¹-hÄ• no dhammo cittasamuá¹-á¹-hÄ• nassa ca nocittasamuá¹-á¹-hÄ• nass
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (3)

<235> cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ•
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (1)

cittasamuá¹-á¹-hÄ• no \Be III 461/ ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• nocittasamuá¹
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena

cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-á¹-hÄ• no ca dhammÄ• cittasamuá¹-á¹-hÄ• nassa
nocittasamuá¹-á¹-hÄ• nassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• t
upanissayapaccayena paccayo ... purejÄ• tapaccayena \Se IV 112/ paccayo ... pacchÄ• jÄ•

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<236> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<237> hetupaccayÄ• \Ne III 568/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanar
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye tÄ«á¹‡i ... pe ... namagge t
navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<238> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomagaá¹‡anÄ• kÄ• t

cittasamuá¹-á¹-hÄ• nadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

61. cittasahabhÅ«dukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<239> cittasahabhuá¹ƒ \Ne III 569/ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati
cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittasahabhu cittasamuá¹-á¹-h
III 462/, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
khandhÄ• , dve khandhe ... pe .... (1)

cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« dhammo uppajjati hetupaccayÄ• -
paá¹-icca cittaá¹ƒ nocittasahabhu cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹
cittasahabhÅ« khandhe paá¹-icca cittaá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ. (2)

cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• up
cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca cittasahabhu ca noc
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasahabh
khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe ... pe

<240> nocittasahabhuá¹ƒ \Ne III 570/ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« dhammo upp
cittaá¹ƒ paá¹-icca nocittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e

kaá¹-attÄ• rÅ«paá¹ƒ, cittaá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca cittaá¹ƒ, ekaá¹ƒ mahÄ• b
mahÄ• bhÅ«te paá¹-icca nocittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«

nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati hetupaccayÄ• -
sampayuttakÄ• khandhÄ• cittasahabhu cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandh
sampayuttakÄ• khandhÄ• , paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittasahabhÅ« khanc
cittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (2)

nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ•
cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasahabhu ca nocittasahabhu ca cittasamuá
paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ
vatthuá¹ƒ paá¹-icca cittaÃ±ca sampayuttakÄ• ca khandhÄ• , mahÄ• bhÅ«te paá¹-icca cittas
ca \Se IV 114/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (3)

<241> cittasahabhuÃ±ca nocittasahabhuÃ±ca dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhamm
cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• cittasahabhu citta
rÅ«paá¹ƒ, dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ
paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e cittasahabhuá¹ƒ ek
khandhaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ... cittasahabhÅ«
ca paá¹-icca cittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

cittasahabhuÃ±ca nocittasahabhuÃ±ca dhammaá¹ƒ paá¹-icca nocittasahabhÅ« dhammo up
cittasahabhÅ« khandhe ca cittaÃ±ca paá¹-icca nocittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
paá¹-isandhikkhaá¹‡e cittasahabhÅ« khandhe ca cittaÃ±ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, p
cittasahabhÅ« khandhe ca vatthuÃ±ca paá¹-icca cittaá¹ƒ, cittasahabhÅ« khandhe ca mahÄ•
nocittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ

cittasahabhuÃ±ca \Ne III 571/ nocittasahabhuÃ±ca dhammaá¹ƒ paá¹-icca cittasahabhÅ« ca
dhammÄ• uppajjanti hetupaccayÄ• --- cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paa
cittasahabhu ca nocittasahabhu ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, dve khandhe ca ... p
paá¹-isandhikkhaá¹‡e cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandh
rÅ«paá¹ƒ, dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e cittasahabhuá¹ƒ eka khandhaÃ±ca
dve khandhÄ• cittaÃ±ca, dve khandhe ca ... pe ... cittasahabhÅ« khandhe \Se IV 115/ ca m
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<242> hetuyÄ• nava, Ä• rammaá¹‡e nava (arÅ«paá¹ƒ sabbaá¹ƒ uddharitabbaá¹ƒ. cittasam
) adhipatiyÄ• nava (mahÄ• bhÅ«tÄ• chasupi paÃ±hesu kÄ• tabbÄ• , adhipatiyÄ• tÄ«su na
samanantare nava, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nav
Ä• sevane paÃ±ca, kamme nava (sabbattha nava), avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<243> cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati nahetupacc
cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittasahabhu cittasamuá¹-á¹-h
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasaha
khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (evaá¹ƒ navapi paÃ±hÄ•
nti niyÄ• metabbaá¹ƒ. yathÄ• anulome labbhati evaá¹ƒ kÄ• tabbaá¹ƒ. tÄ«á¹‡i moho yathÄ•
evameva kÄ• tabbÄ• .)

nakammapaccayo

<244> cittasahabhuá¹ƒ \Ne III 572/ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati
cittasahabhÅ« khandhe paá¹-icca cittasahabhÅ« cetanÄ• .

nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« dhammo uppajjati nakammapac
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ....

nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati nakammapacca
sampayuttakÄ• cetanÄ• .

cittasahabhuÃ±ca nocittasahabhuÃ±ca dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppa
cittasahabhÅ« khandhe ca cittaÃ±ca paá¹-icca sampayuttakÄ• cetanÄ• .

najhÄ• napaccayo

<245> cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati najhÄ• nap
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ....

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<246> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare nava, na
naaÃ±Ã±amaÃ±Ã±e nava, naupanissaye nava, napurejÄ• te nava, napacchÄ• jÄ• te nava,
cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cha, namagge
navippayutte cha, nonatthiyÄ• nava, novigate nava (evaá¹ƒ itare dvepi gaá¹‡anÄ• kÄ• tabl

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi \Ne III 573/ paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<247> cittasahabhuá¹ƒ \Be III 465/ dhammaá¹ƒ paccayÄ• cittasahabhÅ« dhammo uppajjat
(paá¹-iccasadisÄ•).

nocittasahabhuá¹ƒ dhammaá¹ƒ paccayÄ• nocittasahabhÅ« dhammo uppajjati hetupaccayÄ
cittaá¹ƒ, cittaá¹ƒ paccayÄ• nocittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandh
(paá¹-iccavÄ• rasadisaá¹ƒ, sabbe mahÄ• bhÅ«tÄ•). (1)

nocittasahabhuá¹ƒ dhammaá¹ƒ paccayÄ• cittasahabhÅ« dhammo uppajjati hetupaccayÄ•
sampayuttakÄ• khandhÄ• cittasahabhu \Se IV 117/ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ,
cittasahabhÅ« khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ... (sabbe mahÄ• bhÅ«tÄ• paá¹-icca

nocittasahabhuá¹ƒ dhammaá¹ƒ paccayÄ• cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ•
cittaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• cittasahabhu ca nocittasahabhu ca cittasamu
vatthuá¹ƒ paccayÄ• cittaÃ±ca sampayuttakÄ• ca khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ..
sabbe mahÄ• bhÅ«tÄ•). (3)

<248> cittasahabhuÃ±ca \Ne III 574/ nocittasahabhuÃ±ca dhammaá¹ƒ paccayÄ• cittasaha
hetupaccayÄ• --- cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ca ... pe ... cittasahabhuá¹ƒ ekaá¹ƒ khan
paccayÄ• dve khandhÄ• , dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (paá¹-icca
mahÄ• bhÅ«tÄ•). (1)

á¹• @B-CP =á¹• cittasahabhuÃ±ca nocittasahabhuÃ±ca dhammaá¹ƒ paccayÄ• nocittasah
hetupaccayÄ• --- cittasahabhÅ« khandhe ca cittaÃ±ca paccayÄ• nocittasahabhu cittasamu
cittasahabhÅ« khandhe ca vatthuÃ±ca paccayÄ• cittaá¹ƒ. cittasahabhÅ« khandhe ca mahÄ
nocittasahabhu cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (paá¹-icc
mahÄ• bhÅ«tÄ•). (2)

cittasahabhuÃ±ca nocittasahabhuÃ±ca dhammaá¹ƒ paccayÄ• cittasahabhÅ« ca nocittasah
hetupaccayÄ• --- cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• \Be III 466/ dv
ca nocittasahabhu ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittasahabhuá¹ƒ ekaá¹ƒ khandha
dve khandhÄ• cittaÃ±ca, dve \Se IV 118/ khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ..
(paá¹-iccasadisaá¹ƒ, sabbe mahÄ• bhÅ«tÄ•). (3)

Ä• rammaá¹‡apaccayo

<249> cittasahabhuá¹ƒ dhammaá¹ƒ paccayÄ• cittasahabhÅ« dhammo uppajjati Ä• ramma
(paá¹-iccasadisaá¹ƒ).

nocittasahabhuá¹ƒ dhammaá¹ƒ paccayÄ• nocittasahabhÅ« dhammo uppajjati Ä• rammaá¹
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
cittasamuá¹-á¹-hÄ• nadukaá¹ƒ paccayavÄ• re Ä• rammaá¹‡asadisaá¹ƒ. channampi imesaá¹
kÄ• tabbÄ• . saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<250> hetuyÄ• \Ne III 575/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava)

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<251> cittasahabhuá¹ƒ dhammaá¹ƒ paccayÄ• cittasahabhÅ« dhammo uppajjati nahetupac
cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe .... (saá¹ƒkhittaá¹ƒ. sabbaá¹ƒ kÄ• tabbaá¹ƒ. pacca
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ channampi mÅ«lÄ• kÄ• tabbÄ• . sabbe mahÄ• bhÅ«te tÄ«á¹‡iye

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<252> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare nava, na
naaÃ±Ã±amaÃ±Ã±e nava, naupanissaye nava, napurejÄ• te nava \Be III 467/, napacchÄ• jA
nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne nava
nasampayutte nava, navippayutte cha, nonatthiyÄ• nava, novigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<253> hetupaccayÄ• \Ne III 576/ naÄ• rammaá¹‡e nava (sabbattha nava), nakamme tÄ«á
nava, nasampayutte nava, navippayutte paÃ±ca, nonatthiyÄ• nava, novigate nava.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<254> nahetupaccayÄ• Ä• rammaá¹‡e nava, anantare nava (sabbattha nava), magge tÄ«

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<255> cittasahabhuá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasahabhÅ« dhammo uppajjati hetu
cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe ... pe .

... pe .... (1)

cittasahabhuá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nocittasahabhÅ« dhammo uppajjati hetupacc
khandhe saá¹ƒsaá¹-á¹-haá¹ƒ cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

cittasahabhuá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasahabhÅ« ca nocittasahabhÅ« ca dhamm
--- cittasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• cittaÃ±ca, dve kha
paá¹-isandhikkhaá¹‡e ... pe .... (3)

<256> nocittasahabhuá¹ƒ \Ne III 577/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasahabhÅ« dhammo
--- cittaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasahabhuÃ±ca \Be III 468/ nocittasahabhuÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasahab
hetupaccayÄ• --- cittasahabhuá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca saá¹ƒsaá¹-á¹-hÄ• dve kh
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ). (2)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca (sabbattha paÃ±ca), avigate paÃ±ca.

anulomaá¹ƒ.

nahetuyÄ• \Se IV 120/ paÃ±ca (tÄ«á¹‡i, moho), naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±
paÃ±ca, naÄ• sevane paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, najhÄ• ne paÃ±ca, n
paÃ±ca.

6. sampayuttavÄ• ro

(itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi sabbaá¹ƒ kÄ• tabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<257> cittasahabhÅ« dhammo cittasahabhussa dhammassa hetupaccayena paccayo --- ci
578/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasahabhÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na

paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasahabhÅ« dhammo nocittasahabhussa dhammassa hetupaccayena paccayo --- cittasa
nocittasahabhÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena pacca
cittasahabhÅ« hetÅ« cittassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

cittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa hetupaccay
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasahabhÅ«naÃ±ca nocittasaha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<258> cittasahabhÅ« dhammo cittasahabhussa dhammassa Ä• rammaá¹‡apaccayena pac
(cittasamuá¹-á¹-hÄ• nadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ).

adhipatipaccayo

<259> cittasahabhÅ« \Be III 469/ dhammo cittasahabhussa dhammassa adhipatipaccayena
(Ä• rammaá¹‡Ä• dhipatipi sahajÄ• tÄ• dhipatipi kÄ• tabbÄ•).

nocittasahabhÅ« \Se IV 121/ dhammo nocittasahabhussa dhammassa adhipatipaccayena p
(Ä• rammaá¹‡Ä• dhipatipi sahajÄ• tÄ• dhipatipi imesampi tiá¹‡á¹‡aá¹ƒ kÄ• tabbÄ• . navapi
cittasamuá¹-á¹-hÄ• nadukasadisÄ• . ante tÄ«á¹‡i Ä• rammaá¹‡Ä• dhipatiyeva).

anantarapaccayÄ• di

<260> cittasahabhÅ« dhammo cittasahabhussa dhammassa anantarapaccayena paccayo
(cittasamuá¹-á¹-hÄ• nadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ) ... samanantarapaccayena
(paá¹-iccasadisÄ•) \Ne III 579/ ... sahajÄ• tapaccayena paccayo ... nava (paá¹-iccasadisÄ•
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nava (paá¹-iccasadisÄ•) ... nissayapaccayena pac
(paccayavÄ• rasadisÄ•) ... upanissayapaccayena paccayo ... nava (cittasamuá¹-á¹-hÄ• nac

purejÄ• tapaccayo

<261> nocittasahabhÅ« dhammo nocittasahabhussa dhammassa purejÄ• tapaccayena pac
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ ... tÄ«á¹‡i (nocittasahabhÅ« mÅ«laá¹ƒyeva
cittasamuá¹-á¹-hÄ• nadukasadisÄ• . tÄ«á¹‡ipi ninnÄ• nÄ• karaá¹‡aá¹ƒ).

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<262> cittasahabhÅ« dhammo nocittasahabhussa dhammassa pacchÄ• jÄ• tapaccayena p
cittasahabhÅ« khandhÄ• purejÄ• tassa imassa nocittasahabhussa kÄ• yassa pacchÄ• jÄ•

nocittasahabhÅ« dhammo nocittasahabhussa dhammassa pacchÄ• jÄ• tapaccayena pacca

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• nocittasahabhussa dhammassa pacchÄ•
(saá¹ƒkhittaá¹ƒ) ... Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<263> cittasahabhÅ« \Se IV 122/ \Be III 470/ dhammo cittasahabhussa dhammassa kamm
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cittasahabhÅ« cetanÄ• sampayutta
cittasahabhÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena pacca
.... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasahabhÅ« cetanÄ• vipÄ• kÄ• naá¹ƒ cittasahabhÅ«naá
kammapaccayena paccayo. (1)

cittasahabhÅ« dhammo nocittasahabhussa dhammassa kammapaccayena paccayo --- sah
III 580/. __sahajÄ• tÄ• _ --- cittasahabhÅ« cetanÄ• cittassa nocittasahabhÅ«naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá
cetanÄ• vipÄ• kassa cittassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

cittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa kammapac
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- cittasahabhÅ« cetanÄ• sampayuttakÄ• naá¹ƒ kh
cittasahabhÅ«naÃ±ca nocittasahabhÅ«naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- cittasahabhÅ« cetanÄ• vipÄ• k
cittassa kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

vipÄ• kapaccayÄ• di

<264> cittasahabhÅ« dhammo cittasahabhussa dhammassa vipÄ• kapaccayena paccayo
(cittasamuá¹-á¹-hÄ• nadukasadisaá¹ƒ) ... Ä• hÄ• rapaccayena paccayo ... nava (cittasamuá
imampi ekaá¹ƒ kabaá¸·Ä«kÄ• raÄ• hÄ• rasadisaá¹ƒ). cittasahabhÅ« dhammo cittasahabhus
paccayo ... nava (cittasamuá¹-á¹-hÄ• nadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ) ... jhÄ• na
paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampayuttapaccayena pacca

vippayuttapaccayo

<265> cittasahabhÅ« dhammo cittasahabhussa dhammassa vippayuttapaccayena paccayo
cittasahabhÅ« khandhÄ• cittasahabhÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
(1)

cittasahabhÅ« \Be III 471/ dhammo nocittasahabhussa dhammassa vippayuttapaccayena p
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• nocittasahabhÅ«naá¹ƒ citt
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ•
khandhÄ• purejÄ• tassa imassa nocittasahabhussa kÄ• yassa vippayuttapaccayena pacca

cittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa vippayuttap
581/. __sahajÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• cittasahabhÅ«naÃ±ca nocittasahabhÅ«
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

<266> nocittasahabhÅ« dhammo nocittasahabhussa dhammassa vippayuttapaccayena pa
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- cittaá¹ƒ nocittasahabhÅ«naá¹ƒ cittas
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e cittaá¹ƒ kaá¹-attÄ• rÅ«p
vippayuttapaccayena paccayo; cittaá¹ƒ vatthussa vippayuttapaccayena paccayo; vatthu citta
vippayuttapaccayena \Se IV 124/ paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuv
vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittassa vippayutta
__pacchÄ• jÄ• taá¹ƒ_ --- cittaá¹ƒ purejÄ• tassa imassa nocittasahabhussa kÄ• yassa vippay
(1)

nocittasahabhÅ« dhammo cittasahabhussa dhammassa vippayuttapaccayena paccayo --- s
__sahajÄ• taá¹ƒ_ --- cittaá¹ƒ cittasahabhÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá
paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ kh
vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittasahabhÅ«naá
vippayuttapaccayena paccayo. (2)

nocittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa vippayutt
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- cittaá¹ƒ cittasahabhÅ«naÃ±ca nocittasah
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkh
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• na
vippayuttapaccayena paccayo ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittassa sampayut
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

<267> cittasahabhÅ« \Be III 472/ ca nocittasahabhÅ« ca dhammÄ• cittasahabhussa dham
paccayo. __sahajÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• ca cittaÃ±ca cittasahabhÅ«naá¹ƒ cit

rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. (1)

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• nocittasahabhussa dhammassa vippayutt
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• ca cittaÃ±ca
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne III 582/ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá
125/ ... pe .... __pacchÄ• jÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• ca cittaÃ±ca purejÄ• tassa i
nocittasahabhussa kÄ• yassa vippayuttapaccayena paccayo. (2)

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• cittasahabhussa ca nocittasahabhussa ca
vippayuttapaccayena paccayo --- cittasahabhÅ« khandhÄ• ca cittaÃ±ca cittasahabhÅ«naÃ±
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

atthipaccayo

<268> cittasahabhÅ« dhammo cittasahabhussa dhammassa atthipaccayena paccayo --- cit
pe ... (paá¹-iccasadisaá¹ƒ). (1)

cittasahabhÅ« dhammo nocittasahabhussa dhammassa atthipaccayena paccayo --- sahajÄ
(saá¹ƒkhittaá¹ƒ). (2)

cittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa atthipaccay
cittasahabhÅ« eko khandho ... pe ... (paá¹-iccasadisaá¹ƒ). (3)

nocittasahabhÅ« dhammo nocittasahabhussa dhammassa atthipaccayena paccayo --- saha
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nocittasahabhÅ« dhammo cittasahabhussa dhammassa atthipaccayena paccayo --- sahajÄ
(saá¹ƒkhittaá¹ƒ. (2)

nocittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa atthipacc
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

<269> cittasahabhÅ« \Be III 473/ \Ne III 583/ ca nocittasahabhÅ« ca dhammÄ• cittasahabh
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- cakkhuviÃ±Ã±Ä•
ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca dvinnaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve
(sabbaá¹ƒ paá¹-isandhiyaá¹ƒ \Se IV 126/ kÄ• tabbaá¹ƒ, sahajÄ• taá¹ƒ purejÄ• tampi). (1)

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• nocittasahabhussa dhammassa atthipacc

sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ -
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• ... pe ... cittasahabhÅ« khandhÄ• ca cittaÃ±ca nocittasaha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __sahajÄ• tÄ• _ --- ci
vatthu ca cittassa atthipaccayena paccayo. __sahajÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• ca
nocittasahabhÅ«naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo
tÄ«á¹‡ipi kÄ• tabbÄ•). __pacchÄ• jÄ• tÄ• _ --- cittasahabhÅ« khandhÄ• ca cittaÃ±ca purej
nocittasahabhussa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- cittasahabh
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa nocittasahabhussa kÄ• yassa atthipaccayena paccay
cittasahabhÅ« khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayen

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• cittasahabhussa ca nocittasahabhussa ca
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- cakkhuviÃ±Ã±Ä• á¹‡asahagato
cakkhÄ• yatanaá¹ƒ ca ... pe ... (paccayavÄ• rasadisaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<270> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye \Se IV 127/ nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pac
tÄ«á¹‡i, Ä• sevane nava, kamme \Be III 474/ tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava, indriye
magge tÄ«á¹‡i, sampayutte paÃ±ca, vippayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<271> cittasahabhÅ« dhammo cittasahabhussa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. (1)

cittasahabhÅ« dhammo nocittasahabhussa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayen

cittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

<272> nocittasahabhÅ« dhammo nocittasahabhussa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (1)

nocittasahabhÅ« dhammo cittasahabhussa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nocittasahabhÅ« dhammo cittasahabhussa ca nocittasahabhussa ca dhammassa Ä• ramm
585/ ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena \Se IV 128/ paccayo ... pure
paccayo. (3)

<273> cittasahabhÅ« \Be III 475/ ca nocittasahabhÅ« ca dhammÄ• cittasahabhussa dham
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• nocittasahabhussa dhammassa Ä• ramm
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• cittasahabhussa ca nocittasahabhussa ca
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<274> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<275> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i (sabbattha tÄ«á¹‡i), nasampayutte tÄ«á
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<276> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• kÄ• ta

cittasahabhÅ«dukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

62. cittÄ• nuparivattidukaá¹ƒ

1. paá¹-iccavÄ• ro

<277> cittÄ• nuparivattiá¹ƒ \Se IV 129/ \Ne III 586/ dhammaá¹ƒ paá¹-icca cittÄ• nuparivatti
hetupaccayÄ• --- cittÄ• nuparivattiá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittÄ• n
cittasamuá¹-á¹-hÄ• naÃ±ca \Be III 476/ rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡
cittasahabhÅ«dukaá¹ƒ evaá¹ƒ imaá¹ƒ dukaá¹ƒ kÄ• tabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ).

cittÄ• nuparivattidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

63. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<278> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-h
uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
dve khandhe paá¹-icca eko khandho; paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹-á¹-hasan
uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe paá¹-icca cittaá¹
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹
cittaá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ. (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamua
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 130/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve kha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ....

<279> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹
dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ;

cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, cittaá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca cittaá¹ƒ
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá
upÄ• dÄ• rÅ«paá¹ƒ. (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 588/ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsa
dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isa
paá¹-icca sampayuttakÄ• khandhÄ• , paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• . (2)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be III 477/ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsa
ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• --- citta
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e citt
sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-i
ca khandhÄ• . (3)

<280> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• na
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á
ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ... pe ... paá¹-isandh
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kha
... paá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 131/ ekaá¹ƒ khan
paá¹-icca dve khandhÄ• , dve khandhe ... pe .... (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca c
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá
khandhe ca cittaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittasaá¹ƒsaá¹-á¹-hasa
ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca cittaÃ±ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• r
paá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca vatthuÃ±ca paá¹-i

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca c
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dham
hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kha
rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• n
khandhaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... (saá¹ƒk

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<281> hetuyÄ• \Ne III 589/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te paÃ±c
132/, kamme nava, vipÄ• ke nava (sabbattha nava), avigate nava.

anulomaá¹ƒ.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<282> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be III 478/ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe pa
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹-á¹-hasan
uppajjati nahetupaccayÄ• --- ahetuke cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe paá¹-
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamua
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti \Ne III 590/ nahetupaccay
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• citta
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ..

<283> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹
dhammo uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ cittaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá
ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, cittaá¹ƒ paá¹-icca vatt
paá¹-icca cittaá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasam
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; ahe
cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• , ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• , vicikicchÄ• sahagataá¹ƒ uddhaccasaha
vicikicchÄ• sahagato uddhaccasahagato moho. (2)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasam
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti nahetupaccayÄ• --- ahet
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkha
sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹
sampayuttakÄ• ca khandhÄ• . (3)

<284> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca \Be III 479/ nocittasaá¹ƒsaá¹-á¹-hasamu
dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati nahetupacc
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kha
... ahetukapaá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandha
ahetukapaá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±
khandhÄ• , dve khandhe ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe ca citta
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati nahetupaccayÄ• --- ahetuke
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca cittaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• n
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹
III 591/; ahetukapaá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe \Se I
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cittasaá¹ƒsaá¹-á¹-hasamuá¹-á
mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cittasaá¹ƒsa
khandhe ca vatthuÃ±ca paá¹-icca cittaá¹ƒ. (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dham
nahetupaccayÄ• --- ahetukaá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandha
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... (ahetukapaá¹-is
kÄ• tabbÄ•). (3)

naÄ• rammaá¹‡apaccayo

<285> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹-á

uppajjati naÄ• rammaá¹‡apaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe paá
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹-á¹-has
uppajjati naÄ• rammaá¹‡apaccayÄ• --- cittaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
cittaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, cittaá¹ƒ paá¹-icca vatthu, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ .
asaÃ±Ã±asattÄ•). (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca c
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe \Be III 480/ ca cittaÃ±ca paá¹-icca cittasamu
rÅ«paá¹ƒ, cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca mahÄ• bhÅ«te ca paá¹-icca ci
rÅ«paá¹ƒ (paá¹-isandhikkhaá¹‡e dve, saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<286> nahetuyÄ• \Se IV 135/ \Ne III 592/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• r
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
nava, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<287> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<288> nahetupaccayÄ• Ä• rammaá¹‡e nava, anantare nava (saá¹ƒkhittaá¹ƒ).

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<289> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-h
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ) tÄ«á¹‡i (paá¹-iccavÄ• rasadisÄ•).

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be III 481/ \Ne III 593/ dhammaá¹ƒ paccayÄ•
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ pacca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... p
mahÄ• bhÅ«tÄ•). (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-hasa
uppajjati hetupaccayÄ• --- cittaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• , vatthuá¹ƒ paccay
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ

<290> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• na
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• \Se IV 136/ ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paccayÄ• dve kh
pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•
ca ... pe ... (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca c
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá
khandhe ca cittaÃ±ca paccayÄ• nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca mahÄ• bhÅ«te ca paccayÄ•
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• n
paccayÄ• cittaá¹ƒ (paá¹-isandhikkhaá¹‡e tÄ«á¹‡ipi kÄ• tabbÄ•). (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca c
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dham
hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ...
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• dve
khandhe ... pe ... (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (3)

Ä• rammaá¹‡apaccayo

<291> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 594/ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• nocittasaá¹ƒsaá¹-á¹-ha uppajjati Ä• rammaá¹‡apaccayÄ• --- cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá ... pe ... vatthuá¹ƒ paccayÄ• cittaá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 137/ \Be III 482/ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- cakkh cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... cittaá¹ƒ pa khandhÄ• , vatthuá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• (paá¹-i kÄ• tabbÄ•). (2)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-hasa nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sampayuttakÄ• ca khandhÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... cittaá¹ƒ sampayuttakÄ• ca khandhÄ• (paá¹-isandhikkhaá¹‡e ekaá¹ƒ kÄ• tabbaá¹ƒ). (3)

<292> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• na cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- cakkh ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca paccayÄ• dve khan kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ paccayÄ• dve khandhÄ• , dve khandhe ... pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ e vatthuÃ±ca paccayÄ• dve khandhÄ• , dve khandhe ... pe ... (paá¹-isandhikkhaá¹‡e dve kÄ•

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- cak khandhe ca cakkhÄ• yatanaÃ±ca paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne III 595/ ... pe ... k ... pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe ca vatthuÃ±ca paccayÄ• cittaá¹ƒ (p ekaá¹ƒ \Se IV 138/ kÄ• tabbaá¹ƒ). (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dham Ä• rammaá¹‡apaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca khandhÄ• cittaÃ±ca, dve khandhe ... pe ... (paá¹-isandhikkhaá¹‡e ekaá¹ƒ kÄ• tabbaá¹ƒ, saa

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<293> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), avigate na

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

<294> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be III 483/ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati nahetupaccayÄ• (evaá¹ƒ nava pa paccayavÄ• re paÃ±caviÃ±Ã±Ä• á¹‡ampi kÄ• tabbaá¹ƒ, tÄ«á¹‡iyeva moho).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<295> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡ naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• n nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<296> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasaá¹ƒsa
dhammo uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khan
\Se IV 139/ dve khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nocittasaá¹ƒsaá¹-á¹
uppajjati hetupaccayÄ• --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe saá¹ƒsaá¹-á¹-ha
paá¹-isandhikkhaá¹‡e ... pe .... (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasaá¹ƒsaá¹-á¹-ha
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandh
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be III 484/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ saá¹ƒsa
khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naÃ±ca \Ne III 597/ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h
saá¹ƒsaá¹-á¹-ho cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca saá¹ƒsaá¹-á¹-hÄ•
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<297> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca (sabbattha paÃ±ca),

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

<298> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho cittasaá¹ƒsa
dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ. tÄ«á¹‡iyeva moho).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<299> nahetuyÄ• paÃ±ca, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te
nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, navippayutte

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<300> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Se IV 140/ \Ne III 598/ dhammo
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa hetupaccayena paccayo ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ \Be I
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) cittasaá¹ƒsaá¹-á¹-hasamu
cittassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandh
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• hetÅ« sampayuttakÄ• na
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

Ä• rammaá¹‡apaccayo

<301> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ•
Ä• rammaá¹‡apaccayena paccayo --- cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe Ä• ra
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ)
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe Ä• rabbha cittaá¹ƒ uppajjati. (mÅ«laá¹ƒ kÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• ne khandhe Ä• rabbha cittaÃ±ca sampayuttakÄ• ca kha

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• na
Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccave
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa ... pe .... (saá¹ƒkhittaá¹ƒ. yathÄ• cittasahabhÅ«
evaá¹ƒ kÄ• tabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ. navapi paÃ±hÄ• .)

adhipatipaccayo

<302> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Ne III 599/ dhammo cittasaá¹ƒsaá¹-á¹-hasam
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... t
adhipatÄ« kÄ• tabbÄ•). (3)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• na
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i (dvep
(3)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhan
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa adhipatipaccayena paccayo --- Ä• ra
adhipati kÄ• tabbÄ• , navapi paÃ±hÄ• . yathÄ• cittasahabhÅ«dukaá¹ƒ, evaá¹ƒ kÄ• tabbaá¹

anantarapaccayÄ• di

<303> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Be III 486/ dhammo cittasaá¹ƒsaá¹-á¹-hasam
dhammassa anantarapaccayena paccayo (navapi paÃ±hÄ• cittasahabhÅ«dukasadisÄ•) ...
... nava ... sahajÄ• tapaccayena paccayo ... nava (paá¹-iccasadisÄ•) ... aÃ±Ã±amaÃ±Ã±apa
nava (paá¹-iccasadisÄ•) ... nissayapaccayena paccayo ... nava (paccayasadisÄ•) ... upanis
(navapi paÃ±hÄ• cittasahabhÅ«dukasadisÄ• , ninnÄ• nÄ• karaá¹‡aá¹ƒ).

purejÄ• tapaccayÄ• di

<304> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ ... tÄ«á¹
(cittasahabhÅ«dukasadisÄ• , ninnÄ• nÄ• karaá¹‡aá¹ƒ).

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nass
pacchÄ• jÄ• tapaccayena paccayo (cittasahabhÅ«dukasadisÄ• \Ne III 600/, ninnÄ• nÄ• kar
pacchÄ• jÄ• tÄ• . dve. ekamÅ«lÄ• naá¹ƒ ekÄ• ghaá¹-anÄ•) ... Ä• sevanapaccayena pacca

kammapaccayÄ• di

<305> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Se IV 142/ dhammo cittasaá¹ƒsaá¹-á¹-hasam
kammapaccayena paccayo ... tÄ«á¹‡i (cittasahabhÅ«dukasadisÄ• ninnÄ• nÄ• karaá¹‡Ä• .
nÄ• nÄ• kkhaá¹‡ikÄ•) ... vipÄ• kapaccayena paccayo ... nava ... Ä• hÄ• rapaccayena pacca

(cittasahabhÅ«gamanasadisÄ• , ekaá¹ƒyeva kabaá¸·Ä«kÄ• raá¹ƒ Ä• hÄ• raá¹ƒ) ... indriyapa
... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... tÄ«á¹‡i ... sampay
... paÃ±ca.

vippayuttapaccayo

<306> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Be III 487/ dhammo nocittasaá¹ƒsaá¹-á¹-hasamua
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhi

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nass
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-is
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena pacca
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapacc
kÄ• yÄ• yatanaá¹ƒ ... pe ... vatthu cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• naá¹ƒ khandhÄ•
paccayo. (2)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nass
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca dhammassa vippayuttapaccayena paccayo
purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu cittassa sampayuttakÄ• na
vippayuttapaccayena \Se IV 143/ paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuv
601/ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayena paccayo ... pe ... kÄ• yÄ
vatthu cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhan
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa vippayuttapaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ).

atthipaccayo

<307> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ•
atthipaccayena paccayo (paá¹-iccasadisÄ•). cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhamm
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa atthipaccayena paccayo --- sahajÄ
(saá¹ƒkhittaá¹ƒ). cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamua
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca dhammassa atthipaccayena paccayo (paá¹-

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• na
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, i
(purejÄ• tasadisaá¹ƒ purejÄ• taá¹ƒ kÄ• tabbaá¹ƒ. sabbaá¹ƒ saá¹ƒkhittaá¹ƒ. vitthÄ• retabbaá

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Be III 488/ dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- cittaá¹ƒ samp
khandhÄ• naá¹ƒ atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e cittaá¹ƒ sampayuttakÄ• na
atthipaccayena paccayo, paá¹-isandhikkhaá¹‡e vatthu cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• n
atthipaccayena paccayo. __purejÄ• taá¹ƒ_ (purejÄ• tasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ).

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nass
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca dhammassa atthipaccayena paccayo --- sah
__sahajÄ• taá¹ƒ_ --- cittaá¹ƒ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
atthipaccayena paccayo; paá¹-isandhikkhaá¹‡e cittaá¹ƒ sampayuttakÄ• naá¹ƒ khandhÄ• na
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo, paá¹-isandhikkhaá¹‡e vatthu cittassa sampayuttakÄ
atthipaccayena paccayo. __purejÄ• taá¹ƒ_ \Se IV 144/ (purejÄ• tasadisaá¹ƒ). (3)

<308> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Ne III 602/ ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa atthipaccayena paccayo --- __sahaj
sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca
... dve khandhÄ• ca ... pe ... cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhÄ• yatan
khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagato ... pe ...
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no eko khandho ca cittaÃ±ca dvinnaá¹ƒ khandhÄ• naá¹
dve khandhÄ• ca ... pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no eko khandho ca vatthu ca
khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe ... (paá¹-isandhikk
kÄ• tabbÄ•). (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhan
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa atthipaccayena paccayo --- sahaj
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- cakkhuviÃ±Ã±Ä• á¹‡asaha
cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo ... pe ... kÄ• yaviÃ±
... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• \Se IV 145/ ca cittaÃ±ca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasaá¹ƒsaá¹-á
rÅ«pÄ• naá¹ƒ atthipaccayena paccayo, cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ•
atthipaccayena paccayo (paá¹-isandhikkhaá¹‡e \Be III 489/ tÄ«á¹‡i kÄ• tabbÄ•). __pacchÄ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca cittaÃ±ca purejÄ• tassa imassa
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa kÄ• yassa atthipaccayena paccayo. __pacchÄ

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca cittaÃ±ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa kÄ• yassa atthipaccayena paccayo. __pacchÄ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• khandhÄ• ca cittaÃ±ca rÅ«pajÄ«vitindriyaÃ±ca ka
atthipaccayena paccayo. (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhan
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa c
paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahagato
cakkhÄ• yatanaÃ±ca dvinnaá¹ƒ khandhÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ca atthipaccayen
pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagato ... pe .... __sahajÄ• to_ --- cittasaá¹ƒsaá¹-á¹-hasamuá¹
ca cittaÃ±ca dvinnaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthi
khandhÄ• ca ... pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no eko khandho ca vatthu ca dvin
khandhÄ• naá¹ƒ cittassa ca atthipaccayena paccayo, dve khandhÄ• ca ... pe ... (paá¹-isanc
kÄ• tabbÄ•). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<309> hetuyÄ• \Se IV 146/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne tÄ«á
sampayutte paÃ±ca, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, aviga

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<310> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ•
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
paccayo. (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Be III 490/ dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca dhammassa Ä• rammaá¹‡apaccayena \Ne
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc

<311> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena
paccayo. (1)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nass
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo. (2)

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nass
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca dhammassa Ä• rammaá¹‡apaccayena pacc
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (3)

<312> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no c
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa Ä• rammaá¹‡apaccayena paccayo ..
... upanissayapaccayena paccayo. (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhan
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa dhammassa Ä• rammaá¹‡apaccayena paccay
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no ca dhan
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nassa c
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<313> nahetuyÄ• \Be III 491/ \Ne III 605/ nava, naÄ• rammaá¹‡e nava (sabbattha nava), n

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<314> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i,

naaÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, naupanissaye tÄ«á¹‡i (sabbattha tÄ«á¹‡i), nasampayutte ekaá
\Se IV 148/, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<315> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava, anuloma

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

64. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«dukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<316> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ \Ne III 606/ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandh
paá¹-isandhikkhaá¹‡e ... pe ... (yathÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaá¹ƒ, evaá
ninnÄ• nÄ• karaá¹‡aá¹ƒ).

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«dukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

65. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattidukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<317> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ \Ne III 607/ dhammaá¹ƒ paá¹-
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti dhammo uppajjati hetupaccayÄ• ---
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ \Se IV 149/ ekaá¹ƒ \Be III 492/ khand
khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yathÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ).

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

66. ajjhattikadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<318> ajjhattikaá¹ƒ \Ne III 608/ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati hetupacc
paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca ajjhattikaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. (1)

ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ pa
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sa
bÄ• hiraá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ. (2)

ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti hetupacca
paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ajjhattikaÃ±ca bÄ• hira
(3)

<319> bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati hetupaccayÄ• --- bÄ•
paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-i
bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• bÄ• hiraá¹ƒ kaá¹-attÄ• ca rÅ«paá
khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ \Se IV 150/ mahÄ• bhÅ«t
mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ•

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati hetupaccayÄ• --- bÄ• hire k
609/ cittaá¹ƒ; paá¹-isandhikkhaá¹‡e bÄ• hire khandhe paá¹-icca cittaá¹ƒ ajjhattikaá¹ƒ kaá¹-a
paá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ vatthuá¹ƒ paá¹-icca cittaá¹ƒ. (2)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti hetupacca
khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve k
paá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca aj
kaá¹-attÄ• rÅ«paá¹ƒ \Be III 493/, dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹
sampayuttakÄ• ca khandhÄ• . (3)

<320> ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati hetu
paá¹-isandhikkhaá¹‡e cittaÃ±ca sampayuttake ca khandhe paá¹-icca ajjhattikaá¹ƒ kaá¹-attÄ•

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati hetupaccayÄ
khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve
cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkha
khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• bÄ• hiraá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ, dve
cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca bÄ• hiraá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡
paá¹-icca bÄ• hirÄ• khandhÄ• . (2)

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• upp
IV 151/ --- paá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve
bÄ• hiraÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ, dve khandhe ca ... pe .... (3)

Ä• rammaá¹‡apaccayo

<321> ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati Ä• rammaá¹‡apaccay
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttakÄ• khand

bÄ• hiraá¹ƒ \Ne III 610/ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati Ä• rammaá¹‡apa
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
paá¹-icca khandhÄ• . (1)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ---
cittaá¹ƒ; paá¹-isandhikkhaá¹‡e bÄ• hire khandhe paá¹-icca cittaá¹ƒ, paá¹-isandhikkhaá¹‡e v
cittaá¹ƒ. (2)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti Ä• ramma
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... paá¹-isandhik
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca, dve khandhe ... pe ... paá¹-isandhik
paá¹-icca cittaá¹ƒ sampayuttakÄ• ca khandhÄ• . (3)

ajjhattikaÃ±ca \Be III 494/ bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati Ä
bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe
bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ cittaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ca ... pe ..
bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ• , dve khan
(saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<322> hetuyÄ• \Se IV 152/ nava, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca, anantare p
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye nava, upanissaye paÃ±ca, purejÄ• te p
kamme nava, vipÄ• ke nava (sabbattha nava), sampayutte paÃ±ca, vippayutte nava, atthiyÄ
paÃ±ca, vigate paÃ±ca, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<323> ajjhattikaá¹ƒ \Ne III 611/ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati nahetupa
ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca ajjhattikaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. (1)

ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati nahetupaccayÄ• --- ahetuka
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkha
sampayuttakÄ• khandhÄ• bÄ• hiraá¹ƒ kaá¹-attÄ• ca rÅ«paá¹ƒ, vicikicchÄ• sahagataá¹ƒ u
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (2)

ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti nahetupa
ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ajjhattikaÃ±ca b
kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<324> bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati nahetupaccayÄ• --- a
khandhaá¹ƒ paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ...
ahetukapaá¹-isandhikkhaá¹‡e \Be III 495/ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sah
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho \Se I

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati nahetupaccayÄ• --- ahetuke
paá¹-icca cittaá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e bÄ• hire khandhe paá¹-icca cittaá¹ƒ ajjhatti
rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca cittaá¹ƒ. (2)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti nahetupac
bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• cittaÃ±ca cittasamuá¹-á¹-hÄ• naÃ±

\Ne III 612/ ... pe ... ahetukapaá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca
cittaÃ±ca ajjhattikaÃ±ca bÄ• hiraÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e v
cittaá¹ƒ sampayuttakÄ• ca khandhÄ• . (3)

<325> ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati nahe
ahetukapaá¹-isandhikkhaá¹‡e cittaÃ±ca sampayuttake ca khandhe paá¹-icca ajjhattikaá¹ƒ ka

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati nahetupacca
bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• na
... pe ... ahetukaá¹ƒ cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
ahetukapaá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kha
kaá¹-attÄ• ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e cittaÃ±ca mahÄ• bhÅ«te ca paá¹-icc
kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e cittaÃ±ca vatthuÃ±ca paá¹-icca bÄ• hirÄ
vicikicchÄ• sahagate uddhaccasahagate khandhe ca cittaÃ±ca \Se IV 154/ paá¹-icca vicikic
uddhaccasahagato moho. (2)

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• upp
ahetukapaá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca paá¹-icca dve kha
bÄ• hiraÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ, dve khandhe ca ... pe .... (3)

naÄ• rammaá¹‡apaccayo

<326> ajjhattikaá¹ƒ \Be III 496/ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati naÄ• ram
paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca ajjhattikaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. (1)

ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca bÄ• hiraá¹ƒ ka

ajjhattikaá¹ƒ \Ne III 613/ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjan
naÄ• rammaá¹‡apaccayÄ• ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ paá¹-icca ajjhattikaÃ±ca bÄ• hira
(3)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• -
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e bÄ• hire khandhe paá¹-icca bÄ•
kaá¹-attÄ• rÅ«paá¹ƒ, bÄ• hire khandhe paá¹-icca vatthu, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (
(1)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•

bÄ• hire khandhe paá¹-icca ajjhattikaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. (2)

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti naÄ• ramm
paá¹-isandhikkhaá¹‡e bÄ• hire khandhe paá¹-icca ajjhattikaÃ±ca bÄ• hiraÃ±ca kaá¹-attÄ• rÅ

<327> ajjhattikaÃ±ca \Se IV 155/ bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko dhammo up
naÄ• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cittaÃ±ca sampayuttake ca khandhe p
kaá¹-attÄ• rÅ«paá¹ƒ. (1)

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati naÄ• ramma
khandhe ca cittaÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittaÃ±ca mahÄ• bhÅ«
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (paá¹-isandhikkhaá¹‡e dve kÄ• tabbÄ•).

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hiro ca dhammÄ• upp
naÄ• rammaá¹‡apaccayÄ• --- paá¹-isandhikkhaá¹‡e cittaÃ±ca sampayuttake ca khandhe p
bÄ• hiraÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

najhÄ• napaccayo

<328> ajjhattikaá¹ƒ \Be III 497/ \Ne III 614/ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajja
--- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ... pe ... kÄ• yaviÃ±Ã±Ä•

bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati najhÄ• napaccayÄ• --- cakk
ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asa
bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ
bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati najhÄ• napaccayÄ• --- cakk
khandhe paá¹-icca cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagate khandh
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Se IV 156/. bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko ca bÄ• hi
najhÄ• napaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dv
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca, dve khandhe ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati najhÄ• napa
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca paá¹-ic
... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ (cakkaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<329> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare nava (sa
tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne paÃ±ca, nam
nava, navippayutte paÃ±ca, nonatthiyÄ• nava, novigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<330> hetupaccayÄ• naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<331> nahetupaccayÄ• \Ne III 615/ Ä• rammaá¹‡e paÃ±ca, anantare paÃ±ca, samanantar
pe ... magge tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<332> ajjhattikaá¹ƒ \Be III 498/ dhammaá¹ƒ paccayÄ• ajjhattiko dhammo uppajjati hetupac
(paá¹-iccasadisÄ•).

bÄ• hiraá¹ƒ dhammaá¹ƒ paccayÄ• bÄ• hiro dhammo uppajjati hetupaccayÄ• --- bÄ• hiraá
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... (paá¹-isandhikkh
yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•) vatthuá¹ƒ paccayÄ• \Se IV 157/ bÄ• hirÄ• khandhÄ• .
paccayÄ• ajjhattiko dhammo uppajjati hetupaccayÄ• --- bÄ• hire khandhe paccayÄ• cittaá
cittaá¹ƒ (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). bÄ• hiraá¹ƒ dhammaá¹ƒ paccayÄ• ajjha
dhammÄ• uppajjanti hetupaccayÄ• --- bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• dve khan
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... vatthuá¹ƒ paccayÄ• cittaá¹ƒ sa
khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). (3)

<333> ajjhattikaÃ±ca \Ne III 616/ bÄ• hiraÃ±ca dhammaá¹ƒ paccayÄ• ajjhattiko dhammo u
paá¹-isandhikkhaá¹‡e cittaÃ±ca sampayuttake ca khandhe paccayÄ• ajjhattikaá¹ƒ kaá¹-attÄ
ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paccayÄ• bÄ• hiro dhammo uppajjati hetupaccayÄ
khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dv
cittaÃ±ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, cittaÃ±ca vatthu
khandhÄ• (paá¹-isandhikkhaá¹‡e tÄ«á¹‡ipi kÄ• tabbÄ•). ajjhattikaÃ±ca bÄ• hiraÃ±ca dham
ca bÄ• hiro ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e bÄ• hiraá¹ƒ ek
paccayÄ• dve khandhÄ• ajjhattikaÃ±ca bÄ• hiraÃ±ca kaá¹-attÄ• rÅ«paá¹ƒ, dve khandhe ..

Ä• rammaá¹‡apaccayo

<334> ajjhattikaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhattiko dhammo uppajjati Ä• rammaá¹‡apacc
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se IV 158/ ... pe .... ajjhatti
paccayÄ• bÄ• hiro dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- cakkhÄ• yatanaÃ±ca \Be
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ... pe ...
cittaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... ajjhattikaá¹ƒ
ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- cakkhÄ• yatanaá
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sampayuttakÄ• ca khandhÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...

bÄ• hiraá¹ƒ dhammaá¹ƒ paccayÄ• bÄ• hiro dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ---
paccayÄ• dve khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... vatthuá¹ƒ pa
khandhÄ• . bÄ• hiraá¹ƒ dhammaá¹ƒ paccayÄ• ajjhattiko dhammo uppajjati Ä• rammaá¹‡ap
paccayÄ• cittaá¹ƒ, vatthuá¹ƒ paccayÄ• cittaá¹ƒ (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•).
paccayÄ• ajjhattiko ca bÄ• hiro ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- vatthu
sampayuttakÄ• ca khandhÄ• (paá¹-isandhikkhaá¹‡e ekaá¹ƒ kÄ• tabbaá¹ƒ). (3)

<335> ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paccayÄ• ajjhattiko dhammo uppajjati Ä• r
617/ --- cakkhuviÃ±Ã±Ä• á¹‡asahagate khandhe ca cakkhÄ• yatanaÃ±ca paccayÄ• cakkhu
kÄ• yaviÃ±Ã±Ä• á¹‡asahagate ... pe ....

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paccayÄ• bÄ• hiro dhammo uppajjati Ä• rammaá
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã
khandhÄ• , dve khandhe ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... bÄ• hiraá¹ƒ \Se
khandhaÃ±ca cittaÃ±ca paccayÄ• dve khandhÄ• , dve khandhe ... pe ... cittaÃ±ca vatthuÃ±
khandhÄ• (paá¹-isandhikkhaá¹‡e dvepi kÄ• tabbÄ•). ajjhattikaÃ±ca bÄ• hiraÃ±ca dhamma
bÄ• hiro ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- cakkhuviÃ±Ã±Ä• á¹‡asahaga
cakkhÄ• yatanaÃ±ca paccayÄ• dve khandhÄ• cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca, dve khandhe ..

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<336> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare nava, samanan
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<337> ajjhattikaá¹ƒ \Be III 500/ dhammaá¹ƒ paccayÄ• ajjhattiko dhammo uppajjati nahetup
ahetukapaá¹-isandhikkhaá¹‡e cittaá¹ƒ paccayÄ• ajjhattikaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ, cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. (saá¹ƒkhittaá¹ƒ. evaá¹ƒ navapi paÃ±hÄ• kÄ• tabbÄ• . paÃ±caviÃ
tÄ«á¹‡iyeva moho.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<338> nahetuyÄ• \Ne III 618/ nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanant
nava, naaÃ±Ã±amaÃ±Ã±e nava, naupanissaye nava, napurejÄ• te nava, napacchÄ• jÄ• te
tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne nava, namag
navippayutte paÃ±ca, nonatthiyÄ• \Se IV 160/ nava, novigate nava.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<339> ajjhattikaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bÄ• hiro dhammo uppajjati hetupaccayÄ• saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e cittaá¹ƒ saá¹ƒsaá¹-á¹-h khandhÄ• . (1)

bÄ• hiraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bÄ• hiro dhammo uppajjati hetupaccayÄ• --- bÄ• saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... bÄ• saá¹ƒsaá¹-á¹-ho ajjhattiko dhammo uppajjati hetupaccayÄ• --- bÄ• hire khandhe saá¹ƒsaá¹- paá¹-isandhikkhaá¹‡e ... pe .... bÄ• hiraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho ajjhattiko ca bÄ• hi uppajjanti hetupaccayÄ• --- bÄ• hiraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandh ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

ajjhattikaÃ±ca \Be III 501/ \Ne III 619/ bÄ• hiraÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bÄ• hiro d hetupaccayÄ• --- bÄ• hiraá¹ƒ ekaá¹ƒ khandhaÃ±ca cittaÃ±ca saá¹ƒsaá¹-á¹-hÄ• dve khand paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ). hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca, a (sabbattha paÃ±ca), avigate paÃ±ca (anulomaá¹ƒ).

ajjhattikaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho bÄ• hiro dhammo uppajjati nahetupaccayÄ• (eva tÄ«á¹‡iyeva moho).

nahetuyÄ• \Se IV 169/ paÃ±ca, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, najhÄ• ne paÃ±ca, namagge paÃ±ca, navip (paccanÄ«yaá¹ƒ).

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<340> bÄ• hiro dhammo bÄ• hirassa dhammassa hetupaccayena paccayo --- bÄ• hirÄ• he khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo --- hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ he

bÄ• hiro \Ne III 620/ dhammo ajjhattikassa dhammassa hetupaccayena paccayo --- bÄ• hir
hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e bÄ• hirÄ• hetÅ« cittassa ajjhattikÄ• naÃ±ca
hetupaccayena paccayo. (2)

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa hetupaccayena paccayo --- h
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
paá¹-isandhikkhaá¹‡e bÄ• hirÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca a
bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<341> ajjhattiko \Be III 502/ dhammo ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena p
Ä• rabbha cittaá¹ƒ uppajjati. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) cittaá¹ƒ \Se IV 162/ Ä• rabbha bÄ•
uppajjanti. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) cittaá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ• ca khan

bÄ• hiro dhammo bÄ• hirassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹
uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ
domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ paccav
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡
bÄ• hire pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese ... pe ... pubbe samudÄ• ciá¹‡
rÅ«pe ... pe ... vatthuá¹ƒ bÄ• hire khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibben
rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena b
cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... bÄ• hirÄ• k
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa \Ne III 621/, pubbenivÄ• sÄ• nussatiÃ±Ä•
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

bÄ• hiro dhammo ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹
... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti \Se IV 163/ abhinandati, taá¹
uppajjati. pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• naá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ, sabbaá¹ƒ kÄ• t
samudÄ• ciá¹‡á¹‡e ... pe ... rÅ«pe ... pe ... vatthuá¹ƒ bÄ• hire khandhe aniccato ... pe ... vip
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ pa
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... bÄ
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

bÄ• hiro \Be III 503/ dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa Ä• rammaá¹‡apa
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ•
taá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ• ca khandhÄ• uppajjanti (saá¹ƒkhittaá¹ƒ, sabbaá
khandhe aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaÃ±ca sam
khandhÄ• uppajjanti. dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... rÅ«pÄ• yatanaá¹ƒ cak
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe ... bÄ• h
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (3)

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena pac

adhipatipaccayo

<342> ajjhattiko \Se IV 164/ dhammo ajjhattikassa dhammassa adhipatipaccayena paccay
--- cittaá¹ƒ garuá¹ƒ katvÄ• cittaá¹ƒ uppajjati. (1)

ajjhattiko \Ne III 622/ dhammo bÄ• hirassa dhammassa adhipatipaccayena paccayo --- Ä• r
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- cittaá¹ƒ garuá¹ƒ katvÄ• bÄ• hirÄ• khan
__sahajÄ• tÄ• dhipati_ --- cittÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (mÅ«laá¹ƒ) __Ä• rammaá¹‡Ä• dhipati_ --- ajjhat
katvÄ• cittaÃ±ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

bÄ• hiro dhammo bÄ• hirassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä•
Ä• rammaá¹‡Ä• dhipati --- dÄ• naá¹ƒ datvÄ• ... pe ... tÄ«á¹‡i (dve adhipatÄ« tiá¹‡á¹‡ampi k

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa adhipatipaccayena paccayo .
ekÄ• yeva adhipati).

anantarapaccayÄ• di

<343> ajjhattiko \Be III 504/ dhammo ajjhattikassa dhammassa anantarapaccayena paccay
purimaá¹ƒ cittaá¹ƒ pacchimassa pacchimassa cittassa anantarapaccayena paccayo ... tÄ«á

bÄ• hiro dhammo bÄ• hirassa dhammassa anantarapaccayena paccayo --- purimÄ• purim
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; anuloma
tÄ«á¹‡i (tiá¹‡á¹‡ampi ekasadisÄ•).

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa anantarapaccayena paccayo samanantarapaccayena paccayo ... nava, sahajÄ• tapaccayena paccayo ... nava (paá¹-icca aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... paÃ±ca (paá¹-iccasadisÄ•), nissayapaccayena pa (paccayavÄ• rasadisÄ•).

upanissayapaccayo

<344> ajjhattiko \Ne III 623/ dhammo ajjhattikassa dhammassa upanissayapaccayena pacc Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss upanissayapaccayena paccayo ... tÄ«á¹‡i.

bÄ• hiro dhammo bÄ• hirassa dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹ anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upaniss ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... phala upanissayapaccayena paccayo, (tÄ«á¹‡ipi pÅ«retvÄ• kÄ• tabbÄ• , cittassÄ• ti kÄ• tabbÄ• , kÄ• tabbÄ•).

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa upanissayapaccayena paccay

purejÄ• tapaccayo

<345> ajjhattiko dhammo ajjhattikassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ra vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ \Be III 505/ ... pe ... kÄ• ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á paccayo \Se IV 166/. (1)

ajjhattiko dhammo bÄ• hirassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡ vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ anicc vipassati, assÄ• deti ... pe ... domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• y cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yav khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

ajjhattiko \Ne III 624/ dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa purejÄ• tapacca Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh aniccato ... pe ... vipassati, taá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ• khandhÄ• ca uppajja __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• na

kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purej

<346> bÄ• hiro dhammo bÄ• hirassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ram
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- rÅ«pe ... pe ... phoá¹-á¹-habbe ... va
pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tu
__vatthupurejÄ• taá¹ƒ_ --- vatthu bÄ• hirÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena pa

bÄ• hiro dhammo ajjhattikassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- rÅ«pe ... pe ... phoá¹-á¹-habbe ... va
pe ... taá¹ƒ Ä• rabbha cittaá¹ƒ uppajjati. dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya so
suá¹‡Ä• ti. __vatthupurejÄ• taá¹ƒ_ --- vatthu cittassa purejÄ• tapaccayena paccayo. (2)

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa \Se IV 167/ ca dhammassa purejÄ• tapaccay
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- rÅ«pe
... vatthuá¹ƒ aniccato ... pe ... taá¹ƒ Ä• rabbha cittaÃ±ca sampayuttakÄ• khandhÄ• ca uppa
cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ \Be III 506/ suá¹‡Ä• ti. _
vatthu cittassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

<347> ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa purejÄ• tapaccayena p
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. cakkhÄ• yatanaÃ±ca vatthu ca cittass
kÄ• yÄ• yatanaÃ±ca vatthu ca cittassa purejÄ• tapaccayena paccayo; rÅ«pÄ• yatanaÃ±ca c
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ• ya
purejÄ• tapaccayena paccayo. (1)

ajjhattiko \Ne III 625/ ca bÄ• hiro ca dhammÄ• bÄ• hirassa dhammassa purejÄ• tapaccaye
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. cakkhÄ• yatanaÃ±ca vatthu ca bÄ• hi
purejÄ• tapaccayena paccayo ... pe ... kÄ• yÄ• yatanaÃ±ca vatthu ca bÄ• hirÄ• naá¹ƒ khan
purejÄ• tapaccayena paccayo; rÅ«pÄ• yatanaÃ±ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á
purejÄ• tapaccayena paccayo ... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca
kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa ca bÄ• hirassa ca dhammassa purejÄ• tap
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. cakkhÄ• yatanaÃ±ca vatthu ca cittass
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo ... pe ... kÄ• yÄ• yatanaÃ±ca vatthu ca ... pe
IV 168/ cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• n
... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca ... pe .... (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<348> ajjhattiko dhammo ajjhattikassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- p
khandhÄ• purejÄ• tassa imassa ajjhattikassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo
pacchÄ• jÄ• tÄ• ajjhattikÄ• khandhÄ• purejÄ• tassa imassa bÄ• hirassa kÄ• yassa pacch
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) pacchÄ• jÄ• tÄ• ajjhattikÄ• khandhÄ• purejÄ• tassa imassa ajjh
kÄ• yassa \Be III 507/ pacchÄ• jÄ• tapaccayena paccayo (evaá¹ƒ navapi paÃ±hÄ• kÄ• tabl
paccayo (nava paÃ±hÄ• kÄ• tabbÄ•).

kamma-vipÄ• kapaccayÄ•

<349> bÄ• hiro dhammo bÄ• hirassa dhammassa kammapaccayena paccayo --- sahajÄ• t
__sahajÄ• tÄ• _ --- bÄ• hirÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-
kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- bÄ
vipÄ• kÄ• naá¹ƒ bÄ• hirÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapacc

bÄ• hiro \Ne III 626/ dhammo ajjhattikassa dhammassa kammapaccayena paccayo --- saha
__sahajÄ• tÄ• _ --- bÄ• hirÄ• cetanÄ• cittassa kammapaccayena paccayo; paá¹-isandhikk
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- bÄ• hirÄ• cetanÄ• vipÄ• kassa cittassa ajjhattikÄ• naÃ±ca ka
kammapaccayena paccayo. (2)

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa kammapaccayena paccayo
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- bÄ• hirÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khand
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkh
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- bÄ• hirÄ• \Se IV 169/ cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá
ajjhattikÄ• naÃ±ca bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.
... nava.

Ä• hÄ• rapaccayo

<350> ajjhattiko dhammo ajjhattikassa dhammassa Ä• hÄ• rapaccayena paccayo --- paá¹-i
Ä• hÄ• rÄ• ajjhattikÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. (1)

ajjhattiko dhammo bÄ• hirassa dhammassa Ä• hÄ• rapaccayena paccayo --- ajjhattikÄ• Ä•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
ajjhattikÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ bÄ• hirÄ• naÃ±ca kaá¹-attÄ•
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) paá¹-isandhikkhaá¹‡e ajjhattikÄ• Ä• hÄ• rÄ• sampayutt
khandhÄ• naá¹ƒ ajjhattikÄ• naÃ±ca bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapa

<351> bÄ• hiro dhammo bÄ• hirassa dhammassa Ä• hÄ• rapaccayena paccayo --- bÄ• hir
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccay
... bÄ• hiro kabaá¸·Ä«kÄ• ro Ä• hÄ• ro bÄ• hirassa kÄ• yassa Ä• hÄ• rapaccayena paccayo

bÄ• hiro \Ne III 627/ dhammo ajjhattikassa dhammassa Ä• hÄ• rapaccayena paccayo --- bÄ
Ä• hÄ• rapaccayena paccayo; paá¹-isandhikkhaá¹‡e bÄ• hirÄ• Ä• hÄ• rÄ• cittassa ajjhattik
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena \Se IV 170/ paccayo; bÄ• hiro kabaá¸·Ä«kÄ•
kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa Ä• hÄ• rapaccayena paccay
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
paá¹-isandhikkhaá¹‡e bÄ• hirÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa
bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo; bÄ• hiro kabaá¸·Ä
bÄ• hirassa ca kÄ• yassa Ä• hÄ• rapaccayena paccayo. (3)

<352> ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa Ä• hÄ• rapaccayena p
paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca Ä• hÄ• rÄ• ajjhattikÄ• naá¹ƒ kaá¹-attÄ• n
Ä• hÄ• rapaccayena paccayo. (1)

ajjhattiko ca bÄ• hiro ca dhammÄ• bÄ• hirassa dhammassa Ä• hÄ• rapaccayena paccayo
Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khand
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo. (2)

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa ca bÄ• hirassa ca dhammassa Ä• hÄ• rap
paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca Ä• hÄ• rÄ• \Be III 509/ sampayuttakÄ• n
ajjhattikÄ• naÃ±ca bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo

indriyapaccayo

<353> ajjhattiko \Se IV 171/ dhammo ajjhattikassa dhammassa indriyapaccayena paccayo
ajjhattikÄ• indriyÄ• ajjhattikÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo, c
628/ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa indriyapac

ajjhattiko dhammo bÄ• hirassa dhammassa indriyapaccayena paccayo --- ajjhattikÄ• indriy
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo;
ajjhattikÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ
paccayo, cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ...

kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo. (2)

ajjhattiko dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa indriyapaccayena paccayo -
ajjhattikÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ ajjhattikÄ• naÃ±ca bÄ• hirÄ• na
indriyapaccayena paccayo, cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±
kÄ• yindriyaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ indriyapa

<354> bÄ• hiro dhammo bÄ• hirassa dhammassa indriyapaccayena paccayo --- bÄ• hirÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo;
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ
172/, rÅ«pajÄ«vitindriyaá¹ƒ bÄ• hirÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena pac

bÄ• hiro dhammo ajjhattikassa dhammassa indriyapaccayena paccayo --- bÄ• hirÄ• indriy
indriyapaccayena paccayo; paá¹-isandhikkhaá¹‡e bÄ• hirÄ• indriyÄ• cittassa ajjhattikÄ• na
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo, rÅ«pajÄ«vitindriyaá¹ƒ ajjhattikÄ• naá¹ƒ
indriyapaccayena paccayo. (2)

bÄ• hiro \Be III 510/ dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa indriyapaccayena
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
paccayo; paá¹-isandhikkhaá¹‡e bÄ• hirÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
bÄ• hirÄ• naÃ±ca \Ne III 629/ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo, rÅ«pajÄ
ajjhattikÄ• naÃ±ca bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (

<355> ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa indriyapaccayena pac
paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca indriyÄ• ajjhattikÄ• naá¹ƒ kaá¹-attÄ• rÅ«
indriyapaccayena paccayo, cakkhundriyaÃ±ca upekkhindriyaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡assa
... pe ... kÄ• yindriyaÃ±ca sukhindriyaá¹ƒ ca ... pe ... kÄ• yindriyaÃ±ca dukkhindriyaÃ±ca kÄ
indriyapaccayena paccayo. (1)

ajjhattiko ca bÄ• hiro ca dhammÄ• bÄ• hirassa dhammassa indriyapaccayena paccayo ---
indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Se IV 173
paccayo; paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca indriyÄ• sampayuttakÄ• naá¹ƒ
bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo, cakkhundriyaÃ±ca u
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo ... pe ...
sukhindriyaÃ±ca ... pe ... kÄ• yindriyaÃ±ca dukkhindriyaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡asahagat
indriyapaccayena paccayo. (2)

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa ca bÄ• hirassa ca dhammassa indriyapac

paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ•
bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo, cakkhundriyaÃ±ca u
cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ indriyapaccayena pacca
.... (3)

jhÄ• napaccayÄ• di

<356> bÄ• hiro dhammo bÄ• hirassa dhammassa jhÄ• napaccayena paccayo ... tÄ«á¹‡i ...
tÄ«á¹‡i ... sampayuttapaccayena paccayo ... paÃ±ca.

vippayuttapaccayo

<357> ajjhattiko \Be III 511/ \Ne III 630/ dhammo ajjhattikassa dhammassa vippayuttapacca
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e
ajjhattikÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayuttapa
__pacchÄ• jÄ• tÄ• _ --- ajjhattikÄ• khandhÄ• \Se IV 174/ purejÄ• tassa imassa ajjhattikass
vippayuttapaccayena paccayo. (1)

ajjhattiko dhammo bÄ• hirassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- ajjhattikÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __purejÄ• taá¹ƒ_ --- cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yav
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- ajjhattikÄ• khandh
bÄ• hirassa kÄ• yassa vippayuttapaccayena paccayo. (2)

ajjhattiko dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa vippayuttapaccayena pacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paá¹-isandhikkhaá¹‡e ajjhattikÄ• khar
bÄ• hirÄ• naÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_
cakkhuviÃ±Ã±Ä• á¹‡assa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ ... pe ... kÄ• yÄ• yatanaa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _
purejÄ• tassa imassa ajjhattikassa ca bÄ• hirassa ca kÄ• yassa vippayuttapaccayena pacca

<358> bÄ• hiro dhammo bÄ• hirassa dhammassa vippayuttapaccayena paccayo --- sahajÄ
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- bÄ• hirÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ... khandhÄ• vatthussa vippayu
vatthu khandhÄ• naá¹ƒ vippayuttapaccayena \Se IV 175/ paccayo. __purejÄ• taá¹ƒ_ --- vatt
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- bÄ• hirÄ• khandhÄ

bÄ• hirassa kÄ• yassa vippayuttapaccayena paccayo. (1)

bÄ• hiro \Be III 512/ \Ne III 631/ dhammo ajjhattikassa dhammassa vippayuttapaccayena pa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paá¹-isandhikkhaá¹‡e b
ajjhattikÄ• naá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkhaá
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu cittassa vippayuttapaccayena pa
--- bÄ• hirÄ• khandhÄ• purejÄ• tassa imassa ajjhattikassa kÄ• yassa vippayuttapaccayena

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa vippayuttapaccayena paccay
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

<359> ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa vippayuttapaccayena
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca kh
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ• taá¹ƒ_ --- pacchÄ• j
(saá¹ƒkhittaá¹ƒ). (1)

ajjhattiko ca bÄ• hiro ca dhammÄ• bÄ• hirassa dhammassa vippayuttapaccayena paccayo
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa ca bÄ• hirassa ca dhammassa vippayuttap
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca b
pe ... (saá¹ƒkhittaá¹ƒ). (3)

atthipaccayÄ• di

<360> ajjhattiko \Se IV 176/ dhammo ajjhattikassa dhammassa atthipaccayena paccayo ---
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- paá¹-isandhikkhaá¹‡e cittaá¹ƒ ajjhattik
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... k
pe ... (purejÄ• tasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ). __pacchÄ• jÄ• taá¹ƒ_ (pacchÄ• jÄ• ta

ajjhattiko \Ne III 632/ dhammo bÄ• hirassa dhammassa atthipaccayena paccayo --- sahajÄ•
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- sahajÄ• tÄ• ajjhattikÄ• khandhÄ• sampayuttakÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo (saá¹ƒkhittaá¹ƒ). (2)

(idha \Be III 513/ atthi sabbaá¹-á¹-hÄ• ne sahajÄ• taá¹ƒ paccayavÄ• rasadisaá¹ƒ. purejÄ• ta
purejÄ• tasadisaá¹ƒ. pacchÄ• jÄ• taá¹ƒ pacchÄ• jÄ• tasadisaá¹ƒ kÄ• tabbaá¹ƒ, ninnÄ• nÄ•

ajjhattiko dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa atthipaccayena paccayo ---
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

<361> bÄ• hiro dhammo bÄ• hirassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (sabbaá¹ƒ vitthÄ• retabbaá¹ƒ). (1)

bÄ• hiro dhammo ajjhattikassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pure
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa atthipaccayena paccayo --- s
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

<362> ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- cakkhuviÃ±Ã
\Se IV 177/ ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• khandhÄ• ca cakkhÄ
cakkhuviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagatÄ•
paá¹-isandhikkhaá¹‡e ajjhattikÄ• ca bÄ• hirÄ• ca khandhÄ• ajjhattikÄ• naá¹ƒ kaá¹-attÄ• rÅ
paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaÃ±ca vatthu ca cittassa atthipaccayena pacca
kÄ• yÄ• yatanaÃ±ca vatthu ca cittassa atthipaccayena paccayo; rÅ«pÄ• yatanaÃ±ca cakkhÄ
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ• ya
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- ajjhattikÄ• ca bÄ• hirÄ• ca khandhÄ• pu
imassa ajjhattikassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- ajjhattikÄ•
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa ajjhattikassa kÄ• yassa atthipaccayena paccayo. __p
ajjhattikÄ• ca bÄ• hirÄ• ca khandhÄ• rÅ«pajÄ«vitindriyaÃ±ca ajjhattikÄ• naá¹ƒ kaá¹-attÄ•
atthipaccayena paccayo. (1)

ajjhattiko ca bÄ• hiro ca dhammÄ• bÄ• hirassa dhammassa atthipaccayena paccayo --- sah
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ \Be III 514/ --- cakkhuviÃ±Ã±Ä•
ca cakkhÄ• yatanaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca dvinnaá¹ƒ khandhÄ• naá¹ƒ atthipaccay
(sahajÄ• tapaccayavÄ• rasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ, paá¹-hamagamanasadisaá¹ƒy
paá¹-hamaghaá¹-anÄ• nayena vibhajitabbÄ•). (2)

ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa ca bÄ• hirassa ca dhammassa atthipaccay
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ \Se IV 178/, indriyaá¹ƒ. __sah
cakkhuviÃ±Ã±Ä• á¹‡asahagato eko khandho ca cakkhÄ• yatanaÃ±ca dvinnaá¹ƒ khandhÄ•
atthipaccayena paccayo (saá¹ƒkhittaá¹ƒ. sabbe padÄ• vibhajitabbÄ• paá¹-hamaghaá¹-anÄ

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<363> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye nava, upanissaye nava, purejÄ• te nava, pacchÄ• jÄ• te
tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, samp
vippayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<364> ajjhattiko \Ne III 634/ dhammo ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena p
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo. (1)

ajjhattiko dhammo bÄ• hirassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• t
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen

ajjhattiko \Be III 515/ dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa Ä• rammaá¹‡ap
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena \S
pacchÄ• jÄ• tapaccayena paccayo. (3)

<365> bÄ• hiro dhammo bÄ• hirassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sa
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

bÄ• hiro dhammo ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• t
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

bÄ• hiro dhammo ajjhattikassa ca bÄ• hirassa ca dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo. (3)

<366> ajjhattiko ca bÄ• hiro ca dhammÄ• ajjhattikassa dhammassa Ä• rammaá¹‡apaccay
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo. (1)

ajjhattiko ca bÄ• hiro ca dhammÄ• bÄ• hirassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•

ajjhattiko \Se IV 180/ ca bÄ• hiro ca dhammÄ• ajjhattikassa ca bÄ• hirassa ca dhammassa
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa
pacchÄ• jÄ• tapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<367> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<368> hetupaccayÄ• \Be III 516/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanar
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i (sabbattha tÄ«
tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<369> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• kÄ• ta

ajjhattikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

67. upÄ• dÄ• dukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<370> upÄ• dÄ• \Ne III 636/ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati hetupa
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca noupÄ• dÄ• khandhÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ \Se IV 181/ paá¹-icca noupÄ• dÄ• dhammo uppajjati hetupaccay
khandhaá¹ƒ paá¹-icca tayo khandhÄ• noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ .
... paá¹-isandhikkhaá¹‡e noupÄ• dÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• noupÄ•
... pe ... dve khandhe ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... dve mahÄ• bhÅ«te paá¹-icc
(1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati hetupaccayÄ• --- noupÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... mahÄ• bhÅ«te paá¹-icca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (2)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti het
637/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• upÄ• dÄ• ca noupÄ• dÄ• ca cittasamuá
... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

upÄ• dÄ• \Be III 517/ ca noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo upp
paá¹-isandhikkhaá¹‡e noupÄ• dÄ• ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandh
.... (1)

Ä• rammaá¹‡apaccayo

<371> upÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati Ä• rammaá¹‡apac
vatthuá¹ƒ paá¹-icca noupÄ• dÄ• khandhÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati Ä• rammaá¹‡apaccayÄ
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati Ä• ram
paá¹-isandhikkhaá¹‡e noupÄ• dÄ• \Se IV 182/ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca
dve khandhe ca ... pe .... (1)

adhipatipaccayÄ• di

<372> noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati adhipatipaccayÄ

khandhaá¹ƒ paá¹-icca tayo khandhÄ• noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ .
.... (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati adhipatipaccayÄ• --- nou
upÄ• dÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• cittasam

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti adh
III 638/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• upÄ• dÄ• ca noupÄ• dÄ• ca cittasam
... pe ... dve khandhe ... pe .... (3)

anantarapaccayÄ• tÄ«á¹‡i, samanantarapaccayÄ• tÄ«á¹‡i, sahajÄ• tapaccayÄ• paÃ±ca.

aÃ±Ã±amaÃ±Ã±apaccayo

<373> upÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati aÃ±Ã±amaÃ±Ã±ap
vatthuá¹ƒ paá¹-icca noupÄ• dÄ• khandhÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati aÃ±Ã±amaÃ±Ã±apacca
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .
\Be III 518/ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá
mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati aÃ±Ã±amaÃ±Ã±apaccayÄ
noupÄ• dÄ• khandhe paá¹-icca vatthu. (2)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti aÃ±
paá¹-isandhikkhaá¹‡e noupÄ• dÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• \Se IV 183
khandhe ... pe .... (3)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati aÃ±Ã±
paá¹-isandhikkhaá¹‡e noupÄ• dÄ• ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandh
... pe ... (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<374> hetuyÄ• \Ne III 639/ paÃ±ca, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare
tÄ«á¹‡i, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye tÄ«á¹‡
Ä• sevane ekaá¹ƒ, kamme paÃ±ca, vipÄ• ke paÃ±ca (sabbattha paÃ±ca), sampayutte tÄ«á
atthiyÄ• paÃ±ca, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<375> upÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati nahetupaccayÄ• -
vatthuá¹ƒ paá¹-icca noupÄ• dÄ• khandhÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati nahetupaccayÄ• --- ah
khandhaá¹ƒ paá¹-icca tayo khandhÄ• noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ .
... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... asaÃ±Ã±asattÄ•
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve
vicikicchÄ• sahagate uddhaccasahagate \Be III 519/ khandhe paá¹-icca vicikicchÄ• sahagat
(1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati nahetupaccayÄ• --- ahetu
upÄ• dÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ... pe ... mahÄ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ ... pe ... (yÄ• va
184/. (2)

noupÄ• dÄ• \Ne III 640/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• up
ahetukaá¹ƒ noupÄ• dÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• upÄ• dÄ• ca noupÄ
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (3)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati nahetu
ahetukapaá¹-isandhikkhaá¹‡e noupÄ• dÄ• ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo
khandhe ca ... pe .... (1)

naÄ• rammaá¹‡apaccayÄ• di

<376> noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati naÄ• rammaá¹‡

paá¹-icca noupÄ• dÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... e
... pe ... (yÄ• va asaÃ±Ã±asattÄ•) dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati naÄ• rammaá¹‡apaccayÄ
upÄ• dÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... mahÄ• bhÅ«t
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ (yÄ• va asaÃ±

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti naÄ
khandhe paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-i
(3)

naadhipatipaccayÄ• paÃ±ca, naanantarapaccayÄ• tÄ«á¹‡i ... pe ... naupanissayapaccayÄ
napurejÄ• tapaccayÄ• paÃ±ca, napacchÄ• jÄ• tapaccayÄ• paÃ±ca, naÄ• sevanapaccayÄ

nakammapaccayo

<377> noupÄ• dÄ• \Be III 520/ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati naka
noupÄ• dÄ• \Ne III 641/ khandhe paá¹-icca sampayuttakÄ• cetanÄ• ; bÄ• hiraá¹ƒ Ä• hÄ• r
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati nakammapaccayÄ• --- bÄ
utusamuá¹-á¹-hÄ• ne mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ. (2)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti nak
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca
rÅ«paá¹ƒ ... pe ... dve mahÄ• bhÅ«te ... pe .... (3)

navipÄ• kapaccayo

<378> noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati navipÄ• kapacca
khandhaá¹ƒ paá¹-icca tayo khandhÄ• noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ .
... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ• , evaá¹ƒ tÄ«á¹‡i noupÄ• dÄ•

naÄ• hÄ• rapaccayo

<379> noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati naÄ• hÄ• rapac
utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... dve mah
mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati naÄ• hÄ• rapaccayÄ• ---
asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ. (2)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti naÄ
utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo m
rÅ«paá¹ƒ ... pe ... dve mahÄ• bhÅ«te ... pe .... (3)

naindriyapaccayo

<380> noupÄ• dÄ• \Se IV 186/ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati nain
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

noupÄ• dÄ• \Be III 521/ \Ne III 642/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati na
bÄ• hire Ä• hÄ• rasamuá¹-á¹-hÄ• ne utusamuá¹-á¹-hÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• b
rÅ«pajÄ«vitindriyaá¹ƒ.

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti nai
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

najhÄ• napaccayÄ• di

<381> noupÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati najhÄ• napacca
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
bÄ• hiraá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
paá¹-icca dve mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati najhÄ• napaccayÄ• --- bÄ
utusamuá¹-á¹-hÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• kaá¹-attÄ•

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• uppajjanti naj
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mah
mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te ... pe ... mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• ka
upÄ• dÄ• rÅ«paá¹ƒ. (3)

upÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati namaggapaccayÄ• paÃ±
tÄ«á¹‡i.

navippayuttapaccayÄ• di

<382> noupÄ• dÄ• \Se IV 187/ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati navi
noupÄ• dÄ• ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... bÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mah

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati navippayuttapaccayÄ• ---
Ä• hÄ• rasamuá¹-á¹-hÄ• ne \Ne III 643/ utusamuá¹-á¹-hÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ mahÄ
kaá¹-attÄ• rÅ«paá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ. (2)

noupÄ• dÄ• \Be III 522/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• up
--- bÄ• hiraá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«
mahÄ• bhÅ«tÄ• upÄ• dÄ• ca rÅ«paá¹ƒ ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• b
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• kaá¹-attÄ
... pe ... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ upÄ• dÄ
nonatthipaccayÄ• ... novigatapaccayÄ• . (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<383> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanantare t
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te paÃ±ca, napacch
paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najh
paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<384> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca ... pe ... nakamme
navipÄ• ke tÄ«á¹‡i ... pe ... nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<385> nahetupaccayÄ• \Ne III 644/ Ä• rammaá¹‡e tÄ«á¹‡i, anantare tÄ«á¹‡i, samanantare
paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye tÄ«á¹‡i, purejÄ• te ekaá¹ƒ

magge ekaá¹ƒ ... pe ... avigate paÃ±ca.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<386> upÄ• dÄ• \Be III 523/ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati hetupa
noupÄ• dÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

noupÄ• dÄ• dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati hetupaccayÄ• ... tÄ«á
paá¹-iccasadisÄ• , ninnÄ• nÄ• karaá¹‡Ä•). (3)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati hetup
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... paá¹-
.... (1)

Ä• rammaá¹‡apaccayo

<387> upÄ• dÄ• \Ne III 645/ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati Ä• ram
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• noupÄ• dÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (1)

noupÄ• dÄ• dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati Ä• rammaá¹‡apaccay
(1)

upÄ• dÄ• dhammaÃ±ca noupÄ• dÄ• dhammaÃ±ca dhammaá¹ƒ paccayÄ• noupÄ• dÄ• d
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ \Se IV 189/ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca p
... dve khandhe ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... noupÄ• dÄ• ekaá¹ƒ k
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (
(1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<388> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare tÄ«á¹‡i, sa
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye tÄ«á¹‡i, purejÄ
tÄ«á¹‡i, kamme paÃ±ca ... pe ... avigate paÃ±ca (evaá¹ƒ gaá¹‡etabbaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayÄ• di

<389> upÄ• dÄ• \Be III 524/ \Ne III 646/ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo upp
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• ahetukÄ• noupÄ• dÄ• khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e ... pe
vicikicchÄ• sahagato uddhaccasahagato moho. (1)

noupÄ• dÄ• dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati nahetupaccayÄ• --- a
khandhaá¹ƒ paccayÄ• tayo khandhÄ• noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ
... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã
vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato uddhacc
paá¹-iccasadisÄ• , ninnÄ• nÄ• karaá¹‡Ä•). (3)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati nahet
cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
IV 190/ khandhe ca ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ... pe ... ahetukaá¹ƒ noupÄ•
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... paá¹-isandhikkhaá¹
vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sah
(1)

naÄ• rammaá¹‡apaccayÄ• tÄ«á¹‡i, naÄ• sevanapaccayÄ• paÃ±ca.

nakammapaccayÄ• di

<390> upÄ• dÄ• dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati nakammapaccayÄ
cetanÄ• . (1)

noupÄ• dÄ• \Ne III 647/ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati nakammap
paccayÄ• sampayuttakÄ• cetanÄ• ; bÄ• hiraá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá
mahÄ• bhÅ«te paccayÄ• dve mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paccayÄ• upÄ• dÄ• dhammo uppajjati nakammapaccayÄ• --- b
utusamuá¹-á¹-hÄ• ne mahÄ• bhÅ«te paccayÄ• upÄ• dÄ• rÅ«paá¹ƒ. (2)

noupÄ• dÄ• \Be III 525/ dhammaá¹ƒ paccayÄ• upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• u
bÄ• hiraá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá
upÄ• dÄ• ca rÅ«paá¹ƒ ... pe ... dve mahÄ• bhÅ«te ... pe .... (3)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati nakam
ca vatthuÃ±ca paccayÄ• noupÄ• dÄ• cetanÄ• . (1)

navipÄ• kapaccayÄ• paÃ±ca, naÄ• hÄ• rapaccayÄ• tÄ«á¹‡i, naindriyapaccayÄ• tÄ«á¹‡i.

najhÄ• napaccayÄ• di

<391> upÄ• dÄ• dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati najhÄ• napaccayÄ
paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä•

noupÄ• dÄ• dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati najhÄ• napaccayÄ• --
ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... bÄ• hiraá¹ƒ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... dve
mahÄ• bhÅ«tÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paccayÄ• upÄ• dÄ• dhammo uppajjati najhÄ• napaccayÄ• --- b
utusamuá¹-á¹-hÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paccayÄ• upÄ• dÄ• kaá¹-attÄ

noupÄ• dÄ• \Ne III 648/ dhammaá¹ƒ paccayÄ• upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• u
bÄ• hiraá¹ƒ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ utusamuá¹-á¹-hÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
tayo mahÄ• bhÅ«tÄ• upÄ• dÄ• ca kaá¹-attÄ• rÅ«paá¹ƒ ... pe ... dve ... pe .... (3)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paccayÄ• noupÄ• dÄ• dhammo uppajjati najhÄ

cakkhuviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca cakkhÄ• yatanaÃ±ca paccayÄ• ta
khandhe ca ... pe .... (1)

namaggapaccayÄ• paÃ±ca, nasampayuttapaccayÄ• tÄ«á¹‡i, navippayuttapaccayÄ• tÄ«á
novigatapaccayÄ• tÄ«á¹‡i.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<392> nahetuyÄ• \Be III 526/ paÃ±ca, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca ...
navipÄ• ke paÃ±ca, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne paÃ±ca, namagge pa
navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ \Se IV 192/ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<393> noupÄ• dÄ• \Ne III 649/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho noupÄ• dÄ• dhammo uppajja
ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe saá¹ƒsaá¹-á¹-h
paá¹-isandhikkhaá¹‡e ... pe ... (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ (sabbattha ekaá¹ƒ), avigate e

anulomaá¹ƒ.

noupÄ• dÄ• dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho noupÄ• dÄ• dhammo uppajjati nahetupaccayÄ•
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetukapaá¹-is
... vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ,

ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<394> noupÄ• dÄ• \Be III 527/ \Ne III 650/ dhammo noupÄ• dÄ• dhammassa hetupaccay
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

noupÄ• dÄ• dhammo upÄ• dÄ• dhammassa hetupaccayena paccayo --- noupÄ• dÄ• \Se
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e

noupÄ• dÄ• dhammo upÄ• dÄ• ca noupÄ• dÄ• ca dhammassa hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• ca noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• nÄ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<395> upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo ---
rÅ«pe ... pe ... rase vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ•
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
rasÄ• yatanaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo, upÄ• dÄ• kh
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ram

noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ•
651/ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, assÄ• deti abhinandati, taá¹ƒ
uppajjati ... pe ... domanassaá¹ƒ uppajjati; pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ•

vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ•
vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. ariy
paccavekkhanti, vikkhambhite kilese ... pe ... pubbe ... pe ... phoá¹-á¹-habbe noupÄ• dÄ• kh
pe ... domanassaá¹ƒ uppajjati; cetopariyaÃ±Ä• á¹‡ena \Se IV 194/ noupÄ• dÄ• cittasamaá¹
\Be III 528/, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã
paccayo; noupÄ• dÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbe
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm
adhipatipaccayo

<396> upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa adhipatipaccayena paccayo. __Ä• ra
pe ... kÄ• yaá¹ƒ ... rÅ«pe ... pe ... rase vatthuá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá
rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (1)

noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa adhipatipaccayena paccayo --- Ä• ramma
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ kat
katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... ariyÄ• maggÄ• vu
maggaá¹ƒ garuá¹ƒ katvÄ• ... pe ... phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccave
gotrabhussa, vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; phoá¹-á¹-hab
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi up
__sahajÄ• tÄ• dhipati_ --- noupÄ• dÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ noupÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

noupÄ• dÄ• \Ne III 652/ dhammo upÄ• dÄ• \Se IV 195/ dhammassa adhipatipaccayena p
--- noupÄ• dÄ• dhipati upÄ• dÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipacc

noupÄ• dÄ• dhammo upÄ• dÄ• ca noupÄ• dÄ• ca dhammassa adhipatipaccayena pacca
noupÄ• dÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• ca noupÄ• dÄ• ca cit
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

anantarapaccayÄ• di

<397> noupÄ• dÄ• \Be III 529/ dhammo noupÄ• dÄ• dhammassa anantarapaccayena pa
noupÄ• dÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ noupÄ• dÄ• khandhÄ• naá¹ƒ a
gotrabhussa ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo (paá¹-iccasadisaá¹ƒ) ...

paccayo (paá¹-iccasadisaá¹ƒ) ... nissayapaccayena paccayo (paccayavÄ• re nissayasadisa

upanissayapaccayo

<398> upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa upanissayapaccayena paccayo --- __
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- cakkhusampadaá¹ƒ ... pe ... kÄ• yasam
vaá¹‡á¹‡asampadaá¹ƒ ... saddasampadaá¹ƒ ... gandhasampadaá¹ƒ ... rasasampadaá¹ƒ ... b
dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati, cakkhusampadÄ• ... pe ... kÄ• yasampadÄ•
... saddasampadÄ• ... gandhasampadÄ• ... rasasampadÄ• ... bhojanaá¹ƒ saddhÄ• ya ... p
upanissayapaccayena paccayo. (1)

noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa upanissayapaccayena paccayo --- __Ä• ra
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanis
... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ..
... rÄ• gaá¹ƒ \Ne III 653/ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkha
... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ...
saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

purejÄ• tapaccayo

<399> upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa purejÄ• tapaccayena paccayo --- Ä• r
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... rasÄ• yatanaá¹ƒ \Be III 530/ jivhÄ• viÃ±
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
noupÄ• dÄ• khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa purejÄ• tapaccayena paccayo. __Ä• ramm
aniccato ... pe ... domanassaá¹ƒ uppajjati; phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡a
paccayo. (1)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• noupÄ• dÄ• dhammassa purejÄ• tapaccayena pa
vatthupurejÄ• taá¹ƒ_. phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• yatanaÃ±ca kÄ• yaviÃ±Ã±Ä• á
paccayo; phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca noupÄ• dÄ• khandhÄ• naá¹ƒ purejÄ• tapa

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<400> noupÄ• dÄ• \Se IV 197/ dhammo noupÄ• dÄ• dhammassa pacchÄ• jÄ• tapaccaye

noupÄ• dÄ• khandhÄ• purejÄ• tassa imassa noupÄ• dÄ• kÄ• yassa pacchÄ• jÄ• tapacca
pucchitabbaá¹ƒ) pacchÄ• jÄ• tÄ• noupÄ• dÄ• khandhÄ• purejÄ• tassa imassa upÄ• dÄ•
paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) pacchÄ• jÄ• tÄ• noupÄ• dÄ• khandhÄ• purejÄ• tass
noupÄ• dÄ• kÄ• yassa ca pacchÄ• jÄ• tapaccayena paccayo. (3)

Ä• sevanapaccayena paccayo ... ekaá¹ƒ.

kammapaccayo

<401> noupÄ• dÄ• \Ne III 654/ dhammo noupÄ• dÄ• dhammassa kammapaccayena pacc
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- noupÄ• dÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- noupÄ• dÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ noupÄ
kammapaccayena paccayo. (1)

noupÄ• dÄ• dhammo upÄ• dÄ• dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• ,
--- noupÄ• dÄ• cetanÄ• upÄ• dÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapac
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- noupÄ• dÄ• cetanÄ• upÄ• dÄ
kammapaccayena paccayo. (2)

noupÄ• dÄ• \Be III 531/ dhammo upÄ• dÄ• ca noupÄ• dÄ• ca dhammassa kammapacca
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- noupÄ• dÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kha
noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; pa
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- noupÄ• dÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ•
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

vipÄ• kapaccayo

<402> noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa vipÄ• kapaccayena paccayo --- vip
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ ... pe ... dve khandhÄ• ... pe ... paá¹-isandhikkhaá¹‡e ... p

Ä• hÄ• rapaccayo

<403> upÄ• dÄ• dhammo upÄ• dÄ• dhammassa Ä• hÄ• rapaccayena paccayo --- kabaá¸
kÄ• yassa Ä• hÄ• rapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) kabaá¸·Ä«kÄ• ro Ä• h
Ä• hÄ• rapaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imass
noupÄ• dÄ• kÄ• yassa ca Ä• hÄ• rapaccayena paccayo. (3)

noupÄ• dÄ• \Ne III 655/ dhammo noupÄ• dÄ• dhammassa Ä• hÄ• rapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ noupÄ• dÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
paá¹-isandhikkhaá¹‡e ... pe ... (noupÄ• dÄ• mÅ«lake tÄ«á¹‡i, paá¹-isandhikkhaá¹‡e tÄ«á¹‡i

indriyapaccayo

<404> upÄ• dÄ• dhammo upÄ• dÄ• dhammassa indriyapaccayena paccayo --- rÅ«pajÄ«v
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) cakkhundriya
... pe ... kÄ• yindriyaá¹ƒ \Se IV 199/ kÄ• yaviÃ±Ã±Ä• á¹‡assa rÅ«pajÄ«vitindriyaá¹ƒ noupÄ•
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) rÅ«pajÄ«vitin
noupÄ• dÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. (3)

noupÄ• dÄ• \Be III 532/ dhammo noupÄ• dÄ• dhammassa indriyapaccayena paccayo ... t
... pe ....

upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• noupÄ• dÄ• dhammassa indriyapaccayena pacca
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca cakkhuviÃ±Ã±Ä• á¹‡asahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyap
kÄ• yindriyaÃ±ca ... pe ....

jhÄ• napaccayÄ• di

<405> no upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa jhÄ• napaccayena paccayo ... tÄ«á
tÄ«á¹‡i; paá¹-isandhikkhaá¹‡e ... pe ... sampayuttapaccayena paccayo ... ekaá¹ƒ.

vippayuttapaccayo

<406> upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa vippayuttapaccayena paccayo --- sah
__sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu noupÄ• dÄ• khandhÄ• naá¹ƒ vippayuttap
__purejÄ• taá¹ƒ_ \Ne III 656/ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• y
vatthu noupÄ• dÄ• khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (1)

noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa vippayuttapaccayena paccayo --- sahajÄ•
__sahajÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• noupÄ• dÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«
paccayo; paá¹-isandhikkhaá¹‡e noupÄ• dÄ• khandhÄ• noupÄ• dÄ• kaá¹-attÄ• rÅ«pÄ• naá
__pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• purejÄ• tassa imassa noupÄ• dÄ• kÄ• yas
IV 200/. (1)

noupÄ• dÄ• dhammo upÄ• dÄ• dhammassa vippayuttapaccayena paccayo --- sahajÄ• ta

__sahajÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• upÄ• dÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• pu
kÄ• yassa vippayuttapaccayena paccayo. (2)

noupÄ• dÄ• dhammo upÄ• dÄ• dhammassa ca noupÄ• dÄ• dhammassa ca vippayuttapa
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• upÄ• dÄ• \Be III 533/ ca no
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo; paá¹-isandhikkh
__pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• purejÄ• tassa imassa upÄ• dÄ• kÄ• yassa
vippayuttapaccayena paccayo. (3)

atthipaccayo

<407> upÄ• dÄ• dhammo upÄ• dÄ• dhammassa atthipaccayena paccayo --- Ä• hÄ• raá¹ƒ
Ä• hÄ• ro_ imassa upÄ• dÄ• kÄ• yassa atthipaccayena paccayo; __rÅ«pajÄ«vitindriyaá¹ƒ_
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pu
indriyaá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu noupÄ• dÄ• khandhÄ• naá¹ƒ
__purejÄ• taá¹ƒ_ \Ne III 657/ --- cakkhuá¹ƒ aniccato ... pe ... (saá¹ƒkhittaá¹ƒ. purejÄ• tasadis
ninnÄ• nÄ• karaá¹‡aá¹ƒ). __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa noupÄ• dÄ• kÄ• yassa att
__rÅ«pajÄ«vitindriyaá¹ƒ_ noupÄ• dÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena \Se IV 201/

upÄ• dÄ• dhammo upÄ• dÄ• dhammassa ca noupÄ• dÄ• dhammassa ca atthipaccayena
__kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa upÄ• dÄ• kÄ• yassa ca noupÄ• dÄ• kÄ• yassa ca a
__rÅ«pajÄ«vitindriyaá¹ƒ_ upÄ• dÄ• ca noupÄ• dÄ• ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipacca

<408> noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa atthipaccayena paccayo --- sahajÄ•
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• to_ --- noupÄ• dÄ• eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• n
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ tiá¹‡á¹‡annaá¹ƒ mahÄ• bhÅ«tÄ• na
... pe ... dve mahÄ• bhÅ«tÄ• dvinnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ atthipaccayena paccayo (yÄ
__purejÄ• taá¹ƒ_ --- phoá¹-á¹-habbe aniccato ... pe ... domanassaá¹ƒ uppajjati. phoá¹-á¹-hab
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• kha
noupÄ• dÄ• kÄ• yassa atthipaccayena paccayo. (1)

noupÄ• dÄ• dhammo upÄ• dÄ• dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pa
--- noupÄ• dÄ• khandhÄ• upÄ• dÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ \Be III 53
paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• purejÄ• tass

atthipaccayena paccayo. (2)

noupÄ• dÄ• dhammo upÄ• dÄ• ca noupÄ• dÄ• ca dhammassa atthipaccayena paccayo
__sahajÄ• to_ --- noupÄ• dÄ• eko khandho \Se IV 202/ tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ u
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; dve khandhÄ• ... pe
... pe .... __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ• purejÄ• tassa imassa upÄ• dÄ• k
ca atthipaccayena paccayo. (3)

<409> upÄ• dÄ• \Ne III 658/ ca noupÄ• dÄ• ca dhammÄ• upÄ• dÄ• dhammassa atthipa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ•
imassa upÄ• dÄ• kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ•
rÅ«pajÄ«vitindriyaÃ±ca upÄ• dÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (1)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• noupÄ• dÄ• dhammassa atthipaccayena paccay
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- cakkhuviÃ±Ã±Ä• á¹‡asahaga
cakkhÄ• yatanaÃ±ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve
noupÄ• dÄ• eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena pa
khandhÄ• ca ... pe ... paá¹-isandhikkhaá¹‡e noupÄ• dÄ• eko khandho ca vatthu ca tiá¹‡á¹‡
atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... __purejÄ• taá¹ƒ_ --- phoá¹-á¹-h
kÄ• yÄ• yatanaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo. phoá¹-á¹-habbÄ• y
khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ•
imassa noupÄ• dÄ• kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- noupÄ• d
rÅ«pajÄ«vitindriyaÃ±ca noupÄ• dÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• upÄ• dÄ• dhammassa ca noupÄ• dÄ• dhammas
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __pacchÄ• jÄ• tÄ• _ --- noupÄ• dÄ• khandhÄ•
imassa upÄ• dÄ• kÄ• yassa ca noupÄ• dÄ• kÄ• yassa ca atthipaccayena paccayo. __pac
noupÄ• dÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca upÄ• dÄ• ca noupÄ• dÄ• ca kaá¹-attÄ•
paccayo. (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<410> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ, saman
659/, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye dve, pure

tÄ«á¹‡i, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cha, indriye satta, jh
tÄ«á¹‡i, sampayutte ekaá¹ƒ, vippayutte cattÄ• ri, atthiyÄ• nava, natthiyÄ• ekaá¹ƒ, vigate ek

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<411> upÄ• dÄ• dhammo upÄ• dÄ• dhammassa Ä• hÄ• rapaccayena paccayo ... indriyap

upÄ• dÄ• dhammo noupÄ• dÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (2)

upÄ• dÄ• dhammo upÄ• dÄ• dhammassa ca noupÄ• dÄ• dhammassa ca Ä• hÄ• rapacca
IV 204/ paccayo. (3)

<412> noupÄ• dÄ• dhammo noupÄ• dÄ• dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo. (1)

noupÄ• dÄ• dhammo upÄ• dÄ• dhammassa sahajÄ• tapaccayena paccayo ... pacchÄ• jÄ
kammapaccayena paccayo. (2)

noupÄ• dÄ• \Be III 536/ dhammo upÄ• dÄ• dhammassa ca noupÄ• dÄ• dhammassa ca s
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. (3)

upÄ• dÄ• \Ne III 660/ ca noupÄ• dÄ• ca dhammÄ• upÄ• dÄ• dhammassa pacchÄ• jÄ• ta

upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• noupÄ• dÄ• dhammassa sahajÄ• taá¹ƒ, purejÄ•
indriyaá¹ƒ. (2)

upÄ• dÄ• ca noupÄ• dÄ• ca dhammÄ• upÄ• dÄ• dhammassa ca noupÄ• dÄ• dhammas
indriyaá¹ƒ. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<413> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), nasampayutte nava, nav
cattÄ• ri, nonatthiyÄ• nava, novigate nava, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<414> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naanantare tÄ«á¹‡
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i \Se IV 205/ (sabbattha tÄ«á¹‡i), nasamp
navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<415> nahetupaccayÄ• Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri ... pe ... (anulomamÄ• ti
pe ... avigate nava.

upÄ• dÄ• dukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

68. upÄ• dinnadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<416> upÄ• dinnaá¹ƒ \Be III 537/ \Ne III 661/ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo up
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... p
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe
... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati hetupaccayÄ• --- up
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno ca anupÄ• dinno ca dhammÄ• uppajjanti
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
(3)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati hetupaccayÄ• ---
khandhaá¹ƒ \Ne III 662/ paá¹-icca tayo khandhÄ• \Se IV 206/ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
khandhe ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittas
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dinnaÃ±ca anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjat
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

Ä• rammaá¹‡apaccayo

<417> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati Ä• rammaá¹‡ap
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .
paá¹-icca khandhÄ• . (1)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati Ä• rammaá¹‡apac
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

adhipatipaccayo

<418> anupÄ• dinnaá¹ƒ \Be III 538/ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati
anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ... mahÄ• bhÅ«te paá¹-icca cittas
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<419> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• ekaá¹ƒ, anantare dve, samanant
aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevane ekaá¹ƒ
vipÄ• ke paÃ±ca, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne paÃ±ca, magge paÃ±ca, samp
paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• dve, vigate dve, avigate \Se IV 207/ paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<420> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati nahetupaccayÄ•
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetukapaá¹-isa
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe
... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ e
... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati nahetupaccayÄ• ---
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno ca anupÄ• dinno ca dhammÄ• uppajjanti
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
khandhe ... pe .... (3)

<421> anupÄ• dinnaá¹ƒ \Be III 539/ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati
ahetukaá¹ƒ anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-h
... dve khandhe ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasam
rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ. vicikicchÄ• sahaga
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

upÄ• dinnaÃ±ca \Ne III 664/ anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca anupÄ• dinno dham
--- ahetuke upÄ• dinne \Se IV 208/ khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-h

naÄ• rammaá¹‡apaccayo

<422> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati naÄ• rammaá¹‡
paá¹-isandhikkhaá¹‡e upÄ• dinne khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icc
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati naÄ• rammaá¹‡apac
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati naÄ• rammaá¹‡ap
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .
upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dinnaÃ±ca anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjat
upÄ• dinne khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• di

<423> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati naadhipatipacca
... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... naupanissayapaccayÄ• .

napurejÄ• tapaccayÄ• di

<424> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati napurejÄ• tapac
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkh
upÄ• dinnaá¹ƒ \Ne III 665/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• \Se IV 209/ kaá¹-at
... dve khandhe ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati napurejÄ• tapaccayÄ
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati napurejÄ• tapacca
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... anupÄ• dinne k
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asa

upÄ• dinnaÃ±ca anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjat
upÄ• dinne khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ ... r
naÄ• sevanapaccayÄ• . (1)

nakammapaccayo

<425> anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati nakammap
paá¹-icca anupÄ• dinnÄ• cetanÄ• ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusa

... mahÄ• bhÅ«te paá¹-icca upÄ• dÄ• rÅ«paá¹ƒ. (1)

navipÄ• kapaccayo

<426> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati navipÄ• kapacc
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• r

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati navipÄ• kapaccay
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va utusamuá¹-á¹-hÄ• naá¹ƒ).

naÄ• hÄ• rapaccayo

<427> upÄ• dinnaá¹ƒ \Se IV 210/ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati naÄ
asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

anupÄ• dinnaá¹ƒ \Ne III 666/ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati naÄ• h
... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

naindriyapaccayo

<428> upÄ• dinnaá¹ƒ \Be III 541/ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati nain
asaÃ±Ã±asattÄ• naá¹ƒ mahÄ• bhÅ«te paá¹-icca rÅ«pajÄ«vitindriyaá¹ƒ. (1)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati naindriyapaccayÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

najhÄ• napaccayÄ• di

<429> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati najhÄ• napacca
paÃ±caviÃ±Ã±Ä• á¹‡asahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... d
asaÃ±Ã±asattÄ• naá¹ƒ ... pe ....

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati najhÄ• napaccayÄ
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ....

upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati namaggapaccayÄ• (na
... nasampayuttapaccayÄ• .

navippayuttapaccayÄ• di

<430> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno dhammo uppajjati navippayuttapac
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... a
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca ... pe ....

anupÄ• dinnaá¹ƒ \Ne III 667/ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati navipp
anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .
211/ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... nonatthipaccayÄ

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<431> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca, naanantare
cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissaye cattÄ• ri, napurejÄ• te cattÄ• ri, napa
naÄ• sevane paÃ±ca, nakamme \Be III 542/ ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re dve, nain
namagge paÃ±ca, nasampayutte cattÄ• ri, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<432> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca ... pe ... napurejÄ•
napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±ca, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ ... pe
navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<433> nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve, samanantare dve, sahajÄ• te pa
nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevane ekaá¹ƒ, kamme paÃ±ca, vipÄ•
ekaá¹ƒ, sampayutte dve ... pe ... avigate paÃ±ca.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<434> upÄ• dinnaá¹ƒ \Ne III 668/ dhammaá¹ƒ paccayÄ• upÄ• dinno dhammo uppajjati het
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ...
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe
khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe
kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• upÄ• dinnÄ• khandhÄ• . (1)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati hetupaccayÄ• --- u
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• anupÄ• dinnÄ• khandhÄ• . (2)

upÄ• dinnaá¹ƒ \Be III 543/ dhammaá¹ƒ paccayÄ• upÄ• dinno ca anupÄ• dinno ca dhammÄ
upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
... pe .... (3)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati hetupaccayÄ• --
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ up

upÄ• dinnaÃ±ca \Ne III 669/ anupÄ• dinnaÃ±ca dhammaá¹ƒ paccayÄ• anupÄ• dinno dhan
upÄ• dinne khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, a
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

Ä• rammaá¹‡apaccayo

<435> upÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinno dhammo uppajjati Ä• rammaá¹‡a
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve \Se IV 213/ khandhe ... pe ... paá¹-isanc
... vatthuá¹ƒ paccayÄ• khandhÄ• , cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ
... pe ... vatthuá¹ƒ paccayÄ• upÄ• dinnÄ• khandhÄ• . (1)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati Ä• rammaá¹‡apacc

anupÄ• dinnÄ• khandhÄ• . (2)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati Ä• rammaá¹‡apa
khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

upÄ• dinnaÃ±ca anupÄ• dinnaÃ±ca dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajja
anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve k

adhipatipaccayo

<436> upÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati adhipatipacc
anupÄ• dinnÄ• khandhÄ• . (1)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati adhipatipaccayÄ
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ up

upÄ• dinnaÃ±ca \Be III 544/ \Ne III 670/ anupÄ• dinnaÃ±ca dhammaá¹ƒ paccayÄ• anupÄ•
adhipatipaccayÄ• --- anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo kh
khandhe ca ... pe .... (1) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<437> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anantare cattÄ• ri, s
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye paÃ±ca, upanissaye cattÄ• ri, purej
Ä• sevane tÄ«á¹‡i, kamme paÃ±ca, vipÄ• ke paÃ±ca ... pe ... avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<438> upÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dinno dhammo uppajjati nahetupaccayÄ

ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetukapaá¹-is
... khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ...
paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ, asaÃ±Ã±asattÄ• naá¹ƒ ekaá¹ƒ mahÄ• b
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
ahetukÄ• upÄ• dinnÄ• khandhÄ• . (1)

upÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati nahetupaccayÄ• --
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• anupÄ• dinn
paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (2)

upÄ• dinnaá¹ƒ \Ne III 671/ dhammaá¹ƒ paccayÄ• upÄ• dinno ca anupÄ• dinno ca dhammÄ
--- ahetukaá¹ƒ upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹
... dve khandhe ... pe .... (3)

<439> anupÄ• dinnaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno dhammo uppajjati nahetupa
anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
III 545/ khandhe ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ
uddhaccasahagato moho. (1)

upÄ• dinnaÃ±ca anupÄ• dinnaÃ±ca \Se IV 215/ dhammaá¹ƒ paccayÄ• anupÄ• dinno dham
ahetuke upÄ• dinne khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve k
vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sah
(1) (saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<440> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca, naanantare
cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e cattÄ• ri, naupanissaye cattÄ• ri, napurejÄ• te cattÄ• ri, napa
naÄ• sevane paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke cattÄ• ri, naÄ• hÄ• re dve, naindriye dv
paÃ±ca, nasampayutte cattÄ• ri, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<441> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca ... pe ... napurejÄ•
napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... p
navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<442> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri ... pe ... magge tÄ«á¹‡i
paÃ±ca.

4. nissayavÄ• ro

(nissayavÄ• ro paccayavÄ• rasadiso.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<443> upÄ• dinnaá¹ƒ \Se IV 216/ \Be III 546/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dinno dha
--- upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khand
paá¹-isandhikkhaá¹‡e ... pe ....

anupÄ• dinnaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anupÄ• dinno dhammo uppajjati hetupacca
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe .... (1)

hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• ekaá¹ƒ, anantare dve, samanantare dve, sa
dve, nissaye dve, upanissaye dve, purejÄ• te dve, Ä• sevane ekaá¹ƒ, kamme dve, vipÄ• ke
dve.

anulomaá¹ƒ.

<444> upÄ• dinnaá¹ƒ \Ne III 673/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dinno dhammo uppaj
ahetukaá¹ƒ upÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... d
ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1)

anupÄ• dinnaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho anupÄ• dinno dhammo uppajjati nahetupac
anupÄ• dinnaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandh
vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato ud

nahetuyÄ• dve, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sevane
navipÄ• ke ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge dve, navippayutte dve.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ \Se IV 217/ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<445> upÄ• dinno \Be III 547/ dhammo upÄ• dinnassa dhammassa hetupaccayena paccay
sampayuttakÄ• naá¹ƒ \Ne III 674/ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikk
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ hetupaccayena paccay

upÄ• dinno dhammo anupÄ• dinnassa dhammassa hetupaccayena paccayo --- upÄ• dinnÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

upÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa hetupaccayena p
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

anupÄ• dinno dhammo anupÄ• dinnassa dhammassa hetupaccayena paccayo --- anupÄ• d
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (1)

Ä• rammaá¹‡apaccayo

<446> upÄ• dinno dhammo upÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena paccayo
upÄ• dinne rÅ«pe ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ upÄ• dinne khandhe an
domanassaá¹ƒ uppajjati; kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati,
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... upÄ• dinnaá¹ƒ gandhÄ• yatanaá¹ƒ ghÄ
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo.

upÄ• dinno dhammo anupÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena \Se IV 218/ p
kÄ• yaá¹ƒ upÄ• dinne rÅ«pe ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ upÄ• dinne k
pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• upÄ• dinnaá¹ƒ rÅ«paá¹ƒ passati. cetopa
upÄ• dinnacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, upÄ• dinnÄ• \Be III 548/ khandhÄ• iddhiv
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡as
Ä• rammaá¹‡apaccayena paccayo. (2)

<447> anupÄ• dinno dhammo anupÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena pac
pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinan
rÄ• go ... pe ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... an
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ ... pe ... nibbÄ•
vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. ariyÄ
vikkhambhite kilese ... pe ... pubbe ... pe ... anupÄ• dinne rÅ«pe ... sadde ... gandhe ... rase
phoá¹-á¹-habbe anupÄ• dinne khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena c
anupÄ• dinnaá¹ƒ rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopa
anupÄ• dinnacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ...
... pe ... anupÄ• dinnÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
219/ Ä• rammaá¹‡apaccayena paccayo. (1)

anupÄ• dinno dhammo upÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- a
gandhe ... rase ... phoá¹-á¹-habbe anupÄ• dinne khandhe aniccato ... pe ... domanassaá¹ƒ u
kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati, Ä• kÄ• sÄ• naÃ±cÄ• yata
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanavipÄ• kassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanakusalaá¹ƒ ... pe .
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... saddÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-ha
kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<448> upÄ• dinno dhammo anupÄ• dinnassa dhammassa adhipatipaccayena paccayo. __
cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ upÄ• dinne rÅ«pe ... gandhe ... rase ... phoá¹-á¹-habbe ... vatt
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá

anupÄ• dinno \Be III 549/ dhammo anupÄ• dinnassa dhammassa adhipatipaccayena pacca
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
676/ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katv
diá¹-á¹-hi uppajjati, pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• mag

katvÄ• paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. nib
vodÄ• nassa, maggassa, phalassa, adhipatipaccayena paccayo; anupÄ• dinne rÅ«pe ... sad
phoá¹-á¹-habbe anupÄ• dinne khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá
\Se IV 220/, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- anupÄ• dinnÄ• dhipati sampayutt
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

anantarapaccayo

<449> upÄ• dinno dhammo upÄ• dinnassa dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• dinnÄ• naá¹ƒ khandhÄ• naá¹ƒ anantar
paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ vipÄ• kamanodhÄ• tuyÄ• anantarapaccayena paccayo. vipÄ• ka
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anantarapaccayena paccayo. (1)

upÄ• dinno dhammo anupÄ• dinnassa dhammassa anantarapaccayena paccayo --- bhavaá
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• anantarapaccay

<450> anupÄ• dinno dhammo anupÄ• dinnassa dhammassa anantarapaccayena paccayo
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ anupÄ• dinnÄ• naá¹ƒ khandhÄ• naá¹ƒ anant
gotrabhussa ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

anupÄ• dinno dhammo upÄ• dinnassa dhammassa anantarapaccayena paccayo --- Ä• vajj
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ ... pe ... anupÄ• dinnÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapacc
samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... paÃ±ca (paá¹-iccasad
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... dve (paá¹-iccasadisÄ•) ... nissayapaccayena pacc
221/ nissayasadisÄ•) paÃ±ca.

upanissayapaccayo

<451> upÄ• dinno \Be III 550/ \Ne III 677/ dhammo upÄ• dinnassa dhammassa upanissaya
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ suk
sukhassa ... kÄ• yikassa dukkhassa upanissayapaccayena paccayo; kÄ• yikaá¹ƒ dukkhaá¹ƒ
bhojanaá¹ƒ kÄ• yikassa sukhassa ... kÄ• yikassa dukkhassa upanissayapaccayena paccayo
kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ ... kÄ• yikassa sukhassa ... kÄ• yikassa dukkha
upanissayapaccayena paccayo. (1)

upÄ• dinno dhammo anupÄ• dinnassa dhammassa upanissayapaccayena paccayo --- __Ä
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• yikaá¹ƒ sukha
dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; kÄ• yikaá¹ƒ dukkhaá¹ƒ ... upÄ• dinnaá¹ƒ utuá

upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; pÄ• á¹‡aá¹ƒ hanati ... pe ..
bhindati; kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utu ... bhojanaá¹ƒ saddhÄ• ya ..
maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

<452> anupÄ• dinno dhammo anupÄ• dinnassa dhammassa upanissayapaccayena paccay
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanis
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ ... utuá¹ƒ ... bhoj
senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe
... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... patthanÄ• ya maggassa \Se IV 222/, p
upanissayapaccayena paccayo. (1)

anupÄ• dinno dhammo upÄ• dinnassa dhammassa upanissayapaccayena paccayo --- __a
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä•
pariyiá¹-á¹-himÅ«lakaá¹ƒ dukkhaá¹ƒ paccanubhoti; sÄ«laá¹ƒ ... pe ... patthanaá¹ƒ ... utuá¹ƒ .
senÄ• sanaá¹ƒ upanissÄ• ya attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, pariyiá¹-á¹-himÅ«lakaá¹ƒ c
saddhÄ• ... pe ... senÄ• sanaá¹ƒ \Ne III 678/ kÄ• yikassa sukhassa ... kÄ• yikassa dukkhas
paccayo. kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<453> upÄ• dinno \Be III 551/ dhammo upÄ• dinnassa dhammassa purejÄ• tapaccayena p
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
upÄ• dinne rÅ«pe ... gandhe ... rase ... phoá¹-á¹-habbe ... vatthuá¹ƒ aniccato ... pe ... doman
uppajjati; kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati, upÄ• dinnaá¹ƒ r
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... gandhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ k
pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu upÄ• dinnÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapacc

upÄ• dinno dhammo anupÄ• dinnassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ra
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... kÄ• yaá¹ƒ, upÄ•
... rase ... phoá¹-á¹-habbe vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakk
upÄ• dinnaá¹ƒ rÅ«paá¹ƒ passati. __vatthupurejÄ• taá¹ƒ_ --- vatthu \Se IV 223/ anupÄ• dinn
purejÄ• tapaccayena paccayo. (2)

<454> anupÄ• dinno dhammo anupÄ• dinnassa dhammassa purejÄ• tapaccayena paccayo
anupÄ• dinne rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe aniccato ... pe ... doman
dibbena cakkhunÄ• anupÄ• dinnaá¹ƒ rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá

anupÄ• dinno dhammo upÄ• dinnassa dhammassa purejÄ• tapaccayena paccayo. __Ä• ra
anupÄ• dinne rÅ«pe ... sadde ... gandhe ... rase ... phoá¹-á¹-habbe aniccato ... pe ... doman
kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjati, anupÄ• dinnaá¹ƒ rÅ«pÄ•
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... saddÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ
purejÄ• tapaccayena paccayo. (2)

upÄ• dinno \Ne III 679/ ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa dhammassa purejÄ•
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. anupÄ• dinnaá¹ƒ rÅ«pÄ• yatanaÃ±ca
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... saddÄ• yatanaÃ±ca sotÄ• yatanaÃ±ca ... pe ... phoá¹-á¹-
kÄ• yÄ• yatanaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo; anupÄ• dinna
... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca upÄ• dinnÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ•

upÄ• dinno \Be III 552/ ca anupÄ• dinno ca dhammÄ• anupÄ• dinnassa dhammassa purej
__Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ_. anupÄ• dinnaá¹ƒ rÅ«pÄ• yatanaÃ±ca
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca anupÄ• dinnÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapa
(2)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<455> upÄ• dinno dhammo upÄ• dinnassa dhammassa pacchÄ• jÄ• tapaccayena paccayo
khandhÄ• purejÄ• tassa imassa upÄ• dinnassa kÄ• yassa pacchÄ• jÄ• tapaccayena pacca

upÄ• dinno dhammo anupÄ• dinnassa dhammassa pacchÄ• jÄ• tapaccayena paccayo --- p
purejÄ• tassa imassa anupÄ• dinnassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayo. (2)

upÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa pacchÄ• jÄ• tapa
(3)

anupÄ• dinno dhammo anupÄ• dinnassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (

anupÄ• dinno dhammo upÄ• dinnassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (sa

anupÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa pacchÄ• jÄ• ta
(saá¹ƒkhittaá¹ƒ). (3)

<456> anupÄ• dinno \Ne III 680/ dhammo anupÄ• dinnassa dhammassa Ä• sevanapaccay
(saá¹ƒkhittaá¹ƒ).

kammapaccayo

<457> upÄ• dinno dhammo upÄ• dinnassa dhammassa kammapaccayena paccayo --- upÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e u
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena pacc

upÄ• dinno \Be III 553/ dhammo anupÄ• dinnassa dhammassa kammapaccayena paccayo
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Se IV 225/ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

upÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa kammapaccayena
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

anupÄ• dinno dhammo anupÄ• dinnassa dhammassa kammapaccayena paccayo --- anupÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm

anupÄ• dinno dhammo upÄ• dinnassa dhammassa kammapaccayena paccayo. __nÄ• nÄ•
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p

vipÄ• kapaccayo

<458> upÄ• dinno dhammo upÄ• dinnassa dhammassa vipÄ• kapaccayena paccayo --- up
(saá¹ƒkhittaá¹ƒ. upÄ• dinnamÅ«lake tÄ«á¹‡i.).

anupÄ• dinno dhammo anupÄ• dinnassa dhammassa vipÄ• kapaccayena paccayo --- vipÄ
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapa
khandhÄ• ... pe .... (1)

Ä• hÄ• rapaccayo

<459> upÄ• dinno \Ne III 681/ dhammo upÄ• dinnassa dhammassa Ä• hÄ• rapaccayena p
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo; paá¹-isandhikkhaá¹‡e
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa upÄ• dinnassa kÄ• yassa Ä• hÄ• rapaccayena paccayo

upÄ• dinno dhammo anupÄ• dinnassa dhammassa Ä• hÄ• rapaccayena paccayo --- upÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo; upÄ• dinno kaba
anupÄ• dinnassa \Se IV 226/ kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

upÄ• dinno \Be III 554/ dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa Ä• hÄ

upÄ• dinnÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
paccayo; upÄ• dinno kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa upÄ• dinnassa ca anupÄ• dinnass
paccayo. (3)

<460> anupÄ• dinno dhammo anupÄ• dinnassa dhammassa Ä• hÄ• rapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa anupÄ• dinnassa kÄ• yassa Ä• hÄ• rapaccayena pacca

anupÄ• dinno dhammo upÄ• dinnassa dhammassa Ä• hÄ• rapaccayena paccayo --- anupÄ
imassa upÄ• dinnassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. (2)

anupÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa Ä• hÄ• rapacca
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa upÄ• dinnassa ca anupÄ• dinnassa ca kÄ• yassa Ä• hÄ

upÄ• dinno ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa dhammassa Ä• hÄ• rapaccayen
682/ ca anupÄ• dinno ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa upÄ• dinnassa kÄ• yassa Ä• h

upÄ• dinno ca anupÄ• dinno ca dhammÄ• anupÄ• dinnassa dhammassa Ä• hÄ• rapaccay
anupÄ• dinno ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa anupÄ• dinnassa kÄ• yassa Ä• hÄ• ra

upÄ• dinno ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa ca anupÄ• dinnassa ca dhamma
upÄ• dinno ca anupÄ• dinno ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa upÄ• dinnassa ca anupÄ
Ä• hÄ• rapaccayena paccayo. (3)

indriyapaccayÄ• di

<461> upÄ• dinno dhammo upÄ• dinnassa dhammassa indriyapaccayena paccayo --- upÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ indriyapaccayena paccayo. (1)

paá¹-isandhikkhaá¹‡e \Be III 555/ upÄ• dinnÄ• indriyÄ• sampayuttakÄ• naá¹ƒ khandhÄ• n
rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo; cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapac

upÄ• dinno dhammo anupÄ• dinnassa dhammassa ... pe ... (upÄ• dinnamÅ«lake tÄ«á¹‡i, p
rÅ«pajÄ«vitindriyaá¹ƒ, itaresu natthi). (3)

anupÄ• dinno dhammo anupÄ• dinnassa dhammassa indriyapaccayena paccayo --- anupÄ

sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriy

upÄ• dinno dhammo upÄ• dinnassa dhammassa jhÄ• napaccayena paccayo ... cattÄ• ri, m
cattÄ• ri, sampayuttapaccayena paccayo ... dve.

vippayuttapaccayo

<462> upÄ• dinno \Ne III 683/ dhammo upÄ• dinnassa dhammassa vippayuttapaccayena p
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. sahajÄ• taá¹ƒ --- paá¹-isandhikkhaá¹‡e \Se IV 228/ upÄ• d
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo, khandhÄ• vatthussa vippayuttapac
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ ca
... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu upÄ• dinnÄ• naá¹ƒ khandhÄ•
paccayo. __pacchÄ• jÄ• tÄ• _ --- upÄ• dinnÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinna
vippayuttapaccayena paccayo. (1)

upÄ• dinno dhammo anupÄ• dinnassa dhammassa vippayuttapaccayena paccayo --- saha
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- upÄ• dinnÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu anupÄ• dinnÄ• naá¹ƒ khandhÄ•
paccayo. __pacchÄ• jÄ• tÄ• _ --- upÄ• dinnÄ• khandhÄ• purejÄ• tassa imassa anupÄ• di
vippayuttapaccayena paccayo. (2)

upÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa vippayuttapaccay
--- upÄ• dinnÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnassa ca anupÄ• dinnassa ca kÄ
paccayo. (3)

<463> anupÄ• dinno \Be III 556/ dhammo anupÄ• dinnassa dhammassa vippayuttapaccay
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- anupÄ• dinnÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• n
vippayuttapaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnÄ• khandhÄ• purejÄ•
kÄ• yassa vippayuttapaccayena paccayo. (1)

anupÄ• dinno dhammo upÄ• dinnassa \Se IV 229/ dhammassa vippayuttapaccayena pacca
anupÄ• dinnÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnassa kÄ• yassa vippayuttapacca

anupÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa vippayuttapacc
__pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnÄ• khandhÄ• purejÄ• tassa imassa upÄ• dinnassa ca
vippayuttapaccayena paccayo. (3)

atthipaccayÄ• di

<464> upÄ• dinno dhammo upÄ• dinnassa dhammassa atthipaccayena paccayo --- sahajÄ
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ. yathÄ• nikkhittapadÄ• ni vibha
paripuá¹‡á¹‡Ä• ni). (1)

upÄ• dinno dhammo anupÄ• dinnassa dhammassa atthipaccayena paccayo --- sahajÄ• taá
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ (saá¹ƒkhittaá¹ƒ, yathÄ• nikkhittapadÄ• ni vitthÄ• retabbÄ•

upÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa atthipaccayena pa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ (saá¹ƒkhittaá¹ƒ, yathÄ• nikkhittapadÄ• ni vitthÄ• retabbÄ•

anupÄ• dinno dhammo anupÄ• dinnassa dhammassa atthipaccayena paccayo --- sahajÄ•
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ (saá¹ƒkhittaá¹ƒ, yathÄ• nikkhittapadÄ• ni vibhajitabbÄ• ni)

anupÄ• dinno dhammo upÄ• dinnassa dhammassa atthipaccayena paccayo --- purejÄ• taá
Ä• hÄ• raá¹ƒ. __purejÄ• taá¹ƒ_ --- anupÄ• dinne rÅ«pe ... sadde ... gandhe ... rase ... phoá¹
... pe ... domanassaá¹ƒ uppajjati \Se IV 230/; kusalÄ• kusale niruddhe vipÄ• ko tadÄ• ramm
anupÄ• dinnaá¹ƒ rÅ«pÄ• yatanaá¹ƒ \Be III 557/ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnÄ• khandhÄ• purej
kÄ• yassa atthipaccayena paccayo; anupÄ• dinno __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ imassa up
atthipaccayena paccayo. (2)

anupÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa atthipaccayena
Ä• hÄ• raá¹ƒ. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnÄ• khandhÄ• purejÄ• tassa imassa upÄ
III 685/ ca kÄ• yassa atthipaccayena paccayo; anupÄ• dinno __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_
anupÄ• dinnassa ca kÄ• yassa atthipaccayena paccayo. (3)

<465> upÄ• dinno ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa dhammassa atthipaccaye
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __purejÄ• taá¹ƒ_ --- anupÄ• dinnaá¹ƒ rÅ«pÄ• y
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... anupÄ• dinnaá¹ƒ phoá¹-á¹-habbÄ• yatanaÃ±ca kÄ• yÄ• y
kÄ• yaviÃ±Ã±Ä• á¹‡assa atthipaccayena paccayo; anupÄ• dinnaá¹ƒ rÅ«pÄ• yatanaÃ±ca va
phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca upÄ• dinnÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena
upÄ• dinnÄ• khandhÄ• ca anupÄ• dinno kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa upÄ• dinna
paccayo. __pacchÄ• jÄ• tÄ• _ --- anupÄ• dinnÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá
atthipaccayena paccayo. (1)

upÄ• dinno ca anupÄ• dinno ca dhammÄ• anupÄ• dinnassa dhammassa atthipaccayena \
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ. __sahajÄ• tÄ• _ --- upÄ• din

ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __sahajÄ• to_ --- a
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•
__purejÄ• taá¹ƒ_ --- anupÄ• dinnaá¹ƒ rÅ«pÄ• yatanaÃ±ca vatthu ca anupÄ• dinnÄ• naá¹ƒ k
paccayo ... pe ... phoá¹-á¹-habbÄ• yatanaÃ±ca vatthu ca anupÄ• dinnÄ• naá¹ƒ khandhÄ• na
__pacchÄ• jÄ• tÄ• _ --- upÄ• dinnÄ• khandhÄ• ca anupÄ• dinno kabaá¸·Ä«kÄ• ro Ä• hÄ•
kÄ• yassa atthipaccayena paccayo. (2)

upÄ• dinno ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa ca anupÄ• dinnassa ca dhamma
__Ä• hÄ• raá¹ƒ_ --- upÄ• dinno ca anupÄ• dinno ca kabaá¸·Ä«kÄ• ro \Be III 558/ Ä• hÄ• ro
anupÄ• dinnassa ca kÄ• yassa atthipaccayena paccayo. (3)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<466> hetuyÄ• \Ne III 686/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• dve, anantare ca
cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye cattÄ• ri,
pacchÄ• jÄ• te cha, Ä• sevane ekaá¹ƒ, kamme paÃ±ca, vipÄ• ke cattÄ• ri, Ä• hÄ• re nava,
cattÄ• ri, magge cattÄ• ri, sampayutte dve, vippayutte cha, atthiyÄ• nava, natthiyÄ• \Se IV
vigate cattÄ• ri, avigate nava.

paccanÄ«yuddhÄ• ro

<467> upÄ• dinno dhammo upÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena paccayo
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (1)

upÄ• dinno dhammo anupÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... s
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
Ä• hÄ• rapaccayena paccayo. (2)

upÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa sahajÄ• tapaccay
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo. (3)

<468> anupÄ• dinno dhammo anupÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena pac
... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccay

anupÄ• dinno \Be III 559/ \Ne III 687/ dhammo upÄ• dinnassa dhammassa Ä• rammaá¹‡ap
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena
Ä• hÄ• rapaccayena paccayo. (2)

anupÄ• dinno dhammo upÄ• dinnassa ca anupÄ• dinnassa ca dhammassa pacchÄ• jÄ• ta
Ä• hÄ• rapaccayena paccayo. (3)

upÄ• dinno ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa dhammassa purejÄ• taá¹ƒ, pacc
indriyaá¹ƒ. (1)

upÄ• dinno ca anupÄ• dinno ca dhammÄ• anupÄ• dinnassa dhammassa sahajÄ• taá¹ƒ, p
Ä• hÄ• raá¹ƒ. (2)

upÄ• dinno ca anupÄ• dinno ca dhammÄ• upÄ• dinnassa ca anupÄ• dinnassa ca dhamma

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<469> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), naÄ• hÄ• re aá¹-á¹-ha ..
navippayutte nava, noatthiyÄ• cattÄ• ri, nonatthiyÄ• nava, novigate nava, noavigate cattÄ•

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<470> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri ... pe ... naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naup
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<471> nahetupaccayÄ• \Ne III 688/ Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• dve (anulomamÄ
... avigate nava.

upÄ• dinnadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahantaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. upÄ• dÄ• nagocchakaá¹ƒ

69. upÄ• dÄ• nadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> upÄ• dÄ• naá¹ƒ \Be III 560/ \Ne III 689/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no dhammo u
diá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca kÄ• mupÄ• dÄ• naá¹ƒ, kÄ• mupÄ• dÄ• naá¹ƒ paá¹-icca
234/, sÄ«labbatupÄ• dÄ• naá¹ƒ paá¹-icca kÄ• mupÄ• dÄ• naá¹ƒ, kÄ• mupÄ• dÄ• naá¹ƒ paá
attavÄ• dupÄ• dÄ• naá¹ƒ paá¹-icca kÄ• mupÄ• dÄ• naá¹ƒ, kÄ• mupÄ• dÄ• naá¹ƒ paá¹-icca

upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjati hetupaccayÄ• ---
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• uppa
diá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca kÄ• mupÄ• dÄ• naá¹ƒ sampayuttakÄ• ca khandhÄ• citt
kÄ• mupÄ• dÄ• naá¹ƒ ... pe ... (sabbaá¹ƒ cakkaá¹ƒ kÄ• tabbaá¹ƒ). (3)

<2> noupÄ• dÄ• naá¹ƒ \Ne III 690/ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjat
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±c
khandhe ... pe ... paá¹-isandhikkhaá¹‡e noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tay
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khan
mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá
upÄ• dÄ• rÅ«paá¹ƒ. (1)

noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no dhammo uppajjati hetupaccayÄ• ---
upÄ• dÄ• nÄ• . (2)

noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• up
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• upÄ• dÄ• nÄ• ca cittasam
pe ... dve khandhe paá¹-icca dve khandhÄ• upÄ• dÄ• nÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca r

<3> upÄ• dÄ• naÃ±ca \Be III 561/ noupÄ• dÄ• naÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ• no
hetupaccayÄ• --- diá¹-á¹-hupÄ• dÄ• naÃ±ca sampayuttake ca khandhe paá¹-icca kÄ• mupÄ
kÄ• tabbÄ•). (1)

upÄ• dÄ• naÃ±ca noupÄ• dÄ• naÃ±ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo upp
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca upÄ• dÄ• naÃ±ca paá¹-icca tayo khandhÄ• cittasa
khandhe ca ... pe ... upÄ• dÄ• naÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹

upÄ• dÄ• naÃ±ca noupÄ• dÄ• naÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ca noupÄ• dÄ•
--- noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca diá¹-á¹-hupÄ• dÄ• naÃ±ca paá¹-icca tayo khanc
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, dve khandhe ca ... pe ... (cakkaá¹ƒ kÄ• tabbaá¹ƒ). (3)

Ä• rammaá¹‡apaccayo

<4> upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no dhammo uppajjati Ä• rammaá¹‡ap
kÄ• tabbÄ• , rÅ«paá¹ƒ chaá¸• á¸• etabbaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<5> hetuyÄ• \Ne III 691/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), v
avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<6> noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjati nahetupac
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ
khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• r

kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... \S
utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... vicikicchÄ• sahagate uddhaccas
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• di

<7> upÄ• dÄ• naá¹ƒ \Be III 562/ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjati n
upÄ• dÄ• ne paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjati naÄ• rammaá¹
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e noupÄ• dÄ• ne khandh
kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va a

upÄ• dÄ• naÃ±ca noupÄ• dÄ• naá¹ƒ ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo upp
692/ --- upÄ• dÄ• ne ca sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• ... naanantarapaccayÄ• ... pe ... naupanissayapaccayÄ• .

napurejÄ• tapaccayo

<8> upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no dhammo uppajjati napurejÄ• tapac
attavÄ• dupÄ• dÄ• naá¹ƒ paá¹-icca kÄ• mupÄ• dÄ• naá¹ƒ, kÄ• mupÄ• dÄ• naá¹ƒ paá¹-icca

upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjati napurejÄ• tapacc
paá¹-icca sampayuttakÄ• khandhÄ• , upÄ• dÄ• ne paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
paÃ±hÄ• arÅ«pe dve upÄ• dÄ• nÄ•).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<9> nahetuyÄ• \Se IV 237/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanan
naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakan
naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte t
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<10> hetupaccayÄ• \Be III 563/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nau
napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• k
navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<11> nahetupaccayÄ• \Ne III 693/ Ä• rammaá¹‡e ekaá¹ƒ (sabbattha ekaá¹ƒ), magge ekaá
ekaá¹ƒ.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso vibhajantena diá¹-á¹-hupÄ• dÄ• naá¹ƒ ``sahajÄ• ta
kÄ• tabbaá¹ƒ.)

3. paccayavÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<12> upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• no dhammo uppajjati hetupaccayÄ
paccayÄ• kÄ• mupÄ• dÄ• naá¹ƒ ... tÄ«á¹‡i (paá¹-iccasadisÄ•).

noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• no dhammo uppajjati hetupaccayÄ•
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paccayÄ• vatthu ... pe ... (yÄ• va \Se IV 238/ ajjhatt
mahÄ• bhÅ«tÄ•) vatthuá¹ƒ paccayÄ• noupÄ• dÄ• nÄ• khandhÄ• . (1)

noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• no dhammo uppajjati hetupaccayÄ• --
upÄ• dÄ• nÄ• , vatthuá¹ƒ paccayÄ• upÄ• dÄ• nÄ• . (2)

noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• up
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• upÄ• dÄ• nÄ• ca cittasam
... dve khandhe ... pe ... vatthuá¹ƒ paccayÄ• upÄ• dÄ• nÄ• , mahÄ• bhÅ«te paccayÄ• citta
rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• upÄ• dÄ• nÄ• sampayuttakÄ• ca khandhÄ• . (3)

<13> upÄ• dÄ• naÃ±ca \Be III 564/ noupÄ• dÄ• naÃ±ca dhammaá¹ƒ paccayÄ• upÄ• dÄ• n
--- diá¹-á¹-hupÄ• dÄ• naÃ±ca sampayuttake ca khandhe paccayÄ• kÄ• mupÄ• dÄ• naá¹ƒ, l
\Ne III 694/ ca khandhe paccayÄ• diá¹-á¹-hupÄ• dÄ• naá¹ƒ (cakkaá¹ƒ kÄ• tabbaá¹ƒ). diá¹-á
vatthuÃ±ca paccayÄ• kÄ• mupÄ• dÄ• naá¹ƒ (cakkaá¹ƒ kÄ• tabbaá¹ƒ). (1)

upÄ• dÄ• naÃ±ca noupÄ• dÄ• naÃ±ca dhammaá¹ƒ paccayÄ• noupÄ• dÄ• no dhammo up
ekaá¹ƒ khandhaÃ±ca upÄ• dÄ• naÃ±ca paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ca ... pe ... (cakkaá¹ƒ kÄ• tabbaá¹ƒ). upÄ• dÄ• ne ca mahÄ• bhÅ«te ca paccayÄ•
rÅ«paá¹ƒ, upÄ• dÄ• naÃ±ca vatthuÃ±ca paccayÄ• noupÄ• dÄ• nÄ• khandhÄ• . (2)

upÄ• dÄ• naÃ±ca noupÄ• dÄ• naÃ±ca dhammaá¹ƒ paccayÄ• upÄ• dÄ• no ca noupÄ• dÄ•
--- noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca diá¹-á¹-hupÄ• dÄ• naÃ±ca paccayÄ• tayo khan
239/ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... (cakkaá¹ƒ). diá¹-á¹-hupÄ• dÄ• naÃ±ca va
kÄ• mupÄ• dÄ• naá¹ƒ sampayuttakÄ• ca khandhÄ• ... pe ... (cakkaá¹ƒ). (3)

Ä• rammaá¹‡apaccayÄ• ... (Ä• rammaá¹‡e noupÄ• dÄ• namÅ«lake paÃ±cÄ• yatanaÃ±ca

hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), vipÄ• ke ekaá¹ƒ .

anulomaá¹ƒ.

<14> noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• no dhammo uppajjati nahetup
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... p
asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• noupÄ• dÄ• nÄ• khandhÄ• , vicik
khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho.

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i, na
... napurejÄ• te nava ... pe ... nakamme tÄ«á¹‡i, navipÄ• ke nava (paá¹-iccasadisaá¹ƒ) ... pe
tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

4. nissayavÄ• ro

(evaá¹ƒ \Ne III 695/ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<15> upÄ• dÄ• naá¹ƒ \Be III 565/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dÄ• no dhammo uppa
diá¹-á¹-hupÄ• dÄ• naá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ, kÄ• mupÄ• dÄ• naá¹ƒ
diá¹-á¹-hupÄ• dÄ• naá¹ƒ (cakkaá¹ƒ. evaá¹ƒ navapi paÃ±hÄ• kÄ• tabbÄ•).

hetuyÄ• \Se IV 240/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), vipÄ•
vigate nava, avigate nava.

anulomaá¹ƒ.

<16> noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho noupÄ• dÄ• no dhammo uppajjati na
noupÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khan
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe sa
vicikicchÄ• sahagato uddhaccasahagato moho.

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ•
navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ \Ne III 696/ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<17> upÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa hetupaccayena paccayo --- upÄ•

upÄ• dÄ• nÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) upÄ• dÄ• nÄ• hetÅ
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ \Be III 566/ hetupaccayena
kÄ• tabbaá¹ƒ) upÄ• dÄ• nÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• nÄ• n
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

<18> noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa hetupaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa \Se IV 241/ hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• nÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹
paccayo. (3)

<19> upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa dhammassa hetupacc
noupÄ• dÄ• nÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ hetupaccayena pacc
upÄ• dÄ• nÄ• ca noupÄ• dÄ• nÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasa
hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) upÄ• dÄ• nÄ• ca noupÄ• dÄ• nÄ• ca h
khandhÄ• naá¹ƒ upÄ• dÄ• nÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupa

Ä• rammaá¹‡apaccayo

<20> upÄ• dÄ• no \Ne III 697/ dhammo upÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apacca
upÄ• dÄ• nÄ• uppajjanti ... tÄ«á¹‡i (Ä• rabbha kÄ• tabbÄ•).

noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apaccayena paccay
... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha
diá¹-á¹-hi uppajjati; vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati; pubb
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, ariyÄ• magg
maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ paccavekkhanti; nibbÄ• naá¹ƒ go
maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena \Se IV 242/ paccayo. ariyÄ•
\Be III 567/ ... pe ... vikkhambhite kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e ... pe ...
... vatthuá¹ƒ noupÄ• dÄ• ne khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cak
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. cetopariyaÃ±Ä• á¹‡ena noupÄ• dÄ
jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±c
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡as
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... noupÄ• dÄ• nÄ• khandhÄ• i
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•

Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apaccayena paccayo -
pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go upp
uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nou
khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa Ä• rammaá
pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• ... pe ... pubbe suciá¹‡á¹‡Ä• ni \Ne III 69
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noupÄ• dÄ• ne
abhinandati, taá¹ƒ Ä• rabbha upÄ• dÄ• nÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa dhammassa Ä• rammaá¹‡a
kÄ• tabbÄ•).

adhipatipaccayo

<21> upÄ• dÄ• no \Se IV 243/ dhammo upÄ• dÄ• nassa dhammassa adhipatipaccayena p
--- upÄ• dÄ• ne garuá¹ƒ katvÄ• upÄ• dÄ• nÄ• uppajjanti ... tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipa

<22> noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... upo
pubbe ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, assÄ
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• \Be III 568/ maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti ...
adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noupÄ• dÄ• ne khandhe garuá¹ƒ
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
noupÄ• dÄ• nÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ
paccayo. (1)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa adhipatipaccayena paccayo --- Ä• ra
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹
... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ noupÄ• dÄ• ne khandhe garuá¹ƒ ka
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
noupÄ• dÄ• nÄ• dhipati sampayuttakÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ adhipatipaccayena pacc

noupÄ• dÄ• no \Ne III 699/ dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa
Ä• rammaá¹‡Ä• dhipati \Se IV 244/, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ•

... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... v
noupÄ• dÄ• ne khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• upÄ
khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- noupÄ• dÄ• nÄ• dhipati sampayuttakÄ• na
upÄ• dÄ• nÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena pacc

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa dhammassa adhipatipaccay
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (Ä• rabbha kÄ• tabbÄ• , Ä• rammaá¹‡Ä• dhipatiyeva).

anantarapaccayÄ• di

<23> upÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa anantarapaccayena paccayo --- p
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«
purimÄ• upÄ• dÄ• nÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ noupÄ• dÄ• nÄ• naá¹ƒ khandh
upÄ• dÄ• naá¹ƒ vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ)
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ•

<24> noupÄ• dÄ• no \Be III 569/ dhammo noupÄ• dÄ• nassa dhammassa anantarapaccay
noupÄ• dÄ• nÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ noupÄ• dÄ• nÄ• naá¹ƒ kha
anulomaá¹ƒ gotrabhussa ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa anantarapaccayena paccayo --- puri
\Se IV 245/ pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ anant
upÄ• dÄ• nÄ• naá¹ƒ anantarapaccayena paccayo. (2)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa anantarapa
purimÄ• purimÄ• noupÄ• dÄ• nÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• dÄ
khandhÄ• naá¹ƒ anantarapaccayena paccayo; Ä• vajjanÄ• upÄ• dÄ• nÄ• naá¹ƒ sampayutt
anantarapaccayena paccayo. (3)

<25> upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa dhammassa anantara
upÄ• dÄ• nÄ• ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• d
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) purimÄ• purimÄ• upÄ• dÄ• nÄ• ca sampayuttakÄ• ca
pacchimÄ• naá¹ƒ noupÄ• dÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; upÄ
khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) purim
sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ sam
anantarapaccayena paccayo. (3)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo (paá¹-iccasadisaá¹ƒ) ... paccayo (paá¹-iccasadisaá¹ƒ) ... nissayapaccayena paccayo (paccayasadisaá¹ƒ).

upanissayapaccayo

<26> upÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa upanissayapaccayena paccayo - anantarÅ«panissayo, pakatÅ«panissayo \Se IV 246/ ... pe .... pakatÅ«panissayo --- upÄ• dÄ upanissayapaccayena paccayo ... tÄ«á¹‡i.

<27> noupÄ• dÄ• no \Be III 570/ dhammo noupÄ• dÄ• nassa dhammassa upanissayapacc Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹- sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ gaá¹‡hÄ• ti; pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati, saddhÄ• ... pe ... senÄ• sa pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

noupÄ• dÄ• no \Ne III 701/ dhammo upÄ• dÄ• nassa dhammassa upanissayapaccayena p saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... sen adinnaá¹ƒ ... pe ... musÄ• ... pe ... pisuá¹‡aá¹ƒ ... pe ... samphaá¹ƒ ... pe ... sandhiá¹ƒ ... pe nillopaá¹ƒ ... pe ... ekÄ• gÄ• rikaá¹ƒ ... pe ... paripanthe ... pe ... paradÄ• raá¹ƒ ... pe ... gÄ• ... pe ... nigamaghÄ• taá¹ƒ karoti; saddhÄ• ... pe ... senÄ• sanaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ up paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ pe ... senÄ• sanaá¹ƒ upanissÄ• ya adinnaá¹ƒ Ä• diyati, musÄ• ... pe ... pisuá¹‡aá¹ƒ ... pe .. ... sandhiá¹ƒ ... pe ... nillopaá¹ƒ ... pe ... ekÄ• gÄ• rikaá¹ƒ ... pe ... paripanthe ... pe ... paradÄ ... pe ... gÄ• maghÄ• taá¹ƒ ... pe ... nigamaghÄ• taá¹ƒ karoti; saddhÄ• ... pe ... senÄ• sanaá sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (3)

upÄ• dÄ• no ca noupÄ• dÄ• no \Se IV 247/ ca dhammÄ• upÄ• dÄ• nassa dhammassa up Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss

purejÄ• tapaccayo

<28> noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa purejÄ• tapaccayena pacca vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ± __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya

kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu noupÄ• dÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• ta

noupÄ• dÄ• no \Be III 571/ dhammo upÄ• dÄ• nassa dhammassa purejÄ• tapaccayena pa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __vatthupurejÄ
upÄ• dÄ• nÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

noupÄ• dÄ• no \Ne III 702/ dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha upÄ• dÄ• nÄ• ca sampayuttakÄ• ca khandhÄ• up
__vatthupurejÄ• taá¹ƒ_ --- vatthu upÄ• dÄ• nÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• na
(3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<29> upÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa pacchÄ• jÄ• tapaccayena \Se
(1)

noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa pacchÄ• jÄ• tapaccayena paccay

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• noupÄ• dÄ• nassa dhammassa pacchÄ• jÄ•
(1) ... Ä• sevanapaccayena paccayo.

kammapaccayo

<30> noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa kammapaccayena paccayo
__sahajÄ• tÄ• _ --- noupÄ• dÄ• nÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittas
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa kammapaccayena paccayo --- noup
upÄ• dÄ• nÄ• naá¹ƒ kammapaccayena paccayo. (2)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa kammapac
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• nÄ• naÃ±ca cittasamuá¹-á¹-hÄ•
kammapaccayena paccayo. (3)

vipÄ• kapaccayÄ• di

<31> noupÄ• dÄ• no \Be III 572/ \Ne III 703/ dhammo noupÄ• dÄ• nassa dhammassa vipÄ
vipÄ• ko noupÄ• dÄ• no eko khandho ... pe ... ekaá¹ƒ.

noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa Ä• hÄ• rapaccayena paccayo ... t
Ä• hÄ• ro) ... indriyapaccayena paccayo ... tÄ«á¹‡i (rÅ«pajÄ«vitindriyaá¹ƒ ekaá¹ƒyeva) ... jh
paccayo ... tÄ«á¹‡i.

upÄ• dÄ• no \Se IV 249/ dhammo upÄ• dÄ• nassa dhammassa maggapaccayena paccayo
sampayuttakÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ maggapaccayena paccayo (iminÄ• kÄ• raá¹‡en
sampayuttapaccayena paccayo ... nava.

vippayuttapaccayo

<32> upÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa vippayuttapaccayena paccayo
__sahajÄ• tÄ• _ --- upÄ• dÄ• nÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttap
__pacchÄ• jÄ• taá¹ƒ_ --- pacchÄ• jÄ• tÄ• upÄ• dÄ• nÄ• purejÄ• tassa imassa kÄ• yassa v

noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa vippayuttapaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa vippayuttapaccayena paccayo. __pu
upÄ• dÄ• nÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa vippayuttap
--- vatthu upÄ• dÄ• nÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayen

<33> upÄ• dÄ• no \Ne III 704/ ca noupÄ• dÄ• no ca dhammÄ• noupÄ• dÄ• nassa dhamm
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- upÄ• dÄ• nÄ• ca sampayuttakÄ•
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. __pacchÄ• jÄ•
sampayuttakÄ• ca khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena pacca

atthipaccayo

<34> upÄ• dÄ• no \Se IV 250/ \Be III 573/ dhammo upÄ• dÄ• nassa dhammassa atthipacca
diá¹-á¹-hupÄ• dÄ• naá¹ƒ kÄ• mupÄ• dÄ• nassa atthipaccayena paccayo (cakkaá¹ƒ). (1)

upÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa atthipaccayena paccayo --- sahajÄ•

__sahajÄ• tÄ• _ --- upÄ• dÄ• nÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- upÄ• dÄ• nÄ• purejÄ• tassa imassa kÄ• y
(2)

upÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa atthipaccayen
paá¹-iccasadisaá¹ƒ). (3)

<35> noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa atthipaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ, vitthÄ• retabbaá¹ƒ). (1)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa atthipaccayena paccayo --- sahajÄ•
(sahajÄ• tasadisaá¹ƒ). purejÄ• taá¹ƒ (purejÄ• tasadisaá¹ƒ). (2)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa atthipaccay
purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ, sahajÄ• tasadisaá¹ƒ sahajÄ• taá¹ƒ vibhajitabbaá¹ƒ, purejÄ• ta
purejÄ• taá¹ƒ). (3)

<36> upÄ• dÄ• no \Ne III 705/ ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa dhammas
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- diá¹-á¹-hupÄ• dÄ• naÃ±ca sampayuttakÄ
kÄ• mupÄ• dÄ• nassa atthipaccayena paccayo (cakkaá¹ƒ). __sahajÄ• taá¹ƒ_ --- diá¹-á¹-hup
kÄ• mupÄ• dÄ• nassa atthipaccayena paccayo (cakkaá¹ƒ). (1)

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• noupÄ• dÄ• nassa dhammassa \Se IV 251/ a
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ ---
ca upÄ• dÄ• nÄ• ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p
... pe ... dve khandhÄ• ca ... pe .... __sahajÄ• tÄ• _ --- upÄ• dÄ• nÄ• ca mahÄ• bhÅ«tÄ• c
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ \Be III 574/ atthipaccayena paccayo. __sahajÄ
vatthu ca noupÄ• dÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• t
sampayuttakÄ• ca khandhÄ• purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. __
ca sampayuttakÄ• ca khandhÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipacc
__pacchÄ• jÄ• tÄ• _ --- upÄ• dÄ• nÄ• ca sampayuttakÄ• ca khandhÄ• rÅ«pajÄ«vitindriya
atthipaccayena paccayo. (2)

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dh
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- noupÄ• dÄ• no eko khandho ca diá¹-á¹-hupÄ
khandhÄ• naá¹ƒ kÄ• mupÄ• dÄ• nassa ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atth
khandhÄ• ca ... pe ... (cakkaá¹ƒ). __sahajÄ• taá¹ƒ_ --- diá¹-á¹-hupÄ• dÄ• naÃ±ca vatthu ca
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipaccayena paccayo (cakkaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<37> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava \Se IV 252/, upanissaye nava, purejÄ• te tÄ«á¹‡i, pac
706/, Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, j
nava, sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, av

anulomaá¹ƒ.

2. paccanÄ«yuddhÄ• ro

<38> upÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apaccayena paccay
upanissayapaccayena paccayo. (1)

upÄ• dÄ• no \Be III 575/ dhammo noupÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apaccayen
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

upÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa Ä• rammaá¹‡
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<39> noupÄ• dÄ• no dhammo noupÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apaccayena p
... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccay
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa dhammassa Ä• rammaá¹‡apaccayena paccayo .
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

noupÄ• dÄ• no dhammo upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

<40> upÄ• dÄ• no \Ne III 707/ ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa dhammas
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• noupÄ• dÄ• nassa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye

upÄ• dÄ• no ca noupÄ• dÄ• no ca dhammÄ• upÄ• dÄ• nassa ca noupÄ• dÄ• nassa ca dh
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<41> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<42> hetupaccayÄ• \Be III 576/ naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava ... pe ... naaÃ
naupanissaye nava (sabbattha nava), nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<43> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• kÄ• tab

upÄ• dÄ• nadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

70. upÄ• dÄ• niyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<44> upÄ• dÄ• niyaá¹ƒ \Se IV 254/ \Ne III 708/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo dham
--- upÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-ic
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yathÄ• lokiyadukaá¹ƒ, evaá¹ƒ kÄ• tabbaá¹ƒ. ninnÄ• nÄ•

upÄ• dÄ• niyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

71. upÄ• dÄ• nasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<45> upÄ• dÄ• nasampayuttaá¹ƒ \Ne III 709/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayut
hetupaccayÄ• --- upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
pe .... (1)

upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo uppajja
upÄ• dÄ• nasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, diá¹-á¹-higa
khandhe paá¹-icca lobho cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

upÄ• dÄ• nasampayuttaá¹ƒ \Be III 577/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto ca u
255/ ca dhammÄ• uppajjanti hetupaccayÄ• --- upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandha
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... diá¹-á¹-higatavippayutta
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• lobho ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹
... pe .... (3)

<46> upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo up
710/ --- upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá
... pe ... dve khandhe ... pe ... diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca cittasamuá¹-á¹
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca ta
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khan
mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto dhammo uppajja
diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto ca upÄ• dÄ• nav
hetupaccayÄ• --- diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<47> upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ
hetupaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±c
... pe ... dve khandhe ca ... pe .... (1)

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ•
hetupaccayÄ• --- upÄ• dÄ• nasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca \Se IV 2
rÅ«paá¹ƒ, diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca paá¹-icca cittasam
rÅ«paá¹ƒ. (2)

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ•
upÄ• dÄ• navippayutto ca dhammÄ• uppajjanti hetupaccayÄ• --- diá¹-á¹-higatavippayuttalo
khandhaÃ±ca lobhaÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...
pe .... (3)

Ä• rammaá¹‡apaccayo

<48> upÄ• dÄ• nasampayuttaá¹ƒ \Be III 578/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutt
Ä• rammaá¹‡apaccayÄ• \Ne III 711/ --- upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
... dve khandhe ... pe .... (1)

upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo uppajja
diá¹-á¹-higatavippayuttalobhasahagate khandhe paá¹-icca lobho. (2)

upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto ca upÄ• dÄ• na
Ä• rammaá¹‡apaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ p
lobho ca ... pe ... dve khandhe ... pe .... (3)

<49> upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo up
upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikk
vatthuá¹ƒ paá¹-icca khandhÄ• . (1)

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto dhammo uppajja
diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca \Se IV 257/ dhammaá¹ƒ paá¹-icc
uppajjati Ä• rammaá¹‡apaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khan
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (3) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<50> hetuyÄ• nava, Ä• rammaá¹‡e cha, adhipatiyÄ• nava, anantare cha, samanantare ch
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cha, purejÄ• te cha, Ä• sevane cha, kamm
Ä• hÄ• re nava (sabbattha nava), magge nava, sampayutte cha, vippayutte nava, atthiyÄ• n
vigate cha, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<51> upÄ• dÄ• navippayuttaá¹ƒ \Be III 579/ \Ne III 712/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• na
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkh
(yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicik
uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• di

<52> upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo u
--- upÄ• dÄ• nasampayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo uppajjati
upÄ• dÄ• navippayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, diá¹-á¹-higat
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ•
uppajjati naÄ• rammaá¹‡apaccayÄ• --- upÄ• dÄ• nasampayutte khandhe ca mahÄ• bhÅ«te
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• ... naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naupanissaya

napurejÄ• tapaccayÄ• di

<53> upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto dhammo

III 713/ --- arÅ«pe upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ•
... pe .... (1)

upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo uppajja
arÅ«pe diá¹-á¹-higatavippayuttalobhasahagate khandhe paá¹-icca lobho, upÄ• dÄ• nasampa
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

upÄ• dÄ• nasampayuttaá¹ƒ \Be III 580/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto ca u
uppajjanti napurejÄ• tapaccayÄ• --- arÅ«pe diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá
tayo khandhÄ• lobho ca ... pe ... dve khandhe ... pe .... (3)

<54> upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo up
arÅ«pe upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dv
upÄ• dÄ• navippayutte khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, diá¹-á¹-higat
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto dhammo uppajja
259/ --- arÅ«pe diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• .

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ•
napurejÄ• tapaccayÄ• --- arÅ«pe diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandh
tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ•
napurejÄ• tapaccayÄ• --- upÄ• dÄ• nasampayutte khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ, diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca paá¹-icca cittasam
rÅ«paá¹ƒ. (2)

napacchÄ• jÄ• tapaccayÄ• ... naÄ• sevanapaccayÄ• .

nakammapaccayo

<55> upÄ• dÄ• nasampayuttaá¹ƒ \Ne III 714/ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayut
nakammapaccayÄ• --- upÄ• dÄ• nasampayutte khandhe paá¹-icca sampayuttakÄ• cetanÄ

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto dhammo uppajjati
upÄ• dÄ• navippayutte khandhe paá¹-icca sampayuttakÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ•
utusamuá¹-á¹-hÄ• naá¹ƒ ... pe .... (1)

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto dhammo uppajja
diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paá¹-icca sampayuttakÄ• cetanÄ• . (2)

upÄ• dÄ• nasampayuttaÃ±ca \Be III 581/ upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati nakammapaccayÄ• --- diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ
sampayuttakÄ• cetanÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<56> nahetuyÄ• \Se IV 260/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te s
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate t

2. sahajÄ• tavÄ• ro

(itare \Ne III 515/ dve gaá¹‡anÄ• pi kÄ• tabbÄ• . sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<57> upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• nasampayutto dhammo
(paá¹-iccasadisaá¹ƒ).

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• navippayutto dhammo uppajja
upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... (yÄ• va ajjhattikÄ• mahÄ
paccayÄ• upÄ• dÄ• navippayuttÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• diá¹-á¹-higatavippayut

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• nasampayutto dhammo uppajj
paccayÄ• upÄ• dÄ• nasampayuttÄ• khandhÄ• , diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ pacc
(2)

upÄ• dÄ• navippayuttaá¹ƒ \Be III 582/ dhammaá¹ƒ paccayÄ• upÄ• dÄ• nasampayutto ca u
uppajjanti \Ne III 716/ hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• upÄ• dÄ• nasampayuttakÄ• k
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; diá¹-á¹-higatavippayuttaá¹ƒ lobhaá¹ƒ paccay
261/ khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, vatthuá¹ƒ paccayÄ• diá¹-á¹-higatavip
khandhÄ• ca lobho ca. (3)

<58> upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paccayÄ• up
hetupaccayÄ• --- upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•
khandhe ca ... pe ... diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ
khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paccayÄ• upÄ• dÄ
hetupaccayÄ• --- upÄ• dÄ• nasampayutte khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasa
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca vatthuÃ±ca paccayÄ• lobho. (2)

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ paccayÄ• upÄ• dÄ•
ca dhammÄ• uppajjanti hetupaccayÄ• --- upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandhaÃ±ca
khandhÄ• ... pe ... dve khandhe ca ... pe ... upÄ• dÄ• nasampayutte khandhe ca mahÄ• bh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; diá¹-á¹-higatavippayuttalobhasahagataá¹ƒ ekaá¹ƒ khan
paccayÄ• tayo khandhÄ• lobho ca ... pe ... dve khandhe ca ... pe .... (3) (saá¹ƒkhittaá¹ƒ.
Ä• rammaá¹‡apaccayamhi paÃ±ca viÃ±Ã±Ä• á¹‡Ä• kÄ• tabbÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<59> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava (sabbattha na
... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<60> upÄ• dÄ• navippayuttaá¹ƒ \Se IV 262/ dhammaá¹ƒ paccayÄ• upÄ• dÄ• navippayutto
nahetupaccayÄ• --- ahetukaá¹ƒ \Ne III 717/ upÄ• dÄ• navippayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
asaÃ±Ã±asattÄ• \Be III 583/) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... vatthuá¹ƒ paccayÄ• ahetukÄ• upÄ• dÄ• navip
vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sah
(saá¹ƒkhittaá¹ƒ).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<61> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te satta, napacchÄ• jÄ• te na
nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<62> upÄ• dÄ• nasampayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dÄ• nasampayutto dh
upÄ• dÄ• nasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• ... tÄ«á¹‡i.

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dÄ• navippayutto dhammo up
(paá¹-iccasadisaá¹ƒ, arÅ«paá¹ƒyeva kÄ• tabbaá¹ƒ).

upÄ• dÄ• navippayuttaá¹ƒ \Ne III 718/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dÄ• nasampayutt
hetupaccayÄ• (paá¹-iccasadisaá¹ƒ, arÅ«paá¹ƒyeva kÄ• tabbaá¹ƒ).

upÄ• dÄ• nasampayuttaÃ±ca upÄ• dÄ• navippayuttaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho up
uppajjati hetupaccayÄ• (paá¹-iccasadisaá¹ƒ, arÅ«paá¹ƒyeva kÄ• tabbaá¹ƒ).

hetuyÄ• cha, Ä• rammaá¹‡e cha, adhipatiyÄ• cha (sabbattha cha), vipÄ• ke ekaá¹ƒ ... pe .

anulomaá¹ƒ.

upÄ• dÄ• navippayuttaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upÄ• dÄ• navippayutto dhammo up
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be III 584/ ekaá¹ƒ, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha
nakamme cattÄ• ri, navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte cha.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<63> upÄ• dÄ• nasampayutto \Ne III 719/ dhammo upÄ• dÄ• nasampayuttassa dhammass
upÄ• dÄ• nasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena pa

upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• navippayuttassa dhammassa hetupaccayena p
hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; diá¹-á¹-higatav
hetÅ« diá¹-á¹-higatavippayuttalobhassa cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) upÄ• dÄ• nasampayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ•
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; diá¹-á¹-higatavippayuttalobhasahagatÄ• hetÅ« sam
khandhÄ• naá¹ƒ lobhassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena

<64> upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa hetupaccaye
upÄ• dÄ• navippayuttÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• n
hetupaccayena paccayo; diá¹-á¹-higatavippayutto lobho cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«p
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) diá¹-á¹-higatavippayutto l

sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) d
\Be III 585/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
(3)

<65> upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampa
paccayo --- diá¹-á¹-higatavippayuttalobhasahagato moho ca lobho ca sampayuttakÄ• naá¹ƒ
hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) diá¹-á¹-higatavippayuttalobhasahagato m
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (2)

upÄ• dÄ• nasampayutto \Ne III 720/ ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nas
upÄ• dÄ• navippayuttassa ca dhammassa hetupaccayena paccayo --- diá¹-á¹-higatavippayu
lobho ca sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na

Ä• rammaá¹‡apaccayo

<66> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa Ä• ramma
upÄ• dÄ• nasampayutte khandhe Ä• rabbha upÄ• dÄ• nasampayuttÄ• \Se IV 265/ khandh
kÄ• tabbaá¹ƒ) upÄ• dÄ• nasampayutte khandhe Ä• rabbha upÄ• dÄ• navippayuttÄ• khand
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) upÄ• dÄ• nasampayutte khandhe Ä• rabbha diá¹-á¹-higatavippayu
lobho ca uppajjanti. (3)

<67> upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa Ä• rammaá¹
... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• n
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha diá¹-á¹
... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ uppajjati, jhÄ• ne parihÄ«ne vippaá¹-isÄ• rissa do
uppajjati. ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... ni
paccavekkhanti. nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ•
paccayo. ariyÄ• upÄ• dÄ• navippayutte pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe .
samudÄ• ciá¹‡á¹‡e kilese ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ upÄ• dÄ• navippayutte khan
lobhaÃ±ca aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha diá¹-á¹-higata
... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati ... pe ... (sabbaá
paripuá¹‡á¹‡aá¹ƒ), dibbena cakkhunÄ• ... (yÄ• va kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ), upÄ• dÄ• nav
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa Ä• rammaá¹‡apa
dÄ• naá¹ƒ \Ne III 721/ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ upÄ• dÄ• na
khandhe ca lobhaÃ±ca assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi u

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttassa
paccayo --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ upÄ• dÄ• navippayutte khandhe ca lobhaÃ±ca Ä•
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti. (3)

<68> upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampa
Ä• rammaá¹‡apaccayena paccayo --- diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lo
upÄ• dÄ• nasampayuttÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) diá¹-á¹-higatavipp
ca lobhaÃ±ca Ä• rabbha upÄ• dÄ• navippayuttÄ• khandhÄ• ca lobho ca uppajjanti. (mÅ«la
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca Ä• rabbha diá¹-á¹-higatavippa
khandhÄ• ca lobho ca uppajjanti. (3)

adhipatipaccayo

<69> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa adhipatip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- upÄ• dÄ• nasam
upÄ• dÄ• nasampayuttÄ• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- upÄ• dÄ• nasam
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena \Be III 587/ paccayo. (mÅ«laá¹ƒ k
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- upÄ• dÄ• nasam
garuá¹ƒ katvÄ• diá¹-á¹-higatavippayutto lobho uppajjati. __sahajÄ• tÄ• dhipati_ --- upÄ• dÄ
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo;
diá¹-á¹-higatavippayuttalobhasahagatÄ• dhipati lobhassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca
adhipatipaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ•
__Ä• rammaá¹‡Ä• dhipati_ --- upÄ• dÄ• nasampayutte khandhe garuá¹ƒ katvÄ• diá¹-á¹-hig
khandhÄ• ca lobho ca uppajjanti. __sahajÄ• tÄ• dhipati_ --- upÄ• dÄ• nasampayuttÄ• dhipa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo
diá¹-á¹-higatavippayuttalobhasahagatÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ lobh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<70> upÄ• dÄ• navippayutto \Ne III 722/ dhammo upÄ• dÄ• navippayuttassa dhammassa a
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, assÄ• deti abhinand
diá¹-á¹-higatavippayutto rÄ• go uppajjati ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• ... pe ...
adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ upÄ• dÄ• navippayutte khandhe
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• diá¹-á¹-higatavippayutto rÄ• go uppajj
__sahajÄ• tÄ• dhipati_ --- upÄ• dÄ• navippayuttÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

upÄ• dÄ• navippayutto dhammo \Se IV 268/ upÄ• dÄ• nasampayuttassa dhammassa adhi
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vat
upÄ• dÄ• navippayutte khandhe ca lobhaÃ±ca garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹
uppajjati, diá¹-á¹-hi uppajjati. (2)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttassa
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ upÄ• dÄ• navippayutt
garuá¹ƒ katvÄ• diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti.

<71> upÄ• dÄ• nasampayutto \Be III 588/ ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ
adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- diá¹-á¹-higatavippayuttalobhasa
lobhaÃ±ca garuá¹ƒ katvÄ• upÄ• dÄ• nasampayuttÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ•
diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobhaÃ±ca garuá¹ƒ katvÄ• diá¹-á¹-higat
uppajjati. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) diá¹-á¹-higatavippayuttalobhasahagate khandhe ca lobh
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajjanti. (3)

anantarapaccayo

<72> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa anantara
III 723/ purimÄ• upÄ• dÄ• nasampayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
khandhÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) purimÄ• purimÄ•
diá¹-á¹-higatavippayuttalobhasahagatÄ• \Se IV 269/ khandhÄ• pacchimassa pacchimassa
diá¹-á¹-higatavippayuttassa lobhassa anantarapaccayena paccayo; upÄ• dÄ• nasampayutt
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) purimÄ• purimÄ• diá¹-á¹-higatavip
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ diá¹-á¹-higatavippayuttalobhasahagatÄ• naá
anantarapaccayena paccayo. (3)

<73> upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa anantarapac
diá¹-á¹-higatavippayutto lobho pacchimassa pacchimassa diá¹-á¹-higatavippayuttassa lobha
paccayo; purimÄ• purimÄ• upÄ• dÄ• navippayuttÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchim
khandhÄ• naá¹ƒ anantarapaccayena paccayo; diá¹-á¹-higatavippayutto lobho vuá¹-á¹-hÄ• n
paccayo; anulomaá¹ƒ gotrabhussa ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena pacca
kÄ• tabbaá¹ƒ) purimo purimo diá¹-á¹-higatavippayutto lobho pacchimÄ• naá¹ƒ pacchimÄ• n
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccay
upÄ• dÄ• nasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«laá¹
diá¹-á¹-higatavippayutto lobho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ diá¹-á¹-higatavippayuttalo
khandhÄ• naá¹ƒ lobhassa ca anantarapaccayena paccayo; Ä• vajjanÄ• \Be III 589/
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca anantarapacca

<74> upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampa
anantarapaccayena paccayo --- purimÄ• purimÄ• diá¹-á¹-higatavippayuttalobhasahagatÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) purimÄ• purimÄ• diá¹-á¹-higatavippayuttalobhasahagat
pacchimassa pacchimassa diá¹-á¹-higatavippayuttassa lobhassa anantarapaccayena pacca
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca vuá¹-á¹-hÄ• nassa anantar
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) purimÄ• purimÄ• diá¹-á¹-higatavippayuttalobhasahagatÄ• khanc
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ
anantarapaccayena paccayo. (3)

samanantarapaccayÄ• di

<75> upÄ• dÄ• nasampayutto \Ne III 724/ dhammo upÄ• dÄ• nasampayuttassa dhammass
... sahajÄ• tapaccayena paccayo ... (paá¹-iccasadisaá¹ƒ) nava ... aÃ±Ã±amaÃ±Ã±apaccaye
(paá¹-iccasadisaá¹ƒ) cha ... nissayapaccayena paccayo ... (paccayavÄ• rasadisaá¹ƒ) nava.

upanissayapaccayo

<76> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa upanissay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upÄ• dÄ• nasampayuttÄ• khandhÄ• upÄ• dÄ• nasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ u
kÄ• tabbaá¹ƒ) upÄ• dÄ• nasampayuttÄ• khandhÄ• upÄ• dÄ• navippayuttakÄ• naá¹ƒ khan
upanissayapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) upÄ• dÄ• nasampayuttÄ• \Se IV
diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca upanissayapac

<77> upÄ• dÄ• navippayutto \Be III 590/ dhammo upÄ• dÄ• navippayuttassa dhammassa u
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, sÄ«laá
... upÄ• dÄ• navippayuttaá¹ƒ rÄ• gaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ ... pe ... senÄ• sanaá¹ƒ
deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... p
upÄ• dÄ• navippayuttassa rÄ• gassa ... mÄ• nassa ... patthanÄ• ya ... kÄ• yikassa sukhass
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa upanissayapacc
upanissayÄ•) saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, sÄ«laá
... upÄ• dÄ• navippayuttaá¹ƒ rÄ• gaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ ... senÄ• sanaá¹ƒ upan
... musÄ• ... pe ... pisuá¹‡aá¹ƒ ... pe ... samphaá¹ƒ ... pe ... sandhiá¹ƒ ... pe ... nillopaá¹ƒ ...

ekÄ• gÄ• rikaá¹ƒ ... pe ... paripanthe ... pe ... paradÄ• raá¹ƒ ... pe ... gÄ• maghÄ• taá¹ƒ ... pe
nigamaghÄ• taá¹ƒ karoti \Ne III 725/. saddhÄ• ... pe ... senÄ• sanaá¹ƒ upÄ• dÄ• nasampay
mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. (2

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttassa
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pa
saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti, sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... upÄ• dÄ• nav
rÄ• gaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya adinnaá¹ƒ Ä• diyati ... pe ... gÄ• maghÄ• ta
nigamaghÄ• taá¹ƒ karoti .... saddhÄ• ... pe ... senÄ• sanaá¹ƒ diá¹-á¹-higatavippayuttalobhas
khandhÄ• naá¹ƒ lobhassa ca upanissayapaccayena paccayo. (3)

<78> upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampa
upanissayapaccayena paccayo --- diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lo
upÄ• dÄ• nasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (mÅ«la
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca upÄ• dÄ• navippayuttakÄ•
ca upanissayapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) diá¹-á¹-higatavippayuttalobhas
lobho ca diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca upani
(3)

purejÄ• tapaccayo

<79> upÄ• dÄ• navippayutto \Be III 591/ dhammo upÄ• dÄ• navippayuttassa dhammassa p
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ•
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• ya
upÄ• dÄ• navippayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca purejÄ• tapaccayena paccay

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa purejÄ• tapaccay
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ \Se IV 27
vatthuá¹ƒ assÄ• deti abhinandati \Ne III 726/, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi up
vatthupurejÄ• taá¹ƒ --- vatthu upÄ• dÄ• nasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• ta

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttassa
paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹
vatthuá¹ƒ Ä• rabbha diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca uppajj
__vatthupurejÄ• taá¹ƒ_ --- vatthu diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandhÄ• n
purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<80> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• navippayuttassa dhammassa pacchÄ• jÄ
(saá¹ƒkhittaá¹ƒ). (1)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa pacchÄ• jÄ• tapac
(1)

upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• navippayuttass
paccayo. (saá¹ƒkhittaá¹ƒ.) (1) ... Ä• sevanapaccayena paccayo.

kamma-vipÄ• kapaccayÄ•

<81> upÄ• dÄ• nasampayutto \Be III 592/ dhammo upÄ• dÄ• nasampayuttassa dhammass
upÄ• dÄ• nasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccaye

upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• navippayuttassa dhammassa kammapaccayen
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- upÄ• dÄ• nasampayuttÄ• cetanÄ• cittasamuá¹-
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; diá¹-á¹-higatavippayuttalobhasahagatÄ• cetanÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkha
cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena p

upÄ• dÄ• nasampayutto \Ne III 727/ dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• nav
kammapaccayena paccayo --- upÄ• dÄ• nasampayuttÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; diá¹-á¹-higatavip
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ lobhassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
(3)

<82> upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa kammapacc
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- upÄ• dÄ• navippayuttÄ• cetanÄ• sampayuttakÄ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- upÄ• dÄ• navippayuttÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ•
kammapaccayena paccayo. (1)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa vipÄ• kapaccayen
upÄ• dÄ• navippayutto eko ... pe ... ekaá¹ƒ.

Ä• hÄ• rapaccayÄ• di

<83> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa Ä• hÄ• ra
indriyapaccayena paccayo ... jhÄ• napaccayena \Se IV 275/ paccayo ... maggapaccayena p
yathÄ• kammapaccaye diá¹-á¹-higatavippayutto lobho dassito evaá¹ƒ dassetabbo. cattÄ• ri
sampayuttapaccayena paccayo ... cha.

vippayuttapaccayo

<84> upÄ• dÄ• nasampayutto \Be III 593/ dhammo upÄ• dÄ• navippayuttassa dhammassa
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa vippayuttapaccaye
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

upÄ• dÄ• navippayutto \Ne III 728/ dhammo upÄ• dÄ• nasampayuttassa dhammassa vippa
__purejÄ• taá¹ƒ_ --- vatthu upÄ• dÄ• nasampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapa

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttassa
paccayo. __purejÄ• taá¹ƒ_ --- vatthu diá¹-á¹-higatavippayuttalobhasahagatÄ• naá¹ƒ khandh
vippayuttapaccayena paccayo. (3)

upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• navippayuttass
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- diá¹-á¹-higatavippayuttalo
ca lobho ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. pac

atthipaccayÄ• di

<85> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa atthipacca
(paá¹-iccasadisaá¹ƒ). (1)

upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• navippayuttassa dhammassa atthipaccayena p
276/, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttass
paccayo (paá¹-iccasadisaá¹ƒ). (3)

<86> upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa atthipaccaye

purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa atthipaccayena p
purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (2)

upÄ• dÄ• navippayutto \Be III 594/ \Ne III 729/ dhammo upÄ• dÄ• nasampayuttassa ca upÄ
dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ (imesu sahajÄ• taá¹ƒ
purejÄ• taá¹ƒ purejÄ• tasadisaá¹ƒ). (3)

<87> upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampa
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- upÄ• dÄ• nasampayutto eko kha
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .
diá¹-á¹-higatavippayuttalobhasahagato eko khandho ca lobho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ•
paccayo ... pe ... dve khandhÄ• ca ... pe .... (1)

upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• navippayuttass
--- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ•
upÄ• dÄ• nasampayuttÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ
paccayo. __sahajÄ• tÄ• _ --- diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho c
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __sahajÄ• tÄ• _ ---
diá¹-á¹-higatavippayuttalobhasahagatÄ• \Se IV 277/ khandhÄ• ca vatthu ca lobhassa atthip
__pacchÄ• jÄ• tÄ• _ --- diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca pur
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- diá¹-á¹-higatavippayuttalobhasahagatÄ• k
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ
diá¹-á¹-higatavippayuttalobhasahagatÄ• khandhÄ• ca lobho ca rÅ«pajÄ«vitindriyaÃ±ca kaá
atthipaccayena paccayo. (2)

upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampayuttas
dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ ---
diá¹-á¹-higatavippayuttalobhasahagato eko khandho ca lobho ca tiá¹‡á¹‡annaá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
__sahajÄ• to_ --- diá¹-á¹-higatavippayuttalobhasahagato eko khandho ca vatthu ca tiá¹‡á¹‡a
lobhassa ca atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... (3)

natthipaccayena \Be III 595/ \Ne III 730/ paccayo ... vigatapaccayena paccayo ... avigatapa

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<88> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te t
IV 278/, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne catt
sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate na

paccanÄ«yuddhÄ• ro

<89> upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa dhammassa Ä• ramma
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• navippayuttassa dhammassa Ä• rammaá¹‡apa
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye
kammapaccayena paccayo. (2)

upÄ• dÄ• nasampayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttass
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

<90> upÄ• dÄ• navippayutto dhammo upÄ• dÄ• navippayuttassa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

upÄ• dÄ• navippayutto \Be III 596/ dhammo upÄ• dÄ• nasampayuttassa dhammassa Ä• ra
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

upÄ• dÄ• navippayutto dhammo upÄ• dÄ• nasampayuttassa ca upÄ• dÄ• navippayuttassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo. (3)

<91> upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• navippayuttass
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ•

upÄ• dÄ• nasampayutto ca upÄ• dÄ• navippayutto ca dhammÄ• upÄ• dÄ• nasampayuttas
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<92> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (sabbattha nava), noa

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<93> hetupaccayÄ• \Ne III 732/ naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare n
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye nava (sabbattha nava), nasampayutte tÄ«á¹‡i, n
nonatthiyÄ• nava, novigate nava.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<94> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ•) ... pe .

upÄ• dÄ• nasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

72. upÄ• dÄ• naupÄ• dÄ• niyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<95> upÄ• dÄ• naÃ±ceva \Se IV 280/ \Be III 597/ \Ne III 733/ upÄ• dÄ• niyaÃ±ca dhammaa
upÄ• dÄ• niyo ca dhammo uppajjati hetupaccayÄ• --- diá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca kÄ
kÄ• mupÄ• dÄ• naá¹ƒ paá¹-icca diá¹-á¹-hupÄ• dÄ• naá¹ƒ (cakkaá¹ƒ). (1)

upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo ceva no ca u
hetupaccayÄ• --- upÄ• dÄ• ne paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• na

upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ceva upÄ• dÄ
upÄ• dÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• --- diá¹-á¹-hupÄ• dÄ• naá¹ƒ paá¹-icca
sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«paá¹ƒ (cakkaá¹ƒ). (3)

<96> upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo ce
uppajjati hetupaccayÄ• --- upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaá¹ƒ
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhi
(yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•). (1)

upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ceva upÄ
hetupaccayÄ• --- upÄ• dÄ• niye ceva no ca upÄ• dÄ• ne khandhe paá¹-icca upÄ• dÄ• nÄ•

upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ceva upÄ
upÄ• dÄ• no ca dhammÄ• \Se IV 281/ uppajjanti hetupaccayÄ• --- upÄ• dÄ• niyaÃ±ceva n
khandhaá¹ƒ paá¹-icca tayo khandhÄ• upÄ• dÄ• nÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
pe .... (3)

<97> upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naÃ±
upÄ• dÄ• niyo ca dhammo uppajjati hetupaccayÄ• --- diá¹-á¹-hupÄ• dÄ• naÃ±ca sampayut
kÄ• mupÄ• dÄ• naá¹ƒ (cakkaá¹ƒ). (1)

upÄ• dÄ• naÃ±ceva \Be III 598/ upÄ• dÄ• niyaÃ±ca upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ•
upÄ• dÄ• niyo ceva no ca upÄ• dÄ• no dhammo uppajjati hetupaccayÄ• --- upÄ• dÄ• niyaÃ
khandhaÃ±ca upÄ• dÄ• ne ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá
... pe ... upÄ• dÄ• ne ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2

upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naÃ±ca dha
upÄ• dÄ• niyo ca upÄ• dÄ• niyo ceva no ca upÄ• dÄ• no ca dhammÄ• uppajjanti hetupacc
upÄ• dÄ• naá¹ƒ ekaá¹ƒ khandhaÃ±ca diá¹-á¹-hupÄ• dÄ• naÃ±ca paá¹-icca tayo khandhÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe ... (cakkaá¹ƒ). (3)

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(yathÄ• upÄ• dÄ• nadukaá¹ƒ evaá¹ƒ paá¹-iccavÄ• ropi sahajÄ• tavÄ• ropi paccayavÄ• rop
saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi kÄ• tabbÄ• , ninnÄ• nÄ• karaá¹‡Ä• , Ä• masa

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<98> upÄ• dÄ• no \Se IV 282/ \Ne III 735/ ceva upÄ• dÄ• niyo ca dhammo upÄ• dÄ• nassa
dhammassa hetupaccayena paccayo --- upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• ca hetÅ« sam
hetupaccayena paccayo. (1)

upÄ• dÄ• no ceva upÄ• dÄ• niyo ca dhammo upÄ• dÄ• niyassa ceva no ca upÄ• dÄ• nass
--- upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cit
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo (upÄ• dÄ• nadukasadisÄ• ninnÄ• nÄ• , nava paÃ±h

Ä• rammaá¹‡apaccayo

<99> upÄ• dÄ• no \Be III 599/ ceva upÄ• dÄ• niyo ca dhammo upÄ• dÄ• nassa ceva upÄ•
Ä• rammaá¹‡apaccayena paccayo --- upÄ• dÄ• ne Ä• rabbha upÄ• dÄ• nÄ• uppajjanti ... tÄ

upÄ• dÄ• niyo ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• niyassa ceva no ca upÄ• dÄ• na
paccayo --- dÄ• naá¹ƒ ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, assÄ•
Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uddhaccaá¹ƒ domanassaá¹ƒ upp
gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti, pahÄ«ne kilese ... pe ... vikkham
... pubbe samudÄ• ciá¹‡á¹‡e ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ)
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

upÄ• dÄ• niyo \Ne III 736/ ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• nassa ceva upÄ• dÄ
Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ, itare dve upÄ• dÄ• nadukasadisÄ•). (3)

upÄ• dÄ• no \Se IV 283/ ceva upÄ• dÄ• niyo ca upÄ• dÄ• niyo ceva no ca upÄ• dÄ• no ca
upÄ• dÄ• niyassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (heá¹-á¹-hÄ
upÄ• dÄ• nadukasadisÄ•).

adhipatipaccayo

<100> upÄ• dÄ• niyo ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• niyassa ceva no ca upÄ•
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡

pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, assÄ• deti abh
katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati; sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• ... pe ... v
... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ upÄ• dÄ• niye ceva no ca upÄ• dÄ• ne khandhe garuá¹ƒ ka
no ca upÄ• dÄ• nÄ• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- upÄ• dÄ• niyÄ• ceva
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip
dvepi Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipatipi upÄ• dÄ• nadukasadisÄ•). (3)

(ghaá¹-anÄ• \Be III 600/ adhipati tÄ«á¹‡i, upÄ• dÄ• nadukasadisÄ• . sabbe paccayÄ• upÄ
upÄ• dÄ• niye lokuttaraá¹ƒ natthi, paccanÄ«yampi itare dve gaá¹‡anÄ• pi upÄ• dÄ• naduka

upÄ• dÄ• naupÄ• dÄ• niyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

73. upÄ• dÄ• naupÄ• dÄ• nasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<101> upÄ• dÄ• naÃ±ceva \Se IV 284/ \Ne III 737/ upÄ• dÄ• nasampayuttaÃ±ca dhammaá
upÄ• dÄ• nasampayutto ca dhammo uppajjati hetupaccayÄ• --- diá¹-á¹-hupÄ• dÄ• naá¹ƒ pa
(cakkaá¹ƒ kÄ• tabbaá¹ƒ). (1)

upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasamp
uppajjati hetupaccayÄ• --- upÄ• dÄ• ne paá¹-icca sampayuttakÄ• khandhÄ• . (2)

upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ceva
upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• --
paá¹-icca kÄ• mupÄ• dÄ• naá¹ƒ sampayuttakÄ• ca khandhÄ• (cakkaá¹ƒ). (3)

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... (saá
nÄ• nÄ• karaá¹‡aá¹ƒ upÄ• dÄ• nadukasadisaá¹ƒ nava paÃ±hÄ• . rÅ«paá¹ƒ natthi. evaá¹ƒ s
arÅ«paá¹ƒyeva.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<102> upÄ• dÄ• no \Ne III 738/ ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa
dhammassa hetupaccayena paccayo --- upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• \Be
sampayuttakÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ pucchitabba
upÄ• dÄ• nasampayuttÄ• \Se IV 285/ ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetu
pucchitabbaá¹ƒ) upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• ca hetÅ« sampayuttakÄ• na
upÄ• dÄ• nÄ• naÃ±ca hetupaccayena paccayo. (3)

<103> upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• nasampayuttas
dhammassa hetupaccayena paccayo --- upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ
khandhÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ pucchitabbaá¹ƒ) upÄ• dÄ• nasampayu
hetÅ« sampayuttakÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ pucc
ceva no ca upÄ• dÄ• nÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ upÄ• dÄ• nÄ• naÃ

<104> upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca upÄ• dÄ• nasampayutto ceva no ca u
ceva upÄ• dÄ• nasampayuttassa ca dhammassa hetupaccayena paccayo --- upÄ• dÄ• nÄ•
upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ upÄ•
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• ca upÄ• dÄ• nas
ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ pucch
upÄ• dÄ• nasampayuttÄ• ca upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• ca hetÅ
upÄ• dÄ• nÄ• naÃ±ca hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<105> upÄ• dÄ• no \Ne III 739/ ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa
upÄ• dÄ• nasampayuttassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo --- upÄ• dÄ
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) upÄ• dÄ• ne Ä• rabbha upÄ• dÄ• nasampayuttÄ• ceva no ca u
(mÅ«laá¹ƒ pucchitabbaá¹ƒ) upÄ• dÄ• ne Ä• rabbha upÄ• dÄ• nÄ• ca sampayuttakÄ• ca kh

upÄ• dÄ• nasampayutto \Be III 602/ ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• nasampay

dhammassa Ä• rammaá¹‡apaccayena paccayo --- upÄ• dÄ• nasampayutte ceva no ca upÄ
upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• khandhÄ• uppajjanti (tÄ«á¹‡ipi kÄ• ta
kÄ• tabbÄ•).

adhipatipaccayo

<106> upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa ceva upÄ•
adhipatipaccayena paccayo ... tÄ«á¹‡i. (3)

upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• nasampayuttassa cev
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati (tÄ«á¹‡ipi, tÄ«su
kÄ• tabbÄ• , ghaá¹-anÄ• dhipatipi tÄ«á¹‡i).

anantarapaccayo

<107> upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa ceva upÄ•
anantarapaccayena paccayo --- purimÄ• purimÄ• upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampa
pacchimÄ• naá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ anantarapaccayena paccayo (evaá¹ƒ navapi paÃ±hÄ
vuá¹-á¹-hÄ• nampi natthi).

samanantarapaccayÄ• di

<108> upÄ• dÄ• no \Se IV 287/ \Ne III 740/ ceva upÄ• dÄ• nasampayutto ca dhammo upÄ•
upÄ• dÄ• nasampayuttassa ca dhammassa samanantarapaccayena paccayo ... nava ... sah
nava ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nava ... nissayapaccayena paccayo ... nav

upanissayapaccayo

<109> upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa ceva upÄ•
upanissayapaccayena paccayo ... pe ... tÄ«á¹‡i.

upÄ• dÄ• nasampayutto \Be III 603/ ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• nasampay
dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panis
.... pakatÅ«panissayo --- upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• khandhÄ• u
no ca upÄ• dÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo (tÄ«á¹‡i ghaá¹-
Ä• sevanapaccayena paccayo ... nava.

kammapaccayÄ• di

<110> upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• no dhammo upÄ• dÄ• nasampayuttas
dhammassa kammapaccayena paccayo ... tÄ«á¹‡i ... Ä• hÄ• rapaccayena paccayo ... tÄ«á¹
paccayo ... tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ...
sampayuttapaccayena paccayo ... nava ... atthipaccayena paccayo ... nava ... natthipaccaye
... vigatapaccayena paccayo ... nava ... avigatapaccayena paccayo ... nava.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<111> hetuyÄ• \Se IV 288/ \Ne III 741/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anan
nava, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane
tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natt
nava, avigate nava.

paccanÄ«yuddhÄ• ro

<112> upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa ceva upÄ•
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

upÄ• dÄ• no \Be III 604/ ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nasampayutt
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca dhammo upÄ• dÄ• nassa ceva upÄ• dÄ• na
upÄ• dÄ• nasampayuttassa ceva no ca upÄ• dÄ• nassa ca dhammassa Ä• rammaá¹‡apace
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (evaá¹ƒ navapi kÄ• tabbÄ
tÄ«á¹‡i paÃ±hÄ•).

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<113> nahetuyÄ• \Ne III 742/ nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (sabbatth

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<114> hetupaccayÄ• naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare nava, nasa
nava (sabbattha nava), namagge nava, nasampayutte nava, nonatthiyÄ• nava, novigate na

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<115> nahetupaccayÄ• \Se IV 289/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... (anulo

upÄ• dÄ• naupÄ• dÄ• nasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

74. upÄ• dÄ• navippayuttaupÄ• dÄ• niyadukaá¹ƒ

1. paá¹-iccavÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<116> upÄ• dÄ• navippayuttaá¹ƒ \Ne III 743/ upÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ•
dhammo uppajjati hetupaccayÄ• --- upÄ• dÄ• navippayuttaá¹ƒ upÄ• dÄ• niyaá¹ƒ ekaá¹ƒ \B
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... mahÄ• bhÅ«te paá¹-icca ci
rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. (1)

upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayut
uppajjati hetupaccayÄ• --- upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niyaá¹ƒ ekaá¹ƒ khandhaa
... pe ... dve khandhe ... pe .... (1)

upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayut
hetupaccayÄ• --- upÄ• dÄ• navippayutte anupÄ• dÄ• niye khandhe paá¹-icca cittasamuá¹-á

upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayut
upÄ• dÄ• navippayutto anupÄ• dÄ• niyo ca dhammÄ• uppajjanti hetupaccayÄ• --- upÄ• dÄ
anupÄ• dÄ• niyaá¹ƒ \Ne III 744/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á
pe ... dve khandhe ... pe .... (3)

upÄ• dÄ• navippayuttaá¹ƒ upÄ• dÄ• niyaÃ±ca upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niya
upÄ• dÄ• navippayutto upÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• --- upÄ• dÄ• navipp

mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca.

(imaá¹ƒ dukaá¹ƒ cÅ«á¸·antaraduke lokiyadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

upÄ• dÄ• navippayuttaupÄ• dÄ• niyadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

upÄ• dÄ• nagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tatiyo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paá¹-á¹-hÄ• napÄ• á¸·i

(catuttho bhÄ• go)

dhammÄ• nulome dukapaá¹-á¹-hÄ• naá¹ƒ

12. kilesagocchakaá¹ƒ

75. kilesadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> kilesaá¹ƒ \Be IV 1/ \Ne IV 1/ dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati hetupacca
paá¹-icca moho diá¹-á¹-hi thinaá¹ƒ {thÄ«naá¹ƒ (Ce Se) } uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá
paá¹-icca moho diá¹-á¹-hi uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ, lobhaá¹ƒ paá¹-icca moho m
uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ \Ne IV 2/, lobhaá¹ƒ paá¹-icca moho mÄ• no uddhacca
anottappaá¹ƒ, lobhaá¹ƒ paá¹-icca moho thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ, lobh
uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ; dosaá¹ƒ paá¹-icca moho thinaá¹ƒ uddhaccaá¹ƒ ahirik
dosaá¹ƒ paá¹-icca moho uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ \Se IV 291/; vicikicchaá¹ƒ pa
uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ; uddhaccaá¹ƒ paá¹-icca moho ahirikaá¹ƒ anottappaá¹

kilesaá¹ƒ \Be IV 2/ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati hetupaccayÄ• --- kile
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (2)

kilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso ca nokileso ca dhammÄ• uppajjanti hetupaccayÄ•
moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ sampayuttakÄ• ca khandhÄ
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ (cakkaá¹ƒ). (3)

<2> nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati hetupaccayÄ• --- nokile
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ek
... pe .... (1)

nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati hetupaccayÄ• --- nokilese khar
(2)

nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso ca nokileso ca dhammÄ• uppajjanti hetupaccayÄ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• kilesÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... p
.... (3)

<3> kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati hetupaccayÄ
sampayuttake ca khandhe paá¹-icca moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anotta

kilesaÃ±ca \Ne IV 3/ nokilesaÃ±ca dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati hetup
ekaá¹ƒ khandhaÃ±ca kilese ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
ca ... pe ... kilese ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ \Se IV 292/ rÅ«p

kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paá¹-icca kileso ca nokileso ca dhammÄ• uppajjanti
nokilesaá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±ca paá¹-icca tayo khandhÄ• moho diá¹-á¹-hi thina
ahirikaá¹ƒ anottappaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe
saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<4> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare n
vipÄ• ke ekaá¹ƒ ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<5> kilesaá¹ƒ \Be IV 3/ dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati nahetupaccayÄ• ---
paá¹-icca moho, uddhaccaá¹ƒ paá¹-icca moho. (1)

nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati nahetupaccayÄ• --- ahetuka
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nokilesaá¹ƒ \Ne IV 4/ dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati nahetupaccayÄ• --- v
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (2)

kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati nahetupaccayÄ•
khandhe ca vicikicchaÃ±ca paá¹-icca vicikicchÄ• sahagato moho, uddhaccasahagate khan
paá¹-icca uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• di

<6> kilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

nokilesaá¹ƒ dhammaá¹ƒ \Se IV 293/ paá¹-icca nokileso dhammo uppajjati naÄ• rammaá¹‡a
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... khan
(yÄ• va asaÃ±Ã±asattÄ•). (1)

kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati naÄ• rammaá¹‡
sampayuttake ca khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kilese ca mahÄ• b
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

naadhipatipaccayÄ• ... naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±ama
naupanissayapaccayÄ• .

napurejÄ• tapaccayÄ• di

<7> kilesaá¹ƒ \Be IV 4/ dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati napurejÄ• tapaccay
paá¹-icca moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ, lobhaá¹ƒ paá¹-icca
uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ, lobhaá¹ƒ paá¹-icca moho mÄ• no thinaá¹ƒ uddhacca
anottappaá¹ƒ, lobhaá¹ƒ paá¹-icca moho mÄ• no uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ, lobh
thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ \Ne IV 5/ anottappaá¹ƒ, lobhaá¹ƒ paá¹-icca moho uddhacca
anottappaá¹ƒ; vicikicchaá¹ƒ paá¹-icca moho uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ; uddhacc

ahirikaá¹ƒ anottappaá¹ƒ (arÅ«pe dosamÅ«lakaá¹ƒ natthi). (1)

kilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati napurejÄ• tapaccayÄ• --- arÅ«
sampayuttakÄ• khandhÄ• , kilese paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (evaá¹ƒ na
napacchÄ• jÄ• tapaccayÄ• , naÄ• sevanapaccayÄ• .

nakammapaccayo

<8> kilesaá¹ƒ \Se IV 294/ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati nakammapacca
sampayuttakÄ• cetanÄ• . (1)

nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati nakammapaccayÄ• --- nokil
sampayuttakÄ• cetanÄ• ; bÄ• hiraá¹ƒ ... Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ

kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati nakammapacca
sampayuttake ca khandhe paá¹-icca sampayuttakÄ• cetanÄ• . (1) (evaá¹ƒ sabbe paccayÄ•

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<9> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke \Be IV 5/ nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne \Ne IV
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<10> kilesaá¹ƒ dhammaá¹ƒ paccayÄ• kileso dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (p

nokilesaá¹ƒ dhammaá¹ƒ paccayÄ• nokileso dhammo uppajjati hetupaccayÄ• --- nokilesaá
paccayÄ• tayo khandhÄ• ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•) vatthuá¹ƒ paccayÄ

nokilesaá¹ƒ dhammaá¹ƒ paccayÄ• kileso dhammo uppajjati hetupaccayÄ• \Se IV 295/ ---
kilesÄ• , vatthuá¹ƒ paccayÄ• kilesÄ• . (2)

nokilesaá¹ƒ dhammaá¹ƒ paccayÄ• kileso ca nokileso ca dhammÄ• uppajjanti hetupaccayÄ
khandhaá¹ƒ paccayÄ• tayo khandhÄ• kilesÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...
... vatthuá¹ƒ paccayÄ• kilesÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá
kilesÄ• ca sampayuttakÄ• ca khandhÄ• . (3)

<11> kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paccayÄ• kileso dhammo uppajjati hetupaccay
sampayuttake ca khandhe paccayÄ• moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anot
lobhaÃ±ca vatthuÃ±ca paccayÄ• kilesÄ• . (1)

kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paccayÄ• nokileso dhammo uppajjati hetupaccayÄ•
khandhaÃ±ca kilesaÃ±ca paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ .
pe ... kilese ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, kilese ca v
nokilesÄ• khandhÄ• . (2)

kilesaÃ±ca \Be IV 6/ nokilesaÃ±ca dhammaá¹ƒ paccayÄ• kileso ca nokileso ca dhammÄ• u
nokilesaá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±ca paccayÄ• tayo khandhÄ• moho diá¹-á¹-hi thin
ahirikaá¹ƒ anottappaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ca ... pe
lobhaÃ±ca vatthuÃ±ca paccayÄ• moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottapp
khandhÄ• (cakkaá¹ƒ). (3)

(Ä• rammaá¹‡apaccaye nokilesamÅ«le paÃ±ca viÃ±Ã±Ä• á¹‡Ä• kÄ• tabbÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<12> hetuyÄ• \Se IV 296/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava),
avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<13> kilesaá¹ƒ dhammaá¹ƒ paccayÄ• kileso dhammo uppajjati nahetupaccayÄ• --- vicikic
vicikicchÄ• sahagato moho, uddhaccaá¹ƒ paccayÄ• uddhaccasahagato moho. (1)

nokilesaá¹ƒ \Ne IV 8/ dhammaá¹ƒ paccayÄ• nokileso dhammo uppajjati nahetupaccayÄ• (
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ...
ahetukÄ• nokilesÄ• khandhÄ• . (1)

nokilesaá¹ƒ dhammaá¹ƒ paccayÄ• kileso dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

kilesaÃ±ca nokilesaÃ±ca dhammaá¹ƒ paccayÄ• kileso dhammo uppajjati nahetupaccayÄ•
sampayuttake ca khandhe vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato moho, uddhaccaÃ±c
vatthuÃ±ca paccayÄ• uddhaccasahagato moho (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<14> nahetuyÄ• \Be IV 7/ cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ...
navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ ... pe ... novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<15> kilesaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kileso dhammo uppajjati hetupaccayÄ• \Se IV
saá¹ƒsaá¹-á¹-ho moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ. (cakkaá¹ƒ.

kÄ• tabbÄ• .)

hetuyÄ• \Ne IV 9/ nava, Ä• rammaá¹‡e nava (sabbattha nava), vipÄ• ke ekaá¹ƒ ... pe ... av

anulomaá¹ƒ.

kilesaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kileso dhammo uppajjati nahetupaccayÄ• (evaá¹ƒ r
kÄ• tabbÄ• .)

nahetuyÄ• cattÄ• ri, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ•
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<16> kileso dhammo kilesassa dhammassa hetupaccayena paccayo --- kilesÄ• hetÅ« sam
kilesÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ \Be IV 8/ pucchitabbaá¹ƒ.) kilesÄ• hetÅ«
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (m
kilesÄ• \Ne IV 10/ hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kilesÄ• naá¹ƒ cittasamuá¹-
hetupaccayena paccayo. (3)

nokileso dhammo nokilesassa dhammassa hetupaccayena paccayo --- nokilesÄ• hetÅ« sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa
(1)

Ä• rammaá¹‡apaccayo

<17> kileso dhammo kilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo \Se IV 298/
uppajjanti. (mÅ«laá¹ƒ pucchitabbaá¹ƒ.) kilese Ä• rabbha nokilesÄ• khandhÄ• uppajjanti. (
pucchitabbaá¹ƒ.) kilese Ä• rabbha kilesÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

<18> nokileso dhammo nokilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ•
pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ•
paccavekkhati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... diá¹-á¹-hi ... pe ... vic
... uddhaccaá¹ƒ ... pe ... domanassaá¹ƒ uppajjati; ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• ... pe ...
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nokilese kh
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nokileso dhammo kilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ .
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... diá¹-á¹
vicikicchÄ• ... pe ... uddhaccaá¹ƒ uppajjati, jhÄ• ne parihÄ«ne vippaá¹-isÄ• rissa domanass
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nokilese khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ•
domanassaá¹ƒ uppajjati. (2)

nokileso dhammo kilesassa ca nokilesassa ca dhammassa Ä• rammaá¹‡apaccayena pacc
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nokilese khandhe assÄ• d
taá¹ƒ Ä• rabbha kilesÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. (3)

kileso \Se IV 299/ \Be IV 9/ \Ne IV 11/ ca nokileso ca dhammÄ• kilesassa dhammassa Ä• r
paccayo ... tÄ«á¹‡i.

adhipatipaccayo

<19> kileso dhammo kilesassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä
katvÄ• kilesÄ• uppajjanti ... tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipatiyeva). (3)

nokileso dhammo nokilesassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä•
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katv
katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á
... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• pac
phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nokilese khandhe garuá
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipa
nokilesÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ
paccayo. (1)

nokileso dhammo kilesassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dh
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vat
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá
__sahajÄ• tÄ• dhipati_ --- nokilesÄ• dhipati sampayuttakÄ• naá¹ƒ kilesÄ• naá¹ƒ adhipatipac

nokileso dhammo kilesassa ca nokilesassa ca dhammassa adhipatipaccayena paccayo --- Ä
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ \Se IV 300/ --- dÄ• naá¹ƒ ... pe ... jhÄ• naá¹
... pe ... vatthuá¹ƒ nokilese khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ k
sampayuttakÄ• ca khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- nokilesÄ• dhipati sampa
khandhÄ• naá¹ƒ kilesÄ• naÃ±ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipac

kileso \Ne IV 12/ ca nokileso ca dhammÄ• kilesassa dhammassa adhipatipaccayena pacca
(Ä• rammaá¹‡Ä• dhipatiyeva). (3)

anantarapaccayÄ• di

<20> kileso \Be IV 10/ dhammo kilesassa dhammassa anantarapaccayena paccayo --- puri
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«laá¹ƒ
kilesÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nokilesÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapacc
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purim
pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayen

<21> nokileso dhammo nokilesassa dhammassa anantarapaccayena paccayo --- purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nokilesÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena p
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• pu
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ anantarapaccayena paccayo; Ä• vajjanÄ•
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• nokilesÄ• khan
pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ anantarapaccayen
kilesÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ \Se IV 301/ anantarapaccayena pac

<22> kileso ca nokileso ca dhammÄ• kilesassa dhammassa anantarapaccayena paccayo
ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ anantar
kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• kilesÄ• ca sampayuttakÄ• ca khandhÄ• pacchimÄ• naá
nokilesÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; kilesÄ• ca sampayuttakÄ•
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• kilesÄ• ca sam
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kilesÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ

samanantarapaccayena \Ne IV 13/ paccayo, sahajÄ• tapaccayena paccayo, aÃ±Ã±amaÃ±
nissayapaccayena paccayo.

upanissayapaccayo

<23> kileso \Be IV 11/ dhammo kilesassa dhammassa upanissayapaccayena paccayo --- Ä
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- kilesÄ• kilesÄ• naá
paccayo ... tÄ«á¹‡i.

<24> nokileso dhammo nokilesassa dhammassa upanissayapaccayena paccayo --- Ä• ram
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upaniss
pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá
mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá
... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nokileso \Se IV 302/ dhammo kilesassa dhammassa upanissayapaccayena paccayo --- Ä•
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upaniss
... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ har
saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ kilesÄ• naá¹ƒ upanissayapaccayen

nokileso dhammo kilesassa ca nokilesassa ca dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- saddhaá¹ƒ upaniss
... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ har
saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ kilesÄ• naá¹ƒ sampayuttakÄ• naÃ
upanissayapaccayena paccayo. (3)

kileso \Ne IV 14/ ca nokileso ca dhammÄ• kilesassa dhammassa upanissayapaccayena pa

purejÄ• tapaccayo

<25> nokileso dhammo nokilesassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ramm
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• \Be IV 12/ rÅ«paá¹ƒ passati, dibbÄ• ya sotadh
suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nokilesÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccay

nokileso dhammo kilesassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡ap
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
303/, taá¹ƒ Ä• rabbha rÄ• go ... pe ... domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- va
purejÄ• tapaccayena paccayo. (2)

nokileso dhammo kilesassa ca nokilesassa ca dhammassa purejÄ• tapaccayena paccayo -
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ•
Ä• rabbha kilesÄ• ca sampayuttakÄ• ca khandhÄ• uppajjanti. __vatthupurejÄ• taá¹ƒ_ --- v
sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<26> kileso dhammo nokilesassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (saá¹ƒkh

nokileso dhammo nokilesassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (saá¹ƒkhittaá

kileso ca nokileso ca dhammÄ• nokilesassa dhammassa pacchÄ• jÄ• tapaccayena paccay
Ä• sevanapaccayena paccayo ... nava.

kammapaccayo

<27> nokileso \Ne IV 15/ dhammo nokilesassa dhammassa kammapaccayena paccayo ---
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nokilesÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khand
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
nÄ• nÄ• kkhaá¹‡ikÄ• --- nokilesÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• c
paccayo. (1)

nokileso \Be IV 13/ dhammo kilesassa dhammassa kammapaccayena paccayo --- nokilesÄ
kammapaccayena paccayo. (2)

nokileso dhammo kilesassa ca nokilesassa ca dhammassa kammapaccayena paccayo --- n
sampayuttakÄ• naá¹ƒ \Se IV 304/ khandhÄ• naá¹ƒ kilesÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
kammapaccayena paccayo. (3)

vipÄ• kapaccayÄ• di

<28> nokileso dhammo nokilesassa dhammassa vipÄ• kapaccayena paccayo ... ekaá¹ƒ ...
... tÄ«á¹‡i ... indriyapaccayena paccayo ... tÄ«á¹‡i ... jhÄ• napaccayena paccayo ... tÄ«á¹‡i

maggapaccayena paccayo ... nava ... sampayuttapaccayena paccayo ... nava.

vippayuttapaccayo

<29> kileso dhammo nokilesassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• ta
(saá¹ƒkhittaá¹ƒ). (1)

nokileso dhammo nokilesassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nokileso \Ne IV 16/ dhammo kilesassa dhammassa vippayuttapaccayena paccayo. __purej
kilesÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

nokileso dhammo kilesassa ca nokilesassa ca dhammassa vippayuttapaccayena paccayo.
kilesÄ• naá¹ƒ sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

kileso ca nokileso ca dhammÄ• nokilesassa dhammassa vippayuttapaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ. vitthÄ• retabbaá¹ƒ.)

atthipaccayÄ• di

<30> kileso dhammo kilesassa dhammassa atthipaccayena paccayo ... ekaá¹ƒ (paá¹-iccas

kileso dhammo nokilesassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ
(saá¹ƒkhittaá¹ƒ). (2)

kileso \Be IV 14/ dhammo kilesassa ca nokilesassa ca dhammassa atthipaccayena paccay
\Se IV 305/. (3)

nokileso dhammo nokilesassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pure
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nokileso dhammo kilesassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ•
sahajÄ• taá¹ƒ sahajÄ• tasadisaá¹ƒ, purejÄ• taá¹ƒ purejÄ• tasadisaá¹ƒ.) (2)

nokileso dhammo kilesassa ca nokilesassa ca dhammassa atthipaccayena paccayo --- sah
(sahajÄ• taá¹ƒ sahajÄ• tasadisaá¹ƒ, purejÄ• taá¹ƒ purejÄ• tasadisaá¹ƒ.) (3)

<31> kileso \Ne IV 17/ ca nokileso ca dhammÄ• kilesassa dhammassa atthipaccayena pac
purejÄ• taá¹ƒ. __sahajÄ• to_ --- lobho ca sampayuttakÄ• ca khandhÄ• mohassa, diá¹-á¹-h
uddhaccassa, ahirikassa, anottappassa atthipaccayena paccayo (cakkaá¹ƒ). __sahajÄ• to_
mohassa, diá¹-á¹-hiyÄ• , thinassa, uddhaccassa, ahirikassa, anottappassa atthipaccayena p

kileso ca nokileso ca dhammÄ• nokilesassa dhammassa atthipaccayena paccayo --- sahaj
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• to_ --- nokileso eko khandho ca kile
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... p
.... __sahajÄ• tÄ• _ --- kilesÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ
paccayo. __sahajÄ• tÄ• _ --- kilesÄ• ca vatthu ca nokilesÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipac
__pacchÄ• jÄ• tÄ• _ --- kilesÄ• ca sampayuttakÄ• \Se IV 306/ khandhÄ• ca purejÄ• tassa
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- kilesÄ• ca sampayuttakÄ• ca khandhÄ•
imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- kilesÄ• ca sampayuttak
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

kileso ca nokileso ca dhammÄ• kilesassa ca nokilesassa ca dhammassa atthipaccayena p
purejÄ• taá¹ƒ. __sahajÄ• to_ \Be IV 15/ --- nokileso eko khandho ca lobho ca tiá¹‡á¹‡annaá
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ mohassa ca, diá¹-á¹-hiyÄ• , thinassa, uddhac
anottappassa atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... __sahajÄ• to_ ---
mohassa, diá¹-á¹-hiyÄ• , thinassa, uddhaccassa, ahirikassa, anottappassa sampayuttakÄ• n
atthipaccayena paccayo (cakkaá¹ƒ). (3)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<32> hetuyÄ• \Ne IV 18/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• n
sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate n

paccanÄ«yuddhÄ• ro

<33> kileso dhammo kilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• upanissayapaccayena paccayo. (1)

kileso \Se IV 307/ dhammo nokilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

kileso dhammo kilesassa ca nokilesassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo paccayo ... upanissayapaccayena paccayo. (3)

<34> nokileso dhammo nokilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah upanissayapaccayena paccayo \Be IV 16/ ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• t kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. (

nokileso dhammo kilesassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tap upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

nokileso \Ne IV 19/ dhammo kilesassa ca nokilesassa ca dhammassa Ä• rammaá¹‡apacca sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

<35> kileso ca nokileso ca dhammÄ• kilesassa dhammassa Ä• rammaá¹‡apaccayena pac paccayo ... upanissayapaccayena paccayo. (1)

kileso ca nokileso ca dhammÄ• nokilesassa dhammassa Ä• rammaá¹‡apaccayena paccay paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. (2)

kileso ca nokileso ca dhammÄ• kilesassa ca nokilesassa ca dhammassa Ä• rammaá¹‡apa ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<36> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (sabbattha nava), noa

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<37> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare cattÄ• cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri (sabbattha cattÄ• ri), nasampayu

cattÄ• ri, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<38> nahetupaccayÄ• \Be IV 17/ Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tik
avigate nava.

kilesadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

76. saá¹ƒkilesikadukaá¹ƒ

1. paá¹-iccavÄ• ro

<39> saá¹ƒkilesikaá¹ƒ \Ne IV 20/ dhammaá¹ƒ paá¹-icca saá¹ƒkilesiko dhammo uppajjati he
lokiyadukaá¹ƒ, evaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

saá¹ƒkilesikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

77. saá¹ƒkiliá¹-á¹-hadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<40> saá¹ƒkiliá¹-á¹-haá¹ƒ \Se IV 309/ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho dhammo uppa
saá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... p

saá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetupaccay
saá¹ƒkiliá¹-á¹-he khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

saá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho ca asaá¹ƒkiliá¹-á¹-ho ca dhamm
hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasa
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetupaccay
asaá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ \Ne IV 21/ paá¹-icca tayo khandhÄ• cittasamuá¹-á
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatth
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

saá¹ƒkiliá¹-á¹-haÃ±ca \Be IV 18/ asaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-
uppajjati hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-he khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasa
rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<41> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca, anantare dve, samananta
aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevane dve, ka
Ä• hÄ• re paÃ±ca (saá¹ƒkhittaá¹ƒ), avigate \Se IV 310/ paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<42> saá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho dhammo uppajjati nahetu
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati nahetupac
asaá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

1. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<43> nahetuyÄ• \Ne IV 22/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanan
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch
naÄ• sevane paÃ±ca, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ek
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<44> saá¹ƒkiliá¹-á¹-haá¹ƒ \Be IV 19/ dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho dhammo uppa
tÄ«á¹‡i (paá¹-iccasadisaá¹ƒ).

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paccayÄ• asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetupacca
asaá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÅ
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•) va
asaá¹ƒkiliá¹-á¹-hÄ• khandhÄ• . (1)

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho \Se IV 311/ dhammo uppajjat
vatthuá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• . (2)

asaá¹ƒkiliá¹-á¹-haá¹ƒ \Ne IV 23/ dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho ca asaá¹ƒkiliá¹-á¹-
uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• , mahÄ• bhÅ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

<45> saá¹ƒkiliá¹-á¹-haÃ±ca asaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho
hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo kha
khandhe ca ... pe .... (1)

saá¹ƒkiliá¹-á¹-haÃ±ca asaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paccayÄ• asaá¹ƒkiliá¹-á¹-ho dha
hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-he khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹

saá¹ƒkiliá¹-á¹-haÃ±ca asaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho ca as
dhammÄ• uppajjanti hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±c
... pe ... dve khandhe ca ... pe ... saá¹ƒkiliá¹-á¹-he khandhe ca mahÄ• bhÅ«te ca paccayÄ•

cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<46> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare cattÄ• ri, saman
nava, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye nava, upanissaye cattÄ• ri, purejÄ• te cattÄ• ri, Ä
20/, kamme nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava ... pe ... vigate cattÄ• ri, av

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<47> saá¹ƒkiliá¹-á¹-haá¹ƒ \Ne IV 24/ dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho dhammo uppa
vicikicchÄ• sahagate uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato \Se IV 3
(1)

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paccayÄ• asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati nahetupa
asaá¹ƒkiliá¹-á¹-haá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• cakk
... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• a
(1)

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho dhammo uppajjati nahetupac
paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (2)

saá¹ƒkiliá¹-á¹-haÃ±ca asaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-ho dhan
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca pacca
uddhaccasahagato moho. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<48> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch

nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• n
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<49> saá¹ƒkiliá¹-á¹-haá¹ƒ \Be IV 21/ \Ne IV 25/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho saá¹ƒkiliá¹-á¹-h
hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ•
\Se IV 313/ ... pe .... (1)

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetu
asaá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve kha
paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve (sabbattha dve), vipÄ• ke ekaá¹ƒ ... pe .

anulomaá¹ƒ.

<50> saá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho saá¹ƒkiliá¹-á¹-ho dhammo uppajjati
vicikicchÄ• sahagate uddhaccasahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato ud

asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati nah
ahetukaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... p
pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (1)

nahetuyÄ• dve, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sevane
dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ \Ne IV 26/ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<51> saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa hetupaccayena paccayo -
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-ho \Be IV 22/ dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa hetupaccayena pac
saá¹ƒkiliá¹-á¹-hÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena pacca

saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa ca asaá¹ƒkiliá¹-á¹-hassa ca dhammassa het
saá¹ƒkiliá¹-á¹-hÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na
hetupaccayena paccayo. (3)

asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa hetupaccayena paccayo --- a
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<52> saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccayena
assÄ• deti \Ne IV 27/ abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi uppajjati; vicik
uddhacca ... pe ... domanassaá¹ƒ uppajjati; diá¹-á¹-hiá¹ƒ assÄ• deti ... pe ... (kusalattikasadi
vicikicchaá¹ƒ Ä• rabbha ... pe ... uddhaccaá¹ƒ Ä• rabbha ... pe ... domanassaá¹ƒ uppajjati; d
... vicikicchÄ• ... pe ... uddhaccaá¹ƒ uppajjati. (1)

saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccayena pac
kilese paccavekkhanti, vikkhambhite kilese ... pe ... pubbe samudÄ• ciá¹‡á¹‡e ... pe ... saá¹ƒ
khandhe aniccato ... pe ... vipassati, cetopariyaÃ±Ä• á¹‡ena saá¹ƒkiliá¹-á¹-hacittasamaá¹…g
jÄ• nÄ• ti; saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<53> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccaye
pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• \Se IV 315/ vu
jhÄ• naá¹ƒ paccavekkhati, ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti ... p
Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ asaá¹ƒkiliá¹-á¹-he khandhe
vipassati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• v
Ä• rammaá¹‡apaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccayena pac
sÄ«laá¹ƒ ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ asaá¹ƒki
khandhe \Be IV 23/ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go ... pe ... domanassaá¹ƒ u

adhipatipaccayo

<54> saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa adhipatipaccayena pacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- rÄ• gaá¹ƒ garuá
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati; diá¹-á¹-hiá¹ƒ garuá¹ƒ
assÄ• deti \Ne IV 28/ abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati
__sahajÄ• tÄ• dhipati_ --- saá¹ƒkiliá¹-á¹-hÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ
(1)

saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa adhipatipaccayena paccayo. _
saá¹ƒkiliá¹-á¹-hÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena pa

saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa ca asaá¹ƒkiliá¹-á¹-hassa ca dhammassa adh
paccayo. __sahajÄ• tÄ• dhipati_ --- saá¹ƒkiliá¹-á¹-hÄ• dhipati sampayuttakÄ• naá¹ƒ khandh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<55> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa \Se IV 316/ adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ
ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti ... pe ... nibbÄ
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- asaá¹ƒkiliá¹-á¹-hÄ• dhipati sampayu
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

asaá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa adhipatipaccayena paccayo. _
--- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ•
vuá¹-á¹-hahitvÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ asaá¹ƒkiliá¹-á¹-he khandhe garuá¹ƒ k

abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

anantarapaccayÄ• di

<56> saá¹ƒkiliá¹-á¹-ho \Be IV 24/ dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa anantarapacca
purimÄ• saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ saá¹ƒkiliá¹-á¹-hÄ
anantarapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-ho \Ne IV 29/ dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa anantarapaccayena
saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

<57> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa anantarapaccayena pa
asaá¹ƒkiliá¹-á¹-hÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ asaá¹ƒkiliá¹-á¹-hÄ• naá¹
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa anantarapaccayena paccayo
saá¹ƒkiliá¹-á¹-hÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (2)

samanantarapaccayena paccayo ... cattÄ• ri ... sahajÄ• tapaccayena paccayo ... paÃ±ca ...
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... dve ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<58> saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa upanissayapaccayena pa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati, dosaá¹ƒ ... pe ... patthana
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati, rÄ• go ... pe ... patthanÄ• rÄ• gassa ... p
upanissayapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa upanissayapaccayena paccay
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- rÄ• gaá¹ƒ upan
... pe ... samÄ• pattiá¹ƒ uppÄ• deti, dosaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ d
samÄ• pattiá¹ƒ uppÄ• deti, rÄ• go ... pe ... patthanÄ• saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya kÄ
kÄ• yikassa dukkhassa ... maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena paccayo

<59> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa upanissayapaccayena
__Ä• rammaá¹‡Å«panissayo_ \Ne IV 30/, __anantarÅ«panissayo, pakatÅ«panissayo ... pe
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ \Be IV 25/ uppÄ• deti; sÄ«la

paÃ±Ã±aá¹ƒ, kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... sen
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ \Se IV 318/ uppÄ• deti; saddhÄ• ... pe
saddhÄ• ya ... pe ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa upanissayapaccayena paccayo
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ...
... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá
saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÄ• gassa ... pe ... patthanÄ• ya up
paccayo. (2)

purejÄ• tapaccayo

<60> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa purejÄ• tapaccayena p
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). asaá¹ƒkiliá¹-á¹-ho dhamm
dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• ta

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<61> saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa pacchÄ• jÄ• tapaccayen
asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa pacchÄ• jÄ• tapaccayena pac
Ä• sevanapaccayena paccayo ... dve.

kammapaccayo

<62> saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa kammapaccayena paccay
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-ho \Ne IV 31/ dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa kammapaccayena p
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- saá¹ƒkiliá¹-á¹-hÄ• cetanÄ• cittasamuá¹-á¹-hÄ• n
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- saá¹ƒkiliá¹-á¹-hÄ• \Se IV 319/ cet
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• ta
cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• na

asaá¹ƒkiliá¹-á¹-ho \Be IV 26/ dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa kammapaccayena
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- asaá¹ƒkiliá¹-á¹-hÄ• cetanÄ• sampayuttakÄ• naá
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- asaá¹ƒkiliá¹-á¹-hÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ

kammapaccayena paccayo. (1)

vipÄ• kapaccayÄ• di

<63> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa vipÄ• kapaccayena pa

saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa Ä• hÄ• rapaccayena paccayo ...
... jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccayena pacca

vippayuttapaccayo

<64> saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa vippayuttapaccayena pa
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa vippayuttapaccayena paccay
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

asaá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa vippayuttapaccayena paccayo
vatthu saá¹ƒkiliá¹-á¹-hÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

atthipaccayÄ• di

<65> saá¹ƒkiliá¹-á¹-ho \Ne IV 32/ dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa atthipaccayena
... ekaá¹ƒ (paá¹-iccavÄ• rasadisaá¹ƒ). saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dham
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). saá¹ƒkiliá¹-á¹-ho dhammo sa
asaá¹ƒkiliá¹-á¹-hassa ca dhammassa atthipaccayena paccayo (paá¹-iccasadisaá¹ƒ). (3)

asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa atthipaccayena paccayo --- s
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). asaá¹ƒkiliá¹-á¹-h
saá¹ƒkiliá¹-á¹-hassa dhammassa atthipaccayena paccayo --- purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ).

<66> saá¹ƒkiliá¹-á¹-ho \Be IV 27/ ca asaá¹ƒkiliá¹-á¹-ho ca dhammÄ• saá¹ƒkiliá¹-á¹-hassa d
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- saá¹ƒkiliá¹-á¹-ho
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•
(saá¹ƒkhittaá¹ƒ). (1)

saá¹ƒkiliá¹-á¹-ho ca asaá¹ƒkiliá¹-á¹-ho ca dhammÄ• asaá¹ƒkiliá¹-á¹-hassa dhammassa atth
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- saá¹ƒkiliá¹-á

mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. _
saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthipacc
__pacchÄ• jÄ• tÄ• _ --- saá¹ƒkiliá¹-á¹-hÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ•
atthipaccayena paccayo. (2)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<67> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare \Se IV 321
\Ne IV 33/ cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye ca
pacchÄ• jÄ• te dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, in
cattÄ• ri, magge cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cat
cattÄ• ri, avigate satta.

2. paccanÄ«yuddhÄ• ro

<68> saá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccayena
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamma

saá¹ƒkiliá¹-á¹-ho \Be IV 28/ dhammo saá¹ƒkiliá¹-á¹-hassa ca asaá¹ƒkiliá¹-á¹-hassa ca dham
sahajÄ• tapaccayena paccayo. (3)

<69> asaá¹ƒkiliá¹-á¹-ho dhammo asaá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccaye
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. (1)

asaá¹ƒkiliá¹-á¹-ho dhammo saá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... purejÄ• tapaccayena paccayo. (2)

saá¹ƒkiliá¹-á¹-ho ca asaá¹ƒkiliá¹-á¹-ho ca dhammÄ• saá¹ƒkiliá¹-á¹-hassa dhammassa saha
purejÄ• taá¹ƒ \Se IV 322/. (1)

saá¹ƒkiliá¹-á¹-ho \Ne IV 34/ ca asaá¹ƒkiliá¹-á¹-ho ca dhammÄ• asaá¹ƒkiliá¹-á¹-hassa dhamm
pacchÄ• jÄ• taá¹ƒ ... Ä• hÄ• raá¹ƒ ... indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<70> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nas
nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye satta
napacchÄ• jÄ• te satta ... pe ... namagge satta, nasampayutte paÃ±ca, navippayutte cattÄ•
cattÄ• ri, nonatthiyÄ• satta, novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<71> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare cattÄ•
cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navip
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<72> nahetupaccayÄ• \Be IV 29/ Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca (anulomam
satta.

saá¹ƒkiliá¹-á¹-hadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

78. kilesasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

<73> kilesasampayuttaá¹ƒ \Ne IV 35/ dhammaá¹ƒ paá¹-icca kilesasampayutto dhammo upp
kilesasampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ...

kilesasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto dhammo uppajjati hetupaccayÄ

khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

(kilesasampayuttadukaá¹ƒ saá¹ƒkiliá¹-á¹-hadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

kilesasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

79. kilesasaá¹ƒkilesikadukaá¹ƒ

1. paá¹-iccavÄ• ro

hetupaccayo

<74> kilesaÃ±ceva saá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca kileso ceva saá¹ƒkilesiko ca d
hetupaccayÄ• --- lobhaá¹ƒ paá¹-icca moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anott
(1)

kilesaÃ±ceva saá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca saá¹ƒkilesiko ceva no ca kileso dha
hetupaccayÄ• --- kilese paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca r

kilesaÃ±ceva saá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca kileso \Se IV 324/ ceva saá¹ƒkilesik
ceva no ca kileso ca dhammÄ• uppajjanti hetupaccayÄ• --- lobhaá¹ƒ paá¹-icca moho diá¹-
uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ sampayuttakÄ• ca khandhÄ• cittasamuá¹-á¹-hÄ• na

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ \Be IV 30/ \Ne IV 36/ paá¹-iccavÄ• ropi sahajÄ• tavÄ• ropi paccayavÄ• ropi nissaya
saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttavÄ• ropi kilesadukasadisÄ• . ninnÄ• nÄ• karaá¹‡aá¹ƒ. Ä

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<75> kileso ceva saá¹ƒkilesiko ca dhammo kilesassa ceva saá¹ƒkilesikassa ca dhammassa
--- kilesÄ• ceva saá¹ƒkilesikÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ kilesÄ• naá¹ƒ hetupaccayen

cattÄ• ri, kilesadukasadisaá¹ƒ.) (4)

Ä• rammaá¹‡apaccayo

<76> kileso ceva saá¹ƒkilesiko ca dhammo kilesassa ceva saá¹ƒkilesikassa ca dhammassa
paccayo --- kilese Ä• rabbha kilesÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) kilese Ä• rabbha
no ca kilesÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) kilese Ä• rabbha kilesÄ• ca
khandhÄ• uppajjanti. (3)

<77> saá¹ƒkilesiko ceva no ca kileso dhammo saá¹ƒkilesikassa ceva no ca kilesassa dham
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati, assÄ• deti al
Ä• rabbha rÄ• go uppajjati ... pe ... uddhaccaá¹ƒ uppajjati, jhÄ• ne parihÄ«ne \Se IV 325/ vip
domanassaá¹ƒ uppajjati; ariyÄ• gotrabhuá¹ƒ paccavekkhanti, vodÄ• naá¹ƒ paccavekkhanti,
vatthuá¹ƒ saá¹ƒkilesike ceva no ca kilese khandhe aniccato ... pe ... domanassaá¹ƒ uppajjat
cakkhunÄ• \Ne IV 37/ rÅ«paá¹ƒ passati ... pe ... Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena p
kilesadukasadisÄ• , ghaá¹-anÄ• rammaá¹‡Ä• pi kilesadukasadisÄ•).

adhipatipaccayo

<78> kileso \Be IV 31/ ceva saá¹ƒkilesiko ca dhammo kilesassa ceva saá¹ƒkilesikassa ca d
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i.

saá¹ƒkilesiko ceva no ca kileso dhammo saá¹ƒkilesikassa ceva no ca kilesassa dhammass
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ•
... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitv
garuá¹ƒ katvÄ• paccavekkhati, sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, vod
paccavekkhanti; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ saá¹ƒkilesike ceva no ca kilese khandhe garu
saá¹ƒkilesikÄ• ceva no ca kilesÄ• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- saá¹ƒki
kilesÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«p
paccayo. (itare dvepi kilesadukasadisÄ• . ghaá¹-anÄ• dhipatipi.)

anantarapaccayÄ• di

<79> kileso ceva saá¹ƒkilesiko ca dhammo kilesassa ceva saá¹ƒkilesikassa ca dhammassa
paccayo ... tÄ«á¹‡i (kilesadukasadisÄ•).

saá¹ƒkilesiko ceva no ca kileso dhammo saá¹ƒkilesikassa ceva no ca kilesassa dhammass

anantarapaccayena paccayo --- purimÄ• purimÄ• saá¹ƒkilesikÄ• ceva no ca kilesÄ• khan
pacchimÄ• naá¹ƒ saá¹ƒkilesikÄ• naÃ±ceva no ca kilesÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapa
gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... Ä• vajjanÄ• saá¹ƒkilesikÄ• naÃ±ceva no ca kile
anantarapaccayena paccayo.

(itare dve anantarÄ• kilesadukasadisÄ• , ninnÄ• nÄ• karaá¹‡Ä• . ghaá¹-anÄ• nantarampi s
kilesadukasadisÄ• \Ne IV 38/, ninnÄ• nÄ• karaá¹‡Ä• . upanissaye lokuttaraá¹ƒ natthi, idaá¹
kilesadukasadisaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

kilesasaá¹ƒkilesikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

80. kilesasaá¹ƒkiliá¹-á¹-hadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<80> kilesaÃ±ceva \Be IV 32/ saá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca kileso ceva saá¹
dhammo uppajjati hetupaccayÄ• --- lobhaá¹ƒ paá¹-icca moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá
anottappaá¹ƒ (cakkaá¹ƒ). (1)

kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho ceva no ca kiles
hetupaccayÄ• --- kilese paá¹-icca sampayuttakÄ• khandhÄ• . (2)

kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca kileso ceva saá¹ƒkiliá¹-á¹-ho ca s
ceva no ca kileso ca dhammÄ• uppajjanti hetupaccayÄ• --- lobhaá¹ƒ paá¹-icca moho diá¹-á
uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ sampayuttakÄ• ca khandhÄ• \Se IV 327/ (cakkaá¹ƒ)

<81> saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho ceva
\Ne IV 39/ uppajjati hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ ekaá¹ƒ khand
khandhÄ• ... pe ... dve khandhe ... pe .... (1)

saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso ceva saá¹ƒkiliá¹-á¹-ho
hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-he ceva no ca kilese khandhe paá¹-icca kilesÄ• . (2)

saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso ceva saá¹ƒkiliá¹-á¹-ho
saá¹ƒkiliá¹-á¹-ho ceva no ca kileso ca dhammÄ• uppajjanti hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-
kilesaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kilesÄ• ca ... pe ... dve khandhe ...

<82> kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haÃ±ca saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaÃ±ca dhamm
ceva saá¹ƒkiliá¹-á¹-ho ca dhammo uppajjati hetupaccayÄ• --- lobhaÃ±ca sampayuttake ca k
diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ (cakkaá¹ƒ). (1)

kilesaÃ±ceva \Be IV 33/ saá¹ƒkiliá¹-á¹-haÃ±ca saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaÃ±ca dh
saá¹ƒkiliá¹-á¹-ho ceva no ca kileso dhammo uppajjati hetupaccayÄ• --- saá¹ƒkiliá¹-á¹-haÃ±c
ekaá¹ƒ khandhaÃ±ca kilese ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (

kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haÃ±ca saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaÃ±ca dhammaá¹ƒ
saá¹ƒkiliá¹-á¹-ho ca saá¹ƒkiliá¹-á¹-ho ceva no ca kileso ca dhammÄ• uppajjanti hetupaccayÄ•
saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ ekaá¹ƒ khandhaÃ±ca lobhaÃ±ca paá¹-icca tayo kha
thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappaá¹ƒ ... pe ... dve khandhe ca ... pe ... (cakkaá¹ƒ).

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<83> hetuyÄ• \Se IV 328/ nava, Ä• rammaá¹‡e nava (sabbattha nava), kamme nava, Ä• h
nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<84> kilesaÃ±ceva \Ne IV 40/ saá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca kileso ceva saá¹
dhammo uppajjati nahetupaccayÄ• --- vicikicchaá¹ƒ paá¹-icca vicikicchÄ• sahagato moho, u
uddhaccasahagato moho. (1)

saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso ceva saá¹ƒkiliá¹-á¹-ho
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ•
moho. (1)

kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haÃ±ca saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaÃ±ca dhammaá¹ƒ saá¹ƒkiliá¹-á¹-ho ca dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccas vicikicchaÃ±ca uddhaccaÃ±ca paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<85> nahetuyÄ• \Be IV 34/ tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava.

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒs sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• .)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<86> kileso \Ne IV 41/ ceva saá¹ƒkiliá¹-á¹-ho ca dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hass IV 329/ hetupaccayena paccayo --- kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• ca hetÅ« sampayuttakÄ hetupaccayena paccayo. (1)

kileso ceva saá¹ƒkiliá¹-á¹-ho ca dhammo saá¹ƒkiliá¹-á¹-hassa ceva no ca kilesassa dhamma paccayo --- kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• ca hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹

kileso ceva saá¹ƒkiliá¹-á¹-ho ca dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa ca saá¹ƒkiliá¹- ca kilesassa ca dhammassa hetupaccayena paccayo --- kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• ca sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kilesÄ• naÃ±ca hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayo

<87> kileso ceva saá¹ƒkiliá¹-á¹-ho ca dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa ca dham
Ä• rammaá¹‡apaccayena paccayo --- kilese Ä• rabbha kilesÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• ta
saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) kiles
sampayuttakÄ• khandhÄ• ca uppajjanti. (3)

<88> saá¹ƒkiliá¹-á¹-ho \Be IV 35/ ceva no ca kileso dhammo saá¹ƒkiliá¹-á¹-hassa ceva no c
dhammassa Ä• rammaá¹‡apaccayena paccayo --- saá¹ƒkiliá¹-á¹-he ceva no ca kilese khand
saá¹ƒkiliá¹-á¹-hÄ• \Ne IV 42/ ceva no ca kilesÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabb
saá¹ƒkiliá¹-á¹-he ceva no ca kilese khandhe Ä• rabbha kilesÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• ta
saá¹ƒkiliá¹-á¹-he ceva no ca kilese khandhe Ä• rabbha kilesÄ• ca sampayuttakÄ• khandhÄ

(itarepi tÄ«á¹‡i kÄ• tabbÄ• .)

adhipatipaccayo

<89> kileso ceva saá¹ƒkiliá¹-á¹-ho ca dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa ca \Se IV
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i.

saá¹ƒkiliá¹-á¹-ho ceva no ca kileso dhammo saá¹ƒkiliá¹-á¹-hassa ceva no ca kilesassa dhan
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡
saá¹ƒkiliá¹-á¹-he ceva no ca kilese khandhe garuá¹ƒ katvÄ• ... pe ... tÄ«á¹‡i. (dve adhipati t
kÄ• tabbÄ• , itare dvepi tÄ«á¹‡i kÄ• tabbÄ• .)

anantarapaccayÄ• di

<90> kileso ceva saá¹ƒkiliá¹-á¹-ho ca dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa ca dham
anantarapaccayena paccayo (navapi kÄ• tabbÄ• , Ä• vajjanÄ• pi vuá¹-á¹-hÄ• nampi natthi)
paccayo ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissa
upanissayapaccayena paccayo ... nava paÃ±hÄ• (purejÄ• tapaccayo pacchÄ• jÄ• tapacca
Ä• sevanapaccayena paccayo.

kammapaccayÄ• di

<91> saá¹ƒkiliá¹-á¹-ho ceva no ca kileso dhammo saá¹ƒkiliá¹-á¹-hassa ceva no ca kilesassa
kammapaccayena paccayo --- saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• cetanÄ• sampayuttak
kammapaccayena paccayo. (1)

saá¹ƒkiliá¹-á¹-ho \Ne IV 43/ ceva no ca kileso dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa

kammapaccayena paccayo --- saá¹ƒkiliá¹-á¹-hÄ• ceva no \Be IV 36/ ca kilesÄ• cetanÄ• sa
kilesÄ• naá¹ƒ kammapaccayena paccayo. (2)

saá¹ƒkiliá¹-á¹-ho ceva no ca kileso dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa ca saá¹ƒkil
no ca kilesassa dhammassa kammapaccayena paccayo --- saá¹ƒkiliá¹-á¹-hÄ• ceva no ca k
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kilesÄ• naÃ±ca kammapaccayena paccayo. (3)

Ä• hÄ• rapaccayena \Se III 331/ paccayo ... tÄ«á¹‡i ... indriyapaccayena paccayo ... tÄ«á¹‡
jhÄ• napaccayena paccayo ... tÄ«á¹‡i ... maggapaccayena paccayo ... nava ... sampayuttap
nava ... atthipaccayena paccayo ... nava ... natthipaccayena paccayo ... vigatapaccayena pa
avigatapaccayena paccayo ... nava.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<92> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vig
nava.

paccanÄ«yuddhÄ• ro

<93> kileso ceva saá¹ƒkiliá¹-á¹-ho ca dhammo kilesassa ceva saá¹ƒkiliá¹-á¹-hassa ca dham
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
tÄ«á¹‡iyeva padÄ• kÄ• tabbÄ• .)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<94> nahetuyÄ• \Ne IV 44/ nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<95> hetupaccayÄ• \Be IV 37/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, naananta

tÄ«á¹‡i, naupanissaye tÄ«á¹‡i ... pe ... namagge tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i, nona
novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<96> nahetupaccayÄ• Ä• rammaá¹‡e nava (anulomamÄ• tikÄ• kÄ• tabbÄ•) ... pe ... avig

kilesasaá¹ƒkiliá¹-á¹-hadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

81. kilesakilesasampayuttadukaá¹ƒ

1. paá¹-iccavÄ• ro

<97> kilesaÃ±ceva \Se IV 332/ kilesasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca kileso ceva ki
uppajjati hetupaccayÄ• --- lobhaá¹ƒ paá¹-icca moho diá¹-á¹-hi thinaá¹ƒ uddhaccaá¹ƒ ahirika
(kilesasaá¹ƒkiliá¹-á¹-hadukasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ, sabbe vÄ• rÄ• .)

kilesakilesasampayuttadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

82. kilesavippayuttasaá¹ƒkilesikadukaá¹ƒ

1. paá¹-iccavÄ• ro

<98> kilesavippayuttaá¹ƒ \Ne IV 45/ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutt
dhammo uppajjati hetupaccayÄ• --- kilesavippayuttaá¹ƒ saá¹ƒkilesikaá¹ƒ ekaá¹ƒ khandhaá
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ....

(yathÄ• lokiyadukaá¹ƒ, evaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

kilesavippayuttasaá¹ƒkilesikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kilesagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. piá¹-á¹-hidukaá¹ƒ

83. dassanenapahÄ• tabbadukaá¹ƒ

3. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<1> dassanena \Be IV 38/ \Ne IV 46/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pa
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo k
khandhe ... pe .... (1)

dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo dhammo upp
dassanena pahÄ• tabbe khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo ca nadassanen
uppajjanti hetupaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
cittasamuá¹-á¹-hÄ• naÃ±ca ... pe ... dve khandhe ... pe .... (3)

nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo dhammo u
nadassanena \Ne IV 47/ pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• citta
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca va
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

dassanena pahÄ• tabbaÃ±ca nadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paá¹-icca nadas
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbe khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<2> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca, anantare dve, samanantar
aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevane dve, ka
Ä• hÄ• re paÃ±ca ... pe ... avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<3> dassanena \Be IV 39/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato \Se IV 3

nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo dhammo u
ahetukaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... ahetukapaá¹-isandhi
(yÄ• va asaÃ±Ã±asattÄ•) uddhaccasahagate khandhe paá¹-icca uddhaccasahagato moho.

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<4> nahetuyÄ• \Ne IV 48/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanant
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch
naÄ• sevane paÃ±ca, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ek
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<5> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo
(paá¹-iccasadisÄ•).

<6> nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nadassanena pahÄ• tabbo dhar
nadassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• m
vatthuá¹ƒ paccayÄ• nadassanena pahÄ• tabbÄ• khandhÄ• . (1)

nadassanena \Ne IV 49/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo c
--- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbÄ• khandhÄ• . (2)

nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo ca nadassa
dhammÄ• uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbÄ• kha
cittasamuá¹-á¹-hÄ• naá¹ƒ. (3)

<7> dassanena pahÄ• tabbaÃ±ca nadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paccayÄ•
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca pa
... dve khandhe ca ... pe .... (1)

dassanena pahÄ• tabbaÃ±ca nadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paccayÄ• nada
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbe khandhe ca mahÄ• bhÅ«te ca paccayÄ
rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbaÃ±ca nadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paccayÄ• dass
pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• --- dassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... dassanena pahÄ• tabbe khandh
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<8> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<9> dassanena \Ne IV 50/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paccayÄ• vicikicchÄ• sahagato moho. (

nadassanena \Be IV 41/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nadassanena pahÄ• tabbo
nahetupaccayÄ• --- ahetukaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ

cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ \Se IV 336/ ... pe ... dve khandhe ... pe ... (yÄ• va asa
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• ahetukÄ• nadassanena pahÄ• tabbÄ• khandhÄ• , uddhaccasahagate
uddhaccasahagato moho, vatthuá¹ƒ paccayÄ• uddhaccasahagato moho. (1)

nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo up
vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagato moho. (2)

dassanena pahÄ• tabbaÃ±ca nadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paccayÄ• dassa
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sa

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<10> nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
51/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napa
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ

4. nissayavÄ• ro

(itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<11> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbo dh
(saá¹ƒkhittaá¹ƒ). (1)

nadassanena \Be IV 42/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nadassanena pahÄ•
hetupaccayÄ• \Se IV 337/ (saá¹ƒkhittaá¹ƒ). (1)

hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve, avigate dve.

anulomaá¹ƒ.

<12> dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabbo dh
--- vicikicchÄ• sahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sahagato moho. (1)

nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nadassanena pahÄ• tabbo dha
(saá¹ƒkhittaá¹ƒ). (1)

nahetuyÄ• \Ne IV 52/ dve, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, na
dve, navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<13> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa hetupacc

nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa hetupacca
pahÄ• tabbÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±c
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<14> dassanena \Be IV 43/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa
\Ne IV 53/ --- dassanena pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha
rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• \Se IV 338/ uppajjati, dassanena pahÄ• tabb
uppajjati; dassanena pahÄ• tabbaá¹ƒ diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha
rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... domanassaá¹ƒ uppajjati; vicikicchaá¹

vicikicchÄ• uppajjati, diá¹-á¹-hi ... pe ... domanassaá¹ƒ uppajjati; dassanena pahÄ• tabbaá¹
Ä• rabbha dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, diá¹-á¹-hi uppajjati, vicikicch

dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa Ä• rammaá¹
dassanena pahÄ• tabbe pahÄ«ne kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹‡e ... pe ..
khandhe aniccato ... pe ... vipassati, cetopariyaÃ±Ä• á¹‡ena dassanena pahÄ• tabbacittasa
jÄ• nÄ• ti, dassanena pahÄ• tabbÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• n
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

<15> nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa Ä• ra
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ•
taá¹ƒ Ä• rabbha nadassanena pahÄ• tabbo rÄ• go uppajjati; uddhaccaá¹ƒ ... pe ... nadassan
domanassaá¹ƒ uppajjati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ•
maggaá¹ƒ paccavekkhanti ... pe ... phalassa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena pacca
pahÄ• tabbe pahÄ«ne kilese \Se IV 339/ paccavekkhanti, vikkhambhite kilese ... pe ... pubb
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nadassanena pahÄ• tabbe khandhe aniccato ... pe ... vipassat
abhinandati, taá¹ƒ Ä• rabbha nadassanena pahÄ• tabbo rÄ• go uppajjati, uddhaccaá¹ƒ ... pe
pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... anA
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

nadassanena \Be IV 44/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä•
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• ..
cakkhuá¹ƒ \Ne IV 54/ ... pe ... vatthuá¹ƒ nadassanena pahÄ• tabbe khandhe assÄ• deti abh
dassanena pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... dassanena
domanassaá¹ƒ uppajjati. (2)

adhipatipaccayo

<16> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dassanena pahÄ
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• dassanena pahÄ• tabbo rÄ• go uppaj
diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• ... pe .... __sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• tabbÄ• c
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa adhipatipacc
__sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• tabbÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rA
paccayo. (2)

dassanena pahÄ• tabbo dhammo \Se IV 340/ dassanena pahÄ• tabbassa ca nadassanena
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• tabbÄ• dhipati sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<17> nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa adhi
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ ... pe ... pubbe ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒ
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• nadassanena pahÄ• tabbo rÄ• go uppajjati, a
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• ... pe ... phalassa adhipatipaccayena paccayo;
vatthuá¹ƒ nadassanena pahÄ• tabbe khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ
nadassanena pahÄ• tabbo rÄ• go uppajjati. __sahajÄ• tÄ• dhipati_ --- nadassanena pahÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

nadassanena \Be IV 45/ \Ne IV 55/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhar
paccayo. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• ... pe ... jhÄ• naá¹ƒ ... pe ... cakk
vatthuá¹ƒ nadassanena pahÄ• tabbe khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ
pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi uppajjati. (2)

anantarapaccayo

<18> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa anantarap
purimÄ• dassanena pahÄ• tabbÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ dassane
anantarapaccayena paccayo. (1)

dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa anantarapac
dassanena pahÄ• tabbÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ
purimÄ• nadassanena pahÄ• tabbÄ• khandhÄ• ... pe ... phalasamÄ• pattiyÄ• anantarapa
kÄ• tabbaá¹ƒ.) Ä• vajjanÄ• dassanena pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapacc

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... paÃ±ca ... aÃ±Ã±ama
dve ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<19> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa upanissay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati;
dosaá¹ƒ ... mohaá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe .

bhindati; dassanena pahÄ• tabbo rÄ• go ... pe ... patthanÄ• dassanena pahÄ• tabbassa rÄ
patthanÄ• ya upanissayapaccayena paccayo. (2)

dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa upanissayap
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- dassanena pah
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti dassanena pahÄ• tabbaá¹ƒ
diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ upanissÄ• ya \Be IV 46/ dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ
dassanena pahÄ• tabbo rÄ• go ... pe ... patthanÄ• saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya nada
rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa \Se IV 342/ ... patthanÄ• ya ... kÄ• yikassa
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

<20> nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa upan
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti; sÄ«laá¹
paÃ±Ã±aá¹ƒ, nadassanena pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ
kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• p
mÄ• naá¹ƒ jappeti; saddhÄ• ... pe ... paÃ±Ã±Ä• , nadassanena pahÄ• tabbo rÄ• go ... pe ..
kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya nadassane
... pe ... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ• yikassa dukkhassa ... maggassa, pha
upanissayapaccayena paccayo. (2)

nadassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa upanissayapa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ upanissÄ• ya diá¹-á¹-
nadassanena pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹
sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bh
... senÄ• sanaá¹ƒ dassanena pahÄ• tabbassa rÄ• gassa ... dosassa ... mohassa ... diá¹-á¹-h
upanissayapaccayena paccayo. (2)

purejÄ• tapaccayo

<21> nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa \Se I
--- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cak
aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha nadassanena pahÄ• tab
... pe ... uddhaccaá¹ƒ ... pe ... nadassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati; dibbe
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- ca
cakkhuviÃ±Ã±Ä• á¹‡assa \Be IV 47/ ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ...

pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (1)

nadassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa purejÄ• tapa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha dassanena pahÄ• tabbo rÄ• go ... pe ... diá¹-á¹-hi ..
... pe ... dassanena pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vat
pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<22> dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa pacchÄ
(saá¹ƒkhittaá¹ƒ). (1)

nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa pacchÄ• jÄ
(saá¹ƒkhittaá¹ƒ) ... Ä• sevanapaccayena paccayo ... dve.

kammapaccayo

<23> dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa kammapa
pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo

dassanena pahÄ• tabbo dhammo \Se IV 344/ nadassanena pahÄ• tabbassa dhammassa k
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- dassanena pahÄ• tabbÄ• cetanÄ•
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- dassanena pahÄ• t
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (2)

dassanena \Ne IV 58/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nadassanena
kammapaccayena paccayo --- dassanena pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kh
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

<24> nadassanena \Be IV 48/ pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhamm
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nadassanena pahÄ• tabbÄ• cetan
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo;
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nadassanena pahÄ• tabbÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandh
kammapaccayena paccayo.

vipÄ• kapaccayÄ• di

<25> nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa vipÄ
... Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indriyapaccayena paccayo ... cattÄ• ri ... jhÄ•
paccayo ... cattÄ• ri ... maggapaccayena paccayo ... cattÄ• ri ... sampayuttapaccayena pacc

vippayuttapaccayo

<26> dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa vippayu
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

nadassanena \Se IV 345/ pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ).

nadassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa vippayuttapa
--- vatthu dassanena pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (

atthipaccayÄ• di

<27> dassanena \Ne IV 59/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa
(paá¹-iccasadisaá¹ƒ). dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhar
--- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). dassanena pahÄ• tabbo dhammo das
nadassanena pahÄ• tabbassa ca dhammassa atthipaccayena paccayo (paá¹-iccavÄ• rasad

nadassanena \Be IV 49/ pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). r
dhammo dassanena pahÄ• tabbassa dhammassa atthipaccayena paccayo. purejÄ• taá¹ƒ --
(saá¹ƒkhittaá¹ƒ, purejÄ• tasadisaá¹ƒ). (2)

<28> dassanena pahÄ• tabbo ca nadassanena pahÄ• tabbo ca dhammÄ• dassanena pah
atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- dassanena pahÄ
vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ•

dassanena pahÄ• tabbo ca nadassanena pahÄ• tabbo ca dhammÄ• nadassanena pahÄ•
paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ \Se IV 346/, indriyaá¹ƒ. __sahaj
pahÄ• tabbÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá
__pacchÄ• jÄ• tÄ• _ --- dassanena pahÄ• tabbÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro
atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- dassanena pahÄ• tabbÄ• khandhÄ• ca r
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

natthipaccayena paccayo, vigatapaccayena paccayo, avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<29> hetuyÄ• \Ne IV 60/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, pur dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate catt satta.

paccanÄ«yuddhÄ• ro

<30> dassanena \Be IV 50/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. (1)

dassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa Ä• rammaá¹‡ sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye kammapaccayena paccayo. (2)

dassanena pahÄ• tabbo dhammo dassanena pahÄ• tabbassa ca nadassanena pahÄ• tabb sahajÄ• tapaccayena paccayo. (3)

<31> nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa \Se IV 347/ dham paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa paccayo. (1)

nadassanena \Ne IV 61/ pahÄ• tabbo dhammo dassanena pahÄ• tabbassa dhammassa Ä• upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

dassanena pahÄ• tabbo ca nadassanena pahÄ• tabbo ca dhammÄ• dassanena pahÄ• tab purejÄ• taá¹ƒ. (1)

dassanena pahÄ• tabbo ca nadassanena pahÄ• tabbo ca dhammÄ• nadassanena pahÄ•

pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<32> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, nas
nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye satta
napacchÄ• jÄ• te satta ... pe ... namagge satta, nasampayutte paÃ±ca, navippayutte cattÄ•
cattÄ• ri, nonatthiyÄ• satta, novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<33> hetupaccayÄ• \Be IV 51/ naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• nava, naanantar
nasamanantare cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri (sabbattha cattÄ
navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<34> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca (anulomamÄ• tikÄ• k
satta.

dassanenapahÄ• tabbadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

84. bhÄ• vanÄ• yapahÄ• tabbadukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

1-4. paccayÄ• nulomÄ• di

<35> bhÄ• vanÄ• ya \Ne IV 62/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pah
hetupaccayÄ• (yathÄ• dassanadukaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca.

anulomaá¹ƒ.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dhamm
uddhaccasahagate khandhe paá¹-icca uddhaccasahagato moho.

nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tabbo dh
ahetukaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±
khandhe paá¹-icca vicikicchÄ• sahagato moho (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se IV 349/ dve ... pe ... novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

(paccayavÄ• rapaccanÄ«ye \Be IV 52/ nahetupaccaye uddhaccasahagate tÄ«á¹‡i, moho u
dassanadukasadisÄ• , uddhaccapaccanÄ«yampi nÄ• naá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<36> bhÄ• vanÄ• ya \Ne IV 63/ pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dha
bhÄ• vanÄ• ya pahÄ• tabbÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena

nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammassa he
(1)

Ä• rammaá¹‡apaccayo

<37> bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa Ä
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha bhÄ• va
uppajjati, uddhaccaá¹ƒ uppajjati; bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati; u
uddhaccaá¹ƒ uppajjati, bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati; bhÄ• vanÄ
domanassaá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, uddhac

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammassa Ä• ra

bhÄ• vanÄ• ya pahÄ• tabbe pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe sar
... bhÄ• vanÄ• ya pahÄ• tabbe khandhe aniccato ... pe ... vipassati assÄ• deti abhinandati, t
nabhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... nabh
pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati; cetopariyaÃ±Ä• á¹‡ena \Se IV 350/ bhÄ• vanÄ• y
cittaá¹ƒ jÄ• nÄ• ti, bhÄ• vanÄ• ya pahÄ• tabbÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubb
IV 64/, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa \Be IV 53/, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vaj
paccayo. (2)

<38> nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammas
dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ•
taá¹ƒ Ä• rabbha nabhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicch
nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, pubbe ... pe ... jhÄ• nÄ• ... pe ..
vuá¹-á¹-hahitvÄ• ... pe ... phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariy
pahÄ• tabbe pahÄ«ne kilese ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nabhÄ• vanÄ• ya pahÄ•
... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha nabhÄ• vanÄ• ya pahÄ• tabbo rÄ
diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ upp
cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ
Ä• rammaá¹‡apaccayena paccayo. (1)

nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa Ä• ra
... pe ... sÄ«laá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nabhÄ• vanÄ• ya
khandhe assÄ• deti abhinandati, taá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppaj
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati. (2)

adhipatipaccayo

<39> bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa a
--- Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- bhÄ• vanÄ• y
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• bhÄ• vanÄ• ya pahÄ• tabbo
__sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbÄ• dhipati sampayuttakÄ• naá¹ƒ khan
paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammassa adhi
Ä• rammaá¹‡Ä• dhipati \Ne IV 65/, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- bhÄ•
rÄ• gaá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• nabhÄ• vanÄ• ya
diá¹-á¹-hi \Be IV 54/ uppajjati. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbÄ• dhipa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa ca nabhÄ• vanÄ• ya
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbÄ• dhipat
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<40> nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammas
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, ta
nabhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati. __sahajÄ• tÄ• dhipati_ --- nabhÄ• vanÄ• ya
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa \Se IV 352/ dham
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vat
nabhÄ• vanÄ• ya pahÄ• tabbe khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garu
pahÄ• tabbo rÄ• go uppajjati. (2)

anantarapaccayÄ• di

<41> bhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa a
(dassanadukasadisÄ• bhÄ• vanÄ• ninnÄ• nÄ• karaá¹‡Ä•) ... samanantarapaccayena pac
sahajÄ• tapaccayena paccayo ... paÃ±ca ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... dve ...
... satta.

upanissayapaccayo

<42> bhÄ• vanÄ• ya \Ne IV 66/ pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dha
--- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«pa
pahÄ• tabbo rÄ• go ... doso ... moho ... mÄ• no ... patthanÄ• bhÄ• vanÄ• ya pahÄ• tabbas
dosassa ... mohassa ... mÄ• nassa ... patthanÄ• ya upanissayapaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammassa upan
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti,
... saá¹…ghaá¹ƒ bhindati; bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ..
bhindati; bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go ... pe ... patthanÄ• saddhÄ• ya ... pe ... paÃ±Ã
nabhÄ• vanÄ• ya pahÄ• tabbassa, rÄ• gassa ... dosassa ... mohassa ... diá¹-á¹-hiyÄ• ... pa
sukhassa ... kÄ• yikassa dukkhassa ... maggassa ... phalasamÄ• pattiyÄ• upanissayapacca

<43> nabhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammas
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; s
paÃ±Ã±aá¹ƒ, nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... diá¹-á¹-
kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• n
samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ...
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya nabhÄ• vanÄ• ya pahÄ• tabbassa rÄ• gassa ... dosassa
... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ• yikassa dukkhassa ... maggassa ... phalasa
upanissayapaccayena paccayo. (1)

nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa upan
Ä• rammaá¹‡Å«panissayo \Ne IV 67/, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pak
saddhaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ jappeti ... pe ... sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• ga
kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya mÄ• naá¹ƒ
senÄ• sanaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbassa rÄ• gassa ... dosassa ... mohassa ... mÄ• na
upanissayapaccayena paccayo. (2)

purejÄ• tapaccayÄ• di

<44> nabhÄ• vanÄ• ya \Be IV 56/ pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rab
nabhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicikicchÄ• uppajjati; na
pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... pho
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu nabhÄ• vanÄ• ya pahÄ• tabbÄ•
purejÄ• tapaccayena paccayo. (1)

nabhÄ• vanÄ• ya pahÄ• tabbo dhammo bhÄ• vanÄ• ya pahÄ• tabbassa dhammassa purej
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha bhÄ• vanÄ• ya pahÄ• tabbo rÄ• go uppajjati, uddha
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu b
pahÄ• tabbÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

<45> pacchÄ• jÄ• tapaccayena paccayo ... dve, Ä• sevanapaccayena paccayo ... dve, kam
bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapacc
kÄ• tabbaá¹ƒ.) bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pa
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) bhÄ• vanÄ• ya pahÄ• tabbÄ• cetanÄ• sampayuttakÄ• naá¹ƒ kh

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

nabhÄ• vanÄ• ya \Ne IV 68/ pahÄ• tabbo \Se IV 355/ dhammo nabhÄ• vanÄ• ya pahÄ• tab
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nabhÄ• vanÄ• ya pahÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kamm
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nabhÄ• vanÄ• ya pahÄ• tabbÄ
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo ... vipÄ• kapaccay
... avigatapaccayena paccayo. (sabbapaccayÄ• dassanadukasadisÄ• , bhÄ• vanÄ• ninnÄ

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<46> hetuyÄ• \Be IV 57/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare
cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, pu
dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri,
cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate catt
satta.

(paccanÄ«yavibhaá¹…go dassanadukasadiso vibhajitabbo. evaá¹ƒ tÄ«á¹‡i gaá¹‡anÄ• pi ga

bhÄ• vanÄ• yapahÄ• tabbadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

85. dassanenapahÄ• tabbahetukadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<47> dassanena \Se IV 356/ \Ne IV 69/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dass
dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
pe ... dve khandhe ... pe .... (1)

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbahetuko
--- dassanena pahÄ• tabbahetuke khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko ca
ca dhammÄ• uppajjanti hetupaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khand
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

<48> nadassanena \Be IV 58/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena
uppajjati hetupaccayÄ• --- nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... vicikicchÄ• sahagataá¹ƒ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahA

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko
--- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• . (2)

nadassanena \Ne IV 70/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• ta
pahÄ• tabbahetuko \Se IV 357/ ca dhammÄ• uppajjanti hetupaccayÄ• --- vicikicchÄ• sahag
sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<49> dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhamma
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ kh
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ pa
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetuke kha
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sahagate khandhe ca mohaÃ±ca
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ pa
pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dhammÄ• uppajjanti hetupacca
ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
ca ... pe .... (3)

Ä• rammaá¹‡apaccayo

<50> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahet
Ä• rammaá¹‡apaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icc

khandhe ... pe .... (1)

dassanena \Be IV 59/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tab
Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato r

dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena \Se IV 358/ pahÄ• tab
pahÄ• tabbahetuko ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahaga
paá¹-icca tayo khandhÄ• moho ca ... pe ... dve khandhe ... pe .... (3)

<51> nadassanena \Ne IV 71/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena
uppajjati Ä• rammaá¹‡apaccayÄ• --- nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandha
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbahetuko
Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• kh

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ pa
pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagataá¹ƒ
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<52> hetuyÄ• nava, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anantare cha, samanantare
aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cha, purejÄ• te cha, Ä• sevane cha, kamm
Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte cha, vippayutte nava,
cha, vigate cha, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<53> dassanena \Be IV 60/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pa
uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe \Se IV 359/ paá¹-icca vicikicchÄ

nadassanena \Ne IV 72/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ•
nahetupaccayÄ• ahetukaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) uddhaccasahagate
uddhaccasahagato moho. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<54> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i,
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te satta, napacchÄ• jÄ• te na
nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<55> hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... napurejÄ• te s
navippayutte cattÄ• ri, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<56> nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve ... pe ... vipÄ• ke ekaá¹ƒ ... pe ...
avigate dve.

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<57> dassanena \Be IV 61/ \Ne IV 73/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nadassanena pahÄ• tabbahetukaá¹ƒ \Se IV 360/ dhammaá¹ƒ paccayÄ• nadassanena pah
hetupaccayÄ• --- nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..
ajjhattikÄ• mahÄ• bhÅ«tÄ•) vatthuá¹ƒ paccayÄ• nadassanena pahÄ• tabbahetukÄ• khan

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahetuk
--- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ• , vicikicchÄ• sahagataá
sampayuttakÄ• khandhÄ• . (2)

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahetuk
ca dhammÄ• uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahet
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ paccayÄ•
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<58> dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhamma
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

dassanena \Ne IV 74/ pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dha
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetuke kha
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \Se IV 361/, vicikicchÄ• sahagate khandhe c
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

dassanena \Be IV 62/ pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dha
pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dhammÄ• uppajjanti hetupacc
pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ...
dassanena pahÄ• tabbahetuke khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ
vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• cittasa
... pe ... dve khandhe ca ... pe .... (3)

Ä• rammaá¹‡apaccayo

<59> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahe
Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i (paá¹-iccasadisÄ•).

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nadassanena pahÄ• tabbahet

Ä• rammaá¹‡apaccayÄ• --- nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pacca
dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuvi
... vatthuá¹ƒ paccayÄ• nadassanena pahÄ• tabbahetukÄ• khandhÄ• , vatthuá¹ƒ paccayÄ•
nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbahetuko
Ä• rammaá¹‡apaccayÄ• --- vatthuá¹ƒ paccayÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ
mohaá¹ƒ paccayÄ• sampayuttakÄ• khandhÄ• . nadassanena pahÄ• tabbahetukaá¹ƒ dham
pahÄ• tabbahetuko ca nadassanena \Se IV 362/ pahÄ• tabbahetuko ca dhammÄ• uppajjan
vatthuá¹ƒ paccayÄ• vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca. (3)

<60> dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhamma
pahÄ• tabbahetuko \Ne IV 75/ dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- dassanena pa
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... viciki
ekaá¹ƒ khandhaÃ±ca mohaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe .

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ pa
pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• --- vicikicchÄ• sahagate \Be
paccayÄ• vicikicchÄ• sahagato moho. (2)

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ pa
ca nadassanena pahÄ• tabbahetuko ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• --- v
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• moho ca ... pe ... dve khandhe ca ... p

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<61> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), vipÄ• ke ek
nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<62> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• nadassanena pahÄ• tabba
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paccayÄ• vicikicchÄ• sahagato moho. (

nadassanena \Ne IV 76/ pahÄ• tabbahetukaá¹ƒ \Se IV 363/ dhammaá¹ƒ paccayÄ• nadass
uppajjati nahetupaccayÄ• --- ahetukaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ ... pe ... (yÄ•
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccay
vatthuá¹ƒ paccayÄ• ahetukÄ• nadassanena pahÄ• tabbahetukÄ• khandhÄ• , uddhaccasa
paccayÄ• uddhaccasahagato moho. (1)

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ pa
pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe ca
vicikicchÄ• sahagato moho (saá¹ƒkhittaá¹ƒ). (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<63> nahetuyÄ• \Be IV 64/ tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te s
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayacatukkaá¹ƒ

hetupaccayo

<64> dassanena \Ne IV 77/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena
uppajjati hetupaccayÄ• --- dassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá
pe ... dve khandhe ... pe .... (1)

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nadassanena pahÄ• tab
hetupaccayÄ• --- nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ
... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pahÄ• tabba

hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ mohaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• kha

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ sa
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ ekaá¹ƒ kh
saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe .... (1)

Ä• rammaá¹‡apaccayo

<65> dassanena \Be IV 65/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena
uppajjati Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i (paá¹-iccasadisÄ•).

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nadassanena pahÄ• tab
Ä• rammaá¹‡apaccayÄ• --- nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒ
pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

nadassanena \Ne IV 78/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho dassanena pa
uppajjati Ä• rammaá¹‡apaccayÄ• (paá¹-iccasadisaá¹ƒ). (2)

dassanena pahÄ• tabbahetukaÃ±ca nadassanena pahÄ• tabbahetukaÃ±ca dhammaá¹ƒ sa
pahÄ• tabbahetuko dhammo uppajjati Ä• rammaá¹‡apaccayÄ• (paá¹-iccasadisaá¹ƒ, saá¹ƒk

<66> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cha, adhipatiyÄ• dve, anantare cha (sabbattha cha
... avigate cha.

anulomaá¹ƒ.

nahetupaccayo

<67> dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nadassanena pahÄ•
uppajjati nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe saá¹ƒsaá¹-á¹-ho vicikicchÄ• sa

nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nadassanena pahÄ• tabb
nahetupaccayÄ• --- ahetukaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ s
... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... uddhaccasahagate kha
saá¹ƒsaá¹-á¹-ho uddhaccasahagato moho. (1)

nahetuyÄ• dve, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ• sevane
navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte cha.

paccanÄ«yaá¹ƒ.

hetudukaá¹ƒ

hetupaccayÄ• \Be IV 66/ \Ne IV 79/ naadhipatiyÄ• cattÄ• ri, napurejÄ• te cattÄ• ri ... pe ... cattÄ• ri.

nahetudukaá¹ƒ

nahetupaccayÄ• Ä• rammaá¹‡e dve, anantare dve ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigat

6. sampayuttavÄ• ro

(sampayuttavÄ• ro saá¹ƒsaá¹-á¹-havÄ• rasadiso.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<68> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma dassanena pahÄ• tabbahetukÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayo kÄ• tabbaá¹ƒ.) dassanena pahÄ• tabbahetukÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«p (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) dassanena pahÄ• tabbahetukÄ• hetÅ« sampayuttakÄ• naá¹ƒ kh cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

69 __._ nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dh --- nadassanena pahÄ• tabbahetukÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasa 80/ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo, vicikicchÄ• sahagato moho cittasamuá¹-á¹-hÄ• n hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) vicikicch sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

Ä• rammaá¹‡apaccayo

<70> dassanena \Be IV 67/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukass
Ä• rammaá¹‡apaccayena paccayo --- dassanena pahÄ• tabbahetuke khandhe Ä• rabbha d
khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) dassanena pahÄ• tabbahetuke khandhe Ä
pahÄ• tabbahetukÄ• khandhÄ• ca moho ca uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) dassane
Ä• rabbha vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca uppajjanti. (3)

<71> nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dha
paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccave
abhinandati, taá¹ƒ Ä• rabbha nadassanena pahÄ• tabbahetuko rÄ• go uppajjati, uddhaccaá
pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati, pubbe suciá¹‡á¹‡Ä• ni \Se IV 367/ ... pe ...
vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti ... p
nadassanena pahÄ• tabbahetuke pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese ... pe
samudÄ• ciá¹‡á¹‡e kilese jÄ• nanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nadassanena pahÄ• tabba
mohaÃ±ca aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha nadassanen
rÄ• go uppajjati, uddhaccaá¹ƒ uppajjati, nadassanena pahÄ• tabbahetukaá¹ƒ domanassaá¹
cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya, mohas
paccayo.

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammassa
dÄ• naá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nadassanena pahÄ• tab
ca mohaÃ±ca assÄ• deti abhinandati, taá¹ƒ Ä• rabbha dassanena pahÄ• tabbahetuko \Ne I
diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... dassanena pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ up

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassan
dhammassa Ä• rammaá¹‡apaccayena paccayo --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nadassane
ca mohaÃ±ca Ä• rabbha vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca uppajjanti. (3)

<72> dassanena \Be IV 68/ pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dh
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- vicikicchÄ• saha
mohaÃ±ca Ä• rabbha dassanena pahÄ• tabbahetukÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ
vicikicchÄ• sahagate khandhe ca mohaÃ±ca Ä• rabbha nadassanena pahÄ• tabbahetukÄ•
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) vicikicchÄ• sahagate khandhe ca mohaÃ±ca Ä• rabbha vicikicch
moho ca uppajjanti. (3)

adhipatipaccayo

<73> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma

Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dassanena pahÄ
katvÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ• uppajjanti. __sahajÄ• tÄ• dhipati_ --- d
pahÄ• tabbahetukÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena pac

dassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dhammassa
__sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• tabbahetukÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• n
adhipatipaccayena paccayo. (2)

dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassaner
ca dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- dassanena pahÄ• ta
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

<74> nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dha
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ...
uposathakammaá¹ƒ katvÄ• \Se IV 369/ taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abh
katvÄ• nadassanena pahÄ• tabbahetuko rÄ• go uppajjati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jh
maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• ... pe ... phalassa \Be IV 69/ adhipatip
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nadassanena pahÄ• tabbahetuke khandhe garuá¹ƒ katvÄ• as
taá¹ƒ garuá¹ƒ katvÄ• nadassanena pahÄ• tabbahetuko rÄ• go uppajjati. __sahajÄ• tÄ• dhip
pahÄ• tabbahetukÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•
adhipatipaccayena paccayo. (1)

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammassa
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katv
... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nadassanena pahÄ• tabbahetuke khandhe garuá¹ƒ ka
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• dassanena pahÄ• tabbahetuko rÄ• go uppajjati, diá¹-á¹-h

anantarapaccayo

<75> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
purimÄ• purimÄ• dassanena pahÄ• tabbahetukÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ
pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• ta
vicikicchÄ• sahagatÄ• khandhÄ• pacchimassa pacchimassa vicikicchÄ• sahagatassa moh
paccayo; dassanena pahÄ• tabbahetukÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayen
kÄ• tabbaá¹ƒ \Se IV 370/.) purimÄ• purimÄ• vicikicchÄ• sahagatÄ• khandhÄ• pacchimÄ
vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo. (3)

<76> nadassanena \Ne IV 83/ pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetu

anantarapaccayena paccayo --- purimo purimo vicikicchÄ• sahagato moho pacchimassa pa
vicikicchÄ• sahagatassa mohassa anantarapaccayena paccayo; purimÄ• purimÄ• nadassa
khandhÄ• ... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabb
vicikicchÄ• sahagato moho pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹
anantarapaccayena paccayo; Ä• vajjanÄ• dassanena pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimo purimo vicikicchÄ• sahagato moho pacchimÄ• n
70/ vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo
vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca anantarapaccayena paccayo. (3)

<77> dassanena pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dhammÄ• da
dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ• vicikicchÄ• sahagatÄ• kha
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ vicikicchÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarap
kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca pacchima
vicikicchÄ• sahagatassa mohassa anantarapaccayena paccayo; vicikicchÄ• sahagatÄ• kha
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purim
khandhÄ• ca moho ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ \Se IV 371/ vicikicchÄ• sahagat
ca anantarapaccayena paccayo. (3)

samanantarapaccayena paccayo ... nava ... sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã
paccayo ... cha ... nissayapaccayena paccayo ... nava.

upanissayapaccayo

<78> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
--- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ
pahÄ• tabbahetukÄ• khandhÄ• dassanena pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ up
(avasesesu dvÄ«su anantarÅ«panissayo, pakatÅ«panissayo \Ne IV 84/.) (mÅ«laá¹ƒ kÄ• tab
pahÄ• tabbahetukÄ• khandhÄ• nadassanena pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) dassanena pahÄ• tabbahetukÄ• khandhÄ• vicikicchÄ
mohassa ca upanissayapaccayena paccayo. (3)

<79> nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dha
paccayo --- __Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti mÄ• naá¹ƒ japp
... pe ... paÃ±Ã±aá¹ƒ ... nadassanena pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaa
patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... se
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; saddhÄ• ... pe ... senÄ• sa
... paÃ±Ã±Ä• ya nadassanena pahÄ• tabbahetukassa \Se IV 372/ rÄ• gassa ... pe ... pattha

upanissayapaccayena paccayo. (1)

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammassa
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
upanissÄ• ya diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... nadassanena pahÄ
rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ
... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…g
saddhÄ• ... pe ... senÄ• sanaá¹ƒ dassanena pahÄ• tabbahetukassa rÄ• gassa ... dosassa
diá¹-á¹-hiyÄ• ... patthanÄ• ya upanissayapaccayena paccayo. (2)

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassan
dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissayo, pakatÅ«panissayo
pakatÅ«panissayo --- saddhÄ• ... pe ... paÃ±Ã±Ä• , nadassanena pahÄ• tabbahetuko rÄ• g
mÄ• no ... patthanÄ• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... senÄ• sanaá¹ƒ, vicikicchÄ• sahagatÄ
mohassa ca upanissayapaccayena paccayo. (3)

<80> dassanena \Ne IV 85/ pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dha
pahÄ• tabbahetukassa dhammassa upanissayapaccayena paccayo --- __anantarÅ«panissa
... _. pakatÅ«panissayo --- vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca dassanena pahÄ•
khandhÄ• naá¹ƒ upanissayapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) vicikicchÄ• sah
IV 373/ ca nadassanena pahÄ• tabbahetukÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissa
kÄ• tabbaá¹ƒ.) vicikicchÄ• sahagatÄ• khandhÄ• ca moho ca vicikicchÄ• sahagatÄ• naá¹ƒ
upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<81> nadassanena \Be IV 72/ pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetu
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• ra
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• ra
nadassanena pahÄ• tabbahetuko rÄ• go uppajjati, uddhaccaá¹ƒ uppajjati, nadassanena pah
domanassaá¹ƒ uppajjati; dibbena ... pe .... (saá¹ƒkhittaá¹ƒ. vatthupurejÄ• taá¹ƒ saá¹ƒkhittaá

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammassa
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha dassanena pahÄ• tabbahetuko rÄ• go uppajjati, diá
vicikicchÄ• ... pe ... dassanena pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajjati. (vatthupure
saá¹ƒkhittaá¹ƒ.) (2)

nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassan
dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• ta
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ Ä• rabbha vicikicchÄ• saha
ca uppajjanti. (vatthupurejÄ• taá¹ƒ saá¹ƒkhittaá¹ƒ.) (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<82> dassanena \Se IV 374/ \Ne IV 86/ pahÄ• tabbahetuko dhammo nadassanena pahÄ• t
pacchÄ• jÄ• tapaccayena paccayo (saá¹ƒkhittaá¹ƒ). nadassanena pahÄ• tabbahetuko dhan
pahÄ• tabbahetukassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (saá¹ƒkhittaá¹ƒ). da
nadassanena pahÄ• tabbahetuko ca dhammÄ• nadassanena pahÄ• tabbahetukassa dham
paccayo (saá¹ƒkhittaá¹ƒ) ... Ä• sevanapaccayena paccayo.

kammapaccayÄ• di

<83> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
dassanena pahÄ• tabbahetukÄ• cetanÄ• \Be IV 73/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- dassane
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹
pahÄ• tabbahetukÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá
dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassanen
dhammassa kammapaccayena paccayo --- dassanena pahÄ• tabbahetukÄ• cetanÄ• samp
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dhammas
sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- nadassanena pahÄ• tabbahetukÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo;
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- nadassanena \Se IV 375/ pahÄ• tabbahetukÄ• cetanÄ• vipÄ•
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (1)

vipÄ• kapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo
paccayo ... maggapaccayena paccayo ... sampayuttapaccayena paccayo ... cha ... vippayut
paÃ±ca.

atthipaccayÄ• di

<84> dassanena \Ne IV 87/ pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukass
paccayo ... tÄ«á¹‡i.

nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dhammas
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). n
pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhammassa atthipaccayen
purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ
nadassanena pahÄ• tabbahetukassa ca dhammassa atthipaccayena paccayo --- sahajÄ• ta
(saá¹ƒkhittaá¹ƒ). (3)

<85> dassanena \Be IV 74/ pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dh
pahÄ• tabbahetukassa dhammassa atthipaccayena paccayo --- __sahajÄ• taá¹ƒ, purejÄ• ta
dassanena pahÄ• tabbahetuko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ
pe ... dve khandhÄ• ca ... pe ... vicikicchÄ• sahagato eko khandho ca moho ca tiá¹‡á¹‡anna
atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... dassanena pahÄ• tabbahetuko
pahÄ• tabbahetuko ca dhammÄ• nadassanena pahÄ• tabbahetukassa \Se IV 376/ dhamm
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). c
pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dhammÄ• dassanena pahÄ• ta
pahÄ• tabbahetukassa ca dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• ta

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<86> hetuyÄ• \Ne IV 88/ cha, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare nava, s
nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ
nava, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cattÄ•
sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate na

paccanÄ«yuddhÄ• ro

<87> dassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dhamma
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. dassanena pahÄ• tabb
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccay
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena \Be IV 75/ paccayo ... kammap
pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassanena pahÄ• tab
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

<88> nadassanena pahÄ• tabbahetuko dhammo nadassanena pahÄ• tabbahetukassa dha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena pa
paccayo. nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa dha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa
nadassanena pahÄ• tabbahetuko dhammo dassanena pahÄ• tabbahetukassa ca nadassan
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
purejÄ• tapaccayena paccayo. (3)

<89> dassanena \Ne IV 89/ pahÄ• tabbahetuko ca nadassanena pahÄ• tabbahetuko ca dh
pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccay
upanissayapaccayena paccayo. dassanena pahÄ• tabbahetuko ca nadassanena pahÄ• tab
nadassanena pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. dassanena pahÄ• tab
pahÄ• tabbahetuko ca dhammÄ• dassanena pahÄ• tabbahetukassa ca nadassanena pahÄ
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<90> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<91> hetupaccayÄ• \Be IV 76/ naÄ• rammaá¹‡e cha, naadhipatiyÄ• cha, naanantare cha,
naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cha ... pe ... nasampayutte dve, navippayutte tÄ«á¹
novigate cha.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<92> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca (anulomamÄ• tikÄ•) ... p

dassanenapahÄ• tabbahetukadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

86. bhÄ• vanÄ• yapahÄ• tabbahetukadukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

<93> bhÄ• vanÄ• ya \Ne IV 90/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• y
uppajjati hetupaccayÄ• --- bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-
... dve khandhe ... pe ....

2-6. sahajÄ• ta-paccaya-nissaya-saá¹ƒsaá¹-á¹-ha-sampayuttavÄ• ro

(evaá¹ƒ paá¹-iccavÄ• ropi sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á
sampayuttavÄ• ropi dassanena pahÄ• tabbahetukadukasadisÄ• . uddhaccasahagato moho
vicikicchÄ• sahagatamohaá¹-á¹-hÄ• ne á¹-hapetabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<94> bhÄ• vanÄ• ya \Se IV 379/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabba
paccayo ... cha ... pe ... (dassanena pahÄ• tabbahetukadukasadisÄ•).

Ä• rammaá¹‡apaccayo

<95> bhÄ• vanÄ• ya \Be IV 77/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbah
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (Ä• rabbha dassanena pahÄ• tabbahetukaduk

<96> nabhÄ• vanÄ• ya \Ne IV 91/ pahÄ• tabbahetuko dhammo nabhÄ• vanÄ• ya pahÄ• ta
Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakamma
paccavekkhati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha nabhÄ• vanÄ• ya pahÄ• tabbahetuk
... pe ... vicikicchÄ• ... pe ... nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ domanassaá¹ƒ uppajj
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• ... pe ... phalassa, Ä• vajjanÄ• y
Ä• rammaá¹‡apaccayena paccayo; ariyÄ• nabhÄ• vanÄ• ya pahÄ• tabbahetuke pahÄ«ne
samudÄ• ciá¹‡á¹‡e ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahet
aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha nabhÄ• vanÄ• ya pahÄ•
uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ do
uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• v
Ä• rammaá¹‡apaccayena paccayo. (1)

nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa dhar
\Se IV 380/ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ ... pe ... va
nabhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe ca mohaÃ±ca assÄ• deti abhinandati, taá¹ƒ
pahÄ• tabbahetuko rÄ• go uppajjati, uddhaccaá¹ƒ ... pe ... bhÄ• vanÄ• ya pahÄ• tabbahetul
uppajjati. (2)

nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca n
dhammassa Ä• rammaá¹‡apaccayena paccayo --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ nabhÄ• var
khandhe ca mohaÃ±ca Ä• rabbha uddhaccasahagatÄ• khandhÄ• ca moho ca uppajjanti (g
kÄ• tabbÄ•). (3)

adhipatipaccayÄ• di

<97> bhÄ• vanÄ• ya \Be IV 78/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbah
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡
pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katv
pahÄ• tabbahetuko \Ne IV 92/ rÄ• go uppajjati. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhar
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- bhÄ• vanÄ• ya p
garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• nabhÄ• vanÄ• ya pahÄ• tabb
diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• dhipati ci
\Se IV 381/ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca nab
dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- bhÄ• vanÄ• ya pahÄ• t
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

<98> nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nabhÄ• vanÄ• ya pahÄ• tabbahetuka
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ•
... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhina
katvÄ• nabhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ• go uppajjati, diá¹-á¹-hi uppajjati, pubbe ...
... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• ... pe ... phalassa adhipatipaccayena paccayo; cakkhu
vatthuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe garuá¹ƒ katvÄ• assÄ• deti abhina
nabhÄ• vanÄ• ya pahÄ• tabbahetuko rÄ• go uppajjati, diá¹-á¹-hi uppajjati. sahajÄ• tÄ• dhipa
pahÄ• tabbahetukÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ•

adhipatipaccayena paccayo. (1)

nabhÄ• vanÄ• ya \Be IV 79/ pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetu
paccayo --- __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... jhÄ• naá¹ƒ ... pe ... cakkhuá¹ƒ
nabhÄ• vanÄ• ya pahÄ• tabbahetuke khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹
pahÄ• tabbahetuko rÄ• go uppajjati. (2)

(anantarapaccaye \Se IV 382/ \Ne IV 93/ nabhÄ• vanÄ• ya pahÄ• tabbahetukakÄ• raá¹‡Ä•
kÄ• tabbo, uddhaccasahagato moho kÄ• tabbo.) samanantarapaccayena paccayo ... sahaj
nava ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... cha ... nissayapaccayena paccayo ... nava

upanissayapaccayo

<99> bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa d
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pa
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• naá¹ƒ
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• nabhÄ
khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo; sakabhaá¹‡á¸• e chandarÄ• g
upanissayapaccayena paccayo; sakapariggahe chandarÄ• go parapariggahe chandarÄ• ga
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• khandhÄ• uddha
mohassa ca upanissayapaccayena paccayo. (3)

<100> nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nabhÄ• vanÄ• ya pahÄ• tabbahetuk
paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pa
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, diá¹-á¹-hiá¹ƒ ga
pe ... paÃ±Ã±aá¹ƒ ... nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ rÄ• gaá¹ƒ ... dosaá¹ƒ ... moha
patthanaá¹ƒ ... kÄ• yikaá¹ƒ \Se IV 383/ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... pe ... senÄ• sa
dÄ• naá¹ƒ deti ... pe ... pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ..
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... nabhÄ• vanÄ• ya pahÄ• tabbahetukassa rÄ• gassa \B
mohassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya ... kÄ• yikassa sukhassa ... pe ... phalasamÄ• pa
upanissayapaccayena paccayo. (1)

nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa dhar
--- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«pan
upanissÄ• ya mÄ• naá¹ƒ jappeti ... pe ... saddhÄ• \Ne IV 94/ ... pe ... senÄ• sanaá¹ƒ bhÄ• v
pahÄ• tabbahetukassa rÄ• gassa ... dosassa ... mohassa ... mÄ• nassa ... patthanÄ• ya upa
(2)

nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa ca n
dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panis
.... pakatÅ«panissayo --- saddhÄ• ... pe ... paÃ±Ã±Ä• ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... pe ... sen
uddhaccasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ mohassa ca upanissayapaccayena paccayo (gl
kÄ• tabbÄ•). (3)

purejÄ• tapaccayÄ• di

<101> nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo nabhÄ• vanÄ• ya pahÄ• tabbahetuk
paccayo ... tÄ«á¹‡i ... pacchÄ• jÄ• tapaccayena paccayo ... tÄ«á¹‡i ... Ä• sevanapaccayena
kammapaccayena paccayo (nabhÄ• vanÄ• ya pahÄ• tabbabhÄ• janakÄ• raá¹‡e nÄ• nÄ• kk
pe ... novigatapaccayena paccayo. (saá¹ƒkhittaá¹ƒ. yathÄ• dassanena pahÄ• tabbahetukad
pahÄ• tabbahetukapaccayÄ• pi paccanÄ«yÄ• pi vibhÄ• gopi gaá¹‡anÄ• pi ninnÄ• nÄ• kara

nadassanena pahÄ• tabbo dhammo nadassanena pahÄ• tabbassa dhammassa ... pe .... (p
sakabhaá¹‡á¸• achandarÄ• gopi kÄ• tabbo.)

bhÄ• vanÄ• ya pahÄ• tabbo dhammo nabhÄ• vanÄ• ya pahÄ• tabbassa dhammassa ... pe
``sakabhaá¹‡á¸• achandarÄ• goâ€™â€™ ti kÄ• tabbaá¹ƒ.)

bhÄ• vanÄ• yapahÄ• tabbahetukadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

87. savitakkadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<102> savitakkaá¹ƒ \Be IV 81/ \Ne IV 95/ dhammaá¹ƒ paá¹-icca savitakko dhammo uppajja
savitakkaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... pa
... pe .... savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko dhammo uppajjati hetupaccayÄ• --- s
paá¹-icca vitakko cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... savit
paá¹-icca savitakko ca avitakko ca dhammÄ• uppajjanti hetupaccayÄ• --- savitakkaá¹ƒ eka
paá¹-icca tayo khandhÄ• vitakko ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khan

paá¹-isandhikkhaá¹‡e ... pe .... (3)

<103> avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko dhammo uppajjati hetupaccayÄ• --- avit
khandhaá¹ƒ paá¹-icca tayo \Se IV 385/ khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... p
... vitakkaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e avitakkaá
paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... vitakkaá¹ƒ
kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , vitakkaá¹ƒ p
vatthuá¹ƒ paá¹-icca vitakko, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati hetupaccayÄ• --- vitakkaá¹
sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca sampayuttakÄ• kha
vatthuá¹ƒ paá¹-icca savitakkÄ• khandhÄ• . (2)

avitakkaá¹ƒ \Ne IV 96/ dhammaá¹ƒ paá¹-icca savitakko ca avitakko ca dhammÄ• uppajjant
vitakkaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, vitak
khandhÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá
sampayuttakÄ• khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sa
mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca vit
khandhÄ• . (3)

<104> savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati hetu
ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe \Be IV 82
paá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khand
khandhe ... pe ... paá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca \Se IV 386/ vatth
khandhÄ• ... pe ... dve khandhe ... pe .... (1)

savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paá¹-icca avitakko dhammo uppajjati hetupaccay
ca vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isand
khandhe ca vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkha
vatthuÃ±ca paá¹-icca vitakko. (2)

savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paá¹-icca savitakko ca avitakko ca dhammÄ• up
savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ
... dve khandhe ... pe ... savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khan
khandhe ... pe ... savitakke khandhe ca vitakkaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá
paá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khand
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandha

paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... savitakke khandhe ca vitakkaÃ±ca n
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, paá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca va
khandhÄ• vitakko ca ... pe ... dve khandhe ... pe .... (3) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<105> hetuyÄ• \Ne IV 97/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissay
Ä• sevane cha, kamme nava, vipÄ• ke nava (sabbattha nava), avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<106> savitakkaá¹ƒ \Se IV 387/ dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati nahetup
savitakkaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ...
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe pa
vicikicchÄ• sahagato uddhaccasahagato moho. (savitakkamÅ«lakÄ• avasesÄ• dve paÃ±h
ninnÄ• naá¹ƒ.) (3)

avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko dhammo uppajjati nahetupaccayÄ• --- ahetuka
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... ahetukaá¹ƒ vitakkaá¹ƒ
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca kaá
vitakkaá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca vitakko, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ....

avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati nahetupaccayÄ• --- ahetuk
sampayuttakÄ• khandhÄ• , ahetukapaá¹-isandhikkhaá¹‡e vitakkaá¹ƒ paá¹-icca sampayutta
paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca ahetukÄ• savitakkÄ• khandhÄ• , vitakkaá¹ƒ paá
vicikicchÄ• sahagato uddhaccasahagato moho. (2)

avitakkaá¹ƒ \Ne IV 98/ dhammaá¹ƒ paá¹-icca savitakko ca avitakko ca dhammÄ• uppajjant
(saá¹ƒkhittaá¹ƒ. hetupaccayasadisaá¹ƒ. ``ahetukaâ€™â€™ nti niyÄ• metabbaá¹ƒ.) (3)

savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati nahetupac
savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khan

ahetukapaá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paá¹-icca tay
... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e savitakkaá¹ƒ ekaá¹ƒ khandhaÃ
vitakkaÃ±ca paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... vicikicchÄ• sahagate u
khandhe ca vitakkaÃ±ca paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (avases
hetupaccayasadisÄ• ninnÄ• nÄ• , ahetukanti niyÄ• metabbaá¹ƒ.) (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<107> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri,
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge nava, nasampayutte tÄ«á¹‡i, navipp
tÄ«á¹‡i, novigate tÄ«á¹‡i.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<108> hetupaccayÄ• \Be IV 84/ naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantar
nakamme cattÄ• ri, navipÄ• ke nava, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ•
tÄ«á¹‡i.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<109> nahetupaccayÄ• Ä• rammaá¹‡e nava ... pe ... anantare nava ... pe ... purejÄ• te cha
kamme nava ... pe ... magge tÄ«á¹‡i, sampayutte nava (sabbattha nava).

2. sahajÄ• tavÄ• ro

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<110> savitakkaá¹ƒ \Ne IV 99/ dhammaá¹ƒ paccayÄ• savitakko dhammo uppajjati hetupac
(paá¹-iccavÄ• rasadisÄ•).

avitakkaá¹ƒ dhammaá¹ƒ paccayÄ• avitakko \Se IV 389/ dhammo uppajjati hetupaccayÄ• -
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
vitakkaá¹ƒ paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e avitakkaá¹
paccayÄ• tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isand
vitakkaá¹ƒ paccayÄ• kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paccayÄ• vatthu, vatthuá¹ƒ paccayÄ•
paccayÄ• vatthu, vatthuá¹ƒ paccayÄ• vitakko, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paccayÄ• tayo m
vatthuá¹ƒ paccayÄ• avitakkÄ• khandhÄ• , vatthuá¹ƒ paccayÄ• vitakko.

avitakkaá¹ƒ dhammaá¹ƒ paccayÄ• savitakko dhammo uppajjati hetupaccayÄ• --- vitakkaá
khandhÄ• , vatthuá¹ƒ paccayÄ• savitakkÄ• khandhÄ• (paá¹-isandhiyÄ• pi dve).

avitakkaá¹ƒ dhammaá¹ƒ paccayÄ• savitakko ca avitakko ca dhammÄ• uppajjanti hetupac
paccayÄ• \Be IV 85/ sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, vita
sampayuttakÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ,
khandhÄ• , mahÄ• bhÅ«te \Ne IV 100/ paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, vatth
sampayuttakÄ• ca khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe ... (paá¹-isandhiyÄ• pi pavattisac

<111> savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paccayÄ• savitakko dhammo uppajjati he
ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ...
khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... (paá¹-isa
IV 390/ kÄ• tabbÄ•). (1)

savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paccayÄ• avitakko dhammo uppajjati hetupacca
vitakkaÃ±ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, savitakke khandhe ca vitakkaÃ
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, savitakke khandhe ca vatthuÃ±ca paccayÄ•
paá¹-isandhikkhaá¹‡e ... pe ... (tÄ«á¹‡i, paá¹-isandhiyÄ• pi). (2)

savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ paccayÄ• savitakko ca avitakko ca dhammÄ• up
savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-h
... dve khandhe ... pe ... savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca vatthuÃ±ca paccay
pe ... dve khandhe ... pe ... savitakke khandhe ca vitakkaÃ±ca mahÄ• bhÅ«te ca paccayÄ•
rÅ«paá¹ƒ, savitakkaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• vitakko
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<112> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava), avigate na

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

<113> savitakkaá¹ƒ dhammaá¹ƒ paccayÄ• savitakko dhammo uppajjati nahetupaccayÄ• .
``ahetukÄ• â€™â€™ ti niyÄ• metabbÄ• tÄ«á¹‡iyeva. moho uddharitabbo, yathÄ• paá¹-icca
paÃ±hÄ• paÃ±caviÃ±Ã±Ä• á¹‡Ä• atirekÄ• moho vitakkaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<114> nahetuyÄ• \Be IV 86/ \Ne IV 101/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• na
... pe ... naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te \Se IV 391/ nava, naÄ•
cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namag
tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<115> savitakkaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho savitakko dhammo uppajjati hetupaccayÄ
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk
savitakkaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakko dhammo uppajjati hetupaccayÄ• --- sav
saá¹ƒsaá¹-á¹-ho vitakko; paá¹-isandhikkhaá¹‡e ... pe .... savitakkaá¹ƒ dhammaá¹ƒ saá¹ƒsaá
avitakko ca dhammÄ• uppajjanti hetupaccayÄ• --- savitakkaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒs
vitakko ca ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

avitakkaá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho avitakko dhammo uppajjati hetupaccayÄ• --- avit
khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikk
avitakkaá¹ƒ dhammaá¹ƒ \Ne IV 102/ saá¹ƒsaá¹-á¹-ho savitakko dhammo uppajjati hetupacca
saá¹ƒsaá¹-á¹-hÄ• sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... (2)

savitakkaÃ±ca avitakkaÃ±ca dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho savitakko dhammo uppajjati hetu
ekaá¹ƒ khandhaÃ±ca vitakkaÃ±ca saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe
paá¹-isandhikkhaá¹‡e ... pe .... (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se IV 392/ cha, Ä• rammaá¹‡e cha, adhipatiyÄ• cha (sabbattha cha) avigate cha

anulomaá¹ƒ.

savitakkaá¹ƒ \Be IV 87/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho savitakko dhammo uppajjati nahetupa
paÃ±hÄ• kÄ• tabbÄ• anulomasadisÄ• , ahetukÄ• ti niyÄ• metabbÄ• , tÄ«á¹‡iyeva, moho u

nahetuyÄ• cha, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ• sevane
navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge cha, navippayutte cha.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<116> savitakko \Ne IV 103/ dhammo savitakkassa dhammassa hetupaccayena paccayo --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe
avitakkassa dhammassa hetupaccayena paccayo --- savitakkÄ• hetÅ« vitakkassa cittasam
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabba

sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ
paá¹-isandhikkhaá¹‡e ... pe ... (3)

avitakko dhammo avitakkassa dhammassa hetupaccayena paccayo --- avitakkÄ• hetÅ« sa
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa
(1)

Ä• rammaá¹‡apaccayo

<117> savitakko \Se IV 393/ dhammo savitakkassa dhammassa Ä• rammaá¹‡apaccayena
Ä• rabbha savitakkÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) savitakke khandhe
khandhÄ• ca vitakko ca uppajjanti \Be IV 88/. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) savitakke khandhe
khandhÄ• ca vitakko ca uppajjanti. (3)

<118> avitakko dhammo avitakkassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ar
vuá¹-á¹-hahitvÄ• avitakkaá¹ƒ jhÄ• naá¹ƒ paccavekkhanti, maggÄ• vuá¹-á¹-hahitvÄ• magga
vuá¹-á¹-hahitvÄ• phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ avi
maggassa, phalassa, vitakkassa ca Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ...
khandhe ca vitakkaÃ±ca aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha
dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cet
avitakkacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• k
pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ ... pe
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa ya
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, vitakkassa ca Ä• rammaá¹‡apaccayena paccayo; avitakke k
avitakkÄ• khandhÄ• ca vitakko ca uppajjanti. (1)

avitakko dhammo savitakkassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ• a
vuá¹-á¹-hahitvÄ• ... pe ... maggÄ• \Se IV 394/ vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-ha
paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, sa
phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ a
vitakkaÃ±ca aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppa
domanassaá¹ƒ uppajjati; avitakke khandhe ca vitakkaÃ±ca Ä• rabbha savitakkÄ• khandhÄ•

avitakko dhammo savitakkassa ca avitakkassa ca dhammassa Ä• rammaá¹‡apaccayena pa
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... maggÄ• vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-hahi
paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, sa
phalassa, Ä• vajjanÄ• ya, vitakkassa ca Ä• rammaá¹‡apaccayena paccayo; cakkhuá¹ƒ ... p
khandhe ca vitakkaÃ±ca aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha

89/ khandhÄ• ca vitakko ca uppajjanti, avitakke khandhe ca vitakkaÃ±ca Ä• rabbha savitak
ca uppajjanti. (3)

<119> savitakko ca avitakko ca dhammÄ• savitakkassa dhammassa Ä• rammaá¹‡apaccay
khandhe ca vitakkaÃ±ca Ä• rabbha savitakkÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá
khandhe ca vitakkaÃ±ca Ä• rabbha avitakkÄ• khandhÄ• ca vitakko ca uppajjanti. (mÅ«laá¹
savitakke khandhe ca vitakkaÃ±ca Ä• rabbha savitakkÄ• khandhÄ• ca vitakko \Se IV 395/

adhipatipaccayo

<120> savitakko dhammo savitakkassa dhammassa adhipatipaccayena paccayo --- Ä• ram
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- savitakke khandhe garuá¹ƒ katvÄ• savit
__sahajÄ• tÄ• dhipati_ --- savitakkÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipat

savitakko dhammo avitakkassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä
__Ä• rammaá¹‡Ä• dhipati_ --- savitakke khandhe garuá¹ƒ katvÄ• vitakko uppajjati. __sahaj
savitakkÄ• dhipati vitakkassa ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipac

savitakko dhammo savitakkassa ca avitakkassa ca dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- savitakke khandhe garuá¹ƒ katvÄ• savit
ca uppajjanti. __sahajÄ• tÄ• dhipati_ --- savitakkÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ•
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<121> avitakko dhammo avitakkassa dhammassa adhipatipaccayena paccayo --- Ä• ramm
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• avitakkÄ• jhÄ• nÄ• vuá¹-á¹-hahi
vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhan
garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ avitakkassa maggassa, phalassa, vitakkassa
paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ avitakke khandhe ca vitakkaÃ±ca \Se IV 396/ garuá¹
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• vitakko uppajjati. __sahajÄ• tÄ• dhipati_ --- avitakkÄ• dh
IV 106/ sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
(1)

avitakko dhammo savitakkassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá¹‡Ä
jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... maggÄ• vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-hahi
garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá
savitakkassa maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹
vitakkaÃ±ca garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati,
avitakke khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• savitakkÄ• khandhÄ• uppajjanti. (2)

avitakko dhammo savitakkassa ca avitakkassa ca dhammassa adhipatipaccayena paccayo
--- ariyÄ• avitakkÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... maggÄ• vuá¹-á¹-hahitvÄ• ... pe ..
vuá¹-á¹-hahitvÄ• phalaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• p
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, savitakkassa maggassa, phalassa, vitakkassa ca
cakkhuá¹ƒ ... pe ... vatthuá¹ƒ avitakke khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• assÄ• deti a
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati; avitakke khandhe ca vitakkaÃ±ca garua
savitakkÄ• khandhÄ• ca vitakko ca uppajjanti. (3)

savitakko ca avitakko \Se IV 397/ ca dhammÄ• savitakkassa dhammassa adhipatipaccaye
__Ä• rammaá¹‡Ä• dhipati_ --- savitakke khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• savitakkÄ
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) savitakke khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• vitakko uppaj
kÄ• tabbaá¹ƒ.) savitakke khandhe ca vitakkaÃ±ca garuá¹ƒ katvÄ• savitakkÄ• khandhÄ• c
(3)

anantarapaccayÄ• di

<122> savitakko \Ne IV 107/ dhammo savitakkassa dhammassa anantarapaccayena pacca
savitakkÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkÄ• naá¹ƒ khandhÄ• naá

savitakko \Be IV 91/ dhammo avitakkassa dhammassa anantarapaccayena paccayo --- pur
khandhÄ• pacchimassa pacchimassa vitakkassa anantarapaccayena paccayo; savitakkaá¹
upapatticittassa anantarapaccayena paccayo; Ä• vajjanÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä•
paccayo; savitakkÄ• khandhÄ• avitakkassa vuá¹-á¹-hÄ• nassa anantarapaccayena paccay
parikammaá¹ƒ dutiyassa jhÄ• nassa anantarapaccayena paccayo; tatiyassa jhÄ• nassa par
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
parikammaá¹ƒ ... pe ... dibbÄ• ya sotadhÄ• tuyÄ• parikammaá¹ƒ ... pe ... iddhividhaÃ±Ä• á¹
pe ... cetopariyaÃ±Ä• á¹‡assa parikammaá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa parikammaá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa ... pe
parikammaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa anantarapaccayena \Se IV 398/ paccayo. gotra
vodÄ• naá¹ƒ avitakkassa maggassa ... anulomaá¹ƒ avitakkÄ• ya phalasamÄ• pattiyÄ• anan

savitakko dhammo savitakkassa ca avitakkassa ca dhammassa anantarapaccayena pacca
savitakkÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkÄ• naá¹ƒ khandhÄ• naá
anantarapaccayena paccayo. (3)

<123> avitakko dhammo avitakkassa dhammassa anantarapaccayena paccayo --- purimo

pacchimassa vitakkassa anantarapaccayena paccayo; purimÄ• purimÄ• avitakkÄ• khandh
pacchimÄ• naá¹ƒ avitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; avitakko n
pe ... avitakkaá¹ƒ phalaá¹ƒ avitakkassa phalassa \Ne IV 108/ ... pe ... nirodhÄ• vuá¹-á¹-haha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ avitakkÄ• ya phalasamÄ• pattiyÄ• anantarapacca

avitakko dhammo savitakkassa dhammassa anantarapaccayena paccayo --- purimo purimo
pacchimÄ• naá¹ƒ savitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; avitakkaa
upapatticittassa, avitakkaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya, avitakkÄ• khandhÄ• savitakk
anantarapaccayena paccayo. (2)

avitakko \Be IV 92/ dhammo savitakkassa ca avitakkassa ca dhammassa anantarapaccaye
purimo vitakko pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ savitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakk
paccayo. (3)

<124> savitakko ca avitakko ca dhammÄ• savitakkassa \Se IV 399/ dhammassa anantarap
purimÄ• purimÄ• savitakkÄ• khandhÄ• ca vitakko ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
anantarapaccayena paccayo. (1)

savitakko ca avitakko ca dhammÄ• avitakkassa dhammassa anantarapaccayena paccayo
savitakkÄ• khandhÄ• ca vitakko ca pacchimassa pacchimassa vitakkassa anantarapaccay
cuticittaÃ±ca vitakko ca avitakkassa upapatticittassa ... pe ... Ä• vajjanÄ• ca vitakko ca paÃ
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ ... pe ... savitakkÄ• khandhÄ• ca vitakko ca avitakkassa vuá¹-á¹-hÄ
paccayo; dutiyassa jhÄ• nassa parikammaÃ±ca vitakko ca ... pe ... (heá¹-á¹-hÄ• likhitaá¹ƒ l
kÄ• raá¹‡ena daá¹-á¹-habbaá¹ƒ) ; anulomaÃ±ca vitakko ca avitakkÄ• ya phalasamÄ• pattiyÄ
paccayo. (2)

savitakko ca avitakko ca dhammÄ• savitakkassa ca avitakkassa ca dhammassa anantarap
purimÄ• purimÄ• savitakkÄ• khandhÄ• ca vitakko ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
vitakkassa ca anantarapaccayena paccayo. (3)

samanantarapaccayena \Ne IV 109/ paccayo ... sahajÄ• tapaccayena paccayo ... nava ... a
paccayo ... nava ... nissayapaccayena paccayo ... nava.

upanissayapaccayo

<125> savitakko dhammo savitakkassa dhammassa upanissayapaccayena paccayo --- Ä•
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- savitakkÄ• khandhÄ
khandhÄ• naá¹ƒ upanissayapaccayena \Se IV 400/ paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sav

avitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca upanissayapaccayena paccayo. (mÅ«laá¹ƒ
khandhÄ• savitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca upanissayapaccayena paccayo

<126> avitakko \Be IV 93/ dhammo avitakkassa dhammassa upanissayapaccayena paccay
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- avitakkaá¹ƒ saddha
avitakkaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ•
avitakkaá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ vitakkaá¹ƒ upanissÄ• ya avitakkaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, m
abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; avitakkÄ• saddhÄ• ... pe ... senÄ• sana
avitakkÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... kÄ• yikassa sukhassa ... kÄ• yikassa duk
maggassa ... phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

avitakko dhammo savitakkassa dhammassa upanissayapaccayena paccayo (tÄ«á¹‡ipi upa
kÄ• tabbÄ•). avitakkaá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, u
savitakkaá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... samÄ• pattiá
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; avitakkaá¹ƒ sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ v
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ..
bhindati; avitakkÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ vitakko ca savitakkÄ• ya saddhÄ• ya
... rÄ• gassa ... pe ... patthanÄ• ya savitakkassa maggassa, phalasamÄ• pattiyÄ• upanissa

avitakko dhammo savitakkassa ca avitakkassa ca dhammassa upanissayapaccayena pacc
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... (dutiyavÄ• re likhitapadÄ• sabbe kÄ• tabb
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... p
vitakkaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ b
saddhÄ• ... pe ... senÄ• sanaá¹ƒ vitakko ca savitakkÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• y
110/ ... pe ... patthanÄ• ya savitakkassa maggassa \Se IV 401/, phalasamÄ• pattiyÄ• vitak
upanissayapaccayena paccayo. (3)

<127> savitakko ca avitakko ca dhammÄ• savitakkassa dhammassa upanissayapaccayen
khandhÄ• ca vitakko ca savitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ upanissayapaccayena paccayo.
savitakkÄ• khandhÄ• ca vitakko ca avitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca upanis
(mÅ«laá¹ƒ \Be IV 94/ kÄ• tabbaá¹ƒ.) savitakkÄ• khandhÄ• ca vitakko ca savitakkÄ• naá¹ƒ
ca upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<128> avitakko dhammo avitakkassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ram

vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha vitakko uppajjati, dibbena cakkhunÄ• rÅ«
... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ ---
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ \Se IV 402/ kÄ• yaviÃ±Ã±Ä• á¹‡assa .
avitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa ca purejÄ• tapaccayena paccayo.

avitakko dhammo savitakkassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
vipassati \Ne IV 111/ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha savitakkÄ• khandhÄ• uppajj
__vatthupurejÄ• taá¹ƒ_ --- vatthu savitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena p

avitakko dhammo savitakkassa ca avitakkassa ca dhammassa purejÄ• tapaccayena pacca
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha savitakkÄ• khandhÄ• c
uppajjanti. __vatthupurejÄ• taá¹ƒ_ --- vatthu savitakkÄ• naá¹ƒ khandhÄ• naá¹ƒ vitakkassa c
paccayo. (3)

pacchÄ• jÄ• tÄ• sevanapaccayÄ•

<129> savitakko dhammo avitakkassa dhammassa pacchÄ• jÄ• tapaccayena paccayo (tÄ«
Ä• sevanapaccayena paccayo ... nava.

kammapaccayÄ• di

<130> savitakko dhammo savitakkassa dhammassa kammapaccayena paccayo --- sahajÄ
__sahajÄ• tÄ• _ --- savitakkÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapac
paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- savitakkÄ• cetanÄ• vipÄ• kÄ•
khandhÄ• naá¹ƒ kammapaccayena paccayo. (evaá¹ƒ cattÄ• ri, sahajÄ• tÄ• pi nÄ• nÄ• kkha

vipÄ• kapaccayena \Be IV 95/ paccayo ... nava ... Ä• hÄ• rapaccayena paccayo ... cattÄ• ri
\Se IV 403/ paccayo ... cattÄ• ri ... jhÄ• napaccayena paccayo ... nava ... maggapaccayena
sampayuttapaccayena paccayo ... cha.

<131> savitakko dhammo savitakkassa dhammassa vippayuttapaccayena paccayo --- saha
(saá¹ƒkhittaá¹ƒ). (1)

avitakko dhammo avitakkassa dhammassa vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). avitakko dhammo savitakkassa dhammassa vippayuttap

sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). avitakko dhammo savitakkassa ca avitakkass
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-is
vitakkassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purej
vitakkassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (3)

savitakko ca avitakko ca dhammÄ• avitakkassa dhammassa vippayuttapaccayena paccay
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ).

atthipaccayÄ• di

<132> savitakko dhammo savitakkassa dhammassa atthipaccayena paccayo (ekaá¹ƒ, paá
dhammo avitakkassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• t
savitakko dhammo savitakkassa ca avitakkassa ca dhammassa atthipaccayena paccayo (p

avitakko dhammo avitakkassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pure
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). avitakko dhammo savitakkassa dhammassa atthi
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). avitakko dhammo savitakkassa ca avitakkass
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- vitakko sampayu
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; pa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca \Be IV 96/ rÅ«pÄ• naá¹ƒ atthipaccaye
paá¹-isandhikkhaá¹‡e vatthu vitakkassa sampayuttakÄ• naÃ±ca khandhÄ• naá¹ƒ atthipacca
__purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniccato ... pe ... vipassati assÄ• deti abhi
Ä• rabbha vitakko ca sampayuttakÄ• ca khandhÄ• uppajjanti, vatthu vitakkassa sampayutt
atthipaccayena paccayo. (3)

<133> savitakko ca avitakko ca dhammÄ• savitakkassa dhammassa atthipaccayena pacca
purejÄ• taá¹ƒ. __sahajÄ• to_ --- savitakko eko khandho ca vitakko ca tiá¹‡á¹‡annaá¹ƒ \Ne I
atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... __sahajÄ• to_ --- savitakko eko
ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... p
(paá¹-isandhikkhaá¹‡e sahajÄ• tÄ• pi dvepi kÄ• tabbÄ•). (1)

savitakko ca avitakko ca dhammÄ• avitakkassa dhammassa atthipaccayena paccayo --- s
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- savitakkÄ• khandhÄ• ca v
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __sahajÄ• tÄ• _ --- s
ca vitakkassa atthipaccayena paccayo (paá¹-isandhikkhaá¹‡e, tÄ«á¹‡i). __pacchÄ• jÄ• tÄ• _
405/ khandhÄ• ca vitakko ca purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. __p
savitakkÄ• khandhÄ• ca vitakko ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ca imassa kÄ• yassa atthip
__pacchÄ• jÄ• tÄ• _ --- savitakkÄ• khandhÄ• ca vitakko ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-a

atthipaccayena paccayo. (3)

savitakko ca avitakko ca dhammÄ• savitakkassa ca avitakkassa ca dhammassa atthipacca
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• to_ --- savitakko eko khandho ca vitakko ca tiá¹‡á¹
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandh
__sahajÄ• to_ --- savitakko eko khandho ca vatthu ca tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ vital
paccayo ... pe ... dve khandhÄ• ca ... pe ... (paá¹-isandhiyÄ• pi dve). (3)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<134> hetuyÄ• \Be IV 97/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
tÄ«á¹‡i, Ä• sevane nava, kamme cattÄ• ri, vipÄ• ke nava, Ä• hÄ• re cattÄ• ri, indriye cattÄ•
nava, sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avig

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<135> savitakko dhammo savitakkassa dhammassa Ä• rammaá¹‡apaccayena paccayo \Se
paccayo ... upanissayapaccayena paccayo ... kammapaccayena paccayo. savitakko dhamm
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. savitakko dhammo savita
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
kammapaccayena paccayo. (3)

<136> avitakko dhammo avitakkassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sa
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. a
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
purejÄ• tapaccayena paccayo. avitakko dhammo savitakkassa ca avitakkassa ca dhammas
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapa

<137> savitakko \Be IV 98/ ca avitakko ca dhammÄ• savitakkassa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. savitakko ca avitakko ca
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo \Ne IV 11
paccayo \Se IV 407/ ... pacchÄ• jÄ• tapaccayena paccayo. savitakko ca avitakko ca dhamm
avitakkassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena pac
paccayo. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<138> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (sabbattha nava), noavigate nava.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<139> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri ... pe ... nasamanantare cattÄ• ri, naaÃ±Ã
naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippayutte cattÄ• ri, nonatthiyÄ• cattÄ
cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<140> nahetupaccayÄ• Ä• rammaá¹‡e nava, adhipatiyÄ• nava (anulomamÄ• tikÄ• vitthÄ
nava.

savitakkadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

88. savicÄ• radukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<141> savicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savicÄ• ro dhammo uppajjati hetupaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e .
savitakkadukaá¹ƒ, evaá¹ƒ kÄ• tabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ. idha magge cattÄ• ri kÄ•
imaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ.)

savicÄ• radukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

89. sappÄ«tikadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<142> sappÄ«tikaá¹ƒ \Se IV 408/ \Be IV 99/ \Ne IV 116/ dhammaá¹ƒ paá¹-icca sappÄ«tiko
hetupaccayÄ• --- sappÄ«tikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve
paá¹-isandhikkhaá¹‡e ... pe .... sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko dhammo up
sappÄ«tike khandhe paá¹-icca pÄ«ti ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhik
sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko ca appÄ«tiko ca dhammÄ• uppajjanti hetu
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• pÄ«ti ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko dhammo uppajjati hetupaccayÄ• --- appÄ«t
paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e appÄ«tikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ
kaá¹-attÄ• ca rÅ«paá¹ƒ, dve khandhe ... pe ... pÄ«tiá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khan
vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , pÄ«tiá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca pÄ«ti,
mahÄ• bhÅ«taá¹ƒ ... pe .... (yathÄ• savitakkadukaá¹ƒ sabbattha, evaá¹ƒ sappÄ«tikadukaá¹
pavattipaá¹-isandhi navapi paÃ±hÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<143> hetuyÄ• \Ne IV 117/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... purejÄ•
pe ... kamme nava, vipÄ• ke nava ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<144> sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko dhammo uppajjati nahetupaccayÄ•
sappÄ«tikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ....
dhammaá¹ƒ paá¹-icca appÄ«tiko dhammo uppajjati nahetupaccayÄ• --- ahetuke sappÄ«tike
ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. sappÄ«tikaá¹ƒ \Be IV 100/ dhammaá¹ƒ paá¹-icca s
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ sappÄ«tikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe .... (3)

appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko dhammo uppajjati nahetupaccayÄ• --- ahetu
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
pÄ«tiá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e appÄ«
khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-ic
kaá¹-attÄ• ca rÅ«paá¹ƒ, khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khandhÄ• , ekaá¹ƒ r
... (yÄ• va asaÃ±Ã±asattÄ• pi) vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca
uddhaccasahagato moho. appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko dhammo uppajja
ahetukaá¹ƒ pÄ«tiá¹ƒ paá¹-icca sappÄ«tikÄ• khandhÄ• . (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) pÄ«tiá¹ƒ
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. (3)

<145> sappÄ«tikaÃ±ca \Ne IV 118/ appÄ«tikaÃ±ca dhammaá¹ƒ paá¹-icca sappÄ«tiko dhan
--- ahetukaá¹ƒ sappÄ«tikaá¹ƒ ekaá¹ƒ \Se IV 410/ khandhaÃ±ca pÄ«tiÃ±ca paá¹-icca tayo kh
khandhe ca ... pe .... sappÄ«tikaÃ±ca appÄ«tikaÃ±ca dhammaá¹ƒ paá¹-icca appÄ«tiko dhan
nahetupaccayÄ• --- ahetuke sappÄ«tike khandhe ca pÄ«tiÃ±ca paá¹-icca cittasamuá¹-á¹-hÄ
sappÄ«tike khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. sa
dhammaá¹ƒ paá¹-icca sappÄ«tiko ca appÄ«tiko ca dhammÄ• uppajjanti nahetupaccayÄ• -
ekaá¹ƒ khandhaÃ±ca pÄ«tiÃ±ca paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
ca ... pe ... ahetukaá¹ƒ sappÄ«tikaá¹ƒ ekaá¹ƒ khandhaÃ±ca pÄ«tiÃ±ca paá¹-icca tayo khand
khandhe ca ... pe ... ahetuke sappÄ«tike khandhe ca pÄ«tiÃ±ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ. (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<146> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡
tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme cattÄ• ri,
ekaá¹ƒ, naindriye \Be IV 101/ ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge nava, nasampayutte tÄ«á

nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1-4. paccayÄ• nulomÄ• di

<147> sappÄ«tikaá¹ƒ \Ne IV 119/ dhammaá¹ƒ paccayÄ• sappÄ«tiko dhammo uppajjati het
yathÄ• savitakkaduke anulomapaccayavÄ• raá¹ƒ, evaá¹ƒ pavattipaá¹-isandhi nava paÃ±hÄ
ninnÄ• nÄ• karaá¹‡Ä• .)

hetuyÄ• \Se IV 411/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava.

anulomaá¹ƒ.

sappÄ«tikaá¹ƒ dhammaá¹ƒ paccayÄ• sappÄ«tiko dhammo uppajjati nahetupaccayÄ• ... tÄ

appÄ«tikaá¹ƒ dhammaá¹ƒ paccayÄ• appÄ«tiko dhammo uppajjati nahetupaccayÄ• . (pava
paá¹-iccavÄ• rasadisÄ• , yÄ• va asaÃ±Ã±asattÄ• .) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuv
kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• app
vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sah
(anulomasadisÄ• nava paÃ±hÄ• , pavattiyeva paá¹-isandhi natthi, ekoyeva moho.)

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i ... pe
tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakamme nava, nav
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge nava, nasampayutte tÄ«á¹‡i, navippa
tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<148> sappÄ«tikaá¹ƒ \Be IV 102/ \Ne IV 120/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho sappÄ«tiko dha
hetupaccayÄ• ... pe ... hetuyÄ• cha, Ä• rammaá¹‡e cha (sabbattha cha), avigate cha.

anulomaá¹ƒ.

nahetuyÄ• \Se IV 412/ cha, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, n
cattÄ• ri, navipÄ• ke cha, najhÄ• ne ekaá¹ƒ, namagge cha, navippayutte cha.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<149> sappÄ«tiko dhammo sappÄ«tikassa dhammassa hetupaccayena paccayo --- sappÄ
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe
appÄ«tikassa \Ne IV 121/ dhammassa hetupaccayena paccayo --- sappÄ«tikÄ• hetÅ« pÄ«t
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹
kÄ• tabbaá¹ƒ.) sappÄ«tikÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ pÄ«tiyÄ• ca citt
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (3)

appÄ«tiko dhammo appÄ«tikassa dhammassa hetupaccayena paccayo --- appÄ«tikÄ• het
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; pa
(1)

Ä• rammaá¹‡apaccayo

<150> sappÄ«tiko \Be IV 103/ dhammo sappÄ«tikassa dhammassa Ä• rammaá¹‡apaccaye
khandhe Ä• rabbha sappÄ«tikÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«ti
appÄ«tikÄ• khandhÄ• ca pÄ«ti ca uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«tike khand
khandhÄ• ca pÄ«ti ca uppajjanti. (3)

<151> appÄ«tiko dhammo appÄ«tikassa dhammassa Ä• rammaá¹‡apaccayena \Se IV 413
cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• appÄ«tikena cittena
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha appÄ«tiko rÄ• go uppajjati, diá¹-á¹-hi uppajjati, vicik
uddhaccaá¹ƒ uppajjati, domanassaá¹ƒ uppajjati; appÄ«tikÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ...
vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-hahitvÄ• appÄ«tikena cittena phalaá¹ƒ paccavekk
appÄ«tikena cittena nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ appÄ«tikassa gotrabhussa
phalassa, Ä• vajjanÄ• ya pÄ«tiyÄ• ca Ä• rammaá¹‡apaccayena paccayo; ariyÄ• appÄ«tike
kilese ... pe ... vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ appÄ
khandhe ca pÄ«tiÃ±ca appÄ«tikena cittena aniccato ... pe ... vipassati assÄ• deti abhinanda
appÄ«tiko rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ p
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo; ap
iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, ya
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya pÄ«tiyÄ• ca Ä• rammaá¹‡apaccayena pacca
pÄ«tiÃ±ca Ä• rabbha appÄ«tikÄ• khandhÄ• ca pÄ«ti ca uppajjanti. (1)

appÄ«tiko dhammo sappÄ«tikassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- appÄ
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... sappÄ«tikena cittena paccavekkhati assÄ• de
taá¹ƒ Ä• rabbha sappÄ«tiko rÄ• go \Se IV 414/ uppajjati, diá¹-á¹-hi uppajjati; appÄ«tikÄ• jhÄ
vuá¹-á¹-hahitvÄ• ... pe ... maggÄ• vuá¹-á¹-hahitvÄ• ... pe ... phalÄ• vuá¹-á¹-hahitvÄ• sapp
phalaá¹ƒ paccavekkhati, ariyÄ• sappÄ«tikena cittena nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ•
gotrabhussa, vodÄ• nassa, maggassa, phalassa Ä• rammaá¹‡apaccayena paccayo; ariyÄ•
appÄ«tike pahÄ«ne kilese ... pe ... vikkhambhite kilese \Be IV 104/ ... pe ... pubbe ... pe ... c
pe ... vatthuá¹ƒ appÄ«tike khandhe ca pÄ«tiÃ±ca sappÄ«tikena cittena aniccato ... pe ... vip
abhinandati, taá¹ƒ Ä• rabbha sappÄ«tiko rÄ• go uppajjati, diá¹-á¹-hi uppajjati; appÄ«tike kha
Ä• rabbha sappÄ«tikÄ• khandhÄ• uppajjanti. (2)

appÄ«tiko dhammo sappÄ«tikassa ca appÄ«tikassa ca dhammassa Ä• rammaá¹‡apaccaye
cittena dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... sappÄ«tikena citte
assÄ• deti abhinandati, taá¹ƒ Ä• rabbha sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca uppajjanti, app
... maggÄ• ... pe ... phalÄ• vuá¹-á¹-hahitvÄ• sappÄ«tikena cittena phalaá¹ƒ paccavekkhati
cittena nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ sappÄ«tikassa gotrabhussa, vodÄ• nas
pÄ«tiyÄ• ca Ä• rammaá¹‡apaccayena paccayo; ariyÄ• sappÄ«tikena cittena appÄ«tike pa
vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ appÄ«tike khandhe

sappÄ«tikena cittena aniccato ... pe ... vipassati assÄ• deti abhinandati \Se IV 415/, taá¹ƒ Ä•
sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca uppajjanti, appÄ«tike khandhe ca pÄ«tiÃ±ca Ä• rabbha
pÄ«ti ca uppajjanti. (3)

<152> sappÄ«tiko \Ne IV 123/ ca appÄ«tiko ca dhammÄ• sappÄ«tikassa dhammassa Ä• r
sappÄ«tike khandhe ca pÄ«tiÃ±ca Ä• rabbha sappÄ«tikÄ• khandhÄ• uppajjanti. (mÅ«laá¹ƒ
khandhe ca pÄ«tiÃ±ca Ä• rabbha appÄ«tikÄ• khandhÄ• ca pÄ«ti ca uppajjanti.

(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«tike khandhe ca pÄ«tiÃ±ca Ä• rabbha sappÄ«tikÄ• khan
uppajjanti. (3)

adhipatipaccayo

<153> sappÄ«tiko dhammo sappÄ«tikassa dhammassa adhipatipaccayena paccayo --- Ä•
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- sappÄ«tike khandhe garuá¹ƒ katvÄ• sap
uppajjanti. __sahajÄ• tÄ• dhipati_ --- sappÄ«tikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• r
paccayo. (1)

sappÄ«tiko dhammo appÄ«tikassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- sappÄ«tike khandhe garuá¹ƒ katvÄ• app
ca uppajjanti. __sahajÄ• tÄ• dhipati_ --- sappÄ«tikÄ• dhipati \Be IV 105/ pÄ«tiyÄ• ca cittasa
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (2)

sappÄ«tiko dhammo sappÄ«tikassa ca appÄ«tikassa ca dhammassa adhipatipaccayena pa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- sappÄ«tike khan
sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca uppajjanti. __sahajÄ• tÄ• dhipati_ --- sappÄ«tikÄ• dhip
\Se IV 416/ khandhÄ• naá¹ƒ pÄ«tiyÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adh

<154> appÄ«tiko dhammo appÄ«tikassa dhammassa adhipatipaccayena paccayo --- Ä• ra
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- appÄ«tikena cittena dÄ• naá¹ƒ ... pe ... s
uposathakammaá¹ƒ ... pe ... appÄ«tikena cittena taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ
abhinandati, taá¹ƒ garuá¹ƒ katvÄ• appÄ«tiko rÄ• go uppajjati, diá¹-á¹-hi uppajjati; appÄ«tikÄ
... maggÄ• ... pe ... phalÄ• vuá¹-á¹-hahitvÄ• appÄ«tikena cittena phalaá¹ƒ garuá¹ƒ katvÄ•
ariyÄ• appÄ«tikena cittena nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ ap
vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá
pÄ«tiÃ±ca appÄ«tikena cittena garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ
uppajjati, diá¹-á¹-hi uppajjati, appÄ«tike khandhe ca pÄ«tiÃ±ca garuá¹ƒ katvÄ• appÄ«tikÄ•
uppajjanti. __sahajÄ• tÄ• dhipati_ --- appÄ«tikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• na

cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

appÄ«tiko dhammo sappÄ«tikassa dhammassa adhipatipaccayena paccayo. __Ä• rammaá
cittena dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ) nib
sappÄ«tikassa gotrabhussa, vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo
vatthuá¹ƒ appÄ«tike khandhe ca pÄ«tiÃ±ca sappÄ«tikena cittena garuá¹ƒ katvÄ• assÄ• det
IV 417/ garuá¹ƒ katvÄ• sappÄ«tiko rÄ• go uppajjati, diá¹-á¹-hi uppajjati; appÄ«tike khandhe
garuá¹ƒ katvÄ• sappÄ«tikÄ• khandhÄ• uppajjanti. (2)

appÄ«tiko dhammo sappÄ«tikassa ca appÄ«tikassa ca dhammassa adhipatipaccayena pac
--- dÄ• naá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ) nibbÄ• naá¹ƒ sappÄ«tikassa gotrabhussa, vodÄ• nas
phalassa, pÄ«tiyÄ• ca adhipatipaccayena \Be IV 106/ paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹
ca pÄ«tiÃ±ca sappÄ«tikena cittena garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ ka
diá¹-á¹-hi uppajjati appÄ«tike khandhe ca pÄ«tiÃ±ca garuá¹ƒ katvÄ• sappÄ«tikÄ• khandhÄ
uppajjanti. (3)

<155> sappÄ«tiko ca appÄ«tiko ca dhammÄ• sappÄ«tikassa dhammassa adhipatipaccaye
__Ä• rammaá¹‡Ä• dhipati_ --- sappÄ«tike khandhe ca pÄ«tiÃ±ca garuá¹ƒ katvÄ• sappÄ«tik
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«tike khandhe ca pÄ«tiÃ±ca garuá¹ƒ katvÄ• appÄ«tikÄ• k
pÄ«ti ca uppajjanti. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«tike khandhe ca pÄ«tiÃ±ca garuá¹ƒ ka
khandhÄ• ca pÄ«ti ca uppajjanti. (3)

anantarapaccayÄ• di

<156> sappÄ«tiko dhammo sappÄ«tikassa dhammassa anantarapaccayena paccayo --- pu
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sappÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantar
kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• sappÄ«tikÄ• khandhÄ• pacchimÄ• ya pacchimÄ• ya pÄ
--- sappÄ«tikaá¹ƒ cuticittaá¹ƒ appÄ«tikassa upapatticittassa \Se IV 418/, sappÄ«tikaá¹ƒ bhav
Ä• vajjanÄ• ya, sappÄ«tikÄ• khandhÄ• appÄ«tikassa vuá¹-á¹-hÄ• nassa, pÄ«tisahagatÄ•
kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , sappÄ«tikaá¹ƒ bhavaá¹…gaá¹ƒ appÄ«tikassa bhavaa
kusalÄ• kusalaá¹ƒ appÄ«tikassa vuá¹-á¹-hÄ• nassa, kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa, phalaá¹ƒ v
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• sappÄ«tikÄ• kh
pacchimÄ• naá¹ƒ sappÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ pÄ«tiyÄ• ca anantarapaccayena pac

<157> appÄ«tiko dhammo appÄ«tikassa dhammassa anantarapaccayena paccayo --- purim
pacchimÄ• ya pÄ«tiyÄ• anantarapaccayena paccayo; purimÄ• purimÄ• appÄ«tikÄ• khan
pacchimÄ• naá¹ƒ appÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo; anuloma
appÄ«tikÄ• ya phalasamÄ• pattiyÄ• pÄ«tiyÄ• ca anantarapaccayena paccayo. (mÅ«laá¹ƒ

purimÄ• pÄ«ti pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sappÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ ana
appÄ«tikaá¹ƒ cuticittaá¹ƒ sappÄ«tikassa upapatticittassa, Ä• vajjanÄ• sappÄ«tikÄ• naá¹ƒ k
appÄ«tikÄ• khandhÄ• sappÄ«tikassa vuá¹-á¹-hÄ• nassa, vipÄ• kamanodhÄ• tu sappÄ«tik
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , appÄ«tikaá¹ƒ bhavaá¹…gaá¹ƒ \Be IV 107/ sappÄ«
appÄ«tikaá¹ƒ kusalÄ• kusalaá¹ƒ sappÄ«tikassa vuá¹-á¹-hÄ• nassa, kiriyaá¹ƒ vuá¹-á¹-hÄ• na
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo; nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±
sappÄ«tikÄ• ya phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

appÄ«tiko dhammo sappÄ«tikassa \Se IV 419/ ca appÄ«tikassa ca dhammassa anantarapa
purimÄ• pÄ«ti pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sappÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ pÄ«
paccayo. (3)

<158> sappÄ«tiko ca appÄ«tiko ca dhammÄ• sappÄ«tikassa dhammassa anantarapaccay
purimÄ• purimÄ• sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
anantarapaccayena paccayo. (1)

sappÄ«tiko ca appÄ«tiko ca dhammÄ• appÄ«tikassa dhammassa anantarapaccayena pac
sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca pacchimÄ• ya pacchimÄ• ya pÄ«tiyÄ• anantarapaccay
cuticittaÃ±ca pÄ«ti ca appÄ«tikassa upapatticittassa ... sappÄ«tikaá¹ƒ bhavaá¹…gaÃ±ca pÄ
... sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca appÄ«tikassa vuá¹-á¹-hÄ• nassa ... sappÄ«tikÄ•
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu ca pÄ«ti ca kiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... sa
pÄ«ti ca appÄ«tikassa bhavaá¹…gassa ... sappÄ«tikaá¹ƒ kusalÄ• kusalaÃ±ca pÄ«ti ca appÄ
... kiriyaÃ±ca pÄ«ti ca vuá¹-á¹-hÄ• nassa ... phalaÃ±ca pÄ«ti ca vuá¹-á¹-hÄ• nassa anantara
(2)

sappÄ«tiko ca appÄ«tiko ca dhammÄ• sappÄ«tikassa ca appÄ«tikassa ca dhammassa an
purimÄ• purimÄ• sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
pÄ«tiyÄ• ca anantarapaccayena paccayo. (3)

samanantarapaccayena paccayo ... nava ... sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã
paccayo ... nava ... nissayapaccayena \Se IV 420/ paccayo ... nava.

upanissayapaccayo

<159> sappÄ«tiko dhammo sappÄ«tikassa dhammassa upanissayapaccayena paccayo ---
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- sappÄ«tikÄ• khand
khandhÄ• naá¹ƒ upanissayapaccayena \Be IV 108/ paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sap
khandhÄ• appÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ pÄ«tiyÄ• ca upanissayapaccayena paccayo.

sappÄ«tikÄ• khandhÄ• sappÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ pÄ«tiyÄ• ca upanissayapacca

<160> appÄ«tiko dhammo appÄ«tikassa dhammassa upanissayapaccayena paccayo --- Ä
anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«panissayo --- appÄ«tikaá¹ƒ saddh
appÄ«tikena cittena dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti; appÄ
pe ... vipassanaá¹ƒ ... maggaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ
gaá¹‡hÄ• ti; appÄ«tikaá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹
diá¹-á¹-hiá¹ƒ ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... b
senÄ• sanaá¹ƒ ... pÄ«tiá¹ƒ upanissÄ• ya appÄ«tikena cittena dÄ• naá¹ƒ deti ... pe ... samÄ•
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; appÄ«tikÄ• saddhÄ• ... pe ... senÄ• sa
appÄ«tikÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ• yikassa du
phalasamÄ• pattiyÄ• pÄ«tiyÄ• ca upanissayapaccayena paccayo. (1)

appÄ«tiko dhammo sappÄ«tikassa dhammassa upanissayapaccayena paccayo (tÄ«á¹‡i up
saddhaá¹ƒ \Se IV 421/ upanissÄ• ya sappÄ«tikena cittena dÄ• naá¹ƒ deti ... pe ... appÄ«tikÄ
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; appÄ«tikaá¹ƒ sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ
sappÄ«tikena cittena dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; sappÄ«tikena citte
Ä• diyati, musÄ• ... pe ... pisuá¹‡aá¹ƒ ... pe ... samphaá¹ƒ ... pe ... sandhiá¹ƒ ... pe ... nillopa
... ekÄ• gÄ• rikaá¹ƒ ... pe ... paripanthe ... pe ... paradÄ• raá¹ƒ ... pe ... gÄ• maghÄ• taá¹ƒ ...
nigamaghÄ• taá¹ƒ karoti; appÄ«tikÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ pÄ«ti ca sappÄ«tikÄ
paÃ±Ã±Ä• ya rÄ• gassa, mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya ... magga
upanissayapaccayena paccayo. (2)

appÄ«tiko dhammo sappÄ«tikassa ca appÄ«tikassa ca dhammassa upanissayapaccayena
upanissayÄ•). appÄ«tikaá¹ƒ saddhaá¹ƒ upanissÄ• ya sappÄ«tikena cittena dÄ• naá¹ƒ deti
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; appÄ«tikaá¹ƒ sÄ«laá¹ƒ ... pe ... sen
128/ pÄ«tiá¹ƒ upanissÄ• ya sappÄ«tikena \Be IV 109/ cittena dÄ• naá¹ƒ deti ... pe ... samÄ•
sappÄ«tikena cittena adinnaá¹ƒ Ä• diyati ... pe ... (dutiyavÄ• rasadisaá¹ƒ) nigamaghÄ• taá¹ƒ
saddhÄ• ... pe ... senÄ• sanaá¹ƒ pÄ«ti ca sappÄ«tikÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• y
mohassa ... mÄ• nassa ... diá¹-á¹-hiyÄ• ... patthanÄ• ya ... maggassa, phalasamÄ• pattiyÄ•
upanissayapaccayena paccayo. (3)

sappÄ«tiko ca appÄ«tiko ca dhammÄ• sappÄ«tikassa dhammassa upanissayapaccayena
upanissayÄ•). sappÄ«tikÄ• khandhÄ• ca \Se IV 422/ pÄ«ti ca sappÄ«tikÄ• naá¹ƒ khandhÄ
paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«tikÄ• khandhÄ• ca pÄ«ti ca appÄ«tikÄ• naá¹ƒ
upanissayapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) sappÄ«tikÄ• khandhÄ• ca pÄ«
khandhÄ• naá¹ƒ pÄ«tiyÄ• ca upanissayapaccayena paccayo. (3)

purejÄ• tapaccayo

<161> appÄ«tiko dhammo appÄ«tikassa dhammassa purejÄ• tapaccayena paccayo --- Ä• vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ appÄ« ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha appÄ«tiko rÄ• go ... pe ... doman pÄ«ti uppajjati, dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ k ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu appÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ pÄ«tiyÄ• ca pu (1)

appÄ«tiko dhammo sappÄ«tikassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ramm vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ sappÄ aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha sappÄ«tiko rÄ• go uppa uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu sappÄ«tikÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tap

appÄ«tiko dhammo sappÄ«tikassa ca appÄ«tikassa ca dhammassa purejÄ• tapaccayena p Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh sappÄ«tikena cittena aniccato ... pe ... vipassati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha \Se sampayuttakÄ• khandhÄ• ca uppajjanti. __vatthupurejÄ• taá¹ƒ_ \Be IV 110/ --- vatthu sapp khandhÄ• naá¹ƒ pÄ«tiyÄ• ca purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayÄ• di

<162> sappÄ«tiko dhammo appÄ«tikassa dhammassa pacchÄ• jÄ• tapaccayena paccayo Ä• sevanapaccayena paccayo ... nava ... kammapaccayena paccayo ... cha (sahajÄ• tÄ• pi kÄ• tabbÄ• ... dve nÄ• nÄ• kkhaá¹‡ikÄ•) ... vipÄ• kapaccayena paccayo ... nava ... Ä• hÄ• cattÄ• ri ... indriyapaccayena paccayo ... cattÄ• ri ... jhÄ• napaccayena paccayo ... nava ... m paccayo ... cattÄ• ri ... sampayuttapaccayena paccayo ... cha ... vippayuttapaccayena pacca atthipaccayena paccayo ... nava (saá¹ƒkhittaá¹ƒ. savitakkadukasadisaá¹ƒ kÄ• tabbaá¹ƒ.) ... paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo ... nava.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<163> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanan aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te kamme cha, vipÄ• ke nava, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne nava, magge cattÄ

vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<164> sappÄ«tiko \Ne IV 130/ dhammo sappÄ«tikassa dhammassa Ä• rammaá¹‡apaccaye
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... kammapaccayena pacc
appÄ«tikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena pacc
paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. sappÄ«tiko \E
sappÄ«tikassa ca appÄ«tikassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahaj
upanissayapaccayena paccayo ... kammapaccayena paccayo. (3)

<165> appÄ«tiko dhammo appÄ«tikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ..
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. a
sappÄ«tikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena pac
paccayo ... purejÄ• tapaccayena paccayo. appÄ«tiko dhammo sappÄ«tikassa ca appÄ«tika
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
purejÄ• tapaccayena paccayo. (3)

<166> sappÄ«tiko ca appÄ«tiko ca dhammÄ• sappÄ«tikassa dhammassa Ä• rammaá¹‡ap
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo \Se IV 425/. sappÄ«tiko ca
appÄ«tikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena pacc
paccayo ... pacchÄ• jÄ• tapaccayena paccayo. sappÄ«tiko ca appÄ«tiko ca dhammÄ• sapp
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

(paccanÄ«yavibhaá¹…gagaá¹‡anÄ• pi savitakkadukasadisÄ• . yadipi na sameti imaá¹ƒ anu
gaá¹‡etabbaá¹ƒ, itare dve gaá¹‡anÄ• gaá¹‡etabbÄ• .)

sappÄ«tikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

á¹• 13 90. pÄ«tisahagatadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<167> pÄ«tisahagataá¹ƒ \Ne IV 131/ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajja
pÄ«tisahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe

112/ pÄ«tisahagatadukaá¹ƒ vitthÄ• retabbaá¹ƒ, sappÄ«tikadukasadisaá¹ƒ ninnÄ• nÄ• karaá
ninnÄ• naá¹ƒ.)

pÄ«tisahagatadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

91. sukhasahagatadukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<168> sukhasahagataá¹ƒ \Se IV 426/ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppa
sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe paá¹-icca ek
paá¹-isandhikkhaá¹‡e ... pe .... sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato
hetupaccayÄ• --- sukhasahagate khandhe paá¹-icca sukhaá¹ƒ cittasamuá¹-á¹-hÄ• naÃ±ca
sukhasahagatadukaá¹ƒ vitthÄ• retabbaá¹ƒ, yathÄ• sappÄ«tikadukassa anulomapaá¹-iccav

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... purejÄ• te cha, Ä• sevane cha, kamme nava ...

anulomaá¹ƒ.

<169> sukhasahagataá¹ƒ \Ne IV 132/ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppa
ahetukaá¹ƒ sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe .
kÄ• tabbaá¹ƒ.) ahetuke sukhasahagate khandhe paá¹-icca sukhaÃ±ca cittasamuá¹-á¹-hÄ•
sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato ca nasukhasahagato ca dhammÄ
ahetukaá¹ƒ sukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• sukhaÃ±ca citt
rÅ«paá¹ƒ, dve khandhe ... pe .... (3)

nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato dhammo uppajjati nahetupa
nasukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe ... pe ... ahetukaá¹ƒ sukhaá¹ƒ paá¹-icca \Se IV 427/ cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«p
ahetukapaá¹-isandhikkhaá¹‡e nasukhasahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khan
rÅ«paá¹ƒ \Be IV 113/ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá
ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sahagate uddhacc
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (yathÄ• sappÄ«tike nahetupacca
sabbatthameva nava paÃ±hÄ• .)

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... naupanissaye tÄ«á¹‡i, napurejÄ• te nav
naÄ• sevane nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye eka
nava, nasampayutte tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi paá¹-iccavÄ• rasadisÄ• . paccayavÄ• re
vitthÄ• retabbÄ• , yathÄ• sappÄ«tikadukapaccayavÄ• rapaccanÄ«yepi pavatte vatthu ca vi
sappÄ«tikaduke ekoyeva moho, evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi saá¹ƒsaá¹-á
sampayuttavÄ• ropi yathÄ• sappÄ«tikadukaá¹ƒ, evaá¹ƒ kÄ• tabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<170> sukhasahagato \Ne IV 133/ dhammo sukhasahagatassa dhammassa hetupaccayen
(Ä• rammaá¹‡epi adhipatiyÄ• pi sappÄ«tikadukasadisÄ• , sukhanti nÄ• nÄ• karaá¹‡aá¹ƒ.)

anantarapaccayÄ• di

<171> sukhasahagato \Se IV 428/ dhammo sukhasahagatassa dhammassa anantarapacca
purimÄ• sukhasahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sukhasahagatÄ•
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• sukhasahagatÄ
pacchimassa pacchimassa sukhassa anantarapaccayena paccayo. sukhasahagataá¹ƒ cutic
upapatticittassa ... sukhasahagataá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ... sukhasahagataá¹ƒ
vipÄ• kamanodhÄ• tuyÄ• ... sukhasahagatÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kiriyam
sukhasahagataá¹ƒ bhavaá¹…gaá¹ƒ nasukhasahagatassa bhavaá¹…gassa ... sukhasahagat
nasukhasahagatassa vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa ... phalaá¹ƒ vuá¹-á¹-
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• sukhasahagatÄ
pacchimÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ sukhassa ca anantarapaccayena

nasukhasahagato dhammo nasukhasahagatassa dhammassa anantarapaccayena paccayo
nasukhasahagatÄ• ... pe .... (mÅ«laá¹ƒ. tÄ«á¹‡ipi sappÄ«tikadukasadisÄ• .)

<172> sukhasahagato ca nasukhasahagato ca dhammÄ• sukhasahagatassa dhammassa
purimÄ• purimÄ• sukhasahagatÄ• khandhÄ• ca sukhaÃ±ca pacchimÄ• naá¹ƒ pacchimÄ•
khandhÄ• naá¹ƒ \Ne IV 134/ anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purim
khandhÄ• ca sukhaÃ±ca pacchimassa pacchimassa sukhassa anantarapaccayena paccay
cuticittaÃ±ca sukhaÃ±ca nasukhasahagatassa upapatticittassa sukhasahagataá¹ƒ bhavaá¹.
Ä• vajjanÄ• ya \Se IV 429/ ... sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aÃ±ca sukhaÃ±ca vipÄ
sukhasahagatÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu ca sukhaÃ±ca kiriyamanoviÃ±Ã±Ä• a
bhavaá¹…gaÃ±ca sukhaÃ±ca nasukhasahagatassa bhavaá¹…gassa ... sukhasahagataá¹ƒ
nasukhasahagatassa vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa ... phalaá¹ƒ vuá¹-á¹-
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• sukhasahagatÄ
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ sukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ sukhassa ca a

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apac
nissayapaccayena paccayo.

upanissayapaccayo

<173> sukhasahagato dhammo sukhasahagatassa dhammassa upanissayapaccayena pac

nasukhasahagato \Be IV 115/ dhammo nasukhasahagatassa dhammassa upanissayapacc
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
nasukhasahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya nasukhasahagatena cittena dÄ• naá¹ƒ deti, s
samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; nasukhasahagataá
paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkh
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ sukhaá¹ƒ upanissÄ• ya nasukhasahagatena cittena dÄ• naá¹
samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; nasukhasaha
... senÄ• sanaá¹ƒ sukhaÃ±ca nasukhasahagatÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... rÄ
... patthanÄ• ya ... kÄ• yikassa sukhassa, kÄ• yikassa dukkhassa, maggassa, phalasamÄ• p
sukhassa ca upanissayapaccayena paccayo. (1)

nasukhasahagato \Ne IV 135/ dhammo sukhasahagatassa dhammassa upanissayapaccay
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
nasukhasahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya sukhasahagatena cittena dÄ• naá¹ƒ deti ... p
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; nasukhasahagataá¹ƒ sÄ«laá¹ƒ ... p
rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ
senÄ• sanaá¹ƒ sukhaá¹ƒ upanissÄ• ya sukhasahagatena cittena dÄ• naá¹ƒ deti ... pe ... sam
sukhasahagatena cittena adinnaá¹ƒ Ä• diyati; musÄ• ... pe ... pisuá¹‡aá¹ƒ ... pe ... sampha

sandhiá¹ƒ ... pe ... nillopaá¹ƒ ... pe ... ekÄ• gÄ• rikaá¹ƒ ... pe ... paripanthe ... pe ... paradÄ•
... gÄ• maghÄ• taá¹ƒ ... pe ... nigamaghÄ• taá¹ƒ karoti; nasukhasahagatÄ• saddhÄ• ... pe
sukhaÃ±ca sukhasahagatÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... rÄ• gassa ... mÄ• nass
patthanÄ• ya ... kÄ• yikassa sukhassa ... maggassa phalasamÄ• pattiyÄ• upanissayapacca

nasukhasahagato dhammo sukhasahagatassa ca nasukhasahagatassa ca dhammassa up
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
nasukhasahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya sukhasahagatena cittena dÄ• naá¹ƒ deti ... p
(dutiyagamanasadisaá¹ƒ) mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; nasukhasahagataá¹ƒ
senÄ• sanaá¹ƒ sukhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, s
adinnaá¹ƒ Ä• diyati ... pe ... nasukhasahagatÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ sukhaÃ±c
IV 116/ ... saddhÄ• ya ... pe ... patthanÄ• ya \Se IV 431/ ... kÄ• yikassa sukhassa, maggass
sukhassa ca upanissayapaccayena paccayo. (3)

sukhasahagato ca nasukhasahagato ca dhammÄ• sukhasahagatassa dhammassa upanis
tÄ«á¹‡i.

purejÄ• tapaccayÄ• di

<174> nasukhasahagato dhammo nasukhasahagatassa dhammassa purejÄ• tapaccayena
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
nasukhasahagatena cittena \Ne IV 136/ aniccato ... pe ... vipassati assÄ• deti abhinandati, t
nasukhasahagato rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati, sukhaá¹ƒ uppajjati, dibb
rÅ«paá¹ƒ passati ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __v
--- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä
nasukhasahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ sukhassa ca purejÄ• tapaccayena paccayo. (1)

nasukhasahagato dhammo sukhasahagatassa dhammassa purejÄ• tapaccayena paccayo
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ sukha
aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbha sukhasahagato rÄ• go u
432/, diá¹-á¹-hi uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu sukhasahagatÄ• naá¹ƒ khandhÄ•
purejÄ• tapaccayena paccayo. (2)

nasukhasahagato dhammo sukhasahagatassa ca nasukhasahagatassa ca dhammassa pu
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
sukhasahagatena cittena aniccato ... pe ... vipassati, assÄ• deti abhinandati, taá¹ƒ Ä• rabbh
sampayuttakÄ• khandhÄ• ca uppajjanti. __vatthupurejÄ• taá¹ƒ_ --- vatthu sukhasahagatÄ•
sukhassa ca purejÄ• tapaccayena paccayo. (3)

pacchÄ• jÄ• tapaccayena paccayo ... tÄ«á¹‡i ... Ä• sevanapaccayena paccayo ... nava.

kammapaccayÄ• di

<175> sukhasahagato \Be IV 117/ dhammo sukhasahagatassa dhammassa kammapaccay
nÄ• nÄ• kkhaá¹‡ikÄ• . (cha kammÄ• ni cattÄ• ri sahajÄ• tÄ• pi nÄ• nÄ• kkhaá¹‡ikÄ• pi kÄ•
... vipÄ• kapaccayena paccayo ... nava ... Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indriy
... nava ... jhÄ• napaccayena paccayo ... nava ... maggapaccayena paccayo ... cattÄ• ri ... s
paccayo ... cha ... vippayuttapaccayena paccayo ... paÃ±ca ... atthipaccayena paccayo ... na
natthipaccayena paccayo ... nava ... vigatapaccayena paccayo ... nava ... avigatapaccayena

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<176> hetuyÄ• \Ne IV 137/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nav
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme cha, vipÄ• ke nava, Ä• hÄ• re cattÄ• ri, indriye nava, jhÄ• ne nava
sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate na

(evaá¹ƒ paccanÄ«yavibhaá¹…gopi gaá¹‡anÄ• pi sappÄ«tikadukasadisaá¹ƒ kÄ• tabbaá¹ƒ, y
passitvÄ• gaá¹‡etabbaá¹ƒ.)

sukhasahagatadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

92. upekkhÄ• sahagatadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<177> upekkhÄ• sahagataá¹ƒ \Se IV 433/ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dham
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe \Be IV 1
paá¹-isandhikkhaá¹‡e ... pe ... upekkhÄ• sahagataá¹ƒ \Ne IV 138/ dhammaá¹ƒ paá¹-icca nau
uppajjati hetupaccayÄ• --- upekkhÄ• sahagate khandhe paá¹-icca upekkhÄ• cittasamuá¹-á
paá¹-isandhikkhaá¹‡e ... pe .... upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sah
naupekkhÄ• sahagato ca dhammÄ• uppajjanti hetupaccayÄ• --- upekkhÄ• sahagataá¹ƒ ek
khandhÄ• upekkhÄ• ca cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... paá¹-i
.... (3)

naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato dhammo uppajjati h
naupekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ•
dve khandhe ... pe ... upekkhaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isand
naupekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• kaá¹-attÄ• ca rÅ«p
... pe ... paá¹-isandhikkhaá¹‡e upekkhaá¹ƒ paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, khandhe paá¹-icc
paá¹-icca khandhÄ• , upekkhaá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca upekkhÄ• , ekaá¹ƒ r
.... (sappÄ«tikadukasadisaá¹ƒ, anulome navapi paÃ±hÄ• .)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<178> hetuyÄ• \Se IV 434/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... purejÄ• t
kamme nava (sabbattha nava), avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<179> upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjat
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• , dve khandhe ... pe ...
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe pa
vicikicchÄ• sahagato \Ne IV 139/ uddhaccasahagato moho. upekkhÄ• sahagataá¹ƒ dhamm
naupekkhÄ• sahagato dhammo uppajjati nahetupaccayÄ• --- ahetuke upekkhÄ• sahagate
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e ... pe .... upekkhÄ• sah
IV 119/ paá¹-icca upekkhÄ• sahagato ca naupekkhÄ• sahagato ca dhammÄ• uppajjanti na
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca dve khandhÄ• upekkhÄ• ca cittasam

dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe .... (3)

<180> naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato dhammo up
ahetukaá¹ƒ naupekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasar
... pe ... dve khandhe ... pe ... ahetukaá¹ƒ upekkhaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ r
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... upekkhaá¹ƒ paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca upe
mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•).

naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati nah
upekkhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e \Se IV 435
sampayuttakÄ• khandhÄ• ; ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca upekkhÄ• sa
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ upekkhaá¹ƒ paá¹-icca vicikicchÄ• sahagato

naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato ca naupekkhÄ• sahag
nahetupaccayÄ• --- ahetukaá¹ƒ upekkhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasam
ahetukaá¹ƒ upekkhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• , mahÄ• bhÅ«te paá¹-icca citta
rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e upekkhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• I
ahetukapaá¹-isandhikkhaá¹‡e upekkhaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• , mahÄ• bh
kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca upekkhÄ• sahagatÄ
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ, ahetukapaá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca upekkhÄ•
khandhÄ• . (3)

<181> upekkhÄ• sahagataÃ±ca naupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icca upekkh
nahetupaccayÄ• --- ahetukaá¹ƒ upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca upekkhaÃ±ca
140/, dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagataá¹ƒ ekaá¹ƒ kh
paá¹-icca dve khandhÄ• , dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sa
khandhaÃ±ca vatthuÃ±ca paá¹-icca dve khandhÄ• ; dve khandhe ... pe ... vicikicchÄ• sahag
khandhe ca upekkhaÃ±ca paá¹-icca vicikicchÄ• sahagato uddhaccasahagato \Se IV 436/ m

upekkhÄ• sahagataÃ±ca \Be IV 120/ naupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icca nau
uppajjati nahetupaccayÄ• --- ahetuke upekkhÄ• sahagate khandhe ca upekkhaÃ±ca paá¹-i
rÅ«paá¹ƒ, ahetuke upekkhÄ• sahagate khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹
ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagate khandhe ca upekkhaÃ±ca paá¹-icca kaá¹
ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagate khandhe ca mahÄ• bhÅ«te ca paá¹-icca
ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagate khandhe ca vatthuÃ±ca paá¹-icca upekkh

upekkhÄ• sahagataÃ±ca naupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icca upekkhÄ• saha
dhammÄ• uppajjanti nahetupaccayÄ• --- ahetukaá¹ƒ upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khand

dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ, dve khandhe ... pe ... ahetukaá¹ƒ upe
khandhaÃ±ca upekkhaÃ±ca paá¹-icca dve khandhÄ• , dve khandhe ... pe ... ahetuke upekk
upekkhaÃ±ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; ahetukapaá¹
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaÃ±ca upekkhaÃ±ca paá¹-icca dve khandhÄ• kaá¹-a
dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandha
paá¹-icca dve khandhÄ• , dve khandhe ... pe ... ahetuke upekkhÄ• sahagate khandhe ca up
paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ; ahetukapaá¹-isandhikkhaá¹‡e upekkhÄ• sahagataá¹ƒ ekaá¹
paá¹-icca dve khandhÄ• upekkhÄ• ca, dve khandhe ... pe ... (saá¹ƒkhittaá¹ƒ). (3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<182> nahetuyÄ• \Ne IV 141/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne nava, namagge
tÄ«á¹‡i, navippayutte cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<183> upekkhÄ• sahagataá¹ƒ \Be IV 121/ dhammaá¹ƒ paccayÄ• upekkhÄ• sahagato dhar
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• dve khandhÄ• , dve khandhe ... pe ..
pe ... (yathÄ• savitakkadukasadisaá¹ƒ paccayavÄ• re nÄ• nÄ• karaá¹‡aá¹ƒ. ``upekkhaâ€™
kÄ• tabbÄ• , paá¹-isandhipavattipi vatthupi.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... purejÄ• te nava, Ä• sevane nava (sabbattha na

anulomaá¹ƒ.

<184> upekkhÄ• sahagataá¹ƒ \Se IV 438/ \Ne IV 142/ dhammaá¹ƒ paccayÄ• upekkhÄ• sa
nahetupaccayÄ• --- ahetukaá¹ƒ upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• dve
... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe
vicikicchÄ• sahagato uddhaccasahagato moho. (evaá¹ƒ navapi paÃ±hÄ• pavattipaá¹-isand
savitakkadukassa evaá¹ƒ kÄ• tabbÄ• . tÄ«á¹‡iyeva moho, pavatte vatthupi kÄ• tabbÄ• .)

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i, nasa
naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakar
nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge nava, nasampayu
cha, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<185> upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upekkhÄ• sahagato dhammo u
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve khandhÄ• , dve khandhe
paá¹-isandhikkhaá¹‡e ... pe .... (yathÄ• savitakkadukaá¹ƒ sampayuttavÄ• ro evaá¹ƒ kÄ• tab

hetuyÄ• \Ne IV 143/ cha, Ä• rammaá¹‡e cha (sabbattha cha), avigate cha.

anulomaá¹ƒ.

upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho upekkhÄ• sahagato dhammo uppajjati
upekkhÄ• sahagataá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve \Se IV 439/ khandhÄ• , d
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe sa
vicikicchÄ• sahagato uddhaccasahagato moho. (evaá¹ƒ paÃ±ca paÃ±hÄ• yathÄ• savitakk

nahetuyÄ• cha, naadhipatiyÄ• cha, napurejÄ• te cha, napacchÄ• jÄ• te cha, naÄ• sevane

navipÄ• ke cha, navippayutte cha.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayÄ• di

<186> upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa hetupaccayena p
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... p
paÃ±hÄ• yathÄ• savitakkadukassa.)

upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa Ä• rammaá¹‡apaccayen
IV 144/ paccayo. (yathÄ• sappÄ«tikadukaá¹ƒ evaá¹ƒ Ä• rammaá¹‡ampi adhipatipi vitthÄ• r
ti nÄ• naá¹ƒ.)

anantarapaccayÄ• di

<187> upekkhÄ• sahagato \Be IV 123/ dhammo upekkhÄ• sahagatassa dhammassa anant
purimÄ• upekkhÄ• sahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upekkhÄ• sa
anantarapaccayena paccayo. (1)

upekkhÄ• sahagato dhammo naupekkhÄ• sahagatassa dhammassa anantarapaccayena \S
purimÄ• upekkhÄ• sahagatÄ• khandhÄ• pacchimÄ• ya pacchimÄ• ya upekkhÄ• ya anant
upekkhÄ• sahagataá¹ƒ cuticittaá¹ƒ naupekkhÄ• sahagatassa upapatticittassa ... Ä• vajjanÄ•
naupekkhÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... vipÄ• kamanodhÄ• tu naupekkhÄ• sahag
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... upekkhÄ• sahagataá¹ƒ bhavaá¹…gaá¹ƒ naupek
upekkhÄ• sahagataá¹ƒ kusalÄ• kusalaá¹ƒ naupekkhÄ• sahagatassa vuá¹-á¹-hÄ• nassa ... k
phalaá¹ƒ vuá¹-á¹-hÄ• nassa ... nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä•
naupekkhÄ• sahagatÄ• ya phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

upekkhÄ• sahagato dhammo upekkhÄ• sahagatassa ca naupekkhÄ• sahagatassa ca dhan
--- purimÄ• purimÄ• upekkhÄ• sahagatÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ
khandhÄ• naá¹ƒ upekkhÄ• ya ca anantarapaccayena paccayo. (3)

<188> naupekkhÄ• sahagato dhammo naupekkhÄ• sahagatassa dhammassa anantarapac
upekkhÄ• pacchimÄ• ya pacchimÄ• ya upekkhÄ• ya anantarapaccayena paccayo; purimÄ•
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ naupekkhÄ• sahagatÄ• naá¹ƒ khandhÄ• naá
anulomaá¹ƒ gotrabhussa ... pe ... anulomaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena pa
kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• upekkhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upekkhÄ•
anantarapaccayena paccayo \Se IV 441/; naupekkhÄ• sahagataá¹ƒ cuticittaá¹ƒ upekkhÄ• sa
upapatticittassa ... naupekkhÄ• sahagataá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ... kÄ• yaviÃ±Ã
vipÄ• kamanodhÄ• tuyÄ• ... naupekkhÄ• sahagatÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu
naupekkhÄ• sahagataá¹ƒ \Be IV 124/ bhavaá¹…gaá¹ƒ upekkhÄ• sahagatassa bhavaá¹…ga
kusalÄ• kusalaá¹ƒ upekkhÄ• sahagatassa vuá¹-á¹-hÄ• nassa ... kiriyaá¹ƒ vuá¹-á¹-hÄ• nassa
vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (2)

naupekkhÄ• sahagato dhammo upekkhÄ• sahagatassa ca naupekkhÄ• sahagatassa ca dh
--- purimÄ• purimÄ• upekkhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upekkhÄ• sahagatÄ• n
anantarapaccayena paccayo. (3)

<189> upekkhÄ• sahagato ca naupekkhÄ• sahagato ca dhammÄ• upekkhÄ• sahagatassa
paccayo --- purimÄ• purimÄ• upekkhÄ• sahagatÄ• khandhÄ• ca upekkhÄ• ca pacchimÄ
upekkhÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• t
upekkhÄ• sahagatÄ• khandhÄ• ca upekkhÄ• ca pacchimÄ• ya pacchimÄ• ya upekkhÄ• y
upekkhÄ• sahagataá¹ƒ cuticittaÃ±ca upekkhÄ• ca naupekkhÄ• sahagatassa upapatticittass
upekkhÄ• ca naupekkhÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ ... vipÄ• kamanodhÄ• tu ca up
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... upekkhÄ• sahagataá¹ƒ bhavaá¹…gaÃ±ca upek
bhavaá¹…gassa ... upekkhÄ• sahagataá¹ƒ kusalÄ• kusalaÃ±ca upekkhÄ• ca naupekkhÄ• s
kiriyaÃ±ca \Se IV 442/ upekkhÄ• ca vuá¹-á¹-hÄ• nassa ... phalaÃ±ca upekkhÄ• ca vuá¹-á¹-
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaÃ±ca upekkhÄ• ca naupekkhÄ• s
anantarapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) purimÄ• purimÄ• upekkhÄ• saha
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ upekkhÄ• sahagatÄ• naá¹ƒ khandhÄ• naá¹ƒ upekkhÄ•
(3)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... nava ... aÃ±Ã±amaÃ±
nava ... nissayapaccayena paccayo ... nava.

upanissayapaccayo

<190> upekkhÄ• sahagato \Ne IV 146/ dhammo upekkhÄ• sahagatassa dhammassa upani
tÄ«á¹‡i.

naupekkhÄ• sahagato \Be IV 125/ dhammo naupekkhÄ• sahagatassa dhammassa upaniss
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... pakatÅ«paniss
naupekkhÄ• sahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya naupekkhÄ• sahagatena cittena dÄ• naá
uposathakammaá¹ƒ ... pe ... naupekkhÄ• sahagataá¹ƒ jhÄ• naá¹ƒ ... pe ... vipassanaá¹ƒ ... p
... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; naupekkhÄ• sah
... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... mÄ• naá¹ƒ ... diá¹-á¹-hiá¹ƒ ... patthan
kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ u
naupekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡a
saá¹…ghaá¹ƒ bhindati; naupekkhÄ• sahagatÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ upekkhÄ•
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... rÄ• gassa ... pe ... patthanÄ• ya ... kÄ• yikassa sukhas
dukkhassa \Se IV 443/ ... maggassa, phalasamÄ• pattiyÄ• upekkhÄ• ya ca upanissayapac

naupekkhÄ• sahagato dhammo upekkhÄ• sahagatassa dhammassa upanissayapaccayena
naupekkhÄ• sahagataá¹ƒ saddhaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; naupekkhÄ• sahagataá¹ƒ sÄ«laá¹ƒ
upekkhaá¹ƒ upanissÄ• ya upekkhÄ• sahagatena cittena dÄ• naá¹ƒ deti ... pe ... samÄ• patti
upekkhÄ• sahagatena cittena adinnaá¹ƒ Ä• diyati, musÄ• bhaá¹‡ati, pisuá¹‡aá¹ƒ ... pe ... sa
sandhiá¹ƒ ... pe ... nillopaá¹ƒ ... pe ... ekÄ• gÄ• rikaá¹ƒ ... pe ... paripanthe ... pe ... paradÄ•
... gÄ• maghÄ• taá¹ƒ ... pe ... nigamaghÄ• taá¹ƒ karoti; naupekkhÄ• sahagatÄ• saddhÄ• ..
upekkhÄ• ca upekkhÄ• sahagatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya ... maggassa, phal
upanissayapaccayena paccayo.

naupekkhÄ• sahagato \Ne IV 147/ dhammo upekkhÄ• sahagatassa ca naupekkhÄ• sahaga
upanissayapaccayena paccayo (tÄ«á¹‡i upanissayÄ• dutiyagamanasadisÄ•). (3)

upekkhÄ• sahagato ca naupekkhÄ• sahagato ca dhammÄ• upekkhÄ• sahagatassa dhamm
... tÄ«á¹‡i.

purejÄ• tapaccayo

<191> naupekkhÄ• sahagato \Be IV 126/ dhammo naupekkhÄ• sahagatassa dhammassa p
tÄ«á¹‡i (sappÄ«tikadukasadisÄ•).

pacchÄ• jÄ• tapaccayÄ• di

<192> upekkhÄ• sahagato dhammo naupekkhÄ• sahagatassa dhammassa pacchÄ• jÄ• ta
Ä• sevanapaccayena paccayo ... nava ... kammapaccayena paccayo ... cha. (cattÄ• ri saha
kÄ• tabbÄ• \Se IV 444/, dve nÄ• nÄ• kkhaá¹‡ikÄ• ca.) ... vipÄ• kapaccayena paccayo ... n
paccayo ... cattÄ• ri ... indriyapaccayena paccayo ... nava ... jhÄ• napaccayena paccayo ... n
maggapaccayena paccayo ... cattÄ• ri ... sampayuttapaccayena paccayo ... cha ... vippayutt
... paÃ±ca ... atthipaccayena paccayo ... nava ... natthipaccayena paccayo ... vigatapaccaye
avigatapaccayena paccayo. (imÄ• ni paccayÄ• ni sappÄ«tikakaraá¹‡ena vibhajitabbÄ• ni.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<193> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanan
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme cha, vipÄ• ke nava, Ä• hÄ• re cattÄ• ri, indriye nava, jhÄ• ne nava
sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate na

(evaá¹ƒ paccanÄ«yavibhaá¹…gopi itare tÄ«á¹‡i gaá¹‡anÄ• pi sappÄ«tikadukasadisÄ• kÄ•

upekkhÄ• sahagatadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

93. kÄ• mÄ• vacaradukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<194> kÄ• mÄ• vacaraá¹ƒ \Se IV 445/ \Be IV 127/ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro c
--- kÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (saá¹ƒkhi

kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo uppajjati hetupaccay
vatthuá¹ƒ paá¹-icca nakÄ• mÄ• vacarÄ• khandhÄ• . kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-i
nakÄ• mÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá
khandhÄ• , mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<195> nakÄ• mÄ• vacaraá¹ƒ \Ne IV 149/ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhamm
nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ..
paá¹-isandhikkhaá¹‡e ... pe .... nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacar
hetupaccayÄ• --- nakÄ• mÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ
nakÄ• mÄ• vacare khandhe paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. nakÄ• mÄ• vacaraá¹ƒ dhamma
nakÄ• mÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• --- nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ
khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhi
(3)

<196> kÄ• mÄ• vacaraÃ±ca nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacar
IV 446/ --- nakÄ• mÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• n
paá¹-isandhikkhaá¹‡e nakÄ• mÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ
nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo uppajjati hetupa
nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo khandhÄ• ... pe ... c
kÄ• mÄ• vacaraÃ±ca nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro ca na
hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
... pe ... dve khandhe ca ... pe ... nakÄ• mÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca
(3) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<197> hetuyÄ• \Be IV 128/ nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare c
cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cattÄ• ri, purejÄ
kamme nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sam
nava, atthiyÄ• nava, natthiyÄ• cattÄ• ri, vigate cattÄ• ri, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayÄ• di

<198> kÄ• mÄ• vacaraá¹ƒ \Ne IV 150/ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro dhammo upp
ahetukaá¹ƒ kÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á
... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vi
uddhaccasahagate khandhe paá¹-icca \Se IV 447/ vicikicchÄ• sahagato uddhaccasahagato

naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

naadhipatipaccayÄ• di

<199> kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro dhammo uppajjati naadh

nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo uppajjati naadhip
khandhe paá¹-icca nakÄ• mÄ• vacarÄ• dhipati, vipÄ• kaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ k
khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... nakÄ• mÄ• vacaraá
paá¹-icca kÄ• mÄ• vacaro dhammo uppajjati naadhipatipaccayÄ• --- vipÄ• ke nakÄ• mÄ• v
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... nakÄ• mÄ• vacaraá¹ƒ d
kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• uppajjanti naadhipatipaccayÄ• --- vip
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
paá¹-isandhikkhaá¹‡e ... pe .... (3)

kÄ• mÄ• vacaraÃ±ca \Be IV 129/ nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca kÄ• mÄ• v
naadhipatipaccayÄ• --- \Ne IV 151/ vipÄ• ke nakÄ• mÄ• vacare khandhe ca mahÄ• bhÅ«te
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (itare dve pÄ• katikÄ•) n
... pe ... napurejÄ• tapaccayÄ• ... napacchÄ• jÄ• tapaccayÄ• .

naÄ• sevanapaccayo

<200> kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro dhammo uppajjati naÄ• s

nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo uppajjati naÄ• se
nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ \Se IV 448/ paá¹-icca tayo khandhÄ• ... pe ... dve
paá¹-isandhikkhaá¹‡e ... pe .... nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacar
naÄ• sevanapaccayÄ• --- nakÄ• mÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ
... pe ... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) vipÄ• kaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ pa
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ..

(avasesÄ• tÄ«á¹‡i pÄ• katikÄ• . saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<201> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakar
naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte t
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(avasesÄ• gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

93. kÄ• mÄ• vacaradukaá¹ƒ

3. paccayavÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<202> kÄ• mÄ• vacaraá¹ƒ \Ne IV 152/ dhammaá¹ƒ paccayÄ• kÄ• mÄ• vacaro dhammo up
kÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•)
kÄ• mÄ• vacarÄ• khandhÄ• . kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• nakÄ• mÄ• vacar
vatthuá¹ƒ paccayÄ• nakÄ• mÄ• vacarÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... kÄ• m
paccayÄ• kÄ• mÄ• vacaro \Se IV 449/ ca nakÄ• mÄ• vacaro ca dhammÄ• uppajjanti hetup
nakÄ• mÄ• vacarÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«pa
.... (3)

nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• nakÄ• mÄ• vacaro dhammo uppajjati hetupa
(paá¹-iccasadisÄ•).

kÄ• mÄ• vacaraÃ±ca nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• kÄ• mÄ• vacaro dha
(paá¹-iccasadisÄ•). kÄ• mÄ• vacaraÃ±ca nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• n

hetupaccayÄ• --- nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo k
ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... kÄ• mÄ• vacaraÃ±ca nakÄ• mÄ• vacaraÃ±ca dh
kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• --- nakÄ• mÄ
vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... nakÄ• mÄ• vacare
ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3) (saá¹ƒ

hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare cattÄ• ri, samanantare
IV 153/ nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cattÄ• ri, purejÄ• te cattÄ• r
kamme nava ... pe ... avigate nava.

anulomaá¹ƒ.

nahetupaccayÄ• di

<203> kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• kÄ• mÄ• vacaro dhammo uppajjati nahe
kÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ...
asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ•
paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• kÄ• mÄ• vacarÄ• khan
uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahag

naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

naadhipatipaccayÄ• di

<204> kÄ• mÄ• vacaraá¹ƒ \Be IV 131/ dhammaá¹ƒ paccayÄ• kÄ• mÄ• vacaro dhammo up
ekaá¹ƒ (yÄ• va asaÃ±Ã±asattÄ•). kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• nakÄ• mÄ• v
naadhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• nakÄ• mÄ• vacarÄ• dhipati, vatthuá¹ƒ paccay
khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• kÄ• m
ca dhammÄ• uppajjanti naadhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• vipÄ• kÄ• nakÄ• mÄ
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• nakÄ• mÄ• vacaro dhammo uppajjati naadhip
(paá¹-iccasadisÄ•).

kÄ• mÄ• vacaraÃ±ca \Ne IV 154/ nakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• kÄ• mÄ•
naadhipatipaccayÄ• (paá¹-iccasadisÄ• . mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) nakÄ• mÄ• vacare khan
nakÄ• mÄ• vacarÄ• dhipati, vipÄ• kaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthu
pe ... dve khandhe ca ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) vip

nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... vipÄ• ke nakÄ• mÄ• vacare khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• na paá¹-isandhikkhaá¹‡e ... pe .... (3)

naupanissayapaccayÄ• ... tÄ«á¹‡i ... naÄ• sevanapaccayÄ• (suddhake arÅ«pamissake ca ``vipÄ• kaâ€™â€™ nti niyÄ• metabbaá¹ƒ, rÅ«pamissake natthi. saá¹ƒkhittaá¹ƒ).

suddhaá¹ƒ

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i, na naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, nakar nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampay dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<205> kÄ• mÄ• vacaraá¹ƒ \Be IV 132/ \Ne IV 155/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kÄ• mÄ• v hetupaccayÄ• --- kÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho nakÄ• mÄ• vacaro dhammo uppajjati h nakÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve kh paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve (sabbattha dve), avigate dve.

anulomaá¹ƒ.

kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho kÄ• mÄ• vacaro dhammo uppajjati nahetu
kÄ• mÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khan
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... vicikicchÄ• sahagate uddhaccasahagate khandhe sa
vicikicchÄ• sahagato uddhaccasahagato \Se IV 452/ moho.

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• seva
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ \Ne IV 156/ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<206> kÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa hetupaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

nakÄ• mÄ• vacaro \Be IV 133/ dhammo nakÄ• mÄ• vacarassa dhammassa hetupaccayena
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe
kÄ• mÄ• vacarassa dhammassa hetupaccayena paccayo --- nakÄ• mÄ• vacarÄ• hetÅ« citt
rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabba
hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
paá¹-isandhikkhaá¹‡e ... pe .... (3)

Ä• rammaá¹‡apaccayo

<207> kÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayen
... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni paccavekkhati assÄ• deti abhin
Ä• rabbha rÄ• go ... pe ... domanassaá¹ƒ uppajjati; ariyÄ• gotrabhuá¹ƒ paccavekkhanti \Ne

paccavekkhanti; pahÄ«ne kilese ... pe ... vikkhambhite kilese ... pe ... pubbe \Se IV 453/ suc
pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ kÄ• mÄ• vacare khandhe aniccato ... pe ... domanassaá
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
Ä• rammaá¹‡apaccayena paccayo. (1)

kÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena pa
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena kÄ• mÄ• v
cittaá¹ƒ jÄ• nÄ• ti, kÄ• mÄ• vacarÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
paccayo. (2)

<208> nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apacc
maggassa, phalassa Ä• rammaá¹‡apaccayena paccayo; cetopariyaÃ±Ä• á¹‡ena nakÄ• mÄ
jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±c
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... nakÄ• mÄ• vacarÄ• khandhÄ• iddhividh
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• rammaá¹‡apaccayena paccayo. (1)

nakÄ• mÄ• vacaro \Be IV 134/ dhammo kÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apa
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ paccavekkhati assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go
uppajjati ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti; phalaá¹ƒ ...
paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apac
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ paccavekkhati, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Se IV 454/
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ paccavekkhati, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pacc
paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ paccavekkhati, iddhividhaÃ±Ä• á¹‡aá¹ƒ paccavekk
cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kam
... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, nakÄ• mÄ• vacare khandhe aniccato ... pe
(2)

adhipatipaccayo

<209> kÄ• mÄ• vacaro \Ne IV 158/ dhammo kÄ• mÄ• vacarassa dhammassa adhipatipacc
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe
uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati assÄ• de
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati, sekkhÄ• gotrabhuá¹ƒ garuá¹ƒ katvÄ•
vodÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, cakkhuá¹ƒ ... pe ... vatthuá¹ƒ kÄ• mÄ• vacare
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ
kÄ• mÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• na

adhipatipaccayena paccayo. (1)

<210> nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ maggassa, phalassa adhip
__sahajÄ• tÄ• dhipati_ --- nakÄ• mÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá
nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa adhipatipaccayena paccayo --
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ g
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati, ariyÄ• m
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá
paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa adhipatipaccayena paccayo; Ä• k
garuá¹ƒ katvÄ• paccavekkhati \Be IV 135/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... pe ... Ä• kiÃ±
... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, dibbaá¹ƒ cakkh
sotadhÄ• tuá¹ƒ ... pe ... iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garu
paccavekkhati, nakÄ• mÄ• vacare khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati taá¹ƒ ga
uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- nakÄ• mÄ• vacarÄ• dhipati cittasam
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo; nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa
adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- nakÄ• mÄ• vacarÄ• dhipati sampay
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

anantarapaccayÄ• di

<211> kÄ• mÄ• vacaro \Ne IV 159/ dhammo kÄ• mÄ• vacarassa dhammassa anantarapac
kÄ• mÄ• vacarÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ k
paccayo; anulomaá¹ƒ gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... Ä• vajjanÄ• kÄ• mÄ• vac
anantarapaccayena paccayo.

kÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa anantarapaccayena \Se IV 45
cuticittaá¹ƒ nakÄ• mÄ• vacarassa upapatticittassa ... Ä• vajjanÄ• nakÄ• mÄ• vacarÄ• naá
anantarapaccayena paccayo; kÄ• mÄ• vacarÄ• khandhÄ• nakÄ• mÄ• vacarassa vuá¹-á¹-h
paccayo; paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa jhÄ• nassa anantarapacc
catutthassa jhÄ• nassa ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ ...
... pe ... dibbÄ• ya sotadhÄ• tuyÄ• ... pe ... iddhividhaÃ±Ä• á¹‡assa ... pe ... cetopariyaÃ±Ä
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa ... pe ... a
parikammaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa anantarapaccayena paccayo; gotrabhu magga
anulomaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccayo. (2)

<212> nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa anantarapaccayena
nakÄ• mÄ• vacarÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ nakÄ• mÄ• vacarÄ• na

paccayo; maggo phalassa, phalaá¹ƒ phalassa, nirodhÄ• vuá¹-á¹-hahantassa, nevasaÃ±Ã±Å
phalasamÄ• pattiyÄ• anantarapaccayena paccayo. nakÄ• mÄ• vacaro dhammo kÄ• mÄ• v
anantarapaccayena paccayo \Be IV 136/ --- nakÄ• mÄ• vacaraá¹ƒ cuticittaá¹ƒ kÄ• mÄ• vaca
nakÄ• mÄ• vacaraá¹ƒ bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya, nakÄ• mÄ• vacarÄ• khandhÄ• kÄ•
anantarapaccayena paccayo .... (2)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... satta ... aÃ±Ã±amaÃ±
cha ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<213> kÄ• mÄ• vacaro \Se IV 457/ \Ne IV 160/ dhammo kÄ• mÄ• vacarassa dhammassa u
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
kÄ• mÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... sÄ«laá¹ƒ ... pe ... uposa
vipassanaá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; kÄ• mÄ• vacaraá¹ƒ s
paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkh
bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... vipassanaá¹ƒ uppÄ• det
pe ... saá¹…ghaá¹ƒ bhindati; kÄ• mÄ• vacarÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ kÄ• mÄ• v
... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ• yikassa dukkhassa upanissayapaccayena p

kÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa upanissayapaccayena pacca
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- kÄ• mÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÅ
jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti
sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya nakÄ• mÄ• vacaraá¹ƒ jhÄ• naá¹ƒ uppÄ• det
abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; kÄ• mÄ• vacarÄ• saddhÄ• ... pe ... senÄ
nakÄ• mÄ• vacarÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... maggassa, phalasamÄ• pattiyÄ
paccayo; paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa jhÄ• nassa ... pe ... catutt
... Ä• kÄ• sÄ• naÃ±cÄ• yatanassa ... pe ... paá¹-hamassa maggassa ... pe ... catutthassa m
catutthassa maggassa upanissayapaccayena paccayo. (2)

<214> nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa upanissayapaccaye
__Ä• rammaá¹‡Å«panissayo \Se IV 458/, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _
nakÄ• mÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÄ• ya jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ ... pe ... a
samÄ• pattiá¹ƒ uppÄ• deti; nakÄ• mÄ• vacaraá¹ƒ sÄ«laá¹ƒ \Be IV 137/ ... pe ... paÃ±Ã±aá¹ƒ
nakÄ• mÄ• vacaraá¹ƒ jhÄ• naá¹ƒ uppÄ• deti ... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe
uppÄ• deti; nakÄ• mÄ• vacarÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• nakÄ• mÄ• vacarÄ• ya sadd
maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena paccayo; paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
upanissayapaccayena paccayo ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa \Ne IV 161/ ... pe ... Ä• kiÃ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa upanissayapaccayena paccayo; paá¹-hamo magg
dutiyo maggo tatiyassa maggassa ... pe ... tatiyo maggo catutthassa maggassa upanissayap
maggo phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa upanissayapaccayena paccay
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- nakÄ• mÄ• vacara
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... vipassanaá¹ƒ u
jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; nakÄ• mÄ• vacaraá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ upan
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... vipassanaá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti,
gaá¹‡hÄ• ti; nakÄ• mÄ• vacarÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• kÄ• mÄ• vacarÄ• ya saddhA
rÄ• gassa ... pe ... patthanÄ• ya kÄ• yikassa sukhassa, kÄ• yikassa \Se IV 459/ dukkhassa
paccayo; ariyÄ• maggaá¹ƒ upanissÄ• ya saá¹…khÄ• re aniccato ... pe ... vipassanti, maggo
atthapaá¹-isambhidÄ• ya ... dhammapaá¹-isambhidÄ• ya ... niruttipaá¹-isambhidÄ• ya ...
paá¹-ibhÄ• napaá¹-isambhidÄ• ya ... á¹-hÄ• nÄ• á¹-hÄ• nakosallassa upanissayapaccayena
kÄ• yikassa sukhassa upanissayapaccayena paccayo. (2)

purejÄ• tapaccayÄ• di

<215> kÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa purejÄ• tapaccayena pa
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca
domanassaá¹ƒ uppajjati; rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habl
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ
kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu kÄ• mÄ• vacarÄ• naá¹ƒ khandh
paccayo. kÄ• mÄ• vacaro dhammo \Be IV 138/ nakÄ• mÄ• vacarassa dhammassa purejÄ•
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- dibber
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti. __vatthupurejÄ• taá¹ƒ_ --- vatthu n
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tapaccayena paccayo ... dve ... Ä• sevanapaccayena paccayo ... tÄ«á¹‡i.

kammapaccayÄ• di

<216> kÄ• mÄ• vacaro \Ne IV 162/ dhammo kÄ• mÄ• vacarassa dhammassa kammapacca
nÄ• nÄ• kkhaá¹‡ikÄ• (saá¹ƒkhittaá¹ƒ).

nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa kammapaccayena paccayo
(saá¹ƒkhittaá¹ƒ). nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa kammapacca

sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• (saá¹ƒkhittaá¹ƒ). nakÄ• mÄ• vacaro dhammo kÄ• mÄ• v
dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• (saá¹ƒkhitta

vipÄ• kapaccayena paccayo ... cattÄ• ri ... Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indri
... cattÄ• ri ... jhÄ• napaccayena paccayo ... cattÄ• ri ... maggapaccayena paccayo ... cattÄ•
sampayuttapaccayena paccayo ... dve.

vippayuttapaccayo

<217> kÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa vippayuttapaccayena pa
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). kÄ• mÄ• vacaro dhammo nakÄ• mÄ• vac
vippayuttapaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• taá¹ƒ (saá¹ƒkhittaá¹
vatthu nakÄ• mÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ
nakÄ• mÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. (2)

nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa vippayuttapaccayena paccay
pacchÄ• jÄ• taá¹ƒ. __sahajÄ• tÄ• _ --- nakÄ• mÄ• vacarÄ• khandhÄ• cittasamuá¹-á¹-hÄ• n
vippayuttapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- nakÄ
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayo. (1)

atthipaccayÄ• di

<218> kÄ• mÄ• vacaro \Be IV 139/ \Ne IV 163/ dhammo kÄ• mÄ• vacarassa dhammassa a
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). k
nakÄ• mÄ• vacarassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ \Se IV 461/, p
--- paá¹-isandhikkhaá¹‡e vatthu nakÄ• mÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena
dibbena cakkhunÄ• rÅ«paá¹ƒ passati ... pe ... (purejÄ• tasadisaá¹ƒ). (2)

nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa atthipaccayena paccayo --
nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa atthipaccayena paccayo --- sa
(vippayuttasadisaá¹ƒ). nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa ca nakÄ• mÄ• vaca
paccayo (paá¹-iccasadisaá¹ƒ). (3)

<219> kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• kÄ• mÄ• vacarassa dhammas
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- nakÄ• mÄ• v
mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo; p
.... __pacchÄ• jÄ• tÄ• _ --- nakÄ• mÄ• vacarÄ• khandhÄ• ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro c
paccayo. __pacchÄ• jÄ• tÄ• _ --- nakÄ• mÄ• vacarÄ• khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca

atthipaccayena paccayo. kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• nakÄ• mÄ• v
paccayo --- __sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ_. sahajÄ• to --- nakÄ• mÄ• vacaro eko khandho
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .
paá¹-isandhikkhaá¹‡e ... pe .... natthipaccayena paccayo ... vigatapaccayena paccayo ... avi
paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<220> hetuyÄ• \Ne IV 164/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri \Se IV
cattÄ• ri, samanantare cattÄ• ri, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upa
purejÄ• te dve, pacchÄ• jÄ• te dve, Ä• sevane \Be IV 140/ tÄ«á¹‡i, kamme cattÄ• ri, vipÄ• k
cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cattÄ• ri, magge cattÄ• ri, sampayutte dve, vippayutte tÄ«
satta, natthiyÄ• cattÄ• ri, vigate cattÄ• ri, avigate satta.

2. paccanÄ«yuddhÄ• ro

<221> kÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayen
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. k
nakÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayo
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

<222> nakÄ• mÄ• vacaro dhammo nakÄ• mÄ• vacarassa dhammassa Ä• rammaá¹‡apacc
paccayo ... upanissayapaccayena paccayo. nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarass
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo. nakÄ• mÄ• vacaro dhammo kÄ• mÄ• vacarassa ca nakÄ• mÄ•
sahajÄ• tapaccayena paccayo ... kammapaccayena paccayo. (3)

kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• kÄ• mÄ• vacarassa \Se IV 463/ dham
Ä• hÄ• raá¹ƒ \Ne IV 165/, indriyaá¹ƒ. kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• n
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<223> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, na
sahajÄ• te cha, naaÃ±Ã±amaÃ±Ã±e cha, nanissaye cha, naupanissaye satta, napurejÄ• te
cha, navippayutte \Be IV 141/ paÃ±ca, noatthiyÄ• paÃ±ca, nonatthiyÄ• satta, novigate satt

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<224> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare cattÄ
cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navip
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<225> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri (anulomamÄ• tikÄ•
avigate satta.

kÄ• mÄ• vacaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

94. rÅ«pÄ• vacaradukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<226> rÅ«pÄ• vacaraá¹ƒ \Se IV 464/ \Ne IV 166/ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dha
--- rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ...
paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro d
hetupaccayÄ• --- rÅ«pÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; pa
.... rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dhamm
rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

<227> narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati hetu
narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ... pe ... paá¹-isandhikkhaá¹‡e \Be IV 142/ ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe
narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dhammo uppajjati hetupaccayÄ•
vatthuá¹ƒ paá¹-icca rÅ«pÄ• vacarÄ• khandhÄ• . narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca
narÅ«pÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹
khandhÄ• , mahÄ• bhÅ«te paá¹-icca kaá¹-attÄ• rÅ«paá¹ƒ. (3)

<228> rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dh
paá¹-isandhikkhaá¹‡e rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo kh
khandhe ca ... pe .... rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca \Se
dhammo uppajjati hetupaccayÄ• --- rÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e \Ne IV 167/ rÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca p
kaá¹-attÄ• rÅ«paá¹ƒ. rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca rÅ«p
dhammÄ• uppajjanti hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ kha
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... rÅ«pÄ• vacare khandhe ca mahÄ
kaá¹-attÄ• rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<229> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri, sam
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cattÄ• ri, purejÄ• te dve,
vipÄ• ke nava, jhÄ• ne nava, magge nava, sampayutte cattÄ• ri, vippayutte nava, atthiyÄ• n
cattÄ• ri, vigate cattÄ• ri, avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetu-naÄ• rammaá¹‡apaccayÄ•

<230> narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati nah
narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±

khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ
khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sahaga
143/ khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

naadhipatipaccayÄ• di

<231> rÅ«pÄ• vacaraá¹ƒ \Ne IV 168/ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dhammo uppajj
466/ --- rÅ«pÄ• vacare khandhe paá¹-icca rÅ«pÄ• vacarÄ• dhipati vipÄ• kaá¹ƒ, rÅ«pÄ• vaca
paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... rÅ«p
dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati naadhipatipaccayÄ• --- vipÄ• ke
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacara
paá¹-icca rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dhammÄ• uppajjanti naadhipatipaccayÄ•
rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (3)

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati naadhipati
narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±
khandhe ... pe ... tÄ«á¹‡i. (nakÄ• mÄ• vacaraá¹ƒ paá¹-iccavÄ• rasadisaá¹ƒ ninnÄ• naá¹ƒ, id
kÄ• tabbÄ• .) (3)

<232> rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dh
naadhipatipaccayÄ• --- paá¹-isandhikkhaá¹‡e rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatth
khandhÄ• ... pe ... dve khandhe ca ... pe .... rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dha
narÅ«pÄ• vacaro dhammo uppajjati naadhipatipaccayÄ• --- vipÄ• ke rÅ«pÄ• vacare khandh
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacara
narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dhamm
--- paá¹-isandhikkhaá¹‡e rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paá¹-icca tayo
khandhe ca ... pe ... rÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca kaá¹-attÄ• rÅ«p
naanantarapaccayÄ• ... pe ... naupanissayapaccayÄ• \Se IV 467/.

napurejÄ• tapaccayÄ• di

<233> rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dhammo uppajjati napurejÄ
paá¹-isandhikkhaá¹‡e rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe
.... rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati napurejÄ•
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... rÅ«p

144/ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro ca \Ne IV 169/ narÅ«pÄ• vacaro ca dhammÄ• u
--- paá¹-isandhikkhaá¹‡e rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ka
pe ... dve khandhe ... pe .... (3)

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati napurejÄ•
narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ...
khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ•
itare paÃ±capi paÃ±hÄ• , anulomaá¹ƒ kÄ• tabbaá¹ƒ) napacchÄ• jÄ• tapaccayÄ• ... nava.

naÄ• sevanapaccayÄ• di

<234> rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dhammo uppajjati naÄ• sev
rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe
paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro d
naÄ• sevanapaccayÄ• --- rÅ«pÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«
... pe .... rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dh
naÄ• sevanapaccayÄ• --- vipÄ• kaá¹ƒ rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e \S
.... (3)

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati naÄ• sevan

rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dhammo
(saá¹ƒkhittaá¹ƒ. mÅ«laá¹ƒ. itarepi paÃ±hÄ• kÄ• tabbÄ•) ... nakammapaccayÄ• ... dve ... p
nasampayuttapaccayÄ• .

<235> narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati nav
narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ...
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ... utusamuá¹-á¹-hÄ• naá¹ƒ ... asaÃ±Ã±asattÄ• naá¹ƒ ... pe .

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<236> nahetuyÄ• \Ne IV 170/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naan
nasamanantare tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava,

dve, navipÄ• ke paÃ±ca \Be IV 145/, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<237> rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro dhammo uppajjati hetupac
(paá¹-iccasadisaá¹ƒ).

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• narÅ«pÄ• vacaro dhammo uppajjati hetupacca
ekaá¹ƒ khandhaá¹ƒ paccayÄ• \Se IV 469/ tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
... pe ... (yÄ• va ajjhattikaá¹ƒ mahÄ• bhÅ«taá¹ƒ) vatthuá¹ƒ paccayÄ• narÅ«pÄ• vacarÄ• kh
dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro \Ne IV 171/ dhammo uppajjati hetupaccayÄ• --- vatt
khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«
ca dhammÄ• uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• rÅ«pÄ• vacarÄ• khandhÄ•
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

<238> rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro d
rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve
paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ pacc
uppajjati hetupaccayÄ• --- rÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasam
paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ pacc
narÅ«pÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• --- rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khan
tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... rÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3) (saá¹ƒkhittaá¹ƒ.)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<239> hetuyÄ• \Be IV 146/ nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare catt
cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye cattÄ• ri, purejÄ
cattÄ• ri, kamme nava ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<240> narÅ«pÄ• vacaraá¹ƒ \Se IV 470/ dhammaá¹ƒ paccayÄ• narÅ«pÄ• vacaro dhammo
ahetukaá¹ƒ \Ne IV 172/ narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ•
rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ
vatthuá¹ƒ paccayÄ• ahetukÄ• narÅ«pÄ• vacarÄ• khandhÄ• , vicikicchÄ• sahagate uddhac
vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato uddhaccasahagato moho. (1) (saá¹ƒkhittaá¹ƒ.)

naadhipatipaccayo

<241> rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro dhammo uppajjati naadhip
(paá¹-iccavÄ• rasadisaá¹ƒ).

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• narÅ«pÄ• vacaro dhammo uppajjati naadhipat
(paá¹-iccavÄ• rasadisaá¹ƒ). narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro dha
naadhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• rÅ«pÄ• vacarÄ• dhipati, vatthuá¹ƒ paccayÄ• v
khandhÄ• ; paá¹-isandhikkhaá¹‡e ... pe .... narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«
ca dhammÄ• uppajjanti naadhipatipaccayÄ• --- vatthuá¹ƒ paccayÄ• vipÄ• kÄ• rÅ«pÄ• va
paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... (3)

<242> rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro d
--- rÅ«pÄ• vacare khandhe ca vatthuÃ±ca paccayÄ• rÅ«pÄ• vacarÄ• dhipati, vipÄ• kaá¹ƒ \N
ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe
rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve
pe .... rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• narÅ«pÄ• vacaro
naadhipatipaccayÄ• --- vipÄ• ke rÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paccayÄ• c
rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacaraÃ±ca narÅ«pÄ• vacaraÃ±ca dhamm
ca narÅ«pÄ• vacaro ca dhammÄ• uppajjanti naadhipatipaccayÄ• --- vipÄ• kaá¹ƒ rÅ«pÄ• va

vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... vipÄ• ke rÅ«pÄ• va
mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... p
(saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<243> nahetuyÄ• \Ne IV 173/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naa
naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava (suddh
``vipÄ• kaâ€™â€™ nti niyÄ• metabbaá¹ƒ), nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• n
najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte ekaá¹ƒ, nonatthiyÄ
tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<244> rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho rÅ«pÄ• vacaro dhammo uppajjati he
rÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khand
paá¹-isandhikkhaá¹‡e ... pe .... (1)

narÅ«pÄ• vacaraá¹ƒ \Be IV 148/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho narÅ«pÄ• vacaro dhammo u
narÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo \Se IV 472/ khandhÄ• ... p
... paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuyÄ• \Ne IV 174/ dve, Ä• rammaá¹‡e dve (sabbattha dve), avigate dve.

anulomaá¹ƒ.

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho narÅ«pÄ• vacaro dhammo uppajjati nah

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sev
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte ekaá¹ƒ.

paccanÄ«yaá¹ƒ.

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<245> rÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa hetupaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... p
kÄ• tabbaá¹ƒ.) rÅ«pÄ• vacarÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupa
paá¹-isandhikkhaá¹‡e ... pe .... (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) rÅ«pÄ• vacarÄ• hetÅ« sampayut
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹

narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa hetupaccayena paccayo --- n
sampayuttakÄ• naá¹ƒ \Ne IV 175/ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ•
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<246> rÅ«pÄ• vacaro \Be IV 149/ dhammo rÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡ap
cetopariyaÃ±Ä• á¹‡ena rÅ«pÄ• vacaracittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti \Se IV 473/, rÅ
iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, y
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. rÅ«pÄ• vacaro dhammo
Ä• rammaá¹‡apaccayena paccayo --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paccavekkhati ... pe ... catu
paccavekkhati, dibbaá¹ƒ cakkhuá¹ƒ paccavekkhati, dibbaá¹ƒ sotadhÄ• tuá¹ƒ ... pe ... iddhivi
pe ... cetopariyaÃ±Ä• á¹‡aá¹ƒ ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ•

... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ paccavekkhati, rÅ«pÄ• vacare khandhe aniccato ... p
uppajjati. (2)

<247> narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayo
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni paccavekkhati assÄ• d
taá¹ƒ Ä• rabbha rÄ• go ... pe ... domanassaá¹ƒ uppajjati; ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ•
paccavekkhanti, phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotr
maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariyÄ• pahÄ«ne k
kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ narÅ«pÄ• vacare khandhe anicc
domanassaá¹ƒ uppajjati; Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ..
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa ... pe ... rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡as
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (1

narÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena pacca
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena narÅ«pÄ•
IV 474/ cittaá¹ƒ jÄ• nÄ• ti, narÅ«pÄ• vacarÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariy
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
paccayo. (2)

adhipatipaccayo

<248> rÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa adhipatipaccayena paccayo
rÅ«pÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo
dhammo narÅ«pÄ• vacarassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä•
__Ä• rammaá¹‡Ä• dhipati_ --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, ass
garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ...
cakkhuá¹ƒ ... pe ... dibbaá¹ƒ sotadhÄ• tuá¹ƒ ... pe ... iddhividhaÃ±Ä• á¹‡aá¹ƒ ... pe ... cetopa
... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ ..
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ g
uppajjati, diá¹-á¹-hi uppajjati, rÅ«pÄ• vacare khandhe garuá¹ƒ katvÄ• assÄ• deti abhinanda
katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- rÅ«pÄ• vacarÄ• dhip
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. rÅ«pÄ• vacaro dh
narÅ«pÄ• vacarassa ca dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhip

<249> narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa adhipatipaccayena pa
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
... pubbe \Se IV 475/ suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati

rÄ• go uppajjati, diá¹-á¹-hi uppajjati; ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ ka
phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa,
phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ narÅ«pÄ• vacare khand
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati; Ä• kÄ• sÄ
garuá¹ƒ katvÄ• paccavekkhati ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ garuá¹ƒ \N
paccavekkhati. __sahajÄ• tÄ• dhipati_ --- narÅ«pÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ k
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

anantarapaccayÄ• di

<250> rÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa anantarapaccayena paccay
rÅ«pÄ• vacarÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ khan
paccayo. rÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa anantarapaccayena pa
cuticittaá¹ƒ narÅ«pÄ• vacarassa upapatticittassa \Be IV 151/ anantarapaccayena paccayo;
bhavaá¹…gaá¹ƒ Ä• vajjanÄ• ya ... rÅ«pÄ• vacarÄ• khandhÄ• narÅ«pÄ• vacarassa vuá¹-á¹
paccayo. (2)

<251> narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa anantarapaccayena pa
narÅ«pÄ• vacarÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ narÅ«pÄ• vacarÄ• naá¹ƒ
paccayo; anulomaá¹ƒ gotrabhussa ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalas
anantarapaccayena \Se IV 476/ paccayo. narÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dha
paccayo --- narÅ«pÄ• vacaraá¹ƒ cuticittaá¹ƒ rÅ«pÄ• vacarassa upapatticittassa anantarapac
narÅ«pÄ• vacarÄ• khandhÄ• rÅ«pÄ• vacarassa vuá¹-á¹-hÄ• nassa anantarapaccayena pa
parikammaá¹ƒ paá¹-hamassa jhÄ• nassa anantarapaccayena paccayo ... pe ... catutthassa
dibbassa cakkhussa ... pe ... dibbÄ• ya sotadhÄ• tuyÄ• ... pe ... iddhividhaÃ±Ä• á¹‡assa ...
cetopariyaÃ±Ä• á¹‡assa ... pe ... pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa ... pe ... yathÄ• kam
... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, parikammaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa anantarapac

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... satta ... aÃ±Ã±amaÃ±
cha ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<252> rÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa upanissayapaccayena pacc
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- rÅ«pÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÄ•
IV 178/ jhÄ• naá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; rÅ«pÄ• va
... paÃ±Ã±aá¹ƒ upanissÄ• ya rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... s
uppÄ• deti; rÅ«pÄ• vacarÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• rÅ«pÄ• vacarÄ• ya saddhÄ• ya

upanissayapaccayena paccayo, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyassa jhÄ• nassa upanissaya
jhÄ• naá¹ƒ tatiyassa jhÄ• nassa ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ catutthassa jhÄ• nassa upanis
paccayo. (1)

rÅ«pÄ• vacaro \Se IV 477/ dhammo narÅ«pÄ• vacarassa dhammassa upanissayapaccaye
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
rÅ«pÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakam
rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ ... pe ... vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... samÄ• pattia
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; rÅ«pÄ• vacaraá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá
dÄ• naá¹ƒ deti ... pe ... mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; rÅ«pÄ• vacarÄ• saddh
narÅ«pÄ• vacarÄ• ya saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... rÄ• gassa ... pe ... patthanÄ• ya
... kÄ• yikassa dukkhassa ... maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena pacca

<253> narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa upanissayapaccayena
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
narÅ«pÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposath
narÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ ... pe ... vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... samÄ• pa
mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; narÅ«pÄ• vacaraá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±
... bhojanaá¹ƒ, senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... pÄ• á¹‡aá¹ƒ hanati ... p
bhindati; narÅ«pÄ• vacarÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• ... rÄ• go ... pe ... senÄ• sanaá¹ƒ
saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya ... rÄ• gassa ... pe ... patthanÄ• ya ... kÄ• yikassa sukhas
dukkhassa ... maggassa, phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

narÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa upanissayapaccayena paccayo
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- narÅ«pÄ• vacaraá¹ƒ saddhaá¹ƒ upaniss
jhÄ• naá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ \Se IV 478/ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; narÅ«pÄ•
... pe ... senÄ• sanaá¹ƒ \Ne IV 179/ upanissÄ• ya rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ ... pe ... abh
samÄ• pattiá¹ƒ uppÄ• deti; narÅ«pÄ• vacarÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÅ«pÄ• va
paÃ±Ã±Ä• ya upanissayapaccayena paccayo, paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paa
upanissayapaccayena paccayo ... pe ... catutthassa jhÄ• nassa ... pe ... dibbassa cakkhussa
... dibbÄ• ya sotadhÄ• tuyÄ• ... pe ... iddhividhaÃ±Ä• á¹‡assa ... pe ... cetopariyaÃ±Ä• á¹‡a
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa ... pe ... yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa ... pe ... a
parikammaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa upanissayapaccayena paccayo. (2)

purejÄ• tapaccayÄ• di

<254> narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa purejÄ• tapaccayena p
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh

vatthuá¹ƒ aniccato ... pe ... domanassaá¹ƒ uppajjati, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa purejÄ• tapaccayena paccayo. __vatt
cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á
paccayo; vatthu narÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. n
rÅ«pÄ• vacarassa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadh
__vatthupurejÄ• taá¹ƒ_ --- vatthu rÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccaye

pacchÄ• jÄ• tapaccayena paccayo ... dve ... Ä• sevanapaccayena paccayo ... tÄ«á¹‡i.

kammapaccayÄ• di

<255> rÅ«pÄ• vacaro \Se IV 479/ dhammo rÅ«pÄ• vacarassa dhammassa kammapaccaye
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- rÅ«pÄ• vacarÄ• cetanÄ• sampayuttakÄ• naá¹ƒ
paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- rÅ«pÄ• vacarÄ• ceta
rÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. rÅ«pÄ• vacaro dhamm
kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- rÅ«p
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena \Ne IV 180/ paccayo; paá¹-is
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- rÅ«pÄ• vacarÄ• cetanÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapac
dhammo rÅ«pÄ• vacarassa ca narÅ«pÄ• vacarassa ca dhammassa kammapaccayena pac
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- rÅ«pÄ• vacarÄ• cetanÄ• sampayuttakÄ• naá¹ƒ
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkha
__nÄ• nÄ• kkhaá¹‡ikÄ• _ --- rÅ«pÄ• vacarÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ rÅ«pÄ• vacarÄ• na
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa kammapaccayena paccayo --
__sahajÄ• tÄ• _ --- narÅ«pÄ• vacarÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe .... __nÄ• nÄ• kkhaá
cetanÄ• vipÄ• kÄ• naá¹ƒ narÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• n
(1)

vipÄ• kapaccayena \Be IV 154/ paccayo ... cattÄ• ri ... Ä• hÄ• rapaccayena paccayo ... catt
indriyapaccayena paccayo ... cattÄ• ri ... jhÄ• napaccayena paccayo ... cattÄ• ri ... maggapa
paccayo ... cattÄ• ri ... sampayuttapaccayena paccayo ... dve.

vippayuttapaccayo

<256> rÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa vippayuttapaccayena pac

pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa vippayuttapaccayena paccay
pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). narÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammas
--- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhikkhaá¹‡e vatthu rÅ«pÄ• v
khandhÄ• naá¹ƒ vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu rÅ«pÄ• vacarÄ•
vippayuttapaccayena paccayo. (2)

atthipaccayÄ• di

<257> rÅ«pÄ• vacaro \Ne IV 181/ dhammo rÅ«pÄ• vacarassa dhammassa atthipaccayena
rÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa atthipaccayena paccayo --- saha
pacchÄ• jÄ• taá¹ƒ. rÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa ca narÅ«pÄ• vacarassa ca d
(paá¹-iccasadisaá¹ƒ). (3)

narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa atthipaccayena paccayo --- sa
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). narÅ«pÄ• vacaro dhammo rÅ«
atthipaccayena paccayo --- sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. __sahajÄ• taá¹ƒ_ --- paá¹-isandhik
rÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo. __purejÄ• taá¹ƒ_ --- dibbe
passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, vatthu rÅ«pÄ• vacarÄ• naá¹ƒ khan
paccayo. (2)

<258> rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dhammÄ• rÅ«pÄ• vacarassa dhammassa a
__sahajÄ• taá¹ƒ_ \Se IV 481/, __purejÄ• taá¹ƒ_. sahajÄ• to --- rÅ«pÄ• vacaro eko khandho
tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .
paá¹-isandhikkhaá¹‡e ... pe .... rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dhammÄ• narÅ«pÄ•
dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, ind
rÅ«pÄ• vacarÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• n
paá¹-isandhikkhaá¹‡e ... pe .... __pacchÄ• jÄ• tÄ• _ --- rÅ«pÄ• vacarÄ• khandhÄ• ca kaba
purejÄ• tassa imassa kÄ• yassa atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _ --- rÅ«pÄ• v
rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<259> hetuyÄ• \Ne IV 182/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, ananta
samanantare cattÄ• ri, sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye c
pacchÄ• jÄ• te dve, Ä• sevane tÄ«á¹‡i, kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ•
jhÄ• ne cattÄ• ri, magge cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthi
vigate cattÄ• ri, avigate satta.

paccanÄ«yuddhÄ• ro

<260> rÅ«pÄ• vacaro dhammo rÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena p
paccayo ... upanissayapaccayena paccayo .... rÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
pacchÄ• jÄ• tapaccayena paccayo ... kammapaccayena paccayo. rÅ«pÄ• vacaro dhammo
narÅ«pÄ• vacarassa ca dhammassa sahajÄ• tapaccayena paccayo ... kammapaccayena pa

<261> narÅ«pÄ• vacaro dhammo narÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayo
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena \Be IV 156/ paccayo ... p
paccayo ... kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena
dhammo rÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapa
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo. (2)

rÅ«pÄ• vacaro ca narÅ«pÄ• vacaro ca dhammÄ• rÅ«pÄ• vacarassa dhammassa sahajÄ•
\Ne IV 183/ ca narÅ«pÄ• vacaro ca dhammÄ• narÅ«pÄ• vacarassa dhammassa sahajÄ• ta
Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<262> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta, na
nasahajÄ• te cha, naaÃ±Ã±amaÃ±Ã±e cha, nanissaye cha, naupanissaye satta, napurejÄ•
satta ... pe ... nasampayutte cha, navippayutte paÃ±ca, noatthiyÄ• paÃ±ca, nonatthiyÄ• sa
noavigate paÃ±ca.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<263> hetupaccayÄ• \Se IV 483/ naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naan

cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navip
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<264> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri (anulomamÄ• tikÄ•
avigate satta.

rÅ«pÄ• vacaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

95. arÅ«pÄ• vacaradukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<265> arÅ«pÄ• vacaraá¹ƒ \Be IV 157/ \Ne IV 184/ dhammaá¹ƒ paá¹-icca arÅ«pÄ• vacaro d
hetupaccayÄ• --- arÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ...
paá¹-isandhikkhaá¹‡e ... pe .... arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro
hetupaccayÄ• --- arÅ«pÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. a
paá¹-icca arÅ«pÄ• vacaro ca naarÅ«pÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• ---
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha

<266> naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati h
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ
khandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ ... pe ... dve khandhe ... pe ... khandhe paá¹-icca vatthu,
paá¹-icca khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

arÅ«pÄ• vacaraÃ±ca naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dha
arÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<267> hetuyÄ• \Ne IV 185/ paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca, anantare dv
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, purejÄ• te dve
paÃ±ca, vipÄ• ke dve, Ä• hÄ• re paÃ±ca ... pe ... avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetu-naÄ• rammaá¹‡apaccayÄ•

<268> naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati n
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
pe ... dve khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•)
vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhacca
naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

naadhipatipaccayÄ• di

<269> arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ• vacaro dhammo uppajjati naadh
arÅ«pÄ• vacare khandhe paá¹-icca arÅ«pÄ• vacarÄ• dhipati, vipÄ• kaá¹ƒ arÅ«pÄ• vacaraá
tayo khandhÄ• ... pe ... dve khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (1)

naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati naadhip
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• \Se IV 485/ cittasamuá
pe ... dve khandhe \Ne IV 186/ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asat
naanantarapaccayÄ• ... pe ... naupanissayapaccayÄ• .

napurejÄ• tapaccayÄ• di

<270> arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ• vacaro dhammo uppajjati napure
arÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... p
kÄ• tabbaá¹ƒ.) arÅ«pÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (2)

naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati napurejÄ
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ..
paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

arÅ«pÄ• vacaraÃ±ca naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dha
napurejÄ• tapaccayÄ• --- arÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasam
(1) napacchÄ• jÄ• tapaccayÄ• ....

naÄ• sevanapaccayo

<271> arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ• vacaro dhammo uppajjati naÄ• s
arÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... p
paá¹-isandhikkhaá¹‡e ... pe .... arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro
naÄ• sevanapaccayÄ• --- arÅ«pÄ• vacare khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«

naarÅ«pÄ• vacaraá¹ƒ \Be IV 159/ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppaj
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ
khandhe ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

arÅ«pÄ• vacaraÃ±ca naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dha
\Ne IV 187/ --- arÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te \Se IV 486/ ca paá¹-icca cittasam
rÅ«paá¹ƒ. (1) (saá¹ƒkhittaá¹ƒ.)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<272> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve, naanantare tÄ«á¹
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacchÄ• jÄ• te
cattÄ• ri, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ•
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<273> arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ• vacaro dhammo uppajjati hetup
(paá¹-iccasadisÄ•).

naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• naarÅ«pÄ• vacaro dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ ... pe ... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•) vatthuá¹ƒ paccayÄ• naar
naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ• vacaro dhammo uppajjati hetupacca
arÅ«pÄ• vacarÄ• khandhÄ• . naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ• vacar
dhammÄ• uppajjanti hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• arÅ«pÄ• vacarÄ• khandhÄ• ,
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

<274> arÅ«pÄ• vacaraÃ±ca \Be IV 160/ naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ \Se IV 487/ pa
uppajjati hetupaccayÄ• --- arÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•
dve khandhe ca ... pe .... arÅ«pÄ• vacaraÃ±ca naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paccay
uppajjati hetupaccayÄ• --- arÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasa
arÅ«pÄ• vacaraÃ±ca naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paccayÄ• arÅ«pÄ• vacaro ca na
uppajjanti hetupaccayÄ• --- arÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ•
dve khandhe ca ... pe ... arÅ«pÄ• vacare khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasam
(3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<275> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare cattÄ• ri, sama
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye nava, upanissaye cattÄ• ri, purejÄ• te
cattÄ• ri, kamme nava, vipÄ• ke dve ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayÄ• di

<276> naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• naarÅ«pÄ• vacaro dhammo uppajjati
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatar

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, v
naarÅ«pÄ• vacarÄ• khandhÄ• , vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatth
vicikicchÄ• sahagato uddhaccasahagato moho. (1) naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

arÅ«pÄ• vacaraá¹ƒ \Ne IV 189/ dhammaá¹ƒ paccayÄ• arÅ«pÄ• vacaro dhammo uppajjati n
arÅ«pÄ• vacare khandhe paccayÄ• arÅ«pÄ• vacarÄ• dhipati, vipÄ• kaá¹ƒ arÅ«pÄ• vacaraá
paá¹-isandhikkhaá¹‡e ... pe .... (1)

naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• \Se IV 488/ naarÅ«pÄ• vacaro dhammo uppaj
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va as
cakkhÄ• yatanaá¹ƒ paccayÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ
vatthuá¹ƒ paccayÄ• naarÅ«pÄ• vacarÄ• khandhÄ• . (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<277> nahetuyÄ• \Be IV 161/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• cattÄ• ri, n
nasamanantare naaÃ±Ã±amaÃ±Ã±e naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch
cattÄ• ri, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<278> arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho arÅ«pÄ• vacaro dhammo uppajjati
arÅ«pÄ• vacaraá¹ƒ \Ne IV 190/ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe
... paá¹-isandhikkhaá¹‡e ... pe .... (1)

naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho naarÅ«pÄ• vacaro dhammo uppajjati h
naarÅ«pÄ• vacaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve kh

paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuyÄ• dve ... pe ... avigate dve (anulomaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• seva
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve (paccanÄ«yaá¹ƒ).

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<279> arÅ«pÄ• vacaro \Se IV 489/ \Be IV 162/ dhammo arÅ«pÄ• vacarassa dhammassa h
arÅ«pÄ• vacarÄ• hetÅ« sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo; p
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) arÅ«pÄ• vacarÄ• hetÅ« cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• n
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ \Ne IV 191/.) arÅ«pÄ• vacarÄ• hetÅ« sampayuttakÄ• naá¹ƒ khan
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (3)

naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa hetupaccayena paccayo ---
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<280> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa Ä• rammaá¹‡apaccayena
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa Ä• rammaá¹‡apaccayena paccayo. arÅ«pÄ• vaca
dhammassa Ä• rammaá¹‡apaccayena paccayo --- Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ paccave
... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pac
khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati; cetopariyaÃ±Ä• á¹‡ena arÅ«pÄ• vacara
cittaá¹ƒ jÄ• nÄ• ti, arÅ«pÄ• vacarÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• n

yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa \Se IV 490/ dhammassa Ä• rammaá¹‡a
pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinan
rÄ• go ... pe ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... a
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ paccavekkhanti \Be IV 163/, nibbÄ• r
nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡
pahÄ«ne kilese paccavekkhanti, vikkhambhite kilese ... pe ... pubbe ... pe ... cakkhuá¹ƒ ... p
naarÅ«pÄ• vacare khandhe aniccato ... pe ... domanassaá¹ƒ uppajjati, dibbena cakkhunÄ•
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡Ä• ti, cetopariyaÃ±Ä• á¹‡ena naarÅ«pÄ• vacara
jÄ• nÄ• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... naarÅ«pÄ• vacarÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa,
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsa
Ä• rammaá¹‡apaccayena paccayo. (1)

adhipatipaccayo

<281> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa adhipatipaccayena pacca
arÅ«pÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccay
naarÅ«pÄ• vacarassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati,
__Ä• rammaá¹‡Ä• dhipati_ --- Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ garuá¹ƒ katvÄ• paccavekkha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, arÅ«pÄ• vacare \
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. _
--- arÅ«pÄ• vacarÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena
kÄ• tabbaá¹ƒ.) arÅ«pÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá
adhipatipaccayena paccayo. (3)

<282> naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go u
uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ
katvÄ• paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, ni
vodÄ• nassa, maggassa, phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá
khandhe garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá
__sahajÄ• tÄ• dhipati_ --- naarÅ«pÄ• vacarÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (1)

anantarapaccayÄ• di

<283> arÅ«pÄ• vacaro \Be IV 164/ dhammo arÅ«pÄ• vacarassa dhammassa anantarapac
IV 193/ purimÄ• arÅ«pÄ• vacarÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ arÅ«pÄ•
anantarapaccayena paccayo. arÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa
arÅ«pÄ• vacaraá¹ƒ cuticittaá¹ƒ naarÅ«pÄ• vacarassa upapatticittassa, arÅ«pÄ• vacaraá¹ƒ b
Ä• vajjanÄ• ya, arÅ«pÄ• vacarÄ• khandhÄ• naarÅ«pÄ• vacarassa vuá¹-á¹-hÄ• nassa, niro
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay

<284> naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa anantarapaccayena
naarÅ«pÄ• vacarÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ naarÅ«pÄ• vacarÄ• na
paccayo; anulomaá¹ƒ gotrabhussa ... pe ... anulomaá¹ƒ phalasamÄ• pattiyÄ• anantarapac
naarÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa anantarapaccayena paccayo
cuticittaá¹ƒ arÅ«pÄ• vacarassa upapatticittassa anantarapaccayena paccayo; naarÅ«pÄ• va
arÅ«pÄ• vacarassa vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo; Ä• kÄ• sÄ• naÃ±cÄ• y
Ä• kÄ• sÄ• naÃ±cÄ• yatanassa anantarapaccayena paccayo; viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanas
Ä• kiÃ±caÃ±Ã±Ä• yatanassa ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikamma
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa anantarapaccayena paccayo. (2)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... paÃ±ca ... aÃ±Ã±ama
dve ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<285> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa upanissayapaccayena pa
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viÃ±Ã±
upanissayapaccayena paccayo; viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanas
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Se IV 493/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa upaniss
arÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa upanissayapaccayena paccay
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo \Be IV 165/ --- arÅ«p
upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ karoti \Ne IV 194/, naar
jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... sam
uppÄ• deti, mÄ• naá¹ƒ jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; arÅ«pÄ• vacaraá¹ƒ sÄ«laá¹ƒ ... pe
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti ... mÄ• naá¹ƒ jappeti ... diá¹
gaá¹‡hÄ• ti; arÅ«pÄ• vacarÄ• saddhÄ• ... pe ... paÃ±Ã±Ä• naarÅ«pÄ• vacarÄ• ya saddhÄ
rÄ• gassa ... pe ... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ• yikassa dukkhassa ... magg
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

<286> naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa upanissayapaccaye

__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«pa
naarÅ«pÄ• vacaraá¹ƒ saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathak
naarÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... maggaá¹ƒ ... pe ... abhi
samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; naarÅ«pÄ• vacar
paÃ±Ã±aá¹ƒ ... pe ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... pe ... kÄ• yikaá¹ƒ sukhaá¹ƒ ... kÄ• yi
... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• patti
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; naarÅ«pÄ• vacarÄ• saddhÄ• ... pe ... s
naarÅ«pÄ• vacarÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ• yi
maggassa, phalasamÄ• pattiyÄ• \Se IV 494/ upanissayapaccayena paccayo. (1)

naarÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa upanissayapaccayena paccay
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- Ä• kÄ• sÄ• naÃ±cÄ• yatanassa parikam
Ä• kÄ• sÄ• naÃ±cÄ• yatanassa upanissayapaccayena paccayo ... pe ... nevasaÃ±Ã±Ä• nÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa upanissayapaccayena paccayo. (2)

purejÄ• tapaccayÄ• di

<287> naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa purejÄ• tapaccayen
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkh
aniccato ... pe ... domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya
saddaá¹ƒ suá¹‡Ä• ti, rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe .... __vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ \Be IV 166
cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatt
khandhÄ• naá¹ƒ purejÄ• tapaccayena paccayo. naarÅ«pÄ• vacaro dhammo arÅ«pÄ• vacar
paccayo. __vatthupurejÄ• taá¹ƒ_ --- vatthu arÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ purejÄ

pacchÄ• jÄ• tapaccayena paccayo ... dve ... Ä• sevanapaccayena paccayo ... tÄ«á¹‡i.

kammapaccayo

<288> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa kammapaccayena pacca
nÄ• nÄ• kkhaá¹‡ikÄ• ... pe .... arÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa
arÅ«pÄ• vacarÄ• cetanÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena
kÄ• tabbaá¹ƒ.) arÅ«pÄ• vacarÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
kammapaccayena paccayo. (3)

naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa kammapaccayena paccayo
__sahajÄ• tÄ• _ --- naarÅ«pÄ• vacarÄ• cetanÄ• sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cit

rÅ«pÄ• naá¹ƒ kammapaccayena paccayo (saá¹ƒkhittaá¹ƒ). (1)

vipÄ• kapaccayÄ• di

<289> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa vipÄ• kapaccayena pacc

naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa vipÄ• kapaccayena paccay
Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indriyapaccayena paccayo ... cattÄ• ri ... jhÄ• na
... cattÄ• ri ... maggapaccayena paccayo ... cattÄ• ri ... sampayuttapaccayena paccayo ... dv

vippayuttapaccayo

<290> arÅ«pÄ• vacaro \Ne IV 196/ dhammo naarÅ«pÄ• vacarassa dhammassa vippayutta
sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (1)

naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa vippayuttapaccayena pacc
purejÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). naarÅ«pÄ• vacaro dhammo \Be IV 167/ a
vippayuttapaccayena paccayo. __purejÄ• taá¹ƒ_ --- vatthu arÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ
paccayo. (2)

atthipaccayÄ• di

<291> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa atthipaccayena paccayo
arÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa atthipaccayena paccayo --- sa
pacchÄ• jÄ• taá¹ƒ ... pe .... arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa ca naarÅ«pÄ• vac
atthipaccayena paccayo --- sahajÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). (3)

naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa atthipaccayena paccayo ---
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). naarÅ«pÄ• vacaro dhammo ar
atthipaccayena paccayo. purejÄ• taá¹ƒ --- vatthu arÅ«pÄ• vacarÄ• naá¹ƒ khandhÄ• naá¹ƒ a

<292> arÅ«pÄ• vacaro ca naarÅ«pÄ• vacaro ca dhammÄ• arÅ«pÄ• vacarassa dhammass
sahajÄ• taá¹ƒ, purejÄ• taá¹ƒ. sahajÄ• to --- arÅ«pÄ• vacaro eko khandho ca vatthu ca tiá¹‡a
atthipaccayena paccayo ... pe ... dve khandhÄ• ca ... pe .... arÅ«pÄ• vacaro ca naarÅ«pÄ•
naarÅ«pÄ• vacarassa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• t
sahajÄ• tÄ• --- arÅ«pÄ• vacarÄ• khandhÄ• ca mahÄ• bhÅ«tÄ• ca cittasamuá¹-á¹-hÄ• nÄ
atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- arÅ«pÄ• vacarÄ• khandhÄ• ca kabaá¸·Ä«kÄ
imassa kÄ• yassa atthipaccayena paccayo. pacchÄ• jÄ• tÄ• --- arÅ«pÄ• vacarÄ• khandhÄ

kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

natthipaccayena paccayo ... vigatapaccayena paccayo ... avigatapaccayena paccayo.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<293> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, s
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dv
Ä• sevane tÄ«á¹‡i, kamme cattÄ• ri, vipÄ• ke dve, Ä• hÄ• re cattÄ• ri, indriye \Be IV 168/ ca
cattÄ• ri, magge cattÄ• ri \Se IV 497/, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, na
vigate cattÄ• ri, avigate satta.

paccanÄ«yuddhÄ• ro

<294> arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo. arÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen
pacchÄ• jÄ• tapaccayena paccayo. arÅ«pÄ• vacaro dhammo arÅ«pÄ• vacarassa ca naarÅ«
sahajÄ• tapaccayena paccayo. (3)

<295> naarÅ«pÄ• vacaro dhammo naarÅ«pÄ• vacarassa dhammassa Ä• rammaá¹‡apacca
paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ•
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. n
arÅ«pÄ• vacarassa dhammassa upanissayapaccayena paccayo ... purejÄ• tapaccayena pa

arÅ«pÄ• vacaro \Ne IV 198/ ca naarÅ«pÄ• vacaro ca dhammÄ• arÅ«pÄ• vacarassa dham
purejÄ• taá¹ƒ. arÅ«pÄ• vacaro ca naarÅ«pÄ• vacaro ca dhammÄ• naarÅ«pÄ• vacarassa d
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. (2)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<296> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta \Se IV 498/, naanant
satta, nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye
napacchÄ• jÄ• te satta ... pe ... nasampayutte paÃ±ca, navippayutte cattÄ• ri, noatthiyÄ• ca

satta, novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<297> hetupaccayÄ• \Be IV 169/ naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naan
cattÄ• ri, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navip
nonatthiyÄ• cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<298> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri (anulomamÄ• tikÄ•
satta.

arÅ«pÄ• vacaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

96. pariyÄ• pannadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<299> pariyÄ• pannaá¹ƒ \Ne IV 199/ dhammaá¹ƒ paá¹-icca pariyÄ• panno dhammo uppajja
pariyÄ• pannaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca
khandhe ... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (yathÄ• \Se IV 499/ cÅ«á¸·antaraduke loki
imampi dukaá¹ƒ kÄ• tabbaá¹ƒ, ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

pariyÄ• pannadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

97. niyyÄ• nikadukaá¹ƒ

1. paá¹-iccavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

<300> niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca niyyÄ• niko dhammo uppajjati hetupaccayÄ•
khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... niyyÄ• nikaá¹ƒ dhamm
aniyyÄ• niko dhammo uppajjati hetupaccayÄ• --- niyyÄ• nike khandhe paá¹-icca cittasamuá
niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca niyyÄ• niko ca aniyyÄ• niko ca dhammÄ• uppajjanti h

niyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ
khandhe ... pe .... (3)

aniyyÄ• nikaá¹ƒ \Be IV 170/ dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati hetupac
\Ne IV 200/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
... pe ... paá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ paá¹-icca khand
mahÄ• bhÅ«taá¹ƒ ... pe .... (1)

niyyÄ• nikaÃ±ca aniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati h
khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<301> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca, anantare \Se IV 500/ sa
paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye paÃ±ca, upanissaye dve, purejÄ• te dve, Ä• sevan
ekaá¹ƒ, Ä• hÄ• re paÃ±ca ... pe ... avigate paÃ±ca.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetu-naÄ• rammaá¹‡apaccayÄ•

<302> aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati nahetupacca
aniyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca r
khandhe ... pe ... ahetukapaá¹-isandhikkhaá¹‡e ... pe ... khandhe paá¹-icca vatthu, vatthuá¹ƒ
khandhÄ• , ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) vicikicchÄ• sahaga
paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1) naÄ• rammaá¹‡apaccayÄ• ...

naadhipatipaccayÄ• di

<303> niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca niyyÄ• niko dhammo uppajjati naadhipatipacca
paá¹-icca niyyÄ• nikÄ• dhipati. (1)

aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati naadhipatipaccayÄ•
201/ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ...

... paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ• kÄ• tabbÄ•). (1)

naanantarapaccayÄ• ... nasamanantarapaccayÄ• ... naaÃ±Ã±amaÃ±Ã±apaccayÄ• ... pe

napurejÄ• tapaccayo

<304> niyyÄ• nikaá¹ƒ \Be IV 171/ dhammaá¹ƒ paá¹-icca niyyÄ• niko dhammo uppajjati nap
arÅ«pe niyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ ... pe .... niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca a
uppajjati napurejÄ• tapaccayÄ• --- niyyÄ• nike \Se IV 501/ khandhe paá¹-icca cittasamuá¹-á
(2)

aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati napurejÄ• tapaccay
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe ... aniyyÄ• nike kh
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•

niyyÄ• nikaÃ±ca aniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati n
niyyÄ• nike khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<305> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve, naanantare tÄ«á¹
napurejÄ• te cattÄ• ri, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane ekaá¹ƒ, nakamme dve, navip
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navip
tÄ«á¹‡i, novigate tÄ«á¹‡i.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ \Ne IV 202/ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<306> niyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• niyyÄ• niko dhammo uppajjati hetupaccayÄ• (paá¹-iccasadisÄ•).

aniyyÄ• nikaá¹ƒ \Be IV 172/ dhammaá¹ƒ paccayÄ• aniyyÄ• niko dhammo uppajjati hetupac ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe . (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ•) vatthuá¹ƒ paccayÄ• aniyyÄ• nikÄ• khandhÄ• . aniyyÄ niyyÄ• niko dhammo uppajjati hetupaccayÄ• --- vatthuá¹ƒ paccayÄ• \Se IV 502/ niyyÄ• nik aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• niyyÄ• niko ca aniyyÄ• niko ca dhammÄ• uppajjant paccayÄ• niyyÄ• nikÄ• khandhÄ• , mahÄ• bhÅ«te paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ

<307> niyyÄ• nikaÃ±ca aniyyÄ• nikaÃ±ca dhammaá¹ƒ paccayÄ• niyyÄ• niko dhammo upp niyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve kha niyyÄ• nikaÃ±ca aniyyÄ• nikaÃ±ca dhammaá¹ƒ paccayÄ• aniyyÄ• niko dhammo uppajjati h khandhe ca mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. niyyÄ• nikaÃ± paccayÄ• niyyÄ• niko ca aniyyÄ• niko ca dhammÄ• uppajjanti hetupaccayÄ• \Ne IV 203/ khandhaÃ±ca vatthuÃ±ca paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ca ... pe ... niyyÄ mahÄ• bhÅ«te ca paccayÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (3)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<308> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava, anantare cattÄ• ri, sama sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cattÄ• ri, nissaye nava, upanissaye cattÄ• ri, purejÄ• te cattÄ• ri, kamme nava, vipÄ• ke ekaá¹ƒ ... pe ... avigate nava.

2. paccayapaccanÄ«yaá¹ƒ

1. vibhaá¹…gavÄ• ro

nahetupaccayo

<309> aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• aniyyÄ• niko dhammo uppajjati nahetupacc aniyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca khandhe ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• \Se IV 503/ cakk ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetukÄ• a vicikicchÄ• sahagate uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sah

(1)

naÄ• rammaá¹‡apaccayÄ• di

<310> niyyÄ• nikaá¹ƒ \Be IV 173/ dhammaá¹ƒ paccayÄ• aniyyÄ• niko dhammo uppajjati n
tÄ«á¹‡i.

niyyÄ• nikaá¹ƒ \Ne IV 204/ dhammaá¹ƒ paccayÄ• niyyÄ• niko dhammo uppajjati naadhipat
khandhe paccayÄ• niyyÄ• nikÄ• dhipati. (1)

aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• aniyyÄ• niko dhammo uppajjati naadhipatipaccayÄ
khandhaá¹ƒ paccayÄ• ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccayÄ• ca
... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• aniyyÄ• nik
dhammaá¹ƒ paccayÄ• niyyÄ• niko dhammo uppajjati naadhipatipaccayÄ• --- vatthuá¹ƒ pac
(2)

niyyÄ• nikaÃ±ca aniyyÄ• nikaÃ±ca dhammaá¹ƒ paccayÄ• niyyÄ• niko dhammo uppajjati n
niyyÄ• nike khandhe ca vatthuÃ±ca paccayÄ• niyyÄ• nikÄ• dhipati. (1)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<311> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• cattÄ• ri, naanantare t
naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacchÄ• jÄ• te nava, naÄ• sevane ekaá¹ƒ,
navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹
navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

4. nissayavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo.)

5. saá¹ƒsaá¹-á¹-havÄ• ro

1-4. paccayÄ• nulomÄ• di

<312> niyyÄ• nikaá¹ƒ \Se IV 504/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho niyyÄ• niko dhammo uppajj
niyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khandhe

aniyyÄ• nikaá¹ƒ \Be IV 174/ \Ne IV 205/ dhammaá¹ƒ saá¹ƒsaá¹-á¹-ho aniyyÄ• niko dhammo
--- aniyyÄ• nikaá¹ƒ ekaá¹ƒ khandhaá¹ƒ saá¹ƒsaá¹-á¹-hÄ• tayo khandhÄ• ... pe ... dve khan
paá¹-isandhikkhaá¹‡e ... pe .... (1)

hetuyÄ• dve, Ä• rammaá¹‡e dve (sabbattha dve), vipÄ• ke ekaá¹ƒ ... pe ... avigate dve (an

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• seva
navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve (paccanÄ«yaá¹ƒ).

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<313> niyyÄ• niko dhammo niyyÄ• nikassa dhammassa hetupaccayena paccayo --- niyyÄ•
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.)
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabba
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup

aniyyÄ• niko dhammo aniyyÄ• nikassa dhammassa hetupaccayena paccayo --- aniyyÄ• nik
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetup
paá¹-isandhikkhaá¹‡e ... pe .... (1)

Ä• rammaá¹‡apaccayo

<314> niyyÄ• niko dhammo aniyyÄ• nikassa dhammassa Ä• rammaá¹‡apaccayena paccay
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, cetopariyaÃ±Ä• á¹‡ena niyyÄ• nikacittasamaá
niyyÄ• nikÄ• khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, an
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

aniyyÄ• niko \Be IV 175/ dhammo aniyyÄ• nikassa dhammassa Ä• rammaá¹‡apaccayena p
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati assÄ• deti abhinandati, t
uppajjati ... pe ... domanassaá¹ƒ uppajjati; pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ...
phalaá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo; ariyÄ• pahÄ«ne kilese ... pe ... vikkhaml
samudÄ• ciá¹‡á¹‡e ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniyyÄ• nike khandhe aniccato ...
domanassaá¹ƒ uppajjati; dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ•
cetopariyaÃ±Ä• á¹‡ena aniyyÄ• nikacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, Ä• kÄ• sÄ• naÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa ... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• s
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
aniyyÄ• nikÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa, cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa, anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• ramm

aniyyÄ• niko \Se IV 506/ dhammo niyyÄ• nikassa dhammassa Ä• rammaá¹‡apaccayena pa
Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<315> niyyÄ• niko \Ne IV 207/ dhammo niyyÄ• nikassa dhammassa adhipatipaccayena pa
--- niyyÄ• nikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo.
aniyyÄ• nikassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ
__Ä• rammaá¹‡Ä• dhipati_ --- ariyÄ• maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ•
__sahajÄ• tÄ• dhipati_ --- niyyÄ• nikÄ• dhipati cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ
(mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) niyyÄ• nikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ citta
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. (3)

<316> aniyyÄ• niko dhammo aniyyÄ• nikassa dhammassa adhipatipaccayena paccayo ---
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go u
uppajjati, pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• ... pe ... ariyÄ• phalaá
paccavekkhanti \Be IV 176/, nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ go
phalassa adhipatipaccayena paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniyyÄ• nike khandhe g
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ
aniyyÄ• nikÄ• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±c
adhipatipaccayena paccayo. aniyyÄ• niko dhammo niyyÄ• nikassa dhammassa adhipatipac
__Ä• rammaá¹‡Ä• dhipati_ --- nibbÄ• naá¹ƒ maggassa adhipatipaccayena paccayo. (2)

anantarapaccayÄ• di

<317> niyyÄ• niko dhammo aniyyÄ• nikassa dhammassa anantarapaccayena paccayo --- n
anantarapaccayena paccayo. (1)

aniyyÄ• niko dhammo aniyyÄ• nikassa dhammassa anantarapaccayena paccayo --- purimÄ
khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ aniyyÄ• nikÄ• naá¹ƒ khandhÄ• naá¹ƒ ananta
gotrabhussa ... anulomaá¹ƒ vodÄ• nassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ• p
nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ
aniyyÄ• niko dhammo niyyÄ• nikassa dhammassa anantarapaccayena paccayo ... gotrabhu
maggassa anantarapaccayena paccayo. (2)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... paÃ±ca ... aÃ±Ã±ama
dve ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<318> niyyÄ• niko dhammo niyyÄ• nikassa dhammassa upanissayapaccayena paccayo. __
paá¹-hamo maggo dutiyassa maggassa upanissayapaccayena paccayo ... pe ... tatiyo magg
upanissayapaccayena paccayo. niyyÄ• niko dhammo aniyyÄ• nikassa dhammassa upaniss
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo_ \Se IV 508/, __pakatÅ«panissayo ... pe
--- ariyÄ• maggaá¹ƒ upanissÄ• ya anuppannaá¹ƒ samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ
aniccato ... pe ... vipassanti, maggo ariyÄ• naá¹ƒ atthapaá¹-isambhidÄ• ya ... pe ...
paá¹-ibhÄ• napaá¹-isambhidÄ• ya á¹-hÄ• nÄ• á¹-hÄ• nakosallassa \Be IV 177/ upanissayap
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

<319> aniyyÄ• niko dhammo aniyyÄ• nikassa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- aniyyÄ• nikaá¹ƒ sa
dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti ... vipass
abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti ... mÄ• naá¹ƒ jappeti ... diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• t
sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... s
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ..
bhindati; aniyyÄ• nikÄ• saddhÄ• ... pe ... senÄ• sanaá¹ƒ aniyyÄ• nikÄ• ya saddhÄ• ya ... p
kÄ• yikassa sukhassa ... kÄ• yikassa dukkhassa ... phalasamÄ• pattiyÄ• upanissayapaccay
dhammo niyyÄ• nikassa dhammassa upanissayapaccayena paccayo --- __Ä• rammaá¹‡Å«
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- paá¹-hamassa maggassa parikammaá¹ƒ
209/ maggassa upanissayapaccayena paccayo ... pe ... catutthassa maggassa parikammaá
upanissayapaccayena paccayo. (2)

purejÄ• tapaccayÄ• di

<320> aniyyÄ• niko \Se IV 509/ dhammo aniyyÄ• nikassa dhammassa purejÄ• tapaccayen
(arÅ«padukasadisÄ• kÄ• tabbÄ•) ... pacchÄ• jÄ• tapaccayena paccayo ... dve ... Ä• sevan

kammapaccayo

<321> niyyÄ• niko dhammo niyyÄ• nikassa dhammassa kammapaccayena paccayo --- niy
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. niyyÄ• niko dhammo an
kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- niyy
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá
phalassa kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ) niyyÄ• nikÄ• cetanÄ• sam
cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (3)

<322> aniyyÄ• niko \Be IV 178/ dhammo aniyyÄ• nikassa dhammassa kammapaccayena p
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ (saá¹ƒkhittaá¹ƒ). __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- aniyy
khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo ... vipÄ• kapaccay
Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indriyapaccayena paccayo ... cattÄ• ri ... jhÄ• na
... cattÄ• ri ... maggapaccayena paccayo ... cattÄ• ri ... sampayuttapaccayena paccayo ... dv
vippayuttapaccayena paccayo ... tÄ«á¹‡i (arÅ«padukasadisÄ• kÄ• tabbÄ•) ... atthipaccaye
(arÅ«padukasadisÄ• kÄ• tabbÄ• , Ä• masanÄ• nÄ• nÄ• padÄ• yeva) ... natthipaccayena p
vigatapaccayena paccayo ... tÄ«á¹‡i ... avigatapaccayena paccayo ... satta.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<323> hetuyÄ• \Se IV 510/ \Ne IV 210/ cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±
samanantare tÄ«á¹‡i, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye
pacchÄ• jÄ• te dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, i
cattÄ• ri, magge cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• tÄ«
tÄ«á¹‡i, avigate satta.

anulomaá¹ƒ.

paccanÄ«yuddhÄ• ro

<324> niyyÄ• niko dhammo niyyÄ• nikassa dhammassa sahajÄ• tapaccayena paccayo ... u
niyyÄ• niko dhammo aniyyÄ• nikassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sa
upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo. niyyÄ• niko dhammo
aniyyÄ• nikassa ca dhammassa sahajÄ• tapaccayena paccayo. (3)

<325> aniyyÄ• niko dhammo aniyyÄ• nikassa dhammassa Ä• rammaá¹‡apaccayena pacca
... upanissayapaccayena paccayo ... purejÄ• tapaccayena \Be IV 179/ paccayo ... pacchÄ• j
... kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo
niyyÄ• nikassa dhammassa upanissayapaccayena paccayo ... purejÄ• tapaccayena paccay

niyyÄ• niko ca aniyyÄ• niko ca dhammÄ• niyyÄ• nikassa dhammassa sahajÄ• taá¹ƒ, purej
511/ ca aniyyÄ• niko ca dhammÄ• aniyyÄ• nikassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ
(3)

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<326> nahetuyÄ• \Ne IV 211/ satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanant
nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye satta
napacchÄ• jÄ• te satta ... pe ... nasampayutte paÃ±ca, navippayutte cattÄ• ri, noatthiyÄ• ca
satta, novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<327> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare nasa
naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippayutte d
cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<328> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca (anulomamÄ• tikÄ• v
avigate satta.

niyyÄ• nikadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

98. niyatadukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

<329> niyataá¹ƒ \Be IV 180/ dhammaá¹ƒ paá¹-icca niyato dhammo uppajjati hetupaccayÄ• niyataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... niyat paá¹-icca aniyato dhammo uppajjati \Ne IV 212/ hetupaccayÄ• --- niyate khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ (saá¹ƒkhittaá¹ƒ. paÃ±capi paÃ±hÄ• kÄ• tabbÄ• . yathÄ paá¹-iccavÄ• ropi sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• kÄ• tabbÄ• , ninnÄ• nÄ• karaá¹‡aá¹ƒ Ä• masanaá¹ƒ nÄ• naá¹ƒ).

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<330> niyato dhammo niyatassa dhammassa hetupaccayena paccayo ... cattÄ• ri (niyyÄ• ninnÄ• nÄ• karaá¹‡Ä•).

Ä• rammaá¹‡apaccayo

<331> niyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- ariyÄ maggaá¹ƒ paccavekkhanti, niyate pahÄ«ne kilese paccavekkhanti, pubbe samudÄ• ciá¹‡á¹ khandhe aniccato ... pe ... vipassati, cetopariyaÃ±Ä• á¹‡ena niyatacittasamaá¹…gissa cittaá khandhÄ• cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammÅ« anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (1)

aniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ uposathakammaá¹ƒ ... pe ... pubbe suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha aniyato rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicch uddhaccaá¹ƒ ... pe ... aniyataá¹ƒ domanassaá¹ƒ uppajjati, ariyÄ• phalaá¹ƒ paccavekkhanti, 513/ paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa \Be IV 181/, vodÄ• nassa, phalassa, Ä• vaj Ä• rammaá¹‡apaccayena paccayo; ariyÄ• aniyate pahÄ«ne kilese paccavekkhanti, vikkhan pubbe samudÄ• ciá¹‡á¹‡e ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniyate khandhe aniccato ... assÄ• deti abhinandati, taá¹ƒ Ä• rabbha aniyato rÄ• go ... pe ... domanassaá¹ƒ uppajjati, dib rÅ«paá¹ƒ passati ... pe ... Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. aniyato dhamm Ä• rammaá¹‡apaccayena paccayo; nibbÄ• naá¹ƒ maggassa Ä• rammaá¹‡apaccayena pacc

mÄ• tughÄ• tikammassa ... pitughÄ• tikammassa ... arahantaghÄ• tikammassa ... ruhiruppÄ
Ä• rammaá¹‡apaccayena paccayo; yaá¹ƒ vatthuá¹ƒ Ä• masantassa micchattaniyatÄ• khan
micchattaniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ Ä• rammaá¹‡apaccayena paccayo. (2)

adhipatipaccayo

<332> niyato dhammo niyatassa dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• d
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipatipaccayena paccayo. niyato dhammo aniyata
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti. __sahajÄ• tÄ• dhipati_ --- niya
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. niyato dhammo ni
dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- niyatÄ• dhipati sampay
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<333> aniyato dhammo aniyatassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ ... pe ... upo
taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• aniyato r
diá¹-á¹-hi uppajjati; pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ• phalaá¹ƒ garuá¹ƒ katvÄ• pacca
nibbÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, pha
paccayo; cakkhuá¹ƒ ... pe ... vatthuá¹ƒ aniyate khandhe garuá¹ƒ katvÄ• assÄ• deti abhinan
katvÄ• aniyato rÄ• go uppajjati, diá¹-á¹-hi uppajjati. __sahajÄ• tÄ• dhipati_ --- aniyatÄ• dhip
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca \Be IV 182/ rÅ«pÄ•
214/ paccayo. aniyato dhammo niyatassa dhammassa adhipatipaccayena paccayo. __Ä• ra
nibbÄ• naá¹ƒ maggassa adhipatipaccayena paccayo. (2)

anantarapaccayÄ• di

<334> niyato dhammo aniyatassa dhammassa anantarapaccayena paccayo --- maggo pha
paccayo, niyatÄ• khandhÄ• vuá¹-á¹-hÄ• nassa anantarapaccayena paccayo. (1)

aniyato dhammo aniyatassa dhammassa anantarapaccayena paccayo --- purimÄ• purimÄ
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ aniyatÄ• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa
... anulomaá¹ƒ vodÄ• nassa ... phalaá¹ƒ phalassa ... anulomaá¹ƒ phalasamÄ• pattiyÄ• ... ni
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• \Se IV
aniyato dhammo niyatassa dhammassa anantarapaccayena paccayo --- aniyataá¹ƒ domana
domanassassa, aniyatÄ• micchÄ• diá¹-á¹-hi niyatamicchÄ• diá¹-á¹-hiyÄ• anantarapaccaye
maggassa ... vodÄ• naá¹ƒ maggassa anantarapaccayena paccayo. (2)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... paÃ±ca ... aÃ±Ã±ama
dve ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<335> niyato dhammo niyatassa dhammassa upanissayapaccayena paccayo. __pakatÅ«p
mÄ• tughÄ• tikammaá¹ƒ mÄ• tughÄ• tikammassa ... pitughÄ• tikammassa ... arahantaghÄ•
ruhiruppÄ• dakammassa ... saá¹…ghabhedakammassa, niyatamicchÄ• diá¹-á¹-hiyÄ• upani
(cakkaá¹ƒ). paá¹-hamo maggo dutiyassa maggassa ... pe ... tatiyo maggo catutthassa magg
upanissayapaccayena paccayo. niyato dhammo aniyatassa dhammassa upanissayapaccay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
jÄ«vitÄ• voropetvÄ• ... pe ... saá¹…ghaá¹ƒ bhinditvÄ• tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá
samÄ• diyati, uposathakammaá¹ƒ \Be IV 183/ karoti, ariyÄ• \Ne IV 215/ maggaá¹ƒ upaniss
samÄ• pattiá¹ƒ uppÄ• denti, uppannaá¹ƒ samÄ• pajjanti ... pe ... á¹-hÄ• nÄ• á¹-hÄ• nakosal
paccayo; maggo phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (2)

<336> aniyato dhammo aniyatassa dhammassa upanissayapaccayena \Se IV 516/ paccay
__Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«p
saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ karoti, jhÄ• n
vipassanaá¹ƒ ... pe ... abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti, mÄ• naá¹ƒ jappeti
gaá¹‡hÄ• ti; aniyataá¹ƒ sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... rÄ• gaá¹ƒ ... pe ... patthanaá¹ƒ ... k
sukhaá¹ƒ ... kÄ• yikaá¹ƒ dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya
... samÄ• pattiá¹ƒ uppÄ• deti, pÄ• á¹‡aá¹ƒ hanati ... pe ... nigamaghÄ• taá¹ƒ karoti, aniyatÄ•
senÄ• sanaá¹ƒ aniyatÄ• ya saddhÄ• ya ... pe ... patthanÄ• ya ... kÄ• yikassa sukhassa ... kÄ
phalasamÄ• pattiyÄ• upanissayapaccayena paccayo. (1)

aniyato dhammo niyatassa dhammassa upanissayapaccayena paccayo --- __Ä• rammaá¹‡
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- aniyataá¹ƒ rÄ• gaá
mÄ• taraá¹ƒ jÄ«vitÄ• voropeti ... pe ... saá¹…ghaá¹ƒ bhindati; aniyataá¹ƒ dosaá¹ƒ ... pe ... s
upanissÄ• ya mÄ• taraá¹ƒ jÄ«vitÄ• voropeti ... pe ... saá¹…ghaá¹ƒ bhindati; aniyato rÄ• go
senÄ• sanaá¹ƒ mÄ• tughÄ• tikammassa ... pe ... saá¹…ghabhedakammassa upanissayapac
maggassa parikammaá¹ƒ paá¹-hamassa maggassa ... pe ... catutthassa maggassa parikam
upanissayapaccayena paccayo. (2)

purejÄ• tapaccayÄ• di

<337> aniyato dhammo aniyatassa dhammassa purejÄ• tapaccayena paccayo --- Ä• ramm
vatthupurejÄ• taá¹ƒ (saá¹ƒkhittaá¹ƒ). aniyato dhammo niyatassa dhammassa purejÄ• tapac

Ä• rammaá¹‡apurejÄ• taá¹ƒ \Se IV 517/, vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹
mÄ• tughÄ• tikammassa ... pitughÄ• tikammassa ... arahantaghÄ• tikammassa ... ruhiruppÄ
purejÄ• tapaccayena paccayo. __vatthupurejÄ• taá¹ƒ_ --- vatthu niyatÄ• naá¹ƒ khandhÄ• na
paccayo. (2)

pacchÄ• jÄ• tapaccayena paccayo ... dve ... Ä• sevanapaccayena paccayo ... dve.

kammapaccayo

<338> niyato \Be IV 184/ \Ne IV 216/ dhammo niyatassa dhammassa kammapaccayena pa
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. niyato dhammo aniyata
paccayo --- sahajÄ• tÄ• , nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ --- niyatÄ• cetanÄ• cittas
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- niyatÄ• cetanÄ• vi
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) niyatÄ•
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.

aniyato dhammo aniyatassa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ•
(saá¹ƒkhittaá¹ƒ).

vipÄ• kapaccayena paccayo ... ekaá¹ƒ ... Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indriy
... cattÄ• ri ... jhÄ• napaccayena paccayo ... cattÄ• ri ... maggapaccayena paccayo ... cattÄ•
sampayuttapaccayena paccayo ... dve ... vippayuttapaccayena paccayo ... tÄ«á¹‡i (arÅ«pac
atthipaccayena paccayo ... satta (arÅ«pÄ• vacaradukasadisaá¹ƒ) ... natthipaccayena pacca
paccayo ... avigatapaccayena paccayo ... satta.

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<339> hetuyÄ• \Se IV 518/ cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantar
tÄ«á¹‡i, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, pure
dve, Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye jhÄ• ne c
sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, aviga

2. paccanÄ«yuddhÄ• ro

<340> niyato \Ne IV 217/ dhammo niyatassa dhammassa sahajÄ• tapaccayena paccayo ...
paccayo. niyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena \Be IV 185/ pac

paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... kamma
dhammo niyatassa ca aniyatassa ca dhammassa sahajÄ• tapaccayena paccayo. (3)

<341> aniyato dhammo aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... saha
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena paccayo. a
dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ

niyato \Se IV 519/ ca aniyato ca dhammÄ• niyatassa dhammassa sahajÄ• taá¹ƒ, purejÄ• t
dhammÄ• aniyatassa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

<342> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare nasama
paÃ±ca, naaÃ±Ã±amaÃ±Ã±e paÃ±ca, nanissaye paÃ±ca, naupanissaye satta, napurejÄ• te
... pe ... nasampayutte paÃ±ca, navippayutte cattÄ• ri, noatthiyÄ• cattÄ• ri, nonatthiyÄ• sat
noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<343> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri, naanantare nasa
218/, naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippay
cattÄ• ri, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<344> nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca (anulomamÄ• tikÄ• v
avigate satta.

niyatadukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

99. sauttaradukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<345> sauttaraá¹ƒ \Se IV 520/ \Be IV 186/ dhammaá¹ƒ paá¹-icca sauttaro dhammo uppajja

sauttaraá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«pa
... pe ... paá¹-isandhikkhaá¹‡e ... pe .... (yÄ• va ajjhattikÄ• mahÄ• bhÅ«tÄ• . yathÄ• cÅ«á¸·
lokiyadukasadisaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ.)

sauttaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

100. saraá¹‡adukaá¹ƒ

1. paá¹-iccavÄ• ro

1-4. paccayÄ• nulomÄ• di

hetupaccayo

<346> saraá¹‡aá¹ƒ \Ne IV 219/ dhammaá¹ƒ paá¹-icca saraá¹‡o dhammo uppajjati hetupacc
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe ... pe .... (paÃ±ca paÃ±h
arÅ«pÄ• vacaradukasadisÄ• , anulomapaá¹-iccasadisÄ• .)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... avigate paÃ±ca.

anulomaá¹ƒ.

saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o dhammo uppajjati nahetupaccayÄ• \Se IV 52
uddhaccasahagate khandhe paá¹-icca vicikicchÄ• sahagato uddhaccasahagato moho. (1)

araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o dhammo uppajjati nahetupaccayÄ• --- ahetukaá
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kha
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•). (1)

nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, naanantare tÄ«á¹‡i, nau
napurejÄ• te cattÄ• ri, napacchÄ• jÄ• te paÃ±ca, naÄ• sevane paÃ±ca, nakamme dve, navi
ekaá¹ƒ, naindriye \Be IV 187/ ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasampayutte tÄ
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

2. sahajÄ• tavÄ• ro

(evaá¹ƒ \Ne IV 220/ itare dve gaá¹‡anÄ• pi sahajÄ• tavÄ• ropi kÄ• tabbo.)

3. paccayavÄ• ro

1-4. paccayacatukkaá¹ƒ

<347> saraá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• saraá¹‡o dhammo uppajjati hetupaccayÄ• --- s
paccayÄ• tayo khandhÄ• ... pe ... dve khandhe ... pe ... (yathÄ• arÅ«pÄ• vacaradukassa p
kÄ• tabbo).

hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• nava ... pe ... avigate nava.

anulomaá¹ƒ.

<348> saraá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• saraá¹‡o dhammo uppajjati nahetupaccayÄ• --
uddhaccasahagate khandhe paccayÄ• vicikicchÄ• sahagato \Se IV 522/ uddhaccasahagato

araá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• araá¹‡o dhammo uppajjati nahetupaccayÄ• --- ahetuka
khandhaá¹ƒ paccayÄ• tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... dve kh
ahetukapaá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va asaÃ±Ã±asattÄ•) cakkhÄ• yatanaá¹ƒ paccay
... pe ... kÄ• yÄ• yatanaá¹ƒ paccayÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, vatthuá¹ƒ paccayÄ• ahetuk
dhammaá¹ƒ paccayÄ• saraá¹‡o dhammo uppajjati nahetupaccayÄ• --- vatthuá¹ƒ paccayÄ•
uddhaccasahagato moho. (2)

saraá¹‡aÃ±ca araá¹‡aÃ±ca dhammaá¹ƒ paccayÄ• saraá¹‡o dhammo uppajjati nahetupacc
\Ne IV 221/ uddhaccasahagate khandhe ca vatthuÃ±ca paccayÄ• vicikicchÄ• sahagato udd

nahetuyÄ• \Be IV 188/ cattÄ• ri, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantar
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te cattÄ• ri, napacch
nava, nakamme cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• n
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

paccanÄ«yaá¹ƒ.

4-5. nissaya-saá¹ƒsaá¹-á¹-havÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi nissayavÄ• ropi kÄ• tabbo, saá¹ƒsaá¹-á¹-havÄ• repi dve pa
sabbattha.)

hetuyÄ• dve, Ä• rammaá¹‡e dve (sabbattha dve), vipÄ• ke ekaá¹ƒ, avigate dve (anulomaá

nahetuyÄ• dve, naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te \Se IV 523/ dve, n
dve, navipÄ• ke dve, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte dve (paccanÄ«yaá¹

6. sampayuttavÄ• ro

(evaá¹ƒ itare dve gaá¹‡anÄ• pi sampayuttavÄ• ropi kÄ• tabbo.)

7. paÃ±hÄ• vÄ• ro

1. paccayÄ• nulomaá¹ƒ

1. vibhaá¹…gavÄ• ro

hetupaccayo

<349> saraá¹‡o \Ne IV 222/ dhammo saraá¹‡assa dhammassa hetupaccayena paccayo (a
cattÄ• ri).

Ä• rammaá¹‡apaccayo

<350> saraá¹‡o dhammo saraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo --- r
taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... uddhaccaá¹ƒ ... pe .
domanassaá¹ƒ uppajjati, diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppaj
domanassaá¹ƒ uppajjati, vicikicchaá¹ƒ Ä• rabbha \Be IV 189/ ... pe ... uddhaccaá¹ƒ Ä• rabbh
domanassaá¹ƒ Ä• rabbha domanassaá¹ƒ uppajjati, diá¹-á¹-hi ... pe ... vicikicchÄ• ... pe ... u
uppajjati. saraá¹‡o dhammo araá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo ---
... vikkhambhite kilese ... pe ... pubbe samudÄ• ciá¹‡á¹‡e ... pe ... saraá¹‡e khandhe anicca
vipassati, cetopariyaÃ±Ä• á¹‡ena saraá¹‡acittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti. saraá¹‡Ä•
cetopariyaÃ±Ä• á¹‡assa, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa, yathÄ• kammÅ«pagaÃ±Ä•
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo. (2)

<351> araá¹‡o dhammo araá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo; dÄ• r
... uposathakammaá¹ƒ katvÄ• taá¹ƒ paccavekkhati, pubbe ... pe ... jhÄ• nÄ• ... pe ... ariyÄ•
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹ƒ paccavekkhant
gotrabhussa \Se IV 524/, vodÄ• nassa, maggassa, phalassa, Ä• vajjanÄ• ya Ä• rammaá¹‡a

... pe ... vatthuá¹ƒ araá¹‡e khandhe aniccato ... pe ... vipassati, dibbena cakkhunÄ• rÅ«paá
223/ ... pe ... anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa, Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena pacca
saraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ
uposathakammaá¹ƒ katvÄ• taá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati .
... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ, araá¹‡e khandhe assÄ• deti abhinandati,
rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati. (2)

adhipatipaccayo

<352> saraá¹‡o dhammo saraá¹‡assa dhammassa adhipatipaccayena paccayo --- Ä• ram
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- rÄ• gaá¹ƒ garuá¹ƒ katvÄ• assÄ• deti ab
katvÄ• rÄ• go uppajjati ... diá¹-á¹-hi uppajjati; diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhin
__sahajÄ• tÄ• dhipati_ --- saraá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ adhipat
dhammo araá¹‡assa dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- sa
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. saraá¹‡o dhamm
dhammassa adhipatipaccayena paccayo. __sahajÄ• tÄ• dhipati_ --- saraá¹‡Ä• dhipati samp
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo

<353> araá¹‡o \Be IV 190/ dhammo araá¹‡assa dhammassa adhipatipaccayena paccayo -
sahajÄ• tÄ• dhipati. __Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ \Se IV 525/
uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒ katvÄ• paccavekkhati, pubbe ... pe ... jhÄ• nÄ•
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhanti, phalaá¹ƒ ... pe ... nibbÄ• naá¹
paccavekkhanti, nibbÄ• naá¹ƒ gotrabhussa, vodÄ• nassa, maggassa, phalassa, adhipatipac
__sahajÄ• tÄ• dhipati_ --- araá¹‡Ä• dhipati sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ cittasam
rÅ«pÄ• naá¹ƒ adhipatipaccayena paccayo. araá¹‡o dhammo saraá¹‡assa dhammassa adhi
__Ä• rammaá¹‡Ä• dhipati_ --- dÄ• naá¹ƒ ... pe ... sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ katv
katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati ... diá¹-á¹-hi uppajjati;
suciá¹‡á¹‡Ä• ni ... pe ... jhÄ• nÄ• ... pe ... cakkhuá¹ƒ ... pe ... vatthuá¹ƒ, araá¹‡e khandhe g
assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati ... diá¹-á¹-hi uppajjati. (2)

anantarapaccayÄ• di

<354> saraá¹‡o \Ne IV 224/ dhammo saraá¹‡assa dhammassa anantarapaccayena paccay
saraá¹‡Ä• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ saraá¹‡Ä• naá¹ƒ khandhÄ• naá¹
saraá¹‡o dhammo araá¹‡assa dhammassa anantarapaccayena paccayo --- saraá¹‡Ä• kha
anantarapaccayena paccayo. (2)

<355> araá¹‡o dhammo araá¹‡assa dhammassa anantarapaccayena paccayo --- purimÄ•

pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ araá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ anantarapaccayena pa
... pe ... phalasamÄ• pattiyÄ• anantarapaccayena paccayo. araá¹‡o dhammo saraá¹‡assa
anantarapaccayena paccayo --- Ä• vajjanÄ• saraá¹‡Ä• naá¹ƒ \Se IV 526/ khandhÄ• naá¹ƒ
(2)

samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... paÃ±ca ... aÃ±Ã±ama
dve ... nissayapaccayena paccayo ... satta.

upanissayapaccayo

<356> saraá¹‡o dhammo saraá¹‡assa dhammassa upanissayapaccayena paccayo --- __Ä
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo \Be IV 191/ --- rÄ• ga
pÄ• á¹‡aá¹ƒ hanati ... pe ... saá¹…ghaá¹ƒ bhindati; dosaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ•
hanati ... pe ... saá¹…ghaá¹ƒ bhindati, rÄ• go ... pe ... patthanÄ• rÄ• gassa ... pe ... patthan
upanissayapaccayena paccayo. saraá¹‡o dhammo araá¹‡assa dhammassa upanissayapac
__anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- rÄ• gaá¹ƒ upan
sÄ«laá¹ƒ ... pe ... uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ ... pe ... n
abhiÃ±Ã±aá¹ƒ ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; dosaá¹ƒ ... pe ... patthanaá¹ƒ upanissÄ• y
pe ... samÄ• pattiá¹ƒ uppÄ• deti, rÄ• go ... pe ... patthanÄ• saddhÄ• ya ... pe ... paÃ±Ã±Ä•
sukhassa ... kÄ• yikassa dukkhassa ... maggassa ... phalasamÄ• pattiyÄ• upanissayapacca

<357> araá¹‡o dhammo araá¹‡assa dhammassa upanissayapaccayena paccayo --- __Ä• r
225/, __anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹
deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti; sÄ«laá¹ƒ ... pe ... paÃ±Ã±aá¹ƒ ... kÄ• yikaá¹ƒ sukha
dukkhaá¹ƒ ... utuá¹ƒ ... bhojanaá¹ƒ ... senÄ• sanaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... s
uppÄ• deti; saddhÄ• \Se IV 527/ ... pe ... senÄ• sanaá¹ƒ saddhÄ• ya ... pe ... paÃ±Ã±Ä• ya
... kÄ• yikassa dukkhassa ... maggassa ... phalasamÄ• pattiyÄ• upanissayapaccayena pac

araá¹‡o dhammo saraá¹‡assa dhammassa upanissayapaccayena paccayo --- __Ä• ramma
anantarÅ«panissayo, pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- saddhaá¹ƒ upanis
jappeti, diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti; sÄ«laá¹ƒ ... pe ... senÄ• sanaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹
saá¹…ghaá¹ƒ bhindati; saddhÄ• ... pe ... senÄ• sanaá¹ƒ rÄ• gassa ... pe ... patthanÄ• ya up
paccayo. (2)

purejÄ• tapaccayÄ• di

<358> araá¹‡o dhammo araá¹‡assa dhammassa purejÄ• tapaccayena paccayo --- Ä• ramm
vatthupurejÄ• taá¹ƒ. __Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ anicca

vipassati ... pe ... dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±
__vatthupurejÄ• taá¹ƒ_ --- cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa \Be IV 192/ ... pe ..
kÄ• yaviÃ±Ã±Ä• á¹‡assa ... pe ... vatthu araá¹‡Ä• naá¹ƒ khandhÄ• naá¹ƒ purejÄ• tapaccaye
saraá¹‡assa dhammassa purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, va
__Ä• rammaá¹‡apurejÄ• taá¹ƒ_ --- cakkhuá¹ƒ ... pe ... vatthuá¹ƒ assÄ• deti abhinandati, taá
uppajjati ... pe ... domanassaá¹ƒ uppajjati. __vatthupurejÄ• taá¹ƒ_ --- vatthu saraá¹‡Ä• naá¹
purejÄ• tapaccayena paccayo. (2)

pacchÄ• jÄ• tapaccayena paccayo ... dve ... Ä• sevanapaccayena paccayo ... dve.

kammapaccayo

<359> saraá¹‡o \Se IV 528/ dhammo saraá¹‡assa dhammassa kammapaccayena paccayo
sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹
nÄ• nÄ• kkhaá¹‡ikÄ• . __sahajÄ• tÄ• _ \Ne IV 226/ --- saraá¹‡Ä• cetanÄ• cittasamuá¹-á¹-h
kammapaccayena paccayo. __nÄ• nÄ• kkhaá¹‡ikÄ• _ --- saraá¹‡Ä• cetanÄ• vipÄ• kÄ• na
rÅ«pÄ• naá¹ƒ kammapaccayena paccayo. (mÅ«laá¹ƒ kÄ• tabbaá¹ƒ.) saraá¹‡Ä• cetanÄ• s
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayo.

araá¹‡o dhammo araá¹‡assa dhammassa kammapaccayena paccayo --- sahajÄ• tÄ• , nÄ•
(saá¹ƒkhittaá¹ƒ). (1)

vipÄ• kapaccayena paccayo ... ekaá¹ƒ ... Ä• hÄ• rapaccayena paccayo ... cattÄ• ri ... indriy
... cattÄ• ri ... jhÄ• napaccayena paccayo ... cattÄ• ri ... maggapaccayena paccayo ... cattÄ•
sampayuttapaccayena paccayo ... dve ... vippayuttapaccayena paccayo ... tÄ«á¹‡i (arÅ«pac

atthipaccayo

<360> saraá¹‡o dhammo saraá¹‡assa dhammassa atthipaccayena paccayo (saá¹ƒkhittaá¹
araá¹‡assa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ (saá¹
dhammo saraá¹‡assa ca araá¹‡assa ca dhammassa atthipaccayena paccayo (saá¹ƒkhittaá

<361> araá¹‡o dhammo araá¹‡assa dhammassa atthipaccayena paccayo --- sahajÄ• taá¹ƒ
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ (saá¹ƒkhittaá¹ƒ). araá¹‡o dhammo saraá¹‡assa
paccayo. __purejÄ• taá¹ƒ_ --- cakkhuá¹ƒ \Be IV 193/ ... pe ... vatthuá¹ƒ assÄ• deti abhinand
529/ Ä• rabbha rÄ• go uppajjati ... pe ... domanassaá¹ƒ uppajjati, vatthu saraá¹‡Ä• naá¹ƒ kh
atthipaccayena paccayo. (2)

saraá¹‡o ca araá¹‡o ca dhammÄ• saraá¹‡assa dhammassa atthipaccayena paccayo --- sa
(saá¹ƒkhittaá¹ƒ). saraá¹‡o ca araá¹‡o ca dhammÄ• araá¹‡assa dhammassa atthipaccayena
pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• raá¹ƒ, indriyaá¹ƒ. __sahajÄ• tÄ• _ --- saraá¹‡Ä• khandhÄ• ca m
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. __pacchÄ• jÄ• tÄ• _
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro \Ne IV 227/ ca imassa kÄ• yassa atthipaccayena paccayo. __pa
khandhÄ• ca rÅ«pajÄ«vitindriyaÃ±ca kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayo. (2)

1. paccayÄ• nulomaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<362> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri,
sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, purejÄ• te d
Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ•
cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate catt
satta.

paccanÄ«yuddhÄ• ro

<363> saraá¹‡o dhammo saraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo ... s
upanissayapaccayena paccayo. saraá¹‡o dhammo araá¹‡assa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapaccaye
kammapaccayena paccayo. saraá¹‡o dhammo saraá¹‡assa ca araá¹‡assa ca dhammassa

<364> araá¹‡o dhammo araá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sah
upanissayapaccayena paccayo ... purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayen
kammapaccayena paccayo ... Ä• hÄ• rapaccayena \Be IV 194/ paccayo ... indriyapaccayen
saraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena pacc
paccayo. (2)

saraá¹‡o \Ne IV 228/ ca araá¹‡o ca dhammÄ• saraá¹‡assa dhammassa sahajÄ• taá¹ƒ, pu
araá¹‡o ca dhammÄ• araá¹‡assa dhammassa sahajÄ• taá¹ƒ, pacchÄ• jÄ• taá¹ƒ, Ä• hÄ• ra

2. paccayapaccanÄ«yaá¹ƒ

2. saá¹…khyÄ• vÄ• ro

suddhaá¹ƒ

<365> nahetuyÄ• satta, nasamanantare satta, nasahajÄ• te paÃ±ca, naaÃ±Ã±amaÃ±Ã±e
naupanissaye satta, napurejÄ• te cha, napacchÄ• jÄ• te satta ... pe ... nasampayutte paÃ±c
cattÄ• ri, noatthiyÄ• cattÄ• ri, nonatthiyÄ• satta, novigate satta, noavigate cattÄ• ri.

3. paccayÄ• nulomapaccanÄ«yaá¹ƒ

<366> hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• cattÄ• ri ... pe ... nasaman
naaÃ±Ã±amaÃ±Ã±e dve, naupanissaye cattÄ• ri ... pe ... nasampayutte dve, navippayutte d
\Se IV 531/, novigate cattÄ• ri.

4. paccayapaccanÄ«yÄ• nulomaá¹ƒ

<367> nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri (a
... pe ... avigate satta.

saraá¹‡adukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

piá¹-á¹-hidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulome dukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

á¹• 13 dhammÄ• nulome dukatikapaá¹-á¹-hÄ• naá¹ƒ

1-1 hetuduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> hetuá¹ƒ \Se V 1/ \Be IV 195/ \Ne IV 229/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo d
hetupaccayÄ• . hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati h
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo ca nahetu kusalo ca dhammÄ• uppajjanti hetu

<2> nahetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati hetupacc
dhammaá¹ƒ paá¹-icca hetu kusalo dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ kusalaá¹ƒ d
kusalo ca nahetu kusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

<3> hetuá¹ƒ kusalaÃ±ca nahetuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca hetu kusalo dhamm
IV 230/. hetuá¹ƒ kusalaÃ±ca nahetuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu kusalo dh
hetupaccayÄ• . hetuá¹ƒ kusalaÃ±ca nahetuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca hetu kusa
dhammÄ• uppajjanti hetupaccayÄ• . (3)

Ä• rammaá¹‡apaccayo

<4> hetuá¹ƒ \Be IV 196/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhammo uppajjati Ä•
(saá¹ƒkhittaá¹ƒ).

<5> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare n
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
indriye nava, jhÄ• ne nava, magge nava, sampayutte nava, vippayutte nava, atthiyÄ• nava,
nava, avigate nava (anulomaá¹ƒ).

naadhipatipaccayo

<6> hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhammo uppajjati naadhipatipac
dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati naadhipatipaccayÄ• . hetuá¹ƒ kusal
hetu kusalo ca nahetu kusalo ca dhammÄ• uppajjanti naadhipatipaccayÄ• . (3)

<7> nahetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati naadhipa

hetuá¹ƒ kusalaÃ±ca nahetuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca hetu kusalo dhammo upp
... tÄ«á¹‡i.

napurejÄ• tapaccayÄ• di

<8> hetuá¹ƒ \Ne IV 231/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhammo uppajjati na
nava ... napacchÄ• jÄ• tapaccayÄ• ... nava ... naÄ• sevanapaccayÄ• \Se V 3/ ... nava.

nakammapaccayo

<9> hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati nakammapa

nahetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu kusalo dhammo uppajjati nakammapacc

hetuá¹ƒ \Be IV 197/ kusalaÃ±ca nahetuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu kusal
nakammapaccayÄ• . (1)

navipÄ• kapaccayÄ• di

<10> hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kusalo dhammo uppajjati navipÄ• kapa
navippayuttapaccayÄ• ... nava.

<11> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, n
nava, navippayutte nava (paccanÄ«yaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anuloma paccanÄ«yaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava, Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nul

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<12> hetu \Ne IV 232/ kusalo dhammo hetussa kusalassa dhammassa hetupaccayena pac
nahetussa kusalassa dhammassa hetupaccayena paccayo. hetu kusalo dhammo hetussa k
kusalassa ca dhammassa hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayÄ• di

<13> hetu kusalo dhammo hetussa kusalassa dhammassa Ä• rammaá¹‡apaccayena \Se V

nahetu kusalo dhammo nahetussa kusalassa dhammassa Ä• rammaá¹‡apaccayena pacca

hetu \Be IV 198/ kusalo ca nahetu kusalo ca dhammÄ• hetussa kusalassa dhammassa Ä•
... tÄ«á¹‡i.

<14> hetu kusalo dhammo hetussa kusalassa dhammassa adhipatipaccayena paccayo ---
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu kusalo dhammo nahetussa kusalassa dhammassa adhipatipaccayena paccayo --- Ä
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu kusalo ca nahetu kusalo ca dhammÄ• hetussa kusalassa dhammassa adhipatipaccay
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i.

anantarapaccayÄ• di

<15> hetu \Ne IV 233/ kusalo dhammo hetussa kusalassa dhammassa anantarapaccayena
samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apac
nissayapaccayena paccayo.

<16> hetu kusalo dhammo hetussa kusalassa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... tÄ«á¹‡i.

nahetu kusalo dhammo nahetussa kusalassa dhammassa upanissayapaccayena paccayo
anantarÅ«panissayo, pakatÅ«panissayo ... tÄ«á¹‡i.

hetu kusalo ca nahetu kusalo ca dhammÄ• hetussa kusalassa dhammassa upanissayapac
Ä• rammaá¹‡Å«panissayo \Se V 5/, anantarÅ«panissayo, pakatÅ«panissayo ... tÄ«á¹‡i, Ä•
... nava.

<17> nahetu kusalo dhammo nahetussa kusalassa dhammassa kammapaccayena paccayo
kusalassa dhammassa kammapaccayena paccayo. nahetu kusalo dhammo hetussa kusala
dhammassa kammapaccayena paccayo. (3)

Ä• hÄ• rapaccayÄ• di

<18> nahetu \Be IV 199/ kusalo dhammo nahetussa kusalassa dhammassa Ä• hÄ• rapacc

<19> hetu kusalo dhammo hetussa kusalassa dhammassa indriyapaccayena paccayo ... na

<20> nahetu kusalo dhammo nahetussa kusalassa dhammassa jhÄ• napaccayena paccay

<21> hetu \Ne IV 234/ kusalo dhammo hetussa kusalassa dhammassa maggapaccayena p

<22> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigat

paccanÄ«yuddhÄ• ro

<23> hetu kusalo dhammo hetussa kusalassa dhammassa Ä• rammaá¹‡apaccayena \Se V
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... tÄ«á¹‡i.

<24> nahetu kusalo dhammo nahetussa kusalassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo. nahetu kusalo dhammo hetussa kusalassa dha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. nahetu kusalo
ca nahetussa kusalassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapa
upanissayapaccayena paccayo. (3)

<25> hetu \Be IV 200/ kusalo ca nahetu kusalo ca dhammÄ• hetussa kusalassa dhammas
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... tÄ«á¹‡i. (3)

<26> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava ... pe ... noavigate nav
paccanÄ«yaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (sa
anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• \Ne IV 235/ Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ, pa

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. akusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<27> hetuá¹ƒ \Se V 7/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu akusalo dhammo uppajjati he
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu akusalo dhammo uppajjati hetupaccayÄ• . hetuá¹
paá¹-icca hetu akusalo ca nahetu akusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

<28> nahetuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu akusalo dhammo uppajjati hetup
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu akusalo dhammo uppajjati hetupaccayÄ• . nahetuá¹
paá¹-icca hetu akusalo ca nahetu akusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

<29> hetuá¹ƒ \Ne IV 234/ akusalaÃ±ca nahetuá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca hetu
hetupaccayÄ• . hetuá¹ƒ akusalaÃ±ca nahetuá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu
hetupaccayÄ• . hetuá¹ƒ akusalaÃ±ca nahetuá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca hetu a
dhammÄ• uppajjanti hetupaccayÄ• . (3)

<30> hetuyÄ• \Be IV 201/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme na
... avigate nava (saá¹ƒkhittaá¹ƒ, anulomaá¹ƒ).

nahetupaccayo

<31> nahetuá¹ƒ \Ne IV 236/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu akusalo dhammo uppaj

naadhipatipaccayÄ• di

<32> hetuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu akusalo dhammo uppajjati naadhipati
....

hetuá¹ƒ \Se V 8/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu akusalo dhammo uppajjati nakam

nahetuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu akusalo dhammo uppajjati nakammap

hetuá¹ƒ akusalaÃ±ca nahetuá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu akusalo dham
nakammapaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<33> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (paccanÄ«yaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<34> hetu akusalo dhammo hetussa akusalassa dhammassa hetupaccayena paccayo. het nahetussa akusalassa \Be IV 202/ dhammassa hetupaccayena paccayo. hetu akusalo dhan nahetussa akusalassa ca dhammassa hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayÄ• di

<35> hetu akusalo dhammo hetussa akusalassa dhammassa Ä• rammaá¹‡apaccayena pa

nahetu akusalo dhammo nahetussa \Se V 9/ akusalassa dhammassa Ä• rammaá¹‡apaccay

hetu akusalo ca nahetu akusalo ca dhammÄ• hetussa akusalassa dhammassa Ä• rammaa tÄ«á¹‡i.

<36> hetu akusalo dhammo hetussa akusalassa dhammassa adhipatipaccayena paccayo - tÄ«á¹‡i.

nahetu akusalo dhammo nahetussa akusalassa dhammassa adhipatipaccayena paccayo --- sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu akusalo ca nahetu akusalo ca dhammÄ• hetussa akusalassa dhammassa adhipatipa Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i ... pe ....

<37> nahetu akusalo dhammo nahetussa akusalassa dhammassa kammapaccayena pacc
hetussa akusalassa dhammassa kammapaccayena paccayo. nahetu akusalo dhammo hetu
akusalassa ca dhammassa kammapaccayena paccayo. (3)

Ä• hÄ• rapaccayÄ• di

<38> nahetu akusalo dhammo nahetussa akusalassa dhammassa Ä• hÄ• rapaccayena pa

<39> nahetu \Ne IV 238/ akusalo dhammo nahetussa akusalassa dhammassa indriyapacca

<40> nahetu \Be IV 203/ akusalo dhammo nahetussa akusalassa dhammassa jhÄ• napacc
(saá¹ƒkhittaá¹ƒ).

<41> hetuyÄ• \Se V 10/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava,
tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte nava, atthiyÄ• nava, n
vigate nava, avigate nava.

paccanÄ«yuddhÄ• ro

<42> hetu akusalo dhammo hetussa akusalassa dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<43> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava, naanantare nava, nas
nava, naaÃ±Ã±amaÃ±Ã±e nava ... pe ... noavigate nava (paccanÄ«yaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<44> hetuá¹ƒ \Ne IV 239/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetu abyÄ• kato dhammo u
hetuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjati hetupac
dhammaá¹ƒ paá¹-icca \Se V 11/ hetu abyÄ• kato ca nahetu abyÄ• kato ca dhammÄ• uppaj

<45> nahetuá¹ƒ \Be IV 204/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dham
... tÄ«á¹‡i.

hetuá¹ƒ abyÄ• kataÃ±ca nahetuá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca hetu abyÄ• kato
hetupaccayÄ• ... tÄ«á¹‡i.

<46> hetuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetu abyÄ• kato dhammo uppajjati Ä• r
(saá¹ƒkhittaá¹ƒ).

<47> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte nava, vippayutte nava
natthiyÄ• nava, vigate nava, avigate nava (anulomaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ•

<48> nahetuá¹ƒ \Ne IV 240/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dham
(1)

<49> hetuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjati na

nahetuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjati naÄ•

hetuá¹ƒ abyÄ• kataÃ±ca nahetuá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nahetu abyÄ• k
naÄ• rammaá¹‡apaccayÄ• . (1)

naadhipatipaccayÄ• di

<50> hetuá¹ƒ \Se V 12/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetu abyÄ• kato dhammo upp
... nava ... pe ....

<51> hetuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjati na

nahetuá¹ƒ \Be IV 205/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo up

hetuá¹ƒ abyÄ• kataÃ±ca nahetuá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nahetu abyÄ• ka
nakammapaccayÄ• . (1)

<52> nahetuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjat
naindriyapaccayÄ• ... najhÄ• napaccayÄ• (saá¹ƒkhittaá¹ƒ).

<53> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
241/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napac
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (paccanÄ«

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapac

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<54> hetu \Se V 13/ abyÄ• kato dhammo hetussa abyÄ• katassa dhammassa hetupaccaye
dhammo nahetussa abyÄ• katassa dhammassa hetupaccayena paccayo. hetu abyÄ• kato d
nahetussa abyÄ• katassa ca dhammassa hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayÄ• di

<55> hetu \Be IV 206/ abyÄ• kato dhammo hetussa abyÄ• katassa dhammassa Ä• ramma

<56> hetu abyÄ• kato dhammo hetussa abyÄ• katassa dhammassa adhipatipaccayena pa
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa adhipatipaccayena pacc
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu \Ne IV 242/ abyÄ• kato ca nahetu abyÄ• kato ca dhammÄ• hetussa abyÄ• katassa dh
paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i ... pe ....

purejÄ• tapaccayÄ• di

<57> nahetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa purejÄ• tapaccay

<58> hetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa pacchÄ• jÄ• tapacc

nahetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa pacchÄ• jÄ• tapaccayen

hetu abyÄ• kato ca nahetu abyÄ• kato ca dhammÄ• nahetussa abyÄ• katassa dhammassa
paccayo. (1)

<59> nahetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa kammapaccayen

<60> hetu abyÄ• kato dhammo hetussa abyÄ• katassa dhammassa vipÄ• kapaccayena pa

<61> nahetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa Ä• hÄ• rapaccaye
paccayo ... jhÄ• napaccayena paccayo ... maggapaccayena paccayo ... sampayuttapaccaye

vippayuttapaccayo

<62> hetu \Be IV 207/ abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa vippayut

nahetu \Ne IV 243/ abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa vippayuttap

hetu abyÄ• kato ca nahetu abyÄ• kato ca dhammÄ• nahetussa abyÄ• katassa dhammass
(1) (saá¹ƒkhittaá¹ƒ.)

<63> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nav
vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

paccanÄ«yuddhÄ• ro

<64> hetu \Se V 15/ abyÄ• kato dhammo hetussa abyÄ• katassa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo. hetu abyÄ• kato dhammo
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
pacchÄ• jÄ• tapaccayena paccayo. hetu abyÄ• kato dhammo hetussa abyÄ• katassa ca na
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss

<65> nahetu abyÄ• kato dhammo nahetussa abyÄ• katassa dhammassa Ä• rammaá¹‡apa
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena pa

<66> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, pacca

hetupaccayÄ• \Be IV 208/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• \Ne IV 244/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-2. hetuduka-vedanÄ• ttikaá¹ƒ

1. sukhÄ• yavedanÄ• yasampayuttapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<67> hetuá¹ƒ \Se V 16/ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu s
sampayutto dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá
sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ sukhÄ• ya ve
dhammaá¹ƒ paá¹-icca hetu sukhÄ• ya vedanÄ• ya sampayutto ca nahetu sukhÄ• ya vedanÄ

uppajjanti hetupaccayÄ• . (3)

<68> nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sukhÄ
dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamm
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ sukhÄ• ya vedanÄ• y
paá¹-icca hetu sukhÄ• ya vedanÄ• ya sampayutto ca nahetu sukhÄ• ya vedanÄ• ya sampay
hetupaccayÄ• . (3)

<69> hetuá¹ƒ \Ne IV 245/ sukhÄ• ya vedanÄ• ya sampayuttaÃ±ca nahetuá¹ƒ sukhÄ• ya ve
dhammaá¹ƒ paá¹-icca hetu sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupacca
vedanÄ• ya sampayuttaÃ±ca nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ sukhÄ• ya vedanÄ• ya s
nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaÃ±ca \Se V 17/ dhammaá¹ƒ paá¹-icca hetu su
ca nahetu sukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (s

<70> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava ... pe ... avigate nava (anulomaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<71> nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sukhÄ
dhammo uppajjati nahetupaccayÄ• . (1)

<72> hetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhÄ• ya
uppajjati naadhipatipaccayÄ• . hetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ p
vedanÄ• ya sampayutto dhammo uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<73> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava,
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava (paccanÄ

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<74> hetu \Se V 18/ \Ne IV 246/ sukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa sukh
dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

Ä• rammaá¹‡apaccayÄ• di

<75> hetu \Be IV 210/ sukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa sukhÄ• ya ved
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nahetu sukhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa sukhÄ• ya vedanÄ• ya sam
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

hetu sukhÄ• ya vedanÄ• ya sampayutto ca nahetu sukhÄ• ya vedanÄ• ya sampayutto ca d
vedanÄ• ya sampayuttassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

<76> hetu sukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa sukhÄ• ya vedanÄ• ya sar
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu sukhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa sukhÄ• ya vedanÄ• ya sam
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu sukhÄ• ya vedanÄ• ya sampayutto ca nahetu sukhÄ• ya vedanÄ• ya sampayutto ca d
vedanÄ• ya sampayuttassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dh

upanissayapaccayÄ• di

<77> hetu \Ne IV 247/ sukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa sukhÄ• ya ved
upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo \Se V 19/, anantarÅ«panissay
(saá¹ƒkhittaá¹ƒ).

<78> nahetu sukhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa sukhÄ• ya vedanÄ• y
kammapaccayena paccayo. nahetu sukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa su
dhammassa kammapaccayena paccayo. nahetu sukhÄ• ya vedanÄ• ya sampayutto dhamm

sampayuttassa ca nahetussa \Be IV 211/ sukhÄ• ya vedanÄ• ya sampayuttassa ca dhamm
(3)

... vipÄ• kapaccayena paccayo.

<79> nahetu sukhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa sukhÄ• ya vedanÄ• y
Ä• hÄ• rapaccayena paccayo ... tÄ«á¹‡i ... pe .... hetu sukhÄ• ya vedanÄ• ya sampayutto d
vedanÄ• ya sampayuttassa dhammassa avigatapaccayena paccayo.

<80> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthi
nava, avigate nava.

paccanÄ«yuddhÄ• ro

<81> hetu sukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa sukhÄ• ya vedanÄ• ya sam
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<82> nahetuyÄ• \Se V 20/ \Ne IV 248/ nava, naÄ• rammaá¹‡e nava ... pe ... noavigate nav

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. dukkhÄ• yavedanÄ• yasampayuttapadaá¹ƒ

1. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<83> hetuá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dukkhÄ•
uppajjati hetupaccayÄ• . hetuá¹ƒ dukkhÄ• ya vedanÄ• ya \Be IV 212/ sampayuttaá¹ƒ dhamm

dukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ dukkhÄ• ya
dhammaá¹ƒ paá¹-icca hetu dukkhÄ• ya vedanÄ• ya sampayutto ca nahetu dukkhÄ• ya veda
uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dukkhÄ• y
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaÃ±ca nahetuá¹ƒ dukkhÄ• ya vedanÄ• ya samp
hetu dukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹

<84> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava \Se V 21/, upanissaye nava, purejÄ• te nava, Ä• seva
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava (anulomaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<85> nahetuá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dukk
dhammo uppajjati nahetupaccayÄ• (1)

<86> hetuá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dukkhÄ•
uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<87> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ (paccanÄ«yaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<88> hetu \Be IV 213/ dukkhÄ• ya vedanÄ• ya sampayutto dhammo hetussa dukkhÄ• ya v
dhammassa hetupaccayena paccayo. hetu dukkhÄ• ya vedanÄ• ya sampayutto dhammo na
sampayuttassa dhammassa hetupaccayena paccayo. hetu dukkhÄ• ya vedanÄ• ya sampay
\Ne IV 250/ dukkhÄ• ya vedanÄ• ya sampayuttassa ca nahetussa dukkhÄ• ya vedanÄ• ya s
hetupaccayena paccayo. (3)

Ä• rammaá¹‡apaccayÄ• di

<89> hetu dukkhÄ• ya vedanÄ• ya sampayutto dhammo hetussa dukkhÄ• ya vedanÄ• ya s
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nahetu dukkhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa dukkhÄ• ya vedanÄ• ya sa
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

hetu dukkhÄ• ya vedanÄ• ya sampayutto ca nahetu dukkhÄ• ya vedanÄ• ya sampayutto ca
vedanÄ• ya sampayuttassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹

<90> nahetu dukkhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa dukkhÄ• ya vedanÄ•
kammapaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<91> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• tÄ«á¹‡i, anantare nava, samanan
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte nava, atthiyÄ• nava, n
vigate nava, avigate nava (anulomaá¹ƒ).

paccanÄ«yuddhÄ• ro

<92> hetu \Be IV 214/ dukkhÄ• ya vedanÄ• ya sampayutto dhammo hetussa dukkhÄ• ya v
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
(saá¹ƒkhittaá¹ƒ).

<93> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, pacca

hetupaccayÄ• \Se V 23/ \Ne IV 251/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapac

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. adukkhamasukhÄ• yavedanÄ• yasampayuttapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<94> hetuá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu
sampayutto dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
sampayutto dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca nahetuá¹ƒ adukkhamasukhÄ•
dhammaá¹ƒ paá¹-icca hetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajja
(saá¹ƒkhittaá¹ƒ).

<95> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava \Be IV 215/, indriye nava, jhÄ• ne nava, magge nava, sampayutte nava, vipp
nava, natthiyÄ• nava, vigate nava, avigate nava (anulomaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<96> nahetuá¹ƒ \Ne IV 252/ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ
adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati nahetupaccayÄ• ... dve.

<97> hetuá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu
sampayutto dhammo uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<98> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhi

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<99> hetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa adukkhamasuk
dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

<100> hetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa adukkhamasu
dhammassa Ä• rammaá¹‡apaccayena paccayo ... nava.

<101> hetu \Be IV 216/ \Ne IV 253/ adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhamm
vedanÄ• ya sampayuttassa dhammassa adhipatipaccayena paccayo \Se V 25/ --- Ä• ramm
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa adukkhamasukh
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... t

hetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto ca nahetu adukkhamasukhÄ• ya vedan
hetussa adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa dhammassa adhipatipaccayena
... tÄ«á¹‡i (Ä• rammaá¹‡Ä• dhipatiyeva) ... pe ....

upanissayapaccayÄ• di

<102> hetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa adukkhamasu
dhammassa upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panis
nava, Ä• sevanapaccayena paccayo ... nava.

<103> nahetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo nahetussa adukkha
sampayuttassa dhammassa kammapaccayena paccayo ... tÄ«á¹‡i.

<104> hetu adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo hetussa adukkhamasu
dhammassa vipÄ• kapaccayena paccayo ... nava ... pe ... avigatapaccayena paccayo ... nav

<105> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
26/ tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, na
nava, avigate nava (anulomaá¹ƒ).

paccanÄ«yuddhÄ• ro

<106> hetu \Be IV 217/ \Ne IV 254/ adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhamm
vedanÄ• ya sampayuttassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapa
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<107> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukavedanÄ• ttikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-3. hetuduka-vipÄ• kattikaá¹ƒ

1. vipÄ• kapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<108> hetuá¹ƒ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca hetu vipÄ• ko dhammo uppajjati hetupac
vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu vipÄ• ko dhammo uppajjati hetupaccayÄ• . hetuá
paá¹-icca hetu vipÄ• ko ca nahetu vipÄ• ko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu vipÄ• ko dhammo uppajjati hetupacca

hetuá¹ƒ \Se V 27/ vipÄ• kaÃ±ca nahetuá¹ƒ vipÄ• kaÃ±ca dhammaá¹ƒ paá¹-icca hetu vipÄ• hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<109> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava \Be IV 218/, purejÄ• te nava, kamm Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte nava, vippayutte nava nava, vigate nava, avigate nava. (anulomaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<110> nahetuá¹ƒ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu vipÄ• ko dhammo uppajjati nah

<111> hetuá¹ƒ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca hetu vipÄ• ko dhammo uppajjati naadhip (saá¹ƒkhittaá¹ƒ).

<112> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<113> hetu \Se V 28/ \Ne IV 256/ vipÄ• ko dhammo hetussa vipÄ• kassa dhammassa hetu tÄ«á¹‡i.

<114> hetu vipÄ• ko dhammo hetussa vipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena

nahetu vipÄ• ko dhammo nahetussa vipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena pa

hetu \Be IV 219/ vipÄ• ko ca nahetu vipÄ• ko ca dhammÄ• hetussa vipÄ• kassa dhammas
paccayo ... tÄ«á¹‡i (tadÄ• rammaá¹‡Ä• yeva labbhanti).

<115> hetu vipÄ• ko dhammo hetussa vipÄ• kassa dhammassa adhipatipaccayena paccay
(sahajÄ• tÄ• dhipatiyeva labbhati, Ä• rammaá¹‡Ä• dhipati natthi) ... pe ....

upanissayapaccayÄ• di

<116> hetu vipÄ• ko dhammo hetussa vipÄ• kassa dhammassa upanissayapaccayena pac
pakatÅ«panissayo. hetu vipÄ• ko dhammo nahetussa vipÄ• kassa dhammassa upanissaya
anantarÅ«panissayo, pakatÅ«panissayo. hetu vipÄ• ko dhammo hetussa vipÄ• kassa ca na
dhammassa upanissayapaccayena paccayo --- anantarÅ«panissayo, pakatÅ«panissayo. (3

nahetu vipÄ• ko dhammo nahetussa vipÄ• kassa dhammassa upanissayapaccayena pacca
IV 257/, pakatÅ«panissayo ... pe ... (itare dve anantarÅ«panissayo pakatÅ«panissayoyeva).

<117> nahetu \Se V 29/ vipÄ• ko dhammo nahetussa vipÄ• kassa dhammassa kammapac
(sahajÄ• takammameva, saá¹ƒkhittaá¹ƒ).

hetu vipÄ• ko dhammo hetussa vipÄ• kassa dhammassa vipÄ• kapaccayena paccayo ... na

nahetu vipÄ• ko dhammo nahetussa vipÄ• kassa dhammassa Ä• hÄ• rapaccayena paccay

<118> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cha, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä•
jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava
(anulomaá¹ƒ).

paccanÄ«yuddhÄ• ro

<119> hetu \Be IV 220/ vipÄ• ko dhammo hetussa vipÄ• kassa dhammassa Ä• rammaá¹‡a
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<120> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. vipÄ• kadhammapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<121> hetuá¹ƒ \Se V 30/ \Ne IV 258/ vipÄ• kadhammadhammaá¹ƒ paá¹-icca hetu vipÄ• ka
hetupaccayÄ• . hetuá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu vipÄ• kadhammadh
hetuá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca hetu vipÄ• kadhammadhammo ca nahetu v
uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu vipÄ• kadhammadhammo uppajja

hetuá¹ƒ vipÄ• kadhammadhammaÃ±ca nahetuá¹ƒ vipÄ• kadhammadhammaÃ±ca paá¹-icc
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<122> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, Ä• hÄ
jhÄ• ne nava, magge nava, sampayutte nava, vippayutte nava, atthiyÄ• nava, natthiyÄ• na
nava.

nahetu-naadhipatipaccayÄ•

<123> nahetuá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca hetu vipÄ• kadhammadhammo u

<124> hetuá¹ƒ \Be IV 221/ vipÄ• kadhammadhammaá¹ƒ paá¹-icca hetu vipÄ• kadhammad
naadhipatipaccayÄ• ... nava.

napurejÄ• tapaccayÄ• di

<125> hetuá¹ƒ \Ne IV 259/ vipÄ• kadhammadhammaá¹ƒ paá¹-icca hetu vipÄ• kadhammad
napurejÄ• tapaccayÄ• ... nava ... napacchÄ• jÄ• tapaccayÄ• ... nava ... naÄ• sevanapacca

<126> hetuá¹ƒ \Se V 31/ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu vipÄ• kadhammad
nakammapaccayÄ• . (1)

nahetuá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu vipÄ• kadhammadhammo uppajja

hetuá¹ƒ vipÄ• kadhammadhammaÃ±ca nahetuá¹ƒ vipÄ• kadhammadhammaÃ±ca paá¹-icc
uppajjati nakammapaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<127> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<128> hetu vipÄ• kadhammadhammo hetussa vipÄ• kadhammadhammassa hetupaccayen

<129> hetu \Ne IV 260/ vipÄ• kadhammadhammo hetussa vipÄ• kadhammadhammassa Ä
nava.

<130> hetu \Be IV 222/ vipÄ• kadhammadhammo hetussa vipÄ• kadhammadhammassa a
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... nava.

<131> hetu vipÄ• kadhammadhammo hetussa vipÄ• kadhammadhammassa anantarapacc
upanissayapaccayena paccayo --- Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ
Ä• sevanapaccayena paccayo ... nava.

<132> nahetu vipÄ• kadhammadhammo nahetussa vipÄ• kadhammadhammassa kammap

nahetu vipÄ• kadhammadhammo nahetussa vipÄ• kadhammadhammassa Ä• hÄ• rapacca

<133> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigat
(saá¹ƒkhittaá¹ƒ, anulomaá¹ƒ).

paccanÄ«yuddhÄ• ro

<134> hetu vipÄ• kadhammadhammo hetussa vipÄ• kadhammadhammassa Ä• rammaá¹‡
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<135> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(yathÄ• \Ne IV 261/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. nevavipÄ• kanavipÄ• kadhammapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<136> hetuá¹ƒ \Se V 33/ \Be IV 223/ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icc
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu nevavipÄ• kanav
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca nahetuá¹ƒ nevavipÄ• kanavipÄ• ka
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹

<137> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte nava, vippayutte nava
natthiyÄ• nava, vigate nava, avigate nava.

nahetupaccayÄ• di

<138> nahetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu nevavipÄ•
uppajjati nahetupaccayÄ• . (1)

<139> hetuá¹ƒ \Ne IV 262/ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu nevavipÄ• kanavi
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca nahetuá¹ƒ nevavipÄ• kanavipÄ• ka
nevavipÄ• kanavipÄ• kadhammadhammo \Se V 34/ uppajjati naÄ• rammaá¹‡apaccayÄ• . (1

<140> hetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca hetu nevavipÄ• kana
naadhipatipaccayÄ• ... nava ... pe ....

<141> hetuá¹ƒ \Be IV 224/ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati nakammapaccayÄ• ... tÄ«á¹‡i ... pe ....

<142> nahetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu nevavipÄ•
uppajjati naÄ• hÄ• rapaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<143> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, paccanÄ

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, anulomapaccanÄ«yaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, paccanÄ«yÄ• nulomaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<144> hetu \Ne IV 263/ nevavipÄ• kanavipÄ• kadhammadhammo hetussa nevavipÄ• kana
hetupaccayena paccayo ... tÄ«á¹‡i ... pe ....

<145> hetu \Se V 35/ nevavipÄ• kanavipÄ• kadhammadhammo hetussa nevavipÄ• kanavi
adhipatipaccayena paccayo --- sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu nevavipÄ• kanavipÄ• kadhammadhammo nahetussa nevavipÄ• kanavipÄ• kadham
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i ... pe ....

purejÄ• tapaccayÄ• di

<146> nahetu \Be IV 225/ nevavipÄ• kanavipÄ• kadhammadhammo nahetussa nevavipÄ•
purejÄ• tapaccayena paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ ... tÄ«á¹‡

<147> hetu nevavipÄ• kanavipÄ• kadhammadhammo nahetussa nevavipÄ• kanavipÄ• kad
pacchÄ• jÄ• tapaccayena paccayo. (1)

nahetu nevavipÄ• kanavipÄ• kadhammadhammo nahetussa nevavipÄ• kanavipÄ• kadham
paccayo. (1)

hetu nevavipÄ• kanavipÄ• kadhammadhammo ca nahetu nevavipÄ• kanavipÄ• kadhamma
nevavipÄ• kanavipÄ• kadhammadhammassa pacchÄ• jÄ• tapaccayena paccayo. (1)

... Ä• sevanapaccayena paccayo ... nava.

<148> nahetu \Ne IV 264/ nevavipÄ• kanavipÄ• kadhammadhammo nahetussa nevavipÄ•
kammapaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<149> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cha, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
nava, kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampa
paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

paccanÄ«yuddhÄ• ro

<150> hetu nevavipÄ• kanavipÄ• kadhammadhammo hetussa nevavipÄ• kanavipÄ• kadha
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<151> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Be IV 226/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukavipÄ• kattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-4. hetuduka-upÄ• dinnattikaá¹ƒ

1. upÄ• dinnupÄ• dÄ• niyapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<152> hetuá¹ƒ \Ne IV 265/ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu upÄ• di
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upÄ• dinnupÄ• dÄ• niy
... tÄ«á¹‡i.

hetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaÃ±ca nahetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ
dhammo uppajjati \Se V 37/ hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<153> hetuyÄ• nava, Ä• rammaá¹‡e nava, anantare nava, samanantare nava ... pe ... kam
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• di

<154> nahetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upÄ• dinnupÄ•
nahetupaccayÄ• . (1)

<155> hetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upÄ• dinnupÄ• dÄ
naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upÄ• dinnupÄ• dÄ• niy
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaÃ±ca nahetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ
upÄ• dinnupÄ• dÄ• niyo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

<156> hetuá¹ƒ \Be IV 227/ \Ne IV 266/ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca h
dhammo uppajjati naadhipatipaccayÄ• ... nava ... pe ....

<157> nahetuá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upÄ• dinnupÄ•
navipÄ• kapaccayÄ• ... naÄ• hÄ• rapaccayÄ• (saá¹ƒkhittaá¹ƒ).

<158> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ \Se V 38/, nam
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i.

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<159> hetu upÄ• dinnupÄ• dÄ• niyo dhammo hetussa upÄ• dinnupÄ• dÄ• niyassa dhamm
tÄ«á¹‡i.

<160> hetu upÄ• dinnupÄ• dÄ• niyo dhammo hetussa upÄ• dinnupÄ• dÄ• niyassa dhamm
... tÄ«á¹‡i.

nahetu \Ne IV 267/ upÄ• dinnupÄ• dÄ• niyo dhammo nahetussa upÄ• dinnupÄ• dÄ• niyass
paccayo ... tÄ«á¹‡i.

hetu upÄ• dinnupÄ• dÄ• niyo ca nahetu upÄ• dinnupÄ• dÄ• niyo ca dhammÄ• hetussa up
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<161> hetuyÄ• \Be IV 228/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, anantare nava, samanantare nav
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte na
atthiyÄ• nava, natthiyÄ• nava, vigate \Se V 39/ nava, avigate nava.

paccanÄ«yuddhÄ• ro

<162> hetu upÄ• dinnupÄ• dÄ• niyo dhammo hetussa upÄ• dinnupÄ• dÄ• niyassa dhamm
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... tÄ«á¹‡i.

nahetu upÄ• dinnupÄ• dÄ• niyo dhammo nahetussa upÄ• dinnupÄ• dÄ• niyassa dhammas
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapaccayena pa

<163> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. anupÄ• dinnupÄ• dÄ• niyapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<164> hetuá¹ƒ \Ne IV 268/ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anupÄ
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinnupÄ• d
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ \Be IV 229/ anupÄ• dinnupÄ• dÄ• niyaÃ±ca nahetuá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ
paá¹-icca hetu anupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹

<165> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava, indriye nava, sampayutte nava, vippayutte nava, atthiyÄ• nava, natthiyÄ• n
avigate nava.

nahetu-naÄ• rammaá¹‡apaccayÄ•

<166> nahetuá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinn
nahetupaccayÄ• ... dve. (2)

<167> hetuá¹ƒ \Ne IV 269/ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anu
uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinnupÄ• d
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ±ca nahetuá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhamm
anupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá

<168> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ \Se V 41/, najhÄ• ne ekaá¹
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitt

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<169> hetu \Be IV 230/ anupÄ• dinnupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnupÄ• dÄ•
paccayo ... tÄ«á¹‡i.

<170> hetu \Ne IV 270/ anupÄ• dinnupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnupÄ• dÄ•
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nahetu anupÄ• dinnupÄ• dÄ• niyo dhammo nahetussa anupÄ• dinnupÄ• dÄ• niyassa dhar
... nava.

<171> hetu anupÄ• dinnupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnupÄ• dÄ• niyassa dh
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu anupÄ• dinnupÄ• dÄ• niyo dhammo nahetussa anupÄ• dinnupÄ• dÄ• niyassa dhar
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... nava ... pe ....

<172> hetu anupÄ• dinnupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnupÄ• dÄ• niyassa dh
paccayo --- Ä• rammaá¹‡Å«panissayo \Se V 42/, anantarÅ«panissayo, pakatÅ«panissayo ..

<173> nahetu anupÄ• dinnupÄ• dÄ• niyo dhammo nahetussa anupÄ• dinnupÄ• dÄ• niyass

paccayo --- Ä• rammaá¹‡apurejÄ• taá¹ƒ ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<174> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte
atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

paccanÄ«yuddhÄ• ro

<175> hetu \Be IV 231/ anupÄ• dinnupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnupÄ• dÄ•
Ä• rammaá¹‡apaccayena \Ne IV 271/ paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
(saá¹ƒkhittaá¹ƒ).

<176> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. anupÄ• dinnaanupÄ• dÄ• niyapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<177> hetuá¹ƒ \Se V 43/ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anu
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinnaa
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca nahetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca
anupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<178> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte nava, vippayutte nava
natthiyÄ• nava, vigate nava, avigate nava.

naadhipatipaccayo

<179> hetuá¹ƒ \Be IV 232/ \Ne IV 272/ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹
anupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati naadhipatipaccayÄ• . hetuá¹ƒ anupÄ• din
paá¹-icca nahetu anupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati naadhipatipaccayÄ• . (2)

nahetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinnaan
naadhipatipaccayÄ• . nahetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca he
dhammo uppajjati naadhipatipaccayÄ• . (2)

hetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca nahetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca
anupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati naadhipatipaccayÄ• . hetuá¹ƒ anupÄ• din
anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinnaanupÄ• dÄ•
naadhipatipaccayÄ• . (2) (saá¹ƒkhittaá¹ƒ.)

<180> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• \Se V 44/ hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<181> hetu \Ne IV 273/ anupÄ• dinnaanupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnaanu

hetupaccayena paccayo ... tÄ«á¹‡i.

<182> nahetu \Be IV 233/ anupÄ• dinnaanupÄ• dÄ• niyo dhammo nahetussa anupÄ• dinna
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<183> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cha, anantare nava, samanan
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä•
jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava

paccanÄ«yuddhÄ• ro

<184> hetu anupÄ• dinnaanupÄ• dÄ• niyo dhammo hetussa anupÄ• dinnaanupÄ• dÄ• niya
paccayo, upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<185> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 45/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapac
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukaupÄ• dinnattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-5. hetuduka-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1. saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<186> hetuá¹ƒ \Ne IV 274/ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu saá¹ƒkiliá¹-á¹-has
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ \Be IV 234/ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca nahetuá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkile
paá¹-icca hetu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (sa

<187> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, Ä• hÄ
(saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<188> nahetuá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu saá¹ƒkiliá¹-á
dhammo uppajjati nahetupaccayÄ• .

hetuá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu saá¹ƒkiliá¹-á¹-hasaá¹ƒ
uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<189> nahetuyÄ• \Ne IV 275/ ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ•
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ)

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<190> hetu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikass
hetupaccayena paccayo ... tÄ«á¹‡i.

hetu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhar
Ä• rammaá¹‡apaccayena paccayo ... nava.

hetu saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dhar
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... nava (saá¹ƒkhittaá¹ƒ).

<191> hetuyÄ• \Be IV 235/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava,
tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte nava, atthiyÄ• nava, n
vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<192> hetu \Ne IV 276/ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa saá¹ƒkiliá¹-á¹-hasa
47/ dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upa
(saá¹ƒkhittaá¹ƒ).

<193> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<194> hetuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu asaá¹ƒkiliá¹-á
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu asaá¹ƒkiliá¹-á¹-h
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca nahetuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca
hetu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhitta

<195> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk

nahetupaccayo

<196> nahetu \Be IV 236/ \Ne IV 277/ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<197> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare \Se
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (sa

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<198> hetu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesik
hetupaccayena paccayo ... tÄ«á¹‡i.

hetu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa dh
Ä• rammaá¹‡apaccayena paccayo ... nava.

hetu \Ne IV 278/ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa asaá¹ƒkiliá¹-á¹-hasaá¹ƒki
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo nahetussa asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikas

adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu \Be IV 237/ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca nahetu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko c
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa \Se V 49/ dhammassa adhipatipaccayena paccayo --- Ä•
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<199> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nav
vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava (saá¹ƒkhittaá

paccanÄ«yuddhÄ• ro

<200> hetu asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo hetussa asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesik
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<201> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<202> hetuá¹ƒ \Ne IV 279/ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<203> hetuyÄ• \Se V 50/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, sa
nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye \Be IV 238/ nava, purejÄ• te nava,

nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutte
atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

naadhipatipaccayo

<204> hetuá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu asaá¹ƒkiliá¹-
dhammo uppajjati naadhipatipaccayÄ• . hetuá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhamm
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati naadhipatipaccayÄ• . (2)

nahetuá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu asaá¹ƒkiliá¹-á¹
dhammo uppajjati naadhipatipaccayÄ• . nahetuá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhar
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati naadhipatipaccayÄ• . (2) (saá¹ƒkhittaá¹ƒ

<205> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 280/ naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<206> hetu \Se V 51/ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo hetussa asaá¹ƒkiliá¹-á¹-haa
dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

nahetu asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo nahetussa asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesik
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<207> hetuyÄ• \Be IV 239/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cha, anantare nav
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthi

nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<208> hetu asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo hetussa asaá¹ƒkiliá¹-á¹-haasaá¹ƒkiles
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<209> nahetuyÄ• nava naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 281/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukasaá¹ƒkiliá¹-á¹-hattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-6. hetuduka-vitakkattikaá¹ƒ

1. savitakkasavicÄ• rapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<210> hetuá¹ƒ \Se V 52/ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu savitakkasavic
hetupaccayÄ• . hetuá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu savitakkasavi
hetupaccayÄ• . hetuá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu savitakkasavicÄ
savitakkasavicÄ• ro ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu savitakkasavicÄ• ro dham
... tÄ«á¹‡i.

hetuá¹ƒ \Be IV 240/ savitakkasavicÄ• raÃ±ca nahetuá¹ƒ savitakkasavicÄ• raÃ±ca dhamma
savitakkasavicÄ• ro dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<211> hetuyÄ• \Ne IV 282/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
... kamme nava, vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<212> nahetuá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu savitakkasavicÄ• ro
nahetupaccayÄ• ... dve.

hetuá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu savitakkasavicÄ• ro dhammo up
(saá¹ƒkhittaá¹ƒ).

<213> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te \Se V 53
nakamme tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<214> hetu savitakkasavicÄ• ro dhammo hetussa savitakkasavicÄ• rassa dhammassa hetu
tÄ«á¹‡i.

hetu savitakkasavicÄ• ro dhammo hetussa savitakkasavicÄ• rassa dhammassa Ä• rammaá

hetu savitakkasavicÄ• ro dhammo hetussa savitakkasavicÄ• rassa dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Be IV 241/ \Ne IV 283/ savitakkasavicÄ• ro dhammo nahetussa savitakkasavicÄ• ra
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu savitakkasavicÄ• ro ca nahetu savitakkasavicÄ• ro ca dhammÄ• hetussa savitakkasa
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<215> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye \Se V 54/ nava, upanissaye nava, Ä• sevane nava, kamme
Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• na
vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<216> hetu savitakkasavicÄ• ro dhammo hetussa savitakkasavicÄ• rassa dhammassa Ä• r
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<217> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. avitakkavicÄ• ramattapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<218> hetuá¹ƒ \Ne IV 284/ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca hetu avitakkavic
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ \Be IV 242/ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu avitakkavicÄ
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ avitakkavicÄ• ramattaÃ±ca nahetuá¹ƒ avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá

avitakkavicÄ• ramatto dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<219> hetuyÄ• \Se V 55/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme na
... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<220> hetuá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca hetu avitakkavicÄ• ramatto
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<221> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 285/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<222> hetu avitakkavicÄ• ramatto dhammo hetussa avitakkavicÄ• ramattassa dhammassa
tÄ«á¹‡i.

hetu avitakkavicÄ• ramatto dhammo nahetussa avitakkavicÄ• ramattassa dhammassa Ä• r
tÄ«á¹‡i.

hetu avitakkavicÄ• ramatto dhammo hetussa avitakkavicÄ• ramattassa dhammassa adhipa
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Be IV 243/ avitakkavicÄ• ramatto dhammo nahetussa avitakkavicÄ• ramattassa dh
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu avitakkavicÄ• ramatto ca nahetu avitakkavicÄ• ramatto ca dhammÄ• \Se V 56/ nahetu avitakkavicÄ• ramattassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipa

<223> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• satta, anantare nava, samana nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ« nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthi nava, vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<224> hetu avitakkavicÄ• ramatto dhammo hetussa avitakkavicÄ• ramattassa dhammassa ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<225> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. avitakkaavicÄ• rapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<226> hetuá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu avitakkaavicÄ• ro dhammo (saá¹ƒkhittaá¹ƒ).

<227> hetuyÄ• \Be IV 244/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme \ nava ... pe ... vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• di

<228> nahetuá¹ƒ \Ne IV 287/ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu avitakkaa
nahetupaccayÄ• . (1)

hetuá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu avitakkaavicÄ• ro dhammo upp
naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu avitakkaavicÄ• ro dhammo u
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ avitakkaavicÄ• raÃ±ca nahetuá¹ƒ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca na
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu avitakkaavicÄ• ro dhammo uppajj
nava (saá¹ƒkhittaá¹ƒ).

<229> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<230> hetu \Se V 58/ \Be IV 245/ \Ne IV 288/ avitakkaavicÄ• ro dhammo hetussa avitakkaa
hetupaccayena paccayo ... tÄ«á¹‡i.

hetu avitakkaavicÄ• ro dhammo hetussa avitakkaavicÄ• rassa dhammassa Ä• rammaá¹‡ap
(saá¹ƒkhittaá¹ƒ).

<231> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cha, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nav
vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava (saá¹ƒkhittaá¹

paccanÄ«yuddhÄ• ro

<232> hetu avitakkaavicÄ• ro dhammo hetussa avitakkaavicÄ• rassa dhammassa Ä• ramn
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<233> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«yan
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukavitakkattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-7. hetuduka-pÄ«tittikaá¹ƒ

1. pÄ«tisahagatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<234> hetuá¹ƒ \Se V 59/ \Be IV 246/ \Ne IV 289/ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca h
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu pÄ«tisahagato dhammo uppajja
(saá¹ƒkhittaá¹ƒ).

<235> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, vipÄ• pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<236> nahetuá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu pÄ«tisahagato dhammo

hetuá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu pÄ«tisahagato dhammo uppajjati naa (saá¹ƒkhittaá¹ƒ).

<237> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 290/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<238> hetu \Se V 60/ \Be IV 247/ pÄ«tisahagato dhammo hetussa pÄ«tisahagatassa dham paccayo ... tÄ«á¹‡i.

hetu pÄ«tisahagato dhammo hetussa pÄ«tisahagatassa dhammassa Ä• rammaá¹‡apaccay

nahetu pÄ«tisahagato dhammo nahetussa pÄ«tisahagatassa dhammassa Ä• rammaá¹‡apa

hetu pÄ«tisahagato ca nahetu pÄ«tisahagato ca dhammÄ• hetussa pÄ«tisahagatassa dhar paccayo ... tÄ«á¹‡i.

hetu pÄ«tisahagato dhammo hetussa pÄ«tisahagatassa dhammassa adhipatipaccayena pa Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu pÄ«tisahagato dhammo nahetussa pÄ«tisahagatassa dhammassa adhipatipaccayen
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu pÄ«tisahagato ca nahetu pÄ«tisahagato ca dhammÄ• hetussa pÄ«tisahagatassa dha
paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<239> hetuyÄ• \Ne IV 291/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava,
Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• na
vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<240> hetu \Se V 61/ pÄ«tisahagato dhammo hetussa pÄ«tisahagatassa dhammassa Ä• ra
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<241> nahetuyÄ• \Be IV 248/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. sukhasahagatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<242> hetuá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhasahagato dhammo upp
tÄ«á¹‡i.

nahetuá¹ƒ \Ne IV 292/ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sukhasahagato dha

... tÄ«á¹‡i.

hetuá¹ƒ sukhasahagataÃ±ca nahetuá¹ƒ sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca hetu su
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<243> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk

nahetu-naadhipatipaccayÄ•

<244> nahetuá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sukhasahagato dhamm

hetuá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhasahagato dhammo uppajjati \S
... nava (saá¹ƒkhittaá¹ƒ).

<245> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhi

hetupaccayÄ• \Be IV 249/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<246> hetu \Ne IV 293/ sukhasahagato dhammo hetussa sukhasahagatassa dhammassa h
tÄ«á¹‡i.

hetu sukhasahagato dhammo hetussa sukhasahagatassa dhammassa Ä• rammaá¹‡apacca

hetu sukhasahagato dhammo hetussa sukhasahagatassa dhammassa adhipatipaccayena p
(saá¹ƒkhittaá¹ƒ).

<247> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthi
vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<248> hetu sukhasahagato dhammo hetussa sukhasahagatassa dhammassa Ä• rammaá¹‡
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<249> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Be IV 250/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. upekkhÄ• sahagatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<250> hetuá¹ƒ \Ne IV 294/ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu upekkhÄ• sa
hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upekkhÄ• sahagato dham
tÄ«á¹‡i.

hetuá¹ƒ upekkhÄ• sahagataÃ±ca nahetuá¹ƒ upekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<251> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, vipÄ•
nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• di

<252> nahetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upekkhÄ• sahagato
nahetupaccayÄ• ... dve.

hetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu upekkhÄ• sahagato dhammo up
nava.

hetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu upekkhÄ• sahagato dhammo up
nava.

hetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu upekkhÄ• sahagato dhammo up
... nava (saá¹ƒkhittaá¹ƒ).

<253> nahetuyÄ• \Ne IV 295/ dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ•
nakamme tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava

hetupaccayÄ• \Be IV 251/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<254> hetu upekkhÄ• sahagato dhammo hetussa upekkhÄ• sahagatassa dhammassa hetu

hetu upekkhÄ• sahagato dhammo hetussa upekkhÄ• sahagatassa dhammassa Ä• rammaá

hetu upekkhÄ• sahagato dhammo hetussa upekkhÄ• sahagatassa dhammassa \Se V 65/ a
nava (saá¹ƒkhittaá¹ƒ).

<255> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthi
nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<256> hetu \Ne IV 296/ upekkhÄ• sahagato dhammo hetussa upekkhÄ• sahagatassa dhan
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<257> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Be IV 252/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukapÄ«tittikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-8. hetuduka-dassanenapahÄ• tabbattikaá¹ƒ

1. dassanenapahÄ• tabbapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<258> hetuá¹ƒ \Se V 66/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dassanen
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ \Ne IV 297/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dassanen
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ dassanena pahÄ• tabbaÃ±ca nahetuá¹ƒ dassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ

pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<259> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, Ä• hÄ
nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<260> nahetuá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dassanena pahÄ•
nahetupaccayÄ• . (1)

hetuá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dassanena pahÄ• tabbo dh
naadhipatipaccayÄ• ... nava.

<261> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Be IV 253/ Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Se V 67/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sa
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<262> hetu \Ne IV 298/ dassanena pahÄ• tabbo dhammo hetussa dassanena pahÄ• tabba
paccayo ... tÄ«á¹‡i.

hetu dassanena pahÄ• tabbo dhammo hetussa dassanena pahÄ• tabbassa dhammassa Ä
nava (saá¹ƒkhittaá¹ƒ).

<263> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte nava ... pe ... avigate nava (saá¹ƒkhitta

paccanÄ«yuddhÄ• ro

<264> hetu dassanena pahÄ• tabbo dhammo hetussa dassanena pahÄ• tabbassa dhamm
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<265> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. bhÄ• vanÄ• yapahÄ• tabbapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<266> hetuá¹ƒ \Se V 68/ \Be IV 254/ \Ne IV 299/ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá
bhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu bhÄ• vanÄ• ya pa
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nahetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<267> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<268> nahetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu bhÄ• vanÄ• y
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<269> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Ne IV 300/ Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<270> hetu bhÄ• vanÄ• ya pahÄ• tabbo dhammo hetussa bhÄ• vanÄ• ya pahÄ• tabbassa
... tÄ«á¹‡i.

hetu \Se V 69/ \Be IV 255/ bhÄ• vanÄ• ya pahÄ• tabbo dhammo hetussa bhÄ• vanÄ• ya pa
Ä• rammaá¹‡apaccayena paccayo ... nava (saá¹ƒkhittaá¹ƒ).

<271> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<272> hetu bhÄ• vanÄ• ya pahÄ• tabbo dhammo hetussa bhÄ• vanÄ• ya pahÄ• tabbassa
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<273> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Ne IV 301/ Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. nevadassanenanabhÄ• vanÄ• yapahÄ• tabbapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<274> hetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca he
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• \Se V 70/ (saá¹ƒkhittaá¹ƒ).

<275> hetuyÄ• \Be IV 256/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme
... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• di

<276> nahetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati nahetupaccayÄ• .

hetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu n
pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ \Ne IV 302/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nahetuá¹ƒ nevadassanena na
dhammaá¹ƒ paá¹-icca nahetu nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppa

hetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nev
pahÄ• tabbo dhammo uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<277> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á

naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
71/, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne e
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitt

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<278> hetu \Be IV 257/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo hetussa n
pahÄ• tabbassa dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

hetu \Ne IV 303/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo hetussa nevadas
pahÄ• tabbassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... nava (saá¹ƒkhittaá¹ƒ).

<279> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nav
vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

á¹• 14 paccanÄ«yuddhÄ• ro

<280> hetu \Se V 72/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo hetussa nev
pahÄ• tabbassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena pa
paccayo (saá¹ƒkhittaá¹ƒ).

<281> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukadassanenapahÄ• tabbattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-9. hetuduka-dassanenapahÄ• tabbahetukattikaá¹ƒ

1. dassanenapahÄ• tabbahetukapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<282> hetuá¹ƒ \Be IV 258/ \Ne IV 304/ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dassanena pah
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ dassanena pahÄ• tabbahetukaÃ±ca nahetuá¹ƒ dassanena pahÄ• tabbahetukaÃ±c
dassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ)

<283> hetuyÄ• \Se V 73/ nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ)

naadhipatipaccayo

<284> hetuá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dassanena p
uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<285> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 305/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<286> hetu dassanena pahÄ• tabbahetuko dhammo hetussa dassanena pahÄ• tabbahetuk
paccayo ... tÄ«á¹‡i.

hetu \Be IV 259/ dassanena pahÄ• tabbahetuko dhammo hetussa dassanena pahÄ• tabba
Ä• rammaá¹‡apaccayena paccayo ... nava (saá¹ƒkhittaá¹ƒ).

<287> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye nava,
tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i ... pe ... magge tÄ«á¹‡i, sampayutte nava ... pe ... avigate nava (s

paccanÄ«yuddhÄ• ro

<288> hetu dassanena pahÄ• tabbahetuko dhammo hetussa dassanena pahÄ• tabbahetuk
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<289> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 74/ \Ne IV 306/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. bhÄ• vanÄ• yapahÄ• tabbahetukapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<290> hetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu bhÄ• van uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu bhÄ• vanÄ uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<291> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk

naadhipatipaccayo

<292> hetuá¹ƒ \Be IV 260/ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca he pahÄ• tabbahetuko dhammo uppajjati naadhipatipaccayÄ• ... nava (saá¹ƒkhittaá¹ƒ).

<293> naadhipatiyÄ• \Ne IV 307/ nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• s tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<294> hetu \Se V 75/ bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo hetussa bhÄ• vanÄ• ya hetupaccayena paccayo ... tÄ«á¹‡i.

hetu bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo hetussa bhÄ• vanÄ• ya pahÄ• tabbahetu Ä• rammaá¹‡apaccayena paccayo ... nava (saá¹ƒkhittaá¹ƒ).

<295> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
magge tÄ«á¹‡i, sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<296> hetu bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo hetussa bhÄ• vanÄ• ya pahÄ• tab
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<297> nahetuyÄ• \Be IV 261/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. nevadassanenanabhÄ• vanÄ• yapahÄ• tabbahetukapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<298> hetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• (sa

<299> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<300> nahetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ pa
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<301> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á

309/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napac
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitt

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<302> hetu \Be IV 262/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo het
nabhÄ• vanÄ• ya pahÄ• tabbahetukassa dhammassa hetupaccayena paccayo ... tÄ«á¹‡i (s

<303> hetuyÄ• \Se V 77/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ
sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate n

paccanÄ«yuddhÄ• ro

<304> hetu nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo hetussa nevad
310/ pahÄ• tabbahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapa
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<305> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukadassanenapahÄ• tabbahetukattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-10. hetuduka-Ä• cayagÄ• mittikaá¹ƒ

1. Ä• cayagÄ• mipadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<306> hetuá¹ƒ \Se V 78/ \Be IV 263/ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• caya
hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• cayagÄ• mÄ« dhammo uppa

hetuá¹ƒ \Ne IV 311/ Ä• cayagÄ• miÃ±ca nahetuá¹ƒ Ä• cayagÄ• miÃ±ca dhammaá¹ƒ paá¹-i
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<307> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<308> nahetuá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• cayagÄ• mÄ« dhammo

hetuá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• cayagÄ• mÄ« dhammo uppajjati n
(saá¹ƒkhittaá¹ƒ).

<309> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<310> hetu \Se V 79/ \Be IV 264/ Ä• cayagÄ• mÄ« dhammo hetussa Ä• cayagÄ• missa dh
... tÄ«á¹‡i.

hetu \Ne IV 312/ Ä• cayagÄ• mÄ« dhammo hetussa Ä• cayagÄ• missa dhammassa Ä• ram

hetu Ä• cayagÄ• mÄ« dhammo hetussa Ä• cayagÄ• missa dhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu Ä• cayagÄ• mÄ« dhammo nahetussa Ä• cayagÄ• missa dhammassa adhipatipacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu Ä• cayagÄ• mÄ« ca nahetu Ä• cayagÄ• mÄ« ca dhammÄ• hetussa Ä• cayagÄ• miss
paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<311> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye nava,
tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<312> hetu Ä• cayagÄ• mÄ« dhammo hetussa Ä• cayagÄ• missa dhammassa Ä• rammaá
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<313> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 80/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapa
paccanÄ«yÄ• nulomampi naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. apacayagÄ• mipadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<314> hetuá¹ƒ \Be IV 265/ \Ne IV 313/ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu apac
hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu apacayagÄ• mÄ« dhammo upp

hetuá¹ƒ apacayagÄ• miÃ±ca nahetuá¹ƒ apacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca hetu ap
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<315> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, Ä• hÄ• re nava ... pe ... a
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<316> hetuá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu apacayagÄ• mÄ« dhammo u
(saá¹ƒkhittaá¹ƒ).

<317> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, nakamme tÄ«á¹‡i, n
nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 314/ naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-adhipatipaccayÄ•

<318> hetu \Se V 81/ apacayagÄ• mÄ« dhammo hetussa apacayagÄ• missa dhammassa
tÄ«á¹‡i.

hetu \Be IV 266/ apacayagÄ• mÄ« dhammo hetussa apacayagÄ• missa dhammassa adhip
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu apacayagÄ• mÄ« dhammo nahetussa apacayagÄ• missa dhammassa adhipatipacc
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<319> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• cha, sahajÄ• te nava ... pe ... upanissaye nava, kamm
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, aviga
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<320> hetu apacayagÄ• mÄ« dhammo hetussa apacayagÄ• missa dhammassa sahajÄ• ta
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<321> nahetuyÄ• \Ne IV 315/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. nevÄ• cayagÄ• minÄ• pacayagÄ• mipadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<322> hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevÄ• c
82/ dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevÄ• ca
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca nahetuá¹ƒ nevÄ• cayagÄ• minÄ• pacay
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒk

<323> hetuyÄ• \Be IV 267/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissa
nava, Ä• sevane nava, kamme nava, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava ... pe ... a
(saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• di

<324> nahetuá¹ƒ \Ne IV 316/ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icc
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati nahetupaccayÄ• . (1)

hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevÄ• caya
uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevÄ• ca
uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca nahetuá¹ƒ nevÄ• cayagÄ• minÄ• pacay
nahetu nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati naÄ• rammaá¹‡apaccayÄ

hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevÄ• cayagÄ
uppajjati naadhipatipaccayÄ• ... pe ....

hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevÄ• cayagÄ
uppajjati napurejÄ• tapaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ \Se V 83/ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca hetu nev

dhammo uppajjati napacchÄ• jÄ• tapaccayÄ• ... pe ....

hetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevÄ• caya
uppajjati nakammapaccayÄ• (saá¹ƒkhittaá¹ƒ).

<325> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne \Ne IV 317/ ekaá
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitt

hetupaccayÄ• \Be IV 268/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<326> hetu nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo hetussa nevÄ• cayagÄ• minÄ
hetupaccayena paccayo ... tÄ«á¹‡i.

hetu nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo hetussa nevÄ• cayagÄ• minÄ• paca
Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<327> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava \Se V 84/,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ
sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate n

paccanÄ«yuddhÄ• ro

<328> hetu nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo hetussa nevÄ• cayagÄ• minÄ

Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

nahetu nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo nahetussa nevÄ• cayagÄ• minÄ• p
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena
paccayo (saá¹ƒkhittaá¹ƒ).

<329> nahetuyÄ• \Be IV 269/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukaÄ• cayagÄ• mittikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-11. hetuduka-sekkhattikaá¹ƒ

1. sekkhapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<330> hetuá¹ƒ \Se V 85/ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sekkho dhammo uppajjati h

nahetuá¹ƒ \Ne IV 319/ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sekkho dhammo uppajjati h

hetuá¹ƒ sekkhaÃ±ca nahetuá¹ƒ sekkhaÃ±ca dhammaá¹ƒ paá¹-icca hetu sekkho dhammo u
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<331> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
Ä• hÄ• re nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<332> hetuá¹ƒ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sekkho dhammo uppajjati naadhipati

<333> naadhipatiyÄ• \Be IV 270/ cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• se
navipÄ• ke nava, navippayutte nava.

hetupaccayÄ• naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<334> hetu \Se V 86/ sekkho dhammo hetussa sekkhassa dhammassa hetupaccayena pac

hetu \Ne IV 320/ sekkho dhammo hetussa sekkhassa dhammassa adhipatipaccayena pacc
... tÄ«á¹‡i.

nahetu sekkho dhammo nahetussa sekkhassa dhammassa adhipatipaccayena paccayo ---
tÄ«á¹‡i.

hetu sekkho dhammo hetussa sekkhassa dhammassa anantarapaccayena paccayo (saá¹ƒ

<335> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• cha, anantare nava, samanantare nava, sahajÄ• te na
nissaye nava, upanissaye nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye n
magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava (s

paccanÄ«yuddhÄ• ro

<336> hetu sekkho dhammo hetussa sekkhassa dhammassa sahajÄ• tapaccayena paccay
(saá¹ƒkhittaá¹ƒ).

<337> nahetuyÄ• \Be IV 271/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 87/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapa
paccanÄ«yÄ• nulomampi naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. asekkhapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<338> hetuá¹ƒ \Ne IV 321/ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu asekkho dhammo uppaj
tÄ«á¹‡i.

nahetuá¹ƒ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu asakkho dhammo uppajjati hetupacca

hetuá¹ƒ asekkhaÃ±ca nahetuá¹ƒ asekkhaÃ±ca dhammaá¹ƒ paá¹-icca hetu asekkho dhamm
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<339> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, kamme nava, vip
nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<340> hetuá¹ƒ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu asekkho dhammo uppajjati naadhip
(saá¹ƒkhittaá¹ƒ).

<341> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,

(saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• \Ne IV 322/ hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Se V 88/ \Be IV 272/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-ha
sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<342> hetu asekkho dhammo hetussa asekkhassa dhammassa hetupaccayena paccayo ..

hetu asekkho dhammo hetussa asekkhassa dhammassa adhipatipaccayena paccayo --- sa

nahetu asekkho dhammo nahetussa asekkhassa dhammassa adhipatipaccayena paccayo
tÄ«á¹‡i ... pe ....

hetu asekkho dhammo hetussa asekkhassa dhammassa upanissayapaccayena paccayo --
(saá¹ƒkhittaá¹ƒ).

<343> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• cha, anantare nava, samanantare nava, sahajÄ• te na
nissaye nava, upanissaye nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye n
magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

paccanÄ«yuddhÄ• ro

<344> hetu \Ne IV 323/ asekkho dhammo hetussa asekkhassa dhammassa sahajÄ• tapacc
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<345> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Se V 89/ adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
naá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. nevasekkhanÄ• sekkhapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<346> hetuá¹ƒ \Be IV 273/ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevasek
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevasekkhanÄ• sekkh
... tÄ«á¹‡i.

hetuá¹ƒ nevasekkhanÄ• sekkhaÃ±ca nahetuá¹ƒ nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ
nevasekkhanÄ• sekkho dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<347> hetuyÄ• \Ne IV 324/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava,
vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ• di

<348> nahetuá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevasekkhanÄ•
nahetupaccayÄ• . nahetuá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevase
nahetupaccayÄ• . (2)

hetuá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevasekkhanÄ• sekkho \
naÄ• rammaá¹‡apaccayÄ• . (1)

nahetuá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevasekkhanÄ• sekkh
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ nevasekkhanÄ• sekkhaÃ±ca nahetuá¹ƒ nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ
nevasekkhanÄ• sekkho dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

<349> hetuá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevasekkhanÄ• sekk
naadhipatipaccayÄ• ... pe ....

hetuá¹ƒ \Be IV 274/ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nevasekkhanÄ•
napurejÄ• tapaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<350> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne \Ne IV 325/ ekaá
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitt

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<351> hetu \Se V 91/ nevasekkhanÄ• sekkho dhammo hetussa nevasekkhanÄ• sekkhassa
paccayo ... tÄ«á¹‡i.

hetu nevasekkhanÄ• sekkho dhammo hetussa nevasekkhanÄ• sekkhassa dhammassa Ä•
nava.

hetu nevasekkhanÄ• sekkho dhammo hetussa nevasekkhanÄ• sekkhassa dhammassa adh
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... nava ... pe ....

nahetu nevasekkhanÄ• sekkho dhammo nahetussa nevasekkhanÄ• sekkhassa dhammass

(saá¹ƒkhittaá¹ƒ).

<352> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye \Be IV 275/ nava, purejÄ• te tÄ«á¹‡i, pac
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne \N
nava, sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, av
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<353> hetu nevasekkhanÄ• sekkho dhammo hetussa nevasekkhanÄ• sekkhassa dhamma
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<354> nahetuyÄ• \Se V 92/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukasekkhattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-12. hetuduka-parittattikaá¹ƒ

1. parittapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<355> hetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca hetu paritto dhammo uppajjati hetupaccayÄ

nahetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paritto dhammo uppajjati hetupaccayÄ•

hetuá¹ƒ \Ne IV 327/ parittaÃ±ca nahetuá¹ƒ parittaÃ±ca dhammaá¹ƒ paá¹-icca hetu paritto dh
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<356> hetuyÄ• \Be IV 276/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate n

nahetunaÄ• rammaá¹‡apaccayÄ• di

<357> nahetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paritto dhammo uppajjati nahetup
parittaá¹ƒ dhammaá¹ƒ paá¹-icca hetu paritto dhammo uppajjati nahetupaccayÄ• . (2)

hetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paritto dhammo uppajjati \Se V 93/ naÄ• ra

nahetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paritto dhammo uppajjati naÄ• rammaá¹‡

hetuá¹ƒ parittaÃ±ca nahetuá¹ƒ parittaÃ±ca dhammaá¹ƒ paá¹-icca nahetu paritto dhammo up
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca hetu paritto dhammo uppajjati naadhipatipaccayÄ•

<358> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<359> hetu \Be IV 277/ \Ne IV 328/ paritto dhammo hetussa parittassa dhammassa hetupa

tÄ«á¹‡i.

hetu paritto dhammo hetussa parittassa dhammassa Ä• rammaá¹‡apaccayena \Se V 94/ pa

<360> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<361> hetu paritto dhammo hetussa parittassa dhammassa Ä• rammaá¹‡apaccayena pacc
paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<362> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. mahaggatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<363> hetuá¹ƒ \Ne IV 329/ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca hetu mahaggato dhammo
tÄ«á¹‡i.

nahetuá¹ƒ \Be IV 278/ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu mahaggato dhammo up
tÄ«á¹‡i.

hetuá¹ƒ mahaggataÃ±ca nahetuá¹ƒ mahaggataÃ±ca dhammaá¹ƒ paá¹-icca hetu mahaggat
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<364> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava \Se V 95/, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• seva
vipÄ• ke nava, Ä• hÄ• re nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<365> hetuá¹ƒ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca hetu mahaggato dhammo uppajjati na
(saá¹ƒkhittaá¹ƒ).

<366> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 330/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<367> hetu mahaggato dhammo hetussa mahaggatassa dhammassa hetupaccayena pacc

hetu mahaggato dhammo hetussa mahaggatassa dhammassa Ä• rammaá¹‡apaccayena pa

nahetu mahaggato dhammo nahetussa mahaggatassa dhammassa Ä• rammaá¹‡apaccaye

hetu \Be IV 279/ mahaggato ca nahetu mahaggato ca dhammÄ• hetussa mahaggatassa dh
paccayo ... tÄ«á¹‡i.

hetu mahaggato dhammo hetussa mahaggatassa dhammassa adhipatipaccayena paccayo
tÄ«á¹‡i.

nahetu mahaggato dhammo \Se V 96/ nahetussa mahaggatassa dhammassa adhipatipacca

sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu mahaggato dhammo hetussa mahaggatassa dhammassa anantarapaccayena paccay

<368> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cha, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i \N
Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• na
nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<369> hetu mahaggato dhammo hetussa mahaggatassa dhammassa Ä• rammaá¹‡apacca
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<370> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. appamÄ• á¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<371> hetuá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu appamÄ• á¹‡o dhammo uppa
tÄ«á¹‡i.

nahetuá¹ƒ \Be IV 280/ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu appamÄ• á¹‡o dham
tÄ«á¹‡i.

hetuá¹ƒ \Ne IV 332/ appamÄ• á¹‡aÃ±ca nahetuá¹ƒ appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-ic

uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<372> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye nava ... p
vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<373> hetuá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu appamÄ• á¹‡o dhammo uppa
(saá¹ƒkhittaá¹ƒ).

<374> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, n
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<375> hetu appamÄ• á¹‡o dhammo hetussa appamÄ• á¹‡assa dhammassa hetupaccayen

nahetu appamÄ• á¹‡o dhammo nahetussa appamÄ• á¹‡assa dhammassa Ä• rammaá¹‡apa

<376> hetu \Ne IV 333/ appamÄ• á¹‡o dhammo hetussa appamÄ• á¹‡assa dhammassa ad
paccayo --- sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Be IV 281/ appamÄ• á¹‡o dhammo nahetussa appamÄ• á¹‡assa dhammassa adhi
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

<377> hetu appamÄ• á¹‡o dhammo hetussa appamÄ• á¹‡assa dhammassa anantarapacca

hetu appamÄ• á¹‡o dhammo hetussa appamÄ• á¹‡assa dhammassa upanissayapaccayen
pakatÅ«panissayo ... nava (saá¹ƒkhittaá¹ƒ).

<378> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cha, anantare nava, samanar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä•
jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<379> hetu appamÄ• á¹‡o dhammo hetussa appamÄ• á¹‡assa dhammassa sahajÄ• tapac
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<380> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«yar
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukaparittattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-13. hetuduka-parittÄ• rammaá¹‡attikaá¹ƒ

1. parittÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<381> hetuá¹ƒ \Se IV 99/ \Be IV 282/ \Ne IV 334/ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-
parittÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu parittÄ• rammaá¹‡o dham
tÄ«á¹‡i.

hetuá¹ƒ parittÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ parittÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icc
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<382> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<383> nahetuá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu parittÄ• rammaá¹‡c
nahetupaccayÄ• . nahetuá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu parittÄ• ram
nahetupaccayÄ• . (2)

hetuá¹ƒ \Ne IV 335/ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu parittÄ• rammaá¹‡c
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<384> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
tÄ«á¹‡i, navipÄ• ke nava \Se V 100/, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nav

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<385> hetu \Be IV 283/ parittÄ• rammaá¹‡o dhammo hetussa parittÄ• rammaá¹‡assa dhan
... tÄ«á¹‡i.

hetu parittÄ• rammaá¹‡o dhammo hetussa parittÄ• rammaá¹‡assa dhammassa Ä• rammaá

hetu parittÄ• rammaá¹‡o dhammo hetussa parittÄ• rammaá¹‡assa dhammassa adhipatipa
(saá¹ƒkhittaá¹ƒ).

<386> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i \
Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• n
vigate nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<387> hetu parittÄ• rammaá¹‡o dhammo hetussa parittÄ• rammaá¹‡assa dhammassa Ä• r
sahajÄ• tapaccayena paccayo ... upanissayapaccayena \Se V 101/ paccayo (saá¹ƒkhittaá¹ƒ

<388> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. mahaggatÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<389> hetuá¹ƒ \Be IV 284/ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu mahagg
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu mahaggatÄ• rammaá
... tÄ«á¹‡i.

hetuá¹ƒ \Ne IV 337/ mahaggatÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ mahaggatÄ• rammaá¹‡aÃ±ca
mahaggatÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<390> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamma nava, vipÄ•
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<391> nahetuá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu mahaggatÄ• r
nahetupaccayÄ• . nahetuá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu maha
nahetupaccayÄ• . (2)

hetuá¹ƒ \Se V 102/ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu mahaggatÄ• ra
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<392> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<393> hetu \Be IV 285/ mahaggatÄ• rammaá¹‡o dhammo hetussa mahaggatÄ• rammaá¹‡
paccayo ... tÄ«á¹‡i.

hetu \Ne IV 338/ mahaggatÄ• rammaá¹‡o dhammo hetussa mahaggatÄ• rammaá¹‡assa d
paccayo ... nava.

hetu mahaggatÄ• rammaá¹‡o dhammo hetussa mahaggatÄ• rammaá¹‡assa dhammassa a

Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu mahaggatÄ• rammaá¹‡o dhammo nahetussa mahaggatÄ• rammaá¹‡assa dhamma
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu mahaggatÄ• rammaá¹‡o ca nahetu mahaggatÄ• rammaá¹‡o ca dhammÄ• hetussa m
adhipatipaccayena \Se V 103/ paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ

<394> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... nissaye nava, upa
nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹

paccanÄ«yuddhÄ• ro

<395> hetu mahaggatÄ• rammaá¹‡o dhammo hetussa mahaggatÄ• rammaá¹‡assa dhamm
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<396> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. appamÄ• á¹‡Ä• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<397> hetuá¹ƒ \Be IV 286/ \Ne IV 339/ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu appamÄ• á¹‡Ä• ra
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aÃ±ca nahetuá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aÃ±ca dha
appamÄ• á¹‡Ä• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<398> hetuyÄ• \Se V 104/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane
nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<399> nahetuá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu appamÄ• á
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<400> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 340/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<401> hetu \Be IV 287/ appamÄ• á¹‡Ä• rammaá¹‡o dhammo hetussa appamÄ• á¹‡Ä• ram
paccayo ... tÄ«á¹‡i.

hetu appamÄ• á¹‡Ä• rammaá¹‡o dhammo hetussa appamÄ• á¹‡Ä• rammaá¹‡assa dhamm
nava.

hetu appamÄ• á¹‡Ä• rammaá¹‡o dhammo hetussa appamÄ• á¹‡Ä• rammaá¹‡assa dhamm
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati \Se V 105/ ... tÄ«á¹‡i.

nahetu appamÄ• á¹‡Ä• rammaá¹‡o dhammo nahetussa appamÄ• á¹‡Ä• rammaá¹‡assa dh
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu appamÄ• á¹‡Ä• rammaá¹‡o ca nahetu appamÄ• á¹‡Ä• rammaá¹‡o ca dhammÄ• hetu
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá

<402> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava ... pe .
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<403> hetu \Ne IV 341/ appamÄ• á¹‡Ä• rammaá¹‡o dhammo hetussa appamÄ• á¹‡Ä• ram
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<404> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Be IV 288/ Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukaparittÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-14. hetuduka-hÄ«nattikaá¹ƒ

1. hÄ«napadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<405> hetuá¹ƒ \Se V 106/ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca hetu hÄ«no dhammo uppajjati h

nahetuá¹ƒ \Ne IV 342/ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hÄ«no dhammo uppajjati he

hetuá¹ƒ hÄ«naÃ±ca nahetuá¹ƒ hÄ«naÃ±ca dhammaá¹ƒ paá¹-icca hetu hÄ«no dhammo upp
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<406> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantar
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava, Ä• sevane nava,
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<407> nahetuá¹ƒ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca hetu hÄ«no dhammo uppajjati nahetupa

hetuá¹ƒ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca hetu hÄ«no dhammo uppajjati naadhipatipaccayÄ

nahetuá¹ƒ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hÄ«no dhammo uppajjati naadhipatipac

hetuá¹ƒ \Be IV 289/ hÄ«naÃ±ca nahetuá¹ƒ hÄ«naÃ±ca dhammaá¹ƒ paá¹-icca hetu hÄ«no d
naadhipatipaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<408> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te \Se V
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<409> hetu \Ne IV 343/ hÄ«no dhammo hetussa hÄ«nassa dhammassa hetupaccayena pa

hetu hÄ«no dhammo hetussa hÄ«nassa dhammassa Ä• rammaá¹‡apaccayena paccayo ...
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati (saá¹ƒkhittaá¹ƒ).

<410> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä
jhÄ• ne magge tÄ«á¹‡i, sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<411> hetu hÄ«no dhammo hetussa hÄ«nassa dhammassa Ä• rammaá¹‡apaccayena pac
paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<412> nahetuyÄ• \Be IV 290/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 108/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. majjhimapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<413> hetuá¹ƒ \Ne IV 344/ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca hetu majjhimo dhammo uppa
(saá¹ƒkhittaá¹ƒ).

<414> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<415> nahetuá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu majjhimo dhammo uppajjati na

(saá¹ƒkhittaá¹ƒ).

<416> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... novigate
(saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<417> hetu \Be IV 291/ \Ne IV 345/ majjhimo dhammo hetussa majjhimassa dhammassa h
tÄ«á¹‡i.

hetu \Se V 109/ majjhimo dhammo hetussa majjhimassa dhammassa Ä• rammaá¹‡apaccay
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati (saá¹ƒkhittaá¹ƒ)

<418> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<419> hetu majjhimo dhammo hetussa majjhimassa dhammassa Ä• rammaá¹‡apaccayena
paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<420> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. paá¹‡Ä«tapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<421> hetu \Ne IV 346/ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca hetu paá¹‡Ä«to dhammo uppa
tÄ«á¹‡i.

nahetuá¹ƒ \Be IV 292/ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paá¹‡Ä«to dhammo uppa
tÄ«á¹‡i.

hetuá¹ƒ paá¹‡Ä«taÃ±ca nahetuá¹ƒ paá¹‡Ä«taÃ±ca dhammaá¹ƒ paá¹-icca hetu paá¹‡Ä«to d
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<422> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, vipÄ•
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<423> hetuá¹ƒ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca hetu paá¹‡Ä«to dhammo uppajjati naad
(saá¹ƒkhittaá¹ƒ).

<424> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, n
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Ne IV 347/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi s
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<425> hetu paá¹‡Ä«to dhammo hetussa paá¹‡Ä«tassa dhammassa hetupaccayena paccay

nahetu paá¹‡Ä«to dhammo nahetussa paá¹‡Ä«tassa dhammassa Ä• rammaá¹‡apaccayena

hetu paá¹‡Ä«to dhammo hetussa paá¹‡Ä«tassa dhammassa adhipatipaccayena paccayo - sahajÄ• tÄ• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<426> hetuyÄ• \Be IV 293/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cha, anantare nav sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava \Se V 111/, nissaye nava, upanissaye nava, kamm Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• na nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<427> hetu paá¹‡Ä«to dhammo hetussa paá¹‡Ä«tassa dhammassa sahajÄ• tapaccayena p paccayo (saá¹ƒkhittaá¹ƒ).

<428> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Ne IV 348/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukahÄ«nattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-15. hetuduka-micchattaniyatattikaá¹ƒ

1. micchattaniyatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<429> hetuá¹ƒ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca hetu micchattaniyato dhammo up
tÄ«á¹‡i.

nahetuá¹ƒ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu micchattaniyato dhammo uppa
tÄ«á¹‡i.

hetuá¹ƒ micchattaniyataÃ±ca nahetuá¹ƒ micchattaniyataÃ±ca dhammaá¹ƒ paá¹-icca hetu m
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ \Be IV 294/ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca hetu micchattaniyato dhamm
Ä• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<430> hetuyÄ• \Ne IV 349/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te nava,
Ä• hÄ• re nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<431> hetuá¹ƒ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu micchattaniyato dhammo
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<432> naadhipatiyÄ• tÄ«á¹‡i, napacchÄ• jÄ• te nava, nakamme tÄ«á¹‡i, navipÄ• ke nava

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-adhipatipaccayÄ•

<433> hetu micchattaniyato dhammo hetussa micchattaniyatassa dhammassa hetupaccay

nahetu micchattaniyato dhammo nahetussa micchattaniyatassa dhammassa adhipatipacca
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<434> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nis
nava, kamme tÄ«á¹‡i, Ä• hÄ• re \Se V 113/ tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge
nava, atthiyÄ• nava, avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<435> hetu \Be IV 295/ \Ne IV 350/ micchattaniyato dhammo hetussa micchattaniyatassa d
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<436> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. sammattaniyatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<437> hetuá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca hetu sammattaniyato dhammo up
tÄ«á¹‡i.

nahetuá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sammattaniyato dhammo uppa
tÄ«á¹‡i.

hetuá¹ƒ sammattaniyataÃ±ca nahetuá¹ƒ sammattaniyataÃ±ca dhammaá¹ƒ paá¹-icca hetu s
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<438> hetuyÄ• \Ne IV 351/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... purejÄ•
kamme nava, Ä• hÄ• re nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<439> hetuá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca hetu sammattaniyato dhammo \S
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<440> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, nakamme tÄ«á¹‡i, n
nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Be IV 296/ naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-adhipatipaccayÄ•

<441> hetu sammattaniyato dhammo hetussa sammattaniyatassa dhammassa hetupaccay

hetu sammattaniyato dhammo hetussa sammattaniyatassa dhammassa adhipatipaccayena
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Ne IV 352/ sammattaniyato dhammo nahetussa sammattaniyatassa dhammassa a
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<442> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• cha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissay
kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte
avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<443> hetu sammattaniyato dhammo hetussa sammattaniyatassa dhammassa sahajÄ• tap
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<444> nahetuyÄ• \Se V 115/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«yan
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. aniyatapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<445> hetuá¹ƒ \Be IV 297/ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca hetu aniyato dhammo uppajjat
tÄ«á¹‡i.

nahetuá¹ƒ \Ne IV 353/ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu aniyato dhammo uppajjati
tÄ«á¹‡i.

hetuá¹ƒ aniyataÃ±ca nahetuá¹ƒ aniyataÃ±ca dhammaá¹ƒ paá¹-icca hetu aniyato dhammo u
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<446> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, vipÄ•
nava (saá¹ƒkhittaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ•

<447> nahetuá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu aniyato dhammo uppajjati nahet
aniyataá¹ƒ dhammaá¹ƒ paá¹-icca hetu aniyato dhammo uppajjati nahetupaccayÄ• . (2)

hetuá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu aniyato dhammo uppajjati naÄ• rammaá¹‡

nahetuá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu aniyato dhammo uppajjati naÄ• rammaá

hetuá¹ƒ aniyataÃ±ca \Se V 116/ nahetuá¹ƒ aniyataÃ±ca dhammaá¹ƒ paá¹-icca nahetu aniyá
naÄ• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<448> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Be IV 298/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Ne IV 354/ Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<449> hetu aniyato dhammo hetussa aniyatassa dhammassa hetupaccayena paccayo ... tÄ

hetu aniyato dhammo hetussa aniyatassa dhammassa Ä• rammaá¹‡apaccayena paccayo .

hetu aniyato dhammo hetussa aniyatassa dhammassa adhipatipaccayena paccayo --- Ä• ra
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu aniyato dhammo nahetussa aniyatassa dhammassa adhipatipaccayena paccayo \S

Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu aniyato ca nahetu aniyato ca dhammÄ• hetussa aniyatassa dhammassa adhipatipacc
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<450> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te
kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nav
vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava.

paccanÄ«yuddhÄ• ro

<451> hetu \Be IV 299/ \Ne IV 355/ aniyato dhammo hetussa aniyatassa dhammassa Ä• ra
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<452> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukamicchattaniyatattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-16. hetuduka-maggÄ• rammaá¹‡attikaá¹ƒ

1. maggÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<453> hetuá¹ƒ \Se V 118/ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu maggÄ• ram
hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ \Ne IV 356/ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu maggÄ• ramm
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ maggÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ maggÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-ic
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<454> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava ... pe ..
(saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<455> nahetuá¹ƒ \Be IV 300/ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu maggÄ
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<456> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava
tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<457> hetu maggÄ• rammaá¹‡o dhammo hetussa maggÄ• rammaá¹‡assa dhammassa \S
tÄ«á¹‡i.

hetu \Ne IV 357/ maggÄ• rammaá¹‡o dhammo hetussa maggÄ• rammaá¹‡assa dhammass
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu maggÄ• rammaá¹‡o dhammo nahetussa maggÄ• rammaá¹‡assa dhammassa adhi

sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu maggÄ• rammaá¹‡o dhammo hetussa maggÄ• rammaá¹‡assa dhammassa anantarap

<458> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• cha, anantare nava, samanantare nava, sahajÄ• te na
nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye
magge nava, sampayutte nava, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate nava (s

paccanÄ«yuddhÄ• ro

<459> hetu \Be IV 301/ maggÄ• rammaá¹‡o dhammo hetussa maggÄ• rammaá¹‡assa dha
... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<460> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. maggahetukapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<461> hetuá¹ƒ \Se V 120/ \Ne IV 358/ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu maggal
hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu maggahetuko dhammo uppajjati

hetuá¹ƒ maggahetukaÃ±ca nahetuá¹ƒ maggahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu magg
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<462> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... Ä• sevane nava, kar
indriye nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<463> hetuá¹ƒ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu maggahetuko dhammo uppajja
(saá¹ƒkhittaá¹ƒ).

<464> naadhipatiyÄ• cha, napurejÄ• te nava, napacchÄ• jÄ• te nava, nakamme tÄ«á¹‡i, n
nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Be IV 302/ \Ne IV 359/ naadhipatiyÄ• cha (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-adhipatipaccayÄ•

<465> hetu maggahetuko dhammo hetussa maggahetukassa dhammassa hetupaccayena

hetu \Se V 121/ maggahetuko dhammo hetussa maggahetukassa dhammassa adhipatipac
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu maggahetuko dhammo nahetussa maggahetukassa dhammassa adhipatipaccayena
... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<466> hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• cha, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissay
kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte n
avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<467> hetu maggahetuko dhammo hetussa maggahetukassa dhammassa sahajÄ• tapacca
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<468> nahetuyÄ• \Ne IV 360/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• adhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. maggÄ• dhipatipadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<469> hetuá¹ƒ \Be IV 303/ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca hetu maggÄ• dhipati d
hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca nahetu maggÄ• dhipati dhammo uppa
tÄ«á¹‡i.

hetuá¹ƒ \Se V 122/ maggÄ• dhipatiÃ±ca nahetuá¹ƒ maggÄ• dhipatiÃ±ca dhammaá¹ƒ paá¹-
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<470> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, Ä• hÄ• re nava ... pe ... a
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<471> hetuá¹ƒ \Ne IV 361/ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca hetu maggÄ• dhipati d
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<472> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,

nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<473> hetu maggÄ• dhipati dhammo hetussa maggÄ• dhipatissa dhammassa hetupaccaye

hetu \Be IV 304/ maggÄ• dhipati dhammo hetussa maggÄ• dhipatissa dhammassa Ä• ram
nava.

hetu maggÄ• dhipati dhammo hetussa maggÄ• dhipatissa dhammassa adhipatipaccayena
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Ne IV 362/ maggÄ• dhipati dhammo nahetussa maggÄ• dhipatissa dhammassa ad
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu maggÄ• dhipati ca nahetu maggÄ• dhipati ca dhammÄ• hetussa maggÄ• dhipatissa
paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<474> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i,
nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava ... pe ... avigate nava

paccanÄ«yuddhÄ• ro

<475> hetu maggÄ• dhipati dhammo hetussa maggÄ• dhipatissa dhammassa Ä• rammaá¹
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<476> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukamaggÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-17. hetuduka-uppannattikaá¹ƒ

1. uppannapadaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-upanissayapaccayÄ•

<477> hetu \Se V 124/ \Be IV 305/ \Ne IV 363/ uppanno dhammo hetussa uppannassa dha
paccayo ... tÄ«á¹‡i.

nahetu uppanno dhammo nahetussa uppannassa dhammassa Ä• rammaá¹‡apaccayena pa

hetu uppanno dhammo hetussa uppannassa dhammassa adhipatipaccayena paccayo --- sa

nahetu uppanno dhammo nahetussa uppannassa dhammassa adhipatipaccayena paccayo
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu uppanno dhammo hetussa uppannassa dhammassa sahajÄ• tapaccayena paccayo (sa

nahetu uppanno dhammo nahetussa uppannassa dhammassa upanissayapaccayena pacc
pakatÅ«panissayo ... pe ... _. pakatÅ«panissayo --- uppannaá¹ƒ utuá¹ƒ upanissÄ• ya jhÄ• n
vipassanaá¹ƒ ... maggaá¹ƒ ... abhiÃ±Ã±aá¹ƒ ... samÄ• pattiá¹ƒ uppÄ• deti (saá¹ƒkhittaá¹ƒ).

<478> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cha, sahajÄ• te nava, aÃ±Ã±a

nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, vippayutte paÃ±ca, a nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<479> hetu \Se V 125/ \Ne IV 364/ uppanno dhammo hetussa uppannassa dhammassa sa (saá¹ƒkhittaá¹ƒ).

<480> nahetuyÄ• \Be IV 306/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ. imamhi dukatike paá¹-iccavÄ• rampi sahajÄ• tavÄ• ra nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi sampayuttavÄ• rampi anuppannampi uppÄ• dÄ

hetudukauppannattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-18. hetuduka-atÄ«tattikaá¹ƒ

3. paccuppannapadaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<481> hetu paccuppanno dhammo hetussa paccuppannassa dhammassa hetupaccayena

nahetu \Ne IV 365/ paccuppanno dhammo nahetussa paccuppannassa dhammassa Ä• ram tÄ«á¹‡i.

hetu paccuppanno dhammo hetussa paccuppannassa dhammassa adhipatipaccayena pacc tÄ«á¹‡i.

nahetu \Se V 126/ paccuppanno dhammo nahetussa paccuppannassa dhammassa adhipat
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu paccuppanno dhammo hetussa paccuppannassa dhammassa sahajÄ• tapaccayena pa

<482> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cha, sahajÄ• te nava, aÃ±Ã±a
nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke
indriye nava \Be IV 307/, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, vippayutte paÃ±ca
avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<483> hetu paccuppanno dhammo hetussa paccuppannassa dhammassa sahajÄ• tapacca

<484> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ. imamhi dukatike paá¹-iccavÄ• rampi sahajÄ• tavÄ• ram
nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi sampayuttavÄ• rampi atÄ«tampi anÄ• gatampi

hetudukaatÄ«tattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-19. hetuduka-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

1. atÄ«tÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<485> hetuá¹ƒ \Ne IV 366/ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu atÄ«tÄ• ram

hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu atÄ«tÄ• rammaá¹‡o dham
tÄ«á¹‡i.

hetuá¹ƒ atÄ«tÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ atÄ«tÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<486> hetuyÄ• \Be IV 308/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, s
... kamme nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<487> nahetuá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu atÄ«tÄ• rammaá¹‡
nahetupaccayÄ• . nahetuá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu atÄ«tÄ• ra
nahetupaccayÄ• . (2)

hetuá¹ƒ \Ne IV 367/ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu atÄ«tÄ• rammaá¹‡
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<488> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Se V 128/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi s
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<489> hetu atÄ«tÄ• rammaá¹‡o dhammo hetussa atÄ«tÄ• rammaá¹‡assa dhammassa het

hetu atÄ«tÄ• rammaá¹‡o dhammo hetussa atÄ«tÄ• rammaá¹‡assa dhammassa Ä• ramma

hetu atÄ«tÄ• rammaá¹‡o dhammo hetussa atÄ«tÄ• rammaá¹‡assa dhammassa adhipatipa
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Be IV 309/ atÄ«tÄ• rammaá¹‡o dhammo nahetussa atÄ«tÄ• rammaá¹‡assa dhamm
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu \Ne IV 368/ atÄ«tÄ• rammaá¹‡o ca nahetu atÄ«tÄ• rammaá¹‡o ca dhammÄ• hetussa
adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<490> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava, atthiyÄ• nava ... pe .
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<491> hetu atÄ«tÄ• rammaá¹‡o dhammo hetussa atÄ«tÄ• rammaá¹‡assa dhammassa \Se
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<492> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. anÄ• gatÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<493> hetuá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu anÄ• gatÄ• rammaá
... tÄ«á¹‡i.

nahetuá¹ƒ \Be IV 310/ \Ne IV 369/ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ anÄ• gatÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ anÄ• gatÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<494> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme nava ... pe ... avigate nava (saá

nahetu-naadhipatipaccayÄ•

<495> nahetuá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anÄ• gatÄ• ram
nahetupaccayÄ• . nahetuá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu anÄ• g
nahetupaccayÄ• \Se V 130/. (2)

hetuá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu anÄ• gatÄ• rammaá¹‡o dha
(saá¹ƒkhittaá¹ƒ).

<496> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
tÄ«á¹‡i, navipÄ• ke nava, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<497> hetu \Ne IV 370/ anÄ• gatÄ• rammaá¹‡o dhammo hetussa anÄ• gatÄ• rammaá¹‡as
paccayo ... tÄ«á¹‡i.

hetu anÄ• gatÄ• rammaá¹‡o dhammo hetussa anÄ• gatÄ• rammaá¹‡assa dhammassa Ä•

hetu \Be IV 311/ anÄ• gatÄ• rammaá¹‡o dhammo hetussa anÄ• gatÄ• rammaá¹‡assa dha
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu anÄ• gatÄ• rammaá¹‡o dhammo nahetussa anÄ• gatÄ• rammaá¹‡assa dhammass
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu anÄ• gatÄ• rammaá¹‡o ca nahetu anÄ• gatÄ• rammaá¹‡o \Se V 131/ ca dhammÄ• h
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá

<498> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<499> hetu anÄ• gatÄ• rammaá¹‡o dhammo hetussa anÄ• gatÄ• rammaá¹‡assa dhamma
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<500> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. paccuppannÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<501> hetuá¹ƒ \Be IV 312/ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu paccu
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paccuppannÄ• ram
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ paccuppannÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ paccuppannÄ• rammaá¹‡aÃ±ca dhamm
paccuppannÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<502> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava ... pe ..
(saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<503> nahetuá¹ƒ \Ne IV 372/ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
uppajjati nahetupaccayÄ• . nahetuá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca
dhammo uppajjati nahetupaccayÄ• . (2)

hetuá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu paccuppannÄ• rammaá
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<504> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhi

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<505> hetu \Be IV 313/ paccuppannÄ• rammaá¹‡o dhammo hetussa paccuppannÄ• ramm
hetupaccayena paccayo ... tÄ«á¹‡i.

hetu paccuppannÄ• rammaá¹‡o dhammo hetussa paccuppannÄ• rammaá¹‡assa dhamma
nava.

hetu \Ne IV 373/ paccuppannÄ• rammaá¹‡o dhammo hetussa paccuppannÄ• rammaá¹‡as
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu paccuppannÄ• rammaá¹‡o dhammo nahetussa paccuppannÄ• rammaá¹‡assa dha
--- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu paccuppannÄ• rammaá¹‡o ca nahetu paccuppannÄ• rammaá¹‡o ca dhammÄ• hetus
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá

<506> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
tÄ«á¹‡i, indriye nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<507> hetu paccuppannÄ• rammaá¹‡o dhammo hetussa paccuppannÄ• rammaá¹‡assa dh
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<508> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Se V 134/ Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Be IV 314/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukaatÄ«tÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-20. hetuduka-ajjhattattikaá¹ƒ

1. ajjhattapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<509> hetuá¹ƒ \Ne IV 374/ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ajjhatto dhammo uppajjat
tÄ«á¹‡i.

nahetuá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhatto dhammo uppajjati hetupaccayÄ

hetuá¹ƒ ajjhattaÃ±ca nahetuá¹ƒ ajjhattaÃ±ca dhammaá¹ƒ paá¹-icca hetu ajjhatto dhammo u
... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<510> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme nava, vipÄ•
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• di

<511> nahetuá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhatto dhammo uppajjati nahet
ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ajjhatto dhammo uppajjati nahetupaccayÄ• . (2)

hetuá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhatto dhammo uppajjati naÄ• rammaá¹‡

nahetuá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhatto dhammo uppajjati naÄ• rammaá

hetuá¹ƒ ajjhattaÃ±ca \Se V 135/ nahetuá¹ƒ ajjhattaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ajjha
naÄ• rammaá¹‡apaccayÄ• . (1)

hetuá¹ƒ \Be IV 315/ \Ne IV 375/ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ajjhatto dhammo up
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<512> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹‡i
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<513> hetu ajjhatto dhammo hetussa ajjhattassa dhammassa hetupaccayena paccayo ... tÄ

hetu ajjhatto dhammo hetussa ajjhattassa dhammassa Ä• rammaá¹‡apaccayena paccayo .

hetu ajjhatto dhammo hetussa ajjhattassa dhammassa adhipatipaccayena \Se V 136/ pacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu \Ne IV 376/ ajjhatto dhammo nahetussa ajjhattassa dhammassa adhipatipaccayena
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu ajjhatto ca nahetu ajjhatto ca dhammÄ• hetussa ajjhattassa dhammassa adhipatipacc
Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<514> hetuyÄ• \Be IV 316/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ
sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate n

paccanÄ«yuddhÄ• ro

<515> hetu ajjhatto dhammo hetussa ajjhattassa dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<516> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. bahiddhÄ• padaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<517> hetuá¹ƒ \Se V 137/ \Ne IV 377/ bahiddhÄ• dhammaá¹ƒ paá¹-icca hetu bahiddhÄ• d
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<518> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, vipÄ• ke nava ... pe ... av
(saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<519> nahetuá¹ƒ bahiddhÄ• dhammaá¹ƒ paá¹-icca nahetu bahiddhÄ• dhammo uppajjati n
bahiddhÄ• dhammaá¹ƒ paá¹-icca hetu bahiddhÄ• dhammo uppajjati nahetupaccayÄ• . (2)

<520> nahetuyÄ• \Be IV 317/ dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanan
tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ•
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitt

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Ne IV 378/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi s
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<521> hetu \Se V 138/ bahiddhÄ• dhammo hetussa bahiddhÄ• dhammassa hetupaccaye

hetu bahiddhÄ• dhammo hetussa bahiddhÄ• dhammassa Ä• rammaá¹‡apaccayena pacc

hetu bahiddhÄ• dhammo hetussa bahiddhÄ• dhammassa adhipatipaccayena paccayo --- sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu bahiddhÄ• dhammo nahetussa bahiddhÄ• dhammassa adhipatipaccayena paccay sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu bahiddhÄ• ca nahetu bahiddhÄ• ca dhammÄ• hetussa bahiddhÄ• dhammassa adh Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<522> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... purejÄ• te tÄ«á¹‡i tÄ«á¹‡i, vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<523> hetu \Be IV 318/ bahiddhÄ• dhammo hetussa bahiddhÄ• dhammassa Ä• rammaá¹ sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<524> nahetuyÄ• \Ne IV 379/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 139/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomap paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ. ajjhattabahiddhÄ• na labbh

hetudukaajjhattattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-21. hetuduka-ajjhattÄ• rammaá¹‡attikaá¹ƒ

1. ajjhattÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<525> hetuá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu ajjhattÄ• rammaá¹‡o dh
... tÄ«á¹‡i.

nahetuá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhattÄ• rammaá¹‡o dha
... tÄ«á¹‡i.

hetuá¹ƒ ajjhattÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ ajjhattÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-i
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<526> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk

nahetu-naadhipatipaccayÄ•

<527> nahetuá¹ƒ \Be IV 319/ \Ne IV 380/ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca na
dhammo uppajjati nahetupaccayÄ• . nahetuá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-i
dhammo uppajjati nahetupaccayÄ• . (2)

hetuá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu ajjhattÄ• rammaá¹‡o \Se V 14
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<528> nahetuyÄ• dve, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, na
tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, navippayutte nava (saá¹ƒkhi

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<529> hetu ajjhattÄ• rammaá¹‡o dhammo hetussa ajjhattÄ• rammaá¹‡assa dhammassa he
(saá¹ƒkhittaá¹ƒ).

<530> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá

paccanÄ«yuddhÄ• ro

<531> hetu \Ne IV 381/ ajjhattÄ• rammaá¹‡o dhammo hetussa ajjhattÄ• rammaá¹‡assa dh
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹

<532> nahetuyÄ• \Be IV 320/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 141/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapa
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. bahiddhÄ• rammaá¹‡apadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<533> hetuá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu bahiddhÄ• rammaá¹‡
(saá¹ƒkhittaá¹ƒ).

<534> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigata nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<535> nahetuá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu bahiddhÄ• ramm
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<536> nahetuyÄ• \Ne IV 382/ dve, naadhipatiyÄ• nava ... pe ... napurejÄ• te nava, napacc
naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ
(saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<537> hetu bahiddhÄ• rammaá¹‡o dhammo hetussa bahiddhÄ• rammaá¹‡assa dhammass
tÄ«á¹‡i.

hetu \Be IV 321/ bahiddhÄ• rammaá¹‡o dhammo hetussa bahiddhÄ• rammaá¹‡assa dhamm
Ä• rammaá¹‡apaccayena paccayo ... nava.

hetu bahiddhÄ• rammaá¹‡o dhammo hetussa bahiddhÄ• rammaá¹‡assa dhammassa adhip
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu bahiddhÄ• rammaá¹‡o dhammo nahetussa bahiddhÄ• rammaá¹‡assa dhammassa a
sahajÄ• tÄ• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<538> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cha, kamme tÄ«á¹‡i, vipÄ• ke n

... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<539> hetu \Ne IV 383/ bahiddhÄ• rammaá¹‡o dhammo hetussa bahiddhÄ• rammaá¹‡assa
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ

<540> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«yam
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukaajjhattÄ• rammaá¹‡attikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-22. hetuduka-sanidassanasappaá¹-ighattikaá¹ƒ

1. anidassanasappaá¹-ighapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<541> nahetuá¹ƒ \Se V 143/ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ani
uppajjati hetupaccayÄ• ... adhipatipaccayÄ• ... sahajÄ• tapaccayÄ• ... aÃ±Ã±amaÃ±Ã±ap
nissayapaccayÄ• ... kammapaccayÄ• ... vipÄ• kapaccayÄ• ... Ä• hÄ• rapaccayÄ• ... indri
jhÄ• napaccayÄ• ... maggapaccayÄ• ... vippayuttapaccayÄ• ... atthipaccayÄ• ... avigatap

suddhaá¹ƒ

<542> hetuyÄ• \Ne IV 384/ ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±
kamme ekaá¹ƒ, vipÄ• ke ekaá¹ƒ, magge ekaá¹ƒ, vippayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ, avigat
(saá¹ƒkhittaá¹ƒ).

<543> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ (sabbe paccay
novigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

sahajÄ• tapaccayÄ• di

<544> nahetu anidassanasappaá¹-igho dhammo nahetussa anidassanasappaá¹-ighassa d
paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayena paccayo ... atthipac
avigatapaccayena paccayo (sabbattha ekaá¹ƒ).

2. anidassanaappaá¹-ighapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<545> hetuá¹ƒ \Se V 144/ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anidassa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anidassanaappaá¹-igh
hetupaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ \Ne IV 385/ anidassanaappaá¹-ighaÃ±ca nahetuá¹ƒ anidassanaappaá¹-ighaÃ±ca d
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<546> hetuyÄ• \Be IV 323/ nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, vipÄ• ke nava
avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<547> nahetuá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anidassanaapp
nahetupaccayÄ• . nahetuá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anidass

uppajjati nahetupaccayÄ• . (2)

hetuá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anidassanaappaá¹-igho d
naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

hetuá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anidassanaappaá¹-igho dha
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<548> nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... napurejÄ• t
nava, naÄ• sevane nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriy
namagge ekaá¹ƒ \Se V 145/, nasampayutte tÄ«á¹‡i, navippayutte nava, nonatthiyÄ• tÄ«á¹‡
(saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<549> hetu \Ne IV 386/ anidassanaappaá¹-igho dhammo hetussa anidassanaappaá¹-ighas
paccayo ... tÄ«á¹‡i.

hetu anidassanaappaá¹-igho dhammo hetussa anidassanaappaá¹-ighassa dhammassa Ä•
nava.

hetu \Be IV 324/ anidassanaappaá¹-igho dhammo hetussa anidassanaappaá¹-ighassa dha
paccayo --- Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

nahetu anidassanaappaá¹-igho dhammo nahetussa anidassanaappaá¹-ighassa dhammass
--- Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipati ... tÄ«á¹‡i.

hetu anidassanaappaá¹-igho ca nahetu anidassanaappaá¹-igho ca dhammÄ• hetussa anid
dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati ... tÄ«á¹‡i (saá¹ƒkhittaá

<550> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanant
aÃ±Ã±amaÃ±Ã±e nava \Se V 146/, nissaye nava, upanissaye nava, purejÄ• te tÄ«á¹‡i, pac
Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ
sampayutte nava, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• nava, vigate nava, avigate

paccanÄ«yuddhÄ• ro

<551> hetu \Ne IV 387/ anidassanaappaá¹-igho dhammo hetussa anidassanaappaá¹-ighas
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<552> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetudukasanidassanasappaá¹-ighattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2-1. sahetukaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<1> sahetukaá¹ƒ \Be IV 325/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko kusalo dhammo up

sahetukaá¹ƒ \Ne IV 388/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko kusalo dhammo uppajj

Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<2> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, anantare ekaá¹ƒ, saman
ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, purejÄ• te ekaá¹ƒ, Ä
ekaá¹ƒ, Ä• hÄ• re ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

naadhipatipaccayo

<3> sahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko kusalo dhammo uppajjati naad
(saá¹ƒkhittaá¹ƒ).

<4> naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane ek
navipÄ• ke ekaá¹ƒ, navippayutte ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<5> sahetuko \Ne IV 389/ kusalo dhammo sahetukassa kusalassa dhammassa hetupaccay

sahetuko \Be IV 326/ kusalo dhammo sahetukassa kusalassa dhammassa Ä• rammaá¹‡ap
(saá¹ƒkhittaá¹ƒ.)

<6> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, anantare \Se V 148/ eka
sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, upanissaye ekaá¹ƒ, Ä• sevan
Ä• hÄ• re ekaá¹ƒ, indriye ekaá¹ƒ, jhÄ• ne ekaá¹ƒ, magge ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiy
ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<7> sahetuko kusalo dhammo sahetukassa kusalassa dhammassa Ä• rammaá¹‡apaccaye
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo.

<8> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. akusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ• di

<9> sahetukaá¹ƒ \Ne IV 390/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo dhammo
(1)

ahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo dhammo uppajjati hetupac

sahetukaá¹ƒ akusalaÃ±ca ahetukaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko akusal
hetupaccayÄ• . (1)

sahetukaá¹ƒ \Se V 149/ \Be IV 327/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo dh
Ä• rammaá¹‡apaccayÄ• . sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko akusalo d
Ä• rammaá¹‡apaccayÄ• . sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo
uppajjanti Ä• rammaá¹‡apaccayÄ• . (3)

ahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo dhammo uppajjati Ä• ramm

sahetukaá¹ƒ akusalaÃ±ca ahetukaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko akusal
Ä• rammaá¹‡apaccayÄ• . (1)

sahetukaá¹ƒ \Ne IV 391/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo dhammo uppa
(saá¹ƒkhittaá¹ƒ).

<10> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• ekaá¹ƒ, anantare paÃ±ca, sam
paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye paÃ±ca, purejÄ• te paÃ±c
paÃ±ca, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne paÃ±ca, magge paÃ±ca, sampayutte pa
atthiyÄ• paÃ±ca, natthiyÄ• paÃ±ca, vigate paÃ±ca, avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<11> sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko akusalo dhammo uppajjati na

sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko akusalo dhammo uppajjati \Se V 1
(saá¹ƒkhittaá¹ƒ).

<12> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te p
nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, navippayutte paÃ±ca (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ• di

<13> sahetuko \Be IV 328/ \Ne IV 392/ akusalo dhammo sahetukassa akusalassa dhamma
... dve.

sahetuko akusalo dhammo sahetukassa akusalassa dhammassa Ä• rammaá¹‡apaccayena

ahetuko akusalo dhammo ahetukassa akusalassa dhammassa Ä• rammaá¹‡apaccayena p

sahetuko akusalo ca ahetuko akusalo ca dhammÄ• sahetukassa akusalassa dhammassa
... tÄ«á¹‡i.

sahetuko akusalo dhammo sahetukassa akusalassa dhammassa adhipatipaccayena pacca
sahajÄ• tÄ• dhipati (saá¹ƒkhittaá¹ƒ).

<14> hetuyÄ• dve, Ä• rammaá¹‡e nava, adhipatiyÄ• ekaá¹ƒ, anantare nava, samanantare
aÃ±Ã±amaÃ±Ã±e paÃ±ca \Se V 151/, nissaye paÃ±ca, upanissaye nava, Ä• sevane nava,
tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte paÃ±ca, atthiyÄ• paÃ±
vigate nava, avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<15> sahetuko \Ne IV 393/ akusalo dhammo sahetukassa akusalassa dhammassa Ä• ram
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<16> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<17> sahetukaá¹ƒ \Be IV 329/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko abyÄ• kato d
hetupaccayÄ• ... tÄ«á¹‡i.

ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko abyÄ• kato dhammo uppajjati he

sahetukaá¹ƒ abyÄ• kataÃ±ca ahetukaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca sahetuko
hetupaccayÄ• ... tÄ«á¹‡i.

<18> hetuyÄ• \Ne IV 394/ nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare \S
samanantare cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha ... pe ... purejÄ• te dve, Ä• s
vipÄ• ke nava ... pe ... vippayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ•

<19> ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko abyÄ• kato dhammo uppaj

sahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko abyÄ• kato dhammo uppajjati na

ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko abyÄ• kato dhammo uppajjati naÄ

sahetukaá¹ƒ abyÄ• kataÃ±ca ahetukaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca ahetuko a
naÄ• rammaá¹‡apaccayÄ• . (1)

sahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko abyÄ• kato dhammo uppajjati n
(saá¹ƒkhittaá¹ƒ).

<20> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á¹
naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napacchÄ• jÄ• te na
dve, navipÄ• ke \Be IV 330/ paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitta

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Se V 153/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi s
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<21> sahetuko \Ne IV 395/ abyÄ• kato dhammo sahetukassa abyÄ• katassa dhammassa h
tÄ«á¹‡i.

sahetuko abyÄ• kato dhammo sahetukassa abyÄ• katassa dhammassa Ä• rammaá¹‡apacc

<22> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, sa
sahajÄ• te satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dve,
Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ
tÄ«á¹‡i, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta ... pe ... avigate satta (saá¹ƒkhitt

paccanÄ«yuddhÄ• ro

<23> sahetuko abyÄ• kato dhammo sahetukassa abyÄ• katassa dhammassa Ä• rammaá¹‡
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<24> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 154/ \Be IV 331/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yamp
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

sahetukadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3-1. hetusampayuttaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<25> hetusampayuttaá¹ƒ \Ne IV 396/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto kus
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<26> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ

paccanÄ«yaá¹ƒ

<27> naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ• sevane e
navipÄ• ke ekaá¹ƒ, navippayutte ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<28> hetusampayutto \Ne IV 397/ kusalo dhammo hetusampayuttassa kusalassa dhammas
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Se V 155/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ, anantare ekaá¹ƒ,
... kamme ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<29> hetusampayutto \Be IV 332/ kusalo dhammo hetusampayuttassa kusalassa dhammas
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo.

<30> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. akusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<31> hetusampayuttaá¹ƒ \Ne IV 398/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto ak
hetupaccayÄ• . (1)

hetuvippayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto akusalo dhammo upp

hetusampayuttaá¹ƒ akusalaÃ±ca hetuvippayuttaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca he
uppajjati hetupaccayÄ• . (1)

hetusampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto akusalo dhammo up
... tÄ«á¹‡i. (3)

hetuvippayuttaá¹ƒ \Se V 156/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto akusalo dh
Ä• rammaá¹‡apaccayÄ• . (1)

hetusampayuttaá¹ƒ akusalaÃ±ca hetuvippayuttaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca he
uppajjati Ä• rammaá¹‡apaccayÄ• . (1)

hetusampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto akusalo dhammo up
(saá¹ƒkhittaá¹ƒ).

<32> hetuyÄ• \Be IV 333/ \Ne IV 399/ tÄ«á¹‡i, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• ekaá¹ƒ
samanantare paÃ±ca, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upan
paÃ±ca, Ä• sevane paÃ±ca, kamme paÃ±ca, Ä• hÄ• re paÃ±ca, indriye paÃ±ca, jhÄ• ne pa

paÃ±ca, vippayutte paÃ±ca, atthiyÄ• paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetu-naadhipatipaccayÄ•

<33> hetusampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetuvippayutto akusalo dhamm
(1)

hetusampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto akusalo dhammo up
(saá¹ƒkhittaá¹ƒ).

<34> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te p
nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, navippayutte paÃ±ca (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Se V 157/ Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<35> hetusampayutto akusalo dhammo hetusampayuttassa akusalassa dhammassa hetup

hetusampayutto \Ne IV 400/ akusalo dhammo hetusampayuttassa akusalassa dhammassa
... tÄ«á¹‡i.

hetuvippayutto akusalo dhammo hetuvippayuttassa akusalassa dhammassa Ä• rammaá¹‡a
tÄ«á¹‡i.

hetusampayutto \Be IV 334/ akusalo ca hetuvippayutto akusalo ca dhammÄ• hetusampayu
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<36> hetuyÄ• dve, Ä• rammaá¹‡e nava, adhipatiyÄ• ekaá¹ƒ, anantare nava, samanantare

aÃ±Ã±amaÃ±Ã±e paÃ±ca, nissaye paÃ±ca, upanissaye nava, Ä• sevane nava, kamme tÄ«
tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte paÃ±ca, atthiyÄ• paÃ±ca ... pe ... avig
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<37> hetusampayutto akusalo dhammo hetusampayuttassa akusalassa dhammassa Ä• ra
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<38> nahetuyÄ• \Se V 158/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<39> hetusampayuttaá¹ƒ \Ne IV 401/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto
hetupaccayÄ• ... tÄ«á¹‡i.

hetuvippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetuvippayutto abyÄ• kato dhamm
tÄ«á¹‡i.

hetusampayuttaá¹ƒ abyÄ• kataÃ±ca hetuvippayuttaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-i
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<40> hetuyÄ• \Be IV 335/ nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare ca
cattÄ• ri, sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha ... pe ... purejÄ• te dve, Ä• sevane dve, ka
... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ•

<41> hetuvippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetuvippayutto abyÄ• kato dh
nahetupaccayÄ• . (1)

hetusampayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetuvippayutto abyÄ• kato \Se V
naÄ• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<42> nahetuyÄ• \Ne IV 402/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naana
nasamanantare tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te n
naÄ• sevane nava, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá
ekaá¹ƒ, nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (sa

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<43> hetusampayutto abyÄ• kato dhammo hetusampayuttassa abyÄ• katassa dhammassa
tÄ«á¹‡i.

hetusampayutto abyÄ• kato dhammo hetusampayuttassa abyÄ• katassa dhammassa Ä• ra
(saá¹ƒkhittaá¹ƒ).

<44> hetuyÄ• \Be IV 336/ tÄ«á¹‡i, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, anantare
cattÄ• ri, vipÄ• ke cattÄ• ri ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<45> hetusampayutto \Ne IV 403/ abyÄ• kato dhammo hetusampayuttassa abyÄ• katassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<46> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetusampayuttadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4-1. hetusahetukaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<47> hetuÃ±ceva sahetukaÃ±ca kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca ku
hetupaccayÄ• ... tÄ«á¹‡i.

sahetukaÃ±ceva na ca hetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ceva na ca hetu
hetupaccayÄ• ... tÄ«á¹‡i.

hetuÃ±ceva \Ne IV 404/ sahetukaÃ±ca kusalaÃ±ca sahetukaÃ±ceva na ca hetuá¹ƒ kusalaÃ
hetu ceva sahetuko ca kusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<48> hetuyÄ• \Be IV 337/ nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, Ä• hÄ• re nava
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<49> hetuÃ±ceva sahetukaÃ±ca kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko \Se V
uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<50> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, n
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<51> hetu ceva sahetuko ca kusalo dhammo hetussa ceva sahetukassa ca kusalassa dhar
paccayo (saá¹ƒkhittaá¹ƒ).

<52> hetuyÄ• \Ne IV 405/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava,
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava,
tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<53> hetu ceva sahetuko ca kusalo dhammo hetussa ceva sahetukassa ca kusalassa dhar
paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹

<54> nahetuyÄ• \Be IV 338/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 162/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomap

paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. akusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<55> hetuÃ±ceva sahetukaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<56> hetuyÄ• \Ne IV 406/ nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, Ä• hÄ• re nava
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<57> hetuÃ±ceva sahetukaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca
naadhipatipaccayÄ• ... nava (saá¹ƒkhittaá¹ƒ).

<58> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<59> hetu ceva sahetuko ca akusalo dhammo hetussa ceva sahetukassa ca akusalassa dh

paccayo (saá¹ƒkhittaá¹ƒ).

<60> hetuyÄ• \Se V 163/ \Be IV 339/ tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... Ä• sevane nava
Ä• hÄ• re tÄ«á¹‡i, indriye jhÄ• ne magge tÄ«á¹‡i, sampayutte nava ... pe ... avigate nava (s

paccanÄ«yuddhÄ• ro

<61> hetu \Ne IV 407/ ceva sahetuko ca akusalo dhammo hetussa ceva sahetukassa ca ak
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<62> nahetuyÄ• nava, naÄ• rammaá¹‡e nava ... pe ... noavigate nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<63> hetuÃ±ceva sahetukaÃ±ca abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<64> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, vipÄ• ke nava ... pe ... avig
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<65> hetuÃ±ceva sahetukaÃ±ca abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko
uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<66> naadhipatiyÄ• \Ne IV 408/ nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• se
navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 164/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ro sampayuttavÄ•
vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<67> hetu \Be IV 340/ ceva sahetuko ca abyÄ• kato dhammo hetussa ceva sahetukassa ca
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<68> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, v
... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<69> hetu ceva sahetuko ca abyÄ• kato dhammo hetussa ceva sahetukassa ca abyÄ• kata
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayen

<70> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 409/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetusahetukadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5-1. hetuhetusampayuttaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<71> hetuÃ±ceva hetusampayuttaÃ±ca kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva hetusam uppajjati hetupaccayÄ• . hetuÃ±ceva \Be IV 341/ hetusampayuttaÃ±ca kusalaá¹ƒ dhammaá ceva na ca hetu kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<72> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<73> hetuÃ±ceva \Ne IV 410/ hetusampayuttaÃ±ca kusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu c kusalo dhammo uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<74> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, n nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

adhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<75> hetu ceva hetusampayutto ca kusalo dhammo hetussa ceva hetusampayuttassa ca k
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<76> hetuyÄ• \Se V 166/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava .
kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<77> hetu ceva hetusampayutto ca kusalo dhammo hetussa ceva hetusampayuttassa ca k
dhammassa Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upaniss
(saá¹ƒkhittaá¹ƒ).

<78> nahetuyÄ• \Be IV 342/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. akusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<79> hetuÃ±ceva hetusampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva hetusa
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<80> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<81> hetuÃ±ceva hetusampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva hetusa
uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<82> naadhipatiyÄ• \Ne IV 412/ nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• se
navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 167/ naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<83> hetu ceva hetusampayutto ca akusalo dhammo hetussa ceva hetusampayuttassa ca
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 343/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme tÄ«á¹
pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<84> hetu ceva hetusampayutto ca akusalo dhammo hetussa ceva hetusampayuttassa ca
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<85> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 413/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<86> hetuÃ±ceva \Se V 168/ hetusampayuttaÃ±ca abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca he
abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme nava, vipÄ• ke nava ... pe ... avigate n

naadhipatipaccayo

<87> hetuÃ±ceva hetusampayuttaÃ±ca abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva he
dhammo uppajjati naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<88> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Be IV 344/ naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• \Ne IV 414/ hetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<89> hetu ceva hetusampayutto ca abyÄ• kato dhammo hetussa ceva hetusampayuttassa
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<90> hetuyÄ• \Se V 169/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... Ä• seva
vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge sampayutte nava ...

(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<91> hetu ceva hetusampayutto ca abyÄ• kato dhammo hetussa ceva hetusampayuttassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<92> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

hetuhetusampayuttadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6-1. nahetusahetukaduka-kusalattikaá¹ƒ

1-2. kusalÄ• kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<93> nahetuá¹ƒ \Be IV 345/ \Ne IV 415/ sahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahe
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<94> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ (sabbattha ekaá¹ƒ), avigate ekaá¹ƒ.

naadhipatiyÄ• ekaá¹ƒ, napurejÄ• te ekaá¹ƒ ... pe ... navipÄ• ke ekaá¹ƒ, navippayutte \Se V
(paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

hetupaccayo

<95> nahetuá¹ƒ sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko akusalo d
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<96> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ (sabbattha ekaá¹ƒ), avigate ekaá¹ƒ. (hetupac
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ, paÃ±hÄ• vÄ• repi imesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ hetupacca

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<97> nahetuá¹ƒ \Ne IV 416/ sahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahe
uppajjati hetupaccayÄ• . nahetuá¹ƒ sahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahe
uppajjati hetupaccayÄ• . nahetuá¹ƒ sahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahe
nahetu ahetuko abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko abyÄ• kato dh
... tÄ«á¹‡i.

nahetuá¹ƒ \Be IV 346/ sahetukaá¹ƒ abyÄ• kataÃ±ca nahetuá¹ƒ ahetukaá¹ƒ abyÄ• kataÃ±ca
\Se V 171/ sahetuko abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ

<98> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca ... pe ... purejÄ• te Ä• se
vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<99> nahetuá¹ƒ ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko abyÄ• ka
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<100> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava, naanantare tÄ«á
417/ tÄ«á¹‡i, naaÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, naupanissaye tÄ«á¹‡i, napurejÄ• te nava, napac
nava, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitta

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡apaccayo

<101> nahetu sahetuko abyÄ• kato dhammo nahetussa sahetukassa abyÄ• katassa dham
paccayo (saá¹ƒkhittaá¹ƒ).

<102> Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, samanantare cattÄ
aÃ±Ã±amaÃ±Ã±e cha, nissaye \Se V 172/ satta, upanissaye \Be IV 347/ cattÄ• ri, purejÄ• te
Ä• sevane dve, kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ
tÄ«á¹‡i, sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ• satta, natthiyÄ• cattÄ• ri, vigate cattÄ
satta (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<103> nahetu sahetuko abyÄ• kato dhammo nahetussa sahetukassa abyÄ• katassa dham
IV 418/ paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo (saá¹ƒ

<104> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

nahetusahetukadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7-1. sappaccayaduka-kusalattikaá¹ƒ

1-2. kusalÄ• kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> sappaccayaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo kusalo dhammo uppajjati
(saá¹ƒkhittaá¹ƒ).

<2> hetuyÄ• \Se V 173/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... aviga
(saá¹ƒkhittaá¹ƒ).

naadhipatipaccayo

<3> sappaccayaá¹ƒ \Ne IV 419/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo kusalo dham
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<4> naadhipatiyÄ• \Be IV 348/ ekaá¹ƒ, napurejÄ• te ekaá¹ƒ, napacchÄ• jÄ• te ekaá¹ƒ, naÄ
ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, navippayutte ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

paccayacatukkaá¹ƒ

hetupaccayo

<5> sappaccayo kusalo dhammo sappaccayassa kusalassa dhammassa hetupaccayena p

<6> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

<7> sappaccayaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo akusalo dhammo uppaj

(saá¹ƒkhittaá¹ƒ.)

<8> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (sahajÄ• tavÄ• repi ... sabbattha ekaá¹ƒ).

3. abyÄ• katapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<9> sappaccayaá¹ƒ \Se V 174/ \Ne IV 420/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sappacca uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<10> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ (sabbattha ekaá¹ƒ, sa

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<11> sappaccayo abyÄ• kato dhammo sappaccayassa abyÄ• katassa dhammassa hetupa

sappaccayo abyÄ• kato dhammo sappaccayassa abyÄ• katassa dhammassa Ä• rammaá¹‡

appaccayo \Be IV 349/ abyÄ• kato dhammo sappaccayassa abyÄ• katassa dhammassa Ä•

sappaccayo \Ne IV 421/ abyÄ• kato dhammo sappaccayassa abyÄ• katassa dhammassa u

appaccayo abyÄ• kato dhammo sappaccayassa abyÄ• katassa dhammassa upanissayapa Ä• rammaá¹‡Å«panissayo. (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve, adhipatiyÄ• dve, anantare ekaá¹ƒ ... pe ... nissaye ek

purejÄ• te ekaá¹ƒ, pacchÄ• jÄ• te ekaá¹ƒ, (sabbattha ekaá¹ƒ), avigate ekaá¹ƒ (saá¹ƒkhittaá

paccanÄ«yuddhÄ• ro

<12> sappaccayo abyÄ• kato dhammo sappaccayassa abyÄ• katassa \Se V 175/ dhamma
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo.

appaccayo abyÄ• kato dhammo sappaccayassa abyÄ• katassa dhammassa Ä• rammaá¹‡a
upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<13> nahetuyÄ• dve, naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

sappaccayadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8-1. saá¹…khataduka-kusalattikaá¹ƒ

<14> saá¹…khataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹…khato kusalo dhammo uppajja
(saá¹ƒkhittaá¹ƒ. sappaccayasadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

saá¹…khatadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9-1. sanidassanaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<15> anidassanaá¹ƒ \Be IV 350/ \Ne IV 422/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano k
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<16> hetuyÄ• \Se V 176/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (sahajÄ• paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

2. akusalapadaá¹ƒ

hetupaccayo

<17> anidassanaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano akusalo dhammo uppaj (saá¹ƒkhittaá¹ƒ).

<18> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (sahajÄ• tavÄ• repi . paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

hetupaccayo

<19> anidassanaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anidassano abyÄ• kato dhammo (saá¹ƒkhittaá¹ƒ).

<20> hetuyÄ• \Ne IV 423/ tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• tÄ«á¹‡i ... pe ... avi (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• tÄ«á¹‡i (sabbattha tÄ«á¹‡i), nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<21> anidassano \Se V 177/ abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammas tÄ«á¹‡i.

sanidassano \Be IV 351/ abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammassa Ä
(1)

anidassano abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammassa Ä• rammaá¹‡a

sanidassano abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammassa adhipatipacca
Ä• rammaá¹‡Ä• dhipati. (1)

anidassano abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammassa adhipatipacca
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. anidassano abyÄ• kato dhammo sanidassanas
anidassanassa abyÄ• katassa ca dhammassa adhipatipaccayena paccayo --- sahajÄ• tÄ• d

sanidassano \Ne IV 424/ abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammassa u
pakatÅ«panissayo. (1)

anidassano abyÄ• kato dhammo anidassanassa abyÄ• katassa dhammassa upanissayapa
Ä• rammaá¹‡Å«panissayo, anantarÅ«panissayo, pakatÅ«panissayo ... pe .... (1) (saá¹ƒkhitt

<22> purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane ekaá¹ƒ, kamme \Se V 178/ tÄ«á
(sabbattha tÄ«á¹‡i) sampayutte ekaá¹ƒ, vippayutte tÄ«á¹‡i, atthiyÄ• paÃ±ca, natthiyÄ• eka
avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

sanidassanadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(appaccayampi asaá¹…khatampi sanidassanampi na labbhati.)

10-1. sappaá¹-ighaduka-kusalattikaá¹ƒ

1-2. kusalÄ• kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<23> appaá¹-ighaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho kusalo dhammo uppajja
(saá¹ƒkhittaá¹ƒ).

<24> hetuyÄ• \Be IV 352/ \Ne IV 425/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... vippayutte ek
avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<25> appaá¹-ighaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho akusalo dhammo uppa
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<26> sappaá¹-ighaá¹ƒ \Se V 179/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho abyÄ
hetupaccayÄ• . sappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho abyÄ• k
hetupaccayÄ• . sappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho abyÄ•
ca dhammÄ• uppajjanti hetupaccayÄ• ... nava.

appaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho abyÄ• kato dhammo upp
(saá¹ƒkhittaá¹ƒ).

<27> hetuyÄ• nava, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• nava ... pe ... aÃ±Ã±amaÃ±Ã±e c
upanissaye ekaá¹ƒ, purejÄ• te Ä• sevane ekaá¹ƒ, kamme nava, vipÄ• ke nava ... pe ... avig
(saá¹ƒkhittaá¹ƒ).

nahetupaccayo

<28> sappaá¹-ighaá¹ƒ \Ne IV 426/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho abyÄ
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<29> nahetuyÄ• nava ... pe ... novigate nava (sabbattha nava, saá¹ƒkhittaá¹ƒ).

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<30> appaá¹-igho abyÄ• kato dhammo appaá¹-ighassa abyÄ• katassa dhammassa hetupa
(saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• \Be IV 353/ tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare ekaá
sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e cha, nissaye nava, upanissaye dve, purejÄ• te tÄ«á¹‡i,
tÄ«á¹‡i, Ä• sevane ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i, indriye paÃ
magge tÄ«á¹‡i, sampayutte ekaá¹ƒ, vippayutte cattÄ• ri, atthiyÄ• nava, natthiyÄ• ekaá¹ƒ, v
nava.

paccanÄ«yuddhÄ• ro

<32> sappaá¹-igho abyÄ• kato dhammo sappaá¹-ighassa abyÄ• katassa dhammassa saha
(saá¹ƒkhittaá¹ƒ).

<33> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 427/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

sappaá¹-ighadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11-1. rÅ«pÄ«duka-kusalattikaá¹ƒ

1-2. kusalÄ• kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<34> arÅ«piá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« kusalo dhammo uppajjati hetupa

<35> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... p
ekaá¹ƒ).

<36> arÅ«piá¹ƒ \Se V 181/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« akusalo dhammo up
(saá¹ƒkhittaá¹ƒ).

<37> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. saha
... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

3. abyÄ• katapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<38> rÅ«piá¹ƒ \Be IV 354/ \Ne IV 428/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« abyÄ•
hetupaccayÄ• ... tÄ«á¹‡i.

arÅ«piá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« abyÄ• kato dhammo uppajjati het

rÅ«piá¹ƒ abyÄ• kataÃ±ca arÅ«piá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca rÅ«pÄ« abyÄ•
hetupaccayÄ• ... tÄ«á¹‡i.

rÅ«piá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« abyÄ• kato dhammo uppajjati Ä• ra
(saá¹ƒkhittaá¹ƒ).

<39> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare tÄ«á¹‡i, saman
aÃ±Ã±amaÃ±Ã±e cha ... pe ... purejÄ• te ekaá¹ƒ, Ä• sevane ekaá¹ƒ, kamme nava, vipÄ• ke
nava (saá¹ƒkhittaá¹ƒ).

<40> nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nakamme d

naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne dve, namagge nava, nasampayutte tÄ«á¹‡
dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

paccayacatukkaá¹ƒ

hetupaccayo

<41> arÅ«pÄ« \Ne IV 429/ abyÄ• kato dhammo arÅ«pissa abyÄ• katassa dhammassa hetu
(saá¹ƒkhittaá¹ƒ).

<42> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare ekaá¹ƒ, samana
satta, aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye dve, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ•
ekaá¹ƒ, kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cattÄ• ri, indriye cha, jhÄ• ne tÄ«á¹‡i, m
sampayutte ekaá¹ƒ, vippayutte dve ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Be IV 355/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

rÅ«pÄ«dukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11-1. lokiyaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<43> lokiyaá¹ƒ \Se V 183/ \Ne IV 430/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo kusalo dham
hetupaccayÄ• . (1)

lokuttaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro kusalo dhammo uppajjati hetupacca

lokiyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo kusalo dhammo uppajjati Ä• rammaá¹‡apa

lokuttaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro kusalo dhammo uppajjati Ä• ramma
(saá¹ƒkhittaá¹ƒ.)

<44> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve ... pe ... kamme dve ... pe ... aviga
(saá¹ƒkhittaá¹ƒ, anulomaá¹ƒ).

<45> naadhipatiyÄ• dve ... pe ... naÄ• sevane ekaá¹ƒ ... pe ... navippayutte dve (saá¹ƒkhit

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<46> lokiyo \Ne IV 431/ kusalo dhammo lokiyassa kusalassa dhammassa hetupaccayena p

lokuttaro \Be IV 356/ kusalo dhammo lokuttarassa kusalassa dhammassa hetupaccayena p

lokiyo kusalo dhammo lokiyassa kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo.

lokuttaro kusalo dhammo lokiyassa kusalassa \Se V 184/ dhammassa Ä• rammaá¹‡apacca

lokiyo kusalo dhammo lokiyassa kusalassa dhammassa adhipatipaccayena paccayo --- Ä•
sahajÄ• tÄ• dhipati. (1)

lokuttaro kusalo dhammo lokuttarassa kusalassa dhammassa adhipatipaccayena paccayo
lokuttaro kusalo dhammo lokiyassa kusalassa dhammassa adhipatipaccayena paccayo --- Ä
(saá¹ƒkhittaá¹ƒ.)

<47> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve, samanantare d
... upanissaye cattÄ• ri, Ä• sevane dve, kamme dve, Ä• hÄ• re dve ... pe ... avigate dve (saá

2. akusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<48> lokiyaá¹ƒ \Ne IV 432/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo akusalo dhammo uppa
(saá¹ƒkhittaá¹ƒ).

<49> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ, saha
... paÃ±hÄ• vÄ• ropi sabbattha sadisÄ•).

3. abyÄ• katapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<50> lokiyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo abyÄ• kato dhammo uppajjati h

lokuttaraá¹ƒ \Be IV 357/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro \Se V 185/ abyÄ• ka
hetupaccayÄ• ... tÄ«á¹‡i.

lokiyaá¹ƒ \Ne IV 433/ abyÄ• kataÃ±ca lokuttaraá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca l
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<51> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... Ä• sevane ekaá¹ƒ, kamme paÃ±ca, vip
avigate paÃ±ca (saá¹ƒkhittaá¹ƒ, anulomaá¹ƒ).

<52> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve ... pe ... napurejÄ• t
napacchÄ• jÄ• te paÃ±ca ... pe ... nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, naÄ• hÄ• re ekaá¹
nasampayutte tÄ«á¹‡i, navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhitta

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

paccayacatukkaá¹ƒ

hetupaccayo

<53> lokiyo abyÄ• kato dhammo lokiyassa abyÄ• katassa dhammassa hetupaccayena pac

lokuttaro abyÄ• kato dhammo lokuttarassa abyÄ• katassa dhammassa hetupaccayena pacc
(saá¹ƒkhittaá¹ƒ).

<54> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, sa
aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dve, pacchÄ• jÄ• te d
cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri ... pe ... magge cattÄ• ri, sampayutte dve, vip
tÄ«á¹‡i, atthiyÄ• satta ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«yan
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

lokiyadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13-1. kenaciviÃ±Ã±eyyaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<55> kenaci \Be IV 358/ \Ne IV 434/ viÃ±Ã±eyyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kenac
dhammo uppajjati hetupaccayÄ• . kenaci viÃ±Ã±eyyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca k
dhammo uppajjati hetupaccayÄ• . kenaci viÃ±Ã±eyyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca k
kenaci naviÃ±Ã±eyyo kusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

<56> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

naadhipatipaccayo

<57> kenaci viÃ±Ã±eyyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo kusalo dh
naadhipatipaccayÄ• (saá¹ƒkhittaá¹ƒ).

<58> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava,
... pe ... navippayutte nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Se V 187/ paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi s
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

paccayacatukkaá¹ƒ

hetupaccayo

<59> kenaci \Ne IV 435/ viÃ±Ã±eyyo kusalo dhammo kenaci viÃ±Ã±eyyassa kusalassa dh
paccayo (saá¹ƒkhittaá¹ƒ).

<60> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samanantare
... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Be IV 359/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ. kenaci viÃ±Ã±eyyaá¹ƒ akus
abyÄ• katampi kenaci viÃ±Ã±eyyakusalasadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

kenaciviÃ±Ã±eyyadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

cÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14-1. Ä• savaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<1> noÄ• savaá¹ƒ \Se V 188/ \Ne IV 436/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo kusa
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<2> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... kamme ekaá¹ƒ ... pe ... avigate ekaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

2. akusalapadaá¹ƒ

hetupaccayo

<3> Ä• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo akusalo dhammo uppajjati hetu

<4> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava ... pe ... nakamme tÄ«á¹‡i, navipÄ• ke nava, navip
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi sabbattha vitthÄ• retabbo.)

<5> Ä• savo akusalo dhammo Ä• savassa akusalassa dhammassa hetupaccayena paccay

<6> hetuyÄ• \Se V 189/ satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (majjhe tiá¹‡á¹‡aá¹ƒ
labbhati) \Ne IV 437/, anantare nava ... pe ... upanissaye nava, Ä• sevane \Be IV 360/ nava,
pe ... jhÄ• ne tÄ«á¹‡i, magge nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

3. abyÄ• katapadaá¹ƒ

hetupaccayo

<7> noÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo abyÄ• kato dhammo up
(saá¹ƒkhittaá¹ƒ).

<8> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ. sahaj
paccayavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

Ä• savadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

15-1. sÄ• savaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

hetupaccayo

<9> sÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo kusalo dhammo uppajjati hetup

anÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• savo kusalo dhammo uppajjati hetupa
)

<10> hetuyÄ• \Ne IV 438/ dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve ... pe ... avigate dve (s
anulomaá¹ƒ).

<11> naadhipatiyÄ• dve ... pe ... naÄ• sevane ekaá¹ƒ ... pe ... navippayutte dve (saá¹ƒkhitt
paccanÄ«yaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi sabbattha dve).

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<12> sÄ• savo \Se V 190/ kusalo dhammo sÄ• savassa kusalassa dhammassa hetupaccay

anÄ• savo kusalo dhammo anÄ• savassa kusalassa dhammassa hetupaccayena paccayo.

<13> hetuyÄ• \Be IV 361/ dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve ... p
upanissaye cattÄ• ri, Ä• sevane dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. akusalapadaá¹ƒ

hetupaccayo

<14> sÄ• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo akusalo dhammo uppajjati h
(saá¹ƒkhittaá¹ƒ).

<15> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi \Ne IV 439/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

hetupaccayo

<16> sÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo abyÄ• kato dhammo uppa

anÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• savo abyÄ• kato dhammo uppajja
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo abyÄ• kato dhammo uppajjati hetupaccayÄ•
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo abyÄ• kato ca anÄ• savo abyÄ• kato ca dha
(3)

sÄ• savaá¹ƒ abyÄ• kataÃ±ca anÄ• savaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca sÄ• sav
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<17> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... Ä• sevane ekaá¹ƒ
... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve, napurejÄ• te cattÄ• ri, na
paÃ±ca, nakamme ... pe ... namagge ekaá¹ƒ ... pe ... navippayutte dve ... pe ... novigate tÄ«
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi sabbattha vitthÄ• retabbo.)

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<18> sÄ• savo \Be IV 362/ \Ne IV 440/ abyÄ• kato dhammo sÄ• savassa abyÄ• katassa dh
paccayo. (1)

anÄ• savo abyÄ• kato dhammo anÄ• savassa abyÄ• katassa dhammassa hetupaccayena p

<19> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• anantare samanantare cattÄ•
aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, purejÄ• te pacchÄ• jÄ• te dve, Ä
pe ... magge cattÄ• ri, sampayutte dve, vippayutte tÄ«á¹‡i ... pe ... avigate satta (saá¹ƒkhitta

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

sÄ• savadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

16-1. Ä• savasampayuttaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<20> Ä• savavippayuttaá¹ƒ \Se V 192/ \Ne IV 441/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• sav
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<21> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. saha
... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

2. akusalapadaá¹ƒ

hetupaccayo

<22> Ä• savasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto akusalo
hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savavippayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasampayutto akusalo dham
(1)

Ä• savasampayuttaá¹ƒ \Be IV 363/ akusalaÃ±ca Ä• savavippayuttaá¹ƒ akusalaÃ±ca dhamm
Ä• savasampayutto akusalo dhammo uppajjati hetupaccayÄ• . (1)

<23> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. sa
... sampayuttavÄ• repi sabbattha paÃ±ca.)

nahetuyÄ• \Ne IV 442/ ekaá¹ƒ, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca ... pe ... naka
paÃ±ca, navippayutte paÃ±ca (saá¹ƒkhittaá¹ƒ).

<24> Ä• savasampayutto akusalo dhammo Ä• savasampayuttassa akusalassa dhammass
tÄ«á¹‡i.

Ä• savavippayutto \Se V 193/ akusalo dhammo Ä• savasampayuttassa akusalassa dhamm
(1)

Ä• savasampayutto akusalo ca Ä• savavippayutto akusalo ca dhammÄ• Ä• savasampayut
hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e nava, adhipatiyÄ• ekaá¹ƒ, anantare samanantare n
nissaye paÃ±ca, upanissaye Ä• sevane nava, kamme Ä• hÄ• re indriye jhÄ• ne magge tÄ«á
... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

hetupaccayo

<26> Ä• savavippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto abyÄ•
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<27> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Ne IV 443/ ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ, naadhipatiyÄ• ekaá¹ƒ ... pe ... no
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi sabbattha ekaá¹ƒ).

<28> Ä• savavippayutto \Be IV 364/ abyÄ• kato dhammo Ä• savavippayuttassa abyÄ• kata
paccayo (saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

Ä• savasampayuttadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

17-1. Ä• savasÄ• savaduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

hetupaccayo

<30> sÄ• savaÃ±ceva \Se V 194/ no ca Ä• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• s
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<31> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

2. akusalapadaá¹ƒ

hetupaccayo

<32> Ä• savaÃ±ceva \Ne IV 444/ sÄ• savaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo ceva no ca
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savaÃ±ceva sÄ• savaÃ±ca akusalaÃ±ca sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ akusalaÃ±c
sÄ• savo ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<33> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<34> sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo ceva sÄ
uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<35> nahetuyÄ• \Be IV 365/ ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• j
nava, nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte \Se V 195/ nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<36> Ä• savo \Ne IV 445/ ceva sÄ• savoca akusalo dhammo Ä• savassa ceva sÄ• savassa
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<37> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye Ä• sevan
indriye jhÄ• ne tÄ«á¹‡i, magge sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<38> Ä• savo ceva sÄ• savo ca akusalo dhammo Ä• savassa ceva sÄ• savassa ca akusal
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye

<39> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

3. abyÄ• katapadaá¹ƒ

hetupaccayo

<40> sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo ce
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<41> hetuyÄ• \Se V 196/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhit

(sahajÄ• tavÄ• repi \Ne IV 446/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

Ä• savasÄ• savadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

18-1. Ä• savaÄ• savasampayuttaduka-kusalattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

akusalapadaá¹ƒ

hetupaccayo

<42> Ä• savaÃ±ceva \Be IV 366/ Ä• savasampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icc
Ä• savasampayutto ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savasa
akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca akusalaÃ±ca Ä• savasampayuttaÃ±ceva no ca Ä
paá¹-icca Ä• savo ceva Ä• savasampayutto ca akusalo dhammo uppajjati hetupaccayÄ• ...

<43> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

naadhipatipaccayo

<44> Ä• savaÃ±ceva \Se V 197/ \Ne IV 447/ Ä• savasampayuttaÃ±ca akusalaá¹ƒ dhamma
Ä• savasampayutto ca akusalo dhammo uppajjati naadhipatipaccayÄ• .

<45> naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ• sevane nava, n
nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... sampayuttavÄ• repi sabbattha nava.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<46> Ä• savo ceva Ä• savasampayutto ca akusalo dhammo Ä• savassa ceva Ä• savasamp
dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<47> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹

nahetuyÄ• \Be IV 367/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Ne IV 448/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomap
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

Ä• savaÄ• savasampayuttadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

19-1. Ä• savavippayuttasÄ• savaduka-kusalattikaá¹ƒ

kusalapadaá¹ƒ

hetupaccayo

<48> Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutt
uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-ic
anÄ• savo kusalo dhammo uppajjati hetupaccayÄ• . (2) (saá¹ƒkhittaá¹ƒ.)

<49> hetuyÄ• \Se V 198/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbo.)

abyÄ• katapadaá¹ƒ

hetupaccayo

<50> Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavipp
dhammo uppajjati hetupaccayÄ• . (1)

Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayut
uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ pa
sÄ• savo abyÄ• kato dhammo uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ
paá¹-icca Ä• savavippayutto sÄ• savo abyÄ• kato ca Ä• savavippayutto anÄ• savo abyÄ• k
hetupaccayÄ• . (3)

Ä• savavippayuttaá¹ƒ \Ne IV 449/ sÄ• savaá¹ƒ abyÄ• kataÃ±ca Ä• savavippayuttaá¹ƒ anÄ•
dhammaá¹ƒ paá¹-icca Ä• savavippayutto sÄ• savo abyÄ• kato dhammo uppajjati hetupacca

<51> hetuyÄ• \Be IV 368/ paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... Ä• se
paÃ±ca, vipÄ• ke paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<52> Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavipp
dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<53> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve \Se V 199/ ... pe ...
napacchÄ• jÄ• te naÄ• sevane paÃ±ca, nakamme navipÄ• ke ... pe ... namagge ekaá¹ƒ ... p
pe ... novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi paccayavÄ• ropi nissayavÄ• ropi saá¹ƒsaá¹-á¹-havÄ• ropi sampayuttav
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<54> Ä• savavippayutto sÄ• savo abyÄ• kato dhammo Ä• savavippayuttassa sÄ• savassa
hetupaccayena paccayo.

Ä• savavippayutto \Ne IV 450/ anÄ• savo abyÄ• kato dhammo Ä• savavippayuttassa anÄ•
hetupaccayena paccayo. Ä• savavippayutto anÄ• savo abyÄ• kato dhammo Ä• savavippay
dhammassa hetupaccayena paccayo. Ä• savavippayutto anÄ• savo abyÄ• kato dhammo Ä
abyÄ• katassa ca Ä• savavippayuttassa anÄ• savassa abyÄ• katassa ca dhammassa hetu

Ä• savavippayutto sÄ• savo abyÄ• kato dhammo Ä• savavippayuttassa sÄ• savassa abyÄ
Ä• rammaá¹‡apaccayena paccayo. (1)

Ä• savavippayutto \Be IV 369/ anÄ• savo abyÄ• kato dhammo Ä• savavippayuttassa anÄ•
Ä• rammaá¹‡apaccayena paccayo. Ä• savavippayutto anÄ• savo abyÄ• kato dhammo Ä• s
abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2) (saá¹ƒkhittaá¹ƒ.)

<55> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri, s
sahajÄ• te paÃ±ca \Se V 200/, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, p
ekaá¹ƒ, kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri ... pe ... avigate satta (saá¹ƒk

paccanÄ«yuddhÄ• ro

<56> Ä• savavippayutto sÄ• savo abyÄ• kato dhammo Ä• savavippayuttassa sÄ• savassa
Ä• rammaá¹‡apaccayena paccayo ... sahajÄ• tapaccayena paccayo ... upanissayapaccaye
purejÄ• tapaccayena paccayo ... pacchÄ• jÄ• tapaccayena paccayo ... Ä• hÄ• rapaccayena
paccayo (saá¹ƒkhittaá¹ƒ).

<57> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 451/ naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya

gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

Ä• savavippayuttasÄ• savadukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

20-1. saÃ±Ã±ojanaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> nosaÃ±Ã±ojanaá¹ƒ \Se V 201/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano kusalo
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<2> hetuyÄ• \Be IV 370/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhitt

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<3> saÃ±Ã±ojanaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano akusalo dhammo upp
saÃ±Ã±ojanaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano akusalo dhammo uppaj
saÃ±Ã±ojanaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano akusalo ca nosaÃ±Ã±ojan
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

<4> hetuyÄ• \Ne IV 452/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nav

nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nakamme tÄ«á¹‡i ... pe ... navippayutte na
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<5> saÃ±Ã±ojano \Se V 202/ akusalo dhammo saÃ±Ã±ojanassa akusalassa dhammassa h
(saá¹ƒkhittaá¹ƒ).

<6> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye Ä• sevan
Ä• hÄ• re indriye jhÄ• ne tÄ«á¹‡i, magge sampayutte nava ... pe ... avigate nava (saá¹ƒkhitt

<7> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

abyÄ• katapadaá¹ƒ

hetupaccayo

<8> nosaÃ±Ã±ojanaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano abyÄ• kato d
(saá¹ƒkhittaá¹ƒ).

<9> hetuyÄ• \Be IV 371/ \Ne IV 453/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

21-1. saÃ±Ã±ojaniyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<10> saÃ±Ã±ojaniyaá¹ƒ \Se V 203/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo kusalo
hetupaccayÄ• . (1)

asaÃ±Ã±ojaniyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca asaÃ±Ã±ojaniyo kusalo dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

<11> hetuyÄ• dve, Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(yathÄ• cÅ«á¸·antaraduke lokiyadukagamanaá¹ƒ, evaá¹ƒ imampi Ã±Ä• tabbaá¹ƒ. sahajÄ•
paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

<12> saÃ±Ã±ojaniyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo akusalo dhamm
(saá¹ƒkhittaá¹ƒ).

<13> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

abyÄ• katapadaá¹ƒ

hetupaccayo

<14> saÃ±Ã±ojaniyaá¹ƒ \Ne IV 454/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo a
hetupaccayÄ• . (1)

asaÃ±Ã±ojaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca asaÃ±Ã±ojaniyo abyÄ• kato dha
V 204/. asaÃ±Ã±ojaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo abyÄ• kat
hetupaccayÄ• . asaÃ±Ã±ojaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojaniyo ab
abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

saÃ±Ã±ojaniyaá¹ƒ abyÄ• kataÃ±ca asaÃ±Ã±ojaniyaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-
dhammo uppajjati hetupaccayÄ• . (1)

<15> hetuyÄ• \Be IV 372/ paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... aviga
(saá¹ƒkhittaá¹ƒ).

cÅ«á¸·antaraduke lokiyadukasadisaá¹ƒ. (sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi vit

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<16> saÃ±Ã±ojaniyo abyÄ• kato dhammo saÃ±Ã±ojaniyassa abyÄ• katassa dhammassa h

asaÃ±Ã±ojaniyo abyÄ• kato dhammo asaÃ±Ã±ojaniyassa abyÄ• katassa dhammassa hetu
(saá¹ƒkhittaá¹ƒ).

<17> hetuyÄ• \Ne IV 455/ cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri ... pe ... a
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<18> saÃ±Ã±ojaniyo abyÄ• kato dhammo saÃ±Ã±ojaniyassa abyÄ• katassa dhammassa Ä
sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pa
pacchÄ• jÄ• tapaccayena \Se V 205/ paccayo ... Ä• hÄ• rapaccayena paccayo ... indriyapac
(saá¹ƒkhittaá¹ƒ).

<19> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

22-1. saÃ±Ã±ojanasampayuttaduka-kusalattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<20> saÃ±Ã±ojanavippayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 373/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ)

(sahajÄ• tavÄ• repi \Ne IV 456/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<21> saÃ±Ã±ojanasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayu
hetupaccayÄ• ... tÄ«á¹‡i.

saÃ±Ã±ojanasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto \S
uppajjati Ä• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<22> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate paÃ±ca
anulomaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<23> saÃ±Ã±ojanasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayu
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato moho. sa
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto akusalo dhammo uppajjati nahetu
uddhaccasahagate khandhe paá¹-icca uddhaccasahagato moho. (2) (saá¹ƒkhittaá¹ƒ.)

<24> nahetuyÄ• dve, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca ... pe ... nakamme tÄ«á
navippayutte paÃ±ca (saá¹ƒkhittaá¹ƒ, paccanÄ«yaá¹ƒ).

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<25> saÃ±Ã±ojanasampayutto akusalo dhammo saÃ±Ã±ojanasampayuttassa akusalassa d
paccayo. (1)

saÃ±Ã±ojanavippayutto akusalo dhammo saÃ±Ã±ojanasampayuttassa akusalassa dhamma

saÃ±Ã±ojanasampayutto akusalo dhammo saÃ±Ã±ojanasampayuttassa akusalassa dhamm
paccayo ... nava.

saÃ±Ã±ojanasampayutto \Ne IV 457/ akusalo dhammo saÃ±Ã±ojanasampayuttassa akusala
adhipatipaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<26> adhipatiyÄ• \Be IV 374/ ekaá¹ƒ, anantare samanantare nava, sahajÄ• te paÃ±ca, upa
kamme tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte paÃ±ca, atthiyÄ• paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

abyÄ• katapadaá¹ƒ

hetupaccayo

<27> saÃ±Ã±ojanavippayuttaá¹ƒ \Se V 207/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±o
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

23-1. saÃ±Ã±ojanasaÃ±Ã±ojaniyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<28> saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã
saÃ±Ã±ojano kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<30> saÃ±Ã±ojanaÃ±ceva \Ne IV 458/ saÃ±Ã±ojaniyaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-ic
saÃ±Ã±ojaniyo ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<31> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate \Se V 208/ na

nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ•
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• .)

<32> saÃ±Ã±ojano \Be IV 375/ ceva saÃ±Ã±ojaniyo ca akusalo dhammo saÃ±Ã±ojanassa akusalassa dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<33> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye Ä• seva indriye jhÄ• ne tÄ«á¹‡i, magge sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

<34> nahetuyÄ• nava naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

<35> saÃ±Ã±ojaniyaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca s saÃ±Ã±ojano abyÄ• kato dhammo uppajjati hetupaccayÄ• \Se V 209/ (saá¹ƒkhittaá¹ƒ).

<36> hetuyÄ• \Ne IV 459/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhi

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

24-1. saÃ±Ã±ojanasaÃ±Ã±ojanasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<37> saÃ±Ã±ojanaÃ±ceva saÃ±Ã±ojanasampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanasampayutto ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

saÃ±Ã±ojanasampayuttaÃ±ceva no ca saÃ±Ã±ojanaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ca saÃ±Ã±ojano akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

saÃ±Ã±ojanaÃ±ceva \Be IV 376/ saÃ±Ã±ojanasampayuttaá¹ƒ akusalaÃ±ca saÃ±Ã±ojanasa

saÃ±Ã±ojanaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano ceva saÃ±Ã±ojanasamp
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<38> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒkh

nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, naÄ•
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

<39> saÃ±Ã±ojano \Se V 210/ \Ne IV 460/ ceva saÃ±Ã±ojanasampayutto ca akusalo dham
saÃ±Ã±ojanasampayuttassa ca akusalassa dhammassa hetupaccayena paccayo (saá¹ƒkhi

<40> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... upanissaye Ä• seva
indriye jhÄ• ne tÄ«á¹‡i, magge sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

<41> nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

25-1. saÃ±Ã±ojanavippayuttasaÃ±Ã±ojaniyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<42> saÃ±Ã±ojanavippayuttaá¹ƒ saÃ±Ã±ojaniyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã
saÃ±Ã±ojaniyo kusalo dhammo uppajjati hetupaccayÄ• . (1)

saÃ±Ã±ojanavippayuttaá¹ƒ \Be IV 377/ asaÃ±Ã±ojaniyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca
asaÃ±Ã±ojaniyo kusalo dhammo uppajjati hetupaccayÄ• . (1)

<43> hetuyÄ• \Se V 211/ \Ne IV 461/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒk

(yathÄ• cÅ«á¸·antaraduke lokiyadukasadisaá¹ƒ. sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• r
vitthÄ• retabbÄ• .)

<44> saÃ±Ã±ojanavippayutto saÃ±Ã±ojaniyo akusalo dhammo saÃ±Ã±ojanavippayuttassa
dhammassa Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<45> Ä• rammaá¹‡e ekaá¹ƒ (sabbattha ekaá¹ƒ, saá¹ƒkhittaá¹ƒ).

<46> saÃ±Ã±ojanavippayuttaá¹ƒ saÃ±Ã±ojaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca s
saÃ±Ã±ojaniyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

saÃ±Ã±ojanavippayuttaá¹ƒ asaÃ±Ã±ojaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã
asaÃ±Ã±ojaniyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . saÃ±Ã±ojanavippayuttaá¹ƒ a
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto saÃ±Ã±ojaniyo abyÄ• kato dh
saÃ±Ã±ojanavippayuttaá¹ƒ asaÃ±Ã±ojaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã
saÃ±Ã±ojaniyo abyÄ• kato ca saÃ±Ã±ojanavippayutto asaÃ±Ã±ojaniyo abyÄ• kato ca dham
hetupaccayÄ• . (3)

saÃ±Ã±ojanavippayuttaá¹ƒ saÃ±Ã±ojaniyaá¹ƒ abyÄ• kataÃ±ca saÃ±Ã±ojanavippayuttaá¹ƒ
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto saÃ±Ã±ojaniyo abyÄ• kato c
(1) (saá¹ƒkhittaá¹ƒ.)

<47> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... Ä• sevane ekaá¹ƒ
paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 378/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve, napurejÄ• te
paÃ±ca \Ne IV 462/, naÄ• sevane paÃ±ca, nakamme ekaá¹ƒ, navipÄ• ke ekaá¹ƒ, navippayu
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• .)

<48> saÃ±Ã±ojanavippayutto saÃ±Ã±ojaniyo abyÄ• kato dhammo saÃ±Ã±ojanavippayuttas
abyÄ• katassa dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<49> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri, anantare cattÄ• ri ...

(saá¹ƒkhittaá¹ƒ).

<50> nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 213/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomap
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

saÃ±Ã±ojanagocchakakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

26-1. ganthaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> noganthaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho kusalo dhammo uppajjati hetu

<2> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi \Ne IV 463/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<3> ganthaá¹ƒ \Be IV 379/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca gantho akusalo dhammo uppa
ganthaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho akusalo dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca gantho akusalo ca nogantho akusalo ca dhammÄ• uppajjanti hetupa

noganthaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho akusalo dhammo uppajjati hetupa

ganthaá¹ƒ akusalaÃ±ca noganthaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca gantho akusalo d
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<4> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se V 214/ ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te n

nakamme tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .

<5> gantho akusalo dhammo ganthassa akusalassa dhammassa hetupaccayena paccayo

<6> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme Ä• hÄ• re indri
... avigate nava (saá¹ƒkhittaá¹ƒ).

<7> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Ne IV 464/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anuloma
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

<8> noganthaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nogantho abyÄ• kato dhammo uppa
(saá¹ƒkhittaá¹ƒ).

<9> hetuyÄ• \Se V 215/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

27-1. ganthaniyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<10> ganthaniyaá¹ƒ \Be IV 380/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthaniyo kusalo dhamm
(1)

aganthaniyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca aganthaniyo kusalo dhammo uppajjati het
(saá¹ƒkhittaá¹ƒ.)

<11> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ, lokiyalokuttara

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

<12> ganthaniyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthaniyo akusalo dhammo uppajj
(saá¹ƒkhittaá¹ƒ).

<13> hetuyÄ• \Ne IV 465/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhi

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<14> ganthaniyaá¹ƒ \Se V 216/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ganthaniyo abyÄ• kat
hetupaccayÄ• . (1)

aganthaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca aganthaniyo abyÄ• kato dhammo upp
tÄ«á¹‡i. (3)

ganthaniyaá¹ƒ abyÄ• kataÃ±ca aganthaniyaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca gan
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<15> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ,
lokiyalokuttaragamanasadisaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

28-1. ganthasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<16> ganthavippayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto kusalo dham
(saá¹ƒkhittaá¹ƒ).

<17> hetuyÄ• \Be IV 381/ \Ne IV 466/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<18> ganthasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthasampayutto akusalo \
hetupaccayÄ• ... tÄ«á¹‡i.

ganthavippayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto akusalo dhammo
dve.

ganthasampayuttaá¹ƒ akusalaÃ±ca ganthavippayuttaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icc
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<19> hetuyÄ• cha, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca ... pe ... avigate cha (saá¹ƒkhi

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• cha, napurejÄ• te cha ... pe ... nakamme cattÄ• ri, navip
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi vitthÄ• retabbÄ• .)

<20> ganthasampayutto akusalo dhammo ganthasampayuttassa akusalassa dhammassa h
(saá¹ƒkhittaá¹ƒ).

<21> hetuyÄ• cha, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, sahajÄ• te cha
upanissaye nava, Ä• sevane nava, kamme cattÄ• ri ... pe ... magge cattÄ• ri, sampayutte ch
cha (saá¹ƒkhittaá¹ƒ).

<22> ganthavippayuttaá¹ƒ \Ne IV 467/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayu
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<23> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

29-1. ganthaganthaniyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<24> ganthaniyaÃ±ceva \Se V 218/ no ca ganthaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca gantl
kusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• \Be IV 382/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, avigate ekaá¹ƒ.

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<26> ganthaÃ±ceva ganthaniyaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca gantho ceva gantha
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

ganthaniyaÃ±ceva no ca ganthaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthaniyo ceva no
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

ganthaÃ±ceva \Ne IV 468/ ganthaniyaá¹ƒ akusalaÃ±ca ganthaniyaÃ±ceva no ca ganthaá¹ƒ
paá¹-icca gantho ceva ganthaniyo ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (s

<27> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒkh

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava ... pe ... nakamme tÄ«á¹‡i ... pe ... navippayutte na

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

<28> gantho ceva ganthaniyo ca akusalo dhammo ganthassa ceva ganthaniyassa \Se V 21
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... kamme Ä• hÄ• re ind
... avigate nava (saá¹ƒkhittaá¹ƒ).

<30> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

<31> ganthaniyaÃ±ceva no ca ganthaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ganthaniyo
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<32> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

30-1. ganthaganthasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<33> ganthaÃ±ceva \Se V 220/ \Be IV 383/ \Ne IV 469/ ganthasampayuttaÃ±ca akusalaá¹ƒ
gantho ceva ganthasampayutto ca akusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹

<34> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• nava, napurejÄ• te nava, nakamme tÄ«á¹‡i ... pe ... navippayutte nava (saá¹

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi paá¹-iccavÄ• rasadisÄ• .)

<35> gantho ceva ganthasampayutto ca akusalo dhammo ganthassa ceva ganthasampayu
dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<36> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... kamme Ä• hÄ• re indriye jhÄ• ne tÄ«á¹‡i
(saá¹ƒkhittaá¹ƒ).

<37> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 221/ \Ne IV 470/ kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yam
paccanÄ«yÄ• nulomampi gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

31-1. ganthavippayuttaganthaniyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<38> ganthavippayuttaá¹ƒ ganthaniyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutt
dhammo uppajjati hetupaccayÄ• . (1)

ganthavippayuttaá¹ƒ aganthaniyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto ag
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<39> hetuyÄ• \Be IV 384/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi sabbattha vitthÄ• retabbÄ• .)

<40> ganthavippayuttaá¹ƒ ganthaniyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayu
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<41> hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<42> ganthavippayuttaá¹ƒ \Se V 222/ ganthaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca
ganthaniyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

ganthavippayuttaá¹ƒ \Ne IV 471/ aganthaniyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca gant
abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

ganthavippayuttaá¹ƒ ganthaniyaá¹ƒ abyÄ• kataÃ±ca ganthavippayuttaá¹ƒ aganthaniyaá¹ƒ a
paá¹-icca ganthavippayutto ganthaniyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1) (sa

<43> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... vipÄ• ke paÃ±ca ... pe ... avigate paÃ±c

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<44> ganthavippayutto ganthaniyo abyÄ• kato dhammo ganthavippayuttassa ganthaniyass hetupaccayena paccayo. (1)

ganthavippayutto aganthaniyo abyÄ• kato dhammo ganthavippayuttassa aganthaniyassa a hetupaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<45> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• cattÄ• ri ... pe ... avigate satta

<46> nahetuyÄ• \Se V 223/ satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Be IV 385/ naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

ganthagocchakakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

(oghagocchakampi yogagocchakampi Ä• savagocchakakusalattikasadisaá¹ƒ.)

44-1. nÄ«varaá¹‡aduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> nonÄ«varaá¹‡aá¹ƒ \Ne IV 472/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o kusalo hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<2> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<3> nÄ«varaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o akusalo dhammo upp
nÄ«varaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o akusalo dhammo uppajj
nÄ«varaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca \Se V 224/ nÄ«varaá¹‡o akusalo ca non
dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

<4> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<5> nÄ«varaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o akusalo dhammo upp
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1

nonÄ«varaá¹‡aá¹ƒ \Ne IV 473/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o akusalo dha
nahetupaccayÄ• --- vicikicchÄ• sahagate uddhaccasahagate khandhe paá¹-icca avijjÄ• nÄ«

nÄ«varaá¹‡aÃ±ca \Be IV 386/ nonÄ«varaá¹‡aÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«v
uppajjati nahetupaccayÄ• --- vicikicchÄ• nÄ«varaá¹‡aÃ±ca uddhaccanÄ«varaá¹‡aÃ±ca sa
paá¹-icca avijjÄ• nÄ«varaá¹‡aá¹ƒ. (1) (saá¹ƒkhittaá¹ƒ.)

<6> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava ... pe ... nakamme tÄ«á¹‡i
navippayutte nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... sampayuttavÄ• repi sabbattha nava.)

<7> nÄ«varaá¹‡o akusalo dhammo nÄ«varaá¹‡assa akusalassa dhammassa hetupaccaye

<8> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... Ä• sevane nava, kam
jhÄ• ne magge tÄ«á¹‡i, sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 225/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ).

<9> nonÄ«varaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o abyÄ• kato dh
(saá¹ƒkhittaá¹ƒ).

<10> hetuyÄ• \Ne IV 474/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhi

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

45-1. nÄ«varaá¹‡iyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<11> nÄ«varaá¹‡iyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡iyo kusalo dhammo up

anÄ«varaá¹‡iyaá¹ƒ \Be IV 387/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ«varaá¹‡iyo kusalo dha
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<12> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ•).

<13> nÄ«varaá¹‡iyaá¹ƒ \Se V 226/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡iyo akusa
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<14> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<15> nÄ«varaá¹‡iyaá¹ƒ \Ne IV 475/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡iyo ab
hetupaccayÄ• . (1)

anÄ«varaá¹‡iyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anÄ«varaá¹‡iyo abyÄ• kato dham
tÄ«á¹‡i.

nÄ«varaá¹‡iyaá¹ƒ abyÄ• kataÃ±ca anÄ«varaá¹‡iyaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ).

<16> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... Ä• sevane ekaá¹ƒ ... pe ... vipÄ• ke paÃ
paÃ±ca (saá¹ƒkhittaá¹ƒ). (sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

46-1. nÄ«varaá¹‡asampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<17> nÄ«varaá¹‡avippayuttaá¹ƒ \Se V 227/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡av
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<18> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<19> nÄ«varaá¹‡asampayuttaá¹ƒ \Be IV 388/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<20> hetuyÄ• \Ne IV 476/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhi

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<21> nÄ«varaá¹‡avippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡avippayu
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<22> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

47-1. nÄ«varaá¹‡anÄ«varaá¹‡iyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<23> nÄ«varaá¹‡iyaÃ±ceva \Se V 228/ no ca nÄ«varaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-
ca nÄ«varaá¹‡o kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<24> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<25> nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡iyaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá
akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nÄ«varaá¹‡iyaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡
akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡iyaá¹ƒ akusalaÃ±ca nÄ«varaá¹‡iyaÃ±ceva no ca nÄ«varaá
\Ne IV 477/ paá¹-icca nÄ«varaá¹‡o ca nÄ«varaá¹‡iyo ca akusalo dhammo uppajjati hetupac
(saá¹ƒkhittaá¹ƒ).

<26> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha nava.)

<27> nÄ«varaá¹‡iyaÃ±ceva \Be IV 389/ no ca nÄ«varaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ
no ca nÄ«varaá¹‡o abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<28> hetuyÄ• \Se V 229/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhit

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

48-1. nÄ«varaá¹‡anÄ«varaá¹‡asampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<29> nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡asampayutto ca akusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<30> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha nava.)

49-1. nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<31> nÄ«varaá¹‡avippayuttaá¹ƒ \Ne IV 478/ nÄ«varaá¹‡iyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹ nÄ«varaá¹‡avippayutto nÄ«varaá¹‡iyo kusalo dhammo uppajjati hetupaccayÄ• . (1)

nÄ«varaá¹‡avippayuttaá¹ƒ anÄ«varaá¹‡iyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡ kusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<32> hetuyÄ• \Se V 230/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

<33> nÄ«varaá¹‡avippayuttaá¹ƒ nÄ«varaá¹‡iyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nÄ nÄ«varaá¹‡iyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

nÄ«varaá¹‡avippayuttaá¹ƒ \Be IV 390/ anÄ«varaá¹‡iyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹ anÄ«varaá¹‡iyo abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nÄ«varaá¹‡avippayuttaá¹ƒ nÄ«varaá¹‡iyaá¹ƒ abyÄ• kataÃ±ca nÄ«varaá¹‡avippayuttaá¹ƒ a
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡avippayutto nÄ«varaá¹‡iyo abyÄ• kato d
(1) (saá¹ƒkhittaá¹ƒ.)

<34> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... vipÄ• ke paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi \Ne IV 479/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbaá¹ƒ.)

nÄ«varaá¹‡agocchakakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

50-1. parÄ• mÄ• saduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> noparÄ• mÄ• saá¹ƒ \Se V 231/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so kusa
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<2> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<3> parÄ• mÄ• saá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so akusalo dhammo

noparÄ• mÄ• saá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so akusalo dhammo u
tÄ«á¹‡i.

parÄ• mÄ• saá¹ƒ akusalaÃ±ca noparÄ• mÄ• saá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca nop
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<4> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te paÃ±c
(saá¹ƒkhittaá¹ƒ). (sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

<5> noparÄ• mÄ• so \Se V 232/ \Be IV 391/ \Ne IV 480/ akusalo dhammo noparÄ• mÄ• sa
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<6> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate paÃ±ca (saá

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

<7> noparÄ• mÄ• saá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so abyÄ• kato
(saá¹ƒkhittaá¹ƒ).

<8> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

51-1. parÄ• maá¹-á¹-haduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<9> parÄ• maá¹-á¹-haá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• maá¹-á¹-ho kusalo dhamm
(1)

aparÄ• maá¹-á¹-haá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca aparÄ• maá¹-á¹-ho kusalo dhammo
(saá¹ƒkhittaá¹ƒ.)

<10> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi \Ne IV 481/ ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

<11> parÄ• maá¹-á¹-haá¹ƒ \Se V 233/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• maá¹-á¹-ho
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<12> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<13> parÄ• maá¹-á¹-haá¹ƒ \Be IV 392/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• maá¹-á¹
uppajjati hetupaccayÄ• . (1)

aparÄ• maá¹-á¹-haá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca aparÄ• maá¹-á¹-ho abyÄ• kato
... tÄ«á¹‡i.

parÄ• maá¹-á¹-haá¹ƒ abyÄ• kataÃ±ca aparÄ• maá¹-á¹-haá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ p
abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<14> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... Ä• sevane ekaá¹ƒ ... pe ... avigate paÃ±
(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

52-1. parÄ• mÄ• sasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<15> parÄ• mÄ• savippayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<16> hetuyÄ• \Se V 234/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhit

(sahajÄ• tavÄ• repi \Ne IV 482/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<17> parÄ• mÄ• sasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• sasampay
hetupaccayÄ• . (1)

parÄ• mÄ• savippayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto aku
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<18> hetuyÄ• dve, Ä• rammaá¹‡e dve (sabbattha dve) ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve (sabbattha dve) ... pe ... navippayutte dve (saá¹ƒkhi

(sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi vitthÄ• retabbÄ• .)

<19> parÄ• mÄ• sasampayutto akusalo dhammo parÄ• mÄ• sasampayuttassa akusalassa
(1)

parÄ• mÄ• savippayutto \Be IV 393/ akusalo dhammo parÄ• mÄ• savippayuttassa akusalas
paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<20> hetuyÄ• dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri (majjhime ca ante ca Ä•
anantare dve ... pe ... sahajÄ• te dve ... pe ... upanissaye cattÄ• ri, Ä• sevane dve, kamme c
pe ... magge dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

<21> parÄ• mÄ• savippayuttaá¹ƒ \Se V 235/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• m
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<22> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

53-1. parÄ• mÄ• saparÄ• maá¹-á¹-haduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<23> parÄ• maá¹-á¹-haÃ±ceva \Ne IV 483/ no ca parÄ• mÄ• saá¹ƒ kusalaá¹ƒ dhammaá¹ƒ p
no ca parÄ• mÄ• so kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<24> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<25> parÄ• mÄ• saÃ±ceva parÄ• maá¹-á¹-haÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ•
parÄ• mÄ• so akusalo dhammo uppajjati hetupaccayÄ• ... ekaá¹ƒ.

parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• saá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• n
parÄ• mÄ• so akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

parÄ• mÄ• saÃ±ceva parÄ• maá¹-á¹-haá¹ƒ akusalaÃ±ca parÄ• maá¹-á¹-haÃ±ceva \Se V 23
akusalaÃ±ca dhammaá¹ƒ paá¹-icca parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so akusalo dh
... ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

<26> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

<27> parÄ• maá¹-á¹-ho \Be IV 394/ ceva no ca parÄ• mÄ• so akusalo dhammo parÄ• maá
parÄ• mÄ• sassa akusalassa dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<28> hetuyÄ• \Ne IV 484/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate
(saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

<29> parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• saá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icc
parÄ• mÄ• so abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<30> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ). (sah
... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

54-1. parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-haduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<31> parÄ• mÄ• savippayuttaá¹ƒ \Se V 237/ parÄ• maá¹-á¹-haá¹ƒ kusalaá¹ƒ dhammaá¹ƒ p
parÄ• maá¹-á¹-ho kusalo dhammo uppajjati hetupaccayÄ• . (1)

parÄ• mÄ• savippayuttaá¹ƒ aparÄ• maá¹-á¹-haá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• m
aparÄ• maá¹-á¹-ho kusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<32> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyalokuttara

sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

<33> parÄ• mÄ• savippayuttaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca p
parÄ• maá¹-á¹-ho akusalo dhammo uppajjati hetupaccayÄ• (sabbattha ekaá¹ƒ).

<34> parÄ• mÄ• savippayuttaá¹ƒ \Ne IV 485/ parÄ• maá¹-á¹-haá¹ƒ abyÄ• kataá¹ƒ dhamma
parÄ• mÄ• savippayutto parÄ• maá¹-á¹-ho abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

parÄ• mÄ• savippayuttaá¹ƒ \Be IV 395/ aparÄ• maá¹-á¹-haá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ p
\Se V 238/ aparÄ• maá¹-á¹-ho abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

parÄ• mÄ• savippayuttaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ abyÄ• kataÃ±ca parÄ• mÄ• savippayutta
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto parÄ• maá¹-á¹-ho abyÄ• ka
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<35> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. lokiyac
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

parÄ• mÄ• sagocchakakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

55-1. sÄ• rammaá¹‡aduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> sÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o kusalo dhammo u
sappaccayaá¹ƒ kusalaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<2> sÄ• rammaá¹‡aá¹ƒ \Ne IV 486/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o aku
hetupaccayÄ• (yathÄ• sappaccayaá¹ƒ akusalaá¹ƒ, evaá¹ƒ kÄ• tabbaá¹ƒ.)

<3> sÄ• rammaá¹‡aá¹ƒ \Se V 239/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o a
hetupaccayÄ• ... tÄ«á¹‡i.

anÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o abyÄ• kato dh

tÄ«á¹‡i.

sÄ• rammaá¹‡aá¹ƒ abyÄ• kataÃ±ca anÄ• rammaá¹‡aá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<4> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca ... pe ... aÃ±Ã±amaÃ±Ã±e
ekaá¹ƒ, Ä• sevane ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nakamme dve, na
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne dve, namagge \Be IV 396/ nava, nasampayutte tÄ«á¹‡i
nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetu-Ä• rammaá¹‡a-adhipatipaccayÄ•

<5> sÄ• rammaá¹‡o abyÄ• kato dhammo sÄ• rammaá¹‡assa abyÄ• katassa dhammassa h

<6> sÄ• rammaá¹‡o abyÄ• kato dhammo sÄ• rammaá¹‡assa abyÄ• katassa dhammassa A

anÄ• rammaá¹‡o \Ne IV 487/ abyÄ• kato dhammo sÄ• rammaá¹‡assa abyÄ• katassa dhan
240/ paccayo.

<7> sÄ• rammaá¹‡o abyÄ• kato dhammo sÄ• rammaá¹‡assa abyÄ• katassa dhammassa a
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... tÄ«á¹‡i. anÄ• rammaá¹‡o abyÄ• kato dhamm
abyÄ• katassa dhammassa adhipatipaccayena paccayo --- Ä• rammaá¹‡Ä• dhipati (saá¹ƒkh

<8> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ ... pe ... s
aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye dve, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ• te ek
kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, sampayutte ekaá¹ƒ, vippayutte dve (saá¹ƒkhittaá¹ƒ).

56-1. cittaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<9> cittaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto kusalo dhammo uppajjati hetupaccayÄ

nocittaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto kusalo dhammo uppajjati hetupaccayÄ• dhammaá¹ƒ paá¹-icca citto kusalo dhammo uppajjati hetupaccayÄ• . nocittaá¹ƒ kusalaá¹ƒ dh kusalo ca nocitto kusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

cittaá¹ƒ \Be IV 397/ kusalaÃ±ca nocittaá¹ƒ kusalaÃ±ca dhammaá¹ƒ \Se V 241/ paá¹-icca no uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<10> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca (sabbattha paÃ±ca), avigate paÃ±ca (saá¹ƒ

naadhipatiyÄ• \Ne IV 488/ paÃ±ca, napurejÄ• te paÃ±ca, napacchÄ• jÄ• te paÃ±ca, naÄ• tÄ«á¹‡i, navipÄ• ke paÃ±ca, navippayutte paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

<11> nocitto kusalo dhammo nocittassa kusalassa dhammassa hetupaccayena paccayo. n cittassa kusalassa dhammassa hetupaccayena paccayo. nocitto kusalo dhammo cittassa ku kusalassa ca dhammassa hetupaccayena paccayo. (3) (saá¹ƒkhittaá¹ƒ.)

<12> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava ... pe ... sah nissaye paÃ±ca, upanissaye Ä• sevane nava, kamme tÄ«á¹‡i, Ä• hÄ• re indriye paÃ±ca, jh sampayutte paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

<13> cittaá¹ƒ \Se V 242/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto akusalo dhammo uppajj

nocittaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto akusalo dhammo uppajjati hetupaccay akusalaá¹ƒ dhammaá¹ƒ paá¹-icca citto akusalo dhammo uppajjati hetupaccayÄ• . nocittaá¹ƒ paá¹-icca citto akusalo ca nocitto akusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

cittaá¹ƒ \Be IV 398/ \Ne IV 489/ akusalaÃ±ca nocittaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<14> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. cit
nahetuyÄ• pi kattabbaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi kÄ• tabbaá¹ƒ).

<15> cittaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nocitto abyÄ• kato dhammo uppajjati he

nocittaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nocitto abyÄ• kato dhammo uppajjati hetup
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca citto abyÄ• kato dhammo uppajjati hetupaccayÄ• . noc
dhammaá¹ƒ paá¹-icca citto abyÄ• kato ca nocitto abyÄ• kato ca dhammÄ• uppajjanti hetup

cittaá¹ƒ \Se V 243/ abyÄ• kataÃ±ca nocittaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nocit
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<16> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... vipÄ• ke paÃ±ca ... pe ... avigate pa

nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca ... pe ... napurejÄ• te
naÄ• sevane paÃ±ca, nakamme tÄ«á¹‡i, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye
namagge paÃ±ca, nasampayutte tÄ«á¹‡i, navippayutte paÃ±ca ... pe ... novigate tÄ«á¹‡i (sa

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

<17> nocitto abyÄ• kato dhammo nocittassa abyÄ• katassa dhammassa hetupaccayena pa
(cittadukakusalasadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

<18> hetuyÄ• \Ne IV 490/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava
paÃ±ca, purejÄ• te tÄ«á¹‡i, Ä• sevane nava, kamme tÄ«á¹‡i \Be IV 399/, vipÄ• ke paÃ±ca,
atthiyÄ• paÃ±ca, natthiyÄ• nava ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

57-1. cetasikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<19> cetasikaá¹ƒ \Se V 244/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko kusalo dhammo upp
cetasikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko kusalo dhammo uppajjati hetupacca
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko kusalo ca acetasiko kusalo ca dhammÄ• uppajja

acetasikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko kusalo dhammo uppajjati hetupacca

cetasikaá¹ƒ kusalaÃ±ca acetasikaá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko kusalo dh
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<20> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca ... pe ... avigate paÃ±

naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca ... pe ... nakamme tÄ«á¹‡i, navipÄ• ke paÃ±c
paÃ±ca (saá¹ƒkhittaá¹ƒ, sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<21> cetasiko kusalo dhammo cetasikassa kusalassa dhammassa hetupaccayena paccayo

<22> hetuyÄ• \Ne IV 491/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (Ä• dimhi tÄ«á¹
majjhimesu tÄ«su majjhimÄ• nulomikÄ• yeva paÃ±hÄ• \Se V 245/, sahajÄ• tÄ• dhipati,) an
sahajÄ• te paÃ±ca ... pe ... upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä• hÄ• re pa
jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• nava ... p
(saá¹ƒkhittaá¹ƒ).

<23> cetasikaá¹ƒ \Be IV 400/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko akusalo dhammo
cetasikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko akusalo dhammo uppajjati hetupac
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko akusalo ca acetasiko akusalo ca dhammÄ• upp

acetasikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko akusalo dhammo uppajjati hetupac

cetasikaá¹ƒ akusalaÃ±ca acetasikaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca cetasiko akusal
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<24> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ, ya
evaá¹ƒ nahetupaccayampi kÄ• tabbaá¹ƒ). (sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• ramp

<25> cetasikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko abyÄ• kato dhammo \Se V
hetupaccayÄ• . cetasikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko abyÄ• kato dha
cetasikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko abyÄ• kato ca acetasiko abyÄ• k

hetupaccayÄ• . (3)

acetasikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca acetasiko abyÄ• kato dhammo uppajjati

cetasikaá¹ƒ \Ne IV 492/ abyÄ• kataÃ±ca acetasikaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<26> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... purejÄ• te Ä• sevane
vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava (sabbe kÄ• tabbÄ•) ... pe
navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cha, namagge nava, nas
navippayutte cha ... pe ... novigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ, sahajÄ• tavÄ• rÄ• di vitthÄ• reta

<27> cetasiko \Be IV 401/ abyÄ• kato dhammo cetasikassa abyÄ• katassa dhammassa he
(saá¹ƒkhittaá¹ƒ).

<28> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (ettha chasu sahajÄ• tÄ• dh
pe ... sahajÄ• te nava, aÃ±Ã±amaÃ±Ã±e nava, nissaye nava, upanissaye nava, purejÄ• te t
kamme \Se V 247/ tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava, indriye nava, jhÄ• ne tÄ«á¹‡i, ma
paÃ±ca, vippayutte paÃ±ca, atthiyÄ• nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

58-1. cittasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<29> cittasampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto kusalo dhammo
(saá¹ƒkhittaá¹ƒ).

<30> hetuyÄ• \Ne IV 493/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhi

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<31> cittasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto akusalo dhamm

(saá¹ƒkhittaá¹ƒ).

<32> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ). (sah
... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

abyÄ• katapadaá¹ƒ --- hetupaccayo

<33> cittasampayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto abyÄ• kato
uppajjati hetupaccayÄ• . cittasampayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittavippa
uppajjati hetupaccayÄ• . cittasampayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasamp
cittavippayutto abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

cittavippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittavippayutto abyÄ• kato dhammo
cittavippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto \Be IV 402/ abyÄ• k
hetupaccayÄ• . cittavippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto aby
abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

cittasampayuttaá¹ƒ abyÄ• kataÃ±ca cittavippayuttaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-ic
abyÄ• kato dhammo uppajjati hetupaccayÄ• . cittasampayuttaá¹ƒ abyÄ• kataÃ±ca cittavippa
dhammaá¹ƒ paá¹-icca cittavippayutto abyÄ• kato dhammo uppajjati hetupaccayÄ• . cittasam
cittavippayuttaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca cittasampayutto abyÄ• kato ca cit
dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

<34> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca ... pe ... aÃ±Ã±amaÃ±Ã±
ekaá¹ƒ, Ä• sevane ekaá¹ƒ, kamme nava, vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹

nahetuyÄ• \Se V 249/ \Ne IV 494/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ...
... pe ... nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• n
nasampayutte tÄ«á¹‡i, navippayutte dve (saá¹ƒkhittaá¹ƒ, sahajÄ• tavÄ• rÄ• di vitthÄ• retabb

hetu-Ä• rammaá¹‡apaccayÄ•

<35> cittasampayutto abyÄ• kato dhammo cittasampayuttassa abyÄ• katassa dhammassa
tÄ«á¹‡i.

cittasampayutto abyÄ• kato dhammo cittasampayuttassa abyÄ• katassa dhammassa Ä• ram

cittavippayutto abyÄ• kato dhammo cittasampayuttassa abyÄ• katassa dhammassa Ä• ram

(saá¹ƒkhittaá¹ƒ.)

<36> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri, anantare ekaá¹ƒ ... pe ... aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye dve, purejÄ• te ekaá¹ƒ, pacchÄ• jÄ• te ek kamme tÄ«á¹‡i, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cattÄ• ri, indriye cha, jhÄ• ne tÄ«á¹‡i, magge tÄ ekaá¹ƒ, vippayutte dve (saá¹ƒkhittaá¹ƒ).

59-1. cittasaá¹ƒsaá¹-á¹-haduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<37> cittasaá¹ƒsaá¹-á¹-haá¹ƒ \Se V 250/ \Be IV 403/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittas dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<38> hetuyÄ• \Ne IV 495/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhi (sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<39> cittasaá¹ƒsaá¹-á¹-haá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-ho akusa hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<40> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ). (sah ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<41> cittasaá¹ƒsaá¹-á¹-haá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-ho ab hetupaccayÄ• ... tÄ«á¹‡i.

nocittasaá¹ƒsaá¹-á¹-haá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsaá¹-á¹-ho aby hetupaccayÄ• ... tÄ«á¹‡i.

cittasaá¹ƒsaá¹-á¹-haá¹ƒ abyÄ• kataÃ±ca nocittasaá¹ƒsaá¹-á¹-haá¹ƒ abyÄ• kataÃ±ca dhamm cittasaá¹ƒsaá¹-á¹-ho abyÄ• kato dhammo uppajjati \Se V 251/ hetupaccayÄ• ... tÄ«á¹‡i (saá

<42> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• cittasampayuttadukaá¹ƒ abyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±h
vitthÄ• retabbaá¹ƒ.)

60-1. cittasamuá¹-á¹-hÄ• naduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<43> cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne IV 496/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹
uppajjati hetupaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittas
dhammo uppajjati hetupaccayÄ• . cittasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icc
IV 404/ kusalo ca nocittasamuá¹-á¹-hÄ• no kusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (

nocittasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no kusalo
hetupaccayÄ• . (1)

cittasamuá¹-á¹-hÄ• naá¹ƒ kusalaÃ±ca nocittasamuá¹-á¹-hÄ• naá¹ƒ kusalaÃ±ca dhammaá¹ƒ
cittasamuá¹-á¹-hÄ• no kusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<44> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca (sabbattha paÃ±ca), avigate paÃ±ca (saá¹ƒ

naadhipatiyÄ• paÃ±ca, napurejÄ• te paÃ±ca ... pe ... nakamme tÄ«á¹‡i \Se V 252/, navipÄ
navippayutte paÃ±ca (saá¹ƒkhittaá¹ƒ, sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<45> cittasamuá¹-á¹-hÄ• no kusalo dhammo cittasamuá¹-á¹-hÄ• nassa kusalassa dhamma
(saá¹ƒkhittaá¹ƒ).

<46> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava, samananta
... pe ... upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä• hÄ• re paÃ±ca, indriye paÃ±
magge tÄ«á¹‡i, sampayutte paÃ±ca, atthiyÄ• paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá

<47> cittasamuá¹-á¹-hÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ak
hetupaccayÄ• ... tÄ«á¹‡i.

nocittasamuá¹-á¹-hÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no akusa

hetupaccayÄ• . (1)

cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne IV 497/ akusalaÃ±ca nocittasamuá¹-á¹-hÄ• naá¹ƒ akusalaÃ±c
cittasamuá¹-á¹-hÄ• no akusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ).

<48> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(kusalattikasadisaá¹ƒ sahajÄ• tavÄ• rampi \Se V 253/ ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• r

<49> cittasamuá¹-á¹-hÄ• naá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no
hetupaccayÄ• ... tÄ«á¹‡i.

nocittasamuá¹-á¹-hÄ• naá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no
hetupaccayÄ• ... tÄ«á¹‡i.

cittasamuá¹-á¹-hÄ• naá¹ƒ \Be IV 405/ abyÄ• kataÃ±ca nocittasamuá¹-á¹-hÄ• naá¹ƒ abyÄ• k
cittasamuá¹-á¹-hÄ• no abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá

<50> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca (sabbattha nava), purejÄ• t
... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e cha, naadhipatiyÄ• nava ... pe ... nakamme tÄ«á¹‡i, na
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cha, namagge nava, nasampayutte cha, navippayutte c
novigate cha (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

<51> cittasamuá¹-á¹-hÄ• no abyÄ• kato dhammo cittasamuá¹-á¹-hÄ• nassa abyÄ• katassa
paccayo ... tÄ«á¹‡i.

cittasamuá¹-á¹-hÄ• no \Se V 254/ \Ne IV 498/ abyÄ• kato dhammo cittasamuá¹-á¹-hÄ• nass
Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<52> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava (sabbattha n
pacchÄ• jÄ• te nava, Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava (citta
nocittasamuá¹-á¹-hÄ• nassa kabaá¸·Ä«kÄ• ro Ä• hÄ• ro kÄ• tabbo. nocittasamuá¹-á¹-hÄ• no
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ghaá¹-ane majjhe kabaá¸·Ä«kÄ• ro Ä• hÄ• ro), indriye nava (rÅ«
jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte paÃ±ca, vippayutte nava, atthiyÄ• nava, natthi

avigate nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

61-1. cittasahabhÅ«duka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<53> cittasahabhuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« kusalo dhammo upp
cittasahabhuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« kusalo dhammo \Be IV 4
hetupaccayÄ• . cittasahabhuá¹ƒ kusalaá¹ƒ \Se V 255/ dhammaá¹ƒ paá¹-icca cittasahabhÅ«
kusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nocittasahabhuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« kusalo dhammo uppajjat

cittasahabhuá¹ƒ kusalaÃ±ca nocittasahabhuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca cittasah
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<54> hetuyÄ• \Ne IV 499/ paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒk
(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<55> cittasahabhuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« akusalo dhammo u
tÄ«á¹‡i.

nocittasahabhuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« akusalo dhammo uppa

cittasahabhuá¹ƒ akusalaÃ±ca nocittasahabhuá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca cittas
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<56> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<57> cittasahabhuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« abyÄ• kato dha
... tÄ«á¹‡i.

nocittasahabhuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ \Se V 256/ paá¹-icca nocittasahabhÅ« abyÄ
hetupaccayÄ• ... tÄ«á¹‡i.

cittasahabhuá¹ƒ abyÄ• kataÃ±ca nocittasahabhuá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icc
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<58> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ. yathÄ• ce
tÄ«á¹‡i gamanÄ• , evaá¹ƒ imepi tÄ«á¹‡i gamanÄ• kÄ• tabbÄ• . sahajÄ• tavÄ• rampi ... pe .
vitthÄ• retabbaá¹ƒ.)

á¹• 13 62-1. cittÄ• nuparivattiduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<59> cittÄ• nuparivattiá¹ƒ \Be IV 407/ \Ne IV 500/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittÄ• nu
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nocittÄ• nuparivattiá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittÄ• nuparivattÄ« kusalo dhammo
(1)

cittÄ• nuparivattiá¹ƒ kusalaÃ±ca nocittÄ• nuparivattiá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca c
kusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<60> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<61> cittÄ• nuparivattiá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittÄ• nuparivattÄ« akusalo \Se
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nocittÄ• nuparivattiá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittÄ• nuparivattÄ« akusalo dham

hetupaccayÄ• . (1)

cittÄ• nuparivattiá¹ƒ akusalaÃ±ca nocittÄ• nuparivattiá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icc
akusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<62> hetuyÄ• \Ne IV 501/ paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒk

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<63> cittÄ• nuparivattiá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca cittÄ• nuparivattÄ« abyÄ• k
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<64> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. cetasikadu
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

63-1. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<65> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be IV 408/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icc
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no kusalo dhammo uppajjati hetupaccayÄ• .
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Se V 258/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no kusalo dhammo uppajjati hetupaccayÄ• .
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á
kusalo ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no kusalo ca dhammÄ• uppajjanti hetupac

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá
kusalo dhammo uppajjati hetupaccayÄ• . (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ kusalaÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ
dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no kusalo dhammo uppajjati hetu
(saá¹ƒkhittaá¹ƒ.)

<66> hetuyÄ• \Ne IV 502/ paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca. (saá¹ƒ

mahantaraduke cetasikadukakusalasadisaá¹ƒ, tattakÄ• eva paÃ±hÄ• . sahajÄ• tavÄ• ramp
vitthÄ• retabbaá¹ƒ.)

<67> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsa
akusalo dhammo uppajjati hetupaccayÄ• . (1)

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ akusalaÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h
dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no akusalo dhammo uppajjati het
(saá¹ƒkhittaá¹ƒ.)

<68> hetuyÄ• \Se V 259/ paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒk
cetasikadukaakusalasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• ret

<69> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Be IV 409/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-ic
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ abyÄ• kataÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á
dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no abyÄ• kato dhammo uppajjati
(saá¹ƒkhittaá¹ƒ).

<70> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... purejÄ• te paÃ±ca, Ä•
nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Ne IV 503/ nava, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... nakamme cattÄ• ri, navipÄ•
ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne cha, namagge nava, nasampayutte tÄ«á¹‡i, navippayu
tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• ramp

<71> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Se V 260/ abyÄ• kato dhammo cittasaá¹ƒsaá¹
abyÄ• katassa dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<72> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (ettha chasu sahajÄ• tÄ• dh

(sabbattha nava), purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane nava, kamme tÄ«á¹
nava, indriye nava, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte paÃ±ca, vippayutte paÃ±ca
... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

64-1. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«duka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<73> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« kusalo dhammo uppajjati hetupaccayÄ• ...

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ \Se V 261/ \Be IV 410/ \Ne IV 504/ kus
paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« kusalo dhammo uppajjati hetupa

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ kusalaÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamu
kusalaÃ±ca dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« kusalo d
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<74> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<75> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« akusalo dhammo uppajjati hetupaccayÄ• .

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« akusalo dhammo uppajjati hetupaccayÄ• .

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ akusalaÃ±ca nocittasaá¹ƒsaá¹-á¹-hasam akusalaÃ±ca dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« akusal hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<76> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<77> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-ic cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« \Se V 262/ abyÄ• kato dhammo uppajjati h (saá¹ƒkhittaá¹ƒ).

<78> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaabyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe vitthÄ• retabbaá¹ƒ.)

65-1. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<79> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ \Ne IV 505/ kusalaá¹ƒ dhamma cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« kusalo dhammo uppajjati hetupaccayÄ

nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ \Be IV 411/ kusalaá¹ƒ dhammaá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« kusalo dhammo uppajjati hetupaccayÄ

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ kusalaÃ±ca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« kusalo dhammo uppajjati hetupaccayÄ

<80> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<81> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-ic
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« \Se V 263/ akusalo dhammo uppajjati
(saá¹ƒkhittaá¹ƒ).

<82> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<83> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« abyÄ• kato dhammo uppajjati hetupac

hetuyÄ• \Ne IV 506/ nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaabyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe
vitthÄ• retabbaá¹ƒ.)

66-1. ajjhattikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<84> ajjhattikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro kusalo dhammo uppajjati hetu

bÄ• hiraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro kusalo dhammo uppajjati hetupaccay
dhammaá¹ƒ paá¹-icca ajjhattiko kusalo dhammo uppajjati hetupaccayÄ• . bÄ• hiraá¹ƒ \Se V
paá¹-icca ajjhattiko kusalo ca bÄ• hiro kusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

ajjhattikaá¹ƒ \Be IV 412/ kusalaÃ±ca bÄ• hiraá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hir
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<85> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. cit
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<86> ajjhattikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro akusalo dhammo uppajjati he

bÄ• hiraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro akusalo dhammo uppajjati hetupacc
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko akusalo dhammo uppajjati hetupaccayÄ• . bÄ• h
507/ dhammaá¹ƒ paá¹-icca ajjhattiko akusalo ca bÄ• hiro akusalo ca dhammÄ• uppajjanti h

ajjhattikaá¹ƒ akusalaÃ±ca bÄ• hiraá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca bÄ• hiro akusalo
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<87> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. cit
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<88> ajjhattikaá¹ƒ \Se V 265/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattiko abyÄ• kato dh
hetupaccayÄ• ... tÄ«á¹‡i.

bÄ• hiraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro abyÄ• kato dhammo uppajjati he

ajjhattikaá¹ƒ abyÄ• kataÃ±ca bÄ• hiraá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<89> hetuyÄ• nava, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca ... pe ... aÃ±Ã±amaÃ±Ã±
upanissaye paÃ±ca, purejÄ• te paÃ±ca, Ä• sevane paÃ±ca, kamme ... pe ... magge nava, s
vippayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava, naadhipatiyÄ• nava ... pe ... nakamme tÄ«á¹‡i, n
naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne paÃ±ca, namagge nava, nasampayutte na
nonatthiyÄ• nava, novigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttav
vitthÄ• retabbaá¹ƒ.)

<90> bÄ• hiro \Be IV 413/ abyÄ• kato dhammo bÄ• hirassa abyÄ• katassa dhammassa he
(saá¹ƒkhittaá¹ƒ).

bÄ• hiro \Ne IV 508/ abyÄ• kato dhammo bÄ• hirassa abyÄ• katassa dhammassa kammap

<91> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (ajjhattiko bÄ• hirassa gama
sahajÄ• tÄ• dhipati, majjhe tÄ«supi sahajÄ• tÄ• dhipati) \Se V 266/, anantare nava, sahajÄ•
paÃ±ca, nissaye nava, upanissaye nava, purejÄ• te nava (Ä• rammaá¹‡apurejÄ• tampi vatt
pacchÄ• jÄ• te nava, Ä• sevane nava, kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re nava (tiá¹‡

Ä• hÄ• ro), indriye nava (tiá¹‡á¹‡annaá¹ƒ rÅ«pajÄ«vitindriyaá¹ƒ), jhÄ• ne magge tÄ«á¹‡i, sa
vippayutte nava, atthiyÄ• nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

67-1. upÄ• dÄ• duka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<92> noupÄ• dÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• kusalo dhammo uppajjati

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<93> noupÄ• dÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• akusalo dhammo uppajj
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi \Se V 267/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<94> upÄ• dÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• abyÄ• kato dhammo up

noupÄ• dÄ• \Ne IV 509/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• abyÄ• kato dha
noupÄ• dÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• abyÄ• kato \Be IV 414/ dhamm
noupÄ• dÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• abyÄ• kato ca noupÄ• dÄ• ab
hetupaccayÄ• . (3)

upÄ• dÄ• abyÄ• kataÃ±ca noupÄ• dÄ• abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<95> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... aÃ±Ã±amaÃ±Ã±e paÃ±ca ... pe ... p
Ä• sevane ekaá¹ƒ, kamme paÃ±ca, vipÄ• ke paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹

nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca ... pe ... napurejÄ• te
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, naÄ• hÄ• re tÄ«á¹‡i, naindriye tÄ«á¹‡i, najhÄ• ne tÄ«
nasampayutte tÄ«á¹‡i, navippayutte tÄ«á¹‡i, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkh
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

hetuÄ• rammaá¹‡apaccayÄ• di

<96> noupÄ• dÄ• \Se V 268/ abyÄ• kato dhammo noupÄ• dÄ• abyÄ• katassa dhammass
tÄ«á¹‡i.

upÄ• dÄ• abyÄ• kato dhammo noupÄ• dÄ• abyÄ• katassa dhammassa Ä• rammaá¹‡apac

noupÄ• dÄ• abyÄ• kato dhammo noupÄ• dÄ• abyÄ• katassa dhammassa Ä• rammaá¹‡ap

noupÄ• dÄ• abyÄ• kato dhammo noupÄ• dÄ• abyÄ• katassa dhammassa adhipatipaccay
dvepi adhipatÄ«, dvÄ«su sahajÄ• tÄ• dhipati).

upÄ• dÄ• \Ne IV 510/ abyÄ• kato dhammo noupÄ• dÄ• abyÄ• katassa dhammassa upani

noupÄ• dÄ• abyÄ• kato dhammo noupÄ• dÄ• abyÄ• katassa dhammassa upanissayapac
)

<97> upanissaye \Be IV 415/ dve, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane ek
vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re cha, indriye satta, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte e
cattÄ• ri, atthiyÄ• nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

68-1. upÄ• dinnaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<98> anupÄ• dinnaá¹ƒ \Se V 269/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno kusalo dh
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (sabbattha ekaá¹ƒ. saá¹ƒkh

sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi ekaá¹ƒ sappaccayakusalasadisaá¹ƒ).

<99> anupÄ• dinnaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno akusalo dhammo u
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ
ekaá¹ƒ).

<100> upÄ• dinnaá¹ƒ \Ne IV 511/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinno abyÄ• k
hetupaccayÄ• ... tÄ«á¹‡i.

anupÄ• dinnaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno abyÄ• kato dhammo
270/. (1)

upÄ• dinnaá¹ƒ abyÄ• kataÃ±ca anupÄ• dinnaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca an
uppajjati hetupaccayÄ• --- upÄ• dinne khandhe ca mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹
(saá¹ƒkhittaá¹ƒ.)

<101> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• ekaá¹ƒ ... pe ... purejÄ• te dve, Ä
paÃ±ca, vipÄ• ke paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 416/ paÃ±ca, naÄ• rammaá¹‡e cattÄ• ri, naadhipatiyÄ• paÃ±ca ... pe ...
napacchÄ• jÄ• te naÄ• sevane paÃ±ca, nakamme ekaá¹ƒ, navipÄ• ke dve, naÄ• hÄ• re dve
namagge paÃ±ca, nasampayutte cattÄ• ri, navippayutte dve, nonatthiyÄ• cattÄ• ri, novigate
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

hetu-purejÄ• tapaccayÄ•

<102> upÄ• dinno abyÄ• kato dhammo upÄ• dinnassa abyÄ• katassa dhammassa hetupac

anupÄ• dinno abyÄ• kato dhammo anupÄ• dinnassa abyÄ• katassa dhammassa hetupacca

anupÄ• dinno abyÄ• kato dhammo anupÄ• dinnassa abyÄ• katassa dhammassa adhipatip
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati ... ekaá¹ƒ.

upÄ• dinno \Ne IV 512/ abyÄ• kato dhammo upÄ• dinnassa abyÄ• katassa dhammassa pu
Ä• rammaá¹‡apurejÄ• taá¹ƒ, vatthupurejÄ• taá¹ƒ (dve paÃ±hÄ•).

anupÄ• dinno abyÄ• kato dhammo anupÄ• dinnassa abyÄ• katassa dhammassa purejÄ• ta
(Ä• rammaá¹‡apurejÄ• taá¹ƒyeva, ghaá¹-anÄ• dve, Ä• rammaá¹‡apurejÄ• tampi vatthupure

<103> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri (upÄ• dinnamÅ«lake dve, anupÄ• dinnam
ekaá¹ƒ, anantare \Se V 271/ samanantare cattÄ• ri, sahajÄ• te paÃ±ca, aÃ±Ã±amaÃ±Ã±e d
upanissaye cattÄ• ri, purejÄ• te cha, pacchÄ• jÄ• te cha, Ä• sevane ekaá¹ƒ, kamme cattÄ•
Ä• hÄ• re nava, indriye cattÄ• ri, jhÄ• ne cattÄ• ri, magge cattÄ• ri, sampayutte dve, vippayu
nava, natthiyÄ• cattÄ• ri, vigate cattÄ• ri, avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

mahantaradukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

69-1. upÄ• dÄ• naduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> noupÄ• dÄ• naá¹ƒ \Se V 272/ \Be IV 417/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ•
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 513/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<2> upÄ• dÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no akusalo dhammo uppa
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no akusalo dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca upÄ• dÄ• no akusalo ca noupÄ• dÄ• no akusalo ca dhammÄ• uppaj

noupÄ• dÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no akusalo dhammo upp

upÄ• dÄ• naá¹ƒ akusalaÃ±ca noupÄ• dÄ• naá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca upÄ•
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<3> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), avigate nava (saá¹ƒkhittaá¹ƒ).

<4> noupÄ• dÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no akusalo dhammo
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<5> nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• nava, napurejÄ• te nava ... pe ... nakamme tÄ«á¹‡i
navippayutte nava (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<6> upÄ• dÄ• no akusalo dhammo upÄ• dÄ• nassa akusalassa dhammassa hetupaccayen

<7> hetuyÄ• nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (noupÄ• dÄ• namÅ«lake tÄ«á¹
anantare nava ... pe ... nissaye nava, upanissaye \Be IV 418/ nava, Ä• sevane nava, kamme
(noupÄ• dÄ• namÅ«lake), Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge nava,
nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

<8> noupÄ• dÄ• naá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no abyÄ• kato dh
(saá¹ƒkhittaá¹ƒ).

<9> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

70-1. upÄ• dÄ• niyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<10> upÄ• dÄ• niyaá¹ƒ \Se V 274/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo kusalo d
hetupaccayÄ• . (1)

anupÄ• dÄ• niyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dÄ• niyo kusalo dhammo upp
(saá¹ƒkhittaá¹ƒ.)

<11> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyalokuttara

sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<12> upÄ• dÄ• niyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo akusalo dhammo (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<13> upÄ• dÄ• niyaá¹ƒ \Ne IV 515/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo ab hetupaccayÄ• . (1)

anupÄ• dÄ• niyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dÄ• niyo abyÄ• kato dha 275/. anupÄ• dÄ• niyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo abyÄ• kato \ hetupaccayÄ• . anupÄ• dÄ• niyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• niyo ab abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

upÄ• dÄ• niyaá¹ƒ abyÄ• kataÃ±ca anupÄ• dÄ• niyaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-i uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<14> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... Ä• sevane ekaá¹ƒ ... pe ... avigate paÃ± lokiyadukaabyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• re

71-1. upÄ• dÄ• nasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<15> upÄ• dÄ• navippayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto ku hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<16> upÄ• dÄ• nasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayut
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dÄ• navippayuttaá¹ƒ \Ne IV 516/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippay
hetupaccayÄ• ... dve.

upÄ• dÄ• nasampayuttaá¹ƒ akusalaÃ±ca upÄ• dÄ• navippayuttaá¹ƒ akusalaÃ±ca dhamma
akusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<17> hetuyÄ• cha, Ä• rammaá¹‡e cha (sabbattha cha), avigate cha (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• cha ... pe ... nakamme cattÄ• ri, navipÄ• ke cha, navipp
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<18> upÄ• dÄ• nasampayutto \Be IV 420/ akusalo dhammo upÄ• dÄ• nasampayuttassa ak
paccayo ... tÄ«á¹‡i.

upÄ• dÄ• navippayutto akusalo dhammo upÄ• dÄ• navippayuttassa akusalassa dhammass

upÄ• dÄ• nasampayutto akusalo ca upÄ• dÄ• navippayutto akusalo ca dhammÄ• upÄ• dÄ
dhammassa hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<19> hetuyÄ• cha, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (upÄ• dÄ• nasampayuttamÅ«la
upÄ• dÄ• navippayutte ekaá¹ƒ), anantare nava, samanantare nava, sahajÄ• te cha, aÃ±Ã±a
upanissaye nava, Ä• sevane nava, kamme cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ
cattÄ• ri, sampayutte cha, atthiyÄ• cha, natthiyÄ• nava, vigate nava, avigate cha (saá¹ƒkhi

<20> upÄ• dÄ• navippayuttaá¹ƒ \Se V 277/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ•
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 517/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

72-1. upÄ• dÄ• naupÄ• dÄ• niyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<21> upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• d
kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<22> upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ•
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dÄ• niyaÃ±ceva \Be IV 421/ no ca upÄ• dÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca
upÄ• dÄ• no akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i \Se V 278/.

upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaá¹ƒ akusalaÃ±ca upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ•
paá¹-icca upÄ• dÄ• no ceva upÄ• dÄ• niyo ca akusalo dhammo uppajjati hetupaccayÄ• ...

<23> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. imaá¹ƒ gar
upÄ• dÄ• nadukaakusalasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ

<24> upÄ• dÄ• niyaÃ±ceva \Ne IV 518/ no ca upÄ• dÄ• naá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ
upÄ• dÄ• no abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<25> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

73-1. upÄ• dÄ• naupÄ• dÄ• nasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<26> upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• nasampayutto ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ• dÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ \Se V 279/ ceva no ca upÄ• dÄ• no akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaá¹ƒ akusalaÃ±ca upÄ• dÄ• nasampayuttaÃ±c dhammaá¹ƒ paá¹-icca upÄ• dÄ• no ceva upÄ• dÄ• nasampayutto ca akusalo dhammo uppa (saá¹ƒkhittaá¹ƒ).

<27> hetuyÄ• \Be IV 422/ nava, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate na (imaá¹ƒ gamanaá¹ƒ upÄ• dÄ• nadukaakusalasadisaá¹ƒ. idha pana hetupaccayÄ• idaá¹ƒ nÄ pe ... paÃ±hÄ• vÄ• repi sabbattha nava.)

74-1. upÄ• dÄ• navippayuttaupÄ• dÄ• niyaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<28> upÄ• dÄ• navippayuttaá¹ƒ \Ne IV 519/ upÄ• dÄ• niyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹- upÄ• dÄ• niyo kusalo dhammo uppajjati hetupaccayÄ• . (1)

upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• kusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<29> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyadukakusa sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<30> upÄ• dÄ• navippayuttaá¹ƒ \Se V 280/ upÄ• dÄ• niyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹ upÄ• dÄ• niyo akusalo dhammo uppajjati hetupaccayÄ• (sabbattha ekaá¹ƒ).

upÄ• dÄ• navippayuttaá¹ƒ upÄ• dÄ• niyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

upÄ• dÄ• navippayuttaá¹ƒ anupÄ• dÄ• niyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dÄ• navippayuttaá¹ƒ upÄ• dÄ• niyaá¹ƒ abyÄ• kataÃ±ca upÄ• dÄ• navippayuttaá¹ƒ an dhammaá¹ƒ paá¹-icca upÄ• dÄ• navippayutto upÄ• dÄ• niyo abyÄ• kato dhammo uppajjati (saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. lokiyac sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• retabbaá¹ƒ).

upÄ• dÄ• nagocchakakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

75-1. kilesaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> nokilesaá¹ƒ \Se V 281/ \Be IV 423/ \Ne IV 520/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nokiles uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<2> kilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kileso akusalo dhammo uppajjati hetupacc

nokilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso akusalo dhammo uppajjati hetupacc

kilesaá¹ƒ akusalaÃ±ca nokilesaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca kileso akusalo dhar hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<3> hetuyÄ• nava, Ä• rammaá¹‡e nava (sabbattha nava), avigate nava (saá¹ƒkhittaá¹ƒ).

<4> kilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kileso akusalo dhammo uppajjati nahetupa paá¹-icca vicikicchÄ• sahagato moho, uddhaccaá¹ƒ paá¹-icca uddhaccasahagato moho (1).

nokilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kileso akusalo dhammo uppajjati nahetupacc
vicikicchÄ• sahagate \Se V 282/ \Ne IV 521/ uddhaccasahagate khandhe paá¹-icca vicikicch
uddhaccasahagato moho. (1)

kilesaá¹ƒ akusalaÃ±ca nokilesaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca kileso akusalo dhar
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe ca vicikicchaÃ±ca paá¹-icca vicikicchÄ•
uddhaccasahagate khandhe ca uddhaccaÃ±ca paá¹-icca uddhaccasahagato moho. (1) (saá

<5> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, n
tÄ«á¹‡i, navipÄ• ke nava, navippayutte nava (saá¹ƒkhittaá¹ƒ, sahajÄ• tavÄ• rÄ• di vitthÄ• re

<6> kileso \Be IV 424/ akusalo dhammo kilesassa akusalassa dhammassa hetupaccayena

<7> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (majjhe tÄ«á¹‡i sahajÄ• tÄ• d
samanantare nava ... pe ... upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä• hÄ• re tÄ
jhÄ• ne tÄ«á¹‡i, magge nava, sampayutte nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nokilesaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nokileso abyÄ• kato \Se V 283/ dhammo
(saá¹ƒkhittaá¹ƒ).

<8> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

76-1. saá¹ƒkilesikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<9> saá¹ƒkilesikaá¹ƒ \Ne IV 522/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkilesiko kusalo dha
hetupaccayÄ• . (1)

asaá¹ƒkilesikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkilesiko kusalo dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.)

<10> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyadukakusa
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<11> saá¹ƒkilesikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkilesiko akusalo dhammo up
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<12> saá¹ƒkilesikaá¹ƒ \Se V 284/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkilesiko abyÄ•
hetupaccayÄ• . (1)

asaá¹ƒkilesikaá¹ƒ \Be IV 425/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkilesiko abyÄ• ka
hetupaccayÄ• ... tÄ«á¹‡i.

saá¹ƒkilesikaá¹ƒ \Ne IV 523/ abyÄ• kataÃ±ca asaá¹ƒkilesikaá¹ƒ abyÄ• kataÃ±ca dhammaá
abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<13> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. lokiyad
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbaá¹ƒ).

77-1. saá¹ƒkiliá¹-á¹-haduka-kusalattikaá¹ƒ

1. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<14> asaá¹ƒkiliá¹-á¹-haá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ho kusalo dham
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<15> saá¹ƒkiliá¹-á¹-haá¹ƒ \Se V 285/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho ak
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<16> asaá¹ƒkiliá¹-á¹-haá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ho abyÄ• k
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

78-1. kilesasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<17> kilesavippayuttaá¹ƒ \Ne IV 524/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto kus
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 426/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<18> kilesasampayuttaá¹ƒ \Se V 286/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kilesasampayutto a
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<19> kilesavippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto abyÄ• kato
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

79-1. saá¹ƒkilesasaá¹ƒkilesikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<20> saá¹ƒkilesikaÃ±ceva \Ne IV 525/ no ca kilesaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá
kileso kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<21> kilesaÃ±ceva \Se V 287/ saá¹ƒkilesikaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kileso c
akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

saá¹ƒkilesikaÃ±ceva no ca kilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkilesiko ceva n
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

kilesaÃ±ceva saá¹ƒkilesikaá¹ƒ akusalaÃ±ca saá¹ƒkilesikaÃ±ceva no ca kilesaá¹ƒ akusalaÃ
kileso ceva saá¹ƒkilesiko ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhitt

<22> hetuyÄ• \Be IV 427/ nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ
kilesadukaakusalasadisaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ

<23> saá¹ƒkilesikaÃ±ceva no ca kilesaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkilesi
abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi \Ne IV 526/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

80-1. kilesasaá¹ƒkiliá¹-á¹-haduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<24> kilesaÃ±ceva \Se V 288/ saá¹ƒkiliá¹-á¹-haÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kiles
saá¹ƒkiliá¹-á¹-ho ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ho
akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haá¹ƒ akusalaÃ±ca saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ aku
paá¹-icca kileso ceva saá¹ƒkiliá¹-á¹-ho ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹

<25> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. kilesaduka
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• retabbaá¹ƒ).

81-1. kilesakilesasampayuttaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<26> kilesaÃ±ceva kilesasampayuttaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kileso ceva kil
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

kilesasampayuttaÃ±ceva \Be IV 428/ \Ne IV 527/ no ca kilesaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ p
kilesasampayutto ceva no ca kileso akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

kilesaÃ±ceva kilesasampayuttaá¹ƒ akusalaÃ±ca kilesasampayuttaÃ±ceva no ca kilesaá¹ƒ a
paá¹-icca kileso ceva kilesasampayutto ca akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á

<27> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. kilesaduka
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbaá¹ƒ).

82-1. kilesavippayuttasaá¹ƒkilesikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<28> kilesavippayuttaá¹ƒ saá¹ƒkilesikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto
dhammo uppajjati hetupaccayÄ• . (1)

kilesavippayuttaá¹ƒ asaá¹ƒkilesikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto asa
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyadukakusa
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi vitthÄ• retabbaá¹ƒ).

<30> kilesavippayuttaá¹ƒ \Se V 290/ saá¹ƒkilesikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca
saá¹ƒkilesiko abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

kilesavippayuttaá¹ƒ \Ne IV 528/ asaá¹ƒkilesikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kile
asaá¹ƒkilesiko abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

kilesavippayuttaá¹ƒ \Be IV 429/ saá¹ƒkilesikaá¹ƒ abyÄ• kataÃ±ca kilesavippayuttaá¹ƒ asaá¹
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kilesavippayutto saá¹ƒkilesiko abyÄ• kato dhammo u
(saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... Ä• sevane ekaá¹ƒ ... pe ... avigate paÃ±
lokiyadukaabyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vit

kilesagocchakakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

83-1. dassanenapahÄ• tabbaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> nadassanena pahÄ• tabbaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• ta
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒ
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<2> dassanena \Se V 291/ pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena p
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 529/ dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve ... pe ... avigate dve (saá¹ƒk

<3> dassanena pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo
nahetupaccayÄ• --- vicikicchÄ• sahagate khandhe paá¹-icca vicikicchÄ• sahagato moho. (1

nadassanena pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<4> nahetuyÄ• dve, naadhipatiyÄ• dve, napurejÄ• te dve ... pe ... nakamme dve, navipÄ•
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi sabbattha vitthÄ• retabbaá¹

<5> dassanena \Be IV 430/ pahÄ• tabbo akusalo dhammo dassanena pahÄ• tabbassa aku
hetupaccayena paccayo. (1)

nadassanena pahÄ• tabbo akusalo dhammo nadassanena pahÄ• tabbassa akusalassa dha
(1) (saá¹ƒkhittaá¹ƒ.)

<6> hetuyÄ• dve, Ä• rammaá¹‡e tÄ«á¹‡i (dassane ekaá¹ƒ, nadassane dve), adhipatiyÄ• t
pahÄ• tabbamÅ«lakaá¹ƒ ekaá¹ƒ, nadassane dve \Se V 292/, Ä• rammaá¹‡Ä• dhipati, sahaj
ekÄ• rammaá¹‡Ä• dhipati), anantare dve (dassanamÅ«lakaá¹ƒ ekaá¹ƒ, nadassane ekaá¹ƒ),
dve ... pe ... upanissaye tÄ«á¹‡i, Ä• sevane dve, kamme dve, Ä• hÄ• re dve ... pe ... sampay
dve, natthiyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

<7> nadassanena pahÄ• tabbaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pah
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi \Ne IV 530/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

84-1. bhÄ• vanÄ• yapahÄ• tabbaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<8> nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya p

uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<9> bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. dassanena pahÄ• tabbadukaakusalasadisaá¹ƒ. sahajÄ• tavÄ• repi \Se V 293/ ... pe ... paÃ±hÄ• vÄ• rep
vitthÄ• retabbaá¹ƒ).

<10> nabhÄ• vanÄ• ya \Be IV 431/ pahÄ• tabbaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca n
abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

85-1. dassanenapahÄ• tabbahetukaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<11> nadassanena \Ne IV 531/ pahÄ• tabbahetukaá¹ƒ kusalaá¹ƒ dhamma paá¹-icca nadas
kusalo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<12> dassanena pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ
uppajjati hetupaccayÄ• . (1)

nadassanena pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ
uppajjati hetupaccayÄ• . nadassanena pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹

pahÄ• tabbahetuko akusalo dhammo uppajjati hetupaccayÄ• . (2)

dassanena pahÄ• tabbahetukaá¹ƒ akusalaÃ±ca nadassanena pahÄ• tabbahetukaá¹ƒ akus
dassanena pahÄ• tabbahetuko akusalo dhammo uppajjati hetupaccayÄ• . (1)

dassanena \Se V 294/ pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i (nadassane dve, ghaá¹-ane ekaá¹ƒ, s

<13> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cha, adhipatiyÄ• dve (sabbattha cha), avigate cha

<14> dassanena pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pa
uppajjati nahetupaccayÄ• .

nadassanena \Be IV 432/ \Ne IV 532/ pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-
pahÄ• tabbahetuko akusalo dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<15> nahetuyÄ• dve, naadhipatiyÄ• cha ... pe ... nakamme cattÄ• ri, navipÄ• ke cha, navi
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<16> dassanena pahÄ• tabbahetuko akusalo dhammo dassanena pahÄ• tabbahetukassa a
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<17> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• tÄ«á¹‡i (dassane ekaá¹ƒ, nadass
samanantare nava, sahajÄ• te cha ... pe ... upanissaye nava, Ä• sevane nava, kamme cattÄ
indriye cattÄ• ri ... pe ... sampayutte cha, atthiyÄ• cha, natthiyÄ• nava ... pe ... avigate cha
(saá¹ƒkhittaá¹ƒ).

<18> nadassanena pahÄ• tabbahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nadassane
abyÄ• kato dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

86-1. bhÄ• vanÄ• yapahÄ• tabbahetukaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<19> nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• va
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 533/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<20> bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ•
dhammo uppajjati hetupaccayÄ• . (1)

nabhÄ• vanÄ• ya \Be IV 433/ pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nab
akusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<21> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cha, adhipatiyÄ• dve ... pe ... avigate cha (saá¹ƒkh
pahÄ• tabbahetukadukaakusalasadisaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sa

<22> nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ
abyÄ• kato dhammo uppajjati hetupaccayÄ• \Se V 296/ (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

87-1. savitakkaduka-kusalattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<23> savitakkaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko kusalo dhammo uppajjati het
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko kusalo dhammo uppajjati hetupaccayÄ• \Ne IV 5
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko kusalo ca avitakko kusalo ca dhammÄ• uppajja

avitakkaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko kusalo dhammo uppajjati hetupaccay
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko kusalo dhammo uppajjati hetupaccayÄ• . (2)

savitakkaá¹ƒ kusalaÃ±ca avitakkaá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca savitakko kusalo d
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<24> hetuyÄ• cha, Ä• rammaá¹‡e cha (sabbattha cha), avigate cha (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• cha, napurejÄ• te cha ... pe ... nakamme cattÄ• ri ... pe ... navippayutte cha
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ).

7. paÃ±hÄ• vÄ• ro

hetu-Ä• rammaá¹‡apaccayÄ•

<25> savitakko \Be IV 434/ kusalo dhammo savitakkassa kusalassa dhammassa hetupacca
savitakko kusalo dhammo avitakkassa kusalassa dhammassa hetupaccayena paccayo. sav
savitakkassa kusalassa ca avitakkassa kusalassa ca dhammassa hetupaccayena paccayo.

avitakko kusalo dhammo avitakkassa kusalassa dhammassa hetupaccayena paccayo. (1)

savitakko kusalo dhammo savitakkassa kusalassa dhammassa Ä• rammaá¹‡apaccayena p

avitakko \Ne IV 535/ kusalo dhammo avitakkassa kusalassa dhammassa Ä• rammaá¹‡apa

savitakko kusalo ca avitakko kusalo ca dhammÄ• savitakkassa kusalassa dhammassa Ä•
... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<26> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (heá¹-á¹-hÄ• tÄ«su sahajÄ
ekaá¹ƒ, sahajÄ• tÄ• dhipati), anantare nava, samanantare nava, sahajÄ• te cha ... pe ... upa
Ä• sevane nava, kamme cattÄ• ri, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cha, magge
atthiyÄ• cha, natthiyÄ• nava, vigate nava, avigate cha (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

akusalapadaá¹ƒ

<27> savitakkaá¹ƒ \Se V 298/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko akusalo dhamm
savitakkaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko akusalo \Be IV 435/ dhammo uppaj
savitakkaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko akusalo ca avitakko akusalo ca dh
hetupaccayÄ• . (3)

avitakkaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko akusalo dhammo uppajjati hetupac

savitakkaá¹ƒ \Ne IV 536/ akusalaÃ±ca avitakkaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca savi
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<28> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca (sabbattha paÃ±ca) ... pe ... avigate paÃ±ca

<29> savitakkaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko akusalo dhammo uppajjati n

avitakkaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko akusalo dhammo uppajjati nahetup

savitakkaá¹ƒ akusalaÃ±ca avitakkaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca savitakko akusa
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<30> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• paÃ±ca, nakamme tÄ«á¹‡i ... pe ... navippayutte p
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo.)

<31> savitakko akusalo dhammo savitakkassa akusalassa dhammassa hetupaccayena pa

<32> hetuyÄ• \Se V 299/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava .
paÃ±ca ... pe ... upanissaye nava, Ä• sevane nava, kamme tÄ«á¹‡i, Ä• hÄ• re tÄ«á¹‡i ... pe
magge paÃ±ca, sampayutte paÃ±ca, atthiyÄ• paÃ±ca, natthiyÄ• nava ... pe ... avigate paÃ

abyÄ• katapadaá¹ƒ

<33> savitakkaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca savitakko abyÄ• kato dhammo upp
tÄ«á¹‡i.

avitakkaá¹ƒ \Be IV 436/ \Ne IV 537/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca avitakko abyÄ• ka
hetupaccayÄ• ... tÄ«á¹‡i.

savitakkaá¹ƒ abyÄ• kataÃ±ca avitakkaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca savitakko hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<34> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... purejÄ• te Ä• sevane cha ... pe ... avigate (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... napurejÄ• te nava cattÄ• ri, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg tÄ«á¹‡i, navippayutte cha ... pe ... novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... p sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ).

<35> savitakko abyÄ• kato dhammo savitakkassa abyÄ• katassa dhammassa hetupaccaye

avitakko abyÄ• kato dhammo avitakkassa abyÄ• katassa dhammassa hetupaccayena pacc

savitakko abyÄ• kato dhammo savitakkassa abyÄ• katassa dhammassa Ä• rammaá¹‡apac

<36> hetuyÄ• \Se V 300/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (sabbattha nava purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane nava, kamme cattÄ• ri, vipÄ• ke nava ... jhÄ• ne nava, magge nava, sampayutte cha, vippayutte paÃ±ca, atthiyÄ• nava, natthiyÄ• avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Ne IV 538/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

88-1. savicÄ• raduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<37> savicÄ• raá¹ƒ \Be IV 437/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca savicÄ• ro kusalo dhamm
... tÄ«á¹‡i.

avicÄ• raá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca avicÄ• ro kusalo dhammo uppajjati hetupacc

savicÄ• raá¹ƒ kusalaÃ±ca avicÄ• raá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca savicÄ• ro kusal
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<38> hetuyÄ• cha, Ä• rammaá¹‡e cha ... pe ... avigate cha (saá¹ƒkhittaá¹ƒ. savitakkadukal
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<39> savicÄ• raá¹ƒ \Se V 301/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savicÄ• ro akusalo dham
... tÄ«á¹‡i.

avicÄ• raá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savicÄ• ro akusalo dhammo uppajjati hetupa

savicÄ• raá¹ƒ \Ne IV 539/ akusalaÃ±ca avicÄ• raá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca sa
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<40> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ.
savitakkadukaakusalasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• re

<41> savicÄ• raá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca savicÄ• ro abyÄ• kato dhammo u
tÄ«á¹‡i.

avicÄ• raá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca avicÄ• ro abyÄ• kato dhammo uppajjati

savicÄ• raá¹ƒ abyÄ• kataÃ±ca avicÄ• raá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca savicÄ•
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<42> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... vipÄ• ke nava ... pe ... avigate nava (saá
savitakkadukaabyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• ropi ... pe ... sampayuttavÄ• ropi vitthÄ•

<43> savicÄ• ro \Be IV 438/ abyÄ• kato dhammo savicÄ• rassa abyÄ• katassa dhammass
(saá¹ƒkhittaá¹ƒ).

<44> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava ... pe ... magge cattÄ• ri \Se V 302/ ... pe ... a
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

89-1. sappÄ«tikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<45> sappÄ«tikaá¹ƒ \Ne IV 540/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko kusalo dhamm
sappÄ«tikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko kusalo dhammo uppajjati hetupac
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko kusalo ca appÄ«tiko kusalo ca dhammÄ• uppa

appÄ«tikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko kusalo dhammo uppajjati hetupac
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko kusalo dhammo uppajjati hetupaccayÄ• . (2)

sappÄ«tikaá¹ƒ kusalaÃ±ca appÄ«tikaá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca sappÄ«tiko kus
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<46> hetuyÄ• cha (sabbattha cha) ... pe ... avigate cha (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• cha, napurejÄ• te cha ... pe ... nakamme cattÄ• ri, navippayutte cha (saá¹ƒk
sahajÄ• tavÄ• rampi \Se V 303/ ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ).

<47> sappÄ«tiko kusalo dhammo sappÄ«tikassa kusalassa dhammassa hetupaccayena pa

appÄ«tiko \Be IV 439/ kusalo dhammo appÄ«tikassa kusalassa dhammassa hetupaccayena

sappÄ«tiko kusalo dhammo sappÄ«tikassa kusalassa dhammassa Ä• rammaá¹‡apaccayen

<48> hetuyÄ• \Ne IV 541/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava (cattÄ• ri sahaj
nava, samanantare nava, sahajÄ• te cha ... pe ... upanissaye nava, Ä• sevane nava, kamm

cattÄ• ri, indriye cattÄ• ri, jhÄ• ne cha, magge cattÄ• ri, sampayutte cha, atthiyÄ• cha, natth
nava, avigate cha (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

akusalapadaá¹ƒ

hetupaccayo

<49> sappÄ«tikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko akusalo dhammo uppajj
tÄ«á¹‡i.

appÄ«tikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko akusalo dhammo uppajjati hetup

sappÄ«tikaá¹ƒ akusalaÃ±ca appÄ«tikaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca sappÄ«tiko a
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<50> hetuyÄ• \Se V 304/ cha, Ä• rammaá¹‡e cha ... pe ... avigate cha (saá¹ƒkhittaá¹ƒ. kus
sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ•).

abyÄ• katapadaá¹ƒ

hetupaccayo

<51> sappÄ«tikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko abyÄ• kato dhammo
tÄ«á¹‡i.

appÄ«tikaá¹ƒ \Ne IV 542/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca appÄ«tiko abyÄ• kato dham
... tÄ«á¹‡i.

sappÄ«tikaá¹ƒ \Be IV 440/ abyÄ• kataÃ±ca appÄ«tikaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<52> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... purejÄ• te cha, Ä• sevane cha ... pe ... a
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nakamme cattÄ•
naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge nava, nasampayutte tÄ«
pe ... (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<53> sappÄ«tiko abyÄ• kato dhammo sappÄ«tikassa abyÄ• katassa dhammassa hetupacc

<54> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava, anantare nava ... pe ... (sa
upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sevane nava, kamme cattÄ
305/, Ä• hÄ• re cattÄ• ri, indriye cattÄ• ri, jhÄ• ne nava, magge cattÄ• ri, sampayutte cha, v
atthiyÄ• nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

90-91-1. pÄ«tisahagatÄ• diduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<55> pÄ«tisahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... (kusalampi akusalampi a
sappÄ«tikadukasadisaá¹ƒ).

<56> sukhasahagataá¹ƒ \Ne IV 543/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... (kusalampi a
abyÄ• katampi sappÄ«tikadukasadisaá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... paccan
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... paccanÄ«ye nahetuyÄ• nava ... pe ... najhÄ•
paccanÄ«ye paÃ±hÄ• vÄ• re kusalÄ• kusale indriye jhÄ• ne cha, paÃ±hÄ• vÄ• re abyÄ• ka

92-1. upekkhÄ• sahagataduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<57> upekkhÄ• sahagataá¹ƒ \Be IV 441/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... cha (sap
upekkhÄ• ti nÄ• nÄ• upekkhÄ• abyÄ• kate. paccanÄ«ye nahetuyÄ• nava, najhÄ• ne cha).

<58> upekkhÄ• sahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato akusal
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• cha (sabbattha cha. saá¹ƒkhittaá¹ƒ).

<59> upekkhÄ• sahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato akusal
nahetupaccayÄ• . (1)

naupekkhÄ• sahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ \Se V 306/ paá¹-icca upekkhÄ• sahagato
nahetupaccayÄ• . (1)

upekkhÄ• sahagataÃ±ca naupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icca upekkhÄ• saha
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<60> nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• cha ... pe ... navippayutte cha (saá¹ƒkhittaá¹ƒ. eva
akusalaá¹ƒ vitthÄ• retabbaá¹ƒ. sappÄ«tikadukasadisaá¹ƒ).

<61> upekkhÄ• sahagataá¹ƒ \Ne IV 544/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sa
uppajjati hetupaccayÄ• nava paÃ±hÄ• (sappÄ«tikadukaabyÄ• katasadisaá¹ƒ. paÃ±hÄ• vÄ
jhÄ• ne cha, abyÄ• kate nava).

93-1. kÄ• mÄ• vacaraduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<62> kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro kusalo dhamm

nakÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro kusalo dhammo
(saá¹ƒkhittaá¹ƒ.)

<63> hetuyÄ• \Be IV 442/ dve, Ä• rammaá¹‡e dve (sabbattha dve), avigate dve (saá¹ƒkhit

naadhipatiyÄ• dve ... pe ... navippayutte dve. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo.)

<64> kÄ• mÄ• vacaro kusalo dhammo kÄ• mÄ• vacarassa kusalassa dhammassa hetupac

nakÄ• mÄ• vacaro kusalo dhammo nakÄ• mÄ• vacarassa kusalassa dhammassa hetupacc
(saá¹ƒkhittaá¹ƒ.)

<65> hetuyÄ• \Se V 307/ dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i (kÄ• mÄ• vaca
dve), anantare tÄ«á¹‡i (kÄ• mÄ• vacare dve, nakÄ• mÄ• vacare ekaá¹ƒ) ... pe ... sahajÄ• te
... upanissaye cattÄ• ri, Ä• sevane tÄ«á¹‡i, kamme dve, Ä• hÄ• re dve ... pe ... natthiyÄ• tÄ
avigate dve (saá¹ƒkhittaá¹ƒ).

<66> kÄ• mÄ• vacaraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro akusalo dham
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<67> kÄ• mÄ• vacaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro abyÄ• kato
... tÄ«á¹‡i.

nakÄ• mÄ• vacaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro abyÄ• kato
tÄ«á¹‡i.

kÄ• mÄ• vacaraá¹ƒ abyÄ• kataÃ±ca nakÄ• mÄ• vacaraá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ pa
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<68> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca ... pe ... aÃ±Ã±amaÃ±Ã
dve, Ä• sevane dve ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 443/ ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• nava ... pe ... nak
paÃ±ca, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagge ekaá¹ƒ, nasam
navippayutte dve, nonatthiyÄ• tÄ«á¹‡i, novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ•

<69> kÄ• mÄ• vacaro \Se V 308/ abyÄ• kato dhammo kÄ• mÄ• vacarassa abyÄ• katassa
(1)

nakÄ• mÄ• vacaro \Ne IV 546/ abyÄ• kato dhammo nakÄ• mÄ• vacarassa abyÄ• katassa d

tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<70> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• cattÄ• ri (kÄ• mÄ• vacare ek
tÄ«á¹‡i, kÄ• mÄ• vacare sahajÄ• tÄ• dhipatiyeva), anantare cattÄ• ri, samanantare cattÄ• r
aÃ±Ã±amaÃ±Ã±e cha, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dve, pacchÄ• jÄ• te d
kamme cattÄ• ri, vipÄ• ke cattÄ• ri, Ä• hÄ• re cattÄ• ri ... pe ... sampayutte dve, vippayutte t
satta, natthiyÄ• cattÄ• ri ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ).

94-1. rÅ«pÄ• vacaraduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<71> rÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro kusalo dhammo up

narÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro kusalo dhammo up
(saá¹ƒkhittaá¹ƒ.)

<72> hetuyÄ• dve, Ä• rammaá¹‡e dve (sabbattha dve, saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• dve ... pe ... napurejÄ• te ekaá¹ƒ, naÄ• sevane ekaá¹ƒ ... pe ... navippayutte
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<73> rÅ«pÄ• vacaro \Se V 309/ kusalo dhammo rÅ«pÄ• vacarassa kusalassa dhammassa

narÅ«pÄ• vacaro \Be IV 444/ kusalo dhammo narÅ«pÄ• vacarassa kusalassa dhammassa
(saá¹ƒkhittaá¹ƒ.)

<74> hetuyÄ• \Ne IV 547/ dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i (rÅ«pÄ• vaca
sahajÄ• tÄ• dhipatiyeva, narÅ«pÄ• vacare dve), anantare tÄ«á¹‡i (rÅ«pÄ• vacare ekaá¹ƒ, n
samanantare tÄ«á¹‡i, sahajÄ• te dve ... pe ... upanissaye cattÄ• ri, Ä• sevane tÄ«á¹‡i, kamm
atthiyÄ• dve, natthiyÄ• tÄ«á¹‡i ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

<75> narÅ«pÄ• vacaraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro akusalo dha
(sabbattha ekaá¹ƒ).

rÅ«pÄ• vacaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro abyÄ• kato dhamm

tÄ«á¹‡i.

narÅ«pÄ• vacaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro abyÄ• kato dh
tÄ«á¹‡i.

rÅ«pÄ• vacaraá¹ƒ abyÄ• kataÃ±ca narÅ«pÄ• vacaraá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<76> hetuyÄ• nava, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca ... pe ... purejÄ• te Ä• se
avigate nava (saá¹ƒkhittaá¹ƒ. yathÄ• kÄ• mÄ• vacaradukaabyÄ• katasadisaá¹ƒ, ettakÄ• ye
heá¹-á¹-huparikaá¹ƒ parivattanti. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi sabbatth

95-1. arÅ«pÄ• vacaraduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<77> arÅ«pÄ• vacaraá¹ƒ \Se V 310/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ• vacaro kusa
hetupaccayÄ• . (1)

naarÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro kusalo dhammo
(saá¹ƒkhittaá¹ƒ.)

<78> hetuyÄ• \Be IV 445/ \Ne IV 548/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒk

naadhipatiyÄ• dve ... pe ... naÄ• sevane ekaá¹ƒ ... pe ... navippayutte dve (saá¹ƒkhittaá¹ƒ.
vitthÄ• retabbo).

<79> arÅ«pÄ• vacaro kusalo dhammo arÅ«pÄ• vacarassa kusalassa dhammassa hetupac

naarÅ«pÄ• vacaro kusalo dhammo naarÅ«pÄ• vacarassa kusalassa dhammassa hetupacc
(saá¹ƒkhittaá¹ƒ.)

<80> hetuyÄ• dve, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare tÄ«á¹‡i ... pe ... s
... upanissaye cattÄ• ri, Ä• sevane tÄ«á¹‡i, kamme dve ... pe ... atthiyÄ• dve, natthiyÄ• tÄ«
avigate dve (saá¹ƒkhittaá¹ƒ).

<81> naarÅ«pÄ• vacaraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro akusalo d
... ekaá¹ƒ (sabbattha ekaá¹ƒ, saá¹ƒkhittaá¹ƒ).

arÅ«pÄ• vacaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ• vacaro abyÄ• kato dham
tÄ«á¹‡i.

naarÅ«pÄ• vacaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro abyÄ• kato
(1)

arÅ«pÄ• vacaraá¹ƒ abyÄ• kataÃ±ca naarÅ«pÄ• vacaraá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ pa
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<82> hetuyÄ• \Se V 311/ \Ne IV 549/ paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ...
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• dve ... pe ... napurejÄ• te catt
naÄ• sevane paÃ±ca, nakamme dve, navipÄ• ke paÃ±ca, naÄ• hÄ• re ekaá¹ƒ ... pe ... navip
novigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<83> arÅ«pÄ• vacaro abyÄ• kato dhammo arÅ«pÄ• vacarassa abyÄ• katassa dhammassa
tÄ«á¹‡i.

naarÅ«pÄ• vacaro abyÄ• kato dhammo naarÅ«pÄ• vacarassa abyÄ• katassa dhammassa
(saá¹ƒkhittaá¹ƒ.)

<84> hetuyÄ• \Be IV 446/ cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i (arÅ«pÄ• vacaramÅ«le dve, naa
adhipatiyÄ• cattÄ• ri (arÅ«pÄ• vacaramÅ«le tÄ«á¹‡i, naarÅ«pe ekaá¹ƒ), anantare cattÄ• ri
paÃ±ca, aÃ±Ã±amaÃ±Ã±e dve, nissaye satta, upanissaye cattÄ• ri, purejÄ• te dve, pacchÄ
tÄ«á¹‡i, kamme cattÄ• ri, vipÄ• ke dve ... pe ... sampayutte dve, vippayutte tÄ«á¹‡i, atthiyÄ•
cattÄ• ri ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ).

96-1. pariyÄ• pannaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<85> pariyÄ• pannaá¹ƒ \Se V 312/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca pariyÄ• panno kusalo d

hetupaccayÄ• . (1)

apariyÄ• pannaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca apariyÄ• panno kusalo dhammo uppaj
(saá¹ƒkhittaá¹ƒ.)

<86> hetuyÄ• \Ne IV 550/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ.
lokiyadukakusalasadisaá¹ƒ. sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ•)

<87> pariyÄ• pannaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca pariyÄ• panno akusalo dhammo
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<88> pariyÄ• pannaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca pariyÄ• panno abyÄ• kato dh
(1)

apariyÄ• pannaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca apariyÄ• panno abyÄ• kato dham
tÄ«á¹‡i.

pariyÄ• pannaá¹ƒ abyÄ• kataÃ±ca apariyÄ• pannaá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<89> hetuyÄ• \Be IV 447/ paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhitta
lokiyadukaabyÄ• katasadisaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi sabbattha

97-1. niyyÄ• nikaduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<90> niyyÄ• nikaá¹ƒ \Se V 313/ \Ne IV 551/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca niyyÄ• niko ku
hetupaccayÄ• . (1)

aniyyÄ• nikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko kusalo dhammo uppajjati he
(saá¹ƒkhittaá¹ƒ.)

<91> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyadukasadi
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<92> aniyyÄ• nikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko akusalo dhammo upp
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<93> aniyyÄ• nikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko abyÄ• kato dham
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

98-1. niyataduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<94> niyataá¹ƒ \Se V 314/ \Ne IV 552/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca niyato kusalo dham
hetupaccayÄ• . (1)

aniyataá¹ƒ \Be IV 448/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca aniyato kusalo dhammo uppajjati h
(saá¹ƒkhittaá¹ƒ.)

<95> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. lokiyadukakusa
sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<96> niyataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca niyato akusalo dhammo uppajjati hetupac

aniyataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca aniyato akusalo dhammo uppajjati hetupaccay
)

<97> hetuyÄ• dve, Ä• rammaá¹‡e dve (sabbattha dve), avigate dve (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• dve, napurejÄ• te ekaá¹ƒ ... pe ... nakamme dve ... pe ..
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rÄ• di vitthÄ• retabbo).

<98> niyato akusalo dhammo niyatassa akusalassa dhammassa hetupaccayena paccayo.

aniyato \Ne IV 553/ akusalo dhammo aniyatassa akusalassa dhammassa hetupaccayena p
(saá¹ƒkhittaá¹ƒ.)

<99> hetuyÄ• dve, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• dve (niyate \Se V 315/ sahajÄ• tÄ•
Ä• rammaá¹‡Ä• dhipati sahajÄ• tÄ• dhipati), anantare dve ... pe ... nissaye dve, upanissaye
kamme dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

<100> aniyataá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato abyÄ• kato dhammo uppajj
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

99-1. sauttaraduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<101> sauttaraá¹ƒ \Be IV 449/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sauttaro kusalo dhammo up
(1)

anuttaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anuttaro kusalo dhammo uppajjati hetupaccay
)

<102> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ•
paÃ±hÄ• vÄ• ropi sabbattha vitthÄ• retabbÄ•).

<103> sauttaraá¹ƒ \Ne IV 554/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sauttaro akusalo dhammo
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

sauttaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sauttaro abyÄ• kato dhammo \Se V 316/ u

anuttaraá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anuttaro abyÄ• kato dhammo uppajjati he
(3)

sauttaraá¹ƒ abyÄ• kataÃ±ca anuttaraá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca sauttaro a
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<104> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. sahaj
paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• retabbaá¹ƒ lokiyadukaabyÄ• katasadisaá¹ƒ).

100-1. saraá¹‡aduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<105> araá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o kusalo dhammo uppajjati hetup

hetuyÄ• \Be IV 450/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ
... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<106> saraá¹‡aá¹ƒ \Ne IV 555/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o akusalo dhamm
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<107> araá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o abyÄ• kato dhammo uppa
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
sampayuttavÄ• repi sabbattha ekaá¹ƒ).

<108> araá¹‡o \Se V 317/ abyÄ• kato dhammo araá¹‡assa abyÄ• katassa dhammassa het
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

piá¹-á¹-hidukakusalattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

100-2. saraá¹‡aduka-vedanÄ• ttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> saraá¹‡aá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o su
dhammo uppajjati hetupaccayÄ• . (1)

araá¹‡aá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sukhÄ• y
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<2> hetuyÄ• \Ne IV 556/ dve, Ä• rammaá¹‡e dve ... pe ... kamme dve, vipÄ• ke ekaá¹ƒ ... p
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi sabbattha vitthÄ• retabbÄ•).

<3> saraá¹‡aá¹ƒ \Be IV 451/ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1)

saraá¹‡aá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o dukkh
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<4> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<5> saraá¹‡aá¹ƒ \Se V 318/ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ
adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1)

araá¹‡aá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡
sampayutto dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<6> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ra
paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• retabbaá¹ƒ).

saraá¹‡adukavedanÄ• ttikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

100-3. saraá¹‡aduka-vipÄ• kattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<7> araá¹‡aá¹ƒ \Ne IV 557/ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o vipÄ• ko dhammo u
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<8> saraá¹‡aá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca saraá¹‡o vipÄ• kadhammadhamm

araá¹‡aá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca araá¹‡o vipÄ• kadhammadhammo uppa
(saá¹ƒkhittaá¹ƒ.)

<9> hetuyÄ• \Be IV 452/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. saha
... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

araá¹‡aá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca araá¹‡o nevavipÄ• kana
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<10> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. saha
... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

100-4. saraá¹‡aduka-upÄ• dinnattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<11> araá¹‡aá¹ƒ \Ne IV 558/ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o up
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<12> saraá¹‡aá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o anupÄ• d
hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anupÄ• dinnupÄ•
hetupaccayÄ• . (1)

saraá¹‡aá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ±ca araá¹‡aá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ±ca d
anupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<13> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. sahajÄ
paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• retabbaá¹ƒ).

<14> araá¹‡aá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anupÄ•
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

100-5. saraá¹‡aduka-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<15> saraá¹‡aá¹ƒ \Be IV 453/ \Ne IV 559/ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ pa
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<16> araá¹‡aá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<17> araá¹‡aá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

100-6. saraá¹‡aduka-vitakkattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<18> saraá¹‡aá¹ƒ \Se V 321/ \Ne IV 560/ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca sar
dhammo uppajjati hetupaccayÄ• . (1)

araá¹‡aá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o savitakkasavicÄ• ro dhar
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<19> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ•
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

<20> araá¹‡aá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o avitakkavicÄ• ra
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 454/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... p
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<21> araá¹‡aá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o avitakkaavicÄ• ro dha
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ (sabbattha ekaá¹ƒ) ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

100-7. saraá¹‡aduka-pÄ«tittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<22> saraá¹‡aá¹ƒ \Ne IV 561/ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o pÄ«tisaha
hetupaccayÄ• . (1)

araá¹‡aá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o \Se V 322/ pÄ«tisahagato dha
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<23> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ•
paÃ±hÄ• vÄ• ropi sabbattha vitthÄ• retabbÄ•).

<24> saraá¹‡aá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o sukhasahagato dham
(1)

araá¹‡aá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sukhasahagato dhammo upp
(saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ•
paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ•).

<26> saraá¹‡aá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o upekkhÄ• sahag
hetupaccayÄ• . (1)

araá¹‡aá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o upekkhÄ• sahagato dha
(1) (saá¹ƒkhittaá¹ƒ.)

<27> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ•
paÃ±hÄ• vÄ• repi vitthÄ• retabbo).

100-8. saraá¹‡aduka-dassanenapahÄ• tabbattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<28> saraá¹‡aá¹ƒ \Be IV 455/ \Ne IV 562/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icc

pahÄ• tabbo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<29> saraá¹‡aá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o bhÄ• va
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<30> araá¹‡aá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• .

hetuyÄ• ekaá¹ƒ (sabbattha ekaá¹ƒ) ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

100-9. saraá¹‡aduka-dassanenapahÄ• tabbahetukattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<31> saraá¹‡aá¹ƒ \Ne IV 563/ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sar
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<32> saraá¹‡aá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o b
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<33> saraá¹‡aá¹ƒ \Se V 324/ \Be IV 456/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahe
araá¹‡o nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupacca

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ. (sabbattha vitthÄ• retabbaá¹ƒ.)

100-10. saraá¹‡aduka-Ä• cayagÄ• mittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<34> saraá¹‡aá¹ƒ \Ne IV 564/ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o Ä• cayag
hetupaccayÄ• . (1)

araá¹‡aá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o Ä• cayagÄ• mÄ« dhammo up
(saá¹ƒkhittaá¹ƒ.)

<35> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tav
paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

<36> araá¹‡aá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o apacayagÄ• mÄ« dham
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<37> araá¹‡aá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o n
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

100-11. saraá¹‡aduka-sekkhattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<38> araá¹‡aá¹ƒ \Be IV 457/ \Ne IV 565/ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sekkho
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•

paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<39> araá¹‡aá¹ƒ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o asekkho dhammo uppajjati he
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<40> saraá¹‡aá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o nevasekkhan
hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nevasekkhanÄ• sekk
hetupaccayÄ• . (1)

saraá¹‡aá¹ƒ nevasekkhanÄ• sekkhaÃ±ca araá¹‡aá¹ƒ nevasekkhanÄ• sekkhaÃ±ca dhamm
nevasekkhanÄ• sekkho dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<41> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

100-12. saraá¹‡aduka-parittattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<42> saraá¹‡aá¹ƒ \Se V 326/ \Ne IV 566/ parittaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o paritto
hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o paritto dhammo uppajjati hetupaccayÄ

saraá¹‡aá¹ƒ \Be IV 458/ parittaÃ±ca araá¹‡aá¹ƒ parittaÃ±ca dhammaá¹ƒ paá¹-icca araá¹‡o
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• t
paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

<43> araá¹‡aá¹ƒ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o mahaggato dhammo uppaj

(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<44> araá¹‡aá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o appamÄ• á¹‡o dhammo (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

100-13. saraá¹‡aduka-parittÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<45> saraá¹‡aá¹ƒ \Ne IV 567/ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o parit uppajjati hetupaccayÄ• . (1)

araá¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o parittÄ• rammaá¹‡o dha (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ• rop ... paÃ±hÄ• vÄ• ropi sabbattha vitthÄ• retabbÄ• .)

<46> saraá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o mahaggatÄ hetupaccayÄ• . (1)

araá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o mahaggatÄ• ramma hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Be IV 459/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahaj ... paÃ±hÄ• vÄ• ropi vitthÄ• retabbÄ• .)

<47> araá¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o appamÄ• hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

100-14. saraá¹‡aduka-hÄ«nattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<48> saraá¹‡aá¹ƒ \Ne IV 568/ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o hÄ«no dhammo u

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<49> araá¹‡aá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o majjhimo dhammo uppajjati h

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<50> araá¹‡aá¹ƒ \Se V 328/ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o paá¹‡Ä«to dham (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

100-15. saraá¹‡aduka-micchattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<51> saraá¹‡aá¹ƒ \Ne IV 569/ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o micchatt hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 460/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<52> araá¹‡aá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sammattaniyato dham
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<53> saraá¹‡aá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o aniyato dhammo uppajjati he

araá¹‡aá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o aniyato dhammo uppajjati hetupacca

saraá¹‡aá¹ƒ aniyataÃ±ca araá¹‡aá¹ƒ aniyataÃ±ca dhammaá¹ƒ paá¹-icca araá¹‡o aniyato d
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<54> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ropi ... pe ... paÃ±hÄ• vÄ• ropi sabbattha vitthÄ• retabbÄ• .)

100-16. saraá¹‡aduka-maggÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<55> araá¹‡aá¹ƒ \Se V 329/ \Ne IV 570/ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ara
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<56> araá¹‡aá¹ƒ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o maggahetuko dhammo u
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<57> araá¹‡aá¹ƒ \Be IV 461/ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o maggÄ• dh
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ•
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

100-17. saraá¹‡aduka-uppannattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<58> saraá¹‡o \Ne IV 571/ uppanno dhammo saraá¹‡assa uppannassa dhammassa hetupa
uppanno dhammo araá¹‡assa uppannassa dhammassa hetupaccayena paccayo. saraá¹‡o
saraá¹‡assa uppannassa ca araá¹‡assa uppannassa ca dhammassa hetupaccayena pacca

araá¹‡o uppanno dhammo araá¹‡assa uppannassa dhammassa hetupaccayena paccayo. (

araá¹‡o uppanno dhammo araá¹‡assa uppannassa dhammassa Ä• rammaá¹‡apaccayena

<59> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e dve ... pe ... avigate satta. (saá¹ƒkhittaá¹ƒ.) (yathÄ•
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

100-18. saraá¹‡aduka-atÄ«tattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<60> saraá¹‡o paccuppanno dhammo saraá¹‡assa paccuppannassa dhammassa hetupac

araá¹‡o \Be IV 462/ paccuppanno dhammo araá¹‡assa paccuppannassa dhammassa hetup
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e dve ... pe ... avigate satta. (saá¹ƒkhittaá¹ƒ.) (yathÄ• kusa
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

100-19. saraá¹‡aduka-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<61> saraá¹‡aá¹ƒ \Ne IV 572/ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o atÄ«
uppajjati hetupaccayÄ• . (1)

araá¹‡aá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ \Se V 331/ paá¹-icca araá¹‡o atÄ«tÄ• ramm
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate dve (saá¹ƒkhitta
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo).

<62> saraá¹‡aá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o anÄ• gatÄ• r
hetupaccayÄ• . (1)

araá¹‡aá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anÄ• gatÄ• rammaá
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate dve (saá¹ƒkhitta
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo).

<63> saraá¹‡aá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o paccuppa
hetupaccayÄ• . (1)

araá¹‡aá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o paccuppannÄ• ra
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate dve (saá¹ƒkhitta
sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo).

100-20. saraá¹‡aduka-ajjhattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<64> saraá¹‡aá¹ƒ \Se V 332/ \Be IV 463/ \Ne IV 573/ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca sara
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o ajjhatto dhammo uppajjati hetupaccay

saraá¹‡aá¹ƒ ajjhattaÃ±ca araá¹‡aá¹ƒ ajjhattaÃ±ca dhammaá¹ƒ paá¹-icca araá¹‡o ajjhatto d
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<65> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.) (sah
... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

<66> saraá¹‡aá¹ƒ bahiddhÄ• dhammaá¹ƒ paá¹-icca saraá¹‡o bahiddhÄ• dhammo uppajja

araá¹‡aá¹ƒ bahiddhÄ• dhammaá¹ƒ paá¹-icca araá¹‡o bahiddhÄ• dhammo uppajjati hetupa

saraá¹‡aá¹ƒ bahiddhÄ• ca araá¹‡aá¹ƒ bahiddhÄ• ca dhammaá¹ƒ paá¹-icca araá¹‡o bahid
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

100-21. saraá¹‡aduka-ajjhattÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<67> saraá¹‡aá¹ƒ \Ne IV 574/ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o ajjh
uppajjati hetupaccayÄ• . (1)

araá¹‡aá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o ajjhattÄ• rammaá¹‡o dh
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Be IV 464/ dve, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahaj
333/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

<68> saraá¹‡aá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o bahiddhÄ• ra
hetupaccayÄ• . (1)

araá¹‡aá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o bahiddhÄ• rammaá¹‡
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ• rep
paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbo.)

100-22. saraá¹‡aduka-sanidassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<69> araá¹‡aá¹ƒ \Ne IV 575/ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o ar
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• ta
paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<70> saraá¹‡aá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o anidassanaa
hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anidassanaappaá¹-ig
hetupaccayÄ• . (1)

saraá¹‡aá¹ƒ anidassanaappaá¹-ighaÃ±ca araá¹‡aá¹ƒ anidassanaappaá¹-ighaÃ±ca dhamm
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 334/ paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ.)
... pe ... sampayuttavÄ• ropi vitthÄ• retabbÄ• .)

<71> araá¹‡o \Be IV 465/ anidassanasappaá¹-igho dhammo araá¹‡assa anidassanasappaa
sahajÄ• tapaccayena paccayo ... ekaá¹ƒ (aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye ekaá¹ƒ, atthiyÄ
saá¹ƒkhittaá¹ƒ).

<72> saraá¹‡o \Ne IV 576/ anidassanaappaá¹-igho dhammo saraá¹‡assa anidassanaappaa
hetupaccayena paccayo ... tÄ«á¹‡i. araá¹‡o anidassanaappaá¹-igho dhammo araá¹‡assa ar
dhammassa hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<73> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

dhammÄ• nulome dukatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulome tikadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-hetudukaá¹ƒ

1. hetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<1> kusalaá¹ƒ \Se V 335/ \Be IV 467/ \Ne IV 577/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo het
hetupaccayÄ• .

akusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetu dhammo uppajjati hetupaccayÄ• . (

abyÄ• kataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetu dhammo uppajjati hetupacca

<2> kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetu dhammo uppajjati Ä• rammaá¹‡a

akusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetu dhammo uppajjati Ä• rammaá¹‡apa

abyÄ• kataá¹ƒ \Ne IV 578/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetu dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

<3> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, anantare tÄ«á¹‡i, sama
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i \Be IV 468/, upanissaye tÄ«á
Ä• sevane tÄ«á¹‡i, kamme tÄ«á¹‡i, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re tÄ«á¹‡i ... pe ... avigate tÄ«á

paccanÄ«yaá¹ƒ --- naadhipatipaccayo

<4> kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetu dhammo uppajjati naadhipatipac

akusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetu dhammo uppajjati naadhipatipaccay

abyÄ• kataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetu dhammo uppajjati naadhipat
(saá¹ƒkhittaá¹ƒ.)

<5> naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane t
tÄ«á¹‡i, navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi paccayavÄ• repi nissayavÄ• repi saá¹ƒsaá¹-á¹-havÄ• repi sampayuttav

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetuÄ• rammaá¹‡apaccayÄ• di

<6> kusalo \Ne IV 579/ hetu dhammo kusalassa hetussa dhammassa hetupaccayena pacc

akusalo hetu dhammo akusalassa hetussa dhammassa hetupaccayena paccayo. (1)

abyÄ• kato hetu dhammo abyÄ• katassa hetussa dhammassa hetupaccayena paccayo. (1)

<7> kusalo hetu dhammo kusalassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccay
akusalassa hetussa dhammassa \Be IV 469/ Ä• rammaá¹‡apaccayena paccayo. kusalo het

dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

akusalo hetu dhammo akusalassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo

abyÄ• kato hetu dhammo abyÄ• katassa hetussa dhammassa Ä• rammaá¹‡apaccayena pa

<8> kusalo \Se V 337/ hetu dhammo kusalassa hetussa dhammassa adhipatipaccayena pa
akusalassa hetussa dhammassa adhipatipaccayena paccayo. kusalo hetu dhammo abyÄ• k
adhipatipaccayena paccayo ... tÄ«á¹‡i.

akusalo hetu dhammo akusalassa hetussa dhammassa adhipatipaccayena paccayo. (1)

abyÄ• kato hetu dhammo abyÄ• katassa hetussa dhammassa adhipatipaccayena paccayo
kusalassa hetussa dhammassa adhipatipaccayena paccayo. abyÄ• kato hetu dhammo akus
adhipatipaccayena paccayo ... tÄ«á¹‡i.

anantarapaccayÄ• di

<9> kusalo \Ne IV 580/ hetu dhammo kusalassa hetussa dhammassa anantarapaccayena

akusalo hetu dhammo akusalassa hetussa dhammassa anantarapaccayena paccayo ... dve

abyÄ• kato hetu dhammo abyÄ• katassa hetussa dhammassa anantarapaccayena paccayo

<10> kusalo hetu dhammo kusalassa hetussa dhammassa sahajÄ• tapaccayena paccayo.

akusalo hetu dhammo akusalassa hetussa dhammassa sahajÄ• tapaccayena paccayo. (1)

abyÄ• kato \Be IV 470/ hetu dhammo abyÄ• katassa hetussa dhammassa sahajÄ• tapacca

(aÃ±Ã±amaÃ±Ã±anissayapaccayÄ• sahajÄ• tapaccayasadisÄ•).

upanissayapaccayÄ• di

<11> kusalo hetu dhammo kusalassa hetussa dhammassa upanissayapaccayena paccayo
akusalassa hetussa dhammassa upanissayapaccayena paccayo. kusalo hetu dhammo abyÄ
dhammassa upanissayapaccayena paccayo. (3)

akusalo hetu dhammo akusalassa hetussa dhammassa upanissayapaccayena paccayo. ak
hetussa dhammassa upanissayapaccayena paccayo. akusalo hetu dhammo abyÄ• katassa
upanissayapaccayena paccayo ... tÄ«á¹‡i. (3)

abyÄ• kato hetu dhammo abyÄ• katassa hetussa dhammassa upanissayapaccayena pacca
kusalassa hetussa dhammassa upanissayapaccayena paccayo. abyÄ• kato hetu dhammo a
upanissayapaccayena paccayo. (3)

abyÄ• kato \Ne IV 581/ hetu dhammo abyÄ• katassa hetussa dhammassa vipÄ• kapaccaye
(saá¹ƒkhittaá¹ƒ.)

<12> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca, samanan
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane tÄ«á¹‡i, vi
dve, magge dve, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• paÃ±ca, vigate paÃ±ca, a
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yuddhÄ• ro

<13> kusalo hetu dhammo kusalassa hetussa dhammassa Ä• rammaá¹‡apaccayena pacca
paccayo ... upanissayapaccayena paccayo. kusalo hetu dhammo akusalassa hetussa dham
paccayo ... upanissayapaccayena paccayo. kusalo \Be IV 471/ hetu \Se V 339/ dhammo aby
dhammassa Ä• rammaá¹‡apaccayena paccayo ... upanissayapaccayena paccayo. (3)

akusalo hetu dhammo akusalassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo
... upanissayapaccayena paccayo. akusalo hetu dhammo kusalassa hetussa dhammassa Ä
... upanissayapaccayena paccayo. akusalo hetu dhammo abyÄ• katassa hetussa dhammas
paccayo ... upanissayapaccayena paccayo. (3)

abyÄ• kato hetu dhammo abyÄ• katassa hetussa dhammassa Ä• rammaá¹‡apaccayena pa
paccayo ... upanissayapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<14> nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Ne IV 582/ Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya

gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<15> kusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nahetu dhammo uppajjati hetupac
dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ nahe
kusalo nahetu ca abyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

akusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nahetu dhammo uppajjati hetupaccay
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . akus
paá¹-icca akusalo nahetu ca abyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

abyÄ• kataá¹ƒ \Be IV 472/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo up

kusalaá¹ƒ nahetuÃ±ca abyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato nahet
hetupaccayÄ• . (1)

akusalaá¹ƒ nahetuÃ±ca abyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato nahe
hetupaccayÄ• . (1)

<16> kusalaá¹ƒ \Ne IV 583/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nahetu dhammo uppaj
(1)

akusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nahetu dhammo uppajjati Ä• rammaá¹

abyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati Ä• ra
(saá¹ƒkhittaá¹ƒ.)

<17> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanar
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re nava, indriye nava, jhÄ• ne nava, magge nava, sampayutt
nava, atthiyÄ• nava, natthiyÄ• tÄ«á¹‡i, vigate tÄ«á¹‡i, avigate nava (saá¹ƒkhittaá¹ƒ).

nahetunaÄ• rammaá¹‡apaccayÄ• di

<18> abyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjat

kusalaá¹ƒ \Se V 341/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjat
(1)

akusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati naÄ• ram

abyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati naÄ•

kusalaá¹ƒ \Be IV 473/ nahetuÃ±ca abyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

akusalaá¹ƒ \Ne IV 584/ nahetuÃ±ca abyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca abyÄ
uppajjati naÄ• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<19> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava, naanantare paÃ±
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye paÃ±ca, napurejÄ• te satta, napacchÄ• jÄ• te n
tÄ«á¹‡i, navipÄ• ke nava, naÄ• hÄ• re ekaá¹ƒ, naindriye ekaá¹ƒ, najhÄ• ne ekaá¹ƒ, namagg
paÃ±ca, navippayutte tÄ«á¹‡i, nonatthiyÄ• paÃ±ca, novigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
paá¹-iccavÄ• rasadisÄ• vitthÄ• retabbÄ• .)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡apaccayÄ• di

<20> kusalo nahetu dhammo kusalassa nahetussa dhammassa Ä• rammaá¹‡apaccayena
akusalassa nahetussa dhammassa \Se V 342/ Ä• rammaá¹‡apaccayena paccayo. kusalo n

nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

akusalo nahetu dhammo akusalassa nahetussa dhammassa Ä• rammaá¹‡apaccayena pac
kusalassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. akusalo nahetu dham
dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

abyÄ• kato nahetu dhammo abyÄ• katassa nahetussa dhammassa Ä• rammaá¹‡apaccaye
dhammo kusalassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. abyÄ• kato
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

<21> kusalo \Be IV 474/ \Ne IV 585/ nahetu dhammo kusalassa nahetussa dhammassa ad
kusalo nahetu dhammo akusalassa nahetussa dhammassa adhipatipaccayena paccayo. ku
abyÄ• katassa nahetussa dhammassa adhipatipaccayena paccayo. kusalo nahetu dhammo
abyÄ• katassa nahetussa ca dhammassa adhipatipaccayena paccayo ... cattÄ• ri.

akusalo nahetu dhammo akusalassa nahetussa dhammassa adhipatipaccayena paccayo ...

abyÄ• kato nahetu dhammo abyÄ• katassa nahetussa dhammassa adhipatipaccayena pac
kusalassa nahetussa dhammassa adhipatipaccayena paccayo ... tÄ«á¹‡i.

<22> kusalo nahetu dhammo kusalassa nahetussa dhammassa anantarapaccayena pacca
abyÄ• katassa nahetussa dhammassa anantarapaccayena paccayo. (2)

akusalo nahetu dhammo akusalassa \Se V 343/ nahetussa dhammassa anantarapaccayen
dhammo abyÄ• katassa nahetussa dhammassa anantarapaccayena paccayo. (2)

abyÄ• kato nahetu dhammo abyÄ• katassa nahetussa dhammassa anantarapaccayena pa

upanissayapaccayo

<23> kusalo nahetu dhammo kusalassa nahetussa dhammassa upanissayapaccayena pac
akusalassa nahetussa dhammassa upanissayapaccayena paccayo. kusalo nahetu dhammo
dhammassa upanissayapaccayena paccayo. (3)

akusalo nahetu dhammo akusalassa nahetussa dhammassa upanissayapaccayena paccay
kusalassa nahetussa dhammassa upanissayapaccayena paccayo. akusalo nahetu dhammo
dhammassa upanissayapaccayena paccayo. (3)

abyÄ• kato \Be IV 475/ \Ne IV 586/ nahetu dhammo abyÄ• katassa nahetussa dhammassa
abyÄ• kato nahetu dhammo kusalassa nahetussa dhammassa upanissayapaccayena pacca
akusalassa nahetussa dhammassa upanissayapaccayena paccayo. (3) (saá¹ƒkhittaá¹ƒ.)

<24> Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta, samanantare satta, sahajÄ• t
tÄ«á¹‡i, nissaye terasa, upanissaye nava, purejÄ• te tÄ«á¹‡i, pacchÄ• jÄ• te tÄ«á¹‡i, Ä• sev
satta, vipÄ• ke ekaá¹ƒ, Ä• hÄ• re satta, indriye satta \Se V 344/, jhÄ• ne satta, magge satta,
vippayutte paÃ±ca, atthiyÄ• terasa, natthiyÄ• satta, vigate satta, avigate terasa (saá¹ƒkhitt

nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

2-1. vedanÄ• ttika-hetudukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<25> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya veda
uppajjati hetupaccayÄ• . (1)

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ
uppajjati hetupaccayÄ• . (1)

adukkhamasukhÄ• ya \Ne IV 587/ vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icc
sampayutto hetu dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<26> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke dve ..
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• \Be IV 476/ tÄ«á¹‡i, napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevan
tÄ«á¹‡i, navippayutte dve (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 345/ naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<27> sukhÄ• ya vedanÄ• ya sampayutto hetu dhammo sukhÄ• ya vedanÄ• ya sampayutta
hetupaccayena paccayo. (1)

dukkhÄ• ya vedanÄ• ya sampayutto hetu dhammo dukkhÄ• ya vedanÄ• ya sampayuttassa
paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto hetu dhammo adukkhamasukhÄ• ya vedanÄ
dhammassa hetupaccayena paccayo. (1)

<28> sukhÄ• ya vedanÄ• ya sampayutto hetu dhammo sukhÄ• ya vedanÄ• ya sampayutta
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

dukkhÄ• ya \Ne IV 588/ vedanÄ• ya sampayutto hetu dhammo dukkhÄ• ya vedanÄ• ya sam
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

adukkhamasukhÄ• ya vedanÄ• ya sampayutto hetu dhammo adukkhamasukhÄ• ya vedanÄ
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cattÄ• ri, anantare cha, samanan
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane tÄ«á¹‡i, vi
magge dve, sampayutte tÄ«á¹‡i, atthiyÄ• tÄ«á¹‡i, natthiyÄ• cha, vigate cha, avigate tÄ«á¹‡

nahetuyÄ• \Se V 346/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<30> sukhÄ• ya \Be IV 477/ vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca s
nahetu dhammo uppajjati hetupaccayÄ• . (1)

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya veda
uppajjati hetupaccayÄ• . (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca adukkh
sampayutto nahetu dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• \Ne IV 589/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkh

nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á¹‡i, na
nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i ... pe ... navippayutte dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡apaccayÄ• di

<32> sukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo sukhÄ• ya vedanÄ• ya sampayu
Ä• rammaá¹‡apaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo duk
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayu
adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa nahetussa \Se V 347/ dhammassa Ä• ra

dukkhÄ• ya vedanÄ• ya sampayutto nahetu dhammo dukkhÄ• ya vedanÄ• ya sampayuttas
Ä• rammaá¹‡apaccayena paccayo. dukkhÄ• ya vedanÄ• ya sampayutto nahetu dhammo su
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. dukkhÄ• ya vedanÄ• ya sampay
adukkhamasukhÄ• ya vedanÄ• ya sampayuttassa nahetussa dhammassa Ä• rammaá¹‡apa

adukkhamasukhÄ• ya \Be IV 478/ vedanÄ• ya sampayutto nahetu dhammo adukkhamasuk
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. adukkhamasukhÄ• ya vedanÄ•

sukhÄ• ya vedanÄ• ya sampayuttassa nahetussa dhammassa Ä• rammaá¹‡apaccayena pa
adukkhamasukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo dukkhÄ• ya vedanÄ• ya sa
Ä• rammaá¹‡apaccayena paccayo. (3)

<33> sukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo sukhÄ• ya vedanÄ• ya sampayu
adhipatipaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo adukkham
sampayuttassa nahetussa dhammassa adhipatipaccayena paccayo. (2)

dukkhÄ• ya vedanÄ• ya sampayutto nahetu dhammo dukkhÄ• ya vedanÄ• ya sampayuttas
adhipatipaccayena paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo adukkhamasukhÄ• ya veda
dhammassa adhipatipaccayena \Se V 348/ paccayo. adukkhamasukhÄ• ya vedanÄ• ya sam
vedanÄ• ya sampayuttassa nahetussa dhammassa adhipatipaccayena paccayo. (2)

anantara-upanissayapaccayÄ•

<34> sukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo sukhÄ• ya vedanÄ• ya sampayu
anantarapaccayena paccayo ... dve.

dukkhÄ• ya vedanÄ• ya sampayutto nahetu dhammo dukkhÄ• ya vedanÄ• ya sampayuttas
anantarapaccayena paccayo ... dve.

adukkhamasukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo adukkhamasukhÄ• ya veda
dhammassa anantarapaccayena paccayo ... tÄ«á¹‡i ... pe ....

<35> sukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo sukhÄ• ya vedanÄ• ya sampayu
upanissayapaccayena paccayo ... tÄ«á¹‡i.

dukkhÄ• ya vedanÄ• ya sampayutto nahetu dhammo dukkhÄ• ya vedanÄ• ya sampayuttas
upanissayapaccayena paccayo ... tÄ«á¹‡i.

adukkhamasukhÄ• ya \Be IV 479/ \Ne IV 591/ vedanÄ• ya sampayutto nahetu dhammo adu
sampayuttassa nahetussa dhammassa upanissayapaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhi

<36> Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca, anantare satta, samanantare satta, sahajÄ
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane tÄ«á¹‡i, kamme aá
\Se V 349/, Ä• hÄ• re tÄ«á¹‡i, indriye tÄ«á¹‡i, jhÄ• ne tÄ«á¹‡i, magge tÄ«á¹‡i, sampayutte t

tÄ«á¹‡i, natthiyÄ• satta, vigate satta, avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

3-1. vipÄ• kattika-hetudukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<37> vipÄ• kaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko hetu dhammo uppajjati hetupacc

vipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo hetu

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kan
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<38> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... Ä• sevane dve, kamme tÄ«á¹‡i, vipÄ
avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• \Ne IV 592/ tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• se
dve, navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<39> vipÄ• ko \Se V 350/ \Be IV 480/ hetu dhammo vipÄ• kassa hetussa dhammassa hetu

vipÄ• kadhammadhammo hetu dhammo vipÄ• kadhammadhammassa hetussa dhammassa

nevavipÄ• kanavipÄ• kadhammadhammo hetu dhammo nevavipÄ• kanavipÄ• kadhammad
hetupaccayena paccayo. (1)

<40> vipÄ• ko hetu dhammo vipÄ• kassa hetussa dhammassa Ä• rammaá¹‡apaccayena p
vipÄ• kadhammadhammassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. vipÄ
nevavipÄ• kanavipÄ• kadhammadhammassa hetussa dhammassa Ä• rammaá¹‡apaccayen

vipÄ• kadhammadhammo hetu dhammo vipÄ• kadhammadhammassa hetussa dhammass
vipÄ• kadhammadhammo hetu dhammo vipÄ• kassa hetussa dhammassa Ä• rammaá¹‡apa
hetu dhammo nevavipÄ• kanavipÄ• kadhammadhammassa hetussa dhammassa Ä• ramma

nevavipÄ• kanavipÄ• kadhammadhammo hetu dhammo nevavipÄ• kanavipÄ• kadhammad
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

<41> vipÄ• ko hetu dhammo vipÄ• kassa hetussa dhammassa adhipatipaccayena paccayo
dhammo vipÄ• kadhammadhammassa hetussa dhammassa adhipatipaccayena paccayo. vi
nevavipÄ• kanavipÄ• kadhammadhammassa hetussa dhammassa adhipatipaccayena pacc

vipÄ• kadhammadhammo hetu dhammo vipÄ• kadhammadhammassa hetussa dhammass

nevavipÄ• kanavipÄ• kadhammadhammo hetu dhammo nevavipÄ• kanavipÄ• kadhammad
adhipatipaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<42> hetuyÄ• \Be IV 481/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• cha, anantare paÃ±ca
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane
pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadapaccayacatukkaá¹ƒ

<43> vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko nahetu dhammo uppajjati hetu
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo nahetu dhammo
vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko nahetu ca nevavipÄ• kanavipÄ• kadh
uppajjanti hetupaccayÄ• . (3)

vipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo n
hetupaccayÄ• . vipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• k
dhammo uppajjati \Ne IV 594/ hetupaccayÄ• . vipÄ• kadhammadhammaá¹ƒ \Se V 352/ nahe
vipÄ• kadhammadhammo nahetu ca nevavipÄ• kanavipÄ• kadhammadhammo nahetu ca d

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• k
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

vipÄ• kaá¹ƒ nahetuÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca dhamma
nevavipÄ• kanavipÄ• kadhammadhammo nahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹

vipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nah
nevavipÄ• kanavipÄ• kadhammadhammo nahetu dhammo uppajjati hetupaccayÄ• (saá¹ƒk

<44> hetuyÄ• terasa, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare paÃ±ca, saman
terasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa \Be IV 482/, upanissaye paÃ±ca, purejÄ• te
kamme terasa, vipÄ• ke nava, Ä• hÄ• re terasa ... pe ... sampayutte paÃ±ca ... pe ... avigate
(saá¹ƒkhittaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ•

<45> vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko nahetu dhammo uppajjati nahe

vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo nah
naÄ• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<46> nahetuyÄ• nava, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• terasa, naanantare paÃ±
naaÃ±Ã±amaÃ±Ã±e paÃ±ca, naupanissaye \Se V 353/ paÃ±ca, napurejÄ• te dvÄ• dasa, na
naÄ• sevane terasa, nakamme dve, navipÄ• ke paÃ±ca, navippayutte tÄ«á¹‡i ... pe ... novig
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<47> vipÄ• ko nahetu dhammo vipÄ• kassa nahetussa dhammassa Ä• rammaá¹‡apaccaye
vipÄ• kadhammadhammassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. vi
nevavipÄ• kanavipÄ• kadhammadhammassa nahetussa dhammassa Ä• rammaá¹‡apaccay

vipÄ• kadhammadhammo nahetu dhammo vipÄ• kadhammadhammassa nahetussa dham
tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammo nahetu dhammo nevavipÄ• kanavipÄ• kadhamm
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

<48> vipÄ• ko nahetu dhammo vipÄ• kassa nahetussa dhammassa adhipatipaccayena pac

vipÄ• kadhammadhammo nahetu dhammo vipÄ• kadhammadhammassa nahetussa dham
tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammo \Be IV 483/ nahetu dhammo nevavipÄ• kanavipÄ
dhammassa adhipatipaccayena paccayo. nevavipÄ• kanavipÄ• kadhammadhammo nahetu
dhammassa adhipatipaccayena paccayo. nevavipÄ• kanavipÄ• kadhammadhammo nahetu
nahetussa dhammassa adhipatipaccayena paccayo ... tÄ«á¹‡i.

<49> vipÄ• ko \Se V 354/ nahetu dhammo vipÄ• kassa nahetussa dhammassa anantarapa

vipÄ• kadhammadhammo \Ne IV 596/ nahetu dhammo vipÄ• kadhammadhammassa nahe
paccayo ... dve.

nevavipÄ• kanavipÄ• kadhammadhammo nahetu dhammo nevavipÄ• kanavipÄ• kadhamm
anantarapaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<50> Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta, samanantare satta, sahajÄ• t
satta, nissaye terasa, upanissaye nava, Ä• sevane dve, kamme nava, vipÄ• ke tÄ«á¹‡i, Ä• k
nava, jhÄ• ne satta, magge satta, sampayutte tÄ«á¹‡i, vippayutte paÃ±ca, atthiyÄ• terasa .
terasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• soá¸·asa, naÄ• rammaá¹‡e soá¸·asa (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

4-1. upÄ• dinnattika-hetudukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<51> upÄ• dinnupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo h
hetupaccayÄ• . (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ \Se V 355/ paá¹-icca anupÄ• dinnupÄ•
hetupaccayÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Be IV 484/ \Ne IV 597/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca an
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<52> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• dve ... pe ... vipÄ• ke dve (saá¹

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i ... pe ... naÄ• sevane tÄ«á¹‡i, navipÄ• ke dve,
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ).

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<53> upÄ• dinnupÄ• dÄ• niyo hetu dhammo upÄ• dinnupÄ• dÄ• niyassa hetussa dhamma

anupÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammas

anupÄ• dinnaanupÄ• dÄ• niyo hetu dhammo anupÄ• dinnaanupÄ• dÄ• niyassa hetussa dh

<54> upÄ• dinnupÄ• dÄ• niyo hetu dhammo upÄ• dinnupÄ• dÄ• niyassa hetussa dhamma
upÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammassa

anupÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammas
anupÄ• dinnupÄ• dÄ• niyo hetu dhammo upÄ• dinnupÄ• dÄ• niyassa hetussa dhammassa

anupÄ• dinnaanupÄ• dÄ• niyo \Ne IV 598/ hetu \Se V 356/ dhammo anupÄ• dinnupÄ• dÄ•
Ä• rammaá¹‡apaccayena paccayo. (1)

<55> upÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhamm
(1)

anupÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammas

anupÄ• dinnaanupÄ• dÄ• niyo hetu dhammo anupÄ• dinnaanupÄ• dÄ• niyassa hetussa dh
anupÄ• dinnaanupÄ• dÄ• niyo hetu \Be IV 485/ dhammo anupÄ• dinnupÄ• dÄ• niyassa het
paccayo. (1)

anantara-upanissayapaccayÄ•

<56> upÄ• dinnupÄ• dÄ• niyo hetu dhammo upÄ• dinnupÄ• dÄ• niyassa hetussa dhamma

anupÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammas
tÄ«á¹‡i.

anupÄ• dinnaanupÄ• dÄ• niyo hetu dhammo anupÄ• dinnaanupÄ• dÄ• niyassa hetussa dh
anupÄ• dinnaanupÄ• dÄ• niyo hetu dhammo upÄ• dinnupÄ• dÄ• niyassa hetussa dhamma
.... (2)

<57> upÄ• dinnupÄ• dÄ• niyo hetu dhammo upÄ• dinnupÄ• dÄ• niyassa hetussa dhamma
upÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammassa
paccayo. upÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnaanupÄ• dÄ• niyassa \Se V 35
upanissayapaccayena paccayo. (3)

anupÄ• dinnupÄ• dÄ• niyo hetu dhammo anupÄ• dinnupÄ• dÄ• niyassa hetussa dhammas
tÄ«á¹‡i.

anupÄ• dinnaanupÄ• dÄ• niyo hetu dhammo anupÄ• dinnaanupÄ• dÄ• niyassa hetussa dh
paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<58> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• cattÄ• ri, anantare cha, saman
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane dve, vipÄ•
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadapaccayacatukkaá¹ƒ

<59> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be IV 486/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnup
uppajjati hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anup
dhammo uppajjati hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-
ca anupÄ• dinnupÄ• dÄ• niyo nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo
hetupaccayÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Se V 358/ \Ne IV 600/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca a
nahetu dhammo uppajjati hetupaccayÄ• . anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhar
anupÄ• dinnupÄ• dÄ• niyo nahetu dhammo uppajjati hetupaccayÄ• . anupÄ• dinnaanupÄ•
paá¹-icca anupÄ• dinnupÄ• dÄ• niyo nahetu ca anupÄ• dinnaanupÄ• dÄ• niyo nahetu ca dh
(3)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuÃ±ca anupÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuÃ±ca dhamn
anupÄ• dinnupÄ• dÄ• niyo nahetu dhammo uppajjati hetupaccayÄ• . (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ nahetuÃ±ca
anupÄ• dinnupÄ• dÄ• niyo nahetu dhammo uppajjati hetupaccayÄ• . (1)

<60> upÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niyo

Ä• rammaá¹‡apaccayÄ• . (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo
Ä• rammaá¹‡apaccayÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• d
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<61> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare tÄ«á¹‡i, saman
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
vipÄ• ke nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ --- nahetupaccayo

<62> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se V 359/ \Be IV 487/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca u
dhammo uppajjati nahetupaccayÄ• ... tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne IV 601/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnup
uppajjati nahetupaccayÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuÃ±ca anupÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuÃ±ca dhamm
anupÄ• dinnupÄ• dÄ• niyo nahetu dhammo uppajjati nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.

<63> nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

5-1. saá¹ƒkiliá¹-á¹-hattika-hetudukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<64> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá¹

uppajjati hetupaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkil
uppajjati hetupaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-haasaá¹ƒ
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<65> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• \Be IV 488/ \Ne IV 602/ tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á
tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ• rampi ...
sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetuÄ• rammaá¹‡apaccayÄ• di

<66> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa
hetupaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu \Se V 360/ dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa
hetupaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa hetussa
hetupaccayena paccayo. (1)

<67> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa
Ä• rammaá¹‡apaccayena paccayo ... dve.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa dh
Ä• rammaá¹‡apaccayena paccayo ... dve.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa d
Ä• rammaá¹‡apaccayena paccayo. (1)

<68> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa
adhipatipaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Ne IV 603/ hetu dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa
adhipatipaccayena paccayo. asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo saá¹ƒkiliá¹-á¹-has
hetussa dhammassa adhipatipaccayena paccayo. (2)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa hetussa
adhipatipaccayena paccayo ... dve.

<69> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be IV 489/ hetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesika
dhammassa anantarapaccayena paccayo ... cha ... pe ....

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa dhar
upanissayapaccayena paccayo. saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹
hetussa dhammassa upanissayapaccayena paccayo. saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu \S
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa hetussa dhammassa upanissayapaccayena paccayo. (1

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa hetussa dh
upanissayapaccayena paccayo ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko hetu dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa hetussa
upanissayapaccayena paccayo ... dve (saá¹ƒkhittaá¹ƒ).

<70> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca, anantare cha, saman
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye aá¹-á¹-ha, Ä• sevane tÄ«á¹
dve ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Ne IV 604/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadapaccayacatukkaá¹ƒ

<71> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasa
dhammo uppajjati hetupaccayÄ• . saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu dhammo uppajjati hetupaccayÄ• . saá¹ƒkiliá¹-á¹-hasa
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu ca asaá¹ƒkiliá¹-á¹-ha
ca dhammÄ• \Se V 362/ uppajjanti hetupaccayÄ• . (3)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒ
dhammo uppajjati hetupaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ \Be IV 490/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko nahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuÃ±ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuÃ±c
paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu dhammo uppajjati hetupaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuÃ±ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ nahetuÃ
paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu dhammo uppajjati hetupaccayÄ• . (1)

<72> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasa
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒ
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ \Ne IV 605/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko nahetu dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . (1) (sa

<73> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare tÄ«á¹‡i, samanan
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye nava, upanissaye tÄ«á¹‡i, purejÄ• te tÄ«á¹‡i, Ä• s
nava, vipÄ• ke paÃ±ca, Ä• hÄ• re nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ --- nahetupaccayo

<74> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ha
dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se V 363/ ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• cha, napurejÄ• te
tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i ... pe ... novigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡a-adhipatipaccayÄ•

<75> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko \Be IV 491/ nahetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkiles
dhammassa Ä• rammaá¹‡apaccayena paccayo ... dve.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa nahetus
Ä• rammaá¹‡apaccayena paccayo ... dve.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko \Ne IV 606/ nahetu dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesi
dhammassa Ä• rammaá¹‡apaccayena paccayo ... dve.

<76> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu dhammo saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa nahe
adhipatipaccayena paccayo ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko nahetu dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa nahetus
adhipatipaccayena paccayo ... dve.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko nahetu dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa nahet
adhipatipaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<77> Ä• rammaá¹‡e cha, adhipatiyÄ• aá¹-á¹-ha, anantare satta, samanantare satta, sahaj
tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha, Ä• sevane tÄ«á¹‡i, kamme satta, vipÄ• ke ca
... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• cuddasa, naÄ• rammaá¹‡e cuddasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• \Se V 364/ nahetuyÄ• cha (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

6-1. vitakkattika-hetudukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<78> savitakkasavicÄ• raá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro hetu dham
(1)

avitakkavicÄ• ramattaá¹ƒ \Be IV 492/ \Ne IV 607/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavic
uppajjati hetupaccayÄ• . (1)

avitakkaavicÄ• raá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro hetu dhammo uppajj
(saá¹ƒkhittaá¹ƒ.)

<79> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹
navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• sahajÄ• tavÄ• rampi ... sampayuttavÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<80> savitakkasavicÄ• ro hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa hetu

avitakkavicÄ• ramatto hetu dhammo avitakkavicÄ• ramattassa hetussa dhammassa hetupa

avitakkaavicÄ• ro hetu dhammo avitakkaavicÄ• rassa hetussa dhammassa hetupaccayena

<81> savitakkasavicÄ• ro \Se V 365/ hetu dhammo savitakkasavicÄ• rassa hetussa dhamm
paccayo. savitakkasavicÄ• ro hetu dhammo avitakkaavicÄ• rassa hetussa dhammassa Ä• r
(2)

avitakkavicÄ• ramatto \Ne IV 608/ hetu dhammo savitakkasavicÄ• rassa hetussa dhammas

paccayo. avitakkavicÄ• ramatto hetu dhammo avitakkaavicÄ• rassa hetussa dhammassa Ä
(2)

avitakkaavicÄ• ro hetu dhammo avitakkaavicÄ• rassa hetussa dhammassa Ä• rammaá¹‡a
avitakkaavicÄ• ro hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa Ä• rammaá¹‡

<82> savitakkasavicÄ• ro hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa adhip

avitakkavicÄ• ramatto \Be IV 493/ hetu dhammo avitakkavicÄ• ramattassa hetussa dhamm
paccayo. avitakkavicÄ• ramatto hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa
(2)

avitakkaavicÄ• ro hetu dhammo avitakkaavicÄ• rassa hetussa dhammassa adhipatipaccay
avitakkaavicÄ• ro hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa adhipatipacca

<83> savitakkasavicÄ• ro hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa anan
tÄ«á¹‡i.

avitakkavicÄ• ramatto hetu dhammo avitakkavicÄ• ramattassa hetussa dhammassa ananta
366/ ... tÄ«á¹‡i.

avitakkaavicÄ• ro hetu dhammo avitakkaavicÄ• rassa hetussa dhammassa anantarapaccay
pe ....

savitakkasavicÄ• ro \Ne IV 609/ hetu dhammo savitakkasavicÄ• rassa hetussa dhammassa
paccayo ... nava (saá¹ƒkhittaá¹ƒ).

<84> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anantare nava, samanant
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane paÃ±ca, v
avigate tÄ«á¹‡i.

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ.

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<85> savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu
hetupaccayÄ• (ekaá¹ƒ). savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkav
uppajjati hetupaccayÄ• (dve). savitakkasavicÄ• raá¹ƒ \Be IV 494/ nahetuá¹ƒ dhammaá¹ƒ pa
nahetu dhammo uppajjati hetupaccayÄ• (tÄ«á¹‡i). savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dham
savitakkasavicÄ• ro nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupacca
savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nahetu ca \N
avitakkaavicÄ• ro \Se V 367/ nahetu ca dhammÄ• uppajjanti hetupaccayÄ• (paÃ±ca). savi
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu ca avitakkavicÄ• ramatto nahe
hetupaccayÄ• (cha). savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasav
avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupac

<86> avitakkavicÄ• ramattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nah
hetupaccayÄ• (ekaá¹ƒ). avitakkavicÄ• ramattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitak
uppajjati hetupaccayÄ• (dve). avitakkavicÄ• ramattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca a
dhammo uppajjati hetupaccayÄ• (tÄ«á¹‡i). avitakkavicÄ• ramattaá¹ƒ nahetuá¹ƒ dhammaá¹
savitakkasavicÄ• ro nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupacca
avitakkavicÄ• ramattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nahetu ca
ca dhammÄ• uppajjanti hetupaccayÄ• (paÃ±ca).

<87> avitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro nahetu dhan
(ekaá¹ƒ). avitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu
hetupaccayÄ• (dve). avitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• r
uppajjati hetupaccayÄ• (tÄ«á¹‡i). avitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sa
ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti \Se V 368/ hetupaccayÄ• (cattÄ• ri). a
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu
hetupaccayÄ• (paÃ±ca). avitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasa
avitakkavicÄ• ramatto nahetu ca dhammÄ• uppajjanti hetupaccayÄ• (cha). avitakkaavicÄ•
paá¹-icca savitakkasavicÄ• ro nahetu ca avitakkavicÄ• ramatto \Be IV 495/ nahetu ca avitak
dhammÄ• uppajjanti hetupaccayÄ• (satta).

<88> savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ pa
nahetu dhammo uppajjati hetupaccayÄ• (ekaá¹ƒ). savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avita
611/ nahetuÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nahetu dhammo uppajjati he
savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca
dhammo uppajjati hetupaccayÄ• (tÄ«á¹‡i). savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkaavi
dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ
(cattÄ• ri). savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá
avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupac
savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca
ca avitakkavicÄ• ramatto nahetu ca dhammÄ• uppajjanti \Se V 369/ hetupaccayÄ• (cha). s
nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro na
avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupac

<89> avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ
nahetu dhammo uppajjati hetupaccayÄ• (ekaá¹ƒ). avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca av
nahetuÃ±ca dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nahetu dhammo uppajjati hetupac
avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• (tÄ«á¹‡i). avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaa
dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ
(cattÄ• ri). avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhamma
avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupac

<90> savitakkasavicÄ• raá¹ƒ \Be IV 496/ nahetuÃ±ca avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca
savitakkasavicÄ• ro nahetu dhammo uppajjati hetupaccayÄ• (ekaá¹ƒ). savitakkasavicÄ• raá
avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro nahetu dham
(dve). savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca dhammaá
savitakkasavicÄ• ro nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti \Se V 370/

<91> savitakkasavicÄ• raá¹ƒ \Ne IV 612/ nahetuÃ±ca avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca
nahetuÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu dhammo uppajjati hetupacca
savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• ra
paá¹-icca avitakkaavicÄ• ro nahetu dhammo uppajjati hetupaccayÄ• (dve). savitakkasavicÄ
avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-ic
nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• uppajjanti hetupaccayÄ• (tÄ«á¹‡i).

Ä• rammaá¹‡apaccayo

<92> savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu
Ä• rammaá¹‡apaccayÄ• . savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakka
uppajjati Ä• rammaá¹‡apaccayÄ• . savitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
ca avitakkavicÄ• ramatto nahetu ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹

avitakkavicÄ• ramattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto nahetu dh
Ä• rammaá¹‡apaccayÄ• ... cattÄ• ri.

avitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro nahetu dhammo u
Ä• rammaá¹‡apaccayÄ• ... paÃ±ca.

savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icc
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• raá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-i
nahetu dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ... cattÄ• ri.

savitakkasavicÄ• raá¹ƒ \Se V 371/ \Be IV 497/ \Ne IV 613/ nahetuÃ±ca avitakkavicÄ• ramat
dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro nahetu dhammo uppajjati Ä• rammaá¹‡apaccayÄ

savitakkasavicÄ• raá¹ƒ nahetuÃ±ca avitakkavicÄ• ramattaá¹ƒ nahetuÃ±ca avitakkaavicÄ• ra
paá¹-icca savitakkasavicÄ• ro nahetu dhammo uppajjati Ä• rammaá¹‡apaccayÄ• ... ekaá¹ƒ

<93> hetuyÄ• sattatiá¹ƒsa, Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• tevÄ«sa, anantare ekav
sattatiá¹ƒsa, aÃ±Ã±amaÃ±Ã±e aá¹-á¹-havÄ«sa, nissaye sattatiá¹ƒsa, upanissaye ekavÄ«sa
Ä• sevane ekÄ• dasa, kamme sattatiá¹ƒsa, vipÄ• ke Ä• hÄ• re indriye jhÄ• ne magge sattat
vippayutte sattatiá¹ƒsa ... pe ... avigate sattatiá¹ƒsa, (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• tettiá¹ƒsa, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cuddasa (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡apaccayo

<94> savitakkasavicÄ• ro nahetu dhammo savitakkasavicÄ• rassa nahetussa dhammassa
savitakkasavicÄ• ro nahetu dhammo avitakkavicÄ• ramattassa nahetussa dhammassa Ä• r
savitakkasavicÄ• ro nahetu dhammo avitakkaavicÄ• rassa \Ne IV 614/ nahetussa dhammas
paccayo. savitakkasavicÄ• ro nahetu dhammo savitakkasavicÄ• rassa nahetussa ca avitakk
ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... cattÄ• ri \Se V 372/.

<95> avitakkavicÄ• ramatto \Be IV 498/ nahetu dhammo avitakkavicÄ• ramattassa nahetus
Ä• rammaá¹‡apaccayena paccayo. avitakkavicÄ• ramatto nahetu dhammo savitakkasavicÄ
Ä• rammaá¹‡apaccayena paccayo. avitakkavicÄ• ramatto nahetu dhammo avitakkaavicÄ• r
Ä• rammaá¹‡apaccayena paccayo. avitakkavicÄ• ramatto nahetu dhammo savitakkasavicÄ
avitakkavicÄ• ramattassa nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... c

<96> avitakkaavicÄ• ro nahetu dhammo avitakkaavicÄ• rassa nahetussa dhammassa Ä• ra
avitakkaavicÄ• ro nahetu dhammo savitakkasavicÄ• rassa nahetussa dhammassa Ä• ramm
avitakkaavicÄ• ro nahetu dhammo avitakkavicÄ• ramattassa nahetussa dhammassa Ä• ram
avitakkaavicÄ• ro nahetu dhammo avitakkavicÄ• ramattassa nahetussa ca avitakkaavicÄ• r
Ä• rammaá¹‡apaccayena paccayo. avitakkaavicÄ• ro nahetu dhammo savitakkasavicÄ• ras
avitakkavicÄ• ramattassa nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... p

<97> avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• savitakkasav
dhammassa Ä• rammaá¹‡apaccayena paccayo. avitakkavicÄ• ramatto nahetu ca avitakkaa
avitakkavicÄ• ramattassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. avitak
avitakkaavicÄ• ro nahetu ca dhammÄ• avitakkaavicÄ• rassa nahetussa dhammassa Ä• ram
avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• savitakkasavicÄ• r
avitakkavicÄ• ramattassa nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo ... c

<98> savitakkasavicÄ• ro nahetu ca avitakkavicÄ• ramatto nahetu ca dhammÄ• savitakkas
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. savitakkasavicÄ• ro nahetu ca a
dhammÄ• avitakkavicÄ• ramattassa nahetussa dhammassa Ä• rammaá¹‡apaccayena \Se
savitakkasavicÄ• ro \Be IV 499/ nahetu ca avitakkavicÄ• ramatto nahetu ca dhammÄ• avita
dhammassa Ä• rammaá¹‡apaccayena paccayo. savitakkasavicÄ• ro nahetu ca avitakkavicÄ
savitakkasavicÄ• rassa nahetussa ca avitakkavicÄ• ramattassa nahetussa ca dhammassa Ä

... cattÄ• ri.

adhipatipaccayo

<99> savitakkasavicÄ• ro nahetu dhammo savitakkasavicÄ• rassa nahetussa dhammassa
satta.

avitakkavicÄ• ramatto nahetu dhammo avitakkavicÄ• ramattassa nahetussa dhammassa a
paÃ±ca.

avitakkaavicÄ• ro nahetu dhammo avitakkaavicÄ• rassa nahetussa dhammassa adhipatipa

avitakkavicÄ• ramatto nahetu ca avitakkaavicÄ• ro nahetu ca dhammÄ• savitakkasavicÄ•
adhipatipaccayena paccayo ... tÄ«á¹‡i.

savitakkasavicÄ• ro nahetu ca avitakkavicÄ• ramatto nahetu ca dhammÄ• savitakkasavicÄ
adhipatipaccayena paccayo ... tÄ«á¹‡i.

anantarapaccayÄ• di

<100> savitakkasavicÄ• ro nahetu dhammo savitakkasavicÄ• rassa nahetussa dhammassa
... pe ... samanantarapaccayena paccayo.

savitakkasavicÄ• ro \Ne IV 616/ nahetu dhammo savitakkasavicÄ• rassa nahetussa dhamm
paccayo (saá¹ƒkhittaá¹ƒ).

<101> Ä• rammaá¹‡e ekavÄ«sa, adhipatiyÄ• tevÄ«sa, anantare paÃ±cavÄ«sa, samananta
tiá¹ƒsa, aÃ±Ã±amaÃ±Ã±e aá¹-á¹-havÄ«sa, nissaye tiá¹ƒsa, upanissaye paÃ±cavÄ«sa, pure
paÃ±ca, Ä• sevane ekavÄ«sa, kamme ekÄ• dasa, vipÄ• ke ekavÄ«sa, Ä• hÄ• re ekÄ• dasa
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 500/ paÃ±catiá¹ƒsa, naÄ• rammaá¹‡e paÃ±catiá¹ƒsa, naadhipatiyÄ• \Se
(saá¹ƒkhittaá¹ƒ).

á¹• 01 Ä• rammaá¹‡apaccayÄ• nahetuyÄ• ekavÄ«sa (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekavÄ«sa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

á¹• 137-1. pÄ«tittika-hetudukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<102> pÄ«tisahagataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato hetu dhammo uppa
tÄ«á¹‡i.

sukhasahagataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato hetu dhammo uppajjati he

upekkhÄ• sahagataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato hetu dhammo u
ekaá¹ƒ.

pÄ«tisahagataá¹ƒ \Ne IV 617/ hetuÃ±ca sukhasahagataá¹ƒ hetuÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<103> hetuyÄ• dasa, Ä• rammaá¹‡e dasa ... pe ... avigate dasa (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• dasa, napurejÄ• te dasa, napacchÄ• jÄ• te dasa, naÄ• sevane dasa, navip
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetuÄ• rammaá¹‡apaccayÄ• di

<104> pÄ«tisahagato hetu dhammo pÄ«tisahagatassa hetussa dhammassa hetupaccayen

sukhasahagato \Be IV 501/ hetu dhammo sukhasahagatassa hetussa dhammassa hetupac

upekkhÄ• sahagato \Se V 375/ hetu dhammo upekkhÄ• sahagatassa hetussa dhammassa
ekaá¹ƒ.

pÄ«tisahagato hetu ca sukhasahagato hetu ca dhammÄ• pÄ«tisahagatassa hetussa dham
... tÄ«á¹‡i.

<105> pÄ«tisahagato hetu dhammo pÄ«tisahagatassa hetussa dhammassa Ä• rammaá¹‡a
pÄ«tisahagato hetu dhammo sukhasahagatassa hetussa dhammassa Ä• rammaá¹‡apaccay
dhammo upekkhÄ• sahagatassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo \N
dhammo pÄ«tisahagatassa hetussa ca sukhasahagatassa hetussa ca dhammassa Ä• ramm
cattÄ• ri.

sukhasahagato hetu dhammo sukhasahagatassa hetussa dhammassa Ä• rammaá¹‡apacc
dhammo pÄ«tisahagatassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. sukha
upekkhÄ• sahagatassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. sukhasaha
hetussa ca sukhasahagatassa hetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo .

upekkhÄ• sahagato hetu dhammo upekkhÄ• sahagatassa hetussa dhammassa Ä• rammaá
upekkhÄ• sahagato hetu dhammo pÄ«tisahagatassa hetussa dhammassa Ä• rammaá¹‡apa
hetu dhammo sukhasahagatassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo.
pÄ«tisahagatassa hetussa ca sukhasahagatassa hetussa ca dhammassa Ä• rammaá¹‡apa

pÄ«tisahagato hetu ca sukhasahagato hetu ca dhammÄ• pÄ«tisahagatassa hetussa \Se V
Ä• rammaá¹‡apaccayena paccayo ... cattÄ• ri.

pÄ«tisahagato \Be IV 502/ hetu dhammo pÄ«tisahagatassa hetussa dhammassa adhipatipa

<106> hetuyÄ• dasa, Ä• rammaá¹‡e soá¸·asa, adhipatiyÄ• soá¸·asa, anantare soá¸·asa, s
sahajÄ• te dasa, aÃ±Ã±amaÃ±Ã±e dasa, nissaye dasa, upanissaye soá¸·asa ... pe ... vipÄ•
avigate dasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• soá¸·asa, naÄ• rammaá¹‡e soá¸·asa (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e dasa (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e soá¸·asa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<107> pÄ«tisahagataá¹ƒ \Ne IV 619/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato nahe
hetupaccayÄ• . pÄ«tisahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato nahetu
hetupaccayÄ• . pÄ«tisahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato nahetu c
dhammÄ• uppajjanti hetupaccayÄ• . (3)

sukhasahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato nahetu dhammo uppaj
sukhasahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato nahetu dhammo uppajja
sukhasahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato nahetu ca sukhasahaga
uppajjanti hetupaccayÄ• . (3)

upekkhÄ• sahagataá¹ƒ \Se V 377/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato na
hetupaccayÄ• . (1)

pÄ«tisahagataá¹ƒ nahetuÃ±ca sukhasahagataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca pÄ«ti
uppajjati hetupaccayÄ• . pÄ«tisahagataá¹ƒ nahetuÃ±ca sukhasahagataá¹ƒ nahetuÃ±ca dha
sukhasahagato nahetu dhammo \Be IV 503/ uppajjati hetupaccayÄ• . pÄ«tisahagataá¹ƒ nah
nahetuÃ±ca dhammaá¹ƒ paá¹-icca pÄ«tisahagato nahetu ca sukhasahagato nahetu ca dha
hetupaccayÄ• . (3)

<108> pÄ«tisahagataá¹ƒ \Ne IV 620/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato nahe
Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

sukhasahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato nahetu dhammo uppaj
tÄ«á¹‡i.

upekkhÄ• sahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato nahetu dham
Ä• rammaá¹‡apaccayÄ• ... ekaá¹ƒ.

pÄ«tisahagataá¹ƒ nahetuÃ±ca sukhasahagataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca pÄ«ti
uppajjati Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<109> hetuyÄ• dasa, Ä• rammaá¹‡e dasa, adhipatiyÄ• dasa, anantare dasa ... pe ... aviga
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• dasa, naadhipatiyÄ• dasa (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampa
vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡apaccayÄ• di

<110> pÄ«tisahagato nahetu dhammo pÄ«tisahagatassa nahetussa dhammassa Ä• ramma
pÄ«tisahagato nahetu dhammo sukhasahagatassa \Se V 378/ nahetussa dhammassa Ä• ra
pÄ«tisahagato nahetu dhammo upekkhÄ• sahagatassa nahetussa dhammassa Ä• rammaá
pÄ«tisahagato nahetu dhammo pÄ«tisahagatassa nahetussa ca sukhasahagatassa nahetus
Ä• rammaá¹‡apaccayena paccayo. (4)

sukhasahagato nahetu dhammo sukhasahagatassa nahetussa dhammassa Ä• rammaá¹‡a
\Ne IV 621/ nahetu dhammo pÄ«tisahagatassa nahetussa dhammassa Ä• rammaá¹‡apacca
IV 504/ nahetu dhammo upekkhÄ• sahagatassa nahetussa dhammassa Ä• rammaá¹‡apacc
nahetu dhammo pÄ«tisahagatassa nahetussa ca sukhasahagatassa nahetussa ca dhamma
paccayo. (4)

upekkhÄ• sahagato nahetu dhammo upekkhÄ• sahagatassa nahetussa dhammassa Ä• ra
upekkhÄ• sahagato nahetu dhammo pÄ«tisahagatassa nahetussa dhammassa Ä• rammaá
upekkhÄ• sahagato nahetu dhammo sukhasahagatassa nahetussa dhammassa Ä• rammaa
upekkhÄ• sahagato nahetu dhammo pÄ«tisahagatassa nahetussa ca sukhasahagatassa na
Ä• rammaá¹‡apaccayena paccayo. (4)

pÄ«tisahagato nahetu ca sukhasahagato nahetu ca dhammÄ• pÄ«tisahagatassa nahetuss
Ä• rammaá¹‡apaccayena paccayo ... cattÄ• ri.

<111> pÄ«tisahagato nahetu dhammo pÄ«tisahagatassa nahetussa dhammassa \Se V 379
... cattÄ• ri.

sukhasahagato nahetu dhammo sukhasahagatassa nahetussa dhammassa adhipatipaccay

upekkhÄ• sahagato nahetu dhammo upekkhÄ• sahagatassa nahetussa dhammassa adhip
cattÄ• ri.

pÄ«tisahagato nahetu ca sukhasahagato nahetu ca dhammÄ• pÄ«tisahagatassa nahetuss
adhipatipaccayena paccayo ... cattÄ• ri.

<112> pÄ«tisahagato nahetu dhammo pÄ«tisahagatassa nahetussa dhammassa anantarap
upanissayapaccayena paccayo ... cattÄ• ri.

sukhasahagato \Ne IV 622/ nahetu dhammo sukhasahagatassa nahetussa dhammassa up
cattÄ• ri.

upekkhÄ• sahagato nahetu dhammo upekkhÄ• sahagatassa nahetussa dhammassa upani
cattÄ• ri.

pÄ«tisahagato \Be IV 505/ nahetu ca sukhasahagato nahetu ca dhammÄ• pÄ«tisahagatas
upanissayapaccayena paccayo ... cattÄ• ri (saá¹ƒkhittaá¹ƒ).

<113> Ä• rammaá¹‡e soá¸·asa, adhipatiyÄ• soá¸·asa, sahajÄ• te dasa, aÃ±Ã±amaÃ±Ã±e
upanissaye soá¸·asa, Ä• hÄ• re dasa ... pe ... avigate dasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• soá¸·asa, naÄ• rammaá¹‡e soá¸·asa, naadhipatiyÄ• soá¸·asa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• \Se V 380/ nahetuyÄ• soá¸·asa (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e soá¸·asa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

8-1. dassanenapahÄ• tabbattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<114> dassanena pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo

hetupaccayÄ• . (1)

bhÄ• vanÄ• ya \Ne IV 623/ pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya p
uppajjati hetupaccayÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nevadass
hetu dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<115> hetuyÄ• tÄ«á¹‡i (sabbattha tÄ«á¹‡i), vipÄ• ke ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i.

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. s
... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ).

<116> dassanena pahÄ• tabbo hetu dhammo dassanena pahÄ• tabbassa hetussa dhamm
tÄ«á¹‡i.

dassanena \Be IV 506/ pahÄ• tabbo hetu dhammo dassanena pahÄ• tabbassa hetussa dh
paccayo (saá¹ƒkhittaá¹ƒ).

<117> hetuyÄ• \Se V 381/ tÄ«á¹‡i, Ä• rammaá¹‡e aá¹-á¹-ha, adhipatiyÄ• cha, anantare pa
paÃ±ca, sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye aá¹-á¹-h
vipÄ• ke ekaá¹ƒ, indriye ekaá¹ƒ, magge ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<118> dassanena \Ne IV 624/ pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
uppajjati hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca neva
pahÄ• tabbo nahetu dhammo uppajjati hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ nahetuá
dassanena pahÄ• tabbo nahetu ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu c
hetupaccayÄ• ... tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tab
hetupaccayÄ• . bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevadassa
nahetu dhammo uppajjati hetupaccayÄ• . bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhamm
pahÄ• tabbo nahetu ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu ca dhammÄ
tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ \Se V 382/ nahetuá¹ƒ dhammaá¹ƒ paá¹-
nabhÄ• vanÄ• ya pahÄ• tabbo nahetu dhammo uppajjati hetupaccayÄ• . (1)

dassanena \Be IV 507/ pahÄ• tabbaá¹ƒ nahetuÃ±ca nevadassanena nabhÄ• vanÄ• ya pah
paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu dhammo uppajjati hetupac

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu dhammo uppajjati hetupaccayÄ• . (1

dassanena \Ne IV 625/ pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ•
uppajjati Ä• rammaá¹‡apaccayÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tab
Ä• rammaá¹‡apaccayÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevad
pahÄ• tabbo nahetu dhammo uppajjati Ä• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<119> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá

nahetu-naÄ• rammaá¹‡apaccayÄ•

<120> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
pahÄ• tabbo nahetu dhammo uppajjati nahetupaccayÄ• .

dassanena pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ
uppajjati naÄ• rammaá¹‡apaccayÄ• \Se V 383/. (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• v
uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevad
pahÄ• tabbo nahetu dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . (1)

dassanena pahÄ• tabbaá¹ƒ nahetuÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu dhammo uppajjati naÄ• rammaá¹‡ap

bhÄ• vanÄ• ya \Be IV 508/ \Ne IV 626/ pahÄ• tabbaá¹ƒ nahetuÃ±ca nevadassanena nabhÄ
nahetuÃ±ca dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu d
naÄ• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<121> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... novigate

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<122> dassanena pahÄ• tabbo nahetu dhammo dassanena pahÄ• tabbassa nahetussa dh
paccayo. dassanena pahÄ• tabbo nahetu dhammo nevadassanena nabhÄ• vanÄ• ya pahÄ
Ä• rammaá¹‡apaccayena paccayo ... dve.

bhÄ• vanÄ• ya pahÄ• tabbo \Se V 384/ nahetu dhammo bhÄ• vanÄ• ya pahÄ• tabbassa na
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo nahetu dhammo nevadassanena nabhÄ• v

dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<123> Ä• rammaá¹‡e aá¹-á¹-ha, adhipatiyÄ• dasa ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 509/ \Ne IV 627/ cuddasa, naÄ• rammaá¹‡e cuddasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

9-1. dassanenapahÄ• tabbahetukattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<124> dassanena pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• uppajjati hetupaccayÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• hetupaccayÄ• . (1)

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ne pahÄ• tabbahetuko hetu dhammo uppajjati hetupaccayÄ• (1) (saá¹ƒkhittaá¹ƒ.)

<125> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. s \Se V 385/ ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

<126> dassanena pahÄ• tabbahetuko hetu dhammo dassanena pahÄ• tabbahetukassa he paccayo (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 628/ tÄ«á¹‡i, Ä• rammaá¹‡e aá¹-á¹-ha, adhipatiyÄ• cha ... pe ... avigate tÄ«

(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 510/ aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<127> dassanena pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pah
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pah
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
pahÄ• tabbahetuko nahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<128> nevadassanena \Ne IV 629/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dha
nabhÄ• vanÄ• ya pahÄ• tabbahetuko nahetu dhammo uppajjati nahetupaccayÄ• . (1) (saá¹

<129> nahetuyÄ• \Se V 386/ ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca ... pe ... novigate paÃ±ca (

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retabb

Ä• rammaá¹‡apaccayo

<130> dassanena \Be IV 511/ pahÄ• tabbahetuko nahetu dhammo dassanena pahÄ• tabba
Ä• rammaá¹‡apaccayena paccayo ... dve.

bhÄ• vanÄ• ya pahÄ• tabbahetuko nahetu dhammo bhÄ• vanÄ• ya pahÄ• tabbahetukassa
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko nahetu dhammo nevadassanena nab
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<131> Ä• rammaá¹‡e aá¹-á¹-ha, adhipatiyÄ• dasa ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• cuddasa, naÄ• rammaá¹‡e cuddasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

10-1. Ä• cayagÄ• mittika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<132> Ä• cayagÄ• miá¹ƒ \Se V 387/ \Ne IV 630/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ•
hetupaccayÄ• . (1)

apacayagÄ• miá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« hetu dhammo uppajjati

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• min
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<133> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i (sabbattha tÄ«á¹‡i).

naadhipatiyÄ• \Be IV 512/ tÄ«á¹‡i, naÄ• sevane dve, navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetuÄ• rammaá¹‡apaccayÄ• di

<134> Ä• cayagÄ• mÄ« hetu dhammo Ä• cayagÄ• missa hetussa dhammassa hetupaccay

apacayagÄ• mÄ« \Ne IV 631/ hetu dhammo apacayagÄ• missa hetussa dhammassa hetup

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« hetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
paccayo. (1)

Ä• cayagÄ• mÄ« hetu dhammo Ä• cayagÄ• missa hetussa dhammassa Ä• rammaá¹‡apac
Ä• cayagÄ• mÄ« hetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa hetussa dhammas

apacayagÄ• mÄ« hetu dhammo Ä• cayagÄ• missa hetussa dhammassa Ä• rammaá¹‡apac
dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa hetussa dhammassa Ä• rammaá¹‡apacc

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« hetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
Ä• rammaá¹‡apaccayena paccayo. nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« hetu dhammo Ä
Ä• rammaá¹‡apaccayena paccayo. (2)

<135> Ä• cayagÄ• mÄ« hetu dhammo Ä• cayagÄ• missa hetussa dhammassa adhipatipac
Ä• rammaá¹‡Ä• dhipati, sahajÄ• tÄ• dhipati. (1)

apacayagÄ• mÄ« hetu dhammo apacayagÄ• missa hetussa dhammassa adhipatipaccayen

.... apacayagÄ• mÄ« hetu dhammo Ä• cayagÄ• missa hetussa dhammassa adhipatipaccay
dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa hetussa dhammassa adhipatipaccayena
.... (3)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Be IV 513/ hetu dhammo nevÄ• cayagÄ• minÄ• pa
adhipatipaccayena paccayo. nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« hetu dhammo Ä• caya
adhipatipaccayena paccayo.

<136> Ä• cayagÄ• mÄ« \Ne IV 632/ hetu dhammo Ä• cayagÄ• missa hetussa dhammassa
Ä• cayagÄ• mÄ« hetu dhammo apacayagÄ• missa hetussa \Se V 389/ dhammassa anantar
hetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa hetussa dhammassa anantarapacca

apacayagÄ• mÄ« hetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa hetussa dhamma

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« hetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• m
paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<137> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e cha, adhipatiyÄ• cha, anantare paÃ±ca, samanant
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye aá¹-á¹-ha, Ä• sevane tÄ«á¹‡
... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<138> Ä• cayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« nahetu dhamm

Ä• cayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«
hetupaccayÄ• . Ä• cayagÄ• miá¹ƒ nahetuá¹ƒ \Be IV 514/ dhammaá¹ƒ paá¹-icca Ä• cayagÄ•
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

apacayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« nahetu dhammo upp
apacayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«
hetupaccayÄ• \Se V 390/. apacayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ•
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• m
uppajjati hetupaccayÄ• . (1)

Ä• cayagÄ• miá¹ƒ nahetuÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ nahetuÃ±ca dham
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu dhammo uppajjati hetupaccayÄ• . (1)

apacayagÄ• miá¹ƒ nahetuÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ nahetuÃ±ca dham
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu dhammo uppajjati hetupaccayÄ• . (1)

<139> Ä• cayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« nahetu dhamm
(1)

apacayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« nahetu dhammo upp

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• m
uppajjati Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒkhitta

nahetu-naÄ• rammaá¹‡apaccayÄ•

<140> nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Ne IV 634/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icc
nahetu dhammo uppajjati nahetupaccayÄ• . (1)

Ä• cayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«
naÄ• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<141> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• cha ... pe ... novigate

hetupaccayÄ• \Be IV 515/ naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• rebba

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<142> Ä• cayagÄ• mÄ« nahetu dhammo Ä• cayagÄ• missa nahetussa dhammassa Ä• ram
Ä• cayagÄ• mÄ« nahetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa nahetussa dhan
(2)

apacayagÄ• mÄ« nahetu dhammo Ä• cayagÄ• missa nahetussa dhammassa Ä• rammaá¹‡
nahetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa nahetussa dhammassa Ä• ramma

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ•
Ä• rammaá¹‡apaccayena \Ne IV 635/ paccayo. nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nah
dhammassa Ä• rammaá¹‡apaccayena paccayo. nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« na
dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

<143> Ä• cayagÄ• mÄ« nahetu dhammo Ä• cayagÄ• missa nahetussa dhammassa adhipa

apacayagÄ• mÄ« nahetu dhammo \Se V 392/ apacayagÄ• missa nahetussa dhammassa a
apacayagÄ• mÄ« nahetu dhammo Ä• cayagÄ• missa nahetussa dhammassa adhipatipacca
dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa nahetussa dhammassa adhipatipaccayen
dhammo apacayagÄ• missa nahetussa ca nevÄ• cayagÄ• minÄ• pacayagÄ• missa nahetus
paccayo. (4)

<144> nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu dhammo nevÄ• cayagÄ• minÄ• paca
adhipatipaccayena paccayo ... tÄ«á¹‡i.

Ä• cayagÄ• mÄ« \Be IV 516/ nahetu dhammo Ä• cayagÄ• missa nahetussa dhammassa a
Ä• cayagÄ• mÄ« nahetu dhammo apacayagÄ• missa nahetussa dhammassa anantarapacc
dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa nahetussa dhammassa anantarapaccaye

apacayagÄ• mÄ« nahetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ• missa nahetussa dha

(1)

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu dhammo nevÄ• cayagÄ• minÄ• pacayagÄ•
anantarapaccayena paccayo. nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« nahetu dhammo Ä• c
anantarapaccayena paccayo. (2) ... pe ....

Ä• cayagÄ• mÄ« \Ne IV 636/ nahetu dhammo Ä• cayagÄ• missa nahetussa dhammassa u
(saá¹ƒkhittaá¹ƒ).

<145> Ä• rammaá¹‡e satta, adhipatiyÄ• dasa, anantare cha samanantare cha, sahajÄ• te
tÄ«á¹‡i, nissaye terasa, upanissaye nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se V 393/ pannarasa, naÄ• rammaá¹‡e pannarasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• satta (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

11-1. sekkhattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<146> sekkhaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sekkho hetu dhammo uppajjati hetupacca

asekkhaá¹ƒ \Be IV 517/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca asekkho hetu dhammo uppajjati het

nevasekkhanÄ• sekkhaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho hetu dh
(1) (saá¹ƒkhittaá¹ƒ.)

<147> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹

naadhipatiyÄ• \Ne IV 637/ tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• s

dve, navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ• di

<148> sekkho hetu dhammo sekkhassa hetussa dhammassa hetupaccayena \Se V 394/ pa

asekkho hetu dhammo asekkhassa hetussa dhammassa hetupaccayena paccayo. (1)

nevasekkhanÄ• sekkho hetu dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa het

<149> sekkho hetu dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa Ä• rammaá¹‡

asekkho hetu dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa Ä• rammaá¹‡apac

nevasekkhanÄ• sekkho hetu dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa Ä•

<150> sekkho \Be IV 518/ hetu dhammo sekkhassa hetussa dhammassa adhipatipaccayen dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa adhipatipaccayena paccayo. (2)

asekkho \Ne IV 638/ hetu dhammo asekkhassa hetussa dhammassa adhipatipaccayena pa nevasekkhanÄ• sekkhassa hetussa dhammassa adhipatipaccayena paccayo. (2)

nevasekkhanÄ• sekkho hetu dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa adh

<151> sekkho hetu dhammo sekkhassa hetussa dhammassa anantarapaccayena paccayo hetussa dhammassa anantarapaccayena paccayo. sekkho hetu dhammo nevasekkhanÄ• s anantarapaccayena paccayo. (3)

asekkho \Se V 395/ hetu dhammo asekkhassa hetussa dhammassa anantarapaccayena pa nevasekkhanÄ• sekkhassa hetussa dhammassa anantarapaccayena paccayo. (2)

nevasekkhanÄ• sekkho hetu dhammo nevasekkhanÄ• sekkhassa hetussa dhammassa ana

nevasekkhanÄ• sekkho hetu dhammo sekkhassa hetussa dhammassa anantarapaccayena
hetu dhammo asekkhassa hetussa dhammassa anantarapaccayena paccayo. (3) (saá¹ƒkhit

<152> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• paÃ±ca, anantare aá¹-á¹-ha, s
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye aá¹-á¹-ha ... pe .
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<153> sekkhaá¹ƒ \Be IV 519/ \Ne IV 639/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sekkho nahetu
hetupaccayÄ• . sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho nahetu
hetupaccayÄ• . sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sekkho nahetu ca nevasekkhan
uppajjanti hetupaccayÄ• . (3)

asekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca asekkho nahetu dhammo uppajjati hetupacca

nevasekkhanÄ• sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho nahet
hetupaccayÄ• . (1)

sekkhaá¹ƒ nahetuÃ±ca nevasekkhanÄ• sekkhaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca neva
uppajjati hetupaccayÄ• . (1)

asekkhaá¹ƒ nahetuÃ±ca nevasekkhanÄ• sekkhaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nev
uppajjati hetupaccayÄ• . (1)

<154> sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sekkho nahetu dhammo uppajjati Ä• ram

asekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca asekkho nahetu dhammo uppajjati Ä• rammaá

nevasekkhanÄ• sekkhaá¹ƒ \Ne IV 640/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• se
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... Ä• sevane dve ... pe ... a
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<155> nevasekkhanÄ• sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 520/ ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• tÄ«á¹‡i ... pe ... n
(saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<156> sekkho nahetu dhammo nevasekkhanÄ• sekkhassa nahetussa dhammassa \Se V 3
paccayo. (1)

asekkho \Ne IV 641/ nahetu dhammo nevasekkhanÄ• sekkhassa nahetussa dhammassa Ä
(1)

nevasekkhanÄ• sekkho nahetu dhammo nevasekkhanÄ• sekkhassa nahetussa dhammass

nevasekkhanÄ• sekkho nahetu dhammo sekkhassa nahetussa dhammassa Ä• rammaá¹‡a
nevasekkhanÄ• sekkho nahetu dhammo asekkhassa nahetussa dhammassa Ä• rammaá¹‡

sekkho nahetu dhammo sekkhassa nahetussa dhammassa adhipatipaccayena paccayo ...

asekkho nahetu dhammo asekkhassa nahetussa dhammassa adhipatipaccayena paccayo

nevasekkhanÄ• sekkho nahetu dhammo nevasekkhanÄ• sekkhassa nahetussa dhammass
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<157> Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare aá¹-á¹-ha, samanantare aá¹-á¹-
aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye aá¹-á¹-ha ... pe ... avigate terasa (saá

nahetuyÄ• \Be IV 521/ cuddasa, naÄ• rammaá¹‡e cuddasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

11-1. parittattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<158> parittaá¹ƒ \Se V 398/ \Ne IV 642/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca paritto hetu dhamm
hetupaccayÄ• . (1)

mahaggataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato hetu dhammo uppajjati hetupacca

appamÄ• á¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o hetu dhammo uppajjati het
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetuÄ• rammaá¹‡apaccayÄ• di

<159> paritto hetu dhammo parittassa hetussa dhammassa hetupaccayena paccayo. (1)

mahaggato hetu dhammo mahaggatassa hetussa dhammassa hetupaccayena paccayo. (1)

appamÄ• á¹‡o hetu dhammo appamÄ• á¹‡assa hetussa dhammassa hetupaccayena pacca

paritto hetu dhammo parittassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. pa
mahaggatassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

mahaggato \Be IV 522/ hetu dhammo mahaggatassa hetussa dhammassa Ä• rammaá¹‡ap
dhammo parittassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

appamÄ• á¹‡o \Ne IV 643/ hetu dhammo parittassa hetussa dhammassa Ä• rammaá¹‡apa
hetu dhammo mahaggatassa \Se V 399/ hetussa dhammassa Ä• rammaá¹‡apaccayena pa

<160> paritto hetu dhammo parittassa hetussa dhammassa adhipatipaccayena paccayo. (1

mahaggato hetu dhammo mahaggatassa hetussa dhammassa adhipatipaccayena paccayo
parittassa hetussa dhammassa adhipatipaccayena paccayo. (2)

appamÄ• á¹‡o hetu dhammo appamÄ• á¹‡assa hetussa dhammassa adhipatipaccayena pa

paritto hetu dhammo parittassa hetussa dhammassa anantarapaccayena paccayo. paritto h
hetussa dhammassa anantarapaccayena paccayo. paritto hetu dhammo appamÄ• á¹‡assa
anantarapaccayena paccayo. (3)

mahaggato hetu dhammo mahaggatassa hetussa dhammassa anantarapaccayena paccay
parittassa hetussa dhammassa anantarapaccayena paccayo. mahaggato hetu dhammo app
anantarapaccayena paccayo. (3)

appamÄ• á¹‡o hetu dhammo appamÄ• á¹‡assa hetussa dhammassa anantarapaccayena p
parittassa hetussa dhammassa anantarapaccayena paccayo. appamÄ• á¹‡o hetu dhammo
anantarapaccayena paccayo. (3)

paritto hetu dhammo parittassa hetussa dhammassa upanissayapaccayena paccayo (saá¹ƒ

<161> hetuyÄ• \Be IV 523/ tÄ«á¹‡i, Ä• rammaá¹‡e cha, adhipatiyÄ• paÃ±ca, anantare na
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i \Se V 400/, nissaye tÄ«á¹‡i, upanissaye nava
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Ne IV 644/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<162> parittaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca paritto nahetu dhammo uppajjati hetupac

mahaggataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato nahetu dhammo uppajjati hetu
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca paritto nahetu dhammo uppajjati hetupaccayÄ• . mahagga
paá¹-icca paritto nahetu ca mahaggato nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

appamÄ• á¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o nahetu dhammo uppajja
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca paritto nahetu dhammo uppajjati hetupaccayÄ• . appamÄ•
paá¹-icca paritto nahetu ca appamÄ• á¹‡o nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (

parittaá¹ƒ nahetuÃ±ca mahaggataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca paritto nahetu dha
hetupaccayÄ• ... tÄ«á¹‡i.

parittaá¹ƒ nahetuÃ±ca appamÄ• á¹‡aá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca paritto nahetu
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<163> hetuyÄ• terasa, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava ... pe ... vigate \Se V 401
terasa (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<164> parittaá¹ƒ \Be IV 524/ \Ne IV 645/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca paritto nahetu dh
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• dasa ... pe ... novigate paÃ±c

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<165> paritto nahetu dhammo parittassa nahetussa dhammassa Ä• rammaá¹‡apaccayena
dhammo mahaggatassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

mahaggato nahetu dhammo mahaggatassa nahetussa dhammassa Ä• rammaá¹‡apaccaye
dhammo parittassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

appamÄ• á¹‡o nahetu dhammo appamÄ• á¹‡assa nahetussa dhammassa Ä• rammaá¹‡ap
dhammo parittassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. appamÄ• á¹
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

paritto nahetu dhammo parittassa nahetussa dhammassa adhipatipaccayena paccayo (saá

<166> Ä• rammaá¹‡e \Ne IV 646/ satta, adhipatiyÄ• satta, anantare nava, samanantare \S
ekÄ• dasa, aÃ±Ã±amaÃ±Ã±e satta, nissaye terasa, upanissaye nava ... pe ... avigate terasa

nahetuyÄ• \Be IV 525/ pannarasa, naÄ• rammaá¹‡e pannarasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• satta (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

13-1. parittÄ• rammaá¹‡attika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<167> parittÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o hetu dha
(1)

mahaggatÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o hetu d

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹‡o
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... vigate tÄ«á¹‡i, avigate tÄ«á¹‡i (saá¹ƒkhitta

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡
navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi \Ne IV 647/ ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<168> parittÄ• rammaá¹‡o hetu dhammo parittÄ• rammaá¹‡assa hetussa dhammassa \Se
(1)

mahaggatÄ• rammaá¹‡o hetu dhammo mahaggatÄ• rammaá¹‡assa hetussa dhammassa h

appamÄ• á¹‡Ä• rammaá¹‡o hetu dhammo appamÄ• á¹‡Ä• rammaá¹‡assa hetussa dhamm

parittÄ• rammaá¹‡o \Be IV 526/ hetu dhammo parittÄ• rammaá¹‡assa hetussa dhammassa
paccayo. parittÄ• rammaá¹‡o hetu dhammo mahaggatÄ• rammaá¹‡assa hetussa dhammas
(2)

mahaggatÄ• rammaá¹‡o hetu dhammo mahaggatÄ• rammaá¹‡assa hetussa dhammassa Ä
mahaggatÄ• rammaá¹‡o hetu dhammo parittÄ• rammaá¹‡assa hetussa dhammassa Ä• ran

appamÄ• á¹‡Ä• rammaá¹‡o hetu dhammo appamÄ• á¹‡Ä• rammaá¹‡assa hetussa dhamm
appamÄ• á¹‡Ä• rammaá¹‡o hetu dhammo parittÄ• rammaá¹‡assa hetussa dhammassa Ä•
appamÄ• á¹‡Ä• rammaá¹‡o hetu dhammo mahaggatÄ• rammaá¹‡assa hetussa dhammass
(saá¹ƒkhittaá¹ƒ.)

<169> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare nava, samanant
... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 648/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<170> parittÄ• rammaá¹‡aá¹ƒ \Se V 404/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹

<171> parittÄ• rammaá¹‡aá¹ƒ \Be IV 527/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• ramma
uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

Ä• rammaá¹‡a-adhipatipaccayÄ•

<172> parittÄ• rammaá¹‡o nahetu dhammo parittÄ• rammaá¹‡assa nahetussa dhammassa
\Ne IV 649/. parittÄ• rammaá¹‡o nahetu dhammo mahaggatÄ• rammaá¹‡assa nahetussa dh
paccayo. (2)

mahaggatÄ• rammaá¹‡o nahetu dhammo mahaggatÄ• rammaá¹‡assa nahetussa dhamma
mahaggatÄ• rammaá¹‡o nahetu dhammo parittÄ• rammaá¹‡assa nahetussa dhammassa Ä

appamÄ• á¹‡Ä• rammaá¹‡o nahetu dhammo appamÄ• á¹‡Ä• rammaá¹‡assa nahetussa dh
paccayo. appamÄ• á¹‡Ä• rammaá¹‡o nahetu dhammo parittÄ• rammaá¹‡assa nahetussa d
paccayo. appamÄ• á¹‡Ä• rammaá¹‡o nahetu dhammo mahaggatÄ• rammaá¹‡assa nahetus
paccayo. (3)

parittÄ• rammaá¹‡o \Se V 405/ nahetu dhammo parittÄ• rammaá¹‡assa nahetussa dhamm
(saá¹ƒkhittaá¹ƒ).

<173> Ä• rammaá¹‡e satta, adhipatiyÄ• satta, anantare nava, samanantare nava, upaniss
avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• satta (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

14-1. hÄ«nattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<174> hÄ«naá¹ƒ \Be IV 528/ \Ne IV 650/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca hÄ«no hetu dhamm
majjhimaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo hetu dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca paá¹‡Ä«to hetu dhammo uppajjati hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ

<175> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹
navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetu-Ä• rammaá¹‡apaccayÄ•

<176> hÄ«no hetu dhammo hÄ«nassa hetussa dhammassa hetupaccayena paccayo \Se V

majjhimo hetu dhammo majjhimassa hetussa dhammassa hetupaccayena paccayo. (1)

paá¹‡Ä«to hetu dhammo paá¹‡Ä«tassa hetussa dhammassa hetupaccayena paccayo. (1)

hÄ«no hetu dhammo hÄ«nassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. h
hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

majjhimo \Ne IV 651/ hetu dhammo majjhimassa hetussa dhammassa Ä• rammaá¹‡apacca
dhammo hÄ«nassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

paá¹‡Ä«to hetu dhammo majjhimassa hetussa dhammassa Ä• rammaá¹‡apaccayena pacc

<177> hÄ«no \Be IV 529/ hetu dhammo hÄ«nassa hetussa dhammassa adhipatipaccayena

majjhimo hetu dhammo majjhimassa hetussa dhammassa adhipatipaccayena paccayo. ma
hetussa dhammassa adhipatipaccayena paccayo. (2)

paá¹‡Ä«to hetu dhammo paá¹‡Ä«tassa hetussa dhammassa adhipatipaccayena paccayo.
majjhimassa hetussa dhammassa adhipatipaccayena paccayo. (2)

hÄ«no hetu dhammo hÄ«nassa hetussa dhammassa anantarapaccayena paccayo ... dve.

majjhimo hetu dhammo majjhimassa hetussa dhammassa anantarapaccayena paccayo ...

paá¹‡Ä«to hetu dhammo paá¹‡Ä«tassa hetussa dhammassa anantarapaccayena paccayo

<178> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• paÃ±ca ... pe0 \Se V 407/ ...
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• aá¹-á¹-ha, naÄ• rammaá¹‡e aá¹-á¹-ha (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

hetupaccayo

<179> hÄ«naá¹ƒ \Ne IV 652/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hÄ«no nahetu dhammo uppa

(yathÄ• saá¹ƒkiliá¹-á¹-hattikahetudukaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

15-1. micchattaniyatattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<180> micchattaniyataá¹ƒ \Be IV 530/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca micchattaniyato hetu
hetupaccayÄ• . (1)

sammattaniyataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato hetu dhammo uppajjati h

aniyataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca aniyato hetu dhammo uppajjati hetupaccayÄ• . (1

<181> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke ekaá
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane ekaá¹ƒ, navi
navippayutte dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi \Se V 408/ ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vi

hetu-Ä• rammaá¹‡apaccayÄ• di

<182> micchattaniyato \Ne IV 653/ hetu dhammo micchattaniyatassa hetussa dhammassa

sammattaniyato hetu dhammo sammattaniyatassa hetussa dhammassa hetupaccayena pac

aniyato hetu dhammo aniyatassa hetussa dhammassa hetupaccayena paccayo. (1)

micchattaniyato hetu dhammo aniyatassa hetussa dhammassa Ä• rammaá¹‡apaccayena p

sammattaniyato hetu dhammo aniyatassa hetussa dhammassa Ä• rammaá¹‡apaccayena p

aniyato hetu dhammo aniyatassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo.

aniyato \Be IV 531/ hetu dhammo micchattaniyatassa hetussa dhammassa Ä• rammaá¹‡ap

sammattaniyato hetu dhammo sammattaniyatassa hetussa dhammassa adhipatipaccayena
dhammo aniyatassa hetussa dhammassa adhipatipaccayena paccayo. (2)

aniyato hetu dhammo aniyatassa hetussa dhammassa adhipatipaccayena paccayo. (1)

anantarapaccayÄ• di

<183> micchattaniyato hetu dhammo aniyatassa hetussa dhammassa anantarapaccayena

sammattaniyato hetu dhammo aniyatassa hetussa dhammassa anantarapaccayena paccay

aniyato hetu dhammo aniyatassa hetussa dhammassa anantarapaccayena paccayo. aniya
micchattaniyatassa hetussa dhammassa anantarapaccayena paccayo. aniyato hetu dhamm
dhammassa anantarapaccayena paccayo. (3)

<184> micchattaniyato \Se V 409/ \Ne IV 654/ hetu dhammo micchattaniyatassa hetussa dh
upanissayapaccayena paccayo. micchattaniyato hetu dhammo aniyatassa hetussa dhamma
paccayo. (2)

sammattaniyato hetu dhammo sammattaniyatassa hetussa dhammassa upanissayapaccay
hetu dhammo aniyatassa hetussa dhammassa upanissayapaccayena paccayo. (2)

aniyato hetu dhammo aniyatassa hetussa dhammassa upanissayapaccayena paccayo. aniy
micchattaniyatassa hetussa dhammassa upanissayapaccayena paccayo. aniyato hetu dhan
hetussa dhammassa upanissayapaccayena paccayo. (3) (saá¹ƒkhittaá¹ƒ.)

<185> hetuyÄ• \Be IV 532/ tÄ«á¹‡i, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anantare
paÃ±ca, sahajÄ• te tÄ«á¹‡i ... pe ... upanissaye satta ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹

nahetuyÄ• satta, naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<186> micchattaniyataá¹ƒ \Ne IV 655/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca micchattaniyato na
hetupaccayÄ• ... tÄ«á¹‡i.

sammattaniyataá¹ƒ \Se V 410/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato nahetu dh
hetupaccayÄ• . sammattaniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca aniyato nahetu dhamm
sammattaniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato nahetu ca aniyato nah
hetupaccayÄ• . (3)

aniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca aniyato nahetu dhammo uppajjati hetupaccayÄ

micchattaniyataá¹ƒ nahetuÃ±ca aniyataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca aniyato nahe
hetupaccayÄ• . (1)

sammattaniyataá¹ƒ nahetuÃ±ca aniyataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca aniyato nah
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<187> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... vipÄ• ke ekaá¹ƒ ..
(saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<188> aniyataá¹ƒ \Be IV 533/ \Ne IV 656/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca aniyato nahetu
nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• tÄ«á¹‡i ... pe ... novigate paÃ

hetupaccayÄ• naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

Ä• rammaá¹‡a-adhipati-anantarapaccayÄ•

<189> micchattaniyato nahetu dhammo aniyatassa nahetussa dhammassa Ä• rammaá¹‡ap

sammattaniyato nahetu dhammo \Se V 411/ aniyatassa nahetussa dhammassa Ä• rammaá

aniyato nahetu dhammo aniyatassa nahetussa dhammassa Ä• rammaá¹‡apaccayena pacc
micchattaniyatassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. aniyato nah
nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

<190> micchattaniyato nahetu dhammo micchattaniyatassa nahetussa dhammassa adhipa
tÄ«á¹‡i.

sammattaniyato nahetu dhammo sammattaniyatassa nahetussa dhammassa adhipatipacca
\Ne IV 657/ nahetu dhammo aniyatassa nahetussa dhammassa adhipatipaccayena paccayo
dhammo sammattaniyatassa nahetussa ca aniyatassa nahetussa ca dhammassa adhipatipa

aniyato \Be IV 534/ nahetu dhammo aniyatassa nahetussa dhammassa adhipatipaccayena
dhammo sammattaniyatassa nahetussa dhammassa adhipatipaccayena paccayo. (2)

micchattaniyato nahetu dhammo aniyatassa nahetussa dhammassa anantarapaccayena pa

á¹• 01 sammattaniyato nahetu dhammo aniyatassa nahetussa dhammassa anantarapaccay

aniyato nahetu dhammo aniyatassa nahetussa dhammassa anantarapaccayena paccayo. a
micchattaniyatassa nahetussa dhammassa anantarapaccayena paccayo. aniyato nahetu dh
nahetussa dhammassa anantarapaccayena paccayo. (3) (saá¹ƒkhittaá¹ƒ.)

<191> Ä• rammaá¹‡e \Se V 412/ paÃ±ca, adhipatiyÄ• aá¹-á¹-ha, anantare paÃ±ca, saman
nava, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye terasa, upanissaye satta ... pe ... avigate terasa (sa

nahetuyÄ• terasa, naÄ• rammaá¹‡e terasa, naadhipatiyÄ• terasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

16-1. maggÄ• rammaá¹‡attika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<192> maggÄ• rammaá¹‡aá¹ƒ \Ne IV 658/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá
hetupaccayÄ• ... tÄ«á¹‡i.

maggahetukaá¹ƒ \Be IV 535/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko hetu dhammo up
tÄ«á¹‡i.

maggÄ• dhipatiá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati hetu dhammo uppajjati h

maggÄ• rammaá¹‡aá¹ƒ hetuÃ±ca maggÄ• dhipatiá¹ƒ hetuÃ±ca dhammaá¹ƒ paá¹-icca magg
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

maggahetukaá¹ƒ hetuÃ±ca maggÄ• dhipatiá¹ƒ hetuÃ±ca dhammaá¹ƒ paá¹-icca maggahetul
hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<193> hetuyÄ• sattarasa ... pe ... avigate sattarasa (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• \Se V 413/ sattarasa, napurejÄ• te sattarasa ... pe ... naÄ• sevane nava, nav
navippayutte sattarasa (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetu-Ä• rammaá¹‡apaccayÄ• di

<194> maggÄ• rammaá¹‡o hetu dhammo maggÄ• rammaá¹‡assa hetussa dhammassa he

maggahetuko \Ne IV 659/ hetu dhammo maggahetukassa hetussa dhammassa hetupaccay

maggÄ• dhipati hetu dhammo maggÄ• dhipatissa hetussa dhammassa hetupaccayena pac

maggÄ• rammaá¹‡o hetu ca maggÄ• dhipati hetu ca dhammÄ• maggÄ• rammaá¹‡assa he

paccayo ... tÄ«á¹‡i.

maggahetuko hetu ca maggÄ• dhipati hetu ca dhammÄ• maggahetukassa hetussa dhamm
tÄ«á¹‡i.

maggahetuko hetu dhammo maggÄ• rammaá¹‡assa hetussa dhammassa Ä• rammaá¹‡apa
dhammo maggÄ• dhipatissa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. magg
maggÄ• rammaá¹‡assa hetussa ca maggÄ• dhipatissa hetussa ca dhammassa Ä• rammaá

maggÄ• dhipati \Be IV 536/ hetu dhammo maggÄ• dhipatissa hetussa dhammassa Ä• ram
tÄ«á¹‡i.

maggahetuko hetu ca maggÄ• dhipati hetu ca dhammÄ• maggÄ• rammaá¹‡assa hetussa c
paccayo ... tÄ«á¹‡i.

<195> maggÄ• rammaá¹‡o hetu dhammo maggÄ• rammaá¹‡assa hetussa dhammassa ad

maggahetuko hetu dhammo \Se V 414/ maggahetukassa hetussa dhammassa adhipatipac

maggÄ• dhipati hetu dhammo maggÄ• dhipatissa hetussa dhammassa adhipatipaccayena p

maggÄ• rammaá¹‡o \Ne IV 660/ hetu ca maggÄ• dhipati hetu ca dhammÄ• maggÄ• ramm
adhipatipaccayena paccayo ... tÄ«á¹‡i.

maggahetuko hetu ca maggÄ• dhipati hetu ca dhammÄ• maggÄ• rammaá¹‡assa hetussa
paccayo ... paÃ±ca.

maggÄ• rammaá¹‡o hetu dhammo maggÄ• rammaá¹‡assa hetussa dhammassa anantarap

maggÄ• dhipati hetu dhammo maggÄ• dhipatissa hetussa dhammassa anantarapaccayena

maggÄ• rammaá¹‡o hetu ca maggÄ• dhipati hetu ca dhammÄ• maggÄ• rammaá¹‡assa he
paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<196> hetuyÄ• sattarasa, Ä• rammaá¹‡e nava, adhipatiyÄ• ekavÄ«sa, anantare nava, sa
sattarasa, aÃ±Ã±amaÃ±Ã±e sattarasa, nissaye sattarasa, upanissaye ekavÄ«sa ... pe ... av
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekavÄ«sa, naÄ• rammaá¹‡e sattarasa (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e sattarasa (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<197> maggÄ• rammaá¹‡aá¹ƒ \Se V 415/ \Be IV 537/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ma
uppajjati hetupaccayÄ• . maggÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ•
hetupaccayÄ• . maggÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹
ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

maggahetukaá¹ƒ \Ne IV 661/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko nahetu dhamm
maggahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati nahetu dhammo uppajja
maggahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko nahetu ca maggÄ• dhipati
hetupaccayÄ• . (3)

maggÄ• dhipati nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati nahetu dhammo uppajjati
maggÄ• dhipatiá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o nahetu dhammo u
maggÄ• dhipatiá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko nahetu dhammo uppajja
maggÄ• dhipatiá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o nahetu ca maggÄ
uppajjanti hetupaccayÄ• . maggÄ• dhipatiá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuk
nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

maggÄ• rammaá¹‡aá¹ƒ nahetuÃ±ca maggÄ• dhipatiá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• . maggÄ• rammaá¹‡aá¹ƒ nahetuÃ±ca maggÄ• dhipatiá¹ƒ nahetuÃ±c
maggÄ• dhipati \Se V 416/ nahetu dhammo uppajjati hetupaccayÄ• . maggÄ• rammaá¹‡aá¹
nahetuÃ±ca dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o nahetu ca maggÄ• dhipati nahetu c

hetupaccayÄ• . (3)

maggahetukaá¹ƒ nahetuÃ±ca maggÄ• dhipatiá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca magga
hetupaccayÄ• . maggahetukaá¹ƒ nahetuÃ±ca maggÄ• dhipatiá¹ƒ nahetuÃ±ca dhammaá¹ƒ p
nahetu dhammo uppajjati hetupaccayÄ• . maggahetukaá¹ƒ nahetuÃ±ca maggÄ• dhipatiá¹ƒ
paá¹-icca maggahetuko nahetu ca maggÄ• dhipati nahetu ca dhammÄ• uppajjanti hetupacc
)

<198> hetuyÄ• \Be IV 538/ sattarasa, Ä• rammaá¹‡e sattarasa ... pe ... avigate sattarasa (

paccanÄ«yaá¹ƒ

nahetupaccayo

<199> maggÄ• rammaá¹‡aá¹ƒ \Ne IV 662/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• ramm
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• ekaá¹ƒ, naadhipatiyÄ• sattarasa, napurejÄ• te sattarasa, napacchÄ• jÄ• te sat
navipÄ• ke sattarasa, navippayutte sattarasa (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naadhipatiyÄ• sattarasa (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

nahetupadaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

Ä• rammaá¹‡apaccayÄ• di

<200> maggahetuko nahetu dhammo maggÄ• rammaá¹‡assa nahetussa dhammassa \Se
paccayo. maggahetuko nahetu dhammo maggÄ• dhipatissa nahetussa dhammassa Ä• ram
maggahetuko nahetu dhammo maggÄ• rammaá¹‡assa nahetussa ca maggÄ• dhipatissa na
Ä• rammaá¹‡apaccayena paccayo. (3)

maggÄ• dhipati nahetu dhammo maggÄ• dhipatissa nahetussa dhammassa Ä• rammaá¹‡a
nahetu dhammo maggÄ• rammaá¹‡assa nahetussa dhammassa Ä• rammaá¹‡apaccayena
maggÄ• rammaá¹‡assa nahetussa ca maggÄ• dhipatissa nahetussa ca dhammassa Ä• ram

maggahetuko nahetu ca maggÄ• dhipati nahetu ca dhammÄ• maggÄ• rammaá¹‡assa nah
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

<201> maggÄ• rammaá¹‡o \Ne IV 663/ nahetu dhammo maggÄ• rammaá¹‡assa nahetuss
paccayo ... tÄ«á¹‡i.

maggahetuko \Be IV 539/ nahetu dhammo maggahetukassa nahetussa dhammassa adhipa
maggahetuko nahetu dhammo maggÄ• rammaá¹‡assa nahetussa dhammassa adhipatipac
dhammo maggÄ• dhipatissa nahetussa dhammassa adhipatipaccayena paccayo. maggahe
maggÄ• rammaá¹‡assa nahetussa ca maggÄ• dhipatissa nahetussa ca dhammassa adhipa
nahetu dhammo maggahetukassa nahetussa ca maggÄ• dhipatissa nahetussa ca dhamma
(5)

maggÄ• dhipati nahetu dhammo maggÄ• dhipatissa nahetussa dhammassa adhipatipacca

maggÄ• rammaá¹‡o nahetu ca maggÄ• dhipati nahetu ca dhammÄ• maggÄ• rammaá¹‡as
adhipatipaccayena paccayo ... tÄ«á¹‡i \Se V 418/.

maggahetuko nahetu ca maggÄ• dhipati nahetu ca dhammÄ• maggahetukassa nahetussa
paccayo ... paÃ±ca.

anantara-upanissayapaccayÄ•

<202> maggÄ• rammaá¹‡o nahetu dhammo maggÄ• rammaá¹‡assa nahetussa dhammass
maggÄ• rammaá¹‡o nahetu dhammo maggÄ• dhipatissa nahetussa dhammassa anantarap
\Ne IV 664/ nahetu dhammo maggÄ• rammaá¹‡assa nahetussa ca maggÄ• dhipatissa nahe
anantarapaccayena paccayo. (3)

maggÄ• dhipati nahetu dhammo maggÄ• dhipatissa nahetussa dhammassa anantarapacca
nahetu dhammo maggÄ• rammaá¹‡assa nahetussa dhammassa anantarapaccayena pacca
maggÄ• rammaá¹‡assa nahetussa ca maggÄ• dhipatissa nahetussa ca dhammassa ananta

maggÄ• rammaá¹‡o nahetu ca maggÄ• dhipati nahetu ca dhammÄ• maggÄ• rammaá¹‡as

anantarapaccayena paccayo ... tÄ«á¹‡i ... pe ....

<203> maggÄ• rammaá¹‡o nahetu dhammo maggÄ• rammaá¹‡assa nahetussa dhammass
tÄ«á¹‡i.

maggahetuko \Be IV 540/ nahetu dhammo maggahetukassa nahetussa dhammassa upanis
paÃ±ca.

maggÄ• dhipati nahetu dhammo maggÄ• dhipatissa nahetussa dhammassa upanissayapac

maggÄ• rammaá¹‡o nahetu ca maggÄ• dhipati nahetu ca dhammÄ• maggÄ• rammaá¹‡ass
upanissayapaccayena paccayo ... tÄ«á¹‡i.

maggahetuko nahetu ca maggÄ• dhipati nahetu ca dhammÄ• maggahetukassa nahetussa
paccayo ... paÃ±ca (saá¹ƒkhittaá¹ƒ).

<204> Ä• rammaá¹‡e nava, adhipatiyÄ• ekavÄ«sa, anantare nava, samanantare nava, sa
aÃ±Ã±amaÃ±Ã±e sattarasa, nissaye sattarasa, upanissaye ekavÄ«sa ... pe ... avigate satta

nahetuyÄ• ekavÄ«sa, naÄ• rammaá¹‡e sattarasa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

17-1. uppannattika-hetudukaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayÄ• di

<205> uppanno \Ne IV 665/ hetu dhammo uppannassa hetussa dhammassa hetupaccayen
sampayuttakÄ• naá¹ƒ hetÅ«naá¹ƒ hetupaccayena paccayo; paá¹-isandhikkhaá¹‡e ... pe ....

anuppanno hetu dhammo uppannassa hetussa dhammassa Ä• rammaá¹‡apaccayena pacc
cetopariyaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo.
hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo --- uppÄ• dÄ« hetÅ« cetopariyaÃ±Ä
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo. (2)

uppanno \Be IV 541/ hetu dhammo uppannassa hetussa dhammassa adhipatipaccayena \S

sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayen
upanissayapaccayena paccayo ... vipÄ• kapaccayena paccayo ... indriyapaccayena paccay
paccayo ... sampayuttapaccayena paccayo ... atthipaccayena paccayo ... pe ... avigatapacc

<206> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te ekaá¹ƒ, aÃ±Ã
ekaá¹ƒ, upanissaye dve ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• dve, naÄ• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

Ä• rammaá¹‡apaccayÄ• di

<207> uppanno \Ne IV 666/ nahetu dhammo uppannassa nahetussa dhammassa Ä• ramm

anuppanno nahetu dhammo uppannassa nahetussa dhammassa Ä• rammaá¹‡apaccayena

uppÄ• dÄ« nahetu dhammo uppannassa nahetussa dhammassa Ä• rammaá¹‡apaccayena

<208> uppanno nahetu dhammo uppannassa nahetussa dhammassa adhipatipaccayena p

anuppanno nahetu dhammo uppannassa nahetussa dhammassa adhipatipaccayena paccay

uppÄ• dÄ« nahetu dhammo \Se V 421/ uppannassa nahetussa dhammassa adhipatipacca

uppanno \Be IV 542/ nahetu dhammo uppannassa nahetussa dhammassa sahajÄ• tapacca
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayena paccayo ... upanissayapaccaye

anuppanno nahetu dhammo uppannassa nahetussa dhammassa upanissayapaccayena pa

uppÄ• dÄ« nahetu dhammo uppannassa nahetussa dhammassa upanissayapaccayena pa

<209> Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ±Ã±e e
upanissaye tÄ«á¹‡i ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

18-1. atÄ«tattika-hetudukaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<210> paccuppanno \Ne IV 667/ hetu dhammo paccuppannassa hetussa dhammassa hetu

atÄ«to hetu dhammo paccuppannassa hetussa dhammassa Ä• rammaá¹‡apaccayena \Se
dhammo paccuppannassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2) (saá

<211> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i ... pe ... sahajÄ• te ekaá¹ƒ
nissaye ekaá¹ƒ, upanissaye dve ... pe ... vipÄ• ke ekaá¹ƒ, indriye ekaá¹ƒ, magge ekaá¹ƒ, sa
atthiyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• dve, naÄ• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

nahetupadaá¹ƒ

Ä• rammaá¹‡apaccayo

<212> atÄ«to \Be IV 543/ nahetu dhammo paccuppannassa nahetussa dhammassa Ä• ram

anÄ• gato nahetu dhammo paccuppannassa nahetussa dhammassa Ä• rammaá¹‡apaccayo

paccuppanno \Ne IV 668/ nahetu dhammo paccuppannassa nahetussa dhammassa Ä• ram
(saá¹ƒkhittaá¹ƒ.)

<213> Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... sahajÄ• te ekaá¹ƒ, aÃ±Ã±amaÃ
ekaá¹ƒ, upanissaye tÄ«á¹‡i ... pe ... Ä• sevane ekaá¹ƒ, kamme dve, vipÄ• ke ekaá¹ƒ ... pe ..
magge ekaá¹ƒ, sampayutte ekaá¹ƒ, atthiyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ

nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Se V 423/ Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

19-1. atÄ«tÄ• rammaá¹‡attika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<214> atÄ«tÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o hetu dha
(1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o hetu dha

paccuppannÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o h
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<215> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• \Ne IV 669/ tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• s
tÄ«á¹‡i, navippayutte dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetu-Ä• rammaá¹‡apaccayÄ•

<216> atÄ«tÄ• rammaá¹‡o \Be IV 544/ hetu dhammo atÄ«tÄ• rammaá¹‡assa hetussa dha
(1)

anÄ• gatÄ• rammaá¹‡o hetu dhammo anÄ• gatÄ• rammaá¹‡assa hetussa dhammassa he

paccuppannÄ• rammaá¹‡o hetu dhammo paccuppannÄ• rammaá¹‡assa hetussa dhamma

atÄ«tÄ• rammaá¹‡o hetu dhammo atÄ«tÄ• rammaá¹‡assa hetussa dhammassa Ä• ramma
atÄ«tÄ• rammaá¹‡o hetu dhammo anÄ• gatÄ• rammaá¹‡assa \Se V 424/ hetussa dhamma
atÄ«tÄ• rammaá¹‡o hetu dhammo paccuppannÄ• rammaá¹‡assa hetussa dhammassa Ä• r

anÄ• gatÄ• rammaá¹‡o hetu dhammo anÄ• gatÄ• rammaá¹‡assa hetussa dhammassa Ä•
tÄ«á¹‡i.

paccuppannÄ• rammaá¹‡o hetu dhammo paccuppannÄ• rammaá¹‡assa hetussa dhamma
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<217> hetuyÄ• \Ne IV 670/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare cha,
sahajÄ• te tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava ... pe ... av
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<218> atÄ«tÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o nahet
hetupaccayÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ \Be IV 545/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• ramma
hetupaccayÄ• . (1)

paccuppannÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡c
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<219> hetuyÄ• \Ne IV 671/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... a
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se V 425/ tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ
tÄ«á¹‡i, nakamme tÄ«á¹‡i, navipÄ• ke tÄ«á¹‡i, najhÄ• ne ekaá¹ƒ, namagge tÄ«á¹‡i, navipp
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

Ä• rammaá¹‡apaccayo

<220> atÄ«tÄ• rammaá¹‡o nahetu dhammo atÄ«tÄ• rammaá¹‡assa nahetussa dhammass
tÄ«á¹‡i.

anÄ• gatÄ• rammaá¹‡o nahetu dhammo anÄ• gatÄ• rammaá¹‡assa nahetussa dhammass
tÄ«á¹‡i.

paccuppannÄ• rammaá¹‡o nahetu dhammo paccuppannÄ• rammaá¹‡assa nahetussa dha
... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<221> Ä• rammaá¹‡e nava, adhipatiyÄ• satta ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

á¹• 13 20-1. ajjhattattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<222> ajjhattaá¹ƒ \Be IV 546/ \Ne IV 672/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto hetu dham
hetupaccayÄ• . (1)

bahiddhÄ• hetuá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• hetu \Se V 426/ dhammo uppajjati he
(saá¹ƒkhittaá¹ƒ.)

<223> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sevane dve, navipÄ• ke
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetuÄ• rammaá¹‡apaccayÄ• di

<224> ajjhatto hetu dhammo ajjhattassa hetussa dhammassa hetupaccayena paccayo. (1)

bahiddhÄ• hetu dhammo bahiddhÄ• hetussa dhammassa hetupaccayena paccayo.

ajjhatto hetu dhammo ajjhattassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo.
bahiddhÄ• hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

bahiddhÄ• \Ne IV 673/ hetu dhammo bahiddhÄ• hetussa dhammassa Ä• rammaá¹‡apacc
dhammo ajjhattassa hetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

<225> ajjhatto hetu dhammo ajjhattassa hetussa dhammassa adhipatipaccayena paccayo.

bahiddhÄ• hetu dhammo bahiddhÄ• hetussa dhammassa adhipatipaccayena paccayo. (1

ajjhatto hetu dhammo ajjhattassa hetussa dhammassa anantarapaccayena paccayo. (1)

bahiddhÄ• \Be IV 547/ hetu dhammo bahiddhÄ• hetussa dhammassa anantarapaccayena
)

<226> hetuyÄ• \Se V 427/ dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• dve, anantare dve, sa
dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye cattÄ• ri ... pe ... avigate dve (saá¹ƒkh

nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<227> ajjhattaá¹ƒ \Ne IV 674/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto nahetu dhammo up
(1)

bahiddhÄ• nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• nahetu dhammo uppajjati hetupac
)

<228> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• dve, naadhipatiyÄ• dve ... pe ... navippayutte dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

Ä• rammaá¹‡apaccayo

<229> ajjhatto nahetu dhammo ajjhattassa nahetussa dhammassa Ä• rammaá¹‡apaccayen
dhammo bahiddhÄ• nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

bahiddhÄ• nahetu dhammo bahiddhÄ• nahetussa dhammassa Ä• rammaá¹‡apaccayena
ajjhattassa nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2) (saá¹ƒkhittaá¹ƒ.)

<230> Ä• rammaá¹‡e \Be IV 548/ \Ne IV 675/ cattÄ• ri, adhipatiyÄ• cattÄ• ri, anantare dve
upanissaye cattÄ• ri ... pe ... avigate cha (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• cha, naÄ• rammaá¹‡e cha (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

21-1. ajjhattÄ• rammaá¹‡attika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<231> ajjhattÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o hetu dh
hetupaccayÄ• . (1)

bahiddhÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o hetu dham
(saá¹ƒkhittaá¹ƒ.)

<232> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• dve, napurejÄ• te dve, napacchÄ• jÄ• te dve, naÄ• sevane dve, navipÄ• ke
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetu-Ä• rammaá¹‡apaccayÄ•

<233> ajjhattÄ• rammaá¹‡o \Ne IV 676/ hetu dhammo ajjhattÄ• rammaá¹‡assa hetussa dh
paccayo. (1)

bahiddhÄ• rammaá¹‡o hetu dhammo bahiddhÄ• rammaá¹‡assa hetussa dhammassa hetu

ajjhattÄ• rammaá¹‡o \Be IV 549/ hetu dhammo ajjhattÄ• rammaá¹‡assa hetussa dhammass
paccayo. ajjhattÄ• rammaá¹‡o hetu \Se V 429/ dhammo bahiddhÄ• rammaá¹‡assa hetussa
Ä• rammaá¹‡apaccayena paccayo. (2)

bahiddhÄ• rammaá¹‡o hetu dhammo bahiddhÄ• rammaá¹‡assa hetussa dhammassa Ä• ra
bahiddhÄ• rammaá¹‡o hetu dhammo ajjhattÄ• rammaá¹‡assa hetussa dhammassa Ä• ram
(saá¹ƒkhittaá¹ƒ.)

<234> hetuyÄ• dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anantare cattÄ• ri, sama
upanissaye cattÄ• ri ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• cattÄ• ri, naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<235> ajjhattÄ• rammaá¹‡aá¹ƒ \Ne IV 677/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• ramm
uppajjati hetupaccayÄ• . (1)

bahiddhÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o nahetu d
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

Ä• rammaá¹‡apaccayo

<236> ajjhattÄ• rammaá¹‡o nahetu dhammo ajjhattÄ• rammaá¹‡assa nahetussa dhammas
(saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡e \Be IV 550/ cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anantare cattÄ• ri, upanissaye ca
avigate dve (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se V 430/ cattÄ• ri, naÄ• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

22-1. sanidassanasappaá¹-ighattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<237> anidassanaappaá¹-ighaá¹ƒ \Ne IV 678/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaap
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<238> anidassanaappaá¹-igho hetu dhammo anidassanaappaá¹-ighassa hetussa dhamma

anidassanaappaá¹-igho hetu dhammo anidassanaappaá¹-ighassa hetussa dhammassa Ä• (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (sabbattha ekaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetupadaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<239> anidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-ig \Ne IV 679/ hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ \Se V 431/ dhammaá¹ƒ sanidassanasappaá¹-igho nahetu dhammo uppajjati \Be IV 551/ hetupaccayÄ• . anidassana dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• . an nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho nahetu ca anidassanaappaá¹-ig uppajjanti hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ani ca anidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . anidassanasapp dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho nahetu ca anidassanasappaá¹-igho nahetu hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanas anidassanasappaá¹-igho nahetu ca anidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti

<240> anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasa uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anida dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-i

nahetu ca anidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . anidassa
dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho nahetu ca anidassanaappaá¹-igho nahetu c
hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ \Se V 432/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca san
ca anidassanasappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . anidassanaapp
dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho nahetu ca anidassanasappaá¹-igho nahetu
nahetu ca dhammÄ• uppajjanti hetupaccayÄ• ... satta.

<241> anidassanasappaá¹-ighaá¹ƒ nahetuÃ±ca anidassanaappaá¹-ighaá¹ƒ nahetuÃ±ca dh
sanidassanasappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• . anidassanasappaá¹-igh
anidassanaappaá¹-ighaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho nah
hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ nahetuÃ±ca anidassanaappaá¹-ighaá¹ƒ nahetu
anidassanaappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• . anidassanasappaá¹-ighaá
anidassanaappaá¹-ighaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho na
anidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . anidassanasappaá
anidassanaappaá¹-ighaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho \Be
anidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . anidassanasappaá
anidassanaappaá¹-ighaá¹ƒ \Ne IV 680/ nahetuÃ±ca dhammaá¹ƒ paá¹-icca sanidassanasapp
anidassanasappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . anidassanasappa
anidassanaappaá¹-ighaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho na
anidassanasappaá¹-igho nahetu ca anidassanaappaá¹-igho \Se V 433/ nahetu ca dhammÄ•
... satta.

anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho nahet
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<242> hetuyÄ• ekavÄ«sa, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekavÄ«sa ... pe ... avigate
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekavÄ«sa, naÄ• rammaá¹‡e ekavÄ«sa ... pe ... novigate ekavÄ«sa.

hetupaccayÄ• naÄ• rammaá¹‡e ekavÄ«sa (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<243> sanidassanasappaá¹-igho nahetu dhammo anidassanaappaá¹-ighassa nahetussa dh
paccayo (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava, anantare ekaá¹ƒ, samanantare ekaá¹ƒ, sahajÄ•
avigate paÃ±cavÄ«sa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• paÃ±cavÄ«sa, naÄ• rammaá¹‡e ekavÄ«sa (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

sanidassanasappaá¹-ighattikahetudukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-2. kusalattika-sahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<244> kusalaá¹ƒ \Se V 434/ \Be IV 553/ \Ne IV 681/ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca kus
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sahetuko dhammo uppajjati hetupa

abyÄ• kataá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sahetuko dhammo uppajjati h
(saá¹ƒkhittaá¹ƒ.)

<245> hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹‡
navipÄ• ke tÄ«á¹‡i, navippayutte tÄ«á¹‡i.

hetupaccayÄ• naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<246> kusalo sahetuko dhammo kusalassa sahetukassa dhammassa hetupaccayena pacc

akusalo \Ne IV 682/ sahetuko dhammo akusalassa sahetukassa dhammassa hetupaccayen

abyÄ• kato sahetuko dhammo abyÄ• katassa sahetukassa dhammassa hetupaccayena pac

kusalo sahetuko dhammo kusalassa sahetukassa dhammassa Ä• rammaá¹‡apaccayena p
akusalassa sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. kusalo sahetuko d
sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

akusalo \Be IV 554/ sahetuko dhammo akusalassa sahetukassa dhammassa Ä• rammaá¹‡
tÄ«á¹‡i. (3)

abyÄ• kato sahetuko dhammo abyÄ• katassa sahetukassa dhammassa Ä• rammaá¹‡apac

kusalo sahetuko dhammo kusalassa sahetukassa dhammassa adhipatipaccayena paccayo

<247> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca, samana
tÄ«á¹‡i, aÃ±Ã±amaÃ±Ã±e tÄ«á¹‡i, nissaye tÄ«á¹‡i, upanissaye nava ... pe ... avigate tÄ«á¹‡

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

ahetukapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetuÄ• rammaá¹‡apaccayÄ•

<248> akusalaá¹ƒ \Ne IV 683/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dham
(1)

abyÄ• kataá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo uppajjati he

akusalaá¹ƒ ahetukaÃ±ca abyÄ• kataá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato ah
hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo \Se V 436/ u
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<249> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate tÄ«á¹‡

paccanÄ«yaá¹ƒ

nahetu-naÄ• rammaá¹‡apaccayÄ•

abyÄ• kataá¹ƒ \Be IV 555/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo
(1)

akusalaá¹ƒ \Ne IV 684/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo upp
naÄ• rammaá¹‡apaccayÄ• . (1)

abyÄ• kataá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo uppajjati naÄ

akusalaá¹ƒ ahetukaÃ±ca abyÄ• kataá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato ah
naÄ• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<250> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i ... pe ... noviga

(saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ• di

<251> akusalo ahetuko dhammo abyÄ• katassa ahetukassa dhammassa hetupaccayena p

akusalo ahetuko dhammo akusalassa ahetukassa dhammassa Ä• rammaá¹‡apaccayena p
abyÄ• katassa ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

abyÄ• kato ahetuko \Se V 437/ dhammo abyÄ• katassa ahetukassa dhammassa Ä• ramma
ahetuko dhammo akusalassa ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (

akusalo ahetuko dhammo akusalassa ahetukassa dhammassa anantarapaccayena paccay
abyÄ• katassa ahetukassa dhammassa anantarapaccayena paccayo. (2)

abyÄ• kato \Be IV 556/ \Ne IV 685/ ahetuko dhammo abyÄ• katassa ahetukassa dhammas
abyÄ• kato ahetuko dhammo akusalassa ahetukassa dhammassa anantarapaccayena pacc

akusalo ahetuko dhammo akusalassa ahetukassa dhammassa upanissayapaccayena pacc

<252> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samanantare cattÄ• ri,
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye cattÄ• ri, upanissaye cattÄ• ri (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• paÃ±ca (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-3. kusalattika-hetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<253> kusalaá¹ƒ \Se V 438/ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetusampayu
hetupaccayÄ• . (1)

akusalaá¹ƒ \Ne IV 686/ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetusampayutto
hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetusampayutto dham
(1) (saá¹ƒkhittaá¹ƒ.)

<254> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<255> kusalo \Be IV 557/ hetusampayutto dhammo kusalassa hetusampayuttassa dhamma
(1)

akusalo hetusampayutto dhammo akusalassa hetusampayuttassa dhammassa hetupaccaye

abyÄ• kato hetusampayutto dhammo abyÄ• katassa hetusampayuttassa dhammassa hetup

kusalo hetusampayutto dhammo kusalassa hetusampayuttassa dhammassa Ä• rammaá¹‡a

akusalo hetusampayutto dhammo akusalassa hetusampayuttassa dhammassa Ä• rammaá¹

abyÄ• kato hetusampayutto dhammo abyÄ• katassa hetusampayuttassa dhammassa Ä• ra
tÄ«á¹‡i \Se V 439/ (saá¹ƒkhittaá¹ƒ).

<256> hetuyÄ• \Ne IV 687/ tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ
sahajÄ• te tÄ«á¹‡i, upanissaye nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

hetuvippayuttapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<257> akusalaá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippayutto dha
hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ \Be IV 558/ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippay
hetupaccayÄ• . (1)

akusalaá¹ƒ hetuvippayuttaÃ±ca abyÄ• kataá¹ƒ hetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca a
dhammo uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippayutto dhamm
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<258> hetuyÄ• \Ne IV 688/ tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... av
(saá¹ƒkhittaá¹ƒ).

nahetu-naÄ• rammaá¹‡apaccayÄ•

<259> abyÄ• kataá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippayutto d

nahetupaccayÄ• . (1)

akusalaá¹ƒ \Se V 440/ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippayutto
naÄ• rammaá¹‡apaccayÄ• . (1)

abyÄ• kataá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippayutto dhamm
naÄ• rammaá¹‡apaccayÄ• . (1)

akusalaá¹ƒ hetuvippayuttaÃ±ca abyÄ• kataá¹ƒ hetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca a
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• (saá¹ƒkhittaá¹ƒ).

<260> nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i ... pe ... noviga
(saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡a-anantarapaccayÄ•

<261> akusalo hetuvippayutto dhammo abyÄ• katassa hetuvippayuttassa dhammassa hetu

akusalo hetuvippayutto dhammo akusalassa hetuvippayuttassa dhammassa Ä• rammaá¹‡a
689/. akusalo hetuvippayutto dhammo abyÄ• katassa hetuvippayuttassa dhammassa Ä• ram

abyÄ• kato \Be IV 559/ hetuvippayutto dhammo abyÄ• katassa hetuvippayuttassa dhamma
paccayo. abyÄ• kato hetuvippayutto dhammo akusalassa hetuvippayuttassa dhammassa Ä
(2)

akusalo hetuvippayutto dhammo akusalassa hetuvippayuttassa dhammassa anantarapacca
hetuvippayutto \Se V 441/ dhammo abyÄ• katassa hetuvippayuttassa dhammassa anantara

abyÄ• kato hetuvippayutto dhammo abyÄ• katassa hetuvippayuttassa dhammassa anantar
hetuvippayutto dhammo akusalassa hetuvippayuttassa dhammassa anantarapaccayena pa

<262> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e cattÄ• ri, anantare cattÄ• ri, samanantare cattÄ• ri,
aÃ±Ã±amaÃ±Ã±e ekaá¹ƒ, nissaye cattÄ• ri, upanissaye cattÄ• ri ... pe ... avigate cattÄ• ri (s

nahetuyÄ• paÃ±ca, naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-4. kusalattika-hetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<263> kusalaá¹ƒ \Ne IV 690/ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca kusalo hetu uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca akusalo hetu ceva sahetuko c hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ \Be IV 560/ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato he uppajjati hetupaccayÄ• \Se V 442/. (1) (saá¹ƒkhittaá¹ƒ.)

<264> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i, napurejÄ• te tÄ«á¹‡i, napacchÄ• jÄ• te tÄ«á¹‡i, naÄ• sevane tÄ«á¹ navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡a-adhipatipaccayÄ•

<265> kusalo hetu ceva sahetuko ca dhammo kusalassa hetussa ceva sahetukassa ca dha paccayo. (1)

akusalo \Ne IV 691/ hetu ceva sahetuko ca dhammo akusalassa hetussa ceva sahetukassa

hetupaccayena paccayo. (1)

abyÄ• kato hetu ceva sahetuko ca dhammo abyÄ• katassa hetussa ceva sahetukassa ca d
paccayo. (1)

kusalo hetu ceva sahetuko ca dhammo kusalassa hetussa ceva sahetukassa ca dhammas
paccayo. kusalo hetu ceva sahetuko ca dhammo akusalassa hetussa ceva sahetukassa ca
Ä• rammaá¹‡apaccayena paccayo. kusalo hetu ceva sahetuko ca dhammo abyÄ• katassa h
dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

akusalo hetu ceva sahetuko ca dhammo akusalassa hetussa ceva sahetukassa ca dhamm
paccayo ... tÄ«á¹‡i.

abyÄ• kato hetu ceva sahetuko ca dhammo abyÄ• katassa hetussa ceva sahetukassa ca d
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

kusalo hetu ceva sahetuko ca dhammo kusalassa hetussa ceva sahetukassa ca dhammas
... tÄ«á¹‡i.

akusalo \Be IV 561/ hetu ceva sahetuko ca dhammo akusalassa hetussa ceva sahetukassa
adhipatipaccayena paccayo. (1)

abyÄ• kato hetu ceva sahetuko ca dhammo abyÄ• katassa hetussa ceva \Se V 443/ sahetu
adhipatipaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<266> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca, samana
tÄ«á¹‡i ... pe ... upanissaye nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Ne IV 692/ naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

sahetukanahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<267> kusalaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sahetuko ce
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sahetuko ceva na
hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sahetuko
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<268> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i ... pe ... navippayutte tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

Ä• rammaá¹‡apaccayo

<269> kusalo \Be IV 562/ sahetuko ceva na ca hetu dhammo kusalassa sahetukassa ceva
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

akusalo \Ne IV 693/ sahetuko ceva na ca hetu dhammo akusalassa sahetukassa ceva na c
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

abyÄ• kato sahetuko ceva na ca hetu dhammo abyÄ• katassa sahetukassa ceva na ca het
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<270> Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca ... pe ... sahajÄ• te tÄ«á¹‡
nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-5. kusalattika-hetuhetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<271> kusalaá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca kusalo hetu ceva
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca akusalo hetu ceva hetu
uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato hetu ce
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<272> hetuyÄ• \Be IV 563/ \Ne IV 694/ tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• \Se V 445/ naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatipaccayÄ• hetuyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<273> kusalo hetu ceva hetusampayutto ca dhammo kusalassa hetussa ceva hetusampayu
hetupaccayena paccayo. (1)

akusalo hetu ceva hetusampayutto ca dhammo akusalassa hetussa ceva hetusampayuttas

hetupaccayena paccayo. (1)

abyÄ• kato hetu ceva hetusampayutto ca dhammo abyÄ• katassa hetussa ceva hetusampa
hetupaccayena paccayo. (1)

kusalo hetu ceva hetusampayutto ca dhammo kusalassa hetussa ceva hetusampayuttassa
Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ).

<274> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca ... pe ...
(saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• \Ne IV 695/ Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

hetusampayuttanahetupadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<275> kusalaá¹ƒ \Be IV 564/ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca l
na ca hetu dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetusamp
ca hetu dhammo uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato het
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<276> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

Ä• rammaá¹‡apaccayo

<277> kusalo \Ne IV 696/ hetusampayutto ceva na ca hetu dhammo kusalassa hetusampay
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

akusalo hetusampayutto ceva na ca hetu dhammo akusalassa hetusampayuttassa ceva na
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

abyÄ• kato hetusampayutto ceva na ca hetu dhammo abyÄ• katassa hetusampayuttassa c
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<278> Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca ... pe ... sahajÄ• te tÄ«á¹‡
nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Be IV 565/ nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-6. kusalattika-nahetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<279> kusalaá¹ƒ \Se V 447/ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nahetu s
hetupaccayÄ• . (1)

akusalaá¹ƒ \Ne IV 697/ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nahetu sahe

hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu sahetuko d
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<280> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

naadhipatiyÄ• tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

Ä• rammaá¹‡apaccayo

<281> kusalo nahetu sahetuko dhammo kusalassa nahetussa sahetukassa dhammassa Ä•
... tÄ«á¹‡i.

akusalo nahetu sahetuko dhammo akusalassa nahetussa sahetukassa dhammassa Ä• ram
tÄ«á¹‡i.

abyÄ• kato nahetu sahetuko dhammo abyÄ• katassa nahetussa sahetukassa dhammassa Ä
tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<282> Ä• rammaá¹‡e \Be IV 566/ nava, adhipatiyÄ• satta, anantare paÃ±ca ... pe ... sahaj
nissaye tÄ«á¹‡i, upanissaye nava, Ä• sevane tÄ«á¹‡i, kamme paÃ±ca, vipÄ• ke ekaá¹ƒ, Ä•
sampayutte tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡apaccayÄ• nahetuyÄ• nava (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 448/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

nahetuahetukapadaá¹ƒ

hetupaccayo

<283> abyÄ• kataá¹ƒ \Ne IV 698/ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ ... pe ... novigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<284> abyÄ• kato nahetu ahetuko dhammo abyÄ• katassa nahetussa ahetukassa dhamma paccayo (saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡e ekaá¹ƒ, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-7. kusalattika-sappaccayadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> kusalaá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sappaccayo dhammo uppajjati sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappaccayo dhammo uppajjati hetupacca \Ne IV 699/ dhammaá¹ƒ paá¹-icca kusalo sappaccayo \Be IV 567/ ca abyÄ• kato sappaccay hetupaccayÄ• . (3)

akusalaá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sappaccayo dhammo uppajjati he

abyÄ• kataá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappaccayo dhammo uppa (1)

kusalaá¹ƒ sappaccayaÃ±ca abyÄ• kataá¹ƒ sappaccayaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• k hetupaccayÄ• . (1)

akusalaá¹ƒ sappaccayaÃ±ca abyÄ• kataá¹ƒ sappaccayaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•

uppajjati hetupaccayÄ• . (1)

<2> kusalaá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sappaccayo dhammo uppajjati

akusalaá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sappaccayo dhammo uppajjati Ä•

abyÄ• kataá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappaccayo dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

<3> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk

paccanÄ«yaá¹ƒ

nahetupaccayo

<4> akusalaá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sappaccayo dhammo uppaj

abyÄ• kataá¹ƒ \Ne IV 700/ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappaccayo d
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<5> nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... novigate paÃ±

hetupaccayÄ• \Be IV 568/ naÄ• rammaá¹‡e paÃ±ca (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<6> kusalo sappaccayo dhammo kusalassa sappaccayassa dhammassa \Se V 450/ hetupa

akusalo sappaccayo dhammo akusalassa sappaccayassa dhammassa hetupaccayena pac

abyÄ• kato sappaccayo dhammo abyÄ• katassa sappaccayassa dhammassa hetupaccayen

<7> kusalo sappaccayo dhammo kusalassa sappaccayassa dhammassa Ä• rammaá¹‡apa

akusalo sappaccayo dhammo akusalassa sappaccayassa dhammassa Ä• rammaá¹‡apacca

abyÄ• kato sappaccayo dhammo abyÄ• katassa sappaccayassa dhammassa Ä• rammaá¹‡
(saá¹ƒkhittaá¹ƒ).

<8> hetuyÄ• \Ne IV 701/ satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta ... p
... pe ... upanissaye nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• pannarasa, naÄ• rammaá¹‡e pannarasa (saá¹ƒkhittaá¹ƒ).

hetupaccayÄ• naÄ• rammaá¹‡e satta (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-8. kusalattika-saá¹…khatadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<9> kusalaá¹ƒ \Se V 451/ \Be IV 569/ saá¹…khataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo saá¹…k
hetupaccayÄ• (sappaccayadukasadisaá¹ƒ).

1-9. kusalattika-sanidassanadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<10> kusalaá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anidassano dhammo uppajjat

akusalaá¹ƒ \Ne IV 702/ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo anidassano dhammo
tÄ«á¹‡i.

abyÄ• kataá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidassano dhammo uppa

kusalaá¹ƒ anidassanaÃ±ca abyÄ• kataá¹ƒ anidassanaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• ka
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ anidassanaÃ±ca abyÄ• kataá¹ƒ anidassanaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
uppajjati hetupaccayÄ• . (1)

<11> kusalaá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anidassano dhammo uppajjat

akusalaá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo anidassano dhammo uppajjati Ä•

abyÄ• kataá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidassano dhammo uppa
V 452/. (1) (saá¹ƒkhittaá¹ƒ.)

<12> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ --- nahetupaccayo

<13> akusalaá¹ƒ \Be IV 570/ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo anidassano dha
nahetupaccayÄ• . (1)

abyÄ• kataá¹ƒ \Ne IV 703/ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidassano dh
nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... novigate paÃ±ca (
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<14> kusalo anidassano dhammo kusalassa anidassanassa dhammassa hetupaccayena p

akusalo anidassano dhammo akusalassa anidassanassa dhammassa hetupaccayena pacc

abyÄ• kato anidassano dhammo abyÄ• katassa anidassanassa dhammassa hetupaccayen

<15> kusalo anidassano dhammo kusalassa anidassanassa dhammassa Ä• rammaá¹‡apa

akusalo anidassano dhammo akusalassa anidassanassa dhammassa Ä• rammaá¹‡apacca

abyÄ• kato anidassano dhammo abyÄ• katassa anidassanassa dhammassa Ä• rammaá¹‡a
(saá¹ƒkhittaá¹ƒ).

<16> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta ... pe ... upanis
avigate terasa (saá¹ƒkhittaá¹ƒ).

(yathÄ• \Se V 453/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-10. kusalattika-sappaá¹-ighadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<17> abyÄ• kataá¹ƒ \Ne IV 704/ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappaá
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 571/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<18> kusalaá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo appaá¹-igho dhammo uppajja
tÄ«á¹‡i.

akusalaá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo appaá¹-igho dhammo uppajjati h

abyÄ• kataá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appaá¹-igho dhammo upp

kusalaá¹ƒ appaá¹-ighaÃ±ca abyÄ• kataá¹ƒ appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• k
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ appaá¹-ighaÃ±ca abyÄ• kataá¹ƒ appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
uppajjati hetupaccayÄ• . (1)

Ä• rammaá¹‡apaccayo

<19> kusalaá¹ƒ \Ne IV 705/ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo appaá¹-igho dhar
Ä• rammaá¹‡apaccayÄ• . (1)

akusalaá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo appaá¹-igho dhammo uppajjati Ä

abyÄ• kataá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appaá¹-igho dhammo upp
\Se V 454/. (1) (saá¹ƒkhittaá¹ƒ.)

<20> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒ

paccanÄ«yaá¹ƒ

nahetupaccayo

<21> akusalaá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo appaá¹-igho dhammo uppa

abyÄ• kataá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appaá¹-igho dhammo upp
(saá¹ƒkhittaá¹ƒ.)

<22> nahetuyÄ• \Be IV 572/ dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... r
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá

hetupaccayo

<23> kusalo \Ne IV 706/ appaá¹-igho dhammo kusalassa appaá¹-ighassa dhammassa hetu
tÄ«á¹‡i.

akusalo appaá¹-igho dhammo akusalassa appaá¹-ighassa dhammassa hetupaccayena pac

abyÄ• kato appaá¹-igho dhammo abyÄ• katassa appaá¹-ighassa dhammassa hetupaccaye
(saá¹ƒkhittaá¹ƒ.)

<24> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa ... pe ... avigate terasa (saá¹ƒ
kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-11. kusalattika-rÅ«pÄ«dukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<25> abyÄ• kataá¹ƒ \Se V 455/ rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato rÅ«pÄ« dhamm
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<26> kusalaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca kusalo arÅ«pÄ« dhammo uppajjati hetupa

akusalaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca akusalo arÅ«pÄ« dhammo uppajjati hetupacca

abyÄ• kataá¹ƒ \Ne IV 707/ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato arÅ«pÄ« dhammo u
(saá¹ƒkhittaá¹ƒ.)

<27> hetuyÄ• \Be IV 573/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkh

nahetuyÄ• dve, naadhipatiyÄ• tÄ«á¹‡i ... pe ... (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<28> kusalo arÅ«pÄ« dhammo kusalassa arÅ«pissa dhammassa hetupaccayena paccayo.

akusalo arÅ«pÄ« dhammo akusalassa arÅ«pissa dhammassa hetupaccayena paccayo. (1)

abyÄ• kato arÅ«pÄ« dhammo abyÄ• katassa arÅ«pissa dhammassa hetupaccayena pacca

kusalo arÅ«pÄ« dhammo kusalassa arÅ«pissa dhammassa Ä• rammaá¹‡apaccayena pacc

akusalo arÅ«pÄ« dhammo akusalassa arÅ«pissa dhammassa Ä• rammaá¹‡apaccayena pa

abyÄ• kato arÅ«pÄ« \Se V 456/ dhammo abyÄ• katassa arÅ«pissa dhammassa Ä• rammaá
(saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta ... pe ... avigate tÄ«á¹‡i (saá

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-12. kusalattika-lokiyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<30> kusalaá¹ƒ \Ne IV 708/ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo lokiyo dhammo uppajjat
kusalaá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato lokiyo \Be IV 574/ dhammo uppajjati h
lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo lokiyo ca abyÄ• kato lokiyo ca dhammÄ• uppajjanti

akusalaá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo lokiyo dhammo uppajjati hetupaccayÄ•

abyÄ• kataá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato lokiyo dhammo uppajjati hetupac

kusalaá¹ƒ lokiyaÃ±ca abyÄ• kataá¹ƒ lokiyaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato lokiyo dh
hetupaccayÄ• . (1)

akusalaá¹ƒ lokiyaÃ±ca abyÄ• kataá¹ƒ lokiyaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato lokiyo d
hetupaccayÄ• (1) (saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<32> akusalaá¹ƒ \Se V 457/ \Ne IV 709/ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo lokiyo dha
nahetupaccayÄ• . (1)

abyÄ• kataá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato lokiyo dhammo uppajjati nahetu
(saá¹ƒkhittaá¹ƒ.)

<33> nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... novigate paÃ
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<34> kusalo lokiyo dhammo kusalassa lokiyassa dhammassa hetupaccayena paccayo ... tÄ

akusalo lokiyo dhammo akusalassa lokiyassa dhammassa hetupaccayena paccayo ... tÄ«á¹

abyÄ• kato lokiyo dhammo abyÄ• katassa lokiyassa dhammassa hetupaccayena paccayo. (

<35> kusalo \Be IV 575/ lokiyo dhammo kusalassa lokiyassa dhammassa Ä• rammaá¹‡apa

akusalo lokiyo dhammo akusalassa lokiyassa dhammassa Ä• rammaá¹‡apaccayena paccay

abyÄ• kato lokiyo dhammo abyÄ• katassa lokiyassa dhammassa Ä• rammaá¹‡apaccayena
(saá¹ƒkhittaá¹ƒ).

<36> hetuyÄ• \Ne IV 710/ satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate te
yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

lokuttarapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<37> kusalaá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo lokuttaro dhammo \Se V 458/ up
(1)

abyÄ• kataá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato lokuttaro dhammo uppajjati he
(saá¹ƒkhittaá¹ƒ.)

<38> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá

naadhipatiyÄ• dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá

hetuÄ• rammaá¹‡apaccayÄ• di

<39> kusalo lokuttaro dhammo kusalassa lokuttarassa dhammassa hetupaccayena paccay

abyÄ• kato lokuttaro dhammo abyÄ• katassa lokuttarassa dhammassa hetupaccayena pac

abyÄ• kato lokuttaro dhammo abyÄ• katassa lokuttarassa dhammassa Ä• rammaá¹‡apacc
lokuttaro dhammo kusalassa lokuttarassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (

kusalo \Be IV 576/ \Ne IV 711/ lokuttaro dhammo kusalassa lokuttarassa dhammassa adhip
(1)

abyÄ• kato lokuttaro dhammo abyÄ• katassa lokuttarassa dhammassa adhipatipaccayena p
dhammo kusalassa lokuttarassa dhammassa adhipatipaccayena paccayo. (2)

kusalo lokuttaro dhammo abyÄ• katassa lokuttarassa dhammassa anantarapaccayena pacc

abyÄ• kato lokuttaro dhammo abyÄ• katassa lokuttarassa dhammassa anantarapaccayena
(saá¹ƒkhittaá¹ƒ.)

<40> hetuyÄ• \Se V 459/ dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve, sam
dve, aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye cattÄ• ri ... pe ... avigate dve (saá¹ƒkh

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-13. kusalattika-kenaciviÃ±Ã±eyyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<41> kusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kenaci viÃ±Ã±eyyo dh
hetupaccayÄ• . kusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kenaci v

hetupaccayÄ• . kusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kenaci viÃ±Ã
viÃ±Ã±eyyo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

akusalaá¹ƒ \Ne IV 712/ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kenaci viÃ±Ã
hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kenaci viÃ±Ã±eyyo
hetupaccayÄ• . (1)

kusalaá¹ƒ kenaci viÃ±Ã±eyyaÃ±ca abyÄ• kataá¹ƒ kenaci viÃ±Ã±eyyaÃ±ca dhammaá¹ƒ paá
viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ \Be IV 577/ kenaci viÃ±Ã±eyyaÃ±ca abyÄ• kataá¹ƒ kenaci viÃ±Ã±eyyaÃ±ca dha
kenaci viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• . (1)

<42> kusalaá¹ƒ \Se V 460/ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kenaci viÃ±
Ä• rammaá¹‡apaccayÄ• . (1)

akusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kenaci viÃ±Ã±eyyo dham
Ä• rammaá¹‡apaccayÄ• . (1)

abyÄ• kataá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kenaci viÃ±Ã±eyyo
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<43> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

paccanÄ«yaá¹ƒ

nahetupaccayo

<44> akusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kenaci viÃ±Ã±eyyo
nahetupaccayÄ• . (1)

abyÄ• kataá¹ƒ \Ne IV 713/ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kenaci
uppajjati nahetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<45> nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... novigate paÃ
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetupaccayo

<46> kusalo kenaci viÃ±Ã±eyyo dhammo kusalassa kenaci viÃ±Ã±eyyassa dhammassa he
tÄ«á¹‡i.

akusalo kenaci viÃ±Ã±eyyo dhammo akusalassa kenaci viÃ±Ã±eyyassa dhammassa hetupa

abyÄ• kato kenaci viÃ±Ã±eyyo dhammo abyÄ• katassa kenaci viÃ±Ã±eyyassa dhammassa
(saá¹ƒkhittaá¹ƒ.)

<47> hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ. yathÄ• k
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<48> kusalaá¹ƒ \Se V 461/ \Be IV 578/ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kus
dhammo uppajjati hetupaccayÄ• (kenaciviÃ±Ã±eyyasadisaá¹ƒ).

kusalattikacÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-14. kusalattika-Ä• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> akusalaá¹ƒ \Ne IV 714/ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä• savo dhammo up
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<2> kusalaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo noÄ• savo dhammo uppajjati he
noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato noÄ• savo dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca kusalo noÄ• savo ca abyÄ• kato noÄ• savo ca dhammÄ• uppajjanti

akusalaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo noÄ• savo dhammo uppajjati hetup

abyÄ• kataá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato noÄ• savo dhammo uppajja

kusalaá¹ƒ noÄ• savaÃ±ca abyÄ• kataá¹ƒ noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato
hetupaccayÄ• . (1)

akusalaá¹ƒ \Se V 462/ noÄ• savaÃ±ca abyÄ• kataá¹ƒ noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• . (1)

Ä• rammaá¹‡apaccayo

<3> kusalaá¹ƒ \Ne IV 715/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo noÄ• savo dhammo
Ä• rammaá¹‡apaccayÄ• . (1)

akusalaá¹ƒ \Be IV 579/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo noÄ• savo dhammo up
(1)

abyÄ• kataá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato noÄ• savo dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

<4> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava ... pe ... novigate paÃ±c
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<5> kusalo noÄ• savo dhammo kusalassa noÄ• savassa dhammassa hetupaccayena pacc

akusalo noÄ• savo dhammo akusalassa noÄ• savassa dhammassa hetupaccayena paccay

abyÄ• kato noÄ• savo dhammo abyÄ• katassa noÄ• savassa dhammassa hetupaccayena p

kusalo noÄ• savo dhammo kusalassa noÄ• savassa dhammassa Ä• rammaá¹‡apaccayena

<6> hetuyÄ• \Ne IV 716/ satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa ... pe ... avigate tera
yathÄ• \Se V 463/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-15. kusalattika-sÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<7> kusalaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sÄ• savo dhammo uppajjati hetup

akusalaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sÄ• savo dhammo uppajjati hetupac

abyÄ• kataá¹ƒ \Be IV 580/ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sÄ• savo dhamm

kusalaá¹ƒ sÄ• savaÃ±ca abyÄ• kataá¹ƒ sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato sÄ
hetupaccayÄ• . (1)

akusalaá¹ƒ sÄ• savaÃ±ca abyÄ• kataá¹ƒ sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<8> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• dve, naÄ• rammaá¹‡e paÃ±ca, naadhipatiyÄ• nava (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<9> kusalo \Ne IV 717/ sÄ• savo dhammo kusalassa sÄ• savassa dhammassa hetupaccay

akusalo sÄ• savo dhammo akusalassa sÄ• savassa dhammassa hetupaccayena paccayo .

abyÄ• kato sÄ• savo dhammo abyÄ• katassa sÄ• savassa dhammassa hetupaccayena pac

hetuyÄ• \Se V 464/ satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

anÄ• savapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<10> kusalaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anÄ• savo dhammo uppajjati h

abyÄ• kataá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anÄ• savo dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

<11> hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... samp
paá¹-iccavÄ• rasadisaá¹ƒ).

hetuÄ• rammaá¹‡apaccayÄ• di

<12> kusalo \Be IV 581/ \Ne IV 718/ anÄ• savo dhammo kusalassa anÄ• savassa dhamma
(1)

abyÄ• kato anÄ• savo dhammo abyÄ• katassa anÄ• savassa dhammassa hetupaccayena

abyÄ• kato anÄ• savo dhammo abyÄ• katassa anÄ• savassa dhammassa Ä• rammaá¹‡apa
dhammo kusalassa anÄ• savassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

kusalo anÄ• savo dhammo kusalassa anÄ• savassa dhammassa adhipatipaccayena pacca

abyÄ• kato anÄ• savo dhammo abyÄ• katassa anÄ• savassa dhammassa adhipatipaccaye
dhammo kusalassa anÄ• savassa dhammassa adhipatipaccayena paccayo. (2)

kusalo anÄ• savo dhammo abyÄ• katassa anÄ• savassa dhammassa anantarapaccayena

abyÄ• kato anÄ• savo dhammo abyÄ• katassa \Se V 465/ anÄ• savassa dhammassa anan
(saá¹ƒkhittaá¹ƒ.)

<13> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve, samanantare d
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye cattÄ• ri ... pe ... avigate dve (saá¹ƒkhittaá¹
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-16. kusalattika-Ä• savasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<14> akusalaá¹ƒ \Ne IV 719/ Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä• sava
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• mammaá¹‡e ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<15> kusalaá¹ƒ \Be IV 582/ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo Ä• savavip
hetupaccayÄ• . kusalaá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato Ä• savav
hetupaccayÄ• . kusalaá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo Ä• savavippa
Ä• savavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

akusalaá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato Ä• savavippayutto dha
(1)

abyÄ• kataá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato Ä• savavippayutto d
hetupaccayÄ• . (1)

kusalaá¹ƒ Ä• savavippayuttaÃ±ca abyÄ• kataá¹ƒ Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹
Ä• savavippayutto dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ \Ne IV 720/ Ä• savavippayuttaÃ±ca abyÄ• kataá¹ƒ Ä• savavippayuttaÃ±ca dha
Ä• savavippayutto dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<16> hetuyÄ• satta, Ä• rammaá¹‡e dve, adhipatiyÄ• satta ... pe ... avigate satta (saá¹ƒkhi

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<17> kusalo Ä• savavippayutto dhammo kusalassa Ä• savavippayuttassa dhammassa hetu
tÄ«á¹‡i.

akusalo Ä• savavippayutto dhammo abyÄ• katassa Ä• savavippayuttassa dhammassa hetu

abyÄ• kato Ä• savavippayutto dhammo abyÄ• katassa Ä• savavippayuttassa dhammassa h
(saá¹ƒkhittaá¹ƒ.)

<18> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e nava, adhipatiyÄ• paÃ±ca ... pe ... avigate dasa (sa

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-17. kusalattika-Ä• savasÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<19> akusalaá¹ƒ \Se V 467/ \Be IV 583/ Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-ic
sÄ• savo ca dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 721/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<20> kusalaá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sÄ• savo
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sÄ• savo cev
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sÄ• sa
uppajjati hetupaccayÄ• . (1)

kusalaá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaÃ±ca abyÄ• kataá¹ƒ sÄ• savaÃ±ceva no ca Ä• sa
abyÄ• kato sÄ• savo ceva no ca Ä• savo dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaÃ±ca abyÄ• kataá¹ƒ sÄ• savaÃ±ceva no ca Ä• s

abyÄ• kato sÄ• savo ceva no ca Ä• savo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<21> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<22> kusalo \Se V 468/ sÄ• savo ceva no ca Ä• savo dhammo kusalassa sÄ• savassa ceva no ca Ä• savo dhammo hetupaccayena paccayo ... tÄ«á¹‡i.

akusalo \Ne IV 722/ sÄ• savo ceva no ca Ä• savo dhammo akusalassa sÄ• savassa ceva no ca Ä• savo dhammo hetupaccayena paccayo ... tÄ«á¹‡i.

abyÄ• kato \Be IV 584/ sÄ• savo ceva no ca Ä• savo dhammo abyÄ• katassa sÄ• savassa ceva no ca Ä• savo dhammo hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<23> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ.) kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-18. kusalattika-Ä• savaÄ• savasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<24> akusalaá¹ƒ Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca akusalo Ä• savo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<25> akusalaá¹ƒ Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä• savo dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Se V 469/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ)

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<26> kusalaá¹ƒ \Ne IV 723/ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusal
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato Ä• savavi
uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato Ä• sav
uppajjati hetupaccayÄ• . (1)

kusalaá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaÃ±ca abyÄ• kataá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• sa
abyÄ• kato Ä• savavippayutto sÄ• savo dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ \Be IV 585/ Ä• savavippayuttaá¹ƒ sÄ• savaÃ±ca abyÄ• kataá¹ƒ Ä• savavippayut
paá¹-icca abyÄ• kato Ä• savavippayutto sÄ• savo dhammo uppajjati hetupaccayÄ• . (1) (sa

<27> hetuyÄ• satta, Ä• rammaá¹‡e dve ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ. sahajÄ• tav
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<28> kusalo Ä• savavippayutto sÄ• savo dhammo kusalassa Ä• savavippayuttassa sÄ• sa
paccayo ... tÄ«á¹‡i.

akusalo Ä• savavippayutto sÄ• savo dhammo abyÄ• katassa Ä• savavippayuttassa \Se V 4
hetupaccayena paccayo. (1)

abyÄ• kato Ä• savavippayutto sÄ• savo dhammo abyÄ• katassa Ä• savavippayuttassa sÄ•
paccayo (saá¹ƒkhittaá¹ƒ).

<29> hetuyÄ• \Ne IV 724/ paÃ±ca, Ä• rammaá¹‡e nava, adhipatiyÄ• cattÄ• ri ... pe ... avig
(saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-19. kusalattika-Ä• savavippayuttasÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<30> kusalaá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo Ä• savav
uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato Ä• sa
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

<31> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetuÄ• rammaá¹‡apaccayÄ• di

<32> kusalo \Be IV 586/ Ä• savavippayutto anÄ• savo dhammo kusalassa Ä• savavippayut
hetupaccayena paccayo. (1)

abyÄ• kato Ä• savavippayutto anÄ• savo dhammo abyÄ• katassa Ä• savavippayuttassa an
hetupaccayena paccayo. (1)

abyÄ• kato \Ne IV 725/ Ä• savavippayutto anÄ• savo dhammo abyÄ• katassa Ä• savavippa
Ä• rammaá¹‡apaccayena paccayo. (1)

abyÄ• kato Ä• savavippayutto anÄ• savo dhammo kusalassa Ä• savavippayuttassa anÄ• s
Ä• rammaá¹‡apaccayena paccayo. (1)

kusalo \Se V 471/ Ä• savavippayutto anÄ• savo dhammo kusalassa Ä• savavippayuttassa
adhipatipaccayena paccayo. (1)

abyÄ• kato Ä• savavippayutto anÄ• savo dhammo abyÄ• katassa Ä• savavippayuttassa an
adhipatipaccayena paccayo. (1)

abyÄ• kato Ä• savavippayutto anÄ• savo dhammo kusalassa Ä• savavippayuttassa anÄ• s
adhipatipaccayena paccayo. (1)

kusalo Ä• savavippayutto anÄ• savo dhammo abyÄ• katassa Ä• savavippayuttassa anÄ• s
anantarapaccayena paccayo. (1)

abyÄ• kato Ä• savavippayutto anÄ• savo dhammo abyÄ• katassa Ä• savavippayuttassa an
anantarapaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<33> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve, samanantare d
aÃ±Ã±amaÃ±Ã±e dve, nissaye dve, upanissaye cattÄ• ri ... pe ... avigate dve (saá¹ƒkhittaá¹

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

kusalattikaÄ• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-20-54. kusalattika-saÃ±Ã±ojanÄ• didukÄ• ni

<34> akusalaá¹ƒ \Be IV 587/ \Ne IV 726/ saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... al
... oghaá¹ƒ ... yogaá¹ƒ ... nÄ«varaá¹‡aá¹ƒ ....

kusalaá¹ƒ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca kusalo noparÄ• mÄ• so dhammo upp
(Ä• savagocchakasadisaá¹ƒ.) diá¹-á¹-hiá¹ƒ paá¹-icca diá¹-á¹-hi \Se V 472/ na uppajjati.

kusalattike cha gocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-55. kusalattika-sÄ• rammaá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> kusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sÄ• rammaá¹‡o dhammo u

akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sÄ• rammaá¹‡o dhammo upp

abyÄ• kataá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sÄ• rammaá¹‡o dham
(saá¹ƒkhittaá¹ƒ.)

<2> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sahaj
... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<3> kusalo \Ne IV 727/ sÄ• rammaá¹‡o dhammo kusalassa sÄ• rammaá¹‡assa dhammass

akusalo sÄ• rammaá¹‡o dhammo akusalassa sÄ• rammaá¹‡assa dhammassa hetupaccay

abyÄ• kato sÄ• rammaá¹‡o dhammo abyÄ• katassa sÄ• rammaá¹‡assa dhammassa hetup

kusalo \Be IV 588/ sÄ• rammaá¹‡o dhammo kusalassa sÄ• rammaá¹‡assa dhammassa Ä•
(saá¹ƒkhittaá¹ƒ).

<4> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta ... pe ... avigate tÄ«á¹‡i (saá

(yathÄ• \Se V 473/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

hetusahajÄ• tapaccayÄ• di

<5> abyÄ• kataá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anÄ• rammaá¹‡
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• ekaá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<6> abyÄ• kato anÄ• rammaá¹‡o dhammo abyÄ• katassa anÄ• rammaá¹‡assa dhammass
aÃ±Ã±amaÃ±Ã±apaccayena paccayo ... nissayapaccayena paccayo ... Ä• hÄ• rapaccayena
paccayo ... atthipaccayena paccayo ... avigatapaccayena paccayo (sabbattha ekaá¹ƒ. saá¹ƒ

1-56. kusalattika-cittadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<7> kusalo \Ne IV 728/ citto dhammo kusalassa cittassa dhammassa Ä• rammaá¹‡apaccay
(saá¹ƒkhittaá¹ƒ).

Ä• rammaá¹‡e nava, adhipatiyÄ• satta (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• nava, naÄ• rammaá¹‡e nava (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<8> kusalaá¹ƒ \Be IV 589/ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nocitto dhammo uppajja
hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nocitto dhammo uppajjati hetupaccay

abyÄ• kataá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nocitto dhammo uppajjati hetup

kusalaá¹ƒ nocittaÃ±ca abyÄ• kataá¹ƒ nocittaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato nocitto
hetupaccayÄ• . (1)

akusalaá¹ƒ nocittaÃ±ca abyÄ• kataá¹ƒ nocittaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato nocit
hetupaccayÄ• . (1)

kusalaá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nocitto dhammo uppajjati Ä• rammaá¹‡a

<9> hetuyÄ• \Ne IV 729/ nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate r
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<10> kusalo nocitto dhammo kusalassa nocittassa dhammassa hetupaccayena paccayo (s

hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa ... pe ... avigate terasa (saá¹ƒkhittaá

1-57. kusalattika-cetasikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<11> kusalaá¹ƒ \Se V 475/ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo cetasiko dhammo upp

akusalaá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo cetasiko dhammo uppajjati hetupacc

abyÄ• kataá¹ƒ \Be IV 590/ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato cetasiko dhammo
(1) (saá¹ƒkhittaá¹ƒ.)

<12> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ramp
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<13> kusalo cetasiko dhammo kusalassa cetasikassa dhammassa hetupaccayena paccayo

akusalo \Ne IV 730/ cetasiko dhammo akusalassa cetasikassa dhammassa hetupaccayena

abyÄ• kato cetasiko dhammo abyÄ• katassa cetasikassa dhammassa hetupaccayena pacc

kusalo cetasiko dhammo kusalassa cetasikassa dhammassa Ä• rammaá¹‡apaccayena pac

akusalo cetasiko dhammo akusalassa cetasikassa dhammassa Ä• rammaá¹‡apaccayena p

abyÄ• kato cetasiko dhammo abyÄ• katassa cetasikassa dhammassa Ä• rammaá¹‡apacca
(saá¹ƒkhittaá¹ƒ).

<14> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta ... pe ... avigate tÄ«á¹‡i (saá

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<15> kusalaá¹ƒ \Se V 476/ acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato acetasiko dham
(1)

akusalaá¹ƒ acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato acetasiko dhammo uppajjati het

abyÄ• kataá¹ƒ acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato acetasiko dhammo uppajjati

kusalaá¹ƒ \Be IV 591/ acetasikaÃ±ca abyÄ• kataá¹ƒ acetasikaÃ±ca dhammaá¹ƒ paá¹-icca a
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ \Ne IV 731/ acetasikaÃ±ca abyÄ• kataá¹ƒ acetasikaÃ±ca dhammaá¹ƒ paá¹-icca
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<16> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate paÃ±ca.

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e paÃ±ca, novigate paÃ±ca.

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-58-65. kusalattika-cittasampayuttÄ• didukÄ• ni

1-7. paá¹-iccavÄ• rÄ• di

<17> kusalaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹ƒ cittasaá¹ƒsaá¹
paá¹-icca ... pe ... kusalaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusala
cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹ƒ cittÄ• nuparivattiá¹ƒ dhammaá¹ƒ p
kusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹ƒ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca kusalo
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti dhammo uppajjati hetupaccayÄ• (saá¹ƒ

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
sampayuttavÄ• rampi paÃ±hÄ• vÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-66. kusalattika-ajjhattikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<18> abyÄ• kataá¹ƒ \Se V 477/ ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ajjhattiko dh
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, sahajÄ• te ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<19> kusalo \Be IV 592/ \Ne IV 732/ ajjhattiko dhammo kusalassa ajjhattikassa dhammassa
paccayo. kusalo ajjhattiko dhammo akusalassa ajjhattikassa dhammassa Ä• rammaá¹‡apac
ajjhattiko dhammo abyÄ• katassa ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena pacca

akusalo ajjhattiko dhammo akusalassa ajjhattikassa dhammassa Ä• rammaá¹‡apaccayena

abyÄ• kato ajjhattiko dhammo abyÄ• katassa ajjhattikassa dhammassa Ä• rammaá¹‡apacc
(saá¹ƒkhittaá¹ƒ).

<20> Ä• rammaá¹‡e nava, purejÄ• te tÄ«á¹‡i ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. yath
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<21> kusalaá¹ƒ bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo bÄ• hiro dhammo uppajjati hetup

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate nava (saá¹ƒ
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<22> kusalo \Se V 478/ bÄ• hiro dhammo kusalassa bÄ• hirassa dhammassa hetupaccaye

hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-67. kusalattika-upÄ• dÄ• dukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<23> abyÄ• kato \Ne IV 733/ upÄ• dÄ• dhammo abyÄ• katassa upÄ• dÄ• dhammassa Ä•
indriyapaccayena paccayo ... atthipaccayena paccayo ... avigatapaccayena paccayo.

Ä• hÄ• re ekaá¹ƒ, indriye atthiyÄ• avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

<24> kusalaá¹ƒ \Be IV 593/ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca kusalo noupÄ• dÄ• dhamm
tÄ«á¹‡i.

akusalaá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca akusalo noupÄ• dÄ• dhammo uppajjati het

abyÄ• kataá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca abyÄ• kato noupÄ• dÄ• dhammo uppaj

kusalaá¹ƒ noupÄ• dÄ• ca abyÄ• kataá¹ƒ noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca abyÄ• kat
hetupaccayÄ• . (1)

akusalaá¹ƒ noupÄ• dÄ• ca abyÄ• kataá¹ƒ noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca abyÄ• ka
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• nava ... (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi
paá¹-iccavÄ• rasadisaá¹ƒ).

<26> kusalo noupÄ• dÄ• dhammo kusalassa noupÄ• dÄ• dhammassa hetupaccayena pa

akusalo \Ne IV 734/ noupÄ• dÄ• dhammo akusalassa noupÄ• dÄ• dhammassa hetupacca

abyÄ• kato noupÄ• dÄ• \Se V 479/ dhammo abyÄ• katassa noupÄ• dÄ• dhammassa hetu

<27> kusalo noupÄ• dÄ• dhammo kusalassa noupÄ• dÄ• dhammassa Ä• rammaá¹‡apac

akusalo noupÄ• dÄ• dhammo akusalassa noupÄ• dÄ• dhammassa Ä• rammaá¹‡apaccay

abyÄ• kato noupÄ• dÄ• dhammo abyÄ• katassa noupÄ• dÄ• dhammassa Ä• rammaá¹‡ap
(saá¹ƒkhittaá¹ƒ).

<28> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa ... pe ... avigate ekÄ• dasa (sa

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-68. kusalattika-upÄ• dinnadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<29> abyÄ• kataá¹ƒ \Be IV 594/ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato upÄ• din
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<30> kusalaá¹ƒ \Ne IV 735/ anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anupÄ• dinno d
hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo anupÄ• dinno dhammo uppajja
\Se V 480/.

abyÄ• kataá¹ƒ anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anupÄ• dinno dhammo

kusalaá¹ƒ anupÄ• dinnaÃ±ca abyÄ• kataá¹ƒ anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca aby
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ anupÄ• dinnaÃ±ca abyÄ• kataá¹ƒ anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca ab
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ•
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

hetu-Ä• rammaá¹‡apaccayÄ•

<32> kusalo anupÄ• dinno dhammo kusalassa anupÄ• dinnassa dhammassa hetupaccaye

akusalo anupÄ• dinno dhammo akusalassa anupÄ• dinnassa dhammassa hetupaccayena p

abyÄ• kato anupÄ• dinno dhammo abyÄ• katassa anupÄ• dinnassa dhammassa hetupacc

<33> kusalo \Be IV 595/ anupÄ• dinno dhammo kusalassa anupÄ• dinnassa dhammassa Ä
... tÄ«á¹‡i.

akusalo \Ne IV 736/ anupÄ• dinno dhammo akusalassa anupÄ• dinnassa dhammassa Ä• r
tÄ«á¹‡i.

abyÄ• kato anupÄ• dinno dhammo abyÄ• katassa anupÄ• dinnassa dhammassa Ä• ramma
anupÄ• dinno dhammo kusalassa anupÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena
dhammo akusalassa anupÄ• dinnassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ

<34> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare cha ... pe ... sahajÄ
upanissaye nava ... pe ... avigate ekÄ• dasa (saá¹ƒkhittaá¹ƒ).

kusalattikamahantaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-69-74. kusalattika-upÄ• dÄ• nÄ• didukÄ• ni

<35> akusalaá¹ƒ \Se V 481/ upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca akusalo upÄ• dÄ• no d
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (upÄ• dÄ• nagocchakaá¹ƒ

kusalattikaupÄ• dÄ• nagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-75. kusalattika-kilesadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<1> akusalaá¹ƒ kilesaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kileso dhammo uppajjati hetupacc

hetuyÄ• \Ne IV 737/ ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<2> kusalaá¹ƒ \Be IV 596/ nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nokileso dhammo upp
tÄ«á¹‡i.

akusalaá¹ƒ nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nokileso dhammo uppajjati hetupacc

abyÄ• kataá¹ƒ nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nokileso dhammo uppajjati he

kusalaá¹ƒ nokilesaÃ±ca abyÄ• kataá¹ƒ nokilesaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato nok
hetupaccayÄ• . (1)

akusalaá¹ƒ nokilesaÃ±ca abyÄ• kataá¹ƒ nokilesaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato no
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<3> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá¹ƒk
sahajÄ• tavÄ• rampi \Se V 482/ ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<4> kusalo nokileso dhammo kusalassa nokilesassa dhammassa hetupaccayena paccayo

abyÄ• kato nokileso dhammo abyÄ• katassa nokilesassa dhammassa hetupaccayena pacc

<5> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ. yathÄ• paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-76. kusalattika-saá¹ƒkilesikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<6> kusalaá¹ƒ \Ne IV 738/ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo saá¹ƒkilesiko dha hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo saá¹ƒkilesiko dhammo uppajjati tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Be IV 597/ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato saá¹ƒkilesiko hetupaccayÄ• . (1)

kusalaá¹ƒ saá¹ƒkilesikaÃ±ca abyÄ• kataá¹ƒ saá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ saá¹ƒkilesikaÃ±ca abyÄ• kataá¹ƒ saá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca aby dhammo uppajjati hetupaccayÄ• . (1)

<7> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ• ta sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ).

<8> kusalo saá¹ƒkilesiko dhammo akusalassa saá¹ƒkilesikassa dhammassa hetupaccayen

akusalo saá¹ƒkilesiko dhammo akusalassa saá¹ƒkilesikassa dhammassa hetupaccayena p

abyÄ• kato \Ne IV 739/ saá¹ƒkilesiko dhammo abyÄ• katassa saá¹ƒkilesikassa dhammassa paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<9> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate terasa (saá¹ƒkh

kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<10> kusalaá¹ƒ asaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo asaá¹ƒkilesiko dhammo up

abyÄ• kataá¹ƒ asaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato asaá¹ƒkilesiko dhammo
(1) (saá¹ƒkhittaá¹ƒ.)

<11> hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ•
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<12> kusalo asaá¹ƒkilesiko dhammo kusalassa asaá¹ƒkilesikassa dhammassa hetupaccay

abyÄ• kato asaá¹ƒkilesiko dhammo abyÄ• katassa asaá¹ƒkilesikassa dhammassa hetupac

abyÄ• kato \Be IV 598/ asaá¹ƒkilesiko dhammo abyÄ• katassa asaá¹ƒkilesikassa dhammas
paccayo. abyÄ• kato asaá¹ƒkilesiko dhammo kusalassa asaá¹ƒkilesikassa dhammassa Ä• r
(2) (saá¹ƒkhittaá¹ƒ.)

<13> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve ... pe ... upaniss
... avigate dve (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabb

1-77. kusalattika-saá¹ƒkiliá¹-á¹-hadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetu-Ä• rammaá¹‡apaccayÄ•

<14> akusalaá¹ƒ \Se V 484/ \Ne IV 740/ saá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca akusalo
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<15> kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca kusalo asaá¹ƒkiliá¹-á¹-ho dham
hetupaccayÄ• . kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato asaá¹ƒkili
uppajjati hetupaccayÄ• . kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca kusalo asaá

abyÄ• kato asaá¹ƒkiliá¹-á¹-ho ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato asaá¹ƒkiliá¹-á¹-ho dh
hetupaccayÄ• . kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haÃ±ca abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-haÃ±ca dha
abyÄ• kato asaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . (2)

<16> kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca kusalo asaá¹ƒkiliá¹-á¹-ho dham
Ä• rammaá¹‡apaccayÄ• . (1)

abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato asaá¹ƒkiliá¹-á¹-ho dh
Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<17> hetuyÄ• \Be IV 599/ paÃ±ca, Ä• rammaá¹‡e dve, adhipatiyÄ• paÃ±ca ... pe ... aviga
(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá

<18> kusalo \Se V 485/ \Ne IV 741/ asaá¹ƒkiliá¹-á¹-ho dhammo kusalassa asaá¹ƒkiliá¹-á¹-h
hetupaccayena paccayo ... tÄ«á¹‡i.

abyÄ• kato asaá¹ƒkiliá¹-á¹-ho dhammo abyÄ• katassa asaá¹ƒkiliá¹-á¹-hassa dhammassa h

kusalo asaá¹ƒkiliá¹-á¹-ho dhammo kusalassa asaá¹ƒkiliá¹-á¹-hassa dhammassa Ä• rammaá
dve.

abyÄ• kato asaá¹ƒkiliá¹-á¹-ho dhammo abyÄ• katassa asaá¹ƒkiliá¹-á¹-hassa dhammassa Ä
... dve (saá¹ƒkhittaá¹ƒ).

<19> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri ...
cattÄ• ri ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá
vitthÄ• retabbaá¹ƒ).

1-78. kusalattika-kilesasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<20> akusalaá¹ƒ kilesasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kilesasampayutto dha
hetupaccayÄ• (saá¹ƒkiliá¹-á¹-hadukasadisaá¹ƒ).

1-79. kusalattika-kilesasaá¹ƒkilesikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<21> akusalaá¹ƒ \Se V 486/ kilesaÃ±ceva saá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca akusalo saá¹ƒkilesiko ca dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne IV 742/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<22> kusalaá¹ƒ \Be IV 600/ saá¹ƒkilesikaÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca kus no ca kileso dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ saá¹ƒkilesikaÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo saá¹ƒkilesik dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ saá¹ƒkilesikaÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato saá¹ kileso dhammo uppajjati hetupaccayÄ• .

kusalaá¹ƒ saá¹ƒkilesikaÃ±ceva no ca kilesaÃ±ca abyÄ• kataá¹ƒ saá¹ƒkilesikaÃ±ceva no ca paá¹-icca abyÄ• kato saá¹ƒkilesiko ceva no ca kileso dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ saá¹ƒkilesikaÃ±ceva no ca kilesaÃ±ca abyÄ• kataá¹ƒ saá¹ƒkilesikaÃ±ceva no c paá¹-icca abyÄ• kato saá¹ƒkilesiko ceva no ca kileso dhammo uppajjati hetupaccayÄ• (saá

<23> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ• sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<24> kusalo saá¹ƒkilesiko ceva no ca kileso dhammo kusalassa saá¹ƒkilesikassa \Se V 48 dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

abyÄ• kato saá¹ƒkilesiko ceva no ca kileso dhammo abyÄ• katassa saá¹ƒkilesikassa ceva hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• \Ne IV 743/ cattÄ• ri, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate
(saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-80. kusalattika-kilesasaá¹ƒkiliá¹-á¹-hadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<26> akusalaá¹ƒ \Be IV 601/ kilesaÃ±ceva saá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca aku
saá¹ƒkiliá¹-á¹-ho ca dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<27> akusalaá¹ƒ saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sa
ca kileso dhammo uppajjati hetupaccayÄ• .

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

1-81. kusalattika-kilesakilesasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<28> akusalaá¹ƒ \Se V 488/ kilesaÃ±ceva kilesasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca ak
kilesasampayutto ca dhammo uppajjati hetupaccayÄ• .

hetuyÄ• \Ne IV 744/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<29> akusalaá¹ƒ kilesasampayuttaÃ±ceva no ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo k
ca kileso dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

1-82. kusalattika-kilesavippayuttasaá¹ƒkilesikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<30> kusalaá¹ƒ \Be IV 602/ kilesavippayuttaá¹ƒ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kus
saá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ kilesavippayuttaá¹ƒ saá¹ƒkilesika
paá¹-icca abyÄ• kato kilesavippayutto saá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . kusal
kilesavippayuttaá¹ƒ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kilesavippayutto saá¹ƒkil
\Se V 489/ kilesavippayutto saá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

abyÄ• kataá¹ƒ kilesavippayuttaá¹ƒ saá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kiles
saá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . (1)

kusalaá¹ƒ kilesavippayuttaá¹ƒ saá¹ƒkilesikaÃ±ca abyÄ• kataá¹ƒ kilesavippayuttaá¹ƒ saá¹ƒk
paá¹-icca abyÄ• kato kilesavippayutto saá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . (1) (s

<31> hetuyÄ• \Ne IV 745/ paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhitta
... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<32> kusalo kilesavippayutto saá¹ƒkilesiko dhammo kusalassa kilesavippayuttassa saá¹ƒki
hetupaccayena paccayo ... tÄ«á¹‡i.

abyÄ• kato kilesavippayutto saá¹ƒkilesiko dhammo abyÄ• katassa kilesavippayuttassa saá
hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<33> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate satta (saá¹ƒkhittaá¹ƒ. yath
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<34> kusalaá¹ƒ kilesavippayuttaá¹ƒ asaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kilesav
asaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• .

abyÄ• kataá¹ƒ \Be IV 603/ kilesavippayuttaá¹ƒ asaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca aby
asaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• .

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi \Se V 490/ ... pe ...
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<35> kusalo kilesavippayutto asaá¹ƒkilesiko dhammo kusalassa kilesavippayuttassa asaá¹
hetupaccayena paccayo. (1)

abyÄ• kato kilesavippayutto asaá¹ƒkilesiko dhammo abyÄ• katassa kilesavippayuttassa as
hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<36> hetuyÄ• \Ne IV 746/ dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve ... p
cattÄ• ri ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹
vitthÄ• retabbaá¹ƒ).

kusalattikakilesagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-83. kusalattika-dassanenapahÄ• tabbadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<1> akusalaá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dassanena pah
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<2> kusalaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nadassanena p
hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nadassanena pah
hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nadassaner

\Se V 491/ hetupaccayÄ• . (1)

kusalaá¹ƒ \Be IV 604/ nadassanena pahÄ• tabbaÃ±ca abyÄ• kataá¹ƒ nadassanena pahÄ• t
abyÄ• kato nadassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ nadassanena pahÄ• tabbaÃ±ca abyÄ• kataá¹ƒ nadassanena pahÄ• tabbaÃ±ca
nadassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . (1)

<3> hetuyÄ• \Ne IV 747/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹
... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<4> kusalo nadassanena pahÄ• tabbo dhammo kusalassa nadassanena pahÄ• tabbassa d
... tÄ«á¹‡i.

akusalo nadassanena pahÄ• tabbo dhammo akusalassa nadassanena pahÄ• tabbassa dha
tÄ«á¹‡i.

abyÄ• kato nadassanena pahÄ• tabbo dhammo abyÄ• katassa nadassanena pahÄ• tabba
paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<5> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa, anantare satta ... pe ... avigate
(saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-84. kusalattika-bhÄ• vanÄ• yapahÄ• tabbadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<6> akusalaá¹ƒ \Se V 492/ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo b
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<7> kusalaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nabhÄ• van
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-85. kusalattika-dassanenapahÄ• tabbahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<8> akusalaá¹ƒ \Be IV 605/ \Ne IV 748/ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<9> kusalaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nadassa
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• nava ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi \Se V 493/ ... pe
vitthÄ• retabbaá¹ƒ).

1-86. kusalattika-bhÄ• vanÄ• yapahÄ• tabbahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<10> akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo bhÄ
dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<11> kusalaá¹ƒ \Ne IV 749/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• .

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi vitthÄ• retabbaá¹ƒ.)

1-87. kusalattika-savitakkadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetu-Ä• rammaá¹‡apaccayÄ•

<12> kusalaá¹ƒ savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo savitakko dhammo uppajjati het

akusalaá¹ƒ \Be IV 606/ savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo savitakko dhammo uppa

abyÄ• kataá¹ƒ savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato savitakko dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.)

<13> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. saha
494/ ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<14> kusalo savitakko dhammo kusalassa savitakkassa dhammassa hetupaccayena pacca

akusalo savitakko dhammo akusalassa savitakkassa dhammassa hetupaccayena paccayo

abyÄ• kato savitakko dhammo abyÄ• katassa savitakkassa dhammassa hetupaccayena pa

kusalo \Ne IV 750/ savitakko dhammo kusalassa savitakkassa dhammassa Ä• rammaá¹‡ap

akusalo savitakko dhammo akusalassa savitakkassa dhammassa Ä• rammaá¹‡apaccayena

abyÄ• kato savitakko dhammo abyÄ• katassa savitakkassa dhammassa Ä• rammaá¹‡apac
(saá¹ƒkhittaá¹ƒ).

<15> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta ... pe ... avigate tÄ«á¹‡i. (sa

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

avitakkapadaá¹ƒ

hetupaccayo

<16> kusalaá¹ƒ avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo avitakko dhammo uppajjati hetup
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Be IV 607/ satta, Ä• rammaá¹‡e dve ... pe ... vipÄ• ke ekaá¹ƒ, avigate satta (saá¹
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<17> kusalo avitakko dhammo kusalassa avitakkassa dhammassa hetupaccayena paccayo

abyÄ• kato avitakko dhammo abyÄ• katassa \Se V 495/ avitakkassa dhammassa hetupacc
(saá¹ƒkhittaá¹ƒ.)

<18> hetuyÄ• \Ne IV 751/ cattÄ• ri, Ä• rammaá¹‡e nava ... pe ... avigate dasa (saá¹ƒkhitta
kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-88. kusalattika-savicÄ• radukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<19> kusalaá¹ƒ savicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca kusalo savicÄ• ro dhammo uppajjati h
(kusalasavitakkasadisaá¹ƒ).

1-89. kusalattika-sappÄ«tikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<20> kusalaá¹ƒ sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sappÄ«tiko dhammo uppajjati

akusalaá¹ƒ sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sappÄ«tiko dhammo uppajjati het

abyÄ• kataá¹ƒ sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappÄ«tiko dhammo uppaj
(saá¹ƒkhittaá¹ƒ.)

<21> hetuyÄ• \Be IV 608/ tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkh
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<22> kusalo \Ne IV 752/ sappÄ«tiko dhammo kusalassa sappÄ«tikassa dhammassa hetupa

akusalo sappÄ«tiko dhammo akusalassa sappÄ«tikassa dhammassa hetupaccayena pacca

abyÄ• kato sappÄ«tiko \Se V 496/ dhammo abyÄ• katassa sappÄ«tikassa dhammassa het
(saá¹ƒkhittaá¹ƒ.)

<23> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

appÄ«tikapadaá¹ƒ

hetupaccayo

<24> kusalaá¹ƒ appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo appÄ«tiko dhammo uppajjati he

akusalaá¹ƒ appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo appÄ«tiko dhammo uppajjati hetup

abyÄ• kataá¹ƒ appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appÄ«tiko dhammo uppajjat

kusalaá¹ƒ appÄ«tikaÃ±ca abyÄ• kataá¹ƒ appÄ«tikaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato
hetupaccayÄ• . (1)

akusalaá¹ƒ appÄ«tikaÃ±ca abyÄ• kataá¹ƒ appÄ«tikaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kat
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ•
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<26> kusalo \Be IV 609/ \Ne IV 753/ appÄ«tiko dhammo kusalassa appÄ«tikassa dhammas
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ. yathÄ• kusalat
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-90-92. kusalattika-pÄ«tisahagatÄ• didukÄ• ni

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<27> kusalaá¹ƒ \Se V 497/ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo pÄ«tisahagato
hetupaccayÄ• . kusalaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹ƒ suk
paá¹-icca ... pe ... kusalaá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹ƒ
dhammaá¹ƒ paá¹-icca ... pe ... kusalaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ...

1-93. kusalattika-kÄ• mÄ• vacaradukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<28> kusalaá¹ƒ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kÄ• mÄ• vacaro dhamm
kusalaá¹ƒ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kÄ• mÄ• vacaro dhammo
kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo kÄ• mÄ• vacaro ca abyÄ• kato kÄ• mÄ•
hetupaccayÄ• . (3)

akusalaá¹ƒ \Ne IV 754/ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kÄ• mÄ• vacaro
... tÄ«á¹‡i.

abyÄ• kataá¹ƒ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kÄ• mÄ• vacaro dha

kusalaá¹ƒ kÄ• mÄ• vacaraÃ±ca abyÄ• kataá¹ƒ kÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ \Be IV 610/ kÄ• mÄ• vacaraÃ±ca abyÄ• kataá¹ƒ kÄ• mÄ• vacaraÃ±ca dhamma
abyÄ• kato kÄ• mÄ• vacaro dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<29> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ. sahajÄ• sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<30> kusalo kÄ• mÄ• vacaro dhammo kusalassa kÄ• mÄ• vacarassa dhammassa hetupac

akusalo kÄ• mÄ• vacaro dhammo kusalassa kÄ• mÄ• vacarassa dhammassa hetupaccaye

abyÄ• kato kÄ• mÄ• vacaro dhammo abyÄ• katassa kÄ• mÄ• vacarassa dhammassa hetu (saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate terasa (saá¹ƒ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

nakÄ• mÄ• vacarapadaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<32> kusalaá¹ƒ \Ne IV 755/ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nakÄ• mÄ• hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nakÄ• mÄ• vacaro (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<33> kusalo nakÄ• mÄ• vacaro dhammo kusalassa nakÄ• mÄ• vacarassa dhammassa he

abyÄ• kato nakÄ• mÄ• vacaro dhammo abyÄ• katassa nakÄ• mÄ• vacarassa dhammassa

kusalo \Se V 499/ nakÄ• mÄ• vacaro dhammo kusalassa nakÄ• mÄ• vacarassa dhammass kusalo nakÄ• mÄ• vacaro dhammo abyÄ• katassa nakÄ• mÄ• vacarassa dhammassa Ä• ra

abyÄ• kato \Be IV 611/ nakÄ• mÄ• vacaro dhammo abyÄ• katassa nakÄ• mÄ• vacarassa d paccayo. abyÄ• kato nakÄ• mÄ• vacaro dhammo kusalassa nakÄ• mÄ• vacarassa dhamma (2)

<34> hetuyÄ• dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate dve (saá¹

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-94. kusalattika-rÅ«pÄ• vacaradukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<35> kusalaá¹ƒ \Ne IV 756/ rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo rÅ«pÄ• vacaro hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato rÅ«pÄ• vacaro dhamm (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<36> kusalaá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo narÅ«pÄ• vacaro dham tÄ«á¹‡i.

akusalaá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca akusalo narÅ«pÄ• vacaro dhammo tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Se V 500/ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato narÅ«pÄ• hetupaccayÄ• . (1)

kusalaá¹ƒ narÅ«pÄ• vacaraÃ±ca abyÄ• kataá¹ƒ narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-ic dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ narÅ«pÄ• vacaraÃ±ca abyÄ• kataá¹ƒ narÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹- dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<37> hetuyÄ• \Be IV 612/ \Ne IV 757/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (

sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<38> kusalo narÅ«pÄ• vacaro dhammo kusalassa narÅ«pÄ• vacarassa dhammassa hetup

akusalo narÅ«pÄ• vacaro dhammo akusalassa narÅ«pÄ• vacarassa dhammassa hetupacc

abyÄ• kato narÅ«pÄ• vacaro dhammo abyÄ• katassa narÅ«pÄ• vacarassa dhammassa he
(saá¹ƒkhittaá¹ƒ.)

<39> hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ. yathÄ• k
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-95. kusalattika-arÅ«pÄ• vacaradukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<40> kusalaá¹ƒ arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo arÅ«pÄ• vacaro dhammo

abyÄ• kataá¹ƒ arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca \Se V 501/ abyÄ• kato arÅ«pÄ• v
hetupaccayÄ• . (1)

kusalaá¹ƒ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo naarÅ«pÄ• vacaro dhammo
(rÅ«pÄ• vacaradukasadisaá¹ƒ).

1-96. kusalattika-pariyÄ• pannadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<41> kusalaá¹ƒ \Ne IV 758/ pariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo pariyÄ• panno
hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ pariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo pariyÄ• panno dhammo uppajj

abyÄ• kataá¹ƒ \Be IV 613/ pariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato pariyÄ• pan
hetupaccayÄ• . (1)

kusalaá¹ƒ pariyÄ• pannaÃ±ca abyÄ• kataá¹ƒ pariyÄ• pannaÃ±ca dhammaá¹ƒ paá¹-icca aby
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ pariyÄ• pannaÃ±ca abyÄ• kataá¹ƒ pariyÄ• pannaÃ±ca dhammaá¹ƒ paá¹-icca a
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<42> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate nava
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<43> kusalo pariyÄ• panno dhammo kusalassa pariyÄ• pannassa dhammassa hetupaccay

akusalo pariyÄ• panno dhammo \Se V 502/ akusalassa pariyÄ• pannassa dhammassa hetu

abyÄ• kato \Ne IV 759/ pariyÄ• panno dhammo abyÄ• katassa pariyÄ• pannassa dhamma
(saá¹ƒkhittaá¹ƒ.)

<44> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate terasa (saá¹ƒ
kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

apariyÄ• pannapadaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<45> kusalaá¹ƒ apariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo apariyÄ• panno dhammo

abyÄ• kataá¹ƒ apariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato apariyÄ• panno dham
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ• ram
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<46> kusalo apariyÄ• panno dhammo kusalassa apariyÄ• pannassa dhammassa hetupacc

abyÄ• kato apariyÄ• panno dhammo abyÄ• katassa apariyÄ• pannassa dhammassa hetup

abyÄ• kato \Be IV 614/ apariyÄ• panno dhammo abyÄ• katassa apariyÄ• pannassa dhamm
paccayo. abyÄ• kato apariyÄ• panno dhammo kusalassa apariyÄ• pannassa dhammassa Ä

<47> hetuyÄ• \Ne IV 760/ dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve ... p
cattÄ• ri ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• \Se V 503/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-97. kusalattika-niyyÄ• nikadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<48> kusalaá¹ƒ niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo niyyÄ• niko dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<49> kusalaá¹ƒ aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo aniyyÄ• niko dhammo uppaj
tÄ«á¹‡i.

akusalaá¹ƒ aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo aniyyÄ• niko dhammo uppajjati

abyÄ• kataá¹ƒ aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyyÄ• niko dhammo up

kusalaá¹ƒ aniyyÄ• nikaÃ±ca abyÄ• kataá¹ƒ aniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ aniyyÄ• nikaÃ±ca abyÄ• kataá¹ƒ aniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<50> hetuyÄ• \Ne IV 761/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá
... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

1-98. kusalattika-niyatadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<51> kusalaá¹ƒ \Be IV 615/ niyataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo niyato dhammo uppajja

akusalaá¹ƒ niyataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo niyato dhammo \Se V 504/ uppajjati he
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ• ram
paÃ±hÄ• vÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<52> kusalaá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo aniyato dhammo uppajjati hetupac

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ
paÃ±hÄ• vÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ).

1-99. kusalattika-sauttaradukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<53> kusalaá¹ƒ sauttaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sauttaro dhammo uppajjati hetup

akusalaá¹ƒ \Ne IV 762/ sauttaraá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sauttaro dhammo uppajja
tÄ«á¹‡i.

abyÄ• kataá¹ƒ sauttaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sauttaro dhammo uppajjati he

kusalaá¹ƒ sauttaraÃ±ca abyÄ• kataá¹ƒ sauttaraÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato sau
hetupaccayÄ• . (1)

akusalaá¹ƒ sauttaraÃ±ca abyÄ• kataá¹ƒ sauttaraÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato sa
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<54> hetuyÄ• \Be IV 616/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá
... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<55> kusalo sauttaro dhammo kusalassa sauttarassa dhammassa hetupaccayena paccayo

akusalo sauttaro dhammo akusalassa sauttarassa dhammassa hetupaccayena paccayo ...

abyÄ• kato sauttaro \Se V 505/ dhammo abyÄ• katassa sauttarassa dhammassa hetupacc
(saá¹ƒkhittaá¹ƒ.)

<56> hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate terasa (saá¹ƒ

anuttarapadaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<57> kusalaá¹ƒ anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anuttaro dhammo uppajjati hetup

abyÄ• kataá¹ƒ \Ne IV 763/ anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anuttaro dhammo
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<58> kusalo anuttaro dhammo kusalassa anuttarassa dhammassa hetupaccayena paccayo

abyÄ• kato anuttaro dhammo abyÄ• katassa anuttarassa dhammassa hetupaccayena pacc

abyÄ• kato anuttaro dhammo abyÄ• katassa anuttarassa dhammassa Ä• rammaá¹‡apacca

abyÄ• kato anuttaro dhammo kusalassa anuttarassa dhammassa Ä• rammaá¹‡apaccayena
)

<59> hetuyÄ• dve, Ä• rammaá¹‡e dve, adhipatiyÄ• tÄ«á¹‡i, anantare dve ... pe ... avigate

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-100. kusalattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<60> akusalaá¹ƒ \Se V 506/ \Be IV 617/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca akusalo saraá¹‡
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<61> kusalaá¹ƒ \Ne IV 764/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo araá¹‡o dhammo upp
tÄ«á¹‡i.

abyÄ• kataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato araá¹‡o dhammo uppajjati het

kusalaá¹ƒ araá¹‡aÃ±ca abyÄ• kataá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato araá
hetupaccayÄ• . (1)

kusalaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo araá¹‡o dhammo uppajjati Ä• rammaá¹‡

abyÄ• kataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato araá¹‡o dhammo uppajjati Ä•
(saá¹ƒkhittaá¹ƒ.)

<62> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ. sahajÄ
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<63> kusalo araá¹‡o dhammo kusalassa araá¹‡assa dhammassa hetupaccayena paccayo

abyÄ• kato araá¹‡o dhammo abyÄ• katassa araá¹‡assa dhammassa hetupaccayena pacca

<64> hetuyÄ• \Be IV 618/ cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate satta (saá¹ƒkh

(yathÄ• \Se V 507/ kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

kusalattikapiá¹-á¹-hidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2-100. vedanÄ• ttika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<65> sukhÄ• ya \Ne IV 765/ vedanÄ• ya sampayuttaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca
sampayutto saraá¹‡o dhammo uppajjati hetupaccayÄ• . (1)

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya ved
dhammo uppajjati hetupaccayÄ• . (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca aduk
sampayutto saraá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<66> hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<67> sukhÄ• ya vedanÄ• ya sampayutto saraá¹‡o dhammo sukhÄ• ya vedanÄ• ya sampay
hetupaccayena paccayo. (1)

dukkhÄ• ya vedanÄ• ya sampayutto saraá¹‡o dhammo dukkhÄ• ya vedanÄ• ya sampayutt
hetupaccayena paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto saraá¹‡o dhammo adukkhamasukhÄ• ya ve
dhammassa hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<68> hetuyÄ• \Be IV 619/ tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhitt
kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

araá¹‡apadaá¹ƒ

hetupaccayo

<69> sukhÄ• ya \Se V 508/ \Ne IV 766/ vedanÄ• ya sampayuttaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ
vedanÄ• ya sampayutto araá¹‡o dhammo uppajjati hetupaccayÄ• .

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca adukk
sampayutto araá¹‡o dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• dve, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<70> sukhÄ• ya vedanÄ• ya sampayutto araá¹‡o dhammo sukhÄ• ya vedanÄ• ya sampayu
hetupaccayena paccayo. (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayutto araá¹‡o dhammo adukkhamasukhÄ• ya ved
dhammassa hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<71> hetuyÄ• dve, Ä• rammaá¹‡e cha ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

3-100. vipÄ• kattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<72> vipÄ• kadhammadhammaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadhammadh
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<73> vipÄ• kaá¹ƒ \Be IV 620/ \Ne IV 767/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko araá¹‡
509/ hetupaccayÄ• ... tÄ«á¹‡i.

vipÄ• kadhammadhammaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo

hetupaccayÄ• ... tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

vipÄ• kaá¹ƒ araá¹‡aÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ araá¹‡aÃ±ca dham dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

vipÄ• kadhammadhammaá¹ƒ araá¹‡aÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ ar nevavipÄ• kanavipÄ• kadhammadhammo araá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (sa

<74> hetuyÄ• terasa, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ. sahaj ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<75> vipÄ• ko araá¹‡o dhammo vipÄ• kassa araá¹‡assa dhammassa hetupaccayena pacc

vipÄ• kadhammadhammo araá¹‡o dhammo vipÄ• kadhammadhammassa araá¹‡assa dhar tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammo araá¹‡o dhammo nevavipÄ• kanavipÄ• kadhamm hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<76> hetuyÄ• satta, Ä• rammaá¹‡e nava ... pe ... avigate terasa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

4-100. upÄ• dinnattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<77> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se V 510/ \Be IV 621/ \Ne IV 768/ saraá¹‡aá¹ƒ dhamm anupÄ• dinnupÄ• dÄ• niyo saraá¹‡o dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ).

<78> upÄ• dinnupÄ• dÄ• niyaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• niy
hetupaccayÄ• ... tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niy
hetupaccayÄ• . (1)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ•
hetupaccayÄ• ... tÄ«á¹‡i.

upÄ• dinnupÄ• dÄ• niyaá¹ƒ araá¹‡aÃ±ca anupÄ• dinnupÄ• dÄ• niyaá¹ƒ araá¹‡aÃ±ca dham
anupÄ• dinnupÄ• dÄ• niyo araá¹‡o dhammo uppajjati hetupaccayÄ• . (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ araá¹‡aÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ araá¹‡aÃ±ca
anupÄ• dinnupÄ• dÄ• niyo araá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<79> hetuyÄ• \Ne IV 769/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava (saá¹ƒkhittaá
(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<80> upÄ• dinnupÄ• dÄ• niyo araá¹‡o dhammo upÄ• dinnupÄ• dÄ• niyassa araá¹‡assa dh
tÄ«á¹‡i.

anupÄ• dinnupÄ• dÄ• niyo araá¹‡o dhammo anupÄ• dinnupÄ• dÄ• niyassa araá¹‡assa dh

anupÄ• dinnaanupÄ• dÄ• niyo araá¹‡o dhammo anupÄ• dinnaanupÄ• dÄ• niyassa araá¹‡a
paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<81> hetuyÄ• \Se V 511/ \Be IV 622/ satta, Ä• rammaá¹‡e cha ... pe ... avigate tevÄ«sa.

(saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

5-100. saá¹ƒkiliá¹-á¹-hattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<82> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-ha
saraá¹‡o dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<83> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-h
araá¹‡o dhammo uppajjati hetupaccayÄ• . (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ \Ne IV 770/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko araá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ araá¹‡aÃ±ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ araá¹‡a
paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko araá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (saá

<84> hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ). (saha
... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<85> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko araá¹‡o dhammo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikassa a
hetupaccayena paccayo. (1)

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko araá¹‡o dhammo asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikassa araá
dhammassa hetupaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<86> hetuyÄ• \Be IV 623/ cattÄ• ri, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate satta (saá¹ƒkhit

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

6-100. vitakkattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<87> savitakkasavicÄ• raá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro saraá
hetupaccayÄ• . savitakkasavicÄ• raá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ra
IV 771/ uppajjati hetupaccayÄ• . savitakkasavicÄ• raá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca
saraá¹‡o ca avitakkavicÄ• ramatto saraá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

avitakkavicÄ• ramattaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro saraá¹‡o
hetupaccayÄ• . (1)

savitakkasavicÄ• raá¹ƒ saraá¹‡aÃ±ca avitakkavicÄ• ramattaá¹ƒ saraá¹‡aÃ±ca dhammaá¹ƒ
savitakkasavicÄ• ro saraá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<88> hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<89> savitakkasavicÄ• raá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro araá¹‡
hetupaccayÄ• ... satta.

avitakkavicÄ• ramattaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto araá¹‡o
hetupaccayÄ• \Se V 513/ ... paÃ±ca.

avitakkaavicÄ• raá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro araá¹‡o dhammo
(saá¹ƒkhittaá¹ƒ).

<90> hetuyÄ• \Be IV 624/ sattatiá¹ƒsa ... pe ... avigate sattatiá¹ƒsa (saá¹ƒkhittaá¹ƒ). (sahaj
... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ).

7-100. pÄ«tittika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<91> pÄ«tisahagataá¹ƒ \Ne IV 772/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato sara
hetupaccayÄ• ... tÄ«á¹‡i.

sukhasahagataá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato saraá¹‡o dhammo u
tÄ«á¹‡i.

upekkhÄ• sahagataá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato saraá¹‡o dh
(1)

pÄ«tisahagataá¹ƒ saraá¹‡aÃ±ca sukhasahagataá¹ƒ saraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca p
uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetuyÄ• dasa ... pe ... avigate dasa (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<92> pÄ«tisahagato saraá¹‡o dhammo pÄ«tisahagatassa saraá¹‡assa dhammassa hetupa

sukhasahagato saraá¹‡o dhammo sukhasahagatassa saraá¹‡assa dhammassa hetupacca

upekkhÄ• sahagato saraá¹‡o dhammo upekkhÄ• sahagatassa saraá¹‡assa dhammassa \S
(1)

pÄ«tisahagato saraá¹‡o ca sukhasahagato saraá¹‡o ca dhammÄ• pÄ«tisahagatassa saraa
hetupaccayena paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<93> hetuyÄ• \Be IV 625/ \Ne IV 773/ dasa, Ä• rammaá¹‡e soá¸·asa ... pe ... avigate dasa
(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<94> pÄ«tisahagataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato araá¹‡o dhammo
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• dasa ... pe ... avigate dasa (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi tattakÄ• va paÃ±hÄ• .)

8-100. dassanattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<95> dassanena pahÄ• tabbaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tab
hetupaccayÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• t
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<96> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca
pahÄ• tabbo araá¹‡o dhammo uppajjati hetupaccayÄ• \Se V 515/ (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

9-100. dassanahetuttika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<97> dassanena \Ne IV 774/ pahÄ• tabbahetukaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... p
pahÄ• tabbahetukaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nevadassanena nabhÄ•
\Be IV 626/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

10-100. Ä• cayagÄ• mittika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetu-Ä• rammaá¹‡apaccayÄ•

<98> Ä• cayagÄ• miá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« saraá¹‡o dha
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<99> Ä• cayagÄ• miá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« araá¹‡o dham
tÄ«á¹‡i.

apacayagÄ• miá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« araá¹‡o dhammo u
tÄ«á¹‡i.

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Se V 516/ \Ne IV 775/ araá¹‡aá¹ƒ dhammaá¹ƒ pa
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« araá¹‡o dhammo uppajjati hetupaccayÄ• . (1)

Ä• cayagÄ• miá¹ƒ araá¹‡aÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ araá¹‡aÃ±ca dha
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« araá¹‡o dhammo uppajjati hetupaccayÄ• . (1)

apacayagÄ• miá¹ƒ araá¹‡aÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ araá¹‡aÃ±ca dha
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« araá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (saá¹

<100> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• nava ... pe ... avigate nava (saá
(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<101> Ä• cayagÄ• mÄ« araá¹‡o dhammo Ä• cayagÄ• missa araá¹‡assa dhammassa hetu

apacayagÄ• mÄ« \Be IV 627/ araá¹‡o dhammo apacayagÄ• missa araá¹‡assa dhammassa
tÄ«á¹‡i.

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« araá¹‡o dhammo nevÄ• cayagÄ• minÄ• pacayagÄ
hetupaccayena paccayo. (1)

Ä• cayagÄ• mÄ« araá¹‡o dhammo Ä• cayagÄ• missa araá¹‡assa dhammassa Ä• rammaá
(saá¹ƒkhittaá¹ƒ).

<102> hetuyÄ• satta, Ä• rammaá¹‡e satta, adhipatiyÄ• dasa, anantare cha ... pe ... avigat
(saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

11-100. sekkhattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<103> nevasekkhanÄ• sekkhaá¹ƒ \Se V 517/ \Ne IV 776/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icc
saraá¹‡o dhammo uppajjati hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<104> sekkhaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sekkho araá¹‡o dhammo uppajjati hetu
araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho araá¹‡o dhammo uppajjati hetupa
dhammaá¹ƒ paá¹-icca sekkho araá¹‡o ca nevasekkhanÄ• sekkho araá¹‡o ca dhammÄ• up

asekkhaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca asekkho araá¹‡o dhammo uppajjati hetupac

nevasekkhanÄ• sekkhaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho araá
hetupaccayÄ• . (1)

sekkhaá¹ƒ araá¹‡aÃ±ca nevasekkhanÄ• sekkhaá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ ... pe ... hetu

asekkhaá¹ƒ \Be IV 628/ araá¹‡aÃ±ca nevasekkhanÄ• sekkhaá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ
araá¹‡o dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<105> hetuyÄ• \Ne IV 777/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava.

(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá

<106> sekkho araá¹‡o dhammo sekkhassa araá¹‡assa dhammassa hetupaccayena pacca

asekkho araá¹‡o dhammo asekkhassa araá¹‡assa dhammassa hetupaccayena paccayo ...

nevasekkhanÄ• sekkho araá¹‡o dhammo nevasekkhanÄ• sekkhassa araá¹‡assa dhamma
paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<107> hetuyÄ• satta, Ä• rammaá¹‡e paÃ±ca, adhipatiyÄ• nava, anantare aá¹-á¹-ha ... pe
(saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

11 -100. parittattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<108> parittaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto saraá¹‡o dhammo uppajjati hetu
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<109> parittaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paritto araá¹‡o dhammo uppajjati hetup

mahaggataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato araá¹‡o dhammo uppajjati he

appamÄ• á¹‡aá¹ƒ \Be IV 629/ \Ne IV 778/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o
hetupaccayÄ• ... tÄ«á¹‡i.

parittaá¹ƒ araá¹‡aÃ±ca mahaggataá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto araá¹‡o d
hetupaccayÄ• ... tÄ«á¹‡i.

parittaá¹ƒ araá¹‡aÃ±ca appamÄ• á¹‡aá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca paritto araá¹‡
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<110> hetuyÄ• terasa, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate terasa.

(saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi \Se V 519/ ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ•

13 -100. parittÄ• rammaá¹‡attika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<111> parittÄ• rammaá¹‡aá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o sara
hetupaccayÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o sa
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<112> parittÄ• rammaá¹‡aá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o araá¹‡
hetupaccayÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ \Ne IV 779/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• ram
hetupaccayÄ• . (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• rammaá¹
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

14 -100. hÄ«nattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<113> hÄ«naá¹ƒ \Se V 520/ \Be IV 630/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hÄ«no saraá¹‡
hetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

<114> majjhimaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo araá¹‡o dhammo uppajjati

paá¹‡Ä«taá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paá¹‡Ä«to araá¹‡o dhammo uppajjati hetu

majjhimaá¹ƒ araá¹‡aÃ±ca paá¹‡Ä«taá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca majjhimo araá
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

15-100. micchattaniyatattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<115> micchattaniyataá¹ƒ \Ne IV 780/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca micchattaniyato s
uppajjati hetupaccayÄ• . (1)

aniyataá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca aniyato saraá¹‡o dhammo uppajjati hetupac
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<116> sammattaniyataá¹ƒ \Se V 521/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato ar
hetupaccayÄ• . sammattaniyataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca aniyato araá¹‡o \Be I
hetupaccayÄ• . sammattaniyataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato araá
dhammÄ• uppajjanti hetupaccayÄ• . (3)

aniyataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca aniyato araá¹‡o dhammo uppajjati hetupacca

sammattaniyataá¹ƒ araá¹‡aÃ±ca aniyataá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca aniyato ar
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (saá¹ƒkhittaá¹ƒ). (sahajÄ• ta

paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

16-100. maggÄ• rammaá¹‡attika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<117> maggÄ• rammaá¹‡aá¹ƒ \Ne IV 781/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• ramm
hetupaccayÄ• ... tÄ«á¹‡i.

maggahetukaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko araá¹‡o dhammo uppajja

maggÄ• dhipatiá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati araá¹‡o dhammo upp
paÃ±ca.

maggÄ• rammaá¹‡aá¹ƒ araá¹‡aÃ±ca maggÄ• dhipatiá¹ƒ araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icc
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

maggahetukaá¹ƒ araá¹‡aÃ±ca maggÄ• dhipatiá¹ƒ araá¹‡aÃ±ca \Se V 522/ dhammaá¹ƒ paa
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

hetuyÄ• sattarasa ... pe ... avigate sattarasa (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<118> maggÄ• rammaá¹‡o \Be IV 632/ araá¹‡o dhammo maggÄ• rammaá¹‡assa araá¹‡as
paccayo ... tÄ«á¹‡i.

maggahetuko araá¹‡o dhammo maggahetukassa araá¹‡assa dhammassa hetupaccayena

maggÄ• dhipati araá¹‡o dhammo maggÄ• dhipatissa araá¹‡assa dhammassa hetupaccaye

maggÄ• rammaá¹‡o \Ne IV 782/ araá¹‡o ca maggÄ• dhipati araá¹‡o ca dhammÄ• maggÄ•
dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

maggahetuko araá¹‡o ca maggÄ• dhipati araá¹‡o ca dhammÄ• maggahetukassa araá¹‡as
paccayo ... tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

<119> hetuyÄ• sattarasa, Ä• rammaá¹‡e nava ... pe ... avigate sattarasa (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

17-100. uppannattika-saraá¹‡adukaá¹ƒ

7. paÃ±hÄ• vÄ• ro

hetu-Ä• rammaá¹‡apaccayÄ•

<120> uppanno saraá¹‡o dhammo uppannassa saraá¹‡assa dhammassa hetupaccayena p

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve, adhipatiyÄ• dve, sahajÄ• te aÃ±Ã±amaÃ±Ã±e nissay
kamme ... pe ... sampayutte ekaá¹ƒ ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

<121> uppanno araá¹‡o dhammo uppannassa araá¹‡assa dhammassa hetupaccayena pa

hetuyÄ• \Se V 523/ \Be IV 633/ ekaá¹ƒ, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe
... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

18-100. atÄ«tattika-saraá¹‡adukaá¹ƒ

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<122> paccuppanno \Ne IV 783/ saraá¹‡o dhammo paccuppannassa saraá¹‡assa dhamma
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... upanissaye tÄ«á¹‡i ..
ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

<123> paccuppanno araá¹‡o dhammo paccuppannassa araá¹‡assa dhammassa hetupacc

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate ekaá¹ƒ (saá¹ƒkhittaá¹ƒ).

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

19-100. atÄ«tÄ• rammaá¹‡attika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetu-Ä• rammaá¹‡apaccayÄ•

<124> atÄ«tÄ• rammaá¹‡aá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o sara
hetupaccayÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o sara
hetupaccayÄ• . (1)

paccuppannÄ• rammaá¹‡aá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi \Se V 524/ ... pe ... paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• retabbaá¹ƒ.

<125> atÄ«tÄ• rammaá¹‡aá¹ƒ \Be IV 634/ \Ne IV 784/ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca at
dhammo uppajjati hetupaccayÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o araá¹
hetupaccayÄ• . (1)

paccuppannÄ• rammaá¹‡aá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<126> atÄ«tÄ• rammaá¹‡o araá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa araá¹‡assa dhammas

anÄ• gatÄ• rammaá¹‡o araá¹‡o dhammo anÄ• gatÄ• rammaá¹‡assa araá¹‡assa dhammas

paccuppannÄ• rammaá¹‡o araá¹‡o dhammo paccuppannÄ• rammaá¹‡assa araá¹‡assa dh

atÄ«tÄ• rammaá¹‡o araá¹‡o dhammo atÄ«tÄ• rammaá¹‡assa araá¹‡assa dhammassa Ä•
(saá¹ƒkhittaá¹ƒ.)

<127> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... avigate tÄ«á¹‡i (saá¹ƒkhittaá¹ƒ. yathÄ
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ).

20-100. ajjhattattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<128> ajjhattaá¹ƒ \Se V 525/ \Ne IV 785/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto saraá¹
hetupaccayÄ• .

bahiddhÄ• \Be IV 635/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• saraá¹‡o dhammo up

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<129> ajjhattaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto araá¹‡o dhammo uppajjati hetu

bahiddhÄ• araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• araá¹‡o dhammo uppajjati hetupa
)

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

21-100. ajjhattÄ• rammaá¹‡attika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<130> ajjhattÄ• rammaá¹‡aá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o sa
hetupaccayÄ• . (1)

bahiddhÄ• rammaá¹‡aá¹ƒ \Ne IV 786/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• ramma
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 526/ dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<131> ajjhattÄ• rammaá¹‡aá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o ara
hetupaccayÄ• . (1)

bahiddhÄ• rammaá¹‡aá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o araá¹‡o
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

22-100. sanidassanattika-saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<132> anidassanaappaá¹-ighaá¹ƒ \Be IV 636/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anidassa
dhammo uppajjati hetupaccayÄ• (sabbattha ekaá¹ƒ).

anidassanaappaá¹-ighaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho araá¹
hetupaccayÄ• ... satta (saá¹ƒkhittaá¹ƒ).

<133> hetuyÄ• ekavÄ«sa ... pe ... avigate ekavÄ«sa (saá¹ƒkhittaá¹ƒ). (sahajÄ• tavÄ• ramp
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<134> anidassanaappaá¹-igho \Ne IV 787/ araá¹‡o dhammo anidassanaappaá¹-ighassa ar
hetupaccayena paccayo (saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Se V 527/ satta, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate paÃ±cavÄ«sa (saá¹ƒkhitta

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

sanidassanattikasaraá¹‡adukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulome tikadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

catuttho bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

paá¹-á¹-hÄ• napÄ• á¸·i

(paÃ±camo bhÄ• go)

dhammÄ• nulome tikatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-vedanÄ• ttikaá¹ƒ

1. sukhÄ• yavedanÄ• yasampayuttapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> kusalaá¹ƒ \Se V 529/ \Be V 1/ \Ne V 1/ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamma
sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ \Ne V 2/ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo s
sampayutto dhammo uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato su
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<2> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ ... pe
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<3> kusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo kusalassa sukhÄ• ya vedanÄ• ya
hetupaccayena paccayo. (1)

akusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo akusalassa sukhÄ• ya vedanÄ• ya sa
hetupaccayena paccayo. (1)

abyÄ• kato \Be V 2/ sukhÄ• ya vedanÄ• ya \Se V 530/ sampayutto dhammo abyÄ• katassa
sampayuttassa dhammassa hetupaccayena paccayo. (1)

kusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo kusalassa sukhÄ• ya vedanÄ• ya samp
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.)

<4> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

2. dukkhÄ• yavedanÄ• yasampayuttapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<5> akusalaá¹ƒ \Ne V 3/ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca aku
sampayutto dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dukkhÄ•
uppajjati Ä• rammaá¹‡apaccayÄ• . (1)

abyÄ• kataá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato d
dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<6> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• ta
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<7> akusalo dukkhÄ• ya vedanÄ• ya sampayutto dhammo akusalassa dukkhÄ• ya vedanÄ
hetupaccayena paccayo. (1)

akusalo dukkhÄ• ya vedanÄ• ya sampayutto dhammo akusalassa dukkhÄ• ya vedanÄ• ya s
Ä• rammaá¹‡apaccayena paccayo. (1)

abyÄ• kato dukkhÄ• ya vedanÄ• ya sampayutto dhammo akusalassa dukkhÄ• ya vedanÄ•
Ä• rammaá¹‡apaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<8> hetuyÄ• \Se V 531/ \Be V 3/ ekaá¹ƒ, Ä• rammaá¹‡e dve. (saá¹ƒkhittaá¹ƒ. yathÄ• kusa
evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

3. adukkhamasukhavedanÄ• yasampayuttapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<9> kusalaá¹ƒ \Ne V 4/ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusa
sampayutto dhammo uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca aby
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1)

<10> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sah
pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ).

<11> kusalo adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo kusalassa adukkham
dhammassa hetupaccayena paccayo. (1)

akusalo adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo akusalassa adukkhamasu
dhammassa hetupaccayena paccayo. (1)

abyÄ• kato adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo abyÄ• katassa adukkh
sampayuttassa dhammassa hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

<12> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare satta ... pe ... upa
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-2. kusalattika-vipÄ• kattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<13> abyÄ• kataá¹ƒ \Se V 532/ \Be V 4/ \Ne V 5/ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ•
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<14> kusalaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca kusalo vipÄ• kadhammadhammo u

akusalaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca akusalo vipÄ• kadhammadhammo uppa
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<15> kusalo vipÄ• kadhammadhammo kusalassa vipÄ• kadhammadhammassa hetupacca

akusalo vipÄ• kadhammadhammo akusalassa vipÄ• kadhammadhammassa hetupaccayena

kusalo vipÄ• kadhammadhammo kusalassa vipÄ• kadhammadhammassa Ä• rammaá¹‡apa
vipÄ• kadhammadhammo akusalassa vipÄ• kadhammadhammassa Ä• rammaá¹‡apaccaye

akusalo vipÄ• kadhammadhammo akusalassa vipÄ• kadhammadhammassa Ä• rammaá¹‡a
vipÄ• kadhammadhammo kusalassa vipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayen

<16> hetuyÄ• \Se V 533/ \Ne V 6/ dve, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• tÄ«á¹‡i, anan
sahajÄ• te dve, upanissaye cattÄ• ri ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattik
evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<17> abyÄ• kataá¹ƒ \Be V 5/ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca abyÄ•
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

1-3. kusalattika-upÄ• dinnattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<18> abyÄ• kataá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato upÄ• di
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<19> kusalaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anupÄ• dinnup
hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo anupÄ• dinnupÄ•
hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anupÄ• din
hetupaccayÄ• . (1)

kusalaá¹ƒ \Ne V 7/ anupÄ• dinnupÄ• dÄ• niyaÃ±ca abyÄ• kataá¹ƒ anupÄ• dinnupÄ• dÄ• ni
abyÄ• kato anupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ±ca abyÄ• kataá¹ƒ anupÄ• dinnupÄ• dÄ• niyaÃ±ca
anupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<20> hetuyÄ• \Se V 534/ nava, avigate nava. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ..
paá¹-iccavÄ• rasadisaá¹ƒ.)

<21> kusalo \Be V 6/ anupÄ• dinnupÄ• dÄ• niyo dhammo kusalassa anupÄ• dinnupÄ• dÄ•
paccayo ... tÄ«á¹‡i.

akusalo anupÄ• dinnupÄ• dÄ• niyo dhammo akusalassa anupÄ• dinnupÄ• dÄ• niyassa dha

tÄ«á¹‡i.

abyÄ• kato anupÄ• dinnupÄ• dÄ• niyo dhammo abyÄ• katassa anupÄ• dinnupÄ• dÄ• niyas
(1)

<22> kusalo anupÄ• dinnupÄ• dÄ• niyo dhammo kusalassa anupÄ• dinnupÄ• dÄ• niyassa
paccayo ... tÄ«á¹‡i.

akusalo anupÄ• dinnupÄ• dÄ• niyo dhammo akusalassa anupÄ• dinnupÄ• dÄ• niyassa dha
paccayo ... tÄ«á¹‡i.

abyÄ• kato anupÄ• dinnupÄ• dÄ• niyo dhammo abyÄ• katassa anupÄ• dinnupÄ• dÄ• niyas
paccayo ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<23> hetuyÄ• satta, Ä• rammaá¹‡e nava, avigate ekÄ• dasa. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<24> kusalaá¹ƒ \Ne V 8/ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo an
uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anupÄ•
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 535/ dve, avigate dve. (saá¹ƒkhittaá¹ƒ, sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ
vitthÄ• ro.)

1-4. kusalattika-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<25> akusalaá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo saá¹ƒkiliá
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Be V 7/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<26> kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo asaá¹ƒkiliá
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato asaá¹ƒ
dhammo uppajjati hetupaccayÄ• . (1)

kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesik
paá¹-icca abyÄ• kato asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . (1)

<27> hetuyÄ• \Ne V 9/ paÃ±ca, avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe
sabbattha vitthÄ• ro.)

<28> kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ
vitthÄ• retabbaá¹ƒ.)

1-5. kusalattika-vitakkattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<29> kusalaá¹ƒ \Se V 536/ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca kusalo savitakkas
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca akusalo savitakkasavicÄ• ro dha
hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ \Be V 8/ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato savitakka

hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ra
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<30> kusalo \Ne V 10/ savitakkasavicÄ• ro dhammo kusalassa savitakkasavicÄ• rassa dha
paccayo. (1)

akusalo savitakkasavicÄ• ro dhammo akusalassa savitakkasavicÄ• rassa dhammassa hetu

abyÄ• kato savitakkasavicÄ• ro dhammo abyÄ• katassa savitakkasavicÄ• rassa dhammas
(saá¹ƒkhittaá¹ƒ.)

<31> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) (yathÄ• kus
paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ).

<32> kusalaá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo avitakkavicÄ• rama
hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato avitakkavicÄ• ra
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 537/ dve, avigate dve. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<33> kusalaá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca kusalo avitakkaavicÄ• ro dham
... tÄ«á¹‡i.

abyÄ• kataá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato avitakkaavicÄ• ro dh
(1)

kusalaá¹ƒ avitakkaavicÄ• raÃ±ca abyÄ• kataá¹ƒ avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-ic
avitakkaavicÄ• ro dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Be V 9/ paÃ±ca, Ä• rammaá¹‡e dve, avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. sahajÄ• ta
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-6. kusalattika-pÄ«tittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<34> kusalaá¹ƒ \Ne V 11/ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo pÄ«tisahagato dh
hetupaccayÄ• . (1)

akusalaá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo pÄ«tisahagato dhammo uppajj

abyÄ• kataá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato pÄ«tisahagato dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ram
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<35> kusalo pÄ«tisahagato dhammo kusalassa pÄ«tisahagatassa dhammassa hetupaccay

akusalo pÄ«tisahagato dhammo akusalassa pÄ«tisahagatassa dhammassa hetupaccayena

abyÄ• kato pÄ«tisahagato \Se V 538/ dhammo abyÄ• katassa pÄ«tisahagatassa dhammass
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, adhipatiyÄ• satta, anantare paÃ±ca avigate tÄ«á¹‡i.

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<36> kusalaá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sukhasahagato dhammo u

akusalaá¹ƒ \Ne V 12/ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sukhasahagato dha
(1)

abyÄ• kataá¹ƒ \Be V 10/ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sukhasahaga
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ra
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<37> kusalaá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo upekkhÄ• sahagato d
(1)

akusalaá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo upekkhÄ• sahagato dhan

abyÄ• kataá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato upekkhÄ• sahagat
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-7. kusalattika-dassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<38> akusalaá¹ƒ \Se V 539/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo das
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<39> akusalaá¹ƒ \Ne V 13/ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

<40> kusalaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca k
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Be V 11/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ pa

nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . (1)

kusalaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca abyÄ• kataá¹ƒ nevadassan
dhammaá¹ƒ paá¹-icca abyÄ• kato nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ
vitthÄ• ro.)

1-8. kusalattika-dassanahetukattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<41> akusalaá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dassan
uppajjati hetupaccayÄ• .

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

<42> akusalaá¹ƒ \Ne V 14/ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ak
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• .

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

<43> kusalaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . (sa

hetuyÄ• satta, Ä• rammaá¹‡e dve, avigate satta. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe
sabbattha vitthÄ• ro.)

1-9. kusalattika-Ä• cayagÄ• mittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<44> kusalaá¹ƒ \Be V 12/ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca kusalo Ä• cayagÄ• mÄ•

hetupaccayÄ• . (1)

akusalaá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä• cayagÄ• mÄ« dhammo upp
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<45> kusalaá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca kusalo apacayagÄ• mÄ« dhamm
(saá¹ƒkhittaá¹ƒ. paá¹-iccavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<46> abyÄ• kataá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ•
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Ne V 15/ ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... p
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-10. kusalattika-sekkhattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<47> kusalaá¹ƒ \Se V 541/ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sekkho dhammo uppaj

abyÄ• kataá¹ƒ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sekkho dhammo uppajjati hetup
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, avigate dve. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sa

<48> abyÄ• kataá¹ƒ \Be V 13/ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato asekkho dhar
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha ekaá¹ƒ.)

<49> kusalaá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nevasekkhanÄ• s
hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nevasekkhanÄ• sekk
hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nevasekkhanÄ
hetupaccayÄ• ... tÄ«á¹‡i. (1)

hetuyÄ• \Ne V 16/ nava, avigate nava. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi ... pe ... sampa
paá¹-iccavÄ• rasadisaá¹ƒ.)

<50> kusalo nevasekkhanÄ• sekkho dhammo kusalassa nevasekkhanÄ• sekkhassa dham
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 542/ satta, Ä• rammaá¹‡e nava, avigate terasa. (saá¹ƒkhittaá¹ƒ. yathÄ• kus
paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-11. kusalattika-parittattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<51> kusalaá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo paritto dhammo uppajjati hetupacc
parittaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato paritto dhammo uppajjati hetupaccayÄ• . kusal
paá¹-icca kusalo paritto ca abyÄ• kato paritto ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

akusalaá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo paritto dhammo uppajjati hetupaccayÄ

abyÄ• kataá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato paritto dhammo uppajjati hetup

kusalaá¹ƒ \Be V 14/ parittaÃ±ca abyÄ• kataá¹ƒ parittaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• ka
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ parittaÃ±ca abyÄ• kataá¹ƒ parittaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato paritto
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, avigate nava. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<52> kusalo \Ne V 17/ paritto dhammo kusalassa parittassa dhammassa hetupaccayena pa

akusalo paritto dhammo akusalassa parittassa \Se V 543/ dhammassa hetupaccayena pac

abyÄ• kato paritto dhammo abyÄ• katassa parittassa dhammassa hetupaccayena paccayo

kusalo paritto dhammo kusalassa parittassa dhammassa Ä• rammaá¹‡apaccayena paccay

hetuyÄ• satta, Ä• rammaá¹‡e nava, avigate terasa. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ vitthÄ• retabbaá¹ƒ.)

mahaggatÄ• dipadÄ• ni

hetupaccayo

<53> kusalaá¹ƒ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo mahaggato dhammo uppajjati

abyÄ• kataá¹ƒ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato mahaggato dhammo uppa (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve, avigate dve. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... sabbattha vitthÄ• ro).

<54> kusalaá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo appamÄ• á¹‡o dhammo up

abyÄ• kataá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appamÄ• á¹‡o dhamm (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Be V 15/ dve, avigate dve. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• v vitthÄ• ro.)

1-12. kusalattika-parittÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<55> kusalaá¹ƒ \Se V 544/ \Ne V 18/ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca akusalo parittÄ• rammaá¹‡o dhar (1)

abyÄ• kataá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato parittÄ• rammaá¹‡ hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<56> kusalaá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo mahaggatÄ• ram hetupaccayÄ• . (1)

akusalaá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca akusalo mahaggatÄ• ramma hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato mahaggatÄ• hetupaccayÄ• (1) (saá¹ƒkhittaá¹ƒ).

hetuyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

<57> kusalaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo appamÄ• á¹‡ hetupaccayÄ• . (1)

abyÄ• kataá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appamÄ• hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 545/ dve, avigate dve. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

1-13. kusalattika-hÄ«nattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<58> akusalaá¹ƒ \Be V 16/ \Ne V 19/ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hÄ«no dham
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

<59> kusalaá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo majjhimo dhammo uppajjati hetu
majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato majjhimo dhammo uppajjati hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca kusalo majjhimo ca abyÄ• kato majjhimo ca dhammÄ• uppajjanti het

abyÄ• kataá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato majjhimo dhammo uppajjati h

kusalaá¹ƒ majjhimaÃ±ca abyÄ• kataá¹ƒ majjhimaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato ma
hetupaccayÄ• . (1)

kusalaá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo majjhimo dhammo uppajjati Ä• ramma

abyÄ• kataá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato majjhimo dhammo uppajjati Ä
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve, avigate paÃ±ca. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ramp
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<60> kusalo majjhimo dhammo kusalassa majjhimassa dhammassa hetupaccayena pacca

abyÄ• kato \Ne V 20/ majjhimo dhammo abyÄ• katassa majjhimassa dhammassa hetupacc

kusalo majjhimo dhammo kusalassa majjhimassa dhammassa Ä• rammaá¹‡apaccayena pa
abyÄ• katassa majjhimassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2)

abyÄ• kato \Be V 17/ majjhimo dhammo abyÄ• katassa majjhimassa dhammassa Ä• ramm
abyÄ• kato majjhimo dhammo kusalassa majjhimassa dhammassa Ä• rammaá¹‡apaccayen

<61> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, avigate satta.

(saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

paá¹‡Ä«tapadaá¹ƒ

hetupaccayo

<62> kusalaá¹ƒ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca kusalo paá¹‡Ä«to dhammo uppajjati h

abyÄ• kataá¹ƒ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato paá¹‡Ä«to dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, avigate dve. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sa

1-14. kusalattika-micchattaniyatattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<63> akusalaá¹ƒ \Se V 547/ \Ne V 21/ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo m
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

<64> kusalaá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sammattaniyato dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• repi ... pe ... paÃ±h
sabbattha ekaá¹ƒ.)

<65> kusalaá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo aniyato dhammo uppajjati hetupac
aniyataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajjati hetupaccayÄ• . kus
paá¹-icca \Be V 18/ kusalo aniyato ca abyÄ• kato aniyato ca dhammÄ• uppajjanti hetupacc

akusalaá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo aniyato dhammo uppajjati hetupacca

abyÄ• kataá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajjati hetu

kusalaá¹ƒ aniyataÃ±ca abyÄ• kataá¹ƒ aniyataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato aniya
hetupaccayÄ• . (1)

akusalaá¹ƒ \Ne V 22/ aniyataÃ±ca abyÄ• kataá¹ƒ aniyataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i, avigate nava. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• rampi
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<66> kusalo aniyato dhammo kusalassa aniyatassa dhammassa hetupaccayena paccayo .

akusalo aniyato dhammo akusalassa aniyatassa \Se V 548/ dhammassa hetupaccayena pa

abyÄ• kato aniyato dhammo abyÄ• katassa aniyatassa dhammassa hetupaccayena paccay

hetuyÄ• satta, Ä• rammaá¹‡e nava, avigate terasa. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike pa
vitthÄ• retabbaá¹ƒ.)

1-15. kusalattika-maggÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<67> kusalaá¹ƒ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo maggÄ• rammaá¹‡o
(1)

abyÄ• kataá¹ƒ \Be V 19/ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato maggÄ•
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

<68> kusalaá¹ƒ \Ne V 23/ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo maggahetuko dha
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (sabbattha ekaá¹ƒ. saá¹ƒkhittaá¹ƒ.)

<69> kusalaá¹ƒ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca kusalo maggÄ• dhipati dhammo

abyÄ• kataá¹ƒ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato maggÄ• dhipati dhamm
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro).

1-16. kusalattika-uppannattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<70> kusalo \Se V 549/ uppanno dhammo kusalassa uppannassa dhammassa hetupaccay
)

hetuyÄ• satta. (saá¹ƒkhittaá¹ƒ.)

1-17. kusalattika-atÄ«tattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

<71> kusalo paccuppanno dhammo kusalassa paccuppannassa dhammassa hetupaccaye

hetuyÄ• satta. (saá¹ƒkhittaá¹ƒ.)

1-18. kusalattika-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<72> kusalaá¹ƒ \Be V 20/ \Ne V 24/ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo a
uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca akusalo atÄ«tÄ• rammaá¹‡o dha
(1)

abyÄ• kataá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato atÄ«tÄ• rammaá¹
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<73> kusalo atÄ«tÄ• rammaá¹‡o dhammo kusalassa atÄ«tÄ• rammaá¹‡assa dhammassa
(1)

akusalo atÄ«tÄ• rammaá¹‡o dhammo akusalassa atÄ«tÄ• rammaá¹‡assa dhammassa het

abyÄ• kato atÄ«tÄ• rammaá¹‡o dhammo abyÄ• katassa atÄ«tÄ• rammaá¹‡assa dhammas
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike
evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

anÄ• gatÄ• rammaá¹‡apadaá¹ƒ

hetupaccayo

<74> kusalaá¹ƒ \Ne V 25/ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anÄ• ga
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ra
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<75> kusalo \Be V 21/ anÄ• gatÄ• rammaá¹‡o dhammo kusalassa anÄ• gatÄ• rammaá¹‡a
paccayo. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike
evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

paccuppannÄ• rammaá¹‡apadaá¹ƒ

hetupaccayo

<76> kusalaá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo paccuppannÄ
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e tÄ«á¹‡i, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ra
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<77> kusalo paccuppannÄ• rammaá¹‡o dhammo kusalassa paccuppannÄ• rammaá¹‡assa
(1)

akusalo paccuppannÄ• rammaá¹‡o \Se V 551/ dhammo akusalassa paccuppannÄ• ramma
paccayo. (1)

abyÄ• kato \Ne V 26/ paccuppannÄ• rammaá¹‡o dhammo abyÄ• katassa paccuppannÄ• ra
paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e cha, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. yathÄ• kusalattike p
evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-19. kusalattika-ajjhattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<78> kusalaá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ajjhatto dhammo uppajjati hetupac

akusalaá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ajjhatto dhammo uppajjati hetupaccay

abyÄ• kataá¹ƒ ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ajjhatto dhammo uppajjati hetu

hetuyÄ• \Be V 22/ nava, avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ, evaá¹ƒ vitth

<79> kusalo ajjhatto dhammo kusalassa ajjhattassa dhammassa hetupaccayena paccayo .

akusalo ajjhatto dhammo akusalassa ajjhattassa dhammassa hetupaccayena paccayo ... tÄ

abyÄ• kato ajjhatto \Se V 552/ dhammo abyÄ• katassa ajjhattassa dhammassa hetupaccay
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Ne V 27/ satta, Ä• rammaá¹‡e nava, avigate terasa. (saá¹ƒkhittaá¹ƒ. yathÄ• kusa
paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

bahiddhÄ• padaá¹ƒ

hetupaccayo

<80> kusalaá¹ƒ bahiddhÄ• dhammaá¹ƒ paá¹-icca kusalo bahiddhÄ• dhammo uppajjati he

akusalaá¹ƒ bahiddhÄ• dhammaá¹ƒ paá¹-icca akusalo bahiddhÄ• dhammo uppajjati hetupa

abyÄ• kataá¹ƒ bahiddhÄ• dhammaá¹ƒ paá¹-icca abyÄ• kato bahiddhÄ• dhammo uppajjati

kusalaá¹ƒ bahiddhÄ• ca abyÄ• kataá¹ƒ bahiddhÄ• ca dhammaá¹ƒ paá¹-icca abyÄ• kato b
hetupaccayÄ• . (1)

akusalaá¹ƒ bahiddhÄ• ca abyÄ• kataá¹ƒ bahiddhÄ• ca dhammaá¹ƒ paá¹-icca abyÄ• kato
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<81> kusalo bahiddhÄ• dhammo kusalassa bahiddhÄ• dhammassa hetupaccayena pacca

akusalo \Be V 23/ bahiddhÄ• dhammo akusalassa bahiddhÄ• dhammassa hetupaccayena

abyÄ• kato bahiddhÄ• dhammo abyÄ• katassa bahiddhÄ• dhammassa hetupaccayena pa

hetuyÄ• satta, Ä• rammaá¹‡e nava, adhipatiyÄ• dasa ... pe ... avigate terasa. (saá¹ƒkhitta
kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-20. kusalattika-ajjhattÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<82> kusalaá¹ƒ \Se V 553/ \Ne V 28/ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<83> kusalaá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca kusalo bahiddhÄ• ramma hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

1-21. kusalattika-sanidassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<84> abyÄ• kataá¹ƒ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidass uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<85> kusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo anidassanaappaá hetupaccayÄ• . kusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca \Be V 24/ abyÄ dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-ic anidassanaappaá¹-igho ca abyÄ• kato anidassanaappaá¹-igho ca dhammÄ• \Se V 554/ up

akusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo anidassanaappaá¹-ig hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidassanaap

hetupaccayÄ• . (1)

kusalaá¹ƒ anidassanaappaá¹-ighaÃ±ca abyÄ• kataá¹ƒ anidassanaappaá¹-ighaÃ±ca dhamm
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . (1)

akusalaá¹ƒ anidassanaappaá¹-ighaÃ±ca abyÄ• kataá¹ƒ anidassanaappaá¹-ighaÃ±ca dham
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . (1)

hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... vipÄ• ke ekaá¹ƒ ... pe ... avigate nava. (saá¹
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

kusalattikasanidassanattikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2-1. vedanÄ• ttika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<86> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya ve
dhammo uppajjati hetupaccayÄ• . (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca adukkh
sampayutto kusalo dhammo uppajjati hetupaccayÄ• . (1)

hetuyÄ• \Ne V 30/ dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.) (sahajÄ• tavÄ• rampi ... pe ...
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<87> sukhÄ• ya vedanÄ• ya sampayutto kusalo dhammo sukhÄ• ya vedanÄ• ya sampayut
hetupaccayena paccayo. (1)

adukkhamasukhÄ• ya \Be V 25/ vedanÄ• ya sampayutto kusalo dhammo adukkhamasukhÄ
kusalassa dhammassa hetupaccayena paccayo. (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, avigate dve. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

<88> sukhÄ• ya \Se V 555/ vedanÄ• ya sampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca s
akusalo dhammo uppajjati hetupaccayÄ• . (1)

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya veda
dhammo uppajjati hetupaccayÄ• . (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca adukk
sampayutto akusalo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

<89> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• y
abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ad
sampayutto abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

3-1. vipÄ• kattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<90> vipÄ• kadhammadhammaá¹ƒ \Ne V 31/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadha
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

<91> vipÄ• kadhammadhammaá¹ƒ \Be V 26/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadh
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ. (sabbattha ekaá¹ƒ.)

<92> vipÄ• kaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko abyÄ• kato dhammo uppa

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nevavip
abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

vipÄ• kaá¹ƒ abyÄ• kataÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ abyÄ• kataÃ±ca
abyÄ• kato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, avigate nava. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

4-1. upÄ• dinnattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<93> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne V 32/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• din
uppajjati hetupaccayÄ• .

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnaanupÄ• dÄ
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve. (sabbattha vitthÄ• ro.)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo
hetupaccayÄ• . (sabbattha ekaá¹ƒ. sabbattha vitthÄ• ro.)

<94> upÄ• dinnupÄ• dÄ• niyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ•
hetupaccayÄ• ... tÄ«á¹‡i. (sabbattha vitthÄ• ro.)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se V 557/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinn
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Be V 27/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• d
dhammo uppajjati hetupaccayÄ• . (1)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ abyÄ• kataÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ abyÄ• kat
anupÄ• dinnupÄ• dÄ• niyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1)

upÄ• dinnupÄ• dÄ• niyaá¹ƒ abyÄ• kataÃ±ca anupÄ• dinnupÄ• dÄ• niyaá¹ƒ abyÄ• kataÃ±c
anupÄ• dinnupÄ• dÄ• niyo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ

hetuyÄ• nava. (sabbattha vitthÄ• ro.)

5-1. saá¹ƒkiliá¹-á¹-hattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<95> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Ne V 33/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko kusalo dhammo uppajjati hetupaccayÄ• .

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-haasaá dhammo uppajjati hetupaccayÄ• . (sabbattha dve.)

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá¹ƒki dhammo uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasa dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

6-1. vitakkattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<96> savitakkasavicÄ• raá¹ƒ \Se V 558/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

avitakkavicÄ• ramattaá¹ƒ \Be V 28/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto hetupaccayÄ• ... cattÄ• ri.

avitakkaavicÄ• raá¹ƒ \Ne V 34/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro kusalo dh hetupaccayÄ• . (1)

avitakkaavicÄ• raá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto kusalo dhamm

(1)

avitakkavicÄ• ramattaá¹ƒ kusalaÃ±ca avitakkaavicÄ• raá¹ƒ kusalaÃ±ca dhammaá¹ƒ ... pe ..
kusalaÃ±ca avitakkavicÄ• ramattaá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca savitakkasavicÄ• r
hetupaccayÄ• . (1)

hetuyÄ• ekÄ• dasa.

<97> savitakkasavicÄ• raá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro akusal
hetupaccayÄ• ... tÄ«á¹‡i.

avitakkavicÄ• ramattaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro akusalo dh
hetupaccayÄ• . (1)

savitakkasavicÄ• raá¹ƒ akusalaÃ±ca avitakkavicÄ• ramattaá¹ƒ akusalaÃ±ca dhammaá¹ƒ pa
akusalo dhammo uppajjati hetupaccayÄ• . (1)

hetuyÄ• paÃ±ca.

<98> savitakkasavicÄ• raá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro aby
hetupaccayÄ• .

hetuyÄ• sattatiá¹ƒsa.

7-1. pÄ«tittika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<99> pÄ«tisahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato kusalo dhammo up
tÄ«á¹‡i.

sukhasahagataá¹ƒ \Be V 29/ \Ne V 35/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca \Se V 559/ sukhasa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

upekkhÄ• sahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato kusalo dhamm

pÄ«tisahagataá¹ƒ kusalaÃ±ca sukhasahagataá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca pÄ«tis
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (sabbattha dasa. sabbattha vitthÄ• ro.)

<100> pÄ«tisahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato akusalo dhamm
tÄ«á¹‡i.

sukhasahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato akusalo dhammo uppa
tÄ«á¹‡i.

upekkhÄ• sahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato akusalo dhan

pÄ«tisahagataá¹ƒ akusalaÃ±ca sukhasahagataá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca pÄ«
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (sabbattha dasa. sabbattha vitthÄ• ro.)

<101> pÄ«tisahagataá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato abyÄ• kato d
... tÄ«á¹‡i.

sukhasahagataá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato abyÄ• kato dhamm
tÄ«á¹‡i.

upekkhÄ• sahagataá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato abyÄ• kat
(1)

pÄ«tisahagataá¹ƒ abyÄ• kataÃ±ca sukhasahagataá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (sabbattha dasa. sabbattha vitthÄ• ro.)

8-1. dassanattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<102> nevadassanena \Be V 30/ \Ne V 36/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ kusalaá¹ƒ dh
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo kusalo dhammo uppajjati hetupaccayÄ• . (s

<103> dassanena pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tab
uppajjati hetupaccayÄ• . (1)

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• ta
hetupaccayÄ• . (1) (sabbattha dve. sabbattha vitthÄ• ro.)

<104> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-
pahÄ• tabbo abyÄ• kato dhammo uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

9-1. dassanahetuttika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<105> nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ pa
nabhÄ• vanÄ• ya pahÄ• tabbahetuko kusalo dhammo uppajjati hetupaccayÄ• . (sabbattha e

<106> dassanena pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pa
uppajjati hetupaccayÄ• .

bhÄ• vanÄ• ya \Ne V 37/ pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• va
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• cha, Ä• rammaá¹‡e dasa, adhipatiyÄ• dve ... pe ... avigate dasa. (sabbattha vitth

<107> nevadassanena \Be V 31/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ abyÄ• kataá¹ƒ d
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko abyÄ• kato dhammo uppajjati hetupa

10-1. Ä• cayagÄ• mittika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<108> Ä• cayagÄ• miá¹ƒ \Se V 561/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« kus
hetupaccayÄ• . (1)

apacayagÄ• miá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« kusalo dhammo upp

(sabbattha dve. sabbattha vitthÄ• ro.)

Ä• cayagÄ• miá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• cayagÄ• mÄ« akusalo dhammo up
ekaá¹ƒ.)

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayag
dhammo uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

11-1. sekkhattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<109> sekkhaá¹ƒ \Ne V 38/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sekkho kusalo dhammo uppaj

nevasekkhanÄ• sekkhaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho kusalo
hetupaccayÄ• . (1) (sabbattha dve. sabbattha vitthÄ• ro.)

nevasekkhanÄ• sekkhaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho akus
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

sekkhaá¹ƒ \Se V 562/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sekkho abyÄ• kato dhammo up
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sabbattha vitthÄ• retabbaá¹ƒ.)

12-1. parittattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<110> parittaá¹ƒ \Be V 32/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca paritto kusalo dhammo uppajja

mahaggataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato kusalo dhammo uppajjati hetup

appamÄ• á¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o kusalo dhammo uppajjat

tÄ«á¹‡i. sabbattha vitthÄ• ro.)

<111> parittaá¹ƒ \Ne V 39/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca paritto akusalo dhammo uppa
(sabbattha ekaá¹ƒ.)

parittaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca paritto abyÄ• kato dhammo uppajjati hetupa

mahaggataá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato abyÄ• kato dhammo uppa

appamÄ• á¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡o abyÄ• kato dhamm
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• terasa.

13-1. parittÄ• rammaá¹‡attika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<112> parittÄ• rammaá¹‡aá¹ƒ \Se V 563/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá
hetupaccayÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o kus
hetupaccayÄ• . (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ \Be V 33/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä•
uppajjati hetupaccayÄ• . (1) (sabbattha tÄ«á¹‡i. sabbattha vitthÄ• ro.)

<113> parittÄ• rammaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o akusa
hetupaccayÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ \Ne V 40/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• ram
hetupaccayÄ• . (1) (sabbattha dve. sabbattha vitthÄ• ro.)

<114> parittÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o ab
hetupaccayÄ• . (1)

mahaggatÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca mahaggatÄ• rammaá¹‡o
hetupaccayÄ• . (1)

appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca appamÄ• á¹‡Ä• ramm
hetupaccayÄ• . (1) (sabbattha tÄ«á¹‡i. sabbattha vitthÄ• ro.)

14-1. hÄ«nattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<115> majjhimaá¹ƒ \Se V 564/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo kusalo dhammo u

paá¹‡Ä«taá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca paá¹‡Ä«to kusalo dhammo uppajjati hetupa
dve, sabbattha vitthÄ• ro.)

<116> hÄ«naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca hÄ«no akusalo dhammo uppajjati hetup
)

<117> majjhimaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo abyÄ• kato dhammo up

paá¹‡Ä«taá¹ƒ \Ne V 41/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca paá¹‡Ä«to abyÄ• kato dhamm
tÄ«á¹‡i.

majjhimaá¹ƒ \Be V 34/ abyÄ• kataÃ±ca paá¹‡Ä«taá¹ƒ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca. (sabbattha vitthÄ• ro.)

15-1. micchattattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<118> sammattaniyataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato kusalo dhamm

(1)

aniyataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca aniyato kusalo dhammo uppajjati hetupaccayÄ
sabbattha vitthÄ• ro.)

<119> micchattaniyataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca micchattaniyato akusalo \Se V
hetupaccayÄ• . (1)

aniyataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca aniyato akusalo dhammo uppajjati hetupacca
sabbattha vitthÄ• ro.)

aniyataá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato abyÄ• kato dhammo uppajjati hetu
ekaá¹ƒ.)

16-1. maggÄ• rammaá¹‡attika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<120> maggÄ• rammaá¹‡aá¹ƒ \Ne V 42/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá
hetupaccayÄ• ... tÄ«á¹‡i.

maggahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko kusalo dhammo uppajjati

maggÄ• dhipatiá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati kusalo dhammo uppaj

maggÄ• rammaá¹‡aá¹ƒ \Be V 35/ kusalaÃ±ca maggÄ• dhipatiá¹ƒ kusalaÃ±ca dhammaá¹ƒ
kusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

maggahetukaá¹ƒ kusalaÃ±ca maggÄ• dhipatiá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca magga
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• sattarasa ... pe ... avigate sattarasa. (saá¹ƒkhittaá¹ƒ.)

<121> maggÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• rammaá¹‡o a
hetupaccayÄ• ... tÄ«á¹‡i.

maggÄ• dhipatiá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca maggÄ• dhipati abyÄ• kato dham
tÄ«á¹‡i.

(sabbattha vitthÄ• ro.)

17-1. uppannattika-kusalattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<122> uppanno \Se V 566/ \Ne V 43/ kusalo dhammo uppannassa kusalassa dhammassa
(sabbattha ekaá¹ƒ. sabbattha vitthÄ• ro.)

uppanno akusalo dhammo uppannassa akusalassa dhammassa hetupaccayena paccayo.
vitthÄ• ro.)

uppanno abyÄ• kato dhammo uppannassa abyÄ• katassa dhammassa hetupaccayena pac

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... upanissaye tÄ«á¹‡i ... pe ... avigate ekaá¹ƒ
vitthÄ• ro.)

18-1. atÄ«tattika-kusalattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<123> paccuppanno kusalo dhammo paccuppannassa kusalassa dhammassa hetupaccay
)

paccuppanno \Be V 36/ akusalo dhammo paccuppannassa akusalassa dhammassa hetupa
ekaá¹ƒ. sabbattha vitthÄ• ro.)

paccuppanno abyÄ• kato dhammo paccuppannassa abyÄ• katassa dhammassa hetupacca

hetuyÄ• ekaá¹ƒ. (sabbattha vitthÄ• ro.)

19-1. atÄ«tÄ• rammaá¹‡attika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<124> atÄ«tÄ• rammaá¹‡aá¹ƒ \Se V 567/ \Ne V 44/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ
uppajjati hetupaccayÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o kusalo
(1)

paccuppannÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o
hetupaccayÄ• . (1) (sabbattha tÄ«á¹‡i. sabbattha vitthÄ• ro.)

<125> atÄ«tÄ• rammaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o akusa
hetupaccayÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o akus
hetupaccayÄ• . (1)

paccuppannÄ• rammaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡
hetupaccayÄ• . (1) (sabbattha tÄ«á¹‡i, sabbattha vitthÄ• ro.)

<126> atÄ«tÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o ab
hetupaccayÄ• . (1)

anÄ• gatÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o ab
hetupaccayÄ• . (1)

paccuppannÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• ramma
hetupaccayÄ• . (1) (sabbattha tÄ«á¹‡i, sabbattha vitthÄ• ro.)

20-1. ajjhattattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<127> ajjhattaá¹ƒ \Se V 568/ \Be V 37/ \Ne V 45/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto k
uppajjati hetupaccayÄ• . (1)

bahiddhÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• kusalo dhammo uppajjati hetupacc
sabbattha vitthÄ• ro.)

<128> ajjhattaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto akusalo dhammo uppajjati hetu

bahiddhÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• akusalo dhammo uppajjati hetupa
sabbattha vitthÄ• ro.)

<129> ajjhattaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto abyÄ• kato dhammo uppajj

bahiddhÄ• abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• abyÄ• kato dhammo uppajjati
dve, sabbattha vitthÄ• ro.)

21-1. ajjhattÄ• rammaá¹‡attika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<130> ajjhattÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o kusa
hetupaccayÄ• . (sabbattha dve, sabbattha vitthÄ• ro.)

ajjhattÄ• rammaá¹‡aá¹ƒ \Ne V 46/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o a
hetupaccayÄ• . (sabbattha dve, sabbattha vitthÄ• ro.)

ajjhattÄ• rammaá¹‡aá¹ƒ \Se V 569/ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá
uppajjati hetupaccayÄ• . (sabbattha dve, sabbattha vitthÄ• ro.)

22-1. sanidassanattika-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<131> anidassanaappaá¹-ighaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

anidassanaappaá¹-ighaá¹ƒ \Be V 38/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-
uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

<132> anidassanasappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappa
uppajjati hetupaccayÄ• (ekaá¹ƒ). anidassanasappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ p
sanidassanasappaá¹-igho abyÄ• kato dhammo uppajjati hetupaccayÄ• (dve). anidassanas
dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho abyÄ• kato dhammo uppajjati hetupaccayÄ•
anidassanasappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho
anidassanaappaá¹-igho abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• (cattÄ• ri). anid
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho abyÄ• kato ca anidassanaap
dhammÄ• uppajjanti hetupaccayÄ• (paÃ±ca). anidassanasappaá¹-ighaá¹ƒ \Se V 570/ abyÄ
paá¹-icca sanidassanasappaá¹-igho abyÄ• kato ca anidassanasappaá¹-igho abyÄ• kato ca
hetupaccayÄ• (cha). anidassanasappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ \Ne V 47/ dhammaá¹ƒ paá
sanidassanasappaá¹-igho abyÄ• kato ca anidassanasappaá¹-igho abyÄ• kato ca anidassan
dhammÄ• uppajjanti hetupaccayÄ• (satta).

<133> anidassanaappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-
uppajjati hetupaccayÄ• (satta). anidassanaappaá¹-ighaá¹ƒ abyÄ• kataÃ±ca anidassanasap
dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho abyÄ• kato dhammo uppajjati hetupaccayÄ

<134> hetuyÄ• ekavÄ«sa, avigate ekavÄ«sa. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

dhammÄ• nulome tikatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulome dukadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. hetuduka-sahetukadukaá¹ƒ

sahetukapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> hetuá¹ƒ \Se V 571/ \Be V 39/ \Ne V 48/ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetu
hetupaccayÄ• . hetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppa
sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetuko ca nahetu sahetuko ca dhammÄ• uppajj

<2> nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppajjati hetu
sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetuko dhammo uppajjati hetupaccayÄ• . nahetu
paá¹-icca hetu sahetuko ca nahetu sahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

<3> hetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ sahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu sahetuko
hetupaccayÄ• . hetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nah
\Ne V 49/ hetupaccayÄ• \Be V 40/. hetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ sahetukaÃ±ca dhamm
sahetuko ca nahetu sahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

<4> hetuyÄ• \Se V 572/ nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

paccanÄ«yaá¹ƒ

naadhipatipaccayo

<5> hetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetuko dhammo uppajjati naadhipa
(saá¹ƒkhittaá¹ƒ.)

naadhipatiyÄ• nava, napurejÄ• te nava, napacchÄ• jÄ• te nava, nakamme tÄ«á¹‡i, navipÄ
nava. (saá¹ƒkhittaá¹ƒ.)

hetupaccayÄ• naadhipatiyÄ• nava. (saá¹ƒkhittaá¹ƒ.)

naadhipatipaccayÄ• hetuyÄ• nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi sampa
paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<6> hetu sahetuko dhammo hetussa sahetukassa dhammassa hetupaccayena paccayo. he
sahetukassa dhammassa hetupaccayena paccayo. hetu sahetuko dhammo hetussa sahetu
ca dhammassa hetupaccayena paccayo. (3)

<7> hetu sahetuko dhammo hetussa sahetukassa dhammassa Ä• rammaá¹‡apaccayena p
nahetussa sahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. hetu sahetuko dha
nahetussa sahetukassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. (3)

nahetu \Ne V 50/ sahetuko dhammo nahetussa sahetukassa dhammassa Ä• rammaá¹‡apa
sahetuko dhammo hetussa \Se V 573/ sahetukassa dhammassa Ä• rammaá¹‡apaccayena
hetussa sahetukassa ca nahetussa sahetukassa ca dhammassa Ä• rammaá¹‡apaccayena

hetu \Be V 41/ sahetuko ca nahetu sahetuko ca dhammÄ• hetussa sahetukassa dhammass
paccayo. hetu sahetuko ca nahetu sahetuko ca dhammÄ• nahetussa sahetukassa dhamma
paccayo. hetu sahetuko ca nahetu sahetuko ca dhammÄ• hetussa sahetukassa ca nahetus
Ä• rammaá¹‡apaccayena paccayo. (3) (saá¹ƒkhittaá¹ƒ.)

<8> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... upanissaye nava avigate nava. (saá¹ƒkh

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

ahetukapadaá¹ƒ

paccayacatukkaá¹ƒ

<9> hetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati hetupacc

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati hetupaccay

hetuá¹ƒ ahetukaÃ±ca nahetuá¹ƒ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ahetuko dham
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ, avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. sahajÄ• tavÄ• ra
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<10> hetu ahetuko dhammo nahetussa ahetukassa dhammassa hetupaccayena paccayo.

hetu \Se V 574/ \Ne V 51/ ahetuko dhammo hetussa ahetukassa dhammassa Ä• rammaá¹‡

ahetuko dhammo nahetussa ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2

nahetu ahetuko dhammo nahetussa ahetukassa dhammassa Ä• rammaá¹‡apaccayena pac
hetussa ahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2) (saá¹ƒkhittaá¹ƒ.)

<11> hetuyÄ• \Be V 42/ ekaá¹ƒ, Ä• rammaá¹‡e cattÄ• ri, avigate cattÄ• ri. (saá¹ƒkhittaá¹ƒ.

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-2. hetuduka-hetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<12> hetuá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu hetusampayutto dhammo upp
hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hetusampayutto dhammo uppajjati hetupa
hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu hetusampayutto ca nahetu hetusampayutto
hetupaccayÄ• . (3)

nahetuá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hetusampayutto dhammo upp
tÄ«á¹‡i.

hetuá¹ƒ hetusampayuttaÃ±ca nahetuá¹ƒ hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca hetu h
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<13> hetuyÄ• \Se V 575/ nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ

<14> hetu \Ne V 52/ hetusampayutto dhammo hetussa hetusampayuttassa dhammassa he
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<15> hetuá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hetuvippayutto dhammo upp

nahetuá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hetuvippayutto dhammo uppajja

hetuá¹ƒ \Be V 43/ hetuvippayuttaÃ±ca nahetuá¹ƒ hetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

<16> hetu hetuvippayutto dhammo nahetussa hetuvippayuttassa dhammassa hetupaccaye)

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate cattÄ• ri. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-3. hetuduka-hetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<17> hetuá¹ƒ \Se V 576/ \Ne V 53/ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu h uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

nahetuá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko ceva na hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

1-4. hetuduka-hetuhetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<18> hetuá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca hetu hetu ceva hetu
uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

nahetuá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hetusampa
uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

1-5. hetuduka-nahetusahetukadukaá¹ƒ

<19> nahetuá¹ƒ \Ne V 54/ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo up
(sabbattha ekaá¹ƒ.)

nahetuá¹ƒ \Se V 577/ \Be V 44/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo
(sabbattha ekaá¹ƒ.)

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-6. hetuduka-sappaccayadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<20> hetuá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sappaccayo dhammo uppajjati he

nahetuá¹ƒ sappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sappaccayo dhammo uppajjati het

hetuá¹ƒ sappaccayaÃ±ca nahetuá¹ƒ sappaccayaÃ±ca dhammaá¹ƒ paá¹-icca hetu sappacc
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<21> hetu sappaccayo dhammo hetussa sappaccayassa dhammassa hetupaccayena pacc

hetuyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ. paÃ±hÄ• vÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

1-7. hetuduka-saá¹…khatadukaá¹ƒ

<22> hetuá¹ƒ \Ne V 55/ saá¹…khataá¹ƒ dhammaá¹ƒ paá¹-icca hetu saá¹…khato dhammo u

hetuyÄ• \Se V 578/ nava ... pe ... avigate nava. (sappaccayadukasadisaá¹ƒ.)

1-8. hetuduka-sanidassanadukaá¹ƒ

<23> hetuá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anidassano dhammo uppajjati het

nahetuá¹ƒ \Be V 45/ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anidassano dhammo upp
tÄ«á¹‡i.

hetuá¹ƒ anidassanaÃ±ca nahetuá¹ƒ anidassanaÃ±ca dhammaá¹ƒ paá¹-icca hetu anidassan
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-9. hetuduka-sappaá¹-ighadukaá¹ƒ

<24> nahetuá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sappaá¹-igho dhammo upp
(sabbattha ekaá¹ƒ.)

<25> hetuá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca hetu appaá¹-igho dhammo uppajjati he
appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu appaá¹-igho dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca hetu appaá¹-igho ca nahetu appaá¹-igho ca dhammÄ• uppajjanti het

nahetuá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu appaá¹-igho dhammo uppajjati het

hetuá¹ƒ \Ne V 56/ appaá¹-ighaÃ±ca nahetuá¹ƒ appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca hetu
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-10. hetuduka-rÅ«pÄ«dukaá¹ƒ

<26> nahetuá¹ƒ rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nahetu rÅ«pÄ« dhammo uppajjati hetupac

<27> hetuá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca hetu arÅ«pÄ« dhammo uppajjati hetupaccay

nahetuá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nahetu arÅ«pÄ« dhammo uppajjati hetupaccay

hetuá¹ƒ \Be V 46/ arÅ«piÃ±ca nahetuá¹ƒ arÅ«piÃ±ca dhammaá¹ƒ paá¹-icca hetu arÅ«pÄ« d
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-11. hetuduka-lokiyadukaá¹ƒ

<28> hetuá¹ƒ \Se V 580/ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu lokiyo dhammo uppajjati hetu

nahetuá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu lokiyo dhammo uppajjati hetupaccayÄ•

hetuá¹ƒ lokiyaÃ±ca nahetuá¹ƒ lokiyaÃ±ca dhammaá¹ƒ paá¹-icca hetu lokiyo dhammo uppaj
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Ne V 57/ nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<29> hetuá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca hetu lokuttaro dhammo uppajjati hetupacc

nahetuá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nahetu lokuttaro dhammo uppajjati hetupacca

hetuá¹ƒ lokuttaraÃ±ca nahetuá¹ƒ lokuttaraÃ±ca dhammaá¹ƒ paá¹-icca hetu lokuttaro dhamm
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paÃ±hÄ• vÄ• rampi paá¹-iccavÄ• rasa

1-12. hetuduka-kenaciviÃ±Ã±eyyadukaá¹ƒ

<30> hetuá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kenaci viÃ±Ã±eyyo dhamm
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 581/ nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<31> hetuá¹ƒ \Be V 47/ kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kenaci naviÃ±
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

cÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-13. hetuduka-Ä• savadukaá¹ƒ

<32> hetuá¹ƒ \Ne V 58/ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savo dhammo uppajjati
Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• savo dhammo uppajjati hetupaccayÄ• . hetuá¹
paá¹-icca hetu Ä• savo ca nahetu Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• savo dhammo uppajjati hetupaccay

hetuá¹ƒ Ä• savaÃ±ca nahetuá¹ƒ Ä• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu Ä• savo dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

<33> hetuá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu noÄ• savo dhammo uppajjati hetup

nahetuá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu noÄ• savo dhammo uppajjati hetupa

hetuá¹ƒ noÄ• savaÃ±ca \Se V 582/ nahetuá¹ƒ noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu n
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

1-14. hetuduka-sÄ• savadukaá¹ƒ

<34> hetuá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sÄ• savo dhammo uppajjati hetupac

nahetuá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sÄ• savo dhammo uppajjati hetupacca

hetuá¹ƒ \Be V 48/ sÄ• savaÃ±ca nahetuá¹ƒ sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu sÄ• s
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

<35> hetuá¹ƒ \Ne V 59/ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anÄ• savo dhammo uppa
tÄ«á¹‡i.

nahetuá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anÄ• savo dhammo uppajjati hetupa

hetuá¹ƒ anÄ• savaÃ±ca nahetuá¹ƒ anÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu anÄ• savo d
... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

1-15. hetuduka-Ä• savasampayuttadukaá¹ƒ

<36> hetuá¹ƒ \Se V 583/ Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savasampa
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

<37> hetuá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savavippayutto dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

1-16. hetuduka-Ä• savasÄ• savadukaá¹ƒ

<38> hetuá¹ƒ Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu Ä• savo ceva sÄ• hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

<39> hetuá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sÄ• savo ceva uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

1-17. hetuduka-Ä• savaÄ• savasampayuttadukaá¹ƒ

<40> hetuá¹ƒ \Se V 584/ \Be V 49/ \Ne V 60/ Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dhar ceva Ä• savasampayutto ca dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

<41> hetuá¹ƒ Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• Ä• savo dhammo uppajjati hetupaccayÄ• .

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

1-18. hetuduka-Ä• savavippayuttasÄ• savadukaá¹ƒ

<42> hetuá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savavippay uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

hetuá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savavippayutto hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

hetudukaÄ• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-19-53. hetuduka-saÃ±Ã±ojanÄ• didukÄ• ni

<43> hetuá¹ƒ \Se V 585/ saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ ganthaá¹
... pe ... hetuá¹ƒ oghaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ yogaá¹ƒ dhammaá¹ƒ paá¹-i
hetuá¹ƒ nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca \Ne V 61/ ... pe ... hetuá¹ƒ noparÄ• mÄ• saá
hetu no parÄ• mÄ• so dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava (sabbattha gocchakaá¹ƒ vitthÄ• retabbaá¹ƒ.)

hetudukaparÄ• mÄ• sagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-54. hetuduka-sÄ• rammaá¹‡adukaá¹ƒ

<44> hetuá¹ƒ \Be V 50/ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu sÄ• rammaá¹‡o dha
... tÄ«á¹‡i.

nahetuá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sÄ• rammaá¹‡o dhammo uppa

hetuá¹ƒ sÄ• rammaá¹‡aÃ±ca nahetuá¹ƒ sÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca hetu sÄ
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

nahetuá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anÄ• rammaá¹‡o dhammo u
ekaá¹ƒ.)

1-55. hetuduka-cittadukaá¹ƒ

<45> hetuá¹ƒ \Se V 586/ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nocitto dhammo uppajjati he
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

1-56. hetuduka-cetasikadukaá¹ƒ

<46> hetuá¹ƒ \Ne V 62/ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu cetasiko dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

nahetuá¹ƒ acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu acetasiko dhammo uppajjati hetupac
)

1-57. hetuduka-cittasampayuttadukaá¹ƒ

<47> hetuá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasampayutto dhammo upp
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

nahetuá¹ƒ cittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu cittavippayutto dhammo \Se V 5
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

1-58. hetuduka-cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ

<48> hetuá¹ƒ \Be V 51/ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasaá¹ƒsaá¹-
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

nahetuá¹ƒ cittavisaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nahetu cittavisaá¹ƒsaá¹-á¹-ho dh
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

1-59. hetuduka-cittasamuá¹-á¹-hÄ• nadukaá¹ƒ

<49> hetuá¹ƒ \Ne V 63/ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasamuá¹-
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

nahetuá¹ƒ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittasamuá¹-á¹-hÄ•
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

1-60. hetuduka-cittasahabhÅ«dukaá¹ƒ

<50> hetuá¹ƒ \Se V 588/ cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasahabhÅ« dhamm
(sabbattha nava.)

nahetuá¹ƒ nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittasahabhÅ« dhammo upp
(sabbattha ekaá¹ƒ, sabbattha vitthÄ• ro.)

1-61. hetuduka-cittÄ• nuparivattidukaá¹ƒ

<51> hetuá¹ƒ cittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittÄ• nuparivattÄ« dhammo
(sabbattha nava.)

nahetuá¹ƒ nocittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittÄ• nuparivattÄ« dham
hetupaccayÄ• . (sabbattha ekaá¹ƒ, sabbattha vitthÄ• ro.)

1-62. hetuduka-cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaá¹ƒ

<52> hetuá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca hetu
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• . (sabbattha nava.)

nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no \Se V 589/ dhammo uppajjati hetupaccayÄ• . (sab
vitthÄ• ro.)

1-63. hetuduka-cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«dukaá¹ƒ

<53> hetuá¹ƒ \Be V 52/ \Ne V 64/ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dham
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• . (sabbatt

nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nahe
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• . (sabb
vitthÄ• ro.)

1-64. hetuduka-cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattidukaá¹ƒ

<54> hetuá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• . (sab

nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca n
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• . (s
vitthÄ• ro.)

1-65. hetuduka-ajjhattikadukaá¹ƒ

<55> nahetuá¹ƒ \Se V 590/ ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhattiko dhammo u
(sabbattha ekaá¹ƒ, sabbattha vitthÄ• ro.)

hetuá¹ƒ bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca hetu bÄ• hiro dhammo uppajjati hetupaccayÄ• .
vitthÄ• ro.)

1-66. hetuduka-upÄ• dÄ• dukaá¹ƒ

<56> hetuá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca hetu noupÄ• dÄ• dhammo uppajjati hetu

hetuyÄ• nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

1-67. hetuduka-upÄ• dinnadukaá¹ƒ

<57> hetuá¹ƒ \Ne V 65/ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca hetu upÄ• dinno dhammo up
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

hetuá¹ƒ \Be V 53/ anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca hetu anupÄ• dinno dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se V 591/ nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

hetudukamahantaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-68-72. hetuduka-upÄ• dÄ• nagocchakaá¹ƒ

<58> hetuá¹ƒ upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu upÄ• dÄ• no dhammo uppajja

hetuyÄ• dve ... pe ... avigate dve. (saá¹ƒkhittaá¹ƒ.)

1-74-81. hetuduka-kilesagocchakaá¹ƒ

<59> hetuá¹ƒ kilesaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kileso dhammo uppajjati hetupaccayÄ•

hetuyÄ• nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

1-82. hetuduka-piá¹-á¹-hidukaá¹ƒ

<60> hetuá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dassanena pahÄ• tab
hetupaccayÄ• . (sabbattha nava, vipÄ• kaá¹ƒ natthi.)

hetuá¹ƒ \Ne V 66/ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nadassanena
hetupaccayÄ• . (sabbattha nava, vipÄ• kaá¹ƒ natthi.)

<61> hetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu bhÄ• vanÄ• ya pa
hetupaccayÄ• . (sabbattha nava, vipÄ• kaá¹ƒ natthi.)

hetuá¹ƒ nabhÄ• vanÄ• ya \Se V 592/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nabhÄ• v
uppajjati hetupaccayÄ• . (sabbattha nava, vipÄ• kaá¹ƒ natthi.)

<62> hetuá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu dassanena pa
uppajjati hetupaccayÄ• . (sabbattha nava.)

hetuá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nadassanena pah
uppajjati hetupaccayÄ• . (sabbattha nava.)

<63> hetuá¹ƒ \Be V 54/ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu b
dhammo uppajjati hetupaccayÄ• . (sabbattha nava.)

hetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nabhÄ• vanÄ
uppajjati hetupaccayÄ• . (sabbattha nava.)

<64> hetuá¹ƒ savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca hetu savitakko dhammo uppajjati hetupac
)

hetuá¹ƒ avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca hetu avitakko dhammo uppajjati hetupaccayÄ• .

<65> hetuá¹ƒ savicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu savicÄ• ro dhammo uppajjati hetup
)

hetuá¹ƒ \Ne V 67/ avicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca hetu avicÄ• ro dhammo uppajjati hetu
nava.)

<66> hetuá¹ƒ sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ appÄ«tikaá¹ƒ dhamma
....

hetuá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ napÄ«tisahagataá¹ƒ dhar
....

hetuá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ nasukhasahagataá¹ƒ dh
....

hetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ naupekkhÄ• sahaga
paá¹-icca ... pe ....

hetuá¹ƒ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ nakÄ• mÄ• vacaraá¹ƒ d
....

hetuá¹ƒ rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ narÅ«pÄ• vacaraá¹ƒ dha
....

hetuá¹ƒ arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ naarÅ«pÄ• vacaraá¹ƒ d
....

hetuá¹ƒ pariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ apariyÄ• pannaá¹ƒ dham
....

hetuá¹ƒ niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ aniyyÄ• nikaá¹ƒ dhammaá¹ƒ

hetuá¹ƒ niyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paá¹-icca

hetuá¹ƒ sauttaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ anuttaraá¹ƒ dhammaá¹ƒ paá¹-ic

hetuá¹ƒ \Be V 55/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... hetuá¹ƒ araá¹‡aá¹ƒ dhammaá
araá¹‡o dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ. sabbattha vitthÄ• ro.)

hetudukapiá¹-á¹-hidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2-1. sahetukaduka-hetudukaá¹ƒ

<67> sahetukaá¹ƒ \Ne V 68/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko hetu dhammo uppajja
(sabbattha ekaá¹ƒ.)

sahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko nahetu dhammo uppajjati hetupacc

hetuyÄ• nava.

3-1. hetusampayuttaduka-hetudukaá¹ƒ

<68> hetusampayuttaá¹ƒ \Se V 594/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto hetu d
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

hetusampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto nahetu dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

4-1. hetusahetukaduka-hetudukaá¹ƒ

<69> hetuÃ±ceva sahetukaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca hetu
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

sahetukaÃ±ceva na ca hetuá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ceva na ca hetu
hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

5-1. hetuhetusampayuttaduka-hetudukaá¹ƒ

<70> hetuÃ±ceva hetusampayuttaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva hetusamp
uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

hetusampayuttaÃ±ceva \Be V 56/ na ca hetuá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetusamp
nahetu dhammo uppajjati hetupaccayÄ• . (sabbattha ekaá¹ƒ.)

6-1. nahetusahetukaduka-hetudukaá¹ƒ

<71> nahetusahetukaá¹ƒ \Se V 595/ \Ne V 69/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetusah

uppajjati hetupaccayÄ• .

nahetuá¹ƒ ahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko nahetu dhammo up

7-1. cÅ«á¸·antaraduka-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

<72> sappaccayaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo hetu dhammo uppajjati he
ekaá¹ƒ.)

sappaccayaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo nahetu dhammo uppajjati het
ekaá¹ƒ.)

<73> saá¹…khataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca saá¹…khato hetu dhammo uppajjati he
ekaá¹ƒ.)

saá¹…khataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca saá¹…khato nahetu dhammo uppajjati het
ekaá¹ƒ).

<74> anidassanaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassano hetu dhammo uppajjati het
ekaá¹ƒ.)

anidassanaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassano nahetu dhammo uppajjati hetu
)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<75> appaá¹-ighaá¹ƒ \Ne V 70/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho hetu dhammo
(sabbattha ekaá¹ƒ.)

sappaá¹-ighaá¹ƒ \Be V 57/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho nahetu dhammo
tÄ«á¹‡i.

appaá¹-ighaá¹ƒ nahetuá¹ƒ \Se V 596/ dhammaá¹ƒ paá¹-icca appaá¹-igho nahetu dhammo u
tÄ«á¹‡i.

sappaá¹-ighaá¹ƒ nahetuÃ±ca appaá¹-ighaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca sappaá¹-ig
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... aÃ±Ã±amaÃ±Ã±e cha ... pe ... avigate nava.

<76> arÅ«piá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« hetu dhammo uppajjati hetupaccay

rÅ«piá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« nahetu dhammo uppajjati hetupaccayÄ•

hetuyÄ• nava.

<77> lokiyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo hetu dhammo uppajjati hetupaccayÄ•

lokuttaraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro hetu dhammo uppajjati hetupaccayÄ•

lokiyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo nahetu dhammo uppajjati hetupaccayÄ• .

lokuttaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro nahetu dhammo uppajjati hetupacca

lokiyaá¹ƒ nahetuÃ±ca lokuttaraá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca lokiyo nahetu dhamm
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

<78> kenaci \Ne V 71/ viÃ±Ã±eyyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakenaci viÃ±
dhammaá¹ƒ paá¹-icca ... (sabbattha nava).

kenaci viÃ±Ã±eyyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakenaci viÃ±Ã±eyyaá¹ƒ n
paá¹-icca ... (sabbattha nava).

14-1. Ä• savagocchaka-hetudukaá¹ƒ

<79> Ä• savaá¹ƒ \Be V 58/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... noÄ• savaá¹ƒ hetuá¹ƒ dh
(saá¹ƒkhittaá¹ƒ).

Ä• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... noÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ
(saá¹ƒkhittaá¹ƒ).

<80> sÄ• savaá¹ƒ \Se V 597/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... anÄ• savaá¹ƒ hetuá¹ƒ
(sabbattha dve).

sÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... anÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹

<81> Ä• savasampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• savavippayuttaá¹ƒ h
paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

Ä• savasampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• savavippayuttaá¹ƒ nah
paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

<82> Ä• savaÃ±ceva sÄ• savaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... sÄ• savaÃ±cev
dhammaá¹ƒ paá¹-icca ...

Ä• savaÃ±ceva sÄ• savaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... sÄ• savaÃ±ceva n
dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

<83> Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• s
Ä• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• sava
Ä• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<84> Ä• savavippayuttaá¹ƒ \Ne V 72/ sÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä
anÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• savavippay
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

20-1. saÃ±Ã±ojanÄ• diduka-hetudukaá¹ƒ

<85> saÃ±Ã±ojanaá¹ƒ \Se V 598/ \Be V 59/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... ganthaá
paá¹-icca ... pe ....

oghaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... yogaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... p

nÄ«varaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹ƒ.)

noparÄ• mÄ• saá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca .... (sabbattha ekaá¹ƒ. saá¹ƒkhittaá¹ƒ.)

55-1. mahantaraduka-hetudukaá¹ƒ

<86> sÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca .... (sabbattha ekaá¹ƒ.) sÄ• ramma
dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹ƒ.)

<87> nocittaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cetasikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittasampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittasaá¹ƒsaá¹-á¹-haá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittasamuá¹-á¹-hÄ• naá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittasahabhuá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittÄ• nuparivattiá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ \Ne V 73/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

bÄ• hiraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

noupÄ• dÄ• hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

upÄ• dinnaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... anupÄ• dinnaá¹ƒ hetuá¹ƒ dhammaá¹

69-74-1. upÄ• dÄ• nagocchaka-hetudukaá¹ƒ

<88> upÄ• dÄ• naá¹ƒ \Se V 599/ \Be V 60/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

75-82-1. kilesagocchaka-hetudukaá¹ƒ

<89> kilesaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

83-1. piá¹-á¹-hiduka-hetudukaá¹ƒ

<90> dassanena pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nadassanena pah
dhammaá¹ƒ paá¹-icca ....

<91> bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ•
dhammaá¹ƒ paá¹-icca ....

<92> dassanena pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nadassane
hetuá¹ƒ dhammaá¹ƒ paá¹-icca .... <93> bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhan
nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<94> savitakkaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... avitakkaá¹ƒ hetuá¹ƒ dhammaá¹ƒ

savicÄ• raá¹ƒ \Ne V 74/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... avicÄ• raá¹ƒ hetuá¹ƒ dhamm
....

sappÄ«tikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... appÄ«tikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ pa
(saá¹ƒkhittaá¹ƒ.)

pÄ«tisahagataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... napÄ«tisahagataá¹ƒ hetuá¹ƒ dhan
....

sukhasahagataá¹ƒ \Se V 600/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasukhasahagataá¹ƒ
paá¹-icca ... pe ....

upekkhÄ• sahagataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naupekkhÄ• sahagataá¹ƒ he
... pe ....

kÄ• mÄ• vacaraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakÄ• mÄ• vacaraá¹ƒ hetuá¹ƒ d
....

rÅ«pÄ• vacaraá¹ƒ \Be V 61/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... narÅ«pÄ• vacaraá¹ƒ he
paá¹-icca ... pe ....

arÅ«pÄ• vacaraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naarÅ«pÄ• vacaraá¹ƒ hetuá¹ƒ d
....

pariyÄ• pannaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... apariyÄ• pannaá¹ƒ hetuá¹ƒ dham
....

niyyÄ• nikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... aniyyÄ• nikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ

niyataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... aniyataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca

sauttaraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... anuttaraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-ic
(sabbattha dve.)

saraá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... araá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-ic
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

araá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nahetu dhammo uppajjati hetupaccay

(sabbattha vitthÄ• ro.)

dhammÄ• nulome dukadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

anulomapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye tikapaá¹-á¹-hÄ• naá¹ƒ

1. kusalattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<1> nakusalaá¹ƒ \Se VI 1/ \Be V 63/ \Ne V 75/ dhammaá¹ƒ paá¹-icca nakusalo dhammo up
akusalaá¹ƒ abyÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca akusalÄ• abyÄ• katÄ• tayo khand
rÅ«paá¹ƒ ... pe ... dve khandhe paá¹-icca dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paa

dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ dhammaá¹
dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo ca naabyÄ•
hetupaccayÄ• . nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo ca naakusalo ca dhammÄ• up
paÃ±ca.

<2> naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• . naak
paá¹-icca nakusalo dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca n
uppajjati hetupaccayÄ• \Se VI 2/. naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo ca naaby
76/ uppajjanti hetupaccayÄ• . naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo ca naakusalo c
hetupaccayÄ• . paÃ±ca.

<3> naabyÄ• kataá¹ƒ \Be V 64/ dhammaá¹ƒ paá¹-icca naabyÄ• kato dhammo uppajjati hetu
dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ dhamm
dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo ca naab
uppajjanti hetupaccayÄ• . naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo ca naabyÄ• ka
hetupaccayÄ• . naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo ca naakusalo ca dhammÄ
cha.

<4> nakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati h
naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• . naku
dhammaá¹ƒ paá¹-icca naabyÄ• kato dhammo uppajjati hetupaccayÄ• . nakusalaÃ±ca naaby
paá¹-icca nakusalo ca naabyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . nakusalaÃ±ca
paá¹-icca nakusalo ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . paÃ±ca.

<5> naakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati
naakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetu
naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca naabyÄ• kato dhammo uppajjati hetupaccayÄ• . n
dhammaá¹ƒ paá¹-icca naakusalo ca naabyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca nakusalo ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . paÃ±

<6> nakusalaÃ±ca naakusalaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati hetu
naakusalaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• . nakusal
dhammaá¹ƒ paá¹-icca nakusalo ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á

nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . (

<7> hetuyÄ• \Ne V 77/ ekÅ«natiá¹ƒsa, Ä• rammaá¹‡e catuvÄ«sa ... pe ... avigate ekÅ«nati

(sahajÄ• tavÄ• rampi \Be V 65/ paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• ra
paá¹-iccavÄ• rasadisaá¹ƒ.)

1. kusalattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetuÄ• rammaá¹‡apaccayÄ• di

<8> nakusalo dhammo nakusalassa dhammassa hetupaccayena paccayo ... pe .... nakusa
nakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. nakusalo dhammo naakusala
Ä• rammaá¹‡apaccayena paccayo. nakusalo dhammo naabyÄ• katassa dhammassa Ä• ram
dhammo nakusalassa ca naabyÄ• katassa ca dhammassa Ä• rammaá¹‡apaccayena pacca
ca naabyÄ• katassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. nakusalo dhammo
dhammassa Ä• rammaá¹‡apaccayena paccayo. cha.

naakusalo dhammo naakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo .... cha.

naabyÄ• kato dhammo naabyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo ..

nakusalo ca naabyÄ• kato ca dhammÄ• nakusalassa dhammassa Ä• rammaá¹‡apaccayen

naakusalo ca naabyÄ• kato ca dhammÄ• nakusalassa dhammassa Ä• rammaá¹‡apaccayo

nakusalo ca naakusalo ca dhammÄ• nakusalassa dhammassa Ä• rammaá¹‡apaccayena p

<9> nakusalo \Ne V 78/ dhammo nakusalassa dhammassa adhipatipaccayena paccayo ...
... samanantarapaccayena paccayo ... sahajÄ• tapaccayena paccayo ... aÃ±Ã±amaÃ±Ã±ap
nissayapaccayena paccayo ... upanissayapaccayena paccayo ... purejÄ• tapaccayena pacc
naakusalassa dhammassa purejÄ• tapaccayena paccayo ... pe ... nakusalo dhammo nakus
naakusalassa ca dhammassa purejÄ• tapaccayena paccayo. cha.

naakusalo \Be V 66/ dhammo naakusalassa dhammassa purejÄ• tapaccayena paccayo. na
dhammassa purejÄ• tapaccayena paccayo ... pe ... naakusalo dhammo nakusalassa ca naa
purejÄ• tapaccayena paccayo. cha.

nakusalo ca naakusalo ca dhammÄ• nakusalassa dhammassa purejÄ• tapaccayena pacca
dhammÄ• naakusalassa dhammassa purejÄ• tapaccayena paccayo ... pe ... nakusalo ca n
nakusalassa ca naakusalassa ca dhammassa purejÄ• tapaccayena paccayo. cha. (saá¹ƒkh

<10> hetuyÄ• ekÅ«natiá¹ƒsa, Ä• rammaá¹‡e chattiá¹ƒsa, adhipatiyÄ• paÃ±catiá¹ƒsa, ana
samanantare catuttiá¹ƒsa, sahajÄ• te ekÅ«natiá¹ƒsa, aÃ±Ã±amaÃ±Ã±e catuvÄ«sa, nissaye
chattiá¹ƒsa, purejÄ• te aá¹-á¹-hÄ• rasa, pacchÄ• jÄ• te aá¹-á¹-hÄ• rasa, Ä• sevane catuvÄ«
vipÄ• ke nava, Ä• hÄ• re ekÅ«natiá¹ƒsa ... pe ... avigate catuttiá¹ƒsa.

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

2. vedanÄ• ttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<11> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ
hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ \Se VI 6/ dhammaá¹ƒ paá¹-icca na
sampayutto \Ne V 79/ dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayu
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nasukh
dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto ca naadukkhamasukhÄ• ya ve
uppajjanti hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca n
sampayutto ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti he
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto ca
sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . nasukhÄ• ya \Be V 67/ vedanÄ• ya sa
paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto ca nadukkhÄ• ya vedanÄ• ya sampayutto c
sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (7)

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya
hetupaccayÄ• ... satta.

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naadukkhamas
dhammo uppajjati hetupaccayÄ• ... satta. (saá¹ƒkhittaá¹ƒ.)

3. vipÄ• kattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<12> navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko dhammo uppajjati hetupaccayÄ• ...

navipÄ• kadhammadhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo uppajjati hetupaccay

nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nanevavipÄ• kanavipÄ• kadham
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

4. upÄ• dinnattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<13> naupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne V 80/ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ•
hetupaccayÄ• ... pe ....

naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnupÄ• dÄ• niyo dham
....

naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnaanupÄ• dÄ• niy
(saá¹ƒkhittaá¹ƒ.)

5. saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<14> nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkil
uppajjati hetupaccayÄ• ... pe ....

naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesik
hetupaccayÄ• ... pe ....

naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkile
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

6. vitakkattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<15> nasavitakkasavicÄ• raá¹ƒ \Be V 68/ \Ne V 81/ dhammaá¹ƒ paá¹-icca nasavitakkasavic

hetupaccayÄ• ... pe ....

naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• ramatto dhammo uppaj
....

naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkaavicÄ• ro dhammo uppajjati hetup
)

7. pÄ«tittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<16> napÄ«tisahagataá¹ƒ \Se VI 8/ dhammaá¹ƒ paá¹-icca napÄ«tisahagato dhammo uppaj
....

nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ
(saá¹ƒkhittaá¹ƒ).

8. dassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<17> nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ• ya pahÄ
... pe ... nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá

9. dassanahetuttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<18> nadassanena \Ne V 82/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ
pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanevadassanena nabhÄ• vanÄ• ya
paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

10. Ä• cayagÄ• mittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<19> naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naapacayagÄ• miá¹ƒ dhammaá¹

nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

11. sekkhattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<20> nasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... p
nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

12. parittattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<21> naparittaá¹ƒ \Be V 69/ dhammaá¹ƒ paá¹-icca ... pe ... namahaggataá¹ƒ dhammaá¹ƒ p
naappamÄ• á¹‡aá¹ƒ \Se VI 9/ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

13. parittÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<22> naparittÄ• rammaá¹‡aá¹ƒ \Ne V 83/ dhammaá¹ƒ paá¹-icca ... pe ... namahaggatÄ• ra
paá¹-icca ... pe ... naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹

14. hÄ«nattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<23> nahÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca ... p
dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

15. micchattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<24> namicchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasammattaniyataá¹ƒ dhammaá
naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

16. maggÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<25> namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namaggahetukaá¹ƒ dhamm
namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ).

17. uppannattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<26> naanuppannaá¹ƒ dhammaá¹ƒ paá¹-icca naanuppanno dhammo uppajjati hetupaccayÄ
paá¹-icca nauppÄ• dÄ« dhammo uppajjati hetupaccayÄ• . naanuppannaá¹ƒ dhammaá¹ƒ pa
nauppÄ• dÄ« ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nauppÄ• diá¹ƒ \Ne V 84/ dhammaá¹ƒ paá¹-icca nauppÄ• dÄ« dhammo uppajjati hetupacca
paá¹-icca naanuppanno dhammo uppajjati hetupaccayÄ• . nauppÄ• diá¹ƒ \Se VI 10/ dhamm
ca nauppÄ• dÄ« ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naanuppannaÃ±ca nauppÄ• diÃ±ca dhammaá¹ƒ paá¹-icca naanuppanno dhammo uppajjat
nauppÄ• diÃ±ca dhammaá¹ƒ paá¹-icca nauppÄ• dÄ« dhammo uppajjati hetupaccayÄ• . naa
dhammaá¹ƒ paá¹-icca naanuppanno ca nauppÄ• dÄ« ca dhammÄ• uppajjanti hetupaccayÄ

18. atÄ«tattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<27> naatÄ«taá¹ƒ \Be V 70/ dhammaá¹ƒ paá¹-icca naatÄ«to dhammo uppajjati hetupaccay

naatÄ«to dhammo naatÄ«tassa dhammassa hetupaccayena paccayo. naatÄ«to dhammo n
hetupaccayena paccayo. naatÄ«to dhammo naatÄ«tassa ca naanÄ• gatassa ca dhammass

naanÄ• gato dhammo naanÄ• gatassa dhammassa hetupaccayena paccayo. naanÄ• gato
hetupaccayena paccayo. naanÄ• gato dhammo naatÄ«tassa ca naanÄ• gatassa ca dhamm

naatÄ«to ca naanÄ• gato ca dhammÄ• naatÄ«tassa dhammassa hetupaccayena paccayo
dhammÄ• naanÄ• gatassa dhammassa hetupaccayena paccayo. naatÄ«to ca naanÄ• gato
naanÄ• gatassa ca dhammassa hetupaccayena paccayo. (3) (saá¹ƒkhittaá¹ƒ.)

19. atÄ«tÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<28> naatÄ«tÄ• rammaá¹‡aá¹ƒ \Se VI 11/ \Ne V 85/ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ•
dhammaá¹ƒ paá¹-icca ... pe ... napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... (sa

20. ajjhattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<29> naajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca naajjhatto dhammo uppajjati hetupaccayÄ• .

nabahiddhÄ• dhammaá¹ƒ paá¹-icca nabahiddhÄ• dhammo uppajjati hetupaccayÄ• . (saá¹

21. ajjhattÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<30> naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattÄ• rammaá¹‡o dhammo up
naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nabahiddhÄ• rammaá¹‡o dhammo uppajja

nabahiddhÄ• rammaá¹‡aá¹ƒ \Be V 71/ dhammaá¹ƒ paá¹-icca nabahiddhÄ• rammaá¹‡o dha
nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattÄ• rammaá¹‡o dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

22. sanidassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<31> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 86/ dhammaá¹ƒ paá¹-icca nasanidassanasapp
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaa
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappa
naanidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . nasanidassanasappaá¹-
naanidassanasappaá¹-igho ca naanidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupacc
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho ca naan
dhammÄ• uppajjanti hetupaccayÄ• . (6)

<32> naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho dha
naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho dhammo
naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho dhammo up
naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho ca naani
dhammÄ• uppajjanti hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
naanidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . naanidassanasappaá¹-ig
nasanidassanasappaá¹-igho ca naanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupa

<33> naanidassanaappaá¹-ighaá¹ƒ \Se VI 13/ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-
hetupaccayÄ• . naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá
hetupaccayÄ• . naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-
hetupaccayÄ• .... cha.

nasanidassanasappaá¹-ighaÃ±ca naanidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca na
dhammo uppajjati hetupaccayÄ• .... cha.

nasanidassanasappaá¹-ighaÃ±ca \Be V 72/ \Ne V 87/ naanidassanasappaá¹-ighaÃ±ca dha
nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• .... cha. (saá¹ƒkhittaá¹ƒ.)

<34> hetuyÄ• tiá¹ƒsa ... pe ... avigate tiá¹ƒsa.

(yathÄ• kusalattike sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á
sampayuttavÄ• rampi paÃ±hÄ• vÄ• rampi gaá¹‡itaá¹ƒ evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

dhammapaccanÄ«ye tikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye dukapaá¹-á¹-hÄ• naá¹ƒ

1. hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> nahetuá¹ƒ \Be V 73/ \Ne V 88/ dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupa

ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ...
dve khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (yÄ• va
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca na nahetu dhammo uppajjati hetupaccayÄ• --- nahetÅ« kh
paá¹-isandhikkhaá¹‡e ... pe ... nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ca na nahetu ca dha
hetupaccayÄ• . (3)

na nahetuá¹ƒ dhammaá¹ƒ paá¹-icca na nahetu dhammo uppajjati hetupaccayÄ• . na nahetu
nahetu dhammo uppajjati hetupaccayÄ• . na nahetuá¹ƒ dhammaá¹ƒ paá¹-icca \Se VI 14/ na
dhammÄ• uppajjanti hetupaccayÄ• . (3)

nahetuÃ±ca na nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupaccayÄ•
nahetuÃ±ca dhammaá¹ƒ paá¹-icca na nahetu dhammo uppajjati hetupaccayÄ• . nahetuÃ±ca
paá¹-icca nahetu ca na nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.

<2> hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ evaá¹ƒ vitthÄ

hetu-Ä• rammaá¹‡apaccayÄ•

<3> na \Be V 74/ nahetu dhammo na nahetussa dhammassa hetupaccayena paccayo. na n
dhammassa hetupaccayena paccayo. na nahetu dhammo nahetussa ca na nahetussa ca dh
paccayo. (3)

nahetu dhammo nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. nahetu dhamm
Ä• rammaá¹‡apaccayena paccayo. nahetu dhammo nahetussa ca na nahetussa ca dhamm
paccayo. (3)

na nahetu dhammo na nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. na nahe
Ä• rammaá¹‡apaccayena paccayo. na nahetu dhammo nahetussa ca na nahetussa ca dhar
paccayo. (3)

nahetu ca na nahetu ca dhammÄ• nahetussa dhammassa Ä• rammaá¹‡apaccayena pacca
nahetu ca dhammÄ• na nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo. nahetu
nahetussa ca na nahetussa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. (3) (saá¹ƒkh

<4> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... avigate nava. (yathÄ• kusalattike paÃ±
vitthÄ• retabbaá¹ƒ.)

2. sahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<5> nasahetukaá¹ƒ \Ne V 90/ dhammaá¹ƒ paá¹-icca nasahetuko dhammo uppajjati hetupac
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe ... dve mahÄ• bhÅ«te paá¹-icca dve
paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ. nasa
paá¹-icca naahetuko dhammo uppajjati hetupaccayÄ• --- vicikicchÄ• sahagataá¹ƒ uddhacca
paá¹-icca sampayuttakÄ• khandhÄ• ; paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca sahetukÄ•
dhammaá¹ƒ paá¹-icca nasahetuko ca naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3

naahetukaá¹ƒ \Be V 75/ dhammaá¹ƒ paá¹-icca naahetuko dhammo uppajjati hetupaccayÄ•

nasahetukaÃ±ca naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nasahetuko dhammo uppajjati hetu
naahetukaÃ±ca dhammaá¹ƒ paá¹-icca naahetuko dhammo uppajjati hetupaccayÄ• . nasahe
dhammaá¹ƒ paá¹-icca nasahetuko ca naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3

<6> hetuyÄ• \Se VI 16/ nava, Ä• rammaá¹‡e cha ... pe ... avigate nava.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ evaá¹ƒ vitthÄ

hetu-Ä• rammaá¹‡apaccayÄ•

<7> nasahetuko dhammo nasahetukassa dhammassa hetupaccayena paccayo. nasahetuk
dhammassa hetupaccayena paccayo. nasahetuko dhammo nasahetukassa ca naahetukass
paccayo. (3)

naahetuko dhammo naahetukassa dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

nasahetuko dhammo nasahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo (saá¹

<8> hetuyÄ• cha, Ä• rammaá¹‡e nava ... pe ... avigate nava.

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

3. hetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<9> nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetusampayutto dhammo uppajjati hetu
nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca nahetusampayutto ca nahetuvippayutto ca dhammÄ• uppajjanti hetu

nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto dhammo uppajjati hetupaccay
dhammaá¹ƒ paá¹-icca nahetusampayutto dhammo uppajjati hetupaccayÄ• \Be V 76/. nahet
paá¹-icca nahetusampayutto ca nahetuvippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (

nahetusampayuttaÃ±ca nahetuvippayuttaÃ±ca dhammaá¹ƒ \Se VI 17/ paá¹-icca nahetusam
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<10> hetuyÄ• nava, Ä• rammaá¹‡e cha ... pe ... avigate nava. (sahajÄ• tavÄ• repi ... pe ...
sabbattha vitthÄ• retabbaá¹ƒ.)

4. hetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<11> nahetuÃ±ceva \Ne V 92/ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva naahetu
hetupaccayÄ• . nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca naahetuko ceva na na
hetupaccayÄ• . nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva naahetuk
ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naahetukaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ paá¹-icca naahetuko ceva na nahetu ca dha
naahetukaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko ca dhamm
naahetukaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko ca naahetu
uppajjanti hetupaccayÄ• . (3)

nahetuÃ±ceva naahetukaÃ±ca naahetukaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ paá¹-icca na
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava.

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

5. hetuhetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<12> nahetuÃ±ceva \Se VI 18/ nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva n
uppajjati hetupaccayÄ• . nahetuÃ±ceva nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahet
ca dhammo uppajjati hetupaccayÄ• \Be V 77/. nahetuÃ±ceva nahetuvippayuttaÃ±ca dham
nahetuvippayutto ca nahetuvippayutto ceva na nahetu ca dhammÄ• uppajjanti hetupaccayÄ

nahetuvippayuttaÃ±ceva \Ne V 93/ na nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetuvippayutto
uppajjati hetupaccayÄ• . nahetuvippayuttaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ paá¹-icca na
ca dhammo uppajjati hetupaccayÄ• . nahetuvippayuttaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ
nahetuvippayutto ca nahetuvippayutto ceva na nahetu ca dhammÄ• uppajjanti hetupaccayÄ

nahetuÃ±ceva nahetuvippayuttaÃ±ca nahetuvippayuttaÃ±ceva na nahetuÃ±ca dhammaá¹ƒ
nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

6. nahetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<13> nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo uppajja
mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• ... pe .... nahetuá¹ƒ nasahetukaá¹ƒ dham
naahetuko dhammo uppajjati hetupaccayÄ• --- paá¹-isandhikkhaá¹‡e vatthuá¹ƒ paá¹-icca n
nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko ca nahetu naahetuko c
hetupaccayÄ• . (3)

nahetuá¹ƒ naahetukaá¹ƒ \Se VI 19/ dhammaá¹ƒ paá¹-icca nahetu naahetuko dhammo uppa
nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo uppajjati hetup
naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko ca nahetu naahetuko ca dhammÄ•

nahetuá¹ƒ nasahetukaÃ±ca nahetuá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu nasah
hetupaccayÄ• . nahetuá¹ƒ nasahetukaÃ±ca nahetuá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• . nahetuá¹ƒ nasahetukaÃ±ca nahetuá¹ƒ naahetukaÃ±ca dhammaá¹
nasahetuko ca nahetu naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹

<14> hetuyÄ• \Ne V 94/ nava, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate nava.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

Ä• rammaá¹‡apaccayo

<15> nahetu nasahetuko dhammo nahetussa nasahetukassa dhammassa Ä• rammaá¹‡ap
nasahetuko dhammo nahetussa naahetukassa dhammassa Ä• rammaá¹‡apaccayena pacc

nahetu naahetuko dhammo nahetussa naahetukassa dhammassa Ä• rammaá¹‡apaccayen
dhammo nahetussa nasahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2) (sa

<16> Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate satta.

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sappaccayadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<17> naappaccayaá¹ƒ \Se VI 20/ dhammaá¹ƒ paá¹-icca naappaccayo dhammo uppajjati he

hetuyÄ• ekaá¹ƒ. (sabbattha vitthÄ• ro.)

<18> naappaccayo dhammo naappaccayassa dhammassa hetupaccayena paccayo.

nasappaccayo dhammo naappaccayassa dhammassa Ä• rammaá¹‡apaccayena paccayo.

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e dve. (sabbattha vitthÄ• ro.)

8. saá¹…khatadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<19> naasaá¹…khataá¹ƒ \Ne V 95/ dhammaá¹ƒ paá¹-icca naasaá¹…khato dhammo uppajja
ekaá¹ƒ. (sappaccayadukasadisaá¹ƒ.)

9. sanidassanadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<20> nasanidassanaá¹ƒ \Be V 79/ dhammaá¹ƒ paá¹-icca nasanidassano dhammo uppajjati
nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassano dhammo uppajjati hetupaccayÄ• . n
paá¹-icca nasanidassano ca naanidassano ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá

hetuyÄ• tÄ«á¹‡i.

10. sappaá¹-ighadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<21> nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasappaá¹-igho dhammo uppajjati hetupac
nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naappaá¹-igho dhammo uppajjati hetupaccayÄ• .
paá¹-icca nasappaá¹-igho ca naappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naappaá¹-igho dhammo uppajjati hetupaccayÄ• .

nasappaá¹-ighaÃ±ca naappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca nasappaá¹-igho dhammo u
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e ekaá¹ƒ.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<22> nasappaá¹-igho \Ne V 96/ dhammo nasappaá¹-ighassa dhammassa hetupaccayena p
naappaá¹-ighassa dhammassa hetupaccayena paccayo. nasappaá¹-igho dhammo nasappa
ca dhammassa hetupaccayena paccayo. (3)

nasappaá¹-igho dhammo nasappaá¹-ighassa dhammassa Ä• rammaá¹‡apaccayena paccay
nasappaá¹-ighassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (2) (saá¹ƒkhittaá¹ƒ.)

<23> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e dve, adhipatiyÄ• cattÄ• ri ... pe ... avigate nava.

11. rÅ«pÄ«dukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<24> narÅ«piá¹ƒ \Be V 80/ dhammaá¹ƒ paá¹-icca narÅ«pÄ« dhammo uppajjati hetupaccay
paá¹-icca naarÅ«pÄ« dhammo uppajjati hetupaccayÄ• . narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca n
dhammÄ• uppajjanti hetupaccayÄ• . (3)

naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ« dhammo uppajjati hetupaccayÄ• \Se VI 22/
paá¹-icca narÅ«pÄ« dhammo uppajjati hetupaccayÄ• . naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca n
dhammÄ• uppajjanti hetupaccayÄ• . (3)

narÅ«piÃ±ca naarÅ«piÃ±ca dhammaá¹ƒ paá¹-icca narÅ«pÄ« dhammo uppajjati hetupaccay
dhammaá¹ƒ paá¹-icca naarÅ«pÄ« dhammo uppajjati hetupaccayÄ• . narÅ«piÃ±ca naarÅ«pi
narÅ«pÄ« ca naarÅ«pÄ« ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate nava.

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

12. lokiyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<26> nalokiyaá¹ƒ \Ne V 97/ dhammaá¹ƒ paá¹-icca nalokiyo dhammo uppajjati hetupaccayÄ
paá¹-icca nalokuttaro dhammo uppajjati hetupaccayÄ• . nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca n
ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nalokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro dhammo uppajjati hetupaccayÄ• .

nalokiyaÃ±ca nalokuttaraÃ±ca dhammaá¹ƒ paá¹-icca nalokuttaro dhammo uppajjati hetupac
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

13. kenaciviÃ±Ã±eyyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<27> nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo dhammo uppaj
viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nanakenaci viÃ±Ã±eyyo \Se VI 23/ dhammo uppajjati
viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo ca nanakenaci viÃ±Ã±eyyo ca
hetupaccayÄ• . (3)

nanakenaci \Be V 81/ viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nanakenaci viÃ±Ã±eyyo dhamm
tÄ«á¹‡i.

nakenaci viÃ±Ã±eyyaÃ±ca nanakenaci viÃ±Ã±eyyaÃ±ca dhammaá¹ƒ paá¹-icca nakenaci viÃ
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

cÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14. Ä• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<28> noÄ• savaá¹ƒ \Ne V 98/ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati hetupacc
paá¹-icca nanoÄ• savo dhammo uppajjati hetupaccayÄ• . noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-ic
dhammÄ• uppajjanti hetupaccayÄ• . (3)

nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nanoÄ• savo dhammo uppajjati hetupaccayÄ• ... tÄ

noÄ• savaÃ±ca nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati hetu
nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca nanoÄ• savo dhammo uppajjati hetupaccayÄ• . no
dhammaá¹ƒ paá¹-icca noÄ• savo ca nanoÄ• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (sabbattha vitthÄ• ro).

15. sÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<29> nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• savo dhammo uppajjati hetupaccayÄ• \
dhammaá¹ƒ paá¹-icca naanÄ• savo dhammo uppajjati hetupaccayÄ• . nasÄ• savaá¹ƒ dham
naanÄ• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo dhammo uppajjati hetupaccayÄ• . (1)

nasÄ• savaÃ±ca \Be V 82/ naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naanÄ• savo dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca (sabbattha vitthÄ• ro).

16. Ä• savasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<30> naÄ• savasampayuttaá¹ƒ \Ne V 99/ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto dha
naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippayutto dhammo uppajjati het
naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto ca naÄ• savavippay
hetupaccayÄ• . (3)

naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippayutto dhammo uppajjati hetu
naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto dhammo uppajjati het
naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto ca naÄ• savavippayu
hetupaccayÄ• . (3)

naÄ• savasampayuttaÃ±ca naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savasam
hetupaccayÄ• . naÄ• savasampayuttaÃ±ca naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• . naÄ• savasampayuttaÃ±ca \Se VI 25/ naÄ• savavippayuttaÃ±ca d
naÄ• savasampayutto ca naÄ• savavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

hetuyÄ• nava, Ä• rammaá¹‡e cha ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

17. Ä• savasÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<31> naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savo ceva naanÄ• s
hetupaccayÄ• . naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naanÄ• savo ce

uppajjati hetupaccayÄ• . naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca noÄ• s
naanÄ• savo ceva nano ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo ceva nano ca
uppajjati hetupaccayÄ• . naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca na
dhammo uppajjati hetupaccayÄ• . naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ pa
\Be V 83/ ca naanÄ• savo ceva nano ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3

naÄ• savaÃ±ceva naanÄ• savaÃ±ca naanÄ• savaÃ±ceva nanoÄ• savaÃ±ca dhammaá¹ƒ p
dhammo uppajjati hetupaccayÄ• . naÄ• savaÃ±ceva naanÄ• savaÃ±ca naanÄ• savaÃ±ceva
paá¹-icca naanÄ• savo ceva nano \Se VI 26/ ca Ä• savo dhammo uppajjati hetupaccayÄ• . n
naanÄ• savaÃ±ca naanÄ• savaÃ±ceva nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savo
nano ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava (sabbattha vitthÄ• ro).

18. Ä• savaÄ• savasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<32> naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savo ceva n
uppajjati hetupaccayÄ• . naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca
ca Ä• savo dhammo uppajjati hetupaccayÄ• . naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca
ceva naÄ• savavippayutto ca naÄ• savavippayutto ceva nanoÄ• savo ca dhammÄ• uppajja

naÄ• savavippayuttaÃ±ceva nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savavippayutto
uppajjati hetupaccayÄ• . naÄ• savavippayuttaÃ±ceva nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-i
naÄ• savavippayutto ca dhammo uppajjati hetupaccayÄ• . naÄ• savavippayuttaÃ±ceva nan
paá¹-icca naÄ• savo ceva naÄ• savavippayutto ca naÄ• savavippayutto ceva nano ca Ä• sa
hetupaccayÄ• . (3)

naÄ• savaÃ±ceva \Ne V 101/ naÄ• savavippayuttaÃ±ca naÄ• savavippayuttaÃ±ceva \Se V
paá¹-icca naÄ• savo ceva naÄ• savavippayutto ca dhammo uppajjati hetupaccayÄ• . naÄ• s
naÄ• savavippayuttaÃ±ca naÄ• savavippayuttaÃ±ceva nano ca Ä• savaÃ±ca dhammaá¹ƒ p
nano ca Ä• savo dhammo uppajjati hetupaccayÄ• . naÄ• savaÃ±ceva naÄ• savavippayutta
nano ca Ä• savaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savo \Be V 84/ ceva naÄ• savavippayutto
nano ca Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

19. Ä• savavippayuttasÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<33> Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto nasÄ• hetupaccayÄ• . Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayu uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• sav Ä• savavippayutto naanÄ• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto naanÄ• sa hetupaccayÄ• . (1)

Ä• savavippayuttaá¹ƒ nasÄ• savaÃ±ca Ä• savavippayuttaá¹ƒ naanÄ• savaÃ±ca dhammaá¹ naanÄ• savo dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (sabbattha \Se VI 28/ vitthÄ•

Ä• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ. á¹• 13 20. saÃ±Ã±ojanadukaá¹ƒ

<34> nosaÃ±Ã±ojanaá¹ƒ \Ne V 102/ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo uppaj nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca nanosaÃ±Ã±ojano dhammo uppajjati hetupaccay paá¹-icca nosaÃ±Ã±ojano ca nanosaÃ±Ã±ojano ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nanosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca nanosaÃ±Ã±ojano dhammo uppajjati hetupac dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• . nanosaÃ±Ã±ojana nosaÃ±Ã±ojano ca nanosaÃ±Ã±ojano ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nosaÃ±Ã±ojanaÃ±ca nanosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhamm nosaÃ±Ã±ojanaÃ±ca nanosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ \Be V 85/ paá¹-icca nanosaÃ±Ã± hetupaccayÄ• . nosaÃ±Ã±ojanaÃ±ca nanosaÃ±Ã±ojanaÃ±ca dhammaá¹ƒ paá¹-icca nosaÃ± dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

21. saÃ±Ã±ojaniyadukaá¹ƒ

<35> nasaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojaniyo dhammo uppajjati \Se V
nasaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca naasaÃ±Ã±ojaniyo dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojaniyo ca naasaÃ±Ã±ojaniyo ca dhammÄ• uppajjanti hetu

naasaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca naasaÃ±Ã±ojaniyo dhammo uppajjati hetupac

nasaÃ±Ã±ojaniyaÃ±ca naasaÃ±Ã±ojaniyaÃ±ca dhammaá¹ƒ paá¹-icca naasaÃ±Ã±ojaniyo d
(1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

22. saÃ±Ã±ojanasampayuttadukaá¹ƒ

<36> nasaÃ±Ã±ojanasampayuttaá¹ƒ \Ne V 103/ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanasam
hetupaccayÄ• . nasaÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanavippa
hetupaccayÄ• . nasaÃ±Ã±ojanasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanasamp
nasaÃ±Ã±ojanavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nasaÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanavippayutto dhammo up
nasaÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanasampayutto dhammo u
nasaÃ±Ã±ojanavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanasampayutto ca nasaÃ±
uppajjanti hetupaccayÄ• . (3)

nasaÃ±Ã±ojanasampayuttaÃ±ca nasaÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nas
30/ dhammo uppajjati hetupaccayÄ• . nasaÃ±Ã±ojanasampayuttaÃ±ca nasaÃ±Ã±ojanavipp
nasaÃ±Ã±ojanavippayutto dhammo uppajjati hetupaccayÄ• \Be V 86/. nasaÃ±Ã±ojanasam
nasaÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanasampayutto ca nasaÃ
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e cha ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

23. saÃ±Ã±ojanasaÃ±Ã±ojaniyadukaá¹ƒ

<37> nasaÃ±Ã±ojanaÃ±ceva naasaÃ±Ã±ojaniyaÃ±ca dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojan
dhammo uppajjati hetupaccayÄ• . nasaÃ±Ã±ojanaÃ±ceva naasaÃ±Ã±ojaniyaÃ±ca dhamma
ceva nanoasaÃ±Ã±ojano ca dhammo uppajjati hetupaccayÄ• . nasaÃ±Ã±ojanaÃ±ceva naas
paá¹-icca nasaÃ±Ã±ojano ceva naasaÃ±Ã±ojaniyo ca naasaÃ±Ã±ojaniyo ceva nano ca saÃ
uppajjanti hetupaccayÄ• . (3)

naasaÃ±Ã±ojaniyaÃ±ceva \Ne V 104/ nano ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca naas
saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nasaÃ±Ã±ojanaÃ±ceva naasaÃ±Ã±ojaniyaÃ±ca naasaÃ±Ã±ojaniyaÃ±ceva nanosaÃ±Ã±oja
nasaÃ±Ã±ojano ceva naasaÃ±Ã±ojaniyo ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (sa

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sabbattha vitthÄ• ro \Se VI 31/.

24. saÃ±Ã±ojanasaÃ±Ã±ojanasampayuttadukaá¹ƒ

<38> nasaÃ±Ã±ojanaÃ±ceva nasaÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nasaÃ
nasaÃ±Ã±ojanavippayutto ca dhammo uppajjati hetupaccayÄ• . nasaÃ±Ã±ojanaÃ±ceva nas
dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojanavippayutto ceva nanosaÃ±Ã±ojano ca dhammo uppaj
nasaÃ±Ã±ojanaÃ±ceva nasaÃ±Ã±ojanavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nasaÃ±Ã±oja
ca nasaÃ±Ã±ojanavippayutto ceva nano ca saÃ±Ã±ojano ca dhammÄ• uppajjanti hetupacc

nasaÃ±Ã±ojanavippayuttaÃ±ceva \Be V 87/ nano ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icc
ceva nano ca saÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• . nasaÃ±Ã±ojanavippayuttaÃ±
dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojano ceva nasaÃ±Ã±ojanavippayutto ca dhammo uppajjat
nasaÃ±Ã±ojanavippayuttaÃ±ceva nano ca saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca nasaÃ±Ã
nasaÃ±Ã±ojanavippayutto ca nasaÃ±Ã±ojanavippayutto ceva nano ca saÃ±Ã±ojano ca dha
hetupaccayÄ• . (3)

nasaÃ±Ã±ojanaÃ±ceva nasaÃ±Ã±ojanavippayuttaÃ±ca nasaÃ±Ã±ojanavippayuttaÃ±ceva n
dhammaá¹ƒ paá¹-icca nasaÃ±Ã±ojano ceva nasaÃ±Ã±ojanavippayutto ca dhammo uppajjat
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

25. saÃ±Ã±ojanavippayuttasaÃ±Ã±ojaniyadukaá¹ƒ

<39> saÃ±Ã±ojanavippayuttaá¹ƒ \Ne V 105/ nasaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca sa
nasaÃ±Ã±ojaniyo dhammo uppajjati hetupaccayÄ• . saÃ±Ã±ojanavippayuttaá¹ƒ \Se VI 32/ n
dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippayutto naasaÃ±Ã±ojaniyo dhammo uppajjati hetupa
saÃ±Ã±ojanavippayuttaá¹ƒ nasaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippay
saÃ±Ã±ojanavippayutto naasaÃ±Ã±ojaniyo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

saÃ±Ã±ojanavippayuttaá¹ƒ naasaÃ±Ã±ojaniyaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojanavippa
dhammo uppajjati hetupaccayÄ• . (1)

saÃ±Ã±ojanavippayutto nasaÃ±Ã±ojaniyaÃ±ca saÃ±Ã±ojanavippayuttaá¹ƒ naasaÃ±Ã±ojani
saÃ±Ã±ojanavippayutto naasaÃ±Ã±ojaniyo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhit

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

saÃ±Ã±ojanagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

26. ganthadukaá¹ƒ

<40> noganthaá¹ƒ \Be V 88/ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati hetupaccay
paá¹-icca nanogantho dhammo uppajjati hetupaccayÄ• . noganthaá¹ƒ dhammaá¹ƒ paá¹-icca
dhammÄ• uppajjanti hetupaccayÄ• . (3)

nanoganthaá¹ƒ dhammaá¹ƒ paá¹-icca nanogantho dhammo uppajjati hetupaccayÄ• . nanog
nogantho dhammo uppajjati hetupaccayÄ• . nanoganthaá¹ƒ dhammaá¹ƒ paá¹-icca noganth
uppajjanti hetupaccayÄ• . (3)

noganthaÃ±ca \Ne V 106/ nanoganthaÃ±ca dhammaá¹ƒ paá¹-icca nogantho dhammo uppaj
noganthaÃ±ca nanoganthaÃ±ca dhammaá¹ƒ paá¹-icca nanogantho dhammo \Se VI 33/ upp
noganthaÃ±ca nanoganthaÃ±ca dhammaá¹ƒ paá¹-icca nogantho ca nanogantho ca dhamm
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha nava.)

27. ganthaniyadukaá¹ƒ

<41> naganthaniyaá¹ƒ dhammaá¹ƒ paá¹-icca naganthaniyo dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca naaganthaniyo dhammo uppajjati hetupaccayÄ• . naganthaniyaá¹ƒ d
naganthaniyo ca naaganthaniyo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naaganthaniyaá¹ƒ dhammaá¹ƒ paá¹-icca naaganthaniyo dhammo uppajjati hetupaccayÄ• .

naganthaniyaÃ±ca naaganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca naaganthaniyo dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha paÃ±ca.)

28. ganthasampayuttadukaá¹ƒ

<42> naganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naganthasampayutto dhammo uppajj
naganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naganthavippayutto dhammo uppajjati hetup
naganthasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naganthasampayutto ca naganthavippayutto
hetupaccayÄ• . (3)

naganthavippayuttaá¹ƒ \Be V 89/ dhammaá¹ƒ paá¹-icca naganthavippayutto dhammo uppa
naganthavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naganthasampayutto dhammo uppajjati hetup
naganthavippayuttaá¹ƒ \Se VI 34/ dhammaá¹ƒ paá¹-icca naganthasampayutto ca nagantha
uppajjanti hetupaccayÄ• . (3)

naganthasampayuttaÃ±ca naganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca naganthasampa
hetupaccayÄ• . naganthasampayuttaÃ±ca naganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca n
uppajjati \Ne V 107/ hetupaccayÄ• . naganthasampayuttaÃ±ca naganthavippayuttaÃ±ca dh
naganthasampayutto ca naganthavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (s

hetuyÄ• nava, Ä• rammaá¹‡e cha, adhipatiyÄ• nava ... pe ... avigate nava. (sabbattha vitth

29. ganthaganthaniyadukaá¹ƒ

<43> naganthaÃ±ceva naaganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca nagantho ceva naaganth
hetupaccayÄ• . naganthaÃ±ceva naaganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca naaganthaniyo
uppajjati hetupaccayÄ• . naganthaÃ±ceva naaganthaniyaÃ±ca dhammaá¹ƒ paá¹-icca nagan
naaganthaniyo ceva nano ca gantho ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naaganthaniyaÃ±ceva nano ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca naaganthaniyo ceva nano
hetupaccayÄ• . naaganthaniyaÃ±ceva nano ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca nagantho c
uppajjati hetupaccayÄ• . naaganthaniyaÃ±ceva nano ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca n
ca naaganthaniyo ceva nano ca gantho ca dhammÄ• \Se VI 35/ uppajjanti hetupaccayÄ• .

naganthaÃ±ceva naaganthaniyaÃ±ca naaganthaniyaÃ±ceva nano ca ganthaÃ±ca dhamma
naaganthaniyo ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

30. ganthaganthasampayuttadukaá¹ƒ

<44> naganthaÃ±ceva \Be V 90/ naganthavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nagantho
dhammo uppajjati hetupaccayÄ• . naganthaÃ±ceva naganthavippayuttaÃ±ca dhammaá¹ƒ p
ceva nano ca gantho dhammo uppajjati hetupaccayÄ• . naganthaÃ±ceva naganthavippayut
\Ne V 108/ nagantho ceva naganthavippayutto ca naganthavippayutto ceva nano ca gantho
hetupaccayÄ• . (3)

naganthavippayuttaÃ±ceva nano ca ganthaá¹ƒ dhammaá¹ƒ paá¹-icca naganthavippayutto c
uppajjati hetupaccayÄ• . naganthavippayuttaÃ±ceva nano ca ganthaá¹ƒ dhammaá¹ƒ paá¹-ic
naganthavippayutto ca dhammo uppajjati hetupaccayÄ• . naganthavippayuttaÃ±ceva nano c
paá¹-icca nagantho ceva naganthavippayutto ca naganthavippayutto ceva nano ca gantho c
hetupaccayÄ• . (3)

naganthaÃ±ceva naganthavippayuttaÃ±ca naganthavippayuttaÃ±ceva nano ca ganthaÃ±ca
nagantho ceva naganthavippayutto ca dhammo uppajjati hetupaccayÄ• . naganthaÃ±ceva n
naganthavippayuttaÃ±ceva nano ca ganthaÃ±ca dhammaá¹ƒ paá¹-icca naganthavippayutto
uppajjati hetupaccayÄ• . naganthaÃ±ceva naganthavippayuttaÃ±ca naganthavippayuttaÃ±c
dhammaá¹ƒ paá¹-icca nagantho ceva naganthavippayutto ca naganthavippayutto ceva nano
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

31. ganthavippayuttaganthaniyadukaá¹ƒ

<45> ganthavippayuttaá¹ƒ naganthaniyaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto nagan
hetupaccayÄ• . ganthavippayuttaá¹ƒ naganthaniyaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayu
uppajjati hetupaccayÄ• . ganthavippayuttaá¹ƒ naganthaniyaá¹ƒ dhammaá¹ƒ paá¹-icca ganth
ca ganthavippayutto naaganthaniyo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

ganthavippayuttaá¹ƒ naaganthaniyaá¹ƒ dhammaá¹ƒ paá¹-icca ganthavippayutto naaganthan
hetupaccayÄ• . (1)

ganthavippayuttaá¹ƒ \Be V 91/ \Ne V 109/ naganthaniyaÃ±ca ganthavippayuttaá¹ƒ naaganth
paá¹-icca ganthavippayutto naaganthaniyo dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhitt

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

ganthagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

32-49. oghÄ• didukÄ• ni

<46> nooghaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... noyogaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
(oghagocchakayogagocchakesu \Se VI 37/ Ä• masanaá¹ƒ Ä• savagocchake Ä• masanasad

<47> nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... (nÄ«varaá¹‡agocchake Ä• masana
Ä• masanasadisaá¹ƒ.)

nÄ«varaá¹‡agocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

50-54. parÄ• mÄ• sÄ• didukÄ• ni

<48> noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo uppajjati hetupa

<49> naparÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naparÄ• maá¹-á¹-ho dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.)

<50> naparÄ• mÄ• sasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naparÄ• mÄ• sasampayutto dh

<51> naparÄ• mÄ• saÃ±ceva naaparÄ• maá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca naparÄ• m
dhammo uppajjati hetupaccayÄ• . naparÄ• mÄ• saÃ±ceva naaparÄ• maá¹-á¹-haÃ±ca dham
naaparÄ• maá¹-á¹-ho ceva nano ca parÄ• mÄ• so dhammo uppajjati hetupaccayÄ• . naparÄ
naaparÄ• maá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca \Ne V 110/ naparÄ• mÄ• so \Be V 92/ cev
naaparÄ• maá¹-á¹-ho ceva nanoparÄ• mÄ• so ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naaparÄ• maá¹-á¹-haÃ±ceva nano ca parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca naparÄ• mÄ•
dhammo uppajjati hetupaccayÄ• . (1)

naparÄ• mÄ• saÃ±ceva naaparÄ• maá¹-á¹-haÃ±ca naaparÄ• maá¹-á¹-haÃ±ceva nano ca p
naparÄ• mÄ• so ceva naaparÄ• maá¹-á¹-ho ca dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒ

<52> parÄ• mÄ• savippayuttaá¹ƒ naparÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ•
dhammo uppajjati hetupaccayÄ• . parÄ• mÄ• savippayuttaá¹ƒ naparÄ• maá¹-á¹-haá¹ƒ dham
parÄ• mÄ• savippayutto naaparÄ• maá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . parÄ• mÄ•
naparÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savippayutto naparÄ• maá¹-á¹-ho
naaparÄ• maá¹-á¹-ho ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

parÄ• mÄ• savippayuttaá¹ƒ naaparÄ• maá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• savi
dhammo uppajjati hetupaccayÄ• . (1)

parÄ• mÄ• savippayuttaá¹ƒ naparÄ• maá¹-á¹-haÃ±ca parÄ• mÄ• savippayuttaá¹ƒ naaparÄ•
paá¹-icca parÄ• mÄ• savippayutto naaparÄ• maá¹-á¹-ho dhammo uppajjati hetupaccayÄ• .

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe .... avigate paÃ±ca.

parÄ• mÄ• sagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

55. sÄ• rammaá¹‡adukaá¹ƒ

<53> nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o dhammo uppajjati het
dhammaá¹ƒ paá¹-icca naanÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• . nasÄ• ramma
nasÄ• rammaá¹‡o ca naanÄ• rammaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naanÄ• rammaá¹‡aá¹ƒ \Ne V 111/ dhammaá¹ƒ \Se VI 38/ paá¹-icca naanÄ• rammaá¹‡o dh
naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o dhammo uppajjati hetupac
naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o ca naanÄ• rammaá¹‡o ca
(3)

nasÄ• rammaá¹‡aÃ±ca naanÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o
nasÄ• rammaá¹‡aÃ±ca naanÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca naanÄ• rammaá¹‡c
nasÄ• rammaá¹‡aÃ±ca naanÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

56. cittadukaá¹ƒ

<54> nacittaá¹ƒ dhammaá¹ƒ paá¹-icca nacitto dhammo uppajjati hetupaccayÄ• . nacittaá¹ƒ
nanocitto dhammo uppajjati hetupaccayÄ• . nacittaá¹ƒ dhammaá¹ƒ paá¹-icca nacitto ca nan
uppajjanti hetupaccayÄ• . (3)

nanocittaá¹ƒ dhammaá¹ƒ paá¹-icca nacitto dhammo uppajjati hetupaccayÄ• . (1)

nacittaÃ±ca nanocittaÃ±ca dhammaá¹ƒ paá¹-icca nacitto dhammo uppajjati hetupaccayÄ• .

hetuyÄ• paÃ±ca ... pe ... (sabbattha paÃ±ca).

57. cetasikadukaá¹ƒ

<55> nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nacetasiko dhammo uppajjati hetupaccayÄ• . na
paá¹-icca naacetasiko dhammo uppajjati hetupaccayÄ• . nacetasikaá¹ƒ dhammaá¹ƒ paá¹-ic
naacetasiko ca dhammÄ• \Se VI 39/ uppajjanti hetupaccayÄ• . (3)

naacetasikaá¹ƒ \Ne V 112/ dhammaá¹ƒ paá¹-icca naacetasiko dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca nacetasiko dhammo uppajjati hetupaccayÄ• . naacetasikaá¹ƒ dhamm
naacetasiko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nacetasikaÃ±ca naacetasikaÃ±ca dhammaá¹ƒ paá¹-icca nacetasiko dhammo uppajjati hetu
naacetasikaÃ±ca dhammaá¹ƒ paá¹-icca naacetasiko dhammo \Be V 94/ uppajjati hetupacca
naacetasikaÃ±ca dhammaá¹ƒ paá¹-icca nacetasiko ca naacetasiko ca dhammÄ• uppajjanti

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

58. cittasampayuttadukaá¹ƒ

<56> nacittasampayuttaá¹ƒ \Se VI 40/ dhammaá¹ƒ paá¹-icca nacittasampayutto dhammo u
cittaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. nacittasampayuttaá¹ƒ dhammaá¹ƒ pa
nacittavippayutto dhammo uppajjati hetupaccayÄ• --- cittaá¹ƒ paá¹-icca cittasampayuttakÄ•

(paccanÄ«yadukamattÄ• ni na vattabbaá¹ƒ dhammaá¹ƒ pÅ«retuá¹ƒ nava nava paÃ±hÄ• ni

59. cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ

<57> nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nacittasaá¹ƒsaá¹-á¹-ho dhammo upp
hetuyÄ• nava.

60. cittasamuá¹-á¹-hÄ• nadukaá¹ƒ

<58> nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nacittasamuá¹-á¹-hÄ• no dhammo

hetuyÄ• nava.

61. cittasahabhÅ«dukaá¹ƒ

<59> nacittasahabhuá¹ƒ \Ne V 113/ dhammaá¹ƒ paá¹-icca nacittasahabhÅ« dhammo uppa

hetuyÄ• nava.

62. cittÄ• nuparivattidukaá¹ƒ

<60> nacittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nacittÄ• nuparivatti dhammo uppajjati h
hetuyÄ• nava.

63. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nadukaá¹ƒ

<61> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nacittasaá¹ƒsaá¹-
dhammo uppajjati hetupaccayÄ• .... hetuyÄ• nava.

64. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«dukaá¹ƒ

<62> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ \Be V 95/ dhammaá¹ƒ paá¹-icca
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• .... he

65. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattidukaá¹ƒ

<63> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti dhammo uppajjati hetupaccayÄ• ....

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

66. ajjhattikadukaá¹ƒ

<64> naajjhattikaá¹ƒ \Se VI 41/ dhammaá¹ƒ paá¹-icca naajjhattiko dhammo uppajjati hetup

nabÄ• hiraá¹ƒ \Ne V 114/ dhammaá¹ƒ paá¹-icca nabÄ• hiro dhammo uppajjati hetupaccayÄ
cittaá¹ƒ paá¹-icca ajjhattikaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

67. upÄ• dÄ• dukaá¹ƒ

<65> naupÄ• dÄ• dhammaá¹ƒ paá¹-icca naupÄ• dÄ• dhammo uppajjati hetupaccayÄ• . na
nanoupÄ• dÄ• dhammo uppajjati hetupaccayÄ• . naupÄ• dÄ• dhammaá¹ƒ paá¹-icca naupÄ
uppajjanti hetupaccayÄ• . (3)

nanoupÄ• dÄ• dhammaá¹ƒ paá¹-icca naupÄ• dÄ• dhammo uppajjati hetupaccayÄ• . (1)

naupÄ• dÄ• ca nanoupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca naupÄ• dÄ• dhammo uppajjati h
)

hetuyÄ• paÃ±ca.

68. upÄ• dinnadukaá¹ƒ

<66> naupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno dhammo uppajjati hetupaccayÄ

naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinno dhammo uppajjati hetupaccayÄ•
paá¹-icca naupÄ• dinno dhammo uppajjati hetupaccayÄ• . naanupÄ• dinnaá¹ƒ \Be V 96/ dh
naupÄ• dinno ca naanupÄ• dinno ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naupÄ• dinnaÃ±ca naanupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca naupÄ• dinno dhammo upp
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se VI 42/ paÃ±ca. (sabbattha vitthÄ• ro.)

mahantaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

69-74. upÄ• dÄ• nagocchakaá¹ƒ

<67> naupÄ• dÄ• naá¹ƒ \Ne V 115/ dhammaá¹ƒ paá¹-icca naupÄ• dÄ• no dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

75. kilesadukaá¹ƒ

<68> nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati hetupaccayÄ• . nokiles
nanokileso dhammo uppajjati hetupaccayÄ• . nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso ca
uppajjanti hetupaccayÄ• . (3)

nanokilesaá¹ƒ dhammaá¹ƒ paá¹-icca nanokileso dhammo uppajjati hetupaccayÄ• ... tÄ«á¹

nokilesaÃ±ca nanokilesaÃ±ca dhammaá¹ƒ paá¹-icca nokileso dhammo uppajjati hetupacca
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sabbattha nava.)

76. saá¹ƒkilesikadukaá¹ƒ

<69> nasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkilesiko dhammo uppajjati hetupac
dhammaá¹ƒ paá¹-icca naasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . nasaá¹ƒkilesikaá
nasaá¹ƒkilesiko ca naasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkilesiko dhammo uppajjati hetupaccay

nasaá¹ƒkilesikaÃ±ca \Be V 97/ naasaá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca naasaá¹ƒkilesi
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

77. saá¹ƒkiliá¹-á¹-hadukaá¹ƒ

<70> nasaá¹ƒkiliá¹-á¹-haá¹ƒ \Ne V 116/ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-ho dhammo
(1)

naasaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetup
naasaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-ho dhammo uppajjati hetupa
naasaá¹ƒkiliá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-ho ca naasaá¹ƒkiliá¹-á¹-ho ca
hetupaccayÄ• . (3)

nasaá¹ƒkiliá¹-á¹-haÃ±ca naasaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-h
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

78. kilesasampayuttadukaá¹ƒ

<71> nakilesasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakilesasampayutto dhammo uppajjati

nakilesavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakilesavippayutto dhammo uppajjati hetupac

nakilesasampayuttaÃ±ca nakilesavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakilesasampayut
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

79. kilesasaá¹ƒkilesikadukaá¹ƒ

<72> nakilesaÃ±ceva naasaá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-icca nakileso ceva \Se VI 44
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

naasaá¹ƒkilesikaÃ±ceva \Ne V 117/ nano ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiles
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakilesaÃ±ceva \Be V 98/ naasaá¹ƒkilesikaÃ±ca naasaá¹ƒkilesikaÃ±ceva nano ca kilesaÃ±
nakileso ceva naasaá¹ƒkilesiko ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhitta

hetuyÄ• nava.

80. kilesasaá¹ƒkiliá¹-á¹-hadukaá¹ƒ

<73> nakilesaÃ±ceva naasaá¹ƒkiliá¹-á¹-haÃ±ca dhammaá¹ƒ paá¹-icca nakileso ceva naasa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

naasaá¹ƒkiliá¹-á¹-haÃ±ceva nano ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-ho c
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakilesaÃ±ceva naasaá¹ƒkiliá¹-á¹-haÃ±ca naasaá¹ƒkiliá¹-á¹-haÃ±ceva nano ca kilesaÃ±ca c
nakileso ceva naasaá¹ƒkiliá¹-á¹-ho ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkh

hetuyÄ• nava.

81. kilesakilesasampayuttadukaá¹ƒ

<74> nakilesaÃ±ceva nakilesavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakileso ceva nakilesa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakilesavippayuttaÃ±ceva nano ca kilesaá¹ƒ dhammaá¹ƒ paá¹-icca nakilesavippayutto ceva
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakilesaÃ±ceva nakilesavippayuttaÃ±ca nakilesavippayuttaÃ±ceva nano ca kilesaÃ±ca dha
45/ \Ne V 118/ nakileso ceva nakilesavippayutto ca dhammo uppajjati hetupaccayÄ• ... tÄ«
)

hetuyÄ• nava.

82. kilesavippayuttasaá¹ƒkilesikadukaá¹ƒ

<75> kilesavippayuttaá¹ƒ nasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto nasaá
uppajjati hetupaccayÄ• . kilesavippayuttaá¹ƒ nasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kiles
naasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . kilesavippayuttaá¹ƒ nasaá¹ƒkilesikaá¹ƒ
kilesavippayutto \Be V 99/ nasaá¹ƒkilesiko ca kilesavippayutto naasaá¹ƒkilesiko ca dhammÄ
hetupaccayÄ• . (3)

kilesavippayuttaá¹ƒ naasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca kilesavippayutto naasaá¹ƒki
uppajjati hetupaccayÄ• . (1)

kilesavippayuttaá¹ƒ nasaá¹ƒkilesikaÃ±ca kilesavippayuttaá¹ƒ naasaá¹ƒkilesikaÃ±ca dhamm
kilesavippayutto naasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca. (sabbattha vitthÄ• ro.)

83. dassanenapahÄ• tabbadukaá¹ƒ

<76> nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo dhar

nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nanadassanena pahÄ• tabbo dham
tÄ«á¹‡i.

nadassanena pahÄ• tabbaÃ±ca nanadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paá¹-icca \S
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve.

84. bhÄ• vanÄ• yapahÄ• tabbadukaá¹ƒ

<77> nabhÄ• vanÄ• ya \Ne V 119/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya
hetupaccayÄ• . (1)

nanabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nanabhÄ• vanÄ• ya pahÄ• tabb
... tÄ«á¹‡i.

nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nanabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dhammaá¹ƒ pa
dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

85. dassanenapahÄ• tabbahetukadukaá¹ƒ

<78> nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabb
hetupaccayÄ• ... tÄ«á¹‡i.

nanadassanena \Be V 100/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanadassanena p
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nadassanena pahÄ• tabbahetukaÃ±ca nanadassanena pahÄ• tabbahetukaÃ±ca dhammaá
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

86. bhÄ• vanÄ• yapahÄ• tabbahetukadukaá¹ƒ

<79> nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pah
hetupaccayÄ• ... tÄ«á¹‡i.

nanabhÄ• vanÄ• ya \Se VI 47/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanabhÄ• van
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nabhÄ• vanÄ• ya \Ne V 120/ pahÄ• tabbahetukaÃ±ca nanabhÄ• vanÄ• ya pahÄ• tabbahet
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkh

hetuyÄ• nava.

87. savitakkadukaá¹ƒ

<80> nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakko dhammo uppajjati hetupaccayÄ•

naavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca naavitakko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹

nasavitakkaÃ±ca naavitakkaÃ±ca dhammaá¹ƒ paá¹-icca nasavitakko dhammo uppajjati hetu
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

88. savicÄ• radukaá¹ƒ

<81> nasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasavicÄ• ro dhammo uppajjati hetupaccayÄ•

naavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavicÄ• ro dhammo uppajjati hetupaccayÄ• ... tÄ«á

nasavicÄ• raÃ±ca \Be V 101/ naavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca nasavicÄ• ro dhammo
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

89. sappÄ«tikadukaá¹ƒ

<82> nasappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca nasappÄ«tiko dhammo uppajjati hetupaccayÄ

naappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca naappÄ«tiko dhammo uppajjati \Se VI 48/ hetupacca

nasappÄ«tikaÃ±ca naappÄ«tikaÃ±ca dhammaá¹ƒ paá¹-icca nasappÄ«tiko dhammo uppajja
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

90. pÄ«tisahagatadukaá¹ƒ

<83> napÄ«tisahagataá¹ƒ \Ne V 121/ dhammaá¹ƒ paá¹-icca napÄ«tisahagato dhammo upp
tÄ«á¹‡i.

nanapÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nanapÄ«tisahagato dhammo uppajjati hetupa

napÄ«tisahagataÃ±ca nanapÄ«tisahagataÃ±ca dhammaá¹ƒ paá¹-icca napÄ«tisahagato dha
... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

91. sukhasahagatadukaá¹ƒ

<84> nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato dhammo uppajjati hetu

nanasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nanasukhasahagato dhammo uppajjati hetu

nasukhasahagataÃ±ca nanasukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca nasukhasahagato
... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

92. upekkhÄ• sahagatadukaá¹ƒ

<85> naupekkhÄ• sahagataá¹ƒ \Be V 102/ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato dh
... tÄ«á¹‡i.

nanaupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nanaupekkhÄ• sahagato \Se VI 49/ dha
tÄ«á¹‡i.

naupekkhÄ• sahagataÃ±ca nanaupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icca naupekkh
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

93. kÄ• mÄ• vacaradukaá¹ƒ

<86> nakÄ• mÄ• vacaraá¹ƒ \Ne V 122/ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo
tÄ«á¹‡i.

nanakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nanakÄ• mÄ• vacaro dhammo uppajjati het

nakÄ• mÄ• vacaraÃ±ca nanakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vaca
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

94. rÅ«pÄ• vacaradukaá¹ƒ

<87> narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati hetup

nanarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nanarÅ«pÄ• vacaro dhammo uppajjati hetup

narÅ«pÄ• vacaraÃ±ca nanarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dh
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

95. arÅ«pÄ• vacaradukaá¹ƒ

<88> naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati \S

nanaarÅ«pÄ• vacaraá¹ƒ \Be V 103/ dhammaá¹ƒ paá¹-icca nanaarÅ«pÄ• vacaro dhammo u
tÄ«á¹‡i.

naarÅ«pÄ• vacaraÃ±ca nanaarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacar
ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

96. pariyÄ• pannadukaá¹ƒ

<89> napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca napariyÄ• panno dhammo uppajjati hetup

naapariyÄ• pannaá¹ƒ \Ne V 123/ dhammaá¹ƒ paá¹-icca naapariyÄ• panno dhammo uppajja

napariyÄ• pannaÃ±ca naapariyÄ• pannaÃ±ca dhammaá¹ƒ paá¹-icca naapariyÄ• panno dha
ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

97. niyyÄ• nikadukaá¹ƒ

<90> naniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca naniyyÄ• niko dhammo uppajjati hetupaccay

naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca naaniyyÄ• niko dhammo uppajjati hetupaccayÄ•

naniyyÄ• nikaÃ±ca naaniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca naniyyÄ• niko dhammo upp
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

98. niyatadukaá¹ƒ

<91> naniyataá¹ƒ \Se VI 51/ dhammaá¹ƒ paá¹-icca naniyato dhammo uppajjati hetupaccay

naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca naaniyato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

naniyataÃ±ca \Be V 104/ naaniyataÃ±ca dhammaá¹ƒ paá¹-icca naniyato dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

99. sauttaradukaá¹ƒ

<92> nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasauttaro dhammo uppajjati hetupaccayÄ• ... t

naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naanuttaro dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

nasauttaraÃ±ca naanuttaraÃ±ca dhammaá¹ƒ paá¹-icca naanuttaro dhammo uppajjati hetup
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Ne V 124/ paÃ±ca.

100. saraá¹‡adukaá¹ƒ

<93> nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o dhammo uppajjati hetupaccayÄ• . e

naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡

nasaraá¹‡aÃ±ca naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasaraá¹‡o dhammo uppajjati hetu
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca.

piá¹-á¹-hidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye dukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye dukatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. hetuduka-kusalattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> nahetuá¹ƒ \Se VI 52/ \Be V 105/ \Ne V 125/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
uppajjati hetupaccayÄ• --- nahetuá¹ƒ akusalaá¹ƒ abyÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-ic
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ. nahetuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanahe
uppajjati hetupaccayÄ• --- nahetÅ« akusale abyÄ• kate khandhe paá¹-icca hetÅ«. nahetuá¹
paá¹-icca nahetu nakusalo ca nanahetu nakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (

nanahetuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nakusalo dhammo uppajjati hetu
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nakusalo dhammo uppajjati hetupaccayÄ• . nana
dhammaá¹ƒ paá¹-icca nahetu nakusalo ca nanahetu nakusalo ca dhammÄ• uppajjanti hetu

nahetuá¹ƒ \Ne V 126/ nakusalaÃ±ca nanahetuá¹ƒ nakusalaÃ±ca dhammaá¹ƒ paá¹-icca nah
uppajjati hetupaccayÄ• . nahetuá¹ƒ nakusalaÃ±ca nanahetuá¹ƒ nakusalaÃ±ca dhammaá¹ƒ
dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ nakusalaÃ±ca nanahetuá¹ƒ nakusalaÃ±ca dha
nakusalo ca nanahetu nakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ

<2> hetuyÄ• \Se VI 53/ \Be V 106/ nava ... pe ... avigate nava.

nahetuyÄ• dve.

(sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi sabbattha vitthÄ• ro.)

hetu-Ä• rammaá¹‡apaccayÄ•

<3> nanahetu nakusalo dhammo nanahetussa nakusalassa dhammassa hetupaccayena pa
dhammo nahetussa nakusalassa dhammassa hetupaccayena paccayo. nanahetu nakusalo
ca nanahetussa nakusalassa ca dhammassa hetupaccayena paccayo. (3)

nahetu nakusalo dhammo nahetussa nakusalassa dhammassa Ä• rammaá¹‡apaccayena p

<4> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... avigate nava. (paÃ±hÄ• vÄ• raá¹ƒ evaá

<5> nahetuá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naakusalo dhammo uppajjati he
kusalaá¹ƒ abyÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• r
dve khandhe ... pe ... nahetuá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naakusalo d
hetupaccayÄ• --- nahetÅ« kusale abyÄ• kate khandhe paá¹-icca hetÅ«. nahetuá¹ƒ naakusa
nahetu naakusalo ca nanahetu naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nanahetuá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naakusalo dhammo uppajjati h
\Ne V 127/ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu \Se VI 54/ naakusalo dhammo uppa
nanahetuá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naakusalo ca nanahetu naakusalo
hetupaccayÄ• . (3)

nahetuá¹ƒ naakusalaÃ±ca nanahetuá¹ƒ naakusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu naak
hetupaccayÄ• . nahetuá¹ƒ naakusalaÃ±ca nanahetuá¹ƒ naakusalaÃ±ca dhammaá¹ƒ paá¹-ic
uppajjati hetupaccayÄ• \Be V 107/. nahetuá¹ƒ naakusalaÃ±ca nanahetuá¹ƒ naakusalaÃ±ca
nahetu naakusalo ca nanahetu naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹

hetuyÄ• nava ... pe ... avigate nava. (sabbattha nava.)

<6> nahetuá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naabyÄ• kato dhammo uppa
kusalÄ• kusalaá¹ƒ nahetuá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• , tayo khandhe p
nahetuá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naabyÄ• kato dhammo uppajja
naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naabyÄ• kato ca nanahetu naabyÄ• kato ca

hetupaccayÄ• . (3)

nanahetuá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naabyÄ• kato dhammo upp
tÄ«á¹‡i.

nahetuá¹ƒ naabyÄ• kataÃ±ca nanahetuá¹ƒ naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nahet
hetupaccayÄ• . nahetuá¹ƒ naabyÄ• kataÃ±ca \Se VI 55/ nanahetuá¹ƒ naabyÄ• kataÃ±ca dh
naabyÄ• kato dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naabyÄ• kataÃ±ca nanahetuá¹ƒ
paá¹-icca nahetu naabyÄ• kato ca nanahetu naabyÄ• kato ca dhammÄ• uppajjanti hetupac
)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha nava.)

1-2 hetuduka-vedanÄ• ttikaá¹ƒ

<7> nahetuá¹ƒ \Ne V 128/ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca
sampayutto dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ nasukhÄ• ya vedanÄ• ya sampay
nanahetu nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (saá¹ƒkh

hetuyÄ• nava. (sabbattha nava.)

<8> nahetuá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu na
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sabbattha nava.)

<9> nahetuá¹ƒ \Be V 108/ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (saá¹ƒk

hetuyÄ• nava. (sabbattha nava.)

1-3-9. hetuduka-vipÄ• kÄ• dittikÄ• ni

<10> nahetuá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ navipÄ• kadhammadhammaá¹ƒ \Se VI 56/ paá¹-icca ... pe ....

nahetuá¹ƒ nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca ... pe ....

<11> nahetuá¹ƒ naupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<12> nahetuá¹ƒ nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ \Ne V 129/ naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<13> nahetuá¹ƒ nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<14> nahetuá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<15> nahetuá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... p

<16> nahetuá¹ƒ \Se VI 57/ \Be V 109/ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ pa

nahetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-ic

1-10-21. hetuduka-Ä• cayagÄ• mÄ• dittikÄ• ni

<17> nahetuá¹ƒ naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naapacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nanevaÄ• cayagÄ• miá¹ƒ nÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<18> nahetuá¹ƒ \Ne V 130/ nasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<19> nahetuá¹ƒ naparittaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ namahaggataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naappamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<20> nahetuá¹ƒ naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ namahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<21> nahetuá¹ƒ nahÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca \Se VI 58/ ... pe ....

nahetuá¹ƒ napaá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<22> nahetuá¹ƒ namicchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nasammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<23> nahetuá¹ƒ \Be V 110/ namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ namaggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<24> nahetuá¹ƒ \Ne V 131/ naanuppannaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nauppÄ• diá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<25> nahetuá¹ƒ naatÄ«taá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naanÄ• gataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<26> nahetuá¹ƒ naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<27> nahetuá¹ƒ naajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nabahiddhÄ• dhammaá¹ƒ paá¹-icca ... pe ....

<28> nahetuá¹ƒ \Se VI 59/ naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

1-22. hetuduka-sanidassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<29> nahetuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasanidassa uppajjati hetupaccayÄ• . nahetuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca n nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ nasanidassanasa

paá¹-icca nahetu nasanidassanasappaá¹-igho ca nanahetu nasanidassanasappaá¹-igho ca
hetupaccayÄ• . (3)

nanahetuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nasanidassa
uppajjati \Ne V 132/ hetupaccayÄ• . nanahetuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá
nahetu nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nanahetuá¹ƒ nasanid
dhammaá¹ƒ paá¹-icca nahetu nasanidassanasappaá¹-igho ca nanahetu nasanidassanasapp
uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ nasanidassanasappaá¹-ighaÃ±ca nanahetuá¹ƒ nasanidassanasappaá¹-ighaÃ±ca
nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ nasanidassanasa
nasanidassanasappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca nanahetu nasanidassanasappaá¹-i
uppajjati hetupaccayÄ• . nahetuá¹ƒ nasanidassanasappaá¹-ighaÃ±ca nanahetuá¹ƒ nasanida
dhammaá¹ƒ paá¹-icca nahetu nasanidassanasappaá¹-igho ca nanahetu nasanidassanasapp
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha nava.)

<30> nahetuá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanidassana
uppajjati hetupaccayÄ• . nahetuá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca na
naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naanidassanasapp
paá¹-icca nahetu naanidassanasappaá¹-igho ca nanahetu naanidassanasappaá¹-igho ca dh
hetupaccayÄ• . (3)

nanahetuá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naanidassana
uppajjati hetupaccayÄ• . nanahetuá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nanahetuá¹ƒ naanidassanasa
paá¹-icca nahetu naanidassanasappaá¹-igho ca nanahetu naanidassanasappaá¹-igho ca dh
hetupaccayÄ• . (3)

nahetuá¹ƒ naanidassanasappaá¹-ighaÃ±ca nanahetuá¹ƒ naanidassanasappaá¹-ighaÃ±ca c
naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naanidassanasapp
naanidassanasappaá¹-ighaÃ±ca \Se VI 61/ \Ne V 133/ dhammaá¹ƒ paá¹-icca nanahetu naa
dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naanidassanasappaá¹-ighaÃ±ca nanahetuá¹ƒ
dhammaá¹ƒ paá¹-icca nahetu naanidassanasappaá¹-igho ca nanahetu naanidassanasappa
hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sahajÄ• tavÄ• repi ... pe ... sampayuttavÄ• repi sabba

hetu-Ä• rammaá¹‡apaccayÄ•

<31> nanahetu \Be V 112/ naanidassanasappaá¹-igho dhammo nanahetussa naanidassana
hetupaccayena paccayo. nanahetu naanidassanasappaá¹-igho dhammo nahetussa naanida
dhammassa hetupaccayena paccayo. nanahetu naanidassanasappaá¹-igho dhammo nahet
naanidassanasappaá¹-ighassa ca nanahetussa naanidassanasappaá¹-ighassa ca dhammas

nahetu naanidassanasappaá¹-igho dhammo nahetussa naanidassanasappaá¹-ighassa dhar
paccayo. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... upanissaye nava, purejÄ• te pacchÄ• jÄ• te t
kamme tÄ«á¹‡i, vipÄ• ke nava, Ä• hÄ• re tÄ«á¹‡i, indriye nava, jhÄ• ne tÄ«á¹‡i, magge sam
paÃ±ca ... pe ... avigate nava. (paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<32> nahetuá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanidassana
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ. (sabbattha vitthÄ• ro.)

2-3-1. sahetukadukÄ• di-kusalattikaá¹ƒ

<33> nasahetukaá¹ƒ \Se VI 62/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nakusalo dh
hetupaccayÄ• \Ne V 134/ --- vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ, ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tA
... pe ... nasahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko nakusalo dhammo up
vicikicchÄ• sahagataá¹ƒ uddhaccasahagataá¹ƒ mohaá¹ƒ paá¹-icca sampayuttakÄ• khandhA
vatthuá¹ƒ paá¹-icca sahetukÄ• khandhÄ• . nasahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-ic
naahetuko nakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko nakusalo dhammo uppajjati he

nasahetukaá¹ƒ \Be V 113/ nakusalaÃ±ca naahetukaá¹ƒ nakusalaÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

<34> nasahetukaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko naakusalo dhammo
tÄ«á¹‡i.

naahetukaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko naakusalo dhammo uppajjati

nasahetukaá¹ƒ naakusalaÃ±ca naahetukaá¹ƒ naakusalaÃ±ca dhammaá¹ƒ paá¹-icca nasahe
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

<35> nasahetukaá¹ƒ \Se VI 63/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko naabyÄ
hetupaccayÄ• . (1)

naahetukaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko naabyÄ• kato dhammo u

nasahetukaá¹ƒ \Ne V 135/ naabyÄ• kataÃ±ca naahetukaá¹ƒ naabyÄ• kataÃ±ca dhammaá¹
naabyÄ• kato dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i.

(hetusampayuttadukaá¹ƒ sahetukadukasadisaá¹ƒ.)

4-5-1. hetusahetukadukÄ• di-kusalattikaá¹ƒ

<36> nahetuÃ±ceva naahetukaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva naah
uppajjati hetupaccayÄ• . nahetuÃ±ceva naahetukaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nakusalo dhammo uppajjati hetupaccayÄ• . nahetuÃ±ceva naahetukaÃ±ca nakusalaá¹ƒ dha
naahetuko ca nakusalo ca naahetuko ceva nana ca hetu nakusalo ca dhammÄ• uppajjanti

naahetukaÃ±ceva \Be V 114/ nana ca hetuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naahetu
nakusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nahetuÃ±ceva naahetukaÃ±ca nakusalaÃ±ca naahetukaÃ±ceva nana ca hetuá¹ƒ nakusala
nahetu ceva naahetuko ca nakusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhit

hetuyÄ• \Se VI 64/ nava.

<37> nahetuÃ±ceva naahetukaÃ±ca naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva naa

uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

<38> nahetuÃ±ceva naahetukaÃ±ca naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva n
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

(hetuhetusampayuttadukaá¹ƒ \Ne V 136/ hetusahetukadukasadisaá¹ƒ.)

6-1. nahetusahetukaduka-kusalattikaá¹ƒ

<39> nahetuá¹ƒ nasahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko nak
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

<40> nahetuá¹ƒ nasahetukaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko na
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

<41> nahetuá¹ƒ naahetukaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naahetuko n
hetupaccayÄ• . (ekapaÃ±hameva. etena upÄ• yena kusalÄ• kusaladukaá¹ƒ kusalattikameva

7-13-1. cÅ«á¸·antaradukÄ• ni-kusalattikaá¹ƒ

<42> naapaccayaá¹ƒ \Be V 115/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... (sabbattha ek
naasaá¹…khataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<43> nasanidassanaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<44> nasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naappaá¹-ighaá¹ƒ nak
paá¹-icca ....

<45> narÅ«piá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naarÅ«piá¹ƒ nakusalaá¹ƒ dha
65/ ....

<46> nalokiyaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nalokuttaraá¹ƒ nakusalaá¹ƒ d
....

<47> nakenaci \Ne V 137/ viÃ±Ã±eyyaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nana
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

14-19-1. Ä• savagocchaka-kusalattikaá¹ƒ

<48> naÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanoÄ• savaá¹ƒ nakusalaá
....

<49> nasÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• savaá¹ƒ kusalaá¹

<50> naÄ• savasampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naÄ• savavippa
dhammaá¹ƒ paá¹-icca ....

<51> naÄ• savaÃ±ceva naanÄ• savaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naa
Ä• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<52> naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<53> Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• s
naanÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

20-54-1. chagocchakÄ• ni-kusalattikaá¹ƒ

<54> nosaÃ±Ã±ojanaá¹ƒ \Be V 116/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanosaÃ±
dhammaá¹ƒ paá¹-icca ....

<55> noganthaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nooghaá¹ƒ ... pe ... noyogaá
nonÄ«varaá¹‡aá¹ƒ.

noparÄ• mÄ• saá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

55-1. mahantaraduka-kusalattikaá¹ƒ

<56> nasÄ• rammaá¹‡aá¹ƒ \Ne V 138/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• dhammaá¹ƒ paá¹-icca ....

<57> nacittaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanocittaá¹ƒ nakusalaá¹ƒ dham

<58> nacetasikaá¹ƒ nakusalaá¹ƒ \Se VI 66/ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹ƒ.)

<59> nacittasampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹ƒ.)

<60> nacittasaá¹ƒsaá¹-á¹-haá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<61> nocittasamuá¹-á¹-hÄ• naá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<62> nocittasahabhuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<63> nocittÄ• nuparivattiá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca

<64> naajjhattikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabÄ• hiraá¹ƒ nakusalaá¹ƒ ....

<65> naupÄ• dÄ• nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<66> naupÄ• dinnaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

69-74-1. upÄ• dÄ• nagocchaka-kusalattikaá¹ƒ

<67> noupÄ• dÄ• naá¹ƒ \Be V 117/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

75-82-1. kilesagocchaka-kusalattikaá¹ƒ

<68> nokilesaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanokilesaá¹ƒ nakusalaá¹ƒ dh ....

<69> nasaá¹ƒkilesikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naasaá¹ƒkilesikaá¹ƒ n

paá¹-icca ....

<70> nasaá¹ƒkiliá¹-á¹-haá¹ƒ \Ne V 139/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naasaá
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<71> nakilesasampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakilesavippayutta
dhammaá¹ƒ paá¹-icca ....

<72> nakilesaÃ±ceva naasaá¹ƒkilesikaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... na
nano ca kilesaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<73> nakilesaÃ±ceva naasaá¹ƒkiliá¹-á¹-haÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
naasaá¹ƒkiliá¹-á¹-haÃ±ceva \Se VI 67/ nano ca kilesaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nakilesaÃ±ceva nakilesavippayuttaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakiles
ca kilesaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... (sabbattha nava, vipÄ• kaá¹ƒ natthi

kilesavippayuttaá¹ƒ nasaá¹ƒkilesikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... kilesavip
naasaá¹ƒkilesikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

83-1. piá¹-á¹-hiduka-kusalattikaá¹ƒ

<74> nadassanena pahÄ• tabbaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanadassa
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<75> nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanabh
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<76> nadassanena \Be V 118/ pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ..
pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ• ya pahÄ•
dhammaá¹ƒ paá¹-icca ... pe ... nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dha

<77> nasavitakkaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naavitakkaá¹ƒ nakusalaá¹
... pe ... nasavicÄ• raá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naavicÄ• raá¹ƒ nakusa
paá¹-icca ... pe ... nasappÄ«tikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naappÄ«tika
dhammaá¹ƒ paá¹-icca \Ne V 140/ ... pe ... napÄ«tisahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá
nanapÄ«tisahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasukhasahagataá¹ƒ nak
paá¹-icca ... pe ... nanasukhasahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naupe
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanaupekkhÄ• sahagataá¹ƒ nakusalaá¹ƒ dhamm

....

<78> nakÄ• mÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanakÄ• mÄ• vaca
paá¹-icca ... pe ... narÅ«pÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanarÅ«
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<79> naarÅ«pÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanaarÅ«pÄ• vaca
paá¹-icca ....

<80> napariyÄ• pannaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naapariyÄ• pannaá¹
paá¹-icca ....

<81> naniyyÄ• nikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naaniyyÄ• nikaá¹ƒ naku
paá¹-icca .... (saá¹ƒkhittaá¹ƒ. sabbattha ekaá¹ƒ.)

naniyataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naaniyataá¹ƒ nakusalaá¹ƒ dhamma
(saá¹ƒkhittaá¹ƒ.)

<82> nasauttaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanuttaraá¹ƒ nakusalaá¹ƒ
.... (saá¹ƒkhittaá¹ƒ.)

<83> nasaraá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nakusalo dhammo upp

naaraá¹‡aá¹ƒ \Be V 119/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nakusalo dhammo u
naaraá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nakusalo dhammo uppajjati h
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nakusalo ca naaraá¹‡o nakusalo ca dhamm
(3)

nasaraá¹‡aá¹ƒ nakusalaÃ±ca naaraá¹‡aá¹ƒ nakusalaÃ±ca dhammaá¹ƒ paá¹-icca nasaraá¹‡
hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

<84> nasaraá¹‡aá¹ƒ \Ne V 141/ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naakusal
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• \Se VI 69/ ekaá¹ƒ. (sabbattha ekaá¹ƒ.)

<85> nasaraá¹‡aá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naabyÄ• kato dha
(1)

naaraá¹‡aá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o naabyÄ• kato dhammo up

(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• dve, Ä• rammaá¹‡e dve ... pe ... avigate dve.

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• ro.)

100-2. saraá¹‡aduka-vedanÄ• dittikÄ• ni

paccayacatukkaá¹ƒ

hetupaccayo

<86> nasaraá¹‡aá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ na
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<87> nasaraá¹‡aá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ navipÄ• kadhammadhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca ....

<88> nasaraá¹‡aá¹ƒ \Be V 120/ naupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

100-22. saraá¹‡aduka-sanidassanattikaá¹ƒ

<89> nasaraá¹‡aá¹ƒ \Ne V 142/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nas
nasanidassanasappaá¹-igho \Se VI 70/ dhammo uppajjati hetupaccayÄ• . (1)

naaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nasanidass
uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-ic
nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ nasanidassan
paá¹-icca nasaraá¹‡o nasanidassanasappaá¹-igho ca naaraá¹‡o nasanidassanasappaá¹-igh
hetupaccayÄ• . (3)

nasaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naaraá¹‡aá¹ƒ nasanidassanasappaá¹-igha
nasaraá¹‡o nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá

hetuyÄ• paÃ±ca.

<90> nasaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naa
dhammo uppajjati hetupaccayÄ• . (1)

naaraá¹‡aá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o naanidassan
uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ naanidassanas
paá¹-icca nasaraá¹‡o naanidassanasappaá¹-igho \Se VI 71/ ca naaraá¹‡o naanidassanasap
uppajjanti hetupaccayÄ• . (3)

nasaraá¹‡aá¹ƒ \Be V 121/ naanidassanasappaá¹-ighaÃ±ca naaraá¹‡aá¹ƒ naanidassanasap
paá¹-icca nasaraá¹‡o naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . (1) (saá

hetuyÄ• paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca.

(sahajÄ• tavÄ• repi ... pe ... paÃ±hÄ• vÄ• repi sabbattha vitthÄ• retabbaá¹ƒ.)

<91> nasaraá¹‡aá¹ƒ \Ne V 143/ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasara
naanidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ. (sabbattha vitthÄ• ro.)

dhammapaccanÄ«ye dukatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye tikadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<1> nakusalaá¹ƒ \Be V 123/ \Ne V 144/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu

hetupaccayÄ• . nakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu dhammo u
nakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nahetu dhammo uppajjati hetup
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naabyÄ• kato nahetu ca dhammÄ• up
nakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo \Se VI 72/ nahetu ca naakusalo nah
hetupaccayÄ• . paÃ±ca.

<2> naakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu dhammo uppajjati he
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu dhammo uppajjati hetupaccayÄ• . naaku
paá¹-icca naabyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ nahetuá¹ƒ
naakusalo nahetu ca naabyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . naakusa
paá¹-icca nakusalo nahetu ca naakusalo nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . pa

<3> naabyÄ• kataá¹ƒ \Be V 124/ \Ne V 145/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato
hetupaccayÄ• . naabyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu dhamm
naabyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu dhammo uppajjati hetu
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naabyÄ• kato nahetu ca dhammÄ• up
naabyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu ca naabyÄ• kato nahe
hetupaccayÄ• . naabyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naak
uppajjanti hetupaccayÄ• . cha.

<4> nakusalaá¹ƒ \Se VI 73/ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-ic
uppajjati hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹
dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca d
naabyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ca naabyÄ• k
paá¹-icca nakusalo nahetu ca naabyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ•
naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naakusalo nahetu
hetupaccayÄ• . paÃ±ca.

<5> naakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nakusa
hetupaccayÄ• . naakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-i
uppajjati hetupaccayÄ• . naakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá
nahetu dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahe
naakusalo nahetu ca naabyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . naakusa
naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naakusalo nahetu
hetupaccayÄ• . paÃ±ca.

<6> nakusalaá¹ƒ nahetuÃ±ca naakusalaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nakusalo na
hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ca naakusalaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca n

uppajjati hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ca naakusalaá¹ƒ nahetuÃ±ca dhammaá¹ƒ p
nahetu ca naakusalo nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i. (saá¹ƒkhittaá

hetuyÄ• \Ne V 146/ ekÅ«natiá¹ƒsa, Ä• rammaá¹‡e catuvÄ«sa ... pe ... avigate ekÅ«natiá¹ƒs
vitthÄ• ro).

<7> nakusalaá¹ƒ \Se VI 74/ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanahetu dhamm
nakusalaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nanahetu dhammo uppajjati het
nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nanahetu dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca nakusalo nanahetu ca naabyÄ• kato nanahetu ca dhammÄ• uppajja
nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanahetu ca naakusalo nanahetu ca dhammÄ
(5)

naakusalaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nanahetu dhammo uppajjati h

naabyÄ• kataá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nanahetu dhammo upp

nakusalaá¹ƒ nanahetuÃ±ca naabyÄ• kataá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-icca nakusal
hetupaccayÄ• ... tÄ«á¹‡i.

naakusalaá¹ƒ nanahetuÃ±ca naabyÄ• kataá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-icca naaku
hetupaccayÄ• ... tÄ«á¹‡i.

nakusalaá¹ƒ nanahetuÃ±ca naakusalaá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-icca nakusalo n
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• catuvÄ«sa, Ä• rammaá¹‡e catuvÄ«sa ... pe ... avigate catuvÄ«sa. (sabbattha vitth

1-2. kusalattika-sahetukadukaá¹ƒ

<8> nakusalaá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko dhammo \Se
hetupaccayÄ• . nakusalaá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasahetuko d
hetupaccayÄ• . nakusalaá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ \Be V 126/ paá¹-icca nakusalo nas
nasahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naakusalaá¹ƒ \Ne V 147/ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasahetuko dhan
naakusalaá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko dhammo uppajjat

nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko ca naakusalo nasahetuko ca dh
hetupaccayÄ• . (3)

naabyÄ• kataá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko dhammo uppa
tÄ«á¹‡i.

nakusalaá¹ƒ nasahetukaÃ±ca naabyÄ• kataá¹ƒ nasahetukaÃ±ca dhammaá¹ƒ paá¹-icca nak
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakusalaá¹ƒ nasahetukaÃ±ca naakusalaá¹ƒ nasahetukaÃ±ca dhammaá¹ƒ paá¹-icca nakusa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• pannarasa, Ä• rammaá¹‡e nava ... pe ... adhipatiyÄ• nava ... pe ... vipÄ• ke nava
pannarasa. (sabbattha vitthÄ• ro.)

<9> nakusalaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naahetuko dhammo uppajj

naakusalaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naahetuko dhammo uppajjati

naabyÄ• kataá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato naahetuko \Se VI 76/ d
... paÃ±ca.

nakusalaá¹ƒ naahetukaÃ±ca naabyÄ• kataá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nakus
hetupaccayÄ• ... tÄ«á¹‡i.

naakusalaá¹ƒ naahetukaÃ±ca naabyÄ• kataá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca naak
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakusalaá¹ƒ naahetukaÃ±ca naakusalaá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• catuvÄ«sa ... pe ... avigate catuvÄ«sa. (sabbattha vitthÄ• ro.)

1-3-6. kusalattika-hetusampayuttÄ• didukÄ• ni

<10> nakusalaá¹ƒ \Be V 127/ \Ne V 148/ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<11> nakusalaá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<12> nakusalaá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá
nanahetuÃ±ca dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nahetuÃ±ceva nahetuvippayutta
... pe ... nakusalaá¹ƒ nahetuvippayuttaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-icca ....

<13> nakusalaá¹ƒ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-7-13. kusalattika-cÅ«á¸·antaradukÄ• ni

<14> nakusalaá¹ƒ \Se VI 77/ naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ n
dhammaá¹ƒ paá¹-icca ....

<15> nakusalaá¹ƒ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<16> nakusalaá¹ƒ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<17> nakusalaá¹ƒ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<18> nakusalaá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

<19> nakusalaá¹ƒ naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

<20> nakusalaá¹ƒ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<21> nakusalaá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<22> nakusalaá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nan
dhammaá¹ƒ paá¹-icca ....

1-14-19. kusalattika-Ä• savagocchakaá¹ƒ

<23> nakusalaá¹ƒ \Ne V 149/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<24> nakusalaá¹ƒ \Be V 128/ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<25> nakusalaá¹ƒ naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<26> nakusalaá¹ƒ noÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<27> nakusalaá¹ƒ naanÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ...

nakusalaá¹ƒ naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<28> nakusalaá¹ƒ Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-20-54. kusalattika-saÃ±Ã±ojanÄ• digocchakÄ• ni

<29> nakusalaá¹ƒ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<30> nakusalaá¹ƒ noganthaá¹ƒ \Se VI 78/ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ noog
paá¹-icca ... pe ... nakusalaá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nonÄ
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-55-68. kusalattika-mahantaradukÄ• ni

<31> nakusalaá¹ƒ \Ne V 150/ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ.)

<32> nakusalaá¹ƒ nacittaá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ, nanocittapadaá¹ƒ na

<33> nakusalaá¹ƒ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<34> nakusalaá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nacitta
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-ic

<35> nakusalaá¹ƒ \Be V 129/ nacittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<36> nakusalaá¹ƒ nacittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusal
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca ....

<37> nakusalaá¹ƒ naajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nabÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<38> nakusalaá¹ƒ naupÄ• dÄ• dhammaá¹ƒ paá¹-icca ....

<39> nakusalaá¹ƒ naupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-69-82. kusalattika-upÄ• dÄ• nÄ• didukÄ• ni

<40> nakusalaá¹ƒ noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanoupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ....

<41> nakusalaá¹ƒ \Ne V 151/ nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanokilesaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-83. kusalattika-piá¹-á¹-hidukaá¹ƒ

<42> nakusalaá¹ƒ \Se VI 79/ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nabhÄ• vanÄ•
paá¹-icca ... pe ... nakusalaá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca .
nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nanadassa
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhamm

nakusalaá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<43> nakusalaá¹ƒ nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naavitakkaá¹
... pe ... nakusalaá¹ƒ nasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ....

<44> nakusalaá¹ƒ \Be V 130/ nasappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
nanapÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nasukhasahagataá¹ƒ dh
... nakusalaá¹ƒ nanasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naupekk
dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanaupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<45> nakusalaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<46> nakusalaá¹ƒ \Ne V 152/ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusala
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanaarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<47> nakusalaá¹ƒ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naapariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<48> nakusalaá¹ƒ naniyyÄ• nikaá¹ƒ \Se VI 80/ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<49> nakusalaá¹ƒ naniyataá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<50> nakusalaá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<51> nakusalaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasaraá¹‡o dhammo upp
nakusalaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasaraá¹‡o dhammo uppajjati
nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasaraá¹‡o ca naakusalo nasaraá¹‡o ca dha
hetupaccayÄ• . (3)

naakusalaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasaraá¹‡o dhammo uppajja

naabyÄ• kataá¹ƒ \Be V 131/ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nasaraá¹‡
hetupaccayÄ• ... paÃ±ca.

naakusalaá¹ƒ \Ne V 153/ nasaraá¹‡aÃ±ca naabyÄ• kataá¹ƒ nasaraá¹‡aÃ±ca dhammaá¹ƒ p
dhammo uppajjati hetupaccayÄ• ... paÃ±ca.

nakusalaá¹ƒ nasaraá¹‡aÃ±ca naakusalaá¹ƒ nasaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nakusa
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekavÄ«sa, Ä• rammaá¹‡e sattarasa ... pe ... avigate ekavÄ«sa. (sabbattha vitthÄ•

nakusalaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naaraá¹‡o dhammo uppajjati he
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• \Se VI 81/ nava.

kusalattikapiá¹-á¹-hidukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2-1. vedanÄ• ttika-hetudukaá¹ƒ

<52> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ•
dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhan
vedanÄ• ya sampayutto nahetu dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya
dhammaá¹ƒ paá¹-icca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo up
satta. (saá¹ƒkhittaá¹ƒ.)

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya
dhammo uppajjati hetupaccayÄ• ... satta. (saá¹ƒkhittaá¹ƒ.)

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... sa

nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya
dhammo uppajjati hetupaccayÄ• ... paÃ±ca.

3-21-1. vipÄ• kÄ• dittikÄ• ni-hetudukaá¹ƒ

<53> navipÄ• kaá¹ƒ \Be V 132/ \Ne V 154/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... navipÄ
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ na
....

<54> naupÄ• dinnupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanupÄ• di
dhammaá¹ƒ paá¹-icca ... pe ... naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ

<55> nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Se VI 82/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<56> nasavitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naavitakkavicÄ• r
dhammaá¹ƒ paá¹-icca ... pe ... naavitakkaavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<57> napÄ«tisahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasukhasahagataá¹ƒ n
paá¹-icca ... pe ... naupekkhÄ• sahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<58> nadassanena pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ
dhammaá¹ƒ paá¹-icca ... pe ... nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetua
pe ... nadassanena pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ•
pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanevadassanena nabhÄ•
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<59> naÄ• cayagÄ• miá¹ƒ \Se VI 83/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naapacayag
dhammaá¹ƒ paá¹-icca ... pe ... nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ nahetuá¹ƒ dhamm

nasekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naasekkhaá¹ƒ nahetuá¹ƒ dhammaá
nanevasekkhanÄ• sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<60> naparittaá¹ƒ \Ne V 155/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namahaggataá¹ƒ na
paá¹-icca ... pe ... naappamÄ• á¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<61> naparittÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namahaggatÄ• ra
dhammaá¹ƒ paá¹-icca ... pe ... naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá

<62> nahÄ«naá¹ƒ \Be V 133/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namajjhimaá¹ƒ nahe
paá¹-icca ... pe ... napaá¹‡Ä«taá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<63> namicchattaniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasammattaniyataá¹ƒ
paá¹-icca ... pe ... naaniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<64> namaggÄ• rammaá¹‡aá¹ƒ \Se VI 84/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namag
dhammaá¹ƒ paá¹-icca ... pe ... namaggÄ• dhipatiá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<65> naanuppannaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nauppÄ• diá¹ƒ nahetuá¹ƒ

<66> naatÄ«taá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• gataá¹ƒ nahetuá¹ƒ dha

<67> naatÄ«tÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• gatÄ• ran
dhammaá¹ƒ paá¹-icca ... pe ... napaccuppannÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá

<68> naajjhattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabahiddhÄ• nahetuá¹ƒ dhan

naajjhattÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabahiddhÄ• rammaá
paá¹-icca ....

22-1-6. sanidassanattika-hetvÄ• didukÄ• ni

<69> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 85/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanida
dhammo uppajjati \Ne V 156/ hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dh
naanidassanasappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• . nasanidassanasappa
dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• .
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nahetu ca naanidassanaappa
uppajjanti hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
nahetu ca naanidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . nasan
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nahetu ca naanidassanasapp
uppajjanti hetupaccayÄ• . (6)

naanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho
hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanidass

nahetu dhammo uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhamm
naanidassanaappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• . naanidassanasappaá¹-
paá¹-icca nasanidassanasappaá¹-igho nahetu ca naanidassanasappaá¹-igho nahetu ca dha
hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanidassa
naanidassanaappaá¹-igho nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . naanidassanaap
dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nahetu ca naanidassanasappaá¹-igho n
hetupaccayÄ• . (6)

naanidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho n
hetupaccayÄ• ... cha.

nasanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ca naanidassanaappaá¹-ighaá¹ƒ nahetuÃ±ca dha
nasanidassanasappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• ... cha.

nasanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ca naanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ca dh
nasanidassanasappaá¹-igho nahetu dhammo uppajjati hetupaccayÄ• ... cha. (saá¹ƒkhittaá¹

hetuyÄ• \Ne V 157/ tiá¹ƒsa, Ä• rammaá¹‡e nava. (sabbattha vitthÄ• ro.)

<70> nasanidassanasappaá¹-ighaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasa
uppajjati hetupaccayÄ• ... (nava).

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 86/ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒk

nasanidassanasappaá¹-ighaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<71> nasanidassanasappaá¹-ighaá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<72> nasanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca
nasanidassanasappaá¹-ighaá¹ƒ naahetukaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-icca ... |
nasanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ceva nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca

nasanidassanasappaá¹-ighaá¹ƒ nahetuvippayuttaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-i

nasanidassanasappaá¹-ighaá¹ƒ \Be V 135/ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca

nasanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

22-7-13. sanidassanattika-cÅ«á¸·antaradukÄ• ni

<73> nasanidassanasappaá¹-ighaá¹ƒ naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasa
naasaá¹…khataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<74> nasanidassanasappaá¹-ighaá¹ƒ nasanidassanaá¹ƒ \Se VI 87/ dhammaá¹ƒ paá¹-icca .

<75> nasanidassanasappaá¹-ighaá¹ƒ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹

<76> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 158/ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ... nasa
naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

<77> nasanidassanasappaá¹-ighaá¹ƒ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<78> nasanidassanasappaá¹-ighaá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
nasanidassanasappaá¹-ighaá¹ƒ nanakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

22-14-54. sanidassanattika-Ä• savÄ• digocchakÄ• ni

<79> nasanidassanasappaá¹-ighaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<80> nasanidassanasappaá¹-ighaá¹ƒ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
nasanidassanasappaá¹-ighaá¹ƒ noganthaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanidassana
dhammaá¹ƒ paá¹-icca ... pe .... nasanidassanasappaá¹-ighaá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá
nasanidassanasappaá¹-ighaá¹ƒ nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanida
noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca ....

22-55-68. sanidassanattika-mahantaradukÄ• ni

<81> nasanidassanasappaá¹-ighaá¹ƒ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ....

<82> nasanidassanasappaá¹-ighaá¹ƒ \Be V 136/ nacittaá¹ƒ dhammaá¹ƒ paá¹-icca .... (nanc

labbhati.)

<83> nasanidassanasappaá¹-ighaá¹ƒ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<84> nasanidassanasappaá¹-ighaá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanidassanasappaá¹-ighaá¹ƒ nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca ....

<85> nasanidassanasappaá¹-ighaá¹ƒ nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... nasanidassanasappaá¹-ighaá¹ƒ nacittasahabhuá¹ƒ dhammaá¹ƒ \Se VI 88/ paá¹-icca ... pe ... nasanidassanasappaá¹-ighaá¹ƒ nacittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca \Ne V 159/ ... nasanidassanasappaá¹-ighaá¹ƒ nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ pa nasanidassanasappaá¹-ighaá¹ƒ nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dham nasanidassanasappaá¹-ighaá¹ƒ nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dh

<86> nasanidassanasappaá¹-ighaá¹ƒ naajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ nabÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<87> nasanidassanasappaá¹-ighaá¹ƒ naupÄ• dÄ• dhammaá¹ƒ paá¹-icca ....

<88> nasanidassanasappaá¹-ighaá¹ƒ naupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasa naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

22-69-82. sanidassanattika-upÄ• dÄ• nÄ• didukÄ• ni

<89> nasanidassanasappaá¹-ighaá¹ƒ noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nas nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca ....

22-83. sanidassanattika-piá¹-á¹-hidukaá¹ƒ

<90> nasanidassanasappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca

hetuyÄ• tiá¹ƒsa, Ä• rammaá¹‡e nava ... pe ... aÃ±Ã±amaÃ±Ã±e paÃ±cavÄ«sa ... pe ... avi (piá¹-á¹-hidukaá¹ƒ vitthÄ• retabbaá¹ƒ.)

<91> nasanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassana dhammo uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá naanidassanasappaá¹-igho nasaraá¹‡o dhammo uppajjati hetupaccayÄ• . nasanidassanasa

dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho nasaraá¹‡o dhammo uppajjati hetupaccay

naanidassanasappaá¹-ighaá¹ƒ \Ne V 160/ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanidass
\Se VI 89/ dhammo uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡aá¹ƒ
nasanidassanasappaá¹-igho nasaraá¹‡o dhammo uppajjati hetupaccayÄ• ... pe ... cha.

naanidassanaappaá¹-ighaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-ig
uppajjati hetupaccayÄ• ... cha.

nasanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡aÃ±ca naanidassanaappaá¹-ighaá¹ƒ nasaraá¹‡a
nasanidassanasappaá¹-igho nasaraá¹‡o dhammo uppajjati hetupaccayÄ• ... cha.

nasanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡aÃ±ca naanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡
nasanidassanasappaá¹-igho nasaraá¹‡o dhammo uppajjati hetupaccayÄ• ... cha.

hetuyÄ• tiá¹ƒsa, Ä• rammaá¹‡e nava ... pe ... avigate tiá¹ƒsa. (sabbattha vitthÄ• ro.)

<92> nasanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanas
uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-ic
naaraá¹‡o dhammo uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ
nasanidassanasappaá¹-igho naaraá¹‡o ca naanidassanasappaá¹-igho naaraá¹‡o ca dhamm
(3)

<93> naanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasap
uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icc
naaraá¹‡o dhammo \Se VI 90/ uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ naar
paá¹-icca nasanidassanasappaá¹-igho naaraá¹‡o ca naanidassanasappaá¹-igho naaraá¹‡o
hetupaccayÄ• . (3)

<94> nasanidassanasappaá¹-ighaá¹ƒ \Be V 138/ naaraá¹‡aÃ±ca naanidassanasappaá¹-igh
dhammaá¹ƒ paá¹-icca \Ne V 161/ nasanidassanasappaá¹-igho naaraá¹‡o dhammo uppajjati
nasanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aÃ±ca naanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aÃ
naanidassanasappaá¹-igho naaraá¹‡o dhammo uppajjati hetupaccayÄ• . nasanidassanasap
naanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasanidassanasappa
naanidassanasappaá¹-igho naaraá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkh

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sahajÄ• tavÄ• repi paccayavÄ•
saá¹ƒsaá¹-á¹-havÄ• repi sampayuttavÄ• repi sabbattha nava.)

dhammapaccanÄ«ye tikadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye tikatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-vedanÄ• ttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

hetupaccayo

<1> nakusalaá¹ƒ \Se VI 91/ \Be V 139/ \Ne V 162/ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ
nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusala
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dha
nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato
dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dh
nasukhÄ• ya vedanÄ• ya sampayutto ca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutt
hetupaccayÄ• . nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icc
sampayutto ca naakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti he

<2> naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusa
sampayutto dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya samp
nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . naakusal
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutto \
uppajjati hetupaccayÄ• . naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá
nasukhÄ• ya vedanÄ• ya sampayutto ca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutt
hetupaccayÄ• . naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-ic
vedanÄ• ya sampayutto ca naakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• u

<3> naabyÄ• kataá¹ƒ \Se VI 92/ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ nasukhÄ• ya v
dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati he
nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasukhÄ• ya ve
uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamm
nasukhÄ• ya vedanÄ• ya sampayutto ca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutt
hetupaccayÄ• . naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
vedanÄ• ya sampayutto ca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutto ca dhamm
naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo

ca naakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ•

<4> nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya
dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati he
nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya samp
naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusal
sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ p
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasukhÄ• ya vedan
naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakusal
sampayutto ca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti
nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya \Se
dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya \Ne V 164/ sampayutto ca naakus
sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

<5> naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• y
dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati he
nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya samp
naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . naakusa
sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ p
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ nasukhÄ• ya veda
naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca naakusa
sampayutto ca naabyÄ• kato nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti
nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya samp
nakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca naakusalo nasukhÄ• ya vedanÄ• ya sam
hetupaccayÄ• . (5)

<6> nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naakusalaá¹ƒ nasukhÄ• ya ve
dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati he
nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampay
naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusal
sampayuttaÃ±ca naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ paá
vedanÄ• ya sampayutto ca naakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• u
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«natiá¹ƒsa, Ä• rammaá¹‡e catuvÄ«sa ... pe ... avigate ekÅ«natiá¹ƒsa. (sahajÄ
paÃ±hÄ• vÄ• repi vitthÄ• ro.)

dukkhÄ• yavedanÄ• yasampayuttapadaá¹ƒ

hetupaccayo

<7> nakusalaá¹ƒ \Se VI 94/ \Be V 142/ \Ne V 165/ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹
nakusalo nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusal
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nadukkhÄ• ya vedanÄ• ya sampayutto dh
nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kat
sampayutto dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sam
nakusalo nadukkhÄ• ya vedanÄ• ya sampayutto ca naabyÄ• kato nadukkhÄ• ya vedanÄ• y
uppajjanti hetupaccayÄ• . nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá
nadukkhÄ• ya vedanÄ• ya sampayutto ca naakusalo nadukkhÄ• ya vedanÄ• ya sampayutt
hetupaccayÄ• . (5)

naakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo n
sampayutto dhammo uppajjati hetupaccayÄ• ... paÃ±ca.

naabyÄ• kataá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ•
sampayutto dhammo uppajjati hetupaccayÄ• ... cha.

nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nadukkhÄ• ya ve
paá¹-icca nakusalo nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ•

naakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nadukkhÄ• ya v
dhammaá¹ƒ paá¹-icca nakusalo nadukkhÄ• ya vedanÄ• ya sampayutto \Se VI 95/ dhammo
paÃ±ca.

nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaÃ±ca naakusalaá¹ƒ nadukkhÄ• ya veda
paá¹-icca nakusalo nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ•
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«natiá¹ƒsa ... pe ... avigate ekÅ«natiá¹ƒsa. (sabbattha vitthÄ• retabbaá¹ƒ.)

tatiyapadaá¹ƒ

hetupaccayo

<8> nakusalaá¹ƒ \Be V 143/ \Ne V 166/ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹
nakusalo naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ•

naakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca n
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... paÃ±ca.

naabyÄ• kataá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icc
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... cha.

nakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ naadu
sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo naadukkhamasukhÄ• ya vedanÄ• ya sam
hetupaccayÄ• ... paÃ±ca.

naakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ naad
sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo naadukkhamasukhÄ• ya vedanÄ• ya sam
hetupaccayÄ• ... paÃ±ca.

nakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naakusalaá¹ƒ naadukk
vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo naadukkhamasukhÄ• ya veda
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«natiá¹ƒsa ... pe ... avigate ekÅ«natiá¹ƒsa. (sabbattha vitthÄ• ro.)

1-2. kusalattika-vipÄ• kattikaá¹ƒ

<9> nakusalaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo navipÄ• ko dhammo uppaj
nakusalaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo navipÄ• ko dhammo uppajjati
navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato navipÄ• ko dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca nakusalo navipÄ• ko ca naabyÄ• kato navipÄ• ko ca dhammÄ• uppa
nakusalaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo navipÄ• ko ca naakusalo navipÄ
hetupaccayÄ• . (5)

naakusalaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo navipÄ• ko dhammo uppajja

naabyÄ• kataá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato navipÄ• ko dhammo u

nakusalaá¹ƒ navipÄ• kaÃ±ca naabyÄ• kataá¹ƒ navipÄ• kaÃ±ca dhammaá¹ƒ paá¹-icca naku
uppajjati hetupaccayÄ• ... paÃ±ca.

naakusalaá¹ƒ navipÄ• kaÃ±ca naabyÄ• kataá¹ƒ navipÄ• kaÃ±ca dhammaá¹ƒ paá¹-icca nak

uppajjati hetupaccayÄ• ... paÃ±ca.

nakusalaá¹ƒ navipÄ• kaÃ±ca naakusalaá¹ƒ navipÄ• kaÃ±ca dhammaá¹ƒ paá¹-icca \Se VI 9
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«natiá¹ƒsa ... pe ... avigate ekÅ«natiá¹ƒsa. (sabbattha vitthÄ• ro.)

<10> nakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• kadhammad
nakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paá¹-icca naakusalo navipÄ• kadhammadham
nakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• kadhammadhamm
navipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

naakusalaá¹ƒ \Ne V 168/ navipÄ• kadhammadhammaá¹ƒ paá¹-icca naakusalo navipÄ• kad
hetupaccayÄ• . naakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• k
hetupaccayÄ• . naakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• k
navipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nakusalaá¹ƒ navipÄ• kadhammadhammaÃ±ca naakusalaá¹ƒ navipÄ• kadhammadhammaÃ
navipÄ• kadhammadhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ navipÄ• kadhammadhan
navipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo navipÄ• kadhammadha
nakusalaá¹ƒ navipÄ• kadhammadhammaÃ±ca naakusalaá¹ƒ \Be V 145/ navipÄ• kadhamma
nakusalo navipÄ• kadhammadhammo ca naakusalo navipÄ• kadhammadhammo ca dhamm
(saá¹ƒkhittaá¹ƒ).

hetuyÄ• \Se VI 98/ nava ... pe ... avigate nava. (sabbattha nava.)

<11> nakusalaá¹ƒ nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo nane
uppajjati hetupaccayÄ• .

1-3. kusalattika-upÄ• dinnattikaá¹ƒ

<12> nakusalaá¹ƒ naupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<13> nakusalaá¹ƒ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<14> nakusalaá¹ƒ naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-4. kusalattika-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<15> nakusalaá¹ƒ nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<16> nakusalaá¹ƒ naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<17> nakusalaá¹ƒ naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-5. kusalattika-vitakkattikaá¹ƒ

<18> nakusalaá¹ƒ \Ne V 169/ nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ....

<19> nakusalaá¹ƒ naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<20> nakusalaá¹ƒ naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-6. kusalattika-pÄ«tittikaá¹ƒ

<21> nakusalaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nasukha paá¹-icca ... pe ... nakusalaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-7-12. kusalattika-dassanÄ• dittikÄ• ni

<22> nakusalaá¹ƒ \Be V 146/ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ• ya \Se VI 99/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ...

<23> nakusalaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naku pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-

<24> nakusalaá¹ƒ naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naapacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ....

<25> nakusalaá¹ƒ nasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naasekkhaá¹ƒ

nakusalaá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<26> nakusalaá¹ƒ \Ne V 170/ naparittaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ namahaggataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naappamÄ• á¹‡a
....

<27> nakusalaá¹ƒ naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ na
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ p

1-13-20. kusalattika-hÄ«nÄ• dittikÄ• ni

<28> nakusalaá¹ƒ \Se VI 100/ nahÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ napaá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca ....

<29> nakusalaá¹ƒ namicchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nasam
dhammaá¹ƒ paá¹-icca ....

nakusalaá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<30> nakusalaá¹ƒ \Be V 147/ namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nak
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca ....

<31> nakusalaá¹ƒ naanuppannaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nauppÄ• d
....

<32> nakusalaá¹ƒ naatÄ«taá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ naanÄ• gataá¹ƒ
....

<33> nakusalaá¹ƒ naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ na
dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ pa

<34> nakusalaá¹ƒ \Se VI 101/ naajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ nab
paá¹-icca ....

<35> nakusalaá¹ƒ naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nakusalaá¹ƒ n
dhammaá¹ƒ paá¹-icca ....

1-21. kusalattika-sanidassanattikaá¹ƒ

<36> nakusalaá¹ƒ \Ne V 171/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakus
nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasanidassana
paá¹-icca naakusalo nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nakusa
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nasanidassanasappaá
hetupaccayÄ• . nakusalaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusal
ca naabyÄ• kato nasanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . naku
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasanidassanasappaá¹-igh
nasanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

naakusalaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasanidass
uppajjati hetupaccayÄ• . naakusalaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-ic
nasanidassanasappaá¹-igho dhammo \Se VI 102/ uppajjati hetupaccayÄ• . naakusalaá¹ƒ na
dhammaá¹ƒ paá¹-icca naabyÄ• kato nasanidassanasappaá¹-igho dhammo uppajjati hetupa
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasanidassanasappaá¹-ig
nasanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . naakusalaá¹ƒ \Be V 1
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasanidassanasappaá¹-igh
nasanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

naabyÄ• kataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nasa
uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá
nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ nasanidas
paá¹-icca naakusalo nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . naabyÄ
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasanidassanasappaá¹-igh
nasanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . naabyÄ• kataá¹ƒ nasa
dhammaá¹ƒ paá¹-icca naakusalo nasanidassanasappaá¹-igho ca naabyÄ• kato nasanidass
uppajjanti hetupaccayÄ• . naabyÄ• kataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ pa
nasanidassanasappaá¹-igho \Ne V 172/ ca naakusalo nasanidassanasappaá¹-igho ca dham
hetupaccayÄ• . (6)

nakusalaá¹ƒ \Se VI 103/ nasanidassanasappaá¹-ighaÃ±ca naabyÄ• kataá¹ƒ nasanidassana

paá¹-icca nakusalo nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... paÃ±ca

naakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naabyÄ• kataá¹ƒ nasanidassanasappaá¹-ig
nakusalo nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... paÃ±ca.

nakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ
nakusalo nasanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasan
naakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo nasanidas
uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naakusalaá¹ƒ nasan
dhammaá¹ƒ paá¹-icca nakusalo nasanidassanasappaá¹-igho ca naakusalo nasanidassanas
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«natiá¹ƒsa ... pe ... avigate ekÅ«natiá¹ƒsa. (sabbattha vitthÄ• ro.)

<37> nakusalaá¹ƒ \Be V 149/ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusa
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«natiá¹ƒsa ... pe ... avigate ekÅ«natiá¹ƒsa. (sabbattha vitthÄ• ro.)

<38> nakusalaá¹ƒ \Se VI 104/ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusal
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... (sabbattha vitthÄ• ro).

2-1. vedanÄ• ttika-kusalattikaá¹ƒ

<39> nasukhÄ• ya \Ne V 173/ vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-ic
sampayutto nakusalo dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayu
paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto nakusalo dhammo uppajjati hetupaccayÄ•
sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naadukkhamasukhÄ• ya vedanÄ• ya sam
uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ
vedanÄ• ya sampayutto nakusalo ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto naku
hetupaccayÄ• ... pe ... satta.

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• y
dhammo uppajjati hetupaccayÄ• . nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ d
vedanÄ• ya sampayutto nakusalo dhammo uppajjati hetupaccayÄ• . nadukkhÄ• ya vedanÄ•
dhammaá¹ƒ paá¹-icca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nakusalo dhammo

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya
\Se VI 105/ ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca dhammÄ• upp
satta.

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca na
sampayutto nakusalo dhammo uppajjati hetupaccayÄ• . naadukkhamasukhÄ• ya vedanÄ• y
dhammaá¹ƒ paá¹-icca nasukhÄ• ya \Be V 150/ vedanÄ• ya sampayutto nakusalo dhammo u
naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca na
nakusalo dhammo uppajjati hetupaccayÄ• . naadukkhamasukhÄ• ya vedanÄ• ya sampayut
paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca naadukkhamasukhÄ• ya vedan
dhammÄ• uppajjanti hetupaccayÄ• ... pe ... satta.

<40> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca naadukkhamasukhÄ• ya ved
dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto nakusalo dhammo uppajjati he
vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutta
dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto nakusalo dhammo uppajjati h
vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutta
paá¹-icca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nakusalo dhammo uppajjati hetu
vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutta
dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca naadukkhamasukh
nakusalo ca dhammÄ• uppajjanti hetupaccayÄ• ... pe ... satta. á¹• 01 nadukkhÄ• ya vedan
nakusalaÃ±ca naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca dhamma
sampayutto nakusalo dhammo uppajjati hetupaccayÄ• . nadukkhÄ• ya vedanÄ• ya sampay
naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca dhammaá¹ƒ paá¹-icca n
nakusalo dhammo uppajjati hetupaccayÄ• . nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ naku
vedanÄ• ya sampayuttaá¹ƒ nakusalaÃ±ca dhammaá¹ƒ paá¹-icca naadukkhamasukhÄ• ya v
dhammo uppajjati hetupaccayÄ• ... pe ... satta. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«napaÃ±Ã±Ä• sa, Ä• rammaá¹‡e ekÅ«napaÃ±Ã±Ä• sa ... pe ... avigate ekÅ«n

<41> nasukhÄ• ya \Be V 151/ vedanÄ• ya sampayuttaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-i
sampayutto naakusalo dhammo uppajjati hetupaccayÄ• .... (saá¹ƒkhittaá¹ƒ.) hetuyÄ• ekÅ«

<42> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nas
naabyÄ• kato dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• \Se VI 107/ aá¹-
(sabbattha vitthÄ• ro.)

2-2. vedanÄ• ttika-vipÄ• kattikaá¹ƒ

<43> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nasuk
navipÄ• ko dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«napaÃ±Ã±Ä• sa ... pe ... avigate ekÅ«napaÃ±Ã±Ä• sa. (saá¹ƒkhittaá¹ƒ.)

3-1. vipÄ• kattika-kusalattikaá¹ƒ

<44> navipÄ• kaá¹ƒ \Ne V 175/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... navipÄ• kadhar
dhammaá¹ƒ paá¹-icca ....

nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ....

4-1. upÄ• dinnattika-kusalattikaá¹ƒ

<45> naupÄ• dinnupÄ• dÄ• niyaá¹ƒ nakusalaá¹ƒ {ito paá¹-á¹-hÄ• ya yÄ• va ajjhattÄ• ramm
akusalÄ• byÄ• katapadÄ• ni na dissanti, vedanÄ• ttika sanidassanattikesu viya nanu tehipi
paá¹-icca ... pe ... naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

5-1. saá¹ƒkiliá¹-á¹-hattika-kusalattikaá¹ƒ

<46> nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

6-21-1. vitakkÄ• dittikÄ• ni-kusalattikaá¹ƒ

<47> nasavitakkasavicÄ• raá¹ƒ \Se VI 108/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naa
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naavitakkaavicÄ• raá¹ƒ nakusalaá¹ƒ dhammaá¹

<48> napÄ«tisahagataá¹ƒ \Be V 152/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasukhas
dhammaá¹ƒ paá¹-icca ... pe ... naupekkhÄ• sahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca

<49> nadassanena pahÄ• tabbaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• va
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabb
paá¹-icca ....

<50> nadassanena pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nab
pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanevadassanena nabh
pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<51> naÄ• cayagÄ• miá¹ƒ \Ne V 176/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naapaca
dhammaá¹ƒ paá¹-icca ... pe ... nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ nakusalaá¹ƒ dha

<52> nasekkhaá¹ƒ \Se VI 109/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naasekkhaá¹ƒ n
paá¹-icca ... pe ... nanevÄ• sekkhanÄ• sekkhaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<53> naparittaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namahaggataá¹ƒ nakusalaá¹
... pe ... naappamÄ• á¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<54> naparittÄ• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namahaggatÄ•
dhammaá¹ƒ paá¹-icca ... pe ... naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ p

<55> nahÄ«naá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namajjhimaá¹ƒ nakusalaá¹ƒ
pe ... napaá¹‡Ä«taá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<56> namicchattaniyataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasammattaniyataá
dhammaá¹ƒ paá¹-icca ... pe ... naaniyataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<57> namaggÄ• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... namaggahetuk
paá¹-icca ... pe ... namaggÄ• dhipatiá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<58> naanuppannaá¹ƒ \Se VI 110/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nauppÄ• diá
paá¹-icca ....

<59> naatÄ«taá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• gataá¹ƒ nakusalaá¹ƒ
....

<60> naatÄ«tÄ• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• gatÄ• n
dhammaá¹ƒ paá¹-icca ... pe ... napaccuppannÄ• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ pa

<61> naajjhattaá¹ƒ \Be V 153/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabahiddhÄ• na
paá¹-icca ....

<62> naajjhattÄ• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabahiddhÄ• n

dhammaá¹ƒ paá¹-icca ....

22-1. sanidassanattika-kusalattikaá¹ƒ

<63> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 177/ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasan
nakusalo dhammo uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dh
naanidassanasappaá¹-igho nakusalo dhammo \Se VI 111/ uppajjati hetupaccayÄ• . nasanid
nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho nakusalo dhammo uppajjati h

naanidassanasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-ig
uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nakusalo dhammo uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dha
naanidassanaappaá¹-igho nakusalo dhammo uppajjati hetupaccayÄ• ... pe ... cha.

naanidassanaappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho
hetupaccayÄ• ... cha.

nasanidassanasappaá¹-ighaá¹ƒ nakusalaÃ±ca naanidassanaappaá¹-ighaá¹ƒ nakusalaÃ±ca
nasanidassanasappaá¹-igho nakusalo dhammo uppajjati hetupaccayÄ• ... cha.

naanidassanasappaá¹-ighaá¹ƒ nakusalaÃ±ca naanidassanaappaá¹-ighaá¹ƒ nakusalaÃ±ca
nasanidassanasappaá¹-igho nakusalo dhammo uppajjati hetupaccayÄ• ... cha (saá¹ƒkhittaa
Ä• rammaá¹‡e nava ... pe ... avigate tiá¹ƒsa. (sabbattha vitthÄ• ro.)

<64> nasanidassanasappaá¹-ighaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanas
uppajjati hetupaccayÄ• . hetuyÄ• tiá¹ƒsa, Ä• rammaá¹‡e nava ... pe ... avigate tiá¹ƒsa. (sab

<65> nasanidassanasappaá¹-ighaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassa
dhammo uppajjati hetupaccayÄ• .

hetuyÄ• \Se VI 112/. nava (sabbattha nava.)

22-2-21. sanidassanattika-vedanÄ• dittikÄ• ni

<66> nasanidassanasappaá¹-ighaá¹ƒ \Be V 154/ \Ne V 178/ nasukhÄ• ya vedanÄ• ya sam
paá¹-icca ... hetuyÄ• tiá¹ƒsa.

nasanidassanasappaá¹-ighaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá

nasanidassanasappaá¹-ighaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dham
tiá¹ƒsa.

<67> nasanidassanasappaá¹-ighaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanid
navipÄ• kadhammadhammaá¹ƒ paá¹-icca ... hetuyÄ• tiá¹ƒsa.

nasanidassanasappaá¹-ighaá¹ƒ nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca .

<68> nasanidassanasappaá¹-ighaá¹ƒ naupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca

nasanidassanasappaá¹-ighaá¹ƒ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ... p

nasanidassanasappaá¹-ighaá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca ...

<69> nasanidassanasappaá¹-ighaá¹ƒ nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹
tiá¹ƒsa.

nasanidassanasappaá¹-ighaá¹ƒ naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca

nasanidassanasappaá¹-ighaá¹ƒ naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icc

<70> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 113/ nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ pa

nasanidassanasappaá¹-ighaá¹ƒ naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<71> nasanidassanasappaá¹-ighaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
nasanidassanasappaá¹-ighaá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasani
naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<72> nasanidassanasappaá¹-ighaá¹ƒ \Be V 155/ \Ne V 179/ nadassanena pahÄ• tabbaá¹ƒ
... nasanidassanasappaá¹-ighaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca

nasanidassanasappaá¹-ighaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dham

<73> nasanidassanasappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ pa
nasanidassanasappaá¹-ighaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-

nasanidassanasappaá¹-ighaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹

<74> nasanidassanasappaá¹-ighaá¹ƒ naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
nasanidassanasappaá¹-ighaá¹ƒ \Se VI 114/ naapacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ pa

<75> nasanidassanasappaá¹-ighaá¹ƒ nasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanida
naasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe

<76> nasanidassanasappaá¹-ighaá¹ƒ naparittaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ namahaggataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanidas
naappamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ....

<77> nasanidassanasappaá¹-ighaá¹ƒ naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... p
sanidassanasappaá¹-ighaá¹ƒ namahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
nasanidassanasappaá¹-ighaá¹ƒ naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ...

<78> nasanidassanasappaá¹-ighaá¹ƒ nahÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ napaá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca ....

<79> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 180/ namicchattaniyataá¹ƒ dhammaá¹ƒ paá¹-ic
nasanidassanasappaá¹-ighaá¹ƒ \Se VI 115/ nasammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasanidassanasappaá¹-ighaá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<80> nasanidassanasappaá¹-ighaá¹ƒ \Be V 156/ namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ pa
nasanidassanasappaá¹-ighaá¹ƒ namaggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanida
namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca ....

<81> nasanidassanasappaá¹-ighaá¹ƒ naanuppannaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasa
nauppÄ• diá¹ƒ dhammaá¹ƒ paá¹-icca ....

<82> nasanidassanasappaá¹-ighaá¹ƒ naatÄ«taá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanida
naanÄ• gataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<83> nasanidassanasappaá¹-ighaá¹ƒ naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... p
nasanidassanasappaá¹-ighaá¹ƒ naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ..
nasanidassanasappaá¹-ighaá¹ƒ napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ....

<84> nasanidassanasappaá¹-ighaá¹ƒ naajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasanida
nabahiddhÄ• dhammaá¹ƒ paá¹-icca ....

<85> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 116/ naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ p
nasanidassanasappaá¹-igho naajjhattÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• . nasa
naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho naajjhattÄ• ra
hetupaccayÄ• .

hetuyÄ• tiá¹ƒsa ... pe ... avigate tiá¹ƒsa. (sabbattha vitthÄ• ro.)

<86> nasanidassanasappaá¹-ighaá¹ƒ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca n
nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ
dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho nabahiddhÄ• rammaá¹‡o dhammo uppaj
nasanidassanasappaá¹-ighaá¹ƒ \Ne V 181/ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-i
nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... pe ... cha.

naanidassanasappaá¹-ighaá¹ƒ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanida
nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... cha.

naanidassanaappaá¹-ighaá¹ƒ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanidas
nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... cha.

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 117/ \Be V 157/ nabahiddhÄ• rammaá¹‡aÃ±ca naan
nabahiddhÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nabahidd
hetupaccayÄ• ... cha.

naanidassanasappaá¹-ighaá¹ƒ nabahiddhÄ• rammaá¹‡aÃ±ca naanidassanaappaá¹-ighaá¹ƒ

dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nabahiddhÄ• rammaá¹‡o dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tiá¹ƒsa, Ä• rammaá¹‡e nava ... pe ... avigate tiá¹ƒsa.

(sahajÄ• tavÄ• repi paccayavÄ• repi nissayavÄ• repi saá¹ƒsaá¹-á¹-havÄ• repi sampayuttav
vitthÄ• ro.)

dhammapaccanÄ«ye tikatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«ye dukadukapaá¹-á¹-hÄ• naá¹ƒ

1-1-5. hetuduka-sahetukÄ• didukÄ• ni

<1> nahetuá¹ƒ \Be V 159/ \Ne V 182/ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahe
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i.

<2> nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo uppajjati

nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo \Se VI 118/ u
naÄ• rammaá¹‡apaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i, naadhipatiyÄ• tÄ«á¹‡i.

hetu-Ä• rammaá¹‡apaccayÄ•

<3> nanahetu nasahetuko dhammo nahetussa nasahetukassa dhammassa hetupaccayena

nahetu nasahetuko dhammo nahetussa nasahetukassa dhammassa Ä• rammaá¹‡apaccay
dhammo nanahetussa nasahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo.

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate cattÄ• ri.

<4> nahetuá¹ƒ \Be V 160/ \Ne V 183/ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naahetu
hetupaccayÄ• . nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naahetuko dhamm
nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naahetuko ca nanahetu naahetuko c

hetupaccayÄ• . (3)

nanahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naahetuko dhammo uppajjati h
naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naahetuko dhammo uppajjati hetupaccayÄ• . n
dhammaá¹ƒ paá¹-icca nahetu naahetuko ca nanahetu naahetuko ca dhammÄ• uppajjanti h

nahetuá¹ƒ naahetukaÃ±ca nanahetuá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu naal
hetupaccayÄ• . nahetuá¹ƒ \Se VI 119/ naahetukaÃ±ca nanahetuá¹ƒ naahetukaÃ±ca dhamm
naahetuko dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naahetukaÃ±ca nanahetuá¹ƒ naahe
nahetu naahetuko ca nanahetu naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sabbattha nava.)

<5> nahetuá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetusampayutto dha
... tÄ«á¹‡i.

<6> nahetuá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetuvippayutto dhamm
... tÄ«á¹‡i.

nanahetuá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nahetuvippayutto dhamm
... tÄ«á¹‡i.

nahetuá¹ƒ nahetuvippayuttaÃ±ca nanahetuá¹ƒ nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icc
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

hetuyÄ• nava. (sabbattha vitthÄ• ro.)

<7> nahetuá¹ƒ \Be V 161/ \Ne V 184/ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca
naahetuko ca dhammo uppajjati hetupaccayÄ• . (yÄ• va paÃ±hÄ• vÄ• repi ekaá¹ƒ.)

nanahetuá¹ƒ naahetukaÃ±ceva nana ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naahetuk
uppajjati hetupaccayÄ• .

nahetuá¹ƒ \Se VI 120/ nahetuÃ±ceva nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetu
nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• .

nanahetuá¹ƒ nahetuvippayuttaÃ±ceva nana ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu na
hetu dhammo uppajjati hetupaccayÄ• .

nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo uppajjati hetu

nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naahetuko dhammo uppajjati hetupa
)

1-6. hetuduka-cÅ«á¸·antaradukaá¹ƒ

<8> nahetuá¹ƒ naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naappaccayo dhammo uppa
naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naappaccayo dhammo uppajjati hetupacc
naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naappaccayo ca nanahetu naappaccayo ca
hetupaccayÄ• . (3)

nanahetuá¹ƒ naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naappaccayo dhammo uppa
nanahetuá¹ƒ naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naappaccayo dhammo uppajja
naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naappaccayo ca nanahetu \Se VI 121/ naap
uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ \Ne V 185/ naappaccayaÃ±ca nanahetuá¹ƒ naappaccayaÃ±ca dhammaá¹ƒ paá¹
dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naappaccayaÃ±ca nanahetuá¹ƒ naappaccaya
nanahetu naappaccayo dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ naappaccayaÃ±ca na
dhammaá¹ƒ paá¹-icca nahetu naappaccayo ca nanahetu naappaccayo ca dhammÄ• uppaj

hetuyÄ• \Be V 162/ nava.

nahetuá¹ƒ naasaá¹…khataá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nalokuttaraá¹ƒ dhammaá¹

nahetuá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nanakenaci v
paá¹-icca ....

1-13-18. hetuduka-Ä• savÄ• digocchakÄ• ni

<9> nahetuá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naanÄ• savaá¹ƒ dhamm

nahetuá¹ƒ naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ noÄ• savaÃ±ceva \Se VI 122/ naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ \Ne V 186/ naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ..

nahetuá¹ƒ naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ Ä
naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-19-53. hetuduka-saÃ±Ã±ojanÄ• didukÄ• ni

<10> nahetuá¹ƒ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ noganthaá¹ƒ

nahetuá¹ƒ nooghaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá

nahetuá¹ƒ \Be V 163/ nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca ....

1-54-81. hetuduka-mahantaradukaá¹ƒ

<11> nahetuá¹ƒ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹ƒ.)

nahetuá¹ƒ nacittaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nocittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nacittasaá¹ƒsaá¹
paá¹-icca ... pe ... nahetuá¹ƒ nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nacittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nacittÄ• nuparivatti
paá¹-icca ....

nahetuá¹ƒ nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahe
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nabÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naupÄ• dÄ• dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ \Ne V 187/ naupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ \Se VI 123/ noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nokilesa
... pe ....

1-82. hetuduka-piá¹-á¹-hidukaá¹ƒ

<12> nahetuá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<13> nahetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹

pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nadassanena pahÄ• tabbahetuka
pe ... nahetuá¹ƒ nanadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahe
pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<14> nahetuá¹ƒ \Be V 164/ nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naavit
paá¹-icca ... pe ... nahetuá¹ƒ nasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naav
paá¹-icca ... pe ... nahetuá¹ƒ nasappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naa
dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ..
nanapÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nasukhasahagataá¹ƒ dham
... nahetuá¹ƒ nanasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naupekkhÄ•
paá¹-icca ... pe ... nahetuá¹ƒ nanaupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<15> nahetuá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ nanakÄ• n
paá¹-icca ... pe ... nahetuá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ
dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe
nanaarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

<16> nahetuá¹ƒ \Ne V 188/ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ n
dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... n
naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetuá¹ƒ naniyataá¹ƒ dhammaá¹ƒ paá¹-i
naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ....

nahetuá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe .... nahetuá¹ƒ naanuttaraá¹ƒ dhamma
....

<17> nahetuá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasaraá¹‡o dhammo uppajja
(nava.)

nahetuá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naaraá¹‡o dhammo uppajjati hetupa
naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naaraá¹‡o dhammo uppajjati hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca nahetu naaraá¹‡o ca nanahetu naaraá¹‡o ca dhammÄ• uppajjanti he

nanahetuá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naaraá¹‡o dhammo uppajjati h
naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naaraá¹‡o dhammo uppajjati hetupaccayÄ• . na
dhammaá¹ƒ paá¹-icca nahetu naaraá¹‡o ca nanahetu naaraá¹‡o ca dhammÄ• uppajjanti he

nahetuá¹ƒ naaraá¹‡aÃ±ca nanahetuá¹ƒ naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nahetu naar
hetupaccayÄ• . nahetuá¹ƒ naaraá¹‡aÃ±ca nanahetuá¹ƒ naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-ic
uppajjati hetupaccayÄ• . nahetuá¹ƒ naaraá¹‡aÃ±ca nanahetuá¹ƒ naaraá¹‡aÃ±ca dhammaá
ca nanahetu naaraá¹‡o \Be V 165/ ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaa
(sabbattha nava.)

2-6-1. sahetukÄ• didukÄ• ni-hetudukaá¹ƒ

<18> nasahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nahetu dhammo uppajja
nasahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko \Se VI 125/ nahetu dhammo up
nasahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nahetu ca naahetuko nahetu c
hetupaccayÄ• . (3)

naahetukaá¹ƒ \Ne V 189/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko nahetu dhammo uppa
naahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nahetu dhammo uppajjati hetup
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nahetu ca naahetuko nahetu ca dhammÄ• up

nasahetukaá¹ƒ nahetuÃ±ca naahetukaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nasahetuko n
hetupaccayÄ• . nasahetukaá¹ƒ nahetuÃ±ca naahetukaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• . nasahetukaá¹ƒ nahetuÃ±ca naahetukaá¹ƒ nahetuÃ±ca dhammaá¹
ca naahetuko nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sabbattha vitthÄ• ro.)

<19> naahetukaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko nanahetu dhammo uppa
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ. (sabbattha ekaá¹ƒ.)

<20> nahetusampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

nahetuvippayuttaá¹ƒ \Se VI 126/ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<21> nahetuÃ±ceva naahetukaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naahetukaÃ
dhammaá¹ƒ paá¹-icca ... pe ... nahetuÃ±ceva nahetuvippayuttaÃ±ca nahetuá¹ƒ dhammaá¹ƒ
nahetuvippayuttaÃ±ceva nana ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<22> nahetuá¹ƒ \Be V 166/ nasahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nahetu

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

7-13-1. cÅ«á¸·antaradukÄ• ni-hetudukaá¹ƒ

<23> naappaccayaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naasaá¹…khataá¹ƒ nahetu
....

nasanidassanaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasappaá¹-ighaá¹ƒ \Ne V 190/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naappaá¹-ighaá¹ƒ
paá¹-icca ....

narÅ«piá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naarÅ«piá¹ƒ nahetuá¹ƒ dhammaá¹ƒ p

nalokiyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nalokuttaraá¹ƒ nahetuá¹ƒ dhammaá¹

nakenaci viÃ±Ã±eyyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanakenaci viÃ±Ã±eyya
paá¹-icca ....

14-19-1. Ä• savagocchaka-hetudukaá¹ƒ

<24> noÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanoÄ• savaá¹ƒ nahetuá¹ƒ d
paá¹-icca ....

nasÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• savaá¹ƒ nahetuá¹ƒ dhamm

naÄ• savasampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naÄ• savavippayuttaá¹
paá¹-icca ....

naÄ• savaÃ±ceva naanÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanÄ• savaÃ
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ...
nasÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... Ä• savavippayuttaá¹ƒ naanÄ• sava
paá¹-icca ....

20-54-1. saÃ±Ã±ojanÄ• didukÄ• ni-hetudukaá¹ƒ

<25> nosaÃ±Ã±ojanaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<26> noganthaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<27> nooghaá¹ƒ \Be V 167/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... noyogaá¹ƒ nahetuá¹ƒ
....

<28> nonÄ«varaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<29> noparÄ• mÄ• saá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

55-68-1. mahantaradukÄ• ni-hetudukaá¹ƒ

<30> nasÄ• rammaá¹‡aá¹ƒ \Ne V 191/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhittaá¹ƒ

<31> nacittaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

nacetasikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

nacittasampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nacittasaá¹ƒsaá¹-á¹-haá¹ƒ n
paá¹-icca ....

nacittasamuá¹-á¹-hÄ• naá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<32> nacittasahabhuá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nacittÄ• nuparivattiá¹ƒ n
paá¹-icca ... pe ... nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ \Se VI 128/ nahetuá¹ƒ dhammaá¹ƒ paá
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ..

<33> naajjhattikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nabÄ• hiraá¹ƒ nahetuá¹ƒ dha

noupÄ• dÄ• nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<34> naupÄ• dinnaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanupÄ• dinnaá¹ƒ nahet
....

69-82-1. upÄ• dÄ• nÄ• didukÄ• ni-hetudukaá¹ƒ

<35> noupÄ• dÄ• naá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<36> nokilesaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanokilesaá¹ƒ nahetuá¹ƒ dham

83-1. piá¹-á¹-hiduka-hetudukaá¹ƒ

<37> nadassanena pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanadassane dhammaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ pa nanabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nadassanena nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanadassanena \Ne V 192/ pahÄ• tabbahetukaá¹ƒ paá¹-icca ... pe ... nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<38> nasavitakkaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naavitakkaá¹ƒ nahetuá¹ƒ dh pe ... nasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naavicÄ• raá¹ƒ nahetuá¹ƒ d pe ... nasappÄ«tikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naappÄ«tikaá¹ƒ nahetuá¹ƒ ... pe ... napÄ«tisahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanapÄ«tisahagataá dhammaá¹ƒ paá¹-icca ... pe ... nasukhasahagataá¹ƒ \Se VI 129/ nahetuá¹ƒ dhammaá¹ƒ paá nanasukhasahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naupekkhÄ• sahagataá¹ƒ paá¹-icca ... pe ... nanaupekkhÄ• sahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ....

<39> nakÄ• mÄ• vacaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanakÄ• mÄ• vacara paá¹-icca ... pe ... narÅ«pÄ• vacaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanarÅ«pÄ dhammaá¹ƒ paá¹-icca ....

<40> naarÅ«pÄ• vacaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nanaarÅ«pÄ• vacara paá¹-icca ....

napariyÄ• pannaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naapariyÄ• pannaá¹ƒ nahetu ....

<41> naniyyÄ• nikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naaniyyÄ• nikaá¹ƒ nahetu ... pe ... naniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naaniyataá¹ƒ nahetuá¹ƒ dham ....

nasauttaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... naanuttaraá¹ƒ nahetuá¹ƒ dhammaá

<42> nasaraá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu dhammo uppajja

naaraá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nahetu dhammo uppajjati hetupa
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu dhammo uppajjati hetupaccayÄ• . naa
dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu ca naaraá¹‡o nahetu ca dhammÄ• uppajjanti het

nasaraá¹‡aá¹ƒ nahetuÃ±ca naaraá¹‡aá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca nasaraá¹‡o n
hetupaccayÄ• . (1)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

<43> nasaraá¹‡aá¹ƒ \Se VI 130/ \Be V 169/ \Ne V 193/ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca
dhammo uppajjati hetupaccayÄ• . (1)

naaraá¹‡aá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nanahetu dhammo uppajjati h

hetuyÄ• dve ... pe ... avigate dve. (sabbattha vitthÄ• ro.)

100-2-6. saraá¹‡aduka-sahetukÄ• didukÄ• ni

<44> nasaraá¹‡aá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ naahetu
paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<45> nasaraá¹‡aá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca ... pe ... nasaraá
nana ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nahetuÃ±ceva nahetuvippay
paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nahetuvippayuttaÃ±ceva nana ca hetuá¹ƒ dhammaá¹ƒ paá

nasaraá¹‡aá¹ƒ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

100-7-13. saraá¹‡aduka-cÅ«á¸·antaradukÄ• ni

<46> nasaraá¹‡aá¹ƒ naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ naasa

dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ \Ne V 194/ nalokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nana
dhammaá¹ƒ paá¹-icca ....

100-14-19. saraá¹‡aduka-Ä• savagocchakaá¹ƒ

<47> nasaraá¹‡aá¹ƒ \Be V 170/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca ... pe ... n
naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naÄ• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naÄ• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ....

100-20-54. saraá¹‡aduka-saÃ±Ã±ojanÄ• didukÄ• ni

<48> nasaraá¹‡aá¹ƒ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<49> nasaraá¹‡aá¹ƒ noganthaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nooghaá¹ƒ
pe ... nasaraá¹‡aá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nonÄ«varaá¹
paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ \Se VI 132/ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca ....

100-55-68. saraá¹‡aduka-mahantaradukÄ• ni

<50> nasaraá¹‡aá¹ƒ \Ne V 195/ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca .... (saá¹ƒkhitt

nasaraá¹‡aá¹ƒ nacittaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nacittas
dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ \Be V 171/ nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nacittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nacittÄ• nu
paá¹-icca ....

<51> nasaraá¹‡aá¹ƒ nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ...
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nabÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naupÄ• dÄ• dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca ....

100-69-82. saraá¹‡aduka-upÄ• dÄ• nÄ• didukÄ• ni

<52> nasaraá¹‡aá¹ƒ naupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca ....

<53> nasaraá¹‡aá¹ƒ nokilesaá¹ƒ dhammaá¹ƒ paá¹-icca ....

100-83. saraá¹‡aduka-dassanÄ• didukÄ• ni

<54> nasaraá¹‡aá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá
pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabb
pe ... nasaraá¹‡aá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca \Se VI 133/
nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca \Ne V 196/ ... pe ... nasaraá¹‡aá
pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nabhÄ• vanÄ• ya pah
paá¹-icca ....

nasaraá¹‡aá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<55> nasaraá¹‡aá¹ƒ nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ naavitak
paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca ....

<56> nasaraá¹‡aá¹ƒ nasappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ naapp
paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasara
nanapÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ nasukhasahagataá¹ƒ
pe ... nasaraá¹‡aá¹ƒ nanasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ
dhammaá¹ƒ paá¹-icca ....

<57> nasaraá¹‡aá¹ƒ \Be V 172/ nanaupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ nanakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

<58> nasaraá¹‡aá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ na
dhammaá¹ƒ paá¹-icca ... pe ... nasaraá¹‡aá¹ƒ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca .

nasaraá¹‡aá¹ƒ nanaarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naapariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca ....

<59> nasaraá¹‡aá¹ƒ naniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ \Ne V 197/ naniyataá¹ƒ dhammaá¹ƒ paá¹-icca ....

nasaraá¹‡aá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca ....

<60> nasaraá¹‡aá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasauttaro dhammo
hetupaccayÄ• .

nasaraá¹‡aá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanuttaro dhammo uppajj

naaraá¹‡aá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o naanuttaro dhammo uppajjat
naaraá¹‡aá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanuttaro dhammo uppajja
naaraá¹‡aá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanuttaro ca naaraá¹‡o na
uppajjanti hetupaccayÄ• . (3)

nasaraá¹‡aá¹ƒ naanuttaraÃ±ca naaraá¹‡aá¹ƒ naanuttaraÃ±ca dhammaá¹ƒ paá¹-icca nasar
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca. (sabbattha vitthÄ• ro. sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ
saá¹ƒsaá¹-á¹-havÄ• rampi sampayuttavÄ• rampi paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

dhammapaccanÄ«ye dukadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

paccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulomapaccanÄ«ye tikapaá¹-á¹-hÄ• naá¹ƒ

1. kusalattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> kusalaá¹ƒ \Se VI 135/ \Be V 173/ \Ne V 198/ dhammaá¹ƒ paá¹-icca nakusalo dhammo
--- kusale khandhe paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaá¹ƒ dhammaá¹ƒ pa
uppajjati hetupaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasam
rÅ«paá¹ƒ ... pe ... kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato dhammo uppajjati hetupac
ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naak
dhammÄ• uppajjanti hetupaccayÄ• --- kusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khand
dhammaá¹ƒ paá¹-icca nakusalo ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• --- ku
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. (5)

<2> akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• --- akus
cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo up
akusalaá¹ƒ ekaá¹ƒ \Se VI 136/ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• na
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca \Ne V 199/ naabyÄ• kato dhammo uppajjati hetupaccayÄ
paá¹-icca nakusalo ca naabyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . akusalaá¹ƒ dh
ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

<3> abyÄ• kataá¹ƒ \Be V 174/ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati hetupacca
vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• kataá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• c
rÅ«paá¹ƒ ... pe ... paá¹-isandhikkhaá¹‡e ... pe ... ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo m
... dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• , mahÄ• bhÅ«te paá¹-icca cittasamuá¹
abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• --- vipÄ• k
paá¹-isandhikkhaá¹‡e ... pe ... mahÄ• bhÅ«taá¹ƒ ... pe ... abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-ic
naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• --- vipÄ• kÄ• byÄ• kataá¹ƒ kiriyÄ• byÄ• k
(saá¹ƒkhittaá¹ƒ.)

<4> kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati hetupa
mahÄ• bhÅ«te ca paá¹-icca cittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. kusalaÃ±ca abyÄ• kataÃ±c
naakusalo dhammo uppajjati hetupaccayÄ• . kusalaÃ±ca abyÄ• kataÃ±ca dhammaá¹ƒ paá¹
dhammÄ• uppajjanti hetupaccayÄ• . (3)

akusalaÃ±ca \Se VI 137/ abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajja
abyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati hetupaccayÄ• . akusal
paá¹-icca nakusalo ca naakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (cittasamuá¹-á
vattati, ekÅ«navÄ«sati paÃ±hÄ• kÄ• tabbÄ• .)

Ä• rammaá¹‡apaccayo

<5> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
paá¹-icca naabyÄ• kato dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . kusalaá¹ƒ dhammaá¹ƒ
naabyÄ• kato ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• . (3)

akusalaá¹ƒ \Ne V 200/ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati Ä• rammaá¹‡apa
paá¹-icca naabyÄ• kato dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . akusalaá¹ƒ dhammaá¹
naabyÄ• kato ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• . (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
paá¹-icca naakusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . abyÄ• kataá¹ƒ \Be V 175/
ca naakusalo ca dhammÄ• uppajjanti Ä• rammaá¹‡apaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«navÄ«sa, Ä• rammaá¹‡e nava, adhipatiyÄ• ekÅ«navÄ«sa, anantare nava, s
ekÅ«navÄ«sa ... pe ... avigate ekÅ«navÄ«sa \Se VI 138/.

paccanÄ«yaá¹ƒ

nahetu-naÄ• rammaá¹‡apaccayÄ•

<6> akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati nahetupaccayÄ• . akusa
naabyÄ• kato dhammo uppajjati nahetupaccayÄ• . akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakus
uppajjanti nahetupaccayÄ• . (3)

abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati nahetupaccayÄ• . abyÄ•
naakusalo dhammo uppajjati nahetupaccayÄ• . abyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nakus
uppajjanti nahetupaccayÄ• . (3)

<7> kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ
paá¹-icca naakusalo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . kusalaá¹ƒ dhammaá¹ƒ
naakusalo ca dhammÄ• uppajjanti naÄ• rammaá¹‡apaccayÄ• . (3)

akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ•
201/ paá¹-icca nakusalo dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . akusalaá¹ƒ dhamma
naakusalo ca dhammÄ• uppajjanti naÄ• rammaá¹‡apaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• cha, naÄ• rammaá¹‡e pannarasa, naadhipatiyÄ• ekÅ«navÄ«sa ... pe ... noviga

(paccanÄ«yaá¹ƒ vitthÄ• retabbaá¹ƒ. sahajÄ• tavÄ• rampi paccayavÄ• rampi vitthÄ• retabba
139/ hetuyÄ• chabbÄ«sa, Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa ... pe ... avigate chabbÄ«sa. nissa
saá¹ƒsaá¹-á¹-havÄ• rampi sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

1. kusalattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<8> kusalo \Be V 176/ dhammo nakusalassa dhammassa hetupaccayena paccayo. kusalo
dhammassa hetupaccayena paccayo. kusalo dhammo naabyÄ• katassa dhammassa hetup
naakusalassa ca naabyÄ• katassa ca dhammassa hetupaccayena paccayo. kusalo dhamm
ca dhammassa hetupaccayena paccayo. (5)

<9> akusalo dhammo naakusalassa dhammassa hetupaccayena paccayo. akusalo dhamm
hetupaccayena paccayo. akusalo dhammo naabyÄ• katassa dhammassa hetupaccayena p
nakusalassa ca naabyÄ• katassa ca dhammassa hetupaccayena paccayo. akusalo dhamm
ca dhammassa hetupaccayena paccayo. (5)

abyÄ• kato \Ne V 202/ dhammo nakusalassa dhammassa hetupaccayena paccayo. abyÄ•
dhammassa hetupaccayena paccayo. abyÄ• kato dhammo nakusalassa ca naakusalassa c
paccayo. (3)

<10> kusalo dhammo nakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo\Se VI 1

akusalo dhammo naakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo .... (cha pa

abyÄ• kato dhammo naabyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo .... (

<11> hetuyÄ• terasa, Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa, adhipatiyÄ• sattarasa, anantare soá
soá¸·asa, sahajÄ• te ekÅ«navÄ«sa, aÃ±Ã±amaÃ±Ã±e nava, nissaye chabbÄ«sa, upanissay
cha, pacchÄ• jÄ• te nava, Ä• sevane nava, kamme terasa, vipÄ• ke tÄ«á¹‡i, Ä• hÄ• re teras
sampayutte nava, vippayutte dvÄ• dasa ... pe ... avigate chabbÄ«sa. (paÃ±hÄ• vÄ• raá¹ƒ vi

2. vedanÄ• ttikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<12> sukhÄ• ya \Be V 177/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya
uppajjati hetupaccayÄ• --- sukhÄ• ya vedanÄ• ya sampayutte khandhe paá¹-icca sukhaved
cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ; paá¹-isandhikkhaá¹‡e ... pe ... (mahÄ• bhÅ«tÄ• natth
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppa
vedanÄ• ya sampayuttaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ
sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naadukkhamasukhÄ• ya veda
hetupaccayÄ• . sukhÄ• ya \Ne V 203/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca na
ca naadukkhamasukhÄ• ya \Se VI 141/ vedanÄ• ya sampayutto ca dhammÄ• uppajjanti he
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto ca naadukkha
ca dhammÄ• uppajjanti hetupaccayÄ• . sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ
sampayutto ca nadukkhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto ca nadukkhÄ• y
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (

<13> dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ
hetupaccayÄ• . dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya
uppajjati hetupaccayÄ• . dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naa
sampayutto dhammo uppajjati hetupaccayÄ• . dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhan
vedanÄ• ya sampayutto ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ•
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto ca
sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . dukkhÄ• ya vedanÄ• ya sampayuttaá¹
nasukhÄ• ya vedanÄ• ya sampayutto ca nadukkhÄ• ya vedanÄ• ya sampayutto ca dhamm
hetupaccayÄ• . dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya
nadukkhÄ• ya vedanÄ• ya sampayutto \Be V 178/ ca naadukkhamasukhÄ• ya vedanÄ• ya s

hetupaccayÄ• . (7)

<14> adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naadukkham
dhammo uppajjati hetupaccayÄ• . adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamm
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . adukkhamasukhÄ• ya vedanÄ• y
paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . adukkha
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto ca naadukkham
ca dhammÄ• uppajjanti hetupaccayÄ• . adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ
vedanÄ• ya sampayutto ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ•
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca \Ne V 204/ nasukh
nadukkhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . adukkhama
dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto ca nadukkhÄ• ya vedanÄ• ya s
vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (7) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekavÄ«sa, Ä• rammaá¹‡e ekavÄ«sa ... pe ... avigate ekavÄ«sa.

paccanÄ«yaá¹ƒ

nahetupaccayo

<15> sukhÄ• ya \Se VI 143/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• y
uppajjati nahetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

nahetuyÄ• ekavÄ«sa, naÄ• rammaá¹‡e ekavÄ«sa ... pe ... navippayutte cuddasa ... pe ... n

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
paá¹-iccavÄ• rasadisaá¹ƒ.)

2. vedanÄ• ttikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetupaccayo

<16> sukhÄ• ya vedanÄ• ya sampayutto dhammo nasukhÄ• ya vedanÄ• ya sampayuttass
sukhÄ• ya vedanÄ• ya sampayutto \Be V 179/ dhammo nadukkhÄ• ya vedanÄ• ya sampay

paccayo. sukhÄ• ya vedanÄ• ya sampayutto dhammo naadukkhamasukhÄ• ya vedanÄ• ya
hetupaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayutto dhammo nasukhÄ• ya vedanÄ
naadukkhamasukhÄ• ya vedanÄ• ya sampayuttassa ca dhammassa hetupaccayena paccay
dhammo nadukkhÄ• ya vedanÄ• ya \Ne V 205/ sampayuttassa ca naadukkhamasukhÄ• ya
dhammassa hetupaccayena paccayo. sukhÄ• ya vedanÄ• ya sampayutto dhammo nasukhÄ
nadukkhÄ• ya vedanÄ• ya sampayuttassa ca dhammassa hetupaccayena paccayo. sukhÄ•
nasukhÄ• ya vedanÄ• ya sampayuttassa ca nadukkhÄ• ya vedanÄ• ya sampayuttassa ca n
sampayuttassa ca dhammassa hetupaccayena paccayo \Se VI 144/. (7) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekavÄ«sa, Ä• rammaá¹‡e ekavÄ«sa ... pe ... avigate ekavÄ«sa. (paÃ±hÄ• vÄ• raá

3. vipÄ• kattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<17> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko dhammo uppajjati hetupaccayÄ• . vipÄ
navipÄ• kadhammadhammo uppajjati hetupaccayÄ• . vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca
nanevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• . vipÄ• kaá¹ƒ dhammaá
navipÄ• kadhammadhammo ca nanevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ•
dhammaá¹ƒ paá¹-icca navipÄ• ko ca navipÄ• kadhammadhammo ca dhammÄ• uppajjanti h

<18> vipÄ• kadhammadhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo uppajjati hetupa
paá¹-icca navipÄ• ko dhammo uppajjati hetupaccayÄ• . vipÄ• kadhammadhammaá¹ƒ paá¹-i
nanevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• . vipÄ• kadhammadhan
nanevavipÄ• kanavipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• . vipÄ•
navipÄ• ko ca navipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• . (paÃ±c

<19> nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Be V 180/ \Ne V 206/ paá¹-icca naneva
uppajjati hetupaccayÄ• . nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca \Se VI 145/
hetupaccayÄ• . nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca navipÄ• kadhamma
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo ca nan
dhammÄ• uppajjanti hetupaccayÄ• . nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icc
navipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• . (paÃ±ca paÃ±hÄ• .)

<20> vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca n
hetupaccayÄ• . vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ p
uppajjati hetupaccayÄ• . vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhar
nanevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• . vipÄ• kaÃ±ca nevavip
dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo ca nanevavipÄ• kanavipÄ• kadhammad
hetupaccayÄ• . vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ p
navipÄ• kadhammadhammo ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ
hetupaccayÄ• . vipÄ• kadhammadhammaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±
navipÄ• kadhammadhammo uppajjati hetupaccayÄ• . vipÄ• kadhammadhammaÃ±ca nevav
VI 146/ dhammaá¹ƒ paá¹-icca navipÄ• ko ca navipÄ• kadhammadhammo ca dhammÄ• upp

<21> vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo uppajjati Ä• rammaá¹

vipÄ• kadhammadhammaá¹ƒ paá¹-icca navipÄ• ko dhammo uppajjati Ä• rammaá¹‡apaccay

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nanevavipÄ• kanavipÄ• kadhamma
... (paÃ±ca paÃ±hÄ•).

vipÄ• kaÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaÃ±ca dhammaá¹ƒ paá¹-icca navipÄ
Ä• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<22> hetuyÄ• \Ne V 207/ tevÄ«sa, Ä• rammaá¹‡e cuddasa ... pe ... avigate tevÄ«sa. (saá¹

nahetuyÄ• aá¹-á¹-hÄ• rasa, naÄ• rammaá¹‡e pannarasa.

(sahajÄ• tavÄ• rampi \Be V 181/ paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• r
vitthÄ• retabbaá¹ƒ.)

3. vipÄ• kattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<23> vipÄ• ko dhammo navipÄ• kassa dhammassa hetupaccayena paccayo. vipÄ• ko dha
hetupaccayena paccayo. vipÄ• ko dhammo nanevavipÄ• kanavipÄ• kadhammadhammassa
dhammo navipÄ• kadhammadhammassa ca nanevavipÄ• kanavipÄ• kadhammadhammass
vipÄ• ko dhammo navipÄ• kassa ca navipÄ• kadhammadhammassa ca dhammassa hetupa

<24> vipÄ• ko \Se VI 147/ dhammo navipÄ• kassa dhammassa Ä• rammaá¹‡apaccayena p
navipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena paccayo. vipÄ• ko dhammo nane
Ä• rammaá¹‡apaccayena paccayo. vipÄ• ko dhammo navipÄ• kassa ca nanevavipÄ• kanav
dhammassa Ä• rammaá¹‡apaccayena paccayo. vipÄ• ko dhammo navipÄ• kadhammadhan
nanevavipÄ• kanavipÄ• kadhammadhammassa ca dhammassa Ä• rammaá¹‡apaccayena p
ca navipÄ• kadhammadhammassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. (6)

vipÄ• kadhammadhammo navipÄ• kadhammadhammassa Ä• rammaá¹‡apaccayena pacca
dhammassa Ä• rammaá¹‡apaccayena paccayo. vipÄ• kadhammadhammo nanevavipÄ• ka
Ä• rammaá¹‡apaccayena paccayo. vipÄ• kadhammadhammo navipÄ• kassa ca nanevavipÄ
dhammassa Ä• rammaá¹‡apaccayena paccayo. vipÄ• kadhammadhammo navipÄ• kadham
nanevavipÄ• kanavipÄ• kadhammadhammassa ca dhammassa Ä• rammaá¹‡apaccayena p
navipÄ• kassa ca navipÄ• kadhammadhammassa ca dhammassa Ä• rammaá¹‡apaccayena

nevavipÄ• kanavipÄ• kadhammadhammo nanevavipÄ• kanavipÄ• kadhammadhammassa
... cha. (saá¹ƒkhittaá¹ƒ.)

<25> hetuyÄ• \Se VI 148/ \Be V 182/ terasa, Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa, adhipatiyÄ•
soá¸·asa ... pe ... purejÄ• te cha, pacchÄ• jÄ• te nava, Ä• sevane cha, kamme cuddasa, vip
aá¹-á¹-hÄ• rasa ... pe ... vippayutte dvÄ• dasa ... pe ... avigate chabbÄ«sa. (paÃ±hÄ• vÄ• ra
vitthÄ• retabbaá¹ƒ.)

4. upÄ• dinnattikaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<26> upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo dhamm
upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnupÄ• dÄ• niyo dhammo u
upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnaanupÄ• dÄ• niyo dhamm

upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo ca naanupÄ•
uppajjanti hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinn
naanupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo dhammo u
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnaanupÄ• dÄ• niyo dhan
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne V 209/ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo
dhammÄ• uppajjanti hetupaccayÄ• . (3)

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnaanupÄ• dÄ• niyo \
hetupaccayÄ• . anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• d
hetupaccayÄ• . anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnupÄ
hetupaccayÄ• . anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• d
naanupÄ• dinnaanupÄ• dÄ• niyo ca dhammÄ• uppajjanti hetupaccayÄ• . anupÄ• dinnaanu
naupÄ• dinnupÄ• dÄ• niyo ca naanupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• uppajjanti hetupa

anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• . anupÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnaanupÄ• dÄ• niyaÃ±c
naanupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• . anupÄ• dinnupÄ• dÄ• n
anupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo ca na
dhammÄ• uppajjanti hetupaccayÄ• . (3)

upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icca naupÄ
hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ
dhammo uppajjati hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaÃ±ca anupÄ• dinnupÄ• dÄ• niya
naupÄ• dinnupÄ• dÄ• niyo \Be V 183/ ca naanupÄ• dinnaanupÄ• dÄ• niyo \Se VI 150/ ca d
(3) (saá¹ƒkhittaá¹ƒ.)

<27> hetuyÄ• ekÅ«navÄ«sa, Ä• rammaá¹‡e nava, adhipatiyÄ• ekÄ• dasa ... pe ... sahajÄ
(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi sampa
vitthÄ• retabbaá¹ƒ.)

4. upÄ• dinnattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<28> upÄ• dinnupÄ• dÄ• niyo \Ne V 210/ dhammo naupÄ• dinnupÄ• dÄ• niyassa dhamma
upÄ• dinnupÄ• dÄ• niyo dhammo naanupÄ• dinnupÄ• dÄ• niyassa dhammassa hetupaccay

<29> upÄ• dinnupÄ• dÄ• niyo dhammo naupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ram
upÄ• dinnupÄ• dÄ• niyo dhammo naanupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• rammaá
upÄ• dinnupÄ• dÄ• niyo dhammo naanupÄ• dinnaanupÄ• dÄ• niyassa dhammassa Ä• ram
upÄ• dinnupÄ• dÄ• niyo dhammo naupÄ• dinnupÄ• dÄ• niyassa ca naanupÄ• dinnaanupÄ•
Ä• rammaá¹‡apaccayena paccayo. upÄ• dinnupÄ• dÄ• niyo dhammo naanupÄ• dinnupÄ• d
naanupÄ• dinnaanupÄ• dÄ• niyassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. (5)

anupÄ• dinnupÄ• dÄ• niyo dhammo naanupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• ramm
anupÄ• dinnupÄ• dÄ• niyo dhammo naupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• rammaá
anupÄ• dinnupÄ• dÄ• niyo \Se VI 151/ dhammo naanupÄ• dinnaanupÄ• dÄ• niyassa dham
anupÄ• dinnupÄ• dÄ• niyo \Be V 184/ dhammo naupÄ• dinnupÄ• dÄ• niyassa ca naanupÄ•
Ä• rammaá¹‡apaccayena paccayo. anupÄ• dinnupÄ• dÄ• niyo dhammo naanupÄ• dinnupÄ
naanupÄ• dinnaanupÄ• dÄ• niyassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. (5)

anupÄ• dinnaanupÄ• dÄ• niyo dhammo naanupÄ• dinnaanupÄ• dÄ• niyassa dhammassa Ä
... paÃ±ca. (saá¹ƒkhittaá¹ƒ.)

<30> hetuyÄ• terasa, Ä• rammaá¹‡e pannarasa, adhipatiyÄ• ekÄ• dasa. (paÃ±hÄ• vÄ• ra

5. saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<31> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Ne V 211/ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-ha
uppajjati hetupaccayÄ• . saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca
naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . saá¹ƒkiliá¹-á¹-hasaá¹ƒki
paá¹-icca naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . saá¹ƒkiliá¹-á
dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesik
uppajjanti hetupaccayÄ• . saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca

naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• uppaj
VI 152/. (5)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko d
hetupaccayÄ• . asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-h
uppajjati hetupaccayÄ• . asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca
nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• uppajja

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesik
hetupaccayÄ• . asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-h
uppajjati hetupaccayÄ• . asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca
naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• \Be V 185/.
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko c
naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• . asaá¹ƒkiliá¹-á¹-h
dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko
uppajjanti hetupaccayÄ• . (5)

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca \Ne V 212/ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaÃ±ca dham
nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaÃ±ca dhammaá¹ƒ paá¹-ic
nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... pe ... tÄ«á¹‡i \Se VI 15
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«navÄ«sa, Ä• rammaá¹‡e nava ... pe ... avigate ekÅ«navÄ«sa. (sahajÄ• tavÄ
nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ. paÃ±

<32> hetuyÄ• terasa, Ä• rammaá¹‡e pannarasa, adhipatiyÄ• pannarasa, anantare soá¸·a
cha, pacchÄ• jÄ• te nava, Ä• sevane aá¹-á¹-ha, kamme terasa, vipÄ• ke aá¹-á¹-ha, Ä• hÄ• r
terasa, vippayutte dvÄ• dasa ... pe ... avigate chabbÄ«sa.

6. vitakkattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<33> savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro dhammo uppajj
savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• ramatto dhammo uppajjati he
savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkaavicÄ• ro dhammo uppajjati hetup
savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro ca naavitakkaavicÄ• r
hetupaccayÄ• . savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• ramatto ca n
dhammÄ• uppajjanti hetupaccayÄ• . savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasavit
naavitakkavicÄ• ramatto ca dhammÄ• uppajjanti hetupaccayÄ• . savitakkasavicÄ• raá¹ƒ \N
paá¹-icca nasavitakkasavicÄ• ro ca naavitakkavicÄ• ramatto ca naavitakkaavicÄ• ro \Se VI
uppajjanti hetupaccayÄ• . (7)

<34> avitakkavicÄ• ramattaá¹ƒ \Be V 186/ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• ramatto
hetupaccayÄ• . avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro dha
avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkaavicÄ• ro dhammo uppajjati hetu
avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro ca naavitakkaavicÄ•
hetupaccayÄ• . avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• ramatto ca
dhammÄ• uppajjanti hetupaccayÄ• . avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nasav
naavitakkavicÄ• ramatto ca dhammÄ• uppajjanti hetupaccayÄ• . avitakkavicÄ• ramattaá¹ƒ
nasavitakkasavicÄ• ro ca naavitakkavicÄ• ramatto ca naavitakkaavicÄ• ro ca dhammÄ• up

avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkaavicÄ• ro dhammo uppajjati hetupac

savitakkasavicÄ• raÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ•
hetupaccayÄ• ... pe ... satta.

avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ paá¹-icca nasavitakkasavic
hetupaccayÄ• ... pe ... satta.

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca dhammaá¹ƒ paá¹-icca nasavitakkasav
uppajjati hetupaccayÄ• ... pe ... satta.

savitakkasavicÄ• raÃ±ca avitakkavicÄ• ramattaÃ±ca avitakkaavicÄ• raÃ±ca dhammaá¹ƒ pa
dhammo uppajjati hetupaccayÄ• ... pe ... satta. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«napaÃ±Ã±Ä• sa, Ä• rammaá¹‡e ekÅ«napaÃ±Ã±Ä• sa ... pe ... avigate ekÅ«
(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

7. pÄ«tittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<35> pÄ«tisahagataá¹ƒ \Ne V 214/ dhammaá¹ƒ paá¹-icca napÄ«tisahagato dhammo uppajj
pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato dhammo uppajjati hetupaccayÄ•
paá¹-icca naupekkhÄ• sahagato dhammo uppajjati \Be V 187/ hetupaccayÄ• . pÄ«tisahagat
napÄ«tisahagato ca naupekkhÄ• sahagato ca dhammÄ• uppajjanti hetupaccayÄ• . pÄ«tisa
nasukhasahagato ca naupekkhÄ• sahagato ca dhammÄ• uppajjanti hetupaccayÄ• . pÄ«tis
napÄ«tisahagato ca nasukhasahagato ca dhammÄ• uppajjanti hetupaccayÄ• . pÄ«tisahaga
napÄ«tisahagato ca nasukhasahagato ca naupekkhÄ• sahagato ca dhammÄ• uppajjanti he

sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato dhammo uppajjati hetupaccayÄ

upekkhÄ• sahagataá¹ƒ \Se VI 156/ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato dhammo u
... satta.

pÄ«tisahagataÃ±ca sukhasahagataÃ±ca dhammaá¹ƒ paá¹-icca napÄ«tisahagato dhammo
... satta. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• aá¹-á¹-havÄ«sa, Ä• rammaá¹‡e catuvÄ«sa ... pe ... avigate aá¹-á¹-havÄ«sa.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paÃ±hÄ• vÄ• rampi sabbattha vitthÄ• r

8. dassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<36> dassanena \Ne V 215/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• ta
hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ•

hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nanevadassanena nabhÄ
uppajjati hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• y
nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• . d
paá¹-icca nadassanena pahÄ• tabbo ca nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• uppaj

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tabbo dham
paÃ±ca.

nevadassanena \Be V 188/ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadas
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

dassanena pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dhamma
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dha
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«navÄ«sa ... pe ... avigate ekÅ«navÄ«sa. (sahajÄ• tavÄ• rampi ... pe ... sampa
paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

9. dassanahetuttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<37> dassanena \Ne V 216/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pa
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• chabbÄ«sa ... pe ... avigate chabbÄ«sa. (vitthÄ• retabbaá¹ƒ.)

10. Ä• cayagÄ• mittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<38> Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• cayagÄ• mÄ« dhammo uppajjati hetup

dhammaá¹ƒ paá¹-icca naapacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• . Ä• cayagÄ• m
nanevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• . Ä• cayagÄ• mi
naapacayagÄ• mÄ« ca nanevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• uppajjanti h
dhammaá¹ƒ paá¹-icca naÄ• cayagÄ• mÄ« ca naapacayagÄ• mÄ« \Se VI 158/ ca dhammÄ•

apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca naapacayagÄ• mÄ« dhammo uppajjati hetupacca
paá¹-icca naÄ• cayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• . apacayagÄ• miá¹ƒ dhamm
nanevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• . apacayagÄ• m
naÄ• cayagÄ• mÄ« ca nanevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ca dhammÄ• uppajjanti h
dhammaá¹ƒ paá¹-icca naÄ• cayagÄ• mÄ« ca naapacayagÄ• mÄ« ca dhammÄ• uppajjanti

nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ \Be V 189/ \Ne V 217/ dhammaá¹ƒ paá¹-icca naÄ•
hetupaccayÄ• . nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca naapacayag
hetupaccayÄ• . nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• cayag
uppajjanti hetupaccayÄ• . (3)

Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca naÄ•
hetupaccayÄ• . Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ
uppajjati hetupaccayÄ• . Ä• cayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dha
naapacayagÄ• mÄ« ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dhammaá¹ƒ paá¹-icca naÄ•
uppajjati hetupaccayÄ• . apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• miÃ±ca dh
dhammo uppajjati hetupaccayÄ• . apacayagÄ• miÃ±ca nevÄ• cayagÄ• minÄ• pacayagÄ• m
naÄ• cayagÄ• mÄ« ca naapacayagÄ• mÄ« ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (sa

hetuyÄ• ekÅ«navÄ«sa. (sabbattha vitthÄ• ro.)

11. sekkhattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<39> sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nasekkho dhammo uppajjati hetupaccayÄ• . sekkha
naasekkho dhammo uppajjati hetupaccayÄ• . sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nanevasekk

hetupaccayÄ• . sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca naasekkho ca nanevasekkhanÄ• sekkho c
hetupaccayÄ• . sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nasekkho ca naasekkho ca dhammÄ• up

asekkhaá¹ƒ \Ne V 218/ dhammaá¹ƒ paá¹-icca naasekkho dhammo uppajjati hetupaccayÄ•
paá¹-icca nasekkho dhammo uppajjati hetupaccayÄ• . asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca na
uppajjati hetupaccayÄ• . asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nasekkho ca nanevasekkhanÄ•
hetupaccayÄ• . asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nasekkho ca naasekkho ca dhammÄ• u
160/. (5)

nevasekkhanÄ• sekkhaá¹ƒ \Be V 190/ dhammaá¹ƒ paá¹-icca nasekkho dhammo uppajjati h
nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca naasekkho dhammo uppajjati hetupaccay
dhammaá¹ƒ paá¹-icca nasekkho ca naasekkho ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

sekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nasekkho dhammo uppajj
nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca naasekkho dhammo uppajjati hetupacc
nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nasekkho ca naasekkho ca dhammÄ• u

asekkhaÃ±ca nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nasekkho dhammo uppa
nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca naasekkho dhammo uppajjati hetupacc
nevasekkhanÄ• sekkhaÃ±ca dhammaá¹ƒ paá¹-icca nasekkho ca naasekkho ca dhammÄ• u
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«navÄ«sa. (sabbattha vitthÄ• ro.)

12. parittattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<40> parittaá¹ƒ \Ne V 219/ dhammaá¹ƒ paá¹-icca naparitto dhammo uppajjati hetupaccayÄ
paá¹-icca namahaggato dhammo uppajjati hetupaccayÄ• \Se VI 161/. parittaá¹ƒ dhammaá¹
dhammo uppajjati hetupaccayÄ• . parittaá¹ƒ dhammaá¹ƒ paá¹-icca naparitto ca naappamÄ•
hetupaccayÄ• . parittaá¹ƒ dhammaá¹ƒ paá¹-icca namahaggato ca naappamÄ• á¹‡o ca dhar
(5)

mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca namahaggato dhammo uppajjati hetupaccayÄ• . mah
naparitto dhammo uppajjati hetupaccayÄ• . mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca naappam
hetupaccayÄ• . mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca naparitto ca naappamÄ• á¹‡o ca dhar
mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca namahaggato ca naappamÄ• á¹‡o ca dhammÄ• uppa

appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naappamÄ• á¹‡o dhammo uppajjati hetupaccayÄ•
paá¹-icca naparitto dhammo uppajjati hetupaccayÄ• . appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-ic
dhammo uppajjati hetupaccayÄ• . appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca namahaggato ca
uppajjanti hetupaccayÄ• . appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naparitto ca namahagga
hetupaccayÄ• . (5)

parittaÃ±ca appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca namahaggato dhammo uppajjati het
appamÄ• á¹‡aÃ±ca dhammaá¹ƒ paá¹-icca \Se VI 162/ naappamÄ• á¹‡o dhammo uppajjati h
appamÄ• á¹‡aÃ±ca \Ne V 220/ dhammaá¹ƒ paá¹-icca namahaggato ca naappamÄ• á¹‡o ca
hetupaccayÄ• . (3)

parittaÃ±ca mahaggataÃ±ca dhammaá¹ƒ paá¹-icca naparitto dhammo uppajjati hetupaccay
mahaggataÃ±ca dhammaá¹ƒ paá¹-icca namahaggato dhammo uppajjati hetupaccayÄ• . par
dhammaá¹ƒ paá¹-icca naappamÄ• á¹‡o dhammo uppajjati hetupaccayÄ• . parittaÃ±ca maha
naparitto ca naappamÄ• á¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . parittaÃ±ca mahagga
namahaggato ca naappamÄ• á¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . (5) (saá¹ƒkhittaa

hetuyÄ• tevÄ«sa, Ä• rammaá¹‡e cuddasa. (sabbattha vitthÄ• retabbaá¹ƒ.)

13. parittÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<41> parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naparittÄ• rammaá¹‡o dhammo uppajja

hetuyÄ• ekavÄ«sa ... pe ... avigate ekavÄ«sa.

14. hÄ«nattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<42> hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca nahÄ«no dhammo uppajjati hetupaccayÄ• .
(saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikattikasadisaá¹ƒ.)

hetuyÄ• \Se VI 163/ ekÅ«navÄ«sa ... pe ... avigate ekÅ«navÄ«sa.

15. micchattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<43> micchattaniyataá¹ƒ \Ne V 221/ dhammaá¹ƒ paá¹-icca namicchattaniyato dhammo upp
micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nasammattaniyato dhammo uppajjati hetupaccay
micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca naaniyato dhammo uppajjati hetupaccayÄ• . micc
paá¹-icca nasammattaniyato ca naaniyato ca dhammÄ• uppajjanti hetupaccayÄ• . micchatt
paá¹-icca namicchattaniyato ca nasammattaniyato ca dhammÄ• uppajjanti hetupaccayÄ• .

sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nasammattaniyato dhammo uppajjati hetupaccay
dhammaá¹ƒ paá¹-icca namicchattaniyato dhammo uppajjati hetupaccayÄ• . sammattaniyata
naaniyato dhammo uppajjati hetupaccayÄ• . sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nam
ca dhammÄ• uppajjanti hetupaccayÄ• . sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca namicch
nasammattaniyato ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

aniyataá¹ƒ dhammaá¹ƒ paá¹-icca namicchattaniyato dhammo uppajjati hetupaccayÄ• ... tÄ«

micchattaniyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paá¹-icca namicchattaniyato dhammo uppajj
tÄ«á¹‡i.

sammattaniyataÃ±ca \Se VI 164/ aniyataÃ±ca dhammaá¹ƒ paá¹-icca namicchattaniyato dha
... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekÅ«navÄ«sa. (sabbattha vitthÄ• retabbaá¹ƒ.)

16. maggÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<44> maggÄ• rammaá¹‡aá¹ƒ \Ne V 222/ dhammaá¹ƒ paá¹-icca namaggÄ• rammaá¹‡o dha

maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca namaggahetuko dhammo uppajjati hetupacc
dhammaá¹ƒ paá¹-icca namaggÄ• dhipati dhammo uppajjati hetupaccayÄ• . maggÄ• ramma
namaggÄ• rammaá¹‡o ca namaggÄ• dhipati ca dhammÄ• uppajjanti hetupaccayÄ• . magg
paá¹-icca namaggahetuko ca namaggÄ• dhipati ca dhammÄ• uppajjanti hetupaccayÄ• . ma
paá¹-icca namaggÄ• rammaá¹‡o ca namaggahetuko ca dhammÄ• uppajjanti hetupaccayÄ•
paá¹-icca namaggÄ• rammaá¹‡o ca namaggahetuko ca namaggÄ• dhipati ca dhammÄ• up
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±catiá¹ƒsa ... pe ... avigate paÃ±catiá¹ƒsa. (sabbattha vitthÄ• retabbaá¹ƒ.)

17. uppannattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

<45> uppanno \Be V 193/ dhammo naanuppannassa dhammassa hetupaccayena paccayo

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava.

18. atÄ«tattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

<46> paccuppanno \Se VI 165/ dhammo naatÄ«tassa dhammassa hetupaccayena paccayo

hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava.

19. atÄ«tÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<47> atÄ«tÄ• rammaá¹‡aá¹ƒ \Ne V 223/ dhammaá¹ƒ paá¹-icca naatÄ«tÄ• rammaá¹‡o dha
atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• gatÄ• rammaá¹‡o dhammo uppajjati
atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca napaccuppannÄ• rammaá¹‡o dhammo uppaj
atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naatÄ«tÄ• rammaá¹‡o ca napaccuppannÄ• r
hetupaccayÄ• . atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• gatÄ• rammaá¹‡o ca
dhammÄ• uppajjanti hetupaccayÄ• . atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naatÄ«
naanÄ• gatÄ• rammaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . atÄ«tÄ• rammaá¹‡aá¹ƒ
naatÄ«tÄ• rammaá¹‡o ca naanÄ• gatÄ• rammaá¹‡o ca napaccuppannÄ• rammaá¹‡o ca dh

(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• ekavÄ«sa ... pe ... avigate ekavÄ«sa.

20. ajjhattattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<48> ajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca nabahiddhÄ• dhammo uppajjati hetupaccayÄ• . (1)

bahiddhÄ• dhammaá¹ƒ paá¹-icca naajjhatto dhammo uppajjati hetupaccayÄ• \Se VI 166/ .
(sabbattha vitthÄ• ro.)

21. ajjhattÄ• rammaá¹‡attikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<49> ajjhattÄ• rammaá¹‡aá¹ƒ \Be V 194/ dhammaá¹ƒ paá¹-icca naajjhattÄ• rammaá¹‡o dh

hetuyÄ• cha.

22. sanidassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<50> anidassanasappaá¹-ighaá¹ƒ \Ne V 224/ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-
hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-
hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igh
hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-
naanidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . anidassanasappaá¹-igha
naanidassanasappaá¹-igho ca naanidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupacc
anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho ca naanida
uppajjanti hetupaccayÄ• . (6)

anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho dhammo uppaj

anidassanasappaá¹-ighaÃ±ca anidassanaappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca nasanida
dhammo uppajjati hetupaccayÄ• ... cha. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• aá¹-á¹-hÄ• rasa, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate aá¹-á¹-hÄ• rasa. (sabbatt
sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi vitthÄ• retabbaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<51> anidassanaappaá¹-igho dhammo naanidassanaappaá¹-ighassa dhammassa hetupac
anidassanaappaá¹-igho dhammo nasanidassanasappaá¹-ighassa dhammassa hetupaccaye
anidassanaappaá¹-igho dhammo naanidassanasappaá¹-ighassa dhammassa hetupaccayen
anidassanaappaá¹-igho \Be V 195/ \Ne V 225/ dhammo nasanidassanasappaá¹-ighassa ca
ca dhammassa hetupaccayena paccayo. naanidassanaappaá¹-igho dhammo naanidassana
naanidassanaappaá¹-ighassa ca dhammassa hetupaccayena paccayo. anidassanaappaá¹-i
nasanidassanasappaá¹-ighassa ca naanidassanasappaá¹-ighassa ca dhammassa hetupac

sanidassanasappaá¹-igho dhammo nasanidassanasappaá¹-ighassa dhammassa Ä• ramma
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<52> hetuyÄ• cha, Ä• rammaá¹‡e nava. (paÃ±hÄ• vÄ• raá¹ƒ vitthÄ• retabbaá¹ƒ.)

dhammÄ• nulomapaccanÄ«ye tikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ. á¹• 11 dhammÄ• nulom
dukapaá¹-á¹-hÄ• naá¹ƒ

1. hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

1. paccayÄ• nulomaá¹ƒ

hetupaccayo

<1> hetuá¹ƒ \Se VI 168/ \Be V 197/ \Ne V 226/ dhammaá¹ƒ paá¹-icca nahetu dhammo uppa
hetuá¹ƒ dhammaá¹ƒ paá¹-icca sampayuttakÄ• khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«p
pe ... hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ dh

ca nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ dh
dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ca nanahetu ca
hetupaccayÄ• . (3)

hetuÃ±ca nahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupaccayÄ• . hetu
\Ne V 227/ paá¹-icca nanahetu dhammo uppajjati hetupaccayÄ• . hetuÃ±ca nahetuÃ±ca dha
nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sahajÄ• tavÄ• rampi ... pe ... sa
paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<2> hetu \Se VI 169/ \Be V 198/ dhammo nahetussa dhammassa hetupaccayena paccayo

hetu dhammo nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nahetu dhammo nanahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

hetu ca nahetu ca dhammÄ• nahetussa dhammassa Ä• rammaá¹‡apaccayena paccayo ...

<3> hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e nava ... pe ... avigate nava. (paÃ±hÄ• vÄ• rampi evaá

2. sahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<4> sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko dhammo uppajjati hetupaccayÄ• . sah
naahetuko dhammo uppajjati hetupaccayÄ• . sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuk
uppajjanti hetupaccayÄ• . (3)

ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko dhammo uppajjati hetupaccayÄ• . ahetukaá¹ƒ
nasahetuko dhammo uppajjati hetupaccayÄ• . ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuk
uppajjanti hetupaccayÄ• . (3)

sahetukaÃ±ca ahetukaÃ±ca dhammaá¹ƒ paá¹-icca nasahetuko dhammo uppajjati hetupacc

228/ ahetukaÃ±ca dhammaá¹ƒ paá¹-icca naahetuko dhammo uppajjati hetupaccayÄ• . sahe
dhammaá¹ƒ paá¹-icca nasahetuko ca naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3

hetuyÄ• nava, Ä• rammaá¹‡e cha ... pe ... avigate nava. (sahajÄ• tavÄ• rampi ... pe ... paÃ
vitthÄ• retabbaá¹ƒ.)

3. hetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<5> hetusampayuttaá¹ƒ \Se VI 170/ \Be V 199/ dhammaá¹ƒ paá¹-icca nahetusampayutto dh
hetupaccayÄ• . hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto dhammo uppaj
hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetusampayutto ca nahetuvippayutto ca dham
(3)

hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca nahetusampayutto dhammo uppajjati hetupaccayÄ• . hetuvippayuttaá
nahetusampayutto ca nahetuvippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

hetusampayuttaÃ±ca hetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetusampayutto dhamm
hetusampayuttaÃ±ca hetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetuvippayutto dhammo
hetusampayuttaÃ±ca hetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetusampayutto ca nahe
uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

4. hetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<6> hetuÃ±ceva \Ne V 229/ sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko c
hetupaccayÄ• . hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ \Se VI 171/ paá¹-icca naahetuko ce
uppajjati hetupaccayÄ• . hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva naa
nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko ceva nanahetu ca dhamm
sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko ca dhammo u
sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko ca naahetuko

uppajjanti hetupaccayÄ• . (3)

hetuÃ±ceva sahetukaÃ±ca sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ce
uppajjati hetupaccayÄ• . hetuÃ±ceva sahetukaÃ±ca sahetukaÃ±ceva na ca hetuÃ±ca dham
ceva \Be V 200/ nanahetu ca dhammo uppajjati hetupaccayÄ• . hetuÃ±ceva sahetukaÃ±ca
hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko ca naahetuko ceva nanahetu ca dha
hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

5. hetuhetusampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<7> hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ceva nahetuvippayutto
hetupaccayÄ• . hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nahetuvippayutto c
dhammo \Se VI 172/ uppajjati hetupaccayÄ• . hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹
nahetuvippayutto ca nahetuvippayutto ceva nanahetu ca dhammÄ• uppajjanti hetupaccayÄ

hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto ceva nanah
hetupaccayÄ• . hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva n
uppajjati hetupaccayÄ• . hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahe
nahetuvippayutto ceva nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

hetuÃ±ceva hetusampayuttaÃ±ca hetusampayuttaÃ±ceva na ca hetuÃ±ca dhammaá¹ƒ paá
nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• . hetuÃ±ceva hetusampayuttaÃ±ca he
hetuÃ±ca dhammaá¹ƒ paá¹-icca nahetuvippayutto ceva nanahetu dhammo ca uppajjati hetu
hetusampayuttaÃ±ca hetusampayuttaÃ±ceva na ca hetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu
nahetuvippayutto ceva nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹

hetuyÄ• nava. (sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

6. nahetusahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<8> nahetuá¹ƒ \Be V 201/ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• \Se VI 173/ nava. (sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabb

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7-8. sappaccayadukÄ• di

1-7. paá¹-iccavÄ• rÄ• di

<9> sappaccayaá¹ƒ \Ne V 231/ dhammaá¹ƒ paá¹-icca naappaccayo dhammo uppajjati hetu
) hetuyÄ• ekaá¹ƒ.

<10> sappaccayo dhammo naappaccayassa dhammassa Ä• rammaá¹‡apaccayena pacca

appaccayo dhammo naappaccayassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (saá

9. sanidassanadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<11> anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassano dhammo uppajjati hetupaccayÄ•
paá¹-icca nasanidassano dhammo uppajjati hetupaccayÄ• . anidassanaá¹ƒ dhammaá¹ƒ paá
naanidassano ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i. (sabbattha vitthÄ• ro.)

10. sappaá¹-ighadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<12> sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasappaá¹-igho dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca naappaá¹-igho dhammo uppajjati hetupaccayÄ• . sappaá¹-ighaá¹ƒ dh
nasappaá¹-igho ca naappaá¹-igho \Se VI 174/ ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naappaá¹-igho dhammo uppajjati hetupaccayÄ• . ap
paá¹-icca \Ne V 232/ nasappaá¹-igho dhammo uppajjati hetupaccayÄ• . appaá¹-ighaá¹ƒ dha
nasappaá¹-igho ca naappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

sappaá¹-ighaÃ±ca \Be V 202/ appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca nasappaá¹-igho dhan
sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca naappaá¹-igho dhammo uppajjat
sappaá¹-ighaÃ±ca appaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca nasappaá¹-igho ca naappaá¹-igh
hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sabbattha vitthÄ• ro.)

11. rÅ«pÄ«dukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<13> rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ« dhammo uppajjati hetupaccayÄ• . (saá¹ƒkh

hetuyÄ• nava. (sabbattha vitthÄ• ro.)

12. lokiyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<14> lokiyaá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro dhammo uppajjati hetupaccayÄ• . (1)

lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro dhammo uppajjati hetupaccayÄ• . lokuttaraá
nalokiyo dhammo uppajjati hetupaccayÄ• . (lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nalokiyo ca n
uppajjanti hetupaccayÄ• .) {ayaá¹ƒ saá¹…khyÄ• vicÄ• retabbÄ• , nalokiyanalokuttaradham

lokiyaÃ±ca lokuttaraÃ±ca dhammaá¹ƒ paá¹-icca nalokuttaro dhammo uppajjati \Se VI 175/ l
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca. (sabbattha paÃ±ca.)

13. kenaciviÃ±Ã±eyyadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<15> kenaci \Ne V 233/ viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo dhamm
kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nanakenaci viÃ±Ã±eyyo dhammo uppajjati het
viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo ca nanakenaci viÃ±Ã±eyyo ca
hetupaccayÄ• . (3)

nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nanakenaci viÃ±Ã±eyyo dhammo uppajjati

kenaci \Be V 203/ viÃ±Ã±eyyaÃ±ca nakenaci viÃ±Ã±eyyaÃ±ca dhammaá¹ƒ paá¹-icca nake
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• nava. (sabbattha nava.)

cÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14. Ä• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<16> Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati hetupaccayÄ• . Ä• sa
nanoÄ• savo dhammo uppajjati hetupaccayÄ• . Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• sav
uppajjanti hetupaccayÄ• . (3)

noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nanoÄ• savo dhammo uppajjati hetupaccayÄ• . noÄ•
noÄ• savo dhammo uppajjati hetupaccayÄ• . noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• sav
uppajjanti hetupaccayÄ• . (3)

Ä• savaÃ±ca \Ne V 234/ noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca \Se VI 176/ noÄ• savo dha
Ä• savaÃ±ca noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca nanoÄ• savo dhammo uppajjati hetupa
dhammaá¹ƒ paá¹-icca noÄ• savo ca nanoÄ• savo ca dhammÄ• uppajjanti hetupaccayÄ• . (
nava. (sabbattha nava.)

15. sÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<17> sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo dhammo uppajjati hetupaccayÄ• . (1

anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo dhammo uppajjati hetupaccayÄ• . anÄ•
nasÄ• savo dhammo uppajjati hetupaccayÄ• . anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• s
uppajjanti hetupaccayÄ• . (3)

sÄ• savaÃ±ca anÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naanÄ• savo dhammo uppajjati hetup

hetuyÄ• paÃ±ca. (sabbattha vitthÄ• ro.)

16. Ä• savasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<18> Ä• savasampayuttaá¹ƒ \Be V 204/ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto dham
Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippayutto dhammo uppajjati hetup
dhammaá¹ƒ paá¹-icca naÄ• savasampayutto ca naÄ• savavippayutto ca dhammÄ• uppajja

Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippayutto dhammo uppajjati hetupa
\Ne V 235/ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto dhammo uppajjati hetupaccayÄ• . A
177/ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto ca naÄ• savavippayutto ca dhammÄ• up

Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savasampayu
hetupaccayÄ• . Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca naÄ
uppajjati hetupaccayÄ• . Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ca dhammaá¹ƒ paá¹
naÄ• savavippayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava. (sabbattha nava.)

17. Ä• savasÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<19> Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savo ceva naanÄ• savo ca
Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naanÄ• savo ceva nano ca Ä• savo dh
Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naÄ• savo ceva naanÄ• savo ca naan
dhammÄ• uppajjanti hetupaccayÄ• . (3)

sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo ceva nano ca Ä• sa
hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savaÃ±ceva sÄ• savaÃ±ca sÄ• savaÃ±ceva no ca Ä• savaÃ±ca dhammaá¹ƒ paá¹-icca
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. hetuyÄ• nava. (sabbattha nava.)

18. Ä• savaÄ• savasampayuttadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<20> Ä• savaÃ±ceva \Se VI 178/ \Be V 205/ \Ne V 236/ Ä• savasampayuttaÃ±ca dhammaá
naÄ• savavippayutto ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippayutto ce
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca Ä• savavippayuttaÃ±ceva no ca Ä• savaÃ±ca dha
naÄ• savavippayutto ca dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) hetu
nava).

19. Ä• savavippayuttasÄ• savadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<21> Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto naanÄ• s
hetupaccayÄ• . (1)

Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto naanÄ• savo
... tÄ«á¹‡i.

Ä• savavippayuttaá¹ƒ sÄ• savaÃ±ca Ä• savavippayuttaá¹ƒ anÄ• savaÃ±ca dhammaá¹ƒ paá
nanoanÄ• savo dhammo uppajjati hetupaccayÄ• . (1)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

Ä• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

20-49. saÃ±Ã±ojanadukÄ• di

1-7. paá¹-iccavÄ• rÄ• di

<22> saÃ±Ã±ojanaá¹ƒ \Ne V 237/ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano dhammo uppajjat
ganthaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho dhammo uppajjati \Se VI 179/ hetupaccayÄ• ...
paá¹-icca noogho dhammo uppajjati hetupaccayÄ• ... pe ... yogaá¹ƒ dhammaá¹ƒ paá¹-icca
hetupaccayÄ• ... pe ... nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o dhammo upp

50-54. parÄ• mÄ• sadukÄ• ni

1-7. paá¹-iccavÄ• rÄ• di

<23> parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so dhammo uppajjati hetupacc
)

55. sÄ• rammaá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<24> sÄ• rammaá¹‡aá¹ƒ \Be V 206/ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o dhammo upp

anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• rammaá¹‡o dhammo uppajjati hetupacc

sÄ• rammaá¹‡aÃ±ca anÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o dham
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava ... pe ... avigate nava. (sabbattha vitthÄ• ro.)

56. cittadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<25> cittaá¹ƒ \Ne V 238/ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati hetupaccayÄ• . e

nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nanocitto dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

cittaÃ±ca nocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati hetupaccayÄ• . (1) (
paÃ±ca).

57-68. cetasikadukÄ• di

1-7. paá¹-iccavÄ• rÄ• di

<26> cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nacetasiko dhammo uppajjati hetupaccayÄ• .

<27> cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nacittasampayutto dhammo uppajjati hetup

cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nacittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati he

<28> cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ \Se VI 180/ paá¹-icca nacittasamuá¹-á¹-hÄ• no
hetupaccayÄ• .

<29> cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nacittasahabhÅ« dhammo uppajjati hetupacca
cittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nacittÄ• nuparivattÄ« dhammo uppajjati hetupac
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nacittasaá¹ƒsaá¹-á¹-hasam
uppajjati hetupaccayÄ• ... pe ... cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhamma
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ... pe .
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca
nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• .

<30> ajjhattikaá¹ƒ \Be V 207/ dhammaá¹ƒ paá¹-icca naajjhattiko dhammo uppajjati hetupac

bÄ• hiraá¹ƒ \Ne V 239/ dhammaá¹ƒ paá¹-icca nabÄ• hiro dhammo uppajjati hetupaccayÄ•

ajjhattikaÃ±ca bÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca naajjhattiko dhammo uppajjati hetupacc

<31> upÄ• dÄ• dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati hetupaccayÄ• . (1)

noupÄ• dÄ• dhammaá¹ƒ paá¹-icca nanoupÄ• dÄ• dhammo uppajjati hetupaccayÄ• ... tÄ«

upÄ• dÄ• ca noupÄ• dÄ• ca dhammaá¹ƒ paá¹-icca noupÄ• dÄ• dhammo uppajjati hetupa

<32> upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno dhammo uppajjati hetupaccayÄ•

anupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinno dhammo uppajjati hetupaccayÄ• .

upÄ• dinnaÃ±ca anupÄ• dinnaÃ±ca dhammaá¹ƒ paá¹-icca naupÄ• dinno dhammo uppajjat
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca. (sabbattha vitthÄ• ro.)

mahantaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

69-74. upÄ• dÄ• nagocchakaá¹ƒ

<33> upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no dhammo uppajjati hetupaccay

75-82. kilesagocchakaá¹ƒ

<34> kilesaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso dhammo \Se VI 181/ uppajjati hetupaccayÄ•

83. dassanenapahÄ• tabbadukaá¹ƒ

<35> dassanena \Ne V 240/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• ta
hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nanadassanena pahÄ• ta
hetupaccayÄ• . dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabb
ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo dhammo u

dassanena pahÄ• tabbaÃ±ca nadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paá¹-icca nadas
uppajjati hetupaccayÄ• . (1) (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• paÃ±ca ... pe ... avigate paÃ±ca.

84. bhÄ• vanÄ• yapahÄ• tabbadukaá¹ƒ

<36> bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tabbo
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nanabhÄ• vanÄ• ya pahÄ• tabbo dha
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tabbo ca na
dhammÄ• uppajjanti hetupaccayÄ• . (3)

nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tabbo dh

bhÄ• vanÄ• ya pahÄ• tabbaÃ±ca nabhÄ• vanÄ• ya pahÄ• tabbaÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• . (1)

hetuyÄ• paÃ±ca.

85. dassanenapahÄ• tabbahetukadukaá¹ƒ

<37> dassanena \Ne V 241/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pa
uppajjati hetupaccayÄ• . dassanena pahÄ• tabbahetukaá¹ƒ \Se VI 182/ dhammaá¹ƒ paá¹-ic
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• nava.

86. bhÄ• vanÄ• yapahÄ• tabbahetukadukaá¹ƒ

<38> bhÄ• vanÄ• ya \Be V 209/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ
uppajjati hetupaccayÄ• . bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

87-88. savitakkadukÄ• di

<39> savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakko dhammo uppajjati hetupaccayÄ• ... t

avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca naavitakko dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhitt

<40> savicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasavicÄ• ro dhammo uppajjati hetupaccayÄ• ..

avicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naavicÄ• ro dhammo uppajjati hetupaccayÄ• . (saá¹ƒkh

89-92. sappÄ«tikadukÄ• di

<41> sappÄ«tikaá¹ƒ \Se VI 183/ dhammaá¹ƒ paá¹-icca nasappÄ«tiko dhammo uppajjati het

appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca naappÄ«tiko dhammo uppajjati hetupaccayÄ• ... hetuy

<42> pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca napÄ«tisahagato dhammo uppajjati hetupac

napÄ«tisahagataá¹ƒ \Ne V 242/ dhammaá¹ƒ paá¹-icca nanapÄ«tisahagato dhammo uppajja
nava.

<43> sukhasahagataá¹ƒ \Be V 210/ dhammaá¹ƒ paá¹-icca nasukhasahagato dhammo uppa
tÄ«á¹‡i.

nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nanasukhasahagato dhammo uppajjati hetupac

<44> upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato dhammo uppajja

naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nanaupekkhÄ• sahagato dhammo uppajja
nava.

93-95. kÄ• mÄ• vacarÄ• didukÄ• ni

<45> kÄ• mÄ• vacaraá¹ƒ \Se VI 184/ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo up
tÄ«á¹‡i.

nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nanakÄ• mÄ• vacaro dhammo uppajjati hetupa

<46> rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro dhammo uppajjati hetupac

narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nanarÅ«pÄ• vacaro dhammo uppajjati hetupac

<47> arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati hetup

naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nanaarÅ«pÄ• vacaro dhammo uppajjati hetup

arÅ«pÄ• vacaraÃ±ca naarÅ«pÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dha
hetuyÄ• paÃ±ca.

96. pariyÄ• pannadukaá¹ƒ

<48> pariyÄ• pannaá¹ƒ \Be V 211/ \Ne V 243/ dhammaá¹ƒ paá¹-icca naapariyÄ• panno dha
(1)

apariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca naapariyÄ• panno dhammo uppajjati hetupaccayÄ
paá¹-icca napariyÄ• panno dhammo uppajjati hetupaccayÄ• . apariyÄ• pannaá¹ƒ dhammaá
napariyÄ• panno ca naapariyÄ• panno ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

pariyÄ• pannaÃ±ca apariyÄ• pannaÃ±ca dhammaá¹ƒ paá¹-icca naapariyÄ• panno dhamm
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• paÃ±ca.

97. niyyÄ• nikadukaá¹ƒ

<49> niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca naniyyÄ• niko dhammo uppajjati hetupaccayÄ•

aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca naniyyÄ• niko dhammo uppajjati hetupaccayÄ• . (1)

niyyÄ• nikaÃ±ca aniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca naniyyÄ• niko dhammo uppajjati
paÃ±ca.

98. niyatadukaá¹ƒ

<50> niyataá¹ƒ dhammaá¹ƒ paá¹-icca naniyato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i

aniyataá¹ƒ dhammaá¹ƒ paá¹-icca naniyato dhammo uppajjati hetupaccayÄ• . (1)

niyataÃ±ca aniyataÃ±ca dhammaá¹ƒ paá¹-icca naniyato dhammo uppajjati hetupaccayÄ• . (

99. sauttaradukaá¹ƒ

<51> sauttaraá¹ƒ dhammaá¹ƒ paá¹-icca naanuttaro dhammo uppajjati hetupaccayÄ• . (1)

anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naanuttaro dhammo uppajjati hetupaccayÄ• . anuttaraá¹
nasauttaro dhammo uppajjati hetupaccayÄ• . anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasauttaro
uppajjanti hetupaccayÄ• . (3)

sauttaraÃ±ca \Be V 212/ \Ne V 244/ anuttaraÃ±ca dhammaá¹ƒ paá¹-icca \Se VI 186/ naanut
hetupaccayÄ• . (1) hetuyÄ• paÃ±ca.

100. saraá¹‡adukaá¹ƒ

1-6. paá¹-iccavÄ• rÄ• di

<52> saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o dhammo uppajjati hetupaccayÄ• . sar
paá¹-icca naaraá¹‡o dhammo uppajjati hetupaccayÄ• . saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca n
dhammÄ• uppajjanti hetupaccayÄ• . (3)

araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o dhammo uppajjati hetupaccayÄ• . (1)

saraá¹‡aÃ±ca araá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nasaraá¹‡o dhammo uppajjati hetupacca
Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca.

paccanÄ«yaá¹ƒ

nahetupaccayo

<53> saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o dhammo uppajjati nahetupaccayÄ• . (

araá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nanaaraá¹‡o dhammo uppajjati nahetupaccayÄ• . (saá¹ƒ

nahetuyÄ• dve, na Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retabbaá¹ƒ.)

100. saraá¹‡adukaá¹ƒ

7. paÃ±hÄ• vÄ• ro

<54> saraá¹‡o dhammo nasaraá¹‡assa dhammassa hetupaccayena paccayo. saraá¹‡o dh
\Ne V 245/ hetupaccayena paccayo. saraá¹‡o dhammo nasaraá¹‡assa ca naaraá¹‡assa ca
paccayo. (3)

araá¹‡o dhammo nasaraá¹‡assa dhammassa hetupaccayena paccayo. (1)

<55> saraá¹‡o \Se VI 187/ dhammo nasaraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena
naaraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri, adhipatiyÄ• paÃ±ca, anantare cattÄ• ri ... pe ...

paccanÄ«yuddhÄ• ro

<56> saraá¹‡o \Be V 213/ dhammo nasaraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena
paccayo, upanissayapaccayena paccayo, pacchÄ• jÄ• tapaccayena paccayo, kammapacca

saraá¹‡o dhammo naaraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo, sahajÄ•
upanissayapaccayena paccayo. (saá¹ƒkhittaá¹ƒ.)

<57> nahetuyÄ• satta, naÄ• rammaá¹‡e satta, naadhipatiyÄ• satta, naanantare satta ... p
cattÄ• ri.

hetupaccayÄ• naÄ• rammaá¹‡e cattÄ• ri. (saá¹ƒkhittaá¹ƒ.)

nahetupaccayÄ• Ä• rammaá¹‡e cattÄ• ri. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

dhammÄ• nulomapaccanÄ«ye dukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulomapaccanÄ«ye dukatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. hetuduka-kusalattikaá¹ƒ

1. kusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<1> hetuá¹ƒ \Se V 188/ \Be V 215/ \Ne V 246/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nak
hetupaccayÄ• . nahetuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nakusalo dhammo up
kusalaÃ±ca nahetuá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu nakusalo dhammo uppajja
(cittasamuá¹-á¹-hÄ• nameva, Ä• rammaá¹‡aá¹ƒ natthi).

hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... nissayavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<2> hetu kusalo dhammo nahetussa nakusalassa dhammassa hetupaccayena paccayo. (1

hetu kusalo dhammo nahetussa nakusalassa dhammassa Ä• rammaá¹‡apaccayena pacca

nahetu kusalo dhammo nanahetussa nakusalassa dhammassa Ä• rammaá¹‡apaccayena p

hetu \Ne V 247/ kusalo ca nahetu kusalo ca dhammÄ• nahetussa nakusalassa dhammass
paccayo ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<3> hetuyÄ• \Be V 216/ ekaá¹ƒ, Ä• rammaá¹‡e nava, adhipatiyÄ• nava ... pe ... avigate tÄ
(paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

2. akusalapadaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<4> hetuá¹ƒ \Se VI 189/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naakusalo dhammo uppa

nahetuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naakusalo dhammo uppajjati hetupacc

hetuá¹ƒ akusalaÃ±ca nahetuá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca nahetu naakusalo dha
(1) (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... nissayavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<5> hetu akusalo dhammo nahetussa naakusalassa dhammassa hetupaccayena paccayo.

hetu akusalo dhammo nahetussa naakusalassa dhammassa Ä• rammaá¹‡apaccayena pac

nahetu akusalo dhammo nanahetussa naakusalassa dhammassa Ä• rammaá¹‡apaccayen

hetu akusalo ca nahetu akusalo ca dhammÄ• nahetussa naakusalassa dhammassa Ä• ra
tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<6> hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e nava, adhipatiyÄ• ekaá¹ƒ ... pe ... avigate tÄ«á¹‡i.

3. abyÄ• katapadaá¹ƒ

3. paccayavÄ• ro

<7> nahetuá¹ƒ \Ne V 248/ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu naabyÄ• kato d
... hetuyÄ• tÄ«á¹‡i. (nissayavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

1-2. hetuduka-vedanÄ• ttikaá¹ƒ

<8> hetuá¹ƒ \Se VI 190/ \Be V 217/ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1)

nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasukhÄ• y
uppajjati hetupaccayÄ• . (1)

hetuá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaÃ±ca nahetuá¹ƒ sukhÄ• ya vedanÄ• ya sampay
nahetu nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (1) (saá¹ƒkh
Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<9> hetuá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nadukkh
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i. (sabbattha vitthÄ• ro.

<10> hetuá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nah
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹
)

1-3. hetuduka-vipÄ• kattikaá¹ƒ

<11> hetuá¹ƒ \Ne V 249/ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu navipÄ• ko dhammo up
hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu navipÄ• kadhammadhammo uppajj
tÄ«á¹‡i.

nahetuá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nanahetu nanevavipÄ• k
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-4. hetuduka-upÄ• dinnattikaá¹ƒ

<12> hetuá¹ƒ \Se VI 191/ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naupÄ
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Be V 218/ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu na
dhammo uppajjati hetupaccayÄ• .

hetuá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanupÄ• dinnaan
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-5. hetuduka-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<13> hetuá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasaá¹ƒkiliá¹-
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naasaá¹ƒkiliá
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ \Ne V 250/ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-6. hetuduka-vitakkattikaá¹ƒ

<14> hetuá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasavitakkasavicÄ• ro
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naavitakkavicÄ• ramatto dh
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naavitakkaavicÄ• ro dham
... hetuyÄ• tÄ«á¹‡i.

1-7. hetuduka-pÄ«tittikaá¹ƒ

<15> hetuá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu napÄ«tisahagato dhammo u
hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasukhasahagato dhammo uppajj
tÄ«á¹‡i.

hetuá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naupekkhÄ• sahagato dham
hetuyÄ• tÄ«á¹‡i.

1-8. hetuduka-dassanattikaá¹ƒ

<16> hetuá¹ƒ \Be V 219/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nadass
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nabhÄ• vanÄ• ya pa
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 251/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ pacc
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-9. hetuduka-dassanahetuttikaá¹ƒ

<17> hetuá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nadassaner
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nabhÄ• vanÄ•
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca na
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

1-10. hetuduka-Ä• cayagÄ• mittikaá¹ƒ

<18> hetuá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naÄ• cayagÄ• mÄ« dhamm
hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naapacayagÄ• mÄ« dhammo upp
tÄ«á¹‡i.

nahetuá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu nanev
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-11. hetuduka-sekkhattikaá¹ƒ

<19> hetuá¹ƒ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasekkho dhammo uppajjati hetupa

hetuá¹ƒ \Be V 220/ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naasekkho dhammo uppajjat
tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 252/ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu naneva
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-12. hetuduka-parittattikaá¹ƒ

<20> nahetuá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naparitto dhammo uppajjati hetu

hetuá¹ƒ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu namahaggato dhammo uppajjati hetu
tÄ«á¹‡i.

hetuá¹ƒ appamÄ• á¹‡aá¹ƒ \Se VI 194/ dhammaá¹ƒ paá¹-icca nahetu naappamÄ• á¹‡o dham
hetuyÄ• tÄ«á¹‡i.

1-13. hetuduka-parittÄ• rammaá¹‡attikaá¹ƒ

<21> hetuá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naparittÄ• rammaá¹‡o
hetupaccayÄ• ... (tÄ«á¹‡i).

hetuá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu namahaggatÄ• rammaá
... (tÄ«á¹‡i).

hetuá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naappamÄ• á¹‡Ä• ra
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-14. hetuduka-hÄ«nattikaá¹ƒ

<22> hetuá¹ƒ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahÄ«no dhammo uppajjati hetupac

nahetuá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu namajjhimo dhammo uppajjati het
tÄ«á¹‡i.

hetuá¹ƒ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca nahetu napaá¹‡Ä«to dhammo uppajjati hetupa
tÄ«á¹‡i.

1-15. hetuduka-micchattaniyatattikaá¹ƒ

<23> hetuá¹ƒ \Be V 221/ \Ne V 253/ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nami
uppajjati hetupaccayÄ• ... (tÄ«á¹‡i).

hetuá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasammattaniyato dhammo uppa
195/ ... (tÄ«á¹‡i).

nahetuá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu naaniyato dhammo uppajjati hetupa

1-16. hetuduka-maggÄ• rammaá¹‡attikaá¹ƒ

<24> hetuá¹ƒ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu namaggÄ• rammaá¹‡c
... (tÄ«á¹‡i).

hetuá¹ƒ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu namaggahetuko dhammo uppajjati

hetuá¹ƒ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca nahetu namaggÄ• dhipati dhammo uppaj
tÄ«á¹‡i.

1-17. hetuduka-uppannattikaá¹ƒ

<25> hetu anuppanno dhammo nahetussa naanuppannassa dhammassa Ä• rammaá¹‡apa
nava, adhipatiyÄ• upanissaye nava.

hetu uppÄ• dÄ« dhammo nahetussa nauppÄ• dissa dhammassa Ä• rammaá¹‡apaccayena

1-18. hetuduka-atÄ«tattikaá¹ƒ

<26> hetu atÄ«to dhammo nahetussa naatÄ«tassa dhammassa Ä• rammaá¹‡apaccayena

hetu \Ne V 254/ anÄ• gato dhammo nahetussa naanÄ• gatassa dhammassa Ä• rammaá¹‡a
nava.

1-19. hetuduka-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

<27> hetuá¹ƒ \Se VI 196/ \Be V 222/ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanÄ• gatÄ• rammaá¹‡c
... hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu napaccuppannÄ• ram
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-20. hetuduka-ajjhattÄ• rammaá¹‡attikaá¹ƒ

<28> hetuá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naajjhattÄ• rammaá¹‡
hetupaccayÄ• ... (tÄ«á¹‡i).

hetuá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nabahiddhÄ• rammaá¹‡o
... hetuyÄ• tÄ«á¹‡i.

1-21. hetuduka-sanidassanattikaá¹ƒ

<29> nahetu sanidassanasappaá¹-igho dhammo nanahetussa nasanidassanasappaá¹-igha
Ä• rammaá¹‡apaccayena paccayo ... pe ... nahetu sanidassanasappaá¹-igho dhammo nahe
nasanidassanasappaá¹-ighassa ca nanahetussa nasanidassanasappaá¹-ighassa ca dhamm
paccayo. Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• upanissaye purejÄ• te atthiyÄ• avigate tÄ«á¹

nahetuá¹ƒ \Se VI 197/ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanidass
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

hetuá¹ƒ \Ne V 255/ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanidassana
uppajjati hetupaccayÄ• . nahetuá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahet
dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ anidassanaappaá¹-ighaÃ±ca nahetuá¹ƒ anidassa
paá¹-icca nahetu naanidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . (3) hetuyÄ•

2-1. sahetukaduka-kusalattikaá¹ƒ

<30> sahetukaá¹ƒ \Be V 223/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nakusalo dham
hetuyÄ• ekaá¹ƒ.

sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko naakusalo dhammo uppajjati he
tÄ«á¹‡i.

ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naahetuko naabyÄ• kato dhammo uppaj
ekaá¹ƒ.

3-1. hetusampayuttaduka-kusalattikaá¹ƒ

<31> hetusampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetusampayutto nakusalo \Se
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

hetusampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetusampayutto naakusalo dhamm
hetuyÄ• tÄ«á¹‡i.

hetuvippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nahetuvippayutto naabyÄ• kato dh
hetuyÄ• ekaá¹ƒ.

4-5-1. hetusahetukÄ• didukÄ• ni-kusalattikaá¹ƒ

<32> hetu ceva sahetuko ca kusalo dhammo nahetussa ceva naahetukassa ca nakusalass
Ä• rammaá¹‡apaccayena paccayo. hetu ceva sahetuko ca kusalo dhammo naahetukassa c
nakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. hetu ceva sahetuko \Ne V 256
ceva naahetukassa ca nakusalassa ca naahetukassa ceva nana ca hetussa nakusalassa ca
Ä• rammaá¹‡apaccayena paccayo. (3)

sahetuko ceva na ca hetu kusalo dhammo naahetukassa ceva nana ca hetussa nakusalass
Ä• rammaá¹‡apaccayena paccayo. sahetuko ceva na ca hetu kusalo dhammo nahetussa ce
nakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. sahetuko \Be V 224/ ceva na
nahetussa ceva naahetukassa ca nakusalassa ca naahetukassa ceva nana ca hetussa nak
Ä• rammaá¹‡apaccayena paccayo. (3)

hetu ceva sahetuko kusalo ca sahetuko ceva na ca hetu kusalo \Se VI 199/ ca dhammÄ• n
naahetukassa nakusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. hetu ceva sahe
ca hetu kusalo ca dhammÄ• naahetukassa ceva nana ca hetussa nakusalassa dhammassa
paccayo. hetu ceva sahetuko kusalo ca sahetuko ceva na ca hetu kusalo ca dhammÄ• nah
nakusalassa ca naahetukassa ceva nana hetussa nakusalassa ca dhammassa Ä• rammaá¹

Ä• rammaá¹‡e nava.

<33> hetu ceva sahetuko ca akusalo dhammo nahetussa ceva naahetukassa naakusalassa
Ä• rammaá¹‡apaccayena paccayo. (etena upÄ• yena nava paÃ±hÄ• kÄ• tabbÄ• .)

<34> hetu ceva sahetuko ca abyÄ• kato dhammo nahetussa ceva naahetukassa ca naabyÄ
Ä• rammaá¹‡apaccayena paccayo. (nava paÃ±hÄ• kÄ• tabbÄ• .) (saá¹ƒkhittaá¹ƒ, hetuhetu
hetusahetukadukasadisaá¹ƒ. saá¹ƒkhittaá¹ƒ. nava paÃ±hÄ• .)

6-1. nahetusahetukaduka-kusalattikaá¹ƒ

<35> nahetuá¹ƒ \Ne V 257/ sahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetu
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ sahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko naakusalo dh
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ ahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nahetu naahetuko naabyÄ• k
hetupaccayÄ• \Se VI 200/. hetuyÄ• ekaá¹ƒ.

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7-8-1. sappaccayÄ• didukÄ• ni-kusalattikaá¹ƒ

<36> sappaccayaá¹ƒ \Be V 225/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naappaccayo nakusalo d
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

sappaccayaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naappaccayo naakusalo dhammo uppajja
ekaá¹ƒ.

sappaccayaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naappaccayo naabyÄ• kato dhamm
ekaá¹ƒ ... pe ... (saá¹ƒkhittaá¹ƒ sappaccayasadisaá¹ƒ).

9-10-1. sanidassanÄ• didukÄ• ni-kusalattikaá¹ƒ

<37> anidassanaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassano nakusalo dhammo up
hetuyÄ• tÄ«á¹‡i. (akusalaá¹ƒ kusalasadisaá¹ƒ.)

anidassanaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassano naabyÄ• kato dhamm
ekaá¹ƒ.

appaá¹-ighaá¹ƒ \Ne V 258/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naappaá¹-igho nakusalo dham
... hetuyÄ• tÄ«á¹‡i.

appaá¹-ighaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naappaá¹-igho naakusalo dhammo uppaj
hetuyÄ• tÄ«á¹‡i.

abyÄ• kato ekaá¹ƒ.

11-1. rÅ«pÄ«duka-kusalattikaá¹ƒ

<38> arÅ«piá¹ƒ \Se VI 201/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ« nakusalo dhammo
hetuyÄ• ekaá¹ƒ.

arÅ«piá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ« naakusalo dhammo uppajjati hetup

rÅ«piá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• narÅ«pÄ« naabyÄ• kato dhammo uppajjati h

12-1. lokiyaduka-kusalattikaá¹ƒ

<39> lokiyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro nakusalo dhammo uppajjati he
dve.

lokiyaá¹ƒ \Be V 226/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro naakusalo dhammo upp
hetuyÄ• ekaá¹ƒ.

lokiyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nalokiyo naabyÄ• kato dhammo uppajjati h

13-1. kenaciviÃ±Ã±eyyaduka-kusalattikaá¹ƒ

<40> kenaci viÃ±Ã±eyyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo nakusa
hetupaccayÄ• ... hetuyÄ• nava.

kenaci \Ne V 259/ viÃ±Ã±eyyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo
hetupaccayÄ• ... hetuyÄ• nava.

kenaci viÃ±Ã±eyyaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nakenaci viÃ±Ã±eyyo naabyÄ
hetupaccayÄ• ... hetuyÄ• nava.

cÅ«á¸·antaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14-1. Ä• savaduka-kusalattikaá¹ƒ

<41> noÄ• savaá¹ƒ \Se VI 202/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo nakusalo dham
hetuyÄ• ekaá¹ƒ.

Ä• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo naakusalo dhammo uppajjati hetu
tÄ«á¹‡i.

noÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nanoÄ• savo naabyÄ• kato dhammo u
tÄ«á¹‡i.

15-1. sÄ• savaduka-kusalattikaá¹ƒ

<42> sÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo nakusalo dhammo uppajj
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo nakusalo dhammo uppajjati hetupaccayÄ• ..

sÄ• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo naakusalo dhammo uppajjati h

sÄ• savaá¹ƒ \Be V 227/ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nasÄ• savo naabyÄ• kato dh
hetuyÄ• dve.

16-1. Ä• savasampayuttaduka-kusalattikaá¹ƒ

<43> Ä• savavippayuttaá¹ƒ \Ne V 260/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayu
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

Ä• savasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto naakusalo
... hetuyÄ• tÄ«á¹‡i.

Ä• savavippayuttaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naÄ• savasampayutto naabyÄ
hetupaccayÄ• \Se VI 203/ ... hetuyÄ• tÄ«á¹‡i.

17-18-1. Ä• savasÄ• savÄ• didukÄ• ni-kusalattikaá¹ƒ

<44> sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savo ceva n
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

Ä• savaÃ±ceva sÄ• savaÃ±ca akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo ceva naanÄ• s
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naanÄ• savo cev
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

(Ä• savaÄ• savasampayuttadukaá¹ƒ Ä• savasÄ• savadukasadisaá¹ƒ.)

19-1. Ä• savavippayuttasÄ• savaduka-kusalattikaá¹ƒ

<45> Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutt
uppajjati hetupaccayÄ• . ekaá¹ƒ.

Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto na
uppajjati hetupaccayÄ• . ekaá¹ƒ.

Ä• savavippayuttaá¹ƒ \Be V 228/ \Ne V 261/ sÄ• savaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca
naanÄ• savo naakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savavippayutt
uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ \Se VI 204/ sÄ• savaá¹ƒ abyÄ• kataá¹ƒ dhar
Ä• savavippayutto naanÄ• savo naabyÄ• kato dhammo uppajjati hetupaccayÄ• ... hetuyÄ•

Ä• savagocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

20-54-1. saÃ±Ã±ojanÄ• didukÄ• ni-kusalattikaá¹ƒ

<46> nosaÃ±Ã±ojanaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano nakusalo dham
pe ... noganthaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho nakusalo dhammo uppajjati h
nooghaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noogho nakusalo dhammo uppajjati hetupacca
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noyogo nakusalo dhammo uppajjati hetupaccayÄ• ... pe ..
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o nakusalo dhammo uppajjati hetupaccayÄ•
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noparÄ• mÄ• so nakusalo dhammo uppajjati hetupaccayÄ

55-1. sÄ• rammaá¹‡aduka-kusalattikaá¹ƒ

<47> sÄ• rammaá¹‡aá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o nakusalo dha
hetuyÄ• ekaá¹ƒ.

sÄ• rammaá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o naakusalo dhamm
hetuyÄ• ekaá¹ƒ.

anÄ• rammaá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naanÄ• rammaá¹‡o naabyÄ• k

hetuyÄ• ekaá¹ƒ.

56-1. cittaduka-kusalattikaá¹ƒ

<48> cittaá¹ƒ \Se VI 205/ \Ne V 262/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacitto nakusalo dha
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

cittaá¹ƒ \Be V 229/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacitto naakusalo dhammo uppajjati h
hetuyÄ• tÄ«á¹‡i.

nocittaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nanocitto naabyÄ• kato dhammo uppajjati
tÄ«á¹‡i.

57-1. cetasikaduka-kusalattikaá¹ƒ

<49> cetasikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacetasiko nakusalo dhammo uppajjati h
tÄ«á¹‡i.

cetasikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacetasiko naakusalo dhammo uppajjati hetu
tÄ«á¹‡i.

acetasikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naacetasiko naabyÄ• kato dhammo up
hetuyÄ• tÄ«á¹‡i.

58-1. cittasampayuttaduka-kusalattikaá¹ƒ

<50> cittasampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacittasampayutto nakusalo dha
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

cittasampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacittasampayutto naakusalo dhamm
hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva paccayavasena.)

59-1. cittasaá¹ƒsaá¹-á¹-haduka-kusalattikaá¹ƒ

<51> cittasaá¹ƒsaá¹-á¹-haá¹ƒ \Se VI 206/ \Ne V 263/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacit
nakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

cittasaá¹ƒsaá¹-á¹-haá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nacittasaá¹ƒsaá¹-á¹-ho naakusal

hetupaccayÄ• . hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva paccayavasena.)

60-1. cittasamuá¹-á¹-hÄ• naduka-kusalattikaá¹ƒ

<52> cittasamuá¹-á¹-hÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanocittasamuá¹-á¹-hÄ• n
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

cittasamuá¹-á¹-hÄ• naá¹ƒ \Be V 230/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanocittasamuá¹-á¹
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva paccayavas

61-1. cittasahabhÅ«duka-kusalattikaá¹ƒ

<53> cittasahabhuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« nakusalo dhammo
hetuyÄ• nava.

cittasahabhuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« naakusalo dhammo up
hetuyÄ• nava. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva paccayavasena.)

62-1. cittÄ• nuparivattiduka-kusalattikaá¹ƒ

<54> cittÄ• nuparivattiá¹ƒ \Se VI 207/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittÄ• nuparivattÄ
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

cittÄ• nuparivattiá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittÄ• nuparivattÄ« naakusalo dha
hetupaccayÄ• ... hetuyÄ• nava. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva paccayavasena.)

63-1. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naduka-kusalattikaá¹ƒ

<55> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ \Ne V 264/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no nakusalo dhammo uppajjati hetupaccayÄ• ... hetu

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒsa
naakusalo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á

64-1. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«duka-kusalattikaá¹ƒ

<56> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« nakusalo dhammo uppajjati hetupaccay

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« naakusalo dhammo uppajjati hetupacca
(abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva paccayavasena.)

65-1. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiduka-kusalattikaá¹ƒ

<57> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ \Be V 231/ kusalaá¹ƒ dhamma
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« nakusalo dhammo uppajjati hetupa

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca \S
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« naakusalo dhammo uppajjati hetup
tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva.)

66-1. ajjhattikaduka-kusalattikaá¹ƒ

<58> ajjhattikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattiko nakusalo dhammo uppajjati
bÄ• hiraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattiko nakusalo dhammo uppajjati hetup
kusalaÃ±ca bÄ• hiraá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca naajjhattiko nakusalo dhammo u
hetuyÄ• tÄ«á¹‡i.

ajjhattikaá¹ƒ \Ne V 265/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattiko naakusalo dhammo
bÄ• hiraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattiko naakusalo dhammo uppajjati hetu
akusalaÃ±ca bÄ• hiraá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca naajjhattiko naakusalo dhamm
hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva.)

67-1. upÄ• dÄ• duka-kusalattikaá¹ƒ

<59> noupÄ• dÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanoupÄ• dÄ• nakusalo dhammo upp
tÄ«á¹‡i.

noupÄ• dÄ• akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanoupÄ• dÄ• naakusalo dhammo uppajja
tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ ekaá¹ƒyeva.)

68-1. upÄ• dinnaduka-kusalattikaá¹ƒ

<60> anupÄ• dinnaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno nakusalo dhammo \S

hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

anupÄ• dinnaá¹ƒ \Be V 232/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno naakusalo dh
hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ ekaá¹ƒyeva.)

mahantaradukaá¹ƒ niá¹-á¹-hitaá¹ƒ.

69-82-1. dvigocchakÄ• ni-kusalattikaá¹ƒ

<61> noupÄ• dÄ• naá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no nakusalo dhamm
ekaá¹ƒ.

upÄ• dÄ• naá¹ƒ \Ne V 266/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no naakusalo dh
... hetuyÄ• tÄ«á¹‡i.

nokilesaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso nakusalo dhammo uppajjati hetupacc
(saá¹ƒkhittaá¹ƒ.)

83-1. dassanenapahÄ• tabbaduka-kusalattikaá¹ƒ

<62> nadassanena pahÄ• tabbaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• t
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

dassanena pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo n
hetupaccayÄ• . nadassanena pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassane
uppajjati hetupaccayÄ• . hetuyÄ• dve.

nadassanena pahÄ• tabbaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nanadassanena pahÄ
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• dve.

84-1. bhÄ• vanÄ• yapahÄ• tabbaduka-kusalattikaá¹ƒ

<63> nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ•
hetupaccayÄ• ... hetuyÄ• dve.

nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nanabhÄ• vanÄ•
uppajjati hetupaccayÄ• ... hetuyÄ• dve.

85-1. dassanenapahÄ• tabbahetukaduka-kusalattikaá¹ƒ

<64> nadassanena \Be V 233/ pahÄ• tabbahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nad
nakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

dassanena \Ne V 267/ pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadassane
naakusalo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nadassanena pahÄ• tabbahetukaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nanadassanena
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• dve. (abyÄ• katavÄ• re sabbattha paccayavas

86-1. bhÄ• vanÄ• yapahÄ• tabbahetukaduka-kusalattikaá¹ƒ

<65> nabhÄ• vanÄ• ya \Se VI 211/ pahÄ• tabbahetukaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca
pahÄ• tabbahetuko nakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ dve.)

87-1. savitakkaduka-kusalattikaá¹ƒ

<66> savitakkaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakko nakusalo dhammo uppajja
hetuyÄ• tÄ«á¹‡i.

savitakkaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakko naakusalo dhammo uppajjati h
tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva.)

88-1. savicÄ• raduka-kusalattikaá¹ƒ

<67> savicÄ• raá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasavicÄ• ro nakusalo dhammo uppaj
hetuyÄ• tÄ«á¹‡i.

savicÄ• raá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasavicÄ• ro naakusalo dhammo uppajjati
tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva.)

89-1. sappÄ«tikaduka-kusalattikaá¹ƒ

<68> sappÄ«tikaá¹ƒ \Se VI 212/ \Be V 234/ \Ne V 268/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nas
dhammo uppajjati hetupaccayÄ• . appÄ«tikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasappÄ«
uppajjati hetupaccayÄ• . sappÄ«tikaá¹ƒ kusalaÃ±ca appÄ«tikaá¹ƒ kusalaÃ±ca dhammaá¹ƒ
nakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

sappÄ«tikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasappÄ«tiko naakusalo dhammo uppajja
appÄ«tikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasappÄ«tiko naakusalo dhammo uppajjati
sappÄ«tikaá¹ƒ akusalaÃ±ca appÄ«tikaá¹ƒ akusalaÃ±ca dhammaá¹ƒ paá¹-icca nasappÄ«tik
hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva.)

90-1. pÄ«tisahagataduka-kusalattikaá¹ƒ

<69> pÄ«tisahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca napÄ«tisahagato nakusalo dhamm
... hetuyÄ• tÄ«á¹‡i.

pÄ«tisahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca napÄ«tisahagato naakusalo dhammo
hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡iyeva.)

91-1. sukhasahagataduka-kusalattikaá¹ƒ

<70> sukhasahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato nakusalo dhan
nasukhasahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato nakusalo dhammo
sukhasahagataá¹ƒ kusalaÃ±ca nasukhasahagataá¹ƒ kusalaÃ±ca dhammaá¹ƒ paá¹-icca nas
\Se VI 213/ uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

sukhasahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato naakusalo dhamm
nasukhasahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato naakusalo dham
V 269/. sukhasahagataá¹ƒ akusalaÃ±ca nasukhasahagataá¹ƒ akusalaÃ±ca dhammaá¹ƒ paa
naakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i. (abyÄ• katamÅ«laá¹ƒ tÄ«á¹‡

92-1. upekkhÄ• sahagataduka-kusalattikaá¹ƒ

<71> upekkhÄ• sahagataá¹ƒ \Be V 235/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• saha
uppajjati hetupaccayÄ• . naupekkhÄ• sahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupek
uppajjati hetupaccayÄ• . upekkhÄ• sahagataá¹ƒ kusalaÃ±ca naupekkhÄ• sahagataá¹ƒ kusa
naupekkhÄ• sahagato nakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

upekkhÄ• sahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato naakusalo
hetupaccayÄ• . naupekkhÄ• sahagataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sa
uppajjati hetupaccayÄ• . upekkhÄ• sahagataá¹ƒ akusalaÃ±ca naupekkhÄ• sahagataá¹ƒ aku
naupekkhÄ• sahagato naakusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i. (abyÄ

93-1. kÄ• mÄ• vacaraduka-kusalattikaá¹ƒ

<72> kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanakÄ• mÄ• vacaro nakusalo d
nakÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanakÄ• mÄ• vacaro nakusalo dhar
hetuyÄ• dve.

kÄ• mÄ• vacaraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nanakÄ• mÄ• vacaro naakusalo dha
hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ dve.)

94-1. rÅ«pÄ• vacaraduka-kusalattikaá¹ƒ

<73> rÅ«pÄ• vacaraá¹ƒ \Se VI 214/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro nak
hetupaccayÄ• . narÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro nak
hetupaccayÄ• . hetuyÄ• dve.

narÅ«pÄ• vacaraá¹ƒ \Ne V 270/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ• vacaro naaku
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ dve.)

95-1. arÅ«pÄ• vacaraduka-kusalattikaá¹ƒ

<74> arÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro nakusalo dha
naarÅ«pÄ• vacaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro nakusalo dhamm
hetuyÄ• dve.

naarÅ«pÄ• vacaraá¹ƒ \Be V 236/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro naa
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ dve.)

96-1. pariyÄ• pannaduka-kusalattikaá¹ƒ

<75> pariyÄ• pannaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naapariyÄ• panno nakusalo dham
apariyÄ• pannaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naapariyÄ• panno nakusalo dhammo u

dve.

pariyÄ• pannaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naapariyÄ• panno naakusalo dhammo
hetuyÄ• ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ dve.)

97-1. niyyÄ• nikaduka-kusalattikaá¹ƒ

<76> niyyÄ• nikaá¹ƒ \Se VI 215/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyyÄ• niko nakusalo d
hetupaccayÄ• . aniyyÄ• nikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyyÄ• niko nakusalo dh
hetupaccayÄ• . hetuyÄ• dve.

aniyyÄ• nikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyyÄ• niko naakusalo dhammo uppaj
ekaá¹ƒ. (abyÄ• katamÅ«laá¹ƒ dve.)

98-1. niyataduka-kusalattikaá¹ƒ

<77> niyataá¹ƒ \Ne V 271/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyato nakusalo dhammo up
aniyataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyato nakusalo dhammo uppajjati hetupacca

niyataá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyato naakusalo dhammo uppajjati hetupac
akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naniyato naakusalo dhammo uppajjati hetupaccayÄ• . he
dve.)

99-1. sauttaraduka-kusalattikaá¹ƒ

<78> sauttaraá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanuttaro nakusalo dhammo uppajjati h
kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanuttaro nakusalo dhammo uppajjati hetupaccayÄ• . he

sauttaraá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanuttaro naakusalo dhammo uppajjati hetu
\Se VI 216/. (abyÄ• katamÅ«le dve.)

100-1. saraá¹‡aduka-kusalattikaá¹ƒ

<79> araá¹‡aá¹ƒ \Be V 237/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nakusalo dhamm
hetuyÄ• ekaá¹ƒ.

saraá¹‡aá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naakusalo dhammo uppajjati he
ekaá¹ƒ.

araá¹‡aá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naaraá¹‡o naabyÄ• kato dhammo uppajj
abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nasaraá¹‡o naabyÄ• kato dhammo uppajjati hetupac
(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<80> araá¹‡o abyÄ• kato dhammo naaraá¹‡assa naabyÄ• katassa dhammassa Ä• ramma
abyÄ• kato dhammo nasaraá¹‡assa naabyÄ• katassa dhammassa Ä• rammaá¹‡apaccayen

Ä• rammaá¹‡e \Ne V 272/ dve ... pe ... avigate dve.

100-2. saraá¹‡aduka-vedanÄ• ttikaá¹ƒ

<81> saraá¹‡aá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o
sampayutto dhammo uppajjati hetupaccayÄ• . saraá¹‡aá¹ƒ sukhÄ• ya vedanÄ• ya sampayu
naaraá¹‡o nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . saraá¹‡
sampayuttaá¹ƒ \Se VI 217/ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasukhÄ• ya vedanÄ• ya sam
nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

araá¹‡aá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasuk
dhammo uppajjati hetupaccayÄ• . (1)

hetuyÄ• cattÄ• ri.

<82> saraá¹‡aá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡
sampayutto dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• tÄ«á¹‡i.

saraá¹‡aá¹ƒ \Be V 238/ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ....

hetuyÄ• cattÄ• ri.

100-3. saraá¹‡aduka-vipÄ• kattikaá¹ƒ

<83> araá¹‡aá¹ƒ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o navipÄ• ko dhammo uppaj
ekaá¹ƒ.

saraá¹‡aá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nasaraá¹‡o navipÄ• kadhammadhamm
araá¹‡aá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nasaraá¹‡o navipÄ• kadhammadhammo
dve.

araá¹‡aá¹ƒ \Ne V 273/ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nasaraá¹‡o
nanevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-4. saraá¹‡aduka-upÄ• dinnattikaá¹ƒ

<84> araá¹‡aá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naupÄ• dir
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanupÄ•
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-5. saraá¹‡aduka-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<85> saraá¹‡aá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o
nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• naaraá¹‡o naasaá¹ƒk
dhammo uppajjati hetupaccayÄ• . araá¹‡aá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹
naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

araá¹‡aá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o
naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-6. saraá¹‡aduka-vitakkattikaá¹ƒ

<86> saraá¹‡aá¹ƒ \Be V 239/ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nas
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ \Ne V 274/ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nasavitakk
uppajjati hetupaccayÄ• . ekaá¹ƒ.

<87> saraá¹‡aá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naavitakkav
uppajjati hetupaccayÄ• ... hetuyÄ• cattÄ• ri.

araá¹‡aá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naavitakkaavicÄ• ro dh
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-7. saraá¹‡aduka-pÄ«tittikaá¹ƒ

<88> saraá¹‡aá¹ƒ \Se VI 219/ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o napÄ«ti
hetupaccayÄ• ... tÄ«á¹‡i.

araá¹‡aá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o napÄ«tisahagato dhammo
ekaá¹ƒ.

saraá¹‡aá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasukhasahagato dhamm
tÄ«á¹‡i.

araá¹‡aá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasukhasahagato dhamm
ekaá¹ƒ.

saraá¹‡aá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naupekkhÄ• sahaga
hetupaccayÄ• ... hetuyÄ• cattÄ• ri.

100-8. saraá¹‡aduka-dassanattikaá¹ƒ

<89> saraá¹‡aá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nadassan
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

saraá¹‡aá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nabhÄ• van
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ \Be V 240/ \Ne V 275/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dham
nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . hetuyÄ

100-9. saraá¹‡aduka-dassanahetuttikaá¹ƒ

<90> saraá¹‡aá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o na
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

saraá¹‡aá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nabh
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-10. saraá¹‡aduka-Ä• cayagÄ• mittikaá¹ƒ

<91> saraá¹‡aá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naÄ• cayagÄ• mÄ«
... hetuyÄ• dve.

araá¹‡aá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naapacayagÄ• mÄ« dhar
hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• naaraá¹‡o nan
dhammo uppajjati hetupaccayÄ• .

100-11. saraá¹‡aduka-sekkhattikaá¹ƒ

<92> araá¹‡aá¹ƒ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasekkho dhammo uppajjat
ekaá¹ƒ.

araá¹‡aá¹ƒ \Ne V 276/ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naasekkho dhammo
hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ \Be V 241/ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• nasaraá¹‡o nanev
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-12. saraá¹‡aduka-parittattikaá¹ƒ

<93> araá¹‡aá¹ƒ \Se VI 221/ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naparitto dhamm
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o namahaggato dhammo uppaj
ekaá¹ƒ.

araá¹‡aá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naappamÄ• á¹‡o dhammo
222/. hetuyÄ• ekaá¹ƒ.

100-13. saraá¹‡aduka-parittÄ• rammaá¹‡attikaá¹ƒ

<94> saraá¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naparittÄ• ram
hetupaccayÄ• . araá¹‡aá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o napar
uppajjati hetupaccayÄ• . hetuyÄ• dve.

saraá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o namahaggatÄ•
hetupaccayÄ• . araá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o n
uppajjati hetupaccayÄ• . hetuyÄ• dve.

araá¹‡aá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naappamÄ• á
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-14. saraá¹‡aduka-hÄ«nattikaá¹ƒ

<95> saraá¹‡aá¹ƒ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahÄ«no dhammo uppajjati
ekaá¹ƒ.

araá¹‡aá¹ƒ \Ne V 277/ majjhimaá¹ƒ dhammaá¹ƒ paccayÄ• naaraá¹‡o namajjhimo dhammo
araá¹‡aá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paccayÄ• nasaraá¹‡o namajjhimo dhammo uppajjati h

araá¹‡aá¹ƒ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o napaá¹‡Ä«to dhammo uppajjat
ekaá¹ƒ.

100-15. saraá¹‡aduka-micchattaniyatattikaá¹ƒ

<96> saraá¹‡aá¹ƒ \Be V 242/ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o namicc
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasammattaniyato dham
hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paccayÄ• naaraá¹‡o naaniyato dhammo uppajjati hetup
aniyataá¹ƒ dhammaá¹ƒ paccayÄ• nasaraá¹‡o naaniyato dhammo uppajjati hetupaccayÄ• .

100-16. saraá¹‡aduka-maggÄ• rammaá¹‡attikaá¹ƒ

<97> araá¹‡aá¹ƒ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o namaggÄ• ram
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o namaggahetuko dhammo u
ekaá¹ƒ.

araá¹‡aá¹ƒ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o namaggÄ• dhipati dhamm
hetuyÄ• ekaá¹ƒ.

100-17. saraá¹‡aduka-uppannattikaá¹ƒ

<98> saraá¹‡o anuppanno dhammo nasaraá¹‡assa naanuppannassa dhammassa Ä• ramm
Ä• rammaá¹‡e cattÄ• ri.

araá¹‡o \Ne V 278/ uppÄ• dÄ« dhammo naaraá¹‡assa nauppÄ• dissa dhammassa Ä• ramm
uppÄ• dÄ« dhammo nasaraá¹‡assa nauppÄ• dissa dhammassa Ä• rammaá¹‡apaccayena
dve.

100-18. saraá¹‡aduka-atÄ«tattikaá¹ƒ

<99> saraá¹‡o atÄ«to dhammo nasaraá¹‡assa naatÄ«tassa dhammassa Ä• rammaá¹‡apa
cattÄ• ri. (anÄ• gato atÄ«tasadiso.)

100-19. saraá¹‡aduka-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

<100> saraá¹‡aá¹ƒ \Be V 243/ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o n
uppajjati hetupaccayÄ• . araá¹‡aá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá
dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

saraá¹‡aá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanÄ• gatÄ• ra
hetupaccayÄ• . araá¹‡aá¹ƒ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o na
uppajjati hetupaccayÄ• . hetuyÄ• dve.

saraá¹‡aá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o napaccuppa
hetupaccayÄ• . araá¹‡aá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡
dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

100-21. saraá¹‡aduka-ajjhattÄ• rammaá¹‡attikaá¹ƒ

<101> saraá¹‡aá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naajjhattÄ•

hetupaccayÄ• . araá¹‡aá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naajj
uppajjati hetupaccayÄ• . hetuyÄ• dve.

saraá¹‡aá¹ƒ \Ne V 279/ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nabah
uppajjati hetupaccayÄ• . araá¹‡aá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasar
dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

100-22. saraá¹‡aduka-sanidassanattikaá¹ƒ

<102> araá¹‡aá¹ƒ \Se VI 224/ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡
naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . (ekaá¹ƒ.)

saraá¹‡aá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanidassanaap
hetupaccayÄ• . araá¹‡aá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o na
dhammo uppajjati hetupaccayÄ• . saraá¹‡aá¹ƒ anidassanaappaá¹-ighaÃ±ca araá¹‡aá¹ƒ ani
dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanidassanaappaá¹-igho dhammo uppajjati hetupaccay

hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

nahetu-naÄ• rammaá¹‡apaccayÄ•

<103> araá¹‡aá¹ƒ \Be V 244/ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡c
dhammo uppajjati nahetupaccayÄ• . (1)

saraá¹‡aá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanidassanaap
naÄ• rammaá¹‡apaccayÄ• .

nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<104> saraá¹‡o anidassanaappaá¹-igho dhammo nasaraá¹‡assa naanidassanaappaá¹-igha
paccayo. (1)

araá¹‡o \Ne V 280/ anidassanaappaá¹-igho dhammo nasaraá¹‡assa naanidassanaappaá¹-
225/ hetupaccayena paccayo. (1)

hetuyÄ• dve, adhipatiyÄ• dve ... pe ... avigate tÄ«á¹‡i.

paccanÄ«yuddhÄ• ro

<105> saraá¹‡o anidassanaappaá¹-igho dhammo nasaraá¹‡assa naanidassanaappaá¹-igh
sahajÄ• tapaccayena paccayo, pacchÄ• jÄ• tapaccayena paccayo, kammapaccayena pacc
nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... noavigate tÄ«á¹‡i.

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

dhammÄ• nulomapaccanÄ«ye dukatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulomapaccanÄ«ye tikadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-hetudukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<1> kusalaá¹ƒ \Be V 245/ \Ne V 281/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu dham
hetupaccayÄ• . kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu dhammo uppajj
hetuá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . kusa
paá¹-icca naakusalo nahetu ca naabyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ•
dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naakusalo nahetu ca dhammÄ• uppajjanti hetup

akusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu dhammo uppajjati \Se VI 226/
hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu dhammo uppajjati hetupaccayÄ• . akusalaá
paá¹-icca naabyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ hetuá¹ƒ dham
nahetu ca naabyÄ• kato nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . akusalaá¹ƒ hetuá¹
nakusalo nahetu ca naakusalo nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . (5)

abyÄ• kataá¹ƒ \Be V 246/ \Ne V 282/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu dham
abyÄ• kataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu dhammo uppajjati hetupacc
dhammaá¹ƒ paá¹-icca nakusalo nahetu ca naakusalo nahetu ca dhammÄ• uppajjanti hetup
(saá¹ƒkhittaá¹ƒ.)

hetuyÄ• terasa, Ä• rammaá¹‡e nava ... pe ... avigate terasa.

paccanÄ«yaá¹ƒ

naÄ• rammaá¹‡apaccayo

<2> kusalaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu dhammo uppajjati naÄ• ram
(saá¹ƒkhittaá¹ƒ.)

naÄ• rammaá¹‡e nava, naadhipatiyÄ• terasa ... pe ... navippayutte nava.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retab

hetu-Ä• rammaá¹‡apaccayÄ•

<3> kusalo hetu dhammo nakusalassa nahetussa dhammassa hetupaccayena paccayo. ku
nahetussa dhammassa \Se VI 227/ hetupaccayena paccayo. kusalo hetu dhammo naabyÄ•
hetupaccayena paccayo. kusalo hetu dhammo naakusalassa nahetussa ca naabyÄ• katass
hetupaccayena paccayo. kusalo hetu dhammo nakusalassa nahetussa ca naakusalassa na
hetupaccayena paccayo. (5)

akusalo hetu dhammo naakusalassa nahetussa dhammassa hetupaccayena paccayo ... pa

abyÄ• kato hetu dhammo nakusalassa nahetussa dhammassa hetupaccayena paccayo ...

kusalo hetu dhammo nakusalassa nahetussa dhammassa Ä• rammaá¹‡apaccayena pacca

<4> hetuyÄ• \Ne V 283/ terasa, Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa ... pe ... avigate terasa. (pa
vitthÄ• retabbaá¹ƒ.)

<5> kusalaá¹ƒ \Be V 247/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nanahetu dhammo u
kusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nanahetu dhammo uppajjati hetu

hetuyÄ• nava, Ä• rammaá¹‡e nava ... pe ... avigate nava. (sabbattha nava.)

1-2. kusalattika-sahetukadukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetupaccayo

<6> kusalaá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko dhammo uppajjati
sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasahetuko dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca nakusalo nasahetuko ca naakusalo nasahetuko ca dhammÄ• uppajj
hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasahetuko dhammo uppajjati he
sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko dhammo uppajjati hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca nakusalo nasahetuko ca naakusalo nasahetuko ca dhammÄ• uppajj

abyÄ• kataá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasahetuko dhammo uppajjati
sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasahetuko dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca nakusalo nasahetuko ca naakusalo nasahetuko ca dhammÄ• uppajj

hetuyÄ• \Ne V 284/ nava, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate ekÄ• dasa. (sahajÄ• tavÄ
sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<7> kusalo sahetuko dhammo nakusalassa nasahetukassa dhammassa hetupaccayena pa
naakusalassa nasahetukassa dhammassa hetupaccayena paccayo. kusalo sahetuko dham
ca naakusalassa nasahetukassa ca dhammassa hetupaccayena paccayo. tÄ«á¹‡i.

akusalo \Be V 248/ sahetuko dhammo naakusalassa nasahetukassa dhammassa hetupacc
sahetuko dhammo nakusalassa nasahetukassa dhammassa hetupaccayena paccayo. akus
nasahetukassa ca naakusalassa \Se VI 229/ nasahetukassa ca dhammassa hetupaccayena

abyÄ• kato sahetuko dhammo nakusalassa nasahetukassa dhammassa hetupaccayena pa
dhammo naakusalassa nasahetukassa dhammassa hetupaccayena paccayo. abyÄ• kato sa
nasahetukassa ca naakusalassa nasahetukassa ca dhammassa hetupaccayena paccayo. t

<8> hetuyÄ• nava, Ä• rammaá¹‡e pannarasa ... pe ... avigate ekÄ• dasa.

<9> akusalaá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naahetuko dhammo uppajjati h
ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato naahetuko dhammo uppajjati hetupaccayÄ

dhammaá¹ƒ paá¹-icca nakusalo naahetuko ca naabyÄ• kato naahetuko ca dhammÄ• uppaj

abyÄ• kataá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naahetuko dhammo uppajjati he
ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naahetuko dhammo uppajjati hetupaccayÄ• . a
ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naahetuko ca naakusalo naahetuko ca dhamm
tÄ«á¹‡i.

hetuyÄ• cha, Ä• rammaá¹‡e cha ... pe ... avigate cha.

1-3. kusalattika-hetusampayuttadukaá¹ƒ

<10> kusalaá¹ƒ \Se VI 230/ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetusam
hetupaccayÄ• . (sahetukadukasadisaá¹ƒ.)

1-4. kusalattika-hetusahetukadukaá¹ƒ

<11> kusalaá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo nahetu ceva n
uppajjati hetupaccayÄ• . kusalaá¹ƒ hetuÃ±ceva \Be V 249/ sahetukaÃ±ca dhammaá¹ƒ paá¹
ceva naahetuko ca dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ hetuÃ±ceva sahetukaÃ±ca
naakusalo nahetu ceva naahetuko ca naabyÄ• kato nahetu ceva naahetuko ca dhammÄ• u

akusalaá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo nahetu ceva naahet
hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo nahetu ceva naa
hetupaccayÄ• . abyÄ• kataá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo
dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ pa
naahetuko ca naakusalo nahetu ceva naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3

hetuyÄ• nava.

<12> kusalaá¹ƒ \Se VI 231/ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusa
\Ne V 286/ ca dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ d
naabyÄ• kato naahetuko ceva nanahetu ca dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ sa
dhammaá¹ƒ paá¹-icca naakusalo naahetuko ceva nanahetu ca naabyÄ• kato naahetuko cev
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naahetuko ceva

uppajjati hetupaccayÄ• . akusalaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca n
nanahetu ca dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ d
naakusalo naahetuko ceva nanahetu ca naabyÄ• kato naahetuko ceva nanahetu ca dhamm
tÄ«á¹‡i.

abyÄ• kataá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naahetuko c
uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ \Be V 250/ sahetukaÃ±ceva na ca hetuá¹ƒ dhamma
naahetuko ceva nanahetu ca dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ sahetukaÃ±c
paá¹-icca nakusalo naahetuko ceva nanahetu ca naakusalo naahetuko ceva nanahetu ca dh
hetupaccayÄ• . tÄ«á¹‡i.

1-5. kusalattika-hetuhetusampayuttadukaá¹ƒ

<13> kusalaá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo nahetu
dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ
ceva nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ hetuÃ±ceva hetusam
paá¹-icca naakusalo nahetu ceva nahetuvippayutto ca naabyÄ• kato nahetu ceva nahetuvip
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

(akusalaá¹ƒ tÄ«á¹‡i kÄ• tabbaá¹ƒ, abyÄ• kataá¹ƒ tÄ«á¹‡i \Se VI 232/ kÄ• tabbaá¹ƒ.)

hetuyÄ• nava.

<14> kusalaá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo na
287/ nanahetu ca dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ hetusampayuttaÃ±ceva na c
paá¹-icca naabyÄ• kato nahetuvippayutto ceva nanahetu ca dhammo uppajjati hetupaccayÄ
hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetuvippayutto c
nahetuvippayutto ceva nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡i. abyÄ• k
hetuyÄ• nava.

1-6. kusalattika-hetusahetukadukaá¹ƒ

<15> kusalaá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu nasahetuko
hetupaccayÄ• . kusalaá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahetu
\Be V 251/ hetupaccayÄ• . kusalaá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusal
naakusalo nahetu nasahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo ... pe ... naakusalo .
nahetu nasahetuko ca naakusalo nahetu nasahetuko ca dhammÄ• uppajjanti hetupaccayÄ

<16> abyÄ• kataá¹ƒ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nahetu naahetu
hetupaccayÄ• . abyÄ• kataá¹ƒ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahe
uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakus
naakusalo nahetu naahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . (3)

hetugocchakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

1-7-8. kusalattika-sappaccayÄ• didukÄ• ni

<17> abyÄ• kato \Ne V 288/ appaccayo dhammo naabyÄ• katassa naappaccayassa \Se V
Ä• rammaá¹‡apaccayena paccayo. abyÄ• kato appaccayo dhammo nakusalassa naappacc
Ä• rammaá¹‡apaccayena paccayo. abyÄ• kato appaccayo dhammo naakusalassa naappac
Ä• rammaá¹‡apaccayena paccayo. abyÄ• kato appaccayo dhammo naakusalassa naappac
naappaccayassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo. abyÄ• kato appaccayo
naappaccayassa ca naakusalassa naappaccayassa ca dhammassa Ä• rammaá¹‡apaccaye

Ä• rammaá¹‡e paÃ±ca. (asaá¹…khataá¹ƒ appaccayasadisaá¹ƒ.)

1-9. kusalattika-sanidassanadukaá¹ƒ

<18> abyÄ• kato \Be V 252/ sanidassano dhammo naabyÄ• katassa nasanidassanassa dh
paccayo. abyÄ• kato sanidassano dhammo nakusalassa nasanidassanassa ... pe ... (cha pa

kusalaá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanidassano dhammo uppajjati
tÄ«á¹‡iyeva. abyÄ• katena tÄ«á¹‡iyeva. hetuyÄ• nava.

1-10. kusalattika-sappaá¹-ighadukaá¹ƒ

<19> abyÄ• kataá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasappaá¹-igho dhar
abyÄ• kataá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasappaá¹-igho dhammo
abyÄ• kataá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasappaá¹-igho ca naakusa
dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

kusalaá¹ƒ appaá¹-ighena tÄ«á¹‡i. akusalaá¹ƒ appaá¹-ighena tÄ«á¹‡i. abyÄ• kataá¹ƒ appaá
kusalaá¹ƒ appaá¹-ighaÃ±ca abyÄ• kataá¹ƒ appaá¹-ighaÃ±ca tÄ«á¹‡i. akusalaá¹ƒ appaá¹-igh
234/ appaá¹-ighaÃ±ca tÄ«á¹‡i. hetuyÄ• pannarasa.

1-11. kusalattika-rÅ«pÄ«dukaá¹ƒ

<20> abyÄ• kataá¹ƒ \Ne V 289/ rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo narÅ«pÄ« dhamm
abyÄ• kataá¹ƒ rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo narÅ«pÄ« dhammo uppajjati hetu
rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo narÅ«pÄ« ca naakusalo narÅ«pÄ« ca dhammÄ• u
hetuyÄ• tÄ«á¹‡i.

kusalaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca tÄ«á¹‡i. akusalaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá
abyÄ• kataá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca tÄ«á¹‡i. hetuyÄ• nava.

1-12. kusalattika-lokiyadukaá¹ƒ

<21> abyÄ• kataá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato nalokiyo dhammo uppa
abyÄ• kataá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• nakusalo nalokiyo dhammo uppajjati hetupa
lokiyaá¹ƒ \Be V 253/ dhammaá¹ƒ paccayÄ• naakusalo nalokiyo dhammo uppajjati hetupacc
lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• naakusalo nalokiyo ca naabyÄ• kato nalokiyo ca dhammÄ
abyÄ• kataá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• nakusalo nalokiyo ca naakusalo nalokiyo ca
hetupaccayÄ• . hetuyÄ• paÃ±ca.

kusalaá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nalokuttaro dhammo uppajjati hetup
lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nalokuttaro dhammo uppajjati hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca nakusalo nalokuttaro ca naakusalo nalokuttaro ca dhammÄ• uppajja

abyÄ• kataá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nalokuttaro dhammo uppajjati h
abyÄ• kataá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nalokuttaro dhammo uppajjati
abyÄ• kataá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nalokuttaro ca naakusalo naloku
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

1-13. kusalattika-kenaciviÃ±Ã±eyyadukaá¹ƒ

<22> kusalaá¹ƒ \Ne V 290/ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nakenac
dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca n

viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹
nakenaci viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• ekÅ«na

<23> kusalaá¹ƒ kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nakenaci naviÃ±
hetupaccayÄ• . kusalaá¹ƒ kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naken
uppajjati hetupaccayÄ• . kusalaá¹ƒ kenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ
dhammo uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

(etena upÄ• yena kenaci naviÃ±Ã±eyye ekÅ«navÄ«sati paÃ±hÄ• kÄ• tabbÄ• .)

1-14-19. kusalattika-Ä• savagocchakaá¹ƒ

<24> akusalaá¹ƒ \Be V 254/ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naÄ• savo dham
naÄ• savo dhammo ... pe ... naabyÄ• kato naÄ• savo dhammo ... pe ... nakusalo naÄ• savo
dhammÄ• ... pe ... nakusalo naÄ• savo ca naakusalo naÄ• savo ca dhammÄ• uppajjanti h
Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate paÃ±ca.

akusalaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanoÄ• savo dhammo uppajjati h
noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nanoÄ• savo dhammo ... pe ... nakusalo
nanoÄ• savo ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á

<25> abyÄ• kataá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... (lokiyadukasadisaá¹ƒ).

<26> akusalaá¹ƒ \Se VI 236/ Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naÄ•
291/ ... pe ... nakusalo naÄ• savasampayutto dhammo ... pe ... naabyÄ• kato naÄ• savasam
nakusalo naÄ• savasampayutto ca naabyÄ• kato naÄ• savasampayutto ca dhammÄ• ... pe
naÄ• savasampayutto ca naakusalo naÄ• savasampayutto ca dhammÄ• uppajjanti hetupac

akusalaá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naÄ• savavippayutto dha
naÄ• savavippayutto dhammo ... pe ... nakusalo naÄ• savavippayutto ca naabyÄ• kato naÄ
uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

<27> akusalaá¹ƒ Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca naakusalo naÄ• sav
pe ... nakusalo naÄ• savo ceva naanÄ• savo ca dhammo ... pe ... naabyÄ• kato naÄ• savo
... pe ... nakusalo naÄ• savo ceva naanÄ• savo ca naabyÄ• kato naÄ• savo ceva naanÄ• sa
nakusalo naÄ• savo \Be V 255/ ceva naanÄ• savo ca naakusalo naÄ• savo ceva naanÄ• sa
hetupaccayÄ• . hetuyÄ• paÃ±ca.

akusalaá¹ƒ \Se VI 237/ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo
Ä• savo dhammo ... pe ... naabyÄ• kato naanÄ• savo ceva nano ca Ä• savo dhammo ... pe
nano ca Ä• savo naabyÄ• kato naanÄ• savo ceva nano Ä• savo ca dhammÄ• uppajjanti he

<28> akusalaá¹ƒ Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nakusalo
naÄ• savavippayutto ca dhammo ... pe ... naabyÄ• kato naÄ• savo ceva naÄ• savavippayut
nakusalo naÄ• savo ceva naÄ• savavippayutto ca naabyÄ• kato naÄ• savo ceva naÄ• sava
uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

akusalaá¹ƒ Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo na
Ä• savo dhammo ... pe ... naabyÄ• kato naÄ• savavippayutto ceva nano ca Ä• savo dhamm
nakusalo naÄ• savavippayutto ceva nanoÄ• savo ca naabyÄ• kato naÄ• savavippayutto cev
uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

<29> abyÄ• kataá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... (loki

1-20-54. kusalattika-chagocchakadukÄ• ni

<30> akusalaá¹ƒ \Se VI 238/ saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca ... pe ... ganthaá¹ƒ ... p
... yogaá¹ƒ ... pe ... nÄ«varaá¹‡aá¹ƒ ... pe ... parÄ• mÄ• saá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

1-55. kusalattika-sÄ• rammaá¹‡adukaá¹ƒ

<31> kusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasÄ• rammaá¹‡o dha
kusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasÄ• rammaá¹‡o dhammo
kusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca \Be V 256/ nakusalo nasÄ• rammaá¹‡o
ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasÄ• rammaá¹‡o dhamm
akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasÄ• rammaá¹‡o dhammo
akusalaá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasÄ• rammaá¹‡o ca naaku
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

abyÄ• kataá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasÄ• rammaá¹‡o dham
tÄ«á¹‡i.

hetuyÄ• nava.

<32> abyÄ• kataá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanÄ• rammaá
hetupaccayÄ• . abyÄ• kataá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naanÄ
hetupaccayÄ• \Ne V 293/. abyÄ• kataá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakus
naakusalo naanÄ• rammaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) he

1-56. kusalattika-cittadukaá¹ƒ

<33> kusalaá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacitto dhammo uppajjati hetupacc
cittaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacitto dhammo uppajjati hetupaccayÄ• . kusalaá
paá¹-icca naabyÄ• kato nacitto dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ cittaá¹ƒ dhamm
nacitto ca naabyÄ• kato nacitto ca dhammÄ• uppajjanti hetupaccayÄ• . kusalaá¹ƒ cittaá¹ƒ c
nakusalo nacitto ca naakusalo nacitto ca dhammÄ• uppajjanti hetupaccayÄ• . paÃ±ca.

akusalaá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacitto dhammo uppajjati hetupaccay
dhammaá¹ƒ paá¹-icca nakusalo nacitto dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ cittaá
naabyÄ• kato nacitto dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá
naabyÄ• kato nacitto ca dhammÄ• uppajjanti hetupaccayÄ• \Se VI 240/. akusalaá¹ƒ \Be V
paá¹-icca nakusalo nacitto ca naakusalo nacitto ca dhammÄ• uppajjanti hetupaccayÄ• . pa

abyÄ• kataá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacitto dhammo uppajjati hetupacca
cittaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacitto dhammo uppajjati hetupaccayÄ• . abyÄ• k
paá¹-icca nakusalo nacitto ca naakusalo nacitto ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«

<34> kusalaá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nanocitto dhammo uppajjati he
nocittaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nanocitto dhammo uppajjati hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca naakusalo nanocitto ca naabyÄ• kato nanocitto ca dhammÄ• uppajja

akusalaá¹ƒ \Ne V 294/ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanocitto dhammo uppaj
akusalaá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nanocitto dhammo uppajjati hetu
nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanocitto ca naabyÄ• kato nanocitto ca dhammÄ
tÄ«á¹‡i.

abyÄ• katÄ• ni tÄ«á¹‡i. hetuyÄ• nava.

1-57. kusalattika-cetasikadukaá¹ƒ

<35> kusalaá¹ƒ \Se VI 241/ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacetasiko dhamm
kusalaá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacetasiko dhammo uppajjati hetup

cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nacetasiko dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca naakusalo nacetasiko ca naabyÄ• kato nacetasiko ca dhammÄ• upp
kusalaá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacetasiko ca naakusalo nacetasiko
hetupaccayÄ• . paÃ±ca.

akusalaá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacetasiko dhammo uppajjati hetu
cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacetasiko \Be V 258/ dhammo uppajjati hetupa
cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nacetasiko dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca nakusalo nacetasiko ca naabyÄ• kato nacetasiko ca dhammÄ• uppa
akusalaá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacetasiko ca naakusalo nacetasiko
hetupaccayÄ• . paÃ±ca.

abyÄ• kataá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacetasiko dhammo uppajjati he
cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacetasiko dhammo uppajjati hetupaccayÄ• .
dhammaá¹ƒ paá¹-icca nakusalo \Se VI 242/ nacetasiko ca naakusalo nacetasiko ca dhamm
hetupaccayÄ• . tÄ«á¹‡i.

hetuyÄ• terasa. acetasikÄ• ni nava.

1-58. kusalattika-cittasampayuttadukaá¹ƒ

<36> kusalaá¹ƒ \Ne V 295/ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasamp
hetupaccayÄ• . kusalaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasamp
hetupaccayÄ• . kusalaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato nacittasa
hetupaccayÄ• . kusalaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasamp
nacittasampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . kusalaá¹ƒ cittasampayuttaá¹ƒ dh
nakusalo nacittasampayutto ca naakusalo nacittasampayutto ca dhammÄ• uppajjanti hetup

akusalaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasampayutto dhamm
... paÃ±ca.

abyÄ• kataá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasampayutto dham
abyÄ• kataá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasampayutto dhar
abyÄ• kataá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasampayutto ca na
\Se VI 243/ ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tera
tÄ«á¹‡i.

1-59. kusalattika-cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ

<37> kusalaá¹ƒ \Be V 259/ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittas
uppajjati hetupaccayÄ• . kusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naakusal
dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca
nacittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ
naakusalo nacittasaá¹ƒsaá¹-á¹-ho ca naabyÄ• kato nacittasaá¹ƒsaá¹-á¹-ho ca dhammÄ• up
kusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasaá¹ƒsaá¹-á¹-ho c
nacittasaá¹ƒsaá¹-á¹-ho ca dhammÄ• uppajjanti hetupaccayÄ• . paÃ±ca.

akusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasaá¹ƒsaá¹-á¹-h
hetupaccayÄ• \Ne V 296/. akusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nakus
nacittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá
naabyÄ• kato nacittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ cittasaá
paá¹-icca nakusalo nacittasaá¹ƒsaá¹-á¹-ho ca naabyÄ• kato nacittasaá¹ƒsaá¹-á¹-ho ca dham
hetupaccayÄ• . akusalaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittas
naakusalo nacittasaá¹ƒsaá¹-á¹-ho ca dhammÄ• uppajjanti hetupaccayÄ• \Se VI 244/. paÃ±

abyÄ• kataá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasaá¹ƒsaá¹-á¹
hetupaccayÄ• . abyÄ• kataá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo na
uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naku
nacittasaá¹ƒsaá¹-á¹-ho ca naakusalo nacittasaá¹ƒsaá¹-á¹-ho ca dhammÄ• uppajjanti hetupa
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• terasa.

1-60. kusalattika-cittasamuá¹-á¹-hÄ• nadukaá¹ƒ

<38> kusalaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasamuá¹-
hetupaccayÄ• . kusalaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naabyÄ• kato na
uppajjati hetupaccayÄ• . kusalaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naakus
ca naabyÄ• kato nacittasamuá¹-á¹-hÄ• no ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ \Be V 260/ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasa
uppajjati hetupaccayÄ• . akusalaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naaby
nacittasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ cittasamuá¹-á¹-hÄ• n
nakusalo nacittasamuá¹-á¹-hÄ• no ca naabyÄ• kato nacittasamuá¹-á¹-hÄ• no ca dhammÄ•
tÄ«á¹‡i.

abyÄ• kataá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ \Se VI 245/ paá¹-icca nakusalo nacitt
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. hetuyÄ• nava ... pe ... avigate nava.

<39> kusalaá¹ƒ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanocittasamu
uppajjati hetupaccayÄ• ... paÃ±ca.

akusalaá¹ƒ \Ne V 297/ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nanoci
uppajjati hetupaccayÄ• ... paÃ±ca.

abyÄ• kataá¹ƒ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanocittasamua
hetupaccayÄ• ... tÄ«á¹‡i. hetuyÄ• terasa ... pe ... avigate terasa.

1-61. kusalattika-cittasahabhÅ«dukaá¹ƒ

<40> kusalaá¹ƒ cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasahabhÅ« dhammo
paÃ±ca.

akusalaá¹ƒ cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nacittasahabhÅ« dhammo up
paÃ±ca.

abyÄ• kataá¹ƒ cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nacittasahabhÅ« dhammo
tÄ«á¹‡i. hetuyÄ• terasa ... pe ... avigate terasa.

<41> kusalaá¹ƒ nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanocittasahabhÅ« dha
... paÃ±ca.

akusalaá¹ƒ nocittasahabhuá¹ƒ \Se VI 246/ dhammaá¹ƒ paá¹-icca naakusalo nanocittasahab
hetupaccayÄ• ... paÃ±ca.

abyÄ• kataá¹ƒ \Be V 261/ nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanocittasaha
hetupaccayÄ• ... tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• terasa ... pe ... avigate terasa.

1-62-65. kusalattika-cittÄ• nuparivattÄ• didukÄ• ni

<42> kusalaá¹ƒ cittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ.) hetuyÄ• te

kusalaá¹ƒ nocittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ.) hetuyÄ• terasa
saá¹ƒkhittÄ• , dukattayaá¹ƒ cittadukasadisaá¹ƒ.)

1-66-68. kusalattika-ajjhattikÄ• didukÄ• ni

<43> kusalaá¹ƒ \Ne V 298/ ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca ... (saá¹ƒkhittaá¹ƒ, cittaduka

kusalaá¹ƒ bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nabÄ• hiro dhammo uppajjati hetup

<44> abyÄ• kataá¹ƒ upÄ• dÄ• dhammaá¹ƒ paá¹-icca nakusalo naupÄ• dÄ• dhammo uppa
tÄ«á¹‡i.

kusalaá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca nakusalo nanoupÄ• dÄ• dhammo uppajjati h
nava.

<45> abyÄ• kataá¹ƒ \Se VI 247/ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naupÄ• din
hetupaccayÄ• . abyÄ• kataá¹ƒ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naupÄ• dinn
hetupaccayÄ• . abyÄ• kataá¹ƒ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naupÄ• dinno
dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

1-69-82. kusalattika-upÄ• dÄ• nÄ• didukÄ• ni

<46> akusalaá¹ƒ upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo noupÄ• dÄ• no dhamm

akusalaá¹ƒ kilesaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nokileso dhammo uppajjati hetupacc

1-83. kusalattika-piá¹-á¹-hidukaá¹ƒ

<47> akusalaá¹ƒ \Be V 262/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo n
dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ dassanena pahÄ• tabbaá¹ƒ dha
nadassanena pahÄ• tabbo ca naakusalo nadassanena pahÄ• tabbo ca dhammÄ• uppajjan
248/ tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Ne V 299/ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• k
dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ
nanadassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ nadassanen
paccayÄ• nakusalo nanadassanena pahÄ• tabbo ca naabyÄ• kato nanadassanena pahÄ•
hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

<48> akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nabhÄ•
uppajjati hetupaccayÄ• . akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca

pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ
nabhÄ• vanÄ• ya pahÄ• tabbo ca naakusalo nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• u
tÄ«á¹‡i.

abyÄ• kataá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato nan
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<49> akusalaá¹ƒ \Se VI 249/ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naal
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

akusalaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanadass
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Be V 263/ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paccayÄ• naa
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<50> akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo n
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

akusalaá¹ƒ \Ne V 300/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naku
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<51> kusalaá¹ƒ \Se VI 250/ savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasavitakko dhan
hetupaccayÄ• ... hetuyÄ• terasa.

kusalaá¹ƒ avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naavitakko dhammo uppajjati hetup
nava.

<52> kusalaá¹ƒ savicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasavicÄ• ro dhammo uppaj
hetuyÄ• terasa.

kusalaá¹ƒ avicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naavicÄ• ro dhammo uppajjati het
nava.

<53> kusalaá¹ƒ sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasappÄ«tiko dhammo upp
hetuyÄ• \Se VI 251/ terasa.

kusalaá¹ƒ appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naappÄ«tiko dhammo uppajjati h

nava.

<54> kusalaá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo napÄ«tisahagato dhamm
... hetuyÄ• terasa.

kusalaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nanapÄ«tisahagato dhamm
... hetuyÄ• nava.

<55> kusalaá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasukhasahagato dhan
... hetuyÄ• terasa.

kusalaá¹ƒ \Be V 264/ \Ne V 301/ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo na
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<56> kusalaá¹ƒ \Se VI 252/ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naupek
uppajjati hetupaccayÄ• ... hetuyÄ• terasa.

kusalaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanaupekkhÄ• sahaga
hetupaccayÄ• ... hetuyÄ• nava.

<57> abyÄ• kataá¹ƒ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nakÄ• mÄ• vacar
... hetuyÄ• tÄ«á¹‡i.

kusalaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanakÄ• mÄ• vacaro dha
hetuyÄ• cha.

<58> kusalaá¹ƒ rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo narÅ«pÄ• vacaro dham
hetuyÄ• cha.

abyÄ• kataá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nanarÅ«pÄ• vacaro dh
... hetuyÄ• tÄ«á¹‡i.

<59> kusalaá¹ƒ \Se VI 253/ arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naarÅ«pÄ•
hetupaccayÄ• ... hetuyÄ• cha.

abyÄ• kataá¹ƒ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato nanaarÅ«pÄ• v
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

<60> abyÄ• kataá¹ƒ pariyÄ• pannaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato napariyÄ• pan
... hetuyÄ• paÃ±ca.

kusalaá¹ƒ \Ne V 302/ apariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naapariyÄ• panno
hetupaccayÄ• ... hetuyÄ• cha.

<61> kusalaá¹ƒ niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naniyyÄ• niko dhammo upp
hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato naaniyyÄ• niko dham
hetuyÄ• tÄ«á¹‡i.

<62> kusalaá¹ƒ \Be V 265/ niyataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naniyato dhammo upp
hetupaccayÄ• ... hetuyÄ• cha.

abyÄ• kataá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato naaniyato dhammo uppajja
paÃ±ca. <63> abyÄ• kataá¹ƒ sauttaraá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato nasauttaro d
... hetuyÄ• paÃ±ca.

kusalaá¹ƒ anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanuttaro dhammo uppajjati hetupa

<64> akusalaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasaraá¹‡o dhammo uppaj
akusalaá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasaraá¹‡o dhammo uppajjati hetu
saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasaraá¹‡o ca naakusalo nasaraá¹‡o ca dham
hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato naaraá¹‡o dhammo uppajj
araá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nakusalo naaraá¹‡o dhammo uppajjati hetupaccayÄ• . a
303/ dhammaá¹ƒ paccayÄ• nakusalo naaraá¹‡o ca naabyÄ• kato naaraá¹‡o ca dhammÄ•
hetuyÄ• tÄ«á¹‡i.

2-1. vedanÄ• ttika-hetudukaá¹ƒ

<65> sukhÄ• ya \Se VI 255/ vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nas
nahetu dhammo uppajjati hetupaccayÄ• . sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dh
vedanÄ• ya sampayutto nahetu dhammo uppajjati hetupaccayÄ• . sukhÄ• ya vedanÄ• ya sa
paá¹-icca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nahetu dhammo uppajjati hetup
paÃ±hÄ• .

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya veda
uppajjati hetupaccayÄ• ... satta paÃ±hÄ• .

adukkhamasukhÄ• ya \Be V 266/ vedanÄ• ya sampayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icc
vedanÄ• ya sampayutto nahetu dhammo uppajjati hetupaccayÄ• ... satta paÃ±hÄ• . hetuyÄ
avigate ekavÄ«sa. (sabbattha ekavÄ«sa.)

<66> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• y
dhammo uppajjati hetupaccayÄ• . sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhamm
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nanahetu dhammo uppajjati hetupaccayÄ
sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto nan
vedanÄ• ya sampayutto nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya veda
dhammo \Se VI 256/ uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasukh
nanahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• nava.

3-1. vipÄ• kattika-hetudukaá¹ƒ

<67> vipÄ• kaá¹ƒ \Ne V 304/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko nahetu dhammo up
vipÄ• kaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo nahetu dhammo up
hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanevavipÄ• kanavipÄ• kadhammadhammo nahetu dhammo
vipÄ• kaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo nahetu ca nanevav
nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . vipÄ• kaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca
navipÄ• kadhammadhammo nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . paÃ±ca.

vipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo n
hetupaccayÄ• . vipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko nah
hetupaccayÄ• . vipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanevavipÄ• k
dhammo uppajjati hetupaccayÄ• . vipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-i
ca nanevavipÄ• kanavipÄ• kadhammadhammo nahetu ca dhammÄ• uppajjanti hetupaccay
hetuá¹ƒ \Se VI 257/ dhammaá¹ƒ paá¹-icca navipÄ• ko nahetu ca navipÄ• kadhammadhamm
hetupaccayÄ• . paÃ±ca.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko na

hetupaccayÄ• . nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca
dhammo uppajjati hetupaccayÄ• . nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ hetuá¹ƒ dha
nahetu ca navipÄ• kadhammadhammo nahetu ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«

<68> vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo nanahetu
vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanevavipÄ• kanavipÄ• kadhammadhammo n
hetupaccayÄ• . vipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadhammo n
nanevavipÄ• kanavipÄ• kadhammadhammo nanahetu ca dhammÄ• uppajjanti hetupaccay

vipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko nanahetu dham
vipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanevavipÄ• kanavipÄ• kad
uppajjati hetupaccayÄ• \Ne V 305/. vipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ pa
nanevavipÄ• kanavipÄ• kadhammadhammo nanahetu ca dhammÄ• uppajjanti hetupaccay

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Se VI 258/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
nanevavipÄ• kanavipÄ• kadhammadhammo nanahetu dhammo uppajjati hetupaccayÄ• . ne
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• ko nanahetu dhammo uppajjati hetupaccayÄ• ...
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca navipÄ• ko
nanahetu ca dhammÄ• uppajjanti hetupaccayÄ• ... paÃ±ca.

vipÄ• kaá¹ƒ nahetuÃ±ca nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca dhamm
navipÄ• kadhammadhammo nanahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuy

4-1. upÄ• dinnattika-hetudukaá¹ƒ

<69> upÄ• dinnupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo
hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnu
uppajjati hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Be V 268/ hetuá¹ƒ dhammaá¹ƒ paá¹-i
naanupÄ• dinnaanupÄ• dÄ• niyo nahetu dhammo uppajjati hetupaccayÄ• . upÄ• dinnupÄ•
paá¹-icca naupÄ• dinnupÄ• dÄ• niyo nahetu ca naanupÄ• dinnaanupÄ• dÄ• niyo nahetu ca
hetupaccayÄ• . upÄ• dinnupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnu
naanupÄ• dinnaanupÄ• dÄ• niyo nahetu ca dhammÄ• uppajjanti \Se VI 259/ hetupaccayÄ•

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niyo na
hetupaccayÄ• ... tÄ«á¹‡i.

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnaanupÄ• d
hetupaccayÄ• ... paÃ±ca ... hetuyÄ• terasa.

<70> upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne V 306/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• di
uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• nava.

5-1. saá¹ƒkiliá¹-á¹-hattika-hetudukaá¹ƒ

<71> saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• terasa.

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-hasaá¹
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• nava.

6-1. vitakkattika-hetudukaá¹ƒ

<72> savitakkasavicÄ• raá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro nahetu
hetupaccayÄ• ... hetuyÄ• pannarasa.

savitakkasavicÄ• raá¹ƒ \Se VI 260/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• rama
uppajjati hetupaccayÄ• ... hetuyÄ• aá¹-á¹-havÄ«sa.

7-1. pÄ«tittika-hetudukaá¹ƒ

<73> pÄ«tisahagataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca napÄ«tisahagato nahetu dhammo u
hetuyÄ• aá¹-á¹-havÄ«sa.

pÄ«tisahagataá¹ƒ \Be V 269/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato nana
hetupaccayÄ• ... hetuyÄ• aá¹-á¹-hÄ• rasa {hetuyÄ• aá¹-á¹-ha? }.

8-1. dassanattika-hetudukaá¹ƒ

<74> dassanena pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabb
hetupaccayÄ• ... hetuyÄ• terasa.

dassanena \Ne V 307/ pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

9-1. dassanahetuttika-hetudukaá¹ƒ

<75> dassanena pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ
nahetu dhammo uppajjati hetupaccayÄ• ... hetuyÄ• soá¸·asa.

dassanena pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

10-1. Ä• cayagÄ• mittika-hetudukaá¹ƒ

<76> Ä• cayagÄ• miá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• cayagÄ• mÄ« nahetu dhamm
hetuyÄ• terasa.

Ä• cayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naapacayagÄ• mÄ« nanahetu dhamm
hetuyÄ• nava.

11-1. sekkhattika-hetudukaá¹ƒ

<77> sekkhaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasekkho nahetu dhammo uppajjati hetupa

sekkhaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naasekkho nanahetu dhammo uppajjati hetupa

12-1. parittattika-hetudukaá¹ƒ

<78> parittaá¹ƒ \Se VI 262/ \Be V 270/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca namahaggato nahetu
hetupaccayÄ• ... hetuyÄ• terasa.

parittaá¹ƒ \Ne V 308/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naparitto nanahetu dhammo uppajja
hetuyÄ• cuddasa.

13-1. parittÄ• rammaá¹‡attika-hetudukaá¹ƒ

<79> parittÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naparittÄ• rammaá¹‡o nahetu
hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

parittÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca namahaggatÄ• rammaá¹‡o nanah
hetupaccayÄ• ... hetuyÄ• nava.

14-1. hÄ«nattika-hetudukaá¹ƒ

<80> hÄ«naá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahÄ«no nahetu dhammo uppajjati hetupac

hÄ«naá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca namajjhimo nanahetu dhammo uppajjati \Se VI
hetuyÄ• nava.

15-1. micchattaniyatattika-hetudukaá¹ƒ

<81> micchattaniyataá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca namicchattaniyato nahetu dhammo
... hetuyÄ• terasa.

micchattaniyataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasammattaniyato nanahetu dhammo
hetuyÄ• nava.

16-1. maggÄ• rammaá¹‡attika-hetudukaá¹ƒ

<82> maggÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca namaggÄ• rammaá¹‡o nahetu
... hetuyÄ• paÃ±cavÄ«sa.

maggÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca namaggahetuko nanahetu dhamm
hetuyÄ• terasa {hetuyÄ• aá¹-á¹-ha? }.

17-1. uppannattika-hetudukaá¹ƒ

<83> uppanno \Be V 271/ \Ne V 309/ hetu dhammo naanupannassa nahetussa dhammass
uppanno hetu dhammo nauppÄ• dissa \Se VI 264/ nahetussa dhammassa hetupaccayena p
naanuppannassa nahetussa ca nauppÄ• dissa nahetussa ca dhammassa hetupaccayena p

18-1. atÄ«tattika-hetudukaá¹ƒ

<84> paccuppanno hetu dhammo naatÄ«tassa nahetussa dhammassa hetupaccayena pac
naanÄ• gatassa nahetussa dhammassa hetupaccayena paccayo. paccuppanno hetu dhamm
naanÄ• gatassa nahetussa ca dhammassa hetupaccayena paccayo. hetuyÄ• tÄ«á¹‡i.

19-1. atÄ«tÄ• rammaá¹‡attika-hetudukaá¹ƒ

<85> atÄ«tÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naatÄ«tÄ• rammaá¹‡o nahetu
... hetuyÄ• ekavÄ«sa.

atÄ«tÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• gatÄ• rammaá¹‡o nanahe
... hetuyÄ• nava.

20-1. ajjhattattika-hetudukaá¹ƒ

<86> ajjhattaá¹ƒ \Se VI 265/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nabahiddhÄ• nahetu dhammo
bahiddhÄ• hetuá¹ƒ dhammaá¹ƒ paá¹-icca naajjhatto nahetu dhammo uppajjati hetupaccayÄ

ajjhattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nabahiddhÄ• nanahetu dhammo uppajjati hetu
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naajjhatto nanahetu dhammo uppajjati hetupaccayÄ• . het

21-1. ajjhattÄ• rammaá¹‡attika-hetudukaá¹ƒ

<87> ajjhattÄ• rammaá¹‡aá¹ƒ \Ne V 310/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattÄ• ramma
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

ajjhattÄ• rammaá¹‡aá¹ƒ \Be V 272/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nabahiddhÄ• rammaá
hetupaccayÄ• ... hetuyÄ• dve.

22-1. sanidassanattika-hetudukaá¹ƒ

<88> anidassanaappaá¹-ighaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho
hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ \Se VI 266/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasan
nahetu dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ hetuá¹ƒ dhamm
nasanidassanasappaá¹-igho nahetu ca naanidassanasappaá¹-igho nahetu ca dhammÄ• up
hetuyÄ• cha.

<89> anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naani
nanahetu dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ nahetuá¹ƒ dhamma
nasanidassanasappaá¹-igho nanahetu ca naanidassanasappaá¹-igho nanahetu ca dhammÄ
hetuyÄ• tÄ«á¹‡i.

22-2. sanidassanattika-sahetukadukaá¹ƒ

<90> anidassanaappaá¹-ighaá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nas
nasahetuko dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ sahetukaá

nasanidassanasappaá¹-igho nasahetuko ca naanidassanasappaá¹-igho nasahetuko ca dha
... hetuyÄ• \Se VI 267/ cha.

anidassanaappaá¹-ighaá¹ƒ \Ne V 311/ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasa
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i.

22-3. sanidassanattika-hetusampayuttadukaá¹ƒ

<91> anidassanaappaá¹-ighaá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaa
dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ \Be V 273/ hetusampayuttaá¹
nasanidassanasappaá¹-igho nahetusampayutto dhammo uppajjati hetupaccayÄ• ... pe ... a
hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nahetusampayutto c
nahetusampayutto ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-4. sanidassanattika-hetusahetukadukaá¹ƒ

<92> anidassanaappaá¹-ighaá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nasanic
268/ nahetu ceva naahetuko ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanida
ceva nanahetu ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-5. sanidassanattika-hetuhetusampayuttadukaá¹ƒ

<93> anidassanaappaá¹-ighaá¹ƒ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca n
nahetu ceva nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca na
nahetuvippayutto ceva nanahetu ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-6. sanidassanattika-nahetusahetukadukaá¹ƒ

<94> anidassanaappaá¹-ighaá¹ƒ \Ne V 312/ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
\Se VI 269/ nahetu nasahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ \Be V 274/ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasani
naahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-7. sanidassanattika-sappaccayadukaá¹ƒ

<95> anidassanaappaá¹-igho appaccayo dhammo nasanidassanasappaá¹-ighassa naappa
Ä• rammaá¹‡apaccayena paccayo.

Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• tÄ«á¹‡i, upanissaye tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

22-9. sanidassanattika-sanidassanadukaá¹ƒ

<96> sanidassanasappaá¹-igho nasanidassano dhammo nasanidassanasappaá¹-ighassa n
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• t
purejÄ• te atthiyÄ• avigate tÄ«á¹‡i.

anidassanasappaá¹-ighaá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-ig
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

22-10. sanidassanattika-sappaá¹-ighadukaá¹ƒ

<97> anidassanasappaá¹-ighaá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasap
dhammo uppajjati hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹
nasanidassanasappaá¹-igho nasappaá¹-igho dhammo uppajjati hetupaccayÄ• . anidassana
sappaá¹-ighaá¹ƒ \Ne V 313/ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nasappaá¹-
naanidassanasappaá¹-igho nasappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ

anidassanaappaá¹-ighaá¹ƒ \Se VI 270/ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassana
dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ appaá¹-ighaá¹ƒ dhammaá¹ƒ p
nasanidassanasappaá¹-igho naappaá¹-igho dhammo uppajjati hetupaccayÄ• ... pe ... anida
appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho naappaá¹-igho ca naanid
naappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• paÃ±ca.

22-11. sanidassanattika-rÅ«pÄ«dukaá¹ƒ

<98> anidassanaappaá¹-ighaá¹ƒ \Be V 275/ rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho naa
hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassana
dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ
nasanidassanasappaá¹-igho naarÅ«pÄ« ca naanidassanasappaá¹-igho naarÅ«pÄ« ca dhan
... hetuyÄ• cha.

22-12. sanidassanattika-lokiyadukaá¹ƒ

<99> anidassanaappaá¹-ighaá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasappaá¹-
uppajjati hetupaccayÄ• ... (saá¹ƒkhittaá¹ƒ). hetuyÄ• tÄ«á¹‡i ... avigate tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ \Se VI 271/ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaap
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-13. sanidassanattika-kenaciviÃ±Ã±eyyadukaá¹ƒ

<100> anidassanasappaá¹-ighaá¹ƒ \Ne V 314/ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icc
nakenaci viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ kenaci
paá¹-icca nasanidassanasappaá¹-igho nakenaci viÃ±Ã±eyyo dhammo uppajjati hetupaccay
anidassanasappaá¹-ighaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaapp
dhammo uppajjati hetupaccayÄ• ... pe ... anidassanasappaá¹-ighaá¹ƒ kenaci viÃ±Ã±eyyaá¹
nasanidassanasappaá¹-igho nakenaci viÃ±Ã±eyyo ca naanidassanasappaá¹-igho nakenaci
uppajjanti hetupaccayÄ• ... cha.

anidassanaappaá¹-ighaá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaapp
dhammo uppajjati hetupaccayÄ• ... cha.

anidassanasappaá¹-ighaá¹ƒ kenaci viÃ±Ã±eyyaÃ±ca anidassanaappaá¹-ighaá¹ƒ kenaci viÃ
paá¹-icca nasanidassanasappaá¹-igho nakenaci viÃ±Ã±eyyo dhammo uppajjati \Se VI 272/
hetuyÄ• aá¹-á¹-hÄ• rasa.

anidassanasappaá¹-ighaá¹ƒ \Be V 276/ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nasan
nanakenaci viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• aá¹-á¹-hÄ• rasa.

22-14. sanidassanattika-Ä• savadukaá¹ƒ

<101> anidassanaappaá¹-ighaá¹ƒ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasa

noÄ• savo dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ Ä• savaá¹ƒ
nasanidassanasappaá¹-igho noÄ• savo ca naanidassanasappaá¹-igho noÄ• savo ca dhamm
hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igh
uppajjati \Ne V 315/ hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ p
naanidassanasappaá¹-igho nanoÄ• savo dhammo uppajjati hetupaccayÄ• . anidassanaappa
dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nanoÄ• savo ca naanidassanasappaá¹-i
dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

22-15. sanidassanattika-sÄ• savadukaá¹ƒ

<102> anidassanaappaá¹-ighaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasapp
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• na
nasÄ• savo dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ sÄ• savaá¹ƒ dhan
nasanidassanasappaá¹-igho nasÄ• savo ca naanidassanasappaá¹-igho nasÄ• savo ca dhan
hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho
hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidass
dhammo uppajjati hetupaccayÄ• ... pe .... anidassanaappaá¹-ighaá¹ƒ anÄ• savaá¹ƒ dhamm
nasanidassanasappaá¹-igho naanÄ• savo ca naanidassanasappaá¹-igho naanÄ• savo ca d
... hetuyÄ• cha.

22-16. sanidassanattika-Ä• savasampayuttadukaá¹ƒ

<103> anidassanaappaá¹-ighaá¹ƒ \Be V 277/ Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca
VI 274/ naÄ• savasampayutto dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ
dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho naÄ• savasampayutto dhammo uppajjat
anidassanaappaá¹-ighaá¹ƒ Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasap
ca naanidassanasappaá¹-igho naÄ• savasampayutto ca dhammÄ• uppajjanti hetupaccayÄ

anidassanaappaá¹-ighaá¹ƒ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasap
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-17. sanidassanattika-Ä• savasÄ• savadukaá¹ƒ

<104> anidassanaappaá¹-ighaá¹ƒ \Ne V 316/ Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ p

naanidassanaappaá¹-igho naÄ• savo ceva naanÄ• savo ca dhammo uppajjati hetupaccayÄ
Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho naÄ• sav
uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ Ä• savaÃ±ceva sÄ• savaÃ±ca d
nasanidassanasappaá¹-igho naÄ• savo ceva naanÄ• savo ca naanidassanasappaá¹-igho na
dhammÄ• uppajjanti \Se VI 275/ hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasan
naanÄ• savo ceva nanoÄ• savo ca dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-igh
Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho naanÄ• savo ceva nano ca Ä
hetupaccayÄ• . anidassanasappaá¹-ighaá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ
nasanidassanasappaá¹-igho naanÄ• savo ceva nano ca Ä• savo naanidassanasappaá¹-igh
ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

22-18. sanidassanattika-Ä• savaÄ• savasampayuttadukaá¹ƒ

<105> anidassanaappaá¹-ighaá¹ƒ \Be V 278/ Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dha
nasanidassanasappaá¹-igho naÄ• savo ceva naÄ• savavippayutto ca dhammo uppajjati het
anidassanaappaá¹-ighaá¹ƒ Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca
naÄ• savo ceva naÄ• savavippayutto ca dhammo uppajjati hetupaccayÄ• . anidassanaappa
Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho naÄ• savo cev
naanidassanasappaá¹-igho naÄ• savo \Se VI 276/ ceva naÄ• savavippayutto ca dhammÄ•
hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-
naÄ• savavippayutto ceva nano ca Ä• savo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ

22-19. sanidassanattika-Ä• savavippayuttasÄ• savadukaá¹ƒ

<106> anidassanaappaá¹-ighaá¹ƒ \Ne V 317/ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá
nasanidassanasappaá¹-igho Ä• savavippayutto nasÄ• savo dhammo uppajjati hetupaccayÄ
Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• naanidassanasappaá¹-igho Ä• sa
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dha
nasanidassanasappaá¹-igho Ä• savavippayutto nasÄ• savo ca naanidassanasappaá¹-igho
dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naan
Ä• savavippayutto naanÄ• savo dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá
anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca \Se VI 277/ nasanidassanasappaá¹-igho Ä• savavippay

uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• sav
nasanidassanasappaá¹-igho Ä• savavippayutto naanÄ• savo ca naanidassanasappaá¹-igho
ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

22-20-54. sanidassanattika-saÃ±Ã±ojanÄ• didukÄ• ni

<107> anidassanaappaá¹-ighaá¹ƒ \Be V 279/ saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca naani
nosaÃ±Ã±ojano dhammo uppajjati hetupaccayÄ• .

<108> anidassanaappaá¹-ighaá¹ƒ ganthaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-ig
uppajjati hetupaccayÄ• ... pe ....

anidassanaappaá¹-ighaá¹ƒ oghaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho noog
hetupaccayÄ• ... pe ....

anidassanaappaá¹-ighaá¹ƒ yogaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho noyo
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

<109> anidassanaappaá¹-ighaá¹ƒ \Ne V 318/ nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naani
nonÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ• .

<110> anidassanaappaá¹-ighaá¹ƒ parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaap
uppajjati hetupaccayÄ• .

22-55. sanidassanattika-sÄ• rammaá¹‡adukaá¹ƒ

<111> anidassanaappaá¹-ighaá¹ƒ \Se VI 278/ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca na
nasÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ sÄ• ramma
nasanidassanasappaá¹-igho nasÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... pe ... a
sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nasÄ• rammaá¹‡o c
nasÄ• rammaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• .

anidassanaappaá¹-ighaá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasapp
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-56. sanidassanattika-cittadukaá¹ƒ

<112> anidassanaappaá¹-ighaá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho

hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasa
uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ \Be V 280/ cittaá¹ƒ dhammaá¹ƒ
nasanidassanasappaá¹-igho nocitto \Se VI 279/ ca naanidassanasappaá¹-igho nocitto ca dh
hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho n
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-57. sanidassanattika-cetasikadukaá¹ƒ

<113> anidassanaappaá¹-ighaá¹ƒ \Ne V 319/ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca naanidass
dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ cetasikaá¹ƒ dhammaá¹ƒ paá¹
nasanidassanasappaá¹-igho nacetasiko dhammo uppajjati hetupaccayÄ• ... pe ... anidassa
cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nacetasiko ca naanidassana
dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

22-58. sanidassanattika-cittasampayuttadukaá¹ƒ

<114> anidassanaappaá¹-ighaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassana
nacittasampayutto dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ cittasampa
paá¹-icca nasanidassanasappaá¹-igho nacittasampayutto dhammo uppajjati hetupaccayÄ•
anidassanaappaá¹-ighaá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaa
naanidassanasappaá¹-igho nacittasampayutto ca dhammÄ• uppajjanti hetupaccayÄ• ... he

22-59. sanidassanattika-cittasaá¹ƒsaá¹-á¹-hadukaá¹ƒ

<115> anidassanaappaá¹-ighaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca naanidass
nacittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ cittasa
dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nacittasaá¹ƒsaá¹-á¹-ho dhammo uppajja
anidassanaappaá¹-ighaá¹ƒ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasa
nacittasaá¹ƒsaá¹-á¹-ho ca naanidassanasappaá¹-igho nacittasaá¹ƒsaá¹-á¹-ho ca dhammÄ•
... hetuyÄ• cha.

22-60. sanidassanattika-cittasamuá¹-á¹-hÄ• nadukaá¹ƒ

<116> anidassanaappaá¹-ighaá¹ƒ \Be V 281/ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-ic
nocittasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-61. sanidassanattika-cittasahabhÅ«dukaá¹ƒ

<117> anidassanaappaá¹-ighaá¹ƒ \Se VI 281/ \Ne V 320/ cittasahabhuá¹ƒ dhammaá¹ƒ paá
naanidassanaappaá¹-igho nocittasahabhÅ« dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ch

22-62. sanidassanattika-cittÄ• nuparivattidukaá¹ƒ

<118> anidassanaappaá¹-ighaá¹ƒ cittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca naanidassana
nocittÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-63-65. sanidassanattika-cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• didukÄ• ni

<119> anidassanaappaá¹-ighaá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ pa
naanidassanaappaá¹-igho nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetup

<120> anidassanaappaá¹-ighaá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dham
naanidassanaappaá¹-igho nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo upp
282/ ... hetuyÄ• cha.

<121> anidassanaappaá¹-ighaá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dh
naanidassanaappaá¹-igho nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo
hetuyÄ• cha.

22-66. sanidassanattika-ajjhattadukaá¹ƒ

<122> anidassanaappaá¹-ighaá¹ƒ ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ ajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca nas
naajjhattiko dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ ajjhattikaá
paá¹-icca nasanidassanasappaá¹-igho naajjhattiko ca naanidassanasappaá¹-igho naajjhattik
uppajjanti hetupaccayÄ• ... hetuyÄ• cha. Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate cha.

anidassanasappaá¹-ighaá¹ƒ \Be V 282/ \Ne V 321/ bÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca nasa
nabÄ• hiro dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 283/ ekÄ• dasa.

22-67. sanidassanattika-upÄ• dÄ• dukaá¹ƒ

<123> anidassanaappaá¹-ighaá¹ƒ upÄ• dÄ• dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanasappaá¹-ighaá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca naanidassanasappaá¹-igho
hetupaccayÄ• ... cha.

anidassanaappaá¹-ighaá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho n
hetupaccayÄ• ... cha.

anidassanasappaá¹-ighaá¹ƒ noupÄ• dÄ• ca anidassanaappaá¹-ighaá¹ƒ noupÄ• dÄ• ca dh
nasanidassanasappaá¹-igho nanoupÄ• dÄ• dhammo uppajjati hetupaccayÄ• ... cha. hetuy

22-68. sanidassanattika-upÄ• dinnadukaá¹ƒ

<124> anidassanaappaá¹-ighaá¹ƒ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappa
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ upÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca n
naupÄ• dinno dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ upÄ• di
284/ paá¹-icca nasanidassanasappaá¹-igho naupÄ• dinno ca naanidassanasappaá¹-igho na
uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

<125> sanidassanasappaá¹-igho anupÄ• dinno dhammo nasanidassanasappaá¹-ighassa n
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e nava.

22-69-82. sanidassanattika-upÄ• dÄ• nÄ• didukÄ• ni

<126> anidassanaappaá¹-ighaá¹ƒ \Ne V 322/ upÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca naani
noupÄ• dÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

<127> anidassanaappaá¹-ighaá¹ƒ kilesaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igh
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-83. sanidassanattika-dassanenapahÄ• tabbadukaá¹ƒ

<128> anidassanaappaá¹-ighaá¹ƒ \Be V 283/ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹
nadassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nasanida
nanadassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ
dhammaá¹ƒ paccayÄ• naanidassanasappaá¹-igho nanadassanena pahÄ• tabbo dhammo u
anidassanaappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nasanidas

pahÄ• tabbo ca naanidassanasappaá¹-igho nanadassanena pahÄ• tabbo ca dhammÄ• upp
tÄ«á¹‡i.

22-84. sanidassanattika-bhÄ• vanÄ• yapahÄ• tabbadukaá¹ƒ

<129> anidassanaappaá¹-ighaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca na
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nasan
nanabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-85. sanidassanattika-dassanenapahÄ• tabbahetukadukaá¹ƒ

<130> anidassanaappaá¹-ighaá¹ƒ \Ne V 323/ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá
naanidassanaappaá¹-igho \Se VI 286/ nadassanena pahÄ• tabbahetuko dhammo uppajjati
cha.

anidassanaappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nas
nanadassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-86. sanidassanattika-bhÄ• vanÄ• yapahÄ• tabbahetukadukaá¹ƒ

<131> anidassanaappaá¹-ighaá¹ƒ \Be V 284/ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhamm
naanidassanaappaá¹-igho nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupac

anidassanaappaá¹-ighaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
nanabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹

22-87. sanidassanattika-savitakkadukaá¹ƒ

<132> anidassanaappaá¹-ighaá¹ƒ savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá
nasavitakko dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ savitakkaá¹ƒ dha
nasanidassanasappaá¹-igho nasavitakko dhammo uppajjati hetupaccayÄ• ... pe ... anidass
savitakkaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nasavitakko ca naanidassa
ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

<133> anidassanaappaá¹-ighaá¹ƒ avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappa
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ avitakkaá¹ƒ dhammaá¹ƒ paá¹-icca naa

naavitakko dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ avitakkaá¹ƒ dham
nasanidassanasappaá¹-igho naavitakko ca naanidassanasappaá¹-igho naavitakko ca dham
hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

22-88. sanidassanattika-savicÄ• radukaá¹ƒ

<134> anidassanaappaá¹-ighaá¹ƒ \Ne V 324/ savicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naanida
nasavicÄ• ro dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ avicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ \Se VI 288/ avicÄ• raá¹ƒ dhammaá¹ƒ p
naanidassanasappaá¹-igho naavicÄ• ro dhammo uppajjati hetupaccayÄ• . anidassanaappa
dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho naavicÄ• ro ca naanidassanasappaá¹-ig
uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

22-89. sanidassanattika-sappÄ«tikadukaá¹ƒ

<135> anidassanaappaá¹-ighaá¹ƒ \Be V 285/ sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca naanida
nasappÄ«tiko dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ sappÄ«tikaá¹ƒ
nasanidassanasappaá¹-igho nasappÄ«tiko dhammo uppajjati hetupaccayÄ• ... pe ... anidas
sappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nasappÄ«tiko ca naanida
nasappÄ«tiko ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igh
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ appÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca na
naappÄ«tiko dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ appÄ«tikaá¹ƒ dh
nasanidassanasappaá¹-igho naappÄ«tiko ca naanidassanasappaá¹-igho naappÄ«tiko ca dh
hetupaccayÄ• . hetuyÄ• \Se VI 289/ tÄ«á¹‡i.

22-90. sanidassanattika-pÄ«tisahagatadukaá¹ƒ

<136> anidassanaappaá¹-ighaá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaa
dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹
nasanidassanasappaá¹-igho \Ne V 325/ napÄ«tisahagato dhammo uppajjati hetupaccayÄ•
anidassanaappaá¹-ighaá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá
naanidassanasappaá¹-igho napÄ«tisahagato ca dhammÄ• uppajjanti hetupaccayÄ• ... het

anidassanaappaá¹-ighaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasapp

dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-91. sanidassanattika-sukhasahagatadukaá¹ƒ

<137> anidassanaappaá¹-ighaá¹ƒ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasapp
nanasukhasahagato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-92. sanidassanattika-upekkhÄ• sahagatadukaá¹ƒ

<138> anidassanaappaá¹-ighaá¹ƒ \Be V 286/ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca
naupekkhÄ• sahagato dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ upekkh
paá¹-icca nasanidassanasappaá¹-igho naupekkhÄ• sahagato dhammo uppajjati hetupaccay
anidassanaappaá¹-ighaá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasa
ca naanidassanasappaá¹-igho naupekkhÄ• sahagato ca dhammÄ• uppajjanti hetupaccayÄ

anidassanaappaá¹-ighaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassana
nanaupekkhÄ• sahagato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-93. sanidassanattika-kÄ• mÄ• vacaradukaá¹ƒ

<139> anidassanaappaá¹-ighaá¹ƒ \Ne V 326/ kÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca na
nakÄ• mÄ• vacaro dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 291/ tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappa
dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ
nasanidassanasappaá¹-igho nanakÄ• mÄ• vacaro ca naanidassanasappaá¹-igho nanakÄ• m
hetupaccayÄ• ... hetuyÄ• cha.

22-94. sanidassanattika-rÅ«pÄ• vacaradukaá¹ƒ

<140> anidassanaappaá¹-ighaá¹ƒ rÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasapp
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-95. sanidassanattika-arÅ«pÄ• vacaradukaá¹ƒ

<141> anidassanaappaá¹-ighaá¹ƒ arÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naanidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ \Se VI 292/ \Be V 287/ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ pacca
nasanidassanasappaá¹-igho nanaarÅ«pÄ• vacaro dhammo uppajjati hetupaccayÄ• ... hetu

22-96. sanidassanattika-pariyÄ• pannadukaá¹ƒ

<142> anidassanaappaá¹-ighaá¹ƒ pariyÄ• pannaá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ \Ne V 327/ apariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca naanidass
naapariyÄ• panno dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ apariyÄ• p
nasanidassanasappaá¹-igho naapariyÄ• panno dhammo uppajjati hetupaccayÄ• ... pe ... a
apariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho naapariyÄ• panno c
naapariyÄ• panno ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• cha.

22-97. sanidassanattika-niyyÄ• nikadukaá¹ƒ

<143> anidassanaappaá¹-ighaá¹ƒ niyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappa
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 293/ cha.

anidassanaappaá¹-ighaá¹ƒ aniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasappaá¹
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-98. sanidassanattika-niyatadukaá¹ƒ

<144> anidassanaappaá¹-ighaá¹ƒ niyataá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igh
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ aniyataá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasappaá¹-igho
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-99. sanidassanattika-sauttaradukaá¹ƒ

<145> anidassanaappaá¹-ighaá¹ƒ sauttaraá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasappa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho na
hetupaccayÄ• ... hetuyÄ• cha.

22-100. sanidassanattika-saraá¹‡adukaá¹ƒ

<146> anidassanaappaá¹-ighaá¹ƒ \Se VI 294/ \Be V 288/ \Ne V 328/ saraá¹‡aá¹ƒ dhammaa
naanidassanaappaá¹-igho nasaraá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasappaá¹-igho
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

<147> sanidassanasappaá¹-igho araá¹‡o dhammo nasanidassanasappaá¹-ighassa naaraá
Ä• rammaá¹‡apaccayena paccayo.

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

dhammÄ• nulomapaccanÄ«ye tikadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulomapaccanÄ«ye tikatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-vedanÄ• ttikaá¹ƒ

<1> kusalaá¹ƒ \Be V 289/ \Ne V 329/ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ pa
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . kusalaá¹ƒ sukhÄ• ya vedanÄ• ya
paá¹-icca naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ•
sukhÄ• ya vedanÄ• ya \Se VI 295/ sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ
naakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . pa

akusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasukh
dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhamm
nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... pe ... akusalaá¹ƒ
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca na

sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . paÃ±ca.

abyÄ• kataá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasu
dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dha
nasukhÄ• ya vedanÄ• ya \Be V 290/ sampayutto dhammo uppajjati hetupaccayÄ• . abyÄ• k
sampayuttaá¹ƒ \Ne V 330/ dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampa
vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

hetuyÄ• terasa, Ä• rammaá¹‡e nava ... pe ... avigate terasa.

paccanÄ«yaá¹ƒ

nahetunaÄ• rammaá¹‡apaccayÄ• di

<2> abyÄ• kataá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo
sampayutto dhammo uppajjati nahetupaccayÄ• \Se VI 296/ ... tÄ«á¹‡i.

<3> kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasu
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . kusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayutt
naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati naÄ• rammaá¹‡apaccay
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya sampayutto ca na
sampayutto ca dhammÄ• uppajjanti naÄ• rammaá¹‡apaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasukh
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasuk
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• . abyÄ• kataá¹ƒ sukhÄ• ya vedanÄ• ya sampa
naakusalo nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati naÄ• rammaá¹‡apaccay
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasukhÄ• ya vedanÄ• ya samp
vedanÄ• ya sampayutto ca dhammÄ• uppajjanti naÄ• rammaá¹‡apaccayÄ• . tÄ«á¹‡i.

<4> nahetuyÄ• tÄ«á¹‡i, naÄ• rammaá¹‡e nava, naadhipatiyÄ• terasa ... pe ... novigate na

hetupaccayÄ• naÄ• rammaá¹‡e nava.

nahetupaccayÄ• \Se VI 297/ \Ne V 331/ Ä• rammaá¹‡e tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi \Be V 291/ paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• r
paá¹-iccavÄ• rasadisaá¹ƒ.)

<5> kusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo nakusalassa nasukhÄ• ya vedanÄ
hetupaccayena paccayo ... pe ....

Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa. (paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

akusalapadaá¹ƒ

hetupaccayo

<6> akusalaá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo n
sampayutto dhammo uppajjati hetupaccayÄ• . akusalaá¹ƒ dukkhÄ• ya vedanÄ• ya sampayu
nakusalo nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... pe ... a
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nadukkhÄ• ya vedanÄ• ya sam
vedanÄ• ya sampayutto ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• paÃ±ca, Ä• ramm
aá¹-á¹-ha.

abyÄ• katapadaá¹ƒ

paccanÄ«yaá¹ƒ

<7> abyÄ• kataá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo
sampayutto dhammo uppajjati nahetupaccayÄ• . abyÄ• kataá¹ƒ dukkhÄ• ya vedanÄ• ya sa
naakusalo nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati nahetupaccayÄ• . abyÄ
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nadukkhÄ• ya \Se VI 298/ vedanÄ• ya samp
nadukkhÄ• ya vedanÄ• ya sampayutto ca dhammÄ• uppajjanti nahetupaccayÄ• .

nahetuyÄ• tÄ«á¹‡i. (sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<8> kusalaá¹ƒ \Ne V 332/ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ p
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (saá¹ƒk
(sabbattha vitthÄ• ro).

1-2. kusalattika-vipÄ• kattikaá¹ƒ

<9> abyÄ• kataá¹ƒ \Be V 292/ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo navipÄ• ko dha

... hetuyÄ• tÄ«á¹‡i.

<10> kusalaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• kadhammadham
kusalaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca naakusalo navipÄ• kadhammadhammo u
vipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• kadhammadhammo ca naakusalo
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

akusalaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca naakusalo navipÄ• kadhammadhammo
akusalaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo navipÄ• kadhammadhammo u
vipÄ• kadhammadhammaá¹ƒ paá¹-icca \Se VI 299/ nakusalo navipÄ• kadhammadhammo c
ca dhammÄ• uppajjanti hetupaccayÄ• . (3) ... hetuyÄ• cha.

<11> abyÄ• kataá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nakusalo nane
uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-i
nanevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ nevavi
paá¹-icca nakusalo nanevavipÄ• kanavipÄ• kadhammadhammo ca naakusalo nevavipÄ• ka
uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

1-3. kusalattika-upÄ• dinnattikaá¹ƒ

<12> abyÄ• kataá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naupÄ• d
hetupaccayÄ• . abyÄ• kataá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo
uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca n
naupÄ• dinnupÄ• dÄ• niyo ca naakusalo naupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• uppajjan

<13> kusalo \Se VI 300/ anupÄ• dinnupÄ• dÄ• niyo dhammo nakusalassa naanupÄ• dinnu
Ä• rammaá¹‡apaccayena paccayo. kusalo anupÄ• dinnupÄ• dÄ• niyo \Be V 293/ dhammo n
naanupÄ• dinnupÄ• dÄ• niyassa dhammassa Ä• rammaá¹‡apaccayena paccayo. kusalo an
nakusalassa naanupÄ• dinnupÄ• dÄ• niyassa ca naakusalassa naanupÄ• dinnupÄ• dÄ• niy
Ä• rammaá¹‡apaccayena paccayo. tÄ«á¹‡i.

akusale tÄ«á¹‡i. abyÄ• kataá¹ƒ anupÄ• dinnupÄ• dÄ• niye tÄ«á¹‡iyeva ... pe ....

<14> kusalaá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanupÄ
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanupÄ
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. ... hetuyÄ• cha.

1-4. kusalattika-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<15> akusalaá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato \Se naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• nakusalo naasaá¹ƒkiliá¹-á¹-hasaá uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ pacc naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• nakusalo naasaá¹ƒkiliá¹-á¹-hasaá naabyÄ• kato naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• . aby asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• naakusalo naasaá¹ƒkiliá¹-á¹-hasa ca naabyÄ• kato naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• . asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• nakusalo naasaá¹ƒkiliá¹-á¹-hasaá naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• cha.

<16> kusalaá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Be V 294/ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nakusa naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• c

1-5. kusalattika-vitakkattikaá¹ƒ

<17> kusalaá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasavitakkasavicÄ hetupaccayÄ• ... hetuyÄ• terasa. (kusale paÃ±ca, akusale paÃ±ca, abyÄ• kate tÄ«á¹‡i.)

kusalaá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naavitakkavicÄ• ramat hetupaccayÄ• ... hetuyÄ• \Se VI 302/ terasa.

kusalaá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naavitakkaavicÄ• ro dhamm ... tÄ«á¹‡i.

abyÄ• kataá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naavitakkaavicÄ• ro d hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• cha.

1-6. kusalattika-pÄ«tittikaá¹ƒ

<18> kusalaá¹ƒ pÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo napÄ«tisahagato dhamm
... paÃ±ca ... hetuyÄ• terasa.

kusalaá¹ƒ \Ne V 335/ sukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasukhasahagato
hetupaccayÄ• ... paÃ±ca ... hetuyÄ• terasa.

kusalaá¹ƒ upekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naupekkhÄ• sahagato dh
... paÃ±ca ... hetuyÄ• terasa.

1-7. kusalattika-dassanattikaá¹ƒ

<19> akusalaá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nadassanen
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nabhÄ• vanÄ
hetupaccayÄ• ... hetuyÄ• \Se VI 303/ tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Be V 295/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ p
nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuy

1-8. kusalattika-dassanahetuttikaá¹ƒ

<20> akusalaá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nada
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

akusalaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nabhÄ
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

akusalaá¹ƒ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca
nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 3

abyÄ• kataá¹ƒ \Ne V 336/ nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhamm
nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• .

1-9. kusalattika-Ä• cayagÄ• mittikaá¹ƒ

<21> kusalaá¹ƒ Ä• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naÄ• cayagÄ• mÄ« dha
hetuyÄ• cha.

kusalaá¹ƒ apacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naapacayagÄ• mÄ« dhammo
hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ nevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• ka
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

1-10. kusalattika-sekkhattikaá¹ƒ

<22> kusalaá¹ƒ sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasekkho dhammo uppajjati he
) ... hetuyÄ• cha.

abyÄ• kataá¹ƒ \Be V 296/ asekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naasekkho dhammo
hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ nevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato nanevasek
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

1-11. kusalattika-parittattikaá¹ƒ

<23> abyÄ• kataá¹ƒ parittaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naparitto dhammo uppajjati
tÄ«á¹‡i.

kusalaá¹ƒ \Ne V 337/ mahaggataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo namahaggato dhamm
hetuyÄ• cha.

kusalaá¹ƒ appamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naappamÄ• á¹‡o dhammo up
cha.

1-12. kusalattika-parittÄ• rammaá¹‡attikaá¹ƒ

<24> kusalaá¹ƒ parittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naparittÄ• rammaá
hetupaccayÄ• ... hetuyÄ• nava.

kusalaá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo namahaggatÄ• ram
hetupaccayÄ• ... hetuyÄ• nava.

kusalaá¹ƒ \Se VI 306/ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naap
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

1-13. kusalattika-hÄ«nattikaá¹ƒ

<25> akusalaá¹ƒ hÄ«naá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo nahÄ«no dhammo uppajjati h
tÄ«á¹‡i.

abyÄ• kataá¹ƒ majjhimaá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato namajjhimo dhammo upp
cha.

kusalaá¹ƒ paá¹‡Ä«taá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo napaá¹‡Ä«to dhammo uppajjati he
cha.

1-14. kusalattika-micchattaniyatattikaá¹ƒ

<26> akusalaá¹ƒ \Be V 297/ micchattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo namiccha
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

kusalaá¹ƒ \Ne V 338/ sammattaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nasammattaniyat
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

abyÄ• kataá¹ƒ \Se VI 307/ aniyataá¹ƒ dhammaá¹ƒ paccayÄ• naabyÄ• kato naaniyato dhar
... hetuyÄ• paÃ±ca.

1-15. kusalattika-maggÄ• rammaá¹‡attikaá¹ƒ

<27> kusalaá¹ƒ maggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo namaggÄ• ramma
hetupaccayÄ• ... hetuyÄ• cha.

kusalaá¹ƒ maggahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo namaggahetuko dhammo uppa
tÄ«á¹‡i.

kusalaá¹ƒ maggÄ• dhipatiá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo namaggÄ• dhipati dhammo u
hetuyÄ• cha.

1-16. kusalattika-uppannattikaá¹ƒ

<28> kusalo anuppanno dhammo nakusalassa naanuppannassa dhammassa Ä• rammaá¹‡
Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa. (uppÄ• dÄ« anuppannasadisaá¹ƒ.)

1-17. kusalattika-atÄ«tattikaá¹ƒ

<29> kusalo \Se VI 308/ atÄ«to dhammo nakusalassa naatÄ«tassa dhammassa Ä• ramma

Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa. (anÄ• gataá¹ƒ atÄ«tasadisaá¹ƒ.)

1-18. kusalattika-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

<30> kusalaá¹ƒ atÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naatÄ«tÄ• rammaá
hetupaccayÄ• ... hetuyÄ• nava.

kusalaá¹ƒ \Be V 298/ \Ne V 339/ anÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusal
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

kusalaá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo napaccuppannÄ•
hetupaccayÄ• ... hetuyÄ• nava.

1-19-20. kusalattika-ajjhattattikadvayaá¹ƒ

<31> kusalo ajjhatto dhammo naajjhattassa nakusalassa dhammassa Ä• rammaá¹‡apacca
(saá¹ƒkhittaá¹ƒ.) ... Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa.

kusalo bahiddhÄ• dhammo nabahiddhÄ• nakusalassa dhammassa Ä• rammaá¹‡apaccay
... Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa.

<32> kusalaá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naajjhattÄ• ramma
hetupaccayÄ• ... hetuyÄ• \Se VI 309/ nava.

kusalaá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo nabahiddhÄ• rammaá
hetupaccayÄ• ... hetuyÄ• nava.

1-21. kusalattika-sanidassanattikaá¹ƒ

<33> abyÄ• kato sanidassanasappaá¹-igho dhammo naabyÄ• katassa nasanidassanasapp

Ä• rammaá¹‡apaccayena paccayo ... Ä• rammaá¹‡e cha. (tÄ«á¹‡i veditakaá¹ƒ kÄ• tabbaá¹

<34> abyÄ• kataá¹ƒ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo naanidassa
uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ anidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
naanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ anidassanasa
paá¹-icca \Ne V 340/ nakusalo naanidassanasappaá¹-igho ca naakusalo naanidassanasapp
uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

<35> kusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanidassanaa
hetupaccayÄ• . kusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naa
uppajjati hetupaccayÄ• \Be V 299/. kusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹
naanidassanaappaá¹-igho ca naakusalo naanidassanaappaá¹-igho ca dhammÄ• uppajjanti

akusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo naanidassanaapp
hetupaccayÄ• . akusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naa
uppajjati hetupaccayÄ• . akusalaá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naku
naanidassanaappaá¹-igho ca naakusalo naanidassanaappaá¹-igho ca dhammÄ• uppajjanti

abyÄ• kataá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nakusalo naanidassanaap
hetupaccayÄ• . abyÄ• kataá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naakusalo
dhammo uppajjati hetupaccayÄ• . abyÄ• kataá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ pa
naanidassanaappaá¹-igho ca naakusalo naanidassanaappaá¹-igho ca dhammÄ• uppajjanti

kusalaá¹ƒ anidassanaappaá¹-ighaÃ±ca abyÄ• kataá¹ƒ anidassanaappaá¹-ighaÃ±ca dhamm
naanidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

akusalaá¹ƒ anidassanaappaá¹-ighaÃ±ca abyÄ• kataá¹ƒ anidassanaappaá¹-ighaÃ±ca dham
naanidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• pannaras

2-1. vedanÄ• ttika-kusalattikaá¹ƒ

<36> sukhÄ• ya \Se VI 311/ \Ne V 341/ vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ
vedanÄ• ya sampayutto nakusalo dhammo uppajjati hetupaccayÄ• . sukhÄ• ya vedanÄ• ya
dhammaá¹ƒ paá¹-icca nadukkhÄ• ya vedanÄ• ya sampayutto nakusalo dhammo uppajjati h
vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naadukkhamasukhÄ• ya vedan
uppajjati hetupaccayÄ• . sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹
sampayutto nakusalo ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca dha
\Be V 300/. sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadukk

nakusalo ca naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca dhammÄ• uppa
vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya samp
vedanÄ• ya sampayutto nakusalo ca dhammÄ• uppajjanti hetupaccayÄ• . sukhÄ• ya vedan
dhammaá¹ƒ paá¹-icca nasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca nadukkhÄ• ya ved
naadukkhamasukhÄ• ya vedanÄ• ya sampayutto nakusalo ca dhammÄ• uppajjanti hetupac

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naaduk
sampayutto nakusalo dhammo uppajjati hetupaccayÄ• ... satta ... hetuyÄ• \Se VI 312/ cudd

<37> sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhÄ• ya
dhammo uppajjati hetupaccayÄ• ... satta.

dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nadukkhÄ• ya ve
dhammo uppajjati hetupaccayÄ• ... satta.

adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naadu
sampayutto naakusalo dhammo uppajjati hetupaccayÄ• ... satta. (ekavÄ«sati paÃ±hÄ• .)

<38> sukhÄ• ya \Ne V 342/ vedanÄ• ya sampayutto abyÄ• kato dhammo nasukhÄ• ya ved
naabyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.)

Ä• rammaá¹‡e ekavÄ«sati. (dukkhÄ• ya vedanÄ• ya sampayuttaabyÄ• katamÅ«laá¹ƒ aduk
sampayuttaabyÄ• katamÅ«lampi kÄ• tabbaá¹ƒ.)

3-1. vipÄ• kattika-kusalattikaá¹ƒ

<39> vipÄ• kadhammadhammaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhammadh
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

vipÄ• kadhammadhammaá¹ƒ \Be V 301/ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca navipÄ• kadhar
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Se VI 313/ abyÄ• kataá¹ƒ dhammaá¹ƒ pacca
nanevavipÄ• kanavipÄ• kadhammadhammo naabyÄ• kato dhammo uppajjati hetupaccayÄ•

4-1. upÄ• dinnattika-kusalattikaá¹ƒ

<40> anupÄ• dinnupÄ• dÄ• niyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ•

hetupaccayÄ• ... tÄ«á¹‡i.

anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinnaanupÄ•
uppajjati hetupaccayÄ• ... tÄ«á¹‡i hetuyÄ• cha.

anupÄ• dinnupÄ• dÄ• niyaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinnupÄ• dÄ• niy
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

upÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne V 343/ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naupÄ• dinn
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

5-1. saá¹ƒkiliá¹-á¹-hattika-kusalattikaá¹ƒ

<41> asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-h
314/ nakusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naasaá¹ƒkiliá¹-á¹-haas
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• cha.

saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasaá¹ƒkiliá¹-á¹-hasaá¹
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• naasaá¹ƒkiliá¹-á¹-
naabyÄ• kato dhammo uppajjati hetupaccayÄ• ... (saá¹ƒkhittaá¹ƒ.) hetuyÄ• cha ... pe ... a

6-1. vitakkattika-kusalattikaá¹ƒ

<42> savitakkasavicÄ• raá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro nakus
hetupaccayÄ• ... tÄ«á¹‡i.

avitakkavicÄ• ramattaá¹ƒ \Be V 302/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naavitakkavicÄ• ram
uppajjati hetupaccayÄ• ... hetuyÄ• pannarasa.

savitakkasavicÄ• raá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasavitakkasavicÄ• ro naakusalo
hetupaccayÄ• ... hetuyÄ• nava.

7-1. pÄ«tittika-kusalattikaá¹ƒ

<43> pÄ«tisahagataá¹ƒ \Ne V 344/ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca napÄ«tisahagato naku
hetupaccayÄ• ... satta.

sukhasahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasukhasahagato nakusalo dhammo u
satta.

upekkhÄ• sahagataá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato nakusalo d
... satta \Se VI 315/. (vedanÄ• ttikasadisaá¹ƒ. saá¹ƒkhittaá¹ƒ.)

22-1. sanidassanattika-kusalattikaá¹ƒ

<44> anidassanaappaá¹-ighaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igh
hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassana
uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paá¹-icc
nasanidassanasappaá¹-igho nakusalo ca naanidassanasappaá¹-igho nakusalo ca dhammÄ
hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-igho na
hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassan
dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-ighaá¹ƒ akusalaá¹ƒ dhammaá
nasanidassanasappaá¹-igho nakusalo ca naanidassanasappaá¹-igho naakusalo ca dhamm
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• cha ... pe ... avigate cha.

anidassanaappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• nasanidassanasappaá¹-i
uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ abyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• n
naabyÄ• kato \Se VI 316/ dhammo uppajjati hetupaccayÄ• \Be V 303/. anidassanaappaá¹-i
dhammaá¹ƒ paccayÄ• nasanidassanasappaá¹-igho \Ne V 345/ naabyÄ• kato ca naanidass
dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

22-2. sanidassanattika-vedanÄ• ttikaá¹ƒ

<45> anidassanaappaá¹-ighaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-i
nasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca n
nadukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ

naanidassanaappaá¹-igho naadukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppaj
cha.

22-3. sanidassanattika-vipÄ• kattikaá¹ƒ

<46> anidassanaappaá¹-ighaá¹ƒ vipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaappaá¹-i
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ vipÄ• kadhammadhammaá¹ƒ paá¹-icca naanidassanaappaá¹-ig
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nasanid
nanevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-4. sanidassanattika-upÄ• dinnattikaá¹ƒ

<47> anidassanaappaá¹-ighaá¹ƒ upÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanid
naupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

sanidassanasappaá¹-igho anupÄ• dinnupÄ• dÄ• niyo dhammo nasanidassanasappaá¹-igha
\Ne V 346/ dhammassa Ä• rammaá¹‡apaccayena paccayo ... (saá¹ƒkhittaá¹ƒ.) \Be V 304/ Ä
tÄ«á¹‡i ... pe ... upanissaye purejÄ• te nava ... pe ... avigate nava.

anidassanaappaá¹-ighaá¹ƒ anupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca naanid
naanupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-5. sanidassanattika-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<48> anidassanaappaá¹-ighaá¹ƒ \Se VI 318/ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ
naanidassanaappaá¹-igho nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ•

anidassanaappaá¹-ighaá¹ƒ asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• nasan
naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

anidassanaappaá¹-ighaá¹ƒ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca naan
naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-6-20. sanidassanattika-vitakkattikÄ• di

<49> anidassanaappaá¹-ighaá¹ƒ savitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca naanidassa
nasavitakkasavicÄ• ro dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ avitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanaa
naavitakkavicÄ• ramatto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ avitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassanasapp
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-21. sanidassanattika-ajjhattÄ• rammaá¹‡attikaá¹ƒ

<50> anidassanaappaá¹-ighaá¹ƒ \Ne V 347/ ajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca
naajjhattÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

anidassanaappaá¹-ighaá¹ƒ \Be V 305/ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naa
nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• . anidassanaappaá¹-ighaá¹ƒ bah
paá¹-icca nasanidassanasappaá¹-igho nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupac
anidassanaappaá¹-ighaá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca naanidassanas
nabahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... pe ... anidassanaappaá¹-igha
dhammaá¹ƒ paá¹-icca nasanidassanasappaá¹-igho nabahiddhÄ• rammaá¹‡o ca naanidassa
nabahiddhÄ• rammaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• \Se VI 320/ cha
(paÃ±hÄ• vÄ• raá¹ƒ vitthÄ• retabbaá¹ƒ.)

dhammÄ• nulomapaccanÄ«ye tikatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammÄ• nulomapaccanÄ«ye dukadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. hetuduka-sahetukadukaá¹ƒ

<1> hetuá¹ƒ \Be V 307/ \Ne V 348/ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko
hetupaccayÄ• . nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasahetuko dhammo
hetuá¹ƒ sahetukaÃ±ca nahetuá¹ƒ sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu nasahetuko
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i, Ä• rammaá¹‡e ekaá¹ƒ ... pe ... avigate p

<2> nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nasahetuko dhammo uppajjati
(saá¹ƒkhittaá¹ƒ.) nahetuyÄ• ekaá¹ƒ, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<3> hetu sahetuko dhammo nahetussa nasahetukassa dhammassa hetupaccayena paccay

hetu sahetuko dhammo nahetussa nasahetukassa dhammassa Ä• rammaá¹‡apaccayena p
nanahetussa nasahetukassa \Se VI 321/ \Be V 308/ dhammassa Ä• rammaá¹‡apaccayena
\Ne V 349/ nahetussa nasahetukassa ca nanahetussa nasahetukassa ca dhammassa Ä• ra

nahetu sahetuko dhammo nanahetussa nasahetukassa dhammassa Ä• rammaá¹‡apaccay
dhammo nahetussa nasahetukassa dhammassa Ä• rammaá¹‡apaccayena paccayo. nahetu
nasahetukassa ca nanahetussa nasahetukassa ca dhammassa Ä• rammaá¹‡apaccayena p

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e cha, adhipatiyÄ• dve ... pe ... avigate paÃ±ca. (paÃ±hÄ• v
vitthÄ• retabbaá¹ƒ.)

<4> hetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naahetuko dhammo uppajjati hetupa

nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naahetuko dhammo uppajjati hetupa
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• cattÄ• ri.

1-2. hetuduka-hetusampayuttadukaá¹ƒ

<5> hetuá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetusampayutto dhammo
tÄ«á¹‡i. (sahetukasadisaá¹ƒ.)

hetuá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetuvippayutto dhammo uppajja

nahetuá¹ƒ hetuvippayuttaá¹ƒ dhammaá¹ƒ \Se VI 322/ paá¹-icca nanahetu nahetuvippayutto
hetupaccayÄ• ... tÄ«á¹‡i. hetuyÄ• cattÄ• ri.

1-3-5. hetuduka-hetusahetukÄ• didukÄ• ni

<6> hetuá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu nahetu ceva naahetu
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naahetuko ceva
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<7> hetuá¹ƒ \Be V 309/ \Ne V 350/ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca
nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ hetusampayuttaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nahetuvi
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<8> nahetuá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetu nasahetuko \S
hetupaccayÄ• . hetuyÄ• adhipatiyÄ• ekaá¹ƒ.

nahetuá¹ƒ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetu naahetuko dhammo
hetuyÄ• ekaá¹ƒ.

1-6-12. hetuduka-cÅ«á¸·antaradukÄ• di

<9> nahetu appaccayo dhammo nanahetussa naappaccayassa dhammassa Ä• rammaá¹‡a
nahetu appaccayo dhammo nahetussa naappaccayassa dhammassa Ä• rammaá¹‡apaccay
dhammo nahetussa naappaccayassa ca nanahetussa naappaccayassa ca dhammassa Ä•
.... (asaá¹…khataá¹ƒ appaccayasadisaá¹ƒ.)

<10> nahetu sanidassano dhammo nanahetussa nasanidassanassa dhammassa Ä• ramm
sanidassano dhammo nahetussa nasanidassanassa dhammassa Ä• rammaá¹‡apaccayena
dhammo nahetussa nasanidassanassa ca nanahetussa nasanidassanassa ca dhammassa
Ä• rammaá¹‡e tÄ«á¹‡i.

hetuá¹ƒ anidassanaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanidassano dhammo \Se VI 324/ u
hetuyÄ• tÄ«á¹‡i.

<11> nahetuá¹ƒ sappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasappaá¹-igho dhammo u
hetuyÄ• ekaá¹ƒ.

hetuá¹ƒ \Ne V 351/ appaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naappaá¹-igho dhammo u
hetuyÄ• tÄ«á¹‡i.

<12> nahetuá¹ƒ \Be V 310/ rÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu narÅ«pÄ« dhammo u
hetuyÄ• tÄ«á¹‡i.

hetuá¹ƒ arÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naarÅ«pÄ« dhammo uppajjati hetupaccay

<13> nahetuá¹ƒ lokiyaá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu nalokiyo dhammo uppajjati hetu
tÄ«á¹‡i.

hetuá¹ƒ \Se VI 325/ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nalokuttaro dhammo uppajja
nahetuá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nalokuttaro dhammo uppajjati hetupac
lokuttaraÃ±ca nahetuá¹ƒ lokuttaraÃ±ca dhammaá¹ƒ paá¹-icca nahetu nalokuttaro dhammo u
hetuyÄ• tÄ«á¹‡i.

<14> hetuá¹ƒ kenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nakenaci viÃ±Ã±eyyo dh
hetupaccayÄ• ... hetuyÄ• nava.

hetuá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nanakenaci viÃ±Ã±eyyo dh
... hetuyÄ• nava.

1-13-18. hetuduka-Ä• savagocchakaá¹ƒ

<15> hetuá¹ƒ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naÄ• savo dhammo uppajjati hetup

hetuá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nanoÄ• savo dhammo uppajjati hetu

<16> nahetuá¹ƒ \Ne V 352/ sÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu nasÄ• savo dha
hetuyÄ• \Se VI 326/ tÄ«á¹‡i.

hetuá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naanÄ• savo dhammo uppajjati hetupa

<17> hetuá¹ƒ Ä• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naÄ• savasampayutto d
... hetuyÄ• nava.

hetuá¹ƒ \Be V 311/ Ä• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu naÄ• savavippayut
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<18> hetuá¹ƒ Ä• savaÃ±ceva sÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca nahetu naÄ• savo ceva
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

hetuá¹ƒ sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naanÄ• savo c
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

<19> hetuá¹ƒ \Se VI 327/ Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca dhammaá¹ƒ paá¹-icca n
naÄ• savavippayutto ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu na
nanoÄ• savo ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<20> nahetuá¹ƒ Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu Ä• sa
uppajjati hetupaccayÄ• . (lokiyasadisaá¹ƒ.)

hetuá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• savavippayu
uppajjati hetupaccayÄ• . nahetuá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-ic
naanÄ• savo dhammo uppajjati hetupaccayÄ• . hetuá¹ƒ Ä• savavippayuttaá¹ƒ anÄ• savaÃ±
Ä• savavippayuttaá¹ƒ anÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca nahetu Ä• savavippayutto naa
hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

1-19-53. hetuduka-saÃ±Ã±ojanÄ• digocchakaá¹ƒ

<21> hetuá¹ƒ \Se VI 328/ saÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nosaÃ±Ã±ojano d
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<22> hetuá¹ƒ ganthaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nogantho dhammo uppajjati hetupac

<23> hetuá¹ƒ \Be V 312/ oghaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu noogho dhammo uppajjati
paÃ±ca.

<24> hetuá¹ƒ yogaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu noyogo dhammo uppajjati hetupaccay

<25> hetuá¹ƒ nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nonÄ«varaá¹‡o dhammo uppa
hetuyÄ• \Se VI 329/ tÄ«á¹‡i.

<26> nahetuá¹ƒ parÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu noparÄ• mÄ• so dhamm
hetuyÄ• tÄ«á¹‡i.

1-54-81. hetuduka-mahantaradukÄ• di

<27> hetuá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasÄ• rammaá¹‡o dhamm
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ anÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naanÄ• rammaá¹‡o dham
hetuyÄ• tÄ«á¹‡i.

<28> nahetuá¹ƒ cittaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nocitto dhammo uppajjati hetupac
tÄ«á¹‡i.

hetuá¹ƒ \Ne V 354/ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nanocitto dhammo uppajjati he
tÄ«á¹‡i.

<29> hetuá¹ƒ \Se VI 330/ cetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nacetasiko dhammo up
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ acetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu naacetasiko dhammo uppajjati het
tÄ«á¹‡i.

<30> hetuá¹ƒ cittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nacittasampayutto dhamm
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ cittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nacittavippayutto dhammo up
hetuyÄ• tÄ«á¹‡i.

<31> hetuá¹ƒ \Be V 313/ cittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nacittasaá¹
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ cittavisaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nacittavisaá¹ƒsaá¹-á¹-
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<32> hetuá¹ƒ \Se VI 331/ cittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittasa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nanocittasamuá¹-á
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<33> hetuá¹ƒ cittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittasahabhÅ« dhammo upp
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nanocittasahabhÅ« dhammo
hetuyÄ• \Se VI 332/ tÄ«á¹‡i.

<34> hetuá¹ƒ \Ne V 355/ cittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittÄ• nupari
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nocittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nanocittÄ• nuparivattÄ«
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<35> hetuá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á

nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu
nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ

<36> hetuá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nah
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ... hetu

nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nana
nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ... h

<37> hetuá¹ƒ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« \Se VI 333/ dhammo uppajjati hetup
tÄ«á¹‡i.

nahetuá¹ƒ \Be V 314/ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ
nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ•
(saá¹ƒkhittaá¹ƒ. nayavasena vitthÄ• retabbaá¹ƒ).

1-82-98. hetuduka-dassanenapahÄ• tabbadukÄ• di

<38> hetuá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nadassanena pahÄ
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 356/ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu nana
uppajjati hetupaccayÄ• ... tÄ«á¹‡imeva.

<39> hetuá¹ƒ dassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nadassaner
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nanahetu nanadass
uppajjati hetupaccayÄ• ... hetuyÄ• ekaá¹ƒ.

1-99. hetuduka-saraá¹‡adukaá¹ƒ

<40> hetuá¹ƒ \Se VI 334/ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasaraá¹‡o dhammo u
nahetuá¹ƒ saraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nasaraá¹‡o dhammo uppajjati hetupac
saraá¹‡aÃ±ca nahetuá¹ƒ saraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nahetu nasaraá¹‡o dhammo
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ araá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• nanahetu naaraá¹‡o dhammo uppajjati hetupa
dhammaá¹ƒ paccayÄ• nahetu naaraá¹‡o dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ araá
nahetu naaraá¹‡o ca nanahetu naaraá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ•

2-1. sahetukaduka-hetudukaá¹ƒ

<41> sahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasahetuko nahetu dhammo uppajjati het

ahetukaá¹ƒ \Be V 315/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko nahetu dhammo uppajjati
... hetuyÄ• cha.

sahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko nanahetu dhammo \Se VI 335/ up
hetuyÄ• tÄ«á¹‡i.

3-1. hetusampayuttaduka-hetudukaá¹ƒ

<42> hetusampayuttaá¹ƒ \Ne V 357/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetusampayutto nah
hetupaccayÄ• ... tÄ«á¹‡i.

hetuvippayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto nahetu dhammo uppajja
tÄ«á¹‡i ... hetuyÄ• cha.

hetusampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto nanahetu dhammo
hetuyÄ• tÄ«á¹‡i.

4-1. hetusahetukaduka-hetudukaá¹ƒ

<43> hetuÃ±ceva sahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva naahetuko ca na
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

sahetukaÃ±ceva na ca hetuá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naahetuko ceva nana ca h
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

5-1. hetuhetusampayuttaduka-hetudukaá¹ƒ

<44> hetuÃ±ceva hetusampayuttaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ceva \Se VI
nahetu dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

hetusampayuttaÃ±ceva na ca hetuá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nahetuvippayutto c
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

7-13-1. cÅ«á¸·antaradukÄ• di-hetudukaá¹ƒ

<45> sappaccayaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naappaccayo nahetu dhammo uppajja
ekaá¹ƒ.

sappaccayaá¹ƒ \Be V 316/ \Ne V 358/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naappaccayo nana
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ. (saá¹…khataá¹ƒ sappaccayasadisaá¹ƒ).

<46> anidassanaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanidassano nahetu dhammo uppajja
tÄ«á¹‡i.

anidassanaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasanidassano nanahetu dhammo uppajja
ekaá¹ƒ.

<47> appaá¹-ighaá¹ƒ \Se VI 337/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naappaá¹-igho nahetu dha
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

appaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasappaá¹-igho nanahetu dhammo uppaj
ekaá¹ƒ.

<48> arÅ«piá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ« nahetu dhammo uppajjati hetupa
tÄ«á¹‡i.

rÅ«piá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ« nanahetu dhammo uppajjati hetupacc

arÅ«piá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ« nanahetu dhammo uppajjati hetupa

<49> lokiyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro nahetu dhammo uppajjati hetupa

lokuttaraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro nahetu dhammo uppajjati hetupacca
hetuyÄ• cattÄ• ri.

lokiyaá¹ƒ \Se VI 338/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nalokuttaro nanahetu dhammo uppa
ekaá¹ƒ.

lokuttaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nalokiyo nanahetu dhammo uppajjati hetupac
dve.

<50> kenaci \Ne V 359/ viÃ±Ã±eyyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyy
hetupaccayÄ• ... tÄ«á¹‡i.

nakenaci viÃ±Ã±eyyaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanakenaci viÃ±Ã±eyyo nahetu dh
... tÄ«á¹‡i.

kenaci \Be V 317/ viÃ±Ã±eyyaá¹ƒ hetuÃ±ca nakenaci viÃ±Ã±eyyaá¹ƒ hetuÃ±ca dhammaá¹
viÃ±Ã±eyyo nahetu dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

kenaci viÃ±Ã±eyyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nakenaci viÃ±Ã±eyyo nanahetu dh
... hetuyÄ• nava.

14-1. Ä• savaduka-hetudukaá¹ƒ

<51> Ä• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo nahetu dhammo uppajjati hetup

noÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanoÄ• savo nahetu dhammo uppajjati hetupa

Ä• savaá¹ƒ \Se VI 339/ hetuÃ±ca noÄ• savaá¹ƒ hetuÃ±ca dhammaá¹ƒ paá¹-icca noÄ• savo
hetupaccayÄ• . ekaá¹ƒ (sabbattha paÃ±ca.)

noÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanoÄ• savo nanahetu dhammo uppajjati h
paÃ±ca.

15-1. sÄ• savaduka-hetudukaá¹ƒ

<52> sÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo nahetu dhammo uppajjati he

anÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo nahetu dhammo uppajjati hetupa
hetuyÄ• cattÄ• ri. (lokiyadukasadisaá¹ƒ.)

16-1. Ä• savasampayuttaduka-hetudukaá¹ƒ

<53> Ä• savasampayuttaá¹ƒ \Ne V 360/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayu
hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savavippayuttaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippayutto nahetu dhammo
tÄ«á¹‡i.

Ä• savasampayuttaá¹ƒ hetuÃ±ca Ä• savavippayuttaá¹ƒ hetuÃ±ca dhammaá¹ƒ paá¹-icca na
dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• nava.

Ä• savasampayuttaá¹ƒ \Se VI 340/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto
hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savavippayuttaá¹ƒ \Be V 318/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savasampayutto n
hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• cattÄ• ri.

17-1. Ä• savasÄ• savaduka-hetudukaá¹ƒ

<54> Ä• savaÃ±ceva sÄ• savaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savo ceva naanÄ
hetupaccayÄ• ... tÄ«á¹‡i.

sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savo ceva naanÄ•
hetupaccayÄ• ... ekaá¹ƒ.

Ä• savaÃ±ceva sÄ• savaá¹ƒ hetuÃ±ca sÄ• savaÃ±ceva no ca Ä• savaá¹ƒ hetuÃ±ca dhamm
naanÄ• savo ca nahetu dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• paÃ±ca.

Ä• savaÃ±ceva sÄ• savaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• savo ceva nanoÄ• uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

18-1. Ä• savaÄ• savasampayuttaduka-hetudukaá¹ƒ

<55> Ä• savaÃ±ceva \Ne V 361/ Ä• savasampayuttaÃ±ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca n naÄ• savavippayutto ca nahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savo cev dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• cattÄ• ri.

Ä• savaÃ±ceva Ä• savasampayuttaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savavippa nanahetu dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

Ä• savasampayuttaÃ±ceva no ca Ä• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naÄ• savav nanahetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• cattÄ• ri.

19-1. Ä• savavippayuttasÄ• savaduka-hetudukaá¹ƒ

<56> Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto uppajjati hetupaccayÄ• . ekaá¹ƒ.

Ä• savavippayuttaá¹ƒ \Be V 319/ anÄ• savaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavipp dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i ... hetuyÄ• cattÄ• ri.

Ä• savavippayuttaá¹ƒ sÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto naa uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ \Se VI 342/ anÄ• savaá¹ƒ nahetuá¹ƒ dhamm Ä• savavippayutto nasÄ• savo nanahetu dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

20-54-1. saÃ±Ã±ojanagocchakÄ• di-hetudukaá¹ƒ

<57> saÃ±Ã±ojanaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±ojano nahetu dhammo upp

<58> ganthaá¹ƒ \Ne V 362/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nogantho nahetu dhammo uppa

<59> oghaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca noogho nahetu dhammo uppajjati hetupaccay

<60> yogaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca noyogo nahetu dhammo uppajjati hetupaccay

<61> nÄ«varaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«varaá¹‡o nahetu dhammo uppa

<62> noparÄ• mÄ• saá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanoparÄ• mÄ• so nahetu dhamm
hetuyÄ• tÄ«á¹‡i.

55-68-1. mahantaradukÄ• di-hetudukaá¹ƒ

<63> sÄ• rammaá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasÄ• rammaá¹‡o nahetu dhamm
hetuyÄ• tÄ«á¹‡i.

sÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• rammaá¹‡o nanahetu dhamm
anÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanÄ• rammaá¹‡o nanahetu dhamm
hetupaccayÄ• . sÄ• rammaá¹‡aá¹ƒ \Se VI 343/ nahetuÃ±ca anÄ• rammaá¹‡aá¹ƒ nahetuÃ±c
naanÄ• rammaá¹‡o nanahetu dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

<64> nocittaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanocitto nahetu dhammo uppajjati hetupac
tÄ«á¹‡i.

cittaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nocitto nanahetu dhammo uppajjati hetupaccayÄ•

<65> cetasikaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nacetasiko nahetu dhammo uppajjati hetu
tÄ«á¹‡i.

cetasikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naacetasiko nanahetu dhammo uppajjati hetu
tÄ«á¹‡i.

<66> cittasampayuttaá¹ƒ \Ne V 363/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nacittasampayutto nahe
hetupaccayÄ• ... hetuyÄ• \Se VI 344/ tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

<67> cittasaá¹ƒsaá¹-á¹-haá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nacittasaá¹ƒsaá¹-á¹-ho nahetu
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<68> cittasamuá¹-á¹-hÄ• naá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no nah
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<69> cittasahabhuá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nocittasahabhÅ« nahetu dhammo upp
hetuyÄ• tÄ«á¹‡i.

<70> cittÄ• nuparivattiá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nocittÄ• nuparivattÄ« nahetu dhar
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<71> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nocittasaá¹ƒ
\Se VI 345/ nahetu dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<72> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« nahetu dhammo uppajjati hetupaccayÄ•

<73> cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ \Be V 321/ hetuá¹ƒ dhammaá¹
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« nahetu dhammo uppajjati hetupacca

<74> bÄ• hiraá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nabÄ• hiro nahetu dhammo uppajjati hetu
tÄ«á¹‡i.

ajjhattikaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naajjhattiko nanahetu dhammo uppajjati hetu
tÄ«á¹‡i.

<75> noupÄ• dÄ• \Se VI 346/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanoupÄ• dÄ• nahetu dham
hetuyÄ• tÄ«á¹‡i.

upÄ• dÄ• \Ne V 364/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• nanahetu dhammo upp
tÄ«á¹‡i.

<76> upÄ• dinnaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno nahetu dhammo uppajjat

anupÄ• dinnaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno nahetu dhammo uppajjati he
hetuyÄ• cattÄ• ri.

upÄ• dinnaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naanupÄ• dinno nanahetu dhammo uppajj

anupÄ• dinnaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naupÄ• dinno nanahetu dhammo uppajj
hetuyÄ• dve.

69-82-1. upÄ• dÄ• nagocchakÄ• di-hetudukaá¹ƒ

<77> upÄ• dÄ• naá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ• no nahetu dhammo uppa

<78> kilesaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nokileso \Se VI 347/ nahetu dhammo uppajja

83-1. piá¹-á¹-hiduka-hetudukaá¹ƒ

<79> dassanena \Be V 322/ pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena p
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nadassanena pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo na
hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• cattÄ• ri.

dassanena pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanadassanena pahÄ• tabbo
hetupaccayÄ• . ekaá¹ƒ.

nadassanena \Ne V 365/ pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena p
uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• dve.

<80> bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pah
hetupaccayÄ• ... tÄ«á¹‡i. nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca
nahetu dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• cattÄ• ri.

bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanabhÄ• vanÄ• ya pahÄ
hetupaccayÄ• . ekaá¹ƒ.

nabhÄ• vanÄ• ya \Se VI 348/ pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• var
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• dve.

<81> dassanena pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nadassanena pahÄ• tabbahetukaá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nanadassanena pahÄ•
uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (sabbattha paÃ±he saá¹ƒkhittaá¹ƒ.)

dassanena pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nanadassanena pahÄ•
uppajjati hetupaccayÄ• . nadassanena pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-i
pahÄ• tabbahetuko nanahetu dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve. (saá¹ƒkhittaá

100-1-6. saraá¹‡aduka-hetudukÄ• di

<82> saraá¹‡aá¹ƒ \Be V 323/ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu dhammo u
tÄ«á¹‡i.

araá¹‡aá¹ƒ hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu dhammo uppajjati hetupacca
\Se VI 349/ cattÄ• ri.

saraá¹‡aá¹ƒ \Ne V 366/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nanahetu dhammo upp

araá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nanahetu dhammo uppajjati hetup
hetuyÄ• dve.

<83> saraá¹‡aá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasahetuko dhammo upp

araá¹‡aá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasahetuko dhammo uppajjati h
hetuyÄ• dve.

saraá¹‡aá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o naahetuko dhammo uppajjati het

araá¹‡aá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naahetuko dhammo uppajjati het
hetuyÄ• dve.

<84> saraá¹‡aá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetusampayutt
hetupaccayÄ• . ekaá¹ƒ. araá¹‡aá¹ƒ hetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o n
uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• dve. (sahetukadukasadisaá¹ƒ.)

<85> saraá¹‡aá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca naaraá¹‡o nahetu \Se
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

araá¹‡aá¹ƒ hetuÃ±ceva sahetukaÃ±ca dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu ceva naal
hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• dve.

saraá¹‡aá¹ƒ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o naahetuko ce
uppajjati hetupaccayÄ• . ekaá¹ƒ.

araá¹‡aá¹ƒ \Be V 324/ sahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o na

dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• dve.

<86> saraá¹‡aá¹ƒ \Ne V 367/ hetuÃ±ceva hetusampayuttaÃ±ca dhammaá¹ƒ paá¹-icca naar
nahetuvippayutto ca dhammo uppajjati hetupaccayÄ• . (hetusahetukadukasadisaá¹ƒ.)

<87> saraá¹‡aá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu nasah
hetupaccayÄ• . ekaá¹ƒ.

araá¹‡aá¹ƒ nahetuá¹ƒ sahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu nasahetuko d
hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• dve.

araá¹‡aá¹ƒ \Se VI 351/ nahetuá¹ƒ ahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nahetu na
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

100-7-13. saraá¹‡aduka-cÅ«á¸·antaradukÄ• di

<88> araá¹‡o appaccayo dhammo nasaraá¹‡assa naappaccayassa dhammassa Ä• ramma

<89> araá¹‡o asaá¹…khato dhammo nasaraá¹‡assa naasaá¹…khatassa dhammassa Ä• ra

<90> araá¹‡o sanidassano dhammo naaraá¹‡assa nasanidassanassa dhammassa Ä• ram
sanidassano dhammo nasaraá¹‡assa nasanidassanassa dhammassa Ä• rammaá¹‡apaccay

100-14-54. saraá¹‡aduka-Ä• savÄ• digocchakÄ• ni

<91> saraá¹‡aá¹ƒ Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o noÄ• savo dhammo uppaj
Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o noÄ• savo dhammo uppajjati hetupaccayÄ• . s
dhammaá¹ƒ paá¹-icca nasaraá¹‡o noÄ• savo ca naaraá¹‡o noÄ• savo ca dhammÄ• uppajj

saraá¹‡aá¹ƒ \Be V 325/ \Ne V 368/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca naaraá¹‡o nanoÄ•
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<92> araá¹‡aá¹ƒ sÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• nasaraá¹‡o nasÄ• savo dhammo upp

araá¹‡aá¹ƒ anÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanÄ• savo dhammo uppajja
ekaá¹ƒ. (etena upÄ• yena sabbattha vitthÄ• retabbaá¹ƒ.)

100-55-82. saraá¹‡aduka-mahantaradukÄ• di

<93> saraá¹‡aá¹ƒ \Se VI 352/ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasÄ•
hetupaccayÄ• . araá¹‡aá¹ƒ sÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nasÄ• ra
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

100-83. saraá¹‡aduka-piá¹-á¹-hidukaá¹ƒ

<94> saraá¹‡aá¹ƒ dassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o nadassan
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

araá¹‡aá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• naaraá¹‡o nanadassaner
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.)

<95> araá¹‡aá¹ƒ sauttaraá¹ƒ dhammaá¹ƒ paccayÄ• nasaraá¹‡o nasauttaro dhammo uppa

araá¹‡aá¹ƒ anuttaraá¹ƒ dhammaá¹ƒ paá¹-icca nasaraá¹‡o naanuttaro dhammo uppajjati he
(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

dhammÄ• nulomapaccanÄ«ye dukadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

anulomapaccanÄ«yapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ. á¹• 11 dhammapaccanÄ«yÄ• nulom

1. kusalattikaá¹ƒ

1-2. paá¹-iccavÄ• rÄ• di

paccayacatukkaá¹ƒ

hetu-Ä• rammaá¹‡apaccayÄ•

<1> nakusalaá¹ƒ \Se VI 353/ \Be V 327/ \Ne V 369/ dhammaá¹ƒ paá¹-icca akusalo dhammo
akusalaá¹ƒ ekaá¹ƒ khandhaá¹ƒ paá¹-icca tayo khandhÄ• ... pe ... dve khandhe paá¹-icca dv
dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• . vipÄ• kÄ• byÄ• kataá¹ƒ
khandhaá¹ƒ paá¹-icca tayo khandhÄ• cittasamuá¹-á¹-hÄ• naÃ±ca rÅ«paá¹ƒ ... pe ... nakusa
paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati hetupaccayÄ• . naakusalaá¹
abyÄ• kato dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca

uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• . naab
paá¹-icca \Ne V 370/ kusalo dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ dhammaá¹
uppajjati hetupaccayÄ• \Se VI 354/. naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo ca abyÄ
uppajjanti hetupaccayÄ• . naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kato ca
hetupaccayÄ• . paÃ±ca.

nakusalaÃ±ca \Be V 328/ naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca akusalo dhammo uppa
nakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetu
naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca akusalo ca abyÄ• kato ca dhammÄ• uppajjanti he

naakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati hetupa
naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupaccayÄ• . naa
dhammaá¹ƒ paá¹-icca kusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡

nakusalaÃ±ca naakusalaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati hetupac

<2> nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ•
paá¹-icca abyÄ• kato dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . dve.

naakusalaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . na
paá¹-icca abyÄ• kato dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . dve.

naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kusalo \Se VI 355/ dhammo uppajjati Ä• rammaá¹‡
dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati Ä• rammaá¹‡apaccayÄ• . dve.

nakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati Ä• ram

naakusalaÃ±ca \Ne V 371/ naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca kusalo dhammo uppa
ekaá¹ƒ.

nakusalaÃ±ca naakusalaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati Ä• ramm
aá¹-á¹-hÄ• rasa, Ä• rammaá¹‡e nava, adhipatiyÄ• aá¹-á¹-hÄ• rasa ... pe ... avigate aá¹-á¹-h

paccanÄ«yaá¹ƒ

nahetu-naÄ• rammaá¹‡apaccayÄ•

<3> nakusalaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo dhammo uppajjati nahetupaccayÄ• . nakus
abyÄ• kato dhammo uppajjati nahetupaccayÄ• ... pe ... nakusalaÃ±ca naakusalaÃ±ca dhar
dhammo uppajjati nahetupaccayÄ• .

<4> nakusalaá¹ƒ \Be V 329/ dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• ram
nakusalaÃ±ca naakusalaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato dhammo uppajjati naÄ• ra
(saá¹ƒkhittaá¹ƒ.)

<5> nahetuyÄ• cha, naÄ• rammaá¹‡e cha, naadhipatiyÄ• aá¹-á¹-hÄ• rasa ... pe ... novigat

hetupaccayÄ• naÄ• rammaá¹‡e cha ... (saá¹ƒkhittaá¹ƒ).

nahetupaccayÄ• Ä• rammaá¹‡e cha ... (saá¹ƒkhittaá¹ƒ).

(sahajÄ• tavÄ• ro paá¹-iccavÄ• rasadiso).

3-6. paccayavÄ• rÄ• di

<6> nakusalaá¹ƒ \Se VI 356/ dhammaá¹ƒ paccayÄ• kusalo dhammo uppajjati hetupaccayÄ
paccayÄ• akusalo dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• a
V 372/ hetupaccayÄ• . nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo ca abyÄ• kato ca dhamm
nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo ca abyÄ• kato ca dhammÄ• uppajjanti hetupa

naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo dhammo uppajjati hetupaccayÄ• ... paÃ±ca.

naabyÄ• kataá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato dhammo uppajjati hetupaccayÄ• ... pa

nakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i.

naakusalaÃ±ca naabyÄ• kataÃ±ca dhammaá¹ƒ paccayÄ• ... tÄ«á¹‡i. nakusalaÃ±ca naaku
kusalo dhammo uppajjati hetupaccayÄ• ... paÃ±ca. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• chabbÄ«sat
... pe ... avigate chabbÄ«sati.

saá¹ƒsaá¹-á¹-havÄ• re hetuyÄ• nava ... pe ... avigate nava. (saá¹ƒkhittaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

<7> nakusalo \Be V 330/ dhammo akusalassa dhammassa hetupaccayena paccayo. nakus
dhammassa hetupaccayena paccayo. nakusalo dhammo akusalassa ca abyÄ• katassa ca d
... tÄ«á¹‡i.

naakusalo dhammo kusalassa dhammassa hetupaccayena paccayo ... tÄ«á¹‡i.

naabyÄ• kato dhammo abyÄ• katassa dhammassa hetupaccayena paccayo ... paÃ±ca.

nakusalo ca naabyÄ• kato \Se VI 357/ ca dhammÄ• akusalassa dhammassa hetupaccaye

naakusalo ca naabyÄ• kato ca dhammÄ• kusalassa dhammassa hetupaccayena paccayo

nakusalo ca naakusalo ca dhammÄ• abyÄ• katassa dhammassa hetupaccayena paccayo.

Ä• rammaá¹‡apaccayo

<8> nakusalo \Ne V 373/ dhammo kusalassa dhammassa Ä• rammaá¹‡apaccayena pacca

naakusalo dhammo akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

naabyÄ• kato dhammo abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ

nakusalo ca naabyÄ• kato ca dhammÄ• kusalassa dhammassa Ä• rammaá¹‡apaccayena
ca dhammÄ• akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. nakusalo ca naa
dhammassa Ä• rammaá¹‡apaccayena paccayo. tÄ«á¹‡i.

naakusalo ca naabyÄ• kato ca dhammÄ• kusalassa dhammassa Ä• rammaá¹‡apaccayena
naabyÄ• kato ca dhammÄ• akusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. na
abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo. tÄ«á¹‡i.

nakusalo \Be V 331/ ca naakusalo ca dhammÄ• kusalassa dhammassa Ä• rammaá¹‡apac
(saá¹ƒkhittaá¹ƒ.)

<9> hetuyÄ• aá¹-á¹-hÄ• rasa, Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa, adhipatiyÄ• tevÄ«sa ... pe .
(paÃ±hÄ• vÄ• raá¹ƒ vitthÄ• retabbaá¹ƒ.)

2. vedanÄ• ttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<10> nasukhÄ• ya \Se VI 358/ vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• y
uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca du
dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (3)

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya vedanÄ• ya s
hetupaccayÄ• . nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya
dhammo uppajjati hetupaccayÄ• . nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ pa
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (3)

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca adukkhamasuk
uppajjati hetupaccayÄ• . naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ p
sampayutto dhammo uppajjati hetupaccayÄ• . naadukkhamasukhÄ• ya vedanÄ• ya sampay
dukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.)
adhipatiyÄ• ekavÄ«sa ... pe ... avigate ekavÄ«sa.

3. vipÄ• kattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<11> navipÄ• kaá¹ƒ \Se VI 359/ dhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati hetupac
dhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo uppajjati hetupaccayÄ• ... paÃ±ca.

navipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko dhammo uppajjati hetupaccayÄ• . navip
nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ \Be V 332/ paá¹-icca nevavipÄ• kanavipÄ•
hetupaccayÄ• . nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca vipÄ• ko dhamm
paÃ±ca. hetuyÄ• dvÄ• vÄ«sa.

4. upÄ• dinnattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<12> naupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dha
tÄ«á¹‡i.

naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• niyo dhammo

naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ \Ne V 375/ dhammaá¹ƒ paá¹-icca upÄ• dinnupÄ• dÄ• n
... tÄ«á¹‡i.

naupÄ• dinnupÄ• dÄ• niyaÃ±ca naanupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-icc
uppajjati hetupaccayÄ• . ekaá¹ƒ.

naanupÄ• dinnupÄ• dÄ• niyaÃ±ca naanupÄ• dinnaanupÄ• dÄ• niyaÃ±ca dhammaá¹ƒ paá¹-
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

naupÄ• dinnupÄ• dÄ• niyaÃ±ca naanupÄ• dinnupÄ• dÄ• niyaÃ±ca \Se VI 360/ dhammaá¹ƒ
anupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. hetuyÄ• aá¹-á¹

5. saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<13> nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkile
hetupaccayÄ• . nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-ha
uppajjati hetupaccayÄ• . nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ca dhammÄ• uppajjanti
tÄ«á¹‡i.

naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko
hetupaccayÄ• ... paÃ±ca.

naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko
hetupaccayÄ• . naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹
333/ dhammo uppajjati hetupaccayÄ• . naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ p
saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko ca dhammÄ• uppajjanti he
hetuyÄ• aá¹-á¹-hÄ• rasa.

6. vitakkattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<14> nasavitakkasavicÄ• raá¹ƒ \Ne V 376/ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro dhan
nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjati he
nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro dhammo uppajjati hetupa

naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca avitakkavicÄ• ramatto dhammo uppajjat

naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca \Se VI 361/ avitakkaavicÄ• ro dhammo uppa
satta. hetuyÄ• ekÅ«napaÃ±Ã±Ä• sa.

7. pÄ«tittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<15> napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati hetupac

nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati hetupaccayÄ

naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhammo uppajjati het
naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati hetupacc
aá¹-á¹-havÄ«sa.

8. dassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<16> nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ• tabbo dha
nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nabhÄ• vanÄ• ya pah
hetupaccayÄ• . nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ•
nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nabhÄ• vanÄ• ya \Be V 334/ \Ne V 377/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena
hetupaccayÄ• . nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena na
uppajjati hetupaccayÄ• . nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanen
nabhÄ• vanÄ• ya pahÄ• tabbo ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena n
uppajjati hetupaccayÄ• . nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ

pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... paÃ±ca. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• aá¹-á¹

9. dassanahetuttikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<17> nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbah
hetupaccayÄ• ... hetuyÄ• chabbÄ«sa.

10. Ä• cayagÄ• mittikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<18> naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« dhammo uppajjati hetu
aá¹-á¹-hÄ• rasa.

11. sekkhattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<19> nasekkhaá¹ƒ dhammaá¹ƒ paá¹-icca asekkho dhammo uppajjati hetupaccayÄ• ... hetu

12-16. parittattikÄ• di

1-7. paá¹-iccavÄ• rÄ• di

<20> naparittaá¹ƒ \Ne V 378/ dhammaá¹ƒ paá¹-icca paritto dhammo uppajjati hetupaccayÄ

<21> naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o dhammo uppajja
terasa.

<22> nahÄ«naá¹ƒ \Se VI 363/ dhammaá¹ƒ paá¹-icca majjhimo dhammo uppajjati hetupacca
aá¹-á¹-hÄ• rasa.

<23> namicchattaniyataá¹ƒ \Be V 335/ dhammaá¹ƒ paá¹-icca sammattaniyato dhammo upp
hetuyÄ• aá¹-á¹-hÄ• rasa.

<24> namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko dhammo uppajjati het
{hetuyÄ• aá¹-á¹-ha? }.

17. uppannattikaá¹ƒ

7. paÃ±hÄ• vÄ• ro

<25> naanuppanno dhammo uppannassa dhammassa hetupaccayena paccayo. nauppÄ• d
hetupaccayena paccayo. naanuppanno ca nauppÄ• dÄ« ca dhammÄ• uppannassa dhamm
hetuyÄ• tÄ«á¹‡i.

18-19. atÄ«tattikadvayaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<26> naatÄ«to dhammo paccuppannassa dhammassa hetupaccayena paccayo. naanÄ• ga
dhammassa hetupaccayena paccayo. naatÄ«to ca naanÄ• gato ca dhammÄ• paccuppanna
paccayo. hetuyÄ• \Se VI 364/ tÄ«á¹‡i.

<27> naatÄ«tÄ• rammaá¹‡aá¹ƒ \Ne V 379/ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhar
naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo uppajjati
naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dhammo uppaj

naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo uppajjati
naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dhammo up

napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca paccuppannÄ• rammaá¹‡o dhamm
napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• rammaá¹‡o dhammo uppaj
napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• gatÄ• rammaá¹‡o dhammo up
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• sattarasa.

20-21. ajjhattattikadvayaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<28> naajjhattaá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• dhammo uppajjati hetupaccayÄ• . ek

nabahiddhÄ• \Be V 336/ dhammaá¹ƒ paá¹-icca ajjhatto dhammo uppajjati hetupaccayÄ• . e

<29> naajjhattÄ• rammaá¹‡aá¹ƒ \Se VI 365/ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o dh
... dve.

nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o dhammo uppajj

naajjhattÄ• rammaá¹‡aÃ±ca nabahiddhÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca ajjhattÄ•
hetupaccayÄ• ... dve. hetuyÄ• cha.

22. sanidassanattikaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<30> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 380/ dhammaá¹ƒ paá¹-icca sanidassanasappa
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-ig
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹
anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . nasanidassanasappaá¹-igh
anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ•
nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-igho ca anidass
uppajjanti hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassa
anidassanasappaá¹-igho ca anidassanaappaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ•

naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igho dhammo upp
hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-
hetupaccayÄ• ... satta.

naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho dhammo uppa
hetuyÄ• paÃ±catiá¹ƒsa. (paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

dhammapaccanÄ«yÄ• nulome tikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«yÄ• nulome dukapaá¹-á¹-hÄ• naá¹ƒ

1-6. hetugocchakaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<1> nahetuá¹ƒ \Be V 337/ \Ne V 381/ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupa
dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ dhammaá¹ƒ paá
dhammÄ• uppajjanti hetupaccayÄ• . (3)

nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupaccayÄ• . nanahetuá¹ƒ dh
dhammo uppajjati hetupaccayÄ• . nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ca nahetu ca dh
hetupaccayÄ• . (3)

nahetuÃ±ca nanahetuÃ±ca dhammaá¹ƒ paá¹-icca hetu dhammo uppajjati hetupaccayÄ• . n
dhammaá¹ƒ paá¹-icca nahetu dhammo uppajjati hetupaccayÄ• . nahetuÃ±ca nanahetuÃ±ca
nahetu ca dhammÄ• uppajjanti \Se VI 367/ hetupaccayÄ• . (3) (saá¹ƒkhittaá¹ƒ.) hetuyÄ• n
... pe ... avigate nava.

(sahajÄ• tavÄ• rampi ... pe ... paÃ±hÄ• vÄ• rampi vitthÄ• retabbaá¹ƒ.)

<2> nasahetukaá¹ƒ \Ne V 382/ dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati hetupacc
dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati hetupaccayÄ• . nasahetukaá¹ƒ dhammaá
ahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naahetukaá¹ƒ \Be V 338/ dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati hetupaccayÄ• .
paá¹-icca sahetuko dhammo uppajjati hetupaccayÄ• . naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca s
dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nasahetukaÃ±ca naahetukaÃ±ca dhammaá¹ƒ paá¹-icca sahetuko dhammo uppajjati hetupa
naahetukaÃ±ca dhammaá¹ƒ paá¹-icca ahetuko dhammo uppajjati hetupaccayÄ• . nasahetu
dhammaá¹ƒ paá¹-icca sahetuko ca ahetuko ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡

<3> nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto dhammo uppajjati hetupa
368/ nava.

<4> nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu ceva sahetuko ca dhammo
hetuyÄ• nava.

<5> nahetuÃ±ceva nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca hetu ceva hetusampayutto
hetupaccayÄ• ... hetuyÄ• nava.

<6> nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppajjati he
nava.

7-13. cÅ«á¸·antaradukÄ• di

<7> naappaccayaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo dhammo uppajjati hetupaccayÄ• .

<8> naasaá¹…khataá¹ƒ dhammaá¹ƒ paá¹-icca saá¹…khato dhammo uppajjati hetupaccayÄ
ekaá¹ƒ.

<9> nasanidassanaá¹ƒ \Ne V 383/ dhammaá¹ƒ paá¹-icca sanidassano dhammo uppajjati he
nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano dhammo uppajjati hetupaccayÄ• . nas
paá¹-icca sanidassano ca anidassano ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«

nasanidassano \Be V 339/ dhammo sanidassanassa dhammassa hetupaccayena paccayo

nasanidassano dhammo anidassanassa dhammassa Ä• rammaá¹‡apaccayena paccayo. n
dhammassa Ä• rammaá¹‡apaccayena paccayo.

<10> nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati hetupaccayÄ• . nasappaá¹-ighaá¹ƒ dh
paá¹-icca sappaá¹-igho ca appaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho dhammo uppajjati hetupaccayÄ• . na
paá¹-icca sappaá¹-igho dhammo uppajjati hetupaccayÄ• . naappaá¹-ighaá¹ƒ dhammaá¹ƒ pa
appaá¹-igho ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nasappaá¹-ighaÃ±ca naappaá¹-ighaÃ±ca dhammaá¹ƒ paá¹-icca sappaá¹-igho dhammo upp
tÄ«á¹‡i. hetuyÄ• nava.

<11> narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« dhammo uppajjati hetupaccayÄ• ... hetuy

<12> nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati hetupaccayÄ• . nalokiyaá
lokuttaro dhammo uppajjati hetupaccayÄ• . nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo ca loku
uppajjanti hetupaccayÄ• . (3)

nalokuttaraá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati hetupaccayÄ• . (1)

nalokiyaÃ±ca \Ne V 384/ nalokuttaraÃ±ca dhammaá¹ƒ paá¹-icca lokiyo dhammo uppajjati h
hetuyÄ• paÃ±ca.

<13> nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo dhammo uppajjat
nava.

14-19. Ä• savagocchakaá¹ƒ

<14> naÄ• savaá¹ƒ \Se VI 371/ dhammaá¹ƒ paá¹-icca Ä• savo dhammo uppajjati hetupacc
paá¹-icca noÄ• savo dhammo uppajjati hetupaccayÄ• . naÄ• savaá¹ƒ \Be V 340/ dhammaá
noÄ• savo ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo dhammo uppajjati hetupaccayÄ• . nanoÄ
Ä• savo dhammo uppajjati hetupaccayÄ• . nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naÄ• savaÃ±ca nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo dhammo uppajjati hetupa
nava.

<15> nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo dhammo uppajjati hetupaccayÄ• . nas
anÄ• savo dhammo uppajjati hetupaccayÄ• . nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• sav
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naanÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ

nasÄ• savaÃ±ca naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca sÄ• savo dhammo uppajjati hetu
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• paÃ±ca.

<16> naÄ• savasampayuttaá¹ƒ \Se VI 372/ \Ne V 385/ dhammaá¹ƒ paá¹-icca Ä• savasamp
hetupaccayÄ• ... hetuyÄ• nava.

<17> naÄ• savaÃ±ceva anÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo ceva sÄ• savo ca c
hetuyÄ• nava.

<18> naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo ceva Ä•
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<19> Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto sÄ• sa
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

20-54. saÃ±Ã±ojanÄ• dichagocchakÄ• ni

<20> nasaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saÃ±Ã±ojano dhammo uppajjati hetupacca

naganthaá¹ƒ dhammaá¹ƒ paá¹-icca gantho dhammo uppajjati hetupaccayÄ• ... pe ....

naoghaá¹ƒ \Be V 341/ dhammaá¹ƒ paá¹-icca ogho dhammo uppajjati hetupaccayÄ• \Se VI

nayogaá¹ƒ dhammaá¹ƒ paá¹-icca yogo dhammo uppajjati hetupaccayÄ• ... pe ....

nanÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo uppajjati hetupaccayÄ• ...

<21> naparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca parÄ• mÄ• so dhammo uppajjati hetupacc

55-68. mahantaradukÄ• di

<22> nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dhammo uppajjati hetup dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• . nasÄ• rammaá¹‡ sÄ• rammaá¹‡o ca anÄ• rammaá¹‡o ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naanÄ• rammaá¹‡aá¹ƒ \Ne V 386/ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o dhammo uppajja

nasÄ• rammaá¹‡aÃ±ca naanÄ• rammaá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o dh tÄ«á¹‡i. hetuyÄ• nava.

<23> nacittaá¹ƒ dhammaá¹ƒ paá¹-icca citto dhammo uppajjati hetupaccayÄ• . nacittaá¹ƒ dh nocitto dhammo uppajjati hetupaccayÄ• . nacittaá¹ƒ dhammaá¹ƒ paá¹-icca citto ca nocitto ca hetupaccayÄ• . tÄ«á¹‡i.

nanocittaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

nacittaÃ±ca nanocittaÃ±ca dhammaá¹ƒ paá¹-icca nocitto dhammo uppajjati hetupaccayÄ• hetuyÄ• paÃ±ca.

<24> nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca cetasiko dhammo uppajjati hetupaccayÄ• . nace paá¹-icca acetasiko dhammo uppajjati hetupaccayÄ• . nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• nava.

<25> nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppajjati hetup
nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittavippayutto dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca cittasampayutto ca cittavippayutto ca dhammÄ• uppajjanti hetupacca

nacittavippayuttaá¹ƒ \Be V 342/ dhammaá¹ƒ paá¹-icca cittavippayutto dhammo uppajjati he
nacittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca cittasampayutto dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca cittasampayutto ca cittavippayutto ca dhammÄ• uppajjanti hetupacca

nacittasampayuttaÃ±ca nacittavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca cittasampayutto dham
... tÄ«á¹‡i. hetuyÄ• nava.

<26> nacittasaá¹ƒsaá¹-á¹-haá¹ƒ \Se VI 375/ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-ho dha
hetupaccayÄ• . nacittasaá¹ƒsaá¹-á¹-haá¹ƒ \Ne V 387/ dhammaá¹ƒ paá¹-icca cittavisaá¹ƒsaá
hetupaccayÄ• . nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-ho ca cit
dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• nava.

<27> nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no dhammo up
nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca nocittasamuá¹-á¹-hÄ• no dhammo uppaj
nacittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasamuá¹-á¹-hÄ• no ca nocittasamuá¹-
uppajjanti hetupaccayÄ• ... hetuyÄ• nava.

<28> nacittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca cittasahabhÅ« dhammo uppajjati hetupacca
dhammaá¹ƒ paá¹-icca nocittasahabhÅ« dhammo uppajjati hetupaccayÄ• . nacittasahabhuá
cittasahabhÅ« ca nocittasahabhÅ« ca dhammÄ• uppajjanti hetupaccayÄ• ... hetuyÄ• nava

<29> nacittÄ• nuparivattiá¹ƒ \Se VI 376/ dhammaá¹ƒ paá¹-icca cittÄ• nuparivattÄ« dhammo
nacittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nocittÄ• nuparivattÄ« dhammo uppajjati hetup
nacittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca cittÄ• nuparivattÄ« ca nocittÄ• nuparivattÄ« ca
hetupaccayÄ• ... hetuyÄ• nava.

<30> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca cittasaá¹ƒsaá¹-á¹-
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<31> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ... hetuy

<32> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• ... he

<33> naajjhattikaá¹ƒ \Se VI 377/ \Be V 343/ dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppaj
tÄ«á¹‡i.

nabÄ• hiraá¹ƒ \Ne V 388/ dhammaá¹ƒ paá¹-icca bÄ• hiro dhammo uppajjati hetupaccayÄ•

naajjhattikaÃ±ca nabÄ• hiraÃ±ca dhammaá¹ƒ paá¹-icca ajjhattiko dhammo uppajjati hetupa
hetuyÄ• nava.

<34> naupÄ• dÄ• dhammaá¹ƒ paá¹-icca upÄ• dÄ• dhammo uppajjati hetupaccayÄ• ... he

<35> naupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinno dhammo uppajjati hetupaccay

69-74. upÄ• dÄ• nagocchakaá¹ƒ

<36> naupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no dhammo uppajjati hetupaccay

75-82. kilesagocchakaá¹ƒ

<37> nakilesaá¹ƒ dhammaá¹ƒ paá¹-icca kileso dhammo uppajjati hetupaccayÄ• ... (saá¹ƒk

83-99. piá¹-á¹-hidukaá¹ƒ

<38> nadassanena \Se VI 378/ pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ•
hetupaccayÄ• . ekaá¹ƒ.

nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo dhammo u
nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ• tabbo dhammo
nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca dassanena pahÄ• tabbo ca nadassa
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nadassanena pahÄ• tabbaÃ±ca nanadassanena pahÄ• tabbaÃ±ca dhammaá¹ƒ paá¹-icca n
uppajjati hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• paÃ±ca.

<39> nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tab
... hetuyÄ• paÃ±ca.

<40> nadassanena \Be V 344/ \Ne V 389/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca da

dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<41> nabhÄ• vanÄ• ya \Se VI 379/ pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• van
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<42> nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati hetupaccayÄ• . na
paá¹-icca avitakko dhammo uppajjati hetupaccayÄ• . nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca
dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko dhammo uppajjati hetupaccayÄ• . naavitakka
savitakko dhammo uppajjati hetupaccayÄ• . naavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca savitakko
uppajjanti hetupaccayÄ• . (3)

nasavitakkaÃ±ca naavitakkaÃ±ca dhammaá¹ƒ paá¹-icca savitakko dhammo uppajjati hetup
naavitakkaÃ±ca dhammaá¹ƒ paá¹-icca avitakko dhammo uppajjati hetupaccayÄ• . nasavitak
dhammaá¹ƒ paá¹-icca savitakko ca avitakko ca dhammÄ• uppajjanti hetupaccayÄ• . (3) het

<43> nasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca savicÄ• ro dhammo uppajjati hetupaccayÄ• \

<44> nasappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca sappÄ«tiko dhammo uppajjati hetupaccayÄ•

<45> napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato dhammo uppajjati hetupac

<46> nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sukhasahagato dhammo uppajjati hetupa

<47> naupekkhÄ• sahagataá¹ƒ \Ne V 390/ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato dhan
naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato dhammo uppajjati h
naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca upekkhÄ• sahagato ca naupekkhÄ• sahag
hetupaccayÄ• . tÄ«á¹‡i.

nanaupekkhÄ• sahagataá¹ƒ \Be V 345/ dhammaá¹ƒ paá¹-icca naupekkhÄ• sahagato \Se V
hetupaccayÄ• ... tÄ«á¹‡i.

naupekkhÄ• sahagataÃ±ca nanaupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹-icca upekkhÄ•
hetupaccayÄ• . naupekkhÄ• sahagataÃ±ca nanaupekkhÄ• sahagataÃ±ca dhammaá¹ƒ paá¹
uppajjati hetupaccayÄ• . naupekkhÄ• sahagataÃ±ca nanaupekkhÄ• sahagataÃ±ca dhamma
ca naupekkhÄ• sahagato ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i. hetuyÄ• nava.

<48> nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro dhammo uppajjati hetu
dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo uppajjati hetupaccayÄ• . nakÄ• mÄ• vac
kÄ• mÄ• vacaro ca nakÄ• mÄ• vacaro ca dhammÄ• uppajjanti hetupaccayÄ• ... tÄ«á¹‡i.

nanakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca nakÄ• mÄ• vacaro dhammo uppajjati hetup

nakÄ• mÄ• vacaraÃ±ca nanakÄ• mÄ• vacaraÃ±ca dhammaá¹ƒ paá¹-icca kÄ• mÄ• vacaro
tÄ«á¹‡i. hetuyÄ• nava.

<49> narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ• vacaro dhammo uppajjati hetupac
nava.

<50> naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«pÄ• vacaro dhammo uppajjati he

<51> napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca pariyÄ• panno dhammo uppajjati hetupac

naapariyÄ• pannaá¹ƒ \Ne V 391/ dhammaá¹ƒ paá¹-icca pariyÄ• panno dhammo uppajjati h

napariyÄ• pannaÃ±ca naapariyÄ• pannaÃ±ca dhammaá¹ƒ paá¹-icca pariyÄ• panno dhamm
ekaá¹ƒ. hetuyÄ• paÃ±ca.

<52> naniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati hetupaccayÄ

naaniyyÄ• nikaá¹ƒ \Be V 346/ dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppajjati hetupa

naniyyÄ• nikaÃ±ca naaniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-icca aniyyÄ• niko dhammo uppa
hetuyÄ• paÃ±ca.

<53> naniyataá¹ƒ \Se VI 383/ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati hetupaccay

naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

naniyataÃ±ca naaniyataÃ±ca dhammaá¹ƒ paá¹-icca aniyato dhammo uppajjati hetupaccay

<54> nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca sauttaro dhammo uppajjati hetupaccayÄ• . nasa

paá¹-icca anuttaro dhammo uppajjati hetupaccayÄ• . nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca s
dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naanuttaraá¹ƒ dhammaá¹ƒ paá¹-icca sauttaro dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

nasauttaraÃ±ca naanuttaraÃ±ca dhammaá¹ƒ paá¹-icca sauttaro dhammo uppajjati hetupacc

100. saraá¹‡adukaá¹ƒ

1-7. paá¹-iccavÄ• rÄ• di

<55> nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o dhammo uppajjati hetupaccayÄ• . ekaá

naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nasaraá¹‡aÃ±ca \Ne V 392/ naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca araá¹‡o dhammo uppajj
hetuyÄ• \Se VI 384/ paÃ±ca, Ä• rammaá¹‡e dve ... pe ... avigate paÃ±ca.

paccanÄ«yaá¹ƒ

nahetupaccayo

<56> nasaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o dhammo uppajjati nahetupaccayÄ• . na
paá¹-icca saraá¹‡o dhammo uppajjati nahetupaccayÄ• (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• dve, naÄ• rammaá¹‡e tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi ... pe ... sampayuttavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ.)

hetu-Ä• rammaá¹‡apaccayÄ•

<57> nasaraá¹‡o \Be V 347/ dhammo araá¹‡assa dhammassa hetupaccayena paccayo. (1

naaraá¹‡o dhammo araá¹‡assa dhammassa hetupaccayena paccayo. naaraá¹‡o dhammo
hetupaccayena paccayo. naaraá¹‡o dhammo saraá¹‡assa ca araá¹‡assa ca dhammassa he

<58> nasaraá¹‡o dhammo saraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo. na
dhammassa Ä• rammaá¹‡apaccayena paccayo. dve.

naaraá¹‡o dhammo araá¹‡assa dhammassa Ä• rammaá¹‡apaccayena paccayo. naaraá¹‡o
Ä• rammaá¹‡apaccayena paccayo. dve.

<59> hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate satta.

paccanÄ«yuddhÄ• ro

<60> nasaraá¹‡o \Ne V 393/ dhammo saraá¹‡assa dhammassa Ä• rammaá¹‡apaccayena
paccayo, purejÄ• tapaccayena paccayo (saá¹ƒkhittaá¹ƒ).

nahetuyÄ• \Se VI 385/ satta, naÄ• rammaá¹‡e satta ... pe ... noavigate cattÄ• ri.

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

dhammapaccanÄ«yÄ• nulome dukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«yÄ• nulome dukatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. hetuduka-kusalattikaá¹ƒ

<1> nahetuá¹ƒ \Be V 349/ \Ne V 394/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• hetu kusalo dhar
nahetuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu kusalo dhammo uppajjati hetupaccay
dhammaá¹ƒ paccayÄ• hetu kusalo ca nahetu kusalo ca dhammÄ• uppajjanti hetupaccayÄ•

nahetuá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• hetu akusalo dhammo uppajjati hetupacca

<2> nahetuá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajja
naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjati hetupaccayÄ•
nanahetuá¹ƒ naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca nahetu abyÄ• kato dhammo uppajjat
386/ tÄ«á¹‡i.

2-4-1. sahetukÄ• didukÄ• ni-kusalattikaá¹ƒ

<3> nasahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko kusalo dhammo uppajjat
ekaá¹ƒ.

nasahetukaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sahetuko akusalo dhammo uppajjati h

<4> nasahetukaá¹ƒ \Be V 350/ \Ne V 395/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko
hetupaccayÄ• . naahetukaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko abyÄ• kato d
nasahetukaá¹ƒ naabyÄ• kataÃ±ca naahetukaá¹ƒ naabyÄ• kataÃ±ca dhammaá¹ƒ paá¹-icca
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<5> nahetusampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ....

<6> nahetu ceva naahetuko ca nakusalo dhammo hetussa ceva sahetukassa ca kusalassa
Ä• rammaá¹‡apaccayena paccayo. nahetu ceva naahetuko ca nakusalo dhammo sahetuka
kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo. nahetu ceva naahetuko ca naku
sahetukassa kusalassa ca sahetukassa ceva na ca hetussa kusalassa ca dhammassa \Se V
Ä• rammaá¹‡apaccayena paccayo. tÄ«á¹‡i.

naahetuko ceva nana ca hetu nakusalo dhammo hetussa ceva sahetukassa ca kusalassa d
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i.

nahetu ceva naahetuko nakusalo ca naahetuko ceva nanahetu nakusalo ca dhammÄ• hetu
kusalassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i. (sabbattha nava paÃ±

<7> nahetu ceva naahetuko ca naakusalo dhammo hetussa ceva sahetukassa ca akusalas
Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ, nava paÃ±hÄ•).

nahetu ceva naahetuko ca naabyÄ• kato dhammo hetussa ceva sahetukassa ca abyÄ• kat
Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i. (nava paÃ±hÄ• .)

5-1. hetuhetusampayuttaduka-kusalattikaá¹ƒ

<8> nahetu \Ne V 396/ ceva nahetuvippayutto ca nakusalo dhammo hetussa ceva hetusam
dhammassa Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ, nava paÃ±hÄ• kÄ• tabbÄ•

nahetu \Be V 351/ ceva nahetuvippayutto ca naakusalo dhammo hetussa ceva hetusampay
dhammassa Ä• rammaá¹‡apaccayena paccayo (saá¹ƒkhittaá¹ƒ, nava paÃ±hÄ• kÄ• tabbÄ•

nahetu \Se VI 388/ ceva nahetuvippayutto ca naabyÄ• kato dhammo hetussa ceva hetusam
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i. (nava paÃ±hÄ• kÄ• tabbÄ• .)

6-1. nahetusahetukaduka-kusalattikaá¹ƒ

<9> nahetuá¹ƒ nasahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu sahetuko kusalo
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ nasahetukaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nahetu sahetuko akusalo d
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ naahetukaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko abyÄ• kat
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

7-13-1. cÅ«á¸·antaradukÄ• ni-kusalattikaá¹ƒ

<10> naappaccayaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sappaccayo kusalo dhammo up
ekaá¹ƒ.

naappaccayaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sappaccayo akusalo dhammo uppaj
ekaá¹ƒ.

naappaccayaá¹ƒ \Se VI 389/ \Ne V 397/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sappaccay
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<11> naasaá¹…khataá¹ƒ ... pe ... (sappaccayadukasadisaá¹ƒ).

<12> nasanidassanaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anidassano kusalo dhammo u
ekaá¹ƒ.

nasanidassanaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anidassano akusalo dhammo uppa
ekaá¹ƒ.

nasanidassanaá¹ƒ \Be V 352/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano abyÄ• k
hetupaccayÄ• . nasanidassanaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anidassano abyÄ
hetupaccayÄ• . nasanidassanaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano aby
abyÄ• kato ca dhammÄ• uppajjanti hetupaccayÄ• . (3) ... hetuyÄ• tÄ«á¹‡i.

<13> nasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• appaá¹-igho kusalo dhammo

<14> naarÅ«piá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ« kusalo dhammo uppajjati h
390/ ekaá¹ƒ.

naarÅ«piá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ« akusalo dhammo uppajjati hetu

narÅ«piá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« abyÄ• kato dhammo uppajjati h

<15> nalokuttaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• lokiyo kusalo dhammo uppajjati h
nalokuttaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• lokuttaro kusalo dhammo uppajjati hetup

nalokuttaraá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• lokiyo akusalo dhammo uppajjati hetup

nalokiyaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo abyÄ• kato dhammo uppajjati he
naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo abyÄ• kato dhammo uppajjati hetupaccayÄ•

<16> nakenaci viÃ±Ã±eyyaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kenaci viÃ±Ã±eyyo kus
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nakenaci naviÃ±Ã±eyyaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kenaci naviÃ±Ã±eyyo kusa
hetupaccayÄ• ... tÄ«á¹‡i.

nakenaci \Be V 353/ viÃ±Ã±eyyaá¹ƒ nakusalaÃ±ca nakenaci naviÃ±Ã±eyyaá¹ƒ nakusalaÃ±
kenaci viÃ±Ã±eyyo kusalo dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i. (sabbattha nava.)

nakenaci viÃ±Ã±eyyaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kenaci viÃ±Ã±eyyo akusalo
hetupaccayÄ• . nakenaci naviÃ±Ã±eyyaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kenaci na
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

nakenaci viÃ±Ã±eyyaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo abyÄ•
hetupaccayÄ• ... hetuyÄ• nava.

14-1. Ä• savaduka-kusalattikaá¹ƒ

<17> naÄ• savaá¹ƒ \Ne V 399/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• noÄ• savo kusalo dhar
hetuyÄ• ekaá¹ƒ.

naÄ• savaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savo akusalo dhammo uppajjati het

naÄ• savaá¹ƒ \Se VI 392/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo abyÄ• kato dh
nanoÄ• savaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo abyÄ• kato dhammo up
(dukamÅ«lakaá¹ƒ ekaá¹ƒ.) ... hetuyÄ• tÄ«á¹‡i.

15-1. sÄ• savaduka-kusalattikaá¹ƒ

<18> naanÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anÄ• savo kusalo dhammo uppa
naanÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• savo kusalo dhammo uppajjati he

naanÄ• savaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• savo akusalo dhammo uppajjati

16-1. Ä• savasampayuttaduka-kusalattikaá¹ƒ

<19> naÄ• savasampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savavippayutto kus
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

naÄ• savasampayuttaá¹ƒ \Be V 354/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savasampay
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

naÄ• savasampayuttaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippayutto \Se V
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

17-1. Ä• savasÄ• savaduka-kusalattikaá¹ƒ

<20> naÄ• savaÃ±ceva \Ne V 400/ naanÄ• savaÃ±ca nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

naÄ• savaÃ±ceva naanÄ• savaÃ±ca naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savo ceva sÄ
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

naÄ• savaÃ±ceva naanÄ• savaÃ±ca naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo ceva
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

(Ä• savaÄ• savasampayuttadukaá¹ƒ natthi.)

19-1. Ä• savavippayuttasÄ• savaduka-kusalattikaá¹ƒ

<21> Ä• savavippayuttaá¹ƒ \Se VI 394/ naanÄ• savaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ
kusalo dhammo uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ nakusalaá¹
Ä• savavippayutto sÄ• savo kusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• savavippay
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavippa
uppajjati hetupaccayÄ• . Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ naabyÄ• kataá¹ƒ dhammaá
sÄ• savo abyÄ• kato dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

20-54-1. saÃ±Ã±ojanÄ• dichagocchakÄ• ni-kusalattikaá¹ƒ

<22> nasaÃ±Ã±ojanaá¹ƒ \Be V 355/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• saÃ±Ã±ojano ak
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<23> naganthaá¹ƒ \Ne V 401/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• gantho akusalo dhamm
hetuyÄ• tÄ«á¹‡i.

<24> naoghaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ogho akusalo dhammo uppajjati het
tÄ«á¹‡i.

<25> nayogaá¹ƒ \Se VI 395/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• yogo akusalo dhammo u
hetuyÄ• tÄ«á¹‡i.

<26> nanÄ«varaá¹‡aá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nÄ«varaá¹‡o akusalo dham
hetuyÄ• tÄ«á¹‡i.

<27> naparÄ• mÄ• saá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• parÄ• mÄ• so akusalo dha
hetuyÄ• tÄ«á¹‡i.

55-68-1. mahantaradukÄ• ni-kusalattikaá¹ƒ

<28> nasÄ• rammaá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o kusalo dh
hetuyÄ• ekaá¹ƒ.

nasÄ• rammaá¹‡aá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sÄ• rammaá¹‡o akusalo dham

ekaá¹ƒ.

naanÄ• rammaá¹‡aá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡o abyÄ• ka
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<29> nocittaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• citto kusalo dhammo uppajjati hetupac
tÄ«á¹‡i. (naakusale tÄ«á¹‡i. naabyÄ• kate tÄ«á¹‡i. saá¹ƒkhittaá¹ƒ.)

<30> nacetasikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• cetasiko kusalo dhammo uppajjati
tÄ«á¹‡i.

<31> nacittasampayuttaá¹ƒ \Be V 356/ \Ne V 402/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• citta
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<32> nacittasaá¹ƒsaá¹-á¹-haá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• cittasaá¹ƒsaá¹-á¹-ho k
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<33> nacittasamuá¹-á¹-hÄ• naá¹ƒ \Se VI 397/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• cittasam
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<34> nacittasahabhuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• cittasahabhÅ« kusalo dhamm
hetuyÄ• tÄ«á¹‡i.

<35> nacittÄ• nuparivattiá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• cittÄ• nuparivattÄ« kusalo
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<36> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no kusalo dhammo uppajjati hetupaccayÄ• ... hetuyÄ•

<37> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ pacca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« kusalo dhammo uppajjati hetupaccayÄ• ...
tÄ«á¹‡i.

<38> nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ pa
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« kusalo dhammo uppajjati hetupaccayÄ

<39> naajjhattikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhattiko kusalo dhammo uppajja
hetuyÄ• tÄ«á¹‡i.

<40> nanoupÄ• dÄ• nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• noupÄ• dÄ• kusalo dhammo upp
ekaá¹ƒ.

<41> naanupÄ• dinnaá¹ƒ \Ne V 403/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinno kus
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

69-74-1. upÄ• dÄ• nadukÄ• di-kusalattikaá¹ƒ

<42> naupÄ• dÄ• naá¹ƒ \Be V 357/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• upÄ• dÄ• no aku
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

75-82-1. kilesadukÄ• di-kusalattikaá¹ƒ

<43> nakilesaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kileso akusalo dhammo uppajjati he
tÄ«á¹‡i.

83-100-1. piá¹-á¹-hidukÄ• ni-kusalattikaá¹ƒ

<44> nadassanena pahÄ• tabbaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nadassanena pah
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nadassanena pahÄ• tabbaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabb
hetupaccayÄ• . nadassanena pahÄ• tabbaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nadass
uppajjati hetupaccayÄ• . hetuyÄ• dve.

nadassanena pahÄ• tabbaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nadassanena pahÄ•
uppajjati hetupaccayÄ• . nanadassanena pahÄ• tabbaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá
abyÄ• kato dhammo uppajjati hetupaccayÄ• . hetuyÄ• \Se VI 400/ dve.

<45> nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nabhÄ• vanÄ•
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<46> nadassanena \Ne V 404/ pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
kusalo dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<47> nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nabhÄ•
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<48> nasavitakkaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• savitakko kusalo dhammo uppajj
tÄ«á¹‡i.

<49> nasavicÄ• raá¹ƒ \Se VI 401/ \Be V 358/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• savicÄ• r
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<50> nasappÄ«tikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sappÄ«tiko kusalo dhammo up
hetuyÄ• tÄ«á¹‡i.

<51> napÄ«tisahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• pÄ«tisahagato kusalo dham
hetuyÄ• tÄ«á¹‡i.

<52> nasukhasahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sukhasahagato kusalo dha
hetuyÄ• tÄ«á¹‡i.

<53> naupekkhÄ• sahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• upekkhÄ• sahagato ku
hetupaccayÄ• ... hetuyÄ• \Se VI 402/ tÄ«á¹‡i.

<54> nanakÄ• mÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nakÄ• mÄ• vacaro kusa
nanakÄ• mÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• kÄ• mÄ• vacaro kusalo dham
dve.

<55> narÅ«pÄ• vacaraá¹ƒ \Ne V 405/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• rÅ«pÄ• vacaro k
hetupaccayÄ• . narÅ«pÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• narÅ«pÄ• vacaro
hetupaccayÄ• . hetuyÄ• dve.

<56> naarÅ«pÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• arÅ«pÄ• vacaro kusalo dh
naarÅ«pÄ• vacaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• naarÅ«pÄ• vacaro kusalo dhamm
hetuyÄ• dve.

<57> naapariyÄ• pannaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• apariyÄ• panno kusalo dha
naapariyÄ• pannaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• pariyÄ• panno kusalo dhammo u
dve.

<58> naniyyÄ• nikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• niyyÄ• niko kusalo dhammo up
naniyyÄ• nikaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• naaniyyÄ• niko kusalo dhammo uppa
dve.

<59> naniyataá¹ƒ \Se VI 403/ \Be V 359/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• niyato kusalo
hetupaccayÄ• . naniyataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• aniyato kusalo dhammo up
dve.

<60> naanuttaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anuttaro kusalo dhammo uppajjati
naanuttaraá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sauttaro kusalo dhammo uppajjati hetup

<61> nasaraá¹‡aá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• araá¹‡o kusalo dhammo uppajjati
ekaá¹ƒ.

nasaraá¹‡aá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• saraá¹‡o akusalo dhammo uppajjati h

nasaraá¹‡aá¹ƒ \Ne V 406/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o abyÄ• kato dha
naaraá¹‡aá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o abyÄ• kato dhammo uppajjat

1-2. hetuduka-vedanÄ• ttikaá¹ƒ

<62> nahetuá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhÄ
dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ nasukhÄ• ya \Se VI 404/ vedanÄ• ya sampayu
nahetu sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nahetuá¹ƒ nas
sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhÄ• ya vedanÄ• ya sampayutto ca nahetu su
ca dhammÄ• uppajjanti hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i. nahetu nadukkhÄ• ya vedanÄ• y
tÄ«á¹‡iyeva.

nahetuá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu
sampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-3. hetuduka-vipÄ• kattikaá¹ƒ

<63> nahetuá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca hetu vipÄ• ko dhammo uppajjati hetu
tÄ«á¹‡i.

nahetuá¹ƒ \Be V 360/ navipÄ• kadhammadhammaá¹ƒ paccayÄ• hetu vipÄ• kadhammadha
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca nahetu nevavipÄ• kan

hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-4. hetuduka-upÄ• dinnattikaá¹ƒ

<64> nahetu \Se VI 405/ naupÄ• dinnupÄ• dÄ• niyo dhammo hetussa upÄ• dinnupÄ• dÄ• r
Ä• rammaá¹‡apaccayena paccayo. nahetu naupÄ• dinnupÄ• dÄ• niyo dhammo nahetussa
Ä• rammaá¹‡apaccayena paccayo. nahetu naupÄ• dinnupÄ• dÄ• niyo dhammo hetussa up
nahetussa upÄ• dinnupÄ• dÄ• niyassa ca dhammassa Ä• rammaá¹‡apaccayena paccayo.

nanahetu naupÄ• dinnupÄ• dÄ• niyo dhammo nahetussa upÄ• dinnupÄ• dÄ• niyassa dhan
... tÄ«á¹‡i.

nahetu naupÄ• dinnupÄ• dÄ• niyo ca nanahetu naupÄ• dinnupÄ• dÄ• niyo ca dhammÄ• h
dhammassa Ä• rammaá¹‡apaccayena paccayo ... tÄ«á¹‡i. (nava paÃ±hÄ• saá¹ƒkhittaá¹ƒ.

nahetuá¹ƒ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• hetu anupÄ• dinnupÄ•
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• hetu anupÄ• dinnaa
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-5. hetuduka-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<65> nahetuá¹ƒ nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• hetu saá¹ƒkiliá
VI 406/ dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu asaá¹ƒkiliá¹-á
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• hetu asaá¹ƒkiliá¹-á
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-6. hetuduka-vitakkattikaá¹ƒ

<66> nahetuá¹ƒ \Be V 361/ \Ne V 408/ nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca het
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca hetu avitakkavicÄ• ramatto dh

hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca nahetu avitakkaavicÄ• ro dhamm
hetuyÄ• tÄ«á¹‡i.

1-7. hetuduka-pÄ«tittikaá¹ƒ

<67> nahetuá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu pÄ«tisahagato dhammo u
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu sukhasahagato dhammo \Se V
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca hetu upekkhÄ• sahagato dham
hetuyÄ• tÄ«á¹‡i.

1-8. hetuduka-dassanattikaá¹ƒ

<68> nahetuá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• hetu dassanena pah
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• hetu bhÄ• vanÄ• ya p
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<69> nahetuá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icc
nabhÄ• vanÄ• ya \Ne V 409/ pahÄ• tabbo dhammo uppajjati hetupaccayÄ• . nanahetuá¹ƒ n
pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevadassanena nabhÄ• vanÄ• ya pahÄ• tab
(dukamÅ«laá¹ƒ ekaá¹ƒ saá¹ƒkhittaá¹ƒ, sabbattha tÄ«á¹‡i.)

1-9. hetuduka-dassanahetuttikaá¹ƒ

<70> nanahetuá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dass
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nanahetuá¹ƒ \Be V 362/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca na
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<71> nahetuá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ p

nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• . nanahetuá¹ƒ nanev
pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevadassanena nabhÄ• vanÄ• ya pah
hetupaccayÄ• ... gaá¹‡itakena tÄ«á¹‡i.

1-10. hetuduka-Ä• cayagÄ• mittikaá¹ƒ

<72> nahetuá¹ƒ naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• hetu Ä• cayagÄ• mÄ« dhamm
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naapacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• hetu apacayagÄ• mÄ« dhammo up
tÄ«á¹‡i.

nahetuá¹ƒ nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevÄ•
uppajjati hetupaccayÄ• . nanahetuá¹ƒ nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« \Se VI 409/ dhammo uppajjati hetupaccayÄ• ... gaá

1-11. hetuduka-sekkhattikaá¹ƒ

<73> nahetuá¹ƒ \Ne V 410/ nasekkhaá¹ƒ dhammaá¹ƒ paccayÄ• hetu sekkho dhammo upp
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naasekkhaá¹ƒ dhammaá¹ƒ paccayÄ• hetu asekkho dhammo uppajjati hetupacc

nahetuá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nevasekkhanÄ• sek
hetupaccayÄ• . nanahetuá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ne
uppajjati hetupaccayÄ• ... gaá¹‡itakena tÄ«á¹‡i.

1-12. hetuduka-parittattikaá¹ƒ

<74> nahetuá¹ƒ \Be V 363/ naparittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paritto dhammo uppa
nanahetuá¹ƒ naparittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu paritto dhammo uppajjati hetupacca
tÄ«á¹‡i.

nahetuá¹ƒ namahaggataá¹ƒ dhammaá¹ƒ paá¹-icca hetu mahaggato dhammo uppajjati hetu
tÄ«á¹‡i.

nahetuá¹ƒ naappamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu appamÄ• á¹‡o dhammo \Se V
hetuyÄ• tÄ«á¹‡i.

1-13. hetuduka-parittÄ• rammaá¹‡attikaá¹ƒ

<75> nahetuá¹ƒ naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu parittÄ• rammaá¹‡o
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ namahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu mahaggatÄ• ramma
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 411/ naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu appa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-14. hetuduka-hÄ«nattikaá¹ƒ

<76> nahetuá¹ƒ nahÄ«naá¹ƒ dhammaá¹ƒ paccayÄ• hetu hÄ«no dhammo uppajjati hetupa

nahetuá¹ƒ namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu majjhimo dhammo uppajjati hetupa
namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu majjhimo dhammo uppajjati hetupaccayÄ• ...

nahetuá¹ƒ napaá¹‡Ä«taá¹ƒ dhammaá¹ƒ paccayÄ• hetu paá¹‡Ä«to dhammo uppajjati \Se V
hetuyÄ• tÄ«á¹‡i.

1-15. hetuduka-micchattaniyatattikaá¹ƒ

<77> nahetuá¹ƒ namicchattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• hetu micchattaniyato dhamm
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Be V 364/ nasammattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• hetu sammattaniyato d
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu aniyato dhammo uppajjati hetupacca
naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca nahetu aniyato dhammo uppajjati hetupaccayÄ• ... gaá

1-16. hetuduka-maggÄ• rammaá¹‡attikaá¹ƒ

<78> nahetuá¹ƒ namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu maggÄ• rammaá¹‡
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ namaggahetukaá¹ƒ dhammaá¹ƒ paccayÄ• hetu maggahetuko dhammo uppajjat
tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 412/ namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paccayÄ• hetu maggÄ• dhipati dh
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-17. hetuduka-uppannattikaá¹ƒ

<79> nahetu nauppanno dhammo hetussa uppannassa dhammassa Ä• rammaá¹‡apaccay

1-18. hetuduka-atÄ«tattikaá¹ƒ

<80> nahetu napaccuppanno dhammo hetussa paccuppannassa dhammassa Ä• rammaá¹
Ä• rammaá¹‡e nava.

1-19. hetuduka-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

<81> nahetuá¹ƒ naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu atÄ«tÄ• rammaá¹‡o
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu anÄ• gatÄ• rammaá¹
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu paccuppannÄ• ram
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-20. hetuduka-ajjhattattikaá¹ƒ

<82> nahetu \Be V 365/ naajjhatto dhammo hetussa ajjhattassa dhammassa Ä• rammaá¹‡
(saá¹ƒkhittaá¹ƒ.) ... Ä• rammaá¹‡e nava, adhipatiyÄ• upanissaye nava, purejÄ• te atthiyÄ•

nahetu \Ne V 413/ nabahiddhÄ• dhammo hetussa bahiddhÄ• dhammassa Ä• rammaá¹‡a
(saá¹ƒkhittaá¹ƒ.) ... Ä• rammaá¹‡e nava, adhipatiyÄ• upanissaye nava, purejÄ• te atthiyÄ•

(ajjhattattiko \Se VI 413/ na labbhati paá¹-iccavÄ• rÄ• dÄ«su.)

1-21. hetuduka-ajjhattÄ• rammaá¹‡attikaá¹ƒ

<83> nahetuá¹ƒ naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu ajjhattÄ• rammaá¹‡
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu bahiddhÄ• rammaá¹‡c
... hetuyÄ• tÄ«á¹‡i. (ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ natthi.)

1-22. hetuduka-sanidassanattikaá¹ƒ

<84> nahetuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sanidassana
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nanahetuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sanidassanasa
hetupaccayÄ• . ekaá¹ƒ.

(nahetunaanidassanasappaá¹-ighamÅ«lepi tÄ«á¹‡iyeva.)

<85> nahetuá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anidassanaap
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

2-5-22. sahetukÄ• didukÄ• ni-sanidassanattikaá¹ƒ

<86> nasahetukaá¹ƒ \Se VI 414/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ahe
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

naahetukaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko sanidassanas
uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i paÃ±hÄ• .

(nasahetukanaanidassanasappaá¹-ighamÅ«lepi tÄ«á¹‡iyeva.)

nasahetukaá¹ƒ \Be V 366/ \Ne V 414/ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca a
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

(nahetusampayuttaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ sahetukadukasadisaá¹ƒ. tÄ«á¹‡i pa
hetuhetusampayuttaduke ca paÃ±hÄ• no labbhati.)

6-22. nahetusahetukaduka-sanidassanattikaá¹ƒ

<87> nahetuá¹ƒ nasahetukaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nah

sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ naahetukaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahe
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

nahetuá¹ƒ \Se VI 415/ nasahetukaá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca

nahetuá¹ƒ nasahetukaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahet
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

7-8-22. sappaccayadukÄ• di-sanidassanattikaá¹ƒ

<88> naappaccayaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo s
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

naappaccayaá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo anidass
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

(naappaccayanaanidassanaappaá¹-ighamÅ«lepi ekameva.) hetuyÄ• ekaá¹ƒ, adhipatiyÄ•
ekaá¹ƒ.

(nasaá¹…khataá¹ƒ nasappaccayasadisaá¹ƒ.)

9-22. sanidassanaduka-sanidassanattikaá¹ƒ

<89> nasanidassanaá¹ƒ \Ne V 415/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nasanidassanaá¹ƒ \Be V 367/ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidass
dhammo uppajjati hetupaccayÄ• . hetuyÄ• \Se VI 416/ ekaá¹ƒ.

nasanidassanaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anidassano anidass
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

10-22. sappaá¹-ighaduka-sanidassanattikaá¹ƒ

<90> nasappaá¹-ighaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-ig
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

naappaá¹-ighaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho san
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nasappaá¹-ighaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naappaá¹-ighaá¹ƒ nasanidassanasap
paá¹-icca sappaá¹-igho sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ

nasappaá¹-ighaá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho anid
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

naappaá¹-ighaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho anidass
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

11-22. rÅ«pÄ«duka-sanidassanattikaá¹ƒ

<91> narÅ«piá¹ƒ \Ne V 416/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ«
\Se VI 417/ dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

narÅ«piá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« anidassanasappa
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

naarÅ«piá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca rÅ«pÄ« anidassanaappaá
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

12-22. lokiyaduka-sanidassanattikaá¹ƒ

<92> nalokiyaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo sanidassana
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nalokuttaraá¹ƒ \Be V 368/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo san
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

(gaá¹‡itakena gaá¹‡etabbÄ• tÄ«á¹‡i paÃ±hÄ• .)

nalokiyaá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo anidassanasappaá
paÃ±hÄ• kÄ• tabbÄ•).

nalokuttaraá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo anidassanaappa

hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

13-22. kenaciviÃ±Ã±eyyaduka-sanidassanattikaá¹ƒ

<93> nakenaci \Se VI 418/ viÃ±Ã±eyyaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . nakenaci viÃ±Ã±eyyaá¹ƒ nasa
dhammaá¹ƒ paá¹-icca kenaci naviÃ±Ã±eyyo sanidassanasappaá¹-igho dhammo uppajjati he
viÃ±Ã±eyyaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo s
417/ ca kenaci naviÃ±Ã±eyyo sanidassanasappaá¹-igho ca dhammÄ• uppajjanti hetupacca

nakenaci naviÃ±Ã±eyyaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡

nakenaci viÃ±Ã±eyyaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca nakenaci naviÃ±Ã±eyyaá¹ƒ nasa
dhammaá¹ƒ paá¹-icca ... tÄ«á¹‡iyeva. (sabbattha nava.)

nakenaci viÃ±Ã±eyyaá¹ƒ naanidassanasappaá¹-ighassa purimasadisaá¹ƒ navapaÃ±haá¹ƒ k
viÃ±Ã±eyyaá¹ƒ naanidassanaappaá¹-ighamÅ«lassa navapaÃ±hameva. hetuyÄ• nava, adhi
avigate nava.

14-22. Ä• savaduka-sanidassanattikaá¹ƒ

<94> naÄ• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo sanid
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nanoÄ• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo sanidass
uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

noÄ• savaá¹ƒ \Be V 369/ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca ... (puriman

noÄ• savaá¹ƒ \Se VI 419/ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo a
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

15-22. sÄ• savaduka-sanidassanattikaá¹ƒ

<95> nasÄ• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo sanid
uppajjati hetupaccayÄ• . ekaá¹ƒ.

naanÄ• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo sanidassa

uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

(nasÄ• savaá¹ƒ \Ne V 418/ naanidassanasappaá¹-ighamÅ«lassa purimanayena tÄ«á¹‡i paÃ

naanÄ• savaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• savo anidassana
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

16-22. Ä• savasampayuttaduka-sanidassanattikaá¹ƒ

<96> naÄ• savasampayuttaá¹ƒ \Se VI 420/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ pa
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

naÄ• savavippayuttaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavipp
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

(naÄ• savasampayuttanaanidassanasappaá¹-ighamÅ«le tÄ«á¹‡iyeva.)

naÄ• savasampayuttaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savavipp
dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

17-22. Ä• savasÄ• savadukÄ• di-sanidassanattikaá¹ƒ

<97> naÄ• savaÃ±ceva naanÄ• savaÃ±ca nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ pa
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• .

naanÄ• savaÃ±ceva \Be V 370/ nano ca Ä• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhamm
ca Ä• savo sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... gaá¹‡itakena tÄ«

(naÄ• savaÃ±ceva naanÄ• savaá¹ƒ naanidassanasappaá¹-ighamÅ«lepi purimanayena tÄ«á

naÄ• savaÃ±ceva naanÄ• savaÃ±ca naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sÄ
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

(Ä• savaÄ• savasampayuttaduke paÃ±hÄ• na labbhati.)

19-22. Ä• savavippayuttasÄ• savaduka-sanidassanattikaá¹ƒ

<98> Ä• savavippayuttaá¹ƒ \Ne V 419/ nasÄ• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dha

Ä• savavippayutto \Se VI 421/ sÄ• savo sanidassanasappaá¹-igho dhammo uppajjati hetupa

Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icc
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

(Ä• savavippayuttanasÄ• savanaanidassanasappaá¹-ighamÅ«lepi purimanayeneva tÄ«á¹‡i

Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
anidassanaappaá¹-igho dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

20-54-22. saÃ±Ã±ojanÄ• dichagocchakÄ• ni-sanidassanattikaá¹ƒ

<99> nosaÃ±Ã±ojanaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nosaÃ±Ã±
dhammo uppajjati hetupaccayÄ• .... (tÄ«á¹‡i paÃ±hÄ• .)

<100> noganthaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nogantho sanid
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<101> nooghaá¹ƒ \Se VI 422/ \Be V 371/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<102> noyogaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca noyogo sanidassa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<103> nonÄ«varaá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nonÄ«var
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<104> noparÄ• mÄ• saá¹ƒ \Ne V 420/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icc
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

55-68-22. mahantaradukÄ• di-sanidassanattikaá¹ƒ

<105> nasÄ• rammaá¹‡aá¹ƒ \Se VI 423/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

naanÄ• rammaá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• ramma
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

(anidassanasappaá¹-ighe tÄ«á¹‡iyeva.)

nasÄ• rammaá¹‡aá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca anÄ• rammaá¹‡
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<106> nocittaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto sanidassan
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nanocittaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nocitto sanidassanasap
uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

<107> nacetasikaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nacetasiko sar
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<108> nacittasampayuttaá¹ƒ \Se VI 424/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<109> nacittasaá¹ƒsaá¹-á¹-haá¹ƒ \Be V 372/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ p
cittavisaá¹ƒsaá¹-á¹-ho sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ

<110> nocittasamuá¹-á¹-hÄ• naá¹ƒ \Ne V 421/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ
cittasamuá¹-á¹-hÄ• no sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . (cittasar
tÄ«á¹‡i, saá¹ƒkhittaá¹ƒ.)

<111> nocittasahabhuá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nocittasah
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<112> nocittÄ• nuparivattiá¹ƒ \Se VI 425/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹
nocittÄ• nuparivattÄ« sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ

<113> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhamm
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no sanidassanasappaá¹-igho dhammo uppajjati hetup
tÄ«á¹‡i.

<114> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ nasanidassanasappaá¹-ighaá¹
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« sanidassanasappaá¹-igho dhammo uppa
hetuyÄ• tÄ«á¹‡i.

<115> nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ nasanidassanasappaá¹-igh
paá¹-icca nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« sanidassanasappaá¹-igho
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<116> naajjhattikaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro sanid
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nabÄ• hiraá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca bÄ• hiro sanidassana
uppajjati hetupaccayÄ• . ekaá¹ƒ. gaá¹‡itakena tÄ«á¹‡i.

<117> noupÄ• dÄ• nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• sanid
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<118> naupÄ• dinnaá¹ƒ \Be V 373/ \Ne V 422/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

69-74-22. upÄ• dÄ• nadukÄ• di-sanidassanattikaá¹ƒ

<119> noupÄ• dÄ• naá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca noupÄ• dÄ
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

75-82-22. kilesadukÄ• di-sanidassanattikaá¹ƒ

<120> nokilesaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nokileso sanidas
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

83-100-22. piá¹-á¹-hidukÄ• di-sanidassanattikaá¹ƒ

<121> nadassanena pahÄ• tabbaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icc
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<122> nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<123> nadassanena \Se VI 428/ pahÄ• tabbahetukaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dh
nadassanena pahÄ• tabbahetuko sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ

<124> nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá

pahÄ• tabbahetuko sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ•

<125> nasavitakkaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca avitakko sani
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<126> nasavicÄ• raá¹ƒ \Ne V 423/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca a
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<127> nasappÄ«tikaá¹ƒ \Se VI 429/ \Be V 374/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<128> napÄ«tisahagataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca napÄ«tis
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<129> nasukhasahagataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nasukh
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<130> naupekkhÄ• sahagataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nau
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<131> nakÄ• mÄ• vacaraá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca kÄ• m
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<132> narÅ«pÄ• vacaraá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca narÅ«pÄ
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<133> naarÅ«pÄ• vacaraá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca naarÅ«
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<134> napariyÄ• pannaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca pariyÄ•
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<135> naniyyÄ• nikaá¹ƒ \Ne V 424/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<136> naniyataá¹ƒ \Se VI 431/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca aniya
sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<137> nasauttaraá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sauttaro sanid
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<138> nasaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sanid
uppajjati hetupaccayÄ• . ekaá¹ƒ.

naaraá¹‡aá¹ƒ \Be V 375/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sa
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

nasaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naaraá¹‡aá¹ƒ nasanidassanasappaá¹-igh
araá¹‡o sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i. (ar
tÄ«á¹‡iyeva.)

nasaraá¹‡aá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anidassanaapp
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

paccanÄ«yaá¹ƒ

nahetu-naÄ• rammaá¹‡apaccayÄ•

<139> nasaraá¹‡aá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sanid
432/ dhammo uppajjati nahetupaccayÄ• . ekaá¹ƒ.

nasaraá¹‡aá¹ƒ \Ne V 425/ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sa
dhammo uppajjati naÄ• rammaá¹‡apaccayÄ• ... tÄ«á¹‡i. nahetuyÄ• ekaá¹ƒ, naÄ• rammaá
tÄ«á¹‡i ... pe ... novigate tÄ«á¹‡i.

hetupaccayÄ• naÄ• rammaá¹‡e tÄ«á¹‡i ... naÄ• rammaá¹‡apaccayÄ• hetuyÄ• tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi sampa
vitthÄ• retabbaá¹ƒ.)

7. paÃ±hÄ• vÄ• ro

hetupaccayo

<140> nasaraá¹‡o nasanidassanasappaá¹-igho dhammo araá¹‡assa sanidassanasappaá¹-
hetupaccayena paccayo. naaraá¹‡o nasanidassanasappaá¹-igho dhammo araá¹‡assa sanid

dhammassa hetupaccayena paccayo.

hetuyÄ• dve, adhipatiyÄ• dve ... pe ... avigate tÄ«á¹‡i.

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

dhammapaccanÄ«yÄ• nulome dukatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«yÄ• nulome tikadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-hetudukaá¹ƒ

<1> nakusalaá¹ƒ \Se VI 433/ \Be V 377/ \Ne V 426/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca akusa
hetupaccayÄ• . nakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetu dhammo upp

naakusalaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetu dhammo uppajjati hetupaccayÄ
dhammaá¹ƒ paá¹-icca abyÄ• kato hetu dhammo uppajjati hetupaccayÄ• . (2)

naabyÄ• kataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo hetu dhammo uppajjati hetupacc
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetu dhammo uppajjati hetupaccayÄ• . (2)

nakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca akusalo hetu
hetupaccayÄ• . naakusalaá¹ƒ nahetuÃ±ca naabyÄ• kataá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-i
uppajjati hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ca naakusalaá¹ƒ nahetuÃ±ca dhammaá¹ƒ p
dhammo uppajjati hetupaccayÄ• . tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• nava.

<2> nakusalaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nahetu dhammo uppajjati het
nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo \Be V 378/ uppajjati hetupa
nanahetuá¹ƒ \Se VI 434/ \Ne V 427/ dhammaá¹ƒ paá¹-icca akusalo nahetu ca abyÄ• kato na
uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

naakusalaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca kusalo nahetu dhammo uppajjati hetupac
nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati hetupaccayÄ• . na
dhammaá¹ƒ paá¹-icca kusalo nahetu ca abyÄ• kato nahetu ca dhammÄ• uppajjanti hetupac

naabyÄ• kataá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu dhammo uppajjati h

nakusalaá¹ƒ nanahetuÃ±ca naabyÄ• kataá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-icca akusalo
hetupaccayÄ• ... tÄ«á¹‡i.

naakusalaá¹ƒ nanahetuÃ±ca naabyÄ• kataá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-icca kusalo
hetupaccayÄ• ... tÄ«á¹‡i.

nakusalaá¹ƒ nanahetuÃ±ca naakusalaá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato
hetupaccayÄ• . ekaá¹ƒ ... hetuyÄ• aá¹-á¹-hÄ• rasa.

1-2. kusalattika-sahetukadukaá¹ƒ

<3> nakusalaá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sahetuko dhammo uppajjat
nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sahetuko dhammo uppajjati hetupaccayÄ•
dhammaá¹ƒ paá¹-icca abyÄ• kato sahetuko dhammo uppajjati hetupaccayÄ• . naabyÄ• kata
paá¹-icca akusalo sahetuko dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasahetukaÃ±ca
nasahetukaÃ±ca dhammaá¹ƒ paá¹-icca akusalo sahetuko dhammo uppajjati hetupaccayÄ•
naakusalaá¹ƒ nasahetukaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato sahetuko dhammo uppajj
VI 435/ cha.

<4> nakusalaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo uppajj
naakusalaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dhammo uppajjati h
naabyÄ• kataá¹ƒ \Be V 379/ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ahetuko dham
nakusalaá¹ƒ naahetukaÃ±ca naabyÄ• kataá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
hetupaccayÄ• . naakusalaá¹ƒ naahetukaÃ±ca naabyÄ• kataá¹ƒ naahetukaÃ±ca dhammaá¹
dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ naahetukaÃ±ca naakusalaá¹ƒ naahetukaÃ±
abyÄ• kato ahetuko dhammo uppajjati hetupaccayÄ• . hetuyÄ• cha.

1-3. kusalattika-hetusampayuttadukaá¹ƒ

<5> nakusalaá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo hetusampayutto dha
nakusalaá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetusampayutto dham
naakusalaá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetusampayutto dha
... cha. (sahetukasadisaá¹ƒ.)

nakusalaá¹ƒ \Se VI 436/ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato hetuvippay
hetupaccayÄ• ... cha. (ahetukasadisaá¹ƒ, saá¹ƒkhittaá¹ƒ.)

1-4-6. kusalattika-hetusahetukÄ• didukÄ• ni

<6> nakusalaá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca akusalo hetu ceva s
hetupaccayÄ• . nakusalaá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• ka
dhammo uppajjati hetupaccayÄ• . dve.

(naakusale dve, naabyÄ• kate dve. paá¹-hamaá¹ƒ gaá¹‡itakena ekaá¹ƒ, dutiyaá¹ƒ gaá¹‡ital
gaá¹‡itakena ekaá¹ƒ, sabbattha nava paÃ±hÄ• .)

nakusalaá¹ƒ naahetukaÃ±ceva na ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sahetuko ceva
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<7> nakusalaá¹ƒ \Ne V 429/ nahetuÃ±ceva nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca al
hetusampayutto ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

nakusalaá¹ƒ \Be V 380/ nahetuvippayuttaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-icca aku
ca hetu dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<8> nakusalaá¹ƒ \Se VI 437/ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato n
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<9> nakusalaá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nahetu ahetuko d
hetupaccayÄ• . (1)

naakusalaá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu ahetuko d
hetupaccayÄ• . (1)

naabyÄ• kataá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nahetu ahetuk
hetupaccayÄ• . (1) (gaá¹‡itakena tÄ«á¹‡i paÃ±hÄ• .) ... hetuyÄ• cha.

1-7-13. kusalattika-cÅ«á¸·antaradukÄ• ni

<10> nakusalo nasappaccayo dhammo kusalassa sappaccayassa dhammassa Ä• rammaá
Ä• rammaá¹‡e cha. (saá¹…khataá¹ƒ sappaccayasadisaá¹ƒ.)

<11> nakusalaá¹ƒ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sanidassano dham
hetuyÄ• cha.

nakusalo naanidassano dhammo kusalassa anidassanassa dhammassa Ä• rammaá¹‡apac

kÄ• tabbÄ•).

<12> nakusalaá¹ƒ \Se VI 438/ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sappa
hetupaccayÄ• ... hetuyÄ• cha.

nakusalaá¹ƒ \Ne V 430/ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato appaá¹-igho d
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<13> nakusalaá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato rÅ«pÄ« dhammo uppajjati
cha.

nakusalaá¹ƒ \Be V 381/ naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato arÅ«pÄ« dhammo u
hetuyÄ• tÄ«á¹‡i.

<14> nakusalaá¹ƒ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato lokiyo dhammo uppajjati h
paÃ±ca.

nakusalaá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• kusalo lokuttaro dhammo uppajjati hetu
nalokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato lokuttaro dhammo uppajjati hetupaccayÄ
kÄ• tabbÄ• .)

<15> nakusalaá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kenaci viÃ±Ã±e
hetupaccayÄ• ... hetuyÄ• aá¹-á¹-hÄ• rasa.

nakusalaá¹ƒ nakenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo kenaci viÃ±Ã±eyyo
hetupaccayÄ• ... hetuyÄ• aá¹-á¹-hÄ• rasa.

1-14. kusalattika-Ä• savagocchakaá¹ƒ

<16> nakusalaá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä• savo dhammo uppajjati
tÄ«á¹‡i.

nakusalaá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo noÄ• savo dhammo uppajjati h
nava.

<17> nakusalaá¹ƒ \Ne V 431/ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sÄ• savo d
... hetuyÄ• paÃ±ca.

nakusalaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo anÄ• savo dhammo uppajjati h
) hetuyÄ• cha ... pe ... vipÄ• ke tÄ«á¹‡i ... pe ... avigate cha.

<18> nakusalaá¹ƒ \Se VI 440/ naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä•
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo Ä• savavippayutto dha
... hetuyÄ• nava.

<19> nakusalaá¹ƒ \Be V 382/ naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca a
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sÄ• s
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

<20> nakusalaá¹ƒ naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-icca akus
Ä• savasampayutto ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca akusa
Ä• savasampayutto ceva no ca Ä• savo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹

<21> nakusalaá¹ƒ Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

1-20-54. kusalattika-saÃ±Ã±ojanÄ• digocchakÄ• ni

<22> nakusalaá¹ƒ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo saÃ±Ã±ojano dhamm

<23> nakusalaá¹ƒ \Ne V 432/ noganthaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo gantho dhammo

<24> nakusalaá¹ƒ nooghaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo ogho dhammo uppajjati hetup

<25> nakusalaá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo yogo dhammo uppajjati hetup

<26> nakusalaá¹ƒ nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca akusalo nÄ«varaá¹‡o dhammo

<27> nakusalaá¹ƒ \Be V 383/ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca akusalo parÄ• mÄ
hetupaccayÄ• .

1-55-92. kusalattika-mahantaradukÄ• ni

<28> nakusalaá¹ƒ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sÄ• rammaá¹‡c
... pe ....

1-93. kusalattika-kÄ• mÄ• vacaradukaá¹ƒ

<29> nakusalaá¹ƒ \Se VI 442/ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato kÄ•
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

nakusalaá¹ƒ nanakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nakÄ• mÄ• vacaro
... hetuyÄ• tÄ«á¹‡i.

1-94. kusalattika-rÅ«pÄ• vacaradukaá¹ƒ

<30> nakusalaá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato rÅ«pÄ• vacaro d
... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ nanarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato narÅ«pÄ• vacaro dh
... hetuyÄ• paÃ±ca.

1-95. kusalattika-arÅ«pÄ• vacaradukaá¹ƒ

<31> nakusalaá¹ƒ \Ne V 433/ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paccayÄ• kusalo arÅ«pÄ
hetupaccayÄ• ... hetuyÄ• cha.

nakusalaá¹ƒ nanaarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato naarÅ«pÄ• vacaro
... hetuyÄ• \Se VI 443/ paÃ±ca.

1-96. kusalattika-pariyÄ• pannadukaá¹ƒ

<32> nakusalaá¹ƒ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato pariyÄ• panno dh
naakusalaá¹ƒ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato pariyÄ• panno dhamm
naabyÄ• kataá¹ƒ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato pariyÄ• panno dha
hetuyÄ• paÃ±ca.

nakusalaá¹ƒ \Be V 384/ naapariyÄ• pannaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo apariyÄ• pann

hetupaccayÄ• . nakusalaá¹ƒ naapariyÄ• pannaá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato apari
hetupaccayÄ• . dve. (akusalamÅ«le dve, dukamÅ«le dve.) ... hetuyÄ• cha.

1-97. kusalattika-niyyÄ• nikadukaá¹ƒ

<33> nakusalaá¹ƒ naniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo niyyÄ• niko dhammo up
hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyyÄ• niko dhammo up
naabyÄ• kataá¹ƒ naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyyÄ• niko dhamm
naakusalaá¹ƒ naaniyyÄ• nikaÃ±ca naabyÄ• kataá¹ƒ naaniyyÄ• nikaÃ±ca dhammaá¹ƒ paá¹-
dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

1-98. kusalattika-niyatadukaá¹ƒ

<34> nakusalaá¹ƒ \Se VI 444/ \Ne V 434/ naniyataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo niyato
hetupaccayÄ• ... (apariyÄ• pannasadisaá¹ƒ cha paÃ±hÄ•).

nakusalaá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajjati hetu
naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajjati hetupaccayÄ• . n
dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ na
naaniyataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajjati hetupaccayÄ• .
naabyÄ• kataá¹ƒ naaniyataÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo uppajja
paÃ±ca.

1-99. kusalattika-sauttaradukaá¹ƒ

<35> nakusalaá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sauttaro dhammo uppa
naakusalaá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sauttaro dhammo uppajjati h
naabyÄ• kataá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca \Be V 385/ abyÄ• kato sauttaro dham
naakusalaá¹ƒ nasauttaraÃ±ca naabyÄ• kataá¹ƒ nasauttaraÃ±ca dhammaá¹ƒ paá¹-icca abyÄ
uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasauttaraÃ±ca naakusalaá¹ƒ nasauttaraÃ±ca dhamm
sauttaro dhammo uppajjati hetupaccayÄ• . hetuyÄ• paÃ±ca.

nakusalaá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paccayÄ• kusalo anuttaro dhammo uppajjati hetup
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• cha ... pe ... vipÄ• ke tÄ«á¹‡i ... pe ... avigate cha.

1-100. kusalattika-saraá¹‡adukaá¹ƒ

<36> nakusalaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• akusalo saraá¹‡o dhammo uppajj
tÄ«á¹‡i.

nakusalaá¹ƒ \Se VI 445/ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato araá¹‡o dhammo
naabyÄ• kataá¹ƒ \Ne V 435/ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato araá¹‡o dham
nakusalaá¹ƒ naaraá¹‡aÃ±ca naabyÄ• kataá¹ƒ naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca abyÄ•
hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

2-1. vedanÄ• ttika-hetudukaá¹ƒ

<37> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sukhÄ• ya
dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhan
vedanÄ• ya sampayutto hetu dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sa
dhammaá¹ƒ paá¹-icca adukkhamasukhÄ• ya vedanÄ• ya sampayutto hetu dhammo uppajja

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya ve
uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca aduk
sampayutto hetu dhammo uppajjati hetupaccayÄ• ... tÄ«á¹‡i.

nasukhÄ• ya \Be V 386/ vedanÄ• ya sampayuttaá¹ƒ nahetuÃ±ca naadukkhamasukhÄ• ya v
nahetuÃ±ca dhammaá¹ƒ paá¹-icca sukhÄ• ya vedanÄ• ya sampayutto hetu dhammo uppajj
(dutiyaá¹ƒ gaá¹‡itakena tÄ«á¹‡i). hetuyÄ• \Se VI 446/ ekavÄ«sa.

nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca dukkhÄ• ya v
dhammo uppajjati hetupaccayÄ• ... dve.

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca ... (dve paÃ±

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca ...
gaá¹‡itakena ekaá¹ƒ, dutiyaá¹ƒ gaá¹‡itakena ekaá¹ƒ, tatiyaá¹ƒ gaá¹‡itakena ekaá¹ƒ kÄ• tab

3-1. vipÄ• kattika-hetudukaá¹ƒ

<38> navipÄ• kaá¹ƒ \Ne V 436/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko hetu dhammo up

navipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo hetu dhammo up
navipÄ• kaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadhammo h
hetupaccayÄ• . tÄ«á¹‡i.

navipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko hetu dhammo up
navipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kad
hetupaccayÄ• . dve.

nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• ko
hetupaccayÄ• . nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá
dhammo uppajjati hetupaccayÄ• . dve.

navipÄ• kaá¹ƒ nahetuÃ±ca nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca dh
vipÄ• kadhammadhammo hetu dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

navipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca nanevavipÄ• kanavipÄ• kadhammadhammaá
vipÄ• ko hetu dhammo \Se VI 447/ uppajjati hetupaccayÄ• . ekaá¹ƒ.

navipÄ• kaá¹ƒ nahetuÃ±ca navipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-i
hetupaccayÄ• . navipÄ• kaá¹ƒ nahetuÃ±ca navipÄ• kadhammadhammaá¹ƒ nahetuÃ±ca \Be
nevavipÄ• kanavipÄ• kadhammadhammo hetu dhammo uppajjati hetupaccayÄ• . dve. (saá

navipÄ• kaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca vipÄ• kadhammadhammo nahetu dham
hetuyÄ• aá¹-á¹-hÄ• rasa. (saá¹ƒkhittaá¹ƒ.)

4-1. upÄ• dinnattika-hetudukaá¹ƒ

<39> naupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Ne V 437/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• di
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

naupÄ• dinnupÄ• dÄ• niyaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ• ni
hetupaccayÄ• ... hetuyÄ• aá¹-á¹-hÄ• rasa.

5-1. saá¹ƒkiliá¹-á¹-hattika-hetudukaá¹ƒ

<40> nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Se VI 448/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko hetu dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

6-11-1. vitakkÄ• dittikÄ• ni-hetudukaá¹ƒ

<41> nasavitakkasavicÄ• raá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca savitakkasavicÄ• ro hetu
hetupaccayÄ• ... hetuyÄ• pannarasa.

<42> napÄ«tisahagataá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca pÄ«tisahagato hetu dhammo u
hetuyÄ• aá¹-á¹-havÄ«sa.

<43> nadassanena pahÄ• tabbaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya pahÄ
hetupaccayÄ• ... hetuyÄ• nava.

<44> nadassanena pahÄ• tabbahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bhÄ• vanÄ• ya
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 449/ nava.

<45> naÄ• cayagÄ• miá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca apacayagÄ• mÄ« hetu dhamm
hetuyÄ• nava.

<46> nasekkhaá¹ƒ \Be V 388/ \Ne V 438/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca asekkho hetu d
hetupaccayÄ• ... hetuyÄ• nava.

12-13-1. parittattikadvaya-hetudukaá¹ƒ

<47> naparittaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca mahaggato hetu dhammo uppajjati hetu
ekÄ• dasa.

<48> naparittÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca parittÄ• rammaá¹‡o hetu
hetupaccayÄ• ... hetuyÄ• terasa.

14-17-1. hÄ«nÄ• dittikÄ• ni-hetudukaá¹ƒ

<49> nahÄ«naá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo hetu dhammo uppajjati hetup

<50> namicchattaniyataá¹ƒ \Se VI 450/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sammattaniyato h
hetupaccayÄ• ... hetuyÄ• nava.

<51> namaggÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca maggahetuko hetu dham
(saá¹ƒkhittaá¹ƒ.) hetuyÄ• dasa.

<52> naanuppanno nanahetu dhammo uppannassa nahetussa dhammassa hetupaccayena
dhammo uppannassa nahetussa dhammassa hetupaccayena paccayo. naanuppanno nana
dhammÄ• uppannassa nahetussa dhammassa hetupaccayena paccayo. hetuyÄ• tÄ«á¹‡i.

18-19-1. atÄ«tattikadvaya-hetudukaá¹ƒ

<53> naatÄ«to nanahetu dhammo paccuppannassa nahetussa dhammassa hetupaccayena
dhammo paccuppannassa nahetussa dhammassa hetupaccayena paccayo. naatÄ«to nana
nanahetu ca dhammÄ• paccuppannassa nahetussa dhammassa hetupaccayena paccayo.

<54> naatÄ«tÄ• rammaá¹‡aá¹ƒ \Be V 389/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca atÄ«tÄ• ramm
uppajjati hetupaccayÄ• ... hetuyÄ• sattarasa.

20-21-1. ajjhattattikadvaya-hetudukaá¹ƒ

<55> naajjhattaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• hetu dhammo uppajjati he

nabahiddhÄ• nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ajjhatto hetu dhammo uppajjati hetupaccayÄ

<56> naajjhattÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattÄ• rammaá¹‡o het
hetupaccayÄ• ... dve.

nabahiddhÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca bahiddhÄ• rammaá¹‡o hetu
... hetuyÄ• cha.

22-1. sanidassanattika-hetudukaá¹ƒ

<57> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 452/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidass
uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca an
dhammo uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ca naanidassan
dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho hetu dhammo uppajjati hetupaccayÄ• . hetuy

nasanidassanasappaá¹-ighaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-ig
hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidass
dhammo uppajjati hetupaccayÄ• . (nahetu nanahetu ovattÄ• , tÄ«á¹‡i mÅ«lÄ• ni, ekavÄ«sat

22-2. sanidassanattika-sahetukadukaá¹ƒ

<58> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 440/ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca ani
dhammo uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nasahetukaá¹ƒ dhammaá
anidassanaappaá¹-igho sahetuko dhammo uppajjati hetupaccayÄ• \Be V 390/. nasanidassa
nasahetukaÃ±ca naanidassanasappaá¹-ighaá¹ƒ nasahetukaÃ±ca dhammaá¹ƒ paá¹-icca ani
dhammo uppajjati hetupaccayÄ• . hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-
uppajjati hetupaccayÄ• ... satta.

naanidassanasappaá¹-ighaá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasappaá¹-igh
hetupaccayÄ• ... satta.

nasanidassanasappaá¹-ighaá¹ƒ naahetukaÃ±ca naanidassanasappaá¹-ighaá¹ƒ naahetukaÃ
anidassanasappaá¹-igho ahetuko dhammo uppajjati hetupaccayÄ• ... satta. hetuyÄ• ekavÄ

22-3-6. sanidassanattika-hetusampayuttÄ• didukÄ• ni

<59> nasanidassanasappaá¹-ighaá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca anidass
hetusampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 453/ tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<60> nasanidassanasappaá¹-ighaá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca
ceva sahetuko ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naahetukaÃ±ceva nana ca hetuá¹ƒ dhammaá¹ƒ paá¹-icca a
sahetuko ceva na ca hetu dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<61> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 441/ nahetuÃ±ceva nahetuvippayuttaÃ±ca dha
anidassanaappaá¹-igho hetu ceva hetusampayutto ca dhammo uppajjati hetupaccayÄ• ... h

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 454/ nahetuvippayuttaÃ±ceva nana ca hetuá¹ƒ dham
anidassanaappaá¹-igho hetusampayutto ceva na ca hetu dhammo uppajjati hetupaccayÄ•

<62> nasanidassanasappaá¹-ighaá¹ƒ \Be V 391/ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ pa
anidassanaappaá¹-igho nahetu sahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á

nasanidassanasappaá¹-ighaá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassan
ahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

22-7-13. sanidassanattika-cÅ«á¸·antaradukÄ• ni

<63> nasanidassanasappaá¹-igho nasappaccayo dhammo anidassanaappaá¹-ighassa sap
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• u

<64> nasanidassanasappaá¹-ighaá¹ƒ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassan
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

naanidassanaappaá¹-igho nanasanidassano dhammo anidassanaappaá¹-ighassa nasanida
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e tÄ«á¹‡i, adhipatiyÄ• u
atthiyÄ• avigate tÄ«á¹‡i.

<65> nasanidassanasappaá¹-ighaá¹ƒ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassan
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• nava.

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 455/ \Ne V 442/ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹
anidassanaappaá¹-igho appaá¹-igho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<66> nasanidassanasappaá¹-ighaá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappa
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<67> nasanidassanasappaá¹-ighaá¹ƒ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappa
uppajjati hetupaccayÄ• ... satta.

naanidassanasappaá¹-ighaá¹ƒ \Be V 392/ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasa
uppajjati hetupaccayÄ• ... satta. hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappaá¹-i
uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappaá¹-i

uppajjati hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

<68> nasanidassanasappaá¹-ighaá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca sanid
viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 456/ paÃ±catiá¹ƒsa.

nasanidassanasappaá¹-ighaá¹ƒ nanakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca sanidass
viÃ±Ã±eyyo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±catiá¹ƒsa.

22-14-19. sanidassanattika-Ä• savagocchakÄ• ni

<69> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 443/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca anid
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappa
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa. <70> nasanidassanasappaá¹-ighaá¹ƒ nasÄ•
paá¹-icca sanidassanasappaá¹-igho sÄ• savo dhammo uppajjati hetupaccayÄ• ... hetuyÄ•

nasanidassanasappaá¹-ighaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappaá
hetupaccayÄ• . (saá¹ƒkhittaá¹ƒ.) hetuyÄ• tÄ«á¹‡i ... pe ... avigate tÄ«á¹‡i.

<71> nasanidassanasappaá¹-ighaá¹ƒ naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca anid
Ä• savasampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 457/ \Be V 393/ naÄ• savavippayuttaá¹ƒ dhammaá¹
sanidassanasappaá¹-igho Ä• savavippayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• e

<72> nasanidassanasappaá¹-ighaá¹ƒ naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ pa
Ä• savo ceva sÄ• savo ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-
sÄ• savo ceva no ca Ä• savo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<73> nasanidassanasappaá¹-ighaá¹ƒ naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhamm
anidassanaappaá¹-igho Ä• savo ceva Ä• savasampayutto ca dhammo uppajjati hetupaccay

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 444/ naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹
paá¹-icca anidassanaappaá¹-igho Ä• savasampayutto ceva no ca Ä• savo dhammo uppajjat
tÄ«á¹‡i.

<74> nasanidassanasappaá¹-ighaá¹ƒ Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ pa
sanidassanasappaá¹-igho Ä• savavippayutto sÄ• savo dhammo uppajjati hetupaccayÄ• ...

nasanidassanasappaá¹-ighaá¹ƒ Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paccay
Ä• savavippayutto anÄ• savo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-20-54. sanidassanattika-saÃ±Ã±ojanÄ• digocchakÄ• ni

<75> nasanidassanasappaá¹-ighaá¹ƒ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca anidassan
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<76> nasanidassanasappaá¹-ighaá¹ƒ noganthaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<77> nasanidassanasappaá¹-ighaá¹ƒ \Be V 394/ nooghaá¹ƒ dhammaá¹ƒ paá¹-icca anidass
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<78> nasanidassanasappaá¹-ighaá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<79> nasanidassanasappaá¹-ighaá¹ƒ nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

80 __._ nasanidassanasappaá¹-ighaá¹ƒ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca anidass
parÄ• mÄ• so dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-55-68. sanidassanattika-mahantaradukÄ• ni

<81> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 445/ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-ic
sÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sanidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<82> nasanidassanasappaá¹-ighaá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹-i
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanocittaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-ig
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<83> nasanidassanasappaá¹-ighaá¹ƒ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappa
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 461/ tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<84> nasanidassanasappaá¹-ighaá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca anidassa
cittasampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Be V 395/ nacittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca sani
cittavippayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<85> nasanidassanasappaá¹-ighaá¹ƒ nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca anid
cittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 446/ nacittavisaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-ic
sanidassanasappaá¹-igho cittavisaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• ... hetuyÄ

<86> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 462/ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ
sanidassanasappaá¹-igho cittasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuy

nasanidassanasappaá¹-ighaá¹ƒ nanocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca anida
nocittasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<87> nasanidassanasappaá¹-ighaá¹ƒ nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca anidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

nasanidassanasappaá¹-ighaá¹ƒ nanocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<88> nasanidassanasappaá¹-ighaá¹ƒ nocittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca anidass
cittÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 463/ paÃ±ca.

nasanidassanasappaá¹-ighaá¹ƒ nanocittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca sanidassan
nocittÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<89> nasanidassanasappaá¹-ighaá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhamma
anidassanaappaá¹-igho cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupacca

nasanidassanasappaá¹-ighaá¹ƒ nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ
sanidassanasappaá¹-igho nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetup
ekavÄ«sa.

<90> nasanidassanasappaá¹-ighaá¹ƒ \Be V 396/ \Ne V 447/ nocittasaá¹ƒsaá¹-á¹-hasamuá¹
dhammaá¹ƒ paá¹-icca anidassanaappaá¹-igho cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabl
hetupaccayÄ• ... hetuyÄ• \Se VI 464/ tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dha
sanidassanasappaá¹-igho nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppa
hetuyÄ• ekavÄ«sa.

<91> nasanidassanasappaá¹-ighaá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti
anidassanaappaá¹-igho cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppa
hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ
sanidassanasappaá¹-igho nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo
hetuyÄ• ekavÄ«sa.

<92> nasanidassanasappaá¹-ighaá¹ƒ naajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca anidassanasap
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekÄ• dasa.

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 465/ nabÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca sanidassa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<93> nasanidassanasappaá¹-ighaá¹ƒ noupÄ• dÄ• dhammaá¹ƒ paá¹-icca sanidassanasapp
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±catiá¹ƒsa.

nasanidassanasappaá¹-ighaá¹ƒ nanoupÄ• dÄ• dhammaá¹ƒ paá¹-icca anidassanaappaá¹-ig
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<94> nasanidassanasappaá¹-ighaá¹ƒ naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

22-69-74. sanidassanattika-upÄ• dÄ• nÄ• didukÄ• ni

<95> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 448/ noupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca upÄ• dÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-75-82. sanidassanattika-kilesÄ• didukÄ• ni

<96> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 466/ \Be V 397/ nokilesaá¹ƒ dhammaá¹ƒ paá¹-anidassanaappaá¹-igho kileso dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-83-99. sanidassanattika-piá¹-á¹-hidukÄ• ni

<97> nasanidassanasappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca sa nadassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<98> nasanidassanasappaá¹-ighaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ pacca bhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 467/ tÄ«á¹

nasanidassanasappaá¹-ighaá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<99> nasanidassanasappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ pa dassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-i nadassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<100> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 449/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ anidassanaappaá¹-igho bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ pa nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«

<101> nasanidassanasappaá¹-ighaá¹ƒ \Be V 398/ nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca an
savitakko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<102> nasanidassanasappaá¹-ighaá¹ƒ nasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<103> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 469/ nasappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca
sappÄ«tiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naappÄ«tikaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<104> nasanidassanasappaá¹-ighaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca anidassa
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 450/ nanapÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca s
napÄ«tisahagato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<105> nasanidassanasappaá¹-ighaá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca anidass
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 470/ ekavÄ«sa.

<106> nasanidassanasappaá¹-ighaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca ani
upekkhÄ• sahagato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Be V 399/ nanaupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-i
naupekkhÄ• sahagato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<107> nasanidassanasappaá¹-ighaá¹ƒ nakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca sanida
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ nanakÄ• mÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca anidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<108> nasanidassanasappaá¹-ighaá¹ƒ narÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca anidass
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 471/ tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca sanidassana
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<109> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 451/ naarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ pacca
arÅ«pÄ• vacaro dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanaarÅ«pÄ• vacaraá¹ƒ dhammaá¹ƒ paá¹-icca sanidassan
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<110> nasanidassanasappaá¹-ighaá¹ƒ napariyÄ• pannaá¹ƒ dhammaá¹ƒ paá¹-icca sanidass
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ naapariyÄ• pannaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<111> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 472/ naniyyÄ• nikaá¹ƒ dhammaá¹ƒ paccayÄ•
niyyÄ• niko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naaniyyÄ• nikaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasapp
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<112> nasanidassanasappaá¹-ighaá¹ƒ \Be V 400/ naniyataá¹ƒ dhammaá¹ƒ paccayÄ• anid
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-i
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

<113> nasanidassanasappaá¹-ighaá¹ƒ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasa
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 452/ naanuttaraá¹ƒ dhammaá¹ƒ paccayÄ• anidassa

dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 473/ tÄ«á¹‡i.

22-100. sanidassanattika-saraá¹‡adukaá¹ƒ

<114> nasanidassanasappaá¹-ighaá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-i
uppajjati hetupaccayÄ• ... satta.

naanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-ig
hetupaccayÄ• ... satta.

nasanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aÃ±ca naanidassanasappaá¹-ighaá¹ƒ naaraá¹‡aÃ
sanidassanasappaá¹-igho araá¹‡o dhammo uppajjati hetupaccayÄ• ... satta. hetuyÄ• ekav

(sahajÄ• tavÄ• rampi paá¹-iccavÄ• rasadisaá¹ƒ vitthÄ• retabbaá¹ƒ.)

hetuÄ• rammaá¹‡apaccayÄ• di

<115> nasanidassanasappaá¹-igho naaraá¹‡o dhammo sanidassanasappaá¹-ighassa \Se V
hetupaccayena paccayo ... satta.

naanidassanasappaá¹-igho naaraá¹‡o dhammo sanidassanasappaá¹-ighassa araá¹‡assa d
paccayo ... satta.

nasanidassanasappaá¹-igho \Be V 401/ naaraá¹‡o ca naanidassanasappaá¹-igho naaraá¹‡
sanidassanasappaá¹-ighassa araá¹‡assa dhammassa hetupaccayena paccayo ... satta.

<116> nasanidassanasappaá¹-igho \Ne V 453/ naaraá¹‡o dhammo anidassanaappaá¹-igha
Ä• rammaá¹‡apaccayena paccayo. naanidassanasappaá¹-igho naaraá¹‡o dhammo anidass
dhammassa Ä• rammaá¹‡apaccayena paccayo. nasanidassanasappaá¹-igho naaraá¹‡o ca
naaraá¹‡o ca dhammÄ• anidassanaappaá¹-ighassa araá¹‡assa dhammassa Ä• rammaá¹‡

<117> hetuyÄ• ekavÄ«sa, Ä• rammaá¹‡e tÄ«á¹‡i ... pe ... avigate ekavÄ«sa.

(yathÄ• kusalattike paÃ±hÄ• vÄ• rassa anulomampi paccanÄ«yampi anulomapaccanÄ«ya
gaá¹‡itaá¹ƒ, evaá¹ƒ gaá¹‡etabbaá¹ƒ.)

dhammapaccanÄ«yÄ• nulome tikadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«yÄ• nulome tikatikapaá¹-á¹-hÄ• naá¹ƒ

1-1. kusalattika-vedanÄ• ttikaá¹ƒ

<1> nakusalaá¹ƒ \Be V 403/ \Ne V 454/ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusalaá¹ƒ nasukhÄ• ya vedan
paá¹-icca abyÄ• kato sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• .

naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo sukhÄ
dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ d
sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . dve.

naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca kusalo su
dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaá¹
paá¹-icca akusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . dve

nakusalaá¹ƒ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasukhÄ• ya ved
paá¹-icca akusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . eka

naakusalaá¹ƒ \Be V 404/ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nasuk
dhammaá¹ƒ paá¹-icca kusalo sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupac

nakusalaá¹ƒ \Ne V 455/ nasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naakusalaá¹ƒ nasukhÄ
dhammaá¹ƒ paá¹-icca abyÄ• kato sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati het
nava.

<2> nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo
sampayutto dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

naabyÄ• kataá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

nakusalaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ nadukkhÄ• ya v
dhammaá¹ƒ paá¹-icca akusalo dukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetup
tÄ«á¹‡i.

<3> nakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icc
adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . nakusalaá
vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato adukkhamasukhÄ• ya vedanÄ
hetupaccayÄ• . dve.

naakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca k
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . naakusalaá¹ƒ naadukkhamasukh
dhammaá¹ƒ paá¹-icca abyÄ• kato adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo u

naabyÄ• kataá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá¹-icc
vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• . naabyÄ• kataá¹ƒ naadukkhamas
dhammaá¹ƒ paá¹-icca akusalo adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo upp

nakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naabyÄ• kataá¹ƒ naadu
sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca akusalo adukkhamasukhÄ• ya vedanÄ• ya sampay
hetupaccayÄ• . ekaá¹ƒ.

naakusalaá¹ƒ \Be V 405/ \Ne V 356/ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca
naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca kusalo adukkh
dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

nakusalaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaÃ±ca naakusalaá¹ƒ naadukk
sampayuttaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• kato adukkhamasukhÄ• ya vedanÄ• ya \Se V
uppajjati hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• nava.

1-2. kusalattika-vipÄ• kattikaá¹ƒ

<4> nakusalaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato vipÄ• ko dhammo uppaj

naakusalaá¹ƒ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato vipÄ• ko dhammo uppajjati

nakusalaá¹ƒ navipÄ• kaÃ±ca naakusalaá¹ƒ navipÄ• kaÃ±ca dhammaá¹ƒ paá¹-icca abyÄ• k
hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• tÄ«á¹‡i.

<5> nakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paccayÄ• kusalo vipÄ• kadhammadham
nakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paccayÄ• akusalo vipÄ• kadhammadhammo

naakusalaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paccayÄ• akusalo vipÄ• kadhammadhamm

nakusalaá¹ƒ navipÄ• kadhammadhammaÃ±ca naakusalaá¹ƒ navipÄ• kadhammadhammaÃ
vipÄ• kadhammadhammo uppajjati hetupaccayÄ• ... dve. (saá¹ƒkhittaá¹ƒ.) hetuyÄ• cha pa

<6> nakusalaá¹ƒ nanevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ paá¹-icca abyÄ• kato nev
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

1-3. kusalattika-upÄ• dinnattikaá¹ƒ

<7> nakusalo \Se VI 478/ \Ne V 457/ naupÄ• dinnupÄ• dÄ• niyo dhammo abyÄ• katassa u
dhammassa Ä• rammaá¹‡apaccayena paccayo ... cha paÃ±hÄ• .

nakusalaá¹ƒ \Be V 406/ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

nakusalaá¹ƒ naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo anupÄ• di
hetupaccayÄ• ... hetuyÄ• cha.

1-4. kusalattika-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<8> nakusalaá¹ƒ nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo saá¹ƒ
dhammo uppajjati hetupaccayÄ• .... (akusalÄ• neva tÄ«á¹‡i.)

nakusalaá¹ƒ naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

nakusalaá¹ƒ naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo asaá¹ƒkil
\Se VI 479/ dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

1-5. kusalattika-vitakkattikaá¹ƒ

<9> nakusalaá¹ƒ nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca akusalo savitakkasavicÄ
hetupaccayÄ• ... hetuyÄ• nava.

nakusalaá¹ƒ naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo avitakkavicÄ• rama
hetupaccayÄ• ... hetuyÄ• nava.

nakusalaá¹ƒ \Ne V 458/ naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato avitakka
hetupaccayÄ• ... hetuyÄ• dvÄ• dasa.

1-6. kusalattika-pÄ«tittikaá¹ƒ

<10> nakusalaá¹ƒ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo pÄ«tisahagato dham
... hetuyÄ• nava.

nakusalaá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo sukhasahagato dhammo
hetuyÄ• nava.

nakusalaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca akusalo upekkhÄ• sahagato
hetupaccayÄ• ... hetuyÄ• nava.

1-7. kusalattika-dassanattikaá¹ƒ

<11> nakusalaá¹ƒ \Be V 407/ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• akusal
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• akusalo bhÄ• vanÄ•
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca ak
nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-8. kusalattika-dassanahetuttikaá¹ƒ

<12> nakusalaá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo das
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca akusalo bhÄ•
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 481/ tÄ«á¹‡i.

nakusalaá¹ƒ \Ne V 459/ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhamm
nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ...

1-9. kusalattika-Ä• cayagÄ• mittikaá¹ƒ

<13> nakusalaá¹ƒ naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• kusalo Ä• cayagÄ• mÄ« dh
hetuyÄ• cha.

nakusalaá¹ƒ naapacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• kusalo apacayagÄ• mÄ« dhamm
hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

1-10. kusalattika-sekkhattikaá¹ƒ

<14> nakusalaá¹ƒ \Be V 408/ nasekkhaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo sekkho dhammo
hetuyÄ• cha.

nakusalaá¹ƒ naasekkhaá¹ƒ dhammaá¹ƒ paccayÄ• abyÄ• kato asekkho dhammo \Se VI 48
hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato nevasekkhan
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

1-11. kusalattika-parittattikaá¹ƒ

<15> nakusalaá¹ƒ naparittaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato paritto dhammo uppajjati
paÃ±ca.

nakusalaá¹ƒ namahaggataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato mahaggato dhammo uppa
tÄ«á¹‡i.

nakusalaá¹ƒ \Ne V 460/ naappamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• kusalo appamÄ• á¹‡o
... hetuyÄ• cha.

1-12. kusalattika-parittÄ• rammaá¹‡attikaá¹ƒ

<16> nakusalaá¹ƒ naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato parittÄ• ram
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ \Se VI 483/ namahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• kusalo mah
uppajjati hetupaccayÄ• ... hetuyÄ• nava.

nakusalaá¹ƒ naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• kusalo appamÄ• á¹‡
hetupaccayÄ• ... hetuyÄ• cha.

1-13. kusalattika-hÄ«nattikaá¹ƒ

<17> nakusalaá¹ƒ nahÄ«naá¹ƒ dhammaá¹ƒ paccayÄ• akusalo hÄ«no dhammo uppajjati h
tÄ«á¹‡i.

nakusalaá¹ƒ namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato majjhimo dhammo uppajjati
cha.

nakusalaá¹ƒ \Be V 409/ napaá¹‡Ä«taá¹ƒ dhammaá¹ƒ paccayÄ• kusalo paá¹‡Ä«to dhamm
hetuyÄ• cha.

1-14. kusalattika-micchattaniyatattikaá¹ƒ

<18> nakusalaá¹ƒ namicchattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• akusalo micchattaniyato d
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ \Se VI 484/ nasammattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• kusalo sammattaniy
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ \Ne V 461/ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato aniyato dhammo u
hetuyÄ• paÃ±ca.

1-15. kusalattika-maggÄ• rammaá¹‡attikaá¹ƒ

<19> nakusalaá¹ƒ namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• kusalo maggÄ• ramm
... hetuyÄ• cha.

nakusalaá¹ƒ namaggahetukaá¹ƒ dhammaá¹ƒ paccayÄ• kusalo maggahetuko dhammo upp
tÄ«á¹‡i.

nakusalaá¹ƒ namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paccayÄ• kusalo maggÄ• dhipati dhammo
hetuyÄ• cha.

1-16. kusalattika-uppannattikaá¹ƒ

<20> nakusalo nauppanno dhammo kusalassa uppannassa dhammassa Ä• rammaá¹‡apac
\Se VI 485/ aá¹-á¹-hÄ• rasa.

1-17-18. kusalattika-atÄ«tattikadvayaá¹ƒ

<21> nakusalo napaccuppanno dhammo kusalassa paccuppannassa dhammassa Ä• ramm
Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa.

<22> nakusalaá¹ƒ naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato atÄ«tÄ• ram
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ \Be V 410/ naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• kusalo anÄ• g
hetupaccayÄ• ... hetuyÄ• nava.

nakusalaá¹ƒ napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato paccuppan
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-19-20. kusalattika-ajjhattattikadvayaá¹ƒ

<23> nakusalo \Ne V 462/ naajjhatto dhammo ajjhattassa kusalassa dhammassa Ä• ramma
(saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa, adhipatiyÄ• soá¸·asa, upanissaye aá¹-á¹-
atthiyÄ• avigate nava.

nakusalo nabahiddhÄ• dhammo bahiddhÄ• kusalassa dhammassa Ä• rammaá¹‡apaccay
Ä• rammaá¹‡e aá¹-á¹-hÄ• rasa, adhipatiyÄ• cha, upanissaye aá¹-á¹-hÄ• rasa, purejÄ• te at

<24> nakusalaá¹ƒ naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ajjhattÄ• ra
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nakusalaá¹ƒ \Se VI 486/ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato ba
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-21. kusalattika-sanidassanattikaá¹ƒ

<25> nakusalaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sanid
uppajjati hetupaccayÄ• . ekaá¹ƒ.

naakusalaá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sanidassa
uppajjati hetupaccayÄ• . ekaá¹ƒ.

naabyÄ• kataá¹ƒ nasanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato sanida
uppajjati hetupaccayÄ• . ekaá¹ƒ.

nakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naabyÄ• kataá¹ƒ nasanidassanasappaá¹-igh
abyÄ• kato sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ.

naakusalaá¹ƒ \Be V 411/ \Ne V 463/ nasanidassanasappaá¹-ighaÃ±ca naabyÄ• kataá¹ƒ na
dhammaá¹ƒ paá¹-icca abyÄ• kato sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ

nakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ±ca naakusalaá¹ƒ nasanidassanasappaá¹-ighaÃ
abyÄ• kato sanidassanasappaá¹-igho dhammo uppajjati hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• c

<26> nakusalaá¹ƒ naanidassanasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidas
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 487/ cha.

nakusalaá¹ƒ naanidassanaappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca abyÄ• kato anidassanasa
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

2-1. vedanÄ• ttika-kusalattikaá¹ƒ

<27> nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sukhÄ•
dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dh
adukkhamasukhÄ• ya vedanÄ• ya sampayutto kusalo dhammo uppajjati hetupaccayÄ• . dv

nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sukhÄ• ya v
dhammo uppajjati hetupaccayÄ• . nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ d
adukkhamasukhÄ• ya vedanÄ• ya sampayutto kusalo dhammo uppajjati hetupaccayÄ• . dv

naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• a
sampayutto kusalo dhammo uppajjati hetupaccayÄ• . naadukkhamasukhÄ• ya vedanÄ• ya
dhammaá¹ƒ paccayÄ• sukhÄ• ya vedanÄ• ya sampayutto kusalo dhammo uppajjati hetupa
gaá¹‡itakena dve dve paÃ±hÄ• kÄ• tabbÄ• .) hetuyÄ• cuddasa.

<28> nasukhÄ• ya \Se VI 488/ vedanÄ• ya sampayuttaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ pacca
sampayutto akusalo \Ne V 464/ dhammo uppajjati hetupaccayÄ• . nasukhÄ• ya vedanÄ• ya

dhammaá¹ƒ paccayÄ• dukkhÄ• ya vedanÄ• ya sampayutto akusalo dhammo uppajjati hetu

<29> nasukhÄ• ya \Be V 412/ vedanÄ• ya sampayutto naabyÄ• kato dhammo sukhÄ• ya v
abyÄ• katassa dhammassa Ä• rammaá¹‡apaccayena paccayo ... Ä• rammaá¹‡e cuddasa.

3-1. vipÄ• kattika-kusalattikaá¹ƒ

<30> navipÄ• kaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo kusalo
hetuyÄ• tÄ«á¹‡i.

navipÄ• kaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• vipÄ• kadhammadhammo akusalo dha
hetuyÄ• tÄ«á¹‡i.

navipÄ• kaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nevavipÄ• kanavipÄ• kadhammadha
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

4-1. upÄ• dinnattika-kusalattikaá¹ƒ

<31> naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ \Se VI 489/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anu
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anupÄ• dinnupÄ• dÄ
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

naupÄ• dinnupÄ• dÄ• niyaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca anupÄ• dinnupÄ• dÄ
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

5-1. saá¹ƒkiliá¹-á¹-hattika-kusalattikaá¹ƒ

<32> nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ \Ne V 465/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko kusalo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• saá¹ƒkiliá¹-á¹-has
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca asaá¹ƒkiliá¹-á¹-
490/ abyÄ• kato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

6-1. vitakkattika-kusalattikaá¹ƒ

<33> nasavitakkasavicÄ• raá¹ƒ \Be V 413/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasa
uppajjati hetupaccayÄ• ... hetuyÄ• pannarasa.

nasavitakkasavicÄ• raá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• savitakkasavicÄ• ro akusal
hetupaccayÄ• ... hetuyÄ• nava.

nasavitakkasavicÄ• raá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca avitakkaavicÄ• ro abyÄ•
hetupaccayÄ• ... hetuyÄ• satta.

7-1. pÄ«tittika-kusalattikaá¹ƒ

<34> napÄ«tisahagataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• pÄ«tisahagato kusalo dham
hetuyÄ• aá¹-á¹-havÄ«sa.

napÄ«tisahagataá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• pÄ«tisahagato akusalo dhammo
hetuyÄ• aá¹-á¹-havÄ«sa.

napÄ«tisahagato \Ne V 466/ naabyÄ• kato dhammo pÄ«tisahagatassa abyÄ• katassa dhar
paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e aá¹-á¹-havÄ«sa, adhipatiyÄ• anantare aá¹-á¹-hav
upanissaye aá¹-á¹-havÄ«sa, kamme catuvÄ«sa, natthiyÄ• vigate aá¹-á¹-havÄ«sa.

8-1. dassanattika-kusalattikaá¹ƒ

<35> nadassanena \Se VI 491/ pahÄ• tabbaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nevad
pahÄ• tabbo kusalo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nadassanena pahÄ• tabbaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pahÄ• tabb
hetupaccayÄ• ... hetuyÄ• cha.

nadassanena pahÄ• tabbaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nevadassanena nab
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• cha.

9-1. dassanahetuttika-kusalattikaá¹ƒ

<36> nadassanena \Be V 414/ pahÄ• tabbahetukaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
pahÄ• tabbahetuko kusalo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nadassanena pahÄ• tabbahetukaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• dassanena pah
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 492/ cha.

nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ
nabhÄ• vanÄ• ya pahÄ• tabbahetuko abyÄ• kato dhammo uppajjati hetupaccayÄ• ... hetuy

10-1. Ä• cayagÄ• mittika-kusalattikaá¹ƒ

<37> naÄ• cayagÄ• miá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« kusalo dh
hetuyÄ• cha.

naÄ• cayagÄ• miá¹ƒ \Ne V 467/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• Ä• cayagÄ• mÄ« aku
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

naÄ• cayagÄ• miá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nevÄ• cayagÄ• minÄ• pacaya
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

11-1. sekkhattika-kusalattikaá¹ƒ

<38> nasekkhaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sekkho kusalo dhammo uppajjati h

nasekkhaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• nevasekkhanÄ• sekkho akusalo \Se VI 4
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasekkhaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca nevasekkhanÄ• sekkho abyÄ• kato d
... hetuyÄ• paÃ±ca.

12-1. parittattika-kusalattikaá¹ƒ

<39> namahaggataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• mahaggato kusalo dhammo up
nava.

namahaggataá¹ƒ \Be V 415/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• paritto akusalo dhammo
hetuyÄ• tÄ«á¹‡i.

naparittaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca paritto abyÄ• kato dhammo uppajjati h
cha.

13-1. parittÄ• rammaá¹‡attika-kusalattikaá¹ƒ

<40> naparittÄ• rammaá¹‡aá¹ƒ \Ne V 468/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• parittÄ• ram
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

naparittÄ• rammaá¹‡aá¹ƒ \Se VI 494/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• parittÄ• ramma
hetupaccayÄ• ... hetuyÄ• cuddasa.

naparittÄ• rammaá¹‡o naabyÄ• kato dhammo parittÄ• rammaá¹‡assa abyÄ• katassa dham
paccayo. (saá¹ƒkhittaá¹ƒ.) ... Ä• rammaá¹‡e ekavÄ«sa.

14-1. hÄ«nattika-kusalattikaá¹ƒ

<41> nahÄ«naá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• majjhimo kusalo dhammo uppajjati

nahÄ«naá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• hÄ«no akusalo dhammo uppajjati hetupa

nahÄ«naá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca majjhimo abyÄ• kato dhammo uppajja
cha.

15-1. micchattaniyatattika-kusalattikaá¹ƒ

<42> namicchattaniyataá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• sammattaniyato kusalo dh
... hetuyÄ• cha.

namicchattaniyataá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• micchattaniyato akusalo dhamm
... hetuyÄ• cha.

namicchattaniyataá¹ƒ \Se VI 495/ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca aniyato abyÄ• ka
hetupaccayÄ• ... hetuyÄ• cha.

16-1. maggÄ• rammaá¹‡attika-kusalattikaá¹ƒ

<43> namaggÄ• rammaá¹‡aá¹ƒ \Be V 416/ \Ne V 469/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±catiá¹ƒsa. (naakusalaá¹ƒ naabyÄ• kataá¹ƒ natthi.)

17-18-1. uppannÄ• dittikÄ• ni-kusalattikaá¹ƒ

<44> nauppanno nakusalo dhammo uppannassa kusalassa dhammassa Ä• rammaá¹‡apac
satta.

nauppanno naakusalo dhammo uppannassa akusalassa dhammassa Ä• rammaá¹‡apacca

nauppanno naabyÄ• kato dhammo uppannassa abyÄ• katassa dhammassa Ä• rammaá¹‡a
satta.

(atÄ«tattikaá¹ƒ uppannattikasadisaá¹ƒ.)

19-1. atÄ«tÄ• rammaá¹‡attika-kusalattikaá¹ƒ

<45> naatÄ«tÄ• rammaá¹‡aá¹ƒ \Se VI 496/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• atÄ«tÄ• ra
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

naatÄ«tÄ• rammaá¹‡aá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• atÄ«tÄ• rammaá¹‡o akusa
... hetuyÄ• ekavÄ«sa.

20-1. ajjhattattika-kusalattikaá¹ƒ

<46> naajjhattaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• bahiddhÄ• kusalo dhammo uppajja
nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhatto kusalo dhammo uppajjati hetupaccayÄ• ... hetu

naajjhattaá¹ƒ \Ne V 470/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• bahiddhÄ• akusalo dhamm
nabahiddhÄ• naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhatto akusalo dhammo uppajjati hetu

21-1. ajjhattÄ• rammaá¹‡attika-kusalattikaá¹ƒ

<47> naajjhattÄ• rammaá¹‡aá¹ƒ \Be V 417/ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhattÄ• r
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

naajjhattÄ• rammaá¹‡aá¹ƒ \Se VI 497/ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• ajjhattÄ• ramm
uppajjati hetupaccayÄ• ... hetuyÄ• cha.

22-1. sanidassanattika-kusalattikaá¹ƒ

<48> nasanidassanasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappa
uppajjati hetupaccayÄ• . naanidassanasappaá¹-ighaá¹ƒ nakusalaá¹ƒ dhammaá¹ƒ paccayÄ•
kusalo dhammo uppajjati hetupaccayÄ• . nasanidassanasappaá¹-ighaá¹ƒ nakusalaÃ±ca naa
nakusalaÃ±ca dhammaá¹ƒ paccayÄ• anidassanaappaá¹-igho kusalo dhammo uppajjati het

nasanidassanasappaá¹-ighaá¹ƒ naakusalaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappaá¹-ig
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naabyÄ• kataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappa
uppajjati hetupaccayÄ• ... satta.

(naanidassanasappaá¹-ighanaabyÄ• katamÅ«lÄ• ni sattameva, dukamÅ«lÄ• ni sattameva,

22-2. sanidassanattika-vedanÄ• ttikaá¹ƒ

<49> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 498/ \Ne V 471/ nasukhÄ• ya vedanÄ• ya sam
paá¹-icca anidassanaappaá¹-igho sukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati het
tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nadukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dhammaá¹ƒ paá
dukkhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naadukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ dham
anidassanaappaá¹-igho adukkhamasukhÄ• ya vedanÄ• ya sampayutto dhammo uppajjati h
tÄ«á¹‡i.

22-3. sanidassanattika-vipÄ• kattikaá¹ƒ

<50> nasanidassanasappaá¹-ighaá¹ƒ \Be V 418/ navipÄ• kaá¹ƒ dhammaá¹ƒ paá¹-icca anid
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ navipÄ• kadhammadhammaá¹ƒ paccayÄ• anidassanaapp
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Se VI 499/ nanevavipÄ• kanavipÄ• kadhammadhammaá¹
sanidassanasappaá¹-igho nevavipÄ• kanavipÄ• kadhammadhammo uppajjati hetupaccayÄ•

22-4. sanidassanattika-upÄ• dinnattikaá¹ƒ

<51> nasanidassanasappaá¹-igho naupÄ• dinnupÄ• dÄ• niyo dhammo anidassanaappaá¹-
dhammassa Ä• rammaá¹‡apaccayena paccayo ... Ä• rammaá¹‡e cha.

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 472/ naanupÄ• dinnupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ p
sanidassanasappaá¹-igho anupÄ• dinnupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... h

nasanidassanasappaá¹-ighaá¹ƒ naanupÄ• dinnaanupÄ• dÄ• niyaá¹ƒ dhammaá¹ƒ paccayÄ•
anupÄ• dinnaanupÄ• dÄ• niyo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-5. sanidassanattika-saá¹ƒkiliá¹-á¹-hattikaá¹ƒ

<52> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 500/ nasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dham
anidassanaappaá¹-igho saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... h

nasanidassanasappaá¹-ighaá¹ƒ naasaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paá¹-icca
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ naasaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikaá¹ƒ dhammaá¹ƒ paccayÄ
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-6. sanidassanattika-vitakkattikaá¹ƒ

<53> nasanidassanasappaá¹-ighaá¹ƒ \Be V 419/ nasavitakkasavicÄ• raá¹ƒ dhammaá¹ƒ paá
anidassanaappaá¹-igho savitakkasavicÄ• ro dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ

nasanidassanasappaá¹-ighaá¹ƒ naavitakkavicÄ• ramattaá¹ƒ dhammaá¹ƒ paá¹-icca anidass
avitakkavicÄ• ramatto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naavitakkaavicÄ• raá¹ƒ dhammaá¹ƒ paá¹-icca sanidassana
avitakkaavicÄ• ro dhammo uppajjati hetupaccayÄ• \Se VI 501/ ... hetuyÄ• ekavÄ«sa.

22-7. sanidassanattika-pÄ«tittikaá¹ƒ

<54> nasanidassanasappaá¹-ighaá¹ƒ \Ne V 473/ napÄ«tisahagataá¹ƒ dhammaá¹ƒ paá¹-icc
pÄ«tisahagato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nasukhasahagataá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaap

dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naupekkhÄ• sahagataá¹ƒ dhammaá¹ƒ paá¹-icca anidassan
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-8. sanidassanattika-dassanattikaá¹ƒ

<55> nasanidassanasappaá¹-ighaá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ•
dassanena pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 502/ tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• a
pahÄ• tabbo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dham
sanidassanasappaá¹-igho nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbo dhammo uppajjat
ekavÄ«sa.

22-9. sanidassanattika-dassanahetuttikaá¹ƒ

<56> nasanidassanasappaá¹-ighaá¹ƒ \Be V 420/ nadassanena pahÄ• tabbahetukaá¹ƒ dhar
anidassanaappaá¹-igho dassanena pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ...

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 474/ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dham
anidassanaappaá¹-igho bhÄ• vanÄ• ya pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ

nasanidassanasappaá¹-ighaá¹ƒ nanevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹
paá¹-icca sanidassanasappaá¹-igho nevadassanena nabhÄ• vanÄ• ya pahÄ• tabbahetuko d
... hetuyÄ• ekavÄ«sa.

22-10. sanidassanattika-Ä• cayagÄ• mittikaá¹ƒ

<57> nasanidassanasappaá¹-ighaá¹ƒ naÄ• cayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• anidass
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naapacayagÄ• miá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaap
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanevÄ• cayagÄ• minÄ• pacayagÄ• miá¹ƒ dhammaá¹ƒ pa

nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ

22-11. sanidassanattika-sekkhattikaá¹ƒ

<58> nasanidassanasappaá¹-ighaá¹ƒ nasekkhaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappa uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naasekkhaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappaá¹-ig uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ nanevasekkhanÄ• sekkhaá¹ƒ dhammaá¹ƒ paá¹-icca sanida nevasekkhanÄ• sekkho dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

22-12. sanidassanattika-parittattikaá¹ƒ

<59> nasanidassanasappaá¹-ighaá¹ƒ \Be V 421/ \Ne V 475/ naparittaá¹ƒ dhammaá¹ƒ paá¹- sanidassanasappaá¹-igho paritto dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ namahaggataá¹ƒ dhammaá¹ƒ paá¹-icca anidassanaappaá¹ uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naappamÄ• á¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaap uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-13. sanidassanattika-parittÄ• rammaá¹‡attikaá¹ƒ

<60> nasanidassanasappaá¹-ighaá¹ƒ naparittÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anid parittÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• \Se VI 505/ ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ namahaggatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• anid mahaggatÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naappamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• a appamÄ• á¹‡Ä• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-14. sanidassanattika-hÄ«nattikaá¹ƒ

<61> nasanidassanasappaá¹-ighaá¹ƒ nahÄ«naá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaappa

hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ namajjhimaá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 476/ napaá¹‡Ä«taá¹ƒ dhammaá¹ƒ paccayÄ• anidas
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

22-15. sanidassanattika-micchattaniyatattikaá¹ƒ

<62> nasanidassanasappaá¹-ighaá¹ƒ \Se VI 506/ namicchattaniyataá¹ƒ dhammaá¹ƒ paccay
micchattaniyato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Be V 422/ nasammattaniyataá¹ƒ dhammaá¹ƒ paccayÄ• a
sammattaniyato dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naaniyataá¹ƒ dhammaá¹ƒ paá¹-icca sanidassanasappaá¹-i
uppajjati hetupaccayÄ• ... hetuyÄ• ekavÄ«sa.

22-16. sanidassanattika-maggÄ• rammaá¹‡attikaá¹ƒ

<63> nasanidassanasappaá¹-ighaá¹ƒ namaggÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• an
maggÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ namaggahetukaá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaapp
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ namaggÄ• dhipatiá¹ƒ dhammaá¹ƒ paccayÄ• anidassanaa
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 507/ tÄ«á¹‡i.

22-17. sanidassanattika-uppannattikaá¹ƒ

<64> nasanidassanasappaá¹-igho nauppanno dhammo anidassanaappaá¹-ighassa uppann
Ä• rammaá¹‡apaccayena paccayo ... Ä• rammaá¹‡e cha.

22-18. sanidassanattika-atÄ«tattikaá¹ƒ

<65> nasanidassanasappaá¹-igho \Ne V 477/ napaccuppanno dhammo anidassanaappaá¹

dhammassa Ä• rammaá¹‡apaccayena paccayo ... Ä• rammaá¹‡e cha.

22-19. sanidassanattika-atÄ«tÄ• rammaá¹‡attikaá¹ƒ

<66> nasanidassanasappaá¹-ighaá¹ƒ naatÄ«tÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca anid
atÄ«tÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ naanÄ• gatÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• anida
anÄ• gatÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ napaccuppannÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca an
paccuppannÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• \Se VI 508/ ... hetuyÄ• tÄ«á¹‡

22-20-21. sanidassanattika-ajjhattattikadvayaá¹ƒ

<67> nasanidassanasappaá¹-igho \Be V 423/ naajjhatto dhammo anidassanaappaá¹-ighass
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e cha, adhipatiyÄ• cha,
cha.

nasanidassanasappaá¹-igho nabahiddhÄ• dhammo anidassanaappaá¹-ighassa bahiddhÄ•
Ä• rammaá¹‡apaccayena paccayo. (saá¹ƒkhittaá¹ƒ.) Ä• rammaá¹‡e cha, adhipatiyÄ• cha,
cha.

<68> nasanidassanasappaá¹-ighaá¹ƒ naajjhattÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ani
ajjhattÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nasanidassanasappaá¹-ighaá¹ƒ \Ne V 478/ nabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-
bahiddhÄ• rammaá¹‡o dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
vitthÄ• retabbaá¹ƒ.)

dhammapaccanÄ«yÄ• nulome tikatikapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammapaccanÄ«yÄ• nulome dukadukapaá¹-á¹-hÄ• naá¹ƒ

1-1. hetuduka-sahetukadukaá¹ƒ

<1> nahetuá¹ƒ \Be V 425/ \Ne V 479/ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca hetu sahetuko
hetupaccayÄ• . nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo
nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca \Se VI 509/ hetu sahetuko ca nahetu sahet
hetupaccayÄ• . tÄ«á¹‡i.

nanahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sahetuko dhammo uppajjati hetu

hetuyÄ• cattÄ• ri, Ä• rammaá¹‡e cattÄ• ri ... pe ... avigate cattÄ• ri.

<2> nanahetu naahetuko dhammo nahetussa ahetukassa dhammassa hetupaccayena pac

hetuyÄ• ekaá¹ƒ, Ä• rammaá¹‡e cha ... pe ... avigate paÃ±ca. (paÃ±hÄ• vÄ• raá¹ƒ vitthÄ• r

<3> nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppajjati hetu

nanahetuá¹ƒ \Be V 426/ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ahetuko dhammo uppa

nahetuá¹ƒ naahetukaÃ±ca nanahetuá¹ƒ naahetukaÃ±ca dhammaá¹ƒ paá¹-icca nahetu ahet
hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• tÄ«á¹‡i.

1-2-5. hetuduka-hetusampayuttÄ• didukÄ• ni

<4> nahetuá¹ƒ \Ne V 480/ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu hetusampayut
hetupaccayÄ• ... hetuyÄ• cattÄ• ri.

nahetuá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu hetuvippayutto \Se VI 510/ dh
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<5> nahetuá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca hetu hetu ceva sahetu
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nanahetuá¹ƒ naahetukaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu sahetuko ceva
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<6> nahetuá¹ƒ nahetuÃ±ceva nahetuvippayuttaÃ±ca dhammaá¹ƒ paá¹-icca hetu hetu ceva
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nanahetuá¹ƒ nahetuvippayuttaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-icca nahetu hetusa

dhammo uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<7> nahetuá¹ƒ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetu sahetuko dh
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nahetu ahetuko dhammo
hetuyÄ• \Se VI 511/ ekaá¹ƒ.

1-6-12. hetuduka-cÅ«á¸·antaradukÄ• ni

<8> nahetu \Ne V 481/ nasappaccayo dhammo hetussa sappaccayassa dhammassa Ä• ra
Ä• rammaá¹‡e tÄ«á¹‡i. (saá¹…khataá¹ƒ sappaccayasadisaá¹ƒ.)

<9> nahetuá¹ƒ \Be V 427/ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sanidassano dh
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetu naanidassano dhammo hetussa anidassanassa dhammassa Ä• rammaá¹‡apaccay
tÄ«á¹‡i.

<10> nahetuá¹ƒ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sappaá¹-igho dhammo u
hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Se VI 512/ naappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu appaá¹-igho dhamm
hetuyÄ• ekaá¹ƒ.

<11> nahetuá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca hetu rÅ«pÄ« dhammo uppajjati hetupac

nahetuá¹ƒ naarÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca hetu arÅ«pÄ« dhammo uppajjati hetupaccay

<12> nahetuá¹ƒ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu lokiyo dhammo uppajjati hetupa
nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu lokiyo dhammo uppajjati hetupaccayÄ• (gaá¹‡ita

nahetuá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• hetu lokuttaro dhammo uppajjati hetupac

<13> nahetuá¹ƒ \Ne V 482/ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kenaci viÃ
hetupaccayÄ• ... hetuyÄ• \Se VI 513/ nava.

nahetuá¹ƒ nakenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kenaci naviÃ±Ã±eyyo dh
... hetuyÄ• nava.

1-13-18. hetuduka-Ä• savagocchakÄ• ni

<14> nahetuá¹ƒ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savo dhammo uppajjati hetup
noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• savo dhammo uppajjati hetupaccayÄ• . nah
paá¹-icca hetu Ä• savo ca nahetu Ä• savo ca dhammÄ• uppajjanti hetupaccayÄ• . tÄ«á¹‡i.

nanahetuá¹ƒ \Be V 428/ noÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savo dhammo uppajj

nahetuá¹ƒ noÄ• savaÃ±ca nanahetuá¹ƒ noÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu Ä• sav
hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• paÃ±ca.

nahetuá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu noÄ• savo dhammo uppajjati hetu

nanahetuá¹ƒ nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu noÄ• savo dhammo uppajjati h
nanoÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca hetu noÄ• savo dhammo uppajjati hetupaccayÄ• . n
dhammaá¹ƒ paá¹-icca hetu noÄ• savo ca nahetu noÄ• savo ca dhammÄ• uppajjanti hetupa

nahetuá¹ƒ nanoÄ• savaÃ±ca \Se VI 514/ nanahetuá¹ƒ nanoÄ• savaÃ±ca dhammaá¹ƒ paá¹-
uppajjati hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• paÃ±ca.

<15> nahetuá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sÄ• savo dhammo uppajjati h
tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 483/ naanÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• hetu anÄ• savo dhammo upp
tÄ«á¹‡i.

<16> nanahetuá¹ƒ naÄ• savasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• savasampay
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naÄ• savavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu Ä• savavippayutto dhammo
hetuyÄ• nava.

<17> nahetuá¹ƒ naÄ• savaÃ±ceva naanÄ• savaÃ±ca dhammaá¹ƒ paá¹-icca hetu Ä• savo d
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

nahetuá¹ƒ naanÄ• savaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu sÄ• savo
uppajjati hetupaccayÄ• ... hetuyÄ• \Se VI 515/ paÃ±ca.

<18> nahetuá¹ƒ \Be V 429/ naÄ• savaÃ±ceva naÄ• savavippayuttaÃ±ca dhammaá¹ƒ paá¹-
Ä• savasampayutto ca dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naÄ• savavippayuttaÃ±ceva nano ca Ä• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä
Ä• savo dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<19> nahetuá¹ƒ Ä• savavippayuttaá¹ƒ nasÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu Ä• sav
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ Ä• savavippayuttaá¹ƒ naanÄ• savaá¹ƒ dhammaá¹ƒ paccayÄ• hetu Ä• savavipp
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-19. hetuduka-saÃ±Ã±ojanÄ• digocchakÄ• ni

<20> nahetuá¹ƒ \Se VI 516/ \Ne V 484/ nosaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca hetu saÃ
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<21> nahetuá¹ƒ noganthaá¹ƒ dhammaá¹ƒ paá¹-icca hetu gantho dhammo uppajjati hetupac

<22> nahetuá¹ƒ nooghaá¹ƒ dhammaá¹ƒ paá¹-icca hetu ogho dhammo uppajjati hetupaccay

<23> nahetuá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá¹-icca hetu yogo dhammo uppajjati hetupaccay

<24> nahetuá¹ƒ nonÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu nÄ«varaá¹‡o dhammo uppa
hetuyÄ• \Se VI 517/ tÄ«á¹‡i.

<25> nahetuá¹ƒ noparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca nahetu parÄ• mÄ• so dhammo
hetuyÄ• tÄ«á¹‡i.

1-54. hetuduka-mahantaradukaá¹ƒ

<26> nahetuá¹ƒ \Be V 430/ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca hetu sÄ• rammaá¹
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anÄ• rammaá¹‡o dhammo

hetuyÄ• tÄ«á¹‡i.

<27> nahetuá¹ƒ nocittaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu citto dhammo uppajjati hetupacca

nahetuá¹ƒ nanocittaá¹ƒ dhammaá¹ƒ paá¹-icca hetu nocitto dhammo uppajjati hetupaccayÄ•

<28> nahetuá¹ƒ \Ne V 485/ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca hetu cetasiko dhammo up
hetuyÄ• \Se VI 518/ tÄ«á¹‡i.

nahetuá¹ƒ naacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu acetasiko dhammo uppajjati hetup
tÄ«á¹‡i.

<29> nahetuá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasampayutto dhammo
... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nacittavippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu cittavippayutto dhammo uppa
hetuyÄ• tÄ«á¹‡i.

<30> nahetuá¹ƒ nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasaá¹ƒsaá¹-á¹-ho
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nacittavisaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca nahetu cittavisaá¹ƒsaá¹-á¹-ho
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<31> nahetuá¹ƒ nocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasamuá¹-á¹-hÄ
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nanocittasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca hetu nocittasamuá¹-á¹-hÄ•
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<32> nahetuá¹ƒ \Be V 431/ nocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittasahabhÅ« d
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nanocittasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittasahabhÅ« dhammo u
hetuyÄ• tÄ«á¹‡i.

<33> nahetuá¹ƒ nacittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca hetu cittÄ• nuparivattÄ« dhar

hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Ne V 486/ nanocittÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nocittÄ• nupa
uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<34> nahetuá¹ƒ nacittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca hetu
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i

nahetuá¹ƒ \Se VI 520/ nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á

<35> nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ... hetuyÄ

nahetuá¹ƒ nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuá¹ƒ dhammaá¹ƒ paá¹-icca na
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ« dhammo uppajjati hetupaccayÄ• ... hetu

<36> nahetuá¹ƒ nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• ... he

nahetuá¹ƒ nanocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattiá¹ƒ dhammaá¹ƒ paá¹-icc
nocittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ« dhammo uppajjati hetupaccayÄ• ...

<37> nahetuá¹ƒ \Se VI 521/ naajjhattikaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu ajjhattiko dhamm
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ \Be V 432/ nabÄ• hiraá¹ƒ dhammaá¹ƒ paá¹-icca hetu bÄ• hiro dhammo uppajjati
tÄ«á¹‡i.

<38> nahetuá¹ƒ naupÄ• dÄ• dhammaá¹ƒ paá¹-icca nahetu upÄ• dÄ• dhammo uppajjati he
tÄ«á¹‡i.

nahetuá¹ƒ nanoupÄ• dÄ• dhammaá¹ƒ paá¹-icca hetu noupÄ• dÄ• dhammo uppajjati hetup

<39> nahetuá¹ƒ \Ne V 487/ naanupÄ• dinnaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu anupÄ• dinn
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

1-68. hetuduka-upÄ• dÄ• nagocchakaá¹ƒ

<40> nahetuá¹ƒ naupÄ• dÄ• naá¹ƒ dhammaá¹ƒ paá¹-icca hetu upÄ• dÄ• no dhammo \Se V
... hetuyÄ• nava.

1-74. hetuduka-kilesagocchakaá¹ƒ

<41> nahetuá¹ƒ nakilesaá¹ƒ dhammaá¹ƒ paá¹-icca hetu kileso dhammo uppajjati hetupacca

1-82. hetuduka-piá¹-á¹-hidukaá¹ƒ

<42> nahetuá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• hetu dassanena pah
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nadassanena pa
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<43> nahetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paccayÄ• hetu bhÄ• vanÄ
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

nahetuá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nabhÄ• vanÄ
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<44> nanahetuá¹ƒ nadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu dass
uppajjati hetupaccayÄ• ... hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ \Be V 433/ \Ne V 488/ nanadassanena pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-
pahÄ• tabbahetuko dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<45> nanahetuá¹ƒ nabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• ekaá¹ƒ.

nahetuá¹ƒ nanabhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ dhammaá¹ƒ paá¹-icca nahetu nabhÄ
dhammo uppajjati hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<46> nahetuá¹ƒ nasavitakkaá¹ƒ dhammaá¹ƒ paá¹-icca hetu savitakko dhammo uppajjati he
\Se VI 524/ tÄ«á¹‡i. (sabbattha saá¹ƒkhittaá¹ƒ.)

<47> nahetuá¹ƒ nasaraá¹‡aá¹ƒ dhammaá¹ƒ paccayÄ• hetu saraá¹‡o dhammo uppajjati he
tÄ«á¹‡i.

nahetuá¹ƒ naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu araá¹‡o dhammo uppajjati hetupacca
naaraá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nahetu araá¹‡o dhammo uppajjati hetupaccayÄ• . nahe
nanahetuá¹ƒ naaraá¹‡aÃ±ca dhammaá¹ƒ paá¹-icca nahetu araá¹‡o dhammo uppajjati hetup

2-1. sahetukÄ• didukÄ• ni-hetudukaá¹ƒ

<48> nasahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko hetu dhammo uppajjati het
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko hetu dhammo uppajjati hetupaccayÄ• . nasahetu
naahetukaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca sahetuko hetu dhammo uppajjati hetupacc

nasahetukaá¹ƒ \Se VI 525/ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko nahetu dhammo up
tÄ«á¹‡i.

naahetukaá¹ƒ \Ne V 489/ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca ahetuko nahetu dhammo upp
tÄ«á¹‡i. hetuyÄ• cha.

<49> nahetusampayuttaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutto hetu dhamm
tÄ«á¹‡i. (sahetukadukasadisaá¹ƒ.)

<50> nahetuÃ±ceva \Be V 434/ naahetukaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva s
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

naahetukaÃ±ceva nana ca hetuá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sahetuko ceva na c
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

<51> nahetuÃ±ceva nahetuvippayuttaÃ±ca nahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetu ceva het
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nahetuvippayuttaÃ±ceva nanahetuÃ±ca nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca hetusampayutt
dhammo uppajjati hetupaccayÄ• . hetuyÄ• \Se VI 526/ ekaá¹ƒ. (antimadukaá¹ƒ na labbhati.

7-13-1. cÅ«á¸·antaradukÄ• ni-hetudukaá¹ƒ

<52> naappaccayaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo hetu dhammo uppajja
ekaá¹ƒ.

naappaccayaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaccayo nahetu dhammo uppajjat
ekaá¹ƒ. (saá¹…khataá¹ƒ sappaccayasadisaá¹ƒ.)

<53> nasanidassanaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca anidassano hetu dhammo uppajj
ekaá¹ƒ.

nasanidassanaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sanidassano nahetu dhammo uppaj
tÄ«á¹‡i.

<54> nasappaá¹-ighaá¹ƒ \Ne V 490/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca appaá¹-igho hetu dha
hetupaccayÄ• . hetuyÄ• \Se VI 527/ ekaá¹ƒ.

nasappaá¹-ighaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sappaá¹-igho nahetu dhammo uppa
hetuyÄ• tÄ«á¹‡i.

<55> narÅ«piá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« hetu dhammo uppajjati hetupa

narÅ«piá¹ƒ \Be V 435/ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca arÅ«pÄ« nahetu dhammo uppajj
gaá¹‡itakena tÄ«á¹‡i.

<56> nalokiyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca lokuttaro hetu dhammo uppajjati hetupa

nalokuttaraá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo hetu dhammo uppajjati hetupaccayÄ

nalokiyaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo nahetu dhammo uppajjati hetupacca

nalokuttaraá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca lokiyo nahetu dhammo uppajjati hetupac
cattÄ• ri.

<57> nakenaci viÃ±Ã±eyyaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca kenaci viÃ±Ã±eyyo hetu dh
hetupaccayÄ• ... hetuyÄ• \Se VI 528/ nava.

nakenaci naviÃ±Ã±eyyaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca kenaci naviÃ±Ã±eyyo nahe
hetupaccayÄ• ... hetuyÄ• nava.

14-1. Ä• savagocchaka-hetudukaá¹ƒ

<58> noÄ• savaá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo hetu dhammo uppajjati hetup

nanoÄ• savaá¹ƒ \Ne V 491/ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca Ä• savo hetu dhammo uppajj

noÄ• savaá¹ƒ nahetuÃ±ca nanoÄ• savaá¹ƒ nahetuÃ±ca dhammaá¹ƒ paá¹-icca Ä• savo het
hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• paÃ±ca.

noÄ• savaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo nahetu dhammo uppajjati hetu

nanoÄ• savaá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca noÄ• savo nahetu dhammo uppajjati h

noÄ• savaá¹ƒ \Be V 436/ nanahetuÃ±ca nanoÄ• savaá¹ƒ nanahetuÃ±ca dhammaá¹ƒ paá¹-
uppajjati hetupaccayÄ• . ekaá¹ƒ. hetuyÄ• paÃ±ca.

55-1. mahantaraduka-hetudukaá¹ƒ

<59> nasÄ• rammaá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o hetu dhamm
hetuyÄ• \Se VI 529/ tÄ«á¹‡i.

naanÄ• rammaá¹‡aá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca sÄ• rammaá¹‡o nahetu dhamm
hetuyÄ• tÄ«á¹‡i. (saá¹ƒkhittaá¹ƒ.)

100-1. saraá¹‡aduka-hetudukaá¹ƒ

<60> nasaraá¹‡aá¹ƒ nahetuá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o hetu dhammo uppajjati hetu
nahetuá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o hetu dhammo uppajjati hetupaccayÄ• . hetuyÄ•

nasaraá¹‡aá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nahetu dhammo uppajjati hetup

naaraá¹‡aá¹ƒ nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nahetu dhammo uppajjati hetupa
nanahetuá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o nahetu dhammo uppajjati hetupaccayÄ• . naa
dhammaá¹ƒ paá¹-icca saraá¹‡o nahetu ca araá¹‡o nahetu ca dhammÄ• uppajjanti hetupac
(saá¹ƒkhittaá¹ƒ.)

100-2. saraá¹‡aduka-sahetukadukaá¹ƒ

<61> nasaraá¹‡aá¹ƒ \Ne V 492/ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sahetuko dh

hetupaccayÄ• . naaraá¹‡aá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o sahetuko dha
hetuyÄ• dve.

<62> nasaraá¹‡aá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o ahetuko dhammo \Se VI
hetupaccayÄ• . naaraá¹‡aá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o ahetuko dhamm
hetuyÄ• dve.

100-3. saraá¹‡aduka-hetusampayuttadukaá¹ƒ

<63> nasaraá¹‡aá¹ƒ \Be V 437/ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o hetus
hetupaccayÄ• . naaraá¹‡aá¹ƒ nahetusampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o hetusa
hetupaccayÄ• . hetuyÄ• dve.

<64> nasaraá¹‡aá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o hetuvippayutto dh
hetupaccayÄ• . naaraá¹‡aá¹ƒ nahetuvippayuttaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o hetuvippa
hetupaccayÄ• . hetuyÄ• dve.

100-4. saraá¹‡aduka-hetusahetukadukÄ• di

<65> nasaraá¹‡aá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icca araá¹‡o hetu ce
uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ nahetuÃ±ceva naahetukaÃ±ca dhammaá¹ƒ paá¹-icc
sahetuko ca dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

nasaraá¹‡aá¹ƒ naahetukaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-icca araá¹‡o sahetuko c
uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ naahetukaÃ±ceva nanahetuÃ±ca dhammaá¹ƒ paá¹-i
na ca hetu dhammo uppajjati hetupaccayÄ• . hetuyÄ• \Se VI 531/ dve. (hetuhetusampayutt
)

100-6. saraá¹‡aduka-nahetusahetukadukaá¹ƒ

<66> nasaraá¹‡aá¹ƒ \Ne V 493/ nahetuá¹ƒ nasahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o n
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nasaraá¹‡aá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nahetu ahetuko dha
hetupaccayÄ• . ekaá¹ƒ.

naaraá¹‡aá¹ƒ nahetuá¹ƒ naahetukaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nahetu ahetuko dhar
ekaá¹ƒ. hetuyÄ• dve.

100-7. saraá¹‡aduka-cÅ«á¸·antaradukaá¹ƒ

<67> nasaraá¹‡o \Be V 438/ nasappaccayo dhammo araá¹‡assa sappaccayassa dhammas
paccayo. Ä• rammaá¹‡e ekaá¹ƒ.

<68> nasaraá¹‡o nasaá¹…khato dhammo ... (saá¹ƒkhittaá¹ƒ).

<69> nasaraá¹‡aá¹ƒ nasanidassanaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sanidassano dhamm
hetuyÄ• tÄ«á¹‡i.

nasaraá¹‡o naanidassano dhammo saraá¹‡assa anidassanassa dhammassa Ä• rammaá¹‡
naanidassano dhammo araá¹‡assa anidassanassa dhammassa Ä• rammaá¹‡apaccayena p

<70> nasaraá¹‡aá¹ƒ \Se VI 532/ nasappaá¹-ighaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sappaá
hetupaccayÄ• ... hetuyÄ• tÄ«á¹‡i.

<71> nasaraá¹‡aá¹ƒ narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o rÅ«pÄ« dhammo uppajjati h
narÅ«piá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o rÅ«pÄ« dhammo uppajjati hetupaccayÄ• . hetuyÄ

nasaraá¹‡aá¹ƒ naarÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• saraá¹‡o arÅ«pÄ« dhammo uppajjati he
naarÅ«piá¹ƒ dhammaá¹ƒ paccayÄ• araá¹‡o arÅ«pÄ« dhammo uppajjati hetupaccayÄ• . hetu

<72> nasaraá¹‡aá¹ƒ \Ne V 494/ nalokiyaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o lokiyo dhammo
hetuyÄ• ekaá¹ƒ.

nasaraá¹‡aá¹ƒ nalokuttaraá¹ƒ dhammaá¹ƒ paccayÄ• araá¹‡o lokuttaro dhammo uppajjati h
ekaá¹ƒ.

<73> nasaraá¹‡aá¹ƒ nakenaci viÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o kenaci viÃ±Ã±
uppajjati hetupaccayÄ• ... hetuyÄ• paÃ±ca.

nasaraá¹‡aá¹ƒ nakenaci naviÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o kenaci naviÃ±Ã±
hetupaccayÄ• ... hetuyÄ• paÃ±ca.

100-14-54. saraá¹‡aduka-Ä• savagocchakÄ• di

<74> naaraá¹‡aá¹ƒ \Be V 439/ naÄ• savaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o Ä• savo dhan

hetuyÄ• ekaá¹ƒ.

<75> naaraá¹‡aá¹ƒ nasaÃ±Ã±ojanaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o saÃ±Ã±ojano dham
hetuyÄ• ekaá¹ƒ.

<76> naaraá¹‡aá¹ƒ naganthaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o gantho dhammo uppajjati
ekaá¹ƒ.

<77> naaraá¹‡aá¹ƒ naoghaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o ogho dhammo uppajjati het
534/ ekaá¹ƒ.

<78> naaraá¹‡aá¹ƒ noyogaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o yogo dhammo uppajjati hetu

<79> naaraá¹‡aá¹ƒ nanÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o nÄ«varaá¹‡o dham
hetuyÄ• ekaá¹ƒ.

<80> naaraá¹‡aá¹ƒ naparÄ• mÄ• saá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o parÄ• mÄ• so dha
hetuyÄ• ekaá¹ƒ.

100-55-82. saraá¹‡aduka-mahantaradukÄ• di

<81> nasaraá¹‡aá¹ƒ \Ne V 495/ nasÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sÄ• r
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

nasaraá¹‡aá¹ƒ naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anÄ• rammaá¹‡o dha
naaraá¹‡aá¹ƒ naanÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o anÄ• rammaá¹‡o dham
hetuyÄ• dve.

<82> nasaraá¹‡aá¹ƒ \Se VI 535/ nacittaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o citto dhammo up
naaraá¹‡aá¹ƒ nacittaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o citto dhammo uppajjati hetupaccay
(saá¹ƒkhittaá¹ƒ.)

<83> nasaraá¹‡aá¹ƒ \Be V 440/ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o cetasiko dha
hetupaccayÄ• . naaraá¹‡aá¹ƒ nacetasikaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o cetasiko dham
hetuyÄ• dve.

<84> nasaraá¹‡aá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o cittasampayutto
hetupaccayÄ• . naaraá¹‡aá¹ƒ nacittasampayuttaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o cittasa

hetupaccayÄ• . hetuyÄ• dve.

<85> nasaraá¹‡aá¹ƒ nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o cittasaá¹ƒsa
uppajjati hetupaccayÄ• . naaraá¹‡aá¹ƒ nacittasaá¹ƒsaá¹-á¹-haá¹ƒ dhammaá¹ƒ paá¹-icca sar
cittasaá¹ƒsaá¹-á¹-ho dhammo uppajjati hetupaccayÄ• . hetuyÄ• dve.

100-83. saraá¹‡aduka-piá¹-á¹-hidukaá¹ƒ

<86> nasaraá¹‡aá¹ƒ nadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca saraá¹‡o dassan
uppajjati hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

naaraá¹‡aá¹ƒ nanadassanena pahÄ• tabbaá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o nadassanen
hetupaccayÄ• . hetuyÄ• \Se VI 536/ ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

<87> nasaraá¹‡aá¹ƒ \Ne V 496/ nasauttaraá¹ƒ dhammaá¹ƒ paá¹-icca araá¹‡o sauttaro dha
hetupaccayÄ• . hetuyÄ• ekaá¹ƒ.

(sahajÄ• tavÄ• rampi paccayavÄ• rampi nissayavÄ• rampi saá¹ƒsaá¹-á¹-havÄ• rampi samp
paá¹-iccavÄ• rasadisaá¹ƒ.)

paÃ±hÄ• vÄ• ro

hetu-Ä• rammaá¹‡apaccayÄ•

<88> nasaraá¹‡o nasauttaro dhammo araá¹‡assa sauttarassa dhammassa hetupaccayena

nasaraá¹‡o nasauttaro dhammo araá¹‡assa sauttarassa dhammassa Ä• rammaá¹‡apacca
ekaá¹ƒ.

paccanÄ«yuddhÄ• ro

<89> nasaraá¹‡o \Be V 441/ nasauttaro dhammo araá¹‡assa sauttarassa dhammassa Ä• r
... sahajÄ• tapaccayena paccayo ... upanissayapaccayena paccayo ... pacchÄ• jÄ• tapacca
(saá¹ƒkhittaá¹ƒ.) nahetuyÄ• \Se VI 537/ ekaá¹ƒ, naÄ• rammaá¹‡e ekaá¹ƒ.

hetupaccayÄ• naÄ• rammaá¹‡e ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

nahetupaccayÄ• Ä• rammaá¹‡e ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

anuttarapadaá¹ƒ

hetu-anantarapaccayÄ•

<90> nasaraá¹‡aá¹ƒ naanuttaraá¹ƒ dhammaá¹ƒ paccayÄ• araá¹‡o anuttaro dhammo uppa
ekaá¹ƒ ... pe ... avigate ekaá¹ƒ.

<91> nasaraá¹‡o \Ne V 497/ naanuttaro dhammo araá¹‡assa anuttarassa dhammassa ana
anantare ekaá¹ƒ, samanantare ekaá¹ƒ, upanissaye dve, purejÄ• te ekaá¹ƒ, Ä• sevane ekaá
atthiyÄ• ekaá¹ƒ, natthiyÄ• ekaá¹ƒ, vigate ekaá¹ƒ, avigate ekaá¹ƒ.

paccanÄ«yuddhÄ• ro

<92> nasaraá¹‡o naanuttaro dhammo araá¹‡assa anuttarassa dhammassa upanissayapac
purejÄ• tapaccayena paccayo.

naaraá¹‡o naanuttaro dhammo araá¹‡assa anuttarassa dhammassa upanissayapaccayena
naÄ• rammaá¹‡e dve ... pe ... naupanissaye ekaá¹ƒ, napurejÄ• te dve ... pe ... noavigate dv

upanissayapaccayÄ• nahetuyÄ• dve. (saá¹ƒkhittaá¹ƒ.)

nahetupaccayÄ• \Se VI 538/ \Be V 442/ upanissaye dve, purejÄ• te ekaá¹ƒ ... pe ... atthiyÄ•
avigate ekaá¹ƒ. (saá¹ƒkhittaá¹ƒ.)

(yathÄ• kusalattike paÃ±hÄ• vÄ• raá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

anulomadukatikapaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• tiá¹ƒsamattehi bhÄ
paá¹-á¹-hÄ• naá¹ƒ.

dhammapaccanÄ«yÄ• nulome dukadukapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

paccanÄ«yÄ• nulomapaá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-á¹-hÄ• napakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

namo tassa bhagavato arahato sammÄ• sambuddhassa.

payogasiddhipÄ• á¸·i

1. saÃ±Ã±Ä• dikaá¹‡á¸• a

siddha-mbatthuá¹ƒ sammÄ• vande

ganthÄ• rambhakathÄ•

siddha+miá¹-á¹-hadadaá¹ƒ \Be 1/ buddhaá¹ƒ, dhammaá¹ƒ maá¹‡iá¹ƒva svatthadaá¹ƒ.

saá¹…ghaÃ±ca sÄ• daraá¹ƒ natvÄ• , payogasiddhi vuccate ||

pabhÄ• vo moggallÄ• nassa, byÄ• karaá¹‡e ca peá¹-ake.

nisseseva kabbÄ• titto, aho acchariyo vata ||

vuttaÃ±hi pubbasÄ«haá¸·Ä• cariya+pÄ• cariyehi ---

yÄ• satti pÄ• á¹‡ine yÄ• ca, candra+kÄ• tyÄ• yanÄ• disu.

sÄ• +yaá¹ƒ muttimatÄ« maÃ±Ã±e, moggallÄ• yanarÅ«pinÄ«-ti ||

suttaá¹ƒ vutti ca teneva, katÄ• ekena paÃ±cikÄ• .

tasmÄ• +ssa sattha+maÃ±Ã±ehi, supasaá¹-á¹-haá¹ƒ+tisundaraá¹ƒ ||

tamhi ca dubbidhaá¹ƒ Ã±eyyaá¹ƒ, suttaá¹ƒ kammatthabhedato.

tesvÄ• +di mÄ«tisaddena, dutiyaá¹ƒ tippakÄ• rato ||

suvisadaá¹ƒ pakÄ• setvÄ• , subodha+mÄ• kumÄ• rakaá¹ƒ.

byÄ• pikÄ• vaá¸·iyÄ• kassaá¹ƒ, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

1. aÄ• dayo titÄ• lÄ«sa vaá¹‡á¹‡Ä•

akÄ• rÄ• dayo \Be 2/ niggahÄ«tantÄ• tecattÄ• lÄ«sakkharÄ• vaá¹‡á¹‡Ä• nÄ• ma honti. ta
Å«, e, ai, o, au, ka kha ga gha á¹…a, ca cha ja jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha d
ba bha ma, ya ra lava sa ha á¸·a aá¹ƒ. tena kvattho ``e ona+ma vaá¹‡á¹‡eâ€™â€™ ti. titÄ•
katthaci vaá¹‡á¹‡alopaá¹ƒ Ã±Ä• peti, tena ``paá¹-isaá¹…khÄ• yonisoâ€™â€™ tiÄ• di siddh

akÄ• ro Ä• di mariyÄ• dabhÅ«to yesaá¹ƒ te aÄ• dayo. tayo ca cattÄ• lÄ«sa ceti titÄ• lÄ«sa,
catabhÄ• galopo. vaá¹‡á¹‡Ä«yati attho etehÄ«ti vaá¹‡á¹‡Ä• .

etthÄ• +ha --- ``kasmÄ• Ä• cariyakaccÄ• yanÄ• dÄ«hi viya ekacattÄ• lÄ«sakkharÄ• na+ma
titÄ• lÄ«sakkharÄ• naá¹ƒ vaá¹‡á¹‡asaÃ±Ã±Ä• katÄ• â€™â€™ ti. vuccate ---

sÄ• mÄ• gadhÄ« mÅ«labhÄ• sÄ• , narÄ• yÄ• yÄ• +dikappikÄ• .

brahmÄ• no cÄ• -sutÄ• lÄ• pÄ• , sambuddhÄ• cÄ• pi bhÄ• sareti ---

vacanato mÄ• gadhikÄ• naá¹ƒ ettha, seyyo, oá¹-á¹-ho, sotthi-tyÄ• dÄ«supi asesabyÄ• pikÄ•
titÄ• lÄ«sakkharÄ• naá¹ƒva ujukÄ• nvatthappakkharaguá¹‡ikÄ• , neva pana `rukkhÄ• vana
samudÄ• yavohÄ• ro, `samuddo mayÄ• diá¹-á¹-hoâ€™ tyÄ• do viya ca samudÄ• ye avayav
vaá¹‡á¹‡asaÃ±Ã±Ä• katÄ• ti.

``sakkaccasavanaá¹ƒ buddhasÄ• sanasampattÄ«â€™â€™ ti ``sithiladhanitÄ• di akkharavip
dunnayatÄ• hotÄ«â€™â€™ ti ca yasmÄ• vuttaá¹ƒ.

tasmÄ• \Be 3/ akkharakosallaá¹ƒ, sampÄ• deyya vicakkhaá¹‡o.

upaá¹-á¹-hahaá¹ƒ garuá¹ƒ sammÄ• , uá¹-á¹-hÄ• nÄ• dÄ«hi paÃ±cahi ||

tattha akÄ• rÄ• dÄ«na+manukkamo pane+sa á¹-hÄ• nÄ• dikkamasannissito. tathÄ• hi á¹-h
vaá¹‡á¹‡Ä• jÄ• yanti. tattha cha á¹-hÄ• nÄ• ni kaá¹‡á¹-ha+tÄ• lu+muddha+danta+oá¹-á¹-ha

tattha avaá¹‡á¹‡a+kavagga+hÄ• naá¹ƒ kaá¹‡á¹-ho á¹-hÄ• naá¹ƒ, ivaá¹‡á¹‡a+cavagga+yÄ•
á¹-avagga+ra+á¸·Ä• naá¹ƒ muddhÄ• , tavagga+la+sÄ• naá¹ƒ dantÄ• , uvaá¹‡á¹‡a+pavaggÄ
vaá¹‡á¹‡assa kaá¹‡á¹-hatÄ• lÅ«, o vaá¹‡á¹‡assa kaá¹‡á¹-ho+á¹-á¹-hÄ• , vakÄ• rassa danto
nÄ• sikÄ• , á¹…a, Ã±Ã±a, á¹‡a, na, mÄ• naá¹ƒ sakaá¹-hÄ• naá¹ƒ nÄ• sikÄ• ca. ettha ca ---

hakÄ• ro paÃ±cameheva, antaá¹-á¹-hÄ• hi ca saá¹ƒyuto.

oraso iti viÃ±Ã±eyyo, kaá¹‡á¹-hajo tadasaá¹ƒyuto ||

yathÄ• avaá¹…hoti (avaá¹…a hoti., taÃ±hi, taá¹‡hÄ• , pubbanho, amhe, guyhaá¹ƒ, gÄ• ray
bahvakkharanti.

karaá¹‡aá¹ƒ ---

jivhÄ• majjhaá¹ƒ tÄ• lujÄ• naá¹ƒ,

jivhopaggaá¹ƒ muddhajÄ• naá¹ƒ,

jivhaggaá¹ƒ dantajÄ• naá¹ƒ se-

sÄ• sakaá¹-hÄ• nakaraá¹‡Ä• ||

vaá¹‡á¹‡Ä• naá¹ƒ uccÄ• raá¹‡ussÄ• ho payatanaá¹ƒ, taá¹ƒ kiá¹ƒ --- saá¹ƒvutÄ• dikaraá¹‡a
saá¹ƒvutatta+makÄ• rassa, vivaá¹-attaá¹ƒ sesasarÄ• naá¹ƒ sakÄ• ra+hakÄ• rÄ• naÃ±ca, ph
Ä«saá¹ƒphuá¹-á¹-hattaá¹ƒ ya+ra+la+vÄ• naá¹ƒ.

evaá¹ƒ á¹-hÄ• na+karaá¹‡a+payatana+suti kÄ• labhinnesu akkharesu sarÄ• nissayÄ• , ita

nissayÄ• +do \Be 4/ sarÄ• vuttÄ• , nissitÄ• byaÃ±janÄ• tato.

vagge+kajÄ• bahuttÄ• +do, tato á¹-hÄ• na+lahukkamÄ• ||

``aÄ• dayoâ€™â€™ ti vattate yÄ• va ``bindu niggahÄ«taâ€™â€™ nti. taÃ±ca kho ``atthava
vibhattiviparia¹‡Ä• moâ€™â€™ ti sattamyanta+mabhisambandhÄ«yate, ``vaá¹‡á¹‡Ä• â€™â

2. dasÄ• +do sarÄ•

aÄ• dÄ«svÄ• +dimhi niddiá¹-á¹-hÄ• odantÄ• dasa vaá¹‡á¹‡Ä• sarÄ• nÄ• ma honti. yathÄ
au. saranti=sappadhÄ• nabhÄ• vena pavattanti, byaÃ±jane vÄ• sÄ• rentÄ«ti sarÄ• .

``dasÄ• +do sarÄ• â€™â€™ ti vattate.

3. dve dve savaá¹‡á¹‡Ä•

aÄ• dÄ«svÄ• +dimesu dasasu dve dve savaá¹‡á¹‡Ä• nÄ• ma honti yathÄ• kkamaá¹ƒ. yath
e eiti, o, oiti. samÄ• nÄ• sadisÄ• vaá¹‡á¹‡Ä• savaá¹‡á¹‡Ä• , samÄ• nattaÃ±ca á¹-hÄ• nat

vattate vakkhamÄ• nesu dvÄ«su.

4. pubbo rasso

tesveva dasasu ye dve dve savaá¹‡á¹‡Ä• , tesu yo yo pubbo, so so rassasaÃ±Ã±o hoti. yat
`saá¹ƒyogato pubbÄ• va dissanti dve panantimÄ• â€™ ta dassetuá¹ƒ tattha sÄ• dhuttÄ• tes
yathÄ• ettha seyyo oá¹-á¹-ho sotthi. rassakÄ• layogÄ• tabbantatÄ• ya vÄ• \Be 5/ rassÄ• .
accharÄ• saá¹…ghÄ• to akkhinimmilanasaá¹…khÄ• to vÄ• kÄ• lo, tena ekamatto rasso, dv
byaÃ±jano. chandasi diyaá¸• á¸• hamattampi rassanti gaá¹‡hanti Ä• cariyÄ• .

5. paro dÄ«gho

aÄ• dÄ«svÄ• +dibhÅ«tesu dasasu ye dve dve savaá¹‡á¹‡Ä• , tesu yo yo paro, so so dÄ«gh
Ä• Ä« Å« e o. dÄ«ghakÄ• layogÄ• tabbantatÄ• ya vÄ• dÄ«ghÄ• .

6. kÄ• dayo byaÃ±janÄ•

aÄ• dÄ«su kÄ• dayo niggahÄ«tapariyantÄ• tettiá¹ƒsa byaÃ±janÄ• nÄ• ma honti. yathÄ• k
jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha da dha na, pa pha ba bha ma, ya ra lava sa ha a
byaÃ±jÄ«yati attho etehÄ«ti byaÃ±janÄ• . kakÄ• rÄ• dÄ«sva+kÄ• ro uccÄ• raá¹‡attho.

``kÄ• dayoâ€™â€™ ti vattate.

7. paÃ±capaÃ±cakÄ• vaggÄ•

aÄ• dÄ«su kakÄ• rÄ• dayo makÄ• rantÄ• paÃ±capaÃ±cakÄ• vaggÄ• nÄ• ma honti. yathA
jha Ã±a, á¹-a á¹-ha á¸• a á¸• ha á¹‡a, ta tha da dha na, pa pha ba bha ma iti. paÃ±ca paÃ±c
paÃ±capaÃ±cakÄ• . vajjenti yakÄ• rÄ• dayoti vaggÄ• . te pana paá¹-hamakkharavasena \Be
kavagga+cavaggÄ• divohÄ• raá¹ƒ gatÄ• kusalattikÄ• dayo viya.

8. bindu niggahÄ«taá¹ƒ

akÄ• rÄ• dÄ«sva+yaá¹ƒ vaá¹‡á¹‡o bindumatto, so niggahÄ«tasaÃ±Ã±o hoti. rassasaraá¹ƒ
gahita+muccÄ• ritaá¹ƒ niggahÄ«taá¹ƒ, karaá¹‡aá¹ƒ niggahetvÄ• vÄ• .

karaá¹‡aá¹ƒ niggahetvÄ• na, mukhenÄ• +vivaá¹-ena yaá¹ƒ.

vuccate niggahÄ«tanti, vuttaá¹ƒ bindu sarÄ• nugaá¹ƒ ||

bahvakkharasaÃ±Ã±Ä• karaá¹‡aá¹ƒ anvatthasaÃ±Ã±atthaá¹ƒ, jha+lÄ• dayo tu ruá¸·hÄ«saÃ

vaá¹‡á¹‡Ä• sarÄ• savaá¹‡á¹‡Ä• ca, rassÄ• dÄ«ghÄ• ca byaÃ±janÄ• .

vaggÄ• ca niggahÄ«tanti, hoti saÃ±Ã±Ä• vidhikkamo ||

(saÃ±Ã±Ä• vidhÄ• naá¹ƒ.)

sandhi vuccate ---

loka aggapuggalo, paÃ±Ã±Ä• indriyaá¹ƒ, tÄ«á¹‡i imÄ• ni, no hi etaá¹ƒ, bhikkhunÄ« ovÄ• d
upaá¹-á¹-hÄ• naá¹ƒ, sametu Ä• yasmÄ• , abhibhÅ« Ä• yatanaá¹ƒ, dhanaá¹ƒ me atthi, sabbe
asanto ettha na dissanti itÄ«+dha sarasaÃ±Ã±Ä• yaá¹ƒ ---

26. saro lopo sare

sare saro lopanÄ«yo hoti. saroti kÄ• riyÄ«niddeso, lopoti kÄ• riyaniddeso. lopo= adassanaá
\Be 7/, saroti jÄ• tyekavacanavasena vuttaá¹ƒ, sareti opasilesikÄ• dhÄ• rasattamÄ«, tato va
byavadhÄ• ne kÄ• riyaá¹ƒ na hoti, tva+masi, katamÄ• cÄ• nanda aniccasaÃ±Ã±Ä• ti. evaá

vidhÄ«ti vattate.

14. sattamiyaá¹ƒ pubbassa

therayaá¹-á¹-hinyÄ• yena pavattate paribhÄ• sÄ• dubbalavidhino patiá¹-á¹-hÄ• bhÄ• vato.
pubbasseva vidhÄ«ti pubbasaralopo. lokaggapuggalo, paÃ±Ã±indriyaá¹ƒ, tÄ«á¹‡imÄ• ni, no
mÄ• tupaá¹-á¹-hÄ• naá¹ƒ, sametÄ• yasmÄ• , abhibhÄ• yatanaá¹ƒ, dhanaá¹ƒmatthi, sabbeva
na dissanti. pubbassa kÄ• riyavidhÄ• nÄ• sattamÄ«niddiá¹-á¹-hassa paratÄ• +va gamyateti
ghaá¹-ate.

yassa idÄ• ni, saÃ±Ã±Ä• iti, chÄ• yÄ• iva, iti api, assamaá¹‡Ä« asi, cakkhu indriyaá¹ƒ, aka
Ä• kÄ• se iva, te api, vande ahaá¹ƒ, so ahaá¹ƒ, cattÄ• ro ime, vasalo iti, moggallÄ• no asi bA
kÄ• , pÄ• to evÄ• tÄ«+dha pubbassaralope sampatte ``saro lopo sareâ€™â€™ tveva.

27. paro kvaci

saramhÄ• paro saro kvaci lopanÄ«yo hoti. yassa dÄ• ni, saÃ±Ã±Ä• ti, chÄ• yÄ• va, itipi, as

cakkhundriyaá¹ƒ, akataÃ±Ã±Å«si, Ä• kÄ• seva, tepi, vandehaá¹ƒ, sohaá¹ƒ, cattÄ• rome, vas
moggallÄ• nosi bÄ«jako, kathÄ• va kÄ• , pÄ• tova. kvacÄ«ti kiá¹ƒ, paÃ±Ã±indriyaá¹ƒ, paÃ±
ekÅ«navÄ«sati, yassete, sugatovÄ• do, diá¹-á¹-hÄ• savo, diá¹-á¹-hogho, cakkhÄ• yatanaá¹ƒ
``vivakkhÄ• to sandhayo bhavantÄ«â€™â€™ ti Ã±Ä• yÄ• vatticchÄ• pi idha sijjhati. kvacÄ«
sabbasandhÄ«su, tena nÄ• tippasaá¹…go. (lopasandhi).

saro paro veti ca vattate.

tassa idaá¹ƒ, vÄ• ta Ä«ritaá¹ƒ, na upeti, vÄ• ma Å«ru, ati iva aÃ±Ã±ehi, vi udakaá¹ƒ itÄ«dha

29. yuvaá¹‡á¹‡Ä• na+meo luttÄ•

luttÄ• sarÄ• paresaá¹ƒ ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ e+o honti vÄ• yathÄ• kkamaá¹ƒ. yath
samÄ• nÄ• naá¹ƒ.

24. vaá¹‡á¹‡aparena savaá¹‡á¹‡opi

vaá¹‡á¹‡asaddo paro yasmÄ• , tena savaá¹‡á¹‡opi gayhati sayaÃ±ca rÅ«paá¹ƒti Ä«Å«nam
jÄ• tiniddese dÄ«ghassÄ• pi gahaá¹‡atthaá¹ƒ ida+mÄ• raddhaá¹ƒ. tassedaá¹ƒ, vÄ• teritaá¹ƒ
atevaÃ±Ã±ehi, vodakaá¹ƒ. idaÃ±ca pacchimodÄ• haraá¹‡advayaá¹ƒ ``avaá¹‡á¹‡e lutte eva
gÄ• hassa nisedhanatthaá¹ƒ. vÄ• tveva, tassidaá¹ƒ. kathaá¹ƒ ``paccorasmiâ€™â€™ nti, yog
urasminti vibhajja ``yavÄ• sareâ€™â€™ ti yakÄ• re ``tavaggavaraá¹‡Ä• â€™â€™ dinÄ• c
pubbarÅ«paÃ±ca, ``yuvaá¹‡á¹‡Ä• na+meoâ€™â€™ ti (yogavibhÄ• gÄ•) ussa o ca. luttÄ• t
dhammÄ• , yathÄ• idaá¹ƒ, kusalassa upasampadÄ• . atippasaá¹…gabÄ• dhakassa kvacisa
vikappavidhi niyatÄ• , tena upeto, aveccÄ• ti evamÄ• dÄ«su vikappo. tÄ• rakitÄ• , yassindri
sabbÄ«tiyo, tenupasaá¹…kami, lokuttarotiÄ• dÄ«su vidhi ca na hoti.

paá¹-isanthÄ• ravutti assa, sabbavitti anubhÅ«yate, vi aÃ±janaá¹ƒ, vi Ä• kato, dÄ• sÄ« aha
addhamÄ• saá¹ƒ, anu eti, su Ä• gataá¹ƒ, su Ä• kÄ• ro, du Ä• kÄ• ro, cakkhu Ä• pÄ• thaá¹ƒ,
na tu eva, bhÅ« Ä• panalÄ• nilaá¹ƒ itÄ«+dha ``yuvaá¹‡á¹‡Ä• naá¹ƒâ€™â€™ ``veâ€™â€™

30. yavÄ• sare

sare pare ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• naá¹ƒ yakÄ• ra+vakÄ• rÄ• honti vÄ• yathÄ• kkamaá¹ƒ. p
sabbavityanubhÅ«yate, byaÃ±janaá¹ƒ, byÄ• kato ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti dÄ
anvaddhamÄ• saá¹ƒ, anveti, svÄ• gataá¹ƒ, svÄ• kÄ• ro, dvÄ• kÄ• ro, cakkhvÄ• pÄ• thaá¹ƒ,
tveva, bhvÄ• panalÄ• nilaá¹ƒ. vÄ• tveva, viÄ• kato, sÄ• gataá¹ƒ.

adhigato kho me ayaá¹ƒ dhammo, putto te ahaá¹ƒ, te assa pahÄ«nÄ• paÃ±ca, te ahaá¹ƒ, y
yÄ• vatako assa kÄ• yo, tÄ• vatako assa byÄ• mo, ko attho, atha kho assa, ahaá¹ƒ kho ajja
eva, yato adhikaraá¹‡aá¹ƒ, so ahaá¹ƒ itÄ«+dha ``yavÄ• sareâ€™â€™ ``veâ€™â€™ ti ca va

30. eonaá¹ƒ

eonaá¹ƒ \Be 10/ yakÄ• ra+vakÄ• rÄ• honti vÄ• sare pare yathÄ• kkamaá¹ƒ. ``byaÃ±jane c
adhigato kho myÄ• yaá¹ƒ dhammo, putto tyÄ• haá¹ƒ, tyÄ• ssa pahÄ«nÄ• paÃ±ca, tyÄ• haá
yÄ• vatakvassa kÄ• yo, tÄ• vatakvassa byÄ• mo, kvattho, atha khvassa, ahaá¹ƒ khvajja, sv
yatvÄ• dhikaraá¹‡aá¹ƒ, svÄ• haá¹ƒ. vÄ• tveva, tejja, sohaá¹ƒ. kvaci tveva, dhanamatthi, put
nÄ• gatÄ• , asantettha, cattÄ• ro ime.

go eá¸·akaá¹ƒ, go assaá¹ƒ, go ajinaá¹ƒ itÄ«+dha ``sareâ€™â€™ ti vattate.

32. gossÄ• +vaá¹…a

sare pare gossa avavÄ• deso hoti. sa ca ``á¹-Ä• nubandhÄ• nekavaá¹‡á¹‡Ä• sabbassÄ• â
`antassÄ• â€™â€™ ti vattate.

18. á¹…a+nubandho

á¹…a-kÄ• ro anubandho yassa, so anekavaá¹‡á¹‡opi antassa hotÄ«ti okÄ• rasseva hoti.
``saá¹ƒketo+navayavo+nubandhoâ€™â€™ ti vacanÄ• á¹…a-kÄ• rassÄ• +ppayogo. uccÄ•
anubandhÄ• , payojanaá¹ƒ anubandhoti saá¹ƒketo. gaveá¸·akaá¹ƒ, gavÄ• ssaá¹ƒ, gavÄ• jin

iti evÄ• +tÄ«+dha ---

36. vÄ«+tisse+ve vÄ•

evasadde pare itissa vo hoti vÄ• . sa ca ---

17. chaá¹-á¹-hiyantassa

chaá¹-á¹-hÄ«niddiá¹-á¹-hassa \Be 11/ yaá¹ƒ kÄ• riyaá¹ƒ, ta+dantassa viÃ±Ã±eyyanti ikÄ• ra
Ä• desiá¹-á¹-hÄ• ne Ä• dissatÄ«ti Ä• deso. itveva. aÃ±Ã±atra yÄ• deso, ``tavaggavaraá¹‡Ä•
cavaggabayaÃ±Ä• â€™â€™ ti tassa co, ``vaggalasehi teâ€™â€™ ti yassa cakÄ• ro, icceva
(Ä• desasandhi).

ti aá¹…gulaá¹ƒ, ti aá¹…gikaá¹ƒ, bhÅ« Ä• dayo, migÄ« bhantÄ• udikkhatityÄ• disandhayo v
sareâ€™â€™ ti vattate.

45. vanataragÄ• cÄ• +gamÄ•

ete mayadÄ• ca Ä• gamÄ• honti vÄ• sare kvaci. Ä• gamino aniyamepi ---

saroyevÄ• +gami hoti, vanÄ• dinantu Ã±Ä• pakÄ• .

aÃ±Ã±athÄ• hi padÄ• dÄ«naá¹ƒ, yukavidhÄ• na+manatthakaá¹ƒ ||

etthÄ• +gamÄ• aniyatÄ• gamÄ«nameva bhavanti ce, yakÄ• rÄ• gameneva ``nipajjaâ€™â€
kvacÄ«â€™â€™ ti byaÃ±janassa yukÄ• +gamo niratthakoti adhippÄ• yo. tivaá¹…gulaá¹ƒ, ti
migÄ« bhantÄ• vudikkhati, pavuccati, pÄ• guÃ±Ã±avujutÄ• . ito nÄ• yati, cinitvÄ• . yasmÄ•
ajjatagge. nirantaraá¹ƒ, nirÄ• layo, nirindhano, nirÄ«hakaá¹ƒ, niruttaro, nirojaá¹ƒ, duratikkam
duruttaraá¹ƒ, pÄ• turahosi, punarÄ• gaccheyya, punaruttaá¹ƒ, punareva, punareti, dhÄ«ratth
caturaá¹…gikaá¹ƒ, caturÄ• rakkhaá¹ƒ, caturiddhipÄ• dapaá¹-ilÄ• bho, caturoghanittharaá¹‡a
vuttiresÄ• , pathavÄ«dhÄ• turevesÄ• \Be 12/, nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ, vijjuriv
sÄ• sapo, usabhoriva, sabbhireva samÄ• setha. puthageva, rasse pageva. lahumessati, gur
te idha mijjhati, bhadro kasÄ• miva, Ä• kÄ• se mabhipÅ«jaye, ekamekassa, yena midhekac
yathÄ• yidaá¹ƒ, yathÄ• yeva, mÄ• yidaá¹ƒ, nayidaá¹ƒ, nayidha, chayimÄ• ni, navayime dhar
pathavÄ«yeva dhÄ• tu, tesuyeva, teyeva, soyeva, pÄ• á¹-iyekkaá¹ƒ, viyaÃ±janaá¹ƒ, viyÄ• kA
pariyÄ• dÄ• naá¹ƒ, pariyuá¹-á¹-hÄ• naá¹ƒ, pariyesati, pariyosÄ• naá¹ƒ, niyÄ• yogo. udaggo,
udito, udÄ«ritaá¹ƒ, udeti, sakideva, kiÃ±cideva, kenacideva, kismiÃ±cideva, kocideva, samm
sammadaÃ±Ã±Ä• vimuttÄ• naá¹ƒ, sammadeva, yÄ• vadatthaá¹ƒ, yÄ• vadicchakaá¹ƒ, yÄ• v
yadatthaá¹ƒ, yadantaraá¹ƒ, tadantaraá¹ƒ, tadaá¹…gavimutti, etadatthaá¹ƒ, attadatthaá¹ƒ, tad
sadatthapasuto siyÄ• , aÃ±Ã±adatthu, manasÄ• daÃ±Ã±Ä• vimuttÄ• naá¹ƒ, bahudeva ratti.
dvÄ• dhiá¹-á¹-hitaá¹ƒ, pÄ• tuahosi. vavatthitavibhÄ• sattÄ• vÄ• dhikÄ• rassa byaÃ±janatop
vuá¹-á¹-hÄ• peyya, ciraá¹ƒ nÄ• yati, taá¹ƒyeva.

cha abhiÃ±Ã±Ä• , cha aá¹…gaá¹ƒ, cha asÄ«ti, cha aá¹ƒsÄ• , cha Ä• yatanaá¹ƒ itÄ«+dha ``
``Ä• gamoâ€™â€™ ti ca vattate.

49. chÄ• á¸·o

chasaddÄ• parassa sarassa á¸·akÄ• ro Ä• gamo hoti vÄ• . chÄ• ti anukaraá¹‡attÄ• ekava
chaá¸·aá¹…gaá¹ƒ, chaá¸·asÄ«ti, chaá¸·aá¹ƒsÄ• , chaá¸·Ä• yatanaá¹ƒ. vÄ• tveva, chaabhiÃ±

lopo \Be 13/ adassanaá¹ƒ, á¹-hÄ• niá¹ƒ, ya+mÄ• maddiya dissati.

Ä• deso nÄ• ma so yÄ• tu, asantuppatti Ä• gamo ||

sarasandhi.

kaÃ±Ã±Ä• iva, kaÃ±Ã±Ä• va iccÄ• di sarasandhinisedho vuccati, pasaá¹…gapubbako hi p
lope sampatte ``saroâ€™â€™ ``veâ€™â€™ ti ca vattate.

28. na dve vÄ•

pubbaparassarÄ• dvepi vÄ• kvaci na lupyante. kaÃ±Ã±Ä• iva, kaÃ±Ã±eva, kaÃ±Ã±Ä• va

sÄ• riputta idhekacco, ehi sivaka uá¹-á¹-hehi, Ä• yasmÄ• Ä• nando, gÄ• thÄ• abhÄ• si, de
tevijjÄ• iddhipattÄ• ca, bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• , bhagavÄ• eta+davoca, abhivÄ•
aá¹-á¹-hÄ• si, gantvÄ• olokento, bhÅ«tavÄ• dÄ« atthavÄ• dÄ«, yaá¹ƒ itthÄ« arahaá¹ƒ assa,
pÄ• pakÄ• rÄ« ubhayattha tappati, nadÄ« ottharati, ye te bhikkhÅ« appicchÄ• , bhikkhÅ« Ä•
ujjhÄ• yiá¹ƒsu, bhikkhÅ« eva+mÄ• haá¹ƒsu, imasmiá¹ƒ gÄ• me Ä• rakkhakÄ• , sabbe ime, l
odakantike, appamÄ• do amataá¹ƒ padaá¹ƒ, saá¹…gho Ä• gacchatu, ko imaá¹ƒ pathaviá¹ƒ
eko ekÄ• ya, cattÄ• ro oghÄ• , are ahampi, sace imassa kÄ• yassa, no atikkamo, aho accha
kho Ä• yasmÄ• , atho oá¹-á¹-hava+cittakÄ• , tato Ä• - mantayi \Be 14/ satthÄ• ti evamÄ• da
kÄ• labyavadhÄ• neneva sijjhanti. kvacÄ«ti kiá¹ƒ, Ä• gatÄ• +ttha, Ä• gatÄ• +mhÄ• , katama
puriso, camarÄ«+va, sabbe+va, sve+va, ese+va nayo, parisuddhe+tthÄ• +yasmanto, ne+tth
sace+sa brÄ• hmaá¹‡a, tathÅ«+pamaá¹ƒ, yathÄ• +ha, jÄ«vhÄ• +yatanaá¹ƒ, avijjo+gho, itthi
abhibhÄ• +yatanaá¹ƒ, bhayatÅ«+paá¹-á¹-hÄ• naá¹ƒ, saddhÄ«+dha vittaá¹ƒ purisassa seá¹-a
(sarasandhinisedho)

tatra abhirati, tatra ayaá¹ƒ, buddha anussati, sa atthikÄ• , saÃ±Ã±Ä• vÄ• assa, tadÄ• ahaa
bhÅ«tÄ• ni, gacchÄ• mi iti, ati ito, kikÄ« iva, bahu upakÄ• raá¹ƒ, madhu udakaá¹ƒ, su upadh
ayaá¹ƒ, idÄ• ni ahaá¹ƒ, sace ayaá¹ƒ, appassuto ayaá¹ƒ, itara itarena, saddhÄ• idha vittaá¹ƒ
tathÄ• upamaá¹ƒ, ratti uparato, vi upasamo, lokassa iti, deva iti, vi atipatanti, vi atinÄ• ment
saá¹…ghÄ• á¹-i api, jÄ«vitahetu api, vijju iva, kiá¹ƒsu idha vittaá¹ƒ, sÄ• dhu iti, te assa pahÄ
madhuvÄ• maÃ±Ã±ati bÄ• lo, evaá¹ƒ gÄ• me muni care, khanti paramaá¹ƒ tapo titikkhÄ• ,
akkhÄ• to, yo ahaá¹ƒ, so ahaá¹ƒ, kÄ• mato jÄ• yati soko, kÄ• mato jÄ• yati bhayaá¹ƒ, sakko
anupaghÄ• to, durakkhaá¹ƒ, duramaá¹ƒ, dubharatÄ• . yiá¹-á¹-haá¹ƒ vÄ• hutaá¹ƒ vÄ• loke,
puggalÄ• dhammadasÄ• te, bhovÄ• dÄ« nÄ• ma so hoti, yathÄ• bhÄ• vÄ« guá¹‡ena so, y
parÄ• kamo, taá¹‡hÄ• kkhayo, jhÄ• nassa lÄ• bhÄ« amhi, thullaccayo itÄ«+dha ---

33. byaÃ±jane dÄ«gharassÄ•

rassa+dÄ«ghÄ• naá¹ƒ \Be 15/ kvaci dÄ«gha+rassÄ• honti byaÃ±jane. tatrÄ• bhirati, tatrÄ•
sÄ• tthikÄ• , saÃ±Ã±Ä• vÄ• +ssa, tadÄ• haá¹ƒ, yÄ• nÄ«+dha bhÅ«tÄ• ni, gacchÄ• mÄ«ti, a
madhÅ«dakaá¹ƒ, sÅ«padhÄ• ritaá¹ƒ, sopÄ• yaá¹ƒ, idÄ• nÄ• haá¹ƒ, sacÄ• yaá¹ƒ, appassutÄ
saddhÄ«dha vittaá¹ƒ, kammÅ«panissayo, tathÅ«pamaá¹ƒ, rattÅ«parato, vÅ«pasamo, lokass
vÄ«tipatanti, vÄ«tinÄ• menti, saá¹…ghÄ• á¹-Ä«pi, jÄ«vitahetÅ«pi, vijjÅ«va, kiá¹ƒsÅ«dha vitta
tyÄ• ssa pahÄ«nÄ• , svÄ• ssa, madhuvÄ• maÃ±Ã±atÄ« bÄ• lo, evaá¹ƒ gÄ• me munÄ« car
titikkhÄ• , na maá¹ƒkÅ« bhavissÄ• mi, svÄ• kkhÄ• to, yvÄ• haá¹ƒ, svÄ• haá¹ƒ, kÄ• mato jÄ•
bhayaá¹ƒ, sakko ujÅ« ca suhujÅ« ca, anÅ«paghÄ• to, dÅ«rakkhaá¹ƒ, dÅ«ramaá¹ƒ, dÅ«bhar
hutaá¹ƒva loke, yadiva sÄ• vake, puggala dhammadasÄ• te, bhovÄ• di nÄ• ma so hoti, yat
yathayidaá¹ƒ, sammadakkhÄ• to, parakkamo, taá¹‡hakkhayo, jhÄ• nassa lÄ• bhimhi, vasim
kiá¹ƒ, tyajja, svassa, patiliyatÄ«ti dÄ«ghanisedho, mÄ• yidaá¹ƒ, manasÄ• daÃ±Ã±Ä• vimutt
Ä• rakkhÄ• tÄ«taá¹ƒ, dÄ«yati, sÅ«yatÄ«ti rassakÄ• riyanisedho. kathaá¹ƒ yÄ• niva antalikkh
``dÄ«gharassÄ• â€™â€™ ti yogavibhÄ• gÄ• . (dÄ«gha+rassasandhi).

byaÃ±janeti vattate.

34. saramhÄ• dve

saramhÄ• parassa byaÃ±janassa kvaci dve rÅ«pÄ• ni honti. ettha ca Ä• vuttidvivacanaá¹ƒ
dvÄ«su á¹-hÄ• nedvivacanaá¹ƒ veditabbaá¹ƒ.

tÄ• ni \Be 16/ ca pa+pati+paá¹-i+kama+kusa+kudha+kÄ«+gaha+juta+Ã±Ä• +si+
su+sÅ«+sambhÅ«+sara+sasÄ• dÄ«namÄ• dibyaÃ±janÄ• naÃ±ca hoti. idha pamÄ• do=idha
vippayutto, suppasanno, sammÄ• padhÄ• naá¹ƒ=sammappadhÄ• naá¹ƒ rassattaá¹ƒ. appat
suppatiá¹-á¹-hito,. appaá¹-ipuggalo, vippaá¹-isÄ• ro, suppaá¹-ipatti. pakkamo, paá¹-ikkamo,
Ä• kamati=akkamati, evaá¹ƒ pakkamati, yathÄ• kkamaá¹ƒ. akkosati, paá¹-ikkosati, anukkosa
akkuddho, abhikkuddho. dhanakkÄ«to, vikkayo, anukkayo. paggaho, viggaho, anuggaho, ca
diá¹-á¹-higgÄ• ho. pajjoto, vijjoto, ujjoto. kataÃ±Ã±Å«, viÃ±Ã±Å«, paÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±
anaÃ±Ã±Ä• á¹‡aá¹ƒ. avassayo, nissayo, samussayo. appassuto, vissuto, bahussuto. Ä• sav
vissambhento. aá¹-á¹-assaro, vissarati, anussarati, anussati. passasanto, vissasanto, muhus
Ä• sÄ• so=assÄ• so. Ä• disaddena avissajento, vissajento, abhikkantataro, pariccajento, up
mittadduno, Ä• yabyayo, abbahi iccÄ• di.

tika+taya+tiá¹ƒsa+vatÄ• dÄ«na+mÄ• dibyaÃ±janassa ca. kusalattikaá¹ƒ, pÄ«tittikaá¹ƒ, hetu
bodhittayaá¹ƒ, vatthuttayaá¹ƒ. ekattiá¹ƒsa, dvattiá¹ƒsa, tettiá¹ƒsa, catuttiá¹ƒsa. sÄ«labbataá

sappÄ«tiko, samannÄ• gato, punappunaá¹ƒ iccÄ• di.

vatu+vaá¹-a+disÄ• na+mante, yathÄ• vattati, vaá¹-á¹-ati, dassanaá¹ƒ, phasso iccÄ• di.

u+du+niupasagga+ta+catu+cha+santasaddÄ• desÄ• dÄ«hi \Be 17/ paresaÃ±ca. ukaá¹ƒso=
nikkaá¹…kho, uggataá¹ƒ, duccaritaá¹ƒ, nijjaá¹-aá¹ƒ, ujjahaá¹ƒ, uccaá¹…gaá¹ƒ, unnamati, du
unnato, duppaÃ±Ã±o, nimmalo, uyyutto, dullabho, nibbatto, ussÄ• ho, nissÄ• ro. takkaro, ta
tappabhavo, tammayo, catukkaá¹ƒ, catuddisaá¹ƒ, catuppado, catubbidhaá¹ƒ, catussÄ• laá¹ƒ
chappadiko, chabbassÄ• ni. sakkÄ• ro, sagguá¹‡o, sandiá¹-á¹-hi, sappuriso, mahabbalo.

apadantaÄ• kÄ• ravajjitadÄ«ghato yakÄ• rassa ca, niyyÄ• ti, suyyati, abhibhuyya, viceyya,
neyyaá¹ƒ, seyyo, jeyyo, veyyÄ• karaá¹‡o. Ä• kÄ• ravajjitanti kiá¹ƒ, mÄ• lÄ• ya, dolÄ• ya, sa

chandÄ• nurakkhaá¹‡e-nappajahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aá¹ƒ, ujjugatesu seyyo, gac
saramhÄ• ti kiá¹ƒ, Ã±Ä• yo, taá¹ƒkhaá¹‡aá¹ƒ. kvacitveva, nikÄ• yo, nidÄ• naá¹ƒ, nivÄ• so, t
upanÄ«yati, sÅ«yati.

35. catutthadutiyesve+saá¹ƒ tatiyapaá¹-hamÄ•

catutthadutiyesu paresve+saá¹ƒ catutthadutiyÄ• naá¹ƒ tabbagge tatiyapaá¹-hamÄ• honti p
gha+jha+á¸• ha+dha+bhÄ• catutthÄ• , kha+cha+á¹-ha+tha+phÄ• dutiyÄ• , ga+ja+á¸• a+da
paá¹-hamÄ• . pa+u+du-niÄ• dÄ«hi paresaá¹ƒ ghÄ• dÄ«naá¹ƒ dvibhÄ• ve tatiyapaá¹-hamÄ•
evaá¹ƒ uggharati, nigghoso, ugghÄ• á¹-eti. esova tajjhÄ• naphalo, paá¹-hamajjhÄ• naá¹ƒ, a
ujjhÄ• yati. daá¸• á¸• ho, buá¸• á¸• ho. viddhaá¹ƒseti, uddhaá¹ƒsito, uddhÄ• ro, niddhano, ni
ubbhanto, samubbhanto, dubbhikkhaá¹ƒ, nibbhayaá¹ƒ, tabbhÄ• vo, catubbhi. saddhÄ• , sac

rassasarehi paresaá¹ƒ vaggadutiyÄ• naá¹ƒ dvibhÄ• vo ce, paá¹-hamÄ• . paÃ±cakkhandhÄ
akkhamo, abhikkhaá¹‡aá¹ƒ, avikkhepo, jÄ• tikkhettaá¹ƒ, dhÄ• tukkhobho, Ä• yukkhayo. seta
sabbacchannaá¹ƒ, vicchannaá¹ƒ, bodhicchÄ• yÄ• , jambucchÄ• yÄ• , samucchedo. tatra á¹
thalaá¹-á¹-haá¹ƒ, jalaá¹-á¹-haá¹ƒ, aá¹-á¹-hitaá¹ƒ, niá¹-á¹-hitaá¹ƒ, cattÄ• riá¹-á¹-hÄ• nÄ• ni, ga
samuá¹-á¹-hito. sabbatthÄ• mena, yasatthero, pattharati, vitthÄ• ro, abhitthuto, vitthambhito,
papphoá¹-eti, mahapphalaá¹ƒ, anipphalaá¹ƒ, vipphÄ• ro, paripphuá¹-eyya, madhupphÄ• á¹‡
Ä• khÄ• to=akkhÄ• to, evaá¹ƒ taá¹‡hÄ• kkhayo, Ä• á¹‡Ä• kkhettaá¹ƒ, saÃ±Ã±Ä• kkhandho.
acchindati, nÄ• vaá¹-á¹-haá¹ƒ, attharati, apphoá¹-eti. kvaci tveva, puvakhajjakaá¹ƒ, tassa ch
chinditvÄ• , yathÄ• á¹-hitaá¹ƒ, kammaphalaá¹ƒ, sÄ«laá¹ƒ tassa jhÄ• yino, ye jhÄ• nappasut
mahÄ• dhanaá¹ƒ. (dvibhÄ• vasandhi).

akaramha se te, so kho byanti kÄ• hiti, so gacchaá¹ƒ na nivattati, eso attho, eso Ä• bhogo,

``veâ€™â€™ ti vattate.

37. eona+ma vaá¹‡á¹‡e

eonaá¹ƒ vaá¹‡á¹‡e kvaci a hoti vÄ• . akaramha sa te, akaramha se te, evaá¹ƒ sa kho byant
gacchaá¹ƒ na nivattati, esa attho \Be 19/, esa Ä• bhogo, esa idÄ• ni. vaá¹‡á¹‡eti kiá¹ƒ, amo
gandhabbÄ• naá¹ƒ adhipati, mahÄ• rÄ• jÄ• yasassi soti. ``na sandhisamÄ• sÄ• vaddhassÄ
gÄ• thÄ• majjhe sandhi na hotÄ«ti ``tividhassÄ• â€™â€™ ti vuttatimhi parepi vaá¹‡á¹‡o par
(sarabyaÃ±janasandhi).

ata yantaá¹ƒ, tatha yaá¹ƒ, mada yaá¹ƒ, budha yati, dhana yaá¹ƒ, seva yo, para yesanÄ• , p
itÄ«+dha ---

48. tavaggavaraá¹‡Ä• naá¹ƒ ye cavagga bayaÃ±Ä•

tavaggavaraá¹‡Ä• naá¹ƒ cavaggabayaÃ±Ä• honti yathÄ• kkamaá¹ƒ yakÄ• re. ``vaggalasel
accantaá¹ƒ, tacchaá¹ƒ, majjaá¹ƒ, bujjhati, dhaÃ±Ã±aá¹ƒ, sebbo, payyesanÄ• , pokkharaÃ±Ã
apuccaá¹‡á¸• akÄ• yaá¹ƒ, jaccandho, yajjevaá¹ƒ, ajjhagamÄ• , ajjhattaá¹ƒ, ajjhupagato, ajjh
kvacitveva, ratyÄ• .

saka yate, ruca yate, paca yate, aá¹-a yate, lupa yate, kupa yate, sala yate, phala yate, disa
itÄ«+dha ``yeâ€™â€™ ti vattate vakkhamÄ• nesu dvÄ«su.

49. vaggalasehite

vaggalasehi parassa yakÄ• rassa kvaci te vaggalasÄ• honti. sakkate, ruccate, paccate, aá
kuppate, sallate, phallate, dissate, assate. kvacitveva, kyÄ• haá¹ƒ.

muha yati, guha yati itÄ«+dha ---

50. hassa vipallÄ• so

hassa \Be 20/ vipallÄ• so hoti yakÄ• re. muyhati, guyhati.

bahu Ä• bÄ• dho itÄ«+dha ussavakÄ• re ``hassa vipallÄ• soâ€™â€™ ti vattate.

51. ve vÄ•

hassa vipallÄ• so hoti vÄ• vakÄ• re. bavhÄ• bÄ• dho. vÄ• tveva, bahvÄ• bÄ• dho.

52. tathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡alÄ•

tathanarÄ• naá¹ƒ á¹-aá¹-haá¹‡alÄ• honti vÄ• yathÄ• kkamaá¹ƒ. dukkataá¹ƒ=dukkaá¹-aá¹ƒ
patthaá¹-o, pataá¹-o, uddhaá¹-o, visaá¹-o. aá¹-á¹-hakathÄ• . paá¹‡idhÄ• naá¹ƒ, paá¹‡ipÄ• to
paá¹‡Ä«taá¹ƒ, pariá¹‡ato, pariá¹‡Ä• mo, duá¹‡á¹‡ayo, niá¹‡á¹‡ayo, oá¹‡ato. paripanno=pal
palibodho, pallaá¹…kaá¹ƒ, taluno, mahÄ• sÄ• lo, mÄ• luto, sukhumÄ• lo. (byaÃ±janasandhi

cakkhu udapÄ• di, akkhi rujati, purima jÄ• ti, aá¹‡u thÅ«lÄ• ni, kattabba kusalaá¹ƒ bahuá¹ƒ,
tata sabhÄ• vato itÄ«+dha ``veâ€™â€™ ti vattate yÄ• va ``mayadÄ• sareâ€™â€™ ti.

38. niggahÄ«taá¹ƒ

niggahÄ«tÄ• gamo hoti vÄ• kvaci. sÄ• matthiyenÄ• +gamova, sa ca rassasarasseva hoti ..
rassasarÄ• nugatattÄ• . á¹-hÄ• nÄ«na+mÄ• liá¹…ghiya gacchati pavattatÄ«ti Ä• gamo. cakl
21/ rujati, purimaá¹ƒ jÄ• ti, aá¹‡uá¹ƒ thÅ«lÄ• ni, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ, taá¹ƒsampa
taá¹ƒtaá¹ƒsabhÄ• vato. vÄ• ggahaá¹‡ena cakkhu udapÄ• di iccÄ• di. avaá¹ƒsiro, yÄ• vaÃ±c
vavatthitavibhÄ• sattÄ• vÄ• dhikÄ• rassa, vavatthitassa lakkhaá¹‡assÄ• +nurodhena lakkha
vavatthitavibhÄ• sÄ• . vÄ• saddo hi atthadvaye vattate katthaci vikappe, katthaci
yathÄ• vavatthitarÅ«papariggaheti. yadÄ• pacchime, tadÄ• nicca+manicca+masantaÃ±ca
kvacisaddassÄ• +nuvattanÄ• tenevÄ• +santavidhi siddhoti vÄ• saddeni+taradvayaá¹ƒ. kvac
ceva.

saá¹ƒ rambho, saá¹ƒ ratto, saá¹ƒ rÄ• go, tÄ• saá¹ƒ ahaá¹ƒ santike, evaá¹ƒ ayaá¹ƒ, puá¹ƒ liá
ahaá¹ƒ, tassa adÄ• siá¹ƒ ahaá¹ƒ itÄ«+dha ``niggahÄ«tÄ• â€™â€™ dhikÄ• ro Ä• ``mayadÄ

39. lopo

niggahÄ«tassa lopo hoti vÄ• kvaci. dÄ«ghe sÄ• rambho saá¹ƒrambho, sÄ• ratto saá¹ƒratto
pubbassaralope tÄ• sÄ• haá¹ƒ santike, evÄ• yaá¹ƒ, dvitte pulliá¹…gaá¹ƒ puá¹ƒliá¹…gaá¹ƒ, k
adÄ• sahaá¹ƒ. paá¹-isallÄ• no, sallekho, pÄ• tukÄ• mo, gantumano, ariyasaccÄ• na dassan
sÄ• sanaá¹ƒ, avisÄ• hÄ• ro, cirappavÄ• sintiÄ• dÄ«su niccaá¹ƒ. kvacÄ«ti kiá¹ƒ, eva+mayaá
maá¹…gala+muttamaá¹ƒ.

kataá¹ƒ iti, abhinanduá¹ƒ iti, uttattaá¹ƒ iva, cakkaá¹ƒ iva, kaliá¹ƒiva, halaá¹ƒ idÄ• ni, kiá¹ƒ id
asi, idaá¹ƒ api, uttariá¹ƒ api, dÄ• tuá¹ƒ api, sadisaá¹ƒ eva itÄ«+dha ---

40. parasarassa

niggahÄ«tamhÄ• \Be 22/ parasarassa lopo hoti vÄ• kvaci. katanti, abhinandunti, uttattaá¹ƒ kaliá¹ƒva, halaá¹ƒdÄ• ni, kiá¹ƒdÄ• ni, tvaá¹ƒsi, idampi, uttarimpi, dÄ• tumpi, sadisaá¹ƒva. vÄ kataá¹ƒiti, kimiti, dÄ• tumapi, sadisaá¹ƒ eva.

pupphaá¹ƒ assÄ• uppajjati, evaá¹ƒ assa te Ä• savÄ• itÄ«+dha parassaralope ---

53. saá¹ƒyogÄ• dilopo

abyavahitÄ• naá¹ƒ dvinnaá¹ƒ byaÃ±janÄ• naá¹ƒ ekatra á¹-hiti saá¹ƒyogo, tasmiá¹ƒ saá¹ƒyo tassa vÄ• kvaci lopo hotÄ«tiÄ• dibyaÃ±janassa lopo. pupphaá¹ƒsÄ• uppajjati, evaá¹ƒsa te saá¹ƒyogÄ• naá¹ƒ visaye agyÄ• gÄ• raá¹ƒ, vutyassa iti hoti.

taá¹ƒ karoti, taá¹ƒ khaá¹‡aá¹ƒ, saá¹ƒ gato, taá¹ƒ ghataá¹ƒ, dhammaá¹ƒ care, taá¹ƒ channa taá¹ƒ jhÄ• naá¹ƒ, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ á¸• ahati, taá¹ƒ tanoti, taá¹ƒ dÄ• naá¹ƒ, taá¹ƒ dhanaá¹ƒ, taá¹ƒ niccutaá¹ƒ, taá¹ƒ patto, taá¹ƒ phalaá¹ƒ, tesaá¹ƒ bodho, sa mittaá¹ƒ, kiá¹ƒ kato, dÄ• tuá¹ƒ gato itÄ«+dha ---

41. vagge vagganto

niggahÄ«tassa kho vagge vagganto vÄ• hotÄ«ti nimittÄ• nussarÄ• naá¹ƒ paccÄ• satyÄ• t paccÄ• satti nÄ• ma á¹-hÄ• nato Ä• sannatÄ• guá¹‡ato vÄ• , guá¹‡atoti vaá¹‡á¹‡asaÃ±Ã±Ä \Be 23/ anusarÄ«yatÄ«ti pacchÄ• katvÄ• sarÄ«yatÄ«ti anussarotipi vuccati. taá¹…karoti=ta taá¹…khaá¹‡aá¹ƒ, saá¹…gato, taá¹…ghataá¹ƒ. dhammaÃ±care, taÃ±channaá¹ƒ, taÃ±jÄ• ta taÃ±Ã±Ä• á¹‡aá¹ƒ. taá¹‡á¹-hÄ• naá¹ƒ, taá¹‡á¸• ahati. tantanoti, tanthiraá¹ƒ, tandÄ• naá¹ƒ, t tanniccutaá¹ƒ, tampatto, tamphalaá¹ƒ, tesammodho, sambhÅ«to, tammittaá¹ƒ. kiá¹…kato, d taá¹‡haá¹…karo, raá¹‡aÃ±jaho, saá¹‡á¹-hito, jutindharo, sammatotiÄ• dÄ«su niccaá¹ƒ.

Ä• nantarikaá¹ƒ ya+mÄ• hu, yaá¹ƒ yadeva, paccattaá¹ƒ eva, taá¹ƒ hiitÄ«+dha ---

42. yevahisu Ã±o

ya+eva+hisaddesu niggahÄ«tassa vÄ• Ã±o hoti. ``vaggalasehi teâ€™â€™ ti yassa Ã±akÄ Ä• nantarikaÃ±Ã±a+mÄ• hu=Ä• nantarikaá¹ƒ ya+mÄ• hu, yaÃ±Ã±adeva=yaá¹ƒyadeva, Ã±a paccattaá¹ƒ eva, taÃ±hi, taÃ±hi. ``abyabhicÄ• rinÄ• byabhicÄ• rÄ« niyamyateâ€™â€™ ti Ã ``yaâ€™â€™ iti sabbÄ• diyasaddasseva gahaá¹‡aá¹ƒ.

saá¹ƒyogo, saá¹ƒyojanaá¹ƒ, saá¹ƒyato, saá¹ƒyÄ• cikÄ• ya itÄ«+dha ---

43. ye saá¹ƒssa

saá¹ƒsaddassa yaá¹ƒ niggahÄ«taá¹ƒ, tassa vÄ• Ã±o hoti yakÄ• re. saÃ±Ã±ogo=saá¹ƒyogo saÃ±Ã±ato, saÃ±Ã±Ä• cikÄ• ya. idha yakÄ• ramattova gayhate. saá¹ƒssÄ• ti kiá¹ƒ, etaá¹ƒ y taá¹ƒ saraá¹‡aá¹ƒ yanti.

taá¹ƒ \Be 24/ eva, taá¹ƒ ahaá¹ƒ brÅ«mi, yaá¹ƒ Ä• hu, dhanaá¹ƒ eva, kiá¹ƒ etaá¹ƒ, nindituá¹ idaá¹ƒ, yaá¹ƒ aniccaá¹ƒ, taá¹ƒ anattÄ• , etaá¹ƒ avoca, etaá¹ƒ eva itÄ«+dha ---

44. mayadÄ• sare

niggahÄ«tassa ma ya dÄ• honti vÄ• sare kvaci. tameva taá¹ƒ eva, tamahaá¹ƒ brÅ«mi=taá yamÄ• hu, dhanameva, kimetaá¹ƒ, ninditumarahati. tayidaá¹ƒ. yadaniccaá¹ƒ, tadanattÄ• , et ``mayadÄ• â€™â€™ ti yogavibhÄ• gÄ• buddhama saraá¹‡ama iccÄ• di bhavati.

47. tadaminÄ• dÄ«ni

tadaminÄ• dÄ«ni nippajjanti. ``ya+dalakkhaá¹‡ikaá¹ƒ, taá¹ƒ nipÄ• tanÄ• â€™â€™ ti Ã±Ä• y avihitÄ• desa+lopÄ• +gama+vipallÄ• sÄ• , sabbattha iminÄ• va daá¹-á¹-habbÄ• . idaÃ±ca p daá¹-á¹-habbaá¹ƒ. phusitaá¹ƒ=jalabindu, phusita+mudara+massa pisodaraá¹ƒ. issa akÄ• re sakiá¹ƒ Ä• gÄ• mÄ«=sakadÄ• gÄ• mÄ«, dhassa dakÄ• re ekaá¹ƒ idha ahaá¹ƒ=eka+midÄ• + saá¹ƒvidhÄ• ya avahÄ• ro=saá¹ƒvidÄ• vahÄ• ro, vÄ• risaddassa vakÄ• re, hassa lakÄ• re c jÄ«vanassa jÄ«Ä• deso, jÄ«vanassa muto=jÄ«mÅ«to. chavassa suÄ• dese, sayanassa sÄ• sayanaá¹ƒ=susÄ• naá¹ƒ. uddhassa uduÄ• dese, khassa khalaÄ• dese ca ``saramhÄ• dveâ uddhaá¹ƒ khaá¹ƒ assa udukkhalaá¹ƒ. pisitassa piÄ• dese, asassa sÄ• cÄ• dese ca kate pisi

mahÄ«saddassa \Be 25/ mayÅ«Ä• dese, ravatissa rÄ• dese ca kate mahiyaá¹ƒ ravatÄ«ti m payogato+nugantabbÄ• . ettha ca ---

vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyÄ• yo,

dve cÄ• +pare vaá¹‡á¹‡avikÄ• ra+nÄ• sÄ• .

dhÄ• tussa atthÄ• tisayena yogo,

ta+duccate paÃ±cavidhaá¹ƒ niruttaá¹ƒti ||

yathÄ• dvÄ• re niyutto=dovÄ• rikoti okaÄ• gamo. hiá¹ƒsasaddassa sÄ«hoti vipallÄ• so. nija
mehanassa khassa mÄ• lÄ• mekhalÄ• ti vaá¹‡á¹‡alopo, ha+na+makÄ• rÄ• naá¹ƒ lopo. ma
atissayayogoti.

yathariva tathariveti nipÄ• tÄ• va. ``jaraggavÄ• vicintesuá¹ƒ, vara+mhÄ• kaá¹ƒ bhusÄ• miv
ivasaddo evakÄ• rattho. niggahÄ«tasandhi.

sandhissarÄ• naá¹ƒ paá¹-isedhasandhi,

atho byaÃ±jana+sarabyaÃ±janÄ• naá¹ƒ.

sandhi ca+tho niggahÄ«tassa sandhi,

bhavanti sandhi pana paÃ±cadhÄ• ve ||

iti payogasiddhiyaá¹ƒ sandhikaá¹‡á¸• o paá¹-hamo.

2. nÄ• makaá¹‡á¸• a

atha \Be 26/ nÄ• mÄ• ni vuccante. taá¹ƒ atthÄ• bhimukhaá¹ƒ namanato, attanÄ• ca+tthass
dabbÄ• bhidhÄ• naá¹ƒ. taá¹ƒ duvidhaá¹ƒ saliá¹…gÄ• +liá¹…gato, anvattharuá¸·hito ca, tividh
pumi+tthi+napuá¹ƒsakaliá¹…gato, rukkho, latÄ• , vananti. catubbidhaá¹ƒ
sÄ• maÃ±Ã±a+guá¹‡a+kriyÄ• +yadicchÄ• nÄ• mato, rukkho, nÄ«lo, pÄ• cako, sirivaá¸• á¸•
avaá¹‡á¹‡i+vaá¹‡á¹‡u+vaá¹‡á¹‡o+kÄ• ra+niggahÄ«tantapakatibhedato, ettha kiá¹ƒsaddo ni
paá¹-hamaá¹ƒ karÄ«yatÄ«ti pakati, saddo, dhÄ• tu ca.

tattha saliá¹…gesu tÄ• va akÄ• rantato pulliá¹…gÄ• sugatasaddÄ• satta vibhattiyo parÄ•
á¹-hite ---

1. dve dve+kÄ• nekesu nÄ• masmÄ• siyo aá¹ƒyo nÄ• hi sa naá¹ƒ smÄ• hi sa naá¹ƒ smiá¹

etesaá¹ƒ dve dve honti ekÄ• nekatthesu vattamÄ• nato nÄ• masmÄ• yathÄ• kkamaá¹ƒ. ya
``atthavanta+madhÄ• tuka+mapaccayaá¹ƒ pÄ• á¹-ipadikaá¹ƒ kitaka+taddhita+samÄ• sÄ• c
nÄ• maá¹ƒ pÄ• á¹-ipadikaá¹ƒ nÄ• ma. keci sakattha+dabba+liá¹…ga+saá¹…khyÄ• +kammÄ
vadanti. tene+taá¹ƒ vuccati ---

sakattha+dabba+liá¹…gÄ• ni, saddattha+mabravuá¹ƒ pare.

saá¹…khyÄ• +kammÄ• dikÄ• nantu, vibhatti vÄ• cakÄ• matÄ• ||

sakattha+dabba+liá¹…gÄ• ni, saá¹…khyÄ• +kammÄ• dipaÃ±cakaá¹ƒ.

saddattha+mabravuá¹ƒ keci, vibhatti pana jotakÄ• ti ca ||

tato \Be 27/ ekamhi vattabbe ekavacanaá¹ƒ bahumhi vattabbe bahuvacanaÃ±cÄ• ti aniyam
``nÄ• masmÄ• â€™â€™ ti adhikÄ• ro.

37. paá¹-hamÄ• +tthamatte

nÄ• massÄ• +bhidheyyamatte paá¹-hamÄ• vibhatti hotÄ«ti vatticchÄ• vasÄ• paá¹-hamÄ• y
yoiti paá¹-hamÄ• . sissi+kÄ• rassÄ• +nubandhattÄ• appayogo. payojanaá¹ƒ ``ki+maá¹ƒsisÄ
tathÄ• aá¹ƒvacanassÄ• +kÄ• rassa. ettha tathÄ• ti vuttassÄ• tideso
aÃ±Ã±adÄ«yadhammÄ• na+maÃ±Ã±atthapÄ• pana+matideso. ekamhi vattabbe paá¹-hame

atoti vattate, atoti nÄ• mavisesanattÄ• ``vidhibbisesanantassÄ• â€™â€™ ti paribhÄ• sato
vidhi.

109. sisso

akÄ• rantato nÄ• masmÄ• sissa o hoti. pubbasaralope sugato tiá¹-á¹-hati. bahumhi vattabb
evaá¹ƒ uparipi yojetabbaá¹ƒ.

41. ato yonaá¹ƒ á¹-Ä• á¹-e

akÄ• rantato nÄ• masmÄ• paá¹-hamÄ• dutiyÄ• yonaá¹ƒ á¹-Ä• á¹-e honti yathÄ• kkamaá¹ƒ
``á¹-Ä• nubandhÄ• +nekavaá¹‡á¹‡Ä• sabbassÄ• â€™â€™ ti sabbÄ• deso. sugatÄ• tiá¹-á¹

``paá¹-hamÄ• +tthamatteâ€™â€™ ti vattate.

38. Ä• mantaá¹‡e

Ä• mantaá¹‡Ä• dhike \Be 28/ atthamatte paá¹-hamÄ• vibhatti hotÄ«ti ekasmiá¹ƒ ekavacana

112. go syÄ• +lapane

Ä• lapane si gasaÃ±Ã±o hoti.

``lopoâ€™â€™ ti vattate.

117. gasÄ«naá¹ƒ

nÄ• masmÄ• ga+sÄ«naá¹ƒ lopo hoti. bho sugata ciraá¹ƒ tiá¹-á¹-ha.

``geâ€™â€™ ti vattate.

59. ayunaá¹ƒ vÄ• dÄ«gho

aiuiccetesaá¹ƒ vÄ• dÄ«gho hoti ge pare tiliá¹…ge+ti dÄ«ghe bho sugata sugatÄ• ciraá¹ƒ t
sugatÄ• ti dÄ«ghaá¹ƒ dÅ«rÄ• lapaneyevi+cchanti, samÄ«pÄ• lapanepi dassanato taá¹ƒ na
yossa á¹-Ä• , sugatÄ• ciraá¹ƒ tiá¹-á¹-hatha.

2. kamme dutiyÄ•

tasmiá¹ƒ kammakÄ• rake dutiyÄ• vibhatti hoti. aá¹ƒyoiti dutiyÄ• . ettha dutiyÄ• tatiyÄ• dibhÄ
siyo iti paá¹-hamÄ• vibhatyÄ• dÄ«ni+mupÄ• dÄ• ya vuccati, taá¹ƒ taá¹ƒ upÄ• dÄ• ya paÃ±Ã
aá¹ƒ, akÄ• rassÄ• +payogo. sugataá¹ƒ passa. dutiyÄ• bahuvacanaá¹ƒ yo, tassa á¹-e, sugat

19. kattukaraá¹‡esu tatiyÄ•

tasmiá¹ƒ \Be 29/ kattari karaá¹‡e ca kÄ• rake tatiyÄ• vibhatti hoti. nÄ• +hiiti tatiyÄ• vibhatti.
tatiyÄ• ekavacanaá¹ƒ nÄ• .

``nÄ• ssÄ• â€™â€™ ti vattate.

108. ate+na

akÄ• rantato nÄ• masmÄ• parassa nÄ• vacanassa enÄ• deso hoti niccaá¹ƒ. sugatena kata

98. suhisva+sse

akÄ• rantassa suhisve+hoti. sugatehi.

``veâ€™â€™ ti vattate.

95. smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhi

nÄ• masmÄ• paresaá¹ƒ smÄ• hismiá¹ƒnaá¹ƒ mhÄ• bhimhi honti yathÄ• kkamaá¹ƒti hissa l
sugatena loko puÃ±Ã±aá¹ƒ karoti, sugatehi sugatehi vÄ• .

24. catutthÄ« sampadÄ• ne

tasmiá¹ƒ sampadÄ• nakÄ• rake catutthÄ« siyÄ• . sa+naá¹ƒiti catutthÄ«. catutthe+kavacana
ssa+naá¹ƒti dÄ«ghapÄ• á¹-hena sugatassÄ• ti siddhepi ``jhalÄ• sassa noâ€™â€™ tyÄ• dik
akkharagÄ• ravatÄ• hotÄ«ti lÄ• ghavattha+mida+mÄ• raddhaá¹ƒ ---

51. suÃ±a sassa

nÄ• masmÄ• \Be 30/ parassa sassa suÃ±Ä• gamo hoti. sa ca ``chaá¹-á¹-hiyÄ• â€™â€™ ti

1, 20. Ã±Ä• kÄ• nu bandhÄ• +dyantÄ•

chaá¹-á¹-hÄ«niddiá¹-á¹-hassa Ã±Ä• nubandha+kÄ• nubandhÄ• Ä• dyantÄ• hontÄ«ti Ä• dy
Ã±Ã±akÄ• ro asmiá¹ƒ sutte saá¹ƒketattho. sugatassa dÄ• naá¹ƒ deti.

1, 58. ``bahulaá¹ƒâ€™â€™ tya+dhikÄ• ro

bahulÄ• dhikÄ• raá¹ƒ kappadumamiva maÃ±Ã±anti saddikÄ• . taÃ±ca ---

kvaci pavattya+pavatti, kvaca+Ã±Ã±aá¹ƒ kvaci vÄ• kvaci.

siyÄ• bahulasaddena, vidhi sabbo yathÄ• gamaá¹ƒti ---

catubbidhaá¹ƒ bahulaá¹ƒ samikkhanti.

``ato vÄ• â€™â€™ tveva,

44. sassÄ• ya catutthiyÄ•

akÄ• rantato parassa catutthiyÄ• sassa Ä• yo hoti vÄ• bahulaá¹ƒ. sugatÄ• ya. yebhuyyen
dissatÄ«ti ito paraá¹ƒ no+dÄ• harÄ«yate. catutthÄ«bahuvacanaá¹ƒ naá¹ƒ,

``dÄ«ghoâ€™â€™ ti vattate.

89. sunaá¹ƒhisu

nÄ• massa \Be 31/ dÄ«gho hoti sunaá¹ƒhisu. sugatÄ• naá¹ƒ.

29. paÃ±camya+vadhismÄ•

etasmÄ• avadhikÄ• rakÄ• paÃ±camÄ«vibhatti hoti. smÄ• +hiiti paÃ±camÄ«. paÃ±camyek

``atoâ€™â€™ ``á¹-Ä• á¹-eâ€™â€™ ``veâ€™â€™ ti ca vattate.

43. smÄ• +smiá¹ƒnaá¹ƒ

akÄ• rantato nÄ• masmÄ• paresaá¹ƒ smÄ• +smiá¹ƒnaá¹ƒ á¹-Ä• +á¹-e honti vÄ• yathÄ• kk
sugatamhÄ• sugatasmÄ• vÄ• . paÃ±camÄ«bahuvacanaÃ±hi, sugatebhi sugatehi.

39. chaá¹-á¹-hÄ« sambandhe

kÄ• rakehi aÃ±Ã±o sambandho, tatra chaá¹-á¹-hÄ«vibhatti hoti. sa+naá¹ƒiti chaá¹-á¹-hÄ«, c
sa, sugatassa vihÄ• ro, chaá¹-á¹-hÄ«bahuvacanaá¹ƒ naá¹ƒ, sugatÄ• naá¹ƒ.

14. sattamyÄ• +dhÄ• re

Ä• dhÄ• rakÄ• rake sattamÄ«vibhatti hoti. smiá¹ƒ+suiti sattamÄ«. sattamyekavacanaá¹ƒ sm
patiá¹-á¹-hitaá¹ƒ sugatamhi sugatasmiá¹ƒ vÄ• . sattamÄ«bahuvacanaá¹ƒ su, ``su+hisva+sse

sugato, sugatÄ• . bho sugata, bho sugatÄ• , bhavanto sugatÄ• . sugataá¹ƒ, sugate. sugate
sugatehi. karaá¹‡e sugatena, sugatebhi, sugatehi. sugatassa, sugatÄ• ya, sugatÄ• naá¹ƒ. s
sugatasmÄ• , sugatebhi, sugatehi. sugatassa, sugatÄ• naá¹ƒ. sugate, sugatamhi, sugatasm

sugato sugato. sugataá¹ƒ namati. sugatena kato. sugatena jito. sugatassa dade. sugatÄ• v
suto. sugate ramate. evaá¹ƒ ---

sÅ«rÄ• +sura+naro+raga+nÄ• ga+yakkhÄ• ,

gandhabba+kinnara+manussa+pisÄ• ca+petÄ• .

mÄ• taá¹…ga+jaá¹…gama+turaá¹…ga+varÄ• ha+sÄ«hÄ• ,

byaggha+ccha+kacchapa+taraccha+miga+ssa+soá¹‡Ä• ||

Ä• loka+loka+nilayÄ• +nila+cÄ• ga+yogÄ• ,

vÄ• yÄ• ma+gÄ• ma+nigamÄ• +gama+dhamma+kÄ• mÄ• .

saá¹…gho+gha+ghosa+paá¹-ighÄ• +sava+kodha+lobhÄ• ,

sÄ• rambha+thambha+mada+mÄ• na+pamÄ• da+makkhÄ• ||

punnÄ• ga+pÅ«ga+panasÄ• +sana+campaka+mba-

hintÄ• la+tÄ• la+vakula+jjuna+kiá¹ƒsukÄ• ca.

mandÄ• ra+kunda+pucimanda+karaÃ±ja+rukkhÄ• ,

Ã±eyyÄ• mayÅ«ra+sakuá¹‡a+á¹‡á¸• aja+koÃ±ca+haá¹ƒsÄ• ||

sugatasaddova, yato sabbo saddo, na saddatÄ• litatthova, atha kho saá¹ƒyogÄ• divasenap
tene+taá¹ƒ vuccati ---

saá¹ƒyogÄ• vippayogÄ• ca, sÄ• hacariyÄ• +virodhato.

atthÄ• pakaraá¹‡Ä• liá¹…gÄ• , saddantarasamÄ«pato ||

sÄ• matthyo+citra+desehi \Be 33/, kÄ• la+byattÄ• +nurÅ«pato.

upacÄ• ra+kÄ• kubheda, sambandhehu+palakkhaá¹‡Ä• ||

vacanÄ• ca tadaá¹…gattÄ• , padhÄ• nattÄ• tiÄ• dihi.

sadda+tthÄ• pavibhajjante, na saddÄ• deva kevalÄ• ti ||

ettha saá¹ƒyogato tÄ• va, ``sakisorÄ• dhenu dÄ«yatÅ«â€™â€™ ti, kisoro assapotako, taá¹
eva patÄ«yate.

vippayogato --- ``akisorÄ• Ä• nÄ«yatÅ«â€™â€™ ti tappaá¹-isedhÄ• vaá¸·avÄ• eva patÄ«

sahacaraá¹‡ato --- ``rÄ• ma+lakkhaá¹‡aâ€™â€™ iti ubhinnaá¹ƒ sahacaraá¹‡ena rÄ• moti
aÃ±Ã±Ä• bhidhÄ• no jÄ• madaganyÄ• di. lakkhaá¹‡opi somitti eva, na tu yo koci lakkhaá¹‡

virodhato --- ``rÄ• ma+jjunÄ• â€™â€™ iti bhaggavo sahassabÄ• hu ca aÃ±Ã±amaÃ±Ã±avi
na dÄ• sarathi sabyasÄ• ci ca.

atthato --- ``sindhava+mÄ• naya, pavisÄ• mi raá¹‡aá¹…gaá¹‡aâ€™â€™ miti raá¹‡aá¹…ga
hotÄ«ti atthato turaá¹…gapatÄ«ti, na tu lavaá¹‡avisesaá¹ƒ.

pakaraá¹‡ato-bhojanavidhimhi upasaá¹…khariyamÄ• ne ``sindhava+mÄ• nayeâ€™â€™ ti,
saddantarassÄ• +bhÄ• vepi bhojanopakaraá¹‡asamavÄ• ya+mÄ• lokitabhÄ• vato lavaá¹‡e
patthÄ• voti.

liá¹…gato \Be 34/ --- ``devadattaá¹ƒ paá¹-hama+mupavesaya samÄ• rÄ• dhitaguruá¹ƒâ€™
samÄ• rÄ• dhitaguruttena liá¹…gena tassa bÄ• hussacca+mavagamyate, na tu yo koci deva

sannidhÄ• nato --- ``ajjuno katavÄ«riyotiâ€™â€™ patÄ«yate, no akatavÄ«riyo ajjunoti.

sÄ• matthiyato --- ``anudarÄ• kaÃ±Ã±Ä• â€™â€™ ti udare asati kaÃ±Ã±Ä• eva natthÄ«ti
majjhapadesoti patÄ«yate.

ocitrato --- ``rÄ• masadiso+yaá¹ƒâ€™â€™ iti, atra hi rÄ• mo payuttadÄ• sarathismiá¹ƒ bhiy
paricayoti dÄ• sarathi eva patÄ«yate, na bhaggavarÄ• mo.

desato --- ``poá¹-á¹-hapÄ• â€™â€™ iti kismiÃ±ci dese pasaá¹ƒsÄ• vacanaá¹ƒ. kismiÃ±ci a

kÄ• lato --- ``paceâ€™â€™ ti dakkhiá¹‡Ä• pathe katthaci pubbaá¹‡he yÄ• gupÄ• ke, sÄ• y

byattito --- ``gÄ• massa addhaâ€™â€™ miti samabhÄ• ge, napuá¹ƒsakattÄ• . ``gÄ• massa
asamabhÄ• ge.

anurÅ«pato --- ``narapati sÄ• dhu rakkhati gomaá¹‡á¸• alaâ€™â€™ miti mahÄ«maá¹‡á¸• a
rÄ• jino+nurÅ«pa+miti mahÄ«maá¹‡á¸• alapÄ• laneva patÄ«ti, na tu goyÅ«tharakkhane.

upacÄ• rato --- ataá¹ƒsabhÄ• ve taá¹ƒsabhÄ• vÄ• ropana+mupacÄ• ro, sa ca tadaá¹-á¹-ho
taá¹ƒsamÄ«poti catubbidho \Be 35/, tattha yathÄ• kkamaá¹ƒ maÃ±cÄ• ukkosanti, aggi mÄ•

pavesaya, gaá¹…gÄ• yaá¹ƒ vajoti.

kÄ• kuto-kÄ• kusaddo itthiyaá¹ƒ, sa ca vikÄ• ra+soka+bhÄ«ti+dhanirÅ«pesu dissati, vattu k
taá¹ƒ akatavÄ• api kenaci aÃ±Ã±ena ``kiá¹ƒ tvaá¹ƒ taá¹ƒ akÄ• si ``iti puá¹-á¹-ho kopena bha
katavÄ• amhÄ«â€™â€™ ti katheti, tassa bhamubhedakriyÄ• akriyÄ• paá¹-iÃ±Ã±aá¹ƒ sÅ«c

sambandha to --- ``mÄ• tari sammÄ• vattitabbaá¹ƒ, pitari sussÅ«yitabbaá¹ƒâ€™â€™ iti, at
sapitarÄ«ti sambandhisaddÄ• bhÄ• vepi sÄ• mÄ• tÄ• so pitÄ• ca assa puttassÄ• ti patÄ«y

upalakkhaá¹‡ato --- ``kÄ• kehi rakkhitabbaá¹ƒ dadhÄ«â€™â€™ ti kÄ• kasaddo sabbesa+m
sÄ• maÃ±Ã±aá¹ƒ upalakkhetÄ«ti sunakhÄ• disabbehipi nivÄ• rÄ«yate.

vacanato --- ``dÄ• rÄ• â€™â€™ iti dÄ• rasaddo kalatte bahuvacananto, aÃ±Ã±attha aniyat

tadaá¹…gattÄ• --- ``sajjitaá¹ƒ bhojanaâ€™â€™ miti vutte tapparikkhÄ• rattÄ• tadupakaraá
byaÃ±janÄ• dÄ«naá¹ƒ sampÄ• danampi patÄ«yate.

padhÄ• nabhÄ• vato --- ``niggacchati avaninÄ• thoâ€™â€™ ti raÃ±Ã±o niggamanena tadu
viÃ±Ã±Ä• yati.

vuttaÃ±ca ---

neyyanÄ«tatthasuttesu \Be 36/, Ã±eyyaá¹ƒ saddatthamattakaá¹ƒ.

ne+ttha vattabbaatthena, suttaá¹ƒ nÄ«tatthakaá¹ƒ bhaveti ||

eva+maÃ±Ã±esampi akÄ• rantÄ• naá¹ƒ pulliá¹…gÄ• naá¹ƒ saddÄ• naá¹ƒ rÅ«panayo kriyÄ
yassa saddassa viseso atthi, taá¹ƒ vakkhÄ• ma. ito paraá¹ƒ chaá¹-á¹-hiyÄ• catutthÄ«samat
paÃ±camÄ«bahuvacanassa ca tatiyÄ• bahuvacanena samattÄ• na tÄ• dassiyante.

gumba si, ``atoâ€™â€™ ``sissÄ• â€™â€™ ti ca vattate.

110. kvace+vÄ• .

akÄ• rantato nÄ• masmÄ• parassa sissa e hoti vÄ• kvaci. gumbe gumbo, gumbÄ• . bho g
iccÄ• di sugatasamaá¹ƒ. evaá¹ƒ phussitagge phussitaggo, vattabbe vattabbo iccÄ• di. sisso
katthaci pakkhe ekÄ• ratta+mida+mÄ• raddhanti sisso+kÄ• rapakkhe eva bhavatÄ«ti ``aá¹ƒ
a+mÄ• desena ekÄ• rassa napuá¹ƒsakavisaye bÄ• dhitattÄ• ``bahulaá¹ƒâ€™â€™ vidhÄ• n

kvaci hoteva.

``yossaâ€™â€™ ``á¹-eâ€™â€™ ti ca vattate.

135. ekaccÄ• dÄ«ha+to

akÄ• rantehi ekaccÄ• dÄ«hi yonaá¹ƒ á¹-e hoti. ekacco, ekacce. bho ekacca ekaccÄ• , ekac
evaá¹ƒ esa+sa+paá¹-hamasaddÄ• naá¹ƒ.

kodho \Be 37/, kodhÄ• . bho kodha kodhÄ• , kodhÄ• . kodhaá¹ƒ, kodhe.

``nÄ• ssaâ€™â€™ ``sÄ• â€™â€™ ti ca vattate.

107. kodhÄ• dÄ«hi

kodhÄ• dÄ«hi nÄ• ssa sÄ• hoti vÄ• . kodhasÄ• kodhena. atthasÄ• atthena. ``ye uttamatth
ti atthasaddo napuá¹ƒsakaliá¹…gopi dissati.

``smino á¹-Ä«â€™â€™ ti ca vattate.

175. divÄ• dito

divÄ• dÄ«hi nÄ• mehi smino á¹-i hoti niccaá¹ƒ. divi, evaá¹ƒ bhuvi. etthaá¹-imhi niccaá¹ƒ vak
ettha bhÅ«saddo vadhÅ«saddasamaá¹ƒ.

``veâ€™â€™ ti vattate.

144. manÄ• dÄ«hi smiá¹ƒ+saá¹ƒ+nÄ• +smÄ• naá¹ƒ si+so+o+sÄ• +sÄ•

manÄ• dÄ«hi smi+mÄ• dÄ«naá¹ƒ si+so+o+sÄ• +sÄ• honti vÄ• yathÄ• kkamaá¹ƒ. mano, m
mano, manaá¹ƒ, mane. manasÄ• manena, manehi manebhi. manaso manassa, manÄ• naá
manasmÄ• , manehi manebhi. manasi manamhi manasmiá¹ƒ, manesu.

evaá¹ƒ \Be 38/ vaco payo tejo,

tapo ceto tamo yaso ||

ayo vayo siro saro,

uro+tye+te manÄ• dayo ||

rÅ«pasiddhiyaá¹ƒ aha+rahasaddÄ• manÄ• dÄ«su paá¹-hitÄ• . ahassa Ä• pÄ• dittÄ• rahot
vibhatyantapaá¹-irÅ«pakanipÄ• tattÄ• idha na gahitÄ• .

gacchanta si, ``sissaâ€™â€™ ``veâ€™â€™ ti ca vattate. parato bhiyyo nÄ• nuvattayissÄ•
anuvattassa gamyamÄ• nattÄ• .

148. ntassaá¹ƒ

simhi ntapaccayassa aá¹ƒ hoti vÄ• . ``sutÄ• numitesu sutasambandhova balavÄ• â€™â€™
ti sutattÄ• ntasseva aá¹ƒ, na tadantassa anumitassa saddassa. eva+muparipi nta+ntÅ«naá
Ä• desavidhÄ• naá¹-á¹-hÄ• nesu. ``gasinaá¹ƒâ€™â€™ ti silopo. gacchaá¹ƒ gacchanto.

215. nta+ntÅ«naá¹ƒ nto yomhi paá¹-hame

paá¹-hame yomhi nta+ntÅ«naá¹ƒ savibhattÄ«naá¹ƒ ntoiccÄ• deso hoti vÄ• . sa ca bahulÄ•
gacchanto gacchantÄ• .

218. á¹-a+á¹-Ä• +aá¹ƒ ge

ge pare nta+ntÅ«naá¹ƒ savibhattÄ«naá¹ƒ á¹-a+á¹-Ä• +aá¹ƒiccÄ• desÄ• niccaá¹ƒ honti bah
gacchaá¹ƒ, gacchanto gacchantÄ• .

92. ntassa ca á¹-a vaá¹ƒ+se

aá¹ƒsesu \Be 39/ ntapaccayassa á¹-a hoti vÄ• ntussa ca. vavatthitavibhÄ• sÄ• +yaá¹ƒ. gac
gacchante.

217. to+tÄ• +ti+tÄ• sa+smÄ• +smiá¹ƒ nÄ• su

sa+smÄ• +smiá¹ƒ+nÄ• su nta+ntÅ«naá¹ƒ savibhattÄ«naá¹ƒ to+tÄ• +ti+tÄ• honti vÄ• yath
gacchantena, gacchantehi gacchantebhi. gacchato gacchassa gacchantassa.

216. taá¹ƒ naá¹ƒmhi

naá¹ƒmhi nta+ntÅ«naá¹ƒ savibhattÄ«naá¹ƒ taá¹ƒ vÄ• hoti. gacchataá¹ƒ gacchantÄ• naá¹ƒ

gacchantamhÄ• gacchantasmÄ• . gacchati gacchante gacchantamhi gacchanthasmiá¹ƒ, co

evaá¹ƒ mahaá¹ƒ caraá¹ƒ tiá¹-á¹-haá¹ƒ, dadaá¹ƒ bhuÃ±jaá¹ƒ suá¹‡aá¹ƒ pacaá¹ƒ.

jayaá¹ƒ jÄ«raá¹ƒ vacaá¹ƒ pÄ«yaá¹ƒ, saraá¹ƒ kubbaá¹ƒ japaá¹ƒ vajaá¹ƒ ||

iccÄ• dayo.

bhavanta si,

149. bhÅ«to

niyamasutta+midaá¹ƒ. bhÅ«dhÄ• tuto ntassa aá¹ƒ hoti simhi niccaá¹ƒ punabbidhÄ• nÄ• . b

146. bhavato vÄ• bhontoga+yo+nÄ• +se

bhavantasaddassa bhontÄ• deso vÄ• hoti ga+yo+nÄ• +se. ntoÄ• deso, bhonto bhontÄ• b
pana bho bhonta bhontÄ• bhava bhavÄ• bhavaá¹ƒ, bhonto bhontÄ• bhavanto bhavantÄ•
á¹-a+á¹-Ä• +aá¹ƒÄ• desÄ• bahulÄ• dhikÄ• rÄ• na honti. bhavaá¹ƒ bhavantaá¹ƒ, bhonte bh
bhavatÄ• bhavantena, bhavantehi bhavantebhi. bhoto bhontassa bhavato bhavassa bhava
bhavantÄ• naá¹ƒ. bhavatÄ• iccÄ• di gacchantasamaá¹ƒ.

bhoiti Ä• mantaá¹‡e nipÄ• to, ``kuto nu Ä• gacchatha bho tayo janÄ• â€™â€™ ti bahuvaca
bhanteti. bhaddeti bhaddasaddantarena siddhaá¹ƒ. bhaddantaiti dassa dvibhÄ• vena.

saá¹ƒ santo, santo santÄ• . bho sa sÄ• saá¹ƒ, santo santÄ• . saá¹ƒ santaá¹ƒ ``saá¹ƒyogÄ•
``yaá¹ƒ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ• asaá¹ƒâ€™â€™, sante. satÄ• santen

145. sato saba bhe

santasaddassa saba bhavati bhakÄ• re. sabbhi santehi. niccattÄ• santebhÄ«ti na hoti. sato
iccÄ• di gacchantasamaá¹ƒ.

150. mahantÄ• +rahantÄ• naá¹ƒ á¹-Ä• vÄ•

simhi mahantÄ• +rahantÄ• naá¹ƒ ntassa á¹-Ä• vÄ• hoti. mahÄ• mahaá¹ƒ mahanto, maha
arahanto arahantÄ• iccÄ• di gacchantasamaá¹ƒ.

asma si,

154. rÄ• jÄ• dÄ«yuvÄ• ditvÄ•

rÄ• jÄ• dÄ«hi \Be 41/ yuvÄ• dÄ«hi ca parassa sissa Ä• hoti. asmÄ• ,

156. yona+mÄ• no

rÄ• jÄ• dÄ«hi yuvÄ• dÄ«hi ca yona+mÄ• no vÄ• hoti. asmÄ• no asmÄ• . bho asma asmÄ•

155. vÄ• +mhÄ• +naá¹…a

rÄ• jÄ• dÄ«naá¹ƒ yuvÄ• dÄ«naÃ±ca Ä• naá¹…a hoti vÄ• aá¹ƒmhi. asmÄ• naá¹ƒ asmaá¹ƒ,

80. nÄ• sse+no

kammÄ• dito nÄ• vacanassa eno vÄ• hoti. asmena asmanÄ• , asmehi asmebhi. asmassa,
asmasmÄ• iccÄ• di.

79. kammÄ• dito

kammÄ• dito smino ni hoti vÄ• . asmani asme asmamhi asmasmiá¹ƒ, asmesu. kamma cam
Ä• tuma ghamma muddhaiti kammÄ• dayo. muddha gaá¹‡á¸• ivadhanva aá¹‡ima laghimÄ•
sakha atta Ä• tuma gaá¹‡á¸• ivadhanva asma aá¹‡ima laghimÄ• dayo rÄ• jÄ• dayo.

``dhammo vÄ• +Ã±Ã±attheâ€™â€™ ti gaá¹‡asuttena rÄ• jÄ• dÄ«su paá¹-á¹-hitattÄ• daá¸•
hoti. yuva sÄ• suvÄ• maghava puma \Be 42/ vattahÄ• ti yuvÄ• dayo. rÄ• jÄ• , rÄ• jÄ• no r
rÄ• jÄ• no rÄ• jÄ• . rÄ• jÄ• naá¹ƒ rÄ• jaá¹ƒ, rÄ• jÄ• no rÄ• je.

123. rÄ• jassi nÄ• mhi

``sabbadattena rÄ• jinÄ• â€™â€™ ti pÄ• á¹-hampati ida+mÄ• raddhaá¹ƒ. rÄ• jassi vÄ• hot

222. nÄ• +smÄ• su raÃ±Ã±Ä•

nÄ• +smÄ• su rÄ• jassa savibhattissa raÃ±Ã±Ä• hoti niccaá¹ƒ. anekavaá¹‡á¹‡attÄ• sabba

124. su+naá¹ƒ+hisÅ«

rÄ• jassa Å« hoti vÄ• su+naá¹ƒ+hisu. ``chaá¹-á¹-hiyantassÄ• ti antassa hoti. rÄ• jÅ«hi rÄ•
rÄ• jebhi.

223. raÃ±Ã±o+raÃ±Ã±assa+rÄ• jino se

se rÄ• jassa savibhattissa ete Ä• desÄ• honti. raÃ±Ã±o raÃ±Ã±assa rÄ• jino, rÄ• jÅ«naá¹ƒ

221. rÄ• jassa raÃ±Ã±aá¹ƒ

naá¹ƒmhi rÄ• jassa savibhattissa raÃ±Ã±aá¹ƒ vÄ• hoti. raÃ±Ã±aá¹ƒ. raÃ±Ã±Ä• , rÄ• jÅ«hi
rÄ• jebhi.

224. smimhi raÃ±Ã±e+rÄ• jini

smimhi rÄ• jassa savibhattissa raÃ±Ã±e+rÄ• jini honti niccaá¹ƒ. raÃ±Ã±e rÄ• jini, rÄ• jÅ«su

225. samÄ• se vÄ•

iti \Be 43/ gaá¹‡asuttena rÄ• jassa nÄ• +smÄ• +smiá¹ƒsu yaá¹ƒ vuttaá¹ƒ, taá¹ƒ vÄ• hoti. kÄ
kÄ• sirÄ• jinÄ• kÄ• sirÄ• jena, kÄ• sirÄ• jÅ«bhi kÄ• sirÄ• jebhi kÄ• sirÄ• jÅ«hi kÄ• sirÄ• jeh
kÄ• siraÃ±Ã±assa kÄ• sirÄ• jino kÄ• sirÄ• jassa. kÄ• siraÃ±Ã±Ä• kÄ• sirÄ• jasmÄ• . kÄ• si
kÄ• siraÃ±Ã±e kÄ• sirÄ• jini kÄ• sirÄ• je kÄ• sirÄ• jamhi kÄ• sirÄ• jasmiá¹ƒ, kÄ• sirÄ• jÅ«su

addhÄ• , addhÄ• no addhÄ• . bho addha addhÄ• , addhÄ• no addhÄ• . addhÄ• naá¹ƒ addh

192. puma+kamma+thÄ• ma+ddhÄ• naá¹ƒ sa+smÄ• su ca

pumÄ• dÄ«na+mu hoti vÄ• sa+smÄ• su nÄ• mhi ce+ti utte addhunÄ• , kammÄ• dittÄ• ``n
addhena addhanÄ• , addhehi addhebhi. se ukÄ• re ca ---

1, 9. iyuvaá¹‡á¹‡Ä• jhalÄ• nÄ• massa+nte

nÄ• maá¹ƒ pÄ• á¹-ipadikaá¹ƒ, tassa ante vattamÄ• nÄ• ivaá¹‡á¹‡uvaá¹‡á¹‡Ä• jhalasaÃ±Ã
ca u ca iyu, iyu ca te vaá¹‡á¹‡Ä• ceti iyuvaá¹‡á¹‡Ä• , ``dvandante sÅ«yamÄ• naá¹ƒ paccek
teâ€™â€™ ti vuttattÄ• vaá¹‡á¹‡asaddaá¹ƒ pacceka+mabhisambandhiya ``ivaá¹‡á¹‡uvaá¹‡

81. jhalÄ• sassa no

jhalato sassa no vÄ• hoti. addhuno addhussa addhassa, addhÄ• naá¹ƒ.

82. nÄ• smÄ• ssa

jhalato \Be 44/ smÄ• ssa nÄ• hoti vÄ• , addhunÄ• addhumhÄ• addhusmÄ• addhÄ• add
``kammÄ• ditoâ€™â€™ ti smino ni, addhani addhe addhamhi addhasmiá¹ƒ, addhesu. addh
ce+tthakÄ• la+ddhÄ• navÄ• ci, na bhÄ• gavÄ• cÄ«.

attÄ• , attÄ• no iccÄ• di yÄ• va dutiyÄ• rÄ• jÄ• va, kammÄ• dittÄ• ene attena attanÄ• .

195. su+hisu naka

atta+Ä• tumÄ• naá¹ƒ su+hisu nakÄ• gamo hoti. ``Ã±akÄ• nubandhÄ• +dyantÄ• â€™â€™ t
antÄ• vayavattho, attanehi atthehi attanebhi attebhi.

194. no+ttÄ• tumÄ•

atta+Ä• tumehi sassa no vÄ• hoti. attano attassa, attÄ• naá¹ƒ.

196. smÄ• ssa nÄ• brahmÄ• ca

brahmÄ• atta+Ä• tumehi ca parassa smÄ• ssa nÄ• hoti niccaá¹ƒ. attanÄ• . smimhi kamm
attamhi attasmiá¹ƒ, attanesu attesu. Ä• tumÄ• attÄ• va.

brahmÄ• , brahmÄ• no brahmÄ• , ``brahmassu vÄ• â€™â€™ ti sutte ``brahmassÅ«â€™â€
brahmassa u, parassaralope brahmunotipi sijjhati. ayaÃ±ca brahmasaá¹ƒyutte dissati. brahm

60. gha+brahmÄ• dite

Ä• katigaá¹‡o+yaá¹ƒ \Be 45/, Ä• katÄ«ti jÄ• ti, jÄ• tipadhÄ• nagaá¹‡otya+ttho. ghasaÃ±Ã±a
brahma+kattu+isi+sakhÄ• dÄ«hi ca gasse+vÄ• hoti. bho brahme brahmÄ• , brahmÄ• no br
brahmÄ• no brahme.

191. nÄ• mhi

brahmassu hoti nÄ• mhi niccaá¹ƒ. brahmunÄ• , brahmehi brahmebhi.

190. brahmassu vÄ•

brahmassu vÄ• hoti sa+naá¹ƒsu. ``jhalÄ• sassa noâ€™â€™ ti no. brahmuno brahmussa b
brahmÄ• naá¹ƒ. ``smÄ• ssa nÄ• brahmÄ• ceâ€™â€™ ti smÄ• ssa nÄ• , ukÄ• re brahmun
ni, imassa Ä• katigaá¹‡attÄ• brahmassa kammÄ• dittepi ettha vuttÄ• . brahmani brahme br
brahmesu.

sakhÄ• , rÄ• jÄ• dittÄ• Ä• .

2, 157. Ä• yo no ca sakhÄ•

sakhato yona+mÄ• yo no honti vÄ• Ä• no ca. sakhÄ• yo sakhÄ• no.

159. no+nÄ• +sesvi

sakhassa i hoti niccaá¹ƒ no+nÄ• +sesu. sakhino.

161. yo+svaá¹ƒ+hisu cÄ• +raá¹…a

sakhassa vÄ• Ä• raá¹…a hoti yo+svaá¹ƒ+hisu smÄ• +naá¹ƒsuca.

171. Ä• raá¹…asmÄ•

Ä• ravÄ• desato \Be 46/ paresaá¹ƒ yonaá¹ƒ á¹-o hoti. sakhÄ• ro sakhÄ• . ge tu ``gha+brah
sakha sakhÄ• . bahuvacanaá¹ƒ paá¹-hamÄ• viya. aá¹ƒmhi ``vÄ• +mhÄ• +naá¹…aâ€™â€™
sakhÄ• raá¹ƒ sakhaá¹ƒ, sakhÄ• yo sakhÄ• no sakhino.

172. á¹-o á¹-e vÄ•

Ä• ravÄ• desamhÄ• yonaá¹ƒ á¹-o á¹-e vÄ• honti yathÄ• kkamaá¹ƒti á¹-e. aÃ±Ã±attha ``Ä•
sakhÄ• re sakhÄ• ro sakhe. á¹-oggahaá¹‡aá¹ƒ lÄ• ghavatthaá¹ƒ. sakhinÄ• , sakhÄ• rehi sa
noâ€™â€™ ti jhato sassa no, sakhino sakhissa, sakhÄ• rÄ• naá¹ƒ.

160. smÄ• +naá¹ƒsu vÄ•

sakhassa vÄ• i hoti smÄ• +naá¹ƒsu. sakhÄ«naá¹ƒ sakhÄ• naá¹ƒ.

171. á¹-Ä• nÄ• +smÄ• naá¹ƒ

Ä• ravÄ• desamhÄ• nÄ• +smÄ• naá¹ƒ á¹-Ä• hoti niccaá¹ƒ. sakhÄ• rÄ• , bahulÄ• dhikÄ• rÄ
smÄ• ssÄ• â€™â€™ ti nÄ• , sakhinÄ• sakhismÄ• sakhÄ• sakhamhÄ• sakhasmÄ• .

158. á¹-e smino

sakhato smino á¹-e hoti niccaá¹ƒ. sakhe, sakhÄ• resu sakhesu. sakhi sakhÄ«ti itthiyaá¹ƒyev
tasmÄ• ``nadÄ• dito á¹…Ä«â€™â€™ ti vÄ«mhi Ä• lapanattÄ• vÄ• rasso.

yuvÄ• dittÄ• \Be 47/ Ä• , yuvÄ• .

181. yonaá¹ƒ no+ne vÄ•

yuvÄ• dÄ«hi yonaá¹ƒ no+ne vÄ• honti yathÄ• kkamaá¹ƒ. ``yona+mÄ• noâ€™â€™ ti Ä• no
neâ€™â€™ ti ganthagÄ• ravo hotÄ«ti yathÄ• kkamaá¹ƒpati lÄ• ghavatthaá¹ƒ noggahaá¹‡aâ

179. no+nÄ• +nesvÄ•

no+nÄ• +nesu yuvÄ• dÄ«na+mÄ• hoti. yuvÄ• no yuvÄ• . bho yuva yuvÄ• , yuvÄ• no yuvÄ
yuvÄ• ne yuve. yuvÄ• nÄ• .

178. yuvÄ• dÄ«naá¹ƒ su+hisvÄ• +naá¹…a

su+hisu yuvÄ• dÄ«na+mÄ• naá¹…a hoti. yuvÄ• nehi yuvÄ• nebhi.

193. yuvÄ• sassi+no

yuvÄ• sassa vÄ• ino hoti. yuvino yuvassa, yuvÄ• naá¹ƒ.

180. smÄ• +smiá¹ƒnaá¹ƒ nÄ• +ne

yuvÄ• dahi smÄ• +smiá¹ƒnaá¹ƒ nÄ• +ne niccaá¹ƒ honti yathÄ• kkamaá¹ƒ. yuvÄ• nÄ• , yuvÄ
yuvÄ• nesu. maghava+puma+vattahasaddÄ• yuvasaddasamÄ• . ayaá¹ƒ viseso ---

187. gassaá¹ƒ

pumasaddato gassa aá¹ƒ vÄ• hoti. pumaá¹ƒ puma pumÄ• , pumÄ• no pumÄ• . pumÄ• naâ

185. nÄ• mhi

pumassÄ• \Be 48/ hoti nÄ• mhi. pumÄ• nÄ• . ``lakkhaá¹‡ikapaá¹-ipadottesu paá¹-ipadottas
lakkhaá¹‡ikassÄ• â€™â€™ ti Ã±Ä• yÄ• paá¹-ipadottanÄ• vibhatti eva gayhati, na nÄ• smÄ
paá¹-ipadanti ca ``nÄ• mhÄ«â€™â€™ ti nÄ• vibhattiyÄ• paá¹-ipadabhÅ«to anukaraá¹‡asad
``puma+kamma+thÄ• ma+ddhÄ• naá¹ƒ vÄ• sa+smÄ• su ceâ€™â€™ ti vÄ• utte pumunÄ•
pumunÄ• pumÄ• .

184. pumÄ• ti

smino ne vÄ• hoti. pumÄ• ne pume pumamhi pumasmiá¹ƒ.

186. sumhÄ• ca

pumassa sumhi pumÄ• dÄ«naá¹ƒ yaá¹ƒ niccaá¹ƒ vuttaá¹ƒ, taá¹ƒ vÄ• hotÄ«ti Ä• naá¹…a vA
pumÄ• su pumesu. vattahÄ• , vattahÄ• no vattahÄ• iccÄ• di yuvasaddasamaá¹ƒ.

189. vattahÄ• sa+naá¹ƒnaá¹ƒ no+nÄ• naá¹ƒ

vattahÄ• sanaá¹ƒnaá¹ƒ nonÄ• naá¹ƒ niccaá¹ƒ honti yathÄ• kkamaá¹ƒ. vattahÄ• no vattahÄ

akÄ• rantaá¹ƒ.

sÄ• si,

64. ekavacana+yosva+ghonaá¹ƒ

gho ca o ca gho, na gho agho. ``aghonaá¹ƒâ€™â€™ ti ghappaá¹-isedhe akate ssa+mÄ• dÄ
rasso, ekavacanÄ• dÄ«su \Be 49/ yosu ca paresu ghassa niccena rassoti viruddhatthagaha
ghapaá¹-isedho. oggahaá¹‡a+muttaratthaá¹ƒ. ekavacane yosu ca gha+okÄ• rantavajjitÄ• na
tiliá¹…geti rasse sampatte ---

66. sismiá¹ƒ nÄ• +napuá¹ƒsakassati

anapuá¹ƒsakassa rasso na hotÄ«ti simhi tu na rasso. sÄ• . ``pajjunnova lakkhaá¹‡apavutti j
thalepi vassatÄ«â€™â€™ ti Ã±Ä• yÄ• yuvÄ• dittÄ• sissa Ä• . yosu rasse ``yonaá¹ƒ no+ne
nÄ• nesvÄ• â€™â€™ ti Ä• , sÄ• no. nottÄ• bhÄ• vapakkhe ``yona+mÄ• noâ€™â€™ ti vÄ•

nicca+mÄ• no, tasmÄ• no+neabhÄ• vapakkhe sÄ• , seti rÅ«papasaá¹…go na hoti. sÄ• no.

188. sÄ• ssaá¹ƒ+se cÄ• +naá¹…a

sÄ• saddassa Ä• naá¹…a hoti aá¹ƒ+se ge ca niccaá¹ƒ. bho sÄ• na sÄ• nÄ• , sÄ• no. sÄ• n
sÄ• nehi sÄ• nebhi. sÄ• nassa, sÄ• naá¹ƒ. sÄ• nÄ• , sÄ• nehi sÄ• nebhi. sÄ• ne, sÄ• nesu.

suvÄ• yuvÄ• va. ``ekavacanayosva+ghonaá¹ƒâ€™â€™ ti rassattaá¹ƒ viseso. ge tu ---

130. ge vÄ•

aghonaá¹ƒ ge vÄ• rasso hoti tiliá¹…ge. bho suva suvÄ• .

Ä• kÄ• rantaá¹ƒ.

muni \Be 50/ silopo. jhe kate ---

93. yosu jhissa pume

jhasaÃ±Ã±assa issa yosu vÄ• á¹-a hoti pulliá¹…ge. munayo, jhaggahaá¹‡aá¹ƒ kiá¹ƒ, ikÄ• r
siyÄ• . iggahaá¹‡aá¹ƒ kiá¹ƒ, Ä«kÄ• rassa vÄ• ti. atoti sÄ• maÃ±Ã±aniddesÄ• lakkhaá¹‡ikaa
sampattÄ• pi avidhÄ• nasÄ• matthiyÄ• na honti. sÄ• matthiyaÃ±ca aÃ±Ã±athÄ• anupapatt

114. lopo

jhalato yonaá¹ƒ lopo hotÄ«ti yolope ---

88. yolopa+nisu dÄ«gho

yonaá¹ƒ lopenisu ca dÄ«gho hoti. muni. munayoti ettha yolopo kimatthaá¹ƒ na hoti, akkena
nÄ• sitattÄ• . kinti paá¹-hamaá¹ƒ na hoti, antaraá¹…gattÄ• jhattassa. bho muni munÄ«, mu
munayo munÄ«. muninÄ• , munÄ«hi munÄ«bhi. ``yolopanisuâ€™â€™ ``vÄ«mantuvantÅ«na
ikÄ• rukÄ• rÄ• naá¹ƒ sunaá¹ƒhisu dÄ«ghassÄ• +niccattÄ• munihi muninaá¹ƒ munisu itipi h
ti no, munino munissa, munÄ«naá¹ƒ. ``nÄ• smÄ• ssÄ• â€™â€™ ti nÄ• , muninÄ• munimhÄ
munÄ«su. ``ito kvaci sassa á¹-Ä• nubandhoâ€™â€™ (gaá¹‡asutta) ti brahmÄ• dÄ«su pÄ• á
mahÄ• muneâ€™â€™ ti ettha ``gha+brahmÄ• diteâ€™â€™ ti sassa eá¹-a.

evaá¹ƒ ---

joti \Be 51/ pÄ• á¹‡i gaá¹‡á¹-hi muá¹-á¹-hi, kucchi vatthi sÄ• li vÄ«hi.

byÄ• dhi odhi bodhi sandhi, rÄ• si kesi sÄ• ti dÄ«pi ||

isi gini maá¹‡i dhani, giri ravi kavi kapi.

asi masi nidhi vidhi, ahi kimi pati hari ||

ari timi kali bali, jaladhi ca gahapati.

uramiti varamati, nirupadhi adhipati.

aÃ±jali sÄ• rathi atithi, samÄ• dhi udadhippabhutayo ||

aggi+isÄ«naá¹ƒ ayaá¹ƒ viseso ---

147. sissÄ• +ggito ni

aggismÄ• sissa ni hoti vÄ• . aggini aggi, aggayo iccÄ• di munisaddasamaá¹ƒ.

133. á¹-e sissi+sismÄ•

isismÄ• sissa á¹-e vÄ• hoti. ise isi. ``gha+brahmÄ• diteâ€™â€™ ti gassa e vÄ• , bho ise is
isiá¹ƒ.

134. dutiyassa yossa

``dutiyÄ• yossÄ• â€™â€™ ti avatvÄ• ``dutiyassa yossÄ• â€™â€™ ti visuá¹ƒ karaá¹‡aá¹ƒ
``ekayoganiddiá¹-á¹-hÄ• na+mapye+kadeso+nuvattate, na \Be 52/ tve+kavibhattiyuttÄ• naá
dutiyÄ• yossÄ• ti nÄ• nuvattiya yossÄ• ti sÄ• maÃ±Ã±ena anuvuttiya ekaccÄ• dito paá¹-har
á¹-evidhÄ• natthaá¹ƒ. isismÄ• parassa dutiyÄ• yossa á¹-e vÄ• hoti. ise isayo isÄ«, sesaá¹

Ä• di, Ä• dayo iccÄ• di, smimhi ---

55. ratyÄ• dÄ«hi á¹-o smino

ratyÄ• dÄ«hi smino á¹-o vÄ• hoti. Ä• do Ä• dimhi Ä• dismiá¹ƒ, Ä• dÄ«su.

samÄ• se ikÄ• rantato yo+smiá¹ƒsu viseso.

182. ito+Ã±Ã±atthe pume

aÃ±Ã±atthe vattamÄ• nato ikÄ• rantato nÄ• masmÄ• yonaá¹ƒ no+ne vÄ• honti yathÄ• kka
ariyavuttayo ariyavuttÄ«. bho ariyavutti ariyavuttÄ«, ariyavuttino ariyavuttayo ariyavuttÄ«. ar
ariyavuttino ariyavuttayo ariyavuttÄ«. ariyavuttinÄ• iccÄ• di tu munisaddasamaá¹ƒ.

183. ne smino kvaci

aÃ±Ã±atthe ikÄ• rantato nÄ• masmÄ• smino ne vÄ• hoti kvaci. ariyavuttine ariyavuttimhi a
ariyavuttÄ«su. evaá¹ƒ tomaraá¹…kusapÄ• á¹‡ino sÄ• ramatino iccÄ• di. kvaciggahaá¹‡Ä• n

ikÄ• rantaá¹ƒ.

daá¹‡á¸• Ä« \Be 53/, silopo. ``ekavacaneâ€™â€™ ccÄ• dinÄ• rasse sampatte anapuá¹ƒsa
``sismiá¹ƒnÄ• +napuá¹ƒsakassÄ• â€™â€™ ti nisedho. yomhi ekavacane ca sabbattha rass

75. yonaá¹ƒ no+ne pume

jhasaÃ±Ã±ito yonaá¹ƒ no+ne vÄ• honti yathÄ• kkamaá¹ƒ pulliá¹…ge. daá¹‡á¸• ino.

115. jantuhetvÄ«ghapehi vÄ•

jantu+hetÅ«hi Ä«kÄ• rantehi gha+pasaÃ±Ã±ehi ca paresaá¹ƒ yonaá¹ƒ vÄ• lopo hoti. ``yolo
dÄ«ghe daá¹‡á¸• Ä« daá¹‡á¸• iyo. ge tu ``ge vÄ• â€™â€™ ti vÄ• rasso. bho daá¹‡á¸• i daá
daá¹‡á¸• Ä« daá¹‡á¸• iyo.

74. naá¹ƒ jhÄ«to

jhasaÃ±Ã±Ä«to aá¹ƒvacanassa naá¹ƒ vÄ• hoti. daá¹‡á¸• inaá¹ƒ daá¹‡á¸• iá¹ƒ, daá¹‡á¸• ine

76. no

jhÄ«to yonaá¹ƒ no vÄ• hoti pulliá¹…ge. daá¹‡á¸• ino daá¹‡á¸• Ä« daá¹‡á¸• iyo. daá¹‡á¸• in
daá¹‡á¸• Ä«bhi. ``jhalÄ• sassa noâ€™â€™ ti nomhi kate daá¹‡á¸• ino daá¹‡á¸• issa, daá¹‡
smÄ• ssÄ• â€™â€™ ti smÄ• ssa nÄ• , daá¹‡á¸• inÄ• daá¹‡á¸• imhÄ• daá¹‡á¸• ismÄ• .

77. smino ni

jhÄ«to smiá¹ƒvacanassa ni hoti vÄ• . daá¹‡á¸• ini daá¹‡á¸• ismiá¹ƒ, daá¹‡á¸• Ä«su, bahulÄ
gÄ• maá¹‡Ä«+senÄ• nÄ«+sudhÄ«pabhutÄ«naá¹ƒ niÄ• desÄ• bhÄ• vo ca viseso. evaá¹ƒ ---

dhammÄ« \Be 54/ saá¹…ghÄ« Ã±Ä• á¹‡Ä« hatthÄ«, cakkÄ« pakkhÄ« dÄ• á¹-hÄ« raá¹-á¹-h

chattÄ« mÄ• lÄ« cammÄ« yogÄ«, bhÄ• gÄ« bhogÄ« kÄ• mÄ« sÄ• mÄ« ||

dhajÄ« gaá¹‡Ä« sasÄ« kuá¹-á¹-hÄ«, jaá¹-Ä« yÄ• nÄ« sukhÄ« sikhÄ«.

dantÄ« mantÄ« karÄ« cÄ• gÄ«Å«Ì†, kusalÄ« musalÄ« balÄ«. (Å«Ì†vÄ• cÄ«, rÅ«)

pÄ• pakÄ• rÄ« sattughÄ• tÄ«, mÄ• lyakÄ• rÄ« dÄ«ghajÄ«vÄ«.

dhammavÄ• dÄ« sÄ«hanÄ• dÄ«, bhÅ«misÄ• yÄ« sÄ«ghayÄ• yÄ« ||

Ä«kÄ• rantaá¹ƒ.

bhikkhu, silopo. lasaÃ±Ã±Ä• yaá¹ƒ ---

83. lÄ• yonaá¹ƒ vo pume

lato yonaá¹ƒ vo hoti vÄ• pulliá¹…ge.

94. ve+vosu lussa

lasaÃ±Ã±assa ussa ve+vosu á¹-a hoti. ettha ``pumÄ• lapane vevoâ€™â€™ tya+tra vossa s
anissitattÄ• jÄ• tivasena ``lÄ• yonaá¹ƒâ€™â€™ tyÄ• do vo ca gayhati. bhikkhavo. aÃ±Ã±a
yolopo. ``yolopanisu dÄ«ghoâ€™â€™ ti dÄ«ghe bhikkhÅ«. bho bhikkhu bhikkhÅ«.

96. pumÄ• +lapane vevo

lasaÃ±Ã±ato uto yossÄ• +lapane ve+vo honti vÄ• pulliá¹…ge. bhikkhave bhikkhavo bhikkh
bhikkhÅ«. bhikkhunÄ• \Be 55/, bhikkhÅ«hi bhikkhÅ«bhi. ``jhalÄ• sassa noâ€™â€™ ti lato s
bhikkhussa, bhikkhÅ«naá¹ƒ. ``nÄ• smÄ• ssÄ• â€™â€™ ti lato vÄ• smÄ• ssa nÄ• , bhikkhu
bhikkhumhi bhikkhusmiá¹ƒ. evaá¹ƒ ---

setu ketu rÄ• hu bhÄ• á¹‡u, saá¹ƒkuÅ«Ì† ucchu veá¸·u maccu. (Å«Ì†paá¹…gu, rÅ«) sindhu
kÄ• ru hetu jantu. ruru paá¹-u --- iccÄ• dayo.

jantu+hetÅ«naá¹ƒ yosva+yaá¹ƒ bhedo. ``jantu+hetvÄ«+gha+pehi vÄ• â€™â€™ ti yolope ---

84. jantvÄ• dito no ca

jantvÄ• dito yonaá¹ƒ no hoti vo ca pulliá¹…ge. jantuno jantavo jantuyo. bho jantu jantÅ«, jan
``pumÄ• lapane vevoâ€™â€™ ti ve+vo, jantave jantavo jantuyo. jantuá¹ƒ, jantÅ« jantuno jan
bhikkhusamaá¹ƒ.

hetu, hetÅ« hetavo. ``yomhi vÄ• kvacÄ«â€™â€™ ti lasaÃ±Ã±assa ussa vÄ• á¹-Ä• deso, h
antaraá¹…gattÄ• paá¹-hamaá¹ƒ á¹-Ä• dese kate pacchÄ• yolopÄ• bhÄ• vo, tathÄ• hi
antaraá¹…ga+bÄ• hiraá¹…gavidhÄ• nesva+ntaraá¹…gavidhiyeva balavÄ• . ettha ca pakatin
paccayanissitaá¹ƒ bÄ• hiraá¹…gaá¹ƒ. hetuyo. bho hetu, hetÅ« hetave hetavo hetayo hetuyo

bahuto \Be 56/ naá¹ƒmhi ---

48. bahukatinnaá¹ƒ

naá¹ƒmhi bahuno katissa ca nuka hoti tiliá¹…ge. bahunnaá¹ƒ. sesaá¹ƒ bhikkhusamaá¹ƒ.

vattu si,

57. ltu+pitÄ• dÄ«na+mÄ• simhi

ltupaccayantÄ• naá¹ƒ pitu+mÄ• tu+bhÄ• tu+dhÄ«tu+duhitu+jÄ• mÄ• tu+nattu+hotu+potÅ«n
``kattari ltu+á¹‡akÄ• â€™â€™ ti vihitaltupaccayassa gahaá¹‡Ä• yato dhÄ• tuto hi so vihito,
yasmÄ• so vihito, tadÄ• dino tadantassa ca gahaá¹‡aá¹ƒâ€™â€™ ti Ã±Ä• yÄ• tadavinÄ• b
gahaá¹‡aá¹ƒti ltupaccayantÄ• naá¹ƒti vuttaá¹ƒ.

162. ltu+pitÄ• dÄ«na+ma se

ltupaccayantÄ• naá¹ƒ pitÄ• dÄ«naÃ±cÄ• +raá¹…a hoti sato+Ã±Ã±atra. ``Ä• raá¹…asmÄ• â

58. ge a ca

geltu+pitÄ• dÄ«naá¹ƒ a hoti Ä• ca. bho vatta vattÄ• , vattÄ• ro. vattÄ• raá¹ƒ, vattÄ• re vatt
``á¹-Ä• nÄ• smÄ• naá¹ƒâ€™â€™ ti á¹-Ä• , vattÄ• rÄ• .

166. su+hisvÄ• +raá¹…a

su+hisu ltu+pitÄ• dÄ«na+mÄ• raá¹…a vÄ• hoti. vattÄ• rehi vattÄ• rebhi vattÅ«hi vattÅ«bhi

165. salopo

ltu+pitÄ• dÄ«hi \Be 57/ sassa lopo vÄ• hoti. vattu vattuno vattussa.

163. naá¹ƒmhi vÄ•

naá¹ƒmhi ltu+pitÄ• dÄ«na+mÄ• raá¹…a vÄ• hoti. vattÄ• rÄ• naá¹ƒ.

164. Ä•

naá¹ƒmhi ltu+pitÄ• dÄ«na+mÄ• vÄ• hoti. vattÄ• naá¹ƒ vattÅ«naá¹ƒ. smÄ• ssa á¹-Ä• , vatt

174. á¹-i smino

Ä• ravÄ• +desamhÄ• smino á¹-i hoti.

176. rassÄ• +raá¹…a

smimhi Ä• ro rasso hoti. vattari, vattÄ• resu vattÅ«su vattusu. evaá¹ƒ ---

evaá¹ƒ bhattu kattu netu, sotu Ã±Ä• tu jetu chettu.

bhettu dÄ• tu dhÄ• tu boddhu, viÃ±Ã±Ä• petÄ• dayopi ca ||

satthusaddassa pana nÄ• mhi bahulÄ• dhikÄ• rÄ• ``ltu+pitÄ• dÄ«na+maseâ€™â€™ ti vÄ•
satthunÄ• . sesaá¹ƒ vattusamaá¹ƒ.

simhi Ä• , pitÄ• . ``ltu+pitÄ• dÄ«na+maseâ€™â€™ ti Ä• ravÄ• dese ---

177. pitÄ• dÄ«na+manatvÄ• dÄ«naá¹ƒ

natvÄ• divajjitÄ• naá¹ƒ \Be 58/ pitÄ• dÄ«na+mÄ• ro rasso hoti sabbÄ• su vibhattÄ«su. ``ltu
``su+hisvÄ• +raá¹…aâ€™â€™ ``naá¹ƒmhi vÄ• â€™â€™ ti ettha vuttavibhattÄ«su paresu Ä
paá¹-icca sabbÄ• sÅ«ti vuttaá¹ƒ. pitaro. bho pita pitÄ• , pitaro. pitaraá¹ƒ, pitare pitaro. pitarÄ
pitarebhi pitÅ«hi pitÅ«bhi. pitu pituno pitussa, pitarÄ• naá¹ƒ pitÅ«naá¹ƒ. ``pitunnaá¹ƒâ€™â€
dÄ«ghe rassa+dvittÄ• nÄ«ti vuttaá¹ƒ. ``sÄ• nuvuttaá¹ƒ suttaá¹ƒâ€™â€™ ti Ã±Ä• yÄ• ``bahu
nuka-iti yogavibhÄ• genapi sijjhati ettha anuvattitanaá¹ƒmhi. paÃ±camÄ«chaá¹-á¹-hÄ« tatiyÄ
pitari, pitaresu pÄ«tÅ«su, rassÄ• bhÄ• vo. nattÄ• , nattÄ• ro. bho natta nattÄ• , nattÄ• ro ico

guá¹‡avantu si,

151. ntussa

simhi ntussa á¹-Ä• hoti. guá¹‡avÄ• . yomhi ``ntantÅ«naá¹ƒ nto yomhi paá¹-hameâ€™â€™
nto hoti. ettha ca ``ntu vantu+mantÄ• +vantu+tavantusambandhÄ«â€™â€™ ti paribhÄ• sato
vantvÄ• disambandhÄ«yeva gayhate, na jantu tantÄ• dÄ«naá¹ƒ. guá¹‡avanto. aÃ±Ã±atra --

91. yvÄ• do ntussa

yoÄ• dÄ«su ntussa a hoti. guá¹‡avantaiti akÄ• rantÄ• á¹-Ä• +á¹-eÄ• desÄ• honti, guá¹‡av
geâ€™â€™ ti á¹-Ä• dayo \Be 59/, bho guá¹‡ava guá¹‡avÄ• guá¹‡avaá¹ƒ, guá¹‡avanto guá
vaá¹ƒ+seâ€™â€™ ti aá¹ƒsesu ntassa á¹-o vÄ• , guá¹‡avaá¹ƒ guá¹‡avantaá¹ƒ, guá¹‡avante
sa+smÄ• +smiá¹ƒ+nÄ• sÅ«â€™â€™ ti tÄ• Ä• dayo honti, guá¹‡avatÄ• guá¹‡avantena, gua
``lakkhaá¹‡ikapaá¹-ipadottesu paá¹-ipadottasseva gahaá¹‡aá¹ƒ, na lakkhaá¹‡ikassÄ• â€™â
lakkhaá¹‡ikassÄ• â€™â€™ ti vuttabyattipakkha+manapekkhitvÄ• ``atoâ€™â€™ ti rassÄ• k
guá¹‡avantenÄ• ti ``atenÄ• â€™â€™ tya+nena sijjhati. jÄ• ti=sÄ• maÃ±Ã±aá¹ƒ, byatti=vises
guá¹‡avantassa, ``taá¹ƒ naá¹ƒmhiâ€™â€™ ti naá¹ƒmhÄ« taá¹ƒ vÄ• , guá¹‡avataá¹ƒ guá¹‡a
guá¹‡avantÄ• guá¹‡avantamhÄ• guá¹‡avantasmÄ• . guá¹‡avati guá¹‡avante guá¹‡avanta
guá¹‡avantesu. ``ntassa ca á¹-a vÄ• â€™â€™ ti yogavibhÄ• gÄ• yosu ca ntussa vÄ• á¹-Ä
``cakkhumÄ• andhitÄ• hontiâ€™â€™, ``vaggumudÄ• tÄ«riyÄ• bhikkhu vaá¹‡á¹‡avÄ• â€™

evaá¹ƒ gaá¹‡avÄ• kulavÄ• phalavÄ• yasavÄ• dhanavÄ• sutavÄ• bhagavÄ• himavÄ• b
iccÄ• dÄ«.

153. himavato vÄ• o

himavato simhi ntussa o vÄ• hoti, himavanto himavÄ• . sesaá¹ƒ purimasamaá¹ƒ.

Ä• yasmantusaddo kammavÄ• cÄ• ya kvaci bahulÄ• dhikÄ• rÄ• dvivacanena Ä• yasmantÄ

Ä• yasmantoti dissati.

evaá¹ƒ \Be 60/ satimÄ• dhitimÄ• gatimÄ• mutimÄ• matimÄ• jutimÄ• sirimÄ• hirimÄ• th
sucimÄ• kalimÄ• balimÄ• kasimÄ• rucimÄ• buddhimÄ• cakkhumÄ• bandhumÄ• hetum
bhÄ• á¹‡umÄ• khÄ• á¹‡umÄ• vijjumÄ• iccÄ• dayo.

ukÄ• rantaá¹ƒ.

vessabhÅ« silopo. te ca rassÄ• bhÄ• vova viseso. ``ekavacanayosva+ghonaá¹ƒâ€™â€™ t
pumeâ€™â€™ ti vo, vessabhuvo, ``vevosu lussÄ• â€™â€™ ti vuttattÄ• na á¹-Ä• deso, ``lo
vÄ• â€™â€™ ti vÄ• rasse bho vessabhu vessabhÅ«, vessabhuvo vessabhÅ«. vessabhuá¹
vessabhunÄ• iccÄ• di bhikkhusamaá¹ƒ. evaá¹ƒ sayambhÅ« parÄ• bhibhÅ« abhibhÅ«Ä• da
pana yonaá¹ƒ ``jantvÄ• dito no vÄ• â€™â€™ ti no, vo vÄ• , gotrabhuno gotrabhuvo gotrabh
sahabhÅ«, sesaá¹ƒ vessabhÅ«samaá¹ƒ.

85. kÅ«to

kÅ«paccayantato yonaá¹ƒ no vÄ• hoti pulliá¹…ge. sabbaÃ±Ã±uno. aÃ±Ã±atra ``lÄ• yonaá
``kÅ«toâ€™â€™ ti jantvÄ• dÄ«hi puthakkaraá¹‡Ä• . yolope sabbaÃ±Ã±Å«. bho sabbaÃ±Ã±
sabbaÃ±Ã±Å« iccÄ• di.

evaá¹ƒ maggaÃ±Ã±Å« dhammaÃ±Ã±Å« atthaÃ±Ã±Å« kÄ• laÃ±Ã±Å« rattaÃ±Ã±Å« mattaÃ±
viÃ±Ã±Å« vidÅ« iccÄ• dayo. ettha ``vidÄ• kÅ«â€™â€™ ``vito Ã±Ä• toâ€™â€™ \Be 61/ ``ka
kÅ«paccayassa gahitattÄ• vedagÅ«Ä• dayo rÅ«paccayantÄ• na gahitÄ• .

Å«kÄ• rantaá¹ƒ.

go, si, silopo. go.

67. gossÄ• +ga+si+hi+naá¹ƒsu gÄ• va+gavÄ•

ga+si+hi+naá¹ƒvajjitÄ• su vibhattÄ«su gosaddassa gÄ• va+gavÄ• honti niccaá¹ƒ.

170. ubha+gohi á¹-o

ubha+gohi yonaá¹ƒ á¹-o hoti. gÄ• vo gavo. bho go, gÄ• vo gavo.

72. gÄ• vu+mhi

aá¹ƒvacane gossa gÄ• vu vÄ• hoti. gÄ• vuá¹ƒ gÄ• vaá¹ƒ gavaá¹ƒ, gÄ• vo gavo.

71. nÄ• ssÄ•

goto nÄ• ssa Ä• hoti vÄ• . ekavaá¹‡á¹‡attÄ• na sabbÄ• deso. ``paÃ±camiyaá¹ƒ parasseâ
``Ä• dissÄ• â€™â€™ ti nÄ• ssa Ä• hoti, paralopo, gÄ• vÄ• gÄ• vena gavÄ• gavena, gohi

69. gavaá¹ƒ sena

gossa se vÄ• gavaá¹ƒ hoti saha sena. gavaá¹ƒ gÄ• vassa gavassa. kaccÄ• yane ``gavaá¹
ti pÄ• á¸·iá¹ƒ paá¹-icca naá¹ƒmhi bahuvacanameva sÄ• dhitaá¹ƒ, idha ``gavaá¹ƒva siá¹…gi
dassanato ekavacanaÃ±ca.

70. gunnaÃ±ca naá¹ƒnÄ•

naá¹ƒvacanena \Be 62/ saha gossa gunnaá¹ƒ hoti gavaÃ±ca vÄ• . gunnaá¹ƒ gavaá¹ƒ gona
gÄ• vasmÄ• gavÄ• gavamhÄ• gavasmÄ• . gÄ• ve gÄ• vamhi gÄ• vasmiá¹ƒ gave gavamh

68. sumhi vÄ•

sumhi gossa gÄ• va+gavÄ• honti vÄ• . gÄ• vesu gavesu gosu. gossa goá¹‡Ä• deso na ka
goá¹‡asaddo hi sattasu vibhattÄ«su dissatÄ«ti.

usu+bhÅ«mi+pasu+raá¹ƒsi-disÄ• +vÄ• cÄ• +mbu+cakkhusu.

dasasva+tthesu go vutto, lagge ca vajire iti ||

okÄ• rantaá¹ƒ.

iti pulliá¹…gaá¹ƒ.

kaÃ±Ã±Ä• , silopo.

1, 11. ghÄ•

itthiyaá¹ƒ vattamÄ• nassa nÄ• massa+nte vattamÄ• no Ä• kÄ• ro ghasaÃ±Ã±o hoti. ``jantu
ti yolopo vÄ• . kaÃ±Ã±Ä• kaÃ±Ã±Ä• yo. ``gha+brahmÄ• diteâ€™â€™ ti gassa e vÄ• , kaÃ±

kaÃ±Ã±Ä• yo. ``gho ssaá¹ƒ+ssÄ• yaá¹ƒ+tiá¹ƒsÅ«â€™â€™ ti aá¹ƒmhi rasso. kaÃ±Ã±aá¹ƒ, l

45. gha+pate+kasmiá¹ƒ nÄ• dÄ«naá¹ƒ ya+yÄ•

ghapato \Be 63/ smiá¹ƒvibhattipariyantÄ• naá¹ƒ ekatte nÄ• dÄ«naá¹ƒ ya+yÄ• honti yathÄ• kaÃ±Ã±Ä• bhi kaÃ±Ã±Ä• hi. kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• naá¹ƒ.

103. yaá¹ƒ

ghapato smino yaá¹ƒ vÄ• hoti. kaÃ±Ã±Ä• yaá¹ƒ kaÃ±Ã±Ä• ya. ``gha+ pate+kasmiá¹ƒ nÄ• ``yaá¹ƒâ€™â€™ ti ca imesaá¹ƒ apavÄ• dÄ• dÄ«naá¹ƒ visaye mhissa ussaggattÄ• pavatti r bahulÄ• dhikÄ• rÄ• ``smÄ• +hi+sminnaâ€™â€™ miccÄ• dinÄ• mhikate ``dasasahassimhi kaÃ±Ã±Ä• su. evaá¹ƒ ---

saddhÄ• medhÄ• paÃ±Ã±Ä• vijjÄ• , cintÄ• mantÄ• taá¹‡hÄ• vÄ«á¹‡Ä• .

icchÄ• mucchÄ• ejÄ• mÄ• yÄ• , mettÄ• mattÄ• sikkhÄ• bhikkhÄ• ||

jaá¹…ghÄ• gÄ«vÄ• jÄ«vhÄ• vÄ• cÄ• , chÄ• yÄ• Ä• sÄ• gaá¹…gÄ• nÄ• vÄ• .

gÄ• thÄ• senÄ• lekhÄ• sÄ• lÄ• , mÄ• lÄ• velÄ• pÅ«jÄ• khiá¸• á¸• Ä• ||

pipÄ• sÄ• vedanÄ• saÃ±Ã±Ä• , cetanÄ• tasinÄ• pajÄ• .

devatÄ• vaá¹-á¹-akÄ• godhÄ• , balÄ• kÄ• parisÄ• sabhÄ• ||

Å«kÄ• sephÄ• likÄ• laá¹…kÄ• , salÄ• kÄ• vÄ• lukÄ• sikhÄ• .

visÄ• khÄ• visikhÄ• sÄ• khÄ• , vÄ• cÄ• vaÃ±jhÄ• jaá¹-Ä• ghaá¹-Ä• ||

jeá¹-á¹-hÄ• soá¹‡á¸• Ä• vitaá¹‡á¸• Ä• ca, karuá¹‡Ä• vanitÄ• latÄ• .

kathÄ• niddÄ• sudhÄ• rÄ• dhÄ• , vÄ• sanÄ• siá¹ƒsapÄ• papÄ• ||

pabhÄ• \Be 64/ sÄ«mÄ• khamÄ• chÄ• yÄ• , khattiyÄ• sakkharÄ• surÄ• .

dolÄ• tulÄ• silÄ• lilÄ• , lÄ• le+lÄ• mekhalÄ• kalÄ• ||

vaá¸·avÄ• +lambusÄ• mÅ«sÄ• , maÃ±jusÄ• sulasÄ• disÄ• .

nÄ• sÄ• juá¹‡hÄ• guhÄ• Ä«hÄ• , lasikÄ• vasudhÄ• dayo ||

``na+mmÄ• dÄ«hÄ«â€™â€™ ti ammÄ• +annÄ• +ambÄ• hi gassa ekÄ• rÄ• +bhÄ• ve ---

62. rasso vÄ•

ammÄ• dÄ«naá¹ƒ ge rasso vÄ• hoti. amma ammÄ• iccÄ• di. sesaá¹ƒ kaÃ±Ã±Ä• va. evaá
smino ``tiá¹ƒ sabhÄ• parisÄ• yÄ• â€™â€™ ti tiá¹ƒ vÄ• hoti. ``ghossaâ€™â€™ mÄ• dinÄ•
sabhÄ• ya. parisatiá¹ƒ parisÄ• yaá¹ƒ parisÄ• ya.

Ä• kÄ• rantaá¹ƒ.

mati, yomhi ---

1, 10. pi+tthiyaá¹ƒ

itthiyaá¹ƒ vattamÄ• nassa nÄ• massa+nte vattamÄ• nÄ• ivaá¹‡á¹‡u+vaá¹‡á¹‡Ä• pasaÃ±Ã

116. ye passi+vaá¹‡á¹‡assa

pasaÃ±Ã±assa ivaá¹‡á¹‡assa lopo hoti vÄ• yakÄ• re. ``paro kvacÄ«â€™â€™ ti anuvattital
ca-kÄ• ra+pubbarÅ«pÄ• - ni \Be 65/ na honti. matyo. aÃ±Ã±atra ``jantvÄ• â€™â€™ dinÄ• y
matiyo. bho mati matÄ«, matyo matÄ« matiyo. matiá¹ƒ, matyo matÄ« matiyo. matiyÄ• , matÄ
matiyÄ• , matÄ«naá¹ƒ. smino yaá¹ƒ, matyaá¹ƒ matiyaá¹ƒ matyÄ• matiyÄ• , matÄ«su. evaá

patti yutti vutti kitti, mutti titti khanti kanti.

santi tanti siddhi suddhi, iddhi vuddhi buddhi bodhi ||

bhÅ«mi jÄ• ti pÄ«ti suti, nandi sandhi soá¹‡i koá¹-i.

diá¹-á¹-hi vuá¹-á¹-hi tuá¹-á¹-hi yaá¹-á¹-hi, pÄ• á¸·i Ä• á¸·i nÄ• á¸·i keá¸·i ||

sati muti gati cuti, dhiti yuvati vikati.

rati ruci rasmi asani, vasani osadhi aá¹…guli.

dhÅ«li dudrabhi doá¹‡i, aá¹-avi chavi iccÄ• di ||

55. ratyÄ• dÄ«hi á¹-o smino

ratyÄ• dÄ«hi smino á¹-o vÄ• hoti. ratto ratyaá¹ƒ rattiyaá¹ƒ ratyÄ• rattiyÄ• , rattÄ«su. sesaá

ikÄ• rantaá¹ƒ.

dÄ• sÄ«, silopo. ``ekavacaneâ€™â€™ ccÄ• dinÄ• rasso. ``ye passi+vaá¹‡á¹‡assÄ• â€™â
``jantvÄ• â€™â€™ dinÄ• yolopo. dÄ• sÄ« dÄ• siyo. ``ge vÄ• â€™â€™ ti rasso. bho dÄ• si
dÄ• siyo.

73. yaá¹ƒ pito

pasaÃ±Ã±Ä«to aá¹ƒvacanassa yaá¹ƒ vÄ• hoti. dÄ• syaá¹ƒ dÄ• siyaá¹ƒ dÄ• siá¹ƒ, dÄ• syo
``ghapatekÄ• â€™â€™ dinÄ• yÄ• . dÄ• syÄ• dÄ• siyÄ• \Be 66/, dÄ• sÄ«hi dÄ• sÄ«bhi. d
dÄ• syaá¹ƒ dÄ• siyaá¹ƒ dÄ• syÄ• dÄ• siyÄ• , dÄ• sÄ«su. evaá¹ƒ ---

mahÄ« vetaraá¹‡Ä« vÄ• pÄ«, pÄ• á¹-alÄ« kadalÄ« ghaá¹-Ä«.

nÄ• rÄ« kumÄ• rÄ« taruá¹‡Ä«, vÄ• ruá¹‡Ä« brÄ• hmaá¹‡Ä« sakhÄ« ||

gandhabbÄ« kinnarÄ« nÄ• gÄ«, devÄ« yakkhÄ« ajÄ« migÄ«.

vÄ• narÄ« sÅ«karÄ« sÄ«hÄ«, haá¹ƒsÄ« kÄ• kÄ« ca kukkuá¹-Ä« ||

iccÄ• dayo.

ettha ca Ä«kÄ• ralope Ã±Ã±akÄ• rapubbarÅ«po, vetaraÃ±Ã±o vetaraá¹‡iyo. vetaraÃ±Ã±aá
vetaraá¹‡iá¹ƒ, vetaraÃ±Ã±o vetaraá¹‡iyo iccÄ• di. yosu ---

167. najjÄ• dhayÄ• svÄ• ma

yosu nadÄ«saddassa Ä• ma vÄ• hoti. suÃ±a+naka+Ä• ma ityÄ• di Ã±Ã±akÄ• ra+kakÄ• ra
``mÄ• nubandho sarÄ• na+mantÄ• paroâ€™â€™ ti mÄ• nubandhattÄ• sarÄ• na+mantÄ•
sareâ€™â€™ ti ye dassa jo, yassa ca pubbarÅ«paá¹ƒ, najjÄ• yo. vÄ• pa-lopa+yolopesu na

Ä«kÄ• rantaá¹ƒ.

yÄ• gu, yÄ• gÅ« yÄ• guyo. bho yÄ• gu, yÄ• gÅ« yÄ• guyo. yÄ• guá¹ƒ, yÄ• gÅ« yÄ• guyo. y
yÄ• guyÄ• , yÄ• gÅ«naá¹ƒ. yÄ• guyaá¹ƒ yÄ• guyÄ• , yÄ• gÅ«su. evaá¹ƒ
dhÄ• tu+dhenu+kÄ• su+daddu+kaá¹‡á¸• u+kacchu+rajju+kareá¹‡u+sassu+piyaá¹…gu \Be

ettha dhÄ• tusaddo ``manodhÄ• tunÄ• â€™â€™ ti abhidhammÄ• vatÄ• re vuttattÄ• pulliá¹
sakkaá¹-amatena vuttanti keci.

mÄ• tÄ• , mÄ• taro. bho mÄ• ta mÄ• tÄ• , mÄ• taro. mÄ• taraá¹ƒ, mÄ• tare mÄ• taro. mÄ•
passÄ• â€™â€™ ti yogavibhÄ• gÄ• palopo, anuÃ±Ã±Ä• to ahaá¹ƒ matyÄ• , aÃ±Ã±atra mÄ
mÄ• tÅ«hi mÄ• tÅ«bhi. salope mÄ• tu, pasaÃ±Ã±attÄ• `noâ€™ na hoti, matyÄ• mÄ• tuyÄ•
mÄ• tÅ«naá¹ƒ. chaá¹-á¹-hivisaye ``mÄ• tussa saratÄ«â€™â€™ tipi dissati. mÄ• tari, mÄ• ta
visesÄ• +Ã±Ã±atra pitusamaá¹ƒ. evaá¹ƒ dhÄ«tu+duhitusaddÄ• .

ukÄ• rantaá¹ƒ.

rassanisedhe silope ca kate jambÅ«. ``jantvÄ• â€™â€™ dinÄ• yolope, jambÅ« jambuyo. ``
jambu, jambÅ« jambuyo. jambuá¹ƒ, jambÅ« jambuyo. jambuyÄ• , jambÅ«hi jambÅ«bhi. jam
jambuyaá¹ƒ jambuyÄ• , jambÅ«su.

evaá¹ƒ vadhÅ« ca sarabhÅ«, sarabÅ« sutanÅ« camÅ«.

vÄ• mÅ«rÅ« nÄ• ganÄ• surÅ«, samÄ• nÄ• khalu jambuyÄ• ||

Å«kÄ• rantaá¹ƒ.

go, gÄ• vo gavo iccÄ• di pulliá¹…gasamaá¹ƒ.

itthiliá¹…gaá¹ƒ.

napuá¹ƒsaka \Be 68/, si ---

111. aá¹ƒ napuá¹ƒsake

akÄ• rantato nÄ• masmÄ• sissa aá¹ƒ hoti napuá¹ƒsake. napuá¹ƒsakaá¹ƒ.

112. yonaá¹ƒ ni

akÄ• rantato yonaá¹ƒ ni hoti napuá¹ƒsake. nÄ«naá¹ƒ niccavidhÄ• nepi ``ninaá¹ƒ vÄ• â€™â
honti, dÄ«ghe napuá¹ƒsakÄ• napuá¹ƒsakÄ• ni. bho napuá¹ƒsaka napuá¹ƒsakÄ• , napuá¹ƒs
napuá¹ƒsakaá¹ƒ, napuá¹ƒsake napuá¹ƒsakÄ• ni. napuá¹ƒsakena, iccÄ• di sugatasaddasam

puÃ±Ã±a+pÄ• pa+phala+rÅ«pa+sÄ• dhanaá¹ƒ,

sota+ghÄ• na+sukha+dukkha+kÄ• raá¹‡aá¹ƒ.

dÄ• na+sÄ«la+dhana+jhÄ• na+locanaá¹ƒ,

mÅ«la+kÅ«la+bala+jÄ• la+maá¹…galaá¹ƒ ||

naá¸·ina+liá¹…ga+mukha+á¹…ga+jala+mbujaá¹ƒ,

pulina+dhaÃ±Ã±a+hiraÃ±Ã±a+phalÄ• +mataá¹ƒ.

paduma+paá¹‡á¹‡a+susÄ• na+vanÄ• +yudhaá¹ƒ,

hadaya+cÄ«vara+vattha+kuli+ndriyaá¹ƒ ||

nayana+vadana+yÄ• no+dana+sopÄ• na+pÄ• naá¹ƒ,

bhavana+bhuvana+lohÄ• +lÄ• ta+tuá¹‡á¸• a+á¹‡á¸• a+pÄ«á¹-haá¹ƒ,

karaá¹‡a+maraá¹‡a+Ã±Ä• á¹‡Ä• +rammaá¹‡Ä• +raÃ±Ã±a+tÄ• á¹‡aá¹ƒ,

tagara+nagara+tÄ«ra+cchatta+chiddo+dakÄ• ni ||iccÄ• di.

ekaccaá¹ƒ,

136. na \Be 69/ nissa á¹-Ä•

ekaccÄ• dÄ«hi parassa nissa á¹-Ä• na hoti, ekaccÄ• ni. bho ekacca, ekaccÄ• ekaccÄ• ni.
ekaccÄ• ni. sesaá¹ƒ napuá¹ƒsakaá¹ƒva.

evaá¹ƒ paá¹-hamaá¹ƒ, paá¹-hamÄ• ni iccÄ• di. padaá¹ƒ, padÄ• padÄ• ni iccÄ• di napuá¹ƒs
bhedo.

106. nÄ• ssa sÄ•

padÄ• dÄ«hi nÄ• ssa sÄ• hoti vÄ• . padasÄ• padena.

105. padÄ• dÄ«hi

padÄ• dÄ«hi smino si hoti vÄ• . padasi pade padamhi padasmiá¹ƒ, padesu. evaá¹ƒ bilasad

kammasaddato nÄ• ssa ``nÄ• sse+noâ€™â€™ ti eno vÄ• , kammena, ``pumakammathÄ• kammanÄ• . iminÄ• va sasmÄ• su uttaá¹ƒ, ussa lasaÃ±Ã±Ä• yaá¹ƒ sa+smÄ• naá¹ƒ yathÄ• vavatthitavibhÄ• sattÄ• vÄ• dhikÄ• rassa. kammuno kammassa. kammunÄ• kammÄ• kam ``kammÄ• ditoâ€™â€™ ti smino vÄ• nimhi kammani kamme kammamhi kammasmiá¹ƒ, se camma+vesma+bhasmÄ• dayo kammasamÄ• uttato+Ã±Ã±atra.

gacchanta, si. ``ntassaá¹ƒâ€™â€™ ti vÄ• aá¹ƒmhi silopo gacchaá¹ƒ. aÃ±Ã±atra sissa daá gacchantÄ• gacchantÄ• ni. bho gaccha gacchÄ• gacchaá¹ƒ, gacchantÄ• gacchantÄ• ni. g gacchante gacchantÄ• ni. gacchatÄ• gacchantene+ccÄ• di pulliá¹…gasamaá¹ƒ. evaá¹ƒ yaj

akÄ• rantaá¹ƒ.

aá¹-á¹-hi \Be 70/, silopo.

113. jhalÄ• vÄ•

jhalato yonaá¹ƒ ni hoti vÄ• napuá¹ƒsake. aá¹-á¹-hÄ«ni. ``lopoâ€™â€™ ti yolope dÄ«gho, a aá¹-á¹-hi aá¹-á¹-hÄ«, aá¹-á¹-hÄ«ni aá¹-á¹-hÄ«. aá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ«ni aá¹-á¹-hÄ«. aá¹-á¹- munisaddasamaá¹ƒ. evaá¹ƒ pacchi+akkhi+dadhi+satthi+vÄ• ri+acciÄ• dayo.

ikÄ• rantaá¹ƒ.

daá¹‡á¸• i, napuá¹ƒsakattÄ• ``ekavacaneâ€™â€™ ccÄ• dinÄ• rasse silopo. daá¹‡á¸• Ä«n ti rasse bho daá¹‡á¸• i daá¹‡á¸• Ä«, daá¹‡á¸• Ä«ni daá¹‡á¸• Ä«. ``naá¹ƒ jhÄ«toâ€™â€™ ti r daá¹‡á¸• iá¹ƒ, daá¹‡á¸• Ä«ni daá¹‡á¸• Ä«. sesaá¹ƒ pulliá¹…ge daá¹‡á¸• Ä«samaá¹ƒ. evaá¹ƒ sukhakÄ• rÄ«+sÄ«ghayÄ• yÄ«Ä• dayo.

Ä«kÄ• rantaá¹ƒ.

cakkhu, cakkhÅ«ni cakkhÅ«. sesaá¹ƒ aá¹-á¹-hisamaá¹ƒ. evaá¹ƒ
Ä• yu+vasu+dhanu+dÄ• ru+tipu+madhu+siá¹…gu+hiá¹…gu+vatthu+jatu+ambu+ assuÄ• dÄ
kodhÄ• dittÄ• sÄ• va viseso.

ukÄ• rantaá¹ƒ.

gotrabhu, rasse silopo. gotrabhÅ«ni gotrabhÅ«. bho gotrabhu gotrabhÅ«, gotrabhÅ«ni gotra
gotrabhÅ«ni gotrabhÅ« iccÄ• di pulliá¹…ge vessabhÅ«samaá¹ƒ. evaá¹ƒ sayambhÅ«+abhibl

Å«kÄ• rantaá¹ƒ.

visadÄ• +visadÄ• kÄ• ra-vohÄ• ro+bhayamuttako \Be 71/.

pumÄ• dijÄ• nane hetu-bhÄ• vato liá¹…ga+mÄ«rito ||

thana+kesÄ• vatÄ« nÄ• rÄ«, massuvÄ• puriso siyÄ• .

ubhinna+mantaraá¹ƒ etaá¹ƒ, itaro+bhayamuttako ||

ese+sÄ• eta+mÄ«ti ca,

pasiddhiatthesu yesu lokassa.

thÄ«+puma+napuá¹ƒsakÄ• nÄ«+ti,

vuccante tÄ• ni nÄ• mÄ• ni ||

napuá¹ƒsakaliá¹…gaá¹ƒ.

atha sabbÄ• dÄ«naá¹ƒ rÅ«panayo niddisiyate,

sabba katara katama ubhaya itara aÃ±Ã±a aÃ±Ã±atara aÃ±Ã±atama, pubba+parÄ• +para+
vavatthÄ• ya+masaÃ±Ã±Ä• yaá¹ƒ. ``Å«napÅ«rattha+madhikapadodÄ• haraá¹‡a+majjhÄ• h
paá¹-hÄ«yanteti yojetabbaá¹ƒ. ya tya ta eta ima amu kiá¹ƒ eka tumha amha iccete sabbÄ• c
adassitassÄ• pi tyasaddassa ---

khiá¸• á¸• Ä• paá¹‡ihitÄ• tyÄ• su, rati tyÄ• su patiá¹-á¹-hitÄ• .

bÄ«jÄ• ni tyÄ• su ruhanti, yadidaá¹ƒ sattÄ• pajÄ• yareti ---

pÄ• á¸·iyaá¹ƒ dissamÄ• nattÄ• idha saá¹…gaho.

tattha sabbasaddo niravasesattho. katara+katamasaddÄ• pucchanatthÄ• . ubhayasaddo d
itarasaddo vuttapaá¹-iyogÄ«vacano. aÃ±Ã±asaddo adhikatÄ• paravacano. aÃ±Ã±a- tara+aÃ
aniyamatthÄ• . pubbÄ• dayo disÄ• divavatthÄ• vacanÄ• . yasaddo aniyamattho. tya+tasado
eta+ima+amu+kiá¹ƒ iccete samÄ«pa+accantasamÄ«pa+dÅ«ra+pucchanatthavacanÄ• . eka
tumha+amhasaddÄ• para+atta niddesavacanÄ• .

sabbo, sissa o,

138. yona+meá¹-a

akÄ• rantehi sabbÄ• dÄ«hi yonaá¹ƒ eá¹-a hoti niccaá¹ƒ. sabbe. bho sabba sabbÄ• , sabbe.
sabbena, sabbehi sabbebhi. evaá¹ƒ karaá¹‡e. sabbassa.

99. sabbÄ• dÄ«naá¹ƒ naá¹ƒmhi ca

akÄ• rantÄ• naá¹ƒ sabbÄ• dÄ«naá¹ƒ e hoti naá¹ƒmhi su+hisu ca. ettha Ä• disaddo avayave

mariyÄ• dÄ• yaá¹ƒ pakÄ• re ca, samÄ«pe+vayave tathÄ• .

catÅ«sva+tthesu medhÄ• vÄ«, Ä• disaddaá¹ƒ pakÄ• sayeti ||

100. saá¹ƒ+sÄ• naá¹ƒ

sabbÄ• dito naá¹ƒvacanassa saá¹ƒ+sÄ• naá¹ƒ honti. sabbesaá¹ƒ sabbesÄ• naá¹ƒ. sabbÄ•
sabbamhi sabbasmiá¹ƒ, sabbesu.

itthiyaá¹ƒ ``itthiya+matvÄ• â€™â€™ ti Ä• paccaye tassa ghasaÃ±Ã±Ä• . sesaá¹ƒ kaÃ±Ã±Ä
sabbÄ• yo. bho sabbe, sabbÄ• sabbÄ• yo. ``gho ssaá¹ƒ+ssÄ• +ssÄ• yaá¹ƒ+tiá¹ƒ sÅ«â€™â
sabbÄ• sabbÄ• yo. sabbÄ• ya, sabbÄ• hi sabbÄ• bhi.

101. ghapÄ• sassa ssÄ• vÄ•

sabbÄ• dÄ«naá¹ƒ ghapato sassa ssÄ• vÄ• hoti. amussÄ• ti rÅ«passa ``ssÄ• vÄ• te+ti+m
ssÄ• desena siddhattÄ• vÄ• ggahaá¹‡a+muttaratthaá¹ƒ. rasse sabbassÄ• sabbÄ• ya, sab

paÃ±camiyaá¹ƒ sabbÄ• ya.

102. smino ssaá¹ƒ

sabbÄ• dÄ«naá¹ƒ ghapato smino ssaá¹ƒ vÄ• hoti. sabbassaá¹ƒ sabbÄ• yaá¹ƒ sabbÄ• ya,

napuá¹ƒsake sabbaá¹ƒ. ``yonaá¹ƒ nÄ«â€™â€™ ti napuá¹ƒsake yossa nimhi ---

137. sabbÄ• dÄ«hi

sabbÄ• dÄ«hi parassa nissa á¹-Ä• na hoti. dÄ«ghe sabbÄ• ni. bho sabba sabbÄ• , sabbÄ•
sabbÄ• ni. nÄ• dÄ«su pumeva. katarakatamaubhayÄ• tÄ«su liá¹…gesu sabbasamÄ• . eva
ssÄ• +ssaá¹ƒsu viseso.

52. ssaá¹ƒ+ssÄ• +ssÄ• yesvi-tare+ka+Ã±Ã±e+ti+mÄ• na+mi

ssamÄ• dÄ«su itara+eka+aÃ±Ã±a+eta+ima iccetesaá¹ƒ i hoti niccaá¹ƒ. itarissÄ• itarÄ• ya,
aÃ±Ã±Ä• saá¹ƒ \Be 74/ aÃ±Ã±Ä• sÄ• naá¹ƒ. aÃ±Ã±issaá¹ƒ aÃ±Ã±Ä• yaá¹ƒ aÃ±Ã±Ä• ya. a
sabbasamÄ• .

pubbo,

143. pubbÄ• dÄ«hi chahi

etehi chahi savisaye eá¹-a vÄ• hotÄ«ti yossa eá¹-a, pubbe pubbÄ• . bho pubba pubbÄ• , p
pubbe. pubbena. sesaá¹ƒ sabbaliá¹…ge sabbasamaá¹ƒ. evaá¹ƒ parÄ• dayo paÃ±ca.

139. nÄ• +Ã±Ã±aÃ±ca nÄ• ma+ppadhÄ• nÄ•

taá¹ƒnÄ• mabhÅ«tehi appadhÄ• nehi ca sabbÄ• dÄ«hi sabbÄ• dikÄ• riyaá¹ƒ na hoti. te sab
te piyasabbÄ• , te atisabbÄ• . nÄ• mabhÅ«te ca aÃ±Ã±apadatthÄ• do appadhÄ• navisaye c
``paramasabbe tiá¹-á¹-hantiâ€™â€™ tyÄ• dito padhÄ• napadantato eá¹-aÄ• dayo honti, vis
uttarapadatthapadhÄ• nattÄ• .

140. tatiyatthayoge

tatiyatthena yoge ca sabbÄ• dikÄ• riyaá¹ƒ na hoti. mÄ• sena pubbÄ• mÄ• sapubbÄ• iccÄ

141. catthasamÄ• se

catthasamÄ• savisaye sabbÄ• dikÄ• riyaá¹ƒ na hoti. dakkhiá¹‡uttarapubbÄ• nantiÄ• di.

142. ve+á¹-a

iti \Be 75/ catthasamÄ• se sabbÄ• dikÄ• riyaá¹ƒ na hoti, niccena eá¹-aÄ• desappasaá¹…ge
pubbuttare pubbuttarÄ• . sesaá¹ƒ sugatasamaá¹ƒ.

yo, ye. yÄ• , yÄ• yo. yaá¹ƒ, yÄ• ni iccÄ• di sabbasamaá¹ƒ. yÄ• dÄ«na+mÄ• lapane rÅ«paá

tya si ---

128. tya+te+tÄ• naá¹ƒ tassa so

tya+te+tÄ• na+manapuá¹ƒsakÄ• naá¹ƒ tassa so hoti simhi. syo, tye. syÄ• , tyÄ• , tyÄ• yo. t
sabbasamaá¹ƒ.

so,

131. tatassa no sabbÄ• su

tasaddassa tassa no vÄ• hoti sabbÄ• su vibhattÄ«su. ``tya+te+tÄ• naá¹ƒ tassÄ• â€™â€™
takÄ• raggahaá¹‡aá¹ƒ syÄ• sÄ• esÄ• nÄ• yoti itthiyaá¹ƒ sabbasamÄ• hotÄ«ti. ne te. naá¹
nehi nebhi tehi tebhi.

132. á¹-a sasmÄ• smiá¹ƒssÄ• yassaá¹ƒssÄ• saá¹ƒmhÄ• mhisvi+massa ca

``á¹-a sa+smÄ• +smiá¹ƒ+naá¹ƒsmi+massa cÄ• â€™â€™ ti vuttepi tesaá¹ƒ vibhattÄ«naá¹ƒ
``tadÄ• desÄ• tadiva \Be 76/ bhavantÄ«â€™â€™ ti Ã±Ä• yÄ• á¹-Ä• dese siddhepi yÄ• diÄ
nivattanatthaá¹ƒ ssÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

sÄ• dÄ«svi+massa tasaddatakÄ• rassa ca á¹-o vÄ• hoti. pubbassaralopo. eva+muparipi. a
nesÄ• naá¹ƒ tesaá¹ƒ tesÄ• naá¹ƒ. amhÄ• asmÄ• namhÄ• nasmÄ• tamhÄ• tasmÄ• . aml
tasmiá¹ƒ, nesu tesu.

itthiyaá¹ƒ sÄ• , nÄ• nÄ• yo tÄ• tÄ• yo. naá¹ƒ taá¹ƒ, nÄ• nÄ• yo tÄ• tÄ• yo. nÄ• mhi ---

46. ssÄ• vÄ• te+ti+mÄ• +mÅ«hi

ghapasaÃ±Ã±ehi ta+eta+ima+amÅ«hi ekatte nÄ• dÄ«naá¹ƒ ssÄ• vÄ• hoti. antassarÄ• na
taá¹ƒsahacaritÄ• pi saddÄ• ``kunte pavesayÄ• â€™â€™ ti Ã±Ä• yÄ• gayhantÄ«ti ``ghapas
ta+eta+ima+amÅ«hÄ«â€™â€™ ti vuttaá¹ƒ. vÄ• á¹-Ä• dese assÄ• nassÄ• nÄ• ya.

53. tÄ• ya vÄ•

ssaá¹ƒssÄ• ssÄ• yesu tassa vÄ• i hoti. tissÄ• tassÄ• tÄ• ya, nÄ• hi nÄ• bhi tÄ• hi tÄ• bh
nassÄ• tissÄ• tassÄ• .

54. te+ti+mÄ• to sassa ssÄ• ya

tÄ• +etÄ• +imÄ• to sassa ssÄ• yo hoti vÄ• . assÄ• ya nassÄ• ya tissÄ• ya tassÄ• ya, ``gha
\Be 77/ nÄ• ya tÄ• ya. naá¹ƒvacanassa sa+mÄ• dese takÄ• rassa ca vÄ• á¹-Ä• dese Ä• sa
tÄ• saá¹ƒ tÄ• sÄ• naá¹ƒ. sattamiyaá¹ƒ assaá¹ƒ assÄ• nassaá¹ƒ nassÄ• nÄ• yaá¹ƒ nÄ• ya
tassÄ• tÄ• yaá¹ƒ tÄ• ya, nÄ• su tÄ• su.

napuá¹ƒsake naá¹ƒ taá¹ƒ, nÄ• ni tÄ• ni. naá¹ƒ taá¹ƒ, ne nÄ• ni te tÄ• ni. sesaá¹ƒ pumeva.

``yaá¹ƒtaá¹ƒsaddÄ• niccasambandhÄ• â€™â€™ ti Ã±Ä• yÄ• yaá¹ƒsaddena aniyamitattha

pasiddhe anubhÅ«tatthe, pakkantavisaye tathÄ• .

yaá¹ƒsadda+manapekkheva, taá¹ƒsaddo yujjate sadÄ• ti ---

vuttattÄ• ettheva taá¹ƒsaddo yaá¹ƒsaddaá¹ƒ nÄ• pekkhati. yathÄ• kkamaá¹ƒ tatri+da+mud

(.) ``namo tassÄ• â€™â€™ ti ca, ( ||) ``aggimpa+kkhinÄ• ... pe ... Ã±Ä• takÄ• rÄ« hi so jin
) purimagÄ• thÄ• ya vuttamunisadda+mapekkhitvÄ• ``savÄ• sane kilese soâ€™â€™ ti ca.

eso, ete. esÄ• , etÄ• etÄ• yo, etaá¹ƒ, etÄ• ni iccÄ• di á¹-a+nÄ• desÄ• bhÄ• vova viseso.

ima si,

127. simha+napuá¹ƒsakassÄ• +yaá¹ƒ

imasaddassa anapuá¹ƒsakassa ayaá¹ƒ hoti simhi. ayaá¹ƒ, ime. imaá¹ƒ, ime.

126. nÄ• mha+ni+mi

imasaddassa \Be 78/ anitthiyaá¹ƒ nÄ• mhi ana+imiiccÄ• desÄ• honti. ``ate+nÄ• â€™â€™
---

125. imassÄ• +nitthiyaá¹ƒ á¹-e

imassÄ• +nitthiyaá¹ƒ á¹-e hoti vÄ• su+naá¹ƒ+hisu. ``nÄ• maggahaá¹‡e liá¹…gavisiá¹-á¹-ha
ti Ã±Ä• yÄ• `anitthiyaá¹ƒâ€™ ti itthiliá¹…ganisedhÄ• imassÄ• ti nÄ• maggahaá¹‡avisaye li
imasaddassÄ• pi gahaá¹‡aá¹ƒ. tassa phalaá¹ƒ ``tatassa no sabbÄ• suâ€™â€™ tyÄ• do liá¹
ebhi imehi imebhi. ``á¹-a sasmÄ• smiâ€™â€™ miccÄ• dinÄ• sabbassi+massa vÄ• á¹-Ä• d
esaá¹ƒ esÄ• naá¹ƒ imesaá¹ƒ imesÄ• naá¹ƒ. amhÄ• asmÄ• imamhÄ• imasmÄ• . amhi asm

itthiyaá¹ƒ ayaá¹ƒ, imÄ• imÄ• yo. imaá¹ƒ, imÄ• imÄ• yo. nÄ• ``ssÄ• vÄ• te+ti+mÄ• +mÅ«
á¹-Ä• dese ``ssaâ€™â€™ miccÄ• dinÄ• iÄ• dese ca kate assÄ• imissÄ• imÄ• ya, imÄ• hi
imissÄ• ya imÄ• ya. naá¹ƒvacanassa sa+mÄ• dese imassa ca vÄ• á¹-Ä• dese assa ``sunaa
kate Ä• saá¹ƒ, aÃ±Ã±atra imÄ• saá¹ƒ imÄ• sÄ• naá¹ƒ. sattamiyaá¹ƒ assaá¹ƒ imissaá¹ƒ ass
imÄ• su.

napuá¹ƒsake ---

201. imassi+daá¹ƒ vÄ•

aá¹ƒsisu \Be 79/ saha tehi imassi+daá¹ƒ hoti vÄ• napuá¹ƒsake. idaá¹ƒ imaá¹ƒ, ime imÄ• ni
imÄ• ni. anena iminÄ• iccÄ• di pulliá¹…gasamaá¹ƒ.

197. ime+tÄ• na+menÄ• +nvÄ• dese dutiyÄ• yaá¹ƒ

imaetasaddÄ• naá¹ƒ kathitÄ• nukathanavisaye dutiyÄ• ya+menÄ• deso hoti. imaá¹ƒ bhikkh
atho enaá¹ƒ dhamma+majjhÄ• paya. ime bhikkhÅ« vinaya+majjhÄ• paya, atho ene dhamma
yojanÄ«yaá¹ƒ.

amu si,

129. massÄ• +mussa

anapuá¹ƒsakassÄ• +mussa makÄ• rassa so hoti simhi. asu, yo ---

86. lopo+musmÄ•

niyamasutta+midaá¹ƒ, amusaddato yonaá¹ƒ lopo hoti niccaá¹ƒ pulliá¹…ge. dÄ«ghe amÅ«. j
``lopoâ€™â€™ ti lope siddhepi vo+pavÄ• do+ya+mÄ• rambho.

Ä• rambho vacanampatti, lakkhaá¹‡aá¹ƒ yogalakkhaá¹‡aá¹ƒ.

vÄ• kyaá¹ƒ satthaÃ±ca iccÄ• di, suttÄ• na+mabhidhÄ• yakÄ• ||

amuá¹ƒ, amÅ«. amunÄ• , amÅ«hi amÅ«bhi.

87. na no sassa

amusmÄ• \Be 80/ sassa no na hoti. amussa, amÅ«saá¹ƒ amÅ«sÄ• naá¹ƒ. ``nÄ• smÄ• ssÄ
amunÄ• amumhÄ• amusmÄ• . amumhi amusmiá¹ƒ, amÅ«su.

itthiyaá¹ƒ asu, amÅ« amuyo. amuá¹ƒ, amÅ« amuyo. nÄ• , ``ssÄ• vÄ• te+ti+mÄ• +mÅ«hÄ«
nÄ• dyekavacanÄ• naá¹ƒ ssÄ• vÄ• , amussÄ• amuyÄ• , amÅ«hi amÅ«bhi. amussÄ• amu
sattamiyaá¹ƒ amussaá¹ƒ amussÄ• amuyaá¹ƒ amuyÄ• , amÅ«su.

napuá¹ƒsake ---

202. amussÄ• +duá¹ƒ

aá¹ƒsisu saha tehi amussa aduá¹ƒ hoti vÄ• napuá¹ƒsake. aduá¹ƒ, silopo, amuá¹ƒ. ``jhalÄ•
vÄ• niÄ• dese amÅ«ni amÅ«. aduá¹ƒ amuá¹ƒ, amÅ«ni amÅ«. amunÄ• iccÄ• di pulliá¹…gas

``sakatteâ€™â€™ ti kapaccaye ---

130. ke vÄ•

amu eva amukoti sakatthe kapaccaye taddhitavuttittÄ• ``ekatthatÄ• yaá¹ƒâ€™â€™ ti silope
``nimittÄ• bhÄ• ve nemittikassÄ• bhÄ• voâ€™â€™ ti Ã±Ä• yÄ• nimittabhÅ«tassa sissÄ• +b
``massÄ• +mussÄ• â€™â€™ ti kattabbassa sakÄ• rassa nivuttÄ«ti `ke vÄ• â€™ ti vikappen
mida+mÄ• raddhaá¹ƒ \Be 81/. amussa massa ke sa hoti vÄ• . asuko amukÄ• , asukÄ• amu
iccÄ• di.

kiá¹ƒ si.

198. kissa ko sabbÄ• su

sabbÄ• su vibhattÄ«su kissa ko hoti. sisso, ko, ke. kaá¹ƒ, ke. kena, kehi kebhi.

199. ki sasmiá¹ƒsu vÄ• nitthiyaá¹ƒ

anitthiyaá¹ƒ kissa ki vÄ• hoti sasmiá¹ƒsu. kissa kassa, kesaá¹ƒ kesÄ• naá¹ƒ. kamhÄ• kas
kamhi kasmiá¹ƒ, kesu.

itthiyaá¹ƒ vibhattÄ«su paresu kÄ• dese kate akÄ• rantattÄ• majjhe Ä• paccayakaraá¹‡a+m
kÄ• yo. kaá¹ƒ, kÄ• kÄ• yo iccÄ• di sabbÄ• va.

napuá¹ƒsake ---

200. ki+maá¹ƒsisu saha napuá¹ƒsake

aá¹ƒsisu saha tehi kiá¹ƒ saddassa kiá¹ƒhoti napuá¹ƒsake. kÄ• desassa sÄ• maÃ±Ã±attÄ•
sÄ• maÃ±Ã±avidhayo nisedhentÄ«â€™â€™ ti Ã±Ä• yÄ• kiá¹ƒÄ• desena kÄ• desanivutti. k
kene+ccÄ• di pubbeva.

ekasaddo \Be 82/ saá¹ƒkhyÄ• +tulya+Ã±Ã±a+sahÄ• yavacano. yadÄ• saá¹ƒkhyÄ• vacano
ekasaddo saá¹ƒkhyeyyavÄ• pÄ«. aÃ±Ã±atra tulyÄ• dÄ«su bahuvacanantopi. eko, eke. ekÄ•
ekÄ• ni+ccÄ• di sabbasamaá¹ƒ tiliá¹…ge.

tulye eko vilÄ• so dvinnaá¹ƒ kumÄ• rÄ• naá¹ƒ, eke vaá¹‡á¹‡asaddÄ• dvinnaá¹ƒ kumÄ• rÄ•
Ä• cariyo eva+mÄ• ha, eke Ä• cariyÄ• eva+mÄ• haá¹ƒsu. asahÄ• yate ekova araÃ±Ã±aá¹ƒ

eko, eke. ekÄ• , ekÄ• ekÄ• yo. ekaá¹ƒ ekÄ• ni+ccÄ• di sabbasamaá¹ƒ tiliá¹…ge. ssÄ• +ss
mÄ• dinÄ• i, ekissÄ• ekÄ• ya, ekissaá¹ƒ ekÄ• yaá¹ƒ ekÄ• ya.

idha attaparagÄ• ravavasena ekassÄ• pi ``amhÄ• kaá¹ƒ raÃ±Ã±oâ€™â€™ tipi ``eke Ä• ca
lokena icchitattÄ• bahulavidhÄ• nÄ• bahuvacaneneva sijjhati.

tumha+amhasaddÄ• aliá¹…gÄ• , tathÄ• ubha+kati+dvisaddÄ• , paÃ±cÄ• dayo aá¹-á¹-hÄ•

212. tumhassa tuvaá¹ƒtva+mamhi ca

amhi simhi ca tumhassa savibhattissa tuvaá¹ƒ+tvaá¹ƒ honti. tuvaá¹ƒ tvaá¹ƒ.

211. simha+haá¹ƒ

simhi amhassa savibhattissa ahaá¹ƒ hoti. ahaá¹ƒ, yevasve+á¹-a, tu mhe.

2, 209. maya+masmÄ• +mhassa

yosva+mhassa \Be 83/ savibhattissa maya+masmÄ• vÄ• honti yathÄ• kkamaá¹ƒ. mayaá¹

227. aá¹ƒmhi taá¹ƒ+maá¹ƒ+tavaá¹ƒ+mamaá¹ƒ

aá¹ƒmhi tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ taá¹ƒ+maá¹ƒ+tavaá¹ƒ+mamaá¹ƒ hont
tavaá¹ƒ, mamaá¹ƒ.

231. dutiyÄ• yomhi vÄ•

tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ paccekaá¹ƒ á¹…aá¹ƒ+á¹…Ä• kaá¹ƒ vÄ• honti
tumhÄ• kaá¹ƒ tumhe, amhaá¹ƒ amhÄ• kaá¹ƒ amhe.

228. nÄ• smÄ• su tayÄ• +mayÄ•

nÄ• smÄ• su tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ tayÄ• +mayÄ• honti yathÄ• kka
bahuvacanesupi vibhattikkama+manapekkhitvÄ• saddakkamena paccekaá¹ƒ dve dve honti

213. tayÄ• tayÄ«naá¹ƒ tva vÄ• tassa

tumhassa tayÄ• tayÄ«naá¹ƒ takÄ• rassa tva hoti vÄ• . tvayÄ• tayÄ• , mayÄ• . tumhehi tum

229. tava+mama+tuyhaá¹ƒ+mayhaá¹ƒ se

se tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ ete Ä• desÄ• honti yathÄ• kkamaá¹ƒ. tava

211. naá¹ƒsesva+smÄ• kaá¹ƒ+mamaá¹ƒ.

naá¹ƒsesva+mhassa \Be 84/ savibhattissa asmÄ• kaá¹ƒ+mamaá¹ƒ honti yathÄ• kkamaá¹ƒ

230. á¹…aá¹ƒ+á¹…Ä• kaá¹ƒ naá¹ƒmhi

naá¹ƒmhi tumhaamhasaddÄ• naá¹ƒ savitattÄ«naá¹ƒ á¹…aá¹ƒ+á¹…Ä• kaá¹ƒ honti paccekaa
amhaá¹ƒ amhÄ• kaá¹ƒ asmÄ• kaá¹ƒ. kaccÄ• yane ekavacanassa aá¹ƒvidhÄ• natthaá¹ƒ sutt
attagÄ• ravavasena aá¹ƒmhi tumhaá¹ƒ amhaá¹ƒbhi sijjhanti bahulÄ• dhikÄ• rÄ• .

214. smÄ• mhi tvamhÄ•

smÄ• mhi tumhassa savitattissa tvamhÄ• hoti vÄ• . tvamhÄ• tvayÄ• tayÄ• , mayÄ• .

226. smimhi tumhamhÄ• naá¹ƒ tayi+mayi

smimhi tumhaamhasaddÄ• naá¹ƒsavibhattÄ«naá¹ƒ tayi+mayi hoti yathÄ• kkamaá¹ƒ. tvayi t

203. sumhÄ• +mhassÄ• +smÄ•

amhassa asmÄ• hoti vÄ• sumhi. asmÄ• su amhesu. sabbÄ• dayo vutta+mapekkhantÄ• v
lakkhaá¹‡aá¹ƒ.

232. apÄ• dÄ• do padate+kavÄ• kyeti

adhikÄ• ro. ettha pÄ• do nÄ• ma gÄ• thÄ• ya catutthaá¹ƒso, tasmÄ• ``tumhehi puÃ±Ã±aá¹
ti ettha vo na hoti. ettha padanti vutta saddo sabhÄ• vato ---

Ä• kÄ• savÄ• yuppabhavo \Be 85/ sarÄ«rÄ• ,

samuccaraá¹ƒ vatta+mupeti nÄ• do.

á¹-hÄ• nantare suppaá¹-ihaÃ±Ã±amÄ• no,

vaá¹‡á¹‡atta+mÄ• gacchati so tu saddoti ---

vuttattÄ• ekeko vaá¹‡á¹‡o saddo nÄ• ma, tabbaá¹‡á¹‡asamÅ«ho padaá¹ƒ, tappadasamÅ«

vitatyantaá¹ƒ padaá¹ƒ tassa, ca yo vÄ• kyanti manvayaá¹ƒ.

upacÄ• rÄ• vaá¹‡á¹‡asadda-vÄ• ccaá¹ƒ taá¹ƒ na pariccaje ||

taá¹ƒ padaÃ±ca ---

padaá¹ƒ catubbidhaá¹ƒ vuttaá¹ƒ, nÄ• mÄ• +khyÄ• to+pasaggajaá¹ƒ.

nipÄ• tajaÃ±ca taÃ±Ã±Å« hi, asso khalvÄ• +bhidhÄ• vatÄ«ti ||

taá¹ƒ vÄ• kyaÃ±ca ---

ekÄ• khyÄ• to padaccayo, siyÄ• vÄ• kyaá¹ƒ sakÄ• rakoti ---

vuttaá¹ƒ. tasmÄ• ``vibhatyantaá¹ƒ padaá¹ƒ, padasamÅ«ho vÄ• kyaâ€™â€™ nti ca vuccati

233. yonaá¹ƒhisva+paÃ±camyÄ• vo+no

apaÃ±camiyÄ• yonaá¹ƒhisva+pÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ padasmÄ• paresa+mekavÄ
tumhaamhasaddÄ• naá¹ƒ savibhattÄ«naá¹ƒ vo+no honti vÄ• yathÄ• kkamaá¹ƒ. gÄ• maá¹ƒ
tumhe gaccheyyÄ• tha. gÄ• maá¹ƒ no gaccheyyÄ• ma, gÄ• maá¹ƒ amhe gaccheyyÄ• ma. p
vikantiá¹ƒsu. dÄ«yate vo, dÄ«yate tumhaá¹ƒ. dÄ«yate \Be 86/ no, dÄ«yate amhaá¹ƒ. tuá¹-á¹
tuá¹-á¹-ho+smi tumhaá¹ƒ. satthÄ• no bhagavÄ• , eso amhÄ• kaá¹ƒ satthÄ• . kataá¹ƒ vo, ka
kataá¹ƒ amhehi.

234. te+me nÄ• se

nÄ• mhi se ca apÄ• dÄ• do vattamÄ• nÄ• naá¹ƒ dasmÄ• paresa+mekavÄ• kye á¹-hitÄ• na
savibhattÄ«naá¹ƒ te+me vÄ• honti yathÄ• kkamaá¹ƒ. kataá¹ƒ te, kataá¹ƒ tayÄ• . kataá¹ƒ m
te, dÄ«yate tava. dÄ«yate me, dÄ«yate mama. dhanaá¹ƒ te, dhanaá¹ƒ tava. dhanaá¹ƒ me, d

237. na ca+vÄ• +hÄ• +he+vayoge

cÄ• dÄ«hi yoge tumhaamhasaddÄ• naá¹ƒ vo+no, te+me na honti. gacchÄ• ma tumhe ca m
ca, kataá¹ƒ tumhehi ca amhehi ca, dÄ«yate tumhaÃ±ca amhaÃ±ca, dhanaá¹ƒ tumhaÃ±ca a
mayÄ• ca, dÄ«yate tava ca mama ca, dhanaá¹ƒ tava ca mama ca. evaá¹ƒ vÄ• diyogepi.

235. anvÄ• dese

kathitÄ• nukathitavisaye tumhaamhasaddÄ• naá¹ƒ Ä• desÄ• niccaá¹ƒ honti punabbidhÄ• n
atho janapado vo pariggaho. anvÄ• dese atho athoti vÄ• radvayÄ• bhÄ• vÄ• niccanti vuttaá

puna kathanato anvÄ• desajotako.

236. sapubbÄ• paá¹-hamantÄ• vÄ•

vijjamÄ• napubbasmÄ• \Be 87/ paá¹-hamantÄ• paresaá¹ƒ tumhÄ• mhÄ• naá¹ƒ Ä• desÄ• tumhÄ• kaá¹ƒ atho nagare kambalo vo atho nagare kambalo tumhÄ• kaá¹ƒ, athoti anukatha sapubbÄ• ti kiá¹ƒ, paá¹-o tumhÄ• kaá¹ƒ, atho kambalo vo. paá¹-hamantÄ• ti kiá¹ƒ, paá¹-o na kambalo gÄ• me vo.

238. dassanatthe+nÄ• locane

dassanatthe Ä• lovacanavajjite payujjamÄ• ne tumhaamhÄ• na+mÄ• desÄ• na honti. gÄ• amhe uddissa Ä• gato. anÄ• locaneti kiá¹ƒ, gÄ• mo vo Ä• loceti, gÄ• mo no Ä• loceti.

239. Ä• mantaá¹‡aá¹ƒ pubba+masantaá¹ƒva

Ä• mantaá¹‡aá¹ƒ pubba+vijjamÄ• naá¹ƒ viya hoti tumhÄ• mhÄ• na+mÄ• desavisaye. deva Ä• mantaá¹‡anti kiá¹ƒ, kambalo te pariggaho.

240. na sÄ• maÃ±Ã±avacana+mekatthe

samÄ• nÄ• dhikaraá¹‡e parato sÄ• maÃ±Ã±avacana+mÄ• mantaá¹‡aá¹ƒ ekatthe asantaá¹ jaá¹-ilaka te pariggaho. parÄ• manthaá¹‡e asatipi pubba+mupÄ• dÄ• ya Ä• deso.

241. bahÅ«su vÄ•

bahÅ«su \Be 88/ vattamÄ• na+mÄ• mantaá¹‡aá¹ƒ sÄ• maÃ±Ã±avacana+mekatthe asantaa satyÄ• rambho nÄ«yamÄ• ya vÄ• vikappÄ• yavÄ• â€™â€™ ti vuttattÄ• vikappattha+midaa tumhÄ• kaá¹ƒ pariggaho, brÄ• hmaá¹‡Ä• guá¹‡avanto vo pariggaho.

ubha+katisaddÄ• bahuvacanantÄ• . ``ubha+gohi á¹-oâ€™â€™ ti yonaá¹ƒ á¹-o, ubho. katha vasemaseâ€™â€™ ti, á¹-omhi yakÄ• rÄ• gamo. ubho.

59. suhisu+bhasso

ubhassa suhisvo hoti. ubhohi ubhobhi.

50. ubhi+nnaá¹ƒ

ubhÄ• naá¹ƒvacanassa innaá¹ƒ hoti. ubhinnaá¹ƒ, ubhosu.

168. á¹-i katimhÄ•

katimhÄ• yonaá¹ƒ á¹-i hoti. kati, kati. jhato yolopapasaá¹…ge dÄ«ghanivattanatthaá¹ƒ á¹-iÄ
katÄ«bhi. ``bahukatinnaá¹ƒâ€™â€™ ti nuka, katinnaá¹ƒ, katÄ«su.

1, 54. vicchÄ• +bhikkhaÃ±Ã±esu dve

vicchÄ• ya+mÄ• bhikkhaÃ±Ã±e ca dve rÅ«pÄ• ni honti. kriyÄ• +guá¹‡a+dabbehi byÄ• petu
rukkhaá¹ƒ siÃ±canti, gÄ• mo gÄ• mo ramaá¹‡Ä«yo, gÄ• me gÄ• me pÄ• nÄ«yaá¹ƒ. Ä• bhik
pacati pacati, papacati papacati.

1, 55. syÄ• dilopo pubbasse+kassa

vicchÄ• ya+mekassa \Be 89/ dvitte pubbassa syÄ• dilopo hoti. ekassa ekassÄ• ti dvitte eke
``matthakamatthakenÄ• â€™â€™ ti, ``syÄ• dilopo pubbassÄ• â€™â€™ ti yogavibhÄ• gÄ• ,
iá¹-á¹-hapasiddhÄ«ti.

1, 56. sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re

sabbÄ• dÄ«naá¹ƒ vÄ«tihÄ• re dve bhavanti. pubbassa syÄ• dilopo ca, aÃ±Ã±assa aÃ±Ã±a
bhojakÄ• , evaá¹ƒ itarÄ«tarassa.

1, 57. yÄ• vabodhaá¹ƒ sambhame

turitenÄ• +pÄ• yahetupadassanaá¹ƒ sambhamo, tasmiá¹ƒ sati vattu yÄ• vantehi saddehi so
tÄ• vanto payujjante. sappo sappo sappo, bujjhassu bujjhassu bujjhassu, bhinno bhikkhusaá
bhikkhusaá¹…gho.

bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«hala+cchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budho ||

saá¹…khyÄ• kaá¹‡á¸• a

atha saá¹…khyÄ• saddÄ• vuccante. ekÄ• dayo aá¹-á¹-hÄ• rasantÄ• saá¹…khyeyyavacan

``bhikkhÅ«naá¹ƒ vÄ«satÄ«â€™â€™ tiÄ• dÄ«su saá¹…khyÄ• vacanÄ• , ``vÄ«sati bhikkhavo
saá¹…khyeyyavacanÄ• . ekasaddo sabbÄ• dÄ«su vuttova. dvÄ• dayo aá¹-á¹-hÄ• rasantÄ•

219. yomhi dvinnaá¹ƒ duve+dve

yomhi \Be 90/ dvissa savibhattissa duve+dve honti paccekaá¹ƒ. duve dve, duve dve, dvÄ«h

220. duvinnaá¹ƒ naá¹ƒmhi vÄ•

naá¹ƒmhi dvissa savibhattissa duvinnaá¹ƒ hoti vÄ• . duvinnaá¹ƒ, aÃ±Ã±atra ---

47. naá¹ƒmhi nuka dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ

dvÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ saá¹…khyÄ• naá¹ƒ nuka hoti naá¹ƒmhi vibhattimhi. ukÄ• n
antÄ• vayavattho. ettha nÄ• gamo vibhattissa Ä• dyÄ• vayavo ce, ``Ä• gamÄ• tagguá¹‡Ä«b
gayhanteâ€™â€™ ti Ã±Ä• yÄ• nÄ• gamopi taá¹ƒgahaá¹‡ena gayhatÄ«ti ``sunaá¹ƒhisÅ«â€
pakatiyÄ• antÄ• vayavabhÅ«te sarantatÄ• natthÄ«ti na dÄ«gho. dvinnaá¹ƒ, dvÄ«su.

207. pume tayo+cattÄ• ro

yomhi savibhattÄ«naá¹ƒ ti+catunnaá¹ƒ tayo+cattÄ• ro honti yathÄ• kkamaá¹ƒ pulliá¹…ge. ta

49. á¹‡á¹‡aá¹ƒ+á¹‡á¹‡annaá¹ƒ tito jhÄ•

jhasaÃ±Ã±ito tito naá¹ƒvacanassa á¹‡á¹‡aá¹ƒ+á¹‡á¹‡annaá¹ƒ honti. tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡an

itthiyaá¹ƒ ---

205. tisso catasso yomhi savibhattÄ«naá¹ƒ

vibhattisahitÄ• naá¹ƒ ticatunnaá¹ƒ yomhi tisso+catasso honti itthiyaá¹ƒ yathÄ• kkamaá¹ƒ. tis
tÄ«bhi.

204. naá¹ƒmhi ticatunna+mitthiyaá¹ƒ tissa+catassÄ•

naá¹ƒmhi \Be 91/ ticatunnaá¹ƒ tissa+catassÄ• honti+tthiyaá¹ƒ yathÄ• kkamaá¹ƒ. naá¹ƒmhÄ
catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ sÄ• maÃ±Ã±avacanaá¹ƒ, no ce naá¹ƒsÅ«ti vadati, yathÄ• kkam

saddadvayÄ• pekkhaá¹ƒ. eva+mÄ«disa+maÃ±Ã±ampi. tissannaá¹ƒ tÄ«su.

206. tÄ«á¹‡i+cattÄ• ri napuá¹ƒsake

yomhi savibhattÄ«naá¹ƒ ticatunnaá¹ƒ yathÄ• kkamaá¹ƒ tÄ«á¹‡i+cattÄ• ri honti napuá¹ƒsake tÄ«hi iccÄ• di pulliá¹…geva.

catu yo,

208. caturo vÄ• catussa

catussa savibhattissa yomhi caturo hoti vÄ• pulliá¹…ge. caturo cattÄ• ro. kathaá¹ƒ ``caturo nÄ• ddasÄ• siâ€™â€™ nti, liá¹…gavipallÄ• sena siddhaá¹ƒ, cattÄ• ri nimittÄ• nÄ«ti attho. vi liá¹…gavipallÄ• so vacanavipallÄ• so vibhattivipallÄ• soti. catÅ«hi catÅ«bhi. catunnaá¹ƒ, cat

itthiyaá¹ƒ catasso. catasso. catÅ«hi catÅ«bhi. catassannaá¹ƒ. catassannaá¹ƒ. catÅ«su.

napuá¹ƒsake cattÄ• ri. cattÄ• ri. catÅ«hi catÅ«bhi. iccÄ• di pumeva.

169. á¹-a paÃ±cÄ• dÄ«hi cuddasahi

``sutte liá¹…gavacanamattaâ€™â€™ nti Ã±Ä• yÄ• á¹-a-iti vuttaá¹ƒ. paÃ±cÄ• dÄ«hi cuddas á¹-a hoti. paÃ±ca. paÃ±ca. yonaá¹ƒ á¹-Ä• +á¹-enivatthanatthaá¹ƒ á¹-a-vidhÄ• naá¹ƒ.

90. paÃ±cÄ• dÄ«naá¹ƒ cuddasanna+ma

paÃ±cÄ• dÄ«naá¹ƒ \Be 92/ cuddasannaá¹ƒ sunaá¹ƒhisva hoti. etta+dÄ«ghÄ• pavÄ• do+ya apavÄ• do. tasmÄ• ``pakapyÄ• pavÄ• davisayamussaggÄ• abhinivisanteâ€™â€™ ti Ã±Ä• ``sunaá¹ƒhisuâ€™â€™ ti ca ussaggÄ• ``paÃ±cÄ• dÄ«naá¹ƒ cuddasanna+maâ€™â€™ iti a sÄ• maÃ±Ã±attÄ• . eva+muparipi ``paÃ±camiyaá¹ƒ parassaâ€™â€™ ``Ä• dissÄ• â€™â€™ paÃ±cannaá¹ƒ. paÃ±cannaá¹ƒ. paÃ±casu. evaá¹ƒ chÄ• dayo aá¹-á¹-hÄ• rasantÄ• .

``cattheâ€™â€™ ti eko ca dasa cÄ• ti cattasamÄ• se ``amÄ• dÄ«â€™â€™ ti ekena adhikÄ kate ``ekatthatÄ• yaâ€™â€™ nti vibhattilopo. eva+mupari ca.

3, 102. ekaá¹-á¹-hÄ• na+mÄ•

ekaaá¹-á¹-hÄ• naá¹ƒ Ä• hoti dase pare.

3, 103. ra saá¹ƒkhyÄ• to vÄ•

saá¹ƒkhyÄ• to parassa dasassa ra hoti vibhÄ• sÄ• . sa ca ``paÃ±camiyaá¹ƒ parassÄ• â€™
``Ä• dissÄ• â€™â€™ ti dakÄ• rasseva hoti. ekÄ• rasa ekÄ• dasa. ekÄ• rasahi ekÄ• dasahi.
ekÄ• dasannaá¹ƒ. ekÄ• rasasu ekÄ• dasasu. eva+mekÄ• dasaiccÄ• dipi.

3, 94. Ä• saá¹ƒkhyÄ• yÄ• satÄ• do nÄ• Ã±Ã±atthe

saá¹ƒkhyÄ• ya+muttarapade \Be 93/ dvissÄ• hoti asatÄ• do nÄ• Ã±Ã±atthe.

Ä• viá¹-á¹-haliá¹…gattÄ• saá¹ƒkhyÄ• yaá¹ƒ uttarapade saliá¹…geneva visesanaá¹ƒ bhavat

suddhaá¹ƒ missaÃ±ca saá¹ƒkiá¹‡á¹‡aá¹ƒ, upasajjanameva ca.

Ä• viá¹-á¹-ha+matha vÄ• +byattaá¹ƒ, chadhÄ• liá¹…gaá¹ƒ vivaá¹ƒyate ||

ettha yathÄ• kkamaá¹ƒ rukkho latÄ• paá¹‡á¹‡aá¹ƒti suddhaá¹ƒ. ghaá¹-o ghaá¹-Ä«, vajiro v
vedanaá¹ƒti missaá¹ƒ. taá¹-o taá¹-Ä« taá¹-aá¹ƒti saá¹ƒkiá¹‡á¹‡aá¹ƒ. sukko paá¹-o, sukkÄ• p
vatthaá¹ƒti upasajjanaá¹ƒ. rÄ• jÄ• saraá¹‡aá¹ƒ, guá¹‡o pamÄ• á¹‡aá¹ƒti Ä• viá¹-á¹-haá¹ƒ. t
paÃ±cÄ• ti abyattaá¹ƒ. iti liá¹…gaá¹ƒ veditabbaá¹ƒ. dvÄ• dasa.

3, 98. bÄ• cattÄ• lÄ«sÄ• do

dvissa bÄ• vÄ• hoti cattÄ• lÄ«sÄ• do nÄ• Ã±Ã±atthe. rÄ• de se bÄ• rasa.

3, 95. tisse

saá¹ƒkhyÄ• ya+muttarapade tissa e hota+satÄ• do nÄ• +Ã±Ã±atthe.

3, 104. chatÄ«hi á¸·o ca

chatÄ«hi parassa dasassa á¸·o hoti ro ca. teá¸·asa terasa.

3, 100. catussa cuco dase

catussa cu+co honti vÄ• dase pare. dvitte cuddasa coddasa catuddasa.

3, 99. vÄ«satidasesu paÃ±cassa paá¹‡á¹‡a+pannÄ•

vÄ«sati \Be 94/ sesu paresu paÃ±cassa paá¹‡á¹‡a+pannÄ• honti yathÄ• kkamaá¹ƒ. panna

3, 101. chassa so

chassa so-icca+ya+mÄ• deso hoti se pare. soá¸·asa sorasa. sattarasa sattadasa. ``ekaá¹-á
Ä• , aá¹-á¹-hÄ• rasa aá¹-á¹-hÄ• dasa.

Å«nÄ• ca sÄ• vÄ«sati cÄ• ti ``visesana+mekattheneâ€™â€™ ti visesanasamÄ• se ``itthiy
pume+vekattheâ€™â€™ ti pumatte ca kate ekena Å«nÄ• vÄ«satÄ«ti tatiyÄ• samÄ• se ekÅ

vÄ«satiÄ• dayo Ä• navutiyÄ• itthiliá¹…ge+kavacanÄ• . bho ekÅ«navÄ«sati. ekÅ«navÄ«sat
ekÅ«navÄ«satiyÄ• . ekÅ«navÄ«satyaá¹ƒ ekÅ«navÄ«satiyaá¹ƒ ekÅ«navÄ«satyÄ• ekÅ«nav

evaá¹ƒ vÄ«sati, ekavÄ«sati, dvÄ• vÄ«sati bÄ• vÄ«sati, tevÄ«sati catuvÄ«satippabhutayo. p
paá¹‡á¹‡avÄ«sati paÃ±cavÄ«sati. evaá¹ƒ chabbÄ«sati, sattavÄ«sati, aá¹-á¹-havÄ«sati.

ekena Å«nÄ• tiá¹ƒsati tiá¹ƒsÄ• vÄ• ti ekÅ«natiá¹ƒsati ekÅ«natiá¹ƒsÄ• vÄ• . karaá¹‡e ekÅ
ekÅ«natiá¹ƒsÄ• ya, ekÅ«natiá¹ƒsÄ• ya, ekÅ«natiá¹ƒsÄ• ya, ekÅ«natiá¹ƒsÄ• yaá¹ƒ. evaá¹ƒ t
\Be 95/. tiá¹ƒsÄ• saddassa pana silope ``dÄ«ghassoâ€™â€™ ti yogavibhÄ• gÄ• rasso, tiá¹
tiá¹ƒsaá¹ƒ. bhotiá¹ƒse+ccÄ• di pumeva.

cattÄ• lÄ«sÄ• dÄ«supi yathÄ• sambhavaá¹ƒ evameva. dvitte ekattiá¹ƒsati ekattiá¹ƒsÄ• . ras
dvattiá¹ƒsa. evaá¹ƒ tettiá¹ƒsati tettiá¹ƒsÄ• dayo yÄ• va ekÅ«nacattÄ• lÄ«sati ekÅ«nacattÄ•
simhi cattÄ• rÄ«sÄ• cattÄ• lÄ«sÄ• cattÄ• lÄ«saá¹ƒ, bho cattÄ• lÄ«se+ccÄ• di hoti. evaá¹ƒ

3, 97. dvÄ«ssÄ• ca

asatÄ• do nÄ• Ã±Ã±atthe cattÄ• lÄ«sÄ• do dvissa e vÄ• hoti Ä• ca. dvecattÄ• lÄ«sÄ• dv
dvecattÄ• lÄ«saá¹ƒ, evaá¹ƒ dvÄ• cattÄ• lÄ«sa-iccÄ• di. dvecattÄ• rÄ«sÄ• dvecattÄ• rÄ«sa
dvÄ• cattÄ• rÄ«sÄ• dvÄ• cattÄ• rÄ«sa iccÄ• di. cattÄ• lÄ«sati ekacattÄ• lÄ«sati dvecattÄ•
iccÄ• di ekÅ«navÄ«satisamaá¹ƒ.

3, 98. cattÄ• lÄ«sÄ• do vÄ•

asatÄ• do nÄ• Ã±Ã±atthe cattÄ• lÄ«sÄ• do tisse hoti vÄ• . tecattÄ• lÄ«sÄ• tecattÄ• lÄ«sa
tecattÄ• lÄ«se iccÄ• di hoti. evaá¹ƒ ticattÄ• lÄ«sÄ• tecattÄ• rÄ«sÄ• ticattÄ• rÄ«sÄ• iccÄ•

ticattÄ• lÄ«sati iccÄ• di pubbeva.

evaá¹ƒ catucattÄ• lÄ«sÄ• paÃ±cacattÄ• lÄ«sÄ• catucattÄ• lÄ«sati paÃ±cacattÄ• lÄ«sati ic
ekÅ«napaÃ±Ã±Ä• sÄ• .

paÃ±Ã±Ä• sÄ• \Be 96/ paÃ±Ã±Ä• sa paÃ±Ã±Ä• saá¹ƒ iccÄ• di hoti. evaá¹ƒ dvepaÃ±Ã±Ä•
dvipaÃ±Ã±Ä• sÄ• dvepaá¹‡á¹‡Ä• sÄ• dvÄ• paá¹‡á¹‡Ä• sÄ• dvipaá¹‡á¹‡Ä• sÄ• . tepaÃ±Ã
tipaÃ±Ã±Ä• saá¹ƒ tepaá¹‡á¹‡Ä• sÄ• tipaá¹‡á¹‡Ä• sÄ• . catupaá¹‡á¹‡Ä• sÄ• paÃ±capaá¹‡
ekÅ«nasaá¹-á¹-hi.

evaá¹ƒ saá¹-á¹-hi, ekasaá¹-á¹-hi, dvesaá¹-á¹-hi dvÄ• saá¹-á¹-hi dvisaá¹-á¹-hi, tesaá¹-á¹-hi tis
catusaá¹-á¹-hi paÃ±casaá¹-á¹-hi iccÄ• di yÄ• va ekÅ«nasattati.

sattati, ekasattati, dvesattati dvÄ• sattati dvisattati, tesattati tisattati. dvesattari dvÄ• sattari
dvisattari, catusattati, paÃ±casattati, catusattari, paÃ±casattarÄ«ti yÄ• va ekÅ«nÄ• sÄ«ti.

asÄ«ti, ekÄ• sÄ«ti, dvÄ• sÄ«ti, yÄ• game dviyÄ• sÄ«ti, teasÄ«ti tiyÄ• sÄ«ti, caturÄ• sÄ«ti, p
yÄ• va ekÅ«nanavuti.

navuti, ekanavuti, dvenavuti dvÄ• navuti dvinavuti, tenavuti tinavuti, catunavuti, paÃ±canav
ekÅ«nasataá¹ƒ, etaá¹ƒ napuá¹ƒsakaliá¹…ga+mekavacanantaá¹ƒ.

sataá¹ƒ, bho sata satÄ• , sataá¹ƒ, sataá¹ƒ. satena, karaá¹‡e satena. satassa, satÄ• satam
satassa, sate satamhi satasmiá¹ƒ. evaá¹ƒ ekasatato pabhuti yÄ• va sahassaá¹ƒ.

koá¹-i pakoá¹-i koá¹-ippakoá¹-i akkhobhiá¹‡iyo itthiliá¹…ge+kavacanantÄ• . vaggabhede tu
saá¹ƒkhyÄ• naá¹ƒ bahuvacanopi hoteva ``dvevÄ«satiyo jinadantÄ• â€™â€™ ``tisso vÄ«sat
iccÄ• di.

dasadasakaá¹ƒ sataá¹ƒ nÄ• ma, dasasataá¹ƒ sahassaá¹ƒ nÄ• ma, dasasahassaá¹ƒ nahuta
satasahassantipi vuccati.

lakkhasataá¹ƒ \Be 97/ koá¹-i, koá¹-ilakkhasataá¹ƒ pakoá¹-i, pakoá¹-ilakkhasataá¹ƒ koá¹-ippa
nahutaá¹ƒ, ninnahutaá¹ƒ, akkhobhiá¹‡Ä«, bindu, abbudaá¹ƒ, nirabbudaá¹ƒ, ahahaá¹ƒ, abab
sogaá¹‡á¸• ikaá¹ƒ, uppalaá¹ƒ, kumudaá¹ƒ, puá¹‡á¸• arÄ«kaá¹ƒ, padumaá¹ƒ, kathÄ• naá¹ƒ,
asaá¹…khyeyyanti yathÄ• kkamaá¹ƒ satalakkhaguá¹‡aá¹ƒ veditabbaá¹ƒ.

iccevaá¹ƒ á¹-hÄ• nato á¹-hÄ• naá¹ƒ, satalakkhaguá¹‡aá¹ƒ mataá¹ƒ.

koá¹-ippabhutÄ«naá¹ƒ vÄ«sa-saá¹…khyÄ• naÃ±ca yathÄ• kkamanti ||

athÄ• +saá¹ƒkhyÄ• vuccate, abyayanti ca vuccate. taá¹ƒ pÄ• di cÄ• di, upasagganipÄ• tÄ•

pa parÄ• apa saá¹ƒ anu ava o ni du vi adhi api ati su u abhi pati pari upa Ä• ime vÄ«sati p
jotakÄ• , na vÄ• cakÄ• .

tattha pa-saddo pakÄ• rÄ• +dikamma, padhÄ• na+ntobhÄ• va, viyoga, tappara, bhusattha,
patthanÄ• dÄ«su. yathÄ• pakÄ• re-paÃ±Ã±Ä• . Ä• dikamme-vippakataá¹ƒ, padhÄ• ne-paá
antobhÄ• ve-pakkhittaá¹ƒ, khittanti peraá¹‡aá¹ƒ, pakkhittanti antokaraá¹‡aá¹ƒ, dhÄ• tvatthas
vutthaÃ±hi ---

dhÄ• tvatthaá¹ƒ bÄ• dhate koci, koci taá¹ƒ anuvattate.

tameva+Ã±Ã±o viseseti, upasaggagatÄ« tidhÄ• ti ||

ettha ca ``anuruddhakÄ• me saá¹…gÄ• mayuddheâ€™â€™ ti ca ime upasaggÄ• dhÄ• tva
viyoge-pavÄ• sÄ«, tappare-pÄ• cariyo, bhusatthe-pavuddhakÄ• yo, sambhave-himavantÄ•
tittiyaá¹ƒ-pahÅ«ta+mannaá¹ƒ, anÄ• vile-pasanna+mudakaá¹ƒ, patthane-paá¹‡ihitaá¹ƒ.

parÄ• iti parihÄ• ni, parÄ• jaya, gati, vikkamÄ• +masanÄ• dÄ«su. yathÄ• parihÄ• niyaá¹ƒ-p
parÄ• jaye-parÄ• jito, gatiyaá¹ƒ-parÄ• yanaá¹ƒ, vikkame-parakkamati, Ä• masane-aá¹…gas

apaiti apagata, garaha, vajjana, pÅ«jÄ• , padussanÄ• dÄ«su. yathÄ• apagate-apamÄ• no
vajjane-apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡ijÄ• , pÅ«jÄ• yaá¹ƒ-vuddhÄ• pacÄ• yÄ«, padussane-

saá¹ƒiti samodhÄ• na, sammÄ• sama, samantabhÄ• va, saá¹ƒgata, saá¹ƒkhepa, bhusattha
pabhavÄ• +bhimukhabhÄ• va, vidhÄ• na, punappuna, karaá¹‡a, samiddhÄ• dÄ«su. yathÄ•
sammÄ• same-samÄ• dhi, sampayutto, samantabhÄ• ve-saá¹ƒkiá¹‡á¹‡aá¹ƒ, samullapanÄ•
saá¹ƒkhepe-samÄ• so, bhusatthe-sÄ• rattho, sahatthe-saá¹ƒvÄ• so, appatthe-samaggho, p
abhimukhabhÄ• ve-sammukhaá¹ƒ. saá¹ƒgate-saá¹ƒgaá¹‡hÄ• ti, vidhÄ• ne-saá¹ƒvutaá¹ƒ, pu
samiddhiyaá¹ƒ-sampanno.

anuiti anugatÄ• +nupacchinna, pacchÄ• ttha, bhusattha, sÄ• dissa, hÄ«na, tatiyattha,
lakkhaá¹‡i+tthambhÅ«takkhÄ• na, bhÄ• ga, vicchÄ• dÄ«su. anugate-anveti, anupacchinne-
pacchÄ• tthe-anurathaá¹ƒ, bhusatthe-anuratto, sÄ• disse-anurÅ«paá¹ƒ, hÄ«ne-anusÄ• riput
tatiyatthe-nadi+manvavasitÄ• senÄ• , lakkhaá¹‡erukkha+manuvijjotate vijju, itthambhÅ«tak

mÄ• tara+manu \Be 99/, bhÄ• ge-ya+dettha maá¹ƒ anu siyÄ• , taá¹ƒ dÄ«yatu, vicchÄ• yaá¹
vijjotate cando.

avaiti adhobhÄ• ga, viyoga, paribhava, jÄ• nana, {suddhi} nicchaya, desa, theyyÄ• dÄ«su.
adhobhÄ• ge-avakkhittacakkhu, viyoge-avakokilaá¹ƒ vanaá¹ƒ, paribhave-avajÄ• nanaá¹ƒ, a
jÄ• nane-avagacchati. {suddhiyaá¹ƒ --- vodÄ• naá¹ƒ (rÅ«pasiddhi) }, nicchaye-avadhÄ• raá¹
theyye-avahÄ• ro.

oiti oroharaá¹‡a, nÄ«haraá¹‡a, suddhiÄ• dÄ«su dissati. orohaá¹‡e-pÄ• sÄ• dÄ• orohati, n
suddhiyaá¹ƒ-odÄ• taá¹ƒ.

niiti, nissesa, niggata, nÄ«haraá¹‡a, +ntopavesanÄ• +bhÄ• va, nisedhana, nikkhanta, pÄ• t
vibhajana, upamu+padhÄ• raá¹‡Ä• +vasÄ• na, cheka, nÄ«haraá¹‡Ä• +varaá¹‡Ä• dÄ«su. ni
niggate-nikkileso, niyyÄ• ti, nÄ«haraá¹‡e-niddhÄ• raá¹‡aá¹ƒ, antopavesane-nikhÄ• to, abhÄ
nisedhe-nivÄ• reti, nikkhante-nibbÄ• naá¹ƒ, pÄ• tubhÄ• ve-nimmitaá¹ƒ, avadhÄ• raá¹‡e-nic
upamÄ• yaá¹ƒ-nidassanaá¹ƒ, upadhÄ• raá¹‡e-nisÄ• manaá¹ƒ, avasÄ• ne-niá¹-á¹-hitaá¹ƒ, ch
nÄ«haraá¹‡e-nÄ«harati, issa dÄ«gho. Ä• varaá¹‡e-nÄ«varaá¹‡aá¹ƒ.

duiti asobhaá¹‡Ä• +bhÄ• va, kucchitÄ• +samiddhi, kiccha, virÅ«patÄ• dÄ«su. asobhaá¹‡e-
abhÄ• ve-dubbhikkhaá¹ƒ, kucchite --- dukkaá¹-aá¹ƒ \Be 100/. asamiddhiyaá¹ƒ-dussassaá¹ƒ,
virÅ«patÄ• yaá¹ƒ-dubbaá¹‡á¹‡o dummukho.

viiti visesa, vividha, viruddha, vigata, viyoga, virÅ«patÄ• dÄ«su. visese-vimutti, visiá¹-á¹-ho,
vividhe-vimati, viruddhe-vivÄ• do, vigate-vimalaá¹ƒ, viyoge-vippayutto, virÅ«patÄ• yaá¹ƒ-vir

adhiiti adhiki+ssarÅ«+paribhÄ• vÄ• +dhibhavana+jjhÄ• yÄ• +dhiá¹-á¹-hÄ• na, nicchaya, pÄ
adhike-adhisÄ«laá¹ƒ, issare-adhipati, adhi brahmadatte paÃ±cÄ• lÄ• , uparibhÄ• ve-adhiroh
adhisessati, adhibhavane-adhibhavati, ajjhÄ• yane-byÄ• karaá¹‡a+madhÄ«te, adhiá¹-á¹-hÄ
adhiá¹-á¹-hÄ• ti, nicchaye-adhimokkho, pÄ• puá¹‡ane-bhogakkhandhaá¹ƒ adhigacchati.

apiiti sambhÄ• vanÄ• +pekkhÄ• , samuccaya, garaha, paÃ±hÄ• dÄ«su. sambhÄ• vanÄ• ya
vinivijjhitvÄ• gaccheyya, apekkhÄ• yaá¹ƒ-ayampi dhammo aniyato, samuccaye-itipi arahaá
Ä• dÄ• ya, garahe-api amhÄ• kaá¹ƒ paá¹‡á¸• itaka, paÃ±he-api bhante bhikkhaá¹ƒ labhittha

atiiti atikkamanÄ• +tikkantÄ• +tisaya, bhusatthÄ• dÄ«su. atikkame-atirocati amhehi, atÄ«to
atikkante-accantaá¹ƒ, atisaye-atikusalo, bhusatthe-atikodho, ativuddhi.

suiti sobhaá¹‡a, suá¹-á¹-hu, sammÄ• , samiddhi, sukhatthÄ• dÄ«su. sobhaá¹‡e-sugandho,

suá¹-á¹-hu+sammÄ• datthesu-suá¹-á¹-hu gato sugato, sammÄ• \Be 101/ gatotipi sugato, sa
sukhatthe-sukaro.

uiti uggatu+ddhakamma, padhÄ• na, viyoga, sambhava, attalÄ• bha, satti, sarÅ«pakathanÄ
uggate-uggacchati, uddhakamme-Ä• sanÄ• uá¹-á¹-hito, ukkhepo, padhÄ• ne-uttamo, lokutt
sambhave-ubbhuto, attalÄ• bhe-uppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, sattiyaá¹ƒ-ussahati gantuá¹ƒ, sa
suttaá¹ƒ.

abhiiti abhimukhabhÄ• va, visiá¹-á¹-hÄ• +dhiku+ddhakamma, kula, sÄ• ruppa, vandana,
lakkhaá¹‡i+tthambhÅ«takkhÄ• na, vicchÄ• dÄ«su. abhimukhabhÄ• ve-abhimukho, abhikkan
adhike-abhivasati, uddhakamme-abhiruhati. kule-abhijÄ• to, sÄ• ruppe-abhirÅ«po, vandane
lakkhaá¹‡Ä• dÄ«su purimasamaá¹ƒ.

patiiti paá¹-igata, paá¹-iloma, paá¹-inidhi, paá¹-idÄ• na, nisedha, nivattana, sÄ• dissa,
paá¹-ikaraá¹‡Ä• +dÄ• na, paá¹-ibodha, paá¹-icca, lakkhaá¹‡itthambhÅ«takkhÄ• na, bhÄ• ga
paá¹-igate-paccakkhaá¹ƒ, paá¹-ilome-paá¹-isotaá¹ƒ, paá¹-inidhimhi-Ä• cariyato pati sisso,
paá¹-idÄ• ne-telatthikassa ghataá¹ƒ paá¹-idadÄ• ti, nisedhe-paá¹-isedheti, nivattane-paá¹-ikl
sÄ• disse-paá¹-irÅ«pakaá¹ƒ, paá¹-ikaraá¹‡e-paá¹-ikÄ• ro, Ä• dÄ• ne-paá¹-iggaá¹‡hÄ• ti, paá
paá¹-icce-paccayo, lakkhaá¹‡Ä• dÄ«su purimasamaá¹ƒ.

pariiti samantatobhÄ• va, pariccheda, vajjanÄ• +liá¹…gana, nivasana, pÅ«jÄ• , bhojanÄ• +
lakkhaá¹‡Ä• dÄ«su. samantha- tobhÄ• ve-parivuto \Be 102/, paricchede-pariÃ±Ã±eyyaá¹ƒ,
Ä• liá¹…gane-parissajati, nivasane-yo vatthaá¹ƒ paridahessati, pÅ«jÄ• yaá¹ƒ-paricariyÄ• , b
parivisati, avajÄ• nane-paribhavati. dosakkhÄ• ne-paribhÄ• sati, lakkhaá¹‡Ä• dÄ«su-rukkha
iccÄ• di.

upaiti upagamana, samÄ«pÅ«+papatti, sÄ• dissÄ• +dhiku+paribhÄ• vÄ• +nasana, dosakkh
pÅ«jÄ• , gayhÄ• kÄ• ra, bhusatthÄ• dÄ«su. upagamane-nisinnaá¹ƒ vÄ• upanisÄ«deyya, sa
upapattiyaá¹ƒ-saggaá¹ƒ lokaá¹ƒ upapajjati, atha vÄ• upapatti=yutti, yathÄ• upapattito ikkha
sÄ• disse-upamÄ• naá¹ƒ, upamÄ• , adhike-upakhÄ• riyaá¹ƒ doá¹‡o, uparibhÄ• ve-upasamp
dosakkhÄ• ne-paraá¹ƒ upavadati, saÃ±Ã±Ä• yaá¹ƒ-upadhÄ• , upasaggo, pubbakamme-upa
pÅ«jÄ• yaá¹ƒ-buddhupaá¹-á¹-hÄ• ko, mÄ• tupaá¹-á¹-hÄ• naá¹ƒ, gayhÄ• kÄ• re-soceyyapac
bhusatthe-upÄ• dÄ• naá¹ƒ, upÄ• yÄ• so, upanissayoti.

Ä• iti abhimukhabhÄ• vu+ddhakamma+mariyÄ• dÄ• +bhividhi, patti+cchÄ• , parissajana, Ä
nivÄ• sana, samÄ«pa, Ä• vhÄ• nÄ• dÄ«su. abhimukhabhÄ• ve-Ä• gacchanti, uddhakamme
mariyÄ• dÄ• yaá¹ƒ-Ä• pabbatÄ• khettaá¹ƒ, abhividhimhi-Ä• kumÄ• raá¹ƒ yaso kaccÄ• yana
Ä• panno, icchÄ• yaá¹ƒ-Ä• kaá¹…khÄ• , parissajane-Ä• liá¹…ganaá¹ƒ, Ä• dikamme-Ä• ram

Ä• liá¹…gati, (Ä• limpati, rÅ«), nivÄ• se-Ä• vasatho, Ä• vÄ• so, samÄ«pe-Ä• sannaá¹ƒ, Ä• v

pa \Be 103/ parÄ• +pa sa+manva+va, o ni du rabhi byÄ• +dhisu.

ati ni ppati pari apayo, upa Ä• iti vÄ«sati.

esa hi bho upasagga-vidhi+kkamato kathito ||

ettha ca ---

upasagga+nipÄ• tÄ• ca, paccayÄ• ca ime tayo.

neke+nekatthavÄ• cakÄ• , iti neruttikÄ• +bravuá¹ƒ ||

118. asaá¹ƒkhyehi sabbÄ• saá¹ƒ

avijjamÄ• nasaá¹ƒkhyehi parÄ• saá¹ƒ sabbÄ• saá¹ƒ vibhattÄ«naá¹ƒ lopo hoti. na santi ekav
etesanti asaá¹ƒkhyÄ• , tesaá¹ƒ asaá¹ƒkhyÄ• naá¹ƒ vibhattÄ«naá¹ƒ bhede asatipi syÄ• divid
vikantiá¹ƒsÅ«â€™â€™ tiÄ• do vibhatyantattÄ• padattasiddhÄ«ti vo+noÄ• dÄ«naá¹ƒ siddhiy
paá¹-hamÄ• diatthe dassanato ca hoti. pahÄ• ro parÄ• bhavo apahÄ• ro saá¹ƒhÄ• ro avahÄ

upecca+tthaá¹ƒ sajantÄ«ti, upasaggÄ• hi pÄ• dayo.

cÄ• dÄ« padÄ• dimajjhante, nipÄ• tÄ• nipatantÄ«ti ||

opasaggikapadaá¹ƒ.

samuccaya+vikappana+paá¹-isedha+pÅ«raá¹‡Ä• diatthaá¹ƒ asattavÄ• cikaá¹ƒ nepÄ• tikaá

ca-iti samuccayÄ• +nvÄ• caya+itaretarayoga+samÄ• hÄ• rÄ• +vadhÄ• raá¹‡Ä• dÄ«su. vÄ•
vikappanu+pamÄ• na+samuccaya+vavatthitavibhÄ• sÄ• dÄ«su. na, no, mÄ• , a, alaá¹ƒ, hal
104/. ``dve paá¹-isedhÄ• pakatiatthaá¹ƒ gamayantÄ«â€™â€™ ti Ã±Ä• yÄ• ``na tesaá¹ƒ pa
ca hontÄ«â€™â€™ ti ettha na ca na honti-hontevÄ• ti pakatiatthaá¹ƒ gamayati. alaá¹ƒ pariy

pÅ«raá¹‡atthaá¹ƒ duvidhaá¹ƒ attapÅ«raá¹‡aá¹ƒ padapÅ«raá¹‡aÃ±ca, tattha atha, khalu, va
hi, carahi, naá¹ƒ, taá¹ƒ, ca, tu, vÄ• , vo, pana, have, kÄ«va, ha, tato, yathÄ• , sudaá¹ƒ, kho,
enaá¹ƒ, (evaá¹ƒ, rÅ«) seyyathidaá¹ƒ iccevamÄ• di padapÅ«raá¹‡e. tattha atha-iti
paÃ±hÄ• +nantariyÄ• +dhikÄ• rÄ• dÄ«su ca. khalu-iti paá¹-isedhÄ• +vadhÄ• raá¹‡a, pasidd

khedÄ• +nukampa, saá¹ƒkappesu ca. atho-iti anvÄ• dese ca. hi-iti hetu, avadhÄ• raá¹‡esu c
nivattanÄ• dÄ«su ca. pana-iti visesepi. have+ve iccete ekaá¹ƒsatthepi. haá¹ƒ-visÄ• da, vimh
sambhavesu, rÅ«). seyyathidaá¹ƒti taá¹ƒ katamaá¹ƒti atthepi.

atthapÅ«raá¹‡aá¹ƒ duvidhaá¹ƒ vibhattiyuttaá¹ƒ avibhattiyuttaÃ±ca. atthi, sakkÄ• , labbhÄ•
paá¹-hamÄ• yaá¹ƒ. Ä• vuso ambho hambho are hare re je iccete Ä• mantaá¹‡e. divÄ• bhiy
paá¹-hamÄ• dutiyÄ• su. sayaá¹ƒ sÄ• maá¹ƒ saá¹ƒ sammÄ• kinti iccete tatiyatthe. so+to+dh
padaso aniccato dukkhato ekadhÄ• dvidhÄ• iccÄ• di. tave+tuá¹ƒ paccayantÄ• catutthiyÄ•
kÄ• tuá¹ƒ kÄ• retuá¹ƒ, (dÄ• tuá¹ƒ, rÅ«) dÄ• petuá¹ƒ iccÄ• di. so+topaccayantÄ• paÃ±camiy
rÄ• jato vÄ• corato vÄ• iccÄ• di. to satta- myatthepi \Be 105/ tra+tthÄ• dipaccayantÄ• ca,
passato piá¹-á¹-hito pÄ• dato sÄ«sato aggato mÅ«lato, yatra yattha yahiá¹ƒ tatra tattha tahia
samantÄ• sÄ• mantÄ• parito abhito samantato ekajjhaá¹ƒ ekamantaá¹ƒ heá¹-á¹-hÄ• upari
sammukhÄ• paramukhÄ• Ä• vi raho tiro uccaá¹ƒ nÄ«caá¹ƒ anto antarÄ• antaraá¹ƒ ajjhatta
bÄ• hiraá¹ƒ bahi oraá¹ƒ pÄ• raá¹ƒ Ä• rÄ• Ä• rakÄ• pacchÄ• pure huraá¹ƒ pecca iccete sa
ajja aparajjha suve sve uttarasuve (kisu, rÅ«) hiyyo pare (parasuve, rÅ«) sajju sÄ• yaá¹ƒ pÄ
kallaá¹ƒ divÄ• rattaá¹ƒ niccaá¹ƒ satataá¹ƒ abhiá¹‡haá¹ƒ abhikkhaá¹‡aá¹ƒ muhuá¹ƒ muhutta
purÄ• yadÄ• tadÄ• (kadÄ• , rÅ«) iccÄ• dayo kÄ• lasattamiyaá¹ƒ. iti vibhattiyuttÄ• ni.

avibhattiyuttesu appeva appevanÄ• ma nu iccete saá¹ƒsayatthe. addhÄ• aÃ±Ã±adatthu ta
sasakkaá¹ƒ iccete ekaá¹ƒsatthe. evaá¹ƒ iti avadhÄ• raá¹‡e. kacci nu nanu kathaá¹ƒ (kiá¹ƒsu
pucchanatthe. evaá¹ƒ iti itthaá¹ƒ iccete nidassanatthe. iti hetu+vÄ• kyaparisamattÄ«su ca. y
tÄ• vatÄ• kittÄ• vatÄ• ettÄ• vatÄ• kÄ«va iccete paricchedanatthe. evaá¹ƒ sÄ• hu lahu opÄ
Ä• ma sÄ• dhu iccete sampaá¹-icchanatthe. tathÄ• yathÄ• yatheva tatheva evaá¹ƒ evamev
seyyathÄ• pi seyyathÄ• pinÄ• ma viya iva yathariva tathariva yathÄ• nÄ• ma tathÄ• nÄ• ma
tathÄ• ca iccete paá¹-ibhÄ• gatthe. yathÄ• iti yoggatÄ• +vicchÄ• +padatthÄ• nativatti+nidas
106/ upadesa+paÃ±hÄ• dÄ«su ca. kiÃ±cÄ• piiti anuggahatthe. dhiiti garahe. ahoiti garaha+p
nÄ• maiti garaha+pasaá¹ƒsana+saÃ±Ã±Ä• +paÃ±hesu. sÄ• dhÅ«ti pasaá¹ƒsana+yÄ• cane
codanatthe. sÄ• dhu suá¹-á¹-hu evametaá¹ƒti anumodane. kiraiti anussavana+asaddheyyes
anumÄ• nÄ• +nussaraá¹‡a+parivitakkesu. kasmÄ• ti kÄ• raá¹‡apucchane. yasmÄ• tasmÄ•
kÄ• raá¹‡acchedanatthe. saha saddhiá¹ƒ amÄ• (samaá¹ƒ, rÅ«) iti samakriyÄ• yaá¹ƒ. vinÄ•
puthu bahupakÄ• re. puthu visuá¹ƒ asaá¹…ghÄ• te ca. duá¹-á¹-hu ku kucchÄ• yaá¹ƒ (jigucc
appaá¹-hame. kathaá¹ƒ cikicchatthe. dhÄ• kkhattuá¹ƒ so kiÃ±caiti saá¹ƒkhyÄ• vibhÄ• ge. Ä
(appamatte, rÅ«). saá¹‡ikaá¹ƒ mandatthe. khippaá¹ƒ araá¹ƒ lahuá¹ƒ Ä• su tuá¹‡haá¹ƒ aciraá
cirassaá¹ƒ dÄ«ghakÄ• le. ce yadi saá¹ƒkÄ• +vaá¹-á¹-hÄ• ne. dhuraá¹ƒ thirÄ• +vadhÄ• raá¹‡
thirÄ• +vadhÄ• raá¹‡esu, rÅ«). hÄ• visÄ• de. tuá¹‡hÄ« abhÄ• sane. sacchi paccakkhe. mu
suvatthi Ä• siá¹-á¹-he iccÄ• di.

tuna+ktvÄ• na+ktvÄ• paccayantÄ• ussukkanatthe bhavanti. yathÄ• passituna passiya pas

disvÄ• na dassetvÄ• dÄ• tuna datvÄ• na datvÄ• upÄ• dÄ• ya dÄ• petvÄ• viÃ±Ã±Ä• ya vic
upecca Ä• rabbha Ä• gamma iccÄ• di.

vibhattiyÄ• \Be 107/ kato bhedo, saliá¹…gÄ• naá¹ƒ bhave tathÄ• .

tumhÄ• dÄ«naá¹ƒ tva+liá¹…gesu, neva+tthi pÄ• di+cÄ• dinaá¹ƒ ||

evaá¹ƒ nÄ• mÄ• khyÄ• topasaggehi vinimuttaá¹ƒ etaá¹ƒ nipÄ• tapadaá¹ƒ veditabbaá¹ƒ.

nepÄ• tikapadaá¹ƒ.

pulliá¹…gaá¹ƒ itthiliá¹…gaÃ±ca, napuá¹ƒsaka+mathÄ• +paraá¹ƒ.

tiliá¹…gaÃ±ca aliá¹…gaÃ±ca, nÄ• mikaá¹ƒ paÃ±cadhÄ• á¹-hitaá¹ƒ ||

iti payogasiddhiyaá¹ƒ nÄ• makaá¹‡á¸• o dutiyo.

3. kÄ• rakakaá¹‡á¸• a

atha \Be 108/ vibhattÄ«na+matthabhedÄ• vuccante.

tattha ekampi atthaá¹ƒ kammÄ• divasena ekattÄ• divasena ca vibhajantÄ«ti vibhattiyo, syÄ
paá¹-hamÄ• dibhedena sattavidhÄ• . tÄ• yathÄ• ``paá¹-hamÄ• +tthamatteâ€™â€™ ti paá¹
okÄ• ra+lopa+a-mÄ• desesu naro itthÄ« napuá¹ƒsakaá¹ƒ.

sakattha+dabba+liá¹…gÄ• ni, saá¹ƒkhyÄ• +kammÄ• dipaÃ±cakaá¹ƒ.

nÄ• mattho tassa sÄ• maÃ±Ã±a-matthamatthaá¹ƒ pavuccate ||

so nÄ• mattho ca ---

jÄ• ti kriyÄ• guá¹‡o dabbaá¹ƒ, tathÄ• nÄ• manti paÃ±cadhÄ• .

saddassa+ttho sa saddopi, paÃ±cadhÄ• va+tra bhijjate ||

kathaá¹ƒ jÄ• tisaddo guá¹‡asaddotyÄ• dinÄ• .

bhinnesva+bhinnadhÄ«+saddÄ• , sabalÄ• dÄ«su yabbalÄ• .

vattante jÄ• ti esÄ• +ssa, mÄ• lÄ• sutta+mivÄ• +nvitÄ• ||

adabbabhÅ«taá¹ƒ kattÄ• di-kÄ• rakaggÄ• masÄ• dhiyaá¹ƒ.

padatthaá¹ƒ kattukammaá¹-á¹-haá¹ƒ, kriya+micchanti tabbidÅ« ||

dabbassito tato bhinno, nimitto tappatÄ«tiyÄ• .

vinassanasabhÄ• vo ca, nigguá¹‡ova guá¹‡o+ccate ||

ettha \Be 109/ paá¹-o sukkoti vinassanasabhÄ• vo ca casaddena vipulo Ä• kÄ• soti avinass
visuá¹ƒ guá¹‡arahito guá¹‡o+ccate tyattho.

yaá¹ƒ yaá¹ƒ visessate kiÃ±ci, taá¹ƒ taá¹ƒ dabba+miho+ccate.

jÄ• tyÄ• dinopya+to tÄ• di, dabbattaá¹ƒ parikappate ||

ettha gojÄ• ti assajÄ• tÄ«ti vutte jÄ• ti dabbaá¹ƒ. nÄ«lo guá¹‡oti ca guá¹‡o dabbaá¹ƒ. pacan
gamanÄ• dikriyÄ• to visesiyatÄ«ti kriyÄ• va dabbaá¹ƒ.

nÄ• marÅ«pena sadabbe, kvaci saÃ±Ã±Ä« kathÄ«yate.

nÄ• manti taá¹ƒ yathÄ• citto, saÃ±Ã±Ä• saddo tu taddhanÄ« ||

nÄ• massa dabbattepi cittotyÄ• di nÄ• meneva pasijjhati, no ghaá¹-a+paá¹-Ä• dayova dabb
saÃ±Ã±Ä« kathÄ«yate, taá¹ƒvÄ• cakattÄ• tabbatÄ« cittÄ• di saÃ±Ã±Ä• saddoti nicchiyatey

ayaá¹ƒ paÃ±cavidhopi attho saddattho ceva sÄ• matthiyÄ• gamyamÄ• nattho cÄ• ti dubbid
na bhuÃ±jeyyaâ€™â€™ miti bhuttinirÄ• kati saddattho. rattibhutti tu sÄ• matthiyÄ• +vagamy
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atthappatÄ«tiyaá¹ƒ sadda-byÄ• pÄ• ro tividho bhave.

mukhyo lakkhaá¹‡a+byaÃ±jana-sabhÄ• vo cÄ• ti ettha tu ||

mukhyo tu nirantaratthe, lakkhaá¹‡o tu tirohite.

atthe+taro tu vÄ• kyassa, attheyeva pavattati ||

``maÃ±ceâ€™â€™ ti \Be 110/ nirantaratthe vattamÄ• no mukhyo, ``maÃ±cÄ• ugghosantÄ
vattamÄ• no lakkhaá¹‡o, gÄ• thÄ• disakalavÄ• kyassa+tthe vattamÄ• no byaÃ±janasabhÄ•

byÄ• pÄ• rassa pabhedena, tidhÄ• saddopi vÄ• cako.

lakkhaá¹‡iko byaÃ±jakoti, tadatthopi tidhÄ• mato ||

vacco lakkhaá¹‡iko byaá¹…gyo, cevaá¹ƒ saddo suvÄ• cako.

vuttakamena jÄ• tyÄ• di-bhedena paÃ±cadhÄ• bhaveti ||

38. Ä• mantaá¹‡e ---

ti Ä• mantaá¹‡Ä• dhike atthamatte paá¹-hamÄ• vibhatti hoti. bho nara, bho itthi, bho napuá

saddenÄ• +bhimukhÄ«kÄ• ro, vijjamÄ• nassa vatthuno.

Ä• mantaá¹‡aá¹ƒ vidhÄ• tabbe, natthi ``rÄ• jÄ• bhaveâ€™â€™ ti+daá¹ƒ ||

kriyÄ• nimittaá¹ƒ kÄ• rakantu kamma, kattu, karaá¹‡a, sampadÄ• na, avadhi, Ä• dhÄ• rabh
yathÄ• ---

2, 2. kamme dutiyÄ•

karÄ«yati kattukiriyÄ• ya sambandhÄ«yatÄ«ti kammaá¹ƒ, tasmiá¹ƒ kammakÄ• rake dutiyÄ•
tividhaá¹ƒ nibbatti, vikati, patti bhedena, tattha nibbattikamme mÄ• tÄ• puttaá¹ƒ vijÄ• yati, Ä
janayati, kaá¹-aá¹ƒ karoti datto. vikatiyaá¹ƒ kaá¹-á¹-ha+maá¹…gÄ• raá¹ƒ karoti, suvaá¹‡á¹‡a
karoti, vÄ«hayo lunÄ• ti. pattiyaá¹ƒ datto gharaá¹ƒ pavisati, Ä• diccaá¹ƒ passati, dhammaá¹
paá¹‡á¸• ite payirupÄ• sati.

vuttaÃ±ca \Be 111/ ---

nibbatti+vikati+patti-bhedÄ• kammaá¹ƒ tidhÄ• mataá¹ƒ.

kattukriyÄ• bhigammantaá¹ƒ, sukha+maá¹…gÄ• raá¹ƒ+gharaá¹ƒ yathÄ• ti ||

kaá¹-aá¹ƒ karoti vipulaá¹ƒ dassanÄ«yanti attheva guá¹‡ayuttassa kammatÄ• , vipulaá¹ƒ kar
karotÄ«ti kriyÄ• ya sambandhiyamÄ• nattÄ• . odano paccateti odanasaddato kammatÄ• na
Ä• khyÄ• tato.

icchitakammaá¹ƒ yathÄ• -gÄ• vuá¹ƒ payo dohati, gomantaá¹ƒ gÄ• vaá¹ƒ yÄ• cati, gÄ• va+m
mÄ• á¹‡avakaá¹ƒ maggaá¹ƒ pucchati, gomantaá¹ƒ gÄ• vaá¹ƒ bhikkhate, rukkha+mavacinÄ•
sissaá¹ƒ dhammaá¹ƒ brÅ«te. ettha payo, gÄ• vaá¹ƒ iccÄ• di icchitaá¹ƒ, gÄ• vuá¹ƒ, gomanta
eva+manicchitepi kaá¹‡á¹-akaá¹ƒ maddati, visaá¹ƒ gilati. yaá¹ƒ nevi+cchitaá¹ƒ, nÄ• pi anicc
gÄ• maá¹ƒ gacchanto rukkhamÅ«la+mupasappati.

Ä• dhÄ• re adhisi+á¹-hÄ• +sÄ• naá¹ƒ payoge ca, pathaviá¹ƒ adhisessati, gÄ• ma+madhitiá
rukkha+majjhÄ• sateti. ettha pathavinti pathaviyanti attho. eva+mabhi, nipubbavisassÄ• pi, d
dhamme vÄ• . tathÄ• upa, nva+jjhÄ• +pubbavasatissa, gÄ• ma+mupavasati, gÄ• ma+manu
gÄ• ma+mÄ• vasati, agÄ• raá¹ƒ ajjhavasati, ettha gÄ• manti gÄ• metyattho. tathÄ• tappÄ•
gÄ• maá¹ƒ carati, nadiyaá¹ƒtyattho. sace maá¹ƒ nÄ• lapissatÄ«ti mayÄ• saddhiá¹ƒtyattho. v
dutiyÄ• , paá¹-ibhantu taá¹ƒ cunda bojjhaá¹…gÄ• , tampaá¹-i bojjhaá¹…gÄ• bhÄ• santÅ«ti a
patibhÄ• ti \Be 112/, upamÄ• maá¹ƒ upaá¹-á¹-hÄ• tityattho. dhÄ• tunÄ• yutte ``tassa nappa
chaá¹-á¹-hÄ«.

3. kÄ• laddhÄ• na+maccantasaá¹ƒyoge

kÄ• laddhÄ• naá¹ƒ dabba+guá¹‡a+kriyÄ• hi accantasaá¹ƒyoge tehi kÄ• laddhÄ• navÄ• cÄ«
kÄ• le-sattÄ• haá¹ƒ gavapÄ• naá¹ƒ, mÄ• saá¹ƒ maá¹ƒsodanaá¹ƒ, saradaá¹ƒ ramaá¹‡Ä«yÄ•
ramaá¹‡Ä«yaá¹ƒ nandanaá¹ƒ, tayo mÄ• se abhidhammaá¹ƒ deseti. addhani-yojanaá¹ƒ vana
pabbato, kosaá¹ƒ sajjhÄ• yati.

pubbanhasamayaá¹ƒ nivÄ• setvÄ• , ekaá¹ƒ samayaá¹ƒ bhagavÄ• , imaá¹ƒ rattiá¹ƒ cattÄ• r
evamÄ• dÄ«su kÄ• lavÄ• cÄ«hi accantasaá¹ƒyoge dutiyÄ• , bahulaá¹ƒvidhÄ• nÄ• vibhattiv
mÄ• senÄ• +nuvÄ• ko+dhÄ«to, kosenÄ• +nuvÄ• ko+dhÄ«toti karaá¹‡atthe tatiyÄ• .

4. gatibodhÄ• hÄ• rasaddatthÄ• kammakabhajjÄ• dÄ«naá¹ƒ payojje

gatyatthÄ• naá¹ƒ bodhatthÄ• naá¹ƒ Ä• hÄ• ratthÄ• naá¹ƒ saddatthÄ• na+makammakÄ• na
kattari dutiyÄ• hoti. datto gamayati mÄ• á¹‡avakaá¹ƒ gÄ• maá¹ƒ, yÄ• payati vÄ• . guru bod
dhammaá¹ƒ, vedayati vÄ• . mÄ• tÄ• bhojayati putta+modanaá¹ƒ, Ä• sayati vÄ• . guru ajjhÄ
pÄ• á¹-hayati vÄ• . payojjato+Ã±Ã±atra kamme dutiyÄ• . poso Ä• sayati dattaá¹ƒ, sÄ• yayat
bhajjÄ• peti, aÃ±Ã±aá¹ƒ koá¹-á¹-Ä• peti, aÃ±Ã±aá¹ƒ santharÄ• peti.

5. harÄ• dÄ«naá¹ƒ vÄ•

harÄ• dÄ«naá¹ƒ \Be 113/ payojje kattari dutiyÄ• hoti vÄ• . poso hÄ• reti bhÄ• raá¹ƒ dattaá
dassayate janaá¹ƒ rÄ• jÄ• , janeneti vÄ• . abhivÄ• dayate guruá¹ƒ dattaá¹ƒ, datteneti vÄ• . a
dattaá¹ƒ, datteneti vÄ• . kÄ• reti datto dattaá¹ƒ, datteneti vÄ• . pakkhe sabbatra kattari tatiyÄ

6. na khÄ• dÄ• dÄ«naá¹ƒ

khÄ• dÄ• dÄ«naá¹ƒ payojje kattari dutiyÄ• na hoti. gatyatthÄ• dÄ«su kvaci paá¹-isedhattha
datto dattena, Ä• dayati dattena, avhÄ• payati datthena, saddÄ• yayati dattena, nÄ• yayati d
dattena.

7. jhÄ• dÄ«hi yuttÄ•

dhiÄ• dÄ«hi yuttato dutiyÄ• hoti. dhi+ratthu+maá¹ƒ putikÄ• yaá¹ƒ, antarÄ• ca rÄ• jagahaá
nÄ• landaá¹ƒ, rÄ• jagahassa ca nÄ• landassa ca vivarabhÅ«te majjheti attho. samÄ• dhÄ• m
mucalinda+mabhito saraá¹ƒ. chaá¹-á¹-hyatthe+yaá¹ƒ dutiyÄ• .

8. lakkhaá¹‡itthambhÅ«tavicchÄ• sva+bhinÄ•

lakkhaá¹‡Ä• dÄ«sva+tthesu abhinÄ• yuttamhÄ• dutiyÄ• hoti. rukkha+mabhivijjotate cand
lakkhaá¹‡aá¹ƒ, cando lakkhitabbo, tatra abhinÄ• rukkhassa lakkhaá¹‡avuttitÄ• pakÄ• sÄ«y
yutto nÄ• ma. sÄ• dhu devadatto mÄ• tara+mabhi, mÄ• tari sÄ• dhuttaá¹ƒ pattotyattho. rukk
vijjotate cando, rukkhe rukkhetyattho.

9. patiparÄ«hi bhÄ• ge ca

patiparÄ«hi \Be 114/ yuttato lakkhaá¹‡Ä• dÄ«su bhÄ• ge ca+tthe dutiyÄ• hoti. rukkhaá¹ƒpa
devadatto mÄ• taraá¹ƒpati, rukkhaá¹ƒ rukkhaá¹ƒpati tiá¹-á¹-hati, ya+dettha maá¹ƒ pati siyÄ•
dÄ«yatutyattho. evaá¹ƒ rukkhaá¹ƒparityÄ• dipi.

10. anunÄ• ti

lakkhaá¹‡Ä• dÄ«su dutiyÄ• . rukkhamanu vijjotate, saccakiriya+manu vassi, hetu ca lakkha
devadatto mÄ• tara+manu, rukkhaá¹ƒ rukkha+manu vijjotate, yadettha maá¹ƒanu siyÄ• .

11. sahatthe

sahatthe anunÄ• yuttamhÄ• dutiyÄ• . pabbata+manu tiá¹-á¹-hati, pabbatena saha tyattho.

12. hÄ«ne

hÄ«natthe anunÄ• yuttamhÄ• dutiyÄ• . anusÄ• riputtaá¹ƒ paÃ±Ã±avanto bhikkhÅ«, sÄ• ri
hÄ«nÄ• tyattho.

13. upena

hÄ«natthe upena yuttamhÄ• dutiyÄ• . upasÄ• riputtaá¹ƒ paÃ±Ã±avanto.

16. kattukaraá¹‡esu tatiyÄ•

kattari karaá¹‡e ca kÄ• rake tatiyÄ• hoti. jinena desito dhammo, buddhena jito mÄ• ro, ahi
yattha \Be 115/ kÄ• raá¹‡akÄ• raá¹‡ampi kÄ• raá¹‡avasena vuccati, tatthÄ• pi tatiyÄ• , core
tiá¹‡ehi bhattaá¹ƒ siddhaá¹ƒ, saddhehi kÄ• ritÄ• vihÄ• rÄ• .

attapadhÄ• no kiriyaá¹ƒ, yo nibbatteti kÄ• rako.

apayutto payutto vÄ• , sa kattÄ• ti pavuccati ||

karaá¹‡e-taá¹ƒ pana duvidhaá¹ƒ ajjhattikabÄ• hiravasena, yathÄ• hatthena kammaá¹ƒ kar
passati, manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• yati. dattena vihayo lunÄ• ti, agginÄ• kuá¹-iá¹ƒ jh

bÄ• hiraÃ±ca tathÄ• +jjhattaá¹ƒ, karaá¹‡aá¹ƒ duvidhaá¹ƒ yathÄ• .

vÄ«hiá¹ƒ lunÄ• ti dattena, nettena canda+mikkhate ||

pakatiyÄ• abhirÅ«po, gottena gotamo iccÄ• di bhÅ«dhÄ• tussa sambhavÄ• karaá¹‡e tatiy
nÄ• mena vissuto, jÄ• tiyÄ• khattiyo buddho, jÄ• tiyÄ• sattavassiko, sippena naá¸·akÄ• ro
vayasÄ• , evaá¹ƒ samena dhÄ• vati, visamena dhÄ• vati, dvidoá¹‡ena dhaÃ±Ã±aá¹ƒ kiá¹‡Ä

17. sahatthena

sahatthena yoge tatiyÄ• siyÄ• . tatiyÄ• pi chaá¹-á¹-hÄ«va appadhÄ• ne eva bhavati. putter
saddhiá¹ƒ Ä• gato, vitakkena saha vattati, puttena saha thÅ«lo, nisÄ«di bhagavÄ• saddhiá¹
sahassena samaá¹ƒ mitÄ• , sabbehi me piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo.

18. lakkhaá¹‡e

lakkhaá¹‡e \Be 116/ vattamÄ• nato tatiyÄ• . bhinnena sÄ«sena paggharantena lohitena paa
Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ cetÄ• peyya, tidaá¹‡á¸• ake
akkhinÄ• kÄ• á¹‡o, hatthena kuá¹‡Ä«, pÄ• dena khaÃ±jo, piá¹-á¹-hiyÄ• khujjo. tena hi vika
vikÄ• ro lakkhiyate.

19. hetumhi

vÄ• sÄ• dilakkhaá¹‡akriyÄ• ya hetuto tatiyÄ• . annena vasati, vijjÄ• ya vasati, na jaccÄ• va
vasalo hoti, dÄ• nena bhogavÄ• , Ä• cÄ• rena kulaá¹ƒ, tena pÄ• á¹‡i kÄ• madado.

20. paÃ±camÄ«+á¹‡e vÄ•

iá¹‡e hetumhi paÃ±camÄ« vÄ• . satasmÄ• baddho, satena vÄ• .

21. guá¹‡e

paraá¹…gabhÅ«te hetumhi paÃ±camÄ« hoti vÄ• . jaá¸·attÄ• baddho, jaá¸·attenavÄ• , paÃ±
abhÄ• vato aniccÄ• , saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho. bahulaá¹ƒvidhÄ• nÄ•
samayena, kÄ• lena dhammasÄ• kacchÄ• , puratthimena dhataraá¹-á¹-ho, dakkhiá¹‡ena vi
kapilavatthu, yena bhagavÄ• , tenupasaá¹…kami, so vo mama+ccayena satthÄ• ti. mÄ• ser
bÄ• rÄ• á¹‡asiá¹ƒ pÄ• visi, navahi mÄ• sehi vihÄ• raá¹ƒ kÄ• rÄ• pesi \Be 117/, kahÄ• paá¹‡
asinÄ• kalaho, Ä• cÄ• rena nipuá¹‡o, guá¸·ena missakaá¹ƒ, vÄ• cÄ• ya sakhilo, maá¹‡inÄ•
yojanena gacchati iccÄ• di hetumhi karaá¹‡e vÄ• tatiyÄ• . attanÄ• va attÄ• naá¹ƒ sammann
bahulaá¹ƒvidhÄ• nÄ• kattari tatiyÄ• . evaá¹ƒ tilehi khette vapatÄ«ti kammatthe, sumuttÄ• m
mahÄ• samaá¹‡enÄ• ti paÃ±camyatthe ca.

24. catutthÄ« sampadÄ• ne

acetanaá¹ƒ sacetanaá¹ƒ vÄ• paá¹-iggÄ• hakabhÄ• venÄ• +pekkhitaá¹ƒ, taá¹ƒ sampadÄ• n
dhÄ• tuto byappena yuttameva, tattha catutthÄ« hoti. taÃ±ca dÄ«yamÄ• nassa vatthuno
anivÄ• raá¹‡a+jjhesanÄ• +numatito tividho, yathÄ• buddhassa pupphaá¹ƒ deti, bodhirukkha
yÄ• cakassa dhanaá¹ƒ deti, bhikkhÅ«naá¹ƒ dÄ• naá¹ƒ deti.

anirÄ• karaá¹‡Ä• +rÄ• dha-na+bbhanuÃ±Ã±avasena hi.

sampadÄ• naá¹ƒ tidhÄ• vuttaá¹ƒ, rukkha+yÄ• caka+bhikkhavo ||

Ä• dhÄ• ravivakkhÄ• yaá¹ƒ sattamÄ«pi, saá¹…ghe gotami dehi, saá¹…ghe dinne ahaÃ±cev
palÄ• lamayaá¹ƒ mÄ• laá¹ƒ, nÄ• rÄ« datvÄ• na cetiyeti.

25. tÄ• datthye

tÄ• datthye catutthÄ« siyÄ• . tadatthassa bhÄ• ve, tÄ• datthyaá¹ƒ, tasmiá¹ƒ tadatthabhÄ• v
siyÄ• . tadatthassa bhÄ• voti nimittanimittÄ«sambandhe \Be 118/ chaá¹-á¹-hÄ«, tasmÄ• cha
samepi nimittanimittÄ«naá¹ƒ sambandhe nimittabhÅ«tayÅ«patova catutthÄ«, no nimittÄ«bh
dÄ• ru, pÄ• kÄ• ya vajati, buddhassatthÄ• ya jÄ«vitaá¹ƒ pariccajÄ• mi, neva davÄ• ya, na m
pÄ• ripÅ«riyÄ• , atthÄ• ya hitÄ• ya sukhÄ• ya saá¹ƒvattati, lokÄ• nukampÄ• ya, phÄ• su vih

iccÄ• yaá¹ƒ kaccÄ• yane upari vakkhamÄ• nassa catutthÄ«ti sÄ• dhitattÄ• idha chaá¹-á¹-h
vuccate ---

kassa sÄ• du naruccati, mÄ• ayasmantÄ• nampi saá¹…ghabhedo ruccittha, khamati saá¹.
nacchÄ• detÄ«ti chaá¹-á¹-hÄ« sambandhavacanicchÄ• yaá¹ƒ, na ce+vaá¹ƒ virodho siyÄ• , s
evaá¹ƒvidhesu ca sambandhassa saddikÄ• numatattÄ• . tathÄ• hi bhÄ• gavuttiyÄ• ``upapa
chaá¹-á¹-hiyÄ• +pavÄ• dÄ• â€™â€™ ti vuttaá¹ƒ, saddantare vihitÄ• vibhatti upapadavibhat

kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«ti atthamatte paá¹-hamÄ• , kassa vÄ• tuyhanti avat
dhammaá¹ƒ rocesÄ«ti atthamatte paá¹-hamÄ• vasena byabhicÄ• radassanÄ• . eva+maÃ±Ã
yathÄ• gamaá¹ƒ.

raÃ±Ã±o sataá¹ƒ dhÄ• reti raÃ±Ã±o chattaá¹ƒ dhÄ• retÄ«ti sambandhe chaá¹-á¹-hÄ«va. sil
raÃ±Ã±o silÄ• ghate iccÄ• di, thutiá¹ƒ karotÄ«tyattho. hanu=apanayane, raÃ±Ã±o hanute, v
upatiá¹-á¹-heyya sakyaputtÄ• naá¹ƒ vaá¸• á¸• hakÄ«, upagaccheyyÄ• tyattho. sapa=akkose
kurutetyattho \Be 119/. dhara=dhÄ• raá¹‡e, suvaá¹‡á¹‡aá¹ƒ te dhÄ• rayate, iá¹‡aá¹ƒ te dhÄ
nÄ• gaá¹ƒ dhÄ• rayÄ• ma. piha=icchÄ• yaá¹ƒ, devÄ• pi tassa pihayanti tÄ• dino, tesaá¹ƒ pi
satÄ«mataá¹ƒ, pihayanti=patthenti. tassa kujjha mahÄ• vÄ«ra, yadi+haá¹ƒ tassa pakuppeyy
disÄ• naá¹ƒ megho, yo mittÄ• naá¹ƒ na dÅ«bhati, yo appaduá¹-á¹-hassa narassa dussati. is
issayanti samaá¹‡Ä• naá¹ƒ. usÅ«ya=dosÄ• vikaraá¹‡e, dujjanÄ• guá¹‡avantÄ• naá¹ƒ ussÅ
vijÄ• nataá¹ƒ. idha+sidha+rÄ• dha+sÄ• dha=saá¹ƒsiddhiyaá¹ƒ, Ä• rÄ• dho me raÃ±Ã±o, raÃ
kyÄ• +haá¹ƒ ayyÄ• naá¹ƒ aparajjhÄ• mi, Ä• yasmato upÄ• littherassa upasampadÄ• pekkh
paccassosuá¹ƒ, Ä• suá¹‡anti buddhassa bhikkhÅ«, tassa bhikkhuno janoanugiá¹‡Ä• ti, patig
sÄ• dhukÄ• radÄ• nÄ• dinÄ• taá¹ƒ ussahatÄ«tyattho. Ä• rocayÄ• mi vo bhikkhave, paá¹-ive
mahÄ• rÄ• ja, dhammaá¹ƒ te desissÄ• mi, desetu bhante bhagavÄ• dhammaá¹ƒ bhikkhÅ«
byÄ• kareyya, niruttiá¹ƒ te pavakkhÄ• mi, alaá¹ƒ me rajjaá¹ƒ, alaá¹ƒ bhikkhu pattassa, alaá¹

arahati mallo mallassa, alaá¹ƒ te idha vÄ• sena, kiá¹ƒ me ekena tiá¹‡á¹‡enÄ• ti sabbattha s
chaá¹-á¹-hÄ«.

evaá¹ƒ Ä• yu bhoto hotu, ciraá¹ƒ jÄ«vitaá¹ƒ, bhaddaá¹ƒ, kalyÄ• á¹‡aá¹ƒ, atthaá¹ƒ, payojana
anÄ• mayaá¹ƒ, hitaá¹ƒ, patthaá¹ƒ, sukhaá¹ƒ, sÄ• taá¹ƒ, bhoto hotu, sÄ• dhu sammuti me ta
guyha+matthaá¹ƒ, tassa me sakko pÄ• turahosi, tassa pahiá¹‡eyya, bhikkhÅ«naá¹ƒ dÅ«taá
samaá¹‡Ä• naá¹ƒ Ä• yogo \Be 120/, ekassa dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• pahoti, upamaá¹ƒ t
paggaá¹‡hÄ• mi, tassa phÄ• su, lokassa+ttho, namo te purisÄ• jaÃ±Ã±a, sotthi tassa, sama
tassa hitaá¹ƒ, tassa sukhaá¹ƒ, svÄ• gataá¹ƒ te mahÄ• rÄ• jÄ• ti sabbattha sambandhe chaá

26. paÃ±camya+vadhismÄ•

padatthÄ• vadhismÄ• paÃ±camÄ«vibhatti hoti.

samepya+pagame dvinnaá¹ƒ, pubbarÅ«pÄ• ya+daccutaá¹ƒ.

vuccate ta+dapÄ• dÄ• naá¹ƒ, taá¹ƒ calÄ• calato dvidhÄ• .

yathÄ• +ssÄ• dhÄ• vatÄ• poso, pato, rukkhÄ• phalanti ca ||

tattha calÄ• vadhi dhÄ• vatÄ• assÄ• puriso patati, acalÄ• vadhi pabbatÄ• otaranti vanacÄ

taÃ±ca avadhi visayakriyÄ• visesassa niddiá¹-á¹-hattÄ• niddiá¹-á¹-havisayaá¹ƒ, yattha apa
upÄ• ttaá¹ƒ=ajjhÄ• haá¹-aá¹ƒ visayaá¹ƒ katvÄ• pavattati, taá¹ƒ upÄ• ttaá¹ƒ. yaá¹ƒ kenaci gu
taá¹ƒ anumeyyaá¹ƒ. yathÄ• gÄ• mÄ• apenti munayo, nagarÄ• niggato rÄ• jÄ• , pÄ• pÄ• c
vijjotate, kusulato pacatÄ«ti. ettha ca vaá¸·Ä• hakÄ• nikkhamma, kusulato apanetvÄ• ti ca p
ajjhÄ• harÄ«yati. mathurÄ• pÄ• á¹-aliputtakehi abhirÅ«pÄ• ti anumÄ«yati. vuttaÃ±hi ---

niddiá¹-á¹-havisayaá¹ƒ kiÃ±ci, upÄ• ttavisayaá¹ƒ tathÄ• .

anumeyyavisayaÃ±ceti, tidhÄ• +hu avadhiá¹ƒ budhÄ• ti ||

bhayahetumhi-corÄ• \Be 121/ bhayaá¹ƒ jÄ• yati, taá¹‡hÄ• ya jÄ• yati bhayaá¹ƒ, pÄ• pato u
bhayaá¹ƒ. akkhÄ• tari-upajjhÄ• yÄ• sikkhaá¹ƒ gaá¹‡hÄ• ti, Ä• cariyamhÄ• adhÄ«to suá¹‡Ä
parÄ• jenti aÃ±Ã±atitthiyÄ• , parÄ• jitÄ• bhavantÄ«tyattho. himavatÄ• pabhavati gaá¹…gÄ
kunnadiyo. urasmÄ• jÄ• to putto, kammato jÄ• taá¹ƒ indriyaá¹ƒ, upajjhÄ• yÄ• antaradhÄ• y
antaradhÄ• rayati putto, nilÄ«yatÄ«tyattho. dÅ«ratthayogekÄ«vadÅ«ro ito naá¸·akÄ• ragÄ• i
dÅ«rataraá¹ƒ vadanti, gÄ• mato nÄ• tidÅ«re, Ä• rakÄ• te moghapurisÄ• imasmÄ• dhamm

dÅ«ratova namassanti, addasa dÅ«ratova Ä• gacchantaá¹ƒ. antikatthayoge-antikaá¹ƒ gÄ• n
samÄ«paá¹ƒ gÄ• mÄ• . parimÄ• á¹‡e-ito mathurÄ• ya catÅ«su yojanesu saá¹ƒkassaá¹ƒ, rÄ
paÃ±cacattÄ• lÄ«sayojanamatthake sÄ• vatthi. kÄ• laparimÄ• á¹‡e-ito ekanavutikappamattl
vassasatasahassassa accayena buddho loke uppajjissati. pÄ• sÄ• dÄ• saá¹ƒkameyya, pÄ•
saá¹ƒkameyyÄ• ti attho, tathÄ• hatthikkhandhÄ• saá¹ƒkameyya, abhidhammÄ• pucchanti
attho, Ä• sanÄ• vuá¹-á¹-haheyya. disatthavÄ• cÄ«hi yoge-ito sÄ• purimÄ• disÄ• , ito sÄ•
avÄ«cito yÄ• va bhavaggaá¹ƒ, uddhaá¹ƒ pÄ• datalÄ• , adho kesamatthakÄ• . vibhajane-yat
visiá¹-á¹-hataro vÄ• natthi, attadanto tato varaá¹ƒ, kiÃ±cÄ• pi dÄ• nato sÄ«laá¹ƒ varaá¹ƒ, ta
bahutaraá¹ƒ sutaá¹ƒ, sÄ«lameva sutÄ• seyyo. Ä• ratippayoge-Ä• rati virati pÄ• pÄ• , pÄ• á
veramaá¹‡i, adinnÄ• dÄ• nÄ• paá¹-ivirato, appaá¹-iviratÄ• musÄ• vÄ• dÄ• . suddhatthayog
suddho, mÄ• tuto ca pituto ca suddho anupakkuá¹-á¹-ho. pamocanatthayoge-parimutto dukl
mutto+smi mÄ• rabandhanÄ• , na te muccanti maccunÄ• , mutto+haá¹ƒ+sabbapÄ• sehi. viv
vivicca akusalehi dhammehi. pamÄ• á¹‡atthe-Ä• yÄ• mato ca vitthÄ• rato ca yojanaá¹ƒ, gar
yojanaá¹ƒ candabhÄ• gÄ• ya parimÄ• á¹‡aá¹ƒ, parikkhepato navayojanasataparimÄ• á¹‡o n
pubbÄ• diyoge-pubbeva me bhikkhave sambodhÄ• , ito pubbe nÄ• hosi, tato paraá¹ƒ pacca
aparena samayena. paÃ±he-kuto+si tvaá¹ƒ, kuto bhavaá¹ƒ, pÄ• á¹-aliputtato. kicchÄ• laddh
kicchena me adhigatanti hetumhi karaá¹‡e vÄ• tatiyÄ• , evaá¹ƒ thokÄ• mutto, thokena mut

kathaá¹ƒ ``thokaá¹ƒ calatÄ«â€™â€™ ti, kriyÄ• visesane kammani dutiyÄ• , thokaá¹ƒ calana
thokanti calanakriyÄ• ya visesanattÄ• kriyÄ• visesanaá¹ƒ.

kriyÄ• visesanaá¹ƒ nÄ• ma, kammatte+kattasaá¹‡á¹-hitÄ• .

nyÄ• yasiddhaá¹ƒ yato tasmÄ• , tadatthaá¹ƒ na visuá¹ƒ vidhi ||

nyÄ• yasiddhaá¹ƒva=calananti yasmÄ• bhÄ• ve ano, tasmÄ• bhÄ• vasse+kattÄ• ekavaca
bhÄ• ve anattÄ• napuá¹ƒsakattaÃ±ca, karotikriyÄ• ya sambandhena kammattaÃ±ca sijjhat
---

kÄ• riyarÅ«pÄ• bhidhÄ• tvatthÄ• \Be 123/, sabbe sattÄ• ya yujjare.

tato kriyÄ• ca bhÄ• vo ca, sÄ• maÃ±Ã±aá¹ƒ tesu gamyate ---

ti vuttattÄ• yujjanti.

thokatthe-thokÄ• muccati. sabbattha savisaye paÃ±camÄ«. ettha ``vivakkhÄ• lokikÄ• sÄ•
anivattituá¹ƒâ€™â€™ ti vuttattÄ• aniá¹-á¹-happasaá¹…go na siyÄ• . mariyÄ• dÄ• yaá¹ƒ-Ä•
abhividhimhi-Ä• brahmalokÄ• saddo abbhuggacchati, pabbataá¹ƒ vajjetvÄ• , brahmalokam

ettha vajjamÄ• nasÄ«mÄ• mariyÄ• dÄ• , gayhamÄ• nasÄ«mÄ• abhividhi.

27. apaparÄ«hi vajjane

vajjane vattamÄ• nehÄ« apaparÄ«hi yoge paÃ±camÄ« hoti. apasÄ• lÄ• ya Ä• yanti vÄ• á¹‡
vÄ• á¹‡ijÄ• , sÄ• laá¹ƒ vajjetvÄ• ti attho.

28. paá¹-inidhipatidÄ• nesu patinÄ•

paá¹-inidhimhi patidÄ• ne ca vattamÄ• nena patinÄ• yoge nÄ• masmÄ• paÃ±camÄ« hoti.
ghata+massa telasmÄ• pati dadÄ• ti.

29. rite dutiyÄ• ca

ritesaddayoge nÄ• masmÄ• dutiyÄ• hoti paÃ±camÄ« ca. rite saddhammÄ• , rite saddham

30. vinÄ• +Ã±Ã±atra tatiyÄ• ca

vinÄ• +Ã±Ã±atrayoge \Be 124/ nÄ• masmÄ• tatiyÄ• dutiyÄ• paÃ±camÄ« ca. vinÄ• vÄ• t
vÄ• tasmÄ• . aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakena, aÃ±Ã±atra dhammaá¹ƒ, aÃ

31. puthanÄ• nÄ• hi

etehi yoge tatiyÄ• hoti paÃ±camÄ« ca. bhinnayogakaraá¹‡aá¹ƒ dutiyÄ• nivattanatthaá¹ƒ. p
puthageva janasmÄ• , janena nÄ• nÄ• , janasmÄ• nÄ• nÄ• .

39. chaá¹-á¹-hÄ« sambandhe

sambandhe chaá¹-á¹-hÄ« hoti. raÃ±Ã±o purisoti vutte yasmÄ• rÄ• jÄ• dadÄ• ti, puriso gaá
rÄ• japurisoti viÃ±Ã±Ä• yati. evameva yo yassa Ä• yatto sevakÄ• dibhÄ• vena bhaá¹‡á¸• ab
samÄ«pa+samÅ«hÄ• +vayava+vikÄ• ra+kÄ• riya+avatthÄ• +jÄ• ti+guá¹‡a+kriyÄ• divasena
Ä• gamÄ«vasena vÄ• , so tividhopi attho sambandho nÄ• ma. vuttaÃ±hi ---

kriyÄ• kÄ• rakasaÃ±jÄ• to, asse+daá¹ƒbhÄ• vahetuko.

sambandho nÄ• ma so attho, tattha chaá¹-á¹-hÄ« vidhÄ«yate ||

pÄ• ratantyaÃ±hi sambandho, tattha chaá¹-á¹-hÄ« bhave tito.

upÄ• dhi+á¹-hÄ• nyÄ• +gamito, na visessÄ• dito titoti ||

upÄ• dhisaá¹…khÄ• tavisesanato tÄ• va-raÃ±Ã±o puriso. ettha ca brÄ• hmaá¹‡Ä• disÄ• m
visesanaá¹ƒ, puriso tena \Be 125/ visesiyatÄ«ti visesso. bhaá¹‡á¸• asambandhato-pahutaá¹
ekassa paá¹-ivÄ«so, bhikkhussa pattacÄ«varaá¹ƒ. samÄ«pato-ambavanassa avidÅ«re, nibb
samÅ«he-suvaá¹‡á¹‡assa rÄ• si, bhikkhÅ«naá¹ƒ samÅ«ho. avayave-manussasseva te sÄ«
vikÄ• re-suvaá¹‡á¹‡assa vikati, bhaá¹-á¹-hadhaÃ±Ã±Ä• naá¹ƒ sattu. kÄ• riye-yavassa aá¹…
puttÄ• pi tassa bahavo, kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko. avatthÄ• yaá¹ƒ-khandhÄ• naá¹ƒ
vÄ• . jÄ• tiyaá¹ƒ-manussassa bhÄ• vo, manussÄ• naá¹ƒ jÄ• ti. guá¹‡e-suvaá¹‡á¹‡assa vaá¹
khÄ«yetha tathÄ• gatassa buddhassa guá¹‡aghoso, pupphÄ• naá¹ƒ gandho, phalÄ• naá¹ƒ
sippikÄ• naá¹ƒ sataá¹ƒ natthi, tilÄ• naá¹ƒ muá¹-á¹-hi, tesaá¹ƒ samÄ• yogo, sandhino vimokk
paÃ±Ã±Ä• pÄ• ramiá¹ƒ Ä• rabbha, sukhaá¹ƒ te, dukkhaá¹ƒ te, cetaso parivitakko udapÄ• di
rÅ«passa lahutÄ• , mudutÄ• vÄ• , upacayo vÄ• . kriyÄ• sambandhe-pÄ• dassa ukkhepana
hatthassa samiÃ±janaá¹ƒ, dÄ• naá¹ƒ, pasÄ• raá¹‡aá¹ƒ, dhÄ• tÅ«naá¹ƒ gamanaá¹ƒ, á¹-hÄ•
vÄ• , tathÄ• gatassa nÄ• magottÄ• di, tassa kÄ• raá¹‡aá¹ƒ, tassa mÄ• tÄ• pitaro, tassa pura
dakkhiá¹‡ato, vassÄ• naá¹ƒ tatiye mÄ• se, na tassa upamÄ• , kuverassa bali iccÄ• di. api ca

gÄ• vassa jÄ• ti, dhavalo, gati, siá¹…gaá¹ƒ, nÄ• manti+dha.

dabbassÄ• pi ca jÄ• tyÄ• di, visessÄ• honti kÄ• mato ||

gottaÃ±ca \Be 126/ sabalodissa, pÄ• ka+mannassa sukkatÄ• .

paá¹-assa, siá¹…gaá¹ƒmeá¹‡á¸• assa, nÄ• +Ã±Ã±esaá¹ƒti visessate ||

á¹-hÄ• nito-yuvaá¹‡á¹‡Ä• na+meo luttÄ• . Ä• gamito-suÃ±a sassa. sÄ• miyoge-devÄ• na+r
rujÄ• diyoge-devadattassa rujati, tassa rogo uppajji, mahÄ• senÄ• patÄ«naá¹ƒ ujjhÄ• petab
vatthaá¹ƒ dadÄ• ti, musÄ• vÄ• dassa ottappaá¹ƒ iccÄ• di. yajassa yoge-pupphassa buddha
pupphenÄ• tyattho. evaá¹ƒ ghatassa aggiá¹ƒ juhati. suhitatthe-pattaá¹ƒ odanassa pÅ«retvÄ
nÄ• nÄ• pakÄ• rassa asucino, pÅ«raá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡assa, pÅ«rati bÄ• lo pÄ• pas
kitakappayoge-bahulaá¹ƒvidhÄ• nÄ• chaá¹-á¹-hÄ«, raÃ±Ã±o sammato, pÅ«jito, sakkato, ap
amataá¹ƒ tesaá¹ƒ bhikkhave aparibhuttaá¹ƒ, yesaá¹ƒ kÄ• yagatÄ• sati aparibhuttÄ• , sÄ• d
suppaá¹-ividdhÄ• buddhÄ• naá¹ƒ dhammadhÄ• tu, dhammassa gutto medhÄ• vÄ«. kamma
sahasÄ• kammassa kattÄ• ro, amatassa dÄ• tÄ• , bhinnÄ• naá¹ƒ sandhÄ• tÄ• , sahitÄ• na
pajÄ• ya, kammassa kÄ• rako natthi, vipÄ• kassa ca vedako, avisaá¹ƒvÄ• dako lokassa, ca
upÄ• dÄ• ya pasÄ• do. sarati+cchÄ• yoge-mÄ• tu sarati, na tesaá¹ƒ koci sarati, sattÄ• naá¹
icchati. karotissa (yoge) --- udakassa patikurute, kaá¹‡á¸• assa patikurute, abhisaá¹…kharot

paÃ±camiyatthe parihÄ• nibhayatthayogepi chaá¹-á¹-hÄ«, assavanatÄ• ya dhammassa pari
tassa sukhassa bhÄ• yÄ• mi, sabbe tasanti daá¹‡á¸• assa, sabbe bhÄ• yanti \Be 127/ macc
Ä• sÄ«visÄ• naá¹ƒ ghoravisÄ• naá¹ƒ iccÄ• di.

40. tulyatthena vÄ• tatiyÄ•

tulyatthena yoge vÄ• chaá¹-á¹-hÄ« hoti tatiyÄ• ca. pitu tulyo, pitarÄ• vÄ• , mÄ• tu tulyo, m

32. sattamyÄ• +dhÄ• re

kattukammaá¹-á¹-hÄ• naá¹ƒ nisajja+pacanÄ• dikriyÄ• naá¹ƒ yo Ä• dhÄ• ro, taá¹ƒ Ä• dhÄ• r
kaá¹-e nisÄ«dati devadatto, thÄ• liyaá¹ƒ odanaá¹ƒ pacati, devadatta+taá¹‡á¸• ulÄ• naá¹ƒ ka
dhÄ• raá¹‡ato tadaá¹-á¹-haÄ• sana+pacanakriyaá¹ƒ kaá¹-a+thÄ• liyo dhÄ• renti nÄ• ma, tas
hoti.

so byÄ• piko, opasilesiko, vesayiko, sÄ• mÄ«pikoti catubbidho. tattha yo Ä• dheyyassa niss
byÄ• piko, yathÄ• tilesu telaá¹ƒ atthi, khÄ«resu jalaá¹ƒ, dadhimhi sappi. paccekasiddhÄ• na
yaá¹ƒ Ä• dheyyabhÄ• vena upasilesanaá¹ƒ allÄ«yanaá¹ƒ atthi, so opasilesiko. yathÄ• Ä• sa
thÄ• liyaá¹ƒ odanaá¹ƒ pacati, ghaá¹-e udaka+matthi, dÅ«re á¹-hito, samÄ«pe á¹-hito. yattha
samÄ«pÄ«vohÄ• raá¹ƒ katvÄ• tadÄ• yattatÄ• dÄ«panatthaá¹ƒ Ä• dhÄ• rabhÄ• vo upacarÄ
gaá¹…gÄ• yaá¹ƒ ghoso, gaá¹…gÄ• ya samÄ«pe vajotyattho. sÄ• vatthiyaá¹ƒ viharati jetava
aÃ±Ã±athÄ• bhÄ• vavasena desantarÄ• vacchedavasena vÄ• Ä• dhÄ• raparikappo \Be 12
sakuá¹‡Ä• caranti, bhÅ«miyaá¹ƒ manussÄ• , jale macchÄ• , pÄ• sÄ• desu patito, pÄ• pasm
buddhasÄ• sane, paÃ±Ã±Ä• ya sÄ• dhu, vinaye nipuá¹‡o, mÄ• tari sÄ• dhu, pitari nipuá¹‡o

kiriyÄ• kattu+kammaá¹-á¹-hÄ• , Ä• dhÄ• rÄ«yati yena so.

Ä• dhÄ• ro catudhÄ• vutto, byÄ• pakÄ• dippabhedato ||

byÄ• pako tilakhÄ«rÄ• di, kaá¹-o opasilesiko.

sÄ• mÄ«piko tu gaá¹…gÄ• di, Ä• kÄ• so visayo mato ||

33. nimitte

nimittatthe sattamÄ« hoti. ajinamhi haÃ±Ã±ate dÄ«pi, kuÃ±jaro dantesu haÃ±Ã±ate, aá¹‡un
bhayadassÄ• vÄ«, sampajÄ• namusÄ• vÄ• de pÄ• cittiyaá¹ƒ. sabbattha nimityattho.

34. yabbhÄ• vo bhÄ• valakkhaá¹‡aá¹ƒ

yassa bhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ bhavati, tato sattamÄ«. kÄ• le gÄ• vÄ«su d
Ä• gato. etthagamanakriyÄ• ya dohanakriyÄ• cihanaá¹ƒ, Ä• gamanakriyÄ• ya duddhÄ• kriy
pubbaá¹‡hasamaye gato, sÄ• yanhasamaye Ä• gato, jÄ• yamÄ• ne kho sÄ• riputta bodhisa
lokadhÄ• tu sampakampi.

pÄ• sÄ• á¹‡Ä• sakkharÄ• ceva, kaá¹-halÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• .

sabbe maggÄ• vivajjanti, gacchante lokanÄ• yake ||

imasmiá¹ƒ \Be 129/ sati idaá¹ƒ hoti iccÄ• di. ``akÄ• le vassatÄ« tassa, kÄ• le tassa na vassa
visayasattamÄ«.

35. chaá¹-á¹-hÄ« cÄ• +nÄ• dare

yassa bhÄ• vo bhÄ• vantarassa lakkhaá¹‡aá¹ƒ bhavati, tato chaá¹-á¹-hÄ« hoti sattamÄ« cÄ
akÄ• makÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ rudantÄ• naá¹ƒ pabbaji, mÄ• tÄ• pitÅ«su rudantesu
sivirÄ• jassa pekkhateâ€™â€™, ``maccu Ä• dÄ• ya gacchati, pekkhamÄ• ne mahÄ• janeâ€

gunnaá¹ƒ sÄ• mÄ«ti sambandhe chaá¹-á¹-hÄ«, gosu sÄ• mÄ«ti visayasattamÄ«. evaá¹ƒ gu
gunnaá¹ƒ adhipati, gosu adhipati, gunnaá¹ƒ dÄ• yÄ• do, gosu dÄ• yÄ• do, gunnaá¹ƒ sakkhÄ
patibhÅ«, gosu patibhÅ«, gunnaá¹ƒ pasuto, gosu pasuto, kusalÄ• naccagÄ«tassa, kusalÄ•
kaá¹-akaraá¹‡assa, Ä• yutto kaá¹-akaraá¹‡e. tathÄ• Ä• dhÄ• ravacanicchÄ• yaá¹ƒ sattamÄ
muddhani cumbitvÄ• , bÄ• hÄ• su gahetvÄ• , hatthesu piá¹‡á¸• Ä• ya caranti, kadalÄ«su ga
pasanno, Ã±Ä• á¹‡asmiá¹ƒ ussukkoti visayasattamÄ«.

36. yato niddhÄ• raá¹‡aá¹ƒ

jÄ• tiguá¹‡akriyÄ• hi samudÄ• yate+kadesassa puthakkaraá¹‡aá¹ƒ niddhÄ• raá¹‡aá¹ƒ, yato
chaá¹-á¹-hÄ«sattamiyo honti. sÄ• layo sÅ«kadhaÃ±Ã±Ä• naá¹ƒ pathyatamÄ• , sÅ«kadhaÃ±
kaá¹‡hÄ• gÄ• vÄ«naá¹ƒ sampannakhÄ«ratamÄ• , kaá¹‡hÄ• gÄ• vÄ«su \Be 130/ sampann
dhÄ• vanto sÄ«ghatamÄ• , gacchantesu dhÄ• vanto sÄ«ghatamÄ• .

14. sattamyÄ• +dhikye

Ä• dhikye atthe upena yuttamhÄ• sattamÄ« hoti. upakhÄ• riyaá¹ƒ doá¹‡o, khÄ• riyÄ• doá
upanikkhe kahÄ• paá¹‡aá¹ƒ.

15. sÄ• mitthe+dhinÄ•

sÄ• mibhÄ• vatthe adhinÄ• yuttamhÄ• sattamÄ« hoti. adhibrahmadatte paÃ±cÄ• lÄ• , adh
brahmadattissarÄ• paÃ±cÄ• lÄ• ti attho. adhidevesu buddho, sammutidevÄ• dÄ«hi buddho

ettha ca yathÄ• vuttesu atthesu ayaá¹ƒ bhedo ---

kÄ• rakaá¹ƒ sÄ• dhakaá¹ƒ nibbattakaá¹ƒ kriyÄ• nimittanti atthato ekameva, taÃ±ca daá¹‡á¸
citto, goti dabba+guá¹‡a+kriyÄ• +nÄ• ma+jÄ• tibhedena paÃ±cavidhampi kamma+kattÄ• di
sattikÄ• rakaá¹ƒ, tadÄ• dhÄ• rabhÅ«tadabbÄ• dayo tatraá¹-á¹-hakÄ• rakaá¹ƒ, na mukhyato.
sattidabbÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±abyÄ• vaá¹-arÅ«pattÄ• yo Ä• dhÄ• ro, so Ä• dhÄ• roye
katturÅ«pabhÅ«to vÄ• na hoti, tasmÄ• thÄ• li pacati, thÄ• liyÄ• pacati, thÄ• liyaá¹ƒ pacatÄ
vatthuno kattu+karaá¹‡Ä• +dhÄ• rabhedo na siyÄ• . sattipakkhe pana dabbÄ• dÄ«naá¹ƒ an
sattiyÄ• dabbÄ• dayo vivakkhitÄ• taá¹ƒ taá¹ƒ kÄ• rakaá¹ƒ hotÄ«ti dabbÄ• dÄ«naá¹ƒ abhed
vuttaÃ±hi ---

vicittakattuÄ• dÄ«hi \Be 131/, saá¹ƒyogÄ• ekavatthuno.

nÄ• nÄ• ttaá¹ƒ yujjate nÄ• á¹-ya-bhedena naá¹-akassi+vÄ• ti ||

thÄ• li vatthuto ekÄ• cedapi sattikÄ• rakabhÅ«takattu+karaá¹‡Ä• +dhÄ• rÄ• dÄ«naá¹ƒ bhe
rÄ• ma+rÄ• vaá¹‡Ä• divesadhÄ• rÄ«naá¹-ako tesaá¹ƒ nÄ• mavasena rÄ• mo, rÄ• vaá¹‡oti l
adhippÄ• yo.

puna+rapi ---

yathe+kopi paá¹-o sutta, pÄ«tÄ• diguá¹‡asaá¹ƒyuto.

sukko paá¹-oti pÄ«toti, bhedaá¹ƒ yÄ• tye+vameva+yaá¹ƒ ||

ettha ca sattibhÅ«takattÄ• dayo mukhyakÄ• rakaá¹ƒ, taá¹ƒyogena dabbabhÅ«tathÄ• lÄ« gu
kathaá¹ƒ kriyÄ• ya kÄ• rakÄ• honti. kattÄ• attanÄ• patiá¹-á¹-hitÄ• ya hasati+naccaticcÄ• c
hoti. kammaÃ±ca attanÄ• patiá¹-á¹-hitakriyÄ• ya tadatthabhÅ«taindhanÄ• dÄ«ni pavattenta
pacatÄ«â€™â€™ tyÄ• do nimittaá¹ƒ. `kaá¹-á¹-hehi paccatÄ«â€™ tyÄ• do kaá¹-á¹-hÄ• ni jal
sÄ• dhetabbapÄ• kassa aá¹…gabhÄ• vena nimittaá¹ƒ. `pharasunÄ• chindatÄ«â€™ tyÄ• do
dvidhÄ• pavattiyÄ• nimittaá¹ƒ. kammaÃ±ca kriyÄ• ya sambandhÄ«yamÄ• nabyÄ• pye sati
nimittaá¹ƒ. tathÄ• sampadÄ• nÄ• +vadhi+Ä• dhÄ• rÄ• naá¹ƒ `gÄ• vo dadÄ• tiâ€™ `gÄ• ma

pacatÄ«â€™ tyÄ• dÄ«su godÄ• nÄ• +panayana+pacanakriyÄ• naá¹ƒ nimittattÄ• kriyÄ• ya yathÄ• sakaá¹ƒ kriyÄ• ya pavattako kattÄ• , tasmÄ• sa eva padhÄ• no kattÄ• ti vohÄ• raá¹ aÃ±Ã±esaá¹ƒ karaá¹‡Ä• dÄ«naá¹ƒ kattubhÄ• ve satipi appadhÄ• nattÄ• taá¹ƒ na labhati.

codakena vuttaÃ±hi ---

nanu sÄ• magyamÄ«nÄ• yaá¹ƒ, kriyÄ• siddhi kathaá¹ƒ vada.

ekassa kattuno eva, sabbesaá¹ƒ kattutaá¹ƒ vinÄ• ||

sabbesaá¹ƒ karaá¹‡Ä• dÄ«naá¹ƒ, kattutÄ• ya viyogato.

karaá¹‡Ä• dÄ«naá¹ƒ abhÄ• vattÄ• , kÄ• rakaá¹ƒ na hi chabbidhanti ||

vuccate ---

yadyapya+tthi hi kattuttaá¹ƒ, sabhÄ• vÄ• karaá¹‡Ä• disu.

kriyÄ• siddhyÄ• tathÄ• pye+ta+mappadhÄ• naá¹ƒ paraá¹…gato ||

etaá¹ƒ sabhÄ• vato upalabbhamÄ• naá¹ƒ karaá¹‡Ä• dÄ«su kattuttaá¹ƒ paresaá¹ƒ karaá¹‡Ä jalana+dhÄ• raá¹‡Ä• dikriyÄ• ya aá¹…gaá¹ƒ upÄ• yati appadhÄ• nanti adhippÄ• yo.

kÄ• rakaá¹ƒ chabbidhaá¹ƒ saÃ±Ã±Ä• -vasÄ• chabbÄ«satividhaá¹ƒ.

pabhedÄ• sattadhÄ• kammaá¹ƒ, kattÄ• paÃ±cavidho bhave ||

karaá¹‡aá¹ƒ duvidhaá¹ƒ hoti, sampadÄ• naá¹ƒ tidhÄ• mataá¹ƒ.

apÄ• dÄ• naá¹ƒ paÃ±cavidhaá¹ƒ, Ä• dhÄ• ro tu catubbidho ||

vibhattiyo pana ---

paccatta+mupayogaÃ±ca, karaá¹‡aá¹ƒ sampadÄ• niyaá¹ƒ.

nissakkaá¹ƒ sÄ• mivacanaá¹ƒ, bhumma+mÄ• lapana+á¹-á¹-hamaá¹ƒti ||

iti payogasiddhiyaá¹ƒ kÄ• rakakaá¹‡á¸• o tatiyo.

4. samÄ• sakaá¹‡á¸• a

atha \Be 133/ nÄ• mÄ• nameva aÃ±Ã±amaÃ±Ã±asambandhÄ«naá¹ƒ samÄ• soti nÄ• mani
nÄ• mÄ• nantaraá¹ƒ samÄ• so vuccate.

1. syÄ• di syÄ• dine+katthanti

ida+madhikataá¹ƒ veditabbaá¹ƒ. pubbe vuttavidhiggahaá¹‡aÃ±Ä• yena syÄ• dÄ«ti tadantas
bhinnatthÄ• naá¹ƒ nÄ• mÄ• na+mekatthÄ«bhÄ• vo samÄ• soti vuccate.

2. asaá¹…khyaá¹ƒ vibhatti+sampatti+samÄ«pa+sÄ• kalyÄ• +bhÄ• va+yathÄ• + pacchÄ• +y

pubbassa+tthaparaá¹ƒ yassa, aÃ±Ã±atthaparamaÃ±ca yaá¹ƒ.

napuá¹ƒsakaá¹ƒ bhave yaÃ±ca, ta+dÄ• saá¹ƒkhya+mihe+ssate ||

satthantare pasiddhaá¹ƒ yaá¹ƒ, abyayÄ«bhÄ• vanÄ• mato.

upakumbhaá¹ƒ tiá¹-á¹-hagu ca, pÄ• tameghaá¹ƒti taá¹ƒ yathÄ• ||

asaá¹…khyaá¹ƒ syÄ• dyantaá¹ƒ vibhatyÄ• dÄ«na+matthe vattamÄ• naá¹ƒ syÄ• dyantena s
``aviggaho niccasamÄ• so, padantaraviggaho ceâ€™â€™ ti padantaraviggaho. itthÄ«su tat
vibhatyatthe samÄ• se kate ---

2, 119. ekatthatÄ• yaá¹ƒ

eko attho yassa pakatipaccayÄ• disamudÄ• yassa so ekattho. tassa bhÄ• vo pavattinimitta
Ä«yÄ• di+á¹‡Ä• di+samÄ• savidhÄ• naá¹ƒ, tasmiá¹ƒ sati syÄ• dilopo hoti.

9. taá¹ƒ napuá¹ƒsakanti

napuá¹ƒsakaliá¹…ge \Be 134/ ca ``pubbasmÄ• +mÄ• ditoâ€™â€™ ti sabbavibhattÄ«naá¹ƒ
tiá¹-á¹-hati, bho adhitthi, adhitthi passa, adhitthi kataá¹ƒ, adhitti carati, adhitthi dehi, adhitthi a
adhitthi Ä• yattaá¹ƒ, adhitthi patiá¹-á¹-hitaá¹ƒ. evaá¹ƒ adhikumÄ• ri, antabhÅ«tassa appadhÄ
``ghapassa+ntassÄ• +ppadhÄ• nassÄ• â€™â€™ ti passa rasso.

saha=sampannaá¹ƒ brahmaá¹ƒ sabrahmaá¹ƒ. vuttanayena ettha ca upari ca samÄ• sÄ• da

satattheâ€™â€™ ti sahassa sÄ• deso. syÄ• dimhi kate ``pubbasmÄ• +mÄ• ditoâ€™â€™ ti
``nÄ• +to+mapaÃ±camiyÄ• â€™â€™ ti apaÃ±camiyÄ• paá¹-isedho ca akÄ• rantaasaá¹ƒkh
sabbavibhattÄ«naá¹ƒ aá¹ƒÄ• deso ca hoti. eva+muparipi.

bhikkhÄ• naá¹ƒ samiddhi subhikkhaá¹ƒ, ettha ghassa rasso. subhikkhaá¹ƒ tiá¹-á¹-hati bho s
subhikkhaá¹ƒ passa. nÄ• +smiá¹ƒsu ``vÄ• tatiyÄ• sattamÄ«naá¹ƒâ€™â€™ ti vikappena aá
vÄ• kataá¹ƒ, subhikkhaá¹ƒ subhikkhena vÄ• carati, subhikkhaá¹ƒ dehi. paÃ±camiyaá¹ƒ a+
apagaccha, subhikkha+mÄ• yattaá¹ƒ, subhikkhaá¹ƒ subhikkhe vÄ• patiá¹-á¹-hitaá¹ƒ.

samÄ«patthe-kumbhassa samÄ«paá¹ƒ upakumbhaá¹ƒ, evaá¹ƒ upanagaraá¹ƒ, bho upakum

sÄ• kalye-tiá¹‡ampi asesetvÄ• ti satiá¹‡aá¹ƒ, tiá¹‡ampi asesetvÄ• ajjhoharaá¹‡Ä«ya+majjh
sesaá¹ƒ sabrahmasamaá¹ƒ \Be 135/. aggimpi asesetvÄ• ti sÄ• ggi, aggiganthaá¹ƒpi asesetv
vÄ• raggahaá¹‡aá¹ƒ adhitthisamaá¹ƒ.

abhÄ• vo sambandhÄ«bhedÄ• bahuvidho, tatra iddhÄ• bhÄ• vevigatÄ• iddhi=vibhÅ«ti sad
atthÄ• bhÄ• vemakkhikÄ• naá¹ƒ abhÄ• vo nimmakkhikaá¹ƒ, niddarathaá¹ƒ, nimmasakaá¹ƒ.
tiá¹‡Ä• ni nittiá¹‡aá¹ƒ. upabhogasambandhÄ«vattamÄ• nakÄ• lassa abhÄ• ve-atigataá¹ƒ lah
atilahupÄ• vuraá¹‡aá¹ƒ, lahupÄ• vuraá¹‡assa nÄ• +yaá¹ƒ upabhogatÄ• loti attho.

yathÄ• ttho+nekavidho, tatra yoggatÄ• yaá¹ƒ-yoggaá¹ƒ rÅ«pa+manurÅ«paá¹ƒ. vicchÄ• yaá
addhamÄ• saá¹ƒ anu anvaddhamÄ• saá¹ƒ, evaá¹ƒ paccattaá¹ƒ. atthÄ• nativattiyaá¹ƒ-sattiá¹
evaá¹ƒ yathÄ• kkamaá¹ƒ, yathÄ• balaá¹ƒ. bahulÄ• dhikÄ• rÄ• yÄ• yÄ• parisÄ• yathÄ• pa
kaá¹‡havicchitadhenuyÄ• sadiso sakikhi, sahassa sÄ• deso. Ä• nupubbiyaá¹ƒ-jeá¹-á¹-hÄ• n

pacchÄ• atthe-rathassa pacchÄ• anurathaá¹ƒ.

yugapadatthe-cakkena saha=ekakÄ• laá¹ƒ sacakkaá¹ƒ, cakkena ekakkhaá¹‡e nidhetÄ«ti at

3. yathÄ• na tulye

yathÄ• saddo tulyatthe vattamÄ• no syÄ• dyantena sahe+kattho na bhavati. yathÄ• devad
ettha upamÄ• nabhÅ«to yathÄ• saddo `tathÄ• yaÃ±Ã±adattoâ€™ ti upameyya+mapekkhat
``sÄ• pekkha+masamatthaá¹ƒ bhavatÄ«â€™â€™ ti Ã±Ä• yÄ• asamÄ• se \Be 136/ ``na tuly
kimattha+miti ce. yasmÄ• ``yathÄ• devadattoâ€™â€™ ti samudÄ• yameva upamÄ• naá¹ƒ
yathÄ• saddo, tasmÄ• samudÄ• yasseva upameyyasÄ• pekkhatte na asÄ• matthiyatÄ• na
sÄ• disse pattasamÄ• sassa paá¹-isedhattha+midaá¹ƒ. tulyattheti vattabbe tulyaá¹ƒ vinÄ• tu

tulyattheti avatvÄ• tulyeti vuttaá¹ƒ.

yathÄ• kathaÃ±ci sÄ• dissaá¹ƒ, Ã±Ä• yate yattha sambhavaá¹ƒ.

upamÄ• nÄ• ma sÄ• tassÄ• , papaÃ±co bahudhÄ• bhave ||

4. yÄ• vÄ• +vadhÄ• raá¹‡e

yÄ• vasaddo avadhÄ• raá¹‡e vattamÄ• no syÄ• dyantena sahe+kattho bhavati. avadhÄ• ra
yÄ• vantÄ• ni amattÄ• ni=bhÄ• janÄ• ni yÄ• vÄ• mattaá¹ƒ, iminÄ• samÄ• se kate sesaá¹ƒ
paricchedo yÄ• vajÄ«vaá¹ƒ. yÄ• vatÄ• yukaá¹ƒ, ``sakattheâ€™â€™ ti kapaccayo. yattakena

5. payyapÄ• bahi tiro pure pacchÄ• vÄ• paÃ±camyÄ•

pariÄ• dayo paÃ±camyantena sahe+katthÄ• honti vÄ• . pari pabbatÄ• paripabbataá¹ƒ. vÄ
pari pabbatÄ• iccÄ• dayopi honti. apa pabbatÄ• apapabbataá¹ƒ, Ä• pÄ• á¹-aliputtÄ• Ä• p
gÄ• mÄ• bahigÄ• maá¹ƒ, tiro pabbatÄ• tiropabbataá¹ƒ, pure bhattÄ• purebhattaá¹ƒ, pacch
pacchÄ• bhattaá¹ƒ, sabbaá¹ƒ upakumbhasamaá¹ƒ, iminÄ• samÄ• so viseso. eva+muparisu

vÄ• tya+dhikÄ• ro \Be 137/ ---

6. samÄ«pÄ• +yÄ• mesva+nu

``asaá¹ƒkhyaâ€™â€™ miccÄ• dinÄ• niccasamÄ• sassa vikappatthaá¹ƒ samÄ«paggahaá¹
ca vattamÄ• no syÄ• dyantena sahe+kattho vÄ• hoti. ettha samÄ«paggahaá¹‡assa bhÄ• v
gamyateti sÄ• mÄ«pyeti vuttaá¹ƒ. vanassa anu=samÄ«paá¹ƒ anuvanaá¹ƒ, gaá¹…gÄ• ya an
gaá¹…gÄ• ya anu vÄ• bÄ• rÄ• á¹‡asÄ«.

7. tiá¹-á¹-hagvÄ• dÄ«ni

tiá¹-á¹-haguÄ• dÄ«ni aÃ±Ã±atthena siddhÄ• pi asmiá¹ƒ asaá¹ƒkhyasamÄ• se nipÄ• tiyanti.
yasmiá¹ƒ kÄ• leti tiá¹-á¹-hantasadda+gosaddehi paá¹-hamÄ• yomhi kate ``vÄ• +nekaÃ±Ã±a
iminÄ• nipÄ• tanÄ• lope napuá¹ƒsakatthe ca kate simhi gossa ``gossuâ€™â€™ ti ukÄ• re
ti vibhattilopo. evaá¹ƒ vahantÄ« gÄ• vo yasmiá¹ƒ kÄ• leti vahaggu iccÄ• di. velÄ• ppakÄ• sa
ettheva saá¹…gaho, pÄ• to nahÄ• nanti sattamÄ«amÄ• disamÄ• se pÄ• tanahÄ• naá¹ƒ, eva
pÄ• takÄ• laá¹ƒ, sÄ• yakÄ• laá¹ƒ, pÄ• tameghaá¹ƒ, sÄ• yameghaá¹ƒ, pÄ• tamaggaá¹ƒ, sÄ•
vaá¹‡á¹‡eâ€™â€™ ti akÄ• ro, niggahÄ«tassa lopo ca hoti.

8. ore+pari+paá¹-i+pÄ• re+majjhe+heá¹-á¹-hu+ddhÄ• +dho+nto vÄ• chaá¹-á¹-hiyÄ• .

orÄ• dayo saddÄ• chaá¹-á¹-hiyantena sahe+katthÄ• vÄ• honti. oraá¹ƒ gaá¹…gÄ• ya oreg
uparisikharaá¹ƒ, paá¹-i=mukhaá¹ƒ sotassa \Be 138/ paá¹-isotaá¹ƒ, pÄ• raá¹ƒ yamunÄ• ya pA
gaá¹…gÄ• ya majjhegaá¹…gaá¹ƒ, heá¹-á¹-hÄ• pÄ• sÄ• dassa heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ,
uddhagaá¹…gaá¹ƒ, adho gaá¹…gÄ• ya adhogaá¹…gaá¹ƒ, anto pÄ• sÄ• dassa antopÄ• sÄ•
niggahÄ«talope ca ekÄ• re ca kate oreccÄ• di hoti.

10. a+mÄ• di

a+mÄ• disyÄ• dyantaá¹ƒ syÄ• dyantena saha bahula+mekattaá¹ƒ hoti.

uttarassa padassa+ttho, padhÄ• naá¹ƒ liá¹…ga+massa ca.

dutiyantÄ• dipadekattho, bahudhÄ• taá¹ƒ vibhajjate ||

paresa+missate taÃ±ca, bhiyyo tappurisÄ• +khyayÄ• .

taá¹ƒ yathÄ• +tra rÄ• jÄ• paccaá¹ƒ, katthacÄ«ti+mitÄ«disaá¹ƒ ||

a+mÄ• dyantÄ• naá¹ƒ kÄ• rakÄ• naá¹ƒ akÄ• rakÄ• naÃ±ca samÄ• so katthacimeva vÄ• h
daá¹-á¹-habbaá¹ƒ.

tattha dutiyÄ• tappuriso amÄ• di gata+nissitÄ• +tÄ«tÄ• +tikkanta+pattÄ• +pannÄ• dÄ«hi bh
samÄ• se kate ``ekatthatÄ• yaá¹ƒâ€™â€™ ti vibhattilopÄ• di upari sabbattha pubbasamaá¹
saraá¹‡agatÄ• . saraá¹‡agatÄ• , saraá¹‡agatÄ• yo. saraá¹‡agataá¹ƒ kulaá¹ƒ, saraá¹‡agatÄ
araÃ±Ã±agato, bhÅ«migato. dhammaá¹ƒ nissito dhammanissito, atthanissito. bhavaá¹ƒ atÄ
kÄ• lÄ• tÄ«to. pamÄ• á¹‡aá¹ƒ atikkantaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ, lokÄ• tikkantaá¹ƒ. suk
dukkhappatto. sotaá¹ƒ Ä• panno sotÄ• panno, nirodhasamÄ• panno, maggappaá¹-ipanno. r
rathÄ• ruá¸·ho \Be 139/. sabbarattiá¹ƒ sobhaá¹‡o sabbarattisobhaá¹‡o, muhuttasukhaá¹ƒ. a
accantasaá¹ƒyoge. vuttiyevo+papadasamÄ• se, tassa niccattÄ• . yathÄ• kammaá¹ƒ karotÄ
atthaá¹ƒ kÄ• metÄ«ti atthakÄ• mo, dhammakÄ• mo, dhammaá¹ƒ dhÄ• retÄ«ti dhammadhar
pacatÄ«ti sapÄ• ko, tantaá¹ƒ vÄ• yatÄ«ti tantavÄ• yo, varaá¹ƒ Ä• haratÄ«ti varÄ• haro. nta+
vÄ• kyameva. dhammaá¹ƒ suá¹‡anto, dhammaá¹ƒ suá¹‡amÄ• no, odanaá¹ƒ bhuttavÄ• .

tatiyÄ• tappuriso kitaka+pubba+sadisa+samo+nattha+kalaha+nipuá¹‡a+missa+sakhilÄ• dÄ
buddhabhÄ• sito dhammo, evaá¹ƒ jinadesito. satthÄ• rÄ• vaá¹‡á¹‡ito satthuvaá¹‡á¹‡ito. viÃ
viÃ±Ã±ugarahito, viÃ±Ã±uppasattho, issarakataá¹ƒ, sayaá¹ƒ kataá¹ƒ, sukehi Ä• haá¹-aá¹ƒ s

hato rÄ• jahato, rÄ• japÄ«á¸·ito. agginÄ• daá¸• á¸• ho aggidaá¸• á¸• ho, sappena daá¹-á¹-h
viddho sallaviddho, icchÄ• ya pakato icchÄ• pakato, sÄ«lasampanno. evaá¹ƒ sukhasahagat
Ã±Ä• á¹‡asampayuttaá¹ƒ, mittasaá¹ƒsaggo, piyavippayogo, jÄ• tithaddho, guá¹‡ahÄ«no, gu
catuvaggakaraá¹‡Ä«yaá¹ƒ, catuvaggÄ• dikattabbaá¹ƒ. kÄ• kehi peyyÄ• kÄ• kapeyyÄ• , na
gacchatÄ«ti urago, pÄ• dena pivatÄ«ti pÄ• dapo. kvaci vÄ• kyameva, pharasunÄ• chinnav
dassanena pahÄ• tabbÄ• . pubbÄ• diyoge-mÄ• sena pubbo mÄ• sapubbo. evaá¹ƒ mÄ• tus
sÄ«lavikalo, asikalaho, vÄ• cÄ• nipuá¹‡o, yÄ• vakÄ• likasammissaá¹ƒ, vÄ• cÄ• sakhilo \Be
satthusadiso, satthukappo, puÃ±Ã±ena atthiko puÃ±Ã±atthiko, guá¹‡Ä• dhiko. dadhinÄ• up
dadhibhojanaá¹ƒ, guá¸·ena saá¹ƒsaá¹-á¹-ho odano guá¸·odano. kÄ• rakasambandho kriyÄ•
upasittÄ• dikriyÄ• naá¹ƒ apaÃ±Ã±Ä• yanepi vuttiyevo+pasittÄ• dikriyÄ• na+mÄ• khyÄ• pan
evaá¹ƒ khÄ«rodano. assena yutto ratho assaratho, maggacittaá¹ƒ, jambuyÄ• paÃ±Ã±Ä• to
ekena adhikÄ• dasa ekÄ• dasa, jÄ• tiyÄ• andho jaccandho, pakatiyÄ• medhÄ• vÄ« pakat

catutthÄ«tappuriso tadattha+attha+hita+deyyÄ• dÄ«hi. tadatthe-kathinassa dussaá¹ƒ kathi
kathinacÄ«varassÄ• ti attho. evaá¹ƒ cÄ«varadussaá¹ƒ, cÄ«varamÅ«laá¹ƒ, yÄ• guyÄ• atthÄ
yÄ• gutaá¹‡á¸• ulÄ• , bhattataá¹‡á¸• ulÄ• , saá¹…ghassa atthÄ• ya bhattaá¹ƒ saá¹…ghabha
evaá¹ƒ gamikabhattaá¹ƒ, pÄ• sÄ• dÄ• ya dabbaá¹ƒ pÄ• sÄ• dadabbaá¹ƒ. ettha cÄ• +yaá¹ƒ
tiliá¹…gatÄ• ca-bhikkhusaá¹…ghassa attho vihÄ• ro bhikkhusaá¹…ghattho vihÄ• ro, bhikkh
bhikkhusaá¹…ghatthaá¹ƒ cÄ«varaá¹ƒ. yassa attho yadattho, yadatthÄ• , yadatthaá¹ƒ. evaá¹
tadatthaá¹ƒ. tathÄ• lokahito. buddhassa deyyaá¹ƒ buddhadeyyaá¹ƒ pupphaá¹ƒ. saá¹…ghad
na hoti ``saá¹…ghassa dÄ• tabbaá¹ƒâ€™â€™.

paÃ±camÄ«tappuriso apagamana+bhaya+virati+mocanatthÄ• dÄ«hi. methunasmÄ• apeto
palÄ• pagato, nagaraniggato, piá¹‡á¸• apÄ• tapaá¹-ikkanto, kÄ• mato nikkhantaá¹ƒ kÄ• mar
patito rukkhaggapatito, sÄ• sanaccuto, Ä• patti- vuá¹-á¹-hÄ• naá¹ƒ \Be 141/, dharaá¹‡Ä«tala
nissaá¹-o sabbabhavanissaá¹-o. bhayatÄ• diyoge-rÄ• jato bhayaá¹ƒ rÄ• jabhayaá¹ƒ, corabh
aggibhayaá¹ƒ, pÄ• pabhÄ«to, pÄ• pabhÄ«ruko. akattabbato virati akattabbavirati, evaá¹ƒ kÄ
vacÄ«duccaritavirati. bandhanÄ• mutto bandhanamutto, vanamutto, bandhanamokkho. kar
ukkaá¹-á¹-hukkaá¹-á¹-haá¹ƒ, omakomakaá¹ƒ. kvaci vuttiyeva, kammato jÄ• taá¹ƒ kammajaá
utujaá¹ƒ, Ä• hÄ• rajaá¹ƒ. idha na hoti `pÄ• sÄ• dÄ• patitoâ€™.

chaá¹-á¹-hÄ«tappuriso raÃ±Ã±o putto rÄ• japutto, evaá¹ƒ rÄ• japuriso, Ä• cariyapÅ«jako, b
buddharÅ«paá¹ƒ, jinavacanaá¹ƒ, samuddaghoso, dhaÃ±Ã±Ä• naá¹ƒ rÄ• si dhaÃ±Ã±arÄ• si
kÄ• yassa lahutÄ• kÄ• yalahutÄ• . maraá¹‡assati, rukkhamÅ«laá¹ƒ, ayassa patto ayopatto,
``manÄ• dyÄ• pÄ• dÄ«na+mo maye ceâ€™â€™ ti o. evaá¹ƒ suvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ, pÄ
devÄ• naá¹ƒ rÄ• jÄ• devarÄ• jÄ• . pumassa liá¹…gaá¹ƒ pulliá¹…gaá¹ƒ, ``puá¹ƒ pumassavÄ
niggahÄ«talopo, lassa dvibhÄ• vo ca. hatthipadaá¹ƒ, itthirÅ«paá¹ƒ, bhikkhunisaá¹…gho, jam
Ä«kÄ• rÅ«kÄ• rÄ• naá¹ƒ rasso. bahulÄ• dhikÄ• rÄ• nta+mÄ• na+niddhÄ• riya+pÅ«raá¹‡a+

mamÄ• +nukubbaá¹ƒ, mamÄ• +nukurumÄ• no, gunnaá¹ƒ kaá¹‡hÄ• sampannakhÄ«ratamÄ
suttatÄ• . kvaci hoteva `vattamÄ• nasÄ• mÄ«pyaá¹ƒâ€™. brÄ• hmaá¹‡assa sukkÄ• dantÄ•
phalÄ• naá¹ƒ titto, phalÄ• na+mÄ• sito, phalÄ• naá¹ƒ suhito. ``brÄ• hmaá¹‡assa uccaá¹ƒ ge
sÄ• pekkhatÄ• ya na hoti. ``raÃ±Ã±o pÄ• á¹-aliputtakassa dhanaá¹ƒâ€™â€™ ti dhanasamb
pÄ• á¹-aliputtakena sambandhÄ• bhÄ• vÄ• na hoti. ``raÃ±Ã±o go ca asso ca puriso cÄ• â€
vÄ• kyameva. raÃ±Ã±o gavassapurisÄ• rÄ• jagavassapurisÄ• ti vutti hoteva, ekatthÄ«bhÄ•
pana niccasÄ• pekkhattepi gamakattÄ• samÄ• so, gamakattampi hi samÄ• sassa nibandha
gurukulaá¹ƒ, bhagavato sÄ• vakasaá¹…ghotiÄ• di.

sattamÄ«tappuriso rÅ«pe saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• , evaá¹ƒ rÅ«pasaÃ±cetanÄ• , saá¹ƒs
sannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. dhamme rato dhammarato, dhar
dhammagÄ• ravo, dhammesu nirutti dhammanirutti, dÄ• nÄ• dhimutti, bhavantarakataá¹ƒ. d
dassanassÄ• do. araÃ±Ã±e vÄ• so araÃ±Ã±avÄ• so, vikÄ• labhojanaá¹ƒ, kÄ• lavassaá¹ƒ, v
gÄ• masÅ«karo, samuddamacchÄ• , Ä• vÄ• á¹-akacchapo, Ä• vÄ• á¹-amaá¹‡á¸• Å«ko, kÅ«
itthÄ«su dhutto itthidhutto, akkhadhutto. chÄ• yÄ• yaá¹ƒ sukkho chÄ• yÄ• sukkho, aá¹…gÄ•
kvaci vuttiyeva, vane caratÄ«ti vanacarako, kucchimhi sayantÄ«ti kucchisayÄ• , thale tiá¹-á¹
thalaá¹-á¹-ho, jalaá¹-á¹-ho, pabbataá¹-á¹-ho, maggaá¹-á¹-ho. paá¹…ke jÄ• taá¹ƒ paá¹…kajaá
idha na hoti, bhojane mattaÃ±Ã±utÄ• , indriyesu guttadvÄ• ratÄ• , Ä• sane nisinno, Ä• sane

11. visesana+mekatthena

visesanaá¹ƒ syÄ• dyantaá¹ƒ visessena syÄ• dyantena samÄ• nÄ• dhikaraá¹‡enasahe+katt

samÄ• natthe \Be 143/ pade yattha, bhedyabhedakavÄ• cake.

visesanasamÄ• so+yaá¹ƒ, visessatthapadhÄ• nato ||

visessagata+meva+tra, liá¹…ga+metaá¹ƒ paraá¹ƒ tato.

kammadhÄ• raya+micce+sa, samÄ• so+Ã±Ã±ehi saÃ±Ã±ito ||

sutte visessenÄ• ti avuttepi visesanassa sambandhÄ«saddattÄ• sÄ• matthiyato labbhamÄ
pati ``visessenÄ• â€™â€™ ti vuttaá¹ƒ. vuttaÃ±ca ---

sÄ• maÃ±Ã±avatthu yÄ• vattha+ntarato tu visesiya.

ekappakÄ• re á¹-hapanÄ• , visesana+mitÄ«+ritaá¹ƒ ||

ekappakÄ• ragaá¹ƒ vatthu, visessanti pavuccati.

padÄ• ni yÄ• ni yÄ• neva, sambandha+mupayanti+ha.

gamyate kÄ• macÄ• rena, visesana+visessatÄ• ti ||

ettha ca uppaladabbaá¹ƒ rattuppalÄ• dito visesayatÄ«ti nÄ«lasaddo visesanaá¹ƒ. tena vise
visessaá¹ƒ. api ca bhamara+á¹…gÄ• rÄ• disÄ• maÃ±Ã±a nÄ«latthato visesiyatÄ«ti nÄ«laá¹
vatthÄ• dÄ«naá¹ƒ, uppalassevÄ• ti visesanato uppalaá¹ƒ visesanaá¹ƒti kÄ• macÄ• reneti vu

parito ayantya+nena+tthÄ• , pariyÄ• yoti vuccati.

govÄ• cÄ• ti pavutte tu, vÄ• cattho tu visesanaá¹ƒ ||

visesse dissamÄ• nÄ• yÄ• , liá¹…ga+saá¹ƒkhyÄ• +vibhattiyo.

tulyÄ• dhikaraá¹‡e bhiyyo, kattabbÄ• tÄ• visesaneti ---

vuttattÄ• mahanto+ccÄ• dÄ«su samÄ• naliá¹…gÄ• dayo daá¹-á¹-habbÄ• . bhiyyoti kiá¹ƒ, d

so \Be 144/ ca chabbidho visesanapubbapado, visesanuttarapado, visesanobhayapado, up
sambhÄ• vanÄ• pubbapado, avadhÄ• raá¹‡apubbapadoti.

tattha visesanapubbapade tÄ• va-mahanto ca so puriso cÄ• ti vÄ• kye iminÄ• suttena sam
nta+ntÅ«naá¹ƒâ€™â€™ ti ntassa á¹-Ä• dese dÄ«gho hoti, mahÄ• puriso, mahÄ• purisÄ• ic

vÄ• kye tulyÄ• dhikaraá¹‡abhÄ• va pakÄ• sanatthaá¹ƒ ca+ta-saddapayogo. vuttiyantu sam
tappayogo. eva+maÃ±Ã±atrÄ• pi vuttatthÄ• na+mappayogo. evaá¹ƒ mahÄ• vÄ«ro, mahÄ• r
balaÃ±cÄ• ti mahÄ• balaá¹ƒ, mahabbhayaá¹ƒ. santo ca so puriso cÄ• ti sappuriso. tathÄ• p
paá¹-hamapuriso, majjhimapuriso, uttamapuriso, parapuriso, setahatthÄ«, kaá¹‡hasappo, nÄ
rattuppalaá¹ƒ, lohitacandanaá¹ƒ. kvaci na hoti, puá¹‡á¹‡o mantÄ• nÄ«putto, citto gahapati. p
cÄ• ti puá¹…kokilo, uttarapade pumassa puá¹ƒ hoti. evaá¹ƒ punnÄ• go.

khattiyÄ• ca sÄ• kaÃ±Ã±Ä• cÄ• ti khattiyakaÃ±Ã±Ä• .

67. itthiyaá¹ƒ bhÄ• sitapumi+tthÄ« pumeve+kattheti

bhÄ• sitapumÄ• itthÄ« pumeva hotÄ«ti pumbhÄ• vÄ• itthipaccayÄ• naá¹ƒ nivatti hoti. evaá

dutiyabhikkhÄ• . brÄ• hmaá¹‡Ä« ca sÄ• dÄ• rikÄ• cÄ• ti brÄ• hmaá¹‡adÄ• rikÄ• , nÄ• gam
kumÄ• riratanaá¹ƒ, samaá¹‡ipadumaá¹ƒ. bhÄ• sitapumÄ• ti kiá¹ƒ, gaá¹…gÄ• nadÄ«, taá¹‡h
pathavÄ«dhÄ• tu. puratthimo ca so kÄ• yo cÄ• ti puratthimakÄ• yo. ettha ca kÄ• yekadese l
pacchimakÄ• yo, uparimakÄ• yo, heá¹-á¹-himakÄ• yo, sabbakÄ• yo, navÄ• vÄ• so, katarani
jÄ«vitappadhÄ• naá¹ƒ navakaá¹ƒ jÄ«vitanavaka+miccÄ• di.

visesanuttarapade therÄ• +cariya+paá¹‡á¸• itÄ• visesanaá¹ƒ paraÃ±ca bhavati. yathÄ• sÄ
cÄ• ti sÄ• riputtatthero, evaá¹ƒ mahÄ• moggallÄ• natthero, mahÄ• kassapatthero, buddhagh
dhammapÄ• lÄ• cariyo, Ä• cariyaguttilo vÄ• . mahosadho ca so paá¹‡á¸• ito cÄ• ti mahosad
vidhurapaá¹‡á¸• ito.

visesanobhayapade yathÄ• -sÄ«taÃ±ca taá¹ƒ uá¹‡haÃ±cÄ• ti sÄ«tuá¹‡haá¹ƒ, siniddho ca s
siniddhuá¹‡ho mÄ• so. khaÃ±jo ca so khujjo cÄ• ti khaÃ±jakhujjo, evaá¹ƒ andhabadhiro, kat
chiddÄ• vachiddaá¹ƒ, uccÄ• vacaá¹ƒ, chinnabhinnaá¹ƒ, gatapaccÄ• gataá¹ƒ. kvaci pubbakÄ
vÄ• sito ca so litto cÄ• ti littavÄ• sito, evaá¹ƒ naggamÅ«sito, sittasammaá¹-á¹-ho, bhaá¹-á¹-h

upamanuttarapade upamÄ• nabhÅ«taá¹ƒ visesanaá¹ƒ paraá¹ƒ bhavati, yathÄ• sÄ«hoti vut
upacaritÄ• +nupacaritasÄ«hÄ• naá¹ƒ sÄ• maÃ±Ã±appatÄ«tiyaá¹ƒ munisaddo viseseti. ettha

upamÄ• no+pameyyÄ• naá¹ƒ, sadhammattaá¹ƒ siyo+pamÄ• .

sÄ• ca vatthu+vaá¹‡á¹‡a+Ä• kÄ• rÄ• naá¹ƒ sÄ• myena hoti. sÄ«hova sÄ«ho, muni ca so s
munivasabho, munipuá¹…gavo \Be 146/, buddhanÄ• go, buddhÄ• dicco. raá¹ƒsÄ« viya raá¹
raá¹ƒsÄ« cÄ• ti saddhammaraá¹ƒsÄ«, evaá¹ƒ vinayasÄ• garo. puá¹‡á¸• arikamiva puá¹‡á¸•
puá¹‡á¸• ariko cÄ• ti samaá¹‡apuá¹‡á¸• ariko, samaá¹‡apadumo. cando viya cando, mukha
mukhacando, mukhapadumaá¹ƒ iccÄ• di.

sambhÄ• vanÄ• pubbapade yathÄ• -dhammoti buddhi dhammabuddhi, evaá¹ƒ dhammasaÄ
dhammasammato, pÄ• á¹‡asaÃ±Ã±itÄ• , asubhasaÃ±Ã±Ä• , aniccasaÃ±Ã±Ä• , dhÄ• tusaÃ
iccÄ• di.

avadhÄ• raá¹‡apubbapade yathÄ• -guá¹‡o eva dhanaá¹ƒ guá¹‡adhanaá¹ƒ, evaá¹ƒ saddhÄ
paÃ±Ã±Ä• ratanaá¹ƒ, cakkhu eva indriyaá¹ƒ cakkhundriyaá¹ƒ, evaá¹ƒ cakkhÄ• yatanaá¹ƒ, c
cakkhudvÄ• raá¹ƒ, rÅ«pÄ• rammaá¹‡a+miccÄ• di.

visesana+visessehi, kriyÄ• ya ca sahe+rito.

tesaá¹ƒ bhÄ• vaá¹ƒ vivecetÄ• , nipÄ• to byavacchindati ||

ayoga+maÃ±Ã±ayogaÃ±ca, accantÄ• yoga+mevi+ti.

vivakkhÄ• to payuttopi, evattho Ã±Ä• yate yato ||

byavacchedaphalaá¹ƒ vÄ• kyaá¹ƒ, tato citto dhanuddharo.

pÄ• ttho dhanuddharo nÄ«lu+ppala+matthÄ«ti taá¹ƒ yathÄ• ||

ettha nipÄ• toti eva-itinipÄ• to, appayuttopi evasaddo evaá¹ƒ yojetabbo --- ``citto dhanuddh
visesanena yutto ayogavivacchedako, dhanunÄ• yoge patiá¹-á¹-hÄ• panato ``pÄ• ttho eva
visessena yutto aÃ±Ã±ayogavivacchedako, dhanuddharattassa pÄ• tthasaá¹ƒkhÄ• taajjune
``nÄ«luppala+matthevÄ• â€™â€™ ti \Be 147/ kriyÄ• ya yutto accantÄ• yogavivacchedako,
patiá¹-á¹-hÄ• panato.

21. saá¹ƒkhyÄ• di

ekatthe samÄ• hÄ• re saá¹ƒkhyÄ• di napuá¹ƒsakaliá¹…gaá¹ƒ bhavati. tayo lokÄ• samÄ• h
sampiá¹‡á¸• itÄ• , tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ samÄ• hÄ• roti vÄ• vÄ• kye visesanasamÄ• se
bhavati. samÄ• hÄ• rasse+kattÄ• ekavacanameva, tilokaá¹ƒ, bho tiloka, tilokaá¹ƒ, tilokena
daá¹‡á¸• Ä• tidaá¹‡á¸• aá¹ƒ, tÄ«á¹‡i malÄ• ni samÄ• haá¹-Ä• ni, tiá¹‡á¹‡aá¹ƒ malÄ• naá¹ƒ
tilakkhaá¹‡aá¹ƒ, catusaccaá¹ƒ, paÃ±casikkhÄ• padaá¹ƒ, chaá¹-á¹-hÄ• yatanaá¹ƒ, sattÄ• ha
navalokuttaraá¹ƒ, dasasÄ«laá¹ƒ, satayojanaá¹ƒ. dve rattiyo samÄ• haá¹-Ä• dvirattaá¹ƒ.

12. naÃ±a

naÅ«ccetaá¹ƒ syÄ• dyantaá¹ƒ syÄ• dyantena sahe+katthaá¹ƒ hoti. Ã±Ã±akÄ• ro ``á¹-a naÃ
visesanattho `pÄ• manaputtÄ• dÄ«su nassa á¹-o mÄ• hotÅ«â€™ ti. na brÄ• hmaá¹‡o abrÄ
naÃ±assÄ• â€™â€™ ti nassa á¹-Ä• deso. Ã±Ã±a-kÄ• ro ettheva visesanattho.

na-nisedho sato yutto, desÄ• diniyamaá¹ƒ vinÄ• .

asato vÄ• +phalo tasmÄ• , katha+mabrÄ• hmaá¹‡otice ||

nisedhatthÄ• nuvÄ• dena, paá¹-isedhavidhi kvaci.

parassa micchÄ• Ã±Ä• á¹‡attÄ• +khyÄ• panÄ• yo+papajjate ||

duvidho \Be 148/ ca+ssa nassa attho pasajjapaá¹-isedha+pariyudÄ• savasena. tattha yo ``asÅ«rikapassÄ• rÄ• jadÄ• rÄ• â€™â€™ tiÄ• dÄ«su viya uttarapadatthassa sabbadÄ• abh pasajjapaá¹-isedhavÄ• cÄ« nÄ• ma. yo pana ``abrÄ• hmaá¹‡a+mÄ• nayÄ• â€™â€™ tiÄ• dÄ pariyudÄ• sitvÄ• paá¹-ikkhipitvÄ• taá¹ƒsadise vatthumhi kÄ• riyaá¹ƒ paá¹-ipÄ• dayati, so pa vuttaÃ±ca ---

pasajjapaá¹-isedhassa, lakkhaá¹‡aá¹ƒ vatthunatthitÄ• .

vatthuto+Ã±Ã±atra yÄ• vutti, pariyudÄ• salakkhaá¹‡aá¹ƒ ||

yatra abrÄ• hmaá¹‡Ä• dÄ«su, vatthuá¹ƒ pariyudassati.

takriyÄ• yuttarÄ• jÄ• diá¹ƒ, vade so pariyudÄ• sako ||

pasajjapaá¹-isedho tu, vatthantara+manÄ• diya.

kiÃ±civatthunisedhassa, pasaá¹…go na bhaveyya so ||

tadaÃ±Ã±o ca taá¹ƒviruddho,

tadabhÄ• vo ca naÃ±Ã±attho ||

tadaÃ±Ã±atthe --- abrÄ• hmaá¹‡o, brÄ• hmaá¹‡ato aÃ±Ã±o taá¹ƒsadisoti vuttaá¹ƒ hoti. eva assamaá¹‡o, na byÄ• katÄ• abyÄ• katÄ• dhammÄ• . tabbiruddhatthe-na kusalÄ• akusalÄ evaá¹ƒ alobho, amitto, ayaá¹ƒ pariyudÄ• sanayo. tadabhÄ• ve-na katvÄ• akatvÄ• , akÄ• tu abhÄ• vo bhavati. ayaá¹ƒ pasajjapaá¹-isedhanayo.

ettha \Be 149/ ca ubhosu pariyudÄ• se brÄ• hmaá¹‡Ä• aÃ±Ã±o brÄ• hmaá¹‡adhamme ap brÄ• hmaá¹‡asadisova abrÄ• hmaá¹‡oti vutte patÄ«yate. itarasmiá¹ƒ pana pakkhe kenaci s khattiyÄ• do brÄ• hmaá¹‡oti vuttassa micchÄ• Ã±Ä• á¹‡anivutti karÄ«yati ``brÄ• hmaá¹‡o+y abrÄ• hmaá¹‡oâ€™â€™ ti, brÄ• hmaá¹‡attajjhÄ• sito na bhavatÄ«tyattho. tattha sadisattaá micchÄ• Ã±Ä• á¹‡Ä• sambhavÄ• payogasÄ• matthiyÄ• ca sadisapaá¹-ipatti, taggatÄ• ca atoyeva uccate ``naÃ±Ã±ivayutta+maÃ±Ã±asadisÄ• dhikaraá¹‡e, kathÄ• hi atthasampacca

75. ana sareti

naÃ±asaddassa sare ana, na asso anasso, na ariyo anariyo. evaá¹ƒ anissaro, aniá¹-á¹-ho, anÄ• dÄ• ya, anoloketvÄ• icchÄ• di. bahulÄ• dhikÄ• rÄ• ayuttatthehi kehici hoti. puna na g

gÄ• thÄ• , anokÄ• saá¹ƒ kÄ• retvÄ• , amÅ«lÄ• mÅ«laá¹ƒ gantvÄ• , acandamullokikÄ• ni mu
alavaá¹‡abhojÄ«.

13. kupÄ• dayo nicca+masyÄ• dividhimhi

kusaddo pÄ• dayo ca syÄ• dyantena sahe+katthÄ• honti niccaá¹ƒ syÄ• dividhivisayato+Ã±
abyabhicÄ• ripÄ• disahacaraá¹‡atthena kuiti nipÄ• tova, na pathavÄ«vÄ• cako kusaddo. sy
``lakkhaá¹‡itthambhÅ«tÄ• â€™â€™ dinÄ• patiÄ• dÄ«naá¹ƒ visaye katadutiyÄ• , taÃ±ca an
asaá¹ƒkhyasamÄ• sa+miva mÄ• hotÅ«ti ``asyÄ• dividhimhÄ«â€™â€™ ti nisedho. kucchito
niccasamÄ• sattÄ• asapadena viggaho.

107. sare kada kussu+ttaratthe

kussu+ttaratthe \Be 150/ vattamÄ• nassa sarÄ• do uttarapade kadÄ• deso hoti. Ä«sakaá¹ƒ
kucchitaá¹ƒ annaá¹ƒ kadannaá¹ƒ, kadasanaá¹ƒ. sareti kiá¹ƒ, kuputtÄ• , kudÄ• rÄ• , kudÄ• s

108. kÄ• +ppatthe

appatthe vattamÄ• nassa kussa kÄ• hotu+ttarapade. appakaá¹ƒ lavaá¹‡aá¹ƒ kÄ• lavaá¹‡a

109. purise vÄ• ti

kussa kÄ• vÄ• . kucchito puriso kÄ• puriso, kupuriso vÄ• . pakaá¹-á¹-ho nÄ• yako panÄ• y
pÄ• vacanaá¹ƒ bhusaá¹ƒ vaddhaá¹ƒ pavaddhaá¹ƒ sarÄ«raá¹ƒ, samaá¹ƒ sammÄ• vÄ• Ä• c
vividhÄ• mati vimati, vividho visiá¹-á¹-ho vÄ• kappo vikappo, adhiko devo atidevo, evaá¹ƒ a
adhisÄ«laá¹ƒ. sundaro gandho sugandho, kacchito gandho duggandho, suá¹-á¹-hu kataá¹ƒ
kataá¹ƒ dukkataá¹ƒ abhi siÃ±canaá¹ƒ abhisekoti sananto, atisayena katvÄ• , kataá¹ƒ pakari
atisayena thutaá¹ƒ atitthutaá¹ƒ, atikkamma thutaá¹ƒ atitthutaá¹ƒ, Ä«saá¹ƒ kaá¸·Ä• ro Ä• kaá
baddho Ä• baddho.

pÄ• dayo gatÄ• dyatthe paá¹-hamÄ• ya

pagato Ä• cariyo pÄ• cariyo, evaá¹ƒ pantevÄ• sÄ«.

accÄ• dayo \Be 151/ kantÄ• dyatthe dutiyÄ• ya

atikkanto maÃ±caá¹ƒ atimaÃ±co. atimÄ• lo, ``ghapassa+ntassÄ• +ppadhÄ• nassÄ• â€™â€
eva+muparipi ghapÄ• naá¹ƒ rasso.

avÄ• dayo kuá¹-á¹-hÄ• dyatthe tatiyÄ• ya

avakuá¹-á¹-haá¹ƒ kokilÄ• ya vanaá¹ƒ avakokilaá¹ƒ, avamayÅ«raá¹ƒ. avakuá¹-á¹-hanti paric

pariyÄ• dayo gilÄ• nÄ• dyatthe catutthiyÄ•

parigilÄ• no+jjhenÄ• ya pariyajjheno.

nyÄ• dayo kantÄ• dyatthe paÃ±camiyÄ•

nikkhanto kosambiyÄ• nikkosambi. asyÄ• dividhimhÄ«ti kiá¹ƒ, rukkhaá¹ƒ pati vijjotate.

14. cÄ« kriyatthehi

cÄ«paccayanto kriyatthehi syÄ• dyantehi sahe+kattho hoti. amalÄ«naá¹ƒ malÄ«naá¹ƒ karit
``abhÅ«tatabbhÄ• ve karÄ• +sa+bhÅ«yoge vikÄ• rÄ• cÄ«â€™â€™ ti cÄ«paccayekate imin
kriyatthehÄ«â€™â€™ ti visesanattho. ``pyo vÄ• tvÄ• ssa samÄ• seâ€™â€™ ti pya hoti, pa
ti visesanattho. malinÄ«kariya.

15. bhÅ«sanÄ• +darÄ• +nÄ• daresva+laá¹ƒ+sÄ• +sÄ• ti

bhÅ«sanÄ• dÄ«sva+tthesva+la+mÄ• dayo saddÄ• ekatthÄ• honti. alaá¹ƒ karitvÄ• sakkar
samÄ• se \Be 152/ kate pye ca ``sÄ• sÄ• dhikarÄ• ca cariccÄ• â€™â€™ ti cÄ• deso parar
sakkacca, asakkacca.

16. aÃ±Ã±ecÄ• +ti suttena samÄ• se kate ... ettha yathÄ• dvÄ• raá¹ƒ vivarÄ• ti vutte pakar
viÃ±Ã±Ä• yati, eva+midhÄ• pi nipÄ• tapabhÄ• ve aÃ±Ã±e cÄ• ti sÄ• maÃ±Ã±aá¹ƒ ce+ti Ä•
labbhamÄ• navibhatyantapaá¹-irÅ«panipÄ• tÄ• va viÃ±Ã±Ä• yanti. aggato bhavitvÄ• purob
tirobhÅ«ya, antaradhÄ• naá¹ƒ katvÄ• tirokariya, urasi katvÄ• urasikariya, manasi katvÄ• m
katvÄ• majjhekariya, tuá¹‡hÄ« bhavitvÄ• tuá¹‡hÄ« bhÅ«ya.

17. vÄ• +neka+Ã±Ã±atthe

anekaá¹ƒ syÄ• dyantaá¹ƒ aÃ±Ã±assa padassa atthe ekatthaá¹ƒ vÄ• hoti.

padantarassa yassa+ttho, padhÄ• naá¹ƒ liá¹…ga+massa ca.

samÄ• so so+ya+maÃ±Ã±attho, bahubbÄ«hiparavhayo ||

so ca navavidho dvipado, bhinnÄ• dhikaraá¹‡o, tipado, na-nipÄ• tapubbapado, sahapubbap
saá¹…khyobhayapado, disantarÄ• lattho, byatihÄ• ralakkhaá¹‡o cÄ• ti.

1. tattha dvipado tulyÄ• dhikaraá¹‡o kammÄ• dÄ«su chasu vibhatyatthesu bhavati.

(ka) tattha dutiyatthe tÄ• va-Ä• gatÄ• samaá¹‡Ä• imaá¹ƒ saá¹…ghÄ• rÄ• manti Ä• gatasa
duvidho tagguá¹‡Ä• +tagguá¹‡avasena. vuttaÃ±hi ---

tagguá¹‡o+tagguá¹‡o \Be 153/ ce+ti,

so samÄ• so dvidhÄ• mato ||

taá¹ƒ yathÄ• `nÄ«yataá¹ƒ lamba-

kaá¹‡á¹‡o+â€™ `yaá¹ƒ diá¹-á¹-hasÄ• garoâ€™ ||

tesu yattha visesanabhÅ«to attho aÃ±Ã±apadatthaggahaá¹‡ena gayhati, so tagguá¹‡asaá¹
`lambakaá¹‡á¹‡a+mÄ• nayÄ• â€™ ti. yattha pana na gayhati, so atagguá¹‡asaá¹ƒviÃ±Ã±Ä•
`bahudhana+mÄ• nayÄ• â€™ ti.

idha visesanassa pubbanipÄ• to. ettha ca Ä• gatasaddo ca samaá¹‡asaddo ca attano atthe
dutiyÄ• vibhatyatthabhÅ«te saá¹…ghÄ• rÄ• masaá¹…khÄ• te aÃ±Ã±apadatthe vattanti, tato
abhihitattÄ• puna dutiyÄ• na hoti. tathÄ• Ä• gatasamaá¹‡Ä• sÄ• vatthi, Ä• gatasamaá¹‡a
paá¹-ipannÄ• addhikÄ• yaá¹ƒ paá¹-ipannaddhiko patho, abhirÅ«á¸·hÄ• va, á¹‡ijÄ• yaá¹ƒ nA
abhirÅ«á¸·havÄ• á¹‡ijÄ• nÄ• vÄ• .

(kha) tatiyatthe-jitÄ• ni indriyÄ• ni yena so jitindriyo samaá¹‡o, evaá¹ƒ diá¹-á¹-hadhammo, p
katakicco. vijitÄ• mÄ• rÄ• anenÄ• ti vijitamÄ• ro bhagavÄ• , paá¹-ividdhasabbadhammo. ka
yena so chinnarukkho pharasu.

(ga) catutthiyatthe-dinno suá¹…ko yassa so dinnasuá¹…ko rÄ• jÄ• , dinnaá¹ƒ bhojanaá¹ƒ a

(gha) paÃ±camiyatthe-niggatÄ• janÄ• yasmÄ• so niggatajano gÄ• mo, niggato ayo=sukh
nikkile- so \Be 154/. apetaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ asmÄ• ti apetaviÃ±Ã±Ä• á¹‡o matakÄ• yo,
arahÄ• .

(á¹…a) chaá¹-á¹-hiyatthe-chinnÄ• hatthÄ• yassa so chinnahattho. evaá¹ƒ paripuá¹‡á¹‡asa
vÄ«to rÄ• go assÄ• ti vÄ«tarÄ• go. dve padÄ• ni assÄ• ti dvipado, dvihattho paá¹-o. tevijjoti
sakatthe á¹‡o vuddhi ca. catuppado, paÃ±ca cakkhÅ«ni assÄ• ti paÃ±cacakkhu bhagavÄ• ,
``ghapassÄ• â€™â€™ dinÄ• rassattaá¹ƒ. navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ. dasabalo, ana
parimÄ• á¹‡a+mesaá¹ƒti tidasÄ• devÄ• , idha parimÄ• á¹‡asaddasannimÄ• nato dasasadd
paccayo etesanti idappaccayÄ• , uttarapade ``imassi+daá¹ƒ vÄ• â€™â€™ ti imassa idaá¹ƒ.
pabhavo kÄ• yo. vigataá¹ƒ malaá¹ƒ assÄ• ti vimalo, sundaro gandho assÄ• ti sugandhaá¹ƒ
susÄ«lo, sumukho, kucchito gandho assÄ• ti duggandhaá¹ƒ kuá¹‡apaá¹ƒ, dummukho, duá¹
evaá¹ƒ dussÄ«lo. tapo eva dhanaá¹ƒ assÄ• ti tapodhano. khantisaá¹…khÄ• taá¹ƒ balaá¹ƒ a
nÄ• maá¹ƒ etassÄ• ti indanÄ• mo.

chandajÄ• tÄ• dÄ«su visesanavisesitabbÄ• naá¹ƒ yathicchitattÄ• ubhayaá¹ƒ pubbaá¹ƒ nip
payojanÄ• bhÄ• vÄ• . jÄ• to chando assÄ• ti jÄ• tachando, evaá¹ƒ chandajÄ• to. saÃ±jÄ• ta
pÄ«tisomanassasaÃ±jÄ• to. mÄ• sajÄ• to, jÄ• tamÄ• so. chinnahattho, hatthachinno.

dÄ«ghÄ• jaá¹…ghÄ• \Be 155/ assÄ• ti dÄ«ghajaá¹…gho, ettha pumbhÄ• vo, ``ghapassÄ•
pahÅ«tajivho. mahantÄ« paÃ±Ã±Ä• assÄ• ti mahÄ• paÃ±Ã±o. ``itthiyaá¹ƒ bhÄ• sitapumi+tt
vÄ«paccayÄ• bhÄ• ventassa á¹-Ä• deso rassattaÃ±ca. itthiyanti kiá¹ƒ, khamÄ• dhano. bhÄ•
saddhÄ• dhuro. paÃ±Ã±Ä• pakatiko, paÃ±Ã±Ä• visuddhiko, ettha ``ltvitthiyÅ«hi koâ€™â€™
gaá¹‡á¸• Ä«vadhanvÄ• ti pakatantarena siddhaá¹ƒ.

nÄ• nÄ• =ppakÄ• rÄ• dumÄ• nÄ• nÄ• dumÄ• , nÄ• nÄ• dumehi patitÄ• ni nÄ• nÄ• dumap
pupphÄ• ni ceti nÄ• nÄ• dumapatitapupphÄ• ni, tehi vÄ• sitÄ• nÄ• nÄ• dumapatitapupphav
nÄ• nÄ• dumapatitapupphavÄ• sitÄ• sÄ• nuyassaso nÄ• nÄ• dumapatitapupphavÄ• sitasÄ
visesana+amÄ• disamÄ• sagabbho tulyÄ• dhikaraá¹‡aaÃ±Ã±apadattho.

(ca) sattamyatthe-sampannÄ• ni sassÄ• ni yasmiá¹ƒ so sampannasasso janapado. sulabho
sulabhapiá¹‡á¸• o deso. Ä• kiá¹‡á¹‡Ä• manussÄ• yassaá¹ƒ sÄ• Ä• kiá¹‡á¹‡amanussÄ• r
etasminti bahutÄ• paso assamo. upacitaá¹ƒ maá¹ƒsalohitaá¹ƒ asminti upacitamaá¹ƒsalohita
sÄ• mino asminti bahusÄ• mikaá¹ƒ nagaraá¹ƒ, bahÅ« nadiyo asminti bahunadiko, Ä«kÄ• ra
bahujambukaá¹ƒ vanaá¹ƒ, bahavo kattÄ• ro asmiá¹ƒ assa vÄ• ti bahukattuko deso, evaá¹ƒ
``ltvitthiyÅ«hi koâ€™â€™ ti ko.

<2> bhinnÄ• dhikaraá¹‡o \Be 156/ yathÄ• -ekarattiá¹ƒ vÄ• so assÄ• ti ekarattivÄ• so, samÄ
vÄ• so assÄ• ti samÄ• navÄ• so puriso. ubhato byaÃ±jana+massÄ• ti ubhatobyaÃ±janako,
``vÄ• +Ã±Ã±atoâ€™â€™ ti ko ca, chattaá¹ƒ pÄ• á¹‡imhi assÄ• ti chattapÄ• á¹‡i, evaá¹ƒ daa
satthapÄ• á¹‡i, vajirapÄ• á¹‡i, khaggahattho, pattahattho, dÄ• ne ajjhÄ• sayo assÄ• ti dÄ• n
dÄ• nÄ• dhimuttiko, buddhabhattiko, saddhammagÄ• ravo iccÄ• di.

<3> tipado yathÄ• -parakkamenÄ• +dhigatÄ• sampadÄ• yehi te parakkamÄ• dhigatasamp
dhammÄ• dhigatabhogÄ• . onÄ«to pattato pÄ• á¹‡i yena so onÄ«tapattapÄ• á¹‡i. sÄ«hassa
sÄ«hapubbaddhakÄ• yo. mattÄ• bahavo mÄ• taá¹…gÄ• asminti mattabahumÄ• taá¹…gaá

<4> na-nipÄ• tapubbapado yathÄ• -natthi etassa samoti assamo, ``á¹-a naÃ±assÄ• â€™â€
appaá¹-ipuggalo, aputtako, ahetuko, kapaccayo, eva+muparipi Ã±eyyaá¹ƒ. natthi saá¹ƒvÄ• s
na vijjate vuá¹-á¹-hi etthÄ• ti avuá¹-á¹-hiko janapado, abhikkhuko vihÄ• ro. evaá¹ƒ anuttaro `
ana, evaá¹ƒ anantaá¹ƒ, anÄ• savo.

<5> paá¹-hamÄ• tthe sahapubbapado yathÄ• -saha hetunÄ• vattati so sahetuko sahetu vÄ
so+Ã±Ã±attheâ€™â€™ ti sahassa so, evaá¹ƒ sappÄ«tikÄ• , sappaccayÄ• , sakileso, saupÄ
sahaparivÄ• ro vÄ• , saha mÅ«lena uddhaá¹-o samÅ«luddhaá¹-o rukkho.

<6> upamÄ• nopameyyajotakaivayutto \Be 157/ upamÄ• napubbapado paá¹-hamÄ• ya yat
yo so nigrodhaparimaá¹‡á¸• alo. saá¹…kho viya paá¹‡á¸• aro ayanti saá¹…khapaá¹‡á¸• aro
kÄ• kasÅ«ro. cakkhu iva bhÅ«to ayaá¹ƒ paramatthadassanatoti cakkhubhÅ«to bhagavÄ• . e
dhammabhÅ«to, brahmabhÅ«to, andhabhÅ«to. muÃ±japabbajamiva bhÅ«tÄ• ayaá¹ƒ muÃ±
tantÄ• kulamiva jÄ• tÄ• ayaá¹ƒti tantÄ• kulajÄ• tÄ• .

chaá¹-á¹-hyatthe-suvaá¹‡á¹‡assa vaá¹‡á¹‡o viya vaá¹‡á¹‡o yassa so suvaá¹‡á¹‡avaá¹‡á¹‡
majjhapadalopo. nÄ• gassa gati viya gati assÄ• ti nÄ• gagati. evaá¹ƒ sÄ«hagati, nÄ• gavikk
sÄ«hahanu. eá¹‡issa viya jaá¹…ghÄ• assÄ• ti eá¹‡ijaá¹…gho. brahmuno viya saro assÄ• ti

<7> vÄ• saddatthe saá¹…khyÄ• ubhayapado yathÄ• -dve vÄ• tayo vÄ• dvatti, dvattayo ca
dvattipattÄ• , ``tisvaâ€™â€™ iti tisadde pare dvissa attaá¹ƒ. dvÄ«haá¹ƒ vÄ• tÄ«haá¹ƒ vÄ•
vÄ• paÃ±ca vÄ• vÄ• cÄ• chappaÃ±cavÄ• cÄ• , evaá¹ƒ sattaá¹-á¹-hamÄ• sÄ• , ekayojana

<8> disantarÄ• lattho yathÄ• -pubbassÄ• ca dakkhiá¹‡assÄ• ca disÄ• ya yadantarÄ• laá¹
vidisÄ• . ettha ---

69. sabbÄ• dayo vuttimatteti

itthivÄ• cakÄ• sabbÄ• dayo vuttimatte pumeva honti. evaá¹ƒ pubbuttarÄ• , aparadakkhiá¹‡
pubbÄ• ca sÄ• dakkhiá¹‡Ä• ceti vÄ• .

<9> byatihÄ• ralakkhaá¹‡o \Be 158/ yathÄ• --- ``tattha gahetvÄ• tena paharitvÄ• yuddhe
suttena samÄ• se kate kesesu ca kesesu ca gahetvÄ• yuddhaá¹ƒ pavattaá¹ƒ kesÄ• kesÄ«

ca paharitvÄ• yuddhaá¹ƒ pavattaá¹ƒ daá¹‡á¸• Ä• daá¹‡á¸• Ä«ti hoti. ettha ca ``cÄ« vÄ«tihÄ
``cismiá¹ƒâ€™â€™ ti Ä• kÄ• ro, evaá¹ƒ muá¹-á¹-hÄ• muá¹-á¹-hÄ«.

sobhaá¹‡o gandho sugandho, so assa atthÄ«ti sugandhÄ«hi atthiatthe Ä«paccayena siddh
kÄ• pilÄ• niyÄ• apadÄ• ne ``puno pattaá¹ƒ gahetvÄ• na, sodhayitvÄ• sugandhinÄ• â€™â€
vuttiyaá¹ƒ ikÄ• rantassa abhÄ• vadÄ«panatthaá¹ƒ ``sugandhi duggandhÄ«ti payogÄ• na di
sugandhinÄ• ti ekavacane rasso.

19. catthe

anekaá¹ƒsyÄ• dyantaá¹ƒ catthe ekatthaá¹ƒ vÄ• hoti. samuccayo anvÄ• cayo itarÄ«tarayog
attho catubbidho.

tattha samuccayÄ• +nvÄ• cayesu samÄ• so na hoti, kriyÄ• sÄ• pekkhatÄ• ya nÄ• mÄ• naá
ayuttatthattÄ• , yathÄ• -cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca paccayaá¹ƒ sayanÄ• sanaá¹ƒ adÄ
sÄ«laÃ±carakkhÄ• hi. itarÄ«tarayoge samÄ• hÄ• re ca aÃ±Ã±amaÃ±Ã±Ä• pekkhattÄ• sam

ubhayatthapadhÄ• ne catthe katha+mekatthÄ«bhÄ• vo sambhave+ti ce, vuttaÃ±hi ---

sappadhÄ• nÄ• pi yattha+tthÄ• , mitho sÄ• pekkhatÄ• iva.

kriyÄ• sambandhasÄ• maÃ±Ã±Ä• , catthe+katthaá¹ƒ ta+duccateti ||

yasmÄ• \Be 159/ ekatthÄ«bhÄ• vepi satÄ«yasatÄ«yatthe padhÄ• naá¹ƒ, tasmÄ• idaá¹ƒ vu

na+Ã±Ã±amaÃ±Ã±aá¹ƒ visesenti, catthe atthÄ• padÄ• niva.

satthavutyÄ« ato tesaá¹ƒ, padhÄ• natthaá¹ƒ+bhiyujjate ||

itarÄ«tarayogo ca, samÄ• hÄ• rotya+yaá¹ƒ dvidhÄ• .

samÄ• so tu imaá¹ƒ aÃ±Ã±e, jÄ• nante dvandanÄ• mato ||

itarÄ«tarayogasmiá¹ƒ+vayavatthassa sambhavo.

samudÄ• yatirobhÄ• vo, paraá¹ƒva liá¹…ga+massa ca ||

samudÄ• yabbhavo yasmiá¹ƒ+vayavÄ• ca tirohitÄ• .

samÄ• hÄ• rotya+yaá¹ƒ cattho, so ca hoti napuá¹ƒsake ||

itarÄ«tarayogo yathÄ• -sÄ• riputto ca moggallÄ• no ca sÄ• riputtamoggallÄ• nÄ• , bho sÄ• iccÄ• di. avayavapadhÄ• nattÄ• bahuvacanameva. samaá¹‡Ä• ca brÄ• hmaá¹‡Ä• ca sam brÄ• hmaá¹‡agahapatikÄ• , khattiyabrÄ• hmaá¹‡Ä• , devamanussÄ• , candimasÅ«riyÄ• .

64. vijjÄ• yonisambandhÄ«na+mÄ• tatra cattheti

vijjÄ• sambandhÄ«naá¹ƒ yonisambandhÄ«naÃ±ca catthe Ä• hotÄ«ti ukÄ• rassa Ä• , hotÄ• evaá¹ƒ mÄ• tÄ• pitaro.

65. putteti

putte uttarapade pitÄ• dÄ«na+mÄ• hoti catthe. pitÄ• ca putto ca pitÄ• puttÄ• , evaá¹ƒ mÄ•

78. jÄ• yÄ• ya jayaá¹ƒ patimhi

patimhi \Be 160/ pare jÄ• yÄ• ya jayaá¹ƒ hoti. jÄ• yÄ• ca pati ca jayampatayo. jÄ• nipatÄ«t siddhaá¹ƒ, jÄ• ni ca pati ca jÄ• nipati. evaá¹ƒ jampati dampatÄ«ti.

kvaci appasaraá¹ƒ pubbaá¹ƒ nipatati, yathÄ• -cando ca sÅ«riyo ca candasÅ«riyÄ• , nigamÄ nigamajanapadÄ• . evaá¹ƒ surÄ• suragaruá¸• amanujabhujagagandhabbÄ• .

kvaci ivaá¹‡á¹‡u+vaá¹‡á¹‡antÄ• naá¹ƒ pubbanipÄ• to, yathÄ• -aggidhumÄ• , gatibuddhibhu dhÄ• tuliá¹…gÄ• ni.

kvaci sarÄ• diakÄ• rantaá¹ƒ pubbaá¹ƒ nipatati, yathÄ• -atthadhammÄ• , atthasaddÄ• , sadd

aÃ±Ã±amaÃ±Ã±asÄ• pekkhÄ• nameva tirohitÄ• vayavabhedo samudÄ• yapadhÄ• no sam ca chattupÄ• hanaá¹ƒ.

20. samÄ• hÄ• re napuá¹ƒsakanti

samÄ• hÄ• re sabbattha napuá¹ƒsakaliá¹…gaá¹ƒ bhavati, samÄ• hÄ• rasse+kattÄ• ekava

23. syÄ• dÄ«su rassoti

napuá¹ƒsake vattamÄ• nassa syÄ• dÄ«su rasso. bho chattupÄ• hana, chattupÄ• hanaá¹ƒ,

te \Be 161/ ca samÄ• hÄ• ritarÄ«tarayogÄ• bahulaá¹ƒvidhÄ• nÄ• niyatavisayÄ• yeva hont
visayavibhÄ• go-niruttipiá¹-akÄ• gato-pÄ• á¹‡i+tÅ«riya+yogga+senaá¹…gÄ• naá¹ƒ, niccave
saá¹…khyÄ• parimÄ• á¹‡asaÃ±Ã±Ä• naá¹ƒ, khuddajantukÄ• naá¹ƒ, pacanacaá¹‡á¸• Ä• lÄ•
caraá¹‡asÄ• dhÄ• raá¹‡Ä• naá¹ƒ, ekajjhÄ• yanapÄ• vacanÄ• naá¹ƒ, liá¹…gavisesÄ• naá¹ƒ,
disÄ• naá¹ƒ, nadÄ«naÃ±ca niccasamÄ• hÄ• rekatthaá¹ƒ bhavati.

pÄ• á¹‡aá¹…gÄ• naá¹ƒ-cakkhu ca sotaÃ±ca cakkhusotaá¹ƒ, mukhaÃ±ca nÄ• sikÄ• ca mu
rassoâ€™â€™ ti napuá¹ƒsake vattamÄ• nassa rasso. hanu ca gÄ«vÄ• ca hanugÄ«vaá¹ƒ, l
kaá¹‡á¹‡anÄ• saá¹ƒ, pÄ• á¹‡i ca pÄ• do ca pÄ• á¹‡ipÄ• daá¹ƒ, chavi ca maá¹ƒsaÃ±ca lohit
nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paá¹ƒ, jarÄ• ca maraá¹‡aÃ±ca jarÄ• maraá¹‡aá¹ƒ.

tÅ«riyaá¹…gÄ• naá¹ƒ-alaso ca tÄ• lambaro ca alasatÄ• lambaraá¹ƒ, murajo ca gomukho ca
ca paá¹‡avo ca deá¹‡á¸• imo ca, saá¹ƒkhÄ• ca paá¹‡avÄ• ca deá¹‡á¸• imÄ• cÄ• ti vÄ•
saá¹ƒkhapaá¹‡avadeá¹‡á¸• imaá¹ƒ, paá¹‡avÄ• dayo dvepi bherivisesÄ• , maddaviko ca pÄ•
maddavikapÄ• á¹‡avikaá¹ƒ, gÄ«taÃ±ca vÄ• ditaÃ±ca gÄ«tavÄ• ditaá¹ƒ, sammaÃ±ca tÄ• á¸
sammaá¹ƒti kaá¹ƒsatÄ• laá¹ƒ, tÄ• á¸·aá¹ƒti hatthatÄ• á¸·aá¹ƒ.

yoggaá¹…gÄ• naá¹ƒ-phÄ• lo ca pÄ• canaÃ±ca phÄ• lapÄ• canaá¹ƒ, yugaÃ±ca naá¹…gala

senaá¹…gÄ• naá¹ƒ-hatthino ca assÄ• ca hatthiassaá¹ƒ, rathÄ• ca pattikÄ• ca rathapattika
tomaraÃ±ca piá¹‡á¸• aÃ±ca asisattitomarapiá¹‡á¸• aá¹ƒ, asi ca cammaÃ±ca asicammaá¹ƒ,
saravÄ• raá¹‡a-phalakaá¹ƒ \Be 162/. dhanu ca kalÄ• po ca dhanukalÄ• paá¹ƒ, kalÄ• po=tuá
Ä• varaá¹‡aÃ±ca paharaá¹‡Ä• varaá¹‡aá¹ƒ.

niccaverÄ«naá¹ƒ-ahi ca nakulo ca, ahÄ« ca nakulÄ• cÄ• ti vÄ• ahinakulaá¹ƒ. evaá¹ƒ biá¸·
rassattaá¹ƒ. kÄ• kolukaá¹ƒ, sappamaá¹‡á¸• Å«kaá¹ƒ, garuá¸·asappaá¹ƒ, nÄ• gasupaá¹‡á¹‡

saá¹…khyÄ• parimÄ• á¹‡asaÃ±Ã±Ä• naá¹ƒ-ekakaÃ±ca dukaÃ±ca ekakadukaá¹ƒ. evaá¹ƒ, c
catukkapaÃ±cakaá¹ƒ. dasakaÃ±ca ekÄ• dasakaÃ±ca dasekÄ• dasakaá¹ƒ, ``titÄ• lÄ«saâ€™
caka-bhÄ• galopaniddesena kakÄ• rassa lopo.

khuddajantukÄ• naá¹ƒ-kÄ«á¹-Ä• ca paá¹-aá¹…gÄ• ca kÄ«á¹-apaá¹-aá¹…gaá¹ƒ, kÄ«á¹-Ä•
evaá¹ƒ kunthakipillikaá¹ƒ, á¸• aá¹ƒsÄ• ca makasÄ• ca á¸• aá¹ƒsamakasaá¹ƒ, makkhikÄ• c
makkhikakipillikaá¹ƒ, kÄ«á¹-Ä• ca sariá¹ƒsapÄ• ca kÄ«á¹-asariá¹ƒsapaá¹ƒ. tattha kunthÄ•

khuddajantu anaá¹-á¹-hÄ« vÄ• , atha kho khuddakopi vÄ• .

sataá¹ƒ vÄ• pasato yesaá¹ƒ, keci Ä• natulÄ• iti ||

pacanacaá¹‡á¸• Ä• lÄ• naá¹ƒ-orabbhikÄ• ca sÅ«karikÄ• ca orabbhikasÅ«karikaá¹ƒ, evaá¹
sapÄ• ko ca caá¹‡á¸• Ä• lo ca sapÄ• kacaá¹‡á¸• Ä• laá¹ƒ, pukkusachavaá¸• Ä• hakaá¹ƒ, ve
venÄ• =tacchakÄ• , rathakÄ• rÄ• =cammakÄ• rÄ• .

caraá¹‡asÄ• dhÄ• raá¹‡Ä• naá¹ƒ-atiso ca bhÄ• radvÄ• jo ca atisabhÄ• radvÄ• jaá¹ƒ, kaá¹-
kaá¹-á¹-hakapÄ• laá¹ƒ, sÄ«laÃ±ca paÃ±Ã±Ä• á¹‡aÃ±ca sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ, samatho
samathavipassanaá¹ƒ, vijjÄ• ca caraá¹‡aÃ±ca vijjÄ• caraá¹‡aá¹ƒ, evaá¹ƒ nÄ• marÅ«paá¹ƒ
satisampa-jaÃ±Ã±aá¹ƒ \Be 163/, lobhamohaá¹ƒ, dosamohaá¹ƒ, ahirikÄ• nottappaá¹ƒ, thinar
uddhaccakukkucca+miccÄ• di.

ekajjhÄ• yanapÄ• vacanÄ• naá¹ƒ-dÄ«gho ca majjhimo ca dÄ«ghamajjhimaá¹ƒ, evaá¹ƒ eku
khandhakavibhaá¹…gaá¹ƒ.

liá¹…gavisesÄ• naá¹ƒ-itthÄ« ca pumÄ• ca itthipumaá¹ƒ, dÄ• sÄ« ca dÄ• so ca dÄ• sidÄ• s
piá¹‡á¸• apÄ• to ca senÄ• sanaÃ±ca gilÄ• napaccayabhesajjaparikkhÄ• ro ca
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ, tiá¹‡aÃ±ca ka
palÄ• saÃ±ca tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ. ``lÄ• bhÄ« hoti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒâ€™â€™

vividhaviruddhÄ• naá¹ƒ-kusalaÃ±ca akusalaÃ±ca kusalÄ• kusalaá¹ƒ, evaá¹ƒ sÄ• vajjÄ• nav
kaá¹‡hasukkaá¹ƒ, chekapÄ• pakaá¹ƒ, sukhadukkhaá¹ƒ, adhamuttamaá¹ƒ, paá¹-ighÄ• nunay
Ä• lokandhakÄ• raá¹ƒ. rattiÃ±ca divÄ• ca rattindivaá¹ƒ, ``rattindivadÄ• ragavacaturassÄ• â€
numaÄ• gamo. aho ca ratti ca ahorattaá¹ƒ, ``dÄ«ghÄ• +hovassekadesehi ca ratyÄ• â€™â€
``manÄ• dyÄ• pÄ• dÄ«na+mo maye ceâ€™â€™ ti okÄ• ro.

disÄ• naá¹ƒ-pubbÄ• ca aparÄ• ca pubbÄ• paraá¹ƒ, evaá¹ƒ puratthimapacchimaá¹ƒ, dakkh
pubbadakkhiá¹‡aá¹ƒ, pubbuttaraá¹ƒ, aparadakkhiá¹‡aá¹ƒ, aparuttaraá¹ƒ.

nadÄ«naá¹ƒ-gaá¹…gÄ• ca yamunÄ• ca gaá¹…gÄ• yamunaá¹ƒ, evaá¹ƒ mahÄ«sarabhÅ«.

tiá¹‡a+rukkha+pasu+sakuá¹‡a+dhana+khaÃ±Ã±a+byaÃ±jana+janapadÄ• naá¹ƒ vÄ• . tiá¹‡
bÄ«raá¹‡Ä• ni ca usÄ«rabÄ«raá¹‡aá¹ƒ usÄ«rabÄ«raá¹‡Ä• ni vÄ• . evaá¹ƒ muÃ±japabbajaá
kÄ• sakusaá¹ƒ kÄ• sakusÄ• vÄ• .

rukkhavisesÄ• naá¹ƒ-assatthÄ• \Be 164/ ca kapiá¹-á¹-hÄ• ca assatthakapiá¹-á¹-haá¹ƒ ass

evaá¹ƒ ambapanasaá¹ƒ ambapanasÄ• , khadirapalÄ• saá¹ƒ khadirapalÄ• sÄ• , dhavÄ• ssa
dhavÄ• ssakaá¹‡á¹‡Ä• , pilakkhanigrodhaá¹ƒ pilakkhanigrodhÄ• , sÄ• kasÄ• laá¹ƒ sÄ• kasÄ

pasuvisesÄ• naá¹ƒ-gajÄ• ca gavajÄ• ca gajagavajaá¹ƒ gajagavajÄ• vÄ• , ajÄ• ca eá¸·ak
ajeá¸·akÄ• , hatthÄ« ca gÄ• vo ca assÄ• ca vaá¸·avÄ• ca hatthÄ«gavassavaá¸·avaá¹ƒ hat
rassattaá¹ƒ. evaá¹ƒ gomahisaá¹ƒ gomahisÄ• , eá¹‡eyyavarÄ• haá¹ƒ eá¹‡eyyavarÄ• hÄ• , s
sÄ«habyagghataracchÄ• , kukkuá¹-asÅ«karaá¹ƒ kukkuá¹-asÅ«karÄ• , eá¹‡eyyagomahisaá¹

sakuá¹‡avisesÄ• naá¹ƒ-haá¹ƒsÄ• ca bakÄ• ca haá¹ƒsabakaá¹ƒ haá¹ƒsabakÄ• . evaá¹ƒ k
kÄ• raá¹‡á¸• avacakkavÄ• kÄ• , mayÅ«rakoÃ±caá¹ƒ mayÅ«rakoÃ±cÄ• , sukasÄ• likaá¹ƒ su
bakabalÄ• kÄ• .

dhanÄ• naá¹ƒ-hiraÃ±Ã±aÃ±ca suvaá¹‡á¹‡aÃ±ca hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ hiraÃ±Ã±asuva
jÄ• tarÅ«parajataá¹ƒ jÄ• tarÅ«parajatÄ• ni, maá¹‡isaá¹…khamuttaveá¸·uriyaá¹ƒ maá¹‡isaá¹

dhaÃ±Ã±Ä• naá¹ƒ-sÄ• lÄ« ca yavÄ• ca sÄ• liyavaá¹ƒ sÄ• liyavÄ• vÄ• . evaá¹ƒ tilamuggar
nippÄ• vakulatthaá¹ƒ nippÄ• vakulatthÄ• .

byaÃ±janÄ• naá¹ƒ-sÄ• ko ca suvÄ• ca sÄ• kasuvaá¹ƒ sÄ• kasuvÄ• . evaá¹ƒ gabyamÄ• his
eá¹‡eyyavarÄ• haá¹ƒ eá¹‡eya, varÄ• hÄ• . migamayÅ«raá¹ƒ migamayÅ«rÄ• .

janapadÄ• naá¹ƒ-kÄ• si \Be 165/ ca kosalÄ• ca kÄ• sikosalaá¹ƒ kÄ• sikosalÄ• , vajjÄ« ca
vajjimallÄ• , aá¹…gÄ• ca magadhÄ• ca aá¹…gamagadhaá¹ƒ aá¹…gamagadhÄ• , evaá¹ƒ c
macchasÅ«rasenaá¹ƒ macchasÅ«rasenÄ• , kurupaÃ±cÄ• laá¹ƒ kurupaÃ±cÄ• lÄ• . nÄ• maÃ
nÄ• marÅ«panÄ• marÅ«panti caturekapaÃ±cavokÄ• ravasena vattabbe bahulÄ• dhikÄ• rÄ•
nÄ• marÅ«panti vuttaá¹ƒ.

etasmiá¹ƒ ekatthÄ«bhÄ• vakaá¹‡á¸• e yaá¹ƒ vuttaá¹ƒ pubbaá¹ƒ, tadeva pubbaá¹ƒ nipatati,
payojanassÄ• +bhÄ• vÄ• . kvaci vipallÄ• sopi hoti, bahulÄ• dhikÄ• rato, dantÄ• naá¹ƒ rÄ• jÄ
samÄ• hÄ• re ``sabhÄ• parisÄ• yÄ• â€™â€™ ti Ã±Ä• pakÄ• kvaci napuá¹ƒsakaliá¹…gaá¹ƒ
parivÄ• ro ca Ä• dhipaccaparivÄ• ro. evaá¹ƒ chandapÄ• risuddhi, paá¹-isandhipavattiyaá¹ƒ.

40. samÄ• santva

upari aya+madhikarÄ«yati.

41. pÄ• pÄ• dÄ«hi bhÅ«miyÄ•

pÄ• pÄ• dÄ«hi parÄ• yÄ• bhÅ«mi, tassÄ• samÄ• santo a hoti. pÄ• pÄ• bhÅ«mi yasminti
upalakkhitÄ• bhÅ«mi jÄ• tibhÅ«maá¹ƒ.

42. saá¹ƒkhyÄ• hiti

saá¹ƒkhyÄ• hi parÄ• ya bhÅ«miyÄ• a hoti. dve bhÅ«miyo assa dvibhÅ«maá¹ƒ. evaá¹ƒ tibh

43. nadÄ«godhÄ• varÄ«naá¹ƒ

saá¹ƒkhyÄ• hi parÄ• saá¹ƒ nadÄ«godhÄ• varÄ«naá¹ƒ samÄ• santo a hoti. paÃ±cannaá¹ƒ r
paÃ±canadaá¹ƒ. evaá¹ƒ sattagodhÄ• varaá¹ƒ.

44. asaá¹ƒkhyehi cÄ• +á¹…gulyÄ• +nÄ• Ã±Ã±Ä• saá¹ƒkhyatthesuti

asaá¹ƒkhyehi \Be 166/ saá¹ƒkhyÄ• hi ca parÄ• ya aá¹…guliyÄ• samÄ• santo a hoti. niggat
niraá¹…gulaá¹ƒ, dve aá¹…guliyo samÄ• haá¹-Ä• dvaá¹…gulaá¹ƒ. anaÃ±Ã±Ä• saá¹ƒkhyatth
aá¹…guliyo asmiá¹ƒ hattheti paÃ±caá¹…guli, aá¹…guliyÄ• samÄ«paá¹ƒ upaá¹…guli.

45. dÄ«ghÄ• hovassekadesehi ca rattyÄ• ti

dÄ«ghÄ• dÄ«hi parÄ• ya rattiyÄ• a hoti. dÄ«ghÄ• ca sÄ• ratti cÄ• ti dÄ«gharattaá¹ƒ. aho
Ä• pÄ• dittÄ• o. vassÄ• su ratti vassÄ• rattaá¹ƒ. pubbÄ• ca sÄ• ratti cÄ• ti pubbarattaá¹ƒ.
aá¸• á¸• harattaá¹ƒ, atikkanto rattiá¹ƒ atiratto. dve rattiyo samÄ• haá¹-Ä• dvirattaá¹ƒ. anaÃ±
tveva, dÄ«ghÄ• ratti asminti dÄ«gharatti, hemanto. rattiyÄ• samÄ«paá¹ƒ uparatti. bahulaá¹
hoteva, rattiparimÄ• á¹‡Ä• nurÅ«paá¹ƒ yathÄ• rattaá¹ƒ.

46. gotva+catthe cÄ• +lope

gosaddÄ• alopavisaye samÄ• santo a hoti na ce catthÄ• dÄ«su samÄ• so. raÃ±Ã±o go rÄ
cÄ• ti paramagavo. paÃ±cannaá¹ƒ gunnaá¹ƒ samÄ• hÄ• ro paÃ±cagavaá¹ƒ, ``gossÄ• +vaá
dhana+massÄ• ti paÃ±cagavadhano. dasagavaá¹ƒ.

47. rattindiva+dÄ• ragava+caturassÄ•

ete saddÄ• a-antÄ• nipaccante. ratti ca divÄ• ca rattindivaá¹ƒ, iminÄ• va numÄ• ga mÄ•
dÄ• ragavaá¹ƒ. catasso assiyo assa caturasso.

48. Ä• yÄ• me+nugavaá¹ƒ

anugavaá¹ƒti \Be 167/ nipaccate Ä• yÄ• megamyamÄ• ne. gavassa Ä• yÄ• mo anugavaá¹ƒ

49. akkhismÄ• +Ã±Ã±atthe

akkhismÄ• samÄ• santo a hoti aÃ±Ã±atthe. visÄ• lÄ• ni akkhÄ«ni yassa so visÄ• lakkho.

50. dÄ• rumya+á¹…gulyÄ•

aá¹…gulantÄ• aÃ±Ã±atthe dÄ• rumhi samÄ• santo a hoti. dve aá¹…guliyo avayavÄ• asse
evaá¹ƒ paÃ±caá¹…gulaá¹ƒ. aá¹…gulisadisÄ• vayavaá¹ƒ dhaÃ±Ã±Ä• dÄ«naá¹ƒ vikkhepakaá

54. uttarapade

idaá¹ƒ sabbattha adhikÄ• tabbaá¹ƒ.

55. imassi+danti

uttarapade imassa idaá¹ƒ, imÄ• ya attho idamaá¹-á¹-ho, thassa á¹-ho, idamaá¹-á¹-ho assa a
idamaá¹-á¹-hÄ«, idamaá¹-á¹-hino bhÄ• vo idamaá¹-á¹-hitÄ• . imesaá¹ƒ paccayÄ• idappacca
ca dvibhÄ• vo.

57. á¹-a ntantÅ«nanti

ntantÅ«naá¹ƒ uttarapade á¹-a hoti. bhavanto patiá¹-á¹-hÄ• amhanti bhavaá¹ƒpatiá¹-á¹-hÄ•
niggahÄ«tÄ• gamo, vagganto, yossa á¹-Ä• ca. bhagavÄ• mÅ«laá¹ƒ etesaá¹ƒti bhagavaá¹ƒ

58. a

iti \Be 168/ ntantÅ«naá¹ƒ a hoti. guá¹‡avanto patiá¹-á¹-hÄ• mamÄ• ti guá¹‡avantapatiá¹-á¹

60. parassa saá¹ƒkhyÄ• suti

saá¹ƒkhyÄ• su parassa o, paro satasmÄ• adhikÄ• parosataá¹ƒ.

61. jane puthassuti

puthassa jane u hoti. puthagevÄ• +yaá¹ƒ janoti puthujjano, jassa dvittaá¹ƒ.

62. so chassÄ• +hÄ• +yatane vÄ•

ahe Ä• yatane ca uttarapade chassa so hoti vÄ• . sÄ• haá¹ƒ chÄ• haá¹ƒ, saá¸·Ä• yatanaá¹
(sambaraá¹ƒ)

63. ltu+pitÄ• dÄ«na+mÄ• ravaraá¹…a

ltupaccayantÄ• naá¹ƒ pitÄ• dÄ«naÃ±ca yathÄ• kkama+mÄ• ravaraá¹…a vÄ• hontu+ttarap
satthÄ• radassanaá¹ƒ, kattÄ• raniddeso. mÄ• tarapitaro. vÄ• tveva, satthudassanaá¹ƒ, mÄ•

68. kvaci paccayeti

paccaye pumabhÄ• ve atisayena byattÄ• byattatarÄ• , byattatamÄ• . ``Å«Ì†tassaá¹ƒ tatra,
velÄ• yaá¹ƒ tadÄ• Å«Ì†â€™â€™ { ``Å«Ì† ... Å«Ì†á º½ etthantare rÅ«pÄ• ni Ä• cariyasaá¹ƒgh
mahÄ• sÄ• mittheramatena iminÄ• va ``kvaci paccayeá º½ti suttena siddhÄ• ni, teneva tÄ• r
udÄ• haá¹-Ä• ni. Ä• cariyamoggallÄ• namahÄ• theramatena pane+tÄ• ni ``sabbÄ• dayo vut
toÄ• dÄ«naá¹ƒ vibhatyatthe vihitapaccayattÄ• , tadanthÄ• naÃ±ca á¹‡Ä• divuttittÄ• dvinnar
aviruddhÄ• . }

71. saÃ±Ã±Ä• ya+mudo+dakassa

saÃ±Ã±Ä• ya+mudakassu+ttarapade \Be 169/ udÄ• deso hoti. udadhi, udapÄ• naá¹ƒ.

72. kumbhÄ• dÄ«su vÄ•

kumbhÄ• dÄ«su+ttarapadesu udakassa udÄ• deso vÄ• hoti. udakumbho, udakakumbho. u
udakabindu. Ä• katigaá¹‡o+yaá¹ƒ.

73. sotÄ• dÄ«sÅ«+lopo

sotÄ• dÄ«su+ttarapadesu udakassa ussa lopo hoti. dakasotaá¹ƒ, dakarakkhaso.

26. itthiya+matvÄ•

itthiyaá¹ƒ vattamÄ• nato akÄ• rantato nÄ• masmÄ• Ä• paccayo hoti. dhammadinnÄ• .

27. nadÄ• dito á¹…Ä«

nadÄ• dÄ«hi itthiyaá¹ƒ vÄ«paccayo hoti. nadÄ« mahÄ« kumÄ• rÄ« taruá¹‡Ä« vÄ• ruá¹‡Ä«

goto vÄ•

gÄ• vÄ« go. Ä• katigaá¹‡o+yaá¹ƒ. va-kÄ• ro ``ntantÅ«naá¹ƒ vÄ«mhi to vÄ• â€™â€™ ti vise

28. yakkhÄ• ditvi+nÄ« ca

yakkhÄ• dito \Be 170/ itthiyaá¹ƒ inÄ« hoti vÄ« ca. yakkhinÄ« yakkhÄ«, nÄ• ginÄ« nÄ• gÄ«,

29. Ä• rÄ• mikÄ• dÄ«hi

Ä• rÄ• mikÄ• dito inÄ« hoti+tthiyaá¹ƒ. Ä• rÄ• mikinÄ«, anantarÄ• yikinÄ«.

saÃ±Ã±Ä• yaá¹ƒ mÄ• nuso mÄ• nusinÄ«, aÃ±Ã±atra mÄ• nusÄ«.

30. yuvaá¹‡á¹‡ehi nÄ«

itthiya+mivaá¹‡á¹‡uvaá¹‡á¹‡antehi nÄ« hoti bahulaá¹ƒ. sadÄ• payatapÄ• á¹‡inÄ«, daá¹‡á¸
khattabandhunÄ«, paracittavidunÄ«. mÄ• tuÄ• dito kasmÄ• na hoti, itthipaccayaá¹ƒ vinÄ• p

31. ttimhÄ• +Ã±Ã±atthe

ttimhÄ• +Ã±Ã±attheyeva itthiyaá¹ƒ nÄ« hoti bahulaá¹ƒ. sÄ• +haá¹ƒ ahiá¹ƒsÄ• ratinÄ«, tassÄ
sÄ• gÄ• vÄ« vacchagiddhinÄ«. aÃ±Ã±attheti kiá¹ƒ, dhammarati.

32. gharaá¹‡yÄ• dayoti

gharaá¹‡ipabhutayo nÄ«paccayantÄ• sÄ• dhavo honti. ghara+massÄ• atthÄ«ti Ä«mhi ``yu
nÄ«, gharaá¹‡Ä«. iminÄ• nassa á¹‡o, Ä«ssa attaÃ±ca.

Ä• cariyÄ• \Be 171/ vÄ• yalopo ca iti gaá¹‡asuttena niyÄ• mitattÄ• iminÄ• va nÄ«mhi yalo
Ä• cariyÄ• .

33. mÄ• tulÄ• ditvÄ• +nÄ« bhariyÄ• yanti

mÄ• tulÄ• dito bhariyÄ• ya+mÄ• nÄ« hoti. mÄ• tulÄ• nÄ«, varuá¹‡Ä• nÄ«, gahapatÄ• nÄ«,

abhariyÄ• yaá¹ƒ khattiyÄ• vÄ• iti gaá¹‡asuttena niyamitattÄ• iminÄ• vÄ• Ä• nÄ«, khattiy
bhariyÄ• yantu Ä«, khattiyÄ«.

34. upamÄ• +saá¹ƒhita+sahita+saÃ±Ã±ata+saha+sapha+vÄ• ma+lakkhaá¹‡Ä• ditÅ«+rutÅ«

Å«rusaddato itthiya+mÅ« hoti. karabho viya Å«ru yassÄ• sÄ• karabhorÅ«, saá¹ƒhito Å«ru
evaá¹ƒ sahitorÅ«, saÃ±Ã±atorÅ«, sahorÅ«, saphorÅ«, vÄ• morÅ«, lakkhaá¹‡orÅ«. Å«ti yoga

35. yuvÄ• ti

yuvasaddatoti hoti+tthiyaá¹ƒ. yuvati.

36. ntantÅ«naá¹ƒ vÄ«mhi to vÄ• ti

vÄ«mhi ntantÅ«naá¹ƒ to vÄ• hoti. gacchatÄ« gacchantÄ«, sÄ«lavata sÄ«lavantÄ«.

37. bhavato bhototi

vÄ«mhi \Be 172/ bhavato bhotÄ• deso vÄ• hoti. bhotÄ« bhavantÄ«.

39. puthussa pathavaputhavÄ• ti

vÄ«mhi puthussa pathavaputhavÄ• honti. pathavÄ« puthavÄ«, á¹-he pathavÄ«.

iti payogasiddhiyaá¹ƒ samÄ• sakaá¹‡á¸• o catuttho.

5. á¹‡Ä• dikaá¹‡á¸• a

samÄ• so \Be 173/ padasaá¹ƒkhepo, padapaccayasaá¹ƒhitaá¹ƒ.

taddhitaá¹ƒ nÄ• ma hotÄ«ti, viÃ±Ã±eyyaá¹ƒ tesa+mantaraá¹ƒ ||

1. á¹‡o vÄ• +pacce

chaá¹-á¹-hÄ«yantÄ• nÄ• masmÄ• vÄ• á¹‡apaccayo hoti apacce+bhidheyye. apaccasadd
katasarapaccayo samatthyato chaá¹-á¹-hyantato hotÄ«ti ``chaá¹-á¹-hÄ«yantÄ• nÄ• masmÄ

vuttaá¹ƒ. á¹‡Ä• dÄ«naá¹ƒ taddhitanti pubbÄ• cariyasaÃ±Ã±Ä• . á¹‡akÄ• ro vuddhyattho. ev
á¹‡Ä• divuttittÄ• ``ekatthatÄ• yaá¹ƒâ€™â€™ ti vibhattilopo.

124. sarÄ• na+mÄ• dissÄ• +yuvaá¹‡á¹‡assÄ• +eo á¹‡Ä• nubandhe

sarÄ• na+mÄ• dibhÅ«tÄ• ye akÄ• ri+vaá¹‡á¹‡u+vaá¹‡á¹‡Ä• , tesaá¹ƒ Ä• +e+o vÄ• honti y
akÄ• rassa Ä• kÄ• ro. Ä• +e+onaá¹ƒ vuddhÄ«tipi pubbÄ• cariyasaÃ±Ã±Ä• . vasiá¹-á¹-hassÄ
vÄ«mhi vÄ• siá¹-á¹-hÄ«. veti vasiá¹-á¹-hassÄ• +paccaá¹ƒti vÄ• kyassa ca vasiá¹-á¹-hÄ• pac
vikappatthaá¹ƒ. so ca vÄ• saddo yÄ• va ``sakattheâ€™â€™ ti adhikarÄ«yati.

napuá¹ƒsakena liá¹…gena, saddo+dÄ• hu pumena vÄ• .

niddissatÄ«ti Ã±Ä• tabba+mavisese pani+cchiteti ---

vuttatthÄ• apaccasaddassa napuá¹ƒsakatthepi puttaputtÄ«naá¹ƒ dvinnampi vÄ• cako hoti.

á¹‡Ä• dayo+bhidheyyaliá¹…gÄ• \Be 174/, apacce tva+napuá¹ƒsakÄ• .

napuá¹ƒsake sakatthe á¹‡yo, bhiyyo bhÄ• vasamÅ«hajÄ• .

tÄ• tu+tthiya+masaá¹ƒkhyÄ• ne, tvÄ• dicÄ«paccayantakÄ• ||

bhÄ• radvÄ• jassa apaccaá¹ƒ=putto bhÄ• radvÄ• jo, evaá¹ƒ vessÄ• mitto, gotamo. ettha ca
Ä• +e+onaá¹ƒ na vuddhi. vÄ• sudevassa apaccaá¹ƒ vÄ• sudevo, baladevo. cittakotiÄ• dÄ«s
``saá¹ƒyoge kvacÄ«â€™â€™ ti kvaci na vuddhi. upaguno apaccaá¹ƒ opagavo opagavÄ«. e
sareâ€™â€™ ti ukÄ• rassa avaá¹…a.

vacchassÄ• +paccanti viggayha pubbasuttena á¹‡apaccaye kate puna vacchassÄ• +pacca

2. vacchÄ• dito á¹‡Ä• na+á¹‡Ä• yanÄ•

vacchÄ• dÄ«hi apaccapaccayantehi gottÄ• dÄ«hi ca saddehi á¹‡Ä• na+á¹‡Ä• yanapaccay
vacchÄ• yano, ``saá¹ƒyoge kvacÄ«â€™â€™ ti na vuddhi. katissÄ• +paccaá¹ƒ kacco, ``á¹‡y
á¹‡yo, ``lopo+vaá¹‡á¹‡i+vaá¹‡á¹‡Ä• naá¹ƒâ€™â€™ ti akÄ• ralope cavaggapubbarÅ«pÄ• ni
kaccÄ• yano, yÄ• game kÄ• tiyÄ• no. muggassÄ• +paccaá¹ƒ=nattÄ• dÄ«ti vÄ• kye vuddhi+
moggallassÄ• +paccaá¹ƒti punaá¹‡Ä• na+á¹‡Ä• yanÄ• honti, moggallÄ• no moggallÄ• yan
apaccapaccayantÄ• . gottÄ• dito yathÄ• sakaá¹-assÄ• +paccaá¹ƒ nattÄ• dÄ«hi sakaá¹-Ä• n
kaá¹‡hassÄ• +paccaá¹ƒ nattÄ• di kaá¹‡hÄ• no kaá¹‡hÄ• yano. evaá¹ƒ aggivessÄ• no aggiv

muÃ±jÄ• yano, kuÃ±jÄ• no kuÃ±jÄ• yano. sabbattha saá¹ƒyogattÄ• na vuddhi. Ä• katigaá¹

3. kattikÄ• vidhavÄ• dÄ«hi á¹‡eyyaá¹‡erÄ•

kattikÄ• dÄ«hi vidhavÄ• dÄ«hi ca á¹‡eyyaá¹‡erappaccayÄ• honti vÄ• yathÄ• kkamaá¹ƒ. k
kattikeyyo, garuá¸·o vinatÄ• ya=supaá¹‡á¹‡amÄ• tuyÄ• apaccaá¹ƒ venateyyo. rohiá¹‡iyÄ•
gaá¹…gÄ• ya apaccaá¹ƒ gaá¹…geyyo. evaá¹ƒ bhÄ• gineyyo, nÄ• deyyo, anteyyo, Ä• heyyo
soceyyo, bÄ• leyyo. á¹‡ere-vidhavÄ• ya apaccaá¹ƒ vedhavero. bandhakiyÄ• =abhisÄ• rikÄ•
samaá¹‡assa upajjhÄ• yassÄ• +paccaá¹ƒ sÄ• maá¹‡ero, nÄ• á¸·ikero iccÄ• di.

4. á¹‡ya diccÄ• dÄ«hi

ditippabhutÄ«hi á¹‡yo hoti apacce.

125. saá¹ƒyoge kvaci

saá¹ƒyogavisaye kvaci Ä• +e+ovuddhiyo honti á¹‡Ä• nubandhe.

131. lopo+vaá¹‡á¹‡i+vaá¹‡á¹‡Ä• naá¹ƒ

avaá¹‡á¹‡i+vaá¹‡á¹‡Ä• naá¹ƒ lopo hoti yakÄ• rÄ• do paccaye. ditiyÄ• =asuramÄ• tuyÄ• ap
kuá¹‡á¸• aniyÄ• apaccaá¹ƒ koá¹‡á¸• aÃ±Ã±o, nassa Ã±Ã±e pubbarÅ«paá¹ƒ. aditÄ«ti devar

bhÄ• tuno \Be 176/ apaccaá¹ƒ bhÄ• tabyo, ``yamhi gossa cÄ• â€™â€™ ti yamhi ussa avaá

5. Ä• á¹‡i

akÄ• rantato á¹‡i vÄ• hota+pacce bahulaá¹ƒ. Ä• =ti nÄ• mavisesanattÄ• a-kÄ• rantatoti vu
dakkhassÄ• +paccaá¹ƒ dakkhi, datti, doá¹‡i, vÄ• savi, vÄ• ruá¹‡i. jinadattassÄ• +paccaá¹ƒ j
Ä• nuruddhi iccÄ• di.

6. rÄ• jato Ã±Ã±o jÄ• tiyaá¹ƒ

rÄ• jato Ã±Ã±o vÄ• hota+pacce khatthiyajÄ• tiyaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ. raÃ±Ã±o apace
kiá¹ƒ, rÄ• jÄ• paccaá¹ƒ.

7. khattÄ• yi+yÄ•

tijÄ• tiyaá¹ƒ apacce ya+iyÄ• honti. khattassÄ• +paccaá¹ƒ khatyo khattiyo. jÄ• tiyaá¹ƒ tveva

8. manuto ssa+saá¹‡a

manuto jÄ• tisamudÄ• ye ssa+saá¹‡a hontu+pacce. manuno apaccaá¹ƒ manusso mÄ• nus
tveva, mÄ• navo, nassa á¹‡o, mÄ• á¹‡avo.

9. janapadanÄ• masmÄ• khattiyÄ• raÃ±Ã±e ca á¹‡o

janapadassa yaá¹ƒ nÄ• maá¹ƒ, taá¹ƒ nÄ• masmÄ• khattiyÄ• apacce raÃ±Ã±e ca á¹‡o hot
rÄ• jÄ• vÄ• paÃ±cÄ• lo, kosalo \Be 177/, mÄ• gadho, okkÄ• ko. janapadanÄ• masmÄ• ti k
kiá¹ƒ, paÃ±cÄ• lassa brÄ• hmaá¹‡assÄ• +paccaá¹ƒ paÃ±cÄ• li.

10. á¹‡ya kurusivÄ«hi

kurusivÄ«hi apacce raÃ±Ã±e ca á¹‡yo hoti. kurÅ«naá¹ƒ apaccaá¹ƒ rÄ• jÄ• vÄ• korabyo. `
timinÄ• avaá¹…a, bakÄ• rapubbarÅ«pÄ• ni. sebbo, ilopo. (apaccataddhitaá¹ƒ).

11. á¹‡a rÄ• gÄ• tena rattaá¹ƒ

rÄ• gavÄ• cÄ«tatiyantato ratta+micce+tasmiá¹ƒ atte á¹‡o hoti. kusumbhÄ• dÄ«hi vaá¹‡á¹‡a
nÄ• ma. kasÄ• vena rattaá¹ƒ kÄ• sÄ• vaá¹ƒ. evaá¹ƒ kusumbhena rattaá¹ƒ kosumbhaá¹ƒ, hÄ
maÃ±jeá¹-á¹-haá¹ƒ, kuá¹…kumaá¹ƒ. idha na hoti nÄ«laá¹ƒ pÄ«tanti, guá¹‡avacanattÄ• á¹‡e
dabbassÄ• +bhidhÄ• nato.

12. nakkhatteni+nduyuttena kÄ• le

tatiyantato nakkhattÄ• tena lakkhite kÄ• le á¹‡o hoti, taá¹ƒ ce nakkhatta+minduyuttaá¹ƒ ho
induyuttena lakkhitÄ• puá¹‡á¹‡amÄ• sÄ« phussÄ« ratti, phusso aho, maghÄ• ya induyuttÄ•
puá¹‡á¹‡amÄ• sÄ« mÄ• ghÄ«, mÄ• gho.

13. sÄ• +ssa devatÄ• puá¹‡á¹‡amÄ• sÄ«

seti paá¹-hamantÄ• asseti chaá¹-á¹-hiyatthe á¹‡o hoti, yaá¹ƒ paá¹-hamantaá¹ƒ, sÄ• ce dev
vÄ• . sugato devatÄ• assa sogato, mÄ• hindo, yÄ• mo, vÄ• ruá¹‡o. buddho assa devatÄ• t
puá¹‡á¹‡amÄ• sÄ« assa sambandhinÄ«ti phusso mÄ• so. evaá¹ƒ mÄ• gho, phagguno, citto
Ä• sÄ• á¸·ho, sÄ• vaá¹‡o, poá¹-á¹-hapÄ• do, assayujo, kattiko, mÄ• gasiro. puá¹‡á¹‡amÄ• s

bhatakamÄ• sasambandhinÄ« na hoti, puá¹‡á¹‡o mÄ• assanti nibbacanÄ• , ato eva nipÄ•

14. ta+madhÄ«te taá¹ƒ jÄ• nÄ• ti ka+á¹‡ikÄ• ca

dutiyantato ta+madhÄ«te taá¹ƒ jÄ• nÄ• tÄ«ti etesva+tthesu á¹‡o hoti ko á¹‡iko ca. ettha cas
hotÄ«ti samuccino, no á¹‡apaccayaá¹ƒ. byÄ• karaá¹‡a+madhÄ«te jÄ• nÄ• tÄ«ti vÄ• veyyÄ
vicchijja katayÄ• desassi+kÄ• rassa ``tadÄ• desÄ• tadÄ«va bhavantÄ«â€™â€™ ti Ã±Ä• yÄ
ekÄ• re yÄ• gamadvittÄ• ni. evaá¹ƒ mohutto, nemitto, aá¹…gavijjo, vatthuvijjo, chandaso, ``n
sakaâ€™â€™ iti sakÄ• gamo. kamako, padako, venayiko, suttantiko, Ä• bhidhammiko. dvita
ajjhenajÄ• nane ca visuá¹ƒ visuá¹ƒ paccayavidhÄ• natthaá¹ƒ, ajjhenavisayadassanatthaá¹ƒ
pasiddhupasaá¹ƒharaá¹‡atthaÃ±ca.

15. tassa visaye dese

chaá¹-á¹-hiyantÄ• visaye desasarÅ«pe á¹‡o hoti. vasÄ• tÄ«naá¹ƒ visayo deso vÄ• sÄ• to.
visayo rÅ«paá¹ƒ, devadattassa visayo+nuvÄ• ko.

16. nivÄ• se tannÄ• me

ti tannÄ• me \Be 179/ nivÄ• se dese á¹‡o hoti. sivÄ«naá¹ƒ nivÄ• so deso sebbo. ettha ``yav
yakÄ• re bakÄ• rapubbarÅ«pÄ• ni. vÄ• sÄ• to.

17. adÅ«rabhaveti

á¹‡o, vidisÄ• ya adÅ«rabhavaá¹ƒ vedisaá¹ƒ.

18. tena nibbatteti

tatiyantÄ• nibbattatthe á¹‡o hoti. kusambena nibbattÄ• kosambÄ« nagaraá¹ƒ, evaá¹ƒ kÄ•
sahassena nibbattÄ• sÄ• hassÄ« parikhÄ• , hetumhi kattari karaá¹‡e ca yathÄ• yogaá¹ƒ ta

19. ta+midha+tthi

tanti paá¹-hamantÄ• idhÄ• ti sattamyatthe dese tannÄ• me á¹‡o hoti, yaá¹ƒ taá¹ƒ paá¹-han
udumbarÄ• asmiá¹ƒ dese santÄ«ti odumbaro, bÄ• daro, pabbajo.

20. tatra bhaveti

sattamyantÄ• bhavatthe á¹‡o. udake bhavo odako, oraso, jÄ• napado, mÄ• gadho, kÄ• pil
bhavaá¹ƒ mÄ• nasaá¹ƒ sukhaá¹ƒ, sakÄ• gamo. sÄ• raso sakuá¹‡o, sÄ• rasÄ« sakuá¹‡Ä«, s
bhavÄ• mettÄ• mettÄ« vÄ• . pure bhavÄ• porÄ« vÄ• cÄ• . pÄ• vuse bhavo pÄ• vuso meg
pÄ• vusaá¹ƒ abbhaá¹ƒ. sÄ• rado, sÄ• radÄ• , sÄ• radaá¹ƒ pupphaá¹ƒ. mÄ• dhuro jano, mÄ
vatthaá¹ƒ.

21. ajjÄ• dÄ«hi tanoti

bhavatthe tano. ajja bhavo ajjatano, svÄ• tano, hiyyatano. ``eona+ma vaá¹‡á¹‡eâ€™â€™ t

22. purÄ• to á¹‡o cati

bhavatthe á¹‡o tano ca. ettha á¹‡akÄ• ro avayavo, nevÄ• +nubandho. purÄ• á¹‡o, purÄ• ta

23. amÄ• tva+ccoti

bhavatthe acco hoti. amÄ• =saha bhavo amacco.

24. majjhÄ• ditvi+moti

bhavatthe imo, majjhe bhavo majjhimo. evaá¹ƒ antimo, heá¹-á¹-himo, uparimo, orimo, pÄ• r
abbhantaridho, paccantimo.

25. kaá¹‡a+á¹‡eyya+á¹‡eyyaka+yi+yÄ• ti

bhavatthe kaá¹‡aÄ• dayo honti. kaá¹‡a-kusinÄ• rÄ• yaá¹ƒ bhavo kosinÄ• rako, mÄ• gadha
rÄ• jagahako, kosambako, indapattako, kÄ• pilako, bhÄ• rukacchako, nÄ• garako. aá¹…ges
vedehako, kambojako, gandhÄ• rako, sovÄ«rako, sindhavako, assako iccÄ• di. á¹‡eyya-gaa
vÄ• neyyo. á¹‡eyyaka-kosaleyyako \Be 181/, bÄ• rÄ• á¹‡aseyyako, campeyyako, silÄ• ya jÄ
mithileyyako. bÄ• rÄ• á¹‡aseyyakotyÄ• dÄ«su ``dissanta+Ã±Ã±epi paccayÄ• â€™â€™ ti ey
dassitapaccayato visuá¹ƒ paccaye dassite iminÄ• suttenÄ• ti daá¹-á¹-habbaá¹ƒ. ya-gammo
pubbarÅ«paá¹ƒ rasso ca. dibbo. iya-udariyo, diviyo, paÃ±cÄ• liyo, bodhipakkhiyo, lokiyo.

26. á¹‡iko

sattamyantÄ• bhavatthe á¹‡iko hoti. sarade bhavo sÄ• radiko divaso, sÄ• radikÄ• ratti.

27. ta+massa sippaá¹ƒ sÄ«laá¹ƒ paá¹‡yaá¹ƒ paharaá¹‡aá¹ƒ payojanaá¹ƒ

paá¹-hamantÄ• sippÄ• divÄ• cakÄ• asseti chaá¹-á¹-hyatthe á¹‡iko hoti. vÄ«á¹‡Ä• vÄ• dan
vÄ«á¹‡Ä• vÄ• danaá¹ƒ abhedopacÄ• rena vÄ«á¹‡Ä• nÄ• ma. modiá¹…giko, vaá¹ƒsiko. paá
sÄ«la+massa paá¹ƒsukÅ«liko, tecÄ«variko. gandho paá¹‡ya+massa gandhiko, teliko, goá¸·i
paá¹‡á¹‡iko, tambuliko, loá¹‡iko. cÄ• popaharaá¹‡a+massa cÄ• piko, tomariko, muggariko,
upadhi=kkhandhÄ• di payojana+massa opadhikaá¹ƒ, sÄ• tikaá¹ƒ, sÄ• hassikaá¹ƒ.

28. taá¹ƒ hanta+rahati gacchatu+Ã±chati+carati

dutiyantÄ• hantÄ«ti evamÄ• dÄ«sva+tthesu á¹‡iko hoti. pakkhino hantÄ«ti pakkhiko, sÄ• k
macche hantÄ«ti macchiko, meniko. mige hantÄ«ti mÄ• gaviko, vakÄ• rÄ• gamo \Be 182/. n
dinÄ• magavÄ• desepi mÄ• gaviko. orabbhiko, hÄ• riá¹‡iko. sÅ«karikoti iko. sata+marahatÄ
sandiá¹-á¹-hikaá¹ƒ, ehi passa vidhiá¹ƒ arahatÄ«ti ehipassiko. ettha tyÄ• dyantasamudÄ• yat
taddhitassa abhidhÄ• nalakkhaá¹‡attÄ• vÄ• bahulaá¹ƒvidhÄ• nena vÄ• paccayo. sÄ• has
addhamÄ• siko, kahÄ• paá¹‡iko, Ä• sÄ«tikÄ• gÄ• thÄ• , nÄ• vutikÄ• . sahassiyoti iyo. para
pÄ• radÄ• riko, maggiko, paÃ±Ã±Ä• sayojaniko, pathiko. badare uÃ±chatÄ«ti bÄ• dariko, sÄ
caratÄ«ti dhammiko, adhammiko.

29. tena kataá¹ƒ kÄ«taá¹ƒ baddha+mabhisaá¹…khataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ hataá¹ƒ hanti
khanati tarati carati vahati jÄ«vatiti

katÄ• dÄ«sva+tthesu á¹‡iko. kÄ• yena kataá¹ƒ kÄ• yikaá¹ƒ, vÄ• casikaá¹ƒ, mÄ• nasikaá¹ƒt
Ä• bÄ• dho vÄ• tito, semhiko, pittiko. satena kÄ«taá¹ƒ sÄ• tikaá¹ƒ, sÄ• hassikaá¹ƒ, vatthena
kumbhikaá¹ƒ, sovaá¹‡á¹‡ikaá¹ƒ, ghÄ• tikaá¹ƒ. mÅ«latova paccayo, amÅ«lavÄ• cittÄ• devad
tadatthÄ• ppatÄ«tiyÄ• . varatthÄ• ya baddho vÄ• rattiko, Ä• yasiko, pÄ• siko, suttiko. ghaten
saá¹ƒsaá¹-á¹-haá¹ƒ vÄ• ghÄ• tikaá¹ƒ, goá¸·ikaá¹ƒ, dadhikaá¹ƒ, mÄ• rÄ«cikaá¹ƒ. jÄ• lena ha
bÄ• lisiko. akkhehi jitaá¹ƒ akkhikaá¹ƒ dhanaá¹ƒ, sÄ• lÄ• kikaá¹ƒ, tindukiko, ambaphaliko. ak
vÄ• akkhiko. khaá¹‡ittiyÄ• khanatÄ«ti \Be 183/ khÄ• á¹‡ittiko, kuddÄ• liko. devadattena jita
khanatÄ«ti na hoti, tadatthÄ• navagamÄ• . uá¸·umpena taratÄ«ti oá¸·umpiko, uá¸·umpikoti il
gopucchiko, nÄ• viko. sakaá¹-ena caratÄ«ti sÄ• kaá¹-iko, rathiko. parappikoti iko. khandhena
khandhiko. aá¹ƒsiko, sÄ«sikoti iko. vetanena jÄ«vatÄ«ti vetaniko, bhatiko, kayiko, vikkayiko,
iko.

30. tassa saá¹ƒvattati

catutthyantÄ• saá¹ƒvattatÄ«ti asmiá¹ƒ attheá¹‡iko hoti. punabbhavÄ• ya saá¹ƒvattatÄ«ti po
itthiyaá¹ƒ ponobbhavikÄ• . lokÄ• ya saá¹ƒvattatÄ«ti lokiko. suá¹-á¹-hu aggoti saggo, saggÄ•
sovaggiko, sasso+vaka tadaminÄ• dÄ«pÄ• á¹-hÄ• . dhanÄ• ya saá¹ƒvattatÄ«ti dhaÃ±Ã±aá¹

31. tato sambhÅ«ta+mÄ• gataá¹ƒ

paÃ±camyantÄ• sambhÅ«ta+mÄ• gatanti etesva+tthesu á¹‡iko hoti. mÄ• tito sambhÅ«ta+
``mÄ• tito ca bhaginiyaá¹ƒcchoâ€™â€™ ti ``mÄ• titoâ€™â€™ ti bhÄ• gena ussa imhi vÄ• k
mattikaá¹ƒ, pettikaá¹ƒ. á¹‡ya+riyaá¹‡a+ryapaccayÄ• pi dissanti. surabhito sambhÅ«taá¹ƒ so
thaÃ±Ã±aá¹ƒ. ubhayattha ``lopo+vaá¹‡á¹‡i+vaá¹‡á¹‡Ä• naá¹ƒâ€™â€™ ti lopo. riyaá¹‡a-pitu
mÄ• tiyo, ``rÄ• nubandhe+ntasarÄ• dissÄ• â€™â€™ ti ulopo, mattiyo. ryamhi-ulopo, cavagg

32. tattha vasati vidito bhatto niyutto

sattamyantÄ• \Be 184/ vasatÄ«tvevamÄ• dÄ«sva+tthesu á¹‡iko hoti. rukkhamÅ«le vasatÄ«
Ä• raÃ±Ã±iko, rÄ• jagahiko, mÄ• gadhiko, sosÄ• niko. loke vidito lokiko. catumahÄ• rÄ• jesu
cÄ• tummahÄ• rÄ• jikÄ• . dvÄ• re niyutto dovÄ• riko, dassoka tadaminÄ• dipÄ• á¹-hÄ• . bha
ike-navakammiko, Ä• dikammiko. kiye-jÄ• tikiyo, andhakiyo.

33. tassi+daá¹ƒ

chaá¹-á¹-hiyantÄ• ida+micca+smiá¹ƒ atthe á¹‡iko hoti. saá¹…ghassa idaá¹ƒ saá¹…ghikaá¹
sakyaputtiko, nÄ• á¹-aputtiko, jenadattiko. kiye-sassa idaá¹ƒ sakiyo, parakiyo. niyeattaniyaá
raÃ±Ã±o idaá¹ƒ rÄ• jakaá¹ƒ bhaá¹‡á¸• aá¹ƒ.

34. á¹‡o

chaá¹-á¹-hiyantÄ• ida+micca+smiá¹ƒ atthe á¹‡o hoti. kaccÄ• yanassa idaá¹ƒ kaccÄ• yanaá
sogataá¹ƒ sÄ• sanaá¹ƒ, mÄ• hisaá¹ƒ maá¹ƒsÄ• di.

35. gavÄ• dÄ«hi yo

gavÄ• dÄ«hi chaá¹-á¹-hiyantehi ida+micca+smiá¹ƒ atthe yo hoti. gunnaá¹ƒ idaá¹ƒ gabyaá¹ƒ
ilope kabbaá¹ƒ. duno idaá¹ƒ dabbaá¹ƒ.

36. pitito bhÄ• tari reyyaá¹‡a

``pitito \Be 185/ mÄ• titoâ€™â€™ ti tena tena suttanipÄ• teneva ussa i. pitusaddÄ• tassa b
pitu bhÄ• tÄ• petteyyo.

37. mÄ• tito ca bhaginiyaá¹ƒ ccho

mÄ• tuto ca pituto ca tesaá¹ƒ bhaginiyaá¹ƒ ccho hoti. mÄ• tu bhagini mÄ• tucchÄ• , pitu bh
kathaá¹ƒ ``mÄ• tu bhÄ• tÄ• mÄ• tuloâ€™â€™ ti, ``mÄ• tulÄ• ditvÄ• nÄ«â€™â€™ ti nipÄ• t

38. mÄ• tÄ• pitÅ«svÄ• +maho

mÄ• tÄ• pitÅ«hi tesaá¹ƒ mÄ• tÄ• pitÅ«svÄ• +maho hoti. mÄ• tu mÄ• tÄ• mÄ• tÄ• mahÄ«,
mÄ• tÄ• pitÄ• mahÄ«, pitu pitÄ• pitÄ• maho. na yathÄ• saá¹…khyaá¹ƒ paccekÄ• bhisamb
mÄ• tÄ• pitusaddehi tesaá¹ƒ mÄ• tÄ• pitunnaá¹ƒ atthe paccayo hoti.

39. hite reyyaá¹‡a

mÄ• tÄ• pitÅ«hi hite reyyaá¹‡a hoti. mÄ• tu hito matteyyo, petteyyo.

40. nindÄ• +Ã±Ã±Ä• ta+ppa paá¹-ibhÄ• ga rassa dayÄ• saÃ±Ã±Ä• su ko

nindÄ• dÄ«sva+tthesu nÄ• masmÄ• ko hoti. nindÄ• yaá¹ƒ-nindito muá¹‡á¸• o muá¹‡á¸• ak
paá¹‡á¸• itako, brÄ• hmaá¹‡ako \Be 186/, veyyÄ• karaá¹‡ako. aÃ±Ã±Ä• te-kassÄ• +yaá¹ƒ a
payogasÄ• matthiyÄ• sambandhivisesÄ• nÄ• vagamo+vagamyate. appatthe-appakaá¹ƒ tel
paá¹-ibhÄ• gatthe-hatthÄ« viya hatthiko, assako, balÄ«baddhako. ``ime no hatthikÄ• assÄ•
imeâ€™â€™ tyÄ• dipÄ• á¹-he ``lopoâ€™â€™ ti kapaccayalopena vÄ• abhedopacÄ• rena
dÄ• ruÄ• dÄ«hi katarÅ«pÄ• ni. rasserasso mÄ• nuso mÄ• nusako, rukkhako, pilakkhako. da
putto puttako, vacchako. saÃ±Ã±Ä• yaá¹ƒ-moro viya morako, katako, bhatako.

41. ta+massa parimÄ• á¹‡aá¹ƒ á¹‡iko ca

paá¹-hamantÄ• asseti asmiá¹ƒ atthe á¹‡iko hoti ko ca, taÃ±ce paá¹-hamantaá¹ƒ parimÄ• á
doá¹‡Ä• dÄ«naá¹ƒ parimitavÄ«hÄ• dÄ«naá¹ƒ karaá¹‡attÄ• ``parimÄ«yantya+nenÄ• ti parim
parimÄ• á¹‡a+massÄ• ti doá¹‡iko vÄ«hi, khÄ• rasatiko, khÄ• rasahassiko, Ä• sÄ«tiko vayo,
parimÄ• á¹‡a+massa upaá¸• á¸• hakÄ• yikaá¹ƒ bimbohanaá¹ƒ. paÃ±cakaá¹ƒ, chakkaá¹ƒ.

42. ya+te+tehi+ttako

yÄ• dÄ«hi paá¹-hamantehi asseti chaá¹-á¹-hyatthe ttako hoti, taÃ±ce paá¹-hamantaá¹ƒ pari
yaá¹ƒ parimÄ• á¹‡a+massa yattakaá¹ƒ, tattakaá¹ƒ, ``etasseá¹-a ttakeâ€™â€™ ti etassa eá¹
Ä• vatake-yaá¹ƒ parimÄ• á¹‡a+massa yÄ• vatako, tÄ• vatako.

43. sabbÄ• cÄ• +vantu

sabbato \Be 187/ paá¹-hamantÄ• yÄ• dÄ«hi ca asseti chaá¹-á¹-hyatthe Ä• vantu hoti, taÃ±
parimÄ• á¹‡aá¹ƒ bhavati. sabbaá¹ƒ parimÄ• á¹‡a+massa sabbÄ• vantaá¹ƒ, ``aá¹ƒá¹…aá¹ƒ
yÄ• vantaá¹ƒ, tÄ• vantaá¹ƒ.

44. kimhÄ• rati+rÄ«va+rÄ«vataka+rittakÄ•

kimhÄ• paá¹-hamantÄ• asseti chaá¹-á¹-hyatthe rati+rÄ«va+rÄ«vataka+rittakÄ• honti. kiá¹
parimÄ• á¹‡a+mesaá¹ƒ kati, rÄ• nubandhattÄ• iá¹ƒbhÄ• galopo. kÄ«va, kÄ«vatakaá¹ƒ, kitta
asaá¹ƒkhyo.

45. saÃ±jÄ• taá¹ƒ tÄ• rakÄ• ditvi+toti

saÃ±jÄ• tatthe ito. tÄ• rakÄ• saÃ±jÄ• tÄ• assa tÄ• rakitaá¹ƒ gaganaá¹ƒ, pupphÄ• ni saÃ±j
rukkho, pallavitÄ• latÄ• .

46. mÄ• ne matto

paá¹-hamantÄ• mÄ• navuttito asseti asmiá¹ƒ atthe matto hoti. palaá¹ƒ ummÄ• na+massa p
paá¹‡Ä• ma+massa hatthamattaá¹ƒ. sataá¹ƒ mÄ• na+massa satamattaá¹ƒ. doá¹‡o parimÄ•
abhedopacÄ• rÄ• doá¹‡otipi hoti. mÄ«yate+nenÄ• ti mÄ• naá¹ƒ, mÄ• nassa sambandhittÄ•
vidhi hoti. ettha ca ---

uddhamÄ• nantu \Be 188/ ummÄ• naá¹ƒ, parimÄ• á¹‡antu sabbato.

pamÄ• á¹‡aá¹ƒ hoti Ä• yÄ• mo, saá¹ƒkhyÄ• seso tu sabbato ||

47. taggho cu+ddhaá¹ƒ

uddhamÄ• navuttito taggho hoti matto ca. jaá¹‡á¹‡u parimÄ• á¹‡a+massa jaá¹‡á¹‡utaggha

48. á¹‡o ca purisÄ• ti

purisÄ• á¹‡o hoti mattÄ• dayo ca. puriso parimÄ• á¹‡a+massa porisaá¹ƒ, purisamattaá¹ƒ+

49. ayu+bhadvitÄ«haá¹ƒ+se

ubhadvitÄ«hi avayavavuttÄ«hi ayo hoti. ubho aá¹ƒsÄ• assa ubhayaá¹ƒ, dvayaá¹ƒ, tayaá¹ƒ

samudÄ• ye vidhi hotÄ«ti na ubhayÄ• dito bahuvacananti ce, ``rÄ• huno siroâ€™â€™ tyÄ• labbhamÄ• nato bahuvacanaá¹ƒ hoteva.

50. saá¹…khyÄ• ya saccu+tÄ«+sÄ• +sa+dasantÄ• yÄ• +dhikÄ• +smiá¹ƒ satasahasse á¸• o

satyantÄ• ya utyantÄ• ya Ä«santÄ• ya Ä• santÄ• ya dasantÄ• ya saá¹…khyÄ• ya paá¹-han á¸• o hoti, sÄ• ce \Be 189/ saá¹…khyÄ• adhikÄ• hoti, ya+dasminti, taá¹ƒ ce sataá¹ƒ sahas vÄ• hoti. vÄ«sati adhikÄ• asmiá¹ƒ sateti vÄ«saá¹ƒsataá¹ƒ.

139. á¸• e satissa tissati

á¸• e pare satyantassa tikÄ• rassa lopo hoti. ekavÄ«saá¹ƒsataá¹ƒ sahassaá¹ƒ satasahassa adhikÄ• asmiá¹ƒ satÄ• diketi tiá¹ƒsasataá¹ƒ ekatiá¹ƒsasataá¹ƒ iccÄ• di. utyantÄ• yanavuti a satÄ• diketi navutaá¹ƒsataá¹ƒ sahassaá¹ƒ satasahassaá¹ƒ vÄ• . Ä«santÄ• ya-cattÄ• lÄ«saá sahasse satasahasseti cattÄ• lÄ«sasata+miccÄ• di. Ä• santÄ• ya evaá¹ƒ, paÃ±Ã±Ä• saá¹ƒs dasantÄ• ya-ekÄ• dasaá¹ƒsata+miccÄ• di.

51. tassa pÅ«raá¹‡e+kÄ• dasÄ• dito vÄ•

chaá¹-á¹-hiyantÄ• ye+kÄ• dasÄ• dikÄ• ya saá¹ƒkhyÄ• ya á¸• o hoti pÅ«raá¹‡atthe vibhÄ• s yena taá¹ƒ pÅ«raá¹‡aá¹ƒ. ekÄ• dasannaá¹ƒ pÅ«raá¹‡o ekÄ• daso. aÃ±Ã±atra ``ma paÃ±cÄ ekÄ• dasamo. vÄ«satiyÄ• pÅ«raá¹‡o vÄ«so vÄ«satimo, tiá¹ƒso, tiá¹ƒsatimo. vÄ• saddassa niccaá¹ƒ cattÄ• lÄ«so paÃ±Ã±Ä• so.

52. ma paÃ±cÄ• dikatÄ«hiti

mapaccaye paÃ±camo, paÃ±camÄ«. sattamo, sattamÄ«. aá¹-á¹-hamo, aá¹-á¹-hamÄ«. katin

53. sathÄ• dÄ«na+mi cati

satÄ• dÄ«naá¹ƒ \Be 190/ mo ca antÄ• deso i ca. satassa pÅ«raá¹‡o satimo, sahassimo.

54. chÄ• á¹-á¹-ha+á¹-á¹-hamÄ• ti

chasaddÄ• pÅ«raá¹‡atthe á¹-á¹-ha+á¹-á¹-hamÄ• . channaá¹ƒ pÅ«raá¹‡o chaá¹-á¹-ho, chaá chaá¹-á¹-hÄ«, chaá¹-á¹-hamÄ«. ``catutthadutiyesve+saá¹ƒ tatiyapaá¹-hamÄ• â€™â€™ ti nip dvito tiyo dvissa du ca, ticatÅ«hi tissa a, tiya+tthÄ• ca yathÄ• kkamaá¹ƒ, dutiyo tatiyo, catut

55. ekÄ• kÄ• +kya+sahÄ• ye

``sati byabhicÄ• re visesanaá¹ƒ sÄ• tthakaá¹ƒâ€™â€™ ti Ã±Ä• yÄ• saá¹ƒkhyÄ• to visesetu
vuttaá¹ƒ. ekasmÄ• asahÄ• yatthe ka+Ä• kÄ« honti vÄ• . ekova ekako, ekÄ• kÄ«, eko vÄ• .

56. vacchÄ• dÄ«hi tanutte taro

vacchÄ• dÄ«naá¹ƒ sabhÄ• vassa tanutte=kiÃ±cimattÄ• vasese taro hoti. so=sako bhÄ• vo
attaniyapavattinimittaá¹ƒ. susuttassa tanutte vacchataro, itthiyaá¹ƒ vacchatarÄ«. yobbanass
okkhataro. okkhÄ• =dutiyavayaá¹-á¹-hagoá¹‡o. assabhÄ• vassa tanutte assataro. gÄ• voti jÄ
tanutte usabhataro. ettha tanuttaá¹ƒ appabalatÄ• .

57. kimhÄ• niddhÄ• raá¹‡e ratara+ratamÄ•

kiá¹ƒsaddÄ• \Be 191/ niddhÄ• raá¹‡e ratara+ratamÄ• honti. ko evÄ• ti kataro bhavataá¹ƒ
bhavataá¹ƒ kaá¹-á¹-ho. katamo bhavataá¹ƒ devadatto, katamo bhavataá¹ƒ kaá¹-á¹-ho. bhÄ•
brahme.

58. tena datte li+yÄ• ti

datte+bhidheyye la+iyÄ• honti bahulÄ• dhikÄ• rÄ• manussasaÃ±Ã±Ä• yaá¹ƒ. devena datt
brahmiyo. sÄ«valo sÄ«viyo sissa dÄ«gho. deva+brahma+sivÄ• ti tannÄ• makÄ• manussÄ•
(rattamiccÄ• dianekatthataddhitaá¹ƒ).

59. tassa bhÄ• vakammesutta+tÄ• +ttana+á¹‡ya+á¹‡eyya+á¹‡i+ya+á¹‡iyÄ•

chaá¹-á¹-hiyantÄ• bhÄ• ve kamme ca ttÄ• dayo honti bahulaá¹ƒ. na sabbe paccayÄ• sabb
aÃ±Ã±atratta+tÄ• hi. bhavanti etasmÄ• buddhisaddÄ• ti bhÄ• vo saddapavattinimittaá¹ƒ. vu

hontya+smÄ• saddabuddhÄ«ti, bhÄ• vo taá¹ƒ saddavuttiyÄ• .

nimittabhÅ«taá¹ƒ nÄ• maÃ±ca, jÄ• ti dabbaá¹ƒ kriyÄ• guá¹‡oti ||

nÄ«lassa paá¹-assa bhÄ• vo nÄ«lattaá¹ƒ nÄ«latÄ• ti guá¹‡o bhÄ• vo. ettha nÄ«laguá¹‡ava
vuttiyÄ• paá¹-abuddhiyÄ• nimittaá¹ƒ bhÄ• vo nÄ• ma. nÄ«lassa guá¹‡assa bhÄ• vo nÄ«lat
nÄ«laguá¹‡ajÄ• ti, ettha nÄ«laguá¹‡ajÄ• ti nimittaá¹ƒ hutvÄ• nÄ«lasaddassa guá¹‡avuttiyÄ
nÄ«laguá¹‡ajÄ• ti nimittaá¹ƒ. gottaá¹ƒ gotÄ• ti gojÄ• ti, ettha jÄ• tisaddÄ• naá¹ƒ dabbavuttiy
nimittaá¹ƒ. pÄ• cakassa bhÄ• vo pÄ• cakattaá¹ƒti kriyÄ• sambandhittaá¹ƒ bhÄ• vo, ettha pa

bhÄ• vo. daá¹‡á¸• ittaá¹ƒ visÄ• á¹‡ittaá¹ƒ rÄ• japurisattaá¹ƒti daá¹‡á¸• a+visÄ• á¹‡a+rÄ• jad
sambandhittaá¹ƒ bhÄ• vo, daá¹‡á¸• Ä«tyÄ• disaddapavattiyÄ• nimittattÄ• .

devadattassa bhÄ• vo devadattattaá¹ƒ, candattaá¹ƒ, sÅ«riyattaá¹ƒti tadavatthÄ• visesasÄ•
devadattassa bÄ• latÄ• diavatthÄ• bhedo, candassa kalÄ• diavatthabhedo ca, sÅ«riyassa
mandapaá¹-utÄ• diavatthÄ• bhedo ca sÄ• maÃ±Ã±aá¹ƒ, tadettha nimittaá¹ƒ. ettha vijjamÄ•
visayabhÅ«tasaÃ±Ã±Ä• saddÄ• naá¹ƒ pavattinimittaá¹ƒ vuttaá¹ƒ. Ä• kÄ• sattaá¹ƒ abhÄ• va
ghaá¹-Ä• kÄ• sa+pÄ«á¹-harÄ• kÄ• sa, paá¹-Ä• bhÄ• va+ghaá¹-Ä• bhÄ• vÄ• dinÄ• upacarit

ttana-puthujjanattanaá¹ƒ. vedanÄ• ya bhÄ• vo vedanattanaá¹ƒ, rasso. evaá¹ƒ jÄ• yattanaá

á¹‡ya-alasassa bhÄ• vo kammaá¹ƒ vÄ• Ä• lasyaá¹ƒ, ettha ``lopo+vaá¹‡á¹‡i+vaá¹‡á¹‡Ä• n
``sarÄ• na+mÄ• dissÄ• â€™â€™ dinÄ• Ä• kÄ• ro, eva+mupari ca. brÄ• hmaá¹‡assa bhÄ•
Ã±Ã±akÄ• rapubbarÅ«pÄ• ni. cÄ• palyaá¹ƒ, nepuÃ±Ã±aá¹ƒ, pesuÃ±Ã±aá¹ƒ, raÃ±Ã±o bhÄ•
dÄ• yajjaá¹ƒ, vesammaá¹ƒ, vesamaá¹ƒ, á¹‡apaccayo. sakhino bhÄ• vo sakhyaá¹ƒ, vÄ• á¹‡
odagyaá¹ƒ, Ä• naá¹‡yaá¹ƒ, dubbalyaá¹ƒ, balyaá¹ƒ, paá¹‡á¸• iccaá¹ƒ, bÄ• hussaccaá¹ƒ, por
muá¹-á¹-hassatissa bhÄ• vo muá¹-á¹-hassaccaá¹ƒ, ilopo. kosallaá¹ƒ, vepullaá¹ƒ. samÄ• nas
perissaá¹ƒ, somanassaá¹ƒ, domanassaá¹ƒ, sovacassaá¹ƒ, dovacassaá¹ƒ, nipakassa \Be 19
Ä• dhikkaá¹ƒ, dubhagassa bhÄ• vo dobhaggaá¹ƒ, sarÅ«passa bhÄ• vo sÄ• ruppaá¹ƒ, opam
bhÄ• vo tacchaá¹ƒ. dummedhassa bhÄ• vo dummejjhaá¹ƒ. bhesajassa bhÄ• vo bhesajjaá¹ƒ
veyyÄ• vaccaá¹ƒ yathÄ• veyyÄ• karaá¹‡aá¹ƒ.

á¹‡eyya-sucino bhÄ• vo soceyyaá¹ƒ, Ä• dhipateyyaá¹ƒ, kapissa bhÄ• vo kÄ• peyyaá¹ƒ. saa
sÄ• á¹-heyyaá¹ƒ.

á¹‡a-garÅ«naá¹ƒ bhÄ• vo gÄ• ravaá¹ƒ, u avaá¹…a. pÄ• á¹-avaá¹ƒ, ajjavaá¹ƒ, maddavaá¹ƒ,
ussa attaá¹ƒ dvittaÃ±ca. paramÄ• naá¹ƒ bhÄ• vo pÄ• ramÄ«, vÄ«paccayo. samaggÄ• naá¹

iya-adhipatino bhÄ• vo adhipatiyaá¹ƒ, paá¹‡á¸• itiyaá¹ƒ, bahussutiyaá¹ƒ, naggiyaá¹ƒ, sÅ«riy

á¹‡iya-alasassa bhÄ• vo kammaá¹ƒ vÄ• Ä• lasiyaá¹ƒ, tÄ• lusiyaá¹ƒ, mandiyaá¹ƒ, dakkhiya
veyyattiyaá¹ƒ.

kathaá¹ƒ rÄ• maá¹‡Ä«yakaá¹ƒti, sakatthe kantÄ• á¹‡ena siddhÄ• . kammaá¹ƒ=kriyÄ• , tatt
alasattaá¹ƒ alasatÄ• alasattanaá¹ƒ Ä• lasyaá¹ƒ Ä• lasiyaá¹ƒ vÄ• .

122. sakattheti

sakatthepi yathÄ• yogaá¹ƒ ttÄ• dayo honti. yathÄ• bhÅ«tameva yathÄ• bhuccaá¹ƒ, kÄ• ruÃ
Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±caá¹ƒ, ettha akÄ• ralopo, tassa ce pubbarÅ«pe ca
nassa Ã±Ã±o ca lopo ca hoti, kÄ• yapÄ• guÃ±Ã±atÄ• .

60. bya vaddhadÄ• sÄ• vÄ•

chaá¹-á¹-hiyantÄ• \Be 194/ vaddhÄ• dÄ• sÄ• ca byo hoti bhÄ• vakammesu. vaddhassa b
vaddhabyaá¹ƒ, vaddhatÄ• . dÄ• sassa bhÄ• vo kammaá¹ƒ vÄ• dÄ• sabyaá¹ƒ, dÄ• syaá¹ƒ,
vaddhavaá¹ƒti, á¹‡e vÄ• gamo.

61. nasa yuvÄ• bo ca vassa

chaá¹-á¹-hiyantÄ• yuvasaddÄ• bhÄ• vakammesu naá¹‡a vÄ• hoti vassa bo ca. yuvassa b
yuvatÄ• vÄ• .

62. aá¹‡vÄ• ditvi+moti

bhÄ• ve vÄ• imo. aá¹‡uno bhÄ• vo aá¹‡imÄ• , laghimÄ• , mahato bhÄ• vo mahimÄ• . kisa

133. kisa+mahata+mime kasa, mahÄ• ti

imamhi mahato maho ca kisassa kasÄ• deso ca hoti.

63. bhÄ• vÄ• tena nibbatteti

kriyÄ• vÄ• cakasaddato imo, pÄ• kena nibbattaá¹ƒ pÄ• kimaá¹ƒ, sekimaá¹ƒ.

127. kosajjÄ• +jjava+pÄ• risajja+sohajja+maddavÄ• +rissÄ• +sabhÄ• +jaÃ±Ã±a+theyya+ bA

ete saddÄ• nipaccante á¹‡Ä• nubandhe. kusÄ«tassa bhÄ• voti bhÄ• ve á¹‡yo hoti, iminÄ•
ca \Be 195/ kate yassa pubbarÅ«paá¹ƒ, kosajjaá¹ƒ. ujuno bhÄ• ve ajjavaá¹ƒti á¹‡o, iminÄ•
``uvaá¹‡á¹‡assÄ• +vaá¹…a sareâ€™â€™ ti avaá¹…aÄ• dese jassa dvittaá¹ƒ. parisÄ• su sÄ
sÄ• dhÅ«â€™â€™ ti á¹‡yo, iminÄ• jÄ• gamo ca, ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti Ä
pubbarÅ«paá¹ƒ, pÄ• risajjo. iminÄ• kamena vÄ• kyeneva saddasiddhi veditabbÄ• . suhada
sohajjaá¹ƒ, iminÄ• ayalopo. muduno bhÄ• vo maddavaá¹ƒ, iminÄ• ussa attaá¹ƒ. isino idaá
á¹‡yapaccaye iminÄ• Ä• raÃ±Ä• game ``lopo+vaá¹‡á¹‡i+vaá¹‡á¹‡Ä• naá¹ƒâ€™â€™ ti anta
bhÄ• vo vÄ• Ä• sabhaá¹ƒ, iminÄ• ussa Ä• . Ä• jÄ• nÄ«yassa bhÄ• vo Ä• jaÃ±Ã±aá¹ƒ, imin
``lopo+vaá¹‡á¹‡i+vaá¹‡á¹‡Ä• naá¹ƒâ€™â€™ ti Ä«kÄ• ralopo. thenassa bhÄ• vo theyyaá¹ƒ,

bahussutassa bhÄ• vo bÄ• husaccaá¹ƒ, iminÄ• ussa akÄ• ro saá¹ƒyogÄ• dilopo. (bhÄ• vat

64. tara+tami+ssiki+yi+á¹-á¹-hÄ• +tisaye

atisaye vattamÄ• nato honte+te paccayÄ• . atisayena pÄ• po pÄ• pataro pÄ• patamo pÄ• p
itthiyaá¹ƒ pÄ• patarÄ• iccÄ• di. atisayappaccayantÄ• pi atisayappaccayo, atisayena pÄ• pia
pÄ• piá¹-á¹-hataro pÄ• piá¹-á¹-hatamo. evaá¹ƒ paá¹-utaro paá¹-utamo, paá¹-issiko, paá¹-iyo,
varataro iccÄ• di paá¹‡Ä«tataro iccÄ• di ca.

135. jo vuddhassi+yi+á¹-á¹-hesu

vuddhassa \Be 196/ jo hoti iyaiá¹-á¹-hesu. atisayena vuddho jeyyo jeá¹-á¹-ho, jÄ• dese publ
sarÄ• issa ekÄ• re ca yassa dvittaá¹ƒ.

136. bÄ• á¸·ha+ntika+pasatthÄ• naá¹ƒ sÄ• dha+neda+sÄ•

iyaiá¹-á¹-hesu bÄ• á¸·ha+ntika+pasatthÄ• naá¹ƒ sÄ• dha+neda+sÄ• honti yathÄ• kkamaá¹
sÄ• dhiyo sÄ• dhiá¹-á¹-ho. atisayena antiko nediyo nediá¹-á¹-ho. atisayena pasattho seyyo s
sare lutte issa e dvittaÃ±ca.

137. kaá¹‡a+kana+ppa+yuvÄ• naá¹ƒ

iyaiá¹-á¹-hesu appayuvÄ• naá¹ƒ kaá¹‡a+kanÄ• honti yathÄ• kkamaá¹ƒ. atisayena appo ka
atisayena yuvÄ• kaniyo kaniá¹-á¹-ho.

138. lopo vÄ«+mantu+vantÅ«nanti

iyaiá¹-á¹-hesu vÄ«+mantu+vantÅ«naá¹ƒ lopo. atisayena medhÄ• vÄ« medhiyo medhiá¹-á¹-
satiyo satiá¹-á¹-ho. atisayena guá¹‡avÄ• guá¹‡iyo guá¹‡iá¹-á¹-ho. ettha yathÄ• kkamaá¹ƒ m
vÄ«+mantu+vantu hoti.

65. tannissite llo

llapaccayo \Be 197/ hoti dutiyantÄ• tannissitatthe. vedaá¹ƒ nissitaá¹ƒ vedallaá¹ƒ. duá¹-á¹-h
duá¹-á¹-hullaá¹ƒ. vedanti tuá¹-á¹-hi. ille saá¹…khÄ• raá¹ƒ nissitaá¹ƒ saá¹…khÄ• rillaá¹ƒ.

66. tassa vikÄ• rÄ• vayavesu á¹‡a+á¹‡ika+á¹‡eyya+mayÄ•

pakatiyÄ• uttara+mavatthantaraá¹ƒ vikÄ• ro. chaá¹-á¹-hiyantÄ• nÄ• masmÄ• vikÄ• re+va
bahulaá¹ƒ. á¹‡a-ayaso vikÄ• ro Ä• yasaá¹ƒ bandhanaá¹ƒ, sakÄ• gamo. udumbarassa avaya
bhasmaá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ• . kÄ• potaá¹ƒ maá¹ƒsaá¹ƒ satti vÄ• . á¹‡ika-kappÄ• sassa vik
vatthaá¹ƒ. á¹‡eyya-eá¹‡issa vikÄ• ro+vayavo vÄ• eá¹‡eyyaá¹ƒ. kosÄ• naá¹ƒ vikÄ• ro kosey
maya-tiá¹‡Ä• naá¹ƒ vikÄ• ro tiá¹‡amayaá¹ƒ, dÄ• rumayaá¹ƒ, naá¸·amayaá¹ƒ, mattikÄ• maya
rÅ«piyamayaá¹ƒ. ``aÃ±Ã±asmiá¹ƒâ€™â€™ ti mayo, gunnaá¹ƒ karÄ«saá¹ƒ gomayaá¹ƒ.

67. jatuto ssaá¹‡a vÄ•

vikÄ• rÄ• vayavesu jatuto ssaá¹‡a vÄ• hoti. ettha ``vikÄ• rÄ• vayavesÅ«â€™â€™ ti vattan
vikÄ• reyeva hoti. jatuno vikÄ• ro jÄ• tussaá¹ƒ jatumayaá¹ƒ.

123. lopoti

bahulaá¹ƒ paccayalopopi. ``phalitassa rukkhassa phala+mavayavo vikÄ• ro ca, pallavitasse
vuttattÄ• phalÄ• dayo \Be 198/ avayavÄ• vikÄ• rÄ• ca honti, tasmÄ• idaá¹ƒ vuccati phala
vikÄ• rÄ• vayavesu-piyÄ• lassa phalÄ• ni piyÄ• lÄ• ni, mallikÄ• ya pupphÄ• ni mallikÄ• , us
taá¹ƒsaddena vÄ• tadabhidhÄ• naá¹ƒ abhedopacÄ• rena, tasmÄ• paccayalopaá¹ƒ vinÄ• p

68. samÅ«he kaá¹‡a+á¹‡a+á¹‡ikÄ•

chaá¹-á¹-hiyantÄ• samÅ«he kaá¹‡a+á¹‡a+á¹‡ikÄ• honti. gottapaccayantÄ• kaá¹‡a-rÄ• ja
rÄ• jaÃ±Ã±akaá¹ƒ, mÄ• nusakaá¹ƒ. ukkhÄ• dÄ«hi ukkhÄ• naá¹ƒ samÅ«ho okkhakaá¹ƒ, ``sa
oá¹-á¹-hakaá¹ƒ. urabbhÄ• naá¹ƒ samÅ«ho orabbhakaá¹ƒ. rÄ• jakaá¹ƒ, rÄ• japuttakaá¹ƒ, hat
mÄ• yÅ«rakaá¹ƒ, kÄ• potakaá¹ƒ, mÄ• hisakaá¹ƒ. á¹‡a-kÄ• kÄ• naá¹ƒ samÅ«ho kÄ• kaá¹ƒ,
acittÄ• -apÅ«pÄ• naá¹ƒ samÅ«ho Ä• pÅ«pikaá¹ƒ, saá¹ƒkulikaá¹ƒ.

69. janÄ• dÄ«hi tÄ• ti

samÅ«hatthe tÄ• . janÄ• naá¹ƒ samÅ«ho janatÄ• , gajatÄ• , bandhutÄ• , gÄ• matÄ• , sahÄ
sabhÄ• vato itthiliá¹…gÄ• .

madanÄ«yanti karaá¹‡e+dhikaraá¹‡e vÄ• anÄ«yena siddhaá¹ƒ. dhÅ«mÄ• yitattantiktantÄ•
siddhaá¹ƒ, dhÅ«mo viya Ä• caratÄ«ti ``kattutÄ• +yoâ€™â€™ ti Ä• ye ``gamanatthÄ• kamma
ktapaccaye Å«Ä• game ca kate dhÅ«mÄ• yitassa bhÄ• voti dhÅ«mÄ• yitattaá¹ƒ.

70. iyo hiteti

hitatthe \Be 199/ iyo. upÄ• dÄ• nÄ• naá¹ƒ hitaá¹ƒ upÄ• dÄ• niyaá¹ƒ.

71. cakkhÄ• dito ssoti

hitatthe sso. cakkhuno hitaá¹ƒ cakkhussaá¹ƒ, Ä• yussaá¹ƒ.

72. á¹‡yo tattha sÄ• dhu

sattamyantÄ• tattha sÄ• dhÅ«ti asmiá¹ƒ atthe á¹‡yo hoti. sÄ• dhÅ«ti kusalo yoggo hito vÄ• sabbho, Ä• kÄ• ralopo. parisÄ• yaá¹ƒ sÄ• dhu pÄ• risajjo, ``kosajjÄ• â€™â€™ dinÄ• jÄ• ga hitaá¹ƒ mejjhaá¹ƒ ghataá¹ƒ. pÄ• dÄ• naá¹ƒ hitaá¹ƒ pajjaá¹ƒ telaá¹ƒ. ``aÃ±Ã±asmiá¹ƒâ€™â€ vahatÄ«ti racchÄ• .

73. kammÄ• niya+Ã±Ã±Ä• ti

kammasaddÄ• sÄ• dhvatthe niya+Ã±Ã±Ä• honti. kamme sÄ• dhu kammaniyaá¹ƒ kammaÃ

74. kathÄ• ditvi+koti

iko. kathÄ• yaá¹ƒ kusalo kathiko. dhammakathiko, saá¹…gÄ• miko, pavÄ• siko, upavÄ• sik

75. pathÄ• dÄ«hi á¹‡eyyoti

á¹‡eyyo. pathe hitaá¹ƒ pÄ• theyyaá¹ƒ, sapatismiá¹ƒ hitaá¹ƒ sÄ• pateyyaá¹ƒ dhanaá¹ƒ. padÃ

76. dakkhiá¹‡Ä• yÄ• +raheti

arahatthe \Be 200/ á¹‡eyyo. dakkhiá¹‡aá¹ƒ arahatÄ«ti dakkhiá¹‡eyyo.

77. rÄ• yo tumantÄ• ti

arahatthe tumantÄ• rÄ• yo vÄ• . ghÄ• tetuá¹ƒ arahatÄ«ti ghÄ• tetÄ• yaá¹ƒ, ``rÄ• nubandhe uá¹ƒlopo. jÄ• petÄ• yaá¹ƒ, pabbÄ• jetÄ• yaá¹ƒ. vÄ• ti kiá¹ƒ, ghÄ• tetuá¹ƒ. (saá¹ƒkiá¹‡á¹‡ata

78. ta+mettha+ssa+tthÄ«ti mantu

paá¹-hamantÄ• ettha assa atthÄ«ti etesva+tthesu mantu hoti. gÄ• vo ettha dese assa vÄ• gomÄ• , gomanto iccÄ• di guá¹‡avantusamaá¹ƒ.

atthÄ«ti vattamÄ• nakÄ• lopÄ• dÄ• nato bhÅ«tÄ• hi bhavissantÄ«hi vÄ• gohi na gomÄ• . k
bhavissatÄ«ti. tadÄ• pi vattamÄ• nÄ• hiyeva gohi gomÄ• , Ä• si bhavissatÄ«ti padantarÄ• k
visayaniyamo. vuttaÃ±hi ---

pahÅ«te ca pasaá¹ƒsÄ• yaá¹ƒ, nindÄ• yaÃ±cÄ• +tisÄ• yane.

niccayoge ca saá¹ƒsagge, honti+me mantuÄ• dayoti ||

134. Ä• yussÄ• +yasa mantumhi

mantumhi Ä• yussa Ä• yasÄ• deso hoti. Ä• yu assa atthÄ«ti Ä• yasmÄ• . go assoti jÄ• tisad
sÄ• matthiyÄ• \Be 201/ mantvÄ• dayo na honti, tathÄ• guá¹‡asaddÄ• naá¹ƒ seto paá¹-oti.
guá¹‡asaddÄ• naá¹ƒ dabbÄ• bhidhÄ• nasÄ• matthiyaá¹ƒ natthi, tehi honteva, buddhi assa a
``vantva+vaá¹‡á¹‡Ä• â€™â€™ ti vantumhi rÅ«pavÄ• rasavÄ• gandhavÄ• saddavÄ• . ``da
ika+Ä«, rasÄ« rasiko, rÅ«pÄ« rÅ«piko, gandhÄ« gandhikoti.

79. vantva+vaá¹‡á¹‡Ä• ti

vantu. pasatthaá¹ƒ sÄ«la+massa atthÄ«ti sÄ«lavÄ• . pahutÄ• pasatthÄ• vÄ• paÃ±Ã±Ä• a

80. daá¹‡á¸• Ä• ditvi+ka+Ä« vÄ• ti

ika+Ä« honti vÄ• mantatthe. bahulaá¹ƒvidhÄ• nÄ• kutocisaddato dve honti, kuto ce+kame
daá¹‡á¸• o assa atthÄ«ti daá¹‡á¸• iko daá¹‡á¸• Ä«. gandhiko gandhÄ«. vÄ• tveva, daá¹‡á¸•

``uttamiá¹‡eva dhanÄ• ikoâ€™â€™ ti gaá¹‡asuttena iko dhaniko. aÃ±Ã±o dhanÄ« dhanav

``asannihite atthÄ• â€™â€™ asannihito attho assa atthÄ«ti atthiko atthÄ«. sannihite atthav
caâ€™â€™ puÃ±Ã±attho assa atthÄ«ti puÃ±Ã±atthiko puÃ±Ã±atthÄ«.

``vaá¹‡á¹‡antÄ• Ä«yevaâ€™â€™. brahmavaá¹‡á¹‡aá¹ƒ assa atthÄ«ti brahmavaá¹‡á¹‡Ä«,

``hatthadantehi \Be 202/ jÄ• tiyaá¹ƒâ€™â€™. hattha+massa atthÄ«ti hatthÄ«, dantÄ«. aÃ±
dantavÄ• .

``vaá¹‡á¹‡ato brahmacÄ• rimhiâ€™â€™. vaá¹‡á¹‡o assa atthÄ«ti vaá¹‡á¹‡iko brahmacÄ•

``pokkharÄ• dito deseâ€™â€™. pokkharaá¹ƒ jalaá¹ƒ padumaá¹ƒ vÄ• assa atthÄ«ti pokkha
nÄ«â€™â€™ ti nÄ«mhi ``gharaá¹‡yÄ• dayoâ€™â€™ ti Ä«ssa attaá¹ƒ, nassa á¹‡o ca, pokk
kumudinÄ«, bhisinÄ«, mulÄ• linÄ«, sÄ• lukinÄ«.

``kvacÄ• +desepiâ€™â€™. paduma+massa atthÄ«ti padumÄ« paduminÄ« paduminÄ«paá
pokkharavÄ• hatthÄ«.

``nÄ• vÄ• yi+koâ€™â€™ nÄ• viko. sikhÄ«, bÄ• lÄ«, sÄ«lÄ«, balÄ«.

``sukhadukkhÄ• Ä«â€™â€™. sukhÄ« dukkhÄ«. ``balÄ• bÄ• hÅ«rupubbÄ• caâ€™â€™. b

81. tapÄ• dÄ«hi ssÄ«ti

ssÄ«. tapo assa atthÄ«ti tapassÄ«, yasassÄ«, tejassÄ«, manassÄ«, payassÄ«. vÄ• tveva,

82. mukhÄ• dito roti

ro. ninditaá¹ƒ mukha+massa atthÄ«ti mukharo. susi=chiddaá¹ƒ assa atthÄ«ti susiro. Å«so=
atthÄ«ti Å«saro \Be 203/. madhuro guá¸·o, madhurÄ• sakkharÄ• , madhuraá¹ƒ khÄ«raá¹ƒ.
assa atthÄ«ti kharo gadrabho. kuÃ±jo=hanu assa atthÄ«ti kuÃ±jaro. nagaro.

``dantassa ca unnatadanteâ€™â€™ ti gaá¹‡asuttena dantassa u ca, unnataá¹ƒ danta+mas

83. tuá¹-á¹-hyÄ• dÄ«hi bhoti

bho vÄ• . tuá¹-á¹-hi assa atthÄ«ti tuá¹-á¹-hibho, sÄ• libho, vÄ• libho.

84. saddhÄ• ditva

iti vÄ• a hoti. atisayÄ• saddhÄ• assa atthÄ«ti saddho, paÃ±Ã±o, paÃ±Ã±avÄ• , saddhÄ•
kulaá¹ƒ.

85. á¹‡o tapÄ• ti

á¹‡o, tÄ• paso, sakÄ• gamo. tÄ• pasÄ«.

86. Ä• lva+bhijjhÄ• dÄ«hiti

Ä• lu vÄ• . abhijjhÄ• assa atthÄ«ti abhijjhÄ• lu, sÄ«tÄ• lu, dhajÄ• lu, dayÄ• lu, dayÄ• vÄ• . abhijjhÄ• luko.

87. picchÄ• ditvi+loti

ilo vÄ• . piccha+massa atthÄ«ti picchilo, picchavÄ• . pheá¹‡ilo, jaá¹-ilo, tuá¹‡á¸• ilo. ninditÄ atthÄ«ti vÄ• cÄ• loti parassaralopo.

88. sÄ«lÄ• dito voti

vo \Be 204/ hoti vÄ• . sÄ«lavo, sÄ«lavÄ• . kesavo, kesavÄ• .

``aá¹‡á¹‡Ä• niccaá¹ƒâ€™â€™ aá¹‡á¹‡avo. ``gaá¹‡á¸• Ä«rÄ• jÄ«hi saÃ±Ã±Ä• yaá¹ƒâ€™â gaá¹‡á¸• Ä«=meá¹‡á¸• asiá¹…gaá¹ƒ assa atthÄ«ti gaá¹‡á¸• Ä«vaá¹ƒ dhanu, rÄ• jÄ«vaá¹ƒ p

89. mÄ• yÄ• medhÄ• hi vÄ«ti

vÄ«. mÄ• yÄ• vÄ«, medhÄ• vÄ« pumÄ• . nÄ«mhi medhÄ• vinÄ«. medhÄ• vÄ« kulaá¹ƒ, ``e simhi rasso. evaá¹ƒ mÄ• yÄ• vÄ«.

90. si+ssare Ä• myu+vÄ• mÄ«

issare+bhidheyye sasaddÄ• Ä• mÄ«+uvÄ• mÄ« honti mantvatthe. saá¹ƒ=Ä• yattaá¹ƒ assa suvÄ• minÄ« kaÃ±Ã±Ä• .

91. lakkhyÄ• á¹‡o a ca

lakkhÄ«saddÄ• á¹‡o hoti mantvatthe a ca+ntassa. lakkhÄ« assa atthÄ«ti lakkhaá¹‡o.

92. aá¹…gÄ• no kalyÄ• á¹‡eti

aá¹…gasmÄ• no hoti. kalyÄ• á¹‡Ä• ni sobhaá¹‡Ä• ni aá¹…gÄ• ni assÄ• atthÄ«ti aá¹…gan

93. so lomÄ• ti

lomÄ• \Be 205/ so, pahÅ«tÄ• lomÄ• assa atthÄ«ti lomaso, lomasÄ• kaÃ±Ã±Ä• .

94. imi+yÄ• ti

ima+iyÄ• honti, putto assa atthÄ«ti puttimo, kittimo, puttiyo, kappiyo, jaá¹-iyo, hÄ• nabhÄ• g
(atthyatthataddhitaá¹ƒ).

95. to paÃ±camyÄ•

paÃ±camyantÄ• bahulaá¹ƒ to hoti vÄ• . toÄ• dipaccayantÄ• nipphannanipÄ• tÄ• , tehi par
``asaá¹ƒkhyehi sabbÄ• saá¹ƒâ€™â€™ ti lopova. gÄ• mato Ä• gacchatÄ«ti gÄ• masmÄ• Ä•
corehi bhÄ• yati, satthato parihÄ«no satthÄ• parihÄ«no. evaá¹ƒ purisato, rÄ• jato, aggito, h
yuttito, itthito, bhikkhunito, yÄ• guto, jambuto, cittato, Ä• yuto. sabbÄ• dito-sabbato, yato, tat

96. ito+te+tto kuto

tomhi imassa á¹-i nipaccate etassa á¹-a+eá¹-a kiá¹ƒ saddassa kuttaÃ±ca. ito imasmÄ• , ato
kasmÄ• .

97. abhyÄ• dÄ«hiti

to. abhito, parito, pacchato, heá¹-á¹-hato.

98. Ä• dyÄ• dÄ«hiti

sattamyantehi \Be 206/ to hoti. Ä• do Ä• dito, majjhato, antato, piá¹-á¹-hito, passato, mukha
yato+dakaá¹ƒ ta+dÄ• dittaá¹ƒ, yaá¹ƒ udakaá¹ƒ, tadevÄ• +dittanti attho.

99. sabbÄ• dito sattamyÄ• tra+tthÄ•

sabbÄ• dÄ«hi sattamyantehi tra+tthÄ• vÄ• honti. sabbatra sabbattha sabbasmiá¹ƒ, yatra y
iccÄ• di. bahulÄ• dhikÄ• rÄ• na tumhaamhehi.

100. katthe+ttha+kutrÄ• +tra kve+hi+dha

etehi ``sabbÄ• ditoâ€™â€™ tiÄ• dinÄ• tra+tthÄ• . sesÄ• desÄ• ca paccayÄ• ca iminÄ• va
ka+ku ca, etassa á¹-e+á¹-Ä• ca, vapaccaye kissa ilopo ca, ha+dhapaccayesu imassa á¹-i ca
kattha kutra kva, etasmiá¹ƒ ettha atra, imasmiá¹ƒ iha idha.

101. dhi sabbÄ• vÄ• ti

sabbasmÄ• dhi vÄ• . sabbasmiá¹ƒ sabbadhi sabbatra.

102. yÄ• hinti

yasaddÄ• hiá¹ƒ, yasmiá¹ƒ yahiá¹ƒ yatra.

103. tÄ• haÃ±cati

tasaddÄ• haá¹ƒ hoti hiÃ±ca. tahaá¹ƒ tahiá¹ƒ tatra.

104. kuhiá¹ƒ kahanti

hiá¹ƒ \Be 207/ haá¹ƒ nipaccante kissa ku+kÄ• ca. kuhiá¹ƒ kahaá¹ƒ. kuhiÃ±canaá¹ƒti nipÄ•

105. sabbe+ka+Ã±Ã±a+ya+tehi kÄ• le dÄ•

etehi kÄ• le dÄ• hoti vÄ• . sabbasmiá¹ƒ kÄ• le sabbadÄ• , ekadÄ• , aÃ±Ã±adÄ• , yadÄ• , t

106. kadÄ• kudÄ• sadÄ• +dhune+dÄ• ni

ete saddÄ• nipaccante. kasmiá¹ƒkÄ• le kadÄ• kudÄ• , sabbasmiá¹ƒ kÄ• le sadÄ• , imasm

107. ajja sajjva+parajjve+tarahi karahÄ•

pakati paccayo Ä• deso kÄ• lavisesoti sabba+metaá¹ƒ nipÄ• tanÄ• labbhati. imassa á¹-o jj
asmiá¹ƒ ahani ajja. samÄ• nassa sa-bhÄ• vo jju cÄ• +hani. samÄ• ne ahani sajju. aparasmA
aparajju. imassa eto, kÄ• le rahi ca, imasmiá¹ƒkÄ• le etarahi. kiá¹ƒ saddassa ko, raha cÄ• +
kÄ• le karaha.

108. sabbÄ• dÄ«hi pakÄ• re thÄ•

sÄ• maÃ±Ã±assa bhedako viseso pakÄ• ro, tasmiá¹ƒ thÄ• paccayo hoti. sabbena pakÄ• re

109. katha+mitthaá¹ƒ

ki+mimehi \Be 208/ thaá¹ƒpaccayo, ka+ittaá¹ƒ tesaá¹ƒ yathÄ• kkamaá¹ƒ. kena pakÄ• rena
pakÄ• rena itthaá¹ƒ.

110. dhÄ• saá¹…khyÄ• hiti

pakÄ• re dhÄ• hoti. dvÄ«hi pakÄ• rehi dve vÄ• pakÄ• re karoti dvidhÄ• karoti, bahudhÄ• paÃ±cappakÄ• raá¹ƒ karoti paÃ±cadhÄ• karoti. paÃ±cappakÄ• ra+mekappakÄ• raá¹ƒ karo

111. ve+kÄ• +jjhanti

ekasmÄ• pakÄ• re jjhaá¹ƒ vÄ• hoti. ekena pakÄ• rena ekaá¹ƒ vÄ• pakÄ• raá¹ƒ karoti eka karoti vÄ• .

112. dvitÄ«he+dhÄ• ti

edhÄ• vÄ• . dvÄ«hi pakÄ• rehi dve vÄ• pakÄ• re karoti dvedhÄ• , tedhÄ• . dvidhÄ• tidhÄ

113. tabbati jÄ• tiyo

pakÄ• ravati taá¹ƒsÄ• maÃ±Ã±avÄ• cakÄ• saddÄ• jÄ• tiyo hoti. paá¹-ujÄ• tiyo, mudujÄ• ti

114. vÄ• rasaá¹…khyÄ• ya kkhattuá¹ƒ

vÄ• rasambandhiniyÄ• saá¹ƒkhyÄ• ya kkhattuá¹ƒ hoti. dve vÄ• re bhuÃ±jati dvikkhattuá¹ƒ vÄ• raggahaá¹‡aá¹ƒ kiá¹ƒ, paÃ±ca bhuÃ±jati. saá¹…khyÄ• yÄ• ti kiá¹ƒ, pahÅ«te vÄ• re bhu

115. katimhÄ• ti

kkhattuá¹ƒ \Be 209/ hoti. kati vÄ• re bhuÃ±jati katikkhattuá¹ƒ bhuÃ±jati.

116. bahumhÄ• dhÄ• ca paccÄ• sattiyaá¹ƒ

vÄ• rasambandhiniyÄ• bahusaá¹ƒkhyÄ• ya dhÄ• hoti kkhattuÃ±ca, vÄ• rÄ• naá¹ƒ ce pacc bhuÃ±jati bahudhÄ• divasassa bhuÃ±jati, bahukkhattuá¹ƒ vÄ• . paccÄ• sattiyaá¹ƒti kiá¹ƒ, b bhuÃ±jati.

117. sa kiá¹ƒ vÄ• ti

kiá¹ƒpaccayo ekassa sÄ• deso ca nipaccate. ekaá¹ƒ vÄ• raá¹ƒ bhuÃ±jati sakiá¹ƒ bhuÃ±jati

118. so vicchÄ• +pakÄ• resu

vicchÄ• yaá¹ƒ pakÄ• re ca so hoti. khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ karoti khaá¹‡á¸• aso kar
puthuso. sabbena pakÄ• rena sabbaso.

119. abhÅ«tatabbhÄ• ve karÄ• +sa+bhÅ«yoge vikÄ• rÄ• cÄ«

avatthÄ• vato+vatthantarenÄ• +bhÅ«tassa tÄ• yÄ• +vatthÄ• ya bhÄ• ve karÄ• +sa+bhÅ«hi
vikÄ• ravÄ• cakÄ• cÄ« hoti. adhavalaá¹ƒ dhavalaá¹ƒ karoti dhavalÄ« karoti. adhavalo dhava
adhavalo dhavalo bhavati dhavalÄ« bhavati. abhÅ«tatabbhÄ• veti kiá¹ƒ, ghaá¹-aá¹ƒ karoti, d
bhavati \Be 210/. karÄ• sabhÅ«yogeti kiá¹ƒ, adhavalo dhavalo jÄ• yate. vikÄ• rÄ• ti kiá¹ƒ, pa
suvaá¹‡á¹‡aá¹ƒ kuá¹‡á¸• alÄ« karoti. (nipÄ• tataddhitaá¹ƒ).

120. dissanta+Ã±Ã±epi paccayÄ• ti

vuttato+Ã±Ã±epi paccayÄ• dissanti. vividhÄ• mÄ• taro vimÄ• taroti visesanasamÄ• so, tÄ
rikaá¹‡apaccaye rÄ• nubandhattÄ• ulope vuddhimhi kate vemÄ• tikÄ• . pathaá¹ƒ gacchant
issÄ• assa atthÄ«ti issukÄ«, ukÄ«. dhuraá¹ƒ vahantÄ«ti dhorayhÄ• , yhaá¹‡a.

sÄ• maÃ±Ã±aÃ±ca viseso ca, bhÄ• vajo ca nipÄ• tajo.

iti viÃ±Ã±Å«hi viÃ±Ã±eyyo, taddhito tu catubbidho ||

iti payogasiddhiyaá¹ƒ á¹‡Ä• dikaá¹‡á¸• o paÃ±camo.

6. tyÄ• dikaá¹‡á¸• a

atha \Be 211/ tyÄ• dayo kriyÄ• vÄ• cÄ«hi dhÄ• tÅ«hi vuccante.

kriyaá¹ƒ Ä• cikkhatÄ«ti Ä• khyÄ• tanti kriyÄ• padassa pubbÄ• cariyasaÃ±Ã±Ä• . kÄ• la+kÄ
kriyÄ• lakkhaá¹‡aá¹ƒ tyÄ• dyantaá¹ƒ aliá¹…gaÃ±ca, vuttampi ce+taá¹ƒ ---

yaá¹ƒ tikÄ• laá¹ƒ tipurisaá¹ƒ, kriyÄ• vÄ• cÄ« tikÄ• rakaá¹ƒ.

atiliá¹…gaá¹ƒ dvivacanaá¹ƒ, ta+dÄ• khyÄ• tanti vuccati ||

14. kriyatthÄ• bahulaá¹ƒ --- ti

ca sabbattha vattate. kriyÄ• attho etassÄ• ti kriyattho dhÄ• tu, so ca duvidho sakammakÄ•
yasmiá¹ƒ kriyatthe kattuvÄ• cimhÄ• kammaá¹ƒ gavesÄ«yate, so sakammako. itaro akamma

tatra sakammakÄ• kammÄ• pekkhaá¹ƒ kriyaá¹ƒ vadanti, yathÄ• kaá¹-aá¹ƒ karoti, gÄ• maa
pacati. akammakÄ• kammanirapekkhaá¹ƒ kriyaá¹ƒ vadanti, yathÄ• acchati seti tiá¹-á¹-hati.
gamanapacanÄ• diko asattasammato kattari kamme vÄ• patiá¹-á¹-hito kÄ• rakasamÅ«hasÄ
ca ---

karaá¹‡aá¹ƒ bhavanaá¹ƒ cÄ• pi, kara+bhÅ«hi kathÄ«yate.

tato kriyÄ• divÄ• cattaá¹ƒ, pÄ• kÄ• dÄ«naá¹ƒ kathaá¹ƒ bhave ||

kara+bhÅ«dhÄ• tÅ«hi karaá¹‡aÃ±ca bhavanaÃ±ca vuccati, pÄ• ka+gamanÄ• dÄ«hi tesaá¹
vÄ• ccattaá¹ƒ kathaá¹ƒ bhavatÄ«ti vuttaá¹ƒ hoti. punapi ---

pÄ• kÄ• dÄ«naÃ±hi \Be 212/ vÄ• ccattaá¹ƒ, karabhÅ«su na yujjati.

taá¹ƒ bahutaravÄ• ccattaá¹ƒ, pÄ• kÄ• dÄ«su na yujjati ||

taá¹ƒ nÄ• ma ---

kÄ• riyarÅ«pÄ• hi dhÄ• tvatthÄ• , sattÄ• yuttÄ• ca te+khilÄ• .

tato kriyÄ• ca bhÄ• vo ca, sÄ• maÃ±Ã±aá¹ƒ tesu gamyate ||

1. vattamÄ• neti anti si tha mi ma te ante se vhe e mhe.

vattamÄ• ne Ä• raddhÄ• parisamatte atthe vattamÄ• nato kriyatthÄ• tyÄ• dayo honti. kriyÄ
``kriyatthÄ• â€™â€™ ti vuttaá¹ƒ. tesa+maniyame ---

14. pubbaparacchakkÄ• na+mekÄ• nekesu tumhÄ• +mha+sesesu dve dve majjhimu+ttama

ekÄ• nekesu tumhaamhasaddavacanÄ«yesu tadaÃ±Ã±asaddavacanÄ«yesu ca kÄ• rakesu
paracchakkÄ• naÃ±ca majjhimu+ttama+paá¹-hamÄ• dve dve honti yathÄ• kkamaá¹ƒ. tattha
Ä• do niddiá¹-á¹-hattÄ• . si tha iti majjhimapuriso, majjhe niddiá¹-á¹-hattÄ• . mi ma iti uttama
uttamasaddo+yaá¹ƒ sabhÄ• vato tipabhutÄ«na+manta+mÄ• ha. paracchakkepi te antetiÄ• d
evaá¹ƒ sesesu bhavissatiÄ• dÄ«su sattasu paccayavidhÄ• nasuttesupi yojetabbaá¹ƒ.

idÄ• ni bhÅ«vÄ• dÄ«na+maá¹-á¹-hagaá¹‡Ä• naá¹ƒ bhÅ«vÄ• digaá¹‡esu bhÅ«=sattÄ• ya+m
tyÄ• dayo yojÄ«yante. tattha ``ekamhi vattabbe \Be 213/ ekavacanaá¹ƒâ€™â€™ ti tyÄ• dÄ«
kattu+kamma+bhÄ• vesuyeva kyavikaraá¹‡alavikaraá¹‡Ä• hontÄ«ti ``kyo bhÄ• vakammesv
mÄ• na+nta+tyÄ• dÄ«suâ€™â€™ ``kattari loâ€™â€™ iccÄ• dinÄ• tesaá¹ƒ vikaraá¹‡Ä• naá
kattu+kamma+bhÄ• vesveva viÃ±Ã±Ä• yantÄ«ti kattari timhilo. ke te vikaraá¹‡Ä• ---

pubbÄ• parabhÄ• gaá¹-á¹-hÄ• nÄ• , bhinnadhÄ• tuvibhattiyo.

nissÄ• ya paccayÄ• honti, ete vikaraá¹‡Ä• siyuá¹ƒ ||

5, 82. yuvaá¹‡á¹‡Ä• na+me, o paccaye

ivaá¹‡á¹‡u+vaá¹‡á¹‡antÄ• naá¹ƒ kriyattÄ• naá¹ƒ e+o honti yathÄ• kkamaá¹ƒ paccayeti Å«s

5, 89. eona+maya+vÄ• sare

sare pare eona+mayavÄ• honti yathÄ• kkamaá¹ƒti ossa avÄ• deso. so puriso sÄ• dhu bha
bhavati, cittaá¹ƒ sÄ• dhu bhavati.

uttattÄ• kattu Ä• khyÄ• te, tatiyÄ• na ca kattari.

paá¹-hamÄ• vibhatti hoteva, atthamattaá¹ƒ apekkhiya ||

satipi kriyÄ• yekatte kattÅ«naá¹ƒ bahuttÄ• ``bahumhi vattabbe bahuvacanaá¹ƒâ€™â€™ ti

161. kvaci vikaraá¹‡Ä• nanti

vikaraá¹‡Ä• naá¹ƒ kvaci lopo hotÄ«ti lavikaraá¹‡assa lopo, sesaá¹ƒ purimasadisaá¹ƒ. te pu
majjhimapuri- sekavacanaá¹ƒ \Be 214/ si, tvaá¹ƒ bhavasi. bahuvacanaá¹ƒ thapaccayo, tumh
uttamapurisekavacanaá¹ƒ mipaccayo.

57. himimesva+ssa

akÄ• rassa dÄ«gho hoti himimesu. ahaá¹ƒ bhavÄ• mi. bahuvacanaá¹ƒ mapaccayo, mayaá
paracchekkepi-bhavate, bhavante. bhavase, bhavavhe. bhave, bhavamhe. keci dÄ«ghaá¹ƒ
``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti dÄ«gho, bhavÄ• mhe.

ettha ca ---

lajjÄ• sattÄ• á¹-hiti jÄ• garaá¹‡aá¹ƒ,

vuddhi kkhaya jÄ«vita maraá¹‡aá¹ƒ.

kÄ«á¸·Ä• ruci rocate ityevaá¹ƒ,

vuttÄ• akammakadhÄ• tu sabbe ||

--- ti vuttattÄ• kammaá¹ƒ dutiyÄ• na.

paca=pÄ• ke, akÄ• ro uccÄ• raá¹‡attho, eva+muparipi. paca iti á¹-hite lavikaraá¹‡aá¹ƒ, vika
purimasamaá¹ƒ. so odanaá¹ƒ pacati, te pacanti. tvaá¹ƒ pacasi, tumhe pacatha. ahaá¹ƒ pacÄ
paracchakke-pacate, pacante. pacase, pacavhe. pace, pacÄ• mhe.

1, 22. vippaá¹-isedhe

vippaá¹-isedhanaá¹ƒ=aÃ±Ã±amaÃ±Ã±apaá¹-isedhanaá¹ƒ vippaá¹-isedho. paá¹-hamamajjhi
ekattha pasaá¹…ge majjhimapurisabahuvacanaá¹ƒ thapaccayo. so \Be 215/ ca pacati, tvaÃ
pacatha. tulyabalavirodhino hi vippaá¹-isedhÄ• paá¹-hamamajjhimauttamapurisÄ• naá¹ƒ tiá
pasaá¹…ge uttamapurisabahuvacanaá¹ƒ hoti, so ca pacati, tvaÃ±ca pacasi, ahaÃ±ca pacÄ•
bhavati.

ama+gama=gamane ---

5, 173. gama yami+sÄ• +sa disÄ• naá¹ƒ vÄ• cchaá¹…a

etesaá¹ƒ dhÄ• tÅ«naá¹ƒ cchaá¹…a vÄ• hoti nta+mÄ• na+tyÄ• dÄ«su. so gÄ• maá¹ƒ gacch

74. garupubbÄ• rassÄ• re+ntentÄ«naá¹ƒ

garupubbasmÄ• rassÄ• nte+ntÄ«naá¹ƒ re vÄ• hoti.

akkharaniyamo chandaá¹ƒ,

garulahuniyamo bhave vutti.

dÄ«gho saá¹ƒyogÄ• dipubbo,

rasso garu lahu tu rasso ||

gacchare gacchanti. tvaá¹ƒ gacchasi, tumhe gacchatha. ahaá¹ƒ gacchÄ• mi, mayaá¹ƒ gacc
cchÄ• desÄ• bhÄ• vapakkhe ``Å« lasseâ€™â€™ ti ekÄ• re gameti. paralope gamenti. game
paracchakkepi so gacchate, gacchare gacchante. gacchase, gacchavhe. gacche, gacchÄ• r

pure adhammo dibbati, purÄ• marÄ• mÄ«ti ca taá¹ƒsamÄ«pe tabbohÄ• rÅ«pacÄ• rena vat
---

Ä• raddhÄ• +niá¹-á¹-hitaá¹ƒ \Be 216/ kiccaá¹ƒ, vattamÄ• nanti vuccati.

vattamÄ• nasamÄ«paÃ±ca, vattamÄ• nanti vuccati ||

kimiva te ---

gaá¹…gÄ• ca taá¹ƒsamÄ«paÃ±ca, yato gaá¹…gÄ• ti Ã±Ä• yate.

gaá¹…gÄ• yaá¹ƒ pÄ• tu+mÄ• gaccha, ghoso gaá¹…gÄ• ya+mityapi ||

mukhyÄ• +mukhyatthabhedena, vattamÄ• naá¹ƒ tato dvidhÄ• .

mukhyaÃ±hi ruá¸·hi+mÄ• pannaá¹ƒ, ta+dÄ• ropÄ• amukhyatÄ• ti ||

pure+purÄ• saddehi vÄ• anÄ• gatatÄ• gamyate, tadÄ• tassa vattamÄ• nattÄ• . kÄ• labya
kÄ• lantarepi tyÄ• dayo bÄ• hulakÄ• ``santesu parigÅ«hÄ• miâ€™â€™ ``kÄ• yassa bhedÄ
sahabyataá¹ƒ gacchati vÄ• savassaâ€™â€™ ``ativelaá¹ƒ namassissaá¹ƒâ€™â€™ ti. ``kuto
rÄ• jagahato Ä• gacchÄ• mÄ«â€™â€™ tiÄ• dÄ«su pana paccuppannasamÄ«pe vattamÄ• r

5, 175. gama vada dÄ• naá¹ƒ ghamma vajja dajjÄ•

gamÄ• dÄ«naá¹ƒ ghammÄ• dayo vÄ• honti nta+mÄ• na+tyÄ• dÄ«su. ghammati, ghamma

kamme ---

upasaggavasÄ• koci, akammopi sakammako.

yathÄ• +bhibhÅ«yate rÄ• go, tÄ• pasena mahiddhinÄ• ti ---

vuttattÄ• akammakato kammani anupubbÄ• bhÅ«dhÄ• tuto tyÄ• dayo honti.

5, 17. kyo \Be 217/ bhÄ• vakammesva+parokkhesu mÄ• na+nta+tyÄ• dÄ«su

bhÄ• vakammavihitesu parokkhÄ• vajjitesu mÄ• na+nta+tyÄ• dÄ«su paresu kyo hoti kriyatt
kakÄ• ro+nubandhakÄ• riyattho. ``na te kÄ• nubandha+nÄ• gamesÅ«â€™â€™ ti paá¹-isedh
sukhaá¹ƒ devadattena.

ettha ca ---

Ä• khyÄ• tena avuttattÄ• , kattuto tatiyÄ• na tu.

dutiyÄ• hoti kammassa, vuttattÄ• paá¹-hamÄ• pi+dha ||

anubhÅ«yanti sampattiyo tayÄ• . anubhÅ«yasi tvaá¹ƒ devadattena. anubhÅ«yatha tumhe. a
mayaá¹ƒ anubhÅ«yÄ• ma. dvitte anubhuyyati+ccÄ• di. evaá¹ƒ paracchakke.

bhÄ• ve adabbavuttino bhÄ• vassa ekattÄ• ekavacanameva. taÃ±ca paá¹-hamapurisekava
neva+Ã±Ã±aá¹ƒ, bahulaá¹ƒvidhÄ• nÄ• . bhÅ«yati bhÅ«yate devadattena, sampati bhavanan

pacadhÄ• tuto kamme kyo.

37. kyassati

kriyatthÄ• kyassa Ä«Ã±a vÄ• hoti. Ã±o Ä• dyÄ• vayavattho. devadattena odano pacÄ«yat
pacÄ«yare pacÄ«yanti, paccare paccanti. cavaggapubbarÅ«pÄ• ni. tvaá¹ƒ pacÄ«yasi pacca
paccatha. ahaá¹ƒ pacÄ«yÄ• mi paccÄ• mi, mayaá¹ƒ pacÄ«yÄ• ma paccÄ• ma. paracchakke
iccÄ• di.

gamito \Be 218/ kamme cchaá¹…a ca Ä«Ã±aÄ• game ca kate tena gÄ• mo gacchÄ«yati, gA
gacchÄ«yasi, gacchÄ«yatha. gacchÄ«yÄ• mi, gacchÄ«yÄ• ma. evaá¹ƒ paracchakke. gamÄ
gammanti. gamÄ«yasi gammasi, gamÄ«yatha gammatha, gamÄ«yÄ• mi gammÄ• mi, gamÄ
evaá¹ƒ. tathÄ• ghammÄ«yati, ghammÄ«yanti iccÄ• di.

kriyatthÄ• kattari tyÄ• di, kammasmiÃ±ca sakammakÄ• .

bhÄ• ve vÄ• +kammakÄ• kammÄ• +vacanicchÄ• ya maÃ±Ã±ate ||

tathÄ• hi vijjamÄ• nassÄ• pi kammÄ• ssa avacanicchÄ• yaá¹ƒ idaá¹ƒ vuccati ---

satopi na vivakkhÄ• +ssa, asatopi ca sÄ• bhave.

taá¹ƒ yathÄ• +nudarÄ• kaÃ±Ã±Ä• , vaÃ±jhÄ• vaddhitako yathÄ• ||

vivakkhÄ• lokikÄ• esÄ• , asakya+mativattituá¹ƒ.

katha+mesa vipariyÄ• so, loko evÄ• +nayujjate ||

(vattamÄ• napaccayanayo).

2. bhavissati ssati ssanti ssati ssatha ssÄ• mi ssÄ• ma ssate ssante ssase ssavhe ssaá¹ƒ s

bhavissati=anÄ• raddhe atthe vattamÄ• nato kriyatthÄ• ssatyÄ• dayo honti.

35. a+Ä«+ssÄ• dÄ«naá¹ƒ byaÃ±janassiÃ±a

kriyatthÄ• paresaá¹ƒ aÄ• dÄ«naá¹ƒ Ä«Ä• dÄ«naá¹ƒ ssÄ• dÄ«naÃ±ca byaÃ±janassi+Ã±a h
vavatthitavibhÄ• sÄ• +yaá¹ƒ. sseti ssÄ• dÄ«naá¹ƒ ssatiÄ• dÄ«naÃ±cÄ• vayavo gahito, ``Å«
siddhepi \Be 219/ tyÄ• dÄ«su etesamevÄ• ti niyamattho+ya+mÄ• rambho. lassÄ• kÄ• ralop
bhavissanti. bhavissasi, bhavissatha. bhavissÄ• mi, bhavissÄ• ma. bhavissate, bhavissante
bhavissavhe. bhavissaá¹ƒ, bhavissÄ• mhe.

kamme ---

49. kyassa sse

kyassa vÄ• lopo hoti sse. sukhaá¹ƒ tayÄ• anubhavissati, anubhavissanti. anubhavissasi, a
anubhavissÄ• mi, anubhavissÄ• ma. aÃ±Ã±atra anubhÅ«yissati, anubhÅ«yissanti iccÄ• di.
bhÄ• ve-bhÅ«yissati bhÅ«yissate.

kattari-pacissati, pacissanti iccÄ• di. kamme-pacissati odano devadattena, pacÄ«yissati, pa
paccissanti odanÄ• pacÄ«yissanti, pacÄ«yissare, paccissare, paccissanti.

gamito kattari-so gacchissati, te gacchissanti. tvaá¹ƒ gacchissasi, tumhe gacchissatha. aha
mayaá¹ƒ gacchissÄ• ma. gacchissate, gacchissante. gacchissase, gacchissavhe. gacchissa

saggaá¹ƒ gamissati, gamissanti. gamissasi, gamissatha. gamissÄ• mi, gamissÄ• ma iccÄ• d
gacchiyissanti iccÄ• di. kyalope gamissati, gamissanti iccÄ• di. tathÄ• ghammissati ghamm
ghammissanti, ghammÄ«yissanti iccÄ• di.

3. nÄ• me garahÄ• vimhayesu

nÄ• masadde \Be 220/ nipÄ• te sati garahÄ• yaá¹ƒ vimhaye ca gamyamÄ• ne ssatyÄ• day
kalyÄ• á¹‡adhammÄ• paá¹-ijÄ• nissanti. ettha ``jyÄ• dÄ«hi knÄ• â€™â€™ ti knÄ• vikaraá¹
jÄ• deso. na hi nÄ• ma bhikkhave tassa moghapurisassa pÄ• á¹‡esu anuddayÄ• bhavissat
bhikkhave moghapuriso sabbamattikÄ• mayaá¹ƒ kuá¹-ikaá¹ƒ karissati. vimhaye-acchariyaá¹
vata bho, santena vata bho pabbajitÄ• vihÄ• rena viharanti, yatra hi nÄ• ma saÃ±Ã±Ä« san
paÃ±camattÄ• ni sakaá¹-asatÄ• ni nissÄ• ya nissÄ• ya atikkantÄ• ni neva dakkhiti, na pana
acchariyaá¹ƒ andho nÄ• ma pabbata+mÄ• rohissati, badhiro nÄ• ma saddaá¹ƒ sossati. (bha

4. bhÅ«te Ä« uá¹ƒ o ttha iá¹ƒ mhÄ• Ä• Å« se vhaá¹ƒ a mhe

bhÅ«te parisamatte atthe vattamÄ• nato kriyatthÄ• Ä«Ä• dayo honti. bhÅ«tÄ• najjatane up
Ä«Ä• dayo bhÅ«tajjatane. ``suvo ahosi Ä• nandoâ€™â€™ tiÄ• dÄ«su bhÅ«tasÄ• maÃ±Ã±e

ahassu+bhayato aá¸• á¸• ha-rattaá¹ƒ vÄ• tadupaá¸• á¸• hataá¹ƒ.

antokatvÄ• na viÃ±Ã±eyyo, aho ajjatano iti.

tadaÃ±Ã±o pana yo kÄ• lo, so+najjatanasaÃ±Ã±ito ||

iti paá¹-hamapurisekavacanaá¹ƒ Ä«,

15. Ä• +Ä«+ssÄ• dÄ«sva+Ã±a vÄ•

Ä• Ä• do \Be 221/ Ä«Ä• do ssÄ• do ca kriyatthassa vÄ• aÃ±a hotÄ«ti dhÄ• tuto pubbaá¹ƒ
lo, ekÄ• ra+avÄ• desÄ• ca.

38. eyyÄ• tha+sse+a+Ä• +Ä«+thÄ• naá¹ƒ o+a+aá¹ƒ+ttha+ttho+vhoka

eyyÄ• thÄ• dÄ«naá¹ƒ oÄ• dayo vÄ• honti yathÄ• kkamaá¹ƒti Ä«ssattho, abhavittho, bhavit
``Ä• Ä« Å« mhÄ• ssÄ• ssamhÄ• naá¹ƒ vÄ• â€™â€™ ti Ä«ssa rassattaá¹ƒ. so abhavi bhav

39. uá¹ƒssiá¹ƒ+svaá¹ƒ+su

tiuá¹ƒssa iá¹ƒsu+aá¹ƒsu vÄ• honti. abhaviá¹ƒsu bhaviá¹ƒsu, abhavaá¹ƒsu bhavaá¹ƒsu, abh

42. ossa a+i+ttha+ttho

ossa aÄ• dayo vÄ• honti. abhava bhava, abhavi bhavi, iÃ±Ä• game abhavittha bhavittha, a
abhavittho bhavittho, abhavattho bhavattho.

43. si

ossa si vÄ• hoti. abhavisi bhavisi, abhavasi bhavasi. abhavo bhavo.

45. mhÄ• tthÄ• na+muÃ±a

esaá¹ƒ \Be 222/ uÃ±a vÄ• hoti. Ä«Ä• disambandhÄ«nameva gahaá¹‡aá¹ƒ. abhavuttha bha

46. iá¹ƒssa ca siÃ±a

iá¹ƒssa ca siÃ±a vÄ• hoti mhÄ• tthÄ• naÃ±ca bahulaá¹ƒ. ikÄ• raÃ±Ã±akÄ• rÄ• uccÄ• raá
abhavasittha bhavasittha, abhavittha bhavittha, abhavattha bhavattha, abhavisiá¹ƒ bhavisiá
bhavasiá¹ƒ, abhaviá¹ƒ bhaviá¹ƒ. uÃ±Ä• game Ä• ssa rasso. abhavumha bhavumha abhavu
abhavasimha bhavasimha abhavasimhÄ• bhavasimhÄ• abhavimha bhavimha abhavimhÄ•
abhavamhÄ• bhavamhÄ• . paracchakke --- ``eyyÄ• thÄ• â€™â€™ dinÄ• tthe abhavittha b
rasse abhavatha bhavatha, abhavÄ• bhavÄ• , abhavu bhavu. abhavise bhavise, abhavase
bhavivhaá¹ƒ abhavavhaá¹ƒ bhavavhaá¹ƒ, assa a+mÄ• dese abhavaá¹ƒ bhavaá¹ƒ abhava b
abhavamhe bhavamhe. kamme sukhaá¹ƒ tayÄ• anubhÅ«yittho anvabhÅ«yattho anubhÅ«ya
anvabhÅ«yÄ« anubhÅ«yÄ«, anvabhÅ«yiá¹ƒsu anubhÅ«yiá¹ƒsu anvabhÅ«yaá¹ƒsu anubhÅ«
anubhÅ«yuá¹ƒ iccÄ• di. bhÄ• ve-tena abhÅ«yittho bhÅ«yittho abhÅ«yattho bhÅ«yattho abh
bhÅ«yÄ«. tena abhÅ«yattha bhÅ«yattha abhÅ«ya bhÅ«ya abhÅ«yÄ• bhÅ«yÄ• .

so apacittho pacittho iccÄ• di kattusamaá¹ƒ. kamme-apacÄ«yittho pacÄ«yittho apacÄ«yatth
cavaggapubba- rÅ«pe \Be 223/ apaccittho paccittho apaccattho paccattho apacÄ«yi pacÄ«y
apacci pacci apaccÄ« paccÄ«, apacÄ«yiá¹ƒsu pacÄ«yiá¹ƒsu apaciá¹ƒsu paciá¹ƒsu apacÄ«y
apaccaá¹ƒsu paccaá¹ƒsu apacÄ«yuá¹ƒ pacÄ«yuá¹ƒ apaccuá¹ƒ paccuá¹ƒ iccÄ• di kattusama

so gÄ• maá¹ƒ agacchittho gacchittho iccÄ• di purimasamaá¹ƒ.

30. á¸• aá¹ƒsassa ca Ã±chaá¹…a

á¸• aá¹ƒsassa ca gamissa ca Ã±chaá¹…a vÄ• hoti Ä• +Ä«Ä• dÄ«su. agaÃ±chittho gaÃ±ch
agaÃ±chi gaÃ±chi agaÃ±chÄ« gaÃ±chÄ« iccÄ• di.

29. gamissÄ•

Ä• Ä• do Ä«Ä• do ca gamissa Ä• hoti vÄ• . so agÄ• agami gami agamittho gamittho agam
lassÄ• kÄ• rassa ``himimesva+ssÄ• â€™â€™ ti ettha ``assÄ• â€™â€™ ti yogavibhÄ• gÄ•
Ä«ssa siÄ• deso, agamÄ• si agami gami agamÄ« gamÄ«, agamiá¹ƒsu gamiá¹ƒsu agamaá¹
ossa aÄ• dese ajjhaguá¹ƒ. tvaá¹ƒ ajjhagÄ• parassa lopo. tumhe ajjhaguttha. ahaá¹ƒ ajjhaga
ajjhagamha. paracchakke --- ``eyyÄ• thÄ• â€™â€™ dinÄ• tthe so agacchittha gacchittha a
agamittha gamittha agama gama agamÄ• gamÄ• . te agamÅ« gamÅ«, ossa Ä• Ä• dese aj
tumhe agamivhaá¹ƒ. ``eyyÄ• thÄ• â€™â€™ dinÄ• a+mÄ• dese ahaá¹ƒ agamaá¹ƒ gamaá¹
gamimhe. kammeagacchÄ«yi agamÄ«yi, agacchiyuá¹ƒ agamiyuá¹ƒ iccÄ• di. tathÄ• agham

13. mÄ• yoge Ä«+Ä• Ä• dÄ«

mÄ• yoge \Be 224/ sati Ä«Ä• dayo Ä• Ä• dayo ca vÄ• honti. sakakÄ• lato kÄ• lantarepi pa
bhavaá¹ƒ abhavittho iccÄ• di. vÄ• vidhÄ• nÄ• ssatyÄ• di+eyyÄ• di+tvÄ• dayopi honti, mÄ•
bhavaá¹ƒ bhaveyya, mÄ• bhavaá¹ƒ bhavatu iccÄ• di. (Ä«Ä• dipaccayanayo).

5. anajjatane Ä• Å«o ttha a mhÄ• ttha tthuá¹ƒ se vhaá¹ƒ iá¹ƒ mhase

avijjamÄ• najjatane bhÅ«tatthe vattamÄ• nato kriyatthÄ• Ä• Ä• dayo honti vÄ• . ``eyyÄ• th
Ä« Å« mhÄ• â€™â€™ iccÄ• dinÄ• rasse ca so abhavattha bhavattha abhava bhava abhav
abhavÅ« bhavÅ«. o, ``ossÄ• â€™â€™ tiÄ• dinÄ• aÄ• dayo, abhava bhava abhavi bhavi ab
bhavattho, siÄ• dese abhavasi bhavasi abhavo bhavo. tumhe abhavattha bhavattha. ahaá¹ƒ
abhava bhava, mayaá¹ƒ abhavamha bhavamha abhavamhÄ• bhavamhÄ• . so abhavattha
bhavatthuá¹ƒ. tvaá¹ƒ abhavase bhavase. tumhe abhavavhaá¹ƒ bhavavhaá¹ƒ. ``issa ca siÃ±
abhavasiá¹ƒ bhavasiá¹ƒ abhaviá¹ƒ bhaviá¹ƒ. mayaá¹ƒ abhavamhase bhavamhase. kamme-
anubhÅ«yittha, iÃ±Ä• gamÄ• bhÄ• ve anubhÅ«yattha iccÄ• di. bhÄ• ve-abhÅ«yattha bhÅ«y

so \Be 225/ odanaá¹ƒ apacattha pacattha iccÄ• di kattusamaá¹ƒ. kamme-apacÄ«yattha pa
paccattha apacÄ«ya pacÄ«ya apacÄ«yÄ• pacÄ«yÄ• apacca pacca apaccÄ• paccÄ• . apa
apaccu paccu apaccÅ« paccÅ« iccÄ• di. ``mÄ• yoge Ä«+Ä• Ä• dÄ«â€™â€™ ti mÄ• yogepi
iccÄ• di.

tathÄ• agacchattha gacchattha iccÄ• di purimasamaá¹ƒ. tathÄ• agamattha gamattha iccÄ

ghammattha iccÄ• dipi. (anajjatanapaccayanayo).

6. parokkhe a u e ttha a mha ttha re ttho vho i mhe

apaccakkhe bhÅ«tÄ• najjatane vattamÄ• nato kriyatthÄ• aÄ• dayo honti. akkhÄ• naá¹ƒ=in
parokkhaá¹ƒ. tasmiá¹ƒ. ``aparokkhesÅ«â€™â€™ ti vacanÄ• kya+lÄ• divikaraá¹‡Ä• na hon

5, 71. parokkhÄ• yaÃ±ca

parokkhÄ• yaá¹ƒ paá¹-hama+mekassaraá¹ƒ saddarÅ«paá¹ƒ dve bhavati. ``bhÅ«ssa vukaâ€
bhÅ«va iti dvitte ---

5, 75. lopo+nÄ• dibyaÃ±janassa

dvitte pubbassa Ä• dito+Ã±Ã±assa byaÃ±janassa lopo hoti.

18. pubbassa a

aÄ• dÄ«su dvitte pubbassa bhÅ«ssa a hoti.

5, 78. catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ•

dvitte \Be 226/ pubbesaá¹ƒ catutthadutiyÄ• naá¹ƒ tatiyapaá¹-hamÄ• honti yathÄ• kkamaá¹
kira, te babhuvu kira. tvaá¹ƒ babhuve kira, iÃ±a tumhe babhuvittha kira. ahaá¹ƒ babhuva kir
babhuvimha kira. so babhuvittha kira, te babhuvire kira. tvaá¹ƒ babhuvittho kira, tumhe babh
ahaá¹ƒ babhuvi kira, mayaá¹ƒ babhuvimhe kira. kamme-anupabhuva kira iccÄ• di. bhÄ• veb

papaca, papacu. papace, iÃ±Ä• game papacittha. aÃ±Ã±atra ``saá¹ƒyogÄ• dilopoâ€™â€™
papacimha. papacittha, papacire. papacittho papacitho, papacivho. papaci, papacimhe. eva

aÄ• dipaccaye dvibhÄ• ve anÄ• dibyaÃ±janalope pubbassa ``kavaggahÄ• naá¹ƒ cavaggaj
``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti dÄ«ghe ca kate so gÄ• maá¹ƒ jagÄ• ma kira, jagam
jagamimha. jagamittha, jagamire. jagamittho, jagamivho. jagami, jagamimhe. evaá¹ƒ kamme

mÅ«á¸·havikkhittabyÄ• sattacittena attanÄ• pi kriyÄ• katÄ• abhinibbattikÄ• le+nupaladdh
phalenÄ• +numÄ«yamÄ• nÄ• parokkhÄ• va vatthuto. tena uttamavisayepi payogasambhav

7. yyodo \Be 227/ vÄ• +tipattiyaá¹ƒ ssÄ• ssaá¹ƒsu sse ssatha ssaá¹ƒ ssamhÄ• ssatha ssi

ssÄ• mhase.

eyyÄ• do visaye kriyÄ• tipattiyaá¹ƒ ssÄ• dayo honti. vidhurapaccayopanipÄ• tato kÄ• raá¹‡
kriyÄ• tipatana+manipphatti kriyÄ• tipatti. ete ca ssÄ• dayo sÄ• matthiyÄ• atÄ«tÄ• nÄ• gate
vattamÄ• ne, tatra kriyÄ• tipatyasambhavÄ• . iÃ±Ä• game ssÄ• ssa vÄ• rasse ca sace so p
alabhissa, arahÄ• abhavissa bhavissa abhavissÄ• bhavissÄ• vÄ• , te ca taá¹ƒ alabhissaá
abhavissaá¹ƒsu bhavissaá¹ƒsu. ``eyyÄ• thÄ• â€™â€™ dinÄ• ssessa vÄ• akÄ• re tvaá¹ƒ a
abhavissatha. ahaá¹ƒ abhavissaá¹ƒ. rasse mayaá¹ƒ abhavissamha bhavissamha abhavissa
paracchakke-so abhavissatha, abhavissiá¹ƒsu. abhavissase, abhavissavhe. abhavissiá¹ƒ, a

kamme-tena sukhaá¹ƒ anvabhavissa, anvabhavissaá¹ƒsu kyalopo. anvabhÅ«yissa anvabh
bhÄ• ve-tena abhÅ«yissa bhÅ«yissa abhÅ«yissÄ• bhÅ«yissÄ• . abhÅ«yissatha bhÅ«yissat

evaá¹ƒ taá¹‡á¸• ulÄ• disÄ• dhanaá¹ƒ alabhissa, odanaá¹ƒ apacissa pacissa iccÄ• di. kamm
pacissa apacissÄ• pacissÄ• apacÄ«yissa pacÄ«yissa apacÄ«yissÄ• pacÄ«yissÄ• apacci
paccissÄ• iccÄ• di.

so agacchissa gacchissa agacchissÄ• gacchissÄ• iccÄ• di. cchÄ• desÄ• +bhÄ• ve agami
iccÄ• di. kamme-agacchissa \Be 228/ gacchissa agacchÄ«yissa iccÄ• di. agamissa gamissa
tathÄ• aghammissa iccÄ• di. (kriyÄ• tipattipaccayanayo).

8. hetuphalesve+yya eyyuá¹ƒ eyyÄ• si eyyÄ• tha eyyÄ• mi eyyÄ• ma etha eraá¹ƒ etho eyyÄ

hetubhÅ«tÄ• yaá¹ƒ phalabhÅ«tÄ• yaÃ±ca kriyÄ• yaá¹ƒ vattamÄ• nato kriyatthÄ• eyyÄ• da
lavikaraá¹‡avuddhiÄ• di pubbasamaá¹ƒ. parikappe ---

75. eyye+yyÄ• se+yyannaá¹ƒ á¹-e

eyya+eyyÄ• si+eyya+miccesa+me vÄ• hoti. so dÄ• ni kinnu kho bhave, yadi so paá¹-hama
bhaveyya.

47. eyyuá¹ƒssuá¹ƒ

eyyu+miccassa Ã±uá¹ƒ vÄ• hoti. sace saá¹ƒkhÄ• rÄ• niccÄ• bhavuá¹ƒ bhaveyyuá¹ƒ, na n
bhave bhaveyyÄ• si. ``eyyÄ• thÄ• â€™â€™ dinÄ• assa okÄ• re tumhe bhaveyyÄ• tho bhav
bhaveyyÄ• mi.

78. eyyÄ• masse+mu ca

eyyÄ• massa emu vÄ• hoti u ca. kinnu kho mayaá¹ƒ bhavemu bhaveyyÄ• mu bhaveyyÄ• m
bhaveraá¹ƒ. bhavetho, bhaveyyÄ• vho. bhave bhaveyyaá¹ƒ, bhaveyyÄ• mhe. kamme-sukha
anubhuyyeyya, anubhuyyuá¹ƒ anubhÅ«yeyyuá¹ƒ. tena tvaá¹ƒ anubhÅ«ye anubhÅ«yeyyÄ• s
anubhÅ«yeyyÄ• tha. tenÄ• +haá¹ƒ anubhÅ«yeyyÄ• mi, mayaá¹ƒ anubhÅ«yemu anubhÅ«ye
paracchakke-anubhÅ«yetha iccÄ• di. bhÄ• ve-bhÅ«ye bhÅ«yeyya bhÅ«yetha.

vidhimhi-so odanaá¹ƒ pace paceyya iccÄ• di. kamme-pacÄ«ye pacÄ«yeyya pacce pacceyy

anumatiyaá¹ƒ-so gÄ• maá¹ƒ gacche gaccheyya iccÄ• di. aÃ±Ã±atra game gameyya iccÄ• d
iccÄ• di.

pÄ• to paceyya ce bhuÃ±je, icce+ttha pacanakriyÄ• .

hetubhÅ«tÄ• ti viÃ±Ã±eyyÄ• , phalaá¹ƒ tva+nubhavakriyÄ• ||

11. sattya+rahesve+yyÄ• dÄ«

sattiyaá¹ƒ arahate ca kriyatthÄ• eyyÄ• dayo honti. bhavaá¹ƒ khalu pattaá¹ƒ paceyya, bhav
araho.

12. sambhÄ• vane vÄ•

sambhÄ• vane gamyamÄ• ne dhÄ• tunÄ• vuccamÄ• ne ca eyyÄ• dayo honti vibhÄ• sÄ• .
pÄ• sÄ• á¹‡aá¹ƒ paceyya udaragginÄ• , sambhÄ• vemi saddahÄ• mi bhavaá¹ƒ paceyya, bh
apaci.

9. paÃ±ha+patthanÄ• +vidhÄ«su

paÃ±hÄ• dÄ«su kriyatthato eyyÄ• dayo honti.

paÃ±hÄ• \Be 230/ saá¹ƒpucchanaá¹ƒ, iá¹-á¹-hÄ• -siá¹ƒsanaá¹ƒ yÄ• canaá¹ƒ duve.

patthanÄ• , bhattiyÄ• vÄ• +tha, na vÄ• byÄ• pÄ• raá¹‡Ä• vidhi ||

paÃ±he-kiá¹ƒ so bhattaá¹ƒ paceyya, udÄ• hu byaÃ±janaá¹ƒ. patthanÄ• yaá¹ƒ-aho vata so p
vidhimhi-bhavaá¹ƒ pattaá¹ƒ paceyya. (eyyÄ• dipaccayanayo).

10. tu antu hi tha mi ma taá¹ƒ antaá¹ƒ ssu vho e Ä• mase

paÃ±hapatthanÄ• vidhisve+te honti kriyatthato. Ä• siá¹ƒsanatthe-so sukhÄ« bhavatu, te su

48. hissa+to lopo

ato parassa hissa vÄ• lopo hoti. tvaá¹ƒ sukhÄ« bhava bhavÄ• hi, himhi dÄ«gho. ``eyyÄ• th
tumhe sukhitÄ• bhavathavho bhavatha. ahaá¹ƒ sukhÄ« bhavÄ• mi, mayaá¹ƒ sukhino bhav
bhavataá¹ƒ, bhavantaá¹ƒ. bhavassu, bhavavho. bhave bhavÄ• mase. kamme-tayÄ• anubh
bhÄ• ve-bhÅ«yatu, bhÅ«yataá¹ƒ.

Ä• á¹‡attiyaá¹ƒ-devadatto dÄ• ni odanaá¹ƒ pacatu, pacantu iccÄ• di. kamme-tena odano pa
gÄ• maá¹ƒ gacchatu iccÄ• di. ``Å« lasseâ€™â€™ ti lasse+kÄ• re gametu, gamentu iccÄ• d
ghammantu iccÄ• di. kamme-gacchÄ«yatu iccÄ• di. tathÄ• gamÄ«yatu iccÄ• di.

vidhimhi-lassa lope lutte vuddhi, idha pabbato hotu.

nimantane-adhivÄ• setha \Be 231/ tumhe bhante bhagavÄ• bhojanaá¹ƒ, vasatissa ``curÄ•
á¹‡imhi ``assÄ• á¹‡Ä• nubandheâ€™â€™ ti Ä• , ``yuvaá¹‡á¹‡Ä• na+meo paccayeâ€™â€™
bhavaá¹ƒ, sadassa ``jara+sadÄ• na+mÄ«ma vÄ• â€™â€™ ti Ä«ma, manubandhattÄ• anta

ajjhesane-desetu bhante bhagavÄ• dhammaá¹ƒ, ettha curÄ• dittÄ• purimasamaá¹ƒ.

anumatiyaá¹ƒ-puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, pavisatu bhavaá¹ƒ. ettha pucchato hiss

patthanÄ• =yÄ• canÄ• , tatra-dada=dÄ• ne, dadÄ• hi me gÄ• mavarÄ• ni paÃ±ca, dÄ• to la
nayanaá¹ƒ dehi.

pattakÄ• le-sampatto te kÄ• lo kaá¹-akaraá¹‡e, kaá¹-aá¹ƒ karotu bhavaá¹ƒ. ettha ``tanÄ• di

tvÄ• dÄ« eyyÄ• dayo vatta-mÄ• nÄ• sampati, +nÄ• gate.

bhavissati, parokkhÄ• di-cattÄ• ro+tÄ«takÄ• likÄ• ||

5, 173. gama yami+sÄ• +sa disÄ• naá¹ƒ vÄ• cchaá¹…a

etesaá¹ƒ vÄ• cchaá¹…a hotinta+mÄ• na+tyÄ• dÄ«su. so saggaá¹ƒ gacchati gameti, gacch
kamme-gacchÄ«yati gamÄ«yati iccÄ• di. yama=uparame, parokkhÄ• anajjatanarÅ«pÄ• ni s

yojetabbÄ• ni. nipubbo, niyacchati niyamati, niyacchanti niyamanti. saá¹ƒpubbo, ``ye saá¹ƒs
Ã±Ã±attaá¹ƒ, saÃ±Ã±amati, saÃ±Ã±amanti. kamme-niyacchÄ«yati niyamÄ«yati niyammati,
\Be 232/ niyacchissati, saÃ±Ã±amissati. niyacchi, saá¹ƒyami. niyacchissa, saá¹ƒyamissa. ni
saá¹ƒyameyya. niyacchatu, saÃ±Ã±amatu. isa+siá¹ƒsa=icchÄ• yaá¹ƒ, so saggaá¹ƒ icchati, i
``lahussupantassÄ• â€™â€™ ti vuddhimhi esati, esanti iccÄ• di. kamme-icchÄ«yati, ``vÄ• k
esÄ«yati. pubbarÅ«pe issati issate iccÄ• di. icchissati esissati iccÄ• di. icchi esi. icchissa es
eseyya. icchatu esatu iccÄ• di. Ä• sa=upavesane, so Ä• sane acchati iccÄ• di. ``byaÃ±jane
rasso, upapubbo, tathÄ• upÄ• sati. acchissati upÄ• sissati. acchi upÄ• si. acchissa upÄ• sis
upÄ• seyya. acchatu upÄ• satu iccÄ• di. disa=pekkhane, dicchati dicchanti iccÄ• di sabbaá¹
labha=lÄ• bhe, ito paraá¹ƒ visesaá¹-á¹-hÄ• namevavakkhÄ• ma, sabbavÄ• ro vuttÄ• nusÄ•
labhanti iccÄ• di. kamme-kyassa pubbarÅ«pÄ• dimhi kate labbhati iccÄ• di.

73. labhÄ• iá¹ƒ+Ä«naá¹ƒ thaá¹ƒ thÄ• vÄ•

labhasmÄ• iá¹ƒ Ä«naá¹ƒ thaá¹ƒ+thÄ• vÄ• honti. so alabhittha labhittha alabhi labhi iá¹ƒ p
alabhiá¹ƒ iccÄ• di.

26. labha vasa+cchida bhida rudÄ• naá¹ƒ cchaá¹…a

labhÄ• dÄ«naá¹ƒ cchaá¹…a hoti ssena saha. lacchati labhissati, lacchanti labhissanti iccÄ•
kriyÄ• tipattiyaá¹ƒ ssÄ• bhÄ• gassa cchaá¹…Ä• dese alacchÄ• alabhissa iccÄ• di. vasa=ni
kamme-bahulÄ• dhikÄ• rÄ• ``assÅ«â€™â€™ ti ukÄ• ro \Be 233/, pubbarÅ«pe vussati vuss
avacchÄ• avasissÄ• . chida=dvedhÄ• karaá¹‡e, checchati chindissati, ``maÃ±ca rudhÄ• dÄ
ca. lassa lopo ca. bhida=vidÄ• raá¹‡e, bhecchati bhindissati. abhecchÄ• abhindissÄ• . ruda
rodissati. arucchÄ• arodissÄ• iccÄ• di.

aÃ±Ã±apaccayepi chidassa ``cchaá¹…aâ€™â€™ iti yogavibhÄ• gÄ• cchaá¹…a, bhÅ«te Å
acchindiá¹ƒsu. vuttato aÃ±Ã±adhÄ• tÅ«naÃ±ca, gama=gamane, gacchaá¹ƒ gacchissaá¹ƒ. a
vaca=byattavacane iccÄ• di, kamme-bahulÄ• dhikÄ• rÄ• tyÄ• dÄ«su parabhÅ«tesupi yathÄ
``vacÄ• dÄ«naá¹ƒ vassuá¹-a vÄ• â€™â€™ ti kamme uá¹-a ca ``assÅ«â€™â€™ ti assa u ca
vuccanti iccÄ• di, yassa ca pubbarÅ«paá¹ƒ.

27. bhuja muca vaca visÄ• naá¹ƒ kkhaá¹…a

bhujÄ• dÄ«naá¹ƒ kkhaá¹…a hoti ssena saha. vakkhati vacissati, vakkhanti vacissanti iccÄ•

21. Ä«Ä• do vacassoma

Ä«Ä• dÄ«su vacassa oma hoti. makÄ• rÄ• nubandhattÄ• ``mÄ• nubandho sarÄ• na+mant
sarÄ• paro. avoci, avocuá¹ƒ, avoco iccÄ• di. anajjatane-avaca avacÄ• vacÄ• iccÄ• di. kriy
avacissÄ• , avakkhiá¹ƒsu avacissiá¹ƒsu iccÄ• di. vaceyya iccÄ• di. kamme-vucceyya iccÄ• d
iccÄ• di.

bhuja=pÄ• lanajjhohÄ• resu \Be 234/, ``bhujÄ• â€™â€™ dinÄ• kkhavÄ• dese bhokkhati bh

kusa=akkose, Ä• pubbo, tassa rasso ca, akkosati iccÄ• di Ã±eyyaá¹ƒ, lavikaraá¹‡alopavud

34. kusa+ruhehÄ«+ssa chi

kusÄ• ruhÄ• ca parassa Ä«ssa chi vÄ• hoti. pararÅ«papaá¹-hamakkharÄ• ni, akkocchi ak
ruha=rohane, abhirucchi abhiruhi iccÄ• di.

vaha=pÄ• puá¹‡ane, vahati, vahanti. kamme-kye ``hassa vipallÄ• soâ€™â€™ ti vipariyÄ• s
``assÅ«â€™â€™ ti uttaá¹ƒ. vahissati, vuyhissati. avahi, avuyhittha, avuhi. avahissÄ• , vuyhÄ
vaheyya, vuyheyya. vahatu, vuyhatu iccÄ• di.

jara=jÄ«raá¹‡e,

5, 174. jara marÄ• na+mÄ«yaá¹…a

jara marÄ• naá¹ƒ Ä«yaá¹…a vÄ• hoti mÄ• na+nta+tyÄ• dÄ«su. jÄ«yati. ``jara sadÄ• na+m
ca, jÄ«rati. kamme-jÄ«rÄ«yati jÄ«yÄ«yati. evaá¹ƒ jÄ«yissati jÄ«rissati, jÄ«yÄ«yissati jÄ«rÄ«y
ajÄ«ri, ajÄ«yÄ«yi ajÄ«rÄ«yi. ajÄ«yissÄ• ajÄ«rissÄ• , ajÄ«yÄ«yissÄ• ajÄ«rÄ«yissÄ• ajÄ«yi
iccÄ• di. mara=pÄ• á¹‡acÄ• ge, Ä«yaá¹…a, mÄ«yati marati, mÄ«yanti maranti iccÄ• di.

disa=pekkhane,

5, 124. disassa \Be 235/ passa dassa dasa da dakkhÄ• ti

ete Ä• desÄ• disassa vÄ• honti. anekavaá¹‡á¹‡attÄ• sabbÄ• deso. passati passanti, dakk
pubbarÅ«po, dissati dissanti, vipassÄ«yati dakkhÄ«yati iccÄ• di.

6, 69. dakkha+kha+heti+hohÄ«ti lopo

dakkhÄ• dÄ«hi Ä• desehi parassa ssassa lopo vÄ• hoti. dakkhati dakkhissati. apassi passi
passiá¹ƒsu apasso passo, apassittha passittha. apassiá¹ƒ passiá¹ƒ, apassimha passimha. ta

adassiá¹ƒsu dassiá¹ƒsu iccÄ• di. anajjatane dasÄ• deso, addasÄ• addasa. addÄ• adda icc
iccÄ• di. passeyya dakkheyya, passatu dakkhatu iccÄ• di.

sada=visaraá¹‡agatyÄ• vasÄ• danÄ• dÄ• nesu, nipubbo, ``jarasadÄ• na+mÄ«ma vÄ• â€™
nisÄ«danti iccÄ• di. bhÄ• ve-nisajjati, nisajjate.

yaja=devapÅ«jÄ• saá¹ƒgatikaraá¹‡adÄ• nesu, yajati, yajanti iccÄ• di. kamme ---

5, 113. yajassa yassa á¹-i+yÄ«ti

yajassa yassa á¹-i+yÄ« honti kÄ• nubandheti bahulÄ• dhikÄ• rÄ• tyÄ• divisayepi kye pubb
mayÄ• buddho. so yajissati, tena ijjissate yijjissate. so yajÄ« \Be 236/, tena ijji yijji. so yajiss
ijjissÄ• yijjissÄ• . so yajeyya, tena ijjeyya yijjeyya. so yajatu, tena ijjatu yijjatu iccÄ• di.

vada=vacane, ``gamavadÄ• â€™â€™ dinÄ• vadassa vajjÄ• deso vÄ• , lassa ``Å«lasseâ€™
vadeti vadati, vajjenti vadenti iccÄ• di. kamme --- ``kyassÄ• â€™â€™ ti Ä«Ã±a, vajjÄ«yati va
vajjÄ«yanti vajjanti vadÄ«yanti. vadissati, vadissanti. avadÄ« vadÄ«, avadiá¹ƒsu vadiá¹ƒsu.
vajje vajjeyya vade vadeyya, vajjeyyuá¹ƒ vadeyyuá¹ƒ. vajjetu vadetu vadatu iccÄ• di yathÄ•

kamu=padavikkhepe, ``parokkhÄ• yaÃ±cÄ• â€™â€™ ti caggahaá¹‡ena kama kama iti dvitt
lavikaraá¹‡e ``kavaggahÄ• â€™â€™ dinÄ• kassa ce niggahÄ«tÄ• game ca kate caá¹ƒkam
cala=kampane, caá¹ƒcalati. jala+dala=dittiyaá¹ƒ, dvitte daddallati iccÄ• di. (savuddhikabhÅ«

hÅ«+bhÅ«=sattÄ• yaá¹ƒ, tyÄ• dÄ«su ``kattari loâ€™â€™ ti lo, tassa lope ``yuvaá¹‡á¹‡Ä• n
okÄ• ro. so hoti, te honti. hosi, hotha. homi, homa iccÄ• di. bhÄ• ve-tena hÅ«yati hÅ«yate.

31. hÅ«ssa he+hehi+hohi ssatyÄ• do

hÅ«ssa heÄ• dayo honti ssaccÄ• do. hessati hehi ssati hohissati.

69. dakkha+kha+hehi+hohÄ«hi lopoti

dakkhÄ• dÄ«hi \Be 237/ Ä• desehi parassa ssassa vÄ• lopo hoti. hehiti hehissati, hohiti ho
hehissanti, hohinti hohissanti iccÄ• di. anajjatane Ä«mhi aÃ±Ä• gamo, ``paro kvacÄ«â€™â€
vuddhimhi ``dÄ«ghÄ• Ä«ssaâ€™â€™ iti Ä«ssa siÄ• deso, suvo ahosi Ä• nando.

41. hÅ«to resuá¹ƒ

hÅ«to parassa u+miccassa resuá¹ƒ vÄ• hoti. rakÄ• rÄ• nubandho ``rÄ• nubandhentasarÄ•
antasarÄ• dissa lopo. ahesuá¹ƒ. okÄ• ravuddhi avÄ• dese ahavuá¹ƒ. ossa siÄ• dese ahosi.

46. iá¹ƒssa ca siÃ±a

imiccassa siÃ±a hoti mhÄ• tthÄ• naÃ±ca bahulaá¹ƒ. Ã±Ä• kÄ• ro Ä• khyÄ• vayavattho (ukÄ
``aÄ«ssÄ• â€™â€™ dinÄ• iÃ±Ä• game tumhe ahosittha, ahosi. parassaralope rasse ca ah
rasso. bhÄ• ve-abhavi, Ä• ssatthÄ• deso, abhavittha. anajjatane Ä• Å«Ä• dipaccaye kate ``
á¹…uvaá¹…a sareâ€™â€™ ti uvaá¹…Ä• dese ahuvÄ• , ahuvu, ahuvo, ahuvattha. assa amÄ
iccÄ• di. bhÄ• ve-tena ahuyi ahuyittha. ahavissÄ• , ahavissaá¹ƒsu iccÄ• di. bhÄ• ve-ahuyiss
pubbassaralopo, heyya \Be 238/, heyyuá¹ƒ iccÄ• di. bhÄ• ve-hÅ«yeyya, hÅ«yetha. hotu, ho
bhÄ• ve-hÅ«yatu, hÅ«yataá¹ƒ. anupubbe anubhoti iccÄ• di sabbavÄ• resu yojetabbaá¹ƒ. bh
kamme-anubhÅ«yati iccÄ• di viseso.

si=saye, lassa lopo vuddhi, seti. ayÄ• dese sayati, senti sayanti iccÄ• di. kamme-atipubbo,
sarassÄ• â€™â€™ ti issa dÄ«ghe ca kate tena atisÄ«yati, atisÄ«yanti iccÄ• di. bhÄ• ve-ten
tathÄ• bhavissatiÄ• dÄ«su.

nÄ«=pÄ• pane, dvikammako+yaá¹ƒ, ajaá¹ƒ gÄ• maá¹ƒ neti nayati, nenti nayanti iccÄ• di. ka
devadattena iccÄ• di. tathÄ• sesesupi yojetabbaá¹ƒ.

á¹-hÄ• =gatinivattiyaá¹ƒ ---

5, 175. á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ•

á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• honti vÄ• nta+mÄ• na+tyÄ• dÄ«su. lassa lope tiá¹-á¹-hati
á¹-hÄ• ti, á¹-hÄ• nti.

5, 131. pÄ• dito á¹-hÄ• ssa vÄ• á¹-haho kvaciti

pÄ• dito parassa á¹-hÄ• ssa kvaci á¹-haho hoti vÄ• . saá¹‡á¹-hahati, saá¹‡á¹-hahanti. lasse
adhiá¹-á¹-henti. kamme ---

5, 137. aÃ±Ã±Ä• dissÄ• +ssÄ« kye

Ã±Ä• dito+Ã±Ã±assa Ä• kÄ• rantassa kriyatthassa Ä« hoti kye. upaá¹-hÄ«yati, upaá¹-hÄ«y
``kyassÄ• â€™â€™ ti Ä«Ã±a \Be 239/, tena patiá¹-á¹-hahÄ«yati, patiá¹-á¹-hahÄ«yanti. bhÄ•
á¹-hÄ«yate. tathÄ• papubbe patiá¹-á¹-hissati patiá¹-á¹-hahissati. Ä«ssa simhi aá¹-á¹-hÄ• si,

saá¹‡á¹-hahi, saá¹‡á¹-hahiá¹ƒsu. patiá¹-á¹-hissa patiá¹-á¹-hahissa. tiá¹-á¹-he tiá¹-á¹-heyya, s
saá¹‡á¹-heyya, saá¹‡á¹-heyyuá¹ƒ, saá¹‡á¹-hahe saá¹‡á¹-haheyya. tiá¹-á¹-hatu á¹-hÄ• tu, sa

pÄ• =pÄ• ne, pivÄ• dese pivati. ``tavaggavaraá¹‡Ä• â€™â€™ do ``bayaÃ±Ä• â€™â€™ ti y
pibati. kammepÄ«yati, pÄ«yanti iccÄ• di.

asa=bhuvi,

52. tassa thoti

atthito parassa tassa tho hoti. pararÅ«pe paá¹-hamakkharatakÄ• re ca atthi.
``nta+mÄ• na+nti+yi+yuá¹ƒsvÄ• +dilopoâ€™â€™ ti assa lopo, santi.

53. sihisva+á¹-a

atthissa aá¹-a hoti sihisu. á¹-o sabbÄ• desattho. tvaá¹ƒ asi. pararÅ«pÄ• dimhi kate idÄ• ni t

54. mimÄ• naá¹ƒ vÄ• mhimhÄ• ca

asasmÄ• paresaá¹ƒ mimÄ• naá¹ƒ mhimhÄ• vÄ• honti taá¹ƒsanniyogena asassa aá¹-a ca

55. esu sa

esu \Be 240/ mimesu asassa so hoti, pararÅ«pabÄ• dhanatthaá¹ƒ. asmi, amha asma. bhav

5, 129. a+Ä• +ssaÄ• dÄ«su

parokkhÄ• a-Ä• do anajjatana Ä• -Ä• do kriyÄ• tipattissÄ• -Ä• do bhavissatissatyÄ• do ca
Ä• desavidhÄ• naá¹ƒ asassÄ• payogatthaá¹ƒ, kismiÃ±ci paccayavisese, tasmÄ• asitabban
bhavissati, bhavissanti. abhavÄ• , abhavu. kriyÄ• tipattiyaá¹ƒ bhuÄ• dese abhavissa, abhav
eyyÄ• dimhi ---

50. atthite+yyÄ• dicchannaá¹ƒ sa+su+sa+satha+saá¹ƒ+sÄ• ma

asa=bhuvi+ccasmÄ• paresaá¹ƒ eyyÄ• dicchannaá¹ƒ sÄ• dayo honti yathÄ• kkamaá¹ƒ. par
tvaá¹ƒ assa, tumhe assatha. ahaá¹ƒ assaá¹ƒ, mayaá¹ƒ assÄ• ma. tvÄ• dimhi so atu, assa lo
tvaá¹ƒ ahi, tumhe attha. amhi, amha, sÄ• dese asmi asma. bahulÄ• dhikÄ• rÄ• ajjatane Ä•
iccÄ• dÄ«pi honti.

brÅ«=vacane,

36. brÅ«to tissÄ«Ã±a

brÅ«to parassa tissa Ä«Ã±a vÄ• hoti. vuddhiavÄ• dese lassa lope bravÄ«ti.

5, 97. na brÅ«sso

brÅ«ssa \Be 241/ o na hoti byaÃ±jane. brÅ«ti. uvaá¹…Ä• dese brÅ«vanti.

20. tya+ntÄ«naá¹ƒ á¹-a+á¹-Å«

Ä• hÄ• paresaá¹ƒ ti+antÄ«naá¹ƒ á¹-a+á¹-Å« honti. á¹-akÄ• rÄ• sabbÄ• desatthÄ• . atoyev
tiantÄ«naá¹ƒ á¹-aá¹-Å«vidhÄ• naÃ±Ä• pakÄ• tiantÄ«su brÅ«ssa Ä• ho. Ä• ha, Ä• hu. brÅ«s
iccÄ• di. bravissati. abravi abravÄ«, abravuá¹ƒ. anajjatane abravÄ• , abravu. parokkhÄ• yaá

16. aÄ• dÄ«svÄ• +ho brÅ«ssa

brÅ«ssa Ä• ho hoti parokkhÄ• aÄ• dÄ«su. supine kira so Ä• ha, te Ä• hu iccÄ• di. abravissa
vuddhippaá¹-isedhe brÅ«tu, bravantu iccÄ• di.

hana=hiá¹ƒsÄ• yaá¹ƒ, timhi vikaraá¹‡alope so hanati hanti. te hananti iccÄ• di. kamme-ye n
pubbarÅ«paá¹ƒ, tena haÃ±Ã±ati, haÃ±Ã±anti haÃ±Ã±are. tathÄ• hanissati iccÄ• di.

67. hanÄ• cha+khÄ•

hanÄ• ssÄ• ssa cha+khÄ• vÄ• honti. paá¹-ihaá¹ƒkhÄ• mi paá¹-ihanissÄ• mi. haá¹ƒchema
ahaniá¹ƒsÅ«tiÄ• di sabbattha yojetabbaá¹ƒ. huvÄ• dayo

hu=havane \Be 242/. tyÄ• dÄ«su lo. ``parokkhÄ• yaÃ±cÄ• â€™â€™ ti caggahaá¹‡ena hu h
``kavaggahÄ• naá¹ƒ cavaggajÄ• â€™â€™ ti hassa jo, lalopo vuddhi ca, juhoti aggiá¹ƒ, aÃ±Ã
ti vakÄ• ro, juhvati. juhonti. juhvanti. juhosi juhvasi, juhotha juhvatha. iccÄ• di. kamme --- ``d
sarassÄ• â€™â€™ ti dÄ«ghe hÅ«yati tena aggi iccÄ• di. juhissati, juhissanti. ajuhavi ajuhos
ajuhaviá¹ƒsu ajuhavaá¹ƒsu ajuhosuá¹ƒ. ajuhissa, ajuhissaá¹ƒssu. juhe juheyya. juhotu, juho

hÄ• =cÄ• ge, pure viya dvebhÄ• vachÄ• desalope ``rasso pubbassÄ• â€™â€™ ti pubbass
kamme --- ``aÃ±Ã±Ä• dissÄ• +ssÄ« kyeâ€™â€™ ti kye Ä• ssa Ä«, hÄ«yati iccÄ• di. jahissa

Ä«ssaâ€™â€™ iti si, pajahi, ajahiá¹ƒsu ajahaá¹ƒsu, pajahiá¹ƒsu pajahuá¹ƒ. kamme-pahÄ«y
ssÄ• di+eyyÄ• di+tvÄ• dÄ«supi Ã±eyyÄ• .

dÄ• =dÄ• ne, dvibhÄ• varassattÄ• ni, lalopo, dadÄ• ti, dadanti iccÄ• di. ``gamavadÄ• â€™â
dajjati, dajjanti iccÄ• di. lasse+kÄ• re dÄ• naá¹ƒ deti iccÄ• di.

22. dÄ• ssa daá¹ƒ vÄ• mimesva+dvitte

advitte vattamÄ• nassa dÄ• ssa daá¹ƒ hoti vÄ• mimesu. vaggantaá¹ƒ, dammi demi, damm
iccÄ• di. anÄ• gatatthe iÃ±Ä• game saraá¹‡opÄ• di, dadissati, dadissanti. dajjissati, dajjissa
\Be 243/ dassati, dassanti. ajjatane-adadi, adadiá¹ƒsu, adajji, adajjiá¹ƒsu, adÄ• si, adaá¹ƒsu
anajjatane-adadÄ• , adadu. kÄ• lÄ• tipattiyaá¹ƒ-adadissa adajjissa, le adassa, dassaá¹ƒsu.
dadeyya dajje dajjeyya. ``á¹-Ä• â€™â€™ ti bahulÄ• dhikÄ• rÄ• dajjÄ• desÄ• parassa eyya
dajjeyyaá¹ƒ dadeyyuá¹ƒ. tvÄ• dÄ«su-dadÄ• tu, dadantu, dajjatu, dajjantu, lasse+kÄ• re detu
sabbattha kammepi yojanÄ«yaá¹ƒ.

dhÄ• =dhÄ• raá¹‡e, tyÄ• dimhi caggahaá¹‡ena dvitte pubbÄ• kÄ• rassa rassatte lalope ``ca
tatiyapaá¹-hamÄ• â€™â€™ ti pubbadhakÄ• rassa dakÄ• re ca kate dadhÄ• ti, dadhanti. pip
dinÄ• Ä• ssa lopo, ``dhÄ• ssa hoâ€™â€™ ti dvitte parassa dhÄ• ssa hakÄ• ro, dvÄ• raá¹ƒ
lasse+kÄ• re nidheti, nidhenti. kamme-vidhÄ«yati, vidhÄ«yanti iccÄ• di. dhassati, pidahissat
adhÄ• si, pidahi. adhassa, pidahissa. dadhe dadheyya, pidahe pidaheyya. dadÄ• tu, pidaha
iccÄ• di. (juhotyÄ• dayo).

bhÅ«vÄ• di ca juhÄ• di ca, huvÄ• didhÄ• tavo ci+me.

savuddhikabhÅ«vÄ• dÄ«hi, tidhÄ• bhedaá¹ƒ upenti te ||

(bhÅ«vÄ• dinayo.)

adhunÄ• \Be 244/ vikaraá¹‡apabhedapakÄ• sanatthaá¹ƒ rudhÄ• dÄ«naá¹ƒ aá¹-á¹-hagaá¹‡
udÄ• hariyante ---

rudha=Ä• varaá¹‡e, tyÄ• dayo honti. eva+muparipi sabbagaá¹‡esu.

5, 19. maÃ±ca rudhÄ• dÄ«naá¹ƒ

rudhÄ• diko aparokkhesu kattuvihitamÄ• na+nta+tyÄ• dÄ«su lo hoti maÃ±ca+ntasarÄ• par
vaggantaá¹ƒ, ``lahussupantassÄ• â€™â€™ ti saá¹ƒyogattÄ• na vuddhi. so maggaá¹ƒ rundh

kamme-nipubbo kyo dhassa cavagga+pubbarÅ«pa+tatiyakkharajakÄ• rÄ• , tena maggo niru
rundhissati, nirujjhissati. arundhi, arundhiá¹ƒsu. nirujjhittho, nirujjhi, nirujjhiá¹ƒsu. arundhissa
arundhissaá¹ƒsu, nirujjhissa, nirujjhissaá¹ƒsu. rundhe rundheyya, nirujjhe nirujjheyya. rundh
tvaá¹ƒ rundha rundhÄ• hi. nirujjhatu, nirujjhantu iccÄ• di.

chida=dvedhÄ• karaá¹‡e, chindati, chindanti. kamme-chijjati, chijjanti. bhavissatipaccaye ---
vasacchidÄ• â€™â€™ dinÄ• cchaá¹…Ä• dese checchati chindissati. kamme-pubbarÅ«paá
achindi chindi, acchejji, acchejjiá¹ƒsu. acchindissÄ• achijjissÄ• . chinde chindeyya, chijje ch
chindatu, chindantu, chijjatu, chijjantu iccÄ• di.

bhuja=pÄ• lanajjhohÄ• resu, bhuÃ±jati, bhuÃ±janti iccÄ• di. bhavissatimhi ``bhuja+muca+v
kkhaá¹…aâ€™â€™ ti dhÄ• tvantena saha ssassa \Be 245/ kkhaá¹…Ä• dese vuddhi, bhokkl
bhuÃ±jissanti iccÄ• di.

muca=mocane, muccati, muccanti iccÄ• di. kamme-muccati, muccanti iccÄ• di. (rudhÄ• din

diva=kÄ«á¸·Ä• vijigiá¹ƒsÄ• vohÄ• ra juti thuti gatÄ«su,

5, 21. divÄ• dÄ«hi yaka

divÄ• dÄ«hi kattari lavisaye yaka hoti. kakÄ• ro kÄ• nubandhakÄ• riyattho, eva+mupari ca.
pubbarÅ«paá¹ƒ, so jutaá¹ƒ dibbati, dibbanti iccÄ• di. kamme-kye tena dibbati, dibbanti iccÄ•
tena dibbissati. adibbi dibbi. tena adibbi dibbi. adibbissa. tena adibbissa. dibbe dibbeyya. ter
dibbeyya. dibbatu. tena dibbatu iccÄ• di.

siva=tantusantÄ• ne, sibbati, sibbanti iccÄ• di. pada=gamane, upubbo, cavaggapubbarÅ«p
uppajjare uppajjanti iccÄ• di. kammekye tena paá¹-ipajjate iccÄ• di. bhÄ• ve-uppajjate tayÄ•
jhakÄ• rapubbarÅ«pÄ• ni yakkharesu. dhammaá¹ƒ bujjhati, bujjhare bujjhanti iccÄ• di. kamm
iccÄ• di. yudha=sampahÄ• re, yujjhati+ccÄ• di. naha=bandhane, ``hassa vipallÄ• soâ€™â€
sannayhati+ccÄ• di. mana=Ã±Ä• á¹‡e, Ã±Ã±akÄ• ra+pubbarÅ«pÄ• ni, maÃ±Ã±ati+ccÄ• di.
tussati+ccÄ• di. sama=upasame, sammati+ccÄ• di.

jana=janane \Be 246/, ``janissÄ• â€™â€™ ti Ä• hoti kÄ• nubandhe bahulÄ• dhikÄ• rÄ• , s
kamme-janituá¹ƒ payojetÄ«ti ``payojakabyÄ• pÄ• re á¹‡Ä• pi ceâ€™â€™ ti á¹‡imhi ``aÃ±Ã±
vuddhipaá¹-isedhe kyamhi ``dÄ«gho sarassÄ• â€™â€™ ti dÄ«ghe ca kate tena janÄ«yati, ja
jÄ• yissati. tena janissati. so ajÄ• yi, tena ajanÄ«yi. so ajÄ• yissa, tena ajanÄ«yissa. so jÄ• y
janÄ«yeyya. so jÄ• yatu, tena janÄ«yatu iccÄ• di. (divÄ• dinayo).

tuda=byathane,

5, 22. tudÄ• dÄ«hi ko

tudÄ• dÄ«hi kattari lavisaye ko hoti. tudati, tudanti iccÄ• di. kamme-tudyati tujjati, tudyare tu
tujjare tujjanti+ccÄ• di. tathÄ• tudissati tujjissati. atudi, atudiá¹ƒsu, atujji. atudissa atujjissa, t
tujjeyya. tudatu, tudantu, tujjatu iccÄ• di.

visa=pavesane, papubbo. so gÄ• maá¹ƒ pavisati iccÄ• di. kamme-pavisÄ«yati iccÄ• di. pav
pÄ• visi, Ä«mhi ``bhujamucÄ• â€™â€™ dinÄ• yogavibhÄ• gÄ• kkhaá¹…a. pÄ• visi, pavisi
pÄ• visiá¹ƒsu pavisiá¹ƒsu. pÄ• visÄ«yi. pÄ• visissa pavisissa. pÄ• visÄ«yissa. pavise pavise
\Be 247/ pavisÄ«yeyya. pavisatu, pavisÄ«yatu iccÄ• di. nudati. disa=uccÄ• raá¹‡e, uddissat
iccÄ• di. (tudÄ• dinayo).

ji=jaye,

5, 23. jyÄ• dÄ«hi knÄ•

jyÄ• dÄ«hi kattari lavisaye knÄ• hoti. na vuddhi. kilese jinÄ• ti, jinanti. tena kileso jÄ«yati, jÄ
dÄ«gho. jinissati, jinissanti. ajini jini. ajÄ«yi, ajÄ«yittha. ajinissa. ajÄ«yissa. jineyya. jinÄ• tu i
ci=caye, tathÄ• cinÄ• ti, cinanti iccÄ• di.

Ã±Ä• =avabodhane,

5, 120. Ã±Ä• ssa ne jÄ•

Ã±Ä• dhÄ• tussa jÄ• hoti nakÄ• re. vijÄ• nÄ• ti.

61. Ã±Ä• ssa sanÄ• ssa nÄ• yo timhi

sanÄ• ssa Ã±Ä• ssa nÄ• yo vÄ• hoti timhi. nÄ• yati, vijÄ• nÄ• ti iccÄ• di. kamme-viÃ±Ã±Ä•
cÄ• â€™â€™ ti ettha ``Ä• sseâ€™â€™ ti yogavibhÄ• gÄ• Ä• ssa e hoti, yassa dvitte Ã±ey
vijÄ• nissati, vijÄ• nissanti. kamme --- ``kyassa sseâ€™â€™ ti kyalope rasse ca kate Ã±Ä• s
viÃ±Ã±Ä• yissati, paÃ±Ã±Ä• yissati.

65. ssassa hi kamme

Ã±Ä• to parassa ssassa hi vÄ• hoti kamme, paÃ±Ã±Ä• yihiti, paÃ±Ã±Ä• yihinti. aÃ±Ä• gan

saá¹ƒjÄ• niá¹ƒsu. samajÄ• - niá¹ƒsu \Be 248/. kamme-paÃ±Ã±Ä• yi, paÃ±Ã±Ä• yiá¹ƒsu. ajÄ

63. eyyassi+yÄ• Ã±Ä• vÄ•

Ã±Ä• to parassa eyyassa iyÄ• +Ã±Ä• honti vÄ• . jÄ• niyÄ• .

62. Ã±Ä• mhi jaá¹ƒ

Ã±Ä• dese sanÄ• ssa Ã±Ä• ssa jaá¹ƒ vÄ• hoti. jaÃ±Ã±Ä• , jÄ• neyya, jÄ• neyyuá¹ƒ. kamm paÃ±Ã±Ä• yeyyuá¹ƒ. vijÄ• nÄ• tu, vijÄ• nanthu. kamme-viÃ±Ã±Ä• yatu iccÄ• di.

mÄ• =mÄ• ne, ``Ä• Ä« ssÄ• dÄ«naá¹ƒ byaÃ±janassiÃ±aâ€™â€™ iti iÃ±aiti yogavibhÄ• gÄ minÄ• ti, minanti. kamme-mÄ«yati iccÄ• di. lÅ«=chedane, ``ká¹‡Ä• knÄ• su rassoâ€™â€™ lunanti. kamme-lÅ«yati iccÄ• di. dhu=kampane, dhunÄ• ti iccÄ• di. (jyÄ• dinayo).

kÄ«=dabbavinÄ«maye,

24. kyÄ• dÄ«hi ká¹‡Ä•

kyÄ• dÄ«hi lavisaye ká¹‡Ä• hoti. ``ká¹‡Ä• knÄ• su rassoâ€™â€™ ti rasse kiá¹‡Ä• ti, kiá¹‡ kamme-vikkÄ«yati, vikkÄ«yanti. vikkiá¹‡issati, vikkiá¹‡issanti. vikkÄ«yissati, vikkÄ«yissanti. vikkiá¹‡i, vikkÄ«yi. akiá¹‡issa, vikkiá¹‡issa. vikkiá¹‡e vikkiá¹‡eyya.

vikkÄ«ye \Be 249/. vikkÄ«yeyya. vikkiá¹‡Ä• tu, vikkiá¹‡antu, vikkÄ«yatu, vikkÄ«yantu iccÄ• suá¹‡Ä• ti, suá¹‡anti iccÄ• di.

saka=sattiyaá¹ƒ,

5, 121. sakÄ• +pÄ• naá¹ƒ kuka+ku á¹‡e

saka+Ä• pÄ• naá¹ƒ kuka+kuiccete Ä• gamÄ• honti á¹‡e. sakkuá¹‡Ä• ti, sakkuá¹‡anti. sakk

53. sse vÄ•

sakasmÄ• ká¹‡Ä• ssa kkho vÄ• hoti sse. sakkhissati, sakkhissanti.

58. sakÄ• ká¹‡Ä• ssa kha Ä«Ä• do

sakasmÄ• á¹‡Ä• ssa kho vÄ• hoti Ä«Ä• dÄ«su. asakkhi sakkhi, sakkhiá¹ƒsu. asakkhissa
sakkuá¹‡e sakkuá¹‡eyya. sakkuá¹‡Ä• tu, sakkuá¹‡antu.

apa=pÄ• puá¹‡ane, papubbo, ``sakÄ• +pÄ• naá¹ƒ kuka+ku á¹‡eâ€™â€™ ti kukate sampat
iccÄ• di. kammepÄ• pÄ«yati, pÄ• pÄ«yanti. pÄ• puá¹‡issati, pÄ• puá¹‡issanti. kamme-pÄ• p
pÄ• puá¹‡i, pÄ• puá¹‡iá¹ƒsu. kamme-pÄ• pÄ«yi, pÄ• pÄ«yittha. apÄ• puá¹‡issa. kamme-ap
pÄ• puá¹‡eyya. kamme-pÄ• pÄ«yeyya. pÄ• puá¹‡Ä• tu, pÄ• puá¹‡antu. kamme-pÄ• pÄ«ya

su=savane,

25. svÄ• dÄ«hi á¹‡o

suÄ• dÄ«hi \Be 250/ lavisaye á¹‡o hoti. kÄ• nubandhattÄ• na vuddhi. dhammaá¹ƒ suá¹‡o
suá¹‡onti. kamme-kye dÄ«ghe sÅ«yati, sÅ«yanti. dvitte suyyati suyyanti+ccÄ• di. iÃ±Ä• gan
suá¹‡issanti. kamme-kyalope vuddhi. sossati, sossanti iccÄ• di. asuá¹‡i suá¹‡i, asuá¹‡iá¹ƒsu

60. tesu suto á¹‡o+á¹‡Ä• naá¹ƒ roá¹-a

tesu Ä«Ä• dÄ«su suto paresaá¹ƒ á¹‡o+á¹‡Ä• naá¹ƒ roá¹-a vÄ• hoti. rakÄ• ro anubandho
lope dvittaá¹ƒ Ä«ssa si ca. assosi, assosiá¹ƒsu. ``iá¹ƒssa ca siÃ±aâ€™â€™ ti yogavibhÄ• g
paccassosuá¹ƒ. asuyi, asuyittha. asuá¹‡issa, tena asuyissa. suá¹‡e suá¹‡eyya, suá¹‡eyyaá
sÅ«yeyya. suá¹‡Ä• tu, suá¹‡antu. sÅ«yatu, sÅ«yantu iccÄ• di.

gi=sadde, giá¹‡oti. giá¹‡anti. tvaá¹ƒ giá¹‡osi. giá¹‡issati, giá¹‡issanti. agiá¹‡issa. giá¹‡eyya.
iccÄ• di. vu=saá¹ƒvaraá¹‡e, Ä• vuá¹‡oti, Ä• vuá¹‡anti. Ä• vuá¹‡osi iccÄ• di. sesesupi yojeta

tana=vitthÄ• re,

26. tanÄ• ditvo

tanÄ• dito kattari lavisaye o hoti. kittiá¹ƒ tanoti, tanonti iccÄ• di.

76. ovikaraá¹‡assu paracchakke

ovikaraá¹‡assa \Be 251/ u hoti paracchakkavisaye. tanute, tanvante. tanuse, tanuvhe. tanv
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5, 138. tanassÄ• vÄ•

tanassa vÄ• Ä• hoti kye. papubbo, patÄ• yati. pataÃ±Ã±ati, patÄ• yare patÄ• yanti pataÃ±
pataÃ±Ã±anti+ccÄ• di. tathÄ• vikaraá¹‡alope iÃ±Ä• game ca tanissati, tanissanti. patÄ• yis
ataniá¹ƒsu. atanissa. patÄ• yissa. taneyya, taneyyuá¹ƒ. tanotu, tanontu iccÄ• di.

kara=karaá¹‡e,

5, 177. karassa sossa kubba+kuru+kayirÄ•

karassa sa okÄ• rassa kubbÄ• dayo vÄ• honti nta+mÄ• na+tyÄ• dÄ«su. kubbati, kubbanti.
karotha.

23. karassa sossa kuá¹ƒ

karassa sa okÄ• rassa kuá¹ƒ vÄ• hoti mimesu. kummi karomi. kumma karoma. paracchakl
iccÄ• di. kayirati, kayiranti iccÄ• di. kamme-kyassa dvitte Ä«ssa rasso, kariyyati, karÄ«yati v
``tavaggavaraá¹‡Ä• â€™â€™ dinÄ• \Be 252/ ye rassa yakÄ• re kayyati, kayyanti. bahulÄ•
iminÄ• kayirÄ• dese tena kayirati, kayiranti iccÄ• di. bhavissatimhi ---

25. hÄ• ssa cÄ• +haá¹…a ssena

karassa sossa hÄ• ssa ca Ä• haá¹…a vÄ• hoti ssena saha. kÄ• hati, kÄ• hanti iccÄ• di. iÃ±
iccÄ• di. Ä• haá¹…Ä• desÄ• bhÄ• vapakkhe karissati, karissanti iccÄ• di. ajjatane ---

24. kÄ• Ä«Ä• dÄ«su

karassa sa okÄ• rassa kÄ• hoti vÄ• Ä«Ä• dÄ«su.

44. dÄ«ghÄ• Ä«ssa

dÄ«ghato parassa Ä«ssa si vÄ• hoti. akÄ• si. Ä«lope akÄ• , akaá¹ƒsu. ossa siÄ• dese akÄ
akÄ• sittha. akÄ• si, akÄ• siá¹ƒ, akÄ• simha. aÃ±Ã±atra akarikari, akariá¹ƒsu kariá¹ƒsu akaa
akarÄ«yi iccÄ• di. akarissa iccÄ• di. kamme-akarÄ«yissa iccÄ• di. eyyÄ• dimhi ``kvaci vikara
ovikaraá¹‡alope karekareyya, kareyyuá¹ƒ iccÄ• di. kubbe kubbeyya iccÄ• di.

71. á¹-Ä•

kayirÄ• parassa eyyassa á¹-Ä• hoti. so kayirÄ• .

70. kayire+yyasse+yyumÄ• dÄ«naá¹ƒ

kayirÄ• \Be 253/ parassa eyyumÄ• dÄ«naá¹ƒ eyyassa lopo hoti. kayiruá¹ƒ. tvaá¹ƒ kayirÄ• s
kayirÄ• mi, kayirÄ• ma.

72. ethassÄ•

kayirÄ• parasse+thassa Ä• hotÄ«tiÄ• dissa essa Ä• hoti. kayirÄ• tha dhÄ«ro. kamme-kar
kariyeyyu+miccÄ• di. karotu kurutu vÄ• , kubbantu karontu iccÄ• di. paracchakke-kurutaá¹ƒ
karassu iccÄ• di. ``eona+ma vaá¹‡á¹‡eâ€™â€™ ti akÄ• ro. kuruvho, kubbe, kubbÄ• mase.

5, 133. karotissa kho

pÄ• dito parassa karassa kvaci kha hoti. abhisaá¹…kharoti iccÄ• di. sabbattha yojetabbaá¹
dinÄ• khÄ• dese abhisaá¹ƒkhÄ• sÄ«ti viseso. saka=sattiyaá¹ƒ, sakkoti iccÄ• di. apa=pÄ• p
iccÄ• di. (tanÄ• dinayo).

cura=theyye,

1, 15. curÄ• dito á¹‡i

curÄ• dÄ«hi kriyatthehi sakatthe á¹‡i paro hoti. ``á¹‡iá¹‡Ä• pyÄ• pÄ«hi vÄ• â€™â€™ ti vika
corayati coreti iccÄ• di. kamme-corÄ«yati iccÄ• di. corayissati coressati \Be 254/ iccÄ• di. ka
iccÄ• di. acorayi corayi acoresi coresi iccÄ• di. acorayissa iccÄ• di. kamme-acorÄ«yissa icc
corayeyya iccÄ• di. coretu corentu iccÄ• di.

cinta=cintÄ• yaá¹ƒ, saá¹ƒyogattÄ• na vuddhi, cinteti cintayati, cintenti. kamme-cintÄ«yati, c
iccÄ• di. manta=guttabhÄ• sane, manteti mantayati iccÄ• di. pÄ• la=rakkhaá¹‡e, so dhamm
tena pÄ• lÄ«yati+ccÄ• di. (curÄ• dinayo).

bhÅ«vÄ• di ca rudhÄ• di ca, divÄ• di ca tudÄ• dayo.

jyÄ• dÄ« kiyÄ• dÄ« svÄ• dÄ« ca, tanÄ• dÄ« ca curÄ• dayo ||

(vikaraá¹‡avidhÄ• naá¹ƒ).

5, 1. tija+mÄ• nehi kha+sÄ• khamÄ• +vÄ«maá¹ƒsÄ• su

khantiyaá¹ƒ tijÄ• , vÄ«maá¹ƒsÄ• yaá¹ƒ mÄ• nÄ• ca kha+sapaccayÄ• honti yathÄ• kkamaa
akÄ• rassÄ• +payogo. khe ``lahussupantassÄ• â€™â€™ ti patte+kÄ• rassa ``aÃ±Ã±atrÄ• p
yakÄ• ravajjitabyaÃ±janassa ``pararÅ«pa+mayakÄ• re byaÃ±janeâ€™â€™ ti pararÅ«paÃ±c
dinÄ• paá¹-hamakkharakakÄ• re ca ``khachasÄ• na+mekassaro+di dveâ€™â€™ ti tikkha ti
``lopo+nÄ• dibyaÃ±janassÄ• â€™â€™ tiÄ• dito+Ã±Ã±assa byaÃ±janassa lope ca kate titikk
tyÄ• dipaccaya+lavikaraá¹‡Ä• ni. titikkhati iccÄ• di purimasamaá¹ƒ \Be 255/. kamme-titikkhÄ
paraá¹ƒ kammodÄ• haraá¹‡aá¹ƒ na karissÄ• ma.

mÄ• na=pÅ«jÄ• yaá¹ƒ+timasmÄ• sapaccaya, dvittÄ• dimhi kate ``mÄ• nassa vÄ« parassa
pubbamÄ• nassa vÄ« ca paramÄ• nassa maÃ±ca hoti. vÄ«maá¹ƒsadhÄ• tuto tipaccayÄ• di
titikkhissati, vÄ«maá¹ƒsissati iccÄ• di. eva+muparipi ajjatanÄ• dÄ«supi yojetabbaá¹ƒ. payoja
``á¹‡iá¹‡Ä• pyÄ• pÄ«hi vÄ• â€™â€™ ti lavikaraá¹‡aá¹ƒ, tejayati tejeti. tathÄ• curÄ• dittÄ•
mÄ• nayati mÄ• neti.

5, 2. kitÄ• tikicchÄ• +saá¹ƒsayesu cho

tikicchÄ• yaá¹ƒ saá¹ƒsaye ca vattamÄ• nÄ• kitÄ• cho hoti. kita=nivÄ• se, chapaccaye pub
kate ``kitassÄ• +saá¹ƒsaye vÄ• â€™â€™ ti dvitte pubbassa tiÄ• dese tikicchadhÄ• tuto tyÄ•
tikicchanti+ccÄ• di. vipubbato kitÄ• chappaccayÄ• dimhi kate ``kavaggahÄ• naá¹ƒ cavagga
pubbassa kassa co. vicikicchati, vicikicchanti+ccÄ• di. payojakattÄ• ketayati+ccÄ• di purima

5, 3. nindÄ• yaá¹ƒ gupa+badhÄ• bassa bho ca

nindÄ• yaá¹ƒ gupa+badhehi cho hoti bassa bho ca. gupa=rakkhane+tÄ«masmÄ• chappac
ottÄ• bhÄ• ve ca pararÅ«pÄ• dimhi ``kavaggahÄ• â€™â€™ dinÄ• gassa je ca kate ``gupis
pubbassa ussa i hoti. tyÄ• di+lavikaraá¹‡Ä• dimhi \Be 256/ jigucchati iccÄ• di.
nindÄ• yaá¹ƒ-badha=bandhane+tÄ«masmÄ• chappaccaye ca iminÄ• va bassa bhakÄ• re c
bhacchabhacchaiti dvitte anÄ• dibyaÃ±janassa lope ``catutthadutiyÄ• naá¹ƒ tatiyapaá¹-ham
pubbassa bhassa bakÄ• re ``khachasesvassÄ«â€™â€™ ti ikÄ• re dÄ«ghe ca kate bÄ«bhac
bÄ«bhacchati, bÄ«bhacchanti iccÄ• di. aÃ±Ã±atra gopeti+ccÄ• di.

5, 4. tuá¹ƒsmÄ• lopo ci+cchÄ• yaá¹ƒ te

tumantato icchÄ• ya+matthe te kha+sa+chÄ• honti bahulaá¹ƒ, tuá¹ƒpaccayassa lopo ca ho
bhuja=pÄ• lana+jjhohÄ• resu. bhojanÄ• yÄ• ti viggayha ``tuá¹ƒ+tÄ• yeâ€™â€™ ccÄ• dinÄ•
``lahussupantassÄ• â€™â€™ ti okÄ• re pararÅ«pe ca kate bhottu+micchatÄ«ti viggayha im
tuá¹ƒpaccayassa iminÄ• ca lope ``nimittÄ• bhÄ• ve nemittikassÄ• pi ca abhÄ• voâ€™â€™

pararÅ«paokÄ• rÄ• naá¹ƒ abhÄ• ve khassa pararÅ«pa+khakÄ• rÄ• dimhi ca kate bhukkha l
hoti, bubhukkhadhÄ• tuto tyÄ• dayo honti, bubhukkhati, bubhukkhanti iccÄ• di.

ji=jaye, jayanÄ• ya iti viggayha pure viya tumÄ• dimhi kate jetu+micchatÄ«ti viggayha sapp
dvitte anÄ• dibyaÃ±janalope dvitte parassa jissa ``jiharÄ• naá¹ƒ giá¹ƒâ€™â€™ ti giá¹ƒ. jigiá
tyÄ• dÄ«su jigiá¹ƒsati, jigiá¹ƒsanti iccÄ• di.

ghasa=adane \Be 257/, ghasitu+micchati chappaccayÄ• dimhi pure viya kate ghassa ``kava
jhassa ``catutthadutiyÄ• â€™â€™ dinÄ• jakÄ• re ``khachasesvassÄ«â€™â€™ ti ikÄ• re ca
tyÄ• dayo honti. jighacchati, jighacchanti+ccÄ• di.

5, 5. Ä«yo kammÄ•

icchÄ• kammato icchÄ• ya+matthe Ä«yapaccayo hoti. putta+micchatÄ«ti Ä«yapaccaye Ä«y
``ekatthatÄ• yaá¹ƒâ€™â€™ ti vibhattilopo. puttÄ«yati, puttÄ«yanti+ccÄ• di.

5, 6. upamÄ• nÄ• +cÄ• re

kammato upamÄ• nÄ• Ä• cÄ• ratthe Ä«yo hoti. putta+mivÄ• +carati puttÄ«yati sissaá¹ƒ, pu

5, 7. Ä• dhÄ• rÄ• ti

Ä«yo hoti. kuá¹-iya+mivÄ• +carati kuá¹-Ä«yati pÄ• sÄ• de. pÄ• sÄ• devÄ• +carati pÄ• sÄ• d
pÄ• sÄ• dÄ«yanti+ccÄ• di.

5, 8. kattutÄ• +yo

kattuto+pamÄ• nÄ• Ä• cÄ• ratthe Ä• yo hoti. pabbato ivÄ• +carati sÄ«lÄ• diguá¹‡ayogatot
pabbatÄ• yadhÄ• tuto tyÄ• dayo.

5, 9. cyatthe

kattuto \Be 258/ abhÅ«tatabbhÄ• ve Ä• yo hoti bahulaá¹ƒ. bhusoti paá¹-hamantato abhuso
bhusÄ• yati, bhusÄ• yanti iccÄ• di. ``vicchÄ• bhikkhaÃ±Ã±esu dveâ€™â€™ ti Ä• bhikkhaÃ±
paá¹-apaá¹-Ä• bhavatÄ«ti Ä• ye paá¹-apaá¹-Ä• yati, paá¹-apaá¹-Ä• yanti+ccÄ• di. alohito lo
lohitÄ• yati.

5, 10. saddÄ• dÄ«ni karoti

saddÄ• dÄ«hi dutiyantehi karotÄ«ti asmiá¹ƒ atthe Ä• yo hoti. saddaá¹ƒ karoti saddÄ• yati. e
kalahÄ• yati, dhÅ«pÄ• yati+ccÄ• di.

5, 11. namotva+sso

namoiccasmÄ• karotÄ«ti asmiá¹ƒ atthe asso hoti. namo karotÄ«ti asmiá¹ƒ atthe assapacca
tathÄ• gataá¹ƒ namassati, namassanti iccÄ• di.

5, 12. dhÄ• tvatthe nÄ• masmi

nÄ• masmÄ• dhÄ• tvatthe bahula+mi hoti. hatthinÄ• atikkamatÄ«ti ipaccaye lavikaraá¹‡a+
atihatthayati. evaá¹ƒ vÄ«á¹‡Ä• ya upagÄ• yati upavÄ«á¹‡Ä• yati, vinayaá¹ƒ daá¸·haá¹ƒ karo
visuddhÄ• hoti ratti visuddhÄ• yati, kusalaá¹ƒ pucchati kusalÄ• yati+ccÄ• di.

5, 13. saccÄ• dÄ«hÄ• +pi

saccÄ• dÄ«hi \Be 259/ dhÄ• tvatthe Ä• pi hoti. sacca+mÄ• cikkhatÄ«ti Ä• pimhi tyÄ• dipacc
vÄ• â€™â€™ ti lavikaraá¹‡a+e+ayÄ• desÄ• . saccÄ• payati, saccÄ• peti iccÄ• di. attha+mÄ
evaá¹ƒ vedÄ• payati. sukkhaá¹ƒ karotÄ«ti sukkhÄ• payati sukkhÄ• peti iccÄ• di.

5, 16. payojakabyÄ• pÄ• re á¹‡Ä• pi ca

kattÄ• raá¹ƒ yo payojeti, tassa byÄ• pÄ• re kriyatthÄ• á¹‡i+á¹‡Ä• pÄ« honti bahulaá¹ƒ.

á¹‡ipaccayo uvaá¹‡á¹‡antÄ• , Ä• to á¹‡Ä• peva hoti+ha.

dve dve+ko hoti vÄ• sese, bahulaá¹ƒtyanuvuttiyÄ• ||

akammakÄ• pi honteva, á¹‡i+á¹‡Ä• pyantÄ• sakammakÄ• .

sakammakÄ• dvikammÄ• +ssu, dvikammÄ• ca tikammakÄ• ||

tasmÄ• kattari kamme ca, á¹‡i+á¹‡Ä• pÄ«naá¹ƒ tu sambhavo.

na bhÄ• ve suddhakattÄ• tu, kammaá¹ƒ hoti payojake ||

nayÄ• dÄ«naá¹ƒ padhÄ• naÃ±ca, apadhÄ• naá¹ƒ duhÄ• dinaá¹ƒ.

suddhakattÄ• á¹‡i+á¹‡Ä• pÄ«su, kamma+makkhyÄ• ta gocaraá¹ƒ ||

bhavituá¹ƒ payojayatÄ«ti atthe iminÄ• á¹‡ippaccayo. á¹‡akÄ• ro á¹‡Ä• nubandhakÄ• riyatt
paccayeâ€™â€™ ti okÄ• re ``Ä• yÄ• +vÄ• á¹‡Ä• nubandheâ€™â€™ ti á¹‡Ä• nubandhe Ä•
``á¹‡i+á¹‡Ä• pyÄ• +pÄ«hi vÄ• â€™â€™ ti lavikaraá¹‡e ekÄ• re ``eona+mayavÄ• sareâ€™â
bhÄ• vayati bhÄ• veti \Be 260/, bhÄ• vayanti bhÄ• venti+ccÄ• di. kamme-tena samÄ• dhi bh
``dÄ«gho sarassÄ• â€™â€™ ti kye ikÄ• rassa dÄ«gho. bhÄ• vayissati bhÄ• vessati, bhÄ• v
bhÄ• vessanti+ccÄ• di. ajjatane Ä«ssa simhi abhÄ• vesi bhÄ• vesi, abhÄ• vayi bhÄ• vayi, a
bhÄ• vayiá¹ƒsu. parassaralope abhÄ• vesuá¹ƒ bhÄ• vesuá¹ƒ, abhÄ• vayaá¹ƒsu bhÄ• vayaá
iccÄ• di. kamme-abhÄ• vÄ«yi bhÄ• vÄ«yi iccÄ• di. abhÄ• vissa abhÄ• vayissa, abhÄ• vissa
kamme-abhÄ• vayissaá¹ƒ iccÄ• di. bhÄ• ve bhÄ• veyya iccÄ• di. kamme-bhÄ• vÄ«yeyya ic
iccÄ• di. kamme-bhÄ• vÄ«yatu iccÄ• di.

pacituá¹ƒ payojetÄ«ti atthe á¹‡i+á¹‡Ä• pÄ« honti. so devadattena odanaá¹ƒ pÄ• cayati pÄ•
pÄ• cÄ• payati pÄ• cÄ• peti+ccÄ• di. kamme-so tena devadattena odano pÄ• cÄ«yati pÄ• c
bhavissatyÄ• dÄ«supi yojetabbaá¹ƒ.

gantuá¹ƒ payojetÄ«ti atthe so taá¹ƒ purisaá¹ƒ gÄ• maá¹ƒ gamayati gameti gacchÄ• payati g
kamme-tena so gÄ• maá¹ƒ gamÄ«yati gacchÄ• pÄ«yati+ccÄ• di.

guha=saá¹ƒvaraá¹‡e, guhituá¹ƒ payojetÄ«ti á¹‡imhi ``guhissa sareâ€™â€™ ti dÄ«gho. gÅ«
iccÄ• di.

disa+dusa=appÄ«tiyaá¹ƒ, dusituá¹ƒ payojetÄ«ti á¹‡imhi ``á¹‡imhi dÄ«gho dusassÄ• â€™â€
dÅ«sayati+ccÄ• di.

tathÄ• icchantaá¹ƒ payojayati icchÄ• payati icchÄ• peti, esayati eseti. niyacchantaá¹ƒ payo
niyameti. tathÄ• Ä• sayati \Be 261/ Ä• seti, acchÄ• payati acchÄ• peti. lÄ• bhayati lÄ• bheti
vÄ• seti, vÄ• sÄ• payati vÄ• sÄ• peti. vÄ• hayati vÄ• heti, vÄ• hÄ• payati vÄ• hÄ• peti+ccÄ•
mÄ• rayati, dassayati iccÄ• di. hÅ«=sattÄ• yaá¹ƒ, pahontaá¹ƒ payojayati pahÄ• vayati pahÄ
sÄ• yÄ• payati sÄ• yÄ• peti. nÄ• yÄ• payati nÄ• yÄ• peti. patiá¹-á¹-hÄ• payati patiá¹-á¹-hÄ•
patiá¹-á¹-hapeti. hantuá¹ƒ payojayatÄ«ti á¹‡i+á¹‡Ä• pÄ«, ``hanassa ghÄ• to á¹‡Ä• nubandh
ghÄ• tayati ghÄ• teti. tathÄ• juhÄ• vayati juhÄ• veti, jahÄ• payati jahÄ• peti. hÄ• payati hÄ•
dÄ• peti. vidhÄ• payati vidhÄ• peti, pidahÄ• payati pidahÄ• peti. (bhÅ«vÄ• dinayo).

idÄ• ni rudhÄ• diaá¹-á¹-hagaá¹‡Ä• dassÄ«yante-rodhayati rodheti. devayati deveti. todayat
jayÄ• peti. vikkayati vikkayÄ• peti. sÄ• vayati sÄ• veti. vitÄ• nayati vitÄ• neti. corÄ• payati c

khÄ• dÄ«hi paccayantehi, api honti á¹‡i+á¹‡Ä• payo.

á¹‡i+á¹‡Ä• pinÄ• +nakÄ• nÄ• naá¹ƒ, dassanaÃ±cettha sÄ• dhanaá¹ƒ ||

titikkhantaá¹ƒ payojayati titikkheti titikkhÄ• peti, tikicchayati tikiccheti tikicchÄ• payati tikicch
evaá¹ƒ bubhukkheti bubhukkhÄ• peti. pabbatÄ• yayati. puttÄ«yayati iccÄ• di. (khÄ• dipacca

iti payogasiddhiyaá¹ƒ tyÄ• dikaá¹‡á¸• o chaá¹-á¹-ho.

7. khÄ• dikaá¹‡á¸• a

atha \Be 262/ dhÄ• tÅ«hiyeva bhÄ• va+kamma+kattu+karaá¹‡Ä• disÄ• dhanasahitaá¹ƒ khÄ

``tijamÄ• nehi khasÄ• khamÄ• vÄ«maá¹ƒsÄ• suâ€™â€™ iccÄ• dÄ«hi paccayavidhÄ• naÃ
tyÄ• dikaá¹‡á¸• e vuttanayeneva Ã±Ä• tabbaá¹ƒ. titikkhanaá¹ƒ titikkhÄ• , ``itthiya+maá¹‡akti
suttena apaccayo ca ``itthiya+matvÄ• â€™â€™ ti Ä• paccayo ca hoti. tathÄ• vÄ«maá¹ƒsan
tikicchÄ• saá¹ƒsayesu choâ€™â€™ ti chappaccayÄ• dimhi kate tikicchanaá¹ƒ tikicchÄ• , vic
gupa=gopane, badha=bandhaneti imehi dhÄ• tÅ«hi ``nindÄ• yaá¹ƒ gupa+badhÄ• bassa bh
chapaccayÄ• dimhi ca dvitte parabakÄ• rassa iminÄ• bhakÄ• re ca kate apaccayÄ• di hoti.
bÄ«bhacchanaá¹ƒ bÄ«bhacchÄ• . ``tuá¹ƒsmÄ• lopo ci+cchÄ• yaá¹ƒ teâ€™â€™ iti icchÄ• y
honti. bhuja=pÄ• lanajjhohÄ• resu, bubhukkhanaá¹ƒ bubhukkhÄ• . ji=jaye, jigiá¹ƒsanaá¹ƒ, jig
jighacchanaá¹ƒ jighacchÄ• .

27. bhÄ• vakammesu tabbÄ• nÄ«yÄ•

tabbaanÄ«yÄ• kriyatthÄ• pare bhÄ• vakammesu bhavanti, bahulaá¹ƒvidhÄ• nÄ• kattukan
bhÅ«=sattÄ• yaá¹ƒ, ``yuvaá¹‡á¹‡Ä• na+me opaccayeâ€™â€™ ti okÄ• re ``Å«byaÃ±janassÄ
Ä• dyÄ• vayavattho. ossa ``eona+ mayavÄ• \Be 263/ sareâ€™â€™ ti avÄ• deso, bhÅ«yate
bhavanÄ«yaá¹ƒ. bhÄ• vasse+kattÄ• ekavacanameva, taÃ±ca napuá¹ƒsakaliá¹…gaá¹ƒ.

tabbÄ• dyabhihito bhÄ• vo,

dabbamiva pakÄ• satÄ«ti-bahuvacanaÃ±ca hoti ||

kamme-abhipubbo, abhibhÅ«yate abhibhÅ«yittha abhibhÅ«yissateti abhibhavitabbo kodho
abhibhavitabbÄ• taá¹‡hÄ• , abhibhavitabbaá¹ƒ dukkhaá¹ƒ. evaá¹ƒ abhibhavanÄ«yo abhibh

abhibhavanÄ«yaá¹ƒ, kamme abhidheyyasseva liá¹…gavacanÄ• ni.

visessaliá¹…gÄ• tabbÄ• dÄ«, tatthÄ• +do paÃ±ca bhÄ• vajÄ• .

napuá¹ƒsake siyuá¹ƒ bhÄ• ve, kto cÄ• +no akattari ||

bhÄ• vasmiá¹ƒ ghaá¹‡a pume evaá¹ƒ, iyuvaá¹‡á¹‡Ä• gahÄ• dijo.

apaccayopi vÄ• +saá¹ƒkhyÄ• , tu+mÄ• ditvantakÄ• siyuá¹ƒ ||

ito paraá¹ƒ upasaggapubbatÄ• ca kÄ• lattayassa vÄ• kyagahaá¹‡aÃ±ca vuttanayena Ã±Ä
anurÅ«pavÄ• kyameva dassayissÄ• ma ---

Ä• sa=upavesane, Ä• sane Ä• sitabbaá¹ƒ tayÄ• Ä• sanÄ«yaá¹ƒ. kamme-upÄ• sÄ«yatÄ«ti
sÄ«=saye, e+ayÄ• desÄ• , sayanaá¹ƒ sayitabbaá¹ƒ sayanÄ«yaá¹ƒ tayÄ• . atisÄ«yatÄ«ti atis
atisayanÄ«yo. pada=gamane, ``padÄ• dÄ«naá¹ƒ kvacÄ«â€™â€™ ti yuka, kakÄ• ro kÄ• nub
uccÄ• raá¹‡attho, dassajo pubbarÅ«paÃ±ca, uppajjanaá¹ƒ uppajjitabbaá¹ƒ uppajjanÄ«yaá¹ƒ
paá¹-ipajjitabbo maggo paá¹-ipajjanÄ«yo. budha=Ã±Ä• á¹‡e, bujjhateti bujjhitabbo \Be 264/
su=savane, sÅ«yateti sotabbo dhammo, Ã±Ã±imhi nÄ• game ``tathanarÄ• naá¹ƒ á¹-aá¹-haá
``na te kÄ• nubandha+nÄ• gamesÅ«â€™â€™ ti okÄ• rÄ• bhÄ• vo. suá¹‡itabbo, savanÄ«yo

95. pararÅ«pa+mayakÄ• re byaÃ±jane

kriyatthÄ• na+mantabyaÃ±janassa pararÅ«paá¹ƒ hoti yakÄ• rato aÃ±Ã±asmiá¹ƒ byaÃ±jane
dhammo, kattabbÄ• pÅ«jÄ• , kattabbaá¹ƒ kusalaá¹ƒ.

119. tuá¹ƒ+tuna+tabbesu vÄ•

tumÄ• dÄ«su karassÄ• hoti vÄ• . kÄ• tabbaá¹ƒ hitaá¹ƒ.

171. rÄ• nassa á¹‡o

rantato kriyatthÄ• paccayanakÄ• rassa á¹‡a hoti. karaá¹‡Ä«yo.

bhara=bharaá¹‡e, bharÄ«yatÄ«ti bharitabbo bharaá¹‡Ä«yo. gaha=upÄ• dÄ• ne ``maá¹ƒ vÄ
antasarÄ• paromaá¹ƒ vÄ• hoti. makÄ• ro+nubandho. ``á¹‡o niggahÄ«tassÄ• â€™â€™ ti n
saá¹ƒgayhatÄ«ti saá¹ƒgaá¹‡hitabbo saá¹ƒgaá¹‡hanÄ«yo, ``tathanarÄ• â€™â€™ dinÄ• á¹‡
rama=kÄ«á¸·Ä• yaá¹ƒ, ramÄ«yatÄ«ti ramaá¹‡Ä«yo vihÄ• ro. Ä• pa=pÄ• puá¹‡ane, ``sakÄ•

ettha `sakÄ• pÄ• naá¹ƒ kuka+kÅ«â€™ ti yogavibhÄ• gÄ• ku, Å«Ä• game nÄ• gamassa á¹‡
pÄ• puá¹‡itabbo. pararÅ«pe pattabbo, pÄ• puá¹‡anÄ«yo, pÄ• panÄ«yo.

96. manÄ• naá¹ƒ niggahÄ«taá¹ƒ

makÄ• ra+nakÄ• rantÄ• naá¹ƒ \Be 265/ kriyatthÄ• naá¹ƒ niggahÄ«taá¹ƒ hotya+yakÄ• re by
gamiyatÄ«ti gantabbo. gamitabbaá¹ƒ gamanÄ«yaá¹ƒ. khana=khaá¹‡a=avadÄ• raá¹‡e, nigg
khaÃ±Ã±ateti khantabbaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khanitabbaá¹ƒ khananÄ«yaá¹ƒ. hana=hiá¹ƒsÄ•
hantabbaá¹ƒ hanitabbaá¹ƒ hananÄ«yaá¹ƒ. mana=Ã±Ä• á¹‡e, maÃ±Ã±ateti mantabbo manit
kvacÄ«â€™â€™ ti yuka, cavaggÄ• dimhi kate maÃ±Ã±itabbaá¹ƒ maÃ±Ã±anÄ«yaá¹ƒ.

pÅ«ja=pÅ«jÄ• yaá¹ƒ, ``curÄ• dito á¹‡Ä«â€™â€™ ti á¹‡imhi Ã±ukÄ• rassa guruttÄ• okÄ• rÄ
paccayeâ€™â€™ ti ekÄ• re pÅ«jetabbo Å«mhi ayÄ• dese pÅ«jayitabbo pÅ«janÄ«yo bhaga

kattari-yÄ• =pÄ• puá¹‡ane, nÄ«yatÄ«ti niyyÄ• niyo maggo, gacchantÄ«ti gamanÄ«yÄ• bho
nahÄ• yantya+nenÄ• ti nahÄ• nÄ«yaá¹ƒ cuá¹‡á¹‡aá¹ƒ. sampadÄ• ne-dÄ• =dÄ• ne, saá¹ƒ+p
sampadÄ• niyo brÄ• hmaá¹‡o.

28. ghyaá¹‡a

bhÄ• vakammesu kriyatthÄ• paro ghyaá¹‡a hoti bahulaá¹ƒ. Å«mhi kattabbaá¹ƒ kÄ• riyaá¹ƒ
harÄ«yatÄ«ti hÄ• riyaá¹ƒ. bhara=bharaá¹‡e, bharitabbaá¹ƒ bhÄ• riyaá¹ƒ. labha=lÄ• bhe, ``v
pubbarÅ«pabhakÄ• re ``catutthadutiyÄ• â€™â€™ dinÄ• tatiyakkhare ca kate labhitabbaá¹ƒ

vaca=byattavacane,

98. kagÄ• cajÄ• naá¹ƒ ghÄ• nubandhe

ghÄ• nubandhe \Be 266/ cakÄ• ra+jakÄ• rantÄ• naá¹ƒ kriyatthÄ• naá¹ƒ ka+gÄ• honti yath

84. assÄ• á¹‡Ä• nubandhe

á¹‡akÄ• rÄ• nubandhe paccaye pare upantassa akÄ• rassa Ä• hoti. vacanaá¹ƒ vuccateti v
bhajanÄ«yaá¹ƒ bhÄ• gyaá¹ƒ, jassa gakÄ• ro. ci=caye, cayanaá¹ƒ cÄ«yatÄ«ti vÄ• ceyyaá¹ƒ

5, 122. nito cissa cho

nito parassa cissa cho hotÄ«tiÄ• dicakÄ• rassa cho. vinicchayatÄ«ti viniccheyyaá¹ƒ, nÄ• ga

e+ayÄ• desesu vinicchetabbaá¹ƒ vinicchanÄ«yaá¹ƒ. nÄ«=pÄ• pane, nÄ«yatÄ«ti neyyo neyy

29. Ä• sse+ca

Ä• kÄ• rantato kriyatthÄ• ghyaá¹‡a hoti bhÄ• vakammesu Ä• ssa e ca. dÄ• =dÄ• ne, dÄ• t
pÄ«yatÄ«ti peyyaá¹ƒ. mÄ• =mÄ• ne, mÄ«yatÄ«ti meyyaá¹ƒ. Ã±Ä• =avabodhane, Ã±Ä• yatÄ
Å«mhi nÄ• gamo ``Ã±Ä• ssa ne+jÄ• â€™â€™ ti Ã±Ä• ssa jÄ• dese jÄ• nitabbaá¹ƒ, vijÄ• niy
saá¹ƒkhÄ• tabbaá¹ƒ saá¹ƒkheyyaá¹ƒ.

30. vadÄ• dÄ«hi yo

vadÄ• dÄ«hi \Be 267/ kriyatthehi yo hoti bahulaá¹ƒ bhÄ• vakammesu. vada=vacane, vadan
vajjaá¹ƒ. mada=ummÄ• de, madanaá¹ƒ majjate anenÄ• ti vÄ• majjaá¹ƒ. gamanaá¹ƒ gamma
gada=vacane, gajjate gadanÄ«yaá¹ƒ vÄ• ti gajjaá¹ƒ. pada=gamane, pajjanÄ«yaá¹ƒ pajjaá¹ƒ
ada+khÄ• da=bhakkhane, khajjatÄ«ti khajjaá¹ƒ khÄ• danÄ«yaá¹ƒ. dama=damane, dammate

bhujÄ• +nneti gaá¹‡asuttena anne vattabbe yapaccayo.

83. lahussupantassati

lahubhÅ«tassa upantassa iyuvaá¹‡á¹‡assa eo honti yathÄ• kkamaá¹ƒ. yassa pubbarÅ«pe l
odano, bhojjÄ• yÄ• gu.

31. kicca ghacca bhacca bhabba leyyÄ•

ete saddÄ• yapaccayantÄ• nipaccante. kara=karaá¹‡e, iminÄ• nipÄ• tanÄ• ye kicÄ• des
kattabbaá¹ƒ kiccaá¹ƒ. hana=hiá¹ƒsÄ• yaá¹ƒ, ghaccÄ• desÄ• dimhi kate hananaá¹ƒ haÃ±Ã±a
bhara=bharaá¹‡e, bhaccÄ• desÄ• dimhi kate bharaá¹‡Ä«yo bhacco. bhÅ«=sattÄ• yaá¹ƒ, ya
bhavatÄ«ti bhabbo. liha=assÄ• dane, yamhi iminÄ• hassa yakÄ• re lehitabbaá¹ƒ leyyaá¹ƒ,

32. guhÄ• dÄ«hi yaka

guhÄ• dÄ«hi \Be 268/ kriyatthehi bhÄ• vakammesu yaka hoti. guha=saá¹ƒvaraá¹‡e, ``lahus
sampattassa okÄ• rassa ``na te kÄ• nubandhanÄ• gamesÅ«â€™â€™ ti paá¹-isedho. ``hass
vipallÄ• se guhanaá¹ƒ guhitabbaá¹ƒ guyhaá¹ƒ. duha=papÅ«raá¹‡e, dohanaá¹ƒ duyhatÄ«ti v
sÄ• sa=anusiá¹-á¹-hiyaá¹ƒ ---

117. sÄ• sassa sisa vÄ•

sÄ• sassa sisa vÄ• hoti kÄ• nubandhe. pubbarÅ«paá¹ƒ, sÄ• sÄ«yatÄ«ti sisso.

siddhÄ• eve+te tabbÄ• dayo pesÄ• +tisagga+ppattakÄ• lesu gamyamÄ• nesupi, sÄ• maÃ
``kattabba+midaá¹ƒ bhavatÄ• â€™â€™ ti Ä• á¹‡Ä• panaá¹ƒ ajjhesanaÃ±ca. atisaggo nÄ• m
kattabbaá¹ƒâ€™â€™ ti puá¹-á¹-hassa ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dinÄ• paá¹-ipa
anuÃ±Ã±Ä• . pattakÄ• lo nÄ• ma sampattasamayo. yo kiccakaraá¹‡asamayaá¹ƒ upaparikkh
samayÄ• rocanaá¹ƒ, na tattha ajjhesana+matthi. bhotÄ• khalu kaá¹-o kattabbo karaá¹‡Ä«y
evaá¹ƒ tvayÄ• kaá¹-o kattabbo, bhoto hi patto kÄ• lo kaá¹-akaraá¹‡e.

evaá¹ƒ uddhamuhuttepi vattamÄ• nato pesÄ• dÄ«su siddhÄ• eva. tathÄ• arahe kattari sat
patÄ«yamÄ• ne, Ä• vassakÄ• +dhamÄ«á¹‡atÄ• visiá¹-á¹-he ca bhÄ• vÄ• do siddhÄ• . uddh
kattabbo. bhotÄ• rajjaá¹ƒ kÄ• tabbaá¹ƒ, bhavaá¹ƒ araho. bhotÄ• \Be 269/ bhÄ• ro vahitabb
bhotÄ• avassaá¹ƒ kaá¹-o kattabbo. bhotÄ• nikkho dÄ• tabbo.

33. kattari ltu+á¹‡kÄ•

kattari kÄ• rake kriyatthÄ• ltu+á¹‡kÄ• honti. kara=karaá¹‡e, pararÅ«pe ``ltu+pitÄ• dÄ«na+
silopo ca. karotÄ«ti kattÄ• . evaá¹ƒ bharatÄ«ti bhattÄ• . haratÄ«ti hattÄ• . bhidatÄ«ti bhettÄ•
bheditÄ• . chindatÄ«ti chettÄ• . bhojanassa dÄ• tÄ• bhojanadÄ• tÄ• . sandhÄ• tÄ«ti sandhÄ
okÄ• rapararÅ«pesu bhuÃ±jatÄ«ti bhottÄ• . ``padÄ• dÄ«naá¹ƒ kvacÄ«â€™â€™ ti yukÄ• ga
jÄ• nÄ• tÄ«ti Ã±Ä• tÄ• . chindatÄ«ti chetÄ• . suá¹‡Ä• tÄ«ti sotÄ• . ``Å«+lasseâ€™â€™ ti Å«
gahetÄ• . bhavatÄ«ti bhavitÄ• . saratÄ«ti saritÄ• . ``manÄ• naá¹ƒ niggahÄ«taá¹ƒâ€™â€™ ti
ca gacchatÄ«ti gantÄ• . nakÄ• rantÄ• nampi niggahÄ«taá¹ƒ, khanatÄ«ti khantÄ• . sanatÄ«ti
mantÄ• . pÄ• letÄ«ti pÄ• layitÄ• pÄ• letÄ• , ettha curÄ• dittÄ• á¹‡i.

á¹‡iá¹‡Ä• pÄ«su-bhÄ• vayatÄ«ti bhÄ• vayitÄ• bhÄ• vetÄ• . evaá¹ƒ sÄ• rayitÄ• sÄ• retÄ• ,
hÄ• payitÄ• hÄ• petÄ• , nirodhayitÄ• nirodhetÄ• , bodhayitÄ• bodhetÄ• , Ã±Ä• payitÄ• Ã±
gÄ• hayitÄ• gÄ• hetÄ• , kÄ• rayitÄ• kÄ• retÄ• , kÄ• rÄ• payitÄ• kÄ• rÄ• petÄ• iccÄ• di.

á¹‡kapaccaye-á¹‡akÄ• ro \Be 270/ vuddhyattho. rathaá¹ƒ karotÄ«ti rathakÄ• rako, ``assÄ•
Ä• amÄ• disamÄ• so ca. annaá¹ƒ dadÄ• tÄ«ti annadÄ• yako. ``adhÄ• tussa kÄ• +syÄ• dito
iÄ• deso, annadÄ• yikÄ• , annadÄ• yakaá¹ƒ kulaá¹ƒ. ``Ä• ssÄ• +á¹‡Ä• pimhi yukaâ€™â€™
lokaá¹ƒ netÄ«ti lokanÄ• yako, ekÄ• re ``Ä• yÄ• +vÄ• á¹‡Ä• nubandheâ€™â€™ ti Ä• yÄ• de

akammupapade-karotÄ«ti kÄ• rako, evaá¹ƒ dÄ• yako nÄ• yako, okÄ• re Ä• vÄ• dese suá¹‡
ikÄ• re sÄ• vikÄ• . lunÄ• tÄ«ti lÄ• vako. pu=pavane, punÄ• tÄ«ti pÄ• vako. bhavatÄ«ti bhÄ•
gaá¹‡hÄ• tÄ«ti gÄ• hako pÄ• vako, yÄ• jako. vadha=hiá¹ƒsÄ• yaá¹ƒ, vadhetÄ«ti vadhako, ``

vuddhipaá¹-isedho. ``hanassa ghÄ• to á¹‡Ä• nubandheâ€™â€™ ti ghÄ• tÄ• deso, hanatÄ«
rudhÄ• dÄ«naá¹ƒâ€™â€™ ti maá¹ƒ, rundhako, guruttÄ• na vuddhi. tathÄ• bhuÃ±jatÄ«ti bh
kiá¹‡Ä• tÄ«ti kayako. pÄ• letÄ«ti pÄ• lako. pÅ«jetÄ«ti pÅ«jako.

khÄ• dÄ«su-titikkhatÄ«ti titikkhako. vÄ«maá¹ƒsatÄ«ti vÄ«maá¹ƒsako iccÄ• di. panudatÄ«ti
``byaÃ±janeâ€™â€™ ccÄ• dinÄ• dÄ«gho. ``bhÄ«tvÄ• +nakoâ€™â€™ ti ettha `Ä• nakoâ€™
rasse nakÄ• rÄ• game ca ``Ã±Ä• ssa ne jÄ• â€™â€™ ti jÄ• deso, jÄ• nanako. á¹‡Ä• pimhi

aá¹‡a-iti \Be 271/ daá¹‡á¸• akadhÄ• tu, Ä• á¹‡Ä• petÄ«ti Ä• á¹‡Ä• pako. tathÄ• saÃ±Ã±Ä•
saá¹ƒ+pa pubbo Ä• pa=pÄ• puá¹‡ane, nibbÄ• naá¹ƒ sampÄ• petÄ«ti nibbÄ• nasampÄ• pak
iccÄ• di.

bahulaá¹ƒvidhÄ• nÄ• kammepi-pÄ• dehi harÄ«yatÄ«ti pÄ• dahÄ• rako. cupa=mandagama

siddhova ltu arahÄ• dÄ«su ``bhavaá¹ƒ khalu kaÃ±Ã±Ä• ya pariggahÄ• rahoâ€™â€™ ti (pa
sÄ«latthe-upÄ• dÄ• nasÄ«loti upÄ• dÄ• tÄ• . sÄ• dhu gacchatÄ«ti gantÄ• . muá¹‡á¸• anadh
muá¹‡á¸• ayitÄ• ro, ettha ``dhÄ• tvatthe nÄ• masmÄ«â€™â€™ ti imhi Å«Ä• game e+ayÄ• c
Ä• raá¹…Ä• dese ca kate yossa á¹-o.

34. Ä• vÄ«

kriyatthÄ• Ä• vÄ« hoti bahulaá¹ƒ kattari. ``disassa passa+dassa=dasa+da+dakkhÄ• â€™â
passatÄ«ti bhayadassÄ• vÄ«. nÄ«mhi bhayadassÄ• vinÄ«. bhayadassÄ• vi cittaá¹ƒ. appavi
bhinnayogakaraá¹‡aá¹ƒ. sÄ• maÃ±Ã±avihitattÄ• sÄ«lÄ• dÄ«su ca hoteva.

35. Ä• siá¹ƒsÄ• ya+mako

Ä• siá¹ƒsÄ• yaá¹ƒ gammamÄ• nÄ• yaá¹ƒ kriyatthÄ• ako hoti kattari. jÄ«va=pÄ• á¹‡adhÄ•
nanda=samiddhiyaá¹ƒ, nandatÅ«ti nandako. bhavatÅ«ti bhavako.

36. karÄ• á¹‡ano

karato \Be 272/ kattari á¹‡a no hoti. karotÄ«ti kÄ• raá¹‡aá¹ƒ. kattarÄ«ti kiá¹ƒ, karoti anenÄ•

37. hÄ• to vÄ«hi+kÄ• lesu

hÄ• to vÄ«hismiá¹ƒ kÄ• le ca á¹‡ano hoti. ``Ä• ssÄ• â€™â€™ tyÄ• dinÄ• yuka, jahanti uda
jahÄ• ti bhÄ• ve padattheti hÄ• yano saá¹ƒvaccharo. vÄ«hikÄ• lesÅ«ti kiá¹ƒ, jahÄ• tÄ«ti hÄ•

38. vidÄ• kÅ«

vidasmÄ• kÅ« hoti kattari. kakÄ• ro ``kÅ«toâ€™â€™ ti visesanattho. vidatÄ«ti vidÅ«, lokav

39. vito Ã±Ä• to

vipubbÄ• Ã±Ä• icca+smÄ• kÅ« hoti kattari. vijÄ• nÄ• tÄ«ti viÃ±Ã±Å«.

40. kammÄ•

kammato parÄ• Ã±Ä• icca+smÄ• kÅ« hoti kattari. sabbaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±Å«. e
dhammaÃ±Ã±Å«, atthaÃ±Ã±Å« kÄ• laÃ±Ã±Å«, kataÃ±Ã±Å« iccÄ• di. (bhikkhÅ«ti pana ``bh
siddhaá¹ƒ).

41. kvacaá¹‡a

kammato parÄ• kriyatthÄ• kvaci aá¹‡a hoti kattari. kumbhaá¹ƒ karotÄ«ti kumbhakÄ• ro, ar
kumbhakÄ• rÄ«. evaá¹ƒ kammakÄ• ro, mÄ• sÄ• kÄ• ro, kaá¹-á¹-hakÄ• ro, rathakÄ• ro suva
suttakÄ• ro, vuttikÄ• ro, á¹-Ä«kÄ• kÄ• ro. saraá¹ƒ lunÄ• tÄ«ti saralÄ• voti o+avÄ• desÄ• . m
manthajjhÄ• yo, i=ajjhenagatÄ«su, adhipubbo, e+ayÄ• desÄ• , adhino issa yakÄ• ra+cavag

bahulÄ• dhikÄ• rÄ• iha na hoti ``Ä• diccaá¹ƒ passati, himavantaá¹ƒ suá¹‡oti, gÄ• maá¹ƒ ga
kiá¹ƒ, kammakaro, ettha apaccayo.

42. gamÄ• rÅ«

kammato parÄ• gamÄ• rÅ« hoti kattari. rÄ• nubandhattÄ• amabhÄ• galopo. vedaá¹ƒ gac
pÄ• ragÅ«.

sÄ• maÃ±Ã±avidhÄ• nato sÄ«lÄ• dÄ«supi hoti. bhavapÄ• raá¹ƒ gacchati sÄ«lenÄ• ti bhava
antagÅ«, evaá¹ƒ addhagÅ«.

43. samÄ• na+Ã±Ã±a+bhavanta+yÄ• ditÅ«+pamÄ• nÄ• disÄ• kamme rÄ«+rikkha+kÄ•

samÄ• nÄ• dÄ«hi yÄ• dÄ«hi co+pamÄ• nehi parÄ• disÄ• kammakÄ• rake rÄ«+rikkha+kÄ
syÄ• dine+katthaá¹ƒâ€™â€™ ti samÄ• se ``rÄ• nubandhe+ntasarÄ• dissÄ• â€™â€™ ti dis
``rÄ«rikkhakesÅ«â€™â€™ ti samÄ• nassa sÄ• dese ca samÄ• no viya dissatÄ«ti sadÄ«, sa

kÄ• nubandhanÄ• gamesÅ«â€™â€™ ti ettÄ• bhÄ• vo, sadiso.

125. samÄ• nÄ• ro rÄ«+rikkha+kesu

samÄ• nasaddato \Be 274/ parassa disassa ra hoti vÄ• rÄ«+rikkha+kesÅ«ti pakkhe dassa
sariso.

3, 86. sabbÄ• dÄ«na+mÄ•

rÄ«+rikkha+kesu sabbÄ• dÄ«na+mÄ• hoti. aÃ±Ã±o viya dissatÄ«ti aÃ±Ã±Ä• dÄ«, aÃ±Ã±Ä

3, 87. nta+ki+mi+mÄ• naá¹ƒ á¹-Ä• +kÄ«+á¹-Ä«

rÄ«+rikkha+kesu nta+kiá¹ƒ+imasaddÄ• naá¹ƒ á¹-Ä• +kÄ«+á¹-Ä« honti yathÄ• kkamaá¹ƒ. á¹
bhavÄ• dÄ« bhavÄ• dikkho bhavÄ• diso, kÄ«dÄ« kÄ«dikkho kÄ«diso, ayamiva dissatÄ«ti Ä
yÄ• dÄ« yÄ• dikkho yÄ• diso, tyÄ• dÄ« tyÄ• dikkho tyÄ• diso iccÄ• di.

3, 88. tumhÄ• mhÄ• naá¹ƒ tÄ• me+kasmiá¹ƒ

rÄ«+rikkha+kesu tumhÄ• mhÄ• naá¹ƒ tÄ• mÄ• honte+kasmiá¹ƒ yathÄ• kkamaá¹ƒ. tvaá¹ƒ
dissatÄ«ti tÄ• dÄ« mÄ• dÄ« iccÄ• di. ekasminti kiá¹ƒ, tumhÄ• diso amhÄ• diso.

3, 89. taá¹ƒ+ma+maÃ±Ã±atra

rÄ«rikkhakantato+Ã±Ã±asmiá¹ƒ uttarapade tumhÄ• mhÄ• na+mekasmiá¹ƒ taá¹ƒ+maá¹ƒ ho
dÄ«po esaá¹ƒ, ahaá¹ƒ dÄ«po esaá¹ƒti aÃ±Ã±apadatthe taá¹ƒdÄ«pÄ• maá¹ƒdÄ«pÄ• . tvaá¹
saraá¹‡a+ mesanti \Be 275/ taá¹ƒsaraá¹‡Ä• maá¹ƒsaraá¹‡Ä• . tayÄ• yogo tayyogo, mayÄ•
amÄ• disamÄ• se niggahÄ«talopo.

3, 90. ve+tasse+á¹-a

rÄ«+rikkha+kesu etassa eá¹-a vÄ• hoti. edÄ« etÄ• dÄ«, edikkho etÄ• dikkho, ediso etÄ• di

44. bhÄ• vakÄ• rake sva+ghaá¹‡a gha kÄ•

bhÄ• ve kÄ• rake ca kriyatthÄ• a ghaá¹‡a gha kÄ• honti bahulaá¹ƒ.

apaccayo-paggaá¹‡hanaá¹ƒ paggaho, evaá¹ƒ niggaho, dhammaá¹ƒ dhÄ• retÄ«ti dhammac

tathÄ• taá¹ƒ karotÄ«ti takkaro, dvittaá¹ƒ. evaá¹ƒ hitakaro, divasakaro, dinakaro, divÄ• karo,
dhanuá¹ƒ gaá¹‡hÄ«ti dhanuggaho. evaá¹ƒ kavacaggaho. dada=dÄ• ne, sabbakÄ• maá¹ƒ da
sabbadado. Ä• to ``parokkhÄ• yaÃ±cÄ• â€™â€™ ti caggahaá¹‡ena dvitte ``rasso pubbassÄ
dadÄ• tÄ«ti annadado, evaá¹ƒ dhanado. saá¹ƒpubbo dhÄ• =dhÄ• raá¹‡e, sabbaá¹ƒ sandha
nÄ«=pÄ• pane, vipubbo, vinesi vineti vinessati etena etthÄ• ti vÄ• vinayo, e+ayÄ• desÄ• . n
si=sevÄ• yaá¹ƒ, nipubbo, nissÄ«yatÄ«ti nissayo. si=saye, anusayi anuseti anusessatÄ«ti an
patipubbo, paá¹-icca etasmÄ• phala+metÄ«ti paccayo. saá¹ƒ+upubbo, dÄ• game samuday
vinicchayate+nena vinicchayanaá¹ƒ vÄ• vinicchayo, ``nito cissa choâ€™â€™ ti cissa cho. u
saá¹ƒcayo. khi=khaye, khayanaá¹ƒ khayo. ji=jaye, vijayanaá¹ƒ vijayo, jayo. kÄ«=dabbavinÄ«
vikkayo, kayo. lÄ«=silesane, allÄ«yanti etthÄ• ti Ä• layo, layo. (ivaá¹‡á¹‡antÄ•).

Ä• suá¹‡antÄ«ti assavÄ• , Ä• ssa rasso. paá¹-issavanaá¹ƒ paá¹-issavo. su=passavane, Ä•
Ä• savÄ• . ru=saddo ravatÄ«ti ravo. bhavatÄ«ti bhavo. pabhavati etasmÄ• ti pabhavo. lÅ«=
(uvaá¹‡á¹‡antÄ•).

cara=caraá¹‡e, saá¹ƒcaraá¹‡aá¹ƒ saá¹ƒcaro. dara=vidÄ• raá¹‡e, Ä• daranaá¹ƒ Ä• daro. Ä•
Ä• gamo. sappa=gamane, sappatÄ«ti sappo. dibbatÄ«ti devo. pakkamanaá¹ƒ pakkamatÄ«ti
vikkamo. cara=caraá¹‡e, vanaá¹ƒ caratÄ«ti vanacaro. kÄ• mo avacarati etthÄ• ti kÄ• mÄ• v
paÃ±Ã±Ä• , kÄ• mÄ• vacaraá¹ƒ cittaá¹ƒ. gÄ• vo caranti etthÄ• ti gocaro. pÄ• dena pivatÄ«ti
sirasmiá¹ƒ ruhatÄ«ti siroruho, manÄ• dittÄ• o. guhÄ• yaá¹ƒ sayatÄ«ti guhÄ• sayaá¹ƒ cittaá
vÄ• tÄ• . pabbate tiá¹-á¹-hatÄ«ti pabbataá¹-á¹-ho puriso, pabbataá¹-á¹-hÄ• nadÄ«, pabbata
evaá¹ƒ thalaá¹-á¹-haá¹ƒ jalaá¹-á¹-haá¹ƒ.

kicchatthe dumhi akicchatthe su+Ä«saá¹ƒ+sukha upapadesu-dukkhena karÄ«yati karaá¹‡a
dussayo, dukkhena bharÄ«yatÄ«ti dubbharo mahiccho. evaá¹ƒ durakkhaá¹ƒ cittaá¹ƒ, dudda
dhammo. Ä«saá¹ƒ sayatÄ«ti Ä«saá¹ƒsayo, evaá¹ƒ \Be 277/ sukhasayo. Ä«saá¹ƒ karÄ«yatÄ
sukhena karÄ«yatÄ«ti sukaraá¹ƒ pÄ• paá¹ƒ bÄ• lena. evaá¹ƒ subharo appiccho, sudassaá¹
subodha+miccÄ• di. sabbattha pÄ• diamÄ• disamÄ• sÄ• .

ghaá¹‡a-bhavatÄ«ti bhÄ• vo, o+Ä• vÄ• desÄ• . aya=iti daá¹‡á¸• akadhÄ• tu, ayati itoti Ä• y
upahanatÄ«ti upaghÄ• to, ``hanassa ghÄ• to á¹‡Ä• nubandheâ€™â€™ ti ghÄ• tÄ• deso. ra
cajÄ• naá¹ƒ ghÄ• nubandheâ€™â€™ ti jassa go. raÃ±janti anenÄ• ti rÄ• go. ``assÄ• á¹‡Ä•
pajjate+nenÄ• ti pÄ• do. tuda=byathane, patujjate+nenÄ• ti patodo. jarÄ«yati anenÄ• ti jÄ• n
bhajÄ«yatÄ«ti bhÄ• go. evaá¹ƒ bhÄ• ro. labbhatÄ«ti lÄ• bho. vi+opubbo, voharÄ«yatÄ«ti vo
yuka. vihaÃ±Ã±ati etasmÄ• ti vighÄ• to. viharanti etthÄ• ti vihÄ• ro. Ä• ramanti etasminti Ä•
pÄ• ko, cassa ko. cajanaá¹ƒ cÄ• go. yajanaá¹ƒ yÄ• go. rajanaá¹ƒ rÄ• go.

127. ana+ghaá¹‡asvÄ• +parÄ«hi á¸·o

Ä• +parÄ«hi parassa dahassa á¸·o hota+na+ghaá¹‡asu. paridahanaá¹ƒ pariá¸·Ä• ho. evaá¹
saá¹…go. evaá¹ƒ saá¹…go. saá¹ƒkharanaá¹ƒ saá¹ƒkhÄ• ro, ``karotissa khoâ€™â€™ ti kass
``purasmÄ• â€™â€™ ti karassa kho, purekkhÄ• ro, ettaá¹ƒ tadaminÄ• dipÄ• á¹-hÄ• . evaá¹

gha-vacatÄ«ti \Be 278/ vako. sica=paggharaá¹‡e, secanaá¹ƒ seko. evaá¹ƒ soko, eovuddhiy

ka-pÄ«=tappane, pÄ«netÄ«ti pÄ«yo, kÄ• nubandhattÄ• na vuddhi, ``yuvaá¹‡á¹‡Ä• na+miy
iyaá¹…a. khipa=peraá¹‡e, khipatÄ«ti khipo. bhuÃ±jantya+nenÄ• ti bhujo. yudha=sampahÄ•
Ä• yudhaá¹ƒ.

45. dÄ• dhÄ• tvi

dÄ• dhÄ• to bahula+mi hoti bhÄ• vakÄ• rakesu. dÄ• =dÄ• ne, Ä• diyatÄ«tiÄ• di. evaá¹ƒ up
udakaá¹ƒ dadhÄ• tÄ«ti udadhi, ``saÃ±Ã±Ä• ya+mudo+dakassÄ• â€™â€™ ti udakassa udÄ
jaladhi. vÄ• lÄ• ni dhÄ«yanti asminti vÄ• ladhi. sandhÄ«yati sandhÄ• tÄ«ti vÄ• sandhi. dhÄ
vidhÄ• ti vidhÄ• naá¹ƒ vÄ• vidhi. sammÄ• samaá¹ƒ vÄ• cittaá¹ƒ Ä• dadhÄ• tÄ«ti samÄ• d

46. vamÄ• dÄ«hya+thu

vamÄ• dÄ«hi bhÄ• vakÄ• rakesva+thu hoti. vama=uggiraá¹‡e, vamanaá¹ƒ vamÄ«yatÄ«ti v
vepanaá¹ƒ vepathu.

47. kvi

kriyatthÄ• kvi hoti bahulaá¹ƒ bhÄ• vakÄ• rakesu. kakÄ• ro kÄ• nubandhakÄ• riyattho.

159. kvissa

kriyatthÄ• \Be 279/ parassa kvissa lopo hoti. sambhavatÄ«ti sambhÅ«. evaá¹ƒ vibhavatÄ«
sayambhÅ«. tathÄ• dhu=kampane, sandhunÄ• tÄ«ti sandhu. vibhÄ• tÄ«ti vibhÄ• . pabhÄ•
bhÄ• santi etthÄ• ti sabhÄ• , ``kvimhi lopo+ntabyaÃ±janassÄ• â€™â€™ ti antabyaÃ±janass
bhujago. evaá¹ƒ urago. turaá¹ƒ=sÄ«ghaá¹ƒ gacchatÄ«ti turaá¹…go. khena gacchatÄ«ti khag
vihago, tadaminÄ• dipÄ• á¹-hÄ• vihÄ• deso. na gacchatÄ«ti nago. evaá¹ƒ ago, ``nago vÄ•
vikappena naÃ±asamÄ• se á¹-Ä• desanisedho. jana=janane, kammato jÄ• toti kammajo, an
kammajÄ• paá¹-isandhi, kammajaá¹ƒ rÅ«paá¹ƒ. evaá¹ƒ cittajaá¹ƒ, utujaá¹ƒ, Ä• hÄ• rajaá¹ƒ.
jÄ• to vÄ• rijo. evaá¹ƒ thalajo. paá¹…kajaá¹ƒ. jalajaá¹ƒ. aá¹‡á¸• ajaá¹ƒ. sarasijaá¹ƒ, upapada
bahulaá¹ƒvidhÄ• nÄ• vibhatyalope ``manÄ• dÄ«hÄ«â€™â€™ tiÄ• dinÄ• siÄ• deso. dvikkh

``tadaminÄ• â€™â€™ dinÄ• kkhattuá¹ƒlopo. pacchÄ• jÄ• to anujo. saÃ±jÄ• nÄ• tÄ«ti saÃ±
evaá¹ƒ patiá¹-á¹-hÄ• tÄ«ti patiá¹-á¹-hÄ• . jhÄ• =cintÄ• yaá¹ƒ, parasampattiá¹ƒ abhijjhÄ• yatÄ
hitesitaá¹ƒ upaá¹-á¹-hÄ• petvÄ• jhÄ• yatÄ«ti upajjhÄ• . so eva upajjhÄ• yo, ``sakattheâ€™â
jhÄ• yanti etthÄ• ti saá¹ƒjhÄ• . kvidantÄ• dhÄ• tvatthaá¹ƒ na jahanti, liá¹…gatthaá¹ƒ paá¹-ip

48. ano

kriyatthÄ• \Be 280/ bhÄ• vakÄ• rakesu ano hoti. nanda=samiddhiyaá¹ƒ, bhÄ• ve-nandiyate
kamme-anandÄ«yittha nandÄ«yati nandÄ«yissati nanditabbanti vÄ• nandanaá¹ƒ vanaá¹ƒ. g
gahaá¹‡aá¹ƒ, ``tathanarÄ• â€™â€™ dinÄ• nassa á¹‡o. gaá¹‡hanaá¹ƒ, niggahÄ«tassa no. c
bhuyate bhavanaá¹ƒ. huyate havanaá¹ƒ. rundhitabbaá¹ƒ rundhanaá¹ƒ rodhanaá¹ƒ vÄ• . bhu
bhojanaá¹ƒ vÄ• . bujjhitabbaá¹ƒ bujjhanaá¹ƒ, ``padÄ• dÄ«naá¹ƒ kvacÄ«â€™â€™ ti yuka. bo
vÄ• savanaá¹ƒ. pÄ• pÄ«yatÄ«ti pÄ• puá¹‡anaá¹ƒ, ``sakÄ• pÄ• naá¹ƒ kuka+kÅ«â€™â€™ ti
ca tassa á¹‡o ca. pÄ• lÄ«yatÄ«ti pÄ• lanaá¹ƒ iccÄ• di.

kattari-rajaá¹ƒ haratÄ«ti rajoharaá¹‡aá¹ƒ toyaá¹ƒ. vijÄ• nÄ• tÄ«ti viÃ±Ã±Ä• á¹‡aá¹ƒ. ghÄ• =
ghÄ• yatÄ«ti ghÄ• naá¹ƒ. jhÄ• =cintÄ• yaá¹ƒ, jhÄ• yatÄ«ti jhÄ• naá¹ƒ. karoti anenÄ• ti kÄ• r
viÄ• karÄ«yanti etenÄ• ti byÄ• karaá¹‡aá¹ƒ. pÅ«rati+nenÄ• ti pÅ«raá¹‡aá¹ƒ. dÄ«yate+nenÄ
pamÄ«yate+nenÄ• ti pamÄ• á¹‡aá¹ƒ. vuccate+nenÄ• ti vacanaá¹ƒ. panudati panujjate+nen
sÅ«da=pagaraá¹‡e, sÅ«dati sujjate+nenÄ• ti vÄ• sÅ«dano. suá¹‡Ä• ti suyate+neneti vÄ• s
luyate+neneti vÄ• lavanaá¹ƒ. evaá¹ƒ nayanaá¹ƒ. punÄ• ti puyate+neneti vÄ• pavano. sam
vÄ• . tathÄ• bhÄ• veti bhÄ• vÄ«yati etÄ• yÄ• ti vÄ• bhÄ• vanaá¹ƒ. evaá¹ƒ pÄ• canaá¹ƒ pÄ
``ana+saá¹‡asvÄ• parÄ«hi á¸·oâ€™â€™ ti á¸·o, Ä• á¸·Ä• hanaá¹ƒ.

adhikaraá¹‡e-tiá¹-á¹-hati asinti á¹-hÄ• naá¹ƒ. evaá¹ƒ sayanaá¹ƒ, senaá¹ƒ vÄ• Ä• sanaá¹ƒ. a
adhikaraá¹‡aá¹ƒ.

sampadÄ• nÄ• pÄ• dÄ• nesu-sammÄ• \Be 281/ padÄ«yate yassa taá¹ƒ sampadÄ• naá¹ƒ.
apÄ• dÄ• naá¹ƒ. bahulÄ• dhikÄ• rÄ• calanÄ• dÄ«hipi sÄ«lasÄ• dhudhammesupi ano, calat
jalano, kodhano, kopano. maá¹‡á¸• a=bhusane, maá¹‡á¸• eti sÄ«lenÄ• ti maá¹‡á¸• ano. eva
``aÃ±Ã±Ä• trapÄ«â€™â€™ ti okÄ• ranisedho.

49. itthiya+ma+á¹‡a+kti+ka+yaka+yÄ• ca

itthiliá¹…ge bhÄ• ve kÄ• rake ca kriyatthÄ• aÄ• dayo honti ano ca bahulaá¹ƒ.

a-jara=vayohÄ• niyaá¹ƒ, jirati jiraá¹‡aá¹ƒ vÄ• jarÄ• . ``itthiya+ma+tvÄ• â€™â€™ ti Ä• pacc
paá¹-isambhijjatÄ«ti paá¹-isambhidÄ• . paá¹-ipajjati etÄ• yÄ• ti paá¹-ipadÄ• . evaá¹ƒ sampad

upÄ• dÄ«yatÄ«ti upÄ• dÄ• . ikkha+cakkha=dassane, upaikkhatÄ«ti upekkhÄ• . ``yuvaá¹‡á¹
ekÄ• ro. cintanaá¹ƒ cintÄ• . sikkha=vijjopÄ• dÄ• ne, sikkhanaá¹ƒ sikkhÄ«yantÄ«ti vÄ• sikkh
icchanaá¹ƒ icchÄ• . ``gamayamiâ€™â€™ ccÄ• dinÄ• cchaá¹…Ä• deso. puccha=pucchane
midha+medha=saá¹…game, apaá¹-hitadhÄ• tu, medhanaá¹ƒ medhÄ• . evaá¹ƒ gudha=pariv
titikkhanaá¹ƒ titikkhÄ• . evaá¹ƒ vÄ«maá¹ƒsÄ• , jigucchÄ• , pipÄ• sÄ• , puttiyÄ• . Ä«hanaá¹ƒ

á¹‡a-karaá¹‡aá¹ƒ kÄ• rÄ• , ``assÄ• á¹‡Ä• nubandheâ€™â€™ ti Ä• hoti, eva+muparipi. ha
taraá¹‡aá¹ƒ tÄ• rÄ• , dharaá¹‡aá¹ƒ dhÄ• rÄ• . araá¹‡aá¹ƒ Ä• rÄ• .

yathÄ• kathaÃ±ci saddamhi, ruá¸·hiyÄ• atthanicchayo.

kti-sambhuvanaá¹ƒ \Be 282/ sambhuti. ``na teâ€™â€™ ccÄ• dinÄ• na vuddhi. savanaá¹ƒ s
etÄ• yÄ• ti vÄ• nÄ«ti. maÃ±Ã±atÄ«ti mati, ``gamÄ• dirÄ• naá¹ƒ lopontabyaÃ±janassÄ• â€™
gamanaá¹ƒ gantabbÄ• ti vÄ• gati. upahananaá¹ƒ upahati. ramanti etÄ• ya ramanaá¹ƒ vÄ•
niyamanaá¹ƒ niyati. bhuÃ±janaá¹ƒ bhutti. yuÃ±janaá¹ƒ yutti, pararÅ«paá¹ƒ. evaá¹ƒ samÄ• p
samÄ• pajjateti samÄ• patti. sampatti. yaja=devapÅ«jÄ• saá¹…gatikaraá¹‡adÄ• nesu, yajan
yassa á¹-iyÄ«â€™â€™ ti á¹-iÄ• deso, ``pucchÄ• ditoâ€™â€™ ti tassa á¹-ho, pararÅ«papaá
sÄ• sanaá¹ƒ siá¹-á¹-hi, ``sÄ• sassa sisa vÄ• â€™â€™ ti sisa, sÄ• nantarassa tassa á¹-hoâ€
bhedanaá¹ƒ bhijjateti vÄ• bhitti. bhaja=sevÄ• yaá¹ƒ, bhajanaá¹ƒ bhatti. tana=vitthÄ• re, tan
niggahÄ«tÄ• di.

ka-guhantÄ« etthÄ• ti guhÄ• , okÄ• ranivutti. rujatÄ«ti rujÄ• . modanti etÄ• yÄ• ti mudÄ• nÄ

yaka-vida=Ã±Ä• á¹‡e, vidanaá¹ƒ vidanti etÄ• yÄ• ti vÄ• vijjÄ• , dassa je pubbarÅ«paá¹ƒ. y
á¹-iÄ• deso.

ya-sayanti etthÄ• ti seyyÄ• , dvittaá¹ƒ. aja=vaja=gamane, samajanaá¹ƒ samajanti etthÄ• ti v
pabbajanaá¹ƒ pabbajjÄ• . tavaggavaraá¹‡Ä• â€™â€™ dimhi ``cavaggabayaÃ±Ä• â€™â€™
dvittaá¹ƒ. Å«mhi paricaraá¹‡aá¹ƒ paricariyÄ• . jÄ• garaá¹‡aá¹ƒ jÄ• gariyÄ• .

ana-payojake \Be 283/ kÄ• riyadhÄ• tuto kattuá¹ƒ payojanaá¹ƒ kÄ• raá¹‡aá¹ƒ, ekÄ• ranised
harituá¹ƒ payojanaá¹ƒ hÄ• raá¹‡aá¹ƒ. vida=anubhave, vitti vedayatÄ«ti vÄ• vedanÄ• . vand
vandanaá¹ƒ vandanÄ• . upÄ• sanaá¹ƒ upÄ• sanÄ• . cita=saá¹ƒcetanÄ• yaá¹ƒ, cetayatÄ«ti c
bhÄ• viyatÄ«ti bhÄ• vanÄ• .

50. jÄ• hÄ• hi ni

jÄ• =vayohÄ• nimhi, hÄ• =cÄ• ge, imehi itthiyaá¹ƒ ni hoti. jÄ• naá¹ƒ=vayaparipÄ• ko jÄ• ni.

51. karÄ• ririyo

karato ririyo hoti+tthiyaá¹ƒ. rÄ• nubandhattÄ• aralope karaá¹‡aá¹ƒ kiriyÄ• . ``kriyÄ• â€™â€
``tuá¹ƒtÄ• yeâ€™â€™ ccÄ• dimhi ``kriyÄ• yaá¹ƒâ€™â€™ ti yogavibhÄ• gÄ• riyaramhi aral
hoti.

52. i+ki+tÄ« sarÅ«pe

dhÄ• tussa sarÅ«pe+bhidheyye ete honti. vacaicca+yaá¹ƒ dhÄ• tu eva vaci. evaá¹ƒ yudhi.
vikaraá¹‡assa Ã±Ä• pitattÄ• ``kattari loâ€™â€™ ti lo, pacati. akÄ• ro kakÄ• roti ghaá¹‡ante
chaá¹-á¹-hÄ«samÄ• so.

53. sÄ«lÄ• +bhikkhaÃ±Ã±Ä• +vassakesu á¹‡Ä«

kriyatthÄ• \Be 284/ á¹‡Ä« hoti sÄ«lÄ• dÄ«su. saá¹ƒsa=pasaá¹ƒsane, piyapubbo, piyaá¹ƒ p
piyapasaá¹ƒsÄ« rÄ• jÄ• . atha vÄ• piyaá¹ƒ pasaá¹ƒsati sÄ«lena vÄ• dhammena vÄ• tasm
piyapasaá¹ƒsÄ«, piyapasaá¹ƒsanÄ«, piyapasaá¹ƒsi kulaá¹ƒ, Ä• vuddhimhi tathÄ• saccavÄ•
sÄ«ghayÄ• yÄ«ti ``assÄ• +á¹‡Ä• pimhÄ« yukaâ€™â€™ iti yuka. pÄ• pakÄ• rÄ«, mÄ• lakÄ•
sÄ«lenÄ• ti uá¹‡habhojÄ«, ``lahussupantassÄ• â€™â€™ ti okÄ• ro.

Ä• bhikkhaÃ±Ã±e-punappuna khÄ«raá¹ƒ pivatÄ«ti khÄ«rapÄ• yÄ«, yuka. avassaá¹ƒ karotÄ
syÄ• dine+katthaá¹ƒâ€™â€™ ti samÄ• se vibhattilope ca kate ``lopoâ€™â€™ ti niggahÄ«ta
bahulaá¹ƒvidhÄ• nÄ• vibhattialope amÄ• disamÄ• sapaá¹-isedhe ca kate vaggantaá¹ƒ.

aÃ±Ã±asmiá¹ƒ atthepi ``á¹‡Ä«â€™â€™ ti yogavibhÄ• gena siddhaá¹ƒ. sÄ• dhukÄ• rÄ«, bra
paá¹‡á¸• itaá¹ƒ attÄ• naá¹ƒ maÃ±Ã±atÄ«ti paá¹‡á¸• itamÄ• nÄ«, bahussutadhÄ• rÄ« iccÄ•

sÄ• dhukaraá¹‡aá¹ƒ sÄ• dhukÄ• ro, so assa atthÄ«ti sÄ• dhukÄ• rÄ«ti ghaá¹‡antÄ• Ä«.

54. thÄ• vari+ttara bhaá¹…gura bhidura bhÄ• sura bhassarÄ•

ete saddÄ• nipaccante sÄ«le gamyamÄ• ne. iminÄ• nipÄ• tanÄ• varapaccayo ca thÄ• ss
sÄ«lenÄ• ti thÄ• varo. i=ajjhenagatÄ«su \Be 285/, ttarapaccayo, gacchati sÄ«lenÄ• ti ittaro.
bhajjate sayameva bhajjati vÄ• attanÄ• attÄ• nanti bhaá¹…guro, kamme kattari vÄ• gurap
bhindati vÄ• attÄ• nanti bhidÅ«ro, ettha kÅ«rapaccayo, kakÄ• ro+nubandho. parabhaÃ±jan
na hoti. tatthÄ• pi keci ``dosandhakÄ• rabhidÅ«roâ€™â€™ ti idaá¹ƒ sandhÄ• ya icchanti. bh
bhÄ• suro, urapaccayo. sarapaccaye bhassaro, ``byaÃ±jane dÄ«gharassÄ• â€™â€™ ti ras

55. kattari bhÅ«te ktavantu+ktÄ• vÄ«

bhÅ«te atthe vattamÄ• nato kriyatthÄ• ktavantu+ktÄ• vÄ« honti kattari. vijinÄ«ti vijitavÄ• v
kÄ• nubandhattÄ• na vuddhi. guá¹‡avantu daá¹‡á¸• isamaá¹ƒ. hu=havane, aggiá¹ƒ ahavÄ«
hutÄ• vinÄ« hutavÄ• nÄ«. ``bhÅ«teâ€™â€™ ti yÄ• va ``Ä• hÄ• ratthÄ• â€™â€™ ti adhikÄ•

56. kto bhÄ• vakammesuti

bhÄ• ve kamme ca bhÅ«te kto hoti. asanaá¹ƒ Ä• sitaá¹ƒ bhavatÄ• , Ã±i. karÄ«yitthÄ• ti kat
``gamÄ• dirÄ• naá¹ƒâ€™â€™ tyÄ• dinÄ• ralopo. eva+muparipi.

57. kattari cÄ• +rambhe

kriyÄ• rambhe kattarikto hoti yathÄ• pattaÃ±ca, pakarÄ«ti pakato bhavaá¹ƒ kaá¹-aá¹ƒ. paka
kaá¹-o bhavatÄ• . pasupÄ«ti \Be 286/ pasutto bhavaá¹ƒ. pasupÄ«yitthÄ• ti pasuttaá¹ƒ bhava

58. á¹-hÄ• +sa vasa silisa sÄ« ruha jara janÄ«hi

á¹-hÄ• dÄ«hi kattari kto hoti yathÄ• pattaÃ±ca. upaá¹-á¹-hÄ• sÄ«ti upaá¹-á¹-hÄ«to bhavaá¹
upaá¹-á¹-hÄ«yitthÄ• ti upaá¹-á¹-hito guru bhotÄ• , ``á¹-hÄ• ssÄ«â€™â€™ ti á¹-hÄ• ssa i. eva
upÄ• sÄ«yitthÄ• ti upÄ• sito. ``Ã±i byaÃ±janassÄ• â€™â€™ ti Ã±i. anuvusi anuvusÄ«yitthÄ
``assÅ«â€™â€™ ti assa ukÄ• ro. Ä• pubbo silisa=Ä• liá¹…gane, Ä• silesi Ä• silesÄ«yitthÄ•
``sÄ• nantarassa tassa á¹-hoâ€™â€™ ti á¹-he pararÅ«paá¹ƒ paá¹-hamakkharaÃ±ca. adhisa
adhisayito khaá¹-opikaá¹ƒ bhavaá¹ƒ, adhisayitÄ• khaá¹-opikÄ• bhotÄ• . evaá¹ƒ Ä• ruhi Ä•
Ä• ruá¸·ho rukkhaá¹ƒ bhavaá¹ƒ, Ä• ruá¸·ho rukkho bhotÄ• , ``ruhÄ• dÄ«hi ho á¸·a cÄ• â€™â
pubbahakÄ• rassa ca á¸·o. anujÄ«ri anujÄ«rÄ«yitthÄ• ti vÄ• anujiá¹‡á¹‡o vasaliá¹ƒ bhavaá
vasalÄ« bhotÄ• , ``tarÄ• dÄ«hi riá¹‡á¹‡oâ€™â€™ ti ktassa riá¹‡á¹‡Ä• deso ``rÄ• nubandhe
arabhÄ• gassa lopo ca. anvajÄ• yi anvajÄ• yitthÄ• ti vÄ• anujÄ• to mÄ• á¹‡avako mÄ• á¹‡a
mÄ• á¹‡avikÄ• mÄ• á¹‡avakena, ``janissÄ• â€™â€™ ti nassa Ä• .

59. gamanatthÄ• +kammakÄ• +dhÄ• re ca

gamanatthato \Be 287/ akammakato ca kriyatthÄ• Ä• dhÄ• re kto hoti kattari ca yathÄ• pat
yÄ• tavanto asminti yÄ• taá¹ƒ á¹-hÄ• naá¹ƒ. yÄ• tavanto yÄ• tÄ• , yÄ• naá¹ƒ yÄ• taá¹ƒ. etth
anicchitaá¹ƒ. yÄ• yitÄ• ti yÄ• to patho. ``ye gatyatthÄ• , te buddhyatthÄ• . ye buddhyatthÄ•
ti vuttattÄ• tathalakkhaá¹‡aá¹ƒ yÄ• thÄ• vato Ä• gato abhisambuddhoti tathÄ• gato itipi hoti
Ä• sitaá¹ƒ. Ä• sitavanto Ä• sitÄ• . Ä• sana+mÄ• sitaá¹ƒ.

60. Ä• hÄ• ratthÄ•

ajjhohÄ• ratthÄ• Ä• dhÄ• re kto hoti yathÄ• pattaÃ±ca. bhuttavanto+sminti bhuttaá¹ƒ. evaá
``gÄ• pÄ• na+mÄ«â€™â€™ ti Ä«. bhuÃ±janaá¹ƒ bhuttaá¹ƒ pÄ• naá¹ƒ pÄ«taá¹ƒ. bhuÃ±jÄ«y
pÄ«taá¹ƒ udakaá¹ƒ. akattatthaá¹ƒ bhinnayogakaraá¹‡aá¹ƒ. bahulÄ• dhikÄ• rÄ• kattaripi ``a
gÄ• voâ€™â€™ ti hoteva. sida=pÄ• ke, passijjÄ«ti passanno, ``gamanatthaâ€™â€™ dinÄ•
tassa no pararÅ«paÃ±ca. amaÃ±Ã±itthÄ• ti mato. icchÄ«yitthÄ• ti iá¹-á¹-ho. abujjhitÄ• ti bud
dhahabhehÄ«â€™â€™ ti tassa dho. pÅ«jÄ«yitthÄ• ti pÅ«jito, curÄ• dittÄ• á¹‡i. evaá¹ƒ sÄ«
rakkhÄ«yitthÄ• ti rakkhito. khamÄ«yitthÄ• ti khanto, massa niggahÄ«taá¹ƒ. akkocchÄ«yitthÄ
rasso. rusa=rose, arosÄ«ti ruá¹-á¹-ho, ``gamanatthÄ• â€™â€™ dinÄ• kattari kto. Ã±imhi rus
abhi+ vi+Ä• pubbo \Be 288/, abhibyÄ• harÄ«yitthÄ• ti abhibyÄ• haá¹-o. daya=dÄ• nagatihiá
adayÄ«yitthÄ• ti dayito. hasa=Ä• likye, ahasÄ«ti haá¹-á¹-ho. kÄ• mÄ«yitthÄ• ti kanto, ``á¹‡iá
tesÅ«â€™â€™ ti ettha ``á¹‡iá¹‡Ä• pÄ«naá¹ƒâ€™â€™ ti yogavibhÄ• gÄ• curÄ• diá¹‡ilopo.
naÃ±apubbo, na marÄ«ti amato, naÃ±asamÄ• se nassa á¹-o.

kaá¹-á¹-haá¹ƒ dukkhaá¹ƒ Ä• pannoti phalabhÅ«te dukkhe kaá¹-á¹-hasaddassa vattanato ph
bhÅ«teyeva kto. kasa=gatihiá¹ƒsÄ• vilekhanesu, akasi=hiá¹ƒsÄ«ti kaá¹-á¹-haá¹ƒ.

150. bhidÄ• dito no kta+ktavantÅ«naá¹ƒ

bhidÄ• dÄ«hi paresaá¹ƒ kta+ktavantÅ«naá¹ƒ tassa no hoti. Ä• katigaá¹‡o+yaá¹ƒ. ``kto bhÄ
kamme upari sabbattha kto. bhijjitthoti bhinno, tassa ne pararÅ«paá¹ƒ. abhindÄ«ti bhinnavÄ
bhÅ«teâ€™â€™ ccÄ• dinÄ• ktavantu. eva+muparipi. chijjitthÄ• ti chinno. achindÄ«ti chinna
chÄ• dÄ«yitthÄ• ti channo. achÄ• dayÄ«ti channavÄ• , curÄ• dittÄ• á¹‡i, tassa ``á¹‡iá¹‡Ä•
ettha ``á¹‡iâ€™â€™ iti yogavibhÄ• gÄ• lopo. khida=asahane, khijjÄ«ti khinno khinnavÄ• , k
uppajjÄ«ti uppanno uppannavÄ• . sida=pÄ• ke, asijjÄ«ti sinno sinnavÄ• . sada=visaraá¹‡ag
sidÄ«ti sanno sannavÄ• . pÄ«nÄ«ti pÄ«no pÄ«navÄ• . sÅ«=pasave, sÅ«nÄ«ti sÅ«no. pasav
dÄ«yÄ«ti dÄ«no dÄ«navÄ• . á¸• Ä«+lÄ«=Ä• kÄ• sagamane, á¸• Ä«yÄ«ti á¸• Ä«no á¸• Ä«nav
lÄ«no lÄ«navÄ• . aluyÄ«ti lÅ«no lÅ«navÄ• .

151. dÄ• tvi+nno

dÄ• to kta+ktavantÅ«naá¹ƒ tassa inno hoti. adÄ• yitthÄ• ti dinno. addÄ«ti dinnavÄ• .

152. kirÄ• dÄ«hi á¹‡oti

á¹‡o. upari sabbattha kta+ktavantÅ«naá¹ƒti yojetabbaá¹ƒ. kira=vikiraá¹‡e, akirÄ«yitthÄ• ti k

kiá¹‡á¹‡avÄ• . apurÄ«ti puá¹‡á¹‡o puá¹‡á¹‡avÄ• . akhÄ«yitthÄ• ti khÄ«á¹‡o. akhÄ«yÄ«ti kh

153. tarÄ• dÄ«hi riá¹‡á¹‡oti

tassa riá¹‡á¹‡o. rakÄ• ro antasarÄ• dilopattho. atarÄ«ti tiá¹‡á¹‡o tiá¹‡á¹‡avÄ• . ajÄ«rÄ«ti jiá
jiá¹‡á¹‡avÄ• . paricÄ«yitthÄ• ti ciá¹‡á¹‡o. paricÄ«yÄ«ti ciá¹‡á¹‡avÄ• . ettha cissa vikappavic
paricita+upacitÄ• dayopi siddhÄ• eva.

154. go bhaÃ±jÄ• dÄ«hiti

bhaÃ±jÄ• dito tassa ga hoti. abhaÃ±jÄ«ti bhaggo bhaggavÄ• . ``gamanatthÄ• â€™â€™ din
iminÄ• gakÄ• re pararÅ«paá¹ƒ niggahÄ«talopo ca. laga=saá¹…ge, alagÄ«ti laggo laggavÄ•
nimujjÄ«ti nimuggo nimuggavÄ• , ettha saá¹ƒyogÄ• dilopo. vÄ«ja+bhayacalanesu, saá¹ƒpub
saá¹ƒviggo saá¹ƒviggavÄ• .

155. susÄ• khoti

susato \Be 290/ paresaá¹ƒ kta+ktavantÅ«naá¹ƒ tassa kho hoti. susa=sose. sussÄ«ti sukkho

156. pacÄ• ko

pacÄ• paresaá¹ƒ kta+ktavantÅ«naá¹ƒ tassa ko hoti. paccÄ«ti pakko. pacÄ«ti pakkavÄ• .

157. mucÄ• vÄ• ti

mucÄ• paresaá¹ƒ kta+ktavantÅ«naá¹ƒ tassa ko vÄ• hoti. muca=mocane, muccÄ«ti mukko
muttavÄ• . sakko-tiá¹‡vÄ• dÄ«su ``i bhÄ« kÄ• â€™â€™ dinÄ• siddhaá¹ƒ. asakkhÄ«ti sakko
sattavÄ• tveva hoti.

106. muha+bahÄ• naÃ±ca te kÄ• nubandhe+tve

muha+bahÄ• naá¹ƒ duhissa ca dÄ«gho hoti takÄ• rÄ• do kÄ• nubandhe tvÄ• na+tvÄ• vajjit
baha+braha+brÅ«ha vuddhiyaá¹ƒ. muyhitta bayhitthÄ• ti mÅ«á¸·ho bÄ• á¸·ho, ``gamanatthÄ
kattari kte dÄ«gho ``ruhÄ• dÄ«hi ho á¸·a cÄ• â€™â€™ ti tassa ho ca hassa á¸·o ca hoti. eva
``kÄ• nubandhe+tveâ€™â€™ ti yÄ• va ``sÄ• sassa sisa vÄ• â€™â€™ tya+dhikÄ• ro.

107. vahassu+ssa

vahassa ussa dÄ«gho hoti te. vuyhitthÄ• ti vÅ«á¸·ho, ``assÅ«â€™â€™ ti ukÄ• re iminÄ• dA

108. dhÄ• ssa hi

dhÄ• =dhÄ• raá¹‡e+timassa \Be 291/ hi hoti vÄ• te. nidhÄ«yitthÄ• ti nihito. nidahÄ«ti nihita

109. gamÄ• dirÄ• naá¹ƒ lopo+ntassa

gamÄ• dÄ«naá¹ƒ rakÄ• rantÄ• naÃ±ca antassa lopo hoti te. agamÄ«ti gato. khaÃ±Ã±itthÄ• haÃ±Ã±itthÄ• ti hato. tana=vitthÄ• re, taÃ±Ã±itthÄ• ti tato. yama=uparame, saá¹ƒyamÄ«ti sa ``gamanatthÄ• â€™â€™ dinÄ• kattari kto, ``ye saá¹ƒssÄ• â€™â€™ ti niggahÄ«tassa Ã±o p aramÄ«ti rato. karÄ«yitthÄ• ti kato.

110. vacÄ• dÄ«naá¹ƒ vassu+á¹-a vÄ•

vacÄ• dÄ«naá¹ƒ vassa uá¹-a vÄ• hoti kÄ• nubandhe atve. vuccitthÄ• ti uttaá¹ƒ. assa u vutt pararÅ«paá¹ƒ. vasa=nivÄ• se, vasanaá¹ƒ avasi vasiá¹ƒsu etthÄ• ti vÄ• utthaá¹ƒ vutthaá¹ƒ, dinÄ• kto, ``sÄ• sa vasa saá¹ƒsa saá¹ƒsÄ• thoâ€™â€™ ti tassa tho.

112. vaddhassa vÄ•

vaddhassa assa vÄ• u hoti kÄ• nubandhe atve. avaddhÄ«ti vuddho vaddho, kattari kte ``dh tassa dho, tatiyakkharado ca saá¹ƒyogÄ• dilopo ca. vuttÄ«ti ``sabbÄ• dayo vuttimatteâ€™â€ u. vattÄ«tipi yathÄ• lakkhaá¹‡aá¹ƒ.

113. yajassa yassa á¹-i+yÄ«

yajassa \Be 292/ yassa á¹-i+yÄ« honti kÄ• nubandhe atve. yajanaá¹ƒti kto, ``pucchÄ• ditoâ pararÅ«pÄ• dimhi kate iá¹-á¹-haá¹ƒ yiá¹-á¹-haá¹ƒ.

114. á¹-hÄ• ssi

á¹-hÄ• ssa i hoti kÄ• nubandhe atve. aá¹-á¹-hÄ• sÄ«ti á¹-hito.

115. gÄ• +pÄ• na+mÄ«

gÄ• +pÄ• na+mÄ« hoti kÄ• nubandhe atve. gÄ• naá¹ƒ gÄ«taá¹ƒ. pÄ• naá¹ƒ pÄ«taá¹ƒ. bahu

116. janissÄ•

janissa Ä• hoti kÄ• nubandhe atve. ajanÄ«ti jÄ• to, ``chaá¹-á¹-hiyantassÄ• â€™â€™ ti anta

117. sÄ• sassa sisa vÄ•

sÄ• sassa sisa hoti kÄ• nubandhe atve. sÄ• sanaá¹ƒti kto, tassa ``sÄ• sa vasa saá¹ƒsa sas
pararÅ«paá¹ƒ paá¹-hamakkharo ca, ``ta+tha+na+rÄ• â€™â€™ dinÄ• tassa á¹-o. thassa á¹-
aÃ±Ã±atra satthaá¹ƒ. ``guhÄ• dÄ«hi yakaâ€™â€™ iti yakapaccaye sÄ• sÄ«yatÄ«ti sisso. u

140. sÄ• nantarassa tassa á¹-ho

sakÄ• rantÄ• kriyatthÄ• parassÄ• +nantarassa tassa á¹-ha hoti. tussÄ«ti tuá¹-á¹-ho, ``gam
kte iminÄ• tassa á¹-he \Be 293/ pararÅ«pÄ• di. evaá¹ƒ tuá¹-á¹-havÄ• . tabba+ktÄ«su tosana
``aÃ±Ã±atrÄ• pÄ«â€™â€™ ti okÄ• rÄ• bhÄ• vo. evaá¹ƒ tuá¹-á¹-hi, kÄ• nubandhattÄ• na vu

141. kasassi+ma ca vÄ•

kasasmÄ• parassÄ• +nantarassa tassa á¹-ha hoti kasassa vÄ• ima ca. kasÄ«yitthÄ• ti kiá
kiá¹-á¹-hÄ• diá¹ƒ viya duppasuá¹ƒ, kamme kto. imÄ• bhÄ• ve kaá¹-á¹-haá¹ƒ, akaá¹-á¹-hapÄ•

142. dhasto+trastÄ•

ete saddÄ• nipaccante. dhaá¹ƒsa+dhaá¹ƒsane, dhaá¹ƒsÄ«yitthÄ• ti dhasto, bindulopo. utra

143. pucchÄ• dito

pucchÄ• dÄ«hi parassÄ• +nantarassa tassa á¹-ha hoti. pucchÄ«yitthÄ• ti puá¹-á¹-ho. bhajja
bhaá¹-á¹-ho, saá¹ƒyogÄ• dilopo. yajitthÄ• ti yiá¹-á¹-ho, ``yajassa yassa á¹-i+yÄ«â€™â€™ ti

144. sÄ• sa vasa saá¹ƒsa sasÄ• tho

etehi parassÄ• +nantarassa tassa tha hoti. sÄ• sanaá¹ƒ sÄ• sÄ«yitthÄ• ti vÄ• satthaá¹ƒ. va
``assÅ«â€™â€™ ti u. pasaá¹ƒsanaá¹ƒ pasaá¹ƒsÄ«yitthÄ• ti vÄ• pasatthaá¹ƒ. sasa=gati+hi
sasanaá¹ƒ gamanaá¹ƒ hiá¹ƒsanaá¹ƒ jÄ«vanaÃ±ca satthaá¹ƒ. anusÄ• sÄ«yitthÄ• ti anusiá¹-

145. dho dha+ha+tehi

dhakÄ• ra \Be 294/ hakÄ• ra bhakÄ• rantehi parassa tassa dha hoti. vaddhitthÄ• ti kamme ca ``vaddhassa vÄ• â€™â€™ ti ukÄ• re kate saá¹ƒyogÄ• dilopo, vuddho. duyhitthÄ• ti dudd laddhaá¹ƒ.

146. dahÄ• á¸• ho

dahÄ• parassÄ• +nantarassa tassa á¸• ha hoti. dayhitthÄ• ti daá¸• á¸• ho, pararÅ«pÄ• dim ``catutthadutiyeâ€™â€™ ccÄ• dinÄ• á¸• akÄ• ro.

147. bahassu+ma ca

bahÄ• parassÄ• +nantarassa tassa á¸• ha hoti bahassu+ma ca á¸• hasanniyogena. baha+ abahÄ«ti buá¸• á¸• ho.

148. ruhÄ• dÄ«hi ho á¸·a ca

ruhÄ• dÄ«hi parassÄ• +nantarassa tassa ha hoti á¸·o ca+ntassa. Ä• ruhÄ«ti Ä• ruá¸·ho. gu abahÄ«ti bÄ• á¸·ho. dvÄ«su ``muhabahÄ• â€™â€™ dinÄ• dÄ«gho.

149. muhÄ• vÄ• ti

ktatassa hakÄ• ro antassa vÄ• á¸·o ca. amohÄ«ti muá¸·ho, muddho, tassa dho. (atÄ«takÄ•

64. nto kattari vattamÄ• ne

vattamÄ• natthe \Be 295/ vattamÄ• nato kriyatthÄ• nto hoti kattari. tiá¹-á¹-hatÄ«ti tiá¹-á¹-ha loâ€™â€™ ti lo, ``á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• â€™â€™ ti tiá¹-hÄ• deso. kattari mÄ• na lo.

65. mÄ• noti

kattari mÄ• no. tiá¹-á¹-hamÄ• no.

66. bhÄ• vakammesuti

bhÄ• vakammesu mÄ• no. á¹-hÄ• naá¹ƒ á¹-hÄ«yamÄ• naá¹ƒ. ``kyo bhÄ• vakammesva+pa ti bhÄ• ve kamme ca kyo. ``kyassÄ• â€™â€™ ti Ä«ma. pacÄ«yatÄ«ti paccamÄ• no. kye pu

67. te ssapubbÄ• +nÄ• gate

anÄ• gate atthe vattamÄ• nato kriyatthÄ• tentamÄ• nÄ• ssapubbÄ• honti, le Ä• ssa lopo,
á¹-hassamÄ• no. á¹-hÄ«yissatÄ«ti á¹-hÄ«yissamÄ• naá¹ƒ, kye Ä«, ``Ã±ibyaÃ±janassÄ• â€™
tyÄ• divisayattÄ• ``Ä• Ä«ssÄ• â€™â€™ dinÄ• iÃ±a na hoti, aÄ«hi sahacaritattÄ• ssÄ• ssa
paccissamÄ• no odano. ``rÄ• nassa á¹‡oâ€™â€™ ti á¹‡e patte ---

5, 172. na nta+mÄ• na+tyÄ• dÄ«naá¹ƒ

rantato \Be 296/ paresaá¹ƒ nta+mÄ• na+tyÄ• dÄ«naá¹ƒ nassa á¹‡o na hoti. karotÄ«ti karon
``tanÄ• ditvoâ€™â€™ ti o.

5, 173. gama yami+sÄ• sa disÄ• naá¹ƒ vÄ• cchaá¹…a

etesaá¹ƒ vÄ• cchaá¹…a hoti nta+mÄ• na+tyÄ• dÄ«su. á¹…a-nubandhattÄ• antassa hoti, g
yama=uparame, yacchanto yacchamÄ• no. icchanto icchamÄ• no. Ä• sa=upavesane, accha
``byaÃ±janeâ€™â€™ ccÄ• dinÄ• rasso. disa=atisajjane, dicchanto dicchamÄ• no. vavatthit
aÃ±Ã±apaccayesu ca kvaci, icchÄ«yatÄ«ti icchitabbaá¹ƒ, icchanaá¹ƒ icchÄ• , ``itthiya+maá¹
appaccayo. icchitaá¹ƒ, icchitabbaá¹ƒ, icchituá¹ƒ. aÃ±Ã±esaÃ±ca yogavibhÄ• gÄ• , pavecch

174. jara+marÄ• na+mÄ«yaá¹…a

etesa+mÄ«yaá¹…a vÄ• hoti nta+mÄ• na+tyÄ• dÄ«su. jÄ«yanto. ``jarasadÄ• â€™â€™ dic
jÄ«yamÄ• no jÄ«ramÄ• no. mÄ«yanto maranto, mÄ«yamÄ• no maramÄ• no.

175. á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ•

á¹-hÄ• pÄ• naá¹ƒ tiá¹-á¹-hapivÄ• honti vÄ• ntÄ• dÄ«su. tiá¹-á¹-hanto, tiá¹-á¹-hamÄ• no. pi

176. gama+vada+dÄ• naá¹ƒ ghamma+vajja+dajjÄ•

gamÄ• dÄ«naá¹ƒ \Be 297/ ghammÄ• dayo vÄ• honti ntÄ• dÄ«su. ghammanto gacchanto,
dadanto.

177. karassa sossa kubba kuru kayirÄ•

karassa saokÄ• rassa kubbÄ• dayo vÄ• honti ntÄ• dÄ«su. kubbanto kayiranto karonto, eva

aÃ±Ã±atra ``mÄ• nassa massÄ• â€™â€™ ti mÄ• nassa massa lope karÄ• á¹‡o. ``sossÄ• â

178. gahassa gheppo

gahassa vÄ• gheppo hoti ntÄ• dÄ«su. gheppanto gheppamÄ• no.

179. á¹‡o niggahÄ«tassa

gahassa niggahÄ«tassa á¹‡o hoti, ``maá¹ƒ vÄ• rudhÄ• dÄ«naá¹ƒâ€™â€™ ti maá¹ƒ, gaá¹‡
gaá¹‡hanto.

130. nta+mÄ• na+nti+yi+yuá¹ƒsvÄ• +dilopoti

Ä• dilopo. asa=bhuvi, bhavatÄ«ti santo samÄ• no.

131. pÄ• dito á¹-hÄ• ssa vÄ• á¹-haho kvaciti

á¹-hÄ• ssa pÄ• dÄ«su á¹-haho. saá¹‡á¹-hahanto. santiá¹-á¹-hanto.

(vattamÄ• napaccayantanayo).

61. tuá¹ƒ tÄ• ye tave bhÄ• ve bhavissati kriyÄ• yaá¹ƒ tadatthÄ• yaá¹ƒ

bhavissatiatthe \Be 298/ vattamÄ• nato kriyatthÄ• bhÄ• ve tumÄ• dayo honti kriyÄ• yaá¹ƒ t
patÄ«yamÄ• nÄ• yaá¹ƒ. karaá¹‡Ä• ya gacchati kÄ• tuá¹ƒ gacchati. ``tuá¹ƒtunatabbesu vÄ•
hoti, pubbarÅ«pe kattÄ• ye. ``karassÄ• taveâ€™â€™ ti niccaá¹ƒ Ä• , kÄ• tave. nipÄ• tattÄ•
sabbÄ• saá¹ƒâ€™â€™ ti catutthÄ«sassa lopo. eva+mupari tunÄ• dÄ«su. kattuá¹ƒ kÄ• metÄ
abhisaá¹…kharitu+mÄ• kaá¹…khati. saddhammaá¹ƒ suá¹‡ituá¹ƒ, Ã±imhi nÄ• game tassa á¹
sotave sotuá¹ƒ suá¹‡ituá¹ƒ vÄ• patthehi. evaá¹ƒ anubhavituá¹ƒ, pacituá¹ƒ. gantuá¹ƒ, ``man
niggahÄ«taá¹ƒâ€™â€™ ti niggahÄ«taá¹ƒ. gamituá¹ƒ, khantuá¹ƒ, khanituá¹ƒ, hantuá¹ƒ, hani
manituá¹ƒ, harituá¹ƒ, anussarituá¹ƒ icchati. tathÄ• tudituá¹ƒ, pavisituá¹ƒ, uddisituá¹ƒ, bhottu
netuá¹ƒ, juhotuá¹ƒ, pajahituá¹ƒ, pahÄ• tuá¹ƒ, dÄ• tuá¹ƒ, roddhuá¹ƒ, rundhituá¹ƒ, bhottuá¹ƒ,
chettuá¹ƒ, chindituá¹ƒ, sibbituá¹ƒ, Å«mhi vassa bo, dvittaá¹ƒ, buddhuá¹ƒ, tassa dho. bujjhitu
jÄ• nituá¹ƒ Ã±Ä• =avabodhane. janituá¹ƒ. jetuá¹ƒ jinituá¹ƒ. pattuá¹ƒ pÄ• puá¹‡ituá¹ƒ. ketuá¹
vinicchetuá¹ƒ, issa e, vinicchinituá¹ƒ. gahetuá¹ƒ gaá¹‡hituá¹ƒ. corituá¹ƒ coretuá¹ƒ corayituá¹
pÄ• layituá¹ƒ. payojake-bhÄ• vetuá¹ƒ bhÄ• vayituá¹ƒ, kÄ• retuá¹ƒ kÄ• rayituá¹ƒ kÄ• rÄ• pet
icchati+ccÄ• di.

evaá¹ƒ kriyatthakriyÄ• yaá¹ƒ gamyamÄ• nÄ• yaá¹ƒ, yathÄ• suboddhuá¹ƒ vakkhÄ• mi, eva
gantu+mÄ• rabhati, gantuá¹ƒ payojeti, dassetu+mÄ• ha iccÄ• di.

arahasakkÄ• dÄ«supi \Be 299/ siddhaá¹ƒ, tathÄ• kÄ• la samayavelÄ• su. ko taá¹ƒ ninditu+
bhavitu+marahati, araho bhavaá¹ƒ vattuá¹ƒ, sakkÄ• jetuá¹ƒ dhanena vÄ• , sakkÄ• laddhuá
sakkhissati. bhabbo niyÄ• maá¹ƒ okkamituá¹ƒ, abhabbo kÄ• tuá¹ƒ. anucchaviko bhavaá¹ƒ d
idaá¹ƒ kÄ• tuá¹ƒ anurÅ«paá¹ƒ, dÄ• naá¹ƒ dÄ• tuá¹ƒ yuttaá¹ƒ, dÄ• tuá¹ƒ vattuÃ±ca labhati. e
bhÄ• situá¹ƒ, chindituá¹ƒ na ca kappati iccÄ• di. tathÄ• kÄ• lo bhuÃ±jituá¹ƒ, samayo bhuÃ±j
bhuÃ±jituá¹ƒ.

alamatthepi siddhaá¹ƒ, alameva dÄ• nÄ• ni dÄ• tuá¹ƒ, alameva puÃ±Ã±Ä• ni kÄ• tuá¹ƒ.

62. paá¹-isedhe+laá¹ƒkhalÅ«naá¹ƒ ktuna ktvÄ• na ktvÄ• vÄ•

alaá¹ƒ+khalusaddÄ• naá¹ƒ paá¹-isedhanatthÄ• naá¹ƒ payoge ktunÄ• dayo vÄ• honti bhÄ•
alaá¹ƒ savanaá¹ƒ katvÄ• khalu savanaá¹ƒ katvÄ• ti alaá¹ƒ sotuna khalu sotuna alaá¹ƒ sutv
alaá¹ƒ sutvÄ• khalu sutvÄ• . nipÄ• tattÄ• silopo.

63. pubbe+kakattukÄ• naá¹ƒ

eko kattÄ• yesaá¹ƒ byÄ• pÄ• rÄ• naá¹ƒ, tesu yo pubbo, tadatthato kriyatthÄ• tunÄ• dayo
``tuá¹ƒtunÄ• â€™â€™ dinÄ• karassa Ä• , so kÄ• tuna kammaá¹ƒ gacchati, akÄ• tuna puÃ±
kammaá¹ƒ katvÄ• na bhadrakaá¹ƒ, puÃ±Ã±Ä• ni katvÄ• saggaá¹ƒ gacchati. abhisaá¹…kha
abhisaá¹…kharitvÄ• karitvÄ• vÄ• \Be 300/. tathÄ• sibbitvÄ• chÄ• dayitvÄ• jÄ• nitvÄ• dh
dhammaá¹ƒ modati, suá¹‡itvÄ• , patvÄ• pÄ• puá¹‡itvÄ• , kinitvÄ• , jetvÄ• jinitvÄ• jitvÄ• , c
pÅ«jetvÄ• pÅ«jayitvÄ• , tathÄ• mettaá¹ƒ bhÄ• vetvÄ• bhÄ• vayitvÄ• , vihÄ• raá¹ƒ kÄ• retv
kÄ• rÄ• payitvÄ• saggaá¹ƒ gamissanti+ccÄ• di. pubbeti kiá¹ƒ, bhuÃ±jati ca pacati ca. ``apa
atikkamma pabbataá¹ƒ nadÄ«â€™â€™ tiÄ• dÄ«su bhÅ«dhÄ• tussa sambhavÄ• ekakattuk
``bhutvÄ• bhutvÄ• gacchatÄ«â€™â€™ ti iminÄ• va siddhaá¹ƒ, Ä• bhikkhaÃ±Ã±antu dvibb
``jÄ«vaggÄ• haá¹ƒ agÄ• hayi, kÄ• yappacÄ• lakaá¹ƒ gacchatÄ«â€™â€™ ti, ghaá¹‡antena k
yathÄ• odanapÄ• kaá¹ƒ sayatÄ«ti.

164. pyo vÄ• tvÄ• ssa samÄ• se

tvÄ• ssa vÄ• pyo hoti samÄ• se. pakÄ• ro ``pye sissÄ• â€™â€™ ti visesanattho. abhipubb
abhivadanaá¹ƒ katvÄ• abhivÄ• diya bhÄ• sissaá¹ƒ. tathÄ• abhibhuyya, dvittarassÄ• ni. si=

88. pye sissÄ•

sissa Ä• hoti pyÄ• dese. nissayanaá¹ƒ katvÄ• nissÄ• ya. pubbarÅ«pe vibhajja vibhajiya. d
uddissa. pavissa pavisiya pavisitvÄ• , upanaya, atiseyya atisayitvÄ• , ohÄ• ya ohitvÄ• . Ä• d
Ä• diya. paá¹-á¹-hÄ• ya, viceyya, viÃ±Ã±Ä• ya vijÄ• nitvÄ• , samÄ• seti kiá¹ƒ, patvÄ• . kvac
bahulÄ• dhikÄ• rÄ• , lataá¹ƒ dantehi chindiya. tathÄ• bhuÃ±jitvÄ• .

165. tuá¹ƒ+yÄ• nÄ•

tvÄ• ssa vÄ• tuá¹ƒ+yÄ• nÄ• honti samÄ• se kvaci. abhiharaá¹‡aá¹ƒ katvÄ• abhihaá¹-á¹-h
pÄ• disamÄ• so, ``pucchÄ• ditoâ€™â€™ ti tassa á¹-ho pararÅ«pÄ• di ca. anumodanaá¹ƒ ka
vÄ• , kÄ• nubandhepi ``vÄ• kvacÄ«â€™â€™ ti vikappattÄ• ``lahussupantassÄ• â€™â€™
bahulÄ• dhikÄ• rÄ• , daá¹-á¹-huá¹ƒ, disato tvÄ• ssa tumÄ• dese disassa dasa. aÃ±Ã±atra ``
cÄ• â€™â€™ ti tvÄ• ssa vÄ• na+vÄ• sa honti, disvÄ• . evaá¹ƒ labhanaá¹ƒ katvÄ• laddhÄ•
bhavati.

iti payogasiddhiyaá¹ƒ khÄ• dikaá¹‡á¸• o sattamo.

payogasiddhi nigamanaá¹ƒ

<1> ye \Be 302/ nantatantaratanÄ• karamanthanena,

manthÄ• calollasitaÃ±Ä• á¹‡avarena laddhÄ• .

sÄ• rÄ• matÄ• +tisukhitÄ• sukhayanti ca+Ã±Ã±e,

te me jayanti guravo guravo guá¹‡ehi ||

<2> yassa sÄ• dhuguá¹‡ubbhÅ«ta-kitti sabbatta patthaá¹-Ä• .

moggallÄ• no mahÄ• paÃ±Ã±o, jayatÄ« so ha sabbadÄ• ||

<3> paramappicchatÄ• +neka-santosÅ«pasamesinaá¹ƒ.

sucisalekhavuttÄ«naá¹ƒ, sadÄ• +raÃ±Ã±anivÄ• sinaá¹ƒ ||

<4> sÄ• sanujotakÄ• rÄ«na+mÄ• ceratta+mupÄ• gataá¹ƒ.

udumbaragirÄ«khyÄ• tÄ• +yatanaá¹ƒ yatipuá¹…gavaá¹ƒ ||

<5> medhaá¹…karoti Ä• khyÄ• ta-nÄ• madheyyaá¹ƒ tapodhanaá¹ƒ.

theraá¹ƒ thiradayÄ• medhÄ• -nidhÄ• naá¹ƒ sÄ• dhu pÅ«jitaá¹ƒ ||

<6> sissaá¹ƒ sahÄ• ya+mÄ• gamma, kalyÄ• á¹‡amitta+mattano.

sodhetuá¹ƒ sÄ• sanaá¹ƒ satthu, parakkama+makÄ• si yo ||

<7> saá¹…gharakkhitanÄ• mena, mahÄ• therena dhÄ«matÄ• .

nivÄ• sabhÅ«tenÄ• +neka-guá¹‡Ä• na+ppicchatÄ• dinaá¹ƒ ||

<8> moggallÄ• nabyÄ• karaá¹‡a-payogakkamasÄ• dhakÄ• .

ettÄ• vatÄ• katÄ• esÄ• , payogasiddhi niá¹-á¹-hitÄ• ||

<9> teneva \Be 303/ racitÄ• sÄ• dhu, sÄ• sanodayakÄ• rinÄ• .

khuddasikkhÄ• ya á¹-Ä«kÄ• ca, tathÄ• sambandhacintanÄ• ||

<10> susaddasiddhiá¹ƒ yo yoga-nicchayaá¹ƒ sabbhi vaá¹‡á¹‡itaá¹ƒ.

akÄ• subodhÄ• laá¹…kÄ• raá¹ƒ, tathÄ• sambandhacintanaá¹ƒ ||

<11> satthasaÃ±citapuÃ±Ã±ena, nibbÄ• nasÄ• dhakaá¹ƒ hitaá¹ƒ.

sÄ• dhento lokanÄ• thassa, saddhammo tiá¹-á¹-hataá¹ƒ ciranti ||

iti saá¹…gharakkhitamahÄ• sÄ• mitherapÄ• daviracitÄ•

payogasiddhi niá¹-á¹-hitÄ• .

(visesalakkhaá¹‡aá¹ƒ). yathÄ• vuttÄ• naá¹ƒ pana payogasiddhinigamana gÄ• thÄ• naá¹ƒ e
vakkhamÄ• nÄ• imÄ• gÄ• thÄ• yo dissanti porÄ• á¹‡e sÄ«haá¸·amÅ«lapayogasiddhipÄ• á
sÄ«haá¸·amÅ«lapayogasiddhisaá¹ƒsodhakena medhaá¹…karoti garÅ«hi gahitanÄ• madhey
veditabbÄ• , tasmÄ• mayaá¹ƒ tÄ• gÄ• thÄ• yo sabbapacchÄ• yeva imasmiá¹ƒ-á¹-hÄ• ne á
katamÄ• ti ce ---

1__._ cÄ• gavikkamasaddhÄ• nu-sampannaguá¹‡asÄ• mino.

parakkamanarindassa, sÄ«haá¸·indassa dhÄ«mato ||

2__._ atrajenÄ• +nujÄ• tena, bhÅ«pÄ• lakulaketunÄ• .

disantapatthaá¹-odÄ• ra-vikkamena yasassinÄ• ||

3__._ bhuvanekabhujavhena, mahÄ• rÄ• jena dhÄ«matÄ• .

catupaccayadÄ• nena, satataá¹ƒ samupaá¹-á¹-hito ||

4__._ ``jambudoá¹‡Ä«â€™â€™ ti \Be 304/ vikhyÄ• tÄ• ---

vÄ• se nivasato sato.

sumaá¹…galamahatthera ---

sÄ• mino sucivuttino ||

5__._ vaá¹ƒse visuddhe saá¹ƒjÄ• to,

panthasenÄ• sane rato.

pariyattimahÄ• sindhu ---

niyyÄ• makadhurandharo ||

5__._ appicchÄ• diguá¹‡Å«peto, jinasÄ• sanamÄ• mako.

vaneratamahatthero, medhaá¹…karasamavhayo ||

6__._ pÄ• á¹-avatthÄ• ya bhikkhÅ«naá¹ƒ, vinaye suvisÄ• rado.

payogasiddhiá¹ƒ sodhayi, sadÄ• sappaÃ±Ã±agocaraá¹ƒ ||

7__._ imaá¹ƒ likhitapuÃ±Ã±ena, mettekyaá¹ƒ upasaá¹ƒkami.

patiá¹-á¹-hahitvÄ• saraá¹‡e, suppatiá¹-á¹-hÄ• mi sÄ• saneti ||

payogasiddhisiddhaá¹ƒ.

Persuading Shy Mom to Pose (Can he persuade Mom to be his first model)
byoptocynic©

It was a normal birthday for me. The weather was wet and horrible, and I came home to an e
Friday, 5pm, and I knew my Mother would be home in a few minutes. Hopefully with the pres
A new digital camera. I had gotten interested in photography and cinematography a few mon
fascinated with capturing images of beauty in anything and everything.

Unfortunately, my Father was away on business for the whole week, so was going to miss m
me and my Mom alone for the evening. Not that I minded, it meant I could spend time with m

I was sitting on the couch for about five minutes when I heard the front door open, and my M

'Eeewwwwww, it's horrible out' she said as I heard the door swing shut behind her. 'Dan, are

'Yeah Mom, I'm in here' I answered.

She strode into the room, wearing her black skirt suit and white blouse, her heels knocking l
wooden floors. She was holding something behind her back, and had a playful look on her fa
kissed my cheek and said 'Happy birthday honey' and made a big show of pulling the camer
back. 'Tah-Dah'.

'Thanks Mom' I said 'It's just what I wanted'. I opened the box quickly and pulled it out. A top
digital camera, capable of recording video also.

'So you like it?' She asked.

'It's perfect' I responded as I pulled it out and began to set it up to charge the battery. 'I can't
start playing with it. So, what's for dinner?'

We ordered pizza and had a nice chat while eating and unwinding. All the while my Mom wa
customary Friday night wine. When we were finished we returned to the living room, and I ex
the camera.

'This is so cool Mom' I said. 'Now all I need is some practice. Hey, you wanna be my first mo
with a laugh as I clicked a pic of her sitting on the couch.

Now let me describe my Mother. She is a normal Mom, with a very good job in the financial

business suits. She stands about 5'5 and has what would be called a nice figure, especially
40's. She has straight dark brown hair, cut to her shoulders, and also has deep brown eyes,
with very full lips. She has a nice chest, with what I guess are D cups and her legs are slim a
from all the walking she does. She also wears nice black framed classes to finish her profes
picture I had just taken was of her right hand side as the sat, legs crossed, on the couch. Th
above her knees. When I saw the pic, I was amazed that she looked so hot. I had never con

'Wow Mom, this picture is nice' I said as I showed it to her.

She smiled and then giggled. 'You think so?'

'Hell yes' I answered. 'Hey, since we are bored and alone, let's get a few more pictures of yo

'Pictures of me?' She asked.

'Yeah, why not Mom. Stand up there and face the camera for a picture... please?'

'OH OK' she said, as she put her wine down and stood to face me. 'Now what?' She asked,

'Well, can you put your hands on your hips and smile for the camera?' I watched her through
smiled at first and the giggled a bit. I joined her in the giggles, but snapped a few pics too. 'T
Mom... can you slowly turn around now, keeping your hands on your hips and look back ove
camera... keeping the pretty smile?'

My Mother did as I asked, slowly turning as I took pictures. When her back was to me, I was
of her very shapely arse in her black skirt and I could make out the straps of her white bra th
blouse. I distinctly remember this moment because, this is when I decided that I wanted to s
for me. I wanted to see her sexy mature body, and to see how far I could persuade her to go

'How's that?' She asked while looking back at me.

'Perfect Mom. You look amazing there. Seriously, I think I could get some really great picture
with this new camera.'

'Really??... Like what?'

'Well.. ehhhh, can you put your hands on the couch, bending at the waist and look back at th
I asked 'That would look awesome Mom....please?'

'Bent over??' She replied, slightly surprised.

'Yeah, it will look great Mom... come on, try it... it might be fun'

'OK, I guess it will be harmless.' She said as she began to bend over, the skirt tightening ove
arse.

I felt my breath quicken as I watched her, snapping pics from a few angles. 'WOW Mom, you
legs are incredible in those heels as you bend over', I knelt down behind her, 'Can you put o
ehhhh... on your bum Mom while you look back.. like a real model??'

Slowly, looking unsure, she did as I asked. I snapped pics furiously as the level of unstated s
began to grow in the room. 'That looks great Mom... amazing. Can you sit down now on the
crossed???'

'OK, That sounds fine' she replied, as she sat and took a few sips of her wine.

I took pictures all the time, the flash filling the room every few seconds. 'Can you lift the skirt
show more of your lovely legs??'

'I'm not sure Dan, I am wearing stockings and lifting the skirt will show them' She said, her fa
slight blush.

'Stockings??!! Really?? OH Mom, come on, now you have to show them to the camera... ple
stockings and your legs.. I have seen your legs loads of times'

'I'm not sure Dan, who will see these pictures?'

'Just us Mom, this is only for me to practice, and to try out the camera... it is our secret, I will
pictures to you when we are finished... I promise'

Slowly she put the glass of wine down, and said with a little smile, 'OK... here goes, but we a
naughty'. Slowly she lifted the skirt, up over her tan stockings.. I kept clicking pictures.. the fl
breaking the silence in the mood. Then, as I glimpsed her stocking tops, my heart sped up. S
top leg and held the pose for me.. showing a little sliver of flesh above the stocking top.

'God that looks so great Mom. Very professional looking. I bet I'm gonna be good at this pho

Mom. Can I get you to maybe do some more similar poses Mom??.. Like since we said this
help me practice... can you open a few buttons on your blouse to give the camera a glimpse
a real magazine model.. teasing the camera??'

'What??.. No, I can't do that Dan' She said with a slightly nervous giggle.

'Come on Mom.. please, it's only for the pictures, and it's our secret... and it will be fun to se
we can make the pics look... '

'Ohhhhh' she sighed and then exhaled loudly. 'You are a terrible young man Dan. OK, just a
as she opened the top three buttons and I glimpsed her cleavage and the lace of her white b

'Mmmm, that is nice Mom. Very nice.. that bra looks gorgeous, very sexy' I snapped pics as
as much as I could on the camera. 'God, I bet a picture of you without the blouse would be a
the bra.. like a lingerie model, only older, smarter and sexier. What do you think??.. can I ge
the blouse off for a quick picture or two.. please??'

Cutting me off she answered 'No way Dan, you can't see your Mother in just her bra'

'Why not Mom, I have seen you in a bikini plenty of times.. this is just the same. And right no
model to practice with, not my Mom... come on, aren't you curious to see how good you look
pictures??'

She took a large sip of wine, and then, looking me in the eyes, said 'I can't believe I'm doing
opened her blouse and untucked it from her skirt. 'You make sure NOBODY sees these pho

'I... I promise Mom' I replied as I watched, my heart racing, and my mouth going dry with exc
you.. ehhh.. can you stand up Mom'

Standing she slowly removed the blouse.. a slight grin on her blushing face. Exposing the w
the camera, her large tits framed perfectly in the lace cups, still holding a firm shape, but the
surprise was that the lace was partially see-through.. and her dark nipples were clearly visib
'Well, how does your Mother look?' she asked, her voice a bit shaky. She was obviously ner
atmosphere in the room was electric, the sexual energy building quickly.

My voice breaking a bit 'You.. You look incredible Mom... and that bra is sooo sexy.. can you
put your hands on your breasts, and push them together for a picture, making a sexy pout fo

'OH OK, I guess I could do that' She answered, her hands moving to her tits. She was awkw
the pictures were good, her large tits pressed together, looking sexy and inviting.

'Amazing Mom.. you look like a real sexy model, and that lace bra... so hot. Out of curiosity,
panties that match that bra?'

'DAN!.. where did all this come from??' she asked, half incredulous and half amused. 'Well,
yes, I am wearing matching ... panties... or a thong to be precise' she added with what was a
a laugh.

I laughed too. 'A thong Mom??.. seriously?.. that is very hot. You know I want to photograph
and thong now, don't you??... please, the pictures would be very nice. and I bet it would be f
sexy we can make you look...'

Draining her wine glass, 'Ohhh... OK, but this is as far as it goes mister', a half stern, half pla
on her face as she moved to unzip the back of the skirt.

'Can you turn around and do that Mom' I asked as I knelt down and watched through the ca

'Alright, I guess so' she said, sighing in resignation as she turned her arse to face the camer
skirt down. I know she did it slowly for me, and I got several pictures, but that moment when
arse in that thong is a blur in my memory. It fell to the ground and she stepped out of it. I wa
but was still taking pictures.. the flash covering her body with every one. She slowly turned t
showing the front of her lace thong, and as with the bra, it was partially transparent. I could r
tidy, small patch of brown hair.

She eyed curiously and then followed my gaze to her panties and then realised what I was p
God.. No, Dan... I... I didn't know they were see-through' She covered her crotch with her ha

'It's OK Mom, I don't mind' I said with a grin as I snapped her again. 'Besides, this is our sec
remember??... come on move your hands... please.. I already have a few pics of it anyway,
through too.'

Her blush was deep, but I also felt the heat of the room rise. I could read barely contained s
her eyes. Was she beginning to enjoy this little posing session with her son. I know I was.

'OK, I guess you can take the pictures if you have them already' she replied, but I could sens
confliction and excitement in her voice as she placed her hands on her hips.

'Ehhh, great... eehhh, OK, can you stand with your hands behind your head.. holding your h
complied and I snapped a few pics. I decided to up the ante. Can I get you to do the bent ov
the couch Mom??... that would look so sexy...!'

'hmmmmmmmm' she groaned and rolled her eyes. 'You are being VERY naught son' she sa
word 'son' we both glanced at each other, and I felt an unspoken surge of erotic tension. Ho
assume the bent over pose... showing the camera her gorgeous ass.

'Can you spread your feet a bit Mom??' Without speaking she opened her feet wider, God sl
those heels, stockings, thong and bra. 'My God that is hot Mom. Can you put a hand on you
you did before??' Again, without looking at me, she complied, slowly sliding her right hand o
arse-cheek. The flash filled the room several times, the click loudly breaking the silence. Jes
sexy, my own Mother, who would have guessed it?.

Feeling braver, and hoping the erotic charge in the air was affecting her too, I asked, 'Mom,
can you slip a finger back between your arse cheeks??..please.. like a sexy model.. teasing

Sharply she looked back at me, with a stern look, but at the same time her right hand moved
slipping down between the cheeks, her middle finger lodging over what I expected was her p
above it. My cock jumped in my jeans. I knelt down, close and took a few close ups... and no
dark spot on the thong, where her pussy was. Was she getting wet??.

I got braver still. 'You know Mom... since the bra is so transparent, you could just take it off f
topless pictures... I bet you would make an amazing topless model...'

She stood up straight quickly, removing her hand from her ass, and looked over her shoulde
thinking, contemplating. 'OK, but after we look at these pictures, we delete them... OK??.. an
secret. No one can know.'

'Of course Mom, I wouldn't tell a soul, I promise' My stomach was giving me that falling feelin
hard. She reached back and opened the bra, and let it fall off her perfect tits, her hands cove
nipples.

'The things I do for you on your birthday' she said with a nervous smile as she turned to face
her hands to expose the gorgeous tits. Her nipples were dark red, not too big, but more impo
hard. She was getting hot. Could I press her to the next level.

'You know Mom, these pictures are going to look great, you are a very sexy model, but I bet
amazing set of pics here, if we took it further.' I swallowed hard, preparing myself for the nex
'I could get into the pics too, we could put the camera on automatic, and we could pretend to
for the camera. Just pretend. Like a sexy older lady and a very lucky youngster. Nothing rea
it might be fun to try and make it look as real as possible too.. what do you think, wanna try a
that??' I held my breath.

'I don't know... what do you mean pretend to do stuff, like what kind of stuff.' she asked.

'OK, let me set up and we can try a few and see what happens.' I put the camera on the TV
stripped to my underwear. Let me tell you, stripping while your topless Mother is watching yo
a strange experience.

'I'm not sure about this Dan'

'It will be fun, just relax, and let's try to make it all look as good as possible. Now, I'm setting
camera to automatically snap a pic every ten seconds, so we need to be in the pose every t
let's do the standard... ehhhh... you know... blowjob pic.. but it's just pretend, can you kneel
rug Mom'.

Slowly she knelt down, with a quizzical look on her face 'How do we 'pretend' this?' she aske
bit of nervous amusement in her voice.

'Well, I stand in front of you, and I hold my... ehhh... you know.. towards your face, not touch
hold your mouth open, looking, you know ... sexy... like it is about to go into your mouth, see
pretend.' I pulled m y boxer shorts off and for the first time exposed my thick eight inch hard
at my Mother, she was staring at it, with a blush on her face. I turned on the automatic came
where she knelt. 'OK Mom, open your mouth maybe with your tongue out too and look at the
five seconds left'. I pointed my fat cockhead at her mouth, my heart pounding in my chest, s
camera and opened her mouth, tongue out..

Flash

'That was great Mom' I said, 'OK, let's try again, can you hold your ..ehhhh... tits this time... s
pose???'.

Looking me in the eyes, she held her tits and said, 'OK'. Her eyes held some lust, and I felt

Flash

'Jesus, that looked good, OK, do you think we can get one quick one where you are holding
cock?? near your mouth??.. just to make it look real??'

'Dan, I'm not sure, that is touching' she said, her eyes on my cock inches from her face.

'It's just pretend for the camera Mom, acting, please.... quick it's about to take the pic'

She quickly grabbed my hard on and held it near her mouth. The sudden feeling of her hanc
my whole body, and the heat of her breath on my cock was amazing.

Flash

'Perfect Mom' I gasped ' can you, eh... maybe touch the tip of it with your tongue for a secon
quick lick for the camera???..' I asked looking down at her, and the large pearl of pre-cum o

Frowning she looked me in the eye, but then, without saying anything, pushed her tongue ou
my cock head, the pre-cum spilling and spreading on her tongue. My legs felt weak.

Flash

Quickly she pulled her tongue away, but the pre-cum trail followed, Finally breaking and lanc
and one drop on her right tit. It took all my strength not to moan in pleasure.

'You are by far the sexiest lady or model I have ever seen Mom' I said, looking down at her.
holding my cock.

Flash

'Damn, we missed that one' she said, 'are we finished?'

'Well, do you think we could get a very quick one of you ... ehhh... with it... ehhh.. with the tip
in your mouth?? That would make it look more realistic, like a proper action shot!'

'You want your Mother to put your.... cock, in her mouth??' She asked looking at me, still ho
Hearing her say 'cock' made my head spin, I loved it. And I felt that her saying such a nasty
excited her also.

'It's just for the pictures Mom'

Flash

'What do you say Mom??... on the next one??'

'Well, I guess we have come this far' she replied, and looking me deep in the eyes, she took into her warm wet mouth. I had never had a blowjob before, and the feeling was mind-blowin steady, not sucking or licking, and it took all my strength to not grab her head and face fuck beautiful seconds passed, then...

Flash

She pulled me from her mouth, but did it slowly. 'There, was that OK mister photographer?' grin as she removed her grip on my rock hard cock.

I was breathing hard. 'That was the sexiest looking picture I have ever seen Mom' I said. 'Ca now, I would like to get some different ones??'. Slowly she stood, her firm tits level with my assume the bent over pose again Mom?? I would like to slowly remove your panties from be camera??.. and since I am totally naked, it would only be fair.'

Looking me in the eyes, lust burning, but neither of us wanting to destroy the charade of this about the pictures, she said, 'OK, I guess it is only fair' and she quickly assumed the position hands on the couch, her feet in the heels spread apart and bent over her arse sticking out. S back at me.

Flash

'O...OK Mom... I'm gonna kneel behind you now and slowly peel the thong off'. Kneeling as a hand up over each cheek, slowly as I reached for the waistband of the thong. Slipping a fi side...

Flash

I started to pull the thong down over her sexy arse. Her head was looking down. 'Look at the to look slutty'. The thong slipped from her arse-crack, exposing first her little arsehole, then t glory of her pussy, with it's light covering of sexy brown hair.

Flash

I pulled the thong down to her knees, where it was stretched between them, and left it there. her pussy, I could see it was wet, very wet, with her lips standing out. God it looked gorgeou sexy Mom, sooooo sexy, can I get the camera and get a few close ups of ..ehhh... it...??'

'Well, I guess that is OK' She said a little breathlessly.

I grabbed the camera and pointed it at her pussy, close up. 'Mom, can you ehhhh... can you open for the pic please??'. Quietly, she obliged, spreading it wide, opening up the view of he and tight arsehole. I snapped a load of pics, then I asked, 'Can I hold my finger against your your pussy Mom for a picture??'

'Pussy??.. ' she said in shock at the vulgar term, but regaining her composure, 'OK, but just

I watched through the camera as I reached for her clit, I deliberately pressed it and gave it a rub. My Mother arched her back at this, but remained silent. I snapped the pic. Then without two fingers into her wet pussy and held the there..

'DAN!!' she shouted, 'That isn't what we said we would take a picture of.' but she made no e she kept her arse cheeks spread for me.

'Sorry Mom, I was just taking pics of what I thought would look good' as I spoke I was very s her g-spot and fucking my fingers in and out slowly. I snapped a few shaky pics. Pulling my soaking hole, I heard her moan a little. 'Do you think we could do something like the blowjob this time I'm going down on you??... Just pretend, not for real.

I was already putting the camera in a good vantage point for see it, and putting it on automa 'OK... it is just pretend for the pictures I guess.'

I knelt down behind her and moved my face very close to her holes. The smell of sex filled m horny now. She still had her arse spread for me, bent right over, her face on the couch, look 'I'm gonna tip you with my tongue Mom... OK, and hold it for the camera'. I pressed my tongu her clit lightly and held the pose, but slowly pulsed my tongue on her clit as I held it there...

Flash

I kept my tongue where it was. I could feel her breathing quicken. I slid my tongue upwards t
and dipped it in slightly. Simultaneously, I started to touch her clit with my thumb, and began
pressed my tongue into her cunt, and started to tongue fuck her as I rubbed her clit.

'Ohhhh... DAN!!' She gasped, 'will the camera catch all this??'

'MMM-HMM' I groaned with my tongue up her, the vibrations of the groan making her clit tre

Flash

I pulled my tongue from her pussy and while still rubbing her clit with my thumb, I slipped two
her cunt, up to the second knuckle. 'Mom, does this feel OK' I asked, knowing she was enjoy

'O...OOH.. yes, it's fine' she said, trying to compose herself, 'I just hope the pictures turn out

'Oh they will, I guarantee it.' I said as I began to slowly finger fuck her hole as I rubbed her c

Flash

'Mom, I want to try something that I gave seen in other sexy pictures. Remember it's just pre
pictures.. OK'

'OK Dan, if you say so. What is it you want to try?'

Before she had finished the question, I had started it. I was lightly licking her arsehole as I fi
pussy and rubbed her clit.

'OH... DAN, NO... don't lick me there' She said, but I responded by pressing harder on her c
and harder on her rosebud with my tongue. 'Ohhhh... Ohhhhh... DAN, this is so dirty... I have
this.'

Flash

I press hard into her arse with my tongue... she is squeezing it shut.. but slowly it loosens, a
as I an fingering her cunt and rubbing her clit. It slips into her tight hole.. and I start to tongue
forbidden place.

Still holding her arse cheeks open, she is slightly rocking against me. Riding my fingers and

Flash

'OH.. OK DAN... we.. we have to stop this now.. '

I pull my mouth away, and say 'I just need one or two more in this pose Mom'. As I say it, I s
finger on her tight hole, she tenses up, but says nothing. I press it into her asshole, up to the
knuckle.

'MMMMMMMMMMMMMMMMMMMMMMMM, AHHHHHHHHHHHHHHHHHH' she groans, 'O
your finger in my arse.' As she speaks I press in further, to the second knuckle. 'OOOOOOO
God DAN No,'

Flash

I pull my fingers from her arse and pussy and stand up. 'Sorry Mom, I just knew that would n
hot pictures...are you OK??'

Still bent over her arse spread, she says, 'I suppose I am, but you shouldn't have been touch
even if it is just pretend for the pictures'. Slowly she stands. I was expecting her to ask if we
finished, but she didn't.

I decided to press further. 'I have a cool idea Mom, can you kneel on the rug in all fours facin
and I will kneel behind you, and put my... ehhhh... cock under you, but the camera will think
and we can both make sexy faces like we are doing it... it would be funny'.

'I guess that is OK. It is just pretend I guess.'

The camera flashed as she was getting on the rug. I knelt behind her and holding my cock n
was looking at me over her shoulder as my cock neared her soaking pussy and finger fucke
careful mister' she said looking me in the eye. I pushed my cock down, and under her. It was
pussy hair and I let my hands fall on her hips.

'OK, look at the camera Mom.. and make a face like you are really slutty... like you are lovin
young cock up your cunt'.

'Ohhhh, that's quiet a mouth you have on you young man' she said, but I could tell she was
charade.

Flash

We continued like this for a short while.. both of us slowly mock-fucking for the camera. I de
luck. 'Mom, can I get a close up of you in this pose from behind, with my cock in shot.. like it
going in??'

'I don't know Dan.. well, OK, but be careful... this isn't like my mouth... OK!!!'

'OK' I say as we both giggle a bit. I get in position, holding my rock hard cock, a mere inch fr
I snapped a few pictures. I moved a bit closer, my cockhead lightly touched her clit...

'DAN, be careful' she said, looking back at me, her hair flicking, making her look sexy, but as
she pressed back and my cockhead popped into her cunt. God it felt incredible.

'OHHHH Shit!! DAN, NO!!!' she shouted looking back at me, but not moving off my cock. I pl

'Damn, sorry Mom, I got too close... but since it is already in you, can we get a few pics of it?
suggested breathlessly.

Looking back at me, 'annoyed'.. 'OH, if you must' she said.

I snapped pics, summoning all of my strength not to fuck her but hold still. The flash showing
cunt in all it's glory. But something was happening, she was moving slowly.. back and forwa
slightly, but definitely fucking me. We worked into a silent rhythm, until my cock was very slo
and out totally... all eight fat inches. I composed myself enough to take pictures. I didn't wan
thing. But I wasn't nearly finished, I wanted to get her to do the sluttiest nastiest poses possi
my cock out reluctantly. She gasped when I did. Neither of us said anything about the few m
we just did.

'OK Mom, I have another sexy idea, can you hold the same pose, but this time make faces l
ehhhh... taking my cock.. ehhhh...up your arse.... that would be soooo sexy. Like a proper se

'OH God, I'm not sure... I have never done that before' she said, looking back at me, 'I don't
of faces I would make.'

I was already setting up the camera, and her eyes followed me as she spoke. 'Well, If it wou
rub it on your arsehole, and see what facial reactions you get, and the camera can catch the

but still just for the pictures.. like a method actor' I added with a laugh.

'If you think so, but be very careful... I have never... ehhh... done anal before... I don't want y
me. So make sure you don't stick it in.'

I was already kneeling behind her, holding my cock. Her entire pussy arse-crack and arseho
pussy juice from her excitement, so lube was no issue. Both of us were breathing heavy, as
cockhead against her asshole. She moaned and faced the camera.

Flash

'We need some more realistic faces Mom, so I'm gonna press a little harder OK??'

'OH.. OH..OK..' she gasped. I pressed forward... first feeling her arsehole open slightly to my
'aaannnnnnnnnnnnnnnggggghhhhh' she groaned and tightened her hole pushing my cock ba

Flash

'I... I think that will look great Mom...let's get another one..' I pressed again, this time she sta
breathing heavier, and her hole opened a bit more to my cock.

'OOOHHHHHHHHH GOOODDDD!!!' she screamed, and tightened her hole again pushing m
hot!!!

Flash

'OK Mom... let's go again..' this time she looked back at me, watching me. Our eyes held as
her. Her mouth opened in a silent scream as her arsehole opened even more, then her face
and through gritted teeth the moaned/screamed, keeping her arsehole as relaxed as she co
My fat young cockhead 'popped' into my mother's tiny tight back hole.

'AAAAAAAAAHHHHHHHHHHHHHHHHHHHHHHHH' She screamed, and looked back at me,
to stop, and half full of pleading for me to continue. I held my cock steady, just the tip in, letti
used to it for a few seconds. She was breathing heavy..' UUHHH, UHHHH, UHHHH'.

'OH Jesus Christ Mommy' I shouted, 'My cock is in your arse. Do you like it??.. Do you like y
your arse???' I started to press my cock in all the way slowly, all the time she was moaning
of pleasure and pain that makes ass-fucking so hot.

Then she spoke... and they were the sexiest words I ever heard..'OH fuck Dan... fuck me.. F
arse... arse-fuck your slut mother... I love it... I love having my son's cock in my arse... OH fu
hurts.' This just made me fuck her harder, as I held her tits...all the time the camera flashing
pictures of me fucking my Mother in the arse like a whore. I pulled my cock from her tight ho
up. I sat on the couch.

'Suck my cock Mommy...go ass to mouth you nasty whore'

She knelt down between my legs and slurped the whole cock into her open sexy mouth. The
her newly fucked arsehole and her son's cock in her mouth. Her head bobbed up and down
hard as she could while I held her hair.

'Sit on my lap Mommy... legs open and your sexy heels on the couch... I want my cock up yo
with your legs open for the camera to see it all.

She pulled my cock from her mouth and while wanking it looked me in the eye and said. 'It h
such a thick cock, do I really have to??'

'No you don't have to, but do you not want your young son's hard cock up your forbidden tig
a nasty slut???'

Her eyes wide open, and full of wanton lust, she put my cock in her mouth for one last quick
turned around, feet on the couch, in her heels and stockings, and grabbed my cock, holding

Flash

She started to sit, I was holding her tits. My cock started to sink into her tiny hole. Fuck it wa
reached down and started to finger fuck her cunt as my cock head popped into her arse for t
My God Dan... OH God... Of fuck it's sooo big... OOOOOWWWWWW... OHHHH.. My arse..
ME!!! FUCK ME UP MY SLUT ASSHOLE DAN... ohhhhhhh fuck Mommy's arse..... ' She ha

Flash

'God I hope the camera sees it all' I said between grunts.. she now had half my cock in her a
started to fuck up into her until the whole thing was up her arse and was sliding in and out th
with every one of her bounces..

Her mouth was full of nasty obscenities as we fucked. 'Ohhhh, I have my son's cock in my v
God... ass-fuck me.. ass-fuck me... I'm a dirty, nasty slut... a son fucking whore... I want it up
arse... ass-fuck me...'

It was then I felt it start to build in my balls... the largest load of cum I have ever had. I mana
'I'm gonna cum Mommy... have you ever had cum shot on your face and tits???'

'No... No.. never.. that's so slutty... OH God... cum on my face Dan... cum on my face son..'
jumped off me and knelt on the rug.

I stood quickly, and pointed my young cock at my Mother's now slutty face. She was holding
cum on. 'Open that whore mouth Mommy... let me shoot some in there' I grunted. She dutifu
her wanton tongue out too.

Flash

I wanked my cock hard. The first long rope hit her face, on her left eye, into her hair and dow
mouth, some also landed on her left tit. The second rope was just as long, and my aim was
into her mouth and some on her nose and down to her chin, and a large amount between he
bit smaller but it got her face again, and her hair. After the third shot, I plunged my cock into
and face fucked her a bit... then pulled out and shot three more ropes of cum on her tits. Col
on her face and licking if off her fingers. She then raised herself up and put her son's young
between her gorgeous tits and gave me a tit-fuck until my cock was hard again, But then the
waking her from her sex-daze, and she quickly stood gathered her clothes and left the room

On her way out she said, 'let's take a look at the pictures when you're ready, and remember
secret'.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

peá¹-akopadesapÄ• á¸·i

1. ariyasaccappakÄ• sanapaá¹-hamabhÅ«mi

namo sammÄ• sambuddhÄ• naá¹ƒ paramatthadassÄ«naá¹ƒ

sÄ«lÄ• diguá¹‡apÄ• ramippattÄ• naá¹ƒ.

<1> duve \Ne 165/ \Ee 1/ \Be 167/ hetÅ« duve paccayÄ• sÄ• vakassa sammÄ• diá¹-á¹-hiy
ghoso saccÄ• nusandhi, ajjhattaÃ±ca yoniso manasikÄ• ro. tattha katamo parato ghoso? yÄ
anusÄ• sanÄ« saccakathÄ• saccÄ• nulomo. cattÄ• ri saccÄ• ni --- dukkhaá¹ƒ samudayo ni
catunnaá¹ƒ saccÄ• naá¹ƒ yÄ• \Ne 166/ desanÄ• sandassanÄ• vivaraá¹‡Ä• vibhajanÄ• u
(Katthaci) } pakÄ• sanÄ• --- ayaá¹ƒ vuccati saccÄ• nulomo ghosoti.

<2> tattha katamo ajjhattaá¹ƒ yoniso manasikÄ• ro?

ajjhattaá¹ƒ yoniso manasikÄ• ro nÄ• ma yo yathÄ• desite dhamme bahiddhÄ• Ä• rammaá
manasikÄ• ro --- ayaá¹ƒ vuccati yoniso manasikÄ• ro.

taá¹ƒÄ• kÄ• ro yoniso dvÄ• ro vidhi upÄ• yo. yathÄ• puriso sukkhe kaá¹-á¹-he vigatasnehe
uttarÄ• raá¹‡iyÄ• thale abhimanthamÄ• naá¹ƒ bhabbo jotissa adhigamÄ• ya \Ee 2/. taá¹ƒ k
adhigamÄ• ya. evamevassa yamidaá¹ƒ dukkhasamudayanirodhamaggÄ• naá¹ƒ aviparÄ«ta
ayaá¹ƒ vuccati yoniso manasikÄ• ro.

yathÄ• \Be 168/ tisso upamÄ• pubbe assutÄ• ca assutapubbÄ• ca paá¹-ibhanti. yo hi ko
... pe ... duve upamÄ• ayoniso kÄ• tabbÄ• pacchimesu vuttaá¹ƒ. tattha yo ca parato ghoso
yoniso manasikÄ• ro --- ime dve paccayÄ• . parato ghosena yÄ• uppajjati paÃ±Ã±Ä• --- ay
paÃ±Ã±Ä• . yÄ• ajjhattaá¹ƒ yoniso manasikÄ• rena uppajjati paÃ±Ã±Ä• --- ayaá¹ƒ vuccati
imÄ• dve paÃ±Ã±Ä• veditabbÄ• . purimakÄ• ca dve paccayÄ• . ime dve hetÅ« dve pacca
sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• ya.

<3> tattha parato ghosassa saccÄ• nusandhissa desitassa atthaá¹ƒ avijÄ• nanto atthappaá
bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. na ca atthappaá¹-isaá¹ƒvedÄ« yoniso manasikaris
á¹-hÄ• naá¹ƒ vijjati. parato ghosassa saccÄ• nusandhissa desitassa atthaá¹ƒ vijÄ• nanto att

bhavissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. atthappaá¹-isaá¹ƒvedÄ« ca yoniso manasikarissatÄ«
vijjati. esa hetu etaá¹ƒ Ä• rammaá¹‡aá¹ƒ eso upÄ• yo sÄ• vakassa niyyÄ• nassa, natthaÃ±
atthavijÄ• nanÄ• ya saha yutto nÄ• pi ghosÄ• nuyogena parato ghosassa atthaá¹ƒ avijÄ• na
uttarimanussadhammaá¹ƒ alamariyaÃ±Ä• á¹‡adassanaá¹ƒ adhigantuá¹ƒ, tasmÄ• nibbÄ• yi
pariyesitabbÄ• . tattha \Ee 3/ pariyesanÄ• ya ayaá¹ƒ anupubbÄ« bhavati soá¸·asa hÄ• rÄ• ,
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni.

tatthÄ• yaá¹ƒ \Ne 167/ uddÄ• nagÄ• thÄ•

soá¸·asahÄ• rÄ• nettÄ«, paÃ±canayÄ• sÄ• sanassa pariyeá¹-á¹-hi.

aá¹-á¹-hÄ• rasamÅ«lapadÄ• , kaccÄ• yanagottaniddiá¹-á¹-hÄ• ||

<4> tattha katame soá¸·asahÄ• rÄ• ?

desanÄ• vicayo yutti padaá¹-á¹-hÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ catubyÅ«ho Ä• vaá¹-á¹-o vibhatti
paÃ±Ã±atti otaraá¹‡o sodhano adhiá¹-á¹-hÄ• no parikkhÄ• ro samÄ• ropano --- ime soá¸·as

tattha uddÄ• nagÄ• thÄ•

desanÄ• \Be 169/ vicayo yutti, padaá¹-á¹-hÄ• no ca lakkhaá¹‡o {padaá¹-á¹-hÄ• naÃ±ca lak

catubyÅ«ho ca Ä• vaá¹-á¹-o, vibhatti parivattano ||

vevacano ca paÃ±Ã±atti, otaraá¹‡o ca sodhano.

adhiá¹-á¹-hÄ• no parikkhÄ• ro, samÄ• ropano soá¸·aso --- {soá¸·asa hÄ• rÄ• (Ee Katthaci)

<5> tattha katame paÃ±ca nayÄ• ?

nandiyÄ• vaá¹-á¹-o tipukkhalo sÄ«havikkÄ«á¸·ito disÄ• locano aá¹…kusoti.

tattha uddÄ• nagÄ• thÄ•

paá¹-hamo nandiyÄ• vaá¹-á¹-o, dutiyo ca tipukkhalo.

sÄ«havikkÄ«á¸·ito nÄ• ma, tatiyo hoti so nayo ||

disÄ• locanamÄ• haá¹ƒsu, catuttho nayalaÃ±jako.

paÃ±camo aá¹…kuso nÄ• ma {paÃ±camaá¹ƒ aá¹…kusaá¹ƒ Ä• hu (Ee Katthaci) }, sabbe pa

<6> tattha katamÄ• ni aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni?

avijjÄ• \Ee 4/ taá¹‡hÄ• lobho doso moho subhasaÃ±Ã±Ä• sukhasaÃ±Ã±Ä• niccasaÃ±Ã±
168/ vipassanÄ• alobho adoso amoho asubhasaÃ±Ã±Ä• dukkhasaÃ±Ã±Ä• aniccasaÃ±Ã±
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni. tattha nava padÄ• ni akusalÄ• ni yattha sabbaá¹ƒ akusalaá
padÄ• ni kusalÄ• ni yattha sabbaá¹ƒ kusalaá¹ƒ samosarati.

katamÄ• ni nava padÄ• ni akusalÄ• ni yattha sabbaá¹ƒ akusalaá¹ƒ samosarati?

avijjÄ• yÄ• va attasaÃ±Ã±Ä• , imÄ• ni nava padÄ• ni akusalÄ• ni, yattha sabbaá¹ƒ akusala

katamÄ• ni nava padÄ• ni kusalÄ• ni yattha sabbaá¹ƒ kusalaá¹ƒ samosarati?

samatho yÄ• va anattasaÃ±Ã±Ä• , imÄ• ni nava padÄ• ni kusalÄ• ni yattha sabbaá¹ƒ kusal
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni.

tattha imÄ• uddÄ• nagÄ• thÄ•

taá¹‡hÄ• \Be 170/ ca avijjÄ• lobho, doso tatheva moho ca.

cattÄ• ro ca vipallÄ• sÄ• , kilesabhÅ«mi nava padÄ• ni ||

ye ca satipaá¹-á¹-hÄ• nÄ• samatho, vipassanÄ• kusalamÅ«laá¹ƒ.

etaá¹ƒ sabbaá¹ƒ kusalaá¹ƒ, indriyabhÅ«mi navapadÄ• ni ||

sabbaá¹ƒ kusalaá¹ƒ navahi padehi yujjati, navahi ceva akusalaá¹ƒ.

ekake nava mÅ«lapadÄ• ni, ubhayato aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni ||

imesaá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ mÅ«lapadÄ• naá¹ƒ yÄ• ni nava padÄ• ni akusalÄ• ni, aya
nava padÄ• ni kusalÄ• ni, ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• . iti samudayassa
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya nirodhaá¹ƒ phalaá¹ƒ. imÄ• ni \Ee 5/ cattÄ• ri ari
bÄ• rÄ• á¹‡asiyaá¹ƒ desitÄ• ni.

<7> tattha dukkhassa ariyasaccassa aparimÄ• á¹‡Ä• ni akkharÄ• ni padÄ• ni byaÃ±janÄ• n
niruttiyo niddesÄ• desitÄ• etassevatthassa saá¹…kÄ• sanÄ• ya pakÄ• sanÄ• ya vivaraá¹‡
uttÄ• nÄ«kammatÄ• ya paÃ±Ã±Ä• panÄ• yÄ• ti yÄ• evaá¹ƒ sabbesaá¹ƒ saccÄ• naá¹ƒ. iti e
aparimÄ• á¹‡ehi akkharapadabyaÃ±janaÄ• kÄ• raniruttiniddesehi pariyesitabbaá¹ƒ, taÃ±ca
atthaputhuttena pana attheva byaÃ±janaputhuttena.

yo hi koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ vadeyya ``ahaá¹ƒ idaá¹ƒ dukkhaá¹ƒ pa
dukkhaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ ti tassa taá¹ƒ vÄ• cÄ• vatthukamevassa pucchito
saccÄ• ni. yaÃ±ca rattiá¹ƒ bhagavÄ• abhisambuddho, yaÃ±ca rattiá¹ƒ anupÄ• dÄ• ya parin
kiÃ±ci bhagavatÄ• bhÄ• sitaá¹ƒ suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• udÄ• naá
abbhutadhammaá¹ƒ vedallaá¹ƒ, sabbaá¹ƒ taá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ. na kiÃ±ci bu
bhagavantÄ• naá¹ƒ \Be 171/ dhammadesanÄ• ya dhammacakkato bahiddhÄ• , tassa sabba
pariyesitabbaá¹ƒ. tattha pariggaá¹‡hanÄ• ya Ä• lokasabhÄ• ni cattÄ• ri ariyasaccÄ• ni thÄ•

tattha katamaá¹ƒ dukkhaá¹ƒ? jÄ• ti jarÄ• byÄ• dhi maraá¹‡aá¹ƒ saá¹ƒkhittena paÃ±cupÄ•
tatthÄ• yaá¹ƒ lakkhaá¹‡aniddeso, pÄ• tubhÄ• valakkhaá¹‡Ä• \Ee 6/ jÄ• ti, paripÄ• kalakkha
dukkhadukkhatÄ• lakkhaá¹‡o byÄ• dhi, cutilakkhaá¹‡aá¹ƒ maraá¹‡aá¹ƒ,
piyavippayogavipariá¹‡Ä• maparitÄ• panalakkhaá¹‡o soko, lÄ• lappanalakkhaá¹‡o paridevo
kÄ• yasampÄ«á¸·analakkhaá¹‡aá¹ƒ dukkhaá¹ƒ, cittasampÄ«á¸·analakkhaá¹‡aá¹ƒ domanas
kilesaparidahanalakkhaá¹‡o upÄ• yÄ• so, amanÄ• pasamodhÄ• nalakkhaá¹‡o appiyasamp
manÄ• pavinÄ• bhÄ• valakkhaá¹‡o piyavippayogo, adhippÄ• yavivattanalakkhaá¹‡o alÄ• bh
paÃ±cupÄ• dÄ• nakkhandhÄ• , paripÄ• kacutilakkhaá¹‡aá¹ƒ jarÄ• maraá¹‡aá¹ƒ, pÄ• tubhÄ
cutopapatti, paá¹-isandhinibbattanalakkhaá¹‡o samudayo, samudayaparijahanalakkhaá¹‡o
anusayasamucchedalakkhaá¹‡o maggo. byÄ• dhilakkhaá¹‡aá¹ƒ dukkhaá¹ƒ, saÃ±jÄ• nanala
niyyÄ• nikalakkhaá¹‡o maggo, santilakkhaá¹‡o nirodho. appaá¹-isandhibhÄ• vanirodhalakkh
nibbÄ• nadhÄ• tu, dukkhaÃ±ca samudayo ca, dukkhaÃ±ca nirodho ca, dukkhaÃ±ca maggo
samudayo ca nirodho ca, samudayo ca maggo ca, nirodho ca samudayo ca, nirodho ca duk
ca, maggo ca nirodho ca, maggo ca samudayo ca, maggo ca dukkhaÃ±ca.

<8> tatthimÄ• ni suttÄ• ni.

``yamekarattiá¹ƒ \Ne 170/ {jÄ• taka 1 vÄ«satinipÄ• te ayogharajÄ• take} paá¹-hamaá¹ƒ, gab

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti ||

aá¹-á¹-himÄ• , Ä• nanda, dÄ• nupapattiyo ekuttarike suttaá¹ƒ --- ayaá¹ƒ jÄ• ti.

tattha katamÄ• jarÄ• ?

acaritvÄ• \Ee 7/ {Dhp 155} brahmacariyaá¹ƒ, aladdhÄ• yobbane dhanaá¹ƒ.

jiá¹‡á¹‡akoÃ±cÄ• va jhÄ• yanti, khÄ«á¹‡amaccheva pallale ||

paÃ±ca pubbanimittÄ• ni devesu --- ayaá¹ƒ jarÄ• .

tattha \Be 172/ katamo byÄ• dhi?

sÄ• maá¹ƒ tena kuto rÄ• ja, tuvampi jarÄ• yanti vedesi.

khattiya kammassa phalo, loko na hi kammaá¹ƒ panayati ||

tayo gilÄ• nÄ• --- ayaá¹ƒ byÄ• dhi.

tattha katamaá¹ƒ maraá¹‡aá¹ƒ?

yathÄ• pi {dÄ«ghanikÄ• ye adholikhitagÄ• thÄ• } kumbhakÄ• rassa, kataá¹ƒ mattikabhÄ• ja

khuddakaÃ±ca mahantaÃ±ca, yaá¹ƒ pakkaá¹ƒ yaÃ±ca Ä• makaá¹ƒ.

sabbaá¹ƒ bhedanapariyantaá¹ƒ, evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

mamÄ• yite passatha phandamÄ• ne {haÃ±Ã±amÄ• ne (pÄ«) passa Sn 783}, maccheva ap

etampi disvÄ• amamo careyya, bhavesu Ä• sattimakubbamÄ• no ||

udakappanasuttaá¹ƒ --- idaá¹ƒ maraá¹‡aá¹ƒ.

tattha katamo soko?

idha \Ne 171/ socati pecca socati, pÄ• pakÄ• rÄ« ubhayattha socati.

so socati so vihaÃ±Ã±ati, disvÄ• kammakiliá¹-á¹-hamattano {kammakiliá¹-á¹-haá¹ƒ atthano

tÄ«á¹‡i duccaritÄ• ni --- ayaá¹ƒ soko.

tattha katamo paridevo?

kÄ• mesu {Sn 780} giddhÄ• pasutÄ• pamÅ«á¸·hÄ• , avadÄ• niyÄ• te visame niviá¹-á¹-hÄ•

dukkhÅ«panÄ«tÄ• \Ee 8/ paridevayanti, kiá¹ƒsu bhavissÄ• ma ito cutÄ• se ||

tisso vipattiyo --- ayaá¹ƒ paridevo.

tattha \Be 173/ katamaá¹ƒ dukkhaá¹ƒ?

sataá¹ƒ Ä• si ayosaá¹…kÅ« {ayosaá¹…ku (Ee Katthaci) passa Th 1197}, sabbe paccattaved

jalitÄ• jÄ• tavedÄ• va, accisaá¹…ghasamÄ• kulÄ• ||

mahÄ• vata so pariá¸·Ä• ho {paridÄ• gho (Ee Katthaci) passa SN c V 1113} saá¹ƒyuttake s
saccasaá¹ƒyuttesu --- idaá¹ƒ dukkhaá¹ƒ.

tattha katamaá¹ƒ domanassaá¹ƒ?

saá¹…kappehi pareto {parato (Katthaci) passa Sn 824} so, kapaá¹‡o viya jhÄ• yati.

sutvÄ• paresaá¹ƒ nigghosaá¹ƒ, maá¹…ku hoti tathÄ• vidho ||

dveme tapanÄ«yÄ• dhammÄ• --- idaá¹ƒ domanassaá¹ƒ.

tattha katamo upÄ• yÄ• so?

kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , anto á¸• ayhati no bahi.

evaá¹ƒ á¸• ayhati me hadayaá¹ƒ, sutvÄ• nibbattamambujaá¹ƒ ||

tayo aggÄ« --- ayaá¹ƒ upÄ• yÄ• so.

tattha katamo appiyasampayogo?

ayasÄ• va \Ne 172/ {Dhp 240} malaá¹ƒ samuá¹-á¹-hitaá¹ƒ, tatuá¹-á¹-hÄ• ya tameva khÄ• da

evaá¹ƒ atidhonacÄ• rinaá¹ƒ, sÄ• ni kammÄ• ni nayanti duggatiá¹ƒ ||

dveme tathÄ• gataá¹ƒ abbhÄ• cikkhanti, ekuttarike suttaá¹ƒ dukesu --- ayaá¹ƒ appiyasampa

tattha \Ee 9/ katamo piyavippayogo?

supinena yathÄ• pi saá¹…gataá¹ƒ, paá¹-ibuddho puriso na passati.

evampi piyÄ• yitaá¹ƒ {mamÄ• yitaá¹ƒ (Ee Katthaci) passa Sn 813} janaá¹ƒ, petaá¹ƒ kÄ• laá¹
(Ee) } na passati ||

te devÄ• cavanadhammaá¹ƒ viditvÄ• tÄ«hi vÄ• cÄ• hi anusÄ• santi. ayaá¹ƒ piyavippayog

yampicchaá¹ƒ \Be 174/ na labhati, tisso mÄ• radhÄ«taro.

tassa ce kÄ• mayÄ• nassa {kÄ• mayamÄ• nassa (Katthaci) passa Sn 773}, chandajÄ• tassa

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppati ||

saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• .

cakkhu sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yo tato manaá¹ƒ.

ete lokÄ• misÄ• ghorÄ• , yattha sattÄ• puthujjanÄ• ||

paÃ±cime bhikkhave khandhÄ• --- idaá¹ƒ dukkhaá¹ƒ.

tattha katamÄ• jarÄ• ca maraá¹‡aÃ±ca?

appaá¹ƒ vata jÄ«vitaá¹ƒ idaá¹ƒ, oraá¹ƒ vassasatÄ• pi mÄ«yate {mÄ«yati (Sn 810) }.

atha vÄ• pi akicchaá¹ƒ jÄ«vitaá¹ƒ, atha kho so jarasÄ• pi mÄ«yate ||

saá¹ƒyuttake pasenadisaá¹ƒyuttake suttaá¹ƒ ayyikÄ• me kÄ• laá¹…katÄ• --- ayaá¹ƒ jarÄ•

tattha katamÄ• cuti ca upapatti ca?

``sabbe \Ne 173/ sattÄ• marissanti, maraá¹‡antaá¹ƒ hi jÄ«vitaá¹ƒ.

yathÄ• kammaá¹ƒ gamissanti, attakammaphalÅ«pagÄ• â€™â€™ ti {puÃ±Ã±apÄ• paphalÅ«

ayaá¹ƒ cuti ca upapatti ca.

imehi suttehi ekasadisehi ca aÃ±Ã±ehi navavidhaá¹ƒ suttaá¹ƒ taá¹ƒ anupaviá¹-á¹-hehi \Ee 1
dukkhaá¹ƒ Ã±atvÄ• sÄ• dhÄ• raá¹‡aÃ±ca asÄ• dhÄ• raá¹‡aÃ±ca dukkhaá¹ƒ ariyasaccaá¹ƒ
gÄ• thÄ• anuminitabbÄ• , byÄ• karaá¹‡ehi vÄ• byÄ• karaá¹‡aá¹ƒ --- idaá¹ƒ dukkhaá¹ƒ.

<9> tattha katamo dukkhasamudayo?

kÄ• mesu sattÄ• kÄ• masaá¹…gasattÄ• {kÄ• mapasaá¹…gasattÄ• (Ee) passa Ud 63}, sa

na hi jÄ• tu saá¹ƒyojanasaá¹…gasattÄ• , oghaá¹ƒ tareyyuá¹ƒ vipulaá¹ƒ mahantaá¹ƒ ||

cattÄ• ro Ä• savÄ• suttaá¹ƒ --- ayaá¹ƒ dukkhasamudayo.

tattha \Be 175/ katamo dukkhanirodho?

yamhi na mÄ• yÄ• vasatÄ« na mÄ• no,

yo vÄ«talobho amamo nirÄ• so,

panuá¹‡á¹‡akodho {panunnakodho (Ee) passa Ud 26} abhinibbutatto.

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhu ||

dvemÄ• vimuttiyo, rÄ• gavirÄ• gÄ• ca cetovimutti; avijjÄ• virÄ• gÄ• ca paÃ±Ã±Ä• vimutti

tattha katamo maggo?

eseva maggo natthaÃ±Ã±o, dassanassa visuddhiyÄ• .

ariyo aá¹-á¹-haá¹…giko maggo, mÄ• rassetaá¹ƒ pamohanaá¹ƒ ||

sattime, bhikkhave, bojjhaá¹…gÄ• --- ayaá¹ƒ maggo.

tattha \Ne 174/ katamÄ• ni cattÄ• ri ariyasaccÄ• ni?

``ye dhammÄ• {Vin I 60} hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato Ä• ha.

tesaÃ±ca yo nirodho, evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡oâ€™â€™ ti ||

hetuppabhavÄ• \Ee 11/ dhammÄ• dukkhaá¹ƒ, hetusamudayo, yaá¹ƒ bhagavato vacanaá¹
ye hi keci saá¹ƒyojaniyesu dhammesu assadÄ• nupassino viharanti. kilesÄ• taá¹‡hÄ• pava
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa sa
saá¹ƒyojanaá¹ƒ --- ayaá¹ƒ samudayo. ye saá¹ƒyojaniyÄ• dhammÄ• ye ca sokaparidevadul
sambhavanti --- idaá¹ƒ dukkhaá¹ƒ. yÄ• saá¹ƒyojaniyesu dhammesu Ä• dÄ«navÄ• nupassa
parimuccati jÄ• tiyÄ• jarÄ• ya byÄ• dhÄ«hi maraá¹‡ehi sokehi paridevehi yÄ• va upÄ• yÄ•
imÄ• ni cattÄ• ri saccÄ• ni.

tattha katamÄ• anupÄ• disesÄ• nibbÄ• nadhÄ• tu?

atthaá¹…gatassa na pamÄ• á¹‡amatthi, taá¹ƒ hi vÄ• natthi yena naá¹ƒ paÃ±Ã±apeyya.

sabbasaá¹…gÄ• naá¹ƒ samÅ«hatattÄ• vidÅ«, sitÄ• vÄ• dasatassu {vÄ• dasatassa (Ee Ka

saá¹ƒyuttake godhikasaá¹ƒyuttaá¹ƒ.

imÄ• ni \Be 176/ asÄ• dhÄ• raá¹‡Ä• ni suttÄ• ni. yahiá¹ƒ yahiá¹ƒ saccÄ• ni niddiá¹-á¹-hÄ• n
saccalakkhaá¹‡ato otÄ• retvÄ• {ohÄ• retvÄ• (Ee Katthaci) } aparimÄ• á¹‡ehi byaÃ±janehi
tattha atthÄ• nuparivatti byaÃ±janena puna byaÃ±janÄ• nuparivatti atthena tassa ekamekas
byaÃ±janÄ• ni imehi suttehi yathÄ• nikkhittehi cattÄ• ri ariyasaccÄ• ni niddisitabbÄ• ni. paÃ
anupaviá¹-á¹-hÄ• hi gÄ• thÄ• hi gÄ• thÄ• anuminitabbÄ• , byÄ• karaá¹‡ena byÄ• karaá¹‡a
suttÄ• ni.

tesaá¹ƒ \Ee 12/ imÄ• uddÄ• nagÄ• thÄ•

yamekarattiá¹ƒ paá¹-hamaá¹ƒ, aá¹-á¹-ha dÄ• nÅ«papattiyo.

paÃ±ca pubbanimittÄ• ni, khÄ«á¹‡amacchaá¹ƒva pallalaá¹ƒ ||

sÄ• maá¹ƒ \Ne 175/ tena kuto rÄ• ja, tayo devÄ• gilÄ• nakÄ• .

yathÄ• pi kumbhakÄ• rassa, yathÄ• nadidakappanaá¹ƒ ||

idha socati pecca socati, tÄ«á¹‡i duccaritÄ• ni ca.

kÄ• mesu giddhÄ• pasutÄ• , yÄ• va tisso vipattiyo ||

sataá¹ƒ Ä• si {satamÄ• yu (Ce), satadhÄ• tu (Ee) } ayosaá¹…kÅ«, pariá¸·Ä• ho mahattaro.

saá¹…kappehi pareto so, tattha tapaniyehi ca ||

kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , tayo aggÄ« pakÄ• sitÄ• .

ayato malamuppannaá¹ƒ, abbhakkhÄ• naá¹ƒ tathÄ• gate ||

tividhaá¹ƒ devÄ• nusÄ• santi, supinena saá¹…gamo yathÄ• .

tisso ceva mÄ• radhÄ«tÄ• , sallaviddhova ruppati ||

cakkhu sotaÃ±ca ghÄ• naÃ±ca, paÃ±cakkhandhÄ• pakÄ• sitÄ• .

appaá¹ƒ vata jÄ«vitaá¹ƒ idaá¹ƒ, ayyikÄ• me mahallikÄ• ||

sabbe sattÄ• marissanti, upapatti cuticayaá¹ƒ.

kÄ• mesu sattÄ• pasutÄ• , Ä• savehi catÅ«hi ca ||

yamhi na mÄ• yÄ• vasati, dvemÄ• cetovimuttiyo.

eseva maggo natthaÃ±Ã±o, bojjhaá¹…gÄ• ca sudesitÄ• ||

atthaá¹…gatassa \Be 177/ na pamÄ• á¹‡amatthi, godhiko parinibbuto.

ye dhammÄ• hetuppabhavÄ• , saá¹ƒyojanÄ• nupassino ||

imÄ• dasa tesaá¹ƒ uddÄ• nagÄ• thÄ• .

<10> tatthimÄ• ni \Ee 13/ sÄ• dhÄ• raá¹‡Ä• ni suttÄ• ni yesu suttesu sÄ• dhÄ• raá¹‡Ä• ni s
anulomampi paá¹-ilomampi vomissakampi. tattha ayaá¹ƒ Ä• di.

avijjÄ• ya \Ne 176/ nivuto loko, [ajitÄ• ti bhagavÄ•]

vivicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ {jappÄ• nulepanaá¹ƒ (Katthaci) passa Sn 1039} brÅ«mi, dukkhamassa

tattha yÄ• avijjÄ• ca vivicchÄ• ca, ayaá¹ƒ samudayo. yaá¹ƒ mahabbhayaá¹ƒ, idaá¹ƒ dukk
saccÄ• ni --- dukkhaÃ±ca samudayo ca. ``saá¹ƒyojanaá¹ƒ saá¹ƒyojaniyÄ• ca dhammÄ• â€
cittasaá¹ƒyuttakesu byÄ• karaá¹‡aá¹ƒ. tattha yaá¹ƒ saá¹ƒyojanaá¹ƒ, ayaá¹ƒ samudayo. ye s
idaá¹ƒ dukkhaá¹ƒ. imÄ• ni dve saccÄ• ni --- dukkhaÃ±ca samudayo ca.

tattha katamaá¹ƒ dukkhaÃ±ca nirodho ca?

ucchinnabhavataá¹‡hassa, netticchinnassa {santacittassa (Sn 751) } bhikkhuno.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavo ||

yaá¹ƒ cittaá¹ƒ, idaá¹ƒ dukkhaá¹ƒ. yo bhavataá¹‡hÄ• ya upacchedo, ayaá¹ƒ dukkhanirodho.
jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoti niddeso. imÄ• ni dve saccÄ• ni --- dukkhaÃ±ca
bhikkhave, vimuttiyo; rÄ• gavirÄ• gÄ• ca cetovimutti, avijjÄ• virÄ• gÄ• ca paÃ±Ã±Ä• vimutt
dukkhaá¹ƒ. yÄ• vimutti, ayaá¹ƒ nirodho. imÄ• ni dve saccÄ• ni --- dukkhaÃ±ca nirodho ca.

tattha \Ee 14/ katamaá¹ƒ dukkhaÃ±ca maggo ca?

kumbhÅ«pamaá¹ƒ {Dhp 40} kÄ• yamimaá¹ƒ viditvÄ• , nagarÅ«pamaá¹ƒ cittamidaá¹ƒ á¹-hap

yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhena, jitaÃ±ca rakkhe anivesano siyÄ• ||

tattha \Be 178/ yaÃ±ca kumbhÅ«pamo kÄ• yo yaÃ±ca nagarÅ«pamaá¹ƒ cittaá¹ƒ, idaá¹ƒ du
paÃ±Ã±Ä• vudhena mÄ• raá¹ƒ yodhethÄ• ti ayaá¹ƒ maggo. imÄ• ni dve saccÄ• ni. yaá¹ƒ, b
taá¹ƒ pajahitabbaá¹ƒ. yÄ• saá¹ƒyojanÄ• , ayaá¹ƒ maggo. ye te dhammÄ• anattaniyÄ• pah
viÃ±Ã±Ä• á¹‡aá¹ƒ, idaá¹ƒ dukkhaÃ±ca maggo ca.

tattha katamaá¹ƒ dukkhaÃ±ca samudayo ca nirodho ca?

ye \Ne 177/ keci sokÄ• paridevitÄ• vÄ• , dukkhÄ• ca {dukkhaÃ±ca (Ee Katthaci) passa Ud

piyaá¹ƒ paá¹-iccappabhavanti ete, piye asante na bhavanti ete ||

ye sokaparidevÄ• , yaá¹ƒ ca anekarÅ«paá¹ƒ dukkhaá¹ƒ, yaá¹ƒ pemato bhavati, idaá¹ƒ dukk
ayaá¹ƒ samudayo. yo tattha chandarÄ• gavinayo piyassa akiriyÄ• , ayaá¹ƒ nirodho. imÄ• ni
timbaruko paribbÄ• jako pacceti ``sayaá¹ƒkataá¹ƒ paraá¹ƒkataâ€™â€™ nti. yathesÄ• vÄ«m
yÄ• \Ee 15/ ete dve ante anupagamma majjhimÄ• paá¹-ipadÄ• avijjÄ• paccayÄ• saá¹…kh
jarÄ• maraá¹‡aá¹ƒ, idampi dukkhaÃ±ca samudayo ca. viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«paá¹ƒ s
bhavo jÄ• ti jarÄ• maraá¹‡aá¹ƒ, idaá¹ƒ dukkhaá¹ƒ. avijjÄ• saá¹…khÄ• rÄ• taá¹‡hÄ• upÄ• (
iti idaá¹ƒ sayaá¹ƒkataá¹ƒ vÄ«maá¹ƒseyyÄ• ti {vÄ«maá¹ƒsÄ«yati (Ee Katthaci) } yaÃ±ca paá
dukkhaá¹ƒ, idaá¹ƒ eso samudayo niddiá¹-á¹-ho. avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho ca y
jarÄ• maraá¹‡anirodhoti ayaá¹ƒ nirodho. imÄ• ni tÄ«á¹‡i saccÄ• ni dukkhaÃ±ca samudayo c

<11> tattha katamaá¹ƒ dukkhaÃ±ca samudayo ca maggo ca?

``yo dukkhamaddakkhi {SN a I 157} yatonidÄ• naá¹ƒ, kÄ• mesu so jantu kathaá¹ƒ nameyya.

kÄ• mÄ• hi loke saá¹…gÄ• ti Ã±atvÄ• , tesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkheâ€™â€™ ti ||

yo \Be 179/ dukkhamaddakkhi, idaá¹ƒ dukkhaá¹ƒ. yato bhavati, ayaá¹ƒ samudayo. sandiá¹-
yÄ• va tassa vinayÄ• ya sikkhÄ• , ayaá¹ƒ maggo. imÄ• ni tÄ«á¹‡i saccÄ• ni.

ekÄ• dasaá¹…guttaresu gopÄ• lakopamasuttaá¹ƒ.

tattha yÄ• va rÅ«pasaÃ±Ã±uttÄ• yaÃ±ca saá¸·Ä• yatanaá¹ƒ yathÄ• vaá¹‡aá¹ƒ paá¹-icchÄ
yathÄ• ca labhati dhammÅ«pasaÃ±hitaá¹ƒ uá¸·Ä• raá¹ƒ pÄ«tipÄ• mojjaá¹ƒ catubbidhaá¹ƒ c
vatthu, idaá¹ƒ dukkhaá¹ƒ. yÄ• va Ä• sÄ• á¹-ikaá¹ƒ hÄ• retÄ• {sÄ• á¹-etÄ• (Ce Ee) passa a
ayaá¹ƒ samudayo. rÅ«pasaÃ±Ã±uttÄ• Ä• sÄ• á¹-akaharaá¹‡aá¹ƒ {Ä• sÄ• á¹-ikasÄ• á¹-anÄ
vaá¹‡apaá¹-icchÄ• danaá¹ƒ vÄ«thiÃ±Ã±utÄ• gocarakusalaÃ±ca, ayaá¹ƒ maggo. avasesÄ•
paccayÄ• atthi nissayÄ• sÄ• vasesadohitÄ• anekapÅ«jÄ• ca kalyÄ• á¹‡amittatappaccayÄ
hetu, imÄ• ni tÄ«á¹‡i saccÄ• ni.

tattha \Ne 178/ katamaá¹ƒ dukkhaÃ±ca maggo ca nirodho ca?

sati kÄ• yagatÄ• upaá¹-á¹-hitÄ• , chasu phassÄ• yatanesu saá¹ƒvuto {saá¹ƒvaro (Ee Kattha

satataá¹ƒ bhikkhu samÄ• hito, jaÃ±Ã±Ä• {jÄ• neyya (Ee Katthaci) } nibbÄ• namattano ||

tattha yÄ• ca kÄ• yagatÄ• sati yaÃ±ca saá¸·Ä• yatanaá¹ƒ yattha sabbaÃ±cetaá¹ƒ dukkhaá
yo ca sÄ«lasaá¹ƒvaro yo ca samÄ• dhi yattha yÄ• sati, ayaá¹ƒ paÃ±Ã±Ä• kkhandho. sabba
samÄ• dhikkhandho, ayaá¹ƒ maggo. evaá¹ƒvihÄ• rinÄ• Ã±Ä• tabbaá¹ƒ nibbÄ• naá¹ƒ. ayaá

saccÄ• ni. sÄ«le patiá¹-á¹-hÄ• ya dve dhammÄ• bhÄ• vetabbÄ• samatho ca vipassanÄ• c
cittasahajÄ• tÄ• dhammÄ• , idaá¹ƒ dukkhaá¹ƒ. yo ca samatho \Ee 17/ yÄ• ca vipassanÄ• ,
rÄ• gavirÄ• gÄ• ca cetovimutti, avijjÄ• virÄ• gÄ• ca paÃ±Ã±Ä• vimutti, ayaá¹ƒ nirodho. imÄ

tattha \Be 180/ katamo samudayo ca nirodho ca?

Ä• sÄ• ca pÄ«hÄ• abhinandanÄ• ca, anekadhÄ• tÅ«su sarÄ• patiá¹-á¹-hitÄ• .

aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• pajappitÄ• , sabbÄ• mayÄ• byantikatÄ• samÅ«likÄ• ||

aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• ti purimakehi samudayo. sabbÄ• mayÄ• byantikatÄ• sam
saccÄ• ni. catunnaá¹ƒ dhammÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• vitthÄ• rena kÄ• tab
samÄ• dhino paÃ±Ã±Ä• ya vimuttiyÄ• . tattha yo imesaá¹ƒ catunnaá¹ƒ dhammÄ• naá¹ƒ ana
ayaá¹ƒ samudayo. paá¹-ivedho bhavanettiyÄ• , ayaá¹ƒ nirodho. ayaá¹ƒ samudayo ca nirodh

tattha katamo samudayo ca maggo ca?

yÄ• ni {Sn 1041} sotÄ• ni lokasmiá¹ƒ, [ajitÄ• ti bhagavÄ•]

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yare ||

yÄ• ni \Ne 179/ sotÄ• nÄ«ti ayaá¹ƒ samudayo. yÄ• ca paÃ±Ã±Ä• yÄ• ca sati nivÄ• raá¹‡a
maggo. imÄ• ni dve saccÄ• ni. saÃ±cetaniyaá¹ƒ suttaá¹ƒ daá¸·hanemiyÄ• nÄ• kÄ• ro chahi
tattha yaá¹ƒ kÄ• yaá¹ƒ kÄ• yakammaá¹ƒ savaá¹…kaá¹ƒ sadosaá¹ƒ sakasÄ• vaá¹ƒ yÄ• sav
sakasÄ• vatÄ• , ayaá¹ƒ samudayo. evaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ avaá¹…kaá¹ƒ
avaá¹…katÄ• adosatÄ• akasÄ• vatÄ• , ayaá¹ƒ maggo. evaá¹ƒ vacÄ«kammaá¹ƒ manokam
samudayo ca maggo ca.

tattha katamo samudayo ca nirodho ca maggo ca?

``nissitassa calitaá¹ƒ, anissitassa calitaá¹ƒ natthi, calite asati passaddhi, passaddhiyÄ• sat
natiyÄ• asati {asatiyÄ• (Ee) passa Ud 74} Ä• gatigati na hoti, Ä• gatigatiyÄ• asati cutÅ«pa
cutÅ«papÄ• te asati nevidha na huraá¹ƒ na ubhayamantarena. esevanto dukkhassÄ• â€™â

tattha \Be 181/ dve nissayÄ• , ayaá¹ƒ samudayo. yo ca anissayo, yÄ• ca anati, ayaá¹ƒ ma
hoti cutÅ«papÄ• to ca yo esevanto dukkhassÄ• ti, ayaá¹ƒ nirodho. imÄ• ni tÄ«á¹‡i saccÄ• n

anupaá¹-á¹-hitakÄ• yagatÄ• sati ... pe ... yaá¹ƒ vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, ayaá¹ƒ samuc
ekÄ• rasaupanissayÄ• vimuttiyo yÄ• va upanissayaupasampadÄ• upaá¹-á¹-hitakÄ• yagatÄ
sÄ«lasaá¹ƒvaro sosÄ• niyo hoti, yaÃ±ca vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, ayaá¹ƒ maggo. yÄ•
imÄ• ni tÄ«á¹‡i saccÄ• ni. samudayo ca nirodho ca maggo ca.

<12> tattha katamo nirodho ca maggo ca?

sayaá¹ƒ \Ee 19/ katena saccena, tena attanÄ• abhinibbÄ• nagato vitiá¹‡á¹‡akaá¹…kho.

vibhavaÃ±ca Ã±atvÄ• lokasmiá¹ƒ, tÄ• va khÄ«á¹‡apunabbhavo sa bhikkhu ||

yaá¹ƒ saccena, ayaá¹ƒ maggo. yaá¹ƒ khÄ«á¹‡apunabbhavo, ayaá¹ƒ nirodho. imÄ• ni dve s
vimuttÄ• yatanÄ• ni satthÄ• vÄ• dhammaá¹ƒ desesi aÃ±Ã±ataro vÄ• viÃ±Ã±Å« sabrahma
tassa atthappaá¹-isaá¹ƒvedissa pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yati, yÄ• va nib
virajjati, ayaá¹ƒ maggo. yÄ• vimutti, ayaá¹ƒ nirodho. evaá¹ƒ paÃ±ca vimuttÄ• yatanÄ• ni vit
saccÄ• ni nirodho ca maggo ca.

imÄ• ni sÄ• dhÄ• raá¹‡Ä• ni suttÄ• ni. imehi sÄ• dhÄ• raá¹‡ehi suttehi yathÄ• nikkhittehi pa
lakkhaá¹‡ato ca otÄ• retvÄ• aÃ±Ã±Ä• ni suttÄ• ni niddisitabbÄ• ni aparihÄ• yantena. gÄ• th
anuminitabbÄ• , byÄ• karaá¹‡ehi byÄ• karaá¹‡aá¹ƒ. ime ca sÄ• dhÄ• raá¹‡Ä• dasa parivaá
niddeso sÄ• dhÄ• raá¹‡o. ayaÃ±ca pakiá¹‡á¹‡akaniddeso. ekaá¹ƒ paÃ±ca cha ca savekade
parivajjanÄ• purimakÄ• ca dasa. ime dvÄ• dasa parivaá¸• á¸• hakÄ• saccÄ• ni. ettÄ• vatÄ
taá¹ƒ byÄ• karaá¹‡aá¹ƒ vÄ• gÄ• thÄ• viya. imehi dvÄ• dasahi parivaá¸• á¸• hakehi na otari
pariyesitvÄ• niddisitabbÄ• .

tatthÄ• yaá¹ƒ saá¹…khepo. sabbaá¹ƒ dukkhaá¹ƒ sattahi padehi samosaraá¹‡aá¹ƒ gacchati.
appiyasampayogo ca piyavippayogo ca, imehi dvÄ«hi \Be 182/ padehi sabbaá¹ƒ dukkhaá¹ƒ
dve nissayÄ• --- kÄ• yo ca cittaÃ±ca \Ee 20/. tena vuccati ``kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasika
taá¹ƒ dukkhaá¹ƒ na kÄ• yikaá¹ƒ vÄ• na cetasikaá¹ƒ, sabbaá¹ƒ dukkhaá¹ƒ dvÄ«hi dukkhehi
ca cetasikena ca. tÄ«hi dukkhatÄ• hi saá¹…gahitaá¹ƒ dukkhadukkhatÄ• ya saá¹…khÄ• radu
vipariá¹‡Ä• madukkhatÄ• ya. iti taá¹ƒ sabbaá¹ƒ dukkhaá¹ƒ tÄ«hi dukkhatÄ• hi saá¹…gahitaá
tividhaá¹ƒ. duvidhaá¹ƒ dukkhaá¹ƒ kÄ• yikaÃ±ca cetasikaÃ±ca. duvidhaá¹ƒ appiyasampayog
idaá¹ƒ sattavidhaá¹ƒ dukkhaá¹ƒ.

tattha tividho samudayo acatuttho apaÃ±camo. katamo tividho? taá¹‡hÄ• ca diá¹-á¹-hi ca k
taá¹‡hÄ• ca bhavasamudayo kammaá¹ƒ. tathÄ• {tattha (Ee) } nibbattassa hÄ«napaá¹‡Ä«ta
(Ee) }, ayaá¹ƒ samudayo. iti yÄ• pi bhavagatÄ«su hÄ«natÄ• ca paá¹‡Ä«tatÄ• ca, yÄ• pi tÄ
saá¹…gahitÄ• , yopi dvÄ«hi mÅ«lehi samudÄ• nÄ«to avijjÄ• ya nivutassa bhavataá¹‡hÄ• sa

kÄ• yo, sopi tÄ«hi dukkhatÄ• hi saá¹…gahito.

tathÄ• vipallÄ• sato diá¹-á¹-hibhavagantabbÄ• . sÄ• sattavidhÄ• niddisitabbÄ• . eko vipall
niddisÄ«yati, cattÄ• ri vipallÄ• savatthÅ«ni. tattha katamo eko vipallÄ• so? yo viparÄ«taggÄ
otaraá¹‡aá¹ƒ yathÄ• ``anicce niccaâ€™â€™ miti viparÄ«taá¹ƒ gaá¹‡hÄ• ti. evaá¹ƒ cattÄ• ro
vipallÄ• sÄ«yati saÃ±Ã±Ä• cittaá¹ƒ diá¹-á¹-hi. katamÄ• ni cattÄ• ri vipallÄ• savatthÅ«ni \Ne
vedanÄ• cittaá¹ƒ dhammÄ• . evaá¹ƒ vipallÄ• sagatassa akusalaÃ±ca pavaá¸• á¸• heti. tatth
dosaá¹ƒ akusalamÅ«laá¹ƒ pavaá¸• á¸• heti. cittavipallÄ• so lobhaá¹ƒ akusalamÅ«laá¹ƒ pava
diá¹-á¹-hivipallÄ• so mohaá¹ƒ akusalamÅ«laá¹ƒ pavaá¸• á¸• heti. tattha dosassa akusalamÅ
micchattÄ• ni phalaá¹ƒ --- micchÄ• vÄ• cÄ• micchÄ• kammanto micchÄ• Ä• jÄ«vo; lobhass
micchattÄ• ni phalaá¹ƒ --- micchÄ• saá¹…kappo micchÄ• vÄ• yÄ• mo micchÄ• samÄ• dhi; m
micchattÄ• ni phalaá¹ƒ --- micchÄ• diá¹-á¹-hi ca micchÄ• sati ca. evaá¹ƒ akusalaá¹ƒ sahetu
vipallÄ• sÄ• ca paccayo, akusalamÅ«lÄ• ni sahetÅ« eteyeva paá¹-ipakkhena anÅ«nÄ• ana
niddisitabbÄ• . nirodhe ca magge ca vipallÄ• samupÄ• dÄ• ya parato {parito (Ee) } paá¹-ipa

tatthimÄ• uddÄ• nagÄ• thÄ•

avijjÄ• ya \Be 183/ nivuto loko, cittaá¹ƒ saá¹ƒyojanampi.

sÄ• pacchinnabhavataá¹‡hÄ• , dvemÄ• ceva vimuttiyo ||

kumbhÅ«pamaá¹ƒ kÄ• yamimaá¹ƒ, yaá¹ƒ na tumhÄ• kaá¹ƒ taá¹ƒ pajaha {jahÄ• (Ee Kattha

ye keci sokaparidevÄ• , timbaruko ca sayaá¹ƒkataá¹ƒ ||

dukkhaá¹ƒ diá¹-á¹-hi ca uppannaá¹ƒ, yaÃ±ca gopÄ• lakopamaá¹ƒ.

sati kÄ• yagatÄ• mÄ• hu, samatho ca vipassanÄ• ||

Ä• sÄ• pihÄ• ca abhinandanÄ• ca, catunnamananubodhanÄ• .

yÄ• ni \Ee 22/ sotÄ• ni lokasmiá¹ƒ, daá¸·haá¹ƒ nemiyÄ• nÄ• kÄ• ro ||

yaá¹ƒ nissitassa calitaá¹ƒ, anupaá¹-á¹-hitakÄ• yagatÄ• sati.

sayaá¹ƒ katena saccena, vimuttÄ• yatanehi ca ||

peá¹-akopadese mahÄ• kaccÄ• yanena bhÄ• site paá¹-hamabhÅ«mi ariyasaccappakÄ• sa

mÄ• disena samuddanena tathÄ• gatenÄ• ti.

2. sÄ• sanapaá¹-á¹-hÄ• nadutiyabhÅ«mi

<13> tattha \Ne 182/ \Ee 23/ katamaá¹ƒ sÄ• sanappaá¹-á¹-hÄ• naá¹ƒ? saá¹ƒkilesabhÄ• giy
bhÄ• giyaá¹ƒ suttaá¹ƒ, nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ, asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ, saá¹
vÄ• sanÄ• bhÄ• giyaÃ±ca, saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca, saá¹ƒkilesa
nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±ca, vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ•
upÄ• yo, Ä• á¹‡atti ca phalaÃ±ca, phalaÃ±ca upÄ• yo ca, Ä• á¹‡atti ca phalaÃ±ca upÄ• yo
nissaraá¹‡aá¹ƒ, assÄ• do ca Ä• dÄ«navo ca, assÄ• do ca nissaraá¹‡aÃ±ca, Ä• dÄ«navo ca
Ä• dÄ«navo ca nissaraá¹‡aÃ±ca. lokikaá¹ƒ, lokuttaraá¹ƒ, lokikaÃ±ca lokuttaraÃ±ca. kamma
vipÄ• ko ca. niddiá¹-á¹-haá¹ƒ, aniddiá¹-á¹-haá¹ƒ, niddiá¹-á¹-haÃ±ca aniddiá¹-á¹-haÃ±ca. Ã±Ä
Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca. dassanaá¹ƒ, bhÄ• vanÄ• , dassanaÃ±ca bhÄ• vanÄ• ca. vip
nevavipÄ• kanavipÄ• kakammaá¹ƒ \Be 184/. sakavacanaá¹ƒ, paravacanaá¹ƒ, sakavacanaÃ
sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ, dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ, sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dham
sakavacanÄ• dhiá¹-á¹-hÄ• naá¹ƒ, paravacanÄ• dhiá¹-á¹-hÄ• naá¹ƒ, sakavacanÄ• dhiá¹-á¹-h
paravacanÄ• dhiá¹-á¹-hÄ• naÃ±ca. kiriyaá¹ƒ, phalaá¹ƒ, kiriyaÃ±ca phalaÃ±ca. anuÃ±Ã±Ä• t
anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca. imÄ• ni cha paá¹-ikkhittÄ• ni.

<14> tattha \Ee 24/ katamaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ suttaá¹ƒ?

kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhunÄ• baddhÄ• , macchÄ• va kuminÄ• mukhe.

jarÄ• maraá¹‡amanventi, vaccho khÄ«rapakova {khÄ«rÅ«pakova (Katthaci) passa Ud 64} m

paÃ±cime, bhikkhave, nÄ«varaá¹‡Ä• .

tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ?

manopubbaá¹…gamÄ• \Ne 183/ dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ« ||

saá¹ƒyuttake suttaá¹ƒ.

mahÄ• nÄ• massa sakkassa idaá¹ƒ bhagavÄ• sakyÄ• naá¹ƒ kapilavatthumhi nagare nayav
saddhÄ• sÄ«laparibhÄ• vitaá¹ƒ suttaá¹ƒ bhÄ• vaÃ±Ã±ena paribhÄ• vitaá¹ƒ taá¹ƒ nÄ• ma pa

tattha katamaá¹ƒ nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ?

uddhaá¹ƒ adho {Ud 61} sabbadhi vippamutto, ayaá¹ƒ ahasmÄ«ti anÄ• nupassÄ«.

evaá¹ƒ vimutto udatÄ• ri oghaá¹ƒ, atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• ya ||

sÄ«lÄ• ni nu kho bhavanti kimatthiyÄ• ni Ä• nando pucchati satthÄ• raá¹ƒ.

tattha \Be 185/ katamaá¹ƒ asekkhabhÄ• giyaá¹ƒ suttaá¹ƒ?

``yassa selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nupakampati.

virattaá¹ƒ \Ee 25/ rajanÄ«yesu, kopaneyye {kopanÄ«ye (Katthaci) passa Ud 34} na kuppati.

yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, kuto taá¹ƒ dukkhamessatÄ«â€™â€™ ti ||

sÄ• riputto nÄ• ma bhagavÄ• theraÃ±Ã±ataro so maá¹ƒ Ä• sajja appaá¹-inissajja cÄ• rikaá
sÄ• riputtassa byÄ• karaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. yassa nÅ«na bhagavÄ• kÄ• yagatÄ• sati a
vitthÄ• rena kÄ• tabbaá¹ƒ.

<15> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca vÄ• sanÄ• bhÄ• giyaÃ±ca?

channamativassati {Ud 45}, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassati ||

channamativassatÄ«ti \Ne 184/ saá¹ƒkileso. vivaá¹-aá¹ƒ nÄ• tivassatÄ«ti vÄ• sanÄ• . tamo
vitthÄ• rena. tattha yo ca tamo yo ca tamaparÄ• yano, ayaá¹ƒ saá¹ƒkileso. yo ca joti yo ca jo
vÄ• sanÄ• .

tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ?

na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• yasaá¹ƒ dÄ• rujapabbajaÃ±ca {dÄ•
345; SN a I 121}.

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca yÄ• apekkhÄ• ||

na taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• , yadÄ• puttesu dÄ• resu ca yÄ• apekkhÄ
\Ee 26/ chetvÄ• paribbajanti dhÄ«rÄ• anapekkhino sabbakÄ• me pahÄ• yÄ• ti, ayaá¹ƒ nibb
pakappitaá¹ƒ yÄ• ca nÄ• marÅ«passa avakkanti hoti. imehi catÅ«hi padehi saá¹ƒkileso. pa
nibbedho.

tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• giyaÃ±

ayaá¹ƒ \Be 186/ loko santÄ• pajÄ• to, phassapareto rogaá¹ƒ {rodaá¹ƒ (Ee) passa Ud 30} va

yena yena hi maÃ±Ã±anti, tato taá¹ƒ hoti aÃ±Ã±athÄ• ||

aÃ±Ã±athÄ• bhÄ• vÄ« bhavasatto loko, bhavapareto bhavamevÄ• bhinandati.

yadabhinandati taá¹ƒ bhayaá¹ƒ, yassa bhÄ• yati taá¹ƒ dukkhaá¹ƒ.

bhavavippahÄ• nÄ• ya kho panidaá¹ƒ brahmacariyaá¹ƒ vussati ||

ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhavena bhavassa vippamokkhamÄ• haá
bhavasmÄ• â€™â€™ ti vadÄ• mi. ye vÄ• pana keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
nissaraá¹‡amÄ• haá¹ƒsu, sabbete ``anissaá¹-Ä• bhavasmÄ• â€™â€™ ti vadÄ• mi. upadhi
sambhoti, sabbupÄ• dÄ• nakkhayÄ• natthi dukkhassa sambhavo, lokamimaá¹ƒ \Ee 27/ pas
bhÅ«tÄ• bhÅ«taratÄ• bhavÄ• aparimuttÄ• . ye hi keci bhavÄ• sabbadhi sabbatthatÄ• ya
dukkhÄ• vipariá¹‡Ä• madhammÄ• ti.

``evametaá¹ƒ \Ne 185/ yathÄ• bhÅ«taá¹ƒ, sammappaÃ±Ã±Ä• ya passato.

bhavataá¹‡hÄ• pahÄ«yati, vibhavaá¹ƒ nÄ• bhinandati.

sabbaso taá¹‡hÄ• naá¹ƒ khayÄ• , asesavirÄ• ganirodho nibbÄ• naá¹ƒ ||

``tassa nibbutassa bhikkhuno, anupÄ• dÄ• punabbhavo na hoti.

abhibhÅ«to mÄ• ro vijitasaá¹…gÄ• mo, upeccagÄ• sabbabhavÄ• ni tÄ• dÄ«â€™â€™ ti ||

ayaá¹ƒ loko santÄ• pajÄ• to yÄ• va dukkhanti yaá¹ƒ taá¹‡hÄ• saá¹ƒkileso.

yaá¹ƒ punaggahaá¹‡aá¹ƒ ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhavena bhava
``avimuttÄ• bhavasmÄ• â€™â€™ ti vadÄ• mi. ye vÄ• pana keci samaá¹‡Ä• vÄ• brÄ• hm
nissaraá¹‡amÄ• haá¹ƒsu ``anissaá¹-Ä• bhavasmÄ• â€™â€™ ti vadÄ• mi. ayaá¹ƒ diá¹-á¹-hi
diá¹-á¹-hisaá¹ƒkileso \Be 187/ ca taá¹‡hÄ• saá¹ƒkileso ca, ubhayametaá¹ƒ saá¹ƒkileso. yaá
bhavavippahÄ• nÄ• ya brahmacariyaá¹ƒ vussati, yÄ• va sabbaso upÄ• dÄ• nakkhayÄ• san
nibbedhabhÄ• giyaá¹ƒ. tassa \Ee 28/ nibbutassa bhikkhuno yÄ• va upaccagÄ• sabbabhavÄ
asekkhabhÄ• giyaá¹ƒ. cattÄ• ro puggalÄ• anusotagÄ• mÄ« saá¹ƒkileso á¹-hitatto ca paá¹-is
thale tiá¹-á¹-hatÄ«ti asekkhabhÅ«mi.

<16> tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ?

``dadato {Ud 75; DN II 197} puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yati.

kusalo ca jahÄ• ti pÄ• pakaá¹ƒ, rÄ• gadosamohakkhayÄ• sanibbutoâ€™â€™ ti ||

``dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«â€™â€™ ti vÄ• s
pÄ• pakaá¹ƒ, rÄ• gadosamohakkhayÄ• sanibbutoâ€™â€™ ti nibbedho.

sotÄ• nugatesu dhammesu vacasÄ• paricitesu manasÄ• nupekkhitesu diá¹-á¹-hiyÄ• supp
paÃ±cÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . idhekaccassa bahussutÄ• dhammÄ• honti dhÄ
paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , so yuÃ±janto ghaá¹-ento
dhamme visesaá¹ƒ pappoti. no ce diá¹-á¹-heva dhamme visesaá¹ƒ pappoti, gilÄ• no pappoti
pappoti, maraá¹‡akÄ• lasamaye pappoti. no ce maraá¹‡akÄ• lasamaye pappoti, devabhÅ«t
devabhÅ«to pÄ• puá¹‡Ä• ti, tena dhammarÄ• gena tÄ• ya dhammanandiyÄ• paccekabodh

tatthÄ• yaá¹ƒ diá¹-á¹-heva dhamme pÄ• puá¹‡Ä• ti, ayaá¹ƒ nibbedho. yaá¹ƒ \Ee 29/ sampa
pÄ• puá¹‡Ä• ti, ayaá¹ƒ vÄ• sanÄ• . imÄ• ni soá¸·asa suttÄ• ni sabbasÄ• sanaá¹ƒ atiggaá¹‡h
soá¸·asahi suttehi navavidho suttanto vibhatto bhavati. so ca paÃ±Ã±avato no duppaÃ±Ã±a
ayuttassa, akammassa vihÄ• rissa pakatiyÄ• loke saá¹ƒkileso \Be 188/ carati. so saá¹ƒkiles
taá¹‡hÄ• saá¹ƒkileso diá¹-á¹-hisaá¹ƒkileso duccaritasaá¹ƒkileso. tato saá¹ƒkilesato uá¹-á¹-ha
dhammesu patiá¹-á¹-hahati, lokiyesu patiá¹-á¹-hahatÄ«ti. tatthÄ• kusalo diá¹-á¹-hato sace ta
diá¹-á¹-hiÃ±ca parÄ• masati, tassa so taá¹‡hÄ• saá¹ƒkileso hoti. sace panassa evaá¹ƒ hoti
vÄ• vatena vÄ• brahmacariyena vÄ• devo vÄ• bhavissaá¹ƒ {bhavissÄ• mi (Ee) } devaÃ±Ã
hoti micchÄ• diá¹-á¹-hi, etassa micchÄ• diá¹-á¹-hisaá¹ƒkileso bhavati. sace pana sÄ«le patiá
aparÄ• maá¹-á¹-hassa hi sÄ«lavataá¹ƒ hoti, tassa taá¹ƒ sÄ«lavato yoniso gahitaá¹ƒ avippaá
yÄ• va vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, taÃ±ca tassa diá¹-á¹-heva dhamme kÄ• laá¹…katassa
aparÄ• pariyÄ• yena vÄ• , aÃ±Ã±esu khandhesu evaá¹ƒ sutaá¹ƒ ``sucaritaá¹ƒ vÄ• sanÄ• ya

vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ vuccati. tattha sÄ«lesu á¹-hitassa vinÄ«varaá¹‡aá¹ƒ cittaá
sakkÄ• yadiá¹-á¹-hippahÄ• nÄ• ya bhagavÄ• dhammaá¹ƒ deseti. so accantaniá¹-á¹-haá¹ƒ n
yadi vÄ• sÄ• sanantare, accantaá¹ƒ nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, yadi vÄ• ekÄ• sane cha
dve puggalÄ• ariyadhamme pÄ• puá¹‡anti saddhÄ• nusÄ• rÄ« ca dhammÄ• nusÄ• rÄ« ca.
ugghaá¹-itaÃ±Ã±Å«, saddhÄ• nusÄ• rÄ« neyyo. tattha ugghaá¹-itaÃ±Ã±Å« duvidho --- koci t
mudindriyo. tattha neyyopi duvidho --- koci tikkhindriyo koci mudindriyo. tattha yo ca ugghaá
mudindriyo, yo ca neyyo tikkhindriyo, ime puggalÄ• asamindriyÄ• honti. tattha ime puggalÄ
parihÄ• yanti ca ugghaá¹-itaÃ±Ã±uto, vipaÃ±citaÃ±Ã±Å« neyyato, ime majjhimÄ• bhÅ«miga
ime tayo puggalÄ• .

<17> tattha catutthÄ• pana paÃ±camÄ• ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ±Ã±Å« neyyo ca,
puggalo indriyÄ• ni paá¹-ilabhitvÄ• dassanabhÅ«miyaá¹ƒ á¹-hito sotÄ• pattiphalaÃ±ca pÄ•
paá¹-hamo sotÄ• panno. tattha vipaÃ±citaÃ±Ã±Å« puggalo indriyÄ• ni paá¹-ilabhitvÄ• dass
sotÄ• pattiphalaÃ±ca pÄ• puá¹‡Ä• ti, kolaá¹ƒkolo ca hoti dutiyo sotÄ• panno \Ne 187/. tattha
indriyÄ• ni paá¹-ilabhitvÄ• dassanabhÅ«miyaá¹ƒ á¹-hito sotÄ• pattiphalaÃ±ca pÄ• puá¹‡Ä•
hoti \Be 189/, ayaá¹ƒ tatiyo sotÄ• panno. ime tayo puggalÄ• indriyavemattatÄ• ya sotÄ• pa

ugghaá¹-itaÃ±Ã±Å« ekabÄ«jÄ« hoti, vipaÃ±citaÃ±Ã±Å« kolaá¹ƒkolo hoti, neyyo sattakkhatt
nibbedhabhÄ• giyaá¹ƒ suttaá¹ƒ. sace \Ee 31/ pana taduttari vÄ• yamati, accantaniá¹-á¹-haá
pÄ• puá¹‡Ä• ti. tattha ugghaá¹-itaÃ±Ã±Å« puggalo yo tikkhindriyo, te dve puggalÄ• honti ---
pÄ• puá¹‡itvÄ• antarÄ• parinibbÄ• yÄ« ca upahaccaparinibbÄ• yÄ« ca. tattha vipaÃ±citaÃ±
tikkhindriyo, te dve puggalÄ• honti --- anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡anti asaá¹…khÄ• rap
sasaá¹…khÄ• raparinibbÄ• yÄ« ca. tattha neyyo anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡anto uddha
hoti, ugghaá¹-itaÃ±Ã±Å« ca vipaÃ±citaÃ±Ã±Å« ca, indriyanÄ• nattena ugghaá¹-itaÃ±Ã±Å« p
antarÄ• parinibbÄ• yÄ« hoti, ugghaá¹-itaÃ±Ã±Å« mudindriyo uddhaá¹ƒsoto akaniá¹-á¹-hagÄ
ugghaá¹-itaÃ±Ã±Å« ca vipaÃ±citaÃ±Ã±Å« ca indriyanÄ• nattena ugghaá¹-itaÃ±Ã±Å« pugga
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti, tikkhindriyo antarÄ• parinibbÄ• yÄ« hoti, ugghaá¹-itaÃ
upahaccaparinibbÄ• yÄ« hoti. vipaÃ±citaÃ±Ã±Å« tikkhindriyo asaá¹…khÄ• raparinibbÄ• yÄ«
mudindriyo sasaá¹…khÄ• raparinibbÄ• yÄ« hoti, neyyo upahaccaparinibbÄ• yÄ« hoti, vipaÃ
asaá¹…khÄ• raparinibbÄ• yÄ« hoti. vipaÃ±citaÃ±Ã±Å« mudindriyo sasaá¹…khÄ• raparinibb
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ« hoti. iti paÃ±ca anÄ• gÄ• mino, chaá¹-á¹-ho sakadÄ• g
sotÄ• pannÄ• ti ime nava sekkhÄ• .

tattha ugghaá¹-itaÃ±Ã±Å« puggalo tikkhindriyo arahattaá¹ƒ pÄ• puá¹‡anto dve puggalÄ• h
paÃ±Ã±Ä• vimutto ca. tattha ugghaá¹-itaÃ±Ã±Å« puggalo mudindriyo arahattaá¹ƒ pÄ• puá¹‡
á¹-hitakappÄ« {á¹-hitakappi (Ee Katthaci) passa Pp 17} ca paá¹-ivedhanabhÄ• vo puggalo c
arahattaá¹ƒ pÄ• puá¹‡anto dve puggalÄ• honti cetanÄ• bhabbo ca rakkhaá¹‡Ä• bhabbo ca
mudindriyo arahattaá¹ƒ pÄ• puá¹‡anto dve puggalÄ• honti, sace ceteti na parinibbÄ• yÄ«, n

parinibbÄ• yÄ«ti. sace anurakkhati na parinibbÄ• yÄ«, no ce anurakkhati parinibbÄ• yÄ«ti. t
bhÄ• vanÄ• nuyogamanuyutto parihÄ• nadhammo \Be 190/ hoti kammaniyato vÄ• samasÄ
catubbidhaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ asekkhabhÄ• giyaá¹ƒ. imesu puggalesu ta
balaá¹ƒ pavattati.

<18> katamaá¹ƒ \Ne 188/ dasavidhaá¹ƒ? idha buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ appavat
devaputtÄ• yÄ• canÄ• ya abhiyÄ• tÄ• {atiyÄ• tÄ• (Ee Katthaci) } honti ``desetu sugato dha
anuttarena buddhacakkhunÄ• volokento addasÄ• si sattÄ• naá¹ƒ tayo rÄ• sÄ«naá¹ƒ samm
aniyato. tattha sammattaniyato rÄ• si micchÄ• satiá¹ƒ Ä• pajjeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ
parinibbÄ• yeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, samÄ• pattiá¹ƒ Ä• pajjeyyÄ• ti á¹-hÄ• nam
micchattaniyato rÄ• si ariyasamÄ• pattiá¹ƒ paá¹-ipajjissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati,
anariyamicchÄ• paá¹-ipattiá¹ƒ paá¹-ipajjissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. tattha \Ee 33/ aniy
sammÄ• paá¹-ipajjamÄ• naá¹ƒ sammattaniyatarÄ• siá¹ƒ gamissatÄ«ti á¹-hÄ• nametaá¹ƒ vij
sammattaniyatarÄ• siá¹ƒ gamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. sammÄ• paá¹-ipajjamÄ•
sammattaniyatarÄ• siá¹ƒ gamissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati, micchÄ• paá¹-ipajjamÄ• naá
micchattaniyatarÄ• siá¹ƒ gamissatÄ«ti á¹-hÄ• nametaá¹ƒ vijjati. ime tayo anuttarena buddha
sammÄ• sambuddhassa me sato ime dhammÄ• anabhisambuddhÄ• ti ettavatÄ• maá¹ƒ ko
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, vÄ«tarÄ• gassa te paá¹-ijÄ• nato akhÄ«á¹‡Ä• savatÄ• ya sahad
paá¹-icodissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yato pana imassa aniyatassa rÄ• sissa dham
dissati takkarassa sammÄ• dukkhakkhayÄ• yÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, tathÄ• ovadi
aniyatarÄ• si sÄ• vako pubbenÄ• paraá¹ƒ visesaá¹ƒ na sacchikarissatÄ«ti netaá¹ƒ á¹-hÄ• na

<19> yaá¹ƒ kho muni nÄ• nappakÄ• rassa nÄ• nÄ• niruttiyo devanÄ• gayakkhÄ• naá¹ƒ dan
kÄ• raá¹‡ato aÃ±Ã±aá¹ƒ pÄ• raá¹ƒ gamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. dhammapaá¹-
niruttito satta satta niruttiyo nÄ• bhisambhuneyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. niruttipaá¹-
nirutti kho pana abhisamaggaratÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ tamatthamaviÃ±Ã±Ä• payeti net
atthapaá¹-isambhidÄ• \Ee 34/. mahesakkhÄ• devaputtÄ• upasaá¹…kamitvÄ• paÃ±he pu
vÄ• mÄ• nasikena vÄ• paripÄ«á¸·itassa hatthakuá¹‡Ä«ti vÄ• pÄ• de vÄ• khaÃ±je dandha
so attho na paribhÄ• jiyatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. paá¹-ibhÄ• napaá¹-isambhidÄ• . y
hoti tamhi asantaá¹ƒ bhavatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yaá¹ƒ hi nÄ• saá¹ƒ tesaá¹ƒ na
nÄ• saá¹ƒ tesaá¹ƒ bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. evaá¹ƒ samudayassa nirodhÄ•
akusalakammapathÄ• . mÄ• ro vÄ• indo vÄ• brahmÄ• vÄ• tathÄ• gato vÄ• cakkavattÄ«
bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, puriso assa rÄ• jÄ• cakkavattÄ« sakko devÄ• na
á¹-hÄ• nametaá¹ƒ vijjati. itissa evarÅ«paá¹ƒ balaá¹ƒ evarÅ«paá¹ƒ Ã±Ä• á¹‡aá¹ƒ, idaá¹ƒ vuc
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ paá¹-hamaá¹ƒ tathÄ• gatabalaá¹ƒ taá¹ƒ niddisitabbaá
vesÄ• rajjehi catÅ«hi paá¹-isambhidÄ• hi \Ne 189/ paá¹-iccasamuppÄ• dassa pavattiyaá¹ƒ n
kusalaá¹ƒ kusalavipÄ• kesu ca upapajjati yaÃ±ca itthipurisÄ• naá¹ƒ. idaá¹ƒ paá¹-hamaá¹ƒ b
evaá¹ƒ jÄ• nÄ• ti.

yesaá¹ƒ pana sammattaniyato rÄ• si, nÄ• yaá¹ƒ sabbatthagÄ• minÄ« paá¹-ipadÄ• , nibbÄ•
paá¹-ipadÄ• . tattha siyÄ• micchattaniyato rÄ• si, esÄ• pi na sabbatthagÄ• minÄ« paá¹-ipad
sakkÄ• yasamudayagÄ• minÄ«yevÄ• yaá¹ƒ paá¹-ipadÄ• \Ee 35/ hotu, ayaá¹ƒ tattha tattha
gacchati nibbÄ• naá¹ƒ, gacchati apÄ• yaá¹ƒ, gacchati devamanussassa. yaá¹ƒ yaá¹ƒ vÄ• p
paá¹-ipajjeyya sabbattha gaccheyya, ayaá¹ƒ sabbatthagÄ• minÄ« paá¹-ipadÄ• . yaá¹ƒ ettha
yathÄ• bhÅ«taá¹ƒ, idaá¹ƒ vuccati sabbatthagÄ• minÄ« paá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ dutiyaá¹ƒ

sÄ• kho panÄ• yaá¹ƒ sabbatthagÄ• minÄ« paá¹-ipadÄ• nÄ• nÄ• dhimuttÄ• keci kÄ• mes
attakilamathÄ• nuyogamanuyuttÄ• keci saá¹ƒsÄ• rena suddhiá¹ƒ paccenti keci anajjÄ• bhÄ
caritena vinibandhÄ• naá¹ƒ sattÄ• naá¹ƒ yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nÄ• nÄ• ga
anekÄ• dhimuttagataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idaá¹ƒ tatiyaá¹ƒ tathÄ• gatabalaá¹ƒ

tattha sattÄ• naá¹ƒ adhimuttÄ• bhavanti Ä• sevanti bhÄ• venti bahulÄ«karonti. tesaá¹ƒ kar
tadÄ• dhimuttÄ• naá¹ƒ. sÄ• ceva dhÄ• tu saá¹ƒvahati. katarÄ• panesÄ• dhÄ• tu nekkham
sampatti kÄ• ci micchattaÃ±ca dhÄ• tu adhimuttÄ• bhavanti. aÃ±Ã±atarÄ• uttari na saman
tadevaá¹-á¹-hÄ• naá¹ƒ mayÄ• \Be 192/ jarÄ• maraá¹‡assa abhinivissa voharanti ``idameva
moghamaÃ±Ã±aâ€™â€™ nti. yathÄ• bhagavÄ• sakkassa devÄ• namindassa bhÄ• sitaá¹ƒ
Ã±Ä• á¹‡aá¹ƒ. idaá¹ƒ vuccati catutthaá¹ƒ tathÄ• gatabalaá¹ƒ.

tattha yaá¹ƒyeva dhÄ• tu {yaá¹ƒ yadeva dhÄ• tuá¹ƒ (Katthaci) } seá¹-á¹-hanti taá¹ƒ taá¹ƒ kÄ
Ä• rambhanti cetasiko. Ä• rambho cetanÄ• kammaá¹ƒ kÄ• yikÄ• \Ee 36/ vÄ• casikÄ• Ä• r
kammantaraá¹ƒ tathÄ• gato evaá¹ƒ pajÄ• nÄ• ti ``iminÄ• sattena evaá¹ƒ dhÄ• tukena evarÅ
taá¹ƒ atÄ«tamaddhÄ• naá¹ƒ iminÄ• hetunÄ• tassa evarÅ«po vipÄ• ko vipaccati etarahi vip
anÄ• gatamaddhÄ• naâ€™â€™ nti. evaá¹ƒ paccuppannamaddhÄ• naá¹ƒ pajÄ• nÄ• ti ``aya
kammaá¹ƒ karotiâ€™â€™. taá¹‡hÄ• ya ca diá¹-á¹-hiyÄ• ca iminÄ• hetunÄ• na tassa vipÄ
nibbattissati, upapajje vÄ• â€™â€™ ti aparamhi vÄ• pariyÄ• ye evaá¹ƒ pajÄ• nÄ• ti ``ayaá¹
kammaá¹ƒ karissati anÄ• gatamaddhÄ• naá¹ƒ, iminÄ• hetunÄ• tassa evarÅ«po vipÄ• ko n
yÄ• ni cattÄ• ri \Ne 190/ kammaá¹-á¹-hÄ• nÄ• ni idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ paccuppann
sukhavipÄ• kaá¹ƒâ€™â€™ ... pe ... iti ayaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kamma
á¹-hÄ• naso vipÄ• kavemattataá¹ƒ pajÄ• nÄ• ti uccÄ• vacÄ• hÄ«napaá¹‡Ä«tatÄ• , idaá¹ƒ v
paÃ±camaá¹ƒ tathÄ• gatabalaá¹ƒ.

tathÄ• sattÄ• yaá¹ƒ vÄ• kammasamÄ• dÄ• naá¹ƒ samÄ• diyantÄ• tattha evaá¹ƒ pajÄ• n
kammÄ• dhimuttassa rÄ• gacaritassa nekkhammadhÄ• tÅ«naá¹ƒ pÄ• ripÅ«riá¹ƒ gacchanti,
suÃ±Ã±amÄ• nassa paá¹-hamaá¹ƒ jhÄ• naá¹ƒ saá¹ƒkilissati, sace puna uttari vÄ• yÄ• mato
visesabhÄ• giyaá¹ƒ paá¹-ipadaá¹ƒ anuyuÃ±jiyati. tassa hi jhÄ• nabhÄ• giyaá¹ƒyeva paá¹-ha
dutiyaá¹ƒ jhÄ• naá¹ƒ vodÄ• naá¹ƒ gacchati, tatiyaÃ±ca \Ee 37/ jhÄ• naá¹ƒ samÄ• pajjitukÄ•

cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati, tassa sÄ• pÄ«ti avisesabhÄ• giyaá¹ƒ tatiyaá¹ƒ jhÄ• naá
tiá¹-á¹-hati. sace tassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tathÄ• gatassa catutt
vodÄ• naá¹ƒ gacchatiyeva, catutthassa jhÄ• nassa hÄ• nabhÄ• giyÄ• dhammÄ• , te ca dha
catutthajjhÄ• naá¹ƒ vodÄ• naá¹ƒ dissati. evaá¹ƒ ajjhÄ• sayasamÄ• pattiyÄ• yÄ• catasso sa
vimokkhamukhÄ• ni aá¹-á¹-ha vimokkhajhÄ• nÄ• nÄ«ti cattÄ• ri jhÄ• nÄ• ni vimokkhÄ• ti. aá
ca vimokkhamukhÄ• ni. samÄ• dhÄ«ti cattÄ• ro \Be 193/ samÄ• dhÄ« --- chandasamÄ• dhi
vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti. samÄ• pattiyo catasso ajjhÄ• sayasamÄ• pattiyo iti imesaá¹ƒ
vimokkhasamÄ• pattÄ«ti evarÅ«po saá¹ƒkileso rÄ• gacaritassa puggalassa. evaá¹ƒ dosaca
rÄ• gacaritassa puggalassa evarÅ«paá¹ƒ vodÄ• naá¹ƒ iti yaá¹ƒ ettha Ã±Ä• á¹‡aá¹ƒ yathÄ•
sabbasattehi. idaá¹ƒ vuccati chaá¹-á¹-haá¹ƒ tathÄ• gatabalaá¹ƒ.

tattha tathÄ• gato evaá¹ƒ pajÄ• nÄ• ti lokikÄ• dhammÄ• lokuttarÄ• dhammÄ• bhÄ• vanÄ
nÄ• maá¹ƒ labhanti. Ä• dhipateyyabhÅ«miá¹ƒ upÄ• dÄ• ya balaá¹ƒ nÄ• maá¹ƒ labhanti thÄ•
taá¹ƒ upÄ• dÄ• ya. vÄ«riyaá¹ƒ nÄ• maá¹ƒ labhanti Ä• rambhadhÄ• tuá¹ƒ upÄ• dÄ• ya. itissa
imehi ca dhammehi ime puggalÄ• samannÄ• gatÄ• tipi dhammadesanaá¹ƒ akÄ• si. Ä• kÄ•
Ä• sayajjhÄ• sayassa \Ee 38/ adhimuttisamannÄ• gatÄ• naá¹ƒ. idaá¹ƒ vuccati parasattÄ• na
indriyabalavÄ«riyavemattataá¹ƒ Ã±Ä• á¹‡aá¹ƒ sattamaá¹ƒ tathÄ• gatabalaá¹ƒ.

tattha ca tathÄ• gato lokÄ• dÄ«su ca bhÅ«mÄ«su saá¹ƒyojanÄ• naÃ±ca sekkhÄ• naá¹ƒ dv
pajÄ• nÄ• ti, pubbenivÄ• sÄ• nussatiyÄ• atÄ«te saá¹ƒsÄ• re etarahi ca paccuppanne dibba
iti imÄ• ni dve balÄ• ni dibbacakkhuto abhinÄ«hitÄ• ni. so atÄ«tamaddhÄ• naá¹ƒ dibbassa \
so etarahi sati gocaro iti attano ca paresaá¹ƒ ca pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ anekavidhaá¹
paccuppannamaddhÄ• naá¹ƒ dibbena cakkhunÄ• imÄ• ni dve tathÄ• gatabalÄ• ni, aá¹-á¹-h
dibbacakkhu.

puna caparaá¹ƒ tathÄ• gato ariyapuggalÄ• naá¹ƒ jhÄ• naá¹ƒ vodÄ• naá¹ƒ nibbedhabhÄ• gi
puggalo iminÄ• maggena imÄ• ya paá¹-ipadÄ• ya Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ c
diá¹-á¹-heva dhamme sacchikatvÄ• upasampajja viharatÄ«ti iti attano ca Ä• savÄ• naá¹ƒ kh
diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ catubhÅ«mimupÄ• dÄ• ya yÄ• va navannaá¹ƒ arahantÄ• naá¹
sekkhÄ• naá¹ƒ anodhiso arahantÄ• naá¹ƒ. tattha cetovimutti dvÄ«hi Ä• savehi anÄ• savÄ•
bhavÄ• savena ca, paÃ±Ã±Ä• vimutti dvÄ«hi Ä• savehi anÄ• savÄ• diá¹-á¹-hÄ• savena ca
dvinnaá¹ƒ vimuttÄ«naá¹ƒ yathÄ• bhÅ«taá¹ƒ \Ee 39/ Ã±Ä• á¹‡aá¹ƒ, idaá¹ƒ vuccati Ä• savakk
dasamaá¹ƒ tathÄ• gatabalaá¹ƒ.

<20> imesu \Be 194/ dasasu balesu á¹-hito tathÄ• gato paÃ±cavidhaá¹ƒ sÄ• sanaá¹ƒ deset
vÄ• sanÄ• bhÄ• giyaá¹ƒ dassanabhÄ• giyaá¹ƒ bhÄ• vanÄ• bhÄ• giyaá¹ƒ asekkhabhÄ• giya
imassa alobho nissaraá¹‡aá¹ƒ. yo diá¹-á¹-hisaá¹ƒkileso, imassa amoho nissaraá¹‡aá¹ƒ. yo d
imassa tÄ«á¹‡i kusalÄ• ni nissaraá¹‡aá¹ƒ. kiá¹ƒ nidÄ• naá¹ƒ? tÄ«á¹‡i imÄ• ni {tÄ«á¹‡i hi imÄ

manoduccaritÄ• ni --- abhijjhÄ• byÄ• pÄ• do micchÄ• diá¹-á¹-hi. tattha abhijjhÄ• manoducc
upaá¹-á¹-hapeti, adinnÄ• dÄ• naá¹ƒ sabbaÃ±ca tadupanibbaddhaá¹ƒ vÄ• cÄ• kammaá¹ƒ up
sabbavitathaá¹ƒ sabbaá¹ƒ vÄ• camabhÄ• vaá¹ƒ sabbamakkhaá¹ƒ palÄ• saá¹ƒ abhijjhÄ• ak
sucaritaá¹ƒ musÄ• vÄ• dÄ• adinnÄ• dÄ• nÄ• abhijjhÄ• ya cetanÄ• , tattha byÄ• pÄ• do ma
upaá¹-á¹-hapeti, pÄ• á¹‡Ä• tipÄ• taá¹ƒ sabbaÃ±ca metaá¹ƒ Ä• kaá¸• á¸• hanaá¹ƒ parikaá¸•
rocanaá¹ƒ vÄ• cÄ• kammaá¹ƒ upaá¹-á¹-hapeti, pisuá¹‡avÄ• caá¹ƒ pharusavÄ• caá¹ƒ micch
abhijjhaá¹ƒ byÄ• pÄ• daá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ payojeti, tassa yo koci micchÄ• diá¹-á¹-hi
dosajo vÄ• sabbaso micchÄ• diá¹-á¹-hi sambhÅ«to iminÄ• kÄ• raá¹‡ena micchÄ• diá¹-á¹-h
kÄ• mesumicchÄ• cÄ• raá¹ƒ vacÄ«kammaá¹ƒ upaá¹-á¹-hapeti samphappalÄ• paá¹ƒ. imÄ• n
akusalamÅ«lÄ• ni.

yÄ• abhijjhÄ• , so lobho. yo byÄ• pÄ• do, so doso. yÄ• micchÄ• diá¹-á¹-hi, so moho. tÄ• n
upaá¹-á¹-hapenti. tesu gahitesu tÄ«su akusalamÅ«lesu dasavidhaá¹ƒ akusalamÅ«laá¹ƒ pÄ•
tassa tividhassa duccaritasaá¹ƒkilesassa vÄ• sanÄ• bhÄ• giyaÃ±ca suttaá¹ƒ nissaraá¹‡aá¹ƒ
bahusito niddeso yathÄ• lobho doso mohopi, tattha asituá¹ƒ ettha lobho ussado tena kÄ• ra
dhammesu lobho paÃ±Ã±apiyati. tatthÄ• yaá¹ƒ moho akusalaá¹ƒ moho ayaá¹ƒ avijjÄ• , sÄ•
abhiniviá¹-á¹-hÄ• , rÅ«paá¹ƒ attato samanupassati, avijjÄ• gato rÅ«pavantaá¹ƒ attÄ• naá¹ƒ,
rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. tattha katamaá¹ƒ padaá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ• ucchedaá
taá¹ƒ sarÄ«raâ€™â€™ nti natthikadiá¹-á¹-hi adhiccasamuppannadiá¹-á¹-hi ca aÃ±Ã±o ca ka
paá¹-isaá¹ƒvediyati. pacchimasaá¹-á¹-hikappÄ• naá¹ƒ tÄ«á¹‡i padÄ• ni sakkÄ• yadiá¹-á¹-hiy
``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti akiriyaÃ±ca taá¹ƒ dukkhamicchato a
anajjhÄ• bhÄ• vo ca kammÄ• naá¹ƒ sabbaÃ±ca mÄ• nayi {mÄ• nati (Ee) }. tattha ``idameva
nti saá¹ƒsÄ• rena \Be 195/ suddhi Ä• jÄ«vakÄ• chaá¸·Ä• sÄ«ti paÃ±Ã±apenti. yathÄ• rÅ«pe
catuvatthukÄ• , evaá¹ƒ paÃ±casu khandhesu vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hiyÄ• sas
aÃ±Ã±Ä• jÄ«vakÄ• ca sassatavÄ• dike ca sÄ«labbataá¹ƒ bhajanti parÄ• masanti \Ee 41/ in
devaÃ±Ã±ataro vÄ• , ayaá¹ƒ sÄ«labbataparÄ• mÄ• so. tattha sakkÄ• yadiá¹-á¹-hiyÄ• so rÅ
``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ miti taá¹ƒ kaá¹…khati vicikicchati nÄ• dhimuccati n
pubbante aparante pubbantÄ• parante ... pe ... iti vÄ• sanÄ• bhÄ• giyesu á¹-hitassa ayaá¹ƒ

<21> tattha saddhindriyena sabbaá¹ƒ vicikicchitaá¹ƒ pajahati, paÃ±Ã±indriyena udayabbay
samÄ• dhindriyena cittaá¹ƒ ekodi karoti vÄ«riyindriyena Ä• rabhati. so imehi paÃ±cahi indriy
aveccappasÄ• de nirato anantariyaá¹ƒ samÄ• dhiá¹ƒ uppÄ• deti. indriyehi suddhehi dhamm
anantariyaá¹ƒ samÄ• dhiá¹ƒ uppÄ• deti. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ p
dassanabhÄ• giyaá¹ƒ suttaá¹ƒ. tassa paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• n
dassanapahÄ• tabbÄ• ni sabbena sabbaá¹ƒ pahÄ«nÄ• ni dve puggalakatÄ• ni. tattha tÄ«á¹
bhÄ• vanÄ• pahÄ• tabbÄ• ni uparikkhittÄ• ni cha bhave nibbattenti. tattha tesu abhijjhÄ• ya
tanukatesu cha bhavÄ• parikkhayÄ• mariyÄ• daá¹ƒ gacchanti, dve bhavÄ• avasiá¹-á¹-hÄ•
byÄ• pÄ• do ca sabbena sabbaá¹ƒ parikkhÄ«á¹‡Ä• honti. eko bhavo avasiá¹-á¹-ho hoti. so

nibbatteti. kiÃ±cÄ• pi ettha aÃ±Ã±epi cattÄ• ro kilesÄ• rÅ«parÄ• go bhavarÄ• go avijjÄ• ud
ketusmimÄ• nabhÅ«tÄ• nappaá¹-ibalÄ• asmimÄ• naá¹ƒ vinivattetuá¹ƒ, sabbepi \Ee 42/ te a
Ä• rabhate. khÄ«á¹‡esu na ca tesu idamuttaridassanabhÅ«miyaá¹ƒ paÃ±casu sekkhapugga
paá¹-ippannakesu dvÄ«su ca phalaá¹-á¹-hesu bhÄ• vanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ. taduttari a
katthaci bhÅ«mi nipÄ«á¸·iyati. idaÃ±ca paÃ±camaá¹ƒ suttaá¹ƒ. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ
puthujjanassa sekkhassa asekkhassa saá¹ƒkilesabhÄ• giyaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ. pu
dassanabhÄ• giyaá¹ƒ. bhÄ• vanÄ• bhÄ• giyaá¹ƒ paÃ±cannaá¹ƒ sekkhÄ• naá¹ƒ. yaá¹ƒ paá¹
asekkhabhÄ• giyaá¹ƒ sabbesaá¹ƒ arahantÄ• naá¹ƒ. sÄ• pana paÃ±cavidhÄ• sattavÄ«saÄ
(Ee) } pariyesitabbaá¹ƒ. etesu tassa gatÄ«naá¹ƒ tato uttari. taÃ±ca kho saá¹…khepena paÃ±
\Be 196/ sampatati, ye paÃ±Ã±Ä• sa Ä• kÄ• rÄ• sÄ• sane niddiá¹-á¹-hÄ• , te saá¹…khipiya
patanti. ye ariyasaccaá¹ƒ nikkhepena á¹-hite saá¹…khipiyattÄ• aá¹-á¹-hasu Ä• kÄ• resu pat
sÄ• dhÄ• raá¹‡esu suttesu yÄ• hÄ• rasampÄ• tassa bhÅ«mi, te saá¹…khipiyantÄ• paÃ±ca
saá¹ƒkilesabhÄ• giye vÄ• sanÄ• bhÄ• giye bhÄ• vanÄ• bhÄ• giye nibbedhabhÄ• giye asekh
saá¹…khipiyantÄ• catÅ«su suttesu patanti. saá¹ƒkilesabhÄ• giye vÄ• sanÄ• bhÄ• giye nibb
asekkhabhÄ• giye ca. te saá¹…khipiyamÄ• nÄ• tÄ«su suttesu patanti, puthujjanabhÄ• giye
asekkhabhÄ• giye ca. te saá¹…khipiyantÄ• dvÄ«su suttesu patanti nibbedhabhÄ• giye ca p
yathÄ• vuttaá¹ƒ \Ee 43/ bhagavatÄ• dve atthavase sampassamÄ• nÄ• tathÄ• gatÄ• arah
dhammaá¹ƒ desenti suttaá¹ƒ geyyaá¹ƒ ... pe ... satthÄ• pubbayogasamannÄ• gate appakas
vasiyanti pubbayogÄ• ca bhavissanti santÄ• naá¹ƒ maÃ±Ã±amÄ• nÄ• dharÄ• ya. tattha pa
samanupassamÄ• nena aá¹-á¹-havidhe suttasaá¹…khepe, yattha yattha sakkoti, tattha tatth
tattha yojetvÄ• suttassa attho niddisitabbo. na hi sati vedanÄ• mano dhÄ• retvÄ• sakkÄ•
attho yathÄ• bhÅ«taá¹ƒ niddisituá¹ƒ.

__tattha purimakÄ• naá¹ƒ suttÄ• naá¹ƒ imÄ• uddÄ• nagÄ• thÄ• _

kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , paÃ±ca nÄ«varaá¹‡Ä• ni ca.

manopubbaá¹…gamÄ• dhammÄ• , mahÄ• nÄ• mo ca sÄ• kiyo ||

uddhaá¹ƒ adho vippamutto, yaÃ±ca sÄ«lakimatthiyÄ• .

yassa selÅ«pamaá¹ƒ cittaá¹ƒ, upatissa pucchÄ• dikÄ• ||

yassa kÄ• yagatÄ• sati, channaá¹ƒ tamoparÄ• yaá¹‡o.

na taá¹ƒ daá¸·haá¹ƒ cetasikaá¹ƒ, ayaá¹ƒ lokotiÄ• dikaá¹ƒ ||

cattÄ• ro ceva puggalÄ• , dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hitaá¹ƒ.

sotÄ• nugatadhammesu, imÄ• tesaá¹ƒ uddÄ• nagÄ• thÄ• ||

<22> tattha \Ne 194/ katamÄ• Ä• á¹‡atti?

sace bhÄ• yatha {Ud 44} dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

``atÄ«te \Be 197/, rÄ• dha, rÅ«pe anapekkho hohÄ«â€™â€™ ti vitthÄ• rena kÄ• tabbÄ• . ``
Ä• nanda, puggalena sadÄ• karaá¹‡Ä«yÄ• kintime avippaá¹-isÄ• ro assÄ• â€™â€™ ti. aya

tattha katamaá¹ƒ phalaá¹ƒ?

dhammo have rakkhati dhammacÄ• riá¹ƒ, chattaá¹ƒ mahantaá¹ƒ yatha vassakÄ• le.

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

idaá¹ƒ phalaá¹ƒ.

tattha katamo upÄ• yo?

``sabbe dhammÄ• {Dhp 279} anattÄ• â€™â€™ ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

``sattahaá¹…gehi samannÄ• gato kho, bhikkhu, api himavantaá¹ƒ pabbatarÄ• jÄ• naá¹ƒ cÄ
chavaá¹ƒ avijjaá¹ƒ sattakesuâ€™â€™ veyyÄ• karaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. ayaá¹ƒ upÄ• yo.

tattha katamÄ• Ä• á¹‡atti ca phalaÃ±ca?

sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

sace hi pÄ• pakaá¹ƒ kammaá¹ƒ, karotha vÄ• karissatha.

na vo dukkhÄ• pamokkhÄ• tthi, upaccÄ• pi palÄ• yataá¹ƒ {palÄ• yato (Ee) } ||

purimikÄ• ya \Ne 195/ gÄ• thÄ• ya Ä• á¹‡atti pacchimikÄ• ya phalaá¹ƒ. sÄ«le patiá¹-á¹-hÄ•
bhÄ• vetabbÄ• yÄ• ca cittabhÄ• vanÄ• yÄ• ca paÃ±Ã±Ä• bhÄ• vanÄ• yÄ• ca Ä• á¹‡atti

tattha \Ee 45/ katamaá¹ƒ phalaÃ±ca upÄ• yo ca?

sÄ«le patiá¹-á¹-hÄ• ya {SN a I 23} naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ ||

purimikÄ• ya aá¸• á¸• hagÄ• thÄ• ya upÄ• yo, pacchimikÄ• ya aá¸• á¸• hagÄ• thÄ• ya phal
Katthaci) } sakko isivutthapuririkÄ• maekarakkhe {isivutta ... (Ee) } suttaá¹ƒ mÅ«lato upÄ• dA
chasu dhammesu. uttari paÃ±casu dhammesu yÄ• cayogo {yo ca yogo (Ee) } karaá¹‡Ä«yo,
kÄ• mÄ• savÄ• pi cittaá¹ƒ muccatÄ«ti. sabbÄ• su chasu tÄ«su. ayaá¹ƒ upÄ• yo ca phalaÃ±

tattha katamÄ• Ä• á¹‡atti ca phalaÃ±ca upÄ• yo ca?

suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ uhacca {Å«hacca (Sn 1125) }, evaá¹ƒ maccutaro siyÄ• ||

``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• jÄ• â€™â€™ ti Ä• á¹‡atti. ``sadÄ• satoâ€™â
``attÄ• nudiá¹-á¹-hiá¹ƒ uhacca, evaá¹ƒ maccutaro siyÄ• â€™â€™ ti phalaá¹ƒ. samÄ• dhiá¹ƒ
samÄ• hito, bhikkhave, bhikkhu rÅ«paá¹ƒ aniccanti pajÄ• nÄ• ti. evaá¹ƒ passaá¹ƒ ariyasÄ•
jÄ• tiyÄ• pi ... pe ... upÄ• yÄ• sehipi idha tÄ«á¹‡ipiâ€™â€™.

<23> tattha katamo assÄ• do?

kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhati. ayaá¹ƒ assÄ• do.

``dhammacariyÄ• \Ee 46/ samacariyÄ• kusalacariyÄ• hetÅ«hi, brÄ• hmaá¹‡a, evamidhek
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantiâ€™â€™. ayaá¹ƒ assÄ• do.

tattha \Ne 196/ katamo Ä• dÄ«navo?

kÄ• mesu ve haÃ±Ã±ate sabbÄ• mucceva --- ayaá¹ƒ Ä• dÄ«navo. pasenadisaá¹ƒyuttake s
Ä• dÄ«navo.

tattha katamaá¹ƒ nissaraá¹‡aá¹ƒ?

yo kÄ• me parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattati ||

saá¹ƒyuttake suttaá¹ƒ pÄ• ricchattako paá¹‡á¸• upalÄ• so sannipalÄ• so --- idaá¹ƒ nissaraá

tattha \Be 199/ katamo assÄ• do ca Ä• dÄ«navo ca?

yÄ• ni {J I 2.144 dukanipÄ• te} karoti puriso, tÄ• ni attani passati.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ ||

tattha yaá¹ƒ pÄ• pakÄ• rÄ« paccanubhoti ayaá¹ƒ assÄ• do. lÄ• bhÄ• lÄ• bhaaá¹-á¹-hakesu
alÄ• bho ayaso nindÄ• dukkhaá¹ƒ, ayaá¹ƒ Ä• dÄ«navo. lÄ• bho yaso sukhaá¹ƒ pasaá¹ƒsÄ•

tattha katamaá¹ƒ assÄ• do ca nissaraá¹‡aÃ±ca?

``sukho vipÄ• ko puÃ±Ã±Ä• naá¹ƒ, adhippÄ• yo ca ijjhati.

khippaÃ±ca paramaá¹ƒ santiá¹ƒ, nibbÄ• namadhigacchatÄ«â€™â€™ ti ||

yo ca vipÄ• ko puÃ±Ã±Ä• naá¹ƒ yÄ• ca adhippÄ• yassa ijjhanÄ• , ayaá¹ƒ assÄ• do. yaá¹ƒ
santiá¹ƒ nibbÄ• namadhigacchati, idaá¹ƒ nissaraá¹‡aá¹ƒ.

bÄ• ttiá¹ƒsÄ• ya ceva mahÄ• purisalakkhaá¹‡ehi samannÄ• gatassa mahÄ• purisassa dve
197/ agÄ• raá¹ƒ ajjhÄ• vasati, rÄ• jÄ• \Ee 47/ hoti cakkavattÄ« yÄ• va abhivijinitvÄ• ajjhÄ•
sace agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati sabbena oghena {osadhena (Ee Katthaci) } nis
ca nissaraá¹‡aÃ±ca.

tattha katamo Ä• dÄ«navo ca nissaraá¹‡aÃ±ca?

Ä• dÄ• nassa {Ä• dinnassa (Katthaci) } bhayaá¹ƒ Ã±atvÄ• , jÄ• timaraá¹‡asambhavaá¹ƒ.

anÄ• dÄ• tuá¹ƒ nibbattati, jÄ• timaraá¹‡asaá¹…khayÄ• ||

purimikÄ• ya aá¸• á¸• hagÄ• thÄ• ya jÄ• timaraá¹‡asambhavo Ä• dÄ«navo. anÄ• dÄ• tuá¹ƒ

jÄ• timaraá¹‡asaá¹…khayÄ• ti nissaraá¹‡aá¹ƒ.

kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• panno yamidaá¹ƒ jÄ• yate ca mÄ«yate ca. yÄ• va kudassun
bhavissati parato vÄ• ti ettha yÄ• uparikkhÄ• , ayaá¹ƒ Ä• dÄ«navo. yo gedhaá¹ƒ Ã±atvÄ• a
purÄ• á¹‡akÄ• ya rÄ• jadhÄ• niyÄ• , idaá¹ƒ nissaraá¹‡aá¹ƒ. ayaá¹ƒ Ä• dÄ«navo ca nissaraá

tattha \Be 200/ katamo assÄ• do ca Ä• dÄ«navo ca nissaraá¹‡aÃ±ca?

kÄ• mÄ• hi citrÄ• vividhÄ• {madhurÄ• (Th 787) } manoramÄ• , virÅ«parÅ«pehi mathenti c

tasmÄ• ahaá¹ƒ {Th 787} pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyo ||

yaá¹ƒ ``kÄ• mÄ• hi citrÄ• vividhÄ• manoramÄ• â€™â€™ ti ayaá¹ƒ assÄ• do. yaá¹ƒ ``virÅ
cittaâ€™â€™ nti ayaá¹ƒ Ä• dÄ«navo. yaá¹ƒ ahaá¹ƒ \Ee 48/ agÄ• rasmÄ• pabbajitomhi rÄ•
sÄ• maÃ±Ã±ameva seyyoti idaá¹ƒ nissaraá¹‡aá¹ƒ.

balavaá¹ƒ bÄ• lopamasuttaá¹ƒ yaá¹ƒ Ä• sÄ• ya vÄ• vedanÄ«yaá¹ƒ kammaá¹ƒ gÄ• hati, ta
pÄ• pakammaá¹ƒ anubhoti, tattha dukkhavedanÄ«yena kammena abhÄ• vitakÄ• yena ca y
Ä• dÄ«navaá¹ƒ dasseti sukhavedanÄ«yena kammena assÄ• deti. yaá¹ƒ purÄ• sadiso hoti.
bhÄ• vitapaÃ±Ã±o mahÄ• nÄ• mo aparittacetaso, idaá¹ƒ nissaraá¹‡aá¹ƒ.

<24> tattha \Ne 198/ katamaá¹ƒ lokikaá¹ƒ suttaá¹ƒ?

na hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, sajjukhÄ«raá¹ƒva muccati.

á¸• ahantaá¹ƒ bÄ• lamanveti, bhasmacchannova {bhasmÄ• channova (Katthaci) passa Dhp

cattÄ• ri agatigamanÄ• ni, idaá¹ƒ lokikaá¹ƒ suttaá¹ƒ.

tattha katamaá¹ƒ lokuttaraá¹ƒ suttaá¹ƒ?

``yassindriyÄ• ni samathaá¹…gatÄ• ni {samathaá¹ƒ gatÄ• ni (Ee) passa Dhp 94}, assÄ• ya

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi tassa pihayanti tÄ• dinoâ€™â€™ ti ||

``ariyaá¹ƒ vo, bhikkhave, sammÄ• samÄ• dhiá¹ƒ desessÄ• mÄ«â€™â€™ ti idaá¹ƒ lokuttara

tattha \Be 201/ katamaá¹ƒ lokikaá¹ƒ lokuttaraÃ±ca suttaá¹ƒ?

sattiyÄ• viya omaá¹-á¹-ho, dayhamÄ• nova matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbaje ||

``sattiyÄ• viya omaá¹-á¹-ho, dayhamÄ• nova matthakeâ€™â€™ ti lokikaá¹ƒ.

``kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti lokuttaraá¹ƒ.

kabaá¸·Ä«kÄ• re \Ee 49/ Ä• hÄ• re atthi chandoti lokikaá¹ƒ. natthi chandoti lokuttaraá¹ƒ sut

tattha katamaá¹ƒ kammaá¹ƒ?

yo pÄ• á¹‡amatipÄ• teti, musÄ• vÄ• daÃ±ca bhÄ• sati.

loke adinnaá¹ƒ Ä• diyati {Ä• diyi (Katthaci) passa AN b V 174}, paradÄ• raÃ±ca gacchati ||

surÄ• merayapÄ• naÃ±ca, yo naro anuyuÃ±jati.

appahÄ• ya \Ne 199/ paÃ±ca verÄ• ni, dussÄ«lo iti vuccati ||

tÄ«á¹‡imÄ• ni, bhikkhave, duccaritÄ• ni. idaá¹ƒ kammaá¹ƒ.

tattha katamo vipÄ• ko?

saá¹-á¹-hivassasahassÄ• ni, yathÄ• rÅ«pÄ« vipaccagÄ• ||

``diá¹-á¹-hÄ• mayÄ• , bhikkhave {SN b IV 135}, cha phassÄ• yatanikÄ• nÄ• ma nirayÄ• . d
bhikkhave, cha phassÄ• yatanikÄ• nÄ• ma saggÄ• â€™â€™. ayaá¹ƒ vipÄ• ko.

tattha katamaá¹ƒ kammaÃ±ca vipÄ• ko ca?

ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ, tatuá¹-á¹-hÄ• ya tameva khÄ• dati.

evaá¹ƒ atidhonacÄ• rinaá¹ƒ, sÄ• ni kammÄ• ni nayanti duggatiá¹ƒ ||

ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ, yÄ• va sÄ• ni kammÄ• nÄ«ti idaá¹ƒ kammaá¹ƒ. naya

catÅ«su sammÄ• paá¹-ipajjamÄ• no mÄ• tari pitari tathÄ• gate tathÄ• gatasÄ• vake \Ee 50
idaá¹ƒ kammaá¹ƒ. yaá¹ƒ devesu upapajjati, ayaá¹ƒ vipÄ• ko. idaá¹ƒ kammaÃ±ca vipÄ• ko c

<25> tattha \Be 202/ katamaá¹ƒ niddiá¹-á¹-haá¹ƒ suttaá¹ƒ?

nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« {vattate (Katthaci) Ud 65} ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaá¹ƒ.

yaá¹ƒ vÄ• cittaá¹ƒ samaá¹‡esu, cittÄ• gahapati dissati ||

evaá¹ƒ imÄ• ya gÄ• thÄ• ya niddiá¹-á¹-ho attho.

gopÄ• lakopame \Ne 200/ ekÄ• dasa padÄ• ni. evaá¹ƒ kho, bhikkhave, bhikkhu rÅ«paÃ±Ã±
atirekapÅ«jÄ• ya pÅ«jetÄ• hotÄ«ti. imÄ• ni ekÄ• dasa padÄ• ni yathÄ• bhÄ• sitÄ• ni niddiá

tattha katamo aniddiá¹-á¹-ho attho?

sukho viveko tuá¹-á¹-hassa, sutadhammassa passato.

abyÄ• pajjaá¹ƒ {abyÄ• pajjhaá¹ƒ (Ee Katthaci) passa Ud 11} sukhaá¹ƒ loke, pÄ• á¹‡abhÅ«te

sukhÄ• virÄ• gatÄ• loke, kÄ• mÄ• naá¹ƒ samatikkamo.

asmimÄ• nassa yo vinayo, etaá¹ƒ ve paramaá¹ƒ sukhanti ||

idaá¹ƒ aniddiá¹-á¹-haá¹ƒ. aá¹-á¹-ha mahÄ• purisavitakkÄ• . idaá¹ƒ aniddiá¹-á¹-haá¹ƒ.

tattha katamaá¹ƒ niddiá¹-á¹-haÃ±ca aniddiá¹-á¹-haÃ±ca?

pasannanetto {Sn 555} sumukho, brahÄ• uju patÄ• pavÄ• .

majjhe samaá¹‡asaá¹…ghassa, Ä• diccova virocasi ||

pasannanetto \Ee 51/ yÄ• va Ä• diccova virocasÄ«ti niddiá¹-á¹-ho. pasannanetto yo bhagav
pasannanettatÄ• , kathaá¹ƒ sumukhatÄ• , kathaá¹ƒ brahakÄ• yatÄ• , kathaá¹ƒ ujukatÄ• , ka
kathaá¹ƒ virocatÄ• ti aniddiá¹-á¹-ho. pheá¹‡apiá¹‡á¸• opamaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ yathÄ•
rÅ«paá¹ƒ yathÄ• pubbuá¸·o evaá¹ƒ vedanÄ• mÄ• yÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±cakkhandh

niddiá¹-á¹-hÄ• . kena kÄ• raá¹‡ena pheá¹‡apiá¹‡á¸• opamaá¹ƒ rÅ«paá¹ƒ sabbaÃ±ca cakkhu
catÅ«hi Ä• yatanehi? kathaá¹ƒ vedanÄ• pubbuá¸·Å«pamÄ• ? katarÄ• ca sÄ• vedanÄ• su
evamesÄ• aniddiá¹-á¹-hÄ• . evaá¹ƒ niddiá¹-á¹-haÃ±ca aniddiá¹-á¹-haÃ±ca.

<26> tattha \Be 203/ katamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ?

paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasmiá¹ƒ, yÄ• yaá¹ƒ nibbedhagÄ• minÄ«.

yÄ• ya {yÄ• yaá¹ƒ (Katthaci) passa It 41} sammÄ• pajÄ• nÄ• ti, jÄ• timaraá¹‡asaá¹…khaya

tÄ«á¹‡imÄ• ni \Ne 201/ indriyÄ• ni anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá
idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

tattha katamaá¹ƒ neyyaá¹ƒ?

kÄ• mesu {Ud 63} sattÄ• kÄ• masaá¹…gasattÄ• , saá¹ƒyojane vajjamapassamÄ• nÄ• .

na hi jÄ• tu saá¹ƒyojanasaá¹…gasattÄ• , oghaá¹ƒ tareyyuá¹ƒ vipulaá¹ƒ mahantaá¹ƒ ||

catÅ«hi \Ee 52/ aá¹…gehi samannÄ• gatÄ• kÄ• yassa bhedÄ• devesu uppajjanti. udÄ• ne
apaá¹‡á¹‡akapasÄ• danÄ«yaá¹ƒ --- idaá¹ƒ neyyaá¹ƒ.

tattha katamaá¹ƒ Ã±Ä• á¹‡aÃ±ca neyyaÃ±ca?

sabbe dhammÄ• anattÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

yadÄ• passatÄ«ti Ã±Ä• á¹‡aá¹ƒ. yo sabbadhamme anattÄ• kÄ• rena upaá¹-á¹-hapeti idaá¹

cattÄ• ri ariyasaccÄ• ni, tattha tÄ«á¹‡i neyyÄ• ni maggasaccaá¹ƒ sÄ«lakkhandho ca paÃ±Ã
Ã±Ä• á¹‡aÃ±ca neyyaÃ±ca.

<27> tattha katamaá¹ƒ dassanaá¹ƒ?

eseva maggo {Dhp 274 dhammapade} natthaÃ±Ã±o, dassanassa visuddhiyÄ• .

etaÃ±hi tumhe paá¹-ipajjatha, mÄ• rassetaá¹ƒ pamohanaá¹ƒ ||

catÅ«hi aá¹…gehi samannÄ• gato ariyasÄ• vako attanÄ• va {attanÄ• yeva (Katthaci) SN c
byÄ• kareyya ``khÄ«á¹‡anirayomhi yÄ• va sotÄ• pannohamasmi avinipÄ• tadhammo niyato
idaá¹ƒ dassanaá¹ƒ.

tattha \Ne 202/ \Be 204/ katamÄ• bhÄ• vanÄ• ?

yassindriyÄ• ni subhÄ• vitÄ• ni, ajjhattaá¹ƒ bahiddhÄ• ca sabbaloke.

so puggalo mati ca rÅ«pasaÃ±Ã±Ä«, sumohagatÄ• na jÄ• nÄ• ti {kiá¹ƒsu mohagatÄ• nu jÄ

cattÄ• ri dhammapadÄ• ni --- anabhijjhÄ• abyÄ• pÄ• do sammÄ• sati sammÄ• samÄ• dhi.

tattha katamaá¹ƒ dassanaÃ±ca bhÄ• vanÄ• ca?

vacasÄ• manasÄ• tha kammunÄ• ca, aviruddho sammÄ• viditvÄ• {viditvÄ• na (Katthaci)

nibbÄ• napadÄ• bhipatthayÄ• no, sammÄ• so loke paribbajeyya ||

sotÄ• pattiphalaá¹ƒ sacchikÄ• tukÄ• mena katame dhammÄ• manasikÄ• tabbÄ• , bhagavÄ
idaá¹ƒ dassanaÃ±ca bhÄ• vanÄ• ca.

<28> tattha katame vipÄ• kadhammadhammÄ• ?

yÄ• ni karoti purisoti vitthÄ• ro. tÄ«á¹‡imÄ• ni, bhikkhave, sucaritÄ• ni. ime vipÄ• kadhamm

tattha katame navipÄ• kadhammadhammÄ• ?

rÅ«paá¹ƒ vedayitaá¹ƒ saÃ±Ã±Ä• , viÃ±Ã±Ä• á¹‡aá¹ƒ yÄ• ceva cetanÄ• .

nesohamasmi na meso attÄ• , iti diá¹-á¹-ho virajjati ||

paÃ±cime, bhikkhave, khandhÄ• --- ime navipÄ• kadhammadhammÄ• .

tattha katamo nevavipÄ• ko navipÄ• kadhammadhammo?

``ye \Ne 203/ evaá¹ƒ paá¹-ipajjanti, nayaá¹ƒ buddhena desitaá¹ƒ.

te dukkhassantaá¹ƒ karissanti, satthusÄ• sanakÄ• rakÄ• â€™â€™ ti ||

iti yÄ• ca sammÄ• paá¹-ipatti yo ca nirodho, ubhayametaá¹ƒ nevavipÄ• ko navipÄ• kadhar
54/ vo, bhikkhave, desessÄ• mi, brahmacariyaphalÄ• ni ca brahmacariyaÃ±ca ariyo aá¹-á¹-
brahmacariyaphalÄ• ni sotÄ• pattiphalaá¹ƒ yÄ• va arahattaá¹ƒ.

<29> tattha \Be 205/ katamaá¹ƒ sakavacanaá¹ƒ?

sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

tÄ«á¹‡imÄ• ni, bhikkhave, vimokkhamukhÄ• ni. idaá¹ƒ sakavacanaá¹ƒ.

tattha katamaá¹ƒ paravacanaá¹ƒ?

natthi puttasamaá¹ƒ pemaá¹ƒ, natthi goá¹‡asamitaá¹ƒ dhanaá¹ƒ.

natthi sÅ«riyasamÄ• Ä• bhÄ• , samuddaparamÄ• sarÄ• ||

hetunÄ• mÄ• risÄ• kosiyÄ• subhÄ• sitena saá¹…gÄ• mavijayo sopi nÄ• ma, bhikkhave, s
phalaá¹ƒ paribhuÃ±jamÄ• noti vitthÄ• rena kÄ• tabbaá¹ƒ. idaá¹ƒ paravacanaá¹ƒ.

tattha katamaá¹ƒ sakavacanaÃ±ca paravacanaÃ±ca?

``yaá¹ƒ pattaá¹ƒ yaÃ±ca pattabbaá¹ƒ, ubhayametaá¹ƒ rajÄ• nukiá¹‡á¹‡aá¹ƒ.

ye evaá¹ƒvÄ• dino natthi, tesaá¹ƒ kÄ• mesu dosoâ€™â€™ ti ||

idaá¹ƒ paravacanaá¹ƒ. ye ca kho te ubho ante anupagamma vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi pa
sakavacanaá¹ƒ.

``nandati \Ne 204/ \Ee 55/ puttehi puttimÄ• , gomÄ• gohi {bhogiko bhogehi (Ee) SN a I 12} t

upadhÄ« hi narassa nandanÄ• , na hi so nandati yo nirÅ«padhÄ«â€™â€™ ti --- paravacana

``socati puttehi puttimÄ• , gomÄ• gohi tatheva socati.

upadhÄ« hi narassa socanÄ• , na hi so socati yo nirÅ«padhÄ«â€™â€™ ti --- sakavacanaá¹

idaá¹ƒ sakavacanaá¹ƒ paravacanaÃ±ca.

<30> tattha \Be 206/ katamaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

ye keci bhÅ«tÄ• bhavissanti ye vÄ• pi, sabbe gamissanti pahÄ• ya dehaá¹ƒ.

taá¹ƒ sabbajÄ• niá¹ƒ kusalo viditvÄ• , dhamme {Ä• tÄ• piyo (Ud 42) } á¹-hito brahmacariyaá

tayome, bhikkhave, satthÄ• ro, tathÄ• gato arahaá¹ƒ sekkho paá¹-ipado. idaá¹ƒ sattÄ• dhiá

tattha katamaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

yaÃ±ca kÄ• masukhaá¹ƒ {Ud 12} loke, yaÃ±cidaá¹ƒ diviyaá¹ƒ sukhaá¹ƒ.

taá¹‡hakkhayasukhassete, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

sattime \Ee 56/, bhikkhave, bojjhaá¹…gÄ• , idaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha katamaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhammÄ• dhiá¹-á¹-hÄ• naÃ±ca? duddasama
paá¹-ivedho bÄ• lehi, jÄ• nato passato natthi nandÄ«ti vadÄ• mi. duddasamantaá¹ƒ saccaá
bÄ• lehÄ«ti dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ. jÄ• nato passato natthi nandÄ«ti sattÄ• dhiá¹-á¹-
dÄ• rukkhandhopamaá¹ƒ gaá¹…gÄ• ya tÄ«riyÄ• orimaÃ±ca tÄ«raá¹ƒ pÄ• rimaÃ±ca tÄ«raá
(Katthaci) saá¹ƒyuttanikÄ• ye} na ca ussÄ«danaá¹ƒ, majjhe ca na saá¹ƒsÄ«danaá¹ƒ manus
ca antopÅ«tibhÄ• vo ca, idaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ pana bhikkhu nibbÄ•
nibbÄ• naparÄ• yaá¹‡oti sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naÃ±ca dhar

tattha katamo thavo?

maggÄ• naá¹-á¹-haá¹…giko \Ne 205/ seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• ||

tÄ«á¹‡imÄ• ni, bhikkhave, aggÄ• ni --- buddho sattÄ• naá¹ƒ, virÄ• go dhammÄ• naá¹ƒ, saá
thavo.

<31> tattha \Be 207/ katamaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ?

kÄ• yena \Ee 57/ {Dhp 361} saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvuto.

sabbattha saá¹ƒvuto bhikkhu, sabbadukkhÄ• pamuccati ||

idaá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

tÄ«á¹‡imÄ• ni, bhikkhave, karaá¹‡Ä«yÄ• ni --- kÄ• yasucaritaá¹ƒ vacÄ«sucaritaá¹ƒ manosu
anuÃ±Ã±Ä• taá¹ƒ.

tattha katamaá¹ƒ paá¹-ikkhittaá¹ƒ?

natthi puttasamaá¹ƒ pemaá¹ƒ. vitthÄ• ro idaá¹ƒ paá¹-ikkhittaá¹ƒ.

tÄ«á¹‡imÄ• ni, bhikkhave, akaraá¹‡Ä«yÄ• ni sayaá¹ƒ abhiÃ±Ã±Ä• ya desitÄ• ni. katamÄ• n
vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ. idaá¹ƒ paá¹-ikkhittaá¹ƒ.

tattha katamaá¹ƒ anuÃ±Ã±Ä• taÃ±ca paá¹-ikkhittaÃ±ca?

kÄ• yena kusalaá¹ƒ kare, assa kÄ• yena saá¹ƒvuto.

kÄ• yaduccaritaá¹ƒ hitvÄ• , kÄ• yasucaritaá¹ƒ care ||

dvÄ«hi paá¹-hamapadehi catutthena ca padena anujÄ• nÄ• ti. kÄ• yaduccaritaá¹ƒ hitvÄ• ti
paá¹-ikkhittanti. mahÄ• vibhaá¹…go aciratapÄ• nÄ• do.

tatthimÄ• uddÄ• nagÄ• thÄ•

sace \Ne 206/ bhÄ• yasi dukkhassa, mÄ• bhinandi anÄ• gataá¹ƒ.

vassakÄ• le yathÄ• chattaá¹ƒ, kusalÄ• ni kamatthake ||

sabbe \Ee 58/ dhammÄ• anattÄ• ti, samÄ• gataá¹ƒ vicÄ• laye.

na vo dukkhÄ• pamokkhÄ• tthi, samatho ca vipassanÄ• ||

kÄ• macchandaá¹ƒ upÄ• dÄ• ya, yo so vitakkehi khajjati.

subhÄ• vitatte bojjhaá¹…ge, so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ ||

suÃ±Ã±ato lokaá¹ƒ avekkhassu, samÄ• dhibhÄ• vi bhÄ• vase.

kÄ• maá¹ƒ kÄ• mayamÄ• nassa, dhammacariyÄ• ya sugatiá¹ƒ ||

haÃ±Ã±ate sabbÄ• mucceva, nippoá¹-hento catuddisÄ• .

yo kÄ• me parivajjeti, pÄ• richattopameva ca ||

yÄ• ni \Be 208/ karoti puriso, lokadhammÄ• pakÄ• sitÄ• .

sukho vipÄ• ko puÃ±Ã±Ä• naá¹ƒ, tatiyaá¹ƒ aÃ±Ã±aá¹ƒ na vijjati ||

Ä• dÄ• nassa bhayaá¹ƒ Ã±atvÄ• , jÄ• yate jÄ«yatepi ca.

kÄ• mÄ• hi citrÄ• vividhÄ• , atha loá¹‡asallopamaá¹ƒ ||

na hi pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, agatÄ«hi ca gacchati.

yassindriyÄ• ni samathaá¹…gatÄ• ni, tatheva paÃ±caÃ±Ä• á¹‡iko ||

sattiyÄ• viya omaá¹-á¹-ho, viÃ±Ã±Ä• á¹‡aÃ±ca patiá¹-á¹-hitÄ• .

yo pÄ• á¹‡amatipÄ• teti, tÄ«á¹‡i duccaritÄ• ni ca ||

saá¹-á¹-hivassasahassÄ• ni, khaá¹‡aá¹ƒ laddhÄ• na dullabhaá¹ƒ.

ayasÄ• va malaá¹ƒ samuá¹-á¹-hitaá¹ƒ, catÅ«su paá¹-ipattisu ||

nelaá¹…go \Ne 207/ setapacchÄ• do, atha gopÄ• lakopamaá¹ƒ.

sukho viveko tuá¹-á¹-hassa, vitakkÄ• ca sudesitÄ• ||

pheá¹‡apiá¹‡á¸• opamaá¹ƒ rÅ«paá¹ƒ, brahÄ• uju patÄ• pavÄ• .

paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasmiá¹ƒ, anaÃ±Ã±Ä• tÄ«á¹‡i indriyÄ• ni ||

kÄ• mesu \Ee 59/ sattÄ• kÄ• masaá¹…gasattÄ• , atha vaá¹‡á¹‡o rahassavÄ• .

sabbe dhammÄ• anattÄ• ti, ariyasaccaÃ±ca desitaá¹ƒ ||

eseva maggo natthaÃ±Ã±o, sotÄ• pannoti byÄ• kare.

yassindriyÄ• ni subhÄ• vitÄ• ni, atha dhammapadehi ca ||

vacasÄ• manasÄ• ceva, paÃ±cakkhandhÄ• aniccato.

yÄ• ni karoti puriso, tÄ«á¹‡i sucaritÄ• ni ca ||

rÅ«paá¹ƒ vedayitaá¹ƒ saÃ±Ã±Ä• , paÃ±cakkhandhÄ• pakÄ• sitÄ• .

yo evaá¹ƒ paá¹-ipajjati, brahmÄ• ceva phalÄ• ni ca ||

sabbapÄ• passa akaraá¹‡aá¹ƒ, vimokkhÄ• taá¹ƒ hi desitÄ• .

natthi puttasamaá¹ƒ pemaá¹ƒ, devÄ• naá¹ƒ asurÄ• na ca ||

yaá¹ƒ pattaá¹ƒ yaÃ±ca pattabbaá¹ƒ, nandati socati niccaá¹ƒ.

ye keci bhÅ«tÄ• bhavissanti, satthÄ• ro ca pakÄ• sitÄ• ||

yaÃ±ca \Be 209/ kÄ• masukhaá¹ƒ loke, bojjhaá¹…gÄ• ca sudesitÄ• .

maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-ho, tayo ca aggapattiyo ||

kÄ• yena saá¹ƒvaro sÄ• dhu, karaá¹‡Ä«yaÃ±ca desitaá¹ƒ.

natthi attasamaá¹ƒ pemaá¹ƒ, ariyÄ• tÄ«á¹‡i ca desitÄ• ||

kÄ• yena \Ne 208/ kusalaá¹ƒ abhirato, vinayaÃ±ca kÄ• masukhaá¹ƒ loke.

bojjhaá¹…gÄ• ca sudesitÄ• , duddasaá¹ƒ anataá¹ƒ ceva parÄ• paraá¹ƒ ca.

peá¹-akopadese sÄ• sanappaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dutiyabhÅ«mi samattÄ• .

3. suttÄ• dhiá¹-á¹-hÄ• natatiyabhÅ«mi

<32> tattha \Ne 209/ \Ee 60/ katamaá¹ƒ suttÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

lobhÄ• dhiá¹-á¹-hÄ• naá¹ƒ dosÄ• dhiá¹-á¹-hÄ• naá¹ƒ mohÄ• dhiá¹-á¹-hÄ• naá¹ƒ alobhÄ• dh
adosÄ• dhiá¹-á¹-hÄ• naá¹ƒ amohÄ• dhiá¹-á¹-hÄ• naá¹ƒ kÄ• yakammÄ• dhiá¹-á¹-hÄ• naá¹ƒ
manokammÄ• dhiá¹-á¹-hÄ• naá¹ƒ saddhindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ«riyindriyÄ• dhiá¹-á¹-
satindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ samÄ• dhindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyÄ• dhiá¹-

tattha katamaá¹ƒ lobhÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

vitakkamathitassa {vitakkanimmathitassa (Katthaci) Dhp 349} jantuno, tibbarÄ• gassa subhÄ

bhiyyo taá¹‡hÄ• pavaá¸• á¸• hati, esa kho gÄ• á¸·haá¹ƒ karoti bandhanaá¹ƒ ||

vitakkamathitassÄ• ti kÄ• marÄ• go. subhÄ• nupassinoti kÄ• marÄ• gavatthu. bhiyyo taá¹‡
kÄ• mataá¹‡hÄ• . esa gÄ• á¸·haá¹ƒ karoti bandhananti rÄ• gaá¹ƒ, iti yo yo dhammo mÅ«lan
dhammo uggÄ• vahitabbo {uggÄ• payitabbo (Ee Katthaci) }. na bhagavÄ• ekaá¹ƒ dhamma
dhammaá¹ƒ deseti. yassa vitakketi kÄ• mavitakko tameva vitakkaá¹ƒ kÄ• mavitakkena niddi
tasseva vitakkassa vatthuá¹ƒ niddisati. subhÄ• nupassino bhiyyo taá¹‡hÄ• pavaá¸• á¸• hat
kÄ• mataá¹‡hÄ• ti \Ee 61/ niddisati. esa gÄ• á¸·haá¹ƒ karoti bandhananti tameva taá¹‡hÄ• s
evaá¹ƒ gÄ• thÄ• su anuminitabbaá¹ƒ. evaá¹ƒ saveyyÄ• karaá¹‡esu.

tattha \Be 210/ bhagavÄ• ekaá¹ƒ dhammaá¹ƒ tividhaá¹ƒ niddisati, nissandato hetuto phala

dadaá¹ƒ piyo {passa saá¹ƒyuttanikÄ• ye} hoti bhajanti naá¹ƒ bahÅ«, kittiÃ±ca pappoti yaso

amaá¹…kubhÅ«to parisaá¹ƒ vigÄ• hati, visÄ• rado hoti naro amaccharÄ« ||

dadanti \Ne 210/ yaá¹ƒ yaá¹ƒ dÄ• naá¹ƒ, idaá¹ƒ dÄ• namayikaá¹ƒ puÃ±Ã±akriyaá¹ƒ. tattha
bhajanti naá¹ƒ bahÅ«, kittinti yo ca kalyÄ• á¹‡o kittisaddo loke abbhuggacchati, yaá¹ƒ bahuk
bhavati manÄ• po ca. yaÃ±ca avippaá¹-isÄ• rÄ« kÄ• laá¹…karoti ayaá¹ƒ nissando. yaá¹ƒ kÄ
upapajjatÄ«ti idaá¹ƒ phalaá¹ƒ. idaá¹ƒ lobhÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

<33> tattha katamaá¹ƒ dosÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

yo pÄ• á¹‡amatipÄ• teti, musÄ• vÄ• daÃ±ca bhÄ• sati.

loke adinnaá¹ƒ Ä• diyati, paradÄ• raÃ±ca gacchati.

surÄ• merayapÄ• naÃ±ca, yo naro anuyuÃ±jati {abhigijjhati (Ee Katthaci) passa AN b V 174

appahÄ• ya paÃ±ca verÄ• ni, dussÄ«lo iti vuccati.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, nirayaá¹ƒ sopapajjati ||

yo pÄ• á¹‡amatipÄ• tetÄ«ti duá¹-á¹-ho pÄ• á¹‡amatipÄ• teti. musÄ• vÄ• daÃ±ca bhÄ• satÄ
musÄ• vÄ• daÃ±ca bhÄ• sati. surÄ• merayapÄ• naÃ±ca, yo naro anuyuÃ±jatÄ«ti doso nidÄ
surÄ• merayapÄ• naá¹ƒ anuyuÃ±jati yathÄ• paradÄ• ravihÄ• rÄ« {yathÄ• pamuditavihÄ• rÄ
janayanti.

paÃ±ca verÄ• ni appahÄ• yÄ• ti paÃ±cannaá¹ƒ bhikkhÄ• padÄ• naá¹ƒ samatikkamanaá¹ƒ
paá¹‡á¹‡atti, teneva dosajanitena kammena dussÄ«lo iti vuccati sopi dhammo hetunÄ• nid
phalena ca.

tÄ«á¹‡i bÄ• lassa bÄ• lalakkhaá¹‡Ä• ni --- dubbhÄ• sitabhÄ• sÄ« {dubbhÄ• sitabhÄ• sitÄ•
3} ca hoti, duccintitacintÄ« ca dukkaá¹-akammakÄ• rÄ« ca. tattha yaá¹ƒ kÄ• yena ca vÄ• cÄ
idamassa dukkaá¹-akammakÄ• rÄ«. tÄ• yaá¹ƒ yathÄ• ca musÄ• vÄ• daá¹ƒ bhÄ• sati yathÄ
211/, idamassa dubbhÄ• sitÄ• . yaÃ±ca saá¹…kappeti manoduccaritaá¹ƒ byÄ• pÄ• daá¹ƒ, i
yaá¹ƒ so imehi tÄ«hi bÄ• lalakkhaá¹‡ehi samannÄ• gato tÄ«á¹‡i tajjÄ• ni dukkhÄ• ni doman
hoti sabhaggato vÄ• parisaggato vÄ• tajjaá¹ƒ kathaá¹ƒ kathanti. yadÄ• bhavati so ca
pÄ• á¹‡Ä• tipÄ• tÄ• didasaakusalakammapathÄ• , so tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanass
caparaá¹ƒ yadÄ• passati coraá¹ƒ rÄ• jÄ• parÄ• dhikaá¹ƒ raÃ±Ã±Ä• gahitaá¹ƒ jÄ«vitÄ• vor
bhavati sace mamampi rÄ• jÄ• jÄ• neyya \Ne 211/ mamampi rÄ• jÄ• gÄ• hÄ• petvÄ• jÄ«v
tatonidÄ• naá¹ƒ dukkhaá¹ƒ \Ee 63/ domanassaá¹ƒ paá¹-isaá¹ƒvedeti. puna caparaá¹ƒ bÄ• l
samÄ• rÅ«á¸·ho yÄ• va yÄ• me gati bhavissati ito pecca paraá¹ƒ maraá¹‡Ä• ti so tatonidÄ•
domanassaá¹ƒ paá¹-isaá¹ƒvedeti iti bÄ• lalakkhaá¹‡aá¹ƒ hetu. tÄ«á¹‡i tajjÄ• ni dukkhÄ• ni n
bhedÄ• nirayesu upapajjati, idaá¹ƒ phalaá¹ƒ. idaá¹ƒ dosÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

<34> tattha katamaá¹ƒ mohÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

sataÃ±ceva sahassÄ• naá¹ƒ, kappÄ• naá¹ƒ saá¹ƒsarissati.

athavÄ• pi tato bhiyyo, gabbhÄ• gabbhaá¹ƒ gamissatha ||

anupÄ• dÄ• ya buddhavacanaá¹ƒ, saá¹…khÄ• re attato upÄ• dÄ• ya.

dukkhassantaá¹ƒ karissanti, á¹-hÄ• nametaá¹ƒ na vijjati ||

yo yaá¹ƒ anamataggasaá¹ƒsÄ• raá¹ƒ samÄ• panno jÄ• yate ca mÄ«yate ca, ayaá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ payojanÄ• ni, tÄ• nipi avijjÄ• paccayÄ• ni, yaá¹ƒ adassanaá¹ƒ buddh avijjÄ• sutteyeva niddiá¹-á¹-haá¹ƒ. yo ca saá¹…khÄ• re attato harati paÃ±cakkhandhe paÃ± upagacchati. ``etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti idaá¹ƒ suttaá¹ƒ avijjÄ• avijjÄ• ya nikkhipitaá¹ƒ. evaá¹ƒ satthÄ• sutte nayena {sutanayena (Ee) } dhammena niddisa taá¹ƒyeva tattha niddisitabbaá¹ƒ. na aÃ±Ã±aá¹ƒ.

ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• ``idaá¹ƒ dukkhaâ€™â€™ nti r saccÄ• ni vitthÄ• rena, yaá¹ƒ tattha appajÄ• nanÄ• , idaá¹ƒ dukkhaá¹ƒ, ayaá¹ƒ hetu. appajÄ saá¹…khÄ• re abhisaá¹…kharoti, ayaá¹ƒ nissando. yaÃ±ca diá¹-á¹-higatÄ• ni parÄ• masati moghamaÃ±Ã±aâ€™â€™ nti ayaá¹ƒ nissando. yaá¹ƒ \Be 212/ punabbhavaá¹ƒ \Ee 64/ nibb ayampi dhammo saniddiá¹-á¹-ho hetuto ca phalato ca nissandato ca.

ettha pana keci dhammÄ• sÄ• dhÄ• raá¹‡Ä• bhavanti. hetu khalu Ä• ditoyeva sutte nikkhi bhave cattÄ• rimÄ• ni, bhikkhave, agatigamanÄ• ni. tattha yaÃ±ca chandÄ• gatiá¹ƒ gacchat gacchati, ayaá¹ƒ lobho akusalamÅ«laá¹ƒ. yaá¹ƒ dosÄ• , ayaá¹ƒ dosoyeva \Ne 212/. yaá¹ƒ m evaá¹ƒ imÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• ni Ä• ditoyeva upaparikkhitabbÄ• ni. yattha ekaá¹ƒ n ekaá¹ƒ niddisÄ«yati. tathÄ• dve yathÄ• tÄ«á¹‡i, na hi Ä• dÄ«hi anikkhitte hetu vÄ• nissand niddisitabbaá¹ƒ.

ayaÃ±cettha gÄ• thÄ• ---

chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati {nihÄ«yate (Ee Katthaci) passa AN a IV 17} tassa yaso, kÄ• á¸·apakkheva candim

kattha chandÄ• ca ayaá¹ƒ lobho yathÄ• niddiá¹-á¹-haá¹ƒ pubbe. idaá¹ƒ mohÄ• dhiá¹-á¹-hÄ

<35> tattha katamaá¹ƒ alobhÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

``asubhÄ• nupassiá¹ƒ {asubhÄ• nupassÄ« (Ee) passa Dhp 8} viharantaá¹ƒ, indriyesu susaá

bhojanamhi ca mattaÃ±Ã±uá¹ƒ, saddhaá¹ƒ Ä• raddhavÄ«riyaá¹ƒ.

taá¹ƒ ve nappasahati mÄ• ro, vÄ• to selaá¹ƒva pabbataâ€™â€™ nti ||

tattha yÄ• asubhÄ• ya upaparikkhÄ• , ayaá¹ƒ kÄ• mesu Ä• dÄ«navadassanena pariccÄ• g
tasseva alobhassa pÄ• ripÅ«riyaá¹ƒ mama Ä• yatanasocitaá¹ƒ anupÄ• dÄ• ya. bhojanamhi
rasataá¹‡hÄ• pahÄ• naá¹ƒ. iti ayaá¹ƒ alobho asubhÄ• nupassitÄ• ya vatthuto dhÄ• rayati, s
indriyesu guttadvÄ• ratÄ• ya gocarato dhÄ• rayati, bhojanemattaÃ±Ã±utÄ• ya parato dhÄ• r
taá¹ƒ ve nappasahati mÄ• ro, vÄ• to selaá¹ƒ va pabbatanti, idaá¹ƒ phalaá¹ƒ. iti yoyeva dhan
soyeva majjhe ceva avasÄ• ne ca.

nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi asamuppannassa kÄ
uppannassa vÄ• pahÄ• nÄ• ya, yathayidaá¹ƒ {yadidaá¹ƒ (Ee Katthaci) passa AN a I 17} as
asubhanimittaá¹ƒ \Be 213/ manasikarontassa anuppanno ceva kÄ• macchando na uppajjati
pahÄ«yati. idaá¹ƒ alobhassa vatthu. yaá¹ƒ puna anuppanno kÄ• marÄ• go pariyÄ• diyati rÅ«
arÅ«parÄ• gaá¹ƒ, iti phalaá¹ƒ. iti ayampi ca dhammo niddiá¹-á¹-ho hetuto ca nissandato ca p
alobhÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha \Ne 213/ katamaá¹ƒ adosÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

ekampi ce pÄ• á¹‡amaduá¹-á¹-hacitto, mettÄ• yati kusalo {kusalÄ« (Katthaci) passa It 27} te

sabbe ca pÄ• á¹‡e manasÄ• nukampaá¹ƒ {anukampamÄ• no (Ee) }, pahÅ«tamariyo pakaro

ekampi ce pÄ• á¹‡amaduá¹-á¹-hacitto mettÄ• yatÄ«ti ayaá¹ƒ adoso. nigghÄ• tena assÄ• do
kusalena dhammena saá¹ƒyutto dhammapaÃ±Ã±attiá¹ƒ gacchati. kusaloti yathÄ• paÃ±Ã±Ä
paá¹‡á¸• ito. pahÅ«tamariyo pakaroti puÃ±Ã±anti tassÄ• yeva vipÄ• ko ayaá¹ƒ lokiyassa, na
\Ee 66/ yÄ• mettÄ• yanÄ• , ayaá¹ƒ hetu. yaá¹ƒ kusalo bhavati ayaá¹ƒ nissando. yÄ• va aby
bahupuÃ±Ã±aá¹ƒ pasavati, idaá¹ƒ phalaá¹ƒ. iti adoso niddiá¹-á¹-ho hetuto ca nissandato ca

ekÄ• dasÄ• nisaá¹ƒsÄ• mettÄ• ya cetovimuttiyÄ• . tattha yÄ• mettÄ• cetovimutti, ayaá¹ƒ a
cetovimutti, lokikÄ• ya bhÅ«mikÄ• hetu, yaá¹ƒ sukhaá¹ƒ Ä• yatiá¹ƒ manÄ• po hoti manussÄ
dhammÄ• nissando. yaÃ±ca akatÄ• vÄ« brahmakÄ• ye upapajjati. idaá¹ƒ phalaá¹ƒ. idaá¹ƒ

<36> tattha katamaá¹ƒ amohÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasmiá¹ƒ, yÄ• yaá¹ƒ nibbedhagÄ• minÄ« {nibbedhabhÄ• ginÄ«

yÄ• ya sammÄ• pajÄ• nÄ• ti, jÄ• timaraá¹‡asaá¹…khayaá¹ƒ ||

paÃ±Ã±Ä• \Be 214/ hi seá¹-á¹-hÄ• ti vatthuá¹ƒ. nibbedhagÄ• minÄ«ti nibbÄ• nagÄ• miniya
paá¹-ivijjhati. sammÄ• pajÄ• nÄ• ti, jÄ• timaraá¹‡asaá¹…khayanti amoho. paÃ±Ã±Ä• ti hetu
nissando. yo jÄ• timaraá¹‡asaá¹…khayo, idaá¹ƒ phalaá¹ƒ. iti amoho niddiá¹-á¹-ho hetunÄ•
phalena ca.

tÄ«á¹‡imÄ• ni, bhikkhave {It 62 tikanipÄ• te}, indriyÄ• ni anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tinc
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. tattha katamaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ? idha
anabhisametassa dukkhassa ariyasaccassa abhisamayÄ• ya chandaá¹ƒ janeti vÄ• yamati,
214/, cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evaá¹ƒ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ kÄ• tabbaá¹ƒ
aÃ±Ã±indriyaá¹ƒ? idha \Ee 67/, bhikkhave, bhikkhu ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™â€™
pajÄ• nÄ• ti, yÄ• ca maggo, idaá¹ƒ aÃ±Ã±indriyaá¹ƒ. Ä• savakkhayÄ• anÄ• savo hoti, idaá
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ. tathÄ• yaá¹ƒ paÃ±Ã±Ä• , ayaá¹ƒ hetu. yaá¹ƒ chandaá¹ƒ janeti vÄ•
ayaá¹ƒ nissando. yena sabbaso Ä• savÄ• naá¹ƒ khayÄ• hetu, yaá¹ƒ khaye Ã±Ä• á¹‡amupp
Ã±Ä• á¹‡aÃ±ca, ayaá¹ƒ nissando. yaá¹ƒ arahattaá¹ƒ, idaá¹ƒ phalaá¹ƒ. tattha khÄ«á¹‡Ä• me
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yanti, idaá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ. nÄ• paraá¹ƒ itthattÄ•
idaá¹ƒ anuppÄ• de Ã±Ä• á¹‡aá¹ƒ. iti imÄ• ni indriyÄ• ni amoho niddiá¹-á¹-ho hetunÄ• ca nis
imÄ• ni asÄ• dhÄ• raá¹‡Ä• ni niddiá¹-á¹-hÄ• ni.

tattha katamÄ• ni kusalamÅ«lÄ• ni sÄ• dhÄ• raá¹‡Ä• ni? kusalaÃ±ca vo, bhikkhave, deses
tattha katamaá¹ƒ kusalamÅ«laá¹ƒ? alobho adoso amoho. tattha katamaá¹ƒ kusalaá¹ƒ? aá¹-
sammÄ• diá¹-á¹-hi yÄ• va sammÄ• samÄ• dhi. tattha yÄ• ni kusalamÅ«lÄ• ni, ayaá¹ƒ hetu.
kammÄ• ni samuá¹-á¹-hÄ• peti saá¹…kappaá¹ƒ vÄ• yÄ• maá¹ƒ samÄ• dhiÃ±ca, ayaá¹ƒ alo
ayaá¹ƒ hetu. yaá¹ƒ tayo dhamme paá¹-á¹-hapeti sammÄ• vÄ• caá¹ƒ sammÄ• kammantaá¹ƒ
nissando. tattha \Ee 68/ yo amoho hetu, yaá¹ƒ dve dhamme upaá¹-á¹-hapeti aviparÄ«tadass
anabhilÄ• panaá¹ƒ, ayaá¹ƒ nissando. imassa brahmacariyassa yaá¹ƒ phalaá¹ƒ, tÄ• dve vim
cetovimutti avijjÄ• virÄ• gÄ• ca paÃ±Ã±Ä• vimutti, idaá¹ƒ phalaá¹ƒ. iti imÄ• ni tÄ«á¹‡i kusa
niddiá¹-á¹-hÄ• ni hetuto \Be 215/ ca nissandato ca phalato ca. evaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ni k
paá¹-ivijjhitabbÄ• ni.

yattha duve yattha tÄ«á¹‡i. ayaÃ±cettha gÄ• thÄ• .

``tulamatulaÃ±ca sambhavaá¹ƒ, bhavasaá¹…khÄ• ramavassaji muni.

ajjhattarato samÄ• hito, abhindi kavacamivattasambhavaâ€™â€™ nti ||

tulamatulaÃ±ca sambhavanti tulasaá¹…khataá¹ƒ atulasaá¹…khataá¹ƒ. tattha ye saá¹…khat
dhammÄ• assÄ• do ca Ä• dÄ«navo ca tulitÄ• bhavanti. ettako kÄ• mesu assÄ• do. ettako

nissaraá¹‡anti iti nibbÄ• naá¹ƒ pajÄ• nÄ• ti. dvÄ«hi kÄ• raá¹‡ehi atulaá¹ƒ na ca sakkÄ• tula
etaá¹ƒ netaá¹ƒ paramatthÄ«ti tena atulaá¹ƒ. atha pÄ• puá¹‡Ä• ratanaá¹ƒ karitvÄ• acchariy
atulaá¹ƒ. tattha kusalassa ca abhisambhavÄ• jÄ• nanÄ• passanÄ• , ayaá¹ƒ amoho. yaá¹ƒ
bhavasaá¹…khÄ• rÄ• naá¹ƒ, ayaá¹ƒ alobho. yaá¹ƒ ajjhattarato samÄ• hitoti vikkhepapaá¹-is
adoso. iti imÄ• ni tÄ«á¹‡i kusalamÅ«lÄ• ni. tulamatulasambhavanti \Ee 69/ ayaá¹ƒ amoho. y
bhavasaá¹…khÄ• rÄ• naá¹ƒ samosaraá¹‡aá¹ƒ lobho sammÄ• samÄ• dhÄ«naá¹ƒ assÄ• do,
avijjaá¹‡á¸• akosaá¹ƒ sambhedo, ayaá¹ƒ nissando. sÄ• pavatti imÄ• ni tÄ«á¹‡i niddiá¹-á¹-h
hetuto ca nissandato ca phalato ca.

ettÄ• vatÄ• esÄ• pavatti ca nivatti ca akusalamÅ«lehi pavattati, kusalamÅ«lehi nivattatÄ«t
sabbaá¹ƒ akusalamÅ«laá¹ƒ samosaraá¹‡aá¹ƒ gacchati. so dhamme vÄ• vacanato niddiá¹-á
vÄ• asampajaÃ±Ã±anti vÄ• anusayoti vÄ• makkhoti vÄ• paá¸·Ä• soti vÄ• assatÄ«ti vÄ•
vÄ• aÃ±Ã±Ä• á¹‡anti vÄ• , tehi ye ca vatthÅ«hi niddisitabbaá¹ƒ. yassimÄ• ni dve vacanÄ• n
niddiá¹-á¹-hÄ• ni na so atthi kilesÄ• , yo imesu navasu padesu samodhÄ• naá¹ƒ samosaraá
kileso, na ca lobho, na ca doso, na ca moho.

yathÄ• akusalamÅ«lÄ• ni, evaá¹ƒ kusalÄ• ni paá¹-ikkhepena niddisitabbÄ• ni.

idaá¹ƒ amohÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

<37> tattha \Be 216/ katamaá¹ƒ kÄ• yakammÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

kÄ• yena kusalaá¹ƒ kare, assa kÄ• yena saá¹ƒvuto.

kÄ• yaduccaritaá¹ƒ hitvÄ• , kÄ• yena sucaritaá¹ƒ care ||

tÄ«á¹‡imÄ• ni, bhikkhave, sucaritÄ• ni {It 69 sucaritasutte}. pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡
veramaá¹‡Ä«, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«, idaá¹ƒ kÄ• yakammÄ• dhiá¹-á¹-hÄ

tattha katamaá¹ƒ vÄ• cÄ• kammÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

subhÄ• sitaá¹ƒ \Ne 216/ {Sn 452 suttanipÄ• te} uttamamÄ• hu santo, dhammaá¹ƒ bhaá¹‡e n
dutiyaá¹ƒ.

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ, saccaá¹ƒ bhaá¹‡e nÄ• likaá¹ƒ taá¹ƒ catutthaá

cattÄ• rimÄ• ni \Ee 70/ ca vacÄ«sucaritÄ• ni idaá¹ƒ vÄ• cÄ• kammÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha katamaá¹ƒ manokammÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

manena kusalaá¹ƒ kammaá¹ƒ, manasÄ• saá¹ƒvuto bhave.

manoduccaritaá¹ƒ hitvÄ• , manasÄ• sucaritaá¹ƒ care ||

tÄ«á¹‡imÄ• ni manosucaritÄ• ni, anabhijjhÄ• , abyÄ• pÄ• do, sammÄ• diá¹-á¹-hi, idaá¹ƒ ma
imÄ• ni asÄ• dhÄ• raá¹‡Ä• ni suttÄ• ni.

tattha katamÄ• ni sÄ• dhÄ• raá¹‡Ä• ni suttÄ• ni?

vÄ• cÄ• nurakkhÄ« manasÄ• susaá¹ƒvuto, kÄ• yena ca nÄ• kusalaá¹ƒ kayirÄ• {akusalaá¹
passa Dhp 281}.

ete tayo kammapathe visodhaye, Ä• rÄ• dhaye maggamisippaveditaá¹ƒ ||

tisso imÄ• , bhikkhave, pÄ• risuddhiyo --- kÄ• yakammapÄ• risuddhi, vÄ• cÄ• kammapÄ• r

tattha katamÄ• kÄ• yakammapÄ• risuddhi? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä«. tattha katamÄ• vacÄ«kammapÄ• risuddhi? musÄ
samphappalÄ• pÄ• veramaá¹‡Ä«. tattha katamÄ• manokammapÄ• risuddhi? anabhijjhÄ•
idaá¹ƒ sÄ• dhÄ• raá¹‡asuttaá¹ƒ.

iti \Be 217/ sÄ• dhÄ• raá¹‡Ä• ni ca suttÄ• ni asÄ• dhÄ• raá¹‡Ä• ni ca suttÄ• ni paá¹-ivijjhita
paá¹-ivijjhitvÄ• vÄ• cÄ• ya kÄ• yena ca suttassa attho niddisitabbo.

<38> tattha katamaá¹ƒ saddhindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

yassa \Ne 217/ \Ee 71/ saddhÄ• {SN a I 260; Th 507 aá¹-á¹-hakanipÄ• te ca passitabbaá¹ƒ
suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

saddhÄ• ve nandikÄ• Ä• rÄ• dhiko, no tassa saddhoti.

sabbaá¹ƒ siyÄ• ti bhagavantaá¹ƒ, tathÄ• rÅ«po dhammasampasÄ• do ||

idaá¹ƒ saddhindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha katamaá¹ƒ vÄ«riyÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

Ä• rambhatha {Ä• rabhatha (Ee) passa SN a I 185} nikkamatha, yuÃ±jatha buddhasÄ• sane

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

cattÄ• rome, bhikkhave, sammappadhÄ• nÄ• , idaá¹ƒ vÄ«riyÄ• dhiá¹-á¹-hÄ• naá¹ƒ ||

tattha katamaá¹ƒ satindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

satÄ«mato sadÄ• bhaddaá¹ƒ, bhaddamatthu satÄ«mato.

satÄ«mato sadÄ• {suve (SN a I 238) } seyyo, satÄ«mÄ• sukhamedhati ||

cattÄ• ro satipaá¹-á¹-hÄ• nÄ• vitthÄ• rena kÄ• tabbÄ• , idaá¹ƒ satindriyÄ• dhiá¹-á¹-hÄ• naá

tattha katamaá¹ƒ samÄ• dhindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

Ä• kaá¹…khato te naradammasÄ• rathi, devÄ• manussÄ• manasÄ• vicintitaá¹ƒ.

sabbena jaÃ±Ã±Ä• kasiá¹‡Ä• pi pÄ• á¹‡ino, santaá¹ƒ samÄ• dhiá¹ƒ araá¹‡aá¹ƒ nisevato ||

tayome \Ee 72/, bhikkhave, samÄ• dhÄ« --- savitakko savicÄ• ro, avitakko vicÄ• ramatto, a
idaá¹ƒ samÄ• dhindriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ.

tattha \Ne 218/ \Be 218/ katamaá¹ƒ paÃ±Ã±indriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ?

paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasminti vitthÄ• rena.

tisso imÄ• , bhikkhave, paÃ±Ã±Ä• --- sutamayÄ«, cintÄ• mayÄ«, bhÄ• vanÄ• mayÄ«, idaá
paÃ±Ã±indriyÄ• dhiá¹-á¹-hÄ• naá¹ƒ suttaá¹ƒ, imÄ• ni indriyÄ• dhiá¹-á¹-hÄ• nÄ• ni asÄ• dhÄ

<39> tattha katamÄ• ni sÄ• dhÄ• raá¹‡Ä• ni indriyÄ• dhiá¹-á¹-hÄ• nÄ• ni suttÄ• ni?

avÄ«tarÄ• go {AN b VI 54} kÄ• mesu, yassa paÃ±cindriyÄ• mudÅ«.

saddhÄ• sati ca vÄ«riyaá¹ƒ, samatho ca vipassanÄ• .

tÄ• disaá¹ƒ bhikkhumÄ• sajja, pubbeva upahaÃ±Ã±ati ||

paÃ±cimÄ• ni indriyÄ• ni. saddhindriyÄ• diindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. tÄ«su aveccappasÄ
kÄ• tabbaá¹ƒ. imÄ• ni sÄ• dhÄ• raá¹‡Ä• ni indriyÄ• dhiá¹-á¹-hÄ• nÄ• ni suttÄ• ni. yaá¹ƒ yas
vÄ• akusalassa vÄ• tena tena adhiá¹-á¹-hÄ• nena taá¹ƒ suttaá¹ƒ niddisitabbaá¹ƒ, natthaÃ±
niddisitabbo. tattha sÄ• dhÄ• raá¹‡aá¹ƒ kusalaá¹ƒ nÄ• pi kusalaá¹ƒ akusalaá¹ƒ yathÄ• sÄ•
kusalamÅ«lÄ• ni sÄ• dhÄ• raá¹‡Ä• ni ca akusalamÅ«lÄ• ni uppannaá¹ƒ kÄ• mavitakkaá¹ƒ p
sammappadhÄ• nÄ• kusalaá¹ƒ akusalaÃ±ca.

tatthimÄ• uddÄ• nagÄ• thÄ•

vitakko hi mamatthiko {pamatthiko (Ee) }, dadaá¹ƒ piyo naro iti.

yo \Ee 73/ pÄ• á¹‡amatipÄ• teti, tÄ«á¹‡i tassa bÄ• lalakkhaá¹‡aá¹ƒ ||

sataÃ±ceva sahassÄ• naá¹ƒ, ye ca samaá¹‡abrÄ• hmaá¹‡Ä• .

chandÄ• dosÄ• bhayÄ• mohÄ• , catÅ«hi agatÄ«hi ca ||

asubhÄ• nupassiá¹ƒ viharantaá¹ƒ, nimittesu asubhÄ• ca.

ekampi ce piyaá¹ƒ pÄ• á¹‡aá¹ƒ, mittÄ• sace subhÄ• sitÄ• ||

paÃ±Ã±Ä• hi seá¹-á¹-hÄ• lokasmiá¹ƒ, anuÃ±Ã±Ä• tÄ«á¹‡i indriyÄ• ni.

kusalÄ• kusalamÅ«lÄ• ni ca, tulamatulaÃ±ca sambhavaá¹ƒ ||

kÄ• yena kusalaá¹ƒ kare, tÄ«á¹‡i sucaritÄ• ni ca.

subhÄ• sitaá¹ƒ uttamamÄ• hu, santo vacÄ«sucaritÄ• ni ca ||

kÄ• yena \Be 219/ ca kusalaá¹ƒ kayirÄ• , manoduccaritÄ• ni ca.

kÄ• yÄ• nurakkhÄ« ca sadÄ• , tisso ca pÄ• risuddhiyo ||

yassa saddhÄ• tathÄ• gate, samuppÄ• de ca desito.

Ä• rambhatha nikkamatha, yÄ• ca sammappadhÄ• natÄ• ||

satÄ«mato sadÄ• bhaddaá¹ƒ, satipaá¹-á¹-hÄ• nabhÄ• vanÄ• .

Ä• kaá¹…khato ca anaÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca tÄ«á¹‡i samÄ• dhayo ||

paÃ±Ã±Ä• \Ne 219/ hi seá¹-á¹-hÄ• lokasmiá¹ƒ, tisso paÃ±Ã±Ä• pakÄ• sitÄ• .

avÄ«tarÄ• go kÄ• mesu, tatheva paÃ±cindriyÄ• ||

iti therassa mahÄ• kaccÄ• yanassa

jambuvanavÄ• sino peá¹-akopadese

tatiyabhÅ«mi suttÄ• dhiá¹-á¹-hÄ• naá¹ƒ nÄ• ma.

4. suttavicayacatutthabhÅ«mi

<40> tattha \Ee 74/ katamo suttavicayo?

tattha \Ne 220/ kusalehi dhammehi akusalehi dhammehi pubbÄ• paraso sÄ• dhukaá¹ƒ upa
idaá¹ƒ suttaá¹ƒ Ä• rabhi ... pe ... tehi suttehi saha adhisannaá¹-á¹-hehi yujjati udÄ• hu na yu

yathÄ• bhagavÄ• kilese Ä• dimhi tattha deseti. kiá¹ƒ desitaá¹ƒ? tesaá¹ƒ kilesÄ• naá¹ƒ pah
desitanti upaparikkhitabbaá¹ƒ. yadi na desitaá¹ƒ bhagavati tesaá¹ƒ kilesÄ• naá¹ƒ pahÄ• naá
pariyesitabbÄ• yattha te akusalÄ• pahÄ• naá¹ƒ gacchanti. sace samannehamÄ• no na lab
dhammÄ• apakaá¸• á¸• hitabbÄ• vÄ«maá¹ƒsitabbÄ• , saá¹ƒkilesabhÄ• giyasuttaá¹ƒ, yadi
ye vÄ• na denti tattha upaparikkhitabbÄ• ariyamaggadhammÄ• tÄ• su bhÅ«mÄ«su kilesÄ
udÄ• hu na gacchantÄ«ti. yattakÄ• pana kilesÄ• desitÄ• . na tattakÄ• ariyadhammÄ• des
pahÄ• naá¹ƒ gacchanti, tattha ye kilesÄ• ariyadhammÄ• naá¹ƒ paá¹-ipakkhena na yujjanti,
sace apakaá¸• á¸• hiyantÄ• yojanaá¹ƒ deti. tattha evaá¹ƒ vÄ«maá¹ƒsitabbaá¹ƒ. dve tÄ«á¹‡i
kilesÄ• ekena ariyamaggena pahÄ• naá¹ƒ gacchantÄ«ti. sace evaá¹ƒ vÄ«maá¹ƒsiyantÄ• y
upaparikkhitabbaá¹ƒ. paramparÄ• ya vÄ• piá¹-akasampadÄ• nena vÄ• suttassa attho ca n

sakkÄ• suttaá¹ƒ \Ee 75/ niddisituá¹ƒ neva suttaá¹ƒ vicikicchitabbaá¹ƒ. evaá¹ƒ yathÄ• Ä• di
honti. ye kilesÄ• \Be 220/ te pahÄ«neyyÄ• ti. te upaparikkhitabbÄ• . puro vÄ• kusalo paá¹-
desanÄ• , anÅ«nÄ• anadhikÄ• uggahetabbÄ• . yathÄ• paá¹-hamo uttilo yesamidÄ• ni kile
desitÄ• ime kilesÄ• imehi ariyadhammehi pahÄ«yanti, udÄ• hu nappahÄ«yantÄ«ti vicinitab
upaparikkhiyamÄ• nÄ• yujjanti, gahetabbÄ• . atha na yujjanti, ye kilesÄ• apaá¹-ipakkhÄ• h
aparipakkhitabbÄ• . ye ca ariyadhammÄ• paá¹-ipakkhÄ• honti, te ariyadhammÄ• apakaá¸
ariyadhammÄ• anÄ• gÄ• mikilesappahÄ• naá¹ƒ gacchanti, nÄ• pi ariyadhammÄ• sabbakil
saá¹ƒvattanti. yathÄ• kusalÄ• mettÄ• akusalo rÄ• go na tu kusalÄ• mettÄ• ti kÄ• retvÄ• a
pahÄ• nÄ• ya sambhavati byÄ• pÄ• do mettÄ• ya pahÄ• naá¹ƒ gacchati. tasmÄ• ubho kile
dhammo upadisiyati kusalo vÄ• akusalo vÄ• so apakaá¸• á¸• hitabbo. sace te yujjanti apak
upaparikkhitabbaá¹ƒ. dve vÄ• kilesÄ• ekena ariyadhammena pahÄ«neyyÄ• ti dvÄ«hi vÄ•
pahÄ«yatÄ«ti.

atha vÄ• evampi upaparikkhiyamÄ• naá¹ƒ yujjati, tattha vÄ«maá¹ƒsitabbaá¹ƒ vÄ• yathÄ•
vÄ«maá¹ƒsitabbaá¹ƒ vÄ• , yathÄ• nanu sakkÄ• suttaá¹ƒ niddisituá¹ƒ, na hi sutte vicikicchit
76/ maá¹ƒ ariyadhammesu desitesu ubhayato upaparikkhitabbaá¹ƒ. kira ye vÄ• ime kilesÄ•
ariyadhammÄ• desitÄ• gÄ• thÄ• ya vÄ• byÄ• karaá¹‡ena vÄ• , kiá¹ƒ nu kho ime kilesÄ• i
pahÄ«yanti, udÄ• hu nappahÄ«yanti? ime vÄ• ariyadhammÄ• imesaá¹ƒ kilesÄ• naá¹ƒ pah
kiÃ±cÄ• pi kusalehi dhammehi akusalÄ• dhammÄ• pahÄ• naá¹ƒ gacchanti. na tu sabbehi
pahÄ• naá¹ƒ gacchanti. yathÄ• mettÄ• kusalo akusalo ca rÄ• go na tu kusalÄ• mettÄ• ak
mettÄ• ya rÄ• go pahÄ• naá¹ƒ, byÄ• pÄ• do mettÄ• ya pahÄ• naá¹ƒ gacchanti. evaá¹ƒ kiles
pahÄ• naá¹ƒ gacchati. na sutto dhammoti kÄ• retvÄ• sabbaá¹ƒ kilesassa pahÄ• nÄ• ya saá
ariyadhammo saá¹ƒkilesapaá¹-ipakkho, so tena pahÄ• naá¹ƒ gacchatÄ«ti.

<41> tattha kusale desite sutte byÄ• karaá¹‡e vÄ• saá¹ƒkilesÄ• na yujjanti ariyadhammÄ•
niddisitabbÄ• vayavena apakaá¸• á¸• hitabbÄ• \Be 221/. tattha kilesehi ca desitehi ariyadha
ariyadhammena te kilesÄ• pahÄ• naá¹ƒ gacchanti. tatthapi uttari upaparikkhitabbaá¹ƒ. kena
kilesÄ• pajahitabbÄ• , kena kÄ• raá¹‡ena ariyadhammÄ• desitÄ• ti? yena yena vÄ• Ä• kÄ
tena tena pakÄ• rena ayaá¹ƒ kileso á¹-hito. atthi hi eko kileso, tena vÄ• ariyadhammÄ• na
pahÄ• tabbo, yathÄ• diá¹-á¹-hi rÄ• go avijjÄ• ca dassanena pahÄ• tabbÄ• . sÄ• ce evaÃ±
bhÅ«mi vÄ• dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• . sÄ• yeva uddhaá¹ƒbhÄ• giyaá¹ƒ as
animittena cetosamÄ• dhinÄ• \Ee 77/ amanasikÄ• rena pahÄ«yati. evaá¹ƒ sÄ• tthaá¹ƒ saby
upaparikkhitabbaá¹ƒ. ye dassanena pahÄ• tabbÄ• kilesÄ• dassanÄ• kÄ• rena ariyadhamm
pahÄ• tabbÄ• bhÄ• vanÄ• kÄ• rena ariyadhammo desito, patisevanÄ• pahÄ• tabbÄ• pati
desito, evaá¹ƒ vinodanapahÄ• tabbÄ• yÄ• va satta Ä• savÄ• kÄ• tabbÄ• , yÄ• vaÃ±Ã±ath
pahÄ• tabbo aÃ±Ã±enÄ• kÄ• rena ariyadhammo desito, so ariyadhammo aÃ±Ã±athÄ• pari
pariyesato yo ca deseti yena yenÄ• kÄ• rena, so ariyadhammo pariyesitabbo, tenÄ• kÄ• ren
tattha upaparikkhitabbo. atha na yujjati yadi hi tena suttena vihitaá¹ƒ suttaá¹ƒ vÄ«maá¹ƒsital

yujjati, tathÄ• gahetabbaá¹ƒ. yathÄ• na yujjati, tathÄ• na gahetabbaá¹ƒ, addhÄ• etaá¹ƒ bl
bhÄ• sitaá¹ƒ, Ä• yasmatÄ• vÄ• duggahitaá¹ƒ, yathÄ• mahÄ• padese niddisitabbaá¹ƒ, bha
desitaá¹ƒ, yo ca dhammo desito kusalo ca akusalo ca tassa dhammassa paccayo pariyesita
vinÄ• dhammo appaccayo uppajjati. tattha ko Ä• kÄ• ro pariyesanÄ• ya?

tattha tathÄ• rÅ«paá¹ƒ sahetu sappaccayaá¹ƒ soyaá¹ƒ dhammo vuttoti idaá¹ƒ vÄ«maá¹ƒsit
tividho --- mudu majjho adhimatto. tattha mudumhi paccaye mududhammo gahetabbo, evaá
paraá¹ƒparÄ• paccayo ca samanantarapaccayo ca. so paccayo mudutena byÄ• dhimattaá¹
kÄ• raá¹‡aá¹ƒ? aÃ±Ã±ataropi paccayo aÃ±Ã±ehi paccayehi pariyattiá¹ƒ vÄ• pÄ• ripÅ«riá¹ƒ
tattha yo dhammo desito, tassa dhammassa \Be 222/ etena vÄ• kÄ• raá¹‡ena vÄ• hetu pa
hetunÄ• paccayena ca, so tassa dhammassa nissando pariyesitabbo. yathÄ• niddiá¹-á¹-ho
padhÄ• naá¹ƒ pariyesati, so paccayo pariyesitabbo. na hi mudussa dhammassa adhimatto
nissandassa mududhammo, atha mudussa mudu majjhÄ• ya majjho adhimattassa adhimatt
atha na yujjati na gahetabbaá¹ƒ. yaÃ±ca bhagavÄ• Ä• rabhati dhammaá¹ƒ desetuá¹ƒ, taá¹
majjhantapariyosÄ• naá¹ƒ deseti, yathÄ• suttÄ• dhiá¹-á¹-hÄ• ne dhammÄ• Ä• dimhi niddis
suttassa pariyosÄ• naá¹ƒ. tassa hi dhammassa vasena taá¹ƒ suttaá¹ƒ hoti gÄ• thÄ• vÄ• by
mahantaá¹ƒ vÄ• , yathÄ• pana duvidhÄ• anurÅ«panti vÄ• thapanÄ• ca desanÄ• thapanÄ
pariyesitabbÄ• . yathÄ• ca bhagavatÄ• paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ saá¹ƒvaraá¹‡aá¹ƒ de
niggahaá¹‡atthaá¹ƒ icchÄ• va hoti. deseti yathÄ• gopÄ• lakopame sutte aÃ±Ã±ehipi suttehi
icchÄ• va hoti majjhimanikÄ• ye vitakko ayaá¹ƒ bhagavato desanÄ• nurÅ«panti iti so dhamm
veyyÄ• karaá¹‡esu pariyesitabbo. na hi ekaá¹ƒ hi sutte daá¹-á¹-habbo. yujjanaá¹ƒ taá¹ƒ gah

<42> tattha katamaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ? yaá¹ƒ kiÃ±ci suttaá¹ƒ bhagavatÄ• na bhÄ• sitaá
223/ ndissati, evametaá¹ƒ dhÄ• retabbaá¹ƒ. yathÄ• asukena bhÄ• sitanti, taá¹ƒ suttaá¹ƒ vÄ
nu kho imaá¹ƒ suttaá¹ƒ \Ee 79/ anuÃ±Ã±Ä• taá¹ƒ khamaá¹ƒ bhagavato udÄ• hu nÄ• nuÃ±Ã
rÅ«paÃ±ca suttaá¹ƒ bhagavato anuÃ±Ã±Ä• taá¹ƒ khamaá¹ƒ kiÃ±ci rÅ«paÃ±ca nÄ• nuÃ±Ã±
anotÄ• retvÄ• dasabalo gocaraá¹ƒ deseti, taá¹ƒ sabbaá¹ƒ suttaá¹ƒ bhagavato nÄ• nuÃ±Ã±
so sÄ• vako dasabalÄ• naá¹ƒ gocaraá¹ƒ jÄ• nÄ• ti odhiso anodhiso, taá¹ƒ pana balaá¹ƒ sab
aÃ±Ã±athÄ• nÄ• ma savanena, yathÄ• Ä• yasmatÄ• sÄ• riputtena yena brÄ• hmaá¹‡o ov
indriyabalavemattaÃ±Ä• á¹‡aá¹ƒ, tena puggalaparo {puggalo paroparaÃ±ca (Ee) } paraÃ±ca
uttarikaraá¹‡Ä«ye uppÄ• dito, so bhagavatÄ• apasÄ• dito. yathÄ• va Ä• yasmÄ• mahÄ• ka
anantariyasamannÄ• gato iddhipÄ• á¹-ihÄ«rena aá¹…guliyo adÄ«petvÄ• \Be 223/ yaá¹ƒ sa
kammasamÄ• dÄ• nÄ• naá¹ƒ hetuso á¹-hÄ• naso yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tassa Ä
ovadati, taá¹ƒ bhagavÄ• karoti.

``sacepi dasa pajjote, dhÄ• rayissasi kassapa.

neva dakkhati rÅ«pÄ• ni, cakkhu tassa na vijjatÄ«â€™â€™ ti ||

api ca kho yathÄ• dÅ«to rÄ• javacanena sattamanusÄ• sati, evaá¹ƒ sesÄ• nugo aÃ±Ã±Ä• deseti. anuÃ±Ã±Ä• takhamasuttaá¹ƒ gahetabbaá¹ƒ. ananuÃ±Ã±Ä• takhamaá¹ƒ na gahetabb

tattha katamo suttasaá¹…karo? paÃ±cavidhaá¹ƒ \Ee 80/ suttaá¹ƒ, saá¹ƒkilesabhÄ• giyaá¹ƒ dassanabhÄ• giyaá¹ƒ bhÄ• vanÄ• bhÄ• giyaá¹ƒ asekkhabhÄ• giyaá¹ƒ. aÃ±Ã±aá¹ƒ Ä• rÄ• d ca suttassa atthaá¹ƒ aÃ±Ã±amhi sutte niddisati. suttassa vÄ• hi anekÄ• kÄ• raá¹ƒ atthaá¹ƒ ariyadhammasÄ• dhane atthaá¹ƒ vivarati. vÄ• sanÄ• bhÄ• giyassa atthaá¹ƒ dassanabhÄ• g orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ atthaá¹ƒ uddhaá¹ƒbhÄ• giyesu niddisati. mudun adhimattesu suttesu niddisati. iti ayaá¹ƒ suttaá¹ƒ sambhedaá¹ƒ hetunÄ• ca nissandena ca p ca mudumajjhÄ• dhimattatÄ• yapi ca atthena ca byaÃ±janena ca yo sambhedo, ayaá¹ƒ vuc asambhedo, ayaá¹ƒ vuccati suttavicayo.

tatthÄ• yaá¹ƒ uddÄ• nagÄ• thÄ•

purimÄ• naá¹ƒ \Ne 224/ akkhaá¹‡á¸• aá¹ƒ, yathÄ• bhÅ«tassa paccayo.

nissando vÄ• sanÄ• saddhi, anuÃ±Ã±Ä• suttasaá¹…karo ||

therassa mahÄ• kaccÄ• yanassa

suttavicayo nÄ• ma catutthabhÅ«mi.

5. paÃ±camabhÅ«mi

<43> tattha \Ne 225/ \Ee 81/ katamo hÄ• ravibhaá¹…go? yattha soá¸·asa hÄ• rÄ• akkhara tattha Ä• dimhi desanÄ• hÄ• ro. tattha ayaá¹ƒ gÄ• thÄ• kusalÄ• vÄ• akusalÄ• vÄ• saccÄ kiá¹ƒ desitanti? sutte vÄ«maá¹ƒsÄ• desanÄ• hÄ• ro. yathÄ• ariyasaccÄ• ni nikkhepo cattÄ sÄ• dhÄ• raá¹‡Ä• ni asÄ• dhÄ• raá¹‡Ä• ni ca. yÄ• ni ca aá¹-á¹-hÄ• rasa padÄ• ni dukkhato kÄ• yikena cetasikena dukkhena, appiyasampayogena piyavippayogena ca tÄ«hi ca saá¹… saá¹…khatalakkhaá¹‡Ä• ni tisso dukkhatÄ• uppÄ• do saá¹…khatalakkhaá¹‡aá¹ƒ, saá¹…kh saá¹…khatalakkhaá¹‡aá¹ƒ, vipariá¹‡Ä• madukkhatÄ• ya dukkhatÄ• ti aÃ±Ã±athatthaá¹ƒ ca dukkhadukkhatÄ• ya ca dukkhatÄ• , imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹…khatalakkhaá¹‡Ä• naá¹ƒ t adukkhamasukhÄ• vedanÄ• uppÄ• do saá¹…khatalakkhaá¹‡aá¹ƒ, saá¹…khÄ• radukkhatÄ saá¹…khatalakkhaá¹‡aá¹ƒ, sukhÄ• vedanÄ• ya ca vipariá¹‡Ä• madukkhatÄ• ya ca dukkhat saá¹…khatalakkhaá¹‡aá¹ƒ, dukkhÄ• vedanÄ• dukkhadukkhatÄ• ca dukkhatÄ• imamhi ime sattasu padesu soá¸·asasu padesu dukkhÄ• pariyesitabbÄ• , ekÄ• dasa dukkhatÄ• ya ca la niddiá¹-á¹-haá¹ƒ. pÄ• tubhÄ• valakkhaá¹‡Ä• jÄ• tiyÄ• ca pÄ• tubhÄ• vacutilakkhaá¹‡o cuto

pannarasapadÄ• ni kattabbÄ• ni, evaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ni asÄ• dhÄ• raá¹‡Ä• ni ca satta
tividhe ca sÄ• sanappaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• rasavidhesu ca suttÄ• dhiá¹-á¹-hÄ• nesu das
suttavidheyyesu soá¸·asavidhesu ca hÄ• resu ekavÄ«satividhÄ• ya ca pavicayavÄ«maá¹ƒsÄ
yathÄ• bhÅ«taÃ±ca desitanti, ayaá¹ƒ vuccati desanÄ• hÄ• ro.

<44> tattha katamo vicayo hÄ• ro?

padaá¹ƒ paÃ±hÄ• ca pucchÄ• ca, kiá¹ƒ pubbaá¹ƒ kiÃ±ca pacchimaá¹ƒ.

anugÄ«ti sÄ• ca vicayo, hÄ• ro vicayoti niddiá¹-á¹-ho ||

padanti \Ne 226/ paá¹-hamaá¹ƒ padaá¹ƒ. tassa ko attho? yaá¹ƒ bhagavÄ• puá¹-á¹-ho Ä• ya
gahetabbaá¹ƒ, katipadÄ• ni puá¹-á¹-hÄ• ni yathÄ• kiá¹ƒ kenassu nivuto lokoti gÄ• thÄ• , imÄ
iti visajjanÄ• ya pucchÄ• . yattakehi padehi bhagavatÄ• visajjitÄ• ni padÄ• ni iti pucchÄ• ya
saá¹…kÄ• sanÄ• , idaá¹ƒ vuccati padanti.

paÃ±hÄ• ti imÄ• ni cattÄ• ri padÄ• ni. kati paÃ±hÄ• ? eko vÄ• dve vÄ• taduttari vÄ• imÄ•
paÃ±ho, atthÄ• nuparivatti byaÃ±janaá¹ƒ hoti, sambahulÄ• nipi padÄ• ni ekamevatthaá¹ƒ pu
padÄ• ni anuparivattÄ«ni taá¹ƒ byaÃ±janena eko paÃ±hova hoti. kenassu \Ee 83/ nivuto lok
sandhÄ• ya pucchati, kenassu nappakÄ• sati kissÄ• bhilepanaá¹ƒ brÅ«sÄ«ti taá¹ƒyeva pucc
mahabbhayanti taá¹ƒyeva pucchati. evaá¹ƒ atthÄ• nuparivatti byaÃ±janaá¹ƒ eko paÃ±ho ho
ekaá¹ƒsabyÄ• karaá¹‡Ä«yo vibhajjabyÄ• karaá¹‡Ä«yo paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo á¹-
aniccanti ekaá¹ƒsabyÄ• karaá¹‡Ä«yo, yaá¹ƒ aniccaá¹ƒ taá¹ƒ dukkhanti vibhajjabyÄ• karaá¹‡
cakkhu, yÄ• nipi Ä• yatanÄ• ni ca na cakkhu, tÄ• nipi aniccanti na cakkhuyeva, ayaá¹ƒ vibha
yaá¹ƒ cakkhu taá¹ƒ cakkhundriyaá¹ƒ neti paá¹-ipucchÄ• byÄ• karaá¹‡Ä«yo, taá¹ƒ cakkhu ta
aÃ±Ã±atra cakkhunÄ• ti á¹-hapaniyo paÃ±ho. idaá¹ƒ paÃ±haá¹ƒ bhagavÄ• kiá¹ƒ pucchito, k
pucchito. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? tividho hi saá¹ƒkileso taá¹‡hÄ• saá¹ƒkileso ca diá¹-á¹-hisaá¹ƒ
duccaritasaá¹ƒkileso ca. tattha avijjÄ• ya nivutoti avijjaá¹ƒ dasseti, jappÄ• ti taá¹‡haá¹ƒ dass
mahabbhayanti akusalassa kammassa vipÄ• kaá¹ƒ dasseti, sotaá¹ƒ nÄ• ma sukhavedanÄ«
vipÄ• ko bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«ti bhagavÄ• visajjeti, catÅ«hi yo padeh
lokoti ... pe ... evaá¹ƒ vuccati.

<45> taduttari paá¹-ipucchati, savanti sabbadhi sotÄ• ti gÄ• thÄ• , cattÄ• ri padÄ• ni puccha
dvÄ«hi padehi visajjeti.

yÄ• ni \Ee 84/ sotÄ• ni lokasmiá¹ƒ, sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ«yare ||

imÄ• ni cattÄ• ri padÄ• ni dvÄ«hi padehi visajjeti. idaá¹ƒ padanti pucchito, tassa saá¹ƒkiliá¹-
lokassa vodÄ• naá¹ƒ pucchito, sotÄ• ni cha taá¹‡hÄ• kÄ• yÄ• bahulÄ• dhivacanena niddiá¹
Ä• yatanehi. tÄ• ni sotÄ• ni kena nivÄ• riyantÄ«ti pariyuá¹-á¹-hÄ• napahÄ• naá¹ƒ pucchati, l
anusayasamugghÄ• taá¹ƒ pucchati. tattha bhagavÄ• chasu dvÄ• resu satiyÄ• deseti, yo hi
satidovÄ• rike ca tassa indriyÄ• ni guttÄ• ni sambhavanti. tattha guttesu indriyesu yÄ• yÄ•
tesaá¹ƒ tesaá¹ƒ sotÄ• naá¹ƒ tassÄ• ca avijjÄ• ya yo loko nivuto accantapahÄ• nÄ• ya saá¹
pihitÄ• nipi bhavanti tato uttari pucchati.

paÃ±Ã±Ä• \Be 226/ ca sati ca nÄ• marÅ«passa kho tassa bhagavantaá¹ƒ puá¹-á¹-humÄ• g
imÄ• ni cattÄ• ri padÄ• ni bhagavÄ• ekena padena visajjeti.

yametaá¹ƒ paÃ±haá¹ƒ apucchi {pucchase paÃ±haá¹ƒ (Ee Katthaci) passa Sn 1043}, ajita ta
....

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ upasammati ||

iminÄ• paÃ±hena kiá¹ƒ pucchati? anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ pucchati, taá¹ƒ bhag
nibbÄ• nadhÄ• tuyÄ• visajjeti. tattha \Ee 85/ paá¹-hamena paÃ±hena saá¹ƒkilesaá¹ƒ pucch
vodÄ• naá¹ƒ pucchati. tatiyena paÃ±hena sopÄ• disesanibbÄ• nadhÄ• tuá¹ƒ pucchati. catut
anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ paá¹-ipucchati tato uttari paá¹-ipucchati.

ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• {sekkhÄ• (Katthaci) passa Sn 1044} puthÄ

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risa ||

imÄ• ni cattÄ• ri padÄ• ni pucchati. kati ca pana te paÃ±he saá¹…khÄ• tadhammÄ• ca ara
pubbaá¹ƒ kiÃ±ca pacchimanti ayamattho. tattha kataraá¹ƒ paá¹-hamaá¹ƒ pucchati, kataraá¹
paá¹-hamaá¹ƒ pucchati. sekkhadhamme tattha kena padena saá¹…khÄ• tadhammÄ• ti arah
gahitÄ• . tesaá¹ƒ me nipakoti sÄ• dhÄ• raá¹‡aá¹ƒ padaá¹ƒ bhagavantaá¹ƒ pucchati. tassa s
asÄ• dhÄ• raá¹‡Ä• ni ca paÃ±hesu pucchitabbÄ• ni. taá¹ƒ bhagavÄ• visajjeti. na tathÄ• pu
puá¹-á¹-haá¹ƒ, taá¹ƒ pacchÄ• visajjeti. yaá¹ƒ pacchÄ• pucchitaá¹ƒ paá¹-hamaá¹ƒ visajjeti. l
pucchitaá¹ƒ visuddhÄ• naá¹ƒ visujjhantÄ• naÃ±ca kÄ• iriyÄ• ti idaá¹ƒ pucchi, taá¹ƒ kÄ• mes
manasÄ• nÄ• vilo siyÄ• ti pariyuá¹-á¹-hÄ• nÄ• ni vitakkena ca bhagavÄ• nivÄ• reti, dve par
228/ pariyuá¹-á¹-hÄ• naá¹ƒ, yathÄ• nÄ«varaá¹‡esu niddiá¹-á¹-haá¹ƒ. kusalÄ• sabbadhamm
visajjeti.

kenassu tarati oghanti gÄ• thÄ• , imÄ• ni cattÄ• ri padÄ• ni. cattÄ• royeva paÃ±hÄ• . kiá¹ƒ

hi ettha atthÄ• nuparivatti byaÃ±janaá¹ƒ {yathÄ• nuparivatthivajjaá¹ƒ (Ee Katthaci) } yathÄ•
ajitapaÃ±hesu, tassa na ekaá¹ƒsena bahÅ«ni visajjanÄ• ni, bahukÄ• paÃ±hÄ• , ekova na c
pubbe visajjito, yathÄ• catuttho ajitopaÃ±he, yaá¹ƒ \Be 227/ ettha yathÄ• bhÅ«taá¹ƒ pariyes
visajjanÄ• yo evaá¹ƒ yathÄ• bhÅ«taá¹ƒ pariyesati. yo puna ettha yaá¹ƒ evaá¹ƒ pucchati tatth
pucchanÄ• yaá¹ƒ antojaá¹-Ä• bahijaá¹-Ä• ti gÄ• thÄ• {SN a I 29} pucchitavisajjanÄ• ya ma
visajjitÄ• ti bhagavÄ• ti visajjeti? sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oti gÄ• thÄ• . tattha
samathÄ• , paÃ±Ã±Ä• bhÄ• vanÄ• ya vipassanÄ• . tattha evaá¹ƒ anumÄ«yati, ye dhammÄ•
pahÄ«yanti, te ime antojaá¹-Ä• bahijaá¹-Ä• . tattha visajjanaá¹ƒ samathena rÄ• go pahÄ«ya
avijjÄ• . ajjhattavatthuko rÄ• go antojaá¹-Ä• , bÄ• hiravatthuko rÄ• go bahijaá¹-Ä• . ajjhattav
sakkÄ• yadiá¹-á¹-hi, ayaá¹ƒ antojaá¹-Ä• . ekasaá¹-á¹-hi diá¹-á¹-higatÄ• ni ca bÄ• hiravatthuk
hi ajjhattavatthukÄ• yÄ• diá¹-á¹-hibhÄ• giyena bhavissati, ayaá¹ƒ jaá¹-Ä• . tathÄ• saá¹ƒkhi
ajjhattavatthukÄ• taá¹‡hÄ• ca diá¹-á¹-hi ca, ayaá¹ƒ antojaá¹-Ä• . yÄ• kÄ• ci bÄ• hiravatthu
diá¹-á¹-hi ca, ayaá¹ƒ bahijaá¹-Ä• .

yathÄ• devatÄ• bhagavantaá¹ƒ pucchati ``catucakkaá¹ƒ navadvÄ• raâ€™â€™ nti gÄ• thÄ
bhagavÄ• visajjeti ``chetvÄ• naddhiá¹ƒ varattaá¹ƒ cÄ• â€™â€™ ti gÄ• thÄ• , idaá¹ƒ bhaga
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ visajjeti. imÄ• ya visajjanÄ• ya bhagavÄ• anumÄ
purimÄ• ya gÄ• thÄ• ya niddisitabbena. taá¹ƒ hi catucakkanti cattÄ• ro vÄ• hatthapÄ• dÄ• .
vaá¹‡amukhÄ• ni. yathÄ• catucakkanti cattÄ• ro upÄ• dÄ• nÄ• , upÄ• dÄ• nappaccayÄ• b
bhavanirodho. navadvÄ• ranti nava mÄ• navidhÄ• , mÄ• najÄ• tikÄ• ya hi dukkhaá¹ƒ seyye
puá¹‡á¹‡aá¹ƒ. tikena saá¹ƒyuttaá¹ƒ hi paÃ±cakÄ• maguá¹‡iko rÄ• go. tattha naddhÄ«ti taá¹
varattanti mÄ• naá¹ƒ visajjeti, icchÄ• lobho ca pÄ• pakoti paÃ±cakÄ• maguá¹‡iko rÄ• go. ta
pÄ• pakoti niddisiyati samÅ«lataá¹‡hanti. aÃ±Ã±Ä• á¹‡amÅ«lakÄ• taá¹‡hÄ• ti aÃ±Ã±Ä• á¹‡
taá¹‡hÄ• ya ca diá¹-á¹-hiyÄ• ca pahÄ• naá¹ƒ. ye ca puna aÃ±Ã±epi keci catucakkayogena
yujjanti, saá¹ƒsÄ• ragÄ• mino dhammÄ• sabbe niddisitabbÄ• . tatthÄ• yaá¹ƒ gÄ• thÄ• visa
visajjanÄ• ya sameti {samaá¹ƒti (Ee) }. yaá¹ƒ yadi sandena atha saha byÄ• karaá¹‡ena anu
vicayoti bhagavÄ• yattakÄ• ni padÄ• ni nikkhipati, tattakehi anugÄ• yati.

<46> aá¹-á¹-hahi \Be 228/, bhikkhave, aá¹…gehi samannÄ• gato bhikkhu dÅ«teyyaá¹ƒ gant
(Ee Katthaci) passa AN c 8.16}. imÄ• ni aá¹-á¹-ha padÄ• ni nikkhittÄ• ni. chahi padehi bhaga

``yo ve na byathati {byÄ• thati (Katthaci) } patvÄ• , parisaá¹ƒ uggavÄ• diniá¹ƒ.

na ca hÄ• peti vacanaá¹ƒ, na ca chÄ• deti sÄ• sanaá¹ƒ ||

``asandiddhiá¹ƒ ca bhaá¹‡ati, pucchito na ca kuppati.

sa ve tÄ• disako bhikkhu, dÅ«teyyaá¹ƒ gantumarahatÄ«â€™â€™ ti ||

tattha pana bhagavÄ• yattakÄ• ni padÄ• ni nikkhipati, tattakehi anugÄ• yati. sattahi, bhikkh
samannÄ• gato kalyÄ• á¹‡amitto piyo garubhÄ• vanÄ«yoti vitthÄ• rena, idaá¹ƒ bhagavÄ• s
iti bahussutavÄ• anugÄ• yati, appatarakathaá¹ƒ padaá¹ƒ vÄ• nikkhepo, bahussutavÄ• nav
appatarikÄ• anugÄ«tiyÄ• bahutarikÄ• anugÄ• yati. ayaá¹ƒ vuccati te anugÄ«ti ca vicayo, a
nÄ• ma hÄ• ro.

tattha katamo yuttihÄ• ro?

sabbesaá¹ƒ hÄ• rÄ• naá¹ƒ, yÄ• bhÅ«mÄ« yo ca gocaro tesaá¹ƒ.

yuttÄ• yutti parikkhÄ• , hÄ• ro yuttÄ«ti niddiá¹-á¹-ho ||

hÄ• rÄ• naá¹ƒ soá¸·asannaá¹ƒ yathÄ• desanÄ• yathÄ• vicayo yo ca niddisiyati, ayaá¹ƒ ni
suttesu na yujjatÄ«ti yÄ• tattha vÄ«maá¹ƒsÄ• , ayaá¹ƒ yutti.

yathÄ• hi sahetÅ« sappaccayÄ• sattÄ• saá¹ƒkilissanti, atthi hetu atthi paccayo sattÄ• naá
sahetÅ« sappaccayÄ• sattÄ• visujjhanti, atthi hetu atthi paccayo sattÄ• naá¹ƒ visuddhiyÄ•
puggalena na veyyÄ• karaá¹‡iyÄ• kinti me vippaá¹-isÄ• ro uppÄ• deyya ... pe ... abyÄ• kara
ayaá¹ƒ visuddhiyÄ• maggo. tassa hetu ko paccayo, sÄ«lakkhandhassa \Ne 230/ cattÄ• ri ca
ca. sappurisasaá¹ƒsevo yo ca patirÅ«padesavÄ• so ca, ayaá¹ƒ upÄ• dÄ• paccayatÄ• sapp
porÄ• á¹‡akammaá¹ƒ assa vipÄ• ko paccayo, tÄ• ya paccayÄ• ya attasammÄ• paá¹‡idhi, a
sÄ«lakkhandho sahetu sappaccayoti idaá¹ƒ lokikaá¹ƒ sÄ«laá¹ƒ.

yaá¹ƒ pana lokuttaraá¹ƒ sÄ«laá¹ƒ, tassa tÄ«á¹‡i indriyÄ• ni paccayo --- saddhindriyaá¹ƒ vÄ•
samÄ• dhindriyaá¹ƒ --- ayaá¹ƒ paccayo. satindriyaÃ±ca paÃ±Ã±indriyaÃ±ca hetu. paÃ±Ã±Ä
yaá¹ƒ sÄ«laá¹ƒ jÄ• yati. sotÄ• pannassa ca sÄ«laá¹ƒ tenÄ• yaá¹ƒ hetu ayaá¹ƒ paccayo. yaá
passaddhi ca pÄ«ti ca pÄ• mojjaá¹ƒ paccayo. yaá¹ƒ sukhaá¹ƒ hetu tena samÄ• dhikkhandh
\Ee 89/ samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ paÃ±Ã±Ä• . tassa paratoghoso a
manasikÄ• ro hetu ca paccayo ca, iti ime tayo khandhÄ• sahetÅ« sappaccayÄ• evaá¹ƒ sat
sattabyÄ• karaá¹‡Ä«su ca suttesu na yujjati. ayaá¹ƒ yuttihÄ• ro. so catÅ«su mahÄ• padeses

<47> tattha katamaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ?

dhammaá¹ƒ deseti jino, tassa ca dhammassa yaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

iti yÄ• va sabbadhammÄ• , eso hÄ• ro padaá¹-á¹-hÄ• no ||

tattha paÃ±cakÄ• maguá¹‡Ä• kÄ• marÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. yesaá¹ƒ kesaÃ±ci k
uppajjissati vÄ• , etesu yepi paÃ±casu rÅ«pesu Ä• yatanesu nÄ• Ã±Ã±atra etehi kÄ• marÄ•
vuccate, tena paÃ±ca kÄ• maguá¹‡Ä• kÄ• marÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. paÃ±cindriy
padaá¹-á¹-hÄ• naá¹ƒ. manindriyaá¹ƒ bhavarÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. paÃ±cakkhandh
padaá¹-á¹-hÄ• naá¹ƒ. ekasaá¹-á¹-hi diá¹-á¹-higatÄ• ni diá¹-á¹-hirÄ• gassa padaá¹-á¹-hÄ• naá
kÄ• marÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. arÅ«padhÄ• tu arÅ«parÄ• gassa padaá¹-á¹-hÄ• naá
padaá¹-á¹-hÄ• naá¹ƒ. byÄ• pÄ• dasaÃ±Ã±Ä• byÄ• pÄ• dassa padaá¹-á¹-hÄ• naá¹ƒ. asamp
padaá¹-á¹-hÄ• naá¹ƒ. nava Ä• ghÄ• tavatthÅ«ni byÄ• pÄ• dassa padaá¹-á¹-hÄ• naá¹ƒ. nava
{navamÄ• naá¹ƒ vidhamÄ• nassa (Ee Katthaci) } mÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. sukhÄ•
padaá¹-á¹-hÄ• naá¹ƒ. dukkhÄ• vedanÄ• paá¹-ighÄ• nusayassa padaá¹-á¹-hÄ• naá¹ƒ. aduk
avijjÄ• nusayassa padaá¹-á¹-hÄ• naá¹ƒ. attavÄ• dupÄ• dÄ• naÃ±ca musÄ• vÄ• do ca lobha
pÄ• á¹‡Ä• tipÄ• to ca pisuá¹‡avÄ• cÄ• ca pharusavÄ• cÄ• ca byÄ• pÄ• dassa padaá¹-á¹-h
samphappalÄ• po ca mohassa padaá¹-á¹-hÄ• naá¹ƒ. bhavaá¹ƒ bhogaÃ±ca \Ne 231/ vokÄ•
padaá¹-á¹-hÄ• naá¹ƒ. bÄ• hirÄ• naá¹ƒ pariggaho \Be 230/ mamaá¹ƒkÄ• rassa \Ee 90/ padaa
saá¹…gaá¹ƒ {kÄ• yavaá¹…kaá¹ƒ (Ee) } diá¹-á¹-hiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. kÄ• yikadoso do
kÄ• yikakÄ• sÄ• vo lobhassa padaá¹-á¹-hÄ• naá¹ƒ. yo yo vÄ• pana dhammo yena yena Ä•
saccÄ• dhiá¹-á¹-hÄ• nena vÄ• dhammÄ• dhiá¹-á¹-hÄ• nena vÄ• anusayanena vÄ• , so dha
tena sÄ• rammaá¹‡ena so dhammo uppajjati.

yathÄ• manusso purimassa padassa padaá¹-á¹-hÄ• naá¹ƒ alabhanto dutiyaá¹ƒ padaá¹ƒ uc
pacchÄ• nupadaá¹ƒ saá¹ƒharati. yadi pana yo na dutiyapadassa padaá¹-á¹-hÄ• naá¹ƒ labha
uddharati. tassa yo ceso paccayo bhavati. evaá¹ƒ dhammo kusalo vÄ• akusalo vÄ• abyÄ•
padaá¹-á¹-hÄ• naá¹ƒ alabhanto na pavattati. yathÄ• payuttassa dhammassa yonilÄ• bho {y
ayaá¹ƒ vuccati padaá¹-á¹-hÄ• no hÄ• ro.

<48> tattha katamo lakkhaá¹‡o hÄ• ro?

vuttamhi ekadhamme, ye dhammÄ• ekalakkhaá¹‡Ä• tena.

sabbe bhavanti vuttÄ• , so hÄ• ro lakkhaá¹‡o nÄ• ma ||

yesaÃ±ca susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• satÄ«ti gÄ• thÄ• ya vuttÄ• ya kÄ• yag
cittagatÄ• dhammagatÄ• ca sati catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ ekena satipaá¹-á¹-h
ekasmiá¹ƒ viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• pavattati, nÄ• nÄ• su gatÄ«su pavattati, kÄ• yagatÄ•
vedanÄ• gatÄ• cittadhammagatÄ• ca. na hi kÄ• yagatÄ• satiyÄ• bhÄ• vitÄ• ya satipaá¹-á¹
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ na gacchanti. evaá¹ƒ \Ee 91/ tassadisesu dhammesu vuttesu sa
bhavanti.

sacittapariyodÄ• panaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sananti gÄ• thÄ• cetasikÄ• dhammÄ•
vuttaá¹ƒ. idaá¹ƒ nÄ• marÅ«paá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ. tato sacittapariyodÄ• panÄ• ya
dukkhaá¹ƒ. yena odapeti, so maggo. yato odapanÄ• , so nirodho. cakkhuá¹ƒ ca paá¹-icca rÅ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tattha sahajÄ• tÄ• vedanÄ• saÃ±Ã±Ä• cetanÄ• phasso manas
ekalakkhaá¹‡Ä• uppÄ• dalakkhaá¹‡ena. yo ca rÅ«pe nibbindati, vedanÄ• ya so nibbindati,
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡esupi so nibbindati. iti \Be 231/ ye ekalakkhaá¹‡Ä• d
dhamme niddiá¹-á¹-he sabbe dhammÄ• niddiá¹-á¹-hÄ• honti, ayaá¹ƒ vuccati lakkhaá¹‡o hÄ

tattha \Ne 232/ katamo catubyÅ«ho hÄ• ro?

nirutti adhippÄ• yo ca, byaÃ±janÄ• desanÄ• ya ca.

suttattho pubbÄ• parasandhi, eso hÄ• ro catubyÅ«ho ||

tattha katamÄ• nirutti, sÄ• kathaá¹ƒ pariyesitabbÄ• {passitabbÄ• (Ee Katthaci) }? yathÄ•
ekÄ• dasahi aá¹…gehi samannÄ• gato bhikkhu khippaá¹ƒ dhammesu mahattaá¹ƒ pÄ• puá¹
dhammakusalo ca hoti, niruttikusalo ca hoti, itthÄ• dhivacanakusalo ca hoti, purisÄ• dhivaca
vipurisÄ• dhivacanakusalo ca, atÄ«tÄ• dhivacanakusalo ca, anÄ• gatÄ• dhivacanakusalo ca
paccuppannÄ• dhivacanakusalo ca. ekÄ• dhippÄ• yena kusalo nÄ• nÄ• dhippÄ• yena kusa
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ. itthÄ• dhivacanena purisÄ• dhivacanena vipurisÄ• dhiva
yathÄ• suttaá¹ƒ niddiá¹-á¹-haá¹ƒ. taá¹ƒ byaÃ±janato niruttikosallato yo yaá¹ƒ suttassa suniru
avekkhati, idaá¹ƒ evaá¹ƒ niropayitabbaá¹ƒ. idampi na niropayitabbaá¹ƒ. idaá¹ƒ vuccate nirut

<49> tattha katamaá¹ƒ adhippÄ• yakosallaá¹ƒ? yathÄ• desitassa suttassa sabbassa vÄ• ra
bhagavatÄ• desitabbanti. yathÄ• kiá¹ƒ appamÄ• do amataá¹ƒ padaá¹ƒ, pamÄ• do maccun
bhagavato ko adhippÄ• yo? ye asÄ«timeva Ä• kaá¹…khanti te appamattÄ• viharissanti, aya

yogassa kÄ• laá¹ƒ na nivattati yÄ• ca, so na tattha pÄ• pintave bhavanti.

vedanÄ• maggaisinÄ• {vedanÄ• maggaá¹ƒ isinÄ• (Ee) } paveditaá¹ƒ, dhutarajÄ• savÄ• du

ettha bhagavato ko adhippÄ• yo? ye dukkhe nÄ• ssÄ• dakÄ• {dukkhena sÄ• dhakÄ• (Ee)
dukkhakkhayÄ• yÄ• ti. ayaá¹ƒ tattha bhagavato adhippÄ• yo. iti gÄ• thÄ• ya vÄ• byÄ• kara
suttena sÄ• dhakÄ• , yo \Be 232/ evaá¹ƒ dhammÄ• nudhammaá¹ƒ paá¹-ipajjatÄ«ti so adhip
desanÄ• dhippÄ• yo.

tattha katamo pubbÄ• parasandhi? yaá¹ƒ \Ee 93/ gÄ• thÄ• yaá¹ƒ vÄ• suttesu vÄ• padÄ• n
evaá¹ƒ vÄ• evameti tassÄ• gÄ• thÄ• ya suttassa vÄ• yÄ• ni purimÄ• ni padÄ• ni yÄ• ni ca

tÄ• ni samosÄ• retabbÄ• ni. evaá¹ƒ so pubbÄ• parena sandhi Ã±Ä• yati. yÄ• ekÄ• samÄ•
tassa mekadese bhÄ• sitÄ• naá¹ƒ abhÄ• sitÄ• hi gÄ• thÄ• hi aniddiá¹-á¹-ho attho bhavati ta
yaá¹ƒva sabbÄ• {yaá¹ƒ vattabbaá¹ƒ (Ee) } itissa pariyesamÄ• nassa pariyesanÄ• kaá¹…kh
paÃ±Ã±attÄ«naá¹ƒ apare pariyesitabbaá¹ƒ. idaá¹ƒ vuccate pubbÄ• parena sandhi. kosallan
nidÄ• nakosallaá¹ƒ. byaÃ±janato niruttikosallaá¹ƒ. desanÄ• dhippÄ• yakosallaá¹ƒ. pubbÄ• p
tattha tassa gÄ• thÄ• pariyesitÄ• nidÄ• naá¹ƒ vÄ• . upalabbhituá¹ƒ na attho niddisitabbo va
nidÄ• nakosallaá¹ƒ atthakosallaá¹ƒ imehi catÅ«hi padehi attho pariyesiyanto yathÄ• bhÅ«ta
hoti. atha ca sabbo vatthuto vÄ• nidÄ• nena vÄ• yo adhippÄ• yo byaÃ±jano nirutti sandhi c
pubbÄ• parena evaá¹ƒ suttatthena desitabbaá¹ƒ. ayaá¹ƒ catubyÅ«ho hÄ• ro.

<50> tattha katamo Ä• vaá¹-á¹-o hÄ• ro?

ekamhi padaá¹-á¹-hÄ• ne, pariyesati sesakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

Ä• vaá¹-á¹-ati paá¹-ipakkhe, Ä• vaá¹-á¹-o nÄ• ma so hÄ• ro ||

yathÄ• kiá¹ƒ unnaá¸·Ä• naá¹ƒ pamattÄ• nanti gÄ• thÄ• yo. yaá¹ƒ pamÄ• do, idaá¹ƒ kissa p
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ osaggassa. kusaladhammosaggo pana kissa padaá¹-á¹-hÄ•
akusaladhammapaá¹-isevanÄ• ya. kissa padaá¹-á¹-hÄ• naá¹ƒ, kusaladhammapaá¹-isevanÄ
kilesavatthupaá¹-isevanÄ• ya? iti pamÄ• dena mohapakkhiyÄ• diá¹-á¹-hi avijjÄ• chandarÄ•
taá¹‡hÄ• ca diá¹-á¹-hi cattÄ• ro Ä• savÄ• taá¹‡hÄ• kÄ• mÄ• savo ca bhavÄ• savo ca diá¹-
ca. tattha citte atthÄ«ti diá¹-á¹-hi cetasikesu niccanti paÃ±casu kÄ• maguá¹‡esu ajjhÄ• vaha
upapattÄ«su Ä• satti bhavÄ• savo. tattha rÅ«pakÄ• yo \Be 233/ kÄ• mÄ• savassa bhavÄ• s
nÄ• makÄ• yo diá¹-á¹-hÄ• savassa avijjÄ• savassa ca padaá¹-á¹-hÄ• naá¹ƒ.

tattha alliyanÄ• ya ajjhattavÄ• hanaá¹ƒ kÄ• mÄ• savassa lakkhaá¹‡aá¹ƒ.
patthanaganthanaabhisaá¹…khÄ• rakÄ• yasaá¹…khÄ• raá¹‡aá¹ƒ bhavÄ• savassa lakkhaá¹
ca diá¹-á¹-hÄ• savassa lakkhaá¹‡aá¹ƒ. appaá¹-ivedho dhammesu asampajaÃ±Ã±Ä• ca avij
ime cattÄ• ro Ä• savÄ• cattÄ• ri upÄ• dÄ• nÄ• ni. kÄ• mÄ• savo kÄ• mupÄ• dÄ• naá¹ƒ, bh
diá¹-á¹-hÄ• savo diá¹-á¹-hupÄ• dÄ• naá¹ƒ, avijjÄ• savo attavÄ• dupÄ• dÄ• naá¹ƒ, imehi catÅ
paÃ±cakkhandhÄ• . tattha avijjÄ• savo citte pahÄ• tabbo, so citte cittÄ• nupassissa pahÄ«y
dhammesu pahÄ• tabbo, so dhammesu \Ne 234/ dhammÄ• nupassissa pahÄ«yati. bhavÄ•
vedanÄ• su vedanÄ• nupassissa pahÄ«yati. kÄ• mÄ• savo paÃ±casu kÄ• maguá¹‡esu pah
pahÄ«yati. tattha kÄ• yÄ• nupassanÄ• dukkhamariyasaccaá¹ƒ bhajati. vedanÄ• nupassanÄ
paccayo sukhindriyassa \Ee 95/ dukkhindriyassa somanassindriyassa domanassindriyassa
sattakilesopacÄ• ro tena samudayaá¹ƒ bhajati. citte cittÄ• nupassanÄ• nirodhaá¹ƒ bhajati.
dhammÄ• nupassanÄ• maggaá¹ƒ bhajati. tenassa catÅ«su ca dassanena tasseva sabbe p
paá¹-hamaá¹ƒ unnaá¸·Ä• naá¹ƒ pamattÄ• naá¹ƒ tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• . jÄ• nato

dukkhaá¹ƒ samudayo nirodho maggo hi akusalÄ• dhammÄ• . evaá¹ƒ pariyesitabbÄ• . yÄ• v
paá¹-ipakkhena akusale dhamme pariyesati tesaá¹ƒ kilesÄ• naá¹ƒ hÄ• rena Ä• vaá¹-á¹-ati. a
Ä• vaá¹-á¹-o hÄ• ro. evaá¹ƒ sukkÄ• pi dhammÄ• pariyesitabbÄ• . akusaladhamme Ä• gami

tattha Ä• vaá¹-á¹-assa hÄ• rassa ayaá¹ƒ bhÅ«mi sati upaá¹-á¹-hÄ• nÄ• ca vipallÄ• sÄ• ca
sakkÄ• yasamuppÄ• dÄ• yagÄ• minÄ« ca paá¹-ipadÄ• sakkÄ• yanirodhagÄ• minÄ« paá¹-ip

<51> tattha katamo vibhatti hÄ• ro? yaá¹ƒ kiÃ±ci vibhajjabyÄ• karaá¹‡Ä«yaá¹ƒ vuccati vibh
kiá¹ƒ Ä• gantvÄ• ca puna puggalo hoti, no vÄ• gataá¹ƒ \Be 234/ na paribhÄ• sati {no vÄ• n
tÄ• vÄ• yaá¹ƒ paribhÄ• si (Katthaci) } paripucchatÄ• ya paÃ±hÄ• ya atiyanaá¹ƒ ekassa kiÃ±
vibhatti hÄ• ro.

tattha katamo parivattano hÄ• ro. yaá¹ƒ kiÃ±ci paá¹-ipakkhaniddeso, ayaá¹ƒ vuccati parivat
vuttaá¹ƒ \Ee 96/ bhagavatÄ• sammÄ• diá¹-á¹-hikassa purisapuggalassa micchÄ• diá¹-á¹-hi
vitthÄ• rena sabbÄ• ni maggaá¹…gÄ• ni. ayaá¹ƒ vuccate parivattano hÄ• ro.

tattha katamo vevacano hÄ• ro?

vevacanehi anekehi, ekaá¹ƒ dhammaá¹ƒ pakÄ• sitaá¹ƒ.

sutte yo jÄ• nÄ• ti suttavidÅ«, vevacano nÄ• ma so hÄ• ro ||

yathÄ• Ä• yasmÄ• sÄ• riputto ekamhi vatthumhi vevacanena nÄ• nÄ• vuttena bhagavatÄ•
sÄ• riputto hÄ• sapaÃ±Ã±o javanapaÃ±Ã±oâ€™â€™ ti idaá¹ƒ paÃ±Ã±Ä• ya vevacanaá¹ƒ. y
235/ niyyÄ• nattho ekamekaá¹ƒ maggaá¹…gaá¹ƒ vevacanehi niddiá¹-á¹-haá¹ƒ. evaá¹ƒ avijjÄ
akusalamÅ«laá¹ƒ tadeva santaá¹ƒ tesu tesu janapadesu tena tena pajÄ• nanti. na hi anena
aÃ±Ã±aá¹ƒ bhajati. sabbakÄ• majahassa bhikkhunoti kÄ• mÄ• Ä• lapitÄ• . yassa nitthiá¹‡á
saá¹…kÄ• ti Ä• lapati. suá¹‡amÄ• nassa puretaraá¹ƒ rajjanti teyeva kÄ• me rajjanti Ä• lapat
dhammo desiyati tassa pariyeá¹-á¹-hi ``katamassa dhammassa idaá¹ƒ nÄ• maá¹ƒ katamass
nti. sabbaÃ±Ã±Å« hi yesaá¹ƒ yesaá¹ƒ yÄ• nirutti hoti, yathÄ• gÄ• mi tena tena desetÄ«ti ta
pariyesitabbaá¹ƒ. ayaá¹ƒ vevacano hÄ• ro.

<52> tattha katamo paÃ±Ã±atti hÄ• ro? cattÄ• ri \Ee 97/ ariyasaccÄ• nÄ«ti suttaá¹ƒ niddisa
nikkhepapaÃ±Ã±atti. yÄ• samudayapaÃ±Ã±atti. kabaá¸·Ä«kÄ• re Ä• hÄ• re atthi chando at
patiá¹-á¹-hitaá¹ƒ. tattha viÃ±Ã±Ä• á¹‡aá¹ƒ pabhavapaÃ±Ã±attiá¹ƒ paÃ±Ã±apeti. kabaá¸·Ä«k
chando ... pe ... samugghÄ• ti paÃ±Ã±atti.

tassa kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá¹ƒ vimuccati, avijjÄ• savÄ

vimuccatÄ«ti pahÄ• napaÃ±Ã±attiá¹ƒ paÃ±Ã±apeti. taá¹‡hÄ• yassa purakkhatÄ• paÃ±Ã±Ä
gÄ• thÄ• manÄ• papaÃ±Ã±attiá¹ƒ paÃ±Ã±apeti. evaá¹ƒ pana manÄ• papaÃ±Ã±attÄ«ti eka
na hi taá¹‡hÄ• dukkhasamudayoti kÄ• retvÄ• sabbattha taá¹‡hÄ• samudayo niddisitabbo.
kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti vinodeti pajahatÄ«ti paá¹-ikkhepapaÃ±Ã±atti. evaá¹ƒ sab
kusalÄ• naÃ±ca akusalÄ• naÃ±ca yaÃ±cassa dhammakkhettaá¹ƒ bhavati, so ceva dhamm
tadavasiá¹-á¹-hÄ• dhammÄ• tassÄ• nuvattakÄ• honti. sÄ• duvidhÄ• paÃ±Ã±atti --- parÄ
sÄ• dhÄ«napaÃ±Ã±atti ca. katamÄ• sÄ• dhÄ«napaÃ±Ã±atti? samÄ• dhiá¹ƒ, bhikkhave {pa
samÄ• hito, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ``rÅ«paá¹ƒ aniccaâ€™â€™
pajÄ• nÄ• ti, ayaá¹ƒ sÄ• dhÄ«napaÃ±Ã±atti parÄ• dhÄ«napaÃ±Ã±atti ca, sÄ• paÃ±Ã±atti p
yathÄ• cattÄ• ri jhÄ• nÄ• ni bhÄ• vetha. tassa atthi samÄ• dhindriyaá¹ƒ mudÅ«ni cattÄ• ri i
catuparÄ• dhÄ«nÄ• ni, tÄ«á¹‡i aveccappasÄ• deti \Ee 98/ parÄ• dhÄ«naá¹ƒ samÄ• dhindri
parÄ• dhÄ«nÄ• ti catÅ«su ariyasaccesu aparÄ• dhÄ«naá¹ƒ paÃ±Ã±indriyaá¹ƒ satipaá¹-á¹-h
vÄ«riyindriyaá¹ƒ. iti sake padaá¹-á¹-hÄ• ne sake khettasÄ• dhÄ«no so dhammo, so ca tatth
paá¹-ipakkhÄ• nighÄ• to niddisitabbo. etthÄ• yaá¹ƒ anekÄ• kÄ• rapaÃ±Ã±atti kena kÄ• raá
paÃ±Ã±attoti. ayaá¹ƒ vuccate paÃ±Ã±atti.

<53> tattha \Ne 236/ katamo otaraá¹‡o hÄ• ro? chasu dhammesu otÄ• retabbaá¹ƒ. katame
dhÄ• tÅ«su Ä• yatanesu indriyesu saccesu paá¹-iccasamuppÄ• desu. natthi taá¹ƒ suttaá¹ƒ
byÄ• karaá¹‡aá¹ƒ vÄ• . imesu channaá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ na sandissati
desanÄ• yÄ• tÄ• khandhÄ• vÄ• dhÄ• tuyo vÄ• Ä• yatanÄ• ni vÄ• saccÄ• ni vÄ• paá¹-i
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ vedanÄ• kkhandho rÄ• gadosamohÄ• naá¹ƒ padaá¹-á¹-hÄ
tassa sukhÄ• ya vedanÄ• ya somanasso savicÄ• ro, dukkhÄ• ya vedanÄ• ya domanasso s
vedanÄ• ya upekkho savicÄ• ro. yaá¹ƒ puna tattha vedayitaá¹ƒ idaá¹ƒ dukkhasaccaá¹ƒ, kha
saá¹…khÄ• rakkhandho tattha kÄ• yo pamattaá¹ƒ saupavattati, taÃ±ca saá¹…khÄ• ragato c
bhavaá¹…gotaraá¹‡aá¹ƒ kammaá¹ƒ tÄ«á¹‡i ca saá¹…khÄ• rÄ• ni \Ee 99/ puÃ±Ã±Ä• bhisaá
Ä• neÃ±jÄ• vÄ• hetu sabbasarÄ• gassa no vÄ«tarÄ• gassa, dosassa abhisaá¹…khÄ• rÄ•
pakappeti ca, vÄ«tarÄ• go \Be 236/ pana ceteti ca no abhisaá¹…kharoti, yaá¹ƒ uá¹‡haá¹ƒ va
rukkhe vÄ• aÃ±Ã±attha vÄ• patantaá¹ƒ bhindati ca á¸• ahati ca, evaá¹ƒ sarÄ• gacetanÄ•
ca. yathÄ• sataá¹ƒ vajiraá¹ƒ na bhindati na ca á¸• ahati, evaá¹ƒ vÄ«tarÄ• gacetanÄ• ceteti
abhisaá¹…kharoti. tattha paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ eko khandho anindriyasarÄ«raá¹ƒ

tattha dhÄ• tÅ«naá¹ƒ aá¹-á¹-hÄ• rasa dhÄ• tuyo. tattha yÄ• rÅ«pÄ« dasa dhÄ• tuyo, tÄ• su
rÅ«pakkhandho niddisitabbo, dukkhaá¹ƒ ariyasaccaá¹ƒ. yepi ca cha viÃ±Ã±Ä• á¹‡akÄ• yÄ•
viÃ±Ã±Ä• á¹‡akkhandho ca niddisitabbo, dukkhaá¹ƒ ariyasaccaá¹ƒ. dhammadhÄ• tu pana c
dhammo hetunÄ• ca nissandena ca phalena ca kiccena ca vevacanena ca yena yena upal
niddisitabbo. yadi vÄ• kusalÄ• yadi vÄ• akusalÄ• yadi vÄ• abyÄ• katÄ• yadi vÄ• asaá¹
Ä• yatanÄ• naá¹ƒ dasa Ä• yatanÄ• ni rÅ«pÄ• ni taá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ niddisitabb
manÄ• yatanaÃ±ca viÃ±Ã±Ä• á¹‡akkhandhena niddisitabbaá¹ƒ, dukkhaá¹ƒ ariyasaccaá¹ƒ.

nÄ• nÄ• dhammasamosaraá¹‡aá¹ƒ. tattha ye dhammÄ• indriyÄ• naá¹ƒ indriyesu niddisitab
anindriyesu niddisitabbÄ• . pariyÄ• yato ca \Ee 100/ otÄ• retabbÄ• . yathÄ• sÄ• dhammad
dhammÄ• yatanaá¹ƒ pariyesitabbaá¹ƒ. yÄ• yeva hi dhammadhÄ• tu tadeva dhammÄ• yatan

tattha paá¹-iccasamuppÄ• do atthi tividho, atthi catubbidho, atthi duvidho. tattha tividho paá
hetuphalanissando. avijjÄ• saá¹…khÄ• rÄ• taá¹‡hÄ• upÄ• dÄ• naá¹ƒ ca ayaá¹ƒ hetu, viÃ±
nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanaá¹ƒ phasso vedanÄ• ca ayaá¹ƒ paccayo, yo bhavo ayaá¹ƒ
maraá¹‡aá¹ƒ ayaá¹ƒ nissando.

kathaá¹ƒ catubbidho hetu paccayo vipÄ• ko nissando ca? avijjÄ• ca taá¹‡hÄ• saá¹…khÄ•
ayaá¹ƒ hetu. viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«passa paccayo. nÄ• marÅ«paá¹ƒ upapajjati, tath
saá¸·Ä• yatanaá¹ƒ phasso vedanÄ• ca --- ayaá¹ƒ paccayo. yo bhavo ayaá¹ƒ vipÄ• ko. yÄ•
jarÄ• maraá¹‡aá¹ƒ --- ayaá¹ƒ nissando.

kathaá¹ƒ duvidho paá¹-iccasamuppÄ• do? avijjÄ• saá¹…khÄ• rÄ• taá¹‡hÄ• upÄ• dÄ• naá
viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanaá¹ƒ phasso vedanÄ• bhavo jÄ• ti maraá
dukkhaá¹ƒ. yaá¹ƒ pana avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho imÄ• ni tappaá¹-ipakkhena c
paá¹-iccasamuppÄ• do yena Ä• kÄ• rena niddiá¹-á¹-ho, tena tena niddisitabbo.

tathÄ• bÄ• vÄ«sati indriyÄ• ni. dvÄ• dasa indriyÄ• ni cakkhundriyÄ• ni cakkhundriyaá¹ƒ ye
idaá¹ƒ dukkhaá¹ƒ. purisindriyaá¹ƒ ca diá¹-á¹-hiyÄ• ca taá¹‡hÄ• padaá¹-á¹-hÄ• naá¹ƒ. yato p
taá¹ƒ evaá¹ƒ kÄ• tabbatÄ• . atha ajjhattaá¹ƒ sÄ• rajjati. ayaá¹ƒ ahaá¹ƒkÄ• ro taá¹ƒ yasÄ• s
pariyesati, ayaá¹ƒ mamaá¹ƒkÄ• ro evaá¹ƒ itthÄ«, tattha \Ee 101/ sukhindriyaá¹ƒ ca somanas
purisindriyassÄ• nuvattakÄ• honti. tassa adhippÄ• yaparipuá¹‡á¹‡Ä• lobhadhammÄ• kusa
tassa ce ayamadhippÄ• yo na pÄ• ripÅ«riá¹ƒ gacchati. tassa dukkhindriyaá¹ƒ ca domanassi
doso ca akusalamÅ«laá¹ƒ pavaá¸• á¸• hati. sace pana upekkhÄ• bhÄ• veti upekkhindriyass
amoho ca kusalamÅ«laá¹ƒ pavaá¸• á¸• hati. iti satta indriyÄ• ni kilesavatthumupÄ• dÄ• ya a
sabbassa vedanÄ• itthindriyaá¹ƒ purisindriyaá¹ƒ. tattha aá¹-á¹-ha indriyÄ• ni saddhindriyaá
aÃ±Ã±Ä• tÄ• vino indriyaá¹ƒ, ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• . dasannaá¹ƒ p
kÄ• marÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. manindriyaá¹ƒ bhavarÄ• gassa padaá¹-á¹-hÄ• naá¹
rÅ«parÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. itthindriyaá¹ƒ ca purisindriyaá¹ƒ ca satta paÃ±Ã±attiy
tattha yena yena indriyena yuttaá¹ƒ vÄ• gÄ• thÄ• ya otÄ• retuá¹ƒ sakkoti, tena tena niddisit
khandhesu dhÄ• tÅ«su Ä• yatanesu saccesu paá¹-iccasamuppÄ• desu ayaá¹ƒ otaraá¹‡o hÄ

<54> tattha katamo sodhano hÄ• ro? yo gÄ• thÄ• ekena Ä• rambho bhÄ• sissanti. tattha e
avasiá¹-á¹-hÄ• su bhÄ• sitÄ• su so attho na niddisitabbo. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? na hi \Ne 23
bhÄ• sito, so abhÄ• sito na sakkÄ• niddisituá¹ƒ. yathÄ• \Ee 102/ kiá¹ƒ appamÄ• do amata
ayamekÄ• gÄ• thÄ• niddisitabbÄ• . kiá¹ƒ kÄ• raá¹‡aá¹ƒ, atthikkhÄ• tÄ• va imassa Ä• ramb

evaá¹ƒ {etaá¹ƒ (Ee) passa Dhp 22} visesato Ã±atvÄ• , appamÄ• damhi paá¹‡á¸• itÄ• .

appamÄ• de pamodanti, ariyÄ• naá¹ƒ gocare ratÄ• ti ||

idaá¹ƒ \Be 238/ abhÄ• sitaá¹ƒ. imissÄ• pi gÄ• thÄ• ya bhÄ• sitÄ• ya attho niddisitabbo. kiá¹
tattha avasiá¹-á¹-haá¹ƒ? te jhÄ• yino {Dhp 23} sÄ• tatikÄ• , niccaá¹ƒ daá¸·haparakkamÄ• ti
gÄ• thÄ• yo upadhÄ• ritÄ• yadÄ• bhavanti, tadÄ• attho niddisitabbo. evaá¹ƒ assutapubbe
vÄ• ekuddeso bhÄ• sito. yÄ• vÄ«maá¹ƒsÄ• tulanÄ• idaá¹ƒ atthi kiccaá¹ƒ, idaá¹ƒ suttaá¹ƒ
vevacanaá¹ƒ niddiá¹-á¹-haá¹ƒ vÄ• na vÄ• ti. tattha yÄ• vÄ«maá¹ƒsÄ• , ayaá¹ƒ vuccate sod

<55> tattha katamo adhiá¹-á¹-hÄ• no hÄ• ro? ekattatÄ• ca vemattatÄ• ca. tattha kitapaÃ±
kiccapaÃ±Ã±atti ca. sÄ• ekattatÄ• ca vemattatÄ• ca yathÄ• paÃ±Ã±atti ekavevacanena v
paÃ±Ã±Ä• , sÄ• ca Ä• dhipateyyaá¹-á¹-hena paÃ±Ã±atti. yaá¹ƒ anomattiyaá¹-á¹-hena paÃ±
anomattiyaá¹-á¹-hena paÃ±Ã±Ä• balaá¹ƒ. tanubhÅ«tÄ• \Ee 103/ gocarattavasÄ• sevasati t
buddhÄ• nussati dhammÄ• nussati saá¹…ghÄ• nussati aviparÄ«tÄ• nussaraá¹‡atÄ• ya. sa
pavicayena dhammavicayasambojjhaá¹…go abhinÄ«hÄ• rato abhiÃ±Ã±Ä• ti. saá¹…khepen
avikopanatÄ• ya ekattÄ• , yathÄ• uá¹‡hena saá¹ƒsaá¹-á¹-haá¹ƒ uá¹‡hodakaá¹ƒ, sÄ«tena s
sÄ«todakaá¹ƒ khÄ• rodakaá¹ƒ guá¸·hodakanti, idaá¹ƒ ekattatÄ• vemattatÄ• ca.

atthi \Ne 239/ puna dhammo nÄ• nÄ• dhammasaá¹…ghato ekato yathÄ• rÅ«paá¹ƒ cattÄ• r
ekattatÄ• . pathavÄ«dhÄ• tu Ä• po tejo vÄ• yodhÄ• tÅ«ti vemattatÄ• . evaá¹ƒ sabbÄ• catas
ekattatÄ• , pathavÄ«dhÄ• tu Ä• po tejo vÄ• yodhÄ• tÅ«ti vemattatÄ• . pathavÄ«dhÄ• tÅ«ti l
saá¹ƒkiá¹‡á¹‡avatthuto vemattatÄ• . yaá¹ƒ kiÃ±ci kakkhaá¸·alakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ
ekattatÄ• . kesÄ• lomÄ• nakhÄ• dantÄ• chavi cammanti vemattatÄ• . evaá¹ƒ sabbaá¹ƒ ca
ekattaá¹ƒ. saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• ti vemattatÄ• .

atthi puna dhammo vemattatÄ• aÃ±Ã±o nÄ• maá¹ƒ labhati. yathÄ• kÄ• yÄ• nupassanÄ• y
vinÄ«lakasaÃ±Ã±Ä• uddhumÄ• takasaÃ±Ã±Ä• , ayaá¹ƒ asubhasaÃ±Ã±Ä• , yÄ• ekattatÄ•
evaá¹ƒ saÃ±Ã±Ä• vedanÄ• su Ä• dÄ«navaá¹ƒ samanupassato tathÄ• dhiá¹-á¹-hÄ• naá¹ƒ sa
239/ dhammesu tattha saÃ±Ã±Ä• bhÄ• vanÄ• vÄ«riyindriyaá¹ƒ ca dhammesu dhammÄ• nu
pajahato paÃ±Ã±indriyaá¹ƒ ca citte cittÄ• nupassanÄ• . (iti) { ( ) natthi Ee potthake} yo koci
sabbaso \Ee 104/ paÃ±Ã±Ä• ya gocaro paÃ±Ã±Ä• , ayaá¹ƒ vemattatÄ• , yathÄ• kÄ• marÄ•
vemattatÄ• taá¹‡hÄ• ya. iti yaá¹ƒ ekattatÄ• ya ca vemattatÄ• ya ca Ã±Ä• á¹‡aá¹ƒ vÄ«maá¹
adhiá¹-á¹-hÄ• no hÄ• ro.

<56> tattha katamo parikkhÄ• ro hÄ• ro? sahetu sappaccayaá¹ƒ vodÄ• naÃ±ca saá¹ƒkiles
pariyeá¹-á¹-hi, sa parikkhÄ• ro hÄ• ro. iti dhammÄ• naá¹ƒ sahetukÄ• naá¹ƒ hetu pariyesitab

paccayo pariyesitabbo.

tattha kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ, hetussa ca paccayassa ca? sabhÄ• vo hetu, parabhÄ• v
paccayo hetupi, sabhÄ• vassa hetuyÄ• parabhÄ• vassa kassaci paccayo avutto hetu, vutto
bÄ• hiro paccayo. sabhÄ• vo hetu, parabhÄ• vo paccayo. nibbattako hetu, paá¹-iggÄ• hako
paccayo. nevÄ• siko hetu, Ä• gantuko paccayo. asÄ• dhÄ• raá¹‡o hetu, sÄ• dhÄ• raá¹‡o pa
aparÄ• paro paccayo.

hetussa upakaraá¹‡aá¹ƒ samudÄ• netabbo. samudÄ• naá¹ƒ hetu, tattha duvidho hetu. duvi
samanantarapaccayo ca paramparapaccayo ca. hetupi duvidho --- samanantarahetu ca par
katamo paramparapaccayo? avijjÄ• nÄ• marÅ«passa paramparapaccayo, viÃ±Ã±Ä• á¹‡aá
paccayo. yadi Ä• dimhi avijjÄ• nirodho bhavati nÄ• marÅ«passa nirodhopi. tattha samanant
paramparapaccayo samanantarapaccayo samuddÄ• nito, ayaá¹ƒ paccayato. tattha \Ee 105
vijÄ• nantassa paramparahetutÄ• ya hetu, aÃ±Ã±Ä• kÄ• ro samanantarahetutÄ• ya hetu. ya
nibbattati, so tassa hetupi jÄ• tinirodhÄ• bahi Ä• kÄ• ranirodho, Ä• kÄ• ranirodhÄ• daá¹‡á¸
daá¹‡á¸• anirodhÄ• khaá¹‡á¸• anirodho. evaá¹ƒ hetupi dvidhÄ• so tÄ• hi passitabbo.

paá¹-iccasamuppÄ• do \Be 240/ yathÄ• avijjÄ• paccayo tassa puna kiá¹ƒpaccayo, ayoniso
paccayo saá¹…khÄ• rÄ• naá¹ƒ, iti paccayo ca samuppannaá¹ƒ ca tassa ko hetu avijjÄ• yeva
purimÄ• koá¹-i na paÃ±Ã±Ä• yati. tattha avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• nassa hetu p
paccayo, sÄ• pi avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo catÅ«hi kÄ• raá¹‡ehi sahajÄ• tapacc
samanantarapaccayatÄ• ya abhisandanapaccayatÄ• ya patiá¹-á¹-hÄ• napaccayatÄ• ya.

<57> kathaá¹ƒ sahajÄ• tapaccayatÄ• ya avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo? yaá¹ƒ citta
tattha avijjÄ• pariyuá¹-á¹-hÄ• nena sabbaá¹ƒ paÃ±Ã±Ä• ya gocaraá¹ƒ hanti. tattha saá¹…kh
tipaccayaá¹-á¹-hikÄ• addhÄ• bhÅ«mikÄ• ramahattassa {laddhÄ• bhÅ«mikaramahattassa (
avijjÄ• sahasamuppannaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullatamÄ• pajjantÄ« catÅ«hi kÄ• ra
katamehi catÅ«hi? anusayo pariyuá¹-á¹-hÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ upÄ• dÄ• naá¹ƒ. tattha a
pariyuá¹-á¹-hÄ• naá¹ƒ jÄ• ti pariyuá¹-á¹-hitÄ• saá¹ƒyujjati saá¹ƒyuttÄ• upÄ• diyati upÄ• dÄ•
evaá¹ƒ \Ee 106/ te saá¹…khÄ• rÄ• tividhÄ• uppannÄ• bhÅ«migatÄ• nÄ• saÃ±Ã±attha ay
{vinibhattÄ• ya (Ee), vinibhattatÄ• ya (Katthaci) } te thÄ• magatÄ• apativinÄ«tÄ• tipi te saá¹
evaá¹ƒ sahetusamuppannaá¹-á¹-hena atthi meva paccayÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo
kusalaá¹ƒ akusalaá¹ƒ kusalo ca akusalo ca pakkhipitabbo, vipÄ• kadhammÄ• apanetvÄ• v
vacanÄ«yaÃ±ca avacanÄ«yaÃ±ca pakkhipitabbaá¹ƒ, bhavaapevirittÄ• , sabbasuttaá¹ƒ parik

dasa tathÄ• gatabalÄ• ni cattÄ• ri vesÄ• rajjÄ• ni puÃ±Ã±Ä• ni anaÃ±Ã±Ä• kataá¹ƒ avijjÄ•
saá¹…khÄ• rÄ• naá¹ƒ paccayo yena cittena saha samuppannÄ• avijjÄ• tassa cittassa sam
samuppannanti, tassa yaá¹ƒ samanantaracittaá¹ƒ samuppannanti, tassa pacchimassa cittas

hetupaccayatÄ• ya paccayo, tena avijjÄ• hetu tena cittena upÄ• dÄ• naá¹ƒ anokÄ• sakatÄ•
yÄ• tassa appamÄ• dÄ• dhÄ• tu abhijjhÄ• bhisanditÄ• tahiá¹ƒ vipallÄ• sÄ• uppajjanti ``as
``dukkhe sukhaâ€™â€™ nti, tattha saá¹…khÄ• rÄ• uppajjanti rattÄ• duá¹-á¹-hÄ• mÅ«lass
rÄ• gapariyuá¹-á¹-hÄ• nena byÄ• pÄ• dapariyuá¹-á¹-hÄ• nena avijjÄ• pariyuá¹-á¹-hÄ• nena
vatthuniddese niddisitabbo \Be 241/, yaá¹ƒ viparÄ«tacitto vijÄ• nÄ• ti ayaá¹ƒ cittavipallÄ• so
viparÄ«tasaÃ±Ã±Ä• upaggaá¹‡hÄ• ti ayaá¹ƒ saÃ±Ã±Ä• vipallÄ• so. yaá¹ƒ viparÄ«tadiá¹-á¹-
diá¹-á¹-hivipallÄ• so. aá¹-á¹-ha \Ee 107/ micchattÄ• ni vaá¸• á¸• hanti, tÄ«á¹‡i akusalÄ• ni ay
uppannaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±ca vijjaÃ±ca karonti. iti pubbÄ• parante akusalÄ• nÄ• taritaro
vepullataá¹ƒ gacchanti. te ca mahatÄ• ca appaá¹-ividitÄ• ponobhavikÄ• {ponobbhavikÄ•
bhavanti. iti evaá¹ƒ avijjÄ• sahajÄ• tapaccayatÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayo saman

<58> kathaá¹ƒ \Ne 241/ abhisandanÄ• kÄ• rena avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo? sA
abhisanneti paripparati. seyyathÄ• pi nÄ• ma uppalaá¹ƒ vÄ• padumaá¹ƒ vÄ• taá¹ƒ udake
sÄ«tena vÄ• rinÄ• abhisannaá¹ƒ parisandanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullataá¹ƒ Ä• p
abhisandanaá¹-á¹-hena avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo.

kathaá¹ƒ patiá¹-á¹-hahanaá¹-á¹-hena avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo? te saá¹…khÄ
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullataá¹ƒ Ä• pajjanti. seyyathÄ• pi nÄ• ma uppalaá¹ƒ vÄ• padum
nissÄ• ya pathaviá¹ƒ patiá¹-á¹-hÄ• ya vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullataá¹ƒ Ä• pajjati. ete sa
avijjÄ• yaá¹ƒ patiá¹-á¹-hitÄ• avijjÄ• yaá¹ƒ nissÄ• ya vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullataá¹ƒ ga
patiá¹-á¹-hahanaá¹-á¹-hena avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo.

puna rÄ• gasahagatassa kammassa vipÄ• kena paá¹-isandhimhi bhavo nibbattati, taá¹ƒ ka
sabbaá¹ƒ abhiniviá¹-á¹-haá¹ƒ aÃ±Ã±Ä• á¹‡avasena ponobhavikÄ• saá¹…khÄ• rÄ• ti vuccan
saá¹…khÄ• rÄ• atthi. puna \Ee 108/ paÃ±casu ye ca sekkhÄ• puggalÄ• , ye ca asaÃ±Ã±is
ca bhavagatÄ• , ye ca antogatÄ• yeva saá¹ƒsedajÄ• , ye ca vÄ• pana aÃ±Ã±o hi koci anÄ•
ca patthenti, tesaá¹ƒ kiá¹ƒ paccayÄ• saá¹…khÄ• rÄ• . puna rÄ• gÄ• atthi tesaá¹ƒ saá¹…kh
cittamanussarantiyeva avipakkavipÄ• kasamÅ«hatÄ• asamucchinnapaccayÄ• tesaá¹ƒ pun
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• . puna sÄ• te na upÄ• dÄ• nÄ• napi saá¹…khÄ• rÄ• att
asamÅ«hatÄ• asamucchinnÄ• tadÄ• rammaá¹‡aá¹ƒ bhavati. viÃ±Ã±Ä• á¹‡assa patiá¹-á¹-h
nÄ• marÅ«paá¹ƒ. evampi avijjÄ• paccayÄ• saá¹…khÄ• rÄ• . puna sÄ• yaá¹ƒ kiÃ±ci kamma
avijjÄ• vasena abhisaá¹…khariyati \Be 242/ taá¹‡hÄ• vasena ca allÄ«yati aÃ±Ã±Ä• á¹‡avas
na jÄ• nÄ• ti. tadeva viÃ±Ã±Ä• á¹‡abÄ«jaá¹ƒ bhavati, sÄ• yeva taá¹‡hÄ• sineho bhavati. sÄ
evampi avijjÄ• paccayÄ• saá¹…khÄ• rÄ• vattabbÄ• . iti imehi Ä• kÄ• rehi avijjÄ• saá¹…kh

tattha avijjÄ• ya hetu ayoniso manasikÄ• ro paccayo hoti. tattha abhicchedo ayaá¹ƒ tattha t
{phalaá¹ƒ (Ee) } nivatti, ayaá¹ƒ paá¹-isandhi. tattha punabbhavo yo avecchedo asamugghÄ•
anusayo. yathÄ• \Ee 109/ paá¹-Ä• kaá¹ƒ vÄ• sÄ• á¹-akaá¹ƒ vÄ• dve janÄ• pÄ«á¸·esu ca

nivÄ• á¹-assesu, na pana pÄ«á¸·esu soseyya. tattha yaá¹ƒ sinehÄ• Ä• podhÄ• tu anupullan
uá¹‡hadhÄ• tumÄ• gamma sace puna taá¹ƒ Ä• kÄ• se nikkhipeyya taá¹ƒ ussÄ• vena yebhu
\Ne 242/ na hi anÄ• gamma tejodhÄ• tuá¹ƒ parisesaá¹ƒ gaccheyya. evameva bhavaggapara
anurÅ«passa samugghÄ• tÄ• ya saá¹ƒvattati. te hi Ä• layanti sammasanti, na ca taá¹‡hÄ• y
gacchanti. tattha so asamugghÄ• to. avijjÄ• ya anusayo ca cittassa sampalibodho, idaá¹ƒ pa
yathÄ• bhÅ«taá¹ƒ viÃ±Ã±Ä• á¹‡assa appaá¹-ivedho ayaá¹ƒ avijjÄ• Ä• savo avijjÄ• viÃ±Ã±Ä
bÄ«jaá¹ƒ so hetu na samucchijjati, asamucchijjanto paá¹-isandehati. paá¹-isandahanto na sa
gacchati. asamugghÄ• taá¹ƒ cittaá¹ƒ pariyonahati, pariyonaddhacitto yathÄ• bhÅ«taá¹ƒ nap
saÃ±Ã±Ä• á¹‡assa sÄ• savattho, avijjattho, hetuattho, avacchedattho, anivattiattho, phalatth
punabbhavattho, asamugghÄ• tattho, anusayattho, pariyuá¹-á¹-hÄ• nattho, apaá¹-ivedhanat
khettaá¹ƒ niddiá¹-á¹-haá¹ƒ bhavati. ayaá¹ƒ vuccate parikkhÄ• ro nÄ• ma hÄ• ro.

<59> tattha katamo samÄ• ropano hÄ• ro? ugghaá¹-itamhi \Ee 110/ tamhi santaÃ±ceva ca
vattabbaá¹ƒ. vitthÄ• ravidhaá¹ƒ cittaÃ±Ã±Ä• ayaá¹ƒ samÄ• ropano hÄ• ro. tattha nÄ• mani
{ugghaá¹-akÄ• (Ee) } vatthuniddeso vevacanaá¹ƒ vatthubhÅ«to vitthÄ• ro. yathÄ• kiá¹ƒ, yÄ
{nivattato (Ee) } pahÄ• tabbo, ayaá¹ƒ upaghaá¹-anÄ• .

tattha \Be 243/ katamo samÄ• ropano? kiÃ±ci na vattabbaá¹ƒ, rÅ«parÄ• gaá¹ƒ vÄ• nÄ• ma
{nÄ• mamantapahÄ• tabbaá¹ƒ (Katthaci) }. yÄ• va viÃ±Ã±Ä• á¹‡anti vitthÄ• rena kÄ• tabbÄ
paÃ±Ã±Ä• petabbÄ• , ayaá¹ƒ samÄ• ropano. nissitacittassa ca mattiko ca nissayo taá¹‡hÄ•
diá¹-á¹-hi avijjÄ• taá¹‡hÄ• saá¹…khÄ• rÄ• . tattha diá¹-á¹-hipaccayÄ• taá¹‡hÄ• ime avijjÄ
tattha nissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ idaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ yÄ• v
saá¹ƒkhittena bhÄ• site avasiá¹-á¹-haá¹ƒ paropayati.

anissitassa {passa Ud 74} calitaá¹ƒ natthÄ«ti tassa evaá¹ƒ diá¹-á¹-hiyÄ• taá¹‡hÄ• ya ca pa
diá¹-á¹-hiavijjÄ• nirodhÄ• ya bhÅ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sarÄ• gaá¹-á¹-hÄ• niyesu dhamm
upecca aÃ±Ã±aá¹ƒ dhammaá¹ƒ dhÄ• vati makkaá¹-opamatÄ• ya, atha khvassa parittesu dh
chandarÄ• go natthi kuto tato calanÄ• , adhimattesu sattesu cittaá¹ƒ nivessayati taá¹ƒ apati
viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• hÄ• raá¹ƒ nirujjhati viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho y
ayaá¹ƒ samÄ• ropano.

tattha \Ee 111/ rÄ• gavasena viÃ±Ã±Ä• á¹‡assa calitaá¹ƒ sapariggaho, tasmiá¹ƒ calite asat
\Ne 243/ tividho aggi paá¹-ippassaddho bhavati. tenÄ• ha calite asante passaddhi hoti. tatth
samÄ• ropanÄ• passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ samÄ• dhiyati. yÄ• va
Ã±Ä• á¹‡adassanaá¹ƒ bhavati. so Ä• savÄ• naá¹ƒ khayÄ• ca vimutti no upapajjati. tassa up
asantiyÄ• nevidha na huraá¹ƒ na ubhayamantarena. esevanto dukkhassÄ• ti anupÄ• dises
suttassa majjhe samÄ• ropitaá¹ƒ paá¹-iccasamuppÄ• de ca vimuttiyaá¹ƒ ca yogo na ca etaá
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajjanti. ayaá¹ƒ vuccate samÄ• ropano hÄ• ro. na ca s

suttena saá¹ƒkilesabhÄ• giyo ye ca dhammÄ• samÄ• ropayitabbÄ• nÄ• Ã±Ã±e. evaá¹ƒ vÄ
nibbedhabhÄ• giye, ayaá¹ƒ samÄ• ropano hÄ• ro. ime soá¸·asa hÄ• rÄ• .

suvÄ«rassa mahÄ• kaccÄ• yanassa jambuvanavÄ• sino peá¹-akopadese

paÃ±camÄ• bhÅ«mi.

6. suttatthasamuccayabhÅ«mi

<60> buddhÄ• naá¹ƒ \Ne 244/ \Ee 112/ \Be 244/ bhagavantÄ• naá¹ƒ sÄ• sanaá¹ƒ tividhena
khandhesu dhÄ• tÅ«su Ä• yatanesu ca. tattha paÃ±cakkhandhÄ• rÅ«pakkhandho yÄ• va v
rÅ«paÄ• yatanÄ• ni cakkhu rÅ«pÄ• ca yÄ• va kÄ• yo phoá¹-á¹-habbÄ• ca, ayaá¹ƒ rÅ«pak
vedanÄ• kÄ• yÄ• vedanÄ• kkhandho cakkhusamphassajÄ• vedanÄ• yÄ• va manosampha
vedanÄ• kkhandho. tattha cha saÃ±Ã±Ä• kÄ• yÄ• saÃ±Ã±Ä• kkhandho, rÅ«pasaÃ±Ã±Ä• y
saÃ±Ã±Ä• kÄ• yÄ• , ayaá¹ƒ saÃ±Ã±Ä• kkhandho. tattha cha cetanÄ• kÄ• yÄ• saá¹…khÄ•
dhammasaÃ±cetanÄ• ime cha cetanÄ• kÄ• yÄ• , ayaá¹ƒ saá¹…khÄ• rakkhandho. tattha ch
viÃ±Ã±Ä• á¹‡akkhandho, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ yÄ• va manoviÃ±Ã±Ä• á¹‡aá¹ƒ ime cha
viÃ±Ã±Ä• á¹‡akkhandho. ime paÃ±cakkhandhÄ• .

tesaá¹ƒ kÄ• pariÃ±Ã±Ä• ? aniccaá¹ƒ dukkhaá¹ƒ saÃ±Ã±Ä• anattÄ• ti esÄ• etesaá¹ƒ pariÃ
khandhattho? samÅ«hattho khandhattho, puÃ±jattho khandhattho, rÄ• sattho khandhattho.
dabbakkhandho vanakkhandho dÄ• rukkhandho aggikkhandho udakakkhandho vÄ• yukkha
sabbasaá¹…gahova evaá¹ƒ khandhattho.

tattha aá¹-á¹-hÄ• rasa dhÄ• tuyo cakkhudhÄ• tu rÅ«padhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡adhÄ• t
dhammadhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tu. etÄ• yo aá¹-á¹-hÄ• rasa dhÄ• tuyo. tÄ• saá¹ƒ
saÃ±Ã±Ä• anattÄ• ti esÄ• etÄ• saá¹ƒ pariÃ±Ã±Ä• . tattha ko dhÄ• tuattho? vuccate avaya
avayavoti cakkhu no pasÄ• do cakkhudhÄ• tu. evaá¹ƒ paÃ±casu dhÄ• tÅ«su puna rÄ• gava
vavacchinnÄ• hi cakkhudhÄ• tu. evaá¹ƒ paÃ±casu punarÄ• ha ekantipakatyatthena dhÄ• tu
yathÄ• , pakatiyÄ• ayaá¹ƒ puriso pittiko semhiko vÄ• tiko sannipÄ• tikoti evaá¹ƒ pakaticakk
piyÄ• ca sabbesu indriyesu ... pe ... visabhÄ• gattho dhÄ• tuattho.

tattha \Ne 245/ dvÄ• dasÄ• yatanÄ• ni katamÄ• ni? cha ajjhattikÄ• ni cha bÄ• hirÄ• ni. cakk
manÄ• yatananti ajjhattikaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ yÄ• va dhammÄ• yatananti bÄ• hiraá¹ƒ. et
etesaá¹ƒ kÄ• pariÃ±Ã±Ä• ? aniccaá¹ƒ dukkhaá¹ƒ saÃ±Ã±Ä• anattÄ• ti, esÄ• etesaá¹ƒ par
245/ ca dvidhÄ• pariÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä• ca pahÄ• napariÃ±Ã±Ä• ca. tattha Ã±Ä•
dukkhaá¹ƒ saÃ±Ã±Ä• anattÄ• ti, esÄ• Ã±Ä• tapariÃ±Ã±Ä• . pahÄ• napariÃ±Ã±Ä• pana ch
pahÄ• napariÃ±Ã±Ä• . tattha katamo Ä• yatanattho? vuccate Ä• kÄ• rattho Ä• yatanattho. y

dubbaá¹‡á¹‡Ä• karo, yathÄ• dvÄ«hi tehi Ä• kÄ• rehi te te gÄ• vÄ• uttiá¹-á¹-hanti. evaá¹ƒ e
gÄ• vÄ• uttiá¹-á¹-hanti kammakilesÄ• dukkhadhammÄ• ca. punarÄ• ha Ä• yadÄ• nattho Ä
Ä• yadÄ• nehi Ä• yo bhavati, evaá¹ƒ Ä• yadÄ• nattho Ä• yatanattho.

<61> cattÄ• ri ariyasaccÄ• ni dukkhaá¹ƒ samudayo nirodho maggo ca. dukkhaá¹ƒ yathÄ• s
mÄ• nasaÃ±ca, samudayo samÄ• sena avijjÄ• ca taá¹‡hÄ• ca, nirodho samÄ• sena vijjÄ•
samÄ• sena samatho ca vipassanÄ• ca.

tattha sattatiá¹ƒsa bodhipakkhikÄ• dhammÄ• katame? cattÄ• ro satipaá¹-á¹-hÄ• nÄ• yÄ•
maggo, evamete sattatiá¹ƒsa bodhipakkhikÄ• dhammÄ• . ye dhammÄ• atÄ«tÄ• nÄ• gatap
bhagavantÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ ca nibbÄ• nÄ• ya saá¹ƒvattan
satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati, sa
iddhipÄ• daá¹ƒ ... pe ... indriyÄ• ni ... pe ... balÄ• ni ... pe ... tattha ko indriyattho? indattho \E
indriyattho, Ä• dhipateyyattho indriyattho, pasÄ• dattho indriyattho, asÄ• dhÄ• raá¹‡aá¹ƒ ka
indriyattho anavapariyattho balattho, thÄ• mattho balattho, upÄ• dÄ• yattho balattho, upatth

tattha katame satta bojjhaá¹…gÄ• ? satisambojjhaá¹…go yÄ• va upekkhÄ• sambojjhaá¹…g
aá¹-á¹-haá¹…giko maggo? sammÄ• diá¹-á¹-hi yÄ• va sammÄ• samÄ• dhi. tattha aá¹-á¹-haá
sÄ«lakkhandho ca samÄ• dhikkhandho ca paÃ±Ã±Ä• kkhandho ca. tattha yÄ• ca sammÄ•
ca sammÄ• Ä• jÄ«vo, ayaá¹ƒ sÄ«lakkhandho. yÄ• ca sammÄ• sati yo ca sammÄ• vÄ• yÄ•
samÄ• dhikkhandho. yo ca sammÄ• saá¹…kappo yÄ• ca sammÄ• diá¹-á¹-hi, ayaá¹ƒ paÃ±Ã
sikkhÄ• . evaá¹ƒ tÄ«hÄ• kÄ• rehi dasa padÄ• ni ... pe ....

tattha \Ne 246/ \Be 246/ yogÄ• vacaro sÄ«lakkhandhe á¹-hito dosaá¹ƒ akusalaá¹ƒ na upÄ•
samÅ«hanati, dosasallaá¹ƒ uddharati, dukkhavedanaá¹ƒ parijÄ• nÄ• ti, kÄ• madhÄ• tuá¹ƒ s
samÄ• dhikkhandhe á¹-hito lobhaá¹ƒ akusalaá¹ƒ na upÄ• diyati, rÄ• gÄ• nusayaá¹ƒ samÅ«h
uddharati, sukhavedanaá¹ƒ parijÄ• nÄ• ti, rÅ«padhÄ• tuá¹ƒ samatikkamati. paÃ±Ã±Ä• kkha
akusalaá¹ƒ na upÄ• diyati, avijjÄ• nusayaá¹ƒ samÅ«hanati, mohasallaá¹ƒ diá¹-á¹-hisallaÃ±c
adukkhamasukhavedanaá¹ƒ \Ee 116/ parijÄ• nÄ• ti, arÅ«padhÄ• tuá¹ƒ samatikkamati. iti tÄ
akusalamÅ«lÄ• ni na upÄ• diyati, cattÄ• ri sallÄ• ni uddharati, tisso vedanÄ• parijÄ• nÄ• ti,
samatikkamati.

<62> tattha katamÄ• avijjÄ• ? yaá¹ƒ catÅ«su ariyasaccesu aÃ±Ã±Ä• á¹‡anti vitthÄ• rena y
kathaá¹ƒkathÄ• kÄ• tabbaá¹ƒ. tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ? cha viÃ±Ã±Ä• á¹‡akÄ•
phasso manasikÄ• ro, idaá¹ƒ nÄ• maá¹ƒ. tattha katamaá¹ƒ rÅ«paá¹ƒ? cÄ• tumahÄ• bhÅ«tik
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«passa paÃ±Ã±attiá¹ƒ. iti purimakaÃ±ca nÄ• maá¹ƒ id
nÄ• marÅ«panti vuccati. tattha chaá¸·Ä• yatananti cha ajjhattikÄ• ni Ä• yatanÄ• ni, cakkhu a

Ä• yatanaá¹ƒ yÄ• va mano ajjhattikaá¹ƒ Ä• yatanaá¹ƒ. phassoti cha phassakÄ• yÄ• cakkhu
manosamphassoti phasso. cha vedanÄ• kÄ• yÄ• vedanÄ• . taá¹‡hÄ• ti cha taá¹‡hÄ• kÄ• y
cattÄ• ri upÄ• dÄ• nÄ• ni kÄ• mupÄ• dÄ• naá¹ƒ diá¹-á¹-hupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ
upÄ• dÄ• naá¹ƒ. bhavoti tayo bhavÄ• kÄ• mabhavo rÅ«pabhavo arÅ«pabhavo. tattha katam
khandhÄ• naá¹ƒ paá¹-hamaá¹ƒ dhÄ• tÅ«naá¹ƒ paá¹-hamaá¹ƒ Ä• yatanÄ• naá¹ƒ uppatti jÄ•
abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo, ayaá¹ƒ jÄ• ti. tattha \Ee 117/ katamÄ• jarÄ• ?
khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• pavivittaá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ
taá¹ƒ jarÄ• hÄ«yanÄ• pahÄ«yanÄ• Ä• yuno hÄ• ni saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paribhedo
jarÄ• . tattha katamaá¹ƒ maraá¹‡aá¹ƒ? maraá¹‡aá¹ƒ nÄ• ma yaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ sattan
sattÄ• naá¹ƒ cuti cavanatÄ• maraá¹‡aá¹ƒ kÄ• laá¹…kiriyÄ• uddhumÄ• takÄ• naá¹ƒ bhedo
upacchedo, idaá¹ƒ maraá¹‡aá¹ƒ. iti purimikÄ• ca jarÄ• idaÃ±ca maraá¹‡aá¹ƒ tadubhayaá¹

tattha \Be 247/ andhakÄ• ratimisÄ• yathÄ• bhÅ«taá¹ƒ appajÄ• nanalakkhaá¹‡Ä• avijjÄ• s
padaá¹-á¹-hÄ• naá¹ƒ ha. abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• saá¹…khÄ• rÄ• ,
upacayapunabbhavÄ• bhiropanapaccupaá¹-á¹-hÄ• nÄ• . te viÃ±Ã±Ä• á¹‡assa padaá¹-á¹-hÄ
saviÃ±Ã±attilakkhaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ nÄ• marÅ«passa padaá¹-á¹-hÄ• naá¹ƒ.
anekasannissayalakkhaá¹‡aá¹ƒ nÄ• marÅ«paá¹ƒ, taá¹ƒ saá¸·Ä• yatanassa padaá¹-á¹-hÄ• n
indriyavavatthÄ• panalakkhaá¹‡aá¹ƒ saá¸·Ä• yatanaá¹ƒ, taá¹ƒ phassassa padaá¹-á¹-hÄ• na
sannipÄ• talakkhaá¹‡o phasso, so vedanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ. anubhavanalakkhaá¹‡
padaá¹-á¹-hÄ• naá¹ƒ. ajjhosÄ• nalakkhaá¹‡Ä• taá¹‡hÄ• , sÄ• upÄ• dÄ• nassa padaá¹-á¹-h
Ä• dÄ• naparihananalakkhaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ, taá¹ƒ bhavassa padaá¹-á¹-hÄ• naá¹ƒ
nÄ• nÄ• gativikkhepalakkhaá¹‡o bhavo, so jÄ• tiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. khandhÄ• naá¹ƒ
jÄ• ti, sÄ• jarÄ• ya padaá¹-á¹-hÄ• naá¹ƒ. upanayaparipÄ• kalakkhaá¹‡Ä• jarÄ• , sÄ• mara
Ä• yukkhayajÄ«vitauparodhalakkhaá¹‡aá¹ƒ maraá¹‡aá¹ƒ, taá¹ƒ dukkhassa padaá¹-á¹-hÄ• n
kÄ• yasampÄ«á¸·analakkhaá¹‡aá¹ƒ dukkhaá¹ƒ, taá¹ƒ domanassassa padaá¹-á¹-hÄ• naá¹ƒ.
cittasampÄ«á¸·analakkhaá¹‡aá¹ƒ domanassaá¹ƒ, taá¹ƒ sokassa padaá¹-á¹-hÄ• naá¹ƒ. soca
paridevassa padaá¹-á¹-hÄ• naá¹ƒ. vacÄ«nicchÄ• raá¹‡alakkhaá¹‡o paridevo, so upÄ• yÄ• s
Ä• yÄ• sÄ• te upÄ• yÄ• sÄ• .

nava padÄ• ni yattha sabbo akusalapakkho saá¹…gahaá¹ƒ samosaraá¹‡aá¹ƒ gacchati. kat
mÅ«lakilesÄ• , tÄ«á¹‡i akusalamÅ«lÄ• ni, cattÄ• ro vipallÄ• sÄ• . tattha dve mÅ«lakilesÄ• a
ca, tÄ«á¹‡i akusalamÅ«lÄ• ni lobho doso moho ca. cattÄ• ro vipallÄ• sÄ• {AN a IV 49} --- ``
saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• so, ``dukkhe sukhaâ€™â€™ nti saÃ
cittavipallÄ• so diá¹-á¹-hivipallÄ• so, ``anattani attÄ• â€™â€™ ti saÃ±Ã±Ä• vipallÄ• so cittav
diá¹-á¹-hivipallÄ• so, ``asubhe subhaâ€™â€™ nti saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹

<63> tattha avijjÄ• nÄ• ma catÅ«su ariyasaccesu yathÄ• bhÅ«taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ, aya
nÄ• ma yo bhavesu rÄ• go sÄ• rÄ• go icchÄ• mucchÄ• patthanÄ• nandÄ« ajjhosÄ• naá¹ƒ

bhavataá¹‡hÄ• .

tattha \Ee 119/ katamo lobho akusalamÅ«laá¹ƒ?

lobho nÄ• ma so tesu tesu paravatthÅ«su paradabbesu paraá¹-á¹-hÄ• nesu parasÄ• patey
248/ lobho lubbhanÄ• icchÄ• mucchÄ• patthanÄ• nandÄ« ajjhosÄ• naá¹ƒ apariccÄ• go, a
kassetaá¹ƒ mÅ«laá¹ƒ? lobho lobhajassa akusalassa kÄ• yakammassa vacÄ«kammassa ma
taá¹ƒsampayuttÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ mÅ«laá¹ƒ.

tattha \Ne 248/ katamo doso akusalamÅ«laá¹ƒ?

so sattesu Ä• ghÄ• to akkhanti appaccayo byÄ• pÄ• do padoso anatthakÄ• matÄ• cetaso
akusalamÅ«laá¹ƒ.

kassetaá¹ƒ mÅ«laá¹ƒ?

dosajassa kÄ• yakammassa vacÄ«kammassa manokammassa sampayuttÄ• naÃ±ca cittac
mÅ«laá¹ƒ.

tattha katamo moho akusalamÅ«laá¹ƒ?

yaá¹ƒ catÅ«su ariyasaccesu anabhisamayo asampajjaggÄ• ho appaá¹-ivedho moho muyha
avijjÄ• tamo andhakÄ• ro Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ chadanaá¹ƒ acchadanaá¹ƒ {ave
apasacchÄ• gamanaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ayaá¹ƒ moho akusalamÅ«laá¹ƒ.

kassetaá¹ƒ mÅ«laá¹ƒ?

mohajassa akusalassa kÄ• yakammassa vacÄ«kammassa manokammassa ca taá¹ƒsampa
dhammÄ• naá¹ƒ mÅ«laá¹ƒ.

tattha \Ee 120/ vipallÄ• sÄ• jÄ• nitabbÄ• , vipallÄ• sÄ• naá¹ƒ vatthu jÄ• nitabbaá¹ƒ. yaá¹ƒ
taá¹ƒ jÄ• nitabbaá¹ƒ. tattha eko vipallÄ• so tÄ«á¹‡i vipallÄ• sÄ• ni cattÄ• ri vipallÄ• savatthÅ
vipallÄ• so ca, yena paá¹-ipakkhena vipallÄ• sitaá¹ƒ gaá¹‡hÄ• ti?

``anicce niccaâ€™â€™ nti, ``dukkhe sukhaâ€™â€™ nti, ``anattani attÄ• â€™â€™ ti, ``asu
ayaá¹ƒ eko vipallÄ• so.

katamÄ• ni cattÄ• ri vipallÄ• savatthÅ«ni?

kÄ• yo vedanÄ• cittaá¹ƒ dhammÄ• ca. imÄ• ni cattÄ• ri vipallÄ• savatthÅ«ni.

katamÄ• ni tÄ«á¹‡i vipallÄ• sÄ• ni?

saÃ±Ã±Ä• cittaá¹ƒ diá¹-á¹-hi ca. imÄ• ni tÄ«á¹‡i vipallÄ• sÄ• ni.

tattha \Ne 249/ manÄ• pike vatthumhi indriyavatthe vaá¹‡á¹‡Ä• yatane vÄ• yo nimittassa u
saÃ±Ã±Ä• vipallÄ• so. tattha viparÄ«tacittassa vatthumhi sati viÃ±Ã±atti, ayaá¹ƒ cittavipallÄ
viparÄ«tacittassa tamhi rÅ«pe ``asubhe subhaâ€™â€™ nti yÄ• khanti ruci upekkhanÄ• nic
nidassanaá¹ƒ santÄ«raá¹‡Ä• , ayaá¹ƒ diá¹-á¹-hivipallÄ• so. tattha vatthubhedena kÄ• yesu c
bhavanti. tayo \Be 249/ kÄ• ye tayo vedanÄ• ya tayo citte tayo dhamme, cattÄ• ro saÃ±Ã±Ä
cittavipallÄ• sÄ• cattÄ• ro diá¹-á¹-hivipallÄ• sÄ• , Ä• yatanÅ«pacayato cakkhuviÃ±Ã±Ä• á¹‡
rÅ«pesu dvÄ• dasa vipallÄ• sÄ• yÄ• va mano saÃ±Ã±Ä• samaá¹…gissa, dhammesu dvÄ•
cattÄ• ri vipallÄ• sÄ• bhavanti. Ä• rammaá¹‡anÄ• nattato \Ee 121/ hi aparimitasaá¹…kheyy
{attÄ• naá¹ƒ (Katthaci) } aparimitamasaá¹…kheyyÄ• vipallÄ• sÄ• bhavanti hÄ«nukkaá¹-á¹-

<64> tattha paÃ±cakkhandhÄ• cattÄ• ri attabhÄ• vavatthÅ«ni bhavanti. yo rÅ«pakkhandho
attabhÄ• vavatthu. yo vedanÄ• kkhandho, so vedanÄ• attabhÄ• vavatthu. yo saÃ±Ã±Ä• kk
ca, te dhammÄ• attabhÄ• vavatthu. yo viÃ±Ã±Ä• á¹‡akkhandho, so cittaá¹ƒ attabhÄ• vavat
cattÄ• ri attabhÄ• vavatthÅ«ni. tattha kÄ• ye ``asubhe subhaâ€™â€™ nti vipallÄ• so bhavat
pe ... citte ... pe ... dhammesu ca attavipallÄ• so bhavati. tattha catunnaá¹ƒ vipallÄ• sÄ• naá
samugghÄ• tanatthaá¹ƒ bhagavÄ• cattÄ• ro satipaá¹-á¹-hÄ• ne deseti paÃ±Ã±apeti kÄ• ye
``asubhe subhaâ€™â€™ nti vipallÄ• saá¹ƒ samugghÄ• teti, evaá¹ƒ vedanÄ• su, citte, dham

tattha andhakÄ• ratimisÄ• appaá¹-ivedhalakkhaá¹‡Ä• avijjÄ• , tassÄ• vipallÄ• sapadaá¹-á
ajjhosÄ• nalakkhaá¹‡Ä• taá¹‡hÄ• , tassÄ• piyarÅ«pasÄ• tarÅ«paá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.
lobho, tassa adinnÄ• dÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. idha vivÄ• dalakkhaá¹‡o doso, tassa
padaá¹-á¹-hÄ• naá¹ƒ. vatthuvippaá¹-ipattilakkhaá¹‡o moho, tassa micchÄ• paá¹-ipatti padaá
saá¹…khatÄ• naá¹ƒ dhammÄ• naá¹ƒ avinÄ• saggahaá¹‡alakkhaá¹‡Ä• niccasaÃ±Ã±Ä• , ta
padaá¹-á¹-hÄ• naá¹ƒ. sÄ• savaphassopagamanalakkhaá¹‡Ä• sukhasaÃ±Ã±Ä• , tassÄ• ma
dhammesu upagamanalakkhaá¹‡Ä• attasaÃ±Ã±Ä• \Ee 122/, tassÄ• ahaá¹…kÄ• ro padaá
vaá¹‡á¹‡asaá¹…gahaá¹‡alakkhaá¹‡Ä• subhasaÃ±Ã±Ä• , tassÄ• indriyaasaá¹ƒvaro padaá
padehi uddiá¹-á¹-hehi sabbo akusalapakkho niddiá¹-á¹-ho bhavati, so ca kho bahussutena s
appassutena, paÃ±Ã±avatÄ• no duppaÃ±Ã±ena, yuttena no ayuttena.

nava \Ne 250/ \Be 250/ padÄ• ni kusalÄ• ni yattha sabbo kusalapakkho saá¹…gaho samos
katamÄ• ni nava padÄ• ni? samatho vipassanÄ• alobho adoso amoho aniccasaÃ±Ã±Ä• du

asubhasaÃ±Ã±Ä• ca.

tattha katamo samatho? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti á¹-hÄ• naá¹ƒ paá¹-á¹-
upaá¹-á¹-hÄ• naá¹ƒ samÄ• dhi samÄ• dhÄ• naá¹ƒ avikkhepo avippaá¹-isÄ• ro vÅ«pasamo
ayaá¹ƒ samatho.

tattha katamÄ• vipassanÄ• ? khandhesu vÄ• dhÄ• tÅ«su vÄ• Ä• yatanesu vÄ• nÄ• mar
vÄ• paá¹-iccasamuppannesu vÄ• dhammesu dukkhesu vÄ• samudayesu vÄ• nirodhe vÄ
dhammesu sÄ• vajjaanavajjesu vÄ• kaá¹‡hasukkesu vÄ• sevitabbaasevitabbesu vÄ• so
pavicayo vÄ«maá¹ƒsÄ• paravÄ«maá¹ƒsÄ• gÄ• hanÄ• aggÄ• hanÄ• pariggÄ• hanÄ• citt
upaparikkhÄ• Ã±Ä• á¹‡aá¹ƒ vijjÄ• vÄ• cakkhu buddhi medhÄ• paÃ±Ã±Ä• obhÄ• so Ä• l
{nÄ• rajjo (Ee Katthaci) } dhammavicayasambojjhaá¹…go \Ee 123/ sammÄ• diá¹-á¹-hi magg
vipassanÄ• . tenesÄ• vipassanÄ• iti vuccati vividhÄ• vÄ• esÄ• vipassanÄ• ti, tasmÄ• es
dvidhÄ• cesÄ• hi vipassanÄ• dhammavipassanÄ• ti vuccati, dvidhÄ• imÄ• ya passati sub
kaá¹‡haÃ±ca sukkaÃ±ca sevitabbaÃ±ca asevitabbaÃ±ca kammaÃ±ca vipÄ• kaÃ±ca bandh
apacayaÃ±ca pavattiÃ±ca nivattiÃ±ca saá¹ƒkilesaÃ±ca vodÄ• naÃ±ca, evaá¹ƒ vipassanÄ• t
upasaggo passanÄ• ti attho tasmÄ• vipassanÄ• ti vuccate, ayaá¹ƒ vipassanÄ• .

<65> tattha dve rogÄ• sattÄ• naá¹ƒ avijjÄ• ca bhavataá¹‡hÄ• ca, etesaá¹ƒ dvinnaá¹ƒ rog
bhagavatÄ• dve bhesajjÄ• ni vuttÄ• ni samatho ca vipassanÄ• ca. imÄ• ni dve bhesajjÄ• n
sacchikaroti rÄ• gavirÄ• gaá¹ƒ cetovimuttiá¹ƒ avijjÄ• virÄ• gaÃ±ca paÃ±Ã±Ä• vimuttiá¹ƒ. tat
samatho bhesajjaá¹ƒ, rÄ• gavirÄ• gÄ• cetovimutti arogaá¹ƒ. avijjÄ• rogassa vipassanÄ• bh
paÃ±Ã±Ä• vimutti arogaá¹ƒ. evaÃ±hi bhagavÄ• cÄ• ha, ``dve dhammÄ• pariÃ±Ã±eyyÄ• {
rÅ«paÃ±ca, dve dhammÄ• pahÄ• tabbÄ• avijjÄ• ca bhavataá¹‡hÄ• ca, dve dhammÄ• bh
\Be 251/ ca, dve dhammÄ• sacchikÄ• tabbÄ• vijjÄ• ca vimutti cÄ• â€™â€™ ti. tattha sam
parijÄ• nÄ• ti, rÅ«paá¹ƒ parijÄ• nanto taá¹‡haá¹ƒ pajahati, taá¹‡haá¹ƒ pajahanto rÄ• gavirÄ
cetovimuttiá¹ƒ sacchikaroti, vipassanaá¹ƒ bhÄ• vento nÄ• maá¹ƒ parijÄ• nÄ• ti, nÄ• maá¹ƒ
pajahati, avijjaá¹ƒ pajahanto avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimuttiá¹ƒ \Ne 251/ sacchikaroti. y
dhammÄ• pariÃ±Ã±Ä• tÄ• bhavanti nÄ• maÃ±ca rÅ«paÃ±ca, tathÄ• ssa dve dhammÄ• p
bhavataá¹‡hÄ• ca. dve dhammÄ• bhÄ• vitÄ• bhavanti samatho ca vipassanÄ• ca, dve dh
bhavanti vijjÄ• ca vimutti ca. ettÄ• vatÄ• bhikkhu katakicco bhavati. esÄ• sopÄ• disesÄ•
Ä• yupariyÄ• dÄ• nÄ• jÄ«vitindriyassa uparodhÄ• idaÃ±ca dukkhaá¹ƒ nirujjhati, aÃ±Ã±aÃ±
tattha yo imesaá¹ƒ khandhÄ• naá¹ƒ dhÄ• tuÄ• yatanÄ• naá¹ƒ nirodho vÅ«pasamo aÃ±Ã±es
khandhadhÄ• tuÄ• yatanÄ• naá¹ƒ appaá¹-isandhi apÄ• tubhÄ• vo, ayaá¹ƒ anupÄ• disesÄ•

tattha katamaá¹ƒ alobho kusalamÅ«laá¹ƒ? yaá¹ƒdhÄ• tuko alobho alubbhanÄ• alubbhitatta
akantÄ• anajjhosÄ• naá¹ƒ. ayaá¹ƒ alobho kusalamÅ«laá¹ƒ. kassetaá¹ƒ mÅ«laá¹ƒ? alobhaj
kÄ• yakammassa vacÄ«kammassa manokammassa taá¹ƒsampayuttÄ• naÃ±ca cittacetasik

atha vÄ• ariyo aá¹-á¹-haá¹…giko maggo kusalanti vuccati, so tiá¹‡á¹‡aá¹ƒ maggaá¹…gÄ• n
katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ, sammÄ• saá¹…kappassa sammÄ• vÄ• yÄ• massa sammÄ• sam
kusalamÅ«lanti vuccati.

tattha katamaá¹ƒ adoso kusalamÅ«laá¹ƒ? yÄ• \Ee 125/ sattesu vÄ• saá¹…khÄ• resu vÄ•
abyÄ• patti abyÄ• pÄ• do adoso mettÄ• mettÄ• yanÄ• atthakÄ• matÄ• hitakÄ• matÄ• cet
kusalamÅ«laá¹ƒ. kassetaá¹ƒ mÅ«laá¹ƒ? adosajassa kusalassa kÄ• yakammassa vacÄ«kam
taá¹ƒsampayuttÄ• naÃ±ca cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ mÅ«laá¹ƒ. atha vÄ• tiá¹‡á
mÅ«laá¹ƒ. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ? sammÄ• vÄ• cÄ• ya sammÄ• kammantassa sammÄ
maggaá¹…gÄ• naá¹ƒ mÅ«laá¹ƒ, tasmÄ• kusalamÅ«lanti vuccati.

tattha katamaá¹ƒ amoho kusalamÅ«laá¹ƒ? yaá¹ƒ catÅ«su ariyasaccesu yathÄ• bhÅ«taá¹ƒ
abhisamayo sammÄ• ca paccÄ• gamo paá¹-ivedho amoho asammuyhanÄ• asammoho vij
\Be 252/ sekkhÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, ayaá¹ƒ amoho kusalamÅ«laá¹ƒ. ka
kusalassa kÄ• yakammassa vacÄ«kammassa manokammassa taá¹ƒsampayuttÄ• naÃ±ca
mÅ«laá¹ƒ. atha vÄ• dvinnaá¹ƒ maggaá¹…gÄ• naá¹ƒ etaá¹ƒ mÅ«laá¹ƒ. katamesaá¹ƒ dvinna
sammÄ• satiyÄ• ca imesaá¹ƒ dvinnaá¹ƒ maggaá¹…gÄ• naá¹ƒ mÅ«laá¹ƒ, tasmÄ• kusalam
imesaá¹ƒ tÄ«hi kusalamÅ«lehi aá¹-á¹-haá¹…giko maggo yojetabbo.

<66> tattha \Ne 252/ katamÄ• aniccasaÃ±Ã±Ä• ? ``sabbe saá¹…khÄ• rÄ• uppÄ• davayac
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• vavatthapanÄ• uggÄ• ho, ayaá¹ƒ aniccasaÃ±Ã±Ä• . tassÄ• ko
bhÄ• vitÄ• ya bahulÄ«katÄ• ya aá¹-á¹-hasu lokadhammesu cittaá¹ƒ nÄ• nusandhati na sanc
upekkhÄ• vÄ• paá¹-ikkÅ«latÄ• vÄ• saá¹‡á¹-hahati, ayamassÄ• nissando.

tattha katamÄ• dukkhasaÃ±Ã±Ä• ? ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€™ ti yÄ• saÃ
uggÄ• ho, ayaá¹ƒ dukkhasaÃ±Ã±Ä• . tassÄ• ko nissando? dukkhasaÃ±Ã±Ä• ya bhÄ• vitÄ•
saá¹ƒpamÄ• de vimhaye ca cittaá¹ƒ nÄ• nusandhati na sandhati na saá¹‡á¹-hahati, upekkhÄ
saá¹‡á¹-hahati, ayamassÄ• nissando.

tattha katamÄ• anattasaÃ±Ã±Ä• ? ``sabbesu dhammesu anattÄ• â€™â€™ ti yÄ• saÃ±Ã±
uggÄ• ho, ayaá¹ƒ anattasaÃ±Ã±Ä• . tassÄ• ko nissando, anattasaÃ±Ã±Ä• ya bhÄ• vitÄ• ya
cittaá¹ƒ nÄ• nusandhati na sandhati, mamaá¹…kÄ• ro na saá¹‡á¹-hahati, upekkhÄ• vÄ• pa
saá¹‡á¹-hahati, ayamassÄ• nissando.

tattha katamÄ• asubhasaÃ±Ã±Ä• ? ``satta saá¹…khÄ• rÄ• \Ee 127/ asubhÄ• â€™â€™ ti
vavatthapanÄ• uggÄ• ho, ayaá¹ƒ asubhasaÃ±Ã±Ä• . tassÄ• ko nissando? asubhasaÃ±Ã±
subhanimitte cittaá¹ƒ nÄ• nusandhati na sandhati na saá¹‡á¹-hahati, upekkhÄ• vÄ• paá¹-ik
saá¹‡á¹-hahati, ayamassÄ• nissando.

tattha paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ pariÃ±Ã±Ä• bhagavatÄ• desitÄ• , yo tattha asubha
pariÃ±Ã±attaá¹ƒ, dukkhasaÃ±Ã±Ä• vedanÄ• kkhandhassa pariÃ±Ã±attaá¹ƒ, anattasaÃ±Ã±
saá¹…khÄ• rakkhandhassa pariÃ±Ã±attaá¹ƒ, aniccasaÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhassa
samathena taá¹‡haá¹ƒ samugghÄ• teti, vipassanÄ• avijjaá¹ƒ \Be 253/ samugghÄ• teti, ado
samugghÄ• teti, amohena mohaá¹ƒ samugghÄ• teti, aniccasaÃ±Ã±Ä• ya niccasaÃ±Ã±aá¹ƒ
sukhasaÃ±Ã±aá¹ƒ samugghÄ• teti, anattasaÃ±Ã±Ä• ya attasaÃ±Ã±aá¹ƒ samugghÄ• teti, as
samugghÄ• teti.

cittavikkhepapaá¹-isaá¹ƒharaá¹‡alakkhaá¹‡o samatho, tassa jhÄ• nÄ• ni padaá¹-á¹-hÄ• naá
yathÄ• bhÅ«taá¹ƒ paá¹-ivedhalakkhaá¹‡Ä• vipassanÄ• , tassÄ• sabbaneyyaá¹ƒ padaá¹-á¹
icchÄ• paá¹-isaá¹ƒharaá¹‡alakkhaá¹‡o alobho, tassa adinnÄ• dÄ• nÄ• veramaá¹‡Ä« padaá
abyÄ• pÄ• dalakkhaá¹‡o adoso, tassa pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« \Ne 253/ padaá¹-á
vatthuappaá¹-ihatalakkhaá¹‡o amoho, tassa sammÄ• paá¹-ipatti padaá¹-á¹-hÄ• naá¹ƒ. saá¹
vinÄ• saggahaá¹‡alakkhaá¹‡Ä• aniccasaÃ±Ã±Ä• , tassÄ• udayabbayo padaá¹-á¹-hÄ• naá
sÄ• savaphassasaÃ±jÄ• nanalakkhaá¹‡Ä• dukkhasaÃ±Ã±Ä• , tassÄ• vedanÄ• padaá¹-á¹
sabbadhammaanupagamanalakkhaá¹‡Ä• anattasaÃ±Ã±Ä• , tassÄ• dhammasaÃ±Ã±Ä• \E
vinÄ«lakavipubbakauddhumÄ• takasamuggahaá¹‡alakkhaá¹‡Ä• asubhasaÃ±Ã±Ä• , tassÄ
imesu navasu padesu upadiá¹-á¹-hesu sabbo kusalapakkho upadiá¹-á¹-ho bhavati, so ca ba
jÄ• nituá¹ƒ no appassutena, paÃ±Ã±avatÄ• no duppaÃ±Ã±ena, yuttena no ayuttenÄ• ti.

<67> tattha niccasaÃ±Ã±Ä• dhimuttassa aparÄ• paraá¹ƒ cittaá¹ƒ paá¹‡Ä• mento satimapa
na upaá¹-á¹-hÄ• ti, paÃ±casu kÄ• maguá¹‡esu sukhassÄ• dÄ• dhimuttassa iriyÄ• pathassa
dukkhasaÃ±Ã±Ä• na upaá¹-á¹-hÄ• ti, khandhadhÄ• tuÄ• yatanesu attÄ• dhimuttassa
nÄ• nÄ• dhÄ• tuanekadhÄ• tuvinibbhogamapaccavekkhato anattasaÃ±Ã±Ä• na upaá¹-á¹-h
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• bhiratassa kÄ• ye subhÄ• dhimuttassa ca vippaá¹-icchannÄ• as
upaá¹-á¹-hÄ• ti.

avippaá¹-isÄ• ralakkhaá¹‡Ä• saddhÄ• , saddahanÄ• paccupaá¹-á¹-hÄ• naá¹ƒ. tassa cattÄ
padaá¹-á¹-hÄ• naá¹ƒ. evaÃ±hi vuttaá¹ƒ bhagavatÄ• {passa saá¹ƒyuttanikÄ• ye} saddhindriy
daá¹-á¹-habbaá¹ƒ, catÅ«su sotÄ• pattiyaá¹…gesu kusalesu dhammesu.

sÅ«rÄ• apaá¹-ikkhepanalakkhaá¹‡aá¹ƒ vÄ«riyindriyaá¹ƒ, vÄ«riyindriyÄ• rambho paccupaá¹
atÄ«tÄ• cattÄ• ro sammappadhÄ• nÄ• padaá¹-á¹-hÄ• naá¹ƒ. yathÄ• vuttaá¹ƒ bhagavatÄ•
vÄ«riyindriyaá¹ƒ, bhikkhave, kuhiá¹ƒ daá¹-á¹-habbaá¹ƒ, catÅ«su sammappadhÄ• nesu.

sati \Be 254/ saraá¹‡alakkhaá¹‡Ä• , asammohapaccupaá¹-á¹-hÄ• nÄ• . tassa atÄ«tÄ• catt
padaá¹-á¹-hÄ• naá¹ƒ. yathÄ• vuttaá¹ƒ bhagavatÄ• \Ee 129/ satindriyaá¹ƒ bhikkhave, kuhiá

catÅ«su satipaá¹-á¹-hÄ• nesu.

ekaggalakkhaá¹‡o samÄ• dhi, avikkhepapaccupaá¹-á¹-hÄ• no, tassa cattÄ• ri Ã±Ä• á¹‡Ä• n
vuttaá¹ƒ bhagavatÄ• samÄ• dhindriyaá¹ƒ, bhikkhave, kuhiá¹ƒ daá¹-á¹-habbaá¹ƒ, catÅ«su jh

pajÄ• nanalakkhaá¹‡Ä• paÃ±Ã±Ä• , bhÅ«tatthasantÄ«raá¹‡Ä• paccupaá¹-á¹-hÄ• nÄ• , tas
padaá¹-á¹-hÄ• naá¹ƒ. yathÄ• vuttaá¹ƒ bhagavatÄ• {passa saá¹ƒyuttanikÄ• ye} paÃ±Ã±indr
daá¹-á¹-habbaá¹ƒ, catÅ«su ariyasaccesu.

cattÄ• ri \Ne 254/ cakkÄ• ni {passa AN a IV 31} patirÅ«padesavÄ• so cakkaá¹ƒ, sappurisÅ«
attasammÄ• paá¹‡idhÄ• naá¹ƒ cakkaá¹ƒ, pubbe katapuÃ±Ã±atÄ• cakkaá¹ƒ. tattha ariyasan
patirÅ«padesavÄ• so, so sappurisÅ«panissayassa padaá¹-á¹-hÄ• naá¹ƒ. ariyasannissayalal
sappurissÅ«panissayo, so attasammÄ• paá¹‡idhÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. sammÄ• pa
attasammÄ• paá¹‡idhÄ• naá¹ƒ, taá¹ƒ puÃ±Ã±Ä• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. kusaladhamm
taá¹ƒ sabbasampattÄ«naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ.

ekÄ• dasasÄ«lamÅ«lakÄ• dhammÄ• sÄ«lavato avippaá¹-isÄ• ro bhavati ... pe ... so vimut
``nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti pajÄ• nanÄ• . tattha veramaá¹‡ilakkhaá¹‡aá¹ƒ sÄ«la
avippaá¹-isÄ• rassa padaá¹-á¹-hÄ• naá¹ƒ. na attÄ• nuvÄ• dalakkhaá¹‡o avippaá¹-isÄ• ro, so
padaá¹-á¹-hÄ• naá¹ƒ. abhippamodanalakkhaá¹‡aá¹ƒ pÄ• mojjaá¹ƒ, taá¹ƒ pÄ«tiyÄ• padaá¹-á
attamanalakkhaá¹‡Ä• pÄ«ti \Ee 130/, sÄ• passaddhiyÄ• padaá¹-á¹-hÄ• naá¹ƒ. kammaniya
sukhassa padaá¹-á¹-hÄ• naá¹ƒ. abyÄ• pÄ• dalakkhaá¹‡aá¹ƒ sukhaá¹ƒ, taá¹ƒ samÄ• dhino p
avikkhepanalakkhaá¹‡o samÄ• dhi, so yathÄ• bhÅ«taÃ±Ä• á¹‡adassanassa padaá¹-á¹-hÄ•
aviparÄ«tasantÄ«raá¹‡alakkhaá¹‡Ä• paÃ±Ã±Ä• , sÄ• nibbidÄ• ya padaá¹-á¹-hÄ• naá¹ƒ an
sÄ• virÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. asaá¹ƒkilesalakkhaá¹‡o virÄ• go, so vimuttiyÄ• pada
akusaladhammavivekalakkhaá¹‡Ä• vimutti, sÄ• vimuttino vodÄ• nassa padaá¹-á¹-hÄ• naá

<68> catasso ariyabhÅ«miyo cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni. tattha yo yathÄ• bhÅ«taá¹ƒ
dassanabhÅ«mi. sotÄ• pattiphalaÃ±ca so yathÄ• bhÅ«taá¹ƒ \Be 255/ pajÄ• nitvÄ• nibbinda
tanukÄ• marÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ byÄ• pÄ• dÄ• naá¹ƒ. sakadÄ• gÄ• miphalaÃ±ca
rÄ• gavirÄ• gÄ• cetovimutti. anÄ• gÄ• miphalaÃ±ca yaá¹ƒ avijjÄ• virÄ• gÄ• vimuccati, aya
arahattaÃ±ca sÄ• maÃ±Ã±aphalÄ• nÄ«ti ko vacanattho, ariyo aá¹-á¹-haá¹…giko maggo sÄ•
phalÄ• ni sÄ• maÃ±Ã±aphalÄ• nÄ«ti vuccati. kissa brahmaÃ±Ã±aphalÄ• nÄ«ti vuccante? br
aá¹-á¹-haá¹…giko maggo, tassa tÄ• ni phalÄ• nÄ«ti brahmaÃ±Ã±aphalÄ• nÄ«ti vuccante.

tattha sotÄ• panno kathaá¹ƒ hoti? saha saccÄ• bhisamayÄ• ariyasÄ• vakassa tÄ«á¹‡i saá
sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbataparÄ• mÄ• so ca, imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹ƒyo
parikkhayÄ• ariyasÄ• vako hoti sotÄ• panno avinipÄ• tadhammo yÄ• va dukkhassantaá¹ƒ k

tattha \Ne 255/ \Ee 131/ katamÄ• sakkÄ• yadiá¹-á¹-hi? assutavÄ• bÄ• lo puthujjano yÄ• va
rÅ«paá¹ƒ attato samanupassati yÄ• va viÃ±Ã±Ä• á¹‡asmiá¹ƒ attÄ• naá¹ƒ, so imesu paÃ±ca
attaniyaggÄ• ho vÄ• esohamasmi ekasmiá¹ƒ vasavattiko {avattito (Ee Katthaci) } pakkhitto
aá¹…gamaá¹…ganti parati. yÄ• tathÄ• bhÅ«tassa khanti ruci pekkhanÄ• Ä• kÄ• raparivital
abhippasannÄ• , ayaá¹ƒ vuccate sakkÄ• yadiá¹-á¹-hÄ«ti.

tattha paÃ±ca diá¹-á¹-hiyo ucchedaá¹ƒ bhajanti. katamÄ• yo paÃ±ca? rÅ«paá¹ƒ attato sama
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, imÄ• yo paÃ±ca ucchedaá¹ƒ bhajanti, avasesÄ• y
bhajanti. iti sakkÄ• yadiá¹-á¹-hipahÄ• nÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni pahÄ«yanti. pah
sassataÃ±ca na bhajati. iti ucchedasassatappahÄ• nÄ• ariyasÄ• vakassa na kiÃ±ci diá¹-á¹-
aÃ±Ã±Ä• vÄ• lokuttarÄ• ya sammÄ• diá¹-á¹-hiyÄ• . kathaá¹ƒ pana sakkÄ• yadiá¹-á¹-hi na l
sutavÄ• hoti, sabbo sukkapakkho kÄ• tabbo, yÄ• va ariyadhammesu kovido rÅ«paá¹ƒ anat
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evamassa samanupassantassa sakkÄ• yadiá¹-á¹-hi na bhavati.

kathaá¹ƒ \Be 256/ vicikicchÄ• na bhavati? idha ariyasÄ• vako buddhe na kaá¹…khati, na v
abhippasÄ«dati, itipi so bhagavÄ• ti sabbaá¹ƒ. dhamme na kaá¹…khati na vicikicchati sabba
taá¹‡hakkhayo virÄ• go nirodho nibbÄ• nanti, iminÄ• dutiyena Ä• kaá¹…khiyena dhammen
saá¹…ghe na kaá¹…khati ... pe ... yÄ• va pÅ«jÄ• devÄ• naÃ±ca manussÄ• naÃ±cÄ• ti, imi
dhammena samannÄ• gato hoti.

sabbe saá¹…khÄ• rÄ• dukkhÄ• ti na kaá¹…khati na vicikicchati adhimuccati abhippasÄ«da
dukkhasamudayoti na kaá¹…khati na vicikicchati. taá¹‡hÄ• nirodhÄ• dukkhanirodhoti na ka
vicikicchati. ariyo aá¹-á¹-haá¹…giko maggo dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti na kaá¹
adhimuccati abhippasÄ«dati. yÄ• va buddhe vÄ• dhamme vÄ• saá¹…ghe vÄ• dukkhe vÄ•
vÄ• kaá¹…khÄ• yanÄ• vimati vicikicchÄ• dvedhÄ• pathÄ• Ä• sappanÄ• {appanÄ• (Ee K
nikkhepakaá¹‡á¸• e passitabbaá¹ƒ} parisappanÄ• anavaá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• gam
{aniá¹-á¹-hÄ• gamanaá¹ƒ (Katthaci) } anekaá¹ƒ so anekaá¹ƒ sikatÄ• , te tassa pahÄ«nÄ• bha
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒ katÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ

<69> tattha sÄ«labbataparÄ• mÄ• so dvidhÄ• --- sÄ«lassa vÄ• suddhassa vÄ• . tattha sÄ
\Ne 256/ iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariyena vÄ• devo vÄ
vÄ• tattha kapotapÄ• dÄ• hi accharÄ• hi saddhiá¹ƒ kÄ«á¸·issÄ• mi ramissÄ• mi paricarissÄ
yathÄ• bhÅ«tadassananti rucivimutti rÄ• go rÄ• gaparivattakÄ• diá¹-á¹-hirÅ«panÄ• passan
sÄ«labbataparÄ• mÄ• so. tattha katamo suddhassa sÄ«labbataparÄ• mÄ• so? idhekacco s
sujjhati, sÄ«lena nÄ«yati, sÄ«lena muccati, sukhaá¹ƒ vÄ«tikkamati, dukkhaá¹ƒ vÄ«tikkamati
133/ vÄ«tikkamati anupÄ• puá¹‡Ä• ti uparimena. tadubhayaá¹ƒ sÄ«lavataá¹ƒ parÄ• masati
sujjhanti muccanti nÄ«yanti, sukhaá¹ƒ vÄ«tikkamanti, dukkhaá¹ƒ vÄ«tikkamanti, sukhadukk

anupÄ• puá¹‡antÄ«ti avisucikaraá¹ƒ dhammaá¹ƒ avimuttikaraá¹ƒ dhammaá¹ƒ visucito vimut
yÄ• tathÄ• bhÅ«tassa khanti ruci mutti pekkhanÄ• Ä• kÄ• raparivitakko diá¹-á¹-hinijjhÄ• ya
suddhassa sÄ«labbataparÄ• mÄ• so. ete ubho parÄ• mÄ• sÄ• ariyasÄ• vakassa pahÄ«nÄ
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• , so sÄ«lavÄ• bhavati ariyakantehi sÄ«lehi samannÄ• gat
upasamasaá¹ƒvattanikehi. imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• sutavÄ•
sotÄ• panno avinipÄ• tadhammo, sabbaá¹ƒ.

sahasaccÄ• bhisamayÄ• , iti ko vacanattho? cattÄ• ro abhisamayÄ• , pariÃ±Ã±Ä• bhisama
sacchikiriyÄ• bhisamayo bhÄ• vanÄ• bhisamayo.

tattha ariyasÄ• vako dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena abhisameti, samudayaá¹ƒ pahÄ•
nirodhaá¹ƒ sacchikiriyÄ• bhisamayena abhisameti, maggaá¹ƒ bhÄ• vanÄ• bhisamayena abl
dukkhassa pariÃ±Ã±Ä• bhisamayo, samudayassa pahÄ• nÄ• bhisamayo, nirodhassa sacch
bhÄ• vanÄ• bhisamayo. samathavipassanÄ• ya kathaá¹ƒ abhisameti? Ä• rammaá¹‡e cittaá
paÃ±cakkhandhe dukkhato passati. tattha yo upanibandho, ayaá¹ƒ samatho. yÄ• pariyogÄ•
paÃ±cakkhandhe \Ee 134/ dukkhÄ• ti passato yo paÃ±cakkhandhesu Ä• layo nikanti upaga
mucchÄ• paá¹‡idhi patthanÄ• pahÄ«yati. tattha paÃ±cakkhandhÄ• dukkhaá¹ƒ. yo tattha Ä
ajjhosÄ• naá¹ƒ icchÄ• mucchÄ• paá¹‡idhi patthanÄ• , ayaá¹ƒ samudayo. yaá¹ƒ tassa pahÄ
vipassanÄ• ca maggo, evaá¹ƒ tesaá¹ƒ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ ekakÄ• le ekakkhaá¹
acarimaá¹ƒ abhisamayo bhavati. tenÄ• ha bhagavÄ• ``sahasaccÄ• bhisamayÄ• ariyasÄ• v
pahÄ«yantÄ«â€™â€™ ti.

<70> tattha \Ne 257/ samathavipassanÄ• yuganaddhÄ• vattamÄ• nÄ• ekakÄ• le ekakkha
kiccÄ• ni karoti, dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayena abhisameti, yÄ• va maggaá¹ƒ bhÄ• va
kiá¹ƒ kÄ• raá¹‡Ä• ? dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayo, yÄ• va maggaá¹ƒ bhÄ• vanÄ• bhisa
yathÄ• nÄ• vÄ• jalaá¹ƒ gacchantÄ« cattÄ• ri kiccÄ• ni karoti, pÄ• rimaá¹ƒ tÄ«raá¹ƒ pÄ• pe
jahati, bhÄ• raá¹ƒ vahati, sotaá¹ƒ chindati; evameva samathavipassanÄ• yuganaddhÄ• va
ekakkhaá¹‡e ekacitte cattÄ• ri kiccÄ• ni karoti \Be 258/, dukkhaá¹ƒ pariÃ±Ã±Ä• bhisamayen
maggaá¹ƒ bhÄ• vanÄ• bhisamayena abhisameti. yathÄ• vÄ• sÅ«riyo udayanto ekakÄ• le a
kiccÄ• ni karoti, andhakÄ• raá¹ƒ vidhamati, Ä• lokaá¹ƒ pÄ• tukaroti, rÅ«paá¹ƒ nidassÄ«yati,
pariyÄ• diyati; evameva samathavipassanÄ• yuganaddhÄ• vattamÄ• nÄ• ekakÄ• le ... pe
ekakÄ• le apubbaá¹ƒ acarimaá¹ƒ cattÄ• ri kiccÄ• ni karoti, andhakÄ• raá¹ƒ vidhamati, Ä• lok
rÅ«paá¹ƒ \Ee 135/ nidassÄ«yati, upÄ• dÄ• naá¹ƒ pariyÄ• diyati; evameva samathavipassan
ekakÄ• le ... pe ....

yadÄ• ariyasÄ• vako sotÄ• panno bhavati avinipÄ• tadhammo niyato yÄ• va dukkhassanta
dassanabhÅ«mi. sotÄ• pattiphalaÃ±ca sotÄ• pattiphale á¹-hito uttari samathavipassanaá¹ƒ
vattamÄ• nÄ• kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ yebhuyyena pahÄ• nÄ• ariyasÄ• vako ho

sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ tanubhÅ«mi.

sakadÄ• gÄ• miphalaÃ±ca yo sakadÄ• gÄ• miphale á¹-hito vipassanaá¹ƒ bhÄ• vento kÄ• m
anavasesaá¹ƒ pajahati, kÄ• marÄ• gabyÄ• pÄ• desu anavasesaá¹ƒ pahÄ«nesu paÃ±coram
pahÄ«nÄ• ni bhavanti sakkÄ• yadiá¹-á¹-hi sÄ«labbataparÄ• mÄ• so vicikicchÄ• kÄ• macch
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• {pahÄ• nÄ• ya (Ee k
anÄ• gÄ• mÄ« tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• , ayaá¹ƒ vÄ«tarÄ• g

anÄ• gÄ• miphalaÃ±ca anÄ• gÄ• miphale á¹-hito uttari samathavipassanaá¹ƒ bhÄ• vento p
saá¹ƒyojanÄ• ni pajahati rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjaÃ±ca. imesaá¹ƒ p
uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ariyasÄ• vako arahÄ• bhavati, k
sammadaÃ±Ã±Ä• {sampajaÃ±Ã±o (Ee Katthaci) } vimutto parikkhÄ«á¹‡abhavasaá¹ƒyojano
katÄ• bhÅ«mi.

arahantova \Ne 258/ ayaá¹ƒ sopÄ• disesÄ• nibbÄ• nadhÄ• tu. tassa Ä• yukkhayÄ• jÄ«viti
dukkhaá¹ƒ nirujjhati, aÃ±Ã±aÃ±ca \Ee 136/ dukkhaá¹ƒ na uppajjati. yo imassa dukkhassa ni
aÃ±Ã±assa ca apÄ• tubhÄ• vo, ayaá¹ƒ \Be 259/ anupÄ• disesÄ• nibbÄ• nadhÄ• tu. imÄ• d
saccÄ• ni vuttÄ• ni. saccÄ• bhisamayo vutto, kilesavavatthÄ• naá¹ƒ vuttaá¹ƒ, pahÄ• naá¹ƒ v
phalÄ• ni vuttÄ• ni, nibbÄ• nadhÄ• tuyo vuttÄ• . evamimesu vuttesu sabbabodhi vuttÄ• bha
karaá¹‡Ä«yo.

<71> tattha katamÄ• yo nava anupubbasamÄ• pattiyo? cattÄ• ri jhÄ• nÄ• ni catasso ca arÅ
nirodhasamÄ• patti ca. tattha cattÄ• ri jhÄ• nÄ• ni katamÄ• ni? idha, bhikkhave, {passa dÄ«
vivicceva kÄ• mehÄ«ti vitthÄ• rena kÄ• tabbÄ• ni. tattha katamÄ• cattÄ• ro arÅ«pasamÄ• p
vattabbo, yÄ• va nirodhasamÄ• patti vitthÄ• rena kÄ• tabbÄ• . imÄ• yo nava anupubbasam

tattha katamaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? paÃ±caá¹…gavippayuttaá¹ƒ paÃ±caá¹…gasam
paÃ±cahi aá¹…gehi vippayuttaá¹ƒ? paÃ±cahi nÄ«varaá¹‡ehi. tattha katamÄ• ni paÃ±ca nÄ«
kÄ• macchandoti vitthÄ• retabbo. tattha katamo kÄ• macchando? yo paÃ±casu kÄ• maguá¹
nikanti ajjhosÄ• naá¹ƒ icchÄ• mucchÄ• patthanÄ• apariccÄ• go anusayo pariyuá¹-á¹-hÄ• n
kÄ• macchandanÄ«varaá¹‡aá¹ƒ. tattha \Ee 137/ katamaá¹ƒ byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ? y
Ä• ghÄ• to ... pe ... yathÄ• dose tathÄ• nioá¹-á¹-hÄ• nÄ• , ayaá¹ƒ byÄ• pÄ• do nÄ«varaá¹‡
middhaá¹ƒ? yÄ• cittassa jaá¸·atÄ• cittassa garuttaá¹ƒ cittassa akammanÄ«yatÄ• cittassa
pacalikatÄ• pacalÄ• yanÄ• pacalÄ• yanaá¹ƒ, idaá¹ƒ middhaá¹ƒ. tattha katamaá¹ƒ thinaá¹ƒ
kÄ• yassa thinatÄ• jaá¸·atÄ• kÄ• yassa garuttÄ• kÄ• yassa appassaddhi, idaá¹ƒ thinaá¹ƒ.
purimakaÃ±ca middhaá¹ƒ tadubhayaá¹ƒ thinamiddhanÄ«varaá¹‡anti vuccati. tattha katamaá
avÅ«pasamo cittassa, idaá¹ƒ uddhaccaá¹ƒ. tattha katamaá¹ƒ kukkuccaá¹ƒ? yo cetaso vilekh
vilaÃ±canÄ• hadayalekho vippaá¹-isÄ• ro, idaá¹ƒ kukkuccaá¹ƒ. iti idaÃ±ca kukkuccaá¹ƒ pur

tadubhayaá¹ƒ uddhaccakukkuccanÄ«varaá¹‡anti vuccati. tattha katamaá¹ƒ vicikicchÄ• nÄ«v
dhamme vÄ• saá¹…ghe vÄ• ... pe ... ayaá¹ƒ vicikicchÄ• . api \Ee 138/ ca kho pana paÃ±ca
samanantarÄ• yikÄ• desantarÄ• yikÄ• samÄ• pattantarÄ• yikÄ• maggantarÄ• yikÄ• sagg
259/ vicikicchÄ• yo \Be 260/. idha pana samÄ• pattantarÄ• yikÄ• vicikicchÄ• adhippetÄ• .

tattha nÄ«varaá¹‡Ä• nÄ«ti ko vacanattho, kuto nivÄ• rayantÄ«ti? sabbato kusalapakkhikÄ•
{kiá¹ƒ kaá¹ƒ (Ee Katthaci) } nivÄ• rayanti? kÄ• macchando asubhato nivÄ• rayati, byÄ• pÄ•
} nivÄ• rayati, thinaá¹ƒ passaddhito nivÄ• rayati, middhaá¹ƒ vÄ«riyÄ• rambhato nivÄ• rayati
nivÄ• rayati, kukkuccaá¹ƒ avippaá¹-isÄ• rato nivÄ• rayati, vicikicchÄ• paÃ±Ã±Ä• to paá¹-icc
nivÄ• rayati.

aparo pariyÄ• yo. kÄ• macchando alobhato kusalamÅ«lato nivÄ• rayati, byÄ• pÄ• do adosa
thinamiddhaá¹ƒ samÄ• dhito nivÄ• rayati, uddhaccakukkuccaá¹ƒ satipaá¹-á¹-hÄ• nehi nivÄ•
amohato kusalamÅ«lato nivÄ• rayati.

aparo pariyÄ• yo. tayo vihÄ• rÄ• dibbavihÄ• ro brahmavihÄ• ro ariyavihÄ• ro. dibbavihÄ• r
brahmavihÄ• ro cattÄ• ri appamÄ• á¹‡Ä• ni, ariyavihÄ• ro sattatiá¹ƒsa bodhipakkhiyÄ• dha
uddhaccaá¹ƒ kukkuccaÃ±ca dibbavihÄ• raá¹ƒ nivÄ• rayati, byÄ• pÄ• do brahmavihÄ• raá¹ƒ
vicikicchÄ• ca ariyavihÄ• raá¹ƒ nivÄ• rayati.

aparo pariyÄ• yo. kÄ• macchando byÄ• pÄ• do uddhaccakukkuccaÃ±ca samathaá¹ƒ nivÄ•
vicikicchÄ• ca vipassanaá¹ƒ nivÄ• rayanti, ato nÄ«varaá¹‡anti vuccante. imehi \Ee 139/ paÃ
vippayuttaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ.

katamehi paÃ±cahi aá¹…gehi sampayuttaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? vitakkavicÄ• rehi
cittekaggatÄ• ya ca. imesaá¹ƒ paÃ±cannaá¹ƒ aá¹…gÄ• naá¹ƒ uppÄ• dapaá¹-ilÄ• bhasaman
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paá¹-iladdhanti vuccati. imÄ• ni paÃ±ca aá¹…gÄ• ni uppÄ• detvÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«ti dibbena vihÄ• rena.

tattha dutiyaá¹ƒ jhÄ• naá¹ƒ caturaá¹…gasamannÄ• gataá¹ƒ pÄ«tisukhena cittekaggatÄ• ya
imÄ• ni cattÄ• ri aá¹…gÄ• ni uppÄ• detvÄ• sampÄ• detvÄ• viharati, tena vuccati dutiyaá¹ƒ
viharatÄ«ti.

tattha \Ne 260/ \Be 261/ paÃ±caá¹…gasamannÄ• gataá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ satiyÄ• sam
cittekaggatÄ• ya upekkhÄ• ya imÄ• ni paÃ±caá¹…gÄ• ni uppÄ• detvÄ• sampÄ• detvÄ• vih
jhÄ• naá¹ƒ upasampajja viharatÄ«ti.

tattha catutthaá¹ƒ jhÄ• naá¹ƒ caturaá¹…gasamannÄ• gataá¹ƒ upekkhÄ• ya satipÄ• risuddh

vedanÄ• ya cittekaggatÄ• ca, imehi catÅ«haá¹…gehi samannÄ• gataá¹ƒ catutthaá¹ƒ jhÄ• n
catunnaá¹ƒ aá¹…gÄ• naá¹ƒ uppÄ• do paá¹-ilÄ• bho samannÄ• gamo sacchikiriyÄ• catuttha
vuccati. imÄ• ni cattÄ• ri jhÄ• nÄ• ni uppÄ• detvÄ• sampÄ• detvÄ• upasampajja viharati, t
vihÄ• rena viharatÄ«ti.

tattha \Ee 140/ katamo aniccaá¹-á¹-ho? pÄ«á¸·anaá¹-á¹-ho aniccaá¹-á¹-ho pabhaá¹…gaá¹-á
vivekaá¹-á¹-ho aniccaá¹-á¹-ho, ayaá¹ƒ aniccaá¹-á¹-ho.

tattha katamo dukkhaá¹-á¹-ho? pÄ«á¸·anaá¹-á¹-ho dukkhaá¹-á¹-ho sampÄ«á¸·anaá¹-á¹-ho s
byÄ• dhinaá¹-á¹-ho, ayaá¹ƒ dukkhaá¹-á¹-ho.

tattha katamo suÃ±Ã±aá¹-á¹-ho? anupalitto suÃ±Ã±aá¹-á¹-ho, asambhÄ• janaá¹-á¹-ho gata
(Ee) } vivaá¹-á¹-aá¹-á¹-ho, ayaá¹ƒ suÃ±Ã±aá¹-á¹-ho.

tattha katamo anattaá¹-á¹-ho? anissariyaá¹-á¹-ho anattaá¹-á¹-ho, avasavattanaá¹-á¹-ho, akÄ
parividaá¹-á¹-ho, ayaá¹ƒ anattaá¹-á¹-hoti.

suttatthasamuccayo nÄ• ma saá¹ƒvattisantikÄ• peá¹-akabhÅ«mi samattÄ• .

7. hÄ• rasampÄ• tabhÅ«mi

<72> jhÄ• naá¹ƒ \Ne 261/ \Ee 141/ virÄ• go. cattÄ• ri jhÄ• nÄ• ni vitthÄ• rena kÄ• tabbÄ• n
bojjhaá¹…gavippayuttÄ• ni ca bojjhaá¹…gasampayuttÄ• ni ca. tattha bojjhaá¹…gavippayuttÄ
bojjhaá¹…gasampayuttÄ• ni ariyapuggalÄ• ni. tattha yena cha puggalamÅ«lÄ• ni tesaá¹ƒ ni
dosacarito, mohacarito, rÄ• gadosacarito, rÄ• gamohacarito, dosamohacarito, samabhÄ• ga
puggalÄ• naá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitÄ• naá¹ƒ paÃ±ca nÄ«varaá¹‡Ä• ni paá¹-ipakkho tes
asamattho tÄ«á¹‡i akusalamÅ«lÄ• ni \Be 262/ niggaá¹‡hÄ• ti. lobhena akusalamÅ«lena abh
uppilavataá¹ƒ alobhena kusalamÅ«lena niggaá¹‡hÄ• ti, kukkuccaÃ±ca vicikicchÄ• ca moha
niggaá¹‡hÄ• ti. doso ca thinamiddhaÃ±ca dosapakkho, taá¹ƒ adosena niggaá¹‡hÄ• ti.

tattha alobhassa pÄ• ripÅ«riyÄ• nekkhammavitakkaá¹ƒ vitakketi. tattha adosassa pÄ• ripÅ
abyÄ• pÄ• davitakkaá¹ƒ vitakketi. tattha amohassa pÄ• ripÅ«riyÄ• avihiá¹ƒsÄ• vitakkaá¹ƒ v
alobhassa pÄ• ripÅ«riyÄ• vivitto hoti kÄ• mehi. tattha adosassa pÄ• ripÅ«riyÄ• amohassa
hoti pÄ• pakehi akusalehi dhammehi, savitakkaá¹ƒ \Ee 142/ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«ti
jhÄ• naá¹ƒ upasampajja viharati.

vitakkÄ• ti tayo vitakkÄ• --- nekkhammavitakko abyÄ• pÄ• davitakko avihiá¹ƒsÄ• vitakko. t
paá¹-hamÄ• bhinipÄ• to vitakko, paá¹-iladdhassa vicaraá¹‡aá¹ƒ vicÄ• ro. yathÄ• puriso dÅ«

Ä• gacchantaá¹ƒ, na ca tÄ• va jÄ• nÄ• ti eso itthÄ«ti vÄ• purisoti vÄ• yadÄ• tu paá¹-ilabha
purisoti vÄ• evaá¹ƒ vaá¹‡á¹‡oti vÄ• evaá¹ƒ saá¹‡á¹-hÄ• noti vÄ• ime vitakkayanto uttari u
kho ayaá¹ƒ sÄ«lavÄ• udÄ• hu dussÄ«lo aá¸• á¸• ho vÄ• duggatoti vÄ• . evaá¹ƒ vicÄ• ro vi
cariyati ca anuvattati ca. yathÄ• pakkhÄ« pubbaá¹ƒ Ä• yÅ«hati pacchÄ• nÄ• yÅ«hati yathÄ
vitakko, yathÄ• pakkhÄ• naá¹ƒ pasÄ• raá¹‡aá¹ƒ \Ne 262/ evaá¹ƒ vicÄ• ro anupÄ• lati vitak
vitakkayati vitakketi, anuvicarati vicÄ• reti. kÄ• masaÃ±Ã±Ä• ya paá¹-ipakkho vitakko, byÄ•
vihiá¹ƒsasaÃ±Ã±Ä• ya ca paá¹-ipakkho vicÄ• ro. vitakkÄ• naá¹ƒ kammaá¹ƒ akusalassa ama
kammaá¹ƒ jeá¹-á¹-hÄ• naá¹ƒ saá¹ƒvÄ• raá¹‡Ä• . yathÄ• paliko tuá¹‡hiko sajjhÄ• yaá¹ƒ kar
taá¹ƒyeva anupassati evaá¹ƒ vicÄ• ro. yathÄ• apariÃ±Ã±Ä• evaá¹ƒ vitakko. yathÄ• pariÃ±
niruttipaá¹-isambhidÄ• yaÃ±ca paá¹-ibhÄ• napaá¹-isambhidÄ• yaÃ±ca vitakko, dhammapaá
atthapaá¹-isambhidÄ• yaÃ±ca vicÄ• ro. kallitÄ• kosallattaá¹ƒ cittassa vitakko, abhinÄ«hÄ• n
vicÄ• ro \Ee 143/. idaá¹ƒ kusalaá¹ƒ idaá¹ƒ akusalaá¹ƒ idaá¹ƒ bhÄ• vetabbaá¹ƒ idaá¹ƒ pahÄ•
sacchikÄ• tabbanti vitakko, yathÄ• pahÄ• naÃ±ca bhÄ• vanÄ• ca sacchikiriyÄ• ca evaá¹ƒ
vitakkavicÄ• resu á¹-hitassa duvidhaá¹ƒ dukkhaá¹ƒ na uppajjati kÄ• yikaÃ±ca cetasikaÃ±ca
uppajjati kÄ• yikaÃ±ca \Be 263/ cetasikaÃ±ca. iti vitakkajanitaá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ pÄ«
sukhaá¹ƒ kÄ• yikoyeva. yÄ• tattha cittassa ekaggatÄ• , ayaá¹ƒ samÄ• dhi. iti paá¹-hamaá¹ƒ
paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ.

tesaá¹ƒyeva vitakkavicÄ• rÄ• naá¹ƒ abhikkhaá¹‡aá¹ƒ Ä• sevanÄ• ya tassa tappoá¹‡amÄ• n
vitakkavicÄ• rÄ• oá¸·Ä• rikÄ• khÄ• yanti. yaÃ±ca pÄ«tisukhaÃ±ca nekkhammaÃ±ca oá¸·Ä
samÄ• dhijÄ• pÄ«ti rati ca jÄ• yati. tassa vicÄ• rÄ• rammaá¹‡aá¹ƒ. tesaá¹ƒ vÅ«pasamÄ• a
sampasÄ«dati. ye vitakkavicÄ• rÄ• dve dhammÄ• nussaritabbÄ• . paccuppannÄ• daraá¹‡i
ekodibhÄ• vaá¹ƒ cittekaggataá¹ƒ hoti. tassa ekodibhÄ• vena pÄ«ti pÄ• ripÅ«riá¹ƒ gacchati.
somanassindriyaá¹ƒ, yaá¹ƒ sukhaá¹ƒ, taá¹ƒ sukhindriyaá¹ƒ. yÄ• cittekaggatÄ• , ayaá¹ƒ sam
jhÄ• naá¹ƒ caturaá¹…gasamannÄ• gataá¹ƒ. so pÄ«tiyÄ• virÄ• gÄ• yÄ• ti ojahi jallasahagat

<73> tattha somanassacittamupÄ• dÄ• nanti ca so taá¹ƒ vicinanto upekkhameva manasika
upekkhako viharati. yathÄ• ca pÄ«tiyÄ• sukhamÄ• nitaá¹ƒ, taá¹ƒ kÄ• yena paá¹-isaá¹ƒved
yena satisampajaÃ±Ã±ena upekkhÄ• pÄ• ripÅ«riá¹ƒ gacchati. idaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ ca

tathÄ• \Ee 144/ kÄ• yikassa sukhassa pahÄ• nÄ• ya paá¹-hame jhÄ• ne somanassindriyaá
dukkhindriyaá¹ƒ nirujjhati. so sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva s
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ
263/. tattha catÅ«hi indriyehi upekkhÄ• pasÄ• dÄ• hoti, dukkhindriyena domanassindriyen
somanassindriyena ca. tesaá¹ƒ nirodhÄ• upekkhÄ• sampajaÃ±Ã±aá¹ƒ hoti, tattha sukhindr
asati hoti, tesaá¹ƒ nirodhÄ• satimÄ• hoti, dukkhindriyena domanassindriyena ca asampaja
nirodhÄ• sampajaÃ±Ã±aá¹ƒ hoti, iti upekkhÄ• ya ca saÃ±Ã±Ä• , sato sampajÄ• no cittekag

catutthaá¹ƒ jhÄ• naá¹ƒ.

tattha yo rÄ• gacarito puggalo tassa sukhindriyaÃ±ca somanassindriyaÃ±ca; yo dosacarito
dukkhindriyaÃ±ca domanassindriyaÃ±ca; yo mohacarito puggalo tassa asati ca asampajaÃ±

tattha \Be 264/ rÄ• gacaritassa puggalassa tatiye jhÄ• ne catutthe ca anunayo nirujjhati, do
paá¹-hame jhÄ• ne dutiye ca paá¹-ighaá¹ƒ nirujjhati, mohacaritassa puggalassa paá¹-hame
asampajaÃ±Ã±aá¹ƒ nirujjhati. tatiye jhÄ• ne catutthe ca asati nirujjhati, evameva tesaá¹ƒ tiá
puggalÄ• naá¹ƒ cattÄ• ri jhÄ• nÄ• ni vodÄ• naá¹ƒ gamissanti.

tattha rÄ• gadosacaritassa puggalassa asampajaÃ±Ã±aÃ±ca anunayo ca paá¹-ighaÃ±ca, t
{pahÄ• nabhÄ• giyaá¹ƒ (Ee Katthaci) } jhÄ• naá¹ƒ hoti. tattha \Ee 145/ rÄ• gamohacaritassa
anunayattaá¹ƒ ca Ä• dÄ«navaá¹ƒ dassitÄ• , taá¹ƒ tassa hÄ• nabhÄ• giyaá¹ƒ jhÄ• naá¹ƒ hot
puggalassa paá¹-igho ca asati ca asampajaÃ±Ã±aÃ±ca Ä• dÄ«navaá¹ƒ dassitÄ• tena tassa
hoti.

tattha rÄ• gadosamohasamabhÄ• gacaritassa puggalassa visesabhÄ• giyaá¹ƒ jhÄ• naá¹ƒ h
jhÄ• nÄ• ni sattasu puggalesu niddisitabbÄ• ni. catÅ«su ca samÄ• dhÄ«su chandasamÄ• d
vÄ«riyasamÄ• dhinÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ, cittasamÄ• dhinÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ, vÄ«m
catutthaá¹ƒ jhÄ• naá¹ƒ. appaá¹‡ihitena paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, suÃ±Ã±atÄ• ya dutiyaá¹ƒ
tatiyaá¹ƒ jhÄ• naá¹ƒ, Ä• nÄ• pÄ• nassatiyÄ• catutthaá¹ƒ jhÄ• naá¹ƒ. kÄ• mavitakkabyÄ• pÄ
vÅ«pasamena paá¹-hamaá¹ƒ jhÄ• naá¹ƒ hoti, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamena dutiyaá
sukhindriyasomanassindriyÄ• naá¹ƒ vÅ«pasamena tatiyaá¹ƒ jhÄ• naá¹ƒ, kÄ• yasaá¹…khÄ•
catutthaá¹ƒ jhÄ• naÃ±ca. cÄ• gÄ• dhiá¹-á¹-hÄ• nena paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, saccÄ• dhiá
jhÄ• naá¹ƒ, paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nena tatiyaá¹ƒ jhÄ• naá¹ƒ, upasamÄ• dhiá¹-á¹-hÄ• nena
imÄ• ni cattÄ• ri jhÄ• nÄ• ni saá¹…khepaniddesena niddiá¹-á¹-hÄ• ni, tattha samÄ• dhindriy
gacchati. anuvattanakÄ• ni cattÄ• ri, tattha yo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nissÄ• ya Ä• savak
sukhÄ• ya \Ne 264/ paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya domanassindriyapaá¹-ipakkhen
nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, so sukhÄ• ya paá¹-ipadÄ• ya khippÄ• b
dukkhindriyapaá¹-ipakkhena. yo tatiyaá¹ƒ jhÄ• naá¹ƒ nissÄ• ya Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ
paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya somanassindriyapaá¹-ipakkhena. yo catutthaá¹ƒ jhÄ
Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡Ä• ti, so sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä•
gato.

pakiá¹‡á¹‡akaniddeso.

<74> yÄ• ni \Be 265/ cattÄ• ri jhÄ• nÄ• ni, tesaá¹ƒ jhÄ• nÄ• naá¹ƒ imÄ• ni aá¹…gÄ• ni, tesa
{sammoho (Ee Katthaci) } assa aá¹…gÄ• , ayaá¹ƒ jhÄ• nabhÅ«mi ko visesoti assa viseso. in

samudÄ• gamo, tassa samudÄ• gamassa ayaá¹ƒ upanisÄ• , tÄ• ya upanisÄ• ya ayaá¹ƒ bh
ayaá¹ƒ Ä• dÄ«navo. tena ayaá¹ƒ parihÄ• ni. kassa parihÄ• nÄ«ti tadupagajjhÄ• yino {tadup
}. taá¹ƒ yathÄ• bhaá¹‡itaá¹ƒ paccavekkhanto ayaá¹ƒ viseso. tena visesena ayaá¹ƒ assÄ• d
ajhÄ• niyÄ• jhÄ• yino, tassÄ• ajhÄ• niyÄ• jhÄ• yino, idaá¹ƒ kallitÄ• kosalle á¹-hitajjhÄ• na
gacchati jhÄ• nabalaá¹ƒ, jhÄ• nabale á¹-hitassa ayaá¹ƒ pÄ• ramippattassa imÄ• ni jhÄ• naá
paá¹-hame jhÄ• ne jhÄ• naá¹…gÄ• ni bhÄ• vÄ«. so pÄ«ti tadanusÄ• rittÄ• va paá¹-hame jh
tassaá¹…guno ca dhammÄ• tadabhisannitÄ• ya ca. pÄ«ti dutiye jhÄ• ne jhÄ• naá¹…gadha
pavattassa sahagataá¹ƒ jhÄ• naá¹…gadhammaá¹ƒ sasukhatÄ• ya ajjhattaá¹ƒ sampasÄ• do
manosampasÄ• danatÄ• ya \Ee 147/ tadabhisannitÄ• ya ca. pÄ«ti dutiye jhÄ• ne jhÄ• naá¹.
sampasÄ• danaá¹ƒ samÄ• dhitÄ• {samÄ• dhikÄ• (Ee) } pÄ«ti dutiye jhÄ• ne jhÄ• naá¹…ga
jhÄ• ne jhÄ• naá¹…gaá¹ƒ, upekkhÄ• phassatÄ• tatiye jhÄ• ne jhÄ• naá¹…gaá¹ƒ, sukhaá¹ƒ
ekodibhÄ• vo catutthe jhÄ• ne jhÄ• naá¹…gaá¹ƒ, upekkhÄ• adukkhamasukhÄ• catutthe jh
abhinisÄ• bhÅ«mi upekkhÄ• satipÄ• risuddhi catutthe jhÄ• ne jhÄ• naá¹…gaá¹ƒ. satipÄ• ris
jhÄ• naá¹…gasamÄ• yuttÄ• pÄ«ti cetaso ekodibhÄ• vo catutthe jhÄ• ne jhÄ• naá¹…gaá¹ƒ.

tattha katamÄ• jhÄ• nabhÅ«mi? savitakke savicÄ• re vivekÄ• anugatÄ• paá¹-hame jhÄ• n
avicÄ• re ajjhattaá¹ƒ sampasÄ• danaá¹ƒ janitaá¹ƒ pÄ«timanugatÄ• dutiye jhÄ• ne jhÄ• nab
sappÄ«tikÄ• tatiye jhÄ• ne jhÄ• nabhÅ«mi. tassa sukhadukkhasahagatÄ• abhinÄ«hÄ• ras
jhÄ• nabhÅ«mi. appamÄ• á¹‡asahagatÄ• sattÄ• rammaá¹‡Ä• paá¹-hame jhÄ• ne jhÄ• nab
rÅ«pasaÃ±Ã±Ä«su dutiye jhÄ• ne jhÄ• nabhÅ«mi. vimokkhasahagatÄ• naá¹ƒ \Ne 265/ vimo
jhÄ• nabhÅ«mi. anupassanÄ• sahagatÄ• kÄ• yasaá¹…khÄ• rÄ• sammÄ• catutthassa jhÄ

<75> tattha \Be 266/ katame jhÄ• navisesÄ• ? vivicceva kÄ• mehi vivicca pÄ• pakehi akusa
cittacetasikasahagatÄ• kÄ• madhÄ• tusamatikkamanatÄ• pi, ayaá¹ƒ jhÄ• naviseso. avitakk
sappÄ«tikÄ• ya satisahagatÄ• ya pÄ«tisahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• car
jhÄ• naviseso. avitakkÄ• ya bhÅ«miyÄ• avicÄ• reyeva sati anugatÄ• upekkhÄ• sahagatÄ•
tadanudhammatÄ• ya ca sati saá¹‡á¸• ahati {sandahati (Ee) }. taÃ±ca bhÅ«miá¹ƒ upasampa
jhÄ• naviseso. satipÄ• risuddhisahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti, taÃ
viharati, ayaá¹ƒ jhÄ• naviseso. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagatÄ• ya bhÅ«miyaá¹ƒ Ä• l
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti, taÃ±ca bhÅ«miá¹ƒ upasampajja viharati, ayaá

jhÄ• nasambhÄ• rÄ• nekkhammavitakko sambhÄ• ro kÄ• mavitakkavinodanÄ• dhippÄ• ya
byÄ• pÄ• davitakkapaá¹-ivinodanÄ• dhippÄ• yatÄ• . avihiá¹ƒsÄ• vitakko sambhÄ• ro
vihiá¹ƒsÄ• vitakkapaá¹-ivinodanÄ• dhippÄ• yatÄ• . indriyesu guttadvÄ• ratÄ• appicchatÄ• s
catunnaá¹ƒ samÄ• pattÄ«naá¹ƒ sambhÄ• ro akammassa vihÄ• ritÄ• . maggasambhÄ• ro sa
phalasambhÄ• ro jhÄ• nanibbattitÄ• ya jhÄ• nasamudÄ• gamo. kusalahetu yaá¹ƒ jhÄ• naá¹
{koci (Katthaci) } na kutoci nekkhammappattÄ• samudÄ• gacchanti. Ä• lambanirodhasamÄ
avÄ«tikkantÄ• samudÄ• gacchanti. sukhindriyaá¹ƒ somanassindriyaá¹ƒ pahÄ• nÄ• ya te ca

samudÄ• gacchanti. taá¹ƒ pana sandhÄ• ya samudÄ• gacchanti. aparidÄ• hanÄ• ya samud
Ã±Ä• á¹‡asamudÄ• gamo.

<76> tattha katamÄ• upanisÄ• ? kalyÄ• á¹‡amittatÄ• \Ee 149/ jhÄ• nassa upanisÄ• . kaly
jhÄ• nassa upanisÄ• . indriyesu guttadvÄ• ratÄ• jhÄ• nassa upanisÄ• . asantuá¹-á¹-hitÄ• k
upanisÄ• . saddhammassavanaá¹ƒ jhÄ• nassa upanisÄ• . saá¹ƒvejaniye á¹-hÄ• ne saá¹ƒvig
ayaá¹ƒ jhÄ• nopanisÄ• .

tattha \Be 267/ katamÄ• bhÄ• vanÄ• ? mettÄ• sevanÄ• abyÄ• pÄ• davitakkabhÄ• vanÄ• .
avihiá¹ƒsÄ• vitakkabhÄ• vanÄ• . muditÄ• bhÄ• vanÄ• pÄ«tisukhasampajaÃ±Ã±Ä• kÄ• ritÄ
\Ne 266/ upekkhÄ• bhÄ• vanÄ• apassavatÄ• upekkhÄ• ca ajjhupekkhÄ• ca, asubhasaÃ±
dandhÄ• bhiÃ±Ã±Ä• bhavasandhÄ• bhiÃ±Ã±Ä• bhavasandhÄ• naá¹ƒ, sÄ• chabbidhÄ• b
anuá¹-á¹-hitÄ• vatthukatÄ• yÄ• nÄ«katÄ• paricitÄ• susamÄ• raddhÄ• . ayaá¹ƒ bhÄ• vanÄ

evaá¹ƒ bhÄ• vayantassa ayaá¹ƒ Ä• dÄ«navo. paá¹-hame jhÄ• ne saá¹…khÄ• rasamannÄ•
sace esa dhammo ayaá¹ƒ sÄ«lo Ä• sannapaá¹-ipakkho ca esa dhammo kÄ• mo paticÄ• ro
sabboá¸·Ä• riko esa dhammo vitakkavicÄ• ro ca. tattha cittaá¹ƒ khobhenti, kÄ• yo cettha kila
kilante cittaá¹ƒ vihaÃ±Ã±ati. anabhinÄ«hÄ• rakkhamova abhiÃ±Ã±Ä• naá¹ƒ ime Ä• dÄ«nav

dutiye \Ee 150/ jhÄ• ne ime Ä• dÄ«navÄ• pÄ«tipharaá¹‡asahagato ca eso dhammo, na sa
asodhayaá¹ƒ upagamo cesa dhammo upagamiparissayo {upagamiparicayo (Ee) } domanas
tattha tattha yuttÄ«naá¹ƒ pÄ«ti parajjato cesa dhammo dukkaraá¹ƒ hoti, avattasantÄ• sabhÅ
catÅ«su dukkhatÄ• su esa dhammo anuviddhÄ• panasaddhÄ• ya {anuviddhÄ• passatiyÄ•
palibodhadukkhatÄ• ya ca abhiÃ±Ã±Ä• dukkhatÄ• ya ca rogadukkhatÄ• ya ca, ime Ä• dÄ«n

tattha katame Ä• dÄ«navÄ• tatiye jhÄ• ne? upekkhÄ• sukhasahagatÄ• ya tattha sÄ• tÄ• v
upekkhÄ• sukhaá¹ƒ parivattito esa dhammo tena niccasaÃ±Ã±itÄ• naÃ±ca yaá¹ƒ hoti. dukk
cittassa saá¹…khobhataá¹ƒ upÄ• dÄ• ya sukhadukkhÄ• ya gato savati. sukhadukkhÄ• nuka
anabhihÄ• rakkhamaá¹ƒ cittaá¹ƒ hoti. abhiÃ±Ã±Ä• ya sacchikiriyÄ• su sabbepi cete dhamm
jhÄ• nasamÄ• pattÄ«su catÅ«hi ca dukkhatÄ• hi anuviddhÄ• naá¹ƒ sÄ• bhayÄ• dukkhatÄ
abhiÃ±Ã±Ä• ya dukkhatÄ• ya ca ime Ä• dÄ«navÄ• tatiye jhÄ• ne.

tattha \Be 268/ katame \Ee 151/ Ä• dÄ«navÄ• catutthe jhÄ• ne? Ä• kiÃ±caÃ±Ã±Ä• samÄ•
dhammÄ• nusamÄ• pattikÄ• etissÄ• ca bhÅ«miyaá¹ƒ sÄ• tÄ• naá¹ƒ bÄ• laputhujjanÄ• naa
diá¹-á¹-higatÄ• ni uppajjanti. oá¸·Ä• rikÄ• sukhumehi ca rÅ«pasaÃ±Ã±Ä• hi anuvidhÄ• ni et
anudayamettÄ• jhÄ• nakalÄ• nudanukalÄ• ya sÄ• dhÄ• raá¹‡Ä• , dukkarÄ• ca sabbe cattÄ
samudÄ• gatÄ• ni ca etÄ• ni jhÄ• nÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya samudÄ• gacchan
dhammÄ• na samattÄ• honti. asamuggahitanimittÄ• ca ete dhammÄ• parihÄ• yanti. niruj

upÄ• diyanti nirujjhaá¹…gÄ• ni ca, etesaá¹ƒ dhammÄ• naá¹ƒ jhÄ• nÄ• ni nimittÄ• ni na jhÄ•
vokirati. appaá¹-iladdhapubbÄ• ca jhÄ• yÄ«vasena ca bhavati {jhÄ• yÄ« ca vasena ca bhav
imehi Ä• dÄ«navehi ayaá¹ƒ jhÄ• naparihÄ• ni.

<77> nirodhasamÄ• pattiyÄ• apaá¹-isaá¹…khÄ• ya avasesasaÃ±Ã±ino Ä• kiÃ±caÃ±Ã±Ä•
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti, so nirodhasamÄ• pattito parihÄ• yati. Ä• neÃ±
samÄ• pannassa Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• manasikÄ• rÄ• samudÄ• caranti, ta
tato parihÄ• yati. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatan
samudÄ• caranti, taÃ±ca bhÅ«miá¹ƒ na pajÄ• nÄ• ti, so tato parihÄ• yati. viÃ±Ã±Ä• á¹‡aÃ±
rÅ«pasaÃ±Ã±Ä• sahagatÄ• . vitthÄ• rena ... pe ... yÄ• va paá¹-hame jhÄ• ne kÄ• masaÃ±Ã
sakassa \Ee 152/ {sÄ• tassa (Ee Katthaci) } parihÄ• yati, kalaá¹…kajjhÄ• ne kalaá¹…kaá¹ƒ
jhÄ• yati, bhindanto jhÄ• yati, na sajjhÄ• yati, Ä• yÅ«hanto jhÄ• yati, kiÃ±ci ca niparicito jhÄ
atividhÄ• vanto jhÄ• yati, atimaÃ±Ã±anto jhÄ• yati, kÄ• yasaá¹…khÄ• re appaá¹-isambhÄ•
pariyuá¹-á¹-hÄ• nassa nissaraá¹‡aá¹ƒ ajÄ• nanto jhÄ• yati, nÄ«varaá¹‡Ä• bhibhÅ«to jhÄ• y
assÄ• pattimanasikaronto jhÄ• nassa assÄ• do kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ pahÄ•
kÄ• marÄ• gahetÅ«naá¹ƒ dhammÄ• naá¹ƒ udayanti, nirujjhaá¹…gÄ• ni etesaá¹ƒ dhammÄ•
sukhupekkhÄ• kÄ• makammakilesÄ• naá¹ƒ pahÄ• naá¹ƒ assÄ• do, evaá¹ƒ kho puna jhÄ•
mahÄ• saá¹ƒvÄ• samappÄ«á¸·ite lokasaá¹ƒnivÄ• se asambodhokÄ• sÄ• vigamessamidaá¹
palirodhamappalirodhalokasannivÄ• se esanidhamidaá¹ƒ jhÄ• naá¹ƒ anamataggasaá¹ƒsÄ•
saá¹ƒsÄ• rappahÄ• nanÄ• Ä• nisaá¹ƒso, yamidaá¹ƒ jhÄ• nassa \Be 269/ assÄ• do kÄ• yas
ajhÄ• niyajhÄ• niyajhÄ• yÄ«hi aparÄ• masanto ajhÄ• niyajhÄ• yitaá¹ƒ jhÄ• yati, yÄ• ni kalaá
tÄ• ni anudhitÄ• ni paá¹-ipakkhe.

<78> tattha katamaá¹ƒ jhÄ• nakosallaá¹ƒ? samÄ• pattikosallaá¹ƒ jhÄ• nakosallaá¹ƒ, jhÄ• n
jhÄ• nakosallaá¹ƒ, jhÄ• nantarikakosallaá¹ƒ jhÄ• nakosallaá¹ƒ, samÄ• pattivuá¹-á¹-hÄ• nako
jhÄ• nakosallaá¹ƒ, jhÄ• ne sabhÄ• vakosallaá¹ƒ jhÄ• nakosallaá¹ƒ, jhÄ• ne Ä• dÄ«navakos
jhÄ• ne nissaraá¹‡akosallaá¹ƒ jhÄ• nakosallaá¹ƒ, jhÄ• naphalena \Ee 153/ upÄ• dÄ• ya kos
paá¹-isaá¹…khÄ• naphale aparihÄ• nadhammatÄ• nibbattijhÄ• ne ca kÄ«á¸·itÄ• pi visesab
paá¹-ilabbhati. idaá¹ƒ panassÄ• ti bhavahÄ• ritÄ• ca Ä• rammaá¹‡Ä• nimittaggÄ• ho anabh
cittekaggatÄ• nimittÄ• su gatisahitÄ• samathabalena asaá¹ƒsÄ«danaÃ±ca jhÄ• ne magga
samÄ• dhino upekkhÄ• palipubbÄ• paranimittÄ• sayo paggÄ• hino {maggÄ• hino (Ee) } sati
vipassanÄ• naá¹ƒ samaÃ±Ã±Ä• bale.

tattha \Ne 268/ katamÄ• jhÄ• napÄ• ramitÄ• ? supÄ• ramitÄ• mettÄ• kÄ• mesu sattÄ• k
udÄ• ne passitabbaá¹ƒ} yamhi sutte desanÄ• ya vohÄ• rena dve saccÄ• ni niddiá¹-á¹-hÄ• n
vicayena hÄ• rena ye saá¹ƒyojanÄ«yesu dhammesu vajjaá¹ƒ na passanti, te oghaá¹ƒ tariss
á¹-hÄ• naá¹ƒ vijjati. na tarissantÄ«ti atthi esÄ• yutti ca vicayo ca idaá¹ƒ nu kissa padaá¹-á¹-
kÄ• mesu sattÄ• ti paÃ±ca kÄ• maguá¹‡Ä• , taá¹ƒ kÄ• mataá¹‡hÄ• ya padaá¹-á¹-hÄ• naá¹ƒ

vajjamapassamÄ• nÄ• ti avijjÄ• ya padaá¹-á¹-hÄ• naá¹ƒ, na hi jÄ• tu saá¹ƒyojanasaá¹…gas
vipulaá¹ƒ mahantanti upÄ• dÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. kÄ• mesu sattÄ• ti kÄ• mÄ• dv
kilesakÄ• mÄ• ca, tattha \Ee 154/ kilesakÄ• mÄ• kÄ• mataá¹‡hÄ• kÄ• mataá¹‡hÄ• ya yut
bhavataá¹‡hÄ• lakkhaá¹‡ena hÄ• rena, saá¹ƒyojane vajjamapassamÄ• nÄ• ti saá¹ƒyojanas
tassa kiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ? sukhÄ• vedanÄ• dve ca indriyÄ• ni --- sukhindriyaÃ±ca s
sukhÄ• ya vedanÄ• ya gahitÄ• ya tayopi vedanÄ• gahitÄ• honti. vedanÄ• kkhandhe gahite
gahitÄ• honti. rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• gahitÄ• , vatthukÄ• mesu \Be 270/
bÄ• hirÄ• ni Ä• yatanÄ• ni gahitÄ• ni honti. ajjhattikabÄ• hiresu Ä• yatanesu yo sato, ayaá¹ƒ
hÄ• ro, tattha yo oá¸·Ä• rikamhi kilese ajjhÄ• vasito sabbakilesesu yo na tato sukhumatares
bhavati. tattha bÄ• hirasaá¹ƒyojanaá¹ƒ mamanti ajjhattasaá¹ƒyojanaá¹ƒ ahanti. tattha bhaga
ye oghaá¹ƒ taritukÄ• mÄ• te saá¹ƒyojanÄ«yesu dhammesu Ä• dÄ«navÄ• nupassino viharis
adhippÄ• yo. kÄ• mesu sattÄ• ti yesu ca sattÄ• yena ca sattÄ• yesaÃ±ca sattÄ• ayaá¹ƒ ca
sabbesaá¹ƒ hÄ• rabhÄ• giyo.

<79> tattha katamÄ• ni tÄ«á¹‡i vipallÄ• sÄ• ni padaá¹-á¹-hÄ• nÄ• ni ca? cittavipallÄ• sassa
saÃ±Ã±Ä• vipallÄ• sassa tayo vipallÄ• sÄ• tÄ«á¹‡i akusalamÅ«lÄ• ni padaá¹-á¹-hÄ• naá¹ƒ
155/ hÄ«nappaá¹‡Ä«takÄ• riyakammassa padaá¹-á¹-hÄ• naá¹ƒ. catunnaÃ±ca upÄ• dÄ• nÄ
dissati. hÄ«nappaá¹‡Ä«takÄ• riyakammassa padaá¹-á¹-hÄ• naá¹ƒ. yathÄ• mÄ• tuyÄ• vÄ•
puna uá¸·Ä• rassa bhikkhuno abhayaá¹ƒ deti. tattha aÃ±Ã±o micchÄ• paá¹-ipajjeyya kÄ• ye
tattha so byÄ• pÄ• damupÄ• dÄ• ya tesaá¹ƒ uá¸·Ä• rÄ• naá¹ƒ rakkhÄ• varaá¹‡aguttiyÄ• an
abhayaá¹ƒ deti. tesaá¹ƒ abhaye dinne yo tattha micchÄ• paá¹-ipajjeyya. tattha so byÄ• pÄ•
dosajaá¹ƒ kammaá¹ƒ karoti. yo tattha asÄ• dhu indriyÄ• nÄ«varaá¹‡aá¹ƒ yaá¹ƒ tesaá¹ƒ abh
saÃ±Ã±aá¹ƒ idaá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• raá¹‡aá¹ƒ mayÄ• puna tattha micchÄ• paá¹-ipatti aya
hÄ«nagamivakammaá¹ƒ lobho moho ca imÄ• ni nÄ«varaá¹‡Ä• ni vacanÄ• ni tÄ• ni cattÄ• ri
catÅ«hi upÄ• dÄ• nehi yo so upÄ• dÄ• no itthÄ« vÄ• puriso vÄ• tesaá¹ƒ paÃ±cakkhandhÄ
samudayo idaá¹ƒ dukkhaÃ±ca samudayo ca soyeva desanÄ• hÄ• ro.

tattha kÄ• mesu ye na pajjanti, te Ä• dÄ«navÄ• nupassanÄ• ya pajjanti. itissÄ• kÄ• madhÄ
ayaá¹ƒ vuccati nekkhammacchando. yo tattha anabhisaá¹…khÄ• rÄ• naá¹ƒ kiÃ±ci visodheti
ayaá¹ƒ abyÄ• pÄ• dacchando. kiÃ±ci vihiá¹ƒsati, ayaá¹ƒ vihiá¹ƒsÄ• chando. iti nekkhammÄ•
--- nekkhammacchando abyÄ• pÄ• dacchando avihiá¹ƒsÄ• chando. tattha \Be 271/ \Ee 156/
abyÄ• pÄ• dacchando adoso; avihiá¹ƒsÄ• chando amoho. imÄ• ni tÄ«á¹‡i kusalamÅ«lÄ• ni
parahitÄ• ni, tesaá¹ƒyeva catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ nirodhÄ• ya saá¹ƒvattanti. sace v
kaá¹‡haá¹ƒ vÄ• sukkaá¹ƒ vÄ• tassa vipÄ• kahÄ• nÄ• ya saá¹ƒvattanti. idaá¹ƒ kammaá¹ƒ a
kammakkhayÄ• ya saá¹ƒvattati. tattha yo tiá¹‡á¹‡aá¹ƒ akusalamÅ«lÄ• naá¹ƒ nirodho, ayaá¹
tattha paá¹-ipadÄ• ni imÄ• ni dve saccÄ• ni imÄ• ni cattÄ• ri saccÄ• ni Ä• vaá¹-á¹-o hÄ• ro.

kÄ• mesu sattÄ• ti ye sekkhÄ• , te ekenevÄ• kÄ• rena sattÄ• . ye puthujjanÄ• , te dvÄ«hÄ•

paÃ±ho vibhajjabyÄ• karaá¹‡Ä«yo vattabbo. kiÃ±cÄ• pi sotÄ• panno paá¹-isevanÄ• ya, no c
hi apacayÄ• ya padahati, na upacayÄ• ya. sekkho hi kilesavasena kÄ• me paá¹-isevati. puth
kilesasamuá¹-á¹-hÄ• nÄ• ya kÄ• me paá¹-isevati. tattha kÄ• mesu sattÄ• naá¹ƒ catuoghaá¹ƒ
vibhajjabyÄ• karaá¹‡Ä«yo, ayaá¹ƒ vibhatti.

<80> parivattanoti kÄ• me ye neva sajjanti na ca saá¹ƒyojanehi saá¹ƒyuttÄ• , te oghaá¹ƒ ta
mahantanti. ayaá¹ƒ suttassa paá¹-ipakkho.

vevacananti yo kÄ• mesu satto yo ca tattha kÄ• mÄ• naá¹ƒ guá¹‡o, tattha viso satto. yepi k
dhammÄ• , tattha viso satto. tatthimaá¹ƒ kÄ• mÄ• naá¹ƒ vevacanaá¹ƒ pÄ• ko rajo sallaá¹ƒ g
yÄ• ni vÄ• pana aÃ±Ã±Ä• ni \Ee 157/ vevacanÄ• ni tattha viso sattoti vevacanaá¹ƒ. satto ba
ajjhosito kÄ• me ajjhÄ• pannÄ• parimutto tabbahulavihÄ• rÄ«ti. yÄ• ni vÄ• pana aÃ±Ã±Ä•
vevacano nÄ• ma. kÄ• mappacÄ• rapaÃ±Ã±attiyÄ• kilesagocarapaÃ±Ã±attiyÄ• paÃ±Ã±att
tabbahulavihÄ• rÄ«ti yÄ• ni vÄ• pana aÃ±Ã±Ä• ni. ime kÄ• mappacÄ• rapaÃ±Ã±attiyÄ• kil
270/ paÃ±Ã±attÄ• , bÄ«japaÃ±Ã±attiyÄ• paÃ±Ã±attÄ• , saá¹…khÄ• rÄ• saá¹ƒyojanapaÃ±Ã
upÄ• dÄ• naá¹ƒ hetupaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ, puggalo puthupaÃ±Ã±attiyÄ• paÃ±Ã±

otaraá¹‡oti imÄ• ya paá¹-iccasamuppÄ• do dukkhaÃ±ca samudayo ca. ye kilesÄ• ye saá¹.
paÃ±casu khandhesu saá¹…khÄ• rakkhandho dhammÄ• yatanesu \Be 272/ akusalÄ• dhan
sukhindriyaÃ±ca, somanassindriyaÃ±ca, ayaá¹ƒ indriyotaraá¹‡o.

sodhanoti ettako. eseva Ä• rambho niddisitabbo suttattho.

adhiá¹-á¹-hÄ• noti ime dhammÄ• atthi ekattatÄ• ya paÃ±Ã±attÄ• atthi vemattatÄ• ya. ye s
vemattatÄ• ya paÃ±Ã±attÄ• . paÃ±casu kÄ• maguá¹‡esu sattÄ• ti pariyuá¹-á¹-hÄ• navipallÄ
paÃ±Ã±attÄ• oghaá¹ƒ tareyyuá¹ƒ. vipulaá¹ƒ mahantanti avijjÄ• ekattatÄ• ya paÃ±Ã±attÄ• .

parikkhÄ• roti tassa ko hetu ko paccayo? Ä• rammaá¹‡apaccayatÄ• ya paccayo. ayoniso c
paccayatÄ• ya paccayo. avijjÄ• samanantarapaccayatÄ• ya paccayo. rÄ• gÄ• nusayo hetu
hetu, ayaá¹ƒ paccayo.

samÄ• ropano \Ee 158/ paccayoti ye kÄ• mesu sattÄ• sugatÄ• surÅ«pÄ• ti ayaá¹ƒ kÄ• ma
apuÃ±Ã±amayÄ• saá¹…khÄ• rÄ• . te kiá¹ƒ paccayÄ• ? avijjÄ• paccayÄ• . te kissa paccay
iti avijjÄ• paccayÄ• saá¹…khÄ• rÄ• . saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ yÄ• va jar
kevalassa mahato dukkhakkhandhassa samudayo hoti ekaá¹ƒ suttaá¹ƒ gataá¹ƒ. paÃ±canÄ«
kÄ• tabbaá¹ƒ.

<81> tattha katamo desanÄ• hÄ• ro nÄ• ma? yÄ• ca abhijjhÄ• yo ca byÄ• pÄ• do yaÃ±ca

yaÃ±ca thinamiddhaá¹ƒ, yaÃ±ca kukkuccaá¹ƒ yÄ• ca vicikicchÄ• , ayaá¹ƒ diá¹-á¹-hi. yÄ• pa
akammaniyatÄ• kiÃ±cÄ• pi taá¹ƒ middhaá¹ƒ no tu sabhÄ• vakilesatÄ• ya kileso, iti yÄ• ca
kÄ• yÄ• kammaniyatÄ• , ayaá¹ƒ pakkhopakileso na tu sabhÄ• vakileso. tattha attasaÃ±Ã±Ä
kukkuccÄ• nupacittaá¹ƒ thinaá¹ƒ yÄ• cittassa lÄ«yanÄ• , iti ime paÃ±ca nÄ«varaá¹‡Ä• catt
sabhÄ• vakilesÄ• thinamiddhaá¹ƒ nÄ«varaá¹‡apakkhopakileso. yathÄ• cattÄ• ro Ä• savÄ•
no tu cittasÄ• savatÄ• ya \Ne 271/ Ä• savÄ• . sabhÄ• vatÄ• ya Ä• savÄ• . pakkhe Ä• savat
suttantaá¹ƒ yena te sampayuttÄ• vÄ• vippayuttÄ• vÄ• Ä• savÄ• , teyeva ete vattabbÄ• s

tattha \Ee 159/ \Be 273/ katamo vicayo. abhijjhÄ• kÄ• mataá¹‡hÄ• rÅ«pataá¹‡hÄ• bhavat
kiÃ±ci ajjhosÄ• nagataá¹ƒ sÄ• savÄ• abhijjhitassa mettÄ• nupassiya yo anatthaá¹ƒ carati. t
uppÄ• deti, acari carissatÄ«ti. evaá¹ƒ nava Ä• ghÄ• tavatthÅ«ni kattabbÄ• ni, tassevaá¹ƒ by
kileso yo paridÄ• ho kÄ• yakilamatho akammaniyatÄ• middhaá¹ƒ. cittÄ• nupassissa paá¹-ig
thinamiddhaá¹ƒ. tattha adhikaraá¹‡aavÅ«pasamo, idaá¹ƒ uddhaccaá¹ƒ. yaá¹ƒ kiá¹ƒ kasatha
Katthaci) } idaá¹ƒ kukkuccaá¹ƒ. yaá¹ƒ yathÄ• idaá¹ƒ santÄ«raá¹‡aá¹ƒ, ayaá¹ƒ vicikicchÄ• .
taá¹‡hÄ• ca atthi, idaá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ. Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ chadanaá
idaá¹ƒ kÄ• macchando kÄ• marÄ• gapariyuá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. byÄ• pÄ•
padaá¹-á¹-hÄ• naá¹ƒ. thinamiddhaá¹ƒ thinamiddhapariyuá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá
avijjÄ• pariyuá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. vicikicchÄ• vicikicchÄ• pariyuá¹-á¹-hÄ•
padaá¹-á¹-hÄ• naá¹ƒ. kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ anusayasaá¹ƒyojanassa padaá¹-
byÄ• pÄ• dapariyuá¹-á¹-hÄ• naá¹ƒ paá¹-ighasaá¹ƒyojanassa padaá¹-á¹-hÄ• naá¹ƒ. thinamid
mÄ• nasaá¹ƒyojanassa padaá¹-á¹-hÄ• naá¹ƒ. avijjÄ• pariyuá¹-á¹-hÄ• naÃ±ca vicikicchÄ• pa
diá¹-á¹-hisaá¹ƒyojanassa padaá¹-á¹-hÄ• naá¹ƒ.

tattha katamo lakkhaá¹‡o hÄ• ro? kÄ• marÄ• gapariyuá¹-á¹-hÄ• ne vutte sabbÄ• ni pariyuá
hontÄ«ti. saá¹ƒyojanesu vuttesu sabbasaá¹ƒyojanÄ• ni vuttÄ• ni honti. ayaá¹ƒ lakkhaá¹‡o h

<82> tattha katamo catubyÅ«ho hÄ• ro? ye ime paÃ±ca nÄ«varaá¹‡Ä• jhÄ• napaá¹-ipakkh
phalaá¹ƒ, idaá¹ƒ dukkhaá¹ƒ. tattha kÄ• macchandassa \Ee 160/ nekkhammavitakko paá¹-ip
abyÄ• pÄ• davitakko paá¹-ipakkho; tiá¹‡á¹‡aá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ avihiá¹ƒsÄ• vitakko pa
vitakkÄ• . nekkhammavitakko samÄ• dhikkhandhaá¹ƒ bhajati. abyÄ• pÄ• davitakko sÄ«lakk
avihiá¹ƒsÄ• vitakko paÃ±Ã±Ä• kkhandhaá¹ƒ bhajati. ime tayo khandhÄ• . ariyo aá¹-á¹-haá¹.
nÄ«varaá¹‡appahÄ• nÄ• ya saá¹ƒvattati. yaá¹ƒ nÄ«varaá¹‡appahÄ• naá¹ƒ, ayaá¹ƒ nirodho.
ayaá¹ƒ catubyÅ«ho hÄ• ro.

tattha katamo Ä• vaá¹-á¹-o hÄ• ro? paÃ±ca nÄ«varaá¹‡Ä• ni dasa bhavanti. yadapi ajjhatta
tadapi nÄ«varaá¹‡aá¹ƒ. yadapi bahiddhÄ• sÄ• rajjati, tadapi nÄ«varaá¹‡aá¹ƒ, evaá¹ƒ \Be 2
ime dasa nÄ«varaá¹‡Ä• . ajjhattabahiddhÄ• kilesÄ• imÄ• ni dve saá¹ƒyojanÄ• ni ajjhattasa
bahiddhÄ• saá¹ƒyojanaÃ±ca. tattha ahanti ajjhattaá¹ƒ, mamanti bahiddhÄ• . sakkÄ• yadiá¹-

ekasaá¹-á¹-hi diá¹-á¹-higatÄ• ni bahiddhÄ• . yo ajjhattaá¹ƒ chandarÄ• go rÅ«pesu avÄ«tarÄ•
avÄ«tacchando. evaá¹ƒ yÄ• va viÃ±Ã±Ä• á¹‡e, ayaá¹ƒ ajjhattÄ• taá¹‡hÄ• . yaá¹ƒ chasu bÄ
bhavesu ajjhosÄ• naá¹ƒ, ayaá¹ƒ bahiddhÄ• taá¹‡hÄ• . imÄ• ni dve saccÄ• ni saá¹ƒyojanÄ•
dhammÄ• . tattha saá¹ƒyojanesu dhammesu yÄ• nibbidÄ• nupassanÄ• ca, ayaá¹ƒ maggo.
ayaá¹ƒ nirodho. ayaá¹ƒ Ä• vaá¹-á¹-o hÄ• ro.

tattha katamo vibhattihÄ• ro? saá¹ƒyojananti na etaá¹ƒ ekaá¹ƒsena. mÄ• nasaá¹ƒyojanaá¹ƒ
na taá¹ƒ ekaá¹ƒsena adiá¹-á¹-hamÄ• naá¹ƒ nissÄ• yamÄ• naá¹ƒ \Ee 161/ na pajahati. yo pa
kiÃ±cÄ• pi so diá¹-á¹-hipakkhe siyÄ• . na tu orambhÄ• giyaá¹ƒ saá¹ƒyojanaá¹ƒ tassa pahÄ•
ca ahaá¹ƒkÄ• ro na paviddhoyaá¹ƒ panassa evaá¹ƒ hoti. kadÄ• su nÄ• mÄ• haá¹ƒ taá¹ƒ sa
sacchikatvÄ• upasampajja viharissÄ• mi, yaá¹ƒ ariyÄ• santaá¹ƒ Ä• yatanaá¹ƒ upasampajja
abhijjhÄ• na ca taá¹ƒ nÄ«varaá¹‡aá¹ƒ. atthi pana arahato kÄ• yakilesamiddhaÃ±ca okkama
nÄ«varaá¹‡aá¹ƒ tassa thinamiddhaá¹ƒ nÄ«varaá¹‡anti. na ekaá¹ƒsena. ayaá¹ƒ vibhattihÄ• r

parivattanoti paÃ±ca nÄ«varaá¹‡Ä• paÃ±caá¹…gikena jhÄ• nena pahÄ• naá¹ƒ gacchanti.
nÄ«varaá¹‡o asukassa pahÄ«nÄ• ti na aÃ±Ã±Ä• numinitabbaá¹ƒ, paramatthamajjhattaá¹ƒ,

tattha katamo vevacano? kÄ• macchando chandarÄ• go pemaá¹ƒ nikantÄ«ti vevacanaá¹ƒ.
upakkileso pariyuá¹-á¹-hÄ• nanti vevacanaá¹ƒ.

paÃ±Ã±attÄ«ti avijjÄ• paccayÄ• kiccapaÃ±Ã±attiyÄ• {paccÄ• paÃ±Ã±attiyÄ• (Katthaci) }
vikkhepapaÃ±Ã±attiyÄ• paÃ±Ã±atti, thinamiddhaá¹ƒ asamugghÄ• tapaÃ±Ã±attiyÄ• paÃ±Ã
paÃ±ca nÄ«varaá¹‡Ä• imamhi sutte vikkhepapaÃ±Ã±attiyÄ• paÃ±Ã±atti.

tattha katamo otaraá¹‡o? ime paÃ±ca nÄ«varaá¹‡Ä• avijjÄ• ca taá¹‡hÄ• ca tattha avijjÄ•
nÄ«varaá¹‡Ä• . yÄ• taá¹‡hÄ• ime saá¹…khÄ• rÄ• , te avijjÄ• paccayÄ• \Ee 162/ ime \Be 2
khandhesu saá¹…khÄ• rakkhandhapariyÄ• pannÄ• , Ä• yatanesu dhammÄ• yatanaá¹ƒ, dhÄ
imesaá¹ƒ dhammÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ sukhindriyassa ca somanassindriyassa ca i
purisindriyassa ca.

tattha katamo sodhano hÄ• ro? idaá¹ƒ suttaá¹ƒ yathÄ• Ä• rabbha nikkhittaá¹ƒ so attho bhÄ
padehi.

tattha kÄ• macchando ca byÄ• pÄ• do ca vicikicchÄ• ca na ekattatÄ• ya paÃ±Ã±attÄ• , kÄ
paÃ±Ã±attÄ• , atha khalu vemattatÄ• ya paÃ±Ã±attÄ• . ayaá¹ƒ adhiá¹-á¹-hÄ• no hÄ• ro.

tattha katamo parikkhÄ• ro? kÄ• macchandassa ayoniso manasikÄ• ro subhÄ• rammaá¹‡a
byÄ• pÄ• dassa ayoniso manasikÄ• ro Ä• ghÄ• tavatthÅ«ni ca paccayo; paá¹-ighÄ• nusayo

paá¹-isaá¹ƒhÄ• ro paccayo; pavattiyÄ• kilamathÄ• calanÄ• taÃ±ca hetu. uddhaccakukkuc
Ä• rammaá¹‡iyaá¹ƒ assÄ• diyÄ• kindriyaá¹ƒ tÄ• va aparipuá¹‡á¹‡aÃ±ca Ã±Ä• á¹‡aá¹ƒ pacc
diá¹-á¹-hianusayo ca hetu. vicikicchÄ• ya nava mÄ• navidhÄ• Ä• rammaá¹‡aá¹ƒ mÄ• nÄ• r
vicikicchÄ• nusayo hetu. ete paÃ±ca dhammÄ• sahetu sappaccayÄ• uppajjanti.

tattha katamo samÄ• ropano hÄ• ro? ime paÃ±ca nÄ«varaá¹‡Ä• cattÄ• ropi ete Ä• savÄ•
} ete sallÄ• pi ete upÄ• dÄ• nÄ• ni ete. tesu eva bÄ• hiresu dhammesu saá¹ƒkilesabhÄ• giy
gacchati. ayaá¹ƒ samÄ• ropano hÄ• ro.

niddiá¹-á¹-haá¹ƒ \Ee 163/ saá¹ƒkilesikabhÄ• giyaá¹ƒ suttaá¹ƒ.

<83> manopubbaá¹…gamÄ• dhammÄ• ti gÄ• thÄ• .

tattha katamo desanÄ• hÄ• ro? imamhi sutte ko attho khandhavavatthÄ• nena viÃ±Ã±Ä• á
dhÄ• tuvavatthÄ• nena manoviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ, Ä• yatanavavatthÄ• nena manÄ• ya
manindriyaá¹ƒ. tassa kiá¹ƒ pubbaá¹…gamÄ• dhammÄ• ? saá¹ƒkhittena cha dhammÄ• pub
kusalamÅ«lÄ• ni ca \Ne 274/ akusalamÅ«lÄ• ni ca animittaá¹ƒ imamhi sutte kusalamÅ«laá¹
katamÄ• manopubbaá¹…gamÄ• dhammÄ• ? mano tesaá¹ƒ pubbaá¹…gamaá¹ƒ, yathÄ• pi
\Be 276/ dhammÄ• naá¹ƒ manopubbaá¹…gamÄ• . tattha tividhÄ• naá¹ƒ pubbaá¹…gamÄ• n
abyÄ• pÄ• dacchandena avihiá¹ƒsÄ• chandena. alobhassa nekkhammacchandena pubbaá
abyÄ• pÄ• dacchandena pubbaá¹…gamÄ• . amohassa avihiá¹ƒsÄ• chandena pubbaá¹…ga
manasÄ• ime dhammÄ• ussaá¹-Ä• manena vÄ• nimmitÄ• . manova imesaá¹ƒ dhammÄ•
dhammÄ• naá¹ƒ seá¹-á¹-hajeá¹-á¹-hoti manova imesaá¹ƒ dhammÄ• naá¹ƒ Ä• dhipaccaá¹ƒ k
__manojavÄ• _ti \Ee 164/ yattha mano gacchati. tattha ime dhammÄ• gacchantÄ«ti manoja
sÄ«ghaá¹ƒ gacchati aÃ±Ã±o vÄ• koci sÄ«ghaá¹ƒ gÄ• mako vuccate vÄ• tajavoti pakkhigÄ•
manena sampajÄ• yamÄ• nÄ• gacchanti, tattha ime dhammÄ• gacchantÄ«ti manojavÄ• ti.
anÄ• vilatÄ• ca saá¹…kappo. sattavidhÄ• ca kÄ• yikaá¹ƒ sucaritaá¹ƒ vÄ• casikaá¹ƒ sucarit
kusalakammapathÄ• . tattha __manasÄ• ce pasannenÄ• _ti manokammaá¹ƒ. __bhÄ• sati
vÄ• _ti kÄ• yakammaá¹ƒ. imehi imasmiá¹ƒ sutte dasa kusalakammapathÄ• paramÄ• pi san
bhavati vivattiyaá¹ƒ na lokaniyyÄ• nÄ• ya vÄ• sanÄ• bhÄ• giyaá¹ƒ suttaá¹ƒ bhavati. ayaá¹ƒ

tattha katamo vicayo hÄ• ro? manopubbaá¹…gamÄ• dhammÄ• ti kusalamÅ«lÄ• ni ca aá¹-
suttaá¹ƒ.

yuttÄ«ti dasannaá¹ƒ kusalakammapathÄ• naá¹ƒ yo vipÄ• ko, so sukhavedanÄ«yo abyÄ• pA
anapÄ• yinÄ«_ti anugacchati atthi esÄ• yutti.

padaá¹-á¹-hÄ• nanti aá¹-á¹-hÄ• rasannaá¹ƒ manopavicÄ• rÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. n

sabbakusalapakkhassa ime dhammÄ• padaá¹-á¹-hÄ• naá¹ƒ. __manasÄ• ce pasannenÄ• _
saddhindriyassa padaá¹-á¹-hÄ• naá¹ƒ. __bhÄ• sati vÄ• _ti sammÄ• vÄ• cÄ• ya. __karoti vÄ
sammÄ• vÄ• yÄ• massa ca padaá¹-á¹-hÄ• naá¹ƒ.

lakkhaá¹‡oti \Ee 165/ iti pubbaá¹…gamÄ• dhammÄ• ti vedanÄ• pubbaá¹…gamÄ• pi ete, s
saá¹…khÄ• rapubbaá¹…gamÄ• pi ete. ye keci dhammÄ• sahajÄ• tÄ• sabbe pubbaá¹…gam
naá¹ƒ sukhamanvetÄ«_ti somanassamapi naá¹ƒ anveti yaá¹ƒ susukhacchÄ• yÄ• tadÄ• pi n

<84> tattha \Ne 275/ \Be 277/ katamo catubyÅ«ho hÄ• ro? manopubbaá¹…gamÄ• ti na ida
kÄ• raá¹‡Ä• ? sabbe yeva ime chaviÃ±Ã±Ä• á¹‡akÄ• yÄ• , imamhi bhagavato ko adhippÄ•
manaá¹ƒ pasÄ• dentÄ«ti ayaá¹ƒ imamhi sutte bhagavato adhippÄ• yo. attho pubbeyeva nid

yÄ• ni hi kusalamÅ«lÄ• ni, tÄ• ni aá¹-á¹-hÄ• nisaá¹ƒsamattÄ• hetu, ayaá¹ƒ aá¹-á¹-haá¹…gi
á¹-hÄ• nÄ• ni desanÄ• hetÅ«ni desanÄ• paccayÄ• niddesanÄ• ca. tattha yaá¹ƒ maÃ±Ã±e
viÃ±Ã±Ä• á¹‡asaccanti aá¹…gena kusalamÅ«laá¹ƒ pahÄ«yati, ayaá¹ƒ appahÄ«nabhÅ«miya
pahÄ• nÄ• , ayaá¹ƒ nirodho. imÄ• ni cattÄ• ri saccÄ• ni. ayaá¹ƒ Ä• vaá¹-á¹-o hÄ• ro.

vibhattÄ«ti ---

manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ«ti ||

taá¹ƒ \Ee 166/ na ekaá¹ƒsena samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• pana hoti. tassa vA
sakasatthe cittaá¹ƒ pasÄ• deti, tena ca pasannena cittena bhÄ• sati byÄ• karoti na taá¹ƒ su
chÄ• yÄ• va anugÄ• minÄ«, dukkhameva taá¹ƒ anveti. yathÄ• vahantaá¹ƒ cakkaá¹ƒ padam
vibhajjabyÄ• karaá¹‡Ä«yaá¹ƒ. manasÄ• ce pasannena kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ
sukhavedanÄ«yaá¹ƒ micchaggate dukkhavedanÄ«yaá¹ƒ, ayaá¹ƒ vibhatti.

tattha katamo parivattano hÄ• ro? manopubbaá¹…gamÄ• dhammÄ• ti yaá¹ƒ manasÄ• pa
vÄ• dukkhamassÄ• nugÄ• minÄ«, etÄ• niyeva dve suttÄ• ni bhÄ• sitÄ• ni esa eva ca paá¹-
manocittaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ manindriyaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

paÃ±Ã±attÄ«ti manopubbaá¹…gamÄ• dhammÄ• ti ayaá¹ƒ mano kiÃ±ci paÃ±Ã±attiyÄ• pa
kusalakammapathapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ. manoseá¹-á¹-hÄ• ti visiá¹-á¹-hapaÃ±Ã±a
manojavÄ• ti sahapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ. cittanti nekkhammapaÃ±Ã±attiyÄ• paÃ±

pasannenÄ• ti saddhindriyapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ. manasÄ• ce pasannenÄ• ti
anÄ• vilasaá¹…kappadutiyajjhÄ• napaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ \Ne 276/. manasÄ• ce p
assaddhÄ• naá¹ƒ paá¹-ipakkhapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ. bhÄ• sati vÄ• ti sammÄ• vÄ
paÃ±Ã±attaá¹ƒ. karoti vÄ• ti sammÄ• kammantapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ. tato \Ee 16
jhÄ• nasamÄ• dhÄ• naá¹ƒ. indriyesu manindriyaá¹ƒ. paá¹-iccasamuppÄ• de viÃ±Ã±Ä• á¹‡a
dhammÄ• ti mettÄ• ca mudutÄ• ca jhÄ• nesu dutiyaá¹ƒ jhÄ• naá¹ƒ tatiyaÃ±ca. khandhesu
saá¹…khÄ• rakkhandhapariyÄ• panno. dhÄ• tÅ«su dhammadhÄ• tu, Ä• yatanesu dhammÄ
indriyesu sukhindriyaÃ±ca somanassindriyaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ. imesaá¹ƒ dhammÄ•
paá¹-iccasamuppannÄ• naá¹ƒ phassapaccayÄ• sukhavedanÄ«yo phasso sukhavedanÄ• n
chattiá¹ƒsesu paá¹-hamapadesu cha somanassanekkhammassitÄ• . iti ayaá¹ƒ otaraá¹‡o hÄ

tattha katamo sodhano hÄ• ro? yaá¹ƒ atthaá¹ƒ Ä• rabbha idaá¹ƒ suttaá¹ƒ bhÄ• sitaá¹ƒ. so a
etamatthaá¹ƒ Ä• rabbha suttaá¹ƒ. ayaá¹ƒ sodhano hÄ• ro.

<85> tattha katamo adhiá¹-á¹-hÄ• no hÄ• ro? manopubbaá¹…gamÄ• dhammÄ• ti vevacan
ekattapaÃ±Ã±atti. dhammÄ• ti ekato na vevacanapaÃ±Ã±atti. manasÄ• ce pasannenÄ• ti s
ajjhattaÃ±ca abyÄ• pÄ• dÄ• vikkhambhanabahiddhÄ• ca okappanato. so ajjhattapasÄ• do
vikkhambhanapasÄ• do ca byÄ• pÄ• dapariyuá¹-á¹-hÄ• naá¹ƒ. vighÄ• to na mÅ«lapasÄ• do
sabyÄ• pÄ• daá¹ƒ vighÄ• tena. tato naá¹ƒ sukhamanvetÄ«ti sukhaá¹ƒ kÄ• yikaÃ±ca cetasik
piyasampayogopi nekkhammasukhampi puthujjanasukhampi pÄ«tisambojjhaá¹…gampi ceta
yampi passaddhakÄ• yo sukhaá¹ƒ vedeti, tampi kÄ• yikaá¹ƒ sukhaá¹ƒ bojjhaá¹…gÄ• ca ce
passaddhakÄ• yo sukhaá¹ƒ vedesi, tampi taÃ±ca sukhapadaá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±attiyÄ•
aparÄ• maá¹-á¹-haá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. anvetÄ«ti appanÄ• sandissati na cÄ
anveti. tadidaá¹ƒ suttaá¹ƒ dvÄ«hi Ä• kÄ• rehi adhiá¹-á¹-hÄ• tabbaá¹ƒ. hetunÄ• ca yo pasan
yo dukkhavedanÄ«yo.

parikkhÄ• roti bhagavÄ• paÃ±casatena bhikkhusaá¹…ghena nagaraá¹ƒ pavisati rÄ• jagaha
bhagavantaá¹ƒ parivisati, tassa pasÄ• do uppanno kusalamÅ«lapubbayogÄ• vacaropi. so a
idaá¹ƒ vÄ• caá¹ƒ bhÄ• sati \Be 279/ lÄ• bhÄ• tesaá¹ƒ, yesaá¹ƒ nivesanaá¹ƒ bhagavÄ• pav
bhaveyya mayampi bhagavato saá¹ƒpasÄ• daá¹ƒ lacchamhÄ• ti. yena bhagavÄ• tenaÃ±jal
bhagavato namo bhagavatoâ€™â€™ ti abyÄ• pÄ• damÄ• no ekamante aá¹-á¹-hÄ• si. tadan
abhÄ• sittha ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti. sabbaá¹ƒ suttaá¹ƒ tathÄ• yaá
277/ vÄ• cÄ• kammaá¹ƒ. yaá¹ƒ aÃ±jaliá¹ƒ paá¹‡Ä• meti, idaá¹ƒ kÄ• yakammaá¹ƒ. yo manop
tattha yaá¹ƒ paresaá¹ƒ pakÄ• seti bhÄ• sati vaá¹‡á¹‡aá¹ƒ. yesaá¹ƒ bhagavÄ• nivesanaá¹ƒ
tassa alobho kusalamÅ«laá¹ƒ. yaá¹ƒ bhagavati mettacitto, tassa adoso kusalamÅ«laá¹ƒ \Ee
paá¹‡Ä• meti mÄ• naÃ±ca niggaá¹‡hÄ• ti, tatthassa amoho kusalamÅ«laá¹ƒ pÄ• tubhavati.
paá¹-ilabhati, idamassa diá¹-á¹-hivipallÄ• sappahÄ• naá¹ƒ. yaá¹ƒ tathÄ• yeva saá¹ƒvaro hot
saÃ±Ã±Ä• vipallÄ• sappahÄ• naá¹ƒ. yaá¹ƒ manassa pasÄ• danaá¹ƒ, idamassa cittavipallÄ•

akusalavipallÄ• sÄ• naá¹ƒ vikkhambhanaá¹ƒ pahÄ• naá¹ƒ paccayo. tÄ«á¹‡i kusalamÅ«lÄ• n
so tassa manasikÄ• roti vuccati. yaá¹ƒ kilesehi vikkhambhanaá¹ƒ iti vipallÄ• sÄ• ca Ä• ram
paccayo kusalamÅ«lÄ• ni ca sandissayatÄ• ya paccayo, so ca manasikÄ• ro hetunÄ• imin
uppannaá¹ƒ. tattha yaá¹ƒ sasatthÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ pavattaá¹ƒ ayaá¹ƒ buddhÄ• nus
guá¹‡e manasi karoti, ayamassa dhammÄ• nussati. tattha satisampajaÃ±Ã±aá¹ƒ hetu, aya
paÃ±Ã±Ä• hetu vitakkavicÄ• rÄ• paccayo. kÄ• yasaá¹…khÄ• rÄ• kammassa abhisaá¹…k
sukhavedanÄ«yassa kammassa upacayo hetukÄ• kammassa paccayo.

<86> tattha katamo samÄ• ropano hÄ• ro? manasÄ• yeva pasannena satoyevettha pasan
vimuccantÄ«ti tena sattÄ• cittapubbaá¹…gamÄ• cittena pasannena cetanÄ• pi tattha cittab
paá¹-ighÄ• ayaá¹ƒ cetanÄ• naá¹ƒ pasÄ• dena kÄ• yo cassa pasÄ• do \Ee 170/, so ca Ä• ra
saÃ±Ã±Ä• nanti cassa aviparÄ«tÄ• , so paÃ±cavidho vikkhambhanÄ• , kÄ• yapassambhan
cittaá¹ƒ pana pubbaá¹ƒyeva pasannaá¹ƒ. ayaá¹ƒ samÄ• ropanÄ• . evaá¹ƒ paÃ±cannampi p
sukhamanvetÄ«ti katamaá¹ƒ bhagavÄ• niddisati? na hi attasaccaá¹ƒ tassa kammassa vipÄ
anugacchati yadÄ• sitapaccayÄ• uppajjate \Be 280/ somanassaá¹ƒ avippaá¹-isÄ• ropi anv
hÄ• ro.

mahÄ• nÄ• ma sakkassa suttaá¹ƒ {passa SN c V 1017}. tasmiá¹ƒ ce samaye assato asamp
kÄ• me bhavati. assato abhisamÄ• hÄ• ro yo mÄ• bhÄ• yi, mahÄ• nÄ• ma, yaá¹ƒ taá¹ƒ citt
saddhÄ• paribhÄ• vitaá¹ƒ sÄ«laparibhÄ• vitaá¹ƒ sutacÄ• gaparibhÄ• vitanti vitthÄ• rena kÄ
paÃ±Ã±Ä• ya ca kiá¹ƒ dasseti? yÄ• saddhÄ• , sÄ• cetaso pasÄ• do. yÄ• anÄ• vilasaá¹…k
kÄ• raá¹‡Ä• ? anÄ• vilalakkhaá¹‡Ä• . anÄ• vilalakkhaá¹‡Ä• hi saddhÄ• . apare \Ee 171/ Ä
guá¹‡aparisuddhiniá¹-á¹-hÄ• gamanalakkhaá¹‡Ä• , yaÃ±ca apare vÄ• vacanapaá¹-iggahala
pariyÄ• yo \Ne 278/ attÄ• naá¹ƒ yadi evaá¹ƒ okappeti ``nÄ• haá¹ƒ kiÃ±ci jÄ• nÄ• mÄ«ti esÄ
anuÃ±Ã±attÄ• anaÃ±Ã±atÄ• â€™â€™ ti. ayaá¹ƒ saddhÄ• ti. aparo pariyÄ• yo ekasaá¹-á¹-h
Ä• dÄ«navÄ• nupassanÄ• aniccaá¹ƒ dukkhamanattÄ• ti. tena ca padiá¹-á¹-haá¹ƒ bhavati y
udakaá¹ƒ cakkhunÄ• passati na ca kÄ• yena abhisambhunÄ• ti. evamassa ariyÄ• nijjhÄ• n
bhavati, na ca sacchikatÄ• . ayaá¹ƒ vuccati saddhÄ• . sÄ• ca lokikÄ• . aparo pariyÄ• yo kha
puthujjanabhÅ«tassa vÄ«sati cÄ• ti ko sakkÄ• yÄ• dhÄ«nÄ• na niveso. na etaá¹ƒ ekanti na
diá¹-á¹-hiyÄ• tu khalu mudÅ«hi paÃ±cahi indriyehi dassanamaggena pahÄ«nÄ• bhavanti.
kilesÄ• , ayaá¹ƒ saddhÄ• .

sotÄ• pattaá¹…gamadukkhÄ• yaá¹ƒ bhÅ«miyaá¹ƒ paripuá¹‡á¹‡Ä• vuccati. tasmiá¹ƒyeva b
ariyÄ• dhÄ• ranti vuccati. tasmiá¹ƒyeva bhÅ«miyaá¹ƒ mudupaÃ±Ã±Ä• paÃ±Ã±indriyanti vu
bhÅ«miyaá¹ƒ khandhehi anatthikatÄ• , ayaá¹ƒ cÄ• go. tasmÄ• saddhÄ• cÄ• gÄ• dhiá¹-á¹-h
yatikena {tena (Katthaci) } bhiyyo manena sÄ• hissa viparÄ«tÄ• diá¹-á¹-hikÄ• assaddhÄ• ,
pamattÄ• samÄ• dinnÄ• . tattha saddhindriyaá¹ƒ yo kÄ• maá¹ƒ parivissanti iti santapÄ• pap
cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±indriyena paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naá¹ƒ, sÄ«lena upasa

cattÄ• ro \Ee 172/ dhammÄ• sÄ«laá¹ƒ paribhÄ• vayanti saddhÄ• sÄ«laá¹ƒ cÄ• go ca paÃ±
oghaá¹ƒ tarati. yaá¹ƒ sÄ«laá¹ƒ, ayaá¹ƒ appamÄ• do. yo cÄ• go, idaá¹ƒ paÃ±Ã±Ä• ya kamm
paÃ±Ã±indriyaá¹ƒ, tattha yaá¹ƒ saddhindriyaá¹ƒ. taá¹ƒ tÄ«su aveccappasÄ• desu. yaá¹ƒ sÄ
saddhindriyesu. yo cÄ• go, so catÅ«su \Be 281/ jhÄ• nesu. yÄ• paÃ±Ã±Ä• , sÄ• saccesu,
tassa sekkhassa bhaddikÄ• bhati, bhaddiko abhisamparÄ• yo. tassa sammuá¹-á¹-hassatika
kÄ• yasammuá¹-á¹-hassatitÄ• ya tÄ• ni vÄ• indriyÄ• ni taá¹ƒ vÄ• kusalamÅ«laá¹ƒ kammav
tikassa atthaniddeso. tattha saddhÄ• sÄ«laá¹ƒ cÄ• go paÃ±Ã±Ä• cattÄ• ro dhammÄ• . yÄ•
idaá¹ƒ manosucaritaá¹ƒ. yaá¹ƒ sÄ«laá¹ƒ, idaá¹ƒ kÄ• yikaá¹ƒ vÄ• casikaá¹ƒ sucaritaá¹ƒ. yo c
cetasikaá¹ƒ alobho sucaritaá¹ƒ. iti citte gahite paÃ±cakkhandhÄ• gahitÄ• bhavanti. imehi d
idaá¹ƒ dukkhaÃ±ca ariyasaccaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ maggassa.

<87> tattha katamo vicayo hÄ• ro? yÄ• ca saddhÄ• yaÃ±ca sÄ«laá¹ƒ. taá¹ƒ kissa karoti?
bhagavantaá¹ƒ anussarati mattenapi hatthinÄ• samÄ• gatÄ• , assa bho kukkurÄ• sabbaá¹
kÄ• yena vÄ• vÄ• cÄ• ya vÄ• á¹-hÄ• naá¹ƒ visÄ• rado bhavatÄ«ti avippaá¹-isÄ• rÄ« paÃ±
upaá¹-á¹-hapeti. tassa akhaá¹‡á¸• assa \Ee 173/ sÄ«laá¹ƒ yaá¹ƒ na pacchi tassaá¹ƒ mohas
279/ uppajjati micchÄ• diá¹-á¹-hisahagataá¹ƒ vÄ• , ayaá¹ƒ vicayo hÄ• ro. dhammavÄ• dino
atthi esÄ• yutti.

tattha katamo padaá¹-á¹-hÄ• no hÄ• ro? yamidaá¹ƒ cittaá¹ƒ dÄ«gharattaá¹ƒ paribhÄ• vitaá
cÄ• gena paÃ±Ã±Ä• ya samÄ• dhinÄ• paá¹-hamajjhÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. yÄ• sa
taá¹ƒ dutiyajjhÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. tÄ«á¹‡i ca aveccappasÄ• dÄ• yaá¹ƒ sÄ«laá¹
taá¹ƒ sÄ«lakkhandhassa padaá¹-á¹-hÄ• naá¹ƒ. yÄ• paÃ±Ã±Ä• , sÄ• paÃ±Ã±Ä• kkhandhas
dhammÄ• idaÃ±ca cittaá¹ƒ ekodibhÅ«tasamÄ• dhissa padaá¹-á¹-hÄ• naá¹ƒ. saddhÄ• sad
padaá¹-á¹-hÄ• naá¹ƒ. cÄ• go samÄ• dhindriyassa padaá¹-á¹-hÄ• naá¹ƒ. paÃ±Ã±Ä• paÃ±Ã
saddhÄ• ca paÃ±Ã±Ä• ca vipassanÄ• padaá¹-á¹-hÄ• naá¹ƒ. sÄ«laÃ±ca cÄ• go ca samath
saddhÄ• ca paÃ±Ã±Ä• ca avijjÄ• virÄ• gÄ• ya paÃ±Ã±Ä• vimuttiyÄ• padaá¹-á¹-hÄ• naá¹
rÄ• gavirÄ• gÄ• ya cetovimuttiyÄ• padaá¹-á¹-hÄ• naá¹ƒ.

tattha katamo lakkhaá¹‡o hÄ• ro? viÃ±Ã±Ä• á¹‡e vutte saddhÄ• satibhÄ• vite sabbe paÃ±c
saddhÄ• ya bhaá¹‡itÄ• ya sabbÄ• ni satta dhanÄ• ni bhaá¹‡itÄ• ni honti saddhÄ• dhanaá¹ƒ
vutte samÄ• dhikkhandho ca paÃ±Ã±Ä• kkhandho ca vuttÄ• bhavanti. yaá¹ƒ taá¹ƒ cittaá¹ƒ
paribhÄ• vitaá¹ƒ pacchimake \Be 282/ kÄ• le na tadanuparivatti bhavissatÄ«ti netaá¹ƒ á¹-hÄ
\Ee 174/ saÃ±Ã±Ä• pi tadanuparivattinÄ« bhavati. yepi tajjÄ• tikÄ• dhammÄ• , tepi tadanup
rÅ«pasaÃ±Ã±Ä• rÅ«pasaÃ±cetanÄ• nupassanamanasikÄ• ro evaá¹ƒ channaá¹ƒ Ä• yatanÄ
lakkhaá¹‡o hÄ• ro.

tattha katamo catubyÅ«ho hÄ• ro? idha sutte bhagavato ko adhippÄ• yo? ye bhaddikaá¹ƒ b
bhaddikaÃ±ca abhisamparÄ• yaá¹ƒ, te saddhaá¹ƒ sÄ«laá¹ƒ cÄ• gaá¹ƒ paÃ±Ã±aÃ±ca mana

adhippÄ• yo. ye caÃ±Ã±epi sattÄ• tathÄ• gatassa sammukhaá¹ƒ na paá¹-iyujjhante, imaá¹ƒ
avippaá¹-isÄ• rato kÄ• laá¹ƒ karissantÄ«ti, ayaá¹ƒ adhippÄ• yo.

<88> tattha katamo Ä• vaá¹-á¹-o hÄ• ro? idampi cattÄ• ro dhammÄ• saddhÄ• ca paÃ±Ã±
avijjaÃ±ca hananti. sÄ«laÃ±ca cÄ• go ca taá¹‡hÄ• ca dosaÃ±ca hananti. tassa dve mÅ«lÄ•
nivatteti appahÄ«nabhÅ«miyaÃ±ca dvimÅ«lÄ• ni paÃ±cakkhandhÄ• . dve ariyasaccÄ• ni sa
dvinnaá¹ƒ mÅ«lÄ• naá¹ƒ pahÄ• naá¹ƒ. imÄ• ni dve saccÄ• ni nirodho ca maggo ca. ayaá¹ƒ

tattha \Ne 280/ katamo vibhatti? yaá¹ƒ taá¹ƒ cittaá¹ƒ saddhÄ• paribhÄ• vitaá¹ƒ ... pe ... sac
tassapi bhaddikÄ• bhati bhavissatÄ«ti na ekaá¹ƒsena tassa kammaá¹ƒ diá¹-á¹-heyeva dhar
paccessati, aparamhi vÄ• pariyÄ• ye bhavissati. yaá¹ƒ vÄ• atÄ«taá¹ƒ \Ee 175/ vipÄ• kÄ• y
tappaccayÄ• ni cetÄ• ni, ye yathÄ• mahÄ• kammavibhaá¹…ge ``tenÄ• yaá¹ƒ vibhajjabyÄ•
dhammacÄ• rino yÄ• bhaddikÄ• bhatÄ«â€™â€™ ti.

tattha katamÄ• parivattanÄ• ? assaddhiyaá¹ƒ dussÄ«lyaá¹ƒ yaá¹ƒ maccheraá¹ƒ duppaÃ±Ã
(Katthaci) } yaÃ±ca paá¹-ipakkhena pahÄ«nÄ• bhavanti, ayaá¹ƒ parivattanÄ• .

tattha katamaá¹ƒ vevacanaá¹ƒ? yaá¹ƒ taá¹ƒ cittaá¹ƒ dÄ«gharattaá¹ƒ paribhÄ• vitaá¹ƒ cittaá
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... yaá¹ƒ saddhÄ• balaá¹ƒ saddhindriyaá¹ƒ, yaá¹ƒ sÄ«laá¹ƒ ta
saá¹ƒyamo niyamo damo khandhatÄ• imÄ• ni tassa vevacanÄ• ni. yo cÄ• go so paá¹-inissa
cÄ• goyiá¹-á¹-hÄ• naá¹ƒ. yÄ• paÃ±Ã±Ä• sÄ• paÃ±Ã±attÄ• paÃ±Ã±appabhÄ• paÃ±Ã±inc

tattha \Be 283/ katamÄ• paÃ±Ã±atti? yaá¹ƒ taá¹ƒ cittaá¹ƒ bÄ«jaá¹ƒ paÃ±Ã±attiyÄ• paÃ±Ã
vÄ• sanÄ• paÃ±Ã±attiyÄ• paÃ±Ã±atti. saddhÄ• pasÄ• dapaÃ±Ã±attiyÄ• paÃ±Ã±attÄ• . s
paÃ±Ã±attaá¹ƒ. cÄ• go puÃ±Ã±akiriyapaÃ±Ã±attiyÄ• paÃ±Ã±atto. paÃ±Ã±Ä• vÄ«maá¹ƒsa
tayo dhammÄ• saddhÄ• sÄ«laá¹ƒ cÄ• go paÃ±Ã±avato pÄ• risuddhiá¹ƒ gacchanti.

tattha katamo otaraá¹‡o? yaá¹ƒ cittaá¹ƒ, taá¹ƒ khandhesu viÃ±Ã±Ä• á¹‡akkhandho, dhÄ• t
manoviÃ±Ã±Ä• á¹‡adhÄ• tu, Ä• yatanesu manÄ• yatanaá¹ƒ. ye cattÄ• ro dhammÄ• , te kha
pariyÄ• pannÄ• ... pe ... dhÄ• tÅ«su Ä• yatanesu.

tattha \Ee 176/ katamo sodhano hÄ• ro? idaá¹ƒ bhagavato bhÄ• sitaá¹ƒ mahÄ• nÄ• mena s
taá¹ƒ niyuttaá¹ƒ.

tattha katamo adhiá¹-á¹-hÄ• no? idaá¹ƒ cittaá¹ƒ vemattatÄ• ya paÃ±Ã±attaá¹ƒ akusalehi cit
paribhÄ• vitanti yÄ• ni puna paribhÄ• vitÄ• ni aÃ±Ã±esampi tattha upÄ• dÄ• ya paÃ±Ã±atta
dhammÄ• ekattatÄ• ya paÃ±Ã±attÄ• . bhaddikÄ• bhatÄ«ti kÄ• mabhogino teva rÅ«padhÄ•
sabbÄ• bhaddikÄ• bhati tadeva kathÄ• ya paÃ±Ã±attaá¹ƒ, ayaá¹ƒ paÃ±Ã±atti.

tattha \Ne 281/ katamo parikkhÄ• ro? cittassa indriyÄ• ni paccayo Ä• dhipateyyapaccayatÄ
hetupaccayatÄ• ya paccayo. saddhÄ• ya lokikÄ• paÃ±Ã±Ä• hetupaccayatÄ• ya paccayo.
sÄ«lassa patirÅ«padesavÄ• so paccayo. attasammÄ• paá¹‡idhÄ• naÃ±ca hetu. cÄ• gassa
hetupaccayo. paÃ±Ã±Ä• parato ca ghoso ajjhattaÃ±ca yoniso manasikÄ• ro hetupaccayo c

tattha katamo samÄ• ropano? yaá¹ƒ taá¹ƒ cittaá¹ƒ dÄ«gharattaá¹ƒ paribhÄ• vitanti cetasikÄ
dhammÄ• paribhÄ• vitÄ• bhaddikÄ• te bhati bhavissati, bhaddikÄ• upapattiko abhisampa
manussakÄ• upabhogaparibhogÄ• sabbe bhaddikÄ• bhatiyeva, ayaá¹ƒ samÄ• ropano.

<89> uddhaá¹ƒ \Be 284/ adho sabbadhi vÄ«tarÄ• goti gÄ• thÄ• {passa Ud 61 udÄ• ne}. ta
yaá¹ƒ \Ee 177/ ito uddhaá¹ƒ bhavissati anÄ• gÄ• mÄ«, idaá¹ƒ uddhaá¹ƒ. adho nÄ• ma yama
idamavoca apadÄ• natanti uddhaá¹ƒ. tattha atÄ«tena sassatadiá¹-á¹-hi pubbantÄ• kappikÄ•
kesaÃ±ci, ucchedadiá¹-á¹-hiá¹ƒ yaá¹ƒ {ucchedadiá¹-á¹-hiyaá¹ƒ (Katthaci) } vuttakappikÄ• na
diá¹-á¹-hiyo ucchedadiá¹-á¹-hi ca sassatadiá¹-á¹-hi ca. tatthÄ• yaá¹ƒ sassatadiá¹-á¹-hi imÄ•
padÄ• ni sakkÄ• yadiá¹-á¹-hi sassataá¹ƒ bhajanti. rÅ«pavantaá¹ƒ me attÄ• , attani me rÅ«pa
attÄ• ti yaduccate paÃ±Ã±aá¹ƒ paridahanti. yÄ• ucchedadiá¹-á¹-hi sÄ• paÃ±casatÄ• ni ucc
``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ nti passanti, rÅ«paá¹ƒ me attÄ• ti tathÄ• rÅ«pÄ• ca
sakkÄ• yadiá¹-á¹-hi ucchedena ca sassatena ca. evaá¹ƒ paÃ±casu khandhesu vÄ«sativatth
pannarasa padÄ• ni pubbantaá¹ƒ bhajanti. sassatadiá¹-á¹-hiyÄ• paÃ±ca padÄ• ni aparanta
ucchedadiá¹-á¹-hiyÄ• . tattha ``ayamahamasmÄ«â€™â€™ ti passantÄ• rÅ«paá¹ƒ attato sa
ucchedavÄ• dÄ« rÅ«pavantaÃ±ca attÄ• naá¹ƒ, attani ca rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ•
ucchedadiá¹-á¹-hi ca, attato paá¹-issarati sassatadiá¹-á¹-hi pubbantato ca paá¹-issarati.
``ayamahamasmÄ«â€™â€™ ti na samanupassati. tassa diá¹-á¹-hÄ• savÄ• pahÄ• naá¹ƒ ga
pubbante ca aparante ca tena tena niddiá¹-á¹-hÄ• nena uddhaá¹ƒ adho sabbadhi vÄ«tarÄ•
anupassatÄ«ti iminÄ• dvÄ• rena iminÄ• payogena iminÄ• upÄ• yena idaá¹ƒ dassanabhÅ«
ariyo payogo anabhÄ• vaá¹ƒgatena saá¹ƒsÄ• rena apunabbhavÄ• ti yo koci ariyo payogo \E
mudÅ«ni vÄ• paÃ±cindriyÄ• ni majjhÄ• ni adhimattÄ• ni vÄ• sabbaá¹ƒ apunabbhavappahÄ
diá¹-á¹-hogho kÄ• mogho bhavogho avijjogho ca odhiso. tattha desanÄ• hÄ• rena cattÄ• ri s
indriyehi sotÄ• pattiphalena ca dve saccÄ• ni maggo ca nirodho ca. sakkÄ• yasamudayena
samudayo ca, ayaá¹ƒ desanÄ• hÄ• ro.

tattha \Ne 282/ katamo vicayo? ``ayamahamasmÄ«â€™â€™ ti asamanupassanto tÄ«á¹‡i c
saá¹ƒyojanÄ• ni pajahati. ayaá¹ƒ vicayo.

tattha katamÄ• yutti? tividhÄ• puggalÄ• koci ugghaá¹-itaÃ±Ã±Å« koci vipaÃ±citaÃ±Ã±Å«
ugghaá¹-itaÃ±Ã±Å« tikkhindriyo ca tato vipaÃ±citaÃ±Ã±Å« mudindriyo tato mudindriyehi ney
ugghaá¹-itaÃ±Ã±Å« tikkhindriyatÄ• ya dassanabhÅ«mimÄ• gamma \Be 285/ sotÄ• pattiphal

bhavati. ayaá¹ƒ paá¹-hamo sotÄ• panno. vipaÃ±citaÃ±Ã±Å« mudÅ«hi indriyehi dassanabhÅ
sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡Ä• ti, kolaá¹ƒkolo ca hoti. ayaá¹ƒ dutiyo sotÄ• panno. tattha n
dassanabhÅ«mimÄ• gamma sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡Ä• ti, sattakkhattuparamo ca bha
sotÄ• panno.

atthi esÄ• yutti mudumajjhÄ• dhimattehi indriyehi mudumajjhÄ• dhimattaá¹ƒ bhÅ«miá¹ƒ sa
sakkÄ• yadiá¹-á¹-hippahÄ• nena vÄ• diá¹-á¹-higatÄ• ni pajahati. ayaá¹ƒ \Ee 179/ yutti.

tattha katamo padaá¹-á¹-hÄ• no? tattha sakkÄ• yadiá¹-á¹-hi sabbamicchÄ• diá¹-á¹-hiyÄ• pa
sakkÄ• yo nÄ• marÅ«passa padaá¹-á¹-hÄ• naá¹ƒ. nÄ• marÅ«paá¹ƒ sakkÄ• yadiá¹-á¹-hiyÄ•
indriyÄ• ni rÅ«pÄ«ni rÅ«parÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. saá¸·Ä• yatanaá¹ƒ ahaá¹ƒkÄ• ra
tattha katamo lakkhaá¹‡o? dvÄ«su diá¹-á¹-hÄ«su pahÄ«nÄ• su tattha ekÄ• diá¹-á¹-hi diá¹-á
gacchanti. uddhaá¹ƒ ca adho ca vÄ«tarÄ• go sabbarajanÄ«yesu vÄ«tarÄ• go hoti. tajjÄ• pa
paccayanti yathÄ• bhÅ«taá¹ƒ passati. so sabbapaá¹-iccasamuppÄ• daá¹ƒ Ä• masati. ayaá¹

<90> tattha katamo catubyÅ«ho hÄ• ro? imamhi sutte bhagavato ko adhippÄ• yo? ye sattÄ
diá¹-á¹-hippahÄ• nÄ• ya vÄ• yamissanti. ayamettha bhagavato adhippÄ• yo. ayaá¹ƒ catuby

tattha katamo Ä• vaá¹-á¹-o hÄ• ro? yÄ• nimÄ• ni mudÅ«ni paÃ±cindriyÄ• ni tÄ• ni orambhÄ
sabbena sabbaá¹ƒ samÅ«hananti abhijjhÄ• byÄ• pÄ• do ca bhÄ• vanÄ• kÄ• rena sekkhÄ•
uddhambhÄ• giyÄ• ni diá¹-á¹-hivasena balaá¹ƒ saddhÄ• , vÄ«riyindriyaá¹ƒ Ä• rabhitattÄ• sa
accantaá¹ƒ niá¹-á¹-haá¹ƒ gacchanti. tattha yÄ• ni indriyÄ• ni, ayaá¹ƒ maggo saá¹ƒkilesappal
nirodho Ä• yatiá¹ƒ anuppÄ• dadhammo, idaá¹ƒ dukkhaá¹ƒ. ayaá¹ƒ Ä• vaá¹-á¹-o hÄ• ro.

tattha \Ne 283/ katamo vibhatti hÄ• ro? ``ayamahamasmÄ«â€™â€™ ti \Ee 180/ yo samanu
adhimattena lokikÄ• yaá¹ƒ bhÅ«miyaá¹ƒ na tu ariyena payogena so sakkÄ• yadiá¹-á¹-hi paj
tajjÄ• ya bhÅ«miyÄ• adhimattÄ• ya. tattha tajjÄ• ya bhÅ«miyaá¹ƒ paÃ±cahi Ä• kÄ• rehi adh
sÄ«lena vatena bÄ• hussaccena samÄ• dhinÄ• nekkhammasukhena. tattha appatte pattas
gaá¹‡hÄ• ti. etasmiá¹ƒyeva vatthuppattiyaá¹ƒ bhagavÄ• idaá¹ƒ suttaá¹ƒ bhÄ• sati. sÄ«lavÄ
yo appatte pattasaÃ±Ã±Ä« tassa yo samÄ• dhi, so sÄ• miso kÄ• purisasevito pana so kÄ• p
puthujjanÄ• . Ä• misaá¹ƒ yaÃ±ca ariyamaggamÄ• gamma lokikÄ• anariyaá¹ƒ tena samÄ• d
kÄ• purisasevito. yo pana ariyÄ• kÄ• rena yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati {jÄ• nÄ
adhigamanaá¹ƒ pajahati yo ariyena samÄ• dhinÄ• akÄ• purisasevitena nirÄ• misena nÄ«ya
vuccanti ariyapuggalÄ• . yo tehi sevito samÄ• dhi, so akÄ• purisasevito. tasmÄ• ekaá¹ƒ vib
``ayamahamasmÄ«â€™â€™ ti asamanupassanto tathÄ• pÄ• teti.

tattha katamÄ• parivattanÄ• ? imÄ• ya dassanabhÅ«miyÄ• kilesÄ• pahÄ• tabbÄ• , tehi pa
bhagavatÄ• niddisitabbÄ• yo.

tattha katamaá¹ƒ vevacanaá¹ƒ? yÄ• \Ee 181/ sakkÄ• yadiá¹-á¹-hiyÄ• attadiá¹-á¹-hiyÄ• . ay
pahÄ• tabbÄ• . te appahÄ«yanti aniddiá¹-á¹-hÄ• pi bhagavatÄ• sassatadiá¹-á¹-hi ca ucched
pariyantadiá¹-á¹-hi ca. yÄ• apariyantadiá¹-á¹-hi ca, sÄ• sassatadiá¹-á¹-hi ca. yÄ• ucchedad
natthikÄ• diá¹-á¹-hi. yÄ• sassatadiá¹-á¹-hi, sÄ• akiriyadiá¹-á¹-hi. idaá¹ƒ vevacanaá¹ƒ.

tattha katamÄ• paÃ±Ã±atti? taá¹‡hÄ• saá¹ƒyojanapaÃ±Ã±attiyÄ• paÃ±Ã±attÄ• . maggo p
paÃ±Ã±atto. indriyÄ• paá¹-ilÄ• bhapaÃ±Ã±attiyÄ• paÃ±Ã±attÄ• ti. tattha katamo otaraá¹‡o
dassanappahÄ• tabbo. samudayo maggo. indriyÄ• ni tÄ• ni ca niddiá¹-á¹-hÄ• ni khandhadh

tattha katamo sodhano hÄ• ro? yaÃ±hi Ä• rabbha bhagavatÄ• idaá¹ƒ suttaá¹ƒ bhÄ• sitaá¹ƒ
niddiá¹-á¹-ho. tattha katamo parikkhÄ• ro? nÄ• marÅ«passa hetupaccayopi viÃ±Ã±Ä• á¹‡aá
avijjÄ• ca saá¹…khÄ• rÄ• ca paccayo. nivattinayo na aparo pariyÄ• yo sabbabhavo, ye ca
parabhaá¹‡á¸• apaccayo iti sammÄ• diá¹-á¹-hi parato ca ghoso yoniso ca manasikÄ• ro pac
paÃ±Ã±Ä• uppÄ• deti, esÄ• hetu sammÄ• diá¹-á¹-hiyÄ• sammÄ• saá¹…kappo bhavati, yÄ
{sammÄ• diá¹-á¹-hi (Ee) }, ayaá¹ƒ parikkhÄ• ro.

tattha \Be 287/ katamo samÄ• ropano? ``ayamahamasmÄ«â€™â€™ ti \Ee 182/ asamanup
... pannarasa padÄ• ni. sÄ«lÄ• ni bhagavÄ• kimatthiyÄ• ni kimÄ• nisaá¹ƒsÄ• ni. sÄ«lÄ• ni,
avippaá¹-isÄ• ratthÄ• ni yÄ• va vimutti. tattha duvidho attho --- purisattho ca vacanattho ca.

<91> tattha katamo purisattho? yÄ• yaá¹ƒ na pacchÄ• nutÄ• pitÄ• ayaá¹ƒ avippaá¹-isÄ• ro
yathÄ• koci brÅ«hayati imatthamÄ• sevati so bhaá¹‡eyya, kiÃ±ci mamettha adhÄ«naá¹ƒ ta
kiriyaá¹ƒ Ä• rabhÄ• mÄ«ti. ayaá¹ƒ purisattho.

tattha katamo vacanattho? sÄ«lÄ• ni kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• sucaritaá¹ƒ avipp
sÄ«lassa vatassa ca bhÄ• soyeva. anaÃ±Ã±Ä• sugatakammatÄ• sucaritaá¹ƒ ayaá¹ƒ avipp
vimuttÄ«ti ekamekasmiá¹ƒ pade dve atthÄ• --- purisattho ca vacanattho ca, yathÄ• imamhi
suttesu dve dve atthÄ• . ayaá¹ƒ hi paramattho uttamattho ca. yaá¹ƒ nibbÄ• nasacchikaá¹ƒ n
sacchikÄ• tabbaá¹ƒ bhavati, so vuccati katassa {satassa (Katthaci) } katthoti. ayaá¹ƒ puna v
sampajÄ• nÄ• ti. iminÄ• niyuttatthamabhilabbhanti vacanattho. tattha yaá¹ƒ atthaá¹ƒ sÄ• va
tassa yo paá¹-ilÄ• bho, ayaá¹ƒ purisattho. yaá¹ƒ yaá¹ƒ bhagavÄ• dhammaá¹ƒ deseti, tassa
atthaviÃ±Ã±atti. ayaá¹ƒ attho, tattha \Ee 183/ sÄ«lÄ• naá¹ƒ avippaá¹-isÄ• ro atthopi Ä• nisaá
Ä• nisaá¹ƒso yaá¹ƒ duggatiá¹ƒ na gacchati. yathÄ• taá¹ƒ bhagavatÄ• esÄ• nisaá¹ƒso dhar
duggatiá¹ƒ gacchati dhammacÄ• rÄ«, ayaá¹ƒ attho.

yaá¹ƒ puriso bhÄ• vanÄ• bhÅ«miyaá¹ƒ sÄ«lÄ• ni Ä• rabbha sÄ«lena saá¹ƒyutto hoti evaá¹ƒ
sÄ«lakkhandho. tattha yo ca avippaá¹-isÄ• ro anusayavasena niddiá¹-á¹-ho, taÃ±ca sÄ«laá¹

pÄ• mojjapÄ«tipassaddhÄ«ti ca samÄ• dhindriyena, ayaá¹ƒ samÄ• dhikkhandho. yaá¹ƒ san
pajÄ• nÄ• ti, ayaá¹ƒ paÃ±Ã±Ä• kkhandho. ime tayo khandhÄ• sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±
paripÅ«reti yaá¹ƒ vÄ«riyindriyaá¹ƒ tena kÄ• raá¹‡ena so sÄ«laá¹ƒ paripÅ«reti, anuppannass
anuppÄ• dÄ• ya vÄ• yamati, uppannassa ca pahÄ• nÄ• ya anuppannassa ca kusalassa up
bhiyyobhÄ• vÄ• ya \Be 288/ iti vÄ«riyindriyaá¹ƒ niddiá¹-á¹-haá¹ƒ. tattha yo samÄ• dhikkhand
samÄ• dhindriyaá¹ƒ. paÃ±Ã±Ä• kkhandho paÃ±Ã±indriyaá¹ƒ, taá¹ƒ catÅ«su sammappadhÄ
yo anuppannassa ca akusalassa anuppÄ• dÄ• ya vÄ• yamati, idaá¹ƒ paá¹-hamaá¹ƒ samma
idaá¹ƒ dutiyaá¹ƒ. cattÄ• ri sammappadhÄ• nÄ• ni catÅ«su jhÄ• nesu passitabbÄ• ni. tathÄ•
nekkhammadhÄ• tu ca adhikÄ• {Ä• dikÄ• (Ee) }, tayo ca vitakkÄ• nekkhammavitakko aby
avihiá¹ƒsÄ• vitakko ca. sÄ• dhÄ• raá¹‡abhÅ«tÄ• . yÄ• piyÄ• yamÄ• nassa pÄ• mojjena ida
Ä• nitaá¹ƒ aniyamÄ«tipemena, idaá¹ƒ dukkhaá¹ƒ. yo tattha avikkhepo, ayaá¹ƒ samÄ• dhi. id
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ. yÄ• cetasikÄ• passaddhi savitakkaá¹ƒ savicÄ• raá¹ƒ virodhanaa
paridÄ• ho, so paá¹-hame jhÄ• ne niruddho. tathÄ• yÄ• ca kilesapassaddhi yÄ• ca vitakka
ubhayepi ete dhamme passaddhÄ• yaá¹ƒ. tattha kÄ• yassa cittassa ca sukhaá¹ƒ sukhÄ• ya
passaddhi. yopi ekodibhÄ• vo cittassa, tena ekodibhÄ• vena yaá¹ƒ cittassa ajjhattaá¹ƒ samp
catutthaá¹ƒ jhÄ• naá¹…gaá¹ƒ. iti ajjhattaÃ±ca sampasÄ• do cetaso ca ekodibhÄ• vo pÄ«ti c
dutiyaá¹ƒ jhÄ• naá¹ƒ caturaá¹…gikaá¹ƒ. yo passaddhakÄ• yo sukhaá¹ƒ vedeti, tena adhima
sukhaá¹ƒ cetasikaá¹ƒ yaá¹ƒ, so pÄ«tivÄ«tarÄ• go evaá¹ƒ tassa pÄ«tivÄ«tarÄ• gatÄ• ya upe
pÄ«tiyÄ• ca virÄ• gÄ• upekkhaá¹ƒ paá¹-ilabhati. sukhaÃ±ca paá¹-isaá¹ƒvedeti. sati ca sam
paá¹-ilabhati. sace sati ekaggatÄ• idaá¹ƒ paÃ±caá¹…gikaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ. yaá¹ƒ \E
cittaá¹ƒ samÄ• dhiyati, ayaá¹ƒ ekaggatÄ• ya parÄ• vidhÄ• nabhÄ• giyÄ• , paá¹-hame jhÄ• n
cakkhussa vedanÄ• sabbaá¹ƒ pÄ• ripÅ«riá¹ƒ gacchati. yathÄ• catutthe jhÄ• ne, tathÄ• yÄ
satisampajaÃ±Ã±aá¹ƒ cittekaggatÄ• ca, idaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ.

<92> yathÄ• samÄ• dhi dassayitabbaá¹ƒ, tathÄ• paÃ±Ã±indriyaá¹ƒ taá¹ƒ catÅ«su ariyasa
samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, sÄ• pajÄ• nanÄ• catubbidhÄ• asubhato dukkh
yadÄ• rammaá¹‡aá¹ƒ taá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, yaá¹ƒ pajÄ• nanto nibbindati vimucca
kÄ• mÄ• savassa pahÄ• naá¹ƒ bhavÄ• savassa diá¹-á¹-hÄ• savassa avijjÄ• savassa, ayaá¹
\Be 289/ Ä• savasamudayo. imÄ• ni cattÄ• ri ariyasaccÄ• ni yathÄ• paÃ±Ã±indriyaá¹ƒ pass
samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ dassanabhÅ«mi. sotÄ• pattiphalaÃ±ca y
nibbindatÄ«ti, idaá¹ƒ tanukaÃ±ca. kÄ• marÄ• gabyÄ• pÄ• daá¹ƒ sakadÄ• gÄ• miphalaÃ±ca
ayaá¹ƒ paá¹-hamajjhÄ• nabhÄ• vanÄ• bhÅ«mi ca rÄ• gavirÄ• gÄ• cetovimutti anÄ• gÄ• mi
vimuccati, ayaá¹ƒ avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti arahattaÃ±ca. ime avippaá¹-isÄ• rÄ•
cattÄ• ro sammappadhÄ• nÄ• avippaá¹-isÄ• rÄ• taÃ±ca upari yÄ• va \Ne 286/ samÄ• dhi,
samÄ• dhindriyaÃ±ca yaá¹ƒ samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ime cattÄ• ro satipa
sÄ«lapÄ• ripÅ«rimupÄ• dÄ• ya cÄ• gasaá¹ƒhitena ca nibbedhikÄ• naÃ±ca nimittÄ• naá¹ƒ a
satindriyaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . yaá¹ƒ \Ee 186/ puna imÄ• ya dhammadesanÄ•
diá¹-á¹-hogamanakindriyaá¹ƒ kilesapahÄ• nena ca sekkhasÄ«laá¹ƒ, idaá¹ƒ saddhindriyaá¹ƒ

sotÄ• pattiyaá¹…gÄ• ni phalÄ• ni. samÄ• dhindriyÄ• ni sopaniyÄ• hÄ• rÄ«ni sabbasuttesu n
jhÄ• naá¹ƒ paá¹-ilabhanaá¹ƒ vÄ«riyagahitaá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ paá¹-issarato, ayaá¹ƒ suta
samÄ• dhi pubbÄ• paranimittÄ• bhÄ• so anomagatitÄ• ya yathÄ• kÄ• mo, ayaá¹ƒ cintÄ• ma
tathÄ• samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• . a

imaá¹ƒ suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ bujjhakÄ• radhikaá¹ƒ bujjhitabbaá¹ƒ. yehi aá¹…gehi
bujjhissanti tassa aá¹…gÄ• ni bujjhissanti, tena bojjhaá¹…gÄ• . tathÄ• Ä• dito yÄ• va sÄ«la
karaá¹‡Ä«yÄ• , kissa sÄ«lÄ• ni pÄ• ripÅ«reti. anuppannassa ca akusalassa anuppÄ• dÄ• y
pahÄ• nÄ• ya anuppannassa kusalassa uppÄ• dÄ• ya uppannassa ca kusalassa bhiyyobhÄ
tassa bujjhitassa aá¹…ganti. ayaá¹ƒ vÄ«riyasambojjhaá¹…go. iminÄ• vÄ«riyena dve dhamm
pÄ• mojjaÃ±ca yÄ• puna pÄ«ti avippaá¹-isÄ• rapaccayÄ• pÄ• mojjapaccayÄ• , ayaá¹ƒ pÄ«
pÄ«timanassa kÄ• yo passambhati. ayaá¹ƒ passaddhisambojjhaá¹…go. tena \Ee 187/ kÄ• y
sukhino cittaá¹ƒ samÄ• dhiyati, ayaá¹ƒ samÄ• dhisambojjhaá¹…go. yaá¹ƒ samÄ• hito yathÄ
ayaá¹ƒ dhammavicayasambojjhaá¹…go. yÄ• sÄ«lamupÄ• dÄ• ya paÃ±cannaá¹ƒ bojjhaá¹…
nimittÄ• yanÄ• pÄ«tibhÄ• giyÄ• naÃ±ca visesabhÄ• giyÄ• naÃ±ca \Be 290/ apilÄ• panatÄ•
ayaá¹ƒ satisambojjhaá¹…go. yaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, accÄ• raddhavÄ«riyaá¹ƒ
katÄ• abhipatthitaá¹ƒ peseti. kosajjabhÅ«mÄ«ti garahito rahitehi aá¹…gehi bujjhati yaá¹ƒ
cakkhusamathapathaá¹ƒ, sÄ• upekkhÄ• ti. tena sÄ• upekkhÄ• tassa bojjhaá¹…gassa aá¹…
upekkhÄ• sambojjhaá¹…goti vuccate. eso suttaniddeso.

<93> tattha katamÄ• desanÄ• ? asmiá¹ƒ sutte cattÄ• ri ariyasaccÄ• ni desitÄ• ni. tattha ka
avippaá¹-isÄ• ro yÄ• va vimutti imissÄ• ya pucchÄ• ya minikimatthassamÄ«ti dve padÄ• ni
visajjanÄ• ni dvÄ«hi padehi dve abhiÃ±Ã±aá¹ƒ dvÄ«hi ceva padehi visajjanÄ• kiá¹ƒ puccha
kÄ• yabhÅ«miá¹ƒ kammassa tathÄ• hi patiá¹-á¹-hÄ• ca asekkhe dhamme uppÄ• deti. tatth
\Ee 188/ avippaá¹-isÄ• ro bhavati kiá¹ƒ nicchandassa \Ne 287/ ca virÄ• go atthi esÄ• yutti. t
padaá¹-á¹-hÄ• naá¹ƒ? vÄ«riyaá¹ƒ vÄ«riyindriyassa padaá¹-á¹-hÄ• naá¹ƒ. samÄ• dhi samÄ•
padaá¹-á¹-hÄ• naá¹ƒ. paÃ±Ã±Ä• paÃ±Ã±indriyassa padaá¹-á¹-hÄ• naá¹ƒ. vÄ«riyaá¹ƒ adosa
samÄ• dhi alobhassa padaá¹-á¹-hÄ• naá¹ƒ. paÃ±Ã±Ä• amohassa padaá¹-á¹-hÄ• naá¹ƒ. vÄ
maggaá¹…gÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, sammÄ• vÄ• cÄ• ya sammÄ• kammantassa sa
tiá¹‡á¹‡aá¹ƒ maggaá¹…gÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, sammÄ• saá¹…kappassa sammÄ•
paÃ±Ã±indriyaá¹ƒ dvinnaá¹ƒ maggaá¹…gÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, sammÄ• satiyÄ• s

tattha katamo lakkhaá¹‡o? sÄ«lakkhandhe vutte sabbe tayo khandhÄ• vuttÄ• bhavanti, sÄ
yathÄ• selo sabbapaccatthikehi akaraá¹‡Ä«yo evaá¹ƒ taá¹ƒ cittaá¹ƒ sabbakilesehi na kamp
virattaá¹ƒ {passa Ud 34 udÄ• napÄ• á¸·iyaá¹ƒ} rajanÄ«yesÅ«ti ayaá¹ƒ alobho. kopaneyye n
adoso. tattha paÃ±Ã±Ä• amoho kusalamÅ«laá¹ƒ, alobho alobhoyeva, adoso adosoyeva. im
sekkhabhÅ«miyaá¹ƒ á¹-hito asekkhamaggaá¹ƒ uppÄ• deti. sekkhabhÅ«mi sampattikammad
sammÄ• vimutti, yaÃ±ca vimuttirasaÃ±Ä• á¹‡adassanaá¹ƒ ime dasa asekkhÄ• naá¹ƒ araha

aá¹-á¹-haá¹…gikena maggena catubbidhÄ• bhÄ• vanÄ• pi labbhati. sÄ«labhÄ• vanÄ• kÄ•
291/ paÃ±Ã±Ä• bhÄ• vanÄ• ca. tattha sammÄ• kammantena sammÄ• Ä• jÄ«vena ca kÄ• y
sammÄ• vÄ• yÄ• mena ca sÄ«laá¹ƒ bhÄ• vitaá¹ƒ. sammÄ• saá¹…kappena sammÄ• samÄ•
sammÄ• diá¹-á¹-hiyÄ• sammÄ• satiyÄ• ca paÃ±Ã±Ä• bhÄ• vitÄ• . imÄ• ya catubbidhÄ• ya
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti cittaá¹ƒ paÃ±Ã±aÃ±ca. cittaá¹ƒ bhÄ• vanÄ• ya samath
vipassanÄ• . tattha paÃ±Ã±Ä• avijjÄ• pahÄ• nena cittaá¹ƒ upakkilesehi amissÄ«katanti. pa
cittabhÄ• vanaá¹ƒyeva paripÅ«reti. evaá¹ƒ yassa subhÄ• vitaá¹ƒ cittaá¹ƒ kuto taá¹ƒ dukkhan
pana tassa Ä• yasmato abyÄ• pÄ• dadhÄ• tu adhimuttÄ• , na so petaá¹ƒ samÄ• panno tass
saá¹…khÄ• vitakkite sarÄ«re dukkhaá¹ƒ na vediyati, ayaá¹ƒ suttattho.

<94> tattha katamÄ• desanÄ• ? imamhi sutte dasa asekkhÄ• arahattadhammÄ• desitÄ•
vibhÄ• vanÄ• . tattha katamo vicayo? selopamatÄ• ye ye dhammÄ• vedanÄ«yasukhadukk
vÄ• nupassantÄ• naá¹ƒ vÅ«pagatÄ• kÄ• yato vedayitaparikkhÄ• ro appavattito dukkhaá¹ƒ
yutti, yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ kuto taá¹ƒ {naá¹ƒ (Katthaci) } dukkhamessatÄ«ti. tÄ«
dukkhaá¹ƒ nakkhamati cittaá¹ƒ cittabhÄ• vanÄ• ya ca. nirodhabhÄ• vanÄ• ya ca \Ne 288/ Ä
samÄ• dhibhÄ• vanÄ• ya ca. iti yassevaá¹ƒ bhÄ• vitaá¹ƒ cittanti samÄ• dhi phalassa padaá

tattha katamo lakkhaá¹‡o? yassevaá¹ƒ bhÄ• vitaá¹ƒ {passa Ud 34 udÄ• napÄ• á¸·iyaá¹ƒ} c
bhÄ• vitÄ• ni yathÄ• paá¹-hamaá¹ƒ niddiá¹-á¹-hÄ• ni paÃ±Ã±Ä• sÄ«laá¹ƒ kÄ• yo cittaá¹ƒ, s
kÄ• yikacetasikaÃ±ca á¹-hitattÄ• nÄ• nupakampatÄ«ti vedanÄ• pi tathÄ• saÃ±Ã±Ä• pi saá
dukkhamessatÄ«ti sukhampi nÄ• nugacchati, adukkhamasukhampi nÄ• gatanti.

tattha katamo catubyÅ«ho hÄ• ro? idha bhagavato ko adhippÄ• yo? ye dukkhena adhikÄ•
samÄ• pattÄ«hi virahissanti. ayamettha bhagavato adhippÄ• yo. ye ca appasannÄ• , te hi b
pasannÄ• naÃ±ca \Be 292/ pÄ«tipÄ• mojjaá¹ƒ bhavissati, ayaá¹ƒ tattha bhagavato adhippÄ
Ä• vaá¹-á¹-anassa bhÅ«mi.

vibhattÄ«ti yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ kuto taá¹ƒ dukkhamessatÄ«ti duvidho niddeso
ca paá¹-ipakkhaniddeso ca. ko so dukkhahetu? yato dukkhaá¹ƒ Ä• gacchati paá¹-ipakkhe vu
sÄ«laá¹ƒ hetu ca paccayo ca, te sabbe dhammÄ• vuttÄ• honti. ekabodhipakkhiye dhamme
bodhagamanÄ«yÄ• dhammÄ• vuttÄ• bhavanti.

tattha katamo catubyÅ«ho hÄ• ro? imamhi sutte bhagavato ko adhippÄ• yo? ye avippaá¹-is
sÄ«lapÄ• ripÅ«rÄ« bhavanti pÄ• mojjachandikÄ• avippaá¹-isÄ• rÄ«pÄ• ripÅ«rÄ«, ayametth
... ayaá¹ƒ catubyÅ«ho hÄ• ro.

tattha katamo Ä• vaá¹-á¹-o? idaá¹ƒ \Ee 189/ suttaá¹ƒ nibbedhabhÄ• giyaá¹ƒ. yo nibbedho, a
nibbijjhati, so maggo. yaá¹ƒ nibbijjhati, taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ nibbedhagÄ• minÄ• magger

samudayoyaá¹ƒ vutto.

tattha katamÄ• vibhatti? sÄ«lavato avippaá¹-isÄ• roti vibhajjabyÄ• karaá¹‡Ä«yaá¹ƒ, parÄ• avippaá¹-isÄ• ro yÄ• va dosakataá¹ƒ kÄ• yena vÄ• vÄ• cÄ• ya vÄ• akusalaá¹ƒ Ä• rabhati. ``sukatametaá¹ƒ sucaritametaá¹ƒ no cassa tena avippaá¹-isÄ• rena pÄ• mojjaá¹ƒ jÄ• yati \N tassa sÄ«lavato avippaá¹-isÄ• roâ€™â€™ ti vibhajjabyÄ• karaá¹‡Ä«yaá¹ƒ, ayaá¹ƒ vibhattih

tattha katamÄ• parivattanÄ• ? imehi sattahi upanisÄ• sampattÄ«hi ekÄ• dasa upanisÄ• vi pajahanti, ayaá¹ƒ parivattanÄ• .

tattha katamÄ• vevacanÄ• ? imesaá¹ƒ ariyadhammÄ• naá¹ƒ balabojjhaá¹…gavimokkhasa vevacanÄ• ni.

tattha katamÄ• paÃ±Ã±atti? sÄ«lavato avippaá¹-isÄ• roti sÄ«lakkhandhe nekkhammapaÃ± nisajjapaÃ±Ã±atti ca evaá¹ƒ dasa aá¹…gÄ• ni dvÄ«hi dvÄ«hi aá¹…gehi paÃ±Ã±attÄ• ni.

tattha katamo otaraá¹‡o? idaá¹ƒ nibbedhabhÄ• giyasuttaá¹ƒ paÃ±casu otiá¹‡á¹‡aá¹ƒ yathÄ niddiá¹-á¹-haá¹ƒ evamindriyÄ• dikhandhadhÄ• tuÄ• yatanesu niddisitabbÄ• ni.

tattha \Be 293/ katamo sodhano hÄ• ro? sÄ«lavato avippaá¹-isÄ• roti na tÄ• va suddho Ä• pÄ• mojjanti na tÄ• va suddho Ä• rambho yÄ• ni ekÄ• dasa padÄ• ni desitÄ• ni yadÄ• tadÄ sodhano.

tattha \Ee 190/ katamo adhiá¹-á¹-hÄ• no? sÄ«lavemattatÄ• ya paÃ±Ã±attaá¹ƒ evaá¹ƒ dasa sÄ«lakkhandhassa Ä• nisaá¹ƒso, te ca patirÅ«padesavÄ• so ca paccayo attasammÄ• paá¹ samÄ• dhikkhandhassa sukhaá¹ƒ hetu passaddhi paccayo, yena jhÄ• nasahajÄ• ti ca á¹-hÄ pariyÄ• yo kÄ• mesu Ä• dÄ«navÄ• nupassanÄ• samÄ• dhino paccayo nekkhamme Ä• nisa

tattha katamÄ• samÄ• ropanÄ• ? yaá¹ƒ vÄ«riyindriyaá¹ƒ, so sÄ«lakkhandho. yaá¹ƒ sÄ«laá padhÄ• nÄ• . yaá¹ƒ dhammÄ• nudhammapaá¹-ipatti, so pÄ• timokkhasaá¹ƒvaro.

<95> yassa selopamaá¹ƒ cittanti gÄ• thÄ• {passa Ud 34 udÄ• ne}, selopamanti upamÄ• y kampati na uá¹‡hena na sÄ«tena saá¹ƒkampati. yathÄ• anekÄ• acetanÄ• , te uá¹‡hena m avasussanti, vÄ• tena bhajanti. na evaá¹ƒ selo virattaá¹ƒ rajanÄ«yesu dosanÄ«ye na dussa kÄ• raá¹‡aá¹ƒ dosanÄ«ye domanassantaá¹ƒ, na duá¹-á¹-hena vÄ• kampati uá¹‡hena vÄ• , avasussati, evaá¹ƒ cittaá¹ƒ rÄ• gena nÄ• nussati sÄ«tena kampatÄ«ti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? dosanÄ«ye na dussati. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? dosanÄ«ye \Ee 191/ panassanti na dussati, ad kosissanti, tena kuppanÄ«ye na kuppati, yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ kuto taá¹ƒ dukkha

kuto evarÅ«passa dukkhaá¹ƒ Ä• gamissatÄ«ti niddiá¹-á¹-haá¹ƒ.

parivattanÄ• ti kuto taá¹ƒ dukkhamessatÄ«ti yaá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ anupÄ• disesÄ• a
sopÄ• disesÄ• ayaá¹ƒ atthi. puna evamÄ• haá¹ƒsu taá¹ƒ khaá¹‡aá¹ƒ taá¹ƒ muhuttaá¹ƒ ubh
sopÄ• disesaá¹ƒ yaÃ±ca anupÄ• disesaá¹ƒ yaÃ±ca taá¹ƒ khaá¹‡aá¹ƒ taá¹ƒ muhuttaá¹ƒ anu
sopÄ• disesaá¹ƒ ca avedayitaá¹ƒ. sukhamÄ• pannassa anÄ• vattikanti ayamettha viseso pa

tattha \Be 294/ katamo vevacano? yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ vÄ• bhÄ• vitaá¹ƒ subh
anuá¹-á¹-hitaá¹ƒ vatthukataá¹ƒ susamÄ• raddhaá¹ƒ. cittanti mano viÃ±Ã±Ä• á¹‡aá¹ƒ manin
manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

tattha \Ee 194/ katamÄ• paÃ±Ã±atti? cittaá¹ƒ mano saá¹…khÄ• rÄ• vÅ«pasamapaÃ±Ã±at
asekkhapaÃ±Ã±attiyÄ• paÃ±Ã±atto. dukkhaá¹ƒ ucchinnapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ.

tattha katamo otaraá¹‡o? citte niddiá¹-á¹-he paÃ±cakkhandhÄ• niddiá¹-á¹-hÄ• honti, ayaá
otaraá¹‡o, manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• niddiá¹-á¹-hÄ• ya aá¹-á¹-hÄ• rasa dhÄ• tuyo nid
dhÄ• tÅ«su otaraá¹‡o. manÄ• yatane niddiá¹-á¹-he sabbÄ• ni Ä• yatanÄ• ni niddiá¹-á¹-hÄ• n
manÄ• yatanaá¹ƒ nÄ• marÅ«passa padaá¹-á¹-hÄ• naá¹ƒ. nÄ• marÅ«papaccayÄ• saá¸·Ä• y
paá¹-iccasamuppÄ• de. ayaá¹ƒ otaraá¹‡o. tattha katamo sodhano suddhoyeva Ä• rambho.

tattha katamo adhiá¹-á¹-hÄ• no? chaá¸·indriyaá¹ƒ bhÄ• vanÄ• ekattÄ• yaá¹ƒ paÃ±Ã±atti ch
ekattÄ• ya paÃ±Ã±atto.

tattha katamo parikkhÄ• ro? cittassa pubbahetu samuppÄ• dÄ• ya manasikÄ• ro ca tappoá
asamÄ• hitabhÅ«miyaá¹ƒ ca visesadhammÄ• naá¹ƒ abhÄ• vitattÄ• cittasatataá¹ƒ gacchati,
hetu avippaá¹-isÄ• ro paccayo, ayaá¹ƒ hetu ayaá¹ƒ paccayo parikkhÄ• ro.

tattha \Ne 291/ katamÄ• samÄ• ropanÄ• ? yassevaá¹ƒ bhÄ• vitanti tassa dhammÄ• samÄ
paÃ±Ã±Ä• bhÄ• vitacittanti anabhirataá¹ƒ anapaá¹‡ataá¹ƒ anekaá¹ƒ anutaá¹ƒ anÄ• pajjÄ•
samaÃ±Ã±Ä• yatanÄ• na tassa sekkhassa sammÄ• samÄ• dhi sabbe asekkhÄ• dasa arah
asekkhabhÄ• giyÄ• ni suttÄ• ni.

<96> yassa \Ee 195/ nÅ«na, bhante, kÄ• yagatÄ• sati abhÄ• vitÄ• , ayaá¹ƒ so aÃ±Ã±atara
{sabrahmacÄ• rÄ«naá¹ƒ (Katthaci) } Ä• sajja samÄ• pajja appaá¹-inisajja janapadacÄ• rikaá
Ä• yasmÄ• imasmiá¹ƒ vippaá¹-ijÄ• nÄ• ti dve pajÄ• ni paá¹-ijÄ• nÄ• ti cittabhÄ• vanÄ• yaÃ±
kÄ• yabhÄ• vanÄ• yaÃ±ca diá¹-á¹-hippahÄ• naá¹ƒ, kÄ• yabhÄ• vanÄ• yaÃ±ca taá¹‡hÄ• pa
upamaá¹ƒ karoti. asucinÄ• pi sucinÄ• pi pathavÄ« neva aá¹-á¹-iyati na jigucchati na pÄ«tiÄ
paá¹-ilabhati, evameva \Be 295/ hi pathavÄ«samena so cetasÄ• anvayena appakena avere

viharÄ• mÄ«ti. iti so Ä• yasmÄ• kiá¹ƒ paá¹-ijÄ• nÄ• ti, kÄ• yabhÄ• vanÄ• ya sukhindriyapah
cittabhÄ• vanÄ• ya somanassindriyapahÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti. kÄ• yikÄ• vedanÄ• rÄ• g
sukhindriyaá¹ƒ paá¹-ikkhipati. na hi vedanÄ• kkhandhaá¹ƒ yÄ• cetasikÄ• sukhavedanÄ• ta
paá¹-ilÄ• bhapaccayÄ• uppajjati sukhaá¹ƒ somanassaá¹ƒ. sotaá¹ƒ paá¹-ikkhipati, na hi mar
vedanaá¹ƒ. tattha catÅ«su mahÄ• bhÅ«tesu rÅ«pakkhandhassa anusayapaá¹-ighapahÄ• na
taÃ±ca asekkhabhÅ«miyaá¹ƒ. kÄ• ye kÄ• yÄ• nupassanÄ• diá¹-á¹-hadhammasukhavihÄ• n
sabbaá¹ƒ manasi katattÄ• naá¹ƒ pahÄ• naá¹ƒ \Ee 196/ medaá¹ƒ katÄ• likÄ• ya ca purisena
ca, etehi imassa mÄ• tÄ• pitusambhÅ«taá¹ƒ paccavekkhaá¹‡aá¹ƒ, so kÄ• yena ca kÄ• yÄ•
cittÄ• nupassanÄ• ya ca dve dhamme dhÄ• reti. kÄ• yakilesavatthuá¹ƒ cittena ca cittasannis
subhÄ• vitena sattannaá¹ƒ ca samÄ• pattÄ«naá¹ƒ viharituá¹ƒ paá¹-ijÄ• nÄ• ti.

gahapatiputtopamatÄ• ya ca yathÄ• gahapatiputtassa nÄ• nÄ• raá¹…gÄ• naá¹ƒ vatthakara
so yaá¹ƒ yadeva vatthayugaá¹ƒ pubbaá¹‡hasamaye Ä• kaá¹…khati, pubbaá¹‡hasamaye nib
majjhanhikasamaye, sÄ• yanhasamaye, evameva so Ä• yasmÄ• cittassa subhÄ• vitattÄ• y
Ä• kaá¹…khati pubbaá¹‡hasamayaá¹ƒ viharituá¹ƒ, tathÄ• rÅ«pena {yathÄ• rÅ«pena (Ee Kat
viharati, majjhanhikasamaye, sÄ• yanhasamaye. tena vesa Ä• yasmatÄ• upamÄ• ya me Ä•
indriyabhÄ• vanÄ• bhÄ• vitacittena. tena so Ä• yasmÄ• idaá¹ƒ aá¹-á¹-havidhaá¹ƒ bhÄ• van
mahÄ• bhÅ«tesu, kÄ• yabhÄ• vanaá¹ƒ upakacaá¹‡á¸• Ä• laá¹ƒ purisametakaá¹ƒ bhavatalÄ
bhÄ• vanÄ• hi tÄ• ya bhÄ• vanÄ• ya ca samathÄ• pÄ• ripÅ«rimantehi. imehi catÅ«hi paÃ±

<97> kathaá¹ƒ \Ne 292/ upakacaá¹‡á¸• Ä• laá¹ƒ paá¹-ikÅ«lesu dhammesu appaá¹-ikÅ«lasa
197/ pakatiyÄ• appaá¹-ikÅ«laá¹ƒ kÄ• ye uddhumÄ• takasaÃ±Ã±Ä• saá¹ƒkhittena nava saÃ
dhammÄ• ceso Ä• yasmÄ• paá¹-ikÅ«lato ajigucchito kÄ• yagatÄ• satiyÄ• bhÄ• vanÄ• nuy
tassa jigucchappahÄ• ya cittaá¹ƒ paá¹-ikÅ«lati.

kathaá¹ƒ \Be 296/ appaá¹-ikÅ«lesu dhammesu paá¹-ikÅ«lasaÃ±Ã±Ä« viharatÄ«ti? kÄ• yo s
taá¹ƒ so Ä• yasmÄ• asubhasaÃ±Ã±Ä• ya viharati. evaá¹ƒ appaá¹-ikÅ«lesu dhammesu paá¹

kathaá¹ƒ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca appaá¹-ikÅ«lasaÃ±Ã±Ä« viharatÄ«ti api sabb
yamidaá¹ƒ muá¹‡á¸• o pattapÄ• á¹‡Ä« kulesu piá¹‡á¸• Ä• ya vicarati, tena ca so Ä• yasmÄ•
appaá¹-ikÅ«lasaÃ±Ã±Ä« cittena ca kÄ• yena nibbidÄ• sahagatena appaá¹-ikÅ«lasaÃ±Ã±Ä«
appaá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati.

kathaá¹ƒ paá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati? paá¹-ikÅ«lesu ca d
itthirÅ«pe paá¹-ikÅ«lesu ca jigucchino vinÄ«lakavipubbake tattha so Ä• yasmÄ• paá¹-ikÅ«la

kathaá¹ƒ paá¹-ikÅ«lesu dhammesu tadubhayaá¹ƒ abhinivajjayitvÄ• upekkhako viharati sato
appaá¹-ikÅ«lesu ca dhammesu subhasaÃ±Ã±ino itthirÅ«pe paá¹-ikÅ«lesu ca jigucchino vinÄ

tadubhayaá¹ƒ abhinivajjayitvÄ• `netaá¹ƒ mamaâ€™ `nesohamasmiâ€™ `neso meâ€™ attÄ
tadubhayaá¹ƒ abhinivajjayitvÄ• upekkhako viharati sato sampajÄ• no.

aparo pariyÄ• yo. tedhÄ• tuko lokasannivÄ• so sabbabÄ• laputhujjanÄ• naá¹ƒ appaá¹-ikÅ«
Ä• yasmÄ• sÄ• riputto appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati. evaá¹ƒ appaá¹-ikÅ«lesu dhammes
viharati.

kathaá¹ƒ paá¹-ikÅ«lesu dhammesu appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati? paá¹-ikÅ«lasaÃ±Ã±in
tedhÄ• tuke sabbaloke. tattha katamo bhÅ«mippatto samÄ• dhiphale sacchikato appaá¹-ikÅ
293/? kiá¹ƒ kÄ• raá¹‡aá¹ƒ? na hi taá¹ƒ atthi yassa lokassa pahÄ• nÄ• ya paá¹-ikÅ«lasaÃ±Ã

kathaá¹ƒ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca dhammesu paá¹-ikÅ«lasaÃ±Ã±Ä« viharati? t
yÄ• va kÄ• malokabhÅ«matÄ• hi rÄ• gÄ• naá¹ƒ vÄ«tarÄ• gÄ• naá¹ƒ paá¹-ikÅ«lasamatÄ• n
appaá¹-ikÅ«lasamatÄ• . tattha ca Ä• yasmÄ• sÄ• riputto paá¹-ikÅ«lasaÃ±Ã±Ä« viharati. eva
appaá¹-ikÅ«lesu ca dhammesu paá¹-ikÅ«lasaÃ±Ã±Ä« viharati.

kathaá¹ƒ \Be 297/ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lasaÃ±Ã±Ä
parato duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ taá¹ƒ vacanaá¹ƒ appaá¹-ikÅ«
appatirÅ«pÄ• tathÄ• janassa appaá¹-ikÅ«lasaÃ±Ã±Ä• . tattha Ä• yasmÄ• sÄ• riputto abhi
appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati, evaá¹ƒ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca dhammesu a
viharati.

<98> kathaá¹ƒ \Ee 199/ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca dhammesu tadubhayaá¹ƒ abh
ca viharati sato ca sampajÄ• no? yaÃ±ca nesaá¹ƒ samanupassati ye dhammÄ• duccaritÄ•
tattha Ä• yasmÄ• sÄ• riputto iti paá¹-isaÃ±cikkhati ye dhammÄ• duccaritÄ• , te dhammÄ•
dhammÄ• sucaritÄ• , te Ä• cayagÄ• mino. so ca sucaritaá¹ƒ Ä• cayagÄ• miniá¹ƒ karitvÄ• d
aniá¹-á¹-havipÄ• kaá¹ƒ karitvÄ• tadubhayaá¹ƒ abhinivajjayitvÄ• upekkhako viharati.

atha paá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lesu ca paá¹-ikÅ«lasaÃ±Ã±Ä« viharati. taá¹‡h
kiá¹ƒ kÄ• raá¹‡aá¹ƒ? taá¹‡hÄ• vasena hi sattÄ• dvÄ«hi dhammehi sattÄ• , kabaá¸·Ä«kÄ• re
sattÄ• , phasse sukhasaÃ±Ã±Ä• ya sattÄ• . tatthÄ• yasmÄ• sÄ• riputto kabaá¸·Ä«kÄ• re ca
viharati, phasse ca dukkhasaÃ±Ã±Ä« viharati. evaá¹ƒ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca
viharati.

kathaá¹ƒ paá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lasaÃ±Ã
taá¹‡hÄ• kkhayaá¹ƒ anuttaraá¹ƒ nibbÄ• naá¹ƒ tathÄ• bÄ• laputhujjanÄ• naá¹ƒ paá¹-ikÅ«las
tatthÄ• yasmato \Ne 294/ sÄ• riputtassa appaá¹-ikÅ«lasaÃ±Ã±Ä• abyÄ• pÄ• dasaÃ±Ã±Ä•
passitvÄ• evaá¹ƒ paá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati.

kathaá¹ƒ paá¹-ikÅ«lesu ca appaá¹-ikÅ«lesu ca dhammesu appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati
nibbÄ• ne paá¹-ikÅ«lasaÃ±Ã±ino yasena ca kittini ca appaá¹-ikÅ«lasaÃ±Ã±ino. tatthÄ• yasm
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ sammÄ• paÃ±Ã±Ä• ya
appaá¹-ikÅ«laÃ±ca dhammaá¹ƒ tadubhayaá¹ƒ abhinivajjayitvÄ• appaá¹-ikÅ«lasaÃ±Ã±Ä« vi

kathaá¹ƒ \Be 298/ paá¹-ikÅ«laá¹ƒ appaá¹-ikÅ«laÃ±ca dhammaá¹ƒ tadubhayaá¹ƒ abhinivajja
viharati? sato ca sampajÄ• no ca, yaÃ±ca samanupassati anunayo appaá¹-ikÅ«lo dhammo
dhammo, tatthÄ• yasmÄ• sÄ• riputto anunayassa paá¹-ighappahÄ«nattÄ• upekkhako viha
yaÃ±cassa samanupassati ayaá¹ƒ paÃ±cavidhÄ• anuttarÄ• indriyabhÄ• vanÄ• . ayaá¹ƒ su

<99> tattha katamo desanÄ• hÄ• ro? imamhi sutte kiá¹ƒ desitabbaá¹ƒ? tattha vuccate, imam
diá¹-á¹-hadhammasukhavihÄ• ro desito, tathÄ• vimuttaá¹ƒ cittaá¹ƒ paccavekkhaá¹‡Ä• ca a
desitaá¹ƒ.

tattha katamo vicayo? ye kÄ• ye kÄ• yÄ• nupassino viharanti, tesaá¹ƒ cittaá¹ƒ anunayappa
anunayappaá¹-ighena cÄ• bhiramamÄ• nassa cittaá¹ƒ samaggataá¹ƒ bhavissatÄ«ti bhÄ• va
vicayo hÄ• ro.

tattha katamo yuttihÄ• ro? kÄ• yabhÄ• vanÄ• ya ca cittabhÄ• vanÄ• ya ca na kiÃ±ci sabrah
atimaÃ±Ã±issatÄ«ti. atthi esÄ• yutti, ayaá¹ƒ yuttihÄ• ro.

tattha katamo padaá¹-á¹-hÄ• no hÄ• ro? kÄ• yabhÄ• vanÄ• ya \Ee 201/ paá¹-hamassa sati
padaá¹-á¹-hÄ• naá¹ƒ. yÄ• pathavÄ«samacittatÄ• , sÄ• aniccÄ• nupassanÄ• ya padaá¹-á¹-

tattha katamo lakkhaá¹‡o? yaá¹ƒ pathavÄ«samena cetasÄ• viharati attÄ• nupassÄ« patha
viharati. ko attho pathavÄ«samenÄ• ti? yathÄ• ye ca selopamatÄ• ya akammayuttÄ• evam
hiriyatÄ• ya. ayaá¹ƒ lakkhaá¹‡o.

tattha katamo catubyÅ«ho hÄ• ro? imamhi byÄ• karaá¹‡e ko tassa Ä• yasmato adhippÄ• y
indriyabhÄ• vanaá¹ƒ Ä• kaá¹…khiyanti, te pathavÄ«samataá¹ƒ uppÄ• dayissantÄ«ti. ayaá¹ƒ

tattha katamo Ä• vaá¹-á¹-oti? natthi Ä• vaá¹-á¹-assa bhÅ«mi.

tattha \Be 299/ katamo vibhatti? yo kÄ• yÄ• nupassÄ« viharati, so pathavÄ«samacittataá¹ƒ
ekaá¹ƒsena. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? ye khaá¹‡á¸• akÄ• dichinnakÄ• dino, na te pathavÄ«sam
sabbÄ• kÄ• yagatÄ• sati sekkhabhÄ• vanÄ• ya nibbÄ• naá¹ƒ phalaá¹ƒ, ayaá¹ƒ vibhatti.

tattha katamo parivattano hÄ• ro? ye kÄ• yÄ• nupassino viharissanti, tesaá¹ƒyeva kÄ• yapa
Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , ayaá¹ƒ parivattano hÄ• ro.

tattha katamo otaraá¹‡o? paÃ±cakkhandhÄ• {sattesu ca paÃ±cakkhandhÄ• (Ee) } avitiá¹‡
} bÄ• vÄ«satindriyÄ• ni, tathÄ• yaá¹ƒ manindriyaá¹ƒ, taá¹ƒ manodhÄ• tu manÄ• yatanaÃ±c
taá¹ƒ dhammadhÄ• tu dhammÄ• yatanaÃ±ca. ayaá¹ƒ otaraá¹‡o hÄ• ro.

tattha \Ee 202/ katamo sodhano hÄ• ro? ye ca manasÄ• cattÄ• ro bhÄ• vetabbÄ• , te sabb
manena pahÄ«ne pattabbataá¹ƒ sabbattha etassa ca atthÄ• ya Ä• rambho, so attho suddho

tattha katamo adhiá¹-á¹-hÄ• no? ayaá¹ƒ samÄ• dhi ekattatÄ• ya paÃ±Ã±atto, cha kÄ• yÄ•
paÃ±cindriyÄ• ni rÅ«pÄ«ni rÅ«pakÄ• yo. cha vedanÄ• kÄ• yÄ• vedanÄ• kÄ• yo. cha saÃ±Ã
cetanÄ• kÄ• yÄ• cetanÄ• kÄ• yo. cha viÃ±Ã±Ä• á¹‡akÄ• yÄ• viÃ±Ã±Ä• á¹‡akÄ• yo. sabbe
saá¹…khaá¹ƒ gacchanti. ayaá¹ƒ adhiá¹-á¹-hÄ• no.

parikkhÄ• roti \Ne 296/ samÄ• pattikosallaÃ±ca vÄ«thikosallaÃ±ca {dhÄ«tikosallaÃ±ca (Ee)
gocarakosallaá¹ƒ yaÃ±ca kallaá¹ƒ taá¹ƒ kosallaá¹ƒ paccayo. vodÄ• nakosallaá¹ƒ hetu, kalla
hetu, abyÄ• pajjaá¹ƒ paccayo. ayaá¹ƒ parikkhÄ• ro.

tattha katamo samÄ• ropanoti? yathÄ• pathavÄ« sucimpi nikkhÄ«pante asucimpi nikkhitte
manÄ• pikehipi phassehi amanÄ• pikehipi phassehi tÄ• disoyeva paá¹-ighasamphassena vÄ
tÄ• disaá¹ƒ yo cittaá¹ƒ. idaá¹ƒ suttaá¹ƒ vibhattaá¹ƒ saopammaá¹ƒ ugghaá¹-itaÃ±Ã±ussa pug
tattha samÄ• ropanÄ• ya avakÄ• so natthi.

<100> tattha \Be 300/ katamaá¹ƒ suttaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ? yato ca kusalehi dham
vaá¸• á¸• hati, imaá¹ƒ Ä• dÄ«navaá¹ƒ bhagavÄ• deseti, tasmÄ• channaá¹ƒ vivareyya, viva
Ä• dÄ«navato vivareyyÄ• ti taá¹ƒ \Ee 203/ tÄ«hi dhammehi nÄ• bhidhaá¹ƒsitÄ• ti asubhasa
nÄ• bhidhaá¹ƒsiyati. mettÄ• ya dosena nÄ• bhidhaá¹ƒsiyati. vipassanÄ• mohena nÄ• bhidh
dhammo paá¹-ipakkho tamhi tamhi dhamme paripÅ«rissati. yo tassa dhammassa akusalo d
nÄ• dhivÄ• siyati.

aparo pariyÄ• yo. ye ime dhammÄ• attanÄ• na sakkoti vuá¹-á¹-hÄ• naá¹ƒ, te ete dhammÄ
channamativassatÄ«ti tehi vitakkaá¹ƒ yena ca sakkÄ• puna desitaá¹ƒ cittaá¹ƒ vibhÄ• vetuá
vivekaninnassa vivekapoá¹‡assa vivekapabbhÄ• rassa vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullataá¹ƒ
dhammesu, seyyathÄ• pi nÄ• ma uppalaá¹ƒ vÄ• kumudaá¹ƒ vÄ• padumaá¹ƒ vÄ• udake s
yÄ• vadivaso Ä• gacchati, tassa vuddhiyeva pÄ• á¹-ikaá¹…khitabbÄ• , na parihÄ• ni, evaá¹ƒ
nÄ• bhidhaá¹ƒsiyati. aparopettha yo akÅ«á¹-o asaá¹-ho amÄ• yÄ• vÄ« uju puriso yathÄ• bh
Ä• vikaroti. tattha yo chÄ• deti tassa akusalÄ• dhammÄ• cittaá¹ƒ anudhÄ• vanti. channam

asaá¹-ho akÅ«á¹-o amÄ• yÄ• vÄ« uju puriso yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikaroti. tass
dhammehi na viddhaá¹ƒsiyati, ayaá¹ƒ suttattho.

<101> tattha katamÄ• desanÄ• ? idha desitÄ• dasa akusalakammapathÄ• adhivassanatÄ
anadhivassanatÄ• ya akusalehi na \Ee 204/ visujjhati. yathÄ• vuttaá¹ƒ bhagavatÄ• ``cittasa
bhikkhave, sattÄ• saá¹ƒkilissantÄ«â€™â€™ ti.

tattha \Ne 297/ katamo vicayo? yassevaá¹ƒ cittaá¹ƒ adhivÄ• siyati, tassa bujjhitassa yaá¹ƒ
kÅ«á¹-eyya, taá¹ƒ Ä• nantariyenapi satthari vÄ• guá¹‡Ä• nukampanatÄ• ya, ayaá¹ƒ vicayo.

tattha katamÄ• yuttÄ«ti? evaá¹ƒ anadhivasiyantaá¹ƒ cittaá¹ƒ vuá¹-á¹-hÄ• ti. vuá¹-á¹-hitaá¹ƒ
kusalesu dhammesÅ«ti atthi esÄ• yutti.

padaá¹-á¹-hÄ• nanti \Be 301/ channamativassatÄ«ti channaá¹ƒ asaá¹ƒvarÄ• naá¹ƒ padaá¹-
nÄ• tivassatÄ«ti achannaá¹ƒ saá¹ƒvaraá¹‡Ä• naá¹ƒ. tasmÄ• channaá¹ƒ vivareyya vivaá¹-aá
desanÄ• ya padaá¹-á¹-hÄ• naá¹ƒ.

lakkhaá¹‡oti channamativassatÄ«ti ye keci vicittena channena ekalakkhaá¹‡Ä• dhammÄ•
aviddhaá¹ƒsiyanti. tasmÄ• channaá¹ƒ vivareyya. vivaá¹-aá¹ƒ nÄ• tivassatÄ«ti ye keci tena a
ekalakkhaá¹‡Ä• dhammÄ• sabbe te nÄ• tivassantÄ«ti lakkhaá¹‡o hÄ• ro.

tattha katamo catubyÅ«ho hÄ• ro? imamhi sutte bhagavato ko adhippÄ• yo? yesaá¹ƒ kesaÄ
dhammÄ• adhipaá¹-idesitÄ• te yathÄ• dhammaá¹ƒ paá¹-ikarissantÄ«ti ayaá¹ƒ tattha bhaga
catubyÅ«ho hÄ• ro.

Ä• vaá¹-á¹-oti \Ee 205/ yaá¹ƒ channaá¹ƒ taá¹ƒ duvidhaá¹ƒ kampamÄ• naá¹ƒ samucchitabb
Ä• nantariyasamÄ• dhÄ«naá¹ƒ. tattha passaddhiyaÃ±ca mÄ• no Ä• save vaá¸• á¸• heti, ass
gacchati, pamÄ• dena onamati, unnaá¸·abhÄ• vaá¹ƒ gacchati. vuttaá¹ƒ cetaá¹ƒ bhagavatÄ•
pamattÄ• naá¹ƒ tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• â€™â€™ ti cattÄ• ri tÄ• ni upÄ• dÄ• nÄ•
te paÃ±cupÄ• dÄ• nakkhandhÄ• bhavanti. imÄ• ni saccÄ• ni dukkhaÃ±ca samudayo ca. ta
yena hetunÄ• , te Ä• savÄ• vaá¸• á¸• hanti. tesaá¹ƒ pahÄ«nattÄ• Ä• savÄ• pahÄ«yante. t
assaddhiyaá¹ƒ pahÄ«yati uddhaccakukkuccappahÄ• nena oá¸·Ä• rikatÄ• tassa dve dhamm
pÄ• ripÅ«riá¹ƒ gacchanti. yo tesaá¹ƒ Ä• savÄ• naá¹ƒ khayo, ayaá¹ƒ nirodho. imÄ• ni cattÄ•
Ä• vaá¹-á¹-o.

tattha katamo vibhatti hÄ• ro? channamativassatÄ«ti na ekaá¹ƒso. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? ya
yathÄ• pi sekkhÄ• naá¹ƒ. yathÄ• vuttaá¹ƒ bhagavatÄ• ---

``kiÃ±cÄ• pi \Ne 298/ sekkho pakareyya pÄ• paá¹ƒ, kÄ• yena vÄ• cÄ• ya uda cetasÄ• vÄ•

abhabbo hi tassa pariguhanÄ• ya, abhabbatÄ• diá¹-á¹-hapadassa hotÄ«â€™â€™ ti ||

kiÃ±cÄ• pi \Be 302/ tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ cittaá¹ƒ hoti. api tu appaccayÄ• samÄ• ye ca
ayaá¹ƒ vibhattihÄ• ro.

tattha katamo parivattano hÄ• ro. channamativassatÄ«ti yassa ye dhammÄ• sabbaá¹ƒ ana
vivaá¹-aá¹ƒ nÄ• tivassati, avaguá¹‡antaá¹ƒ nÄ• tivassati. ayaá¹ƒ parivattano hÄ• ro.

tattha katamo vevacano hÄ• ro. channanti Ä• vutaá¹ƒ nivutaá¹ƒ pihitaá¹ƒ paá¹-ikujjitaá¹ƒ sa
parodhaá¹ƒ, vivaá¹-aá¹ƒ nÄ• tivassatÄ«ti yassa te dhammÄ• pabbajjitÄ• \Ee 206/ vinodaá¹
vantikatÄ• ti, ayaá¹ƒ vevacano hÄ• ro.

tattha katamo paÃ±Ã±atti hÄ• ro. channamativassatÄ«ti kilesabhÄ• giyapaÃ±Ã±attaá¹ƒ viva
sadhammakiccaá¹ƒ yaá¹ƒ paá¹-ipadÄ• paÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ, tasmÄ• hi channaá
anusÄ• sanapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ, vivaá¹-aá¹ƒ nÄ• tivassatÄ«ti niddhÄ• napaÃ±Ã
ayaá¹ƒ paÃ±Ã±atti hÄ• ro.

tattha katamo otaraá¹‡o hÄ• ro? channamativassatÄ«ti tayo kilesÄ• rÄ• go doso moho, te
saá¹…khÄ• rakkhandho ... pe ... te purÄ• yathÄ• niddiá¹-á¹-haá¹ƒ khandhadhÄ• tuÄ• yatan
hÄ• ro.

tattha katamo sodhano hÄ• ro? yenÄ• rambhena idaá¹ƒ suttaá¹ƒ bhÄ• sati so Ä• rambho n

adhiá¹-á¹-hÄ• noti channamativassatÄ«ti ekattatÄ• ya paÃ±Ã±attaá¹ƒ. kiá¹ƒkÄ• raá¹‡aá¹ƒ?
imassa ca ativassati evaÃ±ca ativassatÄ«ti ayaá¹ƒ vemattatÄ• ya yÄ• suá¹‡asÄ• dhÄ• raá
paÃ±Ã±Ä• piyati, sÄ• ekattapaÃ±Ã±atti.

tattha katamo parikkhÄ• ro? yaÃ±ca taá¹ƒ ativassiyanti, tassa dve hetÅ« dve paccayÄ• aku
vÄ• cakattÄ• bhirati ca. ime dve ayonisomanasikÄ• ro ca kusalÄ• dhammÄ• vopasaggÄ•

tattha katamo samÄ• ropano? channamativassatÄ«ti vemati passatÄ«ti channaá¹ƒ yaá¹ƒ p
adesituá¹ƒ appassutaá¹ƒ yaá¹ƒ kathaá¹ƒkathÄ• vibhÅ«tena \Ee 207/ akusalamÅ«lena yaá¹
vaá¸• á¸• hati dosÄ• ti sannitvÄ• te appasakkhayena saá¹…khÄ• rÄ• . saá¹…khÄ• rapacca
jarÄ• maraá¹‡aá¹ƒ, ayaá¹ƒ samÄ• ropano \Be 303/. yaá¹ƒ puna tathÄ• desanÄ• , tasseva a
virÅ«á¸·hiá¹ƒ vepullatamÄ• pajjati tassa saá¹…khÄ• rÄ• nirodhÄ• , ayaá¹ƒ samÄ• ropano.

<102> cattÄ• ro puggalÄ• {passa AN a IV 85} tamo tamaparÄ• yanoti ... pe ... tattha katam
yo tamo andhakÄ• ro, yathÄ• vuttaá¹ƒ bhagavatÄ• ``yathÄ• andhakÄ• re tasmiá¹ƒ bhayÄ•
passati, evameva aÃ±Ã±Ä• á¹‡ato tamopanandhakÄ• ro pÄ• pakasakammasavipÄ• kaá¹ƒ
lakkhaá¹‡atÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ tamo avijjÄ• moho, yena sattÄ• yathÄ• bhÅ«taá¹ƒ nappa
so tiá¹‡á¹‡aá¹ƒ cakkhÅ«naá¹ƒ tamo maá¹ƒsacakkhuno dibbacakkhuno paÃ±Ã±Ä• cakkhun
tamo niddisiyati aÃ±Ã±Ä• á¹‡anti. tattha katamaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ? atha n
aÃ±Ã±Ä• á¹‡aá¹ƒ aparante aÃ±Ã±Ä• á¹‡aá¹ƒ pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ hetumh
aÃ±Ã±Ä• á¹‡aá¹ƒ tassa aÃ±Ã±Ä• á¹‡ino samÄ• dhibhÅ«tassa eso nissando. yaá¹ƒ na jÄ• n
idaá¹ƒ na manasikÄ• tabbanti. so tena tamena niddisiyati tamopi yathÄ• vuccati. mÅ«á¸·ho
tamena so puggalo vuccati. tamoti \Ee 208/ so tena tamena asamÅ«hatena asamucchinnen
tapparÄ• yano, ayaá¹ƒ vuccati puggalo tamo tamaparÄ• yanoti. parÄ• yanoyeva dhammo m
aÃ±Ã±acittaá¹ƒ upaá¹-á¹-hapeti. te cassa dhammÄ• nijjhÄ• nakkhamanti. so sutamayÄ• ya

tattha katamo tamo jotiparÄ• yano? so tena paÃ±Ã±Ä• vasena iriyati evaá¹ƒ tasseva iriyant
bhavati. ayaá¹ƒ vuccate puggalo tamo jotiparÄ• yano.

tattha katamo puggalo joti jotiparÄ• yano {jotiparÄ• yano (Ee) }? tattha vuccati joti nÄ• ma y
tamassa paá¹-ipakkhena ye ca dhamme antamaso Ã±Ä• á¹‡Ä• loko, so suá¹‡adhammo pug
vuccate, yoyaá¹ƒ puggalo tamo jotiparÄ• yano, so yadi tathÄ• rÅ«paá¹ƒ kalyÄ• á¹‡amittaá¹ƒ
akusalato ca nivÄ• reti \Be 304/ bhÄ• vitakusalatÄ• va bhÄ• vÄ« niyojetÄ«ti \Ne 300/. evaÃ±
ime dhammÄ• kusalÄ• , ime dhammÄ• akusalÄ• . ime dhammÄ• sÄ• vajjÄ• , ime dhamm
sevitabbÄ• , ime dhammÄ• na sevitabbÄ• . ime dhammÄ• bhajitabbÄ• , ime dhammÄ• na
upasampajja vihÄ• tabbÄ• , ime dhammÄ• na upasampajja vihÄ• tabbÄ• . ime dhammÄ• n
manasikÄ• tabbÄ• ti. paccate saÃ±Ã±Ä• ya yathÄ• saÃ±Ã±Ä• yati satindriyÄ• ni, so evaá¹ƒ
kusalÄ• , ime dhammÄ• akusalÄ• . ime dhammÄ• sÄ• vajjÄ• , ime dhammÄ• anavajjÄ• .
209/ dhammÄ• na sevitabbÄ• . ime dhammÄ• bhÄ• vetabbÄ• , ime dhammÄ• na bhÄ• ve
vihÄ• tabbÄ• , ime dhammÄ• na upasampajja vihÄ• tabbÄ• . ime dhammÄ• manasikÄ• tab
manasikÄ• tabbÄ• ti. so te dhamme susuyyati, sotaá¹ƒ odahati, aÃ±Ã±aá¹ƒ cittaá¹ƒ upaá¹-á
dhammÄ• nijjhÄ• nakkhamanti, so sutamayÄ• ya paÃ±Ã±Ä• ya samannÄ• gato so tena pa
tasseva iriyanti tapparamo bhavati tapparÄ• yano. ayaá¹ƒ vuccate puggalo tamo tamaparÄ•

tattha katamo puggalo joti tamaparÄ• yano? joti nÄ• ma yÄ• tasseva tamassa paá¹-ipakkh
Ã±Ä• á¹‡Ä• loko, so puna dhammo. katamÄ• uccate? paÃ±Ã±Ä• yato paá¹‡á¸• itoti vuccat
dhammÄ• kusalÄ• , ime dhammÄ• akusalÄ• . ime dhammÄ• sÄ• vajjÄ• , ime dhammÄ• a
ime dhammÄ• na sevitabbÄ• . ime dhammÄ• bhÄ• vitabbÄ• , ime dhammÄ• na bhÄ• vita
vihÄ• tabbÄ• , ime dhammÄ• na upasampajja vihÄ• tabbÄ• . ime dhammÄ• manasikÄ• tab
manasikÄ• tabbÄ• . idha pana pÄ• pamittasaá¹ƒsevano pÄ• pamittavasÄ• nugo akusale dh
dhamme pajahati. so tena pamÄ• dena paccayasaÃ±Ã±Ä• amanasikatvÄ• assatiasampaja

paá¹-ipakkho tamo, so pavaá¸• á¸• heti. so tamÄ• bhibhÅ«to parÄ• yano tamaparamo ceva
vuccati puggalo joti tamaparÄ• yano.

<103> tattha katamo puggalo joti jotiparÄ• yano? tattha vuccate soyaá¹ƒ puggalo kalyÄ• á¹
bhavati sakkÄ• saá¹ƒyogÄ« kusalaá¹ƒ \Be 305/ gavesÄ«, so kalyÄ• á¹‡amitte upasaá¹…ka
paripaÃ±hayati: kiá¹ƒ kusalaá¹ƒ, kiá¹ƒ akusalaá¹ƒ? kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaá¹ƒ? kiá
kiá¹ƒ na sevitabbaá¹ƒ? kiá¹ƒ bhÄ• vitabbaá¹ƒ, kiá¹ƒ na bhÄ• vitabbaá¹ƒ? kiá¹ƒ upasampajja
na upasampajja vihÄ• tabbaá¹ƒ? kiá¹ƒ manasikÄ• tabbaá¹ƒ, kiá¹ƒ na manasikÄ• tabbaá¹ƒ?
kathaá¹ƒ vodÄ• naá¹ƒ hoti? kathaá¹ƒ pavatti hoti, kathaá¹ƒ nivatti \Ne 301/ hoti? kathaá¹ƒ ba
kathaá¹ƒ mokkho hoti? kathaá¹ƒ sakkÄ• yasamudayo hoti, kathaá¹ƒ sakkÄ• yanirodho hoti?
upaá¹-á¹-hitaá¹ƒ tathÄ• sampaá¹-ipajjanto so evaá¹ƒ pajÄ• nÄ• ti. ime dhammÄ• kusalÄ• ,
evaá¹ƒ ... pe ... yÄ• va kathaá¹ƒ sakkÄ• yasamudayo hoti, kathaá¹ƒ sakkÄ• yanirodho hotÄ«
kÄ• tabbaá¹ƒ. so te dhamme adhipÄ• á¹-ikaá¹…khÄ• ti evaá¹ƒ lakkhaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ
vaá¸• á¸• heti. so puggalo tapparamo bhavati tapparÄ• yano, ayaá¹ƒ vuccate puggalo joti jo

tattha katamo puggalo tamo tamaparÄ• yano? yo akusalaá¹ƒ dhammaá¹ƒ dÄ«peti. taá¹ƒ bh
upapattiá¹ƒ dasseti, tapparamo bhavati tapparÄ• yano. ayaá¹ƒ vuccate puggalo tamo tamap

tattha yo puggalo tamo jotiparÄ• yano? so tamena akusalassa kammassa vipÄ• kaá¹ƒ dass
kalyÄ• á¹‡amittassa yena akusale dhamme pajahati, kusale dhamme abhivaá¸• á¸• hati.

tattha \Ee 211/ yo ca paá¹‡Ä«tÄ• su gatÄ«su upapattiá¹ƒ dasseti, tapparamo tena vuccate

tattha yo puggalo joti tamaparÄ• yano? kusalassa kammavipÄ• kaá¹ƒ dasseti. yaá¹ƒ cakkh
pÄ• pamittupasevena pÄ• pamittavasÄ• nugo akusalaá¹ƒ dhammaá¹ƒ abhivaá¸• á¸• hati, ta
gatÄ«su upapattiá¹ƒ dasseti. tapparamo tena vuccate joti tamaparÄ• yano.

tattha yo puggalo joti jotiparÄ• yano so jotitÄ• pabhÄ• tÄ• {jotitabhÄ• vatÄ• ya (Ee) } yÄ• v
gatÄ«su upapattiá¹ƒ dasseti. tapparamo tenÄ• ha joti jotiparÄ• yano.

jotitamaparÄ• yanena \Be 306/ dasa akusalÄ• naá¹ƒ kammÄ• naá¹ƒ udayaá¹ƒ dasseti. tam
kammÄ• naá¹ƒ vipÄ• kaá¹ƒ dasseti. na akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kaá¹ƒ dasse
micchattÄ• ni dasseti. jotinÄ• aá¹-á¹-ha sammattÄ• ni dasseti. jotinÄ• tamaparÄ• yanena d
dasseti. jotinÄ• paá¹‡Ä«tattaá¹ƒ dasseti. tamena jotiparÄ• yanena atapanÄ«yaá¹ƒ dhamma
tamaparÄ• yanena tapanÄ«yaá¹ƒ dhammaá¹ƒ dasseti. ayaá¹ƒ suttattho.

<104> tattha \Ne 302/ katamo desanÄ• hÄ• ro? imamhi sutte kiá¹ƒ desitaá¹ƒ? tattha vucca
kusalÄ• kusalÄ• dhammÄ• desitÄ• . kusalÄ• kusalÄ• naÃ±ca dhammÄ• naá¹ƒ vipÄ• ko de

sattÄ• naá¹ƒ gati nÄ• nÄ• kÄ• raá¹‡aá¹ƒ desitaá¹ƒ. ayaá¹ƒ desanÄ• hÄ• ro.

tattha katamo vicayo hÄ• ro? akusalassa \Ee 212/ kammassa yo vipÄ• kaá¹ƒ paccanubhoti
dhamme uppÄ• diyati vicayantaá¹ƒ yujjati. kusalassa kammassa yo vipÄ• kaá¹ƒ paccanubh
dhamme uppÄ• diyati vicayantaá¹ƒ yujjati. ayaá¹ƒ vicayo yutti ca.

tattha katamo padaá¹-á¹-hÄ• no hÄ• ro? yo puggalo joti, so paccavekkhaá¹‡Ä• ya padaá¹-á
tamo, so tamÄ• dinnaá¹ƒ vÄ• nupassanÄ• ya padaá¹-á¹-hÄ• nanti dasseti. tamena jotiparÄ•
padaá¹-á¹-hÄ• naá¹ƒ dasseti, tamo avijjÄ• ya ca diá¹-á¹-hiyÄ• ca padaá¹-á¹-hÄ• naá¹ƒ dass
tamaparÄ• yanena pamÄ• dassa ca diá¹-á¹-hiyÄ• ca padaá¹-á¹-hÄ• naá¹ƒ dasseti. ayaá¹ƒ

tattha katamo lakkhaá¹‡o hÄ• ro? tamena tamaparÄ• yanena tamoti avijjÄ• ya niddiá¹-á¹-h
niddiá¹-á¹-hÄ• honti. tamena jotiparÄ• yanena jotivijjÄ• ya niddiá¹-á¹-hÄ• ya sabbe bodhipa
niddiá¹-á¹-hÄ• honti. jotitamaparÄ• yanena pamÄ• do niddiá¹-á¹-ho hoti. tamena jotiparÄ• y
niddiá¹-á¹-ho hoti. ayaá¹ƒ lakkhaá¹‡o hÄ• ro.

tattha katamo catubyÅ«ho hÄ• ro? imamhi sutte bhagavato ko adhippÄ• yo? ye sattÄ• nÄ«
sutvÄ• kusale dhamme samÄ• dÄ• ya vattissanti. ye sattÄ• uccakulino, te imaá¹ƒ dhamma
bhiyyoso mattÄ• ya kusale dhamme samÄ• dÄ• ya vattissantÄ«ti. ayaá¹ƒ catubyÅ«ho hÄ• r

tattha katamo Ä• vaá¹-á¹-o hÄ• ro? yÄ• avijjÄ• to pabhÅ«ti taá¹‡hÄ• , ayaá¹ƒ samudayo. y
idaá¹ƒ dukkhaá¹ƒ. imÄ• ni dve saccÄ• ni dukkhaÃ±ca samudayo ca joti yena suttena dhamm
213/ dhammo paÃ±Ã±indriyassa padaá¹-á¹-hÄ• naá¹ƒ. tena amohena tÄ«á¹‡i kusalamÅ«lÄ«
saggassa padaá¹-á¹-hÄ• naá¹ƒ.

tattha katamÄ• vibhatti? tamo tamaparÄ• yanoti na ekaá¹ƒsena. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? atthi
aparÄ• pariyavedanÄ«yena ca kusalena jotinÄ• puggalena sahopattibhÄ• ve. atthi joti ca b
aparÄ• pariyavedanÄ«yena ca akusalena tamena puggalena sahopattibhÄ• ve parivattanÄ•
jotinÄ• tamaparÄ• yano.

tattha katamo vevacano? yo tamo, so evaá¹ƒ attabyÄ• pÄ• dÄ• ya paá¹-ipanno, so assaddh
anÄ• dÄ«navadassÄ«. yo joti, so attahitÄ• ya paá¹-ipanno paá¹‡á¸• ito kusalo byatto Ä• dÄ«
vevacano.

tattha katamÄ• paÃ±Ã±atti? so puggalo vipÄ• kapaÃ±Ã±attiyÄ• paÃ±Ã±Ä• piyati, akusale
paÃ±Ã±Ä• piyati. jotikusaladhammupapattipaÃ±Ã±attiyÄ• paÃ±Ã±Ä• piyati kusaladhammav

otaraá¹‡oti ye avijjÄ• paccayÄ• saá¹…khÄ• rÄ• yaÃ±ca jarÄ• maraá¹‡aá¹ƒ yÄ• ca avijjÄ•

niddesena vijjuppÄ• do avijjÄ• nirodho yo yÄ• va jarÄ• maraá¹‡anirodho, ime dve dhammÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• . dhammadhÄ• tu dhammÄ• yatanaÃ±ca padaá¹-á¹

tattha katamo sodhano? imassa suttassa desitassa Ä• rambho. adhiá¹-á¹-hÄ• noti \Ee 214/
bravÄ«ti, na ekaá¹ƒ puggalaá¹ƒ deseti. yÄ• vatÄ• sattÄ• naá¹ƒ gati, tattha ye duccaritadhar
bahulÄ• dhivacanena tamo niddisati. yÄ• joti sabbasattesu kusaladhammopapatti sabbaá¹ƒ
ayamekatÄ• paccayo yonisomanasikÄ• rapaÃ±Ã±atti catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ pu

tattha \Be 308/ katamo parikkhÄ• ro? akusalassa pÄ• pamittatÄ• paccayo, ayoniso manas
kalyÄ• á¹‡amittatÄ• paccayo, yoniso manasikÄ• ro hetu.

tattha katamÄ• samÄ• ropanÄ• ti? idhekacco nÄ«ce kule paccÄ• jÄ• to hotÄ«ti nÄ«ce kule
saddesu gandhesu rasesu phassesu, so upapanno sabbamhi mÄ• nussake upabhogaparib
upapanno sabbamhi mÄ• nussake upabhogaparibhoge upapannoti.

<105> tattha \Ne 304/ katamaá¹ƒ saá¹ƒkilesabhÄ• giyaá¹ƒ nibbedhabhÄ• giyaá¹ƒ ca suttaá
bandhanamÄ• hu dhÄ«rÄ• ti gÄ• thÄ• . kena kÄ• raá¹‡ena taá¹ƒ bandhanaá¹ƒ daá¸·haá¹ƒ?
sakkÄ• mocetuá¹ƒ dhanena vÄ• aÃ±Ã±ena vÄ• yÄ• canÄ• ya vÄ• parÄ• yanena vÄ• . ye
maá¹‡ikuá¹‡á¸• alesu puttesu dÄ• resu ca yÄ• apekkhÄ• , idamassa cetasikabandhanaá¹ƒ
vÄ• dhanena vÄ• aÃ±Ã±ena vÄ• yÄ• canÄ• ya vÄ• parÄ• yanena vÄ• mocetuá¹ƒ. na ca
pÄ• á¹-ibhogo. iminÄ• bandhanato mocayitthÄ• ti devo vÄ• manusso vÄ• tadidaá¹ƒ bandh
chasu bÄ• hiresu ca Ä• yatanesu bandhati. rÅ«pesu rÅ«pataá¹‡hÄ• bandhati, yÄ• va dham
loke bandho paralokasmiá¹ƒ bandho nÄ«yati. so bandho jÄ• yati, bandho mÄ«yati. bandho
lokaá¹ƒ gacchati. na sakkÄ• mocetuá¹ƒ aÃ±Ã±atra ariyamaggena imaÃ±ca bandhanaá¹ƒ. n
upapattibhÄ• vaÃ±ca bhayato viditvÄ• chandarÄ• gaá¹ƒ pajahati. so imaá¹ƒ chandarÄ• gaá
ayaÃ±ca loko ito paraá¹ƒ dutiyo.

tattha yaá¹ƒ bandhanÄ• saá¹…khÄ• rÄ• naá¹ƒ pahÄ• naá¹ƒ idaá¹ƒ vuccati ubhayesu á¹-hÄ
gandhaparivÄ• to {ganthaparivaso (Ee) ganthaparivuto (Katthaci) } sumuni nopalimpati. tath
puttesu dÄ• resu ca avÅ«á¸·ho salloti tasseva taá¹‡hÄ• ya pahÄ• naá¹ƒ dasseti. ayaá¹ƒ taá
vare {ahanÄ• vare (Ee), ahanÄ• varo (Katthaci) } appamattoti kÄ• mo pamÄ• davattati pahÄ
appamÄ• davihÄ• rÄ« bhavati. tassa Ä• sayaá¹ƒ pahÄ• nÄ• ya neva imaá¹ƒ lokaá¹ƒ Ä• sÄ«
idhalokaá¹ƒ nissitaá¹ƒ, piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ Ä• kaá¹…khati. nÄ• pi paralokaá¹ƒ nis
sÄ• tarÅ«paá¹ƒ \Be 309/ Ä• kaá¹…khati, tena vuccate ``nÄ• sÄ«sate lokamimaá¹ƒ paraá¹ƒ
tassa pahÄ• naá¹ƒ taá¹ƒ chedanaá¹ƒ aá¹-á¹-hakavaggiyesu muni niddiá¹-á¹-ho. so idha viro
aá¹-á¹-hakavaggiyesu nÄ• sÄ«sanaá¹ƒ idha anÄ• thÄ• . tathÄ• yaá¹ƒ taá¹‡hÄ• ya tassa par
216/ ekagÄ• thÄ• ya ete sabbe kÄ• mÄ• dassitÄ• . tena bhagavÄ• deseti ``etampi chetvÄ•
sabbakÄ• me pahÄ• yÄ• â€™â€™ ti. imissÄ• gÄ• thÄ• ya dvidhÄ• niddeso saá¹ƒsandana

yathÄ• ayaá¹ƒ gÄ• thÄ• saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca, evaá¹ƒ tÄ• ya
saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca visajjanÄ• . evaá¹ƒ gÄ• thÄ• sabbagÄ•
niddiá¹-á¹-haá¹ƒ suttaá¹ƒ.

<106> tattha katamÄ• desanÄ• ? imaá¹ƒ suttaá¹ƒ kenÄ• dhippÄ• yena desitaá¹ƒ. ye rÄ• g
pajahissantÄ«ti ayaá¹ƒ tattha bhagavato adhippÄ• yo.

tattha katamo vicayo? yassa dasavatthukÄ• kilesÄ• uttiá¹‡á¹‡Ä• vantÄ• viditÄ• . katame
kilesakÄ• mÄ• ca orambhÄ• giyauddhambhÄ• giyÄ• ca saá¹ƒyojanÄ• dasavatthukÄ• ni Ä

tattha katamÄ• yutti? ye sÄ• rattÄ• te gÄ• á¸·habandhanena bandhanti atthi esÄ• yutti.

tattha katamo padaá¹-á¹-hÄ• no? sÄ• ratto maá¹‡ikuá¹‡á¸• alesu mamaá¹ƒkÄ• rassa padaá
atÄ«tavatthussa sarÄ• gassa padaá¹-á¹-hÄ• naá¹ƒ. etampi chetvÄ• ti bhÄ• vanÄ• ya padaá

tattha katamo lakkhaá¹‡o? sÄ• rattacitto maá¹‡ikuá¹‡á¸• alesu yo ahaá¹ƒkÄ• re visatto ma
puttadÄ• re sÄ• ratto. khettavatthusmiá¹ƒ sÄ• ratto. ayaá¹ƒ \Ee 217/ lakkhaá¹‡o hÄ• ro.

tattha katamo catubyÅ«ho hÄ• ro? idha sutte bhagavato ko adhippÄ• yo. ye nibbÄ• nena c
puttadÄ• re taá¹‡haá¹ƒ pajahissanti. ayaá¹ƒ tattha bhagavato adhippÄ• yo. imÄ• ni cattÄ• ri

tattha katamo Ä• vaá¹-á¹-o? yÄ• puttadÄ• re taá¹‡hÄ• , ayaá¹ƒ samudayo. ye upÄ• dinnak
bÄ• hiresu rÅ«pesu rÅ«papariggaho, idaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ \Be 310/ tattha chedanÄ«yaá
bhijjati, ayaá¹ƒ maggo. vibhattÄ«ti natthi vibhattiyÄ• bhÅ«mi, parivattanoti paá¹-ipakkho nid

tattha katamo vevacano? niddiá¹-á¹-ho vevacano. tattha katamo otaraá¹‡o? atthi taá¹‡hÄ•
tappaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ yÄ• va jarÄ• maraá¹‡aá¹ƒ. yÄ• tattha vedanÄ• , ayaá¹ƒ av
avijjÄ• nirodho yÄ• va jarÄ• maraá¹‡anirodho.

tattha katamo sodhano? suddho gÄ• thÄ• ya Ä• rambho. tattha katamo adhiá¹-á¹-hÄ• no? n
bandhanamÄ• hu dhÄ«rÄ• ti ekattatÄ• ya paÃ±Ã±attÄ• , na vemattatÄ• ya. cattÄ• ro rÄ• gÄ
bhavarÄ• go diá¹-á¹-hirÄ• go cÄ• ti ekattatÄ• ya paÃ±Ã±attÄ• .

tattha katamo parikkhÄ• ro? yesaá¹ƒ rÄ• go maá¹‡ikuá¹‡á¸• alesu tassa subhasaÃ±Ã±Ä•
306/ ca nimittaggÄ• hitÄ• paccayo. yÄ• ya te chinnÄ• ni tassa asubhasaÃ±Ã±Ä• hetu,
nimittaggahaá¹‡aanubyaÃ±janaggahaá¹‡avinodanaá¹ƒ paccayo.

tattha \Ee 218/ katamo samÄ• ropano? sÄ• ratto maá¹‡ikuá¹‡á¸• alesu sammÅ«á¸·havidho

{evampi (Ee Katthaci) } chetvÄ• na paribbajantÄ«ti taá¹ƒ pariÃ±Ã±Ä• tatthaá¹ƒ parivajjitattha
ayaá¹ƒ samÄ• ropano.

<107> yaá¹ƒ cetasikaá¹ƒ yaá¹ƒ pakappitaá¹ƒ vitthÄ• rena paccayo, yaá¹ƒ vÄ• cetasikaá¹ƒ
kammaá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? cetasikÄ• hi cetanÄ• manokammÄ• ti vuccate, sÄ• cetanÄ
imaá¹ƒ kÄ• yikaÃ±ca vÄ• casikaÃ±ca imÄ• ni tÄ«á¹‡i kammÄ• ni niddiá¹-á¹-hÄ• ni. kÄ• yaka
kusalÄ• ni piyaá¹ƒ kÄ• yena ca vÄ• cÄ• ya ca Ä• rabhati parÄ• masati, ayaá¹ƒ vuccati sÄ«la
saá¹…kappanÄ• te tividhÄ• saá¹…khÄ• rÄ• puÃ±Ã±amayÄ• apuÃ±Ã±amayÄ• Ä• neÃ±ja
te Ä• rammaá¹‡ametaá¹ƒ hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . yÄ• subhasaÃ±Ã±Ä• sukhasa
cetasikaá¹ƒ. yaá¹ƒ rÅ«pÅ«pagaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati rÅ«pÄ• rammaá¹‡aá¹ƒ rÅ«
nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullataá¹ƒ gacchati, ayaá¹ƒ saá¹…kappanÄ
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su \Be 311/ á¹-hitaá¹ƒ paá¹-hamÄ• bhinibbattiÄ• rammaá¹‡avasen
vuccati cetasikanti.

tattha á¹-hitassa arÅ«passa yÄ• nikanti ajjhosÄ• naá¹ƒ, idampi sakampitaá¹ƒ manÄ• pikes
piyarÅ«pasÄ• tarÅ«pesu Ä• bhogo, idaá¹ƒ cetasikaá¹ƒ. yaá¹ƒ ceteti sattesu {sattasu (Ee) } r
abhijjhÄ• kÄ• yagantho paá¹-ighÄ• nusayesu byÄ• pÄ• dakÄ• yagantho sabbe cattÄ• ro ga
kÄ• maguá¹‡esu paá¹-hamÄ• bhinipÄ• to cittassa yÄ• cetanÄ• yassa tattha assÄ• dÄ• nu
akusalÄ• dhammÄ• cittaá¹ƒ arÅ«pavatiyo honti. puggalo rÄ• gÄ• nubandhibhÅ«to tehi kile
kÄ• makaraá¹‡Ä«yo, ayaá¹ƒ vuccate kÄ• mesu pakappanÄ• . evaá¹ƒ sabbe cattÄ• ro oghÄ
saá¹ƒyutto viharati bhÄ• vito ajjhosanno, ayaá¹ƒ cetanÄ• . yassa tathÄ• yaá¹ƒ avÄ«tarÄ• ga
tassa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassupÄ• y
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti saritassa vayadhammasamuppÄ• do cittaá¹ƒ pariyÄ• diyati, idaá¹ƒ v

ekamekassa ceteti ca pakappeti ca viÃ±Ã±Ä• á¹‡assa á¹-hiti yÄ• hoti, sÄ• ca á¹-hiti dvidh
Ä• rammaá¹‡aá¹-á¹-hiti ca Ä• hÄ• raá¹-á¹-hiti ca. tattha yÄ• Ä• rammaá¹‡aá¹-á¹-hiti, ayaá¹ƒ
\Ne 307/. yÄ• Ä• hÄ• raá¹-á¹-hiti yÄ• punabbhavÄ• bhinibbattikÄ• á¹-hiti yÄ• ca ponobhav
vuccati Ä• rammaá¹‡aá¹ƒ. taá¹ƒ hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• tassa viÃ±Ã±Ä• á¹‡apaco
jarÄ• maraá¹‡aÃ±ca ceteti, atha ca puna patthayate yato na ponobhavikÄ• anÄ• gatavatthu
niddiá¹-á¹-ho. na ceteti na patthayati atha ca dÅ«setÄ«ti duvidho niddeso. assa pubbe hoti t
taá¹ƒ pakappitaá¹ƒ asamÅ«hataá¹ƒ tappaccayÄ• , ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa á¹-hiti hoti.

<108> atha \Ee 220/ vÄ• tassa anusayÄ• Ä• vibhavanti tappaccayÄ• tassa punabbhavo n
saá¹ƒkiyate appetu Ä• gÄ• re vÄ• , sukhumÄ• vÄ• santi vÄ• na saá¹ƒkiyate kÄ• me taá¹ƒ
jÄ• to hoti. taá¹ƒ nayati yaá¹ƒ no kappetuá¹ƒ evaá¹ƒ saá¹…khÄ• rÄ• cetitÄ• pakappitÄ• ca
312/ honti, yÄ• ca cetanÄ• yÄ• ca pakappanÄ• yaÃ±ca vatthu nibbattaá¹ƒ, ubhopi ete Ä•
viÃ±Ã±Ä• á¹‡assa tathÄ• cetanÄ• ya ca saá¹…kappanÄ• ya ca patthanÄ• ya ca bhÅ«tÄ• s
ca. yaá¹ƒ gavesanÄ• na ca ceteti na ca saá¹…kappeti. katame ca sattÄ• bhÅ«tÄ• ? ye ca

aá¹‡á¸• akÄ• anubhinnÄ• saá¹ƒsedajÄ• na ca sambhinnÄ• ime bhÅ«tÄ• . katame sambh
aá¹‡á¸• agatÄ• saá¹ƒsaranto ime na ceteti na pattheti na ca saá¹…kappeti. anusaye na ca
ye bhÅ«tÄ• sattÄ• ye sambhavesino, te thÄ• varÄ• . ye vÄ• sato cetenti patthenti ca ye th
cetenti, na ca patthenti, na ca saá¹…kappenti, anusayena ca saá¹ƒsaranti.

aparo pariyÄ• yo. ye ariyapuggalÄ• sekkhÄ• , tattha te na ca cetenti, na ca saá¹…kappent
uppajjanti.

aparo pariyÄ• yo. sukhumÄ• pÄ• á¹‡Ä• bhÅ«migatÄ• udakagatÄ• cakkhuno Ä• pÄ• thaá
cetenti, na ca saá¹…kappenti, anusayena ca saá¹ƒsaranti.

aparo pariyÄ• yo. bÄ• hikÄ• sabbe bhikkhÅ« abhimÄ• nikÄ• , te na ca cetenti, na ca pattha
saá¹ƒsaranti, na ca cetenti, na ca saá¹…kappenti, na ca anusenti. Ä• rammaá¹‡ampetaá¹ƒ
viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• .

na ca cetetÄ«ti pariyuá¹-á¹-hÄ• nasamugghÄ• taá¹ƒ dasseti. na ca anusetÄ«ti anusayasam
308/. na ca cetetÄ«ti oá¸·Ä• rikÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• naá¹ƒ dasseti. na ca anusetÄ«
kilesÄ• naá¹ƒ pahÄ• naá¹ƒ dasseti. na ca cetetÄ«ti yena bhÅ«mi ca na ca patthayantÄ«ti sa
na ca anusetÄ«ti arahaá¹ƒ, na ca cetetÄ«ti sÄ«lakkhandhassa paá¹-ipakkhena pahÄ• naá¹ƒ
patthayatÄ«ti samÄ• dhikkhandhassa paá¹-ipakkhena pahÄ• naá¹ƒ dasseti, na ca anusayat
paá¹-ipakkhena pahÄ• naá¹ƒ dasseti, na ca cetetÄ«ti apuÃ±Ã±amayÄ• naá¹ƒ saá¹…khÄ• r
ca patthayatÄ«ti puÃ±Ã±amayÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ pahÄ• naá¹ƒ dasseti, na ca a
saá¹…khÄ• rÄ• naá¹ƒ pahÄ• naá¹ƒ dasseti, na ca cetetÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
aÃ±Ã±indriyaá¹ƒ, na ca anusayatÄ«ti aÃ±Ã±Ä• tÄ• vino indriyaá¹ƒ. na ca cetetÄ«ti mudukÄ
patthayatÄ«ti \Be 313/ majjhaindriyabhÄ• vanÄ• , na ca anusetÄ«ti adhimattÄ• indriyabhÄ•

<109> tattha katamÄ• desanÄ• ? idha sutte cattÄ• ri saccÄ• ni desitÄ• ni. yaÃ±ca cetayita
atthi etaá¹ƒ Ä• rammaá¹‡aá¹ƒ cittaá¹ƒ patiá¹-á¹-hati vicinati {vicinayati (Ee Katthaci) } yujjati.
cetetÄ«ti na ca patthayatÄ«ti atthi evaá¹ƒ Ä• rammaá¹‡aá¹ƒ anusaye viÃ±Ã±Ä• á¹‡amiti vic
ceteti na ca patthayati. anusayappahÄ• nÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ na gavesanti, viciya
yuttivicayo.

tattha katamo padaá¹-á¹-hÄ• no? cetanÄ• \Ee 222/ pariyuá¹-á¹-hÄ• naá¹ƒ cetanÄ• pariyuá
padaá¹-á¹-hÄ• naá¹ƒ. saá¹…kappanaá¹ƒ upÄ• dÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. anusayo pa
padaá¹-á¹-hÄ• naá¹ƒ. tesaá¹ƒ chandarÄ• gavinÄ• sÄ• ya bhÄ• vanÄ• bhavarÄ• gassa pah

tattha katamo lakkhaá¹‡o? yaá¹ƒ cetasikanti vedayitaá¹ƒ pakappitaá¹ƒ uggahitaá¹ƒ viÃ±Ã±

tabbiÃ±Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡ampi paccayopi.

tattha katamo catubyÅ«ho? idha sutte bhagavato ko adhippÄ• yo? ye punabbhavaá¹ƒ na ic
cetayissanti na ca patthayissantÄ«ti, ayaá¹ƒ adhippÄ• yo.

Ä• vaá¹-á¹-oti yÄ• ca cetanÄ• patthanÄ• ca anusayo ca viÃ±Ã±Ä• á¹‡aá¹-á¹-hitipahÄ• nÄ
vibhattÄ«ti natthi vibhattiyÄ• bhÅ«mi. parivattanÄ• pana paá¹-ipakkhaá¹ƒ suttaá¹ƒ.

tattha \Ne 309/ katamo vevacano? cetanÄ• rÅ«pasaÃ±cetanÄ• yÄ• vadhammasaÃ±cetan
anusayÄ• .

paÃ±Ã±attÄ«ti cetanÄ• pariyuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±attiyÄ• paÃ±Ã±attÄ• . saá¹…kappan
paÃ±Ã±attaá¹ƒ. anusayo hetupaÃ±Ã±attiyÄ• paÃ±Ã±atto. viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti upapattih
paÃ±Ã±attÄ• . cetanÄ• saá¹…kappanÄ• anusayo samucchedo chandarÄ• gavinayapaÃ±Ã
keci dvÄ«hi parivattakehi paá¹-iccasamuppÄ• do idappaccayatÄ• ya majjhapaÃ±Ã±atti.

otaraá¹‡oti \Be 314/ dvÄ«hi parivattakehi dukkhaÃ±ca samudayo ca majjhimakehi maggo c
sutte suttassa Ä• rambho.

adhiá¹-á¹-hÄ• noti \Ee 223/ yaÃ±cetayitaá¹ƒ sabbaá¹ƒ adhiá¹-á¹-hÄ• nena ekattÄ• ya paÃ±
saá¹…kappitanti upÄ• dÄ• nekattÄ• ya paÃ±Ã±attaá¹ƒ. viÃ±Ã±Ä• á¹‡aá¹ƒ ekattÄ• ya paÃ±

parikkhÄ• roti subhaÃ±ca Ä• rammaá¹‡aá¹ƒ ayoniso manasikÄ• ro cetanÄ• hetupaccayat
patiá¹-á¹-hÄ• no dhammo Ä• rammaá¹‡apaccayatÄ• ya paccayo. tassa manasikÄ• ro hetup

tattha katamo samÄ• ropano? idaá¹ƒ suttaá¹ƒ saÃ±Ã±itaá¹ƒ tattha ceteti visajjanÄ• iti nidd
diá¹-á¹-hiyÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ yÄ• va jarÄ• maraá¹‡aá¹ƒ, ayaá¹ƒ
Ä• rammaá¹‡ametaá¹ƒ na hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• , viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• n
nÄ• marÅ«panirodhÄ• yÄ• va jarÄ• maraá¹‡anirodho.

<110> tattha katamaá¹ƒ saá¹ƒkilesabhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca asekkhabhÄ• g
{passa Ud 30 udÄ• ne} santÄ• pajÄ• to yÄ• va ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä•
vippamokkhamÄ• haá¹ƒsu. saá¹ƒkilesabhÄ• giyaá¹ƒ upadhiá¹ƒ hi paá¹-icca dukkhamidaá¹ƒ
taá¹‡hÄ• pahÄ«yanti, bhavaá¹ƒ nÄ• bhinandatÄ«ti nibbedhassa nibbutassa {niccutassa (Ee
anupÄ• dÄ• ya punabbhavo na hoti. upaccagÄ• sabbabhavÄ• ni tÄ• dÄ«ti asekkhabhÄ• gi

tattha santÄ• pajÄ• toti rÄ• gajo santÄ• po dosajo mohajoti. tesaá¹ƒ sattÄ• naá¹ƒ á¹-hÄ• na
loko santÄ• pajÄ• toti phasso tividho sukhavedanÄ«yo dukkhavedanÄ«yo adukkhamasukha

sukhavedanÄ«yo phasso rÄ• gasantÄ• po, dukkhavedanÄ«yo dosasantÄ• po, adukkhamas
yathÄ• \Ee 224/ ca bhagavÄ• Ä• ha paá¹-hamakassa valÄ• hakassa gomagge {komagge (
yehi gahapatiputta rÄ• gajehi dosajehi mohajehi santÄ• pehi dukkhaá¹ƒ supati, te mama sa

rogaá¹ƒ \Be 315/ vadati attatoti tehi santÄ• pehi santÄ• pito tividhaá¹ƒ vipallÄ• saá¹ƒ paá¹-i
saÃ±Ã±Ä• vipallÄ• saá¹ƒ cittavipallÄ• saá¹ƒ diá¹-á¹-hivipallÄ• saá¹ƒ. tattha asubhe subhanti
dukkhe sukhanti cittavipallÄ• so. anicce niccanti anattani attÄ• ti diá¹-á¹-hivipallÄ• so.

yathÄ• cittassa vipallÄ• so saÃ±Ã±Ä• diá¹-á¹-hite tividhÄ• vitakkÄ• --- cittavitakko vipallÄ•
vipallÄ• so diá¹-á¹-hivitakko vipallÄ• sopi. tattha avijjÄ• vipallÄ• so gocarÄ• gatipateyyabhÅ
taá¹ƒ saÃ±jÄ• nÄ• ti yathÄ• vijÄ• nÄ• ti yathÄ• saÃ±jÄ• nÄ• ti ca vijÄ• nÄ• ti ca. yathÄ• kh
vipallÄ• sÄ• sattÄ• yehi catubbidhaá¹ƒ attabhÄ• vavatthuá¹ƒ rogabhÅ«taá¹ƒ gaá¹‡á¸• abhÅ
vadanti. rogaá¹ƒ vadati attatoti ayaá¹ƒ Ä• vaá¹-á¹-o. yena yena hi maÃ±Ã±ati tato taá¹ƒ hoti
subhanti maÃ±Ã±ati na tathÄ• hoti. evaá¹ƒ sukhanti niccaá¹ƒ attÄ• ti so aÃ±Ã±athÄ• bhava
anÄ• gataá¹ƒ bhavaá¹ƒ patthayati, tena vuccati ``bhavarÄ• goâ€™â€™ ti. bhavamevÄ• bhin
taá¹ƒ dukkhanti paÃ±cakkhandhe niddisiyati. yaÃ±ca tappaccayÄ• sokaparidevadukkhaá¹ƒ
ettÄ• vatÄ• saá¹ƒkileso hoti. pahÄ• natthaá¹ƒ kho pana brahmacariyaá¹ƒ \Ee 225/ vussati.
santÄ• pÄ• naá¹ƒ chandarÄ• gavinayo hoti.

upadhiá¹ƒ hi paá¹-icca dukkhamidaá¹ƒ bhavatÄ«ti ye bhavamevÄ• bhinandanti yassa bhÄ•
tassa dukkhassa pahÄ• namÄ• ha. sabbaso upÄ• dÄ• naÃ±ca yaá¹ƒ natthi dukkhassa sam
yathÄ• niddiá¹-á¹-haupÄ• dÄ• namÄ• ha. tassa paá¹-hamo vipallÄ• so kÄ• mupÄ• dÄ• naá
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, tatiyaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ, catutthaá¹ƒ attavÄ• dupÄ• dÄ
natthi dukkhassa sambhavo upadhi nidÄ• naá¹ƒ dukkhanirodhamÄ• ha. evametaá¹ƒ yathÄ•
passato vibhavataá¹‡hÄ• na hoti. vibhavaá¹ƒ nÄ• bhinandatÄ«ti dassanabhÅ«miá¹ƒ mante
nibbÄ• nanti dve vimuttiyo katheti rÄ• gavirÄ• gaÃ±ca avijjÄ• virÄ• gaÃ±ca. tassa bhikkhun
anupÄ• disesanibbÄ• nadhÄ• tuá¹ƒ manteti. ayaá¹ƒ suttassa atthaniddeso.

<111> tattha \Ne 311/ katamo vicayo? yassa yattha pariá¸·Ä• heti tassa pariá¸• ayhantassa
natthi nibbindati ca, ayaá¹ƒ vicayo ca yutti ca. padaá¹-á¹-hÄ• no \Be 316/ rÄ• gajo pariá¸·Ä•
domanassindriyassa ca padaá¹-á¹-hÄ• naá¹ƒ. dosajo pariá¸·Ä• ho sukhindriyassa domanass
padaá¹-á¹-hÄ• naá¹ƒ. mohajo pariá¸·Ä• ho upekkhindriyassa domanassindriyassa ca padaá

tattha katamo lakkhaá¹‡o hÄ• ro? phassapareto vedanÄ• pareto saÃ±Ã±Ä• paretopi saá¹…
maÃ±Ã±ati yadi subhanimittena yadi sukhanimittena yadi niccanimittena yadi attanimittena a
maÃ±Ã±ati, evaá¹ƒ sabbaá¹ƒ rÄ• gaje pariá¸·Ä• he vutte cattÄ• ro pariá¸·Ä• hÄ• vuttÄ• bh
mohajo diá¹-á¹-hijo \Ee 226/ ca rÄ• gaá¹ƒ vadÄ• mÄ«ti attato vadati. sabbÄ• ni pannarasa p
dukkhanti.

tattha katamo catubyÅ«ho? idha sutte bhagavato ko adhippÄ• yo? ye pariá¸·Ä• hena na ac
nÄ• bhinandanti. ye bhavaá¹ƒ nÄ• bhinandanti, te parinibbÄ• yissanti. ayaá¹ƒ adhippÄ• yo.

tattha katamo Ä• vaá¹-á¹-o? saá¹ƒkilesabhÄ• giyena dukkhaÃ±ca samudayaÃ±ca niddisati.
maggaÃ±ca nirodhaÃ±ca.

tattha katamÄ• vibhatti? santÄ• pajÄ• to rogajÄ• to rogaá¹ƒ vadati attato taá¹ƒ na ekaá¹ƒs
santÄ• pajÄ• to kho na ca rogaá¹ƒ attato vadati.

tattha katamo parivattano? pakkhapaá¹-ipakkhanidassanatthaá¹ƒ bhÅ«mi parivattanÄ• ya.

tattha katamo vevacano hÄ• ro? rogaÃ±ca attato vadati sallaá¹ƒ attato vadati. pannarasa p
vattabbÄ• ni.

tattha katamÄ• paÃ±Ã±atti? santÄ• pajÄ• toti domanassapadaá¹-á¹-hÄ• naá¹ƒ. sabbe vaca
paÃ±Ã±apeti. rogaá¹ƒ vadati attato vipallÄ• so saá¹ƒkilesapaÃ±Ã±attiyÄ• paÃ±Ã±apeti. yaá
\Ne 312/ dukkhanti vipallÄ• sanikkhepapaÃ±Ã±attiyÄ• paÃ±Ã±attÄ• . te akatasattÄ• lokÄ•
paÃ±Ã±attÄ• .

tattha katamo otaraá¹‡o? santÄ• pajÄ• toti tÄ«á¹‡i akusalamÅ«lÄ• ni, te saá¹…khÄ• rÄ•
saá¹…khÄ• rakkhandhapariyÄ• pannÄ• , dhÄ• tÅ«su dhammadhÄ• tu, Ä• yatanesu \Ee 227
itthindriyaá¹ƒ purisindriyaÃ±ca padaá¹-á¹-hÄ• naá¹ƒ.

tattha \Be 317/ katamo sodhano? suddho suttassa Ä• rambho.

tattha katamo adhiá¹-á¹-hÄ• no hÄ• ro? pariá¸·Ä• hoti ye sattÄ• lokÄ• ekattapaÃ±Ã±attiyÄ
akatasattÄ• lokÄ• majjhena vemattatÄ• ya paÃ±Ã±attÄ• .

tattha katamo parikkhÄ• ro? santÄ• pajÄ• toti ayoniso manasikÄ• ro hetu, vipallÄ• saÃ±ca
dhammehi attÄ• abhiniviá¹-á¹-hÄ• cittaÃ±ca cetasikaÃ±ca dhamme ubhayÄ• ni tassa vipar
pariyÄ• yo, cetasikehi dhammehi attasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• samugghÄ• teti. aparo p
cetasikesu dhammesu, na tu attasaÃ±Ã±Ä• . idaá¹ƒ vuccati cittanti vÄ• manoti vÄ• viÃ±Ã±
dÄ«gharattaá¹ƒ abbhuggataá¹ƒ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti. tattha cetasikÄ
esÄ• pi dhammasaÃ±Ã±Ä• . tassa ko hetu, ko paccayo? ahaá¹ƒkÄ• ro hetu, mamaá¹ƒkÄ• r

tattha katamo samÄ• ropano? ayaá¹ƒ loko santÄ• pajÄ• toti akusalaá¹ƒ manteti viÃ±Ã±Ä• a
paccayo yÄ• va jarÄ• maraá¹‡anti, ayaá¹ƒ samÄ• ropano.

<112> evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ, sammappaÃ±Ã±Ä• ya passati akusalamÅ«lÄ• naá¹ƒ
avijjÄ• nirodho avijjÄ• nirodhÄ• yÄ• va jarÄ• maraá¹‡anirodho, ayaá¹ƒ samÄ• ropano.

cattÄ• ro \Ee 228/ puggalÄ• {passa AN a IV 5} --- anusotagÄ• mÄ« paá¹-isotagÄ• mÄ« á¹-
pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oti.

tattha yo anusotagÄ• mÄ« ayaá¹ƒ kÄ• me sevati. pÄ• paÃ±ca kammaá¹ƒ karoti yÄ• va kÄ•
idaá¹ƒ lobho akusalamÅ«laá¹ƒ, so yeva taá¹‡hÄ• , so tehi kÄ• mehi vuyhati anusotagÄ• mÄ
tÄ• hi gamito tappaccayÄ• tassa hetu akusalakammaá¹ƒ karoti kÄ• yena ca vÄ• cÄ• ya ca,
pÄ• pakammaá¹ƒ karotÄ«ti. tassa tÄ«á¹‡i sotÄ• ni sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labba
tÄ«hi sotehi \Be 318/ tividhadhÄ• tuyaá¹ƒ uppajjati kÄ• madhÄ• tuyaá¹ƒ rÅ«padhÄ• tuyaá¹ƒ
paá¹-ipakkhena yo kÄ• me na paá¹-isevati. yo sÄ«lavataá¹ƒ na parÄ• masati. yo sakkÄ• yad
pahÄ• nÄ• ya kÄ• mesu yathÄ• bhÅ«taá¹ƒ Ä• dÄ«navaá¹ƒ passati. yena ca te dhamme paá
tiá¹-á¹-hati brÄ• hmaá¹‡oti arahaá¹ƒ kira. tattha arahaá¹ƒ tassa pÄ• raá¹…gato hoti, pÄ• raá
tiá¹-á¹-hati sopÄ• disesÄ• nibbÄ• nadhÄ• tu. anusotagÄ• minÄ«ti dassanappahÄ• tabbÄ• n
appahÄ• namÄ• ha. paá¹-isotagÄ• minÄ«ti phale diá¹-á¹-hekaá¹-á¹-hÄ• naÃ±ca kilesÄ• naá
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• namÄ• ha. tattha anusota
paá¹-isotagÄ• minÄ• á¹-hitattena ca maggamitimÄ• ha. pÄ• raá¹…gatena sÄ• vakÄ• asekk
sammÄ• sambuddhÄ• ca vuttÄ• . anusotagÄ• minÄ• sakkÄ• yasamudayagÄ• miniá¹ƒ paá
á¹-hitattena sakkÄ• yanirodhagÄ• miniá¹ƒ paá¹-ipadamÄ• ha. pÄ• raá¹…gatena dasa asekk
ayaá¹ƒ suttattho.

<113> tattha katamÄ• desanÄ• ? imasmiá¹ƒ hi sutte cattÄ• ri ariyasaccÄ• ni desitÄ• ni.
tedhÄ• tukalokasamatikkamanaÃ±ca.

tattha katamo vicayo hÄ• ro? yo kÄ• me paá¹-isevati pÄ• paá¹ƒ {pÄ• pakaá¹ƒ (Ee) } kareyy
paá¹-isevati so pÄ• pakammaá¹ƒ na kareyyÄ• ti yo ca imehi dvÄ«hi bhÅ«mÄ«hi uttiá¹‡á¹‡o
vÄ«maá¹ƒsÄ• ayaá¹ƒ vicayo.

yuttÄ«ti yujjati suttesu, nÄ• yujjatÄ«ti yÄ• vÄ«maá¹ƒsÄ• ya, ayaá¹ƒ yutti. padaá¹-á¹-hÄ• no
sattannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ. akusalassa kiriyÄ• akusalassa mÅ«
padaá¹-á¹-hÄ• naá¹ƒ. paá¹-isotagÄ• minÄ• yathÄ• bhÅ«tadassanassa padaá¹-á¹-hÄ• naá¹ƒ
asaá¹ƒhÄ• riyÄ• ya {asahÄ• riyÄ• ya (Ee) } padaá¹-á¹-hÄ• naá¹ƒ. pÄ• raá¹…gatoti kadÄ• ci
padaá¹-á¹-hÄ• naá¹ƒ.

tattha katamo lakkhaá¹‡o hÄ• ro? yo anusotaá¹ƒ gacchati taá¹‡hÄ• vasena. sabbesampi ki
gacchati. yo paá¹-isotaá¹ƒ vÄ• yamati. taá¹‡hÄ• ya sabbesampi so kilesÄ• naá¹ƒ vÄ• yamat

yo \Be 319/ attanÄ• á¹-hito kÄ• yenapi so á¹-hito vÄ• cÄ• cittenapi so á¹-hito. ayaá¹ƒ lakkha

tattha katamo catubyÅ«ho? idha sutte bhagavato ko adhippÄ• yo? ye anusotagÄ• miniyÄ• nÄ• bhiramissanti, te paá¹-isotaá¹ƒ vÄ• yamissantÄ«ti yÄ• va kadÄ• ci bhÅ«miyaá¹ƒ, ayaá¹ƒ Ä• vaá¹-á¹-oti \Ee 230/ idha sutte cattÄ• ri suttÄ• ni desitÄ• ni.

tattha katamo vibhatti hÄ• ro? yo kÄ• me paá¹-isevati pÄ• paÃ±ca kammaá¹ƒ karoti. so anu ekaá¹ƒsena sotÄ• pannopi kÄ• me paá¹-isevati. taá¹ƒ bhÄ• giyaÃ±ca pÄ• pakammaá¹ƒ karo kareyya pÄ• paá¹ƒ yathÄ• sutte niddiá¹-á¹-ho na ca so anusotagÄ• mÄ«, idaá¹ƒ vibhajjabyÄ kÄ• me paá¹-isevati na ca pÄ• pakammaá¹ƒ karoti paá¹-isotagÄ• mÄ« na ca ekaá¹ƒsena sa vÄ«tarÄ• go na ca kÄ• me paá¹-isevati, tena ca pÄ• pakammaá¹ƒ karoti anusotagÄ• mÄ« p vibhatti.

tattha katamo parivattano hÄ• ro? niddiá¹-á¹-ho paá¹-ipakkho. vevacanoti kÄ• mesu vatthuk rÅ«pasaddagandharasaphassaputtadÄ• radÄ• sakammakaraporisaÃ±ca pariggahÄ• .

paÃ±Ã±attÄ«ti sabbe puthujjanÄ• ekattÄ• ya paÃ±Ã±attÄ• . anusotagÄ• mÄ«ti kilesasamu paÃ±Ã±attÄ• . ye pana sekkhÄ• puggalÄ• , te nibbÄ• napaÃ±Ã±attiyÄ• {niá¹-á¹-hÄ• napaÃ paÃ±Ã±attÄ• . ye pana anÄ• gÄ• mÄ«, te asaá¹ƒhÄ• riya paÃ±Ã±attiyÄ• paÃ±Ã±attÄ• , aya

otaraá¹‡oti yo anusotagÄ• mÄ«, so dukkhaá¹ƒ. ye tassa dhammÄ• , te dukkhassa samuday rÅ«pakkhandho, evaá¹ƒ paÃ±capi khandhÄ• paá¹-iccasamuppÄ• do, te kilesÄ• saá¹…khÄ dhammÄ• yatanaá¹ƒ dhammadhÄ• tu indriyesu ca paÃ±Ã±attÄ• .

sodhanoti yenÄ• rambhena idaá¹ƒ suttaá¹ƒ desitaá¹ƒ, so Ä• rambho sabbo suddho.

adhiá¹-á¹-hÄ• noti \Ee 231/ \Be 320/ paá¹-isotagÄ• minÄ• sabbe sotÄ• pannÄ• ekattena v rÄ• gÄ• nusayapaá¹-isotagÄ• mino sekkhÄ• va maggo ca sekkho ca puggalo á¹-hitattoti.

vÄ«tarÄ• go \Ne 315/ ekattÄ• ya paÃ±Ã±atto. pÄ• raá¹…gatoti sabbe arahanto sabbe pacc ca ekattÄ• ya paÃ±Ã±attÄ• .

parikkhÄ• roti anusotagÄ• mino pÄ• pamittapaccayo kÄ• mapariyuá¹-á¹-hÄ• naá¹ƒ hetu. pa dve paccayÄ• ca yÄ• va sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• yadiá¹-á¹-hi {upÄ• dÄ• yadiá¹-á paá¹-iladdhamaggo hetu Ä• rambho paccayo kÄ• yiko cetasikassa koá¹-á¹-hÄ• so ca. samÄ suttaá¹ƒ natthi samÄ• ropanÄ• ya bhÅ«mi.

<114> paÃ±cÄ• nisaá¹ƒsÄ• sotÄ• nugatÄ• naá¹ƒ dhammÄ• naá¹ƒ {passa AN a IV 191} yÄ

suppaá¹-ividdhÄ• naá¹ƒ suttaá¹ƒ vitthÄ• rena kÄ• tabbaá¹ƒ. yuÃ±jato ghaá¹-entassa vÄ• ya
devabhÅ«to paccekabodhiá¹ƒ pÄ• puá¹‡Ä• ti. sotÄ• nugatÄ• ti saddhammassavanena kata
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya tassa cittaá¹ƒ tasitaá¹ƒ hoti, na ca anibbiddhattaá¹ƒ,
paÃ±cannaá¹ƒ puggalÄ• naá¹ƒ desitaá¹ƒ, saddhÄ• nusÄ• rino mudindriyassa tikkhindriyass
tikkhindriyassa mudindriyassa ca. yo pana mohacarito puggalo na sakkoti yuÃ±jituá¹ƒ ghaá
yathÄ• bhÅ«taá¹ƒ yathÄ• samÄ• dhikÄ• vimutti taá¹ƒ khaá¹‡aá¹ƒ taá¹ƒ layaá¹ƒ taá¹ƒ muhu
sÄ• dhu parihÄ• yati paro taá¹ƒ duyhati, no tu sukhaavipÄ• kinÄ« bhavati \Ee 232/. tassa di
dhamme upapajjaaparÄ• pariyavedanÄ«yaá¹ƒ. tattha yo puggalo dhammÄ• nusÄ• rÄ« tass
honti so yuÃ±janto pÄ• puá¹‡Ä• ti. yo dhammÄ• nusÄ• rÄ« mudindriyo, so gilÄ• no pÄ• puá
tikkhindriyo, so maraá¹‡akÄ• lasamaye pÄ• puá¹‡Ä• ti. yo mudindriyo, so devabhÅ«to pÄ• p
na pÄ• puá¹‡Ä• ti, na so teneva dhammarÄ• gena tÄ• ya dhammanandiyÄ• paccekabodhi
sotÄ• nugatesu yuÃ±jati ghaá¹-eti vÄ• yamati, so pubbÄ• pannena visesaá¹ƒ saÃ±jÄ• nÄ• t
pÄ• puá¹‡Ä• ti. sace pana gilÄ• nassa manasikÄ• ro hoti, tattha yuÃ±janto pÄ• puá¹‡Ä• ti. s
saá¹ƒviggo hoti, tattha \Be 321/ yuÃ±janto pÄ• puá¹‡Ä• ti. sace pana na katthaci {kattha (Ee
(Katthaci) } saá¹ƒvego hoti, tassa devabhÅ«tassa sukhino dhammabhÅ«tÄ• pÄ• dÄ• evaá
jÄ• nÄ• ti ``ayaá¹ƒ so dhammavinayo yattha mayaá¹ƒ pubbe manussabhÅ«tÄ• brahmacari
devabhÅ«to pÄ• puá¹‡Ä• ti. dibbesu vÄ• paÃ±casu kÄ• maguá¹‡esu ajjhosito hoti pamÄ• c
kusalamÅ«lena paccekabodhiá¹ƒ pÄ• puá¹‡Ä• ti.

yÄ• paratoghosena vacasÄ• supariciti• , ayaá¹ƒ sutamayÄ« paÃ±Ã±Ä• . ye pana dhamm
ayaá¹ƒ cintÄ• mayÄ« paÃ±Ã±Ä• . yaá¹ƒ diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , ayaá¹ƒ bhÄ• vanÄ
yaá¹ƒ sotÄ• nugatÄ• vacasÄ• paricitÄ• honti, so ca diá¹-á¹-he yeva dhamme parinibbÄ• y
puggalo. yo upapajjati devabhÅ«to pÄ• puá¹‡Ä• ti, tattha ca parinibbÄ• yati, ayaá¹ƒ anÄ• gÄ
kusalamÅ«lena paccekabodhiá¹ƒ pÄ• puá¹‡Ä• ti, ayaá¹ƒ pubbayogasambhÄ• rasambhÅ«to

sotÄ• nugatÄ• \Ee 233/ dhammÄ• ti paá¹-hamaá¹ƒ vimuttÄ• yatanaá¹ƒ, vacasÄ• paricitÄ•
vimuttÄ• yatanaá¹ƒ, manasÄ• anupekkhitÄ• ti catutthaá¹ƒ vimuttÄ• yatanaá¹ƒ diá¹-á¹-hiyÄ•
paÃ±camaá¹ƒ vimuttÄ• yatanaá¹ƒ.

sotÄ• nugatÄ• ya vimuttiyÄ• vacasÄ• yÄ• vÄ• cÄ• suppaá¹-ividdhÄ• anupubbadhamma
paripÅ«reti, manasÄ• anupekkhitÄ• samÄ• dhikkhandhaá¹ƒ paripÅ«reti, diá¹-á¹-hiyÄ• sup
paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«reti.

sotÄ• nugatÄ• dhammÄ• bahussutÄ• hontÄ«ti vitthÄ• rena kÄ• tabbaá¹ƒ. idaá¹ƒ paá¹-ha
manasÄ• anupekkhitÄ• ti paá¹-isallÄ• nabahulo viharati, vitthÄ• rena kÄ• tabbaá¹ƒ. idaá¹ƒ
saddhÄ• padÄ• naá¹ƒ diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ti anÄ• savÄ• cetovimuttiyÄ• nÄ• pa
pajÄ• nÄ• tÄ«ti. idaá¹ƒ tatiyaá¹ƒ saddhÄ• padÄ• naá¹ƒ.

sotÄ• nugatÄ• dhammÄ• ti sekkhaá¹ƒ satthÄ• dasseti. manasÄ• anupekkhitÄ• ti arahatta
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ti tathÄ• gataá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ satth

sotÄ• nugatÄ• \Be 322/ dhammÄ• ti kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ dasseti. manasÄ• anu
nissaraá¹‡aá¹ƒ dasseti. diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ti tedhÄ• tukÄ• naá¹ƒ nissaraá¹‡aá
suttattho.

<115> tattha katamo desanÄ• hÄ• ro? imamhi sutte tayo esanÄ• desitÄ• sotÄ• nugatehi
kÄ• mesanÄ• ya samathamaggo. diá¹-á¹-hiyÄ• suppaá¹-ividdhehi brahmacariyesanÄ• ya s

vicayoti yathÄ• suttaá¹ƒ manasikaronto vicinanto sutamayipaÃ±Ã±aá¹ƒ paá¹-ilabhati. yathÄ
manasikarotÄ«ti yathÄ• sutadhammÄ• tadÄ• cintÄ• mayipaÃ±Ã±aá¹ƒ paá¹-ilabhati. yathÄ
dhamme manasikaroti tadÄ• bhÄ• vanÄ• mayipaÃ±Ã±aá¹ƒ paá¹-ilabhati. ayaá¹ƒ vicayo.

sutena sutamayipaÃ±Ã±aá¹ƒ paá¹-ilabhati. cintÄ• ya cintÄ• mayipaÃ±Ã±aá¹ƒ bhÄ• vanÄ• y
paá¹-ilabhati. atthi esÄ• yutti.

padaá¹-á¹-hÄ• noti sotÄ• nugatÄ• dhammÄ• ti dhammassavanassa padaá¹-á¹-hÄ• naá¹ƒ.
padaá¹-á¹-hÄ• naá¹ƒ. manasÄ• anupekkhitÄ• ti dhammÄ• nudhammÄ• ya vipassanÄ• ya p
anupekkhitÄ• ti paÃ±Ã±Ä• yapi anupekkhitÄ• diá¹-á¹-hiyÄ• pi anupekkhitÄ• .

catubyÅ«hoti imamhi sutte bhagavato ko adhippÄ• yo? ye imÄ• hi dvÄ«hi paÃ±Ã±Ä• hi sam

sa nibbutoti maggaphalaá¹ƒ anupÄ• disesaÃ±ca nibbÄ• nadhÄ• tuá¹ƒ manteti, dÄ• nena oa
pahÄ• naá¹ƒ manteti. sÄ«lena majjhimÄ• naá¹ƒ, paÃ±Ã±Ä• ya sukhumakilesÄ• naá¹ƒ mant
nibbutoti katÄ• ca bhÅ«mi.

dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yati.

kusalo ca jahÄ• ti pÄ• pakanti maggo vutto.

rÄ• gadosamohakkhayÄ• sa nibbutoti maggaphalamÄ• ha ||

dadato \Be 323/ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamatoti tÄ«hi padehi lokikaá¹ƒ kusala
rÄ• gadosamohakkhayÄ• sa nibbutoti lokuttaraá¹ƒ kusalamÅ«laá¹ƒ vuttaá¹ƒ.

dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti puthujjanabhÅ«
jahÄ• ti pÄ• pakanti sekkhabhÅ«miá¹ƒ manteti. rÄ• gadosamohakkhayÄ• sa nibbutoti asek

dadato \Ee 235/ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti maggan
kusalo \Ne 318/ ca jahÄ• ti pÄ• pakanti sekkhavimutti. rÄ• gadosamohakkhayÄ• sa nibbuto

dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti dÄ• nakathaá¹ƒ
lokikÄ• naá¹ƒ dhammÄ• naá¹ƒ desanamÄ• ha. kusalo ca jahÄ• ti pÄ• pakanti loke Ä• dÄ«na
rÄ• gadosamohakkhayÄ• sa nibbutoti sÄ• mukkaá¹ƒsikÄ• ya dhammadesanÄ• yapi paá¹-iv

dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti pÄ• á¹‡Ä• naá¹ƒ abhayadÄ• nena pÄ• á¹‡Ä• tipÄ•
abhayaá¹ƒ deti. evaá¹ƒ sabbÄ• ni sikkhÄ• padÄ• ni kÄ• tabbÄ• ni. saá¹ƒyamato veraá¹ƒ na
patiá¹-á¹-hÄ• ya cittaá¹ƒ saá¹ƒyameti, tassa saá¹ƒyamato pÄ• ripÅ«riá¹ƒ gacchati. rÄ• gado
nibbutoti dve vimuttiyo. ayaá¹ƒ suttaniddeso.

<116> tattha katamÄ• desanÄ• ? imamhi sutte kiá¹ƒ desitaá¹ƒ? dve sugatiyo devÄ• ca ma
paÃ±cakÄ• maguá¹‡Ä• , mÄ• nussakÄ• ca. dvÄ«hi padehi niddeso. dadato puÃ±Ã±aá¹ƒ pa
veraá¹ƒ na cÄ«yati, kusalo ca jahÄ• ti pÄ• pakanti maggo vutto. rÄ• gadosamohakkhayÄ• s
nibbÄ• nadhÄ• tuyo desitÄ• sopÄ• disesÄ• ca anupÄ• disesÄ• ca. ayaá¹ƒ desanÄ• .

vicayoti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti iminÄ• paá¹-hamena padena dÄ• namayi
vuttaá¹ƒ. tenassa Ä• nantariyÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ. dutiyena padena ... y
sÄ• sananti, ayaá¹ƒ adhippÄ• yo. assavanena \Ee 236/ ca amanasikÄ• rena ca appaá¹-ived
sakkÄ• yasamudayagÄ• minÄ« paá¹-ipadÄ• vuttÄ• . savanena \Be 324/ ca manasikÄ• rena
sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• vuttÄ• . ayaá¹ƒ Ä• vaá¹-á¹-o.

vibhattÄ«ti ekaá¹ƒsabyÄ• karaá¹‡Ä«yo. natthi tattha vibhattiyÄ• bhÅ«mi. parivattanÄ• ti ye
te paÃ±cÄ• dinÄ• paá¹-ipakkhena teneva diá¹-á¹-heva dhamme pÄ• puá¹‡Ä• ti, taá¹ƒ upap

vevacananti sotÄ• nugatÄ• dhammÄ• ti yaá¹ƒ suttaá¹ƒ diá¹-á¹-hampi paÃ±Ã±indriyaá¹ƒ viÃ
suppaá¹-ividdhampi vibhÄ• vitampi.

paÃ±Ã±attÄ«ti \Ne 319/ sotÄ• nugatÄ• dhammÄ• ti desanÄ• avijjÄ• paÃ±Ã±attiyÄ• paÃ±Ã
pÄ• mojjapaÃ±Ã±attiyÄ• paÃ±Ã±atto, diá¹-á¹-hadhammÄ• pi Ä• nisaá¹ƒsapaÃ±Ã±attiyÄ• p

otaraá¹‡oti tisso paÃ±Ã±Ä• vacasÄ• paricitesu sutamayÄ«paÃ±Ã±Ä• manasÄ• anupekk
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• su bhÄ• vanÄ• mayÄ«paÃ±Ã±Ä• . imÄ• ni ariyasaccÄ• ni in
avijjÄ• nirodho paá¹-iccasamuppÄ• do indriyesu tÄ«á¹‡i indriyÄ• ni, Ä• yatanesu dhammÄ•
dhÄ• tÅ«su dhammadhÄ• tupariyÄ• pannÄ• ti. sodhanoti yo Ä• rambho suttassa paveso niy

adhiá¹-á¹-hÄ• noti paÃ±cÄ• nisaá¹ƒsÄ• ti vemattatÄ• ya paÃ±Ã±attÄ• Ä• nisaá¹ƒsÄ• sotÄ
ariyavohÄ• ro paÃ±Ã±atto, dhamme ca savananti ekattatÄ• ya paÃ±Ã±attaá¹ƒ.

parikkhÄ• roti dhammassavanassa payirupÄ• sanÄ• paccayo, saddhÄ• hetu. manasÄ• a
atthappaá¹-isaá¹ƒveditÄ• paccayo, dhammappaá¹-isaá¹ƒveditÄ• hetu, diá¹-á¹-hiyÄ• suppa
saddhammassavanaÃ±ca manasikÄ• ro ca paccayo, sutamayÄ« cintÄ• mayÄ« paÃ±Ã±Ä•
suttaá¹ƒ aparo pariyÄ• yo nibbatti bale natthi. tattha samÄ• ropanÄ• ya bhÅ«mi.

<117> tattha katamaá¹ƒ vÄ• sanÄ• bhÄ• giyaÃ±ca nibbedhabhÄ• giyaÃ±ca suttaá¹ƒ? dada
pavaá¸• á¸• hatÄ«ti gÄ• thÄ• . dadatoti dÄ• namayikapuÃ±Ã±akiriyavatthu vuttaá¹ƒ. saá¹ƒya
sÄ«lamayikapuÃ±Ã±akiriyavatthu vuttaá¹ƒ. kusalo ca jahÄ• ti pÄ• pakanti lobhassa ca moha
pahÄ• namÄ• ha. rÄ• gadosamohakkhayÄ• sa nibbutoti lobhassa ca mohassa ca byÄ• pÄ•
chandarÄ• gavinayamÄ• hÄ• ti. dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti gÄ• thÄ• alobho k
saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti adoso kusalamÅ«laá¹ƒ bhavati. saá¹ƒyamato veraá¹ƒ n
asapattÄ• abyÄ• pÄ• datÄ• ya sadÄ• . kusalo ca jahÄ• ti pÄ• pakanti Ã±Ä• á¹‡uppÄ• dÄ•
catutthapadena rÄ• gadosamohakkhayena rÄ• gavirÄ• gÄ• cetovimuttimohakkhayena avijj
ayaá¹ƒ vicayo.

yuttÄ«ti dÄ• ne á¹-hito ubhayaá¹ƒ hi paripÅ«reti. macchariyaÃ±ca pajahati. puÃ±Ã±aÃ±ca p
esÄ• yutti.

padaá¹-á¹-hÄ• nanti \Ne 320/ dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti cÄ• gÄ• dhiá¹-á¹-hÄ•
saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti paÃ±Ã±Ä• dhiá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ kus
saccÄ• dhiá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. rÄ• gadosamohakkhayÄ• sa nibbutoti upa
padaá¹-á¹-hÄ• naá¹ƒ. ayaá¹ƒ padaá¹-á¹-hÄ• no.

tattha \Ee 238/ katamo lakkhaá¹‡o? dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati saá¹ƒyamato vera
veraá¹ƒ na kariyÄ• ti kusalo ca jahÄ• ti pÄ• pakaá¹ƒ rÄ• gadosamohakkhayÄ• sa nibbuto r
vedanakkhayÄ• pi, yena rÅ«pena diá¹-á¹-haá¹ƒ, tena tathÄ• gato paÃ±Ã±apento paÃ±Ã±ap
virÄ• ganirodhÄ• ti evaá¹ƒ paÃ±cakkhandhÄ• .

catubyÅ«ho idha bhagavato ko adhippÄ• yo? ye mahÄ• bhogÄ• naá¹ƒ patthayissanti? te d
parissayapahÄ• nÄ• ya, ye averÄ• bhichandakÄ• , te paÃ±ca verÄ• ni pajahissanti, ye kusa
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessanti aá¹-á¹-hannaá¹ƒ micchattÄ• naá¹ƒ pahÄ• nÄ
rÄ• gadosamohaá¹ƒ pajahissantÄ«ti ayaá¹ƒ bhagavato adhippÄ• yo.

Ä• vaá¹-á¹-oti yaÃ±ca adadato macchariyaá¹ƒ yaÃ±ca asaá¹ƒyamato veraá¹ƒ yaÃ±ca akus
appahÄ• naá¹ƒ, ayaá¹ƒ dukkhaniddeso na samudayo. alobhena ca adosena ca amohena ca

kusalamÅ«lÄ• ni. tesaá¹ƒ paccayo aá¹-á¹-ha sammattÄ• ni, ayaá¹ƒ maggo. tesaá¹ƒ rÄ• gad
ayaá¹ƒ nirodho.

vibhattÄ«ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti na ekaá¹ƒsena yo rÄ• jadaá¹‡á¸• abhay
akappiyassa paribhogena sÄ«lavantesu deti, na tassa puÃ±Ã±aá¹ƒ \Be 326/ pavaá¸• á¸• ha
akusalena deti, daá¹‡á¸• adÄ• naá¹ƒ satthadÄ• naá¹ƒ apuÃ±Ã±amayaá¹ƒ pavaá¸• á¸• hati,
veraá¹ƒ na cÄ«yatÄ«ti na ekaá¹ƒsena kiá¹ƒ kÄ• raá¹‡aá¹ƒ yaÃ±ca yo padaá¹ƒ diá¹-á¹-hadha
mama rÄ• jÄ• no gahetvÄ• hatthaá¹ƒ vÄ• chindeyya ... pe ... na tena saá¹ƒyamena veraá¹
samÄ• diyati pÄ• á¹‡Ä• tipÄ• tassa \Ee 239/ pÄ• pako vipÄ• koti, diá¹-á¹-he yeva dhamme a
sabbassa akusalassa hetuto Ä• rati. iminÄ• saá¹ƒyamena veraá¹ƒ na cÄ«yati.

parivattanÄ• ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti adadato puÃ±Ã±aá¹ƒ na pavaá¸• á¸
taá¹ƒ saá¹ƒyamato veraá¹ƒ na cÄ«yati, asaá¹ƒyamato veraá¹ƒ karÄ«yati. kusalo ca jahÄ• ti
jahÄ• ti. rÄ• gadosamohakkhayÄ• sanibbutoti dÅ«taá¹ƒ pesetvÄ• paá¹‡Ä«taá¹ƒ pesetvÄ•
sayameva pana mahÄ• bhikkhusaá¹…ghaparivÄ• ro amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ s
santhÄ• gÄ• rasÄ• lÄ• {sandhÄ• gÄ• rasÄ• lÄ• (Katthaci) } kÄ• ritÄ• , ettha mayaá¹ƒ dasa
bhaá¹‡Ä• pemÄ• ti cintetvÄ• upasaá¹…kamiá¹ƒsu. yena santhÄ• gÄ• raá¹ƒ tenupasaá¹…ka
santhÄ• gÄ• re cittakammaá¹ƒ niá¹-á¹-hÄ• petvÄ• aá¹-á¹-akÄ• muttamattÄ• honti. buddhÄ
araÃ±Ã±Ä• rÄ• mÄ• antogÄ• me vaseyyuá¹ƒ vÄ• no vÄ• ti tasmÄ• bhagavato manaá¹ƒ jÄ
cintetvÄ• te bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu. idÄ• ni pana manaá¹ƒ labhitvÄ• paá¹-ijag
santhÄ• gÄ• raá¹ƒ, tenupasaá¹…kamiá¹ƒsu. sabbasantharinti yathÄ• sabbaá¹ƒ santhataá¹ƒ
tenupasaá¹…kamiá¹ƒsÅ«ti. ettha pana te mallarÄ• jÄ• no santhÄ• gÄ• raá¹ƒ paá¹-ijaggitvÄ•
sammajjÄ• petvÄ• dhaje ussÄ• petvÄ• suvaá¹‡á¹‡aghaá¹-ikadaliyo ca á¹-hapÄ• petvÄ• sa
vippakiá¹‡á¹‡atÄ• rakaá¹ƒ viya katvÄ• khÄ«rapake {khÄ«rupake (Ee Katthaci) } dÄ• rake k
kumÄ• re lahuá¹ƒ lahuá¹ƒ bhojÄ• petvÄ• sayÄ• petha, uccÄ• saddaá¹ƒ mÄ• kari, ajja ekara
vasissati, buddhÄ• nÄ• ma appasaddakÄ• mÄ• hontÄ«ti bheriá¹ƒ carÄ• petvÄ• sayaá¹ƒ d
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu. bhagavantaá¹ƒ yeva purakkhatvÄ• ti bhagavantaá
tattha bhagavÄ• bhikkhÅ«naÃ±ceva upÄ• sakÄ• naÃ±ca majjhe nisinno ativiya virocati. sa
suvaá¹‡á¹‡avaá¹‡á¹‡o abhirÅ«po dassanÄ«yo puratthimakÄ• yato \Be 327/ suvaá¹‡á¹‡avaá
uá¹-á¹-hahitvÄ• gaganatale asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti. pacchimakÄ• yato d
vÄ• mahatthato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• heá¹-á¹-hÄ• pÄ• datalehi pavÄ• á¸·avaá¹‡á¹‡aras
ghanapathaviyaá¹ƒ asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti, evaá¹ƒ samantÄ• asÄ«tihatt
chabbaá¹‡á¹‡abuddharasmiyo vijjotamÄ• nÄ• vitaá¹‡á¸• amÄ• nÄ• vidhÄ• vanti, sabbe dis
suvaá¹‡á¹‡acampakapupphehi vikiriyamÄ• nÄ• viya suvaá¹‡á¹‡aghaá¹-ato nikkhantasuvaá
siÃ±camÄ• nÄ• viya pasÄ• ritasuvaá¹‡á¹‡apaá¹-aparikkhittÄ• vviya
verambhavÄ• tasamuá¹-á¹-hitakiá¹ƒsukakiá¹ƒsukÄ• rakaá¹‡ikÄ• rapupphacuá¹‡á¹‡asamoki
asÄ«tianubyaÃ±janabyÄ• mappabhÄ• dvattiá¹ƒsavaralakkhaá¹‡asamujjalaá¹ƒ sarÄ«raá¹ƒ s
gaganatalaá¹ƒ vikasitamiva padumavanaá¹ƒ sabbaphÄ• liphullo viya yojanasatiko pÄ• ricch

á¹-hapitÄ• naá¹ƒ dvattiá¹ƒsacandÄ• naá¹ƒ dvattiá¹ƒsasÅ«riyÄ• naá¹ƒ dvattiá¹ƒsacakkavattÄ
dvattiá¹ƒsadevarÄ• jÄ• naá¹ƒ dvattiá¹ƒsamahÄ• brahmÄ• naá¹ƒ nibbuto asekkhassa natthi

vevacananti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, anumodatopi puÃ±Ã±aá¹ƒ pavaá¸• á¸• h
veyyÄ• vaccakiriyÄ• yapi puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti.

paÃ±Ã±attÄ«ti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, alobhassa paá¹-inissayaghÄ• tapaÃ±Ã
saá¹ƒyamato \Ne 322/ veraá¹ƒ na cÄ«yatÄ«ti adosassa paá¹-inissayaghÄ• tapaÃ±Ã±attiyÄ•
jahÄ• ti pÄ• pakanti amohassa paá¹-inissayaghÄ• tapaÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ.

otaraá¹‡oti \Ee 241/ paÃ±casu indriyesu dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati, saá¹ƒyamato
saá¹ƒyamena sÄ«lakkhandho. otiá¹‡á¹‡o chasu indriyesu saá¹ƒvaro, ayaá¹ƒ samÄ• dhikkha
jahÄ• ti pÄ• pakaá¹ƒ, ayaá¹ƒ paÃ±Ã±Ä• kkhandho, rÄ• gadosamohakkhayÄ• sa nibbutoti v
dhammadhÄ• tu, Ä• yatanesu manÄ• yatanaá¹ƒ.

sodhanoti yenÄ• rambhena idaá¹ƒ suttaá¹ƒ desitaá¹ƒ so Ä• rambho suddho.

adhiá¹-á¹-hÄ• no dÄ• nanti ekattatÄ• ya paÃ±Ã±attaá¹ƒ. cÄ• go pariccÄ• go dhammadÄ• n
dÄ• nÄ• ni vitthÄ• rena kÄ• tabbÄ• ni, ayaá¹ƒ vemattatÄ• . na ca dadato \Be 328/ ekattapaÃ
khantÄ« anavajjanti paÃ±Ã±attiyÄ• paÃ±Ã±attaá¹ƒ. rÄ• gadosamohakkhayÄ• sa nibbutoti
{yodha vÄ«riyapaÃ±Ã±attiyÄ• (Ee Katthaci) } paÃ±Ã±attÄ• .

parikkhÄ• roti dÄ• nassa pÄ• mojjaá¹ƒ paccayo, alobho hetu. saá¹ƒyamato yoniso manasik
paccayo. kusalo ca jahÄ• ti pÄ• pakanti yathÄ• bhÅ«tadassanaá¹ƒ paccayo, Ã±Ä• á¹‡appaa
rÄ• gadosamohakkhayÄ• sa nibbutoti parato ca ghoso ajjhattaÃ±ca yoniso manasikÄ• ro m

samÄ• ropanoti dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«ti gÄ• thÄ• tassa sÄ«lampi vaá¸• á¸
vaá¸• á¸• hati. saá¹ƒyamato veraá¹ƒ na cÄ«yatÄ«ti. aÃ±Ã±epi kilesÄ• na cÄ«yanti yepissa
uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tÄ• , tepissa na uppajjanti. rÄ• gadosamohakkhayÄ• sa nib
khayÄ• rÄ• gÄ• nusayassapi khayÄ• dosassa mohassÄ• pi sa nibbutoti sopÄ• disesÄ• nib
ayaá¹ƒ samÄ• ropano.

therassa mahÄ• kaccÄ• yanassa peá¹-akopadese

hÄ• rassa sampÄ• tabhÅ«mi samattÄ• .

8. suttavebhaá¹…giyaá¹ƒ

<118> pubbÄ• \Ne 323/ \Ee 242/ koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya ca bhavataá¹‡hÄ• ya
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sattÄ• naá¹ƒ pubbakoá¹-i na paÃ
taá¹‡hÄ• saá¹ƒyojanÄ• , te ajjhosÄ• nabahulÄ• mandavipassakÄ• . ye pana ussannadiá¹-á
vipassanÄ• bahulÄ• mandajjhosÄ• nÄ• .

tattha taá¹‡hÄ• caritÄ• sattÄ• sattasaÃ±Ã±Ä• bhiniviá¹-á¹-hÄ• anuppÄ• davayadassino. t
attÄ• naá¹ƒ samanupassanti ``rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pa
nti. evaá¹ƒ paÃ±cakkhandhÄ• . aÃ±Ã±ehi khandhehi attÄ• naá¹ƒ samanupassanti tassa uss
vipassamÄ• nÄ• khandhe ujuá¹ƒ attato samanupassanti. te rÅ«paá¹ƒ attako samanupassa
attÄ• . yo ahaá¹ƒ, taá¹ƒ rÅ«paá¹ƒ. so rÅ«pavinÄ• saá¹ƒ passati, ayaá¹ƒ ucchedavÄ• dÄ« \B
khandhÄ• naá¹ƒ paá¹-hamÄ• bhinipÄ• tÄ• sakkÄ• yadiá¹-á¹-hiyo paÃ±ca ucchedaá¹ƒ bhaja
sarÄ«raâ€™â€™ nti. ekamekamhi khandhe tÄ«hi padehi pacchimakehi sassataá¹ƒ bhajati `
aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti. ito bahiddhÄ• te pabbajitÄ• taá¹‡hÄ• caritÄ• kÄ• masukh
viharanti. tena ye ca nissandena diá¹-á¹-hicaritÄ• attakilamathÄ• nuyogamanuyuttÄ• \Ee 2
yeva diá¹-á¹-hisukhena ettÄ• vatÄ• bÄ• hirako payogo.

tattha diá¹-á¹-hicaritÄ• sattÄ• ye ariyadhammavinayaá¹ƒ otaranti, te dhammÄ• nusÄ• rino
taá¹‡hÄ• caritÄ• sattÄ• ariyaá¹ƒ dhammavinayaá¹ƒ otaranti, te saddhÄ• nusÄ• rino honti.

tattha ye diá¹-á¹-hicaritÄ• sattÄ• , te kÄ• mesu dosadiá¹-á¹-hÄ«, na ca ye kÄ• mesu anusa
attakilamathÄ• nuyogamanuyuttÄ• viharanti. tesaá¹ƒ satthÄ• dhammaá¹ƒ deseti. aÃ±Ã±o
atthoti te ca pubbeyeva kÄ• mehi anatthikÄ• iti kÄ• me appakasirena paá¹-inissajjanti. te ce
anajjhositÄ• . tena vuccati ``sukhÄ• paá¹-ipadÄ• â€™â€™ ti \Ne 324/. ye pana taá¹‡hÄ• ca
ajjhositÄ• , tesaá¹ƒ satthÄ• vÄ• dhammaá¹ƒ deseti. aÃ±Ã±ataro vÄ• bhikkhu kÄ• mehi na
piyarÅ«paá¹ƒ dukkhena paá¹-inissajjanti. tena vuccati ``dukkhÄ• paá¹-ipadÄ• â€™â€™ ti. i
dvÄ«su paá¹-ipadÄ• su samosaraá¹‡aá¹ƒ gacchanti dukkhÄ• yaÃ±ca sukhÄ• yaÃ±ca.

tattha ye diá¹-á¹-hicaritÄ• sattÄ• , te dvidhÄ• mudindriyÄ• ca tikkhindriyÄ• ca. tattha ye d
sattÄ• tikkhindriyÄ• sukhena paá¹-inissajjanti, khippaÃ±ca abhisamenti, tena vuccati ``khip
paá¹-ipadÄ• â€™â€™ ti. tattha ye diá¹-á¹-hicaritÄ• sattÄ• mudindriyÄ• paá¹-hamaá¹ƒ tikkh
dandhataraá¹ƒ abhisamenti, te sukhena paá¹-inissajjanti, dandhaÃ±ca abhisamenti. tena vu
paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• â€™â€™ ti. tattha taá¹‡hÄ• caritÄ• sattÄ• dvidhÄ• tikk
tattha \Ee 244/ ye taá¹‡hÄ• caritÄ• sattÄ• tikkhindriyÄ• dukkhena paá¹-inissajjanti, khippa
tena vuccati ``dukkhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• â€™â€™ ti. tattha ye taá¹‡hÄ• ca
paá¹-hamaá¹ƒ tikkhindriyaá¹ƒ upÄ• dÄ• ya dandhataraá¹ƒ abhisamenti, te dukkhena paá¹-in
abhisamenti. tena vuccati ``dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• â€™â€™ ti. imÄ• c
apaÃ±camÄ• achaá¹-á¹-hÄ• . ye hi keci nibbutÄ• nibbÄ• yissanti \Be 330/ vÄ• imÄ• hi cat

anaÃ±Ã±Ä• hi ayaá¹ƒ paá¹-ipadÄ• catukkena kilese niddisati. yÄ• catukkamaggena ariyadh
ayaá¹ƒ vuccati sÄ«havikkÄ«á¸·ito nÄ• ma nayo.

<119> tatrime cattÄ• ro Ä• hÄ• rÄ• . cattÄ• ro vipallÄ• sÄ• upÄ• dÄ• nÄ• yogÄ• ganthÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo agatigamanÄ• ti, evaá¹ƒ imÄ• ni sabbÄ• ni dasa padÄ• ni. ayaá¹ƒ

cattÄ• ro Ä• hÄ• rÄ• . tattha yo ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro yo ca phasso Ä• hÄ• ro, ime
pahÄ• tabbÄ• . tattha yo ca manosaÃ±cetanÄ• hÄ• ro yo ca viÃ±Ã±Ä• á¹‡Ä• hÄ• ro, ime di

paá¹-hamo Ä• hÄ• ro paá¹-hamo vipallÄ• so, dutiyo Ä• hÄ• ro dutiyo vipallÄ• so, tatiyo Ä• h
catuttho Ä• hÄ• ro catuttho vipallÄ• so. ime cattÄ• ro vipallÄ• sÄ• apaÃ±camÄ• achaá¹-á¹-
cattÄ• ro Ä• hÄ• rÄ• .

tattha \Ne 325/ paá¹-hame vipallÄ• se á¹-hito kÄ• me upÄ• diyati, idaá¹ƒ kÄ• mupÄ• dÄ• na
á¹-hito anÄ• gataá¹ƒ bhavaá¹ƒ upÄ• diyati, idaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ. tatiye vipallÄ•
diá¹-á¹-hiá¹ƒ upÄ• diyati, idaá¹ƒ diá¹-á¹-hupÄ• dÄ• naá¹ƒ. catutthe \Ee 245/ vipallÄ• se á¹-hi
upÄ• diyati, idaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ.

tattha kÄ• mupÄ• dÄ• ne á¹-hito kÄ• me abhijjhÄ• yati ganthati, ayaá¹ƒ abhijjhÄ• kÄ• yagan
á¹-hito byÄ• pÄ• daá¹ƒ ganthati, ayaá¹ƒ byÄ• pÄ• dakÄ• yagantho. diá¹-á¹-hupÄ• dÄ• ne á¹
ayaá¹ƒ parÄ• mÄ• sakÄ• yagantho. attavÄ• dupÄ• dÄ• ne á¹-hito papaÃ±canto ganthati, ay
kÄ• yagantho.

tassa ganthitÄ• kilesÄ• Ä• savanti. kiÃ±ci pana vuccati vippaá¹-isÄ• ro. ye vippaá¹-isÄ• rÄ
(Ee Katthaci) } te anusayÄ• . tattha abhijjhÄ• kÄ• yaganthena kÄ• mÄ• savo, byÄ• pÄ• dak
parÄ• mÄ• sakÄ• yaganthena diá¹-á¹-hÄ• savo, idaá¹ƒ saccÄ• bhinivesakÄ• yaganthena av

te \Be 331/ cattÄ• ro Ä• savÄ• vepullabhÄ• vaá¹ƒ gatÄ• oghÄ• honti, tena vuccanti ``ogh
kÄ• mÄ• savo kÄ• mogho, bhavÄ• savo bhavogho, avijjÄ• savo avijjogho, diá¹-á¹-hÄ• savo

te cattÄ• ro oghÄ• Ä• sayamanupaviá¹-á¹-hÄ• anusayasahagatÄ• vuccanti. sallÄ• ti hada
tattha kÄ• mogho rÄ• gasallaá¹ƒ, bhavogho dosasallaá¹ƒ, avijjogho mohasallaá¹ƒ, diá¹-á¹-h
diá¹-á¹-hisallaá¹ƒ.

imehi catÅ«hi sallehi pariyÄ• dinnaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ catÅ«su dhammesu tiá¹-á¹-hati rÅ
saÃ±Ã±Ä• ya saá¹…khÄ• resu. imÄ• catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. tattha rÄ• gasaller
rÅ«pÅ«pagaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati. dosasallena vedanÅ«pagaá¹ƒ mohasallena s
diá¹-á¹-hisallena nandÅ«pasecanaá¹ƒ saá¹…khÄ• rÅ«pagaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hat

catÅ«hi viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«hi catubbidhaá¹ƒ agatiá¹ƒ gacchanti chandÄ• dosÄ• bha
chandÄ• agatiá¹ƒ gacchati, dosena dosÄ• agatiá¹ƒ gacchati, mohena mohÄ• agatiá¹ƒ gac
bhayÄ• agatiá¹ƒ gacchati. iti idaÃ±ca kammaá¹ƒ ime ca kilesÄ• . ayaá¹ƒ saá¹ƒsÄ• rassa he

<120> tatthimÄ• \Ne 326/ catasso disÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• ro ``asubhe subhaâ€™â€
kÄ• mupÄ• dÄ• naá¹ƒ kÄ• mayogo abhijjhÄ• kÄ• yagantho kÄ• mÄ• savo kÄ• mogho rÄ• g
viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti chandÄ• agatigamanaá¹ƒ. ayaá¹ƒ paá¹-hamÄ• disÄ• .

phasso Ä• hÄ• ro ``dukkhe sukhaâ€™â€™ nti vipallÄ• so sÄ«labbatupÄ• dÄ• naá¹ƒ bhava
bhavÄ• savo bhavogho dosasallaá¹ƒ vedanÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti dosÄ• agatig
disÄ• .

manosaÃ±cetanÄ• hÄ• ro ``anattani attÄ• â€™â€™ ti vipallÄ• so diá¹-á¹-hupÄ• dÄ• naá¹ƒ
parÄ• mÄ• sakÄ• yagantho diá¹-á¹-hÄ• savo diá¹-á¹-hogho diá¹-á¹-hisallaá¹ƒ saÃ±Ã±Å«pag
bhayÄ• agatigamanaá¹ƒ. ayaá¹ƒ tatiyÄ• disÄ• .

viÃ±Ã±Ä• á¹‡Ä• hÄ• ro ``anicce niccaâ€™â€™ nti vipallÄ• so attavÄ• dupÄ• dÄ• naá¹ƒ avi
kÄ• yagantho avijjÄ• savo avijjogho mohasallaá¹ƒ saá¹…khÄ• rÅ«pagÄ• viÃ±Ã±Ä• á¹‡aá¹-
ayaá¹ƒ \Be 332/ catutthÄ« disÄ• . iti imesaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ paá¹-hamena pader
Ä• lokanaá¹ƒ. ayaá¹ƒ vuccati disÄ• lokanÄ• .

catÅ«hi \Ee 247/ vipallÄ• sehi akusalapakkhe disÄ• vilokanÄ• kilesaá¹ƒ saá¹ƒyojetvÄ• aya
disÄ• vilokanÄ• ya bhÅ«mi paÃ±cannaá¹ƒ dasannaá¹ƒ suttÄ• naá¹ƒ yÄ• ni paá¹-hamÄ• ni p
ko attho? eko attho, byaÃ±janameva nÄ• naá¹ƒ. evaá¹ƒ dutiyÄ• evaá¹ƒ tatiyÄ• evaá¹ƒ catu
saá¹ƒsandanÄ• .

iminÄ• peyyÄ• lena sabbe kilesÄ• catÅ«su padesu pakkhipitabbÄ• . tato kusalapakkhe ca
jhÄ• nÄ• ni cattÄ• ro satipaá¹-á¹-hÄ• nÄ• cattÄ• ro vihÄ• rÄ• dibbo brahmÄ• ariyo Ä• neÃ
cattÄ• ro acchariyÄ• abbhutadhammÄ• cattÄ• ro adhiá¹-á¹-hÄ• nÄ• cattÄ• ro samÄ• dhay
vÄ«riyasamÄ• dhi cittasamÄ• dhi vÄ«maá¹ƒsÄ• samÄ• dhi. cattÄ• ro dhammÄ• sukhabhÄ
nÄ• Ã±Ã±atra tapasÄ• nÄ• Ã±Ã±atindriyasaá¹ƒvarÄ• nÄ• Ã±Ã±atra sabbanissaggÄ• cattÄ

tattha dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• bhÄ• viyamÄ• nÄ• bahulÄ«kariyamÄ• n
paripÅ«reti, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ paá¹-hamaá¹ƒ vihÄ• raá¹ƒ paripÅ«re
paripuá¹‡á¹‡o paá¹-hamaá¹ƒ sammappadhÄ• naá¹ƒ paripÅ«reti, paá¹-hamaá¹ƒ sammappad
paá¹-hamaá¹ƒ acchariyaá¹ƒ abbhutadhammaá¹ƒ paripÅ«reti, paá¹-hamo acchariyo abbhuto

paá¹-hamaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paripÅ«reti, paá¹-hamaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paripuá¹
chandasamÄ• dhiá¹ƒ paripÅ«reti, chandasamÄ• dhi paripuá¹‡á¹‡o indriyasaá¹ƒvaraá¹ƒ pari
paripuá¹‡á¹‡o paá¹-hamaá¹ƒ mettÄ• appamÄ• á¹‡aá¹ƒ paripÅ«reti. evaá¹ƒ yÄ• va sabbanis
appamÄ• á¹‡aá¹ƒ paripÅ«reti.

tattha paá¹-hamÄ• ca paá¹-ipadÄ• paá¹-hamaÃ±ca jhÄ• naá¹ƒ paá¹-hamaÃ±ca satipaá¹-á
vihÄ• ro paá¹-hamaÃ±ca sammappadhÄ• naá¹ƒ \Ee 248/ paá¹-hamo ca acchariyo abbhuto
saccÄ• dhiá¹-á¹-hÄ• naÃ±ca chandasamÄ• dhi ca indriyasaá¹ƒvaro ca mettÄ• ca appamÄ•
disÄ• .

dukkhÄ• ca {dutiyÄ• ca (Katthaci) } paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• dutiyaá¹ƒ jhÄ• naá¹
satipaá¹-á¹-hÄ• naá¹ƒ dutiyo ca vihÄ• ro dutiyaÃ±ca sammappadhÄ• naá¹ƒ dutiyo ca accha
dhammo cÄ• gÄ• dhiá¹-á¹-hÄ• naá¹ƒ cittasamÄ• dhi cattÄ• ro iddhipÄ• dÄ• karuá¹‡Ä• ca
disÄ• .

sukhÄ• ca {tatiyÄ• ca (Katthaci) } paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• tatiyaÃ±ca jhÄ• naá¹
satipaá¹-á¹-hÄ• naá¹ƒ tatiyo ca vihÄ• ro tatiyaÃ±ca sammappadhÄ• naá¹ƒ tatiyo ca acchariy
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naÃ±ca vÄ«riyasamÄ• dhi ca bojjhaá¹…gÄ• ca muditÄ• ca appam

sukhÄ• ca {catutthÄ« ca (Katthaci) } paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• catutthaá¹ƒ jhÄ• na
satipaá¹-á¹-hÄ• naá¹ƒ catuttho ca vihÄ• ro catutthaÃ±ca sammappadhÄ• naá¹ƒ catuttho ca
upasamÄ• dhiá¹-á¹-hÄ• naÃ±ca vÄ«maá¹ƒsÄ• samÄ• dhi ca sabbanissaggo ca upekkhÄ•
disÄ• . imÄ• saá¹ƒ catassannaá¹ƒ disÄ• naá¹ƒ Ä• lokanÄ• . ayaá¹ƒ vuccati disÄ• lokano nÄ

tatthÄ• yaá¹ƒ yojanÄ• . cattÄ• ro ca Ä• hÄ• rÄ• catasso ca paá¹-ipadÄ• , cattÄ• ro ca vipal
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ri ca upÄ• dÄ• nÄ• ni cattÄ• ri ca jhÄ• nÄ• ni cattÄ• ro ca yogÄ
sammappadhÄ• nÄ• ca, Ä• savÄ• ca acchariyÄ• abbhutadhammÄ• ca, oghÄ• ca adhiá¹
samÄ• dhayo, viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo \Ee 249/ cattÄ• ro ca sukhabhÄ• giyÄ• dhammÄ•
cattÄ• ri ca appamÄ• á¹‡Ä• ni iti kusalÄ• kusalÄ• naá¹ƒ paá¹-ipakkhavasena yojanÄ• , ayaá
nayo.

tassa \Ne 328/ cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni pariyosÄ• naá¹ƒ, yo ca dhammo kusalÄ• ku
disÄ• niddeso, imassa sotÄ• pattiphalaá¹ƒ pariyosÄ• naá¹ƒ dutiyaá¹ƒ sakadÄ• gÄ• miphala
anÄ• gÄ• miphalaá¹ƒ, catutthaá¹ƒ arahattaphalaá¹ƒ.

tattha katamo tipukkhalo nayo? ye ca dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya k
niyyanti dve puggalÄ• , ye ca sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya khippÄ• bh

puggalÄ• .

imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ yo puggalo sukhÄ• ya paá¹-ipadÄ• ya dandhÄ• bhiÃ±
puggalo dukkhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti. ime dve puggalÄ• bha
paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya niyyÄ• ti \Be 334/, ayaá¹ƒ ugghaá¹-itaÃ±Ã±Å«. yo pa
sÄ• dhÄ• raá¹‡o, ayaá¹ƒ vipaÃ±citaÃ±Ã±Å«. yo puggalo dandhÄ• bhiÃ±Ã±Ä• ya dukkhÄ• y
neyyo. ime cattÄ• ro bhavitvÄ• tÄ«á¹‡i honti, tattha ugghaá¹-itaÃ±Ã±ussa samathapubbaá¹
neyyassa vipassanÄ• pubbaá¹…gamo samatho, vipaÃ±citaÃ±Ã±ussa samathavipassanÄ•
mudukÄ• desanÄ• , neyyassa tikkhÄ• desanÄ• , vipaÃ±citaÃ±Ã±ussa tikkhamudukÄ• des

ugghaá¹-itaÃ±Ã±ussa adhipaÃ±Ã±Ä• sikkhÄ• , neyyassa adhicittasikkhÄ• , vipaÃ±citaÃ±Ã±
imesaá¹ƒ puggalÄ• naá¹ƒ catÅ«hi paá¹-ipadÄ• hi niyyÄ• naá¹ƒ.

tattha \Ee 250/ ayaá¹ƒ saá¹ƒkileso, tÄ«á¹‡i akusalamÅ«lÄ• ni tayo phassÄ• tisso vedanÄ•
saá¹ƒkilesÄ• tayo vitakkÄ• tayo pariá¸·Ä• hÄ• tÄ«á¹‡i saá¹…khatalakkhaá¹‡Ä• ni tisso du

tÄ«á¹‡i akusalamÅ«lÄ• nÄ«ti lobho akusalamÅ«laá¹ƒ, doso akusalamÅ«laá¹ƒ, moho akusa
sukhavedanÄ«yo phasso, dukkhavedanÄ«yo phasso, adukkhamasukhavedanÄ«yo phasso.
dukkhÄ• vedanÄ• adukkhamasukhÄ• vedanÄ• . tayo upavicÄ• rÄ• ti somanassopavicÄ• r
upekkhopavicÄ• ro. tayo saá¹ƒkilesÄ• ti rÄ• go doso moho. tayo vitakkÄ• ti kÄ• mavitakko b
vihiá¹ƒsÄ• vitakko. tayo pariá¸·Ä• hÄ• ti \Ne 329/ rÄ• gajo dosajo mohajo. tÄ«á¹‡i saá¹…kha
uppÄ• do á¹-hiti vayo. tisso dukkhatÄ• ti dukkhadukkhatÄ• vipariá¹‡Ä• madukkhatÄ• saá¹.

tattha lobho akusalamÅ«laá¹ƒ kuto samuá¹-á¹-hitaá¹ƒ? tividhaá¹ƒ Ä• rammaá¹‡aá¹ƒ manÄ•
upekkhÄ• á¹-hÄ• niyaÃ±ca. tattha manÄ• pikena Ä• rammaá¹‡ena lobho akusalamÅ«laá¹ƒ
manÄ• pikÄ• Ä• rammaá¹‡Ä• sukhavedanÄ«yo phasso, sukhavedanÄ«yaá¹ƒ phassaá¹ƒ p
sukhavedanaá¹ƒ paá¹-icca uppajjate somanassÅ«pavicÄ• ro, somanassÅ«pavicÄ• raá¹ƒ pa
rÄ• gaá¹ƒ paá¹-icca uppajjate kÄ• mavitakko, kÄ• mavitakkaá¹ƒ paá¹-icca uppajjate rÄ• gajo
rÄ• gajaá¹ƒ pariá¸·Ä• haá¹ƒ paá¹-icca uppajjate uppÄ• do saá¹…khatalakkhaá¹‡o, uppÄ• da
paá¹-icca uppajjate vipariá¹‡Ä• madukkhatÄ• .

doso \Be 335/ akusalamÅ«laá¹ƒ kuto samuá¹-á¹-hitaá¹ƒ? amanÄ• pikena Ä• rammaá¹‡ena
samuá¹-á¹-hitaá¹ƒ. iti amanÄ• pikÄ• Ä• rammaá¹‡Ä• dukkhavedanÄ«yo phasso, dukkhave
uppajjate dukkhavedanÄ• , dukkhavedanaá¹ƒ paá¹-icca uppajjate domanassÅ«pavicÄ• ro, d
paá¹-icca uppajjate doso, dosaá¹ƒ paá¹-icca uppajjate byÄ• pÄ• davitakko, byÄ• pÄ• davital
uppajjate dosajo pariá¸·Ä• ho, dosajaá¹ƒ pariá¸·Ä• haá¹ƒ paá¹-icca uppajjate á¹-hitassa aÃ±
saá¹…khatalakkhaá¹‡aá¹ƒ, á¹-hitassa aÃ±Ã±athattaá¹ƒ saá¹…khatalakkhaá¹‡aá¹ƒ paá¹-icca
dukkhadukkhatÄ• vedanÄ• .

moho akusalamÅ«laá¹ƒ kuto samuá¹-á¹-hitaá¹ƒ? upekkhÄ• á¹-hÄ• niyena Ä• rammaá¹‡ena
samuá¹-á¹-hitaá¹ƒ. iti upekkhÄ• á¹-hÄ• niyÄ• Ä• rammaá¹‡Ä• adukkhamasukhavedanÄ«yo
adukkhamasukhavedanÄ«yaá¹ƒ phassaá¹ƒ paá¹-icca uppajjate adukkhamasukhÄ• vedanÄ
paá¹-icca uppajjate upekkhÅ«pavicÄ• ro, upekkhÅ«pavicÄ• raá¹ƒ paá¹-icca uppajjate moho,
uppajjate vihiá¹ƒsÄ• vitakko, vihiá¹ƒsÄ• vitakkaá¹ƒ paá¹-icca uppajjate mohajo pariá¸·Ä• ho,
pariá¸·Ä• haá¹ƒ paá¹-icca uppajjate vayo saá¹…khatalakkhaá¹‡aá¹ƒ, vayaá¹ƒ saá¹…khatala
uppajjate saá¹…khatadukkhatÄ• , iti ayaá¹ƒ tiá¹‡á¹‡aá¹ƒ kilesÄ• naá¹ƒ niddeso, ayaá¹ƒ vuc
tipukkhalo nayo.

iti tÄ«á¹‡i akusalamÅ«lÄ• ni na catutthÄ• ni na paÃ±camÄ• ni, tayo phassÄ• ti tisso vedanÄ
saá¹…khatadukkhatÄ• ti, yo \Ee 252/ koci akusalapakkho, sabbo so tÄ«su akusalamÅ«lesu

tattha \Ne 330/ katamo kusalapakkho? tÄ«á¹‡i kusalamÅ«lÄ• ni, tisso paÃ±Ã±Ä• sutamayÄ
paÃ±Ã±Ä• bhÄ• vanÄ• mayÄ« paÃ±Ã±Ä• . tayo samÄ• dhÄ« savitakkasavicÄ• ro ... pe ...
... pe ... sikkhÄ• . tÄ«á¹‡i nimittÄ• ni samathanimittaá¹ƒ paggahanimittaá¹ƒ upekkhÄ• nimitta
nekkhammavitakko ... pe ... avihiá¹ƒsÄ• vitakko. tÄ«á¹‡i indriyÄ• ni anaÃ±Ã±Ä• taÃ±Ã±assÄ
vitthÄ• ro. tayo upavicÄ• rÄ• nekkhammÅ«pavicÄ• ro abyÄ• pÄ• dÅ«pavicÄ• ro avihiá¹ƒsÅ
kÄ• mesanÄ• bhavesanÄ• brahmacariyesanÄ• . tayo khandhÄ• sÄ«lakkhandho samÄ• dh

tattha \Be 336/ yaá¹ƒ alobho kusalamÅ«laá¹ƒ, taá¹ƒ sutamayipaÃ±Ã±aá¹ƒ paripÅ«reti, suta
paripuá¹‡á¹‡Ä• savitakkaá¹ƒ savicÄ• raá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti, savitakko savicÄ• ro
adhicittasikkhaá¹ƒ paripÅ«reti, adhicittasikkhÄ• paripuá¹‡á¹‡Ä• samathanimittaá¹ƒ paripÅ«
samathanimittaá¹ƒ paripuá¹‡á¹‡aá¹ƒ nekkhammavitakkaá¹ƒ paripÅ«reti, nekkhammavitakko
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ paripÅ«reti, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
nekkhammÅ«pavicÄ• raá¹ƒ paripÅ«reti, nekkhammÅ«pavicÄ• ro paripuá¹‡á¹‡o kÄ• mesana
kÄ• mesanappahÄ• naá¹ƒ samÄ• dhikkhandhaá¹ƒ paripÅ«reti.

adoso kusalamÅ«laá¹ƒ cintÄ• mayipaÃ±Ã±aá¹ƒ paripÅ«reti, cintÄ• mayÄ« paÃ±Ã±Ä• pari
avitakkavicÄ• ramattaá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti \Ee 253/. avitakkavicÄ• ramatto samÄ•
adhisÄ«lasikkhaá¹ƒ paripÅ«reti, adhisÄ«lasikkhÄ• paripuá¹‡á¹‡Ä• upekkhÄ• nimittaá¹ƒ pa
upekkhÄ• nimittaá¹ƒ paripuá¹‡á¹‡aá¹ƒ abyÄ• pÄ• davitakkaá¹ƒ paripÅ«reti, abyÄ• pÄ• davi
aÃ±Ã±indriyaá¹ƒ paripÅ«reti, aÃ±Ã±indriyaá¹ƒ paripuá¹‡á¹‡aá¹ƒ abyÄ• pÄ• dÅ«pavicÄ• raá
abyÄ• pÄ• dÅ«pavicÄ• ro paripuá¹‡á¹‡o bhavesanaá¹ƒ pajahati, bhavesanappahÄ• naá¹ƒ s

amoho kusalamÅ«laá¹ƒ bhÄ• vanÄ• mayipaÃ±Ã±aá¹ƒ paripÅ«reti, bhÄ• vanÄ• mayÄ«paÃ±
avitakkaavicÄ• raá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti, avitakko avicÄ• ro samÄ• dhi paripuá¹‡á¹‡o
paripÅ«reti, adhipaÃ±Ã±Ä• sikkhÄ• paripuá¹‡á¹‡Ä• paggahanimittaá¹ƒ paripÅ«reti, paggah

paripuá¹‡á¹‡aá¹ƒ aÃ±Ã±Ä• tÄ• vino indriyaá¹ƒ paripÅ«reti, aÃ±Ã±Ä• tÄ• vino indriyaá¹ƒ par
avihiá¹ƒsÅ«pavicÄ• raá¹ƒ paripÅ«reti, avihiá¹ƒsÅ«pavicÄ• ro paripuá¹‡á¹‡o brahmacariyesa
brahmacariyesanÄ• paripuá¹‡á¹‡Ä• paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«reti.

iti ime tayo dhammÄ• kusalapakkhikÄ• sabbe kusalÄ• dhammÄ• tÄ«hi tikaniddesehi nid
vimokkhamukhÄ• ni tassa pariyosÄ• naá¹ƒ. tattha paá¹-hamena appaá¹‡ihitaá¹ƒ, dutiyena s
animittaá¹ƒ. ayaá¹ƒ vuccati dutiyo tipukkhalo nÄ• ma nayo.

tattha ye ime tayo puggalÄ• ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ±Ã±Å« neyyoti. imesaá¹ƒ tiá¹‡
ye ca puggalÄ• sukhÄ• ya paá¹-ipadÄ• ya khippÄ• bhiÃ±Ã±Ä• ya, sukhÄ• ya paá¹-ipadÄ• y
niyyanti, te dve puggalÄ• . ye ca dve puggalÄ• dukkhÄ• ya \Ee 254/ paá¹-ipadÄ• ya khippÄ
paá¹-ipadÄ• ya dandhÄ• bhiÃ±Ã±Ä• ya ca niyyanti \Be 337/, ime cattÄ• ro tena visesena dv
diá¹-á¹-hicarito ca taá¹‡hÄ• carito ca. ime cattÄ• ro bhavitvÄ• tayo bhavanti, tayo bhavitvÄ•
imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ ayaá¹ƒ saá¹ƒkileso, avijjÄ• ca taá¹‡hÄ• ca, ahirikaÃ±c
ca asampajaÃ±Ã±aÃ±ca, nÄ«varaá¹‡Ä• ni ca saá¹ƒyojanÄ• ni ca, ajjhosÄ• naÃ±ca abhinive
mamaá¹ƒkÄ• ro ca, assaddhiyaÃ±ca dovacassaÃ±ca, kosajjaÃ±ca ayoniso ca manasikÄ• ro
ca, asaddhammassavanaÃ±ca asamÄ• patti ca.

tattha avijjÄ• ca ahirikaÃ±ca assati ca nÄ«varaá¹‡Ä• ni ca ajjhosÄ• naÃ±ca ahaá¹ƒkÄ• ro c
kosajjaÃ±ca vicikicchÄ• ca asaddhammassavanaÃ±ca, ayaá¹ƒ ekÄ• disÄ• .

taá¹‡hÄ• ca anottappaÃ±ca asampajaÃ±Ã±aÃ±ca saá¹ƒyojanÄ• ni ca abhiniveso ca mama
ayoniso manasikÄ• ro ca abhijjhÄ• ca asamÄ• patti ca, ayaá¹ƒ dutiyÄ• disÄ• . dasannaá¹ƒ
paá¹-hamÄ• ni kÄ• tabbÄ• ni. saá¹ƒkhittena atthaá¹ƒ Ã±Ä• penti paá¹-ipakkhe kaá¹‡hapakk
dasa padÄ• ni dutiyakÄ• ni, ayaá¹ƒ dutiyÄ• disÄ• .

iti akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ dukkhaniddeso, ayaá¹ƒ samudayo. yaá¹ƒ taá¹ƒ dhamm
rÅ«paÃ±ca idaá¹ƒ dukkhaá¹ƒ iti ayaÃ±ca samudayo, idaÃ±ca dukkhaá¹ƒ, imÄ• ni dve saccÄ
nandiyÄ• vaá¹-á¹-assa nayassa paá¹-hamaniddeso.

tattha katamo kusalapakkho? samatho ca vipassanÄ• ca, vijjÄ• ca caraá¹‡aÃ±ca, sati ca s
ca ottappaÃ±ca, ahaá¹ƒkÄ• rappahÄ• naÃ±ca \Ee 255/ mamaá¹ƒkÄ• rappahÄ• naÃ±ca, sa
manasikÄ• ro, sammÄ• sati ca sammÄ• samÄ• dhi ca, paÃ±Ã±Ä• ca nibbidÄ• ca, samÄ• p
somanassaÃ±ca dhammÄ• nudhammappaá¹-ipatti ca.

tattha \Ne 332/ samatho ca vijjÄ• ca sati ca hirÄ« ca ahaá¹ƒkÄ• rappahÄ• naÃ±ca sammÄ
paÃ±Ã±Ä• ca samÄ• patti ca somanassaÃ±ca, ime dhammÄ• ekÄ• disÄ• . vipassanÄ• ca
ottappaÃ±ca mamaá¹ƒkÄ• rappahÄ• naÃ±ca yoniso manasikÄ• ro ca sammÄ• samÄ• dhi c

dhammÄ• nudhammappaá¹-ipatti ca, ayaá¹ƒ dutiyÄ• disÄ• . iti kusalapakkhe ca akusalapak
nandiyÄ• vaá¹-á¹-assa pana nayassa catasso disÄ• .

tÄ• su \Be 338/ yÄ• ni akusalapakkhassa paá¹-hamÄ• ni padÄ• ni akusalÄ• ni kusalehi pah
kusalapakkhe dutiyehi padehi pahÄ• naá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• rÄ• gavirÄ• gÄ•
akusalapakkhassa dutiyÄ• ni akusalapadÄ• ni pahÄ• naá¹ƒ gacchanti, tÄ• ni kusalapakkhas
pahÄ• naá¹ƒ gacchanti. tesaá¹ƒ pahÄ• nÄ• avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti pariyosÄ• n
nayÄ• naá¹ƒ paá¹-hamo nayo sÄ«havikkÄ«á¸·ito nÄ• ma. aá¹-á¹-ha padÄ• ni cattÄ• ri ca ku
akusalÄ• ni imÄ• ni aá¹-á¹-ha padÄ• ni mÅ«lapadÄ• ni, atthanayena dutiyo tipukkhalo. so ch
kusalamÅ«lÄ• ni ca neti akusalamÅ«lÄ• ni ca, iti imÄ• ni cha padÄ• ni purimakÄ• ni ca aá¹-á
cuddasa padÄ• ni aá¹-á¹-hÄ• rasannaá¹ƒ mÅ«lapadÄ• naá¹ƒ. tattha \Ee 256/ yo pacchimak
catÅ«hi dhammehi neti. avijjÄ• ya ca taá¹‡hÄ• ya ca samathena ca vipassanÄ• ya ca, ime c
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni tÄ«su nayesu niddiá¹-á¹-hÄ• ni.

tattha yÄ• ni nava padÄ• ni kusalÄ• ni, tattha sabbaá¹ƒ kusalaá¹ƒ samosarati. tesaÃ±ca na
cattÄ• ri padÄ• ni sÄ«havikkÄ«á¸·itanaye tÄ«á¹‡i tipukkhale dve nandiyÄ• vaá¹-á¹-e, iccete
tattha yÄ• ni nava padÄ• ni kusalÄ• ni, tattha sabbaá¹ƒ kusalaá¹ƒ yujjati. tattha sÄ«havikkÄ
padÄ• ni tÄ«á¹‡i tipukkhale dve nandiyÄ• vaá¹-á¹-e imÄ• ni nava padÄ• ni kusalÄ• ni niddiá

tattha yÄ• ni nandiyÄ• vaá¹-á¹-e naye cattÄ• ri padÄ• ni, tattha aá¹-á¹-hÄ• rasa mÅ«lapadÄ
kathaá¹ƒ, samatho ca alobho ca adoso ca asubhasaÃ±Ã±Ä• ca dukkhasaÃ±Ã±Ä• ca imÄ•
samathaá¹ƒ bhajanti. vipassanÄ• ca amoho ca aniccasaÃ±Ã±Ä• ca anattasaÃ±Ã±Ä• ca in
vipassanaá¹ƒ bhajanti. imÄ• ni nava padÄ• ni kusalÄ• ni dvÄ«su padesu yojitÄ• ni, tattha ak
akusalamÅ«lapadÄ• naá¹ƒ yÄ• ca taá¹‡hÄ• yo ca lobho yo ca doso yÄ• ca subhasaÃ±Ã±
imÄ• ni paÃ±ca padÄ• ni taá¹‡haá¹ƒ bhajanti \Ne 333/. yÄ• ca avijjÄ• yo ca moho yÄ• ca
attasaÃ±Ã±Ä• , imÄ• ni cattÄ• ri padÄ• ni avijjaá¹ƒ bhajanti. etÄ• ni nava padÄ• ni akusalÄ•
tayo nayÄ• ekaá¹ƒ nayaá¹ƒ na paviá¹-á¹-hÄ• . evaá¹ƒ aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni nand
niddisitabbÄ• ni.

kathaá¹ƒ \Be 339/ aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni, tipukkhale \Ee 257/ naye yujjanti? navan
kusalÄ• naá¹ƒ, vipassanÄ• ca amoho ca aniccasaÃ±Ã±Ä• ca anattasaÃ±Ã±Ä• ca, imÄ• n
samatho ca alobho ca asubhasaÃ±Ã±Ä• ca, imÄ• ni cattÄ• ri padÄ• ni; lobho ca doso ca, e
tÄ«su kusalesu yojetabbÄ• ni. tattha navannaá¹ƒ padÄ• naá¹ƒ akusalÄ• naá¹ƒ taá¹‡hÄ• ca
sukhasaÃ±Ã±Ä• ca, imÄ• ni cattÄ• ri padÄ• ni lobho akusalamÅ«laá¹ƒ; avijjÄ• ca moho ca
attasaÃ±Ã±Ä• ca ayaá¹ƒ moho ayaá¹ƒ doso, ye ca imÄ• ni nava padÄ• ni tÄ«su akusalesu
aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni kusalamÅ«lesu ca yojetvÄ• tipukkhalena nayena niddisitab

kathaá¹ƒ aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni sÄ«havikkÄ«á¸·ite naye yujjanti? taá¹‡hÄ• ca sub

paá¹-hamo vipallÄ• so. lobho ca sukhasaÃ±Ã±Ä• ca, ayaá¹ƒ dutiyo vipallÄ• so. avijjÄ• ca n
tatiyo vipallÄ• so. moho ca attasaÃ±Ã±Ä• ca, ayaá¹ƒ catuttho vipallÄ• so. iti nava padÄ• ni
catÅ«su padesu yojitÄ• ni. tattha navannaá¹ƒ mÅ«lapadÄ• naá¹ƒ kusalÄ• naá¹ƒ samatho ca
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. alobho ca dukkhasaÃ±Ã±Ä• ca, idaá¹ƒ dutiyaá¹ƒ sati
vipassanÄ• ca aniccasaÃ±Ã±Ä• ca, idaá¹ƒ tatiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. amoho ca anat
catutthaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. imÄ• ni aá¹-á¹-hÄ• rasa mÅ«lapadÄ• ni sÄ«havikkÄ«á¸·it
anupaviá¹-á¹-hÄ• ni. imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ nayÄ• naá¹ƒ yÄ• bhÅ«mi ca yo rÄ• go ca yo do
pavisati. ekassa nayassa akusale vÄ• dhamme kusale vÄ• dhamme viÃ±Ã±Ä• te paá¹-ipal
paá¹-ipakkhe anvesitvÄ• so nayo niddisitabbo, tamhi naye \Ee 258/ niddiá¹-á¹-ho. yathÄ• e
nayÄ• paviá¹-á¹-hÄ• tathÄ• niddisitabbÄ• . ekamhi ca naye aá¹-á¹-hÄ• rasa mÅ«lapadÄ• n
dhamme viÃ±Ã±Ä• te sabbe dhammÄ• viÃ±Ã±Ä• tÄ• honti. imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ nayÄ• n
cattÄ• ri phalÄ• ni pariyosÄ• naá¹ƒ. paá¹-hamÄ• ya disÄ• ya paá¹-hamaá¹ƒ phalaá¹ƒ, dutiyÄ
phalaá¹ƒ, tatiyÄ• ya disÄ• ya tatiyaá¹ƒ phalaá¹ƒ, catutthÄ• ya disÄ• ya catutthaá¹ƒ phalaá¹ƒ
nayassa tÄ«á¹‡i vimokkhamukhÄ• ni pariyosÄ• naá¹ƒ. paá¹-hamÄ• ya disÄ• ya appaá¹‡ihita
suÃ±Ã±ataá¹ƒ, tatiyÄ• ya disÄ• ya animittaá¹ƒ. nandiyÄ• vaá¹-á¹-assa nayassa rÄ• gavirÄ•
avijjÄ• virÄ• gÄ• ca paÃ±Ã±Ä• vimutti pariyosÄ• naá¹ƒ \Be 340/. paá¹-hamÄ• ya disÄ• ya n
cetovimutti, dutiyÄ• ya disÄ• ya avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti. ime tayo nayÄ• imesa
nayÄ• naá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ mÅ«lapadÄ• naá¹ƒ Ä• lokanÄ• , ayaá¹ƒ vuccati disÄ• lo
} nayo. Ä• loketvÄ• na jÄ• nÄ• ti ``ayaá¹ƒ dhammo imaá¹ƒ dhammaá¹ƒ bhajatÄ«â€™â€™ ti
akusalapakkhe ca ayaá¹ƒ nayo aá¹…kuso nÄ• ma. ime paÃ±ca nayÄ• .

tatthimÄ• uddÄ• nagÄ• thÄ•

taá¹‡hÄ• ca avijjÄ• pi ca, lobho doso tatheva moho ca.

cattÄ• ro ca vipallÄ• sÄ• , kilesabhÅ«mÄ« nava padÄ• ni ||

ye \Ee 259/ ca satipaá¹-á¹-hÄ• nÄ• , samatho ca vipassanÄ• kusalamÅ«lÄ• .

etaá¹ƒ sabbaá¹ƒ kusalaá¹ƒ, indriyabhÅ«mÄ« nava padÄ• ni ||

sabbakusalaá¹ƒ navahi padehi yujjati, navahi ceva akusalaá¹ƒ.

ete te mÅ«lapadÄ• , ubhato aá¹-á¹-hÄ• rasa padÄ• ni ||

taá¹‡hÄ• ceva avijjÄ• ca, samatho ca vipassanÄ• .

yo neti sabbesu yogayutto, ayaá¹ƒ nayo nandiyÄ• vaá¹-á¹-o ||

yaá¹ƒ kusalamÅ«lehi, nayati kusalaakusalamÅ«lehi.

bhÅ«taá¹ƒ tathaá¹ƒ avitathaá¹ƒ, tipukkhalaá¹ƒ taá¹ƒ nayaá¹ƒ Ä• hu ||

so neti vipallÄ• sehi, kilesaindriyehi ca.

dhamme taá¹ƒ nayaá¹ƒ vinayamÄ• hu, sÄ«havikkÄ«á¸·itaá¹ƒ nÄ• ma ||

veyyÄ• karaá¹‡e vutte, kusalatÄ• hi akusalatÄ• hi ca.

tayo Ä• lokayati, ayaá¹ƒ nayo disÄ• locano nÄ• ma ||

oloketvÄ• disÄ• locanena, ukkhipiya yaá¹ƒ samÄ• neti.

sabbe kusalÄ• kusale, ayaá¹ƒ nayo aá¹…kuso nÄ• ma ||

nayasamuá¹-á¹-hÄ• naá¹ƒ.

peá¹-akopadese \Ne 335/ mahÄ• kaccÄ• yanassa therassa suttavibhaá¹…gassa

{vebhaá¹…gissa (Ee Katthaci) } dassanaá¹ƒ samattaá¹ƒ.

yÄ• ni \Be 341/ catukkÄ• ni akusalÄ• ni kusalÄ• ni ca sÄ«havikkÄ«á¸·ite naye niddiá¹-á¹-hÄ
ca akusalÄ• ni ca tipukkhale naye niddiá¹-á¹-hÄ• ni, dukÄ• ni kusalÄ• ni ca akusalÄ• ni ca n
niddiá¹-á¹-hÄ• ni. yesu \Ee 260/ dvÄ«su dhammesu {visuddhÄ«su (Katthaci) } kusalesu so a
vibhajjamÄ• nassa bhavabhÅ«mi, atha ca sabbo {pubbo (Katthaci) } ca attho tÄ«hi byaÃ±ja
tattakÄ• ni vuccati. yo attho catÅ«hi padehi aá¹-á¹-havÄ«satibhÄ• gehi natthibhÅ«mi niddisit
catÅ«hi padehi niddisati. iti yaá¹ƒ yathÄ• niddiá¹-á¹-hassa avikosanÄ• idaá¹ƒ pamÄ• á¹‡aá
samÄ• dhayo tÄ«su samÄ• dhÄ«su pariyesitabbÄ• , savitakkasavicÄ• re avitakkavicÄ• ram
pamÄ• á¹‡aá¹ƒ, natthi catuttho samÄ• dhi. tathÄ• tisso paÃ±Ã±Ä• cintÄ• mayÄ« sutamayÄ
paÃ±Ã±Ä• su niddisati, natthi catutthÄ« paÃ±Ã±Ä• na cintÄ• mayÄ« na sutamayÄ« na bhÄ
atthi imesaá¹ƒ dhammÄ• naá¹ƒ yÄ• avikkhepanÄ• , idaá¹ƒ vuccati pamÄ• á¹‡anti.

therassa mahÄ• kaccÄ• yanassa jambuvanavÄ• sino peá¹-akopadeso

samatto.

peá¹-akopadesapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

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Many ancient scholars, yogis and great masters, who were undisputed authorities on Buddhism, have recognised Shugden as a Damsi, a spirit born out of wrong prayers.

His Holiness the Dalai Lama too, strongly advises against the practice and propitiation of this spirit for the following reasons:

1) At the outset, it must be known that the Lord Buddha has set the foundations of Buddhism on the basis of fundamental natural laws like `The Two Foundational Truths', `The Four Noble Truths' and so forth. He preached that things including happiness and suffering arise as a result of the basic laws of cause and effect. As against this those people who worship spirits in general and in particular this disputed spirit Shugden, worship these spirits as if they are more important than Buddha and proclaim that all fortunes and misfortunes arise as a result of the powers of these spirits. This approach is totally contradictory to the principles of Buddhism and such beliefs in fact become the cause of its decline. His Holiness's objective therefore is to stop such wrong forms of practices.

2) His Holiness always stresses that even though there are minor differences in the philosophical interpretations of the various religions, their main focus and message is to benefit others by developing fundamental good human values like love, kindness, selflessness, tolerance and compassion. In view of this we must cultivate respect and harmonious relations with all other religions. Given the fact that sentient beings have diverse mental dispositions and inclinations all major religious traditions of the world have made great contributions in the service of mankind in the past. In the future also these basic good human qualities, as emphasised by all the major religions and traditions, will be of tremendous benefit and in need at all levels, be it world peace, communal harmony, or loving and friendly relationships between neighbours and individuals. Therefore if one asserts one's own religion as the best religion for everyone, and does not hesitate to criticise, condemn and insult other religions, there is no way we can bring about world peace, social harmony and freedom from social

and communal tensions.

If we take Tibet as an example, His Holiness has always stressed that all of its four schools (Nyingma, Kagyu, Sakya and Gelug) have their origins in the teachings of Shakyamuni Buddha. Except for the minor differences in terms of the times of their development and emphasis on certain points and usage of terminologies, they all follow Buddha and his teachings and their main goal is to benefit all sentient beings. Therefore these four schools should respect each other and live harmoniously.

However the fanatic Dhogyal\Shugden followers say that only the Ge- lug School is pure and they encourage people not to have anything to do with the others. They in fact scare people by saying that if follow-ers of the Gelug School engage in the practice of Kagyu, Nyingma and Sakya teaching, Shugden will punish and destroy them. Thus they try to destroy and harm the harmonious spiritual bond between the four religious schools and thus the unity of the Tibetan community. Their approach is similar towards other religious traditions of the world like Hinduism, Christianity, Islam, Confucianism and Bon (an ancient na-tive religion of Tibet). This will become apparent from the attached documents.

3) The background history of Dhogyal goes that a rift grew between Drakpa Gyaltsen and the 5th Dalai Lama and that Tulku Drakpa Gyaltsen became a Drekpa (wrathful spirit) after his death. In other words a dead man's spirit turn-ed into a malevolent spirit. As a result of evil prayers this spirit always harbours deep animosity against the Gaden Phodrang (the Tibetan government headed by the Dalai Lama) and always tries to harm it and create obstacles to its activities.

4) Whenever His Holiness visits various Tibetan settlements or communities in India, many old and sick people who come to seek His blessing inform Him that according to the mo divination they have been harmed by Shugden. This clearly demonstrates that in essence

Shugden is a bad spirit who is bent on oppressing and harming simple and helpless ordinary people. Keeping all this view, His Holiness the Dalai Lama, with His responsibility as the spiritual and temporal leader of the Tibetan people, emphasises that the Dhogyal\Shugden is not just an issue of a particular religious school or the free-dom of faith. Rather it concerns maintaining the purity of the Buddha dharma in particular and friendly and harmonious relations between different religious traditions of the world and especially healthy and close relations among the four schools of Tibetan Buddhism.

Phabongkhapa Dechen Nyingpo was a great and famous Gelugpa lama who lived in the earlier part of the last century. The Dhogyal issue originally evolved in the 1650s A.D. during the time of the great 5th Dalai Lama, when Tulku Drakpa Gyaltsen turned into an evil spirit after his death. However, this spirit and the whole issue that is tied with it became almost faded away until the time of the Phabongkha at the beginning of the last century. Phabongkha restarted the old con-troversy on Dhogyal and further disseminated the propitiation of Dhogyal in Tibet.

With regard to Phabongkha's primary motivation, his outlook towards other religious traditions and his objectives for starting this movement, they are all clearly inscribed in a letter that he sent to the then Chinese military general Lui Chun Tang of the Sichuan province of China. This letter could be found on page 451, 456 in the "Cha" section of Phabongkha's volumes on "Miscellaneous Works". For your convenience I have attached here copies of that letter in its English translation. If you study them you will be able to understand the core of the matter without any further explanations. It is in everybody's interest to take a strong and appropriate stand and not to remain indifferent on the activities of Phabongkha's followers and their cult groups and leaders like, e.g. NKT leader Geshe (self-styled) Kelsang Gyatso in England, Serkong Thritrul in Taiwan, Gangchen Lama in Italy, Drakgom Tulku in Nepal, Dema Gonsar in Tibet, Gonsar Rin-poche in Swiss and Dorjee Shugden Society in India and Nepal etc.

The primary objective in providing this information is not to dig out what has happened in the past. It is to draw attention to the fact that even today, in this period of global religious harmony, some short-sighted and narrow-minded people and groups are actively adopting the path of fanaticism and religious intolerance. It is a task and responsibility of all of us to strongly discourage and act against such forms of religious intolerance and fanaticism.

Tenzin Ragyal
Dharamsala, H.P. INDIA

1) A letter (Phabongkha) sent to the Chinese General, Lu Chu Tang in the Earth Tibet Year

In these days most of the Emperors and kings misperceive the barbaric religion as the best religion and have turned their backs against the nectar of the Buddha's teaching and opened the gate wide towards the lower realm for themselves and as well as their subjects. At such a time as a great leader and also because of your strong prayers and merits, you have respected only Manjughosh Tsongkhapa's teaching lineage, which is the core of the Buddha's teachings, and put it on the crown of your head and held it firm at your heart. You have thus spread and propagated the unsullied teaching in many provinces in-cluding your own and have sown the seed of the path of liberation. I am grateful to you and the more I reflect the more my mind is flooded with rejoice and admiration like the waves of oceans touching the sky. Thank you very much. Still on this earth many other faiths like HINDUISM, CHRISTIANITY, ISLAM, KONGTSE, (CONFUSIONISM), BON (ancient native Tibetan religion) etc. flourish and each of them claims their own system as the best. However, except in the teaching of the Buddha, all the others do not have the path to liberation. They do not even have the potential to abandon even one type of afflictive emo-tions. Even if they practice and uphold their faith in great hardship for a long time, it will simply open the gate of the lower realm and no positive result will be achieved at all from them. It is only a deceptive word showing what is not a path as a path.

Contrarily in the case of the Buddha's teaching, it easily bestows the "State of Liberation and Omniscience", closes the door of rebirth in samsara and lower realms and it is possible to eradicate completely the 84,000 classes of afflictive emotions and their propensities. In this teaching, without requiring much hardship, one can travel from a peaceful path to a peaceful fruit. Since this true teaching is always non-deceptive we should endeavour to make our life meaningful from a long term perspective and follow only the teaching of the Buddha. Although this teaching has four tenets, it is only the Prasangika Madhyamika which realises the unmistaken emptiness, which is free from the abyss of permanence and nihilism, and which is the ultimate and exact intention of the Buddha.

Although in the land of Tibet there are many different tenets like that of Nyingma, Kugyu, Sakya, Gelugpa and so forth it is only the Gelug School which establishes the unmistaken view of emptiness and the Prasangika Madhyamika system which is the philosophy of Nagarjuna. It is not only the philosophical view but also in terms of meditation it is the perfect meditation devoid of laxity and torpor. As for its behaviour it is again pure as it is practiced in accordance with the vinaya teachings. Thus it is only the Gelug School which knows how to adopt the three: the view, the meditation, the behaviour and in fact the complete teaching of the Buddha as one integrated practice in the form of the stages of the path to enlightenment. Thus this system of teaching of Tsongkhapa is the heart essence of the Buddha's teaching and is therefore like a pinnacle of the victorious banner. As such to uphold this teaching by oneself and to disseminate it to others is the best and far-reaching Boddhisattva way of practice. As a great leader you have done the best to spread this teaching in the province of China just as you have done in the past. And also in the regions of Kham you have restored and further developed the teachings through various means. I will be grateful for your continuous noble Boddhisattva conduct of upholding the responsibility of the Gelug School.

1. Again a letter is sent to Lu Chu Tang in the Earth Rabbit

Year

Honest expression of the General presentation of Inner and Outer Tenets of the World.

In general there are many religions in this world. Every follower thinks that his own faith is the best. However, if we honestly examine, CHRISTIANITY and ISLAM are barbarism and therefore are the worst and there is no other religion worse than these. The non-Buddhist systems like that of Kapila and Sankhya are slightly better than the aforementioned faiths but they do not have the path to liberation. They may undertake great hardships like self-immolation and jumping upon a trident but there is no path to liberation. It opens the gate to the lower realm. The so-called Bonpo is also not at all different from the other non-Buddhist faiths. Far from achieving liberation it opens the door of the lower realm. Since Confucianism is also not the teaching of the Buddha it simply gives temporary happiness but not liberation. As all these systems are opposite to the Buddha's teachings, leave aside achieving Buddhahood, they do not at all have the path to liberation. One cannot show even a single example of one who has achieved liberation after having practiced these faiths. Without exception most of them fall into the unfathomable lower realms. It is only Buddhism which is the path of liberation. Even in Buddhism, the compassionate Buddha Shakya Muni knew that if the profound and ultimate truth of emptiness is taught right at the outset, it would not be understood by the followers. Just as children are gradually taught, starting from the alphabet, in the same way at first easily understandable teachings are taught. Therefore he first taught the Vaibhashika Tenet System which explains grosser meanings of selflessness of persons. After that he taught the Sautantrika Tenet System which is more profound than the previous one. Then he taught the Mind Only School, which is again more profound and which teaches the grosser selflessness of phenomena. It is this school which Thangsen Lama propagated in China. After that he taught the Madhyamika Tenet System which explains the subtle selflessness, the ultimate view. Here also we have Indian Acharya/Masters Bhavaviveka;

Shantarakshita, who even though they have entered the Madhyamika philosophy could not fathom the meaning of very subtle emptiness, the ultimate intention of the Buddha. Thus they are mid-dling Madhyamikas and they are known as the Svatantrika Madhyamikas.

And we also have Indian Acharyas like Buddhapalita and Chandrakirti who had unmistakenly fathomed and realised the ultimate intention of the Buddha, which was trail-blazed by Nagarjuna, and they are called Prasangika Madhyamikas. Regarding the path of liberation and Buddhahood, there are two parts: wisdom and method. All those tenet systems below the Svatantrikas have found the unmistaken path of the method but have failed to realise the ultimate view which is the wis-dom aspect, and therefore they have not realised the ultimate emptiness but just a facsimile. Hence it is only the Prasangika Madhyamika System which realises the unmistaken subtle emptiness, the ultimate thought of the Buddha.

There is not even a single individual who has realised the subtle emp-tiness without entering into the Prasangika System. In the absence of this realisation it is not possible to attain enlightenment. Therefore this Prasangika Madhyamika System, the system of Nagarjuna and Chandrakirti is the best, the supreme and the peak among the four Buddhist Tenet Systems. In Tibet there are many systems of Buddhist teachings like Nyingma, Kagyu, Sakya, Jonang, Bodong and others. All these are Buddhist teachings and they all have wonderful methods of accumulation of merits, purification of obstructions, meditation on deities and recitation of mantras. Through these practices one can achieve liberation. Therefore these are a hundred thousand million times better than Christianity, Islam and other non-Buddhist teachings. However, there is no system like that of Tsongkhapa's, which is complete, unmistaken, profound and fast.

Although each of the Tibetan philosophical schools feel and assert that their own philosophy is that of Nagarjuna and Chandrakirti and thus the philosophy of Prasangika, but, because of its very subtlety the followers could not realise the main intention of their preceding learned scholar practitioners and have thus erred. Most

of them have become like the philosophy of Hvashang Mahayana. By becoming so one will fall into nihilism and will become the cause for hell. Therefore, in Tibet, except Tsongkhapa's philosophy, all others are mistaken. As such I can affirm that at present on this earth and be-neath the sky it is only the refined gold, like Manjushri Tsongkhapa's system which is alone totally faultless in every aspect, be it the philosophical view, the meditation or the conduct. It is complete, profound and extensive and if one has the knowledge and the ability to practice this teaching properly then one will be able to attain Buddha-hood within twelve human years or even in three years and three fortnights. This can be sustained through thousands of reasonings and references. The core of the teaching is the path to enlightenment alone. While this wonderful philosophy is existent many unfortunately adhere strongly to inferior teachings. Many such people are there in Tibet as well, which is a clear indication of lack of merit. The establishment of Tsongkhapa's teaching, the core of the Buddha's teachings, in your country is such a rare priviledge that even tens and hundreds of millions of merits accumulated by Lord Indra and Brahma cannot equal even a portion of this merit. This is really fortunate.

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|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

paramatthavinicchayo

ganthÄ• rambhakathÄ•

<1> á¹• 21 vanditvÄ• \Be 1/ \Ne 1/ vandaneyyÄ• naá¹ƒ, uttamaá¹ƒ ratanattayaá¹ƒ.

pavakkhÄ• mi samÄ• sena, paramatthavinicchayaá¹ƒ ||

paá¹-hamo paricchedo

1. cittavibhÄ• go

1. sarÅ«pasaá¹…gahakathÄ•

<2> á¹• 21 cittaá¹ƒ \Ne 2/ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• nanti niruttaro.

catudhÄ• desayÄ« dhamme, catusaccappakÄ• sano ||

<3> á¹• 21 cittamekÅ«nanavutividhaá¹ƒ tattha vibhÄ• vaye.

ekanavutividhaá¹ƒ vÄ• , ekavÄ«sasatampi vÄ• ||

<4> á¹• 21 dvepaÃ±Ã±Ä• sa sarÅ«pena, dhammÄ• cetasikÄ• matÄ• .

cittuppÄ• davasÄ• bhinnÄ• , sampayogÄ• nusÄ• rato ||

<5> á¹• 21 aá¹-á¹-havÄ«savidhaá¹ƒ rÅ«paá¹ƒ, bhÅ«topÄ• dÄ• yabhedato.

duvidhaá¹ƒ rÅ«parÅ«paá¹ƒ tu, aá¹-á¹-hÄ• rasavidhaá¹ƒ bhave ||

<6> á¹• 21 nibbÄ• naá¹ƒ pana dÄ«penti, asaá¹…khatamanuttaraá¹ƒ.

atthanÄ• mavasÄ• dvedhÄ• , paÃ±Ã±attÄ«ti pavuccati ||

<7> á¹• 21 tesaá¹ƒ dÄ• ni pavakkhÄ• mi, vibhÄ• gaá¹ƒ tu yathÄ• kkamaá¹ƒ.

catudhÄ• paramatthÄ• naá¹ƒ, dvidhÄ• paÃ±Ã±attiyÄ• kathaá¹ƒ ||

<8> á¹• 21 kusalÄ• divibhÄ• gena \Be 2/, tattha cittaá¹ƒ catubbidhaá¹ƒ.

tathÄ• bhÅ«mivibhÄ• gena, kÄ• mabhÅ«mÄ• dito kathaá¹ƒ ||

<9> á¹• 21 somanassasahagataá¹ƒ, upekkhÄ• sahitaá¹ƒ tathÄ• .

Ã±Ä• á¹‡ena sampayuttaÃ±ca, vippayuttanti bheditaá¹ƒ ||

<10> á¹• 21 asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ramiti bhinnaá¹ƒ punaá¹-á¹-hadhÄ• .

__kÄ• mÄ• vacarakusalaá¹ƒ, _ kÄ• me sugatisÄ• dhakaá¹ƒ ||

<11> á¹• 21 takkacÄ• rapÄ«tisukha-cittassekaggatÄ• yutaá¹ƒ \Ne 3/.

paá¹-hamajjhÄ• nakusalaá¹ƒ, paÃ±caá¹…gikamudÄ• haá¹-aá¹ƒ ||

<12> á¹• 21 vitakkahÄ«naá¹ƒ dutiyaá¹ƒ, jhÄ• naá¹ƒ tu caturaá¹…gikaá¹ƒ.

vicÄ• rahÄ«naá¹ƒ tatiyaá¹ƒ, jhÄ• naá¹ƒ pana tivaá¹…gikaá¹ƒ ||

<13> á¹• 21 pÄ«tihÄ«naá¹ƒ catutthaÃ±ca, upekkhekaggatÄ• yutaá¹ƒ.

paÃ±camaÃ±ca pakÄ• senti, ubhayampi duvaá¹…gikaá¹ƒ ||

<14> á¹• 21 evaá¹ƒ jhÄ• naá¹…gabhedena, cittaá¹ƒ paÃ±cavidhaá¹ƒ bhave.

__rÅ«pÄ• vacarakusalaá¹ƒ, _ rÅ«pabhÅ«mipavattakaá¹ƒ ||

<15> á¹• 21 Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, kusalaá¹ƒ paá¹-hamaá¹ƒ bhave.

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananti, dutiyaá¹ƒ tatiyaá¹ƒ tathÄ• ||

<16> á¹• 21 Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ tu, catutthaá¹ƒ pana mÄ• nasaá¹ƒ.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya-tanaÃ±ceti catubbidhaá¹ƒ ||

<17> á¹• 21 __Ä• ruppakusalaá¹ƒ_ nÄ• ma, upekkhekaggatÄ• yutaá¹ƒ.

duvaá¹…gikamidaá¹ƒ sabbaá¹ƒ, Ä• ruppabhavasÄ• dhakaá¹ƒ ||

<18> á¹• 21 sotÄ• pattimaggacittaá¹ƒ, paá¹-hamÄ• nuttaraá¹ƒ tathÄ• .

sakadÄ• gÄ• mi anÄ• gÄ• mi, arahattanti sabbathÄ• ||

<19> á¹• 21 catudhÄ• maggabhedena, jhÄ• nabhedena paÃ±cadhÄ• .

vÄ«satÄ• __pariyÄ• pannakusalaá¹ƒ_ dvayamissitaá¹ƒ ||

<20> á¹• 21 itthaá¹ƒ bhÅ«mivibhÄ• gena, __kusalaá¹ƒ_ tu catubbidhaá¹ƒ.

ekavÄ«sÄ• pi bÄ• vÄ«saá¹ƒ, sattatiá¹ƒsavidhampi vÄ• ||

<21> á¹• 21 somanassasahagataá¹ƒ \Be 3/, upekkhÄ• sahitaá¹ƒ tathÄ• .

diá¹-á¹-higatasampayuttaá¹ƒ, vippayuttanti bheditaá¹ƒ ||

<22> á¹• 21 asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ramiti bhinnaá¹ƒ punaá¹-á¹-hadhÄ• .

__lobhamÅ«laá¹ƒ_ pakÄ• senti, lobhamohadvihetukaá¹ƒ ||

<23> á¹• 21 domanassasahagataá¹ƒ \Ne 4/, paá¹-ighena samÄ• yutaá¹ƒ.

asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ramiti bhinnaá¹ƒ dvidhÄ• pana ||

<24> á¹• 21 __dosamÅ«laá¹ƒ_ pakÄ• senti, dosamohadvihetukaá¹ƒ.

vicikicchÄ• sahagataá¹ƒ, uddhaccasahitanti ca ||

<25> á¹• 21 upekkhÄ• vedanÄ• yuttaá¹ƒ, momÅ«haá¹ƒ duvidhaá¹ƒ pana.

__mohamÅ«laá¹ƒ_ pakÄ• senti, mohenevekahetukaá¹ƒ ||

<26> á¹• 21 __dvÄ• dasÄ• kusalÄ• _ nÄ• ma, caturÄ• pÄ• yasÄ• dhakÄ• .

ete sugatiyaÃ±cÄ• pi, vipattiphaladÄ• yakÄ• ||

<27> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yaviÃ±Ã±Ä• á¹‡anÄ• makÄ• .

paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·Ä• , yugaá¸·aá¹ƒ sampaá¹-icchanaá¹ƒ ||

<28> á¹• 21 santÄ«raá¹‡advayaÃ±ceva, upekkhÄ• sahitaá¹ƒ tathÄ• .

puÃ±Ã±Ä• puÃ±Ã±avaseneva, vipÄ• kÄ• duvidhÄ• á¹-hitÄ• ||

<29> á¹• 21 upekkhÄ• sahitÄ• tattha, mÄ• nasÄ• dvÄ• daseritÄ• .

kÄ• yaviÃ±Ã±Ä• á¹‡ayugaá¸·aá¹ƒ, sukhadukkhayutaá¹ƒ kamÄ• ||

<30> á¹• 21 somanassasahagataá¹ƒ, yaá¹ƒ santÄ«raá¹‡amÄ• nasaá¹ƒ.

taá¹ƒ __puÃ±Ã±apÄ• ka_mevÄ• hu, __pÄ• papÄ• kaá¹ƒ_ na vijjati ||

<31> á¹• 21 paÃ±cadvÄ• ramanodvÄ• ra-vasena duvidhaá¹ƒ pana.

upekkhÄ• vedanÄ• yuttaá¹ƒ, kriyÄ• vajjananÄ• makaá¹ƒ ||

<32> á¹• 21 somanassasahagataá¹ƒ, hasituppÄ• damÄ• nasaá¹ƒ.

kriyÄ• javanamiccevaá¹ƒ, tividhÄ• __hetukakriyÄ• _ ||

<33> á¹• 21 aá¹-á¹-heva puÃ±Ã±apÄ• kÄ• ni, pÄ• papÄ• kÄ• ni sattadhÄ• .

kriyacittÄ• ni tÄ«á¹‡Ä«ti, __aá¹-á¹-hÄ• rasa ahetukÄ• _ ||

<34> á¹• 21 sapuÃ±Ã±ehi \Be 4/ samÄ• nÄ• ca, mahÄ• pÄ• kamahÄ• kriyÄ• .

mahaggatakriyÄ• pÄ• kÄ• , phalacittÄ• ni ca kamÄ• ||

<35> á¹• 21 itthamekÅ«nanavuti-vidhaá¹ƒ \Ne 5/ cittaá¹ƒ bhave tathÄ• .

ekanavutividhaá¹ƒ vÄ• , ekavÄ«sasatampi vÄ• ||

<36> á¹• 21 takkacÄ• rapÄ«tisukhacittassekaggatÄ• yutaá¹ƒ.

sotÄ• pattimaggacittaá¹ƒ, paá¹-hamajjhÄ• nikaá¹ƒ mataá¹ƒ ||

<37> á¹• 21 dutiyaá¹ƒ takkato hÄ«naá¹ƒ, tatiyaá¹ƒ tu vicÄ• rato.

catutthaá¹ƒ pÄ«tito hÄ«naá¹ƒ, upekkhekaggatÄ• yutaá¹ƒ ||

<38> á¹• 21 paÃ±camanti ca paÃ±cete, paá¹-hamÄ• nuttarÄ• matÄ• .

diá¹-á¹-hikaá¹…khÄ• sÄ«labbataparÄ• mÄ• sappahÄ• yino ||

<39> á¹• 21 tatheva sakadÄ• gÄ• mimaggacittaÃ±ca paÃ±cadhÄ• .

rÄ• gadosamohattayatanuttakaramÄ«ritaá¹ƒ ||

<40> á¹• 21 kÄ• madosasamugghÄ• takaraá¹ƒ niravasesato.

tatiyÄ• nuttaraÃ±cÄ• pi, kusalaá¹ƒ paÃ±cadhÄ• tathÄ• ||

<41> á¹• 21 rÅ«parÄ• gÄ• rÅ«parÄ• gamÄ• nuddhaccÄ• pi cÄ• parÄ• .

avijjÄ• ceti paÃ±cuddhaá¹ƒbhÄ• giyÄ• namasesato ||

<42> á¹• 21 saá¹ƒyojanÄ• naá¹ƒ sesÄ• naá¹ƒ, samugghÄ• takaraá¹ƒ paraá¹ƒ.

catutthÄ• nuttaraá¹ƒ maggacittaá¹ƒ paÃ±cavidhanti ca ||

<43> á¹• 21 cattÄ• ri paÃ±cakÄ• neva, maggesu ca phalesu ca.

sesÄ• ni cekÄ• sÄ«tÄ«ti, ekavÄ«sasataá¹ƒ bhave ||

<44> á¹• 21 lokuttarÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ, iccevaá¹ƒ paÃ±cadhÄ• puna.

jhÄ• naá¹…gamaggabojjhaá¹…ga-vibhÄ• gÄ• ya yathÄ• rahaá¹ƒ ||

<45> á¹• 21 pÄ• dakajjhÄ• namÄ• maá¹-á¹-hajhÄ• naá¹ƒ ajjhÄ• sayo tathÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ« ceva, niyÄ• meti vipassanÄ• ti ||

iti cittavibhÄ• ge sarÅ«pasaá¹…gahakathÄ• niá¹-á¹-hitÄ• .

paá¹-hamo paricchedo.

dutiyo paricchedo

2. pakiá¹‡á¹‡akakathÄ•

<46> á¹• 21 kusalÄ• nekavÄ«seva \Be 5/ \Ne 6/, dvÄ• dasÄ• kusalÄ• ni ca.

chattiá¹ƒsati vipÄ• kÄ• ni, kriyÄ• cittÄ• ni vÄ«sati ||

<47> á¹• 21 kÄ• mesu catupaÃ±Ã±Ä• sa, rÅ«pesu dasa paÃ±ca ca.

dvÄ• dasÄ• ruppacittÄ• ni, aá¹-á¹-hÄ• nuttaramÄ• nasÄ• ||

<48> á¹• 21 kÄ• me tevÄ«sa pÄ• kÄ• ni, puÃ±Ã±Ä• puÃ±Ã±Ä• ni vÄ«sati.

ekÄ• dasa kriyÄ• ceti, catupaÃ±Ã±Ä• sa sabbathÄ• ||

<49> á¹• 21 puÃ±Ã±apÄ• kakriyÄ• bhedÄ• , tayo rÅ«pesu paÃ±cakÄ• .

Ä• ruppeti catukkÄ• ni, sattavÄ«sa mahaggatÄ• ||

<50> á¹• 21 catumaggaphalÄ• naá¹ƒ tu, vasenaá¹-á¹-hapi jhÄ• nato.

dasobhayampi missetvÄ• , tÄ• lÄ«sÄ• nuttarÄ• siyuá¹ƒ ||

<51> á¹• 21 puÃ±Ã±apÄ• kakriyÄ• pÄ• pÄ• , santi kÄ• me mahaggate.

pÄ• paá¹ƒ natthi kriyÄ• pÄ• pÄ• , na vijjanti anuttare ||

<52> á¹• 21 pÄ• pÄ• hetukamuttÄ• ni, anavajjÄ• ni sabbathÄ• .

ekÅ«nasaá¹-á¹-hi cittÄ• ni, puÃ±Ã±apÄ• kakriyÄ• vasÄ• ||

<53> á¹• 21 kammacittÄ• ni tettiá¹ƒsa, puÃ±Ã±Ä• puÃ±Ã±Ä• ni sabbathÄ• .

chattiá¹ƒsa tesaá¹ƒ pÄ• kÄ• ni, kriyÄ• vÄ«sa na cobhayaá¹ƒ ||

<54> á¹• 21 cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÄ• di, paÃ±caviÃ±Ã±Ä• á¹‡anÄ• makÄ• .

paÃ±cadvÄ• rÄ• vajjanaÃ±ca, duvidhaá¹ƒ sampaá¹-icchanaá¹ƒ ||

<55> á¹• 21 manodhÄ• tuttayaá¹ƒ nÄ• ma, chasattati tato pare.

manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti, sattadhÄ• dhÄ• tubhedato ||

<56> á¹• 21 manoviÃ±Ã±Ä• á¹‡adhÄ• tuÃ±ca \Ne 7/, manodhÄ• tuttayaá¹ƒ tathÄ• .

katvÄ• manoviÃ±Ã±Ä• á¹‡anti, cha viÃ±Ã±Ä• á¹‡Ä• pakittitÄ• ||

<57> á¹• 21 Ä• vajjanaá¹ƒ dassanaÃ±ca, savanaá¹ƒ ghÄ• yanaá¹ƒ tathÄ• .

sÄ• yanaá¹ƒ phusanaÃ±ceva, sampaá¹-icchanatÄ«raá¹‡aá¹ƒ ||

<58> á¹• 21 voá¹-á¹-habbanaÃ±ca \Be 6/ javanaá¹ƒ, tadÄ• rammaá¹‡anÄ• makaá¹ƒ.

bhavaá¹…gaá¹ƒ cuti sandhÄ«ti, cittaá¹ƒ cuddasadhÄ• á¹-hitaá¹ƒ ||

<59> á¹• 21 Ä• vajjanÄ• dayo dve dve, yugÄ• satta yathÄ• kkamaá¹ƒ.

tÄ«á¹‡i tÄ«raá¹‡acittÄ• ni, ekaá¹ƒ voá¹-á¹-habbanaá¹ƒ mataá¹ƒ ||

<60> á¹• 21 kusalÄ• kusalÄ• sabbe, phalÄ• cÄ• vajjanaá¹ƒ vinÄ• .

kriyÄ• ca paÃ±capaÃ±Ã±Ä• sa, javananti pavuccare ||

<61> á¹• 21 santÄ«raá¹‡amahÄ• pÄ• kÄ• , tadÄ• rammaá¹‡anÄ• makÄ• .

ekÄ• dasa pavattanti, javanÄ• rammaá¹‡e yato ||

<62> á¹• 21 mahaggatamahÄ• pÄ• kÄ• , upekkhÄ• tÄ«raá¹‡advayaá¹ƒ.

cutisandhibhavaá¹…gÄ• ni, cittÄ• nekÅ«navÄ«sati ||

<63> á¹• 21 javanÄ• vajjanÄ• dÄ«ni, voá¹-á¹-habbasukhatÄ«raá¹‡Ä• .

mahaggatamahÄ• pÄ• kÄ• , upekkhÄ• tÄ«raá¹‡Ä• ti ca ||

<64> á¹• 21 aá¹-á¹-hasaá¹-á¹-hi tathÄ• dve ca, navaá¹-á¹-ha dve yathÄ• kkamaá¹ƒ.

ekadviticatuppaÃ±cakiccaá¹-á¹-hÄ• nÄ• ni niddise ||

<65> á¹• 21 rÅ«papÄ• kÄ• mahÄ• pÄ• kÄ• , manodhÄ• tu ca tÄ«raá¹‡aá¹ƒ.

rÅ«paá¹ƒ janenti ekÅ«navÄ«sati netaradvayaá¹ƒ ||

<66> á¹• 21 abhiÃ±Ã±Ä• vajjitÄ• sabbe, appanÄ• javanÄ• pana.

rÅ«paá¹ƒ janenti chabbÄ«sa, paá¹‡Ä• mentiriyÄ• pathaá¹ƒ ||

<67> á¹• 21 abhiÃ±Ã±Ä• dvayavoá¹-á¹-habbaparittajavanÄ• pana.

dvattiá¹ƒsa rÅ«paviÃ±Ã±attiiriyÄ• pathasÄ• dhakÄ• ||

<68> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡amÄ• ruppa-vipÄ• kÄ• \Ne 8/ sabbasandhiyo.

cuti khÄ«á¹‡Ä• savasseti, soá¸·asete na kiÃ±cipi ||

<69> á¹• 21 rÅ«paá¹ƒ janenti cittÄ• ni, sattasattati sabbathÄ• .

aá¹-á¹-hapaÃ±Ã±Ä• sa cittÄ• ni, paá¹‡Ä• mentiriyÄ• pathaá¹ƒ ||

<70> á¹• 21 dvattiá¹ƒsa \Be 7/ catuviÃ±Ã±attiá¹ƒ, samuá¹-á¹-hÄ• penti mÄ• nasÄ• .

na janenti tassampekaá¹ƒ, yathÄ• vuttÄ• ni soá¸·asa ||

<71> á¹• 21 somanassasahagatÄ• , parittajavanÄ• pana.

hasanampi janentÄ«ti, catukiccÄ• ni terasa ||

<72> á¹• 21 sabbampi paÃ±cavokÄ• re, kiccametaá¹ƒ pakÄ• sitaá¹ƒ.

Ä• ruppe pana sabbampi, rÅ«pÄ• yattaá¹ƒ na vijjati ||

<73> á¹• 21 asaÃ±Ã±Ä«naá¹ƒ tu sabbÄ• ni, cittÄ• neva na labbhare.

rÅ«pakkhandhova tesaá¹ƒ tu, attabhÄ• voti vuccati ||

<74> á¹• 21 pÄ• á¹‡Ä• tipÄ• tatheyyÄ• divasenopacitaá¹ƒ pana.

uddhaccarahitÄ• puÃ±Ã±aá¹ƒ, caturÄ• pÄ• yabhÅ«miyaá¹ƒ ||

<75> á¹• 21 datvÄ• sandhiá¹ƒ pavatte tu, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ.

uddhaccasahitaÃ±cÄ• pi, satta pÄ• kÄ• ni paccati ||

<76> á¹• 21 dÄ• nasÄ«lÄ• dibhedena, pavattaá¹ƒ kusalaá¹ƒ pana.

kÄ• me mÄ• nasamukkaá¹-á¹-haá¹ƒ, catukkaá¹ƒ tu tihetukaá¹ƒ ||

<77> á¹• 21 datvÄ• tihetukaá¹ƒ sandhiá¹ƒ, kÄ• me sugatiyaá¹ƒ pana.

soá¸·asa puÃ±Ã±apÄ• kÄ• ni, pavatte tu vipaccati ||

<78> á¹• 21 tihetukomakaá¹ƒ puÃ±Ã±aá¹ƒ, ukkaá¹-á¹-haÃ±ca dvihetukaá¹ƒ.

datvÄ• dvihetukaá¹ƒ sandhiá¹ƒ, kÄ• me sugatiyaá¹ƒ tathÄ• ||

<79> á¹• 21 pavatte pana Ã±Ä• á¹‡ena, sampayuttaá¹ƒ vivajjiya.

dvÄ• dasa puÃ±Ã±apÄ• kÄ• ni, vipaccati yathÄ• rahaá¹ƒ ||

<80> á¹• 21 dvihetukomakaá¹ƒ \Ne 9/ puÃ±Ã±aá¹ƒ, paá¹-isandhimahetukaá¹ƒ.

deti mÄ• nusake ceva, vinipÄ• tÄ• sure tathÄ• ||

<81> á¹• 21 aá¹-á¹-hÄ• hetukapÄ• kÄ• ni, pavatte tu vipaccare.

cattÄ• ripi catukkÄ• ni, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ ||

<82> á¹• 21 bhÄ• vanÄ• mayapuÃ±Ã±aá¹ƒ \Be 8/ tu, mahaggatamanuttaraá¹ƒ.

yathÄ• bhÅ«miniyÄ• mena, deti pÄ• kaá¹ƒ yathÄ• sakaá¹ƒ ||

<83> á¹• 21 kaá¹-attÄ• rÅ«papÄ• kÄ• ni, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ.

Ä• ruppÄ• nuttare pÄ• kaá¹ƒ, tathÄ• rÅ«pamasaÃ±Ã±isu ||

<84> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±Ä• ni kammÄ• ni, tettiá¹ƒsÄ• pi ca yabbathÄ• .

saÃ±janenti yathÄ• yogaá¹ƒ, paá¹-isandhipavattiyaá¹ƒ ||

iti cittavibhÄ• ge pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

dutiyo paricchedo.

tatiyo paricchedo

3. vÄ«thisaá¹…gahakathÄ•

<85> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yÄ• yatana paÃ±cadhÄ• .

pasÄ• dÄ• hadayaÃ±ceti, cha vatthÅ«ni viniddise ||

<86> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yadvÄ• rÄ• ca paÃ±cadhÄ• .

manodvÄ• raá¹ƒ bhavaá¹…ganti, cha dvÄ• rÄ• cittavÄ«thiyÄ• ||

<87> á¹• 21 rÅ«pasaddagandharasa-phoá¹-á¹-habbÄ• paÃ±ca gocarÄ• .

dhammÄ• rammaá¹‡apaÃ±Ã±atti, cha dvÄ• rÄ• rammaá¹‡akkamÄ• ||

<88> á¹• 21 nimittagatikammÄ• ni \Ne 10/, kammamevÄ• tha gocarÄ• .

paá¹-isandhibhavaá¹…gÄ• naá¹ƒ, cutiyÄ• ca yathÄ• rahaá¹ƒ ||

<89> á¹• 21 maraá¹‡Ä• sannasattassa, yathopaá¹-á¹-hitagocaraá¹ƒ.

chadvÄ• resu tamÄ• rabbha, paá¹-isandhi bhavantare ||

<90> á¹• 21 ekacittakkhaá¹‡Ä• hoti, yÄ• vajÄ«vaá¹ƒ tato paraá¹ƒ.

bhavaá¹…gaá¹ƒ pariyosÄ• ne, cuti cekakkhaá¹‡Ä• bhave ||

<91> á¹• 21 duhetÄ• hetucutiyÄ• , kÄ• mÄ• vacarasandhiyo.

tihetukÄ• macutiyÄ• , sabbÄ• pi paá¹-isandhiyo ||

<92> á¹• 21 rÅ«pÄ• vacaracutiyÄ• \Be 9/, sahetupaá¹-isandhiyo.

Ä• ruppatopari kÄ• me, tattha vÄ• pi tihetukÄ• ||

<93> á¹• 21 paá¹-isandhi bhavaá¹…gaÃ±ca, ekamevekajÄ• tiyaá¹ƒ.

cuti cÄ• rammaá¹‡aÃ±cassa, evameva yathÄ• rahaá¹ƒ ||

<94> á¹• 21 rÅ«pÄ• dÄ• rammaá¹‡e cakkhu-ppasÄ• dÄ• dimhi ghaá¹-á¹-ite.

majjhe bhavaá¹…gaá¹ƒ chinditvÄ• , vÄ«thi nÄ• ma pavattati ||

<95> á¹• 21 Ä• vajjapaÃ±caviÃ±Ã±Ä• á¹‡asampaá¹-icchanatÄ«raá¹‡Ä• .

voá¹-á¹-habbakÄ• majavanatadÄ• rammaá¹‡anÄ• makÄ• ||

<96> á¹• 21 satteva á¹-hÄ• nasaá¹…khepÄ• , paÃ±cadvÄ• rikamÄ• nasÄ• .

catupaÃ±Ã±Ä• sa sabbepi, vitthÄ• rena sarÅ«pato ||

<97> á¹• 21 Ä• vajjasabbajavanatadÄ• rammaá¹‡anÄ• makÄ• .

sattasaá¹-á¹-hi sarÅ«pena, manodvÄ• rikamÄ• nasÄ• ||

<98> á¹• 21 iá¹-á¹-he Ä• rammaá¹‡e honti, puÃ±Ã±apÄ• kÄ• ni sabbathÄ• .

aniá¹-á¹-he pÄ• papÄ• kÄ• ni, niyamoyaá¹ƒ pakÄ• sito ||

<99> á¹• 21 tatthÄ• pi atiiá¹-á¹-hamhi, tadÄ• rammaá¹‡atÄ«raá¹‡aá¹ƒ.

somanassayutaá¹ƒ iá¹-á¹-hamajjhattamhi upekkhitaá¹ƒ ||

<100> á¹• 21 gocaretiparittamhi \Ne 11/, atiappÄ• yuke pana.

bhavaá¹…gameva calati, moghavÄ• roti so kato ||

<101> á¹• 21 voá¹-á¹-habbanaá¹ƒ parittamhi, dvattikkhattuá¹ƒ pavattati.

tato bhavaá¹…gapÄ• tova, sopi moghoti vuccati ||

<102> á¹• 21 javanaÃ±ca mahantamhi, javitvÄ• na tato paraá¹ƒ.

na sambhoti tadÄ• lambaá¹ƒ, sopi moghoti vuccati ||

<103> á¹• 21 gocaretimahantamhi, atidÄ«ghÄ• yuke pana.

sambhoti ca tadÄ• lambaá¹ƒ, sampuá¹‡á¹‡oti pavuccati ||

<104> á¹• 21 gocaretimahantamhi, tadÄ• rammaá¹‡asambhavo.

paÃ±cadvÄ• re manodvÄ• re, vibhÅ«te pana gocare ||

<105> á¹• 21 kÄ• mÄ• vacarasattÄ• naá¹ƒ \Be 10/, kÄ• mÄ• vacaragocare.

parittajavanesveva, tadÄ• rammaá¹‡amuddise ||

<106> á¹• 21 nÄ• titikkhe nÄ• tisÄ«ghe, nÄ• titejussade jave.

samamandappavattamhi, tadÄ• rammaá¹‡amicchitaá¹ƒ ||

<107> á¹• 21 sukhopetaá¹ƒ tadÄ• lambaá¹ƒ, upekkhÄ• kriyato paraá¹ƒ.

na hotupekkhÄ• sahitaá¹ƒ, sukhitakriyato tathÄ• ||

<108> á¹• 21 na hoti domanassamhÄ• , somanassikamÄ• nasaá¹ƒ.

tadÄ• rammaá¹‡amaÃ±Ã±aÃ±ca, bhavaá¹…gaá¹ƒ cuti vÄ• tathÄ• ||

<109> á¹• 21 rajjanÄ• divasenettha, javanÄ• kusalaá¹ƒ bhave.

kusalaá¹ƒ pana sambhoti, saddhÄ• paÃ±Ã±Ä• disambhave ||

<110> á¹• 21 tadeva vÄ«tarÄ• gÄ• naá¹ƒ, kriyÄ• nÄ• ma pavuccati.

avipÄ• katamÄ• pannaá¹ƒ, vaá¹-á¹-amÅ«laparikkhayÄ• ||

<111> á¹• 21 appanÄ• javanaá¹ƒ sesaá¹ƒ, mahaggatamanuttaraá¹ƒ.

chabbÄ«sati yathÄ• yogaá¹ƒ, appanÄ• vÄ«thiyaá¹ƒ bhave ||

<112> á¹• 21 parikammaá¹ƒ \Ne 12/ karontassa, kasiá¹‡Ä• dikagocare.

susamÄ• hitacittassa, upacÄ• rasamÄ• dhinÄ• ||

<113> á¹• 21 parikammopacÄ• rÄ• nulomagotrabhuto paraá¹ƒ.

paÃ±camaá¹ƒ vÄ• catutthaá¹ƒ vÄ• , javanaá¹ƒ hoti appanÄ• ||

<114> á¹• 21 puthujjanÄ• na sekkhÄ• naá¹ƒ, kÄ• mapuÃ±Ã±atihetuto.

tihetukÄ• makriyato, vÄ«tarÄ• gÄ• namappanÄ• ||

<115> á¹• 21 tatrÄ• pi sukhitajavaá¹ƒ, sukhitadvayato paraá¹ƒ.

upekkhitamhÄ• sambhoti, upekkhekaggatÄ• yutaá¹ƒ ||

<116> á¹• 21 paÃ±ca vÄ• re cha vÄ• satta, parittajavanaá¹ƒ bhave.

sakiá¹ƒ dve vÄ• tadÄ• lambaá¹ƒ, sakimÄ• vajjanÄ• dayo ||

<117> á¹• 21 appanÄ• javanaÃ±cekaá¹ƒ, paá¹-hamuppattiyaá¹ƒ pana.

tato paraá¹ƒ vasÄ«bhÅ«taá¹ƒ, ahorattaá¹ƒ pavattati ||

<118> á¹• 21 sakiá¹ƒ \Be 11/ dve vÄ• nirodhassa, samÄ• pattikkhaá¹‡e pana.

catutthÄ• ruppajavanaá¹ƒ, tato cittaá¹ƒ nirujjhati ||

<119> á¹• 21 nirodhÄ• vuá¹-á¹-hahantassa, upariá¹-á¹-haphaladvayaá¹ƒ.

paÃ±cÄ• bhiÃ±Ã±Ä• tathÄ• maggÄ• , ekacittakkhaá¹‡Ä• matÄ• ||

<120> á¹• 21 phalamekadvayaá¹ƒ tathÄ• , tisso vÄ• maggavÄ«thiyaá¹ƒ.

samÄ• pattikkhaá¹‡e tampi, ahorattaá¹ƒ pavattati ||

<121> á¹• 21 paÃ±cadvÄ• re na labbhanti, lokuttaramahaggatÄ• .

vÄ«thimuttamanodhÄ• tu, paÃ±ca cittÄ• ni antime ||

<122> á¹• 21 parittÄ• neva sabbÄ• ni, paÃ±cadvÄ• resu sambhavÄ• .

manodvÄ• ramhi voá¹-á¹-habba-tadÄ• lambajavÄ• siyuá¹ƒ ||

<123> á¹• 21 ghÄ• najivhÄ• kÄ• yavÄ«thi, tadÄ• rammaá¹‡ameva ca.

rÅ«pe natthi tathÄ• rÅ«pe, cakkhusotÄ• pi vÄ«thiyo ||

<124> á¹• 21 sabbÄ• pi \Ne 13/ vÄ«thiyo kÄ• me,

rÅ«pe tisso pakÄ• sitÄ• .

ekÄ• vÄ«thi panÄ• rÅ«pe,

natthÄ• saÃ±Ã±Ä«su kÄ• cipi ||

<125> á¹• 21 sattÄ• pi vÄ«thicittÄ• ni, kÄ• me rÅ«pe cha sambhavÄ• .

arÅ«pe dve manodvÄ• rÄ• -vajjanaá¹ƒ javananti cÄ• ti ||

iti cittavibhÄ• ge vÄ«thisaá¹…gahakathÄ• niá¹-á¹-hitÄ• .

tatiyo paricchedo.

catuttho paricchedo

4. vÄ«thiparikammakathÄ•

<126> á¹• 21 paá¹-hamÄ• vajjanaá¹ƒ paÃ±ca-dasannaá¹ƒ parato bhave.

dutiyÄ• vajjanaá¹ƒ hoti, ekavÄ«satito paraá¹ƒ ||

<127> á¹• 21 ekamhÄ• \Be 12/ paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ, paÃ±camhÄ• sampaá¹-icchana

sukhasantÄ«raá¹‡aá¹ƒ hoti, paÃ±cavÄ«satito paraá¹ƒ ||

<128> á¹• 21 sattatiá¹ƒsatito hoti, upekkhÄ• tÄ«raá¹‡advayaá¹ƒ.

voá¹-á¹-habbanasarÅ«pÄ• naá¹ƒ, dvinnaá¹ƒ kÄ• majavÄ• paraá¹ƒ ||

<129> á¹• 21 maggÄ• bhiÃ±Ã±Ä• paraá¹ƒ dvinnaá¹ƒ, tiá¹‡á¹‡annaá¹ƒ lokiyappanÄ• .

phalÄ• catunnaá¹ƒ paÃ±cannaá¹ƒ, upariá¹-á¹-haphaladvayaá¹ƒ ||

<130> á¹• 21 bhavanti cattÄ• lÄ«samhÄ• , sukhapÄ• kÄ• dvihetukÄ• .

tathekacattÄ• lÄ«samhÄ• , upekkhÄ• ya samÄ• yutÄ• ||

<131> á¹• 21 honti \Ne 14/ sattatito kÄ• me, sukhapÄ• kÄ• tihetukÄ• .

dvÄ• sattatimhÄ• jÄ• yanti, upekkhÄ• sahitÄ• pana ||

<132> á¹• 21 ekÅ«nasaá¹-á¹-hito rÅ«pa-pÄ• kÄ• pÄ• kÄ• arÅ«pino.

kamÄ• á¹-á¹-hacattÄ• lÄ«samhÄ• , tathekadvitihÄ«nato ||

<133> á¹• 21 pubbasaá¹…gahamiccevaá¹ƒ, vigaá¹‡etvÄ• vicakkhaá¹‡o.

parasaá¹…gahasaá¹…khyÄ• diá¹ƒ, vibhÄ• veyya visÄ• rado ||

<134> á¹• 21 paÃ±cadvÄ• rÄ• vajjanato, dasa cittÄ• ni dÄ«paye.

sesÄ• vajjanato paÃ±cacattÄ• lÄ«santi bhÄ• sitaá¹ƒ ||

<135> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡ato pÄ• pavipÄ• kÄ• sampaá¹-icchanÄ• .

paramekaá¹ƒ dvayaá¹ƒ puÃ±Ã±avipÄ• kÄ• sampaá¹-icchanÄ• ||

<136> á¹• 21 santÄ«raá¹‡Ä• dvihetumhÄ• , pÄ• kÄ• dvÄ• dasa jÄ• yare.

tihetukÄ• mapÄ• kamhÄ• , ekavÄ«sati labbhare ||

<137> á¹• 21 rÅ«pÄ• vacarapÄ• kamhÄ• , paramekÅ«navÄ«sati.

navaá¹-á¹-hÄ• rÅ«papÄ• kamhÄ• , satta chÄ• pi yathÄ• kkamaá¹ƒ ||

<138> á¹• 21 paá¹-ighamhÄ• tu satteva, sitamhÄ• teraseritÄ• .

pÄ• papuÃ±Ã±advihetumhÄ• , ekavÄ«sati bhÄ• vaye ||

<139> á¹• 21 dvihetukÄ• makriyato \Be 13/, aá¹-á¹-hÄ• rasa upekkhakÄ• .

sattarasa sukhopetÄ• , vibhÄ• veyya vicakkhaá¹‡o ||

<140> á¹• 21 kÄ• mapuÃ±Ã±atihetumhÄ• , tettiá¹ƒseva upekkhakÄ• .

tepaÃ±Ã±Ä• sa sukhopetÄ• , bhavantÄ«ti pakÄ• sitaá¹ƒ ||

<141> á¹• 21 tihetukÄ• makriyato, catuvÄ«satipekkhakÄ• .

sukhitamhÄ• tu dÄ«peyya, paÃ±cavÄ«sati paá¹‡á¸• ito ||

<142> á¹• 21 dasarÅ«pajavamhekÄ• -dasadvÄ• dasa \Ne 15/ terasa.

yathÄ• kkamaá¹ƒ paÃ±cadasa, Ä• ruppÄ• paridÄ«paye ||

<143> á¹• 21 phalamhÄ• cuddasevÄ• hu, maggamhÄ• tu sakaá¹ƒ phalaá¹ƒ.

paraá¹ƒ saá¹…gahamiccevaá¹ƒ, vigaá¹‡eyya visÄ• rado ||

<144> á¹• 21 pubbÄ• parasamodhÄ• na-miti Ã±atvÄ• tato paraá¹ƒ.

vatthuvÄ«thisamodhÄ• naá¹ƒ, yathÄ• sambhavamuddise ||

<145> á¹• 21 paÃ±ca vatthÅ«ni nissÄ• ya, kamato paÃ±camÄ• nasÄ• .

tettiá¹ƒsa pana nissÄ• ya, hadayaá¹ƒ mÄ• nasÄ• siyuá¹ƒ ||

<146> á¹• 21 kÄ• mapÄ• kamanodhÄ• tu-hasituppÄ• damÄ• nasÄ• .

dosamÅ«lÄ• ni maggo ca, rÅ«pajjhÄ• nÄ• va sabbathÄ• ||

<147> á¹• 21 dasÄ• vasesÄ• puÃ±Ã±Ä• ni, kÄ• mapuÃ±Ã±amahÄ• kriyÄ• .

voá¹-á¹-habbÄ• rÅ«pajavanaá¹ƒ, satta lokuttarÄ• ni ca ||

<148> á¹• 21 dvecattÄ• lÄ«sa cittÄ• ni, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ.

nissÄ• ya hadayaá¹ƒ honti, arÅ«pe nissayaá¹ƒ vinÄ• ||

<149> á¹• 21 Ä• ruppapÄ• kÄ• cattÄ• ro, anissÄ• yeti sabbathÄ• .

vitthÄ• renaá¹-á¹-hadhÄ• bhinnaá¹ƒ, saá¹…khepÄ• tividhaá¹ƒ bhave ||

<150> á¹• 21 tecattÄ• lÄ«sa nissÄ• ya, anissÄ• ya catubbidhaá¹ƒ.

nissitÄ• nissitÄ• sesÄ• , dvecattÄ• lÄ«sa mÄ• nasÄ• ||

<151> á¹• 21 paÃ±ca cittappanÄ• honti, kamenekekavÄ«thiyaá¹ƒ.

manodhÄ• tuttikaá¹ƒ nÄ• ma, paÃ±cadvÄ• rikamÄ«ritaá¹ƒ ||

<152> á¹• 21 sukhatÄ«raá¹‡avoá¹-á¹-habba-parittajavanÄ• \Be 14/ pana.

ekatiá¹ƒsÄ• pi jÄ• yante, chasu vÄ«thÄ«su sambhavÄ• ||

<153> á¹• 21 mahÄ• pÄ• kÄ• panaá¹-á¹-hÄ• pi, upekkhÄ• tÄ«raá¹‡advayaá¹ƒ.

chasu dvÄ• resu jÄ• yanti, dasa muttÄ• ca vÄ«thiyÄ• ||

<154> á¹• 21 cutisandhibhavaá¹…gÄ• naá¹ƒ, vasÄ• pÄ• kÄ• mahaggatÄ• .

nava vÄ«thivimuttÄ• ti, dasadhÄ• vÄ«thisaá¹…gaho ||

<155> á¹• 21 ekadvÄ• rikacittÄ• ni \Ne 16/, paÃ±cachadvÄ• rikÄ• tathÄ• .

chadvÄ• rikavimuttÄ• ca, vimuttÄ• ti ca sabbathÄ• ||

<156> á¹• 21 chattiá¹ƒsa tayekatiá¹ƒsa, dasa ceva naveti ca.

Ã±atvÄ• vÄ«thisamodhÄ• naá¹ƒ, gocaraÃ±ca samuddise ||

<157> á¹• 21 kamato paÃ±caviÃ±Ã±Ä• á¹‡Ä• , lokuttaramahaggatÄ• .

abhiÃ±Ã±Ä• vajjitÄ• sabbÄ• , paÃ±catÄ• lÄ«sa mÄ• nasÄ• ||

<158> á¹• 21 yathÄ• sambhavato honti, rÅ«pÄ• dekekagocarÄ• .

paÃ±cagocaramÄ«renti, manodhÄ• tuttikaá¹ƒ pana ||

<159> á¹• 21 santÄ«raá¹‡amahÄ• pÄ• kÄ• , parittajavanÄ• ni ca.

voá¹-á¹-habbanamabhiÃ±Ã±Ä• ca, tecattÄ• lÄ«sa sambhavÄ• ||

<160> á¹• 21 chÄ• rammaá¹‡esu hontÄ«ti, aá¹-á¹-hadhÄ• tividhÄ• puna.

ekÄ• rammaá¹‡acittÄ• ni, paÃ±cachÄ• rammaá¹‡Ä• ni ca ||

<161> á¹• 21 saá¹…khepÄ• mÄ• nasÄ• paÃ±ca-cattÄ• lÄ«sa tayo tathÄ• .

tecattÄ• lÄ«sa ceveti, sattadhÄ• pi siyuá¹ƒ kathaá¹ƒ ||

<162> á¹• 21 kÄ• mapÄ• kamanodhÄ• tu-hasituppÄ• damÄ• nasÄ• .

paÃ±cavÄ«sa yathÄ• yogaá¹ƒ, parittÄ• rammaá¹‡Ä• matÄ• ||

<163> á¹• 21 kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, paá¹-hamÄ• ruppamÄ• nasaá¹ƒ.

tasseva natthibhÄ• vaá¹ƒ tu, tatiyÄ• ruppakaá¹ƒ tathÄ• ||

<164> á¹• 21 Ä• lambitvÄ• pavattanti, Ä• ruppÄ• kamato tato.

dutiyaÃ±ca catutthaÃ±ca, cha mahaggatagocarÄ• ||

<165> á¹• 21 appamÄ• á¹‡asamaÃ±Ã±Ä• \Be 15/ te, nibbÄ• ne pana gocare.

aá¹-á¹-ha lokuttarÄ• dhammÄ• , niyamena vavatthitÄ• ||

<166> á¹• 21 kasiá¹‡Ä• subhakoá¹-á¹-hÄ• se,

Ä• nÄ• pÄ• ne ca yogino.

paá¹-ibhÄ• ganimittamhi \Ne 17/,

appamaÃ±Ã±Ä• nuyuÃ±jato ||

<167> á¹• 21 sattapaá¹‡á¹‡attiyaÃ±ceva, rÅ«pajjhÄ• naá¹ƒ pavattati.

yathÄ• vuttanimittamhi, sesamÄ• ruppakanti ca ||

<168> á¹• 21 abhiÃ±Ã±Ä• vajjitÄ• ekavÄ«sa mahaggatÄ• sabbÄ• .

sabbe paá¹‡á¹‡attisaá¹…khÄ• te, navattabbe pavattare ||

<169> á¹• 21 jÄ• yantÄ• kusalÄ• Ã±Ä• á¹‡avippayuttajavÄ• tathÄ• .

appamÄ• á¹‡aá¹ƒ vinÄ• vÄ«sa, parittÄ• dÄ«su tÄ«supi ||

<170> á¹• 21 tihetukÄ• mapuÃ±Ã±Ä• ni, puÃ±Ã±Ä• bhiÃ±Ã±Ä• ca paÃ±cime.

catÅ«supi pavattanti, arahattadvayaá¹ƒ vinÄ• ||

<171> á¹• 21 kriyÄ• bhiÃ±Ã±Ä• ca voá¹-á¹-habbaá¹ƒ, kriyÄ• kÄ• me tihetukÄ• .

cha sabbatthÄ• pi hontÄ«ti, sattadhÄ• mÄ• nasÄ• á¹-hitÄ• ||

<172> á¹• 21 ekaticcatukoá¹-á¹-hÄ• sagocarÄ• tividhÄ• pana.

samasaá¹-á¹-hi tathÄ• vÄ«sa, kamenekÄ• daseti ca ||

<173> á¹• 21 paÃ±cadvÄ• resu paÃ±cÄ• pi, paccuppannÄ• va gocarÄ• .

tekÄ• likÄ• navattabbÄ• , manodvÄ• re yathÄ• rahaá¹ƒ ||

<174> á¹• 21 ajjhattÄ• ca bahiddhÄ• ca, paÃ±cadvÄ• resu gocarÄ• .

manodvÄ• re navattabbo, natthibhÄ• vopi labbhati ||

<175> á¹• 21 paÃ±cadvÄ• resu paÃ±canna-mekameko ca gocaro.

chÄ• pi Ä• rammaá¹‡Ä• honti, manodvÄ• ramhi sabbathÄ• ||

<176> á¹• 21 paÃ±cadvÄ• resu gahitaá¹ƒ, tadaÃ±Ã±ampi ca gocaraá¹ƒ.

manodvÄ• re vavatthÄ• naá¹ƒ, gacchatÄ«ti hi desitaá¹ƒ ||

<177> á¹• 21 atÄ«tÄ• \Be 16/ vattamÄ• nÄ• ca, sambhavÄ• kÄ• masandhiyÄ• .

chadvÄ• ragahitÄ• honti, tividhÄ• tepi gocarÄ• ||

<178> á¹• 21 kammanimittamevekaá¹ƒ \Ne 18/, manodvÄ• re upaá¹-á¹-hitaá¹ƒ.

navattabbamatÄ«taÃ±ca, dhammÄ• rammaá¹‡asaá¹…gahaá¹ƒ ||

<179> á¹• 21 Ä• lambitvÄ• yathÄ• yogaá¹ƒ, paá¹-isandhimahaggatÄ• .

ante cuti bhave majjhe, bhavaá¹…gampi pavattatÄ«ti ||

iti cittavibhÄ• ge vÄ«thiparikammakathÄ• niá¹-á¹-hitÄ• .

catuttho paricchedo.

paÃ±camo paricchedo

5. bhÅ«mipuggalakathÄ•

<180> á¹• 21 ito paraá¹ƒ pavakkhÄ• mi, bhÅ«mipuggalabhedato.

cittÄ• naá¹ƒ pana sabbesaá¹ƒ, kamato saá¹…gahaá¹ƒ kathaá¹ƒ ||

<181> á¹• 21 nirayaÃ±ca tiracchÄ• nayoni petÄ• surÄ• tathÄ• .

caturÄ• pÄ• yabhÅ«mÄ«ti, kÄ• me duggatiyo matÄ• ||

<182> á¹• 21 cÄ• tumahÄ• rÄ• jikÄ• ca, tÄ• vatiá¹ƒsÄ• ca yÄ• makÄ• .

tusitÄ• ceva nimmÄ• naratino vasavattino ||

<183> á¹• 21 chaá¸·ete devalokÄ• ca, mÄ• navÄ• ti ca sattadhÄ• .

kÄ• masugatiyo cekÄ• dasadhÄ• __kÄ• mabhÅ«miyo_ ||

<184> á¹• 21 brahmÄ• naá¹ƒ pÄ• risajjÄ• ca, tathÄ• brahmapurohitÄ• .

mahÄ• brahmÄ• ca tividhÄ• , __paá¹-hamajjhÄ• nabhÅ«miyo_ ||

<185> á¹• 21 parittÄ• bhÄ• ppamÄ• á¹‡Ä• bhÄ• , tathevÄ• bhassarÄ• ti ca.

__dutiyajjhÄ• nabhÅ«mi_ ca, tividhÄ• va pakÄ• sitÄ• ||

<186> á¹• 21 parittasubhÄ• ppamÄ• á¹‡Ä• subhÄ• ca subhakiá¹‡hakÄ• .

tividhÄ• pi pavuccanti, __tatiyajjhÄ• nabhÅ«miyo_ ||

<187> á¹• 21 vehapphalÄ• \Be 17/ \Ne 19/ asaÃ±Ã±Ä« ca, suddhÄ• vÄ• sÄ• ca paÃ±cadh

iccetÄ• pana sattÄ• pi, __catutthajjhÄ• nabhÅ«miyo_ ||

<188> á¹• 21 avihÄ• ca atappÄ• ca, sudassÄ• ca sudassino.

akaniá¹-á¹-hÄ• ti paÃ±cete, __suddhÄ• vÄ• sÄ• _ pakÄ• sitÄ• ||

<189> á¹• 21 iti soá¸·asadhÄ• bhinnÄ• , brahmalokÄ• pavuccare.

rÅ«pibrahmÄ• namÄ• vÄ• sÄ• , __rÅ«pÄ• vacarabhÅ«miyo_ ||

<190> á¹• 21 Ä• kÄ• sÄ• naÃ±cÄ• yatananÄ• mÄ• dÄ«hi pakÄ• sitÄ• .

arÅ«pibrahmalokÄ• ca, catudhÄ• __rÅ«pabhÅ«miyo_ ||

<191> á¹• 21 sotÄ• pannÄ• dibhedena, catudhÄ• __nuttarÄ• _ matÄ• .

paÃ±catiá¹ƒsa paniccevaá¹ƒ, sabbathÄ• pi ca bhÅ«miyo ||

<192> á¹• 21 jÄ• yanti caturÄ• pÄ• ye, pÄ• papÄ• kÄ• ya sandhiyÄ• .

kÄ• mÄ• vacaradevesu, mahÄ• pÄ• kehi jÄ• yare ||

<193> á¹• 21 ahetukÄ• puÃ±Ã±apÄ• kÄ• hetukena tu jÄ• yare.

bhummadevamanussesu, mahÄ• pÄ• kehi cetare ||

<194> á¹• 21 vipÄ• kaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ, paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ.

dutiyaá¹ƒ tatiyaÃ±ceva, dutiyajjhÄ• nabhÅ«miyaá¹ƒ ||

<195> á¹• 21 tatiyamhi catutthaá¹ƒ tu, catutthamhi ca paÃ±camaá¹ƒ.

Ä• ruppÄ• ca kameneva, Ä• ruppe honti sandhiyo ||

<196> á¹• 21 kÄ• yavÄ• cÄ• manodvÄ• re, kammaá¹ƒ pÄ• á¹‡avadhÄ• dikaá¹ƒ.

katvÄ• pÄ• pakacittehi, jÄ• yantÄ• pÄ• yabhÅ«miyaá¹ƒ ||

<197> á¹• 21 kÄ• yavÄ• cÄ• manodvÄ• re, dÄ• naá¹ƒ sÄ«laÃ±ca bhÄ• vanaá¹ƒ.

kÄ• mapuÃ±Ã±ehi katvÄ• na, kÄ• masugatiyaá¹ƒ siyuá¹ƒ ||

<198> á¹• 21 parittaá¹ƒ majjhimaá¹ƒ jhÄ• naá¹ƒ, paá¹‡Ä«taÃ±ca yathÄ• kkamaá¹ƒ.

bhÄ• vetvÄ• tividhÄ• honti, tÄ«su bhÅ«mÄ«su yogino ||

<199> á¹• 21 vehapphalesu \Ne 20/ jÄ• yanti, bhÄ• vetvÄ• paÃ±camaá¹ƒ tathÄ• .

saÃ±Ã±Ä• virÄ• gataÃ±ceva, bhÄ• vetvÄ• saÃ±Ã±ibhÅ«miyaá¹ƒ ||

<200> á¹• 21 suddhÄ• vÄ• sesu \Be 18/ jÄ• yanti, anÄ• gÄ• mikapuggalÄ• .

Ä• ruppÄ• ni ca bhÄ• vetvÄ• , arÅ«pesu yathÄ• kkamaá¹ƒ ||

<201> á¹• 21 lokuttaraá¹ƒ tu bhÄ• vetvÄ• , yathÄ• sakamanantaraá¹ƒ.

samÄ• pattikkhaá¹‡e ceva, appeti phalamÄ• nasaá¹ƒ ||

<202> á¹• 21 apÄ• yamhÄ• cutÄ• sattÄ• , kÄ• madhÄ• tumhi jÄ• yare.

sabbaá¹-á¹-hÄ• nesu jÄ• yanti, kÄ• masugatito cutÄ• ||

<203> á¹• 21 cutÄ• jÄ• yanti rÅ«pamhÄ• , sabbatthÄ• pÄ• yavajjite.

kÄ• masugatiyaá¹ƒ honti, arÅ«pÄ• saÃ±Ã±ato cutÄ• ||

<204> á¹• 21 tathÄ• rÅ«pacutÄ• honti, tatthevoparimeva ca.

vaá¹-á¹-amÅ«lasamucchedÄ• , nibbÄ• yanti anÄ• savÄ• ||

<205> á¹• 21 suddhÄ• vÄ• sesvanÄ• gÄ• mi-puggalÄ• vopapajjare.

kÄ• madhÄ• tumhi jÄ• yanti, anÄ• gÄ• mivivajjitÄ• ||

<206> á¹• 21 heá¹-á¹-hupapattibrahmÄ• naá¹ƒ, ariyÄ• naá¹ƒ na katthaci.

asaÃ±Ã±asattÄ• pÄ• yesu, natthevÄ• riyapuggalÄ• ||

<207> á¹• 21 vehapphale akaniá¹-á¹-he, bhavagge ca patiá¹-á¹-hitÄ• .

na punÄ• Ã±Ã±attha jÄ• yanti, sabbe ariyapuggalÄ• ||

<208> á¹• 21 chasu devesvanÄ• gÄ• mÄ«, vÄ«tarÄ• gÄ• na tiá¹-á¹-hare.

na ciraá¹-á¹-hÄ• yino tattha, lokiyÄ• pi ca yogino ||

<209> á¹• 21 gihiliá¹…ge na tiá¹-á¹-hanti, manussesu anÄ• savÄ• .

pabbajjÄ• yaÃ±ca bhumme ca, brahmattepi ca tiá¹-á¹-hare ||

<210> á¹• 21 yÄ• ni paÃ±Ã±Ä• sa vassÄ• ni,

manussÄ• naá¹ƒ sa piá¹‡á¸• ito.

eko \Ne 21/ rattidivo tena,

mÄ• seko tiá¹ƒsa rattiyo ||

<211> á¹• 21 dvÄ• dasamÄ• siyo vasso, tena paÃ±casataá¹ƒ bhave.

__cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ, _ pamÄ• á¹‡amidamÄ• yuno ||

<212> á¹• 21 taá¹ƒ \Be 19/ navutivassasata-sahassaá¹ƒ pana piá¹‡á¸• itaá¹ƒ.

gaá¹‡anÄ• ya manussÄ• naá¹ƒ, catubhÄ• gÅ«parÅ«pari ||

<213> á¹• 21 yaá¹ƒ manussavassasataá¹ƒ, tadeko divaso kato.

tena vassasahassÄ• yu, tÄ• vatiá¹ƒsesu desito ||

<214> á¹• 21 koá¹-ittayaá¹ƒ saá¹-á¹-hisatasahassaÃ±cÄ• dhikaá¹ƒ bhave.

gaá¹‡anÄ• ya manussÄ• naá¹ƒ, __tÄ• vatiá¹ƒsesu_ piá¹‡á¸• itaá¹ƒ ||

<215> á¹• 21 Ä• yuppamÄ• á¹‡amiccevaá¹ƒ, devÄ• namuparÅ«pari.

dvikkhattuá¹ƒ dviguá¹‡aá¹ƒ katvÄ• , catubhÄ• gamudÄ• haá¹-aá¹ƒ ||

<216> á¹• 21 gaá¹‡anÄ• ya manussÄ• naá¹ƒ, tattha cuddasa koá¹-iyo.

cattÄ• lÄ«sasatasahassÄ• dhikÄ• __yÄ• mabhÅ«miyaá¹ƒ_ ||

<217> á¹• 21 __tusitÄ• naá¹ƒ_ pakÄ• senti, sattapaÃ±Ã±Ä• sa koá¹-iyo.

saá¹-á¹-hisatasahassÄ• ni, vassÄ• ni adhikÄ• ni ca ||

<218> á¹• 21 __nimmÄ• narati_devÄ• naá¹ƒ, dvisataá¹ƒ tiá¹ƒsa koá¹-iyo.

cattÄ• lÄ«savassasatasahassÄ• ni ca sabbathÄ• ||

<219> á¹• 21 navakoá¹-isataÃ±cekavÄ«sativassakoá¹-iyo.

saá¹-á¹-hivassasatasahassÄ• dhikÄ• __vasavattisu_ ||

<220> á¹• 21 kappassa tatiyo bhÄ• go, upaá¸• á¸• haÃ±ca yathÄ• kkamaá¹ƒ.

kappeko dve ca cattÄ• ro, aá¹-á¹-ha kappÄ• ca soá¸·asa ||

<221> á¹• 21 dvattiá¹ƒsa catusaá¹-á¹-hÄ« ca, navasu __brahmabhÅ«misu_.

vehapphalÄ• asaÃ±Ã±Ä« ca, paÃ±cakappasatÄ• yukÄ• ||

<222> á¹• 21 kappasahassaá¹ƒ \Ne 22/ dve cattÄ• ri, aá¹-á¹-ha soá¸·asa cakkamÄ• .

sahassÄ• ni ca kappÄ• naá¹ƒ, __suddhÄ• vÄ• sÄ• na_muddise ||

<223> á¹• 21 vÄ«sakappasahassÄ• ni, cattÄ• lÄ«saÃ±ca saá¹-á¹-hi ca.

caturÄ• sÄ«tisahassÄ• , kappÄ• cÄ• __ruppake_ kamÄ• ||

<224> á¹• 21 Ä• yuppamÄ• á¹‡aniyamo, natthi bhumme ca mÄ• nave.

vassÄ• naá¹ƒ gaá¹‡anÄ• natthi, caturÄ• pÄ• yabhÅ«miyaá¹ƒ ||

<225> á¹• 21 puthujjanÄ• riyÄ• \Be 20/ ceti, duvidhÄ• honti puggalÄ• .

tihetukÄ• dibhedena, tividhÄ• ca puthujjanÄ• ||

<226> á¹• 21 maggaá¹-á¹-hÄ• ca phalaá¹-á¹-hÄ• ca,

aá¹-á¹-hevÄ• riyapuggalÄ• .

Ä• dito satta sekkhÄ• ca,

asekkho cÄ• rahÄ• paro ||

<227> á¹• 21 ahetukÄ• va labbhanti, sattÄ• duggatiyaá¹ƒ pana.

tihetukÄ• va labbhanti, rÅ«pÄ• rÅ«pe sacittakÄ• ||

<228> á¹• 21 kÄ• mÄ• vacaradevesu, ahetukavivajjitÄ• .

vinipÄ• tÄ• sure ceva, mÄ• nave ca tayopi ca ||

<229> á¹• 21 ariyÄ• nÄ• ma labbhanti, asaÃ±Ã±Ä• pÄ• yavajjite.

puthujjanÄ• tu labbhanti, suddhÄ• vÄ• savivajjite ||

<230> á¹• 21 suddhÄ• vÄ• samapÄ• yaÃ±ca, hitvÄ• saÃ±Ã±ibhavaá¹ƒ tidhÄ• .

sotÄ• pannÄ• dayo dvepi, sesaá¹-á¹-hÄ• nesu labbhare ||

<231> á¹• 21 iti sabbappabhedena, bhÅ«mipuggalasaá¹…gahaá¹ƒ.

Ã±atvÄ• viÃ±Ã±Å« vibhÄ• veyya, tattha cittÄ• ni sambhavÄ• ti ||

iti cittavibhÄ• ge bhÅ«mipuggalakathÄ• niá¹-á¹-hitÄ• .

paÃ±camo paricchedo.

chaá¹-á¹-ho paricchedo

6. bhÅ«mipuggalacittappavattikathÄ•

<232> á¹• 21 kÄ• masugatiyaá¹ƒ \Ne 23/ honti, mahÄ• pÄ• kÄ• yathÄ• rahaá¹ƒ.

mahaggatavipÄ• kÄ• ca, yathÄ• sandhivavatthitÄ• ||

<233> á¹• 21 voá¹-á¹-habbakÄ• mapuÃ±Ã±Ä• ni, viyuttÄ• ni ca diá¹-á¹-hiyÄ• .

uddhaccasahitaÃ±ceti, honti sabbattha cuddasa ||

<234> á¹• 21 santÄ«raá¹‡amanodhÄ• tu-cakkhusotamanÄ• \Be 21/ pana.

dasa cittÄ• ni jÄ• yanti, sabbatthÄ• rÅ«pavajjite ||

<235> á¹• 21 diá¹-á¹-higatasampayuttÄ• , vicikicchÄ• yutÄ• tathÄ• .

paÃ±ca sabbattha jÄ• yanti, suddhÄ• vÄ• savivajjite ||

<236> á¹• 21 dosamÅ«ladvayaÃ±ceva, ghÄ• nÄ• dittayamÄ• nasÄ• .

aá¹-á¹-ha sabbattha jÄ• yanti, mahaggatavivajjite ||

<237> á¹• 21 catutthÄ• ruppajavanaá¹ƒ, anÄ• gÄ• miphalÄ• dayo.

mahÄ• kriyÄ• ca jÄ• yanti, terasÄ• pÄ• yavajjite ||

<238> á¹• 21 heá¹-á¹-hÄ• ruppajavÄ• dve dve, chÄ• pÄ• yuparivajjite.

sitarÅ«pajavÄ• honti, arÅ«pÄ• pÄ• yavajjite ||

<239> á¹• 21 sotÄ• pattiphalÄ• dÄ«ni, suddhÄ• pÄ• yavivajjite.

paá¹-hamÄ• nuttaraá¹ƒ suddhÄ• -pÄ• yÄ• rÅ«pavivajjite ||

<240> á¹• 21 avatthÄ• bhÅ«mibhÅ«tattÄ• , na gayhanti anuttarÄ• .

ekavokÄ• rabhÅ«mi ca, rÅ«pamattÄ• na gayhati ||

<241> á¹• 21 sabhummÄ• sabbabhummÄ• ca, ekadvittayavajjitÄ• .

tathÄ• rÅ«pasuddhÄ• vÄ• sa-brahmÄ• pÄ• yavasÄ• ti ca ||

<242> á¹• 21 mÄ• nasÄ• \Ne 24/ paÃ±ca koá¹-á¹-hÄ• sÄ• , sattarasa catuddasa.

chattiá¹ƒsatekavÄ«sÄ• ca, ekaÃ±ceva yathÄ• kkamaá¹ƒ ||

<243> á¹• 21 aá¹-á¹-hÄ• rasÄ• pi hontete, navadhÄ• pi punekadhÄ• .

catudhÄ• tividhÄ• ceva, ekadhÄ• ti ca bhedato ||

<244> á¹• 21 terasÄ• pi ca koá¹-á¹-hÄ• sÄ• , bhavantekatibhÅ«makÄ• .

chasattekÄ• dasasatta-rasabhÅ«makamÄ• nasÄ• ||

<245> á¹• 21 ekadvayaticatukkapaÃ±cakÄ• dhikavÄ«sajÄ• .

chabbÄ«satiá¹ƒsajÄ• ceti, yathÄ• nukkamato bhave ||

<246> á¹• 21 cattÄ• ri puna cattÄ• ri, ekamaá¹-á¹-haá¹-á¹-ha cekakaá¹ƒ.

cattÄ• rekÄ• dasa dve dve, satta tevÄ«sa cuddasa ||

<247> á¹• 21 kriyÄ• javamahÄ• pÄ• kÄ• \Be 22/, lokuttaramahaggatÄ• .

dvepaÃ±Ã±Ä• sa na labbhanti, caturÄ• pÄ• yabhÅ«miyaá¹ƒ ||

<248> á¹• 21 kÄ• mÄ• vacaradevesu, chasu bhumme ca mÄ• nave.

kÄ• masugatiyaá¹ƒ natthi, nava pÄ• kÄ• mahaggatÄ• ||

<249> á¹• 21 dosamÅ«lamahÄ• pÄ• kÄ• , ghÄ• nÄ• dittayamÄ• nasÄ• .

natthÄ• rÅ«pavipÄ• kÄ• ca, vÄ«satÄ« rÅ«pabhÅ«miyaá¹ƒ ||

<250> á¹• 21 kaá¹…khÄ• diá¹-á¹-hiyutÄ• paÃ±cÄ• rÅ«papÄ• kÄ• catubbidhÄ• .

paÃ±cÄ• donuttarÄ• ceva, suddhÄ• vÄ• se na labbhare ||

<251> á¹• 21 Ä• dÄ• vajjanamaggÄ• ca, paá¹-ighÄ• rÅ«pamÄ• nasÄ• .

kÄ• mapÄ• kÄ• sitÄ• rÅ«pe, tecattÄ• lÄ«sa natthi te ||

<252> á¹• 21 sattatiá¹ƒsa parittÄ• ca, labbhantÄ• pÄ• yabhÅ«miyaá¹ƒ.

mÄ• nasÄ• sÄ«ti labbhanti, kÄ• masugatiyaá¹ƒ pana ||

<253> á¹• 21 ekÅ«nasattati rÅ«pe, suddhe paÃ±Ã±Ä• sa paÃ±ca ca.

chacattÄ• lÄ«sa Ä• ruppe, natthÄ• saÃ±Ã±Ä«su kiÃ±cipi ||

<254> á¹• 21 itthamekadviticatupaÃ±cabhummÄ• ni \Ne 25/ soá¸·asa.

dasa paÃ±cadasevÄ• tha, catuttiá¹ƒsa catuddasa ||

<255> á¹• 21 apÄ• yÄ• hetukÄ• naá¹ƒ tu, mahÄ• pÄ• kakriyÄ• jave.

hitvÄ• sesaparittÄ• ni, cittÄ• ni pana labbhare ||

<256> á¹• 21 dvihetukÄ• hetukÄ• naá¹ƒ, sesÄ• naá¹ƒ kÄ• mamÄ• nasÄ• .

labbhanti pana hitvÄ• na, Ã±Ä• á¹‡apÄ• kakriyÄ• jave ||

<257> á¹• 21 tihetukÄ• naá¹ƒ sattÄ• naá¹ƒ, tattha tatthÅ«papattiyaá¹ƒ.

tattha tatthÅ«papannÄ• naá¹ƒ, labbhamÄ• nÄ• ni labbhare ||

<258> á¹• 21 tihetukÄ• naá¹ƒ sabbepi, mÄ• nasÄ• pÄ• yapÄ• á¹‡inaá¹ƒ.

sattatiá¹ƒsÄ• vasesÄ• naá¹ƒ, ekatÄ• lÄ«sa niddise ||

<259> á¹• 21 puthujjanÄ• na sekkhÄ• naá¹ƒ, na santi javanakriyÄ• .

na santi vÄ«tarÄ• gÄ• naá¹ƒ, puÃ±Ã±Ä• puÃ±Ã±Ä• ni sabbathÄ• ||

<260> á¹• 21 kaá¹…khÄ• diá¹-á¹-hiyutÄ• \Be 23/ paÃ±ca, sekkhÄ• naá¹ƒ natthi mÄ• nasÄ•

dosamÅ«ladvayaÃ±cÄ• pi, natthÄ• nÄ• gÄ• mino pana ||

<261> á¹• 21 vavatthitÄ• riyesveva, yathÄ• sakamanuttarÄ• .

maggaá¹-á¹-hÄ• naá¹ƒ sako maggo, natthaÃ±Ã±aá¹ƒ kiÃ±ci sabbathÄ• ||

<262> á¹• 21 puthujjanÄ• naá¹ƒ dvinnampi, phalaá¹-á¹-hÄ• naá¹ƒ yathÄ• kkamaá¹ƒ.

tatiyassa phalaá¹-á¹-hassa, catutthassa ca sambhavÄ• ||

<263> á¹• 21 tesaá¹-á¹-hi ceva cittÄ• ni, labbhantekÅ«nasaá¹-á¹-hi ca.

sattapaÃ±Ã±Ä• sa cittÄ• ni, tepaÃ±Ã±Ä• sa ca sabbathÄ• ||

<264> á¹• 21 catupaÃ±Ã±Ä• sa paÃ±Ã±Ä• sa, paÃ±Ã±Ä• sadvayahÄ«nakÄ• .

kÄ• mesu tesaá¹ƒ sambhonti, catutÄ• lÄ«sa cakkamÄ• ||

<265> á¹• 21 tecattÄ• lÄ«sa cekÅ«nacattÄ• lÄ«sa yathÄ• kkamaá¹ƒ.

bhavantekÅ«natÄ• lÄ«sa, paÃ±cattiá¹ƒsa ca rÅ«pisu ||

<266> á¹• 21 sattavÄ«sa \Ne 26/ ca tevÄ«sa, tevÄ«sa ca yathÄ• kkamaá¹ƒ.

Ä• ruppesupi labbhanti, tesamaá¹-á¹-hÄ• raseva ca ||

<267> á¹• 21 puthujjanÄ• ca cattÄ• ro, apÄ• yÄ• hetukÄ• dayo.

ariyÄ• ceva aá¹-á¹-hÄ• ti, dvÄ• dasannaá¹ƒ vasÄ• siyuá¹ƒ ||

<268> á¹• 21 chabbidhÄ• cittakoá¹-á¹-hÄ• sÄ• , ekapuggalikÄ• tathÄ• .

catupaÃ±cachasattaá¹-á¹-ha-puggalaá¹-á¹-hÄ• ti cakkamÄ• ||

<269> á¹• 21 chabbÄ«sa cuddasevÄ• tha, terasa dve ca mÄ• nasÄ• .

dasa sattÄ• dhikÄ• ceva, puna sattÄ• dhikÄ• dasÄ• ti ||

iti cittavibhÄ• ge bhÅ«mipuggalacittappavattikathÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-ho paricchedo.

sattamo paricchedo

7. bhÅ«mipuggalasambhavakathÄ•

<270> á¹• 21 dvihetukÄ• hetukÄ• naá¹ƒ \Be 24/, na sampajjati appanÄ• .

arahattaÃ±ca natthÄ«ti, nattheva javanakriyÄ• ||

<271> á¹• 21 Ã±Ä• á¹‡apÄ• kÄ• na vattanti, jaá¸·attÄ• mÅ«lasandhiyÄ• .

dvihetukatadÄ• lambaá¹ƒ, siyÄ• sugatiyaá¹ƒ na vÄ• ||

<272> á¹• 21 tihetukÄ• naá¹ƒ sattÄ• naá¹ƒ, samathaÃ±ca vipassanaá¹ƒ.

bhÄ• ventÄ• naá¹ƒ pavattanti, chabbÄ«satipi appanÄ• ||

<273> á¹• 21 arahantÄ• na sattÄ• naá¹ƒ, bhavanti javanakriyÄ• .

yathÄ• bhÅ«miniyÄ• mena, Ã±Ä• á¹‡apÄ• kÄ• ca labbhare ||

<274> á¹• 21 vajjhÄ• \Ne 27/ paá¹-hamamaggena, kaá¹…khÄ• diá¹-á¹-hiyutÄ• pana.

paá¹-ighaá¹ƒ tatiyeneva, kammamantena sÄ• savaá¹ƒ ||

<275> á¹• 21 tasmÄ• tesaá¹ƒ na vattanti, tÄ• ni cittÄ• ni sabbathÄ• .

maggaá¹-á¹-hÄ• naá¹ƒ tu maggova, nÄ• Ã±Ã±aá¹ƒ sambhoti kiÃ±cipi ||

<276> á¹• 21 ahetukavipÄ• kÄ• ni, labbhamÄ• nÄ• ya vÄ«thiyÄ• .

sabbathÄ• pi ca sabbesaá¹ƒ, sambhavanti yathÄ• rahaá¹ƒ ||

<277> á¹• 21 paÃ±cadvÄ• re manodvÄ• re, dhuvamÄ• vajjanadvayaá¹ƒ.

parittapuÃ±Ã±Ä• puÃ±Ã±Ä• ni, labbhanti lahuvuttito ||

<278> á¹• 21 kriyÄ• javanamappanÄ• , natthÄ• pÄ• yesu kÄ• raá¹‡aá¹ƒ.

natthi sahetukÄ• pÄ• kÄ• , duggatattÄ• hi sandhiyÄ• ||

<279> á¹• 21 brahmÄ• naá¹ƒ paá¹-ighaá¹ƒ natthi, jhÄ• navikkhambhitaá¹ƒ tathÄ• .

heá¹-á¹-hÄ• jhÄ• naá¹ƒ virattattÄ• , na bhÄ• venti arÅ«pino ||

<280> á¹• 21 pubbeva diá¹-á¹-hasaccÄ• va, ariyÄ• rÅ«pabhÅ«makÄ• .

tasmÄ• dimaggo natthettha, kÄ• yÄ• bhÄ• vÄ• sitaá¹ƒ tathÄ• ||

<281> á¹• 21 suddhÄ• vÄ• sÄ• pi pattÄ• va, heá¹-á¹-hÄ• nuttarapaÃ±cakaá¹ƒ.

sattapÄ• papahÄ«nÄ• ca, tasmÄ• natthettha tÄ• ni ca ||

<282> á¹• 21 paÃ±cadvÄ• rikacittÄ• ni \Be 25/, dvÄ• rÄ• bhÄ• ve na vijjare.

sahetukavipÄ• kÄ• ca, yathÄ• bhÅ«mivavatthitÄ• ||

<283> á¹• 21 sambhavÄ• sambhavaÃ±cevaá¹ƒ, Ã±atvÄ• puggalabhÅ«misu.

labbhamÄ• navasÄ• tattha, cittasaá¹…gahamuddise ||

<284> á¹• 21 kusalÄ• dippabhedÄ• ca, tathÄ• bhÅ«mÄ• dibhedato.

vatthudvÄ• rÄ• rammaá¹‡ato, bhÅ«mipuggalatopi ca ||

<285> á¹• 21 vibhÄ• go yo samuddiá¹-á¹-ho,

cittÄ• naÃ±ca tu sambhavÄ• .

Ã±eyyo \Ne 28/ cetasikÄ• naÃ±ca,

sampayogÄ• nusÄ• ratoti ||

iti cittavibhÄ• ge bhÅ«mipuggalasambhavakathÄ• niá¹-á¹-hitÄ• .

sattamo paricchedo.

niá¹-á¹-hito ca cittavibhÄ• go.

aá¹-á¹-hamo paricchedo

2. cetasikavibhÄ• go

8. cetasikasampayogakathÄ•

<286> á¹• 21 iti cittavidhiá¹ƒ Ã±atvÄ• , dvepaÃ±Ã±Ä• sa vibhÄ• vinÄ• .

Ã±eyyÄ• cetasi sambhÅ«tÄ• , dhammÄ• cetasikÄ• kathaá¹ƒ ||

<287> á¹• 21 phasso ca vedanÄ• saÃ±Ã±Ä• , cetanekaggatÄ• tathÄ• .

jÄ«vitaá¹ƒ manasikÄ• ro, satta sÄ• dhÄ• raá¹‡Ä• ime ||

<288> á¹• 21 vitakko ca vicÄ• ro ca, pÄ«ti ca vÄ«riyaá¹ƒ tathÄ• .

chando ca adhimokkho ca, cha pakiá¹‡á¹‡akanÄ• makÄ• ||

<289> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±esu pÄ• kesu, kriyÄ• su ca yathÄ• rahaá¹ƒ.

mÄ• nasesu pavattanti, vippakiá¹‡á¹‡Ä• pakiá¹‡á¹‡akÄ• ||

<290> á¹• 21 saddhÄ• \Be 26/ satindriyaÃ±ceva, hirottappabaladvayaá¹ƒ.

alobho ca adoso ca, paÃ±Ã±Ä• majjhattatÄ• pi ca ||

<291> á¹• 21 aá¹-á¹-hete \Ne 29/ uttamÄ• nÄ• ma, dhammÄ• uttamasÄ• dhanÄ• .

nivajjÄ• ti pavuccanti, yugaá¸·Ä• cha tatopare ||

<292> á¹• 21 passaddhi kÄ• yacittÄ• naá¹ƒ, lahutÄ• mudutÄ• tathÄ• .

kammaÃ±Ã±atÄ• ca pÄ• guÃ±Ã±a-tÄ• ca ujukatÄ• ti ca ||

<293> á¹• 21 appamaÃ±Ã±Ä• dvayaá¹ƒ nÄ• ma, karuá¹‡Ä• muditÄ• siyuá¹ƒ.

sammÄ• vÄ• cÄ• ca kammantÄ• -jÄ«vÄ• ca viratittayaá¹ƒ ||

<294> á¹• 21 paÃ±cavÄ«sa paniccete, anavajjÄ• yathÄ• rahaá¹ƒ.

pÄ• pÄ• hetukamuttesu, anavajjesu jÄ• yare ||

<295> á¹• 21 lobho doso ca moho ca,

mÄ• no diá¹-á¹-hi ca saá¹ƒsayo.

thinamiddhaÃ±ca uddhaccaá¹ƒ,

kukkuccaÃ±ca tathÄ• dasa ||

<296> á¹• 21 ahirÄ«kamanottappaá¹ƒ, issÄ• macchariyanti ca.

honti cuddasa sÄ• vajjÄ• , sÄ• vajjesveva sambhavÄ• ||

<297> á¹• 21 dvepaÃ±Ã±Ä• sa catuddhevaá¹ƒ, dhammÄ• cetasikÄ• á¹-hitÄ• .

tesaá¹ƒ dÄ• ni pavakkhÄ• mi, sampayogaÃ±ca saá¹…gahaá¹ƒ ||

<298> á¹• 21 satta sÄ• dhÄ• raá¹‡Ä• sabba-cittasÄ• dhÄ• raá¹‡Ä• tato.

cittena saddhi aá¹-á¹-hannaá¹ƒ, vippayogo na katthaci ||

<299> á¹• 21 vitakko paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ, dutiyÄ• divivajjite.

vicÄ• ropi ca tattheva, tatiyÄ• divivajjite ||

<300> á¹• 21 somanassayute pÄ«ti-catutthajjhÄ• navajjite.

vÄ«riyaá¹ƒ paá¹-hamÄ• vajja-vipÄ• kÄ• hetuvajjite ||

<301> á¹• 21 chando sambhoti sabbattha, momÅ«hÄ• hetuvajjite.

adhimokkho vicikicchÄ• -paÃ±caviÃ±Ã±Ä• á¹‡avajjite ||

<302> á¹• 21 chasaá¹-á¹-hi \Be 27/ \Ne 30/ paÃ±capaÃ±Ã±Ä• sa, sattati ceva soá¸·asa.

vÄ«satekÄ• dasevÄ• tha, pakiá¹‡á¹‡akavivajjitÄ• ||

<303> á¹• 21 mÄ• nasÄ• paÃ±capaÃ±Ã±Ä• sa, savitakkÄ• chasaá¹-á¹-hi ca.

savicÄ• rekapaÃ±Ã±Ä• sa, sappÄ«tikamanÄ• tathÄ• ||

<304> á¹• 21 tesattati savÄ«riyÄ• , sachandekÅ«nasattati.

sÄ• dhimokkhÄ• pavuccanti, aá¹-á¹-hasattati mÄ• nasÄ• ||

<305> á¹• 21 paÃ±Ã±Ä• ppamaÃ±Ã±Ä• viratÄ«, hitvÄ• ekÅ«nasaá¹-á¹-hisu.

pÄ• pÄ• hetukamuttesu, saddhÄ• dekÅ«navÄ«sati ||

<306> á¹• 21 dvihetukÄ• hetupÄ• pavajjitesu samÄ• sato.

paÃ±Ã±Ä• tu jÄ• yate sattacattÄ• lÄ«sesu sabbathÄ• ||

<307> á¹• 21 mahÄ• kriyÄ• kÄ• mapuÃ±Ã±a-rÅ«pajjhÄ• nesu jÄ• yare.

appamaÃ±Ã±Ä• á¹-á¹-havÄ«sesu, hitvÄ• jhÄ• naá¹ƒ tu paÃ±camaá¹ƒ ||

<308> á¹• 21 lokuttaresu sabbattha, saheva viratittayaá¹ƒ.

kÄ• mapuÃ±Ã±esu sambhoti, yathÄ• sambhavato visuá¹ƒ ||

<309> á¹• 21 viratÄ«appamaÃ±Ã±Ä• su, paÃ±casvapi yathÄ• rahaá¹ƒ.

kadÄ• cideva sambhoti, ekekova na cekato ||

<310> á¹• 21 ahirÄ«kamanottappaá¹ƒ, mohauddhaccameva ca.

pÄ• pasÄ• dhÄ• raá¹‡Ä• nÄ• ma, cattÄ• ro pÄ• pasambhavÄ• ||

<311> á¹• 21 lobho ca lobhamÅ«lesu, diá¹-á¹-hiyuttesu diá¹-á¹-hi ca.

mÄ• no diá¹-á¹-hiviyuttesu, diá¹-á¹-himÄ• nÄ• na cekato ||

<312> á¹• 21 dosamÅ«lesu doso ca, issÄ• macchariyaá¹ƒ tathÄ• .

kukkuccamiti cattÄ• ro, vicikicchÄ• tu kaá¹…khite ||

<313> á¹• 21 saheva thinamiddhaá¹ƒ tu, sasaá¹…khÄ• resu paÃ±casu.

iti cuddasa sÄ• vajjÄ• , sÄ• vajjesveva nicchitÄ• ||

<314> á¹• 21 mÄ• no \Be 28/ \Ne 31/ ca thinamiddhaÃ±ca, saha vÄ• tha visuá¹ƒ na vÄ• .

issÄ• maccherakukkuccÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ visuá¹ƒ na vÄ• ti ||

iti cetasikavibhÄ• ge cetasikasampayogakathÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamo paricchedo.

navamo paricchedo

9. cetasikasaá¹…gahakathÄ•

<315> á¹• 21 satta sÄ• dhÄ• raá¹‡Ä• ceva, cha dhammÄ• ca pakiá¹‡á¹‡akÄ• .

saddhÄ• di paÃ±cavÄ«seti, aá¹-á¹-hatiá¹ƒsa samissitÄ• ||

<316> á¹• 21 kÄ• mÄ• vacarapuÃ±Ã±esu, labbhanti paá¹-hamadvaye.

sattatiá¹ƒseva dutiye, paÃ±Ã±Ä• mattavivajjitÄ• ||

<317> á¹• 21 tatiye ca yathÄ• vuttÄ• , pÄ«timattavivajjitÄ• .

chattiá¹ƒseva catutthamhi, paÃ±Ã±Ä• pÄ«tidvayaá¹ƒ vinÄ• ||

<318> á¹• 21 mahÄ• kriyÄ• su yujjanti, hitvÄ• viratiyo tathÄ• .

paÃ±catiá¹ƒsa catuttiá¹ƒsadvayaá¹ƒ tettiá¹ƒsakaá¹ƒ kamÄ• ||

<319> á¹• 21 á¹-hapetvÄ• appamaÃ±Ã±Ä• ca, mahÄ• pÄ• kesu yojitÄ• .

tettiá¹ƒsÄ• ceva dvattiá¹ƒsadvayekattiá¹ƒsakaá¹ƒ kamÄ• ||

<320> á¹• 21 appamaÃ±Ã±Ä• gahetvÄ• na, hitvÄ• viratiyo tathÄ• .

paÃ±catiá¹ƒseva paá¹-hame, rÅ«pÄ• vacaramÄ• nase ||

<321> á¹• 21 vitakkaá¹ƒ dutiye hitvÄ• , vicÄ• raÃ±ca tato paraá¹ƒ.

catutthe pana pÄ«tiÃ±ca, appamaÃ±Ã±aÃ±ca paÃ±came ||

<322> á¹• 21 yathÄ• vuttapakÄ• rÄ• va \Ne 32/, catuttiá¹ƒsa yathÄ• kkamaá¹ƒ.

tettiá¹ƒsa ceva dvattiá¹ƒsa, samatiá¹ƒsaÃ±ca labbhare ||

<323> á¹• 21 paÃ±camena samÄ• nÄ• ca, á¹-hapetvÄ• ruppamÄ• nasÄ• .

bhÅ«mÄ• rammaá¹‡abhedaÃ±ca, aá¹…gÄ• naÃ±ca paá¹‡Ä«tataá¹ƒ ||

<324> á¹• 21 appamaÃ±Ã±Ä• \Be 29/ á¹-hapetvÄ• na, gahetvÄ• viratittayaá¹ƒ.

chattiá¹ƒsÄ• nuttare honti, paá¹-hamajjhÄ• namÄ• nase ||

<325> á¹• 21 vitakkaá¹ƒ dutiye hitvÄ• , vicÄ• raÃ±ca tato paraá¹ƒ.

pÄ«tiá¹ƒ hitvÄ• catutthe ca, paÃ±camepi ca sabbathÄ• ||

<326> á¹• 21 yathÄ• vuttappakÄ• rÄ• va, paÃ±catiá¹ƒsa yathÄ• kkamaá¹ƒ.

catuttiá¹ƒsaÃ±ca tettiá¹ƒsa, tathÄ• tettiá¹ƒsa cÄ• pare ||

<327> á¹• 21 evaá¹ƒ bÄ• vÄ«sadhÄ• bhedo, anavajjesu saá¹…gaho.

ekÅ«nasaá¹-á¹-hicittesu, aá¹-á¹-hatiá¹ƒsÄ• namÄ«rito ||

<328> á¹• 21 viratÄ« appamaÃ±Ã±Ä• ca, gahetvÄ• pana sabbaso.

ekamekaá¹ƒ gahetvÄ• ca, paccakkhÄ• ya ca sabbathÄ• ||

<329> á¹• 21 kÄ• mesu sattadhÄ• puÃ±Ã±e, catudhÄ• ca kriye tathÄ• .

rÅ«pajjhÄ• nacatukke ca, kattabboyampi saá¹…gaho ||

<330> á¹• 21 iminÄ• panupÄ• yena, samasattati bhedato.

anavajjesu viÃ±Ã±eyyo, cittuppÄ• desu saá¹…gaho ||

<331> á¹• 21 iti sabbappakÄ• rena, anavajjavinicchayaá¹ƒ.

Ã±atvÄ• yojeyya medhÄ• vÄ«, sÄ• vajjesu ca saá¹…gahaá¹ƒ ||

<332> á¹• 21 satta sÄ• dhÄ• raá¹‡Ä• ceva, cha dhammÄ• ca pakiá¹‡á¹‡akÄ• .

cattÄ• ro pÄ• pasÄ• maÃ±Ã±Ä• , dhammÄ• sattarasevime ||

<333> á¹• 21 ekÅ«navÄ«sÄ• saá¹…khÄ• re, paá¹-hame lobhadiá¹-á¹-hiyÄ• .

dutiye lobhamÄ• nena, yathÄ• vuttÄ• ca tattakÄ• ||

<334> á¹• 21 aá¹-á¹-hÄ• rasa \Ne 33/ vinÄ• pÄ«tiá¹ƒ, tatiye lobhadiá¹-á¹-hiyÄ• .

catutthepi vinÄ• pÄ«tiá¹ƒ, lobhamÄ• nena tattakÄ• ||

<335> á¹• 21 paá¹-ighe ca vinÄ• pÄ«tiá¹ƒ, asaá¹…khÄ• re tatheva te.

labbhanti dosakukkucca-macchariyÄ• hi vÄ«sati ||

<336> á¹• 21 asaá¹…khÄ• resu vuttÄ• ca, sasaá¹…khÄ• resu paÃ±cadhÄ• .

thinamiddhenekavÄ«sa, vÄ«sa dvevÄ«satikkamÄ• ||

<337> á¹• 21 chandaá¹ƒ \Be 30/ pÄ«tiÃ±ca uddhacce, hitvÄ• paÃ±cadaseva te.

hitvÄ• vimokkhaá¹ƒ kaá¹…khaÃ±ca, gahetvÄ• kaá¹…khite tathÄ• ||

<338> á¹• 21 sattavÄ«satidhammÄ• naá¹ƒ, iti dvÄ• dasa saá¹…gahÄ• .

dvÄ• dasÄ• puÃ±Ã±acittesu, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<339> á¹• 21 hitvÄ• chÄ• niyate dhamme, gahetvÄ• ca yathÄ• rahaá¹ƒ.

catuttiá¹ƒsÄ• pi viÃ±Ã±eyyÄ• , saá¹…gahÄ• tattha viÃ±Ã±unÄ• ||

<340> á¹• 21 dvÄ• dasÄ• kusalesveva, Ã±atvÄ• saá¹…gahamuttaraá¹ƒ.

Ã±eyyÄ• hetukacittesu, saá¹…gahaá¹ƒ kamato kathaá¹ƒ?

<341> á¹• 21 satta sÄ• dhÄ• raá¹‡Ä• chandavajjitÄ• ca pakiá¹‡á¹‡akÄ• .

hasituppÄ• dacittamhi, dvÄ• daseva pakÄ• sitÄ• ||

<342> á¹• 21 voá¹-á¹-habbe ca vinÄ• pÄ«tiá¹ƒ, vÄ«riyaá¹ƒ sukhatÄ«raá¹‡e.

ekÄ• dasa yathÄ• vuttÄ• , dhammÄ• dvÄ«supi desitÄ• ||

<343> á¹• 21 manodhÄ• tuttike ceva, upekkhÄ• tÄ«raá¹‡advaye.

dasa honti yathÄ• vuttÄ• , hitvÄ• vÄ«riyapÄ«tiyo ||

<344> á¹• 21 satta sÄ• dhÄ• raá¹‡Ä• eva, paÃ±caviÃ±Ã±Ä• á¹‡asambhavÄ• .

iccÄ• hetukacittesu, paÃ±cadhÄ• saá¹…gaho á¹-hito ||

<345> á¹• 21 iti cetasike dhamme, cittesu gaá¹‡ite puna.

cittena saha saá¹…gayha, gaá¹‡eyyÄ• pi ca paá¹‡á¸• ito ||

<346> á¹• 21 aá¹-á¹-hatiá¹ƒsÄ• ti \Ne 34/ ye vuttÄ• , cittena saha te puna.

ekÅ«nacattÄ• lÄ«seti, sabbatthekÄ• dhikaá¹ƒ naye ||

<347> á¹• 21 bÄ• vÄ«sevaá¹ƒ dasa dve ca, paÃ±ca ceti yathÄ• rahaá¹ƒ.

saá¹…gahÄ• sampayuttÄ• naá¹ƒ, tÄ• lÄ«sekÅ«nakÄ• kathÄ• ||

<348> á¹• 21 vitakko ca vicÄ• ro ca, pÄ«ti paÃ±Ã±Ä• tathÄ• pana.

appamaÃ±Ã±Ä• viratÄ«ti, nava dhammÄ• yathÄ• rahaá¹ƒ ||

<349> á¹• 21 gahetabbÄ• panetabbÄ• , bhavanti anavajjake.

parivatteti sabbattha, vedanÄ• tu yathÄ• rahaá¹ƒ ||

<350> á¹• 21 chandÄ• dhimokkhavÄ«riyÄ• \Be 31/, saddhÄ• dekÅ«navÄ«sati.

phassÄ• dayo chaá¸·evÄ• ti, na calantaá¹-á¹-havÄ«sati ||

<351> á¹• 21 teraseva tu sÄ• vajje, chaá¸·evÄ• hetumÄ• nase.

na calanti dasa aÃ±Ã±e, cuddasÄ• cha ca sambhavÄ• ti ||

iti cetasikavibhÄ• ge cetasikasaá¹…gahakathÄ• niá¹-á¹-hitÄ• .

navamo paricchedo.

dasamo paricchedo

10. pabhedakathÄ•

<352> á¹• 21 ekuppÄ• dÄ• nirodhÄ• ca, ekÄ• lambaá¹‡avatthukÄ• .

sahagatÄ• sahajÄ• tÄ• , saá¹ƒsaá¹-á¹-hÄ• sahavuttino ||

<353> á¹• 21 tepaÃ±Ã±Ä• sa paniccete, sampayuttÄ• yathÄ• rahaá¹ƒ.

cittacetasikÄ• dhammÄ• , aá¹-á¹-hÄ• rasavidhÄ• pi ca ||

<354> á¹• 21 ekadhÄ• \Ne 35/ chabbidhÄ• ceva, catudhÄ• sattadhÄ• á¹-hitÄ• .

cittuppÄ• dapabhedena, bhinditabbÄ• vibhÄ• vinÄ• ||

<355> á¹• 21 aá¹-á¹-ha dhammÄ• vinibbhogÄ• , bhinnÄ• sÄ«ti navuttarÄ• .

sattasataá¹ƒ dasa dve ca, sabbe honti samissitÄ• ||

<356> á¹• 21 santÄ«raá¹‡amanodhÄ• tu, sitavoá¹-á¹-habbanÄ• tathÄ• .

apuÃ±Ã±Ä• kÄ• mapuÃ±Ã±Ä• ca, mahÄ• pÄ• kÄ• mahÄ• kriyÄ• ||

<357> á¹• 21 paá¹-hamajjhÄ• nadhammÄ• ca, lokuttaramahaggatÄ• .

paÃ±capaÃ±Ã±Ä• sa sabbepi, vitakkÄ• honti bheditÄ• ||

<358> á¹• 21 vicÄ• rÄ• pi ca teyeva, dutiyajjhÄ• nanÄ• makÄ• .

ekÄ• dasÄ• pare ceti, chasaá¹-á¹-hi paridÄ«pitÄ• ||

<359> á¹• 21 apuÃ±Ã±Ä• kÄ• mapuÃ±Ã±Ä• ca, mahÄ• pÄ• kÄ• mahÄ• kriyÄ• .

catukkÄ• ceva cattÄ• ro, sitaÃ±ca sukhatÄ«raá¹‡aá¹ƒ ||

<360> á¹• 21 paá¹-hamÄ• ditikajjhÄ• nÄ• \Be 32/, lokuttaramahaggatÄ• .

iccevamekapaÃ±Ã±Ä• sa, pÄ«tiyo honti sabbathÄ• ||

<361> á¹• 21 sitavoá¹-á¹-habbanÄ• dve ca, sÄ• vajjÄ• cÄ• navajjakÄ• .

bhinnamevaá¹ƒ tu vÄ«riyaá¹ƒ, tesattatividhaá¹ƒ bhave ||

<362> á¹• 21 sÄ• vajjÄ• cÄ• navajjÄ• ca, momÅ«hadvayavajjitÄ• .

chandÄ• bhavanti sabbepi, saá¹-á¹-hibhedÄ• navuttarÄ• ||

<363> á¹• 21 santÄ«raá¹‡amanodhÄ• tu, sitavoá¹-á¹-habbanÄ• tathÄ• .

sÄ• vajjÄ• cÄ• navajjÄ• ca, vicikicchÄ• vivajjitÄ• ||

<364> á¹• 21 adhimokkhÄ• paniccevaá¹ƒ, aá¹-á¹-hasattati bheditÄ• .

tisataá¹ƒ navuti dve ca, bhinnÄ• honti pakiá¹‡á¹‡akÄ• ||

<365> á¹• 21 ekÅ«nasaá¹-á¹-hi vÄ• honti, saddhÄ• dekÅ«navÄ«sati.

sahassaÃ±ca sataÃ±cekaá¹ƒ, ekavÄ«saÃ±ca sabbathÄ• ||

<366> á¹• 21 Ã±Ä• á¹‡ena \Ne 36/ sampayuttÄ• ca, kÄ• me dvÄ• dasadhÄ• pare.

paÃ±catiá¹ƒsÄ• ti paÃ±Ã±Ä• pi, sattatÄ• lÄ«sadhÄ• kathÄ• ||

<367> á¹• 21 rÅ«pajjhÄ• nacatukkÄ• ca, kÄ• mapuÃ±Ã±Ä• mahÄ• kriyÄ• .

aá¹-á¹-havÄ«sappamaÃ±Ã±evaá¹ƒ, chappaÃ±Ã±Ä• sa bhavanti ca ||

<368> á¹• 21 anuttarÄ• kÄ• mapuÃ±Ã±Ä• , tisso viratiyo pana.

honti soá¸·asadhÄ• bhinnÄ• , aá¹-á¹-hatÄ• lÄ«sa piá¹‡á¸• itÄ• ||

<369> á¹• 21 paÃ±cavÄ«sÄ• navajjevaá¹ƒ, sampayuttÄ• catubbidhÄ• .

sahassadvisataÃ±ceva, dvi ca sattati bhedato ||

<370> á¹• 21 cattÄ• ro pÄ• pasÄ• maÃ±Ã±Ä• , bhinnÄ• dvÄ• dasadhÄ• pana.

aá¹-á¹-hatÄ• lÄ«sadhÄ• honti, te sabbe paripiá¹‡á¸• itÄ• ||

<371> á¹• 21 lobho panaá¹-á¹-hadhÄ• bhinno, thinamiddhaÃ±ca paÃ±cadhÄ• .

catudhÄ• diá¹-á¹-himÄ• no ca, catudhÄ• diá¹-á¹-hiyo visuá¹ƒ ||

<372> á¹• 21 dvidhÄ• dosÄ• dicattÄ• ro, vicikicchekadhÄ• ti ca.

sÄ• vajjÄ• sattadhÄ• vuttÄ• , bhinnÄ• sÄ«ti tikuttarÄ• ||

<373> á¹• 21 iccaá¹-á¹-hÄ• rasadhÄ• \Be 33/ vuttÄ• , tepaÃ±Ã±Ä• sÄ• pi bhedato.

dvisahassaÃ±ca tu sataá¹ƒ, bhavantekÅ«nasaá¹-á¹-hi ca ||

<374> á¹• 21 vitakkavicÄ• rapÄ«tisukhopekkhÄ• su paÃ±casu.

bhinditvÄ• jhÄ• nabhedena, gahetabbÄ• anuttarÄ• ||

<375> á¹• 21 aÃ±Ã±atra pana sabbattha, natthi bhedappayojanaá¹ƒ.

aá¹-á¹-heva kasmÄ• gayhanti, abhedenÄ• ti lakkhaye ||

<376> á¹• 21 paá¹-hamÄ• dicatujjhÄ• nÄ• , lokuttaramahaggatÄ• .

iccekamekadasadhÄ• , catutÄ• lÄ«sa piá¹‡á¸• itÄ• ||

<377> á¹• 21 tevÄ«sa paÃ±camÄ• ceti, sattasaá¹-á¹-hi samissitÄ• .

appanÄ• tattha sabbÄ• pi, aá¹-á¹-hapaÃ±Ã±Ä• sa dÄ«pitÄ• ||

<378> á¹• 21 paÃ±catiá¹ƒseva \Ne 37/ saá¹…khepÄ• , lokuttaramahaggatÄ• .

appanÄ• tattha sabbÄ• pi, chabbÄ«sati pakÄ• sitÄ• ||

<379> á¹• 21 iddhividhaá¹ƒ dibbasotaá¹ƒ, cetopariyanÄ• makÄ• .

pubbenivÄ• sÄ• nussati, dibbacakkhÅ«ti paÃ±cadhÄ• ||

<380> á¹• 21 abhiÃ±Ã±Ä• Ã±Ä• á¹‡amÄ«renti, rÅ«pÄ• vacarapaÃ±camÄ• .

kusalaÃ±ca kriyÄ• ceti, bheditaá¹ƒ duvidhampi ca ||

<381> á¹• 21 taá¹ƒ dvayampi sammissetvÄ• , paÃ±cÄ• bhiÃ±Ã±Ä• ca lokiyÄ• .

Ä• savakkhayaÃ±Ä• á¹‡aÃ±ca, chaá¸·abhiÃ±Ã±Ä• pavuccare ||

<382> á¹• 21 lokiyÄ• ca dasÄ• bhiÃ±Ã±Ä• , bhinditvÄ• kusalakriyÄ• .

sattasattati jhÄ• nÄ• ni, aá¹-á¹-hasaá¹-á¹-hi panappanÄ• ||

<383> á¹• 21 sattasattati cittÄ• ni, catupaÃ±Ã±Ä• sa sabbathÄ• .

pacitÄ• ni ca cittÄ• ni, ekatiá¹ƒsasataá¹ƒ siyunti ||

iti cetasikavibhÄ• ge pabhedakathÄ• niá¹-á¹-hitÄ• .

dasamo paricchedo.

ekÄ• dasamo paricchedo

11. rÄ• sisarÅ«pakathÄ•

<384> á¹• 21 sabbaá¹ƒ \Be 34/ sabhÄ• vasÄ• maÃ±Ã±a-visesena yathÄ• rahaá¹ƒ.

gatarÄ• sivasenÄ• tha, aá¹-á¹-hÄ• rasavidhaá¹ƒ kathaá¹ƒ ||

<385> á¹• 21 phassapaÃ±cakarÄ• sÄ« ca, jhÄ• nindriyamathÄ• pare.

maggabalahetukamma-pathalokiyarÄ• sayo ||

<386> á¹• 21 niravajjÄ• \Ne 38/ cha passaddhi-Ä• dikÄ• ca satÄ«matÄ• .

yuganandhÄ• ca samathÄ• , tathÄ• yevÄ• panÄ• ti ca ||

<387> á¹• 21 phasso ca vedanÄ• saÃ±Ã±Ä• , cetanÄ• cittameva ca.

__phassapaÃ±cakarÄ• sÄ«_ti, paÃ±ca dhammÄ• pakÄ• sitÄ• ||

<388> á¹• 21 vitakko ca vicÄ• ro ca, pÄ«ti cekaggatÄ• tathÄ• .

sukhaá¹ƒ dukkhamupekkhÄ• ti, satta __jhÄ• naá¹…ga_nÄ• makÄ• ||

<389> á¹• 21 saddhindriyaÃ±ca vÄ«riyaá¹ƒ, sati ceva samÄ• dhi ca.

paÃ±Ã±Ä• catubbidhÄ• vuttÄ• , mano paÃ±cÄ• pi vedanÄ• ||

<390> á¹• 21 jÄ«vitindriyamekanti, cakkhÄ• dÄ«ni ca sattadhÄ• .

bÄ• vÄ«sati__ndriyÄ• _ nÄ• ma, dhammÄ• soá¸·asa desitÄ• ||

<391> á¹• 21 Ä• dimagge anaÃ±Ã±Ä• ta-Ã±Ã±assÄ• mÄ«tindriyaá¹ƒ bhave.

majjhe aÃ±Ã±indriyaá¹ƒ ante, aÃ±Ã±Ä• tÄ• vindriyanti ca ||

<392> á¹• 21 paÃ±Ã±Ä• nuttaracittesu, honti tÄ«á¹‡indriyÄ• nipi.

tihetukesu sesesu, ekaá¹ƒ paÃ±Ã±indriyaá¹ƒ mataá¹ƒ ||

<393> á¹• 21 sukhaá¹ƒ dukkhindriyaÃ±ceva, somanassindriyaá¹ƒ tathÄ• .

domanassamupekkhÄ• ti, paÃ±cadhÄ• vedanÄ• kathÄ• ||

<394> á¹• 21 rÅ«pÄ• rÅ«pavasÄ• dvedhÄ• , jÄ«vitindriyamekakaá¹ƒ.

cakkhusotaghÄ• najivhÄ• kÄ• yitthipurisindriyÄ• ||

<395> á¹• 21 tattha jÄ«vitarÅ«paÃ±ca, aá¹-á¹-hettha na tu gayhare.

tasmÄ• nÄ• mindriyÄ• neva, dasapaÃ±ca viniddise ||

<396> á¹• 21 sammÄ• diá¹-á¹-hi \Be 35/ ca saá¹…kappo, vÄ• yÄ• mo viratittayaá¹ƒ.

sammÄ• sati samÄ• dhi ca, micchÄ• diá¹-á¹-hi ca dhammato ||

<397> á¹• 21 __maggaá¹…gÄ• ni_ navetÄ• ni, dvÄ• dasÄ• pi yato dvidhÄ• .

sammÄ• micchÄ• ti saá¹…kappo, vÄ• yÄ• mo ca samÄ• dhi ca ||

<398> á¹• 21 lokapÄ• ladukaÃ±ceva \Ne 39/, hirottappamathÄ• paraá¹ƒ.

ahirÄ«kamanottappaá¹ƒ, dukaá¹ƒ lokavinÄ• sakaá¹ƒ ||

<399> á¹• 21 paÃ±ca saddhÄ• dayo ceti, __baladhammÄ• _ naveritÄ• .

kaá¹‡hasukkavasenÄ• pi, paá¹-ipakkhe akampiyÄ• ||

<400> á¹• 21 cha hetÅ« __heturÄ• simhi, _

lobhÄ• lobhÄ• dikÄ• tikÄ• .

momÅ«he kaá¹…khituddhaccÄ• ,

tattha vuttÄ• ti aá¹-á¹-hadhÄ• ||

<401> á¹• 21 micchÄ• diá¹-á¹-hi abhijjhÄ• ca, byÄ• pÄ• do viratittayaá¹ƒ.

sammÄ• diá¹-á¹-hinabhijjhÄ• ca, abyÄ• pÄ• do ca cetanÄ• ||

<402> á¹• 21 dasa __kammapathÄ• ne_ttha, vuttÄ• viraticetanÄ• .

__lokapÄ• lavinÄ• sÄ• _ti, vuttÄ• lokadukÄ• dvidhÄ• ||

<403> á¹• 21 __passaddhiÄ• diyugaá¸·Ä• , _ niravajjÄ• cha rÄ• sayo.

sati ca sampajaÃ±Ã±aÃ±ca, __upakÄ• radukaá¹ƒ_ bhave ||

<404> á¹• 21 __yuganandhadukaá¹ƒ_ nÄ• ma, samatho ca vipassanÄ• .

paggaho ca avikkhepo, __samathadduka_mÄ«ritaá¹ƒ ||

<405> á¹• 21 ye sarÅ«pena niddiá¹-á¹-hÄ• , cittuppÄ• desu tÄ• dinÄ• .

te á¹-hapetvÄ• vasesÄ• tu, __yevÄ• panaka_nÄ• makÄ• ||

<406> á¹• 21 chando ca adhimokkho ca, tatramajjhattatÄ• tathÄ• .

uddhaccaá¹ƒ manasikÄ• ro, paÃ±cÄ• paá¹‡á¹‡akanÄ• makÄ• ||

<407> á¹• 21 mÄ• no ca thinamiddhaÃ±ca, issÄ• macchariyaá¹ƒ tathÄ• .

kukkuccamappamaÃ±Ã±Ä• ca, tisso viratiyopi ca ||

<408> á¹• 21 ete \Be 36/ aniyatÄ• nÄ• ma, ekÄ• dasa yathÄ• rahaá¹ƒ.

tato ca sesÄ• sabbepi, niyatÄ• ti pakittitÄ• ||

<409> á¹• 21 keci \Ne 40/ rÄ• siá¹ƒ na bhajanti, keci cÄ• niyatÄ• yato.

tasmÄ• yevÄ• panÄ• teva, dhammÄ• soá¸·asa desitÄ• ||

<410> á¹• 21 sattatiá¹ƒsÄ• vasesÄ• tu, tattha tattha yathÄ• rahaá¹ƒ.

sarÅ«peneva niddiá¹-á¹-hÄ• , cittuppÄ• desu sabbathÄ• ||

<411> á¹• 21 desitÄ• nuttaruddhacce, nÄ• mato viratuddhavÄ• .

tathÄ• nuttaracittesu, niyataá¹ƒ viratittayaá¹ƒ ||

<412> á¹• 21 cittaá¹ƒ vitakko saddhÄ• ca,

hirottappabaladvayaá¹ƒ.

alobho ca adoso ca,

lobho doso ca diá¹-á¹-hi ca ||

<413> á¹• 21 ahirÄ«kamanottappaá¹ƒ,

uddhaccaá¹ƒ viratittayaá¹ƒ.

soá¸·asete yathÄ• yogaá¹ƒ,

dvÄ«su á¹-hÄ• nesu desitÄ• ||

<414> á¹• 21 vedanÄ• tÄ«su vÄ«riyaá¹ƒ, sati ca caturÄ• sikÄ• .

samÄ• dhi chasu paÃ±Ã±Ä• ca, sattaá¹-á¹-hÄ• nesu dÄ«pitÄ• ||

<415> á¹• 21 ekavÄ«sa paniccete, savibhattikanÄ• makÄ• .

sesÄ• dvattiá¹ƒsati dhammÄ• , sabbepi avibhattikÄ• ti ||

iti cetasikavibhÄ• ge rÄ• sisarÅ«pakathÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamo paricchedo.

dvÄ• dasamo paricchedo

12. rÄ• sivinicchayakathÄ•

<416> á¹• 21 tattha viÃ±Ã±Ä• á¹‡akÄ• yÄ• cha, satta viÃ±Ã±Ä• á¹‡adhÄ• tuyo.

phassÄ• cakkhÄ• disamphassÄ• , chabbidhÄ• sattadhÄ• pi ca ||

<417> á¹• 21 cakkhusamphassajÄ• dÄ«hi \Be 37/ \Ne 41/, bhedehi pana vedanÄ• .

saÃ±Ã±Ä• ca cetanÄ• ceva, bhinnÄ• chadhÄ• ca sattadhÄ• ||

<418> á¹• 21 cittuppÄ• desu dhammÄ• ca, khandhÄ• yatanadhÄ• tuyo.

Ä• hÄ• rÄ• ca yathÄ• yogaá¹ƒ, phassapaÃ±cakarÄ• siyaá¹ƒ ||

<419> á¹• 21 sabbe saá¹…gahitÄ• honti, tasmÄ• nÄ• mapariggaho.

mÅ«larÄ• si ca so sabba-saá¹…gahoti pavuccati ||

<420> á¹• 21 jhÄ• narÄ• simhi paÃ±ceva, dhammÄ• sattappabhedato.

indriyÄ• ni ca bÄ• vÄ«sa, dhammato pana soá¸·asa ||

<421> á¹• 21 nava maggaá¹…gadhammÄ• ca, bhinnÄ• dvÄ• dasadhÄ• pi te.

chaá¸·eva hetuyo tattha, desitÄ• kaá¹…khituddhavÄ• ||

<422> á¹• 21 dasa kammapathÄ• dhammÄ• , chaá¸·eva pana desitÄ• .

sesÄ• va dasadhammehi, samÄ• nÄ• caturÄ• sayo ||

<423> á¹• 21 paÃ±Ã±Ä• dasavidhÄ• tattha, vedanÄ• navadhÄ• á¹-hitÄ• .

samÄ• dhi sattadhÄ• hoti, vÄ«riyaá¹ƒ pana paÃ±cadhÄ• ||

<424> á¹• 21 sati bhinnÄ• catudhÄ• va, vitakko tividho mato.

dvidhÄ• cittÄ• dayo honti, dasapaÃ±ceva sambhavÄ• ||

<425> á¹• 21 sesÄ• dvattiá¹ƒsa sabbepi, dhammÄ• ekekadhÄ• pi ca.

hitvÄ• rÅ«pindriyÄ• nete, vibhÄ• gÄ• aá¹-á¹-hadhÄ• kathaá¹ƒ ||

<426> á¹• 21 phasso ca cetanÄ• saÃ±Ã±Ä• , vicÄ• ro pÄ«ti jÄ«vitaá¹ƒ.

niravajjÄ• cha yugaá¸·Ä• , sÄ• vajjamohakaá¹…khitÄ• ||

<427> á¹• 21 yevÄ• panakadhammÄ• ca, viratuddhaccavajjitÄ• .

dvÄ• dasÄ• ceti sabbepi, dvattiá¹ƒsakekadhÄ• tathÄ• ||

<428> á¹• 21 cittaá¹ƒ manindriyaá¹ƒ cittaá¹ƒ, saddhÄ• saddhindriyaá¹ƒ balaá¹ƒ.

balesu lokiyÄ• vuttÄ• , lokiye ca dukadvaye ||

<429> á¹• 21 lobhÄ• lobhÄ• dikÄ• \Be 38/ \Ne 42/ dve dve,

cattÄ• ro heturÄ• siyaá¹ƒ.

micchÄ• diá¹-á¹-hi ca maggaá¹…ge,

paÃ±cakammapathepi te ||

<430> á¹• 21 yevÄ• panakarÄ• simhi, desitÄ• viratuddhavÄ• .

maggahetÅ«su ceveti, dvidhÄ• paÃ±cadasa á¹-hitÄ• ||

<431> á¹• 21 vitakko jhÄ• namaggesu, tividhÄ• navadhÄ• pana.

vedanÄ• mÅ«larÄ• simhi, tathÄ• jhÄ• nindriyesu ca ||

<432> á¹• 21 indriyamaggarÄ• simhi, balapiá¹-á¹-hidukattike.

catudhÄ• sati tattheva, vÄ«riyampi ca paÃ±cadhÄ• ||

<433> á¹• 21 samÄ• dhi sattadhÄ• vutto, jhÄ• naá¹…gesu ca tattha ca.

tattheva dasadhÄ• paÃ±Ã±Ä• , hetukammapathesu ca ||

<434> á¹• 21 dasanavasattapaÃ±cacatutidvekadhÄ• á¹-hitÄ• .

chaá¸·ekakÄ• paÃ±cadasa, dvattiá¹ƒsa ca yathÄ• kkamaá¹ƒ ||

<435> á¹• 21 aá¹-á¹-ha vibhÄ• gasaá¹…khepÄ• , padÄ• ni dasadhÄ• siyuá¹ƒ.

tepaÃ±Ã±Ä• seva dhammÄ• ca, aá¹-á¹-hÄ• rasa ca rÄ• sayo ||

<436> á¹• 21 iti dhammavavatthÄ• ne, __dhammasaá¹…gaá¹‡iyaá¹ƒ_ pana.

cittuppÄ• dapariccheda, uddesanayasaá¹…gaho ||

<437> á¹• 21 padÄ• ni caturÄ• sÄ«ti, desitÄ• ni sarÅ«pato.

yevÄ• panakanÄ• mena, soá¸·aseva yathÄ• rahaá¹ƒ ||

<438> á¹• 21 tatthÄ• niyatanÄ• mÄ• ni, padÄ• nekÄ• daseva tu.

vuttÄ• nekÅ«nanavuti, niyatÄ• neva sambhavÄ• ||

<439> á¹• 21 asambhinnapadÄ• nettha, tepaÃ±Ã±Ä• seva sabbathÄ• .

cittacetasikÄ• naá¹ƒ tu, vasena paridÄ«paye ||

<440> á¹• 21 vibhÄ• gapadadhammÄ• naá¹ƒ \Be 39/ \Ne 43/, vasenevaá¹ƒ pakÄ• sito.

cittacetasikÄ• naá¹ƒ tu, kamato rÄ• sinicchayoti ||

iti cetasikavibhÄ• ge rÄ• sivinicchayakathÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamo paricchedo.

terasamo paricchedo

13. rÄ• siyogakathÄ•

<441> á¹• 21 iti rÄ• sivÄ«thiá¹ƒ Ã±atvÄ• , labbhamÄ• navasÄ• budho.

tesamevÄ• tha yogampi, cittuppÄ• desu dÄ«paye ||

<442> á¹• 21 kÄ• mÄ• vacarakusalassa, paá¹-hamadvayamÄ• nase.

sabbepi rÄ• sayo honti, yathÄ• sambhavato kathaá¹ƒ ||

<443> á¹• 21 phassapaÃ±cakarÄ• sÄ« ca, jhÄ• napaÃ±cakarÄ• si ca.

indriyaá¹-á¹-hakarÄ• sÄ« ca, maggapaÃ±cakarÄ• si ca ||

<444> á¹• 21 balasattakarÄ• sÄ« ca, hetukammapathattikÄ• .

dasÄ• vasesÄ• rÄ• sÄ« ca, lokapÄ• ladukÄ• dayo ||

<445> á¹• 21 yevÄ• panakanavakaá¹ƒ, niyatuddhaccavajjitÄ• .

appamaÃ±Ã±Ä• dvayaÃ±ceva, tisso viratiyoti ca ||

<446> á¹• 21 iti sattarasevete, desitÄ• ca sarÅ«pato.

yevÄ• panakarÄ• sÄ« ca, labbhantiá¹-á¹-hÄ• rasÄ• pi ca ||

<447> á¹• 21 chappaÃ±Ã±Ä• sa padÄ• nettha, desitÄ• ni sarÅ«pato.

dhammÄ• pana samatiá¹ƒsa, tattha honti sarÅ«pato ||

<448> á¹• 21 tÄ• ni \Ne 44/ yevÄ• panakehi, paÃ±casaá¹-á¹-hi padÄ• ni ca.

dhammÄ• cekÅ«natÄ• lÄ«sa, bhavanti pana sambhavÄ• ||

<449> á¹• 21 tattha dvÄ• dasa dhammÄ• ca, desitÄ• savibhattikÄ• .

avasesÄ• tu sabbepi, avibhattikanÄ• makÄ• ||

<450> á¹• 21 ekadvi \Be 40/ ca ticatukka-chasattaá¹-á¹-hÄ• nikÄ• pana.

sattavÄ«sa ca satteko, dvekeko ca yathÄ• kkamaá¹ƒ ||

<451> á¹• 21 niyatÄ• tu catuttiá¹ƒsa, dhammÄ• va sahavuttito.

yathÄ• sambhavavuttito, paÃ±cadhÄ• niyatÄ• kathÄ• ||

<452> á¹• 21 tattha cÄ• niyate sabbe, gahetvÄ• ca pahÄ• ya ca.

paccekaÃ±ca gahetvÄ• pi, sattadhÄ• yojanakkamo ||

<453> á¹• 21 sakimekÅ«natÄ• lÄ«sa, catuttiá¹ƒsa yathÄ• kkamaá¹ƒ.

paÃ±cakkhattuÃ±ca yojeyya, paÃ±catiá¹ƒsÄ• ti paá¹‡á¸• ito ||

<454> á¹• 21 rÄ• sayo ca padÄ• nÄ«dha, dhammantaravibhattiyo.

sarÅ«payevÄ• panake, niyatÄ• niyate yathÄ• ||

<455> á¹• 21 yojanÄ• nayabhedaÃ±ca, gaá¹‡anÄ• saá¹…gahaá¹-á¹-hiti.

labbhamÄ• nÄ• numÄ• nena, sallakkhento tahiá¹ƒ tahiá¹ƒ ||

<456> á¹• 21 Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡aviyuttamhi, hitvÄ• pÄ«tiá¹ƒ upekkhite.

vedanÄ• parivattento, kÄ• mapuÃ±Ã±e ca sesake ||

<457> á¹• 21 mahÄ• kriye ca yojeyya, pahÄ• ya viratittayaá¹ƒ.

appamaÃ±Ã±Ä• ca hitvÄ• tha, mahÄ• pÄ• ke ca yojaye ||

<458> á¹• 21 takkÄ• diá¹ƒ kamato hitvÄ• , sabbattha viratittayaá¹ƒ.

paÃ±came appamaÃ±Ã±Ä• ya, hitvÄ• rÅ«pe ca yojaye ||

<459> á¹• 21 hitvÄ• ppamaÃ±Ã±Ä• yojaye, yathÄ• jhÄ• namanuttare.

lokuttarindriyaÃ±ceva, gahetvÄ• viratittayaá¹ƒ ||

<460> á¹• 21 jhÄ• nÄ• ni \Ne 45/ catutÄ• lÄ«sa, sukhayuttÄ• ni vattare.

upekkhitÄ• ni tevÄ«sa, paÃ±camajjhÄ• ne ca sabbathÄ• ||

<461> á¹• 21 appamaÃ±Ã±Ä• viratiyo, kÄ• mapuÃ±Ã±esu labbhare.

appamaÃ±Ã±Ä• rÅ«pajjhÄ• na-catukke ca mahÄ• kriye ||

<462> á¹• 21 lokuttaresu sabbattha, sambhoti viratittayaá¹ƒ.

natthidvayampi Ä• ruppe, mahÄ• pÄ• ke ca paÃ±came ||

<463> á¹• 21 vitakkÄ• dittayaá¹ƒ \Be 41/ paÃ±Ã±Ä• , paÃ±ca cÄ• niyatÄ• calÄ• .

hÄ• nibuddhivasÄ• sesÄ• , na calanti kudÄ• canaá¹ƒ ||

<464> á¹• 21 bÄ• vÄ«satividho cettha, saá¹…gaho anavajjake.

dvayadvayavasÄ• ceva, jhÄ• napaÃ±cakatopi ca ||

<465> á¹• 21 iti Ã±atvÄ• navajjesu, rÄ• sisaá¹…gaha sambhavaá¹ƒ.

sÄ• vajjesupi viÃ±Ã±eyyÄ• , viÃ±Ã±unÄ• rÄ• sayo kathaá¹ƒ ||

<466> á¹• 21 lobhamÅ«lesu paá¹-hame, phassapaÃ±cakarÄ• si ca.

jhÄ• napaÃ±cakarÄ• sÄ« ca, tathevindriyapaÃ±cakaá¹ƒ ||

<467> á¹• 21 maggabalacatukkaÃ±ca, hetukammapathadukÄ• .

lokanÄ• sakarÄ• sÄ« ca, samatho samathaddukÄ• ||

<468> á¹• 21 tatramajjhattataá¹ƒ hitvÄ• , yevÄ• panakanÄ• makÄ• .

cattÄ• ro ceti labbhanti, tatthekÄ• dasa rÄ• sayo ||

<469> á¹• 21 dvattiá¹ƒseva padÄ• nettha, desitÄ• ni sarÅ«pato.

tÄ• ni yevÄ• panakehi, chattiá¹ƒseva bhavanti ca ||

<470> á¹• 21 asambhinnapadÄ• nettha, samavÄ«sati sambhavÄ• .

savibhattikanÄ• mÄ• ca, nava dhammÄ• pakÄ• sitÄ• ||

<471> á¹• 21 ekadvayaticatukka-chaá¹-á¹-hÄ• naniyatÄ• pana.

ekÄ• dasa chaá¸·ekÄ• ca, kameneko punekako ||

<472> á¹• 21 natthevÄ• niyatÄ• \Ne 46/ hettha, yevÄ• panakanÄ• makÄ• .

yojanÄ• nayabhedo ca, tasmÄ• tattha na vijjati ||

<473> á¹• 21 mÄ• no ca thinamiddhaÃ±ca, issÄ• macchariyaá¹ƒ tathÄ• .

kukkuccamiti sÄ• vajje, chaá¸·evÄ• niyatÄ• matÄ• ||

<474> á¹• 21 mÄ• no diá¹-á¹-hiviyuttesu, sasaá¹…khÄ• resu paÃ±casu.

thinamiddhaá¹ƒ tayo sesÄ• , paá¹-ighadvayayogino ||

<475> á¹• 21 iccevamaá¹-á¹-ha \Be 42/ sÄ• vajjÄ• , anavajjaá¹-á¹-havÄ«sati.

chattiá¹ƒsa mÄ• nasÄ• sabbe, hontÄ• niyatayogino ||

<476> á¹• 21 tehi yuttÄ• yathÄ• yogaá¹ƒ, ekadvittayapaÃ±cahi.

dve dvÄ• vÄ«saá¹ƒ tayo ceva, nava cÄ• tha yathÄ• kkamaá¹ƒ ||

<477> á¹• 21 iti vuttÄ• nusÄ• rena, labbhamÄ• navasÄ• pana.

tadaÃ±Ã±esupi yojeyya, sÄ• vajjesu yathÄ• kkamaá¹ƒ ||

<478> á¹• 21 lobhamÅ«lesu lobhaÃ±ca, dosaÃ±ca paá¹-ighadvaye.

mohamÅ«le kaá¹…khuddhaccaá¹ƒ, gahetvÄ• heturÄ• siyaá¹ƒ ||

<479> á¹• 21 diá¹-á¹-hiá¹ƒ diá¹-á¹-hiviyuttamhi, hitvÄ• pÄ«timupekkhite.

vedanaá¹ƒ parivattento, dosamÅ«le ca paá¹‡á¸• ito ||

<480> á¹• 21 tathÄ• kammapathaá¹ƒ diá¹-á¹-hiá¹ƒ,

pÄ«tiá¹ƒ chandaÃ±ca momuhe.

kaá¹…khite adhimokkhaÃ±ca,

hitvÄ• yojeyya rÄ• sayo ||

<481> á¹• 21 cittassa á¹-hitiá¹ƒ pattÄ• su, cittassekaggatÄ• pana.

kaá¹…khite parihÄ«nÄ• va, indriyÄ• dÄ«su paÃ±casu ||

<482> á¹• 21 iti dvÄ• dasadhÄ• Ã±atvÄ• , sÄ• vajjesupi saá¹…gahaá¹ƒ.

ahetukepi viÃ±Ã±eyyÄ• , yathÄ• sambhavato kathaá¹ƒ ||

<483> á¹• 21 aá¹-á¹-hÄ• rasÄ• hetukesu \Ne 47/, paÃ±caviÃ±Ã±Ä• á¹‡amÄ• nase.

phassapaÃ±cakarÄ• sÄ« ca, jhÄ• naá¹-á¹-hÄ• nadukaá¹ƒ tathÄ• ||

<484> á¹• 21 indriyattikarÄ• sÄ« ca, yevÄ• panakanÄ• mako.

eko manasikÄ• roti, cattÄ• ro rÄ• sayo siyuá¹ƒ ||

<485> á¹• 21 asambhinnÄ• panaá¹-á¹-heva, dve tattha savibhattikÄ• .

ekadvayatikaá¹-á¹-hÄ• nÄ• , chaá¸·eko ca punekako ||

<486> á¹• 21 manodhÄ• tuttikÄ• hetu-paá¹-isandhiyuge pana.

vitakko ca vicÄ• ro ca, adhikÄ• jhÄ• narÄ• siyaá¹ƒ ||

<487> á¹• 21 sukhasantÄ«raá¹‡e \Be 43/ pÄ«ti, dutiyÄ• vajjane pana.

vÄ«riyaÃ±ca samÄ• dhiÃ±ca, labbhatindriyarÄ• siyaá¹ƒ ||

<488> á¹• 21 adhikÄ• hasite honti, pÄ«ti ca vÄ«riyÄ• dayo.

yevÄ• panÄ• dhimokkho ca, paÃ±caviÃ±Ã±Ä• á¹‡avajjite ||

<489> á¹• 21 iccÄ• navajje bÄ• vÄ«sa,

sÄ• vajje dvÄ• dasÄ• pare.

yogÄ• hetumhi paÃ±cete,

tÄ• lÄ«sekÅ«nakÄ• kathÄ• ti ||

iti cetasikavibhÄ• ge rÄ• siyogakathÄ• niá¹-á¹-hitÄ• .

terasamo paricchedo.

cuddasamo paricchedo

14. rÄ• sisambhavakathÄ•

<490> á¹• 21 naveva \Ne 48/ yevÄ• panakÄ• , aá¹-á¹-hÄ• rasa ca rÄ• sayo.

navabhiá¹ƒsatisambhinnÄ• , dasa dve savibhattikÄ• ||

<491> á¹• 21 ekadvayaticatuchasattaá¹-á¹-hÄ• nÄ• navajjake.

sattavÄ«sati satteko, dvayameko punekako ||

<492> á¹• 21 daseva yevÄ• panakÄ• , ekÄ• dasa ca rÄ• sayo.

aá¹-á¹-havÄ«satisambhinnÄ• , daseva savibhattikÄ• ||

<493> á¹• 21 ekadvayaticatukkachaá¹-á¹-hÄ• naniyatÄ• pana.

aá¹-á¹-hÄ• rasa ca satteko, eko cekova pÄ• pake ||

<494> á¹• 21 dve yevÄ• panakÄ• honti, rÄ• sayo ca catubbidhÄ• .

terasettha asambhinnÄ• , tayova savibhattikÄ• ||

<495> á¹• 21 ekadvayatikaá¹-á¹-hÄ• nÄ• , dasa dveko ahetuke.

iccÄ• navajjÄ• sÄ• vajjÄ• -hetuke yoganicchayo ||

<496> á¹• 21 sattÄ• pi \Be 44/ natthi sÄ• vajje, niravajje pakÄ• sako.

ahetuke ca maggÄ• dirÄ• sayo natthi cuddasa ||

<497> á¹• 21 anavajjÄ• tu sÄ• vajje, sÄ• vajjakÄ• navajjake.

cittuppÄ• damhi nattheva, natthobhayamahetuke ||

<498> á¹• 21 sÄ• vajjÄ• pana sÄ• vajje, anavajjÄ• navajjake.

gahetabbÄ• tu sabbattha, sÄ• dhÄ• raá¹‡Ä• pakiá¹‡á¹‡akÄ• ||

<499> á¹• 21 jhÄ• napaÃ±cakacittesu, sattasaá¹-á¹-hisu niddise.

jhÄ• naá¹…gayogabhedena, rÄ• sibhedaá¹ƒ tahiá¹ƒ tahiá¹ƒ ||

<500> á¹• 21 catuchakkÄ• navajjesu \Ne 49/, Ã±Ä• á¹‡apÄ«tikataá¹ƒ tathÄ• .

catuvÄ«sa parittesu, catudhÄ• bhedamuddise ||

<501> á¹• 21 sarÄ• gavÄ«tarÄ• gÄ• naá¹ƒ, appamaÃ±Ã±Ä• pavattiyaá¹ƒ.

karuá¹‡Ä• muditÄ• honti, kÄ• mapuÃ±Ã±amahÄ• kriye ||

<502> á¹• 21 upacÄ• rappanÄ• pattÄ• , sukhitÄ• sattagocarÄ• .

tasmÄ• na paÃ±camÄ• ruppe, mahÄ• pÄ• ke anuttare ||

<503> á¹• 21 sotÄ• patitupekkhÄ• su, parikammÄ• disambhave.

jhÄ• nÄ• naá¹ƒ tulyapÄ• kattÄ• , tappÄ• kesu ca labbhare ||

<504> á¹• 21 viratÄ« ca sarÄ• gÄ• naá¹ƒ, vÄ«tikkamanasambhavÄ• .

sampatte ca samÄ• dÄ• ne, kÄ• mapuÃ±Ã±esu labbhare ||

<505> á¹• 21 taá¹ƒtaá¹ƒdvÄ• rikadussilya-cetanucchedakiccato.

magge ca tulyapÄ• kattÄ• , phale ca niyatÄ• siyuá¹ƒ ||

<506> á¹• 21 pavattÄ• kÄ• ravisayabhinnÄ• paÃ±cÄ• pi sambhavÄ• .

lokiye labbhamÄ• nÄ• pi, visuá¹ƒ ceva siyuá¹ƒ na vÄ• ||

<507> á¹• 21 pÄ• pÄ• labbhanti pÄ• pesu, satta chakkekakÄ• kamÄ• .

sarÅ«payevobhayakÄ• , niyataá¹-á¹-ha chaá¸·etare ||

<508> á¹• 21 sÄ• dhÄ• raá¹‡Ä• ca sabbattha, yathÄ• vuttÄ• pakiá¹‡á¹‡akÄ• .

tattha cekaggatÄ• natthi, indriyÄ• dÄ«su kaá¹…khite ||

<509> á¹• 21 chandÄ• dhimokkhÄ• \Be 45/ yevÄ• pi, vÄ«sekÄ• dasavajjite.

uddhaccamekÄ• dasasu, majjhattamanavajjake ||

<510> á¹• 21 sabbattha manasikÄ• ro, tidvekadvitikÄ• pare.

aá¹-á¹-haá¹-á¹-havÄ«sacatÅ«su, paÃ±cadvÄ«su yathÄ• kkamaá¹ƒ ||

<511> á¹• 21 samudÄ• yavasenettha, uddhaccaviratittayaá¹ƒ.

savibhattikamaÃ±Ã±attha, avibhattikameva taá¹ƒ ||

<512> á¹• 21 cittuppÄ• desu \Ne 50/ tenetaá¹ƒ, vibhattiavibhattikaá¹ƒ.

iti sÄ• dhu sallakkheyya, sambhavÄ• sambhavaá¹ƒ budhoti ||

iti cetasikavibhÄ• ge rÄ• sisambhavakathÄ• niá¹-á¹-hitÄ• .

cuddasamo paricchedo.

pannarasamo paricchedo

15. rÄ• sisaá¹…gahakathÄ•

<513> á¹• 21 tettiá¹ƒsa ceva dvattiá¹ƒsa, ekatiá¹ƒsa ca tiá¹ƒsa ca.

ekadvattiá¹ƒsahÄ«nÄ• ca, tiá¹ƒsa dhammÄ• __navajjake_ ||

<514> á¹• 21 dasa dhammÄ• tu __sÄ• vajje, _ chapaÃ±cacaturÄ• dhikÄ• .

ekÄ• dasa dasa nava, sattadhÄ• __hetuke_ pana ||

<515> á¹• 21 itthaá¹ƒ cuddasadhÄ• bhinnÄ• , koá¹-á¹-hÄ• sÄ• tu sarÅ«pato.

vibhattÄ• tehi yuttÄ• ca, cittuppÄ• dÄ• yathÄ• kkamaá¹ƒ ||

<516> á¹• 21 tikaá¹-á¹-hakÄ• paÃ±cavÄ«sa, dasa paÃ±cÄ• dhikÄ• nava.

aá¹-á¹-hÄ• raseti sattete, anavajjÄ• tathetare ||

<517> á¹• 21 dve cattÄ• ro chaá¸·ekaá¹ƒ dve,

paÃ±cÄ• tha dasadhÄ• pare.

sÄ• vajjÄ• hetukÄ• ceti,

koá¹-á¹-hÄ• sÄ• honti cuddasa ||

<518> á¹• 21 nava \Be 46/ cÄ• pi cha cattÄ• ro, catupaÃ±cachasattakÄ• .

nava dve dve tatheko ca, yevÄ• panakasaá¹…gahÄ• ||

<519> á¹• 21 tehi \Ne 51/ yuttÄ• panaá¹-á¹-hÄ• tha, vÄ«sekatiá¹ƒsa mÄ• nasÄ• .

dve dve dve tÄ«á¹‡i cekaá¹ƒ dve, aá¹-á¹-ha dasa yathÄ• kkamaá¹ƒ ||

<520> á¹• 21 sattatiá¹ƒsakato yÄ• va, ekatiá¹ƒsÄ• __navajjake_.

tikaá¹-á¹-hakÄ• dike satta, á¹-hitÄ• niyatasaá¹…gahÄ• ||

<521> á¹• 21 __pÄ• pesu_ vÄ«sa cekÅ«na-vÄ«saá¹-á¹-hÄ• rasa soá¸·asa.

catudhÄ• dvÄ«su catÅ«su, catÅ«su dvÄ«su caá¹-á¹-hitÄ• ||

<522> á¹• 21 ekadvipaÃ±cadasasu, ca dvidhÄ• __hetukesu_ ca.

tikadvekÄ• dhikÄ• dhammÄ• , dasaá¹-á¹-ha ca yathÄ• kkamaá¹ƒ ||

<523> á¹• 21 paÃ±cadvekadvibhipaÃ±ca, koá¹-á¹-hÄ• sÄ• niyatÄ• á¹-hitÄ• .

tehi yuttÄ• panaá¹-á¹-hÄ• tha, vÄ«sa dve dve tikekakÄ• ||

<524> á¹• 21 pubbÄ• paradvayÄ• puÃ±Ã±e, kÄ• mapÄ• ke ahetuke.

paÃ±camÄ• nuttarÄ• ruppe, natthÄ• niyatasambhavo ||

<525> á¹• 21 chattiá¹ƒsamÄ• nasesveva, labbhantÄ• niyatÄ• na vÄ• .

tepaÃ±Ã±Ä• sÄ• vasesÄ• tu, sabbe niyatayogino ||

<526> á¹• 21 niyatÄ• niyate katvÄ• , labbhantobhayathÄ• tathÄ• .

sarÅ«payevobhayakÄ• , tividhevaá¹ƒ tu saá¹…gahÄ• ||

<527> á¹• 21 Ã±eyyÄ• vuttÄ• nusÄ• rena, tehi yuttÄ• va mÄ• nasÄ• .

tato puna vibhÄ• veyya, sabbasaá¹…gÄ• hikaá¹ƒ nayaá¹ƒ ||

<528> á¹• 21 ekÅ«natÄ• lÄ«sakato, yÄ• vekattiá¹ƒsakÄ• á¹-hitÄ• .

navadhÄ• __anavajjesu, _ tehi yuttÄ• ca mÄ• nasÄ• ||

<529> á¹• 21 dve cattÄ• ro dasevÄ• tha, tikapaÃ±cÄ• dhikÄ• dasa.

tevÄ«sa kamato satta, dve ca paÃ±cadasÄ• pare ||

<530> á¹• 21 dve ca dve tikadve dvekÄ• , __sÄ• vajjesu_ ca soá¸·asa.

ekÅ«navÄ«sa vÄ«sÄ• tha, vÄ«sekadvitayÄ• dhikÄ• ||

<531> á¹• 21 __ahetuke_ \Be 47/ \Ne 52/ panaá¹-á¹-hÄ• tha, dasekadvitayÄ• dhikÄ• .

dasapaÃ±ca dvikekÄ• ti, bhavantekÅ«navÄ«sati ||

<532> á¹• 21 labbhamÄ• nÄ• nusÄ• rena, dhammÄ• naá¹ƒ pana saá¹…gaho.

sakkÄ• vuttanayeneva, viÃ±Ã±Ä• tuá¹ƒ pana viÃ±Ã±unÄ• ti ||

iti cetasikavibhÄ• ge rÄ• sisaá¹…gahakathÄ• niá¹-á¹-hitÄ• .

pannarasamo paricchedo.

soá¸·asamo paricchedo

16. cittuppÄ• dakathÄ•

<533> á¹• 21 cittuppÄ• desu dhammÄ• naá¹ƒ, iti Ã±atvÄ• vinicchayaá¹ƒ.

cittuppÄ• dÄ• namevÄ• tha, Ã±Ä• tabbo bhedasaá¹…gaho ||

<534> á¹• 21 vedanÄ• hÄ• rato ceva, hetÄ• dhipatito tathÄ• .

jhÄ• nindriyamaggabalÄ• , yevÄ• panapathÄ• dito ||

<535> á¹• 21 tattha sukhÄ• ca dukkhÄ• ca, adukkhamasukhÄ• ti ca.

tisso ca __vedanÄ• _ vuttÄ• , sambhogatthavisesato ||

<536> á¹• 21 sukhaá¹ƒ dukkhaá¹ƒ somanassaá¹ƒ, domanassamathÄ• paraá¹ƒ.

upekkhindriyamiccevaá¹ƒ, paÃ±cindriyavibhÄ• gato ||

<537> á¹• 21 kÄ• yaviÃ±Ã±Ä• á¹‡ayugaá¸·e, sukhadukkhÄ• hi vedanÄ• .

somanassaá¹ƒ domanassaá¹ƒ, iti nÄ• maá¹ƒ labhanti na ||

<538> á¹• 21 aÃ±Ã±attha pana sabbattha, sukhÄ• dukkhÄ• ca vedanÄ• .

somanassaá¹ƒ domanassaá¹ƒ, iti nÄ• maá¹ƒ labhanti ca ||

<539> á¹• 21 adukkhi \Ne 53/ asukhopekkhÄ• , majjhattÄ• ti ca vedanÄ• .

paÃ±capaÃ±Ã±Ä• sacittesu, tadaÃ±Ã±esu pakÄ• sitÄ• ||

<540> á¹• 21 sukhadukkhindriyayuttaá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡akadvayaá¹ƒ.

domanassindriyayuttaá¹ƒ, paá¹-ighadvayamÄ• nasaá¹ƒ ||

<541> á¹• 21 aá¹-á¹-hÄ• rasa \Be 48/ parittÄ• ni, catukkajjhÄ• namÄ• dito.

somanassindriyayuttÄ• , dvÄ• saá¹-á¹-hividha mÄ• nasÄ• ||

<542> á¹• 21 dvattiá¹ƒsa ca parittÄ• ni, tevÄ«sa jhÄ• napaÃ±camÄ• .

hontipekkhindriyayuttÄ• , paÃ±capaÃ±Ã±Ä• sa mÄ• nasÄ• ||

<543> á¹• 21 sukhayuttÄ• tu tesaá¹-á¹-hi, dukkhayuttÄ• tayo tahiá¹ƒ.

adukkhamasukhayuttÄ• , paÃ±capaÃ±Ã±Ä• supekkhakÄ• ||

<544> á¹• 21 ojaá¹-á¹-hamakarÅ«paÃ±ca, vedanaá¹ƒ sandhimÄ• nasaá¹ƒ.

nÄ• marÅ«paÃ±ca kamato, Ä• harantÄ«ti desitÄ• ||

<545> á¹• 21 __Ä• hÄ• rÄ• _ kabaá¸·Ä«kÄ• ro, phasso saÃ±cetanÄ• tathÄ• .

viÃ±Ã±Ä• á¹‡aÃ±ceti cattÄ• ro, upatthambhÄ• ca sambhavÄ• ||

<546> á¹• 21 cittuppÄ• desu sabbattha,

Ä• hÄ• rÄ• rÅ«pino tayo.

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro,

kÄ• me kÄ• yÄ• nupÄ• lako ||

<547> á¹• 21 alobho ca adoso ca,

amoho ca tathÄ• paro.

lobho doso ca moho ca,

__hetÅ«_ dhammÄ• cha desitÄ• ||

<548> á¹• 21 kusalÄ• kusalÄ• hetÅ«, tayo abyÄ• katÄ• ti ca.

navadvÄ• dasadhÄ• tattha, vipÄ• kakriyabhedato ||

<549> á¹• 21 dasa \Ne 54/ paÃ±cÄ• dhikÄ• honti, bhÅ«mibhedÄ• tato tahiá¹ƒ.

puÃ±Ã±apÄ• kakriyÄ• bhedÄ• , tÄ• lÄ«sa catunÅ«nakÄ• ||

<550> á¹• 21 santÄ«raá¹‡amanodhÄ• tu-paÃ±caviÃ±Ã±Ä• á¹‡amÄ• nase.

voá¹-á¹-habbane ca hasite, hetu nÄ• ma na vijjati ||

<551> á¹• 21 lobhamÅ«lesu \Be 49/ lobho ca,

moho ca paá¹-ighadvaye.

doso moho ca labbhanti,

moho ekova momuhe ||

<552> á¹• 21 Ã±Ä• á¹‡ena vippayuttesu,

alobhÄ• didvayaá¹ƒ bhave.

tato sesesu sabbattha,

alobhÄ• ditayopi ca ||

<553> á¹• 21 tihetukÄ• sattacattÄ• -lÄ«sa honti dvihetukÄ• .

bÄ• vÄ«sa dvekahetukÄ• , aá¹-á¹-hÄ• rasa ahetukÄ• ||

<554> á¹• 21 chando cittaÃ±ca vÄ«riyaá¹ƒ, vÄ«maá¹ƒsÄ• ti catubbidhÄ• .

sahajÄ• tÄ• dhipÄ• dhammÄ• , vuttÄ• __dhipatayo_ siyuá¹ƒ ||

<555> á¹• 21 yamÄ• lambaá¹ƒ garuá¹ƒ katvÄ• , nÄ• madhammÄ• pavattare.

Ä• rammaá¹‡Ä• dhipanÄ• mena, tadÄ• lambaá¹‡amÄ«ritaá¹ƒ ||

<556> á¹• 21 tihetukajavesveko, catÅ«supi yathÄ• rahaá¹ƒ.

dvihetukesu sambhoti, vÄ«maá¹ƒsÄ• dhipatiá¹ƒ vinÄ• ||

<557> á¹• 21 anuttare kÄ• mapuÃ±Ã±e, tihetukamahÄ• kriye.

lobhamÅ«le ca sÄ• vajje, labbhatÄ• lambaá¹‡Ä• dhipo ||

<558> á¹• 21 tattha cÄ• niyatÄ• kÄ• me, labbhamÄ• nÄ• pi labbhare.

mahaggatÄ• nuttaresu, niyatÄ• va yathÄ• rahaá¹ƒ ||

<559> á¹• 21 kriyÄ• dvihetupaá¹-ighe \Ne 55/,

natthevÄ• lambaá¹‡Ä• dhipo.

momÅ«hÄ• hetuke pÄ• ke,

lokiye ca na kocipi ||

<560> á¹• 21 ubhayÄ• dhipayuttÄ• ca, sahajÄ• dhipayogino.

ubhayÄ• niyatÄ• dhippÄ• , sahajÄ• niyatÄ• dhipÄ• ||

<561> á¹• 21 ubhayavippayuttÄ• \Be 50/ ca, paÃ±cadhÄ• tattha mÄ• nasÄ• .

aá¹-á¹-haá¹-á¹-hÄ• rasa vÄ«saá¹ƒ cha, sattatiá¹ƒsa yathÄ• kkamaá¹ƒ ||

<562> á¹• 21 paÃ±cÄ• dhipatiyogÄ• ca, caturÄ• dhipayogino.

tividhÄ• dhipayuttÄ• ca, vimuttÄ• pi ca sabbathÄ• ||

<563> á¹• 21 soá¸·asÄ• tha samattiá¹ƒsa, chaá¸·evÄ• tha yathÄ• kkamaá¹ƒ.

sattatiá¹ƒsatividhÄ• ti, catudhevampi niddise ||

<564> á¹• 21 vÄ«maá¹ƒsÄ• dhipayuttÄ• ca, sahajÄ• dhipayogino.

Ä• lambÄ• dhipayuttÄ• ca, vippamuttÄ• pi sabbathÄ• ||

<565> á¹• 21 catuttiá¹ƒsa dvipaÃ±Ã±Ä• sa, aá¹-á¹-havÄ«sa yathÄ• kkamaá¹ƒ.

sattatiá¹ƒsati ceveti, catudhevampi niddise ||

<566> á¹• 21 sahajÄ• dhipaladdhÄ• tu, dvepaÃ±Ã±Ä• seva sabbathÄ• .

Ä• lambÄ• dhipaladdhÄ• ca, ubhayÄ• dhipalÄ• bhino ||

<567> á¹• 21 aá¹-á¹-havÄ«seva sabbepi, dvepaÃ±Ã±Ä• seva sÄ• dhipÄ• .

sesÄ• nirÄ• dhipÄ• sabbe, sattatiá¹ƒsÄ• pi sabbathÄ• ||

<568> á¹• 21 vedanÄ• divasenevaá¹ƒ, Ã±atvÄ• bhedaá¹ƒ catubbidhaá¹ƒ.

__jhÄ• nindriyamaggabala_-vasenÄ• pi vibhÄ• vaye ||

<569> á¹• 21 vitakkaheá¹-á¹-himaá¹ƒ jhÄ• naá¹ƒ, manoparaá¹ƒ manindriyaá¹ƒ.

hetuparaÃ±ca maggaá¹…gaá¹ƒ, balaá¹ƒ vÄ«riyapacchimaá¹ƒ ||

<570> á¹• 21 avitakke \Ne 56/ pakatiyÄ• , tasmÄ• jhÄ• naá¹ƒ na vijjati.

ahetuke ca maggaá¹…gaá¹ƒ, balaÃ±cÄ• vÄ«riye yathÄ• ||

<571> á¹• 21 aá¹-á¹-ha rÅ«pindriyÄ• nettha, agayhanteva sabbathÄ• .

maggindriyabalaá¹-á¹-hesu, samÄ• dhi ca na kaá¹…khite ||

<572> á¹• 21 kÄ• mapuÃ±Ã±esvaniyatÄ• , viratÄ«pi anuddhatÄ• .

paÃ±Ã±Ä• nuttaracittesu, indriyattayabhÄ• jitÄ• ||

<573> á¹• 21 sesÄ• vuttÄ• nusÄ• rena, labbhamÄ• najjhÄ• nÄ• dikÄ• .

tehi yuttÄ• ca viÃ±Ã±eyyÄ• , cittuppÄ• dÄ• yathÄ• kkamaá¹ƒ ||

<574> á¹• 21 somanassayuttÄ• \Be 51/ kÄ• me, lokuttaramahaggate.

paá¹-hamajjhÄ• nacittÄ• ca, paÃ±cajhÄ• naá¹…gikÄ• matÄ• ||

<575> á¹• 21 dukkhupekkhÄ• yuttÄ• kÄ• me, paÃ±caviÃ±Ã±Ä• á¹‡avajjitÄ• .

dutiyajjhÄ• nacittÄ• ca, catujhÄ• naá¹…gikÄ• siyuá¹ƒ ||

<576> á¹• 21 jhÄ• naá¹…gattayasaá¹ƒyuttÄ• , tatiyajjhÄ• namÄ• nasÄ• .

catutthapaÃ±camÄ• ruppÄ• , jhÄ• naá¹…gadvayayogino ||

<577> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡ayugaá¸·e, jhÄ• naá¹…gaá¹ƒ natthi kiÃ±cipi.

itthaá¹ƒ jhÄ• nÄ• naá¹ƒ bhedena, __paÃ±cadhÄ• _ mÄ• nasÄ• á¹-hitÄ• ||

<578> á¹• 21 ekÅ«natiá¹ƒsati satta-tiá¹ƒsa cekÄ• dasÄ• pare.

catuttiá¹ƒsa dasevÄ• tha, gaá¹‡ikÄ• tu yathÄ• kkamaá¹ƒ ||

<579> á¹• 21 lokuttaresu sabbesu, indriyÄ• ni navuccare.

tihetukesu sabbesu, lokiyesu panaá¹-á¹-hadhÄ• ||

<580> á¹• 21 Ã±Ä• á¹‡ena vippayuttesu, sattadhÄ• va samuddhare.

sitavoá¹-á¹-habbanÄ• puÃ±Ã±e, paÃ±cadhÄ• va pakÄ• saye ||

<581> á¹• 21 vicikicchÄ• sahagate, catudhÄ• va viniddise.

tÄ«á¹‡indriyÄ• ni vuttÄ• ni, sesÄ• hetukamÄ• nase ||

<582> á¹• 21 aá¹-á¹-ha \Ne 57/ cekÅ«natÄ• lÄ«sa, dvÄ• dasa vÄ• tha terasa.

ekaÃ±ca soá¸·asa ceti, __chabbidhÄ• _ tattha saá¹…gaho ||

<583> á¹• 21 paá¹-hamÄ• nuttaraá¹ƒ jhÄ• naá¹ƒ, aá¹-á¹-hamaggaá¹…gikaá¹ƒ mataá¹ƒ.

sattamaggaá¹…gikaá¹ƒ nÄ• ma, sesaá¹ƒ jhÄ• namanuttaraá¹ƒ ||

<584> á¹• 21 lokiyaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, tathÄ• kÄ• me tihetukaá¹ƒ.

paÃ±camaggaá¹…gikÄ• nÄ• ma, cittuppÄ• dÄ• pakÄ• sitÄ• ||

<585> á¹• 21 sesaá¹ƒ mahaggataá¹ƒ jhÄ• naá¹ƒ, sampayuttÄ• ca diá¹-á¹-hiyÄ• .

Ã±Ä• á¹‡ena vippayuttÄ• ca, catumaggaá¹…gikÄ• matÄ• ||

<586> á¹• 21 dosamÅ«ladvayaÃ±ceva, uddhaccasahitaá¹ƒ tathÄ• .

diá¹-á¹-hiyÄ• vippayuttÄ• ca, maggaá¹…gattayayogino ||

<587> á¹• 21 vicikicchÄ• sampayutto \Be 52/, vutto maggo duvaá¹…giko.

amaggÄ• hetuko ceti, __sattadhÄ• _ tattha saá¹…gaho ||

<588> á¹• 21 aá¹-á¹-ha dvattiá¹ƒsati ceva, dasa paÃ±cÄ• dhikÄ• pare.

tÄ• lÄ«sa kamato satta, ekaÃ±caá¹-á¹-hadasÄ• pare ||

<589> á¹• 21 balÄ• ni pana satteva, sabbatthÄ• pi tihetuke.

Ã±Ä• á¹‡ena vippayuttesu, cha balÄ• ni samuddise ||

<590> á¹• 21 catudhÄ• kusale honti, tividhÄ• kaá¹…khite pana.

dvibalaá¹ƒ sitavoá¹-á¹-habbaá¹ƒ, abalaá¹ƒ sesamÄ«ritaá¹ƒ ||

<591> á¹• 21 __chabbidho_ saá¹…gaho tattha, sattatÄ• lÄ«sathÄ• pare.

dvÄ• dasekÄ• dasekaá¹ƒ dve, soá¸·aseti yathÄ• kkamaá¹ƒ ||

<592> á¹• 21 itthaá¹ƒ paÃ±ca cha satta cha-koá¹-á¹-hÄ• sÄ• kamato á¹-hitÄ• .

__catuvÄ«sati_ sabbepi, jhÄ• naá¹…gÄ• divasÄ• kathÄ• ||

iti cetasikavibhÄ• ge cittuppÄ• dakathÄ• niá¹-á¹-hitÄ• .

soá¸·asamo paricchedo.

sattarasamo paricchedo

17. diá¹-á¹-hisaá¹…gahakathÄ•

<593> á¹• 21 yevÄ• panakanÄ• mena \Ne 58/, dhammÄ• chandÄ• dayo tathÄ• .

khandhÄ• dayo ca koá¹-á¹-hÄ• sÄ• , uddiá¹-á¹-hÄ• hi yathÄ• rahaá¹ƒ ||

<594> á¹• 21 tattha chandÄ• dayo dhammÄ• , vibhattÄ• va yathÄ• rahaá¹ƒ.

khandhÄ• dirÄ• sayo vÄ• pi, viÃ±Ã±eyyÄ• dÄ• ni sambhavÄ• ||

<595> á¹• 21 vedanÄ• vedanÄ• kkhandho, cakkhusamphassajÄ• dikÄ• .

saÃ±Ã±Ä• ca saÃ±Ã±Ä• kkhandhoti, chabbidhÄ• pi pakÄ• sitÄ• ||

<596> á¹• 21 saá¹…khÄ• rakkhandhanÄ• mena, sesÄ• cetasikÄ• matÄ• .

vuttÄ• viÃ±Ã±Ä• á¹‡akÄ• yÄ• cha, viÃ±Ã±Ä• á¹‡akkhandhanÄ• mato ||

<597> á¹• 21 rÅ«pakkhandho \Be 53/ punekova, sampayuttÄ• viyogino.

arÅ«pino ca cattÄ• ro, __paÃ±cakkhandhÄ• _ pavuccare ||

<598> á¹• 21 manÄ• yatananÄ• maá¹ƒ tu, cittameva tathÄ• parÄ• .

cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÄ• disattaviÃ±Ã±Ä• á¹‡adhÄ• tuyo ||

<599> á¹• 21 sabbe cetasikÄ• dhammÄ• , dhammÄ• yatanasaá¹…gahÄ• .

dhammadhÄ• tÅ«ti ca vuttÄ• , dvipaÃ±Ã±Ä• sÄ• pi sabbathÄ• ||

<600> á¹• 21 sukhumÄ• ni ca rÅ«pÄ• ni, nibbÄ• naÃ±cettha gayhare.

oá¸·Ä• rikÄ• ni rÅ«pÄ• ni, dasÄ• yatanadhÄ• tuyo ||

<601> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yÄ• yatananÄ• makÄ• .

rÅ«pasaddagandharasa-phoá¹-á¹-habbÄ• yatanÄ• ni ca ||

<602> á¹• 21 __dvÄ• dasÄ• yatanÄ• _ sabbe, honta__á¹-á¹-hÄ• rasadhÄ• tuyo_.

khandhÄ• á¹-hapetvÄ• nibbÄ• naá¹ƒ, natthi paá¹‡á¹‡atti tÄ«supi ||

<603> á¹• 21 Ä• hÄ• rÄ• di \Ne 59/ ca koá¹-á¹-hÄ• sÄ• , pubbe vuttanayÄ• va te.

iti missakasaá¹…khepo, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

<604> á¹• 21 dvÄ• dasÄ• kusalesveva, cuddasÄ• pi vavatthitÄ• .

ye sÄ• vajjÄ• va tesampi, saá¹…gaho dÄ• ni niyyate ||

<605> á¹• 21 kÄ• mÄ• savo bhavÄ• savo, diá¹-á¹-hÄ• vijjÄ• savÄ• ti ca.

cattÄ• ro __Ä• savÄ• _ vuttÄ• , tayo dhammÄ• sarÅ«pato ||

<606> á¹• 21 Ä• savÄ• Ä• savaá¹-á¹-hena,

__oghÄ• _ vuyhanato tathÄ• .

yojentÄ«ti ca __yogÄ• _ti,

te cattÄ• ro ca desitÄ• ||

<607> á¹• 21 kÄ• mabbhavo ca paá¹-igho, mÄ• no diá¹-á¹-hi ca saá¹ƒsayo.

sÄ«labbataparÄ• mÄ• so, bhavarÄ• go tathÄ• paro ||

<608> á¹• 21 issÄ• macchariyÄ• vijjÄ• , iti __saá¹ƒyojanÄ• _ dasa.

aá¹-á¹-ha dhammÄ• sarÅ«pena, abhidhamme pakÄ• sitÄ• ||

<609> á¹• 21 issÄ• macchariyaá¹ƒ \Be 54/ hitvÄ• , katvÄ• mÄ• nuddhavaá¹ƒ tahiá¹ƒ.

bhinditvÄ• bhavarÄ• gaÃ±ca, rÅ«pÄ• rÅ«pavasÄ• dvidhÄ• ||

<610> á¹• 21 paÃ±corambhÄ• giyÄ• ceva, paÃ±cuddhambhÄ• giyÄ• ti ca.

dasa saá¹ƒyojanÄ• vuttÄ• , sutte satta sarÅ«pato ||

<611> á¹• 21 __ganthÄ• _ dhammÄ• ca cattÄ• ro, tayo dhammÄ• sarÅ«pato.

abhijjhÄ• kÄ• yagantho ca, byÄ• pÄ• do ca pavuccati ||

<612> á¹• 21 sÄ«labbataparÄ• mÄ• so, kÄ• yagantho tathÄ• paro.

idaá¹ƒ saccÄ• bhiniveso, iti diá¹-á¹-hi vibhedito ||

<613> á¹• 21 kÄ• macchando ca byÄ• pÄ• do, thinamiddhamathÄ• paraá¹ƒ.

tathÄ• uddhaccakukkuccaá¹ƒ, kaá¹…khÄ• vijjÄ• ti aá¹-á¹-hime ||

<614> á¹• 21 dhammÄ• \Ne 60/ __nivaraá¹‡Ä• _ nÄ• ma, chadhÄ• ca pana desitÄ• .

micchÄ• diá¹-á¹-hi panekÄ• va, __parÄ• mÄ• so_ti vuccati ||

<615> á¹• 21 __upÄ• dÄ• nÄ• ni_ cattÄ• ri, kÄ• mupÄ• dÄ• dinÄ• makÄ• .

diá¹-á¹-hisÄ«labbataá¹ƒ atta-vÄ• dupÄ• dÄ• nameva ca ||

<616> á¹• 21 lobhadiá¹-á¹-hivasÄ• dveva, tividhÄ• diá¹-á¹-hi desitÄ• .

diá¹-á¹-hi sÄ«labbatamatta-vÄ• do ceti mahesinÄ• ||

<617> á¹• 21 lobho doso ca moho ca,

mÄ• no diá¹-á¹-hi ca saá¹ƒ sayo.

thinamuddhaccamevÄ• tha,

lokanÄ• sayugaá¹ƒ tathÄ• ||

<618> á¹• 21 itthaá¹ƒ kilesavatthÅ«ni, __kilesÄ• _ti pakÄ• sitÄ• .

dasete tu samÄ• nÄ• va, parato ca sarÅ«pato ||

<619> á¹• 21 kÄ• marÄ• go ca paá¹-igho, mÄ• no diá¹-á¹-hi ca saá¹ƒ sayo.

bhavarÄ• go avijjÄ• ti, cha sattÄ• __nusayÄ• _ matÄ• ||

<620> __gÄ• hÄ• _ ca __palibodhÄ• _ ca, __papaÃ±cÄ• _ ceva __maÃ±Ã±anÄ• _.

taá¹‡hÄ• mÄ• no ca diá¹-á¹-hi ca, diá¹-á¹-hi taá¹‡hÄ• ca __nissayÄ• _ ||

<621> á¹• 21 parÄ• mÄ• sekako \Be 55/ dveva, nissayÄ• maÃ±Ã±anÄ• tayo.

Ä• savoghayogaganthÄ• , upÄ• dÄ• nÄ• ca dubbidhÄ• ||

<622> á¹• 21 aá¹-á¹-ha nÄ«varaá¹‡Ä• vuttÄ• , sattadhÄ• nusayÄ• kathÄ• .

saá¹ƒyojanÄ• kilesÄ• ca, daseva parato á¹-hitÄ• ||

<623> á¹• 21 ekadvitichasattaá¹-á¹-hadasakÄ• tu yathÄ• rahaá¹ƒ.

dhammÄ• sarÅ«pato honti, yathÄ• vuttesu rÄ• sisu ||

<624> á¹• 21 kÄ• marÄ• gabhavarÄ• gÄ• , kÄ• mÄ• savabhavÄ• savÄ• .

rÅ«parÄ• gÄ• rÅ«parÄ• ga, iti lobho vibhedito ||

<625> á¹• 21 idaá¹ƒsaccÄ• bhiniveso \Ne 61/, diá¹-á¹-hi sÄ«labbataá¹ƒ tathÄ• .

attavÄ• do parÄ• mÄ• so, iti diá¹-á¹-hi pavuccati ||

<626> á¹• 21 diá¹-á¹-hi paÃ±cadasavidhÄ• , lobhaá¹-á¹-hÄ• rasadhÄ• tahiá¹ƒ.

sesÄ• saparararÄ• sÄ«hi, samÄ• nÄ• dvÄ• dasaá¹-á¹-hitÄ• ||

<627> á¹• 21 ekÄ• dasasamuá¹-á¹-hÄ• ne, diá¹-á¹-hilobhÄ• vavatthitÄ• .

avijjÄ• sattasu vuttÄ• , paá¹-igho pana paÃ±casu ||

<628> á¹• 21 mÄ• no ca vicikicchÄ• ca, catuá¹-á¹-hÄ• nesu uddhaá¹-o.

tÄ«su dvÄ«su ca thÄ«nanti, aá¹-á¹-hete __savibhattikÄ• _ ||

<629> á¹• 21 issÄ• maccherakukkuccamiddhalokavinÄ• sakÄ• .

__chÄ• vibhattikadhammÄ• _ti, asambhinnÄ• catuddasa ||

<630> á¹• 21 rÅ«parÄ• gÄ• rÅ«parÄ• ga-kÄ• mÄ• savabhavÄ• savÄ• .

honti diá¹-á¹-hiviyuttesu, pubbe vuttanayÄ• pana ||

<631> á¹• 21 iti sÄ• vajjasaá¹…khepaá¹ƒ, Ã±atvÄ• puna vicakkhaá¹‡o.

bodhipakkhiyadhammÄ• naá¹ƒ, saá¹…gahampi vibhÄ• vaye ||

<632> á¹• 21 yesu saÃ±Ã±Ä• cittadiá¹-á¹-hi-vipallÄ• sÄ• yathÄ• kkamaá¹ƒ.

subhaá¹ƒ sukhaá¹ƒ niccamattÄ• , iti dvÄ• dasadhÄ• á¹-hitÄ• ||

<633> á¹• 21 tattha kÄ• ye vedanÄ• su, citte dhammesu cakkamÄ• .

asubhaá¹ƒ dukkhamaniccamanattÄ• ti upaá¹-á¹-hitÄ• ||

<634> á¹• 21 yathÄ• vuttavipallÄ• sapahÄ• nÄ• ya \Be 56/ yathÄ• rahaá¹ƒ.

bhinnÄ• visayakiccÄ• naá¹ƒ, vasena pana sambhavÄ• ||

<635> á¹• 21 cattÄ• ro __satipaá¹-á¹-hÄ• nÄ• , _ kÄ• yÄ• nupassanÄ• dayo.

iti vuttÄ• panekÄ• va, sammÄ• sati mahesinÄ• ||

<636> á¹• 21 uppannÄ• nuppannapÄ• papahÄ• nÄ• nuppannÄ• ya ca.

anuppannuppannehi vÄ• , nibbatti abhivuddhiyÄ• ||

<637> á¹• 21 padahantassa \Ne 62/ vÄ• yÄ• mo, kiccÄ• bhogavibhÄ• gato.

__sammappadhÄ• nÄ• _ cattÄ• ro, iti vuttÄ• mahesinÄ• ||

<638> á¹• 21 chando ca vÄ«riyaá¹ƒ cittaá¹ƒ, vÄ«maá¹ƒsÄ• ti ca tÄ• dinÄ• .

cattÄ• ro __iddhipÄ• dÄ• _ti, vibhattÄ• caturÄ• dhipÄ• ||

<639> á¹• 21 saddhindriyaÃ±ca vÄ«riyaá¹ƒ, sati ceva samÄ• dhi ca.

paÃ±Ã±indriyaÃ±ca paÃ±ceva, bodhipakkhiyasaá¹…gahe ||

<640> á¹• 21 __indriyÄ• ni_ndriyaá¹-á¹-hena, balaá¹-á¹-hena __balÄ• ni_ ca.

iti bhinnÄ• vibhattÄ• ca, duvidhÄ• pi mahesinÄ• ||

<641> á¹• 21 satÄ« ca dhammavicayo, tathÄ• vÄ«riyapÄ«tiyo.

passaddhi ca samÄ• dhi ca, upekkhÄ• ti ca tÄ• dinÄ• ||

<642> á¹• 21 desitÄ• __satta bojjhaá¹…gÄ• , _ bujjhantassa sabhÄ• vato.

kÄ• yacittavasÄ• bhinnaá¹ƒ, katvÄ• passaddhimekakaá¹ƒ ||

<643> á¹• 21 sammÄ• diá¹-á¹-hi ca saá¹…kappo, vÄ• yÄ• mo viratittayaá¹ƒ.

sammÄ• sati samÄ• dhÄ« ca, __maggo_ aá¹-á¹-haá¹…giko mato ||

<644> á¹• 21 iti satteva saá¹…khepÄ• , sattatiá¹ƒsa pabhedato.

ekaá¹ƒ katvÄ• na passaddhiá¹ƒ, asambhinnÄ• catuddasa ||

<645> á¹• 21 navadhÄ• vÄ«riyaá¹ƒ vuttaá¹ƒ, chasu rÄ• sÄ«su paÃ±casu.

aá¹-á¹-hadhÄ• sati sesÄ• tu, samÄ• napadarÄ• sikÄ• ||

<646> á¹• 21 paÃ±casveva tu paÃ±Ã±Ä• ca, samÄ• dhi caturÄ• siko.

saddhÄ• dvÄ«su vibhattÄ• ti, paÃ±cete __savibhattikÄ• _ ||

<647> á¹• 21 navÄ• \Be 57/ __vibhattikÄ• _ sesÄ• , chando cittamathÄ• paraá¹ƒ.

pÄ«ti passaddhipekkhÄ• ca, saá¹…kappo viratittayaá¹ƒ ||

<648> á¹• 21 iti vuttanayÄ• sabbe, bodhipakkhiyasaá¹…gahÄ• .

lokuttaresu sambhonti, sabbathÄ• pi yathÄ• rahaá¹ƒ ||

<649> á¹• 21 pubbabhÄ• ge \Ne 63/ yathÄ• yogaá¹ƒ, lokiyesu ca labbhare.

nibbedabhÄ• vanÄ• kÄ• le, chabbisuddhipavattiyaá¹ƒ ||

<650> á¹• 21 iti missakasÄ• vajjÄ• , bodhipakkhiyasaá¹…gahÄ• .

yevÄ• panakarÄ• simhi, yathÄ• sambhavato á¹-hitÄ• ||

<651> á¹• 21 kammapathÄ• tu sambhonti, puÃ±Ã±Ä• puÃ±Ã±esu sabbathÄ• .

apathÄ• ca sucaritÄ• , tathÄ• duccaritÄ• pi ca ||

<652> á¹• 21 tattha kammapathaá¹-á¹-hÄ• ne, anabhijjhÄ• dayo pana.

upacÄ• rena vuccanti, vipÄ• kesu kriyesu vÄ• ti ||

iti cetasikavibhÄ• ge diá¹-á¹-hisaá¹…gahakathÄ• niá¹-á¹-hitÄ• .

sattarasamo paricchedo.

niá¹-á¹-hito ca sabbathÄ• pi cetasikavibhÄ• go.

aá¹-á¹-hÄ• rasamo paricchedo

3. rÅ«pavibhÄ• go

18. sarÅ«pakathÄ•

<653> á¹• 21 tepaÃ±Ã±Ä• sa paniccevaá¹ƒ, nÄ• madhammÄ• pakÄ• sitÄ• .

aá¹-á¹-havÄ«savidhaá¹ƒ dÄ• ni, rÅ«paá¹ƒ nÄ• ma kathÄ«yati ||

<654> á¹• 21 pathavÄ• po ca tejo ca, vÄ• yo ceti catubbidho.

cakkhusotaghÄ• najivhÄ• , kÄ• yoti pana paÃ±ca ca ||

<655> á¹• 21 rÅ«pasaddagandharasÄ• , cattÄ• ro ca athÄ• paraá¹ƒ.

itthipumbhÄ• vayugaá¸·aá¹ƒ, jÄ«vitaá¹ƒ hadayampi ca ||

<656> á¹• 21 kÄ• yaviÃ±Ã±atti \Be 58/ \Ne 64/ cevÄ• tha, vacÄ«viÃ±Ã±atti ca dvayaá¹ƒ.

Ä• kÄ• sadhÄ• tu rÅ«passa, lahutÄ• mudutÄ• tassa ||

<657> á¹• 21 kammaÃ±Ã±atÄ• upacayo, santati jaratÄ• pana.

aniccatÄ• ca kabaá¸·Ä«kÄ• rÄ• hÄ• roti sabbathÄ• ||

<658> á¹• 21 aá¹-á¹-havÄ«savidhaá¹ƒ hoti, rÅ«pametaá¹ƒ sarÅ«pato.

tassa lakkhaá¹‡abhedena, sabhÄ• vaÃ±ca vibhÄ• vaye ||

<659> á¹• 21 sandhÄ• raá¹‡aá¹ƒ tu __pathavÄ«dhÄ• tu_ kakkhaá¸·alakkhaá¹‡Ä• .

Ä• bandhana__mÄ• podhÄ• tu, _ Ä• paggharaá¹‡alakkhaá¹‡Ä• ||

<660> á¹• 21 paripÄ• canatÄ• __tejodhÄ• tu_ uá¹‡hattalakkhaá¹‡Ä• .

samudÄ«raá¹‡atÄ• __vÄ• yodhÄ• tu_ vitthambhalakkhaá¹‡Ä• ||

<661> á¹• 21 sabbatthÄ• vinibhuttÄ• pi, asammissakalakkhaá¹‡Ä• .

taá¹ƒtaá¹ƒbhÄ• vasamussannasambhÄ• resupalakkhitÄ• ||

<662> á¹• 21 aÃ±Ã±amaÃ±Ã±enupatthaddhÄ• , sesarÅ«passa nissayÄ• .

catudhevaá¹ƒ kalÄ• pesu, mahÄ• bhÅ«tÄ• pavattare ||

<663> á¹• 21 __cakkhu_ sambhÄ• racakkhumhi, sattakkhipaá¹-alocite.

kaá¹‡hamaá¹‡á¸• alamajjhamhi, pasÄ• doti pavuccati ||

<664> á¹• 21 yena cakkhupasÄ• dena, rÅ«pÄ• ni anupassati.

parittaá¹ƒ sukhumaÃ±cetaá¹ƒ, Å«kÄ• sirasamÅ«pamaá¹ƒ ||

<665> á¹• 21 __sotaá¹ƒ_ sotabilassanto,

tambalomÄ• cite tathÄ• .

aá¹…gulivedhanÄ• kÄ• re,

pasÄ• doti pakÄ• sito ||

<666> á¹• 21 anto ajapadaá¹-á¹-hÄ• ne, __ghÄ• naá¹ƒ_ ghÄ• nabile á¹-hitaá¹ƒ.

__jivhÄ• _ jivhÄ• ya majjhamhi, uppalÄ• kÄ• rasannibhe ||

<667> á¹• 21 iccevaá¹ƒ \Ne 65/ pana cattÄ• ro, taá¹ƒ taá¹ƒ desavavatthitÄ• .

__kÄ• ya_ppasÄ• dopÄ• dinne, sabbaketi yathÄ• kkamaá¹ƒ ||

<668> á¹• 21 rÅ«pÄ• dyÄ• bhighÄ• tÄ• rahabhÅ«tÄ• naá¹ƒ \Be 59/ vÄ• yathÄ• rahaá¹ƒ.

daá¹-á¹-hukÄ• manidÄ• nÄ• dikammabhÅ«tÄ• nameva vÄ• ||

<669> á¹• 21 pasÄ• dalakkhaá¹‡Ä• bhÅ«tarÅ«pÄ• naá¹ƒ bhÅ«tanissitÄ• .

kappÄ• sapaá¹-alasnehasannibhÄ• ti ca vaá¹‡á¹‡itÄ• ||

<670> á¹• 21 paÃ±cÄ• pi jÄ«vitÄ• rakkhÄ• , rÅ«pÄ• diparivÄ• ritÄ• .

dhÄ«tarÄ• va kumÄ• rÄ• va, kalÄ• pantaravuttino ||

<671> á¹• 21 __rÅ«paá¹ƒ_ nibhÄ• so bhÅ«tÄ• naá¹ƒ, __saddo_ nigghosanaá¹ƒ tathÄ• .

__gandho_ ca gandhanaá¹ƒ tattha, __raso_ ca rasanÄ«yatÄ• ||

<672> á¹• 21 bhÅ«tattayaÃ±ca __phoá¹-á¹-habbaá¹ƒ, _ Ä• podhÄ• tuvivajjitaá¹ƒ.

saddo aniyato tattha, tadaÃ±Ã±e sahavuttino ||

<673> á¹• 21 cakkhÄ• dipaá¹-ihananalakkhaá¹‡Ä• tu yathÄ• kkamaá¹ƒ.

paÃ±ceva paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• visayÄ• matÄ• ||

<674> á¹• 21 itthindriyaá¹ƒ panitthittaá¹ƒ, __itthibhÄ• vo_ti desito.

purisattaá¹ƒ tathÄ• bhÄ• vo, __purisindriya_ nÄ• mako ||

<675> á¹• 21 taá¹ƒ dvayaá¹ƒ panupÄ• dinne, kÄ• ye sabbattha labbhati.

kalÄ• pantarabhinnaÃ±ca, bhinnasantÄ• navatti ca ||

<676> á¹• 21 rÅ«pÄ• naá¹ƒ kammajÄ• tÄ• naá¹ƒ, anupÄ• lanalakkhaá¹‡aá¹ƒ.

__jÄ«vitindriyarÅ«pa_nti, Ä• yu nÄ• ma pavuccati ||

<677> á¹• 21 manodhÄ• tuyÄ• ca tathÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• .

nissayalakkhaá¹‡aá¹ƒ __vatthurÅ«paá¹ƒ_ hadayanissitaá¹ƒ ||

<678> á¹• 21 majjhe hadayakosamhi, aá¸• á¸• happasatalohite.

bhÅ«tarÅ«pamupÄ• dÄ• ya, cakkhÄ• di viya vattati ||

<679> á¹• 21 __Ä• kÄ• sadhÄ• tu_ \Ne 66/ rÅ«pÄ• naá¹ƒ, paricchedakalakkhaá¹‡Ä• .

taá¹ƒtaá¹ƒrÅ«pakalÄ• pÄ• naá¹ƒ, pariyantoti vuccati ||

<680> á¹• 21 cittaá¹ƒ sahajarÅ«pÄ• naá¹ƒ, kÄ• yassa gamanÄ• disu.

santhambhanasandhÄ• raá¹‡acalanassa tu paccayo ||

<681> á¹• 21 vÄ• yodhÄ• tuvikÄ• royaá¹ƒ \Be 60/, __kÄ• yaviÃ±Ã±atti_nÄ• mako.

vÄ• yodhÄ• tÄ• dhikÄ• naá¹ƒ tu, bhÅ«tÄ• namiti kecanÄ• ||

<682> á¹• 21 tathÄ• cittasamuá¹-á¹-hino, vacÄ«ghosappavattiyaá¹ƒ.

upÄ• dinnarÅ«pakÄ• yaghaá¹-á¹-anassa tu paccayo ||

<683> á¹• 21 pathavÄ«dhÄ• tuvikÄ• royaá¹ƒ, __vacÄ«viÃ±Ã±atti_nÄ• mako.

pathavÄ«dhÄ• tÄ• dhikÄ• naá¹ƒ tu, bhÅ«tÄ• namiti kecanÄ• ||

<684> á¹• 21 dvepi kÄ• yavacÄ«kammadvÄ• rabhÅ«tÄ• yathÄ• kkamaá¹ƒ.

te pana ghaá¹-á¹-anÄ• hetu-vikÄ• rÄ• kÄ• ralakkhaá¹‡Ä• ||

<685> á¹• 21 viÃ±Ã±Ä• petÄ«ti kÄ• yena, vÄ• cÄ• ya ca vicintitaá¹ƒ.

sayaÃ±ca viÃ±Ã±Ä• yatÄ«ti, viÃ±Ã±attÄ«ti pakittitÄ• ||

<686> á¹• 21 __lahutÄ• _ pana rÅ«pÄ• naá¹ƒ, adandhÄ• kÄ• ralakkhaá¹‡Ä• .

__mudutÄ• pi_ ca rÅ«pÄ• naá¹ƒ, maddavÄ• kÄ• ralakkhaá¹‡Ä• ||

<687> á¹• 21 __kammaÃ±Ã±atÄ• _ ca rÅ«pÄ• naá¹ƒ, yoggatÄ• kÄ• ralakkhaá¹‡Ä• .

gÄ• ravathaddhatÄ• yoggapaá¹-ipakkhÄ• yathÄ• kkamaá¹ƒ ||

<688> á¹• 21 sappÄ• yamutumÄ• hÄ• raá¹ƒ, labhitvÄ• cittasampadaá¹ƒ.

lahÅ« mudu ca kammaÃ±Ã±aá¹ƒ, yadÄ• rÅ«paá¹ƒ pavattati ||

<689> á¹• 21 tathÄ• pavattarÅ«passa, pavattÄ• kÄ• rabheditaá¹ƒ.

lahutÄ• dittayampetaá¹ƒ, sahavutti tadÄ• bhave ||

<690> á¹• 21 sappÄ• yaá¹ƒ paá¹-ivedhÄ• ya, paá¹-ipattupakÄ• ritÄ• .

sÄ• kÄ• rÄ• rÅ«pasampatti, paÃ±Ã±attÄ• va mahesinÄ• ||

<691> á¹• 21 rÅ«passo__pacayo_ \Ne 67/ nÄ• ma, rÅ«passÄ• cayalakkhaá¹‡o.

pavattilakkhaá¹‡Ä• __rÅ«pasantatÄ«_ti pakÄ• sitÄ• ||

<692> á¹• 21 rÅ«pamÄ• cayarÅ«pena, jÄ• yaticcuparÅ«pari.

pekkhatopacayÄ• kÄ• rÄ• , jÄ• ti gayhati yogino ||

<693> á¹• 21 anuppabandhÄ• kÄ• rena, jÄ• yatÄ«ti sapekkhato.

tadÄ• yaá¹ƒ santatÄ• kÄ• rÄ• , jÄ• ti gayhati tassa tu ||

<694> á¹• 21 evamÄ• bhogabhedena \Be 61/, jÄ• tirÅ«paá¹ƒ dvidhÄ• kataá¹ƒ.

attÅ«paladdhibhÄ• vena, jÄ• yantaá¹ƒ vÄ• tha kevalaá¹ƒ ||

<695> á¹• 21 rÅ«paá¹ƒ vivittokÄ• sassa, pÅ«rakaá¹-á¹-hena cÄ«yati.

abhÄ• vÄ• punabhÄ• vÄ• ya, pavattaá¹ƒ santatÄ«ti ca ||

<696> á¹• 21 evamÄ• kÄ• rabhedÄ• va, sabbÄ• kÄ• ravarÄ• karo.

jÄ• tirÅ«paá¹ƒ dvidhÄ• kÄ• si, jÄ• tirÅ«pavirocano ||

<697> á¹• 21 jaratÄ• navatÄ• hÄ• yÄ• , rÅ«pÄ• naá¹ƒ pÄ• kalakkhaá¹‡Ä• .

aniccatanti mappatti, paribhijjanalakkhaá¹‡Ä• ||

<698> á¹• 21 iti lakkhaá¹‡arÅ«paá¹ƒ tu, tividhaá¹ƒ bhinnakÄ• likaá¹ƒ.

sabhÄ• varÅ«padhammesu, taá¹ƒtaá¹ƒkÄ• lopalakkhitaá¹ƒ ||

<699> á¹• 21 yena lakkhÄ«yati rÅ«paá¹ƒ, bhinnÄ• kÄ• raá¹ƒ khaá¹‡e khaá¹‡e.

vipassanÄ• nayatthÄ• ya, tamiccÄ• ha tathÄ• gato ||

<700> á¹• 21 kabaá¸·Ä«kÄ• ro Ä• hÄ• ro,

yÄ• petabbojalakkhaá¹‡o.

Ä• hÄ• ro sendriyajÄ• to,

rÅ«pakÄ• yÄ• nupÄ• lako ||

<701> á¹• 21 iccevaá¹ƒ saparicchedÄ• , savikÄ• rÄ• salakkhaá¹‡Ä• .

akiccapaá¹-ivedhÄ• ya, dayÄ• pannena tÄ• dinÄ• ||

<702> á¹• 21 tattha \Ne 68/ tattha yathÄ• yogaá¹ƒ, desitÄ• ti pakÄ• sitÄ• .

rÅ«padhammÄ• sarÅ«pena, aá¹-á¹-havÄ«sati sabbathÄ• ||

<703> á¹• 21 katvÄ• na jÄ• timekaá¹ƒ tu, tatthopacayasantatiá¹ƒ.

sattavÄ«sati rÅ«pÄ• ni, bhavantÄ«ti viniddise ||

<704> á¹• 21 bhÅ«tattayaá¹ƒ tu phoá¹-á¹-habbaá¹ƒ, katvÄ• chabbÄ«sadhÄ• pi ca.

ubhayaá¹ƒ jÄ• tiphoá¹-á¹-habbaá¹ƒ, gahetvÄ• paÃ±cavÄ«sati ||

<705> á¹• 21 rÅ«padhammÄ• namiccevaá¹ƒ \Be 62/, vibhÄ• veyya visÄ• rado.

sarÅ«paá¹ƒ nÄ• masaá¹…khepaá¹ƒ, sabhÄ• vaÃ±ca salakkhaá¹‡anti ||

iti rÅ«pavibhÄ• ge sarÅ«pakathÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasamo paricchedo.

ekÅ«navÄ«satimo paricchedo

19. pabhedakathÄ•

<706> á¹• 21 aá¹-á¹-havÄ«savidhampetaá¹ƒ, rÅ«paá¹ƒ dÄ• ni yathÄ• rahaá¹ƒ.

bhÅ«tarÅ«pÄ• dibhedehi, vibhajeyya vicakkhaá¹‡o ||

<707> á¹• 21 pathavÄ• dikamidanti, bhÅ«tarÅ«paá¹ƒ catubbidhaá¹ƒ.

upÄ• dÄ• rÅ«pamaÃ±Ã±aá¹ƒ tu, catuvÄ«satividhaá¹ƒ bhave ||

<708> á¹• 21 paÃ±cavidhampi cakkhÄ• dirÅ«pamajjhattikaá¹ƒ mataá¹ƒ.

tevÄ«satividhaá¹ƒ sesaá¹ƒ, bÄ• hiranti pavuccati ||

<709> á¹• 21 rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• satta paÃ±cadhÄ• .

paÃ±cappasÄ• davisayÄ• , paÃ±cÄ• rammaá¹‡anÄ• makÄ• ||

<710> á¹• 21 ekavÄ«satividhaá¹ƒ \Ne 69/ sesaá¹ƒ, dhammÄ• rammaá¹‡asaá¹…gahaá¹ƒ.

manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyaá¹ƒ, manodvÄ• rassa gocaraá¹ƒ ||

<711> á¹• 21 pasÄ• dÄ• visayÄ• ceva, paÃ±cakÄ• dvepi sambhavÄ• .

dvÄ• dasÄ• pi sarÅ«pena, dasÄ• yatanadhÄ• tuyo ||

<712> á¹• 21 yadedaá¹ƒ pana sabbampi, rÅ«paá¹ƒ sappaá¹-ighaá¹ƒ mataá¹ƒ.

tadevoá¸·Ä• rikaá¹ƒ nÄ• ma, santiketi pavuccati ||

<713> á¹• 21 sesamappaá¹-ighaá¹ƒ nÄ• ma, dhammÄ• yatanadhÄ• tu ca.

sukhumaÃ±ceva rÅ«paÃ±ca, rÅ«paá¹ƒ soá¸·asadhÄ• á¹-hitaá¹ƒ ||

<714> á¹• 21 chabbidhÄ• vatthurÅ«paá¹ƒ tu, pasÄ• dahadayampi ca.

avatthurÅ«paá¹ƒ sesaá¹ƒ tu, dvÄ• vÄ«satividhaá¹ƒ bhave ||

<715> á¹• 21 pasÄ• dÄ• \Be 63/ ceva viÃ±Ã±atti, dvÄ• rarÅ«paá¹ƒ tu sattadhÄ• .

sesaá¹ƒ advÄ• rarÅ«paá¹ƒ tu, ekavÄ«savidhampi ca ||

<716> á¹• 21 pasÄ• dÄ• bhÄ• vayugaá¸·aá¹ƒ, jÄ«vitaÃ±ceti aá¹-á¹-hadhÄ• .

indriyarÅ«pamaÃ±Ã±aá¹ƒ tu, vÄ«sadhÄ• nindriyaá¹ƒ siyÄ• ||

<717> á¹• 21 vaá¹‡á¹‡o gandho raso ojÄ• , bhÅ«tarÅ«panti aá¹-á¹-hadhÄ• .

avinibbhogamitaraá¹ƒ, vinibbhogaá¹ƒ tu vÄ«sadhÄ• ||

<718> á¹• 21 avinibbhogarÅ«pÄ• ni, saddavatthindriyÄ• ni ca.

nipphannaá¹ƒ aá¹-á¹-hÄ• rasadhÄ• , rÅ«parÅ«panti veditaá¹ƒ ||

<719> á¹• 21 paricchedo panÄ• kÄ• so, viÃ±Ã±attilahutÄ• dayo.

vikÄ• rÄ• lakkhaá¹‡Ä• ceva, rÅ«passupacayÄ• dayo ||

<720> á¹• 21 dasadhÄ• pi anipphannaá¹ƒ, natthetaá¹ƒ paramatthato.

rÅ«passetanti katvÄ• na, rÅ«pamicceva vuccati ||

<721> á¹• 21 rÅ«pÄ• yatanamevekaá¹ƒ, sanidassanamÄ«ritaá¹ƒ.

anidassanamaÃ±Ã±aá¹ƒ tu, sattavÄ«satividhampi ca ||

<722> á¹• 21 kammajaá¹ƒ \Ne 70/ panupÄ• dinnaá¹ƒ, anupÄ• dinnakÄ• paraá¹ƒ.

tividhaá¹ƒ cittajaÃ±ceva, utujÄ• hÄ• rajanti ca ||

<723> á¹• 21 cakkhusamphassavatthÅ«ti, cakkhudhÄ• tu pakittitÄ• .

na vatthu tassa sesaá¹ƒ tu, sattavÄ«satividhaá¹ƒ bhave ||

<724> á¹• 21 sotasamphassavatthÄ• di-vasÄ• ca duvidhÄ• tathÄ• .

tividhÄ• ca vibhÄ• veyya, yathÄ• sambhavato kathaá¹ƒ ||

<725> á¹• 21 sanidassanarÅ«paÃ±ca, vaá¹‡á¹‡o sappaá¹-ighampi ca.

anidassanamaÃ±Ã±aá¹ƒ tu, thÅ«laá¹ƒ sappaá¹-ighaá¹ƒ bhave ||

<726> á¹• 21 anidassanarÅ«paÃ±ca, sesamappaá¹-ighampi ca.

soá¸·asÄ• ti ca sabbampi, rÅ«paá¹ƒ tividhamuddise ||

<727> á¹• 21 apattagÄ• hakaá¹ƒ nÄ• ma, cakkhusotadvayaá¹ƒ pana.

sampattagÄ• hakaá¹ƒ nÄ• ma, ghÄ• nÄ• dittayamÄ«ritaá¹ƒ ||

<728> á¹• 21 agÄ• hakamato \Be 64/ sesaá¹ƒ, tevÄ«satividhaá¹ƒ bhave.

kiÃ±ci sÄ• rammaá¹‡aá¹ƒ nÄ• ma, na gayhatÄ«ti sabbathÄ• ||

<729> á¹• 21 upÄ• dÄ• ajjhattikaá¹ƒ rÅ«paá¹ƒ, upÄ• dÄ• bÄ• hiraá¹ƒ tathÄ• .

nopÄ• dÄ• bÄ• hiraÃ±ceti, evampi tividhaá¹ƒ bhave ||

<730> á¹• 21 ajjhattikamupÄ• dinnaá¹ƒ, bÄ• hiraÃ±ca tathÄ• paraá¹ƒ.

anupÄ• dinnakaÃ±ceti, evamÄ• divasÄ• pi ca ||

<731> á¹• 21 diá¹-á¹-haá¹ƒ rÅ«paá¹ƒ sutaá¹ƒ saddo, gandhÄ• di tividhaá¹ƒ mutaá¹ƒ.

viÃ±Ã±Ä• tamaÃ±Ã±aviÃ±Ã±eyyaá¹ƒ, manasÄ• ti catubbidhaá¹ƒ ||

<732> á¹• 21 rÅ«parÅ«paá¹ƒ paricchedo, vikÄ• ro lakkhaá¹‡aá¹ƒ kamÄ• .

aá¹-á¹-hÄ• rasekakaá¹ƒ paÃ±ca, catukkanti ca taá¹ƒ tathÄ• ||

<733> á¹• 21 dvÄ• raÃ±ca hoti vatthu ca, na vatthu dvÄ• rameva tu.

na dvÄ• raá¹ƒ vatthumevÄ• tha, nobhayanti ca niddise ||

<734> á¹• 21 upÄ• dÄ• \Ne 71/ anupÄ• dinnaá¹ƒ, anupÄ• dinnakaá¹ƒ tathÄ• .

nopÄ• dÄ• duvidhaÃ±ceti, catuddhevampi desitaá¹ƒ ||

<735> á¹• 21 sappaá¹-igghamupÄ• dÄ• ca, rÅ«pamappaá¹-ighaá¹ƒ tathÄ• .

nopÄ• dÄ• duvidhaÃ±ceti, catuddhÄ• evamÄ• dito ||

<736> á¹• 21 ekÄ• dasekajarÅ«paá¹ƒ, hadayindriyanavakaá¹ƒ.

kammajaá¹ƒ cittajaÃ±ceva, tathÄ• viÃ±Ã±attikaá¹ƒ dvayaá¹ƒ ||

<737> á¹• 21 saddo cittotujo tasmÄ• , rÅ«pamekaá¹ƒ dvijaá¹ƒ mataá¹ƒ.

cittotÄ• hÄ• rasambhÅ«taá¹ƒ, lahutÄ• dittayaá¹ƒ tijaá¹ƒ ||

<738> á¹• 21 navÄ• kÄ• sÄ• vinibbhogÄ• , kammÄ• dicatusambhavÄ• .

atha lakkhaá¹‡arÅ«panti, rÅ«pamevaá¹ƒ tu paÃ±cadhÄ• ||

<739> á¹• 21 navÄ• kÄ• sÄ• vinibbhogÄ• , nava vatthindriyÄ• ni ca.

aá¹-á¹-hÄ• rasavidhaá¹ƒ rÅ«paá¹ƒ, kammajaá¹ƒ hoti piá¹‡á¸• itaá¹ƒ ||

<740> á¹• 21 saddÄ• kÄ• sÄ• vinibbhogÄ• , viÃ±Ã±attilahutÄ• dayo.

paÃ±cadasavidhaá¹ƒ rÅ«paá¹ƒ, cittasambhavamuddise ||

<741> á¹• 21 saddÄ• kÄ• sÄ• vinibbhogÄ• \Be 65/, lahutÄ• dittayanti ca.

utusambhavamÄ«renti, rÅ«paá¹ƒ terasadhÄ• á¹-hitaá¹ƒ ||

<742> á¹• 21 paricchedÄ• vinibbhogÄ• , lahutÄ• dittayampi ca.

evamÄ• hÄ• rajaá¹ƒ nÄ• ma, rÅ«paá¹ƒ dvÄ• dasadhÄ• á¹-hitaá¹ƒ ||

<743> á¹• 21 jÄ• ti jarÄ• ca maraá¹‡aá¹ƒ, na kutocipi jÄ• yati.

evampi paÃ±cadhÄ• hoti, rÅ«pajÄ• tivibhÄ• gato ||

<744> á¹• 21 paÃ±cavÄ«satividhaá¹ƒ kammaá¹ƒ, kÄ• marÅ«pavavatthitaá¹ƒ.

janeti kammajaá¹ƒ rÅ«paá¹ƒ, kÄ• marÅ«pabhavadvaye ||

<745> á¹• 21 paÃ±caviÃ±Ã±Ä• á¹‡amÄ• ruppa-vipÄ• kÄ• sabbasandhiyo.

cuti khÄ«á¹‡Ä• savasseti, soá¸·asete vivajjaye ||

<746> á¹• 21 paÃ±casattati \Ne 72/ sesÄ• ni, cittÄ• nimÄ• ni sambhavÄ• .

janenti cittajaá¹ƒ rÅ«paá¹ƒ, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ ||

<747> á¹• 21 janebhi utujaá¹ƒ rÅ«paá¹ƒ, tejodhÄ• tu bhavadvaye.

kÄ• mabhÅ«miyamojÄ• tu, janetÄ• hÄ• rajaá¹ƒ tathÄ• ||

<748> á¹• 21 kammaá¹ƒ janeti rÅ«pÄ• ni, attajÄ• ni khaá¹‡e khaá¹‡e.

cittamuppÄ• dakÄ• lamhi, uppÄ• dÄ• nantaraá¹ƒ paraá¹ƒ ||

<749> á¹• 21 utusambhavamÄ«renti, rÅ«paá¹ƒ terasadhÄ• á¹-hitaá¹ƒ.

paricchedÄ• vinibbhogÄ• , lahutÄ• dittayampi ca ||

<750> á¹• 21 sandhiyampi kammajaá¹ƒ tu, pavattepi ca sambhavÄ• .

janeti rÅ«paá¹ƒ sesÄ• ni, pavatte, na tu sandhiyaá¹ƒ ||

<751> á¹• 21 indriyabaddhasantÄ• ne, kammÄ• di tividhampi ca.

janeti rÅ«paá¹ƒ matake, bÄ• hire tu yathÄ• rahaá¹ƒ ||

<752> á¹• 21 iti kammÄ• dayo rÅ«paá¹ƒ, janenti ca yathÄ• sakaá¹ƒ.

sesÄ• nampi ca rÅ«pÄ• naá¹ƒ, paccayÄ• honti sambhavÄ• ||

<753> á¹• 21 iti \Be 66/ rÅ«pavibhÄ• gaÃ±ca, jÄ• tibhedaÃ±ca sambhavÄ• .

janakÄ• dippabhedaÃ±ca, rÅ«pÄ• naá¹ƒ tattha dÄ«payeti ||

iti rÅ«pavibhÄ• ge pabhedakathÄ• niá¹-á¹-hitÄ• .

ekÅ«navÄ«satimo paricchedo.

vÄ«satimo paricchedo

20. kalÄ• pakathÄ•

<754> á¹• 21 iti \Ne 73/ vuttappakÄ• rena, sabbaá¹ƒ rÅ«pampi piá¹‡á¸• itaá¹ƒ.

sahavuttiniyÄ• mena, ekavÄ«savidhaá¹ƒ kathaá¹ƒ ||

<755> á¹• 21 kammaá¹ƒ cittotukÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ• yathÄ• kkamaá¹ƒ.

nava cha caturo dve ca, __kalÄ• pÄ• ekavÄ«sati_ ||

<756> á¹• 21 jÄ«vitaÃ±cÄ• vinibbhoga-rÅ«pÄ• ni ca yathÄ• kkamaá¹ƒ.

cakkhÄ• dikehi yojetvÄ• , dasakÄ• aá¹-á¹-ha dÄ«pitÄ• ||

<757> á¹• 21 cakkhusotaghÄ• najivhÄ• dasakÄ• ca catubbidhÄ• .

kÄ• yitthipumbhÄ• vavatthudasakÄ• ca tathÄ• pare ||

<758> á¹• 21 jÄ«vitenÄ• vinibbhogarÅ«pÄ• ni navakanti ca.

__nave_te kammajÄ• nÄ• ma, kalÄ• pÄ• samudÄ«ritÄ• ||

<759> á¹• 21 avinibbhogarÅ«pÄ• ni, suddhaá¹-á¹-hakamathÄ• paraá¹ƒ.

kÄ• yaviÃ±Ã±attinavakaá¹ƒ, kÄ• yaviÃ±Ã±attiyÄ• saha ||

<760> á¹• 21 vacÄ«viÃ±Ã±attidasakaá¹ƒ, saddena sahavuttito.

lahutÄ• dekÄ• dasakaá¹ƒ, tiá¹‡á¹‡annaá¹ƒ saha sambhavÄ• ||

<761> á¹• 21 kÄ• yaviÃ±Ã±attilahutÄ• dÄ«hi dvÄ• dasakaá¹ƒ bhave.

vacÄ«viÃ±Ã±attilahutÄ• dÄ«hi terasakaá¹ƒ tathÄ• ||

<762> á¹• 21 iti cittasamuá¹-á¹-hÄ• nÄ• , kalÄ• pÄ• __cha_ pakÄ• sitÄ• .

rÅ«pÄ• kÄ• ravikÄ• rampi, saá¹…gahetvÄ• yathÄ• rahaá¹ƒ ||

<763> á¹• 21 suddhaá¹-á¹-hakaá¹ƒ \Be 67/ tu paá¹-hamaá¹ƒ, saddena navakaá¹ƒ bhave.

lahutÄ• dekÄ• dasakaá¹ƒ, lahutÄ• dÄ«hi tÄ«hipi ||

<764> á¹• 21 saddena \Ne 74/ lahutÄ• dÄ«hi, tathÄ• dvÄ• dasakanti ca.

kalÄ• pÄ• utusambhÅ«tÄ• , __catudhÄ• va_ pakittitÄ• ||

<765> á¹• 21 suddhaá¹-á¹-hakaÃ±ca paá¹-hamaá¹ƒ, Ä• hÄ• rajamathÄ• paraá¹ƒ.

lahutÄ• dekÄ• dasakaá¹ƒ, iti __dve_ ojajÄ• matÄ• ||

<766> á¹• 21 kalÄ• pÄ• naá¹ƒ paricchedalakkhaá¹‡attÄ• vicakkhaá¹‡Ä• .

na kalÄ• paá¹…gamiccÄ• hu, Ä• kÄ• saá¹ƒ lakkhaá¹‡Ä• ni ca ||

<767> á¹• 21 tattha cekÅ«nanavuti, tesaá¹-á¹-hi ca yathÄ• kkamaá¹ƒ.

tÄ• lÄ«sekÅ«navÄ«sÄ• ca, kalÄ• paá¹…gÄ• ni tÄ• ni ca ||

<768> á¹• 21 lakkhaá¹‡Ä• kÄ• sarÅ«pÄ• ni, kalÄ• pesu tahiá¹ƒ tahiá¹ƒ.

paÃ±ca paÃ±ceti rÅ«pÄ• ni, tisataá¹ƒ soá¸·asÄ• dhikaá¹ƒ ||

<769> á¹• 21 agahÄ«taggahaá¹‡ena, aá¹-á¹-havÄ«savidhÄ• nipi.

rÅ«pakoá¹-á¹-hÄ• sanÄ• mena, paÃ±cavÄ«sati bhÄ• vaye ||

<770> á¹• 21 bhÅ«tattayaá¹ƒ tu phoá¹-á¹-habbaá¹ƒ, katvÄ• pacayasantatiá¹ƒ.

jÄ• timekaÃ±ca katvÄ• vÄ• , vinÄ• tha hadayaá¹ƒ tahiá¹ƒ ||

<771> á¹• 21 __dhammasaá¹…gaá¹‡iyaá¹ƒ_ hetaá¹ƒ, rÅ«pakaá¹‡á¸• e sarÅ«pato.

vatthurÅ«paá¹ƒ na niddiá¹-á¹-haá¹ƒ, __paá¹-á¹-hÄ• ne_ desitaá¹ƒ tu taá¹ƒ ||

<772> á¹• 21 dve saddanavakÄ• ceva,

tayo suddhaá¹-á¹-hakÄ• pi ca.

dve dve cittotusambhÅ«tÄ• ,

eko Ä• hÄ• rajoti ca ||

<773> á¹• 21 tesamuá¹-á¹-hÄ• nikÄ• paÃ±ca, kammajÄ• ni naveti ca.

rÅ«parÅ«pavasenete, kalÄ• pÄ• cuddaseritÄ• ||

<774> á¹• 21 dasakesveva saá¹…gayha, jÄ«vitanavakaá¹ƒ tahiá¹ƒ.

bhÄ• vaddasakamekaá¹ƒ vÄ• , katvÄ• vatthuá¹ƒ vinÄ• tathÄ• ||

<775> á¹• 21 saddÄ• \Be 68/ \Ne 75/ cittotujÄ• dveva, tesamuá¹-á¹-hÄ• nikÄ• tayo.

suddhaá¹-á¹-hakÄ• ca satteva, kammajÄ• dasakÄ• ni ca ||

<776> á¹• 21 channavÅ«tividhaá¹ƒ tattha, rÅ«paá¹ƒ bhÄ• santi paá¹‡á¸• itÄ• .

agahÄ«taggahaá¹‡ena, aá¹-á¹-hÄ• rasavidhaá¹ƒ bhave ||

<777> á¹• 21 tesameva kalÄ• pÄ• naá¹ƒ, sattakacchakkapaÃ±cakÄ• .

catukkÄ• ca tikadvikÄ• , ekakÄ• ca yathÄ• rahaá¹ƒ ||

<778> á¹• 21 dve satta nava cha tayo, tayopi ca yathÄ• kkamaá¹ƒ.

cattÄ• roti catuttiá¹ƒsa, sahavuttikarÄ• sayo ||

<779> á¹• 21 cakkhusotaghÄ• najivhÄ• -kÄ• yavatthuvasÄ• siyuá¹ƒ.

itthipumbhÄ• vadasakasahitÄ• __sattakÄ• dvidhÄ• _ ||

<780> á¹• 21 cakkhusotaghÄ• nahÄ«nÄ• , paccekaá¹ƒ dve sabhÄ• vakÄ• .

abhÄ• vato bhÄ• vahÄ«no, itthaá¹ƒ __chakkÄ• pi sattadhÄ• _ ||

<781> á¹• 21 cakkhusotavihÄ«nÄ• ca,

cakkhughÄ• navihÄ«nakÄ• .

sotaghÄ• navihÄ«nÄ• ca,

sabhÄ• vÄ• dve tayo tayo ||

<782> á¹• 21 cakkhÄ• dekekato hÄ«nÄ• ,

tividhÄ• pi abhÄ• vato.

iccevaá¹ƒ __paÃ±cakÄ• _ nÄ• ma,

__navakÄ• _ rÄ• sayo siyuá¹ƒ ||

<783> á¹• 21 cakkhÄ• dittayahÄ«nÄ• va, ekato dve sabhÄ• vakÄ• .

cakkhÄ• dittayato dvÄ«hi, tayo hÄ«nÄ• abhÄ• vakÄ• ||

<784> á¹• 21 rÅ«paloke cakkhusota-vatthujÄ«vitanavakÄ• .

cattÄ• rova kalÄ• pÄ• ti, __catukkÄ• cha_ yathÄ• rahaá¹ƒ ||

<785> á¹• 21 jivhÄ• kÄ• yavatthuvasÄ• \Be 69/ \Ne 76/,

abhÄ• vo dve sabhÄ• vakÄ• .

kÄ• yabhÄ• vavatthuvasÄ• ,

iti honti __tayo tikÄ• _ ||

<786> á¹• 21 kÄ• yavatthuvaseneko, dve ca cittotusambhavÄ• .

saddanavakaá¹-á¹-hakÄ• ti, __dukÄ• _ ca __tividhÄ• _ siyuá¹ƒ ||

<787> á¹• 21 jÄ«vitanavakaÃ±cekaá¹ƒ, tesamuá¹-á¹-hÄ• nikÄ• ni ca.

suddhaá¹-á¹-hakÄ• ni tÄ«á¹‡Ä«ti, __cattÄ• ro ekakÄ• _ siyuá¹ƒ ||

<788> á¹• 21 __catuttiá¹ƒsa_ paniccete, sandhiyaÃ±ca pavattiyaá¹ƒ.

rÅ«parÅ«pakalÄ• pÄ• naá¹ƒ, rÄ• sayo honti sambhavÄ• ||

<789> á¹• 21 sattati saá¹-á¹-himiccevamÄ• dinÄ• ca yathÄ• rahaá¹ƒ.

kalÄ• parÄ• sirÅ«pÄ• ni, tattha tattha vibhÄ• vaye ||

<790> á¹• 21 soá¸·asa paÃ±cadasetiÄ• dibhedavasÄ• pi ca.

agahÄ«taggahaá¹‡ena, tattha tattha viniddise ||

<791> á¹• 21 catucattÄ• lÄ«sasataá¹ƒ, kalÄ• pÄ• honti piá¹‡á¸• itÄ• .

chabbÄ«sa tattha rÅ«pÄ• ni, sahassaÃ±ca catussataá¹ƒ ||

<792> á¹• 21 iccÄ• pÄ• yacatukke ca, kÄ• me sugatisattake.

rÅ«pe ca paÃ±cadasake, asaÃ±Ã±Ä• pÄ• yabhÅ«miyaá¹ƒ ||

<793> á¹• 21 catukoá¹-á¹-hÄ• sikesveva, sattavÄ«savidhesupi.

jÄ• tiá¹-á¹-hÄ• nesu sattÄ• naá¹ƒ, sandhiyaÃ±ca pavattiyaá¹ƒ ||

<794> á¹• 21 indriyabaddhasantÄ• ne, tathÄ• nindriyakamhi ca.

bahisaá¹…khÄ• rasantÄ• ne, matakÄ• ye ca sambhavÄ• ||

<795> á¹• 21 labbhamÄ• nakalÄ• pÄ• ca, kalÄ• pÄ• naÃ±ca rÄ• sayo.

tattha vitthÄ• rasaá¹…khepÄ• , rÅ«pÄ• naá¹ƒ gaá¹‡anÄ• pi ca ||

<796> á¹• 21 ettha \Be 70/ \Ne 77/ rÅ«pÄ• avuttÄ• hi, yathÄ• vuttÄ• nusÄ• rato.

vitthÄ• retvÄ• na viÃ±Ã±eyyÄ• , sabbathÄ• pi ca viÃ±Ã±unÄ• ti ||

iti rÅ«pavibhÄ• ge kalÄ• pakathÄ• niá¹-á¹-hitÄ• .

vÄ«satimo paricchedo.

ekavÄ«satimo paricchedo

21. uppattikathÄ•

<797> á¹• 21 aá¹-á¹-havÄ«sati rÅ«pÄ• ni, kalÄ• pÄ• cekavÄ«sati.

vuttÄ• cettÄ• vatÄ• tesaá¹ƒ, uppÄ• do dÄ• ni niyyate ||

<798> á¹• 21 aá¹‡á¸• ajÄ• jalÄ• bujÄ• ca, saá¹ƒsedajopapÄ• tikÄ• .

iccuppattipabhedena, catasso yoniyo matÄ• ||

<799> á¹• 21 bhummavajjesu devesu,

pete nijjhÄ• mataá¹‡hike.

nirayesu ca sambhoti,

yonekÄ• vopapÄ• tikÄ• ||

<800> á¹• 21 bhummadeve manussesu,

tiracchÄ• nÄ• sure tathÄ• .

petesu cÄ• vasesesu,

catassopi ca yoniyo ||

<801> á¹• 21 tatthaá¹‡á¸• ajÄ• jalÄ• bujÄ• , gabbhaseyyasamuggamo.

saá¹ƒsedajopapÄ• tikÄ• , opapÄ• tikanÄ• makÄ• ||

<802> á¹• 21 tattha \Ne 78/ sampuá¹‡á¹‡Ä• yatano, gabbhaseyyasamuggamo.

abhÄ• vo dve sabhÄ• vÄ• ca, itthipumbhÄ• vamissitÄ• ||

<803> á¹• 21 paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡o, opapÄ• tikanÄ• mako.

abhÄ• vo dve sabhÄ• vÄ• ca, caturÄ• pÄ• yabhÅ«miyaá¹ƒ ||

<804> á¹• 21 sampuá¹‡á¹‡Ä• yatanoveso \Be 71/,

kÄ• me sugatiyaá¹ƒ pana.

Ä• dikappe abhÄ• vo ca,

dve sabhÄ• vÄ• tato paraá¹ƒ ||

<805> á¹• 21 aparipuá¹‡á¹‡Ä• yatano, abhÄ• vo ca mahaggate.

iccevaá¹ƒ dasadhÄ• honti, sabbÄ• sandhisamuggamÄ• ||

<806> á¹• 21 tattheva dasadhÄ• bhinne, attabhÄ• vasamuggame.

sandhiyaÃ±ca pavatte ca, rÅ«puppattiá¹ƒ vibhÄ• vaye ||

<807> á¹• 21 tatthÄ• bhÄ• vakasattÄ• naá¹ƒ, gabbhaseyyasamuggame.

kÄ• yavatthuvasÄ• dveva, dasakÄ• honti kammajÄ• ||

<808> á¹• 21 rÅ«pasantatisÄ«sÄ• ni, dve ca rÅ«pÄ• ni vÄ«sati.

agahÄ«taggahaá¹‡ena, tatthekÄ• dasa niddise ||

<809> á¹• 21 tato paraá¹ƒ pavattimhi, vaá¸• á¸• hamÄ• nassa jantuno.

cakkhudasakÄ• dayo ca, cattÄ• ro honti sambhavÄ• ||

<810> á¹• 21 iccÄ• bhÄ• vakasattÄ• naá¹ƒ, chaá¸·evuttamakoá¹-iyÄ• .

heá¹-á¹-himakoá¹-iyÄ• dveva, gabbhaseyyasamuggame ||

<811> á¹• 21 cakkhusotaghÄ• navasÄ• , tattha tidvekahÄ«nakÄ• .

eko tayo tayo ceva, siyuá¹ƒticatupaÃ±cakÄ• ||

<812> á¹• 21 opapÄ• tikasaá¹…khÄ• te, abhÄ• vakasamuggame.

jivhÄ• kÄ• yavatthuvasÄ• , tayo heá¹-á¹-himakoá¹-iyÄ• ||

<813> á¹• 21 uttamakoá¹-iyÄ• \Ne 79/ honti, chaá¸·evobhinnamantare.

catukkapaÃ±cakÄ• tattha, dvekahÄ«nÄ• tayo tayo ||

<814> á¹• 21 chakkÄ• dayo abhÄ• vÄ• naá¹ƒ,

iccevaá¹ƒ paÃ±casaá¹…gahÄ• .

eko tayo tayo ceko,

ekoti ca yathÄ• kkamaá¹ƒ ||

<815> á¹• 21 sabhÄ• vakÄ• naá¹ƒ \Be 72/ dvinnampi, duvidhÄ• sattakÄ• dayo.

bhÄ• vÄ• dikÄ• yathÄ• vuttÄ• , navadhÄ• navadhÄ• siyuá¹ƒ ||

<816> á¹• 21 sattevuttamato heá¹-á¹-hÄ• , ticatukkÄ• tadantare.

catukkapaÃ±cakacchakkÄ• , paÃ±cachakkÄ• pi ca dvidhÄ• ||

<817> á¹• 21 tiá¹‡á¹‡annampi vaseneva, sattakacchakkapaÃ±cakÄ• .

catukkatikadukkÄ• ca, cha koá¹-á¹-hÄ• sÄ• yathÄ• rahaá¹ƒ ||

<818> á¹• 21 dve satta ca nava paÃ±ca, tayo ceko yathÄ• kkamaá¹ƒ.

rÅ«pasantatisÄ«sÄ• naá¹ƒ, rÄ• sayo sattavÄ«sati ||

<819> á¹• 21 kammajÄ• tÄ• yathÄ• yogaá¹ƒ, pavattanti khaá¹‡e khaá¹‡e.

kÄ• mÄ• vacarasattÄ• naá¹ƒ, paá¹-isandhipavattiyaá¹ƒ ||

<820> á¹• 21 tattha santatisÄ«sÄ• ni, rÅ«pÄ• ni ca yathÄ• rahaá¹ƒ.

pubbe vuttanayeneva, sabbatthÄ• pi viniddise ||

<821> á¹• 21 sÄ«tuá¹‡hotusamaÃ±Ã±Ä• tÄ• ,

tejodhÄ• tu á¹-hitikkhaá¹‡e.

bhÅ«tÄ• sandhikkhaá¹‡e rÅ«paá¹ƒ,

janeti utujaá¹-á¹-hakaá¹ƒ ||

<822> á¹• 21 paá¹-isandhimatikkamma, cittaá¹ƒ cittajamaá¹-á¹-hakaá¹ƒ.

bhavaá¹…gÄ• dimupÄ• dÄ• ya, janetuppattiyaá¹ƒ pana ||

<823> á¹• 21 bhuttÄ• hÄ• ro \Ne 80/ á¹-hitippatto, mÄ• tarÄ• ca sayampi ca.

sarÄ«rÄ• nugato hutvÄ• , janetÄ• hÄ• rajaá¹-á¹-hakaá¹ƒ ||

<824> á¹• 21 iti suddhaá¹-á¹-hakÄ• ni ca, tesamuá¹-á¹-hÄ• nikÄ• pare.

saddaviÃ±Ã±attilahutÄ• , sambhave sambhavanti ca ||

<825> á¹• 21 itthaá¹ƒ catusamuá¹-á¹-hÄ• nÄ• , kalÄ• pÄ• kÄ• mabhÅ«miyaá¹ƒ.

yÄ• vajÄ«vaá¹ƒ pavattanti, dÄ«pajÄ• lÄ• va santati ||

<826> á¹• 21 cakkhusotavatthuvasÄ• , dasakÄ• ca tayo paraá¹ƒ.

jÄ«vitanavakaÃ±ceva, rÅ«pÄ• vacarabhÅ«miyaá¹ƒ ||

<827> á¹• 21 honti \Be 73/ sandhipavattÄ«su, cattÄ• ro kammajÄ• sadÄ• .

pubbe vuttanayeneva, pavatte utucittajÄ• ||

<828> á¹• 21 jÄ«vitanavakaÃ±cekaá¹ƒ, paá¹-isandhipavattiyaá¹ƒ.

pavatte utujaÃ±ceti, dvedhÄ• saÃ±Ã±Ä«namuddise ||

<829> á¹• 21 iccuppattikamaá¹ƒ Ã±atvÄ• , vibhÄ• veyya tato paraá¹ƒ.

kalÄ• pÄ• naÃ±ca rÅ«pÄ• naá¹ƒ, sambhavÄ• sambhavampi ca ||

<830> á¹• 21 indriyabaddhasantÄ• ne, sabbe sambhonti sambhavÄ• .

kalÄ• pÄ• ceva rÅ«pÄ• ni, tathÄ• santatirÄ• sayo ||

<831> á¹• 21 bahiddhÄ• matakÄ• ye ca, nopalabbhanti kammajÄ• .

cittojajÄ• kalÄ• pÄ• ca, utujÄ• lahutÄ• dayo ||

<832> á¹• 21 tathÄ• suddhaá¹-á¹-hakasadda-navakaÃ±cotu sabbathÄ• .

kalÄ• pÄ• tattha labbhanti, dve ca rÅ«pÄ• ni uddise ||

<833> á¹• 21 tesamuá¹-á¹-hÄ• nikÄ• sabbe, kalÄ• pÄ• natthi sandhiyaá¹ƒ.

uppÄ• dakÄ• le sabbattha, jaratÄ• niccatÄ• pi ca ||

<834> á¹• 21 kalÄ• pÄ• kammajÄ• santi, jÄ• tirÅ«paÃ±ca sandhiyaá¹ƒ.

rÅ«pÄ• ni ca kalÄ• pÄ• ca, sabbepi ca pavattiyaá¹ƒ ||

<835> á¹• 21 santi \Ne 81/ sabbÄ• ni rÅ«pÄ• ni, kÄ• mesu catusambhavÄ• .

jÄ«vitanavakaá¹ƒ hitvÄ• , kalÄ• pÄ• honti vÄ«sati ||

<836> á¹• 21 dasakesveva gahitaá¹ƒ, visuá¹ƒ kÄ• me na labbhati.

jÄ«vitanavakaá¹ƒ nÄ• ma, rÅ«paloke visuá¹ƒ siyÄ• ||

<837> á¹• 21 Ä• hÄ• rajakalÄ• pÄ• ca, bhÄ• vÄ• dve cÄ• dikappike.

Ä• dikÄ• le na labbhanti, pacchÄ• labbhanti kecipi ||

<838> á¹• 21 ghÄ• najivhÄ• kÄ• yabhÄ• va-dasakÄ• rÅ«pabhÅ«miyaá¹ƒ.

Ä• hÄ• rajakalÄ• pÄ• ca, na labbhanteva sabbathÄ• ||

<839> á¹• 21 cakkhusotavatthusaddÄ• , kalÄ• pÄ• cittajÄ• pi ca.

asaÃ±Ã±ibhÅ«miyaá¹ƒ pubbe, vuttÄ• pi ca na labbhare ||

<840> á¹• 21 kalÄ• pÄ• \Be 74/ satta rÅ«pÄ• ni, paÃ±ca rÅ«pesvasaÃ±Ã±isu.

natthekÄ• dasa rÅ«pÄ• ni, kalÄ• pekÅ«navÄ«sati ||

<841> á¹• 21 tasmÄ• tevÄ«sa rÅ«pÄ• ni, kalÄ• pÄ• pana cuddasa.

tesamuá¹-á¹-hÄ• nikÄ• santi, rÅ«pÄ• vacarabhÅ«miyaá¹ƒ ||

<842> á¹• 21 sattaraseva rÅ«pÄ• ni, kalÄ• pÄ• dve dvisambhavÄ• .

asaÃ±Ã±Ä«naá¹ƒ tu sambhonti, natthÄ• rÅ«pesu kiÃ±cipi ||

<843> á¹• 21 uppattikkamamiccevaá¹ƒ, sambhavÄ• sambhavampi ca.

kalÄ• pÄ• naÃ±ca rÅ«pÄ• naá¹ƒ, yathÄ• yogaá¹ƒ vibhÄ• vayeti ||

iti rÅ«pavibhÄ• ge uppattikathÄ• niá¹-á¹-hitÄ• .

ekavÄ«satimo paricchedo.

dvÄ• vÄ«satimo paricchedo

22. pakiá¹‡á¹‡akakathÄ•

<844> á¹• 21 itthaá¹ƒ \Ne 82/ rÅ«pÄ• namuppattiá¹ƒ, dÄ«petvÄ• dÄ• ni vuccati.

pavattikosallatthÄ• ya, tatthevetaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ ||

<845> á¹• 21 duvidhÄ• sandhiyo tattha, missÄ• missavibhÄ• gato.

tividhÄ• pi cekacatu-paÃ±cavokÄ• rabhedato ||

<846> á¹• 21 rÅ«pamattÄ• asaÃ±Ã±Ä«naá¹ƒ, nÄ• mÄ• bhÄ• vÄ• amissitÄ• .

nÄ• mamattÄ• arÅ«pÄ«naá¹ƒ, rÅ«pÄ• bhÄ• vÄ• ti ca dvidhÄ• ||

<847> á¹• 21 kÄ• mÄ• vacarikÄ• ceva, rÅ«pÄ• vacarikÄ• ti ca.

duvidhÄ• missitÄ• ceti, bhavanti ca catubbidhÄ• ||

<848> á¹• 21 ekaccatuvokÄ• rÄ• ca, amissÄ• paÃ±ca sandhiyo.

chabbÄ«satividhÄ• missÄ• , paÃ±cavokÄ• rasandhiyo ||

<849> á¹• 21 itthaá¹ƒ bhÅ«mippabhedena, ekatiá¹ƒsavidhÄ• pi ca.

santatirÄ• sibhedena, siyuá¹ƒ tiá¹ƒsavidhÄ• kathaá¹ƒ ||

<850> á¹• 21 rÅ«pasantatisÄ«sÄ• naá¹ƒ \Be 75/,

rÄ• sayo sattavÄ«sati.

vuttÄ• kÄ• me vasÄ• tesaá¹ƒ,

sattakÄ• kÄ• masandhiyo ||

<851> á¹• 21 vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• ra-viÃ±Ã±Ä• á¹‡akkhandhasaá¹…gahÄ• .

sabbatthÄ• pi catassova, nÄ• masantatiyo siyuá¹ƒ ||

<852> á¹• 21 iccubhinnaá¹ƒ vasÄ• honti, tatthekÄ• dasakÄ• dayo.

santatirÄ• sayo pubbe, vibhattÄ• sattakÄ• dayo ||

<853> á¹• 21 ekÄ• dasakadasaka-navaá¹-á¹-hasattakÄ• \Ne 83/ siyuá¹ƒ.

chakkena saddhiá¹ƒ viÃ±Ã±eyyÄ• , tasmÄ• tattha cha saá¹…gahÄ• ||

<854> á¹• 21 aá¹-á¹-ha santatiyo honti, rÅ«palokena missitÄ• .

aá¹-á¹-hako rÄ• si tattheko, tasmÄ• santati vuccati ||

<855> á¹• 21 jÄ«vitanavako tveko, asaÃ±Ã±Ä« paá¹-isandhiyaá¹ƒ.

arÅ«pÄ«naá¹ƒ catassopi, nÄ• masantatiyo siyuá¹ƒ ||

<856> á¹• 21 iccekakacatukkÄ• naá¹ƒ, vasena dve amissitÄ• .

aá¹-á¹-havÄ«saÃ±ca missÄ• ti, tiá¹ƒseva honti sandhiyo ||

<857> á¹• 21 ekuppÄ• danirodhÄ• ca, amissÄ• tattha rÄ• sayo.

missitÄ• naá¹ƒ vibhÄ• goyaá¹ƒ, yathÄ• yogaá¹ƒ kathÄ«yati ||

<858> á¹• 21 uppÄ• daá¹-á¹-hitibhaá¹…gÄ• naá¹ƒ, vasÄ• tÄ«á¹‡i khaá¹‡Ä• nipi.

samÄ• nÄ• neva nÄ• mÄ• naá¹ƒ, ekacittakkhaá¹‡aá¹ƒ mataá¹ƒ ||

<859> á¹• 21 tulyamuppÄ• dabhaá¹…gÄ• naá¹ƒ, rÅ«pÄ• nampi khaá¹‡advayaá¹ƒ.

ekÅ«napaÃ±Ã±Ä• samattaá¹ƒ, á¹-hitikkhaá¹‡amudÄ«ritaá¹ƒ ||

<860> á¹• 21 nÄ• marÅ«pÄ• namuppÄ• do, bhaá¹…gopi hi samo mato.

dandhaá¹ƒ hi vattikaá¹ƒ rÅ«paá¹ƒ, nÄ• maá¹ƒ tu lahuvattikaá¹ƒ ||

<861> á¹• 21 tathÄ• hi rÅ«pe tiá¹-á¹-hante, cittuppÄ• dÄ• tu soá¸·asa.

uppajjitvÄ• pavattitvÄ• , bhijjanti ca lahuá¹ƒ lahuá¹ƒ ||

<862> á¹• 21 tasmÄ• \Be 76/ hi ekapaÃ±Ã±Ä• sa-khaá¹‡arÅ«pakkhaá¹‡aá¹ƒ tathÄ• .

sattarasacittakkhaá¹‡aá¹ƒ, tikhaá¹‡anti ca vuccati ||

<863> á¹• 21 cittakkhaá¹‡aá¹ƒ hi tiá¹‡á¹‡annaá¹ƒ, tattha viÃ±Ã±attikadvayaá¹ƒ.

lakkhaá¹‡attayarÅ«paá¹ƒ tu, salakkhaá¹‡avavatthitaá¹ƒ ||

<864> á¹• 21 tasmÄ• hitvÄ• dvayaÃ±cetaá¹ƒ, bÄ• vÄ«satividhampi ca.

rÅ«paá¹ƒ nÄ• ma catukkaÃ±ca, salakkhaá¹‡aniyÄ• mitaá¹ƒ ||

<865> á¹• 21 ekuppÄ• danirodhÄ• \Ne 84/ ca, tattha tulyakkhaá¹‡Ä• matÄ• .

atulyakkhaá¹‡adhammÄ• naá¹ƒ, siyÄ• bhedaá¹ƒ yathÄ• rahaá¹ƒ ||

<866> á¹• 21 paá¹-isandhikkhaá¹‡e jÄ• taá¹ƒ, tasmÄ• rÅ«paá¹ƒ tato paraá¹ƒ.

sattarasamacittassa, bhaá¹…gena saha bhijjati ||

<867> á¹• 21 tassa á¹-hitikkhaá¹‡e jÄ• taá¹ƒ, rÅ«pampi ca tato paraá¹ƒ.

aá¹-á¹-hÄ• rasamacittassa, uppÄ• de pana bhijjati ||

<868> á¹• 21 tassa bhaá¹…gakkhaá¹‡e jÄ• taá¹ƒ, rÅ«pampi ca tato paraá¹ƒ.

aá¹-á¹-hÄ• rasamacittassa, á¹-hitikÄ• lesu bhijjati ||

<869> á¹• 21 tathÄ• dutiyacittassa, uppÄ• damhi samuá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hÄ• rasamacittassa, bhaá¹…gena saha bhijjati ||

<870> á¹• 21 iti vuttaniyÄ• mena, sajÄ• tikkhaá¹‡ato paraá¹ƒ.

á¹-hatvÄ• ekÅ«napaÃ±Ã±Ä• sa, khaá¹‡Ä• ni puna bhijjati ||

<871> á¹• 21 tasmÄ• ekÅ«napaÃ±Ã±Ä• sa, kalÄ• pÄ• saha vattare.

eko jÄ• yati eko ca, bhijjatÄ«ti ca sabbathÄ• ||

<872> á¹• 21 ekasantatisambandhÄ• , kalÄ• pÄ• saha kammajÄ• .

yathÄ• nupubbaghaá¹-itÄ• , ekapaÃ±Ã±Ä• sa labbhare ||

<873> á¹• 21 sattavÄ«sa paniccevaá¹ƒ, kÄ• me dve rÅ«pabhÅ«miyaá¹ƒ.

rÅ«pasantatisÄ«sÄ• naá¹ƒ, rÄ• sayo sattakÄ• dayo ||

<874> á¹• 21 ekÅ«natiá¹ƒsa sabbepi, kammajÄ• tÄ• yathÄ• rahaá¹ƒ.

ekapaÃ±Ã±Ä• sa ghaá¹-ikÄ• , pavattanti khaá¹‡e khaá¹‡e ||

<875> á¹• 21 tattha \Be 77/ sandhikkhaá¹‡e jÄ• taá¹ƒ, sattarasamacetaso.

uppÄ• de bhijjaticcevaá¹ƒ, vutto __aá¹-á¹-hakathÄ• nayo_ ||

<876> á¹• 21 taá¹ƒ nayaá¹ƒ paá¹-ibÄ• hitvÄ• , cittena saha bhijjati.

cittena saha jÄ• tanti, vuttamÄ• cariyena hi ||

<877> á¹• 21 Ä• nÄ• pÄ• natakkacÄ• rÄ• \Ne 85/, ekuppÄ• danirodhakÄ• .

vuttÄ• hi __yamake_ kÄ• yavacÄ«saá¹…khÄ• ranÄ• makÄ• ||

<878> á¹• 21 cittuppÄ• dakkhaá¹‡e jÄ• tÄ• , utu tassa á¹-hitikkhaá¹‡e.

rÅ«paá¹ƒ janeti tatthÄ• pi, utu bhaá¹…gakkhaá¹‡epi ca ||

<879> á¹• 21 anupubbakkamenevaá¹ƒ, jÄ• taá¹ƒ rÅ«paá¹ƒ tathÄ• paraá¹ƒ.

aá¹-á¹-hÄ• rasamauppÄ• daá¹-á¹-hitiÄ• dÄ«su bhijjati ||

<880> á¹• 21 itthaá¹ƒ kalÄ• pÄ• ghaá¹-itÄ• , utujÄ• hÄ• rajÄ• pi ca.

ekasantatisambandhÄ• , ekapaÃ±Ã±Ä• sa labbhare ||

<881> á¹• 21 kalÄ• pÄ• cittajÄ• yasmÄ• , uppÄ• dakkhaá¹‡asambhÅ«tÄ• .

ghaá¹-ikÄ• saha labbhanti, tasmÄ• sattaraseva te ||

<882> á¹• 21 sabbepi rÅ«pajanakÄ• , cittuppÄ• de yathÄ• sakaá¹ƒ.

janenti á¹-hitibhaá¹…gesu, na janentÄ«ti kecanÄ• ||

<883> á¹• 21 kusalÄ• byÄ• katÄ• dÄ«naá¹ƒ, ekuppÄ• danirodhatÄ• .

dhammÄ• naá¹ƒ __yamake_ vuttÄ• , iti pÄ• á¸·i vadanti ca ||

<884> á¹• 21 kusalÄ• dikasambandhÄ• , tattha tattha hi desitÄ• .

iti vatvÄ• pure vuttaá¹ƒ, icchantÄ• cariyÄ• nayaá¹ƒ ||

<885> á¹• 21 iccevaá¹ƒ catusambhÅ«tÄ• , rÅ«pasantatirÄ• sayo.

rÅ«pÄ• ni ca kalÄ• pÄ• ca, ekÄ• baddhÄ• yathÄ• rahaá¹ƒ ||

<886> á¹• 21 suttapavattamattÄ• naá¹ƒ, sambuddhÄ• nampi pÄ• á¹‡inaá¹ƒ.

yÄ• va maraá¹‡akÄ• lÄ• pi, pavattanti nirantaraá¹ƒ ||

<887> á¹• 21 Ä• yukkhayÄ• \Be 78/ ca maraá¹‡aá¹ƒ, tathÄ• kammakkhayÄ• siyÄ• .

ubhinnaá¹ƒ vÄ• khayÄ• cÄ• tha, upacchedakakammunÄ• ||

<888> á¹• 21 catudhÄ• pi marantassa, tassevaá¹ƒ tu yathÄ• rahaá¹ƒ.

sattarasacittakkhaá¹‡amattasesamhi jÄ«vite ||

<889> á¹• 21 upariccuticittassa \Ne 86/, sattarasamacetaso.

á¹-hitikÄ• lamupÄ• dÄ• ya, na tu jÄ• yati kammajaá¹ƒ ||

<890> á¹• 21 tassuppÄ• dakkhaá¹‡e jÄ• taá¹ƒ,

rÅ«paÃ±ca cutiyÄ• saha.

bhijjatÄ«ti mato nÄ• ma,

tato hoti sa puggalo ||

<891> á¹• 21 cittajÄ• hÄ• rajaÃ±cÄ• pi, na jÄ• yati tato paraá¹ƒ.

utusambhavarÅ«paá¹ƒ tu, avasissati vÄ• na vÄ• ||

<892> á¹• 21 tato vuttanayeneva, matasatto yathÄ• rahaá¹ƒ.

missÄ• missÄ• hi sandhÄ«hi, punadevopapajjati ||

<893> á¹• 21 tato vuttanayeneva, ekÅ«natiá¹ƒsa kammajÄ• .

tesamuá¹-á¹-hÄ• nikÄ• paÃ±ca, catuttiá¹ƒsa samissitÄ• ||

<894> á¹• 21 kalÄ• pÄ• rÄ• sayo honti, sattavÄ«satibhÅ«misu.

iti sabbapakÄ• rena, rÅ«padhammÄ• pakÄ• sitÄ• ti ||

iti rÅ«pavibhÄ• ge pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

dvÄ• vÄ«satimo paricchedo.

niá¹-á¹-hito ca sabbathÄ• pi rÅ«pavibhÄ• go.

tevÄ«satimo paricchedo

4. nibbÄ• navibhÄ• go

23. mÅ«lavisuddhikathÄ•

<895> á¹• 21 itthaá¹ƒ \Be 79/ \Ne 87/ cittaá¹ƒ cetasikaá¹ƒ, rÅ«paÃ±cevÄ• ti saá¹…khatÄ• .

vuttÄ• asaá¹…khataá¹ƒ dÄ• ni, nibbÄ• nanti pavuccati ||

<896> á¹• 21 sÄ«lavisuddhi Ä• dimhi, tato cittavisuddhi ca.

diá¹-á¹-hivisuddhinÄ• mÄ• ca, kaá¹…khÄ• vitaraá¹‡Ä• pi ca ||

<897> á¹• 21 tato paraá¹ƒ maggÄ• magga-Ã±Ä• á¹‡adassananÄ• mikÄ• .

tathÄ• paá¹-ipadÄ• Ã±Ä• á¹‡a-dassanÄ• Ã±Ä• á¹‡adassanaá¹ƒ ||

<898> á¹• 21 iccÄ• nukkamato vuttÄ• , satta honti visuddhiyo.

sattamÄ• nuttarÄ• tattha, pubbabhÄ• gÄ• cha lokiyÄ• ||

<899> á¹• 21 saá¹ƒvaro pÄ• timokkho ca, tathevindriyasaá¹ƒvaro.

Ä• jÄ«vapÄ• risuddhi ca, sÄ«laá¹ƒ paccayanissitaá¹ƒ ||

<900> á¹• 21 iti __sÄ«lavisuddhÄ«_ti, suddhametaá¹ƒ pavuccati.

catupÄ• risuddhisÄ«laá¹ƒ, dhutaá¹…gaparivÄ• ritaá¹ƒ ||

<901> á¹• 21 kasiá¹‡Ä• ni dasÄ• subhÄ• , dasÄ• nussatiyo pana.

appamaÃ±Ã±Ä• ca saÃ±Ã±Ä• ca, vavatthÄ• ruppakÄ• ti ca ||

<902> á¹• 21 __samathakkammaá¹-á¹-hÄ• nÄ• ni, _ tÄ• lÄ«saá¹-á¹-hakathÄ• naye.

pÄ• á¸·iyaá¹ƒ tu vibhattÄ• ni, aá¹-á¹-hatiá¹ƒsÄ• ti vaá¹‡á¹‡itaá¹ƒ ||

<903> á¹• 21 pathavÄ• po ca tejo ca,

vÄ• yo nÄ«laÃ±ca pÄ«takaá¹ƒ.

lohitodÄ• tamÄ• kÄ• saá¹ƒ \Ne 88/,

Ä• lokakasiá¹‡anti ca ||

<904> á¹• 21 __kasiá¹‡Ä• ni dase_tÄ• ni, vuttÄ• naá¹-á¹-hakathÄ• naye.

aá¹-á¹-heva pÄ• á¸·iyaá¹ƒ hitvÄ• , ante tu kasiá¹‡advayaá¹ƒ ||

<905> á¹• 21 uddhumÄ• taá¹ƒ vinÄ«laÃ±ca, vipubbakaá¹ƒ vikhÄ• yitaá¹ƒ.

vicchiddakaÃ±ca vikkhittaá¹ƒ, hatavikkhittalohitaá¹ƒ ||

<906> á¹• 21 puá¸·avakaá¹ƒ \Be 80/ aá¹-á¹-hikaÃ±ceti, __asubhÄ• dasa_ desitÄ• .

rÅ«pakÄ• yavibhÄ• gÄ• ya, dasakÄ• yavipattiyÄ• ||

<907> á¹• 21 buddhe dhamme ca saá¹…ghe ca, sÄ«le cÄ• ge ca attanÄ• .

devatopasamÄ• yaÃ±ca, sattÄ• nussatiyo kamÄ• ||

<908> á¹• 21 maraá¹‡assati nÄ• mekÄ• , tathÄ• kÄ• yagatÄ• sati.

Ä• nÄ• pÄ• nassaticcevaá¹ƒ, __dasÄ• nussatiyo_ matÄ• ||

<909> á¹• 21 mettÄ• karuá¹‡Ä• muditÄ• , upekkhÄ• ti catubbidhÄ• .

vuttÄ• brahmavihÄ• rÄ• ca, __appamaÃ±Ã±Ä• _ti tÄ• dinÄ• ||

<910> á¹• 21 ekÄ• __hÄ• re paá¹-ikkÅ«la-saÃ±Ã±Ä• _ nÄ• mekameva tu.

__catudhÄ• tuvavatthÄ• naá¹ƒ, _ catudhÄ• tupariggaho ||

<911> á¹• 21 Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±camathÄ• paraá¹ƒ.

Ä• kiÃ±caÃ±Ã±aá¹ƒ tathÄ• neva-saÃ±Ã±Ä• nÄ• saÃ±Ã±anÄ• makaá¹ƒ ||

<912> á¹• 21 iccÄ• nukkamato vuttÄ• , arÅ«pajjhÄ• nikÄ• pana.

__arÅ«pakammaá¹-á¹-hÄ• nÄ• ni, _ cattÄ• ropi pakittitÄ• ||

<913> á¹• 21 kasiá¹‡Ä• subhakoá¹-á¹-hÄ• se, Ä• nÄ• pÄ• ne ca sabbathÄ• .

disvÄ• sutvÄ• phusitvÄ• vÄ• , parikammaá¹ƒ tu kubbato ||

<914> á¹• 21 uggaho nÄ• ma sambhoti, nimittaá¹ƒ tattha yuÃ±jato.

paá¹-ibhÄ• go tamÄ• rabbha, tattha vattati appanÄ• ||

<915> á¹• 21 sÄ• dhu \Ne 89/ sattÄ• sukhÄ« hontu, dukkhÄ• muccantu pÄ• á¹‡ino.

aho sattÄ• sukhappattÄ• , hontu yadicchakÄ• ti ca ||

<916> á¹• 21 uddissa vÄ• anodissa, yuÃ±jato sattagocare.

appamaÃ±Ã±Ä• panappenti, anupubbena vattikÄ• ||

<917> á¹• 21 kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se, paá¹-hamÄ• ruppamÄ• nase.

tasseva natthibhÄ• ve ca, tatiyÄ• ruppaketi ca ||

<918> á¹• 21 yuÃ±jantassa \Be 81/ panetesu, gocaresu catÅ«supi.

appenti anupubbena, Ä• ruppÄ• pi catubbidhÄ• ||

<919> á¹• 21 Ä• nÄ• pÄ• naÃ±ca kasiá¹‡aá¹ƒ, paÃ±cakajjhÄ• nikaá¹ƒ tahiá¹ƒ.

paá¹-hamajjhÄ• nikÄ• vuttÄ• , koá¹-á¹-hÄ• sÄ• subhabhÄ• vanÄ• ||

<920> á¹• 21 sukhitajjhÄ• nikÄ• tisso, appamaÃ±Ã±Ä• ca heá¹-á¹-himÄ• .

upekkhÄ• ruppakÄ• paÃ±ca, upekkhÄ• jhÄ• nikÄ• ti ca ||

<921> á¹• 21 ekÄ• dasekÄ• dasa ca, tayo paÃ±ceti sabbathÄ• .

parikammavasÄ• tiá¹ƒsa, cha koá¹-á¹-hÄ• sÄ• yathÄ• kkamaá¹ƒ ||

<922> á¹• 21 paÃ±cakÄ• disukhopekkhÄ• , jhÄ• nabhedÄ• catubbidhÄ• .

ekaccatupaÃ±cajhÄ• na-vasena tividhÄ• siyuá¹ƒ ||

<923> á¹• 21 rÅ«pÄ• rÅ«pavasÄ• dve ca, appanÄ• to punekadhÄ• .

iccevamappanÄ• kamma-á¹-á¹-hÄ• nabhedÄ• samissitÄ• ||

<924> á¹• 21 dve ca saÃ±Ã±Ä• vavatthÄ• nÄ• , aá¹-á¹-hÄ• nussatiyoti ca.

sesÄ• dasa pavuccanti, upacÄ• rasamÄ• dhikÄ• ||

<925> á¹• 21 parikammopacÄ• rÄ• nulomagotrabhuto paraá¹ƒ.

paÃ±camaá¹ƒ vÄ• catutthaá¹ƒ vÄ• , javanaá¹ƒ hoti appanÄ• ||

<926> á¹• 21 appanÄ• javanaá¹ƒ sabbaá¹ƒ, lokuttaramahaggataá¹ƒ.

tihetukaparittÄ• ni, purimÄ• ni yathÄ• rahaá¹ƒ ||

<927> á¹• 21 Ä• vajjanÄ• \Ne 90/ ca vasitÄ• , taá¹ƒsamÄ• pajjanÄ• tathÄ• .

adhiá¹-á¹-hÄ• nÄ• ca vuá¹-á¹-hÄ• nÄ• , paccavekkhaá¹‡a paÃ±camÄ• ||

<928> á¹• 21 vasitÄ• hi vasÄ«bhÅ«tÄ• , iti katvÄ• na paÃ±cahi.

bhÄ• ventassa panappenti, uparÅ«pari appanÄ• ||

<929> á¹• 21 yuÃ±jantassa tu vuá¹-á¹-hÄ• ya, kasiá¹‡ajjhÄ• napaÃ±camÄ• .

paÃ±cÄ• bhiÃ±Ã±Ä• hi appenti, rÅ«pasaddÄ• digocare ||

<930> á¹• 21 lokuttarÄ• panappenti, sabbe nibbÄ• nagocare.

aniccadukkhÄ• nattÄ• ti, bhÅ«midhamme vipassato ||

<931> á¹• 21 tattha \Be 82/ ca pÄ• dakajjhÄ• naá¹ƒ, sammaá¹-á¹-hajjhÄ• nameva vÄ• .

ajjhÄ• sayo ca vuá¹-á¹-hÄ• na-gÄ• minÄ« ca vipassanÄ• ||

<932> á¹• 21 maggÄ• naá¹ƒ jhÄ• nabhedÄ• ya, yathÄ• yogaá¹ƒ niyÄ• matÄ• .

yathÄ• sakaá¹ƒ phalÄ• naá¹ƒ tu, maggÄ• honti niyÄ• matÄ• ||

<933> á¹• 21 maggÄ• nantaramevÄ• tha, bhÅ«midhamme vipassato.

phalasamÄ• pattiyampi, appeti phalamÄ• nasaá¹ƒ ||

<934> á¹• 21 anupubbasamÄ• pattiá¹ƒ, samÄ• pajjissa vuá¹-á¹-hito.

jhÄ• nadhamme vipassitvÄ• , tattha tattheva paá¹‡á¸• ito ||

<935> á¹• 21 catutthÄ• ruppamappetvÄ• , ekadvijavanÄ• paraá¹ƒ.

nirodhaá¹ƒ nÄ• ma phusati, samÄ• pattimacittakaá¹ƒ ||

<936> á¹• 21 arahÄ• vÄ• anÄ• gÄ• mÄ«, paÃ±cavokÄ• rabhÅ«miyaá¹ƒ.

yathÄ• sakaá¹ƒ phaluppÄ• do, vuá¹-á¹-hÄ• nanti tato mato ||

<937> á¹• 21 appanÄ• pariyosÄ• ne, siyÄ• sabbattha sambhavÄ• .

bhavaá¹…gapÄ• to taá¹ƒ chetvÄ• , jÄ• yate paccavekkhaá¹‡Ä• ||

<938> á¹• 21 iti vuttÄ• nusÄ• rena, appanÄ• nayasaá¹…gahaá¹ƒ.

yathÄ• yogaá¹ƒ vibhÄ• veyya, tattha tattha vicakkhaá¹‡o ||

<939> á¹• 21 __cittavisuddhi_ \Ne 91/ nÄ• mÄ• yaá¹ƒ, cittasaá¹ƒklesasodhano.

upacÄ• rappanÄ• bhedo, samatho pubbabhÄ• giyoti ||

iti nibbÄ• navibhÄ• ge mÅ«lavisuddhikathÄ• niá¹-á¹-hitÄ• .

tevÄ«satimo paricchedo.

catuvÄ«satimo paricchedo

24. pariggahavisuddhikathÄ•

<940> á¹• 21 sÄ«lacittavisuddhÄ«hi, yathÄ• vuttÄ• hi maá¹‡á¸• ito.

payogÄ• sayasampanno, nibbÄ• nÄ• bhirato tato ||

<941> á¹• 21 khandhÄ• yatanadhÄ• tÄ• dippabhedehi \Be 83/ yathÄ• rahaá¹ƒ.

lakkhaá¹‡apaccupaá¹-á¹-hÄ• na-padaá¹-á¹-hÄ• navibhÄ• gato ||

<942> á¹• 21 pariggahetvÄ• saá¹…khÄ• re, nÄ• marÅ«paá¹ƒ yathÄ• kathaá¹ƒ.

vavatthapento tatthevamanupassati paÃ±Ã±avÄ• ||

<943> á¹• 21 nÄ• marÅ«pamidaá¹ƒ suddhaá¹ƒ, attabhÄ• voti vuccati.

natthettha koci attÄ• vÄ• , satto jÄ«vo ca puggalo ||

<944> á¹• 21 yathÄ• pi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti ||

<945> á¹• 21 khandhÄ• yatanadhÄ• tÅ«naá¹ƒ, yathÄ• yogamanukkamo.

abbocchinno pavattanto, saá¹ƒsÄ• roti pavuccati ||

<946> á¹• 21 iti nÄ• nappakÄ• rena, tebhÅ«makapariggaho.

bhÅ«midhammavavatthÄ• naá¹ƒ, suddhasaá¹…khÄ• radassanaá¹ƒ ||

<947> á¹• 21 attadiá¹-á¹-hipahÄ• nena \Ne 92/, diá¹-á¹-hisaá¹ƒklesasodhanaá¹ƒ.

__diá¹-á¹-hivisuddhi_ nÄ• mÄ• ti, Ã±Ä• á¹‡ametaá¹ƒ pavuccati ||

<948> á¹• 21 pariggahitasaá¹…khÄ• ro, nÄ• marÅ«pamapatthiyÄ• .

tato paraá¹ƒ yathÄ• yogaá¹ƒ, pariggaá¹‡hati paccaye ||

<949> á¹• 21 dukkhasamudayo tattha, taá¹‡hÄ• saá¹ƒsÄ• ranÄ• yikÄ• .

samodhÄ• neti saá¹…khÄ• re, tattha tatthupapattiyÄ• ||

<950> á¹• 21 taá¹‡hÄ• sambhavamevetaá¹ƒ, tasmÄ• dukkhaá¹ƒ pavuccati.

tadappavatti nibbÄ• naá¹ƒ, maggo taá¹ƒpÄ• pakoti ca ||

<951> á¹• 21 catusaccavavatthÄ• na-mukhenevampi paccaye.

pariggaá¹‡hanti ekacce, saá¹…khÄ• rÄ• namathÄ• pare ||

<952> á¹• 21 Ä• lokÄ• kÄ• savÄ• yÄ• papathaviÃ±cupanissayaá¹ƒ.

bhavaá¹…gapariá¹‡Ä• maÃ±ca, labhitvÄ• va yathÄ• rahaá¹ƒ ||

<953> á¹• 21 cha vatthÅ«ni ca nissÄ• ya, cha dvÄ• rÄ• rammaá¹‡Ä• ni ca.

paá¹-icca manasikÄ• raá¹ƒ, pavattanti arÅ«pino ||

<954> á¹• 21 yathÄ• sakasamuá¹-á¹-hÄ• naá¹ƒ \Be 84/, vibhÄ• gehi ca rÅ«pino.

pavattanti ekacceti, pariggaá¹‡hanti paccaye ||

<955> á¹• 21 avijjÄ• paccayÄ• honti, saá¹…khÄ• rÄ• tu tato tathÄ• .

viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«paÃ±ca, saá¸·Ä• yatananÄ• makaá¹ƒ ||

<956> á¹• 21 phasso ca vedanÄ• taá¹‡hÄ• , upÄ• dÄ• naá¹ƒ bhavo tato.

jÄ• ti jarÄ• maraá¹‡aÃ±ca, pavattati yathÄ• rahaá¹ƒ ||

<957> á¹• 21 tato soko paridevo, dukkhaÃ±ceva tathÄ• paraá¹ƒ.

domanassamupÄ• yÄ• so, sambhoti ca yathÄ• rahaá¹ƒ ||

<958> á¹• 21 etassa kevalassevaá¹ƒ, dukkhakkhandhassa sambhavo.

paá¹-iccasamuppÄ• dova, natthaÃ±Ã±o koci kÄ• rako ||

<959> á¹• 21 tatthÄ• vijjÄ• dayo \Ne 93/ dvepi, addhÄ• tÄ«to anÄ• gato.

jÄ• tÄ• dayopare aá¹-á¹-ha, paccuppannoti vaá¹‡á¹‡ito ||

<960> á¹• 21 puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±javasÄ• , saá¹…khÄ• rÄ• tividhÄ• tathÄ• .

bhavekadeso kammaÃ±ca, kammavaá¹-á¹-anti vuccati ||

<961> á¹• 21 avijjÄ• taá¹‡hupÄ• dÄ• nÄ• , klesavaá¹-á¹-amathÄ• pare.

vipÄ• kavaá¹-á¹-aá¹ƒ sattÄ• pi, upapattibhavopi ca ||

<962> á¹• 21 avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ tu, gahaá¹‡e gahitÄ• va te.

taá¹‡hupÄ• dÄ• nabhavÄ• ti, atÄ«te paÃ±ca hetavo ||

<963> á¹• 21 taá¹‡hupÄ• dÄ• nabhavÄ• naá¹ƒ, gahaá¹‡e gahitÄ• va te.

avijjÄ• saá¹…khÄ• rÄ• ceti, paccuppannepi paÃ±cake ||

<964> á¹• 21 viÃ±Ã±Ä• á¹‡Ä• disarÅ«pena, dassitaá¹ƒ phalapaÃ±cakaá¹ƒ.

tathÄ• tadeva jÄ• tÄ• di-nÄ• menÄ• nÄ• gatanti ca ||

<965> á¹• 21 atÄ«te hetavo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetavo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakaá¹ƒ ||

<966> á¹• 21 hetuphalaá¹ƒ phalahetu, puna hetuphalÄ• ni ca.

tisandhi catusaá¹…khepaá¹ƒ, vÄ«satÄ• kÄ• ramabravuá¹ƒ ||

<967> á¹• 21 atthadhammapaá¹-ivedha-desanÄ• naá¹ƒ \Be 85/ yathÄ• rahaá¹ƒ.

gambhÄ«rattÄ• catunnampi, catugambhÄ«ratÄ• matÄ• ||

<968> á¹• 21 ekattanÄ• nattanayÄ• , abyÄ• pÄ• ranayoparo.

tathevaá¹ƒdhammatÄ• ceti, nayÄ• vuttÄ• catubbidhÄ• ||

<969> á¹• 21 jarÄ• maraá¹‡asokÄ• di-pÄ«á¸·itÄ• namabhiá¹‡haso.

Ä• savÄ• naá¹ƒ samuppÄ• dÄ• , avijjÄ• ca pavattati ||

<970> á¹• 21 avijjÄ• paccayÄ• honti, saá¹…khÄ• rÄ• pi yathÄ• pure.

baddhÄ• vicchedamiccevaá¹ƒ, bhavacakkamanÄ• dikaá¹ƒ ||

<971> á¹• 21 taá¹‡hÄ• vijjÄ• nÄ• bhikaá¹ƒ \Ne 94/ taá¹ƒ, jarÄ• maraá¹‡anemikaá¹ƒ.

sesÄ• kÄ• rÄ• dighaá¹-ikaá¹ƒ, tibhavÄ• rathayojitaá¹ƒ ||

<972> á¹• 21 tiaddhaÃ±ca tivaá¹-á¹-aÃ±ca, tisandighaá¹-ikaá¹ƒ tathÄ• .

catusaá¹…khepagambhÄ«ranayamaá¹‡á¸• itadesanaá¹ƒ ||

<973> á¹• 21 vÄ«satÄ• kÄ• ravibhÄ• gaá¹ƒ, dvÄ• dasÄ• kÄ• rasaá¹…gahaá¹ƒ.

dhammaá¹-á¹-hitÄ«ti dÄ«penti, idappaccayataá¹ƒ budhÄ• ||

<974> á¹• 21 paá¹-iccasamuppÄ• doyaá¹ƒ, paccayÄ• kÄ• ranÄ• mato.

saá¹…khepato ca vitthÄ• rÄ• , vividhÄ• kÄ• rabhedato ||

<975> á¹• 21 janeti paccayuppanne, avijjÄ• dipavattiyÄ• .

avijjÄ• dinirodhena, nirodheti ca sabbathÄ• ||

<976> á¹• 21 paccayappaccayuppanna-vaseneva pavattati.

saá¹ƒsÄ• royanti ekacce, pariggaá¹‡hanti paccaye ||

<977> á¹• 21 samantapaá¹-á¹-hÄ• namahÄ• pakaraá¹‡avibhÄ• gato.

ekacce pariggaá¹‡hanti, catuvÄ«sati paccaye ||

<978> á¹• 21 iti nÄ• nappakÄ• rena, paccayÄ• naá¹ƒ pariggaho.

sappaccayanÄ• marÅ«paá¹ƒ, vavatthÄ• nanti veditaá¹ƒ ||

<979> á¹• 21 idappaccayatÄ• Ã±Ä• á¹‡aá¹ƒ, paccayÄ• kÄ• radassanaá¹ƒ.

dhammaá¹-á¹-hiti yathÄ• bhÅ«taÃ±Ä• á¹‡adassananÄ• makaá¹ƒ ||

<980> á¹• 21 kÄ• lattayavibhÄ• gesu \Be 86/, kaá¹…khÄ• saá¹ƒklesasodhanaá¹ƒ.

__kaá¹…khÄ• vitaraá¹‡Ä• nÄ• ma, visuddhÄ«_ti pavuccatÄ«ti ||

iti nibbÄ• navibhÄ• ge pariggahavisuddhikathÄ• niá¹-á¹-hitÄ• .

catuvÄ«satimo paricchedo.

paÃ±cavÄ«satimo paricchedo

25. vipassanÄ• vuddhikathÄ•

<981> á¹• 21 sÄ«lacittadiá¹-á¹-hikaá¹…khÄ• vitaraá¹‡avisuddhiyo \Ne 95/.

patvÄ• kalÄ• pato tÄ• va, sammaseyya tato paraá¹ƒ ||

<982> á¹• 21 kalÄ• pato sammasanaá¹ƒ, udayabbayadassanaá¹ƒ.

bhaá¹…gaÃ±Ä• á¹‡aá¹ƒ bhayaÃ±Ä• á¹‡aá¹ƒ, tathÄ• dÄ«navanibbidÄ• ||

<983> á¹• 21 muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, paá¹-isaá¹…khÄ• nupassanÄ• .

saá¹…khÄ• rupekkhÄ• nulomamiccÄ• nukkamato á¹-hitÄ• ||

<984> á¹• 21 vipassanÄ• ti cakkhÄ• tÄ• , dasaÃ±Ä• á¹‡aparamparÄ• .

lakkhaá¹‡attayamÄ• hacca, saá¹…khÄ• resu pavattati ||

<985> á¹• 21 tasmÄ• kalÄ• pato tÄ• va, sammaseyya tilakkhaá¹‡aá¹ƒ.

sammasitvÄ• atÄ«tÄ• dikhandhÄ• yatanadhÄ• tuyo ||

<986> á¹• 21 aniccÄ• te khayaá¹-á¹-hena, khandhÄ• dukkhÄ• bhayaá¹-á¹-hato.

anattÄ• asÄ• rakaá¹-á¹-hena, iccÄ• bhiá¹‡haá¹ƒ vicintayaá¹ƒ ||

<987> á¹• 21 tassevaá¹ƒ sammasantassa, upaá¹-á¹-hÄ• ti tilakkhaá¹‡aá¹ƒ.

saá¹…khÄ• resu tato yogÄ«, khaá¹‡asantatiaddhato ||

<988> á¹• 21 paccuppannÄ• na dhammÄ• naá¹ƒ, udayaÃ±ca vayaá¹ƒ tathÄ• .

paÃ±Ã±Ä• sÄ• kÄ• rabhedehi, anupassati tattha hi ||

<989> á¹• 21 avijjÄ• taá¹‡hÄ• kammÄ• naá¹ƒ, udayÄ• ca nirodhato.

samudayÄ• nirodhÄ• ca, paÃ±cannaá¹ƒ dassitÄ• tathÄ• ||

<990> á¹• 21 rÅ«passÄ• hÄ• rato \Be 87/ tiá¹‡á¹‡aá¹ƒ, phassato nÄ• marÅ«pato.

viÃ±Ã±Ä• á¹‡asseti sabbepi, cattÄ• lÄ«sa samissitÄ• ||

<991> á¹• 21 nibbattilakkhaá¹‡aá¹ƒ \Ne 96/ bhaá¹…ga-

lakkhaá¹‡aÃ±cettha passato.

khaá¹‡atodayato ceti,

samapaÃ±Ã±Ä• sa honti te ||

<992> á¹• 21 iti khandhamukhenete, vibhattÄ• udayabbayÄ• .

Ä• yatannÄ• dibhedehi, yojetabbÄ• yathÄ• rahaá¹ƒ ||

<993> á¹• 21 udayaÃ±ca vayaÃ±cevaá¹ƒ, passato tassa yogino.

vibhÅ«tÄ• honti saá¹…khÄ• rÄ• , samuá¹-á¹-hÄ• ti tilakkhaá¹‡aá¹ƒ ||

<994> á¹• 21 bodhipakkhiyadhammÄ• ca,

te passanti visesato.

tato jÄ• yantupaklesÄ• ,

dasopaklesavatthukÄ• ||

<995> á¹• 21 obhÄ• so pÄ«ti passaddhi, adhimokkho ca paggaho.

sukhaá¹ƒ Ã±Ä• á¹‡amupaá¹-á¹-hÄ• naá¹ƒ, upekkhÄ• ca nikanti ca ||

<996> á¹• 21 taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• havasena tividhepi te.

assÄ• dento unnamanto, mamÄ• yanto kilissati ||

<997> á¹• 21 maggaá¹ƒ phalaÃ±ca nibbÄ• naá¹ƒ, pattosmÄ«ti akovido.

vekkhabujjhÄ• ti maÃ±Ã±anto, pappoti adhimÄ• niko ||

<998> á¹• 21 maggÄ• dayo na hontete,

taá¹‡hÄ• gÄ• hÄ• divatthuto.

taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo cupaklesÄ• paripanthakÄ• ||

<999> á¹• 21 porÄ• á¹‡ameva khandhÄ• naá¹ƒ, udayabbayadassanaá¹ƒ.

tilakkhaá¹‡Ä• rammaá¹‡ato, maggo nibbÄ• napaccayo ||

<1000> á¹• 21 iti \Be 88/ maggaá¹ƒ amaggaÃ±ca, visodhentassa sijjhati.

__visuddhi_ ca __maggÄ• maggaÃ±Ä• á¹‡adassana_nÄ• mikÄ• ||

<1001> á¹• 21 tathÄ• parÄ• \Ne 97/ visuddhÄ«naá¹ƒ, udayabbayadassanaá¹ƒ.

Ä• diá¹ƒ katvÄ• __paá¹-ipadÄ• Ã±Ä• á¹‡adassana_nÄ• mikÄ• ||

<1002> á¹• 21 pacchÄ• saá¹ƒklesavikkhepavisuddhantaá¹ƒ yathÄ• pure.

paá¹-ipajjati medhÄ• vÄ«, udayabbayadassanaá¹ƒ ||

<1003> á¹• 21 iti khodayabbayÄ• nupassanÄ• Ã±Ä• á¹‡avÄ«thiyaá¹ƒ.

sikkhantassÄ• cireneva, paripakkÄ• vipassanÄ• ||

<1004> á¹• 21 pahÄ• yodayavohÄ• raá¹ƒ, vayamevÄ• dhimuccato.

uppÄ• dÄ• bhogamohÄ• ya, bhaá¹…gamevÄ• nutiá¹-á¹-hati ||

<1005> á¹• 21 tato nijjharadhÄ• rÄ• va, gaá¹…gÄ• vÄ• rodakaá¹ƒ viya.

bhijjamÄ• natiá¹‡Ä• niva, paá¹-ipajjÄ• sikhÄ• viya ||

<1006> á¹• 21 patante ca vayante ca, bhijjanticceva saá¹…khate.

passato tassa bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡amÄ«ritaá¹ƒ ||

<1007> á¹• 21 tato bhayÄ• nupassanÄ• , sabhayÄ• ti vipassato.

Ä• dÄ«navÄ• nupassanÄ• -Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«navÄ• ti ca ||

<1008> á¹• 21 nibbidÄ• nupassanÄ• ca, nibbindantassa yogino.

muccitukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, tato muccitumicchato ||

<1009> á¹• 21 niccÄ• ce na nirujjheyya, na bÄ• dheyya sukhÄ• yadi.

vase vatteyya attÄ• ce, tadabhÄ• vÄ• na te tathÄ• ||

<1010> á¹• 21 suá¹-á¹-hu muccitumiccevaá¹ƒ, paá¹-ipaccakkhato tato.

paá¹-isaá¹…khÄ• nupassanÄ• -Ã±Ä• á¹‡aá¹ƒ jÄ• tanti vuccati ||

<1011> á¹• 21 sÄ• dhukaá¹ƒ paá¹-isaá¹…khÄ• ya, saá¹…khÄ• resu tilakkhaá¹‡aá¹ƒ.

supariÃ±Ã±Ä• tasaá¹…khÄ• re, tatheva paá¹-ipassati ||

<1012> á¹• 21 aniccÄ• dukkhÄ• nattÄ• ca, saá¹…khÄ• rÄ• va na cÄ• paro.

attÄ• vÄ• attanÄ«yaá¹ƒ vÄ• , nÄ• haá¹ƒ na tu mamÄ• ti ca ||

<1013> á¹• 21 tatova \Be 89/ \Ne 98/ tattha majjhatto, nandirÄ• gavinissaá¹-o.

attattaniyabhÄ• vena, saá¹…khÄ• resvajjhupekkhati ||

<1014> á¹• 21 saá¹…khÄ• rupekkhÄ• saá¹…khÄ• taá¹ƒ, Ã±Ä• á¹‡aá¹ƒ tassa itÄ«ritaá¹ƒ.

tato vuá¹-á¹-hÄ• naghaá¹-itaá¹ƒ, anulomanti vuccati ||

<1015> á¹• 21 supariÃ±Ã±Ä• tasaá¹…khÄ• re, susammaá¹-á¹-hatilakkhaá¹‡e.

upekkhantassa tasseva, sikhÄ• pattÄ• vipassanÄ• ||

<1016> á¹• 21 saá¹…khÄ• radhamme Ä• rabbha, tÄ• va kÄ• laá¹ƒ pavattati.

tÄ«radassÄ«va sakuá¹‡o, yÄ• va pÄ• raá¹ƒ na passati ||

<1017> á¹• 21 yadÄ• passati nibbÄ• naá¹ƒ, vuá¹-á¹-hÄ• nagahitÄ• tadÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ« nÄ• ma, sÄ• nulomÄ• pavuccati ||

<1018> á¹• 21 iti dvÄ«hi visuddhÄ«hi, visuddhÄ• ya vipassato.

vipassanÄ• paá¹-ipadaá¹ƒ, pÅ«retÄ«ti pavuccatÄ«ti ||

iti nibbÄ• navibhÄ• ge vipassanÄ• vuddhikathÄ• niá¹-á¹-hitÄ• .

paÃ±cavÄ«satimo paricchedo.

chabbisatimo paricchedo

26. vuá¹-á¹-hÄ• navisuddhikathÄ•

<1019> á¹• 21 tassevaá¹ƒ paá¹-ipannassa, sikhÄ• pattÄ• vipassanÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ« nÄ• ma, yadÄ• hoti tadÄ• pana ||

<1020> á¹• 21 parikammopacÄ• rÄ• nulomagotrabhuto paraá¹ƒ.

maggo tato phalaá¹ƒ hoti, bhavaá¹…gÄ• paccavekkhaá¹‡Ä• ||

<1021> á¹• 21 parikammopacÄ• rÄ• nulomasaá¹…khÄ• tagocarÄ• \Ne 99/.

maggassÄ• vajjanaá¹ƒ hutvÄ• , nibbÄ• ne hoti gotrabhu ||

<1022> á¹• 21 catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• tha, chaá¹-á¹-haá¹ƒ vÄ• pi yathÄ• rahaá¹ƒ.

appeti maggajavanaá¹ƒ, nibbÄ• ne sakimeva taá¹ƒ ||

<1023> á¹• 21 tato \Be 90/ phalÄ• ni tÄ«á¹‡i dve, ekaá¹ƒ vÄ• tha yathÄ• kkamaá¹ƒ.

maggÄ• vasesanirodhamaggavuá¹-á¹-hÄ• navÄ«thiyaá¹ƒ ||

<1024> á¹• 21 tato bhavaá¹…gapÄ• tova,

taá¹ƒ chetvÄ• paccavekkhaá¹‡Ä• .

tisso paÃ±cavidhÄ• honti,

yathÄ• yogaá¹ƒ tathÄ• hi ca ||

<1025> á¹• 21 maggaá¹ƒ phalaÃ±ca nibbÄ• naá¹ƒ, avassaá¹ƒ paccavekkhati.

hÄ«ne kilese sese ca, paccavekkhati vÄ• na vÄ• ||

<1026> á¹• 21 tato ca puna saá¹…khÄ• re, vipassanto yathÄ• pure.

appeti anupubbena, sesamaggaphalÄ• ni ca ||

<1027> á¹• 21 tattha vuccanti nibbÄ• na-phalamaggavipassanÄ• .

suÃ±Ã±atÄ• cÄ• nimittÄ• ca, tathÄ• paá¹‡ihitÄ• ni ca ||

<1028> á¹• 21 suÃ±Ã±atÄ• vipassanÄ• dinÄ• mena hi vipassati.

vimokkhamukhabhÅ«tÄ• ti, tividhÄ• bhÄ• jitÄ• tathÄ• ||

<1029> á¹• 21 suÃ±Ã±atÄ• dikanÄ• mena, vimokkhÄ• tividhÄ• matÄ• .

nibbÄ• naphalamaggÄ• ca, samÄ• pattisamÄ• dhayo ||

<1030> á¹• 21 tattheva paá¹-hamabhÅ«miá¹ƒ, patto ariyapuggalo.

sattakkhattuparamo so, __sotÄ• panno_ti vuccati ||

<1031> á¹• 21 patto dutiyabhÅ«miÃ±ca, __sakadÄ• gÄ• mi_nÄ• mako.

sakimeva imaá¹ƒ lokaá¹ƒ, Ä• gantvÄ• hoti mÄ• nusaá¹ƒ ||

<1032> á¹• 21 patto \Ne 100/ tatiyabhÅ«miÃ±ca, __anÄ• gÄ• mÄ«_ti vuccati.

brahmalokÄ• anÄ• gantvÄ• , idhakÄ• mopapattiyÄ• ||

<1033> á¹• 21 patto catutthabhÅ«miÃ±ca, __arahÄ• _ aggapuggalo.

diá¹-á¹-heva dhamme dukkhaggiá¹ƒ, nibbÄ• petÄ«ti vuccati ||

<1034> á¹• 21 iti \Be 91/ maggaphalaá¹-á¹-hÄ• naá¹ƒ, vasÄ• ariyapuggalÄ• .

dvidhÄ• pi catudhÄ• yuggÄ• , aá¹-á¹-ha honti vibhÄ• gato ||

<1035> á¹• 21 ubhatobhÄ• gavimutta-

vibhÄ• gÄ• divasÄ• pana.

vibhattÄ• honti sattete,

yathÄ• yogaá¹ƒ tathÄ• hi ca ||

<1036> á¹• 21 saddhÄ• dhurassÄ• niccato, vuá¹-á¹-hÄ• naá¹ƒ dukkhatopi ca.

paÃ±Ã±Ä• dhurassÄ• nattato, iti dÄ«penti paá¹‡á¸• itÄ• ||

<1037> á¹• 21 saddhÄ• nusÄ• ri Ä• dimhi, majjhe saddhÄ• vimuttako.

ante paÃ±Ã±Ä• vimuttova, tasmÄ• saddhÄ• dhuro siyÄ• ||

<1038> á¹• 21 dhammÄ• nusÄ• ri Ä• dimhi, diá¹-á¹-hippatto tatopari.

ante paÃ±Ã±Ä• vimuttova, hoti paÃ±Ã±Ä• dhuropi ca ||

<1039> á¹• 21 samathayÄ• nikÄ• ceva, rÅ«pÄ• nuttarapÄ• dakÄ• .

vipassanÄ• yÄ• nikÄ• ca, sabbe sukkhavipassakÄ• ||

<1040> á¹• 21 dhuravuá¹-á¹-hÄ• nabhedena, honti paÃ±ceva sabbathÄ• .

Ä• ruppapÄ• dakÄ• cÄ• pi, Ä• dimhi duvidhÄ• tathÄ• ||

<1041> á¹• 21 chasu á¹-hÄ• nesu majjhake, kÄ• yasakkhÄ«ti bhÄ• jitÄ• .

ubhatobhÄ• gavimutto, arahatte patiá¹-á¹-hito ||

<1042> á¹• 21 itthaá¹ƒ vuttayÄ• nadhura-vuá¹-á¹-hÄ• nÄ• naá¹ƒ vibhÄ• gato.

maggapphalabhÅ«miyo ca, sattaá¹-á¹-hÄ• riyapuggalÄ• ||

<1043> á¹• 21 tattha \Ne 101/ cÄ• nuttaraÃ±Ä• á¹‡aá¹ƒ, saccÄ• naá¹ƒ paá¹-ivedhakaá¹ƒ.

samucchedappahÄ• nena, klesÄ• nusayasodhanaá¹ƒ ||

<1044> á¹• 21 catumaggavibhÄ• gena, vuá¹-á¹-hÄ• nanti pakittitaá¹ƒ.

__Ã±Ä• á¹‡adassanavisuddhi, _ nÄ• ma hoti tathÄ• pi ca ||

<1045> á¹• 21 maggo ca parijÄ• nÄ• ti, dukkhaá¹ƒ tebhÅ«makaá¹ƒ tathÄ• .

yathÄ• yogaá¹ƒ pajahati, taá¹‡hÄ• samudayampi ca ||

<1046> á¹• 21 nirodhaá¹ƒ \Be 92/ sacchikaroti, maggasaccamanuttaraá¹ƒ.

bhÄ• vanÄ• vÄ«thimotiá¹‡á¹‡o, bhÄ• vetÄ«ti pavuccati ||

<1047> á¹• 21 diá¹-á¹-higgatavicikicchÄ• -sÄ«labbatamasesato.

apÄ• yagamanÄ«yaÃ±ca, rÄ• gadosÄ• dikattayaá¹ƒ ||

<1048> á¹• 21 tadekaá¹-á¹-he kilese ca, sahajÄ• tappahÄ• nato.

pajahÄ• ti __sotÄ• patti-maggo_ paá¹-hamabhÅ«miko ||

<1049> á¹• 21 tadekaá¹-á¹-he pajahati, rÄ• gadosÄ• dikepi ca.

thÅ«le tu __sakadÄ• gÄ• mi-maggo_ dutiyabhÅ«miko ||

<1050> á¹• 21 pajahÄ• ti __anÄ• gÄ• mi-maggo_ niravasesato.

kÄ• marÄ• gabyÄ• pÄ• de ca, tadekaá¹-á¹-he ca sambhavÄ• ||

<1051> á¹• 21 rÅ«pÄ• rÅ«parÄ• gamÄ• nu-ddhaccÄ• vijjÄ• ti paÃ±cakaá¹ƒ.

__aggamaggo_ pajahati, klese sese ca sabbathÄ• ||

<1052> á¹• 21 iti saccapaá¹-ivedhaá¹ƒ, klesakkhayaphalÄ• vahaá¹ƒ.

maggaÃ±Ä• á¹‡aá¹ƒ pakÄ• senti, visuddhiá¹ƒ sattamaá¹ƒ budhÄ• ||

<1053> á¹• 21 chabbisuddhikamenevaá¹ƒ, sabbathÄ• ya visuddhiyÄ• .

sattamÄ• yÄ• nupattabbaá¹ƒ, nibbÄ• nanti pavuccati ||

<1054> á¹• 21 klesakkhayakaraá¹ƒ tÄ• á¹‡aá¹ƒ, saá¹ƒsÄ• rÄ• tikkamaá¹ƒ paraá¹ƒ.

pÄ• rimaá¹ƒ tÄ«ramabhayaá¹ƒ, sabbasaá¹…khÄ• ranissaá¹-aá¹ƒ ||

<1055> á¹• 21 tenammadanimmadanaá¹ƒ \Ne 102/, pipÄ• savinayÄ• dinÄ• .

klesasaá¹ƒsÄ• rasaá¹…khÄ• ra-paá¹-ipakkhanidassitaá¹ƒ ||

<1056> á¹• 21 ajarÄ• maramaccanta-manuppÄ• damasaá¹…khataá¹ƒ.

anuttaramasaá¹…khÄ• raá¹ƒ, anantamatulaÃ±ca taá¹ƒ ||

<1057> á¹• 21 paramatthamanopammaá¹ƒ, santi appaá¹-imaá¹ƒ sukhaá¹ƒ.

nirodhasacca nibbÄ• naá¹ƒ, ekantaá¹ƒ amataá¹ƒ padaá¹ƒ ||

<1058> á¹• 21 sopÄ• disesanibbÄ• na-dhÄ• tu \Be 93/ ceva tathÄ• parÄ• .

anupÄ• disesÄ• ceti, duvidhÄ• pariyÄ• yato ||

<1059> á¹• 21 suÃ±Ã±ataá¹ƒ cÄ• nimittaÃ±ca, tathÄ• paá¹‡ihitanti ca.

attÄ• digÄ• hÄ• bhÄ• vena, tividhÄ• pi ca bhÄ• jitaá¹ƒ ||

<1060> á¹• 21 klesasaá¹ƒsÄ• rasaá¹…khÄ• ra-paccanÄ«kavibhÄ• gato.

bhavakkhayÄ• dibhedehi, bahudhÄ• pi pavuccati ||

<1061> á¹• 21 tadevamaccutaá¹ƒ dhammaá¹ƒ, lokuttaramakÄ• likaá¹ƒ.

vÄ• nÄ• bhÄ• vÄ• vÄ• nÄ• tÄ«to, __ "nibbÄ• na" _nti pakittitaá¹ƒ ||

iti nibbÄ• navibhÄ• ge vuá¹-á¹-hÄ• navisuddhikathÄ• niá¹-á¹-hitÄ• .

chabbÄ«satimo paricchedo.

niá¹-á¹-hito ca sabbathÄ• pi nibbÄ• navibhÄ• go.

sattavÄ«satimo paricchedo

5. paÃ±Ã±attivibhÄ• go

27. pabhedakathÄ•

<1062> á¹• 21 cittaá¹ƒ \Ne 103/ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• nampi ca bhÄ• jitaá¹ƒ.

tasmÄ• dÄ• ni yathÄ• yogaá¹ƒ, paÃ±Ã±attipi pavuccati ||

<1063> á¹• 21 sÄ• cÄ• yaá¹ƒ atthapaÃ±Ã±atti-nÄ• mapaÃ±Ã±attibhedato.

duvidhÄ• hoti paÃ±Ã±atti, atthapaÃ±Ã±atti tattha ca ||

<1064> á¹• 21 sattasambhÄ• rasaá¹‡á¹-hÄ• na-saá¹…ghÄ• á¹-apariá¹‡Ä• mato.

vikappupaá¹-á¹-hÄ• nÄ• kÄ• ravohÄ• rÄ• bhinivesato ||

<1065> á¹• 21 tathÄ• pavattasaá¹…ketasiddhÄ• atthÄ• pakappitÄ• .

paÃ±Ã±Ä• pÄ«yanti nÄ• mÄ• ti, __paÃ±Ã±attÄ«_ti pakittitÄ• ||

<1066> á¹• 21 atthÄ• hi paramatthatthÄ• , paÃ±Ã±attatthÄ• ti ca dvidhÄ• .

tattha ca paramatthatthÄ• , saccikaá¹-á¹-hÄ• salakkhaá¹‡Ä• ||

<1067> á¹• 21 paÃ±Ã±attatthÄ• \Be 94/ saccikaá¹-á¹-hasalakkhaá¹‡asabhÄ• vato.

aÃ±Ã±athÄ• gahitÄ• taá¹ƒtamupÄ• dÄ• ya pakappitÄ• ||

<1068> á¹• 21 tasmÄ• upÄ• dÄ• paÃ±Ã±atti, atthapaÃ±Ã±attinÄ• makÄ• .

paÃ±Ã±apetabbanÄ• mÄ• va, paÃ±Ã±attatthÄ• va sabbathÄ• ||

<1069> á¹• 21 paramatthÄ• yathÄ• vuttÄ• , cittacetasikÄ• dayo.

paÃ±Ã±attÄ• itthipurisamaÃ±capÄ«á¹-hapaá¹-Ä• dayo ||

<1070> á¹• 21 yena vuccati taá¹ƒ nÄ• maá¹ƒ, paÃ±Ã±apetÄ«ti vuccati.

__paÃ±Ã±attÄ«_ti ca sÄ• nÄ• mapaÃ±Ã±attÄ«ti tato matÄ• ||

<1071> á¹• 21 saá¹…khÄ• \Ne 104/ samaÃ±Ã±Ä• paÃ±Ã±atti, vohÄ• roti ca bhÄ• jitÄ• .

catudhÄ• paÃ±Ã±apetabbapaÃ±Ã±attÄ«ti hi vaá¹‡á¹‡itÄ• ||

<1072> á¹• 21 tato nÄ• maá¹ƒ nÄ• makammaá¹ƒ, nÄ• madheyyaá¹ƒ athÄ• paraá¹ƒ.

nirutti byaÃ±janamabhilÄ• poti pana bhÄ• jitÄ• ||

<1073> á¹• 21 nÄ• mapaÃ±Ã±atti nÄ• mÄ• ti, paÃ±Ã±atti duvidhÄ• katÄ• .

sabbeva dhammÄ• paÃ±Ã±attipathÄ• ti pana bhÄ• jitÄ• ||

<1074> á¹• 21 paramatthapaÃ±Ã±attatthÄ• , duvidhÄ• honti tattha ca.

paÃ±Ã±attipathÄ• va honti, paramatthÄ• salakkhaá¹‡Ä• ||

<1075> á¹• 21 paÃ±Ã±attatthÄ• paÃ±Ã±atti ca, paÃ±Ã±apetabbamattato.

paÃ±Ã±attipathÄ• ca nÄ• mapaÃ±Ã±attipathabhÄ• vato ||

<1076> á¹• 21 nÄ• mampi paÃ±Ã±Ä• petabbameva kiÃ±cÄ• pi kenaci.

nÄ• mamevampetaá¹ƒ tattha, paÃ±Ã±atticceva vaá¹‡á¹‡itaá¹ƒ ||

<1077> á¹• 21 paÃ±Ã±apetabbadhammÄ• ca, tesaá¹ƒ paÃ±Ã±Ä• pitÄ• pi ca.

icchitabbÄ• pi paÃ±Ã±attipathÄ• paÃ±Ã±attinÄ• natÄ• ||

<1078> á¹• 21 iti vuttÄ• nusÄ• rena, vuttaá¹ƒ aá¹-á¹-hakathÄ• naye.

nayaá¹ƒ gahetvÄ• etthÄ• pi, paÃ±Ã±atti duvidhÄ• katÄ• ||

<1079> á¹• 21 tasmimpi \Be 95/ paramatthÄ• ca, saccikaá¹-á¹-hasalakkhaá¹‡Ä• .

atthÄ• paÃ±Ã±attimattÄ• ca, atthapaÃ±Ã±attinÄ• makÄ• ||

<1080> á¹• 21 tesaá¹ƒ paÃ±Ã±Ä• pikÄ• ceva, nÄ• mapaÃ±Ã±attinÄ• mikÄ• .

iccevaá¹ƒ vaá¹‡á¹‡anÄ• magge, Ã±eyyattÄ• tividhÄ• katÄ• ||

<1081> á¹• 21 paramatthasaccaá¹ƒ nÄ• ma, paramatthÄ• va tattha ca.

saccikaá¹-á¹-hasabhÄ• vattÄ• , avisaá¹ƒvÄ• dakÄ• hi te ||

<1082> á¹• 21 sammutisaccaá¹ƒ paÃ±Ã±attidvayaá¹ƒ vohÄ• ravuttiyÄ• .

lokasamaÃ±Ã±Ä• dhippÄ• yÄ• visaá¹ƒvÄ• dakabhÄ• vato ||

<1083> á¹• 21 iti \Ne 105/ saccadvayampetaá¹ƒ, akkhÄ• si purisuttamo.

tenÄ• pi nÄ• masaá¹ƒviÃ±Ã±Å«, vohareyyubhayampi vÄ• ||

iti paÃ±Ã±attivibhÄ• ge pabhedakathÄ• niá¹-á¹-hitÄ• .

sattavÄ«satimo paricchedo.

aá¹-á¹-havÄ«satimo paricchedo

28. atthapaÃ±Ã±attikathÄ•

<1084> á¹• 21 tattha ca pubbÄ• pariya-pavattakkhandhasammatÄ• .

viÃ±Ã±attindriyavipphÄ• ra-visesopanibandhanÄ• ||

<1085> á¹• 21 devayakkhamanussÄ• di-nÄ• nÄ• bhedÄ• salakkhikÄ• .

sattapaÃ±Ã±atti nÄ• mÄ• yaá¹ƒ, svÄ• yaá¹ƒ sattoti sammato ||

<1086> á¹• 21 vaá¹-á¹-attayamupÄ• dÄ• ya,

khandhÄ• yatanavuttiyÄ• .

kÄ• rako vedako vÄ• yaá¹ƒ,

sandhÄ• vati bhave bhave ||

<1087> á¹• 21 tasmÄ• saá¹ƒsÄ• ramÄ• panno, satto nÄ• ma sa puggalo.

ahamattÄ• parÄ• itthÄ«, purisoti ca kappito ||

<1088> á¹• 21 svÄ• yaá¹ƒ \Be 96/ khandhÄ• dito satto, aÃ±Ã±oti ca na vuccati.

khandhÄ• divinimuttassa, sattasseva abhÄ• vato ||

<1089> á¹• 21 khandhÄ• khandhÄ• namevÄ• yaá¹ƒ, sattoti ca na vuccati.

khandhavohÄ• rato tassa, aÃ±Ã±avohÄ• rasambhavÄ• ||

<1090> á¹• 21 iccevaá¹ƒ \Ne 106/ khandhanÄ• natte-kattamuttopi atthato.

tabbisesÄ• vacarita-vohÄ• ro ca tu dissati ||

<1091> á¹• 21 tenÄ• yaá¹ƒ puggalo satto, jÄ• yatijjiyyatÄ«ti ca.

mÄ«yatÄ«ti ca tassÄ• yaá¹ƒ, saá¹ƒsÄ• roti pavuccati ||

<1092> á¹• 21 mato jÄ• to ca na sveva, khandhabhedopacÄ• rato.

nÄ• paro sveva santÄ• nabhedÄ• bhÄ• vopacÄ• rato ||

<1093> á¹• 21 nÄ• nattekattamiccevaá¹ƒ, puggalassopacÄ• rato.

ucchedasassatattaá¹ƒ vÄ• , tasmÄ• nopeti puggalo ||

<1094> á¹• 21 iccÄ• yaá¹ƒ puggalo nÄ• ma, satto saá¹ƒsÄ• rakÄ• rako.

khandhÄ• dikamupÄ• dÄ• ya, paÃ±Ã±attoti pavuccati ||

<1095> á¹• 21 tasmÄ• puggalasaá¹…khÄ• tÄ• , saá¹ƒsÄ• ropanibandhanÄ• .

sattapaÃ±Ã±atti nÄ• mÄ• ti, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<1096> á¹• 21 ajjhattikÄ• ca kesÄ• dikoá¹-á¹-hÄ• sÄ• bÄ• hiresu ca.

bhÅ«mipabbatapÄ• sÄ• á¹‡atiá¹‡arukkhalatÄ• dikÄ• ||

<1097> á¹• 21 bhÅ«tasambhÄ• ranibbattivibhÄ• gaparikappitÄ• .

tamupÄ• dÄ• ya __sambhÄ• rapaÃ±Ã±attÄ«_ti pavuccati ||

<1098> á¹• 21 bhÅ«tasambhÄ• rasaá¹‡á¹-hÄ• navibhÄ• gaparikappitÄ• .

__saá¹‡á¹-hÄ• napaÃ±Ã±atti_ nÄ• ma, thambhakumbhÄ• dikÄ• matÄ• ||

<1099> á¹• 21 bhÅ«tasambhÄ• rasaá¹…ghÄ• tavisesaparikappitÄ• .

__saá¹…ghÄ• tapaÃ±Ã±atti_ nÄ• ma, rathagehÄ• dikÄ• matÄ• ||

<1100> á¹• 21 bhÅ«tasambhÄ• ravisesapariá¹‡Ä• mapakappitÄ• .

__pariá¹‡Ä• mapaÃ±Ã±attÄ«_ti, dadhibhattÄ• dikÄ• matÄ• ||

<1101> á¹• 21 itthamajjhattabahiddhÄ• \Be 97/, dhammÄ• sambhÄ• rasambhÅ«tÄ• .

santÄ• navutti saá¹…ketasiddhÄ• paÃ±Ã±atti paÃ±cadhÄ• ||

<1102> á¹• 21 tathÄ• \Ne 107/ tathÄ• samuppannavikappÄ• bhogasammatÄ• .

__vikappapaÃ±Ã±atti_ nÄ• ma, kÄ• lÄ• kÄ• sadisÄ• dikÄ• ||

<1103> á¹• 21 taá¹ƒ taá¹ƒ nimittamÄ• gamma, tatopaá¹-á¹-hÄ• nakappitÄ• .

__upaá¹-á¹-hÄ• napaÃ±Ã±attÄ«_ti, paá¹-ibhÄ• gÄ• dikÄ• matÄ• ||

<1104> á¹• 21 visesÄ• kÄ• ramattÄ• pi, atthantarapakappitÄ• .

__Ä• kÄ• rapaÃ±Ã±atti_ nÄ• ma, viÃ±Ã±attilahutÄ• dikÄ• ||

<1105> á¹• 21 taá¹ƒ taá¹ƒ kÄ• raá¹‡amÄ• gamma, tathÄ• vohÄ• rakappitÄ• .

__vohÄ• rapaÃ±Ã±atti_ nÄ• ma, kathinÄ• pattiÄ• dikÄ• ||

<1106> á¹• 21 bÄ• lo yo so ca me attÄ• ,

so bhavissÄ• mi maá¹ƒ ca tu.

nicco dhuvo sassatoti-

Ä• dikÄ• pana sabbathÄ• ||

<1107> á¹• 21 tabbohÄ• ranimittÄ• naá¹ƒ, abhÄ• vepi pavattito.

__abhinivesapaÃ±Ã±atti, _ nÄ• ma titthiyakappitÄ• ||

<1108> á¹• 21 iccevaá¹ƒ lokasÄ• sanatitthÄ• yatanakappitÄ• .

santÄ• namuttasaá¹…ketasiddhÄ• atthÄ• pi paÃ±cadhÄ• ||

<1109> á¹• 21 saá¹…kÄ• navuttisantÄ• namuttabhedavasÄ• dvidhÄ• .

atthapaÃ±Ã±atti nÄ• mÄ• yaá¹ƒ, dasadhÄ• paridÄ«pitÄ• ||

<1110> á¹• 21 iti vuttappakÄ• resu, paÃ±Ã±attatthesu paá¹‡á¸• itÄ• .

paÃ±Ã±attimattaá¹ƒ sandhÄ• ya, voharanti yathÄ• kathaá¹ƒ ||

<1111> á¹• 21 tadaÃ±Ã±e pana bÄ• lÄ• ca, titthiyÄ• pi akovidÄ• .

paÃ±Ã±attimatidhÄ• vitvÄ• , gaá¹‡hanti paramatthato ||

<1112> á¹• 21 te tathÄ• gahitÄ• kÄ• rÄ• , aÃ±Ã±Ä• á¹‡agahitÄ• janÄ• .

micchattÄ• bhiniviá¹-á¹-hÄ• ca, vaá¸• á¸• hanti bhavabandhanaá¹ƒ ||

<1113> á¹• 21 duvidhesupi \Be 98/ \Ne 108/ atthesu, tasmÄ• paá¹‡á¸• itajÄ• tiko.

paramatthapaÃ±Ã±attÄ«su, vibhÄ• gamiti lakkhayeti ||

iti paÃ±Ã±attivibhÄ• ge atthapaÃ±Ã±attikathÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-havÄ«satimo paricchedo.

ekÅ«natiá¹ƒsatimo paricchedo

29. nÄ• mapaÃ±Ã±attikathÄ•

<1114> á¹• 21 nÄ• mavohÄ• rasaá¹…ketakÄ• raá¹‡opanibandhanÄ• .

yathÄ• vuttatthasaddÄ• naá¹ƒ, antarÄ• cintanÄ• gatÄ• ||

<1115> á¹• 21 __nÄ• mapaÃ±Ã±atti_ nÄ• mÄ• yaá¹ƒ, atthasaddavinissaá¹-Ä• .

taá¹ƒdvayÄ• baddhasaá¹…ketaÃ±eyyÄ• kÄ• ropalakkhitÄ• ||

<1116> á¹• 21 yÄ• gayhati nÄ• maghosagocaruppannavÄ«thiyÄ• .

pavattÄ• nantaruppanna-manodvÄ• rikavÄ«thiyÄ• ||

<1117> á¹• 21 maÃ±capÄ«á¹-hÄ• disaddaá¹ƒ hi, sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• .

sutvÄ• tameva cintetvÄ• , manodvÄ• rikavÄ«thiyÄ• ||

<1118> á¹• 21 tato saá¹…ketanipphannaá¹ƒ, nÄ• maá¹ƒ cintÄ• ya gayhati.

nÄ• mapaÃ±Ã±attiatthÄ• tu, tato gayhanti sambhavÄ• ||

<1119> á¹• 21 saddanÄ• matthapaÃ±Ã±attiparamatthavasena hi.

catudhÄ• tividhÄ• vÄ• tha, cintanÄ• tattha icchitÄ• ||

<1120> á¹• 21 itthamaá¹-á¹-hakathÄ• maggaá¹ƒ, vaá¹‡á¹‡entena hi dassito.

nayo Ä• cariyeneti, vibhÄ• goyaá¹ƒ pakÄ• sito ||

<1121> á¹• 21 natthaÃ±Ã±Ä• \Ne 109/ kÄ• ci viÃ±Ã±atti, vikÄ• rasahito pana.

saddova nÄ• mapaÃ±Ã±atti, iccekaccehi vaá¹‡á¹‡itaá¹ƒ ||

<1122> á¹• 21 tadetaá¹ƒ nÄ• mapaÃ±Ã±attibhÄ• venekavidhampi ca.

neruttikayÄ• dicchakavasÄ• nÄ• maá¹ƒ dvidhÄ• bhave ||

<1123> á¹• 21 saÃ±Ã±Ä• su dhÄ• turÅ«pÄ• ni, paccayaÃ±ca tato paraá¹ƒ.

katvÄ• vaá¹‡á¹‡Ä• gamÄ• diÃ±ca, saddalakkhaá¹‡asÄ• dhitaá¹ƒ ||

<1124> á¹• 21 neruttikamudÄ«renti \Be 99/, nÄ• maá¹ƒ yÄ• dicchakaá¹ƒ padaá¹ƒ.

yadicchÄ• ya katamattaá¹ƒ, byaÃ±janatthavivajjitaá¹ƒ ||

<1125> á¹• 21 tividhampi tadanvatthakÄ• dimaÃ±copacÄ• rimaá¹ƒ.

nibbacanatthasÄ• pekkhaá¹ƒ, tatthÄ• nvatthamudÄ«ritaá¹ƒ ||

<1126> á¹• 21 yadicchÄ• katasaá¹…ketaá¹ƒ, kÄ• dimaÃ±copacÄ• rimaá¹ƒ.

atambhÅ«tassa tabbhÄ• vavohÄ• roti pavuccati ||

<1127> á¹• 21 tathÄ• sÄ• maÃ±Ã±anÄ• maÃ±ca, guá¹‡anÄ• maÃ±ca kittimaá¹ƒ.

opapÄ• tikamiccevaá¹ƒ, nÄ• maá¹ƒ hoti catubbidhaá¹ƒ ||

<1128> á¹• 21 mahÄ• janasammataÃ±ca, anvatthaÃ±ceva tÄ• disaá¹ƒ.

tÄ«á¹‡i nÄ• mÄ• ni candÄ• dinÄ• maá¹ƒ tatthopapÄ• tikaá¹ƒ ||

<1129> á¹• 21 yÄ• dicchakamÄ• vatthikaá¹ƒ, nemittakamathÄ• paraá¹ƒ.

liá¹…gikaá¹ƒ ruá¸·hikaÃ±ceti, nÄ• maá¹ƒ paÃ±cavidhaá¹ƒ bhave ||

<1130> á¹• 21 yÄ• dicchakaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ, vacchadammÄ• dikaá¹ƒ pana.

Ä• vatthikaá¹ƒ nemittakaá¹ƒ, sÄ«lavÄ• paÃ±Ã±avÄ• dikaá¹ƒ ||

<1131> á¹• 21 liá¹…gikaá¹ƒ diá¹-á¹-haliá¹…gaá¹ƒ tu, daá¹‡á¸• Ä«chattÄ«tiÄ• dikaá¹ƒ.

ruá¸·hikaá¹ƒ lesamattena, ruá¸·haá¹ƒ gomahiá¹ƒsÄ• dikaá¹ƒ ||

<1132> á¹• 21 vijjamÄ• nÄ• vijjamÄ• na-paÃ±Ã±attobhayamissitÄ• .

vibhattÄ• nÄ• mapaÃ±Ã±atti, chabbidhÄ• hoti tattha hi ||

<1133> á¹• 21 vijjamÄ• napaÃ±Ã±attÄ«ti \Ne 110/, vijjamÄ• natthadÄ«pitÄ• .

vuccati khandhÄ• yatana-dhÄ• tupaÃ±cindriyÄ• dikÄ• ||

<1134> á¹• 21 avijjamÄ• napaÃ±Ã±atti-nÄ• mikÄ• paramatthato.

avijjamÄ• namaÃ±cÄ• di, atthapaÃ±Ã±attidÄ«pitÄ• ||

<1135> á¹• 21 vijjamÄ• nena avijja-mÄ• napaÃ±Ã±attinÄ• mikÄ• .

tevijjo chaá¸·abhiÃ±Ã±o ca, sÄ«lavÄ• paÃ±Ã±avÄ• pi ca ||

<1136> á¹• 21 avijjamÄ• nena vijja-mÄ• napaÃ±Ã±attinÄ• mikÄ• .

itthirÅ«paá¹ƒ itthisaddo, itthicittantiÄ• dikÄ• ||

<1137> á¹• 21 vijjamÄ• nena \Be 100/ tu vijja-mÄ• napaÃ±Ã±attinÄ• mikÄ• .

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ca cakkhu-samphasso cevamÄ• dikÄ• ||

<1138> á¹• 21 avijjamÄ• nenÄ• vijja-mÄ• napaÃ±Ã±attinÄ• mikÄ• .

khattiyaputto brÄ• hmaá¹‡a-putto iccevamÄ• dikÄ• ||

<1139> á¹• 21 iti vuttÄ• nusÄ• rena, nÄ• mapaÃ±Ã±attiyÄ• budho.

sarÅ«paá¹ƒ visayaÃ±ceva, vibhÄ• gaÃ±ca vibhÄ• vaye ||

<1140> á¹• 21 iccevaá¹ƒ paramatthÄ• ca, yathÄ• vuttÄ• catubbidhÄ• .

paÃ±Ã±atti duvidhÄ• ceti, Ã±eyyatthÄ• chabbidhÄ• matÄ• ti ||

iti paÃ±Ã±attivibhÄ• ge nÄ• mapaÃ±Ã±attikathÄ• niá¹-á¹-hitÄ• .

ekÅ«natiá¹ƒ satimo paricchedo.

niá¹-á¹-hito ca sabbathÄ• pi paÃ±Ã±attivibhÄ• go.

nigamanakathÄ•

<1141> á¹• 21 seá¹-á¹-he \Ne 111/ __kaÃ±civare_ raá¹-á¹-he, __kÄ• veri_nagare vare.

kule saÃ±jÄ• tabhÅ«tena, bahussutena Ã±Ä• á¹‡inÄ• ||

<1142> á¹• 21 __anuruddhena therena, _ aniruddhayasassinÄ• .

tambaraá¹-á¹-he vasantena, nagare __taÃ±ja_nÄ• make ||

<1143> á¹• 21 tattha __saá¹…ghavisiá¹-á¹-hena, _ yÄ• citena anÄ• kulaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ ||

<1144> á¹• 21 paramatthaá¹ƒ pakÄ• sentaá¹ƒ, __paramatthavinicchayaá¹ƒ_.

á¹• 22 pakaraá¹‡aá¹ƒ kataá¹ƒ tena, paramatthatthavedinÄ• ti ||

iti anuruddhÄ• cariyena racito

paramatthavinicchayo niá¹-á¹-hito.

If you do not have PowerPoint on your system, you can download the Viewer from:

http://office.microsoft.com/downloads/2000/Ppview97.aspx

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

puggalapaÃ±Ã±attipÄ• á¸·i

mÄ• tikÄ•

1. ekakauddeso

<1> cha \Se 129/ \Ee 1/ \Be 101/ \Ne 103/ paÃ±Ã±attiyo --- khandhapaÃ±Ã±atti, Ä• yatana
dhÄ• tupaÃ±Ã±atti, saccapaÃ±Ã±atti, indriyapaÃ±Ã±atti, puggalapaÃ±Ã±attÄ«ti.

<2> kittÄ• vatÄ• khandhÄ• naá¹ƒ khandhapaÃ±Ã±atti? yÄ• vatÄ• paÃ±cakkhandhÄ• --- r
saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho; ettÄ• vatÄ• khan

<3> kittÄ• vatÄ• \Ne 104/ Ä• yatanÄ• naá¹ƒ Ä• yatanapaÃ±Ã±atti? yÄ• vatÄ• dvÄ• dasÄ•
rÅ«pÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yata
rasÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhamm
Ä• yatanÄ• naá¹ƒ Ä• yatanapaÃ±Ã±atti.

<4> kittÄ• vatÄ• \Se 130/ dhÄ• tÅ«naá¹ƒ dhÄ• tupaÃ±Ã±atti? yÄ• vatÄ• aá¹-á¹-hÄ• rasa d
rÅ«padhÄ• tu, cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, sotadhÄ• tu, saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡
gandhadhÄ• tu, ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu, jivhÄ• dhÄ• tu, rasadhÄ• tu, jivhÄ• viÃ±Ã±Ä
phoá¹-á¹-habbadhÄ• tu, kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu, dhammadhÄ• tu, man
dhÄ• tÅ«naá¹ƒ dhÄ• tupaÃ±Ã±atti.

<5> kittÄ• vatÄ• \Ee 2/ \Be 102/ saccÄ• naá¹ƒ saccapaÃ±Ã±atti? yÄ• vatÄ• cattÄ• ri sacc
samudayasaccaá¹ƒ, nirodhasaccaá¹ƒ, maggasaccaá¹ƒ; ettÄ• vatÄ• saccÄ• naá¹ƒ saccapa

<6> kittÄ• vatÄ• indriyÄ• naá¹ƒ indriyapaÃ±Ã±atti? yÄ• vatÄ• bÄ• vÄ«satindriyÄ• ni --- ca
sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ
purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, sukhindriyaá¹ƒ, dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ, dom
upekkhindriyaá¹ƒ, saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, pa
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, yaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ; ettÄ• vatÄ• ind

<7> __kittÄ• vatÄ• _ \Se 131/ __puggalÄ• naá¹ƒ puggalapaÃ±Ã±atti? _

(1) samayavimutto

(2) asamayavimutto

(3) kuppadhammo

(4) akuppadhammo

(5) parihÄ• nadhammo

(6) aparihÄ• nadhammo

(7) cetanÄ• bhabbo \Ne 105/

(8) anurakkhaá¹‡Ä• bhabbo

(9) puthujjano

(10) gotrabhÅ«

(11) bhayÅ«parato

(12) abhayÅ«parato

(13) bhabbÄ• gamano

(14) abhabbÄ• gamano

(15) niyato

(16) aniyato

(17) paá¹-ipannako \Be 103/

(18) phaleá¹-hito

(19) samasÄ«sÄ«

(20) á¹-hitakappÄ«

(21) ariyo

(22) anariyo

(23) sekkho

(24) asekkho

(25) nevasekkhanÄ• sekkho

(26) tevijjo

(27) chaá¸·abhiÃ±Ã±o

(28) sammÄ• sambuddho \Ee 3/ \Ne 106/

(29) paccekasambuddho {paccekabuddho (Ce) }

(30) ubhatobhÄ• gavimutto

(31) paÃ±Ã±Ä• vimutto

(32) kÄ• yasakkhÄ«

(33) diá¹-á¹-hippatto

(34) saddhÄ• vimutto

(35) dhammÄ• nusÄ• rÄ«

(36) saddhÄ• nusÄ• rÄ«

(37) sattakkhattuparamo

(38) kolaá¹…kolo

(39) ekabÄ«jÄ«

(40) sakadÄ• gÄ• mÄ« \Be 104/

(41) anÄ• gÄ• mÄ«

(42) antarÄ• parinibbÄ• yÄ«

(43) upahaccaparinibbÄ• yÄ«

(44) asaá¹…khÄ• raparinibbÄ• yÄ«

(45) sasaá¹…khÄ• raparinibbÄ• yÄ«

(46) uddhaá¹ƒsotoakaniá¹-á¹-hagÄ• mÄ«

(47) sotÄ• panno

(48) sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno

(49) sakadÄ• gÄ• mÄ« \Ne 107/

(50) sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno

(51) anÄ• gÄ• mÄ«

(52) anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno

(53) arahÄ•

(54) arahattaphalasacchikiriyÄ• ya {arahattÄ• ya (Ce) } paá¹-ipanno

ekakaá¹ƒ.

2. dukauddeso

<8> __dve_ \Se 132/ __puggalÄ• --- _

(1) kodhano ca, upanÄ• hÄ« ca.

(2) makkhÄ« ca, paá¸·Ä• sÄ« {palÄ• sÄ« (Se Katthaci) } ca.

(3) issukÄ« ca, maccharÄ« ca.

(4) saá¹-ho ca, mÄ• yÄ• vÄ« ca.

(5) ahiriko \Be 105/ ca, anottappÄ« ca.

(6) dubbaco ca, pÄ• pamitto ca.

(7) indriyesu \Ee 4/ aguttadvÄ• ro ca, bhojane amattaÃ±Ã±Å« ca.

(8) muá¹-á¹-hassati ca, asampajÄ• no ca.

(9) sÄ«lavipanno ca, diá¹-á¹-hivipanno ca.

(10) ajjhattasaá¹ƒyojano \Ne 108/ ca, bahiddhÄ• saá¹ƒyojano ca.

(11) akkodhano ca, anupanÄ• hÄ« ca.

(12) amakkhÄ« ca, apaá¸·Ä• sÄ« ca.

(13) anissukÄ« ca, amaccharÄ« ca.

(14) asaá¹-ho ca, amÄ• yÄ• vÄ« ca.

(15) hirimÄ• ca, ottappÄ« ca.

(16) suvaco ca, kalyÄ• á¹‡amitto ca.

(17) indriyesu guttadvÄ• ro ca, bhojane mattaÃ±Ã±Å« ca.

(18) upaá¹-á¹-hitassati ca, sampajÄ• no ca.

(19) sÄ«lasampanno ca, diá¹-á¹-hisampanno ca.

(20) dve puggalÄ• dullabhÄ• lokasmiá¹ƒ.

(21) dve puggalÄ• duttappayÄ• .

(22) dve puggalÄ• sutappayÄ• .

(23) dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• vaá¸• á¸• hanti.

(24) dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• na vaá¸• á¸• hanti.

(25) hÄ«nÄ• dhimutto ca, paá¹‡Ä«tÄ• dhimutto ca.

(26) titto ca, tappetÄ• ca.

dukaá¹ƒ.

3. tikauddeso

<9> __tayo_ \Be 106/ \Ne 109/ __puggalÄ• --- _

(1) nirÄ• so, Ä• saá¹ƒso, vigatÄ• so.

(2) tayo gilÄ• nÅ«pamÄ• puggalÄ• .

(3) kÄ• yasakkhÄ«, diá¹-á¹-hippatto, saddhÄ• vimutto.

(4) gÅ«thabhÄ• á¹‡Ä«, pupphabhÄ• á¹‡Ä«, madhubhÄ• á¹‡Ä«.

(5) arukÅ«pamacitto puggalo, vijjÅ«pamacitto puggalo \Se 133/, vajirÅ«pamacitto puggalo.

(6) andho, ekacakkhu, dvicakkhu.

(7) avakujjapaÃ±Ã±o puggalo, ucchaá¹…gapaÃ±Ã±o {uccaá¹…gupaÃ±Ã±o (Se) } puggalo,

(8) atthekacco \Ee 5/ puggalo kÄ• mesu ca bhavesu ca avÄ«tarÄ• go, atthekacco puggalo k
avÄ«tarÄ• go, atthekacco puggalo kÄ• mesu ca bhavesu ca vÄ«tarÄ• go.

(9) pÄ• sÄ• á¹‡alekhÅ«pamo puggalo, pathavilekhÅ«pamo puggalo, udakalekhÅ«pamo pug

(10) tayo potthakÅ«pamÄ• puggalÄ• .

(11) tayo kÄ• sikavatthÅ«pamÄ• puggalÄ• .

(12) suppameyyo, duppameyyo, appameyyo.

(13) atthekacco puggalo na sevitabbo na bhajitabbo na payirupÄ• sitabbo, atthekacco pugg
bhajitabbo payirupÄ• sitabbo, atthekacco puggalo sakkatvÄ• garuá¹ƒ katvÄ• {garukatvÄ•
bhajitabbo payirupÄ• sitabbo.

(14) atthekacco \Be 107/ puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupÄ• sit
puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabbo; atthekacco pug
bhajitabbo payirupÄ• sitabbo.

(15) atthekacco puggalo sÄ«lesu paripÅ«rakÄ• rÄ« {paripÅ«rÄ«kÄ• rÄ« (Se) }, samÄ• dhisr
paÃ±Ã±Ä• ya mattaso \Ne 110/ kÄ• rÄ«; atthekacco puggalo sÄ«lesu ca paripÅ«rakÄ• rÄ«,
paripÅ«rakÄ• rÄ«, paÃ±Ã±Ä• ya mattaso kÄ• rÄ«; atthekacco puggalo sÄ«lesu ca paripÅ«r
paripÅ«rakÄ• rÄ«, paÃ±Ã±Ä• ya ca paripÅ«rakÄ• rÄ«.

(16) tayo satthÄ• ro.

(17) aparepi tayo satthÄ• ro.

tikaá¹ƒ.

4. catukkauddeso

<10> __cattÄ• ro_ \Se 134/ __puggalÄ• --- _

(1) asappuriso, asappurisena asappurisataro, sappuriso, sappurisena sappurisataro.

(2) pÄ• po, pÄ• pena pÄ• pataro, kalyÄ• á¹‡o, kalyÄ• á¹‡ena kalyÄ• á¹‡ataro.

(3) pÄ• padhammo \Ee 6/, pÄ• padhammena pÄ• padhammataro, kalyÄ• á¹‡adhammo, kal
kalyÄ• á¹‡adhammataro.

(4) sÄ• vajjo, vajjabahulo, appavajjo {appasÄ• vajjo (Se Katthaci) AN a IV 135}, anavajjo.

(5) ugghaá¹-itaÃ±Ã±Å«, vipaÃ±citaÃ±Ã±Å« {vipacitaÃ±Ã±Å« (Ce) AN a IV 133}, neyyo, pada

(6) yuttappaá¹-ibhÄ• no \Be 108/, no muttappaá¹-ibhÄ• no, muttappaá¹-ibhÄ• no, no yuttapp
yuttappaá¹-ibhÄ• no ca muttappaá¹-ibhÄ• no ca, neva yuttappaá¹-ibhÄ• no no muttappaá¹-ib

(7) cattÄ• ro dhammakathikÄ• puggalÄ• .

(8) cattÄ• ro valÄ• hakÅ«pamÄ• puggalÄ• .

(9) cattÄ• ro mÅ«sikÅ«pamÄ• puggalÄ• .

(10) cattÄ• ro \Ne 111/ ambÅ«pamÄ• puggalÄ• .

(11) cattÄ• ro kumbhÅ«pamÄ• puggalÄ• .

(12) cattÄ• ro udakarahadÅ«pamÄ• puggalÄ• .

(13) cattÄ• ro balÄ«baddÅ«pamÄ• {balibaddÅ«pamÄ• (Ce) } puggalÄ• .

(14) cattÄ• ro Ä• sÄ«visÅ«pamÄ• puggalÄ• .

(15) atthekacco puggalo ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹
atthekacco puggalo ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ
puggalo ananuvicca apariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹
ananuvicca apariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne appasÄ• daá¹ƒ upadaá¹ƒsitÄ• h

(16) atthekacco puggalo anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa \Se 135/ avaá¹‡
atthekacco puggalo anuvicca pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sit
anuvicca pariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne appasÄ• daá¹ƒ upadaá¹ƒsitÄ• hot
pariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ upadaá¹ƒsitÄ• hoti.

(17) atthekacco puggalo avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ ta
kho vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena; atthe
vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• \Be 109/ hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena,
avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena; atthek
avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ \Ee 7/ tacchaá¹ƒ kÄ• len
vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, atthekacco puggalo neva avaá

avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, no ca vaá¹‡á¹‡Ä• rahassa va
bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena.

(18) uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« no puÃ±Ã±aphalÅ«pajÄ«vÄ«, puÃ±Ã±aphalÅ«pajÄ«vÄ
uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ«, uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« ca puÃ±Ã±aphalÅ«pajÄ«vÄ«
uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« no puÃ±Ã±aphalÅ«pajÄ«vÄ«.

(19) tamo \Ne 112/ tamaparÄ• yano, tamo jotiparÄ• yano, joti tamaparÄ• yano, joti jotiparÄ•

(20) oá¹‡atoá¹‡ato, oá¹‡atuá¹‡á¹‡ato, uá¹‡á¹‡atoá¹‡ato, uá¹‡á¹‡atuá¹‡á¹‡ato.

(21) cattÄ• ro rukkhÅ«pamÄ• puggalÄ• .

(22) rÅ«pappamÄ• á¹‡o, rÅ«pappasanno, ghosappamÄ• á¹‡o, ghosappasanno ||

(23) lÅ«khappamÄ• á¹‡o, lÅ«khappasanno \Se 136/, dhammappamÄ• á¹‡o, dhammappasa

(24) atthekacco puggalo attahitÄ• ya paá¹-ipanno hoti, no parahitÄ• ya; atthekacco puggalo
paá¹-ipanno hoti, no attahitÄ• ya; atthekacco puggalo attahitÄ• ya ceva paá¹-ipanno hoti pa
atthekacco puggalo neva attahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya.

(25) atthekacco puggalo attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto; atthekacco pu
paraparitÄ• panÄ• nuyogamanuyutto; atthekacco puggalo attantapo ca hoti attaparitÄ• pan
110/, parantapo ca paraparitÄ• panÄ• nuyogamanuyutto; atthekacco puggalo neva attantap
attaparitÄ• panÄ• nuyogamanuyutto, na parantapo na paraparitÄ• panÄ• nuyogamanuyutto
diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to {sÄ«tibhÅ«to (Ce Katthaci) } sukhap
brahmabhÅ«tena attanÄ• viharati.

(26) sarÄ• go, sadoso, samoho, samÄ• no.

(27) atthekacco puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ« adhipaÃ±Ã
atthekacco \Ee 8/ puggalo lÄ• bhÄ« hoti adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, na lÄ• bhÄ
atthekacco puggalo lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa, lÄ• bhÄ« ca adhipaÃ±Ã
atthekacco puggalo neva lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ« adhipaÃ±Ã

(28) anusotagÄ• mÄ« \Ne 113/ puggalo, paá¹-isotagÄ• mÄ« puggalo, á¹-hitatto puggalo, tiá
{pÄ• ragato (Ce Se) } thale tiá¹-á¹-hati brÄ• hmaá¹‡o.

(29) appassuto \Se 137/ sutena anupapanno, appassuto sutena upapanno, bahussuto sute
sutena upapanno.

(30) samaá¹‡amacalo, samaá¹‡apadumo, samaá¹‡apuá¹‡á¸• arÄ«ko, samaá¹‡esu samaá¹

catukkaá¹ƒ.

5. paÃ±cakauddeso

<11> __paÃ±ca puggalÄ• --- _

(1) atthekacco puggalo Ä• rabhati {Ä• rambhati (Ce Se) } ca vippaá¹-isÄ• rÄ« ca hoti, taÃ±c
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ•
aparisesÄ• nirujjhanti. atthekacco puggalo Ä• rabhati na vippaá¹-isÄ• rÄ« ca hoti, taÃ±ca ce
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ•
nirujjhanti. atthekacco puggalo nÄ• rabhati vippaá¹-isÄ• rÄ« ca hoti, taÃ±ca cetovimuttiá¹ƒ p
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ•
atthekacco puggalo nÄ• rabhati na vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• v
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ•
atthekacco puggalo nÄ• rabhati na vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• v
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• ap

(2) datvÄ• \Ee 9/ \Ne 114/ avajÄ• nÄ• ti, saá¹ƒvÄ• sena avajÄ• nÄ• ti, Ä• dheyyamukho ho
hoti.

(3) paÃ±ca yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• .

(4) paÃ±ca piá¹‡á¸• apÄ• tikÄ• .

(5) paÃ±ca khalupacchÄ• bhattikÄ• .

(6) paÃ±ca ekÄ• sanikÄ• .

(7) paÃ±ca paá¹ƒsukÅ«likÄ• .

(8) paÃ±ca tecÄ«varikÄ• .

(9) paÃ±ca Ä• raÃ±Ã±ikÄ• .

(10) paÃ±ca rukkhamÅ«likÄ• .

(11) paÃ±ca abbhokÄ• sikÄ• .

(12) paÃ±ca nesajjikÄ• .

(13) paÃ±ca yathÄ• santhatikÄ• .

(14) paÃ±ca sosÄ• nikÄ• .

paÃ±cakaá¹ƒ.

6. chakkauddeso

<12> __cha_ \Be 112/ __puggalÄ• --- _

(1) atthekacco puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni abhisambujj
sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti balesu {phalesu (Ee) } ca vasÄ«bhÄ• vaá¹ƒ. atthekacco p
dhammesu \Ne 115/ sÄ• maá¹ƒ saccÄ• ni abhisambujjhati, na ca tattha sabbaÃ±Ã±utaá¹ƒ p
vasÄ«bhÄ• vaá¹ƒ. atthekacco puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ•
ceva dhamme dukkhassantakaro hoti sÄ• vakapÄ• ramiÃ±ca pÄ• puá¹‡Ä• ti. atthekacco pu
dhammesu sÄ• maá¹ƒ saccÄ• ni anabhisambujjhati \Se 139/, diá¹-á¹-heva dhamme dukkha
sÄ• vakapÄ• ramiá¹ƒ pÄ• puá¹‡Ä• ti. atthekacco puggalo pubbe ananussutesu dhammesu
anabhisambujjhati, na ca diá¹-á¹-heva dhamme dukkhassantakaro hoti, anÄ• gÄ• mÄ« hoti
(Se Katthaci) AN a IV 171} itthattaá¹ƒ. atthekacco puggalo pubbe ananussutesu dhammesu
anabhisambujjhati, na ca diá¹-á¹-heva dhamme dukkhassantakaro hoti, Ä• gÄ• mÄ« {sotÄ•
Katthaci) } hoti Ä• gantÄ• itthattaá¹ƒ.

chakkaá¹ƒ.

7. sattakauddeso

<13> __satta puggalÄ• --- _

á¹• @BCOMP =á¹• (1) satta \Ee 10/ udakÅ«pamÄ• puggalÄ• . sakiá¹ƒ nimuggo nimuggov
ummujjitvÄ• á¹-hito hoti, ummujjitvÄ• vipassati viloketi, ummujjitvÄ• patarati, ummujjitvÄ•
hoti, ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡o.

(2) ubhatobhÄ• gavimutto \Be 113/, paÃ±Ã±Ä• vimutto, kÄ• yasakkhÄ«, diá¹-á¹-hippatto, sa
dhammÄ• nusÄ• rÄ«, saddhÄ• nusÄ• rÄ«.

sattakaá¹ƒ.

8. aá¹-á¹-hakauddeso

<14> __aá¹-á¹-ha \Ne 116/ puggalÄ• --- _

(1) cattÄ• ro maggasamaá¹…gino, cattÄ• ro phalasamaá¹…gino puggalÄ• .

aá¹-á¹-hakaá¹ƒ.

9. navakauddeso

<15> __nava_ \Se 140/ __puggalÄ• --- _

(1) sammÄ• sambuddho, paccekasambuddho, ubhatobhÄ• gavimutto, paÃ±Ã±Ä• vimutto,
saddhÄ• vimutto, dhammÄ• nusÄ• rÄ«, saddhÄ• nusÄ• rÄ«.

navakaá¹ƒ.

10. dasakauddeso

<16> __dasa puggalÄ• --- _

(1) paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• , paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• .

dasakaá¹ƒ.

puggalapaÃ±Ã±attimÄ• tikÄ• niá¹-á¹-hitÄ• .

niddeso

1. ekakapuggalapaÃ±Ã±atti

<1> katamo \Ee 11/ \Be 114/ \Ne 117/ ca puggalo samayavimutto? idhekacco puggalo kÄ•

samayaá¹ƒ aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• {phassitvÄ• (Ce Ee) } viharati, paÃ±Ã±
Ä• savÄ• parikkhÄ«á¹‡Ä• honti --- ayaá¹ƒ vuccati puggalo ``samayavimuttoâ€™â€™.

<2> katamo ca puggalo asamayavimutto? idhekacco puggalo na \Se 141/ heva kho kÄ• ler
samayaá¹ƒ aá¹-á¹-ha vimokkhe kÄ• yena phusitvÄ• viharati, paÃ±Ã±Ä• ya cassa disvÄ• Ä
--- ayaá¹ƒ vuccati puggalo ``asamayavimuttoâ€™â€™. sabbepi ariyapuggalÄ• ariye vimokk

<3> katamo ca puggalo kuppadhammo? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasahagatÄ•
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ. so ca kho na nikÄ• malÄ• bhÄ« hoti na a
akasiralÄ• bhÄ«; na yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjatipi vuá¹
kho panetaá¹ƒ vijjati, yaá¹ƒ tassa puggalassa pamÄ• damÄ• gamma tÄ• samÄ• pattiyo kup
puggalo ``kuppadhammoâ€™â€™.

<4> katamo ca puggalo akuppadhammo? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasahagatÄ
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ. so ca kho nikÄ• malÄ• bhÄ« hoti akiccha
yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjatipi vuá¹-á¹-hÄ• tipi. aá¹-á¹-hÄ
\Ne 118/ yaá¹ƒ tassa puggalassa pamÄ• damÄ• gamma tÄ• samÄ• pattiyo kuppeyyuá¹ƒ ---
``akuppadhammoâ€™â€™. sabbepi ariyapuggalÄ• ariye vimokkhe akuppadhammÄ• .

<5> katamo ca puggalo parihÄ• nadhammo? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasahag
arÅ«pasahagatÄ• naá¹ƒ \Ee 12/ vÄ• samÄ• pattÄ«naá¹ƒ. so ca kho na nikÄ• malÄ• bhÄ« h
akasiralÄ• bhÄ«; na \Be 115/ yatthicchakaá¹ƒ \Se 142/ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ sa
vuá¹-á¹-hÄ• tipi. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ so puggalo pamÄ• damÄ• gamma
parihÄ• yeyya --- ayaá¹ƒ vuccati puggalo ``parihÄ• nadhammoâ€™â€™.

<6> katamo ca puggalo aparihÄ• nadhammo? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasaha
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ. so ca kho nikÄ• malÄ• bhÄ« hoti akiccha
yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjatipi vuá¹-á¹-hÄ• tipi. aá¹-á¹-hÄ
yaá¹ƒ so puggalo pamÄ• damÄ• gamma tÄ• hi samÄ• pattÄ«hi parihÄ• yeyya --- ayaá¹ƒ vu
``aparihÄ• nadhammoâ€™â€™. sabbepi ariyapuggalÄ• ariye vimokkhe aparihÄ• nadhamm

<7> katamo ca puggalo cetanÄ• bhabbo? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasahagatÄ
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ. so ca kho na nikÄ• malÄ• bhÄ« hoti na a
akasiralÄ• bhÄ«; na yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjatipi vuá¹
anusaÃ±ceteti, na parihÄ• yati tÄ• hi samÄ• pattÄ«hi. sace na anusaÃ±ceteti, parihÄ• yati t
ayaá¹ƒ vuccati puggalo ``cetanÄ• bhabboâ€™â€™.

<8> katamo ca puggalo anurakkhaá¹‡Ä• bhabbo? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pas

arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ. so ca kho na nikÄ• malÄ• bhÄ« hoti na a
akasiralÄ• bhÄ«; na yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticchakaá¹ƒ samÄ• pajjatipi vuá¹
anurakkhati, na \Se 143/ parihÄ• yati tÄ• hi samÄ• pattÄ«hi. sace na anurakkhati, parihÄ• y
--- ayaá¹ƒ vuccati puggalo ``anurakkhaá¹‡Ä• bhabboâ€™â€™.

<9> katamo \Ne 119/ ca puggalo puthujjano? yassa puggalassa tÄ«á¹‡i saá¹ƒyojanÄ• ni ap
tesaá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-ipanno --- ayaá¹ƒ vuccati puggalo ``puthujjanoâ

<10> katamo ca puggalo gotrabhÅ«? yesaá¹ƒ \Ee 13/ dhammÄ• naá¹ƒ samanantarÄ• ariy
tehi dhammehi samannÄ• gato --- ayaá¹ƒ vuccati puggalo ``gotrabhÅ«â€™â€™.

<11> katamo \Be 116/ ca puggalo bhayÅ«parato? satta sekkhÄ• bhayÅ«paratÄ• , ye ca pu
arahÄ• abhayÅ«parato.

<12> katamo ca puggalo abhabbÄ• gamano? ye te puggalÄ• kammÄ• varaá¹‡ena saman
samannÄ• gatÄ• , vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• , assaddhÄ• acchandikÄ• dupp
okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ --- ime vuccanti puggalÄ• ``abhabbÄ• gam

<13> katamo ca puggalo bhabbÄ• gamano? ye te puggalÄ• na kammÄ• varaá¹‡ena sama
samannÄ• gatÄ• , na vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• , saddhÄ• chandikÄ• paÃ±Ã
aneá¸·Ä• , bhabbÄ• niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ --- ime vu
``bhabbÄ• gamanÄ• â€™â€™.

<14> katamo \Se 144/ ca puggalo niyato? paÃ±ca puggalÄ• Ä• nantarikÄ• , ye ca micchÄ•
aá¹-á¹-ha ca ariyapuggalÄ• niyatÄ• . avasesÄ• puggalÄ• aniyatÄ• .

<15> katamo ca puggalo paá¹-ipannako? cattÄ• ro maggasamaá¹…gino puggalÄ• paá¹-ipa
phalasamaá¹…gino puggalÄ• phale á¹-hitÄ• .

<16> katamo ca puggalo samasÄ«sÄ«? yassa puggalassa apubbaá¹ƒ acarimaá¹ƒ Ä• sava
jÄ«vitapariyÄ• dÄ• naÃ±ca --- ayaá¹ƒ vuccati puggalo ``samasÄ«sÄ«â€™â€™.

<17> katamo \Ne 120/ ca puggalo á¹-hitakappÄ«? ayaÃ±ca puggalo sotÄ• pattiphalasacchi
assa, kappassa ca uá¸• á¸• ayhanavelÄ• assa, neva tÄ• va kappo uá¸• á¸• ayheyya yÄ• vÄ
sotÄ• pattiphalaá¹ƒ sacchikaroti. ayaá¹ƒ vuccati puggalo ``á¹-hitakappÄ«â€™â€™. sabbepi
maggasamaá¹…gino puggalÄ• á¹-hitakappino.

<18> katamo ca puggalo ariyo? aá¹-á¹-ha ariyapuggalÄ• ariyÄ• . avasesÄ• puggalÄ• ana

<19> katamo \Be 117/ ca puggalo sekkho? cattÄ• ro maggasamaá¹…gino tayo phalasamaá
``sekkhÄ• â€™â€™. arahÄ• asekkho. avasesÄ• puggalÄ• nevasekkhanÄ• sekkhÄ• .

<20> katamo ca puggalo tevijjo? tÄ«hi vijjÄ• hi samannÄ• gato puggalo \Se 145/ ``tevijjoâ€

<21> katamo ca puggalo chaá¸·abhiÃ±Ã±o? chahi abhiÃ±Ã±Ä• hi samannÄ• gato puggalo

<22> katamo ca puggalo sammÄ• sambuddho? idhekacco puggalo pubbe ananussutesu d
abhisambujjhati; tattha ca sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti, balesu ca vasÄ«bhÄ• vaá¹ƒ ---
``sammÄ• sambuddhoâ€™â€™.

<23> katamo ca puggalo paccekasambuddho? idhekacco puggalo pubbe ananussutesu dh
abhisambujjhati; na ca tattha sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti, na ca balesu vasÄ«bhÄ• va
puggalo ``paccekasambuddhoâ€™â€™.

<24> katamo ca puggalo ubhatobhÄ• gavimutto? idhekacco puggalo aá¹-á¹-ha vimokkhe kÄ
paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti --- ayaá¹ƒ vuccati puggalo ``u

<25> katamo \Ne 121/ ca puggalo paÃ±Ã±Ä• vimutto? idhekacco puggalo na heva kho aá¹
phusitvÄ• viharati; paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vu
``paÃ±Ã±Ä• vimuttoâ€™â€™.

<26> katamo ca puggalo kÄ• yasakkhÄ«? idhekacco puggalo aá¹-á¹-ha vimokkhe kÄ• yena
paÃ±Ã±Ä• ya cassa disvÄ• ekacce \Se 146/ Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vucc
``kÄ• yasakkhÄ«â€™â€™.

<27> katamo ca puggalo diá¹-á¹-hippatto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ nti
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti
tathÄ• gatappaveditÄ• cassa \Be 118/ dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocarit
ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti --- ayaá¹ƒ vuccati puggalo ``diá¹-á¹-hippattoâ€™â€

<28> katamo ca puggalo saddhÄ• vimutto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ nt
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti
tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocaritÄ• . paÃ
Ä• savÄ• parikkhÄ«á¹‡Ä• honti, no ca kho yathÄ• diá¹-á¹-hippattassa --- ayaá¹ƒ vuccati pu

``saddhÄ• vimuttoâ€™â€™.

<29> katamo ca puggalo dhammÄ• nusÄ• rÄ«? yassa puggalassa sotÄ• pattiphalasacchik
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti, paÃ±Ã±Ä• vÄ• hiá¹ƒ paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ ar
vuccati puggalo ``dhammÄ• nusÄ• rÄ«â€™â€™. sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipan
phale á¹-hito diá¹-á¹-hippatto.

<30> katamo \Se 147/ ca puggalo saddhÄ• nusÄ• rÄ«? yassa puggalassa sotÄ• pattiphala
paá¹-ipannassa saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhÄ• vÄ• hiá¹ƒ saddhÄ• pubbaá¹…g
bhÄ• veti --- ayaá¹ƒ vuccati \Ne 122/ puggalo ``saddhÄ• nusÄ• rÄ«â€™â€™. sotÄ• pattipha
paá¹-ipanno puggalo saddhÄ• nusÄ• rÄ« phale á¹-hito saddhÄ• vimutto.

<31> katamo ca puggalo sattakkhattuparamo? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojan
sotÄ• panno \Ee 16/ hoti avinipÄ• tadhammo niyato sambodhiparÄ• yano {sambodhiparÄ• y
sattakkhattuá¹ƒ deve ca mÄ• nuse ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karo
puggalo ``sattakkhattuparamoâ€™â€™.

<32> katamo ca puggalo kolaá¹…kolo? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹
hoti avinipÄ• tadhammo niyato \Be 119/ sambodhiparÄ• yano. so dve vÄ• tÄ«á¹‡i vÄ• kulÄ
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti --- ayaá¹ƒ vuccati puggalo ``kolaá¹…koloâ€™â€™.

<33> katamo ca puggalo ekabÄ«jÄ«? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
hoti avinipÄ• tadhammo niyato sambodhiparÄ• yano. so ekaá¹ƒyeva mÄ• nusakaá¹ƒ bhava
dukkhassantaá¹ƒ karoti --- ayaá¹ƒ vuccati puggalo ``ekabÄ«jÄ«â€™â€™.

<34> katamo ca puggalo sakadÄ• gÄ• mÄ«? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ•
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hoti \Se 148/, sakideva imaá¹ƒ lokaá¹ƒ
karoti --- ayaá¹ƒ vuccati puggalo ``sakadÄ• gÄ• mÄ«â€™â€™.

<35> katamo ca puggalo anÄ• gÄ• mÄ«? idhekacco puggalo paÃ±cannaá¹ƒ orambhÄ• giy
parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• --- a
``anÄ• gÄ• mÄ«â€™â€™.

<36> katamo ca puggalo antarÄ• parinibbÄ• yÄ«? idhekacco puggalo paÃ±cannaá¹ƒ oram
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vattidhammo
upapannaá¹ƒ vÄ• samanantarÄ• appattaá¹ƒ vÄ• vemajjhaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ ariya
upariá¹-á¹-himÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya --- ayaá¹ƒ vuccati puggalo ``anta

<37> katamo \Ne 123/ ca puggalo upahaccaparinibbÄ• yÄ«? idhekacco puggalo paÃ±cann
saá¹ƒyojanÄ• naá¹ƒ \Ee 17/ parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vatti
atikkamitvÄ• vemajjhaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ upahacca vÄ• kÄ• lakiriyaá¹ƒ {kÄ• laá¹ƒ k
ariyamaggaá¹ƒ saÃ±janeti upariá¹-á¹-himÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya --- aya
``upahaccaparinibbÄ• yÄ«â€™â€™.

<38> katamo ca puggalo asaá¹…khÄ• raparinibbÄ• yÄ«? idhekacco puggalo paÃ±cannaá¹
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti, tattha \Se 149/ parinibbÄ• yÄ« \Be 120/
lokÄ• . so asaá¹…khÄ• rena ariyamaggaá¹ƒ saÃ±janeti upariá¹-á¹-himÄ• naá¹ƒ saá¹ƒyojanÄ
ayaá¹ƒ vuccati puggalo ``asaá¹…khÄ• raparinibbÄ• yÄ«â€™â€™.

<39> katamo ca puggalo sasaá¹…khÄ• raparinibbÄ• yÄ«? idhekacco puggalo paÃ±cannaá
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vattidhammo
sasaá¹…khÄ• rena ariyamaggaá¹ƒ saÃ±janeti upariá¹-á¹-himÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ p
puggalo ``sasaá¹…khÄ• raparinibbÄ• yÄ«â€™â€™.

<40> katamo ca puggalo uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«? idhekacco puggalo paÃ±ca
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko hoti, tattha parinibbÄ• yÄ« anÄ• vattidhammo
cuto atappaá¹ƒ gacchati, atappÄ• cuto sudassaá¹ƒ gacchati, sudassÄ• cuto sudassiá¹ƒ ga
akaniá¹-á¹-haá¹ƒ gacchati; akaniá¹-á¹-he ariyamaggaá¹ƒ saÃ±janeti upariá¹-á¹-himÄ• naá¹ƒ
pahÄ• nÄ• ya --- ayaá¹ƒ vuccati puggalo ``uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«â€™â€™.

<41> katamo ca puggalo sotÄ• panno sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno? tiá¹‡á
pahÄ• nÄ• ya paá¹-ipanno puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno. yassa pug
saá¹ƒyojanÄ• ni pahÄ«nÄ• ni --- ayaá¹ƒ vuccati puggalo ``sotÄ• pannoâ€™â€™.

<42> kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• ya paá¹-ipanno puggalo sakadÄ• gÄ
\Ne 124/. yassa \Se 150/ puggalassa kÄ• marÄ• gabyÄ• pÄ• dÄ• tanubhÅ«tÄ• --- ayaá¹ƒ v
``sakadÄ• gÄ• mÄ«â€™â€™.

<43> kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• nÄ• ya paá¹-ipanno puggalo \E
paá¹-ipanno. yassa puggalassa kÄ• marÄ• gabyÄ• pÄ• dÄ• anavasesÄ• pahÄ«nÄ• --- ay
``anÄ• gÄ• mÄ«â€™â€™.

<44> rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• ya anavasesappahÄ• nÄ• ya paá¹
arahattaphalasacchikiriyÄ• ya paá¹-ipanno. yassa puggalassa rÅ«parÄ• go \Be 121/ arÅ«pa
avijjÄ• anavasesÄ• pahÄ«nÄ• --- ayaá¹ƒ vuccati puggalo ``arahÄ• â€™â€™.

ekakaniddeso.

2. dukapuggalapaÃ±Ã±atti

<45> katamo ca puggalo kodhano? tattha katamo kodho? yo kodho kujjhanÄ• kujjhitattaá¹ dussitattaá¹ƒ {dÅ«sanÄ• dÅ«sitattaá¹ƒ (Se) } byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ vi caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- ayaá¹ƒ vuccati kodho. yassa puggalas appahÄ«no --- ayaá¹ƒ vuccati puggalo ``kodhanoâ€™â€™.

<46> katamo ca puggalo upanÄ• hÄ«? tattha katamo upanÄ• ho? pubbakÄ• laá¹ƒ kodho a evarÅ«po upanÄ• ho upanayhanÄ• upanayhitattaá¹ƒ aá¹-á¹-hapanÄ• {Ä• á¹-hapanÄ• (Ka saá¹‡á¹-hapanÄ• anusaá¹ƒsandanÄ• anuppabandhanÄ• daá¸·hÄ«kammaá¹ƒ kodhassa -- 151/. yassa puggalassa ayaá¹ƒ upanÄ• ho appahÄ«no --- ayaá¹ƒ vuccati puggalo ``upanÄ•

<47> katamo ca puggalo makkhÄ«? tattha katamo makkho? yo makkho makkhÄ• yanÄ• m makkhÄ«yitattaá¹ƒ (Ce), makkhiyanÄ• makkhiyitattaá¹ƒ (Katthaci) } \Ne 125/ niá¹-á¹-huriyaá niá¹-á¹-huriyakammaá¹ƒ --- ayaá¹ƒ vuccati makkho. yassa puggalassa ayaá¹ƒ makkho appa puggalo ``makkhÄ«â€™â€™.

<48> katamo ca puggalo paá¸·Ä• sÄ«? tattha katamo paá¸·Ä• so? yo paá¸·Ä• so paá¸·Ä• s \Ee 19/ paá¸·Ä• sÄ• hÄ• ro vivÄ• daá¹-á¹-hÄ• naá¹ƒ yugaggÄ• ho appaá¹-inissaggo --- ayaá puggalassa ayaá¹ƒ paá¸·Ä• so appahÄ«no --- ayaá¹ƒ vuccati puggalo ``paá¸·Ä• sÄ«â€™â€

<49> katamo \Be 122/ ca puggalo issukÄ«? tattha katamÄ• issÄ• ? yÄ• paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su issÄ• issÄ• yanÄ• issÄ• y {ussuyÄ• ussuyanÄ• (Katthaci) Vibh 893} usÅ«yitattaá¹ƒ --- ayaá¹ƒ vuccati issÄ• . yassa p appahÄ«nÄ• --- ayaá¹ƒ vuccati puggalo ``issukÄ«â€™â€™.

<50> katamo ca puggalo maccharÄ«? tattha katamaá¹ƒ macchariyaá¹ƒ? paÃ±ca macchari Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariya yaá¹ƒ evarÅ«paá¹ƒ maccheraá¹ƒ maccharÄ• yanÄ• maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kada aggahitattaá¹ƒ cittassa --- idaá¹ƒ vuccati macchariyaá¹ƒ. yassa puggalassa idaá¹ƒ macchari --- ayaá¹ƒ vuccati puggalo ``maccharÄ«â€™â€™.

<51> katamo ca puggalo saá¹-ho? tattha katamaá¹ƒ sÄ• á¹-heyyaá¹ƒ? idhekacco saá¹-ho h tattha saá¹-haá¹ƒ saá¹-hatÄ• sÄ• á¹-heyyaá¹ƒ \Se 152/ kakkaratÄ• kakkariyaá¹ƒ {kakkhaá¸ (Se) evaá¹ƒ khuddakavibhaá¹…gadukaniddesepi} parikkhattattÄ• pÄ• rikkhattiyaá¹ƒ --- idaá sÄ• á¹-heyyaá¹ƒ. yassa puggalassa idaá¹ƒ sÄ• á¹-heyyaá¹ƒ appahÄ«naá¹ƒ --- ayaá¹ƒ vucca

``saá¹-hoâ€™â€™.

<52> katamo ca puggalo mÄ• yÄ• vÄ«? tattha katamÄ• mÄ• yÄ• ? idhekacco kÄ• yena du
duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• tassa paá¹-icchÄ• danahetu pÄ• pika
--- ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti icchati, ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti saá¹…k
jaÃ±Ã±Ä• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sati, ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti kÄ• yena pa
mÄ• yÄ• vitÄ• accÄ• sarÄ• vaÃ±canÄ• nikati vikiraá¹‡Ä• pariharaá¹‡Ä• gÅ«hanÄ• parig
paá¹-icchÄ• danÄ• \Ne 126/ anuttÄ• nÄ«kammaá¹ƒ anÄ• vikammaá¹ƒ vocchÄ• danÄ• pÄ•
mÄ• yÄ• . yassa puggalassa ayaá¹ƒ mÄ• yÄ• appahÄ«nÄ• --- ayaá¹ƒ vuccati puggalo ``mÄ

<53> katamo ca puggalo ahiriko? tattha katamaá¹ƒ ahirikaá¹ƒ? yaá¹ƒ \Ee 20/ na hirÄ«yati h
hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vucc
ahirikena samannÄ• gato puggalo ``ahirikoâ€™â€™.

<54> katamo \Be 123/ ca puggalo anottappÄ«? tattha katamaá¹ƒ anottappaá¹ƒ? yaá¹ƒ na o
na ottappati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vu
anottappena samannÄ• gato puggalo ``anottappÄ«â€™â€™.

<55> katamo ca puggalo dubbaco? tattha katamo dovacassatÄ• ? sahadhammike vuccam
dovacassiyaá¹ƒ dovacassatÄ• vippaá¹-ikulaggÄ• hitÄ• \Se 153/ vipaccanÄ«kasÄ• tatÄ• a
agÄ• ravatÄ• appatissavatÄ• --- ayaá¹ƒ vuccati dovacassatÄ• . imÄ• ya dovacassatÄ• ya s
``dubbacoâ€™â€™.

<56> katamo ca puggalo pÄ• pamitto? tattha katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• as
appassutÄ• maccharino duppaÃ±Ã±Ä• , yÄ• tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ•
sambhatti sampavaá¹…katÄ• --- ayaá¹ƒ vuccati pÄ• pamittatÄ• . imÄ• ya pÄ• pamittatÄ• ya
``pÄ• pamittoâ€™â€™.

<57> katamo ca puggalo indriyesu aguttadvÄ• ro? tattha katamÄ• indriyesu aguttadvÄ• ra
cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikara
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
na paá¹-ipajjati, na rakkhati cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati. soter
... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ
phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nimittaggÄ• hÄ«
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ \Ne 127/ abhijjhÄ• o
akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati, na rakkhati
\Ee 21/ na saá¹ƒvaraá¹ƒ Ä• pajjati. yÄ• imesaá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ agutti agopanÄ
--- ayaá¹ƒ vuccati indriyesu aguttadvÄ• ratÄ• . imÄ• ya indriyesu aguttadvÄ• ratÄ• ya \Se 15

``indriyesu aguttadvÄ• roâ€™â€™.

<58> katamo ca puggalo bhojane amattaÃ±Ã±Å«? tattha katamÄ• bhojane amattaÃ±Ã±utÄ
appaá¹-isaá¹…khÄ• ayoniso Ä• hÄ• raá¹ƒ \Be 124/ Ä• hÄ• reti davÄ• ya madÄ• ya maá¹‡á
tattha asantuá¹-á¹-hitÄ• amattaÃ±Ã±utÄ• appaá¹-isaá¹…khÄ• bhojane --- ayaá¹ƒ vuccati b
imÄ• ya bhojane amattaÃ±Ã±utÄ• ya samannÄ• gato puggalo ``bhojane amattaÃ±Ã±Å«â€™

<59> katamo ca puggalo muá¹-á¹-hassati? tattha katamaá¹ƒ muá¹-á¹-hassaccaá¹ƒ? yÄ• as
appaá¹-issati assati assaraá¹‡atÄ• adhÄ• raá¹‡atÄ• pilÄ• panatÄ• sammusanatÄ• --- ida
muá¹-á¹-hassaccaá¹ƒ. iminÄ• muá¹-á¹-hassaccena samannÄ• gato puggalo ``muá¹-á¹-hass

<60> katamo ca puggalo asampajÄ• no? tattha katamaá¹ƒ asampajaÃ±Ã±aá¹ƒ? yaá¹ƒ aÃ±
anabhisamayo ananubodho asambodho appaá¹-ivedho asaá¹…gÄ• haá¹‡Ä• apariyogÄ• ha
apariyogÄ• hanÄ• (Ce Se Katthaci) } asamapekkhaá¹‡Ä• apaccavekkhaá¹‡Ä• apaccakkh
bÄ• lyaá¹ƒ asampajaÃ±Ã±aá¹ƒ moho pamoho sammoho avijjÄ• avijjogho avijjÄ• yogo avijj
avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccati as
asampajaÃ±Ã±ena samannÄ• gato puggalo ``asampajÄ• noâ€™â€™.

<61> katamo ca puggalo sÄ«lavipanno? tattha katamÄ• sÄ«lavipatti? kÄ• yiko vÄ«tikkamo
kÄ• yikavÄ• casiko vÄ«tikkamo --- ayaá¹ƒ vuccati sÄ«lavipatti. sabbampi dussilyaá¹ƒ sÄ«lav
sÄ«lavipattiyÄ• \Se 155/ samannÄ• gato puggalo ``sÄ«lavipannoâ€™â€™.

<62> katamo ca puggalo diá¹-á¹-hivipanno? tattha katamÄ• diá¹-á¹-hivipatti? ``natthi dinnaá
yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ {sukaá¹-adukkaá¹-Ä• naá¹ƒ (Ce
phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko \Ee 22/, natthi paro loko \Ne 128/, natthi mÄ• tÄ• , nat
sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• {samaggatÄ• (K
ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ diá¹-á¹-higahanaá¹ƒ diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹
diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojanaá¹ƒ gÄ• ho paá¹-iggÄ• ho abhiniveso parÄ• m
micchÄ• patho micchattaá¹ƒ titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho {vipariyesaggÄ• ho (sab
cintetabbÄ• }, ayaá¹ƒ \Be 125/ vuccati diá¹-á¹-hivipatti. sabbÄ• pi micchÄ• diá¹-á¹-hi diá¹-á¹-
diá¹-á¹-hivipattiyÄ• samannÄ• gato puggalo ``diá¹-á¹-hivipannoâ€™â€™.

<63> katamo ca puggalo ajjhattasaá¹ƒyojano? yassa puggalassa paÃ±corambhÄ• giyÄ• ni
--- ayaá¹ƒ vuccati puggalo ``ajjhattasaá¹ƒyojanoâ€™â€™.

<64> katamo ca puggalo bahiddhÄ• saá¹ƒyojano? yassa puggalassa paÃ±cuddhambhÄ• g
appahÄ«nÄ• ni --- ayaá¹ƒ vuccati puggalo ``bahiddhÄ• saá¹ƒyojanoâ€™â€™.

<65> katamo ca puggalo akkodhano? tattha katamo kodho? yo kodho kujjhanÄ• kujjhitatta
dussitattaá¹ƒ byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikk
anattamanatÄ• cittassa --- ayaá¹ƒ vuccati kodho. yassa puggalassa ayaá¹ƒ kodho pahÄ«no
vuccati puggalo ``akkodhanoâ€™â€™.

<66> katamo ca puggalo anupanÄ• hÄ«? tattha katamo upanÄ• ho? pubbakÄ• laá¹ƒ kodho
evarÅ«po upanÄ• ho upanayhanÄ• upanayhitattaá¹ƒ aá¹-á¹-hapanÄ• á¹-hapanÄ• saá¹‡á¹
anuppabandhanÄ• daá¸·hÄ«kammaá¹ƒ kodhassa --- ayaá¹ƒ vuccati upanÄ• ho. yassa pug
pahÄ«no --- ayaá¹ƒ vuccati puggalo ``anupanÄ• hÄ«â€™â€™.

<67> katamo ca puggalo amakkhÄ«? tattha katamo makkho? yo makkho makkhÄ• yanÄ•
niá¹-á¹-huriyaá¹ƒ niá¹-á¹-huriyakammaá¹ƒ --- ayaá¹ƒ vuccati makkho. yassa puggalassa aya
ayaá¹ƒ vuccati puggalo ``amakkhÄ«â€™â€™.

<68> katamo ca puggalo apaá¸·Ä• sÄ«? tattha katamo paá¸·Ä• so? yo paá¸·Ä• so paá¸·Ä•
paá¸·Ä• sÄ• yitattaá¹ƒ \Ne 129/ paá¸·Ä• sÄ• hÄ• ro vivÄ• daá¹-á¹-hÄ• naá¹ƒ yugaggÄ• ho a
vuccati paá¸·Ä• so. yassa puggalassa ayaá¹ƒ paá¸·Ä• so pahÄ«no --- ayaá¹ƒ vuccati pugga

<69> katamo \Ee 23/ \Be 126/ ca puggalo anissukÄ«? tattha katamÄ• issÄ• ? yÄ•
paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• su issÄ• issÄ• yanÄ• issÄ• y
usÅ«yitattaá¹ƒ --- ayaá¹ƒ vuccati issÄ• . yassa puggalassa ayaá¹ƒ issÄ• pahÄ«nÄ• --- aya
``anissukÄ«â€™â€™.

<70> katamo ca pugalo amaccharÄ«? tattha katamaá¹ƒ macchariyaá¹ƒ? paÃ±ca macchari
Ä• vÄ• samacchariyaá¹ƒ, kulamacchariyaá¹ƒ, lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariya
yaá¹ƒ evarÅ«paá¹ƒ maccheraá¹ƒ maccharÄ• yanÄ• maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kad
157/ aggahitattaá¹ƒ cittassa --- idaá¹ƒ vuccati macchariyaá¹ƒ. yassa puggalassa idaá¹ƒ mac
pahÄ«naá¹ƒ --- ayaá¹ƒ vuccati puggalo ``amaccharÄ«â€™â€™.

<71> katamo ca puggalo asaá¹-ho? tattha katamaá¹ƒ sÄ• á¹-heyyaá¹ƒ? idhekacco saá¹-ho
tattha saá¹-haá¹ƒ saá¹-hatÄ• sÄ• á¹-heyyaá¹ƒ kakkaratÄ• kakkariyaá¹ƒ parikkhattatÄ• pÄ
idaá¹ƒ vuccati sÄ• á¹-heyyaá¹ƒ. yassa puggalassa idaá¹ƒ sÄ• á¹-heyyaá¹ƒ pahÄ«naá¹ƒ --- a
``asaá¹-hoâ€™â€™.

<72> katamo ca puggalo amÄ• yÄ• vÄ«? tattha katamÄ• mÄ• yÄ• ? idhekacco puggalo kÄ
vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• tassa paá¹-icchÄ• danah
paá¹‡idahati --- ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti icchati, ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€

maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti vÄ• caá¹ƒ bhÄ• sati, ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti kÄ•
mÄ• yÄ• mÄ• yÄ• vitÄ• accÄ• sarÄ• vaÃ±canÄ• nikati vikiraá¹‡Ä• pariharaá¹‡Ä• gÅ«ha
paá¹-icchÄ• danÄ• anuttÄ• nÄ«kammaá¹ƒ anÄ• vikammaá¹ƒ vocchÄ• danÄ• pÄ• pakiriyÄ
puggalassa ayaá¹ƒ mÄ• yÄ• pahÄ«nÄ• --- ayaá¹ƒ vuccati puggalo ``amÄ• yÄ• vÄ«â€™â€

<73> katamo \Ne 130/ ca puggalo hirimÄ• ? tattha katamÄ• hirÄ«? yaá¹ƒ \Ee 24/ hirÄ«yati
hirÄ«yati pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- ayaá¹ƒ vucc
samannÄ• gato puggalo ``hirimÄ• â€™â€™.

<74> katamo ca puggalo ottappÄ«? tattha katamaá¹ƒ ottappaá¹ƒ? yaá¹ƒ ottappati ottappita
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ \Se 158/ vucca
ottappena samannÄ• gato puggalo ``ottappÄ«â€™â€™.

<75> katamo \Be 127/ ca puggalo suvaco? tattha katamÄ• sovacassatÄ• ? sahadhammike
sovacassiyaá¹ƒ sovacassatÄ• avippaá¹-ikulaggÄ• hitÄ• avipaccanÄ«kasÄ• tatÄ• sÄ• dari
sagÄ• ravatÄ• sappatissavatÄ• --- ayaá¹ƒ vuccati sovacassatÄ• . imÄ• ya sovacassatÄ• y
``suvacoâ€™â€™.

<76> katamo ca puggalo kalyÄ• á¹‡amitto? tattha katamÄ• kalyÄ• á¹‡amittatÄ• ? ye te pu
bahussutÄ• cÄ• gavanto paÃ±Ã±avanto, yÄ• tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ•
sambhatti sampavaá¹…katÄ• --- ayaá¹ƒ vuccati kalyÄ• á¹‡amittatÄ• . imÄ• ya kalyÄ• á¹‡an
puggalo ``kalyÄ• á¹‡amittoâ€™â€™.

<77> katamo ca puggalo indriyesu guttadvÄ• ro? tattha katamÄ• indriyesu guttadvÄ• ratÄ•
cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• d
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ cakkhundriye saá¹ƒvaraá¹ƒ Ä• p
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ•
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nim
nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. yÄ• imesaá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ
saá¹ƒvaro \Ee 25/ --- ayaá¹ƒ \Ne 131/ vuccati indriyesu guttadvÄ• ratÄ• . imÄ• ya indriyesu
samannÄ• gato puggalo ``indriyesu guttadvÄ• roâ€™â€™.

<78> katamo ca puggalo bhojane mattaÃ±Ã±Å«? tattha katamÄ• bhojane mattaÃ±Ã±utÄ•
paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- ``neva davÄ• ya, na madÄ• ya, na ma
vibhÅ«sanÄ• ya; yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ

iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ•
anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• â€™â€™ ti. yÄ• tattha santuá¹-á¹-hitÄ• mattaÃ±Ã±ut
bhojane --- ayaá¹ƒ vuccati bhojane mattaÃ±Ã±utÄ• . imÄ• ya bhojane mattaÃ±Ã±utÄ• ya sa
``bhojane mattaÃ±Ã±Å«â€™â€™.

<79> katamo ca puggalo upaá¹-á¹-hitassati? tattha katamÄ• sati? yÄ• sati anussati paá¹-is
saraá¹‡atÄ• dhÄ• raá¹‡atÄ• apilÄ• panatÄ• asammusanatÄ• sati satindriyaá¹ƒ satibalaá¹
vuccati sati. imÄ• ya satiyÄ• samannÄ• gato puggalo ``upaá¹-á¹-hitassatiâ€™â€™.

<80> katamo ca puggalo sampajÄ• no? tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampaja
paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• c
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
iminÄ• sampajaÃ±Ã±ena samannÄ• gato puggalo ``sampajÄ• noâ€™â€™.

<81> katamo ca puggalo sÄ«lasampanno? tattha katamÄ• sÄ«lasampadÄ• ? kÄ• yiko avÄ
kÄ• yikavÄ• casiko avÄ«tikkamo --- ayaá¹ƒ vuccati sÄ«lasampadÄ• . sabbopi sÄ«lasaá¹ƒva
sÄ«lasampadÄ• ya samannÄ• gato puggalo ``sÄ«lasampannoâ€™â€™.

<82> katamo ca puggalo diá¹-á¹-hisampanno? tattha \Ee 26/ katamÄ• diá¹-á¹-hisampadÄ•
\Ne 132/ yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ
loko, atthi paro loko, atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá
sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhi
pavedentÄ«â€™â€™ ti. yÄ• evarÅ«pÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhamma
ayaá¹ƒ vuccati diá¹-á¹-hisampadÄ• . sabbÄ• pi sammÄ• diá¹-á¹-hi diá¹-á¹-hisampadÄ• . imÄ
samannÄ• gato puggalo ``diá¹-á¹-hisampannoâ€™â€™.

<83> katame dve puggalÄ• dullabhÄ• lokasmiá¹ƒ? yo ca pubbakÄ• rÄ«, yo ca kataÃ±Ã±Å
puggalÄ• dullabhÄ• lokasmiá¹ƒ.

<84> katame \Be 129/ dve puggalÄ• duttappayÄ• ? yo ca laddhaá¹ƒ laddhaá¹ƒ nikkhipati,
laddhaá¹ƒ vissajjeti --- ime dve puggalÄ• ``duttappayÄ• â€™â€™.

<85> katame \Se 161/ dve puggalÄ• sutappayÄ• ? yo ca laddhaá¹ƒ laddhaá¹ƒ na nikkhipa
laddhaá¹ƒ na vissajjeti --- ime dve puggalÄ• ``sutappayÄ• â€™â€™.

<86> katamesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• vaá¸• á¸• hanti? yo ca na kukkucc

yo ca kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yati --- imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• sa

<87> katamesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• na vaá¸• á¸• hanti? yo ca na kukku kukkuccÄ• yati, yo ca kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yati --- imesaá¹ƒ dvinnaá¹ƒ puggalÄ vaá¸• á¸• hanti.

<88> katamo ca puggalo hÄ«nÄ• dhimutto? idhekacco puggalo dussÄ«lo hoti pÄ• padham pÄ• padhammaá¹ƒ sevati bhajati payirupÄ• sati --- ayaá¹ƒ vuccati puggalo ``hÄ«nÄ• dhimut

<89> katamo \Ne 133/ ca puggalo paá¹‡Ä«tÄ• dhimutto? idhekacco puggalo sÄ«lavÄ• hot aÃ±Ã±aá¹ƒ sÄ«lavantaá¹ƒ kalyÄ• á¹‡adhammaá¹ƒ sevati bhajati payirupÄ• sati --- ayaá¹ƒ v ``paá¹‡Ä«tÄ• dhimuttoâ€™â€™.

<90> katamo \Ee 27/ ca puggalo titto? paccekasambuddhÄ• {paccekabuddho (Ce) } ye ca arahanto tittÄ• . sammÄ• sambuddho titto ca tappetÄ• ca {tappetÄ• ca, ayaá¹ƒ vuccati pug

dukaniddeso.

3. tikapuggalapaÃ±Ã±atti

<91> katamo \Se 162/ ca puggalo nirÄ• so? idhekacco puggalo dussÄ«lo hoti pÄ• padham saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assamaá¹‡o \Be 130/ samaá¹‡apaá¹- brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to. so suá¹‡Ä• ti --- ``itthannÄ• m Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti. tassa na evaá¹ƒ hoti --- ``kudÄ• ssu nÄ• n khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a upasampajja viharissÄ• mÄ«â€™â€™ ti. ayaá¹ƒ vuccati puggalo ``nirÄ• soâ€™â€™.

<92> katamo ca puggalo Ä• saá¹ƒso? idhekacco puggalo sÄ«lavÄ• hoti kalyÄ• á¹‡adhamm ``itthannÄ• mo kira bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti. tassa evaá nÄ• mÄ• hampi Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissÄ• mÄ«â€™â€™ ti. ayaá¹ƒ vuccati puggal

<93> katamo ca puggalo vigatÄ• so? idhekacco puggalo Ä• savÄ• naá¹ƒ khayÄ• anÄ• sav paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj ``itthannÄ• mo kira bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ \Se 163/ p diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™

``kudÄ• ssu nÄ• mÄ• hampi Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissÄ• mÄ«â€™â€™ ti. taá¹ƒ kissa he
avimuttassa vimuttÄ• sÄ• , sÄ• paá¹-ippassaddhÄ• . ayaá¹ƒ vuccati puggalo ``vigatÄ• soâ€

<94> tattha katame tayo gilÄ• nÅ«pamÄ• puggalÄ• ? tayo gilÄ• nÄ• --- idhekacco gilÄ• no
bhojanÄ• ni \Ee 28/ alabhanto vÄ• sappÄ• yÄ• ni bhojanÄ• ni, labhanto vÄ• sappÄ• yÄ• n
sappÄ• yÄ• ni bhesajjÄ• ni, labhanto vÄ• patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ alabhanto vÄ•
upaá¹-á¹-hÄ• kaá¹ƒ, neva vuá¹-á¹-hÄ• ti tamhÄ• Ä• bÄ• dhÄ• . (1)

idha panekacco gilÄ• no labhanto vÄ• sappÄ• yÄ• ni bhojanÄ• ni alabhanto vÄ• sappÄ• y
sappÄ• yÄ• ni bhesajjÄ• ni \Be 131/ alabhanto vÄ• sappÄ• yÄ• ni bhesajjÄ• ni, labhanto vÄ
upaá¹-á¹-hÄ• kaá¹ƒ alabhanto vÄ• patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ, vuá¹-á¹-hÄ• ti tamhÄ•

idha panekacco gilÄ• no labhanto sappÄ• yÄ• ni bhojanÄ• ni no alabhanto, labhanto sappÄ
alabhanto, labhanto patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ no alabhanto, vuá¹-á¹-hÄ• ti tamhÄ• Ä

tatra yvÄ• yaá¹ƒ gilÄ• no labhanto sappÄ• yÄ• ni bhojanÄ• ni no alabhanto, labhanto sappÄ
alabhanto, labhanto patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ \Se 164/ no alabhanto, vuá¹-á¹-hÄ• ti
imaá¹ƒ gilÄ• naá¹ƒ paá¹-icca bhagavatÄ• gilÄ• nabhattaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ gilÄ• nabhes
gilÄ• nupaá¹-á¹-hÄ• ko anuÃ±Ã±Ä• to. imaÃ±ca pana gilÄ• naá¹ƒ paá¹-icca aÃ±Ã±epi gilÄ•

evamevaá¹ƒ {evameva (Ce) } tayo gilÄ• nÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lo
idhekacco puggalo labhanto vÄ• tathÄ• gataá¹ƒ dassanÄ• ya alabhanto vÄ• tathÄ• gataá¹
\Ne 135/ tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savaá¹‡Ä• ya alabhanto vÄ• tathÄ• g
dhammavinayaá¹ƒ savaá¹‡Ä• ya, neva okkamati niyÄ• maá¹ƒ kusalesu dhammesu sammat

idha panekacco puggalo labhanto vÄ• tathÄ• gataá¹ƒ dassanÄ• ya alabhanto vÄ• tathÄ• g
vÄ• tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ savaá¹‡Ä• ya alabhanto vÄ• tathÄ• gatap
savaá¹‡Ä• ya, okkamati niyÄ• maá¹ƒ kusalesu dhammesu sammattaá¹ƒ. (2)

idha panekacco puggalo labhanto tathÄ• gataá¹ƒ dassanÄ• ya no alabhanto, labhanto tath
dhammavinayaá¹ƒ savaá¹‡Ä• ya no alabhanto, okkamati niyÄ• maá¹ƒ kusalesu dhammesu

tatra yvÄ• yaá¹ƒ puggalo labhanto tathÄ• gataá¹ƒ dassanÄ• ya no alabhanto, labhanto tath
dhammavinayaá¹ƒ savaá¹‡Ä• ya no alabhanto \Be 132/, okkamati niyÄ• maá¹ƒ kusalesu dh
puggalaá¹ƒ paá¹-icca bhagavatÄ• dhammadesanÄ• anuÃ±Ã±Ä• tÄ• , imaÃ±ca puggalaá¹ƒ
dhammo desetabbo. ime tayo gilÄ• nÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasm

<95> katamo \Se 165/ ca puggalo kÄ• yasakkhÄ«? idhekacco puggalo aá¹-á¹-ha vimokkhe
viharati, paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti --- ayaá¹ƒ vuc
``kÄ• yasakkhÄ«â€™â€™.

<96> katamo ca puggalo diá¹-á¹-hippatto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ nti
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti
tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocaritÄ• , paÃ±
Ä• savÄ• parikkhÄ«á¹‡Ä• honti --- ayaá¹ƒ vuccati puggalo ``diá¹-á¹-hippattoâ€™â€™.

<97> katamo ca puggalo saddhÄ• vimutto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ nt
... pe ... tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocaritÄ
136/ disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti, no ca kho yathÄ• diá¹-á¹-hippattassa
puggalo ``saddhÄ• vimuttoâ€™â€™.

<98> katamo ca puggalo gÅ«thabhÄ• á¹‡Ä«? idhekacco puggalo musÄ• vÄ• dÄ« hoti sabh
Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato vÄ• rÄ• jakulamajjhagato vÄ• abhinÄ«to sakkhip
bho (Se Katthaci) MN I 440; AN a III 28}, purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™â€™ ti
--- ``jÄ• nÄ• mÄ«â€™â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha --- ``na jÄ• nÄ• mÄ«â€™â€™ ti, apassa
``passÄ• mÄ«â€™â€™ ti, passaá¹ƒ vÄ• Ä• ha --- ``na passÄ• mÄ«â€™â€™ ti. iti attahetu
Ä• misakiÃ±cikkhahetu vÄ• \Se 166/ sampajÄ• namusÄ• bhÄ• sitÄ• hoti --- ayaá¹ƒ vuccat
``gÅ«thabhÄ• á¹‡Ä«â€™â€™.

<99> katamo \Be 133/ ca puggalo pupphabhÄ• á¹‡Ä«? idhekacco puggalo musÄ• vÄ• daá
paá¹-ivirato hoti sabhaggato vÄ• parisaggato vÄ• Ã±Ä• timajjhagato vÄ• pÅ«gamajjhagato
vÄ• abhinÄ«to sakkhipuá¹-á¹-ho --- ``ehambho, purisa, yaá¹ƒ jÄ• nÄ• si taá¹ƒ vadehÄ«â€™
Ä• ha --- ``na jÄ• nÄ• mÄ«â€™â€™ ti, jÄ• naá¹ƒ vÄ• Ä• ha --- ``jÄ• nÄ• mÄ«â€™â€™ ti, a
passÄ• mÄ«â€™â€™ ti, passaá¹ƒ vÄ• Ä• ha --- ``passÄ• mÄ«â€™â€™ ti. iti attahetu vÄ•
Ä• misakiÃ±cikkhahetu vÄ• na sampajÄ• namusÄ• bhÄ• sitÄ• hoti --- ayaá¹ƒ vuccati pugg

<100> katamo ca puggalo madhubhÄ• á¹‡Ä«? idhekacco puggalo yÄ• sÄ• vÄ• cÄ• nelÄ•
30/ hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• , tathÄ• rÅ«piá¹ƒ vÄ• c
vuccati puggalo ``madhubhÄ• á¹‡Ä«â€™â€™.

<101> katamo ca puggalo arukÅ«pamacitto? idhekacco puggalo kodhano hoti upÄ• yÄ• sa
samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«yati {patiá¹-á¹-hÄ«yati (Se Katthaci) AN a
dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. seyyathÄ• pi nÄ• ma duá¹-á¹-hÄ• ruko kaá¹-á¹-hena

{kathalÄ• ya (Katthaci), kathalena (aá¹-á¹-hakathÄ•) AN a III 25} vÄ• ghaá¹-á¹-ito bhiyyoso
deti {assavanoti (Ce) }, evamevaá¹ƒ idhekacco puggalo kodhano hoti upÄ• yÄ• sabahulo, a
abhisajjati kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tuka
puggalo ``arukÅ«pamacittoâ€™â€™.

<102> katamo \Ne 137/ ca puggalo vijjÅ«pamacitto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€
\Se 167/ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti,
ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™
seyyathÄ• pi nÄ• ma cakkhumÄ• puriso rattandhakÄ• ratimisÄ• ya vijjantarikÄ• ya rÅ«pÄ•
idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ du
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- ayaá¹ƒ
``vijjÅ«pamacittoâ€™â€™.

<103> katamo ca puggalo vajirÅ«pamacitto? idhekacco puggalo Ä• savÄ• naá¹ƒ khayÄ• a
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
vajirassa natthi kiÃ±ci abhejjaá¹ƒ maá¹‡i vÄ• pÄ• sÄ• á¹‡o vÄ• , evamevaá¹ƒ idhekacco pu
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati --- ayaá¹ƒ vuccati puggalo ``vajirÅ«pamacittoâ€™â€™.

<104> katamo ca puggalo andho? idhekaccassa puggalassa tathÄ• rÅ«paá¹ƒ cakkhu na h
anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigaccheyya, adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kareyy
na hoti yathÄ• rÅ«pena cakkhunÄ• kusalÄ• kusale dhamme jÄ• neyya, sÄ• vajjÄ• navajje
hÄ«nappaá¹‡Ä«te dhamme jÄ• neyya, kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme jÄ• neyya
``andhoâ€™â€™.

<105> katamo ca puggalo ekacakkhu? idhekaccassa puggalassa tathÄ• rÅ«paá¹ƒ cakkhu
cakkhunÄ• anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigaccheyya, adhigataá¹ƒ \Ee 31/ vÄ• bhogaá
tathÄ• rÅ«pampissa cakkhu na hoti yathÄ• rÅ«pena cakkhunÄ• kusalÄ• kusale dhamme jÄ
dhamme jÄ• neyya, hÄ«nappaá¹‡Ä«te dhamme jÄ• neyya, kaá¹‡hasukkasappaá¹-ibhÄ• ge
vuccati puggalo ``ekacakkhuâ€™â€™.

<106> katamo ca puggalo dvicakkhu? idhekaccassa puggalassa tathÄ• rÅ«paá¹ƒ cakkhu h
anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigaccheyya, adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kareyy
138/ cakkhu hoti yathÄ• rÅ«pena cakkhunÄ• kusalÄ• kusale dhamme jÄ• neyya, sÄ• vajjÄ
hÄ«nappaá¹‡Ä«te dhamme jÄ• neyya, kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme jÄ• neyya
``dvicakkhuâ€™â€™.

<107> katamo \Be 135/ ca puggalo avakujjapaÃ±Ã±o? idhekacco puggalo Ä• rÄ• maá¹ƒ ga
(Se) } hoti abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ santike dhammassavaá¹‡Ä• ya {dhammassavar
dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane r
neva Ä• diá¹ƒ manasi karoti, na majjhaá¹ƒ manasi karoti, na pariyosÄ• naá¹ƒ manasi karoti.
Ä• sanÄ• tassÄ• kathÄ• ya neva Ä• diá¹ƒ manasi karoti, na majjhaá¹ƒ manasi karoti, na pa
karoti. seyyathÄ• pi nÄ• ma kumbho nikkujjo {nikujjo (Se) AN a III 30} tatra udakaá¹ƒ Ä• sitta
no saá¹‡á¹-hÄ• ti; evamevaá¹ƒ idhekacco puggalo Ä• rÄ• maá¹ƒ gantÄ• hoti abhikkhaá¹‡aá
dhammassavaá¹‡Ä• ya \Se 169/. tassa bhikkhÅ« dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ r
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya neva Ä• diá¹ƒ manasi karoti, na
na pariyosÄ• naá¹ƒ manasi karoti. vuá¹-á¹-hitopi tamhÄ• Ä• sanÄ• tassÄ• kathÄ• ya neva
majjhaá¹ƒ manasi karoti, na pariyosÄ• naá¹ƒ manasi karoti --- ayaá¹ƒ vuccati puggalo ``aval

<108> katamo ca puggalo ucchaá¹…gapaÃ±Ã±o? idhekacco puggalo Ä• rÄ• maá¹ƒ gantÄ•
bhikkhÅ«naá¹ƒ santike dhammassavaá¹‡Ä• ya. tassa bhikkhÅ« dhammaá¹ƒ desenti Ä• dika
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip
brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya Ä• dimpi mana
karoti, pariyosÄ• nampi manasi karoti. vuá¹-á¹-hito ca kho tamhÄ• Ä• sanÄ• tassÄ• kathÄ
karoti, na majjhaá¹ƒ manasi karoti, na pariyosÄ• naá¹ƒ manasi karoti. seyyathÄ• pi nÄ• ma
nÄ• nÄ• khajjakÄ• ni Ä• kiá¹‡á¹‡Ä• ni --- tilÄ• \Ee 32/ taá¹‡á¸• ulÄ• {tilataá¹‡á¸• ulÄ• (Katt
modakÄ• badarÄ• . so tamhÄ• Ä• sanÄ• vuá¹-á¹-hahanto satisammosÄ• pakireyya. evan
Ä• rÄ• maá¹ƒ gantÄ• hoti abhikkhaá¹‡aá¹ƒ bhikkhÅ«naá¹ƒ santike dhammassavaá¹‡Ä• ya.
desenti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ \Be 136/ sÄ•
kevalaparipuá¹‡á¹‡aá¹ƒ \Ne 139/ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ
kathÄ• ya Ä• dimpi \Se 170/ manasi karoti, majjhampi manasi karoti, pariyosÄ• nampi mana
ca kho tamhÄ• Ä• sanÄ• tassÄ• kathÄ• ya neva Ä• dimpi manasi karoti, na majjhampi ma
pariyosÄ• nampi manasi karoti --- ayaá¹ƒ vuccati puggalo ``ucchaá¹…gapaÃ±Ã±oâ€™â€™.

<109> katamo ca puggalo puthupaÃ±Ã±o? idhekacco puggalo Ä• rÄ• maá¹ƒ gantÄ• hoti a
santike dhammassavaá¹‡Ä• ya. tassa bhikkhÅ« dhammaá¹ƒ desenti Ä• dikalyÄ• á¹‡aá¹ƒ m
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya Ä• dimpi manasi karoti, majjhan
pariyosÄ• nampi manasi karoti. vuá¹-á¹-hitopi tamhÄ• Ä• sanÄ• tassÄ• kathÄ• ya Ä• dimp
manasi karoti, pariyosÄ• nampi manasi karoti. seyyathÄ• pi nÄ• ma kumbho ukkujjo tatra uc
saá¹‡á¹-hÄ• ti, no vivaá¹-á¹-ati; evamevaá¹ƒ idhekacco puggalo Ä• rÄ• maá¹ƒ gantÄ• honti
bhikkhÅ«naá¹ƒ santike dhammassavaá¹‡Ä• ya. tassa bhikkhÅ« dhammaá¹ƒ desenti Ä• dika
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip

brahmacariyaá¹ƒ pakÄ• senti. so tasmiá¹ƒ Ä• sane nisinno tassÄ• kathÄ• ya Ä• dimpi mana
karoti, pariyosÄ• nampi manasi karoti. vuá¹-á¹-hitopi tamhÄ• Ä• sanÄ• tassÄ• kathÄ• ya Ä
majjhampi manasi karoti, pariyosÄ• nampi manasi karoti --- ayaá¹ƒ vuccati puggalo ``puthup

<110> katamo ca puggalo kÄ• mesu ca bhavesu ca avÄ«tarÄ• go? sotÄ• pannasakadÄ• g
puggalÄ• ``kÄ• mesu ca bhavesu ca avÄ«tarÄ• gÄ• â€™â€™.

<111> katamo ca puggalo kÄ• mesu vÄ«tarÄ• go, bhavesu avÄ«tarÄ• go? anÄ• gÄ• mÄ«
``kÄ• mesu vÄ«tarÄ• go, bhavesu avÄ«tarÄ• goâ€™â€™.

<112> katamo ca puggalo kÄ• mesu ca bhavesu ca vÄ«tarÄ• go? arahÄ• --- ayaá¹ƒ vucca
bhavesu ca vÄ«tarÄ• goâ€™â€™.

<113> katamo \Be 137/ \Ne 140/ ca puggalo pÄ• sÄ• á¹‡alekhÅ«pamo? idhekacco puggalo
ca khvassa kodho ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti. seyyathÄ• pi nÄ• ma pÄ• sÄ• á¹‡e lekhÄ
vÄ• tena vÄ• udakena vÄ• , ciraá¹-á¹-hitikÄ• hoti; evamevaá¹ƒ idhekacco puggalo abhiá¹‡h
khvassa kodho ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti --- ayaá¹ƒ vuccati puggalo ``pÄ• sÄ• á¹‡alek

<114> katamo ca puggalo pathavilekhÅ«pamo? idhekacco puggalo abhiá¹‡haá¹ƒ kujjhati. s
ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti. seyyathÄ• pi nÄ• ma pathaviyÄ• {paá¹-haviyÄ• (Ce Se) } l
vÄ• tena vÄ• udakena vÄ• , na ciraá¹-á¹-hitikÄ• hoti; evamevaá¹ƒ idhekacco puggalo abhia
khvassa kodho na ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti --- ayaá¹ƒ vuccati puggalo ``pathavilekhÅ

<115> katamo ca puggalo udakalekhÅ«pamo? idhekacco puggalo Ä• gÄ• á¸·henapi vuccam
amanÄ• penapi vuccamÄ• no saá¹ƒsandatimeva { ... ceva (Se) AN a III 133} sandhiyatimeva
133} sammodatimeva { ... ceva (Se) AN a III 133}. seyyathÄ• pi nÄ• ma udake \Ee 33/ lekhÄ
ciraá¹-á¹-hitikÄ• hoti; evamevaá¹ƒ idhekacco puggalo Ä• gÄ• á¸·henapi vuccamÄ• no \Se 1
amanÄ• penapi vuccamÄ• no saá¹ƒsandatimeva sandhiyatimeva sammodatimeva --- ayaá¹
``udakalekhÅ«pamoâ€™â€™.

<116> tattha katame tayo potthakÅ«pamÄ• puggalÄ• ? tayo potthakÄ• --- navopi potthako
dukkhasamphasso ca appaggho ca, majjhimopi potthako dubbaá¹‡á¹‡o ceva hoti dukkhasa
jiá¹‡á¹‡opi potthako dubbaá¹‡á¹‡o ceva hoti dukkhasamphasso ca appaggho ca. jiá¹‡á¹‡am
ukkhaliparimajjanaá¹ƒ vÄ• karonti saá¹…kÄ• rakÅ«á¹-e vÄ• naá¹ƒ chaá¸• á¸• enti. evamev
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• bhikkhÅ«su. katame tayo? navo cepi bhikkhu hoti duss
dubbaá¹‡á¹‡atÄ• ya. seyyathÄ• pi so potthako dubbaá¹‡á¹‡o, tathÅ«pamo \Be 138/ ayaá¹ƒ
sevanti bhajanti payirupÄ• santi diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, tesaá¹ƒ taá¹ƒ hoti dÄ«gha
dukkhÄ• ya. idamassa dukkhasamphassatÄ• ya. seyyathÄ• pi so potthako dukkhasamphas

yesaá¹ƒ kho pana so paá¹-iggaá¹‡hÄ• ti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccay
141/, tesaá¹ƒ taá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ. idamassa appagghatÄ•
potthako appaggho, tathÅ«pamo ayaá¹ƒ puggalo.

majjhimo cepi bhikkhu hoti ... pe ... thero cepi bhikkhu hoti dussÄ«lo pÄ• padhammo, idama
dubbaá¹‡á¹‡atÄ• ya. seyyathÄ• pi so potthako dubbaá¹‡á¹‡o, tathÅ«pamo ayaá¹ƒ puggalo.
sevanti bhajanti payirupÄ• santi diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, tesaá¹ƒ taá¹ƒ hoti dÄ«gha
dukkhÄ• ya. idamassa dukkhasamphassatÄ• ya. seyyathÄ• pi so potthako dukkhasamphas
yesaá¹ƒ kho pana so paá¹-iggaá¹‡hÄ• ti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccay
tesaá¹ƒ taá¹ƒ na mahapphalaá¹ƒ hoti na mahÄ• nisaá¹ƒsaá¹ƒ. idamassa appagghatÄ• ya. s
appaggho, tathÅ«pamo ayaá¹ƒ puggalo.

evarÅ«po ce thero bhikkhu saá¹…ghamajjhe bhaá¹‡ati. tamenaá¹ƒ bhikkhÅ« evamÄ• haá¹
tuyhaá¹ƒ bÄ• lassa abyattassa bhaá¹‡itena, tvampi nÄ• ma bhaá¹‡itabbaá¹ƒ maÃ±Ã±asÄ«
anattamano tathÄ• rÅ«piá¹ƒ vÄ• caá¹ƒ nicchÄ• reti yathÄ• rÅ«pÄ• ya vÄ• cÄ• ya saá¹…gho
saá¹…kÄ• rakÅ«á¹-eva naá¹ƒ potthakaá¹ƒ. ime \Ee 34/ tayo potthakÅ«pamÄ• puggalÄ• sa
bhikkhÅ«su.

<117> tattha katame tayo kÄ• sikavatthÅ«pamÄ• puggalÄ• ? tÄ«á¹‡i kÄ• sikavatthÄ• ni ---
vaá¹‡á¹‡avantaÃ±ceva hoti sukhasamphassaÃ±ca mahagghaÃ±ca, majjhimampi kÄ• sikava
hoti sukhasamphassaÃ±ca mahagghaÃ±ca, jiá¹‡á¹‡ampi kÄ• sikavatthaá¹ƒ vaá¹‡á¹‡avanta
sukhasamphassaÃ±ca mahagghaÃ±ca. jiá¹‡á¹‡ampi kÄ• sikavatthaá¹ƒ ratanapaliveá¹-hana
gandhakaraá¹‡á¸• ake vÄ• naá¹ƒ nikkhipanti.

evamevaá¹ƒ \Be 139/ tayome kÄ• sikavatthÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
cepi bhikkhu hoti sÄ«lavÄ• kalyÄ• á¹‡adhammo \Se 274/, idamassa suvaá¹‡á¹‡atÄ• ya. se
kÄ• sikavatthaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ, tathÅ«pamo ayaá¹ƒ puggalo. ye kho panassa sevant
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, tesaá¹ƒ taá¹ƒ hoti dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya. idam
sukhasamphassatÄ• ya. seyyathÄ• pi taá¹ƒ kÄ• sikavatthaá¹ƒ sukhasamphassaá¹ƒ, tathÅ«
kho pana so {yesaá¹ƒ kho pana (sabbattha) AN a III 100} paá¹-iggaá¹‡hÄ• ti {patigaá¹‡hÄ•
rÅ«pasiddhiá¹-Ä«kÄ• ya pana sameti} cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayal
taá¹ƒ mahapphalaá¹ƒ \Ne 142/ hoti mahÄ• nisaá¹ƒsaá¹ƒ. idamassa mahagghatÄ• ya. seyya
kÄ• sikavatthaá¹ƒ mahagghaá¹ƒ, tathÅ«pamo ayaá¹ƒ puggalo.

majjhimo cepi bhikkhu ... pe ... thero cepi bhikkhu hoti sÄ«lavÄ• kalyÄ• á¹‡adhammo, idam
suvaá¹‡á¹‡atÄ• ya. seyyathÄ• pi taá¹ƒ kÄ• sikavatthaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ, tathÅ«pamo a
panassa sevanti bhajanti payirupÄ• santi diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti, tesaá¹ƒ taá¹ƒ ho
hitÄ• ya sukhÄ• ya. idamassa sukhasamphassatÄ• ya. seyyathÄ• pi taá¹ƒ kÄ• sikavatthaá¹

tathÅ«pamo ayaá¹ƒ puggalo. yesaá¹ƒ kho pana so paá¹-iggaá¹‡hÄ• ti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ, tesaá¹ƒ taá¹ƒ
mahÄ• nisaá¹ƒsaá¹ƒ. idamassa mahagghatÄ• ya. seyyathÄ• pi taá¹ƒ kÄ• sikavatthaá¹ƒ mah
puggalo.

evarÅ«po ce thero bhikkhu saá¹…ghamajjhe bhaá¹‡ati, tamenaá¹ƒ bhikkhÅ« evamÄ• haá¹ƒ
Ä• yasmanto hotha, thero bhikkhu dhammaÃ±ca vinayaÃ±ca bhaá¹‡atÄ«â€™â€™ ti. tassa
gacchati, gandhakaraá¹‡á¸• akeva \Ee 35/ naá¹ƒ kÄ• sikavatthaá¹ƒ. ime tayo kÄ• sikavatthÅ
saá¹ƒvijjamÄ• nÄ• bhikkhÅ«su.

<118> katamo \Se 175/ ca puggalo suppameyyo? idhekacco puggalo uddhato hoti unnaá¸·
vikiá¹‡á¹‡avÄ• co muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto pÄ• kaá¹-indriy
puggalo ``suppameyyoâ€™â€™.

<119> katamo ca puggalo duppameyyo? idhekacco puggalo anuddhato hoti anunnaá¸·o ac
avikiá¹‡á¹‡avÄ• co upaá¹-á¹-hitassati \Be 140/ sampajÄ• no samÄ• hito ekaggacitto saá¹ƒvu
vuccati puggalo ``duppameyyoâ€™â€™.

<120> katamo ca puggalo appameyyo? idhekacco puggalo Ä• savÄ• naá¹ƒ khayÄ• anÄ• s
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
puggalo ``appameyyoâ€™â€™.

<121> katamo \Ne 143/ ca puggalo na sevitabbo na bhajitabbo na payirupÄ• sitabbo? idhe
sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• ya. evarÅ«po puggalo na sevitabbo na bhajitabbo na pa
anuddayÄ• aÃ±Ã±atra anukampÄ• .

<122> katamo ca puggalo sevitabbo bhajitabbo payirupÄ• sitabbo? idhekacco puggalo sad
samÄ• dhinÄ• paÃ±Ã±Ä• ya. evarÅ«po puggalo sevitabbo bhajitabbo payirupÄ• sitabbo. ta
``sÄ«lasÄ• maÃ±Ã±agatÄ• naá¹ƒ sataá¹ƒ sÄ«lakathÄ• ca no bhavissati, sÄ• ca no phÄ• s
pavattinÄ« bhavissati; samÄ• dhisÄ• maÃ±Ã±agatÄ• naá¹ƒ sataá¹ƒ samÄ• dhikathÄ• ca no
bhavissati, sÄ• ca no pavattinÄ« {pavattanÄ« (Ce) AN a III 26} bhavissati; paÃ±Ã±Ä• sÄ• m
176/ sataá¹ƒ paÃ±Ã±Ä• kathÄ• ca no bhavissati, sÄ• ca no phÄ• su bhavissati, sÄ• ca no
bhavissatÄ«â€™â€™ ti. tasmÄ• evarÅ«po puggalo sevitabbo bhajitabbo payirupÄ• sitabbo

<123> katamo ca puggalo sakkatvÄ• garuá¹ƒ katvÄ• sevitabbo bhajitabbo payirupÄ• sitab
adhiko hoti sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• ya. evarÅ«po puggalo sakkatvÄ• garuá¹ƒ ka
payirupÄ• sitabbo. taá¹ƒ kissa hetu? ``aparipÅ«raá¹ƒ vÄ• sÄ«lakkhandhaá¹ƒ paripÅ«ressÄ
sÄ«lakkhandhaá¹ƒ tattha \Ee 36/ tattha paÃ±Ã±Ä• ya anuggahessÄ• mi; aparipÅ«raá¹ƒ vÄ•

paripÅ«ressÄ• mi, paripÅ«raá¹ƒ vÄ• samÄ• dhikkhandhaá¹ƒ tattha tattha paÃ±Ã±Ä• ya anu
vÄ• paÃ±Ã±Ä• kkhandhaá¹ƒ paripÅ«ressÄ• mi, paripÅ«raá¹ƒ vÄ• paÃ±Ã±Ä• kkhandhaá¹ƒ
anuggahessÄ• mÄ«â€™â€™ ti. tasmÄ• evarÅ«po puggalo sakkatvÄ• garuá¹ƒ katvÄ• sev
payirupÄ• sitabbo.

<124> katamo \Be 141/ ca puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupÄ•
puggalo dussÄ«lo hoti pÄ• padhammo asuci saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakar
samaá¹‡apaá¹-iÃ±Ã±o abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasa
jigucchitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabbo. taá¹ƒ kissa hetu? kiÃ±cÄ• p
puggalassa na diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, atha kho naá¹ƒ pÄ• pako kittisaddo abbhugg
``pÄ• pamitto purisapuggalo pÄ• pasahÄ• yo pÄ• pasampavaá¹…koâ€™â€™ ti. seyyathÄ•
na á¸• aá¹ƒsati, atha kho \Ne 144/ naá¹ƒ makkheti; evamevaá¹ƒ kiÃ±cÄ• pi evarÅ«passa pu
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, atha kho naá¹ƒ pÄ• pako kittisaddo abbhuggacchati --- ``pÄ
purisapuggalo pÄ• pasahÄ• yo pÄ• pasampavaá¹…koâ€™â€™ ti! tasmÄ• evarÅ«po pugga
bhajitabbo na payirupÄ• sitabbo.

<125> katamo ca puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabb
kodhano hoti upÄ• yÄ• sabahulo, appampi vutto samÄ• no abhisajjati kuppati byÄ• pajjati p
dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. seyyathÄ• pi nÄ• ma duá¹-á¹-hÄ• ruko kaá¹-á¹-hena
ghaá¹-á¹-ito bhiyyoso mattÄ• ya Ä• savaá¹ƒ deti, evamevaá¹ƒ idhekacco puggalo kodhano h
appampi vutto samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca a
pÄ• tukaroti. seyyathÄ• pi nÄ• ma tindukÄ• lÄ• taá¹ƒ kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ•
mattÄ• ya cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati, evamevaá¹ƒ idhekacco puggalo kodhano hoti upÄ
vutto samÄ• no abhisajjati kuppati byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccay
seyyathÄ• pi nÄ• ma gÅ«thakÅ«po kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ• ghaá¹-á¹-ito bhiyyo
evamevaá¹ƒ idhekacco puggalo kodhano hoti upÄ• yÄ• sabahulo, appampi \Se 178/ vutto s
byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca \Ee 37/ pÄ• tukaroti; evarÅ«
ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupÄ• sitabbo. taá¹ƒ kissa hetu? ``akko
paribhÄ• seyyapi maá¹ƒ anatthampi \Be 142/ me kareyyÄ• â€™â€™ ti! tasmÄ• evarÅ«po p
sevitabbo na bhajitabbo na payirupÄ• sitabbo.

<126> katamo ca puggalo sevitabbo bhajitabbo payirupÄ• sitabbo? idhekacco puggalo sÄ«
kalyÄ• á¹‡adhammo --- evarÅ«po puggalo sevitabbo bhajitabbo payirupÄ• sitabbo. taá¹ƒ kis
evarÅ«passa puggalassa na diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, atha kho naá¹ƒ kalyÄ• á¹‡o kit
--- ``kalyÄ• á¹‡amitto purisapuggalo kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…koâ€™â
sevitabbo bhajitabbo payirupÄ• sitabbo.

<127> katamo ca puggalo sÄ«lesu paripÅ«rakÄ• rÄ«, samÄ• dhismiá¹ƒ mattaso \Ne 145/ k

kÄ• rÄ«? sotÄ• pannasakadÄ• gÄ• mino --- ime vuccanti puggalÄ• sÄ«lesu paripÅ«rakÄ• r
kÄ• rino, paÃ±Ã±Ä• ya mattaso kÄ• rino.

<128> katamo ca puggalo sÄ«lesu ca paripÅ«rakÄ• rÄ«, samÄ• dhismiÃ±ca paripÅ«rakÄ•
kÄ• rÄ«? anÄ• gÄ• mÄ« --- ayaá¹ƒ vuccati puggalo sÄ«lesu ca paripÅ«rakÄ• rÄ«, samÄ• dh
paÃ±Ã±Ä• ya mattaso kÄ• rÄ«.

<129> katamo ca puggalo sÄ«lesu ca paripÅ«rakÄ• rÄ«, samÄ• dhismiÃ±ca paripÅ«rakÄ•
paripÅ«rakÄ• rÄ«? arahÄ• --- ayaá¹ƒ vuccati \Se 179/ puggalo sÄ«lesu ca paripÅ«rakÄ• rÄ
paripÅ«rakÄ• rÄ«, paÃ±Ã±Ä• ya ca paripÅ«rakÄ• rÄ«.

<130> tattha katame tayo satthÄ• ro? idhekacco satthÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ pa
Se) }, na rÅ«pÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, na vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã
satthÄ• kÄ• mÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, rÅ«pÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã
pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti. idha panekacco satthÄ• kÄ• mÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã
pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, vedanÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti.

tatra yvÄ• yaá¹ƒ satthÄ• kÄ• mÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, na rÅ«pÄ• naá¹ƒ par
vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, rÅ«pÄ• vacarasamÄ• pattiyÄ• lÄ• bhÄ« satthÄ
38/ yvÄ• yaá¹ƒ satthÄ• kÄ• mÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, rÅ«pÄ• naÃ±ca \Be 1
na vedanÄ• naá¹ƒ pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, arÅ«pÄ• vacarasamÄ• pattiyÄ• lÄ• bhÄ« sa
yvÄ• yaá¹ƒ satthÄ• kÄ• mÄ• naÃ±ca pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, rÅ«pÄ• naÃ±ca pariÃ±Ã
pariÃ±Ã±aá¹ƒ paÃ±Ã±apeti, sammÄ• sambuddho satthÄ• tena daá¹-á¹-habbo. ime tayo sat

<131> tattha katame aparepi tayo satthÄ• ro? idhekacco satthÄ• diá¹-á¹-he ceva dhamme
thetato paÃ±Ã±apeti, abhisamparÄ• yaÃ±ca attÄ• naá¹ƒ saccato thetato paÃ±Ã±apeti. idha
satthÄ• diá¹-á¹-he ceva dhamme attÄ• naá¹ƒ saccato thetato paÃ±Ã±apeti, no ca kho abhis
saccato \Ne 146/ thetato paÃ±Ã±apeti. idha panekacco satthÄ• diá¹-á¹-he ceva dhamme at
na paÃ±Ã±apeti, abhisamparÄ• yaÃ±ca attÄ• naá¹ƒ saccato thetato na paÃ±Ã±apeti.

tatra yvÄ• yaá¹ƒ satthÄ• diá¹-á¹-he ceva dhamme attÄ• naá¹ƒ saccato thetato paÃ±Ã±apet
attÄ• naá¹ƒ saccato thetato paÃ±Ã±apeti, sassatavÄ• do satthÄ• tena daá¹-á¹-habbo. tatra
diá¹-á¹-he ceva dhamme attÄ• naá¹ƒ saccato thetato paÃ±Ã±apeti, no ca kho abhisamparÄ
thetato paÃ±Ã±apeti, ucchedavÄ• do satthÄ• tena daá¹-á¹-habbo. tatra yvÄ• yaá¹ƒ satthÄ•
attÄ• naá¹ƒ saccato thetato na paÃ±Ã±apeti, abhisamparÄ• yaÃ±ca attÄ• naá¹ƒ saccato the
sammÄ• sambuddho satthÄ• tena daá¹-á¹-habbo. ime aparepi tayo satthÄ• ro.

tikaniddeso.

4. catukkapuggalapaÃ±Ã±atti

<132> katamo ca puggalo asappuriso? idhekacco puggalo pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« \Se 181/ hoti, surÄ• merayamajjapamÄ• da
vuccati puggalo ``asappurisoâ€™â€™.

<133> katamo \Ee 39/ ca puggalo asappurisena asappurisataro? idhekacco puggalo attanÄ
hoti paraÃ±ca pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti \Be 144/, attanÄ• ca adinnÄ• dÄ• yÄ« hoti
samÄ• dapeti, attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ« hoti paraÃ±ca kÄ• mesumicchÄ• cÄ•
musÄ• vÄ• dÄ« hoti paraÃ±ca musÄ• vÄ• de samÄ• dapeti, attanÄ• ca surÄ• merayamajja
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• ne samÄ• dapeti --- ayaá¹ƒ vuccati puggalo ``asappu

<134> katamo ca puggalo sappuriso? idhekacco puggalo pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ•
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato hoti --- ayaá¹ƒ vuccati puggalo ``sap

<135> katamo ca puggalo sappurisena sappurisataro? idhekacco puggalo attanÄ• ca pÄ•
hoti paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca adinnÄ• dÄ•
adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• pa
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca musÄ• vÄ• dÄ• paá
veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• paá
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti \Se 182/ --- ayaá
``sappurisena sappurisataroâ€™â€™.

<136> katamo ca puggalo pÄ• po? idhekacco puggalo pÄ• á¹‡Ä• tipÄ• tÄ« hoti, adinnÄ• dÄ
kÄ• mesumicchÄ• cÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, pisuá¹‡avÄ• co {pisuá¹‡Ä• vÄ• co} ho
(Ce) DN III 115} hoti, samphappalÄ• pÄ« hoti, abhijjhÄ• lu hoti, byÄ• pannacitto hoti, micchÄ
{micchÄ• diá¹-á¹-hÄ« (Katthaci) } hoti --- ayaá¹ƒ vuccati puggalo ``pÄ• poâ€™â€™.

<137> katamo ca puggalo pÄ• pena pÄ• pataro? idhekacco puggalo attanÄ• ca pÄ• á¹‡Ä•
pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti, attanÄ• \Be 145/ ca adinnÄ• dÄ• yÄ« hoti paraÃ±ca adin
ca kÄ• mesumicchÄ• cÄ• rÄ« hoti paraÃ±ca kÄ• mesumicchÄ• cÄ• re samÄ• dapeti, attanÄ
musÄ• vÄ• de samÄ• dapeti, attanÄ• ca pisuá¹‡avÄ• co hoti paraÃ±ca pisuá¹‡Ä• ya vÄ• cÄ
pharusavÄ• co \Ee 40/ hoti paraÃ±ca pharusÄ• ya vÄ• cÄ• ya samÄ• dapeti, attanÄ• ca sa
samphappalÄ• pe samÄ• dapeti, attanÄ• ca abhijjhÄ• lu hoti paraÃ±ca abhijjhÄ• ya samÄ•
byÄ• pannacitto hoti paraÃ±ca byÄ• pÄ• de samÄ• dapeti, attanÄ• ca micchÄ• diá¹-á¹-hi ho

micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti --- ayaá¹ƒ vuccati puggalo ``pÄ• pena pÄ• pataroâ€™

<138> katamo ca puggalo kalyÄ• á¹‡o? idhekacco puggalo pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirat
paá¹-ivirato hoti \Ne 148/, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti, musÄ• vÄ• dÄ• paá
vÄ• cÄ• ya paá¹-ivirato hoti, pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti, samphappalÄ• pÄ• \
anabhijjhÄ• lu hoti, abyÄ• pannacitto hoti, sammÄ• diá¹-á¹-hi {sammÄ• diá¹-á¹-hÄ« (Katthac
vuccati puggalo ``kalyÄ• á¹‡oâ€™â€™.

<139> katamo ca puggalo kalyÄ• á¹‡ena kalyÄ• á¹‡ataro? idhekacco puggalo attanÄ• ca p
paá¹-ivirato hoti paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca a
hoti paraÃ±ca adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca kÄ• mesumicch
paraÃ±ca kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca musÄ• vÄ
musÄ• vÄ• dÄ• veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iv
vÄ• cÄ• ya veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato
vÄ• cÄ• ya veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca samphappalÄ• pÄ• paá¹-ivirato hoti
veramaá¹‡iyÄ• samÄ• dapeti, attanÄ• ca anabhijjhÄ• lu hoti paraÃ±ca anabhijjhÄ• ya sam
abyÄ• pannacitto hoti paraÃ±ca abyÄ• pÄ• de samÄ• dapeti, attanÄ• ca sammÄ• diá¹-á¹-h
sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti --- ayaá¹ƒ vuccati puggalo ``kalyÄ• á¹‡ena kalyÄ• á¹‡

<140> katamo ca puggalo pÄ• padhammo? idhekacco puggalo pÄ• á¹‡Ä• tipÄ• tÄ« hoti, a
micchÄ• diá¹-á¹-hi hoti --- ayaá¹ƒ vuccati puggalo ``pÄ• padhammoâ€™â€™.

<141> katamo ca puggalo pÄ• padhammena pÄ• padhammataro? idhekacco puggalo attan
paraÃ±ca \Se 184/ pÄ• á¹‡Ä• tipÄ• te samÄ• dapeti, attanÄ• ca adinnÄ• dÄ• yÄ« hoti para
... pe ... attanÄ• ca micchÄ• diá¹-á¹-hi hoti paraÃ±ca micchÄ• diá¹-á¹-hiyÄ• samÄ• dapeti -
puggalo ``pÄ• padhammena pÄ• padhammataroâ€™â€™.

<142> katamo ca puggalo kalyÄ• á¹‡adhammo? idhekacco puggalo pÄ• á¹‡Ä• tipÄ• tÄ• p
paá¹-ivirato hoti ... pe ... samÄ• diá¹-á¹-hi hoti --- ayaá¹ƒ vuccati puggalo ``kalyÄ• á¹‡adham

<143> katamo \Ne 149/ ca puggalo kalyÄ• á¹‡adhammena kalyÄ• á¹‡adhammataro? idhek
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ•
sammÄ• diá¹-á¹-hi hoti paraÃ±ca sammÄ• diá¹-á¹-hiyÄ• samÄ• dapeti --- ayaá¹ƒ vuccati pu
kalyÄ• á¹‡adhammataroâ€™â€™.

<144> katamo \Ee 41/ ca puggalo sÄ• vajjo? idhekacco puggalo sÄ• vajjena kÄ• yakamme
sÄ• vajjena vacÄ«kammena samannÄ• gato hoti, sÄ• vajjena manokammena samannÄ• ga
``sÄ• vajjoâ€™â€™.

<145> katamo ca puggalo vajjabahulo? idhekacco puggalo sÄ• vajjena bahulaá¹ƒ kÄ• yaka
appaá¹ƒ anavajjena, sÄ• vajjena bahulaá¹ƒ vacÄ«kammena samannÄ• gato hoti appaá¹ƒ a
bahulaá¹ƒ manokammena samannÄ• gato hoti appaá¹ƒ anavajjena --- ayaá¹ƒ vuccati pugga

<146> katamo \Be 147/ ca puggalo appavajjo? idhekacco puggalo anavajjena bahulaá¹ƒ kÄ
\Se 185/ hoti appaá¹ƒ sÄ• vajjena, anavajjena bahulaá¹ƒ vacÄ«kammena samannÄ• gato h
anavajjena bahulaá¹ƒ manokammena samannÄ• gato hoti appaá¹ƒ sÄ• vajjena --- ayaá¹ƒ v
``appavajjoâ€™â€™.

<147> katamo ca puggalo anavajjo? idhekacco puggalo anavajjena kÄ• yakammena sama
vacÄ«kammena samannÄ• gato hoti, anavajjena manokammena samannÄ• gato hoti --- ay
``anavajjoâ€™â€™.

<148> katamo ca puggalo ugghaá¹-itaÃ±Ã±Å«? yassa puggalassa saha udÄ• haá¹-avelÄ•
ayaá¹ƒ vuccati puggalo ``ugghaá¹-itaÃ±Ã±Å«â€™â€™.

<149> katamo ca puggalo vipaÃ±citaÃ±Ã±Å«? yassa puggalassa saá¹ƒkhittena bhÄ• sitass
vibhajiyamÄ• ne dhammÄ• bhisamayo hoti --- ayaá¹ƒ vuccati puggalo ``vipaÃ±citaÃ±Ã±Å«â

<150> katamo \Ne 150/ ca puggalo neyyo? yassa puggalassa uddesato paripucchato yonis
kalyÄ• á¹‡amitte sevato bhajato payirupÄ• sato evaá¹ƒ anupubbena dhammÄ• bhisamayo h
puggalo ``neyyoâ€™â€™.

<151> katamo ca puggalo padaparamo? yassa puggalassa bahumpi suá¹‡ato bahumpi bha
bahumpi vÄ• cayato na tÄ• ya jÄ• tiyÄ• dhammÄ• bhisamayo hoti --- ayaá¹ƒ vuccati pugga

<152> katamo \Ee 42/ ca puggalo yuttappaá¹-ibhÄ• no {yuttapaá¹-ibhÄ• á¹‡o (Se) AN a IV
muttappaá¹-ibhÄ• no? idhekacco puggalo paÃ±haá¹ƒ puá¹-á¹-ho samÄ• no yuttaá¹ƒ vadati n
186/ vuccati puggalo ``yuttappaá¹-ibhÄ• no no muttappaá¹-ibhÄ• noâ€™â€™.

<153> katamo \Be 148/ ca puggalo muttappaá¹-ibhÄ• no no yuttappaá¹-ibhÄ• no? idhekacc
puá¹-á¹-ho samÄ• no sÄ«ghaá¹ƒ vadati no yuttaá¹ƒ --- ayaá¹ƒ vuccati puggalo ``muttappaá¹
yuttappaá¹-ibhÄ• noâ€™â€™.

<154> katamo ca puggalo yuttappaá¹-ibhÄ• no ca muttappaá¹-ibhÄ• no ca? idhekacco pug
samÄ• no yuttaÃ±ca vadati sÄ«ghaÃ±ca --- ayaá¹ƒ vuccati puggalo ``yuttappaá¹-ibhÄ• no c
caâ€™â€™.

<155> katamo ca puggalo neva yuttappaá¹-ibhÄ• no no muttappaá¹-ibhÄ• no? idhekacco p
samÄ• no neva yuttaá¹ƒ vadati no sÄ«ghaá¹ƒ --- ayaá¹ƒ vuccati, puggalo ``neva yuttappaá¹
muttappaá¹-ibhÄ• noâ€™â€™.

<156> tattha katame cattÄ• ro dhammakathikÄ• puggalÄ• ? idhekacco dhammakathiko ap
parisÄ• cassa na kusalÄ• hoti sahitÄ• sahitassa. evarÅ«po dhammakathiko evarÅ«pÄ• ya
dhammakathikotveva saá¹…khaá¹ƒ gacchati.

idha \Ne 151/ panekacco dhammakathiko appaÃ±ca bhÄ• sati sahitaÃ±ca, parisÄ• cassa
sahitÄ• sahitassa. evarÅ«po dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhammakathikotvev

idha panekacco dhammakathiko bahuÃ±ca bhÄ• sati asahitaÃ±ca, parisÄ• cassa na kusal
evarÅ«po dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhammakathikotveva saá¹…khaá¹ƒ ga

idha panekacco dhammakathiko bahuÃ±ca bhÄ• sati sahitaÃ±ca, parisÄ• cassa kusalÄ•
evarÅ«po \Se 187/ dhammakathiko evarÅ«pÄ• ya parisÄ• ya dhammakathikotveva saá¹…k
``dhammakathikÄ• puggalÄ• â€™â€™.

<157> tattha katame cattÄ• ro valÄ• hakÅ«pamÄ• puggalÄ• ? cattÄ• ro valÄ• hakÄ• --- g
no gajjitÄ• , gajjitÄ• ca vassitÄ• ca, neva gajjitÄ• no vassitÄ• . evamevaá¹ƒ cattÄ• rome \B
puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro \Be 149/? gajjitÄ• no vas
gajjitÄ• , gajjitÄ• ca vassitÄ• ca, neva gajjitÄ• no vassitÄ• .

kathaÃ±ca puggalo gajjitÄ• hoti no vassitÄ• ? idhekacco puggalo bhÄ• sitÄ• hoti, no kattÄ
gajjitÄ• hoti, no vassitÄ• . seyyathÄ• pi so valÄ• hako gajjitÄ• no vassitÄ• , tathÅ«pamo ay

kathaÃ±ca puggalo vassitÄ• hoti no gajjitÄ• ? idhekacco puggalo kattÄ• hoti, no bhÄ• sitÄ
vassitÄ• hoti no gajjitÄ• . seyyathÄ• pi so valÄ• hako vassitÄ• no gajjitÄ• , tathÅ«pamo aya

kathaÃ±ca puggalo gajjitÄ• ca hoti vassitÄ• ca? idhekacco puggalo bhÄ• sitÄ• ca hoti, ka
puggalo gajjitÄ• ca hoti vassitÄ• ca. seyyathÄ• pi so valÄ• hako gajjitÄ• ca vassitÄ• ca, t
puggalo.

kathaÃ±ca \Ne 152/ puggalo neva gajjitÄ• hoti no vassitÄ• ? idhekacco puggalo neva bhÄ•
evaá¹ƒ puggalo neva gajjitÄ• hoti no vassitÄ• . seyyathÄ• pi so valÄ• hako neva \Se 188/ g
tathÅ«pamo ayaá¹ƒ puggalo.

ime cattÄ• ro valÄ• hakÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<158> tattha katame cattÄ• ro mÅ«sikÅ«pamÄ• puggalÄ• ? catasso mÅ«sikÄ• --- gÄ• dha
vasitÄ• no gÄ• dhaá¹ƒ kattÄ• , gÄ• dhaá¹ƒ kattÄ• ca vasitÄ• ca, neva gÄ• dhaá¹ƒ kattÄ•
cattÄ• rome mÅ«sikÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame catt
vasitÄ• , vasitÄ• no gÄ• dhaá¹ƒ kattÄ• , gÄ• dhaá¹ƒ kattÄ• ca vasitÄ• ca, neva gÄ• dhaá¹

kathaÃ±ca puggalo gÄ• dhaá¹ƒ kattÄ• hoti no vasitÄ• ? idhekacco puggalo dhammaá¹ƒ pa
geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhar
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ
nappajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti \Be 150/ yathÄ• bhÅ«taá¹ƒ nappajÄ• n
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹
no vasitÄ• . seyyathÄ• pi sÄ• mÅ«sikÄ• gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , tathÅ«pamo ayaá¹

kathaÃ±ca \Ee 44/ puggalo vasitÄ• hoti no gÄ• dhaá¹ƒ kattÄ• ? idhekacco puggalo dhamm
--- suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ a
vedallaá¹ƒ. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkha
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ \Se 189/ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ p
gÄ• dhaá¹ƒ kattÄ• . seyyathÄ• pi sÄ• mÅ«sikÄ• vasitÄ• no gÄ• dhaá¹ƒ kattÄ• , tathÅ«pam

kathaÃ±ca puggalo gÄ• dhaá¹ƒ kattÄ• ca hoti vasitÄ• ca? idhekacco puggalo dhammaá¹ƒ
suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abb
so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ du
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ puggalo gÄ• dhaá¹ƒ kattÄ•
seyyathÄ• pi sÄ• mÅ«sikÄ• gÄ• dhaá¹ƒ kattÄ• ca vasitÄ• ca, tathÅ«pamo ayaá¹ƒ puggal

kathaÃ±ca puggalo neva gÄ• dhaá¹ƒ kattÄ• hoti no vasitÄ• ? idhekacco puggalo dhammaá
suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abb
so \Ne 153/ ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ``ayaá¹ƒ dukkh
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ na
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹
hoti no vasitÄ• . seyyathÄ• pi sÄ• mÅ«sikÄ• neva gÄ• dhaá¹ƒ kattÄ• no vasitÄ• , tathÅ«pa

ime cattÄ• ro mÅ«sikÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<159> tattha \Se 190/ \Be 151/ katame cattÄ• ro ambÅ«pamÄ• puggalÄ• ? cattÄ• ri ambÄ

pakkavaá¹‡á¹‡i {pakkavaá¹‡á¹‡Ä«}, pakkaá¹ƒ Ä• mavaá¹‡á¹‡i {Ä• mavaá¹‡á¹‡Ä« (Se Katth
Ä• mavaá¹‡á¹‡i, pakkaá¹ƒ pakkavaá¹‡á¹‡i. evamevaá¹ƒ cattÄ• rome ambÅ«pamÄ• puggal
lokasmiá¹ƒ. katame cattÄ• ro? Ä• mo pakkavaá¹‡á¹‡Ä«, pakko Ä• mavaá¹‡á¹‡Ä«, Ä• mo Ä
pakkavaá¹‡á¹‡Ä«.

kathaÃ±ca puggalo Ä• mo hoti pakkavaá¹‡á¹‡Ä«? idhekaccassa puggalassa pÄ• sÄ• dikaá
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ {sammiÃ±jitaá¹ƒ (Ce Se) } pasÄ• ritaá
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«ta
dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€
nappajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«ta
puggalo Ä• mo hoti pakkavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ ambaá¹ƒ Ä• maá¹ƒ pakkavaá¹‡á¹
puggalo.

kathaÃ±ca puggalo pakko hoti Ä• mavaá¹‡á¹‡Ä«? idhekaccassa \Ee 45/ puggalassa na pÄ
abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«ta
dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhoâ€™â€
pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ
pakko hoti Ä• mavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ ambaá¹ƒ pakkaá¹ƒ Ä• mavaá¹‡á¹‡i, tathÅ«

kathaÃ±ca puggalo Ä• mo hoti Ä• mavaá¹‡á¹‡Ä«? idhekaccassa puggalassa \Se 191/ na p
abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«ta
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ
Ä• mavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ ambaá¹ƒ Ä• maá¹ƒ Ä• mavaá¹‡á¹‡i, tathÅ«pamo aya

kathaÃ±ca puggalo pakko hoti pakkavaá¹‡á¹‡Ä«? idhekaccassa puggalassa pÄ• sÄ• dikaá
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
154/. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Be 152/ ... pe ... ``ayaá
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ p
pakkavaá¹‡á¹‡Ä«. seyyathÄ• pi taá¹ƒ ambaá¹ƒ pakkaá¹ƒ pakkavaá¹‡á¹‡i, tathÅ«pamo ayaá

ime cattÄ• ro ambÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<160> tattha katame cattÄ• ro kumbhÅ«pamÄ• puggalÄ• ? cattÄ• ro kumbhÄ• --- tuccho
tuccho vivaá¹-o, pÅ«ro pihito. evamevaá¹ƒ cattÄ• rome kumbhÅ«pamÄ• puggalÄ• santo s
katame cattÄ• ro? tuccho pihito, pÅ«ro vivaá¹-o, tuccho vivaá¹-o, pÅ«ro pihito.

kathaÃ±ca puggalo tuccho hoti pihito? idhekaccassa puggalassa pÄ• sÄ• dikaá¹ƒ hoti abhi
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhaniro
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ puggalo tuccho hoti pihi
tuccho pihito, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo pÅ«ro hoti vivaá¹-o? idhekaccassa puggalassa na pÄ• sÄ• dikaá¹ƒ hoti
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhanirodha
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ puggalo pÅ«ro hoti vivaá¹-o
pÅ«ro vivaá¹-o, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca \Ee 46/ puggalo tuccho hoti vivaá¹-o? idhekaccassa puggalassa na pÄ• sÄ• dika
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhaniro
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ \Ne 155/ nappajÄ• nÄ• ti. evaá¹ƒ puggalo tuccho
so kumbho tuccho vivaá¹-o, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo pÅ«ro hoti pihito? idhekaccassa puggalassa pÄ• sÄ• dikaá¹ƒ hoti abhik
Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ \Be 153/ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadh
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhanirodha
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ puggalo pÅ«ro hoti pihito. s
pihito, tathÅ«pamo ayaá¹ƒ puggalo. ime cattÄ• ro kumbhÅ«pamÄ• puggalÄ• santo saá¹ƒvi

<161> tattha \Se 193/ katame cattÄ• ro udakarahadÅ«pamÄ• puggalÄ• ? cattÄ• ro udakar
gambhÄ«robhÄ• so, gambhÄ«ro uttÄ• nobhÄ• so, uttÄ• no uttÄ• nobhÄ• so, gambhÄ«ro ga
cattÄ• rome udakarahadÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame
gambhÄ«robhÄ• so, gambhÄ«ro uttÄ• nobhÄ• so, uttÄ• no uttÄ• nobhÄ• so, gambhÄ«ro ga

kathaÃ±ca puggalo uttÄ• no hoti gambhÄ«robhÄ• so? idhekaccassa puggalassa pÄ• sÄ• d
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
\Ne 156/ ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ du
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. evaá¹ƒ puggalo uttÄ• no hoti ga
so udakarahado uttÄ• no gambhÄ«robhÄ• so, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo gambhÄ«ro hoti uttÄ• nobhÄ• so? idhekaccassa puggalassa na pÄ• sÄ
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhanirodha

paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ puggalo gambhÄ«ro hoti utt
udakarahado gambhÄ«ro uttÄ• nobhÄ• so, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo uttÄ• no hoti uttÄ• nobhÄ• so? idhekaccassa \Ee 47/ puggalassa na pÄ
abhikkantaá¹ƒ paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ \Se 194/ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹ƒ. so ``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«ta
``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ \Be 154/ nap
uttÄ• no hoti uttÄ• nobhÄ• so. seyyathÄ• pi so udakarahado uttÄ• no uttÄ• nobhÄ• so, tath

kathaÃ±ca puggalo gambhÄ«ro hoti gambhÄ«robhÄ• so? idhekaccassa puggalassa pÄ• sÄ
paá¹-ikkantaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ samiÃ±jitaá¹ƒ pasÄ• ritaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«
``idaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhanirodha
paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. evaá¹ƒ puggalo gambhÄ«ro hoti ga
udakarahado gambhÄ«ro gambhÄ«robhÄ• so, tathÅ«pamo ayaá¹ƒ puggalo. ime cattÄ• ro u
santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<162> tattha katame cattÄ• ro balÄ«baddÅ«pamÄ• puggalÄ• ? cattÄ• ro balÄ«baddÄ• {ba
sakagavacaá¹‡á¸• o {sagavacaá¹‡á¸• o (Katthaci Ce) AN a IV 108} no paragavacaá¹‡á¸• o,
sakagavacaá¹‡á¸• o, sakagavacaá¹‡á¸• o ca paragavacaá¹‡á¸• o ca, neva sakagavacaá¹‡á
evamevaá¹ƒ cattÄ• rome balÄ«baddÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmi
sakagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o, paragavacaá¹‡á¸• o no sakagavacaá¹‡á¸• o, s
paragavacaá¹‡á¸• o ca, neva sakagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o.

kathaÃ±ca \Ne 157/ puggalo sakagavacaá¹‡á¸• o hoti no paragavacaá¹‡á¸• o? idhekacco p
ubbejitÄ• \Se 195/ hoti, no paraparisaá¹ƒ. evaá¹ƒ puggalo sakagavacaá¹‡á¸• o hoti no para
seyyathÄ• pi so balÄ«baddo sakagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o, tathÅ«pamo ayaá

kathaÃ±ca puggalo paragavacaá¹‡á¸• o hoti no sakagavacaá¹‡á¸• o? idhekacco puggalo p
hoti, no sakaparisaá¹ƒ. evaá¹ƒ puggalo paragavacaá¹‡á¸• o hoti no sakagavacaá¹‡á¸• o. se
paragavacaá¹‡á¸• o no sakagavacaá¹‡á¸• o, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo sakagavacaá¹‡á¸• o ca hoti paragavacaá¹‡á¸• o ca? idhekacco puggal
hoti, paraparisaÃ±ca. evaá¹ƒ puggalo \Be 155/ sakagavacaá¹‡á¸• o ca hoti paragavacaá¹‡á
balÄ«baddo sakagavacaá¹‡á¸• o ca paragavacaá¹‡á¸• o ca, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo neva sakagavacaá¹‡á¸• o hoti no paragavacaá¹‡á¸• o? idhekacco pugg
ubbejitÄ• hoti no paraparisaá¹ƒ. evaá¹ƒ puggalo neva sakagavacaá¹‡á¸• o hoti no paragava
so balÄ«baddo neva sakagavacaá¹‡á¸• o no paragavacaá¹‡á¸• o, tathÅ«pamo ayaá¹ƒ pugg

balÄ«baddÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<163> tattha \Ee 48/ katame cattÄ• ro Ä• sÄ«visÅ«pamÄ• puggalÄ• ? cattÄ• ro Ä• sÄ«vis
Ä• gataviso no ghoraviso, ghoraviso no Ä• gataviso, Ä• gataviso ca ghoraviso ca, neva Ä• g
evamevaá¹ƒ \Se 196/ cattÄ• rome Ä• sÄ«visÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
Ä• gataviso no ghoraviso, ghoraviso no Ä• gataviso, Ä• gataviso ca ghoraviso ca, neva Ä• g

kathaÃ±ca puggalo Ä• gataviso hoti no ghoraviso? idhekacco puggalo abhiá¹‡haá¹ƒ kujjhat
na ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ puggalo Ä• gataviso hoti, no ghoraviso. seyyathÄ
Ä• gataviso no ghoraviso, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca \Ne 158/ puggalo ghoraviso hoti no Ä• gataviso? idhekacco puggalo naheva kho
110} abhiá¹‡haá¹ƒ kujjhati. so ca khvassa kodho ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ pu
no Ä• gataviso. seyyathÄ• pi so Ä• sÄ«viso ghoraviso no Ä• gataviso, tathÅ«pamo ayaá¹ƒ p

kathaÃ±ca puggalo Ä• gataviso ca hoti ghoraviso ca? idhekacco puggalo abhiá¹‡haá¹ƒ kujj
kodho ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ puggalo Ä• gataviso ca hoti ghoraviso ca. sey
Ä• sÄ«viso Ä• gataviso ca ghoraviso ca, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo neva Ä• gataviso hoti no ghoraviso? idhekacco puggalo naheva kho ab
ca khvassa kodho na ciraá¹ƒ dÄ«gharattaá¹ƒ anuseti. evaá¹ƒ puggalo neva Ä• gataviso hoti
seyyathÄ• pi so Ä• sÄ«viso neva Ä• gataviso no ghoraviso, tathÅ«pamo ayaá¹ƒ puggalo. im
puggalÄ• santo \Se 197/ saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<164> kathaÃ±ca puggalo ananuvicca apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡a
puggalo duppaá¹-ipannÄ• naá¹ƒ micchÄ• paá¹-ipannÄ• naá¹ƒ titthiyÄ• naá¹ƒ titthiyasÄ• vak
bhÄ• sati --- ``suppaá¹-ipannÄ• â€™â€™ itipi, ``sammÄ• paá¹-ipannÄ• â€™â€™ itipÄ«ti. ev
apariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti.

kathaÃ±ca puggalo ananuvicca apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bh
49/ puggalo suppaá¹-ipannÄ• naá¹ƒ sammÄ• paá¹-ipannÄ• naá¹ƒ buddhÄ• naá¹ƒ buddhasÄ
bhÄ• sati --- ``duppaá¹-ipannÄ• â€™â€™ itipi, ``micchÄ• paá¹-ipannÄ• â€™â€™ itipÄ«ti. ev
apariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti.

kathaÃ±ca puggalo ananuvicca apariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá
idhekacco puggalo duppaá¹-ipadÄ• ya micchÄ• paá¹-ipadÄ• ya pasÄ• daá¹ƒ janeti --- ``supp
159/, ``sammÄ• paá¹-ipadÄ• â€™â€™ itipÄ«ti. evaá¹ƒ puggalo ananuvicca apariyogÄ• hetv
pasÄ• daá¹ƒ upadaá¹ƒsitÄ• hoti.

kathaÃ±ca puggalo ananuvicca apariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne appasÄ• daá
idhekacco puggalo suppaá¹-ipadÄ• ya sammÄ• paá¹-ipadÄ• ya appasÄ• daá¹ƒ janeti --- ``d
``micchÄ• paá¹-ipadÄ• â€™â€™ itipÄ«ti. evaá¹ƒ puggalo ananuvicca apariyogÄ• hetvÄ• pa
appasÄ• daá¹ƒ upadaá¹ƒsitÄ• hoti.

<165> kathaÃ±ca \Be 157/ puggalo anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá
hoti? idhekacco puggalo duppaá¹-ipannÄ• naá¹ƒ micchÄ• paá¹-ipannÄ• naá¹ƒ titthiyÄ• naá
avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- ``duppaá¹-ipannÄ• â€™â€™ itipi, ``micchÄ• paá¹-ipannÄ• â€™
anuvicca pariyogÄ• hetvÄ• avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti.

kathaÃ±ca puggalo anuvicca pariyogÄ• hetvÄ• vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sit
suppaá¹-ipannÄ• naá¹ƒ sammÄ• paá¹-ipannÄ• naá¹ƒ buddhÄ• naá¹ƒ buddhasÄ• vakÄ• naá
``suppaá¹-ipannÄ• â€™â€™ itipi, ``sammÄ• paá¹-ipannÄ• â€™â€™ itipÄ«ti. evaá¹ƒ puggal
vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti.

kathaÃ±ca puggalo anuvicca pariyogÄ• hetvÄ• appasÄ• danÄ«ye á¹-hÄ• ne appasÄ• daá
puggalo duppaá¹-ipadÄ• ya micchÄ• paá¹-ipadÄ• ya appasÄ• daá¹ƒ janeti --- ``duppaá¹-ipa
``micchÄ• paá¹-ipadÄ• â€™â€™ itipÄ«ti. evaá¹ƒ puggalo anuvicca pariyogÄ• hetvÄ• appas
appasÄ• daá¹ƒ upadaá¹ƒsitÄ• hoti.

kathaÃ±ca puggalo anuvicca pariyogÄ• hetvÄ• pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• daá¹ƒ up
50/ puggalo suppaá¹-ipadÄ• ya sammÄ• paá¹-ipadÄ• ya pasÄ• daá¹ƒ janeti --- ``suppaá¹-ip
``sammÄ• paá¹-ipadÄ• â€™â€™ itipÄ«ti. evaá¹ƒ puggalo anuvicca pariyogÄ• hetvÄ• pasÄ
upadaá¹ƒsitÄ• hoti.

<166> kathaÃ±ca \Ne 160/ puggalo avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti b
no ca kho vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena
vaá¹‡á¹‡opi saá¹ƒvijjati avaá¹‡á¹‡opi saá¹ƒvijjati \Se 199/. yo tattha avaá¹‡á¹‡o taá¹ƒ bhaá
tacchaá¹ƒ kÄ• lena, yo tattha vaá¹‡á¹‡o taá¹ƒ na bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. e
avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, no ca k
vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena.

kathaÃ±ca puggalo vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹
avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena? idheka
saá¹ƒvijjati avaá¹‡á¹‡opi saá¹ƒvijjati \Be 158/. yo tattha vaá¹‡á¹‡o taá¹ƒ bhaá¹‡ati bhÅ«taá¹
kÄ• lena, yo tattha avaá¹‡á¹‡o taá¹ƒ na bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. evaá¹ƒ pu
vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena, no ca kho avaá¹‡á¹‡Ä• rahass

hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena.

kathaÃ±ca puggalo avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacc
vaá¹‡á¹‡Ä• rahassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena? idhek
saá¹ƒvijjati avaá¹‡á¹‡opi saá¹ƒvijjati. yo tattha avaá¹‡á¹‡o taá¹ƒ bhaá¹‡ati bhÅ«taá¹ƒ taccha
tattha vaá¹‡á¹‡o tampi bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena. tatra kÄ• laÃ±Ã±Å« hoti tas
veyyÄ• karaá¹‡Ä• ya. evaá¹ƒ puggalo avaá¹‡á¹‡Ä• rahassa ca avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• h
kÄ• lena, vaá¹‡á¹‡Ä• rahassa ca vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• le

kathaÃ±ca puggalo neva avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ t
vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ \Se 200/ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacchaá¹ƒ kÄ• lena?
vaá¹‡á¹‡opi saá¹ƒvijjati avaá¹‡á¹‡opi saá¹ƒvijjati. yo tattha avaá¹‡á¹‡o taá¹ƒ na bhaá¹‡ati bh
tacchaá¹ƒ kÄ• lena, yopi tattha vaá¹‡á¹‡o tampi na bhaá¹‡ati bhÅ«taá¹ƒ tacchaá¹ƒ \Ee 51/ k
viharati sato sampajÄ• no. evaá¹ƒ puggalo neva avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ•
tacchaá¹ƒ kÄ• lena, nopi vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitÄ• hoti bhÅ«taá¹ƒ tacc

<167> katamo ca puggalo uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« no puÃ±Ã±aphalÅ«pajÄ«vÄ«? ya
\Ne 161/ ghaá¹-ato vÄ• yamato Ä• jÄ«vo abhinibbattati, no puÃ±Ã±ato --- ayaá¹ƒ vuccati pu
``uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ«, no puÃ±Ã±aphalÅ«pajÄ«vÄ«â€™â€™.

katamo ca puggalo puÃ±Ã±aphalÅ«pajÄ«vÄ« no uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ«? paranimm
{paranimmitavasavattideve (Ce Se) } upÄ• dÄ• ya tatÅ«pari devÄ• puÃ±Ã±aphalÅ«pajÄ«vi
uá¹-á¹-hÄ• naphalÅ«pajÄ«vino.

katamo \Be 159/ ca puggalo uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« ca puÃ±Ã±aphalÅ«pajÄ«vÄ« ca
uá¹-á¹-hahato ghaá¹-ato vÄ• yamato Ä• jÄ«vo abhinibbattati puÃ±Ã±ato ca --- ayaá¹ƒ vucca
``uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« ca puÃ±Ã±aphalÅ«pajÄ«vÄ« caâ€™â€™.

katamo ca puggalo neva uá¹-á¹-hÄ• naphalÅ«pajÄ«vÄ« no puÃ±Ã±aphalÅ«pajÄ«vÄ«? nera
uá¹-á¹-hÄ• naphalÅ«pajÄ«vino no puÃ±Ã±aphalÅ«pajÄ«vino.

<168> kathaÃ±ca puggalo tamo hoti tamaparÄ• yano? idhekacco puggalo nÄ«ce kule pacc
caá¹‡á¸• Ä• lakule vÄ• nesÄ• dakule vÄ• venakule {veá¹‡akule (Ce Se) } vÄ• rathakÄ• ra
dalidde {daá¸·idde (Ce) passa aá¹…guttaranikÄ• ye} appannapÄ• nabhojane \Se 201/ kasira
ghÄ• sacchÄ• do labbhati. so ca hoti dubbaá¹‡á¹‡o duddasiko okoá¹-imako bahvÄ• bÄ• dh
khaÃ±jo vÄ• pakkhahato vÄ• , na lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nassa mÄ• l
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ c
carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• ducc

bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. evaá
tamaparÄ• yano.

kathaÃ±ca puggalo tamo hoti jotiparÄ• yano? idhekacco puggalo nÄ«ce kule paccÄ• jÄ• to
vÄ• nesÄ• dakule vÄ• venakule vÄ• rathakÄ• rakule vÄ• pukkusakule vÄ• dalidde appa
yattha kasirena ghÄ• sacchÄ• do labbhati. so ca hoti dubbaá¹‡á¹‡o duddasiko okoá¹-imako
kuá¹‡Ä« vÄ• khaÃ±jo vÄ• pakkhahato vÄ• , na lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena \Ne 162/ sucaritaá¹ƒ carati, vÄ• cÄ• ya sucari
manasÄ• sucaritaá¹ƒ carati. so kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ• ya sucaritaá¹ƒ caritv
caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. eva
jotiparÄ• yano.

kathaÃ±ca puggalo joti hoti tamaparÄ• yano? idhekacco puggalo ucce kule paccÄ• jÄ• to h
khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule \Be 160/ vÄ• \Se 202/ gaha
aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakaraá¹‡e
hoti abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ•
vatthassa yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyassa. so kÄ• y
vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati. so kÄ• yena duccaritaá¹ƒ cari
duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. evaá¹ƒ puggalo joti hoti tamaparÄ• yano.

kathaÃ±ca puggalo joti hoti jotiparÄ• yano? idhekacco puggalo ucce kule paccÄ• jÄ• to hot
khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ• gahapatimahÄ• sÄ• lak
mahÄ• bhoge pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakaraá¹‡e pahÅ«tadhanadhaÃ±Ã±e
dassanÄ«yo pÄ• sÄ• diko paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato, lÄ• bhÄ«
yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena sucar
sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ• y
manasÄ• sucaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ
puggalo joti hoti jotiparÄ• yano.

<169> kathaÃ±ca puggalo oá¹‡atoá¹‡ato hoti ... pe ... evaá¹ƒ puggalo oá¹‡atoá¹‡ato \Se 20

kathaÃ±ca puggalo oá¹‡atuá¹‡á¹‡ato hoti ... pe ... evaá¹ƒ puggalo oá¹‡atuá¹‡á¹‡ato hoti.

kathaÃ±ca puggalo uá¹‡á¹‡atoá¹‡ato hoti ... pe ... evaá¹ƒ puggalo uá¹‡á¹‡atoá¹‡ato hoti.

kathaÃ±ca puggalo uá¹‡á¹‡atuá¹‡á¹‡ato hoti ... pe ... evaá¹ƒ puggalo uá¹‡á¹‡atuá¹‡á¹‡ato

<170> tattha \Be 161/ \Ne 163/ katame cattÄ• ro rukkhÅ«pamÄ• puggalÄ• ? cattÄ• ro rukk
sÄ• raparivÄ• ro, sÄ• ro phegguparivÄ• ro, pheggu phegguparivÄ• ro, sÄ• ro sÄ• raparivÄ•
rukkhÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro? pheggu
phegguparivÄ• ro, pheggu phegguparivÄ• ro, sÄ• ro sÄ• raparivÄ• ro.

kathaÃ±ca \Ee 53/ puggalo pheggu hoti sÄ• raparivÄ• ro? idhekacco puggalo dussÄ«lo hot
khvassa hoti sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• . evaá¹ƒ puggalo pheggu hoti sÄ• raparivÄ•
pheggu sÄ• raparivÄ• ro, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo sÄ• ro hoti phegguparivÄ• ro? idhekacco puggalo sÄ«lavÄ• hoti kalyÄ•
khvassa hoti dussÄ«lÄ• pÄ• padhammÄ• . evaá¹ƒ puggalo sÄ• ro hoti phegguparivÄ• ro. s
phegguparivÄ• ro, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo pheggu hoti phegguparivÄ• ro? idhekacco puggalo dussÄ«lo hoti pÄ• p
dussÄ«lÄ• pÄ• padhammÄ• . evaá¹ƒ puggalo pheggu hoti phegguparivÄ• ro. seyyathÄ• pi
phegguparivÄ• ro, tathÅ«pamo ayaá¹ƒ puggalo.

kathaÃ±ca puggalo sÄ• ro hoti sÄ• raparivÄ• ro? idhekacco puggalo sÄ«lavÄ• hoti kalyÄ•
hoti sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• . evaá¹ƒ puggalo sÄ• ro hoti sÄ• raparivÄ• ro. seyyat
sÄ• raparivÄ• ro, tathÅ«pamo ayaá¹ƒ puggalo. ime cattÄ• ro rukkhÅ«pamÄ• puggalÄ• san
lokasmiá¹ƒ.

<171> katamo ca puggalo rÅ«pappamÄ• á¹‡o rÅ«pappasanno? idhekacco puggalo Ä• roha
pariá¹‡Ä• haá¹ƒ vÄ• passitvÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• passitvÄ• pÄ• ripÅ«riá¹ƒ vÄ• pass
gahetvÄ• pasÄ• daá¹ƒ janeti. ayaá¹ƒ vuccati puggalo rÅ«pappamÄ• á¹‡o rÅ«pappasanno.

katamo \Be 162/ ca puggalo ghosappamÄ• á¹‡o ghosappasanno? idhekacco puggalo para
\Ne 164/ parapasaá¹ƒsanÄ• ya paravaá¹‡á¹‡ahÄ• rikÄ• ya {paravaá¹‡á¹‡ahÄ• riyÄ• (Ce) }
pasÄ• daá¹ƒ janeti. ayaá¹ƒ vuccati puggalo ghosappamÄ• á¹‡o ghosappasanno.

<172> katamo ca puggalo lÅ«khappamÄ• á¹‡o lÅ«khappasanno? idhekacco puggalo cÄ«v
pattalÅ«khaá¹ƒ vÄ• passitvÄ• senÄ• sanalÅ«khaá¹ƒ vÄ• passitvÄ• vividhaá¹ƒ vÄ• dukka
tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹ƒ janeti. ayaá¹ƒ vuccati puggalo lÅ«khappamÄ•

katamo ca puggalo dhammappamÄ• á¹‡o dhammappasanno? idhekacco puggalo sÄ«laá¹ƒ
passitvÄ• paÃ±Ã±aá¹ƒ \Ee 54/ vÄ• passitvÄ• tattha pamÄ• á¹‡aá¹ƒ gahetvÄ• pasÄ• daá¹
puggalo \Se 205/ dhammappamÄ• á¹‡o dhammappasanno.

<173> kathaÃ±ca puggalo attahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya? idhekacco pugga
hoti, no paraá¹ƒ sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• samÄ• dhisampanno hoti, no pa
samÄ• dapeti; attanÄ• paÃ±Ã±Ä• sampanno hoti, no paraá¹ƒ paÃ±Ã±Ä• sampadÄ• ya sam
hoti, no paraá¹ƒ vimuttisampadÄ• ya samÄ• dapeti; attanÄ• vimuttiÃ±Ä• á¹‡adassanasamp
vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya samÄ• dapeti. evaá¹ƒ puggalo attahitÄ• ya paá¹-ipa

kathaÃ±ca puggalo parahitÄ• ya paá¹-ipanno hoti no attahitÄ• ya? idhekacco puggalo attan
hoti, paraá¹ƒ sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• na samÄ• dhisampanno hoti, paraá
samÄ• dapeti; attanÄ• na paÃ±Ã±Ä• sampanno hoti, paraá¹ƒ paÃ±Ã±Ä• sampadÄ• ya sam
vimuttisampanno hoti, paraá¹ƒ vimuttisampadÄ• ya samÄ• dapeti; attanÄ• na vimuttiÃ±Ä• á
paraá¹ƒ vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya samÄ• dapeti. evaá¹ƒ puggalo parahitÄ• ya
attahitÄ• ya.

kathaÃ±ca \Be 163/ puggalo attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya ca? idhekacco
sÄ«lasampanno hoti, paraÃ±ca sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• ca samÄ• dhisa
samÄ• dhisampadÄ• ya samÄ• dapeti; attanÄ• ca paÃ±Ã±Ä• sampanno hoti, paraÃ±ca pa
165/ samÄ• dapeti; attanÄ• ca vimuttisampanno hoti, paraÃ±ca vimuttisampadÄ• ya samÄ•
vimuttiÃ±Ä• á¹‡adassanasampanno hoti, paraÃ±ca vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya
attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• ya ca.

kathaÃ±ca puggalo neva attahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya? idhekacco puggalo
sÄ«lasampanno hoti, no paraá¹ƒ sÄ«lasampadÄ• ya samÄ• dapeti; attanÄ• na samÄ• dhis
samÄ• dhisampadÄ• ya samÄ• dapeti; attanÄ• na paÃ±Ã±Ä• sampanno hoti, no paraá¹ƒ p
attanÄ• na \Ee 55/ vimuttisampanno hoti, no paraá¹ƒ vimuttisampadÄ• ya samÄ• dapeti; at
vimuttiÃ±Ä• á¹‡adassanasampanno hoti, no paraá¹ƒ vimuttiÃ±Ä• á¹‡adassanasampadÄ• ya
neva attahitÄ• ya paá¹-ipanno hoti no parahitÄ• ya.

<174> kathaÃ±ca puggalo attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto? idhekacco p
muttÄ• cÄ• ro hatthÄ• palekhano {hatthÄ• valekhano (Se) }, naehibhaddantiko natiá¹-á¹-hab
nÄ• bhihaá¹-aá¹ƒ na uddissakataá¹ƒ na nimantanaá¹ƒ sÄ• diyati, so na kumbhimukhÄ• paá
kaá¸·opimukhÄ• {kalopimukhÄ• (Ce Se) MN II 7} paá¹-iggaá¹‡hÄ• ti, na eá¸·akamantaraá¹
na musalamantaraá¹ƒ na dvinnaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ na gabbhiniyÄ• na pÄ• yamÄ•
saá¹…kittÄ«su na yattha sÄ• upaá¹-á¹-hito hoti na yattha makkhikÄ• saá¹‡á¸• asaá¹‡á¸• a
\Se 207/ maá¹ƒsaá¹ƒ na suraá¹ƒ na merayaá¹ƒ na thusodakaá¹ƒ pivati. so ekÄ• gÄ• riko vÄ
dvÄ• gÄ• riko vÄ• hoti dvÄ• lopiko ... pe ... sattÄ• gÄ• riko vÄ• hoti sattÄ• lopiko; ekissÄ• p
dvÄ«hipi dattÄ«hi yÄ• peti ... pe ... sattahipi dattÄ«hi yÄ• peti; ekÄ• hikampi Ä• hÄ• raá¹ƒ Ä
{dvÄ• hikampi (Ce) } Ä• hÄ• raá¹ƒ Ä• hÄ• reti ... pe ... sattÄ• hikampi Ä• hÄ• raá¹ƒ Ä• hÄ• r
164/ aá¸• á¸• hamÄ• sikampi pariyÄ• yabhattabhojanÄ• nuyogamanuyutto viharati. so sÄ• k

sÄ• mÄ• kabhakkho vÄ• hoti nÄ«vÄ• rabhakkho vÄ• hoti daddulabhakkho vÄ• hoti haá¹-a
vÄ• hoti Ä• cÄ• mabhakkho vÄ• hoti piÃ±Ã±Ä• kabhakkho vÄ• hoti tiá¹‡abhakkho vÄ• ho
vanamÅ«laphalÄ• hÄ• ro yÄ• peti pavattaphalabhojÄ«. so sÄ• á¹‡Ä• nipi dhÄ• reti masÄ• á
chavadussÄ• nipi dhÄ• reti paá¹ƒsukÅ«lÄ• nipi dhÄ• reti tirÄ«á¹-Ä• nipi dhÄ• reti ajinampi d
dhÄ• reti kusacÄ«rampi dhÄ• reti vÄ• kacÄ«rampi dhÄ• reti phalakacÄ«rampi dhÄ• reti kes
vÄ• á¸·akambalampi dhÄ• reti ulÅ«kapakkhampi \Ne 166/ {ulukapakkhampi (Ce Se) } dhÄ•
kesamassulocanÄ• nuyogamanuyutto, ubbhaá¹-á¹-hakopi hoti Ä• sanapaá¹-ikkhitto, ukkuá¹-
ukkuá¹-ikappadhÄ• namanuyutto, kaá¹‡á¹-akÄ• passayikopi hoti kaá¹‡á¹-akÄ• passaye sey
sÄ• yatatiyakampi {sÄ• yaá¹ƒtatiyakampi (Se Katthaci) MN II 7} udakorohanÄ• nuyogamanu
evarÅ«paá¹ƒ anekavihitaá¹ƒ kÄ• yassa Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyutto viharat
attantapo hoti attaparitÄ• panÄ• nuyogamanuyutto.

<175> kathaÃ±ca puggalo parantapo hoti paraparitÄ• panÄ• nuyogamanuyutto? idhekacco
sÅ«kariko sÄ• kuá¹‡iko mÄ• gaviko luddo macchaghÄ• tako coro coraghÄ• tako goghÄ• tak
panaÃ±Ã±epi keci kurÅ«rakammantÄ• . evaá¹ƒ puggalo parantapo hoti paraparitÄ• panÄ• n

<176> kathaÃ±ca puggalo attantapo ca hoti attaparitÄ• panÄ• nuyogamanuyutto, parantap
paraparitÄ• panÄ• nuyogamanuyutto? idhekacco puggalo rÄ• jÄ• vÄ• hoti khattiyo muddhA
(Se Katthaci) } brÄ• hmaá¹‡o vÄ• mahÄ• sÄ• lo. so puratthimena narassa navaá¹ƒ sandhÄ
(Se), yaÃ±Ã±Ä• gÄ• raá¹ƒ (Ce) } kÄ• rÄ• petvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kharÄ• jinaá¹
} nivÄ• setvÄ• sappitelena kÄ• yaá¹ƒ abbhaÃ±jitvÄ• \Be 165/ migavisÄ• á¹‡ena piá¹-á¹-hiá
{kaá¹‡á¸• Å«yamÄ• no (Ce) } sandhÄ• gÄ• raá¹ƒ pavisati saddhiá¹ƒ mahesiyÄ• brÄ• hmaá
anantarahitÄ• ya bhÅ«miyÄ• haritupalittÄ• ya seyyaá¹ƒ kappeti. ekissÄ• gÄ• viyÄ• sarÅ«p
thane khÄ«raá¹ƒ hoti tena rÄ• jÄ• yÄ• peti, yaá¹ƒ dutiyasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena m
tatiyasmiá¹ƒ thane khÄ«raá¹ƒ hoti tena brÄ• hmaá¹‡o purohito yÄ• peti, yaá¹ƒ catutthasmiá
tena aggiá¹ƒ juhati, avasesena vacchako yÄ• peti. so evamÄ• ha --- ``ettakÄ• usabhÄ• haA
ettakÄ• vacchatarÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• vacchatariyo haÃ±Ã±antu yaA
209/ ajÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya, ettakÄ• urabbhÄ• haÃ±Ã±antu yaÃ±Ã±atthÄ• ya
yaÃ±Ã±atthÄ• ya) { ( ) natthi sÄ«haá¸·apotthake. majjhimanikÄ• ye kandarakasuttepi evame
chijjantu yÅ«patthÄ• ya, ettakÄ• dabbhÄ• lÅ«yantu barihisatthÄ• yÄ• â€™â€™ ti {parihiá¹ƒ
Katthaci) MN II 9}. yepissa te honti dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ• , tepi c
bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parikammÄ• ni karonti. evaá¹ƒ puggalo attantapo
attaparitÄ• panÄ• nuyogamanuyutto, parantapo ca paraparitÄ• panÄ• nuyogamanuyutto.

<177> kathaÃ±ca puggalo neva attantapo ca hoti na attaparitÄ• panÄ• nuyogamanuyutto, n
paraparitÄ• panÄ• nuyogamanuyutto? so anattantapo aparantapo diá¹-á¹-heva dhamme nic
sukhappaá¹-isaá¹ƒvedÄ« brahmabhÅ«tena attanÄ• viharati.

idha tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno \Ee
anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• . so imaá¹
samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ
pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakaly
sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. taá¹ƒ
gahapati vÄ• gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• kule paccÄ• jÄ• to \Be 166/. so ta
tathÄ• gate saddhaá¹ƒ paá¹-ilabhati. so tena saddhÄ• paá¹-ilÄ• bhena \Se 210/ samannÄ• g
--- ``sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• bhogakkha
Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya kesam
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati.

<178> so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharati.

adinnÄ• dÄ• naá¹ƒ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti dinnÄ• dÄ• yÄ« dinnapÄ• a
sucibhÅ«tena attanÄ• viharati.

abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hoti Ä• rÄ• cÄ• rÄ« {anÄ• cÄ• rÄ« (Katthaci) }
gÄ• madhammÄ• .

musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti saccavÄ• dÄ« saccasandho t
lokassa.

pisuá¹‡aá¹ƒ \Ne 168/ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti, ito sutv
imesaá¹ƒ bhedÄ• ya, amutra vÄ• sutvÄ• na imesaá¹ƒ akkhÄ• tÄ• amÅ«saá¹ƒ bhedÄ• ya.
sahitÄ• naá¹ƒ vÄ• anuppadÄ• tÄ• samaggÄ• rÄ• mo samaggarato samagganandÄ« \Se 2
bhÄ• sitÄ• hoti.

pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. yÄ• sÄ• vÄ• cÄ
pemanÄ«yÄ• hadayaá¹…gamÄ• porÄ« bahujanakantÄ• bahujanamanÄ• pÄ• tathÄ• rÅ«p

samphappalÄ• paá¹ƒ \Ee 58/ \Be 167/ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti, kÄ• l
atthavÄ• dÄ« dhammavÄ• dÄ« vinayavÄ• dÄ« nidhÄ• navatiá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kÄ•
atthasaá¹ƒhitaá¹ƒ.

<179> so bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-ivirato hoti, ekabhattiko hoti ra
vikÄ• labhojanÄ• , naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-ivirato hoti,
mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-ivirato ho
paá¹-ivirato hoti, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti.

Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä•
itthikumÄ• rikÄ• paá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-iv
ajeá¸·akapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• paá¹-ivira
hatthigavÄ• ssavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato hoti, khettavatthupaá¹-iggahaá¹‡Ä•
dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• paá¹-ivirato hoti, kayavikkayÄ• paá¹-ivirato hoti,
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-Ä• paá¹-ivirato hoti, ukkoá¹-anavaÃ±cananikatis
(Se Katthaci) } paá¹-ivirato hoti, chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ•

<180> so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸•
\Se 212/ pakkamati samÄ• dÄ• yeva pakkamati, seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o ye
sapattabhÄ• rova á¸• eti. evamevaá¹ƒ bhikkhu santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«v
\Ne 169/ piá¹‡á¸• apÄ• tena. so yena yeneva pakkamati samÄ• dÄ• yeva pakkamati. so imi
samannÄ• gato ajjhattaá¹ƒ anavajjasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

<181> so cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«
cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ•
tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä•
saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena \Be 168/ gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya ras
... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na r
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viha
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rak
manindriye \Ee 59/ saá¹ƒvaraá¹ƒ Ä• pajjati. so iminÄ• ariyena indriyasaá¹ƒvarena samannÄ
abyÄ• sekasukhaá¹ƒ paá¹-isaá¹ƒvedeti.

<182> so abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• na
pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• na
khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ«
\Se 213/ jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

so iminÄ• ca ariyena sÄ«lakkhandhena samannÄ• gato iminÄ• ca ariyena indriyasaá¹ƒvar
ariyena satisampajaÃ±Ã±ena samannÄ• gato imÄ• ya ca ariyÄ• ya santuá¹-á¹-hiyÄ• saman
kandarakasutte; AN 1 attantapasutte ca} vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukk

kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so
piá¹‡á¸• apÄ• tapaá¹-ikkanto nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡
satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati
parisodheti; byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati sabbapÄ• á¹‡abhÅ«
byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti; thinamiddhaá¹ƒ {thÄ«namiddhaá¹ƒ (Ce Se) } pah
viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thinamiddhÄ• cittaá¹ƒ parisodheti; uddhaccak
anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto, uddhaccakukkuccÄ• \Ne 170/ cittaá¹ƒ paris
pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kusalesu dhammesu, vicikicchÄ• ya

<183> so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«ka
vivicca akusalehi dhammehi savitakkaá¹ƒ \Be 169/ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ
upasampajja viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ c
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja v
214/ virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹
Ä• cikkhanti --- ``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasa
ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

so \Ee 60/ evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkiles
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so
pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiy
paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• t
jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe a
anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- ``amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá
evaá¹ƒsukhadukkhapaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhapaá¹-isaá¹
tato cuto idhÅ«papannoâ€™â€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbeniv

<184> so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne
dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- ``ime vata bhonto
kÄ• yaduccaritena samannÄ• gatÄ• , vacÄ«duccaritena samannÄ• gatÄ• , manoduccariten
upavÄ• dakÄ• , micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• ya
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• k
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ari
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ• yassa bhedÄ• pa
lokaá¹ƒ upapannÄ• â€™â€™ ti. so iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusake

upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam

<185> so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so ``
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ paj
dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ime \Ee 61/ Ä• savÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
Ä• savasamudayoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ Ä• savanirodhoâ€™â
pajÄ• nÄ• ti, ``ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ
evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• pi cittaá
avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. ``khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti pajÄ• nÄ•
attantapo ca hoti na attaparitÄ• panÄ• nuyogamanuyutto, na parantapo na paraparitÄ• panÄ
anattantapo aparantapo diá¹-á¹-heva dhamme nicchÄ• to nibbuto sÄ«tÄ«bhÅ«to sukhappaá
brahmabhÅ«tena attanÄ• viharati.

<186> katamo ca puggalo sarÄ• go? yassa puggalassa rÄ• go appahÄ«no, ayaá¹ƒ vuccati

katamo ca puggalo sadoso? yassa puggalassa doso appahÄ«no, ayaá¹ƒ vuccati puggalo ``

katamo \Ne 172/ ca puggalo samoho? yassa puggalassa moho appahÄ«no, ayaá¹ƒ vuccati

katamo ca puggalo samÄ• no? yassa puggalassa mÄ• no appahÄ«no, ayaá¹ƒ vuccati pugg

<187> kathaÃ±ca \Be 171/ puggalo lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ«
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya? idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasahagatÄ•
vÄ• samÄ• pattÄ«naá¹ƒ, na lÄ• bhÄ« lokuttaramaggassa vÄ• phalassa vÄ• . evaá¹ƒ pugga
cetosamathassa, na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

kathaÃ±ca puggalo lÄ• bhÄ« hoti adhipaÃ±Ã±Ä• dhammavipassanÄ• ya, na lÄ• bhÄ« ajjha
idhekacco puggalo \Se 217/ lÄ• bhÄ« hoti lokuttaramaggassa vÄ• phalassa vÄ• , na lÄ• bh
arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ. evaá¹ƒ puggalo lÄ• bhÄ« hoti adhipaÃ±Ã
lÄ• bhÄ« ajjhattaá¹ƒ cetosamathassa.

kathaÃ±ca puggalo lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetosamathassa, lÄ• bhÄ« ca adhipaÃ±Ã
idhekacco puggalo lÄ• bhÄ« hoti rÅ«pasahagatÄ• naá¹ƒ vÄ• arÅ«pasahagatÄ• naá¹ƒ vÄ•
lokuttaramaggassa vÄ• phalassa vÄ• . evaá¹ƒ puggalo lÄ• bhÄ« ceva hoti ajjhattaá¹ƒ cetos
adhipaÃ±Ã±Ä• dhammavipassanÄ• ya.

kathaÃ±ca \Ee 62/ puggalo neva lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ• ya? idhekacco puggalo neva lÄ• bhÄ« hoti rÅ«pasahag arÅ«pasahagatÄ• naá¹ƒ vÄ• samÄ• pattÄ«naá¹ƒ, na lÄ• bhÄ« lokuttaramaggassa vÄ• pha lÄ• bhÄ« hoti ajjhattaá¹ƒ cetosamathassa, na lÄ• bhÄ« adhipaÃ±Ã±Ä• dhammavipassanÄ•

<188> katamo ca puggalo anusotagÄ• mÄ«? idhekacco puggalo kÄ• me ca paá¹-isevati pÄ ayaá¹ƒ vuccati puggalo ``anusotagÄ• mÄ«â€™â€™.

katamo \Ne 173/ ca puggalo paá¹-isotagÄ• mÄ«? idhekacco puggalo kÄ• me ca na paá¹-ise karoti. so sahÄ• pi dukkhena sahÄ• pi domanassena assumukhenapi rudamÄ• no paripuá¹ brahmacariyaá¹ƒ carati. ayaá¹ƒ vuccati puggalo ``paá¹-isotagÄ• mÄ«â€™â€™.

katamo \Be 172/ ca puggalo á¹-hitatto? idhekacco puggalo paÃ±cannaá¹ƒ orambhÄ• giyÄ• \Se 218/ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lok ``á¹-hitattoâ€™â€™.

katamo ca puggalo tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡o? idhekacco pu khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a upasampajja viharati. ayaá¹ƒ vuccati puggalo tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ•

<189> kathaÃ±ca puggalo appassuto hoti sutena anupapanno? idhekaccassa puggalassa a suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abb so tassa appakassa sutassa na atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudh dhammamaÃ±Ã±Ä• ya na dhammÄ• nudhammapaá¹-ipanno (Se), na dhammamaÃ±Ã±Ä• y (Katthaci) } \Ee 63/ hoti. evaá¹ƒ puggalo appassuto hoti sutena anupapanno.

kathaÃ±ca puggalo appassuto hoti sutena upapanno? idhekaccassa puggalassa appakaá¹ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhar appakassa sutassa atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammappaá¹ hoti sutena upapanno.

kathaÃ±ca puggalo bahussuto hoti sutena anupapanno? idhekaccassa puggalassa bahuka geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhar bahukassa sutassa na atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhammapp bahussuto \Se 219/ hoti sutena anupapanno.

kathaÃ±ca puggalo bahussuto hoti sutena upapanno? idhekaccassa puggalassa bahukaá¹

suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abb
so tassa bahukassa sutassa atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudham
bahussuto hoti sutena upapanno.

<190> katamo \Be 173/ ca puggalo samaá¹‡amacalo? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá
sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yano. ayaá¹ƒ vuccati puggalo `

katamo ca puggalo samaá¹‡apadumo? idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ Ä• gant
ayaá¹ƒ vuccati puggalo ``samaá¹‡apadumoâ€™â€™.

katamo ca puggalo samaá¹‡apuá¹‡á¸• arÄ«ko? idhekacco puggalo paÃ±cannaá¹ƒ orambh
parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . aya
``samaá¹‡apuá¹‡á¸• arÄ«koâ€™â€™.

katamo ca puggalo samaá¹‡esu samaá¹‡asukhumÄ• lo? idhekacco puggalo Ä• savÄ• naá
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
ayaá¹ƒ vuccati puggalo ``samaá¹‡esu samaá¹‡asukhumÄ• loâ€™â€™ ti.

catukkaniddeso.

5. paÃ±cakapuggalapaÃ±Ã±atti

<191> tatra \Se 220/ \Ee 64/ yvÄ• yaá¹ƒ puggalo Ä• rabhati ca vippaá¹-isÄ• rÄ« ca hoti, taÃ
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ•
nirujjhanti \Ne 175/, so evamassa vacanÄ«yo --- ``Ä• yasmato kho Ä• rambhajÄ• {Ä• rabbh
142} Ä• savÄ• saá¹ƒvijjanti, vippaá¹-isÄ• rajÄ• Ä• savÄ• pavaá¸• á¸• hanti. sÄ• dhu vatÄ•
pahÄ• ya vippaá¹-isÄ• raje Ä• save paá¹-ivinodetvÄ• cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vetu. eva
puggalena samasamo bhavissatÄ«â€™â€™ ti.

tatra yvÄ• yaá¹ƒ puggalo Ä• rabhati na vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ• \Be 174/ akusalÄ• d
nirujjhanti, so evamassa vacanÄ«yo --- ``Ä• yasmato kho Ä• rambhajÄ• Ä• savÄ• saá¹ƒvij
Ä• savÄ• nappavaá¸• á¸• hanti. sÄ• dhu vatÄ• yasmÄ• Ä• rambhaje Ä• save pahÄ• ya citt
evamÄ• yasmÄ• amunÄ• paÃ±camena puggalena samasamo bhavissatÄ«â€™â€™ ti.

tatra yvÄ• yaá¹ƒ puggalo na Ä• rabhati vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ•

evamassa vacanÄ«yo --- ``Ä• yasmato kho Ä• rambhajÄ• Ä• savÄ• na saá¹ƒvijjanti, vippa
Ä• savÄ• pavaá¸• á¸• hanti. sÄ• dhu vatÄ• yasmÄ• vippaá¹-isÄ• raje Ä• save paá¹-ivinode
bhÄ• vetu. evamÄ• yasmÄ• amunÄ• paÃ±camena puggalena samasamo bhavissatÄ«â€™

tatra yvÄ• yaá¹ƒ puggalo na Ä• rabhati na vippaá¹-isÄ• rÄ« hoti, taÃ±ca cetovimuttiá¹ƒ paÃ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ
vacanÄ«yo --- ``Ä• yasmato kho Ä• rambhajÄ• Ä• savÄ• na saá¹ƒvijjanti, vippaá¹-isÄ• rajÄ
nappavaá¸• á¸• hanti. sÄ• dhu vatÄ• yasmÄ• cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vetu. evamÄ• ya
samasamo bhavissatÄ«â€™â€™ ti. ime cattÄ• ro puggalÄ• amunÄ• paÃ±camena puggale
anusÄ• siyamÄ• nÄ• anupubbena Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• puá¹‡anti.

<192> kathaÃ±ca \Ee 65/ puggalo datvÄ• avajÄ• nÄ• ti? idhekacco puggalo yassa puggala
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ, tassa evaá¹ƒ
ayaá¹ƒ {ayaá¹ƒ pana (Se Katthaci) AN b V 141} paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti, tamenaá¹ƒ
evaá¹ƒ puggalo datvÄ• avajÄ• nÄ• ti.

kathaÃ±ca puggalo saá¹ƒvÄ• sena avajÄ• nÄ• ti? idhekacco puggalo yena puggalena sado
tÄ«á¹‡i vÄ• vassÄ• ni, tamenaá¹ƒ saá¹ƒvÄ• sena avajÄ• nÄ• ti. evaá¹ƒ puggalo saá¹ƒvÄ• s

kathaÃ±ca \Be 175/ puggalo Ä• dheyyamukho hoti? idhekacco puggalo parassa vaá¹‡á¹‡e
bhÄ• siyamÄ• ne khippaÃ±Ã±eva adhimuccitÄ• hoti. evaá¹ƒ puggalo Ä• dheyyamukho hoti

kathaÃ±ca \Ne 176/ puggalo lolo hoti? idhekacco puggalo ittarasaddho hoti ittarabhattÄ« itt
ittarappasÄ• do. evaá¹ƒ puggalo lolo hoti.

kathaÃ±ca puggalo mando momÅ«ho hoti? idhekacco puggalo kusalÄ• kusale dhamme na
dhamme na jÄ• nÄ• ti, hÄ«nappaá¹‡Ä«te dhamme na jÄ• nÄ• ti, kaá¹‡hasukkasappaá¹-ibhÄ
puggalo mando momÅ«ho hoti.

<193> tattha katame paÃ±ca yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• ? paÃ±ca yodhÄ• jÄ«vÄ• --
rajaggaÃ±Ã±eva disvÄ• saá¹ƒsÄ«dati visÄ«dati na santhambhati {satthambhati (Ce) AN b V
saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evarÅ«popi idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ paá¹-hamo y
saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

puna caparaá¹ƒ idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, api ca kho dhajaggaÃ±Ã±eva d
visÄ«dati na santhambhati na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evarÅ«popi idhekacco yo
dutiyo yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

puna caparaá¹ƒ idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ, api ca kho
{ussÄ• danaá¹ƒyeva (Ce), ussÄ• danaÃ±Ã±eva (Se Katthaci) AN b V 141} sutvÄ• saá¹ƒsÄ«
santhambhati na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ. evarÅ«popi idhekacco yodhÄ• jÄ«vo
yodhÄ• jÄ«vo santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

puna caparaá¹ƒ idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati \Ee 66/ dhajaggaá¹ƒ sah
\Ne 177/ ca kho sampahÄ• re haÃ±Ã±ati byÄ• pajjati. evarÅ«popi idhekacco yodhÄ• jÄ«vo
yodhÄ• jÄ«vo \Se 223/ santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

puna \Be 176/ caparaá¹ƒ idhekacco yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ sa
sahati sampahÄ• raá¹ƒ. so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo tameva
ajjhÄ• vasati. evarÅ«popi idhekacco yodhÄ• jÄ«vo hoti. ayaá¹ƒ paÃ±camo yodhÄ• jÄ«vo sa
lokasmiá¹ƒ. ime paÃ±ca yodhÄ• jÄ«vÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

<194> evamevaá¹ƒ paÃ±cime yodhÄ• jÄ«vÅ«pamÄ• puggalÄ• santo saá¹ƒvijjamÄ• nÄ•
idhekacco bhikkhu rajaggaÃ±Ã±eva disvÄ• saá¹ƒsÄ«dati visÄ«dati na santhambhati na sak
sandhÄ• retuá¹ƒ {santÄ• netuá¹ƒ (Ce Se) AN b V 75}, sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• {Ä•
paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. kimassa rajaggasmiá¹ƒ? idha bhikkhu suá¹‡Ä• ti --- ``as
nigame vÄ• itthÄ« vÄ• kumÄ• rÄ« vÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ
samannÄ• gatÄ• â€™â€™ ti. so taá¹ƒ sutvÄ• saá¹ƒsÄ«dati visÄ«dati na santhambhati na s
sandhÄ• retuá¹ƒ, sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• v

seyyathÄ• pi so yodhÄ• jÄ«vo rajaggaÃ±Ã±eva disvÄ• saá¹ƒsÄ«dati visÄ«dati na santham
saá¹…gÄ• maá¹ƒ otarituá¹ƒ, tathÅ«pamo ayaá¹ƒ puggalo. evarÅ«popi idhekacco puggalo h
yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su.

<195> puna caparaá¹ƒ idhekacco bhikkhu sahati rajaggaá¹ƒ, api ca kho dhajaggaÃ±Ã±eva
visÄ«dati na santhambhati \Se 224/ na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhÄ• d
sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. kimassa dhajaggasmiá¹ƒ? idha bhikkhu na he
``asukasmiá¹ƒ nÄ• ma gÄ• me vÄ• nigame vÄ• itthÄ« vÄ• kumÄ• rÄ« vÄ• abhirÅ«pÄ• d
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• â€™â€™ ti, api ca kho sÄ• maá¹ƒ {sÄ• maá¹ƒy
kumÄ• riá¹ƒ vÄ• abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ paramÄ• ya vaá¹‡á¹‡apok
taá¹ƒ disvÄ• saá¹ƒsÄ«dati visÄ«dati na santhambhati na sakkoti brahmacariyaá¹ƒ sandhÄ•
sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. idamassa d

seyyathÄ• pi \Ee 67/ \Be 177/ \Ne 178/ so yodhÄ• jÄ«vo sahati rajaggaá¹ƒ, api ca kho dhaj
saá¹ƒsÄ«dati visÄ«dati na santhambhati na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ, tathÅ«pam

evarÅ«popi idhekacco puggalo hoti. ayaá¹ƒ dutiyo yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹

<196> puna caparaá¹ƒ idhekacco bhikkhu sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ, api ca kho
sutvÄ• saá¹ƒsÄ«dati visÄ«dati na santhambhati na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá
Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. kimassa ussÄ• raá¹‡Ä• ya? idha
vÄ• rukkhamÅ«lagataá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• ragataá¹ƒ vÄ• mÄ• tugÄ• mo upasaá¹…kam
(aá¹-á¹-hakathÄ•) AN b V 75} ullapati ujjagghati uppaá¹‡á¸• eti. so mÄ• tugÄ• mena Å«has
ujjagghiyamÄ• no uppaá¹‡á¸• iyamÄ• no saá¹ƒsÄ«dati visÄ«dati na santhambhati na sakko
sandhÄ• retuá¹ƒ, sikkhÄ• dubbalyaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• v
ussÄ• raá¹‡Ä• ya.

seyyathÄ• pi so yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ, api ca kho ussÄ• raá¹
saá¹ƒsÄ«dati visÄ«dati na santhambhati na sakkoti saá¹…gÄ• maá¹ƒ otarituá¹ƒ, tathÅ«pam
evarÅ«popi idhekacco puggalo hoti. ayaá¹ƒ tatiyo yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒ

<197> puna caparaá¹ƒ idhekacco bhikkhu sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ sahati uss
sampahÄ• re haÃ±Ã±ati byÄ• pajjati. kimassa sampahÄ• rasmiá¹ƒ? idha bhikkhuá¹ƒ araÃ±Ã
rukkhamÅ«lagataá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• ragataá¹ƒ vÄ• mÄ• tugÄ• mo upasaá¹…kamitvÄ•
ajjhottharati. so mÄ• tugÄ• mena abhinisÄ«diyamÄ• no abhinipajjiyamÄ• no ajjhotthariyamÄ
appaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevati. idamas

seyyathÄ• pi so yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ sahati ussÄ• raá¹‡aá¹
haÃ±Ã±ati byÄ• pajjati, tathÅ«pamo \Be 178/ ayaá¹ƒ puggalo. evarÅ«popi idhekacco pugga
yodhÄ• jÄ«vÅ«pamo puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su.

<198> puna \Ne 179/ caparaá¹ƒ idhekacco bhikkhu sahati rajaggaá¹ƒ sahati dhajaggaá¹ƒ s
sahati sampahÄ• raá¹ƒ. so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo tameva
ajjhÄ• vasati. kimassa saá¹…gÄ• mavijayasmiá¹ƒ? idha bhikkhuá¹ƒ \Ee 68/ araÃ±Ã±agataá
vÄ• suÃ±Ã±Ä• gÄ• ragataá¹ƒ vÄ• mÄ• tugÄ• mo upasaá¹…kamitvÄ• abhinisÄ«dati \Se 2
so mÄ• tugÄ• mena abhinisÄ«diyamÄ• no abhinipajjiyamÄ• no ajjhotthariyamÄ• no viniveá¹
kÄ• maá¹ƒ pakkamati.

so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹ƒ rukkhamÅ«laá¹ƒ pabbataá¹ƒ kandaraá¹ƒ
vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ. so araÃ±Ã±agato vÄ• rukkhamÅ«lagato
nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹
abhijjhaá¹ƒ loke pahÄ• ya vigatÄ• bhijjhena cetasÄ• viharati, abhijjhÄ• ya cittaá¹ƒ parisodh
byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto viharati, sabbapÄ• á¹‡abhÅ«tahitÄ• nuk
parisodheti; thinamiddhaá¹ƒ pahÄ• ya vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sa

cittaá¹ƒ parisodheti; uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pas
uddhaccakukkuccÄ• cittaá¹ƒ parisodheti; vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharat
kusalesu dhammesu, vicikicchÄ• ya cittaá¹ƒ parisodheti.

so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati; vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• n
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudu
Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• meti. so ``idaá¹ƒ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ \Se 227/ dukkhasamudayoâ€™â€™ ti yathÄ• bhÅ«
dukkhanirodhoâ€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ayaá¹ƒ dukkhanirodhagÄ• minÄ
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ``ime Ä• savÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `
ti \Be 179/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ne 180/, ``ayaá¹ƒ Ä• savanirodhoâ€™â€™ ti yat
``ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati, bhavÄ• savÄ• p
avijjÄ• savÄ• pi cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. ``khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti pajÄ• nÄ•
saá¹…gÄ• mavijayasmiá¹ƒ. seyyathÄ• pi so yodhÄ• jÄ«vo sahati rajaggaá¹ƒ sahati dhajagg
sahati sampahÄ• raá¹ƒ, so taá¹ƒ saá¹…gÄ• maá¹ƒ abhivijinitvÄ• vijitasaá¹…gÄ• mo \Ee 69
ajjhÄ• vasati, tathÅ«pamo ayaá¹ƒ puggalo. evarÅ«popi idhekacco puggalo hoti. ayaá¹ƒ paÃ
puggalo santo saá¹ƒvijjamÄ• no bhikkhÅ«su. ime paÃ±ca yodhÄ• jÄ«vÅ«pamÄ• puggalÄ•
bhikkhÅ«su.

<199> tattha katame paÃ±ca piá¹‡á¸• apÄ• tikÄ• ? mandattÄ• momÅ«hattÄ• piá¹‡á¸• apÄ
icchÄ• pakato piá¹‡á¸• apÄ• tiko hoti, ummÄ• dÄ• cittavikkhepÄ• piá¹‡á¸• apÄ• tiko hoti, `
buddhasÄ• vakehÄ«â€™â€™ ti piá¹‡á¸• apÄ• tiko hoti, api ca appicchataá¹ƒyeva {appiccha
nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya idamatthitaá¹ƒyeva {id
(Ce) } nissÄ• ya piá¹‡á¸• apÄ• tiko hoti. tatra yvÄ• yaá¹ƒ piá¹‡á¸• apÄ• tiko appicchataá¹ƒye
santuá¹-á¹-hiá¹ƒyeva \Se 228/ nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya idamatthitaá¹ƒyeva niss
ayaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ piá¹‡á¸• apÄ• tikÄ• naá¹ƒ aggo ca seá¹-á¹-ho ca pÄ• mokk
ca pavaro ca.

seyyathÄ• pi nÄ• ma gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá¹ƒ {n
sappi, sappimhÄ• sappimaá¹‡á¸• o, sappimaá¹‡á¸• aá¹ƒ tattha aggamakkhÄ• yati; evamev
piá¹‡á¸• apÄ• tiko appicchataá¹ƒyeva nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒ

idamatthitaá¹ƒyeva nissÄ• ya piá¹‡á¸• apÄ• tiko hoti, ayaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ piá¹‡á
seá¹-á¹-ho ca pÄ• mokkho ca uttamo ca pavaro ca. ime paÃ±ca piá¹‡á¸• apÄ• tikÄ• .

<200> tattha \Be 180/ katame paÃ±ca khalupacchÄ• bhattikÄ• ... pe ... paÃ±ca ekÄ• sanik
paá¹ƒsukÅ«likÄ• ... pe ... paÃ±ca tecÄ«varikÄ• ... pe ... paÃ±ca Ä• raÃ±Ã±ikÄ• ... pe ... pa
\Ne 181/ ... pe ... paÃ±ca abbhokÄ• sikÄ• ... pe ... paÃ±ca nesajjikÄ• ... pe ... paÃ±ca yath
pe ....

<201> tattha katame paÃ±ca sosÄ• nikÄ• ? mandattÄ• momÅ«hattÄ• sosÄ• niko hoti, pÄ
hoti, ummÄ• dÄ• cittavikkhepÄ• sosÄ• niko hoti, ``vaá¹‡á¹‡itaá¹ƒ buddhehi buddhasÄ• vak
hoti, api ca appicchataá¹ƒyeva nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva ni
idamatthitaá¹ƒyeva nissÄ• ya sosÄ• niko hoti. tatra yvÄ• yaá¹ƒ sosÄ• niko appicchataá¹ƒye
santuá¹-á¹-hiá¹ƒyeva \Ee 70/ nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya idamatthitaá¹ƒyeva nissÄ
imesaá¹ƒ paÃ±cannaá¹ƒ sosÄ• nikÄ• naá¹ƒ aggo ca seá¹-á¹-ho ca \Se 229/ pÄ• mokkho ca

seyyathÄ• pi nÄ• ma gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá¹ƒ, na
sappimaá¹‡á¸• o, sappimaá¹‡á¸• aá¹ƒ tattha aggamakkhÄ• yati; evamevaá¹ƒ yvÄ• yaá¹ƒ so
nissÄ• ya santuá¹-á¹-hiá¹ƒyeva nissÄ• ya sallekhaá¹ƒyeva nissÄ• ya idamatthitaá¹ƒyeva nis
ayaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ sosÄ• nikÄ• naá¹ƒ aggo ca seá¹-á¹-ho ca pÄ• mokkho ca u
paÃ±ca sosÄ• nikÄ• .

paÃ±cakaniddeso.

6. chakkapuggalapaÃ±Ã±atti

<202> tatra yvÄ• yaá¹ƒ puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni abh
sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti balesu ca vasÄ«bhÄ• vaá¹ƒ, sammÄ• sambuddho tena da

tatra \Ne 182/ yvÄ• yaá¹ƒ puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni a
sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti na ca balesu vasÄ«bhÄ• vaá¹ƒ, paccekasambuddho tena

tatra \Be 181/ yvÄ• yaá¹ƒ puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni a
diá¹-á¹-heva dhamme dukkhassantakaro hoti {dukkhassantaá¹ƒ karoti (Ce) evamuparipi}, sÄ
pÄ• puá¹‡Ä• ti, sÄ• riputtamoggallÄ• nÄ• tena daá¹-á¹-habbÄ• .

tatra yvÄ• yaá¹ƒ puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni anabhisam
diá¹-á¹-heva dhamme dukkhassantakaro hoti, na ca sÄ• vakapÄ• ramiá¹ƒ pÄ• puá¹‡Ä• ti, av
daá¹-á¹-habbÄ• .

tatra yvÄ• yaá¹ƒ puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni anabhisam
dhamme dukkhassantakaro hoti, anÄ• gÄ• mÄ« hoti anÄ• gantÄ• itthattaá¹ƒ, anÄ• gÄ• mÄ

tatra yvÄ• yaá¹ƒ puggalo pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ• ni anabhisam
dhamme dukkhassantakaro hoti, Ä• gantÄ• itthattaá¹ƒ, sotÄ• pannasakadÄ• gÄ• mino tena

chakkaniddeso.

7. sattakapuggalapaÃ±Ã±atti

<203> kathaÃ±ca puggalo sakiá¹ƒ nimuggo nimuggova hoti? idhekacco puggalo samannÄ•
akusalehi dhammehi. evaá¹ƒ puggalo sakiá¹ƒ nimuggo nimuggova hoti.

kathaÃ±ca puggalo ummujjitvÄ• nimujjati? idhekacco puggalo ummujjati ``sÄ• hu saddhÄ•
sÄ• dhu {sÄ• hu (Ce Se) evaá¹ƒ tÄ«su á¹-hÄ• nesupi} hirÄ« kusalesu dhammesu, sÄ• dhu
sÄ• dhu vÄ«riyaá¹ƒ {viriyaá¹ƒ (Ce Se) } kusalesu dhammesu, sÄ• dhu paÃ±Ã±Ä• kusalesu
sÄ• saddhÄ• neva tiá¹-á¹-hati no vaá¸• á¸• hati hÄ• yatiyeva \Ne 183/, tassa sÄ• hirÄ« nev
vaá¸• á¸• hati hÄ• yatiyeva, tassa \Se 231/ taá¹ƒ ottappaá¹ƒ neva tiá¹-á¹-hati no vaá¸• á¸• ha
taá¹ƒ vÄ«riyaá¹ƒ neva tiá¹-á¹-hati no vaá¸• á¸• hati hÄ• yatiyeva, tassa sÄ• paÃ±Ã±Ä• neva
vaá¸• á¸• hati hÄ• yatiyeva. evaá¹ƒ puggalo ummujjitvÄ• nimujjati.

kathaÃ±ca \Be 182/ puggalo ummujjitvÄ• á¹-hito hoti? idhekacco puggalo ummujjati ``sÄ• h
dhammesu, sÄ• dhu hirÄ« kusalesu dhammesu, sÄ• dhu ottappaá¹ƒ kusalesu dhammesu, s
dhammesu, sÄ• dhu paÃ±Ã±Ä• kusalesu dhammesÅ«â€™â€™ ti. tassa sÄ• saddhÄ• nev
hoti, tassa sÄ• hirÄ« neva hÄ• yati no vaá¸• á¸• hati á¹-hitÄ• hoti, tassa taá¹ƒ ottappaá¹ƒ n
vaá¸• á¸• hati á¹-hitaá¹ƒ hoti, tassa taá¹ƒ vÄ«riyaá¹ƒ neva hÄ• yati no vaá¸• á¸• hati á¹-hitaá
paÃ±Ã±Ä• neva hÄ• yati no vaá¸• á¸• hati á¹-hitÄ• hoti. evaá¹ƒ puggalo ummujjitvÄ• á¹-hit

kathaÃ±ca puggalo ummujjitvÄ• vipassati viloketi? idhekacco puggalo ummujjati ``sÄ• hu s
dhammesu, sÄ• dhu hirÄ« kusalesu dhammesu, sÄ• dhu ottappaá¹ƒ kusalesu dhammesu, s
dhammesu, sÄ• dhu paÃ±Ã±Ä• \Ee 72/ kusalesu dhammesÅ«â€™â€™ ti. so tiá¹‡á¹‡aá¹ƒ
parikkhayÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yano. evaá¹ƒ pug
viloketi.

kathaÃ±ca puggalo ummujjitvÄ• patarati? idhekacco puggalo ummujjati ``sÄ• hu saddhÄ•
hirÄ« kusalesu dhammesu, sÄ• dhu ottappaá¹ƒ kusalesu dhammesu, sÄ• dhu vÄ«riyaá¹ƒ k
paÃ±Ã±Ä• kusalesu dhammesÅ«â€™â€™ ti. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkha

tanuttÄ• sakadÄ• gÄ• mÄ« hoti sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantakaro ho
ummujjitvÄ• patarati.

kathaÃ±ca puggalo ummujjitvÄ• patigÄ• dhappatto hoti? idhekacco puggalo ummujjati ``sÄ
dhammesu, sÄ• dhu hirÄ« kusalesu dhammesu, sÄ• dhu ottappaá¹ƒ kusalesu dhammesu, s
dhammesu, sÄ• dhu paÃ±Ã±Ä• kusalesu dhammesÅ«â€™â€™ ti. so paÃ±cannaá¹ƒ oramb
\Ne 184/ parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lok
ummujjitvÄ• patigÄ• dhappatto hoti.

kathaÃ±ca puggalo ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹
ummujjati ``sÄ• hu saddhÄ• kusalesu dhammesu \Be 183/, sÄ• dhu hirÄ« kusalesu dhamm
kusalesu dhammesu, sÄ• dhu vÄ«riyaá¹ƒ kusalesu dhammesu, sÄ• dhu paÃ±Ã±Ä• kusales
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharati. evaá¹ƒ puggalo ummujjitvÄ• tiá¹‡á¹‡o hoti pÄ• raá¹…g
brÄ• hmaá¹‡o.

<204> katamo ca puggalo ubhatobhÄ• gavimutto? idhekacco puggalo aá¹-á¹-ha vimokkhe
paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati puggalo ubhat

<205> katamo ca puggalo paÃ±Ã±Ä• vimutto ... pe ... kÄ• yasakkhÄ« ... diá¹-á¹-hippatto ...
dhammÄ• nusÄ• rÄ« \Se 233/ ....

<206> katamo ca puggalo saddhÄ• nusÄ• rÄ«? yassa puggalassa sotÄ• pattiphalasacchiki
saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhÄ• vÄ• hiá¹ƒ saddhÄ• pubbaá¹…gamaá¹ƒ ariyama
vuccati puggalo saddhÄ• nusÄ• rÄ«. sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo
á¹-hito saddhÄ• vimuttoti.

sattakaniddeso.

8. aá¹-á¹-hakapuggalapaÃ±Ã±atti

<207> tattha \Ee 73/ \Ne 185/ katame cattÄ• ro maggasamaá¹…gino, cattÄ• ro phalasamaá
sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno; sakadÄ• gÄ• mÄ«, sakadÄ• gÄ
paá¹-ipanno; anÄ• gÄ• mÄ«, anÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno; arahÄ• , araha
{arahattÄ• ya (Se Katthaci) AN c 8.59} paá¹-ipanno; ime cattÄ• ro maggasamaá¹…gino, ime
phalasamaá¹…gino puggalÄ• .

aá¹-á¹-hakaniddeso.

9. navakapuggalapaÃ±Ã±atti

<208> katamo \Be 184/ ca puggalo sammÄ• sambuddho? idhekacco puggalo pubbe ananu
saccÄ• ni abhisambujjhati, tattha ca sabbaÃ±Ã±utaá¹ƒ \Se 234/ pÄ• puá¹‡Ä• ti balesu ca va
vuccati puggalo sammÄ• sambuddho.

katamo ca puggalo paccekasambuddho? idhekacco puggalo pubbe ananussutesu dhamme
abhisambujjhati, na ca tattha sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti na ca balesu vasÄ«bhÄ• vaá
paccekasambuddho.

katamo ca puggalo ubhatobhÄ• gavimutto? idhekacco puggalo aá¹-á¹-ha vimokkhe kÄ• yen
paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati puggalo ubhat

katamo ca puggalo paÃ±Ã±Ä• vimutto? idhekacco puggalo na heva kho aá¹-á¹-ha vimokkh
viharati paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati pugga

katamo \Ne 186/ ca puggalo kÄ• yasakkhÄ«? idhekacco puggalo aá¹-á¹-ha vimokkhe kÄ• y
paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati pugga

katamo \Ee 74/ ca puggalo diá¹-á¹-hippatto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ n
pajÄ• nÄ• ti ... pe ... ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ
tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• honti vocaritÄ• , paÃ±
Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati puggalo diá¹-á¹-hippatto.

katamo ca puggalo saddhÄ• vimutto? idhekacco puggalo ``idaá¹ƒ dukkhaâ€™â€™ nti yath
pe ... ``ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• n
cassa \Se 235/ dhammÄ• paÃ±Ã±Ä• ya vodiá¹-á¹-hÄ• \Be 185/ honti vocaritÄ• , paÃ±Ã±Ä•
Ä• savÄ• parikkhÄ«á¹‡Ä• honti, no ca kho yathÄ• diá¹-á¹-hippattassa. ayaá¹ƒ vuccati pug

katamo ca puggalo dhammÄ• nusÄ• rÄ«? yassa puggalassa sotÄ• pattiphalasacchikiriyÄ•
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hoti, paÃ±Ã±Ä• vÄ• hiá¹ƒ paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ ar
vuccati puggalo dhammÄ• nusÄ• rÄ«. sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo
á¹-hito diá¹-á¹-hippatto.

katamo ca puggalo saddhÄ• nusÄ• rÄ«? yassa puggalassa sotÄ• pattiphalasacchikiriyÄ• y
saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhÄ• vÄ• hiá¹ƒ saddhÄ• pubbaá¹…gamaá¹ƒ ariyama
vuccati puggalo saddhÄ• nusÄ• rÄ«. sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno puggalo

á¹-hito saddhÄ• vimuttoti.

navakaniddeso.

10. dasakapuggalapaÃ±Ã±atti

<209> katamesaá¹ƒ \Ne 187/ paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• ? sattakkhattuparamassa kola
sakadÄ• gÄ• missa yo ca diá¹-á¹-heva dhamme arahÄ• --- imesaá¹ƒ paÃ±cannaá¹ƒ idha ni

katamesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• ? antarÄ• parinibbÄ• yissa upahacca
asaá¹…khÄ• raparinibbÄ• yissa sasaá¹…khÄ• raparinibbÄ• yissa \Se 236/ uddhaá¹ƒsotassa
imesaá¹ƒ paÃ±cannaá¹ƒ idha vihÄ• ya niá¹-á¹-hÄ• ti.

ettÄ• vatÄ• puggalÄ• naá¹ƒ puggalapaÃ±Ã±attÄ«ti.

dasakaniddeso.

puggalapaÃ±Ã±attipakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

ÉÍÍÍ

psycho-physical phenomena taking place in his own body. Physical phenomena are the things or objects which one clearly perceives around one. The whole of one's body that one clearly perceives constitutes a group of material qualities (rupa). Psychical or mental phenomena are acts of consciousness or awareness (nama). These (nama-rupas) are clearly perceived to be happening whenever they are seen, heard, smelt, tasted, touched or thought of. We must make ourselves aware of them by observing them and noting thus: 'Seeing, seeing', 'hearing, hearing', 'smelling, smelling', 'tasting, tasting', 'touching, touching', or 'thinking, thinking.'

Every time one sees. hears. smells. tastes, touches, or thinks, one should make a note of the fact. But in the beginning of one's practice, one cannot make a note of every one of these happenings. One should, therefore, begin with noting those happenings which are conspicuous and easily perceivable.

With every act of breathing, the abdomen rises and falls, which movement is always evident. This is the material quality known as vayodhatu (the element of motion). One should begin by noting this movement, which may be done by the mind intently observing the abdomen. You will find the abdomen rising when you breathe in, and falling when you breathe out. The rising should be noted mentally as 'rising', and the falling as 'falling'. If the movement is not evident by just noting it mentally, keep touching the abdomen with the palm of your hand. Do not alter the manner of your breathing. Neither slow it down, nor make it faster. Do not breathe too vigorously, either. You will tire if you change the manner of your breathing. Breathe steadily as usual and note the rising and falling of the abdomen as they occur. Note it mentally, not verbally.

In vipassana meditation, what you name or say doesn't matter. What really matters is to know or perceive. While noting the rising of the abdomen, do so from the beginning to the end of the movement just as if you are seeing it with your eyes. Do the same with the falling movement. Note the rising movement in such a way that your awareness of it is concurrent with the movement itself.

The movement and the mental awareness of it should coincide in the same way as a stone thrown hits the target. Similarly with the falling movement.

Your mind may wander elsewhere while you are noting the abdominal movement. This must also be noted by mentally saying 'wandering, wandering.' When this has been noted once or twice, the mind stops wandering, in which case you go back to noting the rising and falling of the abdomen. If the mind reaches somewhere, note as 'reaching, reaching.' Then go back to the rising and falling of the abdomen. If you imagine meeting somebody, note as 'meeting, meeting.' Then back to the rising and falling. If you imagine meeting and talking to somebody, note as 'talking, talking.'

In short, whatever thought or reflection occurs should be noted. If you imagine, note as 'imagining'. If you think, 'thinking'. If you plan, 'planning'. If you perceive, 'perceiving'. If you reflect, 'reflecting'. If you feel happy, 'happy'. If you feel bored, 'bored'. If you feel glad, 'glad'. If you feel disheartened, 'disheartened'. Noting all these acts of consciousness is called cittanupassana.

Because we fail to note these acts of consciousness, we tend to identify them with a person or individual. We tend to think that it is 'I' who is imagining, thinking, planning, knowing (or perceiving). We think that there is a person who from childhood onwards has been living and thinking. Actually, no such person exists. There are instead only these continuing and successive acts of consciousness. That is why we have to note these acts of consciousness and know them for what they are. That is why we have to note each and every act of consciousness as it arises. When so noted, it tends to disappear. We then go back to noting the rising and falling of the abdomen.

When you have sat meditating for long, sensations of stiffness and heat will arise in your body. These are to be noted carefully too. Similarly with sensations of pain and tiredness. All of these

sensations are dukkhavedana (feeling of unsatisfactoriness) and noting them is vedananupassana. Failure or omission to note these sensations makes you think, "I am stiff, I am feeling hot, I am in pain. I was all right a moment ago. Now I am uneasy with these unpleasant sensations." The identification of these sensations with the ego is mistaken. There is really no 'I' involved, only a succession of one new unpleasant sensation after another.

It is just like a continuous succession of new electrical impulses that light up electric lamps. Every time unpleasant contacts are encountered in the body, unpleasant sensations arise one after another. These sensations should be carefully and intently noted, whether they are sensations of stiffness, of heat or of pain. In the beginning of the yogi's meditational practice, these sensations may tend to increase and lead to a desire to change his posture. This desire should be noted, after which the yogi should go back to noting the sensations of stiffness, heat etc.

'Patience leads to Nibbana', as the saying goes. This saying is most relevant in meditational effort. One must be patient in meditation. If one shifts or changes one's posture too often because one cannot be patient with the sensation of stiffness or heat that arises, samadhi (good concentration) cannot develop. If samadhi cannot develop, insight cannot result and there can be no attainment of magga (the path that leads to Nibbana), phala (the fruit of that path) and Nibbana. That is why patience is needed in meditation. It is patience mostly with unpleasant sensations in the body like stiffness, sensations of heat and pain, and other sensations that are hard to bear. One should not immediately give up one's meditation on the appearance of such sensations and change one's meditational posture. One should go on patiently, just noting as 'stiffness, stiffness' or 'hot, hot'. Moderate sensations of these kinds will disappear if one goes on noting them patiently. When concentration is good and strong, even intense sensations tend to disappear. One then reverts to noting the rising and falling of the abdomen.

One will of course have to change one's posture if the sensations do not disappear even after one has noted them for a long time, and if on the other hand they become unbearable. One should then begin noting as 'wishing to change, wishing to change'. If the arm rises, note as 'rising, rising'. If it moves, note as 'moving, moving'. This change should be made gently and noted as 'rising, rising', 'moving, moving' and 'touching, touching'.

If the body sways, 'swaying, swaying'. If the foot rises, 'rising, rising'. If it moves, 'moving, moving'. If it drops, 'dropping, dropping'. If there is no change, but only static rest, go back to noting the rising and falling of the abdomen. There must be no intermission in between, only contiguity between a preceding act of noting and a succeeding one, between a preceding samadhi (state of concentration) and a succeeding one, between a preceding act of intelligence and a succeeding one. Only then will there be successive and ascending stages of maturity in the yogi's state of intelligence. Magga and Phala nana (knowledge of the path and its fruition) are attained only when there is this kind of gathering momentum. The meditative process is like that of producing fire by energetically and unremittingly rubbing two sticks of wood together so as to attain the necessary intensity of heat (when the flame arises).

In the same way, the noting in vipassana meditation should be continual and unremitting, without any interval between acts of noting whatever phenomena may arise. For instance, if a sensation of itchiness intervenes and the yogi desires to scratch because it is hard to bear, both the sensation and the desire to get rid of it should be noted, without immediately getting rid of the sensation by scratching.

If one goes on perseveringly noting thus, the itchiness generally disappears, in which case one reverts to noting the rising and falling of the abdomen. If the itchiness does not in fact disappear, one has of course to eliminate it by scratching. But first, the desire to do so should be noted. All the movements

involved in the process of eliminating this sensation should be noted, especially the touching, pulling and pushing, and scratching movements, with an eventual reversion to noting the rising and falling of the abdomen.

Every time you make a change of posture, you begin with noting your intention or desire to make the change, and go on to noting every movement closely, such as rising from the sitting posture, raising the arm, moving and stretching it. You should make the change at the same time as noting the movements involved. As you rise, the body becomes light and rises. Concentrating your mind on this, you should gently note as 'rising, rising'.

The yogi should behave as if he were a weak invalid. People in normal health rise easily and quickly or abruptly. Not so with feeble invalids, who do so slowly and gently. The same is the case with people suffering from backache who rise gently lest the back hurt and cause pain.

So also with meditating yogis. They have to make their changes of posture gradually and gently; only then will mindfulness, concentration and insight be good. Begin therefore with gentle and gradual movements. When rising, the yogi must do so gently like an invalid, at the same time noting as 'rising, rising'. Not only this: though the eye sees, the yogi must act as if he does not see. Similarly when the ear hears. While meditating, the yogi's concern is only to note. What he sees and hears are not his concern. So whatever strange or striking things he may see or hear, he must behave as if he does not see or hear them, merely noting carefully.

When making bodily movements, the yogi should do so gradually as if he were a weak invalid, gently moving the arms and legs, bending down the head and bringing it up. All these movements should be made gently. When rising from the sitting posture, he should do so gradually, noting as 'rising, rising'. When straightening up and standing, note as 'standing, standing'. When looking here and there, note as 'looking, seeing'. When walking

note the steps whether they are taken with the right or the left foot. You must be aware of all the successive movements involved, from the raising of the foot to the dropping of it. Note each step taken, whether with the right foot or the left foot. This is the manner of noting when one walks fast.

It will be enough if you note thus when walking fast and walking some distance. When walking slowly or doing the cankama walk (walking up and down), three movements should be noted in each step: when the foot is raised, when it is pushed forward, and when it is dropped. Begin with noting the raising and dropping movements. One must be properly aware of the raising of the foot. Similarly, when the foot is dropped, one should be properly aware of the 'heavy' falling of the foot.

One must walk, noting as 'raising, dropping' with each step. This noting will become easier after about two days. Then go on to noting the three movements as described above, as 'raising, pushing, forward, dropping'. In the beginning, it will suffice to note one or two movements only, thus 'right step, left step' when walking fast and 'raising, dropping' when walking slowly. If when walking thus, you want to sit down, note as 'wanting to sit down, wanting to sit down'. When actually sitting down, note concentratedly the 'heavy' falling of your body.

When you are seated, note the movements involved in arranging your legs and arms. When there are no such movements, but just a stillness (static rest) of the body, note the rising and falling of the abdomen. While noting thus and if stiffness of your limbs and sensations of heat in any part of your body arise, go on to note them. Then go back to 'rising, falling'. While noting thus and if a desire to lie down arises, note it and the movements of your legs and arms as you lie down. The raising of the arm, the moving of it, the resting of the elbow on the floor, the swaying of the body, the stretching of the legs, the listing of the body as one slowly prepares to lie down, all these movements should be noted.

To note as you lie down thus is important. In the course of this movement (that is, lying down), you can gain a distinctive knowledge (that is, magga-nana and phala-nana - the knowledge of the path and its fruition). When samadhi (concentration) and nana (insight) are strong, the distinctive knowledge can come at any moment. It can come in a single 'bend' of the arm or in a single 'stretch' of the arm. Thus it was that the Venerable Ananda became an Arahat.

The Ven. Ananda was trying strenuously to attain Arahatship overnight on the eve of the first Buddhist council. He was practising the whole night the form of vipassana meditation known as kayagatasati, noting his steps, right and left, raising, pushing, forward and dropping of the feet; noting, happening by happening, the mental desire to walk and the physical movement involved in walking. Although this went on until it was nearly dawn, he had not yet succeeded in attaining Arahatship. Realizing that he had practised the walking meditation to excess and that, in order to balance samadhi (concentration) and viriya (effort), he should practise meditation in the lying posture for a while, he entered his chamber. He sat on the couch and noting 'lying, lying', he attained Arahatship in an instant.

The Ven Ananda was only a sotapanna (that is, a stream winner or one who has attained the first stage on the path to Nibbana) before he thus lay himself down. From sotapannahood, he continued to meditate and reached sakadagamihood (that is, the condition of the once-returner or one who has attained the second stage on the path), anagamihood (that is, the state of the non-returner or one who has attained the third stage on the path) and arahatship (that is, the condition of the noble one who has attained the last stage of the path). Reaching these three successive stages of the higher path took only a little while. Just think of this example of the Ven Ananda's attainment of arahatship. Such attainment can come at any moment and need not take long.

That is why the yogi should note with diligence all the time. He should not relax in his noting, thinking "this little lapse

should not matter much." All movements involved in lying down and arranging the arms and legs should be carefully and unremittingly noted. If there is no movement, but only stillness (of the body), go back to the rising and falling of the abdomen. Even when it is getting late and time for sleep, the yogi should not go to sleep yet, dropping his noting. A really serious and energetic yogi should practise mindfulness as if he were forgoing his sleep altogether. He should go on meditating until he falls asleep. If the meditation is good and has the upper hand, he will not fall asleep. If, on the other hand, drowsiness has the upper hand, he will fall asleep. When he feels sleepy, he should note as 'sleepy, sleepy'; if his eyelids droop, 'drooping'; if they become heavy or leaden, 'heavy'; if the eyes become smarting, 'smarting'. Noting thus, the drowsiness may pass and the eyes become 'clear' again.

The yogi should then note as 'clear, clear' and go on to note the rising and falling of the abdomen. However perseveringly the yogi may go on meditating, if real drowsiness intervenes, he does fall asleep. It is not difficult to fall asleep; in fact, it is easy. If you meditate in the lying posture, you gradually become drowsy and eventually fall asleep. That is why the beginner in meditation should not meditate too much in the lying posture. He should meditate much more in the sitting and walking postures of the body. But as it grows late and becomes time for sleep, he should meditate in the lying position, noting the rising and falling movements of the abdomen. He will then naturally (automatically) fall asleep.

The time he is asleep is the resting time for the yogi. But for the really serious yogi, he should limit his sleeping time to about four hours. This is the 'midnight time' permitted by the Buddha. Four hours sleep is quite enough. If the beginner in meditation thinks that four hours' sleep is not enough for health, he may extend it to five or six hours. Six hours' sleep is clearly enough for health.

When the yogi awakens, he should at once resume noting. The yogi who is really bent on attaining magga and phala nana, should

rest from meditational effort only when he is asleep. At other times, in his waking moments, he should be noting continually and without rest. That is why, as soon as he awakens, he should note the awakening state of the mind as 'awakening, awakening.' If he cannot yet make himself aware of this, he should begin noting the rising and falling of the abdomen.

If he intends to get up from bed, he should note as 'intending to get up, intending to get up'. He should then go on to note the changing movements he makes as he arranges his arms and legs. When he raises his head and rises, note as 'rising, rising'. When he is seated, note as 'sitting, sitting'. If he makes any changing movements as he arranges his arms and legs, all of these movements should also be noted. If there are no such changes, but only a sitting quietly, he should revert to noting the rising and falling movements of the abdomen.

One should also note when one washes one's face and when one takes a bath. As the movements involved in these acts are rather quick, as many of them should be noted as possible. There are then acts of dressing, of tidying up the bed, of opening and closing the door; all these should also be noted as closely as possible.

When the yogi has his meal and looks at the meal-table, he should note as 'looking, seeing, looking, seeing'. When he extends his arm towards the food and touches it, collects and arranges it, handles it and brings it to the mouth, bends his head and puts the morsel of food into his mouth, drops his arm and raises his head again, all these movements should be duly noted. (This way of noting is in accordance with the Burmese way of taking a meal. Those who use fork and spoon or chopsticks should note the movements in an appropriate manner.)

When he chews the food, he should note as 'chewing, chewing'. When he comes to know the taste of the food, he should note as 'knowing, knowing'. As he relishes the food and swallows it, as the food goes down his throat, he should note all these happenings. This is how the yogi should note as he takes one

morsel after another of his food. As he takes his soup, all the movements involved such as extending of the arm, handling of the spoon and scooping with it and so on, all these should be noted. To note thus at meal-time is rather difficult as there are so many things to observe and note. The beginning yogi is likely to miss several things which he should note, but he should resolve to note all. He cannot of course help it if he overlooks and misses some, but as his samadhi (concentration) becomes strong, he will be able to note closely all these happenings.

Well, I have mentioned so many things for the yogi to note. But to summarize, there are only a few things to note. When walking fast, note as 'right step,' 'left step,' and as 'raising, dropping' when walking slowly. When sitting quietly, just note the rising and falling of the abdomen. Note the same when you are lying, if there is nothing particular to note. While noting thus and if the mind wanders, note the acts of consciousness that arise. Then go back to the rising and falling of the abdomen. Note also, as they arise, the bending and stretching and moving of the limbs, bending and raising of the head, swaying and straightening of the body. Then back to the rising and falling of the abdomen.

As the yogi goes on noting thus, he will be able to note more and more of these happenings. In the beginning, as his mind wanders here and there, the yogi may miss noting many things. But he should not be disheartened. Every beginner in meditation encounters the same difficulty, but as he becomes more practised, he becomes aware of every act of mind-wandering until eventually the mind does not wander anymore. The mind is then riveted on the object of its attention, the act of mindfulness becoming almost simultaneous with the object of its attention such as the rising and falling of the abdomen. (In other words the rising of the abdomen becomes concurrent with the act of noting it, and similarly with the falling of the abdomen.)

The physical object of attention and the mental act of noting are occurring as a pair. There is in this occurrence no person or individual involved, only this physical object of attention and

the mental act of noting occurring as a pair. The yogi will in time actually and personally experience these occurrences. While noting the rising and falling of the abdomen he will come to distinguish the rising of the abdomen as physical phenomenon and the mental act of noting of it as psychical phenomenon; similarly with the falling of the abdomen. Thus the yogi will distinctly come to realize the simultaneous occurrence in pair of these psycho-physical phenomena.

Thus, with every act of noting, the yogi will come to know for himself clearly that there are only this material quality which is the object of awareness or attention and the mental quality that makes a note of it. This discriminating knowledge is called namarupa-pariccheda-nana, the beginning of vipassana-nana. It is important to gain this knowledge correctly. This will be succeeded, as the yogi goes on, by the knowledge that distinguishes between the cause and its effect, which knowledge is called paccaya-pariggaha-nana.

As the yogi goes on noting, he will see for himself that what arises passes away after a short while. Ordinary people assume that both the material and mental phenomena go on lasting throughout life, that is, from youth to adulthood. In fact, that is not so. There is no phenomenon that lasts forever. All phenomena arise and pass away so rapidly that they do not last even for the twinkling of an eye. The yogi will come to know this for himself as he goes on noting. He will then become convinced of the impermanency of all such phenomena. Such conviction is called aniccanupassana-nana.

This knowledge will be succeeded by dukkhanupassana-nana, which realizes that all this impermanency is suffering. The yogi is also likely to encounter all kinds of hardship in his body, which is just an aggregate of sufferings. This is also dukkhanupassana-nana.

When, as he goes on meditating, the yogi comes to realize firmly that all these phenomena are anicca, dukkha and anatta, he

will attain Nibbana. All the former Buddhas, Arahats and Aryas realized Nibbana following this very path. All meditating yogis should recognize that they themselves are now on this sati-patthana path, in fulfilment of their wish for attainment of magga-nana (knowledge of the path), phala-nana (knowledge of the fruition of the path) and Nibbana-dhamma, and following the ripening of their parami (perfection of virtue). They should feel glad at this and at the prospect of experiencing the noble kind of samadhi (tranquillity of mind brought about by concentration) and nana (supramundane knowledge or wisdom) experienced by the Buddhas, Arahats and Aryas and which they themselves have never experienced before.

It will not be long before they will experience for themselves the magga-nana, phala-nana and Nibbana-dhamma experienced by the Buddhas, Arahats and Aryas. As a matter of fact, these may be experienced in the space of a month or of twenty or fifteen days of their meditational practice. Those whose parami is exceptional may experience these dhammas even within seven days.

The yogi should therefore rest content in the faith that he will attain these dhammas in the time specified above, that he will be freed of sakkaya-ditthi (ego-belief) and vicikiccha (doubt or uncertainty) and saved from the danger of rebirth in the nether worlds. He should go on with his meditational practice in this faith.

May you all be able to practise meditation well and quickly attain that Nibbana which the Buddhas, Arahats and Aryas have experienced!

Sadhu (well done)! Sadhu! Sadhu!

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THE PROGRESS OF INSIGHT
(Visuddhinana-katha)

A Modern Treatise on Buddhist Satipatthana Meditation

by
The Venerable Mahasi Sayadaw

Translated from the Pali with Notes by Nyanaponika Thera

First edition published in 1965 by Forest Hermitage, Kandy.
Second edition (revised) published in 1973 by the Buddhist Publication Society.
Reprinted 1978, 1985.
Third Edition 1994.
This third edition does not include the Pali text of the treatise, included in the previous editions.

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ISBN 955-24-0090-2

BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcribed directly from BPS Pagemaker files
Formatting: John Bullitt

This electronic edition is offered for free distribution
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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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TRANSLATOR'S FOREWORD

To present to the reading public a treatise on Buddhist meditation needs no word of apology today. In wide circles of the West, Buddhist meditation is no longer regarded as a matter of purely academic or exotic interest. Under the stress and complexity of modern life the need for mental and spiritual regeneration is now widely felt, and in the field of the mind's methodical development the value of Buddhist meditation has been recognized and tested by many.

It is, in particular, the Buddha's Way of Mindfulness

(//satipatthana//) that has been found invaluable because it is adaptable to, and beneficial in, widely different conditions of life. The present treatise is based on this method of cultivating mindfulness and awareness, which ultimately aims at the mind's final liberation from greed, hatred, and delusion.

The author of this treatise, the Venerable Mahasi Sayadaw (U Sobhana Mahathera), is a Buddhist monk of contemporary Burma and an eminent meditation master. A brief sketch of his life is included in this volume. The path of meditation described in these pages was, and still is, taught by him in his meditation centre called Thathana Yeiktha, in Rangoon, and is also set forth in his lectures and books in the Burmese language.

The framework of the treatise is provided by the classical "seven stages of purification" (//satta-visuddhi//), just as in Acariya Buddhaghosa's famous //Visuddhimagga//. On gradually reaching these stages, various phases of insight knowledge (//nana//) are developed, leading on to the stages of ultimate liberation. The approach followed is that of "bare insight" (//sukkha-vipassana//) where, by direct observation, one's own bodily and mental processes are seen with increasing clarity as being impermanent, liable to suffering, and without a self or soul. The meditational practice begins with a few selected subjects of body-contemplation, which are retained up to the very end of the road. With the gradually increasing strength of mindfulness and concentration the range widens and the vision deepens until the insight knowledges unfold themselves in due order, as a natural outcome of the practice. This approach to the ultimate goal of Buddhist meditation is called //bare insight// because insight into the three characteristics of existence is made use of exclusively here, dispensing with the prior development of full concentrative absorption (//jhana//). Nevertheless, and it hardly needs mention, here too a high degree of mental concentration is required for perseverance in the practice, for attaining to insight knowledge, and for reaping its fruits.

As stated in the treatise itself (p.5), it is not the author's purpose to give a detailed introduction to the practice for the use of

beginners. The foremost concern in this work is with a stage where, after diligent preliminary practice, the insight knowledges have begun to emerge, leading up to the highest crest of spiritual achievement, Arahantship. Of the basic exercises, the treatise gives only a brief indication, at the beginning of Chapter I. Detailed instruction about these may be gathered by the student from the author's //Practical Insight Meditation// or the translator's book //The Heart of Buddhist Meditation//. Also a knowledge of the Buddha's original "Discourse on the Foundations of Mindfulness" (Satipatthana Sutta) will be indispensable.

This treatise was first written in the Burmese language and later, in 1950, a Pali version of it was composed by the author. As the treatise deals chiefly with the advanced stages of the practice, it was originally not intended for publication. Handwritten or typed copies of the Burmese or Pali version were given only to those who, with some measure of success, had concluded a strict course of practice at the meditation centre. For the use of meditators from foreign countries, only a few cyclostyled sheets in English, briefly describing the phases of insight knowledge, were issued instead of the treatise itself. This was done to enable the meditator to identify his personal experience with one or other of the stages described, so that he might direct his further progress accordingly, without being diverted or misled by any secondary phenomena that may have appeared during his practice.

In 1954 the Venerable Author agreed to a printed edition of the Pali version in Burmese script, and after this first publication he also permitted, at the translator's request, the issue of an English version. He had the great kindness to go carefully through the draft translation and the Notes, with the linguistic help of an experienced Burmese lay meditator, U Pe Thin, who for many years had ably served as an interpreter for meditators from foreign countries. The translator's gratitude is due to both his Venerable Meditation Master, the author, and to U Pe Thin.

Nyanaponika Thera

Forest Hermitage
Kandy, Ceylon,
On the Full-moon Day of June (Poson) 1965.

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//Homage to the Blessed One,
the Worthy One,
the Fully Enlightened One//

THE PROGRESS OF INSIGHT

Introduction

Homage to Him, the Great Omniscient Sage,
Who spread the net of rays of His Good Law!
These rays of His Good Law -- His very message true --
Long may they shed their radiance o'er the world!

This treatise explains the progress of insight,[1] together with the corresponding stages of purification.[2] It has been written in brief for the benefit of meditators who have obtained distinctive results in their practice, so that they may more easily understand their experience. It is meant for those who, in their practice of insight, have taken up as their main subject either the tactile bodily process of motion,[3] evident in the rising and falling movement of the abdomen,[4] or the tactile bodily process based on three of the

primary elements of matter[5] evident in the sensation of touch (bodily impact). It is meant for those who, by attending to these exercises, have gained progressive insight as well into the whole body-and-mind process arising at the six sense doors,[6] and have finally come to see the Dhamma, to attain to the Dhamma, to understand the Dhamma, to penetrate the Dhamma, who have passed beyond doubt, freed themselves from uncertainty, obtained assurance, and achieved independence of others in the Master's dispensation.[7]

* * *

I. PURIFICATION OF CONDUCT

Purification of conduct means here, in the case of male and female devotees (//upasakas// and //upasikas//), the acceptance of the precepts, and the proper guarding and protecting of their observance -- whether it be the Five Precepts, the Eight Uposatha Precepts, or the Ten Precepts.[8]

In the case of bhikkhus, purification of conduct is the well-kept purity of the fourfold conduct incumbent upon monks, beginning with restraint according to the disciplinary rules of bhikkhus, called the Patimokkha. Of that fourfold conduct, the restraint according to the Patimokkha rules is of first importance, because only when that restraint is pure will one be able to accomplish the development of meditation.[9]

The Method of Insight in Brief

There are two kinds of meditation development, tranquillity (//samatha//) and insight (//vipassana//). A person who, of these two, has first developed tranquillity, and after having established himself in either access concentration or full concentration,[10] subsequently contemplates the five groups of grasping,[11] is called a

//samatha-yanika//, "one who has tranquillity as his vehicle."

As to his method of attaining insight, the //Papancasudani//, commenting on the Dhammadayada Sutta of the Majjhima Nikaya, says: "Herein, a certain person first produces access concentration or full concentration; this is tranquillity. He then applies insight to that concentration and to the mental states associated with it, seeing them as impermanent, etc.; this is insight." In the //Visuddhimagga//, too, it is said: "He whose vehicle is tranquillity should first emerge from any fine-material or immaterial jhana, except the base consisting of neither-perception-nor-non-perception, and he should then discern, according to characteristic, function, etc., the jhana factors consisting of applied thought, etc., and the mental states associated with them" (//Path of Purification//, XVIII,3).

He, however, who has neither produced access concentration nor full concentration, but from the very start applies insight to the five groups of grasping, is called //suddha-vipassana-yanika//,[12] "one who has pure insight as his vehicle." As to his method of attaining insight it is said in the same Commentary to the Dhammadayada Sutta: "There is another person, who even without having produced the aforesaid tranquillity, applies insight to the five groups of grasping, seeing them as impermanent, etc." In the //Visuddhimagga//, too, it is said thus: "One who has pure insight as his vehicle _ contemplates the four elements."

In the Susima-paribbajaka Sutta of the Nidanavagga Samyutta, too, it is said by the Buddha: "First arises the knowledge comprehending the actual happening of things (//dhammatthiti-nana//) and afterwards arises the knowledge realizing Nibbana (//nibbane nana//)."

When purification of conduct has been established, the meditator who has chosen pure insight as his vehicle should endeavour to contemplate the //body-and-mind// (//nama-rupa//). In doing so, he should contemplate, according to their characteristics,[13] the five groups of grasping, that is, the bodily and mental processes that become evident to him in his own life-continuity (at his own six sense doors).[14]

Insight must, in fact, be developed by noticing,[15] according to their specific and general characteristics,[16] the bodily and mental processes that become evident at the six sense doors. At the beginning, however, it is difficult to follow and to notice clearly all bodily and mental processes that incessantly appear at the six sense doors. Therefore the meditator who is a beginner should first notice the perfectly distinct process of touch, perceived through the door of bodily sensitivity; because the //Visuddhimagga// says that in insight meditation one should take up what is distinct. When sitting, there occurs the bodily process of touch by way of the sitting posture and through touch sensitivity in the body. These processes of tactile sensitivity should be noticed as "Sitting _ touching _," and so forth, in due succession. Further, at the seated meditator's abdomen, the tactile process of bodily motion (that is, the wind, or vibratory, element) which has breathing as its condition, is perceptible continuously as the rise (expansion) and fall (contraction) of the abdomen. That too should be noticed as "rising, falling," and so forth. While the meditator is thus engaged in noticing the element of motion which impinges continuously on the door of bodily sensitivity in the abdomen, it becomes evident to him in its aspects of stiffening, of vibrating, and of pushing and pulling. Here, the aspect of stiffening shows the motion element's //characteristic nature// of supporting; the aspect of vibrating shows its //essential function// of movement; and the aspect of pushing and pulling shows its //manifestation// of impelling.[17]

Hence the meditator, noticing the tactile bodily process of rise and fall of the abdomen, accomplishes the observation of the //bodily process// (//rupa//), by getting to know the characteristic nature, etc., of the element of motion. Later when he has accomplished the observation of mind (//nama//) and the observation of both //body and mind// (//nama-rupa//), he will also come to know the //general// characteristics of the processes concerned -- their impermanence, liability to suffering, and their being void of a self.

But while he is engaged in just noticing the rising and falling of the abdomen and other tactile processes, there will appear thoughts of

desire, etc., feelings of pleasure, etc., or acts such as adjusting various parts of the body. At that time, these activities (of mind and body) must be noticed, too. After noticing them, he should turn again to the continuous noticing of the tactile process of the rising and falling of the abdomen, which is the basic object of mindfulness in this practice.

This is a brief sketch of the methodical practice of insight. It is not the place here to treat it in detail, because this is a brief essay on the progress of insight through the stages of purification; it is not a treatise explaining in detail the methodical practice of insight.

* * *

II. THE PURIFICATION OF MIND

During the early part of the methodical practice, as long as the meditator's mind is not yet fully purified, wandering thoughts arisen by his thinking of objects of sense desire, etc., will also appear intermittently between thoughts of noticing (the objects of meditation). Sometimes the beginning meditator will perceive occurrence (of these interruptions) and sometimes he will not. But even if he perceives them, it will be only after a short time has elapsed after their appearance. For then the momentary concentration of his mind is still very tender and weak. So these wandering thoughts continue to hinder his mind while it is occupied in developing the practice of noticing. Hence, these wandering thoughts are called "hindering thoughts."

When, however, the momentary concentration of his mind has become strong, the thought process of noticing becomes well concentrated. Hence, when attending to the objects to be noticed -- the abdominal movement, sitting, touching, bending, stretching, seeing, hearing, etc. -- his noticing thoughts now appear as if falling upon these

objects, as if striking at them, as if confronting them again and again. Then, as a rule, his mind will no longer go elsewhere. Only occasionally, and in a slight degree, will this happen, and even in those cases he will be able to notice any such stray thought at its very arising, as expressed in common speech; or, to be exact, he will notice the stray thought immediately after its actual arising. Then that stray thought will subside as soon as it is noticed and will not arise again. Immediately afterwards he will also be able to resume continuous noticing of any object as it becomes evident to him. That is why his mind at that time is called "unhindered."

While the meditator is thus practising the exercise of noticing with unhindered mind, the noticing mind will close in upon and fix on whatever object is being noticed, and the act of noticing will proceed without break. At that time there arises in him in uninterrupted succession "the concentration of mind lasting for a moment," directed to each object noticed. This is called //purification of mind//.[18]

Though that concentration has only momentary duration, its power of resistance to being overwhelmed by opposition corresponds to that of access concentration.

In the Commentary to the //Visuddhimagga//, in the explanation of the chapter relating to mindfulness of breathing, it is said thus: " 'Momentary unification of mind' means the concentration of mind lasting only for a moment. For that (type of concentration), too, when it occurs uninterruptedly with its respective object in a single mode and is not overcome by opposition, fixes the mind immovably, as if in absorption."

"It occurs uninterruptedly with its respective object" refers to the uninterrupted continuity of the thoughts engaged in noticing; after noticing one object, one attends, in the same manner, to another that follows immediately;[19] again, having noticed that object, one turns to the next one, and so on.

"In a single mode" means: though the objects to be noticed, as they present themselves, are numerous and varied, yet the force of

concentration of the mind uninterruptedly engaged in noticing remains virtually on the same level. For what is meant here is: just as the first object was noticed with a certain degree of concentration, so the second, third, and other subsequent objects are noticed in each case with the same degree of concentration.

"Is not overcome by opposition": this means that the momentary concentration in its uninterrupted flow is not overwhelmed by the mental hindrances.[20]

"As if in absorption": this means that the strength of the momentary concentration is similar to that of concentration which has reached full mental absorption. However, such similarity of momentary concentration with fully absorbed concentration will become evident (only) when the methodical practice of insight reaches its culmination.[21]

But is it not said in the Commentaries that the term "purification of mind" applies only to access concentration and fully absorbed concentration? That is true; but one has to take this statement in the sense that momentary concentration is included in access concentration. For in the Commentary to the Satipatthana Sutta it is said: "The remaining twelve exercises are subjects of meditation leading only to Access Concentration."[22] Now, in the case of the subjects dealt with in the sections of the Satipatthana Sutta on postures, clear comprehension and elements, the concentration of one who devotes himself to these exercises will be definitely only momentary concentration. But as the latter is able to suppress the hindrances just as access concentration does,[23] and since it is the neighbourhood of the noble-path attainment concentration,[24] therefore that same momentary concentration is spoken of by the name of "access" (or "neighbourhood") and also the meditation subjects that produce that momentary concentration are called "meditation subjects leading to access concentration." Hence it should be understood that momentary concentration, having the capacity to suppress the hindrances, has also the right to the name "access" and "purification of mind." Otherwise purification of mind could not come about in one who has made bare insight his vehicle by employing only insight,

without having produced either access concentration or fully absorbed concentration.

* * *

III. PURIFICATION OF VIEW

1. Analytical Knowledge of Body and Mind

Endowed with purification of mind and continuing the practice of noticing, the meditator now comes to know body-and-mind analytically as follows: "The rising (upward movement) of the abdomen is one process; the falling (downward movement) is another; sitting is another; touching is another," etc. In this way he comes to know how to distinguish each bodily process that he notices. Further he realizes: "The knowing of the rising movement is one process; the knowing of the falling movement is another." In that way he comes to know each mental act of noticing. Further he realizes: "The rising movement is one process; the knowing of it is another. The falling movement is one process; the knowing of it is another," and so on. In that way he comes to know how to distinguish each bodily and mental process. All that knowledge comes from simply noticing, not from reasoning; that is to say, it is knowledge by direct experience arrived at by the mere act of noticing, and not knowledge derived from ratiocination.

Thus, when seeing a visual object with the eye, the meditator knows how to distinguish each single factor involved: "The eye is one; the visual object is another; seeing is another, and knowing it is another." The same manner applies in the case of the other sense functions.

For at the time, in each act of noticing, the meditator comes to know analytically the mental processes of noticing, and those of

thinking and reflecting, knowing them for himself through direct knowledge by his experience thus: "They have the nature of going towards an object, inclining towards an object, cognizing an object." On the other hand, he knows analytically the material processes going on in the whole body -- which are here described as "the rising and falling movements of the abdomen," "sitting," etc., knowing them thus: "These have //not// the nature of going or inclining towards an object, or of cognizing an object." Such knowing is called "knowing matter (or the body) by its manifestation of non-determining." For it is said in the //Mula-Tika//, the "Principal Sub-commentary" to the Abhidhamma //Vibhanga//: "In other words, 'non-determining' (as in the passage quoted) should be understood as having no faculty of cognizing an object."

Such knowledge as this, which analyses in each act of noticing both the bodily process noticed and the mental process engaged in noticing, according to their true essential nature, is called "analytical knowledge of body and mind."

When that knowledge has come to maturity, the meditator understands thus: "At the moment of breathing in, there is just the rising movement of the abdomen and the knowing of the movement, but there is no self besides; at the moment of breathing out, there is just the falling movement of the abdomen and the knowing of the movement, but there is no self besides." Understanding it thus in these and other instances, he knows and sees for himself by noticing thus: "There is here only that pair: a material process as object, and a mental process of knowing it; and it is to that pair alone that the terms of conventional usage 'being,' 'person' or 'soul,' 'I' or 'another,' 'man' or 'woman' refer. But apart from that dual process there is no separate person or being, I or another, man or woman."

This is called //purification of view//.

* * *

IV. PURIFICATION BY OVERCOMING DOUBT

2. Knowledge by Discerning Conditionality

When purification of view has come to maturity, the conditions necessary for the bodily and mental processes observed will also become evident. Firstly, the consciousness that is the condition of the (respective) bodily process will be evident. How? For instance, when bending the arms or legs, the consciousness intending to bend these limbs is evident. So the meditator first notices that consciousness, and next he notices the act of bending, and so on. Then he understands by direct experience: "When there is consciousness intending to bend a limb, the bodily process of bending arises; when there is consciousness intending to stretch a limb, the bodily process of stretching arises." And in the same way he understands other instances too by direct experience.

Again, he also understands by direct experience the condition for the mental process, in the following manner: "In the case of consciousness desirous of running off the track, there arises first a corresponding consciousness giving initial attention (to the distracting object). If that consciousness is not noticed (with mindfulness), then there arises a consciousness that runs off the track. But if the consciousness of initial attention to the distracting object is noticed and known, no stray thought will arise. It is similar in the case of other (types of consciousness, for instance when taking delight or being angry, greedy, etc.). When both the sense door of the eye and a visual object are present, there arises visual consciousness; otherwise visual consciousness will not arise; and so it is in the case of the other sense doors. If there is a noticeable or recognizable object, then there arises consciousness engaged in noticing or thinking or reasoning or understanding, as the case may be; otherwise no such consciousness arises. Similarly he understands what occurs in every other instance (of mind-door cognition).

At that time, the meditator will generally experience many

different painful feelings arising in his body. Now, while one of these feelings is being noticed (but without concern), another feeling will arise elsewhere; and while that is being noticed, again another will appear elsewhere. Thus the meditator follows each feeling as it arises and notices it. But though he is engaged in noticing these feelings as they arise, he will only perceive their initial phase of "arising" and not their final phase of "dissolution."

Also many mental images of various shapes will then appear. The shape of a dagoba, a monk, a man, a house, a tree, a park, a heavenly mansion, a cloud, and many other such images will appear. Here, too, while the meditator is still engaged in noticing one of these mental images, another will show itself; while still noticing that, yet another will appear. Following thus the mental images as they arise, he goes on noticing them. But though he is engaged in noticing them, he will perceive only their initial phase, not the final phase.

He now understands: "Consciousness arises in accordance with each object that becomes evident. If there is an object, there arises consciousness; if there is no object, no consciousness arises."

Between sequences of noticing he also, by considering inferentially, comes to know thus: "It is due to the presence of such causes and conditions as ignorance, craving, kamma, etc., that body-and-mind continue."

Such discernment through direct experience and through inference as described, when noticing body-and-mind with their conditions, is called "knowledge of discerning conditionality."

When that knowledge has come to maturity, the meditator perceives only body-and-mind processes occurring in strict accordance with their particular and appropriate conditions and he comes to the conclusion: "Here is only a conditioning body-and-mind process and a conditioned body-and-mind process. Apart from these, there is no person who performs the bending of the limbs, etc., or who experiences feelings of pain, etc."

This is called //purification (of insight) by overcoming doubt//.

3. Knowledge of Comprehension

When this "purification (of insight) by overcoming doubt" has reached maturity, the meditator will discern distinctly the initial, middle, and final phases of any object noticed by him. Then, in the case of various objects noticed, he will discern distinctly that only after each earlier process has ceased, does there arise a subsequent process. For instance, only when the rising movement of the abdomen has come to an end, does there arise the falling movement; only when that has ended, is there again a rising movement. So also in the case of walking: only when the lifting of the foot has come to an end, does there arise the carrying forward of the foot; only when that has been completed, does there follow the placing of the foot on the ground.

In the case of painful feelings, only after each single feeling occurring at its particular place has ceased, will another new feeling arise at another place. On noticing the respective painful feeling repeatedly, twice, thrice or more, the meditator will see that it gradually grows less, and at last ceases entirely.

In the case of the variously shaped images that enter the mind's field, it is only after each single image noticed has vanished, that another new object will come into the mind's focus. On noticing them attentively twice, thrice or more, he will see well that these mental objects which are being noticed move from one place to another, or they become gradually smaller and less distinct, until at last they disappear entirely. The meditator, however, does not perceive anything that is permanent and lasting, or free from destruction and disappearance.

Seeing how each object, even while being noticed, comes to destruction and disappearance, the meditator comprehends it as //impermanent// in the sense of undergoing destruction. He further comprehends it as //suffering// (painful) in the sense of breaking up

after each arising. Having seen how various painful feelings arise in continuous succession -- how if one painful feeling ceases, another arises, and when that has ceased, again another arises -- having seen that, he comprehends the respective objects as just a conglomeration of suffering. Further, he comprehends the object as consisting of mere //impersonal// phenomena without a master, in the sense of not arising of (or by) themselves, but arising subject to conditions and then breaking up.

This comprehension of an object noticed, as being impermanent, painful, and without a self (impersonal), through knowing its nature of impermanency, etc., by means of simply noticing, without reflecting and reasoning, is called "knowledge by comprehension through direct experience."

Having thus seen the three characteristics once or several times by direct experience, the meditator, by inference from the direct experience of those objects noticed, comprehends all bodily and mental processes of the past, present, and future, and the whole world, by coming to the conclusion: "They, too, are in the same way impermanent, painful, and without a self." This is called "knowledge of comprehension by inference."

Alluding to this very knowledge, it is said in the //Patisambhidamagga//: "Whatever there is of materiality, past, present or future, internal or external, coarse or fine, inferior or superior, far or near, all materiality he defines as impermanent. That is one kind of comprehension," and so on.

Also in the Commentary to the //Kathavatthu// it is said: "Even if the impermanence of only a single formation (conditioned phenomenon) is known, there may be consideration of the rest by induction thus: 'All formations are impermanent.' "

The words "All formations are impermanent" refer to an understanding by induction, and not to an understanding by perceiving a (co-present) object at the same moment. (This passage is the authority for the usage of the term "inductive insight.")

Also in the Commentary to the Majjhima Nikaya[25] it is said: "Because in the case of the realm of neither-perception-nor-non-perception, the insight into the sequence of mental factors belongs to the Buddhas alone and not to the disciples, he (the Buddha) said thus thereby indicating the insight by groups._" (This passage is the authority for the usage of the term "comprehension by groups.")[26]

4. Knowledge of Arising and Passing Away: The Ten Corruptions of Insight [27]

When the meditator, in the exercise of noticing, is able to keep exclusively to the present body-and-mind process, without looking back to past processes or ahead to future ones, then, as a result of insight, (the mental vision of) a //brilliant light// will appear to him. To one it will appear like the light of a lamp, to others like a flash of lightning, or like the radiance of the moon or the sun, and so on. With one it may last for just one moment, with others it may last longer.

There will also arise in him strong //mindfulness// pertaining to insight. As a result, all the successive arisings of bodily and mental processes will present themselves to the consciousness engaged in noticing, as if coming to it of themselves; and mindfulness too seems as if alighting on the processes of itself. Therefore the meditator then believes: "There is no body-and-mind process in which mindfulness fails to engage."

His //knowledge// consisting in insight, here called "noticing," will be likewise keen, strong, and lucid. Consequently, he will discern clearly and in separate forms all the bodily and mental processes noticed, as if cutting to pieces a bamboo sprout with a well-sharpened knife. Therefore the meditator then believes: "There is no body-and-mind process that cannot be noticed." When examining the characteristics of impermanence, etc., or other aspects of reality, he

understands everything quite clearly and at once, and he believes it to be the knowledge derived from direct experience.

Further, strong //faith// pertaining to insight arises in him. Under its influence, the meditator's mind, when engaged in noticing or thinking, is serene and without any disturbance; and when he is engaged in recollecting the virtues of the Buddha, the Dhamma, and the Sangha, his mind quite easily gives itself over to them. There arise in him the wish to proclaim the Buddha's Teaching, joyous confidence in the virtues of those engaged in meditation, the desire to advise dear friends and relatives to practise meditation, grateful remembrance of the help received from his meditation master, his spiritual mentor, etc. These and many other similar mental processes will occur.

There arises also //rapture// in its five grades, beginning with minor rapture.[28] When purification of mind is gained, that rapture begins to appear by causing "goose-flesh," tremor in the limbs, etc.; and now it produces a sublime feeling of happiness and exhilaration, filling the whole body with an exceedingly sweet and subtle thrill. Under its influence, he feels as if the whole body had risen up and remained in the air without touching the ground, or as if it were seated on an air cushion, or as if it were floating up and down.

There arises //tranquillity// of mind with the characteristic of quietening the disturbances of consciousness and its mental concomitants; and along with it appear mental agility, etc.[29] When walking, standing, sitting, or reclining there is, under the influence of these mental qualities, no disturbance of consciousness and its mental concomitants, nor heaviness, rigidity, unwieldiness, sickness, or crookedness.[30] Rather, his consciousness and its mental concomitants are tranquil through having reached the supreme relief in non-action.[31] They are agile in always functioning swiftly; they are pliant in being able to attend to any object desired; they are wieldy, in being able to attend to an object for any length of time desired; they are quite lucid through their proficiency, that is, through the ease with which insight penetrates the object; they are also straight through being directed, inclined, and turned only towards wholesome

activities.

There also arises a very sublime feeling of //happiness// suffusing all his body. Under its influence he becomes exceedingly joyous and he believes: "Now I am happy all the time," or "Now, indeed, I have found happiness never felt before," and he wants to tell others of his extraordinary experience. With reference to that rapture and happiness, which are aided by the factors of tranquillity, etc., it was said:

Superhuman is the bliss of a monk
Who, with mind at peace,
Having entered a secluded place,
Wins insight into Dhamma.
When he fully comprehends
The five groups' rise and fall,
He wins to rapture and to joy --
The Deathless this, for those who understand.

//Dhammapada// vv. 373-374

There arises in him //energy// that is neither too lax nor too tense but is vigorous and acts evenly. For formerly his energy was sometimes lax, and so he was overpowered by sloth and torpor; hence he could not notice keenly and continuously the objects as they became evident, and his understanding, too, was not clear. And at other times his energy was too tense, and so he was overpowered by agitation, with the same result of being unable to notice keenly, etc. But now his energy is neither too lax nor too tense, but is vigorous and acts evenly; and so, overcoming these shortcomings of sloth, torpor, and agitation, he is able to notice the objects present keenly and continuously, and his understanding is quite clear, too.

There also arises in him strong //equanimity// associated with insight, which is neutral towards all formations. Under its influence he regards with neutrality even his examination of the nature of these formations with respect to their being impermanent, etc.; and he is able to notice keenly and continuously the bodily and mental processes

arising at the time. Then his activity of noticing is carried on without effort, and proceeds, as it were, of itself. Also in adverting to the objects, there arises in him strong equanimity, by virtue of which his mind enters, as it were, quickly into the objects of advertence.[32]

There arises further a subtle //attachment// of a calm nature that enjoys the insight graced with the "brilliant light" and the other qualities here described. The meditator, however, is not able to discern it as a corruption but believes it to be just the very bliss of meditation. So meditators speak in praise of it thus: "Only now do I find full delight in meditation!"

Having felt such rapture and happiness accompanied by the "brilliant light" and enjoying the very act of perfect noticing, which is ably functioning with ease and rapidity, the meditator now believes: "Surely I must have attained to the supramundane path and fruition![33] Now I have finished the task of meditation." This is mistaking what is not the path for the path, and it is a corruption of insight which usually takes place in the manner just described. But even if the meditator does not take the "brilliant light" and the other corruptions as an indication of the path and fruition, still he feels delight in them. This is likewise a corruption of insight. Therefore, the knowledge consisting in noticing, even if quick in its functioning, is called "the early stage of (or 'weak') knowledge of arising and passing away," if it is beset and corrupted by those corruptions. For the same reason the meditator is at that time not in a position to discern quite distinctly the arising and passing away of bodily and mental processes.

* * *

V. PURIFICATION BY KNOWLEDGE AND VISION OF WHAT IS PATH AND NOT-PATH

While engaged in noticing, the meditator either by himself or through instructions from someone else, comes to this decision: "The brilliant light, and the other things experienced by me, are not the path. Delight in them is merely a corruption of insight. The practice of continuously noticing the object as it becomes evident -- that alone is the way of insight. I must go on with just the work of noticing." This decision is called purification by knowledge and vision of what is path and not-path.

* * *

VI. PURIFICATION BY KNOWLEDGE AND VISION OF THE COURSE OF PRACTICE

After noticing these manifestations of brilliant light and the others, or after leaving them unheeded, he goes on continuously as before with the act of noticing the bodily and mental processes as they become evident at the six sense doors. While thus engaged in noticing, he gets over the corruptions relating to brilliant light, rapture, tranquillity, happiness, attachment, etc., and his knowledge remains concerned exclusively with the arising and passing away of the processes noticed. For then, at each act of noticing, he sees: "The noticed object, having arisen, disappears instantly." It also becomes clear to him that each object disappears just where it arises; it does not move on to another place.

In that way he understands by direct experience how bodily and mental processes arise and break up from moment to moment. It is such knowledge and understanding resulting from the continuous noticing of bodily and mental processes as they arise and dissolve moment after moment, and the discernment, in separate sections, of the arising and passing away of each of them, while being free from the corruptions, that is called "final knowledge of contemplation of arising and passing away." This is the beginning of "purification by knowledge and

vision of the course of practice," which starts from this insight and extends to adaptation knowledge (No.13).

5. Knowledge of Dissolution

Noticing the bodily and mental processes as they arise, he sees them part by part, link by link, piece by piece, fraction by fraction: "Just now it arises, just now it dissolves." When that knowledge of arising and passing away becomes mature, keen and strong, it will arise easily and proceed uninterruptedly as if borne onward of itself; also the bodily and mental processes will be easily discernible. When keen knowledge thus carries on and formations are easily discernible, then neither the arising of each bodily and mental process, nor its middle phase called "presence," nor the continuity of bodily and mental processes called "occurrence as unbroken flux" is apparent to him; nor are the shape of the hand, the foot, the face, the body, and so on, apparent to him. But what is apparent to him is only the //ceasing// of bodily and mental processes, called "vanishing," or "passing away," or "dissolution."

For instance, while noticing the rising movement of the abdomen, neither its initial nor middle phase is apparent, but only the ceasing or vanishing, which is called the final phase, is apparent; and so it is also with the falling movement of the abdomen. Again, in the case of bending an arm or leg, while noticing the act of bending, neither the initial nor the middle phase of bending is apparent, nor is the form of the limb apparent, but only the final phase of ceasing and vanishing is apparent. It is similar in the other cases of stretching a limb, and so on.

For at that time each object that is being noticed seems to him to be entirely absent or to have become non-existent. Consequently, at this stage of knowledge, it seems to him as if he were engaged in noticing something which has already become absent or non-existent by having vanished; and the consciousness engaged in noticing appears to have lost contact with the object that is being noticed. It is for

that reason that a meditator may here think: "I have lost the insight"; but he should not think so.

For formerly his consciousness normally took delight in conceptual objects of shapes, etc.;[34] and even up to the knowledge of arising and passing away, the idea of formations with their specific features[35] was always apparent to him. Hence his mind took delight in a plainly distinguishable object consisting of formations, with its particular structure[36] and its particular feature-idea. But now that his knowledge has developed in the way described, no such idea of the formations' features or structure appears to him, still less any other, cruder concept. At such a stage, the //arising// of formations, that is, the first phase of the process, is not apparent (as it is in the case of knowledge of arising and passing away), but there is apparent only the dissolution, that is, the final phase, having the nature of vanishing. Therefore the meditator's mind does not take delight in it at first, but he may be sure that soon, after becoming familiar (with that stage of the practice), his mind will delight in the cessation (of the phenomena) too, which is called their dissolution. With this assurance he should again turn to the practice of continuous noticing.

When thus engaged, he perceives that in each act of noticing there are always present two factors, an objective factor and a subjective one -- the object noticed and the mental state of knowing it -- which dissolve and vanish by pairs, one pair after the other. For in each single instance of a rising movement of the abdomen, there are, in fact, numerous physical processes constituting the rising movement, which are seen to dissolve serially. It is like seeing the continuous successive vanishing of a summer mirage moment by moment; or it is like the quick and continuous bursting of bubbles produced in a heavy shower by thick rain drops falling on a water surface; or it is like the quick, successive extinction of oil-lamps or candles, blown out by the wind, as these lights are being offered at a shrine by devotees. Similar to that appears the dissolving and vanishing, moment by moment, of the bodily processes noticed. And the dissolution of consciousness noticing those bodily processes is apparent to him along with the dissolution of the bodily processes. Also while he is

noticing other bodily and mental processes, their dissolution, too, will be apparent to him in the same manner. Consequently, the knowledge will come to him that whatever part of the whole body is noticed, that object ceases first, and after it the consciousness engaged in noticing that object follows in its wake. From that the meditator will understand very clearly in the case of each successive pair the dissolution of any object whatsoever and the dissolution of the consciousness noticing that very object. (It should be borne in mind that this refers only to understanding arrived at through direct experience by one engaged in noticing only; it is not an opinion derived from mere reasoning.)

It is the perfectly clear understanding of the dissolution of the two things, pair by pair -- that is, (1) of the visual or other object appearing at any of the six sense doors, and (2) of the consciousness noticing that very object -- that is called "knowledge of dissolution."

6. Awareness of Fearfulness

When that knowledge of dissolution is mature, there will gradually arise, just by seeing the dissolution of all object-and-subject-formations, awareness of fearfulness[37] and other (higher) knowledges, together with their respective aspects of fear, and so on.[38]

Having seen how the dissolution of two things -- that is, any object noticed and the insight-thought engaged in noticing it -- takes place moment by moment, the meditator also understands by inference that in the past, too, every conditioned thing (formation) has broken up in the same way, that just so it will break up also in the future, and that at the present it breaks up, too. And just at the time of noticing any formations that are evident, these formations will appear to him in their aspect of fearfulness. Therefore, during the very act of noticing, the meditator will also come to understand: "These formations are indeed fearful."

Such understanding of their fearfulness is called "knowledge of the awareness of fearfulness"; it has also the name "knowledge of fear." At that time, his mind itself is gripped by fear and seems helpless.

7. Knowledge of Misery

When he has realized the fearfulness (of the formations) through the knowledge of fear, and keeps on noticing continuously, then the "knowledge of misery" will arise in him before long. When it has arisen, all formations everywhere -- whether among the objects noticed, or among the states of consciousness engaged in noticing, or in any kind of life or existence that is brought to mind -- will appear insipid, without a vitalizing factor,[39] and unsatisfying. So he sees, at that time, only suffering, only unsatisfactoriness, only misery. Therefore this state is called "knowledge of misery."

8. Knowledge of Disgust

Seeing thus the misery in conditioned things (formations), his mind finds no delight in those miserable things but is entirely disgusted with them. At times, his mind becomes, as it were, discontented and listless. Even so he does not give up the practice of insight, but spends his time continuously engaging in it. He therefore should know that this state of mind is not dissatisfaction with meditation, but is precisely the "knowledge of disgust" that has the aspect of being disgusted with the formations. Even if he directs his thought to the happiest sort of life and existence, or to the most pleasant and desirable objects, his mind will not take delight in them, will find no satisfaction in them. On the contrary, his mind will incline and lean and tend only towards Nibbana. Therefore the following thought will arise in him between moments of noticing: "The ceasing of all formations that are dissolving from moment to moment -- that alone is happiness."

9. Knowledge of Desire for Deliverance

When through this knowledge (now acquired) he feels disgust with regard to every formation noticed, there will arise in him a desire to forsake these formations or to become delivered from them. The knowledge relating to that desire is called "knowledge of desire for deliverance." At that time, usually various painful feelings arise in his body, and also an unwillingness to remain long in one particular bodily posture. Even if these states do not arise, the comfortless nature of the formations will become more evident than ever. And due to that, between moments of noticing, he feels a longing thus: "Oh, may I soon get free from that! Oh, may I reach the state where these formations cease! Oh, may I be able to give up these formations completely!" At this juncture, his consciousness engaged in noticing seems to shrink from the object noticed at each moment of noticing, and wishes to escape from it.

10. Knowledge of Re-observation

Being thus desirous of escaping from the formations, the meditator makes stronger effort and continues the practice of noticing these very formations with the single purpose of forsaking them and escaping from them. For that reason, the knowledge arising at that time is called "knowledge of re-observation." The term "re-observation" has the same meaning as "re-noticing" or "re-contemplation." Then the nature (or characteristics) of the formations -- their being impermanent, suffering, and without a self -- will be clearly evident to him; and among these three, the aspect of suffering will be particularly distinct.

At this stage, too, there will usually arise in his body various kinds of pains which are severe, sharp, and of growing intensity. Hence his whole bodily and mental system will seem to him like an

unbearable mass of sickness or a conglomeration of suffering. And a state of restlessness will usually manifest itself, making him incapable of keeping to one particular posture for any length of time. For then he will not be able to hold any one position long, but will soon want to change it. This state, however, simply manifests the unbearable nature of the formations. Though he wants to change his bodily posture, still he should not give in easily to that wish, but should endeavour to remain motionless for a longer period in the same posture and continue to carry on the practice of noticing. By doing so he will be able to overcome his restlessness.

Now his insight knowledge is quite strong and lucid, and by virtue of it even his painful feelings will at once cease as soon as they are firmly noticed. Even if a painful feeling does not cease completely, he will perceive that it is dissolving, part by part, from moment to moment. That is to say, the ceasing, vanishing, and disappearing of each single moment of feeling will become apparent separately in each corresponding act of noticing. In other words, now it will not be as it was at the time of the knowledge of comprehension, when the constant flow or continuity of feelings of the same kind was apparent as a single unit. But if, without abandoning the practice, that feeling of pain is firmly and continuously noticed, it will entirely cease before long. When it ceases in that way, it does so for good and will not arise again. Though in that way the insight knowledge may have become strong and perfectly lucid, still he is not satisfied with that much. He will even think: "My insight knowledge is not clear." He should, however, dismiss such thoughts by applying the act of noticing to them, and he should go on with his task of continuously noticing the bodily and mental formations as they occur.

If he perseveres thus, his noticing will become more and more clear as the time passes in minutes, hours, and days. Then he will overcome the painful feelings and the restlessness in being unable to remain long in one particular posture, and also the idea that his insight knowledge is not yet clear enough. His noticing will then function rapidly, and at every moment of noticing he will understand quite clearly any of the three characteristics of impermanence, etc.

This understanding of any of the three characteristics of impermanence, etc., through the act of noticing which functions with promptness in quick succession, is called "strong knowledge of re-observation."

11. Knowledge of Equanimity about Formations

When this knowledge of re-observation is mature, there will arise knowledge perceiving evident bodily and mental processes in continuous succession quite naturally, as if borne onward of itself. This is called "knowledge of equanimity about formations."

Now, in the act of noticing, effort is no longer required to keep formations before the mind or to understand them. After the completion of each single act of noticing, the object to be noticed will then appear of itself, and insight knowledge, too, will of itself notice and understand it. It is as if no further effort need be made by the meditator. Formerly, owing to seeing the dissolution of formations, there arose, in successive order, the aspect of fearfulness, the perception of misery, the aspect of disgust, the desire for deliverance, and dissatisfaction with the knowledge so far acquired. But now these mental states no longer arise even though, in the present state too, the breaking up of formations which are dissolving more rapidly is closely perceived. Even if a painful feeling arises in the body, no mental disturbance (grief) arises, and there is no lack of fortitude in bearing it. Generally, however, at this stage, pains will be entirely absent, that is, they do not arise at all. Even if the meditator thinks about something fearful or sad, no mental disturbance will arise, be it in the form of fear or of sorrow. This, firstly, is "the abandoning of fear" at the stage of "equanimity about formations."

At the earlier stage, on attaining knowledge of arising and passing away, great joy had arisen on account of the clarity of insight. But now this kind of joy does not arise, even though there is present the exceedingly peaceful and sublime clarity of mind belonging to

"equanimity about formations." Though he actually sees desirable objects conducive to joy, or though he thinks about various enjoyable things, no strong feeling of joy will arise. This is "the abandoning of delight" at the stage of "equanimity about formations."

He cherishes no desire nor hate with regard to any object, desirable or undesirable, that comes into the range of his sense doors, but taking them as just the same in his act of noticing, he understands them (that is to say, it is a pure act of understanding). This is "equable vision" at the stage of "equanimity about formations."

Of these three qualities just mentioned, it is said in the //Path of Purification//: "Having discarded fear and delight, he is impartial and neutral towards all formations" (//Visuddhimagga//, xxi,62).

If he resumes the practice of noticing with the thought: "Now I will do it vigorously again!" then, before long, the noticing will function efficiently as if borne onward of itself. From now onwards there is no need for the meditator to make further (deliberate) effort. Though he does not make a (deliberate) effort, his noticing will proceed in a continuous and steady flow for a long time; it will go on even for two or three hours without interruption. This is "the state of long-lasting (practice)" of equanimity about formations. Referring to this it is said in the //Patisambhidamagga//: " 'The wisdom lasting long' is the knowledge present in the mental states of equanimity about formations." The Great Commentary to the //Path of Purification// explains as follows: "This is said with reference to knowledge functioning in a continuous flow."

Now when noticing functions spontaneously as if borne onward of itself, the mind, even if sent out towards a variety of objects, generally refuses to go; and even if it does go, it will not stay long but will soon return to the usual object to be noticed, and will resume continuous noticing. In this connection it was said: "He shrinks, recoils, and retreats; he does not go forth to it."

12. Insight Leading to Emergence

So, through knowledge of equanimity about formations, which is endowed with many virtues, blessings, and powers, he notices the formations as they occur. When this knowledge is mature, having become keen, strong, and lucid, on reaching its culmination point, it will understand any of the formations as being impermanent or painful or without self, just by seeing their dissolution. Now that act of noticing any one characteristic out of the three, which is still more lucid in its perfect understanding, manifests itself two or three times or more in rapid succession. This is called "insight leading to emergence."40

Thereupon, immediately after the last consciousness in the series of acts of noticing belonging to this insight leading to emergence, the meditator's consciousness leaps forth into Nibbana, which is the cessation of all formations, taking it as its object. Then there appears to him the stilling (subsidence) of all formations called cessation.

This mode of realization of Nibbana has been mentioned in many discourses of the Master, for example: "The vision of truth arose: whatsoever has the nature of arising is bound to cease." Herein the words "bound to cease" indicate the aspect of realizing the stilling and ceasing of all formations which have the nature of arising.

Also in the //Questions of King Milinda// it is said: "His consciousness, while carrying on the practice of bringing to mind (i.e. noticing), passes beyond the continuous occurrence of phenomena and alights upon non-occurrence. One who, having practised in the correct manner, has alighted upon non-occurrence, O king, is said to have realized Nibbana."

The meaning is this: the meditator who wishes to realize Nibbana should repeatedly bring to mind, through the practice of noticing, every bodily and mental process that appears at any of the six sense doors. When he brings them to mind thus, his consciousness engaged in noticing -- here called "bringing to mind" -- will, until adaptation

knowledge is reached, fall at every moment upon the (conditioned) bodily and mental formations called here "continuous occurrence," because they go on occurring over and over again in an unbroken flow, like a river's current. But in the last phase, instead of falling upon that continuous occurrence, consciousness passes beyond it and alights upon "non-occurrence," which is the very opposite of the bodily and mental formations called here "occurrence." In other words, it arrives at non-occurrence, that is to say, it reaches, as if it "alights upon," cessation, which is the stilling of the formations (or conditioned phenomena). When the meditator, having already before practised correctly and without deviation by way of the knowledge of arising and passing away and the other knowledges (or by way of the purification of conduct, of mind, of view, etc.), has in this manner arrived at non-occurrence (by the consciousness alighting upon it), he is said to have "realized Nibbana." He is called one who has made Nibbana a direct experience and has actually seen it.

13. Knowledge of Adaptation

Here the knowledge by way of noticing that occurs last in the series constituting insight leading to emergence, is called "knowledge of adaptation."[41]

This is the end of the //purification by knowledge and vision of the course of practice//.

14. Maturity Knowledge

Immediately afterwards, a type of knowledge manifests itself that, as it were, falls for the first time into Nibbana, which is void of formations (conditioned phenomena) since it is the cessation of them. This knowledge is called "maturity knowledge."[42]

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VII. PURIFICATION BY KNOWLEDGE AND VISION

15. Path Knowledge

It is followed immediately by knowledge that abides in that same Nibbana, which is void of formations since it is the cessation of them. This is called "path knowledge."[43] It is also called "purification by knowledge and vision."

16. Fruition Knowledge

That again is immediately followed by knowledge that belongs to the final stage and continues in the course of its predecessor. It abides in that same Nibbana, which is void of formations since it is the cessation of them. This is called "fruition knowledge."

17. Knowledge of Reviewing

The duration of that threefold knowledge of maturity, path, and fruition is, however, not long. It is very short, and lasts for just an instant, like the duration of a single thought of noticing. Subsequently there arises "knowledge of reviewing." Through that knowledge of reviewing the meditator discerns that the insight leading to emergence came along with the very rapid function of noticing, and that immediately after the last phase of noticing, the path consciousness entered into the cessation (of formations). This is "knowledge reviewing the path."

He also discerns that the consciousness abided in that same state of cessation during the intervening period between the path and

reviewing. This is "knowledge reviewing fruition."

He further discerns that the object just experienced is void of all formations. This is "knowledge reviewing Nibbana."

In this connection it is said in the //Path of Purification//: "'By that path, indeed, I have come'; thus he reviews the path. 'That blessing was obtained'; thus he reviews the fruition. 'That state has been penetrated as an object by me';[44] thus he reviews the Deathless, Nibbana" (//Visuddhimagga//, xxii, 20).

Some meditators, but not all, have "reviewing of defilements."[45]

After having reviewed in this way, the meditator still continues the practice of noticing bodily and mental processes as they become evident. But while he is thus engaged in noticing, the bodily and mental processes appear to him quite coarse, not subtle as before at the time of the knowledge of equanimity about formations. Why is this so? This is so because the knowledge present now has the nature of the knowledge of arising and passing away. For when the noble disciples (namely, stream-winners, etc.) resume the practice of insight (by noticing), the knowledge of arising and passing away usually arises at the beginning. This is the usual course of order in this respect.

However, when some meditators emerge from the attainment of path and fruition, great faith, happiness, rapture, and tranquillity, produced by virtue of the attainment, arise flooding the whole body. Owing to that, they are unable to carry out the practice of noticing anything apparent at that time. Even if they make double effort and attempt to proceed with the practice of insight, they fail to discern the phenomena clearly and separately, at the moment of their occurrence. They continue to experience only rapture, tranquillity, and happiness, which occur with great force. This state of mind, which is extraordinarily serene through the strong faith prevailing, lasts for one hour, two hours, or more, without break. Because of this, meditators feel as if they were in some such place as a wide open space suffused with radiance and most delightful. The rapture and happiness, of a serene character, that then arise are praised by

meditators thus: "Surely, I have never before felt and experienced such happiness!" After two or three hours have passed, that faith, happiness, rapture, and tranquillity will fade. The meditators can once again proceed with noticing the bodily and mental processes as they occur, distinguishing them separately, and they will be able to discern them clearly. But at that time, too, first the knowledge of arising and passing away will appear.

18. Attainment of Fruition

While he is thus engaged in noticing, his insight knowledge will gradually grow, and soon will again reach the stage of equanimity about formations. If his power of concentration is still short of perfection, only the equanimity about formations will go on repeating itself. But if his concentration has reached perfection, then, in the case of one who does the insight practice of noticing with a view of attaining only to the first path and fruition, the fruition consciousness of the first path alone reaches cessation of formations by way of the //attainment of fruition//.[46] This occurs in precisely the same way as the path and fruition consciousness that occurred earlier in the consciousness-sequence belonging to the initial attainment of the first path. The only difference here is the capacity of the fruition attainment to last long.

One should also set one's mind resolutely upon the further tasks: to be able to repeat the achievement of fruition attainment, to achieve it rapidly, and, at the time of achievement, to abide in it a long time, say for six, ten, fifteen or thirty minutes, or for an hour or more.

In one who applies himself to achieving the attainment of fruition, knowledge of arising and passing away will arise at the beginning. Advancing from there in the due sequence, soon the knowledge of equanimity about formations is reached. But when skill in the practice has been acquired, the knowledge of equanimity about formations will arise quickly even after four or five acts of noticing. If the power

of concentration has reached perfection, the fruition consciousness will repeatedly become absorbed in cessation by way of fruition attainment. The mind can thus reach absorption even while one is walking up and down, or while taking a meal, and the fruition attainment can remain for any length of time resolved upon. During the fruition attainment, the mind will abide only in the cessation of formations and will not be aware of anything else.

19. The Higher Paths and Fruitions

When the meditator has thus become skilled in achieving the fruition attainment, he should resolutely set his mind upon the task of attaining to the higher paths and fruitions. What should now be done by one who has set himself that task? Just as before, he should carry out the practice of noticing (anything occurring) at the six sense doors.

Hence, the meditator should notice any bodily and mental process that becomes evident to him at the six sense doors. While he is thus engaged, he will see, at the stage of knowledge of arising and passing away, that the first objects consisting of formations appear to him rather coarse, and that his mind is not well concentrated. The development of insight belonging to the higher paths is, in fact, not as easy as that of insight belonging to the fruition attainment already achieved by the meditator. It is in fact somewhat difficult, due to the fact that insight has to be developed anew. It is, however, not so very difficult as it was at the first time when beginning the practice. In a single day, or even in a single hour, he can gain the knowledge of equanimity about formations. This statement is made here, basing it on the experience usually gained by persons of the present day who had to be given guidance from the start and who did not possess particularly strong intelligence. Here it is applied, by inference, to similar types of persons in general.

But although equanimity about formations has been attained, if the spiritual faculties[47] have not yet reached full maturity, it just

goes on repeating itself. Though he who has won (one of the lower) fruitions may be able to enter into it several times within one hour, yet if his spiritual faculties are immature, he cannot attain the next higher path within as much as one day, two, three, or more days. He abides merely in equanimity about formations. If, however, he then directs his mind to reach the fruition already attained, he will reach it perhaps in two or three minutes.

When, however, the spiritual faculties are mature, one who carries out the practice of insight for attaining to a higher path will find that immediately after equanimity about formations has reached its culmination, the higher path and fruition arise in the same way as before (i.e. as at the time of the first path and fruition), that is to say, it is preceded by the stages of adaptation and maturity. After the fruition, the stages of reviewing, etc., that follow are also the same as before.

Anything else concerning the method of practice for insight and the progress of knowledge right up to Arahantship can be understood in precisely the same way as described. Hence there is no need to elaborate it any further.

Conclusion

Now, the present treatise on the "Progress of Insight through the Stages of Purification" has been written in a concise form, so that meditators can easily comprehend it. Hence complete details have not been given here. And since it was written with a view to making it easily intelligible, in many passages of this treatise relevant canonical references have not been quoted, and there are repetitions and other faults of literary composition. But these shortcomings of presentation and the incompleteness of canonical references may here be overlooked by the reader. Only the meaning and purpose should be heeded well by the wise. It is to this that I would invite the reader's attention.

Though in the beginning it was mentioned that this treatise has been written for those who have already obtained distinctive results in their practice, others may perhaps read it with advantage, too.

Now these are my concluding good wishes for the latter type of readers: Just as a very delicious, appetizing, tasty and nutritious meal can be appreciated fully only by one who has himself eaten it, and not without partaking of it, in the same way, the whole series of knowledges described here can be understood fully only by one who has himself seen it by direct experience, and not otherwise. So may all good people reach the stage of indubitable understanding of this whole series of knowledges! May they also strive to attain it!

This treatise on the purities and insights,
For meditators who have seen things clear,
Although their store of learning may be small --
The Elder, Mahasi by name, in insight's method skilful,
Has written it in Burmese tongue and into Pali rendered it.

The Treatise on the Purities and Insights
composed on 22.5.1950
is here concluded.

* * * * * * * *

NOTES

1. Here, and in the title of this treatise, the Pali term //nana// has been rendered by "insight," as at the outset the word "knowledge," the normal rendering of //nana//, might not be taken by the reader with the full weight and significance which it will receive in the context of the present treatise. In all the following occurrences, however, this Pali term has been translated by "knowledge," while the word "insight" has been reserved for the Pali term //vipassana//. When referring to the several types and stages of knowledge, the plural "knowledges" has been used, in conformity with the Pali //nanani//.

2. In the canonical Buddhist scriptures, the seven stages of purification (//visuddhi//) are mentioned in the Discourse on the Stage Coaches (Majjhima Nikaya No. 24). They are also the framework of the Venerable Buddhaghosa's //Path of Purification// (//Visuddhimagga//), where they are explained in full. (Translation by Nanamoli Thera, publ. by BPS.)

3. "Motion" (//vayo//, lit. wind, air) refers to the last of the four material elements (//dhatu//), or primary qualities of matter. The other three are: earth (solidity, hardness), water (adhesion), and fire (caloricity). These four elements, in varying proportional strength, are present in all forms of matter. The so-called "inner wind element" which applies in this context is active in the body as motion, vibration, and pressure manifesting itself in the passage of air through the body (e.g. in breathing), in the movement and pressure of limbs and organs, and so on. It becomes perceptible as a tactile process, or object of touch (//photthabbarammana//), through the pressure caused by it.

4. The attention directed to the movement of the abdomen was introduced into the methodical practice of insight-meditation by the author of this treatise, the Venerable Mahasi Sayadaw, and forms here the basic object of meditative practice. For details see //The Heart of Buddhist Meditation// by Nyanaponika Thera (London: Rider & Co., 1962; BPS, 1992), pp. 94f., 106. If preferred, the breath itself may instead be taken as the basic object of meditative attention, according to the traditional

method of "mindfulness of breathing" (//anapanasati//); see //Heart of Buddhist Meditation//, pp.108ff. //Mindfulness of Breathing// by Nanamoli Thera (BPS, 1982).

5. According to the Buddhist Abhidhamma teachings, only the three elements of earth, fire, and wind constitute the tactile substance in matter. The element of water is not held to be an object of touch even in cases where it predominates, as in liquids. What is tactile in any given liquid is the contribution of the other three elements to its composite nature.

6. "Door" is a figurative expression for the sense organs (which, including the mind, are sixfold), because they provide, as it were, the access to the world of objects.

7. The preceding sequence of terms is frequently used in the Discourses (Suttas) of the Buddha to refer to those individuals who have attained to the first supramundane stage on the road to Arahantship, i.e. stream-entry (//sotapatti//), or the following ones. See Note 33. The term //Dhamma// refers here to Nibbana.

8. I. The Five Precepts binding on all Buddhist laymen, are: abstention from (1) killing, (2) stealing, (3) unlawful sexual intercourse, (4) lying, (5) intoxicants.

   II. The Eight Uposatha Precepts are: abstention from (1) killing, (2) stealing, (3) all sexual intercourse, (4) lying, (5) intoxicants, (6) partaking of solid food and certain liquids after noon, (7) abstention from (a) dance, song, music, shows (attendance and performance), (b) from perfumes, ornaments, etc., (8) luxurious beds. This set of eight precepts is observed by devout Buddhist lay followers on full-moon days and on other occasions.

   III. The Ten Precepts: (1)-(6) = II, 1-6; (7) = II, 7 (a); (8) = II, 7 (b); (9) = II, 8; (10) abstention from acceptance of gold and silver, money, etc.

9. The other three items of the monk's fourfold pure conduct are control of the senses, purity of livelihood, and pure conduct concerning the monk's requisites.

10. Access (or "neighbourhood") concentration (//upacara-samadhi//) is that degree of mental concentration that approaches, but not yet attains, the full concentration (//appana-samadhi//) of the first absorption (//jhana//). It still belongs to the sensuous plane (//kamavacara//) of consciousness, while the jhanas belong to the fine-material plane (//rupavacara//).

11. //Pancupadanakkhandha//. These five groups, which are the objects of grasping, are: (1) corporeality, (2) feeling, (3) perception, (4) mental formations, (5) consciousness.

12. Also called //sukkhavipassana-yanika//.

13. Literally: "according to their true nature and function."

14. This method of meditation aims at "knowledge by direct experience" (//paccakkha-nana//), resulting from mindfulness directed towards one's own bodily and mental processes. It is for that reason that here express mention is made of "one's own life continuity." Having gathered the decisive direct experience from the contemplation of his own body and mind, the meditator will later extend the contemplation to the life-processes of others, by way of inference (//anumana//). See, in the Satipatthana Sutta, the recurrent passage: "contemplating the body, etc., externally."

15. "Noticing" (//sallakkhana//) is a key term in this treatise. The corresponding verb in the Pali language is //sallakkheti// (//sam// + //lakh//), which can be translated adequately as well as literally by "to mark clearly." Though the use of "to mark" in the sense of "to observe" or "to notice" is quite legitimate in English, it is somewhat unusual and unwieldy in its derivations. Hence the rendering by "noticing" was chosen. "Noticing" is identical with "bare attention," the term used in the translator's book //The Heart of Buddhist Meditation//.

16. The Sub-commentary to the Brahmajala Sutta explains as follows: "Things in their true nature (//paramatthadhamma//) have two characteristics or marks: specific characteristics and general characteristics. The understanding of the specific characteristics is knowledge by experience (//paccakkha-nana//), while the understanding of the general characteristics is knowledge by inference (//anumana-nana//)." The specific characteristic, for instance, of the element of motion (//vayo-dhatu//) is its nature of supporting, its function of moving; its general characteristics are impermanence, etc.

17. The three terms printed in italics are standard categories of definition used in the Pali Commentaries and the //Visuddhimagga//. In the case of mental phenomena, a fourth category, "proximate condition" (//padatthana//) is added. The definition of the element of motion (or of wind) occurs, for instance, in the //Visuddhimagga// (XI, 93) and is shown in this treatise to be a fact of direct experience.

18. "Purification of mind" refers to mental concentration of either of two degrees of intensity: full concentration or access concentration (see Note 10). In both types of concentration, the mind is temporarily purified from the five mental hindrances (see Note 20), which defile the mind and obstruct concentration.

19. The "other" objects may also belong to the same series of events, for instance, the recurrent rise and fall of the abdomen.

20. The five mental hindrances (//nivarana//) which obstruct concentration, are: (1) sense-desire, (2) ill-will, (3) sloth and torpor, (4) agitation and remorse, (5) sceptical doubt. For details, see //The Five Mental Hindrances and their Conquest//, by Nyanaponika Thera (BPS Wheel No. 26).

21. Insight reaches its culmination on attaining to the perfection of the "purification by knowledge and vision of the course of practice." See Note 41 and the //Visuddhimagga//, XXI,1.

22. This passage is translated in //The Way of Mindfulness// by Soma Thera (3rd ed., BPS, 1967), p. 104, where, for our term "access concentration," the rendering "partial absorption" is used.

23. When occurring during the practice of tranquillity meditation.

24. This is the fully absorbed concentration (//jhana//) achieved at the attainment of the noble paths and fruitions.

25. In the Commentary to the Majjhima Nikaya No.111, the Anupada Sutta.

26. The //Visuddhimagga// says that both terms, "knowledge by inductive insight" and "comprehension by groups," are names for the same type of insight. According to the //Paramattha-manjusa//, its Commentary, the former term was used in Ceylon, the latter in India.

27. The ten corruptions of insight (//vipassanupakkilesa//) are first mentioned in the //Patisambhidamagga// (PTS, Vol. II, pp.100f.) and are explained in the //Visuddhimagga// (XX,105ff.). The names and the sequence of the terms as given in this treatise differ slightly from those found in the above two sources.

28. The five grades of rapture (//piti//), dealt with in the //Visuddhimagga// (IV,94) are: (1) minor, (2) momentarily recurring, (3) flooding, (4) elevating, (5) suffusing.

29. This passage refers to the six pairs of qualitative factors of mental activity, which, according to the Abhidhamma, are present in all moral consciousness though in different degrees of development. The first pair is tranquillity (a) of consciousness, and (b) of its concomitant mental factors. The other pairs are agility, pliancy, wieldiness, proficiency, and uprightness, all of which have the same twofold division as stated before. These six pairs represent the formal, or structural, side of moral consciousness. For details see //Abhidhamma Studies//, by

Nyanaponika Thera (2nd ed. BPS, 1985), pp.81f.

30. These six obstructions of mind are countered by the six pairs of mental factors mentioned in Note 29 and in the following sentence of the text.

31. //Non-action//, non-activity or non-busyness, refers to the receptive, but keenly watchful, attitude of noticing (or bare attention).

32. //Advertence// is the first stage of the perceptual process, as analysed in the Abhidhamma. It is the first "turning-towards" the object of perception; in other words, initial attention.

33. The supramundane paths and fruitions are: stream-entry, once-returning, non-returning, and Arahantship. By attaining to the first path and fruition, that of stream-entry, final deliverance is assured at the latest after seven more rebirths.

34. "Conceptual objects of shapes" (//santhana-pannatti//). The other two types of concepts intended here are: the concepts of individual identity derived from the //continuity// of serial phenomena (//santati-pannatti//), and collective concepts derived from the //agglomeration// of phenomena (//samuha-pannatti//).

35. "The idea of formations with their specific features": this phrase elaborates the meaning applicable here of the Pali term //nimitta//, which literally means "mark," "sign," "feature," i.e. the idea or image conceived of an object perceived.

36. "With its particular structure" (//sa-viggaha//): the distinctive (//vi//) graspable (//gaha//) form of an object.

37. //Bhay'upatthana//. The word //bhaya// has the subjective aspect of fear and the objective aspect of fearfulness, danger. Both are included in the significance of the term in this context.

38. This refers to the knowledges described in the following (Nos.

7-11).

39. //Niroja//. Lit. "without nutritive essence."

40. According to the //Visuddhimagga//, the "insight leading to emergence" is the culmination of insight, and is identical with the following three knowledges: equanimity about formations, desire for deliverance, and knowledge of re-observation. It is called "leading to emergence" because it emerges from the contemplation of formations (conditioned phenomena) to the supramundane path that has Nibbana as its object.

41. The //Visuddhimagga// says (XXI,130): "The knowledge of adaptation derives its name from the fact that it adapts itself to the earlier and the later states of mind. It adapts itself to the preceding eight insight knowledges with their individual functions, and to the thirty-seven states partaking of enlightenment that follow."

42. //Gotrabhu-nana// (maturity knowledge) is, literally, the "knowledge of one who has become one of the lineage (//gotra//)." By attaining to that knowledge, one has left behind the designation and stage of an unliberated worldling and is entering the lineage and rank of the noble ones, i.e. the stream-enterer, etc. Insight has now come to full maturity, maturing into the knowledge of the supramundane paths and fruitions. Maturity knowledge occurs only as a single moment of consciousness; it does not recur, since it is immediately followed by the path consciousness of stream-entry or once-returning, etc.

43. "Path knowledge" is the knowledge connected with the four supramundane paths of stream-entry, etc. Here, in this passage, only the path of stream-entry is meant. Path knowledge, like maturity knowledge, lasts only for one moment of consciousness, being followed by the fruition knowledge resulting from it, which may repeat itself many times and may also be deliberately entered into by way of the "attainment of fruition" (see No. 17).

44. That means that Nibbana has now become an object of direct experience, and is no longer a mental construct of conceptual thinking.

45. The knowledge of reviewing defilements still remaining, does not obtain at the stage of Arahantship where all defilements have been eliminated. It may occur, but not necessarily so, at the lower three stages of stream-entry, etc.

46. See Note 43.

47. The five spiritual faculties (//indriya//) are: faith, energy, mindfulness, concentration, and wisdom. For details see //The Way of Wisdom// by Edward Conze (BPS Wheel No.65/66).

* * * * * * * *

THE VENERABLE MAHASI SAYADAW

Mahasi Sayadaw, the Venerable U Sobhana Mahathera, was the son of U Kan Htaw and Daw Shwe Ok of Seikkhun village, which is about seven miles to the west of Shwebo Town, a one-time capital of the founder of the last Burmese dynasty. He was born on the third waning of the month of second Waso in the year 1266 of the Burmese Era (29 July 1904). At the age of six, he began his studies at a monastic school in the same village, and at the age of twelve he was ordained a samanera (novice). On reaching the age of twenty, he was ordained a bhikkhu on the fifth waning of the month of Tazaungmon in the year 1285 of the Burmese Era (23 November 1923). He then passed the Government Pali examinations in all the three classes of Pathamange, Pathamalat and Pathamagyi in the following three successive years.

In the fourth year after his bhikkhu ordination, he proceeded to Mandalay -- a former capital of Burma -- where he continued his further studies in the Khinmagan Kyaung Taik under various monks of high scholastic fame. In the fifth year he went to Moulmein where he

took up the work of teaching the Buddhist scriptures at a monastery known as Taung Waing Galay Taik Kyaung.

In the eighth year after his ordination, he and another monk left Moulmein equipped with the bare necessities of a bhikkhu (i.e. almsbowl, a set of three robes, etc.) and went in search of a clear and effective method in the practice of meditation. At Thaton he met the well-known meditation instructor, the Venerable U Narada, who is also known as "Mingun Jetawun Sayadaw the First." He then placed himself under the guidance of the Sayadaw and at once proceeded with an intensive course of meditation.

After this practical course of meditation he returned to Moulmein and continued with his original work of teaching Buddhist scriptures. He sat for the Pali Lecturership Examination held by the Government of Burma in June 1941 and succeeded in passing completely at the first attempt. He was awarded the title of Sasanadhaja Siri Pavara Dhammacariya.

In the year 1303 of the Burmese Era (1941) and in the eighteenth year of his bhikkhu ordination he returned to his native village (Seikkhun) and resided at a monastery known as "Maha-Si Kyaung" because a drum (Burmese: //si//) of unusually big (//maha//) size is housed there. He then introduced the systematic practical course of Satipatthana meditation. Many people, bhikkhus as well as laymen, gathered round him and took up the strict practical course, and were greatly benefited by his careful instructions. They were happy because they began to understand the salient features of Satipatthana and had also learned the proper method of continuing the practice by themselves.

In the year 1311 B.E. (1949) the then Prime Minister of Burma, U Nu, and Sir U Thwin, executive members of the Buddha Sasananuggha Association, requested the Venerable Mahasi Sayadaw to come to Rangoon and give training in meditative practice. In his twenty-sixth year of bhikkhu ordination, he therefore went to Rangoon and resided at the Thathana Yeiktha, the headquarters of the Association, where since then intensive training courses have been held up to the present day.

Over 15,000 persons have since been trained in that centre alone and altogether over 200,000 persons have been trained throughout Burma, where there are more than 100 branches for the training in the same method. This method has also spread widely in Thailand and in Sri Lanka.

Mahasi Sayadaw was awarded the title of Agga-Maha-Pandita in the year 1952.

He carried out the duties of the Questioner (//pucchaka//) at the Sixth Buddhist Council (Chattha Sangayana) held at Rangoon for two years, culminating in the year 2500 of the Buddhist Era (1956). To appreciate fully the importance of this role it may be mentioned that the Venerable Maha-Kassapa, as Questioner, put questions at the First Council held three months after the passing away of the Buddha. Then the Venerable Upali and the Venerable Ananda answered the questions. At the Sixth Council, it was Tipitakadhara Dhammabhandagarika Ashin Vicittasarabhivamsa who answered the questions put by the Venerable Mahasi Sayadaw. The Venerable Mahasi Sayadaw was also a member of the committee that was responsible, as the final authority, for the codification of all the texts passed at the Sixth Council.

He has written several books on meditation and the following notable works may be mentioned.

(1) //Guide to the Practice of Vipassana Meditation// (in Burmese) -- 2 volumes.
(2) Burmese translation of the Maha-Satipatthana Sutta, with notes.
(3) //Visuddhinana-katha// (in Burmese and Pali).
(4) Burmese translation of the //Visuddhimagga//, with notes.
(5) Burmese translation of the //Visuddhimagga// //Maha-Tika//, with notes -- 4 volumes.
(6) //Paticca-Samuppada// (Dependent Origination) -- 2 volumes.

A large number of his discourses, based on the Pali Suttas, have

been translated into English and published by the Buddha Sasananuggha Association (16 Hermitage Road, Kokkine, Rangoon, Myanmar (Burma)).

Mahasi Sayadaw passed away on 14 August 1982 following a brief illness.

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FILENAME: PROGRESS.ZIP
AUTHOR: Venerable Mahasi Sayadaw
AUTHOR'S ADDRESS: N/A (d. 1982)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society
DATE OF PUBLICATION: 1994
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DATE OF DHARMANET DISTRIBUTION: October 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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[end]

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

petavatthu-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Be 1/ \Ne 1/ \Ee 1/ __nÄ• thaá¹ƒ, _ Ã±eyyasÄ• garapÄ• raguá¹ƒ.

vande nipuá¹‡agambhÄ«ra-vicitranayadesanaá¹ƒ ||

vijjÄ• caraá¹‡asampannÄ• , yena niyyanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ \Ne 2/ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

petehi ca kataá¹ƒ kammaá¹ƒ, yaá¹ƒ yaá¹ƒ purimajÄ• tisu.

petabhÄ• vÄ• vahaá¹ƒ taá¹ƒ taá¹ƒ, tesaÃ±hi phalabhedato ||

pakÄ• sayantÄ« buddhÄ• naá¹ƒ, desanÄ• yÄ• visesato.

saá¹ƒvegajananÄ« kamma-phalapaccakkhakÄ• rinÄ« ||

__petavatthÅ«_ti nÄ• mena, supariÃ±Ã±Ä• tavatthukÄ• .

yaá¹ƒ khuddakanikÄ• yasmiá¹ƒ, saá¹…gÄ• yiá¹ƒsu mahesayo ||

tassa sammÄ• valambitvÄ• , porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

tattha tattha nidÄ• nÄ• ni, vibhÄ• vento visesato ||

suvisuddhaá¹ƒ \Be 2/ asaá¹ƒkiá¹‡á¹‡aá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, samayaá¹ƒ avilomayaá¹ƒ ||

yathÄ• balaá¹ƒ karissÄ• mi, atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ subhaá¹ƒ.

sakkaccaá¹ƒ bhÄ• sato taá¹ƒ me, nisÄ• mayatha sÄ• dhavoti ||

tattha \Ee 2/ __petavatthÅ«_ti seá¹-á¹-hiputtÄ• dikassa tassa tassa sattassa petabhÄ• vahe
tassa pana pakÄ• sanavasena pavatto "khettÅ«pamÄ• arahanto" tiÄ• dikÄ• pariyattidhamm
adhippeto.

tayidaá¹ƒ petavatthu kena bhÄ• sitaá¹ƒ, kattha bhÄ• sitaá¹ƒ, kadÄ• bhÄ• sitaá¹ƒ, kasmÄ•
- idaÃ±hi petavatthu duvidhena pavattaá¹ƒ aá¹-á¹-huppattivasena, pucchÄ• vissajjanavasen
aá¹-á¹-huppattivasena pavattaá¹ƒ, taá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ, itaraá¹ƒ nÄ• radattherÄ•
tehi petehi bhÄ• sitaá¹ƒ. satthÄ• pana yasmÄ• nÄ• radattherÄ• dÄ«hi tasmiá¹ƒ tasmiá¹ƒ p
taá¹ƒ \Ne 3/ taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi, tasmÄ
petavatthu satthÄ• rÄ• bhÄ• sitameva nÄ• ma jÄ• taá¹ƒ. pavattitavaradhammacakke hi satt
rÄ• jagahÄ• dÄ«su viharante yebhuyyena tÄ• ya tÄ• ya aá¹-á¹-huppattiyÄ• pucchÄ• vissajj
kammaphalapaccakkhakaraá¹‡Ä• ya taá¹ƒ taá¹ƒ petavatthu desanÄ• ruá¸·hanti ayaá¹ƒ tÄ•
ntiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato vissajjanÄ• . asÄ• dhÄ• raá¹‡ato pana tass
atthavaá¹‡á¹‡anÄ• yameva Ä• gamissati.

taá¹ƒ panetaá¹ƒ petavatthu vinayapiá¹-akaá¹ƒ suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akanti
suttantapiá¹-akapariyÄ• pannaá¹ƒ, dÄ«ghanikÄ• yo majjhimanikÄ• yo saá¹ƒyuttanikÄ• yo aa
khuddakanikÄ• yoti paÃ±casu nikÄ• yesu khuddakanikÄ• yapariyÄ• pannaá¹ƒ, suttaá¹ƒ gey
gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallanti navasu sÄ• s
gÄ• thÄ• saá¹…gahaá¹ƒ.

"dvÄ• sÄ«ti \Be 3/ buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattino" ti || (Th 1027) -

evaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikena paá¹-iÃ±Ã±Ä• tesu caturÄ• sÄ«tiyÄ• dhammakkh
katipayadhammakkhandhasaá¹…gahaá¹ƒ, bhÄ• á¹‡avÄ• rato catubhÄ• á¹‡avÄ• ramattaá¹ƒ
ubbarivaggo cÅ«á¸·avaggo mahÄ• vaggoti catuvaggasaá¹…gahaá¹ƒ. tesu paá¹-hamavagge

dutiyavagge \Ee 3/ terasa vatthÅ«ni, tatiyavagge dasa vatthÅ«ni, catutthavagge soá¸·asa va
ekapaÃ±Ã±Ä• savatthupaá¹-imaá¹‡á¸• itaá¹ƒ. tassa vaggesu uragavaggo Ä• di, vatthÅ«su k
tassÄ• pi "khettÅ«pamÄ• arahanto" ti ayaá¹ƒ gÄ• thÄ• Ä• di.

1. uragavaggo

1. khettÅ«pamapetavatthuvaá¹‡á¹‡anÄ•

taá¹ƒ \Ne 4/ panetaá¹ƒ vatthuá¹ƒ bhagavÄ• rÄ• jagahe viharanto veá¸·uvane kalandakaniv
seá¹-á¹-hiputtapetaá¹ƒ Ä• rabbha kathesi. rÄ• jagahe kira aÃ±Ã±ataro aá¸• á¸• ho mahaddh
pahÅ«tavittÅ«pakaraá¹‡o anekakoá¹-idhanasannicayo seá¹-á¹-hi ahosi. tassa mahÄ• dhana
"mahÄ• dhanaseá¹-á¹-hi" tveva samaÃ±Ã±Ä• ahosi. ekova putto ahosi, piyo manÄ• po. tas
mÄ• tÄ• pitaro evaá¹ƒ cintesuá¹ƒ - "amhÄ• kaá¹ƒ puttassa divase divase sahassaá¹ƒ sahas
karontassa vassasatenÄ• pi ayaá¹ƒ dhanasannicayo parikkhayaá¹ƒ na gamissati, kiá¹ƒ imas
sippuggahaá¹‡aparissamena, akilantakÄ• yacitto yathÄ• sukhaá¹ƒ bhoge paribhuÃ±jatÅ«" t
sikkhÄ• pesuá¹ƒ. vayappatte pana kularÅ«payobbanavilÄ• sasampannaá¹ƒ kÄ• mÄ• bhimu
kaÃ±Ã±aá¹ƒ Ä• nesuá¹ƒ. so tÄ• ya saddhiá¹ƒ abhiramanto dhamme cittamattampi anuppÄ•
samaá¹‡abrÄ• hmaá¹‡agurujanesu anÄ• daro hutvÄ• , dhuttajanaparivuto rajjamÄ• no paÃ±
mohena andho hutvÄ• kÄ• laá¹ƒ vÄ«tinÄ• metvÄ• , mÄ• tÄ• pitÅ«su kÄ• lakatesu naá¹-anÄ
yathicchitaá¹ƒ dento dhanaá¹ƒ vinÄ• setvÄ• nacirasseva \Be 4/ pÄ• rijuÃ±Ã±appatto hutvÄ•
jÄ«vikaá¹ƒ kappento puna iá¹‡ampi alabhitvÄ• iá¹‡Ä• yikehi codiyamÄ• no tesaá¹ƒ attano k
datvÄ• , kapÄ• lahattho bhikkhaá¹ƒ caritvÄ• bhuÃ±janto tasmiá¹ƒyeva nagare anÄ• thasÄ•

atha naá¹ƒ ekadivasaá¹ƒ corÄ• samÄ• gatÄ• evamÄ• haá¹ƒsu - "ambho purisa, kiá¹ƒ tuyh
taruá¹‡o tvamasi \Ee 4/ thÄ• majavabalasampanno, kasmÄ• hatthapÄ• davikalo viya accha
corikÄ• ya paresaá¹ƒ santakaá¹ƒ gahetvÄ• sukhena jÄ«vikaá¹ƒ kappehÄ«" ti. so "nÄ• haá¹
jÄ• nÄ• mÄ«" ti Ä• ha. corÄ• "mayaá¹ƒ taá¹ƒ sikkhÄ• pema, kevalaá¹ƒ tvaá¹ƒ amhÄ• kaá¹ƒ
Ä• haá¹ƒsu. so "sÄ• dhÅ«" ti sampaá¹-icchitvÄ• tehi saddhiá¹ƒ agamÄ• si. atha te corÄ• ta
muggaraá¹ƒ datvÄ• sandhiá¹ƒ chinditvÄ• gharaá¹ƒ pavisanto taá¹ƒ sandhimukhe á¹-hapet
aÃ±Ã±o koci Ä• gacchati, taá¹ƒ iminÄ• muggarena paharitvÄ• ekappahÄ• reneva mÄ• reh
hitÄ• hitaá¹ƒ ajÄ• nanto paresaá¹ƒ Ä• gamanameva olokento tattha aá¹-á¹-hÄ• si \Ne 5/. co
pavisitvÄ• gayhÅ«pagaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• gharamanussehi Ã±Ä• tamattÄ• va it
gharamanussÄ• uá¹-á¹-hahitvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ dhÄ• vantÄ• ito cito ca olokentÄ•
sandhidvÄ• re á¹-hitaá¹ƒ disvÄ• "hare duá¹-á¹-hacorÄ• " ti gahetvÄ• hatthapÄ• de muggar
dassesuá¹ƒ - "ayaá¹ƒ, deva, coro sandhisukhe gahito" ti. rÄ• jÄ• "imassa sÄ«saá¹ƒ chindÄ•
nagaraguttikaá¹ƒ Ä• á¹‡Ä• pesi. "sÄ• dhu, devÄ• " ti nagaraguttiko taá¹ƒ gÄ• hÄ• petvÄ• pa
gÄ• á¸·habandhanaá¹ƒ bandhÄ• petvÄ• rattavaá¹‡á¹‡aviraá¸·amÄ• lÄ• bandhakaá¹‡á¹-haá
iá¹-á¹-hakacuá¹‡á¹‡amakkhitasÄ«saá¹ƒ vajjhapahaá¹-abheridesitamaggaá¹ƒ rathikÄ• ya rat

siá¹…ghÄ• á¹-akaá¹ƒ vicarÄ• petvÄ• kasÄ• hi tÄ• á¸·ento Ä• ghÄ• tanÄ• bhimukhaá¹ƒ neti
vilumpamÄ• nakacoro gahito" ti kolÄ• halaá¹ƒ ahosi.

tena ca samayena tasmiá¹ƒ nagare sulasÄ• nÄ• ma nagarasobhinÄ« pÄ• sÄ• de á¹-hitÄ•
taá¹ƒ tathÄ• nÄ«yamÄ• naá¹ƒ disvÄ• pubbe tena kataparicayÄ• "ayaá¹ƒ puriso imasmiá¹ƒ
sampattiá¹ƒ anubhavitvÄ• idÄ• ni evarÅ«paá¹ƒ anatthaá¹ƒ anayabyasanaá¹ƒ patto" ti tassa
uppÄ• detvÄ• cattÄ• ro modake pÄ• nÄ«yaÃ±ca pesesi. nagaraguttikassa ca Ä• rocÄ• pes
yÄ• vÄ• yaá¹ƒ \Ee 5/ puriso ime modake khÄ• ditvÄ• pÄ• nÄ«yaá¹ƒ pivissatÄ«" ti.

athetasmiá¹ƒ antare Ä• yasmÄ• mahÄ• moggallÄ• no dibbena cakkhunÄ• olokento tassa
karuá¹‡Ä• ya saÃ±coditamÄ• naso - "ayaá¹ƒ puriso akatapuÃ±Ã±o katapÄ• po, tenÄ• yaá¹ƒ
pana gate modake ca pÄ• nÄ«yaÃ±ca datvÄ• bhummadevesu uppajjissati, yaá¹ƒnÅ«nÄ• h
nti cintetvÄ• pÄ• nÄ«yamodakesu upanÄ«yamÄ• nesu tassa purisassa purato pÄ• turahos
pasannamÄ• naso "kiá¹ƒ me idÄ• neva imehi mÄ• riyamÄ• nassa modakehi khÄ• ditehi, ida
gacchantassa pÄ• theyyaá¹ƒ bhavissatÄ«" ti cintetvÄ• modake ca pÄ• nÄ«yaÃ±ca therassa
pasÄ• dasaá¹ƒvaá¸• á¸• hanatthaá¹ƒ tassa passantasseva tathÄ• rÅ«pe á¹-hÄ• ne nisÄ«dit
pÄ• nÄ«yaÃ±ca pivitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. so pana puriso coraghÄ• takeh
sÄ«sacchedaá¹ƒ pÄ• pito anuttare puÃ±Ã±akkhette mahÄ• moggallÄ• natthere katena puÃ
nibbattanÄ• rahopi yasmÄ• "sulasaá¹ƒ Ä• gamma mayÄ• ayaá¹ƒ deyyadhammo laddho" ti
maraá¹‡akÄ• le cittaá¹ƒ upakkiliá¹-á¹-haá¹ƒ ahosi. tasmÄ• hÄ«nakÄ• yaá¹ƒ upapajjanto pa
sandacchÄ• ye mahÄ• nigrodharukkhe rukkhadevatÄ• hutvÄ• nibbatti.

so \Ne 6/ kira sace paá¹-hamavaye kulavaá¹ƒsaá¹-á¹-hapane ussukkaá¹ƒ akarissa, tasmiá¹
seá¹-á¹-hÄ«naá¹ƒ aggo abhavissa, majjhimavaye majjhimo, pacchimavaye pacchimo. sace
pabbajito abhavissa, arahÄ• abhavissa, majjhimavaye sakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ« v
sotÄ• panno abhavissa. pÄ• pamittasaá¹ƒsaggena pana itthidhutto surÄ• dhutto duccaritani
anukkamena sabbasampattito parihÄ• yitvÄ• mahÄ• byasanaá¹ƒ pattoti vadanti.

atha \Ee 6/ so aparena samayena sulasaá¹ƒ uyyÄ• nagataá¹ƒ disvÄ• saÃ±jÄ• takÄ• marÄ
taá¹ƒ attano bhavanaá¹ƒ netvÄ• sattÄ• haá¹ƒ tÄ• ya \Be 6/ saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kapp
Ä• rocesi. tassÄ• mÄ• tÄ• taá¹ƒ apassantÄ« rodamÄ• nÄ• ito cito ca paribbhamati. taá¹ƒ
mahÄ• moggallÄ• no mahiddhiko mahÄ• nubhÄ• vo tassÄ• gatiá¹ƒ jÄ• neyya, taá¹ƒ upasa
Ä• ha. sÄ• "sÄ• dhu ayyo" ti theraá¹ƒ upasaá¹…kamitvÄ• tamatthaá¹ƒ pucchi. thero "ito sa
veá¸·uvanamahÄ• vihÄ• re bhagavati dhammaá¹ƒ desente parisapariyante passissasÄ«" ti
devaputtaá¹ƒ avoca - "ayuttaá¹ƒ mayhaá¹ƒ tava bhavane vasantiyÄ• , ajja sattamo divaso, n
apassantÄ« paridevasokasamÄ• pannÄ• bhavissati, sÄ• dhu maá¹ƒ, deva, tattheva nehÄ«
veá¸·uvane bhagavati dhammaá¹ƒ desente parisapariyante á¹-hapentvÄ• adissamÄ• narÅ«

tato mahÄ• jano sulasaá¹ƒ disvÄ• evamÄ• ha - "amma sulase, tvaá¹ƒ ettakaá¹ƒ divasaá¹ƒ
mÄ• tÄ• tvaá¹ƒ apassantÄ« paridevasokasamÄ• pannÄ• ummÄ• dappattÄ• viya jÄ• tÄ• "
mahÄ• janassa Ä• cikkhi. mahÄ• janena ca "kathaá¹ƒ so puriso tathÄ• pÄ• papasuto akatak
paá¹-ilabhatÄ«" ti vutte sulasÄ• "mayÄ• dÄ• pite modake pÄ• nÄ«yaÃ±ca ayyassa mahÄ•
tena puÃ±Ã±ena devÅ«papattiá¹ƒ paá¹-ilabhatÄ«" ti Ä• ha. taá¹ƒ sutvÄ• mahÄ• jano accha
- "arahanto nÄ• ma anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassa, yesu appakopi kato kÄ• ro sat
Ä• vahatÄ«" ti uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedesi. bhikkhÅ« tamatthaá¹ƒ b
tato bhagavÄ• imissÄ• aá¹-á¹-huppattiyÄ• -

1__._ á¹• 21 "khettÅ«pamÄ• arahanto, dÄ• yakÄ• kassakÅ«pamÄ• .

bÄ«jÅ«pamaá¹ƒ deyyadhammaá¹ƒ, etto nibbattate phalaá¹ƒ ||

2__._ á¹• 21 "etaá¹ƒ \Ne 7/ \Ee 7/ bÄ«jaá¹ƒ kasÄ« khettaá¹ƒ, petÄ• naá¹ƒ dÄ• yakassa ca.

taá¹ƒ petÄ• paribhuÃ±janti, dÄ• tÄ• puÃ±Ã±ena vaá¸• á¸• hati ||

3__._ á¹• 21 "idheva \Be 7/ kusalaá¹ƒ katvÄ• , pete ca paá¹-ipÅ«jiya.

saggaÃ±ca kamatiá¹-á¹-hÄ• naá¹ƒ, kammaá¹ƒ katvÄ• na bhaddaka" nti || - imÄ• gÄ• thÄ•

<1> tattha __khettÅ«pamÄ• _ti khittaá¹ƒ vuttaá¹ƒ bÄ«jaá¹ƒ tÄ• yati mahapphalabhÄ• vakar
khettaá¹ƒ, sÄ• libÄ«jÄ• dÄ«naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ. taá¹ƒ upamÄ• etesanti khettÅ«
attho. __arahanto_ti khÄ«á¹‡Ä• savÄ• . te hi kilesÄ• rÄ«naá¹ƒ saá¹ƒsÄ• racakkassa arÄ• n
Ä• rakattÄ• , paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ca "arahanto
khetaÃ±hi tiá¹‡Ä• didosarahitaá¹ƒ svÄ• bhisaá¹…khatabÄ«jamhi vutte utusalilÄ• dipaccayan
mahapphalaá¹ƒ hoti, evaá¹ƒ khÄ«á¹‡Ä• savasantÄ• no lobhÄ• didosarahito svÄ• bhisaá¹…
kÄ• lÄ• dipaccayantarasahito dÄ• yakassa mahapphalo hoti. tenÄ• ha bhagavÄ• "khettÅ«p
ukkaá¹-á¹-haniddeso ayaá¹ƒ tassa sekhÄ• dÄ«nampi khettabhÄ• vÄ• paá¹-ikkhepato.

__dÄ• yakÄ• _ti cÄ«varÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ dÄ• tÄ• ro pariccajanakÄ• , tesaá¹ƒ p
lobhÄ• dÄ«naá¹ƒ pariccajanakÄ• chedanakÄ• , tato vÄ• attano santÄ• nassa sodhakÄ• , n
__kassakÅ«pamÄ• _ti kassakasadisÄ• . yathÄ• kassako sÄ• likhettÄ• dÄ«ni kasitvÄ• yath
vuttudakadÄ• nanÄ«haraá¹‡anidhÄ• narakkhaá¹‡Ä• dÄ«hi appamajjanto uá¸·Ä• raá¹ƒ vipul
paá¹-ilabhati, evaá¹ƒ dÄ• yakopi arahantesu deyyadhammapariccÄ• gena pÄ• ricariyÄ• ya
vipulaÃ±ca dÄ• naphalaá¹ƒ paá¹-ilabhati. tena vuttaá¹ƒ "dÄ• yakÄ• kassakÅ«pamÄ• " ti.

__bÄ«jÅ«pamaá¹ƒ deyyadhamma_nti liá¹…gavipallÄ• sena vuttaá¹ƒ, bÄ«jasadiso deyyadh

annapÄ• nÄ• dikassa hi dasavidhassa dÄ• tabbavatthuno etaá¹ƒ nÄ• maá¹ƒ. __etto nibbatta
dÄ• yakapaá¹-iggÄ• hakadeyyadhammapariccÄ• gato \Ee 8/ dÄ• naphalaá¹ƒ nibbattati ceva
ciratarapabandhavasena pavattati cÄ• ti attho. ettha ca yasmÄ• pariccÄ• gacetanÄ• bhisaá
annapÄ• nÄ• divatthuno bhÄ• vo, na itarassa, tasmÄ• "bÄ«jÅ«pamaá¹ƒ deyyadhamma" nti
kataá¹ƒ. tena deyyadhammÄ• padesena \Be 8/ deyyadhammavatthuvisayÄ• ya pariccÄ• ga
daá¹-á¹-habbo. sÄ• hi paá¹-isandhiÄ• dippabhedassa \Ne 8/ tassa nissayÄ• rammaá¹‡appa
nipphÄ• dikÄ• , na deyyadhammoti.

<2> __etaá¹ƒ bÄ«jaá¹ƒ kasÄ« khetta_nti yathÄ• vuttaá¹ƒ bÄ«jaá¹ƒ, yathÄ• vuttaÃ±ca khetta
tasmiá¹ƒ khette vapanapayogasaá¹…khÄ• tÄ• kasi cÄ• ti attho. etaá¹ƒ tayaá¹ƒ kesaá¹ƒ iccl
"petÄ• naá¹ƒ dÄ• yakassa cÄ• " ti. yadi dÄ• yako pete uddissa dÄ• naá¹ƒ deti, petÄ• naÃ±c
pete uddissa dÄ• naá¹ƒ deti, dÄ• yakasseva etaá¹ƒ bÄ«jaá¹ƒ esÄ• kasi etaá¹ƒ khettaá¹ƒ up
adhippÄ• yo. idÄ• ni taá¹ƒ upakÄ• raá¹ƒ dassetuá¹ƒ __ "taá¹ƒ petÄ• paribhuÃ±janti, dÄ• tÄ
vaá¸• á¸• hatÄ«" _ti vuttaá¹ƒ. tattha __taá¹ƒ petÄ• paribhuÃ±jantÄ«_ti dÄ• yakena pete udd
yathÄ• vuttakhettakasibÄ«jasampattiyÄ• anumodanÄ• ya ca yaá¹ƒ petÄ• naá¹ƒ upakappati
paribhuÃ±janti. __dÄ• tÄ• puÃ±Ã±ena vaá¸• á¸• hatÄ«_ti dÄ• tÄ• pana attano dÄ• namaya
devamanussesu bhogasampattiÄ• dinÄ• puÃ±Ã±aphalena abhivaá¸• á¸• hati. puÃ±Ã±apha
bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«
vuccati.

<3> __idheva kusalaá¹ƒ katvÄ• _ti anavajjasukhavipÄ• kaá¹-á¹-hena kusalaá¹ƒ petÄ• naá¹ƒ
dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ upacinitvÄ• idheva imasmiá¹ƒyeva attabhÄ• ve. __pete ca pa
dÄ• nena sammÄ• netvÄ• anubhuyyamÄ• nadukkhato te mocetvÄ• . pete hi uddissa diyya
nÄ• ma hoti. tenÄ• ha - "amhÄ• kaÃ±ca katÄ• pÅ«jÄ• " ti (Pv 18), "petÄ• naá¹ƒ pÅ«jÄ• ca
ca. "pete cÄ• " ti ca-saddena \Ee 9/ "piyo ca hoti manÄ• po, abhigamanÄ«yo ca hoti vissÄ•
hoti garukÄ• tabbo, pÄ• saá¹ƒso ca hoti kittanÄ«yo viÃ±Ã±Å«na" nti evamÄ• dike diá¹-á¹-ha
saá¹…gaá¹‡hÄ• ti. __saggaÃ±ca kamati á¹-hÄ• naá¹ƒ, kammaá¹ƒ katvÄ• na bhaddaka_nti
katvÄ• dibbehi Ä• yuÄ• dÄ«hi dasahi á¹-hÄ• nehi suá¹-á¹-hu aggattÄ• "sagga" nti laddhan
nibbattanaá¹-á¹-hÄ• naá¹ƒ devalokaá¹ƒ kamati upapajjanavasena upagacchati.

ettha \Be 9/ ca "kusalaá¹ƒ katvÄ• " ti vatvÄ• puna "kammaá¹ƒ katvÄ• na bhaddaka" nti vac
"deyyadhammapariccÄ• go viya pattidÄ• navasena dÄ• nadhammapariccÄ• gopi dÄ• nama
dassanatthanti daá¹-á¹-habbaá¹ƒ. keci panettha "petÄ• ti arahanto adhippetÄ• " ti vadanti, ta
matimattaá¹ƒ "petÄ• " ti khÄ«á¹‡Ä• savÄ• naá¹ƒ Ä• gataá¹-á¹-hÄ• nasseva abhÄ• vato, bÄ«
viya \Ne 9/ tesaá¹ƒ ayujjamÄ• nattÄ• , petayonikÄ• naá¹ƒ yujjamÄ• nattÄ• ca. desanÄ• par
sulasaÃ±ca Ä• diá¹ƒ katvÄ• caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisama

khettÅ«pamapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÅ«karamukhapetavatthuvaá¹‡á¹‡anÄ•

__kÄ• yo te sabbasovaá¹‡á¹‡o_ti idaá¹ƒ satthari rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane ka
aÃ±Ã±Ã±Ä• taraá¹ƒ sÅ«karamukhapetaá¹ƒ Ä• rabbha vuttaá¹ƒ. atÄ«te kira kassapassa bha
kÄ• yena \Ee 10/ saÃ±Ã±ato ahosi, vÄ• cÄ• ya asaÃ±Ã±ato, bhikkhÅ« akkosati paribhÄ• sa
niraye nibbatto, ekaá¹ƒ buddhantaraá¹ƒ tattha paccitvÄ• tato cavitvÄ• imasmiá¹ƒ buddhupp
gijjhakÅ«á¹-apabbatapÄ• de tasseva kammassa vipÄ• kÄ• vasesena khuppipÄ• sÄ• bhibhÅ
kÄ• yo suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi, mukhaá¹ƒ sÅ«karamukhasadisaá¹ƒ. athÄ• yasmÄ• nÅ
vasanto pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ
antarÄ• magge taá¹ƒ petaá¹ƒ disvÄ• tena katakammaá¹ƒ pucchanto -

4__._ á¹• 21 "kÄ• yo te sabbasovaá¹‡á¹‡o, sabbÄ• obhÄ• sate disÄ• .

mukhaá¹ƒ te sÅ«karasseva, kiá¹ƒ kammamakarÄ« pure" ti || -

gÄ• thamÄ• ha. tattha __kÄ• yo te sabbasovaá¹‡á¹‡o_ti tava kÄ• yo deho sabbo suvaá¹‡á¹
uttattakanakasannibho. __sabbÄ• obhÄ• sate disÄ• _ti tassa pabhÄ• ya sabbÄ• pi disÄ• s
vijjotati. __obhÄ• sate_ti vÄ• antogadhahotuatthamidaá¹ƒ padanti "te kÄ• yo sabbasovaá¹‡
obhÄ• seti vijjotetÄ«" ti attho daá¹-á¹-habbo. __mukhaá¹ƒ_ \Be 10/ __te sÅ«karassevÄ• _ti n
sÅ«karassa viya, sÅ«karamukhasadisaá¹ƒ tava mukhanti attho. __kiá¹ƒ kammamakarÄ« pu
atÄ«tajÄ• tiyaá¹ƒ kÄ«disaá¹ƒ kammaá¹ƒ akÄ• sÄ«" ti pucchati.

evaá¹ƒ therena so peto katakammaá¹ƒ puá¹-á¹-ho gÄ• thÄ• ya vissajjento -

5__._ á¹• 21 "kÄ• yena saÃ±Ã±ato Ä• siá¹ƒ, vÄ• cÄ• yÄ• simasaÃ±Ã±ato.

tena metÄ• diso vaá¹‡á¹‡o, yathÄ• passasi nÄ• radÄ• " ti || -

Ä• ha \Ne 10/. tattha __kÄ• yena saÃ±Ã±ato Ä• si_nti kÄ• yikena saá¹ƒyamena saá¹ƒyato k
saá¹ƒvuto ahosiá¹ƒ. __vÄ• cÄ• yÄ• simasaÃ±Ã±ato_ti \Ee 11/ vÄ• cÄ• ya asaÃ±Ã±ato vÄ•
samannÄ• gato ahosiá¹ƒ. __tenÄ• _ti tena ubhayena saá¹ƒyamena asaá¹ƒyamena ca. __m
vaá¹‡á¹‡o_ti ediso. yathÄ• tvaá¹ƒ, nÄ• rada, paccakkhato passasi, evarÅ«po, kÄ• yena ma
suvaá¹‡á¹‡avaá¹‡á¹‡o, mukhena sÅ«karasadiso Ä• sinti yojanÄ• . __vaá¹‡á¹‡a_saddo hi id
saá¹‡á¹-hÄ• ne ca daá¹-á¹-habbo.

evaá¹ƒ peto therena pucchito tamatthaá¹ƒ vissajjetvÄ• tameva kÄ• raá¹‡aá¹ƒ katvÄ• thera

6__._ á¹• 21 "taá¹ƒ tyÄ• haá¹ƒ nÄ• rada brÅ«mi, sÄ• maá¹ƒ diá¹-á¹-hamidaá¹ƒ tayÄ• .

mÄ• kÄ• si mukhasÄ• pÄ• paá¹ƒ, mÄ• kho sÅ«karamukho ahÅ«" ti || -

gÄ• thamÄ• ha. tattha __ta_nti tasmÄ• . __tyÄ• ha_nti te ahaá¹ƒ. __nÄ• radÄ• _ti theraá¹ƒ
kathemi. __sÄ• ma_nti sayameva. __ida_nti attano sarÄ«raá¹ƒ sandhÄ• ya vadati. ayaÃ±he
bhante nÄ• rada, idaá¹ƒ mama sarÄ«raá¹ƒ galato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• manussasaá
sÅ«karasaá¹‡á¹-hÄ• naá¹ƒ, tayÄ• paccakkhatova diá¹-á¹-haá¹ƒ, tasmÄ• te ahaá¹ƒ ovÄ• da
ceti Ä• ha __ "mÄ• kÄ• si mukhasÄ• pÄ• paá¹ƒ, mÄ• kho sÅ«karamukho ahÅ«" _ti. tattha
__mukhasÄ• _ti mukhena. __kho_ti avadhÄ• raá¹‡e, vÄ• cÄ• ya pÄ• pakammaá¹ƒ mÄ• kÄ•
__kho sÅ«karamukho ahÅ«_ti ahaá¹ƒ viya sÅ«karamukho mÄ• ahosiyeva. sace pana tvaá
pÄ• paá¹ƒ kareyyÄ• si, ekaá¹ƒsena sÅ«karamukho bhaveyyÄ• si, tasmÄ• mÄ• kÄ• si mukh
phalapaá¹-isedhanamukhenapi hetumeva paá¹-isedheti.

athÄ• yasmÄ• nÄ• rado rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• ap
catuparisamajjhe nisinnassa satthuno tamatthaá¹ƒ Ä• rocesi. satthÄ• , "nÄ• rada, pubbeva
diá¹-á¹-ho" ti vatvÄ• anekÄ• kÄ• ravokÄ• raá¹ƒ vacÄ«duccaritasannissitaá¹ƒ Ä• dÄ«navaá
vacÄ«sucaritapaá¹-isaá¹ƒyuttaÃ±ca Ä• nisaá¹ƒsaá¹ƒ pakÄ• sento dhammaá¹ƒ desesi. sÄ•
sÄ• tthikÄ• ahosÄ«ti.

sÅ«karamukhapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pÅ«timukhapetavatthuvaá¹‡á¹‡anÄ•

__dibbaá¹ƒ_ \Ne 11/ __subhaá¹ƒ dhÄ• resi vaá¹‡á¹‡adhÄ• tu_nti idaá¹ƒ satthari veá¸·uvan
kalandakanivÄ• pe aÃ±Ã±ataraá¹ƒ pÅ«timukhapetaá¹ƒ Ä• rabbha vuttaá¹ƒ. atÄ«te kira kass
kulaputtÄ• tassa sÄ• sane pabbajitvÄ• sÄ«lÄ• cÄ• rasampannÄ• sallekhavuttino aÃ±Ã±at
samaggavÄ• saá¹ƒ vasiá¹ƒsu. atha aÃ±Ã±ataro pÄ• pajjhÄ• sayo pesuÃ±Ã±Ä• bhirato bhik
vasanaá¹-á¹-hÄ• naá¹ƒ upagaÃ±chi. therÄ• tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• vas
dutiyadivase taá¹ƒ gahetvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. manussÄ• te disvÄ• t
paramanipaccakÄ• raá¹ƒ katvÄ• yÄ• gubhattÄ• dÄ«hi paá¹-imÄ• nesuá¹ƒ. so vihÄ• raá¹ƒ p
vatÄ• yaá¹ƒ gocaragÄ• mo, manussÄ• ca saddhÄ• pasannÄ• , paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ pi
vihÄ• ro chÄ• yÅ«dakasampanno, sakkÄ• me idha sukhena vasituá¹ƒ. imesu pana bhikkhÅ
phÄ• suvihÄ• ro na bhavissati, antevÄ• sikavÄ• so viya bhavissati. handÄ• haá¹ƒ ime aÃ±Ã
yathÄ• na puna idha vasissanti, tathÄ• karissÄ• mÄ«" ti.

athekadivasaá¹ƒ \Be 12/ mahÄ• there dvinnampi ovÄ• daá¹ƒ datvÄ• attano vasanaá¹-á¹-hÅ
pesuá¹‡iko bhikkhu thokaá¹ƒ kÄ• laá¹ƒ vÄ«tinÄ• metvÄ• mahÄ• theraá¹ƒ upasaá¹…kamitvÅ

Ä• vuso, vikÄ• le Ä• gatosÄ«" ti ca vutte, "Ä• ma, bhante kiÃ±ci vattabbaá¹ƒ atthÄ«" ti vatvÄ
ti therena anuÃ±Ã±Ä• to Ä• ha - "eso, bhante, tumhÄ• kaá¹ƒ \Ee 13/ sahÄ• yakatthero sam
attÄ• naá¹ƒ dassetvÄ• parammukhÄ• sapatto viya upavadatÄ«" ti. "kiá¹ƒ kathetÄ«" ti pucc
bhante, â€™eso mahÄ• thero saá¹-ho mÄ• yÄ• vÄ« kuhako micchÄ• jÄ«vena jÄ«vikaá¹ƒ ka
aguá¹‡aá¹ƒ kathetÄ«" ti Ä• ha. "mÄ• , Ä• vuso, evaá¹ƒ bhaá¹‡i, na so bhikkhu evaá¹ƒ maá¹
gihikÄ• lato paá¹-á¹-hÄ• ya mama sabhÄ• vaá¹ƒ jÄ• nÄ• ti â€™pesalo kalyÄ• á¹‡asÄ«lo" â€
attano visuddhacittatÄ• ya evaá¹ƒ cintetha, taá¹ƒ tumhÄ• kaá¹ƒyeva anucchavikaá¹ƒ, mayh
veraá¹ƒ natthi, kasmÄ• ahaá¹ƒ tena avuttaá¹ƒ â€™vuttaâ€™ nti vadÄ• mi. hotu, kÄ• lantar
jÄ• nissathÄ• " ti Ä• ha. theropi puthujjanabhÄ• vadosena dveá¸·hakacitto "evampi siyÄ• " ti
hutvÄ• thokaá¹ƒ sithilavissÄ• so ahosi. so bÄ• lo paá¹-hamaá¹ƒ mahÄ• theraá¹ƒ paribhindit
vuttanayeneva paribhindi. atha te ubhopi therÄ• dutiyadivase aÃ±Ã±amaÃ±Ã±aá¹ƒ anÄ• la
pattacÄ«varamÄ• dÄ• ya gÄ• me piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• tamÄ• dÄ• ya attan
paribhuÃ±jitvÄ• sÄ• mÄ«cimattampi akatvÄ• taá¹ƒ divasaá¹ƒ tattheva vasitvÄ• vibhÄ• tÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ anÄ• rocetvÄ• va yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu.

pesuá¹‡ikaá¹ƒ pana bhikkhuá¹ƒ paripuá¹‡á¹‡amanorathaá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pav
Ä• haá¹ƒsu - "bhante, therÄ• kuhiá¹ƒ gatÄ• " ti? so Ä• ha - "sabbarattiá¹ƒ aÃ±Ã±amaÃ±Ã±a
mayÄ• â€™mÄ• kalahaá¹ƒ karotha, samaggÄ• hotha, kalaho nÄ• ma anatthÄ• vaho Ä• y
akusalasaá¹ƒvattaniko, purimakÄ• pi kalahena mahatÄ• hitÄ• paribhaá¹-á¹-hÄ• â€™ tiÄ• c
vacanaá¹ƒ anÄ• diyitvÄ• pakkantÄ• " ti. tato manussÄ• "therÄ• tÄ• va gacchantu, tumhe p
idheva anukkaá¹‡á¹-hitvÄ• vasathÄ• " ti yÄ• ciá¹ƒsu. so "sÄ• dhÅ«" ti paá¹-issuá¹‡itvÄ• tat
katipÄ• hena cintesi - "mayÄ• sÄ«lavanto kalyÄ• á¹‡adhammÄ• bhikkhÅ« \Be 13/ Ä• vÄ• s
vata mayÄ• pÄ• pakammaá¹ƒ pasuta" nti \Ee 14/ balavavippaá¹-isÄ• rÄ• bhibhÅ«to sokave
nacireneva kÄ• laá¹ƒ katvÄ• avÄ«cimhi nibbatti.

itare dve sahÄ• yakattherÄ• janapadacÄ• rikaá¹ƒ carantÄ• aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se s
sammoditvÄ• tena bhikkhunÄ• vuttaá¹ƒ bhedavacanaá¹ƒ aÃ±Ã±amaÃ±Ã±assa Ä• rocetvÄ
samaggÄ• hutvÄ• anukkamena tameva Ä• vÄ• saá¹ƒ paccÄ• gamiá¹ƒsu. manussÄ• dve t
saÃ±jÄ• tasomanassÄ• hutvÄ• catÅ«hi paccayehi upaá¹-á¹-hahiá¹ƒsu. therÄ• ca tattheva
sappÄ• yaÄ• hÄ• ralÄ• bhena samÄ• hitacittÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacireneva

pesuá¹‡iko bhikkhu ekaá¹ƒ buddhantaraá¹ƒ niraye paccitvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ
pÅ«timukhapeto hutvÄ• nibbatti. tassa kÄ• yo suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi, mukhato pana
ito cito ca mukhaá¹ƒ khÄ• danti, tassa dÅ«rampi okÄ• saá¹ƒ pharitvÄ• duggandhaá¹ƒ vÄ• y
gijjhakÅ«á¹-apabbatÄ• orohanto taá¹ƒ disvÄ• -

7__._ á¹• 21 "dibbaá¹ƒ subhaá¹ƒ dhÄ• resi vaá¹‡á¹‡adhÄ• tuá¹ƒ, vehÄ• yasaá¹ƒ tiá¹-á¹-has

mukhaÃ±ca te kimayo pÅ«tigandhaá¹ƒ, khÄ• danti kiá¹ƒ kammamakÄ• si pubbe" ti || -

imÄ• ya gÄ• thÄ• ya katakammaá¹ƒ pucchi. tattha __dibba_nti divi bhavaá¹ƒ devattabhÄ• v
dibbaá¹ƒ viyÄ• ti dibbaá¹ƒ. __subha_nti sobhanaá¹ƒ, sundarabhÄ• vaá¹ƒ vÄ• . __vaá¹‡á¹‡a
chavivaá¹‡á¹‡aá¹ƒ. __dhÄ• resÄ«_ti vahasi \Ne 13/. __vehÄ• yasaá¹ƒ tiá¹-á¹-hasi antalikkhe
antalikkhe tiá¹-á¹-hasi. keci pana "vihÄ• yasaá¹ƒ tiá¹-á¹-hasi antalikkhe" ti pÄ• á¹-haá¹ƒ vatv
obhÄ• sento antalikkhe tiá¹-á¹-hasÄ«ti vacanasesena atthaá¹ƒ \Ee 15/ vadanti. __pÅ«tiganc
kuá¹‡apagandhaá¹ƒ, duggandhanti attho. __kiá¹ƒ kammamakÄ• si pubbe_ti paramaduggan
khÄ• danti, kÄ• yo ca suvaá¹‡á¹‡avaá¹‡á¹‡o, kÄ«disaá¹ƒ nÄ• ma kammaá¹ƒ evarÅ«passa
kÄ• raá¹‡abhÅ«taá¹ƒ pubbe tvaá¹ƒ akÄ• sÄ«ti pucchi.

evaá¹ƒ \Be 14/ therena so peto attanÄ• katakammaá¹ƒ puá¹-á¹-ho tamatthaá¹ƒ vissajjento

8__._ á¹• 21 "samaá¹‡o ahaá¹ƒ pÄ• potiduá¹-á¹-havÄ• co, tapassirÅ«po mukhasÄ• asaÃ±Å

laddhÄ• ca me tamasÄ• vaá¹‡á¹‡adhÄ• tu, mukhaÃ±ca me pesuá¹‡iyena pÅ«tÄ«" ti || -

gÄ• thamÄ• ha. tattha __samaá¹‡o ahaá¹ƒ pÄ• po_ti ahaá¹ƒ lÄ• mako samaá¹‡o pÄ• pabhi
__atiduá¹-á¹-havÄ• co_ti atiduá¹-á¹-havacano, pare atikkamitvÄ• laá¹…ghitvÄ• vattÄ• , par
guá¹‡aparidhaá¹ƒsakavacanoti attho. "atidukkhavÄ• co" ti vÄ• pÄ• á¹-ho, ativiya pharusava
musÄ• vÄ• dapesuÃ±Ã±Ä• divacÄ«duccaritanirato. __tapassirÅ«po_ti samaá¹‡apatirÅ«pak
__laddhÄ• _ti paá¹-iladdhÄ• . ca-kÄ• ro sampiá¹‡á¸• anattho. __me_ti mayÄ• . __tapasÄ• _
__pesuá¹‡iyenÄ• _ti pisuá¹‡avÄ• cÄ• ya. __putÄ«_ti pÅ«tigandhaá¹ƒ.

evaá¹ƒ so peto attanÄ• katakammaá¹ƒ Ä• cikkhitvÄ• idÄ• ni therassa ovÄ• daá¹ƒ dento -

9__._ á¹• 21 "tayidaá¹ƒ tayÄ• nÄ• rada sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ,

anukampakÄ• ye kusalÄ• vadeyyuá¹ƒ.

mÄ• pesuá¹‡aá¹ƒ mÄ• ca musÄ• abhÄ• á¹‡i,

yakkho tuvaá¹ƒ hohisi kÄ• makÄ• mÄ«" ti || -

osÄ• nagÄ• thamÄ• ha. tattha \Ee 16/ __tayida_nti taá¹ƒ idaá¹ƒ mama rÅ«paá¹ƒ. __anukam
vadeyyu_nti ye anukampanasÄ«lÄ• kÄ• ruá¹‡ikÄ• parahitapaá¹-ipattiyaá¹ƒ kusalÄ• nipuá¹
vadeyyuá¹ƒ, tadeva vadÄ• mÄ«ti adhippÄ• yo. idÄ• ni taá¹ƒ ovÄ• daá¹ƒ dassento __ "mÄ•
abhÄ• á¹‡i, yakkho tuvaá¹ƒ hohisi kÄ• makÄ• mÄ«" _ti Ä• ha. tassattho - __pesuá¹‡aá¹ƒ_ p

__mÄ• abhÄ• á¹‡i_ \Ne 14/ mÄ• kathehi. yadi hi tvaá¹ƒ musÄ• vÄ• daá¹ƒ pisuá¹‡avÄ• caÃ
saÃ±Ã±ato bhaveyyÄ• si, yakkho vÄ• devo vÄ• devaÃ±Ã±ataro vÄ• tvaá¹ƒ bhavissasi, kÄ
uá¸·Ä• raá¹ƒ dibbasampattiá¹ƒ \Be 15/ paá¹-ilabhitvÄ• tattha kÄ• manasÄ«lo yathÄ• sukhaá
paricaraá¹‡ena abhiramaá¹‡asÄ«loti.

taá¹ƒ sutvÄ• thero tato rÄ• jagahaá¹ƒ gantvÄ• piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ
satthu tamatthaá¹ƒ Ä• rocesi. satthÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• dhammaá¹ƒ desesi.
sampattaparisÄ• ya sÄ• tthikÄ• ahosÄ«ti.

pÅ«timukhapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. piá¹-á¹-hadhÄ«talikapetavatthuvaá¹‡á¹‡anÄ•

__yaá¹ƒ kiÃ±cÄ• rammaá¹‡aá¹ƒ katvÄ• _ti idaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ jetavane viharan
gahapatino dÄ• naá¹ƒ Ä• rabbha kathesi. anÄ• thapiá¹‡á¸• ikassa kira gahapatino dhÄ«tu d
piá¹-á¹-hadhÄ«talikaá¹ƒ adÄ• si "ayaá¹ƒ te dhÄ«tÄ• , imaá¹ƒ gahetvÄ• kÄ«á¸·assÅ«" ti. sÄ•
dhÄ«tusaÃ±Ã±aá¹ƒ uppÄ• desi. athassÄ• ekadivasaá¹ƒ taá¹ƒ gahetvÄ• kÄ«á¸·antiyÄ• pa
dÄ• rikÄ• "mama dhÄ«tÄ• matÄ• " ti parodi. taá¹ƒ rodantiá¹ƒ kocipi gehajano saÃ±Ã±Ä• pe
samaye satthÄ• anÄ• thapiá¹‡á¸• ikassa gahapatino gehe paÃ±Ã±atte Ä• sane nisinno hot
bhagavato \Ee 17/ samÄ«pe nisinno ahosi. dhÄ• ti taá¹ƒ dÄ• rikaá¹ƒ gahetvÄ• seá¹-á¹-hiss
seá¹-á¹-hi taá¹ƒ disvÄ• "kissÄ• yaá¹ƒ dÄ• rikÄ• rodatÄ«" ti Ä• ha. dhÄ• ti taá¹ƒ pavattiá¹ƒ s
Ä• rocesi. seá¹-á¹-hi taá¹ƒ dÄ• rikaá¹ƒ aá¹…ke nisÄ«dÄ• petvÄ• "tava dhÄ«tudÄ• naá¹ƒ da
satthu Ä• rocesi - "bhante, mama nattudhÄ«taraá¹ƒ piá¹-á¹-hadhÄ«talikaá¹ƒ uddissa dÄ• na
paÃ±cahi bhikkhusatehi saddhiá¹ƒ svÄ• tanÄ• ya adhivÄ• sethÄ• " ti. adhivÄ• sesi bhagavÄ

atha bhagavÄ• dutiyadivase paÃ±cahi bhikkhusatehi saddhiá¹ƒ seá¹-á¹-hissa gharaá¹ƒ gan
katvÄ• anumodanaá¹ƒ karonto -

10__._ á¹• 21 "yaá¹ƒ kiÃ±cÄ• rammaá¹‡aá¹ƒ katvÄ• , dajjÄ• dÄ• naá¹ƒ amaccharÄ«.

pubbapete ca Ä• rabbha, atha vÄ• vatthudevatÄ• ||

11__._ á¹• 21 "cattÄ• ro \Be 16/ \Ne 15/ ca mahÄ• rÄ• je, lokapÄ• le yasassine.

kuveraá¹ƒ dhataraá¹-á¹-haÃ±ca, virÅ«pakkhaá¹ƒ virÅ«á¸·hakaá¹ƒ.

te ceva pÅ«jitÄ• honti, dÄ• yakÄ• ca anipphalÄ• ||

12__._ á¹• 21 "na hi ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• , yÄ• caÃ±Ã±Ä• paridevanÄ• .

na taá¹ƒ petassa atthÄ• ya, evaá¹ƒ tiá¹-á¹-hanti Ã±Ä• tayo ||

13__._ á¹• 21 "ayaÃ±ca kho dakkhiá¹‡Ä• dinnÄ• , saá¹…ghamhi suppatiá¹-á¹-hitÄ• .

dÄ«gharattaá¹ƒ hitÄ• yassa, á¹-hÄ• naso upakappatÄ«" ti || - imÄ• gÄ• thÄ• abhÄ• si.

<10> tattha __yaá¹ƒ kiÃ±cÄ• rammaá¹‡aá¹ƒ katvÄ• _ti maá¹…galÄ• dÄ«su aÃ±Ã±ataraá¹ƒ
uddissa. __dajjÄ• _ti dadeyya. __amaccharÄ«_ti attano sampattiyÄ• parehi
sÄ• dhÄ• raá¹‡abhÄ• vÄ• sahanalakkhaá¹‡assa maccherassa abhÄ• vato amaccharÄ«, pa
macchariyalobhÄ• dicittamalaá¹ƒ dÅ«rato katvÄ• dÄ• naá¹ƒ dadeyyÄ• ti adhippÄ• yo. __pu
pubbakepi pete uddissa. __vatthudevatÄ• _ti gharavatthuÄ• dÄ«su adhivatthÄ• devatÄ• Ä
vÄ• _ti iminÄ• aÃ±Ã±epi devamanussÄ• dike ye keci Ä• rabbha dÄ• naá¹ƒ dadeyyÄ• ti das

<11> tattha devesu tÄ• va ekacce pÄ• kaá¹-e deve dassento __ "cattÄ• ro ca mahÄ• rÄ• je
18/ nÄ• mato gaá¹‡hanto "kuvera" ntiÄ• dimÄ• ha. tattha __kuvera_nti vessavaá¹‡aá¹ƒ. __d
sesÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ lokapÄ• lÄ• naá¹ƒ nÄ• mÄ• ni. __te ceva pÅ«jitÄ• hontÄ«_ti te ca
pubbapetavatthudevatÄ• yo ca uddisanakiriyÄ• ya paá¹-imÄ• nikÄ• honti. __dÄ• yakÄ• ca
denti, te dÄ• yakÄ• ca paresaá¹ƒ uddisanamattena na nipphalÄ• , attano dÄ• naphalassa b

<12> idÄ• ni "ye attano Ã±Ä• tÄ«naá¹ƒ maraá¹‡ena rodanti paridevanti socanti, tesaá¹ƒ taá
attaparitÄ• panamattamevÄ• " ti dassetuá¹ƒ __ "na hi ruá¹‡á¹‡aá¹ƒ vÄ• " _ti gÄ• thamÄ• ha
ruditaá¹ƒ assumocanaá¹ƒ na hi kÄ• tabbanti \Be 17/ vacanaseso. __soko_ti socanaá¹ƒ citta
antonijjhÄ• nanti attho. __yÄ• caÃ±Ã±Ä• paridevanÄ• _ti yÄ• ca ruá¹‡á¹‡asokato aÃ±Ã±Ä
ekaputtakÄ• " tiÄ• divÄ• cÄ• vippalÄ• po, sopi na kÄ• tabboti attho. sabbattha vÄ• -saddo v
taá¹ƒ petassa atthÄ• yÄ• _ti yasmÄ• ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• paridevanÄ• vÄ• ti sabb
kÄ• lakatassa atthÄ• ya upakÄ• rÄ• ya na hoti, tasmÄ• na hi taá¹ƒ kÄ• tabbaá¹ƒ, tathÄ• pi
Ã±Ä• tayo aviddasunoti adhippÄ• yo.

<13> evaá¹ƒ ruá¹‡á¹‡Ä• dÄ«naá¹ƒ niratthakabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni yÄ• pubbapet
saá¹…ghassa dakkhiá¹‡Ä• dinnÄ• , tassÄ• sÄ• tthakabhÄ• vaá¹ƒ dassento __ "ayaÃ±ca k
gÄ• thamÄ• ha. tattha __aya_nti dÄ• yakena taá¹ƒ dinnaá¹ƒ dÄ• naá¹ƒ paccakkhato dasser
byatirekattho, tena yathÄ• ruá¹‡á¹‡Ä• di petassa na kassaci atthÄ• ya hoti, na evamayaá¹ƒ
dakkhiá¹‡Ä• dÄ«gharattaá¹ƒ hitÄ• yassa hotÄ«ti vakkhamÄ• nameva visesaá¹ƒ joteti. __kh
__dakkhiá¹‡Ä• _ti dÄ• naá¹ƒ. __saá¹…ghamhi suppatiá¹-á¹-hitÄ• _ti anuttare puÃ±Ã±akkhe
suá¹-á¹-hu patiá¹-á¹-hitÄ• . __dÄ«gharattaá¹ƒ hitÄ• yassÄ• _ti assa petassa cirakÄ• laá¹ƒ hi
__á¹-hÄ• naso upakappatÄ«_ti taá¹…khaá¹‡aÃ±Ã±eva nipphajjati, na kÄ• lantareti attho. ay

yaá¹ƒ pete uddissa dÄ• ne dinne petÄ• ce anumodanti, tÄ• vadeva tassa phalena petÄ• pa

evaá¹ƒ bhagavÄ• dhammaá¹ƒ desetvÄ• mahÄ• janaá¹ƒ pete uddissa dÄ• nÄ• bhiratamÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. punadivase seá¹-á¹-hibhariyÄ• avasesÄ• ca Ã±Ä• takÄ•
evaá¹ƒ temÄ• samattaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattesuá¹ƒ. atha rÄ• jÄ• pasenadi kosalo bh
"kasmÄ• , bhante, bhikkhÅ« mÄ• samattaá¹ƒ mama gharaá¹ƒ nÄ• gamiá¹ƒsÅ«" ti pucchi. sa
kathite rÄ• jÄ• pi seá¹-á¹-hiá¹ƒ anuvattanto buddhappamukhassa bhikkhusaá¹…ghassa mah
disvÄ• nÄ• garÄ• rÄ• jÄ• naá¹ƒ anuvattantÄ• mÄ• samattaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattes
piá¹-á¹-hadhÄ«talikamÅ«lakaá¹ƒ mahÄ• dÄ• naá¹ƒ pavattesunti.

piá¹-á¹-hadhÄ«talikapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. tirokuá¹-á¹-apetavatthuvaá¹‡á¹‡anÄ•

__tirokuá¹-á¹-esu_ \Be 18/ __tiá¹-á¹-hantÄ«_ti idaá¹ƒ satthÄ• rÄ• jagahe viharanto sambah
kathesi.

tatrÄ• yaá¹ƒ vitthÄ• rakathÄ• - ito dvÄ• navutikappe kÄ• si nÄ• ma nagaraá¹ƒ ahosi. tattha
rajjaá¹ƒ kÄ• resi. tassa sirimÄ• nÄ• ma devÄ«. tassÄ• kucchiyaá¹ƒ phusso nÄ• ma bodhis
anupubbena sammÄ• sambodhiá¹ƒ abhisambujjhi. jayaseno rÄ• jÄ• "mama putto mahÄ• b
buddho jÄ• to, mayhameva buddho, mayhaá¹ƒ dhammo, mayhaá¹ƒ saá¹…gho" ti mamattaá
sayameva upaá¹-á¹-hahati, na aÃ±Ã±esaá¹ƒ okÄ• saá¹ƒ deti.

bhagavato kaniá¹-á¹-habhÄ• taro vemÄ• tikÄ• tayo bhÄ• taro cintesuá¹ƒ - "buddhÄ• \Ee 2
hitatthÄ• ya uppajjanti, na ekasseva atthÄ• ya. amhÄ• kaÃ±ca pitÄ• aÃ±Ã±esaá¹ƒ okÄ• sa
mayaá¹ƒ labheyyÄ• ma bhagavantaá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ bhikkhusaá¹…ghaÃ±cÄ• " ti? tes
mayaá¹ƒ kiÃ±ci upÄ• yaá¹ƒ karomÄ• " ti. te paccantaá¹ƒ kupitaá¹ƒ viya kÄ• rÄ• pesuá¹ƒ. tat
kupito" ti sutvÄ• tayopi putte paccantaá¹ƒ vÅ«pasametuá¹ƒ pesesi. te gantvÄ• vÅ«pasame
tuá¹-á¹-ho varaá¹ƒ adÄ• si "yaá¹ƒ icchatha, taá¹ƒ gaá¹‡hathÄ• " ti. te "mayaá¹ƒ bhagavantaa
icchÄ• mÄ• " ti Ä• haá¹ƒsu. rÄ• jÄ• "etaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hathÄ• " ti Ä• ha
anatthikÄ• " ti Ä• haá¹ƒsu. tena hi paricchedaá¹ƒ katvÄ• gaá¹‡hathÄ• ti. te satta vassÄ• ni
adÄ• si. evaá¹ƒ "cha, paÃ±ca, cattÄ• ri, tÄ«á¹‡i, dve, ekaá¹ƒ, satta mÄ• se, cha, paÃ±ca, ca
yÄ• va temÄ• saá¹ƒ yÄ• ciá¹ƒsu. tadÄ• rÄ• jÄ• "gaá¹‡hathÄ• " ti adÄ• si.

te bhagavantaá¹ƒ upasaá¹…kamitvÄ• Ä• haá¹ƒsu - "icchÄ• ma mayaá¹ƒ, bhante, bhagava
upaá¹-á¹-hÄ• tuá¹ƒ, adhivÄ• setu no, bhante, bhagavÄ• imaá¹ƒ temÄ• saá¹ƒ vassÄ• vÄ• sa
tuá¹‡hÄ«bhÄ• vena. te tayo attano janapade niyuttakapurisassa lekhaá¹ƒ pesesuá¹ƒ "imaá¹
bhagavÄ• upaá¹-á¹-hÄ• tabbo, vihÄ• raá¹ƒ Ä• diá¹ƒ katvÄ• sabbaá¹ƒ bhagavato upaá¹-á¹-

sampÄ• dehÄ«" ti. so sabbaá¹ƒ sampÄ• detvÄ• paá¹-ipesesi. te \Be 19/ kÄ• sÄ• yavatthani
purisasahassehi veyyÄ• vaccakarehi bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca sakkaccaá¹ƒ u
janapadaá¹ƒ netvÄ• vihÄ• raá¹ƒ niyyÄ• tetvÄ• vassaá¹ƒ vasÄ• pesuá¹ƒ.

tesaá¹ƒ bhaá¹‡á¸• Ä• gÄ• riko eko gahapatiputto sapajÄ• patiko saddho ahosi pasanno. so
bhikkhusaá¹…ghassa dÄ• navattaá¹ƒ sakkaccaá¹ƒ adÄ• si. janapade niyuttakapuriso taá¹ƒ
ekÄ• dasamattehi purisasahassehi saddhiá¹ƒ sakkaccameva dÄ• naá¹ƒ pavattÄ• pesi. tatth
paá¹-ihatacittÄ• ahesuá¹ƒ. te dÄ• nassa antarÄ• yaá¹ƒ katvÄ• deyyadhammaá¹ƒ attanÄ•
agginÄ• dahiá¹ƒsu. pavÄ• ritÄ• rÄ• japuttÄ• bhagavato sakkÄ• raá¹ƒ katvÄ• \Ee 21/ bhag
santikameva paccÄ• gamiá¹ƒsu. tattha gantvÄ• bhagavÄ• parinibbÄ• yi. rÄ• japuttÄ• ca ja
niyuttakapuriso ca bhaá¹‡á¸• Ä• gÄ• riko ca anupubbena kÄ• laá¹ƒ katvÄ• saddhiá¹ƒ paris
paá¹-ihatacittÄ• janÄ• niraye uppajjiá¹ƒsu. evaá¹ƒ tesaá¹ƒ ubhayesaá¹ƒ janÄ• naá¹ƒ sagga
nirayaá¹ƒ upapajjantÄ• naá¹ƒ dvÄ• navutikappÄ• vÄ«tivattÄ• .

atha imasmiá¹ƒ bhaddakappe kassapassa bhagavato kÄ• le te paá¹-ihatacittÄ• janÄ• pete
manussÄ• attano attano Ã±Ä• takÄ• naá¹ƒ petÄ• naá¹ƒ atthÄ• ya dÄ• naá¹ƒ datvÄ• uddis
hotÅ«" ti, te sampattiá¹ƒ labhanti. atha imepi petÄ• taá¹ƒ disvÄ• kassapaá¹ƒ sammÄ• sam
upasaá¹…kamitvÄ• pucchiá¹ƒsu - "kiá¹ƒ nu kho, bhante, mayampi evarÅ«paá¹ƒ sampattiá¹
bhagavÄ• Ä• ha - "idÄ• ni na labhatha, anÄ• gate pana gotamo nÄ• ma sammÄ• sambudd
kÄ• le bimbisÄ• ro nÄ• ma rÄ• jÄ• bhavissati, so tumhÄ• kaá¹ƒ ito dvÄ• navutikappe Ã±Ä•
dÄ• naá¹ƒ datvÄ• tumhÄ• kaá¹ƒ uddisissati, tadÄ• labhissathÄ• " ti. evaá¹ƒ vutte kira tesa
vacanaá¹ƒ "sve labhissathÄ• " ti vuttaá¹ƒ viya ahosi.

tato \Be 20/ ekasmiá¹ƒ buddhantare vÄ«tivatte amhÄ• kaá¹ƒ bhagavÄ• uppajji. tepi tayo rÄ
purisasahassena saddhiá¹ƒ devalokato cavitvÄ• magadharaá¹-á¹-he brÄ• hmaá¹‡akule upp
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• gayÄ• sÄ«se tayo jaá¹-ilÄ• ahesuá¹ƒ, janapade niyuttaka
ahosi, bhaá¹‡á¸• Ä• gÄ• riko gahapatiputto visÄ• kho nÄ• ma seá¹-á¹-hi ahosi, tassa pajÄ•
seá¹-á¹-hidhÄ«tÄ• ahosi, avasesÄ• pana parisÄ• raÃ±Ã±o eva parivÄ• rÄ• hutvÄ• nibba

amhÄ• kampi bhagavÄ• loke uppajjitvÄ• sattasattÄ• haá¹ƒ atikkamitvÄ• anupubbena bÄ•
dhammacakkaá¹ƒ pavattetvÄ• paÃ±cavaggiye Ä• diá¹ƒ katvÄ• yÄ• va sahassaparivÄ• re t
rÄ• jagahaá¹ƒ agamÄ• si. tattha \Ee 22/ ca tadahupasaá¹…kamantaá¹ƒyeva rÄ• jÄ• naá¹ƒ b
patiá¹-á¹-hÄ• pesi saddhiá¹ƒ ekÄ• dasanahutehi aá¹…gamagadhavÄ• sÄ«hi brÄ• hmaá¹‡ag
svÄ• tanÄ• ya bhattena nimantito adhivÄ• setvÄ• dutiyadivase mÄ• á¹‡avakavaá¹‡á¹‡ena
gacchantena -

"danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• " ti || (Vin I 58) -

evamÄ• dÄ«hi \Ne 19/ gÄ• thÄ• hi abhitthaviyamÄ• no rÄ• jagahaá¹ƒ pavisitvÄ• raÃ±Ã±o r
sampaá¹-icchi. te pana petÄ• "idÄ• ni rÄ• jÄ• dÄ• naá¹ƒ amhÄ• kaá¹ƒ uddisissati, idÄ• ni u
samparivÄ• retvÄ• aá¹-á¹-haá¹ƒsu.

rÄ• jÄ• dÄ• naá¹ƒ datvÄ• "kattha nu kho bhagavÄ• vihareyyÄ• " ti bhagavato vihÄ• raá¹-á
taá¹ƒ dÄ• naá¹ƒ kassaci uddisi. tathÄ• taá¹ƒ dÄ• naá¹ƒ alabhantÄ• petÄ• chinnÄ• sÄ• hu
nivesane ativiya bhiá¹ƒsanakaá¹ƒ vissaramakaá¹ƒsu. rÄ• jÄ• bhayasantÄ• sasaá¹ƒvegaá¹ƒ
\Be 21/ rattiyÄ• bhagavato Ä• rocehi - "evarÅ«paá¹ƒ saddaá¹ƒ assosiá¹ƒ, kiá¹ƒ nu kho me,
ti? bhagavÄ• "mÄ• bhÄ• yi, mahÄ• rÄ• ja, na te kiÃ±ci pÄ• pakaá¹ƒ bhavissati, apica kho s
purÄ• á¹‡aÃ±Ä• takÄ• petesu uppannÄ• . te ekaá¹ƒ buddhantaraá¹ƒ tameva paccÄ• sÄ«sa
datvÄ• amhÄ• kaá¹ƒ uddisissatÄ«â€™ ti vicarantÄ• tayÄ• hiyyo dÄ• naá¹ƒ datvÄ• na udd
tathÄ• rÅ«paá¹ƒ vissaramakaá¹ƒsÅ«" ti Ä• ha. "kiá¹ƒ idÄ• nipi, bhante, dinne te labheyyu" n
mahÄ• rÄ• jÄ• " ti. "tena hi, bhante, adhivÄ• setu me bhagavÄ• ajjatanÄ• ya dÄ• naá¹ƒ, tes
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

rÄ• jÄ• nivesanaá¹ƒ gantvÄ• mahÄ• dÄ• naá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ
rÄ• jantepuraá¹ƒ gantvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena. te p
labheyyÄ• mÄ• " ti gantvÄ• tirokuá¹-á¹-Ä• dÄ«su aá¹-á¹-haá¹ƒsu. bhagavÄ• tathÄ• akÄ• s
Ä• pÄ• thaá¹ƒ gatÄ• ahesuá¹ƒ. rÄ• jÄ• dakkhiá¹‡odakaá¹ƒ dento "idaá¹ƒ me Ã±Ä• tÄ«naá
petÄ• naá¹ƒ kamalakuvalayasaÃ±channÄ• pokkharaá¹‡iyo nibbattiá¹ƒsu. te tattha nhatvÄ•
paá¹-ippassaddhadarathakilamathapipÄ• sÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ahesuá¹ƒ. rÄ• jÄ• y
uddisi. tesaá¹ƒ taá¹…khaá¹‡aÃ±Ã±eva dibbayÄ• gukhajjabhojjÄ• ni nibbattiá¹ƒsu. te tÄ• ni p
pÄ«á¹‡indriyÄ• ahesuá¹ƒ. atha vatthasenÄ• sanÄ• ni datvÄ• uddisi. tesaá¹ƒ
dibbavatthapÄ• sÄ• dapaccattharaá¹‡aseyyÄ• dialaá¹…kÄ• ravidhayo nibbattiá¹ƒsu. sÄ• ca
yathÄ• raÃ±Ã±o pÄ• kaá¹-Ä• hoti, tathÄ• bhagavÄ• adhiá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ
tato bhagavÄ• bhuttÄ• vÄ« pavÄ• rito raÃ±Ã±o bimbisÄ• rassa anumodanatthaá¹ƒ tirokuá¹

14__._ á¹• 21 "tirokuá¹-á¹-esu tiá¹-á¹-hanti, sandhisiá¹…ghÄ• á¹-akesu ca.

dvÄ• rabÄ• hÄ• su tiá¹-á¹-hanti, Ä• gantvÄ• na sakaá¹ƒ gharaá¹ƒ ||

15__._ á¹• 21 "pahÅ«te \Ne 20/ annapÄ• namhi, khajjabhojje upaá¹-á¹-hite.

na tesaá¹ƒ koci sarati, sattÄ• naá¹ƒ kammapaccayÄ• ||

16__._ á¹• 21 "evaá¹ƒ \Be 22/ dadanti Ã±Ä• tÄ«naá¹ƒ, ye honti anukampakÄ• .

suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena, kappiyaá¹ƒ pÄ• nabhojanaá¹ƒ ||

17__._ á¹• 21 "idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayo.

te ca tattha samÄ• gantvÄ• , Ã±Ä• tipetÄ• samÄ• gatÄ• .

pahÅ«te annapÄ• namhi, sakkaccaá¹ƒ anumodare ||

18__._ á¹• 21 "ciraá¹ƒ jÄ«vantu no Ã±Ä• tÄ«, yesaá¹ƒ hetu labhÄ• mase.

amhÄ• kaÃ±ca katÄ• pÅ«jÄ• , dÄ• yakÄ• ca anipphalÄ• ||

19__._ á¹• 21 "na hi tattha kasi atthi, gorakkhettha na vijjati.

vaá¹‡ijjÄ• tÄ• disÄ« natthi, hiraÃ±Ã±ena kayÄ• kayaá¹ƒ.

ito dinnena yÄ• penti, petÄ• kÄ• lagatÄ• tahiá¹ƒ ||

20__._ á¹• 21 "unname udakaá¹ƒ vuá¹-á¹-haá¹ƒ, yathÄ• ninnaá¹ƒ pavattati.

evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappati ||

21__._ á¹• 21 "yathÄ• vÄ• rivahÄ• pÅ«rÄ• , paripÅ«renti sÄ• garaá¹ƒ.

evameva \Ee 24/ ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappati ||

22__._ á¹• 21 "adÄ• si me akÄ• si me, Ã±Ä• timittÄ• sakhÄ• ca me.

petÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ dajjÄ• , pubbe katamanussaraá¹ƒ ||

23__._ á¹• 21 "na hi ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• , yÄ• caÃ±Ã±Ä• paridevanÄ• .

na taá¹ƒ petÄ• namatthÄ• ya, evaá¹ƒ tiá¹-á¹-hanti Ã±Ä• tayo ||

24__._ á¹• 21 "ayaÃ±ca \Ne 21/ kho dakkhiá¹‡Ä• dinnÄ• , saá¹…ghamhi suppatiá¹-á¹-hitÄ•

dÄ«gharattaá¹ƒ hitÄ• yassa, á¹-hÄ• naso upakappati ||

25__._ á¹• 21 "so Ã±Ä• tidhammo ca ayaá¹ƒ nidassito, petÄ• na pÅ«jÄ• ca katÄ• uá¸·Ä• r

balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ, tumhehi puÃ±Ã±aá¹ƒ pahutaá¹ƒ anappaka" nti ||

<14> tattha \Be 23/ __tirokuá¹-á¹-esÅ«_ti kuá¹-á¹-Ä• naá¹ƒ parabhÄ• gesu. __tiá¹-á¹-hantÄ
nisajjÄ• dipaá¹-ikkhepato á¹-hÄ• nakappanavacanametaá¹ƒ, gehapÄ• kÄ• rakuá¹-á¹-Ä• naá
tiá¹-á¹-hantÄ«ti attho. __sandhisiá¹…ghÄ• á¹-akesu cÄ• _ti sandhÄ«su ca siá¹…ghÄ• á¹-ake
catukkoá¹‡aracchÄ• , gharasandhibhittisandhiÄ• lokasandhiyopi vuccanti. __siá¹…ghÄ• á¹-
__dvÄ• rabÄ• hÄ• su tiá¹-á¹-hantÄ«_ti nagaradvÄ• ragharadvÄ• rÄ• naá¹ƒ bÄ• hÄ• nissÄ•
sakaá¹ƒ ghara_nti sakagharaá¹ƒ nÄ• ma pubbaÃ±Ä• tigharampi attanÄ• sÄ• mibhÄ• vena
tadubhayampi te yasmÄ• sakagharasaÃ±Ã±Ä• ya Ä• gacchanti, tasmÄ• "Ä• gantvÄ• na sa

<15> evaá¹ƒ bhagavÄ• pubbe anajjhÄ• vutthapubbampi pubbaÃ±Ä• tigharattÄ• bimbisÄ•
sakagharasaÃ±Ã±Ä• ya Ä• gantvÄ• tirokuá¹-á¹-Ä• dÄ«su á¹-hite issÄ• macchariyaphalaá¹ƒ
duddasikavirÅ«pabhayÄ• nakadassane bahÅ« pete raÃ±Ã±o dassento "tirokuá¹-á¹-esu tiá¹-
vatvÄ• puna tehi katassa kammassa dÄ• ruá¹‡abhÄ• vaá¹ƒ dassento __ "pahÅ«te annapÄ
dutiyagÄ• thamÄ• ha.

tattha __pahÅ«te_ti anappake bahumhi, yÄ• vadattheti attho \Ee 25/. ba-kÄ• rassa hi pa-kÄ
santo na bharatÄ«" tiÄ• dÄ«su (Sn 98) viya. keci pana "bahuke" ti paá¹-hanti, so pana pamÄ
__annapÄ• namhÄ«_ti anne ca pÄ• ne ca. __khajjabhojje_ti khajje ca bhojje ca. etena
asitapÄ«takhÄ• yitasÄ• yitavasena catubbidhampi Ä• hÄ• raá¹ƒ dasseti. __upaá¹-á¹-hite_ti
paá¹-iyatteti attho. __na tesaá¹ƒ koci sarati sattÄ• na_nti tesaá¹ƒ pettivisaye uppannÄ• naá¹
mÄ• tÄ• vÄ• pitÄ• vÄ• putto vÄ• nattÄ• vÄ• na sarati. kiá¹ƒ kÄ• raá¹‡Ä• ? __kammapa
adÄ• nadÄ• napaá¹-isedhanÄ• dibhedassa kadariyakammassa kÄ• raá¹‡abhÄ• vato. taÃ±h
sarituá¹ƒ na deti.

16__._ evaá¹ƒ bhagavÄ• anappakepi annapÄ• nÄ• dimhi vijjamÄ• ne Ã±Ä• tÄ«naá¹ƒ pacc
22/ kammaphalena Ã±Ä• takÄ• naá¹ƒ anussaraá¹‡amattassÄ• pi abhÄ• vaá¹ƒ dassetvÄ• \
Ã±Ä• take uddissa raÃ±Ã±Ä• dinnadÄ• naá¹ƒ pasaá¹ƒsanto __ "evaá¹ƒ dadanti Ã±Ä• tÄ«n

tattha __eva_nti upamÄ• vacanaá¹ƒ. tassa dvidhÄ• sambandho - tesaá¹ƒ sattÄ• naá¹ƒ kar
kesuci keci dadanti Ã±Ä• tÄ«naá¹ƒ, ye evaá¹ƒ anukampakÄ• hontÄ«ti ca, mahÄ• rÄ• ja, ya
suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena kappiyaá¹ƒ pÄ• nabhojanaá¹ƒ dadanti Ã±Ä• tÄ«naá¹ƒ, ye ho
tattha __dadantÄ«_ti denti uddisanti niyyÄ• tenti. __Ã±Ä• tÄ«na_nti mÄ• tito ca pitito ca san
__ye_ti ye keci puttÄ• dayo. __hontÄ«_ti bhavanti. __anukampakÄ• _ti atthakÄ• mÄ• hites

manoharaá¹ƒ dhammikaÃ±ca. __paá¹‡Ä«ta_nti uá¸·Ä• raá¹ƒ. __kÄ• lenÄ• _ti dakkhiá¹‡eyy
paribhogayoggakÄ• lena, Ã±Ä• tipetÄ• naá¹ƒ vÄ• tirokuá¹-á¹-Ä• dÄ«su \Ee 26/ Ä• gantvÄ•
__kappiya_nti anucchavikaá¹ƒ patirÅ«paá¹ƒ ariyÄ• naá¹ƒ paribhogÄ• rahaá¹ƒ. __pÄ• nabho
bhojanaÃ±ca, tadupadesena cettha sabbaá¹ƒ deyyadhammaá¹ƒ vadati.

17__._ idÄ• ni yena pakÄ• rena tesaá¹ƒ petÄ• naá¹ƒ dinnaá¹ƒ nÄ• ma hoti, taá¹ƒ dassento
hotu, sukhitÄ• hontu Ã±Ä• tayo" _ti catutthagÄ• thÄ• ya pubbaá¸• á¸• haá¹ƒ Ä• ha. taá¹ƒ ta
pubbaá¸• á¸• hena sambandhitabbaá¹ƒ -

"evaá¹ƒ dadanti Ã±Ä• tÄ«naá¹ƒ, ye honti anukampakÄ• .

idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayo" ti ||

tena "idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotÅ«ti evaá¹ƒ pakÄ• rena dadanti, no aÃ±Ã±athÄ• " ti Ä• k
dÄ• tabbÄ• kÄ• ranidassanaá¹ƒ kataá¹ƒ hoti.

tattha __ida_nti deyyadhammanidassanaá¹ƒ. __vo_ti nipÄ• tamattaá¹ƒ "yehi vo ariyÄ• " tiÄ
__Ã±Ä• tÄ«naá¹ƒ hotÅ«_ti pettivisaye uppannÄ• naá¹ƒ Ã±Ä• takÄ• naá¹ƒ hotu. "no Ã±Ä• tÄ
amhÄ• kaá¹ƒ Ã±Ä• tÄ«nanti attho. __sukhitÄ• hontu Ã±Ä• tayo_ti te pettivisayÅ«papannÄ•
paccanubhavantÄ• sukhitÄ• sukhappattÄ• hontu.

yasmÄ• "idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotÅ«" ti vuttepi aÃ±Ã±ena katakammaá¹ƒ na aÃ±Ã±as
kevalaá¹ƒ pana tathÄ• uddissa dÄ«yamÄ• naá¹ƒ taá¹ƒ vatthu Ã±Ä• tipetÄ• naá¹ƒ \Be 25/ k
tasmÄ• yathÄ• tesaá¹ƒ tasmiá¹ƒ vatthusmiá¹ƒ tasmiá¹ƒyeva khaá¹‡e phalanibbattakaá¹ƒ k
dassento __ "te ca tattho" _tiÄ• dimÄ• ha.

tattha __te_ti Ã±Ä• tipetÄ• . __tatthÄ• _ti yattha dÄ• naá¹ƒ dÄ«yati, tattha. __samÄ• gantvÄ
amhÄ• kaá¹ƒ atthÄ• ya dÄ• naá¹ƒ uddisantÄ«" ti anumodanatthaá¹ƒ tattha samÄ• gatÄ• hu
annapÄ• namhÄ«_ti attano uddissa dÄ«yamÄ• ne tasmiá¹ƒ vatthusmiá¹ƒ. __sakkaccaá¹ƒ a
abhisaddahantÄ• cittÄ«kÄ• raá¹ƒ avijahantÄ• avikkhittacittÄ• hutvÄ• "idaá¹ƒ no dÄ• naá¹
sukhÄ• ya hotÅ«" ti modanti anumodanti pÄ«tisomanassajÄ• tÄ• honti.

18__._ __ciraá¹ƒ jÄ«vantÅ«_ti ciraá¹ƒ jÄ«vino dÄ«ghÄ• yukÄ• hontu. __no Ã±Ä• tÄ«_ti am
__yesaá¹ƒ hetÅ«_ti yesaá¹ƒ kÄ• raá¹‡Ä• ye nissÄ• ya. __labhÄ• mase_ti Ä«disaá¹ƒ sampa
idaÃ±hi uddisanena laddhasampattiá¹ƒ anubhavantÄ• naá¹ƒ petÄ• naá¹ƒ attano Ã±Ä• tÄ«na
petÄ• naÃ±hi attano anumodanena, dÄ• yakÄ• naá¹ƒ uddisanena, ukkhiá¹‡eyyasampattiyÄ
dakkhiá¹‡Ä• taá¹…khaá¹‡aÃ±Ã±eva phalanibbattikÄ• hoti. tattha dÄ• yakÄ• visesahetu. te
labhÄ• mase" ti. __amhÄ• kaÃ±ca katÄ• pÅ«jÄ• _ti "idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotÅ«" ti eva

amhÄ• kaÃ±ca pÅ«jÄ• katÄ• , te __dÄ• yakÄ• ca anipphalÄ• _ yasmiá¹ƒ santÄ• ne paricc
nibbattaá¹ƒ tassa tattheva phaladÄ• nato.

etthÄ• ha - "kiá¹ƒ pana pettivisayÅ«papannÄ• eva Ã±Ä• tÄ« hetusampattiyo labhanti, udÄ•
cettha amhehi vattabbaá¹ƒ, atthi bhagavatÄ• evaá¹ƒ byÄ• katattÄ• . vuttaÃ±hetaá¹ƒ - -

"mayamassu, bho gotama, brÄ• hmaá¹‡Ä• nÄ• ma dÄ• nÄ• ni dema, puÃ±Ã±Ä• ni karoma
Ã±Ä• tisÄ• lohitÄ• naá¹ƒ upakappatu, idaá¹ƒ dÄ• naá¹ƒ petÄ• Ã±Ä• tisÄ• lohitÄ• paribhuÃ
bho gotama, dÄ• naá¹ƒ petÄ• naá¹ƒ Ã±Ä• tisÄ• lohitÄ• naá¹ƒ upakappati \Be 26/, kacci te p
taá¹ƒ dÄ• naá¹ƒ paribhuÃ±jantÄ«ti? á¹-hÄ• ne kho, brÄ• hmaá¹‡a, upakappati, no aá¹-á¹-hÄ

"katamaá¹ƒ pana, bho gotama, á¹-hÄ• naá¹ƒ, katamaá¹ƒ aá¹-á¹-hÄ• nanti? idha, brÄ• hmaá
pÄ• á¹‡Ä• tipÄ• tÄ« \Ne 24/ hoti ... pe0 ... micchÄ• diá¹-á¹-hiko hoti, so kÄ• yassa bhedÄ• p
nirayaá¹ƒ upapajjati. yo nerayikÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• hÄ• ro, tena so tattha yÄ• peti, ten
tiá¹-á¹-hati. idaá¹ƒ kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ, yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ n

"idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe0 ... micchÄ• diá¹-á¹-hiko h
paraá¹ƒ maraá¹‡Ä• tiracchÄ• nayoniá¹ƒ \Ee 28/ upapajjati. yo tiracchÄ• nayonikÄ• naá¹ƒ sa
so tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. idampi kho, brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ, y
taá¹ƒ dÄ• naá¹ƒ na upakappati.

"idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe0 ... sammÄ• d
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• manussÄ• naá¹ƒ sahabyataá¹ƒ upapajjati ... pe0 ...
upapajjati. yo devÄ• naá¹ƒ Ä• hÄ• ro, tena so tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. idam
brÄ• hmaá¹‡a, aá¹-á¹-hÄ• naá¹ƒ, yattha á¹-hitassa taá¹ƒ dÄ• naá¹ƒ na upakappati.

"idha pana, brÄ• hmaá¹‡a, ekacco pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe0 ... micchÄ• diá¹-á¹-hiko h
paraá¹ƒ maraá¹‡Ä• pettivisayaá¹ƒ upapajjati. yo pettivisayikÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• hÄ• r
yÄ• peti, tena so tattha tiá¹-á¹-hati. yaá¹ƒ vÄ• panassa ito anupavecchenti mittÄ• maccÄ• v
vÄ• , tena so tattha yÄ• peti, tena so tattha tiá¹-á¹-hati. idaá¹ƒ kho, brÄ• hmaá¹‡a, á¹-hÄ• na
á¹-hitassa taá¹ƒ dÄ• naá¹ƒ upakappatÄ«" ti.

"sace pana, bho gotama, so peto Ã±Ä• tisÄ• lohito taá¹ƒ á¹-hÄ• naá¹ƒ anupapanno hoti, ko
paribhuÃ±jatÄ«" ti \Be 27/? "aÃ±Ã±epissa, brÄ• hmaá¹‡a, petÄ• Ã±Ä• tisÄ• lohitÄ• taá¹ƒ á
honti, te taá¹ƒ dÄ• naá¹ƒ paribhuÃ±jantÄ«" ti.

"sace pana, bho gotama, so ceva peto Ã±Ä• tisÄ• lohito taá¹ƒ á¹-hÄ• naá¹ƒ anupapanno ho
Ã±Ä• tisÄ• lohitÄ• taá¹ƒ á¹-hÄ• naá¹ƒ anupapannÄ• honti, ko taá¹ƒ dÄ• naá¹ƒ paribhuÃ±ja

kho etaá¹ƒ, brÄ• hmaá¹‡a, anavakÄ• so, yaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ vivittaá¹ƒ assa \Ne 25/ in
yadidaá¹ƒ petehi Ã±Ä• tisÄ• lohitehi, apica, brÄ• hmaá¹‡a, dÄ• yakopi anipphalo" ti (AN III 1

19__._ idÄ• ni pettivisayÅ«papannÄ• naá¹ƒ tattha aÃ±Ã±assa kasigorakkhÄ• dino sampatti
abhÄ• vaá¹ƒ ito dinnena yÄ• panaÃ±ca dassetuá¹ƒ __ "na hÄ«" _tiÄ• di vuttaá¹ƒ.

tattha __na hi tattha kasi atthÄ«_ti tasmiá¹ƒ pettivisaye kasi na hi atthi, yaá¹ƒ nissÄ• ya pet
jÄ«veyyuá¹ƒ. __gorakkhettha na vijjatÄ«_ti ettha pettivisaye na kevalaá¹ƒ kasiyeva natthi, a
gorakkhÄ• pi na vijjati, yaá¹ƒ nissÄ• ya \Ee 29/ te sukhena jÄ«veyyuá¹ƒ. __vaá¹‡ijjÄ• tÄ• di
vaá¹‡ijjÄ• pi tÄ• disÄ« natthi, yÄ• tesaá¹ƒ sampattipaá¹-ilÄ• bhahetu bhaveyya. __hiraÃ±Ã±
hiraÃ±Ã±ena kayavikkayampi tattha tÄ• disaá¹ƒ natthi, yaá¹ƒ tesaá¹ƒ sampattipaá¹-ilÄ• bha
dinnena yÄ• penti, petÄ• kÄ• lagatÄ• tahi_nti kevalaá¹ƒ pana ito Ã±Ä• tÄ«hi vÄ• mittÄ• m
yÄ• penti, attabhÄ• vaá¹ƒ pavattenti. __petÄ• _ti pettivisayÅ«papannÄ• sattÄ• . __kÄ• laga
maraá¹‡akÄ• lena gatÄ• . "kÄ• lakatÄ• " ti vÄ• pÄ• á¹-ho, katakÄ• lÄ• katamaraá¹‡Ä• ma
__tahi_nti tasmiá¹ƒ pettivisaye.

20-21__._ idÄ• ni yathÄ• vuttamatthaá¹ƒ upamÄ• hi pakÄ• setuá¹ƒ __ "unname udakaá¹ƒ v
gÄ• thÄ• dvayamÄ• ha. tassattho - yathÄ• unname thale unnatappadese meghehi abhivuá
ninnaá¹ƒ pavattati, yo bhÅ«mibhÄ• go ninno oá¹‡ato, taá¹ƒ upagacchati; evameva ito dinna
upakappati \Be 28/, phaluppattiyÄ• viniyujjati. ninnamiva hi udakappavattiyÄ• á¹-hÄ• naá¹ƒ
dÄ• nÅ«pakappanÄ• ya. yathÄ• ha - "idaá¹ƒ kho, brÄ• hmaá¹‡a, á¹-hÄ• naá¹ƒ, yattha á¹-hit
upakappatÄ«" ti (AN III 10.177). yathÄ• ca kandarapadarasÄ• khapasÄ• khakusobbhamah
vÄ• rivahÄ• mahÄ• najjo pÅ«rÄ• hutvÄ• sÄ• garaá¹ƒ paripÅ«renti, evaá¹ƒ ito dinnadÄ• na
petÄ• naá¹ƒ upakappatÄ«ti.

22__._ yasmÄ• petÄ• "ito kiÃ±ci labhÄ• mÄ• " ti Ä• sÄ• bhibhÅ«tÄ• Ã±Ä• tigharaá¹ƒ Ä• g
dethÄ• " ti yÄ• cituá¹ƒ na sakkonti, tasmÄ• tesaá¹ƒ imÄ• ni anussaraá¹‡avatthÅ«ni anussa
dakkhiá¹‡aá¹ƒ dajjÄ• ti dassento __ "adÄ• si me" _ti gÄ• thamÄ• ha.

tassattho \Ne 26/ - idaá¹ƒ nÄ• ma me dhanaá¹ƒ vÄ• dhaÃ±Ã±aá¹ƒ vÄ• adÄ• si, idaá¹ƒ nÄ
yogaá¹ƒ Ä• pajjanto akÄ• si, "asuko me mÄ• tito vÄ• pitito vÄ• sambandhattÄ• __Ã±Ä• ti,
tÄ• á¹‡asamatthatÄ• ya __mitto, _ asuko me sahapaá¹ƒsukÄ«á¸·akasahÄ• yo __sakhÄ• " _
petÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ dajjÄ• dÄ• naá¹ƒ niyyÄ• teyya. "dakkhiá¹‡Ä• dajjÄ• " ti vÄ• pÄ
dakkhiá¹‡Ä• dÄ• tabbÄ• , tena "adÄ• si me" tiÄ• dinÄ• nayena pubbe katamanussaraá¹ƒ a
karaá¹‡atthe hi idaá¹ƒ paccattavacanaá¹ƒ.

23-24__._ ye pana sattÄ• Ã±Ä• timaraá¹‡ena ruá¹‡á¹‡asokÄ• diparÄ• eva hutvÄ• tiá¹-á¹-
kiÃ±ci denti, tesaá¹ƒ taá¹ƒ ruá¹‡á¹‡asokÄ• di kevalaá¹ƒ attaparitÄ• panamattameva hoti, ta

kaÃ±ci atthaá¹ƒ sÄ• dhetÄ«ti dassento __ "na hi ruá¹‡á¹‡aá¹ƒ vÄ• " _ti gÄ• thaá¹ƒ vatvÄ• p
dinnadakkhiá¹‡Ä• ya sÄ• tthakabhÄ• vaá¹ƒ dassetuá¹ƒ __ "ayaÃ±ca kho" _ti gÄ• thamÄ• ha
vuttoyeva.

25__._ idÄ• ni yasmÄ• imaá¹ƒ dakkhiá¹‡aá¹ƒ dentena raÃ±Ã±Ä• Ã±Ä• tÄ«naá¹ƒ Ã±Ä• tÄ«
Ã±Ä• tidhammo nidassito, bahujanassa pÄ• kaá¹-o kato, nidassanaá¹ƒ pÄ• kaá¹-aá¹ƒ kataá
Ã±Ä• tÄ«su Ã±Ä• tidhammo paripÅ«retabbo" ti. te ca pete dibbasampattiá¹ƒ adhigamentena
uá¸·Ä• rÄ• \Be 29/, buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ annapÄ• nÄ• dÄ«hi santap
anuppadinnaá¹ƒ, anukampÄ• diguá¹‡aparivÄ• raÃ±ca cÄ• gacetanaá¹ƒ nibbattentena anap
tasmÄ• bhagavÄ• imehi yathÄ• bhuccaguá¹‡ehi rÄ• jÄ• naá¹ƒ sampahaá¹ƒsento __ "so Ã
osÄ• nagÄ• thamÄ• ha.

tattha __Ã±Ä• tidhammo_ti Ã±Ä• tÄ«hi Ã±Ä• tÄ«naá¹ƒ kattabbakaraá¹‡aá¹ƒ. __uá¸·Ä• rÄ•
__bala_nti kÄ• yabalaá¹ƒ. __pasuta_nti upacitaá¹ƒ. ettha ca __ "so Ã±Ä• tidhammo ca ayaá
bhagavÄ• rÄ• jÄ• naá¹ƒ dhammiyÄ• kathÄ• ya sandassesi. Ã±Ä• tidhammadassanaÃ±het
pÅ«jÄ• ca katÄ• uá¸·Ä• rÄ• " _ti iminÄ• samÄ• dapesi. "uá¸·Ä• rÄ• " ti pasaá¹ƒsanaÃ±hett
pÅ«jÄ• karaá¹‡e samÄ• dapanaá¹ƒ. __ "balaÃ±ca bhikkhÅ«namanuppadinna" _nti iminÄ• s
balÄ• nuppadÄ• naÃ±hettha evaá¹ƒvidhÄ• naá¹ƒ balÄ• nuppadÄ• ne ussÄ• havaá¸• á¸• ha
"tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappaka" _nti iminÄ• sampahaá¹ƒsesi. puÃ±Ã±apasavan
yathÄ• bhuccaguá¹‡asaá¹ƒvaá¹‡á¹‡anabhÄ• vena sampahaá¹ƒsananti evamettha yojanÄ•

desanÄ• pariyosÄ• ne ca pettivisayÅ«papattiÄ• dÄ«navasaá¹ƒvaá¹‡á¹‡anena saá¹ƒviggah
padahataá¹ƒ \Ne 27/ caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahos
devamanussÄ• naá¹ƒ idameva tirokuá¹-á¹-adesanaá¹ƒ desesi. evaá¹ƒ yÄ• va satta divasÄ•
ahosÄ«ti.

tirokuá¹-á¹-apetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paÃ±caputtakhÄ• dakapetivatthuvaá¹‡á¹‡anÄ•

__naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ viharante paÃ±caput
vuttaá¹ƒ. sÄ• vatthiyÄ• kira avidÅ«re gÄ• make aÃ±Ã±atarassa kuá¹-umbikassa bhariyÄ• v
Ã±Ä• takÄ• etadavocuá¹ƒ - "tava pajÄ• pati vaÃ±jhÄ• , aÃ±Ã±aá¹ƒ te kaÃ±Ã±aá¹ƒ Ä• nemA
sinehena na icchi. athassa bhariyÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• sÄ• mikaá¹ƒ evamÄ• ha \Be 3
vaÃ±jhÄ• , aÃ±Ã±Ä• kaÃ±Ã±Ä• Ä• netabbÄ• , mÄ• te kulavaá¹ƒso upacchijjÄ«" ti. so tÄ• t
aÃ±Ã±aá¹ƒ kaÃ±Ã±aá¹ƒ Ä• nesi. sÄ• aparena samayena gabbhinÄ« ahosi. vaÃ±jhitthÄ« - "
imassa gehassa issarÄ• bhavissatÄ«" ti issÄ• pakatÄ• tassÄ• gabbhapÄ• tanÅ«pÄ• yaá¹ƒ
paribbÄ• jikaá¹ƒ annapÄ• nÄ• dÄ«hi saá¹…gaá¹‡hitvÄ• tÄ• ya tassÄ• gabbhapÄ• tanaá¹ƒ

attano mÄ• tuyÄ• Ä• rocesi, mÄ• tÄ• attano Ã±Ä• take samodhÄ• netvÄ• tamatthaá¹ƒ niv
etadavocuá¹ƒ - "tayÄ• imissÄ• gabbho pÄ• tito" ti? "nÄ• haá¹ƒ pÄ• temÄ«" ti. "sace tayÄ•
sapathaá¹ƒ karohÄ«" ti \Ee 32/. "sace mayÄ• gabbho pÄ• tito, duggatiparÄ• yaá¹‡Ä• khup
sÄ• yaá¹ƒ pÄ• taá¹ƒ paÃ±ca paÃ±ca putte vijÄ• yitvÄ• khÄ• ditvÄ• tittiá¹ƒ na gaccheyyaá¹
makkhikÄ• parikiá¹‡á¹‡Ä• ca bhaveyya" nti musÄ• vatvÄ• sapathaá¹ƒ akÄ• si. sÄ• nacira
tasseva gÄ• massa avidÅ«re dubbaá¹‡á¹‡arÅ«pÄ• petÄ« hutvÄ• nibbatti.

tadÄ• janapade vutthavassÄ• aá¹-á¹-ha therÄ• satthu dassanatthaá¹ƒ sÄ• vatthiá¹ƒ Ä• ga
avidÅ«re chÄ• yÅ«dakasampanne araÃ±Ã±aá¹-á¹-hÄ• ne vÄ• saá¹ƒ upagacchiá¹ƒsu. atha s
attÄ• naá¹ƒ dassesi. tesu saá¹…ghatthero taá¹ƒ petiá¹ƒ -

<26> á¹• 21 "naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• si, duggandhÄ• pÅ«ti vÄ• yasi.

makkhikÄ• hi parikiá¹‡á¹‡Ä• , kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«" ti || -

gÄ• thÄ• ya paá¹-ipucchi. tattha __naggÄ• _ti niccoá¸·Ä• . __dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti á
bÄ«bhaccharÅ«pena \Ne 28/ samannÄ• gatÄ• asi. __duggandhÄ• _ti aniá¹-á¹-hagandhÄ•
kuá¹‡apagandhaá¹ƒ vÄ• yasi. __makkhikÄ• hi parikiá¹‡á¹‡Ä• _ti nÄ«lamakkhikÄ• hi saman
tvaá¹ƒ idha tiá¹-á¹-hasÄ«_ti kÄ• nÄ• ma evarÅ«pÄ• imasmiá¹ƒ á¹-hÄ• ne tiá¹-á¹-hasi, ito ci
attho.

atha sÄ• petÄ« mahÄ• therena evaá¹ƒ puá¹-á¹-hÄ• attÄ• naá¹ƒ pakÄ• sentÄ« sattÄ• naá¹

<27> á¹• 21 "ahaá¹ƒ \Be 31/ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<28> á¹• 21 "kÄ• lena paÃ±ca puttÄ• ni, sÄ• yaá¹ƒ paÃ±ca punÄ• pare.

vijÄ• yitvÄ• na khÄ• dÄ• mi, tepi nÄ• honti me alaá¹ƒ ||

<29> á¹• 21 "pariá¸• ayhati \Ee 33/ dhÅ«mÄ• yati, khudÄ• ya hadayaá¹ƒ mama.

pÄ• nÄ«yaá¹ƒ na labhe pÄ• tuá¹ƒ, passa maá¹ƒ byasanaá¹ƒ gata" nti || -

imÄ• tisso gÄ• thÄ• abhÄ• si.

27__._ tattha __bhadante_ti theraá¹ƒ gÄ• ravena Ä• lapati. __duggatÄ• _ti duggatiá¹ƒ gatÄ•

"yamaloko" ti laddhanÄ• me petaloke tattha pariyÄ• pannabhÄ• vena viditÄ• . __ito gatÄ• _
petalokaá¹ƒ upapajjanavasena gatÄ• , upapannÄ• ti attho.

28__._ __kÄ• lenÄ• _ti rattiyÄ• vibhÄ• takÄ• le. bhummatthe hi etaá¹ƒ karaá¹‡avacanaá¹ƒ.
paÃ±ca putte. liá¹…gavipallÄ• sena hetaá¹ƒ vuttaá¹ƒ. __sÄ• yaá¹ƒ paÃ±ca punÄ• pare_ti sÄ
paÃ±ca putte khÄ• dÄ• mÄ«ti yojanÄ• . __vijÄ• yitvÄ• nÄ• _ti divase divase dasa dasa putt
honti me ala_nti tepi dasaputtÄ• ekadivasaá¹ƒ mayhaá¹ƒ khudÄ• ya paá¹-ighÄ• tÄ• ya aha
gÄ• thÄ• sukhatthaÃ±hettha nÄ• -iti dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ.

<29> __pariá¸• ayhati dhÅ«mÄ• yati khudÄ• ya hadayaá¹ƒ mamÄ• _ti khudÄ• ya jighacchÄ
hadayapadeso udaragginÄ• parisamantato jhÄ• yati dhÅ«mÄ• yati santappati. __pÄ• nÄ«y
pipÄ• sÄ• bhibhÅ«tÄ• \Ne 29/ tattha tattha vicarantÄ« pÄ• nÄ«yampi pÄ• tuá¹ƒ na labhÄ• n
gata_nti petÅ«papattiyÄ• sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡aÃ±ca imaá¹ƒ Ä«disaá¹ƒ bya
passa, bhanteti attanÄ• anubhaviyamÄ• naá¹ƒ dukkhaá¹ƒ therassa pavedesi.

taá¹ƒ \Be 32/ sutvÄ• thero tÄ• ya katakammaá¹ƒ pucchanto -

30__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, puttamaá¹ƒsÄ• ni khÄ• dasÄ«" ti || -

gÄ• thamÄ• ha. tattha __dukkaá¹-a_nti duccaritaá¹ƒ. __kissa kammavipÄ• kenÄ• _ti kÄ«dis
kiá¹ƒ pÄ• á¹‡Ä• tipÄ• tassa, udÄ• hu adinnÄ• dÄ• nÄ• dÄ«su aÃ±Ã±atarassÄ• ti attho. "ken
paá¹-hanti.

atha \Ee 34/ sÄ• petÄ« attanÄ• katakammaá¹ƒ therassa kathentÄ« -

31__._ á¹• 21 "sapatÄ« me gabbhinÄ« Ä• si, tassÄ• pÄ• paá¹ƒ acetayiá¹ƒ.

sÄ• haá¹ƒ paduá¹-á¹-hamanasÄ• , akariá¹ƒ gabbhapÄ• tanaá¹ƒ ||

32__._ á¹• 21 "tassa dvemÄ• siko gabbho, lohitaÃ±Ã±eva pagghari.

tadassÄ• mÄ• tÄ• kupitÄ• , mayhaá¹ƒ Ã±Ä• tÄ« samÄ• nayi.

sapathaÃ±ca maá¹ƒ akÄ• resi, paribhÄ• sÄ• payÄ« ca maá¹ƒ ||

33__._ á¹• 21 "sÄ• haá¹ƒ ghoraÃ±ca sapathaá¹ƒ, musÄ• vÄ• daá¹ƒ abhÄ• sisaá¹ƒ.

â€™puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, sace taá¹ƒ pakataá¹ƒ mayÄ• â€™ ||

34__._ á¹• 21 "tassa kammassa vipÄ• kena, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, pubbalohitamakkhitÄ• " ti || - gÄ• thÄ• yo abhÄ• si.

31-32__._ tattha __sapatÄ«_ti samÄ• napatikÄ• itthÄ« vuccati. __tassÄ• pÄ• paá¹ƒ aceta
pÄ• paá¹ƒ luddakaá¹ƒ kammaá¹ƒ acetayiá¹ƒ. __paduá¹-á¹-hamanasÄ• _ti paduá¹-á¹-hacittÄ
manasÄ• . __dvemÄ• siko_ti dvemÄ• sajÄ• to patiá¹-á¹-hito hutvÄ• dvemÄ• sikÄ• . __lohita
vipajjamÄ• no ruhiraÃ±Ã±eva hutvÄ• vissandi. __tadassÄ• mÄ• tÄ• kupitÄ• , mayhaá¹ƒ Ã
assÄ• sapatiyÄ• \Ne 30/ mÄ• tÄ• mayhaá¹ƒ kupitÄ• attano Ã±Ä• take samodhÄ• nesi. "ta
assÄ• ti padavibhÄ• go.

33-34__._ __sapatha_nti \Be 33/ sapanaá¹ƒ. __paribhÄ• sÄ• payÄ«_ti bhayena tajjÄ• pesi.
musÄ• vÄ• daá¹ƒ abhÄ• sisa_nti "sace taá¹ƒ mayÄ• kataá¹ƒ, Ä«disÄ« bhaveyya" nti katam
dassentÄ« musÄ• vÄ• daá¹ƒ abhÅ«taá¹ƒ sapathaá¹ƒ abhÄ• siá¹ƒ. __muttamaá¹ƒsÄ• ni khÄ
mayÄ• _ti \Ee 35/ idaá¹ƒ tadÄ• sapathassa katÄ• kÄ• radassanaá¹ƒ. yadi etaá¹ƒ gabbhapÄ
kataá¹ƒ, Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyaá¹ƒ mayhaá¹ƒ puttamaá¹ƒsÄ• niyeva khÄ• de
kammassÄ• _ti tassa gabbhapÄ• tanavasena pakatassa pÄ• á¹‡Ä• tipÄ• takammassa. __m
musÄ• vÄ• dakammassa ca. __ubhaya_nti ubhayassapi kammassa ubhayena vipÄ• kena.
paccattavacanaá¹ƒ. __pubbalohitamakkhitÄ• _ti pasavanavasena paribhijjanavasena ca pu
makkhitÄ• hutvÄ• puttamaá¹ƒsÄ• ni khÄ• dÄ• mÄ«ti yojanÄ• .

evaá¹ƒ sÄ• petÄ« attano kammavipÄ• kaá¹ƒ pavedetvÄ• puna there evamÄ• ha - "ahaá¹ƒ
asukassa kuá¹-umbikassa bhariyÄ• issÄ• pakatÄ• hutvÄ• pÄ• pakammaá¹ƒ katvÄ• evaá
sÄ• dhu, bhante, tassa kuá¹-umbikassa gehaá¹ƒ gacchatha, so tumhÄ• kaá¹ƒ dÄ• naá¹ƒ da
mayhaá¹ƒ uddisÄ• peyyÄ• tha, evaá¹ƒ me ito petalokato mutti bhavissatÄ«" ti. therÄ• taá¹ƒ
anukampamÄ• nÄ• ullumpanasabhÄ• vasaá¹‡á¹-hitÄ• tassa kuá¹-umbikassa gehaá¹ƒ piá
kuá¹-ambiko there disvÄ• saÃ±jÄ• tappasÄ• do paccuggantvÄ• pattÄ• ni gahetvÄ• there
paá¹‡Ä«tena Ä• hÄ• rena bhojetuá¹ƒ Ä• rabhi. therÄ• taá¹ƒ pavattiá¹ƒ kuá¹-umbikassa Ä• r
tassÄ• petiyÄ• uddisÄ• pesuá¹ƒ. taá¹…khaá¹‡aÃ±Ã±eva ca sÄ• petÄ« tato dukkhato apet
paá¹-ilabhitvÄ• rattiyaá¹ƒ kuá¹-umbikassa attÄ• naá¹ƒ dassesi. atha therÄ• anukkamena s
bhagavato tamatthaá¹ƒ Ä• rocesuá¹ƒ. bhagavÄ• ca tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ•
dhammaá¹ƒ desesi. desanÄ• vasÄ• ne mahÄ• jano paá¹-iladdhasaá¹ƒvego issÄ• macchera
desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

paÃ±caputtakhÄ• dakapetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattaputtakhÄ• dakapetivatthuvaá¹‡á¹‡anÄ•

__naggÄ• _ \Be 34/ \Ne 31/ \Ee 36/ __dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari sÄ• vattl
sattaputtakhÄ• dakapetiá¹ƒ Ä• rabbha vuttaá¹ƒ. sÄ• vatthiyÄ• kira avidÅ«re aÃ±Ã±atarasm
upÄ• sakassa dve puttÄ• ahesuá¹ƒ - paá¹-hamavaye á¹-hitÄ• rÅ«pasampannÄ• sÄ«lÄ• cA
mÄ• tÄ• "puttavatÄ« aha" nti puttabalena bhattÄ• raá¹ƒ atimaÃ±Ã±ati. so bhariyÄ• ya avam
aÃ±Ã±aá¹ƒ kaÃ±Ã±aá¹ƒ Ä• nesi. sÄ• nacirasseva gabbhinÄ« ahosi. athassa jeá¹-á¹-habha
aÃ±Ã±ataraá¹ƒ vejjaá¹ƒ Ä• misena upalÄ• petvÄ• tena tassÄ• temÄ• sikaá¹ƒ gabbhaá¹ƒ p
bhattÄ• rÄ• ca "tayÄ• imissÄ• gabbho pÄ• tito" ti puá¹-á¹-hÄ• "nÄ• haá¹ƒ pÄ• temÄ«" ti m
asaddahantehi "sapathaá¹ƒ karohÄ«" ti vuttÄ• "sÄ• yaá¹ƒ pÄ• taá¹ƒ satta satta putte vijÄ• y
khÄ• dÄ• mi, niccaá¹ƒ duggandhÄ• ca makkhikÄ• parikiá¹‡á¹‡Ä• ca bhaveyya" nti sapatha

sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• tassa gabbhapÄ• tanassa musÄ• vÄ• dassa ca
nibbattitvÄ• puttanayena puttamaá¹ƒsÄ• ni khÄ• dantÄ« tasseva gÄ• massa avidÅ«re vicar
sambahulÄ• therÄ• gÄ• makÄ• vÄ• se vutthavassÄ• bhagavantaá¹ƒ dassanÄ• ya sÄ• vat
avidÅ«re ekasmiá¹ƒ padese rattiyaá¹ƒ vÄ• saá¹ƒ kappesuá¹ƒ. atha sÄ• petÄ« tesaá¹ƒ therÄ
dassesi. taá¹ƒ mahÄ• thero gÄ• thÄ• ya pucchi -

35__._ á¹• 21 "naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• si, duggandhÄ• pÅ«ti vÄ• yasi.

makkhikÄ• hi parikiá¹‡á¹‡Ä• , kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«" ti ||

sÄ• therena puá¹-á¹-hÄ• tÄ«hi gÄ• thÄ• hi paá¹-ivacanaá¹ƒ adÄ• si -

36__._ á¹• 21 "ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

37__._ á¹• 21 "kÄ• lena satta puttÄ• ni, sÄ• yaá¹ƒ satta punÄ• pare.

vijÄ• yitvÄ• na khÄ• dÄ• mi, tepi nÄ• honti me alaá¹ƒ ||

38__._ á¹• 21 "pariá¸• ayhati \Be 35/ \Ne 32/ \Ee 37/ dhÅ«mÄ• yati, khudÄ• ya hadayaá¹ƒ m

nibbutiá¹ƒ nÄ• dhigacchÄ• mi, aggidaá¸• á¸• hÄ• va Ä• tape" ti ||

<38> tattha __nibbuti_nti khuppipÄ• sÄ• dukkhassa vÅ«pasamaá¹ƒ. __nÄ• dhigacchÄ• mÄ

__aggidaá¸• á¸• hÄ• va Ä• tape_ti atiuá¹‡haÄ• tape agginÄ• á¸• ayhamÄ• nÄ• viya nibbut
yojanÄ• .

taá¹ƒ sutvÄ• mahÄ• thero tÄ• ya katakammaá¹ƒ pucchanto -

39__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, puttamaá¹ƒsÄ• ni khÄ• dasÄ«" ti || - gÄ• thamÄ• ha.

atha sÄ• petÄ« attano petalokÅ«papattiÃ±ca puttamaá¹ƒsakhÄ• danakÄ• raá¹‡aÃ±ca kath

40__._ á¹• 21 "ahÅ« mayhaá¹ƒ duve puttÄ• , ubho sampattayobbanÄ• .

sÄ• haá¹ƒ puttabalÅ«petÄ• , sÄ• mikaá¹ƒ atimaÃ±Ã±isaá¹ƒ ||

41__._ á¹• 21 "tato me sÄ• miko kuddho, sapatiá¹ƒ mayhamÄ• nayi.

sÄ• ca gabbhaá¹ƒ alabhittha, tassÄ• pÄ• paá¹ƒ acetayiá¹ƒ ||

42__._ á¹• 21 "sÄ• haá¹ƒ paduá¹-á¹-hamanasÄ• , akariá¹ƒ gabbhapÄ• tanaá¹ƒ.

tassa temÄ• siko gabbho, pÅ«tilohitako pati ||

43__._ á¹• 21 "tadassÄ• mÄ• tÄ• kupitÄ• , mayhaá¹ƒ Ã±Ä• tÄ« samÄ• nayi.

sapathaÃ±ca maá¹ƒ kÄ• resi, paribhÄ• sÄ• payÄ« ca maá¹ƒ ||

44__._ á¹• 21 "sÄ• haá¹ƒ ghoraÃ±ca sapathaá¹ƒ, musÄ• vÄ• daá¹ƒ abhÄ• sisaá¹ƒ.

â€™puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, sace taá¹ƒ pakataá¹ƒ mayÄ• â€™ ||

45__._ á¹• 21 "tassa \Ne 33/ kammassa vipÄ• kena, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, pubbalohitamakkhitÄ• " ti || - imÄ• gÄ• thÄ• abhÄ• si.

40-45__._ tattha \Be 36/ __puttabalÅ«petÄ• _ti puttabalena upetÄ• , puttÄ• naá¹ƒ vasena la
__atimaÃ±Ã±isa_nti atikkamitvÄ• maÃ±Ã±iá¹ƒ avamaÃ±Ã±iá¹ƒ. __pÅ«tilohitako patÄ«_ti ku
gabbho paripati. sesaá¹ƒ sabbaá¹ƒ anantarasadisameva. tattha aá¹-á¹-ha therÄ• , idha sam

puttÄ• , idha sattÄ• ti ayameva visesoti.

sattaputtakhÄ• dakapetivatthuvaá¹‡á¹‡Ä• nÄ• niá¹-á¹-hitÄ• .

8. goá¹‡apetavatthuvaá¹‡á¹‡anÄ•

__kiá¹ƒ_ \Ee 38/ __nu ummattarÅ«po vÄ• _ti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±atar
kuá¹-umbikaá¹ƒ Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira aÃ±Ã±atarassa kuá¹-umbikassa pitÄ
maraá¹‡ena sokasantattahadayo rodamÄ• no ummattako piya vicaranto yaá¹ƒ yaá¹ƒ passat
"api me pitaraá¹ƒ passitthÄ• " ti? na koci tassa sokaá¹ƒ vinodetuá¹ƒ asakkhi. tassa pana had
viya sotÄ• pattiphalassa upanissayo pajjalati.

satthÄ• paccÅ«sasamaye lokaá¹ƒ olokento tassa sotÄ• pattiphalassa upanissayaá¹ƒ disvÄ
atÄ«takÄ• raá¹‡aá¹ƒ Ä• haritvÄ• sokaá¹ƒ vÅ«pasametvÄ• sotÄ• pattiphalaá¹ƒ dÄ• tuá¹ƒ va
punadivase pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto pacchÄ• samaá¹‡aá¹ƒ anÄ• dA
agamÄ• si. so "satthÄ• Ä• gato" ti sutvÄ• paccuggantvÄ• satthÄ• raá¹ƒ gehaá¹ƒ pavesetv
Ä• sane nisinne sayaá¹ƒ bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno "kiá¹ƒ, bhante, ma
gataá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• thÄ• " ti Ä• ha. atha naá¹ƒ satthÄ• , "upÄ• saka, kiá¹ƒ imasmiá
pucchasi, udÄ• hu atÄ«te" ti Ä• ha. so taá¹ƒ vacanaá¹ƒ sutvÄ• "bahÅ« kira mayhaá¹ƒ pitaro
thokaá¹ƒ majjhattataá¹ƒ paá¹-ilabhi. athassa satthÄ• sokavinodanaá¹ƒ dhammakathaá¹ƒ ka
kallacittaá¹ƒ viditvÄ• sÄ• mukkaá¹ƒsikÄ• ya dhammadesanÄ• ya sotÄ• pattiphale patiá¹-á¹-
agamÄ• si.

atha \Be 37/ bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ - "passatha
buddhÄ• nubhÄ• vaá¹ƒ, tathÄ• sokaparidevasamÄ• panno upÄ• sako khaá¹‡eneva bhagav
satthÄ• \Ee 39/ tattha gantvÄ• paÃ±Ã±attavarabuddhÄ• sane nisinno "kÄ• ya nuttha, bhikk
sannisinnÄ• " ti pucchi. bhikkhÅ« tamatthaá¹ƒ bhagavato Ä• rocesuá¹ƒ. satthÄ• "na, bhikkh
imassa soko apanÄ«to, pubbepi apanÄ«toyevÄ• " ti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarassa gahapatikassa pitÄ• kÄ• lamakÄ• si. so pitu ma
sokaparidevasamÄ• panno \Ne 34/ assumukho rattakkho kandanto citakaá¹ƒ padakkhiá¹‡aa
sujÄ• to nÄ• ma kumÄ• ro paá¹‡á¸• ito byatto buddhisampanno pitusokavinayanÅ«pÄ• yaá¹
bahinagare ekaá¹ƒ matagoá¹‡aá¹ƒ disvÄ• tiá¹‡aÃ±ca pÄ• nÄ«yaÃ±ca Ä• haritvÄ• tassa pu
khÄ• da, piva, pivÄ• " ti vadanto aá¹-á¹-hÄ• si. Ä• gatÄ• gatÄ• taá¹ƒ disvÄ• "samma sujÄ•
tvaá¹ƒ matassa goá¹‡assa tiá¹‡odakaá¹ƒ upanesÄ«" ti vadanti? so na kiÃ±ci paá¹-ivadati. m
santikaá¹ƒ gantvÄ• "putto te ummattako jÄ• to, matagoá¹‡assa tiá¹‡odakaá¹ƒ detÄ«" ti Ä• h
kuá¹-umbikassa pitaraá¹ƒ Ä• rabbha á¹-hito soko apagato. so "mayhaá¹ƒ kira putto ummatta
saá¹ƒvegappatto vegena gantvÄ• "nanu tvaá¹ƒ, tÄ• ta sujÄ• ta, paá¹‡á¸• ito byatto buddhis

matagoá¹‡assa tiá¹‡odakaá¹ƒ desÄ«" ti codento -

46__._ á¹• 21 "kiá¹ƒ nu ummattarÅ«pova, lÄ• yitvÄ• haritaá¹ƒ tiá¹‡aá¹ƒ.

khÄ• da khÄ• dÄ• ti lapasi, gatasattaá¹ƒ jaraggavaá¹ƒ ||

47__._ á¹• 21 "na hi annena pÄ• nena, mato goá¹‡o samuá¹-á¹-hahe.

tvaá¹ƒsi bÄ• lo ca dummedho, yathÄ• taÃ±Ã±ova dummatÄ«" ti || -

gÄ• thÄ• dvayamÄ• ha. tattha __kiá¹ƒ nÅ«_ti pucchÄ• vacanaá¹ƒ. __ummattarÅ«povÄ• _ti
cittakkhepaá¹ƒ patto viya. __lÄ• yitvÄ• _ti \Ee 40/ lavitvÄ• . __haritaá¹ƒ tiá¹‡a_nti allatiá¹‡aá
vilapasi. __gatasatta_nti vigatajÄ«vitaá¹ƒ. __jaraggava_nti balibaddaá¹ƒ \Be 38/ jiá¹‡á¹‡ago
pÄ• nenÄ• _ti tayÄ• dinnena haritatiá¹‡ena vÄ• pÄ• nÄ«yena vÄ• . __mato goá¹‡o samuá
laddhajÄ«vito hutvÄ• na hi samuá¹-á¹-haheyya. __tvaá¹ƒsi bÄ• lo ca dummedho_ti tvaá¹ƒ b
medhÄ• saá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya abhÄ• vato dummedho asi. __yathÄ• taÃ±Ã±ova
nippaÃ±Ã±o vippalapeyya, evaá¹ƒ tvaá¹ƒ niratthakaá¹ƒ vippalapasÄ«ti attho. yathÄ• tanti n

taá¹ƒ \Ne 35/ sutvÄ• sujÄ• to pitaraá¹ƒ saÃ±Ã±Ä• petuá¹ƒ attano adhippÄ• yaá¹ƒ pakÄ• se

48__._ á¹• 21 "ime pÄ• dÄ• idaá¹ƒ sÄ«saá¹ƒ, ayaá¹ƒ kÄ• yo savÄ• ladhi.

nettÄ• tatheva tiá¹-á¹-hanti, ayaá¹ƒ goá¹‡o samuá¹-á¹-hahe ||

49__._ á¹• 21 "nÄ• yyakassa hatthapÄ• dÄ• , kÄ• yo sÄ«saÃ±ca dissati.

rudaá¹ƒ mattikathÅ«pasmiá¹ƒ, nanu tvaÃ±Ã±eva dummatÄ«" ti || -

gÄ• thÄ• dvayaá¹ƒ abhÄ• si. tassattho - imassa goá¹‡assa __ime_ cattÄ• ro __pÄ• dÄ• , id
vÄ• ladhinÄ• vattatÄ«ti __savÄ• ladhi ayaá¹ƒ kÄ• yo. imÄ• ni ca nettÄ• _ nayanÄ• ni yathÄ
__tatheva_ abhinnasaá¹‡á¹-hÄ• nÄ• ni __tiá¹-á¹-hanti. ayaá¹ƒ goá¹‡o samuá¹-á¹-hahe_ti im
goá¹‡o samuá¹-á¹-haheyya samuttiá¹-á¹-heyyÄ• ti mama cittaá¹ƒ bhaveyya. "maÃ±Ã±e goá
paá¹-hanti, tena kÄ• raá¹‡ena ayaá¹ƒ goá¹‡o sahasÄ• pi kÄ• yaá¹ƒ samuá¹-á¹-haheyyÄ• ti a
evaá¹ƒ me maÃ±Ã±anÄ• sambhaveyyÄ• ti adhippÄ• yo. __ayyakassa_ \Ee 41/ pana mayh
hatthapÄ• dÄ• kÄ• yo sÄ«saá¹ƒ dissati, _ kevalaá¹ƒ pana tassa aá¹-á¹-hikÄ• ni pakkhipitvÄ
thÅ«pe rudanto sataguá¹‡ena sahassaguá¹‡ena, tÄ• ta, __tvaÃ±Ã±eva dummati_ nippaÃ±Ã
saá¹…khÄ• rÄ• bhijjanti, tattha vijÄ• nataá¹ƒ kÄ• paridevanÄ• ti pitu dhammaá¹ƒ kathesi.

taá¹ƒ \Be 39/ sutvÄ• bodhisattassa pitÄ• "mama mutto paá¹‡á¸• ito maá¹ƒ saÃ±Ã±Ä• petu
akÄ• sÄ«" ti cintetvÄ• "tÄ• ta sujÄ• ta, â€™sabbepi sattÄ• maraá¹‡adhammÄ• â€™ ti aÃ±
paá¹-á¹-hÄ• ya na socissÄ• mi, sokaharaá¹‡asamatthena nÄ• ma medhÄ• vinÄ• tÄ• disene
pasaá¹ƒsanto -

50__._ á¹• 21 "Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

51__._ á¹• 21 "abbahÄ« vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetassa, pitusokaá¹ƒ apÄ• nudi ||

52__._ á¹• 21 "svÄ• haá¹ƒ \Ne 36/ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡ava ||

53__._ á¹• 21 "evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

vinivattayanti sokamhÄ• , sujÄ• to pitaraá¹ƒ yathÄ• " ti || -

catasso gÄ• thÄ• abhÄ• si. tattha __Ä• ditta_nti sokagginÄ• Ä• dittaá¹ƒ jalitaá¹ƒ. __santa_
__pÄ• vaka_nti aggi. __vÄ• rinÄ• viya osiÃ±ca_nti udakena avasiÃ±canto viya. __sabbaá¹
sabbaá¹ƒ me cittadarathaá¹ƒ nibbÄ• pesi. __abbahÄ« vatÄ• _ti nÄ«hari vata. __salla_nti so
__hadayanissita_nti cittasannissitasallabhÅ«taá¹ƒ. __sokaparetassÄ• _ti sokena abhibhÅ«t
pitaraá¹ƒ Ä• rabbha uppannaá¹ƒ sokaá¹ƒ. __apÄ• nudÄ«_ti apanesi. __tava sutvÄ• na mÄ•
vacanaá¹ƒ sutvÄ• idÄ• ni pana na socÄ• mi na rodÄ• mi. __sujÄ• to pitaraá¹ƒ yathÄ• _ti ya
pitaraá¹ƒ sokato vinivattesi, evaá¹ƒ aÃ±Ã±epi ye anukampakÄ• anuggaá¹‡hasÄ«lÄ• \Ee 4
evaá¹ƒ karonti pitÅ«naá¹ƒ aÃ±Ã±esaÃ±ca upakÄ• raá¹ƒ karontÄ«ti attho.

mÄ• á¹‡avassa vacanaá¹ƒ sutvÄ• pitÄ• apagatasoko hutvÄ• sÄ«saá¹ƒ nahÄ• yitvÄ• bhu
kÄ• laá¹ƒ katvÄ• saggaparÄ• yaá¹‡o ahosi. satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ
saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«su patiá¹-á¹-hahiá¹ƒs
ahosÄ«ti.

goá¹‡apetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahÄ• pesakÄ• rapetivatthuvaá¹‡á¹‡anÄ•

__gÅ«thaÃ±ca_ \Be 40/ __muttaá¹ƒ ruhiraÃ±ca pubba_nti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ vi
pesakÄ• rapetiá¹ƒ Ä• rabbha vuttaá¹ƒ. dvÄ• dasamattÄ• kira bhikkhÅ« satthu santike kamm
vasanayoggaá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsantÄ• upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya a
chÄ• yÅ«dakasampannaá¹ƒ ramaá¹‡Ä«yaá¹ƒ araÃ±Ã±Ä• yatanaá¹ƒ tassa ca nÄ• tidÅ«re n
disvÄ• tattha ekarattiá¹ƒ vasitvÄ• dutiyadivase gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. tatth
paá¹-ivasanti, te te bhikkhÅ« disvÄ• saÃ±jÄ• tasomanassÄ• \Ne 37/ hutvÄ• attano attano
paá¹‡Ä«tena Ä• hÄ• rena parivisitvÄ• Ä• haá¹ƒsu "kuhiá¹ƒ, bhante, gacchathÄ• " ti? "yattha
tattha gamissÄ• mÄ• " ti. "yadi evaá¹ƒ, bhante, idheva vasitabba" nti vassÅ«pagamanaá¹ƒ y
sampaá¹-icchiá¹ƒsu. upÄ• sakÄ• tesaá¹ƒ tattha araÃ±Ã±akuá¹-ikÄ• yo kÄ• retvÄ• adaá¹ƒs
upagacchiá¹ƒsu.

tattha jeá¹-á¹-hakapesakÄ• ro dve bhikkhÅ« catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hahi,
bhikkhuá¹ƒ upaá¹-á¹-hahiá¹ƒsu. jeá¹-á¹-hakapesakÄ• rassa bhariyÄ• assaddhÄ• appasann
maccharinÄ« bhikkhÅ« na sakkaccaá¹ƒ upaá¹-á¹-hÄ• ti. so taá¹ƒ disvÄ• tassÄ• yeva kaniá¹
attano gehe issariyaá¹ƒ niyyÄ• desi. sÄ• saddhÄ• \Ee 43/ pasannÄ• hutvÄ• sakkaccaá¹ƒ
sabbe pesakÄ• ro vassaá¹ƒ vutthÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ekekassa ekekaá¹ƒ sÄ• á¹-akam
jeá¹-á¹-hapesakÄ• rassa bhariyÄ• paduá¹-á¹-hacittÄ• attano sÄ• mikaá¹ƒ paribhÄ• si - "yaa
sakyaputtiyÄ• naá¹ƒ dÄ• naá¹ƒ dinnaá¹ƒ annapÄ• naá¹ƒ, taá¹ƒ te paraloke gÅ«thamuttaá¹ƒ
nibbattatu, sÄ• á¹-akÄ• ca jalitÄ• ayomayapaá¹-á¹-Ä• hontÅ«" ti.

tattha jeá¹-á¹-hapesakÄ• ro aparena samayena kÄ• laá¹ƒ katvÄ• viÃ±jhÄ• á¹-aviyaá¹ƒ Ä• r
rukkhadevatÄ• hutvÄ• nibbatti. tassa pana kadariyÄ• bhariyÄ• kÄ• laá¹ƒ katvÄ• tasseva
avidÅ«re petÄ« hutvÄ• nibbatti. sÄ• naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• jighacchÄ• pipÄ• sÄ• l
santikaá¹ƒ gantvÄ• Ä• ha - "ahaá¹ƒ, sÄ• mi, niccoá¸·Ä• ativiya jighacchÄ• pipÄ• sÄ• bhibh
vatthaá¹ƒ annapÄ• naÃ±cÄ• " ti. so tassÄ• dibbaá¹ƒ uá¸·Ä• raá¹ƒ annapÄ• naá¹ƒ upanesi.
gÅ«thamuttaá¹ƒ pubbalohitaÃ±ca sampajjati, sÄ• á¹-akaÃ±ca dinnaá¹ƒ tÄ• ya paridahitaá¹ƒ
ayomayapaá¹-á¹-aá¹ƒ hoti. sÄ• mahÄ• dukkhaá¹ƒ anubhavantÄ« taá¹ƒ chaá¸• á¸• etvÄ• ka

tena \Be 41/ ca samayena aÃ±Ã±ataro bhikkhu vutthavasso satthÄ• raá¹ƒ vandituá¹ƒ gacch
saddhiá¹ƒ viÃ±jhÄ• á¹-aviá¹ƒ paá¹-ipajji. satthikÄ• rattiá¹ƒ maggaá¹ƒ gantvÄ• divÄ• vane
sandacchÄ• yÅ«dakasampannaá¹ƒ padesaá¹ƒ disvÄ• yÄ• nÄ• ni muÃ±citvÄ• muhuttaá¹ƒ
vivekakÄ• matÄ• ya thokaá¹ƒ apakkamitvÄ• aÃ±Ã±atarassa sandacchÄ• yassa vanagahan
mÅ«le saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• nipanno rattiyaá¹ƒ maggagamanaparissamena l
upagaÃ±chi. satthikÄ• vissamitvÄ• maggaá¹ƒ paá¹-ipajjiá¹ƒsu, so bhikkhu na paá¹-ibujjhi. a
uá¹-á¹-hahitvÄ• te apassanto \Ne 38/ aÃ±Ã±ataraá¹ƒ kummaggaá¹ƒ \Ee 44/ paá¹-ipajjitvÄ•
devatÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ sampÄ• puá¹‡i. atha naá¹ƒ so devaputto disvÄ• manus
paá¹-isanthÄ• raá¹ƒ katvÄ• attano vimÄ• naá¹ƒ pavesetvÄ• pÄ• dabbhaÃ±janÄ• dÄ«ni dat

tasmiÃ±ca samaye sÄ• petÄ« Ä• gantvÄ• "dehi me, sÄ• mi, annapÄ• naá¹ƒ sÄ• á¹-akaÃ±c
adÄ• si. tÄ• ni ca tÄ• ya gahitamattÄ• ni gÅ«thamuttapubbalohitapajjalitaayopaá¹-á¹-Ä• yev
taá¹ƒ disvÄ• saÃ±jÄ• tasaá¹ƒvego taá¹ƒ devaputtaá¹ƒ -

54__._ á¹• 21 "gÅ«thaÃ±ca muttaá¹ƒ ruhiraÃ±ca pubbaá¹ƒ, paribhuÃ±jati kissa ayaá¹ƒ vipÄ

ayaá¹ƒ nu kiá¹ƒ kammamakÄ• si nÄ• rÄ«, yÄ• sabbadÄ• lohitapubbabhakkhÄ• ||

55__._ á¹• 21 "navÄ• ni vatthÄ• ni subhÄ• ni ceva, mudÅ«ni suddhÄ• ni ca lomasÄ• ni.

dinnÄ• ni missÄ• kitakÄ• bhavanti, ayaá¹ƒ nu kiá¹ƒ kammamakÄ• si nÄ• rÄ«" ti || -

dvÄ«hi gÄ• thÄ• hi paá¹-ipucchi. tattha __kissa ayaá¹ƒ vipÄ• ko_ti kÄ«disassa kammassa a
idÄ• ni paccanubhavatÄ«ti. __ayaá¹ƒ nu kiá¹ƒ kammamakÄ• si nÄ• rÄ«_ti ayaá¹ƒ itthÄ« kiá
akÄ• si. __yÄ• sabbadÄ• lohitapubbabhakkhÄ• _ti yÄ• sabbakÄ• laá¹ƒ ruhirapubbameva
__navÄ• nÄ«_ti paccagghÄ• ni tÄ• vadeva pÄ• tubhÅ«tÄ• ni. __subhÄ• nÄ«_ti sundarÄ• ni
sukhasamphassÄ• ni. __suddhÄ• nÄ«_ti parisuddhavaá¹‡á¹‡Ä• ni. __lomasÄ• nÄ«_ti salon
42/, sundarÄ• nÄ«ti attho. __dinnÄ• ni missÄ• kitakÄ• bhavantÄ«_ti kitakakaá¹‡á¹-akasadi
lohapaá¹-á¹-asadisÄ• ni bhavanti. "kÄ«á¹-akÄ• bhavantÄ«" ti vÄ• pÄ• á¹-ho, khÄ• dakapÄ•
bhavantÄ«ti attho.

evaá¹ƒ \Ee 45/ so devaputto tena bhikkhunÄ• puá¹-á¹-ho tÄ• ya purimajÄ• tiyÄ• katakamm

56__._ á¹• 21 "bhariyÄ• mamesÄ• ahu bhadante, adÄ• yikÄ• maccharinÄ« kadariyÄ• .

sÄ• maá¹ƒ dadantaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ, akkosati ca paribhÄ• sati ca ||

57__._ á¹• 21 "gÅ«thaÃ±ca \Ne 39/ muttaá¹ƒ ruhiraÃ±ca pubbaá¹ƒ, paribhuÃ±ja tvaá¹ƒ asu

etaá¹ƒ te paralokasmiá¹ƒ hotu, vatthÄ• ca te kitakasamÄ• bhavantu.

etÄ• disaá¹ƒ duccaritaá¹ƒ caritvÄ• , idhÄ• gatÄ• cirarattÄ• ya khÄ• datÄ«" ti || -

dve gÄ• thÄ• abhÄ• si. tattha __adÄ• yikÄ• _ti kassaci kiÃ±cipi adÄ• nasÄ«lÄ• . __maccha
paá¹-hamaá¹ƒ maccheramalassa sabhÄ• vena maccharinÄ«, tÄ• ya ca punappunaá¹ƒ Ä• s
tÄ• ya kadariyÄ• ahÅ«ti yojanÄ• . idÄ• ni tassÄ• tameva kadariyataá¹ƒ dassento __ "sÄ•
_ntiÄ• dimÄ• ha. tattha __etÄ• disa_nti evarÅ«paá¹ƒ yathÄ• vuttavacÄ«duccaritÄ• diá¹ƒ ca
imaá¹ƒ petalokaá¹ƒ Ä• gatÄ• , petattabhÄ• vaá¹ƒ upagatÄ• . __cirarattÄ• ya khÄ• datÄ«_ti

khÄ• dati. tassÄ• hi yenÄ• kÄ• rena akkuá¹-á¹-haá¹ƒ, tenevÄ• kÄ• rena pavattamÄ• nampi
akkuá¹-á¹-haá¹ƒ, tato aÃ±Ã±attha pathaviyaá¹ƒ kamantakasaá¹…khÄ• te matthake asanipÄ
patati.

evaá¹ƒ so devaputto tÄ• ya pubbe katakammaá¹ƒ kathetvÄ• puna taá¹ƒ bhikkhuá¹ƒ Ä• ha
upÄ• yo imaá¹ƒ petalokato mocetu" nti \Be 43/? "atthÄ«" ti ca vutte "kathetha, bhante" ti. yad
bhagavato ariyasaá¹…ghassa ca ekasseva vÄ• bhikkhuno dÄ• naá¹ƒ datvÄ• imissÄ• udd
anumodati, evametissÄ• ito dukkhato mutti bhavissatÄ«ti. taá¹ƒ sutvÄ• devaputto tassa bh
annapÄ• naá¹ƒ datvÄ• taá¹ƒ dakkhiá¹‡aá¹ƒ tassÄ• petiyÄ• Ä• disi. tÄ• vadeva sÄ• petÄ«
dibbÄ• hÄ• rassa tittÄ• ahosi. puna tasseva bhikkhuno hatthe dibbasÄ• á¹-akayugaá¹ƒ bha
taÃ±ca dakkhiá¹‡aá¹ƒ petiyÄ• Ä• disi. tÄ• vadeva ca sÄ• dibbavatthanivatthÄ• dibbÄ• laá
sabbakÄ• masamiddhÄ• devaccharÄ• paá¹-ibhÄ• gÄ• ahosi. so ca bhikkhu tassa devaput
sÄ• vatthiá¹ƒ patvÄ• jetavanaá¹ƒ pavisitvÄ• bhagavato santikaá¹ƒ upagantvÄ• vanditvÄ•
datvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesi. bhagavÄ• pi tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sam
desesi. sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

mahÄ• pesakÄ• rapetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. khallÄ• á¹-iyapetivatthuvaá¹‡á¹‡anÄ•

__kÄ• _ \Ne 40/ __nu antovimÄ• nasmi_nti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ viharante aÃ±Ã±
khallÄ• á¹-iyapetiá¹ƒ Ä• rabbha vuttaá¹ƒ. atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarÄ• rÅ«
abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ
ahosi. tassÄ• hi kesÄ• nÄ«lÄ• dÄ«ghÄ• tanÅ« mudÅ« siniddhÄ• vellitaggÄ• dvihatthaga
mekhalÄ• kalÄ• pÄ• olambanti. taá¹ƒ tassÄ• kesasobhaá¹ƒ disvÄ• taruá¹‡ajano yebhuyy
paá¹-ibaddhacitto ahosi. athassÄ• taá¹ƒ kesasobhaá¹ƒ asahamÄ• nÄ• issÄ• pakatÄ• katip
tassÄ• eva paricÄ• rikadÄ• siá¹ƒ Ä• misena upalÄ• petvÄ• tÄ• ya tassÄ• kesÅ«papÄ• tan
sÄ• kira dÄ• sÄ« taá¹ƒ bhesajjaá¹ƒ nhÄ• niyacuá¹‡á¹‡ena saddhiá¹ƒ payojetvÄ• gaá¹…gÄ
tassÄ• adÄ• si \Be 44/. sÄ• tena kesamÅ«lesu temetvÄ• udake nimujji \Ee 47/, nimujjanan
paripatiá¹ƒsu, sÄ«saá¹ƒ cassÄ• tittakalÄ• busadisaá¹ƒ ahosi. atha sÄ• sabbaso vilÅ«nakes
kapotÄ« viya virÅ«pÄ• hutvÄ• lajjÄ• ya antonagaraá¹ƒ pavisituá¹ƒ asakkontÄ« vatthena sÄ
bahinagare aÃ±Ã±atarasmiá¹ƒ padese vÄ• saá¹ƒ kappentÄ« katipÄ• haccayena apagatalajj
pÄ«á¸·etvÄ• telavaá¹‡ijjaá¹ƒ surÄ• vaá¹‡ijjaÃ±ca karontÄ« jÄ«vikaá¹ƒ kappesi. sÄ• ekadiv
manussesu surÄ• mattesu mahÄ• niddaá¹ƒ okkamantesu sithilabhÅ«tÄ• ni tesaá¹ƒ nivattha

athekadivasaá¹ƒ sÄ• ekaá¹ƒ khÄ«á¹‡Ä• savattheraá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• p
gharaá¹ƒ netvÄ• paÃ±Ã±atte Ä• sane nisÄ«dÄ• petvÄ• telasaá¹ƒsaá¹-á¹-haá¹ƒ doá¹‡inimn
so tassÄ• anukampÄ• ya taá¹ƒ paá¹-iggahetvÄ• paribhuÃ±ji. sÄ• pasannamÄ• nasÄ• upa

aá¹-á¹-hÄ• si. so ca thero tassÄ• cittaá¹ƒ pahaá¹ƒsento anumodanaá¹ƒ katvÄ• pakkÄ• mi.
anumodanakÄ• leyeva "mayhaá¹ƒ kesÄ• dÄ«ghÄ• tanÅ« siniddhÄ• mudÅ« vellitaggÄ• h

sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• missakakammassa phalena samuddamajjhe kar
nibbatti. tassÄ• kesÄ• patthitÄ• kÄ• rÄ• yeva sampajjiá¹ƒsu. manussÄ• naá¹ƒ sÄ• á¹-akÄ•
ahosi. sÄ• tasmiá¹ƒ kanakavimÄ• ne punappunaá¹ƒ uppajjitvÄ• ekaá¹ƒ buddhantaraá¹ƒ na
atha amhÄ• kaá¹ƒ bhagavati loke uppajjitvÄ• pavattitavaradhammacakke \Ne 41/ anupubb
viharante sÄ• vatthivÄ• sino sattasatÄ• vÄ• á¹‡ijÄ• suvaá¹‡á¹‡abhÅ«miá¹ƒ uddissa nÄ• v
otariá¹ƒsu. tehi Ä• ruá¸·hÄ• nÄ• vÄ• visamavÄ• tavegukkhittÄ• ito cito ca paribbhamantÄ«
agamÄ• si. atha sÄ• vimÄ• napetÄ« saha vimÄ• nena tesaá¹ƒ attÄ• naá¹ƒ dassesi. taá¹ƒ d
pucchanto -

58__._ á¹• 21 "kÄ• \Ee 48/ nu antovimÄ• nasmiá¹ƒ, tiá¹-á¹-hantÄ« nÅ«panikkhami.

upanikkhamassu bhadde, passÄ• ma taá¹ƒ bahiá¹-á¹-hita" nti || -

gÄ• thamÄ• ha \Be 45/. tattha __kÄ• nu antovimÄ• nasmiá¹ƒ tiá¹-á¹-hantÄ«_ti vimÄ• nassa
tiá¹-á¹-hantÄ« kÄ• nu tvaá¹ƒ, kiá¹ƒ manussitthÄ«, udÄ• hu amanussitthÄ«ti pucchati. __nÅ«
vimÄ• nato na nikkhami. __upanikkhamassu, bhadde, passÄ• ma taá¹ƒ bahiá¹-á¹-hita_nti, b
á¹-hitaá¹ƒ passÄ• ma daá¹-á¹-hukÄ• mamhÄ• , tasmÄ• vimÄ• nato nikkhamassu. "upanikkh
pÄ• á¹-ho, bhaddaá¹ƒ te atthÅ«ti attho.

athassa sÄ• attano bahi nikkhamisuá¹ƒ asakkuá¹‡eyyataá¹ƒ pakÄ• sentÄ« -

59__._ á¹• 21 "aá¹-á¹-Ä«yÄ• mi harÄ• yÄ• mi, naggÄ• nikkhamituá¹ƒ bahi.

kesehamhi paá¹-icchannÄ• , puÃ±Ã±aá¹ƒ me appakaá¹ƒ kata" nti || -

gÄ• thamÄ• ha. tattha __aá¹-á¹-Ä«yÄ• mÄ«_ti naggÄ• hutvÄ• bahi nikkhamituá¹ƒ aá¹-á¹-ik
__harÄ• yÄ• mÄ«_ti lajjÄ• mi. __kesehamhi paá¹-icchannÄ• _ti kesehi amhi ahaá¹ƒ paá¹-ic
__puÃ±Ã±aá¹ƒ me appakaá¹ƒ kata_nti appakaá¹ƒ parittaá¹ƒ mayÄ• kusalakammaá¹ƒ kataá
adhippÄ• yo.

athassÄ• vÄ• á¹‡ijo attano uttarisÄ• á¹-akaá¹ƒ dÄ• tukÄ• mo - -

60__._ á¹• 21 "handuttarÄ«yaá¹ƒ dadÄ• mi te, idaá¹ƒ dussaá¹ƒ nivÄ• saya.

idaá¹ƒ dussaá¹ƒ nivÄ• setvÄ• , ehi nikkhama sobhane.

upanikkhamassu bhadde, passÄ• ma taá¹ƒ bahiá¹-á¹-hita" nti || -

gÄ• thamÄ• ha \Ne 42/. tattha \Ee 49/ __handÄ• _ti gaá¹‡ha. __uttarÄ«ya_nti upasaá¹ƒbyÄ
attho. __dadÄ• mi te_ti tuyhaá¹ƒ dadÄ• mi. __idaá¹ƒ dussaá¹ƒ nivÄ• sayÄ• _ti idaá¹ƒ mama
nivÄ• sehi. __sobhane_ti sundararÅ«pe.

evaÃ±ca pana vatvÄ• attano uttarisÄ• á¹-akaá¹ƒ tassÄ• upanesi, sÄ• tathÄ• diyyamÄ• n
anupakappanÄ«yataÃ±ca, yathÄ• diyyamÄ• naá¹ƒ upakappati, taÃ±ca dassentÄ« -

61__._ á¹• 21 "hatthena hatthe te dinnaá¹ƒ, na mayhaá¹ƒ upakappati.

esetthupÄ• sako saddho, sammÄ• sambuddhasÄ• vako ||

62__._ á¹• 21 "etaá¹ƒ acchÄ• dayitvÄ• na, mama dakkhiá¹‡amÄ• disa.

tathÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«" ti || -

gÄ• thÄ• dvayamÄ• ha \Be 46/. tattha __hatthena hatthe te dinnaá¹ƒ, na mayhaá¹ƒ upakapp
hatthena mama hatthe tayÄ• dinnaá¹ƒ na mayhaá¹ƒ upakappati na viniyujjati, upabhogayog
__esetthupÄ• sako saddho_ti eso ratanattayaá¹ƒ uddissa saraá¹‡agamanena upÄ• sako ka
samannÄ• gatattÄ• saddho ettha etasmiá¹ƒ janasamÅ«he atthi. __etaá¹ƒ acchÄ• dayitvÄ•
dakkhiá¹‡amÄ• disÄ• _ti etaá¹ƒ upÄ• sakaá¹ƒ mama diyyamÄ• naá¹ƒ sÄ• á¹-akaá¹ƒ paridal
mayhaá¹ƒ Ä• disa pattidÄ• naá¹ƒ dehi. __tathÄ• haá¹ƒ sukhitÄ• hessa_nti tathÄ• kate aha
dibbavatthanivatthÄ• sukhappattÄ• bhavissÄ• mÄ«ti.

taá¹ƒ sutvÄ• vÄ• á¹‡ijÄ• taá¹ƒ upÄ• sakaá¹ƒ nhÄ• petvÄ• vilimpetvÄ• vatthayugena acch
pakÄ• sentÄ• saá¹…gÄ«tikÄ• rÄ• -

63__._ á¹• 21 "taÃ±ca te nhÄ• payitvÄ• na, vilimpetvÄ• na vÄ• á¹‡ijÄ• .

vatthehacchÄ• dayitvÄ• na, tassÄ• dakkhiá¹‡amÄ• disuá¹ƒ ||

64__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he \Ee 50/, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

65__._ á¹• 21 "tato \Ne 43/ suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

hasantÄ« vimÄ• nÄ• nikkhami, dakkhiá¹‡Ä• ya idaá¹ƒ phala" nti || -

tisso gÄ• thÄ• yo avocuá¹ƒ.

<63> tattha __ta_nti taá¹ƒ upÄ• sakaá¹ƒ. ca-saddo nipÄ• tamattaá¹ƒ. __te_ti te vÄ• á¹‡ijÄ• __vilimpetvÄ• nÄ• _ti uttamena gandhena vilimpetvÄ• . __vatthehacchÄ• dayitvÄ• nÄ• _ti vaá¹‡á¹‡agandharasasampannaá¹ƒ sabyaÃ±janaá¹ƒ bhojanaá¹ƒ bhojetvÄ• nivÄ• sanaá¹ƒ acchÄ• desuá¹ƒ, dve vatthÄ• ni adaá¹ƒsÅ«ti attho. __tassÄ• dakkhiá¹‡amÄ• disu_nti tassÄ dakkhiá¹‡aá¹ƒ Ä• disiá¹ƒsu.

<64> __samanantarÄ• nuddiá¹-á¹-he_ti __anÅ«_-ti nipÄ• tamattaá¹ƒ, tassÄ• dakkhiá¹‡Ä• uddiá¹-á¹-hasamanantarameva. __vipÄ• ko udapajjathÄ• _ti tassÄ• petiyÄ• vipÄ• ko dakkh uppajji. kÄ«disoti petÄ« Ä• ha __bhojanacchÄ• danapÄ• nÄ«ya_nti. nÄ• nappakÄ• raá¹ƒ di bhojanaÃ±ca nÄ• nÄ• virÄ• gavaá¹‡á¹‡asamujjalaá¹ƒ dibbavatthasadisaá¹ƒ vatthaÃ±ca ane __dakkhiá¹‡Ä• ya idaá¹ƒ_ Ä«disaá¹ƒ __phalaá¹ƒ udapajjathÄ• _ti yojanÄ• .

<65> __tato_ti yathÄ• vuttabhojanÄ• dipaá¹-ilÄ• bhato pacchÄ• . __suddhÄ• _ti nhÄ• nena __sucivasanÄ• _ti suvisuddhavatthanivatthÄ• . __kÄ• sikuttamadhÄ• rinÄ«_ti kÄ• sikavattha uttamavatthadhÄ• rinÄ«. __hasantÄ«_ti "passatha tÄ• va tumhÄ• kaá¹ƒ dakkhiá¹‡Ä• ya ida pakÄ• sanavasena hasamÄ• nÄ• vimÄ• nato nikkhami.

atha te vÄ• á¹‡ijÄ• evaá¹ƒ paccakkhato puÃ±Ã±aphalaá¹ƒ disvÄ• acchariyabbhutacittajÄ• saÃ±jÄ• tagÄ• ravabahumÄ• nÄ• kataÃ±jalÄ« taá¹ƒ payirupÄ• siá¹ƒsu. sopi te dhammakat pasÄ• detvÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pesi. te tÄ• ya vimÄ• napetiyÄ• kata

66__._ á¹• 21 "sucittarÅ«paá¹ƒ \Ee 51/ ruciraá¹ƒ, vimÄ• naá¹ƒ te pabhÄ• sati.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phala" nti || -

imÄ• ya \Ne 44/ gÄ• thÄ• ya pucchiá¹ƒsu. tattha __sucittarÅ«pa_nti hatthiassaitthipurisÄ• di mÄ• lÄ• kammalatÄ• kammÄ• divasena ca suá¹-á¹-hu vihitacittarÅ«paá¹ƒ. __rucira_nti rama __kissa kammassidaá¹ƒ phala_nti kÄ«disassa kammassa, kiá¹ƒ dÄ• namayassa udÄ• hu sA attho.

sÄ• tehi evaá¹ƒ puá¹-á¹-hÄ• "mayÄ• katassa parittakassa kusalakammassa tÄ• va idaá¹ƒ pana Ä• yatiá¹ƒ niraye edisaá¹ƒ bhavissatÄ«" ti tadubhayaá¹ƒ Ä• cikkhantÄ« -

67__._ á¹• 21 "bhikkhuno caramÄ• nassa, doá¹‡inimmajjaniá¹ƒ ahaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tassa, vippasannena cetasÄ• ||

68__._ á¹• 21 "tassa kammassa kusalassa, vipÄ• kaá¹ƒ dÄ«ghamantaraá¹ƒ.

anubhomi vimÄ• nasmiá¹ƒ, taÃ±ca dÄ• ni parittakaá¹ƒ ||

69__._ á¹• 21 "uddhaá¹ƒ \Be 48/ catÅ«hi mÄ• sehi, kÄ• laá¹ƒkiriyÄ• bhavissati.

ekantakaá¹-ukaá¹ƒ ghoraá¹ƒ, nirayaá¹ƒ papatissahaá¹ƒ ||

70__._ á¹• 21 "catukkaá¹‡á¹‡aá¹ƒ catudvÄ• raá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ.

ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ ||

71__._ á¹• 21 "tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

72__._ á¹• 21 "tatthÄ• haá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, dukkhaá¹ƒ vedissa vedanaá¹ƒ.

phalaÃ±ca pÄ• pakammassa, tasmÄ• socÄ• mahaá¹ƒ bhusa" nti || - gÄ• thÄ• yo abhÄ• si.

<67> tattha __bhikkhuno caramÄ• nassÄ• _ti aÃ±Ã±atarassa bhinnakilesassa bhikkhuno b
__doá¹‡inimmajjani_nti vissandamÄ• natelaá¹ƒ piÃ±Ã±Ä• kaá¹ƒ. __ujubhÅ«tassÄ• _ti
cittajimhavaá¹…kakuá¹-ilabhÄ• vakarÄ• naá¹ƒ \Ne 45/ kilesÄ• naá¹ƒ abhÄ• vena \Ee 52/ uju
__vippasannena cetasÄ• _ti kammaphalasaddhÄ• ya suá¹-á¹-hu pasannena cittena.

68-69__._ __dÄ«ghamantara_nti ma-kÄ• ro padasandhikaro, dÄ«ghaantaraá¹ƒ dÄ«ghakÄ•
parittaka_nti taÃ±ca puÃ±Ã±aphalaá¹ƒ vipakkavipÄ• kattÄ• kammassa idÄ• ni parittakaá¹ƒ
cireneva ito cavissÄ• mÄ«ti attho. tenÄ• ha __ "uddhaá¹ƒ catÅ«hi mÄ• sehi, kÄ• laá¹ƒkiriyÄ
catÅ«hi mÄ• sehi uddhaá¹ƒ catunnaá¹ƒ mÄ• sÄ• naá¹ƒ upari paÃ±came mÄ• se mama kÄ•
dasseti. __ekantakaá¹-uka_nti ekanteneva aniá¹-á¹-hachaphassÄ• yatanikabhÄ• vato ekant
__ghora_nti dÄ• ruá¹‡aá¹ƒ. __niraya_nti natthi ettha ayo sukhanti katvÄ• "niraya" nti laddha
__papatissaha_nti papahissÄ• mi ahaá¹ƒ.

<70> "niraya" nti cettha avÄ«cimahÄ• nirayassa adhippetattÄ• taá¹ƒ sarÅ«pato dassetuá¹ƒ

_ntiÄ• dimÄ• ha. tattha __catukkaá¹‡á¹‡a_nti catukkoá¹‡aá¹ƒ. __catudvÄ• ra_nti catÅ«su d
yuttaá¹ƒ. __vibhatta_nti suá¹-á¹-hu vibhattaá¹ƒ.

__bhÄ• gaso_ti \Be 49/ bhÄ• gato. __mita_nti tulitaá¹ƒ. __ayopÄ• kÄ• rapariyanta_nti ayom
parikkhittaá¹ƒ. __ayasÄ• paá¹-ikujjita_nti ayopaá¹-aleneva upari pihitaá¹ƒ.

71-72__._ __tejasÄ• yutÄ• _ti samantato samuá¹-á¹-hitajÄ• lena mahatÄ• agginÄ• niranta
__samantÄ• yojanasata_nti evaá¹ƒ pana samantÄ• bahi sabbadisÄ• su yojanasataá¹ƒ yoj
__sabbadÄ• _ti sabbakÄ• laá¹ƒ. __pharitvÄ• tiá¹-á¹-hatÄ«_ti byÄ• petvÄ• tiá¹-á¹-hati. __tat
mahÄ• niraye. __vedissa_nti vedissÄ• mi anubhavissÄ• mi. __phalaÃ±ca pÄ• pakammassÄ
dukkhÄ• nubhavanaá¹ƒ mahÄ• evaá¹ƒ katassa pÄ• passa kammassa phalanti attho.

evaá¹ƒ tÄ• ya attanÄ• katakammaphale Ä• yatiá¹ƒ nerayikabhaye ca pakÄ• site \Ee 53/ so
karuá¹‡Ä• saÃ±coditamÄ• naso "handassÄ• haá¹ƒ patiá¹-á¹-hÄ• bhaveyya" nti cintetvÄ• Ä
mayhaá¹ƒ ekassa dÄ• navasena sabbakÄ• masamiddhÄ• uá¹-á¹-hÄ• rasampattiyuttÄ• jÄ•
upÄ• sakÄ• naá¹ƒ dÄ• naá¹ƒ datvÄ• satthu ca guá¹‡e anussaritvÄ• nirayÅ«papattito mucc
haá¹-á¹-hatuá¹-á¹-hÄ• "sÄ• dhÅ«" ti vatvÄ• te dibbena annapÄ• nena santappetvÄ• dibbÄ
nÄ• nÄ• vidhÄ• ni \Ne 46/ ratanÄ• ni ca adÄ• si, bhagavantaÃ±ca uddissa dibbaá¹ƒ dussay
"aÃ±Ã±atarÄ• , bhante, vimÄ• napetÄ« bhagavato pÄ• de sirasÄ• vandatÄ«ti sÄ• vatthiá¹ƒ
vacanena vandathÄ• " ti vandanaÃ±ca pesesi, taÃ±ca nÄ• vaá¹ƒ attano iddhÄ• nubhÄ• ven
taá¹ƒ divasameva upanesi.

atha te vÄ• á¹‡ijÄ• tato paá¹-á¹-anato anukkamena sÄ• vatthiá¹ƒ patvÄ• jetavanaá¹ƒ pavis
dussayugaá¹ƒ datvÄ• vandanaÃ±ca nivedetvÄ• Ä• dito paá¹-á¹-hÄ• ya taá¹ƒ pavattiá¹ƒ bh
satthÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya vitthÄ• rena dhammaá¹
mahÄ• janassa sÄ• tthikÄ• jÄ• tÄ• . te pana upÄ• sakÄ• dutiyadivase buddhappamukhass
mahÄ• dÄ• naá¹ƒ datvÄ• tassÄ• dakkhiá¹‡amÄ• disiá¹ƒsu. sÄ• ca tato petalokato cavitvÄ
tÄ• vatiá¹ƒsabhavane kanakavimÄ• ne accharÄ• sahassaparivÄ• rÄ• nibbattÄ«ti.

khallÄ• á¹-iyapetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nÄ• gapetavatthuvaá¹‡á¹‡anÄ•

__puratova_ \Be 50/ __setena paleti hatthinÄ• _ti idaá¹ƒ satthari jetavane viharante dve brÄ
Ä• rambha vuttaá¹ƒ. Ä• yasmÄ• kira saá¹ƒkicco sattavassiko khuraggeyeva arahattaá¹ƒ pa
sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hito tiá¹ƒsamattehi bhikkhÅ«hi \Ee 54/ saddhiá¹ƒ araÃ±Ã±Ä•
bhikkhÅ«naá¹ƒ paÃ±cannaá¹ƒ corasatÄ• naá¹ƒ hatthato Ä• gataá¹ƒ maraá¹‡ampi bÄ• hitvÄ
pabbÄ• jetvÄ• satthu santikaá¹ƒ agamÄ• si. satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ d

bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. athÄ• yasmÄ• saá¹ƒkicco paripuá¹‡á¹‡avasso ladd
bhikkhusatehi saddhiá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• isipatane vihÄ• si. manussÄ• therassa
dhammaá¹ƒ sutvÄ• pasannamÄ• nasÄ• vÄ«thipaá¹-ipÄ• á¹-iyÄ• vaggavaggÄ• hutvÄ• Ä•
aÃ±Ã±ataro upÄ• sako manusse niccabhatte samÄ• dapesi, te yathÄ• balaá¹ƒ niccabhattaá

tena ca samayena bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarassa micchÄ• diá¹-á¹-hikassa brÄ• hmaá
dhÄ«tÄ• ahesuá¹ƒ. tesu jeá¹-á¹-haputto tassa upÄ• sakassa mitto ahosi. so taá¹ƒ gahetvÄ•
saá¹ƒkiccassa santikaá¹ƒ agamÄ• si. Ä• yasmÄ• saá¹ƒkicco tassa dhammaá¹ƒ desesi. so
so upÄ• sako Ä• ha - "tvaá¹ƒ ekassa bhikkhuno niccabhattaá¹ƒ dehÄ«" ti \Ne 47/. "anÄ• ciá
brÄ• hmaá¹‡Ä• naá¹ƒ samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ niccabhattadÄ• naá¹ƒ, tasmÄ•
mayhampi bhattaá¹ƒ na dassasÄ«" ti? "kathaá¹ƒ na dassÄ• mÄ«" ti Ä• ha. "yadi evaá¹ƒ yaá
ekassa bhikkhussa dehÄ«" ti. so "sÄ• dhÅ«" ti paá¹-issuá¹‡itvÄ• dutiyadivase pÄ• tova vihÄ
bhikkhuá¹ƒ Ä• netvÄ• bhojesi.

evaá¹ƒ gacchante kÄ• le bhikkhÅ«naá¹ƒ paá¹-ipattiá¹ƒ disvÄ• dhammaÃ±ca suá¹‡itvÄ• ta
bhaginÄ« ca sÄ• sane abhippasannÄ• puÃ±Ã±akammaratÄ• ca ahesuá¹ƒ. evaá¹ƒ te tayo
dÄ• nÄ• ni dentÄ• samaá¹‡abrÄ• hmaá¹‡e sakkariá¹ƒsu garuá¹ƒ kariá¹ƒsu mÄ• nesuá¹ƒ pÄ
nesaá¹ƒ assaddhÄ• \Be 51/ appasannÄ• samaá¹‡abrÄ• hmaá¹‡esu agÄ• ravÄ• puÃ±Ã±a
ahesuá¹ƒ. tesaá¹ƒ dhÄ«taraá¹ƒ dÄ• rikaá¹ƒ mÄ• tulaputtassatthÄ• ya \Ee 55/ Ã±Ä• takÄ• v
saá¹ƒkiccassa santike dhammaá¹ƒ sutvÄ• saá¹ƒvegajÄ• to pabbajitvÄ• niccaá¹ƒ attano mÄ
gacchati. taá¹ƒ mÄ• tÄ• attano bhÄ• tu-dhÄ«tÄ• ya dÄ• rikÄ• ya palobheti. tena so ukkaá¹‡
upajjhÄ• yaá¹ƒ upasaá¹…gamitvÄ• Ä• ha - "uppabbajissÄ• mahaá¹ƒ, bhante, anujÄ• nÄ• th
upanissayasampattiá¹ƒ disvÄ• Ä• ha - "sÄ• maá¹‡era, mÄ• samattaá¹ƒ Ä• gamehÄ«" ti. so
paá¹-issuá¹‡itvÄ• mÄ• se atikkante tatheva Ä• rocesi. upajjhÄ• yo puna "aá¸• á¸• hamÄ• sa
aá¸• á¸• hamÄ• se atikkante tatheva vutte puna "sattÄ• haá¹ƒ Ä• gamehÄ«" ti Ä• ha. so "sÄ
atha tasmiá¹ƒ antosattÄ• he sÄ• maá¹‡erassa mÄ• tulÄ• niyÄ• gehaá¹ƒ vinaá¹-á¹-hacchad
dubbalakuá¹-á¹-aá¹ƒ vÄ• tavassÄ• bhihataá¹ƒ paripati. tattha brÄ• hmaá¹‡o brÄ• hmaá¹‡Ä«
gehena ajjhotthaá¹-Ä• kÄ• lamakaá¹ƒsu. tesu brÄ• hmaá¹‡o brÄ• hmaá¹‡Ä« ca petayoniya
dhÄ«tÄ• ca bhummadevesu. tesu jeá¹-á¹-haputtassa hatthiyÄ• naá¹ƒ nibbatti, kaniá¹-á¹-has
dhÄ«tÄ• ya suvaá¹‡á¹‡asivikÄ• . brÄ• hmaá¹‡o ca brÄ• hmaá¹‡Ä« ca mahante mahante ay
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• koá¹-enti, abhihataá¹-á¹-hÄ• nesu mahantÄ• mahantÄ• ghaá¹-app
uá¹-á¹-hahitvÄ• muhutteneva pacitvÄ• paribhedappattÄ• honti. te aÃ±Ã±amaÃ±Ã±assa ga
kodhÄ• bhibhÅ«tÄ• nikkaruá¹‡Ä• pharusavacanehi tajjentÄ• pubbalohitaá¹ƒ pivanti, na ca

atha sÄ• maá¹‡ero ukkaá¹‡á¹-hÄ• bhibhÅ«to upajjhÄ• yaá¹ƒ upasaá¹…kamitvÄ• Ä• ha - "
paá¹-iÃ±Ã±Ä• tadivasÄ• vÄ«tivattÄ• , gehaá¹ƒ gamissÄ• mi, anujÄ• nÄ• tha ma" nti. atha n
"atthaá¹…gate sÅ«riye kÄ• lapakkhacÄ• tuddasiyÄ• pavattamÄ• nÄ• ya ehÄ«" ti vatvÄ• isi

piá¹-á¹-hipassena thokaá¹ƒ gantvÄ• aá¹-á¹-hÄ• si. tena ca samayena te dve devaputtÄ• sa
teneva maggena \Ne 48/ yakkhasamÄ• gamaá¹ƒ sambhÄ• vetuá¹ƒ gacchanti, tesaá¹ƒ pana
pharusavÄ• cÄ• \Ee 56/ kÄ• á¸·arÅ«pÄ• Ä• kulÄ• kulalÅ«khapatitakesabhÄ• rÄ• aggidaá¸
52/ vigalitapubbalohitÄ• valitagattÄ• ativiya jegucchabÄ«bhacchadassanÄ• te anubandha

athÄ• yasmÄ• saá¹ƒkicco yathÄ• so sÄ• maá¹‡ero te sabbe gacchante passati, tathÄ• rÅ«
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharitvÄ• sÄ• maá¹‡eraá¹ƒ Ä• ha - "passasi tvaá¹ƒ,
ti? "Ä• ma, bhante, passÄ• mÄ«" ti. "tena hi imehi katakammaá¹ƒ paá¹-ipucchÄ• " ti. so hatt
gacchante anukkamena paá¹-ipucchi. te Ä• haá¹ƒsu - "ye pacchato petÄ• Ä• gacchanti, te
sÄ• maá¹‡ero te pete gÄ• thÄ• hi ajjhabhÄ• si -

73__._ á¹• 21 "puratova setena paleti hatthinÄ• , majjhe pana assatarÄ«rathena.

pacchÄ• ca kaÃ±Ã±Ä• sivikÄ• ya nÄ«yati, obhÄ• sayantÄ« dasa sabbaso disÄ• ||

74__._ á¹• 21 "tumhe pana muggarahatthapÄ• á¹‡ino, rudaá¹ƒmukhÄ• chinnapabhinnagatt

manussabhÅ«tÄ• kimakattha pÄ• paá¹ƒ, yenaÃ±Ã±amaÃ±Ã±assa pivÄ• tha lohita" nti ||

tattha __purato_ti sabbapaá¹-hamaá¹ƒ. __setenÄ• _ti paá¹‡á¸• arena. __paletÄ«_ti gaccha
hatthiá¹ƒ Ä• ruá¸·hassa sivikaá¹ƒ Ä• ruá¸·hÄ• ya ca antare. __assatarÄ«rathenÄ• _ti assata
paletÄ«ti yojanÄ• . __nÄ«yatÄ«_ti vahÄ«yati. __obhÄ• sayantÄ« dasa sabbaso disÄ• _ti sa
dasa disÄ• attano sarÄ«rappabhÄ• hi vatthÄ• bharaá¹‡Ä• dippabhÄ• hi ca vijjotayamÄ• nÄ
__muggarahatthapÄ• á¹‡ino_ti muggarÄ• hatthasaá¹…khÄ• tesu pÄ• á¹‡Ä«su yesaá¹ƒ te
bhÅ«misaá¹‡hakaraá¹‡Ä«yÄ• dÄ«su pÄ• á¹‡ivohÄ• rassa labbhamÄ• nattÄ• hatthasadder
__chinnapabhinnagattÄ• _ti muggarappahÄ• rena tattha tattha chinnapabhinnasarÄ«rÄ• . _

evaá¹ƒ \Ee 57/ sÄ• maá¹‡erena puá¹-á¹-hÄ• te petÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ catÅ«hi gÄ
-

75__._ á¹• 21 "puratova \Be 53/ yo gacchati kuÃ±jarena, setena nÄ• gena catukkamena.

amhÄ• ka putto ahu jeá¹-á¹-hako so, dÄ• nÄ• ni datvÄ• na sukhÄ« pamodati ||

76__._ á¹• 21 "yo \Ne 49/ yo majjhe assatarÄ«rathena, catubbhi yuttena suvaggitena.

amhÄ• ka putto ahu majjhimo so, amaccharÄ« dÄ• napatÄ« virocati ||

77__._ á¹• 21 "yÄ• sÄ• ca pacchÄ• sivikÄ• ya nÄ«yati, nÄ• rÄ« sapaÃ±Ã±Ä• migamanda

amhÄ• ka dhÄ«tÄ• ahu sÄ• kaniá¹-á¹-hikÄ• , bhÄ• gaá¸• á¸• habhÄ• gena sukhÄ« pamod

78__._ á¹• 21 "ete ca dÄ• nÄ• ni adaá¹ƒsu pubbe, pasannacittÄ• samaá¹‡abrÄ• hmaá¹‡Ä•

mayaá¹ƒ pana maccharÄ«no ahumha, paribhÄ• sakÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ.

ete ca datvÄ• paricÄ• rayanti, mayaÃ±ca sussÄ• ma naá¸·ova chinno" ti ||

<75> tattha __puratova yo gacchatÄ«_ti imesaá¹ƒ gacchantÄ• naá¹ƒ yo purato gacchati. "y
ti vÄ• pÄ• á¹-ho, tassa yo eso purato gacchatÄ«ti attho. __kuÃ±jarenÄ• _ti kuá¹ƒ pathaviá¹
vÄ• ramati caratÄ«ti "kuÃ±jaro" ti laddhanÄ• mena hatthinÄ• . __nÄ• genÄ• _ti, nÄ• ssa ag
anabhibhavanÄ«yaá¹ƒ atthÄ«ti nÄ• gÄ• , tena nÄ• gena. __catukkamenÄ• _ti catuppadena

76-77__._ __catubbhÄ«_ti catÅ«hi assatarÄ«hi. __suvaggitenÄ• _ti sundaragamanena cÄ•
__migamandalocanÄ• _ti migÄ« viya mandakkhikÄ• . __bhÄ• gaá¸• á¸• habhÄ• genÄ• _ti \
aá¸• á¸• habhÄ• gena, attanÄ• laddhakoá¹-á¹-hÄ• sato aá¸• á¸• habhÄ• gadÄ• nena hetub
liá¹…gavipallÄ• sena hetaá¹ƒ vuttaá¹ƒ.

<78> __paribhÄ• sakÄ• _ti \Be 54/ akkosakÄ• . __paricÄ• rayantÄ«_ti dibbesu kÄ• maguá¹
cito ca yathÄ• sukhaá¹ƒ cÄ• renti, parijanehi vÄ• attano puÃ±Ã±Ä• nubhÄ• vanissandena p
__mayaÃ±ca sussÄ• ma naá¸·ova chinno_ti mayaá¹ƒ pana chinno Ä• tape khitto naá¸·o viya
aÃ±Ã±amaÃ±Ã±aá¹ƒ daá¹‡á¸• Ä• bhighÄ• tehi ca sukkhÄ• visukkhÄ• bhavÄ• mÄ• ti.

evaá¹ƒ attano pÄ• paá¹ƒ sampavedetvÄ• "mayaá¹ƒ tuyhaá¹ƒ mÄ• tulamÄ• tulÄ• niyo" ti Ä•
sÄ• maá¹‡ero saÃ±jÄ• tasaá¹ƒvego "evarÅ«pÄ• naá¹ƒ kibbisakÄ• rÄ«naá¹ƒ kathaá¹ƒ nu kh
pucchanto -

79__._ á¹• 21 "kiá¹ƒ \Ne 50/ tumhÄ• kaá¹ƒ bhojanaá¹ƒ kiá¹ƒ sayÄ• naá¹ƒ, kathaÃ±ca yÄ• p

pahÅ«tabhogesu anappakesu, sukhaá¹ƒ virÄ• dhÄ• ya dukkhajja pattÄ• " ti || -

imaá¹ƒ gÄ• thamÄ• ha. tattha __kiá¹ƒ tumhÄ• kaá¹ƒ bhojana_nti kÄ«disaá¹ƒ tumhÄ• kaá¹ƒ
sayÄ• na_nti kÄ«disaá¹ƒ sayanaá¹ƒ? "kiá¹ƒ sayÄ• nÄ• " ti keci paá¹-hanti, kÄ«disÄ• sayan
sayathÄ• ti attho. __kathaÃ±ca yÄ• pethÄ• _ti kena pakÄ• rena yÄ• petha, "kathaá¹ƒ vo yÄ•
kathaá¹ƒ tumhe yÄ• pethÄ• ti attho. __supÄ• padhammino_ti suá¹-á¹-hu ativiya pÄ• padhan
apariyantesu uá¸·Ä• resu bhogesu santesu. __anappakesÅ«_ti na appakesu bahÅ«su. __su

sukhahetuno puÃ±Ã±assa akaraá¹‡ena \Ee 59/ sukhaá¹ƒ virajjhitvÄ• virÄ• dhetvÄ• . "sukha
paá¹-hanti. __dukkhajja pattÄ• _ti ajja idÄ• ni idaá¹ƒ petayonipariyÄ• pannaá¹ƒ dukkhaá¹ƒ a

evaá¹ƒ sÄ• maá¹‡erena puá¹-á¹-hÄ• petÄ• tena pucchitamatthaá¹ƒ vissajjentÄ• -

80__._ á¹• 21 "aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, pivÄ• ma pubbalohitaá¹ƒ.

bahuá¹ƒ vitvÄ• na dhÄ• tÄ• homa, nacchÄ• dimhase mayaá¹ƒ ||

81__._ á¹• 21 "icceva \Be 55/ maccÄ• paridevayanti, adÄ• yakÄ• pecca yamassa á¹-hÄ• y

ye te vidicca adhigamma bhoge, na bhuÃ±jare nÄ• pi karonti puÃ±Ã±aá¹ƒ ||

82__._ á¹• 21 "te khuppipÄ• sÅ«pagatÄ• parattha, pacchÄ• ciraá¹ƒ jhÄ• yare á¸• ayhamÄ•

kammÄ• ni katvÄ• na dukhudrÄ• ni, anubhonti dukkhaá¹ƒ kaá¹-ukapphalÄ• ni ||

83__._ á¹• 21 "ittaraÃ±hi dhanaá¹ƒ dhaÃ±Ã±aá¹ƒ, ittaraá¹ƒ idha jÄ«vitaá¹ƒ.

ittaraá¹ƒ ittarato Ã±atvÄ• , dÄ«paá¹ƒ kayirÄ• tha paá¹‡á¸• ito ||

84__._ á¹• 21 "ye te evaá¹ƒ pajÄ• nanti, narÄ• dhammassa kovidÄ• .

te dÄ• ne nappamajjanti, sutvÄ• arahataá¹ƒ vaco" ti || -

paÃ±ca gÄ• thÄ• abhÄ• siá¹ƒsu.

80-81__._ tattha \Ne 51/ __na dhÄ• tÄ• homÄ• _ti dhÄ• tÄ• suhitÄ• tittÄ• na homa. __na
ruccÄ• ma, na ruciá¹ƒ uppÄ• dema, na taá¹ƒ mayaá¹ƒ attano ruciyÄ• pivissÄ• mÄ• ti attho.
__maccÄ• paridevayantÄ«_ti mayaá¹ƒ viya aÃ±Ã±epi manussÄ• katakibbisÄ• paridevanti
adÄ• nasÄ«lÄ• maccharino. __yamassa á¹-hÄ• yino_ti yamalokasaÃ±Ã±ite yamassa á¹-hÄ
\Ee 60/. __ye te vidicca adhigammabhoge_ti ye te sampati Ä• yatiÃ±ca sukhavisesavidhÄ•
paá¹-ilabhitvÄ• . __na bhuÃ±jare nÄ• pi karonti puÃ±Ã±a_nti amhe viya sayampi na bhuÃ±ja
dÄ• namayaá¹ƒ puÃ±Ã±ampi na karonti.

<82> __te khuppipÄ• sÅ«pagatÄ• paratthÄ• _ti te sattÄ• parattha paraloke pettivisaye
jighacchÄ• pipÄ• sÄ• bhibhÅ«tÄ• hutvÄ• . __ciraá¹ƒ jhÄ• yare á¸• ayhamÄ• nÄ• _ti khudÄ•
"akataá¹ƒ vata amhehi kusalaá¹ƒ, kataá¹ƒ pÄ• pa" ntiÄ• dinÄ• vattamÄ• nena vippaá¹-isÄ•

jhÄ• yanti, anutthunantÄ«ti attho. __dukhudrÄ• nÄ«_ti dukkhavipÄ• kÄ• ni. __anubhonti duk
kaá¹-ukapphalÄ• nÄ«_ti aniá¹-á¹-haphalÄ• ni pÄ• pakammÄ• ni katvÄ• cirakÄ• laá¹ƒ dukkh
anubhavanti.

83-84__._ __ittara_nti \Be 56/ na cirakÄ• laá¹-á¹-hÄ• yÄ«, aniccaá¹ƒ vipariá¹‡Ä• madhamm
jÄ«vita_nti idha manussaloke sattÄ• naá¹ƒ jÄ«vitampi ittaraá¹ƒ parittaá¹ƒ appakaá¹ƒ. tenÄ•
ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyo" ti (DN II 91; SN I 1.145; AN II 7.74). _
ittarato Ã±atvÄ• _ti dhanadhaÃ±Ã±Ä• diupakaraá¹‡aá¹ƒ manussÄ• naá¹ƒ jÄ«vitaÃ±ca ittara
na cirassanti paÃ±Ã±Ä• ya upaparikkhitvÄ• . __dÄ«paá¹ƒ kayirÄ• tha paá¹‡á¸• ito_ti sapaÃ±
attano patiá¹-á¹-haá¹ƒ paraloke hitasukhÄ• dhiá¹-á¹-hÄ• naá¹ƒ kareyya. __ye te evaá¹ƒ pajÄ
manussÄ• manussÄ• naá¹ƒ bhogÄ• naá¹ƒ jÄ«vitassa ca ittarabhÄ• vaá¹ƒ yÄ• thÄ• vato jÄ•
nappamajjanti. __sutvÄ• arahataá¹ƒ vaco_ti arahataá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ va
attho. sesaá¹ƒ pÄ• kaá¹-ameva.

evaá¹ƒ te petÄ• sÄ• maá¹‡erena puá¹-á¹-hÄ• tamatthaá¹ƒ Ä• cikkhitvÄ• "mayaá¹ƒ tuyhaá
pavedesuá¹ƒ. taá¹ƒ sutvÄ• sÄ• maá¹‡ero saÃ±jÄ• tasaá¹ƒvego ukkaá¹‡á¹-haá¹ƒ paá¹-ivino
pÄ• desu sirasÄ• nipatitvÄ• evamÄ• ha - "yaá¹ƒ, bhante, anukampakena \Ee 61/ karaá¹‡Ä
upÄ• dÄ• ya, taá¹ƒ me tumhehi kataá¹ƒ, mahatÄ• vatamhi anatthapÄ• tato rakkhito, na dÄ•
gharÄ• vÄ• sena attho, abhiramissÄ• mi brahmacariyavÄ• se" ti. athÄ• yasmÄ• saá¹ƒkicco
kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto nacirasseva arah
pana saá¹ƒkicco taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. satthÄ• tamatthaá¹ƒ aá¹-á¹-huppatti
sampattaparisÄ• ya vitthÄ• rena dhammaá¹ƒ desesi, sÄ• desanÄ• mahÄ• janassa sÄ• tthi

nÄ• gapetavatthuvaá¹‡aá¹‡anÄ• niá¹-á¹-hitÄ• .

12. uragapetavatthuvaá¹‡á¹‡anÄ•

__uragova tacaá¹ƒ jiá¹‡á¹‡a_nti idaá¹ƒ satthÄ• jetavane viharanto aÃ±Ã±ataraá¹ƒ upÄ• sal
sÄ• vatthiyaá¹ƒ kira aÃ±Ã±atarassa upÄ• sakassa putto kÄ• lamakÄ• si. so puttamaraá¹‡ah
bahi nikkhamitvÄ• kiÃ±ci kammaá¹ƒ kÄ• tuá¹ƒ asakkonto geheyeva aá¹-á¹-hÄ• si. atha \Be
paccÅ«savelÄ• yaá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya buddhacakkhunÄ• lo
upÄ• sakaá¹ƒ disvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya tassa
aá¹-á¹-hÄ• si. upÄ• sako ca satthu Ä• gatabhÄ• vaá¹ƒ sutvÄ• sÄ«ghaá¹ƒ uá¹-á¹-hÄ• ya gar
hatthato pattaá¹ƒ gahetvÄ• gehaá¹ƒ pavesetvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• adÄ• si. nisÄ
Ä• sane. upÄ• sakopi bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. taá¹ƒ bhagavÄ• "kiá
viya dissatÄ«" ti Ä• ha. "Ä• ma, bhagavÄ• , piyo me putto kÄ• lakato, tenÄ• haá¹ƒ socÄ• mÄ
sokavinodanaá¹ƒ karonto uragajÄ• takaá¹ƒ (J I 5.19 Ä• dayo) kathesi.

atÄ«te kira kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asiyaá¹ƒ dhammapÄ• laá¹ƒ nÄ• ma brÄ• hmaá¹‡aku
brÄ• hmaá¹‡o brÄ• hmaá¹‡Ä« putto dhÄ«tÄ• suá¹‡isÄ• dÄ• sÄ«ti ime sabbepi maraá¹‡Ä•
62/ ahesuá¹ƒ. tesu yo gehato nikkhamati, so sesajane ovaditvÄ• nirapekkhova nikkhamati.
brÄ• hmaá¹‡o puttena saddhiá¹ƒ gharato nikkhamitvÄ• khettaá¹ƒ gantvÄ• kasati. putto
sukkhatiá¹‡apaá¹‡á¹‡akaá¹-á¹-hÄ• ni Ä• limpeti. tattheko kaá¹‡hasappo á¸• Ä• habhayena
imaá¹ƒ brÄ• hmaá¹‡assa puttaá¹ƒ á¸• aá¹ƒsi. so visavegena mucchito tattheva paripatitvÄ•
devarÄ• jÄ• hutvÄ• nibbatti. brÄ• hmaá¹‡o puttaá¹ƒ mataá¹ƒ disvÄ• kammantasamÄ«pen
purisaá¹ƒ evamÄ• ha - "samma, mama gharaá¹ƒ gantvÄ• brÄ• hmaá¹‡iá¹ƒ evaá¹ƒ vadehi â
suddhavatthanivatthÄ• ekassa bhattaá¹ƒ mÄ• lÄ• gandhÄ• dÄ«ni ca gahetvÄ• turitaá¹ƒ Ä•
gantvÄ• tathÄ• Ä• rocesi, gehajanopi tathÄ• akÄ• si. brÄ• hmaá¹‡o nhatvÄ• bhuÃ±jitvÄ•
parijanaparivuto puttassa sarÄ«raá¹ƒ citakaá¹ƒ Ä• ropetvÄ• aggiá¹ƒ datvÄ• dÄ• rukkhandh
nissoko nissantÄ• po aniccasaÃ±Ã±aá¹ƒ manasi karonto aá¹-á¹-hÄ• si.

atha \Ne 53/ brÄ• hmaá¹‡assa putto sakko hutvÄ• nibbatti, so ca amhÄ• kaá¹ƒ bodhisatto
purimajÄ• tiá¹ƒ katapuÃ±Ã±aÃ±ca paccavekkhitvÄ• pitaraá¹ƒ Ã±Ä• take ca anukampamÄ•
Ä• gantvÄ• \Be 58/ Ã±Ä• take asocante disvÄ• "ambho, migaá¹ƒ jhÄ• petha, amhÄ• kaá¹ƒ
ti Ä• ha. "na migo, manusso brÄ• hmaá¹‡Ä• " ti Ä• ha. "kiá¹ƒ tumhÄ• kaá¹ƒ paccatthiko eso
jÄ• to oraso mahÄ• guá¹‡avanto taruá¹‡aputto" ti Ä• ha. "kimatthaá¹ƒ tumhe tathÄ• rÅ«pe g
mate na socathÄ• " ti? taá¹ƒ sutvÄ• brÄ• hmaá¹‡o asocanakÄ• raá¹‡aá¹ƒ kathento -

85__._ á¹• 21 "uragova tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati saá¹ƒ tanuá¹ƒ.

evaá¹ƒ sarÄ«re nibbhoge, pete kÄ• lakate sati ||

86__._ á¹• 21 "á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatÄ«" ti || -

dve gÄ• thÄ• abhÄ• si.

85-86__._ tattha \Ee 63/ __urago_ti urena gacchatÄ«ti urago. sappassetaá¹ƒ adhivacanaá¹
jiá¹‡á¹‡a_nti jajjarabhÄ• vena jiá¹‡á¹‡aá¹ƒ purÄ• á¹‡aá¹ƒ attano tacaá¹ƒ nimmokaá¹ƒ. __hit
tanu_nti yathÄ• urago attano jiá¹‡á¹‡atacaá¹ƒ rukkhantare vÄ• kaá¹-á¹-hantare vÄ• mÅ«la
pÄ• sÄ• á¹‡antare vÄ• kaÃ±cukaá¹ƒ omuÃ±canto viya sarÄ«rato omuÃ±citvÄ• pahÄ• ya c
gacchati, evameva saá¹ƒsÄ• re paribbhamanto satto porÄ• á¹‡assa kammassa parikkhÄ«á¹
saá¹ƒ tanuá¹ƒ attano sarÄ«raá¹ƒ hitvÄ• gacchati, yathÄ• kammaá¹ƒ gacchati, punabbhava
attho. __eva_nti á¸• ayhamÄ• naá¹ƒ puttassa sarÄ«raá¹ƒ dassento Ä• ha. __sarÄ«re nibbho
aÃ±Ã±esampi kÄ• ye evaá¹ƒ bhogavirahite niratthake jÄ• te. __pete_ti Ä• yuusmÄ• viÃ±Ã±

__kÄ• lakate satÄ«_ti mate jÄ• te. __tasmÄ• _ti yasmÄ• á¸• ayhamÄ• no kÄ• yo apetaviÃ±
viya Ã±Ä• tÄ«naá¹ƒ ruditaá¹ƒ paridevitampi na jÄ• nÄ• ti, tasmÄ• etaá¹ƒ mama puttaá¹ƒ nir
rodÄ• mi. __gato so_ \Ne 54/ __tassa yÄ• gatÄ«_ti yadi matasattÄ• na ucchijjanti, matassa
kammassa vasena yÄ• gati pÄ• á¹-ikaá¹…khÄ• , taá¹ƒ \Be 59/ cutianantarameva gato, so r
ruditaá¹ƒ paridevitaá¹ƒ vÄ• paccÄ• sÄ«sati, nÄ• pi yebhuyyena purimaÃ±Ä• tÄ«naá¹ƒ rudit
adhippÄ• yo.

evaá¹ƒ brÄ• hmaá¹‡ena attano asocanakÄ• raá¹‡e kathite pariyÄ• yamanasikÄ• rakosalle
sakko brÄ• hmaá¹‡iá¹ƒ Ä• ha - "amma, tuyhaá¹ƒ so mato kiá¹ƒ hotÄ«" ti? "dasa mÄ• se kuc
thaÃ±Ã±aá¹ƒ pÄ• yetvÄ• hatthapÄ• de saá¹‡á¹-hapetvÄ• saá¹ƒvaá¸• á¸• hito putto me, sÄ
tÄ• va purisabhÄ• vena mÄ• rodatu, mÄ• tu nÄ• ma hadayaá¹ƒ mudukaá¹ƒ, tvaá¹ƒ kasmÄ•
sÄ• arodanakÄ• raá¹‡aá¹ƒ kathentÄ« -

87__._ á¹• 21 "anabbhito \Ee 64/ tato Ä• gÄ• , nÄ• nuÃ±Ã±Ä• to ito gato.

yathÄ• gato tathÄ• gato, tattha kÄ• paridevanÄ• ||

88__._ á¹• 21 "á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatÄ«" ti || -

gÄ• thÄ• dvayamÄ• ha. tattha __anabbhito_ti anavhÄ• to, "ehi mayhaá¹ƒ puttabhÄ• vaá¹ƒ u
apakkosito. __tato_ti yattha pubbe á¹-hito, tato paralokato. __Ä• gÄ• _ti Ä• gaÃ±chi. __nÄ•
ananumato, "gaccha, tÄ• ta, paraloka" nti evaá¹ƒ amhehi avissaá¹-á¹-ho. __ito_ti idhalokato
__yathÄ• gato_ti yenÄ• kÄ• rena Ä• gato, amhehi anabbhito eva Ä• gatoti attho. __tathÄ• g
gato. yathÄ• sakeneva kammunÄ• Ä• gato, tathÄ• sakeneva kammunÄ• gatoti. etena kam
__tattha kÄ• paridevanÄ• _ti evaá¹ƒ avasavattike saá¹ƒsÄ• rapavatte maraá¹‡aá¹ƒ paá¹-ico
ayuttÄ• sÄ• paÃ±Ã±avatÄ• akaraá¹‡Ä«yÄ• ti dasseti.

evaá¹ƒ brÄ• hmaá¹‡iyÄ• vacanaá¹ƒ sutvÄ• tassa bhaginiá¹ƒ pucchi - "amma, tuyhaá¹ƒ so
me, sÄ• mÄ«" ti. "amma, bhaginiyo nÄ• ma bhÄ• tÅ«su sinehÄ• , tvaá¹ƒ kasmÄ• na rodasÄ
arodanakÄ• raá¹‡aá¹ƒ kathentÄ« -

89__._ á¹• 21 "sace \Be 60/ \Ne 55/ rode kissa assaá¹ƒ, tattha me kiá¹ƒ phalaá¹ƒ siyÄ• .

Ã±Ä• timittasuhajjÄ• naá¹ƒ, bhiyyo no aratÄ« siyÄ• ||

90__._ á¹• 21 "á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatÄ«" ti || -

gÄ• thÄ• dvayamÄ• ha. tattha __sace rode kisÄ• assa_nti yadi ahaá¹ƒ rodeyyaá¹ƒ, kisÄ• p
bhaveyyaá¹ƒ. __tattha me kiá¹ƒ phalaá¹ƒ siyÄ• _ti tasmiá¹ƒ mayhaá¹ƒ bhÄ• tu maraá¹‡anim
phalaá¹ƒ, ko Ä• nisaá¹ƒso bhaveyya? na tena mayhaá¹ƒ bhÄ• tiko \Ee 65/ Ä• gaccheyya, nA
gaccheyyÄ• ti adhippÄ• yo. __Ã±Ä• timittasuhajjÄ• naá¹ƒ, bhiyyo no aratÄ« siyÄ• _ti amhÄ•
mittÄ• naá¹ƒ suhadayÄ• naÃ±ca mama socanena bhÄ• tumaraá¹‡adukkhato bhiyyopi arati

evaá¹ƒ bhaginiyÄ• vacanaá¹ƒ sutvÄ• tassa bhariyaá¹ƒ pucchi - "tuyhaá¹ƒ so kiá¹ƒ hotÄ«"
sÄ• mÄ«" ti. "bhadde, itthiyo nÄ• ma bhattari sinehÄ• honti, tasmiÃ±ca mate vidhavÄ• anÄ
tvaá¹ƒ na rodasÄ«" ti? sÄ• pi attano arodanakÄ• raá¹‡aá¹ƒ kathentÄ« -

91__._ á¹• 21 "yathÄ• pi dÄ• rako candaá¹ƒ, gacchantamanurodati.

evaá¹ƒsampadamevetaá¹ƒ, yo petamanusocati ||

92__._ á¹• 21 "á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatÄ«" ti || - gÄ• thÄ• dvayamÄ• ha.

tattha __dÄ• rako_ti bÄ• ladÄ• rako. __canda_nti candamaá¹‡á¸• alaá¹ƒ. __gacchanta_nti r
abbhussukkamÄ• naá¹ƒ. __anurodatÄ«_ti "mayhaá¹ƒ rathacakkaá¹ƒ gahetvÄ• dehÄ«" ti an
__evaá¹ƒsampadameveta_nti yo petaá¹ƒ mataá¹ƒ anusocati, tassetaá¹ƒ anusocanaá¹ƒ evaá
Ä• kÄ• sena gacchantassa candassa gahetukÄ• matÄ• sadisaá¹ƒ alabbhaneyyavatthusmiá

evaá¹ƒ tassa bhariyÄ• ya vacanaá¹ƒ sutvÄ• dÄ• siá¹ƒ pucchi - "amma, tuyhaá¹ƒ so kiá¹ƒ h
sÄ• mÄ«" ti. "yadi evaá¹ƒ tena tvaá¹ƒ pothetvÄ• veyyÄ• vaccaá¹ƒ \Be 61/ kÄ• ritÄ• bhaviss
maÃ±Ã±e â€™sumuttÄ• haá¹ƒ tenÄ• â€™ ti na rodasÄ«" ti? "sÄ• mi, mÄ• maá¹ƒ evaá¹ƒ a
\Ee 66/, ativiya khantimettÄ• nuddayÄ• sampanno yuttavÄ• dÄ« mayhaá¹ƒ ayyaputto ure sa
ahosÄ«" ti. atha "kasmÄ• na rodasÄ«" ti? sÄ• pi attano arodanakÄ• raá¹‡aá¹ƒ kathentÄ« -

93__._ á¹• 21 "yathÄ• pi brahme udakumbho, bhinno appaá¹-isandhiyo.

evaá¹ƒsampadamevetaá¹ƒ, yo petamanusocati ||

94__._ á¹• 21 "á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatÄ«" ti || -

gÄ• thÄ• dvayamÄ• ha. tattha __yathÄ• pi brahme udakubbho, bhinno appaá¹-isandhiyo_ti
udakaghaá¹-o muggarappahÄ• rÄ• dinÄ• bhinno appaá¹-isandhiyo puna pÄ• katiko na hoti
uttÄ• natthameva.

sakko tesaá¹ƒ kathaá¹ƒ sutvÄ• pasannamÄ• naso "sammadeva tumhehi maraá¹‡assati bh
tumhehi kasiÄ• dikaraá¹‡akiccaá¹ƒ atthÄ«" ti tesaá¹ƒ gehaá¹ƒ sattaratanabharitaá¹ƒ katvÄ•
detha, sÄ«laá¹ƒ rakkhatha, uposathakammaá¹ƒ karothÄ• " ti ovaditvÄ• attÄ• naÃ±ca tesaá
sakaá¹-á¹-hÄ• nameva gato. tepi brÄ• hmaá¹‡Ä• dayo dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karontÄ
devaloke uppajjiá¹ƒsu.

satthÄ• imaá¹ƒ jÄ• takaá¹ƒ Ä• haritvÄ• tassa upÄ• sakassa sokasallaá¹ƒ samuddharitvÄ•
saccapariyosÄ• ne upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahÄ«ti.

uragapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti khuddaka-aá¹-á¹-hakathÄ• ya petavatthusmiá¹ƒ dvÄ• dasavatthupaá¹-imaá¹‡á¸• itassa

paá¹-hamassa uragavaggassa atthasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ubbarivaggo

1. saá¹ƒsÄ• ramocakapetivatthuvaá¹‡á¹‡anÄ•

__naggÄ• _ \Be 62/ \Ne 57/ \Ee 67/ __dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari veá¸·uva
magadharaá¹-á¹-he iá¹-á¹-hakavatÄ«nÄ• make gÄ• me aÃ±Ã±ataraá¹ƒ petiá¹ƒ Ä• rabbha vu
kira iá¹-á¹-hakavatÄ« ca dÄ«gharÄ• ji cÄ• ti dve gÄ• makÄ• ahesuá¹ƒ, tattha bahÅ« saá¹ƒs
micchÄ• diá¹-á¹-hikÄ• paá¹-ivasanti. atÄ«te ca kÄ• le paÃ±cannaá¹ƒ vassasatÄ• naá¹ƒ mat
tattheva iá¹-á¹-hakavatiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ saá¹ƒsÄ• ramocakakule nibbattitvÄ• micch
kÄ«á¹-apaá¹-aá¹…ge jÄ«vitÄ• voropetvÄ• petesu nibbatti.

sÄ• paÃ±ca vassasatÄ• ni khuppipÄ• sÄ• didukkhaá¹ƒ anubhavitvÄ• amhÄ• kaá¹ƒ bhaga
pavattitavaradhammacakke anukkamena rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane viharante
iá¹-á¹-hakavatiyaá¹ƒyeva aÃ±Ã±atarasmiá¹ƒ saá¹ƒsÄ• ramocakakuleyeva nibbattitvÄ• yadÄ
sattaá¹-á¹-havassuddesikakÄ• le aÃ±Ã±Ä• hi dÄ• rikÄ• hi saddhiá¹ƒ rathikÄ• ya kÄ«á¸·anas
Ä• yasmÄ• sÄ• riputtatthero tameva gÄ• maá¹ƒ upanissÄ• ya aruá¹‡avatÄ«vihÄ• re vihara
bhikkhÅ«hi saddhiá¹ƒ tassa gÄ• massa dvÄ• rasamÄ«pena maggena atikkamati. tasmiá¹ƒ k

gÄ• mato nikkhamitvÄ• dvÄ• rasamÄ«pe kÄ«á¸·antiyo pasannamÄ• nasÄ• mÄ• tÄ• pitÅ«r
vegenÄ• gantvÄ• theraá¹ƒ aÃ±Ã±e ca bhikkhÅ« paÃ±capatiá¹-á¹-hitena vandiá¹ƒsu. sÄ• p
dhÄ«tÄ• cirakÄ• laá¹ƒ aparicitakusalatÄ• ya sÄ• dhujanÄ• cÄ• ravirahitÄ• anÄ• darÄ• ala
thero tassÄ• pubbacaritaá¹ƒ idÄ• ni ca saá¹ƒsÄ• ramocakakule nibbattanaá¹ƒ Ä• yatiÃ±ca
nibbattanÄ• rahataá¹ƒ disvÄ• "sacÄ• yaá¹ƒ maá¹ƒ vandissati, niraye na uppajjissati, petesu
mamaá¹ƒyeva nissÄ• ya sampattiá¹ƒ paá¹-ilabhissatÄ«" ti Ã±atvÄ• karuá¹‡Ä• saÃ±coditam
dÄ• rikÄ• yo Ä• ha - "tumhe bhikkhÅ« vandatha, ayaá¹ƒ pana dÄ• rikÄ• alakkhikÄ• viya á¹
dÄ• rikÄ• hatthesu pariggahetvÄ• Ä• kaá¸• á¸• hitvÄ• balakkÄ• rena therassa pÄ• de van

sÄ• \Be 63/ aparena samayena vayappattÄ• dÄ«gharÄ• jiyaá¹ƒ saá¹ƒsÄ• ramocakakule a
dinnÄ• paripuá¹‡á¹‡agabbhÄ• hutvÄ• kÄ• lakatÄ• petesu uppajjitvÄ• naggÄ• dubbaá¹‡á¹‡
khuppipÄ• sÄ• bhibhÅ«tÄ• \Ne 58/ ativiya bÄ«bhacchadassanÄ• vicarantÄ« rattiyaá¹ƒ Ä• y
attÄ• naá¹ƒ dassetvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• thero -

95__._ á¹• 21 "naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ• .

upphÄ• sulike kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«" ti || -

gÄ• thÄ• ya pucchi. tattha __dhamanisanthatÄ• _ti nimmaá¹ƒsalohitatÄ• ya sirÄ• jÄ• lehi pa
__upphÄ• sulike_ti uggataphÄ• sulike. __kisike_ti kisasarÄ«re. pubbepi "kisÄ• " ti vatvÄ• p
vacanaá¹ƒ aá¹-á¹-hicammanhÄ• rumattasarÄ«ratÄ• ya ativiya kisabhÄ• vadassanatthaá¹ƒ v
attÄ• naá¹ƒ pavedentÄ« -

96__._ á¹• 21 "ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || - gÄ• thaá¹ƒ vatvÄ• puna therena

97__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, petalokaá¹ƒ ito gatÄ• " ti || -

katakammaá¹ƒ puá¹-á¹-hÄ• "adÄ• nasÄ«lÄ• maccharinÄ« hutvÄ• petayoniyaá¹ƒ nibbattitv
anubhavÄ• mÄ«" ti dassentÄ« tisso gÄ• thÄ• abhÄ• si -

98__._ á¹• 21 "anukampakÄ• \Ne 59/ \Ee 69/ mayhaá¹ƒ nÄ• hesuá¹ƒ bhante, pitÄ• ca mÄ•

ye maá¹ƒ niyojeyyuá¹ƒ dadÄ• hi dÄ• naá¹ƒ, pasannacittÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ

99__._ á¹• 21 "ito ahaá¹ƒ vassasatÄ• ni paÃ±ca, yaá¹ƒ evarÅ«pÄ• vicarÄ• mi naggÄ• .

khudÄ• ya taá¹‡hÄ• ya ca khajjamÄ• nÄ• , pÄ• passa kammassa phalaá¹ƒ mamedaá¹ƒ ||

100__._ á¹• 21 "vandÄ• mi \Be 64/ taá¹ƒ ayya pasannacittÄ• , anukampa maá¹ƒ vÄ«ra mah

datvÄ• ca me Ä• disa yaÃ±hi kiÃ±ci, mocehi maá¹ƒ duggatiyÄ• bhadante" ti ||

<98> tattha __anukampakÄ• _ti samparÄ• yikena atthena anuggaá¹‡hakÄ• . __bhante_ti th
niyojeyyu_nti mÄ• tÄ• vÄ• pitÄ• vÄ• atha vÄ• Ã±Ä• takÄ• edisÄ• pasannacittÄ• hutvÄ
dadÄ• hi dÄ• na" nti ye maá¹ƒ niyojeyyuá¹ƒ, tÄ• disÄ• anukampakÄ• mayhaá¹ƒ nÄ• hesur

<99> __ito ahaá¹ƒ vassasatÄ• ni paÃ±ca, yaá¹ƒ evarÅ«pÄ• vicarÄ• mi naggÄ• _ti idaá¹ƒ s
jÄ• tiyÄ• attano petattabhÄ• vaá¹ƒ anussaritvÄ• idÄ• nipi tathÄ• paÃ±cavassasatÄ• ni vica
tattha __ya_nti yasmÄ• , dÄ• nÄ• dÄ«naá¹ƒ puÃ±Ã±Ä• naá¹ƒ akatattÄ• evarÅ«pÄ• naggÄ
vassasatÄ• ni paÃ±ca vicarÄ• mÄ«ti yojanÄ• . __taá¹‡hÄ• yÄ• _ti pipÄ• sÄ• ya. __khajjamÄ
bÄ• dhiyamÄ• nÄ• ti attho.

<100> __vandÄ• mi taá¹ƒ ayya pasannacittÄ• _ti ayya, tamahaá¹ƒ pasannacittÄ• hutvÄ• v
puÃ±Ã±aá¹ƒ idÄ• ni mayÄ• kÄ• tuá¹ƒ sakkÄ• ti dasseti. __anukampa ma_nti anuggaá¹‡ha
anuddayaá¹ƒ karohi. __datvÄ• ca me Ä• disa yaÃ±hi kiÃ±cÄ«_ti kiÃ±cideva deyyadhamma
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ datvÄ• taá¹ƒ dakkhiá¹‡aá¹ƒ mayhaá¹ƒ Ä• disa, tena me ito
bhavissatÄ«ti adhippÄ• yena vadati. tenevÄ• ha __ "mocehi maá¹ƒ duggatiyÄ• bhadante" _

evaá¹ƒ petiyÄ• vutte yathÄ• so thero paá¹-ipajji, taá¹ƒ dassetuá¹ƒ saá¹…gÄ«tikÄ• rehi tiss

101__._ á¹• 21 "sÄ• dhÅ«ti so paá¹-issutvÄ• , sÄ• riputtonukampako.

bhikkhÅ«naá¹ƒ Ä• lopaá¹ƒ datvÄ• , pÄ• á¹‡imattaÃ±ca coá¸·akaá¹ƒ.

thÄ• lakassa ca pÄ• nÄ«yaá¹ƒ, tassÄ• dakkhiá¹‡amÄ• disi ||

102__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he \Be 65/, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

103__._ á¹• 21 "tato suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , sÄ• riputtaá¹ƒ upasaá¹…kamÄ«" ti ||

101-103__._ tattha \Ne 60/ __bhikkhÅ«na_nti bhikkhuno, vacanavipallÄ• sena hetaá¹ƒ vutta
bhikkhuno datvÄ• " ti keci paá¹-hanti. __Ä• lopa_nti kabaá¸·aá¹ƒ, ekÄ• lopamattaá¹ƒ bhojan
__pÄ• á¹‡imattaÃ±ca coá¸·aka_nti ekahatthappamÄ• á¹‡aá¹ƒ coá¸·akhaá¹‡á¸• anti attho. __
pÄ• nÄ«ya_nti ekathÄ• lakapÅ«raá¹‡amattaá¹ƒ udakaá¹ƒ. sesaá¹ƒ khallÄ• á¹-iyapetavatthu

athÄ• yasmÄ• sÄ• riputto taá¹ƒ petiá¹ƒ pÄ«á¹‡indriyaá¹ƒ parisuddhachavivaá¹‡á¹‡aá¹ƒ
dibbavatthÄ• bharaá¹‡Ä• laá¹…kÄ• raá¹ƒ samantato attano pabhÄ• ya obhÄ• sentiá¹ƒ attan
á¹-hitaá¹ƒ disvÄ• paccakkhato kammaphalaá¹ƒ tÄ• ya vibhÄ• vetukÄ• mo hutvÄ• tisso gÄ•

104__._ á¹• 21 "abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

105__._ á¹• 21 "kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti \Ee 71/ ca te bhogÄ• , ye keci manaso piyÄ• ||

106__._ á¹• 21 "pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«" ti ||

<104> tattha __abhikkantenÄ• _ti atimanÄ• pena, abhirÅ«penÄ• ti attho. __vaá¹‡á¹‡enÄ• _
__obhÄ• sentÄ« disÄ• sabbÄ• _ti sabbÄ• pi dasa disÄ• jotentÄ« ekÄ• lokaá¹ƒ karontÄ«. y
viya tÄ• rakÄ• " _ti. ussannÄ• pabhÄ• etÄ• ya dhÄ«yati, osadhÄ• naá¹ƒ vÄ• \Be 66/ anub
"osadhÄ«" ti laddhanÄ• mÄ• tÄ• rakÄ• yathÄ• samantato Ä• lokaá¹ƒ kurumÄ• nÄ• tiá¹-á¹
sabbadisÄ• obhÄ• sentÄ«ti attho.

<105> __kenÄ• _ti kiá¹ƒ-saddo pucchÄ• yaá¹ƒ. hetuatthe cetaá¹ƒ karaá¹‡avacanaá¹ƒ, kena
tava. __etÄ• diso_ti ediso, etarahi yathÄ• dissamÄ• noti vuttaá¹ƒ hoti. __kena te idha mijjha
puÃ±Ã±avisesena idha imasmiá¹ƒ á¹-hÄ• ne idÄ• ni tayÄ• labbhamÄ• naá¹ƒ sucaritaphalaá
__uppajjantÄ«_ti nibbattanti. __bhogÄ• _ti paribhuÃ±jitabbaá¹-á¹-hena "bhogÄ• " ti laddhan
vatthÄ• bharaá¹‡Ä• divittÅ«pakaraá¹‡avisesÄ• . __ye kecÄ«_ti bhoge anavasesato byÄ• pe
61/. anavasesabyÄ• pako hi ayaá¹ƒ niddeso yathÄ• "ye keci saá¹…khÄ• rÄ• " ti. __manaso
piyÄ• yitabbÄ• , manÄ• piyÄ• ti attho.

<106> __pucchÄ• mÄ«_ti pucchaá¹ƒ karomi, Ã±Ä• tuá¹ƒ icchÄ• mÄ«ti attho. __ta_nti tvaá¹

dibbÄ• nabhÄ• vasamaá¹…gitÄ• ya, devi. tenÄ• ha "mahÄ• nubhÄ• ve" ti. __manussabhÅ«
manussabhÄ• vaá¹ƒ pattÄ• . idaá¹ƒ yebhuyyena sattÄ• manussattabhÄ• ve á¹-hitÄ• puÃ±
vuttaá¹ƒ. ayametÄ• yaá¹ƒ gÄ• thÄ• naá¹ƒ saá¹…khepato attho, vitthÄ• rato pana paramatth
vimÄ• navatthuaá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva veditabbo.

evaá¹ƒ \Ee 72/ puna therena puá¹-á¹-hÄ• petÄ« tassÄ• sampattiyÄ• laddhakÄ• raá¹‡aá¹ƒ
abhÄ• si -

107__._ á¹• 21 "uppaá¹‡á¸• ukiá¹ƒ kisaá¹ƒ chÄ• taá¹ƒ, naggaá¹ƒ sampatitacchaviá¹ƒ.

muni kÄ• ruá¹‡iko loke, taá¹ƒ maá¹ƒ addakkhi duggataá¹ƒ ||

108__._ á¹• 21 "bhikkhÅ«naá¹ƒ Ä• lopaá¹ƒ datvÄ• , pÄ• á¹‡imattaÃ±ca coá¸·akaá¹ƒ.

thÄ• lakassa ca pÄ• nÄ«yaá¹ƒ, mama dakkhiá¹‡amÄ• disi ||

109__._ á¹• 21 "Ä• lopassa phalaá¹ƒ passa, bhattaá¹ƒ vassasataá¹ƒ dasa.

bhuÃ±jÄ• mi kÄ• makÄ• minÄ«, anekarasabyaÃ±janaá¹ƒ ||

110__._ á¹• 21 "pÄ• á¹‡imattassa \Be 67/ coá¸·assa, vipÄ• kaá¹ƒ passa yÄ• disaá¹ƒ.

yÄ• vatÄ• nandarÄ• jassa, vijitasmiá¹ƒ paá¹-icchadÄ• ||

111__._ á¹• 21 "tato bahutarÄ• bhante, vatthÄ• nacchÄ• danÄ• ni me.

koseyyakambalÄ«yÄ• ni, khomakappÄ• sikÄ• ni ca ||

112__._ á¹• 21 "vipulÄ• ca mahagghÄ• ca, tepÄ• kÄ• sevalambare.

sÄ• haá¹ƒ taá¹ƒ paridahÄ• mi, yaá¹ƒ yaÃ±hi manaso piyaá¹ƒ ||

113__._ á¹• 21 "thÄ• lakassa \Ne 62/ ca pÄ• nÄ«yaá¹ƒ, vipÄ• kaá¹ƒ passa yÄ• disaá¹ƒ.

gambhÄ«rÄ• caturassÄ• ca, pokkharaÃ±Ã±o sunimmitÄ• ||

114__._ á¹• 21 "setodakÄ• suppatitthÄ• , sÄ«tÄ• appaá¹-igandhiyÄ• .

padumuppalasaÃ±channÄ• , vÄ• rikiÃ±jakkhapÅ«ritÄ• ||

115__._ á¹• 21 "sÄ• haá¹ƒ ramÄ• mi kÄ«á¸·Ä• mi, modÄ• mi akutobhayÄ• .

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, bhante vanditumÄ• gatÄ• " ti ||

<107> tattha __uppaá¹‡á¸• uki_nti uppaá¹‡á¸• ukajÄ• taá¹ƒ. __chÄ• ta_nti bubhukkhitaá¹ƒ __sampatitacchavi_nti chinnabhinnasarÄ«racchaviá¹ƒ. __loke_ti idaá¹ƒ "kÄ• ruá¹‡iko" ti etth visayadassanaá¹ƒ. __taá¹ƒ ma_nti tÄ• disaá¹ƒ mamaá¹ƒ, vuttanayena ekantato karuá¹‡aá¹- __duggata_nti duggatiá¹ƒ gataá¹ƒ.

108-109__._ __bhikkhÅ«naá¹ƒ Ä• lopaá¹ƒ datvÄ• _tiÄ• di therena attano karuá¹‡Ä• ya katÄ \Ee 73/ __bhatta_nti odanaá¹ƒ, dibbabhojananti attho. __vassasataá¹ƒ dasÄ• _ti dasa vassa vassasahassanti vuttaá¹ƒ hoti. accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. __bhuÃ±jÄ• anekarasabyaÃ±jana_nti aÃ±Ã±ehipi kÄ• metabbakÄ• mehi samannÄ• gatÄ• anekarasaby bhuÃ±jÄ• mÄ«ti yojanÄ• .

<110> __coá¸·assÄ• _ti deyyadhammasÄ«sena tabbisayaá¹ƒ dÄ• namayaá¹ƒ puÃ±Ã±ame yÄ• disa_nti tassa coá¸·adÄ• nassa vipÄ• kasaá¹…khÄ• taá¹ƒ phalaá¹ƒ passa, bhante. taá¹ yathÄ• rÅ«paá¹ƒ, kinti ceti Ä• ha __ "yÄ• vatÄ• nandarÄ• jassÄ• " _tiÄ• di.

tattha \Be 68/ koyaá¹ƒ __nandarÄ• jÄ• _ nÄ• ma? atÄ«te kira dasavassasahassÄ• yukesu eko kuá¹-umbiko araÃ±Ã±e jaá¹…ghÄ• vihÄ• raá¹ƒ vicaranto araÃ±Ã±aá¹-á¹-hÄ• ne aÃ±Ã± addasa. so paccekabuddho tattha cÄ«varakammaá¹ƒ karonto anuvÄ• te appahonte saá¹ƒha Ä• raddho. so kuá¹-umbiko taá¹ƒ disvÄ• , "bhante, kiá¹ƒ karothÄ• " ti vatvÄ• tena appicchat "cÄ«varadussaá¹ƒ nappahotÄ«" ti Ã±atvÄ• attano uttarÄ• saá¹…gaá¹ƒ paccekabuddhassa á¹-hapetvÄ• agamÄ• si. paccekabuddho taá¹ƒ gahetvÄ• anuvÄ• taá¹ƒ Ä• ropento cÄ«vara kuá¹-umbikÄ• jÄ«vitapariyosÄ• ne kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbattitvÄ• tatt dibbasampattiá¹ƒ anubhavitvÄ• tato cavitvÄ• bÄ• rÄ• á¹‡asito yojanamatte á¹-hÄ• ne aÃ±Ã amaccakule nibbatti.

tassa vayappattakÄ• le tasmiá¹ƒ gÄ• me nakkhattaá¹ƒ saá¹…ghuá¹-á¹-haá¹ƒ ahosi. so mÄ• sÄ• á¹-akaá¹ƒ me dehi, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«" ti. sÄ• sudhotavatthaá¹ƒ nÄ«haritvÄ thÅ«laá¹ƒ ida" nti. aÃ±Ã±aá¹ƒ nÄ«haritvÄ• adÄ• si, tampi paá¹-ikkhipi. atha naá¹ƒ mÄ• tÄ• gehe mayaá¹ƒ jÄ• tÄ• , natthi no ito sukhumatarassa vatthassa paá¹-ilÄ• bhÄ• ya puÃ±Ã±a' "labhanaá¹-á¹-hÄ• naá¹ƒ gacchÄ• mi, ammÄ• " ti. "gaccha, putta, ahaá¹ƒ ajjeva tuyhaá¹ƒ bÄ rajjapaá¹-ilÄ• bhaá¹ƒ \Ee 74/ icchÄ• mÄ«" ti. so "sÄ• dhu, ammÄ• " ti mÄ• taraá¹ƒ vanditvÄ• Ä• ha - "gacchÄ• mi, ammÄ• " ti. "gaccha, tÄ• tÄ• " ti. evaá¹ƒ kirassÄ• cittaá¹ƒ ahosi - "kah

vÄ• ettha vÄ• gehe nisÄ«dissatÄ«" ti. so pana puÃ±Ã±aniyÄ• mena codiyamÄ• no gÄ• ma
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• maá¹…galasilÄ• paá¹-á¹-e sasÄ«saá¹ƒ pÄ• rupitvÄ• nipajji. so
kÄ• lakatassa sattamo divaso hoti.

amaccÄ• ca purohito ca raÃ±Ã±o sarÄ«rakiccaá¹ƒ katvÄ• rÄ• jaá¹…gaá¹‡e nisÄ«ditvÄ• r
dhÄ«tÄ• atthi, putto natthi, arÄ• jakaá¹ƒ rajjaá¹ƒ na tiá¹-á¹-hati, phussarathaá¹ƒ vissajjemÄ•
kumudavaá¹‡á¹‡e cattÄ• ro sindhave yojetvÄ• setacchattappamukhaá¹ƒ paÃ±cavidhaá¹ƒ r
rathasmiá¹ƒyeva á¹-hapetvÄ• rathaá¹ƒ vissajjetvÄ• pacchato tÅ«riyÄ• ni paggaá¹‡hÄ• pes
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• uyyÄ• nÄ• bhimukkho ahosi. "paricayena uyyÄ• nÄ• bh
nivattemÄ• " ti keci Ä• haá¹ƒsu. purohito "mÄ• nivattayitthÄ• " ti Ä• ha. ratho kumÄ• raá¹ƒ p
Ä• rohanasajjo hutvÄ• aá¹-á¹-hÄ• si, purohito pÄ• rupanakaá¹‡á¹‡aá¹ƒ apanetvÄ• pÄ• dat
"tiá¹-á¹-hatu ayaá¹ƒ dÄ«po, dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu ekaraj
vatvÄ• "tÅ«riyÄ• ni paggaá¹‡hatha, punapi paggaá¹‡hathÄ• " ti tikkhattuá¹ƒ tÅ«riyÄ• ni pag

atha kumÄ• ro mukhaá¹ƒ vivaritvÄ• oloketvÄ• "kena kammena Ä• gatattha, tÄ• tÄ• " ti Ä•
rajjaá¹ƒ pÄ• puá¹‡Ä• tÄ«" ti. "tumhÄ• kaá¹ƒ rÄ• jÄ• kaha" nti? "divaá¹…gato, sÄ• mÄ«" ti. "
atikkantÄ• " ti? "ajja sattamo divaso" ti. "putto vÄ• dhÄ«tÄ• vÄ• natthÄ«" ti? "dhÄ«tÄ• att
natthÄ«" ti. "tena hi karissÄ• mi rajja" nti. te tÄ• vadeva abhisekamaá¹‡á¸• apaá¹ƒ katvÄ• r
sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• uyyÄ• naá¹ƒ Ä• netvÄ• kumÄ• rassa abhisekaá¹ƒ a

athassa katÄ• bhisekassa satasahassagghanikaá¹ƒ vatthaá¹ƒ upanesuá¹ƒ. so "kimidaá¹ƒ, t
"nivÄ• sanavatthaá¹ƒ, devÄ• " ti. "nanu, tÄ• tÄ• , thÅ«la" nti? "manussÄ• naá¹ƒ \Ee 75/ pari
sukhumataraá¹ƒ natthi, devÄ• " ti. "tumhÄ• kaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ nivÄ• sesÄ«" ti? "Ä•
maÃ±Ã±e puÃ±Ã±avÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• (Mp I 1.191) suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ Ä
nti. suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ Ä• hariá¹ƒsu. so uá¹-á¹-hÄ• ya hatthe dhovitvÄ• mukhaá¹
udakaá¹ƒ Ä• dÄ• ya puratthimadisÄ• yaá¹ƒ abbhukkiri. tadÄ• ghanapathaviá¹ƒ bhinditvÄ• a
uá¹-á¹-hahiá¹ƒsu. puna udakaá¹ƒ gahetvÄ• dakkhiá¹‡Ä• ya pacchimÄ• ya uttarÄ• yÄ• ti eva
abbhukkiri. sabbadisÄ• su aá¹-á¹-ha aá¹-á¹-ha katvÄ• dvattiá¹ƒsa kapparukkhÄ• uá¹-á¹-hah
disÄ• ya soá¸·asa soá¸·asa katvÄ• catusaá¹-á¹-hi kammarukkhÄ• ti keci vadanti. so ekaá¹ƒ
nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• "nandaraÃ±Ã±o vijite suttakantikÄ• itthiyo mÄ• suttaá¹ƒ
carÄ• pethÄ• " ti vatvÄ• chattaá¹ƒ ussÄ• petvÄ• alaá¹…katapaá¹-iyatto hatthikkhandhavara
pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• sampattiá¹ƒ anubhavi.

evaá¹ƒ gacchante kÄ• le ekadivasaá¹ƒ devÄ« raÃ±Ã±o sampattiá¹ƒ disvÄ• "aho tapassÄ«
dassesi. "kimidaá¹ƒ, devÄ«" ti ca puá¹-á¹-hÄ• "atimahatÄ« \Be 70/ te, deva, sampatti. atÄ«t
kalyÄ• á¹‡aá¹ƒ akattha, idÄ• ni anÄ• gatassa atthÄ• ya kusalaá¹ƒ na karothÄ• " ti Ä• ha. "ka
natthÄ«" ti. "asuÃ±Ã±o, deva, jambudÄ«po arahantehi, tumhe dÄ• nameva sajjetha, ahaá¹ƒ
Ä• ha. punadivase rÄ• jÄ• mahÄ• rahaá¹ƒ dÄ• naá¹ƒ sajjÄ• pesi. devÄ« "sace imissÄ• ya c

idhÄ• gantvÄ• amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«" ti adhiá¹-á¹-hahitvÄ• uttaradisÄ• bhi
nipannamattÄ• ya eva deviyÄ• himavante vasantÄ• naá¹ƒ padumavatiyÄ• puttÄ• naá¹ƒ pa
paccekabuddhÄ• naá¹ƒ jeá¹-á¹-hako mahÄ• padumapaccekabuddho bhÄ• tike Ä• mantesi -
nimanteti, adhivÄ• setha tassÄ• " ti. te adhivÄ• setvÄ• tÄ• vadeva Ä• kÄ• senÄ• gantvÄ• u
manussÄ• \Ee 76/ "paÃ±casatÄ• , deva, paccekabuddhÄ• Ä• gatÄ• " ti raÃ±Ã±o Ä• rocesu
Ä• gantvÄ• vanditvÄ• pattaá¹ƒ gahetvÄ• \Ne 65/ paccekabuddhe pÄ• sÄ• daá¹ƒ Ä• ropetv
datvÄ• bhattakiccÄ• vasÄ• ne rÄ• jÄ• saá¹…ghattherassa, devÄ« saá¹…ghanavakassa pÄ
paccayehi na kilamissanti, mayaá¹ƒ puÃ±Ã±ena na hÄ• yissÄ• ma, amhÄ• kaá¹ƒ idha nivÄ•
ti paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• uyyÄ• ne nivÄ• saá¹-á¹-hÄ• nÄ• ni kÄ• retvÄ• yÄ• vajÄ«vaá¹
upaá¹-á¹-hahitvÄ• tesu parinibbutesu sÄ• dhukÄ«á¸·itaá¹ƒ kÄ• retvÄ• gandhadÄ• ruÄ• dÄ•
dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• "evarÅ«pÄ• nampi nÄ• ma mahÄ• nub
maraá¹‡aá¹ƒ bhavissati, kimaá¹…gaá¹ƒ pana mÄ• disÄ• na" nti saá¹ƒvegajÄ• to jeá¹-á¹-hap
patiá¹-á¹-hÄ• petvÄ• sayaá¹ƒ tÄ• pasapabbajjaá¹ƒ pabbaji. devÄ«pi "raÃ±Ã±e pabbajite ah
ti pabbaji. dvepi uyyÄ• ne vasantÄ• jhÄ• nÄ• ni nibbattetvÄ• jhÄ• nasukhena vÄ«tinÄ• met
brahmaloke nibbattiá¹ƒsu. so kira nandarÄ• jÄ• amhÄ• kaá¹ƒ satthu mahÄ• sÄ• vako mahÄ
aggamahesÄ« bhaddÄ• kÄ• pilÄ• nÄ« nÄ• ma.

ayaá¹ƒ pana nandarÄ• jÄ• dasa vassasahassÄ• ni sayaá¹ƒ dibbavatthÄ• ni paridahanto sa
uttarakurusadisaá¹ƒ karonto Ä• gatÄ• gatÄ• naá¹ƒ manussÄ• naá¹ƒ \Be 71/ dibbadussÄ• ni
dibbavatthasamiddhiá¹ƒ sandhÄ• ya sÄ• petÄ« Ä• ha __ "yÄ• vatÄ• nandarÄ• jassa, vijitas
tattha __vijitasmi_nti raá¹-á¹-he. __paá¹-icchadÄ• _ti vatthÄ• ni. tÄ• ni hi paá¹-icchÄ• denti e
"paá¹-icchadÄ• " ti vuccanti.

<111> idÄ• ni sÄ• petÄ« "nandarÄ• jasamiddhitopi etarahi mayhaá¹ƒ samiddhi vipulatarÄ•
bahutarÄ• , bhante, vatthÄ• nacchÄ• danÄ• ni me" _tiÄ• dimÄ• ha. tattha __tato_ti nandarÄ
pariggahabhÅ«tavatthatopi bahutarÄ• ni mayhaá¹ƒ vatthacchÄ• danÄ• nÄ«ti attho. __vatthÄ
nivÄ• sanavatthÄ• ni ceva pÄ• rupanavatthÄ• ni ca \Ee 77/. __koseyyakambalÄ«yÄ• nÄ«_ti
ca. __khomakappÄ• sikÄ• nÄ«_ti khomavatthÄ• ni ceva kappÄ• samayavatthÄ• ni ca.

<112> __vipulÄ• _ti Ä• yÄ• mato ca vitthÄ• rato ca vipulÄ• . __mahagghÄ• _ti mahagghava
__Ä• kÄ• sevalambare_ti Ä• kÄ• seyeva olambamÄ• nÄ• tiá¹-á¹-hanti. __yaá¹ƒ yaÃ±hi mar
mayhaá¹ƒ manaso piyaá¹ƒ, taá¹ƒ taá¹ƒ gahetvÄ• paridahÄ• mi pÄ• rupÄ• mi cÄ• ti yojanÄ•

<113> __thÄ• lakassa ca pÄ• nÄ«yaá¹ƒ, vipÄ• kaá¹ƒ passa yÄ• disa_nti thÄ• lakapÅ«raá¹-
dinnaá¹ƒ anumoditaá¹ƒ \Ne 66/, tassa pana vipÄ• kaá¹ƒ yÄ• disaá¹ƒ yÄ• va mahantaá¹ƒ pa
"gambhÄ«rÄ• caturassÄ• cÄ• " _tiÄ• dimÄ• ha. tattha __gambhÄ«rÄ• _ti agÄ• dhÄ• . __ca
caturassasaá¹‡á¹-hÄ• nÄ• . __pokkharaÃ±Ã±o_ti pokkharaá¹‡iyo. __sunimmitÄ• _ti kammÄ
nimmitÄ• .

<114> __setodakÄ• _ti setaudakÄ• setavÄ• lukasamparikiá¹‡á¹‡Ä• . __suppatitthÄ• _ti su
sÄ«talodakÄ• . __appaá¹-igandhiyÄ• _ti paá¹-ikÅ«lagandharahitÄ• surabhigandhÄ• . __vÄ•
kamalakuvalayÄ• dÄ«naá¹ƒ kesarasaÃ±channena vÄ• rinÄ• paripuá¹‡á¹‡Ä• .

<115> __sÄ• ha_nti sÄ• ahaá¹ƒ. __ramÄ• mÄ«_ti ratiá¹ƒ vindÄ• mi. __kÄ«á¸·Ä• mÄ«_ti in
__modÄ• mÄ«_ti bhogasampattiyÄ• pamuditÄ• homi. __akutobhayÄ• _ti kutocipi asaÃ±jÄ
sukhavihÄ• rinÄ« homi \Be 72/. __bhante, vanditumÄ• gatÄ• _ti, bhante, imissÄ• dibbasam
kÄ• raá¹‡abhÅ«taá¹ƒ tvaá¹ƒ vandituá¹ƒ Ä• gatÄ• upagatÄ• ti attho. yaá¹ƒ panettha atthato
tattha tattha vuttameva.

evaá¹ƒ tÄ• ya petiyÄ• vutte Ä• yasmÄ• sÄ• riputto iá¹-á¹-hakavatiyaá¹ƒ dÄ«gharÄ• jiyanti
attano santikaá¹ƒ upagatesu manussesu imamatthaá¹ƒ vitthÄ• rato kathento saá¹ƒvejetvÄ•
saá¹ƒsÄ• ramocanapÄ• pakammato mocetvÄ• upÄ• sakabhÄ• ve \Ee 78/ patiá¹-á¹-hÄ• pes
pÄ• kaá¹-Ä• jÄ• tÄ• . taá¹ƒ bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. bhagavÄ• tamatthaá¹ƒ aá¹-
sampattaparisÄ• ya dhammaá¹ƒ desesi, sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«

saá¹ƒsÄ• ramocakapetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• riputtattheramÄ• tupetivatthuvaá¹‡á¹‡anÄ•

__naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari veá¸·uvane viharante Ä• yasmato sA
paÃ±camÄ• ya jÄ• tiyÄ• mÄ• tubhÅ«taá¹ƒ petiá¹ƒ Ä• rabbha vuttaá¹ƒ. ekadivasaá¹ƒ Ä• yas
mahÄ• moggallÄ• no Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca kappino rÄ• jagahassa avid
araÃ±Ã±Ä• yatane viharanti. tena ca samayena bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±ataro brÄ• hmaa
mahÄ• bhogo samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• naá¹ƒ opÄ• nab
deti. dento ca Ä• gatÄ• gatÄ• naá¹ƒ yathÄ• kÄ• laá¹ƒ yathÄ• rahaÃ±ca pÄ• dodakapÄ• dab
\Ne 67/ sabbÄ• bhideyyaá¹ƒ paá¹-ipanno hoti, purebhattaá¹ƒ bhikkhÅ« annapÄ• nÄ• dinÄ•
desantaraá¹ƒ gacchanto bhariyaá¹ƒ Ä• ha - "bhoti, yathÄ• paÃ±Ã±attaá¹ƒ imaá¹ƒ dÄ• navid
sakkaccaá¹ƒ anupatiá¹-á¹-hÄ• hÄ«" ti. sÄ• "sÄ• dhÅ«" ti paá¹-issuá¹‡itvÄ• tasmiá¹ƒ pakkan
bhikkhÅ«naá¹ƒ paÃ±Ã±attaá¹ƒ dÄ• navidhiá¹ƒ pacchindi, addhikÄ• naá¹ƒ pana nivÄ• satthÄ
gehapiá¹-á¹-hito chaá¸• á¸• itaá¹ƒ jarasÄ• laá¹ƒ dassesi "ettha vasathÄ• " ti. annapÄ• nÄ• dA
addhikesu Ä• gatesu "gÅ«thaá¹ƒ khÄ• datha, muttaá¹ƒ pivatha, lohitaá¹ƒ pivatha \Be 73/, tu
matthaluá¹…gaá¹ƒ khÄ• dathÄ• " ti yaá¹ƒ yaá¹ƒ asuci jegucchaá¹ƒ, tassa tassa nÄ• maá¹ƒ
vadati.

sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• kammÄ• nubhÄ• vukkhittÄ• petayoniyaá¹ƒ nibb
vacÄ«duccaritÄ• nurÅ«paá¹ƒ dukkhaá¹ƒ anubhavantÄ« \Ee 79/ purimajÄ• tisambandhaá¹ƒ

sÄ• riputtassa santikaá¹ƒ upasaá¹…kamitukÄ• mÄ• tassa vihÄ• radvÄ• raá¹ƒ sampÄ• puá¹
vihÄ• radvÄ• radevatÄ• yo vihÄ• rappavesanaá¹ƒ nivÄ• resuá¹ƒ. sÄ• kira ito paÃ±camÄ• y
mÄ• tubhÅ«tapubbÄ• , tasmÄ• evamÄ• ha - "ahaá¹ƒ ayyassa sÄ• riputtattherassa ito paÃ±
detha me dvÄ• rappavesanaá¹ƒ theraá¹ƒ daá¹-á¹-hu" nti. taá¹ƒ sutvÄ• devatÄ• tassÄ• pav
sÄ• pavisitvÄ• caá¹…kamanakoá¹-iyaá¹ƒ á¹-hatvÄ• therassa attÄ• naá¹ƒ dassesi. thero ta
saÃ±coditamÄ• naso hutvÄ• -

116__._ á¹• 21 "naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ• .

upphÄ• sulike kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«" ti || -

gÄ• thÄ• ya pucchi. sÄ• therena puá¹-á¹-hÄ• paá¹-ivacanaá¹ƒ dentÄ« -

117__._ á¹• 21 "ahaá¹ƒ te sakiyÄ• mÄ• tÄ• , pubbe aÃ±Ã±Ä• su jÄ• tÄ«su.

upapannÄ• pettivisayaá¹ƒ, khuppipÄ• sasamappitÄ• ||

118__._ á¹• 21 "chaá¸• á¸• itaá¹ƒ khipitaá¹ƒ kheá¸·aá¹ƒ, siá¹…ghÄ• á¹‡ikaá¹ƒ silesumaá¹ƒ.

vasaÃ±ca á¸• ayhamÄ• nÄ• naá¹ƒ, vijÄ• tÄ• naÃ±ca lohitaá¹ƒ ||

119__._ á¹• 21 "vaá¹‡ikÄ• naÃ±ca \Ne 68/ yaá¹ƒ ghÄ• na-sÄ«sacchinnÄ• na lohitaá¹ƒ.

khudÄ• paretÄ• bhuÃ±jÄ• mi, icchipurisanissitaá¹ƒ ||

120__._ á¹• 21 "pubbalohitaá¹ƒ bhakkhÄ• mi, pasÅ«naá¹ƒ mÄ• nusÄ• na ca.

aleá¹‡Ä• anagÄ• rÄ• ca, nÄ«lamaÃ±caparÄ• yaá¹‡Ä• ||

121__._ á¹• 21 "dehi puttaka me dÄ• naá¹ƒ, datvÄ• anvÄ• disÄ• hi me.

appeva nÄ• ma mucceyyaá¹ƒ, pubbalohitabhojanÄ• " ti || - paÃ±cagÄ• thÄ• abhÄ• si.

<117> tattha \Be 74/ __ahaá¹ƒ te sakiyÄ• mÄ• tÄ• _ti ahaá¹ƒ tuyhaá¹ƒ jananibhÄ• vato sa
aÃ±Ã±Ä• su jÄ• tÄ«sÅ«_ti mÄ• tÄ• hontÄ«pi na imissaá¹ƒ jÄ• tiyaá¹ƒ, atha kho pubbe aÃ±
paÃ±camiyanti daá¹-á¹-habbaá¹ƒ. __upapannÄ• pettivisaya_nti paá¹-isandhivasena petalok
__khuppipÄ• sasamappitÄ• _ti \Ee 80/ khudÄ• ya ca pipÄ• sÄ• ya ca abhibhÅ«tÄ• , niranta
abhibhuyyamÄ• nÄ• ti attho.

118-119__._ __chaá¸• á¸• ita_nti ucchiá¹-á¹-hakaá¹ƒ, vantanti attho. __khipita_nti khipitena
nikkhantamalaá¹ƒ. __kheá¸·a_nti niá¹-á¹-hubhaá¹ƒ. __siá¹…ghÄ• á¹‡ika_nti matthaluá¹…ga
nÄ• sikÄ• ya nikkhantamalaá¹ƒ. __silesuma_nti semhaá¹ƒ. __vasaÃ±ca á¸• ayhamÄ• nÄ• r
á¸• ayhamÄ• nÄ• naá¹ƒ kaá¸·evarÄ• naá¹ƒ vasÄ• telaÃ±ca. __vijÄ• tÄ• naÃ±ca lohita_nti p
lohitaá¹ƒ, gabbhamalaá¹ƒ ca-saddena saá¹…gaá¹‡hÄ• ti. __vaá¹‡ikÄ• na_nti saÃ±jÄ• tavaá
lohitanti sambandho. __ghÄ• nasÄ«sacchinnÄ• na_nti ghÄ• nacchinnÄ• naá¹ƒ sÄ«sacchinn
taá¹ƒ bhuÃ±jÄ• mÄ«ti yojanÄ• . desanÄ• sÄ«sametaá¹ƒ "ghÄ• nasÄ«sacchinnÄ• na" nti, ya
hatthapÄ• dÄ• dicchinnÄ• nampi lohitaá¹ƒ bhuÃ±jÄ• miyeva. tathÄ• "vaá¹‡ikÄ• na" nti imin
saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. __khudÄ• paretÄ• _ti jighacchÄ• bhibhÅ«tÄ• hutvÄ• . __
itthipurisasarÄ«ranissitaá¹ƒ yathÄ• vuttaá¹ƒ aÃ±Ã±aÃ±ca cammamaá¹ƒsanhÄ• rupubbÄ• di
dasseti.

120-121__._ __pasÅ«na_nti ajagomahiá¹ƒsÄ• dÄ«naá¹ƒ. __aleá¹‡Ä• _ti asaraá¹‡Ä• . __an
__nÄ«lamaÃ±caparÄ• yaá¹‡Ä• _ti susÄ• ne chaá¸• á¸• itamalamaÃ±casayanÄ• . atha vÄ•
chÄ• rikaá¹…gÄ• rabahulÄ• susÄ• nabhÅ«mi adhippetÄ• , taá¹ƒyeva maÃ±caá¹ƒ viya adhi
__anvÄ• disÄ• hi_ \Ne 69/ __me_ti yathÄ• dinnaá¹ƒ dakkhiá¹‡aá¹ƒ mayhaá¹ƒ upakappati, t
dehi. __appeva nÄ• ma mucceyyaá¹ƒ, pubbalohitabhojanÄ• _ti tava uddisanena etasmÄ• p
petajÄ«vikÄ• api nÄ• ma mucceyyaá¹ƒ.

taá¹ƒ sutvÄ• Ä• yasmÄ• sÄ• riputtatthero dutiyadivase mahÄ• moggallÄ• nattherÄ• dike t
saddhiá¹ƒ rÄ• jagahe \Be 75/ \Ee 81/ piá¹‡á¸• Ä• ya caranto raÃ±Ã±o bimbisÄ• rassa nivesa
there disvÄ• vanditvÄ• "kiá¹ƒ, bhante, Ä• gatatthÄ• " ti Ä• gamanakÄ• raá¹‡aá¹ƒ pucchi. Ä
taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• "aÃ±Ã±Ä• taá¹ƒ, bhante" ti vatvÄ• there vissajj
amaccaá¹ƒ pakkosÄ• petvÄ• Ä• á¹‡Ä• pesi "nagarassa avidÅ«re vivitte chÄ• yÅ«dakasamp
kÄ• rehÄ«" ti. antepure ca pahonakavisesavasena tidhÄ• vibhajitvÄ• catasso kuá¹-iyo paá
tattha gantvÄ• kÄ• tabbayuttakaá¹ƒ akÄ• si. niá¹-á¹-hitÄ• su kuá¹-ikÄ• su sabbaá¹ƒ balikara
annapÄ• navatthÄ• dÄ«ni buddhappamukhassa cÄ• tuddisassa bhikkhusaá¹…ghassa anuc
upaá¹-á¹-hÄ• petvÄ• Ä• yasmato sÄ• riputtattherassa taá¹ƒ sabbaá¹ƒ niyyÄ• desi. atha the
taá¹ƒ sabbaá¹ƒ buddhappamukhassa cÄ• tuddisassa bhikkhusaá¹…ghassa adÄ• si. sÄ• pe
nibbattitvÄ• sabbakÄ• masamiddhÄ• ca hutvÄ• aparadivase Ä• yasmato mahÄ• moggallÄ
upagantvÄ• vanditvÄ• aá¹-á¹-hÄ• si. taá¹ƒ thero paá¹-ipucchi, sÄ• attano petÅ«papattiá¹ƒ
vitthÄ• rato kathesi. tena vuttaá¹ƒ -

122__._ á¹• 21 "mÄ• tuyÄ• vacanaá¹ƒ sutvÄ• , upatissonukampako.

Ä• mantayi moggallÄ• naá¹ƒ, anuruddhaÃ±ca kappinaá¹ƒ ||

123__._ á¹• 21 "catasso kuá¹-iyo katvÄ• , saá¹…ghe cÄ• tuddise adÄ• .

kuá¹-iyo annapÄ• naÃ±ca, mÄ• tu dakkhiá¹‡amÄ• disÄ« ||

124__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he, vipÄ• ko udapajjatha.

bhojanaá¹ƒ pÄ• nÄ«yaá¹ƒ vatthaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

125__._ á¹• 21 "tato \Ne 70/ suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , kolikaá¹ƒ upasaá¹…kamÄ«" ti ||

<123> tattha __saá¹…ghe cÄ• tuddise adÄ• _ti cÄ• tuddisassa saá¹…ghassa adÄ• si, niyy
82/ vuttatthameva.

athÄ• yasmÄ• \Be 76/ mahÄ• moggallÄ• no taá¹ƒ petiá¹ƒ -

126__._ á¹• 21 "abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

127__._ á¹• 21 "kena tetÄ• diso vaá¹‡á¹‡o, tena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

128__._ á¹• 21 "pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«" ti || - pucchi.

129-133__._ atha sÄ• __ "sÄ• riputtassÄ• haá¹ƒ mÄ• tÄ• " _tiÄ• dinÄ• vissajjesi. sesaá¹ƒ
mahÄ• moggallÄ• no taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-h
sampattaparisÄ• ya dhammaá¹ƒ desesi, sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«

sÄ• riputtattheramÄ• tupetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mattÄ• petivatthuvaá¹‡á¹‡anÄ•

__naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari jetavane viharante mattaá¹ƒ nÄ• ma
vuttaá¹ƒ. sÄ• vatthiyaá¹ƒ kira aÃ±Ã±ataro kuá¹-umbiko saddho pasanno ahosi. tassa bhariy
kodhanÄ• vaÃ±jhÄ• ca ahosi nÄ• mena mattÄ• nÄ• ma. atha so kuá¹-umbiko kulavaá¹ƒsÅ
sadisakulato tissaá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ kaÃ±Ã±aá¹ƒ Ä• nesi. sÄ• ahosi saddhÄ• pasann
manÄ• pÄ• , sÄ• nacirasseva gabbhinÄ« hutvÄ• dasamÄ• saccayena puttaá¹ƒ vijÄ• yi, "bh
sÄ• gehassÄ• minÄ« hutvÄ• cattÄ• ro bhikkhÅ« sakkaccaá¹ƒ upaá¹-á¹-hahi, vaÃ±jhÄ• pa

tÄ• ubhopi ekasmiá¹ƒ divase sÄ«saá¹ƒ nhatvÄ• allakesÄ• aá¹-á¹-haá¹ƒsu, kuá¹-umbiko gu
Ä• baddhasineho manuÃ±Ã±ena hadayena tÄ• ya \Be 77/ saddhiá¹ƒ bahuá¹ƒ sallapanto aá
mattÄ• issÄ• pakatÄ• gehe sammajjitvÄ• á¹-hapitaá¹ƒ saá¹…kÄ• raá¹ƒ tissÄ• ya matthake
kÄ• laá¹ƒ katvÄ• petayoniyaá¹ƒ nibbattitvÄ• attano kammabalena paÃ±cavidhaá¹ƒ dukkha
\Ee 83/ dukkhaá¹ƒ pÄ• á¸·ito eva viÃ±Ã±Ä• yati. athekadivasaá¹ƒ sÄ• petÄ« saÃ±jhÄ• ya v
piá¹-á¹-hipasse nhÄ• yantiyÄ• tissÄ• ya attÄ• naá¹ƒ dassesi. taá¹ƒ disvÄ• tissÄ• -

134__._ á¹• 21 "naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ• .

upphÄ• sulike kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«" ti || -

gÄ• thÄ• ya paá¹-ipucchi. itarÄ• -

135__._ á¹• 21 "ahaá¹ƒ mattÄ• tuvaá¹ƒ tissÄ• , sapattÄ« te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya paá¹-ivacanaá¹ƒ adÄ• si. tattha __ahaá¹ƒ mattÄ• tuvaá¹ƒ tissÄ• _ti ahaá¹ƒ ma
nÄ• ma. __pure_ti purimattabhÄ• ve. __te_ti tuyhaá¹ƒ sapattÄ« ahuá¹ƒ, ahosinti attho. puna

136__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya katakammaá¹ƒ pucchi. puna itarÄ• -

137__._ á¹• 21 "caá¹‡á¸• Ä« ca pharusÄ• cÄ• siá¹ƒ, issukÄ« maccharÄ« saá¹-hÄ• .

tÄ• haá¹ƒ duruttaá¹ƒ vatvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya \Ne 72/ attanÄ• katakammaá¹ƒ Ä• cikkhi. tattha __caá¹‡á¸• Ä«_ti kodhanÄ• . _
pharusavacanÄ• . __Ä• si_nti ahosiá¹ƒ. __tÄ• ha_nti taá¹ƒ ahaá¹ƒ. __durutta_nti dubbhÄ• s
niratthakavacanaá¹ƒ. ito parampi tÄ• saá¹ƒ vacanapaá¹-ivacanavaseneva gÄ• thÄ• pavattÄ

138__._ á¹• 21 "sabbaá¹ƒ ahampi jÄ• nÄ• mi, yathÄ• tvaá¹ƒ caá¹‡á¸• ikÄ• ahu.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si paá¹ƒsukunthitÄ• ||

139__._ á¹• 21 "sÄ«saá¹ƒnhÄ• tÄ• \Be 78/ tuvaá¹ƒ Ä• si, sucivatthÄ• alaá¹…katÄ• .

ahaÃ±ca kho adhimattaá¹ƒ, samalaá¹…katatarÄ• tayÄ• ||

140__._ á¹• 21 "tassÄ• me pekkhamÄ• nÄ• ya, sÄ• mikena samantayi.

tato me issÄ• vipulÄ• , kodho me samajÄ• yatha ||

141__._ á¹• 21 "tato \Ee 84/ paá¹ƒsuá¹ƒ gahetvÄ• na, paá¹ƒsunÄ• taÃ±hi okiriá¹ƒ.

tassakammavipÄ• kena, tenamhi paá¹ƒsukunthitÄ• ||

142__._ á¹• 21 "sabbaá¹ƒ ahampi jÄ• nÄ• mi, paá¹ƒsunÄ• maá¹ƒ tvamokiri.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kena khajjasi kacchuyÄ• ||

143__._ á¹• 21 "bhesajjahÄ• rÄ« ubhayo, vanantaá¹ƒ agamimhase.

tvaÃ±ca bhesajjamÄ• hari, ahaÃ±ca kapikacchuno ||

144__._ á¹• 21 "tassÄ• tyÄ• jÄ• namÄ• nÄ• ya, seyyaá¹ƒ tyÄ• haá¹ƒ samokiriá¹ƒ.

tassakammavipÄ• kena, tena khajjÄ• mi kacchuyÄ• ||

145__._ á¹• 21 "sabbaá¹ƒ ahampi jÄ• nÄ• mi, seyyaá¹ƒ me tvaá¹ƒ samokiri.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si naggiyÄ• tuvaá¹ƒ ||

146__._ á¹• 21 "sahÄ• yÄ• naá¹ƒ \Ne 73/ samayo Ä• si, Ã±Ä• tÄ«naá¹ƒ samitÄ« ahu.

tvaÃ±ca Ä• mantitÄ• Ä• si, sasÄ• minÄ« no ca khohaá¹ƒ ||

147__._ á¹• 21 "tassÄ• tyÄ• jÄ• namÄ• nÄ• ya, dussaá¹ƒ tyÄ• haá¹ƒ apÄ• nudiá¹ƒ.

tassakammavipÄ• kena, tenamhi naggiyÄ• ahaá¹ƒ ||

148__._ á¹• 21 "sabbaá¹ƒ ahampi jÄ• nÄ• mi, dussaá¹ƒ me tvaá¹ƒ apÄ• nudi.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si gÅ«thagandhinÄ« ||

149__._ á¹• 21 "tava gandhaÃ±ca mÄ• laÃ±ca, paccagghaÃ±ca vilepanaá¹ƒ.

gÅ«thakÅ«pe atÄ• resiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

tassakammavipÄ• kena, tenamhi gÅ«thagandhinÄ« ||

150__._ á¹• 21 "sabbaá¹ƒ \Be 79/ ahampi jÄ• nÄ• mi, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• .

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si duggatÄ• tuvaá¹ƒ ||

151__._ á¹• 21 "ubhinnaá¹ƒ samakaá¹ƒ Ä• si, yaá¹ƒ gehe vijjate dhanaá¹ƒ.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kÄ• simattano.

tassakammavipÄ• kena, tenamhi duggatÄ• ahaá¹ƒ ||

152__._ á¹• 21 "tadeva maá¹ƒ tvaá¹ƒ avaca, pÄ• pakammaá¹ƒ nisevasi.

na hi pÄ• pehi kammehi, sulabhÄ• hoti suggati ||

153__._ á¹• 21 "vÄ• mato maá¹ƒ tvaá¹ƒ paccesi, athopi maá¹ƒ usÅ«yasi.

passa pÄ• pÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• ko hoti yÄ• diso ||

154__._ á¹• 21 "te \Ee 85/ gharÄ• tÄ• ca dÄ• siyo, tÄ• nevÄ• bharaá¹‡Ä• nime.

te aÃ±Ã±e paricÄ• renti, na bhogÄ• honti sassatÄ• ||

155__._ á¹• 21 "idÄ• ni \Ne 74/ bhÅ«tassa pitÄ• , Ä• paá¹‡Ä• gehamehiti.

appeva te dade kiÃ±ci, mÄ• su tÄ• va ito agÄ• ||

156__._ á¹• 21 "naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• mhi, kisÄ• dhamanisanthatÄ• .

kopÄ«nametaá¹ƒ itthÄ«naá¹ƒ, mÄ• maá¹ƒ bhÅ«tapitÄ• ddasa ||

157__._ á¹• 21 "handa kiá¹ƒ vÄ• tyÄ• haá¹ƒ dammi, kiá¹ƒ vÄ• teca karomahaá¹ƒ.

yena tvaá¹ƒ sukhitÄ• assa, sabbakÄ• masamiddhinÄ« ||

158__._ á¹• 21 "cattÄ• ro bhikkhÅ« saá¹…ghato, cattÄ• ro pana puggale.

aá¹-á¹-ha bhikkhÅ« bhojayitvÄ• , mama dakkhiá¹‡amÄ• disa.

tadÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ« ||

159__._ á¹• 21 "sÄ• dhÅ«ti sÄ• paá¹-issutvÄ• , bhojayitvÄ• á¹-á¹-ha bhikkhavo.

vatthehacchÄ• dayitvÄ• na, tassÄ• dakkhiá¹‡amÄ• disÄ« ||

160__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

161__._ á¹• 21 "tato \Be 80/ suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , sapattiá¹ƒ upasaá¹…kami ||

162__._ á¹• 21 "abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

163__._ á¹• 21 "kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

164__._ á¹• 21 "pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• sÄ« p

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«ti ||

165__._ á¹• 21 "ahaá¹ƒ \Ne 75/ mattÄ• tuvaá¹ƒ tissÄ• , sapattÄ« te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

166__._ á¹• 21 "tava dinnena dÄ• nena, modÄ• mi akutobhayÄ• .

ciraá¹ƒ jÄ«vÄ• hi bhagini, saha sabbehi Ã±Ä• tibhi.

asokaá¹ƒ virajaá¹ƒ á¹-hÄ• naá¹ƒ, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ ||

167__._ á¹• 21 "idha dhammaá¹ƒ caritvÄ• na, dÄ• naá¹ƒ datvÄ• na sobhane.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, aninditÄ• saggamupehi á¹-hÄ• na" nti ||

<138> tattha \Ee 86/ __sabbaá¹ƒ ahampi jÄ• nÄ• mi, yathÄ• tvaá¹ƒ caá¹‡á¸• ikÄ• ahÅ«_ti
cÄ• si" nti yaá¹ƒ tayÄ• vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ ahampi jÄ• nÄ• mi, yathÄ• tvaá¹ƒ caá¹‡á¸
pharusavacanÄ• issukÄ« maccharÄ« saá¹-hÄ• ca ahosi. __aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ
idÄ• ni pucchÄ• mi. __kenÄ• si paá¹ƒsukunthitÄ• _ti kena kammena saá¹…kÄ• rapaá¹ƒsÅ«
okiá¹‡á¹‡asarÄ«rÄ• ahÅ«ti attho.

139-40__._ __sÄ«saá¹ƒnhÄ• tÄ• _ti sasÄ«saá¹ƒ nhÄ• tÄ• . __adhimatta_nti adhikataraá¹ƒ.
sammÄ• atisayena alaá¹…katÄ• . "adhimattÄ• " ti vÄ• pÄ• á¹-ho, ativiya mattÄ• mÄ• nam
attho. __tayÄ• _ti bhotiyÄ• \Be 81/. __sÄ• mikena samantayÄ«_ti sÄ• mikena saddhiá¹ƒ all
kathesi.

142-144__._ __khajjasi kacchuyÄ• _ti kacchurogena khÄ• dÄ«yasi, bÄ• dhÄ«yasÄ«ti attho.
bhesajjahÄ• riniyo osadhahÄ• rikÄ• yo. __ubhayo_ti duve, tvaÃ±ca ahaÃ±cÄ• ti attho. __va
__tvaÃ±ca bhesajjamÄ• harÄ«_ti tvaá¹ƒ vejjehi vuttaá¹ƒ attano upakÄ• rÄ• vahaá¹ƒ bhesajj
kapikacchuno_ti ahaá¹ƒ pana kapikacchuphalÄ• ni duphassaphalÄ• ni Ä• hariá¹ƒ. __kapika
vuccati, tasmÄ• sayaá¹ƒbhÅ«tÄ• ya pattaphalÄ• ni Ä• harinti attho. __seyyaá¹ƒ tyÄ• haá¹ƒ
seyyaá¹ƒ ahaá¹ƒ kapikacchuphalapattehi samantato avakiriá¹ƒ.

146-147__._ __sahÄ• yÄ• na_nti mittÄ• naá¹ƒ. __samayo_ti samÄ• gamo. __Ã±Ä• tÄ«na_n
\Ne 76/ sannipÄ• to. __Ä• mantitÄ• _ti maá¹…galakiriyÄ• vasena nimantitÄ• . __sasÄ• minÄ

bhattunÄ• ti attho. __no ca khoha_nti no ca kho ahaá¹ƒ Ä• mantitÄ• Ä• sinti yojanÄ• . __du
dussaá¹ƒ te ahaá¹ƒ. __apÄ• nudi_nti corikÄ• ya avahariá¹ƒ aggahosiá¹ƒ.

<149> __paccaggha_nti \Ee 87/ abhinavaá¹ƒ, mahagghaá¹ƒ vÄ• . __atÄ• resi_nti khipiá¹ƒ.
gÅ«thagandhagandhinÄ« karÄ«savÄ• yinÄ«.

<151> __yaá¹ƒ gehe vijjate dhana_nti yaá¹ƒ gehe dhanaá¹ƒ upalabbhati, taá¹ƒ tuyhaá¹ƒ ma
ubhinna samakaá¹ƒ tulyameva Ä• si. __santesÅ«_ti vijjamÄ• nesu. __dÄ«pa_nti patiá¹-á¹-ha
sandhÄ• ya vadati.

<152> evaá¹ƒ sÄ• petÄ« tissÄ• ya pucchitamatthaá¹ƒ katthetvÄ• puna pubbe tassÄ• vaca
kataá¹ƒ aparÄ• dhaá¹ƒ pakÄ• sentÄ« __ "tadeva maá¹ƒ tva" _ntiÄ• dimÄ• ha. tattha __tade
manussattabhÄ• ve á¹-hitakÄ• leyeva. tathevÄ• ti vÄ• pÄ• á¹-ho, yathÄ• etarahi jÄ• taá¹ƒ,
attho. __ma_nti attÄ• naá¹ƒ niddisati, __tva_nti tissaá¹ƒ. __avacÄ• _ti abhaá¹‡i. yathÄ• par
dassetuá¹ƒ __ "pÄ• pakamma" _ntiÄ• di vuttaá¹ƒ. "pÄ• pakammÄ• nÄ«" ti \Be 82/ pÄ• á¸·i. "
karosi, pÄ• pehi pana kammehi sugati sulabhÄ• na hoti, atha kho duggati eva sulabhÄ• " ti
pubbe avaca ovadi, taá¹ƒ tathevÄ• ti vadati.

<153> taá¹ƒ sutvÄ• tissÄ• __ "vÄ• mato maá¹ƒ tvaá¹ƒ paccesÄ«" _tiÄ• dinÄ• tisso gÄ• th
maá¹ƒ tvaá¹ƒ paccesÄ«_ti vilomato maá¹ƒ tvaá¹ƒ adhigacchasi, tuyhaá¹ƒ hitesimpi vipaccan
maá¹ƒ gaá¹‡hÄ• si. __maá¹ƒ usÅ«yasÄ«_ti mayhaá¹ƒ usÅ«yasi, mayi issaá¹ƒ karosi. __pas
kammÄ• naá¹ƒ, vipÄ• ko hoti yÄ• diso_ti pÄ• pakÄ• naá¹ƒ nÄ• ma kammÄ• naá¹ƒ vipÄ• ko
paccakkhato passÄ• ti vadati.

<154> __te aÃ±Ã±e paricÄ• rentÄ«_ti te ghare dÄ• siyo Ä• bharaá¹‡Ä• ni ca imÄ• ni tayÄ•
idÄ• ni aÃ±Ã±e paricÄ• renti paribhuÃ±janti. "ime" ti hi liá¹…gavipallÄ• sena vuttaá¹ƒ. __na
sassatÄ• _ti bhogÄ• nÄ• mete na sassatÄ• anavaá¹-á¹-hitÄ• tÄ• vakÄ• likÄ• mahÄ• yaga
issÄ• macchariyÄ• dÄ«ni na kattabbÄ• nÄ«ti adhippÄ• yo.

<155> __idÄ• ni_ \Ne 77/ \Ee 88/ __bhÅ«tassa pitÄ• _ti idÄ• neva bhÅ«tassa mayhaá¹ƒ pu
__Ä• paá¹‡Ä• _ti Ä• paá¹‡ato imaá¹ƒ __gehaá¹ƒ ehiti_ Ä• gamissati. __appeva te dade kiÃ±
kuá¹-umbiko tuyhaá¹ƒ dÄ• tabbayuttakaá¹ƒ kiÃ±ci deyyadhammaá¹ƒ api nÄ• ma dadeyya. _
ito gehassa pacchÄ• vatthuto mÄ• tÄ• va agamÄ• sÄ«ti taá¹ƒ anukampamÄ• nÄ• Ä• ha.

<156> taá¹ƒ sutvÄ• petÄ« attano ajjhÄ• sayaá¹ƒ pakÄ• sentÄ« __ "naggÄ• dubbaá¹‡á¹‡a
tattha __kopÄ«nametaá¹ƒ itthÄ«na_nti etaá¹ƒ naggadubbaá¹‡á¹‡atÄ• dikaá¹ƒ paá¹-icchÄ• d
kopÄ«naá¹ƒ rundhanÄ«yaá¹ƒ. __mÄ• maá¹ƒ bhÅ«tapitÄ• ddasÄ• _ti tasmÄ• bhÅ«tassa pi
addakkhÄ«ti lajjamÄ• nÄ• vadati.

<157> taá¹ƒ \Be 83/ sutvÄ• tissÄ• saÃ±jÄ• tanuddayÄ• __ "handa kiá¹ƒ vÄ• tyÄ• haá¹ƒ d
tattha __handÄ• _ti codanatthe nipÄ• to. __kiá¹ƒ vÄ• tyÄ• haá¹ƒ dammÄ«_ti kiá¹ƒ te ahaá¹
dassÄ• mi, udÄ• hu bhattanti. __kiá¹ƒ vÄ• tedha karomaha_nti kiá¹ƒ vÄ• aÃ±Ã±aá¹ƒ te idh
upakÄ• raá¹ƒ karissÄ• mi.

<158> taá¹ƒ sutvÄ• petÄ« __ "cattÄ• ro bhikkhÅ« saá¹…ghato" _ti gÄ• thamÄ• ha. tattha _
saá¹…ghato, cattÄ• ro pana puggale_ti bhikkhusaá¹…ghato saá¹…ghavasena cattÄ• ro bhi
cattÄ• ro bhikkhÅ«ti evaá¹ƒ aá¹-á¹-ha bhikkhÅ« yathÄ• ruciá¹ƒ bhojetvÄ• taá¹ƒ dakkhiá¹‡aá
mayhaá¹ƒ pattidÄ• naá¹ƒ dehi. __tadÄ• haá¹ƒ sukhitÄ• hessa_nti yadÄ• tvaá¹ƒ dakkhiá¹‡a
tadÄ• ahaá¹ƒ sukhitÄ• sukhappattÄ• sabbakÄ• masamiddhinÄ« bhavissÄ• mÄ«ti attho.

159-161__._ taá¹ƒ sutvÄ• tissÄ• tamatthaá¹ƒ attano sÄ• mikassa Ä• rocetvÄ• dutiyadivas
bhojetvÄ• tassÄ• dakkhiá¹‡amÄ• disi, sÄ• tÄ• vadeva paá¹-iladdhadibbasampattikÄ• pun
upasaá¹…kami. tamatthaá¹ƒ dassetuá¹ƒ saá¹…gÄ«tikÄ• rehi __ "sÄ• dhÅ«ti sÄ• paá¹-issut
gÄ• thÄ• á¹-hapitÄ• .

162-167__._ upasaá¹…kamitvÄ• á¹-hitaá¹ƒ pana naá¹ƒ tissÄ• __ "abhikkantena vaá¹‡á¹‡e
tÄ«hi gÄ• thÄ• hi paá¹-ipucchi. itarÄ• __ "ahaá¹ƒ mattÄ• " _ti gÄ• thÄ• ya attÄ• naá¹ƒ Ä• ci
jÄ«vÄ• hÄ«" _ti gÄ• thÄ• ya tassÄ• anumodanaá¹ƒ datvÄ• __ "idha dhammaá¹ƒ caritvÄ• n
ovÄ• daá¹ƒ adÄ• si. tattha __tava dinnenÄ• _ti tayÄ• dinnena. __asokaá¹ƒ virajaá¹ƒ á¹-hÄ•
asokaá¹ƒ, sedajallikÄ• naá¹ƒ pana abhÄ• vena virajaá¹ƒ dibbaá¹-á¹-hÄ• naá¹ƒ, sabbametaá
vadati. __Ä• vÄ• sa_nti á¹-hÄ• naá¹ƒ. __vasavattina_nti dibbena Ä• dhipateyyena attano va
__samÅ«la_nti salobhadosaá¹ƒ. lobhadosÄ• hi macchariyassa mÅ«laá¹ƒ nÄ• ma. __anindi
pÄ• saá¹ƒsÄ• , __saggamupehi á¹-hÄ• na_nti rÅ«pÄ• dÄ«hi visayehi suá¹-á¹-hu aggattÄ• "
dibbaá¹-á¹-hÄ• naá¹ƒ upehi, sugatiparÄ• yaá¹‡Ä• hohÄ«ti attho. sesaá¹ƒ uttÄ• nameva.

atha \Be 84/ tissÄ• taá¹ƒ pavattiá¹ƒ kuá¹-umbikassa Ä• rocesi, kuá¹-umbiko bhikkhÅ«naá¹ƒ
bhagavato Ä• rocesuá¹ƒ. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ
taá¹ƒ sutvÄ• mahÄ• jano paá¹-iladdhasaá¹ƒvego vineyya maccherÄ• dimalaá¹ƒ dÄ• nasÄ«
ahosÄ«ti.

mattÄ• petivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nandÄ• petivatthuvaá¹‡á¹‡anÄ•

__kÄ• á¸·Ä« dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari jetavane viharante nandaá¹ƒ nÄ• n
vuttaá¹ƒ. sÄ• vatthiyÄ• kira avidÅ«re aÃ±Ã±atarasmiá¹ƒ gÄ• make nandiseno nÄ• ma upÄ•

bhariyÄ• panassa nandÄ• nÄ• ma assaddhÄ• appasannÄ• maccharinÄ« caá¹‡á¸• Ä« ph
aggatissÄ• sassuá¹ƒ corivÄ• dena akkosati paribhÄ• sati. sÄ• aparena samayena kÄ• laá¹
nibbattitvÄ• tasseva gÄ• massa avidÅ«re vicarantÄ« ekadivasaá¹ƒ \Ee 90/ nandisenassa u
nikkhamantassa avidÅ«re attÄ• naá¹ƒ dassesi. so taá¹ƒ disvÄ• -

168__._ á¹• 21 "kÄ• á¸·Ä« dubbaá¹‡á¹‡arÅ«pÄ• si, pharusÄ• bhÄ«rudassanÄ• .

piá¹…galÄ• si kaá¸·Ä• rÄ• si, na taá¹ƒ maÃ±Ã±Ä• mi mÄ• nusi" nti || -

gÄ• thÄ• ya ajjhabhÄ• si. tattha __kÄ• á¸·Ä«_ti kÄ• á¸·avaá¹‡á¹‡Ä• , jhÄ• maá¹…gÄ• rasad
__pharusÄ• _ti kharagattÄ• . __bhÄ«rudassanÄ• _ti bhayÄ• nakadassanÄ• sappaá¹-ibhay
vÄ• pÄ• á¹-ho, bhÄ• riyadassanÄ• , dubbaá¹‡á¹‡atÄ• dinÄ• duddasikÄ• ti attho. __piá¹…g
__kaá¸·Ä• rÄ• _ti kaá¸·Ä• radantÄ• . __na taá¹ƒ maÃ±Ã±Ä• mi mÄ• nusi_nti ahaá¹ƒ taá¹ƒ m
petimeva ca taá¹ƒ maÃ±Ã±Ä• mÄ«ti adhippÄ• yo. taá¹ƒ sutvÄ• petÄ« attÄ• naá¹ƒ pakÄ• se

169__._ á¹• 21 "ahaá¹ƒ \Ne 79/ nandÄ• nandisena, bhariyÄ• te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thamÄ• ha \Be 85/. tattha __ahaá¹ƒ nandÄ• nandisenÄ• _ti sÄ• mi nandisena ahaá¹ƒ n
pure ahu_nti purimajÄ• tiyaá¹ƒ tuyhaá¹ƒ bhariyÄ• ahosiá¹ƒ. ito paraá¹ƒ -

170__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• " ti || -

tassa upÄ• sakassa pucchÄ• . athassa sÄ• -

171__._ á¹• 21 "caá¹‡á¸• Ä« ca pharusÄ• cÄ• siá¹ƒ, tayi cÄ• pi agÄ• ravÄ• .

tÄ• haá¹ƒ duruttaá¹ƒ vatvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || -

vissajjesi. puna so -

172__._ á¹• 21 "handuttarÄ«yaá¹ƒ dadÄ• mi te, imaá¹ƒ dussaá¹ƒ nivÄ• saya.

imaá¹ƒ dussaá¹ƒ nivÄ• setvÄ• , ehi nessÄ• mi taá¹ƒ gharaá¹ƒ ||

173__._ á¹• 21 "vatthaÃ±ca \Ee 91/ annapÄ• naÃ±ca, lacchasi tvaá¹ƒ gharaá¹ƒ gatÄ• .

putte ca te passissasi, suá¹‡isÄ• yo ca dakkhasÄ«" ti || - athassa sÄ• -

174__._ á¹• 21 "hatthena hatthe te dinnaá¹ƒ, na mayhaá¹ƒ upakappati.

bhikkhÅ« ca sÄ«lasampanne, vÄ«tarÄ• ge bahussute ||

175__._ á¹• 21 "tappehi annapÄ• nena, mama dakkhiá¹‡amÄ• disa.

tadÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«" ti || -

dve gÄ• thÄ• abhÄ• si. tato -

176__._ á¹• 21 "sÄ• dhÅ«ti \Ne 80/ so paá¹-issutvÄ• , dÄ• naá¹ƒ vipulamÄ• kiri.

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

chattaá¹ƒ gandhaÃ±ca mÄ• laÃ±ca, vividhÄ• ca upÄ• hanÄ• ||

177__._ á¹• 21 "bhikkhÅ« ca sÄ«lasampanne, vÄ«tarÄ• ge bahussute.

tappetvÄ• annapÄ• nena, tassÄ• dakkhiá¹‡amÄ• disÄ« ||

178__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he \Be 86/, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

179__._ á¹• 21 "tato suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , sÄ• mikaá¹ƒ upasaá¹…kamÄ«" ti || -

catasso gÄ• thÄ• saá¹…gÄ«tikÄ• rehi vuttÄ• . tato paraá¹ƒ -

180__._ á¹• 21 "abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

181__._ á¹• 21 "kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

182__._ á¹• 21 "pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«" ti ||

183__._ á¹• 21 "ahaá¹ƒ nandÄ• nandisena, bhariyÄ• te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

184__._ á¹• 21 "tava dinnena dÄ• nena, modÄ• mi akutobhayÄ• .

ciraá¹ƒ jÄ«va gahapati, saha sabbehi Ã±Ä• tibhi.

asokaá¹ƒ \Ne 81/ \Ee 92/ virajaá¹ƒ khemaá¹ƒ, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ ||

185__._ á¹• 21 "idha dhammaá¹ƒ caritvÄ• na, dÄ• naá¹ƒ datvÄ• gahapati.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, anindito saggamupehi á¹-hÄ• na" nti || -

upÄ• sakassa ca petiyÄ• ca vacanapaá¹-ivacanagÄ• thÄ• .

<176> tattha __dÄ• naá¹ƒ vipulamÄ• kirÄ«_ti ukkhiá¹‡eyyakhette deyyadhammabÄ«jaá¹ƒ v
mahÄ• dÄ• naá¹ƒ pavattesi. sesaá¹ƒ anantaravatthusadisameva.

evaá¹ƒ sÄ• attano dibbasampattiá¹ƒ tassÄ• ca kÄ• raá¹‡aá¹ƒ nandisenassa vibhÄ• vetvÄ•
vasanaá¹-á¹-hÄ• nameva gatÄ• . upÄ• sako taá¹ƒ pavattiá¹ƒ bhikkhÅ«naá¹ƒ Ä• rocesi \Be 8
Ä• rocesuá¹ƒ. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dham
mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

nandÄ• petivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maá¹-á¹-hakuá¹‡á¸• alÄ«petavatthuvaá¹‡á¹‡anÄ•

__alaá¹…kato maá¹-á¹-hakuá¹‡á¸• alÄ«_ti idaá¹ƒ satthari jetavane viharante maá¹-á¹-hakuá
Ä• rabbha vuttaá¹ƒ. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paramatthadÄ«paniyaá¹ƒ vimÄ• navatth

maá¹-á¹-hakuá¹‡á¸• alÄ«vimÄ• navatthuvaá¹‡á¹‡anÄ• ya (Vv-a 1206 maá¹-á¹-hakuá¹‡á¸• a
vuttameva, tasmÄ• tattha vuttanayeneva veditabbaá¹ƒ.

ettha ca maá¹-á¹-hakuá¹‡á¸• alÄ«devaputtassa vimÄ• nadevatÄ• bhÄ• vato tassa vatthu ya
vimÄ• navatthupÄ• á¸·iyaá¹ƒ saá¹…gahaá¹ƒ Ä• ropitaá¹ƒ, yasmÄ• pana so devaputto adin
puttasokena susÄ• naá¹ƒ gantvÄ• Ä• á¸·Ä• hanaá¹ƒ anupariyÄ• yitvÄ• rodantassa sokaha
devarÅ«paá¹ƒ paá¹-isaá¹ƒharitvÄ• haricandanussado bÄ• hÄ• paggayha kandanto dukkhÄ
attÄ• naá¹ƒ dassesi. manussattabhÄ• vato apetattÄ• petapariyÄ• yopi labbhati evÄ• ti tass
petavatthupÄ• á¸·iyampi saá¹…gahaá¹ƒ Ä• ropitanti daá¹-á¹-habbaá¹ƒ.

maá¹-á¹-hakuá¹‡á¸• alÄ«petavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kaá¹‡hapetavatthuvaá¹‡á¹‡anÄ•

__uá¹-á¹-hehi_ \Ne 82/ \Ee 93/ __kaá¹‡ha kiá¹ƒ sesÄ«_ti idaá¹ƒ satthÄ• jetavane viharanto
mataputtaá¹ƒ upÄ• sakaá¹ƒ Ä• rabbha kathesi. sÄ• vatthiyaá¹ƒ kira aÃ±Ã±atarassa upÄ• sa
so tena sokasallasamappito na nhÄ• yati, na bhuÃ±jati, na kammante vicÄ• reti, na buddhu
gacchati, kevalaá¹ƒ, "tÄ• ta piyaputtaka, maá¹ƒ ohÄ• ya kahaá¹ƒ paá¹-hamataraá¹ƒ gatosÄ«
vippalapati. satthÄ• paccÅ«sasamaye lokaá¹ƒ olokento tassa \Be 88/ sotÄ• pattiphalÅ«pan
punadivase bhikkhusaá¹…ghaparivuto sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• katabhattaki
Ä• nandattherena pacchÄ• samaá¹‡ena tassa gharadvÄ• raá¹ƒ agamÄ• si. satthu Ä• gatab
Ä• rocesuá¹ƒ. athassa gehajano gehadvÄ• re Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• satthÄ• raá¹ƒ
pariggahetvÄ• satthu santikaá¹ƒ upanesi. ekamantaá¹ƒ nisinnaá¹ƒ taá¹ƒ disvÄ• "kiá¹ƒ, upÄ
vatvÄ• "Ä• ma, bhante" ti vutte, "upÄ• saka, porÄ• á¹‡akapaá¹‡á¸• itÄ• paá¹‡á¸• itÄ• naá¹
mataputtaá¹ƒ nÄ• nusociá¹ƒsÅ«" ti vatvÄ• tena yÄ• cito atÄ«taá¹ƒ Ä• hari.

atÄ«te dvÄ• ravatÄ«nagare dasa bhÄ• tikarÄ• jÄ• no ahesuá¹ƒ - vÄ• sudevo baladevo can
varuá¹‡adevo ajjuno pajjuno ghaá¹-apaá¹‡á¸• ito aá¹…kuro cÄ• ti. tesu vÄ• sudevamahÄ• r
kÄ• lamakÄ• si. tena rÄ• jÄ• sokapareto sabbakiccÄ• ni pahÄ• ya maÃ±cassa aá¹-aniá¹ƒ p
nipajji. tasmiá¹ƒ kÄ• le ghaá¹-apaá¹‡á¸• ito cintesi - "á¹-hapetvÄ• maá¹ƒ aÃ±Ã±o koci mama
parihariuá¹ƒ samattho nÄ• ma natthi, upÄ• yenassa sokaá¹ƒ harissÄ• mÄ«" ti. so ummattal
"sasaá¹ƒ me detha, sasaá¹ƒ me dethÄ• " ti Ä• kÄ• saá¹ƒ olokento sakalanagaraá¹ƒ vicari. "
ummattako jÄ• to" ti sakalanagaraá¹ƒ saá¹…khubhi.

tasmiá¹ƒ kÄ• le rohiá¹‡eyyo nÄ• ma amacco vÄ• sudevaraÃ±Ã±o santikaá¹ƒ \Ee 94/ gantvÄ
samuá¹-á¹-hÄ• pento -

207__._ á¹• 21 "uá¹-á¹-hehi kaá¹‡ha kiá¹ƒ sesi, ko attho supanena te.

yo ca tuyhaá¹ƒ sako bhÄ• tÄ• , hadayaá¹ƒ cakkhu ca dakkhiá¹‡aá¹ƒ.

tassa vÄ• tÄ• balÄ«yanti, sasaá¹ƒ jappati kesavÄ• " ti || - imaá¹ƒ gÄ• thamÄ• ha.

<207> tattha __kaá¹‡hÄ• _ti vÄ• sudevaá¹ƒ gottenÄ• lapati. __ko attho supanena te_ti sup
83/ nÄ• ma vaá¸• á¸• hi. __sako bhÄ• tÄ• _ti sodariyo bhÄ• tÄ• . __hadayaá¹ƒ cakkhu ca da
dakkhiá¹‡acakkhunÄ• ca sadisoti attho. __tassa vÄ• tÄ• balÄ«yantÄ«_ti tassa aparÄ• para
ummÄ• davÄ• tÄ• balavanto honti vaá¸• á¸• hanti abhibhavanti. __sasaá¹ƒ jappatÄ«_ti "sas
vippalapati. __kesavÄ• _ti so kira kesÄ• naá¹ƒ sobhanÄ• naá¹ƒ atthitÄ• ya "kesavo" ti vohar
nÄ• mena Ä• lapati.

tassa vacanaá¹ƒ sutvÄ• sayanato uá¹-á¹-hitabhÄ• vaá¹ƒ dÄ«pento satthÄ• abhisambuddh

208__._ á¹• 21 "tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , rohiá¹‡eyyassa kesavo.

taramÄ• narÅ«po vuá¹-á¹-hÄ• si, bhÄ• tu sokena aá¹-á¹-ito" ti || - imaá¹ƒ gÄ• thamÄ• ha.

rÄ• jÄ• uá¹-á¹-hÄ• ya sÄ«ghaá¹ƒ pÄ• sÄ• dÄ• otaritvÄ• ghaá¹-apaá¹‡á¸• itassa santikaá¹
naá¹ƒ daá¸·haá¹ƒ gahetvÄ• tena saddhiá¹ƒ sallapanto -

209__._ á¹• 21 "kiá¹ƒ nu ummattarÅ«pova, kevalaá¹ƒ dvÄ• rakaá¹ƒ imaá¹ƒ.

saso sasoti lapasi, kÄ«disaá¹ƒ sasamicchasi ||

210__._ á¹• 21 "sovaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ, lohamayaá¹ƒ atha rÅ«piyamayaá¹ƒ.

saá¹…khasilÄ• pavÄ• á¸·amayaá¹ƒ, kÄ• rayissÄ• mi te sasaá¹ƒ ||

211__._ á¹• 21 "santi aÃ±Ã±epi sasakÄ• , araÃ±Ã±avanagocarÄ• .

tepi te Ä• nayissÄ• mi, kÄ«disaá¹ƒ sasamicchasÄ«" ti || -

tisso gÄ• thÄ• yo abhÄ• si.

209-211__._ __tattha_ \Ee 95/ __ummattarÅ«povÄ• _ti ummattako viya. __kevala_nti sakal
dvÄ• ravatÄ«nagaraá¹ƒ vicaranto. __saso sasoti lapasÄ«_ti saso sasoti vilapasi. __sovaá¹‡
suvaá¹‡á¹‡amayaá¹ƒ. __lohamaya_nti tambalohamayaá¹ƒ. __rÅ«piyamaya_nti rajatamayaá

vadehi, atha kena socasi. aÃ±Ã±epi araÃ±Ã±e vanagocarÄ• sasakÄ• atthi, te te Ä• nayiss
\Ne 84/, kÄ«disaá¹ƒ sasamicchasÄ«ti ghaá¹-apaá¹‡á¸• itaá¹ƒ "sasena atthiko" ti adhippÄ• y
taá¹ƒ sutvÄ• ghaá¹-apaá¹‡á¸• ito -

212__._ á¹• 21 "nÄ• hamete \Be 90/ sase icche, ye sasÄ• pathavissitÄ• .

candato sasamicchÄ• mi, taá¹ƒ me ohara kesavÄ• " ti || -

gÄ• thamÄ• ha. tattha __oharÄ• _ti ohÄ• rehi. taá¹ƒ sutvÄ• rÄ• jÄ• "nissaá¹ƒsayaá¹ƒ me b
domanassappatto -

213__._ á¹• 21 "so nÅ«na madhuraá¹ƒ Ã±Ä• ti, jÄ«vitaá¹ƒ vijahissasi.

apatthiyaá¹ƒ patthayasi, candato sasamicchasÄ«" ti || -

gÄ• thamÄ• ha. tattha __Ã±Ä• tÄ«_ti kaniá¹-á¹-haá¹ƒ Ä• lapati. ayamettha attho - mayhaá¹ƒ
ati__madhuraá¹ƒ_ attano __jÄ«vitaá¹ƒ, _ taá¹ƒ __vijahissasi_ maÃ±Ã±e, yo apatthayitabbaá

ghaá¹-apaá¹‡á¸• ito raÃ±Ã±o vacanaá¹ƒ sutvÄ• niccalova á¹-hatvÄ• "bhÄ• tika, tvaá¹ƒ car
patthentassa taá¹ƒ alabhitvÄ• jÄ«vitakkhayo bhavissatÄ«ti jÄ• nanto kasmÄ• mataá¹ƒ putt
anusocasÄ«" ti imamatthaá¹ƒ dÄ«pento -

214__._ á¹• 21 "evaá¹ƒ \Ee 96/ ce kaá¹‡ha jÄ• nÄ• si, yathaÃ±Ã±amanusÄ• sasi.

kasmÄ• pure mataá¹ƒ puttaá¹ƒ, ajjÄ• pi manusocasÄ«" ti || -

gÄ• thamÄ• ha. tattha __evaá¹ƒ ce, kaá¹‡ha, jÄ• nÄ• sÄ«_ti, bhÄ• tika, kaá¹‡hanÄ• maka n
"alabbhaneyyavatthu nÄ• ma na patthetabba" nti yadi evaá¹ƒ jÄ• nÄ• si. __yathaÃ±Ã±a_nti
aÃ±Ã±aá¹ƒ anusÄ• sasi, tathÄ• akatvÄ• . __kasmÄ• pure mataá¹ƒ putta_nti atha kasmÄ•
mataá¹ƒ puttaá¹ƒ ajjÄ• pi anusocasÄ«ti.

evaá¹ƒ so antaravÄ«thiyaá¹ƒ á¹-hitakova "ahaá¹ƒ tÄ• va evaá¹ƒ paÃ±Ã±Ä• yamÄ• naá¹ƒ pa
apaÃ±Ã±Ä• yamÄ• nassatthÄ• ya socasÄ«" ti vatvÄ• tassa dhammaá¹ƒ desento -

215__._ á¹• 21 "na \Ne 85/ yaá¹ƒ labbhÄ• manussena, amanussena vÄ• pana.

jÄ• to me mÄ• mari putto, kuto labbhÄ• alabbhiyaá¹ƒ ||

216__._ á¹• 21 "na \Be 91/ mantÄ• mÅ«labhesajjÄ• , osadhehi dhanena vÄ• .

sakkÄ• Ä• nayituá¹ƒ kaá¹‡ha, yaá¹ƒ petamanusocasÄ«" ti || - gÄ• thÄ• dvayamÄ• ha.

<215> tattha __ya_nti, bhÄ• tika, yaá¹ƒ "evaá¹ƒ __jÄ• to me putto mÄ• marÄ«" _ti __manu
pana na labbhÄ• _ na sakkÄ• laddhuá¹ƒ, taá¹ƒ tvaá¹ƒ patthesi, taá¹ƒ panetaá¹ƒ __kuto labl
kÄ• raá¹‡ena laddhuá¹ƒ sakkÄ• . yasmÄ• __alabbhiyaá¹ƒ_ alabbhaneyyavatthu nÄ• metan

<216> __mantÄ• _ti mantappayogena. __mÅ«labhesajjÄ• _ti mÅ«labhesajjena. __osadheh
__dhanena vÄ• _ti koá¹-isatasaá¹…khena dhanena vÄ• pi. idaá¹ƒ vuttaá¹ƒ hoti - yaá¹ƒ peta
mantappayogÄ• dÄ«hipi Ä• netuá¹ƒ na sakkÄ• ti.

puna ghaá¹-apaá¹‡á¸• ito "bhÄ• tika, idaá¹ƒ maraá¹‡aá¹ƒ nÄ• ma dhanena vÄ• jÄ• tiyÄ• v
bhÄ• vanÄ• ya vÄ• na sakkÄ• paá¹-ibÄ• hitu" nti dassento -

217__._ á¹• 21 "mahaddhanÄ• \Ee 97/ mahÄ• bhogÄ• , raá¹-á¹-havantopi khattiyÄ• .

pahÅ«tadhanadhaÃ±Ã±Ä• se, tepi no ajarÄ• marÄ• ||

218__._ á¹• 21 "khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkussÄ• .

ete caÃ±Ã±e ca jÄ• tiyÄ• , tepi no ajarÄ• marÄ• ||

219__._ á¹• 21 "ye mantaá¹ƒ parivattenti, chaá¸·aá¹…gaá¹ƒ brahmacintitaá¹ƒ.

ete caÃ±Ã±e ca vijjÄ• ya, tepi no ajarÄ• marÄ• ||

220__._ á¹• 21 "isayo vÄ• pi ye santÄ• , saÃ±Ã±atattÄ• tapassino.

sarÄ«raá¹ƒ tepi kÄ• lena, vijahanti tapassino ||

221__._ á¹• 21 "bhÄ• vitattÄ• \Ne 86/ arahanto, katakiccÄ• anÄ• savÄ• .

nikkhipanti imaá¹ƒ dehaá¹ƒ, puÃ±Ã±apÄ• paparikkhayÄ• " ti || -

paÃ±cahi gÄ• thÄ• hi raÃ±Ã±o dhammaá¹ƒ desesi.

<217> tattha \Be 92/ __mahaddhanÄ• _ti nidhÄ• nagatasseva mahato dhanassa atthitÄ• ya

__mahÄ• bhogÄ• _ti devabhogasadisÄ• ya mahatiyÄ• bhogasampattiyÄ• samannÄ• gatÄ
sakalaraá¹-á¹-havanto. __pahÅ«tadhanadhaÃ±Ã±Ä• se_ti tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ vÄ• saá
nidahitvÄ• á¹-hapetabbassa niccaparibbayabhÅ«tassa dhanadhaÃ±Ã±assa vasena apariya
ajarÄ• marÄ• _ti tepi evaá¹ƒ mahÄ• vibhavÄ• mandhÄ• tumahÄ• sudassanÄ• dayo khattiy
aÃ±Ã±adatthu maraá¹‡amukhameva anupaviá¹-á¹-hÄ• ti attho.

<218> __ete_ti yathÄ• vuttakhattiyÄ• dayo. __aÃ±Ã±e_ti aÃ±Ã±atarÄ• evaá¹ƒbhÅ«tÄ• an
__jÄ• tiyÄ• _ti attano jÄ• tinimittaá¹ƒ ajarÄ• marÄ• nÄ• hesunti attho.

<219> __manta_nti vedaá¹ƒ. __parivattentÄ«_ti sajjhÄ• yanti vÄ• centi ca. atha vÄ• __par
anuparivattentÄ• homaá¹ƒ karontÄ• japanti. __chaá¸·aá¹…ga_nti
sikkhÄ• kappaniruttibyÄ• karaá¹‡ajotisatthachandovicitisaá¹…khÄ• tehi chahi aá¹…gehi yut
__brahmacintita_nti brÄ• hmaá¹‡Ä• namatthÄ• ya brahmanÄ• \Ee 98/ cintitaá¹ƒ kathitaá¹ƒ.
brahmasadisavijjÄ• ya samannÄ• gatÄ• , tepi no ajarÄ• marÄ• ti attho.

220-221__._ __isayo_ti yamaniyamÄ• dÄ«naá¹ƒ paá¹-ikÅ«lasaÃ±Ã±Ä• dÄ«naÃ±ca esanaá
kÄ• yavÄ• cÄ• hi santasabhÄ• vÄ• . __saÃ±Ã±atattÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ saá¹ƒyamena s
kÄ• yatapanasaá¹…khÄ• to tapo etesaá¹ƒ atthÄ«ti __tapassino_. puna __tapassino_ti saá¹ƒ
tapanissitakÄ• hutvÄ• sarÄ«rena ca vimokkhaá¹ƒ pattukÄ• mÄ• pi saá¹ƒvarakÄ• sarÄ«raá
atha vÄ• __isayo_ti adhisÄ«lasikkhÄ• dÄ«naá¹ƒ esanaá¹-á¹-hena isayo, tadatthaá¹ƒ tappaá
pÄ• padhammÄ• naá¹ƒ vÅ«pasamena santÄ• , ekÄ• rammaá¹‡e cittassa saá¹ƒyamena saÃ
vÄ«riyatÄ• pena tapassino, sappayogÄ• rÄ• gÄ• dÄ«naá¹ƒ santapanena tapassinoti \Be 93
__bhÄ• vitattÄ• _ti catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya bhÄ• vitacittÄ• .

evaá¹ƒ \Ne 87/ ghaá¹-apaá¹‡á¸• itena dhamme kathite taá¹ƒ sutvÄ• rÄ• jÄ• apagatasokas
ghaá¹-apaá¹‡á¸• itaá¹ƒ pasaá¹ƒsanto -

222__._ á¹• 21 "Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghaá¹-asittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

223__._ á¹• 21 "abbahÄ« vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

224__._ á¹• 21 "svÄ• haá¹ƒ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na bhÄ• tika ||

225__._ á¹• 21 "evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

nivattayanti sokamhÄ• , ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• taraá¹ƒ ||

226__._ á¹• 21 "yassa \Ee 99/ etÄ• disÄ• honti, amaccÄ• paricÄ• rakÄ• .

subhÄ• sitena anventi, ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• tara" nti || - sesagÄ• thÄ• abhÄ• si.

<225> tattha __ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• tara_nti yathÄ• ghaá¹-apaá¹‡á¸• ito attano je
mataputtasokÄ• bhibhÅ«taá¹ƒ attano upÄ• yakosallena ceva dhammakathÄ• ya ca tato putt
aÃ±Ã±epi sappaÃ±Ã±Ä• ye honti anukampakÄ• , te Ã±Ä• tÄ«naá¹ƒ upakÄ• raá¹ƒ karontÄ«

<226> __yassa etÄ• disÄ• hontÄ«_ti ayaá¹ƒ abhisambuddhagÄ• thÄ• . tassattho - yathÄ•
puttasokaparetaá¹ƒ rÄ• jÄ• naá¹ƒ vÄ• sudevaá¹ƒ ghaá¹-apaá¹‡á¸• ito sokaharaá¹‡atthÄ• ya
__yassa_ aÃ±Ã±assÄ• pi __etÄ• disÄ• _ paá¹‡á¸• itÄ• __amaccÄ• _ paá¹-iladdhÄ• assu,
heá¹-á¹-hÄ• vuttatthÄ• evÄ• ti.

satthÄ• \Be 94/ imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• "evaá¹ƒ, upÄ• saka, porÄ• á¹‡aka
paá¹‡á¸• itÄ• naá¹ƒ kathaá¹ƒ sutvÄ• \Ne 88/ puttasokaá¹ƒ hariá¹ƒsÅ«" ti vatvÄ• saccÄ• ni
samodhÄ• nesi. saccapariyosÄ• ne upÄ• sako sotÄ• pattiphale patiá¹-á¹-hahÄ«ti.

kaá¹‡hapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhanapÄ• laseá¹-á¹-hipetavatthuvaá¹‡á¹‡anÄ•

__naggo dubbaá¹‡á¹‡arÅ«posÄ«_ti idaá¹ƒ satthari jetavane viharante dhanapÄ• lapetaá¹ƒ
anuppanne kira buddhe paá¹‡á¹‡araá¹-á¹-he erakacchanagare dhanapÄ• lako nÄ• ma seá¹
appasanno kadariyo natthikadiá¹-á¹-hiko. tassa kiriyÄ• pÄ• á¸·ito eva viÃ±Ã±Ä• yati. so kÄ•
marukantÄ• re peto hutvÄ• nibbatti. tassa tÄ• lakkhandhappamÄ• á¹‡o kÄ• yo ahosi, samu
virÅ«pakeso, bhayÄ• nako, dubbaá¹‡á¹‡o ativiya virÅ«po bÄ«bhacchadassano. so paÃ±cap
bhattasitthaá¹ƒ vÄ• udakabinduá¹ƒ vÄ• alabhanto visukkhakaá¹‡á¹-hoá¹-á¹-hajivho jighacc
ito cito ca \Ee 100/ paribbhamati.

atha amhÄ• kaá¹ƒ bhagavati loke uppajjitvÄ• pavattitavaradhammacakke anukkamena sÄ•
sÄ• vatthivÄ• sino vÄ• á¹‡ijÄ• paÃ±camattÄ• ni sakaá¹-asatÄ• ni bhaá¹‡á¸• assa pÅ«retvÄ
bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• paá¹-iladdhabhaá¹‡á¸• aá¹ƒ sakaá¹-esu Ä• ropetvÄ• paá¹-iniv
aÃ±Ã±ataraá¹ƒ sukkhanadiá¹ƒ pÄ• puá¹‡itvÄ• tattha yÄ• naá¹ƒ muÃ±citvÄ• rattiyaá¹ƒ vÄ•

peto pipÄ• sÄ• bhibhÅ«to pÄ• nÄ«yassatthÄ• ya Ä• gantvÄ• tattha bindumattampi pÄ• nÄ«
chinnamÅ«lo viya tÄ• lo chinnapÄ• do pati. taá¹ƒ disvÄ• vÄ• á¹‡ijÄ• -

227__._ á¹• 21 "naggo dubbaá¹‡á¹‡arÅ«posi, kiso dhamanisanthato.

upphÄ• suliko kisiko, ko nu tvamasi mÄ• risÄ• " ti || -

imÄ• ya gÄ• thÄ• ya pucchiá¹ƒsu. tato peto -

228__._ á¹• 21 "ahaá¹ƒ \Be 95/ bhadante petomhi, duggato yamalokiko.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gato" ti || -

attÄ• naá¹ƒ \Ne 89/ Ä• vikatvÄ• puna tehi -

229__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, petalokaá¹ƒ ito gato" ti || -

katakammaá¹ƒ pucchito pubbe nibbattaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya atÄ«taá¹ƒ paccuppan
pavattiá¹ƒ dassento tesaÃ±ca ovÄ• daá¹ƒ dento -

230__._ á¹• 21 "nagaraá¹ƒ atthi paá¹‡á¹‡Ä• naá¹ƒ, erakacchanti vissutaá¹ƒ.

tattha seá¹-á¹-hi pure Ä• siá¹ƒ, dhanapÄ• loti maá¹ƒ vidÅ« ||

231__._ á¹• 21 "asÄ«ti sakaá¹-avÄ• hÄ• naá¹ƒ, hiraÃ±Ã±assa ahosi me.

pahÅ«taá¹ƒ me jÄ• tarÅ«paá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ« ||

232__._ á¹• 21 "tÄ• va mahaddhanassÄ• pi, na me dÄ• tuá¹ƒ piyaá¹ƒ ahu.

pidahitvÄ• dvÄ• raá¹ƒ bhuÃ±jiá¹ƒ, mÄ• maá¹ƒ yÄ• canakÄ• ddasuá¹ƒ ||

233__._ á¹• 21 "assaddho maccharÄ« cÄ• siá¹ƒ, kadariyo paribhÄ• sako.

dadantÄ• naá¹ƒ karontÄ• naá¹ƒ, vÄ• rayissaá¹ƒ bahÅ« jane ||

234__._ á¹• 21 "vipÄ• ko \Ee 101/ natthi dÄ• nassa, saá¹ƒyamassa kuto phalaá¹ƒ.

pokkharaÃ±Ã±odapÄ• nÄ• ni, Ä• rÄ• mÄ• ni ca ropite.

papÄ• yo ca vinÄ• sesiá¹ƒ, dugge saá¹…kamanÄ• ni ca ||

235__._ á¹• 21 "svÄ• haá¹ƒ akatakalyÄ• á¹‡o, katapÄ• po tato cuto.

upapanno pettivisayaá¹ƒ, khuppipÄ• sasamappito ||

236__._ á¹• 21 "paÃ±capaá¹‡á¹‡Ä• sa vassÄ• ni, yato kÄ• laá¹…kato ahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi bhuttaá¹ƒ vÄ• , pÄ«taá¹ƒ vÄ• pana pÄ• niyaá¹ƒ ||

237__._ á¹• 21 "yo \Ne 90/ saá¹ƒyamo so vinÄ• so, yo vinÄ• so so saá¹ƒyamo.

petÄ• hi kira jÄ• nanti, yo saá¹ƒyamo so vinÄ• so ||

238__._ á¹• 21 "ahaá¹ƒ \Be 96/ pure saá¹ƒyamissaá¹ƒ, nÄ• dÄ• siá¹ƒ bahuke dhane.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kÄ• simattano.

svÄ• haá¹ƒ pacchÄ• nutappÄ• mi, attakammaphalÅ«pago ||

239__._ á¹• 21 "uddhaá¹ƒ catÅ«hi mÄ• sehi, kÄ• lakiriyÄ• bhavissati.

ekantakaá¹-ukaá¹ƒ ghoraá¹ƒ, nirayaá¹ƒ papatissahaá¹ƒ ||

240__._ á¹• 21 "catukkaá¹‡á¹‡aá¹ƒ catudvÄ• raá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ.

ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ ||

241__._ á¹• 21 "tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

242__._ á¹• 21 "tatthÄ• haá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, dukkhaá¹ƒ vedissa vedanaá¹ƒ.

phalaá¹ƒ pÄ• passa kammassa, tasmÄ• socÄ• mahaá¹ƒ bhusaá¹ƒ ||

243__._ á¹• 21 "taá¹ƒ vÄ• vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

244__._ á¹• 21 "sace taá¹ƒ pÄ• pakaá¹ƒ kammaá¹ƒ, karissatha karotha vÄ• .

na vo dukkhÄ• pamutyatthi, uppaccÄ• pi palÄ• yataá¹ƒ ||

245__._ á¹• 21 "matteyyÄ• hotha petteyyÄ• , kule jeá¹-á¹-hÄ• pacÄ• yikÄ• .

sÄ• maÃ±Ã±Ä• hotha brahmaÃ±Ã±Ä• , evaá¹ƒ saggaá¹ƒ gamissathÄ• " ti || -

imÄ• gÄ• thÄ• abhÄ• si.

230-231__._ tattha \Ne 91/ __paá¹‡á¹‡Ä• na_nti paá¹‡á¹‡Ä• nÄ• maraá¹-á¹-hassa evaá¹ƒn
__erakaccha_nti tassa nagarassa nÄ• maá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ nagare. __pure_ti pubb
102/. __dhanapÄ• loti maá¹ƒ vidÅ«_ti "dhanapÄ• laseá¹-á¹-hÄ«" ti maá¹ƒ jÄ• nanti. tayidaá¹
mayhaá¹ƒ atthÄ• nugatamevÄ• ti dassento __ "asÄ«tÄ«" _ti gÄ• thamÄ• ha. tattha __asÄ«t
vÄ«satikhÄ• riko vÄ• ho, yo sakaá¹-anti vuccati. tesaá¹ƒ sakaá¹-avÄ• hÄ• naá¹ƒ asÄ«ti hira
kahÄ• paá¹‡assa ca me ahosÄ«ti yojanÄ• . __pahÅ«taá¹ƒ me jÄ• tarÅ«pa_nti suvaá¹‡á¹‡an
anekabhÄ• raparimÄ• á¹‡aá¹ƒ ahosÄ«ti sambandho.

232-233__._ __na_ \Be 97/ __me dÄ• tuá¹ƒ piyaá¹ƒ ahÅ«_ti dÄ• naá¹ƒ dÄ• tuá¹ƒ mayhaá¹ƒ
maá¹ƒ yÄ• canakÄ• ddasu_nti "yÄ• cakÄ• mÄ• maá¹ƒ passiá¹ƒsÅ«" ti pidahitvÄ• gehadvÄ
__kadariyo_ti thaddhamaccharÄ«. __paribhÄ• sako_ti dÄ• naá¹ƒ dente disvÄ• bhayena sa
karontÄ• na_nti upayogatthe sÄ• mivacanaá¹ƒ, dÄ• nÄ• ni dadante puÃ±Ã±Ä• ni karonte. _
dadantÄ• naá¹ƒ vÄ• karontÄ• naá¹ƒ vÄ• samudÄ• yabhÅ«taá¹ƒ bahuá¹ƒ janaá¹ƒ puÃ±Ã±a
nivÄ• resiá¹ƒ.

234-236__._ __vipÄ• ko natthi dÄ• nassÄ• _tiÄ• di dÄ• nÄ• dÄ«naá¹ƒ nivÄ• raá¹‡e kÄ• raá
natthi dÄ• nassÄ• _ti dÄ• nakammassa phalaá¹ƒ nÄ• ma natthi, kevalaá¹ƒ puÃ±Ã±aá¹ƒ puÃ
dÄ«peti. __saá¹ƒyamassÄ• _ti sÄ«lasaá¹ƒyamassa. __kuto phala_nti kuto nÄ• ma phalaá¹ƒ
sÄ«larakkhaá¹‡anti adhippÄ• yo. __Ä• rÄ• mÄ• nÄ«_ti Ä• rÄ• mÅ«pavanÄ• nÄ«ti attho. __p
__dugge_ti udakacikkhallÄ• naá¹ƒ vasena duggamaá¹-á¹-hÄ• nÄ• ni. __saá¹…kamanÄ• nÄ
tato manussalokato cuto. __paÃ±capaá¹‡á¹‡Ä• sÄ• _ti paÃ±capaÃ±Ã±Ä• sa. __yato kÄ• la
kÄ• lakatÄ• ahaá¹ƒ, tato paá¹-á¹-hÄ• ya. __nÄ• bhijÄ• nÄ• mÄ«_ti ettakaá¹ƒ kÄ• laá¹ƒ bhu

kiÃ±ci na jÄ• nÄ• mi.

237-38__._ __yo saá¹ƒyamo so vinÄ• so_ti lobhÄ• divasena yaá¹ƒ saá¹ƒyamanaá¹ƒ kassac
sattÄ• naá¹ƒ \Ee 103/ vinÄ• so nÄ• ma petayoniyaá¹ƒ nibbattapetÄ• naá¹ƒ mahÄ• byasana
so saá¹ƒyamo" ti iminÄ• yathÄ• vuttassa atthassa ekantikabhÄ• vaá¹ƒ vadati. __petÄ• hi k
hi-saddo avadhÄ• raá¹‡e, kira-saddo arucisÅ«cane. "saá¹ƒyamo deyyadhammassa aparicc
imamatthaá¹ƒ petÄ• eva kira jÄ• nanti paccakkhato anubhuyyamÄ• nattÄ• , na manussÄ• t
manussÄ• nampi petÄ• naá¹ƒ viya khuppipÄ• sÄ• dÄ«hi abhibhuyyamÄ• nÄ• naá¹ƒ dissam
purimattabhÄ• ve katakammassa pÄ• kaá¹-abhÄ• vato tamatthaá¹ƒ suá¹-á¹-hutaraá¹ƒ jÄ• na
"ahaá¹ƒ pure saá¹ƒyamissa" _ntiÄ• di. tattha __saá¹ƒyamissa_nti sayampi dÄ• nÄ• dipuÃ±Ã
saá¹…kocaá¹ƒ akÄ• siá¹ƒ. __bahuke dhane_ti mahante dhane vijjamÄ• ne.

<243> __ta_nti \Be 98/ tasmÄ• . __vo_ti tumhe. __bhaddaá¹ƒ vo_ti bhaddaá¹ƒ kalyÄ• á¹‡a
tumhÄ• kaá¹ƒ hotÅ«ti vacanaseso. __yÄ• vantettha samÄ• gatÄ• _ti yÄ• vanto yÄ• vatakÄ•
mama vacanaá¹ƒ suá¹‡Ä• thÄ• ti adhippÄ• yo. __Ä• vÄ«_ti pakÄ• sanaá¹ƒ paresaá¹ƒ pÄ• k
paá¹-icchannaá¹ƒ apÄ• kaá¹-avasena. __Ä• vi vÄ• _ pÄ• á¹‡Ä• tipÄ• tÄ• dimusÄ• vÄ• dÄ•
vÄ• raho_ abhijjhÄ• divasena __pÄ• pakaá¹ƒ_ lÄ• makaá¹ƒ akusala__kammaá¹ƒ mÄ• katt

<244> __sace taá¹ƒ pÄ• pakaá¹ƒ kamma_nti atha pana taá¹ƒ pÄ• pakammaá¹ƒ Ä• yatiá¹ƒ
karotha, _ nirayÄ• dÄ«su catÅ«su apÄ• yesu manussesu ca appÄ• yukatÄ• divasena tassa
__pamutti_ pamokkho nÄ• ma __natthi. uppaccÄ• pi palÄ• yata_nti uppatitvÄ• Ä• kÄ• sena
natthiyevÄ• ti attho. __ "upeccÄ• " _tipi pÄ• á¸·i, ito vÄ• etto vÄ• palÄ• yante tumhe anuba
adhippÄ• yena upecca saÃ±cicca palÄ• yantÄ• nampi \Ee 104/ tumhÄ• kaá¹ƒ tato mokkho
gatikÄ• lÄ• dipaccayantarasamavÄ• ye pana sati vipaccatiyevÄ• ti attho. ayaÃ±ca attho -

"na antalikkhe na samuddamajjhe, na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjatÄ« so jagatippadeso, yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• " ti || (Dhp 127; Mil

imÄ• ya gÄ• thÄ• ya dÄ«petabbo.

<245> __matteyyÄ• _ti mÄ• tuhitÄ• . __hothÄ• _ti tesaá¹ƒ upaá¹-á¹-hÄ• nÄ• dÄ«ni karotha
veditabbÄ• . __kule jeá¹-á¹-hÄ• pacÄ• yikÄ• _ti kule jeá¹-á¹-hakÄ• naá¹ƒ apacÄ• yanakarÄ•
samaá¹‡apÅ«jakÄ• . tathÄ• __brahmaÃ±Ã±Ä• _ti bÄ• hitapÄ• papÅ«jakÄ• ti attho. __evaá
iminÄ• mayÄ• vuttanayena puÃ±Ã±Ä• ni katvÄ• devalokaá¹ƒ upapajjissathÄ• ti attho. yaá
vibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• khallÄ• á¹-iyapetavatthuÄ• dÄ«su vuttanayeneva veditabbaá

te \Be 99/ \Ne 93/ vÄ• á¹‡ijÄ• tassa vacanaá¹ƒ sutvÄ• saá¹ƒvegajÄ• tÄ• taá¹ƒ anukampa

pÄ• nÄ«yaá¹ƒ gahetvÄ• taá¹ƒ sayÄ• petvÄ• mukhe Ä• siÃ±ciá¹ƒsu. tato mahÄ• janena ba
tassa petassa pÄ• pabalena adhogaá¸·aá¹ƒ na otiá¹‡á¹‡aá¹ƒ, kuto pipÄ• saá¹ƒ paá¹-ivines
pucchiá¹ƒsu - "api te kÄ• ci assÄ• samattÄ• laddhÄ• " ti. so Ä• ha - "yadi me ettakehi janeh
Ä• siÃ±camÄ• naá¹ƒ udakaá¹ƒ ekabindumattampi paragaá¸·aá¹ƒ paviá¹-á¹-haá¹ƒ, ito petayo
atha te vÄ• á¹‡ijÄ• taá¹ƒ sutvÄ• ativiya saá¹ƒvegajÄ• tÄ• "atthi pana koci upÄ• yo pipÄ• s
105/ Ä• haá¹ƒsu. so Ä• ha - "imasmiá¹ƒ pÄ• pakamme khÄ«á¹‡e tathÄ• gatassa vÄ• tathÄ
dinne mama dÄ• namuddisissati, ahaá¹ƒ ito petattato muccissÄ• mÄ«" ti. taá¹ƒ sutvÄ• vÄ•
gantvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• saraá¹‡Ä• ni sÄ
buddhappamukhassa bhikkhusaá¹…ghassa sattÄ• haá¹ƒ dÄ• naá¹ƒ datvÄ• tassa petassa
bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• catunnaá¹ƒ parisÄ• naá¹ƒ dhammaá¹ƒ de
lobhÄ• dimaccheramalaá¹ƒ pahÄ• ya dÄ• nÄ• dipuÃ±Ã±Ä• bhirato ahosÄ«ti.

dhanapÄ• laseá¹-á¹-hipetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cÅ«á¸·aseá¹-á¹-hipetavatthuvaá¹‡á¹‡anÄ•

__naggo kiso pabbajitosi, bhante_ti idaá¹ƒ satthari veá¸·uvane viharante cÅ«á¸·aseá¹-á¹-hip
vuttaá¹ƒ. bÄ• rÄ• á¹‡asiyaá¹ƒ kira eko gahapati assaddho appasanno maccharÄ« kadariyo
cÅ«á¸·aseá¹-á¹-hi nÄ• ma ahosi. so kÄ• laá¹ƒ katvÄ• petesu nibbatti, tassa kÄ• yo apagata
aá¹-á¹-hinhÄ• rucammamatto muá¹‡á¸• o apetavattho ahosi. dhÄ«tÄ• panassa anulÄ• and
vasantÄ« pitaraá¹ƒ uddissa brÄ• hmaá¹‡e bhojetukÄ• mÄ• taá¹‡á¸• ulÄ• dÄ«ni dÄ• nÅ«pa
Ã±atvÄ• peto Ä• sÄ• ya Ä• kÄ• sena tattha gacchanto rÄ• jagahaá¹ƒ sampÄ• puá¹‡i. tena
devadattena \Be 100/ uyyojito pitaraá¹ƒ jÄ«vitÄ• voropetvÄ• tena vippaá¹-isÄ• rena dussup
anupagacchanto uparipÄ• sÄ• davaragato caá¹…kamanto taá¹ƒ petaá¹ƒ Ä• kÄ• sena gacch
pucchi -

246__._ á¹• 21 "naggo \Ee 106/ kiso pabbajitosi bhante, rattiá¹ƒ kuhiá¹ƒ gacchasi kissahetu

Ä• cikkha me taá¹ƒ api sakkuá¹‡emu, sabbena vittaá¹ƒ paá¹-ipÄ• daye tuva" nti ||

tattha \Ne 94/ __pabbajito_ti samaá¹‡o. rÄ• jÄ• kira taá¹ƒ naggattÄ• muá¹‡á¸• attÄ• ca "n
saÃ±Ã±Ä• ya "naggo kiso pabbajitosÄ«" tiÄ• dimÄ• ha. __kissahetÅ«_ti kinnimittaá¹ƒ. __sa
paá¹-ipÄ• daye tuva_nti vittiyÄ• upakaraá¹‡abhÅ«taá¹ƒ vittaá¹ƒ sabbena bhogena tuyhaá¹ƒ
sabbena vÄ• ussÄ• hena paá¹-ipÄ• deyyaá¹ƒ sampÄ• deyyaá¹ƒ. tathÄ• kÄ• tuá¹ƒ mayaá¹
tasmÄ• __Ä• cikkha me taá¹ƒ, _ etaá¹ƒ tava Ä• gamanakÄ• raá¹‡aá¹ƒ mayhaá¹ƒ kathehÄ«

evaá¹ƒ raÃ±Ã±Ä• puá¹-á¹-ho peto attano pavattiá¹ƒ kathento tisso gÄ• thÄ• abhÄ• si -

247__._ á¹• 21 "bÄ• rÄ• á¹‡asÄ« nagaraá¹ƒ dÅ«raghuá¹-á¹-haá¹ƒ, tatthÄ• haá¹ƒ gahapati a

adÄ• tÄ• gedhitamano Ä• misasmiá¹ƒ, dussÄ«lyena yamavisayamhi patto ||

248__._ á¹• 21 "so sÅ«cikÄ• ya kilamito tehi,

teneva Ã±Ä• tÄ«su yÄ• mi Ä• misakiÃ±cikkhahetu.

adÄ• nasÄ«lÄ• na ca saddahanti,

â€™dÄ• naphalaá¹ƒ hoti paramhi lokeâ€™ ||

249__._ á¹• 21 "dhÄ«tÄ• ca mayhaá¹ƒ lapate abhikkhaá¹‡aá¹ƒ, dassÄ• mi dÄ• naá¹ƒ pitÅ«

tamupakkhaá¹-aá¹ƒ \Ee 107/ parivisayanti brÄ• hmaá¹‡Ä• , yÄ• mi ahaá¹ƒ andhakavindaá¹ƒ

<247> tattha \Be 101/ __dÅ«raghuá¹-á¹-ha_nti dÅ«rato eva guá¹‡akittanavasena ghositaá¹
pÄ• kaá¹-anti attho. __aá¸• á¸• hako_ti aá¸• á¸• ho mahÄ• vibhavo. __dÄ«no_ti nihÄ«nacitto
__ "adÄ• tÄ• " _ti. __gedhitamano Ä• misasmi_nti kÄ• mÄ• mise laggacitto gedhaá¹ƒ Ä• pa
yamavisayamhi patto_ti attanÄ• katena dussÄ«lakammunÄ• yamavisayaá¹ƒ petalokaá¹ƒ p

<248> __so sÅ«cikÄ• ya kilamito_ti so ahaá¹ƒ vijjhanaá¹-á¹-hena sÅ«cisadisatÄ• ya "sÅ«ci
jighacchÄ• ya kilamito nirantaraá¹ƒ vijjhamÄ• no. "kilamatho" ti icceva vÄ• pÄ• á¹-ho. __teh
tiÄ• dinÄ• vuttehi pÄ• pakammehi kÄ• raá¹‡abhÅ«tehi. tassa hi petassa \Ne 95/ tÄ• ni pÄ•
ativiya domanassaá¹ƒ uppajji, tasmÄ• evamÄ• ha. __tenevÄ• _ti teneva jighacchÄ• dukkhe
Ã±Ä• tÄ«naá¹ƒ samÄ«paá¹ƒ yÄ• mi gacchÄ• mi. __Ä• misakiÃ±cikkhahetÅ«_ti Ä• misassa
Ä• misaá¹ƒ patthentoti attho. __adÄ• nasÄ«lÄ• na ca saddahanti, â€™dÄ• naphalaá¹ƒ hoti
ahaá¹ƒ, tathÄ• evaá¹ƒ aÃ±Ã±epi manussÄ• adÄ• nasÄ«lÄ• "dÄ• nassa phalaá¹ƒ ekaá¹ƒs
saddahanti. yato ahaá¹ƒ viya tepi petÄ• hutvÄ• mahÄ• dukkhaá¹ƒ paccanubhavantÄ«ti adl

<249> __lapate_ti katheti. __abhikkhaá¹‡a_nti abhiá¹‡haá¹ƒ bahuso. kinti lapatÄ«ti Ä• ha _
pitÅ«naá¹ƒ pitÄ• mahÄ• na" _nti. tattha __pitÅ«na_nti mÄ• tÄ• pitÅ«naá¹ƒ, cÅ«á¸·apitumah
__pitÄ• mahÄ• na_nti ayyakapayyakÄ• naá¹ƒ. __upakkhaá¹-a_nti sajjitaá¹ƒ. __parivisayant
__andhakavinda_nti evaá¹ƒnÄ• makaá¹ƒ nagaraá¹ƒ. __bhuttu_nti bhuÃ±jituá¹ƒ. tato \Ee 108
saá¹…gÄ«tikÄ• rakehi vuttÄ• -

250__._ á¹• 21 "tamavoca rÄ• jÄ• â€™anubhaviyÄ• na tampi,

eyyÄ• si khippaá¹ƒ ahamapi kassaá¹ƒ pÅ«jaá¹ƒ.

Ä• cikkha me taá¹ƒ yadi atthi hetu,

saddhÄ• yitaá¹ƒ hetuvaco suá¹‡omaâ€™ ||

251__._ á¹• 21 "tathÄ• ti \Be 102/ vatvÄ• agamÄ• si tattha, bhuÃ±jiá¹ƒsu bhattaá¹ƒ na ca d

paccÄ• gami rÄ• jagahaá¹ƒ punÄ• paraá¹ƒ, pÄ• turahosi purato janÄ• dhipassa ||

252__._ á¹• 21 "disvÄ• na petaá¹ƒ punadeva Ä• gataá¹ƒ, rÄ• jÄ• avoca â€™ahamapi kiá¹ƒ

Ä• cikkha me taá¹ƒ yadi atthi hetu, yena tuvaá¹ƒ cirataraá¹ƒ pÄ«á¹‡ito siyÄ• â€™ ||

253__._ á¹• 21 "buddhaÃ±ca saá¹…ghaá¹ƒ parivisiyÄ• na rÄ• ja, annena pÄ• nena ca cÄ«v

taá¹ƒ dakkhiá¹‡aá¹ƒ Ä• disa me hitÄ• ya, evaá¹ƒ ahaá¹ƒ cirataraá¹ƒ pÄ«á¹‡ito siyÄ• ||

254__._ á¹• 21 "tato ca rÄ• jÄ• nipatitvÄ• tÄ• vade, dÄ• naá¹ƒ sahatthÄ• atulaá¹ƒ daditvÄ

Ä• rocesi pakataá¹ƒ tathÄ• gatassa, tassa ca petassa dakkhiá¹‡aá¹ƒ Ä• disittha ||

255__._ á¹• 21 "so \Ne 96/ pÅ«jito ativiya sobhamÄ• no, pÄ• turahosi purato janÄ• dhipassa

yakkhohamasmi paramiddhipatto, na mayhamatthi samÄ• sadisÄ• mÄ• nusÄ• ||

256__._ á¹• 21 "passÄ• nubhÄ• vaá¹ƒ aparimitaá¹ƒ mamayidaá¹ƒ, tayÄ• nudiá¹-á¹-haá¹ƒ at

santappito \Ee 109/ satataá¹ƒ sadÄ• bahÅ«hi, yÄ• mi ahaá¹ƒ sukhito manussadevÄ• " ti ||

<250> tattha __tamavoca rÄ• jÄ• _ti taá¹ƒ petaá¹ƒ tathÄ• vatvÄ• á¹-hitaá¹ƒ rÄ• jÄ• ajÄ• t
__anubhaviyÄ• na tampÄ«_ti taá¹ƒ tava dhÄ«tuyÄ• upakkhaá¹-aá¹ƒ dÄ• nampi anubhavitv
Ä• gaccheyyÄ• si. __kassa_nti karissÄ• mi. __Ä• cikkha_ \Be 103/ __me taá¹ƒ yadi atthi he
kÄ• raá¹‡aá¹ƒ atthi, taá¹ƒ kÄ• raá¹‡aá¹ƒ mayhaá¹ƒ Ä• cikkha kathehi. __saddhÄ• yita_nti sa
__hetuvaco_ti hetuyuttavacanaá¹ƒ, "amukasmiá¹ƒ á¹-hÄ• ne asukena pakÄ• rena dÄ• ne ka
sakÄ• raá¹‡aá¹ƒ vacanaá¹ƒ vadÄ• ti attho.

<251> __tathÄ• ti vatvÄ• _ti sÄ• dhÅ«ti vatvÄ• . __tatthÄ• _ti tasmiá¹ƒ andhakavinde pariv

__bhuÃ±jiá¹ƒsu bhattaá¹ƒ na ca dakkhiá¹‡Ä• rahÄ• _ti bhattaá¹ƒ bhuÃ±jiá¹ƒsu dussÄ«labrÄ
dakkhiá¹‡Ä• rahÄ• sÄ«lavanto bhuÃ±jiá¹ƒsÅ«ti attho. __punÄ• para_nti puna aparaá¹ƒ vÄ•
paccÄ• gami.

<252> __kiá¹ƒ dadÄ• mÄ«_ti "kÄ«disaá¹ƒ te dÄ• naá¹ƒ dassÄ• mÄ«" ti rÄ• jÄ• petaá¹ƒ pu
kÄ• raá¹‡ena tvaá¹ƒ. __ciratara_nti cirakÄ• laá¹ƒ. __pÄ«á¹‡ito_ti titto siyÄ• , taá¹ƒ kathehÄ«

<253> __parivisiyÄ• nÄ• _ti bhojetvÄ• . __rÄ• jÄ• _ti ajÄ• tasattuá¹ƒ Ä• lapati. __me hitÄ•
hitatthÄ• ya petattabhÄ• vato parimuttiyÄ• .

<254> __tato_ti tasmÄ• tena vacanena, tato vÄ• pÄ• sÄ• dato. __nipatitvÄ• _ti nikkhamit
eva aruá¹‡uggamanavelÄ• ya. yamhi peto paccÄ• gantvÄ• raÃ±Ã±o attÄ• naá¹ƒ dassesi, t
dÄ• naá¹ƒ adÄ• si \Ee 110/. __sahatthÄ• _ti sahatthena. __atula_nti appamÄ• á¹‡aá¹ƒ uá¸·
__datvÄ• saá¹…ghe_ti saá¹…ghassa datvÄ• . __Ä• rocesi pakataá¹ƒ tathÄ• gatassÄ• _ti "i
aÃ±Ã±ataraá¹ƒ petaá¹ƒ sandhÄ• ya pakata" nti taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. Ä• roc
taá¹ƒ dÄ• naá¹ƒ tassa upakappati, evaá¹ƒ tassa ca petassa dakkhiá¹‡aá¹ƒ Ä• disittha Ä• dis

<255> __so_ti so peto. __pÅ«jito_ti dakkhiá¹‡Ä• ya diyyamÄ• nÄ• ya pÅ«jito. __ativiya sob
dibbÄ• nubhÄ• vena ativiya virocamÄ• no. __pÄ• turahosÄ«_ti pÄ• tubhavi, raÃ±Ã±o purato
__yakkhohamasmÄ«_ti petattabhÄ• vato mutto yakkho ahaá¹ƒ jÄ• to devabhÄ• vaá¹ƒ patto
sadisÄ• mÄ• nusÄ• _ti mayhaá¹ƒ Ä• nubhÄ• vasampattiyÄ• samÄ• vÄ• bhogasampattiy

<256> __passÄ• nubhÄ• vaá¹ƒ_ \Be 104/ __aparimitaá¹ƒ mamayida_nti "mama idaá¹ƒ apa
dibbÄ• nubhÄ• vaá¹ƒ passÄ• " ti attano sampattiá¹ƒ paccakkhato raÃ±Ã±o dassento vadati.
atulaá¹ƒ datvÄ• saá¹…ghe_ti ariyasaá¹…ghassa atulaá¹ƒ uá¸·Ä• raá¹ƒ dÄ• naá¹ƒ datvÄ• n
anudiá¹-á¹-haá¹ƒ. __santappito satataá¹ƒ sadÄ• bahÅ«hÄ«_ti annapÄ• navatthÄ• dÄ«hi ba
ariyasaá¹…ghaá¹ƒ santappentena tayÄ• sadÄ• sabbakÄ• laá¹ƒ yÄ• vajÄ«vaá¹ƒ tatthÄ• pi
santappito pÄ«á¹‡ito. __yÄ• mi ahaá¹ƒ sukhito manussadevÄ• _ti "tasmÄ• ahaá¹ƒ idÄ• ni s
mahÄ• rÄ• ja yathicchitaá¹-á¹-hÄ• naá¹ƒ yÄ• mÄ«" ti rÄ• jÄ• naá¹ƒ Ä• pucchi.

evaá¹ƒ \Ee 111/ pete Ä• pucchitvÄ• gate rÄ• jÄ• ajÄ• tasattu tamatthaá¹ƒ bhikkhÅ«naá¹ƒ
bhagavato santikaá¹ƒ upasaá¹…kamitvÄ• Ä• rocesuá¹ƒ. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-hup
sampattaparisÄ• ya dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• mahÄ• jano maccheramalaá¹ƒ pahÄ•
ahosÄ«ti.

cÅ«á¸·Ä• seá¹-á¹-hipetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. aá¹…kurapetavatthuvaá¹‡á¹‡anÄ•

__yassa atthÄ• ya gacchÄ• mÄ• _ti idaá¹ƒ satthÄ• sÄ• vatthiyaá¹ƒ viharanto aá¹…kurapet
kÄ• maÃ±cettha aá¹…kuro peto na hoti, tassa pana caritaá¹ƒ yasmÄ• petasambandhaá¹ƒ,
"aá¹…kurapetavatthÅ«" ti vuttaá¹ƒ.

tatrÄ• yaá¹ƒ saá¹…khepakathÄ• - ye te uttaramadhurÄ• dhipatino raÃ±Ã±o mahÄ• sÄ• ga
paá¹-icca \Ne 98/ uttarÄ• pathe kaá¹ƒsabhoge asitaÃ±jananagare mahÄ• kaá¹ƒsassa dhÄ«
kucchiyaá¹ƒ uppannÄ• aÃ±janadevÄ« vÄ• sudevo baladevo candadevo sÅ«riyadevo aggid
pajjuno ghaá¹-apaá¹‡á¸• ito aá¹…kuro cÄ• ti vÄ• sudevÄ• dayo dasa bhÄ• tikÄ• ti ekÄ• das
vÄ• sudevÄ• dayo bhÄ• taro asitaÃ±jananagaraá¹ƒ Ä• diá¹ƒ katvÄ• dvÄ• ravatÄ«pariyosÄ•
tesaá¹-á¹-hiyÄ• nagarasahassesu sabbe rÄ• jÄ• no cakkena \Be 105/ jÄ«vitakkhayaá¹ƒ pÄ•
vasamÄ• nÄ• rajjaá¹ƒ dasa koá¹-á¹-hÄ• se katvÄ• vibhajiá¹ƒsu. bhaginiá¹ƒ pana aÃ±janad
saritvÄ• "ekÄ• dasa koá¹-á¹-hÄ• se karomÄ• " ti vutte tesaá¹ƒ sabbakaniá¹-á¹-ho aá¹…kuro
tassÄ• detha, ahaá¹ƒ vohÄ• raá¹ƒ katvÄ• jÄ«vissÄ• mi, tumhe attano attano janapadesu s
vissajjethÄ• " ti Ä• ha. te "sÄ• dhÅ«" ti sampaá¹-icchitvÄ• tassa koá¹-á¹-hÄ• yaá¹ƒ bhaginiy
rÄ• jÄ• no dvÄ• ravatiyaá¹ƒ vasiá¹ƒsu.

aá¹…kuro pana vaá¹‡ijjaá¹ƒ karonto niccakÄ• laá¹ƒ mahÄ• dÄ• naá¹ƒ deti. tassa paneko d
bhaá¹‡á¸• Ä• gÄ• riko atthakÄ• mo ahosi. aá¹…kuro pasannamÄ• naso tassa ekaá¹ƒ kuladl
putte gabbhagateyeva kÄ• lamakÄ• si. aá¹…kuro tasmiá¹ƒ jÄ• te tassa pituno dinnaá¹ƒ bha
atha tasmiá¹ƒ dÄ• rake vayappatte "dÄ• so na dÄ• so" ti rÄ• jakule vinicchayo uppajji. taá¹ƒ
dhenÅ«pamaá¹ƒ vatvÄ• "mÄ• tu bhujissÄ• ya puttopi bhujisso evÄ• " ti dÄ• sabyato moces

dÄ• rako pana lajjÄ• ya tattha vasituá¹ƒ avisahanto roruvanagaraá¹ƒ gantvÄ• tattha aÃ±Ã±
dhÄ«taraá¹ƒ gahetvÄ• tunnavÄ• yasippena jÄ«vikaá¹ƒ kappesi. tena samayena roruvanaga
nÄ• ma ahosi. so samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• naá¹ƒ mahÄ
seá¹-á¹-hino gharaá¹ƒ ajÄ• nantÄ• naá¹ƒ pÄ«tisomanassajÄ• to hutvÄ• asayhaseá¹-á¹-hinc
dakkhiá¹‡abÄ• huá¹ƒ pasÄ• retvÄ• dassesi "ettha gantvÄ• laddhabbaá¹ƒ labhantÅ«" ti. tas
pÄ• á¸·iyaá¹ƒyeva Ä• gataá¹ƒ.

so aparena samayena kÄ• laá¹ƒ katvÄ• marubhÅ«miyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ nigrodharuk
nibbatti, tassa dakkhiá¹‡ahattho sabbakÄ• madado ahosi. tasmiá¹ƒyeva ca roruve aÃ±Ã±ata
asayhaseá¹-á¹-hino dÄ• ne byÄ• vaá¹-o assaddho appasanno micchÄ• diá¹-á¹-hiko puÃ±Ã±
katvÄ• tassa devaputtassa vasanaá¹-á¹-hÄ• nassa avidÅ«re peto hutvÄ• nibbatti. tena ca
pÄ• á¸·iyaá¹ƒyeva Ä• gataá¹ƒ. asayhamahÄ• seá¹-á¹-hi pana kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒs
devaraÃ±Ã±o sahabyataá¹ƒ upagato.

atha \Be 106/ aparena samayena aá¹…kuro paÃ±cahi sakaá¹-asatehi, aÃ±Ã±ataro ca brÄ•

sakaá¹-asatehÄ«ti dvepi janÄ• sakaá¹-asahassena bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya marukantÄ• r
maggamÅ«á¸·hÄ• hutvÄ• bahuá¹ƒ divasaá¹ƒ tattheva vicarantÄ• parikkhÄ«á¹‡atiá¹‡odak
assadÅ«tehi catÅ«su disÄ• su pÄ• niyaá¹ƒ maggÄ• pesi. atha so kÄ• madadahattho yakkho
byasanappattiá¹ƒ disvÄ• aá¹…kurena pubbe \Ee 113/ attano kataá¹ƒ upakÄ• raá¹ƒ cintetvÄ
mayÄ• avassayena bhavitabba" nti attano vasanavaá¹-arukkhaá¹ƒ dassesi. so kira vaá¹-aru
sÄ• khÄ• viá¹-apasampanno ghanapalÄ• so sandacchÄ• yo anekasahassapÄ• roho Ä• yÄ•
yojanaparimÄ• á¹‡o ahosi. taá¹ƒ disvÄ• aá¹…kuro haá¹-á¹-hatuá¹-á¹-ho tassa heá¹-á¹-hÄ•
bandhÄ• pesi. yakkho attano dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• paá¹-hamaá¹ƒ tÄ• va pÄ•
santappesi. tato yo yo yaá¹ƒ yaá¹ƒ icchati, tassa tassa taá¹ƒ taá¹ƒ adÄ• si.

evaá¹ƒ tasmiá¹ƒ mahÄ• jane nÄ• nÄ• vidhena annapÄ• nÄ• dinÄ• yathÄ• kÄ• maá¹ƒ santa
maggaparissame so brÄ• hmaá¹‡avÄ• á¹‡ijo ayoniso manasikaronto evaá¹ƒ cintesi - "dhana
gantvÄ• mayaá¹ƒ kiá¹ƒ karissÄ• ma, imameva pana yakkhaá¹ƒ yena kenaci upÄ• yena gah
amhÄ• kaá¹ƒ nagarameva gamissÄ• mÄ• " ti. evaá¹ƒ cintetvÄ• tamatthaá¹ƒ aá¹…kurassa k

257__._ á¹• 21 "yassa atthÄ• ya gacchÄ• ma, kambojaá¹ƒ dhanahÄ• rakÄ• .

ayaá¹ƒ kÄ• madado yakkho, imaá¹ƒ yakkhaá¹ƒ nayÄ• mase ||

258__._ á¹• 21 "imaá¹ƒ yakkhaá¹ƒ gahetvÄ• na, sÄ• dhukena pasayha vÄ• .

yÄ• naá¹ƒ Ä• ropayitvÄ• na, khippaá¹ƒ gacchÄ• ma dvÄ• raka" nti || -

gÄ• thÄ• dvayamÄ• ha. tattha __yassa atthÄ• yÄ• _ti yassa kÄ• raá¹‡Ä• . __kamboja_nti ka
__dhanahÄ• rakÄ• _ti bhaá¹‡á¸• avikkayena laddhadhanahÄ• rino. __kÄ• madado_ti icchiti
devaputto. __nayÄ• mase_ti nayissÄ• ma \Be 107/. __sÄ• dhukenÄ• _ti yÄ• canena. __pas
balakkÄ• rena, __yÄ• na_nti sukhayÄ• naá¹ƒ \Ne 100/. __dvÄ• raka_nti dvÄ• ravatÄ«nagar
- yadatthaá¹ƒ mayaá¹ƒ ito kambojaá¹ƒ gantukÄ• mÄ• , tena gamanena sÄ• dhetabbo attho
yakkho kÄ• madado, tasmÄ• \Ee 114/ imaá¹ƒ yakkhaá¹ƒ yÄ• citvÄ• tassa anumatiyÄ• vÄ•
gacchati, balakkÄ• rena vÄ• yÄ• naá¹ƒ Ä• ropetvÄ• yÄ• ne pacchÄ• bÄ• haá¹ƒ bandhitvÄ•
khippaá¹ƒ dvÄ• ravatÄ«nagaraá¹ƒ gacchÄ• mÄ• ti.

evaá¹ƒ pana brÄ• hmaá¹‡ena vutto aá¹…kuro sappurisadhamme á¹-hatvÄ• tassa vacanaá

259__._ á¹• 21 "yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pako" ti || -

gÄ• thamÄ• ha. tattha __na bhaÃ±jeyyÄ• _ti na chindeyya. __mittadubbho_ti mittesu dubbh
anatthuppÄ• danaá¹ƒ. __pÄ• pako_ti abhaddako mittadubbho. yo hi sÄ«tacchÄ• yo rukkho
parissamavinodako, tassÄ• pi nÄ• ma pÄ• pakaá¹ƒ na cintetabbaá¹ƒ, kimaá¹…kaá¹ƒ pana s
devaputto sappuriso pubbakÄ• rÄ« amhÄ• kaá¹ƒ dukkhapanÅ«dako bahÅ«pakÄ• ro, na tas
cintetabbaá¹ƒ, aÃ±Ã±adatthu so pÅ«jetabbo evÄ• ti dasseti.

taá¹ƒ sutvÄ• brÄ• hmaá¹‡Ä• "atthassa mÅ«laá¹ƒ nikativinayo" ti nÄ«timaggaá¹ƒ nissÄ• ya
paá¹-ilomapakkhe á¹-hatvÄ• -

260__._ á¹• 21 "yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

khandhampi tassa chindeyya, attho ce tÄ• diso siyÄ• " ti || -

gÄ• thamÄ• ha. tattha __attho ce tÄ• diso siyÄ• _ti tÄ• disena dabbasambhÄ• rena sace att
rukkhassa khandhampi chindeyya, kimaá¹…gaá¹ƒ pana sÄ• khÄ• dayoti adhippÄ• yo.

evaá¹ƒ \Be 108/ brÄ• hmaá¹‡ena vutte aá¹…kuro sappurisadhammaá¹ƒyeva paggaá¹‡hant

261__._ á¹• 21 "yassa \Ne 101/ rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa pattaá¹ƒ bhindeyya, mittadubbho hi pÄ• pako" ti || -

imaá¹ƒ gÄ• thamÄ• ha. tattha \Ee 115/ __na tassa pattaá¹ƒ bhindeyyÄ• _ti tassa rukkhassa
pÄ• teyya, pageva sÄ• khÄ• diketi adhippÄ• yo.

punapi brÄ• hmaá¹‡o attano vÄ• daá¹ƒ paggaá¹‡hanto -

262__._ á¹• 21 "yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

samÅ«lampi taá¹ƒ abbuhe, attho ce tÄ• diso siyÄ• " ti || -

gÄ• thamÄ• ha. tattha __samÅ«lampi taá¹ƒ abbuhe_ti taá¹ƒ tattha samÅ«lampi saha mÅ«le
uddhareyyÄ• ti attho.

evaá¹ƒ brÄ• hmaá¹‡ena vutte puna aá¹…kuro taá¹ƒ nÄ«tiá¹ƒ niratthakaá¹ƒ kÄ• tukÄ• mo -

263__._ á¹• 21 "yassekarattimpi ghare vaseyya, yatthannapÄ• naá¹ƒ puriso labhetha.

na tassa pÄ• paá¹ƒ manasÄ• pi cintaye, kataÃ±Ã±utÄ• sappurisehi vaá¹‡á¹‡itÄ• ||

264__._ á¹• 21 "yassekarattimpi ghare vaseyya, annena pÄ• nena upaá¹-á¹-hito siyÄ• .

na tassa pÄ• paá¹ƒ manasÄ• pi cintaye, adubbhapÄ• á¹‡Ä« dahate mittadubbhiá¹ƒ ||

265__._ á¹• 21 "yo pubbe katakalyÄ• á¹‡o, pacchÄ• pÄ• pena hiá¹ƒsati.

allapÄ• á¹‡ihato poso, na so bhadrÄ• ni passatÄ«" ti || -

imÄ• tisso gÄ• thÄ• abhÄ• si.

<263> tattha __yassÄ• _ti yassa puggalassa. __ekarattimpÄ«_ti ekarattimattampi kevalaá¹
__yatthannapÄ• naá¹ƒ puriso labhethÄ• _ti yassa santike koci puriso annapÄ• naá¹ƒ vÄ• y
102/ vÄ• labheyya. __na tassa_ \Ee 116/ __pÄ• paá¹ƒ manasÄ• pi cintaye_ti tassa puggala
anatthaá¹ƒ \Be 109/ manasÄ• pi na cinteyya na piheyya, pageva kÄ• yavÄ• cÄ• hi. kasmÄ•
sappurisehi vaá¹‡á¹‡itÄ• _ti kataÃ±Ã±utÄ• nÄ• ma buddhÄ• dÄ«hi uttamapurisehi pasaá¹ƒ

<264> __upaá¹-á¹-hito_ti payirupÄ• sito "idaá¹ƒ gaá¹‡ha idaá¹ƒ bhuÃ±jÄ• " ti annapÄ• nÄ•
__adubbhapÄ• á¹‡Ä«_ti ahiá¹ƒsakahattho hatthasaá¹ƒyato. __dahate mittadubbhi_nti taá¹ƒ
puggalaá¹ƒ dahati vinÄ• seti, appaduá¹-á¹-he hitajjhÄ• sayasampanne puggale parena kato
tasseva anatthÄ• vaho, appaduá¹-á¹-ho puggalo atthato taá¹ƒ dahati nÄ• ma. tenÄ• ha bhag

"yo appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…gaá¹‡assa.

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo paá¹-ivÄ• taá¹ƒva khitto" ti || (Dhp 125; J

<265> __yo pubbe katakalyÄ• á¹‡o_ti yo puggalo kenaci sÄ• dhunÄ• katabhaddako katÅ«
hiá¹ƒsatÄ«_ti taá¹ƒ pubbakÄ• rinaá¹ƒ aparabhÄ• ge pÄ• pena abhaddakena anatthakena bA
poso_ti allapÄ• á¹‡inÄ• upakÄ• rakiriyÄ• ya allapÄ• á¹‡inÄ• dhotahatthena pubbakÄ• rinÄ
hato bÄ• dhito, tassa vÄ• pubbakÄ• rino bÄ• dhanena hato allapÄ• á¹‡ihato nÄ• ma, akata
bhadrÄ• ni passatÄ«_ti so yathÄ• vuttapuggalo idhaloke ca paraloke ca iá¹-á¹-hÄ• ni na pas
labhatÄ«ti attho.

evaá¹ƒ \Ee 117/ sappurisadhammaá¹ƒ paggaá¹‡hantena aá¹…kurena abhibhavitvÄ• vutto
tuá¹‡hÄ« ahosi. yakkho pana tesaá¹ƒ dvinnaá¹ƒ vacanapaá¹-ivacanÄ• ni sutvÄ• brÄ• hmaá
imassa duá¹-á¹-habrÄ• hmaá¹‡assa kattabbaá¹ƒ pacchÄ• jÄ• nissÄ• mÄ«" ti attano kenaci
tÄ• va dassento -

266__._ á¹• 21 "nÄ• haá¹ƒ \Be 110/ devena vÄ• manussena vÄ• , issariyena vÄ• haá¹ƒ su

yakkhohamasmi paramiddhipatto, dÅ«raá¹…gamo vaá¹‡á¹‡abalÅ«papanno" ti || -

gÄ• thamÄ• ha. tattha __devena vÄ• _ti yena kenaci devena vÄ• . __manussena vÄ• _ti ett
__issariyena_ \Ne 103/ __vÄ• _ti devissariyena vÄ• manussissariyena vÄ• . tattha devissar
catumahÄ• rÄ• jikasakkasuyÄ• mÄ• dÄ«naá¹ƒ deviddhi, manussissariyaá¹ƒ nÄ• ma cakkav
tasmÄ• issariyaggahaá¹‡ena mahÄ• nubhÄ• ve devamanusse saá¹…gaá¹‡hÄ• ti. mahÄ• r
puÃ±Ã±aphalÅ«patthambhite manussepi asati payogavipattiyaá¹ƒ abhibhavituá¹ƒ na sakkon
__ha_nti asahane nipÄ• to. __na suppasayho_ti appadhaá¹ƒsiyo. __yakkhohamasmi param
puÃ±Ã±aphalena ahaá¹ƒ yakkhattaá¹ƒ upagato asmi, yakkhova samÄ• no na yo vÄ• so vÄ
paramÄ• ya uttamÄ• ya yakkhiddhiyÄ• samannÄ• gato. __dÅ«raá¹…gamo_ti khaá¹‡eneva
samattho. __vaá¹‡á¹‡abalÅ«papanno_ti rÅ«pasampattiyÄ• sarÄ«rabalena ca upapanno sa
mantappayogÄ• dÄ«hi attano anabhibhavanÄ«yataá¹ƒyeva dasseti. rÅ«pasampanno hi par
rÅ«pasampadaá¹ƒ nissÄ• ya \Ee 118/ visabhÄ• gavatthunÄ• pi anÄ• kaá¸• á¸• haniyovÄ• ti
anabhibhavanÄ«yakÄ• raá¹‡anti vuttÄ• .

ito paraá¹ƒ aá¹…kurassa ca devaputtassa ca vacanapaá¹-ivacanakathÄ• hoti -

267__._ á¹• 21 "pÄ• á¹‡i te sabbasovaá¹‡á¹‡o, paÃ±cadhÄ• ro madhussavo.

nÄ• nÄ• rasÄ• paggharanti, maÃ±Ã±ehaá¹ƒ taá¹ƒ purindadaá¹ƒ ||

268__._ á¹• 21 "nÄ• mhi devo na gandhabbo, nÄ• pi sakko purindado.

petaá¹ƒ maá¹ƒ aá¹…kura jÄ• nÄ• hi, roruvamhÄ• idhÄ• gataá¹ƒ ||

269__._ á¹• 21 "kiá¹ƒsÄ«lo kiá¹ƒsamÄ• cÄ• ro, roruvasmiá¹ƒ pure tuvaá¹ƒ.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

270__._ á¹• 21 "tunnavÄ• yo \Be 111/ pure Ä• siá¹ƒ, roruvasmiá¹ƒ tadÄ• ahaá¹ƒ.

sukicchavutti kapaá¹‡o, na me vijjati dÄ• tave ||

271__._ á¹• 21 "nivesanaÃ±ca me Ä• si, asayhassa upantike.

saddhassa dÄ• napatino, katapuÃ±Ã±assa lajjino ||

272__._ á¹• 21 "tattha \Ne 104/ yÄ• canakÄ• yanti, nÄ• nÄ• gottÄ• vanibbakÄ• .

te ca maá¹ƒ tattha pucchanti, asayhassa nivesanaá¹ƒ ||

273__._ á¹• 21 "kattha gacchÄ• ma bhaddaá¹ƒ vo, kattha dÄ• naá¹ƒ padÄ«yati.

tesÄ• haá¹ƒ puá¹-á¹-ho akkhÄ• mi, asayhassa nivesanaá¹ƒ ||

274__._ á¹• 21 "paggayha dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ, ettha gacchatha bhaddaá¹ƒ vo.

ettha dÄ• naá¹ƒ padÄ«yati, asayhassa nivesane ||

275__._ á¹• 21 "tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

276__._ á¹• 21 "na kira tvaá¹ƒ adÄ• dÄ• naá¹ƒ, sakapÄ• á¹‡Ä«hi kassaci.

parassa dÄ• naá¹ƒ anumodamÄ• no, pÄ• á¹‡iá¹ƒ paggayha pÄ• vadi ||

277__._ á¹• 21 "tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

278__._ á¹• 21 "yo so dÄ• namadÄ• bhante, pasanno sakapÄ• á¹‡ibhi.

so hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, kiá¹ƒ nu so disataá¹ƒ gato ||

279__._ á¹• 21 "nÄ• haá¹ƒ pajÄ• nÄ• mi asayhasÄ• hino, aá¹…gÄ«rasassa gatiá¹ƒ Ä• gatiá

sutaÃ±ca \Ee 119/ me vessavaá¹‡assa santike, sakkassa sahabyataá¹ƒ gato asayho ||

280__._ á¹• 21 "alameva kÄ• tuá¹ƒ kalyÄ• á¹‡aá¹ƒ, dÄ• naá¹ƒ dÄ• tuá¹ƒ yathÄ• rahaá¹ƒ.

pÄ• á¹‡iá¹ƒ kÄ• madadaá¹ƒ disvÄ• , ko puÃ±Ã±aá¹ƒ na karissati ||

281__._ á¹• 21 "so \Be 112/ hi nÅ«na ito gantvÄ• , anuppatvÄ• na dvÄ• rakaá¹ƒ.

dÄ• naá¹ƒ paá¹-á¹-hapayissÄ• mi, yaá¹ƒ mamassa sukhÄ• vahaá¹ƒ ||

282__._ á¹• 21 "dassÄ• mannaÃ±ca \Ne 105/ pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, dugge saá¹…kamanÄ• ni cÄ• " ti || -

pannarasa vacanapaá¹-ivacanagÄ• thÄ• honti.

<267> tattha __pÄ• á¹‡i te_ti tava dakkhiá¹‡ahattho. __sabbasovaá¹‡á¹‡o_ti sabbaso suva
__paÃ±cadhÄ• ro_ti paÃ±cahi aá¹…gulÄ«hi parehi kÄ• mitavatthÅ«naá¹ƒ dhÄ• rÄ• etassa
__madhussavo_ti madhurarasavissandako. tenÄ• ha __ "nÄ• nÄ• rasÄ• paggharantÄ«" _ti
madhurakaá¹-ukakasÄ• vÄ• dibhedÄ• nÄ• nÄ• vidhÄ• rasÄ• vissandantÄ«ti attho. yakkha
madhurÄ• dirasasampannÄ• ni vividhÄ• ni khÄ• danÄ«yabhojanÄ«yÄ• ni hatthe vissajjante
paggharantÄ«ti vuttaá¹ƒ. __maÃ±Ã±ehaá¹ƒ taá¹ƒ purindada_nti maÃ±Ã±e ahaá¹ƒ taá¹ƒ pur
"evaá¹ƒmahÄ• nubhÄ• vo sakko devarÄ• jÄ• " ti taá¹ƒ ahaá¹ƒ maÃ±Ã±Ä• mÄ«ti attho.

<268> __nÄ• mhi devo_ti vessavaá¹‡Ä• diko pÄ• kaá¹-adevo na homi. __na gandhabbo_ti
homi. __nÄ• pi sakko purindado_ti purimattabhÄ• ve pure dÄ• nassa paá¹-á¹-hapitattÄ• "pu
sakko devarÄ• jÄ• pi na homi. kataro pana ahosÄ«ti Ä• ha __ "petaá¹ƒ maá¹ƒ aá¹…kura jÄ•
aá¹…kurapetÅ«papattikaá¹ƒ maá¹ƒ jÄ• nÄ• hi, "aÃ±Ã±ataro petamahiddhiko" ti maá¹ƒ upad
idhÄ• gata_nti roruvanagarato cavitvÄ• marukantÄ• re idha imasmiá¹ƒ nigrodharukkhe upa
ettha nibbattanti attho.

<269> __kiá¹ƒsÄ«lo kiá¹ƒsamÄ• cÄ• ro, roruvasmiá¹ƒ pure tuva_nti pubbe purimattabhÄ• v
tvaá¹ƒ kiá¹ƒsÄ«lo \Ee 120/ kiá¹ƒsamÄ• cÄ• ro ahosi, pÄ• pato nivattanalakkhaá¹‡aá¹ƒ kÄ«d
samÄ• dÄ• ya saá¹ƒvattitapuÃ±Ã±akiriyÄ• lakkhaá¹‡ena samÄ• cÄ• rena kiá¹ƒsamÄ• cÄ• r
kÄ«diso samÄ• cÄ• ro ahosÄ«ti attho. __kena te brahmacariyena_ \Be 113/, __puÃ±Ã±aá¹ƒ
kÄ«disena seá¹-á¹-hacariyena idaá¹ƒ evarÅ«paá¹ƒ tava hatthesu puÃ±Ã±aphalaá¹ƒ idÄ• ni
taá¹ƒ kathehÄ«ti attho. puÃ±Ã±aphalaÃ±hi idha uttarapadalopena "puÃ±Ã±a" nti adhippetaá
"kusalÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ pa
80) puÃ±Ã±anti vuttaá¹ƒ.

<270> __tunnavÄ• yo_ti \Ne 106/ tunnakÄ• ro. __sukicchavuttÄ«_ti suá¹-á¹-hu kicchaputtik
dukkhajÄ«viko. __kapaá¹‡o_ti varÄ• ko, dÄ«noti attho. __na me vijjati dÄ• tave_ti addhikÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ dÄ• tuá¹ƒ kiÃ±ci dÄ• tabbayuttakaá¹ƒ mayhaá¹ƒ natthi, citta
dinnanti adhippÄ• yo.

<271> __nivesana_nti gharaá¹ƒ, kammakaraá¹‡asÄ• lÄ• vÄ• . __asayhassa upantike_ti as
gehassa samÄ«pe. __saddhassÄ• _ti kammaphalasaddhÄ• ya samannÄ• gatassa. __dÄ• n
nirantarappavattÄ• ya pariccÄ• gasampattiyÄ• lobhassa ca abhibhavena patibhÅ«tassa. __
katasucaritakammassa. __lajjino_ti pÄ• pajigucchanasabhÄ• vassa.

<272> __tatthÄ• _ti tasmiá¹ƒ mama nivesane. __yÄ• canakÄ• yantÄ«_ti yÄ• canakÄ• janÄ
yÄ• citukÄ• mÄ• Ä• gacchanti. __nÄ• nÄ• gottÄ• _ti nÄ• nÄ• vidhagottÄ• padesÄ• . __van
dÄ• yakassa puÃ±Ã±aphalÄ• diÃ±ca guá¹‡akittanÄ• dimukhena attano atthikabhÄ• vaá¹ƒ p
maá¹ƒ tattha pucchantÄ«_ti __tatthÄ• _ti nipÄ• tamattaá¹ƒ, te yÄ• cakÄ• dayo maá¹ƒ asayh
pucchanti. akkharacintakÄ• hi Ä«disesu á¹-hÄ• nesu kammadvayaá¹ƒ \Ee 121/ icchanti.

<273> __kattha gacchÄ• ma bhaddaá¹ƒ vo, kattha dÄ• naá¹ƒ padÄ«yatÄ«_ti tesaá¹ƒ pucch
pettha attho - bhaddaá¹ƒ tumhÄ• kaá¹ƒ hotu, mayaá¹ƒ "asayhamahÄ• seá¹-á¹-hinÄ• dÄ• na
Ä• gatÄ• , kattha dÄ• naá¹ƒ padÄ«yati, kattha vÄ• mayaá¹ƒ gacchÄ• ma, kattha gatena dÄ
__tesÄ• haá¹ƒ puá¹-á¹-ho akkhÄ• mÄ«_ti evaá¹ƒ tehi addhikajanehi labhanaá¹-á¹-hÄ• naá¹ƒ
"ahaá¹ƒ pubbe akatapuÃ±Ã±atÄ• ya idÄ• ni Ä«disÄ• naá¹ƒ kiÃ±ci dÄ• tuá¹ƒ asamattho jÄ• t
dassento lÄ• bhassa upÄ• yÄ• cikkhaá¹‡ena pÄ«tiá¹ƒ uppÄ• dento ettakenapi bahuá¹ƒ puÃ
gÄ• ravaá¹ƒ uppÄ• detvÄ• dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ pasÄ• retvÄ• tesaá¹ƒ asayhaseá¹-á¹-
tenÄ• ha __ "paggayha dakkhiá¹‡aá¹ƒ bÄ• hu" _ntiÄ• di.

<274> __tena pÄ• á¹‡i kÄ• madado_ti tena paradÄ• napakÄ• sanena parena katassa dÄ•
anumodanamattena hetunÄ• idÄ• ni mayhaá¹ƒ hattho kapparukkho viya santÄ• nakalatÄ•
icchiticchitadÄ• yÄ« kÄ• madado hoti. kÄ• madado ca honto __tena pÄ• á¹‡i madhussavo_
jÄ• to.

<276> __na \Ne 107/ kira tvaá¹ƒ adÄ• dÄ• na_nti __kirÄ• _ti anussavanatthe nipÄ• to, tvaá
santakaá¹ƒ na pariccaji, __sakapÄ• á¹‡Ä«hi_ sahatthehi yassa kassaci samaá¹‡assa vÄ• b
dÄ• naá¹ƒ na adÄ• si. __parassa dÄ• naá¹ƒ anumodamÄ• no_ti kevalaá¹ƒ pana parena kat
dÄ• naá¹ƒ pavattesÄ«" ti anumodamÄ• noyeva vihÄ• si.

<277> __tena pÄ• á¹‡i kÄ• madado_ti tena tuyhaá¹ƒ pÄ• á¹‡i evaá¹ƒ kÄ• madado, aho acc
gatÄ«ti adhippÄ• yo.

<278> __yo so dÄ• namadÄ• , bhante, pasanno sakapÄ• á¹‡ibhÄ«_ti devaputtaá¹ƒ gÄ• rav
\Ee 122/ katassa dÄ• nÄ• numodakassa tÄ• va tuyhaá¹ƒ Ä«disaá¹ƒ phalaá¹ƒ evarÅ«po Ä• n
asayhamahÄ• seá¹-á¹-hi mahÄ• dÄ• naá¹ƒ adÄ• si, pasannacitto hutvÄ• sahatthehi tadÄ•
hitvÄ• mÄ• nusaá¹ƒ deha_nti so idha manussattabhÄ• vaá¹ƒ pahÄ• ya. __ki_nti kataraá¹ƒ.

nipÄ• tamattaá¹ƒ. __disataá¹ƒ gato_ti disaá¹ƒ á¹-hÄ• naá¹ƒ gato, kÄ«disÄ« tassa gato nipph
asayhaseá¹-á¹-hino abhisamparÄ• yaá¹ƒ pucchi.

<279> __asayhasÄ• hino_ti aÃ±Ã±ehi maccharÄ«hi lobhÄ• bhibhÅ«tehi sahituá¹ƒ vahituá¹
pariccÄ• gÄ• divibhÄ• gassa sappurisadhurassa sahanato \Be 115/ asayhasÄ• hino. __aá¹.
nikkhamanakajutissa. rasoti hi jutiyÄ• adhivacanaá¹ƒ. tassa kira yÄ• cake Ä• gacchante dis
pÄ«tisomanassaá¹ƒ uppajjati, mukhavaá¹‡á¹‡o vippasÄ«dati, taá¹ƒ attano paccakkhaá¹ƒ ka
Ä• gatiá¹ƒ vÄ• _ti tassa "asukaá¹ƒ nÄ• ma gatiá¹ƒ, ito gato" ti gatiá¹ƒ vÄ• "tato vÄ• pana a
idhÄ• gamissatÄ«" ti Ä• gatiá¹ƒ vÄ• nÄ• haá¹ƒ jÄ• nÄ• mi, avisayo esa mayhaá¹ƒ. __sutaÃ
santike_ti apica kho upaá¹-á¹-hÄ• naá¹ƒ gatena vessavaá¹‡assa mahÄ• rÄ• jassa santike s
__sakkassa sahabyataá¹ƒ gato asayho_ti asayhaseá¹-á¹-hi sakkassa devÄ• namindassa sa
tÄ• vatiá¹ƒsabhavane nibbattoti attho.

<280> __alameva kÄ• tuá¹ƒ kalyÄ• á¹‡a_nti yaá¹ƒkiÃ±ci kalyÄ• á¹‡aá¹ƒ kusalaá¹ƒ puÃ±Ã±
patirÅ«pameva. tattha pana yaá¹ƒ sabbasÄ• dhÄ• raá¹‡aá¹ƒ sukatataraá¹ƒ, taá¹ƒ dassetuá¹
yathÄ• raha" _nti vuttaá¹ƒ, attano vibhavabalÄ• nurÅ«paá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ alameva.
"pÄ• á¹‡iá¹ƒ kÄ• madadaá¹ƒ disvÄ• " _ti. yatra hi nÄ• ma parakatapuÃ±Ã±Ä• numodanapub
dÄ• napatinivesanamaggÄ• cikkhaá¹‡amattena ayaá¹ƒ \Ne 108/ hattho kÄ• madado diá¹-á¹
123/ __puÃ±Ã±aá¹ƒ na karissatÄ«_ti mÄ• diso ko nÄ• ma attano patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ
karissatÄ«ti.

<281> evaá¹ƒ aniyamavasena puÃ±Ã±akiriyÄ• ya Ä• daraá¹ƒ dassetvÄ• idÄ• ni attani taá¹
"so hi nÅ«nÄ• " _tiÄ• digÄ• thÄ• dvayamÄ• ha. tattha __so_ti so ahaá¹ƒ. __hÄ«_ti avadhÄ•
parivitakke. __ito gantvÄ• _ti ito marubhÅ«mito apagantvÄ• . __anuppatvÄ• na dvÄ• raka_n
anupÄ• puá¹‡itvÄ• . __paá¹-á¹-hapayissÄ• mÄ«_ti pavattayissÄ• mi.

evaá¹ƒ aá¹…kurena "dÄ• naá¹ƒ dassÄ• mÄ«" ti paá¹-iÃ±Ã±Ä• ya katÄ• ya yakkho tuá¹-á¹-h
vissattho dÄ• naá¹ƒ dehi, ahaá¹ƒ pana te sahÄ• yakiccaá¹ƒ karissÄ• mi, yena te deyyadhan
gamissati, tena pakÄ• rena karissÄ• mÄ«" ti taá¹ƒ dÄ• nakiriyÄ• ya samuttejetvÄ• "brÄ• hm
kira mÄ• dise balakkÄ• rena netukÄ• mo attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• sÄ«" ti tassa \Be
bhaá¹‡á¸• amantaradhÄ• petvÄ• taá¹ƒ yakkhavibhiá¹ƒsakÄ• ya bhiá¹ƒsÄ• pento santajjesi.
nÄ• nappakÄ• raá¹ƒ yÄ• citvÄ• brÄ• hmaá¹‡ena khamÄ• pento pasÄ• detvÄ• sabbabhaá¹
rattiyÄ• upagatÄ• ya yakkhaá¹ƒ vissajjetvÄ• gacchanto tassa avidÅ«re aÃ±Ã±ataraá¹ƒ ativ
petaá¹ƒ disvÄ• tena katakammaá¹ƒ pucchanto -

283__._ á¹• 21 "kena te aá¹…gulÄ« kuá¹‡Ä• , mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ.

akkhÄ«ni ca paggharanti, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• " ti || -

gÄ• thamÄ• ha. tattha __kuá¹‡Ä• _ti kuá¹‡ikÄ• paá¹-ikuá¹‡ikÄ• anujubhÅ«tÄ• . __kuá¹‡alÄ
vikuá¹‡itaá¹ƒ saá¹ƒkuá¹‡itaá¹ƒ. __paggharantÄ«_ti asuciá¹ƒ vissandanti.

athassa peto -

284__._ á¹• 21 "aá¹…gÄ«rasassa \Ee 124/ gahapatino, saddhassa gharamesino.

tassÄ• haá¹ƒ dÄ• navissagge, dÄ• ne adhikato ahuá¹ƒ ||

285__._ á¹• 21 "tattha \Ne 109/ yÄ• canake disvÄ• , Ä• gate bhojanatthike.

ekamantaá¹ƒ apakkamma, akÄ• siá¹ƒ kuá¹‡aliá¹ƒ mukhaá¹ƒ ||

286__._ á¹• 21 "tena me aá¹…gulÄ« kuá¹‡Ä• , mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ.

akkhÄ«ni me paggharanti, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• " ti || -

tisso gÄ• thÄ• abhÄ• si.

<284> tattha __ "aá¹…gÄ«rasassÄ• " _tiÄ• dinÄ• asayhaseá¹-á¹-hiá¹ƒ kitteti. __gharamesi
gahaá¹-á¹-hassa. __dÄ• navissagge_ti dÄ• nagge pariccÄ• gaá¹-á¹-hÄ• ne. __dÄ• ne adhik
pariccajane dÄ• nÄ• dhikÄ• re adhikato á¹-hapito ahosiá¹ƒ.

<285> __ekamantaá¹ƒ apakkammÄ• _ti yÄ• canake bhojanatthike Ä• gate disvÄ• dÄ• nab
anapakkamma yathÄ• á¹-hÄ• neyeva á¹-hatvÄ• saÃ±jÄ• tapÄ«tisomanassena \Be 117/ vip
sahatthena dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, parehi vÄ• patirÅ«pehi dÄ• petabbaá¹ƒ, ahaá¹ƒ pana
Ä• gacchante dÅ«ratova disvÄ• attÄ• naá¹ƒ adassento ekamantaá¹ƒ apakkamma apakkam
mukha_nti vikuá¹‡itaá¹ƒ saá¹…kucitaá¹ƒ mukhaá¹ƒ akÄ• siá¹ƒ.

<286> __tenÄ• _ti yasmÄ• tadÄ• haá¹ƒ sÄ• minÄ• dÄ• nÄ• dhikÄ• re niyutto samÄ• no d
macchariyÄ• pakato dÄ• naggato apakkamanto pÄ• dehi saá¹…kocaá¹ƒ Ä• pajjiá¹ƒ, sahatth
hatthasaá¹…kocaá¹ƒ Ä• pajjiá¹ƒ, pasannamukhena bhavitabbe mukhasaá¹…kocaá¹ƒ Ä• pa
oloketabbe cakkhukÄ• lusiyaá¹ƒ uppÄ• desiá¹ƒ, tasmÄ• hatthaá¹…guliyo ca \Ee 125/ pÄ• c
jÄ• tÄ• , mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ virÅ«parÅ«paá¹ƒ saá¹…kucitaá¹ƒ, akkhÄ«ni asucÄ«
paggharantÄ«ti attho. tena vuttaá¹ƒ -

"tena me aá¹…gulÄ« kuá¹‡Ä• , mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ.

akkhÄ«ni me paggharanti, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• " ti ||

taá¹ƒ sutvÄ• aá¹…kuro petaá¹ƒ garahanto -

287__._ á¹• 21 "dhammena \Ne 110/ te kÄ• purisa, mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ.

akkhÄ«ni ca paggharanti, yaá¹ƒ taá¹ƒ parassa dÄ• nassa.

akÄ• si kuá¹‡aliá¹ƒ mukha" nti || -

gÄ• thamÄ• ha. tattha __dhammenÄ• _ti yutteneva kÄ• raá¹‡ena. __te_ti tava. __kÄ• puris
__ya_nti yasmÄ• . __parassa dÄ• nassÄ• _ti parassa dÄ• nasmiá¹ƒ. ayameva vÄ• pÄ• á¹-

puna aá¹…kuro taá¹ƒ dÄ• napatiá¹ƒ seá¹-á¹-hiá¹ƒ garahanto -

288__._ á¹• 21 "kathaÃ±hi dÄ• naá¹ƒ dadamÄ• no, kareyya parapattiyaá¹ƒ.

annapÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni cÄ• " ti || -

gÄ• thamÄ• ha. tassattho - __dÄ• naá¹ƒ_ dadanto puriso __kathaÃ±hi_ nÄ• ma taá¹ƒ __pa
pÄ• petabbaá¹ƒ sÄ• dhetabbaá¹ƒ __kareyya, _ attapaccakkhameva katvÄ• sahattheneva \
tattha byÄ• vaá¹-o bhaveyya, aÃ±Ã±athÄ• attano deyyadhammo aá¹-á¹-hÄ• ne viddhaá¹ƒsi
dÄ• nena parihÄ• yeyyunti.

evaá¹ƒ \Ee 126/ taá¹ƒ garahitvÄ• idÄ• ni attanÄ• paá¹-ipajjitabbavidhiá¹ƒ dassento -

289__._ á¹• 21 "so hi nÅ«na ito gantvÄ• , anuppatvÄ• na dvÄ• rakaá¹ƒ.

dÄ• naá¹ƒ paá¹-á¹-hapayissÄ• mi, yaá¹ƒ mamassa sukhÄ• vahaá¹ƒ ||

290__._ á¹• 21 "dassÄ• mannaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, dugge saá¹…kamanÄ• ni cÄ• " ti || -

gÄ• thÄ• dvayamÄ• ha, taá¹ƒ vuttatthameva.

291__._ á¹• 21 "tato hi so nivattitvÄ• , anuppatvÄ• na dvÄ• rakaá¹ƒ.

dÄ• naá¹ƒ paá¹-á¹-hapayi aá¹…kuro, yaá¹ƒtumassa sukhÄ• vahaá¹ƒ ||

292__._ á¹• 21 "adÄ• \Ne 111/ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, vippasannena cetasÄ• ||

293__._ á¹• 21 "ko chÄ• to ko ca tasito, ko vatthaá¹ƒ paridahissati.

kassa santÄ• ni yoggÄ• ni, ito yojentu vÄ• hanaá¹ƒ ||

294__._ á¹• 21 "ko chatticchati gandhaÃ±ca, ko mÄ• laá¹ƒ ko upÄ• hanaá¹ƒ.

itissu tattha ghosenti, kappakÄ• sÅ«damÄ• gadhÄ• .

sadÄ• sÄ• yaÃ±ca pÄ• to ca, aá¹…gurassa nivesane" ti || -

catasso gÄ• thÄ• aá¹…gurassa paá¹-ipattiá¹ƒ dassetuá¹ƒ saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• .

<291> tattha __tato_ti marukantÄ• rato. __nivattitvÄ• _ti paá¹-inivattitvÄ• . __anuppatvÄ• n
dvÄ• ravatÄ«nagaraá¹ƒ anupÄ• puá¹‡itvÄ• . __dÄ• naá¹ƒ paá¹-á¹-hapayi aá¹…guro_ti yakk
paripÅ«ritasakalakoá¹-á¹-hÄ• gÄ• ro sabbapÄ• theyyakaá¹ƒ mahÄ• dÄ• naá¹ƒ so aá¹…guro
sukhÄ• vaha_nti yaá¹ƒ attano sampati Ä• yatiÃ±ca sukhanibbattakaá¹ƒ.

<293> __ko_ \Be 119/ __chÄ• to_ti ko jighacchito, so Ä• gantvÄ• yathÄ• ruci bhuÃ±jatÅ«ti
sesesupi. __tasito_ti \Ee 127/ pipÄ• sito. __paridahissatÄ«_ti nivÄ• sessati pÄ• rupissati cÄ
__santÄ• nÄ«_ti parissamappattÄ• ni. __yoggÄ• nÄ«_ti rathavÄ• hanÄ• ni. __ito yojentu vÄ
yoggasamÅ«hato yathÄ• rucitaá¹ƒ gahetvÄ• vÄ• hanaá¹ƒ yojentu.

<294> __ko chatticchatÄ«_ti ko kilaÃ±jachattÄ• dibhedaá¹ƒ chattaá¹ƒ icchati, so gaá¹‡hÄ•
sesesupi eseva nayo. __gandha_nti catujjÄ• tiyagandhÄ• dikaá¹ƒ gandhaá¹ƒ. __mÄ• la_nti
pupphaá¹ƒ. __upÄ• hana_nti khallabaddhÄ• dibhedaá¹ƒ upÄ• hanaá¹ƒ. __itissÅ«_ti ettha __
iti evaá¹ƒ "ko chÄ• to, ko tasito" tiÄ• dinÄ• ti attho. __kappakÄ• _ti nhÄ• pitakÄ• . __sÅ«dÄ•
__mÄ• gadhÄ• _ti gandhino. __sadÄ• _ti sabbakÄ• laá¹ƒ divase divase sÄ• yaÃ±ca pÄ• to
ghosenti ugghosentÄ«ti yojanÄ• .

evaá¹ƒ \Ne 112/ mahÄ• dÄ• naá¹ƒ pavattentassa gacchante kÄ• le tittibhÄ• vato atthikajan
viraá¸·aá¹ƒ dÄ• naggaá¹ƒ ahosi. taá¹ƒ disvÄ• aá¹…kuro dÄ• ne uá¸·Ä• rajjhÄ• sayatÄ• ya a

attano dÄ• ne niyuttaá¹ƒ sindhakaá¹ƒ nÄ• ma mÄ• á¹‡avaá¹ƒ Ä• mantetvÄ• -

295__._ á¹• 21 "sukhaá¹ƒ supati aá¹…kuro, iti jÄ• nÄ• ti maá¹ƒ jano.

dukkhaá¹ƒ supÄ• mi sindhaka, yaá¹ƒ na passÄ• mi yÄ• cake ||

296__._ á¹• 21 "sukhaá¹ƒ supati aá¹…kuro, iti jÄ• nÄ• ti maá¹ƒ jano.

dukkhaá¹ƒ supÄ• mi sindhaka, appake su vanibbake" ti || -

gÄ• thÄ• dvayamÄ• ha. tattha __sukhaá¹ƒ supati aá¹…kuro, iti jÄ• nÄ• ti maá¹ƒ jano_ti "aá¹
yasabhogasamappito dÄ• napati attano bhogasampattiyÄ• dÄ• nasampattiyÄ• ca sukhaá¹
niddaá¹ƒ upagacchati, sukhaá¹ƒ paá¹-ibujjhatÄ«" ti evaá¹ƒ maá¹ƒ jano sambhÄ• veti. __duk
sindhakÄ• _ti ahaá¹ƒ pana sindhaka dukkhameva supÄ• mi. kasmÄ• ? __yaá¹ƒ na passÄ• m
ajjhÄ• sayÄ• nurÅ«paá¹ƒ \Be 120/ deyyadhammapaá¹-iggÄ• hake bahÅ« yÄ• cake na pass
su vanibbake_ti vanibbakajane appake katipaye jÄ• te dukkhaá¹ƒ supÄ• mÄ«ti yojanÄ• . __
appake vanibbakajane satÄ«ti attho.

taá¹ƒ sutvÄ• sindhako tassa uá¸·Ä• raá¹ƒ dÄ• nÄ• dhimuttiá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tukÄ

297__._ á¹• 21 "sakko ce te varaá¹ƒ dajjÄ• , tÄ• vatiá¹ƒsÄ• namissaro.

kissa sabbassa lokassa, varamÄ• no varaá¹ƒ vare" ti || -

gÄ• thamÄ• ha. tassattho - __tÄ• vatiá¹ƒsÄ• naá¹ƒ_ devÄ• naá¹ƒ __sabbassa_ ca __lokass
varassu, aá¹…kura, yaá¹ƒkiÃ±ci manasicchita" nti tuyhaá¹ƒ varaá¹ƒ __dajjÄ• _ dadeyya __c
patthayamÄ• no __kissa_ kÄ«disaá¹ƒ __varaá¹ƒ_ vareyyÄ• sÄ«ti attho.

atha aá¹…kuro attano ajjhÄ• sayaá¹ƒ yÄ• thÄ• vato pavedento -

298__._ á¹• 21 "sakko \Ne 113/ ce me varaá¹ƒ dajjÄ• , tÄ• vatiá¹ƒsÄ• namissaro.

kÄ• luá¹-á¹-hitassa me sato, sÅ«riyuggamanaá¹ƒ pati.

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, sÄ«lavanto ca yÄ• cakÄ• ||

299__._ á¹• 21 "dadato me na khÄ«yetha, datvÄ• nÄ• nutapeyyahaá¹ƒ.

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, etaá¹ƒ sakkaá¹ƒ varaá¹ƒ vare" ti || - dve gÄ• thÄ• abhÄ•

<298> tattha __kÄ• luá¹-á¹-hitassa me sato_ti kÄ• le pÄ• to vuá¹-á¹-hitassa atthikÄ• naá¹ƒ
apacÄ• yanapÄ• ricariyÄ• divasena uá¹-á¹-hÄ• navÄ«riyasampannassa \Ee 129/ me samÄ•
patÄ«_ti sÅ«riyuggamanavelÄ• yaá¹ƒ. __dibbÄ• bhakkhÄ• pÄ• tubhaveyyu_nti devalokapa
uppajjeyyuá¹ƒ. __sÄ«lavanto ca yÄ• cakÄ• _ti yÄ• cakÄ• ca sÄ«lavanto kalyÄ• á¹‡adhamm

<299> __dadato_ \Be 121/ __me na khÄ«yethÄ• _ti Ä• gatÄ• gatÄ• naá¹ƒ dÄ• naá¹ƒ dadat
khÄ«yetha, na parikkhayaá¹ƒ gaccheyya. __datvÄ• nÄ• nutapeyyaha_nti taÃ±ca dÄ• naá¹ƒ
appasÄ• dakaá¹ƒ disvÄ• tena ahaá¹ƒ pacchÄ• nÄ• nutapeyyaá¹ƒ. __dadaá¹ƒ cittaá¹ƒ pas
cittaá¹ƒ pasÄ• deyyaá¹ƒ, pasannacittoyeva hutvÄ• dadeyyaá¹ƒ. __etaá¹ƒ sakkaá¹ƒ varaá¹ƒ
devÄ• namindaá¹ƒ Ä• rogyasampadÄ• , deyyadhammasampadÄ• , dakkhiá¹‡eyyasampad
dÄ• yakasampadÄ• ti etaá¹ƒ paÃ±cavidhaá¹ƒ varaá¹ƒ vareyyaá¹ƒ. ettha ca "kÄ• luá¹-á¹-hita
Ä• rogyasampadÄ• , "dibbÄ• bhakkhÄ• pÄ• tubhaveyyu" nti etena deyyadhammasampad
etena dakkhiá¹‡eyyasampadÄ• , "dadato me na khÄ«yethÄ• " ti etena deyyadhammassa ap
nÄ• nutapeyyahaá¹ƒ, dadaá¹ƒ cittaá¹ƒ pasÄ• deyya" nti etehi dÄ• yakasampadÄ• ti ime paÃ
icchitÄ• . te ca kho dÄ• namayapuÃ±Ã±assa yÄ• vadeva uá¸·Ä• rabhÄ• vÄ• yÄ• ti veditabb

evaá¹ƒ aá¹…kurena attano ajjhÄ• saye pavedite tattha nisinno nÄ«tisatthe kataparicayo so
taá¹ƒ atidÄ• nato vicchinditukÄ• mo -

300__._ á¹• 21 "na sabbavittÄ• ni pare pavecche, dadeyya dÄ• naÃ±ca dhanaÃ±ca rakkhe.

tasmÄ• hi dÄ• nÄ• dhanameva seyyo, atippadÄ• nena kulÄ• na honti ||

301__._ á¹• 21 "adÄ• namatidÄ• naÃ±ca \Ne 114/ nappasaá¹ƒsanti paá¹‡á¸• itÄ• ,

tasmÄ• \Ee 130/ hi dÄ• nÄ• dhanameva seyyo,

samena vatteyya sa dhÄ«radhammo" ti || -

dve gÄ• thÄ• abhÄ• si. sindhako evaá¹ƒ punapi vÄ«maá¹ƒsitukÄ• mo __ "na sabbavittÄ• n

<300> tattha __sabbavittÄ• nÄ«_ti saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akappabhedÄ• ni sab
dhanÄ• nÄ«ti attho. __pare_ti paramhi, parassÄ• ti attho \Be 122/. __na pavecche_ti na dad
laddhÄ• " ti katvÄ• kiÃ±ci asesetvÄ• sabbasÄ• pateyyapariccÄ• go na kÄ• tabboti attho. __
sabbena sabbaá¹ƒ dÄ• nadhammo na kÄ• tabbo, atha kho attano Ä• yaÃ±ca vayaÃ±ca jÄ•
dÄ• naÃ±ca dadeyya. __dhanaÃ±ca rakkhe_ti aladdhalÄ• bhaladdhaparirakkhaá¹‡arakkhita

paripÄ• leyya.

"ekena bhoge bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«" ti || (DN III 265) -

vuttavidhinÄ• vÄ• dhanaá¹ƒ rakkheyya tammÅ«lakattÄ• dÄ• nassa. tayopi maggÄ• aÃ±Ã
paá¹-isevitabbÄ• ti hi nÄ«ticintakÄ• . __tasmÄ• hÄ«_ti yasmÄ• dhanaÃ±ca rakkhanto dÄ•
ubhayalokahitÄ• ya paá¹-ipanno hoti dhanamÅ«lakaÃ±ca dÄ• naá¹ƒ, tasmÄ• dÄ• nato dha
atidÄ• naá¹ƒ na kÄ• tabbanti adhippÄ• yo. tenÄ• ha __ "atippadÄ• nena kulÄ• na hontÄ«" _
ajÄ• nitvÄ• dÄ• nassa taá¹ƒ nissÄ• ya atippadÄ• napasaá¹…gena kulÄ• ni na honti nappav
attho.

<301> idÄ• ni viÃ±Ã±Å«naá¹ƒ pasaá¹ƒsitamevatthaá¹ƒ \Ee 131/ patiá¹-á¹-hapento __ "adÄ•
gÄ• thamÄ• ha. tattha __adÄ• namatidÄ• naÃ±cÄ• _ti sabbena sabbaá¹ƒ kaá¹-acchubhikkh
taá¹‡á¸• ulamuá¹-á¹-hiyÄ• pi adÄ• naá¹ƒ, pamÄ• á¹‡aá¹ƒ atikkamitvÄ• pariccÄ• gasaá¹…kl
__paá¹‡á¸• itÄ• _ buddhimanto sapaÃ±Ã±ajÄ• tikÄ• __nappasaá¹ƒsanti_ na vaá¹‡á¹‡ayant
hi samparÄ• yikato atthato paribÄ• hiro hoti. atidÄ• nena diá¹-á¹-hadhammikapaveá¹‡Ä« na
vatteyyÄ• _ti avisamena \Ne 115/ lokiyasarikkhakena samÄ• hitena majjhimena Ã±Ä• yena
dhÄ«radhammo_ti yÄ• yathÄ• vuttÄ• dÄ• nÄ• dÄ• nappavatti, so dhÄ«rÄ• naá¹ƒ dhitisamp
nÄ«tinayakusalÄ• naá¹ƒ dhammo, tehi gatamaggoti dÄ«peti.

taá¹ƒ \Be 123/ sutvÄ• aá¹…kuro tassa adhippÄ• yaá¹ƒ parivattento -

302__._ á¹• 21 "aho vata re ahameva dajjaá¹ƒ, santo ca maá¹ƒ sappurisÄ• bhajeyyuá¹ƒ.

meghova ninnÄ• ni paripÅ«rayanto, santappaye sabbavanibbakÄ• naá¹ƒ ||

303__._ á¹• 21 "yassa yÄ• canake disvÄ• , mukhavaá¹‡á¹‡o pasÄ«dati.

datvÄ• attamano hoti, taá¹ƒ gharaá¹ƒ vasato sukhaá¹ƒ ||

304__._ á¹• 21 "yassa yÄ• canake disvÄ• , mukhavaá¹‡á¹‡o pasÄ«dati.

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa sampadÄ• ||

305__._ á¹• 21 "pubbeva dÄ• nÄ• sumano, dadaá¹ƒ cittaá¹ƒ pasÄ• daye.

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa sampadÄ• " ti || -

catÅ«hi gÄ• thÄ• hi attanÄ• paá¹-ipajjitabbavidhiá¹ƒ pakÄ• sesi.

<302> tattha __aho vatÄ• _ti sÄ• dhu vata. __re_ti Ä• lapanaá¹ƒ. __ahameva dajja_nti aha
ayaÃ±hettha saá¹…khepattho \Ee 132/ - mÄ• á¹‡ava, "dÄ• nÄ• dhanameva seyyo" ti yadi a
vÄ• do tava hotu, kÄ• maá¹ƒ ahaá¹ƒ dajjameva. __santo ca maá¹ƒ sappurisÄ• bhajeyyu_nt
upasantakÄ• yavacÄ«manosamÄ• cÄ• rÄ• sappurisÄ• sÄ• dhavo maá¹ƒ bhajeyyuá¹ƒ upa
paripÅ«rayanto_ti ahaá¹ƒ abhippavassanto mahÄ• megho viya ninnÄ• ni ninnaá¹-á¹-hÄ• nÄ
vanibbakÄ• naá¹ƒ adhippÄ• ye paripÅ«rayanto aho vata te santappeyyanti.

<303> __yassa yÄ• canake disvÄ• _ti yassa puggalassa gharamesino yÄ• canake disvÄ•
upaá¹-á¹-hitaá¹ƒ vata me puÃ±Ã±akkhetta" nti saddhÄ• jÄ• tassa __mukhavaá¹‡á¹‡o pasÄ«
pana tesaá¹ƒ \Ne 116/ dÄ• naá¹ƒ datvÄ• __attamano_ pÄ«tisomanassehi gahitacitto hoti. _
yÄ• cakÄ• naá¹ƒ dassanaá¹ƒ \Be 124/, tena ca disvÄ• cittassa pasÄ• danaá¹ƒ, yathÄ• raha
attamanatÄ• .

<304> __esÄ• yaÃ±Ã±assa sampadÄ• _ti esÄ• yaÃ±Ã±assa sampatti pÄ• ripÅ«ri, nippha

<305> __pubbeva dÄ• nÄ• sumano_ti "sampattÄ«naá¹ƒ nidÄ• naá¹ƒ anugÄ• mikaá¹ƒ nidh
muÃ±canacetanÄ• ya pubbe eva dÄ• nÅ«pakaraá¹‡assa sampÄ• danato paá¹-á¹-hÄ• ya su
__dadaá¹ƒ cittaá¹ƒ pasÄ• daye_ti dadanto deyyadhammaá¹ƒ dakkhiá¹‡eyyahatthe patiá¹-á¹
dhanato sÄ• rÄ• dÄ• naá¹ƒ karomÄ«" ti attano cittaá¹ƒ pasÄ• deyya. __datvÄ• attamano h
deyyadhammaá¹ƒ pariccajitvÄ• "paá¹‡á¸• itapaÃ±Ã±attaá¹ƒ nÄ• ma mayÄ• anuá¹-á¹-hitaá
ti attamano pamuditamano pÄ«tisomanassajÄ• to hoti. __esÄ• yaÃ±Ã±assa sampadÄ• _ti
pubbacetanÄ• muÃ±jacetanÄ• aparacetanÄ• ti imesaá¹ƒ kammaphalasaddhÄ• nugatÄ• na
tissannaá¹ƒ cetanÄ• naá¹ƒ pÄ• ripÅ«ri, esÄ• yaÃ±Ã±assa sampadÄ• dÄ• nassa sampatti,
adhippÄ• yo.

evaá¹ƒ aá¹…kuro attano paá¹-ipajjanavidhiá¹ƒ pakÄ• setvÄ• bhiyyosomattÄ• ya abhivaá¸•
divase divase mahÄ• dÄ• naá¹ƒ pavattesi. tena tadÄ• sabbarajjÄ• ni unnaá¹…galÄ• ni katv
paá¹-iladdhasabbÅ«pakaraá¹‡Ä• manussÄ• attano attano kammante pahÄ• ya yathÄ• suk
rÄ• jÅ«naá¹ƒ koá¹-á¹-hÄ• gÄ• rÄ• ni parikkhayaá¹ƒ agamaá¹ƒsu. tato rÄ• jÄ• no aá¹…kuras
"bhoto dÄ• naá¹ƒ nissÄ• ya amhÄ• kaá¹ƒ Ä• yassa vinÄ• so ahosi, koá¹-á¹-hÄ• gÄ• rÄ• ni p
yuttamattaá¹ƒ Ã±Ä• tabba" nti.

taá¹ƒ sutvÄ• aá¹…kuro dakkhiá¹‡Ä• pathaá¹ƒ gantvÄ• damiá¸·avisaye samuddassa avidÅ«
anekadÄ• nasÄ• lÄ• yo kÄ• rÄ• petvÄ• mahÄ• dÄ• nÄ• ni pavattento yÄ• vatÄ• yukaá¹ƒ á¹

125/ maraá¹‡Ä• tÄ• vatiá¹ƒsabhavane nibbatti. tassa dÄ• navibhÅ«tiÃ±ca saggÅ«papattiÃ±
saá¹…gÄ«tikÄ• rÄ• -

306__._ á¹• 21 "saá¹-á¹-hi vÄ• hasahassÄ• ni, aá¹…kurassa nivesane.

bhojanaá¹ƒ dÄ«yate niccaá¹ƒ, puÃ±Ã±apekkhassa jantuno ||

307__._ á¹• 21 "tisahassÄ• ni \Ne 117/ sÅ«dÄ• hi, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

aá¹…kuraá¹ƒ upajÄ«vanti, dÄ• ne yaÃ±Ã±assa vÄ• vaá¹-Ä• ||

308__._ á¹• 21 "saá¹-á¹-hi purisasahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

aá¹…kurassa mahÄ• dÄ• ne, kaá¹-á¹-haá¹ƒ phÄ• lenti mÄ• á¹‡avÄ• ||

309__._ á¹• 21 "soá¸·asitthisahassÄ• ni \Ee 134/, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

aá¹…kurassa mahÄ• dÄ• ne, vidhÄ• piá¹‡á¸• enti nÄ• riyo ||

310__._ á¹• 21 "soá¸·asitthisahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

aá¹…kurassa mahÄ• dÄ• ne, dabbigÄ• hÄ• upaá¹-á¹-hitÄ• ||

311__._ á¹• 21 "bahuá¹ƒ bahÅ«naá¹ƒ pÄ• dÄ• si, ciraá¹ƒ pÄ• dÄ• si khattiyo.

sakkaccaÃ±ca sahatthÄ• ca, cittÄ«katvÄ• punappunaá¹ƒ ||

312__._ á¹• 21 "bahÅ« mÄ• se ca pakkhe ca, utusaá¹ƒvaccharÄ• ni ca.

mahÄ• dÄ• naá¹ƒ pavattesi, aá¹…kuro dÄ«ghamantaraá¹ƒ ||

313__._ á¹• 21 "evaá¹ƒ datvÄ• yajitvÄ• ca, aá¹…kuro dÄ«ghamantaraá¹ƒ.

so hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahÅ«" ti || - gÄ• thÄ• Ä• haá¹ƒsu.

<306> tatha __saá¹-á¹-hi vÄ• hasahassÄ• nÄ«_ti vÄ• hÄ• naá¹ƒ saá¹-á¹-hisahassÄ• ni
gandhasÄ• litaá¹‡á¸• ulÄ• dipÅ«ritavÄ• hÄ• naá¹ƒ saá¹-á¹-hisahassÄ• ni. __puÃ±Ã±apekkh
dÄ• nÄ• dhimuttassa __aá¹…kurassa nivesane niccaá¹ƒ_ divase divase __jantuno_ sattakÄ

dÄ«yate_ti yojanÄ• .

307-8__._ __tisahassÄ• ni sÅ«dÄ• hÄ«_ti tisahassamattÄ• sÅ«dÄ• bhattakÄ• rakÄ• . te c
adhippetÄ• , tesu ekamekassa pana \Be 126/ vacanakarÄ• anekÄ• ti veditabbÄ• . "tisahass
paá¹-hanti. __Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• _ti nÄ• nÄ• maá¹‡ivicittakuá¹‡á¸• aladharÄ• . ni
Ä• muttakaá¹-akakaá¹-isuttÄ• diÄ• bharaá¹‡Ä• pi te ahesuá¹ƒ. __aá¹…kuraá¹ƒ upajÄ«vantÄ
118/ jÄ«vanti, tappaá¹-ibaddhajÄ«vikÄ• hontÄ«ti attho. __dÄ• ne yaÃ±Ã±assa vÄ• vaá¹-Ä•
mahÄ• yÄ• gasaÃ±Ã±itassa yaÃ±Ã±assa dÄ• ne yajane vÄ• vaá¹-Ä• ussukkaá¹ƒ Ä• pannÄ
mÄ• á¹‡avÄ• _ti nÄ• nappakÄ• rÄ• naá¹ƒ khajjabhojjÄ• diÄ• hÄ• ravisesÄ• naá¹ƒ pacanÄ•
taruá¹‡amanussÄ• kaá¹-á¹-hÄ• ni phÄ• lenti vidÄ• lenti.

<309> __vidhÄ• _ti vidhÄ• tabbÄ• ni bhojanayoggÄ• ni kaá¹-ukabhaá¹‡á¸• Ä• ni. __piá¹‡á¸
payojenti.

<310> __dabbigÄ• hÄ• _ti kaá¹-acchugÄ• hikÄ• . __upaá¹-á¹-hitÄ• _ti parivesanaá¹-á¹-hÄ•
honti.

<311> __bahu_nti mahantaá¹ƒ pahÅ«tikaá¹ƒ. __bahÅ«na_nti anekesaá¹ƒ. __pÄ• dÄ• sÄ«_
__cÄ«ra_nti cirakÄ• laá¹ƒ. vÄ«sativassasahassÄ• yukesu hi manussesu so uppanno. bahua
dento yathÄ• adÄ• si, taá¹ƒ dassetuá¹ƒ __ "sakkaccaÃ±cÄ• " _tiÄ• di vuttaá¹ƒ. tattha __sak
anapaviddhaá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ katvÄ• . __sahatthÄ• _ti sahatthena, na Ä• á¹‡Ä• pana
gÄ• ravabahumÄ• nayogena cittena karitvÄ• pÅ«jetvÄ• . __punappuna_nti bahuso na ekav
akatvÄ• anekavÄ• raá¹ƒ pÄ• dÄ• sÄ«ti yojanÄ• .

<312> idÄ• ni tameva punappunaá¹ƒ karaá¹‡aá¹ƒ vibhÄ• vetuá¹ƒ __ "bahÅ« mÄ• se cÄ• "
__bahÅ« mÄ• se_ti cittamÄ• sÄ• dike bahÅ« aneke mÄ• se. __pakkhe_ti kaá¹‡hasukkabhe
__utusaá¹ƒvaccharÄ• ni cÄ• _ti vasantagimhÄ• dike bahÅ« utÅ« ca saá¹ƒvaccharÄ• ni ca, s
upayogavacanaá¹ƒ. __dÄ«ghamantara_nti dÄ«ghakÄ• lamantaraá¹ƒ. ettha ca "ciraá¹ƒ pÄ•
dÄ• nassa pavattitabhÄ• vaá¹ƒ vatvÄ• puna tassa nirantarameva \Ee 136/ pavattitabhÄ• va
mÄ• se" tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ.

<313> __eva_nti \Be 127/ vuttappakÄ• rena. __datvÄ• yajitvÄ• cÄ• _ti atthato ekameva, k
dakkhiá¹‡eyyÄ• naá¹ƒ ekaccassa deyyadhammassa pariccajanavasena datvÄ• , puna "bah
vuttanayena atthikÄ• naá¹ƒ sabbesaá¹ƒ yathÄ• kÄ• maá¹ƒ dento mahÄ• yÄ• gavasena yajit
dehaá¹ƒ_ \Ne 119/, __tÄ• vatiá¹ƒsÅ«pago ahÅ«_ti so aá¹…kuro Ä• yupariyosÄ• ne manuss
paá¹-isandhiggahaá¹‡avasena tÄ• vatiá¹ƒsadevanikÄ• yÅ«pago ahosi.

evaá¹ƒ tasmiá¹ƒ tÄ• vatiá¹ƒsesu nibbattitvÄ• dibbasampattiá¹ƒ anubhavante amhÄ• kaá¹ƒ

nÄ• ma mÄ• á¹‡avo Ä• yasmato anuruddhattherassa piá¹‡á¸• Ä• ya carantassa pasannam
dÄ• pesi. so aparena samayena kÄ• laá¹ƒ katvÄ• khettagatassa puÃ±Ã±assa Ä• nubhÄ• v
mahÄ• nubhÄ• vo devaputto hutvÄ• nibbatto dibbehi rÅ«pÄ• dÄ«hi dasahi á¹-hÄ• nehi aá¹
abhibhavitvÄ• virocati. tena vuttaá¹ƒ -

314__._ á¹• 21 "kaá¹-acchubhikkhaá¹ƒ datvÄ• na, anuruddhassa indako.

so hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahu ||

315__._ á¹• 21 "dasahi á¹-hÄ• nehi aá¹…kuraá¹ƒ, indako atirocati.

rÅ«pe sadde rase gandhe, phoá¹-á¹-habbe ca manorame ||

316__._ á¹• 21 "Ä• yunÄ• yasasÄ• ceva, vaá¹‡á¹‡ena ca sukhena ca.

Ä• dhipaccena aá¹…kuraá¹ƒ, indako atirocatÄ«" ti ||

314-5__._ tattha __rÅ«pe_ti rÅ«pahetu, attano rÅ«pasampattinimittanti attho. __sadde_tiÄ•
__Ä• yunÄ• _ti jÄ«vitena. nanu ca devÄ• naá¹ƒ jÄ«vitaá¹ƒ paricchinnappamÄ• á¹‡aá¹ƒ vutt
taá¹ƒ pana yebhuyyavasena. tathÄ• hi ekaccÄ• naá¹ƒ devÄ• naá¹ƒ yogavipattiÄ• dinÄ• an
indako pana tisso vassakoá¹-iyo saá¹-á¹-hi ca vassasahassÄ• ni paripÅ«retiyeva. tena vutta
atirocatÄ«" ti. __yasasÄ• _ti mahatiyÄ• parivÄ• rasampattiyÄ• \Ee 137/. __vaá¹‡á¹‡enÄ• _
saá¹‡á¹-hÄ• nasampattiyÄ• . vaá¹‡á¹‡adhÄ• tusampadÄ• pana "rÅ«pe" ti iminÄ• vuttÄ• ye
issariyena.

evaá¹ƒ aá¹…kure ca indake ca tÄ• vatiá¹ƒsesu nibbattitvÄ• dibbasampattiá¹ƒ anubhavante
abhisambodhito sattame saá¹ƒvacchare Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• yaá¹ƒ \Be 128/ sÄ• vatt
kaá¹‡á¸• ambarukkhamÅ«le yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• anukkamena tipadavikkame
gantvÄ• pÄ• ricchattakamÅ«le \Ne 120/ paá¹‡á¸• ukambalasilÄ• yaá¹ƒ yugandharapabbate
virocamÄ• no dasahi lokadhÄ• tÅ«hi sannipatitÄ• ya devabrahmaparisÄ• ya jutiá¹ƒ attano s
abhibhavanto abhidhammaá¹ƒ desetuá¹ƒ nisinno avidÅ«re nisinnaá¹ƒ indakaá¹ƒ, dvÄ• dasa
aá¹…kuraÃ±ca disvÄ• dakkhiá¹‡eyyasampattivibhÄ• vanatthaá¹ƒ -

"mahÄ• dÄ• naá¹ƒ tayÄ• dinnaá¹ƒ, aá¹…kura dÄ«ghamantaraá¹ƒ.

atidÅ«re nisinnosi, Ä• gaccha mama santike" ti || -

gÄ• thamÄ• ha. taá¹ƒ sutvÄ• aá¹…kuro "bhagavÄ• mayÄ• cirakÄ• laá¹ƒ bahuá¹ƒ deyyadh

pavattitampi mahÄ• dÄ• naá¹ƒ dakkhiá¹‡eyyasampattivirahena akhette vuttabÄ«jaá¹ƒ viya n
indakassa pana kaá¹-acchubhikkhÄ• dÄ• nampi dakkhiá¹‡eyyasampattiyÄ• sukhette vuttab
uá¸·Ä• raphalaá¹ƒ jÄ• ta" nti Ä• ha. tamatthaá¹ƒ dassente saá¹…gÄ«tikÄ• rÄ• -

317__._ á¹• 21 "tÄ• vatiá¹ƒse yadÄ• buddho, silÄ• yaá¹ƒ paá¹‡á¸• ukambale.

pÄ• ricchattayamÅ«lamhi, vihÄ• si purisuttamo ||

318__._ á¹• 21 "dasasu lokadhÄ• tÅ«su, sannipatitvÄ• na devatÄ• .

payirupÄ• santi sambuddhaá¹ƒ, vasantaá¹ƒ nagamuddhani ||

319__._ á¹• 21 "na koci devo vaá¹‡á¹‡ena, sambuddhaá¹ƒ atirocati.

sabbe deve atikkamma, sambuddhova virocati ||

320__._ á¹• 21 "yojanÄ• ni \Ee 138/ dasa dve ca, aá¹…kuroyaá¹ƒ tadÄ• ahu.

avidÅ«reva buddhassa, indako atirocati ||

321__._ á¹• 21 "oloketvÄ• na sambuddho, aá¹…kuraÃ±cÄ• pi indakaá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ sambhÄ• vento, idaá¹ƒ vacanamabravi ||

322__._ á¹• 21 "mahÄ• dÄ• naá¹ƒ \Ne 121/ tayÄ• dinnaá¹ƒ, aá¹…kuraá¹ƒ dÄ«ghamantaraá

atidÅ«re nisinnosi, Ä• gaccha mama santike ||

323__._ á¹• 21 "codito \Be 129/ bhÄ• vitattena, aá¹…kuro idamabravi.

kiá¹ƒ mayhaá¹ƒ tena dÄ• nena, dakkhiá¹‡eyyena suÃ±Ã±ataá¹ƒ ||

324__._ á¹• 21 "ayaá¹ƒ so indako yakkho, dajjÄ• dÄ• naá¹ƒ parittakaá¹ƒ.

atirocati amhehi, cando tÄ• ragaá¹‡e yathÄ• ||

325__._ á¹• 21 "ujjaá¹…gale yathÄ• khette, bÄ«jaá¹ƒ bahumpi ropitaá¹ƒ.

na vipulaá¹ƒ phalaá¹ƒ hoti, napi toseti kassakaá¹ƒ ||

326__._ á¹• 21 "tatheva dÄ• naá¹ƒ bahukaá¹ƒ, dussÄ«lesu patiá¹-á¹-hitaá¹ƒ.

na vipulaá¹ƒ phalaá¹ƒ hoti, napi toseti dÄ• yakaá¹ƒ ||

327__._ á¹• 21 "yathÄ• pi bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ tosesi kassakaá¹ƒ ||

328__._ á¹• 21 "tatheva sÄ«lavantesu, guá¹‡avantesu tÄ• disu.

appakampi kataá¹ƒ kÄ• raá¹ƒ, puÃ±Ã±aá¹ƒ hoti mahapphala" nti || - gÄ• thÄ• yo avocuá¹ƒ.

<317> tattha __tÄ• vatiá¹ƒse_ti tÄ• vatiá¹ƒsabhavane. __silÄ• yaá¹ƒ paá¹‡á¸• ukambale_ti silÄ• sane purisuttamo buddho yadÄ• vihÄ• sÄ«ti yojanÄ• .

<318> __dasasu lokadhÄ• tÅ«su, sannipatitvÄ• na devatÄ• _ti jÄ• tikhettasaÃ±Ã±itesu das kÄ• mÄ• vacaradevatÄ• brahmadevatÄ• ca buddhassa bhagavato payirupÄ• sanÄ• ya dh sannipatitvÄ• . tenÄ• ha __ "payirupÄ• santi sambuddhaá¹ƒ, vasantaá¹ƒ nagamuddhanÄ«" attho.

<320> __yojanÄ• ni_ \Ne 122/ \Ee 139/ __dasa dve ca, aá¹…kuroyaá¹ƒ tadÄ• ahÅ«_ti aya aá¹…kuro tadÄ• satthu sammukhakÄ• le dasa dve yojanÄ• ni antaraá¹ƒ katvÄ• ahu. satthu dvÄ• dasayojanantare á¹-hÄ• ne nisinno ahosÄ«ti attho.

<323> __codito_ \Be 130/ __bhÄ• vitattenÄ• _ti pÄ• ramiparibhÄ• vitÄ• ya ariyamaggabhÄ sammÄ• sambuddhena codito. __kiá¹ƒ mayhaá¹ƒ tenÄ• _tiÄ• dikÄ• satthu paá¹-ivacanavas __dakkhiá¹‡eyyena suÃ±Ã±ata_nti yaá¹ƒ dakkhiá¹‡eyyena suÃ±Ã±ataá¹ƒ rittakaá¹ƒ virahita tasmÄ• "kiá¹ƒ mayhaá¹ƒ tenÄ• " ti attano dÄ• napuÃ±Ã±aá¹ƒ hÄ«á¸·ento vadati.

<324> __yakkho_ti devaputto. __dajjÄ• _ti datvÄ• . __atirocati amhehÄ«_ti attanÄ• mÄ• d __hÄ«_ti vÄ• nipÄ• tamattaá¹ƒ, amhe atikkamitvÄ• abhibhavitvÄ• virocatÄ«ti attho. yathÄ tÄ• ragaá¹‡e yathÄ• " _ti.

325-6__._ __ujjaá¹…gale_ti ativiya thaddhabhÅ«mibhÄ• ge. "Å«sare" ti keci vadanti. __ropi vapitvÄ• vÄ• uddharitvÄ• vÄ• puna ropitaá¹ƒ. __napi tosetÄ«_ti na nandayati, appaphala na janeti. __tathevÄ• _ti yathÄ• ujjaá¹…gale khette bahumpi bÄ«jaá¹ƒ ropitaá¹ƒ vipulaphala

na hoti, tato eva kassakaá¹ƒ na toseti, tathÄ• dussÄ«lesu sÄ«lavirahitesu bahukampi dÄ• n
patiá¹-á¹-hÄ• pitaá¹ƒ vipulaphalaá¹ƒ mahapphalaá¹ƒ na hoti, tato eva dÄ• yakaá¹ƒ na tosetÄ

327-8__._ __yathÄ• pi bhaddake_ti gÄ• thÄ• dvayassa vattavipariyÄ• yena atthayojanÄ• v
dhÄ• raá¹ƒ pavecchante_ti vuá¹-á¹-hidhÄ• raá¹ƒ sammadeva pavattente, anvaá¸• á¸• hamÄ
anupaÃ±cÄ• haá¹ƒ deve vassanteti attho. __guá¹‡avantesÅ«_ti jhÄ• nÄ• diguá¹‡ayuttesu. _
iá¹-á¹-hÄ• dÄ«su \Ee 140/ tÄ• dilakkhaá¹‡appattesu. __kÄ• ra_nti liá¹…gavipallÄ• sena vutt
kÄ«diso upakÄ• roti Ä• ha __ "puÃ±Ã±a" _nti.

329__._ á¹• 21 "viceyya dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, yattha dinnaá¹ƒ mahapphalaá¹ƒ.

viceyya dÄ• naá¹ƒ datvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• ||

330__._ á¹• 21 "viceyya \Ne 123/ dÄ• naá¹ƒ sugatappasaá¹-á¹-haá¹ƒ, ye dakkhiá¹‡eyyÄ• id

etesu dinnÄ• ni mahapphalÄ• ni, bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhette" ti || -

ayaá¹ƒ saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• gÄ• thÄ• .

<329> tattha \Be 131/ __viceyyÄ• _ti vicinitvÄ• , puÃ±Ã±akkhettaá¹ƒ paÃ±Ã±Ä• ya upapari
sabbattha uttÄ• namevÄ• ti.

tayidaá¹ƒ aá¹…kurapetavatthu satthÄ• rÄ• tÄ• vatiá¹ƒsabhavane dasasahassacakkavÄ• á
dakkhiá¹‡eyyasampattivibhÄ• vanatthaá¹ƒ "mahÄ• dÄ• naá¹ƒ tayÄ• dinna" ntiÄ• dinÄ• atta
tattha tayo mÄ• se abhidhammaá¹ƒ desetvÄ• mahÄ• pavÄ• raá¹‡Ä• ya devagaá¹‡aparivut
saá¹…kassanagaraá¹ƒ otaritvÄ• anukkamena sÄ• vatthiá¹ƒ patvÄ• jetavane viharanto catu
dakkhiá¹‡eyyasampattivibhÄ• vanatthameva "yassa atthÄ• ya gacchÄ• mÄ• " tiÄ• dinÄ• vit
catusaccakathÄ• ya desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hi. desanÄ• vasÄ• ne tesaá¹ƒ anekakoá¹
dhammÄ• bhisamayo ahosÄ«ti.

aá¹…kurapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uttaramÄ• tupetivatthuvaá¹‡á¹‡anÄ•

__divÄ• vihÄ• ragataá¹ƒ bhikkhu_nti idaá¹ƒ uttaramÄ• tupetivatthu. tatrÄ• yaá¹ƒ atthavibhÄ
parinibbute paá¹-hamamahÄ• saá¹…gÄ«tiyÄ• pavattitÄ• ya Ä• yasmÄ• mahÄ• kaccÄ• yan
saddhiá¹ƒ kosambiyÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ araÃ±Ã±Ä• yatane vihÄ• si. tena ca sa
aÃ±Ã±ataro amacco kÄ• lamakÄ• si, tena ca pubbe nagare kammantÄ• adhiá¹-á¹-hitÄ• ah

puttaá¹ƒ uttaraá¹ƒ nÄ• ma mÄ• á¹‡avaá¹ƒ pakkosÄ• petvÄ• "tvaÃ±ca pitarÄ• adhiá¹-á¹-hite
tena á¹-hitaá¹-á¹-hÄ• ne á¹-hapesi.

so ca sÄ• dhÅ«ti sampaá¹-icchitvÄ• ekadivasaá¹ƒ nagarapaá¹-isaá¹…kharaá¹‡iyÄ• naá¹ƒ
vaá¸• á¸• hakiyo gahetvÄ• araÃ±Ã±aá¹ƒ gato. tattha Ä• yasmato mahÄ• kaccÄ• yanatthera
upagantvÄ• theraá¹ƒ tattha paá¹ƒsukÅ«lacÄ«varadharaá¹ƒ vivittaá¹ƒ nisinnaá¹ƒ disvÄ• iriy
pasÄ«ditvÄ• katapaá¹-isanthÄ• ro vanditvÄ• \Ne 124/ ekamantaá¹ƒ nisÄ«di. thero tassa dh
dhammaá¹ƒ \Be 132/ sutvÄ• ratanattaye saÃ±jÄ• tappasÄ• do saraá¹‡esu patiá¹-á¹-hÄ• ya
"adhivÄ• setha me, bhante, svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhÅ«hi anukampaá¹ƒ up
thero tuá¹‡hÄ«bhÄ• vena. so tato nikkhamitvÄ• nagaraá¹ƒ gantvÄ• aÃ±Ã±esaá¹ƒ upÄ• sa
mayÄ• svÄ• tanÄ• ya nimantito, tumhehipi mama dÄ• naggaá¹ƒ Ä• gantabba" nti.

so dutiyadivase kÄ• lasseva paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ•
Ä• rocÄ• petvÄ• saddhiá¹ƒ bhikkhÅ«hi Ä• gacchantassa therassa paccuggamanaá¹ƒ katvÄ
gehaá¹ƒ pavesesi. atha mahÄ• rahakappiyapaccattharaá¹‡aatthatesu Ä• sanesu there ca b
gandhapupphadhÅ«pehi pÅ«jaá¹ƒ katvÄ• paá¹‡Ä«tena annapÄ• nena te santappetvÄ• sa
anumodanaá¹ƒ suá¹‡itvÄ• katabhattÄ• numodane there gacchante pattaá¹ƒ gahetvÄ• anu
nikkhamitvÄ• paá¹-inivattanto "bhante, tumhehi niccaá¹ƒ mama gehaá¹ƒ pavisitabba" nti yÄ
adhivÄ• sanaá¹ƒ Ã±atvÄ• nivatti. evaá¹ƒ so theraá¹ƒ upaá¹-á¹-hahanto tassa ovÄ• de patiá
sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i, vihÄ• raÃ±ca kÄ• resi, sabbe ca attano Ã±Ä• take sÄ• sane

mÄ• tÄ• panassa maccheramalapariyuá¹-á¹-hitacittÄ• hutvÄ• evaá¹ƒ paribhÄ• si - "yaá¹ƒ
eva samaá¹‡Ä• naá¹ƒ annapÄ• naá¹ƒ desi, taá¹ƒ te paraloke lohitaá¹ƒ sampajjatÅ«" ti. ekaá
morapiÃ±chakalÄ• paá¹ƒ vihÄ• ramahadivase diyyamÄ• naá¹ƒ anujÄ• ni. sÄ• kÄ• laá¹ƒ kat
morapiÃ±chakalÄ• padÄ• nÄ• numodanena panassÄ• kesÄ• nÄ«lÄ• siniddhÄ• vellitaggÄ
sÄ• yadÄ• gaá¹…gÄ• nadiá¹ƒ "pÄ• nÄ«yaá¹ƒ pivissÄ• mÄ«" ti otarati, tadÄ• nadÄ« lohitap
paÃ±capaá¹‡á¹‡Ä• sa vassÄ• ni khuppipÄ• sÄ• bhibhÅ«tÄ• vicaritvÄ• ekadivasaá¹ƒ kaá¹.
tÄ«re divÄ• vihÄ• raá¹ƒ nisinnaá¹ƒ disvÄ• attÄ• naá¹ƒ attano kesehi paá¹-icchÄ• detvÄ• up
pÄ• nÄ«yaá¹ƒ yÄ• ci. taá¹ƒ sandhÄ• ya vuttaá¹ƒ -

331__._ á¹• 21 "divÄ• vihÄ• ragataá¹ƒ bhikkhuá¹ƒ, gaá¹…gÄ• tÄ«re nisinnakaá¹ƒ.

taá¹ƒ petÄ« upasaá¹…kamma, dubbaá¹‡á¹‡Ä• bhÄ«rudassanÄ• ||

332__._ á¹• 21 "kesÄ• \Be 133/ \Ne 125/ cassÄ• atidÄ«ghÄ• , yÄ• vabhÅ«mÄ• valambare

kesehi sÄ• paá¹-icchannÄ• , samaá¹‡aá¹ƒ etadabravÄ«" ti || -

imÄ• dve gÄ• thÄ• saá¹…gÄ«tikÄ• rakehi idha Ä• dito á¹-hapitÄ• .

tattha __bhÄ«rudassanÄ• _ti bhayÄ• nakadassanÄ• . "ruddadassanÄ• " ti vÄ• pÄ• á¹-ho, l
attho. __yÄ• vabhÅ«mÄ• valambare_ti yÄ• va bhÅ«mi, tÄ• va olambanti. pubbe "bhikkhu" n
ca kaá¹…khÄ• revatattherameva sandhÄ• ya vuttaá¹ƒ.

sÄ• pana petÄ« theraá¹ƒ upasaá¹…kamitvÄ• pÄ• nÄ«yaá¹ƒ yÄ• cantÄ« -

333__._ á¹• 21 "paÃ±capaá¹‡á¹‡Ä• sa vassÄ• ni, yato kÄ• lakatÄ• ahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi \Ee 143/ bhuttaá¹ƒ vÄ• , pÄ«taá¹ƒ vÄ• pana pÄ• niyaá¹ƒ.

dehi tvaá¹ƒ pÄ• niyaá¹ƒ bhante, tasitÄ• pÄ• niyÄ• ya me" ti || - imaá¹ƒ gÄ• thamÄ• ha.

<333> tattha __nÄ• bhijÄ• nÄ• mi bhuttaá¹ƒ vÄ• _ti evaá¹ƒ dÄ«ghamantare kÄ• le bhojana
pÄ• nÄ«yaá¹ƒ pÄ«taá¹ƒ vÄ• nÄ• bhijÄ• nÄ• mi, na bhuttaá¹ƒ na pÄ«tanti attho. __tasitÄ• _
__pÄ• niyÄ• yÄ• _ti pÄ• nÄ«yatthÄ• ya Ä• hiá¹‡á¸• antiyÄ• me pÄ• nÄ«yaá¹ƒ dehi, bhante

ito paraá¹ƒ -

334__._ á¹• 21 "ayaá¹ƒ sÄ«todikÄ• gaá¹…gÄ• , himavantato sandati.

piva etto gahetvÄ• na, kiá¹ƒ maá¹ƒ yÄ• casi pÄ• niyaá¹ƒ ||

335__._ á¹• 21 "sacÄ• haá¹ƒ bhante gaá¹…gÄ• ya, sayaá¹ƒ gaá¹‡hÄ• mi pÄ• niyaá¹ƒ.

lohitaá¹ƒ me parivattati, tasmÄ• yÄ• cÄ• mi pÄ• niyaá¹ƒ ||

336__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, gaá¹…gÄ• te hoti lohitaá¹ƒ ||

337__._ á¹• 21 "putto \Ne 126/ me uttaro nÄ• ma, saddho Ä• si upÄ• sako.

so ca mayhaá¹ƒ akÄ• mÄ• ya, samaá¹‡Ä• naá¹ƒ pavecchati ||

338__._ á¹• 21 "cÄ«varaá¹ƒ \Be 134/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

tamahaá¹ƒ paribhÄ• sÄ• mi, maccherena upaddutÄ• ||

339__._ á¹• 21 "yaá¹ƒ tvaá¹ƒ mayhaá¹ƒ akÄ• mÄ• ya, samaá¹‡Ä• naá¹ƒ pavecchasi.

cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ ||

340__._ á¹• 21 "etaá¹ƒ te paralokasmiá¹ƒ, lohitaá¹ƒ hotu uttara.

tassakammavipÄ• kena, gaá¹…gÄ• me hoti lohita" nti || -

imÄ• therassa ca petiyÄ• ca vacanapaá¹-ivacanagÄ• thÄ• .

<334> tattha __himavantato_ti mahato himassa atthitÄ• ya "himavÄ• " ti laddhanÄ• mato p
__sandatÄ«_ti pavattati. __etto_ti ito mahÄ• gaá¹…gÄ• to. __ki_nti kasmÄ• maá¹ƒ yÄ• cas
gaá¹…gÄ• nadiá¹ƒ otaritvÄ• yathÄ• ruci pivÄ• ti dasseti.

<335> __lohitaá¹ƒ_ \Ee 144/ __me parivattatÄ«_ti udakaá¹ƒ sandamÄ• naá¹ƒ mayhaá¹ƒ pÄ
hutvÄ• parivattati pariá¹‡amati, tÄ• ya gahitamattaá¹ƒ udakaá¹ƒ lohitaá¹ƒ jÄ• yati.

337-40__._ __mayhaá¹ƒ akÄ• mÄ• yÄ• _ti mama anicchantiyÄ• . __pavecchatÄ«_ti deti. __
gilÄ• napaccayaá¹ƒ. __eta_nti yaá¹ƒ etaá¹ƒ cÄ«varÄ• dikaá¹ƒ paccayajÄ• taá¹ƒ samaá¹‡Ä•
etaá¹ƒ te paralokasmiá¹ƒ lohitaá¹ƒ hotu uttarÄ• ti abhisapanavasena kataá¹ƒ pÄ• pakamma
yojanÄ• .

athÄ• yasmÄ• revato taá¹ƒ petiá¹ƒ uddissa bhikkhusaá¹…ghassa pÄ• nÄ«yaá¹ƒ adÄ• si, p
bhattaá¹ƒ gahetvÄ• bhikkhÅ«namadÄ• si, saá¹…kÄ• rakÅ«á¹-Ä• dito paá¹ƒsukÅ«laá¹ƒ gah
cimilikaÃ±ca katvÄ• bhikkhÅ«naá¹ƒ adÄ• si, tena cassÄ• petiyÄ• dibbasampattiyo ahesuá
santikaá¹ƒ gantvÄ• attanÄ• laddhadibbasampattiá¹ƒ therassa dassesi. thero taá¹ƒ pavattiá
upagatÄ• naá¹ƒ catunnaá¹ƒ parisÄ• naá¹ƒ pakÄ• setvÄ• dhammakathaá¹ƒ \Be 135/ kathes
saÃ±jÄ• tasaá¹ƒvego vigatamalamacchero hutvÄ• dÄ• nasÄ«lÄ• dikusaladhammÄ• bhirato
petavatthu dutiyasaá¹…gÄ«tiyaá¹ƒ saá¹…gahaá¹ƒ Ä• ruá¸·hanti daá¹-á¹-habbaá¹ƒ.

uttaramÄ• tupetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. suttapetavatthuvaá¹‡á¹‡anÄ•

__ahaá¹ƒ pure pabbajitassa bhikkhuno_ti idaá¹ƒ suttapetavatthu. tassa kÄ• uppatti? sÄ• v
aÃ±Ã±atarasmiá¹ƒ gÄ• make amhÄ• kaá¹ƒ satthari anuppanneyeva sattannaá¹ƒ vassasatÄ

dÄ• rako ekaá¹ƒ paccekabuddhaá¹ƒ upaá¹-á¹-hahi. tassa mÄ• tÄ• tasmiá¹ƒ vayappatte tas
aÃ±Ã±ataraá¹ƒ kuladhÄ«taraá¹ƒ Ä• nesi. vivÄ• hadivaseyeva ca so kumÄ• ro sahÄ• yehi sa
ahinÄ• daá¹-á¹-ho kÄ• lamakÄ• si, "yakkhagÄ• henÄ• " tipi \Ee 145/ vadanti. so paccekabu
bahuá¹ƒ kusalakammaá¹ƒ katvÄ• á¹-hitopi tassÄ• dÄ• rikÄ• ya paá¹-ibaddhacittatÄ• ya vin
mahiddhiko pana ahosi mahÄ• nubhÄ• vo.

atha so taá¹ƒ dÄ• rikaá¹ƒ attano vimÄ• naá¹ƒ netukÄ• mo "kena nu kho upÄ• yena esÄ•
diá¹-á¹-hadhammavedanÄ«yakammaá¹ƒ katvÄ• mayÄ• saddhiá¹ƒ idha abhirameyyÄ• " ti t
anubhavanahetuá¹ƒ vÄ«maá¹ƒsanto paccekabuddhaá¹ƒ cÄ«varakammaá¹ƒ karontaá¹ƒ disv
vanditvÄ• "kiá¹ƒ, bhante, suttakena attho atthÄ«" ti Ä• ha. "cÄ«varakammaá¹ƒ karomi, upÄ
bhante, asukasmiá¹ƒ á¹-hÄ• ne suttabhikkhaá¹ƒ carathÄ• " ti tassÄ• dÄ• rikÄ• ya gehaá¹ƒ
tattha gantvÄ• gharadvÄ• re aá¹-á¹-hÄ• si. atha sÄ• paccekabuddhaá¹ƒ tattha á¹-hitaá¹ƒ d
"suttakena me ayyo atthiko" ti Ã±atvÄ• ekaá¹ƒ suttaguá¸·aá¹ƒ adÄ• si. atha so amanusso m
dÄ• rikÄ• ya gharaá¹ƒ gantvÄ• tassÄ• mÄ• taraá¹ƒ yÄ• citvÄ• tÄ• ya saddhiá¹ƒ katipÄ• ha
anuggahatthaá¹ƒ tasmiá¹ƒ gehe sabbabhÄ• janÄ• ni hiraÃ±Ã±asuvaá¹‡á¹‡assa pÅ«retvÄ•
likhi "idaá¹ƒ devadattiyaá¹ƒ dhanaá¹ƒ na kenaci gahetabba" nti, taÃ±ca dÄ• rikaá¹ƒ gahetvÄ
vimÄ• naá¹ƒ agamÄ• si. tassÄ• mÄ• tÄ• pahÅ«taá¹ƒ dhanaá¹ƒ labhitvÄ• attano Ã±Ä• tak
datvÄ• attanÄ• ca paribhuÃ±jitvÄ• kÄ• laá¹ƒ karontÄ« "mama dhÄ«tÄ• Ä• gacchati ce, id
Ã±Ä• takÄ• naá¹ƒ kathetvÄ• kÄ• lamakÄ• si.

tato \Ne 128/ sattannaá¹ƒ vassasatÄ• naá¹ƒ accayena amhÄ• kaá¹ƒ bhagavati loke uppajji
pavattitavaradhammacakke anukkamena sÄ• vatthiyaá¹ƒ viharante tassÄ• itthiyÄ• tena an
vasantiyÄ• ukkaá¹‡á¹-hÄ• uppajji. sÄ• taá¹ƒ "sÄ• dhu, ayyaputta, maá¹ƒ sakaÃ±Ã±eva ge
vadantÄ« -

341__._ á¹• 21 "ahaá¹ƒ pure pabbajitassa bhikkhuno,

suttaá¹ƒ adÄ• siá¹ƒ upasaá¹…kamma yÄ• citÄ• .

tassa vipÄ• ko \Ee 146/ vipulaphalÅ«palabbhati,

bahukÄ• ca me uppajjare vatthakoá¹-iyo ||

342__._ á¹• 21 "pupphÄ• bhikiá¹‡á¹‡aá¹ƒ ramitaá¹ƒ vimÄ• naá¹ƒ, anekacittaá¹ƒ naranÄ• ris

sÄ• haá¹ƒ bhuÃ±jÄ• mi ca pÄ• rupÄ• mi ca, pahÅ«tavittÄ• na ca tÄ• va khÄ«yati ||

343__._ á¹• 21 "tasseva kammassa vipÄ• kamanvayÄ• , sukhaÃ±ca sÄ• taÃ±ca idhÅ«palab

sÄ• haá¹ƒ gantvÄ• punadeva mÄ• nusaá¹ƒ, kÄ• hÄ• mi puÃ±Ã±Ä• ni nayayyaputta ma" nti

imÄ• gÄ• thÄ• abhÄ• si.

<341> tattha __ "pabbajitassa bhikkhuno" _ti idaá¹ƒ paccekabuddhaá¹ƒ saddhÄ• ya vuttaá
kÄ• mÄ• dimalÄ• naá¹ƒ attano santÄ• nato anavasesato pabbÄ• jitattÄ• pahÄ«nattÄ• para
bhinnakilesattÄ• "bhikkhÅ«" ti ca vattabbataá¹ƒ arahati. __sutta_nti kappÄ• siyasuttaá¹ƒ. __
mayhaá¹ƒ gehaá¹ƒ upasaá¹…kamitvÄ• . __yÄ• citÄ• _ti "uddissa ariyÄ• tiá¹-á¹-hanti, esÄ•
I 7.59) evaá¹ƒ vuttÄ• ya kÄ• yaviÃ±Ã±attipayogasaá¹…khÄ• tÄ• ya bhikkhÄ• cariyÄ• ya \Be
tassa suttadÄ• nassa. __vipÄ• ko vipulaphalÅ«palabbhatÄ«_ti vipulaphalo uá¸·Ä• raudayo
upalabbhati paccanubhavÄ«yati. __bahukÄ• _ti anekÄ• . __vatthakoá¹-iyo_ti vatthÄ• naá¹ƒ
anekasatasahassapabhedÄ• ni vatthÄ• nÄ«ti attho.

<342> __anekacitta_nti \Ee 147/ nÄ• nÄ• vidhacittakammaá¹ƒ, anekehi vÄ• muttÄ• maá¹‡
vicittarÅ«paá¹ƒ. __naranÄ• risevita_nti paricÄ• rakabhÅ«tehi narehi nÄ• rÄ«hi ca upasevita
bhuÃ±jÄ• mÄ«_ti \Ne 129/ sÄ• ahaá¹ƒ taá¹ƒ vimÄ• naá¹ƒ paribhuÃ±jÄ• mi. __pÄ• rupÄ• m
icchiticchitaá¹ƒ nivÄ• semi ceva paridahÄ• mi ca. __pahÅ«tavittÄ• _ti pahÅ«tavittÅ«pakaraá
mahÄ• bhogÄ• . __na ca tÄ• va khÄ«yatÄ«_ti taÃ±ca vittaá¹ƒ na khÄ«yati, na parikkhayaá¹
gacchati.

<343> __tasseva kammassa vipÄ• kamanvayÄ• _ti tasseva suttadÄ• namayapuÃ±Ã±akam
hetubhÄ• vena vipÄ• kabhÅ«taá¹ƒ __sukhaá¹ƒ, _ iá¹-á¹-hamadhurasaá¹…khÄ• taá¹ƒ __sÄ•
__upalabbhati. gantvÄ• punadeva mÄ• nusa_nti puna eva manussalokaá¹ƒ upagantvÄ• . _
mayhaá¹ƒ sukhavisesanipphÄ• dakÄ• ni puÃ±Ã±Ä• ni karissÄ• mi, yesaá¹ƒ vÄ• mayÄ• ay
adhippÄ• yo. __nayayyaputta ma_nti, ayyaputta, maá¹ƒ manussalokaá¹ƒ naya, nehÄ«ti atth

taá¹ƒ sutvÄ• so amanusso tassÄ• paá¹-ibaddhacittatÄ• ya anukampÄ• ya gamanaá¹ƒ ani

344__._ á¹• 21 "satta tuvaá¹ƒ vassasatÄ• idhÄ• gatÄ• ,

jiá¹‡á¹‡Ä• ca vuá¸• á¸• hÄ• ca tahiá¹ƒ bhavissasi.

sabbeva te kÄ• lakatÄ• ca Ã±Ä• takÄ• ,

kiá¹ƒ tattha gantvÄ• na ito karissasÄ«" ti || -

gÄ• thamÄ• ha. tattha __sattÄ• _ti vibhattilopena niddeso, nissakke vÄ• etaá¹ƒ paccattava

vassasatato, sattahi vassasatehi uddhaá¹ƒ tuvaá¹ƒ idhÄ• gatÄ• imaá¹ƒ vimÄ• naá¹ƒ Ä• gat
satta vassasatÄ• ni \Be 138/ hontÄ«ti attho. __jiá¹‡á¹‡Ä• ca_ \Ee 148/ __vuá¸• á¸• hÄ• ca
idha dibbehi utuÄ• hÄ• rehi upathambhitattabhÄ• vÄ• kammÄ• nubhÄ• vena ettakaá¹ƒ kÄ•
á¹-hitÄ• . ito pana gatÄ• kammassa ca parikkhÄ«á¹‡attÄ• manussÄ• naÃ±ca utuÄ• hÄ• ra
vayovuá¸• á¸• hÄ• ca tahiá¹ƒ manussaloke bhavissasi. kinti? __sabbeva te kÄ• lakatÄ• ca
addhuno gatattÄ• tava Ã±Ä• tayopi sabbe eva matÄ• , tasmÄ• ito devalokato tattha manus
karissasi, avasesampi Ä• yuÃ±ca idheva khepehi, idha vasÄ• hÄ«ti adhippÄ• yo.

evaá¹ƒ tena vuttÄ• sÄ• tassa vacanaá¹ƒ asaddahantÄ« punadeva -

345__._ á¹• 21 "satteva \Ne 130/ vassÄ• ni idhÄ• gatÄ• ya me, dibbaÃ±ca sukhaÃ±ca sama

sÄ• haá¹ƒ gantvÄ• punadeva mÄ• nusaá¹ƒ, kÄ• hÄ• mi puÃ±Ã±Ä• ni nayayyaputta ma" nti

gÄ• thamÄ• ha. tattha __satteva vassÄ• ni idhÄ• gatÄ• ya me_ti, ayyaputta, mayhaá¹ƒ idhÄ
maÃ±Ã±e vÄ«tivattÄ• ni. satta vassasatÄ• ni dibbasukhasamappitÄ• ya bahumpi kÄ• laá¹ƒ
evamÄ• ha.

evaá¹ƒ pana tÄ• ya vutto so vimÄ• napeto nÄ• nappakÄ• raá¹ƒ taá¹ƒ anusÄ• sitvÄ• "tvaá¹
tattha na jÄ«vissasi, mÄ• tuyÄ• te nikkhittaá¹ƒ mayÄ• dinnaá¹ƒ dhanaá¹ƒ atthi, taá¹ƒ sama
datvÄ• idheva uppattiá¹ƒ patthehÄ«" ti vatvÄ• taá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• gÄ• mamajjh
aÃ±Ã±epi jane â€™yathÄ• balaá¹ƒ puÃ±Ã±Ä• ni karothÄ• â€™ ti ovadeyyÄ• sÄ«" ti vatvÄ•

346__._ á¹• 21 "so \Ee 149/ taá¹ƒ gahetvÄ• na pasayha bÄ• hÄ• yaá¹ƒ, paccÄ• nayitvÄ• na

vajjesi â€™aÃ±Ã±ampi janaá¹ƒ idhÄ• gataá¹ƒ, karotha puÃ±Ã±Ä• ni sukhÅ«palabbhatÄ«" â

tattha __so_ti so vimÄ• napeto. __ta_nti taá¹ƒ itthiá¹ƒ. __gahetvÄ• na pasayha bÄ• hÄ• ya
bÄ• hÄ• yaá¹ƒ taá¹ƒ gahetvÄ• . __paccÄ• nayitvÄ• nÄ• _ti \Be 139/ tassÄ• jÄ• tasaá¹ƒvuá¸
Ä• nayitvÄ• . __theri_nti thÄ• variá¹ƒ, jiá¹‡á¹‡aá¹ƒ vuá¸• á¸• hanti attho. __sudubbala_nti ja
suá¹-á¹-hu dubbalaá¹ƒ. sÄ• kira tato vimÄ• nato apagamanasamanantarameva jiá¹‡á¹‡Ä•
addhagatÄ• vayoanuppattÄ• ahosi. __vajjesÄ«_ti vadeyyÄ• si. vattabbavacanÄ• kÄ• raÃ±
jana" _ntiÄ• di vuttaá¹ƒ. tassattho - bhadde, tvampi puÃ±Ã±aá¹ƒ kareyyÄ• si, aÃ±Ã±ampi ja
dassanatthÄ• ya Ä• gataá¹ƒ "bhadramukhÄ• , Ä• dittaá¹ƒ sÄ«saá¹ƒ vÄ• celaá¹ƒ vÄ• ajjhup
puÃ±Ã±Ä• ni karothÄ• ti, kate ca puÃ±Ã±e ekaá¹ƒseneva tassa phalabhÅ«taá¹ƒ sukhaá¹ƒ u
saá¹ƒsayo kÄ• tabbo" ti vadeyyÄ• si ovadeyyÄ• sÄ«ti.

evaÃ±ca vatvÄ• tasmiá¹ƒ gate sÄ• itthÄ« attano Ã±Ä• takÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹

jÄ• nÄ• petvÄ• tehi niyyÄ• ditadhanaá¹ƒ gahetvÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ dÄ• na
Ä• gatÄ• gatÄ• naá¹ƒ -

347__._ á¹• 21 "diá¹-á¹-hÄ• \Ne 131/ mayÄ• akatena sÄ• dhunÄ• , petÄ• vihaÃ±Ã±anti ta

kammaÃ±ca \Ee 150/ katvÄ• sukhavedanÄ«yaá¹ƒ, devÄ• manussÄ• ca sukhe á¹-hitÄ• pa

gÄ• thÄ• ya ovÄ• damadÄ• si.

tattha __akatenÄ• _ti anibbattitena attanÄ• anupacitena. __sÄ• dhunÄ• _ti kusalakammen
karaá¹‡avacanaá¹ƒ. __vihaÃ±Ã±antÄ«_ti vighÄ• taá¹ƒ Ä• pajjanti. __sukhavedanÄ«ya_nti s
puÃ±Ã±akammaá¹ƒ. __sukhe á¹-hitÄ• _ti sukhe patiá¹-á¹-hitÄ• . "sukhedhitÄ• " ti vÄ• pÄ• á
abhivuá¸• á¸• hÄ• phÄ«tÄ• ti attho. ayaÃ±hettha adhippÄ• yo - yathÄ• petÄ• tatheva man
katena ca akusalena vihaÃ±Ã±amÄ• nÄ• khuppipÄ• sÄ• dinÄ• vighÄ• taá¹ƒ Ä• pajjantÄ•
diá¹-á¹-hÄ• mayÄ• . sukhavedanÄ«yaá¹ƒ pana kammaá¹ƒ katvÄ• tena katena kusalakamm
devamanussapariyÄ• pannÄ• pajÄ• sukhe á¹-hitÄ• diá¹-á¹-hÄ• mayÄ• , attapaccakhame
dÅ«ratova parivajjentÄ• puÃ±Ã±akiriyÄ• ya yuttapayuttÄ• hothÄ• ti.

evaá¹ƒ pana ovÄ• daá¹ƒ dentÄ« samaá¹‡abrÄ• hmaá¹‡Ä• dÄ«naá¹ƒ sattÄ• haá¹ƒ mahÄ• d
divase kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu nibbatti. bhikkhÅ« taá¹ƒ pavattiá¹ƒ bhagavato Ä• ro
tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya \Be 140/ dhammaá¹ƒ desesi, vis
pavattitadÄ• nassa mahapphalataá¹ƒ mahÄ• nisaá¹ƒsataÃ±ca pakÄ• sesi. taá¹ƒ sutvÄ• ma
dÄ• nÄ• dipuÃ±Ã±Ä• bhirato ahosÄ«ti.

suttapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. kaá¹‡á¹‡amuá¹‡á¸• apetivatthuvaá¹‡á¹‡anÄ•

__soá¹‡á¹‡asopÄ• naphalakÄ• _ti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ viharante kaá¹‡á¹‡amuá¹
vuttaá¹ƒ. atÄ«te kira \Ee 151/ kassapabuddhakÄ• le kimilanagare aÃ±Ã±ataro upÄ• sako so
upÄ• sakasatehi saddhiá¹ƒ samÄ• nacchando hutvÄ• Ä• rÄ• maropanasetubandhanacaá¹.
puÃ±Ã±akammesu pasuto hutvÄ• viharanto saá¹…ghassa vihÄ• raá¹ƒ kÄ• retvÄ• tehi sad
vihÄ• raá¹ƒ gacchati. tesaá¹ƒ bhariyÄ• yopi upÄ• sikÄ• hutvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sama
mÄ• lÄ• gandhavilepanÄ• dihatthÄ• kÄ• lena kÄ• laá¹ƒ vihÄ• raá¹ƒ gacchantiyo antarÄ• m
vissamitvÄ• gacchanti.

athekadivasaá¹ƒ \Ne 132/ katipayÄ• dhuttÄ• ekissÄ• sabhÄ• ya sannisinnÄ• tÄ• su tatth
tÄ• saá¹ƒ rÅ«pasampattiá¹ƒ disvÄ• paá¹-ibaddhacittÄ• hutvÄ• tÄ• saá¹ƒ sÄ«lÄ• cÄ• ragua

kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ "ko etÄ• su ekissÄ• pi sÄ«labhedaá¹ƒ kÄ• tuá¹ƒ samattho
"ahaá¹ƒ samattho" ti Ä• ha. te tena "sahassena abbhutaá¹ƒ karomÄ• " ti abbhutaá¹ƒ akaá¹ƒ
vÄ• yamamÄ• no tÄ• su sabhaá¹ƒ Ä• gatÄ• su sumuÃ±citaá¹ƒ sattatantiá¹ƒ madhurassaraá
madhureneva sarena kÄ• mapaá¹-isaá¹ƒyuttagÄ«tÄ• ni gÄ• yanto gÄ«tasaddena tÄ• su aÃ
sÄ«labhedaá¹ƒ pÄ• pento aticÄ• riniá¹ƒ katvÄ• te dhutte sahassaá¹ƒ parÄ• jesi. te sahassa
sÄ• mikassa Ä• rocesuá¹ƒ. sÄ• miko taá¹ƒ pucchi - "kiá¹ƒ tvaá¹ƒ evarÅ«pÄ• , yathÄ• te \Be
sÄ• "nÄ• haá¹ƒ Ä«disaá¹ƒ jÄ• nÄ• mÄ«" ti paá¹-ikkhipitvÄ• tasmiá¹ƒ asaddahante samÄ«p
dassetvÄ• sapathaá¹ƒ akÄ• si "sace mayÄ• tÄ• disaá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ, ayaá¹ƒ
kÄ• á¸·asunakho tattha tattha bhave jÄ• taá¹ƒ maá¹ƒ \Ee 152/ khÄ• datÅ«" ti. itarÄ• pi paÃ±
itthiá¹ƒ aticÄ• riniá¹ƒ jÄ• nantÄ« kiá¹ƒ ayaá¹ƒ tathÄ• rÅ«paá¹ƒ pÄ• paá¹ƒ akÄ• si, udÄ• hu n
mayaá¹ƒ evarÅ«paá¹ƒ jÄ• nÄ• mÄ• " ti musÄ• vatvÄ• "sace mayaá¹ƒ jÄ• nÄ• ma, bhave b
bhaveyyÄ• mÄ• " ti sapathaá¹ƒ akaá¹ƒsu.

atha sÄ• aticÄ• rinÄ« itthÄ« teneva vippaá¹-isÄ• rena á¸• ayhamÄ• nahadayÄ• sussitvÄ•
himavati pabbatarÄ• je sattannaá¹ƒ mahÄ• sarÄ• naá¹ƒ aÃ±Ã±atarassa kaá¹‡á¹‡amuá¹‡á¸•
hutvÄ• nibbatti. vimÄ• nasÄ• mantÄ• cassÄ• kammavipÄ• kÄ• nubhavanayoggÄ• ekÄ•
paÃ±casatÄ• itthiyo kÄ• laá¹ƒ katvÄ• sapathakammavasena tassÄ• yeva dÄ• siyo hutvÄ•
pubbe katassa puÃ±Ã±akammassa phalena divasabhÄ• gaá¹ƒ dibbasampattiá¹ƒ anubhavit
pÄ• pakammabalasaÃ±coditÄ• sayanato uá¹-á¹-hahitvÄ• pokkharaá¹‡itÄ«raá¹ƒ gacchati. t
gajapotakappamÄ• á¹‡o eko kÄ• á¸·asunakho bheravarÅ«po chinnakaá¹‡á¹‡o tikhiá¹‡Ä• ya
suvipphulitakhadiraá¹…gÄ• rapuÃ±jasadisanayano nirantarappavattavijjulatÄ• saá¹…ghÄ• t
kathinatikhiá¹‡anakho kharÄ• yatadubbaá¹‡á¹‡alomo tato Ä• gantvÄ• taá¹ƒ bhÅ«miyaá¹ƒ n
atisayajighacchÄ• bhibhÅ«to viya pasayha khÄ• danto aá¹-á¹-hisaá¹…khalikamattaá¹ƒ katvÄ
pokkharaá¹‡iyaá¹ƒ khipitvÄ• antaradhÄ• yati. sÄ• ca tattha pakkhittasamanantarameva pa
vimÄ• naá¹ƒ abhiruyha sayane nipajjati. itarÄ• pana tassÄ• dÄ• sabyameva dukkhaá¹ƒ an
tattha vasantÄ«naá¹ƒ paÃ±Ã±Ä• sÄ• dhikÄ• ni paÃ±ca vassasatÄ• ni vÄ«tivattÄ• ni.

atha \Ne 133/ tÄ• saá¹ƒ purisehi vinÄ• dibbasampattiá¹ƒ anubhavantÄ«naá¹ƒ ukkaá¹‡á¹-hÄ
kaá¹‡á¹‡amuá¹‡á¸• adahato niggatÄ• pabbatavivarena Ä• gantvÄ• gaá¹…gaá¹ƒ nadiá¹ƒ a
atthi. tÄ• saÃ±ca vasanaá¹-á¹-hÄ• nasamÄ«pe \Ee 153/ eko dibbaphalehi ambarukkhehi pa
upasobhito Ä• rÄ• masadiso araÃ±Ã±appadeso atthi. tÄ• evaá¹ƒ samacintesuá¹ƒ - "handa,
ambaphalÄ• ni imissÄ• nadiyÄ• pakkhipissÄ• ma, appeva nÄ• ma imaá¹ƒ phalaá¹ƒ disvÄ•
kocideva puriso idhÄ• gaccheyya, tena saddhiá¹ƒ ramissÄ• mÄ• ti. tÄ• tathÄ• akaá¹ƒsu. tÄ
ambaphalÄ• ni kÄ• nici tÄ• pasÄ• gaá¹‡hiá¹ƒsu, kÄ• nici vanacarakÄ• , kÄ• nici kÄ• kÄ• v
laggiá¹ƒsu. ekaá¹ƒ pana gaá¹…gÄ• ya sotaá¹ƒ patvÄ• anukkamena bÄ• rÄ• á¹‡asiá¹ƒ sam

tena ca samayena bÄ• rÄ• á¹‡asirÄ• jÄ• lohajÄ• laparikkhitte gaá¹…gÄ• jale nhÄ• yati. ath
nadisotena vuyhamÄ• naá¹ƒ anukkamena Ä• gantvÄ• lohajÄ• le laggi. taá¹ƒ vaá¹‡á¹‡agan

dibbaá¹ƒ ambaphalaá¹ƒ disvÄ• rÄ• japurisÄ• raÃ±Ã±o upanesuá¹ƒ. rÄ• jÄ• tassa ekadesa
vÄ«maá¹ƒsanatthÄ• ya ekassa bandhanÄ• gÄ• re á¹-hapitassa vajjhacorassa khÄ• dituá¹ƒ
"deva, mayÄ• evarÅ«paá¹ƒ na khÄ• ditapubbaá¹ƒ, dibbamidaá¹ƒ maÃ±Ã±e ambaphala" nti
ekaá¹ƒ khaá¹‡á¸• aá¹ƒ adÄ• si. so taá¹ƒ khÄ• ditvÄ• vigatavalitapalito ativiya manohararÅ«
ahosi. taá¹ƒ disvÄ• rÄ• jÄ• acchariyabbhutajÄ• to taá¹ƒ ambaphalaá¹ƒ paribhuÃ±jitvÄ• sa
manusse pucchi - "kattha evarÅ«pÄ• ni dibbaambaphalÄ• ni saá¹ƒvijjantÄ«" ti? manussÄ•
kira, deva, pabbatarÄ• je" ti. "sakkÄ• pana tÄ• ni Ä• netu" nti? "vanacarakÄ• , deva, jÄ• na

rÄ• jÄ• vanacarake pakkosÄ• petvÄ• tesaá¹ƒ tamatthaá¹ƒ Ä• cikkhitvÄ• tehi sammantetv
vanacarakassa sahassaá¹ƒ datvÄ• taá¹ƒ vissajjesi - "gaccha \Ee 154/, sÄ«ghaá¹ƒ taá¹ƒ me
ti. so taá¹ƒ kahÄ• paá¹‡asahassaá¹ƒ puttadÄ• rassa datvÄ• pÄ• theyyaá¹ƒ gahetvÄ• paá¹
kaá¹‡á¹‡amuá¹‡á¸• adahÄ• bhimukho gantvÄ• manussapathaá¹ƒ atikkamitvÄ• kaá¹‡á¹‡a
saá¹-á¹-hiyojanappamÄ• á¹‡e padese ekaá¹ƒ tÄ• pasaá¹ƒ disvÄ• tena Ä• cikkhitamaggena
tiá¹ƒsayojanappamÄ• á¹‡e padese ekaá¹ƒ tÄ• pasaá¹ƒ disvÄ• , tena Ä• cikkhitamaggena g
pannarasayojanappamÄ• á¹‡e á¹-hÄ• ne aÃ±Ã±aá¹ƒ tÄ• pasaá¹ƒ disvÄ• , tassa attano Ä• g
tÄ• paso taá¹ƒ anusÄ• si - "ito paá¹-á¹-hÄ• ya imaá¹ƒ mahÄ• gaá¹…gaá¹ƒ pahÄ• ya imaá¹ƒ
paá¹-isotaá¹ƒ gacchanto yadÄ• pabbatavivaraá¹ƒ passasi, tadÄ• rattiyaá¹ƒ ukkaá¹ƒ gahetv
ayaÃ±ca \Ne 134/ nadÄ« rattiyaá¹ƒ nappavattati, tena \Be 143/ te gamanayoggÄ• hoti, kati
te ambe passissasÄ«" ti. so tathÄ• katvÄ• udayante sÅ«riye vividharatanaraá¹ƒsijÄ• lapajj
phalabhÄ• rÄ• vanatasÄ• khÄ• vitÄ• natarugaá¹‡opasobhitaá¹ƒ nÄ• nÄ• vidhavihaá¹…gaga
manoharaá¹ƒ ambavanaá¹ƒ sampÄ• puá¹‡i.

atha naá¹ƒ tÄ• amanussitthiyo dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• "esa mama pariggaho,
upadhÄ• viá¹ƒsu. so pana tÄ• hi saddhiá¹ƒ tattha dibbasampattiá¹ƒ anubhavituá¹ƒ yoggassa
akatattÄ• tÄ• disvÄ• va bhÄ«to viravanto palÄ• yitvÄ• anukkamena bÄ• rÄ• á¹‡asiá¹ƒ pat
Ä• rocesi. rÄ• jÄ• taá¹ƒ sutvÄ• tÄ• itthiyo daá¹-á¹-huá¹ƒ ambaphalÄ• ni ca paribhuÃ±jituá¹
rajjabhÄ• raá¹ƒ amaccesu Ä• ropetvÄ• migavÄ• padesena sannaddhadhanukalÄ• po khag
katipayamanussaparivÄ• ro teneva vanacarakena dassitamaggena gantvÄ• katipayayojana
á¹-hapetvÄ• vanacarakameva gahetvÄ• anukkamena gantvÄ• tampi tato nivattÄ• petvÄ•
ambavanaá¹ƒ pÄ• visi. atha naá¹ƒ tÄ• itthiyo abhinavauppannamiva devaputtaá¹ƒ disvÄ• p
Ã±atvÄ• saÃ±jÄ• tasinehabahumÄ• nÄ• sakkaccaá¹ƒ nhÄ• petvÄ• dibbehi vatthÄ• laá¹…
sumaá¹‡á¸• itapasÄ• dhitaá¹ƒ katvÄ• vimÄ• naá¹ƒ Ä• ropetvÄ• nÄ• naggarasaá¹ƒ dibbabh
icchÄ• nurÅ«paá¹ƒ payirupÄ• siá¹ƒsu.

atha diyaá¸• á¸• havassasate atikkante rÄ• jÄ• aá¸• á¸• harattisamaye uá¹-á¹-hahitvÄ• nis
petiá¹ƒ pokkharaá¹‡itÄ«raá¹ƒ gacchantiá¹ƒ disvÄ• "kiá¹ƒ nu kho esÄ• imÄ• ya velÄ• ya ga
vÄ«maá¹ƒsitukÄ• mo anubandhi. atha naá¹ƒ tattha gataá¹ƒ sunakhena khajjamÄ• naá¹ƒ dis
ajÄ• nanto tayo ca divase vÄ«maá¹ƒsitvÄ• "eso etissÄ• paccÄ• mitto bhavissatÄ«" ti nisite

jÄ«vitÄ• voropetvÄ• taÃ±ca itthiá¹ƒ pothetvÄ• pokkharaá¹‡iá¹ƒ otÄ• retvÄ• paá¹-iladdhap

348__._ á¹• 21 "soá¹‡á¹‡asopÄ• naphalakÄ• \Be 144/, soá¹‡á¹‡avÄ• lukasanthatÄ• .

tattha sogandhiyÄ• vaggÅ«, sucigandhÄ• manoramÄ• ||

349__._ á¹• 21 "nÄ• nÄ• rukkhehi saÃ±channÄ• , nÄ• nÄ• gandhasameritÄ• .

nÄ• nÄ• padumasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamotatÄ• ||

350__._ á¹• 21 "surabhiá¹ƒ \Ne 135/ sampavÄ• yanti, manuÃ±Ã±Ä• mÄ• luteritÄ• .

haá¹ƒsakoÃ±cÄ• bhirudÄ• ca, cakkavakkÄ• bhikÅ«jitÄ• ||

351__._ á¹• 21 "nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , nÄ• nÄ• saragaá¹‡Ä• yutÄ• .

nÄ• nÄ• phaladharÄ• rukkhÄ• , nÄ• nÄ• pupphadharÄ• vanÄ• ||

352__._ á¹• 21 "na \Ee 156/ manussesu Ä«disaá¹ƒ, nagaraá¹ƒ yÄ• disaá¹ƒ idaá¹ƒ.

pÄ• sÄ• dÄ• bahukÄ• tuyhaá¹ƒ, sovaá¹‡á¹‡arÅ«piyÄ• mayÄ• .

daddallamÄ• nÄ• Ä• bhenti, samantÄ• caturo disÄ• ||

353__._ á¹• 21 "paÃ±ca dÄ• sisatÄ• tuyhaá¹ƒ, yÄ• temÄ• paricÄ• rikÄ• .

tÄ• kambukÄ• yÅ«radharÄ• , kaÃ±canÄ• veá¸·abhÅ«sitÄ• ||

354__._ á¹• 21 "pallaá¹…kÄ• bahukÄ• tuyhaá¹ƒ, sovaá¹‡á¹‡arÅ«piyÄ• mayÄ• .

kadalimigasaÃ±channÄ• , sajjÄ• gonakasanthatÄ• ||

355__._ á¹• 21 "yattha tuvaá¹ƒ vÄ• sÅ«pagatÄ• , sabbakÄ• masamiddhinÄ«.

sampattÄ• yaá¸• á¸• harattÄ• ya, tato uá¹-á¹-hÄ• ya gacchasi ||

356__._ á¹• 21 "uyyÄ• nabhÅ«miá¹ƒ gantvÄ• na, pokkharaÃ±Ã±Ä• samantato.

tassÄ• tÄ«re tuvaá¹ƒ á¹-hÄ• si, harite saddale subhe ||

357__._ á¹• 21 "tato te kaá¹‡á¹‡amuá¹‡á¸• o sunakho, aá¹…gamaá¹…gÄ• ni khÄ• dati.

yadÄ• ca khÄ• yitÄ• Ä• si, aá¹-á¹-hisaá¹…khalikÄ• katÄ• .

ogÄ• hasi pokkharaá¹‡iá¹ƒ, hoti kÄ• yo yathÄ• pure ||

358__._ á¹• 21 "tato tvaá¹ƒ aá¹…gapaccaá¹…gÄ«, sucÄ• ru piyadassanÄ• .

vatthena pÄ• rupitvÄ• na, Ä• yÄ• si mama santikaá¹ƒ ||

359__._ á¹• 21 "kiá¹ƒ \Be 145/ \Ne 136/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ ka

kissakammavipÄ• kena, kaá¹‡á¹‡amuá¹‡á¸• o sunakho tava.

aá¹…gamaá¹…gÄ• ni khÄ• datÄ«" ti || -

dvÄ• dasahi gÄ• thÄ• hi taá¹ƒ tassa pavattiá¹ƒ paá¹-ipucchi.

<348> tattha __soá¹‡á¹‡asopÄ• naphalakÄ• _ti suvaá¹‡á¹‡amayasopÄ• naphalakÄ• . __so
samantato suvaá¹‡á¹‡amayÄ• hi vÄ• lukÄ• hi santhatÄ• . __tatthÄ• _ti pokkharaá¹‡iyaá¹ƒ.
sogandhikÄ• . __vaggÅ«_ti sundarÄ• rucirÄ• . __sucigandhÄ• _ti manuÃ±Ã±agandhÄ• .

<349> __nÄ• nÄ• gandhasameritÄ• _ti nÄ• nÄ• vidhasurabhigandhavasena gandhavÄ• yu
__nÄ• nÄ• padumasaÃ±channÄ• _ti \Ee 157/ nÄ• nÄ• vidharattapadumasaÃ±chÄ• ditasalil
__puá¹‡á¸• arÄ«kasamotatÄ• _ti setapadumehi ca samokiá¹‡á¹‡Ä• .

<350> __surabhiá¹ƒ sampavÄ• yantÄ«_ti sammadeva sugandhaá¹ƒ vÄ• yati pokkharaá¹‡Ä
__haá¹ƒsakoÃ±cÄ• bhirudÄ• _ti haá¹ƒsehi ca koÃ±cehi ca abhinÄ• ditÄ• .

<351> __nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• _ti nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• . __nÄ• nÄ•
nÄ• nÄ• vidhavihaá¹…gamÄ• bhirudasamÅ«hayuttÄ• . __nÄ• nÄ• phaladharÄ• _ti nÄ• nÄ•
vividhaphalabhÄ• ranamitasÄ• khattÄ• . __nÄ• nÄ• pupphadharÄ• vanÄ• _ti nÄ• nÄ• vidha
vanÄ• nÄ«ti attho. liá¹…gavipallÄ• sena hi "vanÄ• " ti vuttaá¹ƒ.

<352> __na manussesu Ä«disaá¹ƒ nagara_nti yÄ• disaá¹ƒ tava idaá¹ƒ nagaraá¹ƒ, Ä«disaá
manussaloke na upalabbhatÄ«ti attho. __rÅ«piyamayÄ• _ti rajatamayÄ• . __daddallamÄ• n

__Ä• bhentÄ«_ti sobhayanti. __samantÄ• caturo disÄ• _ti samantato catassopi disÄ• yo.

<353> __yÄ• temÄ• _ti yÄ• te imÄ• . __paricÄ• rikÄ• _ti veyyÄ• vaccakÄ• riniyo. __tÄ• _t
__kambukÄ• yÅ«radharÄ• _ti saá¹…khavalayakÄ• yÅ«ravibhÅ«sitÄ• . __kaÃ±canÄ• veá¸·a
suvaá¹‡á¹‡avaá¹-aá¹ƒsakasamalaá¹…katakesahatthÄ• .

<354> __kadalimigasaÃ±channÄ• _ti \Be 146/ \Ne 137/ kadalimigacammapaccattharaá¹‡at
sajjitÄ• sayituá¹ƒ yuttarÅ«pÄ• . __gonakasanthatÄ• _ti dÄ«ghalomakena kojavena santhat

<355> __yatthÄ• _ti yasmiá¹ƒ pallaá¹…ke. __vÄ• sÅ«pagatÄ• _ti vÄ• saá¹ƒ upagatÄ• , say
__sampattÄ• yaá¸• á¸• harattÄ• yÄ• _ti aá¸• á¸• harattiyÄ• upagatÄ• ya. __tato_ti pallaá¹…

<356> __pokkharaÃ±Ã±Ä• _ti pokkharaá¹‡iyÄ• . __harite_ti \Ee 158/ nÄ«le. __saddale_ti ta
__subhe_ti suddhe. subheti vÄ• tassÄ• Ä• lapanaá¹ƒ. bhadde, samantato harite saddale ta
tÄ«re tvaá¹ƒ gantvÄ• na á¹-hÄ• si tiá¹-á¹-hasÄ«ti yojanÄ• .

<357> __kaá¹‡á¹‡amuá¹‡á¸• o_ti khaá¹‡á¸• itakaá¹‡á¹‡o chinnakaá¹‡á¹‡o. __khÄ• yitÄ• Ä
__aá¹-á¹-hisaá¹…khalikÄ• katÄ• _ti aá¹-á¹-hisaá¹…khalikamattÄ• katÄ• . __yathÄ• pure_t
pubbe viya.

<358> __tato_ti pokkharaá¹‡iá¹ƒ ogÄ• hanato pacchÄ• . __aá¹…gapaccaá¹…gÄ«_ti
paripuá¹‡á¹‡asabbaá¹…gapaccaá¹…gavatÄ«. __sucÄ• rÅ«_ti suá¹-á¹-hu manoramÄ• . __p
__Ä• yÄ• sÄ«_ti Ä• gacchasi.

evaá¹ƒ tena raÃ±Ã±Ä• pucchitÄ• sÄ• petÄ« Ä• dito paá¹-á¹-hÄ• ya attano pavattiá¹ƒ tass

360__._ á¹• 21 "kimilÄ• yaá¹ƒ gahapati, saddho Ä• si upÄ• sako.

tassÄ• haá¹ƒ bhariyÄ• Ä• siá¹ƒ, dussÄ«lÄ• aticÄ• rinÄ« ||

361__._ á¹• 21 "so maá¹ƒ aticaramÄ• nÄ• ya, sÄ• miko etadabravi.

â€™netaá¹ƒ taá¹ƒ channaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ tvaá¹ƒ aticarÄ• si maá¹ƒâ€™ ||

362__._ á¹• 21 "sÄ• haá¹ƒ ghoraÃ±ca sapathaá¹ƒ, musÄ• vÄ• daÃ±ca bhÄ• sisaá¹ƒ.

â€™nÄ• haá¹ƒ taá¹ƒ aticarÄ• mi, kÄ• yena uda cetasÄ• ||

363__._ á¹• 21 " â€™sacÄ• haá¹ƒ \Be 147/ \Ne 138/ taá¹ƒ aticarÄ• mi, kÄ• yena uda cetasÅ

kaá¹‡á¹‡amuá¹‡á¸• oyaá¹ƒ sunakho, aá¹…gamaá¹…gÄ• ni khÄ• datuâ€™ ||

364__._ á¹• 21 "tassa kammassa vipÄ• kaá¹ƒ, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

satteva vassasatÄ• ni, anubhÅ«taá¹ƒ yato hi me.

kaá¹‡á¹‡amuá¹‡á¸• o ca sunakho, aá¹…gamaá¹…gÄ• ni khÄ• datÄ«" ti || - paÃ±ca gÄ• thÄ•

360-1__._ tattha \Ee 159/ __kimilÄ• ya_nti evaá¹ƒnÄ• make nagare. __aticÄ• rinÄ«_ti bhari
caraá¹‡ato "aticÄ• rinÄ«" ti vuccati. aticaramÄ• nÄ• ya mayi so sÄ• miko maá¹ƒ etadabravÄ
channa_ntiÄ• di vuttÄ• kÄ• radassanaá¹ƒ. tattha __netaá¹ƒ channa_nti na etaá¹ƒ yuttaá¹ƒ.
tasseva vevacanaá¹ƒ. __ya_nti kiriyÄ• parÄ• masanaá¹ƒ. __aticarÄ• sÄ«_ti aticarasi, ayam
maá¹ƒ tvaá¹ƒ aticarasi, tattha yaá¹ƒ aticaraá¹‡aá¹ƒ, netaá¹ƒ channaá¹ƒ netaá¹ƒ patirÅ«pant

362-4__._ __ghora_nti dÄ• ruá¹‡aá¹ƒ. __sapatha_nti sapanaá¹ƒ. __bhÄ• sisa_nti abhÄ• siá
ahaá¹ƒ. __ta_nti tvaá¹ƒ. __tassa kammassÄ• _ti tassa pÄ• pakammassa dussÄ«lyakammas
"nÄ• haá¹ƒ taá¹ƒ aticarÄ• mÄ«" ti vuttamusÄ• vÄ• dassa ca. __ubhaya_nti ubhayassa vipÄ•
anubhÅ«yamÄ• naá¹ƒ mayÄ• ti attho. __yato_ti yato pÄ• pakammato.

evaÃ±ca pana vatvÄ• tena attano kataá¹ƒ upakÄ• raá¹ƒ kittentÄ« -

365__._ á¹• 21 "tvaÃ±ca deva bahukÄ• ro, atthÄ• ya me idhÄ• gato.

sumuttÄ• haá¹ƒ kaá¹‡á¹‡amuá¹‡á¸• assa, asokÄ• akutobhayÄ• ||

366__._ á¹• 21 "tÄ• haá¹ƒ deva namassÄ• mi, yÄ• cÄ• mi paÃ±jalÄ«katÄ• .

bhuÃ±ja amÄ• nuse kÄ• me, rama deva mayÄ• sahÄ• " ti || -

dve gÄ• thÄ• Ä• ha. tattha __devÄ• _ti rÄ• jÄ• naá¹ƒ Ä• lapati. __kaá¹‡á¹‡amuá¹‡á¸• assÄ
nissakke hi idaá¹ƒ sÄ• mivacanaá¹ƒ. atha rÄ• jÄ• tattha vÄ• sena nibbinnamÄ• naso gama
taá¹ƒ sutvÄ• \Ne 139/ petÄ« raÃ±Ã±o paá¹-ibaddhacittÄ• tatthevassa \Ee 160/ vÄ• saá¹ƒ y
deva, namassÄ• mÄ«" _ti gÄ• thamÄ• ha.

puna \Be 148/ rÄ• jÄ• ekaá¹ƒsena nagaraá¹ƒ gantukÄ• mova hutvÄ• attano ajjhÄ• sayaá¹

367__._ á¹• 21 "bhuttÄ• amÄ• nusÄ• kÄ• mÄ• , ramitomhi tayÄ• saha.

tÄ• haá¹ƒ subhage yÄ• cÄ• mi, khippaá¹ƒ paá¹-inayÄ• hi ma" nti || -

osÄ• nagÄ• thamÄ• ha. tattha __tÄ• ha_nti taá¹ƒ ahaá¹ƒ. __subhage_ti subhagayutte. __pa
nagarameva maá¹ƒ paá¹-inehi. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

atha sÄ• vimÄ• napetÄ« raÃ±Ã±o vacanaá¹ƒ sutvÄ• viyogaá¹ƒ asahamÄ• nÄ• sokÄ• tura
vedhamÄ• nasarÄ«rÄ• nÄ• nÄ• vidhehi upÄ• yehi Ä• yÄ• citvÄ• pi taá¹ƒ tattha vÄ• setuá¹ƒ
ratanehi saddhiá¹ƒ rÄ• jÄ• naá¹ƒ nagaraá¹ƒ netvÄ• pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• kanditvÄ•
vasanaá¹-á¹-hÄ• nameva gatÄ• . rÄ• jÄ• pana taá¹ƒ disvÄ• saÃ±jÄ• tasaá¹ƒvego dÄ• nÄ•
saggaparÄ• yaá¹‡o ahosi. atha amhÄ• kaá¹ƒ bhagavati loke uppajjitvÄ• pavattitavaradham
sÄ• vatthiyaá¹ƒ viharante ekadivasaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no pabbatacÄ• rikaá
saparivÄ• raá¹ƒ disvÄ• tÄ• ya katakammaá¹ƒ pucchi. sÄ• Ä• dito paá¹-á¹-hÄ• ya sabbaá¹ƒ
tÄ• saá¹ƒ dhammaá¹ƒ desesi. taá¹ƒ pavattiá¹ƒ thero bhagavato Ä• rocesi. bhagavÄ• tamatt
katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. mahÄ• jano paá¹-iladdhasaá¹ƒvego pÄ• pa
puÃ±Ã±akammÄ• ni katvÄ• saggaparÄ• yaá¹‡o ahosÄ«ti.

kaá¹‡á¹‡amuá¹‡á¸• apetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. á¸• hubbaripetavatthuvaá¹‡á¹‡anÄ•

__ahu rÄ• jÄ• brahmadatto_ti idaá¹ƒ ubbaripetavatthuá¹ƒ satthÄ• jetavane viharanto aÃ±Ã
Ä• rabbha kathesi \Ee 161/. sÄ• vatthiyaá¹ƒ kira aÃ±Ã±atarÄ• ya upÄ• sikÄ• ya sÄ• miko kÄ
pativiyogadukkhÄ• turÄ• socantÄ« Ä• á¸·Ä• hanaá¹ƒ gantvÄ• rodati. bhagavÄ• tassÄ• so
upanissayasampattiá¹ƒ disvÄ• karuá¹‡Ä• ya saÃ±coditamÄ• naso hutvÄ• \Be 149/ tassÄ•
Ä• sane \Ne 140/ nisÄ«di. upÄ• sikÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekama
satthÄ• "kiá¹ƒ, upÄ• sike, socasÄ«" ti vatvÄ• "Ä• ma, bhagavÄ• , piyavippayogena socÄ• n
sokaá¹ƒ apanetukÄ• mo atÄ«taá¹ƒ Ä• hari.

atÄ«te paÃ±cÄ• laraá¹-á¹-he kapilanagare cÅ«á¸·anÄ«brahmadatto nÄ• ma rÄ• jÄ• ahosi.
attano vijite pajÄ• ya hitakaraá¹‡anirato dasa rÄ• jadhamme akopetvÄ• rajjaá¹ƒ anusÄ• sa
rajje kiá¹ƒ vadantÄ«" ti sotukÄ• mo tunnavÄ• yavesaá¹ƒ gahetvÄ• eko adutiyo nagarato nik
gÄ• maá¹ƒ janapadato janapadaá¹ƒ vicaritvÄ• sabbarajjaá¹ƒ akaá¹‡á¹-akaá¹ƒ anupapÄ«á¸·
apÄ• rutaghare maÃ±Ã±e viharante disvÄ• somanassajÄ• to nivattitvÄ• nagarÄ• bhimukho
gÄ• me ekissÄ• vidhavÄ• ya duggatitthiyÄ• gehaá¹ƒ pÄ• visi. sÄ• taá¹ƒ disvÄ• Ä• ha - "k
Ä• gatosÄ«" ti? "ahaá¹ƒ tunnavÄ• yo, bhadde, bhatiyÄ• tunnavÄ• yakammaá¹ƒ karonto vica
tunnavÄ• yakammaá¹ƒ atthi, bhattaÃ±ca vetanaÃ±ca detha, tumhÄ• kampi kammaá¹ƒ karon

kammaá¹ƒ bhattavetanaá¹ƒ vÄ• , aÃ±Ã±esaá¹ƒ karohi, ayyÄ• " ti. so tattha katipÄ• haá¹ƒ va
dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡asampannaá¹ƒ tassÄ• dhÄ«taraá¹ƒ disvÄ• mÄ• taraá¹ƒ Ä• h
katapariggahÄ• , udÄ• hu akatapariggahÄ• . sace pana kenaci akatapariggahÄ• , imaá¹ƒ m
tumhÄ• kaá¹ƒ sukhena jÄ«vanÅ«pÄ• yaá¹ƒ kÄ• tuá¹ƒ samattho" ti. "sÄ• dhu, ayyÄ• " ti sÄ•

so tÄ• ya saddhiá¹ƒ katipÄ• haá¹ƒ vasitvÄ• tassÄ• kahÄ• paá¹‡asahassaá¹ƒ datvÄ• "aha
nivattissÄ• mi. bhadde \Ee 162/, tvaá¹ƒ mÄ• ukkaá¹‡á¹-hasÄ«" ti vatvÄ• attano nagaraá¹ƒ
tassa gÄ• massa ca antare maggaá¹ƒ samaá¹ƒ kÄ• rÄ• petvÄ• alaá¹…kÄ• rÄ• petvÄ• mal
gantvÄ• taá¹ƒ dÄ• rikaá¹ƒ kahÄ• paá¹‡arÄ• simhi á¹-hapetvÄ• suvaá¹‡á¹‡arajatakalasehi
nÄ• maá¹ƒ kÄ• rÄ• petvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-hapetvÄ• taÃ±ca gÄ• maá¹ƒ tassÄ
rÄ• jÄ• nubhÄ• vena taá¹ƒ nagaraá¹ƒ Ä• netvÄ• tÄ• ya saddhiá¹ƒ abhiramamÄ• no yÄ• vaj
anubhavitvÄ• Ä• yupariyosÄ• ne \Be 150/ kÄ• lamakÄ• si. kÄ• lakate ca tasmiá¹ƒ, kate ca
pativiyogena sokasallasamappitahadayÄ• Ä• á¸·Ä• hanaá¹ƒ gantvÄ• bahÅ« divase gandha
raÃ±Ã±o guá¹‡e kittetvÄ• ummÄ• dappattÄ• viya kandantÄ« paridevantÄ« Ä• á¸·Ä• hanaá

tena \Ne 141/ ca samayena amhÄ• kaá¹ƒ bhagavÄ• bodhisattabhÅ«to isipabbajjaá¹ƒ pabb
adhigatajjhÄ• nÄ• bhiÃ±Ã±o himavantassa sÄ• mantÄ• aÃ±Ã±atarasmiá¹ƒ araÃ±Ã±Ä• yata
sokasallasamappitaá¹ƒ ubbariá¹ƒ dibbena cakkhunÄ• disvÄ• Ä• kÄ• sena Ä• gantvÄ• diss
tattha á¹-hite manusse pucchi - "kassidaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, kassatthÄ• ya cÄ• yaá¹ƒ itthÄ
brahmadattÄ• â€™ ti kandantÄ« paridevatÄ«" ti. taá¹ƒ sutvÄ• manussÄ• "brahmadatto nÄ
so Ä• yupariyosÄ• ne kÄ• lamakÄ• si, tassidaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, tassa ayaá¹ƒ aggamah
â€™brahmadatta, brahmadattÄ• â€™ ti tassa nÄ• maá¹ƒ gahetvÄ• kandantÄ« paridevatÄ«
dÄ«pentÄ• saá¹…gÄ«tikÄ• rÄ• -

368__._ á¹• 21 "ahu rÄ• jÄ• brahmadatto, paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

ahorattÄ• namaccayÄ• , rÄ• jÄ• kÄ• lamakrubbatha ||

369__._ á¹• 21 "tassa Ä• á¸·Ä• hanaá¹ƒ gantvÄ• , bhariyÄ• kandati ubbari.

brahmadattaá¹ƒ apassantÄ«, brahmadattÄ• ti kandati ||

370__._ á¹• 21 "isi \Ee 163/ ca tattha Ä• gacchi, sampannacaraá¹‡o muni.

so ca tattha apucchittha, ye tattha su samÄ• gatÄ• ||

371__._ á¹• 21 " â€™kassa idaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, nÄ• nÄ• gandhasameritaá¹ƒ.

kassÄ• yaá¹ƒ kandati bhariyÄ• , ito dÅ«ragataá¹ƒ patiá¹ƒ.

brahmadattaá¹ƒ apassantÄ«, brahmadattÄ• ti kandatiâ€™ ||

372__._ á¹• 21 "te ca tattha viyÄ• kaá¹ƒsu, ye tattha su samÄ• gatÄ• .

brahmadattassa bhaddante, brahmadattassa mÄ• risa ||

373__._ á¹• 21 "tassa \Be 151/ idaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, nÄ• nÄ• gandhasameritaá¹ƒ.

tassÄ• yaá¹ƒ kandati bhariyÄ• , ito dÅ«ragataá¹ƒ patiá¹ƒ.

brahmadattaá¹ƒ apassantÄ«, brahmadattÄ• ti kandatÄ«" ti || - cha gÄ• thÄ• á¹-hapesuá¹ƒ.

368-9__._ tattha \Ne 142/ __ahÅ«_ti ahosi. __paÃ±cÄ• lÄ• na_nti paÃ±cÄ• laraá¹-á¹-havÄ• paÃ±cÄ• laraá¹-á¹-hasseva vÄ• . ekopi hi janapado janapadikÄ• naá¹ƒ rÄ• jakumÄ• rÄ• naá "paÃ±cÄ• lÄ• na" nti bahuvacanena niddisÄ«yati. __rathesabho_ti rathesu usabhasadiso, m __tassa Ä• á¸·Ä• hana_nti tassa raÃ±Ã±o sarÄ«rassa daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ.

<370> __isÄ«_ti jhÄ• nÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ esanaá¹-á¹-hena isi. __tatthÄ• _ti tasm á¹-hitaá¹-á¹-hÄ• ne, susÄ• neti attho. __Ä• gacchÄ«_ti agamÄ• si. __sampannacaraá¹‡o_ti guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , jÄ• gariyÄ• nuyogo, saddhÄ• dayo satta saddha rÅ«pÄ• vacarajhÄ• nÄ• nÄ«ti imehi pannarasahi caraá¹‡asaá¹…khÄ• tehi guá¹‡ehi sampan caraá¹‡asampannoti attho. __munÄ«_ti attahitaÃ±ca parahitaÃ±ca munÄ• ti jÄ• nÄ• tÄ«ti m apucchitthÄ• _ti so tasmiá¹ƒ á¹-hÄ• ne á¹-hite jane paá¹-ipucchi. __ye tattha su samÄ• gatÄ tattha susÄ• ne samÄ• gatÄ• . __sÅ«_ti nipÄ• tamattaá¹ƒ. "ye tatthÄ• suá¹ƒ samÄ• gatÄ• " ahesunti attho.

<371> __nÄ• nÄ• gandhasamerita_nti \Ee 164/ nÄ• nÄ• vidhehi gandhehi samantato eritaá manussalokato. __dÅ«ragata_nti paralokaá¹ƒ gatattÄ• vadati. __brahmadattÄ• ti kandatÄ«_ nÄ• masaá¹ƒkittanaá¹ƒ katvÄ• paridevanavasena avhÄ• yati.

372-3__._ __brahmadattassa bhaddante, brahmadattassa mÄ• risÄ• _ti mÄ• risa, nirÄ• ma brahmadattassa raÃ±Ã±o idaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, tasseva brahmadattassa raÃ±Ã±o ayaá tassa ca brahmadattassa bhaddaá¹ƒ hotu, tÄ• disÄ• naá¹ƒ mahesÄ«naá¹ƒ hitÄ• nucintanen hitasukhaá¹ƒ hotiyevÄ• ti adhippÄ• yo.

atha \Be 152/ so tÄ• paso tesaá¹ƒ vacanaá¹ƒ sutvÄ• anukampaá¹ƒ upÄ• dÄ• ya ubbariyÄ•

sokavinodanatthaá¹ƒ -

374__._ á¹• 21 "chaá¸·Ä• sÄ«tisahassÄ• ni, brahmadattassanÄ• makÄ• .

imasmiá¹ƒ Ä• á¸·Ä• hane daá¸• á¸• hÄ• , tesaá¹ƒ kamanusocasÄ«" ti || -

gÄ• thamÄ• ha \Ne 143/. tattha __chaá¸·Ä• sÄ«tisahassÄ• nÄ«_ti chasahassÄ• dhikaasÄ«t
__brahmadattassanÄ• makÄ• _ti brahmadattoti evaá¹ƒnÄ• makÄ• . __tesaá¹ƒ kamanusoca
chaá¸·Ä• sÄ«tisahassasaá¹…khÄ• tÄ• naá¹ƒ brahmadattÄ• naá¹ƒ katamaá¹ƒ brahmadattaá
paá¹-icca te soko uppannoti pucchi.

evaá¹ƒ pana tena isinÄ• pucchitÄ• ubbarÄ« attanÄ• adhippetaá¹ƒ brahmadattaá¹ƒ Ä• cik

375__._ á¹• 21 "yo rÄ• jÄ• cÅ«á¸·anÄ«putto, paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

taá¹ƒ bhante anusocÄ• mi, bhattÄ• raá¹ƒ sabbakÄ• mada" nti || -

gÄ• thamÄ• ha. tattha __cÅ«á¸·anÄ«putto_ti evaá¹ƒnÄ• massa raÃ±Ã±o putto. __sabbakÄ•
sabbassa icchiticchitassa dÄ• tÄ• raá¹ƒ, sabbesaá¹ƒ vÄ• sattÄ• naá¹ƒ icchitadÄ• yakaá¹ƒ.

evaá¹ƒ ubbariyÄ• vutte puna tÄ• paso -

376__._ á¹• 21 "sabbevÄ• hesuá¹ƒ rÄ• jÄ• no, brahmadattassanÄ• makÄ• .

sabbeva cÅ«á¸·anÄ«puttÄ• , paÃ±cÄ• lÄ• naá¹ƒ rathesabhÄ• ||

377__._ á¹• 21 "sabbesaá¹ƒ anupubbena, mahesittamakÄ• rayi.

kasmÄ• purimake hitvÄ• , pacchimaá¹ƒ anusocasÄ«" ti || - gÄ• thÄ• dvayamÄ• ha.

<376> tattha __sabbevÄ• hesu_nti sabbeva te chaá¸·Ä• sÄ«tisahassasaá¹…khÄ• rÄ• jÄ•
cÅ«á¸·anÄ«puttÄ• paÃ±cÄ• lÄ• naá¹ƒ rathesabhÄ• va ahesuá¹ƒ. ime rÄ• jabhÄ• vÄ• dayo
nÄ• hesuá¹ƒ.

<377> __mahesittamakÄ• rayÄ«_ti tvaÃ±ca tesaá¹ƒ sabbesampi anupubbena aggamahesi
attho. __kasmÄ• _ti guá¹‡ato ca sÄ• mikabhÄ• vato \Be 153/ ca avisiá¹-á¹-hesu ettakesu ja
pahÄ• ya pacchimaá¹ƒ ekaá¹ƒmeva kasmÄ• kena kÄ• raá¹‡ena anusocasÄ«ti pucchi.

taá¹ƒ \Ne 144/ sutvÄ• ubbarÄ« saá¹ƒvegajÄ• tÄ• puna tÄ• pasaá¹ƒ -

378__._ á¹• 21 "Ä• tume itthibhÅ«tÄ• ya, dÄ«gharattÄ• ya mÄ• risa.

yassÄ• me itthibhÅ«tÄ• ya, saá¹ƒsÄ• re bahubhÄ• sasÄ«" ti || -

gÄ• thamÄ• ha. tattha __Ä• tume_ti attani. __itthibhÅ«tÄ• yÄ• _ti itthibhÄ• vaá¹ƒ upagatÄ• y
dÄ«gharattaá¹ƒ. ayaÃ±hettha adhippÄ• yo - itthibhÅ«tÄ• ya attani sabbakÄ• laá¹ƒ itthÄ«yev
purisabhÄ• vampi upagacchatÄ«ti. __yassÄ• me itthibhÅ«tÄ• yÄ• _ti yassÄ• mayhaá¹ƒ itth
bahusaá¹ƒsÄ• re mahesibhÄ• vaá¹ƒ mahÄ• muni tvaá¹ƒ bhÄ• sasi kathesÄ«ti attho. "Ä• hu
pÄ• á¹-ho. tattha __Ä• _ti anussaraá¹‡atthe nipÄ• to. __Ä• hu me_ti sayaá¹ƒ anussaritaá¹ƒ
itthibhÅ«tÄ• ya itthibhÄ• vaá¹ƒ upagatÄ• ya evaá¹ƒ mayhaá¹ƒ \Ee 166/ ettakaá¹ƒ kÄ• laá¹ƒ
kasmÄ• ? yasmÄ• yassÄ• me itthibhÅ«tÄ• ya sabbesaá¹ƒ anupubbena mahesittamakÄ• ra
saá¹ƒsÄ• re bahuá¹ƒ bhÄ• sasÄ«ti yojanÄ• .

taá¹ƒ sutvÄ• tÄ• paso ayaá¹ƒ niyamo saá¹ƒsÄ• re natthi "itthÄ« itthÄ«yeva hoti, puriso puri
-

379__._ á¹• 21 "ahu itthÄ« ahu puriso, pasuyonimpi Ä• gamÄ• .

evametaá¹ƒ atÄ«tÄ• naá¹ƒ, pariyanto na dissatÄ«" ti || -

gÄ• thamÄ• ha. tattha __ahu itthÄ« ahu puriso_ti tvaá¹ƒ kadÄ• ci itthÄ«pi ahosi, kadÄ• ci pu
kevalaá¹ƒ itthipurisabhÄ• vameva, atha kho pasu yonimpi agamÄ• si, kadÄ• ci pasubhÄ• va
tiracchÄ• nayonimpi upagatÄ• ahosi. __evametaá¹ƒ atÄ«tÄ• naá¹ƒ, pariyanto na dissatÄ«_
etaá¹ƒ itthibhÄ• vaá¹ƒ purisabhÄ• vaá¹ƒ tiracchÄ• nÄ• dibhÄ• vaÃ±ca upagatÄ• naá¹ƒ atÄ«
pariyanto Ã±Ä• á¹‡acakkhunÄ• mahatÄ• ussÄ• hena passantÄ• nampi na dissati. na keva
sabbesampi \Be 154/ saá¹ƒsÄ• re paribbhamantÄ• naá¹ƒ sattÄ• naá¹ƒ attabhÄ• vassa pariy
paÃ±Ã±Ä• yateva. tenÄ• ha bhagavÄ• -

"anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro, pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«va
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarata" nti (SN I 2.124).

evaá¹ƒ tena tÄ• pasena saá¹ƒsÄ• rassa apariyantataá¹ƒ kammassakataÃ±ca vibhÄ• vente
saá¹ƒsÄ• re saá¹ƒviggahadayÄ• dhamme ca pasannamÄ• nasÄ• vigatasokasallÄ• hutvÄ•
sokavigamanaÃ±ca pakÄ• sentÄ« -

380__._ á¹• 21 "Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

381__._ á¹• 21 "abbahÄ« \Ee 167/ vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetÄ• ya, patisokaá¹ƒ apÄ• nudi ||

382__._ á¹• 21 "sÄ• haá¹ƒ abbÅ«á¸·hasallÄ• smi, sÄ«tibhÅ«tÄ• smi nibbutÄ• .

na socÄ• mi na rodÄ• mi, tava sutvÄ• mahÄ• munÄ«" ti || -

tisso gÄ• thÄ• abhÄ• si. tÄ• saá¹ƒ attho heá¹-á¹-hÄ• vuttoyeva.

idÄ• ni saá¹ƒviggahadayÄ• ya ubbariyÄ• paá¹-ipattiá¹ƒ dassento satthÄ• -

383__._ á¹• 21 "tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , samaá¹‡assa subhÄ• sitaá¹ƒ.

pattacÄ«varamÄ• dÄ• ya, pabbaji anagÄ• riyaá¹ƒ ||

384__._ á¹• 21 "sÄ• ca pabbajitÄ• santÄ• , agÄ• rasmÄ• anagÄ• riyaá¹ƒ.

mettacittaá¹ƒ Ä• bhÄ• vesi, brahmalokÅ«papattiyÄ• ||

385__._ á¹• 21 "gÄ• mÄ• gÄ• maá¹ƒ vicarantÄ«, nigame rÄ• jadhÄ• niyo.

uruveá¸·Ä• nÄ• ma so gÄ• mo, yattha kÄ• lamakrubbatha ||

386__._ á¹• 21 "mettacittaá¹ƒ \Ne 146/ Ä• bhÄ• vetvÄ• , brahmalokÅ«papattiyÄ• .

itthicittaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pagÄ• ahÅ«" ti || - catasso gÄ• thÄ• abhÄ• si.

383-4__._ tattha \Be 155/ __tassÄ• _ti tassa tÄ• pasassa. __subhÄ• sita_nti suá¹-á¹-hu bhÄ
attho. __pabbajitÄ• santÄ• _ti pabbajjaá¹ƒ upagatÄ• samÄ• nÄ• , pabbajitvÄ• vÄ• hutvÄ•
__mettacitta_nti mettÄ• sahagataá¹ƒ cittaá¹ƒ. cittasÄ«sena mettajjhÄ• naá¹ƒ vadati. __brah
taÃ±ca sÄ• mettacittaá¹ƒ bhÄ• ventÄ« brahmalokÅ«papattiyÄ• abhÄ• vesi, na vipassanÄ•
anuppanne hi buddhe brahmavihÄ• rÄ• dike bhÄ• ventÄ• tÄ• pasaparibbÄ• jakÄ• yÄ• vad
bhÄ• vesuá¹ƒ.

385-6__._ __gÄ• mÄ• _ \Ee 168/ __gÄ• ma_nti gÄ• mato aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ. __Ä• bhÄ
brÅ«hetvÄ• . __ "abhÄ• vetvÄ• " _ti keci paá¹-hanti, tesaá¹ƒ a-kÄ• ro nipÄ• tamattaá¹ƒ. __it
virÄ• jetvÄ• _ti itthibhÄ• ve cittaá¹ƒ ajjhÄ• sayaá¹ƒ abhiruciá¹ƒ virÄ• jetvÄ• itthibhÄ• ve vira
__brahmalokÅ«pagÄ• _ti paá¹-isandhiggahaá¹‡avasena brahmalokaá¹ƒ upagamanakÄ• ah
vuttanayattÄ• uttÄ• nameva.

satthÄ• imaá¹ƒ dhammadesanaá¹ƒ Ä• haritvÄ• tassÄ• upÄ• sikÄ• ya sokaá¹ƒ vinodetvÄ•
akÄ• si. saccapariyosÄ• ne sÄ• upÄ• sikÄ• sotÄ• pattiphale patiá¹-á¹-hahi. sampattaparisÄ
ahosÄ«ti.

ubbaripetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti khuddaka-aá¹-á¹-hakathÄ• ya petavatthusmiá¹ƒ terasavatthupaá¹-imaá¹‡á¸• itassa

dutiyassa ubbarivaggassa atthasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÅ«á¸·avaggo

1. abhijjamÄ• napetavatthuvaá¹‡á¹‡anÄ•

__abhijjamÄ• ne_ \Be 156/ \Ne 147/ __vÄ• rimhÄ«_ti idaá¹ƒ satthari veá¸·uvane viharante a
luddapetaá¹ƒ Ä• rabbha vuttaá¹ƒ. bÄ• rÄ• á¹‡asiyaá¹ƒ kira aparadisÄ• bhÄ• ge pÄ• ragaá¹.
atikkamitvÄ• cundaá¹-á¹-hilanÄ• make gÄ• me eko luddako ahosi. so araÃ±Ã±e mige vadh
aá¹…gÄ• re pacitvÄ• khÄ• ditvÄ• avasesaá¹ƒ paá¹‡á¹‡apuá¹-e bandhitvÄ• kÄ• jena gahe
taá¹ƒ bÄ• ladÄ• rakÄ• gÄ• madvÄ• re disvÄ• "maá¹ƒsaá¹ƒ me dehi, maá¹ƒsaá¹ƒ me dehÄ
upadhÄ• vanti. so tesaá¹ƒ thokaá¹ƒ thokaá¹ƒ maá¹ƒsaá¹ƒ deti. athekadivasaá¹ƒ maá¹ƒsaá¹
uddÄ• lakapupphaá¹ƒ piá¸·andhitvÄ• bahuÃ±ca hatthena gahetvÄ• gÄ• maá¹ƒ gacchantaá
disvÄ• "maá¹ƒsaá¹ƒ me dehi, maá¹ƒsaá¹ƒ me dehÄ«" ti hatthe pasÄ• retvÄ• upadhÄ• viá¹
pupphamaÃ±jariá¹ƒ adÄ• si.

atha aparena samayena kÄ• laá¹ƒ katvÄ• petesu nibbatto naggo virÅ«parÅ«po bhayÄ• na
annapÄ• naá¹ƒ ajÄ• nanto sÄ«se Ä• bandhitauddÄ• lakakusumamÄ• lÄ• kalÄ• po "cundaá¹
santike kiÃ±ci labhissÄ• mÄ«" ti gaá¹…gÄ• ya udake abhijjamÄ• ne paá¹-isotaá¹ƒ padasÄ•
koliyo nÄ• ma raÃ±Ã±o bimbisÄ• rassa mahÄ• matto kupitaá¹ƒ paccantaá¹ƒ vÅ«pasametvÄ
hatthiassÄ• diparivÄ• rabalaá¹ƒ thalapathena pesetvÄ• sayaá¹ƒ gaá¹…gÄ• ya nadiyÄ• anu
taá¹ƒ petaá¹ƒ tathÄ• gacchantaá¹ƒ disvÄ• pucchanto -

387__._ á¹• 21 "abhijjamÄ• ne vÄ• rimhi, gaá¹…gÄ• ya idha gacchasi.

naggo pubbaddhapetova, mÄ• ladhÄ• rÄ« alaá¹…kato.

kuhiá¹ƒ gamissasi peta, kattha vÄ• so bhavissatÄ«" ti || -

gÄ• thamÄ• ha. tattha __abhijjamÄ• ne_ti padanikkhepena abhijjamÄ• ne saá¹…ghÄ• te, __
gaá¹…gÄ• ya nadiyÄ• udake. __idhÄ• _ti imasmiá¹ƒ á¹-hÄ• ne. __pubbaddhapetovÄ• _ti k
viya apetayoniko devaputto \Be 157/ viya. kathaá¹ƒ? __mÄ• ladhÄ• rÄ« alaá¹…kato_ti, mÄ•
alaá¹…katasÄ«saggoti \Ne 148/ attho. __kattha vÄ• so bhavissatÄ«_ti katarasmiá¹ƒ gÄ• me
nivÄ• so bhavissati, taá¹ƒ kathehÄ«ti attho.

idÄ• ni yaá¹ƒ tadÄ• tena petena koliyena ca vuttaá¹ƒ, taá¹ƒ dassetuá¹ƒ saá¹…gÄ«tikÄ• rÄ•

388__._ á¹• 21 "cundaá¹-á¹-hilaá¹ƒ \Ee 170/ gamissÄ• mi, peto so iti bhÄ• sati.

antare vÄ• sabhagÄ• maá¹ƒ, bÄ• rÄ• á¹‡asiÃ±ca santike ||

389__._ á¹• 21 "taÃ±ca disvÄ• mahÄ• matto, koliyo iti vissuto.

sattuá¹ƒ bhattaÃ±ca petassa, pÄ«takaÃ±ca yugaá¹ƒ adÄ• ||

390__._ á¹• 21 "nÄ• vÄ• ya tiá¹-á¹-hamÄ• nÄ• ya, kappakassa adÄ• payi.

kappakassa padinnamhi, á¹-hÄ• ne petassa dissatha ||

391__._ á¹• 21 "tato suvatthavasano, mÄ• ladhÄ• rÄ« alaá¹…kato.

á¹-hÄ• ne á¹-hitassa petassa, dakkhiá¹‡Ä• upakappatha.

tasmÄ• dajjetha petÄ• naá¹ƒ, anukampÄ• ya punappuna" nti || - gÄ• thÄ• yo avocuá¹ƒ.

<388> tattha __cundaá¹-á¹-hila_nti evaá¹ƒnÄ• makaá¹ƒ gÄ• maá¹ƒ. __antare vÄ• sabhagÄ
santike_ti vÄ• sabhagÄ• massa ca bÄ• rÄ• á¹‡asiyÄ• ca vemajjhe. antarÄ• -saddayogena
upayogavacanaá¹ƒ. bÄ• rÄ• á¹‡asiyÄ• santike hi so gÄ• moti. ayaÃ±hettha attho - antare v
bÄ• rÄ• á¹‡asiyÄ• ca yo cundaá¹-á¹-hilanÄ• mako gÄ• mo bÄ• rÄ• á¹‡asiyÄ• avidÅ«re, ta

<389> __koliyo iti vissuto_ti koliyoti evaá¹ƒpakÄ• sitanÄ• mo. __sattuá¹ƒ bhattaÃ±cÄ• _ti s
bhattaÃ±ca. __pÄ«takaÃ±ca yugaá¹ƒ adÄ• _ti pÄ«takaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ ekaá¹

<390> kadÄ• adÄ• sÄ«ti ce Ä• ha __nÄ• vÄ• ya tiá¹-á¹-hamÄ• nÄ• ya. kappakassa adÄ• p
á¹-hapetvÄ• tattha ekassa nhÄ• pitassa upÄ• sakassa dÄ• pesi \Be 158/, dinnamhi vatthay
__á¹-hÄ• ne_ti á¹-hÄ• naso taá¹…khaá¹‡aÃ±Ã±eva. __petassa dissathÄ• _ti petassa sarÄ«
nivÄ• sanapÄ• rupanavatthaá¹ƒ \Ne 149/ sampajji. tenÄ• ha __ "tato suvatthavasano, mÄ• l
suvatthavasano \Ee 171/ mÄ• lÄ• bharaá¹‡ehi sumaá¹‡á¸• itapasÄ• dhito. __á¹-hÄ• ne á¹-h
upakappathÄ• _ti dakkhiá¹‡eyyaá¹-á¹-hÄ• ne á¹-hitÄ• panesÄ• dakkhiá¹‡Ä• tassa petassa
viniyogaá¹ƒ agamÄ• si. __tasmÄ• dajjetha petÄ• naá¹ƒ, anukampÄ• ya punappuna_nti pet
uddissa punappunaá¹ƒ dakkhiá¹‡aá¹ƒ dadeyyÄ• ti attho.

atha so koliyamahÄ• matto taá¹ƒ petaá¹ƒ anukampamÄ• no dÄ• navidhiá¹ƒ sampÄ• detvÄ•
uggacchante bÄ• rÄ• á¹‡asiá¹ƒ sampÄ• puá¹‡i. bhagavÄ• ca tesaá¹ƒ anuggahatthaá¹ƒ Ä•
gaá¹…gÄ• tÄ«re aá¹-á¹-hÄ• si. koliyamahÄ• mattopi nÄ• vÄ• to otaritvÄ• haá¹-á¹-hapahaá¹
nimantesi - "adhivÄ• setha me, bhante, bhagavÄ• ajjatanÄ• ya bhattaá¹ƒ anukampaá¹ƒ upÄ
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. so bhagavato adhivÄ• sanaá¹ƒ viditvÄ• tÄ• vadeva ramaá¹
sÄ• khÄ• maá¹‡á¸• apaá¹ƒ upari catÅ«su ca passesu nÄ• nÄ• virÄ• gavaá¹‡á¹‡avicittavivid
kÄ• retvÄ• tattha bhagavato Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. nisÄ«di bhagavÄ• paÄ

atha so mahÄ• matto bhagavantaá¹ƒ upasaá¹…kamitvÄ• gandhapupphÄ• dÄ«hi pÅ«jetvÄ
heá¹-á¹-hÄ• attano vuttavacanaá¹ƒ petassa ca paá¹-ivacanaá¹ƒ bhagavato Ä• rocesi. bhaga
Ä• gacchatÅ«" ti cintesi. cintitasamanantarameva buddhÄ• nubhÄ• vasaÃ±codito suvaá¹‡á¹
dhataraá¹-á¹-hahaá¹ƒsarÄ• jaá¹ƒ bhikkhusaá¹…gho dhammarÄ• jaá¹ƒ samparivÄ• resi. tÄ•
"uá¸·Ä• rÄ• dhammadesanÄ• bhavissatÄ«" ti. taá¹ƒ disvÄ• pasannamÄ• naso mahÄ• mat
bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena santappesi. bhagavÄ•
anukampÄ• ya "bÄ• rÄ• á¹‡asisamÄ«pagÄ• mavÄ• sino sannipatantÅ«" ti adhiá¹-á¹-hÄ• si.
mahÄ• janÄ• sannipatiá¹ƒsu, uá¸·Ä• re cassa pete pÄ• kaá¹-e akÄ• si. tesu keci
chinnabhinnapilotikakhaá¹‡á¸• adharÄ• , keci \Ee 172/ attano keseheva \Be 159/ paá¹-icchÄ
naggÄ• yathÄ• jÄ• tarÅ«pÄ• khuppipÄ• sÄ• bhibhÅ«tÄ• tacapariyonaddhÄ• aá¹-á¹-himat
paribbhamantÄ• mahÄ• janassa paccakkhato paÃ±Ã±Ä• yiá¹ƒsu.

atha bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si, yathÄ• te
attanÄ• kataá¹ƒ pÄ• pakammaá¹ƒ mahÄ• janassa pavedesuá¹ƒ. tamatthaá¹ƒ dÄ«pentÄ• s

392__._ á¹• 21 "sÄ• tunnavasanÄ• \Ne 150/ eke, aÃ±Ã±e kesanivÄ• sanÄ• .

petÄ• bhattÄ• ya gacchanti, pakkamanti disodisaá¹ƒ ||

393__._ á¹• 21 "dÅ«re eke padhÄ• vitvÄ• , aladdhÄ• va nivattare.

chÄ• tÄ• pamucchitÄ• bhantÄ• , bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• ||

394__._ á¹• 21 "keci tattha papatitvÄ• , bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• .

pubbe akatakalyÄ• á¹‡Ä• , aggidaá¸• á¸• hÄ• va Ä• tape ||

395__._ á¹• 21 "mayaá¹ƒ pubbe pÄ• padhammÄ• , gharaá¹‡Ä« kulamÄ• taro.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

396__._ á¹• 21 "pahÅ«taá¹ƒ annapÄ• nampi, apissu avakirÄ«yati.

sammaggate pabbajite, na ca kiÃ±ci adamhase ||

397__._ á¹• 21 "akammakÄ• mÄ• alasÄ• , sÄ• dukÄ• mÄ• mahagghasÄ• .

Ä• lopapiá¹‡á¸• adÄ• tÄ• ro, paá¹-iggahe paribhÄ• simhase ||

398__._ á¹• 21 "te gharÄ• tÄ• ca dÄ• siyo, tÄ• nevÄ• bharaá¹‡Ä• ni no.

te aÃ±Ã±e paricÄ• renti, mayaá¹ƒ dukkhassa bhÄ• gino ||

399__._ á¹• 21 "veá¹‡Ä« vÄ• avaÃ±Ã±Ä• honti, rathakÄ• rÄ« ca dubbhikÄ• .

caá¹‡á¸• Ä• lÄ« kapaá¹‡Ä• honti, kappakÄ• ca punappunaá¹ƒ ||

400__._ á¹• 21 "yÄ• ni \Ee 173/ yÄ• ni nihÄ«nÄ• ni, kulÄ• ni kapaá¹‡Ä• ni ca.

tesu tesveva jÄ• yanti, esÄ• maccharino gati ||

401__._ á¹• 21 "pubbe \Be 160/ ca katakalyÄ• á¹‡Ä• , dÄ• yakÄ• vÄ«tamaccharÄ• .

saggaá¹ƒ te paripÅ«renti, obhÄ• senti ca nandanaá¹ƒ ||

402__._ á¹• 21 "vejayante \Ne 151/ ca pÄ• sÄ• de, ramitvÄ• kÄ• makÄ• mino.

uccÄ• kulesu jÄ• yanti, sabhogesu tato cutÄ• ||

403__._ á¹• 21 "kÅ«á¹-Ä• gÄ• re ca pÄ• sÄ• de, pallaá¹…ke ponakatthate.

bÄ«jitaá¹…gÄ• morahatthehi, kule jÄ• tÄ• yasassino ||

404__._ á¹• 21 "aá¹…kato aá¹…kaá¹ƒ gacchanti, mÄ• ladhÄ• rÄ« alaá¹…katÄ• .

dhÄ• tiyo upatiá¹-á¹-hanti, sÄ• yaá¹ƒ pÄ• taá¹ƒ sukhesino ||

405__._ á¹• 21 "nayidaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, katapuÃ±Ã±Ä• namevidaá¹ƒ.

asokaá¹ƒ nandanaá¹ƒ rammaá¹ƒ, tidasÄ• naá¹ƒ mahÄ• vanaá¹ƒ ||

406__._ á¹• 21 "sukhaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, idha natthi parattha ca.

sukhaÃ±ca katapuÃ±Ã±Ä• naá¹ƒ, idha ceva parattha ca ||

407__._ á¹• 21 "tesaá¹ƒ sahabyakÄ• mÄ• naá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ.

katapuÃ±Ã±Ä• hi modanti, sagge bhogasamaá¹…gino" ti || - gÄ• thÄ• yo avocuá¹ƒ.

<392> tattha __sÄ• tunnavasanÄ• _ti chinnabhinnapilotikakhaá¹‡á¸• anivÄ• sanÄ• . __eke
__kesanivÄ• sanÄ• _ti keseheva paá¹-icchÄ• ditakopinÄ• . __bhattÄ• ya gacchantÄ«_ti "ap
vÄ• tattha vÄ• kiÃ±ci ucchiá¹-á¹-habhattaá¹ƒ vÄ• vamitabhattaá¹ƒ vÄ• gabbhamalÄ• dika
katthacideva aá¹-á¹-hatvÄ• ghÄ• satthÄ• ya gacchanti. __pakkamanti disodisa_nti disato di
anekayojanantarikaá¹ƒ á¹-hÄ• naá¹ƒ pakkamanti.

<393> __dÅ«re_ti dÅ«reva á¹-hÄ• ne. __eke_ti ekacce petÄ• . __padhÄ• vitvÄ• _ti ghÄ• sa
__aladdhÄ• va nivattare_ti \Ee 174/ kiÃ±ci ghÄ• saá¹ƒ vÄ• pÄ• nÄ«yaá¹ƒ vÄ• alabhitvÄ•
__pamucchitÄ• _ti khuppipÄ• sÄ• didukkhena saÃ±jÄ• tamucchÄ• . __bhantÄ• _ti \Be 161/
paá¹-isumbhitÄ• _ti tÄ• ya eva mucchÄ• ya uppattiyÄ• á¹-hatvÄ• avakkhittamattikÄ• piá¹‡á
pathaviyaá¹ƒ patitÄ• .

<394> __tatthÄ• _ti \Ne 152/ gataá¹-á¹-hÄ• ne. __bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• _ti papÄ•
jighacchÄ• didukkhena á¹-hÄ• tuá¹ƒ asamatthabhÄ• vena bhÅ«miyaá¹ƒ patitÄ• , tattha vÄ•
ghÄ• sÄ• dÄ«naá¹ƒ alÄ• bhena chinnÄ• sÄ• hutvÄ• kenaci paá¹-imukhaá¹ƒ sumbhitÄ• po
hontÄ«ti attho. __pubbe akatakalyÄ• á¹‡Ä• _ti purimabhave akatakusalÄ• . __aggidaá¸• á¸•
nidÄ• ghakÄ• le Ä• tapaá¹-á¹-hÄ• ne agginÄ• daá¸• á¸• hÄ• viya, khuppipÄ• sagginÄ• á¸•

anubhavantÄ«ti attho.

<395> __pubbe_ti atÄ«tabhave. __pÄ• padhammÄ• _ti issukÄ«maccharÄ«Ä• dibhÄ• vena
__gharaá¹‡Ä«_ti gharasÄ• miniyo. __kulamÄ• taro_ti kuladÄ• rakÄ• naá¹ƒ mÄ• taro, kulapu
__dÄ«pa_nti patiá¹-á¹-haá¹ƒ, puÃ±Ã±anti attho. taÃ±hi sattÄ• naá¹ƒ sugatÄ«su patiá¹-á¹-hÄ
"patiá¹-á¹-hÄ• " ti vuccati. __nÄ• kamhÄ• _ti na karimha.

<396> __pahÅ«ta_nti bahuá¹ƒ. __annapÄ• nampÄ«_ti annaÃ±ca pÄ• naÃ±ca. __apissu av
nipÄ• tamattaá¹ƒ, api avakirÄ«yati chaá¹-á¹-Ä«yati. __sammaggate_ti sammÄ• gate samm
paá¹-ipannÄ• ya. __pabbajite_ti pabbajitÄ• ya. sampadÄ• ne hi idaá¹ƒ bhummavacanaá¹ƒ.
sati labbhamÄ• neti attho. __na ca kiÃ±ci adamhase_ti "kiÃ±cimattampi deyyadhammaá¹ƒ
vippaá¹-isÄ• rÄ• bhibhÅ«tÄ• vadanti.

<397> __akammakÄ• mÄ• _ti sÄ• dhÅ«ti akattabbaá¹ƒ kammaá¹ƒ akusalaá¹ƒ kÄ• mentÄ«
kattabbaá¹ƒ kusalaá¹ƒ kÄ• mentÄ«ti kammakÄ• mÄ• , na kammakÄ• mÄ• ti akammakÄ• m
acchandikÄ• ti attho. __alasÄ• _ti kusÄ«tÄ• kusalakammakaraá¹‡e nibbÄ«riyÄ• . __sÄ• du
sÄ• tamadhuravatthupiyÄ• . __mahagghasÄ• _ti mahÄ• bhojanÄ• , ubhayenÄ• pi sundaraÃ
labhitvÄ• atthikÄ• naá¹ƒ kiÃ±ci adatvÄ• sayameva bhuÃ±jitÄ• roti \Be 162/ dasseti. __Ä• l
Ä• lopamattassapi bhojanapiá¹‡á¸• assa dÄ• yakÄ• . __paá¹-iggahe_ti tassa paá¹-iggaá¹‡h
paribhavaá¹ƒ karontÄ• bhÄ• simha, avamaÃ±Ã±imha uppaá¹‡á¸• imhÄ• cÄ• ti attho.

<398> __te gharÄ• _ti yattha mayaá¹ƒ pubbe "amhÄ• kaá¹ƒ ghara" nti mamattaá¹ƒ akarimh
yathÄ• á¹-hitÄ• ni, idÄ• ni no na kiÃ±ci upakappatÄ«ti adhippÄ• yo. __tÄ• ca dÄ• siyo tÄ• n
etthÄ• pi eseva nayo. tattha __no_ti amhÄ• kaá¹ƒ. __te_ti te gharÄ• dike. __aÃ±Ã±e paricÄ
paribhogÄ• divasena viniyogaá¹ƒ karontÄ«ti attho. __mayaá¹ƒ dukkhassa bhÄ• gino_ti may
kÄ«á¸·anappasutÄ• hutvÄ• sÄ• pateyyaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ anugÄ• mikaá¹ƒ kÄ•
khuppipÄ• sÄ• didukkhassa bhÄ• gino bhavÄ• mÄ• ti attÄ• naá¹ƒ garahantÄ• vadanti.

<399> idÄ• ni yasmÄ• petayonito cavitvÄ• manussesu uppajjantÄ• pi sattÄ• yebhuyyena
vipÄ• kÄ• vasesena hÄ«najÄ• tikÄ• kapaá¹‡avuttinova honti, tasmÄ• tamatthaá¹ƒ dassetu
_tiÄ• dinÄ• dve gÄ• thÄ• vuttÄ• . tattha __veá¹‡ivÄ• _ti venajÄ• tikÄ• , vilÄ«vakÄ• rÄ• na
__vÄ• _-saddo aniyamattho. __avaÃ±Ã±Ä• _ti avaÃ±Ã±eyyÄ• , avajÄ• nitabbÄ• ti vuttaá¹ƒ
pÄ• á¹-ho, parehi bÄ• dhanÄ«yÄ• ti attho. __rathakÄ• rÄ«_ti cammakÄ• rino. __dubbhikÄ•
mittÄ• naá¹ƒ bÄ• dhikÄ• . __caá¹‡á¸• Ä• lÄ«_ti caá¹‡á¸• Ä• lajÄ• tikÄ• . __kapaá¹‡Ä• _ti va
kÄ• ruÃ±Ã±appattÄ• \Ee 176/. __kappakÄ• _ti kappakajÄ• tikÄ• , sabbattha "honti punappu
aparÄ• parampi imesu nihÄ«nakulesu uppajjantÄ«ti vuttaá¹ƒ hoti.

<400> __tesu tesveva jÄ• yantÄ«_ti yÄ• ni yÄ• ni aÃ±Ã±Ä• nipi nesÄ• dapukkusakulÄ• dÄ

vambhaniyÄ• ni paramaduggatÄ• ni ca, tesu tesu eva nihÄ«nakulesu macchariyamalena pe
nibbattanti. tenÄ• ha __ "esÄ• maccharino gatÄ«" _ti.

<401> evaá¹ƒ \Be 163/ akatapuÃ±Ã±Ä• naá¹ƒ sattÄ• naá¹ƒ gatiá¹ƒ dassetvÄ• idÄ• ni kata
dassetuá¹ƒ __ "pubbe ca katakalyÄ• á¹‡Ä• " _ti satta gÄ• thÄ• vuttÄ• . tattha __saggaá¹ƒ t
pubbe purimajÄ• tiyaá¹ƒ katakalyÄ• á¹‡Ä• dÄ• yakÄ• dÄ• napuÃ±Ã±Ä• bhiratÄ• vigatama
rÅ«pasampattiyÄ• ceva parivÄ• rasampattiyÄ• ca saggaá¹ƒ devalokaá¹ƒ paripÅ«renti pari
__obhÄ• senti ca nandana_nti na kevalaá¹ƒ paripÅ«rentiyeva, atha kho kapparukkhÄ• dÄ«r
obhÄ• samÄ• nampi nandanavanaá¹ƒ attano vatthÄ• bharaá¹‡ajutÄ«hi sarÄ«rappabhÄ• ya
obhÄ• setvÄ• ca jotenti.

<402> __kÄ• makÄ• mino_ti yathicchitesu kÄ• maguá¹‡esu yathÄ• kÄ• maá¹ƒ paribhogava
khattiyakulÄ• dÄ«su kulesu. __sabhogesÅ«_ti mahÄ• vibhavesu. __tato cutÄ• _ti tato deval

<403> __kÅ«á¹-Ä• gÄ• re_ \Ne 154/ __ca pÄ• sÄ• de_ti kÅ«á¹-Ä• gÄ• re ca pÄ• sÄ• de ca
bÄ«jiyamÄ• nadehÄ• . __morahatthehÄ«_ti morapiÃ±chapaá¹-imaá¹‡á¸• itabÄ«janÄ«hatthe
parivÄ• ravanto ramantÄ«ti adhippÄ• yo.

<404> __aá¹…kato aá¹…kaá¹ƒ gacchantÄ«_ti dÄ• rakakÄ• lepi Ã±Ä• tÄ«naá¹ƒ dhÄ• tÄ«na
aá¹…kaá¹-á¹-hÄ• nameva gacchanti, na bhÅ«mitalanti adhippÄ• yo. __upatiá¹-á¹-hantÄ«_ti
karonti. __sukhesino_ti sukhamicchantÄ• , "mÄ• sÄ«taá¹ƒ \Ee 177/ vÄ• uá¹‡haá¹ƒ vÄ• " ti
pariharantÄ• upatiá¹-á¹-hantÄ«ti adhippÄ• yo.

<405> __nayidaá¹ƒ akatapuÃ±Ã±Ä• na_nti idaá¹ƒ sokavatthuabhÄ• vato asokaá¹ƒ rammaá
tidasÄ• naá¹ƒ tÄ• vatiá¹ƒsadevÄ• naá¹ƒ __mahÄ• vanaá¹ƒ_ mahÄ• upavanabhÅ«taá¹ƒ __n
akatapuÃ±Ã±Ä• naá¹ƒ na hoti, tehi laddhuá¹ƒ na sakkÄ• ti attho.

<406> __idhÄ• _ti imasmiá¹ƒ manussaloke visesato puÃ±Ã±aá¹ƒ karÄ«yati, taá¹ƒ sandhÄ•
diá¹-á¹-hadhamme. __paratthÄ• _ti samparÄ• ye.

<407> __tesa_nti tehi yathÄ• vuttehi devehi. __sahabyakÄ• mÄ• na_nti sahabhÄ• vaá¹ƒ ic
__bhogasamaá¹…gino_ti bhogehi samannÄ• gatÄ• , dibbehi \Be 164/ paÃ±cakÄ• maguá¹‡
sesaá¹ƒ uttÄ• natthameva.

evaá¹ƒ tehi petehi sÄ• dhÄ• raá¹‡ato attanÄ• katakammassa ca gatiyÄ• puÃ±Ã±akammas
saá¹ƒviggamanassa koá¸·iyÄ• maccapamukhassa tattha sannipatitassa mahÄ• janassa ajjh
vitthÄ• rena dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ
ahosÄ«ti.

abhijjamÄ• napetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• á¹‡avÄ• sittherapetavatthuvaá¹‡á¹‡anÄ•

__kuá¹‡á¸• inÄ• gariyo thero_ti idaá¹ƒ satthari veá¸·uvane viharante Ä• yasmato sÄ• á¹‡av
\Ne 155/ Ä• rabbha vuttaá¹ƒ. atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ kitavassa nÄ• ma raÃ±Ã±o pu
kÄ«á¸·itvÄ• nivattanto sunettaá¹ƒ nÄ• ma paccekabuddhaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• naga
issariyamadamatto hutvÄ• "kathaÃ±hi nÄ• ma mayhaá¹ƒ aÃ±jaliá¹ƒ \Ee 178/ akatvÄ• ayaá
ti paduá¹-á¹-hacitto hatthikkhandhato otaritvÄ• "kacci te piá¹‡á¸• apÄ• to laddho" ti Ä• lapan
pattaá¹ƒ gahetvÄ• pathaviyaá¹ƒ pÄ• tetvÄ• bhindi. atha naá¹ƒ sabbattha tÄ• dibhÄ• vappa
karuá¹‡Ä• vipphÄ• rasomanassanipÄ• tapasannacittameva olokentaá¹ƒ aá¹-á¹-hÄ• nÄ• ghÄ
kitavassa raÃ±Ã±o puttaá¹ƒ na jÄ• nÄ• si, tvaá¹ƒ olokayanto mayhaá¹ƒ kiá¹ƒ karissasÄ«" ti
pakkÄ• mi. pakkantamattasseva cassa narakaggidÄ• hapaá¹-ibhÄ• go balavasarÄ«radÄ• h
mahÄ• santÄ• penÄ• bhibhÅ«takÄ• yo atibÄ• á¸·haá¹ƒ dukkhavedanÄ• bhitunno kÄ• laá¹ƒ
nibbatti.

so tattha dakkhiá¹‡apassena vÄ• mapassena uttÄ• no avakujjoti bahÅ«hi pakÄ• rehi pariva
vassasahassÄ• ni paccitvÄ• tato \Be 165/ cuto petesu apirimitakÄ• laá¹ƒ khuppipÄ• sÄ• dic
tato cuto imasmiá¹ƒ buddhuppÄ• de kuá¹‡á¸• inagarassa samÄ«pe kevaá¹-á¹-agÄ• me nibb
jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ uppajji, tena so pubbe attanÄ• anubhÅ«tapubbaá¹ƒ dukkhaá¹ƒ anu
pÄ• pabhayena Ã±Ä• takehipi saddhiá¹ƒ macchabandhanatthaá¹ƒ na gacchati. tesu gaccha
anicchanto nilÄ«yati, gato ca jÄ• laá¹ƒ bhindati, jÄ«vante vÄ• macche gahetvÄ• udake viss
kiriyaá¹ƒ arocantÄ• Ã±Ä• takÄ• gehato taá¹ƒ nÄ«hariá¹ƒsu. eko panassa bhÄ• tÄ• sineha

tena ca samayena Ä• yasmÄ• Ä• nando kuá¹‡á¸• inagaraá¹ƒ upanissÄ• ya sÄ• á¹‡apabba
kevaá¹-á¹-aputto Ã±Ä• takehi pariccatto hutvÄ• ito cito ca paribbhamanto taá¹ƒ padesaá¹ƒ
therassa santikaá¹ƒ upasaá¹…kami. thero taá¹ƒ pucchitvÄ• bhojanena atthikabhÄ• vaá¹ƒ Ã
datvÄ• katabhattakicco sabbaá¹ƒ taá¹ƒ \Ee 179/ pavattiá¹ƒ Ã±atvÄ• dhammakathÄ• ya pas
"pabbajissasi, Ä• vuso" ti? "Ä• ma, bhante, pabbajissÄ• mÄ«" ti. thero taá¹ƒ pabbÄ• jetvÄ•
bhagavato santikaá¹ƒ agamÄ• si. atha naá¹ƒ satthÄ• Ä• ha - "Ä• nanda, imaá¹ƒ sÄ• maá¹‡
so ca akatakusalattÄ• appalÄ• bho ahosi. atha naá¹ƒ satthÄ• anuggaá¹‡hanto bhikkhÅ«na
pÄ• nÄ«yaghaá¹-Ä• naá¹ƒ paripÅ«raá¹‡e niyojesi. taá¹ƒ disvÄ• upÄ• sakÄ• tassa bahÅ«ni
paá¹-á¹-hapesuá¹ƒ.

so \Ne 156/ aparena samayena laddhÅ«pasampado arahattaá¹ƒ patvÄ• thero hutvÄ• dvÄ•
sÄ• á¹‡apabbate vasi. tassa pana Ã±Ä• takÄ• paÃ±casatamattÄ• anupacitakusalakammÄ
upacitamaccherÄ• dipÄ• padhammÄ• kÄ• laá¹ƒ katvÄ• petesu nibbattiá¹ƒsu. tassa pana m

gehato nikkaá¸• á¸• hito" ti sÄ• rajjamÄ• nÄ• taá¹ƒ anupasaá¹…kamitvÄ• tasmiá¹ƒ baddha
pesesuá¹ƒ. so therassa gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hasamaye dakkhiá¹‡ajÄ• á¹‡un
patiá¹-á¹-hÄ• petvÄ• kataÃ±jalÄ« attÄ• naá¹ƒ dassetvÄ• \Be 166/ __ "mÄ• tÄ• pitÄ• ca te
avoca. __kuá¹‡á¸• inÄ• gariyo thero_tiÄ• dayo pana Ä• dito paÃ±ca gÄ• thÄ• tÄ• saá¹ƒ sa
dhammasaá¹…gÄ• hakehi á¹-hapitÄ• .

408__._ á¹• 21 "kuá¹‡á¸• inÄ• gariyo thero, sÄ• á¹‡avÄ• sinivÄ• siko.

poá¹-á¹-hapÄ• doti nÄ• mena, samaá¹‡o bhÄ• vitindriyo ||

409__._ á¹• 21 "tassa mÄ• tÄ• pitÄ• bhÄ• tÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

410__._ á¹• 21 "te duggatÄ• sÅ«cikaá¹-á¹-Ä• , kilantÄ• naggino kisÄ• .

uttasantÄ• mahattÄ• sÄ• , na dassenti kurÅ«rino ||

411__._ á¹• 21 "tassa \Ee 180/ bhÄ• tÄ• vitaritvÄ• , naggo ekapathekako.

catukuá¹‡á¸• iko bhavitvÄ• na, therassa dassayÄ«tumaá¹ƒ ||

412__._ á¹• 21 "thero cÄ• manasikatvÄ• , tuá¹‡hÄ«bhÅ«to atikkami.

so ca viÃ±Ã±Ä• payÄ« theraá¹ƒ, â€™bhÄ• tÄ• petagato ahaá¹ƒâ€™ ||

413__._ á¹• 21 "mÄ• tÄ• pitÄ• ca te bhante, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

414__._ á¹• 21 "tena duggatÄ• sÅ«cikaá¹-á¹-Ä• , kilantÄ• naggino kisÄ• .

uttasantÄ• mahattÄ• sÄ• , na dassenti kurÅ«rino ||

415__._ á¹• 21 "anukampassu \Ne 157/ kÄ• ruá¹‡iko, datvÄ• anvÄ• disÄ• hi no.

tava dinnena dÄ• nena, yÄ• pessanti kurÅ«rino" ti ||

408-9__._ tattha __kuá¹‡á¸• inÄ• gariyo thero_ti evaá¹ƒnÄ• make nagare jÄ• tasaá¹ƒvaá¸•
"kuá¹‡á¸• ikanagaro thero" tipi pÄ• á¹-ho, so evattho. __sÄ• á¹‡avÄ• sinivÄ• siko_ti sÄ• á¹‡
__poá¹-á¹-hapÄ• doti nÄ• menÄ• _ti nÄ• mena poá¹-á¹-hapÄ• do nÄ• ma. __samaá¹‡o_ti s
ariyamaggabhÄ• vanÄ• ya bhÄ• vitasaddhÄ• diindriyo, arahÄ• ti attho. __tassÄ• _ti tassa s
__duggatÄ• _ti duggatigatÄ• .

<410> __sÅ«cikaá¹-á¹-Ä• _ti \Be 167/ pÅ«tinÄ• lÅ«khagattÄ• aá¹-á¹-akÄ• , sÅ«cikÄ• ti lad
khuppipÄ• sÄ• ya aá¹-á¹-Ä• pÄ«á¸·itÄ• . "sÅ«cikaá¹‡á¹-hÄ• " ti keci paá¹-hanti, sÅ«cichidda
attho. __kilantÄ• _ti kilantakÄ• yacittÄ• . __naggino_ti naggarÅ«pÄ• niccoá¸·Ä• . __kisÄ• _
aá¹-á¹-hittacamattasarÄ«ratÄ• ya kisadehÄ• . __uttasantÄ• _ti "ayaá¹ƒ samaá¹‡o amhÄ• ka
utrÄ• saá¹ƒ Ä• pajjantÄ• \Ee 181/. __mahattÄ• sÄ• _ti attanÄ• pubbe katakammaá¹ƒ paá¹
__na dassentÄ«_ti attÄ• naá¹ƒ na dassenti, sammukhÄ«bhÄ• vaá¹ƒ na gacchanti. __kurÅ«

<411> __tassa bhÄ• tÄ• _ti sÄ• á¹‡avÄ• sittherassa bhÄ• tÄ• . __vitaritvÄ• _ti vitiá¹‡á¹‡o h
ottappasantÄ• sabhayÄ• ti attho. vituritvÄ• ti vÄ• pÄ• á¹-ho, turito hutvÄ• , taramÄ• narÅ«p
hoti. __ekapathe_ti ekapadikamagge. __ekako_ti ekiko adutiyo. __catukuá¹‡á¸• iko bhavitvÄ
aá¹…gehi kuá¹‡á¸• eti attabhÄ• vaá¹ƒ pavattetÄ«ti catukuá¹‡á¸• iko, dvÄ«hi jÄ• á¹‡Å«hi dvÄ
tiá¹-á¹-hanto ca, evaá¹ƒbhÅ«to hutvÄ• ti attho. so hi evaá¹ƒ purato kopÄ«napaá¹-icchÄ• dan
akÄ• si. __therassa dassayÄ«tuma_nti therassa attÄ• naá¹ƒ uddisayi dassesi.

<412> __amanasikatvÄ• _ti "ayaá¹ƒ nÄ• ma eso" ti evaá¹ƒ manasi akaritvÄ• anÄ• vajjetvÄ
__bhÄ• tÄ• petagato aha_nti "ahaá¹ƒ atÄ«tattabhÄ• ve bhÄ• tÄ• , idÄ• ni petabhÅ«to idhÄ
viÃ±Ã±Ä• payi theranti yojanÄ• .

413-5__._ yathÄ• pana viÃ±Ã±Ä• payi, taá¹ƒ dassetuá¹ƒ __ "mÄ• tÄ• pitÄ• cÄ• " _tiÄ• din
tattha __mÄ• tÄ• pitÄ• ca te_ti tava mÄ• tÄ• ca pitÄ• ca. __anukampassÅ«_ti anuggaá¹‡
karohi. __anvÄ• disÄ• hÄ«_ti Ä• disa. __no_ti amhÄ• kaá¹ƒ. __tava dinnenÄ• _ti tayÄ• din

taá¹ƒ \Be 168/ sutvÄ• thero yathÄ• paá¹-ipajji, taá¹ƒ dassetuá¹ƒ -

416__._ á¹• 21 "thero caritvÄ• piá¹‡á¸• Ä• ya, bhikkhÅ« aÃ±Ã±e ca dvÄ• dasa.

ekajjhaá¹ƒ sannipatiá¹ƒsu, bhattavissaggakÄ• raá¹‡Ä• ||

417__._ á¹• 21 "thero sabbeva te Ä• ha, yathÄ• laddhaá¹ƒ dadÄ• tha me.

saá¹…ghabhattaá¹ƒ karissÄ• mi, anukampÄ• ya Ã±Ä• tinaá¹ƒ ||

418__._ á¹• 21 "niyyÄ• dayiá¹ƒsu \Ee 182/ therassa, thero saá¹…ghaá¹ƒ nimantayi.

datvÄ• anvÄ• disi thero, mÄ• tu pitu ca bhÄ• tuno.

â€™idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

419__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he, bhojanaá¹ƒ udapajjatha.

suciá¹ƒ paá¹‡Ä«taá¹ƒ sampannaá¹ƒ, anekarasabyaÃ±janaá¹ƒ ||

420__._ á¹• 21 "tato uddassayÄ« bhÄ• tÄ• , vaá¹‡á¹‡avÄ• balavÄ• sukhÄ«.

pahÅ«taá¹ƒ bhojanaá¹ƒ bhante, passa naggÄ• mhase mayaá¹ƒ.

tathÄ• bhante parakkama, yathÄ• vatthaá¹ƒ labhÄ• mase ||

421__._ á¹• 21 "thero saá¹…kÄ• rakÅ«á¹-amhÄ• , uccinitvÄ• na nantake.

pilotikaá¹ƒ paá¹-aá¹ƒ katvÄ• , saá¹…ghe cÄ• tuddise adÄ• ||

422__._ á¹• 21 "datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

â€™idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

423__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he, vatthÄ• ni udapajjisuá¹ƒ.

tato suvatthavasano, therassa dassayÄ«tumaá¹ƒ ||

424__._ á¹• 21 "yÄ• vatÄ• \Ne 159/ nandarÄ• jassa, vijitasmiá¹ƒ paá¹-icchadÄ• .

tato bahutarÄ• bhante, vatthÄ• nacchÄ• danÄ• ni no ||

425__._ á¹• 21 "koseyyakambalÄ«yÄ• ni, khomakappÄ• sikÄ• ni ca.

vipulÄ• ca mahagghÄ• ca, tepÄ• kÄ• sevalambare ||

426__._ á¹• 21 "te \Be 169/ mayaá¹ƒ paridahÄ• ma, yaá¹ƒ yaÃ±hi manaso piyaá¹ƒ.

tathÄ• bhante parakkama, yathÄ• gehaá¹ƒ labhÄ• mase ||

427__._ á¹• 21 "thero \Ee 183/ paá¹‡á¹‡akuá¹-iá¹ƒ katvÄ• , saá¹…ghe cÄ• tuddise adÄ• .

datvÄ• ca anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

â€™idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

428__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he, gharÄ• ni udapajjisuá¹ƒ.

kÅ«á¹-Ä• gÄ• ranivesanÄ• , vibhattÄ• bhÄ• gaso mitÄ• ||

429__._ á¹• 21 "na manussesu Ä«disÄ• , yÄ• disÄ• no gharÄ• idha.

api dibbesu yÄ• disÄ• , tÄ• disÄ• no gharÄ• idha ||

430__._ á¹• 21 "daddallamÄ• nÄ• Ä• bhenti, samantÄ• caturo disÄ• .

tathÄ• bhante parakkama, yathÄ• pÄ• nÄ«yaá¹ƒ labhÄ• mase ||

431__._ á¹• 21 "thero karaá¹‡aá¹ƒ pÅ«retvÄ• , saá¹…ghe cÄ• tuddise adÄ• .

datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

â€™idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

432__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he, pÄ• nÄ«yaá¹ƒ udapajjatha.

gambhÄ«rÄ• caturassÄ• ca, pokkharaÃ±Ã±o sunimmitÄ• ||

433__._ á¹• 21 "sÄ«todikÄ• \Ne 160/ suppatitthÄ• , sÄ«tÄ• appaá¹-igandhiyÄ• .

padumuppalasaÃ±channÄ• , vÄ• rikiÃ±jakkhapÅ«ritÄ• ||

434__._ á¹• 21 "tattha nhatvÄ• pivitvÄ• ca, therassa paá¹-idassayuá¹ƒ.

pahÅ«taá¹ƒ pÄ• nÄ«yaá¹ƒ bhante, pÄ• dÄ• dukkhÄ• phalanti no ||

435__._ á¹• 21 "Ä• hiá¹‡á¸• amÄ• nÄ• khaÃ±jÄ• ma, sakkhare kusakaá¹‡á¹-ake.

tathÄ• bhante parakkama, yathÄ• yÄ• naá¹ƒ labhÄ• mase ||

436__._ á¹• 21 "thero sipÄ• á¹-ikaá¹ƒ laddhÄ• , saá¹…ghe cÄ• tuddise adÄ• .

datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

â€™idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

437__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he \Be 170/, petÄ• rathena mÄ• gamuá¹ƒ.

anukampitamha bhadante, bhattenacchÄ• danena ca ||

438__._ á¹• 21 "gharena \Ee 184/ pÄ• nÄ«yadÄ• nena, yÄ• nadÄ• nena cÅ«bhayaá¹ƒ.

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, bhante vanditumÄ• gatÄ• " ti || - gÄ• thÄ• yo Ä• haá¹ƒsu.

416-7__._ tattha __thero caritvÄ• piá¹‡á¸• Ä• yÄ• _ti thero piá¹‡á¸• Ä• pÄ• tacÄ• rikÄ• ya c
ca dvÄ• dasÄ• _ti therena saha vasantÄ• aÃ±Ã±e ca dvÄ• dasa bhikkhÅ« __ekajjhaá¹ƒ_ e
kasmÄ• ti ce? __bhattavissaggakÄ• raá¹‡Ä• _ti bhattakiccakÄ• raá¹‡Ä• bhuÃ±jananimittaá
__yathÄ• laddha_nti yaá¹ƒ yaá¹ƒ laddhaá¹ƒ. __dadÄ• thÄ• _ti detha.

<418> __niyyÄ• dayiá¹ƒsÅ«_ti adaá¹ƒsu. __saá¹…ghaá¹ƒ nimantayÄ«_ti te eva dvÄ• dasa
saá¹…ghuddesavasena taá¹ƒ bhattaá¹ƒ dÄ• tuá¹ƒ nimantesi. __anvÄ• disÄ«_ti Ä• disi. tatth
dassetuá¹ƒ __ "mÄ• tu pitu ca bhÄ• tuno, idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã

<419> __samanantarÄ• nuddiá¹-á¹-he_ti uddiá¹-á¹-hasamanantarameva. __bhojanaá¹ƒ uda
petÄ• naá¹ƒ bhojanaá¹ƒ \Ne 161/ uppajji. kÄ«disanti Ä• ha __ "suci" _ntiÄ• di. tattha __anek
nÄ• nÄ• rasehi byaÃ±janehi yuttaá¹ƒ, atha vÄ• anekarasaá¹ƒ anekabyaÃ±janaÃ±ca. __tato
pacchÄ• .

<420> __uddassayÄ« bhÄ• tÄ• _ti bhÄ• tikabhÅ«to peto therassa attÄ• naá¹ƒ dassesi. __v
sukhÄ«_ti tena bhojanalÄ• bhena tÄ• vadeva rÅ«pasampanno balasampanno sukhitova hu
bhante_ti, bhante, tava dÄ• nÄ• nubhÄ• vena pahÅ«taá¹ƒ anappakaá¹ƒ bhojanaá¹ƒ amhehi
naggÄ• mhase_ti olokehi, naggikÄ• pana amha, tasmÄ• tathÄ• , bhante, __parakkama_ p
vatthaá¹ƒ labhÄ• mase_ti yena pakÄ• rena yÄ• disena payogena \Ee 185/ sabbeva mayaá¹
tathÄ• vÄ• yamathÄ• ti attho.

<421> __saá¹…kÄ• rakÅ«á¹-amhÄ• _ti tattha tattha saá¹…kÄ• raá¹-á¹-hÄ• nato. __uccinitv
gahetvÄ• . __nantake_ti chinnapariyante chaá¸• á¸• itadussakhaá¹‡á¸• e \Be 171/. te pana y
pilotikÄ• nÄ• ma honti, tÄ• hi ca thero cÄ«varaá¹ƒ katvÄ• saá¹…ghassa adÄ• si, tasmÄ• Ä
paá¹-aá¹ƒ katvÄ• , saá¹…ghe cÄ• tuddise adÄ• " _ti. tattha __saá¹…ghe cÄ• tuddise adÄ• _
Ä• gatabhikkhusaá¹…ghassa adÄ• si. sampadÄ• natthe hi idaá¹ƒ bhummavacanaá¹ƒ.

423-4__._ __suvatthavasano_ti sundaravatthavasano. __therassa dassayÄ«tuma_nti theras
dassesi, pÄ• kaá¹-o ahosi. paá¹-icchÄ• dayati etthÄ• ti __paá¹-icchadÄ• _.

428-9__._ __kÅ«á¹-Ä• gÄ• ranivesanÄ• _ti kÅ«á¹-Ä• gÄ• rabhÅ«tÄ• tadaÃ±Ã±anivesanasa
liá¹…gavipallÄ• savasena hetaá¹ƒ vuttaá¹ƒ. __vibhattÄ• _ti samacaturassaÄ• yatavaá¹-á¹-a
vibhattÄ• . __bhÄ• gaso mitÄ• _ti bhÄ• gena paricchinnÄ• . __no_ti amhÄ• kaá¹ƒ. __idhÄ• _
dibbesÅ«_ti __apÄ«_ti nipÄ• tamattaá¹ƒ, devalokesÅ«ti attho.

<431> __karaá¹‡a_nti dhamakaraá¹‡aá¹ƒ. __pÅ«retvÄ• _ti udakassa pÅ«retvÄ• . __vÄ• rik
tattha vÄ• rimatthake padumuppalÄ• dÄ«naá¹ƒ kesarabhÄ• rehi saÃ±chÄ• ditavasena pÅ«r
pupphanti, paá¹‡hikapariyantÄ• dÄ«su vidÄ• lentÄ«ti attho.

435-6__._ __Ä• hiá¹‡á¸• amÄ• nÄ• _ti vicaramÄ• nÄ• . __khaÃ±jÄ• mÄ• _ti khaÃ±janavase
kusakaá¹‡á¹-ake_ti \Ne 162/ sakkharavati kusakaá¹‡á¹-akavati ca bhÅ«mibhÄ• ge, sakkhar
akkamantÄ• ti attho. __yÄ• na_nti rathavayhÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci yÄ• naá¹ƒ. __sipÄ• á¹-i
ekapaá¹-alaupÄ• hanaá¹ƒ.

437-8__._ __rathena mÄ• gamu_nti makÄ• ro padasandhikaro, rathena Ä• gamaá¹ƒsu. __u
yÄ• nadÄ• nena ceva bhattÄ• dicatupaccayadÄ• nena ca. pÄ• nÄ«yadÄ• nena hettha bhes
sesaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• namevÄ• ti.

thero \Be 172/ taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppatt
ime etarahi, evaá¹ƒ tvampi ito anantarÄ• tÄ«te attabhÄ• ve peto hutvÄ• mahÄ• dukkhaá¹ƒ
therena yÄ• cito suttapetavatthuá¹ƒ kathetvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. taá¹
saÃ±jÄ• tasaá¹ƒvego dÄ• nasÄ«lÄ• dipuÃ±Ã±akammanirato ahosÄ«ti.

sÄ• á¹‡avÄ• sittherapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. rathakÄ• rapetivatthuvaá¹‡á¹‡anÄ•

__veá¸·uriyathambhaá¹ƒ ruciraá¹ƒ pabhassara_nti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ viharante

petiá¹ƒ Ä• rabbha vuttaá¹ƒ. atÄ«te kira kassapassa bhagavato kÄ• le aÃ±Ã±atarÄ• itthÄ« s
kalyÄ• á¹‡amittasannissayena sÄ• sane abhippasannÄ• suvibhattavicitrabhittithambhasop
dassanÄ«yaá¹ƒ ekaá¹ƒ Ä• vÄ• saá¹ƒ katvÄ• tattha bhikkhÅ« nisÄ«dÄ• petvÄ• paá¹‡Ä«ten
bhikkhusaá¹…ghassa niyyÄ• desi. sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• aÃ±Ã±assa p
pabbatarÄ• je rathakÄ• radahaá¹ƒ nissÄ• ya vimÄ• napetÄ« hutvÄ• nibbatti. tassÄ• saá¹…
Ä• vÄ• sadÄ• napuÃ±Ã±Ä• nubhÄ• vena sabbaratanamayaá¹ƒ uá¸·Ä• raá¹ƒ ativiya samant
ramaá¹‡Ä«yaá¹ƒ pokkharaá¹‡iyaá¹ƒ \Ee 187/ nandanavanasadisaá¹ƒ upasobhitaá¹ƒ vimÄ•
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• ahosi.

sÄ• tattha purisehi vinÄ• va dibbasampattiá¹ƒ anubhavantÄ« viharati. tassÄ• tattha dÄ«gh
vasantiyÄ• anabhirati uppannÄ• . sÄ• ukkaá¹‡á¹-hitÄ• hutvÄ• "attheso upÄ• yo" ti cintetv
nadiyaá¹ƒ pakkhipati. sabbaá¹ƒ kaá¹‡á¹‡amuá¹‡á¸• apetivatthusmiá¹ƒ Ä• gatanayeneva ve
bÄ• rÄ• á¹‡asivÄ• sÄ« eko mÄ• á¹‡avo gaá¹…gÄ• ya tesu ekaá¹ƒ ambaphalaá¹ƒ disvÄ• \N
gavesanto anukkamena taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• nadiá¹ƒ disvÄ• tadanusÄ• rena tassÄ
sÄ• taá¹ƒ disvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ \Be 173/ netvÄ• paá¹-isanthÄ• raá¹ƒ karon
vasanaá¹-á¹-hÄ• nasampattiá¹ƒ disvÄ• pucchanto -

439__._ á¹• 21 "veá¸·uriyathambhaá¹ƒ ruciraá¹ƒ pabhassaraá¹ƒ, vimÄ• namÄ• ruyha aneka

tatthacchasi devi mahÄ• nubhÄ• ve, pathaddhani pannaraseva cando ||

440__._ á¹• 21 "vaá¹‡á¹‡o ca te kanakassa sannibho, uttattarÅ«po bhusa dassaneyyo.

pallaá¹…kaseá¹-á¹-he atule nisinnÄ• , ekÄ• tuvaá¹ƒ natthi ca tuyha sÄ• miko ||

441__._ á¹• 21 "imÄ• ca te pokkharaá¹‡Ä« samantÄ• , pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«

suvaá¹‡á¹‡acuá¹‡á¹‡ehi samantamotthatÄ• , na tattha paá¹…ko paá¹‡ako ca vijjati ||

442__._ á¹• 21 "haá¹ƒsÄ• cime dassanÄ«yÄ• manoramÄ• , udakasmimanupariyanti \Ee 1

samayya vaggÅ«panadanti sabbe, bindussarÄ• dundubhÄ«naá¹ƒva ghoso ||

443__._ á¹• 21 "daddallamÄ• nÄ• yasasÄ• yasassinÄ«, nÄ• vÄ• ya ca tvaá¹ƒ avalamba ti

Ä• á¸·Ä• rapamhe hasite piyaá¹ƒvade, sabbaá¹…gakalyÄ• á¹‡i bhusaá¹ƒ virocasi ||

444__._ á¹• 21 "idaá¹ƒ vimÄ• naá¹ƒ virajaá¹ƒ same á¹-hitaá¹ƒ, uyyÄ• navantaá¹ƒ ratinandiv

icchÄ• mahaá¹ƒ nÄ• ri anomadassane, tayÄ• saha nandane idha moditu" nti || -

imÄ• gÄ• thÄ• abhÄ• si.

<439> tattha \Be 174/ __tatthÄ• _ti tasmiá¹ƒ vimÄ• ne. __acchasÄ«_ti icchiticchitakÄ• le ni
taá¹ƒ Ä• lapati. __mahÄ• nubhÄ• ve_ti mahatÄ• dibbÄ• nubhÄ• vena samannÄ• gate. __p
addhani, gaganatalamaggeti attho. __pannaraseva cando_ti puá¹‡á¹‡amÄ• siyaá¹ƒ paripuá
viya vijjotamÄ• nÄ• ti attho.

<440> __vaá¹‡á¹‡o_ \Ne 164/ __ca te kanakassa sannibho_ti tava vaá¹‡á¹‡o ca uttattasiá¹
sadiso ativiya manoharo. tenÄ• ha __ "uttattarÅ«po bhusa dassaneyyo" _ti. __atule_ti mahÄ
devatÄ• ya Ä• lapanaá¹ƒ, asadisarÅ«peti attho. __natthi ca tuyha sÄ• miko_ti tuyhaá¹ƒ sÄ•

<441> __pahÅ«tamalyÄ• _ti kamalakuvalayÄ• dibahuvidhakusumavatiyo \Ee 189/. __suva
suvaá¹‡á¹‡avÄ• lukÄ• hi. __samantamotthatÄ• _ti samantato okiá¹‡á¹‡Ä• . __tatthÄ• _ti tÄ
__paá¹…ko paá¹‡ako cÄ• _ti kaddamo vÄ• udakapicchillo vÄ• na vijjati.

<442> __haá¹ƒsÄ• cime dassanÄ«yÄ• manoramÄ• _ti ime haá¹ƒsÄ• ca dassanasukhÄ•
anuvicaranti. __sabbadÄ• _ti sabbesu utÅ«su. __samayyÄ• _ti saá¹…gamma. __vaggÅ«_ti
vikÅ«janti. __bindussarÄ• _ti avisaá¹-assarÄ• sampiá¹‡á¸• itassarÄ• . __dundubhÄ«naá¹ƒ
vaggubindussarabhÄ• vena dundubhÄ«naá¹ƒ viya tava pokkharaá¹‡iyaá¹ƒ haá¹ƒsÄ• naá¹ƒ

<443> __daddallamÄ• nÄ• _ti ativiya abhijalantÄ«. __yasasÄ• _ti deviddhiyÄ• . __nÄ• vÄ•
pokkharaá¹‡iyaÃ±hi paduminiyaá¹ƒ suvaá¹‡á¹‡anÄ• vÄ• ya mahÄ• rahe pallaá¹…ke nisÄ«d
kÄ«á¸·antiá¹ƒ petiá¹ƒ disvÄ• evamÄ• ha. __avalambÄ• _ti avalambitvÄ• apassenaá¹ƒ apa
idaá¹ƒ á¹-hÄ• nasaddassa gatinivatti atthattÄ• gatiyÄ• paá¹-ikkhepavacanaá¹ƒ. "nisajjasÄ«
nisÄ«dasiccevassa attho daá¹-á¹-habbo. __Ä• á¸·Ä• rapamhe_ti vellitadÄ«ghanÄ«lapakhum
hasitamahÄ• hasitamukhe. __piyaá¹ƒvade_ti piyabhÄ• á¹‡inÄ«. __sabbaá¹…gakalyÄ• á¹‡Ä
sobhanasabbaá¹…gapaccaá¹…gÄ«ti attho. __virocasÄ«_ti virÄ• jesi.

<444> __viraja_nti \Be 175/ vigatarajaá¹ƒ niddosaá¹ƒ. __same á¹-hita_nti same bhÅ«mibhÄ
caturassasobhitatÄ• ya vÄ• samabhÄ• ge á¹-hitaá¹ƒ, samantabhaddakanti attho. __uyyÄ• n
nandanavanasahitaá¹ƒ. __ratinandivaá¸• á¸• hana_nti ratiÃ±ca \Ee 190/ nandiÃ±ca vaá¸• á¸
ratinandivaá¸• á¸• hanaá¹ƒ, sukhassa ca pÄ«tiyÄ• ca saá¹ƒvaá¸• á¸• hananti attho. __nÄ• n
__anomadassane_ti paripuá¹‡á¹‡aaá¹…gapaccaá¹…gatÄ• ya aninditadassane. __nandane
nandanavane, vimÄ• ne vÄ• . __moditu_nti abhiramituá¹ƒ icchÄ• mÄ«ti yojanÄ• .

evaá¹ƒ \Ne 165/ tena mÄ• á¹‡avena vutte sÄ• vimÄ• napetidevatÄ• tassa paá¹-ivacanaá¹

445__._ á¹• 21 "karohi kammaá¹ƒ idha vedanÄ«yaá¹ƒ, cittaÃ±ca te idha nihitaá¹ƒ bhavatu.

katvÄ• na kammaá¹ƒ idha vedanÄ«yaá¹ƒ, evaá¹ƒ mamaá¹ƒ lacchasi kÄ• makÄ• mini" nti || -

gÄ• thamÄ• ha. tattha __karohi kammaá¹ƒ idha vedanÄ«ya_nti idha imasmiá¹ƒ dibbaá¹-á¹-h
vipÄ• kadÄ• yakaá¹ƒ kusalakammaá¹ƒ karohi pasaveyyÄ• si. __idha nihita_nti idhÅ«panÄ«t
pÄ• á¹-ho, imasmiá¹ƒ á¹-hÄ• ne ninnaá¹ƒ poá¹‡aá¹ƒ pabbhÄ• raá¹ƒ tava cittaá¹ƒ bhavatu ho
__lacchasÄ«_ti labhissasi.

so mÄ• á¹‡avo tassÄ• vimÄ• napetiyÄ• vacanaá¹ƒ sutvÄ• tato manussapathaá¹ƒ gato tat
tajjaá¹ƒ puÃ±Ã±akammaá¹ƒ katvÄ• nacirasseva kÄ• laá¹ƒ katvÄ• tattha nibbatti tassÄ• pe
tamatthaá¹ƒ pakÄ• sentÄ• saá¹…gÄ«tikÄ• rÄ• -

446__._ á¹• 21 "sÄ• dhÅ«ti so tassÄ• paá¹-issuá¹‡itvÄ• ,

akÄ• si kammaá¹ƒ tahiá¹ƒ vedanÄ«yaá¹ƒ.

katvÄ• na kammaá¹ƒ tahiá¹ƒ vedanÄ«yaá¹ƒ,

upapajji so mÄ• á¹‡avo tassÄ• sahabyata" nti || -

osÄ• nagÄ• thamÄ• haá¹ƒsu. tattha \Ee 191/ __sÄ• dhÅ«_ti sampaá¹-icchane nipÄ• to. __ta
vimÄ• napetiyÄ• . __paá¹-issuá¹‡itvÄ• _ti tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• . __tahiá¹ƒ
tasmiá¹ƒ vimÄ• ne tÄ• ya saddhiá¹ƒ veditabbasukhavipÄ• kaá¹ƒ kusalakammaá¹ƒ. __sahab
mÄ• á¹‡avo tassÄ• sahabyataá¹ƒ upapajjÄ«ti yojanÄ• . sesaá¹ƒ uttÄ• nameva.

evaá¹ƒ tesu tattha cirakÄ• laá¹ƒ dibbasampattiá¹ƒ anubhavantesu puriso kammassa parikk
itthÄ« pana attano puÃ±Ã±akammassa khettaá¹…gatabhÄ• vena ekaá¹ƒ buddhantaraá¹ƒ ta
vasi. atha amhÄ• kaá¹ƒ bhagavati loke uppajjitvÄ• pavattitavaradhammacakke anukkamen
Ä• yasmÄ• mahÄ• moggallÄ• no ekadivasaá¹ƒ pabbatacÄ• rikaá¹ƒ caramÄ• no taá¹ƒ vimÄ
"veá¸·uriyathambhaá¹ƒ ruciraá¹ƒ pabhassara" ntiÄ• dikÄ• hi gÄ• thÄ• hi pucchi. sÄ• cassa
paá¹-á¹-hÄ• ya sabbaá¹ƒ attano pavattiá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• thero sÄ• vatthiá¹ƒ Ä• ga
Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá
mahÄ• jano dÄ• nÄ• dipuÃ±Ã±adhammanirato ahosÄ«ti.

rathakÄ• rapetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bhusapetavatthuvaá¹‡á¹‡anÄ•

__bhusÄ• ni eko sÄ• liá¹ƒ punÄ• paro_ti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ viharante cattÄ• ro
vuttaá¹ƒ. sÄ• vatthiyÄ• kira avidÅ«re aÃ±Ã±atarasmiá¹ƒ gÄ• make eko kÅ«á¹-avÄ• á¹‡ijo k
jÄ«vikaá¹ƒ kappesi. so sÄ• lipalÄ• pe gahetvÄ• tambamattikÄ• ya paribhÄ• vetvÄ• garutar
saddhiá¹ƒ missetvÄ• vikkiá¹‡i. tassa putto "gharaá¹ƒ Ä• gatÄ• naá¹ƒ mama mittasuhajjÄ• n
karotÄ«" ti kupito yugacammaá¹ƒ gahetvÄ• mÄ• tusÄ«se pahÄ• ramadÄ• si. tassa suá¹‡isÄ
atthÄ• ya á¹-hapitamaá¹ƒsaá¹ƒ corikÄ• ya khÄ• ditvÄ• puna tehi anuyuÃ±jiyamÄ• nÄ• "sac
khÄ• ditaá¹ƒ, bhave bhave attano piá¹-á¹-himaá¹ƒsaá¹ƒ kantitvÄ• khÄ• deyya" nti sapathan
kiÃ±cideva upakaraá¹‡aá¹ƒ yÄ• cantÄ• naá¹ƒ "natthÄ«" ti vatvÄ• tehi nippÄ«á¸·iyamÄ• nÄ•
vadÄ• mi, jÄ• tajÄ• taá¹-á¹-hÄ• ne gÅ«thabhakkhÄ• bhaveyya" nti musÄ• vÄ• dena sapath

te \Be 177/ cattÄ• ropi janÄ• aparena samayena kÄ• laá¹ƒ katvÄ• viÃ±jhÄ• á¹-aviyaá¹ƒ pe
tattha kÅ«á¹-avÄ• á¹‡ijo kammaphalena pajjalantaá¹ƒ bhusaá¹ƒ ubhohi hatthehi gahetvÄ• a
Ä• kiritvÄ• mahÄ• dukkhaá¹ƒ anubhavati, tassa putto ayomayehi muggarehi sayameva atta
anappakaá¹ƒ dukkhaá¹ƒ paccanubhoti. tassa suá¹‡isÄ• kammaphalena sunisitehi ativiya vi
attano piá¹-á¹-himaá¹ƒsÄ• ni kantitvÄ• khÄ• dantÄ« aparimitaá¹ƒ dukkhaá¹ƒ anubhavati, tas
sugandhaá¹ƒ suvisuddhaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sÄ• libhattaá¹ƒ upanÄ«tamattameva nÄ
paramaduggandhajegucchaá¹ƒ gÅ«thaá¹ƒ sampajjati, taá¹ƒ sÄ• ubhohi hatthehi pariggahet
mahÄ• dukkhaá¹ƒ paá¹-isaá¹ƒvedeti.

evaá¹ƒ tesu catÅ«su janesu petesu nibbattitvÄ• mahÄ• dukkhaá¹ƒ anubhavantesu Ä• yasm
pabbatacÄ• rikaá¹ƒ caranto ekadivasaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ gato. te pete disvÄ• -

447__._ á¹• 21 "bhusÄ• ni \Ne 167/ eko sÄ• liá¹ƒ punÄ• paro, ayaÃ±ca nÄ• rÄ« sakamaá¹ƒ

tuvaÃ±ca gÅ«thaá¹ƒ asuciá¹ƒ akantaá¹ƒ, paribhuÃ±jasi kissa ayaá¹ƒ vipÄ• ko" ti || -

imÄ• ya gÄ• thÄ• ya tehi katakammaá¹ƒ pucchi. tattha __bhusÄ• nÄ«_ti palÄ• pÄ• ni. __eko
sÄ• lino. sÄ• miatthe hetaá¹ƒ upayogavacanaá¹ƒ, sÄ• lino palÄ• pÄ• ni \Ee 193/ pajjalantÄ•
avakiratÄ«ti adhippÄ• yo. __punÄ• paro_ti puna aparo. yo hi so mÄ• tusÄ«saá¹ƒ pahari, so
sÄ«saá¹ƒ paharitvÄ• sÄ«sabhedaá¹ƒ pÄ• puá¹‡Ä• ti, taá¹ƒ sandhÄ• ya vadati. __sakamaá
piá¹-á¹-himaá¹ƒsaá¹ƒ lohitaÃ±ca paribhuÃ±jatÄ«ti yojanÄ• . __akanta_nti amanÄ• paá¹ƒ jeg
vipÄ• ko_ti katamassa pÄ• pakammassa idaá¹ƒ phalaá¹ƒ, yaá¹ƒ idÄ• ni tumhehi paccanubh

evaá¹ƒ therena tehi katakamme pucchite kÅ«á¹-avÄ• á¹‡ijassa bhariyÄ• sabbehi tehi katak

448__._ á¹• 21 "ayaá¹ƒ \Be 178/ pure mÄ• taraá¹ƒ hiá¹ƒsati, ayaá¹ƒ pana kÅ«á¹-avÄ• á¹‡ijo

ayaá¹ƒ maá¹ƒsÄ• ni khÄ• ditvÄ• , musÄ• vÄ• dena vaÃ±ceti ||

449__._ á¹• 21 "ahaá¹ƒ manussesu manussabhÅ«tÄ• , agÄ• rinÄ« sabbakulassa issarÄ• .

santesu pariguhÄ• mi, mÄ• ca kiÃ±ci ito adaá¹ƒ ||

450__._ á¹• 21 "musÄ• vÄ• dena chÄ• demi, natthi etaá¹ƒ mama gehe.

sace santaá¹ƒ niguhÄ• mi, gÅ«tho me hotu bhojanaá¹ƒ ||

451__._ á¹• 21 "tassa kammassa vipÄ• kena, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

sugandhaá¹ƒ sÄ• lino bhattaá¹ƒ, gÅ«thaá¹ƒ me parivattati ||

452__._ á¹• 21 "avaÃ±jhÄ• ni ca kammÄ• ni, na hi kammaá¹ƒ vinassati.

duggandhaá¹ƒ kiminaá¹ƒ mÄ«á¸·haá¹ƒ, bhuÃ±jÄ• mi ca pivÄ• mi cÄ• " ti || - gÄ• thÄ• abhÄ

<448> tattha \Ne 168/ __aya_nti puttaá¹ƒ dassenti vadati. __hiá¹ƒsatÄ«_ti thÄ• mena parib
paharatÄ«ti attho. __kÅ«á¹-avÄ• á¹‡ijo_ti khalavÄ• á¹‡ijo, vaÃ±canÄ• ya vaá¹‡ijjakÄ• rakoti
__maá¹ƒsÄ• ni khÄ• ditvÄ• _ti parehi sÄ• dhÄ• raá¹‡amaá¹ƒsaá¹ƒ khÄ• ditvÄ• "na khÄ• dÄ
vaÃ±ceti.

449-50__._ __agÄ• rinÄ«_ti gehasÄ• minÄ«. __santesÅ«_ti vijjamÄ• nesveva parehi yÄ• ci
__pariguhÄ• mÄ«_ti paá¹-icchÄ• desiá¹ƒ. kÄ• lavipallÄ• sena hetaá¹ƒ vuttaá¹ƒ. __mÄ• ca k
santakato kiÃ±cimattampi atthikassa parassa na adÄ• siá¹ƒ. __chÄ• demi_ti "natthi etaá¹ƒ n
musÄ• vÄ• dena chÄ• desiá¹ƒ.

451-2__._ __gÅ«thaá¹ƒ me parivattatÄ«_ti sugandhaá¹ƒ sÄ• libhattaá¹ƒ mayhaá¹ƒ kammav
parivattati pariá¹‡amati. __avaÃ±jhÄ• nÄ«_ti amoghÄ• ni anipphalÄ• ni. __na hi kammaá¹ƒ
yathÅ«pacitaá¹ƒ kammaá¹ƒ phalaá¹ƒ adatvÄ• na hi vinassati. __kimina_nti \Be 179/ kimiva
saÃ±jÄ• takimikulaá¹ƒ. __mÄ«á¸·ha_nti gÅ«thaá¹ƒ. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• utt

evaá¹ƒ thero tassÄ• petiyÄ• vacanaá¹ƒ sutvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bha
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• ja

bhusapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kumÄ• rapetavatthuvaá¹‡á¹‡anÄ•

__accherarÅ«paá¹ƒ sugatassa Ã±Ä• á¹‡a_nti idaá¹ƒ kumÄ• rapetavatthu. tassa kÄ• uppat
bahÅ« upÄ• sakÄ• dhammagaá¹‡Ä• hutvÄ• nagare mahantaá¹ƒ maá¹‡á¸• apaá¹ƒ kÄ• ret
vatthehi alaá¹…karitvÄ• kÄ• lasseva satthÄ• raá¹ƒ bhikkhusaá¹…ghaÃ±ca nimantetvÄ•
mahÄ• rahavarapaccattharaá¹‡atthatesu Ä• sanesu buddhappamukhaá¹ƒ bhikkhusaá¹…gh
gandhapupphÄ• dÄ«hi pÅ«jetvÄ• \Ee 195/ mahÄ• dÄ• naá¹ƒ pavattenti. taá¹ƒ disvÄ• aÃ±Ã
maccheramalapariyuá¹-á¹-hitacitto puriso taá¹ƒ sakkÄ• raá¹ƒ asahamÄ• no evamÄ• ha - "va
saá¹…kÄ• rakÅ«á¹-e chaá¸• á¸• itaá¹ƒ, na tveva imesaá¹ƒ muá¹‡á¸• akÄ• naá¹ƒ dinna" nti. t
saá¹ƒviggamÄ• nasÄ• "bhÄ• riyaá¹ƒ vata iminÄ• purisena pÄ• paá¹ƒ pasutaá¹ƒ, yena evaá
bhikkhusaá¹…ghe aparaddha" nti tamatthaá¹ƒ tassa mÄ• tuyÄ• Ä• rocetvÄ• "gaccha, tvaá
bhagavantaá¹ƒ khamÄ• pehÄ«" ti Ä• haá¹ƒsu. sÄ• "sÄ• dhÅ«" ti paá¹-issuá¹‡itvÄ• puttaá¹ƒ
saÃ±Ã±Ä• petvÄ• bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca \Ne 169/ upasaá¹…kamitvÄ• put
khamÄ• petvÄ• bhagavato bhikkhusaá¹…ghassa ca sattÄ• haá¹ƒ yÄ• gudÄ• nena pÅ«jaá¹
nacirasseva kÄ• laá¹ƒ katvÄ• kiliá¹-á¹-hakammÅ«pajÄ«viniyÄ• gaá¹‡ikÄ• ya kucchiyaá¹ƒ n
jÄ• tamattaá¹ƒyeva "dÄ• rako" ti Ã±atvÄ• susÄ• ne chaá¸• á¸• Ä• pesi. so tattha attano puÃ
kenaci anupadduto mÄ• tu-aá¹…ke viya sukhaá¹ƒ supi. devatÄ• tassa Ä• rakkhaá¹ƒ gaá¹‡h

atha \Be 180/ bhagavÄ• paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya
volokento taá¹ƒ dÄ• rakaá¹ƒ sivathikÄ• ya chaá¸• á¸• itaá¹ƒ disvÄ• sÅ«riyuggamanavelÄ• y
"satthÄ• idhÄ• gato, kÄ• raá¹‡enettha bhavitabba" nti mahÄ• jano sannipati. bhagavÄ• sa
"nÄ• yaá¹ƒ dÄ• rako oÃ±Ã±Ä• tabbo, yadipi idÄ• ni susÄ• ne chaá¸• á¸• ito anÄ• tho á¹-hito
diá¹-á¹-heva dhamme abhisamparÄ• yaÃ±ca uá¸·Ä• rasampattiá¹ƒ paá¹-ilabhissatÄ«" ti vatv
nu kho, bhante, iminÄ• purimajÄ• tiyaá¹ƒ kataá¹ƒ kamma" nti puá¹-á¹-ho -

"buddhapamukhassa bhikkhusaá¹…ghassa, pÅ«jaá¹ƒ akÄ• si janatÄ• uá¸·Ä• raá¹ƒ.

tatrassa cittassahu aÃ±Ã±athattaá¹ƒ, vÄ• caá¹ƒ abhÄ• si pharusaá¹ƒ asabbha" nti || -

Ä• dinÄ• nayena dÄ• rakena katakammaá¹ƒ Ä• yatiá¹ƒ pattabbaá¹ƒ sampattiÃ±ca pakÄ• s
ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ kathetvÄ• upari sÄ• mukkaá¹ƒsikaá¹ƒ dhammadesan
caturÄ• sÄ«tiyÄ• \Ee 196/ pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, taÃ±ca dÄ
eko kuá¹-umbiko bhagavato sammukhÄ• va "mayhaá¹ƒ putto" ti aggahesi. bhagavÄ• "ettak
rakkhito, mahÄ• janassa ca anuggaho kato" ti vihÄ• raá¹ƒ agamÄ• si.

so aparena samayena tasmiá¹ƒ kuá¹-umbike kÄ• lakate tena niyyÄ• ditaá¹ƒ dhanaá¹ƒ paá¹

saá¹‡á¹-hapento tasmiá¹ƒ nagareyeva mahÄ• vibhavo gahapati hutvÄ• dÄ• nÄ• dinirato ah
bhikkhÅ« dhammasabhÄ• yaá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ - "aho nÅ«na satthÄ• sa
dÄ• rako tadÄ• anÄ• tho á¹-hito etarahi mahatiá¹ƒ sampattiá¹ƒ paccanubhavati, uá¸·Ä• rÄ•
ti. taá¹ƒ sutvÄ• satthÄ• "na, bhikkhave, tassa ettakÄ• va sampatti, atha kho Ä• yupariyosÄ
tÄ• vatiá¹ƒsabhavane sakkassa devaraÃ±Ã±o putto hutvÄ• nibbattissati, mahatiá¹ƒ dibbasa
paá¹-ilabhissatÄ«" ti byÄ• kÄ• si. taá¹ƒ sutvÄ• bhikkhÅ« ca mahÄ• jano \Be 181/ ca "idaá¹ƒ
disvÄ• dÄ«ghadassÄ« bhagavÄ• jÄ• tamattassevassa Ä• makasusÄ• ne chaá¸• á¸• itassa
akÄ• sÄ«" ti satthu Ã±Ä• á¹‡avisesaá¹ƒ thometvÄ• tasmiá¹ƒ attabhÄ• ve tassa pavattiá¹ƒ k
dÄ«pentÄ• saá¹…gÄ«tikÄ• rÄ• -

453__._ á¹• 21 "accherarÅ«paá¹ƒ sugatassa Ã±Ä• á¹‡aá¹ƒ, satthÄ• yathÄ• puggalaá¹ƒ by

ussannapuÃ±Ã±Ä• pi bhavanti heke, parittapuÃ±Ã±Ä• pi bhavanti heke ||

454__._ á¹• 21 "ayaá¹ƒ kumÄ• ro sÄ«vathikÄ• ya chaá¸• á¸• ito, aá¹…guá¹-á¹-hasnehena y

na yakkhabhÅ«tÄ• na sarÄ«sapÄ• vÄ• , viheá¹-hayeyyuá¹ƒ katapuÃ±Ã±aá¹ƒ kumÄ• raá¹ƒ

455__._ á¹• 21 "sunakhÄ• pimassa palihiá¹ƒsu pÄ• de, dhaá¹…kÄ• siá¹…gÄ• lÄ• parivatta

gabbhÄ• sayaá¹ƒ \Ee 197/ pakkhigaá¹‡Ä• haranti, kÄ• kÄ• pana akkhimalaá¹ƒ haranti ||

456__._ á¹• 21 "nayimassa rakkhaá¹ƒ vidahiá¹ƒsu keci, na osadhaá¹ƒ sÄ• sapadhÅ«panaá

nakkhattayogampi na aggahesuá¹ƒ, na sabbadhaÃ±Ã±Ä• nipi Ä• kiriá¹ƒsu ||

457__._ á¹• 21 "etÄ• disaá¹ƒ uttamakicchapattaá¹ƒ, rattÄ• bhataá¹ƒ sÄ«vathikÄ• ya chaá¸•

nonÄ«tapiá¹‡á¸• aá¹ƒva pavedhamÄ• naá¹ƒ, sasaá¹ƒsayaá¹ƒ jÄ«vitasÄ• vasesaá¹ƒ ||

458__._ á¹• 21 "tamaddasÄ• devamanussapÅ«jito, disvÄ• ca taá¹ƒ byÄ• kari bhÅ«ripaÃ±Ã

â€™ayaá¹ƒ kumÄ• ro nagarassimassa, aggakuliko bhavissati bhogato caâ€™ ||

459__._ á¹• 21 "kissa \Be 182/ vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa a

etÄ• disaá¹ƒ byasanaá¹ƒ pÄ• puá¹‡itvÄ• , taá¹ƒ tÄ• disaá¹ƒ paccanubhossatiddhi" nti || -

cha gÄ• thÄ• avocuá¹ƒ.

<453> tattha __accherarÅ«pa_nti acchariyasabhÄ• vaá¹ƒ. __sugatassa Ã±Ä• á¹‡a_nti aÃ±
sammÄ• sambuddhassa \Ne 171/ Ã±Ä• á¹‡aá¹ƒ, Ä• sayÄ• nusayaÃ±Ä• á¹‡Ä• disabbaÃ±Ã
vuttaá¹ƒ. tayidaá¹ƒ aÃ±Ã±esaá¹ƒ avisayabhÅ«taá¹ƒ kathaá¹ƒ Ã±Ä• á¹‡anti Ä• ha __ "satthÄ
byÄ• kÄ• sÄ«" _ti. tena satthu desanÄ• ya eva Ã±Ä• á¹‡assa acchariyabhÄ• vo viÃ±Ã±Ä• y

idÄ• ni byÄ• karaá¹‡aá¹ƒ dassento __ "ussannapuÃ±Ã±Ä• pi bhavanti heke, parittapuÃ±Ã±
Ä• ha. tassattho - ussannakusaladhammÄ• pi idhekacce puggalÄ• laddhapaccayassa \Ee 1
jÄ• tiÄ• dinÄ• nihÄ«nÄ• bhavanti, parittapuÃ±Ã±Ä• pi appatarapuÃ±Ã±adhammÄ• pi eke s
tassa puÃ±Ã±assa mahÄ• jutikatÄ• ya uá¸·Ä• rÄ• bhavantÄ«ti.

<454> __sÄ«vathikÄ• yÄ• _ti susÄ• ne. __aá¹…guá¹-á¹-hasnehenÄ• _ti aá¹…guá¹-á¹-hato
aá¹…guá¹-á¹-hato paggharitakhÄ«renÄ• ti attho. __na yakkhabhÅ«tÄ• na sarÄ«sapÄ• vÄ•
yakkhabhÅ«tÄ• vÄ• sarÄ«sapÄ• vÄ• ye keci sarantÄ• gacchantÄ• vÄ• __na viheá¹-hay

<455> __palihiá¹ƒsu pÄ• de_ti attano jivhÄ• ya pÄ• de lihisuá¹ƒ. __dhaá¹…kÄ• _ti kÄ• kÄ•
"mÄ• naá¹ƒ kumÄ• raá¹ƒ keci viheá¹-heyyu" nti rakkhantÄ• nirogabhÄ• vajÄ• nanatthaá¹ƒ
__gabbhÄ• saya_nti gabbhamalaá¹ƒ. __pakkhigaá¹‡Ä• _ti gijjhakulalÄ• dayo sakuá¹‡agaá¹
__akkhimala_nti akkhigÅ«thaá¹ƒ.

<456> __kecÄ«_ti \Be 183/ keci manussÄ• , amanussÄ• pana rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu
Ä• yatiÃ±ca Ä• rogyÄ• vahaá¹ƒ agadaá¹ƒ. __sÄ• sapadhÅ«panaá¹ƒ vÄ• _ti yaá¹ƒ jÄ• tassa
sÄ• sapena dhÅ«panaá¹ƒ karonti, tampi tassa karontÄ• nÄ• hesunti dÄ«penti. __nakkhatta
nakkhattayuttampi na gaá¹‡hiá¹ƒsu. "asukamhi nakkhatte tithimhi muhutte ayaá¹ƒ jÄ• to" ti e
jÄ• takammampissa na keci akaá¹ƒsÅ«ti attho. __na sabbadhaÃ±Ã±Ä• nipi Ä• kiriá¹ƒsÅ«_ti
agadavasena yaá¹ƒ sÄ• sapatelamissitaá¹ƒ sÄ• liÄ• didhaÃ±Ã±aá¹ƒ Ä• kiranti, tampissa nÄ

<457> __etÄ• disa_nti evarÅ«paá¹ƒ \Ee 199/. __uttamakicchapatta_nti paramakicchaá¹ƒ Ä
dukkhappattaá¹ƒ. __rattÄ• bhata_nti rattiyaá¹ƒ Ä• bhataá¹ƒ. __nonÄ«tapiá¹‡á¸• aá¹ƒ viyÄ• _
navanÄ«tapiá¹‡á¸• asadisaá¹ƒ, maá¹ƒsapesimattatÄ• evaá¹ƒ vuttaá¹ƒ. __pavedhamÄ• na_
pakampamÄ• naá¹ƒ. __sasaá¹ƒsaya_nti "jÄ«vati nu kho na nu kho jÄ«vatÄ«" ti saá¹ƒsayitat
__jÄ«vitasÄ• vasesa_nti jÄ«vitaá¹-á¹-hitiyÄ• hetubhÅ«tÄ• naá¹ƒ \Ne 172/ sÄ• dhanÄ• naá¹
jÄ«vitamattÄ• vasesakaá¹ƒ.

<458> __aggakuliko bhavissati bhogato cÄ• _ti bhoganimittaá¹ƒ bhogassa vasena aggakul
bhavissatÄ«ti attho.

<459> "kissa vata" nti ayaá¹ƒ gÄ• thÄ• satthu santike á¹-hitehi upÄ• sakehi tena katakamn
vuttÄ• . sÄ• ca kho sivathikÄ• ya sannipatitehÄ«ti veditabbÄ• . tattha __kissÄ• _ti kiá¹ƒ ass
vatasamÄ• dÄ• naá¹ƒ. puna __kissÄ• _ti kÄ«disassa suciá¹‡á¹‡assa vatassa brahmacariya
vipariá¹‡Ä• metvÄ• yojanÄ• . __etÄ• disa_nti gaá¹‡ikÄ• ya kucchiyÄ• nibbattanaá¹ƒ, susÄ
evarÅ«paá¹ƒ. __byasana_nti anatthaá¹ƒ. __tÄ• disa_nti tathÄ• rÅ«paá¹ƒ, "aá¹…guá¹-á¹-has
ntiÄ• dinÄ• , "ayaá¹ƒ kumÄ• ro nagarassimassa aggakuliko bhavissatÄ«" tiÄ• dinÄ• ca vutt
__iddhi_nti deviddhiá¹ƒ, dibbasampattinti vuttaá¹ƒ hoti.

idÄ• ni tehi upÄ• sakehi puá¹-á¹-ho bhagavÄ• yathÄ• tadÄ• byÄ• kÄ• si, taá¹ƒ dassentÄ•

460__._ á¹• 21 "buddhapamukhassa \Be 184/ bhikkhusaá¹…ghassa, pÅ«jaá¹ƒ akÄ• si janat

tatrassa cittassahu aÃ±Ã±athattaá¹ƒ, vÄ• caá¹ƒ abhÄ• si pharusaá¹ƒ asabbhaá¹ƒ ||

461__._ á¹• 21 "so taá¹ƒ vitakkaá¹ƒ pavinodayitvÄ• , pÄ«tiá¹ƒ pasÄ• daá¹ƒ paá¹-iladdhÄ• p

tathÄ• gataá¹ƒ \Ee 200/ jetavane vasantaá¹ƒ, yÄ• guyÄ• upaá¹-á¹-hÄ• si sattarattaá¹ƒ ||

462__._ á¹• 21 "tassa vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa ayaá¹ƒ vi

etÄ• disaá¹ƒ byasanaá¹ƒ pÄ• puá¹‡itvÄ• , taá¹ƒ tÄ• disaá¹ƒ paccanubhossatiddhiá¹ƒ ||

463__._ á¹• 21 "á¹-hatvÄ• na so vassasataá¹ƒ idheva, sabbehi kÄ• mehi samaá¹…gibhÅ«to

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, sahabyataá¹ƒ gacchati vÄ• savassÄ• " ti || -

catasso gÄ• thÄ• avocuá¹ƒ.

<460> tattha \Ne 173/ __janatÄ• _ti janasamÅ«ho, upÄ• sakagaá¹‡oti adhippÄ• yo. __tatrÄ
pÅ«jÄ• yaá¹ƒ. __assÄ• _ti tassa dÄ• rakassa. __cittassahu aÃ±Ã±athatta_nti purimabhavas
aÃ±Ã±athÄ• bhÄ• vo anÄ• daro agÄ• ravo apaccayo ahosi. __asabbha_nti sÄ• dhusabhÄ•
pharusaá¹ƒ vÄ• caá¹ƒ abhÄ• si.

<461> __so_ti so ayaá¹ƒ. __taá¹ƒ vitakka_nti taá¹ƒ pÄ• pakaá¹ƒ vitakkaá¹ƒ. __pavinodayitv
katÄ• ya saÃ±Ã±attiyÄ• vÅ«pasametvÄ• . __pÄ«tiá¹ƒ pasÄ• daá¹ƒ paá¹-iladdhÄ• _ti pÄ«tiá
paá¹-ilabhitvÄ• uppÄ• detvÄ• . __yÄ• guyÄ• upaá¹-á¹-hÄ• sÄ«_ti yÄ• gudÄ• nena upaá¹-á
sattadivasaá¹ƒ.

<462> __tassa_ \Be 185/ __vataá¹ƒ taá¹ƒ pana brahmacariya_nti taá¹ƒ mayÄ• heá¹-á¹-hÄ•
cittassa pasÄ• danaá¹ƒ dÄ• naÃ±ca imassa puggalassa vataá¹ƒ taá¹ƒ brahmacariyaÃ±ca, a
attho.

<463> __á¹-hatvÄ• nÄ• _ti yÄ• va Ä• yupariyosÄ• nÄ• idheva manussaloke á¹-hatvÄ• . __
__sahabyataá¹ƒ gacchati vÄ• savassÄ• _ti sakkassa devÄ• namindassa \Ee 201/ puttabhÄ•
gamissati. anÄ• gatatthe hi idaá¹ƒ paccuppannakÄ• lavacanaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• n

kumÄ• rapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. seriá¹‡Ä«petivatthuvaá¹‡á¹‡anÄ•

__naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• sÄ«_ti idaá¹ƒ satthari jetavane viharante seriá¹‡Ä«petiá¹ƒ
kururaá¹-á¹-he kira hatthinipure seriá¹‡Ä« nÄ• ma ekÄ• rÅ«pÅ«pajÄ«vinÄ« ahosi. tattha ca
uposathakaraá¹‡atthÄ• ya tato tato bhikkhÅ« sannipatiá¹ƒsu. puna mahÄ• bhikkhusannipÄ•
manussÄ• tilataá¹‡á¸• ulÄ• diá¹ƒ sappinavanÄ«tamadhuÄ• diÃ±ca bahuá¹ƒ dÄ• nÅ«pakara
pavattesuá¹ƒ. tena ca samayena sÄ• gaá¹‡ikÄ• assaddhÄ• appasannÄ• maccheramalap
manussehi "ehi tÄ• va idaá¹ƒ dÄ• naá¹ƒ anumodÄ• hÄ«" ti ussÄ• hitÄ• pi "kiá¹ƒ tena muá¹‡
dinnenÄ• " ti appasÄ• dameva nesaá¹ƒ sampavedesi, kuto appamattakassa pariccÄ• go.

sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• aÃ±Ã±atarassa paccantanagarassa parikhÄ• pi
nibbatti. atha hatthinipuravÄ• sÄ« aÃ±Ã±ataro upÄ• sako vaá¹‡ijjÄ• ya taá¹ƒ nagaraá¹ƒ gan
paccÅ«sasamaye \Ne 174/ parikhÄ• piá¹-á¹-haá¹ƒ gato tÄ• disena payojanena. sÄ• tattha t
naggÄ• aá¹-á¹-hittacamattÄ• vasesasarÄ«rÄ• ativiya bÄ«bhacchadassanÄ• avidÅ«re á¹-h
taá¹ƒ disvÄ• -

464__._ á¹• 21 "naggÄ• \Be 186/ dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ• .

upphÄ• sulike kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«" ti || -

gÄ• thÄ• ya pucchi. sÄ• pissa -

465__._ á¹• 21 "ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya attÄ• naá¹ƒ pakÄ• sesi. puna tena -

466__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya katakammaá¹ƒ pucchitÄ• -

467__._ á¹• 21 "anÄ• vaá¹-esu \Ee 202/ titthesu, viciniá¹ƒ aá¸• á¸• hamÄ• sakaá¹ƒ.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kÄ• simattano ||

468__._ á¹• 21 "nadiá¹ƒ upemi tasitÄ• , rittakÄ• parivattati.

chÄ• yaá¹ƒ upemi uá¹‡hesu, Ä• tapo parivattati ||

469__._ á¹• 21 "aggivaá¹‡á¹‡o ca me vÄ• to, á¸• ahanto upavÄ• yati.

etaÃ±ca bhante arahÄ• mi, aÃ±Ã±aÃ±ca pÄ• pakaá¹ƒ tato ||

470__._ á¹• 21 "gantvÄ• na \Ne 175/ hatthiniá¹ƒ puraá¹ƒ, vajjesi mayha mÄ• taraá¹ƒ.

â€™dhÄ«tÄ• ca te mayÄ• diá¹-á¹-hÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™ ||

471__._ á¹• 21 "atthi me ettha nikkhittaá¹ƒ, anakkhÄ• taÃ±ca taá¹ƒ mayÄ• .

cattÄ• ri satasahassÄ• ni, pallaá¹…kassa ca heá¹-á¹-hato ||

472__._ á¹• 21 "tato me dÄ• naá¹ƒ dadatu, tassÄ• ca hotu jÄ«vikÄ• .

dÄ• naá¹ƒ datvÄ• ca me mÄ• tÄ• , dakkhiá¹‡aá¹ƒ anudicchatu.

tadÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«" ti || -

imÄ• hi \Be 187/ chahi gÄ• thÄ• hi attanÄ• katakammaÃ±ceva puna tena attano kÄ• tabba

<467> tattha __anÄ• vaá¹-esu titthesÅ«_ti kenaci anivÄ• ritesu nadÄ«taá¸·Ä• kÄ• dÄ«naá¹
manussÄ• nhÄ• yanti, udakakiccaá¹ƒ karonti, tÄ• disesu á¹-hÄ• nesu. __viciniá¹ƒ aá¸• á¸• h

á¹-hapetvÄ• vissaritaá¹ƒ apinÄ• mettha kiÃ±ci labheyya" nti lobhÄ• bhibhÅ«tÄ• aá¸• á¸• ha
gavesiá¹ƒ. atha vÄ• __anÄ• vaá¹-esu titthesÅ«_ti upasaá¹…kamanena kenaci anivÄ• ritesu
payogÄ• sayasuddhiyÄ• kÄ• raá¹‡abhÄ• vena titthabhÅ«tesu samaá¹‡abrÄ• hmaá¹‡esu vi
aá¸• á¸• hamÄ• saka_nti maccheramalapariyuá¹-á¹-hitacittÄ• kassaci kiÃ±ci adentÄ« aá¸• á
ciniá¹ƒ, na saÃ±ciniá¹ƒ puÃ±Ã±aá¹ƒ. tenÄ• ha __ "santesu deyyadhammesu, dÄ«paá¹ƒ nÄ•

<468> __tasitÄ• _ti pipÄ• sitÄ• . __rittakÄ• _ti kÄ• kapeyyÄ• sandamÄ• nÄ• pi nadÄ« mar
tucchÄ• vÄ• likamattÄ• \Ee 203/ hutvÄ• parivattati. __uá¹‡hesÅ«_ti uá¹‡hasamayesu. __Ä
chÄ• yÄ• á¹-á¹-hÄ• naá¹ƒ mayi upagatÄ• ya Ä• tapo sampajjati.

469-70__._ __aggivaá¹‡á¹‡o_ti samphassena aggisadiso. tena vuttaá¹ƒ __ "á¸• ahanto upa
bhante, arahÄ• mÄ«_ti, __bhante_ti taá¹ƒ upÄ• sakaá¹ƒ garukÄ• rena vadati. bhante, etaÃ±
pipÄ• sÄ• didukkhaá¹ƒ, aÃ±Ã±aÃ±ca tato pÄ• pakaá¹ƒ dÄ• ruá¹‡aá¹ƒ dukkhaá¹ƒ anubhavit
176/ pÄ• passa katattÄ• ti adhippÄ• yo. __vajjesÄ«_ti vadeyyÄ• si.

471-72__._ __ettha nikkhittaá¹ƒ, anakkhÄ• ta_nti "ettakaá¹ƒ ettha nikkhitta" nti anÄ• cikkhita
parimÄ• á¹‡aá¹ƒ á¹-hapitaá¹-á¹-hÄ• naÃ±ca dassentÄ« __ "cattÄ• ri satasahassÄ• ni, pallaá
_ti Ä• ha. tattha __pallaá¹…kassÄ• _ti pubbe attano sayanapallaá¹…kassa. __tato_ti nihitac
gahetvÄ• mamaá¹ƒ uddissa dÄ• naá¹ƒ detu. __tassÄ• _ti mayhaá¹ƒ mÄ• tuyÄ• .

evaá¹ƒ \Be 188/ tÄ• ya petiyÄ• vutte so upÄ• sako tassÄ• vacanaá¹ƒ sampaá¹-icchitvÄ• t
karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• hatthinipuraá¹ƒ gantvÄ• tassÄ• mÄ• tuyÄ• tamatthaá¹ƒ Ä• roc
-

473__._ á¹• 21 sÄ• dhÅ«ti so paá¹-issutvÄ• , gantvÄ• na hatthiniá¹ƒ puraá¹ƒ.

avoca tassÄ• mÄ• taraá¹ƒ -

"dhÄ«tÄ• ca te mayÄ• diá¹-á¹-hÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

474__._ á¹• 21 "sÄ• maá¹ƒ tattha samÄ• dapesi, vajjesi mayha mÄ• taraá¹ƒ.

â€™dhÄ«tÄ• ca te mayÄ• diá¹-á¹-hÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

475__._ á¹• 21 " â€™atthi ca me ettha nikkhittaá¹ƒ, anakkhÄ• taÃ±ca taá¹ƒ mayÄ• .

cattÄ• ri satasahassÄ• ni, pallaá¹…kassa ca heá¹-á¹-hato ||

476__._ á¹• 21 " â€™tato \Ee 204/ me dÄ• naá¹ƒ dadatu, tassÄ• ca hotu jÄ«vikÄ• .

dÄ• naá¹ƒ datvÄ• ca me mÄ• tÄ• , dakkhiá¹‡aá¹ƒ anudicchatu.

tadÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«â€™ ||

477__._ á¹• 21 "tato hi sÄ• dÄ• namadÄ• , tassÄ• dakkhiá¹‡amÄ• disÄ«.

petÄ« ca sukhitÄ• Ä• si, tassÄ• cÄ• si sujÄ«vikÄ• " ti || -

saá¹…gÄ«tikÄ• rÄ• \Ne 177/ Ä• haá¹ƒsu. tÄ• suviÃ±Ã±eyyÄ• va.

taá¹ƒ sutvÄ• tassÄ• mÄ• tÄ• bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• tassÄ• Ä• disi. ter
paá¹-iladdhÅ«pakaraá¹‡asampattiyaá¹ƒ á¹-hitÄ• mÄ• tu attÄ• naá¹ƒ dassetvÄ• taá¹ƒ kÄ• r
bhikkhÅ«naá¹ƒ Ä• rocesi, bhikkhÅ« taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesuá¹ƒ. bhagavÄ• tar
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• ja

seriá¹‡Ä«petivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. migaluddakapetavatthuvaá¹‡á¹‡anÄ•

__naranÄ• ripurakkhato_ \Be 189/ __yuvÄ• _ti idaá¹ƒ bhagavati veá¸·uvane viharante miga
vuttaá¹ƒ. rÄ• jagahe kira aÃ±Ã±ataro luddako rattindivaá¹ƒ mige vadhitvÄ• jÄ«vikaá¹ƒ kapp
mitto ahosi, so taá¹ƒ sabbakÄ• laá¹ƒ pÄ• pato nivattetuá¹ƒ asakkonto "ehi, samma, rattiyaá¹
viramÄ• hÄ«" ti rattiyaá¹ƒ puÃ±Ã±e samÄ• dapesi. so rattiyaá¹ƒ viramitvÄ• divÄ• eva pÄ•

so aparena samayena kÄ• laá¹ƒ katvÄ• rÄ• jagahasamÄ«pe vemÄ• nikapeto hutvÄ• nibb
mahÄ• dukkhaá¹ƒ anubhavitvÄ• rattiyaá¹ƒ paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹.
disvÄ• Ä• yasmÄ• nÄ• rado -

478__._ á¹• 21 "naranÄ• ripurakkhato \Ee 205/ yuvÄ• , rajanÄ«yehi kÄ• maguá¹‡ehi sobhas

divasaá¹ƒ anubhosi kÄ• raá¹‡aá¹ƒ, kimakÄ• si purimÄ• ya jÄ• tiyÄ• " ti || -

imÄ• ya gÄ• thÄ• ya paá¹-ipucchi. tattha __naranÄ• ripurakkhato_ti paricÄ• rakabhÅ«tehi d
ca purakkhato payirupÄ• sito. __yuvÄ• _ti taruá¹‡o. __rajanÄ«yehÄ«_ti kamanÄ«yehi rÄ• g
__kÄ• maguá¹‡ehÄ«_ti kÄ• makoá¹-á¹-hÄ• sehi. __sobhasÄ«_ti samaá¹…gibhÄ• vena viro
tenÄ• ha __ "divasaá¹ƒ anubhosi kÄ• raá¹‡a" _nti, divasabhÄ• ge pana nÄ• nappakÄ• raá¹
paccanubhavasi. __rajanÄ«_ti vÄ• rattÄ«su. __yehÄ«_ti nipÄ• tamattaá¹ƒ. __kimakÄ• si pu
evaá¹ƒ sukhadukkhasaá¹ƒvattaniyaá¹ƒ kiá¹ƒ nÄ• ma kammaá¹ƒ ito purimÄ• ya jÄ• tiyÄ• tva
kathehÄ«ti attho \Ne 178/.

taá¹ƒ sutvÄ• peto therassa attanÄ• katakammaá¹ƒ Ä• cikkhanto -

479__._ á¹• 21 "ahaá¹ƒ rÄ• jagahe ramme, ramaá¹‡Ä«ye giribbaje.

migaluddo pure Ä• siá¹ƒ, lohitapÄ• á¹‡i dÄ• ruá¹‡o ||

480__._ á¹• 21 "avirodhakaresu \Be 190/ pÄ• á¹‡isu, puthusattesu paduá¹-á¹-hamÄ• naso.

vicariá¹ƒ atidÄ• ruá¹‡o sadÄ• , parahiá¹ƒsÄ• ya rato asaÃ±Ã±ato ||

481__._ á¹• 21 "tassa me sahÄ• yo suhadayo, saddho Ä• si upÄ• sako.

sopi maá¹ƒ anukampanto, nivÄ• resi punappunaá¹ƒ ||

482__._ á¹• 21 " â€™mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, mÄ• tÄ• ta duggatiá¹ƒ agÄ• .

sace icchasi pecca sukhaá¹ƒ, virama pÄ• á¹‡avadhÄ• asaá¹ƒyamÄ• ||

483__._ á¹• 21 "tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , sukhakÄ• massa hitÄ• nukampino.

nÄ• kÄ• siá¹ƒ sakalÄ• nusÄ• saniá¹ƒ, cirapÄ• pÄ• bhirato abuddhimÄ• ||

484__._ á¹• 21 "so maá¹ƒ puna bhÅ«risumedhaso, anukampÄ• ya saá¹ƒyame nivesayi.

sace divÄ• hanasi pÄ• á¹‡ino, atha te rattiá¹ƒ bhavatu saá¹ƒyamo ||

485__._ á¹• 21 "svÄ• haá¹ƒ \Ee 206/ divÄ• hanitvÄ• pÄ• á¹‡ino, virato rattimahosi saÃ±Ã±

rattÄ• haá¹ƒ paricÄ• remi, divÄ• khajjÄ• mi duggato ||

486__._ á¹• 21 "tassa kammassa kusalassa, anubhomi rattiá¹ƒ amÄ• nusiá¹ƒ.

divÄ• paá¹-ihatÄ• va kukkurÄ• , upadhÄ• vanti samantÄ• khÄ• dituá¹ƒ ||

487__._ á¹• 21 "ye \Ne 179/ ca te satatÄ• nuyogino, dhuvaá¹ƒ payuttÄ• sugatassa sÄ• san

maÃ±Ã±Ä• mi te amatameva kevalaá¹ƒ, adhigacchanti padaá¹ƒ asaá¹…khata" nti || -

imÄ• gÄ• thÄ• abhÄ• si.

479-80__._ tattha \Be 191/ __luddo_ti dÄ• ruá¹‡o. __lohitapÄ• á¹‡Ä«_ti abhiá¹‡haá¹ƒ pÄ• á
lohitamakkhitapÄ• á¹‡Ä«. __dÄ• ruá¹‡o_ti kharo, sattÄ• naá¹ƒ hiá¹ƒsanakoti attho. __aviro
virodhaá¹ƒ akarontesu migasakuá¹‡Ä• dÄ«su.

482-83__._ __asaá¹ƒyamÄ• _ti asaá¹ƒvarÄ• dussÄ«lyÄ• . __sakalÄ• nusÄ• sani_nti sabba
sabbakÄ• laá¹ƒ pÄ• á¹‡Ä• tipÄ• tato paá¹-iviratinti attho. __cirapÄ• pÄ• bhirato_ti cirakÄ• la

<484> __saá¹ƒyame_ti sucarite. __nivesayÄ«_hi nivesesi. __sace divÄ• hanasi pÄ• á¹‡inc
bhavatu saá¹ƒyamo_ti nivesitÄ• kÄ• radassanaá¹ƒ. so kira sallapÄ• sasajjanÄ• dinÄ• rattiy
anuyutto ahosi.

<485> __divÄ• khajjÄ• mi duggato_ti idÄ• ni duggatiá¹ƒ gato mahÄ• dukkhappatto divasab
kira divÄ• sunakhehi migÄ• naá¹ƒ khÄ• dÄ• pitattÄ• kammasarikkhakaá¹ƒ phalaá¹ƒ hoti, d
sunakhÄ• upadhÄ• vitvÄ• aá¹-á¹-hisaá¹…ghÄ• tamattÄ• vasesaá¹ƒ sarÄ«raá¹ƒ karonti. rat
pÄ• katikameva hoti, dibbasampattiá¹ƒ anubhavati. tena vuttaá¹ƒ -

486__._ á¹• 21 "tassa \Ee 207/ kammassa kusalassa, anubhomi rattiá¹ƒ amÄ• nusiá¹ƒ.

divÄ• paá¹-ihatÄ• va kukkurÄ• , upadhÄ• vanti samantÄ• khÄ• ditu" nti ||

tattha __paá¹-ihatÄ• _ti paá¹-ihatacittÄ• baddhÄ• ghÄ• tÄ• viya hutvÄ• . __samantÄ• khÄ
samantato khÄ• dituá¹ƒ upadhÄ• vanti. idaÃ±ca nesaá¹ƒ ativiya attano bhayÄ• vahaá¹ƒ upa
vuttaá¹ƒ. te pana upadhÄ• vitvÄ• aá¹-á¹-himattÄ• vasesaá¹ƒ sarÄ«raá¹ƒ katvÄ• gacchanti.

<487> __ye ca te satatÄ• nuyogino_ti osÄ• nagÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho - aham
pÄ• á¹‡avadhamattato virato evarÅ«paá¹ƒ sampattiá¹ƒ \Be 192/ anubhavÄ• mi. __ye_ pana
buddhassa bhagavato __sÄ• sane_ adhisÄ«lÄ• dike __dhuvaá¹ƒ payuttÄ• _ daá¸·haá¹ƒ pay
sabbakÄ• laá¹ƒ anuyogavantÄ• , __te_ puÃ±Ã±avanto __kevalaá¹ƒ_ lokiyasukhena asamm

pada" _nti laddhanÄ• maá¹ƒ __amatameva adhigacchanti_ maÃ±Ã±e, natthi tesaá¹ƒ tadadh

evaá¹ƒ tena petena vutte thero taá¹ƒ pavattiá¹ƒ satthu Ä• rocesi. satthÄ• tamatthaá¹ƒ aá¹-á
katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. sabbampi vuttanayameva.

migaluddakapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyamigaluddakapetavatthuvaá¹‡á¹‡anÄ•

__kÅ«á¹-Ä• gÄ• re ca pÄ• sÄ• de_ti idaá¹ƒ bhagavati veá¸·uvane viharante aparaá¹ƒ migal
vuttaá¹ƒ. rÄ• jagahe kira aÃ±Ã±ataro mÄ• gaviko mÄ• á¹‡avo vibhavasampannopi samÄ• r
rattindivaá¹ƒ mige hananto vicarati. tassa sahÄ• yabhÅ«to eko upÄ• sako anuddayaá¹ƒ paá
pÄ• á¹‡Ä• tipÄ• tato viramÄ• hi, mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• " ti ov
taá¹ƒ anÄ• diyi. atha so upÄ• sako aÃ±Ã±ataraá¹ƒ attano manobhÄ• vanÄ«yaá¹ƒ khÄ«á¹‡Ä
"sÄ• dhu, bhante, asukapurisassa tathÄ• dhammaá¹ƒ desetha, yathÄ• so pÄ• á¹‡Ä• tipÄ•

athekadivasaá¹ƒ so thero rÄ• jagahe piá¹‡á¸• Ä• ya caranto tassa gehadvÄ• re aá¹-á¹-hÄ•
mÄ• gaviko saÃ±jÄ• tabahumÄ• no paccuggantvÄ• gehaá¹ƒ pavesetvÄ• Ä• sanaá¹ƒ paÃ±
paÃ±Ã±atte Ä• sane, sopi theraá¹ƒ upasaá¹…kamitvÄ• nisÄ«di. tassa thero pÄ• á¹‡Ä• tipÄ
viratiyÄ• Ä• nisaá¹ƒsaÃ±ca pakÄ• sesi. so taá¹ƒ sutvÄ• pi tato viramituá¹ƒ na icchi. atha na
"sace, tvaá¹ƒ Ä• vuso, sabbena sabbaá¹ƒ viramituá¹ƒ na sakkosi, rattimpi tÄ• va viramassÅ
bhante, viramÄ• mi ratti" nti tato virami. sesaá¹ƒ anantaravatthusadisaá¹ƒ. gÄ• thÄ• su pana

488__._ á¹• 21 "kÅ«á¹-Ä• gÄ• re \Be 193/ ca pÄ• sÄ• de, pallaá¹…ke gonakatthate.

paÃ±caá¹…gikena turiyena, ramasi suppavÄ• dite ||

489__._ á¹• 21 "tato \Ne 181/ ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

apaviddho susÄ• nasmiá¹ƒ, bahudukkhaá¹ƒ nigacchasi ||

490__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasÄ«" ti || -

tÄ«hi gÄ• thÄ• hi nÄ• radatthero naá¹ƒ paá¹-ipucchi. athassa peto -

491__._ á¹• 21 "ahaá¹ƒ rÄ• jagahe ramme, ramaá¹‡Ä«ye giribbaje.

migaluddo pure Ä• siá¹ƒ, luddo cÄ• simasaÃ±Ã±ato ||

492__._ á¹• 21 "tassa me sahÄ• yo suhadayo, saddho Ä• si upÄ• sako.

tassa \Ee 209/ kulÅ«pako bhikkhu, Ä• si gotamasÄ• vako.

sopi maá¹ƒ anukampanto, nivÄ• resi punappunaá¹ƒ ||

493__._ á¹• 21 " â€™mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, mÄ• tÄ• ta duggatiá¹ƒ agÄ• .

sace icchasi pecca sukhaá¹ƒ, virama pÄ• á¹‡avadhÄ• asaá¹ƒyamÄ• â€™ ||

494__._ á¹• 21 "tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , sukhakÄ• massa hitÄ• nukampino.

nÄ• kÄ• siá¹ƒ sakalÄ• nusÄ• saniá¹ƒ, cirapÄ• pÄ• bhirato abuddhimÄ• ||

495__._ á¹• 21 "so maá¹ƒ puna bhÅ«risumedhaso, anukampÄ• ya saá¹ƒyame nivesayi.

â€™sace divÄ• hanasi pÄ• á¹‡ino, atha te rattiá¹ƒ bhavatu saá¹ƒyamoâ€™ ||

496__._ á¹• 21 "svÄ• haá¹ƒ divÄ• hanitvÄ• pÄ• á¹‡ino, virato rattimahosi saÃ±Ã±ato.

rattÄ• haá¹ƒ paricÄ• remi, divÄ• khajjÄ• mi duggato ||

497__._ á¹• 21 "tassa \Be 194/ kammassa kusalassa, anubhomi rattiá¹ƒ amÄ• nusiá¹ƒ.

divÄ• paá¹-ihatÄ• va kukkurÄ• , upadhÄ• vanti samantÄ• khÄ• dituá¹ƒ ||

498__._ á¹• 21 "ye \Ne 182/ ca te satatÄ• nuyogino, dhuvaá¹ƒ payuttÄ• sugatassa sÄ• san

maÃ±Ã±Ä• mi te amatameva kevalaá¹ƒ, adhigacchanti padaá¹ƒ asaá¹…khata" nti || -

tamatthaá¹ƒ Ä• cikkhi. tÄ• saá¹ƒ attho heá¹-á¹-hÄ• vuttanayova.

dutiyamigaluddakapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kÅ«á¹-avinicchayikapetavatthuvaá¹‡á¹‡anÄ•

__mÄ• lÄ« kiriá¹-Ä« kÄ• yÅ«rÄ«_ti idaá¹ƒ satthari veá¸·uvane viharante kÅ«á¹-avinicchayika
vuttaá¹ƒ. tadÄ• bimbisÄ• ro rÄ• jÄ• mÄ• sassa chasu divasesu uposathaá¹ƒ upavasati, taá
manussÄ• uposathaá¹ƒ upavasanti. rÄ• jÄ• attano santikaá¹ƒ Ä• gatÄ• gate manusse puc
uposatho upavuttho, udÄ• hu na upavuttho" ti? tatreko adhikaraá¹‡e niyuttakapuriso pisuá¹‡
laÃ±jagÄ• hako "na upavutthomhÄ«" ti vattuá¹ƒ asahanto "upavutthomhi, devÄ• " ti Ä• ha. a
nikkhantaá¹ƒ sahÄ• yo Ä• ha - "kiá¹ƒ, samma, ajja tayÄ• upavuttho" ti? "bhayenÄ• haá¹ƒ, s
evaá¹ƒ avocaá¹ƒ, nÄ• haá¹ƒ uposathiko" ti.

atha naá¹ƒ sahÄ• yo Ä• ha - "yadi evaá¹ƒ upaá¸• á¸• huposathopi tÄ• va te ajja hotu, uposa
samÄ• diyÄ• hÄ«" ti. so tassa vacanaá¹ƒ "sÄ• dhÅ«" ti sampaá¹-icchitvÄ• gehaá¹ƒ gantvÄ•
vikkhÄ• letvÄ• uposathaá¹ƒ adhiá¹-á¹-hÄ• ya rattiyaá¹ƒ vÄ• sÅ«pagato rittÄ• sayasambhÅ«
balavavÄ• tahetukena sÅ«lena upacchinnÄ• yusaá¹…khÄ• ro cutianantaraá¹ƒ pabbatakucc
hutvÄ• nibbatti. so hi ekarattiá¹ƒ uposatharakkhaá¹‡amattena vimÄ• naá¹ƒ paá¹-ilabhi
dasakaÃ±Ã±Ä• sahassaparivÄ• raá¹ƒ mahatiÃ±ca dibbasampattiá¹ƒ. kÅ«á¹-avinicchayikatÄ
attano piá¹-á¹-himaá¹ƒsÄ• ni sayameva okkantitvÄ• khÄ• dati. taá¹ƒ Ä• yasmÄ• nÄ• rado g
disvÄ• -

499__._ á¹• 21 "mÄ• lÄ« kiriá¹-Ä« kÄ• yÅ«rÄ«, gattÄ• te candanussadÄ• .

pasannamukhavaá¹‡á¹‡osi, sÅ«riyavaá¹‡á¹‡ova sobhasi ||

500__._ á¹• 21 "amÄ• nusÄ• \Ne 183/ pÄ• risajjÄ• , ye teme paricÄ• rakÄ• .

dasa kaÃ±Ã±Ä• sahassÄ• ni, yÄ• temÄ• paricÄ• rikÄ• .

tÄ• kambukÄ• yÅ«radharÄ• , kaÃ±canÄ• veá¸·abhÅ«sitÄ• ||

501__._ á¹• 21 "mahÄ• nubhÄ• vosi tuvaá¹ƒ, lomahaá¹ƒsanarÅ«pavÄ• .

piá¹-á¹-himaá¹ƒsÄ• ni attano, sÄ• maá¹ƒ ukkacca khÄ• dasi ||

502__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, piá¹-á¹-himaá¹ƒsÄ• ni attano.

sÄ• maá¹ƒ ukkacca khÄ• dasÄ«ti ||

503__._ á¹• 21 "attanohaá¹ƒ anatthÄ• ya, jÄ«valoke acÄ• risaá¹ƒ.

pesuÃ±Ã±amusÄ• vÄ• dena, nikativaÃ±canÄ• ya ca ||

504__._ á¹• 21 "tatthÄ• haá¹ƒ parisaá¹ƒ gantvÄ• , saccakÄ• le upaá¹-á¹-hite.

atthaá¹ƒ dhammaá¹ƒ nirÄ• katvÄ• , adhammamanuvattisaá¹ƒ ||

505__._ á¹• 21 "evaá¹ƒ so khÄ• datattÄ• naá¹ƒ, yo hoti piá¹-á¹-himaá¹ƒsiko.

yathÄ• haá¹ƒ ajja khÄ• dÄ• mi, piá¹-á¹-himaá¹ƒsÄ• ni attano ||

506__._ á¹• 21 "tayidaá¹ƒ \Ee 211/ tayÄ• nÄ• rada sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ, anukampakÄ•

mÄ• pesuá¹‡aá¹ƒ mÄ• ca musÄ• abhÄ• á¹‡i, mÄ• khosi piá¹-á¹-himaá¹ƒsiko tuva" nti || -

thero \Be 196/ catÅ«hi gÄ• thÄ• hi pucchi, sopi tassa catÅ«hi gÄ• thÄ• hi etamatthaá¹ƒ viss

<499> tattha __mÄ• lÄ«_ti mÄ• ladhÄ• rÄ«, dibbapupphehi paá¹-imaá¹‡á¸• itoti adhippÄ• y veá¹-hitasÄ«so. __kÄ• yÅ«rÄ«_ti keyÅ«ravÄ• , bÄ• hÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itoti att sarÄ«rÄ• vayavÄ• . __candanussadÄ• _ti candanasÄ• rÄ• nulittÄ• . __sÅ«riyavaá¹‡á¹‡ova bÄ• lasÅ«riyasadisavaá¹‡á¹‡o eva hutvÄ• virocasi. "araá¹‡avaá¹‡á¹‡Ä« pabhÄ• sasÄ«" tip araá¹‡iyehi devehi sadisavaá¹‡á¹‡o ariyÄ• vakÄ• soti \Ne 184/ attho.

<500> __pÄ• risajjÄ• _ti parisapariyÄ• pannÄ• , upaá¹-á¹-hÄ• kÄ• ti attho. __tuva_nti tvaá¹ __lomahaá¹ƒsanarÅ«pavÄ• _ti passantÄ• naá¹ƒ lomahaá¹ƒsajananarÅ«payutto. mahÄ• nu vuttaá¹ƒ. __ukkaccÄ• _ti ukkantitvÄ• , chinditvÄ• ti attho.

<503> __acÄ• risa_nti acariá¹ƒ paá¹-ipajjiá¹ƒ. __pesuÃ±Ã±amusÄ• vÄ• denÄ• _ti pesuÃ±Ã __nikativaÃ±canÄ• ya cÄ• _ti nikatiyÄ• vaÃ±canÄ• ya ca patirÅ«padassanena paresaá¹ƒ v

<504> __saccakÄ• le_ti saccaá¹ƒ vattuá¹ƒ yuttakÄ• le. __attha_nti diá¹-á¹-hadhammikÄ• di __dhamma_nti kÄ• raá¹‡aá¹ƒ Ã±Ä• yaá¹ƒ. __nirÄ• katvÄ• _ti chaá¸• á¸• etvÄ• pahÄ• ya. _ Ä• carati, so satto. sesaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

kÅ«á¹-avinicchayikapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dhÄ• tuvivaá¹‡á¹‡apetavatthuvaá¹‡á¹‡anÄ•

__antalikkhasmiá¹ƒ_ \Ee 212/ __tiá¹-á¹-hanto_ti idaá¹ƒ dhÄ• tuvivaá¹‡á¹‡apetavatthu. bhag
upavattane mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• namantare parinibbute dhÄ• tuvibhÄ• g
attanÄ• laddhadhÄ• tubhÄ• gaá¹ƒ gahetvÄ• satta vassÄ• ni satta ca mÄ• se satta ca divas
uá¸·Ä• rapÅ«jaá¹ƒ pavattesi. tattha asaá¹…kheyyÄ• appameyyÄ• manussÄ• cittÄ• ni pas
ahesuá¹ƒ, chaá¸·Ä• sÄ«timattÄ• ni pana purisasahassÄ• ni cirakÄ• labhÄ• vitena assaddhiy
vipallatthacittÄ• pasÄ• danÄ«yepi á¹-hÄ• ne attano cittÄ• ni padosetvÄ• petesu uppajjiá¹ƒs
rÄ• jagahe aÃ±Ã±atarassa vibhavasampannassa kuá¹-umbikassa bhariyÄ• dhÄ«tÄ• suá¹‡
"dhÄ• tupÅ«jaá¹ƒ karissÄ• mÄ• " ti gandhapupphÄ• dÄ«ni gahetvÄ• dhÄ• tuá¹-á¹-hÄ• naá¹
kuá¹-umbiko "kiá¹ƒ aá¹-á¹-hikÄ• naá¹ƒ pÅ«janenÄ• " ti tÄ• paribhÄ• setvÄ• dhÄ• tupÅ«jaá¹
tassa vacanaá¹ƒ anÄ• diyitvÄ• tattha gantvÄ• dhÄ• tupÅ«jaá¹ƒ katvÄ• gehaá¹ƒ Ä• gatÄ•
nacirasseva kÄ• laá¹ƒ katvÄ• devaloke nibbattiá¹ƒsu. so pana kodhena abhibhÅ«to naciras
tena pÄ• pakammena petesu nibbatti.

athekadivasaá¹ƒ \Ne 185/ Ä• yasmÄ• mahÄ• kassapo sattesu anukampÄ• ya tathÄ• rÅ«pa
abhisaá¹…khÄ• si, yathÄ• manussÄ• te pete tÄ• ca devatÄ• yo passanti. tathÄ• pana kat
taá¹ƒ dhÄ• tuvivaá¹‡á¹‡akaá¹ƒ petaá¹ƒ tÄ«hi gÄ• thÄ• hi pucchi. tassa so peto byÄ• kÄ• si

507__._ á¹• 21 "antalikkhasmiá¹ƒ tiá¹-á¹-hanto, duggandho pÅ«ti vÄ• yasi.

mukhaÃ±ca te kimayo pÅ«tigandhaá¹ƒ, khÄ• danti kiá¹ƒ kammamakÄ• si pubbe ||

508__._ á¹• 21 "tato satthaá¹ƒ gahetvÄ• na, okkantanti punappunaá¹ƒ.

khÄ• rena paripphositvÄ• , okkantanti punappunaá¹ƒ ||

509__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasÄ«" ti ||

510__._ á¹• 21 "ahaá¹ƒ \Ee 213/ rÄ• jagahe ramme, ramaá¹‡Ä«ye giribbaje.

issaro dhanadhaÃ±Ã±assa, supahÅ«tassa mÄ• risa ||

511__._ á¹• 21 "tassÄ• yaá¹ƒ me bhariyÄ• ca, dhÄ«tÄ• ca suá¹‡isÄ• ca me.

tÄ• mÄ• laá¹ƒ uppalaÃ±cÄ• pi, paccagghaÃ±ca vilepanaá¹ƒ.

thÅ«paá¹ƒ harantiyo vÄ• resiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• ||

512__._ á¹• 21 "chaá¸·Ä• sÄ«tisahassÄ• ni \Be 198/, mayaá¹ƒ paccattavedanÄ• .

thÅ«papÅ«jaá¹ƒ vivaá¹‡á¹‡etvÄ• , paccÄ• ma niraye bhusaá¹ƒ ||

513__._ á¹• 21 "ye ca kho thÅ«papÅ«jÄ• ya, vattante arahato mahe.

Ä• dÄ«navaá¹ƒ pakÄ• senti, vivecayetha ne tato ||

514__._ á¹• 21 "imÄ• ca passa ayantiyo, mÄ• ladhÄ• rÄ« alaá¹…katÄ• .

mÄ• lÄ• vipÄ• kaá¹ƒnubhontiyo, samiddhÄ• ca tÄ• yasassiniyo ||

515__._ á¹• 21 "taÃ±ca \Ne 186/ disvÄ• na accheraá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

namo karonti sappaÃ±Ã±Ä• , vandanti taá¹ƒ mahÄ• muniá¹ƒ ||

516__._ á¹• 21 "sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

thÅ«papÅ«jaá¹ƒ karissÄ• mi, appamatto punappuna" nti ||

507-8__._ tattha __duggandho_ti aniá¹-á¹-hagandho, kuá¹‡apagandhagandhÄ«ti attho. tenÄ
_ti. __tato_ti duggandhavÄ• yanato kimÄ«hi khÄ• yitabbato ca upari. __sattaá¹ƒ gahetvÄ• n
punappuna_nti kammasaÃ±coditÄ• sattÄ• nisitadhÄ• raá¹ƒ satthaá¹ƒ gahetvÄ• punappun
avakantanti. __khÄ• rena paripphositvÄ• , okkantanti punappuna_nti avakantitaá¹-á¹-hÄ• ne
Ä• siÃ±citvÄ• punappunampi avakantanti.

<510> __issaro dhanadhaÃ±Ã±assa, supahÅ«tassÄ• _ti ativiya pahÅ«tassa \Ee 214/ dhana
sÄ• mÄ«, aá¸• á¸• ho mahaddhanoti attho.

<511> __tassÄ• yaá¹ƒ me bhariyÄ• ca, dhÄ«tÄ• ca suá¹‡isÄ• cÄ• _ti tassa mayhaá¹ƒ ay
bhariyÄ• , ayaá¹ƒ dhÄ«tÄ• , ayaá¹ƒ suá¹‡isÄ• . tÄ• devabhÅ«tÄ• Ä• kÄ• se á¹-hitÄ• ti dass
__paccaggha_nti abhinavaá¹ƒ. __thÅ«paá¹ƒ harantiyo vÄ• resi_nti thÅ«paá¹ƒ pÅ«jetuá¹ƒ up
vivaá¹‡á¹‡ento paá¹-ikkhipiá¹ƒ. __taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• _ti taá¹ƒ dhÄ• tuvivaá¹
samÄ• caritaá¹ƒ mayÄ• ti vippaá¹-isÄ• rappatto vadati.

<512> __chaá¸·Ä• sÄ«tisahassÄ• nÄ«_ti \Be 199/ chasahassÄ• dhikÄ• asÄ«tisahassamat

attanÄ• saddhiá¹ƒ saá¹…gahetvÄ• vadati. __paccattavedanÄ• _ti visuá¹ƒ visuá¹ƒ anubhuy
__niraye_ti baladukkhatÄ• ya pettivisayaá¹ƒ nirayasadisaá¹ƒ katvÄ• Ä• ha.

<513> __ye ca kho thÅ«papÅ«jÄ• ya, vattante arahato mahe_ti arahato sammÄ• sambudd
pÅ«jÄ• mahe pavattamÄ• ne ahaá¹ƒ viya ye thÅ«papÅ«jÄ• ya Ä• dÄ«navaá¹ƒ dosaá¹ƒ pak
puÃ±Ã±ato vivecayetha vivecÄ• payetha, paribÄ• hire janayethÄ• ti aÃ±Ã±Ä• padesena atta
vibhÄ• veti.

<514> __Ä• yantiyo_ti \Ne 187/ Ä• kÄ• sena Ä• gacchantiyo. __mÄ• lÄ• vipÄ• ka_nti thÅ«p
vipÄ• kaá¹ƒ phalaá¹ƒ. __samiddhÄ• _ti dibbasampattiyÄ• samiddhÄ• . __tÄ• yasassiniyo_

<515> __taÃ±ca disvÄ• nÄ• _ti tassa atiparittassa pÅ«jÄ• puÃ±Ã±assa acchariyaá¹ƒ abbhu
atiuá¸·Ä• raá¹ƒ vipÄ• kavisesaá¹ƒ disvÄ• . __namo karonti sappaÃ±Ã±Ä• , vandanti taá¹ƒ m
kassapa, imÄ• itthiyo taá¹ƒ uttamapuÃ±Ã±akkhettabhÅ«taá¹ƒ vandanti abhivÄ• denti, namo
karontÄ«ti attho.

<516> atha \Ee 215/ so peto saá¹ƒviggamÄ• naso saá¹ƒvegÄ• nurÅ«paá¹ƒ Ä• yatiá¹ƒ attan
"sohaá¹ƒ nÅ«nÄ• " _ti gÄ• thamÄ• ha. taá¹ƒ uttÄ• natthameva.

evaá¹ƒ petena vutto mahÄ• kassapo taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya c

dhÄ• tuvivaá¹‡á¹‡apetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti khuddaka-aá¹-á¹-hakathÄ• ya petavatthusmiá¹ƒ dasavatthupaá¹-imaá¹‡á¸• itassa

tatiyassa cÅ«á¸·avaggassa atthasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• vaggo

1. ambasakkarapetavatthuvaá¹‡á¹‡anÄ•

__vesÄ• lÄ«_ \Be 200/ \Ne 188/ __nÄ• ma nagaratthi vajjÄ«na_nti idaá¹ƒ ambasakkarapeta
uppatti? bhagavati jetavane viharante ambasakkaro nÄ• ma licchavirÄ• jÄ• micchÄ• diá¹-á¹
vesÄ• liyaá¹ƒ rajjaá¹ƒ kÄ• resi. tena ca samayena vesÄ• linagare aÃ±Ã±atarassa vÄ• á¹‡ija
cikkhallaá¹ƒ hoti, tattha bahÅ« janÄ• uppatitvÄ• atikkamantÄ• kilamanti, keci kaddamena
so vÄ• á¹‡ijo "mÄ• ime manussÄ• kalalaá¹ƒ akkamiá¹ƒsÅ«" ti apagataduggandhaá¹ƒ saá¹.
gosÄ«saá¹-á¹-hiá¹ƒ Ä• harÄ• petvÄ• nikkhipÄ• pesi. pakatiyÄ• ca sÄ«lavÄ• ahosi akkodha
yathÄ• bhÅ«taá¹ƒ guá¹‡aá¹ƒ kitteti.

so ekasmiá¹ƒ divase attano sahÄ• yassa nhÄ• yantassa pamÄ• dena anolokentassa nivÄ•
kÄ«á¸·Ä• dhippÄ• yena apanidhÄ• ya taá¹ƒ dukkhÄ• petvÄ• adÄ• si. bhÄ• gineyyo panass
bhaá¹‡á¸• aá¹ƒ Ä• haritvÄ• tasseva Ä• paá¹‡e nikkhipi. bhaá¹‡á¸• asÄ• mikÄ• vÄ«maá¹ƒs
tassa bhÄ• gineyyaá¹ƒ taÃ±ca raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• "imassa sÄ«saá¹ƒ chindatha,
sÅ«le Ä• ropethÄ• " ti Ä• á¹‡Ä• pesi. rÄ• japurisÄ• tathÄ• akaá¹ƒsu. so kÄ• laá¹ƒ katvÄ• b
gosÄ«sena setuno katattÄ• setavaá¹‡á¹‡aá¹ƒ \Ee 216/ dibbaá¹ƒ manojavaá¹ƒ assÄ• jÄ• nÄ
guá¹‡avantÄ• naá¹ƒ vaá¹‡á¹‡akathanena tassa gattato dibbagandho vÄ• yati, sÄ• á¹-akass
ahosi. so attanÄ• pubbe katakammaá¹ƒ olokento tadanusÄ• rena attano bhÄ• gineyyaá¹ƒ s
karuá¹‡Ä• ya codiyamÄ• no manojavaá¹ƒ assaá¹ƒ abhiruhitvÄ• aá¸• á¸• harattisamaye tass
ropitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• avidÅ«re á¹-hito "jÄ«va, bho, jÄ«vitameva seyyo" ti divase di

tena ca samayena ambasakkaro rÄ• jÄ• hatthikkhandhavaragato nagaraá¹ƒ padakkhiá¹‡a
gehe vÄ• tapÄ• naá¹ƒ vivaritvÄ• rÄ• javibhÅ«tiá¹ƒ passantiá¹ƒ \Be 201/ ekaá¹ƒ itthiá¹ƒ disv
hutvÄ• pacchÄ• sane nisinnassa purisassa "imaá¹ƒ gharaá¹ƒ imaÃ±ca itthiá¹ƒ upadhÄ• reh
anukkamena \Ne 189/ attano rÄ• jagehaá¹ƒ paviá¹-á¹-ho taá¹ƒ purisaá¹ƒ pesesi - "gaccha, b
itthiyÄ• sasÄ• mikabhÄ• vaá¹ƒ vÄ• asÄ• mikabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• hÄ«" ti. so gantvÄ•
Ã±atvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tassÄ• itthiyÄ• pariggahaá¹‡Å«pÄ• yaá¹ƒ cintento ta
pakkosÄ• petvÄ• "ehi, bhaá¹‡e, maá¹ƒ upaá¹-á¹-hÄ• hÄ«" ti Ä• ha. so anicchantopi "rÄ• jÄ•
akaronte mayi rÄ• jadaá¹‡á¸• aá¹ƒ kareyyÄ• " ti bhayena rÄ• jupaá¹-á¹-hÄ• naá¹ƒ sampaá¹-
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ gacchati. rÄ• jÄ• pi tassa bhattavetanaá¹ƒ dÄ• petvÄ• katipayadiva
upaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ evamÄ• ha - "gaccha, bhaá¹‡e, amumhi á¹-hÄ• ne ekÄ• po
aruá¹‡avaá¹‡á¹‡amattikaá¹ƒ rattuppalÄ• ni ca Ä• nehi, sace ajjeva nÄ• gaccheyyÄ• si, jÄ«v
tasmiÃ±ca gate dvÄ• rapÄ• laá¹ƒ Ä• ha - "ajja anatthaá¹…gate eva sÅ«riye sabbadvÄ• rÄ•

sÄ• ca pokkharaá¹‡Ä« vesÄ• liyÄ• tiyojanamatthake hoti, tathÄ• pi so puriso maraá¹‡abha
pubbaá¹‡heyeva taá¹ƒ pokkharaá¹‡iá¹ƒ sampÄ• puá¹‡i. "sÄ• ca pokkharaá¹‡Ä« amanussa
sutattÄ• bhayena so "atthi nu kho ettha koci parissayo" ti samantato \Ee 217/ anupariyÄ• ya
pokkharaá¹‡ipÄ• lako amanusso karuá¹‡Ä• yamÄ• narÅ«po manussarÅ«pena upasaá¹…ka
idhÄ• gatosÄ«" ti Ä• ha. so tassa taá¹ƒ pavattiá¹ƒ kathesi. so "yadi evaá¹ƒ yÄ• vadatthaá¹ƒ
attano dibbarÅ«paá¹ƒ dassetvÄ• antaradhÄ• yi.

so tattha aruá¹‡avaá¹‡á¹‡amattikaá¹ƒ rattuppalÄ• ni ca gahetvÄ• anatthaá¹…gateyeva sÅ«
sampÄ• puá¹‡i. taá¹ƒ disvÄ• dvÄ• rapÄ• lo tassa viravantasseva dvÄ• raá¹ƒ thakesi. so tha
alabhanto dvÄ• rasamÄ«pe sÅ«le Ä• ropitaá¹ƒ purisaá¹ƒ disvÄ• "ete mayi anatthaá¹…gate
viravante evaá¹ƒ dvÄ• raá¹ƒ thakesuá¹ƒ. â€™ahaá¹ƒ kÄ• leyeva Ä• gato, mama dÄ• so nat
hotÅ«" ti \Be 202/ sakkhimakÄ• si. taá¹ƒ sutvÄ• so Ä• ha "ahaá¹ƒ sÅ«le Ä• vuto vajjho mara
tava sakkhi homi. eko panettha peto mahiddhiko mama samÄ«paá¹ƒ Ä• gamissati, taá¹ƒ sa

"kathaá¹ƒ pana so mayÄ• daá¹-á¹-habbo" ti? idheva tvaá¹ƒ tiá¹-á¹-ha, "sayameva dakkhissa
á¹-hito majjhimayÄ• me taá¹ƒ petaá¹ƒ Ä• gataá¹ƒ disvÄ• sakkhiá¹ƒ akÄ• si. vibhÄ• tÄ• ya c
Ä• á¹‡Ä• tayÄ• atikkantÄ• , tasmÄ• rÄ• jadaá¹‡á¸• aá¹ƒ te karissÄ• mÄ«" ti vutte, deva, m
nÄ• tikkantÄ• , anatthaá¹…gate eva sÅ«riye ahaá¹ƒ idhÄ• gatoti. tattha ko te sakkhÄ«ti? so
sÅ«lÄ• vutassa purisassa santike Ä• gacchantaá¹ƒ naggapetaá¹ƒ "sakkhÄ«" ti niddisitvÄ• "
saddhÄ• tabba" nti raÃ±Ã±Ä• vutte "ajja rattiyaá¹ƒ tumhehi saddhÄ• tabbaá¹ƒ purisaá¹ƒ ma
ti Ä• ha. taá¹ƒ sutvÄ• rÄ• jÄ• sayameva tena saddhiá¹ƒ tattha gantvÄ• á¹-hito petena ca ta
bho, jÄ«vitameva seyyo" ti vutte taá¹ƒ __ "seyyÄ• nisajjÄ• nayimassa atthÄ«" _tiÄ• dinÄ•
paá¹-ipucchi. idÄ• ni Ä• dito pana __ "vesÄ• li nÄ• ma nagaratthi vajjÄ«na" _nti gÄ• thÄ• tÄ
sambandhadassanatthaá¹ƒ saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• -

517__._ á¹• 21 "vesÄ• lÄ« \Ee 218/ nÄ• ma nagaratthi vajjÄ«naá¹ƒ, tattha ahu licchavi amba

disvÄ• na petaá¹ƒ nagarassa bÄ• hiraá¹ƒ, tattheva pucchittha taá¹ƒ kÄ• raá¹‡atthiko ||

518__._ á¹• 21 "seyyÄ• nisajjÄ• nayimassa atthi, abhikkamo natthi paá¹-ikkamo ca.

asitapÄ«takhÄ• yitavatthabhogÄ• , paricÄ• raá¹‡Ä• sÄ• pi imassa natthi ||

519__._ á¹• 21 "ye Ã±Ä• takÄ• diá¹-á¹-hasutÄ• suhajjÄ• , anukampakÄ• yassa ahesuá¹ƒ

daá¹-á¹-humpi te dÄ• ni na taá¹ƒ labhanti, virÄ• jitato hi janena tena ||

520__._ á¹• 21 "na \Be 203/ oggatattassa bhavanti mittÄ• , jahanti mittÄ• vikalaá¹ƒ viditvÄ•

atthaÃ±ca disvÄ• parivÄ• rayanti, bahÅ« mittÄ• uggatattassa honti ||

521__._ á¹• 21 "nihÄ«natto sabbabhogehi kiccho, sammakkhito samparibhinnagatto.

ussÄ• vabindÅ«va palimpamÄ• nÄ• , ajja suve jÄ«vitassÅ«parodho ||

522__._ á¹• 21 "etÄ• disaá¹ƒ uttamakicchappattaá¹ƒ,

uttÄ• sitaá¹ƒ pucimandassa sÅ«le.

atha tvaá¹ƒ kena vaá¹‡á¹‡ena vadesi yakkha,

â€™jÄ«va bho jÄ«vitameva seyyo" â€™ ti ||

<517> tattha __tatthÄ• _ti tassaá¹ƒ vesÄ• liyaá¹ƒ. __nagarassa bÄ• hira_nti nagarassa bah
vesÄ• linagarassa bahi eva \Ee 219/ jÄ• taá¹ƒ pavattaá¹ƒ sambandhaá¹ƒ. __tatthevÄ• _ti ya
tattheva á¹-hÄ• ne. __ta_nti \Ne 191/ taá¹ƒ petaá¹ƒ. __kÄ• raá¹‡atthiko_ti "jÄ«va, bho, jÄ«vi
vuttaatthassa kÄ• raá¹‡ena atthiko hutvÄ• .

<518> __seyyÄ• nisajjÄ• nayimassa atthÄ«_ti piá¹-á¹-hipasÄ• raá¹‡alakkhaá¹‡Ä• seyyÄ•
pallaá¹…kÄ• bhujanalakkhaá¹‡Ä• nisajjÄ• ca imassa sÅ«le Ä• ropitapuggalassa natthi. __
paá¹-ikkamo cÄ• _ti abhikkamÄ• dilakkhaá¹‡aá¹ƒ appamattakampi gamanaá¹ƒ imassa natth
yÄ• asitapÄ«takhÄ• yitavatthaparibhogÄ• dilakkhaá¹‡Ä• indriyÄ• naá¹ƒ paricÄ• raá¹‡Ä• , s
"pariharaá¹‡Ä• sÄ• pÄ«" ti vÄ• pÄ• á¹-ho, asitÄ• diparibhogavasena indriyÄ• naá¹ƒ pariha
natthi vigatajÄ«vitattÄ• ti attho. "paricÄ• raá¹‡Ä• sÄ• pÄ«" ti keci paá¹-hanti.

<519> __diá¹-á¹-hasutÄ• suhajjÄ• , anukampakÄ• yassa ahesuá¹ƒ pubbe_ti sandiá¹-á¹-ha
adiá¹-á¹-hasahÄ• yÄ• ca yassa mittÄ• anuddayÄ• vanto ye \Be 204/ assa imassa pubbe a
passitumpi na labhanti, kuto saha vasitunti attho. __virÄ• jitatto_ti pariccattasabhÄ• vo. __ja
tena Ã±Ä• tiÄ• dijanena.

<520> __na oggatattassa bhavanti mittÄ• _ti apagataviÃ±Ã±Ä• á¹‡assa matassa mittÄ• nÄ
kÄ• tabbakiccassa atikkantattÄ• . __jahanti mittÄ• vikalaá¹ƒ viditvÄ• _ti mato tÄ• va tiá¹-á¹-
bhogavikalaá¹ƒ purisaá¹ƒ viditvÄ• "na ito kiÃ±ci gayhÅ«paga" nti mittÄ• pajahanti. __attha
parivÄ• rayantÄ«_ti tassa pana santakaá¹ƒ atthaá¹ƒ dhanaá¹ƒ disvÄ• piyavÄ• dino mukhull
parivÄ• renti. __bahÅ« mittÄ• uggatattassa hontÄ«_ti vibhavasampattiyÄ• \Ee 220/ uggata
bahÅ« anekÄ• mittÄ• honti, ayaá¹ƒ lokiyasabhÄ• voti attho.

<521> __nihÄ«natto sabbabhogehÄ«_ti sabbehi upabhogaparibhogavatthÅ«hi parihÄ«natt
__sammakkhito_ti ruhirehi sammakkhitasarÄ«ro. __samparibhinnagatto_ti sÅ«lena abbhant
__ussÄ• vabindÅ«va palimpamÄ• no_ti tiá¹‡agge limpamÄ• naussÄ• vabindusadiso. __ajja
imassa nÄ• ma purisassa jÄ«vitassa uparodho nirodho, tato uddhaá¹ƒ nappavattatÄ«ti attho

<522> __uttÄ• sita_nti Ä• vutaá¹ƒ Ä• ropitaá¹ƒ. __pucimandassa sÅ«le_ti nimbarukkhassa
192/. __kena vaá¹‡á¹‡enÄ• _ti kena kÄ• raá¹‡ena. __jÄ«va, bho, jÄ«vitameva seyyo_ti, bho
sÅ«laá¹ƒ Ä• ropitassÄ• pi hi te idha jÄ«vitameva ito cutassa jÄ«vitato satabhÄ• gena sahas
sundarataroti.

evaá¹ƒ tena raÃ±Ã±Ä• pucchito so peto attano adhippÄ• yaá¹ƒ pakÄ• sento -

523__._ á¹• 21 "sÄ• lohito esa ahosi mayhaá¹ƒ, ahaá¹ƒ sarÄ• mi purimÄ• ya jÄ• tiyÄ• .

disvÄ• ca me kÄ• ruÃ±Ã±amahosi rÄ• ja, mÄ• pÄ• padhammo nirayaá¹ƒ patÄ• yaá¹ƒ ||

524__._ á¹• 21 "ito \Be 205/ cuto licchavi esa poso, satthussadaá¹ƒ nirayaá¹ƒ ghorarÅ«paá¹

upapajjati dukkaá¹-akammakÄ• rÄ«, mahÄ• bhitÄ• paá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaá¹ƒ ||

525__._ á¹• 21 "anekabhÄ• gena guá¹‡ena seyyo, ayameva sÅ«lo nirayena tena.

ekantadukkhaá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaá¹ƒ, ekantatibbaá¹ƒ nirayaá¹ƒ patÄ• yaá¹ƒ ||

526__._ á¹• 21 "idaÃ±ca \Ee 221/ sutvÄ• vacanaá¹ƒ mameso, dukkhÅ«panÄ«to vijaheyya

tasmÄ• ahaá¹ƒ santike na bhaá¹‡Ä• mi, mÄ• mekato jÄ«vitassÅ«parodho" ti || -

catasso gÄ• thÄ• abhÄ• si.

<523> tattha __sÄ• lohito_ samÄ• nalohito yonisambandhena sambandho, Ã±Ä• takoti atth
purimattabhÄ• ve. __mÄ• pÄ• padhammo nirayaá¹ƒ patÄ• ya_nti ayaá¹ƒ pÄ• padhammo p
nirayaá¹ƒ upapajjÄ«ti imaá¹ƒ disvÄ• me kÄ• ruÃ±Ã±aá¹ƒ ahosÄ«ti yojanÄ• .

<524> __sattussada_nti pÄ• pakÄ• rÄ«hi sattehi ussannaá¹ƒ, atha vÄ• paÃ±cavidhabandh
tattalohasecanaá¹ƒ, aá¹…gÄ• rapabbatÄ• ropanaá¹ƒ, lohakumbhipakkhepanaá¹ƒ, asipattav
vettaraá¹‡iyaá¹ƒ samotaraá¹‡aá¹ƒ, mahÄ• niraye pakkhepoti. imehi sattahi paÃ±cavidhaban
dÄ• ruá¹‡akÄ• raá¹‡ehi ussannaá¹ƒ, uparÅ«pari nicitanti attho. __mahÄ• bhitÄ• pa_nti mah
mahÄ• aggisantÄ• paá¹ƒ vÄ• . __kaá¹-uka_nti aniá¹-á¹-haá¹ƒ. __bhayÄ• naka_nti bhayajan

<525> __anekabhÄ• gena_ \Ne 193/ __guá¹‡enÄ• _ti anekakoá¹-á¹-hÄ• sena Ä• nisaá¹ƒse
tenÄ• _ti tato imassa uppattiá¹-á¹-hÄ• nabhÅ«tato nirayato ayameva sÅ«lo seyyoti. nissakke
karaá¹‡avacanaá¹ƒ. __ekanta tibba_nti ekanteneva tikhiá¹‡adukkhaá¹ƒ, niyatamahÄ• dukkh

<526> __idaÃ±ca sutvÄ• vacanaá¹ƒ mameso_ti "ito cuto" tiÄ• dinÄ• vuttaá¹ƒ mama vacan
dukkhÅ«panÄ«to mama vacanena nirayadukkhaá¹ƒ upanÄ«to viya hutvÄ• . __vijaheyya pÄ
pariccajeyya. __tasmÄ• _ti tena kÄ• raá¹‡ena. __mÄ• mekato_ti "mayÄ• ekato imassa pun
mÄ• hotÅ«" ti imassa santike idaá¹ƒ vacanaá¹ƒ ahaá¹ƒ na bhaá¹‡Ä• mi, atha kho \Ee 222/
seyyo" ti idameva bhaá¹‡Ä• mÄ«ti adhippÄ• yo.

evaá¹ƒ petena attano adhippÄ• ye pakÄ• site puna rÄ• jÄ• petassa pavattiá¹ƒ pucchituá¹ƒ

gÄ• thamÄ• ha -

527__._ á¹• 21 "aÃ±Ã±Ä• to eso purisassa attho, aÃ±Ã±ampi icchÄ• mase pucchituá¹ƒ tuva

okÄ• sakammaá¹ƒ sace no karosi, pucchÄ• ma taá¹ƒ no na ca kujjhitabba" nti ||

528__._ á¹• 21 "addhÄ• paá¹-iÃ±Ã±Ä• me tadÄ• ahu, nÄ• cikkhaá¹‡Ä• appasannassa ho

akÄ• mÄ• saddheyyavacoti katvÄ• , pucchassu maá¹ƒ kÄ• maá¹ƒ yathÄ• visayha" nti || -

imÄ• raÃ±Ã±o petassa ca vacanapaá¹-ivacanagÄ• thÄ• .

<527> tattha __aÃ±Ã±Ä• to_ti avagato. __icchÄ• mase_ti icchÄ• ma. __no_ti amhÄ• kaá¹ƒ
"ime manussÄ• yaá¹ƒkiÃ±ci pucchantÄ«" ti kodho na kÄ• tabbo.

<528> __addhÄ• _ti ekaá¹ƒsena. __paá¹-iÃ±Ã±Ä• me_ti Ã±Ä• á¹‡avasena mayhaá¹ƒ "puc
okÄ• sadÄ• nanti attho. __tadÄ• ahÅ«_ti tasmiá¹ƒ kÄ• le \Be 207/ paá¹-hamadassane ahos
appasannassa hotÄ«_ti akathanÄ• appasannassa hoti. pasanno eva hi pasannassa kiÃ±ci
mayi appasanno, ahaÃ±ca tayi, tena paá¹-ijÄ• nitvÄ• kathetukÄ• mo nÄ• hosi. idÄ• ni panÄ
saddheyyavaco_ akÄ• mo eva saddhÄ• tabbavacano __iti katvÄ• _ iminÄ• kÄ• raá¹‡ena \N
__maá¹ƒ kÄ• maá¹ƒ yathÄ• visayha_nti tvaá¹ƒ yathÄ• icchasi, tamatthaá¹ƒ maá¹ƒ puccha
visayhaá¹ƒ yathÄ• mayhaá¹ƒ sahituá¹ƒ sakkÄ• , tathÄ• attano Ã±Ä• á¹‡abalÄ• nurÅ«paá¹

evaá¹ƒ petena pucchanÄ• ya okÄ• se kate rÄ• jÄ• -

529__._ á¹• 21 "yaá¹ƒ kiÃ±cahaá¹ƒ cakkhunÄ• passisÄ• mi,

sabbampi tÄ• haá¹ƒ abhisaddaheyyaá¹ƒ.

disvÄ• va taá¹ƒ nopi ce saddaheyyaá¹ƒ,

kareyyÄ• si me yakkha niyassakamma" nti || -

gÄ• thamÄ• ha. tassattho - ahaá¹ƒ yaá¹ƒ kiÃ±cideva cakkhunÄ• passissÄ• mi, taá¹ƒ sabba
abhisaddaheyyaá¹ƒ, taá¹ƒ pana disvÄ• va taá¹ƒ vacanaá¹ƒ nopi ce saddaheyyaá¹ƒ. yakkha
niggahakammaá¹ƒ kareyyÄ• sÄ«ti. atha vÄ• __yaá¹ƒ kiÃ±cahaá¹ƒ cakkhunÄ• passissÄ• m
cakkhunÄ• passissÄ• mi acakkhugocarassa adassanato. __sabbampi tÄ• haá¹ƒ abhisadda
diá¹-á¹-haá¹ƒ sutaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• abhisaddaheyyaá¹ƒ. tÄ• diso hi mayhaá¹ƒ tayi abhipp

pacchimapadassa pana yathÄ• vuttova attho.

taá¹ƒ sutvÄ• peto -

530__._ á¹• 21 "saccappaá¹-iÃ±Ã±Ä• tava mesÄ• hotu, sutvÄ• na dhammaá¹ƒ labha supp

aÃ±Ã±atthiko no ca paduá¹-á¹-hacitto, yaá¹ƒ te sutaá¹ƒ asutaÃ±cÄ• pi dhammaá¹ƒ.

sabbampi akkhissaá¹ƒ yathÄ• pajÄ• na" nti || - gÄ• thamÄ• ha \Be 208/. ito paraá¹ƒ -

531__._ á¹• 21 "setena \Ee 224/ assena alaá¹…katena, upayÄ• si sÅ«lÄ• vutakassa santike

yÄ• naá¹ƒ idaá¹ƒ abbhutaá¹ƒ dassaneyyaá¹ƒ, kissetaá¹ƒ kammassa ayaá¹ƒ vipÄ• koti ||

532__._ á¹• 21 "vesÄ• liyÄ• nagarassa majjhe, cikkhallamagge narakaá¹ƒ ahosi.

gosÄ«samekÄ• haá¹ƒ pasannacitto, setaá¹ƒ gahetvÄ• narakasmiá¹ƒ nikkhipiá¹ƒ ||

533__._ á¹• 21 "etasmiá¹ƒ \Ne 195/ pÄ• dÄ• ni patiá¹-á¹-hapetvÄ• , mayaÃ±ca aÃ±Ã±e ca a

yÄ• naá¹ƒ idaá¹ƒ abbhutaá¹ƒ dassaneyyaá¹ƒ, tasseva kammassa ayaá¹ƒ vipÄ• koti ||

534__._ á¹• 21 "vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sati, gandho ca te sabbadisÄ• pavÄ•

yakkhiddhipattosi mahÄ• nubhÄ• vo, naggo cÄ• si kissa ayaá¹ƒ vipÄ• koti ||

535__._ á¹• 21 "akkodhano niccapasannacitto, saá¹‡hÄ• hi vÄ• cÄ• hi janaá¹ƒ upemi.

tasseva kammassa ayaá¹ƒ vipÄ• ko, dibbo me vaá¹‡á¹‡o satataá¹ƒ pabhÄ• sati ||

536__._ á¹• 21 "yasaÃ±ca kittiÃ±ca dhamme á¹-hitÄ• naá¹ƒ, disvÄ• na mantemi pasannacit

tasseva kammassa ayaá¹ƒ vipÄ• ko, dibbo me gandho satataá¹ƒ pavÄ• yati ||

537__._ á¹• 21 "sahÄ• yÄ• naá¹ƒ \Be 209/ titthasmiá¹ƒ nhÄ• yantÄ• naá¹ƒ, thale gahetvÄ•

khiá¸• á¸• atthiko no ca paduá¹-á¹-hacitto, tenamhi naggo kasirÄ• ca vuttÄ«ti ||

538__._ á¹• 21 "yo \Ee 225/ kÄ«á¸·amÄ• no pakaroti pÄ• paá¹ƒ, tassedisaá¹ƒ kammavipÄ•

akÄ«á¸·amÄ• no pana yo karoti, kiá¹ƒ tassa kammassa vipÄ• kamÄ• hÅ«ti ||

539__._ á¹• 21 "ye duá¹-á¹-hasaá¹…kappamanÄ• manussÄ• , kÄ• yena vÄ• cÄ• ya ca saá

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ te nirayaá¹ƒ upenti ||

540__._ á¹• 21 "apare pana sugatimÄ• samÄ• nÄ• , dÄ• ne ratÄ• saá¹…gahitattabhÄ• vÄ•

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ te sugatiá¹ƒ upentÄ«" ti || -

tesaá¹ƒ ubhinnaá¹ƒ vacanapaá¹-ivacanagÄ• thÄ• honti.

<530> tattha __saccappaá¹-iÃ±Ã±Ä• tava mesÄ• hotÅ«_ti "sabbampi tÄ• haá¹ƒ abhisadd
paá¹-iÃ±Ã±Ä• mayhaá¹ƒ saccaá¹ƒ hotu. __sutvÄ• na dhammaá¹ƒ labha suppasÄ• da_nti m
sutvÄ• sundaraá¹ƒ pasÄ• daá¹ƒ labhassu. __aÃ±Ã±atthiko_ti Ä• jÄ• nanatthiko. __yathÄ•
\Ne 196/ pajÄ• nanto, "yathÄ• pi Ã±Ä• ta" nti vÄ• mayÄ• yathÄ• Ã±Ä• tanti attho.

<531> __kissetaá¹ƒ kammassa ayaá¹ƒ vipÄ• ko_ti kissetaá¹ƒ kissa nÄ• ma etaá¹ƒ, kissa k
__eta_nti vÄ• nipÄ• tamattaá¹ƒ, kissa kammassÄ• ti yojanÄ• . "kissa te" ti ca keci paá¹-han

532-33__._ __cikkhallamagge_ti \Be 210/ cikkhallavati pathamhi. __naraka_nti Ä• vÄ• á¹-aá
ahaá¹ƒ. __narakasmiá¹ƒ nikkhipi_nti yathÄ• kaddamo na akkamÄ«yati, evaá¹ƒ tasmiá¹ƒ cik
á¹-hapesiá¹ƒ. __tassÄ• _ti tassa gosÄ«sena setukaraá¹‡assa.

536-7__._ __dhamme á¹-hitÄ• na_nti dhammacÄ• rÄ«naá¹ƒ samacÄ• rÄ«naá¹ƒ. __mantem
__khiá¸• á¸• atthiko_ti \Ee 226/ hasÄ• dhippÄ• yo. __no ca paduá¹-á¹-hacitto_ti dussasÄ• m
avaharaá¹‡Ä• dhippÄ• yo nÄ• pi vinÄ• sÄ• dhippÄ• yoti attho.

<538> __akÄ«á¸·amÄ• no_ti akhiá¸• á¸• Ä• dhippÄ• yo, lobhÄ• dÄ«hi dÅ«sitacitto. __kiá¹ƒ
vipÄ• kamÄ• hÅ«_ti tassa tathÄ• katassa pÄ• pakammassa kÄ«va kaá¹-ukaá¹ƒ dukkhavipÄ

539-40__._ __duá¹-á¹-hasaá¹…kappamanÄ• _ti kÄ• masaá¹…kappÄ• divasena dÅ«sitaman
manoduccaritamÄ• ha. __kÄ• yena vÄ• cÄ• ya ca saá¹ƒkiliá¹-á¹-hÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ•
malinÄ• . __Ä• samÄ• nÄ• _ti Ä• sÄ«samÄ• nÄ• patthayamÄ• nÄ• .

evaá¹ƒ petena saá¹…khepeneva kammaphalesu vibhajitvÄ• dassitesu taá¹ƒ asaddahanto

541__._ á¹• 21 "taá¹ƒ kinti jÄ• neyyamahaá¹ƒ avecca, kalyÄ• á¹‡apÄ• passa ayaá¹ƒ vipÄ• k

kiá¹ƒ vÄ• haá¹ƒ disvÄ• abhisaddaheyyaá¹ƒ, ko vÄ• pi maá¹ƒ saddahÄ• peyya eta" nti || -

gÄ• thamÄ• ha. tattha __taá¹ƒ kinti jÄ• neyyamahaá¹ƒ aveccÄ• _ti yoyaá¹ƒ tayÄ• "ye duá¹-
manussÄ• , kÄ• yena vÄ• cÄ• ya ca saá¹ƒkiliá¹-á¹-hÄ• " tiÄ• dinÄ• . "apare pana sugatimÄ•
kalyÄ• á¹‡assa pÄ• passa ca kammassa vipÄ• ko vibhajitvÄ• vutto, taá¹ƒ kinti kena kÄ• raa
211/ \Ne 197/ aparapaccayabhÄ• vena saddaheyyaá¹ƒ. __kiá¹ƒ vÄ• haá¹ƒ disvÄ• abhisadd
panÄ• haá¹ƒ paccakkhabhÅ«taá¹ƒ nidassanaá¹ƒ disvÄ• paá¹-isaddaheyyaá¹ƒ. __ko vÄ• pi
ko vÄ• viÃ±Ã±Å« puriso paá¹‡á¸• ito etamatthaá¹ƒ maá¹ƒ saddahÄ• peyya, taá¹ƒ kathehÄ«

taá¹ƒ sutvÄ• peto kÄ• raá¹‡ena tamatthaá¹ƒ tassa pakÄ• sento -

542__._ á¹• 21 "disvÄ• ca sutvÄ• abhisaddahassu, kalyÄ• á¹‡apÄ• passa ayaá¹ƒ vipÄ• ko

kalyÄ• á¹‡apÄ• pe ubhaye asante, siyÄ• nu sattÄ• sugatÄ• duggatÄ• vÄ• ||

543__._ á¹• 21 "no cettha kammÄ• ni kareyyuá¹ƒ maccÄ• , kalyÄ• á¹‡apÄ• pÄ• ni manussa

nÄ• hesuá¹ƒ sattÄ• sugatÄ• duggatÄ• vÄ• , hÄ«nÄ• paá¹‡Ä«tÄ• ca manussaloke ||

544__._ á¹• 21 "yasmÄ• ca kammÄ• ni karonti maccÄ• , kalyÄ• á¹‡apÄ• pÄ• ni manussalo

tasmÄ• hi sattÄ• sugatÄ• duggatÄ• vÄ• , hÄ«nÄ• paá¹‡Ä«tÄ• ca manussaloke ||

545__._ á¹• 21 "dvayajja kammÄ• naá¹ƒ vipÄ• kamÄ• hu, sukhassa dukkhassa ca vedanÄ«

tÄ• devatÄ• yo paricÄ• rayanti, paccenti bÄ• lÄ• dvayataá¹ƒ apassino" ti || -

gÄ• thÄ• abhÄ• si.

<542> tattha __disvÄ• cÄ• _ti paccakkhato disvÄ• pi. __sutvÄ• _ti dhammaá¹ƒ sutvÄ• tad
anuminanto. __kalyÄ• á¹‡apÄ• passÄ• _ti kusalassa akusalassa ca kammassa ayaá¹ƒ sukh
abhisaddahassu. __ubhaye asante_ti kalyÄ• á¹‡e pÄ• pe cÄ• ti duvidhe kamme avijjamÄ• n
duggatÄ• vÄ• _ti "ime sattÄ• \Be 212/ sugatiá¹ƒ gatÄ• duggatiá¹ƒ gatÄ• vÄ• , sugatiyaá¹ƒ
duggatiyaá¹ƒ daliddÄ• vÄ• " ti ayamattho kiá¹ƒ nu siyÄ• kathaá¹ƒ sambhaveyyÄ• ti attho.

543-4__._ idÄ• ni yathÄ• vuttamatthaá¹ƒ __ "no_ \Ee 228/ __cettha kammÄ• nÄ«" _ti ca __
ca gÄ• thÄ• dvayena byatirekato anvayato ca vibhÄ• veti. tattha __hÄ«nÄ• paá¹‡Ä«tÄ• _ti
kularÅ«pÄ• rogyaparivÄ• rÄ• dÄ«hi \Ne 198/ hÄ«nÄ• uá¸·Ä• rÄ• ca.

<545> __dvayajja kammÄ• naá¹ƒ vipÄ• kamÄ• hÅ«_ti dvayaá¹ƒ duvidhaá¹ƒ ajja idÄ• ni kar
sucaritaduccaritÄ• naá¹ƒ vipÄ• kaá¹ƒ vadanti kathenti. kiá¹ƒ tanti Ä• ha __ "sukhassa dukkh
_nti, iá¹-á¹-hassa ca aniá¹-á¹-hassa ca anubhavanayoggaá¹ƒ. __tÄ• devatÄ• yo paricÄ• ray
ukkaá¹ƒsavasena sukhavedanÄ«yaá¹ƒ vipÄ• kaá¹ƒ paá¹-ilabhanti, te devaloke tÄ• devatÄ•
dibbasukhasamappitÄ• indriyÄ• ni paricÄ• renti. __paccenti bÄ• lÄ• dvayataá¹ƒ apassino_
kammaphalaÃ±cÄ• ti dvayaá¹ƒ apassantÄ• asaddahantÄ• , te pÄ• pappasutÄ• dukkhaved
anubhavantÄ• nirayÄ• dÄ«su kammunÄ• paccenti dukkhaá¹ƒ pÄ• puá¹‡anti.

evaá¹ƒ kammaphalaá¹ƒ saddahanto pana tvaá¹ƒ kasmÄ• evarÅ«paá¹ƒ dukkhaá¹ƒ paccanu
sandhÄ• ya -

546__._ á¹• 21 "na matthi kammÄ• ni sayaá¹ƒkatÄ• ni, datvÄ• pi me natthi yo Ä• diseyya.

acchÄ• danaá¹ƒ sayanamathannapÄ• naá¹ƒ, tenamhi naggo kasirÄ• ca vuttÄ«" ti || -

gÄ• thamÄ• ha. tattha __na matthi kammÄ• ni sayaá¹ƒkatÄ• nÄ«_ti yasmÄ• sayaá¹ƒ attanA
puÃ±Ã±akammÄ• ni mama natthi na vijjanti, yehi idÄ• ni acchÄ• danÄ• dÄ«ni labheyyaá¹ƒ.
Ä• diseyyÄ• _ti yo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ dÄ• naá¹ƒ datvÄ• "asukassa petassa ho
so natthi. __tenamhi naggo kasirÄ• ca vuttÄ«_ti tena duvidhenÄ• pi kÄ• raá¹‡ena idÄ• ni na
amhi, kasirÄ• dukkhÄ• ca vutti jÄ«vikÄ• hotÄ«ti.

taá¹ƒ \Be 213/ sutvÄ• rÄ• jÄ• tassa acchÄ• danÄ• dilÄ• bhaá¹ƒ Ä• kaá¹…khanto -

547__._ á¹• 21 "siyÄ• nu kho kÄ• raá¹‡aá¹ƒ kiÃ±ci yakkha, acchÄ• danaá¹ƒ yena tuvaá¹ƒ la

Ä• cikkha me tvaá¹ƒ yadatthi hetu, saddhÄ• yikaá¹ƒ hetuvaco suá¹‡omÄ• " ti || -

gÄ• thamÄ• ha. tattha __yenÄ• _ti yena kÄ• raá¹‡ena tvaá¹ƒ __acchÄ• danaá¹ƒ labhetha_
__kÄ• raá¹‡aá¹ƒ siyÄ• nu kho_ bhaveyya nu khoti attho. __yadatthÄ«_ti yadi atthi.

athassa \Ne 199/ peto taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• cikkhanto -

548__._ á¹• 21 "kappitako nÄ• ma idhatthi bhikkhu, jhÄ• yÄ« susÄ«lo arahÄ• vimutto.

guttindriyo saá¹ƒvutapÄ• timokkho, sÄ«tibhÅ«to uttamadiá¹-á¹-hipatto ||

549__._ á¹• 21 "sakhilo vadaÃ±Ã±Å« suvaco sumukho, svÄ• gamo suppaá¹-imuttako ca.

puÃ±Ã±assa khettaá¹ƒ araá¹‡avihÄ• rÄ«, devamanussÄ• naÃ±ca dakkhiá¹‡eyyo ||

550__._ á¹• 21 "santo vidhÅ«mo anÄ«gho nirÄ• so, mutto visallo amamo avaá¹…ko.

nirÅ«padhÄ« sabbapapaÃ±cakhÄ«á¹‡o, tisso vijjÄ• anuppatto jutimÄ• ||

551__._ á¹• 21 "appaÃ±Ã±Ä• to disvÄ• pi na ca sujÄ• no, munÄ«ti naá¹ƒ vajjisu voharanti.

jÄ• nanti taá¹ƒ yakkhabhÅ«tÄ• anejaá¹ƒ, kalyÄ• á¹‡adhammaá¹ƒ vicarantaá¹ƒ loke ||

552__._ á¹• 21 "tassa \Be 214/ \Ee 230/ tuvaá¹ƒ ekayugaá¹ƒ duve vÄ• , mamuddisitvÄ• na

paá¹-iggahÄ«tÄ• ni ca tÄ• ni assu, mamaÃ±ca passetha sannaddhadussa" nti || -

gÄ• thÄ• abhÄ• si.

<548> tattha __kappitato nÄ• mÄ• _ti jaá¹-ilasahassassa abbhantare Ä• yasmato upÄ• litth
sandhÄ• ya vadati. __idhÄ• _ti imissÄ• vesÄ• liyÄ• samÄ«pe. __jhÄ• yÄ«_ti aggaphalajhÄ
__sÄ«tibhÅ«to_ti sabbakilesadarathapariá¸·Ä• havÅ«pasamena sÄ«tibhÄ• vappatto. __utta
uttamaá¹ƒ aggaphalaá¹ƒ sammÄ• diá¹-á¹-hiá¹ƒ patto.

<549> __sakhilo_ti mudu. __suvaco_ti subbaco. __svÄ• gamo_ti suá¹-á¹-hu Ä• gatÄ• gam
suá¹-á¹-hu paá¹-imuttakavÄ• co, muttabhÄ• á¹‡Ä«ti attho. __araá¹‡avihÄ• rÄ«_ti mettÄ• vih

<550> __santo_ti upasantakileso. __vidhÅ«mo_ti vigatamicchÄ• vitakkadhÅ«mo. __anÄ«g
__nirÄ• so_ti nittaá¹‡ho. __mutto_ti sabbabhavehi vimutto. __visallo_ti vÄ«tarÄ• gÄ• disallo
mamaá¹ƒkÄ• ravirahito. __avaá¹…ko_ti kÄ• yavaá¹…kÄ• divaá¹…kavirahito. __nirÅ«padhÄ
kilesÄ• bhisaá¹…khÄ• rÄ• diupadhippahÄ• yÄ«. __sabbapapaÃ±cakhÄ«á¹‡o_ti parikkhÄ«á
__jutimÄ• _ti anuttarÄ• ya Ã±Ä• á¹‡ajutiyÄ• jutimÄ• . __appaÃ±Ã±Ä• to_ti paramappicchat
paá¹-icchannaguá¹‡atÄ• ya ca na pÄ• kaá¹-o.

<551> __disvÄ• pi na ca sujÄ• no_ti gambhÄ«rabhÄ• vena disvÄ• pi "evaá¹ƒsÄ«lo, evaá¹ƒ
suviÃ±Ã±eyyo. __jÄ• nanti taá¹ƒ yakkhabhÅ«tÄ• aneja_nti yakkhabhÅ«tÄ• ca anejaá¹ƒ nit
taá¹ƒ jÄ• nanti. __kalyÄ• á¹‡adhamma_nti sundarasÄ«lÄ• diguá¹‡aá¹ƒ.

<552> __tassÄ• _ti tassa kappitakamahÄ• therassa. __ekayuga_nti ekaá¹ƒ vatthayugaá¹ƒ.
vatthayugÄ• ni. __mamuddisitvÄ• nÄ• _ti mamaá¹ƒ uddisitvÄ• . __paá¹-iggahÄ«tÄ• ni_ __c
tÄ• ni vatthayugÄ• ni tena paá¹-iggahitÄ• ni ca assu \Be 215/ bhaveyyuá¹ƒ. __sannaddhadu
katasannÄ• haá¹ƒ, laddhavatthaá¹ƒ nivatthapÄ• rutadussanti attho.

tato rÄ• jÄ• -

553__._ á¹• 21 "kasmiá¹ƒ padese samaá¹‡aá¹ƒ vasantaá¹ƒ, gantvÄ• na passemu mayaá¹ƒ

yo majja kaá¹…khaá¹ƒ vicikicchitaÃ±ca, diá¹-á¹-hÄ«visÅ«kÄ• ni vinodayeyyÄ• " ti || -

therassa vasanaá¹-á¹-hÄ• naá¹ƒ pucchi. tattha __kasmiá¹ƒ padese_ti katarasmiá¹ƒ padese.
ma-kÄ• ro padasandhikaro.

tato peto -

554__._ á¹• 21 "eso nisinno kapinaccanÄ• yaá¹ƒ, parivÄ• rito devatÄ• hi bahÅ«hi.

dhammiá¹ƒ kathaá¹ƒ bhÄ• sati saccanÄ• mo, sakasmimÄ• cerake appamatto" ti || -

gÄ• thamÄ• ha. tattha __kapinaccanÄ• ya_nti kapÄ«naá¹ƒ vÄ• narÄ• naá¹ƒ naccanena "ka
padese. __saccanÄ• mo_ti jhÄ• yÄ« susÄ«lo arahÄ• vimuttotiÄ• dÄ«hi guá¹‡anÄ• mehi yÄ
\Ne 201/.

evaá¹ƒ petena vutte rÄ• jÄ• tÄ• vadeva therassa santikaá¹ƒ gantukÄ• mo -

555__._ á¹• 21 "tathÄ• haá¹ƒ kassÄ• mi gantvÄ• idÄ• ni, acchÄ• dayissaá¹ƒ samaá¹‡aá¹ƒ

paá¹-iggahÄ«tÄ• ni ca tÄ• ni assu, tuvaÃ±ca passemu sannaddhadussa" nti || -

gÄ• thamÄ• ha. tattha \Ee 232/ __kassÄ• mÄ«_ti karissÄ• mi.

atha peto "devatÄ• naá¹ƒ thero dhammaá¹ƒ deseti, tasmÄ• nÄ• yaá¹ƒ upasaá¹…kamanak

556__._ á¹• 21 "mÄ• \Be 216/ akkhaá¹‡e pabbajitaá¹ƒ upÄ• gami, sÄ• dhu vo licchavi nesa

tato ca kÄ• le upasaá¹…kamitvÄ• , tattheva passÄ• hi raho nisinna" nti || -

gÄ• thamÄ• ha. tattha __sÄ• dhÅ«_ti Ä• yÄ• cane nipÄ• to. __vo licchavi nesa dhammo_ti,
rÄ• jÅ«naá¹ƒ esa dhammo na hoti, yaá¹ƒ akÄ• le upasaá¹…kamanaá¹ƒ. __tatthevÄ• _ti tas

evaá¹ƒ petena vutte rÄ• jÄ• "sÄ• dhÅ«" ti sampaá¹-icchitvÄ• attano nivesanameva gantvÄ
aá¹-á¹-ha vatthuyugÄ• ni gÄ• hÄ• petvÄ• theraá¹ƒ upasaá¹…kamitvÄ• ekamantaá¹ƒ nisin
"imÄ• ni, bhante, aá¹-á¹-ha vatthayugÄ• ni paá¹-iggaá¹‡hÄ• " ti Ä• ha. taá¹ƒ sutvÄ• thero
kathÄ• samuá¹-á¹-hÄ• panatthaá¹ƒ "mahÄ• rÄ• ja, pubbe tvaá¹ƒ adÄ• nasÄ«lo samaá¹‡abr
viheá¹-hanajÄ• tikova kathaá¹ƒ paá¹‡Ä«tÄ• ni vatthÄ• ni dÄ• tukÄ• mo jÄ• to" ti Ä• ha. taá¹
kÄ• raá¹‡aá¹ƒ Ä• cikkhanto petena samÄ• gamaá¹ƒ, tena ca attanÄ• ca kathitaá¹ƒ sabbaá
vatthÄ• ni datvÄ• petassa uddisi. tena peto dibbavatthadharo alaá¹…katapaá¹-iyatto assÄ•
raÃ±Ã±o ca purato pÄ• tubhavi. taá¹ƒ disvÄ• rÄ• jÄ• attamano pamudito pÄ«tisomanassaj
mayÄ• kammaphalaá¹ƒ diá¹-á¹-haá¹ƒ, na dÄ• nÄ• haá¹ƒ pÄ• paá¹ƒ karissÄ• mi, puÃ±Ã±an
petena sakkhiá¹ƒ akÄ• si. so ca peto "sace, tvaá¹ƒ licchavirÄ• ja, ito paá¹-á¹-hÄ• ya adham
dhammaá¹ƒ carasi, evÄ• haá¹ƒ tava sakkhiá¹ƒ karissÄ• mi, santikaÃ±ca te Ä• gamissÄ• mi
sÄ«ghaá¹ƒ sÅ«lato mocehi, evaá¹ƒ so jÄ«vitaá¹ƒ labhitvÄ• dhammaá¹ƒ caranto dukkhato n
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡anto \Ne 202/ puÃ±Ã±Ä• ni \Ee 2

atha rÄ• jÄ• theraá¹ƒ vanditvÄ• nagaraá¹ƒ pavisitvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ licchaviparis
anujÄ• nÄ• petvÄ• taá¹ƒ purisaá¹ƒ sÅ«lato mocetvÄ• "imaá¹ƒ arogaá¹ƒ karothÄ• " ti tikicch
theraÃ±ca upasaá¹…kamitvÄ• pucchi - "siyÄ• nu kho, bhante, nirayagÄ• mikammaá¹ƒ kat
muttÄ«" ti. siyÄ• , mahÄ• rÄ• ja, sace uá¸·Ä• raá¹ƒ puÃ±Ã±aá¹ƒ karoti, muccatÄ«ti \Be 217/
rÄ• jÄ• naá¹ƒ saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pesi. so tattha patiá¹-á¹-hito therassa
sotÄ• panno ahosi, sÅ«lÄ• vuto pana puriso arogo hutvÄ• saá¹ƒvegajÄ• to bhikkhÅ«su pab
arahattaá¹ƒ pÄ• puá¹‡i. tamatthaá¹ƒ dassentÄ• saá¹…gÄ«tikÄ• rÄ• -

557__._ á¹• 21 "tathÄ• ti vatvÄ• agamÄ• si tattha, parivÄ• rito dÄ• sagaá¹‡ena licchavi.

so taá¹ƒ nagaraá¹ƒ upasaá¹…kamitvÄ• , vÄ• sÅ«pagacchittha sake nivesane ||

558__._ á¹• 21 "tato ca kÄ• le gihikiccÄ• ni katvÄ• ,

nhatvÄ• pivitvÄ• ca khaá¹‡aá¹ƒ labhitvÄ• .

viceyya peá¸·Ä• to ca yugÄ• ni aá¹-á¹-ha,

gÄ• hÄ• payÄ« dÄ• sagaá¹‡ena licchavi ||

559__._ á¹• 21 "so taá¹ƒ padesaá¹ƒ upasaá¹…kamitvÄ• , taá¹ƒ addasa samaá¹‡aá¹ƒ santa

paá¹-ikkantaá¹ƒ gocarato nivattaá¹ƒ, sÄ«tibhÅ«taá¹ƒ rukkhamÅ«le nisinnaá¹ƒ ||

560__._ á¹• 21 "tamenamavoca upasaá¹…kamitvÄ• , appÄ• bÄ• dhaá¹ƒ phÄ• suvihÄ• raÃ±

vesÄ• liyaá¹ƒ licchavihaá¹ƒ bhadante, jÄ• nanti maá¹ƒ licchavi ambasakkaro ||

561__._ á¹• 21 "imÄ• ni \Ee 234/ me aá¹-á¹-ha yugÄ• subhÄ• ni, paá¹-iggaá¹‡ha bhante pa

teneva atthena idhÄ• gatosmi, yathÄ• ahaá¹ƒ attamano bhaveyyanti ||

562__._ á¹• 21 "dÅ«ratova samaá¹‡Ä• brÄ• hmaá¹‡Ä• ca, nivesanaá¹ƒ te parivajjayanti.

pattÄ• ni bhijjanti ca te nivesane, saá¹…ghÄ• á¹-iyo cÄ• pi vidÄ• layanti ||

563__._ á¹• 21 "athÄ• pare \Be 218/ \Ne 203/ pÄ• dakuá¹-hÄ• rikÄ• hi, avaá¹ƒsirÄ• samaá

etÄ• disaá¹ƒ pabbajitÄ• vihesaá¹ƒ, tayÄ• kataá¹ƒ samaá¹‡Ä• pÄ• puá¹‡anti ||

564__._ á¹• 21 "tiá¹‡ena telampi na tvaá¹ƒ adÄ• si, mÅ«á¸·hassa maggampi na pÄ• vadÄ•

andhassa daá¹‡á¸• aá¹ƒ sayamÄ• diyÄ• si, etÄ• diso kadariyo asaá¹ƒvuto tuvaá¹ƒ.

atha tvaá¹ƒ kena vaá¹‡á¹‡ena kimeva disvÄ• , amhehi saha saá¹ƒvibhÄ• gaá¹ƒ karosÄ«ti ||

565__._ á¹• 21 "paccemi bhante yaá¹ƒ tvaá¹ƒ vadesi, vihesayiá¹ƒ samaá¹‡e brÄ• hmaá¹‡e

khiá¸• á¸• atthiko no ca paduá¹-á¹-hacitto, etampi me dukkaá¹-ameva bhante ||

566__._ á¹• 21 khiá¸• á¸• Ä• ya yakkho pasavitvÄ• pÄ• paá¹ƒ, vedeti dukkhaá¹ƒ asamattab

daharo \Ee 235/ yuvÄ• nagganiyassa bhÄ• gÄ«, kiá¹ƒ su tato dukkhatarassa hoti ||

567__._ á¹• 21 "taá¹ƒ disvÄ• saá¹ƒvegamalatthaá¹ƒ bhante, tappaccayÄ• vÄ• pi dadÄ• mi

paá¹-iggaá¹‡ha bhante vatthayugÄ• ni aá¹-á¹-ha, yakkhassimÄ• gacchantu dakkhiá¹‡Ä• yo

568__._ á¹• 21 "addhÄ• hi dÄ• naá¹ƒ bahudhÄ• pasatthaá¹ƒ, dadato ca te akkhayadhamm

paá¹-igaá¹‡hÄ• mi te vatthayugÄ• ni aá¹-á¹-ha, yakkhassimÄ• gacchantu dakkhiá¹‡Ä• yoti |

569__._ á¹• 21 "tato \Be 219/ hi so Ä• camayitvÄ• licchavi, therassa datvÄ• na yugÄ• ni aá

paá¹-iggahÄ«tÄ• ni ca tÄ• ni assu, yakkhaÃ±ca passetha sannaddhadussaá¹ƒ ||

570__._ á¹• 21 "tamaddasÄ• candanasÄ• ralittaá¹ƒ, Ä• jaÃ±Ã±amÄ• rÅ«á¸·hamuá¸·Ä• rava

alaá¹…kataá¹ƒ sÄ• dhunivatthadussaá¹ƒ, parivÄ• ritaá¹ƒ yakkhamahiddhipattaá¹ƒ ||

571__._ á¹• 21 "so taá¹ƒ disvÄ• attamano udaggo, pahaá¹-á¹-hacitto ca subhaggarÅ«po.

kammaÃ±ca disvÄ• na mahÄ• vipÄ• kaá¹ƒ, sandiá¹-á¹-hikaá¹ƒ cakkhunÄ• sacchikatvÄ• ||

572__._ á¹• 21 "tamenamavoca \Ne 204/ upasaá¹…kamitvÄ• , dassÄ• mi dÄ• naá¹ƒ samaá

na cÄ• pi me kiÃ±ci adeyyamatthi, tuvaÃ±ca me yakkha bahÅ«pakÄ• roti ||

573__._ á¹• 21 "tuvaÃ±ca me licchavi ekadesaá¹ƒ, adÄ• si dÄ• nÄ• ni amoghametaá¹ƒ.

svÄ• haá¹ƒ \Ee 236/ karissÄ• mi tayÄ• va sakkhiá¹ƒ, amÄ• nuso mÄ• nusakena saddhinti ||

574__._ á¹• 21 "gatÄ« ca bandhÅ« ca parÄ• yaá¹‡aÃ±ca, mitto mamÄ• si atha devatÄ• me

yÄ• cÄ• mi taá¹ƒ paÃ±jaliko bhavitvÄ• , icchÄ• mi taá¹ƒ yakkha punapi daá¹-á¹-hunti ||

575__._ á¹• 21 "sace tuvaá¹ƒ assaddho bhavissasi, kadariyarÅ«po vippaá¹-ipannacitto.

tvaá¹ƒ neva maá¹ƒ lacchasi dassanÄ• ya, disvÄ• ca taá¹ƒ nopi ca Ä• lapissaá¹ƒ ||

576__._ á¹• 21 "sace \Be 220/ pana tvaá¹ƒ bhavissasi dhammagÄ• ravo, dÄ• ne rato saá¹…

opÄ• nabhÅ«to samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ, evaá¹ƒ mamaá¹ƒ lacchasi dassanÄ• ya ||

577__._ á¹• 21 "disvÄ• ca taá¹ƒ Ä• lapissaá¹ƒ bhadante, imaÃ±ca sÅ«lato lahuá¹ƒ pamuÃ±

yatonidÄ• naá¹ƒ akarimha sakkhiá¹ƒ, maÃ±Ã±Ä• mi sÅ«lÄ• vutakassa kÄ• raá¹‡Ä• ||

578__._ á¹• 21 "te aÃ±Ã±amaÃ±Ã±aá¹ƒ akarimha sakkhiá¹ƒ, ayaÃ±ca sÅ«lato lahuá¹ƒ pam

sakkacca dhammÄ• ni samÄ• caranto, mucceyya so nirayÄ• ca tamhÄ• .

kammaá¹ƒ siyÄ• aÃ±Ã±atra vedanÄ«yaá¹ƒ ||

579__._ á¹• 21 "kappitakaÃ±ca \Ee 237/ upasaá¹…kamitvÄ• , teneva saha saá¹ƒvibhajitvÄ•

sayaá¹ƒ mukhenÅ«panisajja puccha, so te akkhissati etamatthaá¹ƒ ||

580__._ á¹• 21 "tameva bhikkhuá¹ƒ upasaá¹…kamitvÄ• , pucchassu aÃ±Ã±atthiko no ca pa

so te sutaá¹ƒ asutaÃ±cÄ• pi dhammaá¹ƒ, sabbampi akkhissati yathÄ• pajÄ• nanti ||

581__._ á¹• 21 "so \Ne 205/ tattha rahassaá¹ƒ samullapitvÄ• , sakkhiá¹ƒ karitvÄ• na amÄ• n

pakkÄ• mi so licchavinaá¹ƒ sakÄ• saá¹ƒ, atha bravi parisaá¹ƒ sannisinnaá¹ƒ ||

582__._ á¹• 21 " â€™suá¹‡antu \Be 221/ bhonto mama ekavÄ• kyaá¹ƒ, varaá¹ƒ varissaá¹ƒ

sÅ«lÄ• vuto puriso luddakammo, paá¹‡ihitadaá¹‡á¸• o anusattarÅ«po ||

583__._ á¹• 21 " â€™ettÄ• vatÄ• vÄ«satirattimattÄ• , yato Ä• vuto neva jÄ«vati na mato.

tÄ• haá¹ƒ mocayissÄ• mi dÄ• ni, yathÄ• matiá¹ƒ anujÄ• nÄ• tu saá¹…ghoâ€™ ti ||

584__._ á¹• 21 " â€™etaÃ±ca aÃ±Ã±aÃ±ca lahuá¹ƒ pamuÃ±ca, ko taá¹ƒ vadetha tathÄ• ka

yathÄ• pajÄ• nÄ• si tathÄ• karohi, yathÄ• matiá¹ƒ anujÄ• nÄ• ti saá¹…ghoâ€™ ti ||

585__._ á¹• 21 "so \Ee 238/ taá¹ƒ padesaá¹ƒ upasaá¹…kamitvÄ• , sÅ«lÄ• vutaá¹ƒ mocayi k

mÄ• bhÄ• yi sammÄ• ti ca taá¹ƒ avoca, tikicchakÄ• naÃ±ca upaá¹-á¹-hapesi ||

586__._ á¹• 21 "kappitakaÃ±ca upasaá¹…kamitvÄ• , teneva saha saá¹ƒvibhajitvÄ• kÄ• le.

sayaá¹ƒ mukhenÅ«panisajja licchavi, tatheva pucchittha naá¹ƒ kÄ• raá¹‡atthiko ||

587__._ á¹• 21 "sÅ«lÄ• vuto puriso luddakammo, paá¹‡Ä«tadaá¹‡á¸• o anusattarÅ«po.

ettÄ• vatÄ• vÄ«satirattimattÄ• , yato Ä• vuto neva jÄ«vati na mato ||

588__._ á¹• 21 "so mocito gantvÄ• mayÄ• idÄ• ni, etassa yakkhassa vaco hi bhante.

siyÄ• nu kho kÄ• raá¹‡aá¹ƒ kiÃ±cideva, yena so nirayaá¹ƒ no vajeyya ||

589__._ á¹• 21 "Ä• cikkha \Be 222/ bhante yadi atthi hetu, saddhÄ• yikaá¹ƒ hetuvaco suá¹‡

na tesaá¹ƒ kammÄ• naá¹ƒ vinÄ• samatthi, avedayitvÄ• idha byantibhÄ• voti ||

590__._ á¹• 21 "sace sa dhammÄ• ni samÄ• careyya, sakkacca rattindivamappamatto.

mucceyya so nirayÄ• ca tamhÄ• , kammaá¹ƒ siyÄ• aÃ±Ã±atra vedanÄ«yanti ||

591__._ á¹• 21 "aÃ±Ã±Ä• to \Ne 206/ eso purisassa attho, mamampi dÄ• ni anukampa bha

anusÄ• sa maá¹ƒ ovada bhÅ«ripaÃ±Ã±a, yathÄ• ahaá¹ƒ no nirayaá¹ƒ vajeyyanti ||

592__._ á¹• 21 "ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ upehi, dhammaÃ±ca \Ee 239/ saá¹…ghaÃ±c

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu ||

593__._ á¹• 21 "pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, loke adinnaá¹ƒ parivajjayassu.

amajjapo mÄ• ca musÄ• abhÄ• á¹‡Ä«, sakena dÄ• rena ca hoti tuá¹-á¹-ho.

imaÃ±ca ariyaá¹ƒ aá¹-á¹-haá¹…gavarenupetaá¹ƒ, samÄ• diyÄ• hi kusalaá¹ƒ sukhudrayaá¹ƒ

594__._ á¹• 21 "cÄ«varaá¹ƒ \Ee 240/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

dadÄ• hi ujubhÅ«tesu, vippasannena cetasÄ• ||

595__._ á¹• 21 "bhikkhÅ«pi sÄ«lasampanne, vÄ«tarÄ• ge bahussute.

tappehi annapÄ• nena, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati ||

596__._ á¹• 21 "evaÃ±ca \Be 223/ dhammÄ• ni samÄ• caranto, sakkacca rattindivamappam

muÃ±ca tuvaá¹ƒ nirayÄ• ca tamhÄ• , kammaá¹ƒ siyÄ• aÃ±Ã±atra vedanÄ«yanti ||

597__._ á¹• 21 "ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ upemi, dhammaÃ±ca saá¹…ghaÃ±ca pasan

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyÄ• mi ||

598__._ á¹• 21 "pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• mi.

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-ho.

imaÃ±ca ariyaá¹ƒ aá¹-á¹-haá¹…gavarenupetaá¹ƒ, samÄ• diyÄ• mi kusalaá¹ƒ sukhudrayaá¹ƒ

599__._ á¹• 21 "cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca ||

600__._ á¹• 21 "bhikkhÅ« \Ne 207/ ca sÄ«lasampanne, vÄ«tarÄ• ge bahussute.

dadÄ• mi na vikampÄ• mi, buddhÄ• naá¹ƒ sÄ• sane ratoti ||

601__._ á¹• 21 "etÄ• diso licchavi ambasakkaro, vesÄ• liyaá¹ƒ aÃ±Ã±ataro upÄ• sako.

saddho mudÅ« kÄ• rakaro ca bhikkhu, saá¹…ghaÃ±ca sakkacca tadÄ• upaá¹-á¹-hahi ||

602__._ á¹• 21 "sÅ«lÄ• vuto ca arogo hutvÄ• , serÄ« sukhÄ« pabbajjaá¹ƒ upÄ• gami.

bhikkhuÃ±ca Ä• gamma kappitakuttamaá¹ƒ, ubhopi sÄ• maÃ±Ã±aphalÄ• ni ajjhaguá¹ƒ ||

603__._ á¹• 21 "etÄ• disÄ• \Be 224/ sappurisÄ• na sevanÄ• , mahapphalÄ• hoti sataá¹ƒ vi

sÅ«lÄ• vuto aggaphalaá¹ƒ aphassayi, phalaá¹ƒ kaniá¹-á¹-haá¹ƒ pana ambasakkaro" ti || -

gÄ• thÄ• yo avocuá¹ƒ.

557-560__._ tattha __vÄ• sÅ«pagacchitthÄ• _ti vÄ• saá¹ƒ upagacchi. __gihikiccÄ• nÄ«_ti g
kÄ• tabbakuá¹-umbakiccÄ• ni. __viceyyÄ• _ti sundaravatthagahaá¹‡atthaá¹ƒ vicinitvÄ• . __
piá¹‡á¸• apÄ• tato paá¹-ikkantaá¹ƒ. tenÄ• ha __ "gocarato nivatta" _nti. __avocÄ• _ti "vesÄ•
bhadante" tiÄ• dikaá¹ƒ avoca.

562-3__._ __vidÄ• layantÄ«_ti viphÄ• layanti. __pÄ• dakuá¹-hÄ• rikÄ• hÄ«_ti pÄ• dasaá¹…
__pÄ• tayantÄ«_ti paripÄ• tayanti.

<564> __tiá¹‡enÄ• _ti \Ee 241/ tiá¹‡aggenÄ• pi. __mÅ«á¸·hassa maggampi na pÄ• vadÄ•
maggampi tvaá¹ƒ na kathayasi "evÄ• yaá¹ƒ purisÄ• ito cito ca paribbhamatÅ«" ti. keá¸·Ä«s
__sayamÄ• diyÄ• sÄ«_ti andhassa hatthato yaá¹-á¹-hiá¹ƒ sayameva acchinditvÄ• gaá¹‡has
karosÄ«_ti attanÄ• paribhuÃ±jitabbavatthuto ekaccÄ• ni datvÄ• saá¹ƒvibhajasi.

<565> __paccemi, bhante, yaá¹ƒ tvaá¹ƒ vadesÄ«_ti "bhante, tvaá¹ƒ pattÄ• ni bhijjantÄ«" tiÄ
taá¹ƒ paá¹-ijÄ• nÄ• mi, sabbamevetaá¹ƒ mayÄ• kataá¹ƒ kÄ• rÄ• pitaÃ±cÄ• ti dasseti. __eta
khiá¸• á¸• Ä• dhippÄ• yena \Ne 208/ katampi.

566-7__._ __khiá¸• á¸• Ä• _ti khiá¸• á¸• Ä• ya. __pasavitvÄ• _ti upacinitvÄ• . __vedetÄ«_ti a
__asamattabhogÄ«_ti aparipuá¹‡á¹‡abhogo. tameva aparipuá¹‡á¹‡abhogataá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. __nagganiyassÄ• _ti naggabhÄ• vassa. __kiá¹ƒ su tato dukkhatarassa hotÄ«_ti ki
naggabhÄ• vato dukkhataraá¹ƒ assa petassa hoti. __yakkhassimÄ• gacchantu dakkhiá¹‡Ä•
diyyamÄ• navatthadakkhiá¹‡Ä• yo petassa upakappantu.

568-72__._ __bahudhÄ• _ \Be 225/ __pasattha_nti bahÅ«hi pakÄ• rehi buddhÄ• dÄ«hi vaá
__akkhayadhammamatthÅ«_ti aparikkhayadhammaá¹ƒ hotu. __Ä• camayitvÄ• _ti hatthapÄ
vikkhÄ• letvÄ• . __candanasÄ• ralitta_nti sÄ• rabhÅ«tacandanalittaá¹ƒ. __uá¸·Ä• ravaá¹‡á¹
__parivÄ• rita_nti anukulavuttinÄ• parijanena parivÄ• ritaá¹ƒ. __yakkhamahiddhipatta_nti m
yakkhiddhiá¹ƒ, deviddhiá¹ƒ patvÄ• á¹-hitaá¹ƒ. __tamenamavocÄ• _ti tamenaá¹ƒ avoca.

<573> __ekadesaá¹ƒ adÄ• sÄ«_ti catÅ«su paccayesu ekadesabhÅ«taá¹ƒ vatthadÄ• naá¹ƒ
__sakkhi_nti sakkhibhÄ• vaá¹ƒ.

<574> __mamÄ• sÄ«_ti \Ee 242/ me Ä• si. __devatÄ• me_ti mayhaá¹ƒ devatÄ• Ä• sÄ«ti y

575-7__._ __vippaá¹-ipannacitto_ti micchÄ• diá¹-á¹-hiá¹ƒ paá¹-ipannamÄ• naso, dhammiyaa
adhammiyaá¹ƒ paá¹-ipadaá¹ƒ paá¹-ipannoti attho. __yatonidÄ• na_nti yannimittaá¹ƒ yassa s

<579> __saá¹ƒvibhajitvÄ• _ti dÄ• nasaá¹ƒvibhÄ• gaá¹ƒ katvÄ• . __sayaá¹ƒ mukhenÅ«pani
purise apesetvÄ• upinisÄ«ditvÄ• sammukheneva puccha.

581-3__._ __sannisinna_nti sannipatitavasena nisinnaá¹ƒ. __labhissÄ• mi attha_nti mayÄ•
labhissÄ• mi. __paá¹‡ihitadaá¹‡á¸• o_ti á¹-hapitasarÄ«radaá¹‡á¸• o. __anusattarÅ«po_ti rÄ«
__vÄ«satirattimattÄ• _ti vÄ«satimattÄ• rattiyo ativattÄ• ti attho. __tÄ• ha_nti taá¹ƒ ahaá¹ƒ. _
mayhaá¹ƒ yathÄ• ruci.

<584> __etaÃ±ca_ \Ne 209/ __aÃ±Ã±aÃ±cÄ• _ti etaá¹ƒ sÅ«le Ä• vutaá¹ƒ purisaá¹ƒ aÃ±Ã±
paá¹‡ihitÄ• , taÃ±ca. __lahuá¹ƒ pamuÃ±cÄ• _ti sÄ«ghaá¹ƒ mocehi. __ko taá¹ƒ vadetha tath
dhammiyakammaá¹ƒ karontaá¹ƒ taá¹ƒ imasmiá¹ƒ vajjiraá¹-á¹-he ko nÄ• ma "na pamocehÄ«
vattuá¹ƒ kocipi na labhatÄ«ti attho.

<585> __tikicchakÄ• naÃ±cÄ• _ti \Be 226/ tikicchake ca.

<588> __yakkhassa vaco_ti petassa vacanaá¹ƒ, tassa, bhante, petassa vacanena evamak

<590> __dhammÄ• nÄ«_ti pubbe kataá¹ƒ pÄ• pakammaá¹ƒ abhibhavituá¹ƒ samatthe puÃ±
aÃ±Ã±atra vedanÄ«ya_nti yaá¹ƒ tasmiá¹ƒ pÄ• pakamme upapajjavedanÄ«yaá¹ƒ, taá¹ƒ aho
pana aparapariyÄ• yavedanÄ«yaá¹ƒ, taá¹ƒ aÃ±Ã±atra aparapariyÄ• ye vedayitabbaphalaá¹
saá¹ƒsÄ• rappavattiyanti attho.

<593> __imaÃ±cÄ• _ti \Ee 243/ attanÄ• vuccamÄ• naá¹ƒ tÄ• ya Ä• sannaá¹ƒ paccakkhaá
__ariyaá¹ƒ aá¹-á¹-haá¹…gavarenupeta_nti parisuddhaá¹-á¹-hena ariyaá¹ƒ, pÄ• á¹‡Ä• tipÄ• t
aá¹-á¹-hahi aá¹…gehi upetaá¹ƒ yuttaá¹ƒ uttamaá¹ƒ uposathasÄ«laá¹ƒ. __kusala_nti anavajj
sukhavipÄ• kaá¹ƒ.

<595> __sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti sakideva puÃ±Ã±aá¹ƒ katvÄ• "alamettÄ
hutvÄ• aparÄ• paraá¹ƒ sucaritaá¹ƒ pÅ«rentassa sabbakÄ• laá¹ƒ puÃ±Ã±aá¹ƒ abhivaá¸• á¸•
sucaritaá¹ƒ pÅ«rentassa puÃ±Ã±asaá¹…khÄ• taá¹ƒ puÃ±Ã±aphalaá¹ƒ uparÅ«pari vaá¸• á¸•

<597> evaá¹ƒ therena vutte rÄ• jÄ• apÄ• yadukkhato utrastacitto ratanattaye puÃ±Ã±adha
abhivaá¸• á¸• hamÄ• napasÄ• do tato paá¹-á¹-hÄ• ya saraá¹‡Ä• ni sÄ«lÄ• ni ca samÄ• diya
saraá¹‡aá¹ƒ upemÄ«" _tiÄ• dimÄ• ha.

<601> tattha __etÄ• diso_ti ediso yathÄ• vuttarÅ«po. __vesÄ• liyaá¹ƒ aÃ±Ã±ataro upÄ• sa

anekasahassesu upÄ• sakesu aÃ±Ã±ataro upÄ• sako hutvÄ• . __saddho_tiÄ• di kalyÄ• á¹‡
tassa purimabhÄ• vato aÃ±Ã±Ä• disataá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. pubbe hi so assaddho kakk
akkosakÄ• rako saá¹…ghassa ca anupaá¹-á¹-hÄ• ko ahosi. idÄ• ni pana saddho muduko hu
sakkaccaá¹ƒ tadÄ• upaá¹-á¹-hahÄ«ti. tatta __kÄ• rakaro_ti upakÄ• rakÄ• rÄ«.

<602> __ubhopÄ«_ti \Be 227/ dvepi sÅ«lÄ• vuto rÄ• jÄ• ca. __sÄ• maÃ±Ã±aphalÄ• ni ajjh
sÄ• maÃ±Ã±aphalÄ• ni adhigacchiá¹ƒsu. tayidaá¹ƒ yathÄ• rahaá¹ƒ dassetuá¹ƒ __ "sÅ«lÄ• v
phalaá¹ƒ kaniá¹-á¹-haá¹ƒ pana ambasakkaro" _ti vuttaá¹ƒ. tattha __phalaá¹ƒ kaniá¹-á¹-ha_n
sandhÄ• yÄ• ha. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ raÃ±Ã±Ä• petena attanÄ• ca vuttamatthaá¹ƒ Ä• yasmÄ• kappitako satthÄ• raá¹ƒ v
bhagavato Ä• rocesi \Ee 244/. satthÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattapar
sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

ambasakkarapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. serÄ«sakapetavatthuvaá¹‡á¹‡anÄ•

604-57__._ __suá¹‡otha yakkhassa vÄ• á¹‡ijÄ• naÃ±cÄ• _ti idaá¹ƒ serÄ«sakapetavatthu. ta
serÄ«sakavimÄ• navatthunÄ• nibbisesaá¹ƒ, tasmÄ• tattha aá¹-á¹-huppattiyaá¹ƒ gÄ• thÄ• s
taá¹ƒ paramatthadÄ«paniyaá¹ƒ vimÄ• navatthuvaá¹‡á¹‡anÄ• yaá¹ƒ (Vv-a 1227 serÄ«sakav
vuttameva, tasmÄ• tattha vuttanayena veditabbanti.

serÄ«sakapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nandakapetavatthuvaá¹‡á¹‡anÄ•

__rÄ• jÄ• piá¹…galako nÄ• mÄ• _ti idaá¹ƒ nandakapetavatthu. tassa kÄ• uppatti? satthu p
vassasatadvayassa accayena suraá¹-á¹-havisaye piá¹…galo nÄ• ma rÄ• jÄ• ahosi. tassa s
micchÄ• diá¹-á¹-hÄ« viparÄ«tadassano "natthi dinna" ntiÄ• dinÄ• micchÄ• gÄ• haá¹ƒ pagga
uttarÄ• nÄ• ma upÄ• sikÄ• patirÅ«pe kule dinnÄ• ahosi. nandako pana kÄ• laá¹ƒ katvÄ•
nigrodharukkhe vemÄ• nikapeto hutvÄ• nibbatti. tasmiá¹ƒ kÄ• lakate uttarÄ• sucisÄ«talaga
211/ pÄ• nÄ«yaghaá¹-aá¹ƒ kummÄ• sÄ• bhisaá¹…khatehi \Be 228/ vaá¹‡á¹‡agandharasasa
paripuá¹‡á¹‡asarÄ• vakaÃ±ca aÃ±Ã±atarassa khÄ«á¹‡Ä• savattherassa datvÄ• "ayaá¹ƒ da
upakappatÅ«" ti uddisi, tassa tena dÄ• nena dibbapÄ• nÄ«yaá¹ƒ aparimitÄ• ca pÅ«vÄ• pÄ
so evaá¹ƒ cintesi - "pÄ• pakaá¹ƒ vata mayÄ• kataá¹ƒ, yaá¹ƒ mahÄ• jano â€™natthi dinnaâ€
micchÄ• gÄ• haá¹ƒ gÄ• hito. idÄ• ni pana piá¹…galo rÄ• jÄ• dhammÄ• sokassa raÃ±Ã±o c
tassa datvÄ• Ä• gamissati, handÄ• haá¹ƒ natthikadiá¹-á¹-hiá¹ƒ vinodessÄ• mÄ«" ti. na cirem

dhammÄ• sokassa raÃ±Ã±o ovÄ• daá¹ƒ datvÄ• paá¹-inivattanto \Ee 245/ maggaá¹ƒ paá¹-ip

atha so peto attano vasanaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ taá¹ƒ maggaá¹ƒ nimmini. rÄ• jÄ• á¹
tena maggena gacchati. tassa gachantassa purato maggo dissati, piá¹-á¹-hito panassa anta
sabbapacchato gacchanto puriso maggaá¹ƒ antarahitaá¹ƒ disvÄ• bhÄ«to vissaraá¹ƒ viravan
Ä• rocesi, taá¹ƒ sutvÄ• rÄ• jÄ• bhÄ«to saá¹ƒviggamÄ• naso hatthikkhandhe á¹-hatvÄ• cat
vasananigrodharukkhaá¹ƒ disvÄ• tadabhimukho agamÄ• si saddhiá¹ƒ caturaá¹…giniyÄ• s
raÃ±Ã±e taá¹ƒ á¹-hÄ• naá¹ƒ patte peto sabbÄ• bharaá¹‡avibhÅ«sito rÄ• jÄ• naá¹ƒ upasaá¹
katvÄ• pÅ«ve ca pÄ• nÄ«yaÃ±ca dÄ• pesi. rÄ• jÄ• saparijano nhatvÄ• pÅ«ve khÄ• ditvÄ•
paá¹-ippassaddhamaggakilamatho __ "devatÄ• nusi gandhabbo" _tiÄ• dinÄ• petaá¹ƒ pucc
paá¹-á¹-hÄ• ya attano pavattiá¹ƒ Ä• cikkhitvÄ• rÄ• jÄ• naá¹ƒ micchÄ• dassanato vimocetvÄ
patiá¹-á¹-hÄ• pesi. tamatthaá¹ƒ dassetuá¹ƒ saá¹…gÄ«tikÄ• rÄ• -

658__._ á¹• 21 "rÄ• jÄ• piá¹…galako nÄ• ma, suraá¹-á¹-hÄ• naá¹ƒ adhipati ahu.

moriyÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• , suraá¹-á¹-haá¹ƒ punarÄ• gamÄ• ||

659__._ á¹• 21 "uá¹‡he majjhanhike kÄ• le, rÄ• jÄ• paá¹…kaá¹ƒ upÄ• gami.

addasa maggaá¹ƒ ramaá¹‡Ä«yaá¹ƒ, petÄ• naá¹ƒ taá¹ƒ vaá¹‡á¹‡upathaá¹ƒ ||

660__._ sÄ• rathiá¹ƒ \Be 229/ Ä• mantayÄ« rÄ• jÄ• -

" â€™ayaá¹ƒ maggo ramaá¹‡Ä«yo, khemo sovatthiko sivo.

iminÄ• sÄ• rathi yÄ• ma, suraá¹-á¹-hÄ• naá¹ƒ santike itoâ€™ ||

661__._ á¹• 21 "tena \Ne 212/ pÄ• yÄ• si soraá¹-á¹-ho, senÄ• ya caturaá¹…giniyÄ• .

ubbiggarÅ«po puriso, soraá¹-á¹-haá¹ƒ etadabravi ||

662__._ á¹• 21 " â€™kummaggaá¹ƒ \Ee 246/ paá¹-ipannamhÄ• , bhiá¹ƒsanaá¹ƒ lomahaá¹ƒ

purato dissati maggo, pacchato ca na dissati ||

663__._ á¹• 21 " â€™kummaggaá¹ƒ paá¹-ipannamhÄ• , yamapurisÄ• na santike.

amÄ• nuso vÄ• yati gandho, ghoso suyyati dÄ• ruá¹‡oâ€™ ||

664__._ á¹• 21 "saá¹ƒviggo rÄ• jÄ• soraá¹-á¹-ho, sÄ• rathiá¹ƒ etadabravi.

â€™kummaggaá¹ƒ paá¹-ipannamhÄ• , bhiá¹ƒsanaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

purato dissati maggo, pacchato ca na dissati ||

665__._ á¹• 21 " â€™kummaggaá¹ƒ paá¹-ipannamhÄ• , yamapurisÄ• na santike.

amÄ• nuso vÄ• yati gandho, ghoso suyyati dÄ• ruá¹‡oâ€™ ||

666__._ á¹• 21 "hatthikkhandhaá¹ƒ samÄ• ruyha, olokento catuddisÄ• .

addasa nigrodhaá¹ƒ ramaá¹‡Ä«yaá¹ƒ, pÄ• dapaá¹ƒ chÄ• yÄ• sampannaá¹ƒ.

nÄ«labbhavaá¹‡á¹‡asadisaá¹ƒ, meghavaá¹‡á¹‡asirÄ«nibhaá¹ƒ ||

667__._ á¹• 21 "sÄ• rathiá¹ƒ Ä• mantayÄ« rÄ• jÄ• , â€™kiá¹ƒ eso dissati brahÄ• .

nÄ«labbhavaá¹‡á¹‡asadiso, meghavaá¹‡á¹‡asirÄ«nibhoâ€™ ||

668__._ á¹• 21 "nigrodho so mahÄ• rÄ• ja, pÄ• dapo chÄ• yÄ• sampanno.

nÄ«labbhavaá¹‡á¹‡asadiso, meghavaá¹‡á¹‡asirÄ«nibho ||

669__._ á¹• 21 "tena pÄ• yÄ• si soraá¹-á¹-ho, yena so dissate brahÄ• .

nÄ«labbhavaá¹‡á¹‡asadiso, meghavaá¹‡á¹‡asirÄ«nibho ||

670__._ á¹• 21 "hatthikkhandhato \Be 230/ \Ne 213/ oruyha, rÄ• jÄ• rukkhaá¹ƒ upÄ• gami.

nisÄ«di rukkhamÅ«lasmiá¹ƒ, sÄ• macco saparijjano.

pÅ«raá¹ƒ pÄ• nÄ«yasarakaá¹ƒ, pÅ«ve vitte ca addasa ||

671__._ á¹• 21 "puriso ca devavaá¹‡á¹‡Ä«, sabbÄ• bharaá¹‡abhÅ«sito.

upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ, soraá¹-á¹-haá¹ƒ etadabravi ||

672__._ á¹• 21 " â€™svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

pivatu devo pÄ• nÄ«yaá¹ƒ, pÅ«ve khÄ• da arindamaâ€™ ||

673__._ á¹• 21 "pivitvÄ• rÄ• jÄ• pÄ• nÄ«yaá¹ƒ, sÄ• macco saparijjano.

pÅ«ve khÄ• ditvÄ• pitvÄ• ca, soraá¹-á¹-ho etadabravi ||

674__._ á¹• 21 "devatÄ• \Ee 247/ nusi gandhabbo, adu sakko purindado.

ajÄ• nantÄ• taá¹ƒ pucchÄ• ma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayanti ||

675__._ á¹• 21 "nÄ• mhi devo na gandhabbo, nÄ• pi sakko purindado.

peto ahaá¹ƒ mahÄ• rÄ• ja, suraá¹-á¹-hÄ• idha mÄ• gatoti ||

676__._ á¹• 21 "kiá¹ƒsÄ«lo kiá¹ƒsamÄ• cÄ• ro, suraá¹-á¹-hasmiá¹ƒ pure tuvaá¹ƒ.

kena te brahmacariyena, Ä• nubhÄ• vo ayaá¹ƒ tavÄ• ti ||

677__._ á¹• 21 "taá¹ƒ suá¹‡ohi mahÄ• rÄ• ja, arindama raá¹-á¹-havaá¸• á¸• hana.

amaccÄ• pÄ• risajjÄ• ca, brÄ• hmaá¹‡o ca purohito ||

678__._ á¹• 21 "suraá¹-á¹-hasmiá¹ƒ ahaá¹ƒ deva, puriso pÄ• pacetaso.

micchÄ• diá¹-á¹-hi ca dussÄ«lo, kadariyo paribhÄ• sako ||

679__._ á¹• 21 "dadantÄ• naá¹ƒ \Ne 214/ karontÄ• naá¹ƒ, vÄ• rayissaá¹ƒ bahujjanaá¹ƒ.

aÃ±Ã±esaá¹ƒ dadamÄ• nÄ• naá¹ƒ, antarÄ• yakaro ahaá¹ƒ ||

680__._ á¹• 21 "vipÄ• ko natthi dÄ• nassa, saá¹ƒyamassa kuto phalaá¹ƒ.

natthi Ä• cariyo nÄ• ma, adantaá¹ƒ ko damessati ||

681__._ á¹• 21 "samatulyÄ• ni \Be 231/ bhÅ«tÄ• ni, kuto jeá¹-á¹-hÄ• pacÄ• yiko.

natthi balaá¹ƒ vÄ«riyaá¹ƒ vÄ• , kuto uá¹-á¹-hÄ• naporisaá¹ƒ ||

682__._ á¹• 21 "natthi dÄ• naphalaá¹ƒ nÄ• ma, na visodheti verinaá¹ƒ.

laddheyyaá¹ƒ labhate macco, niyatipariá¹‡Ä• majaá¹ƒ ||

683__._ á¹• 21 "natthi mÄ• tÄ• pitÄ• bhÄ• tÄ• , loko natthi ito paraá¹ƒ.

natthi dinnaá¹ƒ natthi hutaá¹ƒ, sunihitaá¹ƒ na vijjati ||

684__._ á¹• 21 "yopi haneyya purisaá¹ƒ, parassa chindate siraá¹ƒ.

na koci kaÃ±ci hanati, sattannaá¹ƒ vivaramantare ||

685__._ á¹• 21 "acchejjÄ• bhejjo hi jÄ«vo, aá¹-á¹-haá¹ƒso guá¸·aparimaá¹‡á¸• alo.

yojanÄ• naá¹ƒ sataá¹ƒ paÃ±ca, ko jÄ«vaá¹ƒ chettumarahati ||

686__._ á¹• 21 "yathÄ• \Ee 248/ suttaguá¸·e khitte, nibbeá¹-hentaá¹ƒ palÄ• yati.

evameva ca so jÄ«vo, nibbeá¹-hento palÄ• yati ||

687__._ á¹• 21 "yathÄ• gÄ• mato nikkhamma, aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ pavisati.

evameva ca so jÄ«vo, aÃ±Ã±aá¹ƒ bondiá¹ƒ pavisati ||

688__._ á¹• 21 "yathÄ• gehato nikkhamma, aÃ±Ã±aá¹ƒ gehaá¹ƒ pavisati.

evameva ca so jÄ«vo, aÃ±Ã±aá¹ƒ bondiá¹ƒ pavisati ||

689__._ á¹• 21 "cullÄ• sÄ«ti \Ne 215/ mahÄ• kappino, satasahassÄ• ni hi.

ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• , saá¹ƒsÄ• raá¹ƒ khepayitvÄ• na.

dukkhassantaá¹ƒ karissare ||

690__._ á¹• 21 "mitÄ• ni sukhadukkhÄ• ni, doá¹‡ehi piá¹-akehi ca.

jino sabbaá¹ƒ pajÄ• nÄ• ti, sammÅ«á¸·hÄ• itarÄ• pajÄ• ||

691__._ á¹• 21 "evaá¹ƒdiá¹-á¹-hi pure Ä• siá¹ƒ, sammÅ«á¸·ho mohapÄ• ruto.

micchÄ• diá¹-á¹-hi ca dussÄ«lo, kadariyo paribhÄ• sako ||

692__._ á¹• 21 "oraá¹ƒ \Be 232/ me chahi mÄ• sehi, kÄ• lakiriyÄ• bhavissati.

ekantakaá¹-ukaá¹ƒ ghoraá¹ƒ, nirayaá¹ƒ papatissahaá¹ƒ ||

693__._ á¹• 21 "catukkaá¹‡á¹‡aá¹ƒ catudvÄ• raá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ.

ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ ||

694__._ á¹• 21 "tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

695__._ á¹• 21 "vassÄ• ni satasahassÄ• ni, ghoso suyyati tÄ• vade.

lakkho eso mahÄ• rÄ• ja, satabhÄ• gavassakoá¹-iyo ||

696__._ á¹• 21 "koá¹-isatasahassÄ• ni, niraye paccare janÄ• .

micchÄ• diá¹-á¹-hÄ« ca dussÄ«lÄ• , ye ca ariyÅ«pavÄ• dino ||

697__._ á¹• 21 "tatthÄ• haá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, dukkhaá¹ƒ vedissa vedanaá¹ƒ.

phalaá¹ƒ pÄ• passa kammassa, tasmÄ• socÄ• mahaá¹ƒ bhusaá¹ƒ ||

698__._ á¹• 21 "taá¹ƒ \Ne 216/ \Ee 249/ suá¹‡ohi mahÄ• rÄ• ja, arindama raá¹-á¹-havaá¸• á

dhÄ«tÄ• mayhaá¹ƒ mahÄ• rÄ• ja, uttarÄ• bhaddamatthu te ||

699__._ á¹• 21 "karoti bhaddakaá¹ƒ kammaá¹ƒ, sÄ«lesuposathe ratÄ• .

saÃ±Ã±atÄ• saá¹ƒvibhÄ• gÄ« ca, vadaÃ±Ã±Å« vÄ«tamaccharÄ• ||

700__._ á¹• 21 "akhaá¹‡á¸• akÄ• rÄ« sikkhÄ• ya, suá¹‡hÄ• parakulesu ca.

upÄ• sikÄ• sakyamunino, sambuddhassa sirÄ«mato ||

701__._ á¹• 21 "bhikkhu ca sÄ«lasampanno, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

okkhittacakkhu satimÄ• , guttadvÄ• ro susaá¹ƒvuto ||

702__._ á¹• 21 "sapadÄ• naá¹ƒ caramÄ• no, agamÄ• taá¹ƒ nivesanaá¹ƒ.

tamaddasa mahÄ• rÄ• ja, uttarÄ• bhaddamatthu te ||

703__._ á¹• 21 "pÅ«raá¹ƒ pÄ• nÄ«yasarakaá¹ƒ, pÅ«ve vitte ca sÄ• adÄ• .

pitÄ• me kÄ• lakato bhante, tassetaá¹ƒ upakappatu ||

704__._ á¹• 21 "samanantarÄ• nuddiá¹-á¹-he \Be 233/, vipÄ• ko udapajjatha.

bhuÃ±jÄ• mi kÄ• makÄ• mÄ«haá¹ƒ, rÄ• jÄ• vessavaá¹‡o yathÄ• ||

705__._ á¹• 21 "taá¹ƒ suá¹‡ohi mahÄ• rÄ• ja, arindama raá¹-á¹-havaá¸• á¸• hana.

sadevakassa lokassa, buddho aggo pavuccati.

taá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gaccha, saputtadÄ• ro arindama ||

706__._ á¹• 21 "aá¹-á¹-haá¹…gikena maggena, phusanti amataá¹ƒ padaá¹ƒ.

taá¹ƒ dhammaá¹ƒ saraá¹‡aá¹ƒ gaccha, saputtadÄ• ro arindama ||

707__._ á¹• 21 "cattÄ• ro \Ne 217/ ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito.

taá¹ƒ saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gaccha, saputtadÄ• ro arindama ||

708__._ á¹• 21 "pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, loke adinnaá¹ƒ parivajjayassu.

amajjapo \Ee 250/ mÄ• ca musÄ• abhÄ• á¹‡i, sakena dÄ• rena ca hohi tuá¹-á¹-hoti ||

709__._ á¹• 21 "atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mama ||

710__._ á¹• 21 "upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

711__._ á¹• 21 "pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• mi.

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-ho ||

712__._ á¹• 21 "ophuá¹‡Ä• mi mahÄ• vÄ• te, nadiyÄ• sÄ«ghagÄ• miyÄ• .

vamÄ• mi pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, buddhÄ• naá¹ƒ sÄ• sane rato ||

713__._ á¹• 21 "idaá¹ƒ \Be 234/ vatvÄ• na soraá¹-á¹-ho, viramitvÄ• pÄ• padassanÄ• .

namo bhagavato katvÄ• , pÄ• mokkho rathamÄ• ruhÄ«" ti || - gÄ• thÄ• yo avocuá¹ƒ.

658-9__._ tattha __rÄ• jÄ• piá¹…galako nÄ• ma, suraá¹-á¹-hÄ• naá¹ƒ adhipati ahÅ«_ti piá¹
"piá¹…galo" ti pÄ• kaá¹-anÄ• mo suraá¹-á¹-hadesassa issaro rÄ• jÄ• ahosi. __moriyÄ• na_
dhammÄ• sokaá¹ƒ sandhÄ• ya vadati. __suraá¹-á¹-haá¹ƒ punarÄ• gamÄ• _ti suraá¹-á¹-has
suraá¹-á¹-hagÄ• mimaggaá¹ƒ paccÄ• gaÃ±chi. __paá¹…ka_nti mudubhÅ«miá¹ƒ. __vaá¹‡á¹
marÅ«bhÅ«mimaggaá¹ƒ.

<660> __khemo_ti nibbhayo. __sovatthiko_ti sotthibhÄ• vÄ• vaho. __sivo_ti anupaddavo. _
santike ito_ti iminÄ• maggena gacchantÄ• mayaá¹ƒ suraá¹-á¹-havisayassa samÄ«peyeva.

661-2__._ __soraá¹-á¹-ho_ti \Ne 218/ suraá¹-á¹-hÄ• dhipati. __ubbiggarÅ«po_ti utrastasabh
bhayajananaá¹ƒ \Ee 251/. __lomahaá¹ƒsana_nti bhiá¹ƒsanakabhÄ• vena lomÄ• naá¹ƒ haá¹

<663> __yamapurisÄ• na santike_ti petÄ• naá¹ƒ samÄ«pe vattÄ• ma. __amÄ• nuso vÄ• ya
sarÄ«ragandho vÄ• yati. __ghoso suyyati dÄ• ruá¹‡o_ti paccekanirayesu kÄ• raá¹‡aá¹ƒ kÄ•
sattÄ• naá¹ƒ ghorataro saddo suyyati.

<666> __pÄ• dapa_nti pÄ• dasadisehi mÅ«lÄ• vayavehi udakassa pivanato "pÄ• dapo" ti la
__chÄ• yÄ• sampanna_nti sampannacchÄ• yaá¹ƒ. __nÄ«labbhavaá¹‡á¹‡asadisa_nti vaá¹‡á
__meghavaá¹‡á¹‡asirÄ«nibha_nti meghavaá¹‡á¹‡asaá¹‡á¹-hÄ• naá¹ƒ hutvÄ• khÄ• yamÄ•

<670> __pÅ«raá¹ƒ pÄ• nÄ«yasaraka_nti pÄ• nÄ«yena puá¹‡á¹‡aá¹ƒ pÄ• nÄ«yabhÄ• janaá
__vitte_ti vittijanane madhure manuÃ±Ã±e tahiá¹ƒ tahiá¹ƒ sarÄ• ve pÅ«retvÄ• á¹-hapitapÅ«

<672> __atho_ \Be 235/ __te adurÄ• gata_nti ettha __atho_ti nipÄ• tamattaá¹ƒ, avadhÄ• ra
mahÄ• rÄ• ja, te Ä• gataá¹ƒ durÄ• gataá¹ƒ na hoti, atha kho svÄ• gatamevÄ• ti mayaá¹ƒ sa
__arindamÄ• _ti arÄ«naá¹ƒ damanasÄ«la.

<677> __amaccÄ• pÄ• risajjÄ• _ti amaccÄ• pÄ• risajjÄ• ca vacanaá¹ƒ suá¹‡antu, brÄ• h
taá¹ƒ suá¹‡Ä• tÅ«ti yojanÄ• .

<678> __suraá¹-á¹-hasmiá¹ƒ aha_nti suraá¹-á¹-hadese ahaá¹ƒ. __devÄ• _ti rÄ• jÄ• naá¹ƒ Ä
__micchÄ• diá¹-á¹-hÄ«_ti natthikadiá¹-á¹-hiyÄ• viparÄ«tadassano. __dussÄ«lo_ti nissÄ«lo.
thaddhamaccharÄ«. __paribhÄ• sako_ti samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ akkosako.

<679> __vÄ• rayissa_nti vÄ• resiá¹ƒ. __antarÄ• yakaro aha_nti dÄ• naá¹ƒ dadantÄ• naá¹ƒ
antarÄ• yakaro hutvÄ• aÃ±Ã±esaÃ±ca paresaá¹ƒ dÄ• naá¹ƒ dadamÄ• nÄ• naá¹ƒ dÄ• nam
vÄ• rayissaá¹ƒ vÄ• resinti yojanÄ• .

<680> __vipÄ• ko_ \Ne 219/ __natthi dÄ• nassÄ• _tiÄ• di vÄ• ritÄ• kÄ• radassanaá¹ƒ. tatth
dÄ• nassÄ• _ti dÄ• naá¹ƒ dadato tassa vipÄ• ko \Ee 252/ Ä• yatiá¹ƒ pattabbaphalaá¹ƒ natth
paá¹-ibÄ• hati. __saá¹ƒyamassa kuto phala_nti sÄ«lassa pana kuto nÄ• ma phalaá¹ƒ, sabbe
natthÄ«ti adhippÄ• yo. __natthi Ä• cariyo nÄ• mÄ• _ti Ä• cÄ• rasamÄ• cÄ• rasikkhÄ• pako
sabhÄ• vato eva hi sattÄ• dantÄ• vÄ• adantÄ• vÄ• hontÄ«ti adhippÄ• yo. tenÄ• ha __ "a

<681> __samatulyÄ• ni bhÅ«tÄ• nÄ«_ti ime sattÄ• sabbepi aÃ±Ã±amaÃ±Ã±aá¹ƒ samasan
natthi, kuto jeá¹-á¹-hÄ• pacÄ• yiko, jeá¹-á¹-hÄ• pacÄ• yanapuÃ±Ã±aá¹ƒ nÄ• ma natthÄ«ti at
yamhi attano bale patiá¹-á¹-hitÄ• sattÄ• vÄ«riyaá¹ƒ katvÄ• manussasobhagyataá¹ƒ Ä• diá
yÄ• vaarahattaá¹ƒ sampattiyo pÄ• puá¹‡anti, taá¹ƒ vÄ«riyabalaá¹ƒ paá¹-ikkhipati. __vÄ«riya
uá¹-á¹-hÄ• naporisa_nti idaá¹ƒ no purisavÄ«riyena purisakÄ• rena pavattanti evaá¹ƒ
pavattavÄ• dapaá¹-ikkhepavasena vuttaá¹ƒ.

<682> __natthi_ \Be 236/ __dÄ• naphalaá¹ƒ nÄ• mÄ• _ti dÄ• nassa phalaá¹ƒ nÄ• ma kiÃ±

deyyadhammapariccÄ• go bhasmanihitaá¹ƒ viya nipphalo evÄ• ti attho. __na visodheti verin
veravantaá¹ƒ verÄ• naá¹ƒ vasena pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ vasena ca katapÄ• paá¹ƒ
na visodheti, kadÄ• cipi suddhaá¹ƒ na karoti. pubbe "vipÄ• ko natthi dÄ• nassÄ• " tiÄ• di dÄ
paresaá¹ƒ nivÄ• ritÄ• kÄ• radassanaá¹ƒ, "natthi dÄ• naphalaá¹ƒ nÄ• mÄ• " tiÄ• di pana atth
micchÄ• bhinivesadassananti daá¹-á¹-habbaá¹ƒ. __laddheyya_nti laddhabbaá¹ƒ. kathaá¹ƒ p
"niyatipariá¹‡Ä• maja" _nti. ayaá¹ƒ satto sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• labhanto niyativipari
labhati, na kammassa katattÄ• , na issarÄ• dinÄ• cÄ• ti adhippÄ• yo.

<683> __natthi_ \Ee 253/ __mÄ• tÄ• pitÄ• bhÄ• tÄ• _ti mÄ• tÄ• dÄ«su sammÄ• paá¹-ipat
phalÄ• bhÄ• vaá¹ƒ sandhÄ• ya vadati. __loko natthi ito para_nti ito idhalokato paraloko nÄ•
tattheva sattÄ• ucchijjantÄ«ti adhippÄ• yo. __dinna_nti mahÄ• dÄ• naá¹ƒ. __huta_nti pahe
tadubhayampi phalÄ• bhÄ• vaá¹ƒ sandhÄ• ya "natthÄ«" ti paá¹-ikkhipati. __sunihita_nti suá
vijjatÄ«_ti yaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ dÄ• naá¹ƒ nÄ• ma "anugÄ• mikanidhÄ«" ti
tesaá¹ƒ taá¹ƒ vÄ• cÄ• vatthumattamevÄ• ti adhippÄ• yo.

<684> __na koci kaÃ±ci hanatÄ«_ti yo puriso paraá¹ƒ purisaá¹ƒ haneyya, parassa purisass
chindeyya, tattha paramatthato na koci kaÃ±ci hanati, sattannaá¹ƒ kÄ• yÄ• naá¹ƒ chiddabh
hoti. kathaá¹ƒ satthapahÄ• roti Ä• ha __ "sattannaá¹ƒ vivaramantare" _ti. pathavÄ«Ä• dÄ«n
kÄ• yÄ• naá¹ƒ vivarabhÅ«te antare chidde satthaá¹ƒ pavisati, tena sattÄ• asiÄ• dÄ«hi paha
viya pana sesakÄ• yÄ• pi niccasabhÄ• vattÄ• na chijjantÄ«ti adhippÄ• yo.

<685> __acchejjÄ• bhejjo hi jÄ«vo_ti ayaá¹ƒ sattÄ• naá¹ƒ jÄ«vo satthÄ• dÄ«hi na chinditab
niccasabhÄ• vattÄ• . __aá¹-á¹-haá¹ƒso guá¸·aparimaá¹‡á¸• alo_ti so pana jÄ«vo kadÄ• ci a
guá¸·aparimaá¹‡á¸• alo \Be 237/. __yojanÄ• naá¹ƒ sataá¹ƒ paÃ±cÄ• _ti kevalÄ«bhÄ• vaá¹ƒ
paÃ±cayojanasatubbedho hoti. __ko jÄ«vaá¹ƒ chettumarahatÄ«_ti niccaá¹ƒ nibbikÄ• raá¹ƒ j
satthÄ• dÄ«hi chindituá¹ƒ arahati, na so kenaci vikopaneyyoti vadati.

<686> __suttaguá¸·e_ti veá¹-hetvÄ• katasuttaguá¸·e. __khitte_ti nibbeá¹-hanavasena khitte
palÄ• yatÄ«_ti pabbate vÄ• rukkhagge vÄ• á¹-hatvÄ• nibbeá¹-hiyamÄ• naá¹ƒ khittaá¹ƒ su
nibbeá¹-hentameva gacchati, sutte khÄ«á¹‡e na gacchati. __evameva_nti yathÄ• taá¹ƒ sutt
nibbeá¹-hiyamÄ• naá¹ƒ gacchati, sutte khÄ«á¹‡e na gacchati, evameva so jÄ«vo "cullÄ• sÄ
satasahassÄ• nÄ«" ti vuttakÄ• lameva attabhÄ• vaguá¸·aá¹ƒ nibbeá¹-hento palÄ• yati pavat
pavattati.

<687> __evameva ca so jÄ«vo_ti yathÄ• koci puriso attano nivÄ• sagÄ• mato nikkhamitvÄ
pavisati kenacideva karaá¹‡Ä«yena, evameva so jÄ«vo ito sarÄ«rato nikkhamitvÄ• aÃ±Ã±a
niyatavasena pavisatÄ«ti adhippÄ• yo. __bondi_nti kÄ• yaá¹ƒ.

<689> __cullÄ• sÄ«tÄ«_ti caturÄ• sÄ«ti. __mahÄ• kappino_ti mahÄ• kappÄ• naá¹ƒ. tattha
anotattÄ• dito vassasate vassasate kusaggena ekekaá¹ƒ udakabinduá¹ƒ nÄ«harante iminÄ•
sattakkhattuá¹ƒ tamhi sare nirudake jÄ• te eko mahÄ• kappo nÄ• ma hotÄ«" ti vatvÄ• "eva
mahÄ• kappÄ• naá¹ƒ caturÄ• sÄ«tisatasahassÄ• ni saá¹ƒsÄ• rassa parimÄ• á¹‡a" nti vada
paá¹‡á¸• itÄ• _ti ye andhabÄ• lÄ• , ye ca sappaÃ±Ã±Ä• , sabbepi te. __saá¹ƒsÄ• raá¹ƒ khe
yathÄ• vuttakÄ• laparicchedaá¹ƒ saá¹ƒsÄ• raá¹ƒ aparÄ• paruppattivasena khepetvÄ• . __d
vaá¹-á¹-adukkhassa pariyantaá¹ƒ pariyosÄ• naá¹ƒ karissanti. paá¹‡á¸• itÄ• pi antarÄ• sujjh
bÄ• lÄ• pi tato uddhaá¹ƒ nappavattantÄ«ti tassa laddhi.

<690> __mitÄ• ni \Ne 221/ sukhadukkhÄ• ni, doá¹‡ehi piá¹-akehi cÄ• _ti sattÄ• naá¹ƒ sukh
piá¹-akehi mÄ• nabhÄ• janehi mitÄ• ni viya yathÄ• vuttakÄ• laparicchedeneva \Be 238/ pari
tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tÄ• ni niyatipariá¹‡Ä• majÄ• ni parimitÄ• ni. tayidaá¹ƒ __jino s
jinabhÅ«miyaá¹ƒ á¹-hito kevalaá¹ƒ pajÄ• nÄ• ti saá¹ƒsÄ• rassa samatikkantattÄ• . saá¹ƒsÄ•
paribbhamati sammÅ«á¸·hÄ• yaá¹ƒ __itarÄ• pajÄ• _.

<691> __evaá¹ƒdiá¹-á¹-hi pure Ä• si_nti yathÄ• vuttanatthikadiá¹-á¹-hiko pubbeva ahaá¹ƒ a
mohapÄ• ruto_ti yathÄ• vuttÄ• ya diá¹-á¹-hiyÄ• hetubhÅ«tena sammohena sammÅ«á¸·ho,
pÄ• ruto, paá¹-icchÄ• ditakusalabÄ«joti adhippÄ• yo.

<692> evaá¹ƒ pubbe yÄ• attano uppannÄ• pÄ• padiá¹-á¹-hi, tassÄ• vasena kataá¹ƒ pÄ• p
attanÄ• Ä• yatiá¹ƒ anubhavitabbaá¹ƒ tassa phalaá¹ƒ dassento __ "oraá¹ƒ me chahi mÄ• se

695-7__._ tattha __vassÄ• ni satasahassÄ• nÄ«_ti vassÄ• naá¹ƒ satasahassÄ• ni, atikkami
bhummatthe vÄ• etaá¹ƒ paccattavacanaá¹ƒ, vassesu satasahassesu vÄ«tivattesÅ«ti attho.
tÄ• vade_ti yadÄ• ettako kÄ• lo atikkanto hoti, tÄ• vadeva tasmiá¹ƒ kÄ• le "idha paccantÄ•
vassasatasahassaparimÄ• á¹‡o kÄ• lo atÄ«to" ti evaá¹ƒ tasmiá¹ƒ niraye saddo suyyati. __la
satabhÄ• gavassakoá¹-iyo_ti satabhÄ• gÄ• satakoá¹-á¹-hÄ• sÄ• vassakoá¹-iyo, mahÄ• rÄ•
sattÄ• naá¹ƒ Ä• yuno eso lakkho eso paricchedoti attho. idaá¹ƒ vuttaá¹ƒ hoti - dasadasakaá
satÄ• ni sahassaá¹ƒ nÄ• ma, dasadasasahassÄ• ni satasahassaá¹ƒ nÄ• ma, satasatasaha
koá¹-Ä«naá¹ƒ vasena satasahassavassakoá¹-iyo satabhÄ• gÄ• vassakoá¹-iyo. sÄ• ca kho
vassagaá¹‡anÄ• vasena veditabbÄ• , na manussÄ• naá¹ƒ, devÄ• naá¹ƒ vÄ• . Ä«disÄ• ni a
vassakoá¹-isatasahassÄ• ni nerayikÄ• naá¹ƒ Ä• yu. tenÄ• ha __ "koá¹-isatasahassÄ• ni, ni
yÄ• disena pana pÄ• pena sattÄ• evaá¹ƒ nirayesu paccanti \Be 239/, taá¹ƒ nigamanavase
"micchÄ• diá¹-á¹-hÄ« ca dussÄ«lÄ• , ye ca ariyÅ«pavÄ• dino" _ti vuttaá¹ƒ. __vedissa_nti a

698-706__._ evaá¹ƒ Ä• yatiá¹ƒ attanÄ• anubhavitabbaá¹ƒ pÄ• paphalaá¹ƒ dassetvÄ• idÄ•
brahmacariyena \Ee 256/, Ä• nubhÄ• vo ayaá¹ƒ tavÄ• " ti raÃ±Ã±Ä• pucchitamatthaá¹ƒ Ä•
ceva sÄ«lesu ca patiá¹-á¹-hÄ• petukÄ• mo __ "taá¹ƒ suá¹‡ohi mahÄ• rÄ• jÄ• " _tiÄ• dimÄ•

ratÄ• _ti niccasÄ«lesu ca uposathasÄ«lesu ca abhiratÄ• . __adÄ• _ti adÄ• si. __taá¹ƒ dham
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ amatapadaÃ±ca.

709-12__._ evaá¹ƒ petena saraá¹‡esu sÄ«lesu ca samÄ• dapito rÄ• jÄ• pasannamÄ• nasc
upakÄ• raá¹ƒ tÄ• va kittetvÄ• saraá¹‡Ä• dÄ«su patiá¹-á¹-hahanto __ "atthakÄ• mo" _tiÄ• di
pubbe attanÄ• gahitÄ• ya pÄ• pikÄ• ya diá¹-á¹-hiyÄ• paá¹-inissaá¹-á¹-habhÄ• vaá¹ƒ pakÄ•
gÄ• thamÄ• ha.

tattha __ophuá¹‡Ä• mi mahÄ• vÄ• te_ti mahante vÄ• te vÄ• yante bhusaá¹ƒ viya taá¹ƒ pÄ•
yakkha, tava dhammadesanÄ• vÄ• te ophuá¹‡Ä• mi niddhunÄ• mi. __nadiyÄ• vÄ• sÄ«gha
mahÄ• nadiyÄ• vÄ• tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡akasaá¹-aá¹ƒ viya pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ p
__vamÄ• mi pÄ• pikaá¹ƒ diá¹-á¹-hi_nti mama manomukhagataá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ
kÄ• raá¹‡amÄ• ha __ "buddhÄ• naá¹ƒ sÄ• sane rato" ti. _ yasmÄ• ekaá¹ƒsena amatÄ• vah
sÄ• sane rato abhirato, tasmÄ• taá¹ƒ diá¹-á¹-hisaá¹…khÄ• taá¹ƒ visaá¹ƒ vamÄ• mÄ«ti yojan

<713> ti osÄ• nagÄ• thÄ• saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• . tattha __pÄ• mokkho_ti___pÄ•
rathamÄ• ruhÄ«_ti rÄ• jÄ• gamanasajjaá¹ƒ attano rÄ• jarathaá¹ƒ abhiruhi, Ä• ruyha yakkhÄ
divasameva attano nagaraá¹ƒ patvÄ• rÄ• jabhavanaá¹ƒ pÄ• visi. so aparena samayena ima
bhikkhÅ«naá¹ƒ Ä• rocesi, bhikkhÅ« \Ee 257/ taá¹ƒ therÄ• naá¹ƒ Ä• rocesuá¹ƒ, therÄ• tatiya
saá¹…gahaá¹ƒ Ä• ropesuá¹ƒ.

nandakapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. revatÄ«petavatthuvaá¹‡á¹‡anÄ•

714-36__._ __uá¹-á¹-hehi_ \Be 240/, __revate, supÄ• padhamme_ti idaá¹ƒ revatÄ«petavatth
revatÄ«vimÄ• navatthunÄ• nibbisesaá¹ƒ, tasmÄ• yadettha aá¹-á¹-huppattiyaá¹ƒ gÄ• thÄ• s
paramatthadÄ«paniyaá¹ƒ vimÄ• navatthuvaá¹‡á¹‡anÄ• yaá¹ƒ (Vv-a 860 revatÄ«vimÄ• nava
223/ veditabbaá¹ƒ. idaÃ±hi nandiyassa devaputtassa vasena vimÄ• navatthupÄ• á¸·iyaá¹ƒ s
revatÄ«paá¹-ibaddhÄ• ya gÄ• thÄ• ya vasena "revatÄ«petavatthu" nti petavatthupÄ• á¸·iyan
Ä• ropitanti daá¹-á¹-habbaá¹ƒ.

revatÄ«petavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ucchupetavatthuvaá¹‡á¹‡anÄ•

__idaá¹ƒ mama ucchuvanaá¹ƒ mahanta_nti idaá¹ƒ ucchupetavatthu. tassa kÄ• uppatti? bh
viharante aÃ±Ã±ataro puriso ucchukalÄ• paá¹ƒ khandhe katvÄ• ekaá¹ƒ ucchuá¹ƒ khÄ• dan

upÄ• sako sÄ«lavÄ• kalyÄ• á¹‡adhammo bÄ• ladÄ• rakena saddhiá¹ƒ tassa piá¹-á¹-hito pi
ucchuá¹ƒ passitvÄ• "dehÄ«" ti parodati. upÄ• sako dÄ• rakaá¹ƒ parodantaá¹ƒ disvÄ• taá¹ƒ
saá¹…gaá¹‡hanto tena saddhiá¹ƒ sallÄ• pamakÄ• si. so pana puriso tena saddhiá¹ƒ na kiÃ±
ucchukhaá¹‡á¸• ampi nÄ• dÄ• si. upÄ• sako taá¹ƒ dÄ• rakaá¹ƒ dassetvÄ• "ayaá¹ƒ dÄ• rak
ucchukhaá¹‡á¸• aá¹ƒ dehÄ«" ti Ä• ha. taá¹ƒ sutvÄ• so puriso asahanto paá¹-ihatacittaá¹ƒ u
anÄ• daravasena ekaá¹ƒ ucchulaá¹-á¹-hiá¹ƒ piá¹-á¹-hito khipi.

so aparena samayena kÄ• laá¹ƒ katvÄ• ciraá¹ƒ paribhÄ• vitassa lobhassa vasena petesu
nÄ• ma \Ee 258/ sakakammasarikkhakaá¹ƒ hotÄ«ti aá¹-á¹-hakarÄ«samattaá¹ƒ á¹-hÄ• naá¹ƒ
aÃ±janavaá¹‡á¹‡aá¹ƒ musaladaá¹‡á¸• aparimÄ• á¹‡ehi ucchÅ«hi ghanasaÃ±channaá¹ƒ ma
tasmiá¹ƒ khÄ• ditukÄ• matÄ• ya "ucchuá¹ƒ gahessÄ• mÄ«" ti upagatamatte taá¹ƒ ucchÅ« a
patati.

athekadivasaá¹ƒ \Be 241/ Ä• yasmÄ• mahÄ• moggallÄ• no rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya g
petaá¹ƒ addasa. so theraá¹ƒ disvÄ• attanÄ• katakammaá¹ƒ pucchi -

737__._ á¹• 21 "idaá¹ƒ mama ucchuvanaá¹ƒ mahantaá¹ƒ, nibbattati puÃ±Ã±aphalaá¹ƒ anap

taá¹ƒ dÄ• ni me na paribhogameti, Ä• cikkha bhante kissa ayaá¹ƒ vipÄ• ko ||

738__._ á¹• 21 "haÃ±Ã±Ä• mi \Ne 224/ khajjÄ• mi ca vÄ• yamÄ• mi, parisakkÄ• mi paribhu

svÄ• haá¹ƒ chinnathÄ• mo kapaá¹‡o lÄ• lapÄ• mi, kissa kammassa ayaá¹ƒ vipÄ• ko ||

739__._ á¹• 21 "vighÄ• to cÄ• haá¹ƒ paripatÄ• mi chamÄ• yaá¹ƒ,

parivattÄ• mi vÄ• ricarova ghamme.

rudato ca me assukÄ• niggalanti,

Ä• cikkha bhante kissa ayaá¹ƒ vipÄ• ko ||

740__._ á¹• 21 "chÄ• to kilanto ca pipÄ• sito ca, santassito sÄ• tasukhaá¹ƒ na vinde.

pucchÄ• mi taá¹ƒ etamatthaá¹ƒ bhadante, kathaá¹ƒ nu ucchuparibhogaá¹ƒ labheyya" nti ||

741__._ á¹• 21 "pure \Ee 259/ tuvaá¹ƒ kammamakÄ• si attanÄ• , manussabhÅ«to purimÄ• y

ahaÃ±ca taá¹ƒ etamatthaá¹ƒ vadÄ• mi, sutvÄ• na tvaá¹ƒ etamatthaá¹ƒ vijÄ• na ||

742__._ á¹• 21 "ucchuá¹ƒ tuvaá¹ƒ khÄ• damÄ• no payÄ• to, puriso ca te piá¹-á¹-hito anvaga

so ca taá¹ƒ paccÄ• santo kathesi, tassa tuvaá¹ƒ na kiÃ±ci Ä• lapittha ||

743__._ á¹• 21 "so \Be 242/ ca taá¹ƒ abhaá¹‡antaá¹ƒ ayÄ• ci, dehayya ucchunti ca taá¹ƒ av

tassa tuvaá¹ƒ piá¹-á¹-hito ucchuá¹ƒ adÄ• si, tassetaá¹ƒ kammassa ayaá¹ƒ vipÄ• ko ||

744__._ á¹• 21 "iá¹…gha tvaá¹ƒ gantvÄ• na piá¹-á¹-hito gaá¹‡heyyÄ• si, gahetvÄ• na taá¹ƒ

teneva tvaá¹ƒ attamano bhavissasi, haá¹-á¹-ho cudaggo ca pamodito cÄ• ti ||

745__._ á¹• 21 "gantvÄ• na so piá¹-á¹-hito aggahesi, gahetvÄ• na taá¹ƒ khÄ• di yÄ• vadatth

teneva so attamano ahosi, haá¹-á¹-ho cudaggo ca pamodito cÄ• " ti || -

vacanapaá¹-ivacanagÄ• thÄ• petena therena ca vuttÄ• .

737-8__._ tattha __kissÄ• _ti kÄ«disassa, kammassÄ• ti adhippÄ• yo. __haÃ±Ã±Ä• mÄ«_ti
vighÄ• taá¹ƒ Ä• pajjÄ• mi. __vihaÃ±Ã±Ä• mÄ«_ti vÄ• vibÄ• dhiyÄ• mi, visesato pÄ«á¸·iyÄ•
khÄ• diyÄ• mi, asipattasadisehi nisitehi khÄ• dantehi viya ucchupattehi kantiyÄ• mÄ«ti attho
ucchuá¹ƒ khÄ• dituá¹ƒ vÄ• yÄ• maá¹ƒ karomi. __parisakkÄ• mÄ«_ti payogaá¹ƒ karomi. __p
paribhuÃ±jituá¹ƒ, ucchuá¹ƒ khÄ• ditunti attho. __chinnathÄ• mo_ti chinnasaho upacchinnath
parikkhÄ«á¹‡abaloti attho. __kapaá¹‡o_ti \Ee 260/ dÄ«no. __lÄ• lapÄ• mÄ«_ti dukkhena aá
vilapÄ• mi.

<739> __vighÄ• to_ti vighÄ• tavÄ• , vihatabalo vÄ• . __paripatÄ• mi chamÄ• ya_nti á¹-hÄ•
papatÄ• mi. __parivattÄ• mÄ«_ti paribbhamÄ• mi. __vÄ• ricarovÄ• _ti maccho viya. __ghan

740-4__._ __santassito_ti oá¹-á¹-hakaá¹‡á¹-hatÄ• lÅ«naá¹ƒ sosappattiyÄ• suá¹-á¹-hu tasito
sÄ• tabhÅ«taá¹ƒ sukhaá¹ƒ. __na vinde_ti na labhÄ• mi. __ta_nti \Be 243/ tuvaá¹ƒ. __vijÄ• m
__payÄ• to_ti gantuá¹ƒ Ä• raddho. __anvagacchÄ«_ti anubandhi. __paccÄ• santo_ti paccÄ
kammassÄ• _ti ettha __eta_nti nipÄ• tamattaá¹ƒ, tassa kammassÄ• ti attho. __piá¹-á¹-hito g
piá¹-á¹-hipasseneva ucchuá¹ƒ gaá¹‡heyyÄ• si. __pamodito_ti pamudito.

<745> __gahetvÄ• na taá¹ƒ khÄ• di yÄ• vadattha_nti therena Ä• á¹‡attiniyÄ• mena ucchuá
khÄ• ditvÄ• mahantaá¹ƒ ucchukalÄ• paá¹ƒ gahetvÄ• therassa upanesi, thero taá¹ƒ anugga
ucchukalÄ• paá¹ƒ gÄ• hÄ• petvÄ• veá¸·uvanaá¹ƒ gantvÄ• bhagavato adÄ• si, bhagavÄ• b
taá¹ƒ paribhuÃ±jitvÄ• anumodanaá¹ƒ akÄ• si, peto pasannacitto vanditvÄ• gato, tato paá¹-
ucchuá¹ƒ paribhuÃ±ji.

so aparena samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajji. sÄ• panesÄ• petassa pav
ahosi. atha manussÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ pavattiá¹ƒ pucchiá¹ƒsu. satt
vitthÄ• rato kathetvÄ• dhammaá¹ƒ desesi, taá¹ƒ sutvÄ• manussÄ• maccheramalato paá¹-

ucchupetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kumÄ• rapetavatthuvaá¹‡á¹‡anÄ•

__sÄ• vatthi_ \Ne 226/ \Ee 261/ __nÄ• ma nagara_nti idaá¹ƒ satthÄ• jetavane viharanto dv
kathesi. sÄ• vatthiyaá¹ƒ kira kosalaraÃ±Ã±o dve puttÄ• pÄ• sÄ• dikÄ• paá¹-hamavaye á¹-h
paradÄ• rakammaá¹ƒ katvÄ• kÄ• laá¹ƒ katvÄ• parikhÄ• piá¹-á¹-he petÄ• hutvÄ• nibbattiá
bheravena saddena parideviá¹ƒsu. manussÄ• taá¹ƒ sutvÄ• bhÄ«tatasitÄ• "evaá¹ƒ kate ida
vÅ«pasammatÄ«" ti buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ•
Ä• rocesuá¹ƒ. bhagavÄ• "upÄ• sakÄ• tassa saddassa savanena tumhÄ• kaá¹ƒ na koci ant
kÄ• raá¹‡aá¹ƒ Ä• cikkhitvÄ• tesaá¹ƒ dhammaá¹ƒ desetuá¹ƒ -

746__._ á¹• 21 "sÄ• vatthi \Be 244/ nÄ• ma nagaraá¹ƒ, himavantassa passato.

tattha Ä• suá¹ƒ dve kumÄ• rÄ• , rÄ• japuttÄ• ti me sutaá¹ƒ ||

747__._ á¹• 21 "sammattÄ• rajanÄ«yesu, kÄ• massÄ• dÄ• bhinandino.

paccuppannasukhe giddhÄ• , na te passiá¹ƒsunÄ• gataá¹ƒ ||

748__._ á¹• 21 "te cutÄ• ca manussattÄ• , paralokaá¹ƒ ito gatÄ• .

tedha ghosentyadissantÄ• , pubbe dukkaá¹-amattano ||

749__._ á¹• 21 "bahÅ«su vata santesu, deyyadhamme upaá¹-á¹-hite.

nÄ• sakkhimhÄ• ca attÄ• naá¹ƒ, parittaá¹ƒ kÄ• tuá¹ƒ sukhÄ• vahaá¹ƒ ||

750__._ á¹• 21 "kiá¹ƒ tato pÄ• pakaá¹ƒ assa, yaá¹ƒ no rÄ• jakulÄ• cutÄ• .

upapannÄ• pettivisayaá¹ƒ, khuppipÄ• sasamappitÄ• ||

751__._ á¹• 21 "sÄ• mino idha hutvÄ• na, honti asÄ• mino tahiá¹ƒ.

bhamanti khuppipÄ• sÄ• ya, manussÄ• unnatonatÄ• ||

752__._ á¹• 21 "etamÄ• dÄ«navaá¹ƒ \Ne 227/ Ã±atvÄ• , issaramadasambhavaá¹ƒ.

pahÄ• ya \Ee 262/ issaramadaá¹ƒ, bhave saggagato naro.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«" ti - gÄ• thÄ• abhÄ• si.

<746> tattha __iti me suta_nti na kevalaá¹ƒ attano Ã±Ä• á¹‡ena diá¹-á¹-hameva, atha kho l
evaá¹ƒ mayÄ• sutanti attho.

<747> __kÄ• massÄ• dÄ• bhinandino_ti kÄ• maguá¹‡esu assÄ• davasena abhinandanasÄ
giddhÄ• _ti vattamÄ• nasukhamatte giddhÄ• gathitÄ• hutvÄ• . __na te passiá¹ƒsunÄ• gata
sucaritaá¹ƒ caritvÄ• anÄ• gataá¹ƒ Ä• yatiá¹ƒ devamanussesu laddhabbaá¹ƒ sukhaá¹ƒ te na

<748> __tedha ghosentyadissantÄ• _ti te pubbe rÄ• japuttabhÅ«tÄ• petÄ• idha sÄ• vatthi
adissamÄ• narÅ«pÄ• ghosenti kandanti. kiá¹ƒ kandantÄ«ti Ä• ha __ "pubbe dukkaá¹-amatt

<749> idÄ• ni \Be 245/ tesaá¹ƒ kandanassa kÄ• raá¹‡aá¹ƒ hetuto ca phalato ca vibhajitvÄ•
vata santesÅ«" _tiÄ• di vuttaá¹ƒ.

tattha __bahÅ«su vata santesÅ«_ti anekesu dakkhiá¹‡eyyesu vijjamÄ• nesu. __deyyadhan
santake dÄ• tabbadeyyadhammepi samÄ«pe á¹-hite, labbhamÄ• neti attho. __parittaá¹ƒ sul
Ä• yatiá¹ƒ sukhÄ• vahaá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• attÄ• naá¹ƒ sotthiá¹ƒ nirupaddavaá¹ƒ kÄ• tu
yojanÄ• .

<750> __kiá¹ƒ tato pÄ• pakaá¹ƒ assÄ• _ti tato pÄ• pakaá¹ƒ lÄ• makaá¹ƒ nÄ• ma kiá¹ƒ aÃ±
no rÄ• jakulÄ• cutÄ• _ti yena pÄ• pakammena mayaá¹ƒ rÄ• jakulato cutÄ• idha pettivisaya
nibbattÄ• khuppipÄ• sasamappitÄ• vicarÄ• mÄ• ti attho.

<751> __sÄ• mino idha hutvÄ• nÄ• _ti idha imasmiá¹ƒ loke yasmiá¹ƒyeva á¹-hÄ• ne pubbe
tahiá¹ƒ tasmiá¹ƒyeva á¹-hÄ• ne honti assÄ• mino. __manussÄ• unnatonatÄ• _ti manussak

kÄ• lakatÄ• kammavasena onatÄ• \Ee 263/ bhamanti khuppipÄ• sÄ• ya, passa saá¹ƒsÄ• n

<752> __etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , issaramadasambhava_nti etaá¹ƒ issariyamadavas
apÄ• yÅ«papattisaá¹…khÄ• taá¹ƒ Ä• dÄ«navaá¹ƒ dosaá¹ƒ Ã±atvÄ• pahÄ• ya issariyamada
__bhave saggagato naro_ti saggaá¹ƒ devalokaá¹ƒ gatoyeva bhaveyya.

iti satthÄ• tesaá¹ƒ petÄ• naá¹ƒ pavattiá¹ƒ kathetvÄ• tehi manussehi kataá¹ƒ dÄ• naá¹ƒ tes
uddisÄ• petvÄ• sampattaparisÄ• ya ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ desesi. sÄ• des
ahosÄ«ti.

kumÄ• rapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. rÄ• japuttapetavatthuvaá¹‡á¹‡anÄ•

__pubbe_ \Be 246/ __katÄ• naá¹ƒ kammÄ• na_nti idaá¹ƒ satthÄ• jetavane viharanto rÄ• ja
kathesi. tattha yo so atÄ«te kitavassa nÄ• ma raÃ±Ã±o putto atÄ«te paccekabuddhe aparajj
vassasahassÄ• ni niraye paccitvÄ• tasseva kammassa vipÄ• kÄ• vasesena petesu uppann
adhippeto. tassa vatthu heá¹-á¹-hÄ• sÄ• á¹‡avÄ• sipetavatthumhi vitthÄ• rato Ä• gatameva
vuttanayeneva gahetabbaá¹ƒ. satthÄ• hi tadÄ• therena attano Ã±Ä• tipetÄ• naá¹ƒ pavattiy
kevalaá¹ƒ tava Ã±Ä• takÄ• yeva, atha kho tvampi ito anantarÄ• tÄ«te attabhÄ• ve peto hutv
anubhavÄ«" ti vatvÄ• tena yÄ• cito -

753__._ á¹• 21 "pubbe katÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• ko mathaye manaá¹ƒ.

rÅ«pe sadde rase gandhe, phoá¹-á¹-habbe ca manorame ||

754__._ á¹• 21 "iccaá¹ƒ gÄ«taá¹ƒ ratiá¹ƒ khiá¸• á¸• aá¹ƒ, anubhutvÄ• anappakaá¹ƒ.

uyyÄ• ne paricaritvÄ• , pavisanto giribbajaá¹ƒ ||

755__._ á¹• 21 "isiá¹ƒ \Ne 229/ \Ee 264/ sunettamaddakkhi, attadantaá¹ƒ samÄ• hitaá¹ƒ.

appicchaá¹ƒ hirisampannaá¹ƒ, uÃ±che pattagate rataá¹ƒ ||

756__._ á¹• 21 "hatthikkhandhato oruyha, laddhÄ• bhanteti cÄ• bravi.

tassa pattaá¹ƒ gahetvÄ• na, uccaá¹ƒ paggayha khattiyo ||

757__._ á¹• 21 "thaá¹‡á¸• ile pattaá¹ƒ bhinditvÄ• , hasamÄ• no apakkami.

raÃ±Ã±o kitavassÄ• haá¹ƒ putto, kiá¹ƒ maá¹ƒ bhikkhu karissasi ||

758__._ á¹• 21 "tassa kammassa pharusassa, vipÄ• ko kaá¹-uko ahu.

yaá¹ƒ rÄ• japutto vedesi, nirayamhi samappito ||

759__._ á¹• 21 "chaá¸·eva caturÄ• sÄ«ti, vassÄ• ni nahutÄ• ni ca.

bhusaá¹ƒ dukkhaá¹ƒ nigacchittho, niraye katakibbiso ||

760__._ á¹• 21 "uttÄ• nopi \Be 247/ ca paccittha, nikujjo vÄ• madakkhiá¹‡o.

uddhaá¹ƒpÄ• do á¹-hito ceva, ciraá¹ƒ bÄ• lo apaccatha ||

761__._ á¹• 21 "bahÅ«ni vassasahassÄ• ni, pÅ«gÄ• ni nahutÄ• ni ca.

bhusaá¹ƒ dukkhaá¹ƒ nigacchittho, niraye katakibbiso ||

762__._ á¹• 21 "etÄ• disaá¹ƒ kho kaá¹-ukaá¹ƒ, appaduá¹-á¹-happadosinaá¹ƒ.

paccanti pÄ• pakammantÄ• , isimÄ• sajja subbataá¹ƒ ||

763__._ á¹• 21 "so tattha bahuvassÄ• ni, vedayitvÄ• bahuá¹ƒ dukhaá¹ƒ.

khuppipÄ• sahato nÄ• ma, peto Ä• si tato cuto ||

764__._ á¹• 21 "etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , issaramadasambhavaá¹ƒ.

pahÄ• ya issaramadaá¹ƒ, nivÄ• tamanuvattaye ||

765__._ á¹• 21 "diá¹-á¹-heva \Ne 230/ dhamme pÄ• saá¹ƒso, yo buddhesu sagÄ• ravo.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«" ti || -

idaá¹ƒ petavatthuá¹ƒ kathesi.

<753> tattha __pubbe katÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• ko mathaye mana_nti purimÄ• su
akusalakammÄ• naá¹ƒ phalaá¹ƒ uá¸·Ä• raá¹ƒ hutvÄ• uppajjamÄ• naá¹ƒ andhabÄ• lÄ• naá
abhibhaveyya, paresaá¹ƒ anatthakaraá¹‡amukhena attano atthaá¹ƒ uppÄ• deyyÄ• ti adhipp

idÄ• ni \Ee 265/ taá¹ƒ cittamathanaá¹ƒ visayena saddhiá¹ƒ dassetuá¹ƒ __ "rÅ«pe sadde" _t
__rÅ«pe_ti rÅ«pahetu, yathicchitassa manÄ• piyassa rÅ«pÄ• rammaá¹‡assa paá¹-ilÄ• bhar
__sadde_tiÄ• dÄ«supi eseva nayo.

<754> evaá¹ƒ sÄ• dhÄ• raá¹‡ato vuttamatthaá¹ƒ asÄ• dhÄ• raá¹‡ato niyametvÄ• dassento
_ntiÄ• dimÄ• ha. tattha __rati_nti kÄ• maratiá¹ƒ. __khiá¸• á¸• a_nti sahÄ• yakÄ• dÄ«hi keá¸
rÄ• jagahaá¹ƒ.

<755> __isi_nti \Be 248/ asekkhÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ esanaá¹-á¹-hena isiá¹
evaá¹ƒnÄ• makaá¹ƒ paccekabuddhaá¹ƒ. __attadanta_nti uttamena damathena damitacittaá
arahattaphalasamÄ• dhinÄ• samÄ• hitaá¹ƒ. __uÃ±che pattagate rata_nti uÃ±chena bhikkh
pattapariyÄ• panne Ä• hÄ• re rataá¹ƒ santuá¹-á¹-haá¹ƒ.

<756> __laddhÄ• , bhanteti cÄ• bravÄ«_ti "api, bhante, bhikkhÄ• laddhÄ• " ti vissÄ• sajan
__uccaá¹ƒ paggayhÄ• _ti uccataraá¹ƒ katvÄ• pattaá¹ƒ ukkhipitvÄ• .

<757> __thaá¹‡á¸• ile pattaá¹ƒ bhinditvÄ• _ti kharakaá¹-hine bhÅ«mippadese khipanto patt
__apakkamÄ«_ti thokaá¹ƒ apasakki. apasakkanto ca "akÄ• raá¹‡eneva andhabÄ• lo mahar
akÄ• sÄ«" ti karuá¹‡Ä• yanavasena olokentaá¹ƒ paccekabuddhaá¹ƒ rÄ• japutto Ä• ha __ "ra
putto, kiá¹ƒ maá¹ƒ bhikkhu karissasÄ«" _ti.

<758> __pharusassÄ• _ti \Ne 231/ dÄ• ruá¹‡assa. __kaá¹-uko_ti aniá¹-á¹-ho. __ya_nti yaá¹
__samappito_ti allÄ«no.

<759> __chaá¸·eva caturÄ• sÄ«ti, vassÄ• ni nahutÄ• ni cÄ• _ti uttÄ• no nipanno caturÄ• sÄ
nikujjo, vÄ• mapassena, dakkhiá¹‡apassena, uddhaá¹ƒpÄ• do, olambiko, yathÄ• á¹-hito cÄ•
caturÄ• sÄ«tisahassÄ• ni vassÄ• ni honti. tenÄ• ha -

760__._ á¹• 21 "uttÄ• nopi ca paccittha, nikujjo vÄ• madakkhiá¹‡o.

uddhaá¹ƒpÄ• do á¹-hito ceva, ciraá¹ƒ bÄ• lo apaccathÄ• " ti ||

tÄ• ni \Ee 266/ pana vassÄ• ni yasmÄ• anekÄ• ni nahutÄ• ni honti, tasmÄ• vuttaá¹ƒ __ "n
dukkhaá¹ƒ nigacchittho_ti ativiya dukkhaá¹ƒ pÄ• puá¹‡i.

<761> __pÅ«gÄ• nÄ«_ti vassasamÅ«he, idha purimagÄ• thÄ• ya ca accantasaá¹ƒyoge up
daá¹-á¹-habbaá¹ƒ.

<762> __etÄ• disa_nti evarÅ«paá¹ƒ. __kaá¹-uka_nti atidukkhaá¹ƒ, bhÄ• vanapaá¹ƒsakanid
nisÄ«dÄ«" tiÄ• dÄ«su viya. appaduá¹-á¹-happadosinaá¹ƒ isiá¹ƒ subbataá¹ƒ Ä• sajja Ä• sÄ•
puggalÄ• evarÅ«paá¹ƒ kaá¹-ukaá¹ƒ ativiya dukkhaá¹ƒ paccantÄ«ti yojanÄ• .

<763> __so_ti \Be 249/ so rÄ• japuttapeto. __tatthÄ• _ti niraye. __vedayitvÄ• _ti anubhavit
byattapÄ• kaá¹-abhÄ• vena. __tato cuto_ti nirayato cuto. sesaá¹ƒ vuttanayameva.

evaá¹ƒ bhagavÄ• rÄ• japuttapetakathÄ• ya tattha sannipatitaá¹ƒ mahÄ• janaá¹ƒ saá¹ƒveje
pakÄ• sesi. saccapariyosÄ• ne bahÅ« sotÄ• pattiphalÄ• dÄ«ni sampÄ• puá¹‡iá¹ƒsÅ«ti.

rÄ• japuttapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gÅ«thakhÄ• dakapetavatthuvaá¹‡á¹‡anÄ•

__gÅ«thakÅ«pato_ \Ne 232/ \Ee 267/ __uggantvÄ• _ti idaá¹ƒ satthari jetavane viharante ek
gÅ«thakhÄ• dakapetaá¹ƒ Ä• rambha vuttaá¹ƒ. sÄ• vatthiyÄ• kira avidÅ«re aÃ±Ã±atarasmiá
attano kulÅ«pakaá¹ƒ bhikkhuá¹ƒ uddissa vihÄ• raá¹ƒ kÄ• resi. tattha nÄ• nÄ• janapadato bh
paá¹-ivasiá¹ƒsu. te disvÄ• manussÄ• pasannacittÄ• paá¹‡Ä«tena paccayena upaá¹-á¹-hah
taá¹ƒ asahamÄ• no issÄ• pakato hutvÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ dosaá¹ƒ vadanto kuá¹-umb
kuá¹-umbiko te bhikkhÅ« kulÅ«pakaÃ±ca paribhavanto paribhÄ• si. atha kulÅ«pako kÄ• laá
vihÄ• re vaccakuá¹-iyaá¹ƒ peto hutvÄ• nibbatti, kuá¹-umbiko pana kÄ• laá¹ƒ katvÄ• tassev
nibbatti. athÄ• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ disvÄ• pucchanto -

766__._ á¹• 21 "gÅ«thakÅ«pato uggantvÄ• , ko na dÄ«no patiá¹-á¹-hasi.

nissaá¹ƒsayaá¹ƒ pÄ• pakammanto, kiá¹ƒ nu saddahase tuva" nti || -

gÄ• thamÄ• ha. taá¹ƒ sutvÄ• peto -

767__._ á¹• 21 "ahaá¹ƒ bhadante petomhi, duggato yamalokiko.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gato" ti || -

gÄ• thÄ• ya \Be 250/ attÄ• naá¹ƒ Ä• cikkhi. atha naá¹ƒ thero -

768__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasÄ«" ti || -

gÄ• thÄ• ya tena katakammaá¹ƒ pucchi. so peto -

769__._ á¹• 21 "ahu Ä• vÄ• siko mayhaá¹ƒ, issukÄ« kulamaccharÄ«.

ajjhÄ• sito mayhaá¹ƒ ghare, kadariyo paribhÄ• sako ||

770__._ á¹• 21 "tassÄ• haá¹ƒ \Ne 233/ vacanaá¹ƒ sutvÄ• , bhikkhavo paribhÄ• sisaá¹ƒ.

tassakammavipÄ• kena, petalokaá¹ƒ ito gato" ti || -

dvÄ«hi gÄ• thÄ• hi attanÄ• katakammaá¹ƒ kathesi.

<769> tattha __ahu Ä• vÄ• siko mayha_nti mayhaá¹ƒ Ä• vÄ• se mayÄ• katavihÄ• re eko b
nibaddhavasanako ahosi. __ajjhÄ• sito mayhaá¹ƒ ghare_ti kulÅ«pakabhÄ• vena mama geh
abhiniviá¹-á¹-ho.

<770> __tassÄ• _ti tassa kulÅ«pakabhikkhussa. __bhikkhavo_ti bhikkhÅ«. __paribhÄ• sisa
__petalokaá¹ƒ ito gato_ti iminÄ• Ä• kÄ• rena petayoniá¹ƒ upagato petabhÅ«to.

taá¹ƒ sutvÄ• thero itarassa gatiá¹ƒ pucchanto -

771__._ á¹• 21 "amitto mittavaá¹‡á¹‡ena, yo te Ä• si kulÅ«pako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, kiá¹ƒ nu pecca gatiá¹ƒ gato" ti || -

gÄ• thamÄ• ha. tattha \Ee 268/ __mittavaá¹‡á¹‡enÄ• _ti mittapaá¹-irÅ«pena mittapaá¹-irÅ«p

puna peto therassa tamatthaá¹ƒ Ä• cikkhanto -

772__._ á¹• 21 "tassevÄ• haá¹ƒ pÄ• pakammassa, sÄ«se tiá¹-á¹-hÄ• mi matthake.

so ca paravisayaá¹ƒ patto, mameva paricÄ• rako ||

773__._ á¹• 21 "yaá¹ƒ \Be 251/ bhadante hadantaÃ±Ã±e, etaá¹ƒ me hoti bhojanaá¹ƒ.

ahaÃ±ca kho yaá¹ƒ hadÄ• mi, etaá¹ƒ so upajÄ«vatÄ«" ti || - gÄ• thÄ• dvayamÄ• ha.

<772> tattha __tassevÄ• _ti tasseva mayhaá¹ƒ pubbe kulÅ«pakabhikkhubhÅ«tassa petass
pÄ• pasamÄ• cÄ• rassa. __sÄ«se tiá¹-á¹-hÄ• mi matthake_ti sÄ«se tiá¹-á¹-hÄ• mi, tiá¹-á¹-ha
234/ tiá¹-á¹-hÄ• mi, na sÄ«sappamÄ• á¹‡e Ä• kÄ• seti attho. __paravisayaá¹ƒ patto_ti manu
paravisayabhÅ«taá¹ƒ pettivisayaá¹ƒ patto. __mamevÄ• _ti mayhaá¹ƒ eva paricÄ• rako ahos

<773> __yaá¹ƒ bhadante hadantaÃ±Ã±e_ti bhadante, ayya mahÄ• moggalÄ• na, tassaá¹ƒ
uhadanti vaccaá¹ƒ ossajanti. __etaá¹ƒ me hoti bhojana_nti etaá¹ƒ vaccaá¹ƒ mayhaá¹ƒ divas
hoti. __yaá¹ƒ hadÄ• mÄ«_ti taá¹ƒ pana vaccaá¹ƒ khÄ• ditvÄ• yampahaá¹ƒ vaccaá¹ƒ karom
upajÄ«vatÄ«_ti etaá¹ƒ mama vaccaá¹ƒ so kulÅ«pakapeto divase divase khÄ• danavasena u
yÄ• petÄ«ti attho.

tesu kuá¹-umbiko pesale bhikkhÅ« "evaá¹ƒ Ä• hÄ• raparibhogato varaá¹ƒ tumhÄ• kaá¹ƒ gÅ
kulÅ«pako pana kuá¹-umbikampi tathÄ• vacane samÄ• dapetvÄ• sayaá¹ƒ tathÄ• akkosi, te
paá¹-ikuá¹-á¹-hatarÄ• jÄ«vikÄ• ahosi. Ä• yasmÄ• \Ee 269/ mahÄ• moggallÄ• no taá¹ƒ pav
bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• upavÄ• de Ä• dÄ«navaá¹ƒ dassetvÄ• sa
desesi. sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

gÅ«thakhÄ• dakapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. gÅ«thakhÄ• dakapetivatthuvaá¹‡á¹‡anÄ•

774-81__._ __gÅ«thakÅ«pato_ \Be 252/ __uggantvÄ• _ti idaá¹ƒ satthari jetavane viharante
gÅ«thakhÄ• dakapetiá¹ƒ Ä• rabbha vuttaá¹ƒ. tassÄ• vatthu anantaravatthusadisaá¹ƒ. tattha
kÄ• ritoti upÄ• sakassa vasena Ä• gataá¹ƒ, idha pana upÄ• sikÄ• yÄ• ti ayameva viseso. se
gÄ• thÄ• su ca apubbaá¹ƒ natthi.

gÅ«thakhÄ• dakapetivatthuvaá¹‡á¹‡Ä• nÄ• niá¹-á¹-hitÄ• .

10. gaá¹‡apetavatthuvaá¹‡á¹‡anÄ•

__naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• tthÄ• _ti idaá¹ƒ satthari jetavane viharante sambahule pet
sÄ• vatthiyaá¹ƒ kira sambahulÄ• manussÄ• gaá¹‡abhÅ«tÄ• assaddhÄ• appasannÄ• ma
dÄ• nÄ• disucaritavimukhÄ• hutvÄ• ciraá¹ƒ jÄ«vitvÄ• kÄ• yassa bhedÄ• nagarassa samÄ
nibbattiá¹ƒsu \Ne 235/. athekadivasaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no sÄ• vatthiyaá¹ƒ p

antarÄ• magge pete disvÄ• -

782__._ á¹• 21 "naggÄ• dubbaá¹‡arÅ«pÄ• ttha, kisÄ• dhamanisanthatÄ• .

upphÄ• sulikÄ• kisikÄ• , ke nu tumhettha mÄ• risÄ• " ti || -

gÄ• thÄ• ya pucchi. tattha __dubbaá¹‡á¹‡arÅ«pÄ• tthÄ• _ti dubbaá¹‡á¹‡asarÄ«rÄ• hotha. ke nu nÄ• ma bhavatha. __mÄ• risÄ• _ti te attano sÄ• ruppavasena Ä• lapati.

taá¹ƒ sutvÄ• petÄ• -

783__._ á¹• 21 "mayaá¹ƒ \Ee 270/ bhadante petamhÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya attano petabhÄ• vaá¹ƒ pakÄ• setvÄ• puna therena -

784__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissakammavipÄ• kena, petalokaá¹ƒ ito gatÄ• " ti || -

gÄ• thÄ• ya katakammaá¹ƒ pucchitÄ• -

785__._ á¹• 21 "anÄ• vaá¹-esu \Be 253/ titthesu, vicinimhaddhamÄ• sakaá¹ƒ.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

786__._ á¹• 21 "nadiá¹ƒ upema tasitÄ• , rittakÄ• parivattati.

chÄ• yaá¹ƒ upema uá¹‡hesu, Ä• tapo parivattati ||

787__._ á¹• 21 "aggivaá¹‡á¹‡o ca no vÄ• to, á¸• ahanto upavÄ• yati.

etaÃ±ca bhante arahÄ• ma, aÃ±Ã±aÃ±ca pÄ• pakaá¹ƒ tato ||

788__._ á¹• 21 "api \Ne 236/ yojanÄ• ni gacchÄ• ma, chÄ• tÄ• Ä• hÄ• ragedhino.

aladdhÄ• va nivattÄ• ma, aho no appapuÃ±Ã±atÄ• ||

789__._ á¹• 21 "chÄ• tÄ• pamucchitÄ• bhantÄ• , bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• .

uttÄ• nÄ• paá¹-ikirÄ• ma, avakujjÄ• patÄ• mase ||

790__._ á¹• 21 "te ca tattheva patitÄ• , bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• .

uraá¹ƒ sÄ«saÃ±ca ghaá¹-á¹-ema, aho no appapuÃ±Ã±atÄ• ||

791__._ á¹• 21 "etaÃ±ca bhante arahÄ• ma, aÃ±Ã±aÃ±ca pÄ• pakaá¹ƒ tato.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

792__._ á¹• 21 "te hi nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampannÄ• , kÄ• hÄ• ma kusalaá¹ƒ bahu" nti || -

attanÄ• katakammaá¹ƒ kathesuá¹ƒ.

<788> tattha __api yojanÄ• ni gacchÄ• mÄ• _ti anekÄ• nipi yojanÄ• ni gacchÄ• ma. kathaá
Ä• hÄ• ragedhino_ti \Ee 271/, cirakÄ• laá¹ƒ jighacchÄ• ya jighacchitÄ• Ä• hÄ• re giddhÄ•
evaá¹ƒ gantvÄ• pi kiÃ±ci Ä• hÄ• raá¹ƒ aladdhÄ• yeva nivattÄ• ma. __appapuÃ±Ã±atÄ• _ti a
akatakalyÄ• á¹‡atÄ• .

<789> __uttÄ• nÄ• _ \Be 254/ __paá¹-ikirÄ• mÄ• _ti kadÄ• ci uttÄ• nÄ• hutvÄ• vikiriyamÄ
vattÄ• ma. __avakujjÄ• patÄ• mase_ti kadÄ• ci avakujjÄ• hutvÄ• patÄ• ma.

<790> __te cÄ• _ti te mayaá¹ƒ. __uraá¹ƒ sÄ«saÃ±ca ghaá¹-á¹-emÄ• _ti avakujjÄ• hutvÄ•
asakkontÄ• vedhantÄ• vedanÄ• ppattÄ• attano attano uraá¹ƒ sÄ«saÃ±ca paá¹-ighaá¹ƒsÄ
vuttanayameva.

thero \Ne 237/ taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppatt
sampattaparisÄ• ya dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• mahÄ• jano maccheramalaá¹ƒ pahÄ•
ahosÄ«ti.

gaá¹‡apetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. pÄ• á¹-aliputtapetavatthuvaá¹‡á¹‡anÄ•

__diá¹-á¹-hÄ• tayÄ• nirayÄ• tiracchÄ• nayonÄ«_ti idaá¹ƒ satthari jetavane viharante aÃ±Â
vimÄ• napetaá¹ƒ Ä• rabbha vuttaá¹ƒ. sÄ• vatthivÄ• sino kira pÄ• á¹-aliputtavÄ• sino ca bah
suvaá¹‡á¹‡abhÅ«miá¹ƒ agamiá¹ƒsu. tattheko upÄ• sako Ä• bÄ• dhiko mÄ• tugÄ• me paá¹-i
katakusalopi devalokaá¹ƒ anupapajjitvÄ• itthiyÄ• paá¹-ibaddhacittatÄ• ya samuddamajjhe
nibbatti. yassaá¹ƒ pana so paá¹-ibaddhacitto, sÄ• itthÄ« suvaá¹‡á¹‡abhÅ«migÄ• miniá¹ƒ nÂ
gacchati. atha kho so peto taá¹ƒ itthiá¹ƒ gahetukÄ• mo nÄ• vÄ• ya gamanaá¹ƒ uparundhi. a
kho kÄ• raá¹‡ena ayaá¹ƒ nÄ• vÄ• na \Ee 272/ gacchatÄ«" ti vÄ«maá¹ƒsantÄ• kÄ• á¸·akaá
vicÄ• resuá¹ƒ. amanussiddhiyÄ• yÄ• vatatiyaá¹ƒ tassÄ• eva itthiyÄ• pÄ• puá¹‡i, yassaá¹ƒ
taá¹ƒ disvÄ• vÄ• á¹‡ijÄ• veá¸·ukalÄ• paá¹ƒ samudde otÄ• retvÄ• tassa upari taá¹ƒ itthiá¹ƒ
otÄ• ritamattÄ• ya nÄ• vÄ• vegena suvaá¹‡á¹‡abhÅ«miá¹ƒ abhimukhÄ• pÄ• yÄ• si. aman
vimÄ• naá¹ƒ Ä• ropetvÄ• tÄ• ya saddhiá¹ƒ abhirami.

sÄ• \Be 255/ ekaá¹ƒ saá¹ƒvaccharaá¹ƒ atikkamitvÄ• nibbinnarÅ«pÄ• taá¹ƒ petaá¹ƒ yÄ• c
vasantÄ« mayhaá¹ƒ samparÄ• yikaá¹ƒ atthaá¹ƒ kÄ• tuá¹ƒ na labhÄ• mi, sÄ• dhu, mÄ• risa,
nehÄ«" ti. so tÄ• ya yÄ• cito -

793__._ á¹• 21 "diá¹-á¹-hÄ• tayÄ• nirayÄ• tiracchÄ• nayoni, petÄ• asurÄ• athavÄ• pi mÄ

sayamaddasa kammavipÄ• kamattano, nessÄ• mi taá¹ƒ pÄ• á¹-aliputtamakkhataá¹ƒ.

tattha gantvÄ• kusalaá¹ƒ karohi kamma" nti || -

gÄ• thamÄ• ha. tattha __diá¹-á¹-hÄ• tayÄ• nirayÄ• _ti ekacce paccekanirayÄ• pi tayÄ• diá
__tiracchÄ• nayonÄ«_ti mahÄ• nubhÄ• vÄ• nÄ• gasupaá¹‡á¹‡Ä• ditiracchÄ• nÄ• pi diá¹-á¹
khuppipÄ• sÄ• dibhedÄ• petÄ• . __asurÄ• _ti kÄ• lakaÃ±cikÄ• dibhedÄ• asurÄ• . __devÄ•
devÄ• . so kira \Ne 238/ attano Ä• nubhÄ• vena antarantarÄ• taá¹ƒ gahetvÄ• paccekaniray
tena evamÄ• ha. __sayamaddasa kammavipÄ• kamattano_ti nirayÄ• dike visesato gantvÄ•
katakammÄ• naá¹ƒ vipÄ• kaá¹ƒ paccakkhato addasa adakkhi. __nessÄ• mi taá¹ƒ pÄ• á¹-ali
idÄ• nÄ• haá¹ƒ taá¹ƒ akkhataá¹ƒ kenaci aparikkhataá¹ƒ manussarÅ«peneva pÄ• á¹-aliputta
__tattha gantvÄ• kusalaá¹ƒ karohi kammaá¹ƒ, _ kammavipÄ• kassa paccakkhato diá¹-á¹-ha
puÃ±Ã±aniratÄ• hohÄ«ti attho.

atha \Ee 273/ sÄ• itthÄ« tassa vacanaá¹ƒ sutvÄ• attamanÄ• -

794__._ á¹• 21 "atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mama ||

795__._ á¹• 21 "diá¹-á¹-hÄ• mayÄ• nirayÄ• tiracchÄ• nayoni, petÄ• asurÄ• athavÄ• pi m

sayamaddasaá¹ƒ kammavipÄ• kamattano, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ«" ti || -

gÄ• thamÄ• ha.

atha \Be 256/ so peto taá¹ƒ itthiá¹ƒ gahetvÄ• Ä• kÄ• sena gantvÄ• pÄ• á¹-aliputtanagarass
pakkÄ• mi. athassÄ• Ã±Ä• timittÄ• dayo taá¹ƒ disvÄ• "mayaá¹ƒ pubbe samudde pakkhittÄ
diá¹-á¹-hÄ• vata, bho, sotthinÄ• Ä• gatÄ• " ti abhinandamÄ• nÄ• samÄ• gantvÄ• tassÄ•
tesaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya attanÄ• diá¹-á¹-haá¹ƒ anubhÅ«taÃ±ca sabbaá¹ƒ kathesi. sÄ
vÄ• á¹‡ijÄ• anukkamena sÄ• vatthiá¹ƒ upagatakÄ• le satthu santikaá¹ƒ upasaá¹…kamitvÄ•
nisinnÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesuá¹ƒ. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá
parisÄ• naá¹ƒ dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• mahÄ• jano saá¹ƒvegajÄ• to dÄ• nÄ• dikus

pÄ• á¹-aliputtapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. ambavanapetavatthuvaá¹‡á¹‡anÄ•

__ayaÃ±ca te pokkharaá¹‡Ä« surammÄ• _ti idaá¹ƒ satthari sÄ• vatthiyaá¹ƒ viharante amba
\Ne 239/. sÄ• vatthiyaá¹ƒ kira aÃ±Ã±ataro gahapati parikkhÄ«á¹‡abhogo ahosi. tassa bhariy
dhÄ«tÄ• yeva hoti. so taá¹ƒ attano mittassa gehe á¹-hapetvÄ• iá¹‡avasena gahitena kahÄ•
bhaá¹‡á¸• aá¹ƒ gahetvÄ• satthena saddhiá¹ƒ vaá¹‡ijjÄ• ya gato, na cireneva mÅ«lena saha
kahÄ• paá¹‡asatÄ• ni labhitvÄ• satthena saha paá¹-inivatti. antarÄ• magge \Ee 274/ corÄ•
satthaá¹ƒ pÄ• puá¹‡iá¹ƒsu, satthikÄ• ito cito ca palÄ• yiá¹ƒsu. so pana gahapati aÃ±Ã±atar
kahÄ• paá¹‡e nikkhipitvÄ• avidÅ«re nilÄ«yi. corÄ• taá¹ƒ gahetvÄ• jÄ«vitÄ• voropesuá¹ƒ.
peto hutvÄ• nibbatti.

vÄ• á¹‡ijÄ• sÄ• vatthiá¹ƒ gantvÄ• tassa dhÄ«tuyÄ• taá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. sÄ• pi
Ä• jÄ«vikÄ• bhayena ca ativiya saÃ±jÄ• tadomanassÄ• bÄ• á¸·haá¹ƒ paridevi. atha naá¹ƒ s
"yathÄ• nÄ• ma kulÄ• labhÄ• janaá¹ƒ sabbaá¹ƒ bhedanapariyantaá¹ƒ, evameva sattÄ• naá
bhedanapariyantaá¹ƒ. maraá¹‡aá¹ƒ \Be 257/ nÄ• ma sabbasÄ• dhÄ• raá¹‡aá¹ƒ appaá¹-ikÄ•
pitari atibÄ• á¸·haá¹ƒ soci, mÄ• paridevi, ahaá¹ƒ te pitÄ• , tvaá¹ƒ mayhaá¹ƒ dhÄ«tÄ• , ahaá
karomi, tvaá¹ƒ pituno gehe viya imasmiá¹ƒ gehe avimanÄ• abhiramassÅ«" ti vatvÄ• samas
vacanena paá¹-ippassaddhasokÄ• pitari viya tasmiá¹ƒ saÃ±jÄ• tagÄ• ravabahumÄ• nÄ• a
veyyÄ• vaccakÄ• rinÄ« hutvÄ• vattamÄ• nÄ• pitaraá¹ƒ uddissa matakiccaá¹ƒ kÄ• tukÄ• m
manosilÄ• vaá¹‡á¹‡Ä• ni suparipakkÄ• ni madhurÄ• ni ambaphalÄ• ni kaá¹ƒsapÄ• tiyaá¹ƒ á
ambaphalÄ• ni ca dÄ• siyÄ• gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ vanditvÄ•

dakkhiá¹‡Ä• ya paá¹-iggahaá¹‡ena anuggahaá¹ƒ karothÄ• " ti. satthÄ• mahÄ• karuá¹‡Ä• y
manorathaá¹ƒ pÅ«rento nisajjÄ• kÄ• raá¹ƒ dassesi. sÄ• haá¹-á¹-hatuá¹-á¹-hÄ• paÃ±Ã±atta
upanÄ«taá¹ƒ suvisuddhavatthaá¹ƒ attharitvÄ• adÄ• si, nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• s

atha \Ne 240/ sÄ• bhagavato yÄ• guá¹ƒ upanÄ• mesi, paá¹-iggahesi bhagavÄ• yÄ• guá¹ƒ
bhikkhÅ«nampi yÄ• guá¹ƒ datvÄ• puna dhotahatthÄ• ambaphalÄ• ni bhagavato upanÄ• m
sÄ• bhagavantaá¹ƒ vanditvÄ• evamÄ• ha \Ee 275/ - "yÄ• me, bhante, paccattharaá¹‡ayÄ•
pavattÄ• dakkhiá¹‡Ä• , sÄ• me pitaraá¹ƒ pÄ• puá¹‡Ä• tÅ«" ti. bhagavÄ• "evaá¹ƒ hotÅ«" ti
akÄ• si. sÄ• bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. tÄ• ya dakkhiá
samuddiá¹-á¹-hamattÄ• ya so peto ambavanauyyÄ• navimÄ• nakapparukkhapokkharaá¹‡iy
paá¹-ilabhi.

atha te vÄ• á¹‡ijÄ• aparena samayena vaá¹‡ijjÄ• ya gacchantÄ• tameva maggaá¹ƒ paá¹-i
vasitaá¹-á¹-hÄ• ne ekarattiá¹ƒ vÄ• saá¹ƒ kappesuá¹ƒ. te disvÄ• so vimÄ• napeto uyyÄ• nav
tesaá¹ƒ attÄ• naá¹ƒ dassesi. te vÄ• á¹‡ijÄ• taá¹ƒ disvÄ• tena laddhasampattiá¹ƒ pucchant

796__._ á¹• 21 "ayaÃ±ca te pokkharaá¹‡Ä« surammÄ• , samÄ• sutitthÄ• ca mahodakÄ• c

supupphitÄ• bhamaragaá¹‡Ä• nukiá¹‡á¹‡Ä• , kathaá¹ƒ tayÄ• laddhÄ• ayaá¹ƒ manuÃ±Ã±Ä

797__._ á¹• 21 "idaÃ±ca \Be 258/ te ambavanaá¹ƒ surammaá¹ƒ, sabbotukaá¹ƒ dhÄ• rayate

supupphitaá¹ƒ bhamaragaá¹‡Ä• nukiá¹‡á¹‡aá¹ƒ, kathaá¹ƒ tayÄ• laddhamidaá¹ƒ vimÄ• na"

imÄ• dve gÄ• thÄ• avocuá¹ƒ.

<796> tattha __surammÄ• _ti suá¹-á¹-hu ramaá¹‡Ä«yÄ• . __samÄ• _ti samatalÄ• . __sutitt
ratanamayasopÄ• natÄ• ya sundaratitthÄ• . __mahodakÄ• _ti bahujalÄ• .

<797> __sabbotuka_nti pupphÅ«pagaphalÅ«pagarukkhÄ• dÄ«hi sabbesu utÅ«su sukhÄ• v
phalÄ• nÄ«" _ti. __supupphita_nti niccaá¹ƒ supupphitaá¹ƒ.

taá¹ƒ sutvÄ• peto pokkharaá¹‡iÄ• dÄ«naá¹ƒ paá¹-ilÄ• bhakÄ• raá¹‡aá¹ƒ Ä• cikkhanto -

798__._ á¹• 21 "ambapakkaá¹ƒ dakaá¹ƒ yÄ• gu, sÄ«tacchÄ• yÄ• manoramÄ• .

dhÄ«tÄ• ya dinnadÄ• nena, tena me idha labbhatÄ«" ti || -

gÄ• thamÄ• ha. tattha \Ee 276/ __tena me idha labbhatÄ«_ti yaá¹ƒ taá¹ƒ bhagavato bhikkhÅ
udakaá¹ƒ yÄ• guÃ±ca mamaá¹ƒ uddissa dentiyÄ• mayhaá¹ƒ dhÄ«tÄ• ya dinnaá¹ƒ dÄ• naá
dinnadÄ• nena idha imasmiá¹ƒ dibbe ambavane sabbotukaá¹ƒ ambapakkaá¹ƒ, imissÄ• dib
pokkharaá¹‡iyÄ• dibbaá¹ƒ udakaá¹ƒ, yÄ• guyÄ• attharaá¹‡assa ca dÄ• nena uyyÄ• navim
sÄ«tacchÄ• yÄ• manoramÄ• idha labbhati, samijjhatÄ«ti attho.

evaÃ±ca \Ne 241/ pana vatvÄ• so peto te vÄ• á¹‡ije netvÄ• tÄ• ni paÃ±ca kahÄ• paá¹‡as
upaá¸• á¸• haá¹ƒ tumhe gaá¹‡hatha, upaá¸• á¸• haá¹ƒ mayÄ• gahitaá¹ƒ iá¹‡aá¹ƒ sodhetvÄ
dhÄ«tÄ• ya dethÄ• " ti Ä• ha. vÄ• á¹‡ijÄ• anukkamena sÄ• vatthiá¹ƒ patvÄ• tassa dhÄ«tÄ
dinnabhÄ• gampi tassÄ• eva adaá¹ƒsu. sÄ• kahÄ• paá¹‡asataá¹ƒ dhanikÄ• naá¹ƒ datvÄ•
sahÄ• yassa tassa kuá¹-umbikassa datvÄ• sayaá¹ƒ veyyÄ• vaccaá¹ƒ karonti nivasati. so "id
tuyhaá¹ƒyeva hotÅ«" ti \Be 259/ tassÄ• yeva paá¹-idatvÄ• taá¹ƒ attano jeá¹-á¹-haputtassa g
akÄ• si.

sÄ• gacchante kÄ• le ekaá¹ƒ puttaá¹ƒ labhitvÄ• taá¹ƒ upalÄ• lentÄ« -

799__._ á¹• 21 "sandiá¹-á¹-hikaá¹ƒ kammaá¹ƒ evaá¹ƒ passatha, dÄ• nassa damassa saá¹ƒy

dÄ• sÄ« ahaá¹ƒ ayyakulesu hutvÄ• , suá¹‡isÄ• homi agÄ• rassa issarÄ• " ti || -

imaá¹ƒ gÄ• thaá¹ƒ vadati.

athekadivasaá¹ƒ satthÄ• tassÄ• Ã±Ä• á¹‡aparipÄ• kaá¹ƒ oloketvÄ• obhÄ• saá¹ƒ pharitvÄ
attÄ• naá¹ƒ dassetvÄ• -

"asÄ• taá¹ƒ sÄ• tarÅ«pena, piyarÅ«pena appiyaá¹ƒ.

dukkhaá¹ƒ sukhassa rÅ«pena, pamattaá¹ƒ ativattatÄ«" ti || (Ud 18; J I 1.100) -

imaá¹ƒ gÄ• thamÄ• ha. sÄ• gÄ• thÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hitÄ• . sÄ• du
bhikkhusaá¹…ghassa \Ee 277/ dÄ• naá¹ƒ datvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bha
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• ja

ambavanapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. akkharukkhapetavatthuvaá¹‡á¹‡anÄ•

__yaá¹ƒ dadÄ• ti na taá¹ƒ hotÄ«_ti idaá¹ƒ akkhadÄ• yakapetavatthu. tassa kÄ• uppatti? bh

\Ne 242/ viharante aÃ±Ã±ataro sÄ• vatthivÄ• sÄ« upÄ• sako sakaá¹-ehi bhaá¹‡á¸• assa pÅ
videsaá¹ƒ gantvÄ• tattha attano bhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• paá¹-ibhaá¹‡á¸• aá¹ƒ sakaá¹-
sÄ• vatthiá¹ƒ uddissa maggaá¹ƒ paá¹-ipajji. tassa maggaá¹ƒ gacchantassa aá¹-aviyaá¹ƒ eka
bhijji. atha aÃ±Ã±ataro puriso rukkhagahaá¹‡atthaá¹ƒ kuá¹-hÄ• ripharasuá¹ƒ gÄ• hÄ• petvÄ
nikkhamitvÄ• araÃ±Ã±e vicaranto taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• \Be 260/ taá¹ƒ upÄ• sakaá¹ƒ
domanassappattaá¹ƒ disvÄ• "ayaá¹ƒ vÄ• á¹‡ijo akkhabhaÃ±janena aá¹-aviyaá¹ƒ kilamatÄ«
rukkhadaá¹‡á¸• aá¹ƒ chinditvÄ• daá¸·haá¹ƒ akkhaá¹ƒ katvÄ• sakaá¹-e yojetvÄ• adÄ• si.

so aparena samayena kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva aá¹-avipadese bhummadevatÄ• hut
paccavekkhitvÄ• rattiyaá¹ƒ tassa upÄ• sakassa gehaá¹ƒ gantvÄ• gehadvÄ• re á¹-hatvÄ• -

800__._ á¹• 21 "yaá¹ƒ dadÄ• ti na taá¹ƒ hoti, detheva dÄ• naá¹ƒ datvÄ• ubhayaá¹ƒ tarati.

ubhayaá¹ƒ tena dÄ• nena gacchati, jÄ• garatha mÄ• pamajjathÄ• " ti || -

gÄ• thamÄ• ha. tattha __yaá¹ƒ dadÄ• ti na taá¹ƒ hotÄ«_ti yaá¹ƒ deyyadhammaá¹ƒ dÄ• yak
tassa dÄ• nassa phalabhÄ• vena hoti, atha kho aÃ±Ã±aá¹ƒ bahuá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ p
__detheva dÄ• na_nti yathÄ• tathÄ• dÄ• naá¹ƒ detha eva. tattha kÄ• raá¹‡amÄ• ha __ "da
\Ee 278/, dÄ• naá¹ƒ datvÄ• diá¹-á¹-hadhammikampi samparÄ• yikampi dukkhaá¹ƒ anattha
tena dÄ• nena gacchatÄ«_ti diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ±cÄ• ti ubhayampi suk
upagacchati pÄ• puá¹‡Ä• ti, attano paresaÃ±ca hitasukhavasenÄ• pi ayamattho yojetabbo.
pamajjathÄ• _ti evaá¹ƒ ubhayÄ• natthanivÄ• raá¹‡aá¹ƒ ubhayahitasÄ• dhanaá¹ƒ dÄ• naá¹ƒ
dÄ• nÅ«pakaraá¹‡Ä• ni sajjetvÄ• tattha ca appamattÄ• hothÄ• ti attho. Ä• daradassanatth
Ä• meá¸• itavasena vuttaá¹ƒ.

vÄ• á¹‡ijo attano kiccaá¹ƒ tÄ«retvÄ• paá¹-inivattitvÄ• anukkamena sÄ• vatthiá¹ƒ patvÄ• d
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisinno taá¹ƒ pavattiá¹ƒ bhagava
tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. sÄ• desan
ahosÄ«ti.

akkharukkhapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. bhogasaá¹ƒharaá¹‡apetivatthuvaá¹‡á¹‡anÄ•

__mayaá¹ƒ_ \Be 261/ \Ne 243/ __bhoge saá¹ƒharimhÄ• _ti idaá¹ƒ bhogasaá¹ƒharaá¹‡apeti
bhagavati veá¸·uvane viharante rÄ• jagahe kira catasso itthiyo mÄ• nakÅ«á¹-Ä• divasena
sappimadhuteladhaÃ±Ã±Ä• dÄ«hi vohÄ• raá¹ƒ katvÄ• ayoniso bhoge saá¹ƒharitvÄ• jÄ«va
paraá¹ƒ maraá¹‡Ä• bahinagare parikhÄ• piá¹-á¹-he petiyo hutvÄ• nibbattiá¹ƒsu. tÄ• rattiya

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801__._ á¹• 21 "mayaá¹ƒ bhoge saá¹ƒharimhÄ• , samena visamena ca.

te aÃ±Ã±e paribhuÃ±janti, mayaá¹ƒ dukkhassa bhÄ• ginÄ«" ti || -

vippalapantiyo bheravena mahÄ• saddena viraviá¹ƒsu. manussÄ• taá¹ƒ sutvÄ• bhÄ«tatasi
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ sajjetvÄ• satthÄ• raá¹ƒ bhik
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisitvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ
upanisÄ«ditvÄ• taá¹ƒ pavattiá¹ƒ nivedesuá¹ƒ. bhagavÄ• "upÄ• sakÄ• tena \Ee 279/ vo sa
natthi, catasso pana petiyo dukkhÄ• bhibhÅ«tÄ• attanÄ• dukkaá¹-aá¹ƒ kammaá¹ƒ kathetvÄ
vissarena viravantiyo -

"mayaá¹ƒ bhoge saá¹ƒharimhÄ• , samena visamena ca.

te aÃ±Ã±e paribhuÃ±janti, mayaá¹ƒ dukkhassa bhÄ• ginÄ«" ti || -

imaá¹ƒ gÄ• thamÄ• haá¹ƒsÅ«ti avoca.

tattha __bhoge_ti paribhuÃ±jitabbaá¹-á¹-hena "bhogÄ• " ti laddhanÄ• me vatthÄ• bharaá¹‡Ä
vittÅ«pakaraá¹‡avisese. __saá¹ƒharimhÄ• _ti maccheramalena pariyÄ• dinnacittÄ• kassaci
saÃ±cinimha. __samena visamena cÄ• _ti Ã±Ä• yena ca aÃ±Ã±Ä• yena ca, Ã±Ä• yapatirÅ«
amhehi saá¹ƒharite idÄ• ni aÃ±Ã±e paribhuÃ±janti. __mayaá¹ƒ dukkhassa bhÄ• ginÄ«_ti ma
sucaritassa akatattÄ• duccaritassa ca katattÄ• etarahi petayonipariyÄ• pannassa mahato d
bhavÄ• ma, mahÄ• dukkhaá¹ƒ anubhavÄ• mÄ• ti attho.

evaá¹ƒ \Be 262/ \Ne 244/ bhagavÄ• tÄ• hi petÄ«hi vuttaá¹ƒ gÄ• thaá¹ƒ vatvÄ• tÄ• saá¹ƒ p
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desetvÄ• upari saccÄ• ni pakÄ«
bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

bhogasaá¹ƒharaá¹‡apetivatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. seá¹-á¹-hiputtapetavatthuvaá¹‡á¹‡anÄ•

__saá¹-á¹-hivassasahassÄ• nÄ«_ti idaá¹ƒ seá¹-á¹-hiputtapetavatthu. tassa kÄ• uppatti? bh
viharati jetavane. tena kho pana samayena rÄ• jÄ• pasenadi kosalo alaá¹…katappaá¹-iyatt
mahatiyÄ• rÄ• jiddhiyÄ• mahantena rÄ• jÄ• nubhÄ• vena nagaraá¹ƒ anusaÃ±caranto aÃ±
vÄ• tapÄ• naá¹ƒ vivaritvÄ• taá¹ƒ rÄ• javibhÅ«tiá¹ƒ olokentiá¹ƒ rÅ«pasampattiyÄ• devaccha

itthiá¹ƒ disvÄ• adiá¹-á¹-hapubbe Ä• rammaá¹‡e sahasÄ• samuppannena kilesasamudÄ• c
satipi kularÅ«pÄ• cÄ• rÄ• diguá¹‡avisesasampanne \Ee 280/ antepurajane sabhÄ• valahuk
vasena tassaá¹ƒ itthiyaá¹ƒ paá¹-ibaddhamÄ• naso hutvÄ• pacchÄ• sane nisinnassa purisas
imaÃ±ca itthiá¹ƒ upadhÄ• rehÄ«" ti saÃ±Ã±aá¹ƒ datvÄ• rÄ• jagehaá¹ƒ paviá¹-á¹-ho. aÃ±Ã±
ambasakkarapetavatthumhi Ä• gatanayeneva veditabbaá¹ƒ.

ayaá¹ƒ pana viseso - idha puriso sÅ«riye anatthaá¹…gateyeva Ä• gantvÄ• nagaradvÄ• re
aruá¹‡avaá¹‡á¹‡amattikaá¹ƒ uppalÄ• ni ca nagaradvÄ• rakavÄ• á¹-e laggetvÄ• nipajjituá¹ƒ
rÄ• jÄ• pana sirisayane vÄ• sÅ«pagato majjhimayÄ• me sa-iti na-iti du-iti so-iti ca imÄ• ni c
mahatÄ• kaá¹‡á¹-hena uccÄ• ritÄ• ni viya vissaravasena assosi. tÄ• ni kira atÄ«te kÄ• le s
seá¹-á¹-hiputtehi bhogamadamattehi yobbanakÄ• le pÄ• radÄ• rikakammavasena bahuá¹ƒ
aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tasseva nagarassa samÄ«pe lohakumbhiyaá¹ƒ nibbattitvÄ•
mukhavaá¹-á¹-iá¹ƒ patvÄ• ekekaá¹ƒ gÄ• thaá¹ƒ vatthukÄ• mehi uccÄ• ritÄ• naá¹ƒ tÄ• saá¹
\Be 263/, te paá¹-hamakkharameva vatvÄ• vedanÄ• ppattÄ• hutvÄ• lohakumbhiá¹ƒ otariá

rÄ• jÄ• pana taá¹ƒ saddaá¹ƒ sutvÄ• bhÄ«tatasito saá¹ƒviggo lomahaá¹-á¹-hajÄ• to taá¹ƒ r
vÄ«tinÄ• metvÄ• vibhÄ• tÄ• ya rattiyÄ• purohitaá¹ƒ pakkosÄ• petvÄ• taá¹ƒ pavattiá¹ƒ kath
\Ne 245/ bhÄ«tasitaá¹ƒ Ã±atvÄ• lÄ• bhagiddho "uppanno kho ayaá¹ƒ mayhaá¹ƒ brÄ• hma
lÄ• bhuppÄ• danupÄ• yo" ti cintetvÄ• "mahÄ• rÄ• ja, mahÄ• vatÄ• yaá¹ƒ upaddavo uppan
yajÄ• hÄ«" ti Ä• ha. rÄ• jÄ• tassa vacanaá¹ƒ sutvÄ• amacce Ä• á¹‡Ä• pesi "sabbacatukka
sajjethÄ• " ti. taá¹ƒ sutvÄ• mallikÄ• devÄ« rÄ• jÄ• naá¹ƒ evamÄ• ha - "kasmÄ• , mahÄ• rÄ
vacanaá¹ƒ sutvÄ• anekapÄ• á¹‡avadhahiá¹ƒsanakakiccaá¹ƒ kÄ• tukÄ• mosi, nanu sabbatt
bhagavÄ• pucchitabbo? yathÄ• \Ee 281/ ca te bhagavÄ• byÄ• karissati, tathÄ• paá¹-ipajji
tassÄ• vacanaá¹ƒ sutvÄ• satthu santikaá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi.
mahÄ• rÄ• ja, tatonidÄ• naá¹ƒ tuyhaá¹ƒ koci antarÄ• yo" ti vatvÄ• Ä• dito paá¹-á¹-hÄ• ya te
nibbattasattÄ• naá¹ƒ pavattiá¹ƒ kathetvÄ• tehi paccekaá¹ƒ uccÄ• retuá¹ƒ Ä• raddhagÄ• thÄ

802__._ á¹• 21 "saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissati ||

803__._ á¹• 21 "natthi anto kuto anto, na anto paá¹-idissati.

tathÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, tuyhaá¹ƒ mayhaÃ±ca mÄ• risÄ• ||

804__._ á¹• 21 "dujjÄ«vitamajÄ«vimha, ye sante na dadamhase.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

805__._ á¹• 21 "sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahu" nti || -

paripuá¹‡á¹‡aá¹ƒ katvÄ• kathesi.

<802> tattha \Be 264/ __saá¹-á¹-hivassasahassÄ• nÄ«_ti vassÄ• naá¹ƒ saá¹-á¹-hisahassÄ•
lohakumbhiniraye nibbattasatto adho ogacchanto tiá¹ƒsÄ• ya vassasahassehi heá¹-á¹-himat
tato uddhaá¹ƒ uggacchantopi tiá¹ƒsÄ• ya eva vassasahassehi mukhavaá¹-á¹-ipadesaá¹ƒ pÄ
saÃ±Ã±Ä• ya so "saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso" ti gÄ• thaá¹ƒ vat
adhimattavedanÄ• ppatto \Ne 246/ hutvÄ• adhomukho pati. bhagavÄ• pana taá¹ƒ raÃ±Ã±c
kathesi. esa nayo sesagÄ• thÄ• supi. tattha __kadÄ• anto bhavissatÄ«_ti lohakumbhiniraye
amhÄ• kaá¹ƒ kadÄ• nu kho imassa dukkhassa anto pariyosÄ• naá¹ƒ bhavissati.

<803> __tathÄ• hÄ«_ti yathÄ• tuyhaá¹ƒ mayhaÃ±ca imassa dukkhassa natthi anto, na an
tena pakÄ• rena pÄ• pakaá¹ƒ kammaá¹ƒ pakataá¹ƒ tayÄ• mayÄ• cÄ• ti vibhattiá¹ƒ vipariá¹

<804> __dujjÄ«vita_nti viÃ±Ã±Å«hi garahitabbaá¹ƒ jÄ«vitaá¹ƒ. __ye sante_ti ye mayaá¹ƒ sa
deyyadhamme. __na dadamhase_ti \Ee 282/ na adamha. vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá
deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano" _ti vuttaá¹ƒ.

<805> __soha_nti so ahaá¹ƒ. __nÅ«nÄ• _ti parivitakke nipÄ• to. __ito_ti imasmÄ• lohakum
apagantvÄ• . __yoniá¹ƒ laddhÄ• na mÄ• nusi_nti manussayoniá¹ƒ manussattabhÄ• vaá¹ƒ la
pariccÄ• gasÄ«lo, yÄ• cakÄ• naá¹ƒ vÄ• vacanaÃ±Ã±Å«. __sÄ«lasampanno_ti sÄ«lÄ• cÄ•
bahu_nti pubbe viya pamÄ• daá¹ƒ anÄ• pajjitvÄ• bahuá¹ƒ pahÅ«taá¹ƒ kusalaá¹ƒ puÃ±Ã±ak
upacinissÄ• mÄ«ti attho.

satthÄ• imÄ• gÄ• thÄ• yo vatvÄ• vitthÄ• rena dhammaá¹ƒ desesi, desanÄ• pariyosÄ• ne
puriso sotÄ• pattiphale patiá¹-á¹-hahi. rÄ• jÄ• saÃ±jÄ• tasaá¹ƒvego parapariggahe abhijjhaa
sadÄ• rasantuá¹-á¹-ho ahosÄ«ti.

seá¹-á¹-hiputtapetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. saá¹-á¹-hikÅ«á¹-apetavatthuvaá¹‡á¹‡anÄ•

__kiá¹ƒ_ \Be 265/ __nu ummattarÅ«povÄ• _ti idaá¹ƒ satthari veá¸·uvane viharante aÃ±Ã±a
vuttaá¹ƒ. atÄ«te kira bÄ• rÄ• á¹‡asinagare aÃ±Ã±ataro pÄ«á¹-hasappÄ« sÄ• littakapayoge

sakkharakhipanasippe nipphattiá¹ƒ gato nagaradvÄ• re nigrodharukkhamÅ«le nisÄ«ditvÄ•
hatthiassamanussarathakÅ«á¹-Ä• gÄ• radhajapuá¹‡á¹‡aghaá¹-Ä• dirÅ«pÄ• ni nigrodhapatte
attano kÄ«á¸·anatthÄ• ya \Ne 247/ mÄ• yakaá¸• á¸• hamÄ• sakÄ• dÄ«ni datvÄ• yathÄ• ruc

athekadivasaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• nagarato nikkhamitvÄ• taá¹ƒ nigrodhamÅ«laá¹ƒ up
hatthirÅ«pÄ• divasena nÄ• nÄ• vidharÅ«pavibhattiyo appitÄ• disvÄ• manusse pucchi - "ke
nigrodhapattesu evaá¹ƒ nÄ• nÄ• vidharÅ«pavibhattiyo katÄ• " ti? manussÄ• taá¹ƒ pÄ«á¹-ha
iminÄ• katÄ• " ti \Ee 283/. rÄ• jÄ• taá¹ƒ pakkosÄ• petvÄ• evamÄ• ha - "sakkÄ• nu kho, b
ekassa purisassa kathentassa ajÄ• nantasseva kucchiyaá¹ƒ ajalaá¹‡á¸• ikÄ• hi pÅ«retu" nti
rÄ• jÄ• taá¹ƒ attano rÄ• jabhavanaá¹ƒ netvÄ• bahubhÄ• á¹‡ike purohite nibbinnarÅ«po pu
tena saha vivitte okÄ• se sÄ• á¹‡ipÄ• kÄ• raparikkhitte nisÄ«ditvÄ• mantayamÄ• no pÄ«á¹
pÄ«á¹-hasappÄ« nÄ• á¸·imattÄ• ajalaá¹‡á¸• ikÄ• Ä• dÄ• yÄ• gantvÄ• raÃ±Ã±o Ä• kÄ• raá
nisinno tena mukhe vivaá¹-e sÄ• á¹‡ipÄ• kÄ• ravivarena ekekaá¹ƒ ajalaá¹‡á¸• ikaá¹ƒ tassa
patiá¹-á¹-hÄ• pesi. so lajjÄ• ya uggilituá¹ƒ asakkonto sabbÄ• ajjhohari. atha naá¹ƒ rÄ• jÄ• á
pÅ«ritodaraá¹ƒ vissajji - "gaccha, brÄ• hmaá¹‡a, laddhaá¹ƒ tayÄ• bahubhÄ• á¹‡itÄ• ya pha
maddanaphalapiyaá¹…gutacÄ• dÄ«hi abhisaá¹…khataá¹ƒ pÄ• nakaá¹ƒ pivitvÄ• ucchaá¸• á
bhavissatÄ«" ti. tassa ca pÄ«á¹-hasappissa tena kammena attamano hutvÄ• cuddasa gÄ•
labhitvÄ• attÄ• naá¹ƒ sukhento pÄ«á¹‡ento parijanampi sukhento pÄ«á¹‡ento samaá¹‡abr
yathÄ• rahaá¹ƒ kiÃ±ci dento diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ±ca atthaá¹ƒ ahÄ• pen
santikaá¹ƒ upagatÄ• naá¹ƒ sippaá¹ƒ sikkhantÄ• naá¹ƒ bhattavetanaá¹ƒ deti.

atheko \Be 266/ puriso tassa santikaá¹ƒ upagantvÄ• evamÄ• ha - "sÄ• dhu, Ä• cariya, mar
sikkhÄ• pehi, mayhaá¹ƒ pana alaá¹ƒ bhattavetanenÄ• " ti. so taá¹ƒ purisaá¹ƒ taá¹ƒ sippaá¹ƒ
sikkhitasippo sippaá¹ƒ vÄ«maá¹ƒsitukÄ• mo gantvÄ• gaá¹…gÄ• tÄ«re nisinnassa sunettas
sakkharÄ• bhighÄ• tena sÄ«saá¹ƒ bhindi. paccekabuddho tattheva gaá¹…gÄ• tÄ«re parinib
taá¹ƒ pavattiá¹ƒ sutvÄ• taá¹ƒ purisaá¹ƒ tattheva leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paharitvÄ• jÄ
kÄ• lakato avÄ«cimahÄ• niraye nibbattitvÄ• bahÅ«ni vassasahassÄ• ni niraye paccitvÄ• ta
vipÄ• kÄ• vasesena imasmiá¹ƒ buddhuppÄ• de rÄ• jagahanagarassa avidÅ«re peto hutvÄ•
sarikkhakena vipÄ• kena bhavitabbanti kammavegukkhittÄ• ni pubbaá¹‡hasamayaá¹ƒ majjh
sÄ• yanhasamayaÃ±ca saá¹-á¹-hi ayokÅ«á¹-asahassÄ• ni matthake nipatanti. so chinnabhi
adhimattavedanÄ• ppatto bhÅ«miyaá¹ƒ nipatati, ayokÅ«á¹-esu pana apagatamattesu paá¹-i
tiá¹-á¹-hati.

athekadivasaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no gijjhakÅ«á¹-apabbatÄ• otaranto taá¹ƒ c

806__._ á¹• 21 "kiá¹ƒ nu ummattarÅ«pova, migo bhantova dhÄ• vasi.

nissaá¹ƒsayaá¹ƒ pÄ• pakammanto, kiá¹ƒ nu saddÄ• yase tuva" nti || -

imÄ• ya gÄ• thÄ• ya paá¹-ipucchi. tattha __ummattarÅ«povÄ• _ti ummattakasabhÄ• vo viya
bhantova dhÄ• vasÄ«_ti bhantamigo viya ito cito ca dhÄ• vasi. so hi tesu ayokÅ«á¹-esu nipa
parittÄ• á¹‡aá¹ƒ apassanto "na siyÄ• nu kho evaá¹ƒ pahÄ• ro" ti itopi ettopi palÄ• yati. te pa
kammavegukkhittÄ• yattha katthaci á¹-hitassa matthakeyeva nipatanti. __kiá¹ƒ nu saddÄ• y
kho tuvaá¹ƒ saddaá¹ƒ karosi, ativiya vissaraá¹ƒ karonto vicarasi.

taá¹ƒ sutvÄ• peto -

807__._ á¹• 21 "ahaá¹ƒ bhadante petomhi, duggato yamalokiko.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gato ||

808__._ á¹• 21 "saá¹-á¹-hi \Be 267/ \Ee 285/ kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbas

sÄ«se mayhaá¹ƒ nipatanti, te bhindanti ca matthaka" nti || -

dvÄ«hi gÄ• thÄ• hi paá¹-ivacanaá¹ƒ adÄ• si. tattha __saá¹-á¹-hi kÅ«á¹-asahassÄ• nÄ«_ti sa
ayokÅ«á¹-asahassÄ• ni. __paripuá¹‡á¹‡Ä• nÄ«_ti anÅ«nÄ• ni. __sabbaso_ti sabbabhÄ• ga
ayokÅ«á¹-asahassÄ• naá¹ƒ patanappahonakaá¹ƒ mahantaá¹ƒ pabbatakÅ«á¹-appamÄ• á¹‡á
tassa vÄ• laggakoá¹-initudanamattampi á¹-hÄ• naá¹ƒ asesetvÄ• tÄ• ni kÅ«á¹-Ä• ni patantÄ
tena so aá¹-á¹-assaraá¹ƒ karoti. tena vuttaá¹ƒ __ "sabbaso sÄ«se mayhaá¹ƒ nipatanti, te bh
_nti.

atha \Ne 249/ naá¹ƒ thero katakammaá¹ƒ pucchanto -

809__._ á¹• 21 "kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasi ||

810__._ á¹• 21 "saá¹-á¹-hi kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se tuyhaá¹ƒ nipatanti, te bhindanti ca matthaka" nti || -

dve gÄ• thÄ• abhÄ• si.

tassa peto attanÄ• katakammaá¹ƒ Ä• cikkhanto -

811__._ á¹• 21 "athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, sunettaá¹ƒ bhÄ• vitindriyaá¹ƒ.

nisinnaá¹ƒ rukkhamÅ«lasmiá¹ƒ, jhÄ• yantaá¹ƒ akutobhayaá¹ƒ ||

812__._ á¹• 21 "sÄ• littakappahÄ• rena, bhindissaá¹ƒ tassa matthakaá¹ƒ.

tassakammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchisaá¹ƒ ||

813__._ á¹• 21 "saá¹-á¹-hi kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se mayhaá¹ƒ nipatanti, te bhindanti ca matthaka" nti || -

tisso gÄ• thÄ• yo abhÄ• si.

<811> tattha __sambuddha_nti paccekasambuddhaá¹ƒ. __sunetta_nti evaá¹ƒnÄ• makaá¹ƒ ariyamaggabhÄ• vanÄ• ya bhÄ• vitasaddhÄ• diindriyaá¹ƒ.

812-13__._ __sÄ• littakappahÄ• renÄ• _ti \Be 268/ sÄ• littakaá¹ƒ vuccati dhanukena, aá¹…g sakkharakhipanapayogo. tathÄ• hi sakkharÄ• ya pahÄ• renÄ• ti vÄ• pÄ• á¹-ho. __bhindiss

taá¹ƒ \Ne 250/ \Ee 286/ sutvÄ• thero "attano katakammÄ• nurÅ«pameva idÄ• ni purÄ• á¹‡ paá¹-ilabhatÄ«" ti dassento -

814__._ á¹• 21 "dhammena te kÄ• purisa.

saá¹-á¹-hi kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se tuyhaá¹ƒ nipatanti, te bhindanti ca matthaka" nti || -

osÄ• nagÄ• thamÄ• ha. tattha __dhammenÄ• _ti anurÅ«pakÄ• raá¹‡ena. __te_ti tava, tasm aparajjhantena tayÄ• katassa pÄ• pakammassa anucchavikamevetaá¹ƒ phalaá¹ƒ tuyhaá¹ƒ devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• api sammÄ• sambuddhenapi appaá¹-ibÄ• har

evaÃ±ca pana vatvÄ• tato nagare piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco sÄ• yanhasama upasaá¹…kamitvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-hu sampattaparisÄ• ya dhammaá¹ƒ desento paccekabuddhÄ• naá¹ƒ guá¹‡Ä• nubhÄ• vaá¹ƒ ka pakÄ• sesi, mahÄ• jano saá¹ƒvegajÄ• to hutvÄ• pÄ• paá¹ƒ pahÄ• ya dÄ• nÄ• dipuÃ±Ã±an

saá¹-á¹-hikÅ«á¹-apetavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti khuddaka-aá¹-á¹-hakathÄ• ya petavatthusmiá¹ƒ soá¸·asavatthupaá¹-imaá¹‡á¸• itassa

catutthassa mahÄ• vaggassa atthasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 269/ \Ne 251/ ca -

ye te petesu nibbattÄ• , sattÄ• dukkaá¹-akÄ• rino.

yehi kammehi tesaá¹ƒ taá¹ƒ, pÄ• pakaá¹ƒ kaá¹-ukapphalaá¹ƒ ||

paccakkhato vibhÄ• ventÄ«, pucchÄ• vissajjanehi ca.

yÄ• \Ee 287/ desanÄ• niyÄ• mena, sataá¹ƒ saá¹ƒvegavaá¸• á¸• hanÄ« ||

yaá¹ƒ kathÄ• vatthukusalÄ• , supariÃ±Ã±Ä• tavatthukÄ• .

__petavatthÅ«_ti nÄ• mena, saá¹…gÄ• yiá¹ƒsu mahesayo ||

tassa atthaá¹ƒ pakÄ• setuá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

nissÄ• ya yÄ• samÄ• raddhÄ• , atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

yÄ• tattha paramatthÄ• naá¹ƒ, tattha tattha yathÄ• rahaá¹ƒ.

pakÄ• sanÄ• __paramattha-dÄ«panÄ«_ nÄ• ma nÄ• mato ||

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

sÄ• pannarasamattÄ• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

ogÄ• hetvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ \Ne 252/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• \Be 270/ vassatu kÄ• lena, devopi jagatÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

iti __badaratitthavihÄ• ravÄ• sinÄ• _ munivarayatinÄ• bhadantena __Ä• cariyadhammapÄ• petavatthuatthasaá¹ƒvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

petavatthu-aá¹-á¹-hakathÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

petavatthupÄ• á¸·i

1. uragavaggo

1. khettÅ«pamapetavatthu

<1> á¹• 21 ``khettÅ«pamÄ• \Se 157/ \Be 127/ \Ne 91/ \Ee 1/ arahanto, dÄ• yakÄ• kassakÅ

bÄ«jÅ«pamaá¹ƒ deyyadhammaá¹ƒ, etto nibbattate phalaá¹ƒ ||

<2> á¹• 21 ``etaá¹ƒ bÄ«jaá¹ƒ kasi khettaá¹ƒ, petÄ• naá¹ƒ dÄ• yakassa ca.

taá¹ƒ petÄ• paribhuÃ±janti, dÄ• tÄ• puÃ±Ã±ena vaá¸• á¸• hati ||

<3> á¹• 21 ``idheva \Ne 92/ kusalaá¹ƒ katvÄ• , pete ca paá¹-ipÅ«jiya.

saggaÃ±ca kamati {gamati (Katthaci) } á¹-á¹-hÄ• naá¹ƒ, kammaá¹ƒ katvÄ• na bhaddakaâ€™

khettÅ«pamapetavatthu paá¹-hamaá¹ƒ.

2. sÅ«karamukhapetavatthu

<4> á¹• 21 ``kÄ• yo \Ee 2/ te sabbasovaá¹‡á¹‡o, sabbÄ• obhÄ• sate disÄ• .

mukhaá¹ƒ te sÅ«karasseva, kiá¹ƒ kammamakarÄ« pureâ€™â€™ {makarÄ• pure (Katthaci)

<5> á¹• 21 ``kÄ• yena saÃ±Ã±ato Ä• siá¹ƒ, vÄ• cÄ• yÄ• simasaÃ±Ã±ato.

tena metÄ• diso vaá¹‡á¹‡o, yathÄ• passasi nÄ• rada ||

<6> á¹• 21 ``taá¹ƒ \Be 128/ tyÄ• haá¹ƒ {tÄ• haá¹ƒ (Katthaci) } nÄ• rada brÅ«mi, sÄ• maá¹ƒ

mÄ• kÄ• si \Se 158/ mukhasÄ• pÄ• paá¹ƒ, mÄ• kho sÅ«karamukho ahÅ«â€™â€™ ti ||

sÅ«karamukhapetavatthu dutiyaá¹ƒ.

3. pÅ«timukhapetavatthu

<7> á¹• 21 ``dibbaá¹ƒ subhaá¹ƒ dhÄ• resi vaá¹‡á¹‡adhÄ• tuá¹ƒ, vehÄ• yasaá¹ƒ tiá¹-á¹-hasi

mukhaÃ±ca te kimayo pÅ«tigandhaá¹ƒ, khÄ• danti kiá¹ƒ kammamakÄ• si pubbeâ€™â€™ ||

<8> á¹• 21 ``samaá¹‡o ahaá¹ƒ pÄ• potiduá¹-á¹-havÄ• co {pÄ• po duá¹-á¹-havÄ• co (Ce), pÅ
tapassirÅ«po mukhasÄ• asaÃ±Ã±ato.

laddhÄ• ca me tapasÄ• vaá¹‡á¹‡adhÄ• tu, mukhaÃ±ca me pesuá¹‡iyena pÅ«ti ||

<9> á¹• 21 ``tayidaá¹ƒ tayÄ• nÄ• rada sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ,

anukampakÄ• ye kusalÄ• vadeyyuá¹ƒ.

`mÄ• pesuá¹‡aá¹ƒ mÄ• ca musÄ• abhÄ• á¹‡i,

yakkho tuvaá¹ƒ hohisi kÄ• makÄ• mÄ«â€™â€™ â€™ ti ||

pÅ«timukhapetavatthu tatiyaá¹ƒ.

4. piá¹-á¹-hadhÄ«talikapetavatthu

<10> á¹• 21 ``yaá¹ƒ \Ne 93/ \Ee 3/ kiÃ±cÄ• rammaá¹‡aá¹ƒ katvÄ• , dajjÄ• dÄ• naá¹ƒ amac

pubbapete ca Ä• rabbha, atha vÄ• vatthudevatÄ• ||

<11> á¹• 21 ``cattÄ• ro ca mahÄ• rÄ• je, lokapÄ• le yasassine {yasassino (Ce Se) }.

á¹• 27

kuveraá¹ƒ dhataraá¹-á¹-haÃ±ca, virÅ«pakkhaá¹ƒ virÅ«á¸·hakaá¹ƒ.

te \Se 159/ ceva pÅ«jitÄ• honti, dÄ• yakÄ• ca anipphalÄ• ||

<12> á¹• 21 ``na \Be 129/ hi ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• , yÄ• caÃ±Ã±Ä• paridevanÄ• .

na taá¹ƒ petassa atthÄ• ya, evaá¹ƒ tiá¹-á¹-hanti Ã±Ä• tayo ||

<13> á¹• 21 ``ayaÃ±ca kho dakkhiá¹‡Ä• dinnÄ• , saá¹…ghamhi suppatiá¹-á¹-hitÄ• .

dÄ«gharattaá¹ƒ hitÄ• yassa, á¹-hÄ• naso upakappatÄ«â€™â€™ ti ||

piá¹-á¹-hadhÄ«talikapetavatthu catutthaá¹ƒ.

5. tirokuá¹-á¹-apetavatthu

<14> á¹• 21 {Khp 7.1 khuddakapÄ• á¹-he} ``tirokuá¹-á¹-esu {tirokuá¸• á¸• esu (Ce Se Ee) } t
sandhisiá¹…ghÄ• á¹-akesu ca.

dvÄ• rabÄ• hÄ• su tiá¹-á¹-hanti, Ä• gantvÄ• na sakaá¹ƒ gharaá¹ƒ ||

<15> á¹• 21 ``pahÅ«te annapÄ• namhi, khajjabhojje upaá¹-á¹-hite.

na tesaá¹ƒ koci sarati, sattÄ• naá¹ƒ kammapaccayÄ• ||

<16> á¹• 21 ``evaá¹ƒ \Ee 4/ dadanti Ã±Ä• tÄ«naá¹ƒ, ye honti anukampakÄ• .

suciá¹ƒ paá¹‡Ä«taá¹ƒ kÄ• lena, kappiyaá¹ƒ pÄ• nabhojanaá¹ƒ.

`idaá¹ƒ vo Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

<17> á¹• 21 ``te ca tattha samÄ• gantvÄ• , Ã±Ä• tipetÄ• samÄ• gatÄ• .

pahÅ«te annapÄ• namhi, sakkaccaá¹ƒ anumodare ||

<18> á¹• 21 `` `ciraá¹ƒ jÄ«vantu no Ã±Ä• tÄ«, yesaá¹ƒ hetu labhÄ• mase.

amhÄ• kaÃ±ca katÄ• pÅ«jÄ• , dÄ• yakÄ• ca anipphalÄ• â€™ ||

<19> á¹• 21 `` `na hi tattha kasi atthi, gorakkhettha na vijjati.

vaá¹‡ijjÄ• tÄ• disÄ« natthi, hiraÃ±Ã±ena kayÄ• kayaá¹ƒ {kayokkayaá¹ƒ (Ce Katthaci) kayok

ito \Se 160/ dinnena yÄ• penti, petÄ• kÄ• lagatÄ• {kÄ• lakatÄ• (Ce Se Ee) } tahiá¹ƒâ€™ ||

<20> á¹• 21 `` `unname \Ne 94/ udakaá¹ƒ vuá¹-á¹-haá¹ƒ, yathÄ• ninnaá¹ƒ pavattati.

evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappatiâ€™ ||

<21> á¹• 21 `` `yathÄ• vÄ• rivahÄ• pÅ«rÄ• , paripÅ«renti sÄ• garaá¹ƒ.

evameva ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappatiâ€™ ||

<22> á¹• 21 `` `adÄ• si \Be 130/ me akÄ• si me, Ã±Ä• ti mittÄ• {Ã±Ä• ti mitto (?) } sakhÄ•

petÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ dajjÄ• , pubbe katamanussaraá¹ƒâ€™ ||

<23> á¹• 21 `` `na hi ruá¹‡á¹‡aá¹ƒ vÄ• soko vÄ• , yÄ• caÃ±Ã±Ä• paridevanÄ• .

na taá¹ƒ petÄ• namatthÄ• ya, evaá¹ƒ tiá¹-á¹-hanti Ã±Ä• tayoâ€™ ||

<24> á¹• 21 `` `ayaÃ±ca kho dakkhiá¹‡Ä• dinnÄ• , saá¹…ghamhi suppatiá¹-á¹-hitÄ• .

dÄ«gharattaá¹ƒ hitÄ• yassa, á¹-hÄ• naso upakappatiâ€™ ||

<25> á¹• 21 ``so Ã±Ä• tidhammo ca ayaá¹ƒ nidassito, petÄ• na pÅ«jÄ• ca katÄ• uá¸·Ä• rÄ

balaÃ±ca bhikkhÅ«namanuppadinnaá¹ƒ, tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™

tirokuá¹-á¹-apetavatthu paÃ±camaá¹ƒ.

6. paÃ±caputtakhÄ• dapetivatthu

<26> á¹• 21 ``naggÄ• \Ee 5/ dubbaá¹‡á¹‡arÅ«pÄ• si, duggandhÄ• pÅ«ti vÄ• yasi.

makkhikÄ• hi parikiá¹‡á¹‡Ä• {makkhikÄ• parikiá¹‡á¹‡Ä• ca (Ce) }, kÄ• nu tvaá¹ƒ idha tiá¹-

<27> á¹• 21 ``ahaá¹ƒ bhadante {bhaddante (Katthaci) } petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ \Se 161/ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<28> á¹• 21 ``kÄ• lena paÃ±ca puttÄ• ni, sÄ• yaá¹ƒ paÃ±ca punÄ• pare.

vijÄ• yitvÄ• na khÄ• dÄ• mi, tepi nÄ• honti me alaá¹ƒ ||

<29> á¹• 21 ``pariá¸• ayhati dhÅ«mÄ• yati, khudÄ• ya {khuddÄ• ya (Katthaci) } hadayaá¹ƒ

pÄ• nÄ«yaá¹ƒ na labhe pÄ• tuá¹ƒ, passa maá¹ƒ byasanaá¹ƒ gataâ€™â€™ nti ||

<30> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, puttamaá¹ƒsÄ• ni khÄ• dasÄ«â€™â€™ ti ||

<31> á¹• 21 ``sapatÄ« {sapattÄ« (Ce) } me gabbhinÄ« Ä• si, tassÄ• pÄ• paá¹ƒ acetayiá¹ƒ.

sÄ• haá¹ƒ paduá¹-á¹-hamanasÄ• , akariá¹ƒ gabbhapÄ• tanaá¹ƒ ||

<32> á¹• 21 ``tassÄ• \Be 131/ \Ne 95/ dvemÄ• siko gabbho, lohitaÃ±Ã±eva pagghari.

tadassÄ• mÄ• tÄ• kupitÄ• , mayhaá¹ƒ Ã±Ä• tÄ« samÄ• nayi.

sapathaÃ±ca maá¹ƒ kÄ• resi, paribhÄ• sÄ• payÄ« ca maá¹ƒ ||

<33> á¹• 21 ``sÄ• haá¹ƒ ghoraÃ±ca sapathaá¹ƒ, musÄ• vÄ• daá¹ƒ abhÄ• sisaá¹ƒ.

puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, sace taá¹ƒ pakataá¹ƒ mayÄ• ||

<34> á¹• 21 ``tassa kammassa vipÄ• kena {vipÄ• kaá¹ƒ (Se Katthaci) }, musÄ• vÄ• dassa

puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, pubbalohitamakkhitÄ• â€™â€™ ti ||

paÃ±caputtakhÄ• dapetivatthu {paÃ±caputtakhÄ• dapetavatthu (Ce Se Ee) evamuparipi} ch

7. sattaputtakhÄ• dapetivatthu

<35> á¹• 21 ``naggÄ• \Ee 6/ dubbaá¹‡á¹‡arÅ«pÄ• si, duggandhÄ• pÅ«ti vÄ• yasi.

makkhikÄ• hi \Se 162/ parikiá¹‡á¹‡Ä• , kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«â€™â€™ ti ||

<36> á¹• 21 ``ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<37> á¹• 21 ``kÄ• lena satta puttÄ• ni, sÄ• yaá¹ƒ satta punÄ• pare.

vijÄ• yitvÄ• na khÄ• dÄ• mi, tepi nÄ• honti me alaá¹ƒ ||

<38> á¹• 21 ``pariá¸• ayhati dhÅ«mÄ• yati, khudÄ• ya hadayaá¹ƒ mama.

nibbutiá¹ƒ nÄ• dhigacchÄ• mi, aggidaá¸• á¸• hÄ• va Ä• tapeâ€™â€™ ti ||

<39> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, puttamaá¹ƒsÄ• ni khÄ• dasÄ«â€™â€™ ti ||

<40> á¹• 21 ``ahÅ« mayhaá¹ƒ duve puttÄ• , ubho sampattayobbanÄ• .

sÄ• haá¹ƒ puttabalÅ«petÄ• , sÄ• mikaá¹ƒ atimaÃ±Ã±isaá¹ƒ ||

<41> á¹• 21 ``tato me sÄ• miko kuddho, sapattiá¹ƒ mayhamÄ• nayi.

sÄ• ca gabbhaá¹ƒ alabhittha, tassÄ• pÄ• paá¹ƒ acetayiá¹ƒ ||

<42> á¹• 21 ``sÄ• haá¹ƒ \Be 132/ paduá¹-á¹-hamanasÄ• , akariá¹ƒ gabbhapÄ• tanaá¹ƒ.

tassÄ• temÄ• siko gabbho, pubbalohitako {pubbalohitako (Katthaci) } pati ||

<43> á¹• 21 ``tadassÄ• mÄ• tÄ• kupitÄ• , mayhaá¹ƒ Ã±Ä• tÄ« samÄ• nayi.

sapathaÃ±ca maá¹ƒ kÄ• resi, paribhÄ• sÄ• payÄ« ca maá¹ƒ ||

<44> á¹• 21 ``sÄ• haá¹ƒ \Ne 96/ ghoraÃ±ca sapathaá¹ƒ, musÄ• vÄ• daá¹ƒ abhÄ• sisaá¹ƒ.

`puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, sace taá¹ƒ pakataá¹ƒ mayÄ• â€™ ||

<45> á¹• 21 ``tassa \Se 163/ kammassa vipÄ• kena, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

puttamaá¹ƒsÄ• ni khÄ• dÄ• mi, pubbalohitamakkhitÄ• â€™â€™ ti ||

sattaputtakhÄ• dapetivatthu sattamaá¹ƒ.

8. goá¹‡apetavatthu

<46> á¹• 21 ``kiá¹ƒ \Ee 7/ nu ummattarÅ«pova, lÄ• yitvÄ• haritaá¹ƒ tiá¹‡aá¹ƒ.

khÄ• da khÄ• dÄ• ti lapasi, gatasattaá¹ƒ jaraggavaá¹ƒ ||

<47> á¹• 21 ``na hi annena pÄ• nena, mato goá¹‡o samuá¹-á¹-hahe.

tvaá¹ƒsi bÄ• lo ca {bÄ• lova (Katthaci) } dummedho, yathÄ• taÃ±Ã±ova dummatÄ«â€™â€™

<48> á¹• 21 ``ime pÄ• dÄ• idaá¹ƒ sÄ«saá¹ƒ, ayaá¹ƒ kÄ• yo savÄ• ladhi.

nettÄ• tatheva tiá¹-á¹-hanti, ayaá¹ƒ goá¹‡o samuá¹-á¹-hahe ||

<49> á¹• 21 ``nÄ• yyakassa hatthapÄ• dÄ• , kÄ• yo sÄ«saÃ±ca dissati.

rudaá¹ƒ mattikathÅ«pasmiá¹ƒ, nanu tvaÃ±Ã±eva dummatÄ«â€™â€™ ti ||

<50> á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

<51> á¹• 21 ``abbahÄ« {abbÅ«á¸·haá¹ƒ (bahÅ«su) } vata me sallaá¹ƒ, sokaá¹ƒ hadayanissi

yo me sokaparetassa, pitusokaá¹ƒ apÄ• nudi ||

<52> á¹• 21 ``svÄ• haá¹ƒ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avaâ€™ ||

<53> á¹• 21 evaá¹ƒ \Be 133/ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

vinivattayanti sokamhÄ• , sujÄ• to pitaraá¹ƒ yathÄ• ti ||

goá¹‡apetavatthu aá¹-á¹-hamaá¹ƒ.

9. mahÄ• pesakÄ• rapetivatthu

<54> á¹• 21 ``gÅ«thaÃ±ca \Se 164/ \Ne 97/ \Ee 8/ muttaá¹ƒ ruhiraÃ±ca pubbaá¹ƒ, paribhuÃ
vipÄ• ko.

ayaá¹ƒ nu kiá¹ƒ kammamakÄ• si nÄ• rÄ«, yÄ• sabbadÄ• lohitapubbabhakkhÄ• ||

<55> á¹• 21 ``navÄ• ni vatthÄ• ni subhÄ• ni ceva, mudÅ«ni suddhÄ• ni ca lomasÄ• ni.

dinnÄ• ni missÄ• kitakÄ• {kiá¹-akÄ• (Katthaci) } bhavanti, ayaá¹ƒ nu kiá¹ƒ kammamakÄ• s

<56> á¹• 21 ``bhariyÄ• mamesÄ• ahÅ« bhadante, adÄ• yikÄ• maccharinÄ« kadariyÄ• .

sÄ• maá¹ƒ dadantaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ, akkosati ca paribhÄ• sati ca ||

<57> á¹• 21 `` `gÅ«thaÃ±ca muttaá¹ƒ ruhiraÃ±ca pubbaá¹ƒ, paribhuÃ±ja tvaá¹ƒ asuciá¹ƒ sa

etaá¹ƒ te paralokasmiá¹ƒ hotu, vatthÄ• ca te kiá¹-akasamÄ• bhavantuâ€™.

etÄ• disaá¹ƒ duccaritaá¹ƒ caritvÄ• , idhÄ• gatÄ• cirarattÄ• ya khÄ• datÄ«â€™â€™ ti ||

mahÄ• pesakÄ• rapetivatthu navamaá¹ƒ.

10. khallÄ• á¹-iyapetivatthu

<58> á¹• 21 ``kÄ• \Se 165/ \Ee 9/ nu antovimÄ• nasmiá¹ƒ, tiá¹-á¹-hantÄ« nÅ«panikkhami.

upanikkhamassu bhadde, passÄ• ma taá¹ƒ bahiá¹-á¹-hitaâ€™â€™ nti ||

<59> á¹• 21 ``aá¹-á¹-Ä«yÄ• mi \Be 134/ harÄ• yÄ• mi, naggÄ• nikkhamituá¹ƒ bahi.

kesehamhi paá¹-icchannÄ• , puÃ±Ã±aá¹ƒ me appakaá¹ƒ kataâ€™â€™ nti ||

<60> á¹• 21 ``handuttarÄ«yaá¹ƒ dadÄ• mi te, idaá¹ƒ dussaá¹ƒ nivÄ• saya.

idaá¹ƒ dussaá¹ƒ nivÄ• setvÄ• , ehi nikkhama sobhane.

upanikkhamassu bhadde, passÄ• ma taá¹ƒ bahiá¹-á¹-hitaâ€™â€™ nti ||

<61> á¹• 21 ``hatthena hatthe te dinnaá¹ƒ, na mayhaá¹ƒ upakappati.

esetthupÄ• sako saddho, sammÄ• sambuddhasÄ• vako ||

<62> á¹• 21 ``etaá¹ƒ acchÄ• dayitvÄ• na, mama dakkhiá¹‡amÄ• disa.

tathÄ• haá¹ƒ {athÄ• haá¹ƒ (Ce) } sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«â€™â€™ ti

<63> á¹• 21 taÃ±ca te nhÄ• payitvÄ• na, vilimpetvÄ• na vÄ• á¹‡ijÄ• .

vatthehacchÄ• dayitvÄ• na, tassÄ• dakkhiá¹‡amÄ• disuá¹ƒ ||

<64> á¹• 21 samanantarÄ• nuddiá¹-á¹-he \Ne 98/ {samanantarÄ• anuddiá¹-á¹-he (Se Katth
udapajjatha {upapajjatha (Ce Se) }.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ {bhojanacchÄ• danaá¹ƒ pÄ• nÄ«yaá¹ƒ (Se Katthaci) }, da

<65> á¹• 21 tato suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

hasantÄ« vimÄ• nÄ• nikkhami, `dakkhiá¹‡Ä• ya idaá¹ƒ phalaâ€™â€™ â€™ nti ||

<66> á¹• 21 ``sucittarÅ«paá¹ƒ ruciraá¹ƒ, vimÄ• naá¹ƒ te pabhÄ• sati.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<67> á¹• 21 ``bhikkhuno \Se 166/ caramÄ• nassa, doá¹‡inimmajjaniá¹ƒ ahaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tassa, vippasannena cetasÄ• ||

<68> á¹• 21 ``tassa kammassa kusalassa, vipÄ• kaá¹ƒ dÄ«ghamantaraá¹ƒ.

anubhomi vimÄ• nasmiá¹ƒ, taÃ±ca dÄ• ni parittakaá¹ƒ ||

<69> á¹• 21 ``uddhaá¹ƒ \Ee 10/ catÅ«hi mÄ• sehi, kÄ• laá¹ƒkiriyÄ• {kÄ• laá¹ƒkiriyÄ• (Katt

ekantakaá¹-ukaá¹ƒ ghoraá¹ƒ, nirayaá¹ƒ papatissahaá¹ƒ ||

<70> á¹• 21 {MN III 250, 267; AN a III 36; Pv 240, 693} ``catukkaá¹‡á¹‡aá¹ƒ catudvÄ• raá¹ƒ
bhÄ• gaso mitaá¹ƒ.

ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ ||

<71> á¹• 21 ``tassa \Be 135/ ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

<72> á¹• 21 ``tatthÄ• haá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, dukkhaá¹ƒ vedissa vedanaá¹ƒ.

phalaÃ±ca pÄ• pakammassa, tasmÄ• socÄ• mahaá¹ƒ bhusaâ€™â€™ nti ||

khallÄ• á¹-iyapetivatthu dasamaá¹ƒ.

11. nÄ• gapetavatthu

<73> á¹• 21 ``puratova \Ee 11/ {purato ca (Se) } setena paleti hatthinÄ• , majjhe pana assa

pacchÄ• ca kaÃ±Ã±Ä• sivikÄ• ya nÄ«yati, obhÄ• sayantÄ« dasa sabbato {sabbato (Kattha

<74> á¹• 21 ``tumhe pana muggarahatthapÄ• á¹‡ino, rudaá¹ƒmukhÄ• chinnapabhinnagatt

manussabhÅ«tÄ• \Se 167/ kimakattha pÄ• paá¹ƒ, yenaÃ±Ã±amaÃ±Ã±assa pivÄ• tha lohita

<75> á¹• 21 ``puratova yo gacchati kuÃ±jarena, setena nÄ• gena catukkamena.

amhÄ• ka putto ahu jeá¹-á¹-hako so {sova jeá¹-á¹-ho (Katthaci) }, dÄ• nÄ• ni datvÄ• na sukh

<76> á¹• 21 ``yo \Ne 99/ so majjhe assatarÄ«rathena, catubbhi yuttena suvaggitena.

amhÄ• ka putto ahu majjhimo so, amaccharÄ« dÄ• navatÄ« virocati ||

<77> á¹• 21 ``yÄ• sÄ• ca pacchÄ• sivikÄ• ya nÄ«yati, nÄ• rÄ« sapaÃ±Ã±Ä• migamanda

amhÄ• ka dhÄ«tÄ• ahu sÄ• kaniá¹-á¹-hikÄ• , bhÄ• gaá¸• á¸• habhÄ• gena sukhÄ« pamod

<78> á¹• 21 ``ete \Be 136/ ca dÄ• nÄ• ni adaá¹ƒsu pubbe, pasannacittÄ• samaá¹‡abrÄ• h

mayaá¹ƒ pana maccharino ahumha, paribhÄ• sakÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ.

ete ca datvÄ• paricÄ• rayanti, mayaÃ±ca \Se 168/ sussÄ• ma naá¸·ova chinnoâ€™â€™ ti {

<79> á¹• 21 ``kiá¹ƒ tumhÄ• kaá¹ƒ bhojanaá¹ƒ kiá¹ƒ sayÄ• naá¹ƒ, kathaÃ±ca yÄ• petha sup

pahÅ«tabhogesu anappakesu, sukhaá¹ƒ virÄ• dhÄ• ya {virÄ• gÄ• ya (Se Katthaci) } dukkha

<80> á¹• 21 ``aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhitvÄ• na, pivÄ• ma pubbalohitaá¹ƒ.

bahuá¹ƒ pitvÄ• na dhÄ• tÄ• homa, nacchÄ• dimhase {naruccÄ• dimhase (Katthaci) } maya

<81> á¹• 21 ``icceva maccÄ• paridevayanti, adÄ• yakÄ• pecca {maccharino (Katthaci) } y

ye te vidicca {viditvÄ• (Ce) } adhigamma bhoge, na bhuÃ±jare nÄ• pi karonti puÃ±Ã±aá¹ƒ ||

<82> á¹• 21 ``te \Ee 12/ khuppipÄ• sÅ«pagatÄ• parattha, pacchÄ• {petÄ• (Ce) } ciraá¹ƒ j

kammÄ• ni katvÄ• na dukhudrÄ• ni, anubhonti dukkhaá¹ƒ kaá¹-ukapphalÄ• ni ||

<83> á¹• 21 ``ittaraá¹ƒ hi dhanaá¹ƒ dhaÃ±Ã±aá¹ƒ, ittaraá¹ƒ idha jÄ«vitaá¹ƒ.

ittaraá¹ƒ ittarato Ã±atvÄ• , dÄ«paá¹ƒ kayirÄ• tha paá¹‡á¸• ito ||

<84> á¹• 21 ``ye te evaá¹ƒ pajÄ• nanti, narÄ• dhammassa kovidÄ• .

te dÄ• ne nappamajjanti, sutvÄ• arahataá¹ƒ vacoâ€™â€™ ti ||

nÄ• gapetavatthu ekÄ• dasamaá¹ƒ.

12. uragapetavatthu

<85> á¹• 21 ``uragova \Se 169/ \Be 137/ \Ee 13/ tacaá¹ƒ jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati sant

evaá¹ƒ sarÄ«re nibbhoge, pete kÄ• laá¹…kate sati ||

<86> á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatiâ€™â€™ ||

<87> á¹• 21 ``anabbhito {anavhito (Ce) } tato Ä• gÄ• , nÄ• nuÃ±Ã±Ä• to ito gato.

yathÄ• gato tathÄ• gato, tattha kÄ• {kÄ• tattha (Ce) } paridevanÄ• ||

<88> á¹• 21 ``á¸• ayhamÄ• no \Ne 100/ na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatiâ€™â€™ ||

<89> á¹• 21 ``sace rode kisÄ• assaá¹ƒ, tattha me kiá¹ƒ phalaá¹ƒ siyÄ• .

Ã±Ä• timittasuhajjÄ• naá¹ƒ, bhiyyo no aratÄ« siyÄ• ||

<90> á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatiâ€™â€™ ||

<91> á¹• 21 ``yathÄ• pi dÄ• rako candaá¹ƒ, gacchantamanurodati.

evaá¹ƒ sampadamevetaá¹ƒ, yo petamanusocati ||

<92> á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatiâ€™â€™ ||

<93> á¹• 21 ``yathÄ• pi brahme udakumbho, bhinno appaá¹-isandhiyo.

evaá¹ƒ sampadamevetaá¹ƒ, yo petamanusocati ||

<94> á¹• 21 ``á¸• ayhamÄ• no na jÄ• nÄ• ti, Ã±Ä• tÄ«naá¹ƒ paridevitaá¹ƒ.

tasmÄ• \Se 170/ etaá¹ƒ na rodÄ• mi, gato so tassa yÄ• gatÄ«â€™â€™ ti ||

uragapetavatthu dvÄ• dasamaá¹ƒ.

uragavaggo paá¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

khettaÃ±ca sÅ«karaá¹ƒ pÅ«ti, piá¹-á¹-haá¹ƒ cÄ• pi tirokuá¹-á¹-aá¹ƒ.

paÃ±cÄ• pi \Ee 14/ sattaputtaÃ±ca, goá¹‡aá¹ƒ pesakÄ• rakaÃ±ca.

tathÄ• khallÄ• á¹-iyaá¹ƒ nÄ• gaá¹ƒ, dvÄ• dasaá¹ƒ uragaÃ±cevÄ• ti ||

2. ubbarivaggo

1. saá¹ƒsÄ• ramocakapetivatthu

<95> á¹• 21 ``naggÄ• \Be 138/ \Ne 101/ \Ee 15/ dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisa

upphÄ• sulike {uppÄ• suá¸·ike (Katthaci) } kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«â€™â€™

<96> á¹• 21 ``ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<97> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<98> á¹• 21 ``anukampakÄ• mayhaá¹ƒ nÄ• hesuá¹ƒ bhante, pitÄ• ca mÄ• tÄ• athavÄ• pi

ye maá¹ƒ niyojeyyuá¹ƒ dadÄ• hi dÄ• naá¹ƒ, pasannacittÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ

<99> á¹• 21 ``ito ahaá¹ƒ vassasatÄ• ni paÃ±ca, yaá¹ƒ evarÅ«pÄ• vicarÄ• mi naggÄ• .

khudÄ• ya \Se 171/ taá¹‡hÄ• ya ca khajjamÄ• nÄ• , pÄ• passa kammassa phalaá¹ƒ mamed

<100> á¹• 21 ``vandÄ• mi taá¹ƒ ayya pasannacittÄ• , anukampa maá¹ƒ vÄ«ra mahÄ• nubh

datvÄ• ca me Ä• disa yaá¹ƒ hi kiÃ±ci, mocehi maá¹ƒ duggatiyÄ• bhadanteâ€™â€™ ti ||

<101> á¹• 21 sÄ• dhÅ«ti so paá¹-issutvÄ• , sÄ• riputtonukampako.

bhikkhÅ«naá¹ƒ Ä• lopaá¹ƒ datvÄ• , pÄ• á¹‡imattaÃ±ca coá¸·akaá¹ƒ.

thÄ• lakassa ca pÄ• nÄ«yaá¹ƒ, tassÄ• dakkhiá¹‡amÄ• disi ||

<102> á¹• 21 samanantarÄ• nuddiá¹-á¹-he, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<103> á¹• 21 tato \Be 139/ \Ee 16/ suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , sÄ• riputtaá¹ƒ upasaá¹…kami ||

<104> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<105> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<106> á¹• 21 ``pucchÄ• mi \Ne 102/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimal

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o \Se 172/ ca te sabbadisÄ• pabhÄ• satÄ«â€

<107> á¹• 21 ``uppaá¹‡á¸• ukiá¹ƒ kisaá¹ƒ chÄ• taá¹ƒ, naggaá¹ƒ sampatitacchaviá¹ƒ {Ä• pa

muni kÄ• ruá¹‡iko loke, taá¹ƒ maá¹ƒ addakkhi duggataá¹ƒ ||

<108> á¹• 21 ``bhikkhÅ«naá¹ƒ Ä• lopaá¹ƒ datvÄ• , pÄ• á¹‡imattaÃ±ca coá¸·akaá¹ƒ.

thÄ• lakassa ca pÄ• nÄ«yaá¹ƒ, mama dakkhiá¹‡amÄ• disi ||

<109> á¹• 21 ``Ä• lopassa phalaá¹ƒ passa, bhattaá¹ƒ vassasataá¹ƒ dasa.

bhuÃ±jÄ• mi kÄ• makÄ• minÄ«, anekarasabyaÃ±janaá¹ƒ ||

<110> á¹• 21 ``pÄ• á¹‡imattassa coá¸·assa, vipÄ• kaá¹ƒ passa yÄ• disaá¹ƒ.

yÄ• vatÄ• nandarÄ• jassa, vijitasmiá¹ƒ paá¹-icchadÄ• ||

<111> á¹• 21 ``tato bahutarÄ• bhante, vatthÄ• nacchÄ• danÄ• ni me.

koseyyakambalÄ«yÄ• ni, khomakappÄ• sikÄ• ni ca ||

<112> á¹• 21 ``vipulÄ• ca mahagghÄ• ca, tepÄ• kÄ• sevalambare.

sÄ• haá¹ƒ taá¹ƒ paridahÄ• mi, yaá¹ƒ yaá¹ƒ hi manaso piyaá¹ƒ ||

<113> á¹• 21 ``thÄ• lakassa ca pÄ• nÄ«yaá¹ƒ, vipÄ• kaá¹ƒ passa yÄ• disaá¹ƒ.

gambhÄ«rÄ• caturassÄ• ca, pokkharaÃ±Ã±o sunimmitÄ• ||

<114> á¹• 21 ``setodakÄ• suppatitthÄ• , sÄ«tÄ• appaá¹-igandhiyÄ• .

padumuppalasaÃ±channÄ• , vÄ• rikiÃ±jakkhapÅ«ritÄ• ||

<115> á¹• 21 ``sÄ• haá¹ƒ \Be 140/ ramÄ• mi kÄ«á¸·Ä• mi, modÄ• mi akutobhayÄ• .

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, bhante vanditumÄ• gatÄ• â€™â€™ ti ||

saá¹ƒsÄ• ramocakapetivatthu paá¹-hamaá¹ƒ.

2. sÄ• riputtattheramÄ• tupetivatthu

<116> á¹• 21 ``naggÄ• \Se 173/ \Ee 17/ dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ•

upphÄ• sulike kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasiâ€™â€™ ||

<117> á¹• 21 ``ahaá¹ƒ \Ee 18/ te sakiyÄ• mÄ• tÄ• , pubbe aÃ±Ã±Ä• su jÄ• tÄ«su.

upapannÄ• pettivisayaá¹ƒ, khuppipÄ• sasamappitÄ• ||

<118> á¹• 21 ``chaá¸• á¸• itaá¹ƒ \Ne 103/ khipitaá¹ƒ kheá¸·aá¹ƒ, siá¹…ghÄ• á¹‡ikaá¹ƒ siles

vasaÃ±ca á¸• ayhamÄ• nÄ• naá¹ƒ, vijÄ• tÄ• naÃ±ca lohitaá¹ƒ ||

<119> á¹• 21 ``vaá¹‡ikÄ• naÃ±ca yaá¹ƒ ghÄ• na-sÄ«sacchinnÄ• na lohitaá¹ƒ.

khudÄ• paretÄ• bhuÃ±jÄ• mi, itthipurisanissitaá¹ƒ ||

<120> á¹• 21 ``pubbalohitaá¹ƒ bhakkhÄ• mi {pubbalohitabhakkhÄ• smi (Ce) }, pasÅ«naá¹ƒ

aleá¹‡Ä• anagÄ• rÄ• ca, nÄ«lamaÃ±caparÄ• yaá¹‡Ä• ||

<121> á¹• 21 ``dehi puttaka me dÄ• naá¹ƒ, datvÄ• anvÄ• disÄ• hi me.

appeva nÄ• ma mucceyyaá¹ƒ, pubbalohitabhojanÄ• â€™â€™ ti ||

<122> á¹• 21 mÄ• tuyÄ• vacanaá¹ƒ sutvÄ• , upatissonukampako.

Ä• mantayi moggallÄ• naá¹ƒ, anuruddhaÃ±ca kappinaá¹ƒ ||

<123> á¹• 21 catasso kuá¹-iyo katvÄ• , saá¹…ghe cÄ• tuddise adÄ• .

kuá¹-iyo annapÄ• naÃ±ca, mÄ• tu dakkhiá¹‡amÄ• disÄ« ||

<124> á¹• 21 samanantarÄ• nuddiá¹-á¹-he, vipÄ• ko udapajjatha.

bhojanaá¹ƒ pÄ• nÄ«yaá¹ƒ vatthaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<125> á¹• 21 tato suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , kolitaá¹ƒ upasaá¹…kami ||

<126> á¹• 21 ``abhikkantena \Se 174/ \Be 141/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<127> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<128> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<129> á¹• 21 ``sÄ• riputtassÄ• haá¹ƒ mÄ• tÄ• , pubbe aÃ±Ã±Ä• su jÄ• tÄ«su.

upapannÄ• pettivisayaá¹ƒ, khuppipÄ• sasamappitÄ• ||

<130> á¹• 21 ``chaá¸• á¸• itaá¹ƒ khipitaá¹ƒ kheá¸·aá¹ƒ, siá¹…ghÄ• á¹‡ikaá¹ƒ silesumaá¹ƒ.

vasaÃ±ca á¸• ayhamÄ• nÄ• naá¹ƒ, vijÄ• tÄ• naÃ±ca lohitaá¹ƒ ||

<131> á¹• 21 ``vaá¹‡ikÄ• naÃ±ca yaá¹ƒ ghÄ• na-sÄ«sacchinnÄ• na lohitaá¹ƒ.

khudÄ• paretÄ• bhuÃ±jÄ• mi, itthipurisanissitaá¹ƒ ||

<132> á¹• 21 ``pubbalohitaá¹ƒ bhakkhissaá¹ƒ, pasÅ«naá¹ƒ mÄ• nusÄ• na ca.

aleá¹‡Ä• anagÄ• rÄ• ca, nÄ«lamaÃ±caparÄ• yaá¹‡Ä• ||

<133> á¹• 21 ``sÄ• riputtassa \Ne 104/ \Ee 19/ dÄ• nena, modÄ• mi akutobhayÄ• .

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, bhante vanditumÄ• gatÄ• â€™â€™ ti ||

sÄ• riputtattherassa mÄ• tupetivatthu dutiyaá¹ƒ.

3. mattÄ• petivatthu

<134> á¹• 21 ``naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ• .

upphÄ• sulike \Se 175/ kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«â€™â€™ ti ||

<135> á¹• 21 ``ahaá¹ƒ mattÄ• tuvaá¹ƒ tissÄ• , sapattÄ« te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<136> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<137> á¹• 21 ``caá¹‡á¸• Ä« \Be 142/ \Ee 20/ ca pharusÄ• cÄ• siá¹ƒ, issukÄ« maccharÄ« s

tÄ• haá¹ƒ duruttaá¹ƒ vatvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<138> á¹• 21 sabbaá¹ƒ {saccaá¹ƒ (Katthaci) } ahampi jÄ• nÄ• mi, yathÄ• tvaá¹ƒ caá¹‡á¸• i

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si paá¹ƒsukunthitÄ• â€™â€™ ti ||

<139> á¹• 21 ``sÄ«saá¹ƒnhÄ• tÄ• tuvaá¹ƒ Ä• si, sucivatthÄ• alaá¹…katÄ• .

ahaÃ±ca kho {kho taá¹ƒ (Ce Katthaci) } adhimattaá¹ƒ, samalaá¹…katatarÄ• tayÄ• ||

<140> á¹• 21 ``tassÄ• me pekkhamÄ• nÄ• ya, sÄ• mikena samantayi.

tato me issÄ• vipulÄ• , kodho me samajÄ• yatha ||

<141> á¹• 21 ``tato paá¹ƒsuá¹ƒ gahetvÄ• na, paá¹ƒsunÄ• taá¹ƒ hi okiriá¹ƒ {taá¹ƒ vikÄ«riha

tassa \Se 176/ kammavipÄ• kena, tenamhi paá¹ƒsukunthitÄ• â€™â€™ ti ||

<142> á¹• 21 ``saccaá¹ƒ ahampi jÄ• nÄ• mi, paá¹ƒsunÄ• maá¹ƒ tvamokiri.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kena khajjasi kacchuyÄ• â€™â€™ ti ||

<143> á¹• 21 ``bhesajjahÄ• rÄ« ubhayo, vanantaá¹ƒ agamimhase.

tvaÃ±ca bhesajjamÄ• hari, ahaÃ±ca kapikacchuno ||

<144> á¹• 21 ``tassÄ• tyÄ• jÄ• namÄ• nÄ• ya, seyyaá¹ƒ tyÄ• haá¹ƒ samokiriá¹ƒ.

tassa kammavipÄ• kena, tena khajjÄ• mi kacchuyÄ• â€™â€™ ti ||

<145> á¹• 21 ``saccaá¹ƒ \Ne 105/ ahampi jÄ• nÄ• mi, seyyaá¹ƒ me tvaá¹ƒ samokiri.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si naggiyÄ• tuvaâ€™â€™ nti ||

<146> á¹• 21 ``sahÄ• yÄ• naá¹ƒ samayo Ä• si, Ã±Ä• tÄ«naá¹ƒ samitÄ« ahu.

tvaÃ±ca Ä• mantitÄ• Ä• si, sasÄ• minÄ« no ca kho ahaá¹ƒ ||

<147> á¹• 21 ``tassÄ• tyÄ• jÄ• namÄ• nÄ• ya, dussaá¹ƒ tyÄ• haá¹ƒ apÄ• nudiá¹ƒ.

tassa kammavipÄ• kena, tenamhi naggiyÄ• ahaâ€™â€™ nti ||

<148> á¹• 21 ``saccaá¹ƒ ahampi jÄ• nÄ• mi, dussaá¹ƒ me tvaá¹ƒ apÄ• nudi.

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si gÅ«thagandhinÄ«â€™â€™ ti ||

<149> á¹• 21 ``tava \Be 143/ gandhaÃ±ca mÄ• laÃ±ca, paccagghaÃ±ca vilepanaá¹ƒ.

gÅ«thakÅ«pe adhÄ• resiá¹ƒ {adhÄ• resiá¹ƒ (Katthaci) }, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• .

tassa kammavipÄ• kena, tenamhi gÅ«thagandhinÄ«â€™â€™ ti ||

<150> á¹• 21 ``saccaá¹ƒ ahampi jÄ• nÄ• mi, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• .

aÃ±Ã±aÃ±ca kho taá¹ƒ pucchÄ• mi, kenÄ• si duggatÄ• tuvaâ€™â€™ nti ||

<151> á¹• 21 ``ubhinnaá¹ƒ samakaá¹ƒ Ä• si, yaá¹ƒ gehe vijjate dhanaá¹ƒ.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kÄ• simattano.

tassa kammavipÄ• kena, tenamhi duggatÄ• ahaá¹ƒ ||

<152> á¹• 21 ``tadeva \Ee 21/ maá¹ƒ tvaá¹ƒ avaca, `pÄ• pakammaá¹ƒ nisevasi.

na hi pÄ• pehi kammehi, sulabhÄ• hoti suggatÄ«â€™â€™ â€™ ti ||

<153> á¹• 21 ``vÄ• mato maá¹ƒ tvaá¹ƒ paccesi, athopi maá¹ƒ usÅ«yasi.

passa \Se 177/ pÄ• pÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• ko hoti yÄ• diso ||

<154> á¹• 21 ``te gharÄ• tÄ• ca dÄ• siyo {te gharadÄ• siyo Ä• suá¹ƒ (Ce Se), te ghare dÄ
tÄ• nevÄ• bharaá¹‡Ä• nime.

te aÃ±Ã±e paricÄ• renti, na bhogÄ• honti sassatÄ• ||

<155> á¹• 21 ``idÄ• ni bhÅ«tassa pitÄ• , Ä• paá¹‡Ä• gehamehiti.

appeva te dade kiÃ±ci, mÄ• su tÄ• va ito agÄ• â€™â€™ ti ||

<156> á¹• 21 ``naggÄ• dubbaá¹‡á¹‡arÅ«pÄ• mhi, kisÄ• dhamanisanthatÄ• .

kopÄ«nametaá¹ƒ itthÄ«naá¹ƒ, mÄ• maá¹ƒ bhÅ«tapitÄ• ddasÄ• â€™â€™ ti ||

<157> á¹• 21 ``handa kiá¹ƒ vÄ• tyÄ• haá¹ƒ {kiá¹ƒ tyÄ• haá¹ƒ (Ce Se), kiá¹ƒ vatÄ• haá¹ƒ (K
vÄ• tedha {kiá¹ƒ vÄ• ca te (Ce Se), kiá¹ƒ vidha te (Katthaci) } karomahaá¹ƒ.

yena tvaá¹ƒ sukhitÄ• assa, sabbakÄ• masamiddhinÄ«â€™â€™ ti ||

<158> á¹• 21 ``cattÄ• ro \Ne 106/ bhikkhÅ« saá¹…ghato, cattÄ• ro pana puggalÄ• .

aá¹-á¹-ha bhikkhÅ« bhojayitvÄ• , mama dakkhiá¹‡amÄ• disa.

tadÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«â€™â€™ ti ||

<159> á¹• 21 sÄ• dhÅ«ti sÄ• paá¹-issutvÄ• , bhojayitvÄ• á¹-á¹-ha bhikkhavo.

vatthehacchÄ• dayitvÄ• na, tassÄ• dakkhiá¹‡amÄ• disÄ« ||

<160> á¹• 21 samanantarÄ• nuddiá¹-á¹-he \Be 144/, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<161> á¹• 21 tato suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , sapattiá¹ƒ upasaá¹…kami ||

<162> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« \Se 178/ disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<163> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<164> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<165> á¹• 21 ``ahaá¹ƒ mattÄ• tuvaá¹ƒ tissÄ• , sapattÄ« te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<166> á¹• 21 ``tava dinnena dÄ• nena, modÄ• mi akutobhayÄ• .

cÄ«raá¹ƒ jÄ«vÄ• hi bhagini, saha sabbehi Ã±Ä• tibhi.

asokaá¹ƒ virajaá¹ƒ á¹-hÄ• naá¹ƒ, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ ||

<167> á¹• 21 ``idha \Ee 22/ dhammaá¹ƒ caritvÄ• na, dÄ• naá¹ƒ datvÄ• na sobhane.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, aninditÄ• saggamupehi á¹-hÄ• naâ€™â€™ nti ||

mattÄ• petivatthu tatiyaá¹ƒ.

4. nandÄ• petivatthu

<168> á¹• 21 ``kÄ• á¸·Ä« \Ee 23/ dubbaá¹‡á¹‡arÅ«pÄ• si, pharusÄ• bhÄ«rudassanÄ• .

piá¹…galÄ• si kaá¸·Ä• rÄ• si, na taá¹ƒ maÃ±Ã±Ä• mi mÄ• nusiâ€™â€™ nti ||

<169> á¹• 21 ``ahaá¹ƒ \Ne 107/ nandÄ• nandisena, bhariyÄ• te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<170> á¹• 21 ``kiá¹ƒ \Se 179/ \Be 145/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ ka

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<171> á¹• 21 ``caá¹‡á¸• Ä« ca pharusÄ• cÄ• siá¹ƒ {caá¹‡á¸• Ä« pharusavÄ• cÄ• ca (Ce) }

tÄ• haá¹ƒ duruttaá¹ƒ vatvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<172> á¹• 21 ``handuttarÄ«yaá¹ƒ dadÄ• mi te, imaá¹ƒ {idaá¹ƒ (Ce-a) } dussaá¹ƒ nivÄ• say

imaá¹ƒ dussaá¹ƒ nivÄ• setvÄ• , ehi nessÄ• mi taá¹ƒ gharaá¹ƒ ||

<173> á¹• 21 ``vatthaÃ±ca annapÄ• naÃ±ca, lacchasi tvaá¹ƒ gharaá¹ƒ gatÄ• .

putte ca te passissasi, suá¹‡isÄ• yo ca dakkhasÄ«â€™â€™ ti ||

<174> á¹• 21 ``hatthena hatthe te dinnaá¹ƒ, na mayhaá¹ƒ upakappati.

bhikkhÅ« ca sÄ«lasampanne, vÄ«tarÄ• ge bahussute ||

<175> á¹• 21 ``tappehi annapÄ• nena, mama dakkhiá¹‡amÄ• disa.

tadÄ• haá¹ƒ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«â€™â€™ ti ||

<176> á¹• 21 sÄ• dhÅ«ti so paá¹-issutvÄ• , dÄ• naá¹ƒ vipulamÄ• kiri.

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

chattaá¹ƒ gandhaÃ±ca mÄ• laÃ±ca, vividhÄ• ca upÄ• hanÄ• ||

<177> á¹• 21 bhikkhÅ« ca sÄ«lasampanne, vÄ«tarÄ• ge bahussute.

tappetvÄ• annapÄ• nena, tassÄ• dakkhiá¹‡amÄ• disÄ« ||

<178> á¹• 21 samanantarÄ• nuddiá¹-á¹-he \Ee 24/, vipÄ• ko udapajjatha.

bhojanacchÄ• danapÄ• nÄ«yaá¹ƒ, dakkhiá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

<179> á¹• 21 tato \Se 180/ suddhÄ• sucivasanÄ• , kÄ• sikuttamadhÄ• rinÄ«.

vicittavatthÄ• bharaá¹‡Ä• , sÄ• mikaá¹ƒ upasaá¹…kami ||

<180> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<181> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<182> á¹• 21 ``pucchÄ• mi \Be 146/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimak

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<183> á¹• 21 ``ahaá¹ƒ \Ne 108/ nandÄ• nandisena, bhariyÄ• te pure ahuá¹ƒ.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<184> á¹• 21 ``tava dinnena dÄ• nena, modÄ• mi akutobhayÄ• .

ciraá¹ƒ jÄ«va gahapati, saha sabbehi Ã±Ä• tibhi.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, Ä• vÄ• saá¹ƒ vasavattinaá¹ƒ ||

<185> á¹• 21 ``idha dhammaá¹ƒ caritvÄ• na, dÄ• naá¹ƒ datvÄ• gahapati.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, anindito saggamupehi á¹-hÄ• naâ€™â€™ nti ||

nandÄ• petivatthu catutthaá¹ƒ.

5. maá¹-á¹-hakuá¹‡á¸• alÄ«petavatthu

<186> á¹• 21 {Vv 1207} ``alaá¹…kato \Se 181/ maá¹-á¹-hakuá¹‡á¸• alÄ«, mÄ• ladhÄ• rÄ« h

bÄ• hÄ• paggayha kandasi, vanamajjhe kiá¹ƒ dukkhito tuvaâ€™â€™ nti ||

<187> á¹• 21 ``sovaá¹‡á¹‡amayo pabhassaro, uppanno rathapaÃ±jaro mama.

tassa cakkayugaá¹ƒ na vindÄ• mi, tena dukkhena jahÄ• mi jÄ«vitaâ€™â€™ nti ||

<188> á¹• 21 ``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ, lohitakamayaá¹ƒ {lohitaá¹…gamayaá
(Ce), lohamayaá¹ƒ (katthaci) } atha rÅ«piyamayaá¹ƒ.

Ä• cikkha me bhaddamÄ• á¹‡ava, cakkayugaá¹ƒ paá¹-ipÄ• dayÄ• mi teâ€™â€™ ti ||

<189> á¹• 21 so \Be 147/ mÄ• á¹‡avo tassa pÄ• vadi, ``candasÅ«riyÄ• ubhayettha dissare

sovaá¹‡á¹‡amayo ratho mama, tena cakkayugena sobhatÄ«â€™â€™ ti ||

<190> á¹• 21 ``bÄ• lo kho tvaá¹ƒ asi mÄ• á¹‡ava, yo tvaá¹ƒ patthayase apatthiyaá¹ƒ.

maÃ±Ã±Ä• mi tuvaá¹ƒ marissasi, na hi tvaá¹ƒ lacchasi candasÅ«riyeâ€™â€™ ti ||

<191> á¹• 21 ``gamanÄ• gamanampi dissati, vaá¹‡á¹‡adhÄ• tu ubhayattha vÄ«thiyÄ• .

peto kÄ• lakato na dissati, ko nidha kandataá¹ƒ bÄ• lyataroâ€™â€™ ti ||

<192> á¹• 21 ``saccaá¹ƒ kho vadesi mÄ• á¹‡ava, ahameva kandataá¹ƒ bÄ• lyataro.

candaá¹ƒ viya dÄ• rako rudaá¹ƒ, petaá¹ƒ kÄ• lakatÄ• bhipatthayiâ€™â€™ nti ||

<193> á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

<194> á¹• 21 ``abbahÄ« {abbÅ«á¸·haá¹ƒ (Se Katthaci) } vata me sallaá¹ƒ, sokaá¹ƒ hadayan

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

<195> á¹• 21 ``svÄ• haá¹ƒ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avÄ• â€™â€™ ti ||

<196> á¹• 21 ``devatÄ• \Ne 109/ nusi gandhabbo, adu sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

<197> á¹• 21 ``yaÃ±ca kandasi yaÃ±ca rodasi, puttaá¹ƒ Ä• á¸·Ä• hane sayaá¹ƒ dahitvÄ• .

svÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• kammaá¹ƒ, tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti ||

<198> á¹• 21 ``appaá¹ƒ \Be 148/ vÄ• bahuá¹ƒ vÄ• nÄ• ddasÄ• ma, dÄ• naá¹ƒ dadantassa

uposathakammaá¹ƒ vÄ• tÄ• disaá¹ƒ, kena kammena gatosi devalokaâ€™â€™ nti ||

<199> á¹• 21 ``Ä• bÄ• dhikohaá¹ƒ dukkhito gilÄ• no, Ä• turarÅ«pomhi sake nivesane.

buddhaá¹ƒ vigatarajaá¹ƒ vitiá¹‡á¹‡akaá¹…khaá¹ƒ, addakkhiá¹ƒ sugataá¹ƒ anomapaÃ±Ã±aá

<200> á¹• 21 ``svÄ• haá¹ƒ muditamano pasannacitto, aÃ±jaliá¹ƒ akariá¹ƒ tathÄ• gatassa.

tÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• na kammaá¹ƒ, tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti ||

<201> á¹• 21 ``acchariyaá¹ƒ vata abbhutaá¹ƒ vata, aÃ±jalikammassa ayamÄ«diso vipÄ• ko

ahampi muditamano pasannacitto, ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• mÄ«â€™â€™ ti ||

<202> á¹• 21 ``ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• hi, dhammaÃ±ca saá¹…ghaÃ±ca pasa

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu ||

<203> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, loke adinnaá¹ƒ parivajjayassu.

amajjapo mÄ• ca musÄ• bhaá¹‡Ä• hi, sakena dÄ• rena ca hohi tuá¹-á¹-hoâ€™â€™ ti ||

<204> á¹• 21 ``atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mamÄ• ti ||

<205> á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

<206> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Be 149/ viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajj

amajjapo no ca musÄ• bhaá¹‡Ä• mi. sakena dÄ• rena ca homi tuá¹-á¹-hoâ€™â€™ ti ||

maá¹-á¹-hakuá¹‡á¸• alÄ«petavatthu paÃ±camaá¹ƒ.

6. kaá¹‡hapetavatthu

<207> á¹• 21 ``uá¹-á¹-hehi \Ee 25/ kaá¹‡ha kiá¹ƒ sesi, ko attho supanena te.

yo ca tuyhaá¹ƒ sako bhÄ• tÄ• , hadayaá¹ƒ cakkhu ca {cakkhuá¹ƒva (-a) } dakkhiá¹‡aá¹ƒ.

tassa vÄ• tÄ• balÄ«yanti, sasaá¹ƒ jappati {ghaá¹-o jappati (Katthaci) } kesavÄ• â€™â€™ ti

<208> á¹• 21 ``tassa \Ne 110/ taá¹ƒ vacanaá¹ƒ sutvÄ• , rohiá¹‡eyyassa kesavo.

taramÄ• narÅ«po vuá¹-á¹-hÄ• si, bhÄ• tusokena aá¹-á¹-ito ||

<209> á¹• 21 ``kiá¹ƒ nu ummattarÅ«pova, kevalaá¹ƒ dvÄ• rakaá¹ƒ imaá¹ƒ.

saso sasoti lapasi, kÄ«disaá¹ƒ sasamicchasi ||

<210> á¹• 21 ``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ, lohamayaá¹ƒ atha rÅ«piyamayaá¹ƒ.

saá¹…khasilÄ• pavÄ• á¸·amayaá¹ƒ, kÄ• rayissÄ• mi te sasaá¹ƒ ||

<211> á¹• 21 ``santi aÃ±Ã±epi sasakÄ• , araÃ±Ã±avanagocarÄ• .

tepi te Ä• nayissÄ• mi, kÄ«disaá¹ƒ sasamicchasÄ«â€™â€™ ti ||

<212> á¹• 21 ``nÄ• hamete sase icche, ye sasÄ• pathavissitÄ• .

candato sasamicchÄ• mi, taá¹ƒ me ohara kesavÄ• â€™â€™ ti ||

<213> á¹• 21 ``so nÅ«na madhuraá¹ƒ Ã±Ä• ti, jÄ«vitaá¹ƒ vijahissasi.

apatthiyaá¹ƒ patthayasi, candato sasamicchasÄ«â€™â€™ ti ||

<214> á¹• 21 ``evaá¹ƒ ce kaá¹‡ha jÄ• nÄ• si, yathaÃ±Ã±amanusÄ• sasi.

kasmÄ• \Se 182/ pure mataá¹ƒ puttaá¹ƒ, ajjÄ• pi manusocasi ||

<215> á¹• 21 ``na yaá¹ƒ labbhÄ• manussena, amanussena vÄ• pana.

jÄ• to me mÄ• mari putto, kuto labbhÄ• alabbhiyaá¹ƒ ||

<216> á¹• 21 ``na \Be 150/ mantÄ• mÅ«labhesajjÄ• , osadhehi dhanena vÄ• .

sakkÄ• Ä• nayituá¹ƒ kaá¹‡ha, yaá¹ƒ petamanusocasi ||

<217> á¹• 21 ``mahaddhanÄ• \Ee 26/ mahÄ• bhogÄ• , raá¹-á¹-havantopi khattiyÄ• .

pahÅ«tadhanadhaÃ±Ã±Ä• se, tepi no {natthetthapÄ• á¹-habhedo} ajarÄ• marÄ• ||

<218> á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

ete caÃ±Ã±e ca jÄ• tiyÄ• , tepi no ajarÄ• marÄ• ||

<219> á¹• 21 ``ye mantaá¹ƒ parivattenti, chaá¸·aá¹…gaá¹ƒ brahmacintitaá¹ƒ.

ete caÃ±Ã±e ca vijjÄ• ya, tepi no ajarÄ• marÄ• ||

<220> á¹• 21 ``isayo vÄ• pi {isayo cÄ• pi (vimÄ• navatthu 99) } ye santÄ• , saÃ±Ã±atattÄ•

sarÄ«raá¹ƒ tepi kÄ• lena, vijahanti tapassino ||

<221> á¹• 21 ``bhÄ• vitattÄ• arahanto, katakiccÄ• anÄ• savÄ• .

nikkhipanti imaá¹ƒ dehaá¹ƒ, puÃ±Ã±apÄ• paparikkhayÄ• â€™â€™ ti ||

<222> á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

<223> á¹• 21 ``abbahÄ« \Ne 111/ vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

<224> á¹• 21 ``svÄ• haá¹ƒ \Se 183/ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na bhÄ• tikaâ€™â€™ {bhÄ• sitaá¹ƒ (Se) } ||

<225> á¹• 21 evaá¹ƒ karonti sappaÃ±Ã±Ä• , ye honti anukampakÄ• .

nivattayanti sokamhÄ• , ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• taraá¹ƒ ||

<226> á¹• 21 yassa etÄ• disÄ• honti, amaccÄ• paricÄ• rakÄ• .

subhÄ• sitena anventi, ghaá¹-o jeá¹-á¹-haá¹ƒva bhÄ• taranti ||

kaá¹‡hapetavatthu chaá¹-á¹-haá¹ƒ.

7. dhanapÄ• laseá¹-á¹-hipetavatthu

<227> á¹• 21 ``naggo \Be 151/ \Ee 27/ dubbaá¹‡á¹‡arÅ«posi, kiso dhamanisanthato.

upphÄ• suliko kisiko, ko nu tvamasi mÄ• risaâ€™â€™ ||

<228> á¹• 21 ``ahaá¹ƒ bhadante petomhi, duggato yamalokiko.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatoâ€™â€™ ||

<229> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatoâ€™â€™ ||

<230> á¹• 21 ``nagaraá¹ƒ atthi paá¹‡á¹‡Ä• naá¹ƒ {dasannÄ• naá¹ƒ (Ce Se Ee) }, erakaccha

tattha seá¹-á¹-hi pure Ä• siá¹ƒ, dhanapÄ• loti maá¹ƒ vidÅ« ||

<231> á¹• 21 ``asÄ«ti sakaá¹-avÄ• hÄ• naá¹ƒ, hiraÃ±Ã±assa ahosi me.

pahÅ«taá¹ƒ me jÄ• tarÅ«paá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ« ||

<232> á¹• 21 ``tÄ• va mahaddhanassÄ• pi, na me dÄ• tuá¹ƒ piyaá¹ƒ ahu.

pidahitvÄ• \Se 184/ dvÄ• raá¹ƒ bhuÃ±jiá¹ƒ {bhuÃ±jÄ• mi (Ce Se) }, mÄ• maá¹ƒ yÄ• canakÅ

<233> á¹• 21 ``assaddho maccharÄ« cÄ• siá¹ƒ, kadariyo paribhÄ• sako.

dadantÄ• naá¹ƒ karontÄ• naá¹ƒ, vÄ• rayissaá¹ƒ bahu jane {bahujjanaá¹ƒ (Ce Se) } ||

<234> á¹• 21 ``vipÄ• ko \Ee 28/ natthi dÄ• nassa, saá¹ƒyamassa kuto phalaá¹ƒ.

pokkharaÃ±Ã±odapÄ• nÄ• ni, Ä• rÄ• mÄ• ni ca ropite.

papÄ• yo ca vinÄ• sesiá¹ƒ, dugge saá¹…kamanÄ• ni ca ||

<235> á¹• 21 ``svÄ• haá¹ƒ \Ne 112/ akatakalyÄ• á¹‡o, katapÄ• po tato cuto.

upapanno pettivisayaá¹ƒ, khuppipÄ• sasamappito ||

<236> á¹• 21 ``paÃ±capaá¹‡á¹‡Ä• savassÄ• ni, yato kÄ• laá¹…kato ahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi bhuttaá¹ƒ vÄ• , pÄ«taá¹ƒ vÄ• pana pÄ• niyaá¹ƒ ||

<237> á¹• 21 ``yo saá¹ƒyamo so vinÄ• so, yo vinÄ• so so saá¹ƒyamo.

petÄ• hi kira jÄ• nanti, yo saá¹ƒyamo so vinÄ• so ||

<238> á¹• 21 ``ahaá¹ƒ \Be 152/ pure saá¹ƒyamissaá¹ƒ, nÄ• dÄ• siá¹ƒ bahuke dhane.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kÄ• simattano.

svÄ• haá¹ƒ pacchÄ• nutappÄ• mi, attakammaphalÅ«pago ||

<239> á¹• 21 {Pv 69} ``uddhaá¹ƒ catÅ«hi mÄ• sehi, kÄ• laá¹ƒkiriyÄ• bhavissati.

ekantakaá¹-ukaá¹ƒ ghoraá¹ƒ, nirayaá¹ƒ papatissahaá¹ƒ ||

<240> á¹• 21 {Pv 70} ``catukkaá¹‡á¹‡aá¹ƒ catudvÄ• raá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ.

ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ ||

<241> á¹• 21 {Pv 71} ``tassa \Se 185/ ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

<242> á¹• 21 {Pv 72} ``tatthÄ• haá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, dukkhaá¹ƒ vedissa vedanaá¹

phalaá¹ƒ pÄ• passa kammassa, tasmÄ• socÄ• mahaá¹ƒ bhusaá¹ƒ ||

<243> á¹• 21 ``taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

<244> á¹• 21 ``sace taá¹ƒ pÄ• pakaá¹ƒ kammaá¹ƒ, karissatha karotha vÄ• .

na vo dukkhÄ• pamutyatthi {pamuttatthi (sabbattha) Ud 44 passitabbaá¹ƒ}, uppaccÄ• pi {up
palÄ• yataá¹ƒ ||

<245> á¹• 21 ``matteyyÄ• hotha petteyyÄ• , kule jeá¹-á¹-hÄ• pacÄ• yikÄ• .

sÄ• maÃ±Ã±Ä• hotha brahmaÃ±Ã±Ä• , evaá¹ƒ saggaá¹ƒ gamissathÄ• â€™â€™ ti ||

dhanapÄ• laseá¹-á¹-hipetavatthu sattamaá¹ƒ.

8. cÅ«á¸·aseá¹-á¹-hipetavatthu

<246> á¹• 21 ``naggo \Ee 29/ kiso pabbajitosi bhante, rattiá¹ƒ kuhiá¹ƒ gacchasi kissa hetu.

Ä• cikkha me taá¹ƒ api sakkuá¹‡emu, sabbena vittaá¹ƒ paá¹-ipÄ• daye tuvaâ€™â€™ nti ||

<247> á¹• 21 ``bÄ• rÄ• á¹‡asÄ« \Se 186/ \Be 153/ \Ne 113/ nagaraá¹ƒ dÅ«raghuá¹-á¹-haá¹
aá¸• á¸• hako ahu dÄ«no.

adÄ• tÄ• gedhitamano Ä• misasmiá¹ƒ, dussÄ«lyena yamavisayamhi patto ||

<248> á¹• 21 ``so sÅ«cikÄ• ya kilamito tehi,

teneva Ã±Ä• tÄ«su yÄ• mi Ä• misakiÃ±cikkhahetu.

adÄ• nasÄ«lÄ• na ca saddahanti,

dÄ• naphalaá¹ƒ hoti paramhi loke ||

<249> á¹• 21 ``dhÄ«tÄ• \Ee 30/ ca mayhaá¹ƒ lapate abhikkhaá¹‡aá¹ƒ, `dassÄ• mi dÄ• naá
pitÄ• mahÄ• naá¹ƒâ€™.

tamupakkhaá¹-aá¹ƒ parivisayanti brÄ• hmaá¹‡Ä• {brÄ• hmaá¹‡e (Ce) }, `yÄ• mi ahaá¹ƒ and
â€™ nti ||

<250> á¹• 21 tamavoca rÄ• jÄ• ``anubhaviyÄ• na tampi,

eyyÄ• si khippaá¹ƒ ahamapi kassaá¹ƒ pÅ«jaá¹ƒ.

Ä• cikkha me taá¹ƒ yadi atthi hetu,

saddhÄ• yitaá¹ƒ hetuvaco suá¹‡omÄ• â€™â€™ ti ||

<251> á¹• 21 `tathÄ• â€™ ti vatvÄ• agamÄ• si tattha, bhuÃ±jiá¹ƒsu bhattaá¹ƒ na ca dakkh

paccÄ• gami \Se 187/ rÄ• jagahaá¹ƒ punÄ• paraá¹ƒ, pÄ• turahosi purato janÄ• dhipassa ||

<252> á¹• 21 disvÄ• na petaá¹ƒ punadeva Ä• gataá¹ƒ, rÄ• jÄ• avoca ``ahamapi kiá¹ƒ dadÄ

Ä• cikkha me taá¹ƒ yadi atthi hetu, yena tuvaá¹ƒ cirataraá¹ƒ pÄ«á¹‡ito siyÄ• â€™â€™ ti ||

<253> á¹• 21 ``buddhaÃ±ca saá¹…ghaá¹ƒ parivisiyÄ• na rÄ• ja, annena pÄ• nena ca cÄ«v

taá¹ƒ dakkhiá¹‡aá¹ƒ Ä• disa me hitÄ• ya, evaá¹ƒ ahaá¹ƒ cirataraá¹ƒ pÄ«á¹‡ito siyÄ• â€™â€

<254> á¹• 21 tato \Be 154/ ca rÄ• jÄ• nipatitvÄ• tÄ• vade {tÄ• vadeva (Se), tadeva (Kattha
sahatthÄ• atulaá¹ƒ daditvÄ• {atulaÃ±ca datvÄ• (Se Katthaci) } saá¹…ghe.

Ä• rocesi pakataá¹ƒ {Ä• rocayÄ« pakatiá¹ƒ (Ce Se) } tathÄ• gatassa, tassa ca petassa dakk

<255> á¹• 21 so pÅ«jito ativiya sobhamÄ• no, pÄ• turahosi purato janÄ• dhipassa.

``yakkhohamasmi paramiddhipatto, na mayhamatthi samÄ• sadisÄ• {mayhamiddhisamasa

<256> á¹• 21 ``passÄ• nubhÄ• vaá¹ƒ aparimitaá¹ƒ mamayidaá¹ƒ, tayÄ• nudiá¹-á¹-haá¹ƒ \Se saá¹…ghe.

santappito satataá¹ƒ sadÄ• bahÅ«hi, yÄ• mi ahaá¹ƒ sukhito manussadevÄ• â€™â€™ ti ||

cÅ«á¸·aseá¹-á¹-hipetavatthu aá¹-á¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

bhÄ• á¹‡avÄ• raá¹ƒ paá¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. aá¹…kurapetavatthu

<257> á¹• 21 ``yassa \Ne 114/ \Ee 32/ atthÄ• ya gacchÄ• ma, kambojaá¹ƒ dhanahÄ• rakÄ•

ayaá¹ƒ kÄ• madado yakkho, imaá¹ƒ yakkhaá¹ƒ nayÄ• mase ||

<258> á¹• 21 ``imaá¹ƒ yakkhaá¹ƒ gahetvÄ• na, sÄ• dhukena pasayha vÄ• .

yÄ• naá¹ƒ Ä• ropayitvÄ• na, khippaá¹ƒ gacchÄ• ma dvÄ• rakaâ€™â€™ nti ||

<259> á¹• 21 {J I 10.151; I 14.196; II 18.153; II 22.10} ``yassa rukkhassa chÄ• yÄ• ya, nisÄ

na tassa sÄ• khaá¹ƒ bhaÃ±jeyya, mittadubbho hi pÄ• pakoâ€™â€™ ti ||

<260> á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

khandhampi tassa chindeyya, attho ce tÄ• diso siyÄ• â€™â€™ ti ||

<261> á¹• 21 ``yassa \Be 155/ rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

na tassa pattaá¹ƒ bhindeyya {hiá¹ƒseyya (Katthaci) }, mittadubbho hi pÄ• pakoâ€™â€™ ti ||

<262> á¹• 21 ``yassa rukkhassa chÄ• yÄ• ya, nisÄ«deyya sayeyya vÄ• .

samÅ«lampi taá¹ƒ abbuhe {ubbahe (?) }, attho ce tÄ• diso siyÄ• â€™â€™ ti ||

<263> á¹• 21 ``yassekarattimpi ghare vaseyya, yatthannapÄ• naá¹ƒ puriso labhetha.

na tassa pÄ• paá¹ƒ manasÄ• pi cintaye, kataÃ±Ã±utÄ• \Se 189/ sappurisehi vaá¹‡á¹‡itÄ•

<264> á¹• 21 ``yassekarattimpi ghare vaseyya, annena pÄ• nena upaá¹-á¹-hito siyÄ• .

na tassa pÄ• paá¹ƒ manasÄ• pi cintaye, adubbhapÄ• á¹‡Ä« dahate mittadubbhiá¹ƒ ||

<265> á¹• 21 ``yo pubbe katakalyÄ• á¹‡o, pacchÄ• pÄ• pena hiá¹ƒsati.

allapÄ• á¹‡ihato {adubbhipÄ• á¹‡Ä«hato (ka) } poso, na so bhadrÄ• ni passatÄ«â€™â€™ ti

<266> á¹• 21 ``nÄ• haá¹ƒ devena vÄ• manussena vÄ• , issariyena vÄ• haá¹ƒ suppasayho

yakkhohamasmi paramiddhipatto, dÅ«raá¹…gamo vaá¹‡á¹‡abalÅ«papannoâ€™â€™ ti ||

<267> á¹• 21 ``pÄ• á¹‡i te sabbaso vaá¹‡á¹‡o, paÃ±cadhÄ• ro madhussavo.

nÄ• nÄ• rasÄ• paggharanti, maÃ±Ã±ehaá¹ƒ taá¹ƒ purindadaâ€™â€™ nti ||

<268> á¹• 21 ``nÄ• mhi devo na gandhabbo, nÄ• pi sakko purindado.

petaá¹ƒ maá¹ƒ aá¹…kura jÄ• nÄ• hi, roruvamhÄ• {heruvamhÄ• (Ce) } idhÄ• gataâ€™â€™

<269> á¹• 21 ``kiá¹ƒsÄ«lo \Se 190/ \Ee 33/ kiá¹ƒsamÄ• cÄ• ro, roruvasmiá¹ƒ pure tuvaá¹ƒ.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti ||

<270> á¹• 21 ``tunnavÄ• yo pure Ä• siá¹ƒ, roruvasmiá¹ƒ tadÄ• ahaá¹ƒ.

sukicchavutti kapaá¹‡o, na me vijjati dÄ• tave ||

<271> á¹• 21 ``nivesanaÃ±ca \Be 156/ \Ne 115/ {Ä• vesanaÃ±ca (Ce) } me Ä• si, asayhass

saddhassa dÄ• napatino, katapuÃ±Ã±assa lajjino ||

<272> á¹• 21 ``tattha yÄ• canakÄ• yanti, nÄ• nÄ• gottÄ• vanibbakÄ• .

te ca maá¹ƒ tattha pucchanti, asayhassa nivesanaá¹ƒ ||

<273> á¹• 21 ``kattha gacchÄ• ma bhaddaá¹ƒ vo, kattha dÄ• naá¹ƒ padÄ«yati.

tesÄ• haá¹ƒ puá¹-á¹-ho akkhÄ• mi, asayhassa nivesanaá¹ƒ ||

<274> á¹• 21 ``paggayha dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ, ettha gacchatha bhaddaá¹ƒ vo.

ettha dÄ• naá¹ƒ padÄ«yati, asayhassa nivesane ||

<275> á¹• 21 ``tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti ||

<276> á¹• 21 ``na kira tvaá¹ƒ adÄ• dÄ• naá¹ƒ, sakapÄ• á¹‡Ä«hi kassaci.

parassa dÄ• naá¹ƒ anumodamÄ• no, pÄ• á¹‡iá¹ƒ paggayha pÄ• vadi ||

<277> á¹• 21 ``tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

<278> á¹• 21 ``yo \Se 191/ so dÄ• namadÄ• bhante, pasanno sakapÄ• á¹‡ibhi.

so hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, kiá¹ƒ nu so disataá¹ƒ gatoâ€™â€™ ti ||

<279> á¹• 21 ``nÄ• haá¹ƒ pajÄ• nÄ• mi asayhasÄ• hino, aá¹…gÄ«rasassa gatiá¹ƒ Ä• gatiá

sutaÃ±ca me vessavaá¹‡assa santike, sakkassa sahabyataá¹ƒ gato asayhoâ€™â€™ ti ||

<280> á¹• 21 ``alameva kÄ• tuá¹ƒ kalyÄ• á¹‡aá¹ƒ, dÄ• naá¹ƒ dÄ• tuá¹ƒ yathÄ• rahaá¹ƒ.

pÄ• á¹‡iá¹ƒ kÄ• madadaá¹ƒ disvÄ• , ko puÃ±Ã±aá¹ƒ na karissati ||

<281> á¹• 21 ``so hi nÅ«na ito gantvÄ• , anuppatvÄ• na dvÄ• rakaá¹ƒ.

dÄ• naá¹ƒ paá¹-á¹-hapayissÄ• mi, yaá¹ƒ mamassa sukhÄ• vahaá¹ƒ ||

<282> á¹• 21 ``dassÄ• mannaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, dugge saá¹…kamanÄ• ni cÄ• â€™â€™ ti ||

<283> á¹• 21 ``kena \Be 157/ te aá¹…gulÄ« kuá¹‡Ä• {kuá¹‡á¹-hÄ• (Ce Se) }, mukhaÃ±ca {kuá¹‡á¸• alÄ«kataá¹ƒ (Ce Se Katthaci) }.

akkhÄ«ni ca paggharanti, kiá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• â€™â€™ ti ||

<284> á¹• 21 ``aá¹…gÄ«rasassa \Ee 34/ gahapatino, saddhassa gharamesino.

tassÄ• haá¹ƒ dÄ• navissagge, dÄ• ne adhikato ahuá¹ƒ ||

<285> á¹• 21 ``tattha yÄ• canake disvÄ• , Ä• gate bhojanatthike.

ekamantaá¹ƒ apakkamma, akÄ• siá¹ƒ kuá¹‡aliá¹ƒ mukhaá¹ƒ ||

<286> á¹• 21 ``tena \Ne 116/ me aá¹…gulÄ« kuá¹‡Ä• , mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ.

akkhÄ«ni me paggharanti, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• â€™â€™ ti ||

<287> á¹• 21 ``dhammena \Se 192/ te kÄ• purisa, mukhaÃ±ca kuá¹‡alÄ«kataá¹ƒ.

akkhÄ«ni ca paggharanti, yaá¹ƒ taá¹ƒ parassa dÄ• nassa.

akÄ• si kuá¹‡aliá¹ƒ mukhaá¹ƒ ||

<288> á¹• 21 ``kathaá¹ƒ hi dÄ• naá¹ƒ dadamÄ• no, kareyya parapattiyaá¹ƒ.

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca ||

<289> á¹• 21 ``so hi nÅ«na ito gantvÄ• , anuppatvÄ• na dvÄ• rakaá¹ƒ.

dÄ• naá¹ƒ paá¹-á¹-hapayissÄ• mi, yaá¹ƒ mamassa sukhÄ• vahaá¹ƒ ||

<290> á¹• 21 ``dassÄ• mannaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, dugge saá¹…kamanÄ• ni cÄ• â€™â€™ ti ||

<291> á¹• 21 tato hi so nivattitvÄ• , anuppatvÄ• na dvÄ• rakaá¹ƒ.

dÄ• naá¹ƒ paá¹-á¹-hapayi aá¹…kuro, yaá¹ƒtumassa {yaá¹ƒ taá¹ƒ assa (Se), yantamassa (Ka
||

<292> á¹• 21 adÄ• annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, vippasannena cetasÄ• ||

<293> á¹• 21 ``ko chÄ• to ko ca tasito, ko vatthaá¹ƒ paridahissati.

kassa santÄ• ni yoggÄ• ni, ito yojentu vÄ• hanaá¹ƒ ||

<294> á¹• 21 ``ko chatticchati gandhaÃ±ca, ko mÄ• laá¹ƒ ko upÄ• hanaá¹ƒ.

itissu tattha ghosenti, kappakÄ• sÅ«damÄ• gadhÄ• {pÄ• á¹-avÄ• (Katthaci) }.

sadÄ• sÄ• yaÃ±ca pÄ• to ca, aá¹…kurassa nivesane ||

<295> á¹• 21 `` `sukhaá¹ƒ \Be 158/ supati aá¹…kuroâ€™, iti jÄ• nÄ• ti maá¹ƒ jano.

dukkhaá¹ƒ \Se 193/ supÄ• mi sindhaka {sanduka, sindhuka (Katthaci) }, yaá¹ƒ na passÄ• m

<296> á¹• 21 `` `sukhaá¹ƒ supati aá¹…kuroâ€™, iti jÄ• nÄ• ti maá¹ƒ jano.

dukkhaá¹ƒ sindhaka supÄ• mi, appake su vanibbakeâ€™â€™ ti ||

<297> á¹• 21 ``sakko ce te varaá¹ƒ dajjÄ• , tÄ• vatiá¹ƒsÄ• namissaro.

kissa sabbassa lokassa, varamÄ• no varaá¹ƒ vareâ€™â€™ ti ||

<298> á¹• 21 ``sakko ce me varaá¹ƒ dajjÄ• , tÄ• vatiá¹ƒsÄ• namissaro.

kÄ• luá¹-á¹-hitassa me sato, suriyuggamanaá¹ƒ pati.

dibbÄ• bhakkhÄ• pÄ• tubhaveyyuá¹ƒ, sÄ«lavanto ca yÄ• cakÄ• ||

<299> á¹• 21 ``dadato \Ne 117/ \Ee 35/ me na khÄ«yetha, datvÄ• nÄ• nutapeyyahaá¹ƒ.

dadaá¹ƒ cittaá¹ƒ pasÄ• deyyaá¹ƒ, etaá¹ƒ sakkaá¹ƒ varaá¹ƒ vareâ€™â€™ ti ||

<300> á¹• 21 ``na sabbavittÄ• ni pare pavecche, dadeyya dÄ• naÃ±ca dhanaÃ±ca rakkhe.

tasmÄ• hi dÄ• nÄ• dhanameva seyyo, atippadÄ• nena kulÄ• na honti ||

<301> á¹• 21 ``adÄ• namatidÄ• naÃ±ca, nappasaá¹ƒ santi paá¹‡á¸• itÄ• .

tasmÄ• hi dÄ• nÄ• dhanameva seyyo, samena vatteyya sa dhÄ«radhammoâ€™â€™ ti ||

<302> á¹• 21 ``aho vata re ahameva dajjaá¹ƒ, santo ca maá¹ƒ sappurisÄ• bhajeyyuá¹ƒ.

meghova \Se 194/ ninnÄ• ni paripÅ«rayanto {bhipÅ«rayanto (Ce), hi pÅ«rayanto (Se) }, san
sabbavanibbakÄ• naá¹ƒ ||

<303> á¹• 21 ``yassa yÄ• canake disvÄ• , mukhavaá¹‡á¹‡o pasÄ«dati.

datvÄ• attamano hoti, taá¹ƒ gharaá¹ƒ vasato sukhaá¹ƒ ||

<304> á¹• 21 ``yassa yÄ• canake disvÄ• , mukhavaá¹‡á¹‡o pasÄ«dati.

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa {puÃ±Ã±assa (Ce) } sampadÄ• ||

<305> á¹• 21 {AN b VI 37} ``pubbeva \Be 159/ dÄ• nÄ• sumano, dadaá¹ƒ cittaá¹ƒ pasÄ• d

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa {puÃ±Ã±assa (Ce) } sampadÄ• â€™â€™ ti ||

<306> á¹• 21 saá¹-á¹-hi vÄ• hasahassÄ• ni, aá¹…kurassa nivesane.

bhojanaá¹ƒ dÄ«yate niccaá¹ƒ, puÃ±Ã±apekkhassa jantuno ||

<307> á¹• 21 tisahassÄ• ni sÅ«dÄ• ni hi {sÅ«dÄ• ni (Se Katthaci) }, Ä• muttamaá¹‡ikuá¹‡á

aá¹…kuraá¹ƒ upajÄ«vanti, dÄ• ne yaÃ±Ã±assa vÄ• vaá¹-Ä• {byÄ• vaá¹-Ä• (Ce), pÄ• vaá¹-

<308> á¹• 21 saá¹-á¹-hi purisasahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

aá¹…kurassa mahÄ• dÄ• ne, kaá¹-á¹-haá¹ƒ phÄ• lenti mÄ• á¹‡avÄ• ||

<309> á¹• 21 soá¸·asitthisahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

aá¹…kurassa mahÄ• dÄ• ne, vidhÄ• piá¹‡á¸• enti nÄ• riyo ||

<310> á¹• 21 soá¸·asitthisahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

aá¹…kurassa mahÄ• dÄ• ne, dabbigÄ• hÄ• upaá¹-á¹-hitÄ• ||

<311> á¹• 21 bahuá¹ƒ \Se 195/ bahÅ«naá¹ƒ pÄ• dÄ• si, ciraá¹ƒ pÄ• dÄ• si khattiyo.

sakkaccaÃ±ca sahatthÄ• ca, cittÄ«katvÄ• punappunaá¹ƒ ||

<312> á¹• 21 bahÅ« mÄ• se ca pakkhe ca, utusaá¹ƒvaccharÄ• ni ca.

mahÄ• dÄ• naá¹ƒ pavattesi, aá¹…kuro dÄ«ghamantaraá¹ƒ ||

<313> á¹• 21 evaá¹ƒ \Ne 118/ \Ee 36/ datvÄ• yajitvÄ• ca, aá¹…kuro dÄ«ghamantaraá¹ƒ.

so hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahu ||

<314> á¹• 21 kaá¹-acchubhikkhaá¹ƒ datvÄ• na, anuruddhassa indako.

so hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahu ||

<315> á¹• 21 dasahi á¹-hÄ• nehi aá¹…kuraá¹ƒ, indako atirocati.

rÅ«pe sadde rase gandhe, phoá¹-á¹-habbe ca manorame ||

<316> á¹• 21 Ä• yunÄ• yasasÄ• ceva, vaá¹‡á¹‡ena ca sukhena ca.

Ä• dhipaccena aá¹…kuraá¹ƒ, indako atirocati ||

<317> á¹• 21 tÄ• vatiá¹ƒse yadÄ• buddho, silÄ• yaá¹ƒ paá¹‡á¸• ukambale.

pÄ• ricchattakamÅ«lamhi, vihÄ• si purisuttamo ||

<318> á¹• 21 dasasu \Be 160/ lokadhÄ• tÅ«su, sannipatitvÄ• na devatÄ• .

payirupÄ• santi sambuddhaá¹ƒ, vasantaá¹ƒ nagamuddhani ||

<319> á¹• 21 na koci devo vaá¹‡á¹‡ena, sambuddhaá¹ƒ atirocati.

sabbe deve atikkamma {adhigayha (Ce), atiggayha (ka) }, sambuddhova virocati ||

<320> á¹• 21 yojanÄ• ni \Se 196/ dasa dve ca, aá¹…kuroyaá¹ƒ tadÄ• ahu.

avidÅ«reva buddhassa {avidÅ«re sambuddhassa (Katthaci) }, indako atirocati ||

<321> á¹• 21 oloketvÄ• na sambuddho, aá¹…kuraÃ±cÄ• pi indakaá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ sambhÄ• vento {pabhÄ• vento (Ce) }, idaá¹ƒ vacanamabravi ||

<322> á¹• 21 ``mahÄ• dÄ• naá¹ƒ tayÄ• dinnaá¹ƒ, aá¹…kura dÄ«ghamantaraá¹ƒ.

atidÅ«re {suvidÅ«re (Katthaci) } nisinnosi, Ä• gaccha mama santikeâ€™â€™ ti ||

<323> á¹• 21 codito bhÄ• vitattena, aá¹…kuro idamabravi.

``kiá¹ƒ mayhaá¹ƒ tena dÄ• nena, dakkhiá¹‡eyyena suÃ±Ã±ataá¹ƒ ||

<324> á¹• 21 ``ayaá¹ƒ so indako yakkho, dajjÄ• dÄ• naá¹ƒ parittakaá¹ƒ.

atirocati amhehi, cando tÄ• ragaá¹‡e yathÄ• â€™â€™ ti ||

<325> á¹• 21 ``ujjaá¹…gale yathÄ• khette, bÄ«jaá¹ƒ bahumpi ropitaá¹ƒ.

na vipulaphalaá¹ƒ hoti, napi toseti kassakaá¹ƒ ||

<326> á¹• 21 ``tatheva dÄ• naá¹ƒ bahukaá¹ƒ, dussÄ«lesu patiá¹-á¹-hitaá¹ƒ.

na vipulaphalaá¹ƒ hoti, napi toseti dÄ• yakaá¹ƒ ||

<327> á¹• 21 ``yathÄ• pi \Ne 119/ bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

<328> á¹• 21 ``tatheva sÄ«lavantesu, guá¹‡avantesu tÄ• disu.

appakampi kataá¹ƒ kÄ• raá¹ƒ, puÃ±Ã±aá¹ƒ hoti mahapphalaâ€™â€™ nti ||

<329> á¹• 21 viceyya \Se 197/ \Ee 37/ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, yattha dinnaá¹ƒ mahappha

viceyya dÄ• naá¹ƒ datvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• ||

<330> á¹• 21 viceyya \Be 161/ dÄ• naá¹ƒ sugatappasatthaá¹ƒ, ye dakkhiá¹‡eyyÄ• idha jÄ«

etesu dinnÄ• ni mahapphalÄ• ni, bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhetteti ||

aá¹…kurapetavatthu navamaá¹ƒ.

10. uttaramÄ• tupetivatthu

<331> á¹• 21 divÄ• vihÄ• ragataá¹ƒ \Ee 39/ bhikkhuá¹ƒ, gaá¹…gÄ• tÄ«re nisinnakaá¹ƒ.

taá¹ƒ petÄ« upasaá¹…kamma, dubbaá¹‡á¹‡Ä• bhÄ«rudassanÄ• ||

<332> á¹• 21 kesÄ• cassÄ• atidÄ«ghÄ• {ahÅ« dÄ«ghÄ• (Katthaci) }, yÄ• vabhÅ«mÄ• va
valambare (?) }.

kesehi sÄ• paá¹-icchannÄ• , samaá¹‡aá¹ƒ etadabravi ||

<333> á¹• 21 ``paÃ±capaá¹‡á¹‡Ä• savassÄ• ni, yato kÄ• laá¹…katÄ• ahaá¹ƒ.

nÄ• bhijÄ• nÄ• mi bhuttaá¹ƒ vÄ• , pÄ«taá¹ƒ vÄ• pana pÄ• niyaá¹ƒ.

dehi tvaá¹ƒ pÄ• niyaá¹ƒ bhante, tasitÄ• pÄ• niyÄ• ya meâ€™â€™ ti ||

<334> á¹• 21 ``ayaá¹ƒ sÄ«todikÄ• gaá¹…gÄ• , himavantato {himavantÄ• va (Katthaci) } sa

piva etto gahetvÄ• na, kiá¹ƒ maá¹ƒ yÄ• casi pÄ• niyaâ€™â€™ nti ||

<335> á¹• 21 ``sacÄ• haá¹ƒ bhante gaá¹…gÄ• ya, sayaá¹ƒ gaá¹‡hÄ• mi pÄ• niyaá¹ƒ.

lohitaá¹ƒ me parivattati, tasmÄ• yÄ• cÄ• mi pÄ• niyaâ€™â€™ nti ||

<336> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, gaá¹…gÄ• te hoti lohitaâ€™â€™ nti ||

<337> á¹• 21 ``putto me uttaro nÄ• ma {putto me bhante uttaro (Katthaci) }, saddho Ä• si u

so \Se 198/ ca mayhaá¹ƒ akÄ• mÄ• ya, samaá¹‡Ä• naá¹ƒ pavecchati ||

<338> á¹• 21 ``cÄ«varaá¹ƒ \Ne 120/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

tamahaá¹ƒ paribhÄ• sÄ• mi, maccherena upaddutÄ• ||

<339> á¹• 21 ``yaá¹ƒ tvaá¹ƒ mayhaá¹ƒ akÄ• mÄ• ya, samaá¹‡Ä• naá¹ƒ pavecchasi.

cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ ||

<340> á¹• 21 ``etaá¹ƒ \Be 162/ te paralokasmiá¹ƒ, lohitaá¹ƒ hotu uttara.

tassa kammassa vipÄ• kena, gaá¹…gÄ• me hoti lohitaâ€™â€™ nti ||

uttaramÄ• tupetivatthu dasamaá¹ƒ.

11. suttapetavatthu

<341> á¹• 21 ``ahaá¹ƒ \Ee 40/ pure pabbajitassa bhikkhuno, suttaá¹ƒ adÄ• siá¹ƒ upasaá¹…

tassa vipÄ• ko vipulaphalÅ«palabbhati, bahukÄ• ca me uppajjare {bahÅ« ca me upapajjare

<342> á¹• 21 ``pupphÄ• bhikiá¹‡á¹‡aá¹ƒ ramitaá¹ƒ {rammamidaá¹ƒ (Katthaci) } vimÄ• naá¹
naranÄ• risevitaá¹ƒ.

sÄ• haá¹ƒ bhuÃ±jÄ• mi ca pÄ• rupÄ• mi ca, pahÅ«tavittÄ• na ca tÄ• va khÄ«yati ||

<343> á¹• 21 ``tasseva kammassa vipÄ• kamanvayÄ• , sukhaÃ±ca sÄ• taÃ±ca idhÅ«palab

sÄ• haá¹ƒ gantvÄ• punadeva mÄ• nusaá¹ƒ, kÄ• hÄ• mi \Se 199/ puÃ±Ã±Ä• ni nayayyaputt

<344> á¹• 21 ``satta tuvaá¹ƒ vassasatÄ• idhÄ• gatÄ• ,

jiá¹‡á¹‡Ä• ca vuá¸• á¸• hÄ• ca tahiá¹ƒ bhavissasi.

sabbeva te kÄ• lakatÄ• ca Ã±Ä• takÄ• ,

kiá¹ƒ tattha gantvÄ• na ito karissasÄ«â€™â€™ ti ||

<345> á¹• 21 ``satteva vassÄ• ni idhÄ• gatÄ• ya me, dibbaÃ±ca sukhaÃ±ca samappitÄ• ya

sÄ• haá¹ƒ gantvÄ• na punadeva mÄ• nusaá¹ƒ, kÄ• hÄ• mi puÃ±Ã±Ä• ni nayayyaputta maâ

<346> á¹• 21 so \Ee 41/ taá¹ƒ gahetvÄ• na pasayha bÄ• hÄ• yaá¹ƒ, paccÄ• nayitvÄ• na th

``vajjesi aÃ±Ã±ampi janaá¹ƒ idhÄ• gataá¹ƒ, `karotha puÃ±Ã±Ä• ni sukhÅ«palabbhatiâ€™â€

<347> á¹• 21 ``diá¹-á¹-hÄ• \Be 163/ mayÄ• akatena sÄ• dhunÄ• , petÄ• vihaÃ±Ã±anti tat

kammaÃ±ca katvÄ• sukhavedanÄ«yaá¹ƒ, devÄ• manussÄ• ca sukhe á¹-hitÄ• pajÄ• â€™

suttapetavatthu ekÄ• dasamaá¹ƒ.

12. kaá¹‡á¹‡amuá¹‡á¸• apetivatthu

<348> á¹• 21 ``soá¹‡á¹‡asopÄ• naphalakÄ• \Se 200/ \Ne 121/, soá¹‡á¹‡avÄ• lukasanthatÄ

tattha sogandhiyÄ• vaggÅ«, sucigandhÄ• manoramÄ• ||

<349> á¹• 21 ``nÄ• nÄ• rukkhehi saÃ±channÄ• , nÄ• nÄ• gandhasameritÄ• .

nÄ• nÄ• padumasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamotatÄ• {samohatÄ• (Katthaci) } ||

<350> á¹• 21 ``surabhiá¹ƒ sampavÄ• yanti, manuÃ±Ã±Ä• mÄ• luteritÄ• .

haá¹ƒsakoÃ±cÄ• bhirudÄ• ca, cakkavakkÄ• bhikÅ«jitÄ• ||

<351> á¹• 21 ``nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• \Ee 42/, nÄ• nÄ• saragaá¹‡Ä• yutÄ• .

nÄ• nÄ• phaladharÄ• rukkhÄ• , nÄ• nÄ• pupphadharÄ• vanÄ• ||

<352> á¹• 21 ``na manussesu Ä«disaá¹ƒ, nagaraá¹ƒ yÄ• disaá¹ƒ idaá¹ƒ.

pÄ• sÄ• dÄ• bahukÄ• tuyhaá¹ƒ, sovaá¹‡á¹‡arÅ«piyÄ• mayÄ• .

daddallamÄ• nÄ• Ä• bhenti {Ä• bhanti (Katthaci) }, samantÄ• caturo disÄ• ||

<353> á¹• 21 ``paÃ±ca dÄ• sisatÄ• tuyhaá¹ƒ, yÄ• temÄ• paricÄ• rikÄ• .

tÄ• {kÄ• (Katthaci) } kambukÄ• yÅ«radharÄ• {kambukeyÅ«radharÄ• (Ce) }, kaÃ±canÄ• v

<354> á¹• 21 ``pallaá¹…kÄ• bahukÄ• tuyhaá¹ƒ, sovaá¹‡á¹‡arÅ«piyÄ• mayÄ• .

kadalimigasaÃ±channÄ• {kÄ• dalimigasaÃ±channÄ• (Ce) }, sajjÄ• gonakasanthatÄ• ||

<355> á¹• 21 ``yattha tvaá¹ƒ vÄ• sÅ«pagatÄ• , sabbakÄ• masamiddhinÄ«.

sampattÄ• yaá¸• á¸• harattÄ• ya { ... rattiyÄ• (Katthaci) }, tato uá¹-á¹-hÄ• ya gacchasi ||

<356> á¹• 21 ``uyyÄ• nabhÅ«miá¹ƒ \Be 164/ gantvÄ• na, pokkharaÃ±Ã±Ä• samantato.

tassÄ• \Se 201/ tÄ«re tuvaá¹ƒ á¹-hÄ• si, harite saddale subhe ||

<357> á¹• 21 ``tato te kaá¹‡á¹‡amuá¹‡á¸• o sunakho, aá¹…gamaá¹…gÄ• ni khÄ• dati.

yadÄ• ca khÄ• yitÄ• Ä• si, aá¹-á¹-hisaá¹…khalikÄ• katÄ• .

ogÄ• hasi pokkharaá¹‡iá¹ƒ, hoti kÄ• yo yathÄ• pure ||

<358> á¹• 21 ``tato tvaá¹ƒ aá¹…gapaccaá¹…gÄ« {aá¹…gapaccaá¹…gÄ• (Katthaci) }, sucÄ

vatthena pÄ• rupitvÄ• na, Ä• yÄ• si mama santikaá¹ƒ ||

<359> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, kaá¹‡á¹‡amuá¹‡á¸• o sunakho tavaaá¹…gamaá¹…gÄ• ni khÄ• da

<360> á¹• 21 ``kimilÄ• yaá¹ƒ {kimbilÄ• yaá¹ƒ (Ce Se) } gahapati, saddho Ä• si upÄ• sako.

tassÄ• haá¹ƒ bhariyÄ• Ä• siá¹ƒ, dussÄ«lÄ• aticÄ• rinÄ« ||

<361> á¹• 21 ``so \Ne 122/ maá¹ƒ aticaramÄ• nÄ• ya {evamÄ• ticaramÄ• nÄ• ya (Se Ee) },

`netaá¹ƒ channaá¹ƒ {netaá¹ƒ channaá¹ƒ na (Ce), netaá¹ƒ channaá¹ƒ netaá¹ƒ (Katthaci) } pa
tvaá¹ƒ aticarÄ• si maá¹ƒâ€™ ||

<362> á¹• 21 ``sÄ• haá¹ƒ ghoraÃ±ca sapathaá¹ƒ, musÄ• vÄ• daÃ±ca bhÄ• sisaá¹ƒ.

`nÄ• haá¹ƒ taá¹ƒ aticarÄ• mi, kÄ• yena uda cetasÄ• ||

<363> á¹• 21 `` `sacÄ• haá¹ƒ taá¹ƒ aticarÄ• mi, kÄ• yena uda cetasÄ• .

kaá¹‡á¹‡amuá¹‡á¸• o yaá¹ƒ sunakho, aá¹…gamaá¹…gÄ• ni khÄ• datuâ€™ ||

<364> á¹• 21 ``tassa kammassa vipÄ• kaá¹ƒ, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

satteva vassasatÄ• ni, anubhÅ«taá¹ƒ yato hi me.

kaá¹‡á¹‡amuá¹‡á¸• o \Se 202/ ca sunakho, aá¹…gamaá¹…gÄ• ni khÄ• dati ||

<365> á¹• 21 ``tvaÃ±ca deva bahukÄ• ro, atthÄ• ya me idhÄ• gato.

sumuttÄ• haá¹ƒ kaá¹‡á¹‡amuá¹‡á¸• assa, asokÄ• akutobhayÄ• ||

<366> á¹• 21 ``tÄ• haá¹ƒ \Ee 43/ deva namassÄ• mi, yÄ• cÄ• mi paÃ±jalÄ«katÄ• .

bhuÃ±ja amÄ• nuse kÄ• me, rama deva mayÄ• sahÄ• â€™â€™ ti ||

<367> á¹• 21 ``bhuttÄ• \Be 165/ amÄ• nusÄ• kÄ• mÄ• , ramitomhi tayÄ• saha.

tÄ• haá¹ƒ subhage yÄ• cÄ• mi, khippaá¹ƒ paá¹-inayÄ• hi maâ€™â€™ nti ||

kaá¹‡á¹‡amuá¹‡á¸• apetivatthu dvÄ• dasamaá¹ƒ.

13. ubbaripetavatthu

<368> á¹• 21 ahu \Ee 44/ rÄ• jÄ• brahmadatto, paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

ahorattÄ• namaccayÄ• , rÄ• jÄ• kÄ• lamakrubbatha {rÄ• jÄ• kÄ• laá¹…karÄ« tadÄ• (Ce) }

<369> á¹• 21 tassa Ä• á¸·Ä• hanaá¹ƒ gantvÄ• , bhariyÄ• kandati ubbarÄ« {uppari (Katthac

brahmadattaá¹ƒ apassantÄ«, brahmadattÄ• ti kandati ||

<370> á¹• 21 isi ca tattha Ä• gacchi, sampannacaraá¹‡o muni.

so ca tattha apucchittha, ye tattha susamÄ• gatÄ• ||

<371> á¹• 21 ``kassa idaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, nÄ• nÄ• gandhasameritaá¹ƒ.

kassÄ• yaá¹ƒ kandati bhariyÄ• , ito dÅ«ragataá¹ƒ patiá¹ƒ.

brahmadattaá¹ƒ apassantÄ«, `brahmadattÄ• â€™ ti kandatiâ€™â€™ ||

<372> á¹• 21 te \Ne 123/ ca tattha viyÄ• kaá¹ƒsu, ye tattha susamÄ• gatÄ• .

``brahmadattassa bhadante {bhaddante (Katthaci) }, brahmadattassa mÄ• risa ||

<373> á¹• 21 ``tassa \Se 203/ idaá¹ƒ Ä• á¸·Ä• hanaá¹ƒ, nÄ• nÄ• gandhasameritaá¹ƒ.

tassÄ• yaá¹ƒ kandati bhariyÄ• , ito dÅ«ragataá¹ƒ patiá¹ƒ.

brahmadattaá¹ƒ apassantÄ«, `brahmadattÄ• â€™ ti kandatiâ€™â€™ ||

<374> á¹• 21 ``chaá¸·Ä• sÄ«tisahassÄ• ni, brahmadattassanÄ• makÄ• .

imasmiá¹ƒ Ä• á¸·Ä• hane daá¸• á¸• hÄ• , tesaá¹ƒ kamanusocasÄ«â€™â€™ ti ||

<375> á¹• 21 ``yo rÄ• jÄ• cÅ«á¸·anÄ«putto, paÃ±cÄ• lÄ• naá¹ƒ rathesabho.

taá¹ƒ bhante anusocÄ• mi, bhattÄ• raá¹ƒ sabbakÄ• madaâ€™â€™ nti ||

<376> á¹• 21 ``sabbe vÄ• hesuá¹ƒ rÄ• jÄ• no, brahmadattassanÄ• makÄ• .

sabbevacÅ«á¸·anÄ«puttÄ• , paÃ±cÄ• lÄ• naá¹ƒ rathesabhÄ• ||

<377> á¹• 21 ``sabbesaá¹ƒ \Ee 45/ anupubbena, mahesittamakÄ• rayi.

kasmÄ• purimake hitvÄ• , pacchimaá¹ƒ anusocasÄ«â€™â€™ ti ||

<378> á¹• 21 ``Ä• tume \Be 166/ itthibhÅ«tÄ• ya, dÄ«gharattÄ• ya mÄ• risa.

yassÄ• me itthibhÅ«tÄ• ya, saá¹ƒsÄ• re bahubhÄ• sasÄ«â€™â€™ ti ||

<379> á¹• 21 ``ahu itthÄ« ahu puriso, pasuyonimpi Ä• gamÄ• .

evametaá¹ƒ atÄ«tÄ• naá¹ƒ, pariyanto na dissatÄ«â€™â€™ ti ||

<380> á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

<381> á¹• 21 ``abbahÄ« vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetÄ• ya, patisokaá¹ƒ apÄ• nudi ||

<382> á¹• 21 ``sÄ• haá¹ƒ \Se 204/ abbÅ«á¸·hasallÄ• smi, sÄ«tibhÅ«tÄ• smi nibbutÄ• .

na socÄ• mi na rodÄ• mi, tava sutvÄ• mahÄ• munÄ«â€™â€™ ti ||

<383> á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , samaá¹‡assa subhÄ• sitaá¹ƒ.

pattacÄ«varamÄ• dÄ• ya, pabbaji anagÄ• riyaá¹ƒ ||

<384> á¹• 21 sÄ• ca pabbajitÄ• santÄ• , agÄ• rasmÄ• anagÄ• riyaá¹ƒ.

mettÄ• cittaá¹ƒ abhÄ• vesi, brahmalokÅ«papattiyÄ• ||

<385> á¹• 21 gÄ• mÄ• gÄ• maá¹ƒ vicarantÄ«, nigame rÄ• jadhÄ• niyo.

uruvelÄ• nÄ• ma so gÄ• mo, yattha kÄ• lamakrubbatha ||

<386> á¹• 21 mettÄ• cittaá¹ƒ \Ne 124/ Ä• bhÄ• vetvÄ• , brahmalokÅ«papattiyÄ• .

itthicittaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pagÄ• ahÅ«ti ||

ubbaripetavatthu terasamaá¹ƒ.

ubbarivaggo dutiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

mocakaá¹ƒ {paá¹‡á¸• u (sabbattha) } mÄ• tÄ• mattÄ• {pitÄ• (Ce Katthaci), patiyÄ• (Se) }
kuá¹‡á¸• alÄ«nÄ• ghaá¹-o.

dve seá¹-á¹-hÄ« tunnavÄ• yo ca, uttara {vihÄ• ra (sabbattha) } suttakaá¹‡á¹‡a {sopÄ• na (sa
||

3. cÅ«á¸·avaggo

1. abhijjamÄ• napetavatthu

<387> á¹• 21 ``abhijjamÄ• ne \Be 167/ \Ne 125/ \Ee 47/ vÄ• rimhi, gaá¹…gÄ• ya idha gaccl

naggo pubbaddhapetova mÄ• ladhÄ• rÄ« alaá¹…kato.

kuhiá¹ƒ gamissasi peta, kattha vÄ• so bhavissatÄ«â€™â€™ ti ||

<388> á¹• 21 ``cundaá¹-á¹-hilaá¹ƒ \Se 205/ {cundaá¹-á¹-hikaá¹ƒ (Ce) } gamissÄ• mi, peto so

antare vÄ• sabhagÄ• maá¹ƒ, bÄ• rÄ• á¹‡asiá¹ƒ ca {bÄ• rÄ• á¹‡asiyÄ• ca (Ce Se) } santike

<389> á¹• 21 taÃ±ca disvÄ• mahÄ• matto, koliyo iti vissuto.

sattuá¹ƒ bhattaÃ±ca petassa, pÄ«takaÃ±ca yugaá¹ƒ adÄ• ||

<390> á¹• 21 nÄ• vÄ• ya tiá¹-á¹-hamÄ• nÄ• ya, kappakassa adÄ• payi.

kappakassa padinnamhi, á¹-hÄ• ne petassa dissatha {petassuâ€™ dissatha (Ce), petassuâ

<391> á¹• 21 tato suvatthavasano, mÄ• ladhÄ• rÄ« alaá¹…kato.

á¹-hÄ• ne á¹-hitassa petassa, dakkhiá¹‡Ä• upakappatha.

tasmÄ• dajjetha petÄ• naá¹ƒ, anukampÄ• ya punappunaá¹ƒ ||

<392> á¹• 21 sÄ• tunnavasanÄ• {sÄ• hunnavÄ• sino (Se Ee), sÄ• hundavÄ• sino (Katthac
{kesanivÄ• sino (Se Katthaci) }.

petÄ• bhattÄ• ya gacchanti, pakkamanti disodisaá¹ƒ ||

<393> á¹• 21 dÅ«re eke {dÅ«re petÄ• (Katthaci) } padhÄ• vitvÄ• , aladdhÄ• va nivattare.

chÄ• tÄ• pamucchitÄ• bhantÄ• , bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• ||

<394> á¹• 21 te ca {keci (Ce Se) } tattha papatitÄ• {papatitvÄ• (Ce), ca patitÄ• (Se) }, bhÅ
paá¹-isumbhitÄ• .

pubbe akatakalyÄ• á¹‡Ä• , aggidaá¸• á¸• hÄ• va Ä• tape ||

<395> á¹• 21 ``mayaá¹ƒ pubbe pÄ• padhammÄ• , gharaá¹‡Ä« kulamÄ• taro.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

<396> á¹• 21 ``pahÅ«taá¹ƒ \Se 206/ \Ee 48/ annapÄ• nampi, apissu avakirÄ«yati.

sammaggate pabbajite, na ca kiÃ±ci adamhase ||

<397> á¹• 21 ``akammakÄ• mÄ• \Be 168/ alasÄ• , sÄ• dukÄ• mÄ• mahagghasÄ• .

Ä• lopapiá¹‡á¸• adÄ• tÄ• ro, paá¹-iggahe paribhÄ• simhase {paribhÄ• sitÄ• (Se Katthaci) }

<398> á¹• 21 ``te \Ne 126/ gharÄ• tÄ• ca dÄ• siyo, tÄ• nevÄ• bharaá¹‡Ä• ni no.

te aÃ±Ã±e paricÄ• renti, mayaá¹ƒ dukkhassa bhÄ• gino ||

<399> á¹• 21 ``veá¹‡Ä« vÄ• avaÃ±Ã±Ä• honti, rathakÄ• rÄ« ca dubbhikÄ• .

caá¹‡á¸• Ä• lÄ« kapaá¹‡Ä• honti, kappakÄ• {nhÄ• pikÄ• (Ce) } ca punappunaá¹ƒ ||

<400> á¹• 21 ``yÄ• ni yÄ• ni nihÄ«nÄ• ni, kulÄ• ni kapaá¹‡Ä• ni ca.

tesu tesveva jÄ• yanti, esÄ• maccharino gati ||

<401> á¹• 21 ``pubbe ca katakalyÄ• á¹‡Ä• , dÄ• yakÄ• vÄ«tamaccharÄ• .

saggaá¹ƒ te paripÅ«renti, obhÄ• senti ca nandanaá¹ƒ ||

<402> á¹• 21 ``vejayante ca pÄ• sÄ• de, ramitvÄ• kÄ• makÄ• mino.

uccÄ• kulesu jÄ• yanti, sabhogesu tato cutÄ• ||

<403> á¹• 21 ``kÅ«á¹-Ä• gÄ• re ca pÄ• sÄ• de, pallaá¹…ke gonakatthate.

bÄ«jitaá¹…gÄ• {vÄ«jitaá¹…gÄ• (Ce Se) } morahatthehi, kule jÄ• tÄ• yasassino ||

<404> á¹• 21 ``aá¹…kato aá¹…kaá¹ƒ gacchanti, mÄ• ladhÄ• rÄ« alaá¹…katÄ• .

dhÄ• tiyo upatiá¹-á¹-hanti, sÄ• yaá¹ƒ pÄ• taá¹ƒ sukhesino ||

<405> á¹• 21 ``nayidaá¹ƒ \Se 207/ akatapuÃ±Ã±Ä• naá¹ƒ, katapuÃ±Ã±Ä• namevidaá¹ƒ.

asokaá¹ƒ nandanaá¹ƒ rammaá¹ƒ, tidasÄ• naá¹ƒ mahÄ• vanaá¹ƒ ||

<406> á¹• 21 ``sukhaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, idha natthi parattha ca.

sukhaÃ±ca katapuÃ±Ã±Ä• naá¹ƒ, idha ceva parattha ca ||

<407> á¹• 21 ``tesaá¹ƒ sahabyakÄ• mÄ• naá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ.

katapuÃ±Ã±Ä• hi modanti, sagge bhogasamaá¹…ginoâ€™â€™ ti ||

abhijjamÄ• napetavatthu paá¹-hamaá¹ƒ.

2. sÄ• á¹‡avÄ• sÄ«therapetavatthu

<408> á¹• 21 kuá¹‡á¸• inÄ• gariyo \Ee 49/ thero, sÄ• á¹‡avÄ• si {sÄ• nuvÄ• si (Ce), sÄ• na

poá¹-á¹-hapÄ• doti nÄ• mena, samaá¹‡o bhÄ• vitindriyo ||

<409> á¹• 21 tassa \Be 169/ mÄ• tÄ• pitÄ• bhÄ• tÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ \Se 208/ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<410> á¹• 21 te \Ne 127/ duggatÄ• sÅ«cikaá¹-á¹-Ä• , kilantÄ• naggino kisÄ• .

uttasantÄ• {ottappantÄ• (Se Katthaci) } mahattÄ• sÄ• {mahÄ• tÄ• sÄ• (Ce) }, na dassenti
(Katthaci) } ||

<411> á¹• 21 tassa bhÄ• tÄ• vitaritvÄ• , naggo ekapathekako.

catukuá¹‡á¸• iko bhavitvÄ• na, therassa dassayÄ«tumaá¹ƒ ||

<412> á¹• 21 thero cÄ• manasikatvÄ• , tuá¹‡hÄ«bhÅ«to atikkami.

so ca viÃ±Ã±Ä• payÄ« theraá¹ƒ, `bhÄ• tÄ• petagato ahaá¹ƒâ€™ ||

<413> á¹• 21 ``mÄ• tÄ• \Ee 50/ pitÄ• ca te bhante, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• ||

<414> á¹• 21 ``te duggatÄ• sÅ«cikaá¹-á¹-Ä• , kilantÄ• naggino kisÄ• .

uttasantÄ• mahattÄ• sÄ• , na dassenti kurÅ«rino ||

<415> á¹• 21 ``anukampassu kÄ• ruá¹‡iko, datvÄ• anvÄ• disÄ• hi no.

tava dinnena dÄ• nena, yÄ• pessanti kurÅ«rinoâ€™â€™ ti ||

<416> á¹• 21 thero caritvÄ• piá¹‡á¸• Ä• ya, bhikkhÅ« aÃ±Ã±e ca dvÄ• dasa.

ekajjhaá¹ƒ sannipatiá¹ƒsu, bhattavissaggakÄ• raá¹‡Ä• ||

<417> á¹• 21 thero sabbeva te Ä• ha, ``yathÄ• laddhaá¹ƒ dadÄ• tha me.

saá¹…ghabhattaá¹ƒ karissÄ• mi, anukampÄ• ya Ã±Ä• tinaá¹ƒâ€™â€™ ||

<418> á¹• 21 niyyÄ• dayiá¹ƒsu therassa, thero saá¹…ghaá¹ƒ nimantayi.

datvÄ• anvÄ• disi thero, mÄ• tu pitu ca bhÄ• tuno.

``idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™â€™ ||

<419> á¹• 21 samanantarÄ• nuddiá¹-á¹-he, bhojanaá¹ƒ udapajjatha.

suciá¹ƒ paá¹‡Ä«taá¹ƒ sampannaá¹ƒ, anekarasabyaÃ±janaá¹ƒ ||

<420> á¹• 21 tato uddassayÄ« {uddisayÄ« (Ce Katthaci), uddissati (Se Katthaci) } bhÄ• tÄ• sukhÄ«.

``pahÅ«taá¹ƒ bhojanaá¹ƒ bhante, passa naggÄ• mhase mayaá¹ƒ.

tathÄ• bhante parakkama, yathÄ• vatthaá¹ƒ labhÄ• maseâ€™â€™ ti ||

<421> á¹• 21 thero \Be 170/ saá¹…kÄ• rakÅ«á¹-amhÄ• , uccinitvÄ• na nantake.

pilotikaá¹ƒ \Se 209/ paá¹-aá¹ƒ katvÄ• , saá¹…ghe cÄ• tuddise adÄ• ||

<422> á¹• 21 datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

``idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™â€™ ||

<423> á¹• 21 samanantarÄ• nuddiá¹-á¹-he, vatthÄ• ni udapajjisuá¹ƒ.

tato suvatthavasano, therassa dassayÄ«tumaá¹ƒ ||

<424> á¹• 21 ``yÄ• vatÄ• \Ne 128/ nandarÄ• jassa, vijitasmiá¹ƒ paá¹-icchadÄ• .

tato bahutarÄ• bhante, vatthÄ• nacchÄ• danÄ• ni no ||

<425> á¹• 21 ``koseyyakambalÄ«yÄ• ni, khoma kappÄ• sikÄ• ni ca.

vipulÄ• ca mahagghÄ• ca, tepÄ• kÄ• sevalambare ||

<426> á¹• 21 ``te mayaá¹ƒ paridahÄ• ma, yaá¹ƒ yaá¹ƒ hi manaso piyaá¹ƒ.

tathÄ• bhante parakkama, yathÄ• gehaá¹ƒ labhÄ• maseâ€™â€™ ti ||

<427> á¹• 21 thero paá¹‡á¹‡akuá¹-iá¹ƒ katvÄ• , saá¹…ghe cÄ• tuddise adÄ• .

datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

``idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™â€™ ||

<428> á¹• 21 samanantarÄ• nuddiá¹-á¹-he \Ee 51/, gharÄ• ni udapajjisuá¹ƒ.

kÅ«á¹-Ä• gÄ• ranivesanÄ• , vibhattÄ• bhÄ• gaso mitÄ• ||

<429> á¹• 21 ``na manussesu Ä«disÄ• , yÄ• disÄ• no gharÄ• idha.

api dibbesu yÄ• disÄ• , tÄ• disÄ• no gharÄ• idha ||

<430> á¹• 21 ``daddallamÄ• nÄ• \Se 210/ Ä• bhenti {Ä• bhanti (Katthaci) }, samantÄ• catu

`tathÄ• bhante parakkama, yathÄ• pÄ• nÄ«yaá¹ƒ labhÄ• maseâ€™â€™ ti ||

<431> á¹• 21 thero karaá¹‡aá¹ƒ {karakaá¹ƒ (Ce Se Ee) } pÅ«retvÄ• , saá¹…ghe cÄ• tuddis

datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

``idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™ ||

<432> á¹• 21 samanantarÄ• nuddiá¹-á¹-he, pÄ• nÄ«yaá¹ƒ udapajjatha.

gambhÄ«rÄ• caturassÄ• ca, pokkharaÃ±Ã±o sunimmitÄ• ||

<433> á¹• 21 sÄ«todikÄ• \Be 171/ suppatitthÄ• , sÄ«tÄ• appaá¹-igandhiyÄ• .

padumuppalasaÃ±channÄ• , vÄ• rikiÃ±jakkhapÅ«ritÄ• ||

<434> á¹• 21 tattha nhatvÄ• pivitvÄ• ca, therassa paá¹-idassayuá¹ƒ.

``pahÅ«taá¹ƒ pÄ• nÄ«yaá¹ƒ bhante, pÄ• dÄ• dukkhÄ• phalanti noâ€™â€™ ||

<435> á¹• 21 ``Ä• hiá¹‡á¸• amÄ• nÄ• khaÃ±jÄ• ma, sakkhare kusakaá¹‡á¹-ake.

`tathÄ• bhante parakkama, yathÄ• yÄ• naá¹ƒ labhÄ• maseâ€™â€™ â€™ ti ||

<436> á¹• 21 thero sipÄ• á¹-ikaá¹ƒ laddhÄ• , saá¹…ghe cÄ• tuddise adÄ• .

datvÄ• anvÄ• disÄ« thero, mÄ• tu pitu ca bhÄ• tuno.

``idaá¹ƒ me Ã±Ä• tÄ«naá¹ƒ hotu, sukhitÄ• hontu Ã±Ä• tayoâ€™â€™ ||

<437> á¹• 21 samanantarÄ• nuddiá¹-á¹-he \Ne 129/, petÄ• rathena mÄ• gamuá¹ƒ.

``anukampitamha bhadante, bhattenacchÄ• danena ca ||

<438> á¹• 21 ``gharena pÄ• nÄ«yadÄ• nena, yÄ• nadÄ• nena cÅ«bhayaá¹ƒ.

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, bhante vanditumÄ• gatÄ• â€™â€™ ti ||

sÄ• á¹‡avÄ• sÄ«therapetavatthu dutiyaá¹ƒ.

3. rathakÄ• rapetivatthu

<439> á¹• 21 ``veá¸·uriyathambhaá¹ƒ \Se 211/ \Ee 53/ ruciraá¹ƒ pabhassaraá¹ƒ, vimÄ• nan

tatthacchasi devi mahÄ• nubhÄ• ve, pathaddhani {samantato (Katthaci) } pannaraseva cand

<440> á¹• 21 ``vaá¹‡á¹‡o ca te kanakassa sannibho, uttattarÅ«po bhusa dassaneyyo.

pallaá¹…kaseá¹-á¹-he atule nisinnÄ• , ekÄ• tuvaá¹ƒ natthi ca tuyha sÄ• miko ||

<441> á¹• 21 ``imÄ• ca te pokkharaá¹‡Ä« samantÄ• , pahÅ«tamalyÄ• {pahÅ«tamÄ• lÄ• (

suvaá¹‡á¹‡acuá¹‡á¹‡ehi samantamotthatÄ• , na tattha paá¹…ko paá¹‡ako ca vijjati ||

<442> á¹• 21 ``haá¹ƒsÄ• \Be 172/ cime dassanÄ«yÄ• manoramÄ• , udakasmimanupariya

samayya vaggÅ«panadanti sabbe, bindussarÄ• dundubhÄ«naá¹ƒva ghoso ||

<443> á¹• 21 ``daddallamÄ• nÄ• yasasÄ• yasassinÄ«, nÄ• vÄ• ya ca tvaá¹ƒ avalamba tiá

Ä• á¸·Ä• rapamhe \Se 212/ hasite piyaá¹ƒvade, sabbaá¹…gakalyÄ• á¹‡i bhusaá¹ƒ virocasi |

<444> á¹• 21 ``idaá¹ƒ \Ee 54/ vimÄ• naá¹ƒ virajaá¹ƒ same á¹-hitaá¹ƒ, uyyÄ• navantaá¹ƒ {uy
} ratinandivaá¸• á¸• hanaá¹ƒ.

icchÄ• mahaá¹ƒ nÄ• ri anomadassane, tayÄ• saha nandane idha modituâ€™â€™ nti ||

<445> á¹• 21 ``karohi kammaá¹ƒ idha vedanÄ«yaá¹ƒ, cittaÃ±ca te idha nihitaá¹ƒ bhavatu {r
(Katthaci), nitaÃ±ca hotu (Se) }.

katvÄ• na kammaá¹ƒ idha vedanÄ«yaá¹ƒ, evaá¹ƒ mamaá¹ƒ lacchasi kÄ• makÄ• miniâ€™â€

<446> á¹• 21 ``sÄ• dhÅ«â€™â€™ ti so tassÄ• paá¹-issuá¹‡itvÄ• , akÄ• si kammaá¹ƒ tahiá

katvÄ• na kammaá¹ƒ tahiá¹ƒ vedanÄ«yaá¹ƒ, upapajji so mÄ• á¹‡avo tassÄ• sahabyatanti ||

rathakÄ• rapetivatthu tatiyaá¹ƒ.

bhÄ• á¹‡avÄ• raá¹ƒ dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. bhusapetavatthu

<447> á¹• 21 ``bhusÄ• ni \Ne 130/ \Ee 55/ eko sÄ• liá¹ƒ punÄ• paro, ayaÃ±ca nÄ• rÄ« saka

tuvaÃ±ca \Se 213/ gÅ«thaá¹ƒ asuciá¹ƒ akantaá¹ƒ {akantikaá¹ƒ (Ce Ee) }, paribhuÃ±jasi kiss
vipÄ• koâ€™â€™ ti ||

<448> á¹• 21 ``ayaá¹ƒ \Be 173/ pure mÄ• taraá¹ƒ hiá¹ƒsati, ayaá¹ƒ pana kÅ«á¹-avÄ• á¹‡ijo

ayaá¹ƒ maá¹ƒsÄ• ni khÄ• ditvÄ• , musÄ• vÄ• dena vaÃ±ceti ||

<449> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , agÄ• rinÄ« sabbakulassa issarÄ• .

santesu pariguhÄ• mi, mÄ• ca kiÃ±ci ito adaá¹ƒ ||

<450> á¹• 21 ``musÄ• vÄ• dena chÄ• demi, `natthi etaá¹ƒ mama gehe.

sace santaá¹ƒ niguhÄ• mi, gÅ«tho me hotu bhojanaá¹ƒâ€™ ||

<451> á¹• 21 ``tassa kammassa vipÄ• kena, musÄ• vÄ• dassa cÅ«bhayaá¹ƒ.

sugandhaá¹ƒ sÄ• lino bhattaá¹ƒ, gÅ«thaá¹ƒ me parivattati ||

<452> á¹• 21 ``avaÃ±jhÄ• ni ca kammÄ• ni, na hi kammaá¹ƒ vinassati.

duggandhaá¹ƒ kiminaá¹ƒ {kimijaá¹ƒ (Ce) } mÄ«á¸·aá¹ƒ, bhuÃ±jÄ• mi ca pivÄ• mi cÄ• â€™â

bhusapetavatthu catutthaá¹ƒ.

5. kumÄ• rapetavatthu

<453> á¹• 21 accherarÅ«paá¹ƒ sugatassa Ã±Ä• á¹‡aá¹ƒ, satthÄ• yathÄ• puggalaá¹ƒ byÄ•

ussannapuÃ±Ã±Ä• pi bhavanti heke, parittapuÃ±Ã±Ä• pi bhavanti heke ||

<454> á¹• 21 ayaá¹ƒ \Ee 56/ kumÄ• ro sÄ«vathikÄ• ya chaá¸• á¸• ito, aá¹…guá¹-á¹-hasneh
rattiá¹ƒ.

na yakkhabhÅ«tÄ• na sarÄ«sapÄ• {siriá¹ƒsapÄ• (Ce Se Ee) } vÄ• , viheá¹-hayeyyuá¹ƒ ka

<455> á¹• 21 sunakhÄ• pimassa palihiá¹ƒsu pÄ• de, dhaá¹…kÄ• siá¹…gÄ• lÄ• {sigÄ• lÄ•

gabbhÄ• sayaá¹ƒ pakkhigaá¹‡Ä• haranti, kÄ• kÄ• pana akkhimalaá¹ƒ haranti ||

<456> á¹• 21 nayimassa \Be 174/ {na imassa (Se), nimassa (Katthaci) } rakkhaá¹ƒ vidahiá¹
sÄ• sapadhÅ«panaá¹ƒ vÄ• .

nakkhattayogampi na aggahesuá¹ƒ {na uggahesuá¹ƒ (Katthaci) }, na sabbadhaÃ±Ã±Ä• nipi

<457> á¹• 21 etÄ• disaá¹ƒ uttamakicchapattaá¹ƒ, rattÄ• bhataá¹ƒ sÄ«vathikÄ• ya chaá¸• á¸

nonÄ«tapiá¹‡á¸• aá¹ƒva pavedhamÄ• naá¹ƒ, sasaá¹ƒsayaá¹ƒ jÄ«vitasÄ• vasesaá¹ƒ ||

<458> á¹• 21 tamaddasÄ• \Ne 131/ devamanussapÅ«jito, disvÄ• ca taá¹ƒ byÄ• kari bhÅ«

``ayaá¹ƒ kumÄ• ro nagarassimassa, aggakuliko bhavissati bhogato caâ€™â€™ {bhogavÄ•

<459> á¹• 21 ``kissa \Se 215/ {kiá¹ƒâ€™ sa (?) } vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kiss
ayaá¹ƒ vipÄ• ko.

etÄ• disaá¹ƒ byasanaá¹ƒ pÄ• puá¹‡itvÄ• , taá¹ƒ tÄ• disaá¹ƒ paccanubhossatiddhiâ€™â€™

<460> á¹• 21 buddhapamukhassa bhikkhusaá¹…ghassa, pÅ«jaá¹ƒ akÄ• si janatÄ• uá¸·Ä•

tatrassa cittassahu aÃ±Ã±athattaá¹ƒ, vÄ• caá¹ƒ abhÄ• si pharusaá¹ƒ asabbhaá¹ƒ ||

<461> á¹• 21 so taá¹ƒ vitakkaá¹ƒ pavinodayitvÄ• , pÄ«tiá¹ƒ pasÄ• daá¹ƒ paá¹-iladdhÄ• pa

tathÄ• gataá¹ƒ jetavane vasantaá¹ƒ, yÄ• guyÄ• upaá¹-á¹-hÄ• si sattarattaá¹ƒ ||

<462> á¹• 21 tassa {taá¹ƒâ€™ sa (?) } vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡
vipÄ• ko.

etÄ• disaá¹ƒ byasanaá¹ƒ pÄ• puá¹‡itvÄ• , taá¹ƒ tÄ• disaá¹ƒ paccanubhossatiddhiá¹ƒ ||

<463> á¹• 21 á¹-hatvÄ• na \Be 175/ so vassasataá¹ƒ idheva, sabbehi kÄ• mehi samaá¹…g

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, sahabyataá¹ƒ gacchati vÄ• savassÄ• ti ||

kumÄ• rapetavatthu paÃ±camaá¹ƒ.

6. seriá¹‡Ä«petavatthu

<464> á¹• 21 ``naggÄ• \Se 216/ \Ee 57/ dubbaá¹‡á¹‡arÅ«pÄ• si, kisÄ• dhamanisanthatÄ•

upphÄ• sulike kisike, kÄ• nu tvaá¹ƒ idha tiá¹-á¹-hasÄ«â€™â€™ ti ||

<465> á¹• 21 ``ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<466> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• kukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<467> á¹• 21 ``anÄ• vaá¹-esu titthesu, viciniá¹ƒ aá¸• á¸• hamÄ• sakaá¹ƒ.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kÄ• simattano ||

<468> á¹• 21 ``nadiá¹ƒ upemi tasitÄ• , rittakÄ• parivattati.

chÄ• yaá¹ƒ upemi uá¹‡hesu, Ä• tapo parivattati ||

<469> á¹• 21 ``aggivaá¹‡á¹‡o ca me vÄ• to, á¸• ahanto upavÄ• yati.

etaÃ±ca bhante arahÄ• mi, aÃ±Ã±aÃ±ca pÄ• pakaá¹ƒ tato ||

<470> á¹• 21 ``gantvÄ• na \Ne 132/ \Ee 58/ hatthiniá¹ƒ puraá¹ƒ, vajjesi mayha mÄ• taraá¹ƒ

`dhÄ«tÄ• ca te mayÄ• diá¹-á¹-hÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™ ||

<471> á¹• 21 ``atthi me ettha nikkhittaá¹ƒ, anakkhÄ• taÃ±ca taá¹ƒ mayÄ• .

cattÄ• risatasahassÄ• ni, pallaá¹…kassa ca heá¹-á¹-hato ||

<472> á¹• 21 ``tato me dÄ• naá¹ƒ dadatu, tassÄ• ca hotu jÄ«vikÄ• .

dÄ• naá¹ƒ datvÄ• ca me mÄ• tÄ• , dakkhiá¹‡aá¹ƒ anudicchatu {anudissatu (Ce Ee), anvÄ•

tadÄ• haá¹ƒ \Se 217/ sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«â€™â€™ ti ||

<473> á¹• 21 ``sÄ• dhÅ«â€™â€™ ti \Be 176/ so paá¹-issutvÄ• , gantvÄ• na hatthiniá¹ƒ pur

avoca tassÄ• mÄ• taraá¹ƒ ---

`dhÄ«tÄ• ca te mayÄ• diá¹-á¹-hÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™ ||

<474> á¹• 21 ``sÄ• maá¹ƒ tattha samÄ• dapesi, ( ) { (gantvÄ• na hatthiniá¹ƒ puraá¹ƒ) (Se k
mayha mÄ• taraá¹ƒ.

`dhÄ«tÄ• ca te mayÄ• diá¹-á¹-hÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™ ||

<475> á¹• 21 ``atthi ca me ettha nikkhittaá¹ƒ, anakkhÄ• taÃ±ca taá¹ƒ mayÄ• .

cattÄ• risatasahassÄ• ni, pallaá¹…kassa ca heá¹-á¹-hato ||

<476> á¹• 21 ``tato me dÄ• naá¹ƒ dadatu, tassÄ• ca hotu jÄ«vikÄ• .

dÄ• naá¹ƒ datvÄ• ca me mÄ• tÄ• , dakkhiá¹‡aá¹ƒ anudicchatu ( ) { (tato tuvaá¹ƒ dÄ• naá¹ƒ
dakkhiá¹‡amÄ• disÄ«) (Katthaci) }.

`tadÄ• sÄ• sukhitÄ• hessaá¹ƒ, sabbakÄ• masamiddhinÄ«â€™â€™ â€™ ti ||

<477> á¹• 21 tato hi sÄ• dÄ• namadÄ• , tassÄ• dakkhiá¹‡amÄ• disÄ«.

petÄ« ca sukhitÄ• Ä• si, tassÄ• cÄ• si sujÄ«vikÄ• ti ||

seriá¹‡Ä«petavatthu chaá¹-á¹-haá¹ƒ.

7. migaluddakapetavatthu

<478> á¹• 21 ``naranÄ• ripurakkhato \Ee 59/ yuvÄ• , rajanÄ«yehi kÄ• maguá¹‡ehi {kÄ• me

divasaá¹ƒ anubhosi kÄ• raá¹‡aá¹ƒ, kimakÄ• si purimÄ• ya jÄ• tiyÄ• â€™â€™ ti ||

<479> á¹• 21 ``ahaá¹ƒ \Ne 133/ rÄ• jagahe ramme, ramaá¹‡Ä«ye giribbaje.

migaluddo \Se 218/ pure Ä• siá¹ƒ, lohitapÄ• á¹‡i dÄ• ruá¹‡o ||

<480> á¹• 21 ``avirodhakaresu pÄ• á¹‡isu, puthusattesu paduá¹-á¹-hamÄ• naso.

vicariá¹ƒ atidÄ• ruá¹‡o sadÄ• {tadÄ• (Ce) }, parahiá¹ƒsÄ• ya rato asaÃ±Ã±ato ||

<481> á¹• 21 ``tassa \Be 177/ me sahÄ• yo suhadayo {suhado (Ce) }, saddho Ä• si upÄ• s

sopi {so hi (Se) } maá¹ƒ anukampanto, nivÄ• resi punappunaá¹ƒ ||

<482> á¹• 21 `` `mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, mÄ• tÄ• ta duggatiá¹ƒ agÄ• .

sace icchasi pecca sukhaá¹ƒ, virama pÄ• á¹‡avadhÄ• asaá¹ƒyamÄ• â€™ ||

<483> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , sukhakÄ• massa hitÄ• nukampino.

nÄ• kÄ• siá¹ƒ sakalÄ• nusÄ• saniá¹ƒ, cirapÄ• pÄ• bhirato abuddhimÄ• ||

<484> á¹• 21 ``so maá¹ƒ puna bhÅ«risumedhaso, anukampÄ• ya saá¹ƒyame nivesayi.

`sace divÄ• hanasi pÄ• á¹‡ino, atha te rattiá¹ƒ bhavatu saá¹ƒyamoâ€™ ||

<485> á¹• 21 ``svÄ• haá¹ƒ \Ee 60/ divÄ• hanitvÄ• pÄ• á¹‡ino, virato rattimahosi saÃ±Ã±at

rattÄ• haá¹ƒ paricÄ• remi, divÄ• khajjÄ• mi duggato ||

<486> á¹• 21 ``tassa kammassa kusalassa, anubhomi rattiá¹ƒ amÄ• nusiá¹ƒ.

divÄ• paá¹-ihatÄ• va {paá¹-ihatÄ• ca (Katthaci) } kukkurÄ• , upadhÄ• vanti samantÄ• khÄ•

<487> á¹• 21 ``ye ca te satatÄ• nuyogino, dhuvaá¹ƒ payuttÄ• sugatassa sÄ• sane.

maÃ±Ã±Ä• mi te amatameva kevalaá¹ƒ, adhigacchanti padaá¹ƒ asaá¹…khataâ€™â€™ nti |

migaluddakapetavatthu sattamaá¹ƒ.

8. dutiyamigaluddakapetavatthu

<488> á¹• 21 ``kÅ«á¹-Ä• gÄ• re \Se 219/ ca pÄ• sÄ• de, pallaá¹…ke gonakatthate.

paÃ±caá¹…gikena turiyena, ramasi suppavÄ• dite ||

<489> á¹• 21 ``tato \Be 178/ ratyÄ• vivasÄ• ne {vyavasÄ• ne (Ce) }, sÅ«riyuggamanaá¹ƒ p

apaviddho susÄ• nasmiá¹ƒ, bahudukkhaá¹ƒ nigacchasi ||

<490> á¹• 21 ``kiá¹ƒ \Ee 61/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasiâ€™â€™ ||

<491> á¹• 21 ``ahaá¹ƒ \Ne 134/ rÄ• jagahe ramme, ramaá¹‡Ä«ye giribbaje.

migaluddo pure Ä• siá¹ƒ, luddo cÄ• simasaÃ±Ã±ato ||

<492> á¹• 21 ``tassa me sahÄ• yo suhadayo, saddho Ä• si upÄ• sako.

tassa kulupako bhikkhu, Ä• si gotamasÄ• vako.

sopi maá¹ƒ anukampanto, nivÄ• resi punappunaá¹ƒ ||

<493> á¹• 21 `` `mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, mÄ• tÄ• ta duggatiá¹ƒ agÄ• .

sace icchasi pecca sukhaá¹ƒ, virama pÄ• á¹‡avadhÄ• asaá¹ƒyamÄ• â€™ ||

<494> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , sukhakÄ• massa hitÄ• nukampino.

nÄ• kÄ• siá¹ƒ sakalÄ• nusÄ• saniá¹ƒ, cirapÄ• pÄ• bhirato abuddhimÄ• ||

<495> á¹• 21 ``so maá¹ƒ puna bhÅ«risumedhaso, anukampÄ• ya saá¹ƒyame nivesayi.

`sace divÄ• hanasi pÄ• á¹‡ino, atha te rattiá¹ƒ bhavatu saá¹ƒyamoâ€™ ||

<496> á¹• 21 ``svÄ• haá¹ƒ divÄ• hanitvÄ• pÄ• á¹‡ino, virato rattimahosi saÃ±Ã±ato.

rattÄ• haá¹ƒ paricÄ• remi, divÄ• khajjÄ• mi duggato ||

<497> á¹• 21 ``tassa \Se 220/ kammassa kusalassa, anubhomi rattiá¹ƒ amÄ• nusiá¹ƒ.

divÄ• paá¹-ihatÄ• va kukkurÄ• , upadhÄ• vanti samantÄ• khÄ• dituá¹ƒ ||

<498> á¹• 21 ``ye ca te satatÄ• nuyogino, dhuvaá¹ƒ payuttÄ• {dhuvayuttÄ• (Ce) } sugatas

maÃ±Ã±Ä• mi te amatameva kevalaá¹ƒ, adhigacchanti padaá¹ƒ asaá¹…khataâ€™â€™ nti |

dutiyamigaluddakapetavatthu aá¹-á¹-hamaá¹ƒ.

9. kÅ«á¹-avinicchayikapetavatthu

<499> á¹• 21 ``mÄ• lÄ« \Be 179/ \Ee 62/ kiriá¹-Ä« kÄ• yÅ«rÄ« {keyÅ«rÄ« (Ce) }, gattÄ• te

pasannamukhavaá¹‡á¹‡osi, sÅ«riyavaá¹‡á¹‡ova sobhasi ||

<500> á¹• 21 ``amÄ• nusÄ• pÄ• risajjÄ• , ye teme paricÄ• rakÄ• .

dasa kaÃ±Ã±Ä• sahassÄ• ni, yÄ• temÄ• paricÄ• rikÄ• .

tÄ• {kÄ• (Katthaci) } kambukÄ• yÅ«radharÄ• , kaÃ±canÄ• veá¸·abhÅ«sitÄ• ||

<501> á¹• 21 ``mahÄ• nubhÄ• vosi tuvaá¹ƒ, lomahaá¹ƒsanarÅ«pavÄ• .

piá¹-á¹-himaá¹ƒsÄ• ni attano, sÄ• maá¹ƒ ukkacca {ukkaá¸• á¸• ha (Ce) } khÄ• dasi ||

<502> á¹• 21 ``kiá¹ƒ \Ne 135/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkuá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, piá¹-á¹-himaá¹ƒsÄ• ni attano.

sÄ• maá¹ƒ ukkacca khÄ• dasÄ«â€™â€™ ti ||

<503> á¹• 21 ``attanohaá¹ƒ anatthÄ• ya, jÄ«valoke acÄ• risaá¹ƒ.

pesuÃ±Ã±amusÄ• vÄ• dena, nikativaÃ±canÄ• ya ca ||

<504> á¹• 21 ``tatthÄ• haá¹ƒ parisaá¹ƒ gantvÄ• , saccakÄ• le upaá¹-á¹-hite.

atthaá¹ƒ \Se 221/ dhammaá¹ƒ nirÄ• katvÄ• {niraá¹ƒkatvÄ• (Katthaci) ni + Ä• + kara + tvÄ•
adhammamanuvattisaá¹ƒ ||

<505> á¹• 21 ``evaá¹ƒ so khÄ• datattÄ• naá¹ƒ, yo hoti piá¹-á¹-himaá¹ƒsiko.

yathÄ• haá¹ƒ ajja khÄ• dÄ• mi, piá¹-á¹-himaá¹ƒsÄ• ni attano ||

<506> á¹• 21 ``tayidaá¹ƒ tayÄ• nÄ• rada sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ, anukampakÄ• ye kusal

mÄ• pesuá¹‡aá¹ƒ mÄ• ca musÄ• abhÄ• á¹‡i, mÄ• khosi piá¹-á¹-himaá¹ƒsiko tuvaâ€™â€™

kÅ«á¹-avinicchayikapetavatthu navamaá¹ƒ.

10. dhÄ• tuvivaá¹‡á¹‡apetavatthu

<507> á¹• 21 ``antalikkhasmiá¹ƒ \Ee 63/ tiá¹-á¹-hanto, duggandho pÅ«ti vÄ• yasi.

mukhaÃ±ca te kimayo pÅ«tigandhaá¹ƒ, khÄ• danti kiá¹ƒ kammamakÄ• si pubbe ||

<508> á¹• 21 ``tato \Be 180/ satthaá¹ƒ gahetvÄ• na, okkantanti punappunaá¹ƒ.

khÄ• rena paripphositvÄ• , okkantanti punappunaá¹ƒ ||

<509> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasÄ«â€™â€™ ti ||

<510> á¹• 21 ``ahaá¹ƒ rÄ• jagahe ramme, ramaá¹‡Ä«ye giribbaje.

issaro dhanadhaÃ±Ã±assa, supahÅ«tassa mÄ• risa ||

<511> á¹• 21 ``tassÄ• yaá¹ƒ me bhariyÄ• ca, dhÄ«tÄ• ca suá¹‡isÄ• ca me.

tÄ• mÄ• laá¹ƒ uppalaÃ±cÄ• pi, paccagghaÃ±ca vilepanaá¹ƒ.

thÅ«paá¹ƒ harantiyo vÄ• resiá¹ƒ, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ mayÄ• ||

<512> á¹• 21 ``chaá¸·Ä• sÄ«tisahassÄ• ni \Se 222/, mayaá¹ƒ paccattavedanÄ• .

thÅ«papÅ«jaá¹ƒ vivaá¹‡á¹‡etvÄ• , paccÄ• ma niraye bhusaá¹ƒ ||

<513> á¹• 21 ``ye \Ne 136/ ca kho thÅ«papÅ«jÄ• ya, vattante arahato mahe.

Ä• dÄ«navaá¹ƒ pakÄ• senti, vivecayetha {vivecayatha (Ce) } ne tato ||

<514> á¹• 21 ``imÄ• ca passa Ä• yantiyo, mÄ• ladhÄ• rÄ« alaá¹…katÄ• .

mÄ• lÄ• vipÄ• kaá¹ƒnubhontiyo {anubhavanti (Ce Ee) }, samiddhÄ• ca tÄ• {samiddhÄ• tÄ

<515> á¹• 21 ``taÃ±ca disvÄ• na accheraá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

namo karonti sappaÃ±Ã±Ä• , vandanti taá¹ƒ mahÄ• muniá¹ƒ ||

<516> á¹• 21 ``sohaá¹ƒ \Ee 64/ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

thÅ«papÅ«jaá¹ƒ karissÄ• mi, appamatto punappunaâ€™â€™ nti ||

dhÄ• tuvivaá¹‡á¹‡apetavatthu dasamaá¹ƒ. cÅ«á¸·avaggo tatiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

abhijjamÄ• no kuá¹‡á¸• iyo {koá¹‡á¸• aÃ±Ã±o (sabbattha) }, rathakÄ• rÄ« bhusena ca.

kumÄ• ro gaá¹‡ikÄ• ceva, dve luddÄ• piá¹-á¹-hipÅ«janÄ• .

vaggo tena pavuccatÄ«ti ||

4. mahÄ• vaggo

1. ambasakkarapetavatthu

<517> á¹• 21 vesÄ• lÄ« \Se 223/ \Be 181/ \Ne 137/ \Ee 65/ nÄ• ma nagaratthi vajjÄ«naá¹ƒ, ambasakkaro {ambasakkharo (Ce Se), appasakkaro (Katthaci) }.

disvÄ• na petaá¹ƒ nagarassa bÄ• hiraá¹ƒ, tattheva pucchittha taá¹ƒ kÄ• raá¹‡atthiko ||

<518> á¹• 21 ``seyyÄ• nisajjÄ• nayimassa atthi, abhikkamo natthi paá¹-ikkamo ca.

asitapÄ«takhÄ• yitavatthabhogÄ• , paricÄ• rikÄ• {paricÄ• raá¹‡Ä• (Ce Ee) } sÄ• pi imassa

<519> á¹• 21 ``ye Ã±Ä• takÄ• diá¹-á¹-hasutÄ• suhajjÄ• , anukampakÄ• yassa ahesuá¹ƒ p

daá¹-á¹-humpi te dÄ• ni na taá¹ƒ labhanti, virÄ• jitatto {virÄ• dhitatto (Ce Ee) } hi janena tena

<520> á¹• 21 ``na oggatattassa bhavanti mittÄ• , jahanti mittÄ• vikalaá¹ƒ viditvÄ• .

atthaÃ±ca disvÄ• parivÄ• rayanti, bahÅ« mittÄ• uggatattassa honti ||

<521> á¹• 21 ``nihÄ«natto sabbabhogehi kiccho, sammakkhito \Se 224/ samparibhinnagatt

ussÄ• vabindÅ«va palimpamÄ• no, ajja suve jÄ«vitassÅ«parodho ||

<522> á¹• 21 ``etÄ• disaá¹ƒ uttamakicchappattaá¹ƒ, uttÄ• sitaá¹ƒ pucimandassa sÅ«le.

`atha tvaá¹ƒ kena vaá¹‡á¹‡ena vadesi yakkha, jÄ«va bho jÄ«vitameva seyyoâ€™â€™ â€™

<523> á¹• 21 ``sÄ• lohito \Be 182/ \Ee 66/ esa ahosi mayhaá¹ƒ, ahaá¹ƒ sarÄ• mi purimÄ• y

disvÄ• ca me kÄ• ruÃ±Ã±amahosi rÄ• ja, mÄ• pÄ• padhammo nirayaá¹ƒ patÄ• yaá¹ƒ {pati

<524> á¹• 21 ``ito cuto licchavi esa poso, sattussadaá¹ƒ nirayaá¹ƒ ghorarÅ«paá¹ƒ.

upapajjati dukkaá¹-akammakÄ• rÄ«, mahÄ• bhitÄ• paá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaá¹ƒ ||

<525> á¹• 21 ``anekabhÄ• gena guá¹‡ena seyyo, ayameva sÅ«lo nirayena tena.

ekantadukkhaá¹ƒ kaá¹-ukaá¹ƒ bhayÄ• nakaá¹ƒ, ekantatibbaá¹ƒ nirayaá¹ƒ patÄ• yaá¹ƒ {pate

<526> á¹• 21 ``idaÃ±ca \Se 225/ sutvÄ• vacanaá¹ƒ mameso, dukkhÅ«panÄ«to vijaheyya p

tasmÄ• ahaá¹ƒ santike na bhaá¹‡Ä• mi, mÄ• me kato jÄ«vitassÅ«parodhoâ€™â€™ ||

<527> á¹• 21 ``aÃ±Ã±Ä• to eso {ajjhito esa (Katthaci) } purisassa attho, aÃ±Ã±ampi icchÄ• tuvaá¹ƒ.

okÄ• sakammaá¹ƒ sace no karosi, pucchÄ• ma taá¹ƒ no na ca kujjhitabbaâ€™â€™ nti ||

<528> á¹• 21 ``addhÄ• paá¹-iÃ±Ã±Ä• me tadÄ• ahu {paá¹-iÃ±Ã±Ä• tametaá¹ƒ tadÄ• hu (mete tadÄ• ahu (?) }, nÄ• cikkhanÄ• appasannassa hoti.

akÄ• mÄ• saddheyyavacoti katvÄ• , pucchassu maá¹ƒ kÄ• maá¹ƒ yathÄ• visayhaâ€™â€™

<529> á¹• 21 ``yaá¹ƒ \Ne 138/ kiÃ±cahaá¹ƒ cakkhunÄ• passissÄ• mi {passÄ• mi (Katthaci) abhisaddaheyyaá¹ƒ.

disvÄ• va taá¹ƒ nopi ce saddaheyyaá¹ƒ, kareyyÄ• si {karohi (katthaci) } me yakkha niyassak

<530> á¹• 21 ``saccappaá¹-iÃ±Ã±Ä• \Be 183/ tava mesÄ• hotu, sutvÄ• na dhammaá¹ƒ lab

aÃ±Ã±atthiko \Se 226/ no ca paduá¹-á¹-hacitto, yaá¹ƒ te sutaá¹ƒ asutaÃ±cÄ• pi dhammaá¹ƒ

sabbampi akkhissaá¹ƒ {sabbaá¹ƒ Ä• cikkhissaá¹ƒ (Ce) } yathÄ• pajÄ• nanti ||

<531> á¹• 21 ``setena assena alaá¹…katena, upayÄ• si sÅ«lÄ• vutakassa santike.

yÄ• naá¹ƒ idaá¹ƒ abbhutaá¹ƒ dassaneyyaá¹ƒ, kissetaá¹ƒ kammassa ayaá¹ƒ vipÄ• koâ€™â€

<532> á¹• 21 ``vesÄ• liyÄ• \Ee 67/ nagarassa {tassa nagarassa (Ce Se Ee) } majjhe, cikkh ahosi.

gosÄ«samekÄ• haá¹ƒ pasannacitto, setaá¹ƒ {setuá¹ƒ (Se Katthaci) } gahetvÄ• narakasmiá¹

<533> á¹• 21 ``etasmiá¹ƒ pÄ• dÄ• ni patiá¹-á¹-hapetvÄ• , mayaÃ±ca aÃ±Ã±e ca atikkamim

yÄ• naá¹ƒ idaá¹ƒ abbhutaá¹ƒ dassaneyyaá¹ƒ, tasseva kammassa ayaá¹ƒ vipÄ• koâ€™â€™

<534> á¹• 21 ``vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sati, gandho ca te sabbadisÄ• pavÄ•

yakkhiddhipattosi mahÄ• nubhÄ• vo, naggo cÄ• si kissa ayaá¹ƒ vipÄ• koâ€™â€™ ti ||

<535> á¹• 21 ``akkodhano \Se 227/ niccapasannacitto, saá¹‡hÄ• hi vÄ• cÄ• hi janaá¹ƒ upe

tasseva kammassa ayaá¹ƒ vipÄ• ko, dibbo me vaá¹‡á¹‡o satataá¹ƒ pabhÄ• sati ||

<536> á¹• 21 ``yasaÃ±ca kittiÃ±ca dhamme á¹-hitÄ• naá¹ƒ, disvÄ• na mantemi {disvÄ• sa
pasannacitto.

tasseva kammassa ayaá¹ƒ vipÄ• ko, dibbo me gandho satataá¹ƒ pavÄ• yati ||

<537> á¹• 21 ``sahÄ• yÄ• naá¹ƒ \Be 184/ titthasmiá¹ƒ nhÄ• yantÄ• naá¹ƒ, thale gahetvÄ•

khiá¸• á¸• atthiko no ca paduá¹-á¹-hacitto, tenamhi naggo kasirÄ• ca vuttÄ«â€™â€™ ti ||

<538> á¹• 21 ``yo kÄ«á¸·amÄ• no pakaroti pÄ• paá¹ƒ, tassedisaá¹ƒ kammavipÄ• kamÄ• hu

akÄ«á¸·amÄ• no pana yo karoti, kiá¹ƒ tassa kammassa vipÄ• kamÄ• hÅ«â€™â€™ ti ||

<539> á¹• 21 ``ye duá¹-á¹-hasaá¹…kappamanÄ• manussÄ• , kÄ• yena vÄ• cÄ• ya ca saá¹

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ te nirayaá¹ƒ upenti ||

<540> á¹• 21 ``apare \Se 228/ pana sugatimÄ• samÄ• nÄ• , dÄ• ne ratÄ• saá¹…gahitattab

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, asaá¹ƒsayaá¹ƒ te sugatiá¹ƒ upentÄ«â€™â€™ ti ||

<541> á¹• 21 ``taá¹ƒ kinti jÄ• neyyamahaá¹ƒ avecca, kalyÄ• á¹‡apÄ• passa ayaá¹ƒ vipÄ• k

kiá¹ƒ vÄ• haá¹ƒ disvÄ• abhisaddaheyyaá¹ƒ, ko vÄ• pi maá¹ƒ saddahÄ• peyya etaâ€™â€™

<542> á¹• 21 ``disvÄ• \Ee 68/ ca sutvÄ• abhisaddahassu, kalyÄ• á¹‡apÄ• passa ayaá¹ƒ v

kalyÄ• á¹‡apÄ• pe ubhaye asante, siyÄ• nu sattÄ• sugatÄ• duggatÄ• vÄ• ||

<543> á¹• 21 ``no \Ne 139/ cettha kammÄ• ni kareyyuá¹ƒ maccÄ• , kalyÄ• á¹‡apÄ• pÄ• ni

nÄ• hesuá¹ƒ sattÄ• sugatÄ• duggatÄ• vÄ• , hÄ«nÄ• paá¹‡Ä«tÄ• ca manussaloke ||

<544> á¹• 21 ``yasmÄ• \Be 185/ ca kammÄ• ni karonti maccÄ• , kalyÄ• á¹‡apÄ• pÄ• ni ma

tasmÄ• hi sattÄ• sugatÄ• duggatÄ• vÄ• , hÄ«nÄ• \Se 229/ paá¹‡Ä«tÄ• ca manussaloke

<545> á¹• 21 ``dvayajja kammÄ• naá¹ƒ vipÄ• kamÄ• hu, sukhassa dukkhassa ca vedanÄ«

tÄ• devatÄ• yo paricÄ• rayanti, paccanti bÄ• lÄ• dvayataá¹ƒ apassino ||

<546> á¹• 21 ``na matthi kammÄ• ni sayaá¹ƒkatÄ• ni, datvÄ• pi me natthi yo {so (sabbattha

acchÄ• danaá¹ƒ sayanamathannapÄ• naá¹ƒ, tenamhi naggo kasirÄ• ca vuttÄ«â€™â€™ ti |

<547> á¹• 21 ``siyÄ• nu kho kÄ• raá¹‡aá¹ƒ kiÃ±ci yakkha, acchÄ• danaá¹ƒ yena tuvaá¹ƒ la

Ä• cikkha me tvaá¹ƒ yadatthi hetu, saddhÄ• yikaá¹ƒ {saddhÄ• yitaá¹ƒ (Ce Ee) } hetuvaco su

<548> á¹• 21 ``kappitako {kappinako (Ce) } nÄ• ma idhatthi bhikkhu, jhÄ• yÄ« susÄ«lo arah

guttindriyo saá¹ƒvutapÄ• timokkho, sÄ«tibhÅ«to uttamadiá¹-á¹-hipatto ||

<549> á¹• 21 ``sakhilo vadaÃ±Ã±Å« suvaco sumukho, svÄ• gamo suppaá¹-imuttako ca.

puÃ±Ã±assa khettaá¹ƒ araá¹‡avihÄ• rÄ«, devamanussÄ• naÃ±ca \Se 230/ dakkhiá¹‡eyyo ||

<550> á¹• 21 ``santo vidhÅ«mo anÄ«gho nirÄ• so, mutto visallo amamo avaá¹…ko.

nirÅ«padhÄ« sabbapapaÃ±cakhÄ«á¹‡o, tisso vijjÄ• anuppatto jutimÄ• ||

<551> á¹• 21 ``appaÃ±Ã±Ä• to \Be 186/ disvÄ• pi na ca sujÄ• no, munÄ«ti naá¹ƒ vajjisu vo

jÄ• nanti taá¹ƒ yakkhabhÅ«tÄ• anejaá¹ƒ, kalyÄ• á¹‡adhammaá¹ƒ vicarantaá¹ƒ loke ||

<552> á¹• 21 ``tassa \Ee 69/ tuvaá¹ƒ ekayugaá¹ƒ duve vÄ• , mamuddisitvÄ• na sace dadet

paá¹-iggahÄ«tÄ• ni ca tÄ• ni assu, mamaÃ±ca passetha sannaddhadussaâ€™â€™ nti ||

<553> á¹• 21 ``kasmiá¹ƒ padese samaá¹‡aá¹ƒ vasantaá¹ƒ, gantvÄ• na passemu mayaá¹ƒ i

yo majja {sa majja (Ce) } kaá¹…khaá¹ƒ vicikicchitaÃ±ca, diá¹-á¹-hÄ«visÅ«kÄ• ni vinodayeyy

<554> á¹• 21 ``eso nisinno kapinaccanÄ• yaá¹ƒ, parivÄ• rito devatÄ• hi bahÅ«hi.

dhammiá¹ƒ \Se 231/ kathaá¹ƒ bhÄ• sati saccanÄ• mo, sakasmimÄ• cerake appamattoâ€™â

<555> á¹• 21 ``tathÄ• haá¹ƒ {yathÄ• haá¹ƒ (Katthaci) } kassÄ• mi gantvÄ• idÄ• ni, acchÄ• yugena.

paá¹-iggahitÄ• ni ca tÄ• ni assu, tuvaÃ±ca passemu sannaddhadussaâ€™â€™ nti ||

<556> á¹• 21 ``mÄ• akkhaá¹‡e pabbajitaá¹ƒ upÄ• gami, sÄ• dhu vo licchavi nesa dhammo

tato ca kÄ• le upasaá¹…kamitvÄ• , tattheva passÄ• hi raho nisinnaâ€™â€™ nti ||

<557> á¹• 21 tathÄ• ti vatvÄ• agamÄ• si tattha, parivÄ• rito dÄ• sagaá¹‡ena licchavi.

so taá¹ƒ nagaraá¹ƒ upasaá¹…kamitvÄ• , vÄ• sÅ«pagacchittha sake nivesane ||

<558> á¹• 21 tato \Be 187/ \Ne 140/ ca kÄ• le gihikiccÄ• ni katvÄ• , nhatvÄ• pivitvÄ• ca kh

viceyya peá¸·Ä• to ca yugÄ• ni aá¹-á¹-ha, gÄ• hÄ• payÄ« dÄ• sagaá¹‡ena licchavi ||

<559> á¹• 21 so taá¹ƒ padesaá¹ƒ upasaá¹…kamitvÄ• , taá¹ƒ addasa samaá¹‡aá¹ƒ santacit

paá¹-ikkantaá¹ƒ \Se 232/ gocarato nivattaá¹ƒ, sÄ«tibhÅ«taá¹ƒ rukkhamÅ«le nisinnaá¹ƒ ||

<560> á¹• 21 tamenamavoca upasaá¹…kamitvÄ• , appÄ• bÄ• dhaá¹ƒ phÄ• suvihÄ• raÃ±ca

``vesÄ• liyaá¹ƒ licchavihaá¹ƒ bhadante, jÄ• nanti maá¹ƒ licchavi ambasakkaro ||

<561> á¹• 21 ``imÄ• ni me aá¹-á¹-ha yugÄ• subhÄ• ni {yugÄ• ni bhante (Se Katthaci) }, pa padadÄ• mi tuyhaá¹ƒ.

teneva atthena idhÄ• gatosmi, yathÄ• ahaá¹ƒ attamano bhaveyyaâ€™â€™ nti ||

<562> á¹• 21 ``dÅ«ratova \Ee 70/ samaá¹‡abrÄ• hmaá¹‡Ä• ca, nivesanaá¹ƒ te parivajjaya

pattÄ• ni bhijjanti ca te {bhijjanti tava (Se Katthaci) } nivesane, saá¹…ghÄ• á¹-iyo cÄ• pi vid

{vipÄ• á¹-ayanti (Ce), vipÄ• tayanti (Katthaci) } ||

<563> á¹• 21 ``athÄ• pare pÄ• dakuá¹-hÄ• rikÄ• hi, avaá¹ƒsirÄ• samaá¹‡Ä• pÄ• tayanti.

etÄ• disaá¹ƒ pabbajitÄ• vihesaá¹ƒ, tayÄ• kataá¹ƒ samaá¹‡Ä• pÄ• puá¹‡anti ||

<564> á¹• 21 ``tiá¹‡ena telampi na tvaá¹ƒ adÄ• si, mÅ«á¸·hassa \Se 233/ maggampi na pÄ

andhassa daá¹‡á¸• aá¹ƒ sayamÄ• diyÄ• si, etÄ• diso kadariyo asaá¹ƒvuto tuvaá¹ƒ.

atha tvaá¹ƒ kena vaá¹‡á¹‡ena kimeva disvÄ• ,

amhehi saha saá¹ƒvibhÄ• gaá¹ƒ karosÄ«â€™â€™ ti ||

<565> á¹• 21 ``paccemi \Be 188/ bhante yaá¹ƒ tvaá¹ƒ vadesi, vihesayiá¹ƒ samaá¹‡e brÄ• h

khiá¸• á¸• atthiko no ca paduá¹-á¹-hacitto, etampi me dukkaá¹-ameva bhante ||

<566> á¹• 21 ``khiá¸• á¸• Ä• ya yakkho pasavitvÄ• pÄ• paá¹ƒ, vedeti dukkhaá¹ƒ asamattab

daharo yuvÄ• nagganiyassa bhÄ• gÄ«, kiá¹ƒ su tato dukkhatarassa hoti ||

<567> á¹• 21 ``taá¹ƒ disvÄ• saá¹ƒvegamalatthaá¹ƒ bhante, tappaccayÄ• vÄ• pi {tappacca
tappaccayÄ• cÄ• haá¹ƒ (Ee) } dadÄ• mi dÄ• naá¹ƒ.

paá¹-igaá¹‡ha bhante vatthayugÄ• ni aá¹-á¹-ha, yakkhassimÄ• gacchantu dakkhiá¹‡Ä• yoâ

<568> á¹• 21 ``addhÄ• hi dÄ• naá¹ƒ bahudhÄ• pasatthaá¹ƒ, dadato ca te akkhayadhamm

paá¹-igaá¹‡hÄ• mi \Se 234/ te vatthayugÄ• ni aá¹-á¹-ha, yakkhassimÄ• gacchantu dakkhiá¹

<569> á¹• 21 tato hi so Ä• camayitvÄ• licchavi, therassa datvÄ• na yugÄ• ni aá¹-á¹-ha.

`paá¹-iggahitÄ• ni ca tÄ• ni assu, yakkhaÃ±ca passetha sannaddhadussaá¹ƒâ€™ ||

<570> á¹• 21 tamaddasÄ• candanasÄ• ralittaá¹ƒ, Ä• jaÃ±Ã±amÄ• rÅ«á¸·hamuá¸·Ä• ravaá

alaá¹…kataá¹ƒ sÄ• dhunivatthadussaá¹ƒ, parivÄ• ritaá¹ƒ yakkhamahiddhipattaá¹ƒ ||

<571> á¹• 21 so \Ee 71/ taá¹ƒ disvÄ• attamanÄ• udaggo, pahaá¹-á¹-hacitto ca subhaggar

kammaÃ±ca disvÄ• na mahÄ• vipÄ• kaá¹ƒ, sandiá¹-á¹-hikaá¹ƒ cakkhunÄ• sacchikatvÄ• ||

<572> á¹• 21 tamenamavoca \Be 189/ \Ne 141/ upasaá¹…kamitvÄ• , ``dassÄ• mi dÄ• naá¹

na cÄ• pi me kiÃ±ci adeyyamatthi, tuvaÃ±ca me yakkha bahÅ«pakÄ• roâ€™â€™ ti ||

<573> á¹• 21 ``tuvaÃ±ca me licchavi ekadesaá¹ƒ, adÄ• si dÄ• nÄ• ni amoghametaá¹ƒ.

svÄ• haá¹ƒ \Se 235/ karissÄ• mi tayÄ• va sakkhiá¹ƒ, amÄ• nuso mÄ• nusakena saddhiâ€™

<574> á¹• 21 ``gatÄ« ca bandhÅ« ca parÄ• yaá¹‡aÃ±ca {parÄ• yanaÃ±ca (Se Katthaci) }, r
me {devatÄ• si (Ce Se) }.

yÄ• cÄ• mi taá¹ƒ {yÄ• cÄ• mahaá¹ƒ (Ce) } paÃ±jaliko bhavitvÄ• , icchÄ• mi taá¹ƒ yakkha pu
||

<575> á¹• 21 ``sace tuvaá¹ƒ assaddho bhavissasi, kadariyarÅ«po vippaá¹-ipannacitto.

tvaá¹ƒ neva maá¹ƒ lacchasi {teneva maá¹ƒ na lacchasÄ« (Ce), teneva maá¹ƒ licchavi (Se), t
(Katthaci) } dassanÄ• ya, disvÄ• ca taá¹ƒ nopi ca Ä• lapissaá¹ƒ ||

<576> á¹• 21 ``sace pana tvaá¹ƒ bhavissasi dhammagÄ• ravo, dÄ• ne rato saá¹…gahitatta

opÄ• nabhÅ«to samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ, evaá¹ƒ mamaá¹ƒ lacchasi dassanÄ• ya ||

<577> á¹• 21 ``disvÄ• ca taá¹ƒ Ä• lapissaá¹ƒ bhadante, imaÃ±ca sÅ«lato lahuá¹ƒ pamuÃ±

yato nidÄ• naá¹ƒ akarimha sakkhiá¹ƒ, maÃ±Ã±Ä• mi sÅ«lÄ• vutakassa kÄ• raá¹‡Ä• ||

<578> á¹• 21 ``te \Be 190/ aÃ±Ã±amaÃ±Ã±aá¹ƒ akarimha sakkhiá¹ƒ, ayaÃ±ca \Se 236/ sÅ«
lahuá¹ƒ pamutto.

sakkacca dhammÄ• ni samÄ• caranto, mucceyya so nirayÄ• ca tamhÄ• .

kammaá¹ƒ siyÄ• aÃ±Ã±atra vedanÄ«yaá¹ƒ ||

<579> á¹• 21 ``kappitakaÃ±ca upasaá¹…kamitvÄ• , teneva {tena (Se Katthaci) } saha saá¹ƒ

sayaá¹ƒ mukhenÅ«panisajja puccha, so te akkhissati etamatthaá¹ƒ ||

<580> á¹• 21 ``tameva bhikkhuá¹ƒ upasaá¹…kamitvÄ• , pucchassu aÃ±Ã±atthiko no ca pa

so te sutaá¹ƒ asutaÃ±cÄ• pi dhammaá¹ƒ,

sabbampi \Ee 72/ akkhissati yathÄ• pajÄ• naâ€™â€™ nti ||

<581> á¹• 21 so tattha rahassaá¹ƒ samullapitvÄ• , sakkhiá¹ƒ karitvÄ• na amÄ• nusena.

pakkÄ• mi so licchavÄ«naá¹ƒ sakÄ• saá¹ƒ, atha bravi parisaá¹ƒ sannisinnaá¹ƒ ||

<582> á¹• 21 ``suá¹‡antu bhonto mama ekavÄ• kyaá¹ƒ, varaá¹ƒ varissaá¹ƒ labhissÄ• mi at

sÅ«lÄ• vuto \Se 237/ puriso luddakammo, paá¹‡Ä«hitadaá¹‡á¸• o {paá¹‡Ä«tanaá¹‡á¸• o (Ka
{anupakkarÅ«po (Katthaci) } ||

<583> á¹• 21 ``ettÄ• vatÄ• vÄ«satirattimattÄ• , yato Ä• vuto neva jÄ«vati na mato.

tÄ• haá¹ƒ mocayissÄ• mi dÄ• ni, yathÄ• matiá¹ƒ anujÄ• nÄ• tu saá¹…ghoâ€™â€™ ti ||

<584> á¹• 21 ``etaÃ±ca aÃ±Ã±aÃ±ca lahuá¹ƒ pamuÃ±ca, ko taá¹ƒ vadetha {vadethÄ• ti (Ka
tathÄ• karontaá¹ƒ.

yathÄ• pajÄ• nÄ• si tathÄ• karohi, yathÄ• matiá¹ƒ anujÄ• nÄ• ti saá¹…ghoâ€™â€™ ti ||

<585> á¹• 21 so \Be 191/ taá¹ƒ padesaá¹ƒ upasaá¹…kamitvÄ• , sÅ«lÄ• vutaá¹ƒ mocayi khi

`mÄ• bhÄ• yi sammÄ• â€™ ti ca taá¹ƒ avoca, tikicchakÄ• naÃ±ca upaá¹-á¹-hapesi ||

<586> á¹• 21 ``kappitakaÃ±ca \Ne 142/ upasaá¹…kamitvÄ• , teneva saha {tena samaá¹ƒ (C
Katthaci) } saá¹ƒvibhajitvÄ• kÄ• le.

sayaá¹ƒ mukhenÅ«panisajja licchavi, tatheva pucchittha naá¹ƒ kÄ• raá¹‡atthiko ||

<587> á¹• 21 ``sÅ«lÄ• vuto puriso luddakammo, paá¹‡Ä«tadaá¹‡á¸• o \Se 238/ anusattarÅ«

ettÄ• vatÄ• vÄ«satirattimattÄ• , yato Ä• vuto neva jÄ«vati na mato ||

<588> á¹• 21 ``so mocito gantvÄ• mayÄ• idÄ• ni, etassa yakkhassa vaco hi bhante.

siyÄ• nu kho kÄ• raá¹‡aá¹ƒ kiÃ±cideva, yena so nirayaá¹ƒ no vajeyya ||

<589> á¹• 21 ``Ä• cikkha bhante yadi atthi hetu, saddhÄ• yikaá¹ƒ hetuvaco suá¹‡oma.

na tesaá¹ƒ kammÄ• naá¹ƒ vinÄ• samatthi, avedayitvÄ• idha byantibhÄ• voâ€™â€™ ti ||

<590> á¹• 21 ``sace \Ee 73/ sa dhammÄ• ni samÄ• careyya, sakkacca rattindivamappamat

mucceyya so nirayÄ• ca tamhÄ• , kammaá¹ƒ siyÄ• aÃ±Ã±atra vedanÄ«yaâ€™â€™ nti ||

<591> á¹• 21 ``aÃ±Ã±Ä• to {Ã±Ä• tomhi (Katthaci) } eso purisassa attho, mamampi dÄ• ni

anusÄ• sa maá¹ƒ ovada bhÅ«ripaÃ±Ã±a, yathÄ• ahaá¹ƒ no nirayaá¹ƒ vajeyyaâ€™â€™ nti

<592> á¹• 21 ``ajjeva \Se 239/ \Be 192/ buddhaá¹ƒ saraá¹‡aá¹ƒ upehi, dhammaÃ±ca saá¹.

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu ||

<593> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, loke adinnaá¹ƒ parivajjayassu.

amajjapo mÄ• ca musÄ• abhÄ• á¹‡Ä«, sakena dÄ• rena ca hohi tuá¹-á¹-ho.

imaÃ±ca ariyaá¹ƒ {imaÃ±ca (Se) } aá¹-á¹-haá¹…gavarenupetaá¹ƒ, samÄ• diyÄ• hi kusalaá¹

<594> á¹• 21 ``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

dadÄ• hi ujubhÅ«tesu, vippasannena cetasÄ• {sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati (Se Ka

<595> á¹• 21 ``bhikkhÅ«pi sÄ«lasampanne, vÄ«tarÄ• ge bahussute.

tappehi annapÄ• nena, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati ||

<596> á¹• 21 ``evaÃ±ca dhammÄ• ni {kammÄ• ni (Ce Se) } samÄ• caranto, sakkacca rattin

muÃ±ca tuvaá¹ƒ {mucceyya so tvaá¹ƒ (Katthaci) } nirayÄ• ca tamhÄ• , kammaá¹ƒ \Se 240/ vedanÄ«yaâ€™â€™ nti ||

<597> á¹• 21 ``ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ upemi, dhammaÃ±ca saá¹…ghaÃ±ca pasann

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyÄ• mi ||

<598> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• mi.

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-ho.

imaÃ±ca ariyaá¹ƒ aá¹-á¹-haá¹…gavarenupetaá¹ƒ, samÄ• diyÄ• mi kusalaá¹ƒ sukhudrayaá¹ƒ

<599> á¹• 21 ``cÄ«varaá¹ƒ \Be 193/ \Ne 143/ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• s

annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca ||

<600> á¹• 21 ``bhikkhÅ« \Ee 74/ ca sÄ«lasampanne, vÄ«tarÄ• ge bahussute.

dadÄ• mi na vikampÄ• mi {vikappÄ• mi (Ce Se) }, buddhÄ• naá¹ƒ sÄ• sane ratoâ€™â€™ ti

<601> á¹• 21 etÄ• disÄ• licchavi ambasakkaro, vesÄ• liyaá¹ƒ aÃ±Ã±ataro upÄ• sako.

saddho mudÅ« kÄ• rakaro ca bhikkhu, saá¹…ghaÃ±ca sakkacca tadÄ• upaá¹-á¹-hahi ||

<602> á¹• 21 sÅ«lÄ• vuto ca arogo hutvÄ• , serÄ« \Se 241/ sukhÄ« pabbajjaá¹ƒ upÄ• gam (Katthaci) }.

bhikkhuÃ±ca Ä• gamma kappitakuttamaá¹ƒ, ubhopi sÄ• maÃ±Ã±aphalÄ• ni ajjhaguá¹ƒ ||

<603> á¹• 21 etÄ• disÄ• sappurisÄ• na sevanÄ• , mahapphalÄ• hoti sataá¹ƒ vijÄ• nataá¹ƒ

sÅ«lÄ• vuto aggaphalaá¹ƒ aphassayi {phussayi (Se Katthaci) }, phalaá¹ƒ kaniá¹-á¹-haá¹ƒ pa ti ||

ambasakkarapetavatthu paá¹-hamaá¹ƒ.

2. serÄ«sakapetavatthu

<604> á¹• 21 {Vv 1228} suá¹‡otha yakkhassa vÄ• á¹‡ijÄ• na ca, samÄ• gamo yattha tadÄ•

yathÄ• kathaá¹ƒ itaritarena cÄ• pi, subhÄ• sitaá¹ƒ taÃ±ca suá¹‡Ä• tha sabbe ||

<605> á¹• 21 yo so ahu rÄ• jÄ• pÄ• yÄ• si nÄ• ma {nÄ• mo (Ce) }, bhummÄ• naá¹ƒ sahab

so modamÄ• nova sake vimÄ• ne, amÄ• nuso mÄ• nuse ajjhabhÄ• sÄ«ti ||

<606> á¹• 21 ``vaá¹…ke \Be 194/ araÃ±Ã±e amanussaá¹-á¹-hÄ• ne, kantÄ• re appodake a

suduggame vaá¹‡á¹‡upathassa majjhe, vaá¹…kaá¹ƒbhayÄ• naá¹-á¹-hamanÄ• manussÄ•

<607> á¹• 21 ``nayidha phalÄ• mÅ«lamayÄ• ca santi, upÄ• dÄ• naá¹ƒ natthi kutodha bha

aÃ±Ã±atra paá¹ƒsÅ«hi ca vÄ• lukÄ• hi ca, tatÄ• hi uá¹‡hÄ• hi ca dÄ• ruá¹‡Ä• hi ca ||

<608> á¹• 21 ``ujjaá¹…galaá¹ƒ tattamivaá¹ƒ kapÄ• laá¹ƒ, anÄ• yasaá¹ƒ paralokena tulyaá¹

luddÄ• namÄ• vÄ• samidaá¹ƒ purÄ• á¹‡aá¹ƒ, bhÅ«mippadeso abhisattarÅ«po ||

<609> á¹• 21 `` `atha tumhe kena vaá¹‡á¹‡ena, kimÄ• samÄ• nÄ• imaá¹ƒ padesaá¹ƒ hi.

anupaviá¹-á¹-hÄ• sahasÄ• samacca, lobhÄ• bhayÄ• atha vÄ• sampamÅ«á¸·hÄ• â€™â€

<610> á¹• 21 ``magadhesu aá¹…gesu ca satthavÄ• hÄ• , Ä• ropayitvÄ• paá¹‡iyaá¹ƒ puthu

te yÄ• mase sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• uddayaá¹ƒ patthayÄ• nÄ• ||

<611> á¹• 21 ``divÄ• pipÄ• saá¹ƒ nadhivÄ• sayantÄ• , yoggÄ• nukampaÃ±ca samekkham

etena vegena Ä• yÄ• ma sabbe, rattiá¹ƒ maggaá¹ƒ paá¹-ipannÄ• vikÄ• le ||

<612> á¹• 21 ``te \Ne 144/ duppayÄ• tÄ• aparaddhamaggÄ• , andhÄ• kulÄ• vippanaá¹-á¹

suduggame vaá¹‡á¹‡upathassa majjhe, disaá¹ƒ na jÄ• nÄ• ma pamÅ«á¸·hacittÄ• ||

<613> á¹• 21 ``idaÃ±ca \Be 195/ disvÄ• na adiá¹-á¹-hapubbaá¹ƒ, vimÄ• naseá¹-á¹-haÃ±ca

tatuttariá¹ƒ jÄ«vitamÄ• samÄ• nÄ• , disvÄ• patÄ«tÄ• sumanÄ• udaggÄ• â€™â€™ ti ||

<614> á¹• 21 ``pÄ• raá¹ƒ samuddassa imaÃ±ca vaá¹‡á¹‡uá¹ƒ, vettÄ• caraá¹ƒ {vettaá¹ƒ par
(Katthaci) } saá¹…kupathaÃ±ca maggaá¹ƒ.

nadiyo pana pabbatÄ• naÃ±ca duggÄ• , puthuddisÄ• gacchatha bhogahetu ||

<615> á¹• 21 ``pakkhandiyÄ• na vijitaá¹ƒ paresaá¹ƒ, verajjake mÄ• nuse pekkhamÄ• nÄ• .

yaá¹ƒ vo sutaá¹ƒ vÄ• atha vÄ• pi diá¹-á¹-haá¹ƒ, accherakaá¹ƒ taá¹ƒ vo suá¹‡oma tÄ• tÄ• â€

<616> á¹• 21 ``itopi accherataraá¹ƒ kumÄ• ra, na no sutaá¹ƒ vÄ• atha vÄ• pi diá¹-á¹-haá¹ƒ

atÄ«tamÄ• nussakameva sabbaá¹ƒ, disvÄ• na tappÄ• ma anomavaá¹‡á¹‡aá¹ƒ ||

<617> á¹• 21 ``vehÄ• yasaá¹ƒ pokkharaÃ±Ã±o savanti, pahÅ«tamalyÄ• {pahÅ«tamÄ• lyÄ•

dumÄ• cime niccaphalÅ«papannÄ• , atÄ«va gandhÄ• surabhiá¹ƒ pavÄ• yanti ||

<618> á¹• 21 ``veá¸·Å«riyathambhÄ• satamussitÄ• se, silÄ• pavÄ• á¸·assa ca Ä• yataá¹ƒs

masÄ• ragallÄ• sahalohitaá¹…gÄ• , thambhÄ• ime jotirasÄ• mayÄ• se ||

<619> á¹• 21 ``sahassathambhaá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, tesÅ«pari sÄ• dhumidaá¹ƒ vimÄ•

ratanantaraá¹ƒ kaÃ±canavedimissaá¹ƒ, tapanÄ«yapaá¹-á¹-ehi ca sÄ• dhuchannaá¹ƒ ||

<620> á¹• 21 ``jambonaduttattamidaá¹ƒ \Be 196/ sumaá¹-á¹-ho, pÄ• sÄ• dasopÄ• á¹‡aphal

daá¸·ho ca vaggu ca susaá¹…gato ca {vaggu sumukho susaá¹…gato (Ce) }, atÄ«va nijjhÄ•

<621> á¹• 21 ``ratanantarasmiá¹ƒ bahuannapÄ• naá¹ƒ, parivÄ• rito accharÄ• saá¹…gaá¹‡e

murajaÄ• lambaratÅ«riyaghuá¹-á¹-ho, abhivanditosi thutivandanÄ• ya ||

<622> á¹• 21 ``so modasi nÄ• rigaá¹‡appabodhano, vimÄ• napÄ• sÄ• davare manorame.

acintiyo sabbaguá¹‡Å«papanno, rÄ• jÄ• yathÄ• vessavaá¹‡o naá¸·inyÄ• {naá¸·iÃ±Ã±aá¹ƒ

<623> á¹• 21 ``devo nu Ä• si udavÄ• si yakkho, udÄ• hu devindo manussabhÅ«to.

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , Ä• cikkha ko nÄ• ma tuvaá¹ƒsi yakkhoâ€™â€™

<624> á¹• 21 ``serÄ«sako nÄ• ma ahamhi yakkho, kantÄ• riyo vaá¹‡á¹‡upathamhi gutto.

imaá¹ƒ padesaá¹ƒ abhipÄ• layÄ• mi, vacanakaro vessavaá¹‡assa raÃ±Ã±oâ€™â€™ ti ||

<625> á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒ kataá¹ƒ udÄ• hu devehi di

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , kathaá¹ƒ tayÄ• laddhamidaá¹ƒ manuÃ±Ã±aâ€

<626> á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒ kataá¹ƒ na hi de

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ manuÃ±Ã±aâ€™â€™ nti ||

<627> á¹• 21 ``kiá¹ƒ \Be 197/ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , kathaá¹ƒ tayÄ• laddhamidaá¹ƒ vimÄ• naâ€™â

<628> á¹• 21 ``mamaá¹ƒ \Ne 145/ pÄ• yÄ• sÄ«ti ahu samaÃ±Ã±Ä• , rajjaá¹ƒ yadÄ• kÄ• ra

natthikadiá¹-á¹-hi kadariyo pÄ• padhammo, ucchedavÄ• dÄ« ca tadÄ• ahosiá¹ƒ ||

<629> á¹• 21 ``samaá¹‡o ca kho Ä• si kumÄ• rakassapo, bahussuto cittakathÄ« uá¸·Ä• ro.

so me tadÄ• dhammakathaá¹ƒ abhÄ• si, diá¹-á¹-hivisÅ«kÄ• ni vinodayÄ« me ||

<630> á¹• 21 ``tÄ• haá¹ƒ tassa dhammakathaá¹ƒ suá¹‡itvÄ• , upÄ• sakattaá¹ƒ paá¹-idevay

pÄ• á¹‡Ä• tipÄ• tÄ• virato ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ.

amajjapo no ca musÄ• abhÄ• á¹‡iá¹ƒ, sakena dÄ• rena ca ahosi tuá¹-á¹-ho ||

<631> á¹• 21 ``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡assa ayaá¹ƒ

teheva kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naâ€™â€™ nti ||

<632> á¹• 21 ``saccaá¹ƒ kirÄ• haá¹ƒsu narÄ• sapaÃ±Ã±Ä• , anaÃ±Ã±athÄ• vacanaá¹ƒ pa

yahiá¹ƒ yahiá¹ƒ gacchati puÃ±Ã±akammo, tahiá¹ƒ tahiá¹ƒ modati kÄ• makÄ• mÄ« ||

<633> á¹• 21 ``yahiá¹ƒ yahiá¹ƒ sokapariddavo ca, vadho ca bandho ca parikkileso.

tahiá¹ƒ tahiá¹ƒ gacchati pÄ• pakammo, na muccati duggatiyÄ• kadÄ• cÄ«â€™â€™ ti ||

<634> á¹• 21 ``sammÅ«á¸·harÅ«pova \Be 198/ jano ahosi, asmiá¹ƒ muhutte kalalÄ«katova

janassimassa tuyhaÃ±ca kumÄ• ra, appaccayo kena nu kho ahosÄ«â€™â€™ ti ||

<635> á¹• 21 ``ime ca sirÄ«savanÄ• {ime sirÄ«sÅ«pavanÄ• ca (Ce), imepi sirÄ«savanÄ• dibbÄ• gandhÄ• surabhÄ« sampavanti.

te sampavÄ• yanti imaá¹ƒ vimÄ• naá¹ƒ, divÄ• ca ratto ca tamaá¹ƒ nihantvÄ• ||

<636> á¹• 21 ``imesaÃ±ca kho vassasataccayena, sipÄ• á¹-ikÄ• phalati ekamekÄ• .

mÄ• nussakaá¹ƒ vassasataá¹ƒ atÄ«taá¹ƒ, yadagge kÄ• yamhi idhÅ«papanno ||

<637> á¹• 21 ``disvÄ• nahaá¹ƒ vassasatÄ• ni paÃ±ca, asmiá¹ƒ vimÄ• ne á¹-hatvÄ• na tÄ• t

Ä• yukkhayÄ• puÃ±Ã±akkhayÄ• cavissaá¹ƒ, teneva sokena pamucchitosmÄ«â€™â€™ ti ||

<638> á¹• 21 ``kathaá¹ƒ nu soceyya tathÄ• vidho so, laddhÄ• vimÄ• naá¹ƒ atulaá¹ƒ cirÄ• y

ye cÄ• pi kho ittaramupapannÄ• , te nÅ«na soceyyuá¹ƒ parittapuÃ±Ã±Ä• â€™â€™ ti ||

<639> á¹• 21 ``anucchaviá¹ƒ ovadiyaÃ±ca me taá¹ƒ, yaá¹ƒ maá¹ƒ tumhe peyyavÄ• caá¹ƒ v

tumhe ca kho tÄ• tÄ• mayÄ• nuguttÄ• , yenicchakaá¹ƒ tena paletha sotthiâ€™â€™ nti ||

<640> á¹• 21 ``gantvÄ• mayaá¹ƒ sindhusovÄ«rabhÅ«miá¹ƒ, dhannatthikÄ• uddayaá¹ƒ pat

yathÄ• payogÄ• paripuá¹‡á¹‡acÄ• gÄ• , kÄ• hÄ• ma serÄ«samahaá¹ƒ uá¸·Ä• raâ€™â€™

<641> á¹• 21 ``mÄ• \Be 199/ ceva serÄ«samahaá¹ƒ akattha, sabbaÃ±ca vo bhavissati yaá

pÄ• pÄ• ni kammÄ• ni vivajjayÄ• tha, dhammÄ• nuyogaÃ±ca adhiá¹-á¹-hahÄ• tha ||

<642> á¹• 21 ``upÄ• sako atthi imamhi saá¹…ghe, bahussuto sÄ«lavatÅ«papanno.

saddho ca cÄ• gÄ« ca supesalo ca, vicakkhaá¹‡o santusito mutÄ«mÄ• ||

<643> á¹• 21 ``saÃ±jÄ• namÄ• no \Ne 146/ na musÄ• bhaá¹‡eyya, parÅ«paghÄ• tÄ• ya ca

vebhÅ«tikaá¹ƒ pesuá¹‡aá¹ƒ no kareyya, saá¹‡haÃ±ca vÄ• caá¹ƒ sakhilaá¹ƒ bhaá¹‡eyya ||

<644> á¹• 21 ``sagÄ• ravo sappaá¹-isso vinÄ«to, apÄ• pako adhisÄ«le visuddho.

so mÄ• taraá¹ƒ pitaraÃ±cÄ• pi jantu, dhammena poseti ariyavutti ||

<645> á¹• 21 ``maÃ±Ã±e so mÄ• tÄ• pitÅ«naá¹ƒ kÄ• raá¹‡Ä• , bhogÄ• ni pariyesati na atta

mÄ• tÄ• pitÅ«naÃ±ca yo accayena, nekkhammapoá¹‡o carissati brahmacariyaá¹ƒ ||

<646> á¹• 21 ``ujÅ« avaá¹…ko asaá¹-ho amÄ• yo, na lesakappena ca vohareyya.

so tÄ• diso sukatakammakÄ• rÄ«, dhamme á¹-hito kinti labhetha dukkhaá¹ƒ ||

<647> á¹• 21 ``taá¹ƒ kÄ• raá¹‡Ä• pÄ• tukatomhi attanÄ• , tasmÄ• dhammaá¹ƒ passatha v

aÃ±Ã±atra teniha bhasmÄ« {bhasmi (Se), bhasma (Katthaci) } bhavetha, andhÄ• kulÄ• vipp

taá¹ƒ khippamÄ• nena lahuá¹ƒ parena, sukho have sappurisena saá¹…gamoâ€™â€™ ti ||

<648> á¹• 21 ``kiá¹ƒ \Be 200/ nÄ• ma so kiÃ±ca karoti kammaá¹ƒ, kiá¹ƒ nÄ• madheyyaá¹ƒ

mayampi naá¹ƒ daá¹-á¹-hukÄ• mamha yakkha, yassÄ• nukampÄ• ya idhÄ• gatosi.

lÄ• bhÄ• hi tassa yassa tuvaá¹ƒ pihesÄ«â€™â€™ ti ||

<649> á¹• 21 ``yo kappako sambhavanÄ• madheyyo, upÄ• sako kocchaphalÅ«pajÄ«vÄ«.

jÄ• nÄ• tha naá¹ƒ tumhÄ• kaá¹ƒ pesiyo so, mÄ• kho naá¹ƒ hÄ«á¸·ittha supesalo soâ€™â€™

<650> á¹• 21 ``jÄ• nÄ• mase yaá¹ƒ tvaá¹ƒ pavadesi yakkha, na kho naá¹ƒ jÄ• nÄ• ma sa e

mayampi naá¹ƒ pÅ«jayissÄ• ma yakkha, sutvÄ• na tuyhaá¹ƒ vacanaá¹ƒ uá¸·Ä• raâ€™â€™

<651> á¹• 21 ``ye keci imasmiá¹ƒ satthe manussÄ• , daharÄ• mahantÄ• athavÄ• pi majjhi

sabbeva te Ä• lambantu vimÄ• naá¹ƒ, passantu puÃ±Ã±Ä• naá¹ƒ phalaá¹ƒ kadariyÄ• â€™â

<652> á¹• 21 te tattha sabbeva `ahaá¹ƒ pureâ€™ ti, taá¹ƒ kappakaá¹ƒ tattha purakkhatvÄ•
}.

sabbeva te Ä• lambiá¹ƒsu vimÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassa ||

<653> á¹• 21 te tattha sabbeva `ahaá¹ƒ pureâ€™ ti, upÄ• sakattaá¹ƒ paá¹-ivedayiá¹ƒsu.

pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• ahesuá¹ƒ, loke adinnaá¹ƒ parivajjayiá¹ƒsu.

amajjapÄ• no ca musÄ• bhaá¹‡iá¹ƒsu, sakena dÄ• rena ca ahesuá¹ƒ tuá¹-á¹-hÄ• ||

<654> á¹• 21 te \Be 201/ tattha sabbeva `ahaá¹ƒ pureâ€™ ti, upÄ• sakattaá¹ƒ paá¹-ivedayi

pakkÄ• mi sattho anumodamÄ• no, yakkhiddhiyÄ• anumato punappunaá¹ƒ ||

<655> á¹• 21 gantvÄ• na te sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• uddayaá¹ƒ {udaya (E

yathÄ• payogÄ• paripuá¹‡á¹‡alÄ• bhÄ• , paccÄ• gamuá¹ƒ pÄ• á¹-aliputtamakkhataá¹ƒ ||

<656> á¹• 21 gantvÄ• na te saá¹…gharaá¹ƒ sotthivanto, puttehi dÄ• rehi samaá¹…gibhÅ«t

Ä• nandÄ« vittÄ• sumanÄ• patÄ«tÄ• , akaá¹ƒsu serÄ«samahaá¹ƒ uá¸·Ä• raá¹ƒ.

serÄ«sakaá¹ƒ te pariveá¹‡aá¹ƒ mÄ• payiá¹ƒsu ||

<657> á¹• 21 etÄ• disÄ• \Ne 147/ sappurisÄ• na sevanÄ• , mahatthikÄ• dhammaguá¹‡Ä•

ekassa atthÄ• ya upÄ• sakassa, sabbeva sattÄ• sukhitÄ• {sukhino (Ee Katthaci) } ahesunt

serÄ«sakapetavatthu dutiyaá¹ƒ.

bhÄ• á¹‡avÄ• raá¹ƒ tatiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. nandakapetavatthu

<658> á¹• 21 rÄ• jÄ• \Ee 79/ piá¹…galako nÄ• ma, suraá¹-á¹-hÄ• naá¹ƒ adhipati ahu.

moriyÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• , suraá¹-á¹-haá¹ƒ punarÄ• gamÄ• ||

<659> á¹• 21 uá¹‡he majjhanhike {majjhantike (sabbattha) } kÄ• le, rÄ• jÄ• paá¹…kaá¹ƒ {v
upÄ• gami.

addasa maggaá¹ƒ ramaá¹‡Ä«yaá¹ƒ, petÄ• naá¹ƒ taá¹ƒ vaá¹‡á¹‡upathaá¹ƒ {vaá¹‡á¹‡anÄ• p

<660> á¹• 21 sÄ• rathiá¹ƒ \Be 202/ Ä• mantayÄ« rÄ• jÄ• ---

``ayaá¹ƒ maggo ramaá¹‡Ä«yo, khemo sovatthiko sivo.

iminÄ• sÄ• rathi yÄ• ma, suraá¹-á¹-hÄ• naá¹ƒ santike itoâ€™â€™ ||

<661> á¹• 21 tena \Se 242/ pÄ• yÄ• si soraá¹-á¹-ho, senÄ• ya caturaá¹…giniyÄ• .

ubbiggarÅ«po puriso, soraá¹-á¹-haá¹ƒ etadabravi ||

<662> á¹• 21 ``kummaggaá¹ƒ paá¹-ipannamhÄ• , bhiá¹ƒsanaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

purato dissati maggo, pacchato ca na dissati ||

<663> á¹• 21 ``kummaggaá¹ƒ paá¹-ipannamhÄ• , yamapurisÄ• na santike.

amÄ• nuso vÄ• yati gandho, ghoso suyyati {sÅ«yati (Ce Se) } dÄ• ruá¹‡oâ€™â€™ ||

<664> á¹• 21 saá¹ƒviggo rÄ• jÄ• soraá¹-á¹-ho, sÄ• rathiá¹ƒ etadabravi.

``kummaggaá¹ƒ paá¹-ipannamhÄ• , bhiá¹ƒsanaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

purato dissati maggo, pacchato ca na dissati ||

<665> á¹• 21 ``kummaggaá¹ƒ paá¹-ipannamhÄ• , yamapurisÄ• na santike.

amÄ• nuso vÄ• yati gandho, ghoso suyyati dÄ• ruá¹‡oâ€™â€™ ||

<666> á¹• 21 hatthikkhandhaá¹ƒ samÄ• ruyha, olokento catuddisaá¹ƒ {catuddissÄ• (Kattha

addasa nigrodhaá¹ƒ ramaá¹‡Ä«yaá¹ƒ {rukkhaá¹ƒ nigrodhaá¹ƒ (Se Katthaci) }, pÄ• dapaá¹ƒ

nÄ«labbhavaá¹‡á¹‡asadisaá¹ƒ, meghavaá¹‡á¹‡asirÄ«nibhaá¹ƒ ||

<667> á¹• 21 sÄ• rathiá¹ƒ \Ne 148/ \Ee 80/ Ä• mantayÄ« rÄ• jÄ• , ``kiá¹ƒ eso dissati brahÄ

nÄ«labbhavaá¹‡á¹‡asadiso, meghavaá¹‡á¹‡asirÄ«nibhoâ€™â€™ ||

<668> á¹• 21 ``nigrodho so mahÄ• rÄ• ja, pÄ• dapo chÄ• yÄ• sampanno.

nÄ«labbhavaá¹‡á¹‡asadiso \Se 243/, meghavaá¹‡á¹‡asirÄ«nibhoâ€™â€™ ||

<669> á¹• 21 tena pÄ• yÄ• si soraá¹-á¹-ho, yena so dissate brahÄ• .

nÄ«labbhavaá¹‡á¹‡asadiso, meghavaá¹‡á¹‡asirÄ«nibho ||

<670> á¹• 21 hatthikkhandhato oruyha, rÄ• jÄ• rukkhaá¹ƒ upÄ• gami.

nisÄ«di rukkhamÅ«lasmiá¹ƒ, sÄ• macco saparijjano.

pÅ«raá¹ƒ pÄ• nÄ«yasarakaá¹ƒ, pÅ«ve vitte ca addasa ||

<671> á¹• 21 puriso \Be 203/ ca devavaá¹‡á¹‡Ä«, sabbÄ• bharaá¹‡abhÅ«sito.

upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ, soraá¹-á¹-haá¹ƒ etadabravi ||

<672> á¹• 21 ``svÄ• gataá¹ƒ te mahÄ• rÄ• ja, atho te adurÄ• gataá¹ƒ.

pivatu devo pÄ• nÄ«yaá¹ƒ, pÅ«ve khÄ• da arindamaâ€™â€™ ||

<673> á¹• 21 pivitvÄ• rÄ• jÄ• pÄ• nÄ«yaá¹ƒ, sÄ• macco saparijjano.

pÅ«ve khÄ• ditvÄ• pitvÄ• ca, soraá¹-á¹-ho etadabravi ||

<674> á¹• 21 ``devatÄ• nusi gandhabbo, adu sakko purindado.

ajÄ• nantÄ• taá¹ƒ pucchÄ• ma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

<675> á¹• 21 ``nÄ• mhi devo na gandhabbo, nÄ• pi {namhi (Katthaci) } sakko purindado.

peto ahaá¹ƒ mahÄ• rÄ• ja, suraá¹-á¹-hÄ• idha mÄ• gatoâ€™â€™ ti ||

<676> á¹• 21 ``kiá¹ƒsÄ«lo kiá¹ƒsamÄ• cÄ• ro, suraá¹-á¹-hasmiá¹ƒ pure tuvaá¹ƒ.

kena te brahmacariyena, Ä• nubhÄ• vo ayaá¹ƒ tavÄ• â€™â€™ ti ||

<677> á¹• 21 ``taá¹ƒ suá¹‡ohi mahÄ• rÄ• ja, arindama raá¹-á¹-havaá¸• á¸• hana.

amaccÄ• pÄ• risajjÄ• ca, brÄ• hmaá¹‡o ca purohito ||

<678> á¹• 21 ``suraá¹-á¹-hasmiá¹ƒ ahaá¹ƒ deva, puriso pÄ• pacetaso.

micchÄ• diá¹-á¹-hi ca dussÄ«lo, kadariyo paribhÄ• sako ||

<679> á¹• 21 `` `dadantÄ• naá¹ƒ \Se 244/ karontÄ• naá¹ƒ, vÄ• rayissaá¹ƒ bahujjanaá¹ƒ.

aÃ±Ã±esaá¹ƒ dadamÄ• nÄ• naá¹ƒ, antarÄ• yakaro ahaá¹ƒ ||

<680> á¹• 21 `` `vipÄ• ko natthi dÄ• nassa, saá¹ƒyamassa kuto phalaá¹ƒ.

natthi Ä• cariyo nÄ• ma, adantaá¹ƒ ko damessati ||

<681> á¹• 21 `` `samatulyÄ• ni \Ne 149/ bhÅ«tÄ• ni, kuto {kule (Se Katthaci) } jeá¹-á¹-hÄ• p

natthi balaá¹ƒ vÄ«riyaá¹ƒ vÄ• , kuto uá¹-á¹-hÄ• naporisaá¹ƒ ||

<682> á¹• 21 `` `natthi dÄ• naphalaá¹ƒ nÄ• ma, na visodheti verinaá¹ƒ.

laddheyyaá¹ƒ labhate macco, niyatipariá¹‡Ä• majaá¹ƒ {pariá¹‡Ä• majÄ• (Ce Katthaci) } ||

<683> á¹• 21 `` `natthi \Ee 81/ mÄ• tÄ• pitÄ• bhÄ• tÄ• , loko natthi ito paraá¹ƒ.

natthi dinnaá¹ƒ natthi hutaá¹ƒ, sunihitaá¹ƒ na vijjati ||

<684> á¹• 21 `` `yopi \Be 204/ haneyya purisaá¹ƒ, parassa chindate {purisassa chinde (Se

na koci kaÃ±ci hanati, sattannaá¹ƒ vivaramantare ||

<685> á¹• 21 `` `acchejjÄ• bhejjo hi {bhejjo (Ce), abhejjo (Se), bhejjÄ• si (Katthaci) } jÄ«vo,
guá¸·aparimaá¹‡á¸• alo.

yojanÄ• naá¹ƒ sataá¹ƒ paÃ±ca, ko jÄ«vaá¹ƒ chettumarahati ||

<686> á¹• 21 `` `yathÄ• suttaguá¸·e khitte, nibbeá¹-hentaá¹ƒ palÄ• yati.

evameva ca so jÄ«vo, nibbeá¹-hento palÄ• yati ||

<687> á¹• 21 `` `yathÄ• gÄ• mato nikkhamma, aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ pavisati.

evameva ca so jÄ«vo, aÃ±Ã±aá¹ƒ bondiá¹ƒ pavisati ||

<688> á¹• 21 `` `yathÄ• \Se 245/ gehato nikkhamma, aÃ±Ã±aá¹ƒ gehaá¹ƒ pavisati.

evameva ca so jÄ«vo, aÃ±Ã±aá¹ƒ bondiá¹ƒ pavisati ||

<689> á¹• 21 `` `cullÄ• sÄ«ti {cuá¸·Ä• sÄ«ti (Ce Se Katthaci) } mahÄ• kappino {mahÄ• kapp
satasahassÄ• ni hi.

ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• , saá¹ƒsÄ• raá¹ƒ khepayitvÄ• na.

dukkhassantaá¹ƒ karissare ||

<690> á¹• 21 `` `mitÄ• ni sukhadukkhÄ• ni, doá¹‡ehi piá¹-akehi ca.

jino sabbaá¹ƒ pajÄ• nÄ• tiâ€™, sammÅ«á¸·hÄ• itarÄ• pajÄ• ||

<691> á¹• 21 ``evaá¹ƒdiá¹-á¹-hi pure Ä• siá¹ƒ, sammÅ«á¸·ho mohapÄ• ruto.

micchÄ• diá¹-á¹-hi ca dussÄ«lo, kadariyo paribhÄ• sako ||

<692> á¹• 21 ``oraá¹ƒ me chahi mÄ• sehi, kÄ• laá¹…kiriyÄ• bhavissati.

ekantakaá¹-ukaá¹ƒ ghoraá¹ƒ, nirayaá¹ƒ papatissahaá¹ƒ ||

<693> á¹• 21 {Pv 70} ``catukkaá¹‡á¹‡aá¹ƒ catudvÄ• raá¹ƒ, vibhattaá¹ƒ bhÄ• gaso mitaá¹ƒ.

ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ ||

<694> á¹• 21 {Pv 71} ``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• ||

<695> á¹• 21 ``vassÄ• ni \Ne 150/ satasahassÄ• ni, ghoso suyyati tÄ• vade.

lakkho eso mahÄ• rÄ• ja, satabhÄ• gavassakoá¹-iyo ||

<696> á¹• 21 ``koá¹-isatasahassÄ• ni \Be 205/, niraye paccare janÄ• .

micchÄ• diá¹-á¹-hÄ« ca dussÄ«lÄ• , ye ca ariyÅ«pavÄ• dino ||

<697> á¹• 21 ``tatthÄ• haá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, dukkhaá¹ƒ vedissa vedanaá¹ƒ.

phalaá¹ƒ pÄ• passa kammassa, tasmÄ• socÄ• mahaá¹ƒ bhusaá¹ƒ ||

<698> á¹• 21 ``taá¹ƒ \Se 246/ \Ee 82/ suá¹‡ohi mahÄ• rÄ• ja, arindama raá¹-á¹-havaá¸• á¸•

dhÄ«tÄ• mayhaá¹ƒ mahÄ• rÄ• ja, uttarÄ• bhaddamatthu te ||

<699> á¹• 21 ``karoti bhaddakaá¹ƒ kammaá¹ƒ, sÄ«lesuposathe ratÄ• .

saÃ±Ã±atÄ• saá¹ƒvibhÄ• gÄ« ca, vadaÃ±Ã±Å« vÄ«tamaccharÄ• ||

<700> á¹• 21 ``akhaá¹‡á¸• akÄ• rÄ« sikkhÄ• ya, suá¹‡hÄ• parakulesu ca.

upÄ• sikÄ• sakyamunino, sambuddhassa sirÄ«mato ||

<701> á¹• 21 ``bhikkhu ca sÄ«lasampanno, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

okkhittacakkhu satimÄ• , guttadvÄ• ro susaá¹ƒvuto ||

<702> á¹• 21 ``sapadÄ• naá¹ƒ caramÄ• no, agamÄ• taá¹ƒ nivesanaá¹ƒ.

`tamaddasa mahÄ• rÄ• ja, uttarÄ• bhaddamatthu teâ€™ ||

<703> á¹• 21 ``pÅ«raá¹ƒ pÄ• nÄ«yasarakaá¹ƒ, pÅ«ve vitte ca sÄ• adÄ• .

`pitÄ• me kÄ• laá¹…kato, bhante tassetaá¹ƒ upakappatuâ€™ ||

<704> á¹• 21 ``samanantarÄ• nuddiá¹-á¹-he, vipÄ• ko udapajjatha.

bhuÃ±jÄ• mi kÄ• makÄ• mÄ«haá¹ƒ, rÄ• jÄ• vessavaá¹‡o yathÄ• ||

<705> á¹• 21 ``taá¹ƒ suá¹‡ohi mahÄ• rÄ• ja, arindama raá¹-á¹-havaá¸• á¸• hana.

sadevakassa lokassa, buddho aggo pavuccati.

taá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gaccha, saputtadÄ• ro arindama ||

<706> á¹• 21 ``aá¹-á¹-haá¹…gikena maggena, phusanti amataá¹ƒ padaá¹ƒ.

taá¹ƒ dhammaá¹ƒ saraá¹‡aá¹ƒ gaccha, saputtadÄ• ro arindama ||

<707> á¹• 21 ``cattÄ• ro \Se 247/ ca paá¹-ipannÄ• {maggapaá¹-ipannÄ• (Ce Se) }, cattÄ•

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito.

taá¹ƒ saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gaccha, saputtadÄ• ro arindama ||

<708> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Be 206/ \Ne 151/ viramassu khippaá¹ƒ, loke adinnaá¹ƒ

amajjapo mÄ• ca musÄ• abhÄ• á¹‡Ä«, sakena dÄ• rena ca hohi tuá¹-á¹-hoâ€™â€™ ti ||

<709> á¹• 21 ``atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mama ||

<710> á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

<711> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• mi.

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-ho ||

<712> á¹• 21 ``ophuá¹‡Ä• mi \Ee 83/ {opuá¹‡Ä• mi (Ce), ophunÄ• mi (Se Katthaci), opunÄ•
nadiyÄ• sÄ«ghagÄ• miyÄ• .

vamÄ• mi pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, buddhÄ• naá¹ƒ sÄ• sane ratoâ€™â€™ ||

<713> á¹• 21 idaá¹ƒ vatvÄ• na soraá¹-á¹-ho, viramitvÄ• pÄ• padassanÄ• {pÄ• padassana

namo \Se 248/ bhagavato katvÄ• , pÄ• mokkho rathamÄ• ruhÄ«ti ||

nandakapetavatthu tatiyaá¹ƒ.

4. revatÄ«petavatthu

<714> á¹• 21 {Vv 863} ``uá¹-á¹-hehi revate supÄ• padhamme, apÄ• rutadvÄ• re adÄ• nasÄ

nessÄ• ma taá¹ƒ yattha thunanti duggatÄ• , samappitÄ• {samajjatÄ• (Ce) } nerayikÄ• duk

<715> á¹• 21 icceva {iccevaá¹ƒ (Se Katthaci) } vatvÄ• na yamassa dÅ«tÄ• , te dve yakkhÄ•

paccekabÄ• hÄ• su gahetvÄ• revataá¹ƒ, pakkÄ• mayuá¹ƒ devagaá¹‡assa santike ||

<716> á¹• 21 ``Ä• diccavaá¹‡á¹‡aá¹ƒ \Be 207/ ruciraá¹ƒ pabhassaraá¹ƒ, byamhaá¹ƒ subha
kaÃ±canajÄ• lachannaá¹ƒ.

kassetamÄ• kiá¹‡á¹‡ajanaá¹ƒ vimÄ• naá¹ƒ, suriyassa raá¹ƒsÄ«riva jotamÄ• naá¹ƒ ||

<717> á¹• 21 ``nÄ• rÄ«gaá¹‡Ä• candanasÄ• ralittÄ• {candanasÄ• rÄ• nulittÄ• (Se) }, ubh
upasobhayanti.

taá¹ƒ dissati suriyasamÄ• navaá¹‡á¹‡aá¹ƒ, ko modati saggapatto vimÄ• neâ€™â€™ ti ||

<718> á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ nandiyo nÄ• mÄ• si, upÄ• sako amaccharÄ« dÄ• napa

tassetamÄ• kiá¹‡á¹‡ajanaá¹ƒ vimÄ• naá¹ƒ, suriyassa raá¹ƒsÄ«riva jotamÄ• naá¹ƒ ||

<719> á¹• 21 ``nÄ• rÄ«gaá¹‡Ä• candanasÄ• ralittÄ• , ubhato vimÄ• naá¹ƒ upasobhayanti.

taá¹ƒ dissati suriyasamÄ• navaá¹‡á¹‡aá¹ƒ, so modati saggapatto vimÄ• neâ€™â€™ ti ||

<720> á¹• 21 ``nandiyassÄ• haá¹ƒ \Ne 152/ bhariyÄ• , agÄ• rinÄ« sabbakulassa issarÄ• .

bhattu vimÄ• ne ramissÄ• mi dÄ• nahaá¹ƒ, na patthaye nirayadassanÄ• yÄ• â€™â€™ ti ||

<721> á¹• 21 ``eso te nirayo supÄ• padhamme, puÃ±Ã±aá¹ƒ tayÄ• akataá¹ƒ jÄ«valoke.

na hi maccharÄ« rosako pÄ• padhammo, saggÅ«pagÄ• naá¹ƒ labhati sahabyataâ€™â€™ r

<722> á¹• 21 ``kiá¹ƒ nu gÅ«thaÃ±ca muttaÃ±ca, asucÄ« paá¹-idissati.

duggandhaá¹ƒ kimidaá¹ƒ mÄ«á¸·haá¹ƒ, kimetaá¹ƒ upavÄ• yatÄ«â€™â€™ ti ||

<723> á¹• 21 ``esa saá¹ƒsavako nÄ• ma, gambhÄ«ro sataporiso.

yattha vassasahassÄ• ni, tuvaá¹ƒ paccasi revateâ€™â€™ ti ||

<724> á¹• 21 ``kiá¹ƒ \Be 208/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kena saá¹ƒsavako laddho, gambhÄ«ro sataporisoâ€™â€™ ti ||

<725> á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, aÃ±Ã±e vÄ• pi vanibbake.

musÄ• vÄ• dena vaÃ±cesi, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• ||

<726> á¹• 21 ``tena saá¹ƒsavako laddho, gambhÄ«ro sataporiso.

tattha vassasahassÄ• ni, tuvaá¹ƒ paccasi revate ||

<727> á¹• 21 ``hatthepi chindanti athopi pÄ• de, kaá¹‡á¹‡epi chindanti athopi nÄ• saá¹ƒ.

athopi kÄ• koá¸·agaá¹‡Ä• samecca, saá¹…gamma khÄ• danti viphandamÄ• naâ€™â€™ n

<728> á¹• 21 ``sÄ• dhu kho maá¹ƒ paá¹-inetha, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhitÄ• honti, na ca pacchÄ• nutappareâ€™â€™ ti ||

<729> á¹• 21 ``pure tuvaá¹ƒ pamajjitvÄ• , idÄ• ni paridevasi.

sayaá¹ƒ katÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• kaá¹ƒ anubhossasÄ«â€™â€™ ti ||

<730> á¹• 21 ``ko devalokato manussalokaá¹ƒ, gantvÄ• na puá¹-á¹-ho me evaá¹ƒ vadeyya.

`nikkhittadaá¹‡á¸• esu dadÄ• tha dÄ• naá¹ƒ, acchÄ• danaá¹ƒ seyya {sayana (Ce) } mathanr

na hi maccharÄ« rosako pÄ• padhammo, saggÅ«pagÄ• naá¹ƒ labhati sahabyataá¹ƒâ€™ ||

<731> á¹• 21 ``sÄ• haá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampannÄ• , kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca ||

<732> á¹• 21 ``Ä• rÄ• mÄ• ni ca ropissaá¹ƒ, dugge saá¹…kamanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, vippasannena cetasÄ• ||

<733> á¹• 21 ``cÄ• tuddasiá¹ƒ \Be 209/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<734> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

na ca dÄ• ne pamajjissaá¹ƒ, sÄ• maá¹ƒ diá¹-á¹-hamidaá¹ƒ mayÄ• â€™â€™ ti ||

<735> á¹• 21 iccevaá¹ƒ \Ne 153/ vippalapantiá¹ƒ, phandamÄ• naá¹ƒ tato tato.

khipiá¹ƒsu niraye ghore, uddhaá¹ƒpÄ• daá¹ƒ avaá¹ƒsiraá¹ƒ ||

<736> á¹• 21 ``ahaá¹ƒ pure maccharinÄ« ahosiá¹ƒ, paribhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹‡

vitathena ca sÄ• mikaá¹ƒ vaÃ±cayitvÄ• , paccÄ• mahaá¹ƒ niraye ghorarÅ«peâ€™â€™ ti ||

revatÄ«petavatthu catutthaá¹ƒ.

5. ucchupetavatthu

<737> á¹• 21 ``idaá¹ƒ \Ee 85/ mama ucchuvanaá¹ƒ mahantaá¹ƒ, nibbattati puÃ±Ã±aphalaá

taá¹ƒ dÄ• ni me na {na dÄ• ni me taá¹ƒ (Ce Katthaci) } paribhogameti, Ä• cikkha bhante kiss

<738> á¹• 21 ``haÃ±Ã±Ä• mi {vihaÃ±Ã±Ä• mi (Katthaci) } khajjÄ• mi ca vÄ• yamÄ• mi, pari
kiÃ±ci.

svÄ• haá¹ƒ chinnathÄ• mo kapaá¹‡o lÄ• lapÄ• mi, kissa {kissassa (Ce), kissassu (?) } kam

<739> á¹• 21 ``vighÄ• to cÄ• haá¹ƒ paripatÄ• mi chamÄ• yaá¹ƒ, parivattÄ• mi vÄ• ricarova

rudato ca me {dÅ«rato ca me (Se Katthaci) } assukÄ• niggalanti, Ä• cikkha bhante kissa ay

<740> á¹• 21 ``chÄ• to \Be 210/ kilanto ca pipÄ• sito ca, santassito \Se 249/ sÄ• tasukhaá¹

pucchÄ• mi taá¹ƒ etamatthaá¹ƒ bhadante, kathaá¹ƒ nu ucchuparibhogaá¹ƒ labheyyaâ€™â€

<741> á¹• 21 ``pure tuvaá¹ƒ kammamakÄ• si attanÄ• , manussabhÅ«to purimÄ• ya jÄ• tiyÄ

ahaÃ±ca taá¹ƒ etamatthaá¹ƒ vadÄ• mi, sutvÄ• na tvaá¹ƒ etamatthaá¹ƒ vijÄ• na ||

<742> á¹• 21 ``ucchuá¹ƒ \Ee 86/ tuvaá¹ƒ khÄ• damÄ• no payÄ• to, puriso ca te piá¹-á¹-hito

so ca taá¹ƒ paccÄ• santo kathesi, tassa tuvaá¹ƒ na kiÃ±ci Ä• lapittha ||

<743> á¹• 21 ``so ca taá¹ƒ abhaá¹‡antaá¹ƒ ayÄ• ci, `dehayya ucchuâ€™ nti ca taá¹ƒ avoca

tassa tuvaá¹ƒ piá¹-á¹-hito ucchuá¹ƒ adÄ• si, tassetaá¹ƒ kammassa ayaá¹ƒ vipÄ• ko ||

<744> á¹• 21 ``iá¹…gha tvaá¹ƒ gantvÄ• na piá¹-á¹-hito gaá¹‡heyyÄ• si {iá¹…gha tvaá¹ƒ piá
ucchuá¹ƒ (Ce) }, gahetvÄ• na taá¹ƒ khÄ• dassu yÄ• vadatthaá¹ƒ.

teneva tvaá¹ƒ attamano bhavissasi, haá¹-á¹-ho cudaggo ca pamodito cÄ• â€™â€™ ti ||

<745> á¹• 21 gantvÄ• na \Se 250/ so piá¹-á¹-hito aggahesi, gahetvÄ• na taá¹ƒ khÄ• di yÄ•

teneva so attamano ahosi, haá¹-á¹-ho cudaggo ca pamodito cÄ• ti ||

ucchupetavatthu paÃ±camaá¹ƒ.

6. kumÄ• rapetavatthu

<746> á¹• 21 ``sÄ• vatthi \Ne 154/ \Ee 87/ nÄ• ma nagaraá¹ƒ, himavantassa passato.

tattha Ä• suá¹ƒ dve kumÄ• rÄ• , rÄ• japuttÄ• ti me sutaá¹ƒ ||

<747> á¹• 21 ``sammattÄ• \Be 211/ {pamattÄ• (Katthaci) } rajanÄ«yesu, kÄ• massÄ• dÄ•

paccuppannasukhe giddhÄ• , na te passiá¹ƒsunÄ• gataá¹ƒ ||

<748> á¹• 21 ``te cutÄ• ca manussattÄ• , paralokaá¹ƒ ito gatÄ• .

tedha ghosentyadissantÄ• , pubbe dukkaá¹-amattano ||

<749> á¹• 21 `` `bahÅ«su vata {bahussutesu (Ce Katthaci) } santesu, deyyadhamme upaá¹

nÄ• sakkhimhÄ• ca attÄ• naá¹ƒ, parittaá¹ƒ kÄ• tuá¹ƒ sukhÄ• vahaá¹ƒ ||

<750> á¹• 21 `` `kiá¹ƒ tato pÄ• pakaá¹ƒ assa, yaá¹ƒ no rÄ• jakulÄ• cutÄ• .

upapannÄ• pettivisayaá¹ƒ, khuppipÄ• sasamappitÄ• {khuppipÄ• sÄ• samappitÄ• (Ce Ee)

<751> á¹• 21 ``sÄ• mino idha hutvÄ• na, honti asÄ• mino tahiá¹ƒ.

bhamanti {caranti (Ce Ee), maranti (Se) } khuppipÄ• sÄ• ya, manussÄ• unnatonatÄ• ||

<752> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , issaramadasambhavaá¹ƒ.

pahÄ• ya \Se 251/ issaramadaá¹ƒ, bhave saggagato naro.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«â€™â€™ ti ||

kumÄ• rapetavatthu chaá¹-á¹-haá¹ƒ.

7. rÄ• japuttapetavatthu

<753> á¹• 21 pubbe \Ee 88/ katÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• ko mathaye manaá¹ƒ.

rÅ«pe sadde rase gandhe, phoá¹-á¹-habbe ca manorame ||

<754> á¹• 21 naccaá¹ƒ gÄ«taá¹ƒ ratiá¹ƒ khiá¸• á¸• aá¹ƒ, anubhutvÄ• anappakaá¹ƒ.

uyyÄ• ne paricaritvÄ• , pavisanto giribbajaá¹ƒ ||

<755> á¹• 21 isiá¹ƒ sunetta {sunita (Katthaci) } maddakkhi, attadantaá¹ƒ samÄ• hitaá¹ƒ.

appicchaá¹ƒ hirisampannaá¹ƒ, uÃ±che pattagate rataá¹ƒ ||

<756> á¹• 21 hatthikkhandhato oruyha, laddhÄ• bhanteti cÄ• bravi.

tassa pattaá¹ƒ gahetvÄ• na, uccaá¹ƒ paggayha khattiyo ||

<757> á¹• 21 thaá¹‡á¸• ile \Ne 155/ pattaá¹ƒ bhinditvÄ• , hasamÄ• no apakkami.

``raÃ±Ã±o kitavassÄ• haá¹ƒ putto, kiá¹ƒ maá¹ƒ bhikkhu karissasiâ€™â€™ ||

<758> á¹• 21 tassa \Be 212/ kammassa pharusassa, vipÄ• ko kaá¹-uko ahu.

yaá¹ƒ rÄ• japutto vedesi, nirayamhi samappito ||

<759> á¹• 21 chaá¸·eva caturÄ• sÄ«ti, vassÄ• ni navutÄ• ni ca.

bhusaá¹ƒ dukkhaá¹ƒ nigacchittho, niraye katakibbiso ||

<760> á¹• 21 uttÄ• nopi ca paccittha, nikujjo vÄ• madakkhiá¹‡o.

uddhaá¹ƒpÄ• do á¹-hito ceva, ciraá¹ƒ bÄ• lo apaccatha ||

<761> á¹• 21 bahÅ«ni \Se 252/ vassasahassÄ• ni, pÅ«gÄ• ni nahutÄ• ni ca.

bhusaá¹ƒ dukkhaá¹ƒ nigacchittho, niraye katakibbiso ||

<762> á¹• 21 etÄ• disaá¹ƒ kho kaá¹-ukaá¹ƒ, appaduá¹-á¹-happadosinaá¹ƒ.

paccanti pÄ• pakammantÄ• , isimÄ• sajja subbataá¹ƒ ||

<763> á¹• 21 so tattha bahuvassÄ• ni, vedayitvÄ• bahuá¹ƒ dukhaá¹ƒ.

khuppipÄ• sahato nÄ• ma {khuppipÄ• sÄ• hato nÄ• ma (Ce pÄ«) }, peto Ä• si tato cuto ||

<764> á¹• 21 etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• {disvÄ• (Ce) }, issaramadasambhavaá¹ƒ.

pahÄ• ya issaramadaá¹ƒ, nivÄ• tamanuvattaye ||

<765> á¹• 21 diá¹-á¹-heva dhamme pÄ• saá¹ƒso, yo buddhesu sagÄ• ravo.

kÄ• yassa bhedÄ• sappaÃ±Ã±o, saggaá¹ƒ so upapajjatÄ«ti ||

rÄ• japuttapetavatthu sattamaá¹ƒ.

8. gÅ«thakhÄ• dakapetavatthu

<766> á¹• 21 ``gÅ«thakÅ«pato \Ee 89/ uggantvÄ• , ko nu dÄ«no patiá¹-á¹-hasi {dÄ«no hi tia

nissaá¹ƒsayaá¹ƒ pÄ• pakammanto, kiá¹ƒ nu saddahase tuvaâ€™â€™ nti ||

<767> á¹• 21 ``ahaá¹ƒ bhadante petomhi, duggato yamalokiko.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatoâ€™â€™ ||

<768> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasÄ«â€™â€™ ti ||

<769> á¹• 21 ``ahu \Ne 156/ Ä• vÄ• siko mayhaá¹ƒ, issukÄ« kulamaccharÄ«.

ajjhosito mayhaá¹ƒ ghare, kadariyo paribhÄ• sako ||

<770> á¹• 21 ``tassÄ• haá¹ƒ \Se 253/ \Be 213/ vacanaá¹ƒ sutvÄ• , bhikkhavo paribhÄ• sisa

tassa kammavipÄ• kena, petalokaá¹ƒ ito gatoâ€™â€™ ti ||

<771> á¹• 21 ``amitto mittavaá¹‡á¹‡ena, yo te Ä• si kulÅ«pako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, kiá¹ƒ nu pecca gatiá¹ƒ gatoâ€™â€™ ti ||

<772> á¹• 21 ``tassevÄ• haá¹ƒ pÄ• pakammassa, sÄ«se tiá¹-á¹-hÄ• mi matthake.

so ca paravisayaá¹ƒ patto, mameva paricÄ• rako ||

<773> á¹• 21 ``yaá¹ƒ bhadante hadantaÃ±Ã±e, etaá¹ƒ me hoti bhojanaá¹ƒ.

ahaÃ±ca kho yaá¹ƒ hadÄ• mi, etaá¹ƒ so upajÄ«vatÄ«â€™â€™ ti ||

gÅ«thakhÄ• dakapetavatthu aá¹-á¹-hamaá¹ƒ.

9. gÅ«thakhÄ• dakapetivatthu

<774> á¹• 21 ``gÅ«thakÅ«pato \Ee 90/ uggantvÄ• , kÄ• nu dÄ«nÄ• patiá¹-á¹-hasi.

nissaá¹ƒsayaá¹ƒ pÄ• pakammantÄ• , kiá¹ƒ nu saddahase tuvaâ€™â€™ nti ||

<775> á¹• 21 ``ahaá¹ƒ bhadante petÄ«mhi, duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<776> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasÄ«â€™â€™ ti ||

<777> á¹• 21 ``ahu Ä• vÄ• siko mayhaá¹ƒ, issukÄ« kulamaccharÄ«.

ajjhosito mayhaá¹ƒ ghare, kadariyo paribhÄ• sako ||

<778> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , bhikkhavo paribhÄ• sisaá¹ƒ.

tassa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<779> á¹• 21 ``amitto \Se 254/ mittavaá¹‡á¹‡ena, yo te Ä• si kulÅ«pako.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, kiá¹ƒ nu pecca gatiá¹ƒ gatoâ€™â€™ ti ||

<780> á¹• 21 ``tassevÄ• haá¹ƒ pÄ• pakammassa, sÄ«se tiá¹-á¹-hÄ• mi matthake.

so ca paravisayaá¹ƒ patto, mameva paricÄ• rako ||

<781> á¹• 21 ``yaá¹ƒ \Ne 157/ bhadante hadantaÃ±Ã±e, etaá¹ƒ me hoti bhojanaá¹ƒ.

ahaÃ±ca kho yaá¹ƒ hadÄ• mi, etaá¹ƒ so upajÄ«vatÄ«â€™â€™ ti ||

gÅ«thakhÄ• dakapetivatthu navamaá¹ƒ.

10. gaá¹‡apetavatthu

<782> á¹• 21 ``naggÄ• \Be 214/ dubbaá¹‡á¹‡arÅ«pÄ• ttha, kisÄ• dhamanisanthatÄ• .

upphÄ• sulikÄ• {uppÄ• suá¸·ikÄ• (Katthaci) } kisikÄ• , ke nu tumhettha mÄ• risÄ• â€™â€™

<783> á¹• 21 ``mayaá¹ƒ bhadante petÄ• mhÄ• , duggatÄ• yamalokikÄ• .

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<784> á¹• 21 ``kiá¹ƒ \Ee 91/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, petalokaá¹ƒ ito gatÄ• â€™â€™ ti ||

<785> á¹• 21 ``anÄ• vaá¹-esu titthesu, vicinimhaddhamÄ• sakaá¹ƒ.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

<786> á¹• 21 ``nadiá¹ƒ upema tasitÄ• , rittakÄ• parivattati.

chÄ• yaá¹ƒ upema uá¹‡hesu, Ä• tapo parivattati ||

<787> á¹• 21 ``aggivaá¹‡á¹‡o ca no vÄ• to, á¸• ahanto upavÄ• yati.

etaÃ±ca bhante arahÄ• ma, aÃ±Ã±aÃ±ca pÄ• pakaá¹ƒ tato ||

<788> á¹• 21 ``api yojanÄ• ni {adhiyojanÄ• ni (Ce Katthaci) } gacchÄ• ma, chÄ• tÄ• Ä• hÄ

aladdhÄ• va \Se 255/ nivattÄ• ma, aho no appapuÃ±Ã±atÄ• ||

<789> á¹• 21 ``chÄ• tÄ• pamucchitÄ• bhantÄ• , bhÅ«miyaá¹ƒ paá¹-isumbhitÄ• .

uttÄ• nÄ• paá¹-ikirÄ• ma, avakujjÄ• patÄ• mase ||

<790> á¹• 21 ``te ca tattheva patitÄ• {tattha papahitÄ• (Katthaci) }, bhÅ«miyaá¹ƒ paá¹-isur

uraá¹ƒ sÄ«saÃ±ca ghaá¹-á¹-ema, aho no appapuÃ±Ã±atÄ• ||

<791> á¹• 21 ``etaÃ±ca bhante arahÄ• ma, aÃ±Ã±aÃ±ca pÄ• pakaá¹ƒ tato.

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

<792> á¹• 21 ``te hi nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampannÄ• , kÄ• hÄ• ma kusalaá¹ƒ bahuâ€™â€™ nti ||

gaá¹‡apetavatthu dasamaá¹ƒ.

11. pÄ• á¹-aliputtapetavatthu

<793> á¹• 21 ``diá¹-á¹-hÄ• \Be 215/ \Ne 158/ \Ee 92/ tayÄ• nirayÄ• tiracchÄ• nayoni,

petÄ• asurÄ• athavÄ• pi mÄ• nusÄ• devÄ• . sayamaddasa kammavipÄ• kamattano,

nessÄ• mi taá¹ƒ pÄ• á¹-aliputtamakkhataá¹ƒ. tattha gantvÄ• kusalaá¹ƒ karohi kammaá¹ƒâ€

<794> á¹• 21 ``atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mama ||

<795> á¹• 21 ``diá¹-á¹-hÄ• mayÄ• nirayÄ• tiracchÄ• nayoni, petÄ• asurÄ• athavÄ• pi mÄ

sayamaddasaá¹ƒ \Se 256/ kammavipÄ• kamattano, kÄ• hÄ• mi puÃ±Ã±Ä• ni anappakÄ• nÄ

pÄ• á¹-aliputtapetavatthu ekÄ• dasamaá¹ƒ.

12. ambavanapetavatthu

<796> á¹• 21 ``ayaÃ±ca te pokkharaá¹‡Ä« surammÄ• , samÄ• sutitthÄ• ca mahodakÄ• c

supupphitÄ• bhamaragaá¹‡Ä• nukiá¹‡á¹‡Ä• , kathaá¹ƒ tayÄ• laddhÄ• ayaá¹ƒ manuÃ±Ã±Ä

<797> á¹• 21 ``idaÃ±ca te ambavanaá¹ƒ surammaá¹ƒ, sabbotukaá¹ƒ dhÄ• rayate {dhÄ• ray
phalÄ• ni.

supupphitaá¹ƒ bhamaragaá¹‡Ä• nukiá¹‡á¹‡aá¹ƒ, kathaá¹ƒ tayÄ• laddhamidaá¹ƒ vimÄ• naá

<798> á¹• 21 ``ambapakkaá¹ƒ dakaá¹ƒ {ambapakkodakaá¹ƒ (Ce Se Ee), ambapakkÅ«daka
sÄ«tacchÄ• yÄ• manoramÄ• .

dhÄ«tÄ• ya dinnadÄ• nena, tena me idha labbhatiâ€™â€™ ||

<799> á¹• 21 ``sandiá¹-á¹-hikaá¹ƒ \Be 216/ kammaá¹ƒ evaá¹ƒ {sandiá¹-á¹-hikaá¹ƒ eva (Se) damassa saá¹ƒyamassa vipÄ• kaá¹ƒ.

dÄ• sÄ« ahaá¹ƒ ayyakulesu hutvÄ• , suá¹‡isÄ• homi agÄ• rassa issarÄ• â€™â€™ ti ||

ambavanapetavatthu dvÄ• dasamaá¹ƒ.

13. akkharukkhapetavatthu

<800> á¹• 21 ``yaá¹ƒ \Se 257/ \Ee 93/ dadÄ• ti na taá¹ƒ hoti, detheva dÄ• naá¹ƒ datvÄ• ub

ubhayaá¹ƒ tena dÄ• nena {tena (Katthaci) } gacchati, jÄ• garatha mÄ• pamajjathÄ• â€™â€™

akkharukkhapetavatthu terasamaá¹ƒ.

14. bhogasaá¹ƒharapetavatthu

<801> á¹• 21 ``mayaá¹ƒ \Ne 159/ bhoge saá¹ƒharimha, samena visamena ca.

te aÃ±Ã±e paribhuÃ±janti, mayaá¹ƒ dukkhassa bhÄ• ginÄ«â€™â€™ ti ||

bhogasaá¹ƒharapetavatthu cuddasamaá¹ƒ.

15. seá¹-á¹-hiputtapetavatthu

<802> á¹• 21 {J I 4.54 jÄ• takepi} ``saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissatiâ€™â€™ ||

<803> á¹• 21 {J I 4.55 jÄ• takepi} ``natthi anto kuto anto, na anto paá¹-idissati.

tathÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, tuyhaá¹ƒ mayhaÃ±ca mÄ• risÄ• {mama tuyhaÃ±ca mÄ• ris

<804> á¹• 21 {J I 4.53 jÄ• takepi} ``dujjÄ«vitamajÄ«vamha \Ee 94/, ye sante na dadamhase

santesu deyyadhammesu, dÄ«paá¹ƒ nÄ• kamha attano ||

<805> á¹• 21 {J I 4.56 jÄ• takepi} ``sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nu

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahuâ€™â€™ nti ||

seá¹-á¹-hiputtapetavatthu pannarasamaá¹ƒ.

16. saá¹-á¹-hikÅ«á¹-apetavatthu

<806> á¹• 21 ``kiá¹ƒ \Be 217/ nu ummattarÅ«pova, migo bhantova dhÄ• vasi.

nissaá¹ƒsayaá¹ƒ pÄ• pakammanto {pÄ• pakammaá¹ƒ (Se Ee) }, kiá¹ƒ nu saddÄ• yase tuvaâ

<807> á¹• 21 ``ahaá¹ƒ \Se 258/ bhadante petomhi, duggato yamalokiko.

pÄ• pakammaá¹ƒ karitvÄ• na, petalokaá¹ƒ ito gato ||

<808> á¹• 21 ``saá¹-á¹-hi kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se mayhaá¹ƒ nipatanti, te bhindanti ca matthakaâ€™â€™ nti ||

<809> á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kissa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchasi ||

<810> á¹• 21 ``saá¹-á¹-hi \Ne 160/ kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se tuyhaá¹ƒ nipatanti, te bhindanti ca matthakaâ€™â€™ nti ||

<811> á¹• 21 ``athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, sunettaá¹ƒ bhÄ• vitindriyaá¹ƒ.

nisinnaá¹ƒ rukkhamÅ«lasmiá¹ƒ, jhÄ• yantaá¹ƒ akutobhayaá¹ƒ ||

<812> á¹• 21 ``sÄ• littakappahÄ• rena, bhindissaá¹ƒ tassa matthakaá¹ƒ.

tassa kammavipÄ• kena, idaá¹ƒ dukkhaá¹ƒ nigacchisaá¹ƒ ||

<813> á¹• 21 ``saá¹-á¹-hi kÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

sÄ«se mayhaá¹ƒ nipatanti, te bhindanti ca {nipatanti, vo bhindanteva (Ce dhammapadaá¹-á
matthakaâ€™â€™ nti ||

<814> á¹• 21 ``dhammena te kÄ• purisa, saá¹-á¹-hikÅ«á¹-asahassÄ• ni, paripuá¹‡á¹‡Ä• ni

sÄ«se tuyhaá¹ƒ nipatanti, te bhindanti ca matthakaâ€™â€™ nti ||

saá¹-á¹-hikÅ«á¹-apetavatthu soá¸·asamaá¹ƒ.

mahÄ• vaggo catuttho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ee 95/ ---

ambasakkaro \Se 259/ \Be 218/ serÄ«sako, piá¹…galo revati ucchu.

dve kumÄ• rÄ• duve gÅ«thÄ• , gaá¹‡apÄ• á¹-aliambavanaá¹ƒ ||

akkharukkhabhogasaá¹ƒharÄ• , seá¹-á¹-hiputtasaá¹-á¹-hikÅ«á¹-Ä• .

iti soá¸·asavatthÅ«ni, vaggo tena pavuccati ||

atha vagguddÄ• naá¹ƒ ---

urago uparivaggo, cÅ«á¸·amahÄ• ti catudhÄ• .

vatthÅ«ni ekapaÃ±Ã±Ä• saá¹ƒ, catudhÄ• bhÄ• á¹‡avÄ• rato ||

petavatthupÄ• á¸·i niá¹-á¹-hitÄ• .

Newsgroups: soc.religion.eastern
From: yewhan@tartarus.uwa.edu.au (Yew Han Hee)
Subject: Some Q&As for Buddhism
Organization: California Institute of Technology, Pasadena
Date: Tue, 2 Jun 1992 05:53:59 GMT

Dear reader,
I would like to present some questions and answers for your interest. Thanks.

Questions And Answers On Buddhism (Part 1)

The following questions and answers have been especially formulated with the newcomer to Buddhism in mind.

Q: Who was the Buddha?
A: The Buddha was a man who lived some 2,600 years ago and who revolutionised religious thought in India. This way of thought spread throughout the Eastern world and has now found its way to the west.

Q: What does the word 'Buddha' mean?
A: The word 'Buddha' stands for the Awakened State (literally it means awakened), so it is used in relation to waking up to truth, to becoming enlightened.

Q: What did the Buddha teach?
A: His teaching was extensive. However, it is commonly agreed among all traditions throughout the Buddhist world, that fundamentally the teaching of the Buddha is contained in just four truths - the Four Noble Truths.

Q: What are these truths?
A: They are: the truth of suffering; the truth of regarding the cause of suffering; the truth regarding the cessation of suffering; and the path, the way we suffer when life does not go our way, when our hopes are dashed, and when disappointment or tragedy strikes. We also

suffered when life does go our way. Why? Because we fear loss - loss of pleasure, wealth, family or friends. This is the truth of suffering.

Wishing, wanting, and desiring are the cause of suffering. We produce our own suffering by the way we think and act.

Because we produce our own suffering, it is within our power not to produce it, and not to suffer. This is the truth regarding the cessation of suffering.

The way of life which does not cause suffering is the path; it is the way of harmlessness, wishlessness, selflessness.

Q: Is there a God in Buddhism as in Christianity?
A: It is very difficult to compare Buddhism with Christianity. One would have to say, however, there is no God in Buddhism in the way that God in Christianity is commonly understood.

Q: What do Buddhists believe?
A: Different Buddhists believe different things, but the nature of belief is itself an important issue in Buddhism. Belief is to be seen as belief, not as fact. When we see our beliefs as facts, then we are deluding ourselves. When we see our beliefs as beliefs, then we are not. Seeing things in their true light is the most important thing in Buddhism. Deluding ourselves is the cause of much suffering. So Buddhists try to see beliefs as beliefs. They may still believe in certain things - that is their prerogative - but they do not cling to those beliefs; they do not mind or worry about whether their beliefs are true or not, nor do they try to prove that which they know cannot be proved. Ideally though, a Buddhist does not indulge in any kind of belief.

Q: Does Buddhism teach reincarnation?
A: Reincarnation is not a teaching of the Buddha. In Buddhism the teaching is of rebirth, not of reincarnation.

Q: What is the difference between reincarnation and rebirth?

A: The reincarnation idea is to believe in a soul or a being, separate from the body. At the death of the physical body, this soul is said to move into another state and then enter a womb to be born again.

Rebirth is different and can be explained in this way. Take away the notion of a soul or a being living inside the body; take away all ideas of self existing either inside or outside the body. Also take away notions of past, present and future; in fact take away all notions of time. Now, without reference to time and self, there can be no before or after, no beginning and ending, no birth or death, no coming or going. Yet there is life! Rebirth is the experience of life in the moment, without birth, without death; it is the experience of life which is neither eternal nor subject to annihilation.

Q: Does that mean there is no such thing as birth and death?
A: That which is born, dies. Forms come and go. All that comes into existence is impermanent; it is born and it dies. But the very essence of what 'I' am -- Buddha-nature -- is unborn and undying.

Q: Is this just a Buddhist belief?
A: Buddhists are people and people do believe things, but Buddhism is concerned with truth, not with belief, and the teaching is to see things as they are. If we believe anything which has not been experience, we should know what we are doing. When we do not understand something, then to maintain an open mind is the healthiest and wisest practice.

Q: But what happens when we die?
A: If we understand what the word 'I' really represents, we can realise the answer to this question. Buddhism does not offer intellectual answers; it only gives directions for the experiencing of truth.

Q: How is it possible to experience truth?
A: By understanding that 'I' and birth and death are notions, concepts, ideas, beliefs. It is the idea of a self living life through time, which produces the idea of birth and death. We have been conditioned into believing that we have come into existence and in due course will cease to exist. If we see through these ideas and realise that

this moment neither begins nor ends, we shall realise deathlessness.

Questions And Answers On Buddhism (Part 2)

Q: But how can getting rid of ideas enables us to see deathlessness?
A: The deathless is here all the while, but ideas block it out. It is like the sun because of the clouds. But as soon as the clouds are cleared away, there is the sun. Likewise, as soon as ideas are cleared away from the mind, there is the true state: birthless, deathless.

Q: How does one clear away ideas?
A: By seeing ideas as ideas and not as truths; by being aware of mental and meditation.

Q: Are there various kinds of Buddhist meditation?
A: There are different exercises taught by teachers of different Buddhist traditions and Schools. The main differences, however, are superficial ones, related to psychological or emotional problems. Many of these exercises can only be administered by experienced meditation teachers. For the average person, however, whose sole aim is to realise the deep clear teachings of the Buddha, meditation is a simple process of awareness and investigation.

Q: How does one practise this kind of meditation?
A: By being fully aware, as one thinks, speaks and acts.

Q: But what about sitting meditation?
A: Sitting meditation is the same. It is just a question of being aware. Sitting meditation is an excellent thing to do, but some people are not able to find a quiet spot to sit in every day. If this is the case, one is not automatically debarred from the insights of meditation. To meditate properly is to do one's duty and to live without wishing life were different, or somehow better.

The opportunity for seeing truth is ever present, because truth is

ever present. Just because the sun is covered by clouds does not mean the sun is not there. Conditions are always just right for being aware of the true situation. All one has to do is be conscious of what is taking place within one and around one, without making any judgements. If we 'see' by being aware, then we shall see very deeply into everything.

Q: How does one practise sitting meditation?
A: Sitting meditation is the shutting down of all sense stimuli in order to realise that awareness is not a function of the senses or of the thinking process. It is practised by sitting quite still with the eyes closed (or not focusing on anything), by letting life be, by breathing in and out (not changing the breath, not trying to breath deeply), by just breathing the way one always breathes, and by noticing the subtle changes in the mind and in the body. It is not difficult or complicated.

Q: Does one need to have a meditation teacher?
A: The Buddha's teaching can be the teacher and awareness can be the practice which will lead straight to liberation.

Q: What is karma?
A: It is cause and effect. When someone commits a crime, he suffers the consequences. That is karma. When someone does good, he enjoys the consequences. That is karma. But karma runs deep; its affects our hearts and minds. From the beginning mind is absolutely pure. If we are unkind, deceitful, greedy or cruel, we defile that purity. Imagine a plain white cloth, beautiful, bright and clean. And then imagine someone splattering it with black ink. The cloth is then spoilt. The mind is like the white cloth. Like and dislike, greed and hatred, are like the ink splattered across it. When the mind is unmarked and unspoilt, suffering and enjoyment do not exist. This is happiness beyond pleasure, beyond karma. All karma is impermanent and runs out in due course. A Buddhist will learn how to get off the karmic see-saw of pleasure and pain.

Q: Can anyone see the Truth?
A: The Buddha was compassionate. He did not teach an impossible teaching

that ordinary people could not understand. On the contrary, his teaching was clear and simple. Anyone who makes the effort to be aware will realise his or her Buddha-nature and be freed from suffering.

Before you go off
in search of enlightenment,
See the Buddha
of your own mind.

Sincerely,
YH Hee

Yew Han Hee (yewhan@tartarus.uwa.edu.au)
University Of Western Australia Computer Science 2nd year

AVOID ALL EVILS, DO ALL GOODS

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there is no base for the latter mind. However, the latter arises because of the impetus of the former. This is how the process of mind continues.

It is generally the case when thinking deeply that thoughts go on occurring without any interruption by ear-consciousness (sota vinnana), even though there are probably sounds at the time. So we can understand that it is the same in the case of existences having mind only. If we realise how the impetus of the preceding minds cause the arising of the following minds even before death, we can also understand that after death the rebirth-consciousness (patisandhi - vinnana) appears because of the mental impetus of the past existence, whether there is a physical base in the next existence or not. In other words, the decease-consciousness of the next. This is a brief explanation to enable one to gauge the power of the mind.

Although both the mentality and materiality of a being perish at the moment of death, a new mind appears in the new body of the next existence through the impetus of the decrease-consciousness. This citta clings to a certain object in the dying moment. This is known as death-proximate kamma (asanna kamma). The death-proximate kamma is the bridge between death and rebirth, which is how rebirth-consciousness occurs.

When death is very near, the wholesome or unwholesome deeds one has done may appear before one's mind's eye. Objects associated with those deeds may also appear. Alternatively, there may be a vision of one's destiny. Although such objects may not be wanted, they cannot be eliminated at the moment of death. Among those who are seriously ill and in a coma, some behave strangely. Some show signs of pleasure and joy, others behave as if they are frightened or facing danger. Those who are close to the dying person usually report such events. Some people who were close to death, recover and then reveal who took them, where they went to and what they saw. At the very moment of the decrease-consciousness (cuticitta), the person dies with his or her mind on one of the three signs. Death means the expiry of the last life-continuum. As soon as the decrease-consciousness ceases, the rebirth-consciousness arises from the impetus of the

decrease-consciousness. The rebirth-consciousness arises in a new body in the next existence conditioned by the sign seen just before death. Because of this relationship with the previous existence this rebirth-consciousness is called relinking-consciousness (patisandhi citta).

To give an example: A man dreams of strange events and goes on thinking about them when he wakes up. The strange dream is like the object that one clung to in the past. Thinking of his dream is like the vision of the object which one clung to in the past. The above case is also like remembering an intention to do something when one wakes up.

If the rebirth consciousness arises in the fine-material plane (rupabhumi), its associated matter arises simultaneously due to kamma. If the rebirth-consciousness arises like this, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness also arise accordingly. This, in brief, is how a being is reborn.

Q. It is found that rich people, high-ranking officers and influential bhikkhus generally suffer from high blood pressure, coronary embolism, cerebral embolism, cerebral palsy and similar diseases. They are in bed for months suffering from those diseases although they are wealthy. However skilful the doctors may be, such diseases can rarely be cured. People generally assume, according to indigenous medicine, that these diseases are caused by mind and food from among the four causes of kamma, mind, climate and food. Is this assumption correct? In saying that mind causes these diseases, bhikkhus and others who use their brains a lot have veins that cannot return blood to their hearts. It is like garden plants that wither because of a shortage of water.

A. Regarding the modern diseases mentioned above, the assumption that mind causes these diseases may be correct to some extent, but we should be more specific. Simply put, there are two types of mind: the hot mind associated with passion and anger and the peaceful and purified mind dissociated from passion and anger. The man who is over anxious about his business may suffer from the above disease because of mind. The bhikkhu who has to attend to many affairs, such as looking after the

monastery and pupils, giving discourses and writing articles, may suffer from the same diseases for this reason too. This kind of anxious mind may be hot because of passion and anger. However, one should not therefore assume that these diseases are caused by mind only. There are other possibilities: insufficient exercise, unsuitable food, old age and infirmity, or genetic weaknesses. The mind that is peaceful will not cause any disorder to the four elements in the body because one who practises insight meditation has four kinds of accomplishment called iddhipada, which are mental powers.

The Buddha often preached that one who has developed the four iddhipadas can recover from diseases resulting from the four causes. One can live to one's full lifespan or even longer. Some diseases, from which meditator suffered for years, could not be cured by doctors, but were cured by insight meditation.. This is in accordance with the Buddha's teaching.

In the Dighanikaya and the Samyuttanikaya the Buddha points out that a bhikkhu, having developed the four iddhipadas, can live to his natural lifespan, or longer if he wishes to. He also said, "Monks, the life of a monk is nothing but the four bases of supernatural powers (iddhipada)" So it should be noted that no disease can trouble a meditator who is very intent on the practice of insight meditation. Meditation can eradicate diseases if it is practised to the fullest extent.

Q. Doctors are supposed to save patients from the danger of death. Every good doctor wants his or her patients to recover their health. However, being human, doctors cannot always cure their patients' diseases as they would wish. There are many diseases that remain incurable. Some patients do not pass away easily although they are suffering from deadly diseases. There are also many people who cannot enjoy their usual quality of life because of their afflictions. Some people think that their lives are not worth living. If some doctors, motivated by pity, help such pitiable individuals to die, do they commit the offence of destroying life or not?

To help a person to die because of an incurable disease is known as

euthanasia or ‘mercy-killing'. Some people find this practice acceptable, but others do not. Doesn't euthanasia make a patient die before the end of his or her natural lifespan? For example, if a doctor knows that a disease such as cancer is incurable and the patient asks the doctor for a speedy death, does the doctor commit the offence of killing a human being?

A . One who asks a doctor to practice euthanasia and the doctor are both guilty of the offence of killing. They make the patient die before the end of his or her natural lifespan.

It is pitiable to see a patient suffering from severe pain. If the patient dies sooner rather than later it may seem that he or she is free from suffering earlier. However, it is uncertain whether the patient will be happy after death. The commentary on the Peta Vatthu of the Pali Canon proves the point.

If a being passes away before his or her natural lifespan due to another's intervention, the killer has broken the precept to abstain from killing living beings. On seeing the unbearable pain of a patient the first intention is to relieve him or her from suffering, but if we practise euthanasia the second and last intentions will be those of killing. The last volition determines whether it is an offence of killing a living being. This is in accordance with the commentary on the Peta Vatthu.

In the Vinaya Pitaka, Parajika Pali it says as follows:

There was a monk who was seriously ill in bed. When other monks saw him, out of pity they told him that it would be better to die than to live like that. The monk accepted their view and wanted to pass away as soon as possible. With this intention in mind, the monk did not eat anything and so died in a short time. Then the monks who had made the suggestion became doubtful whether they had committed an offence of Parajika or not, so they reported the matter to the Buddha. The Buddha decided that they had violated the first Parajika rule.

In this case, the monks had felt pity for the sick monk and so had

suggested that it would be better to pass away. Their first volition was motivated by pity. However, their second volition was one of urging him to die. The commentary explains that the second volition became effective after the first one has disappeared.

According to the commentaries, five factors are necessary to fulfil the offence of killing living beings. (panatipata)

It is a living being.
One must know that it is a living being.
There must be the intention to kill.
A verbal or physical effort must be made to kill that being.
The living being must die due to that effort.
If all five factors are present, the offence of killing is committed.

Thus, the patient requested the doctor to help him die. Out of pity, the doctor did so. The patient did die. In this case, both the patient and the doctor violated the first precept. Both of them committed the offence of killing a living being.

Some children may request a doctor to practise euthanasia for their mother or father. If the doctor does as requested, the children are guilty of one of the five heinous crimes (anantariya kamma). How dreadful this is! Everyone should be extremely careful to avoid such heinous crimes.

Q. Discoveries and inventions have been made by scientists for the advancement of science and the welfare of mankind. At the same time, their inventions prove how effective modern medicine can be. In making these medical advances they had to kill monkeys, rabbits, birds and other living beings. The progress that has been made in surgery and medicine is wonderful and the benefit to human beings is immeasurable. In working for the benefit of mankind, the researchers unavoidably violated the precept to abstain from killing. If so, in the matter of wholesomeness or unwholesomeness, which is the greater for them?

A. There is no clear documentary evidence to show how advantageous it is to kill animals for the welfare of generations to come. According to

the nature of the mental process, at the time of killing the animal, the mental process is only on the action of killing. No mind can occur on two different objects. It is the researcher's intention to implement the inventions that enables him or her to kill the animals so mercilessly. So the unwholesome process of mind is stronger than the wholesome one. So here, the unwholesome result will be greater than the wholesome result - this is vivid.

If one has compassion, it is quite clear if it should be done or not. How would a human being like to be killed for the welfare of other people? No one would agree to take part in such medical research. Thus it is undeniable that the unwholesome kamma is stronger than the wholesome kamma in such research that involves the killing of animals.

(Translated by U Maung Maung Theinn)

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Heart Sutra

Ancient Buddhist Wisdom
in the Light of Quantum Reality

Commentary by Mu Soeng Sunim

Primary Point Press Cumberland, Rhode Island
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First edition, 1991 Second printing, 1992

Electronic edition 1993, distributed by DharmaNet International with permission of publisher.

Library of Congress Cataloging-in-publication data pending.
ISBN 0-942795-04-0
Primary Point Press
528 Pound Road
Cumberland, RI 02864
(401) 658-1476 Fax (401) 658-1188

Acknowledgements
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Many thanks to Richard Shrobe, Adria Evans, Sam Rose, Kathy Diehl and Richard Streitfeld for reading the manuscript and their valuable comments. Special thanks to J.W. Harrington for help with typesetting and production of this book.
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Introduction

At the heart of each of us, whatever our imperfections, there exists a silent pulse of perfect rhythm, a complex of wave forms and resonances, which is absolutely individual and unique, and yet which connects us to everything in the universe. The act of getting in touch with this pulse can transform our personal experience and in some way alter the world around us.[1]

The convergence between science and mysticism, between Eastern thought and Western pragmatism, and the consequent emergence of a new paradigm in recent times, offers a renewed hope that we may yet be able to transform ourselves and the world around us. The dangers of failing to do so are readily apparent, mostly in the near-destruction of the ecological system of the planet. There are many tools of transformation but the only place where transformation really takes place is in the human heart. The ancient traditions of the East have always sought to understand the nature of reality within one's own heart. It is not an accident that the Chinese word hsin stands for Heart-Mind. In the Eastern way of looking at things, the thinking-feeling process is a unified field, in contrast to the Cartesian dualism of the western scientific mind. Human experience has shown that the heart-mind, being deeply conditioned, is not an easy place for conflicts to be resolved. This was brought out most vividly in the intense emotional and even existential crisis which the pioneers of quantum physics (the post-Einsteinian branch of physics that deals with the molecular structure of organisms at the subatomic level) underwent before they could accept the intellectual findings of their own experiments.

The Heart Sutra, an ancient scripture from the Mahayana wisdom schools of Buddhism, is an insight into the nature of ultimate reality through intuitive wisdom. The spaciousness of this insight allows the heart to beat in its naturalness, beyond disputations and ideological arguments. Now that quantum physics has found some very interesting parallels to the basic insights of the Heart Sutra, perhaps the intellectual and the intuitive can meet in the new paradigm. At the same time, while this commentary offers to view the insights of Mahayana Buddhism in the light of quantum physics, it carries no suggestion that the two are complementary or interchangeable. They are, at best, two

entirely different orders of reality, each reflecting completely different underlying processes that happen to converge. In his pioneering book, The Tao of Physics, Frithjof Capra has observed:

> The conception of physical things and phenomena as transient manifestations of an underlying fundamental entity is not only a basic element of quantum field theory, but also a basic element of the Eastern world view ... the intuition behind the physicist's interpretation of the subatomic world, in terms of the quantum field, is closely paralleled by that of the Eastern mystic who interprets his or her experience of the world in terms of an ultimate underlying reality.
>
> Buddhists express the same idea when they call the ultimate reality Sunyata--"Emptiness" or "the void"--and affirm that it is a living Void which gives birth to all forms in the phenomenal world .... Thus the Void of the Eastern mystic can easily be compared to the quantum field of subatomic physics. Like the quantum field, it gives birth to an infinite variety of forms which it sustains and, eventually, reabsorbs.[2]

The effort in this commentary is to see this convergence in a creative light, knowing fully well that after convergence the two orders of reality separate again and their underlying processes take a different turn. Above all, this commentary on the Heart Sutra is offered in the spirit of a Zen practitioner. This commentary arose out of my own need, and presumably the need of like-minded Zen students, to understand the historical and doctrinal background of this seminal document. At the same time, I wanted to be careful not to get caught in the minutiae of academic analysis and turn this commentary into yet another doctrinal point of view. In the present approach, the focus is not on doctrinal

orthodoxy, but rather on creating a radical new understanding of an ancient teaching, and to understand this core teaching of Mahayana Buddhism in the light of new perspectives on reality and a new model of the universe set forth by quantum physics. Since the teaching of the Heart Sutra is centered around an insight into "emptiness," the Sanskrit word sunyata is used here throughout rather than its quite inadequate English translation. It is thus hoped that the inherent vibrancy of sunyata which has infused the spirit of Mahayana for the last two thousand years will emerge in the following commentary. Since the developed tradition of Zen bears the imprint of sunyata throughout, it is hoped as well that readers will approach this commentary through the prism of their meditation practice, and that the vibrancy of their practice will find resonance in the insights of the sutra. As Edward Conze has remarked,

> It cannot be the purpose of a commentary to convey directly to the reader the spiritual experiences which a sutra describes. They only reveal themselves to persistent meditation. A commentary must be content to explain the words used.[3]

A note on the English translation of the sutra:
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There are many translations of the Heart Sutra now being used by various Zen communities in the United States. The translation used here is the one used by Kwan Um School of Zen and its member groups, with its head temple at Providence Zen Center.

The Heart Sutra
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The Maha Prajna Paramita Hridaya Sutra

Avalokitesvara Bodhisattva when practicing deeply the Prajna Paramita perceives that all five skandhas are empty and is saved from all suffering and distress.

Sariputra, form does not differ from emptiness, emptiness does not differ from form. That which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, impulses, consciousness.

Sariputra, all dharmas are marked with emptiness. They do not appear or disappear, are not tainted or pure, do not increase or decrease. Therefore, in emptiness, no form, no feelings, perceptions, impulses, consciousness. No eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object of mind, no realm of eyes and so forth until no realm of mind consciousness. No ignorance and also no extinction of it and so forth until no old age and death and also no extinction of them.

No suffering, no origination, no stopping, no path, no cognition, also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita and the mind is no hindrance. Without any hindrance, no fears exist. Far apart from any perverted views, one dwells in Nirvana.

In the three worlds, all Buddhas depend on Prajna Paramita and attain Anuttara Samyak Sambodhi.

Therefore, know that Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra which is able to relieve all suffering and is true not false. So proclaim the Prajna Paramita mantra, proclaim the mantra which says:

Gate, Gate, Paragate, Parasamgate, Bodhi Svaha.

Historical Background Of The Sutra

The term Buddhism, used generically and rather loosely, is best understood as an ever-evolving phenomenon with three distinct aspects to its history:

1) the original teachings of the historical person Siddhartha Gautama who became the Buddha, the Awakened One: the Four Noble Truths, including the Eightfold Path, and the Chain of Dependent Origination. There is a fair historical consensus on the authenticity of these teachings and the teacher;

2) the Buddhist Tradition, by which is meant the developed doctrines such as the Abhidharma canon of the Hinayana tradition, and the sutras (sermons attributed to the Buddha) and sastras (commentaries on the sutras) of the Mahayana tradition whose composition and compilation took place over a period of a thousand years after the death of the Buddha, and

3) the Buddhist Religion,which includes a smorgasbord of bewildering and seemingly contradictory practices and beliefs ranging from the marathoning monks of Mt. Hiei in Japan to the devotees of Pure Land and Nichiren sects in East Asia to the laity supporting the forest-monks in Thailand and Sri Lanka.

The Heart Sutra, or the "Prajnaparamita Hridaya Sutra," to give it its proper Sanskrit name, belongs to the Buddhist tradition, and is probably the best known of the Mahayana sutras. It is chanted daily in the Buddhist monasteries of China, Japan, Korea, Tibet and in the West. This very short sutra (containing about fourteen verses in Sanskrit and 260 characters in Chinese) is a basic text of Zen tradition and is considered to contain the essence of all Mahayana wisdom schools.

Zen (Ch'an) began in China as a meditation school of Mahayana Buddhism and was partially shaped by its sutra literature. These sutras capture the dramatic fervor and religious aspirations of new movements in India that had broken away from the earliest forms of Buddhism (Hinayana), beginning, most likely, in the first century BCE. The Mahayana doctrine developed, religiously and philosophically, with the Bodhisattva ideal (which exhorted a practitioner to work for the liberation of all beings, however numberless, rather than striving just for one's own liberation) at its center, and the teaching of sunyatya (Emptiness) as its inspiration. D.T. Suzuki, the great facilitator between Zen tradition and the West, finds, in the psychology of the Bodhisattva, "one of the greatest achievements in the life of the spirit."

Several of the schools of Mahayana Buddhism are based on a group of sutras known as Prajnaparamita Sutras or the Sutras of Transcendent Wisdom. The earliest portions of these sutras go back to the period 100 BCE. to 100 CE; the Heart Sutra itself has been dated by Edward Conze at 350 CE.

> The great Mahayana sutras form the center of Mahayana; in them the new religious inspiration is crystallized. A massive and imposing body of literature, the sutras differ greatly in content, but each and every one of them breathes the spirit of Mahayana. These widely scattered writings serve

> many religious communities. While individual sutras or groups of sutras take up particular themes, they concur and overlap at many points. Moreover, one and the same sutra can give rise to different religious movements. They are often accompanied by explanatory commentaries, or sastras.[4]

When Buddhism first moved from India to China in its Mahyana forms, it was known not as Buddhism but as the "Religion of Prajnaparamita" or, since the sutras of the Prajnaparamita centered around the teaching of sunyata (somewhat loosely translated as emptiness or nothingness), as the "Religion of Nothingness."

The Heart Sutra is one of approximately 38 sutras in the Prajnaparamita group, and its shortest. In it, the dynamic vibrancy of sunyata and the cryptic delineation of its meaning have been captured with a radical economy of expression that has exercised a fascination over the minds of countless generations of Buddhist thinkers in India, China, Tibet and other lands where Mahayana Buddhism flourished. Some of the greatest thinkers in Buddhist history, among them Atisa, Fa-tsang, Kukai, and Hakuin have written commentaries on the Heart Sutra.

While it celebrates sunyata as a timeless truth, the Heart Sutra has also to be seen as a historical document, engaged in rivalry with the rationalist-schematic approach taken by earliest sects of Buddhism (designated as "Hinayana"--the lower vehicle--by its rivals.) In the centuries after Buddha's death, the Hinayana followers, with the encyclopedic Abhidharma as their literature, had created categories of analysis to the point where it became, in the words of Heinrich Dumoulin, the Zen historian, "a dishearteningly lifeless product without metaphysical elan...." Mahayana sutras thunder again and again against philosophers (Abhidharmists) who are disposed to freeze

reality into a categorical permanence and to discriminate between subject and object.

In the still-solidifying tradition of Mahayana, the Heart Sutra is a key document demolishing all these categories, and pointing out that all categories are ultimately dualistic and not leading to wisdom essential for enlightenment. In the earliest stages of the formation of Mahayana, there were schools of thought which proposed the doctrine of the "five words" of the Buddha; meditations on these words alone have transcendent significance and the power to bring liberation (which, they claimed, was not the case with the rest of his discourses.) These five words are: non-soul (anatta), impermanence (anicca), unhappiness (dukkha), extinction (nirvana) and emptiness (sunyata).

The first four of these words are shared by the early Mahayanists commonly with the Hinayanists; it is with the inclusion of sunyata (emptiness) as the last of these words that early Mahayana asserts its difference with the Hinayana schools. For the Hinayanists, "emptiness" may be synonymous with the first word--non-self or non-soul--but its use was restricted in describing a person. Mahayana invention was not only to postulate sunyata (emptiness) as the essential emptiness of the phenomenal world, including the world within a person's mind; the thinkers of Mahayana took care to deny the existence of sunyata as yet another category. Thus we have the doctrine of sunyata-sunyata, the emptiness of emptiness. Sunyata is experienced as intuitive wisdom, and it is only through the intuitive wisdom of sunyata, the theme of Mahayana wisdom schools, that one is ferried across to the other shore of liberation.

The popularity of the Heart Sutra in

the Buddhist tradition lies not only in its brevity but also in the elusiveness of its meaning. Distinguished commentators over the ages have discovered in it widely

divergent interpretations which have led Edward Conze to observe that, "they tell us more what the text meant to them within their own culture than what the Indian original intended to convey."[5]

If that be the case, the divergent interpretations seem somehow quite appropriate since the elusive meaning of sunyata demands that each generation of Buddhist thinkers and practitioners in each culture come to grips with it through the praxis of their own experience.

The Heart Sutra has two versions, the longer and the shorter. The longer version has a prologue in which the Buddha enters into samadhi and an epilogue in which he rises from samadhi and praises the Bodhisattva Avalokitesvara. The shorter version, used here, begins without the prologue and has Avalokitesvara contemplating the meaning of the profound perfection of wisdom.

The Setting

The Heart Sutra is preached on Vulture Peak, east of the ancient Indian city of Rajagraha, the capital of the kingdom of Magadha. Rajagraha, along with Sravasti, was one of the two major cities of ancient India most frequently visited by the Buddha during his forty-five year teaching career. The Vulture Peak is said to have been a favorite site of the Buddha, and here he gave a number of sermons to assemblies of monks and laypeople.

The rather unique prologue (of the longer version) introduces us to the leading characters of the sutra: Shakyamuni Buddha, Avalokitesvara Bodhisattva and Sariputra. The Buddha does not speak in the prologue, but enters into samadhi and silently empowers Sariputra to ask and

Avalokitesvara to answer. The silence of the Buddha here is characteristic of much of Mahayana literature, and supports its classical view that the Buddha is "no longer simply the teacher but is transformed into the principle of enlightenment, a silent, eternal, numinous presence, the dharmakaya."[6]

The Heart Sutra is the only Prajnaparamita text in which the Bodhisattva Avalokitesvara appears. His (or her) presence here is significant on several counts: first, it attests to the relatively late date of the sutra, a time when the cult of the Bodhisattva of Compassion, textually associated with the twenty-fourth chapter of the Lotus Sutra and the sutras of the Pure Land School, had become well-established. Secondly, the Heart Sutra is dedicated completely to the teaching of sunyata without any reference whatever to the other major theme of the Prajnaparamita sutras: compassion (which traditionally includes upaya or the Skillful Means of the bodhisattva.) The absence of this theme is countered, implicity, by the fact that the wisdom essential for the attainment of Buddhahood is proclaimed by a bodhisattva who is said to be the embodiment of compassion.

The presence of Sariputra is equally significant. The Heart Sutra does not inveigh against the Hinayana disciples of the Buddha, as is characteristic of the longer Mahayana sutras, in which the Hinayana disciples are considered inferior to the Bodhisattvas, both in their wisdom and in their aspiration to enlightenment. The presence of Sariputra here fulfills that function; Sariputra, in the Hinayana scriptures, is considered the wisest of the disciples of the Buddha, but here he comes across as perplexed and uninformed when asking Avalokitesvara how to practice the perfection of wisdom.

The Title: Maha Prajna Paramita Hridaya Sutra

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Maha means great or large. Prajna means wisdom, more specifically intuitive wisdom. Paramita is commonly translated as "perfection" although, in a different etymological usage, it can also mean "that which has gone beyond" or "transcendent." Hridaya means "heart" but here, in the title of the sutra, it is used in the sense of a "core" or "essence" rather than a physical organ. Sutra is the spoken word; more specifically, in the Buddhist tradition, it is the sermon or the word spoken by the Buddha. Thus the full meaning of the title can be "the Great Heart of Perfect Wisdom" or "the Heart of Great Transcendent Wisdom." Or we may use poetic licence to translate it as "the Wisdom of the Great Heart of the Universe." That will certainly be in keeping with the insight offered by the sutra into sunyata as the core of the universe.

"Avalokitesvara Bodhisattva..."

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Bodhi means being awake or enlightened; sattva means a living being, so bodhisattva means an awakened, enlightened being, a person who has diligently cultivated the qualities necessary to become a Buddha. Avalokitesvara is one of the celestial Bodhisattvas and an embodiment of compassion. In the Mahayana tradition, Avalokitesvara and Manjushri, who is the Bodhisattva of wisdom, represent the two core qualities--wisdom and compassion--necessary in the psychological life of a Bodhisattva.

"...when practicing deeply the Prajnapara-mita..."

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In the prologue of the longer version of the sutra, this line presents the Buddha as being immersed in deep samadhi while the bodhisattva Avalokitesvara too is absorbed in

contemplating the meaning of the perfection of wisdom. The statement is significant here in that the tradition insists that "a looking into" the nature of reality is not a matter of mere intellectual analysis (which the followers of Mahayana at times accused the Hinayana Abhidharmists of doing) but demands deep absorption so that awareness moves from the merely superficial to the profoundly intuitive. This is true for the celestial bodhisattva as it is for each one of us. In the Mahayna cosmology, "Prajnaparamita" (the perfection of wisdom) is a goddess who has been called "the mother of the Buddhas"; her presence here can be interpreted either cosmologically or etymologically.

"...perceives that all five skandhas are empty..."
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It is in this state of intuitive awareness that the bodhisattva perceives the five skandhas to be empty. Before we look at the term skandhas, it might be useful to deal first with the term "empty" since it is the central teaching, not only of the Heart Sutra but also of the entire Mahayana literature. A translation of the Sanskrit word sunyata into western languages has always been problematic. When translated as "void" or "emptiness," it has a nihilistic undertone, which is how the orientialists of the nineteenth century saw Buddhism and portrayed it accordingly. Fortunately our understanding of the term (and of Buddhism) has grown in recent decades and has outlasted the earlier malformed interpretations. Our current understanding of Buddhist meditative experiences has been greatly faciliated by the findings of quantum physics into the nature of ultimate reality; these findings have added a new dimension to our efforts to understand the meaning of the term sunyata and what it stands for.

For a very long time, the Newtonian/Cartesian scientific view of the world rested on the notion of solid,

indestructible particles as the building blocks of matter and all life, moving in space and influencing each other by forces of gravitation and interacting according to fixed and unchangeable laws. This myth disintegrated under the impact of experimental and theoretical evidence produced by quantum physicists in the early decades of this century. The experiments of quantum physics showed that the atoms, the presumed fundamental building blocks of the universe, were, at their core, essentially empty. In experiments, subatomic particles showed the same paradoxical nature as light, manifesting either as particles or waves depending on how the experiment was set up. Quantum physicists, confronting the mysteries of the universe, were left facing Zen-like koans of their own: the sound of a quark, the shape of a resonance, the nature of strangeness!

Quantum physics has thus brought about a radical new understanding both of the particles and the void. In subatomic physics, mass is no longer seen as a material substance but is recognized as a form of energy. When a piece of seemingly solid matter--a rock or a human hand or the limb of a tree--is placed under a powerful electronic microscope:

> the electron-scanning microscope, with the power to magnify several thousand times, takes us down into a realm that has the look of the sea about it... In the kingdom of corpuscles, there is transfiguration and there is samsara, the endless round of birth and death. Every passing second, some 2-1/2 million red cells are born; every second, the same number die. The typical cell lives about 110 days, then becomes tired and decrepit. There are no lingering deaths here, for when a cell loses its vital force, it somehow attracts the attention of macrophage.
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> As the magnification increases, the flesh does

begin to dissolve. Muscle fiber now takes on a fully crystaline aspect. We can see that it is made of long, spiral molecules in orderly array. And all of these molecules are swaying like wheat in the wind, connected with one another and held in place by invisible waves that pulse many trillions of times a second.

What are the molecules made of? As we move closer, we see atoms, the tiny shadowy balls dancing around their fixed locations in the molecules, sometimes changing position with their partners in perfect rhythms. And now we focus on one of the atoms; its interior is lightly veiled by a cloud of electrons. We come closer, increasing the magnification. The shell dissolves and we look on the inside to find...nothing.

Somewhere within that emptiness, we know is a nucleus. We scan the space, and there it is, a tiny dot. At last, we have discovered something hard and solid, a reference point. But no! as we move closer to the nucleus, it too begins to dissolve. It too is nothing more than an oscillating field, waves of rhythm. Inside the nucleus are other organized fields: protons, neutrons, even smaller "particles." Each of these, upon our approach, also dissolve into pure rhythm.

These days they (the scientists) are looking for quarks, strange subatomic entities, having qualities which they describe with such words as upness, downness, charm, strangeness, truth, beauty, color, and flavor. But no matter. If we could get close enough to these wondrous quarks, they too would melt away. They too would have to give up all pretense of solidity. Even their speed and relationship would be unclear, leaving them

only relationship and pattern of vibration.

> Of what is the body made? It is made of emptiness and rhythm. At the ultimate heart of the body, at the heart of the world, there is no solidity. Once again, there is only the dance. (At) the unimaginable heart of the atom, the compact nucleus, we have found no solid object, but rather a dynamic pattern of tightly confined energy vibrating perhaps 1022 times a second: a dance... The protons--the positively charged knots in the pattern of the nucleus--are not only powerful; they are very old. Along with the much lighter electrons that spin and vibrate around the outer regions of the atom, the protons constitute the most ancient entities of matter in the universe, going back to the first seconds after the birth of space and time.[7]

It follows then that in the world of subatomic physics there are no objects, only processes. Atoms consist of particles and these particles are not made of any solid material substance. When we observe them under a microscope, we never see any substance; we rather observe dynamic patterns, continually changing into one another--a continuous dance of energy. This dance of energy, the underlying rhythm of the universe, is again more intuited than seen. Jack Kornfield, a contemporary teacher of meditation, finds a parallel between the behavior of subatomic particles and meditational states:

> When the mind becomes very silent, you can clearly see that all that exists in the world are brief moments of consciousness arising together with the six sense objects. There is only sight and the knowing of sight, sound and the knowing of sound, smell, taste and the knowing of them, thoughts and the knowing of thoughts. If you can make the mind

> very focused, as you can in meditation, you see that the whole world breaks down into these small events of sight and the knowing, sound and the knowing, thought and the knowing. No longer are these houses, cars, bodies or even oneself. All you see are particles of consciousness as experience. Yet you can go deep in meditation in another way and the mind becomes very still. You will see differently that consciousness is like waves, like a sea, an ocean. Now it is not particles but instead every sight and every sound is contained in this ocean of consciousness. From this perspective, there is no sense of particles at all.[8]

Energy, whether of wave or particle, is associated with activity, with dynamic change. Thus the core of the universe--whether we see it as the heart of the atom or our own consciousness--is not static but in a state of constant and dynamic change. This energy--now wave, now particle--infuses each and every form at the cellular level. No form exists without being infused by this universal energy; form and energy interpenetrate each other endlessly in an ever-changing dance of the molecules, creating our universe. This universal energy is itself a process, beyond the confines of time and space; a form, on the other hand, is an "event," existing momentarily in time and space. This "moment" may last for seventy or eighty years in the case of a human being, a thousand years in the case of a sequoia tree, a few million years in the case of a mountain, but internally, at the cellular level, each of these forms is in a process of change at any given moment. In the paradigms of quantum physics, there is ceaseless change at the core of the universe; in the paradigms of Mahayana wisdom, there too is ceaseless change at the core of our consciousness and of the universe.

But change implies change from something to something else.

Without something to be changed, there would be no change. Without forms, there would be no change; without the energy of change, the forms would not be able to hold their balance and would collapse. In meditation practice, we see this dynamic, constant change in our own mind-body system.

It has been just as difficult for the human mind to accept the existence of sunyata at the core of the universe as it was for the early quantum physicists to accept the quantum randomness of the universe. Einstein had even hoped that the quantum theory he helped create was somehow flawed, hoping desperately, even in the face of the evidence of his own experiments, that there would be a hidden variable that would establish order in the quantum world. Later experiments, conducted at the University of California in Berkeley on Bell's theorem, confirmed the absence of any hidden variable, and showed that when either of two correlated particles were observed, no matter how far separated in space, the other was instantly affected by the observation--as if the two particles were embedded in the observing consciousness itself. Even before Bell's theorem, Werner Heisenberg, one of the founding fathers of quantum theory, formulated in his Uncertainty Principle that it is not possible to examine a situation or system without altering the system by the very act of examination; in the deepest experience of meditation, the object of consciousness is embedded in the observing consciousness; the two are fused together by the energy or sunyata out of which both emerge.

> A strange place is this world of the new physicists, a world of ultimate connectedness, where consciousness--or observership, as John Wheeler calls it--coexisted with the creation, and where it might be said that the vastness of space, the nuclear conflagration of starts, the explosions of galaxies are simply mechanisms for producing that first glimmer of awareness in your

baby's eyes.[9]

Subatomic particles, then, are dynamic patterns, processes rather than objects. Sunyata too is a dynamic pattern rather than an entity. Henry Stapp, an atomic physicist, has remarked, "An elementary particle is not an independently existing unanalyzable entity. It is, in essence, a set of relationships that reach outward to other things."[10]

Compare this to Nagarjuna (100-200 CE, the great Buddhist thinker whose dialectic of Madhyamika--the Middle Way--sought to define the experience of Mahayana wisdom): "Things derive their being and nature by mutual dependence and are nothing in themselves."[11]

Some commentators on Nagarjuna's formulation of the Middle Way--between being and non-being, between realism and nihilism--have translated sunyata as "devoidness" rather than emptiness or nothingness. Nagarjuna's thesis holds that despite the absence of all substance, qualities, or essential characteristics in all existing things in this changing world, there does remain the ineffable, final reality which can be seen only with the eye of intuitive wisdom (prajna). A quantum physicist may contend that this Final Reality can be intuited at the other end of an electronic microscope!

Thus our understanding of the word sunyata becomes a bit more clear. All forms are momentary in time and space; while the form lasts, it has validity (which is different from reality), but this appearance is transitory and illusory. Therefore, a more appropriate and accessible way to understand sunyata may be to apprehend it as "momentariness" or "transitoriness" rather than emptiness. Ancient Buddhism recognized that all objects are fundamentally devoid of independent lasting substance (Sanskrit: svabhava). Instead the interplay of form and energy creates a transitory phenomenon which appears in time and space. Nagarjuna

cautions us against the temptation to posit sunyata as a category and reminds us again and again that sunyata itself is empty (sunyata-sunyata). The only way to apprehend the dynamic nature of sunyata is through the transitory/momentary appearance of forms. If no forms were to be manifested through it, sunyata would be a dead, static mass but sunyata's function is to infuse the myriad forms. Thus, while sunyata itself is a process, the forms are a manifestation of that process and the process can be understood only through the momentary existence of the forms. It was in this sense of a dynamic, universal energy that ancient Mahayana Buddhism used the term sunyata.

In The Tao of Physics, Frithjof Capra makes a similar observation:

> The phenomenal manifestations of the mystical Void, like the subatomic particles, are not static and permanent, but dynamic and transitory, coming into being vanishing in one ceaseless dance of movement and energy. Like the subatomic world of the physicist, the phenomenal world of the Eastern mystic is a world of samsara--of continuous birth and death. Being transient manifestations of the Void, the things in this world do not have any fundamental identity. This is especially emphasized in Buddhist philosophy which denies the existence of any material substance and also holds that the idea of a constant "self" undergoing successive experiences is an illusion.[12]

In Sanskrit, sunya means cipher or zero. In the West, a circle or a zero means nothingness. In Native American usage, a circle means coming together, a sharing. In Indian usage, a circle means totality, wholeness. As Garma C.C. Chang, the noted Buddhist scholar, has remarked,

> Zero itself contains nothing, yet it cannot be

> held to be absolutely or nihilistically void. As a mathematical concept and symbol, zero has a great many functions and utilities, without which it would be practically impossible to execute business and scientific activities in this modern age. If someone asked you, "Is zero nothingness?" you would be hard pressed to give an appropriate reply. Zero is both nothing and the possibility of everything. It is definitely not something nihilistically empty, rather it is dynamic and vital to all manifestations. In the same way, sunyata does not mean complete nothingness; being "serenely vibrant," it has both negative and positive facets.[13]

In the same vein, Masao Abe, another noted contemporary Buddhist thinker, has remarked that for Nagarjuna emptiness was not non-being but "wondrous Being,"

> precisely because it is Emptiness which "empties" even emptiness, true Emptiness (Absolute Nothingness) is absolute Reality which makes all phenomena, all existents, truly be.[14]

Sunyata, then, carries and permeates all phenomena and makes their development possible. Sunyata is often equated with the absolute in Mahayana, since it is without duality and beyond empirical forms. In quantum physics, ultimate reality is equated with formless energy at the core of the atom. This energy (of physics) or sunyata (of Mahayana) is not a state of mere nothingness but is the very source of all life and the essence of all forms.

Another helpful way to undertand sunyata is through the Zen term of "nowness," sometimes used interchangeably with "momentariness." In the absence of a permanent, abiding substance anywhere, there is only the nowness of things: ephermeral, transitory, momentary. In traditional Buddhist

literature, the "nowness" of things is described as tathata or "suchness." The concept of tathata was first formulated by Asvaghosha, another great Buddhist thinker who probably lived a hundred years before Nagarjuna, and influenced him greatly. In Asvaghosha's formulation, when the futility of all conceptual thinking is recognized, reality is experienced as pure "suchness." What is realized in suchness is the existence of form-as-itself (the treeness of the tree, for instance), but that realization is suffused in intuitive wisdom (prajna) so that the ultimate reality of the form is seen as momentary and essentially devoid (sunya) of any lasting substance. Masao Abe, among others, insists that "Emptiness is Suchness."

Lama Angarika Govinda uses the word "transparency" to come to a fuller understanding of sunyata:

> If sunyata hints at the nonsubstantiality of the world and the interrelationship of all beings and things, then there can be no better word to describe its meaning than transparency. This word avoids the pitfalls of a pure negation and replaces the concepts of substance, resistance, impenetrability, limitation, and materiality with something that can be experienced and is closely related to the concepts of space and light.[15]

He goes on to elaborate,

> Far from being the expression of a nihilistic philosophy which denies all reality, it (sunyata) is the logical consequence of the anatman (non-self) doctrine of nonsubstantiality. Sunyata is the emptiness of all conceptual designations and at the same time the recognition of a higher, incommensurable and indefinable reality, which can be experienced only in the state of perfect enlightenment. While we are able to come to an

understanding of relativity by way of reasoning, the experience of universality and completeness can be attained only when all conceptual thought, all word-thinking, has come to rest. The realization of the teachings of the Prajna-paramita Sutra can come about only on the path of meditative practice (yogacara), through a transformation of our consciousness. Meditation in this sense is, therefore, no more a search after intellectual solutions or an analysis of worldly phenomena with worldly means--which would merely be moving around in circles--but a breaking out from this circle, an abandoning of our thought-habits in order to "reach the other shore" (as it has been said not only in the Prajna-paramita-hridaya, but also in the ancient Sutta Nipata of the Pali Canon.) This requires a complete reverseal of our outlook, a complete spiritual transformation or, as the Lankavatara Sutra expresses it, "a turning about in the deepest seat of our consciousness." This reversal brings about a new spiritual outlook, similar to that which the Buddha experienced when returning from the Tree of Enlightenment. A new dimension of consciousness is being opened by this experience, which transcends the limits of mundane thought.[16]

"...five skandhas are..."
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The Sanskrit word skandha literally means a group, a heap, or an aggregate. In Buddhist tradition, the five skandhas of form, feelings, perceptions, impulses and consciousness are taken to constitute the entirety of what is generally known as "personality." These four words ("five skandhas are empty") are the essence of the earliest Buddhist teachings.

The Buddha taught the three marks of existence (suffering, non-self and impermanence) as the defining characteristics of individual human existence; to these three marks, the Mahayanists added the fourth mark of sunyata (emptiness) and extended the concept to each and any existent in the universe. A detailed look at the five skandhas will mean understanding the very basis of Buddhist teachings and will provide a solid foundation for an extended look into sunyata.

The first and the most obvious of the skandhas is the corporeal form (Sanskrit: nama-rupa) which comes into being as a result of the energies of four elements (earth, air, fire and water) coming together in a certain configuration; when looked at by quantum physics, a form is seen to be devoid of any solid, everlasting substance. The form is held together in time and space by the interacting energies of the four elements in a certain pattern and balance. The characteristics which all skandhas, whether physical or mental, share are: arising, stabilizing, decay and dissolution. Decay and dissolution occur when the balance in which the elements have been held together for a certain period of time loses its inner tension and the organism is left without the essential vitality to hold itself in time and space.

The skandha called feeling (Sanskrit: vedana) is the general concept for feelings and sensations. These feelings and sensations can be classified into pleasant, unpleasant and neutral. As with the skandha of corporeal form, feelings and sensations also arise as a result of certain factors coming together. They then gain an intensity, hold it for some time, lose the intensity after some more time, and finally disappear. A particular feeling or sensation may change into another feeling or sensation which, in turn, will go through the same process ad infinitum.

The skandha called perception (Sanskrit: samjna) includes

perception of form, sound, smell, taste, touch and bodily impressions, and mental objects. Perception takes place only in relation to an object (or thought) and does not exist independently of an object of attention.

The skandha called impulse (Sanskrit: samskara) refers to mental formations. In Abhidharma-pitaka, the traditional compend-ium of Buddhist psychology, a total of fifty-two impulses are listed, and include mental activities such as volition, attention, discrimination, joy, happiness, equanimity, resolve, effort, compulsion, concentration, and so on; included in this skandha are all the volitional impulses or intentions that precede an action. Since actions can be either physical, verbal, or mental, impulses can accordingly be physical, verbal or mental. This skandha refers both to the activity of forming and the passive state of being formed. The impulses thus are the impressions, tendencies, and possibilities in one's consciousness, and are the sum total of one's character. The impulses are the result of the totality of one's actions and thoughts, including those of earlier births, and their continuing presence is the condition for a rebirth. If they are absent, no karma is produced and no further birth takes place. Since the impulses can be good, bad or neutral, they determine the type of rebirth that will take place since their quality conditions consciousness, and through them consciousness seeks a form in rebirth to manifest those qualities.

The skandha called consciousness (Sanskrit: vijnana) is the faculty of knowing. Consciousness is a reaction or response which has one of the six organs (of eyes, ears, nose, tongue, body and mind) as its basis and one of the six corresponding external phenomena (visual form, sound, smell, taste, touch and mental thoughts) as its object. Consciousness arises out of contact between the object and the corresponding organ, but consciousness does not recognize an object itself. It is only a sort of awareness, awareness of the presence of an object. For instance, when

eye comes into contact with a blue color, eye-consciousness simply "sees" the presence of a color. The recognition that the color is blue comes from the skandha of perception, the third aggregate discussed above. Likewise, the hearing-consciousness only hears the sound but does not recognize the category of sound; this is done by the perception-aggregate, and so on.

A commonly-made mistake about consciousness is to misunderstand it as some sort of soul or permanent self or continuum that proceeds through one life and onto the next. The Buddha taught that consciousness arises only out of conditions; without the presence of conditions there is no consciousness. Consciousness depends on form, feelings, perceptions and impulses for its arising and cannot exist independently of them. It is essentially an observing function.

"...and is saved from all suffering and distress."
==========
All suffering is caused by delusion--delusion as to the nature of ultimate reality. Ultimate reality, in Buddhist view, for which now some very interesting parallels have been provided by quantum physics, is neither being (particle) nor non-being (wave), neither solid nor abiding in space-time continuum. .The qualities of non-self (Sanskrit: Anatman) and impermanence (Sanskrit: Anitya) are the hallmark of each individual existence; it is only the ego which clings to the deluded view of a permanent self and distorts the nature of reality. In meditation, one apprehends on a direct, experiencial level that the five skandhas are mere processes and that no self exists in the sense of a permanent, eternal, integral, independent substance; it is through this apprehension that a person is saved from deluded views, and hence from pain and suffering that ensue from such deluded views.

"Sariputra, form does not differ from emptiness, emptiness does not differ from form. That which is form is emptiness, that which is emptiness form."

==========

As noted above, like all phenomena, form is devoid of any inherent self-abiding nature. This devoidness (emptiness) is not a quality which a form gains in the course of its (momentary) existence but is infused with it from the very beginning. Quantum physics, as noted earlier, posits the energy of silent pulsation at the core of everything in the universe, thus defining for us emptiness or sunyata as the "core energy"; in this light it is possible to see all forms emerging out of this silent pulsation as in waves or particles at the cellular level.

The sutra insists that form is emptiness. There is a critical difference between form being empty and form being emptiness. Sunyata, in Prajnaparamita sutras, is the ultimate nature of reality; at the same time it does not exist apart from the phenomena but permeates each phenomenon. Therefore, sunyata cannot be sought apart from the totality of all forms. And, although all forms are qualified at their core by sunyata, its presence does not negate the conventional appearance of form. In this sense, emptiness is dependent upon the form it qualifies, as much as form is dependent on emptiness for its qualification. Thus form is emptiness, and emptiness is form. At its core level, form does not differ from emptiness nor does emptiness differ from form.

"The same is true of feelings, perceptions, impulses, consciousness."

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In much as it does with form, the presence of emptiness does not negate the conventional appearance of feelings, perceptions, impulses, consciousness. All of these skandhas are constantly arising and dissolving as a result of certain conditions being present. These conditions are, in turn, empty and conditioned by another set of conditions which, too, are empty and so on, ad infinitum. All conditions qualifying other conditions qualifying the skandhas are momentary phenomena giving rise to momentary phenomena. None of these has any inherent self-nature.

"Sariputra, all dharmas are marked with emptiness."
==========
Dharma is a comprehensive term with a variety of meanings and applications at multiple levels for both Hindus and Buddhists. In the sutra here, the term is used in the sense of a fundamental unit of existence, the building blocks of the empirical personality and its world. In this sense, the dharmas are something like the atoms of Democritus or the monads of Leibniz. The term "point-instant" comes closest perhaps to capturing the insight behind the term dharma within the context of the Heart Sutra. These "point-instants" have miniscule extension in space and have practically no endurance. Again, the analogy of wave-particle unpredictability best captures the drama of "point-instants."

It is out of these dharmas, the fundamental units, that the skandhas are made. Since all existence is manifested through one or another of the skandhas, it seems inevitable that all existence is a conglomeration of dharmas. But the dharmas themselves are not any solid objects positioned in time and space, just as the waves and particles of quantum physics are not. The dharmas make a momentary appearance and then flicker out. They appear as a result of the interplay of underlying sunyata, the core energy; hence they are

inherently empty. There is absolutely nothing one can hold on to.

"They do not appear or disappear, are not tainted or pure, do not increase or decrease."

==========

The quality of appearing or disappearing is usually attributed to (seemingly) solid objects. If the dharmas are seen as a series of momentary flickerings, they cannot be invested with having the quality of appearing or disappearing precisely because flickerings are not solid objects. A flickering, so swift in time and miniscule in space, is not, in itself, tainted or pure, nor does it increase or decrease. An appropriate analogy here is of the waves in the ocean. A large wave is not a solid entity by itself but is composed of a series of smaller waves which in turn are composed of still smaller waves and so on. Even while we get the illusion of a "wave," there is actually a remarkably swift movement of water in certain patterns. A wave does not exist out there in the ocean. Out of ignorance, we may attribute these qualities (of appearing/disappearing, taint/purity, increase/ decrease) to conventional appearances (skandhas) but, since at the core of conventional appearances, there are only unpredictable flickerings (dharmas), our acceptance of these qualities as real in themselves will be a deluded view. The only place where our deluded view will find resolution is in the reality of sunyata.

Also, the categories of arising and disappearing, pure and impure, increasing or decreasing, belong to the realm of affirmation and negation which are, in turn, produced by our conceptual thinking. In pure experience, there is no affirmation or negation. In the experience of sunyata there is only emptiness, not its affirmation or negation as having arisen or having disappeared, holy or unholy, etc. Here, it

would be wise to remind ourselves of Nagarjuna's caution once again that as a concept sunyata too is empty. Any affirmation or negation of sunyata would be conceptual, and hence a deluded view.

"Therefore, in emptiness no form, no feelings, perceptions, impulses, conscious-ness. No eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object of mind, no realm of eyes and so forth until no realm of mind-consciousness."

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This passage is a further triangulation of the earlier assertions by the Abhidharmists with regard to skandhas and dharmas. Not wishing the hearer to somehow form the misimpression that "emptiness is form," or any such category of analysis, the sutra now employs the classical Indian philosophical methodology of negation to rid the hearer of any such possibility. This methodology is two-pronged; on the one hand it denies any identification of emptiness with the skandhas (form, feelings, perceptions, impulses, consciousness) or the six sense-objects (eyes, ears, nose, tongue, body, mind) or the phenomena perceived by the six sense-organs (shape, sound, smell, taste, touch or thought) or the six consciounesses produced as a result of contact between the sense-organs and the external phenomena (eye consciousness, ear consciousness, nose consciousness, tongue consciousness, touch consciousness and mind consciounsess); in this sense, this negation is a rejection of the Hinayana predilection for numerous categories of analysis. On the other hand, the sutra asserts that sunyata is ineffable and inexpressible and is not to be confounded with eye, ear, nose, tongue, and so on, until any and all categories are denied as identifiable with sunyata.

Therefore, in sunyata there is nothing to hold on to. Sunyata is complete absence of all identifiable phenomena,

yet it is not nihilistically void. What has ceased to operate in sunyata are all categories of analysis. When the rationality of the Hinayana thinking is transcended, and one enters into the realm of intuitive truth, only then does one experience the qualityless, valueless, ineffable sunyata of the Mahayana tradition.

"No ignorance and also no extinction of it and so forth until no old age and death and also no extinction of them."
==========
This passage is a restatement of the insight contained in Buddha's enlightenment experience as well as a further negation of Hinayana rationality. The legend of Buddha's enlightenment tells us that in the first watch of the night of his great experience under the rose-apple tree, he experienced all his past lives, one by one, as he had lived them. In the second watch of the night, he witnessed the death and rebirth of all cosmos and all being in them, across the aeons. Still, to his credit, he was not satisfied that he had discovered the root cause of human suffering as he had set out to do when he took his great vow not to move from his seat under the tree. Finally, at dawn, he saw the Morning Star and, in a flash, understood what he had been seeking. This insight has been articulated in later tradition as the Chain of Dependent Origination (or the Chain of Causation) and presented as a schema:

1) there is ignorance (as to the true nature of reality);
2) ignorance leads to mental formations or impulses (the skandha called samskara);
3) impulses or mental formations give rise to consciousness (the skandha called vijnana), the totality of thoughts, speech and actions;
4) consciousness determines the resulting mental and physical phenomena (the skandha called nama-rupa or

the realm of name and form);

5) mental and physical phenomena condition the six sense realms: the five physical sense-organs of eye, ear, nose, tongue, body, and the mind;
6) the six sense-realms come into contact with (sensorial and mental) phenomena;
7) contact gives rise to sensations or feelings (the skandha called vedana);
8) feelings give rise to desire or thirst;
9) thirst gives rise to clinging;
10) clinging gives rise to the process of becoming;
11) the process of becoming leads to rebirth;
12) rebirth leads to suffering, old age and death.

Often this Chain of Dependent Origination is graphically represented as a circle and variously called the Wheel of Samsara, the Wheel of Becoming or the Wheel of Karma. Through the preaching of his insights, the Buddha taught people how to turn the wheel in the reverse order--through the complete cessation of ignorance, mental formations are eradicated; through the eradication of mental formations, consciousness is eradicated and so forth until one arrives at the cessation of conditioned rebirth and hence of suffering, old age, and death. This reverse turning is often called Turning the Wheel of Dharma and is called the path to nirvana, the state of being in which all deluded views as to anything in human personality being permanent or substantial are eradicated. It is important to bear in mind that each of the twelve factors in the Chain of Dependent Origination is conditioned as well as conditioning. As such, they are all interdependent and interconnected; in itself, no single factor is absolute or independent. Each factor is inherently empty. When the Wheel of Dharma is turned, all these factors find their resolution in nirvana or sunyata.

In sunyata, as noted earlier, forms are only flickerings--without any quality of solidity or time-endurance--manifesting themselves momentarily. Knowing

this fundamental truth, we are spared the necessity of choosing one over the other, of attachment to one and aversion to another or both. Thus another occasion of clinging is dissolved. We are also spared the necessity to categorize the insight of the Buddha. Mahayana tradition insists that it is enough for a believer to firmly hold on to the thought of enlightenment and practice diligently. A firm belief that in sunyata all things find their resolution is therefore enough for a Mahayana believer. To know through the eye of wisdom that all the twelve links in the Chain of Dependent Origination are interconnections and inter-relations is to echo the words of Werner Heisenberg, one of the founders of quantum physics, "The world thus appears as a complicated issue of events, in which connections of different kinds alternate or overlap or combine and thereby determine the texture of the whole."[17]

"No suffering, no origination, no stopping, no path, no cognition, also no attainment with nothing to attain."
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This is the most shocking rejection yet of the Hinayana approach to Buddha's teaching which had insisted that the totality of Buddha's teaching was contained in the first teaching he gave to his five former colleagues soon after his enlightenment. This teaching is called the First Sermon or the Sermon of the Four Holy Truths. In this schema, the four Noble Truths are:

1) existence is dukkha (pain, suffering, discomfort, dis-ease, sense of incompletion);
2) dukkha is caused by "thirst" (Sanskrit: tanha)--desire to be, desire to have;
3) the thirst can be stopped (nirvana);
4) it can be stopped by walking the eightfold path (namely--right understanding, right thoughts, right speech, right action, right livelihood, right

effort, right mindfulness, right concentration).

The Mahayana disciples had no quarrel with the insight contained in any of these classifications but what precipitated a conflict for them was the Hinayana insistence on a monastic elitism which declared itself to be the sole custodian of Buddha's teachings and their interpretation. Through the innovation of sunyata, both as the ontological and transcendent nature of reality, the Mahayana followers declared all categories, and hence their interpretations, as dualistic, thus null and void. By positing a simple faith in the thought of enlightenment and diligent practice, they sought to make the Buddha's enlightenment experience available to any and all, laypersons and monastics alike.

This passage then is a declaration that suffering, origination of suffering, and the stopping of suffering by following a certain path are empty categories; at the same time, it is an affirmation that in the pure experience of sunyata, there are no dualities or distinctions between suffering and its stopping, between suffering and the so-called path to liberation. The sutra declares, almost ruthlessly, that there is no cognition or attainment with nothing to attain. Hinayana tradition had seen in the person of the arhant an embodiment of great spiritual attainment, and he was a model to be emulated. Historically, however, soon after the death of the Buddha, a controversy emerged over the status of the arhant and at the Second Council (held about a hundred years after the death of the Buddha); one of the key issues debated at the Council was whether or not it was possible for an arhant to relapse. The consensus, controversial though it was, was that an arhant can indeed relapse. Subsequent Mahayana literature built upon this limited capacity of the arhant and extended its belief system to include the transience of all categories of existence, including suffering, its cessation, and any attainment to come out of such cessation.

"The Bodhisattva depends on Prajnaparamita and the mind is no hindrance. Without any hindrance, no fears exists. Far apart from any perverted view, one dwells in Nirvana."
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The bodhisattva is steadfast in his/her trust in the wisdom of sunyata and finds in it a sense of completion; he or she is completely at peace with it and with himself. This is his (her) support, and he knows there is nothing lacking in it. Whatever the limitations of his or her conditioned mind may be, he or she has a perfect understanding of, and trust in, the truth of sunyata. No perverted or deluded views are going to cloud his or her vision. In traditional Buddhism, there are "four perverted views" from which liberation is sought:

1) a view that anything existent can be permanent even if it is compounded;
2) a view that satisfaction may be found in the world of compounded entities;
3) a view that there is a permanent self or soul; and
4) a view that things are desirable and therefore worth striving for and clinging to.

An investment in any of these "perverted" views is likely to produce fear and confusion. Fear and confusion, by their very nature, seek other things to cling to, and each clinging brings about its own particular perverted view to further cloud the vision. Rooted firmly in the wisdom of sunyata, the bodhisattva has no such hindrance. S/he does not mistake the unreal for the real, the conditioned for the unconditioned, the relative for the absolute, etc.

For a contemporary reader of the sutra, the words, "no fears exist" may be the most significant insight contained in the sutra. Our century has been characterized by existential angst and its concomitant despair and hopelessness. The late

twentieth century culture finds itself driven by the basic fuel of fear even while the individual is really yearning for love. Our conditioning has become such that we fear fear and we fear love. Any resolution of the individual human condition has to perforce deal with the basic fear of duality, fear of the "other," fear of the world which one finds to be hostile and threatening, and yet indispensable. Unless this dichotomy, this sense of separation from the world is resolved, all our efforts to find a "meaning" in human life are going to be nothing more than manipulative gestures. It is only in the pure experience of sunyata that one transcends the manipulative gestures which societal conditioning, in its ignorance, sees not as illusions but as substantive. The training of the bodhisattiva is to see the illusory nature of these manipulative gestures and transcend them.

Without a clouded vision, the bodhisattva "dwells in nirvana." For the earlier Hinayana, nirvana was the state of liberation resulting from the eradication of suffering caused by desires and any notion of a permanent selfhood. As happened with many other aspects of Buddha's teaching, nirvana too came to be posited as a category in the Abhidharma scheme of things. Mahayana response to this position was that while the Hinayana follower had certainly achieved a measure of peace, his understanding of liberation was limited as long as he persisted in having a fear of samsara (the world of desires and becoming) and felt that samsara had to be overcome by attaining nirvana. This is a dualistic approach and, according to Mahayana, cannot lead to the Transcendent Wisdom which is essentially non-dualistic and in which samsara and nirvana are not distinct from each other. Nirvana is not to be considered as "something," a category, which exists as a separate reality apart from everything else; nirvana is not the result of doing something or attaining something but of not-doing: the not-doing of not discriminating. The bodhisattva does not "attain" nirvana (since any attainment is empty of

time-endurance or self-nature) but having the unclouded vision of non-discrimination, in other words, of sunyata, he is always immersed in tranquility and is at peace with himself or herself. Nirvana is sunyata and sunyata itself is nirvana. Nirvana is sunyata because it has no graspable nature; any thought of nirvana as an attainable object would therefore be an error. Nirvana is not something to be striven for but to be intuited in the unfolding of each moment where sunyata plays itself out unceasingly. Through his intuitive wisdom (prajna), the bodhisattva knows that in sunyata all things are just as they really are i.e. full of Thusness or Suchness (Sanskrit: Tathatha).

"In the three worlds all Buddhas depend on Prajnaparamita and attain Anuttara Samyak Sambodhi."

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The "three worlds" are the worlds of past, present and future (sometimes also referred to as the worlds of form, formlessness, and desire.) The vehicle through which the Buddhas attain their Buddhahood is the Transcendent Wisdom of sunyata.

Anuttara Samyak Sambhodi means "Perfect Unexcelled Awakening." It is the enlightenment of a perfect Buddha, one who has by himself rediscovered the teaching that leads to liberation. Anuttara Samyak Sambodhi also means possession of the "ten powers" (Sanskrit: Dashabala) of a perfect Buddha:

1) knowledge of discernment in any situation of what's possible and what's not;
2) knowledge of ripening of deeds in oneself and others;
3) knowledge of superior and inferior abilities of other beings;

4) knowledge of tendencies in other beings;
5) knowledge of the manifold constituents of the world;
6) knowledge of paths leading to rebirth in various realms of existence;
7) knowledge of what will lead to purity and what to impurity;
8) knowledge of various meditations (dhyana) and concentrations (samadhi);
9) knowledge of death and rebirth;
10) knowledge of when the defilements are completely eradicated.

The "attainment" of these ten powers in Anuttara Samyak Sambodhi may seem, on the surface, a logical contradiction since the sutra has just declared that there is "no attainment, with nothing to attain." The implicit message here is that in and of itself Anuttara Samyak Sambodhi too is empty but the ten powers arising out of deep contemplation on the wisdom of sunyata can be used as "skillful means" (Sanskrit: upaya) which, along with wisdom and compassion, are the hallmark of a bodhisattva in the Mahayana literature. Having these ten powers at his or her disposal, the bodhisattva works tirelessly to save all beings, knowing fully well that all is inherently empty. The effort is directed toward helping individuals change their karmic legacies and patterns rather than "saving" any solidity called "being."

Anuttara Samyak Sambodhi changes the complexion of the sutra from a mere negation of Hinayana categories to a positive fullfillment of the bodhisattva vow ("Sentient beings are numberless; I vow to save them all.") The bodhisattva treads on this path immersed in the intuitive wisdom of sunyata rather than the rational categories of the Hinayana model or having the illusion that there is someone who can "save" someone. The wisdom of sunyata is not an opinion or a category but an experience; it is an experience in which "sunyata is" rather than "sunyata is something." The

experiencer and the experienced are inseparable, indistinguishable from each other. The bodhisattva and those he or she is trying to "save" are inseparable from each other.

In the sense of celebrating the insight into sunyata, the sutra ends here. Historically, however, by the time the Heart Sutra was given its final shape, the influence of Mantrayana (the vehicle of mantra practice) and Tantra was clearly ascendent within Mahayana. The following passage is to be seen, therefore, in historical context as an addendum and proselytizing in nature. The assertions made here clearly contradict the insights presented earlier in the sutra. Commentators through the ages have taken opposite positions on the inclusion of the mantra in the sutra; perhaps the best way to sum up the place of the mantra in the sutra is to note the historical context and leave it entirely up to the reader--to use this mantra as an incantation, as a tool of power; a more discerning inquirer may see the mantra as a linguistic and symbolic summation of the central teaching of the Mahayana wisdom schools.

A very positive view of this mantra is offered by Thich Nhat Hanh, the contemporary Vietnamese Zen master:

> When we listen to this mantra, we should bring ourselves into that state of attention, of concentration, so that we can receive the strength emanated by Avalokitesvara Bodhisattva. We do not recite the Heart Sutra like singing a song, or with our intellect alone. If you practice the meditation on emptiness, if you penetrate the nature of interbeing with all your heart, your body, and your mind, you will realize a state that is quite concentrated. If you say the mantra then, with all your being, the mantra will have power and you will be able to have real communication, real communion with Avalokitesvara, and you will

be able to transform yourself in the direction of enlightenment. This text is not just for chanting, or to be put on an altar for worship. It is given to us as a tool to work for our liberation, for the liberation of all beings.[18]

"Therefore, know that Pranjaparamita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra which is able to relieve all suffering and is true, not false."

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Clearly this message is intended for the unconvinced and the uninitiated. It asks for faith and trust in the efficacy of the sutra (which was the hallmark of Mahayana methods of veneration) rather than the critical-analytical faculty of self-investigation which Hinayana demanded from its followers. A faith in the power of a mantra is a further development in Mahayana and complementary to the growing popularity of the Lotus (Saddharam-pundarika) Sutra and other sutras from the Pure Land School; this trend in Mahayana would give rise to Tantra and become all-dominant in Buddhist cultures in Tibet, China, Japan and Korea where missionaries from India made remarkable gains in the course of their religious adventure treks.

The magico-mantrik culture which these missionaries brought with them found receptive soil in the countries of north and east Asia and led to tremendous religious-social-cultural realignments in these lands.

"So proclaim the Prajnaparamita mantra, proclaim the mantra which says:

"Gate, Gate, Paragate, Parasamgate, Bodhi Svaha."

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Gate, gate means gone, gone; paragate means gone over; parasamgate means gone beyond (to the other shore of suffering or the bondage of samsara); bodhi means the Awakened Mind; svaha is the Sanskrit word for homage or proclaimation. So, the mantra means "Homage to the Awakened Mind which has gone over to the other shore (of suffering)."

Whatever perspective one may take on the inclusion of the mantra at the end of the sutra, it does not put a blemish on what the sutra has tried to convey earlier: the richness of intuitive wisdom coming out of the pure experience of complete stillness, of complete cessation, away from all concepts and categories.

Zen masters, in echoing the theme of emptiness, like to agree with existentialist thinkers that "life" has no meaning or reason. The Heart Sutra uses the methodology of negation as a way of pointing to this lack of any inherent meaning or reason in the phenomenal world, including the world of the mind. It takes each of the existents, holds it up under an unflinching gaze and declares it to have no sustaining self-nature. This is the wisdom teaching of sunyata of the Mahayana tradition. But, at the same time, compassion is the other and equally important teaching of Mahayana. How do we then bridge the gap between sunyata as ultimate reality and the conventionality of human condition? The existentialist thinkers agonized over this problem and were led to despair and anarchy. In Mahayana, compassion, which is a natural, unforced by-product of a deep state of meditation, supports the wisdom of emptiness, yet allows the individual to have empathy with the conventional appearance of the world without getting lost in it. It may be that compassion works best as a post-enlightenment existential crisis, but nontheless without compassion as a guiding paradigm, the unrelenting precision of sunyata can make life unbearable.

Zen masters insist that our true freedom lies in the choices we make, and each one of us has the power to change "no meaning" into Great Meaning, "no reason" into Great Reason. This is possible because in the pure experience of sunyata, one realizes that one is intrinsically endowed with Buddha-nature and that this Buddha-nature in oneself is not different from Buddha-nature in all living beings. To see others as separate from oneself is to live in delusion and deny one's own Buddha-nature; to see others as sharing in one's own Buddha-nature is to affirm one's essential humanity. In making the free choice of compassion for all beings, we are doing no more than giving expression to our own Buddha-nature. It is only in compassion (Sanskrit: karuna) that wisdom (prajna) finds its fullest expression.

Graphically, this way of understanding the Heart Sutra in the Zen and Mahayana traditions may be presented as a circle:

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            Experience of Complete Stillness
                    of Cessation
                        +
                       180
                        |
                        |
Attainment of the                    Dry cognition;
ten powers of                       intellectual;
Anuttara Samyak     270--            --90 apprehension of
the
Sambodhi                            nature of
suffering

                Turning the wheel of
            Samsara/Karma through lust,
                hatred & confusion
                        0
                        |
```

|
360
Turning the Wheel of Dharma
through compassion and wisdom;
seeing things just as they are

At 0 degree is samsara. Here the Wheel of Karma keeps turning on and on, fueled by anger, greed and ignorance. An urgency to change, to get out of the realm of suffering leads one to

90 degrees. Here one has an intellectual awareness of the Four Noble Truths and the Chain of Dependent Origination in the Hinayana-Abhidharma sense, but this is dry cognition. When one follows this dry cognition with a deep experience of meditation samadhi, one reaches the experience of

180 degrees. This is the experience of Complete Stillness, of sunyata, of cessation. Here the mind becomes completely silent and personal and societal conditioning disappears. In Zen terms, this is the realization of Buddha-Nature. A thorough absorption in this samadhi leads to

270 degrees where one acquires the ten powers of Anuttara Samyak Sambodhi. This is the attainment of Buddhahood in traditional Buddhist sense. At the same time one understands from one's wisdom-eye that in themselves these powers too are empty; this wisdom leads one to

360 degrees. This is nirvana in action, Buddhahood manifested in functioning in the world. Here the Wheel of

Dharma is turned by employing skillful means (upaya), rooted in wisdom and compassion. Here one finds validation of one's bodhisattva vows, which is a continuation of what Shakyamuni Buddha did in his forty-five years' teaching career.

More than two centuries ago, Voltaire wrote, "Man makes his own gods, forges forever new chains for himself." Today, we live in a post-religious society; our psychological and spiritual needs have transcended the making of gods and forging of new chains for ourselves. Our need today is to find a new paradigm in which the intellectual and the intuitive meet, a paradigm which is rooted in the wisdom of our own meditative experience. Today, researchers in the field of consciousness use terms like "holographic" to describe a new model of the universe in which an individual is a "hologram" and exists in a state of "holonomy" in the so-called "holographic" universe.

> The idea of the universe as an overachieving unity repeated somehow in each of its parts bears a majesty and elegance all its own....The holonomic formulation...resonates with one of the most ancient intuitions of the race, expressed with eloquence and force in Eastern philosophy. It helps account for the essential meaningfulness of existence, the coherent, repeated patterns that we keep discovering at the deepest structure of language, mathematics, and the physical world. It is a necessary consequence of modern quantum theory taken to its logical extreme.[19]

The "holographic" model of the universe cannot be replicated in individuals by turning it into yet another ideology for societal realignment. Without an experience of sunyata, which allows us to get in touch with our basic humanity, it will be just another concept, subject to disputations and dissertations. But if we are wise enough to learn from the experience of Mahayana mystics and the findings of quantum

theory, we can find that:

> A world of connectedness, potential, and evolution turns us toward a vivid sense of community along with the acceptance of personal responsibility; toward a de-emphasis on competing and winning along with a re-emphasis on participating and experiencing; from aggression toward gentleness and enjoyment; from dominance of nature to blending with nature; from exponential growth in production and consumption to a more moderate, more ecological standard of living along with a powerful intentionality; toward social justice throughout the world.[20]

Compare this to the sentiments echoed by a contemporary Zen master in the context of the Heart Sutra:

> The Prajnaparamita gives us a solid ground to making peace with ourselves, for transcending the fear of birth and death, the duality of this and that. In the light of emptiness, everything is everything else, we inter-are, everyone is responsible for everything that happens in life. When you produce peace and happiness in yourself, you begin to realize peace for the whole world. With the smile that you produce in yourself, with the conscious breathing you establish within yourself, you begin to work for peace in the world. To smile is not to smile only for yourself; the world will change because of your smile. When you practice sitting meditation, if you enjoy even one moment of your sitting, if you establish serenity and happiness inside yourself, you provide the world with a solid base of peace. If you do not give yourself peace, how can you share it with others? [21]

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Chapter: Chapter 1 - Vocabulary

1. bhavati

2. upasaµkamati

3. pakkamati

4. cavati

5. j´vati

6. passati

7. pucchati

8. bandhati

9. bhŒsati

10. vadati

11. nis´dati

12. harati

13. Œharati

14. hoti

15. upŒsako

16. kŒyo

17. khattiyo

18. gŒmo

19. tathŒgato

20. devo

21. putto

22. puriso

23. brŒhmaöo

24. maggo

25. manusso

26. amanusso

27. mahŒmatto

28. loko

29. samaöo

30. samayo

RADICAL BUDDHISM

by
Leonard Price

Bodhi Leaves No. B 92

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DharmaNet Edition 1995

Transcription: Jim McLaughlin
Proofreading: Jane Yudelman
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
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Radical Buddhism

Buddhism comes West as a vast body of teaching, and we who receive it

are often awed by its abundance, its complexity, and its subtlety. Where is the center, the real thing we should fix on? Or is there a real thing at all to be apprehended? History shows that Buddhism can and will accommodate itself to new cultures, and will flourish according to the perceptiveness and energy of its new adherents. Now in the West our perceptiveness and energy are put to the test to grasp the "real thing" by which this religion lives -- its radicalism.

The Buddhas only point the way, and the way they point is a difficult one through the perfection of morality, concentration, and wisdom to the freedom from suffering called Nibbana. It is a way of action. A path is useless without the will to follow it, and good intentions alone are futile. To make the journey, the roots of mental defilement must be torn out entirely; the old illusions we live by must be shattered; the mind must seek the light. It is a radical way, because the Buddha enjoins us to give up what is before, give up what is behind, and give up what is in between. Then and only then will the wheel of birth-and-death be knocked from its axis.

Those of us in the jaded and desperate West who hear the resonance of truth in the teachings of the Buddha must hear also that urging to //act//, to start an inner rebellion against our ancient sloth and stupidity. Yet the more we ponder the more we recognize the enormity of the task, and an understandable reaction is to set about re-defining just what has to be done and just how prudent it might be to fling ourselves into action. The danger here -- so typical in our comfortable and seductive society -- is to forget the radical imperative of suffering and try to make over Buddhism into a tame amalgam of platitudes suitable for pleasant contemplation --praising it in order to avoid practicing it. Indeed, Buddhism is rational, patient, deep in wisdom, but should we then just bask in its reflected light?

Complacency is death. If, out of custom and timidity, Western Buddhists turn their religion into a museum piece, or worse, a hobby, they lose the essence. It is easy enough to settle for an undemanding status quo, a modicum of calm, a pleasant sense of harmonious living, and it is easy enough to postpone or forget any effort to break the

shackles of old delusion, believing that one need not strain when the road will likely be long. But in accommodating too much to personal or societal expediency we cheapen our ideals and slide further from the disturbing implications of the Noble Truth of Suffering. We may even take the Buddhist vision of kamma as an indication that "everything is as it should be." But everything is //not// as it should be. Everything is in fact miserable. If we are complacent we blind ourselves, and there is no safety in blindness.

In the radical view of the Buddha, Samsara is no cosmic merry-go-round, but a terrible juggernaut of birth and death dragging beings through endless cycles of woe. "Free yourselves!" says the Buddha. All lives and events are variations on the theme of suffering. All are without substance, endurance, permanence -- merely a web of emptiness, void upon void. The "self" that everyone spends so much time defending and nurturing is pure fiction. Dismiss it, says the Buddha. The world will not conform to our wishes and to presume otherwise is folly; the disciple must cease clinging to it and proceed along the path to the end of suffering. The root problem is craving, and the radical solution is the destruction of craving through wisdom.

The sober truths taught by the Buddha, squarely faced, present us with problems and choices. Are we to assume that every Buddhist ought to be off grunting in a cave, sweating his way toward enlightenment? Is this the radical conclusion? Actually, the dilemma is not so formidable. The Buddha taught //gradually//, according to the capacity of his hearers to understand and practice. Every person should devote himself to the teaching as far as he is able. The goal is ultimately the same for all, though progress along the path depends on the individual. The Dhamma of the Buddha will lead us to the safety of Nibbana, and it will also sustain us along the way. What matters is always to bear in mind where we are and where we are headed.

The radicalism of the Buddha is probably no more difficult for Westerners to comprehend than for anyone else, yet we are especially concerned with it now, because the teaching is only just now settling into our culture and its future direction is uncertain. It is a critical time for the religion. The fundamental teachings must not be

neglected, lest we take to wearing our religion like warm slippers and doze into mediocrity. Understood rightly, the Noble Truths are profoundly disturbing. They compel us to act, to pursue the ideal of emancipation no matter how difficult the journey appears. Buddhism truly goes against the stream of the world and demands an uncommon vigor of the disciple. How well we respond depends on individual choice and ability, but what matters most is the recognition that a response is called for, that a path does exist, and that the goal //can// be achieved.

Understanding the basic teachings, Western Buddhists should be wary of tendencies to turn Buddhism into an instrument of secular reform, or a philosophical playground, or an esoteric hobby. Before all else, there is suffering and the path to the end of suffering. There is no safety in faddishness, complacency, or the compulsive intellectualism that hungers for truth but eats the menu instead of the dinner.

To reach the truth, to reach deliverance, we are told to give up what is before, give up what is behind, and give up what is in between. The essence of Buddhism is to let go of everything, to cease clinging desperately to transient, woeful, empty phenomena. The disciple who acts on this breathtaking advice may find the bottom dropping out of this fictitious world. So be it! Thus begins the journey.

* * *

The Baited Hook

Though seldom stated in so many words, a cherished belief of all human beings is that happiness lies in the satisfaction of our desires. All our actions are usually predicated on this seemingly self-evident fact. We are devoted to obtaining the objects of our desire; we consider it our right, our duty, and indeed our highest aspiration to

get what we want, to obtain what we think will bring us enjoyment, satisfaction, or "fulfillment." We are accustomed to asking one another, "What do you want out of life?" believing that if we can settle on some clear vision of happiness, and go after it, then all will be well.

Unfortunately, experience has a way of overturning our theories. Those manifold objects we yearn for prove troublesome to capture; when captured they yield less pleasure than expected; when held onto they decay and cause us grief. Then we are driven to turn for relief toward other enticements and thereby renew the cycle. Somehow we believe that if only this search for gratification is conducted correctly, if only the right objects are selected, if only we can have a little luck to add to our efforts, then we can certainly attain that permanent happiness that now eludes us. Badly thumped by fortune, we doggedly tell ourselves, "Yes, it's worth all the pain," and turn a swollen eye toward fresh delights.

But is it worth all the pain? Consider a succulent worm bobbing just below the surface of a pond, attracting the attention of a hungry fish. In a flash the fish swallows the worm, only to discover the hidden hook, the barb that rips into its innards and causes it terror, suffering, and ultimately death. The worm is attractive, but it delivers little satisfaction to the fish. Such is the nature of sense-pleasures. Those objects of eye, ear, nose, tongue, body, and mind that we find so alluring are more likely to cause us misery than happiness, and the surprising truth is that it is not so much our choice of objects that is at fault, but the mere act of choosing in the first place, since all phenomena of this world are in reality flawed, connected to suffering, and unreliable.

According to the Buddha, true happiness is not to be found in the deceptive sense-pleasures of the world -- not in wine or wealth or roses. No matter how hard we try, we can never reach security as long as we persist in wrong views of the desirability of this or that sensual object. Without a clear understanding of the nature of phenomena our search is doomed from the outset. Our first task must be to confront the facts that the universe does not exist for our

amusement and that such pleasures as we customarily derive from it are false, impermanent, and unworthy of our interest. While the Buddha does not deny the existence of enjoyment in world, he points out that all worldly pleasure is bound up with suffering, inseparable from suffering, and sure to give way to suffering. Therefore in embracing the pleasant we cannot help but embrace the unpleasant. Our craving prevents us from realizing these facts by continually projecting a false appearance on the world, convincing us that the tempting objects around us can actually be possessed and squeezed dry of some satisfying essence. Without the intervention of wisdom, craving will keep us running from one disappointment to another. Though we have many times taken the bait of sense-pleasure and suffered the inevitable pull of the hook, each new worm that comes wiggling through the water excites the heedless man.

The Buddha teaches that the solution to the terrible union of pleasure and pain is not to struggle hopelessly to split them apart, but to view the whole contaminated mass with detachment. All phenomena share the same characteristics of impermanence, unsatisfactoriness, and unsubstantiality, so it is futile to single out some objects for liking and others for loathing. The whole cast of mind that sees things in terms of liking-and-loathing must be abandoned in favor of the detached observation called "mindfulness." Clearly, if the bait hides a hook we do best to curb our appetites.

Forsaking attachment to sense-pleasures is a logical application of the Four Noble Truths, yet even among those who subscribe to the teachings of the Buddha there can be found a deep-seated reluctance to move from theory to practice. The hold which craving has over our minds is so tenacious that we tend to straddle the abyss between truth arid illusion, hoping to live in both with some fast philosophical footwork. For example, may we not propose that sense-pleasures are not in themselves harmful and may therefore be enjoyed in moderation? We may propose it, but we are apt to justify thereby any craving that enters our heads. As long as one regards any experience as personal or desirable, one remains mired in ignorance. There are pleasant, unpleasant, and neutral feelings arising in the mind; they come and they go; they are to be observed, not sought after, because it is such

seeking or craving that sustains the round of suffering. Another common notion is that Buddhism may be employed to beautify life by making the individual more appreciative of the "harmony" of the universe. This is false on two counts. The Buddha did not aim to put a pleasing, comforting face on things, but to educate the individual to the ultimate worthlessness of suffering-dominated, conditioned existence. Also, the only "harmony" discernible here and now is the implacable and impersonal law of cause and effect -- not the blissful oneness beloved of poets.

A third erroneous notion is that sense-pleasures may be pursued full speed if they are part of worthy efforts and worthy goals. This is a self-serving rationalization. While mundane aspirations may be quite wholesome in conception, as long as they provide a surreptitious vehicle for craving they are flawed. For the proper development of insight one needs to get rid of the idea of an an ego or self that enjoys, possesses, and appropriates. The noble-minded man is detached from both ego and world. He acts for the welfare of himself and others without thought of reward or gratification. He is indifferent to results; he is not swayed by the pleasant and the unpleasant..

In considering the lure and danger of sense-pleasures, it is not difficult to see that most of us will ultimately defend our indulgences, not from logic but from the blind urge, "I //want//." What harm, we reason, can there be in a little innocent delight? To clarify: the harm lies not in the //sensation// but in the deluded //mind// that fastens onto the sensation and clings to it obsessively. What behooves the diligent Buddhist is to get beyond the whole idea of liking and disliking, to set it aside, to cease entertaining it -- in order to advance to the fruitful fields of direct insight.

Suppose then, that we acknowledge the danger of the baited hook and agree that the restless, craving mind is a source of suffering. What do we do about it? Often we complain, "I can't help myself! I know it's dangerous but I can't help it." Anyone who has tried to oppose his own ravenous appetites for pleasure, amusement, or gratification knows this sense of helplessness. A mind long accustomed to grasping is not dissuaded by mere rational arguments; it goes its

own way, chewing up one experience after another in a hopeless search for happiness. So what is to be done? The trouble here, as is so often the case, is one of self-deception. Although we may say we understand the danger of sensual obsession and the advantage of restraint, our weakness shows that in fact we do not. Wisdom is simply incompatible with defilement. As long as we are willing to compromise with our obsessions we have not fully understood the Buddha's teaching about the nature of reality. We may-recognize intellectually that craving and clinging lead to suffering, but we have not penetrated to a direct experience of the truth. Much work remains to be done: we can't simply throw up our hands and plead weakness.

If we truly recognize the hazards of succumbing to the baited hook, we must resist its enticements. Yet the Buddha does not recommend a stubborn, stoical self-abnegation. The disciple must deal with the problem intelligently. Escape from suffering does not depend on obliterating or denying sense-pleasures but on seeing them for what they are through the systematic practice of mindfulness. In ordinary life we are generally too caught up in gaining and losing to give sufficient attention to the elements and dynamics or the process. We are borne along on these ancient waves only because of compulsive habit. To stop our headlong career it is essential to develop and apply mindfulness, to cultivate scrupulous attention toward even the most mundane habits and desires. Steady mindfulness, intensified in meditation, reveals that the mind is a ceaseless torrent of thoughts, feelings, perceptions, and mental impressions -- never still for an instant, never stable enough to be considered substantial or enduring. What we loosely term the "external" world is likewise a blur of evanescent phenomena, all changing with incredible speed, arising and vanishing with no beginning or end in sight. Where then is the object that is truly desirable? Gone! Lost to view in the instant. Where is the one who desires? Gone! Thought succeeds thought, effect succeeds cause in a tumble of empty foam, with a desiring "self" nowhere to be found. Mindfulness discerns these truths directly, examining and breaking down experience until the "permanent" is understood as impermanent, until the "pleasant" is understood as unsatisfactory, until the "self" is understood as empty and unreal.

As with all of the truths taught by the Buddha, these three characteristics of existence must be realized through direct insight -- not just through the ruminations of the intellect. The practice of mindfulness can lead us to such insight if we undertake the task with patience and impartiality. One who luxuriates in craving will remain twisting between misunderstood suffering and imagined pleasure, but one who recognizes danger will shun the baited hook and seek the bare facts of reality beneath the dazzling magic show of the senses.

By avoiding the baited hook of sense-pleasures we do not, as is sometimes maintained, rob life of all its joy. On the contrary, we abandon false satisfaction and approach the true happiness that is born of freedom. We take worldly enjoyment in moderation keeping it in perspective. The wise disciple does not dwell in gloom and try to see the bad side of every experience. If it is pleasant, he notes it as pleasant; if it is unpleasant, he notes it as unpleasant; if it is neutral, he notes it as neutral. Whatever its appearance, he regards it with mindfulness and does not cling to it. He enjoys life simply as he finds it. In so doing, he escapes the peril of hook and line and sails freely toward the end of suffering.

Again and again the Buddha exhorts his followers to be mindful, because the world is burning with greed, hatred, and delusion. Freedom can be won, but not by the careless, infatuated person. The one who attains freedom will be the one who has mindfulness, energy, and the courage to see the canker in the rose.

* * *

Meeting the Buddha, Alone, on the Empty Shore

A veneer of credulity and feeble optimism covers the dark preoccupations of our lives. In an age marked everywhere with signs of spiritual decay, we somehow remain ever entranced by new toys, ever receptive to the latest balderdash from noisy charlatans, and ever

ready to abandon the present moment for the lure of the next. Let it be rumored that "self-fulfillment" has been glimpsed in somebody's book or therapy or religion, and immediately a cloud of dust obscures the sun as we stampede into the new territory -- only to find ourselves, puzzlingly, still in the same dull company. Do we really want happiness, or only titillation? It's hard to say, because we rarely sit still long enough to examine the matter. Suspecting dimly that life is treacherous, we keep moving fast to avoid calamity.

If we are credulous, we are no less skeptical. We are quick to believe but find belief intolerable. We topple today's idols and from their fragments eagerly assemble tomorrow's. We pace up and down the shores of doubt, rousing one another with shouts of encouragement, but stepping into the river we find the water cold, and promptly conclude there's a better crossing further down.

The water is always cold. Somebody sees a vision over the horizon, and the chilled troops waste no more time at //this// spot. In our solitary reflections we may notice our inconstancy and regretfully wonder, "Has it always been thus?" If we are Buddhists we are bound to answer, "Yes." This endlessly mutable landscape of disappointment, this lurch and halt of conviction, is called Samsara.

We are accustomed to regarding the "cycle of birth" and death as a remote, cosmic scheme of creation and dissolution. In fact, Samsara whirls with cyclonic force here in the prosaic moment, here in the wavering and furtive mind. If //this// is, //that// is. Out of ignorance rises craving; out of craving rises the whole mass of anxiety and suffering. We deceive ourselves even in our desire for happiness. Our pursuit of pleasure or "self-fulfillment" is also a flight from despair. Uneasy with the deteriorating present, we leap with unseemly greed toward the future, which, fictitious creature that it is, soon fails us and leaves us exactly where we were. The great wheel turns, and has turned, and will turn again.

Freedom from Samsara does not spring from finding the right teacher or the right temple or the right style of meditations. We must instead begin by discarding false expedients, brief enthusiasms,

fashions, platitudes, and most of all, excuses. Self-excuse is just grease for the wheel. Ah, we sigh, if only we had met the Buddha in person! Vain foolishness, this. The Buddha was never to be found in six feet of flesh. In his time and in ours he is only seen in the destruction of the defilements, in the giving up of excuses, evasions, and willful blindness. If we earnestly strive to distinguish between the false and the true, the shallow and the profound, the path of the Buddha takes shape before us.

But after so many years of quick credulity and quicker doubt, of lukewarm and ambivalent effort, how can we make it across that cold, lonely river of ignorance? If we divest ourselves of false and trivial comforts shall we not be left naked? Indeed we shall. And it is in precisely that condition that we may encounter the Buddha. Buddhism is, after all, a religion of renunciation -- renunciation of wrong thoughts, wrong speech, and wrong deeds. When we give up our shabby illusions and the manifold hiding places of the mind we find ourselves naked and ready for the first time to see the world without distortion. Whereas before we may have nominally accepted the reality of impermanence, suffering, and non-self, now we may begin to discern these truths directly and realize our predicament. The old cliche, "The Buddhas only point the way," strikes us with fresh significance. Buddhism demands that we help ourselves, and here on the long, empty shore where we have so often wandered we may at last appreciate the task ahead.

The world around us may be crass and wicked, but not so crass and wicked as our own deluded minds. We feast on the bones of cynicism and are not satisfied. We give new names to iniquity and pursue it in shadows. We mistake the pleasant for the good and perennially follow the easiest course. Then in our accidental nights of fear we stare in bafflement at the four walls and ask ourselves, "Haven't I tried?" Silence replies with silence, and there's nothing left for us but to blunder after a new ghost of happiness, and thereby give the wheel of Samsara another spin.

Credulity is not faith, nor is skepticism wisdom. The noble follower of the Buddha proceeds with a balanced mind, considering the

world as he finds it, shunning the harmful and welcoming the useful. He crosses the flood of Samsara on the raft of Dhamma, knowing that nobody will make the effort for him. What distinguishes such a person from; his fellows is not necessarily brilliance of mind, but plain and simple perseverance, the resolve to follow the true course no matter how long it may take. We can do likewise if we set ourselves firmly on the path.

Delay is the luxury of ignorance. We commonly suppose Nibbana, the ultimate purity and freedom, to be something infinitely far away and terrifically difficult to reach. We think of the Buddha as long departed. But Nibbana is near for those who would have it near, and the Buddha is as close as true Dhamma truly observed. What is required of us is to let go of our crumbling, mortal toys and to come down, alone, to the long shore of renunciation. In that exhilarating solitude we may meet the Buddha, whose body is wisdom, whose face is compassion, and whose hand points out the waypoints directly to the deep and hidden purity in our hearts.

* * *

April and November

Early spring is a fitting time to consider death, though few of us, alas, appreciate this healthy practice. When the first crocuses and skunk cabbage blunder into the sunshine the conventional mind waxes bold and brave and salutes the regeneration of the world. We have won through once more, we've got another chance, we shall dawdle barefooted in gardens. Gone is the dark time, the emphatically dead winter of land and heart. We are, surely, about to participate in the general leafiness of things. The gurgling pigeons in the park -- formerly wretched pests -- excite our fine feelings of sympathy. We are magnanimous at seventy degrees. We have great expectations.

Legions of us swarm the sidewalks with uplifted chins, celebrating

what we had no part in making. But there's a certain self-deception here. If the sun burns more beneficently these days is it any of our doing? If it shut down altogether would we be consulted? We may fancy ourselves philosophers improvising on the rhapsody of spring, but we display, in the main, scarcely more independence than the pigeons. We are seduced by the flowers April throws our way and esteem ourselves wise for having noted they are pretty. We find in the loveliness of the season not a theme for true reflection but only a license for yearning. We indulge without compunction, believing that we are in accord with the sacred law of the moment, when really we continue to //flee// the present moment and lust for the unborn fixture -- some garden of promise yet to bloom.

Better we should turn our minds to dissolution and death -- right now in the brilliant season. Any fellow of sound faculties can stroll through late November and remark the transience of vital forces. Ah, withered grass, leaden skies, brief span of happiness! He is moved -- having, as he thinks, come to terms with mortality. The same fellow, come the daffodils, is warbling about youth and beauty. But where is the brave heart who sees deeply in spring the bud dying to the flower, the flower to the fruit? Where is he who at close of the year regards the snow-bitten rose and is not cast down? Where is he who lives serenely in fair times and foul? All things shall pass not only in black November but in pastel April as well -- a lapsing without pause, a continual perishing of the dear, the unlovely, and the indifferent. Nature suffers no moratorium on decay; it unrolls itself in seasons that, we, with our predilections for warmth and light, habitually misunderstand, finding gloom this month and gaiety in that.

To dote on April is to despise November. We are caught up in liking and disliking, taking a sip of truth when we can't avoid it and spitting it out at the first opportunity, living tentatively like wine-tasters. We ride the seasons on and ever on to the sweet, cruel music of hope, while the world burns because of //us//, because we've lit it with the torch of delusion. Should we not now starve the fire to coolness and let be the race of forms we call our life? Change sweeps all forms away, and no one can find peace in his time who does not attend to this universal moving-on.

So then, it is spring and the bluebirds are twittering. Shall we pick our scabs and visit graveyards? Of course not. Let us go on breathing; if the air is sweet, why then, it is sweet. If the rain blows off and the sun slants warm through the willow tree, so be it. Let us sit on the porch and be alive. No need to scourge ourselves or sleep on gravel. No need to curse winter or praise spring. They come and go independently of us: dead grass, dragonflies, thunderstorms, and snow -- what scene should we prefer when all are flowing? Reality cannot be seized; it arises when the mind stops grasping. He who lets go is he who is established. He lives in all seasons but serves none.

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FILENAME: BODHI092.ZIP
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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1982
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DATE OF DHARMANET DISTRIBUTION: November 1995
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[Last updated: 9 June 1994]

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Enquiries: The Editor, "Mind Moon Circle", Sydney Zen Centre, 251 Young
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by Yvonne Rand

(Yvonne is a Zen Buddhist priest and meditation teacher in the San
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everyone concerned now overrides the issues themselves. My own view on the

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After hearing this woman's story, I began to hear about a similar practice of speaking to the foetus in other cultures: in Cambodia, in the Netherlands, and among native peoples in America, to name a few. I find great sense in this practice. Speaking to the foetal baby is a way to recognise and acknowledge that the being in utero also is a presence, also has a voice, also has some concern for the outcome. I continue to be struck by the deep rightness of such an attitude in the midst of the

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At the same time, I can readily and willingly keep someone company when abortion is the choice she has arrived at. I am strongly in favour of the freedom of each individual to chose what to do for herself regarding a conflicted pregnancy. I could not and would not advocate a return to the years when the government controlled the woman's decision. In 1955 when abortion was illegal, almost one out of four American women had an abortion by the age of forty-five, and some perished in the process.

What, then, is the solution? My experiences as a Buddhist priest continues to teach me that looking into a situation in detail, without glossing over what is unpleasant or difficult, is what helps us to stay present and clear and break through ignorance. This is certainly true in the potent realms of sexuality, fertility and gestation. The premise of restraint, which underlies all the Buddha's precepts and is fundamental in the practice of compassion, is also of critical importance in how we lead our sexual lives. Through the precepts and through the practice of awareness of what is so, we can understand our previous actions and make wise decisions about future actions. By contrast, action which is based on unexamined and habitual thought patterns -- implanted in childhood and reinforced by the generalities, platitudes and superficialities of the common culture perpetuates ignorance and sentences us to ever-renewing suffering.

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After hearing this woman's story, I began to hear about a similar practice of speaking to the foetus in other cultures: in Cambodia, in the Netherlands, and among native peoples in America, to name a few. I find great sense in this practice. Speaking to the foetal baby is a way to recognise and acknowledge that the being in utero also is a presence, also has a voice, also has some concern for the outcome. I continue to be struck by the deep rightness of such an attitude in the midst of the suffering that comes with conflict over a pregnancy.

I have added modern touches to the ceremony. Yet the wisdom it embraces comes from traditional Buddhist teachings which, although steeped in history, nevertheless offer profound guidance for the current conflict over abortion. For me, the Buddha's first grave precept - not to kill intentionally - cannot be denied, much less minimized. Since I am convinced that the teaching embodied in the precept is correct, both conventionally and ultimately; and since adherence to it is a necessary step on the path that leads away from suffering, I feel compelled to take a stand against abortion.

At the same time, I can readily and willingly keep someone company when abortion is the choice she has arrived at. I am strongly in favour of the freedom of each individual to chose what to do for herself regarding a conflicted pregnancy. I could not and would not advocate a return to the years when the government controlled the woman's decision. In 1955 when abortion was illegal, almost one out of four American women had an abortion by the age of forty-five, and some perished in the process.

What, then, is the solution? My experiences as a Buddhist priest continues to teach me that looking into a situation in detail, without glossing over what is unpleasant or difficult, is what helps us to stay present and clear and break through ignorance. This is certainly true in the potent realms of sexuality, fertility and gestation. The premise of restraint, which underlies all the Buddha's precepts and is fundamental in the practice of compassion, is also of critical importance in how we lead our sexual lives. Through the precepts and

through the practice of awareness of what is so, we can understand our previous actions and make wise decisions about future actions. By contrast, action which is based on unexamined and habitual thought patterns - implanted in childhood and reinforced by the generalities, platitudes and superficialities of the common culture perpetuates ignorance and sentences us to ever-renewing suffering.

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OUR REACTIONS TO DUKKHA

by
Dr. Elizabeth Ashby

Bodhi Leaves No. B 26

Reprinted from //Sangha//, July 1959.

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BUDDHIST PUBLICATION SOCIETY
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DharmaNet Edition 1995

Transcription: Eileen Santer
Proofreading: Jane Yudelman
Formatting: John Bullitt

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"Now this, monks, is the Noble Truth about Ill. Birth is Ill,
Aging is Ill, Sickness is Ill, Death is Ill, likewise Sorrow
and Grief, Woe, Lamentation and Despair. To be conjoined with

things we dislike, to be separated from things which we like -- that also is Ill. Not to get what one wants, that also is Ill, In a word, this Body, this fivefold mass which is based on grasping, that is Ill."

-- Samy. Nik. V,

Here, bleak and uncompromising, is the First Noble Truth. To understand it "according to reality" is the hard-won privilege of the Stream Winner, the result of earnest contemplation. But it seems possible that we can condition our minds intellectually in such a way that, when the right time comes, the Truth will reveal itself. The more we know about Ill the more clearly shall we see the unsatisfactory state of "being" in which we find ourselves, and the "dry method" of approach will perhaps enable us to face up to Ill in all its myriad manifestations.

There is no English word that will render all the meanings of the Pali //dukkha//. "Ill" serves the purpose pretty well, so to a certain extent do the terms "suffering" and "anguish." There remains a deeper, more general meaning, given by Evola as "a state of agitation, of restlessness or commotion rather than suffering...it is the antithesis of unshakable calm."

There are three different angles from which we can consider the way that //dukkha// impinges on the senses.

1. //Generalized dukkha//. The mass suffering due to war, famine and pestilence that overwhelms large groups of humanity at the same time, and the less appreciated concealed dukkha, common to all, dependent on our underlying restlessness and discontent -- the rubs and frustrations of everyday life, and the moods and emotions that interfere with the inner life, which, for want to a better word, we call "spiritual." As St. Paul put it: "We know that the whole creation groaneth and travaileth together in pain until now."

2. //Adventitious dukkha//. By this is meant dukkha that comes under our immediate observation, but which does not primarily involve ourselves; street accidents, the sick neighbor, the live thrush caught in a strawberry net.

3. //Dukkha that is Private and Personal//. This is the Ill that affects each and all of us according to our kamma, and as such it is of the first importance to our own poor little egos. It will be dealt with more fully later on, but first let us consider some of the reactions that are evoked by dukkha in general.

1. "//Blinkers//". Many people find the thought of suffering very unpleasant, and they try to shut it out as far as possible. "I'm so sensitive I can't //bear// to hear about it," or, more callously, "It's not my funeral." Those who are "born lucky," or in fortunate circumstances are prone to wear blinkers. These, when they first contact Buddhism, are repelled by the idea that life is fundamentally unsatisfactory; they think of their pleasures past, present and future, and ignore the minor frustrations of everyday life. An extension of the "blinkers" is that of the "rose-colored spectacles," the wearers of which think that "all is for the best in the best of all possible worlds." Voltaire's "Candide" is a bitter satire founded on this theme.

2. //Blind Acceptance//. This is characteristic of animals and some primitive races which accept the miseries of an uncomfortable situation, or the hazards of existence, because such things are part and parcel of their ordinary life.

3. //Prayer//. The reaction of the "faithful" is to look for supernatural aid. This, performed in a somewhat perfunctory fashion, may be a day set apart for nation-wide prayer in the advent of some calamity, or the prayers of an individual in distress. From the Buddhist standpoint this reaction is useless if there be no God, and a gross impertinence if there is one. Psychologically the individual may feel comforted by the thought that he has shifted his responsibility on to a higher power.

4. //Lamentation//. This is very usual when a valued treasure has been lost, or in the case of bereavement ("Where are you, little only son? where are you, little only son?" Majjh. Nik.87). A frequent form of lamentation in the West is "Why should this happen to ME?" When shouldn't it? Have we never heard of Kamma?

5. //Grumbling//. A useless proceeding; moreover it is likely to create fresh dukkha. The confirmed grumbler is disliked, and is consequently avoided by his acquaintances who leave him "to stew in his own juice."

6. //Worry and Flurry (Agitation)//. This one of the Five Hindrances, is destructive of Calm. Work is badly performed, and the unfortunate sufferer may in time wear himself to a shadow. "We worry because we want to do so." This is a hard saying, but worth some wise reflection.

7. //To Look for a Quick Remedy//. "I've got a headache. Where's the aspirin?"

8. //Drink and Drugs//. "He drowned his sorrows in drink, and got the helluva hangover!" "She's taken to chain-smoking, and it ain't 'alf done 'er cough good!" The Welfare State has had sad repercussions in the way of addiction to "Tranquilizers" and "Pep Pills," and the smuggling of cocaine and heroin. "Drugging" may take a mental or intellectual form, such as the incessant use of radio and television. The constant reading of sensational literature, space-fiction or who-dun-its, is another example. This sort of thing, especially when read in the small hours, is likely to exacerbate rather than relieve nervous strain.

9. //Hate and Ill-Will//. Another Hindrance, and very liable to crop up when one has suffered a real, or supposed, injury by somebody else. A common example is the "slanging match" that ensues when two motor cars have been in collision. The injured party lets off at the other fool, who immediately retaliates, and so, probably because both are suffering from shock, they increase each other's dukkha. On a lesser scale is the ill-will that is engendered when one encounters a rude

shop-assistant, or is pushed about in a queue. The tendency is to shove back, or be sarcastic, and these minor frets linger in the memory for a long time afterwards.

//Revenge// is a deadly extension of the Hate reaction. "An eye for an eye, and a tooth for a tooth." The worst results are individual murders, and the age-old blood feud, or vendetta. For the Buddha's advice on this subject see "The Parable of the Saw," Majjh. Nik. 21.

10. //Envy//. "I've been ploughed in my 'finals," but that blighter X. has pulled off an honors degree!" And so on, in every walk of life. There is one form of envy which we' as Dhamma farers, must be especially careful to avoid. This arises when our own practice is going badly, and we hear of someone else who has "made gains." If we are not careful we fret, and lose heart, with disastrous results. Does somebody whisper "Mudita -- sympathetic joy?" That ought to be the reaction.

11. //Hysterical Outbursts//. This type of reaction is very interesting. Floods of tears, outbursts of profanity, and the smashing of crockery are frowned upon by society, but in actual fact they have a cathartic effect: a vast accumulation of emotion is worked off in a very short time, and when the sufferers come to their senses they feel much better for having given way.

12. //Enjoyment of Suffering//. The worst manifestation is sadism, which is fortunately rare. There is, however, a delight in spectacles that involve suffering to others, such as the gladiatorial combats in ancient Rome, the Spanish bullfights, and sports that frequently involve serious accidents. These things provide thrills for the spectators who thereby satisfy their craving for sensation. The Tragic Drama of ancient Greece was designed for a different purpose, that of arousing Pity and Terror in the audience. The effect was intended to be cathartic: by witnessing dukkha on an Olympian scale the spectators gained a sense of proportion, and were purged of their own emotions. The effect can be quite terrifying; on one occasion a translation of "The Trojan Women" of Euripides, acted on an English stage, reduced the whole audience to tears. The reaction was a strange mixture of pain

and exaltation.

In a more subtle form there is enjoyment of one's personal dukkha -- the sensation of being a martyr. And it is possible to feel that because one is capable of great suffering this faculty raises one above the insensitive herd. This appears to be a superiority conceit.

13. //Capitalization of misfortune//, as in the case of midgets, "armless wonders" and Siamese twins who earn their living by exposing their deformities to the public gaze. A degrading example of gain from another's misfortune is the case of the Spanish beggar who displays the distorted legs of his own little boy. A minor example of this is the desire to make the most of one's own affliction as when a blind man or a cripple hurls himself into a stream of traffic because he knows that everything will give way to him. And have not many of us been tempted to prolong a period of convalescence?

14. //Relapse into Dullness (Moha)//. Sometimes it seems that the ego can no longer contend with life; it throws up the sponge, so to speak, and the sufferer becomes mentally deranged. Any form of mental disorder may occur; and the patient has the doubtful blessing of being freed from his responsibilities. Another type of this reaction occurs in people who, tired out with the hardships and monotony of life, refuse to get out of bed after an illness. There they will lie, year after year, content to spend the rest of their lives as social parasites.

15. //Physical//. Dukkha, which is always associated with some kind of emotion, shows out physically in a number of ways. Sudden bad news has the effect of a blow in the stomach, and in times of stress there is a general feeling of weight in the abdomen; continued worry frequently produces gastric troubles of an organic nature. Shock can turn the hair white in the course of a few hours, and fear, now, as in the Buddha's time, can make the hair stand on end (Dig. Nik. I.2.). Sweating is another phenomenon associated with fear and nervousness, so is palpitation. "My heart went into my boots!" is a common expression signifying a state of alarm. When anger arises as a result of some unpleasant happening circulatory changes are very common: the red, or

even purple, face, and there is a "white anger" that is still more devastating.

16. //Suicide//: the last resort of the anguished. In the eyes of the Western Church it is a "mortal sin"; the law regards it as a crime, and the public believes that it is due to either cowardice or lunacy. The Stoics thought otherwise: "Remember that the door stands open. Be not more fearful than children; but as they, when weary of the game, cry 'I will play no more.' Even so, when thou art in like case, cry 'I will play no more' and depart. But if thou stayest, make no lamentation" (Epictetus). For the Buddhist suicide is a grievous mistake because it is a kamma-producing act, and on account of its violence will produce some violent form of kamma in a future life. The only exception is the Arahant, a perfected one whose kamma is no longer operative; he may end his life how and when he will.

This is a formidable list, though incomplete; the most obvious reaction has been left out. Can readers supply it for themselves? On looking through this unedifying catalogue the writer was horrified to find how many of our reactions to dukkha stem from the Three Roots of Evil, Greed, Hate and Delusion. There remain, however, several reactions that are, in the main, healthy.

1. //Endurance//. "The Lord gave and the Lord taketh away. Blessed be the Lord." That is the endurance of the "faithful," and it is dangerously near blind acceptance. In Buddhism endurance is a positive virtue which eliminates some of the cankers (asavas). Uncomfortable physical conditions, minor pains and injuries "irritating talk" are things to be taken in one's stride, without complaint and without ill-will, and without even the wish for a more comfortable situation (Majjh. Nik. 2.).

2. //The Heroic//. "Curse God and Die!" That is defiance of Fate in the person of Omnipotence,

"Under the bludgeonings of chance
My head is bloody, but unbowed."

Pride, "stinking pride," but there is nothing craven in it. A very different heroism is that with which the blind and the disabled fight their way back again into a useful existence and the unrecognized courage of the women who cope with the //res angusta domi// -- the littleness and bitterness that domestic life so often involves. It can be said that the heroic reaction is needful to all of us; only those disciples who possess the Ariyan, or heroic spirit will be able to remain steadfast.

3. //The Philosophic//. "There are worse things happen at sea!" "It'll be all the same in a hundred years." On a somewhat higher level Lady Mary Wortley Montague wrote to Pope: "Let us then, which is the only true philosophy, be contended with our chance of being born in this vile planet, where we shall find however, God be thanked, much to laugh at, though little to approve." For "chance" read kamma, but let us keep the laughter (it is one of the "selling points" of Zen). Humor, because it is aware of the incongruities of existence, is in reality a sense of proportion. It ought to be possible to see oneself as of less importance in the general scheme of things than is a solitary louse, crawling down Piccadilly, compared with the rest of London.

4. //The Creative//. Poets, in company with artists and musicians, often find that their best work is done when they are suffering from some stress. Dukkha is then kept under control, and actually serves a useful purpose. This reaction occurs in less exalted people who, instead of moping, have the will to get up and do something. This is the beginning, in a very modest form, of the virtue of Energy.

5. //Compassion/. This age is usually referred to as money-grubbing and self-centered. But when obvious dukkha, of the adventitious order, arises there is a quick response. A bad railway accident or a motor smash brings out the fundamental decency of humanity; help is proffered quite regardless of reward, or even of thanks. The infirm and the blind are surprised by the number of helping hands held out to them. On the contrary, the less obvious signs of ill are overlooked. Who has compassion on the grumblers, the bores, and the poor fools whom we imagine to be inferior to ourselves. These people, for whom we have an

aversion, are equally in need of compassion. We are under no obligation to seek them out for the purpose of doing them good, but, when they cross our path, we can at least deal gently with them. Lastly, there are occasions when we should have compassion on ourselves, particularly our body, //rupa-kkhandha//, "Brother Ass," who has to carry the weight of all the other //khandhas//.

//Personal Dukkha//, "wherein the heart knoweth his own bitterness," is our inescapable heritage. From earliest childhood we have been occupied with "I-making and mine-making" until we have persuaded ourselves that "I" am the pivot around which the whole universe, that is to say the //samsara//, revolves: our sense of proportion is completely lost. Does it matter to the beings on Mars, if any, that Miss A. has been jilted? "But it matters to ME!" is the instant reply of poor Miss A. And for practical purpose it does matter to Miss A.'s immediate associates how the unfortunate girl will react. She might, for instance, (a) drown herself, (b) go into a convent, (c) get on with her job, and stop lamenting, or (d) take to writing poetry.

There are several aspects of personal "ill" that hit us all sooner or later. The most conspicuous of these are:

1. //Pain and Illness//. "Not death or pain is to be feared, but the //fear// of death and pain" (Epictetus). Pain itself is an extraordinary problem. We know that in many cases it is a danger signal indicating that some part of the body is out of order, and we think that pain is felt at the site of the injury or disease. This is not the case, for pain is an affair of consciousness, and is felt in the //mind// where it produces an emotional reaction. This is so deep-seated that we do not recognize its emotional nature, and consequently do not label it. Personally I think it is a mixture of self-pity, resentment and fear, all of which arise from //dosa//, the Evil Root of Hate. Certainly we know from experience than an agonizing pain produces a mental state of sheer, blind misery. A strong argument that pain is emotional is to be found by watching the results of an injection of morphia. The patient who has had a "shot" frequently notices a queer phenomenon: the pain is //still there//, but he doesn't care a tinker's curse about it! The morphia has acted on the

emotional center in the brain, and damped it down to such an extent that the self-pity, resentment and fear have vanished.

This emotional element explains the very different way in which people react to pain. An apparently trivial injury can lay out someone of the emotional type, while those whose temperaments are phlegmatic or philosophic merely yelp or swear. The intensity of the pain experienced clearly depends upon the consciousness of each individual. The perfected consciousness of the Arahant is above both pain and pleasure, the emotional life is so controlled that he is aware of both feelings, but does not "mind" either of them. This suggests that an objective approach to our own pains will diminish our suffering. The analysis of the whole thing from start to finish helps to draw off the mind from the actual feeling, and thereby lessens the emotional reactions. The odd idea of the soldier "biting on the bullet" is no idle fancy, for if he concentrates on the bullet he cannot at the same time concentrate on the pain. What probably happens is that his mind flickers with incredible rapidity between the two ideas; the pain is still there but may be reduced to bearable dimensions.

The same objective attitude applies to illness. As is also the case with pain, illness impairs the mental functions. The practice of Dhamma is hindered, and the sick man becomes dejected and ashamed. "Wherefore, house-father, thus should you train yourself; 'Though my body is sick, my mind shall not be sick.' Thus, house-father, must you train yourself." (Some Sayings of the Buddha: p. 132). The right reactions, therefore, to both pain and illness are Endurance and Courage -- heroism.

2. //Attachments//. Though attachments to things can constitute a menace, attachment to persons produces greater woe than all the rest of our misfortunes put together. There is a very important sutta "On 'Born of the Affections'" (Majjh. Nik., Vol. II No. 87) that emphasizes the dukkha due to personal relationships. We grow up believing that in human love lies our greatest happiness. And for ordinary people it is so. Then, why all this fuss about grief, sorrow, suffering, lamentation and despair? The answer brings us up against one of the basic facts of existence: //anicca//, impermanence. Love is a

conditioned thing -- because it arises it must also cease. It is hard to realize that love, even in its most idealistic form, is in reality a manifestation of //tanha//, craving. We grasp at it hoping for security, for understanding, for fulfillment -- for the assuaging of our "primordial anguish." And for a fraction of time we may experience all these, and deludedly believe that the riddle of the Sphinx has been answered. This is no so.

Two things are to be apprehended in respect of all attachments, the first of which is Death. The sword of Yama sweeps away pets, children, friends and lovers, and we are left -- left to grow old. That, in human terms, is a tragedy, but it is a //clean// ending. Secondly, Disillusion sets in when the glamour of the contact has worn off. We notice "alteration and otherness" in the beloved object, and a blight comes over the relationship. This may be so serious that the attachment may be broken off, leaving in many instances heartache and bitterness frequently accompanied by a sense of shame. In extreme cases love turns to hate. This arises when the hater thinks he has been cheated or deceived; he hates himself for being a fool, and it is this self-hatred which is projected on to the erstwhile loved one.

Some form of "alteration and otherness" //must// occur in every case because we ourselves are altering all the time. Enduring friendships and life-long loves do occur because the partners consciously or unconsciously adapt their behavior to the altering circumstances, and by so doing alter themselves in the right direction.

The cynic will ask: Why love at all if the end-result is always dukkha? Because, while we are unenlightened, we are impelled into it by the driving force of our own kamma; it is a necessary experience. We shall never understand what //metta// really is unless, in this or former lives, we have lived through heights and depths of human love. Metta, which is love on a self-transcending plane, irradiates the whole world, whereas human love can only glorify two bundles of khandhas for a limited period. "Whenever, wherever, whatever happiness if found it belongs to happiness." (Majjh. Nik. Vol. II No 59.) The Buddha, though he emphasized dukkha, never forbid nor denied happiness. His teaching noted the happiness of the sensory world, and led on to the

happiness to be derived from the practice of Dhamma. Beyond this is a happiness "that is more excellent and exquisite", known only in the transcendental states.

2. //Aging//. Strictly speaking aging begins at the very moment of conception. A baby in the throes of teething experiences suffering due to aging, and so too do teenagers at the time of puberty. But the ills of old age are the most obvious. The bodily changes bear hardly on those who were once good-looking, less hardly on the "homely" or the ugly. There is an irksome slowing down of one's physical activities; one can only move in second gear. There is the boredom of too much leisure occupied by too few interests. These things arouse in many people a wild rebellion -- "I hate old age!" This is a useless reaction; it only intensifies the suffering.

Old age is a time of limitation, but it could be, indeed ought to be, a time of opportunity. Late nights, motoring, continental journeys and even gardening are gone forever. These, and similar pleasures, are material things; they belong to //samsaric// existence. They must go, but now we have the chance to let them go willingly, with knowledge, but without repining. This is the time to break old habits, to realize that living is just another habit and prepare ourselves to break with that too. Furthermore, it is an opportunity to notice, and to break up clinging, a time to stop accumulating, and to begin disposing of superfluous possessions.

4. //Death//. It is impossible while we are still alive to react to death itself; we can only react to the thought of it. At the moment of writing it is still a future event that may happen twenty years hence, or it might occur within the next twenty minutes. One's thought leaps to the other side of death: What happens afterwards? Here we encounter ideas that vary according to our upbringing and our later studies.

"Rest after toil,
Port after stormy seas,
Death after life
Do greatly please."

Very pretty; very pretty indeed, but probably wrong. As long as "I" want to be //I// (and a long time after), "I" shall plunge back into the samsara, the essentially restless state in which "I" am now living. An animal birth? A birth in one of the purgatories, or in a deva world? We do not know. Nor do we know how long it will be, according to time-as-we-know it, before that rebirth takes place. Can consciousness, having provided itself with a mental body, or "body of craving," still function in the interval between death and rebirth? The Tibetan Book of the Dead has much to say about the Bardo, the Intermediate State, but the Pali canon gives no hint of it; such speculations were put aside as "wriggling, scuffling and speculative views, the wilds of speculative views." The Buddha would have nothing to do with views.

"Let be the future." Our concern is with the Here-Now. Death is Ill because it puts an end to the opportunities we now have, as human beings, for the study and practice of Dhamma. It behooves us, therefore, to cultivate a sense of urgency with regard to death. Paradoxically, at the age of seventy death seems as far away, or even further, than it did at seventeen. The old have the habit of living so strongly developed that they cannot conceive the idea of doing anything else. They dislike being disturbed: death will not only disturb them, but it will tear them away from their rightful background. They resent this: the "I" without its conventional attire will feel so naked. The Christian heaven has scant attraction for the average Christian because it equates with the Unknown.

Many young people respond to the thought of death in an entirely different fashion: "To die will be a great adventure'." That is the Heroic Reaction of the young -- and the young in heart.

Erasmus, the greatest scholar that the Reformation produced, wrote a treatise on The Art of Good Dying, or How to Achieve a Good Death. He held that a deathbed repentance and the Rite of Holy Church availed nothing. In order to die well a man must live well in the highest sense of the word. That is sound doctrine. For us it means Morality, Concentration, and Intuitive Wisdom coupled with the sense of urgency.

"Now this, monks, is the Noble Truth about the ceasing of Ill. Verily it is this Noble Eightfold Path, that is: Right View...RIGHT MINDFULNESS, Right Contemplation."

Students who are well-trained in Mindfulness cope with dukkha in a very different fashion from the rest of us whose minds are still at the "drunken monkey" stage. Our personal "Ills" sizzle around us like virulent mosquitoes; if the suffering is severe our own Mindfulness is completely overwhelmed by SELF-PITY, which is both a "muddy" and a muddling reaction. Our sense of proportion is lost, and we make matters worse for ourselves by imagining a host of unpleasant developments that might arise in the future. If, when we are in this state of woe, we will pause and sort out our reactions -- they are usually mixed -- to the situation, naming each in turn, whether they are healthy or otherwise, we shall be practicing Mindfulness with regard to Mental States, a very important branch of right Mindfulness. This is a very helpful practice because the mind is drawn away from the dukkha itself, and is switched on to something that is really worthwhile.

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FILENAME: BODHI026.ZIP
AUTHOR: Dr. Elizabeth Ashby
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1965, 1995)
DATE OF PUBLICATION: 1965
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DATE OF DHARMANET DISTRIBUTION: August 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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AUTHOR: unknown
AUTHOR'S ADDRESS: unknown
PUBLISHER'S ADDRESS: Sydney Zen Center, 251 Young St.
Annandale, Sydney, NSW 2038, Australia
DATE OF PUBLICATION: 1992
ORIGIN SITE: coombs.anu.edu.au

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FILENAME: FAITH_IN.ZIP
AUTHOR: Master Sheng-Yen
AUTHOR'S ADDRESS: Institute of Chung-Hwa Buddhist Culture
90-56 Corona Avenue
Elmhurst, New York 11373
Tel: (718) 592-6593
PUBLISHER'S ADDRESS: Dharma Drum Publications
Institute of Chung-Hwa Buddhist Culture
90-56 Corona Avenue
Elmhurst, New York 11373
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'Layguide' explains something about the (Theravadan) bhikkhu's Rule, hopefully in a way m
laypeople. It is still in draft form ... The original file is in WordPerfect for Windows 6.1 (LGide
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READING THE MIND

Advice for Meditators from the Talks of K. Khao-suan-luang

Translated from the Thai by Thanissaro Bhikkhu

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* * *

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Discernment vs. Self-deception
A Difference in the Knowing
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When Conventional Truths Collapse
The Intricacies of Ignorance
Opening the Way in the Heart

* * * * * * * *

DISCERNMENT vs. SELF-DECEPTION

It's important that we discuss the steps of the pr the mind, for the mind has all sorts of deceptions by which it fools itself. If you aren't skillfu investigating and seeing through them, they are very difficult to overcome even if you are c mindful to keep watch over the mind. You have to make an effort to focus on contemplatin all times. Mindfulness on its own won't be able to give rise to any real knowledge. At best, give you only a little protection against the effects of sensory contact. If you don't make a f contemplation, the mind won't be able to give rise to any knowledge within itself at all. why you have to train yourself to be constantly aware all around. When you come to know it really is, there's nothing but letting go, letting go. On the beginning level, this means the won't give rise to any unwise or unprofitable thoughts. I will simply stop to watch, stop to k itself at all times. If there's anything you have to think about, keep your thoughts on the th inconstancy, stress, and not-selfness. You have to keep the mind thinking and labeling sol to these sorts of themes, for if your thinking and labeling are right, you'll come to see thing rightly. If you go the opposite way, you'll have to think wrongly and label things wrongly, ar you'll have to see things wrongly as well. This is what keeps the mind completely hidden

Now, when thoughts or labels arise in the mind, then if you focus on watching them clo see that they're sensations -- sensations of arising and disbanding, changeable, unreliable illusory. If you don't make an effort to keep a focused watch on them, you'll fall for the dece thought-formation. In other words, the mind gives rise to memories of the past and fashion dealing with the past, but if you're aware of what's going on in time, you'll see that they're a illusory. There's no real truth to them at all. Even the meanings the mind gives to good and contacts at the moment they occur: If you carefully observe and contemplate, you'll see th

deceptive. There's no real truth to them. But ignorance and delusion latch on to them all, a
drives the mind around in circles. In other words, it doesn't know what's what -- how these
persist, and disband -- so it latches onto them and gets itself deceived on many, many leve
don't stop to focus and watch, there's no way you can see through these things at all. I
mind keeps its balance or stops to watch and know within itself, it can come to realize thes
what they are. When it realizes them, it can let them go automatically without being attac
anything. This is the knowledge that comes with true mindfulness and discernment: It kno
It doesn't cling. No matter what appears -- good or bad, pleasure or pain -- when the min
doesn't cling. //When it doesn't cling, there's no stress or suffering//. You have to keep har
at this point: When it doesn't cling, the mind can stay at normalcy. Empty. Undisturbed. Q
still. But if it doesn't read itself in this way, doesn't know itself in this way, it will fall for the
deceits of defilement and craving. It will fashion up all sorts of complex and complicated t
it itself will have a hard time seeing through, for they will have their ways of playing up to th
keep it attached to them -- all of which is simply a matter of the mind's falling for the decei
defilements and cravings within itself. The fact that it isn't acquainted with itself, doesn't kn
mental states arise and disband and take on objects, means that it loses itself in its many,
attachments. //There's nothing as hard to keep watch of as the mind,// because it's so
to wrong views and wrong opinions. This is what keeps it hidden from itself. But thanks to
of the Buddha, we can gain knowledge into the mind, or into consciousness with its many
intricacies, which when you look into it deeply, you'll find to be empty -- empty of any mean
itself. This is an emptiness that can appear clearly within consciousness. Even thou
hidden and profound, we can see into it by looking inward in a way that's quiet and still. Th
to watch, to know within itself. As for sensory contacts -- sights, sounds, smells, tastes, ar
sort of thing -- it isn't interested, because it's intent on looking into consciousness pure and
see what arises in there and how it generates issues. Sensations, thoughts, labels for ple
pain and so forth, are all natural phenomena that change as soon as they're sensed-- and
refined. If you view them as being about this or that matter, you won't be able to know the
they are. The more intricate the meanings you give them, the more lost you become -- lost
the cycle of rebirth. //The cycle of rebirth and the processes of thought-formation are
the same thing//. As a result we whirl around and around, lost in many, many levels of thou
not just one. The knowledge that would read the heart can't break through to know, for it
and around in these very same thought-formations, giving them meanings in terms of this o
latching onto them. If it labels them as good, it latches onto them as good. If it labels the
it latches onto them as bad. This is why the mind stays entirely in the whorls of the cycle o
the cycle of thought-formation. For this reason, to see these things clearly requires the
to stop and watch, to stop and know //in an appropriate way,// in a way that's just right. A
time, you have to use your powers of observation. //That's// what will enable you to read yo
consciousness in a special way. Otherwise, if you latch onto the issues of thoughts and lab

keep you spinning around. So you have to stop and watch, stop and know clearly by focus
//focusing down on the consciousness in charge//. That way your knowledge will become s
Ultimately, you'll see that there's nothing at all -- just the arising and disbanding occurring e
moment in emptiness. If there's no attachment, there are no issues. There's simply the n
phenomenon of arising and disbanding. But since we don't see things simply as natural ph
them as being true and latch onto them as our self, good, bad, and all sorts of other comp
things. This keeps us spinning around without knowing how to find a way out, what to let g
know. When we don't know, we're like a person who wanders into a jungle and doesn't kn
doesn't know what to do.... Actually what we have to let go of lies right smack in front of
where the mind fashions things and gives them meanings so that it doesn't know the chara
arising and disbanding, pure and simple. If you can simply keep watching and knowing, wi
for meanings, thoughts, imaginings -- simply watching the process of these things in and o
won't be any issues. There's just the phenomenon of the present -- arising, persisting, disb
arising, persisting, disbanding.... There's no special trick to this, but you have to stop and w
and know within yourself //every moment//. Don't let your awareness stream away from aw
outside preoccupations. Gather it in so it can know itself clearly -- that there's nothing in th
latching onto. It's all a bunch of deceits. To know just this much is very useful for seei
truth inside yourself. You'll see that consciousness is empty of any self. When you look a
phenomena, you'll see them as elements, as empty of any self. You'll see mental phenom
self, as elements of consciousness -- and that if there's no attachment, no latching on, the
suffering or stress.... So even if there's thinking going on in the mind, simply watch it, s
let it go, and its cycling will slow down. Fewer and fewer thought-formation will occur. Eve
doesn't stop, it will form fewer and fewer thoughts. You'll be able to stop to watch, stop to
and more. And this way, you'll come to see the tricks and deceits of thought-formation, me
pleasure and pain, and so on. You'll be able to know that there's really nothing inside -- tha
reason you were deluded into latching onto things was because of ignorance, and that you
suffer right there in that very ignorance.... So you have to focus down on one point, on
Focusing on many things won't do. Keep mindfulness in place -- stopping, knowing, seei
run out after thoughts and labels. But knowing in this way requires that you make the effort
focused -- focused on seeing clearly, not just focused on making the mind still. Focus on
clearly. Look on in for the sake of seeing clearly ...and contemplate how to let go. The mi
empty in line with its nature in a way that you'll know exclusively within.

* * *

A DIFFERENCE IN THE KNOWING

What can we do to see the aggregates -- this mass of suffering and
in a way that we can cut attachment for them out of the mind? Why is it that people studyi
can know everything in the body -- intestines, liver, kidneys, and all -- down to the details,
don't develop any dispassion or disenchantment for it -- why? Why is it that undertakers ca

time with countless corpses and yet not gain any insight at all? This shows that this sort o
is hard to attain. If there's no mindfulness and discernment to see things clearly for what th
knowledge is simply a passing fancy. It doesn't sink in. The mind keeps latching onto its a
But if the mind can gain true insight to the point where it can relinquish its attachments,
gain the paths and fruitions leading to //nibbana//. This shows that there's a difference in th
knowing. It's not that we have to know all the details like modern-day surgeons. All we hav
that the body is composed of the four physical elements plus the elements of space and c
If we //really// know just this much, we've reached the paths and their fruitions, while those
the details to the point where they can perform surgery don't reach any transcendent attai
all.... So let's analyze the body into its elements in order to know them thoroughly. If w
then when there are changes in the body and mind, there won't be too much clinging. If we
attachments will be fixed and strong and will lead to further states of being and birth in the
Now that we have the opportunity, we should contemplate the body and take things apa
look so as to get down to the details. Take the five basic meditation objects -- hair of the h
the body, nails, teeth, skin -- and look at them carefully one at a time. You don't have to t
five, you know. Focus on the hair of the head to see that it belongs to the earth element, to
its roots are soaked in blood and lymph under the skin. It's unattractive in terms of its colo
smell, and where it dwells. If you analyze and contemplate these things, you won't be delu
regarding them as //your// hair, your nails, your teeth, your skin. All of these parts are c
of the earth element mixed in with water, wind, and fire. If they were purely earth they wou
because every part of the body has to be composed of all four elements for it to be a body.
there's a mental phenomena -- the mind -- in charge. These are things that follow in line w
every way -- the arising, changing, and disbanding of physical and mental phenomena -- b
them, seeing the body as ours, the mental phenomena as us: It's all us and ours. If we do
contemplate to see these things for what they are, we'll do nothing but cling to them. T
what meditation is: Seeing things clearly for what they are. It's not a matter of switching fr
topic, for that would simply ensure that you wouldn't know a thing. But our inner characte
sway of ignorance and delusion, doesn't like examining itself repeatedly. It keeps finding o
get in the way, so that we think constantly about other things. This is why we stay so igno
foolish. Then why is it that we can know other things? Because they fall in line with wh
craving wants. To see things clearly for what they are would be to abandon craving, so it fi
keeping things hidden. It keeps changing, bringing in new things all the time, keeping us
the time, so that we study and think about nothing but matters that add to the mind's suffer
That's all that craving wants. As for the kind of study that would end the stress and suffe
mind, it's always getting in the way. This is why the mind is always wanting to shift to n
things to know, new things to fall for. And this is why it's always becoming attached. So w
doesn't really know itself, you have to make a real effort to see the truth that the things with
aren't you or yours. Don't let the mind stop short of this knowledge: Make this a law withi

If the mind doesn't know the truths of inconstancy, stress, and not-self within itself, it won't release from suffering. Its knowledge will simply be worldly knowledge, it will follow a wor It won't reach the paths and fruition leading to //nibbana//. //So this is where the worldly the transcendent part ways//. If you comprehend inconstancy, stress, and not-self to the ul degree, that's the transcendent. If you don't get down to their details, you're still on the wo level.... The Buddha has many teachings, but this is what they all come down to. The principles of the practice -- the four foundations of mindfulness, the four Noble Truths -- all to these characteristics of inconstancy, stress, and not-self. If you try to learn too many p you'll end up not getting any clear knowledge of the truth as it is. //If you concentrate on kn a little, you'll end up with more true insight than if you try knowing a lot of things//. It's thro wanting to know a lot of things that we end up deluded. We wander around in our deluded and labeling things, //but knowledge that is focused and specific, when it really knows, is a It keeps hammering away at one point. There's no need to know a lot of things, for when yo one thing, everything converges right there.... * * *

THE BALANCED WAY In practicing the Dhamma, if you don't foster a bal between concentration and discernment, you'll end up going wild in your thinking. If there work at discernment, you'll go wild in your thinking. If there's too much concentration, it jus still and undisturbed without coming to any knowledge either. So you have to keep them Stillness has to be paired with discernment. Don't let there be too much of one or the othe them just right. That's when you'll be able to see things clearly all the way through. Othe you'll stay as deluded as ever. You may want to gain discernment into too many things -- a your thinking goes wild. The mind goes out of control. Some people keep wondering why arises in their practice, but when it does arise they really go off on a tangent. Their thinking wild, all out of bounds. So when you practice, you have to observe in your meditation h can make the mind still. Once it does grow still, it tends to get stuck there. Or it may grow without any knowledge of anything -- quiet, disengaged, at ease for a while, but without any to accompany it. But if you //can// get discernment to accompany your concentration, that's really benefit. You'll see things all the way through and be able to let them go. If you're too the side of either discernment or stillness, you can't let go. The mind may come to know th it latches onto its knowledge. Then it know still other things and latches onto them too. Or simply stays perfectly quiet and latches onto //that//. It's not easy to keep your practice o Middle Way. If you don't use your powers of observation, it's especially hard. The mind wi falling for things, sometimes right, sometimes wrong, because it doesn't observe what's go isn't the path to letting go. It's a path that's stuck, caught up on things. If you don't know w it's stuck and caught up on, you'll remain foolish and deluded. So you have to make an eff contemplation until you see clearly into inconstancy, stress, and not-self. This without a do what will stop every moment of suffering and stress.... * * *

A GLOB OF TAR An

important but subtle point is that even though we practice, we continue to fall for pleasant f
because feelings are illusory on many levels. We don't realize that they're changeable and
Instead of offering pleasure, they offer us nothing but stress -- yet we're still addicted to the
This business of feeling is thus a very subtle matter. Please try to contemplate it carefully
business of latching onto feelings of pleasure, pain, or equanimity. You have to contempla
see it clearly. And you have to experiment more than you may want to with pain. When th
of physical pain or mental distress, the mind will struggle because it doesn't like pain. But
turns to pleasure, the mind likes it and is content with it, so it keeps on playing with feeling,
though as we've already said, feeling is inconstant, stressful, and not really ours. But the
doesn't see this. All it sees are feelings of pleasure, and it wants them. Try looking into
feeling gives rise to craving. It's because we want pleasant feeling that craving whispers --
right there at the feeling. If you observe carefully, you'll see that this is very important, for
is where the paths and fruitions leading to //nibbana// are attained, right here at feeling and
we can extinguish the craving in feeling, that's //nibbana//.... In the Solasa Panha, the
said that defilement is like a wide and deep flood, but he then went on to summarize the pr
it simply as abandoning craving in every action. Now, right here at feeling is where we ca
abandon craving, for the way we relish the flavor of feeling has many ramifications. This is
of us get deceived, because we don't see feeling as inconstant. We want it to be constant.
pleasant feelings to be constant. As for pain, we don't want it to be constant, but no matter
we try to push it away, we still latch onto it. This is why we have to focus on feeling, so t
can abandon craving right there in the feeling. If you don't focus here, the other paths you
will simply proliferate. So bring the practice close to home. When the mind changes, or wh
sense of stillness or calm that would rank as a feeling of pleasure or equanimity: Try to se
ways the pleasure or equanimity is inconstant, that it's not you or yours. When you can do
stop relishing that particular feeling. You can stop right there, right where the mind relishes
of feeling and gives rise to craving. This is why the mind has to be fully aware of itself -- al
around, at all times -- in its focused contemplation to see feeling as empty of self.... Th
business of liking and disliking feelings is a disease hard to detect, because our intoxicatio
feelings is so very strong. Even with the sensations of peace and emptiness in the mind, w
infatuated with feeling. Feelings on the crude level -- the violent and stressful ones that co
defilement -- are easy to detect. But when the mind grows still -- steady, cool, bright, and s
we're still addicted to feeling. We want these feeling of pleasure or equanimity. We enjoy
the level of firm concentration or meditative absorption, there's attachment to the feeling..
This is the subtle magnetic pull of craving, which paints and plasters things over. This pain
plastering is hard to detect, because craving is always whispering inside us, "I want nothin
pleasant feelings." This is very important, for it's because of this virus of craving that we co
be reborn .... So explore to see how craving paints and plasters things, how it causes

form -- the desires to get this or take that -- and what sort of flavor it has that makes you so
to it, that makes it hard for you to pull away. You have to contemplate to see how craving
mind so firmly to feelings that you never weary of sensuality or of pleasant feelings no matt
level. If you don't contemplate so as to see clearly that the mind is stuck right here at feel
craving, it will keep you from gaining release.... We're stuck on feeling like a monkey s
tar trap. They take a glob of tar and put it where a monkey will get its hand stuck in it and
trying to pull free, the monkey gets its other hand, both feet, and finally its mouth stuck, too
this: Whatever we do, we end up stuck right here at feeling and craving. We can't separa
We can't wash them off. If we don't grow weary of craving, we're like the monkey stuck in th
getting ourselves more and more trapped all the time. So if we're intent on freeing oursel
footsteps of the arahants, we have to focus specifically on feeling until we can succeed at f
ourselves from it. Even with painful feelings, we have to practice -- for if we're afraid of pa
always try to change it to pleasure, we'll end up even more ignorant than before. This i
have to be brave in experimenting with pain -- both physical pain and mental distress. Whe
full measure, like a house afire, can we let go of it? We have to know both sides of feelin
hot and burning, how can we deal with it? When it's cool and refreshing, how can we see t
have to make an effort to focus on both sides, contemplating until we know how to let go.
won't know anything, for all we want is the cool side, the cooler the better...and when this is
how can we expect to gain release from the cycle of rebirth? //Nibbana// is the extingui
craving, and yet we like to stay with craving -- so how can we expect to get anywhere at all
right here in the world, right here with stress and suffering, for craving is a sticky sap. If the
craving, there's nothing: no stress, no rebirth. But we have to watch out for it. It's a stick
a glob of tar, a dye that's hard to wash out. So don't let yourself get carried away with fe
The crucial part of the practice lies right here.... * * *

WHEN CONVENTIONAL TRUTHS COLLAPSE In making yourself quiet, yo
on all fronts -- quiet in your deeds, quiet in your words, quiet in your mind. Only then will y
able to contemplate what's going on inside yourself. If you aren't quiet, you'll become invol
external affairs and end up having too much to do and too much to say. This will keep you
mindfulness from holding steady and firm. You have to stop doing, saying, or thinking anyt
necessary. That way your mindfulness will be able to develop continuously. Don't let you
involved in too many outside things. In training your mindfulness to be continuously awa
will enable you to contemplate yourself, you have to be observant: When there's sensory
the mind stay continuously undisturbed and at normalcy? Or does it still run out into liking
disliking? Being observant in this way will enable you to read yourself, to know yourself. If
is firmly established, the mind won't waver. If it's not yet firm, the mind will waver in the fo
liking and disliking. You have to be wary of even the slightest wavering. Don't let yourself
the slight waverings are unimportant, or else they'll become habitual. Being uncomplac
that you have to watch out for the details, the little things, the tiny flaws that arise in the min

you can do this, you'll be able to keep your mind protected -- better than giving all your att
the worthless affairs of the outside world. So really try to be careful. Don't get entangled in
contact. This is something you have to work at mastering. If you focus yourself exclusivel
of the mind like this, you'll be able to contemplate feelings in all their details. You'll be able
see them clearly, to let them go. So focus your practice right at feelings of pleasure, pai
neither-pleasure-nor-pain. Contemplate how to leave them alone, simply as feelings, witho
-- //for if you relish feelings, that's craving//. Desires for this and that will seep in and influ
the mind so that it gets carried away with inner and outer feelings. This is why you have to
quiet in a way that doesn't let the mind become attached to the flavors of feelings, quiet in
uproots their influence. The desire for pleasure is like a virus deep in our character. Wha
doing here is to make the mind stop taking pleasant feelings into itself and stop pushing pa
away. It's because we're addicted to taking in pleasant feelings that we dislike painful feel
push them away. So don't let the mind love pleasure and resist pain. Let it be undisturbed
it a try. If the mind can let go of feelings so that it's above pleasure, pain, and indifference
means it's not stuck on feeling. And then try to observe: How can it //stay// unaffected by f
This is something you have to work at mastering in order to release your grasp on feeling
all, so that you won't latch onto physical pain or mental distress as being you or yours.
don't release your grasp on feeling, you'll stay attached to it, both in its physical and in its m
forms. If there's the pleasure of physical ease, you'll be attracted to it. As for the purely m
feeling of pleasure, that's something you'll really want, you'll really love. And then you'll be
to the mental perceptions and labels that accompany the pleasure, the thought-formations
consciousness that accompany the pleasure. You'll latch onto all of these things as you or
So analyze physical and mental pleasure. Take them apart to contemplate how to let them
yourself into relishing them. As for pain, don't push it away. //Let pain simply be pain, let
simply be pleasure//. Let them simply fall into the category of feelings. Don't go thinking th
feel pleasure, that //you// feel pain. If you can let go of feeling in this way, you'll be able to
release from suffering and stress //because you'll be above and beyond feeling//. This way
illness, and death come, you won't latch onto them thinking that //you// are ageing, that //y
ill, that //you// are dying. You'll be able to release these things from your grasp. If you
contemplate purely in these terms -- that the five aggregates are inconstant, stressful, and
you won't enter into them and latch onto them as "me" or "mine." If you don't analyze the
you'll be trapped in dying. Even your bones, skin, flesh, and so forth will become "mine." T
we're taught to contemplate death -- so that we can make ourselves aware that death doe
//we// die. You have to contemplate until you really know this. Otherwise you'll stay trappe
there. You must make yourself sensitive in a way that sees clearly how your bones, flesh
empty of any self. That way you won't latch onto them. The fact that you still latch onto the
you haven't really seen into their inconstancy, stress, and not-selfness. When you see
bones of animals, they don't have much meaning, but when you see the bones of people, y

labels them: "That's a person's skeleton. That's a person's skull." If there are a lot of ther
can really scare you. When you see the picture of a skeleton or of anything that shows the
not-selfness of the body: If you don't see clear through it, you'll get stuck at the level of sk
and bones. Actually, there are no bones at all. They're empty, nothing but elements. You
penetrate into the bones so that they're elements. Otherwise you'll get stuck at the level o
And since you haven't seen through it, it can make you distressed and upset. This shows t
penetrated into the Dhamma. You're stuck at the outer shell because you haven't analyze
their elements. When days and nights pass by, they're not the only things that pass by
constantly decays and falls apart, too. The body decays bit by bit, but we don't realize it. O
it's decayed a lot -- when the hair has gone grey and teeth fall out -- do we realize that it's
This is knowledge on a crude and really blatant level. But as for the gradual decaying that
quietly inside, we aren't aware of it. As a result, we cling to the body as being us -- eve
single part of it. Its eyes are //our// eyes, the sights they see are the things //we// see, the
sensation of seeing is something //we// sense. We don't see these things as elements. Ac
element of vision and the element of form make contact. The awareness of the contact is
consciousness: the mental phenomenon that senses sights, sounds, smells, tastes, tactile
all. This we don't realize, which is why we latch onto everything -- eyes, ears, nose, tongu
intellect -- as being us or ours. Then when the body decays, we feel that //we// are growing
dies and mental phenomena stop, we feel that //we// die. Once you've taken the eleme
though, there's nothing. These things lose their meaning on their own. //They're simply p
mental elements, without any illness or death//. If you don't penetrate into things this way,
deluded and blind. For instance, when we chant //"jara-dhammamhi"// -- I am subject to de
simply to make us mindful and uncomplacent in the beginning stages of the practice. Whe
stage of insight meditation, though, there's none of that. All assumptions, all conventiona
ripped away. They all collapse. When the body is empty of self, what is there to latch onto
elements, mental elements, they're already empty of any self. You have to see this clearl
through. Otherwise they gather together and form a being, both physical and mental, and t
them as being our self. Once we see the world as elements, however, there's no death
we can see that there's no death, that's when we'll really //know//. If we still see that we die
shows that we haven't yet seen the Dhamma. We're still stuck on the outer shell. And whe
case, what sort of Dhamma can we expect to know? You have to penetrate deeper in, you
taking things apart. You're almost at the end of your lease in this burning house, and y
continue latching onto it as your self. It tricks you into feeling fear and love, and when you
it, what path will you practice? The mind latches onto these things to fool itself on many,
levels. You can't see through even //these// conventions, so you grasp hold of them as you
woman, a man -- and you really turn yourself into these things. If you can't contemplate so
yourself of these conventions and assumptions, your practice simply circles around in the s
and as a result you can't find any way out. So you have to contemplate down through

It's like using a cloth to filter things. If you use a coarse weave, you won't catch much of a
You have to use a fine weave to filter down to the deeper levels and penetrate //into// the d
by contemplating over and over again, through level after level. That's why there are mar
being mindful and discerning, filtering on in to the details. And this is why examining ar
becoming fully aware of your own inner character is so important. The practice of meditatio
but catching sight of self-deceptions, to see how they infiltrate into the deepest levels, and
how even the most blatant levels fool us right before our very eyes. If you can't catch sight
deceits and deceptions of the self, your practice won't lead to release from suffering. It wi
keep you deluded into thinking that everything is you and yours. To practice in line with
Buddha's teachings is to go //against// the flow. Every living being, deep down inside, wan
the physical level and then on the higher and more subtle levels of feeling, such as the typ
concentration that are stuck on feelings of peace and respite. This is why you have to inve
feeling so that you can let go of it and thus snuff out craving, through being fully aware of fe
actually is -- free from any self -- in line with its nature: unentangled, uninvolved. This is
snuffs out the virus of craving so that ultimately it vanishes without a trace.

* * *

THE INTRICACIES OF IGNORANCE There are mar
layers to self-deception. The more you practice and the more you investigate things, the le
like claiming to know. Instead, you'll simply see the harm of your own many-faceted ignor
foolishness. Your examination of the viruses in the mind gets more and more subtle. Befo
know, so you took your views to be knowledge -- because you thought you knew. But act
aren't real knowledge. They're the type of understanding that comes from labels. Still we t
knowledge and we think //we// know. This in itself is a very intricate self-deception. So
have to keep watch on these things. You have to keep contemplating them. Sometimes th
before our eyes: That's when it really gets bad, because we don't know that we've got ou
and instead think we're people who know. We can deal thoroughly with this or that topic, b
is simply the memory of labels. We think that labels are discernment, or though-formation
discernment, or the awareness of sensory consciousness is discernment, and so we get th
up. As a result, we become enamored with all the bits of knowledge that slip in and fashio
which are simply the illusions within awareness. As for genuine awareness, there's very lit
while deceptive awareness has us surrounded on all sides. We thus have to contempla
investigate so as to see through these illusions in awareness. This is what will enable us to
mind. If your awareness goes out, don't follow it out. Stop and turn inward instead. Whate
to fashion the mind, you have to be wise to it. You can't forbid it, for it's something natural,
shouldn't try to close off the mind too much. Simply keep watch on awareness to see how
how true or false it is, how it disbands and then arises again. You have to watch it over an
again. Simply watching in this way will enable you to read yourself, to know cause and effe
yourself, and to contemplate yourself. This is what will make your mindfulness and discern

more skillful. If you don't practice in this way, the mind will be dark. It may get a little emp
little still, and you'll decide that's plenty good enough. But if you look at the Buddha's
teachings, you'll find that no matter what sort of correct knowledge he gained, he was neve
stop there. He always said, "There's more." To begin with, he developed mindfulness and
comprehension in every activity, but then he said, "There's more to do, further to go." As fo
always ready to brag. We work at developing this or that factor for a while and then say w
all about it and don't have to develop it any further. As a result, the principles in our aware
soft //because of our boastfulness and pride//. * * *

EMPTINESS vs. THE VOID To open the
door so that you can really see inside yourself isn't easy, but it's something you can train yo
do. If you have the mindfulness that enables you to read yourself and understand yourse
through a lot of the issues right there. Craving will have a hard time forming. In whatever g
arises, you'll get to read it, to know it, to extinguish it, to let it go. When you get to do
these things, it doesn't mean that you "get" anything, for actually once the mind is empty, th
doesn't gain anything at all. But to put it into words for those who haven't experienced it:
ways is emptiness empty? Does it mean that everything disappears or is annihilated? Act
know that emptiness doesn't mean that the mind is annihilated. All that's annihilated is cli
attachment. What you have to do is to see what emptiness is like as it actually appears an
latch onto it. The nature of this emptiness is that it's deathless within you -- this emptines
-- and yet the mind can still function, know, and read itself. Just don't label it or latch onto it
all. There are many levels to emptiness, many types, but if it's this or that type, then i
not genuine emptiness, for there's the intention trying to know what type of emptiness it is,
it has. This is something you have to look into deeply if you really want to know. If it's su
emptiness -- the emptiness of the still mind, free from thought-formations about its objects
the external sense of self -- that's not genuine emptiness. Genuine emptiness lies deep,
level of mere stillness or concentration. The emptiness of the void is something very profo
But because of the things we've studied and heard, we tend to label the emptiness of the s
void -- and so we label things wrongly in that emptiness....Actually it's just ordinary stillness
have to look more deeply in. No matter what you've encountered that you've heard about
excited. Don't label it as this or that level of attainment. Otherwise you'll spoil everything.
reach the level where you should be able to keep your awareness steady, but once you lab
right there -- or else goes all out of control. This labeling is attachment in action. It's
something very subtle, very refined. Whatever appears, it latches on. So you simply have
mind be empty without labeling it as anything, for the emptiness that lets go of preoccupati
free from the influence of thought-formations //is something you have to look further into//
label it as this or that level, for to measure and compare things in this way blocks everythin
particular, knowledge of how the mind changes. So to start out, simply watch these thi

be aware. If you get excited, it ruins everything. Instead of seeing things clear through, y
You stop there and don't go any further. For this reason, when you train the mind or conte
to the point of gaining clear realizations every now and then, regard them as simply things

* * *

OPENING THE WAY IN THE HEART Once you can read your mind correctly
hold of defilements and kill them off: That's insight meditation. The mind becomes razor
as if you have a sharp knife that can cut anything clear through. Even if defilements arise a
dig them up again, cut them off again. It's actually a lot of fun, this job of uprooting the
defilements in the mind. There's no other work nearly as much fun as getting this sense of
under your thumb, because you get to see all of its tricks. It's really fun. Whenever it sho
face in order to get anything, you just watch it -- to see what it wants and why it wants it, to
inflated claims it makes for itself. This way you can cross-examine it and get to the facts.
Once you know, there's nothing to do but let go, to become unentangled and free. Just thi
that can be! This practice of ours is a way of stopping and preventing all kinds of things i
ourselves. Whenever defilement rises up to get anything, to grab hold of anything, we don
We let go. Just this is enough to do away with a lot of stress and suffering, even though t
defilements feel the heat. When we oppress the defilements a lot in this way, it gets th
and feverish, you know. But remember, it's the //defilements// that get hot and feverish. A
that the Buddha told us to put the heat on the defilements, because if we don't put the heat
they put the heat on us all the time. So we must be intent on burning the defilements aw
though the may complain that we're mistreating them. We close the door and imprison th
can't go anywhere, they're sure to complain: "I can't take it! I'm not free to go anywhere at
simply watch them: Where do they want to go? What do they want to grab hold of? Whe
carefully, and they'll stop -- stop going, stop running. It's easy to say no to other things, bu
no to yourself, saying no to your defilements, isn't easy at all -- and yet it doesn't lie beyon
discernment or capabilities to do it. If you have the mindfulness and discernment to say no
defilement, it will stop. Don't think that you can't make it stop. You //can// make it stop -- s
that you've been foolish enough to give in to it so quickly that it's become second nature.
have to stop. Once we stop, the defilements can stop, too. Wherever they turn up, we car
And when this is the case, how can we //not// want to practice? No matter how stubbornly
anything, simply watch them. Get acquainted with them, and they won't stay. They'll disba
they disband, you realize exactly how deceptive they are. Before, you didn't know. As so
urged you to do anything, you went along with them. But once you're wise to them, they st
disband. Even though you don't disband them, they disband on their own. And as soon as
disbanding, that opens the path wide for you. Everything opens up in the heart. You can s
a way you can overcome defilement, you can put an end to defilement, no matter how muc
you've got to remember to keep on watching out for it, keep on letting it go. So I ask th

all make the effort to keep sharpening your tools at all times. Once your discernment is sh point, it can let go of that point and uproot it. If you look after that state of mind and conte how to keep it going, you'll be able to keep your tools from growing too easily dull. And you know the basic principles, I ask that you make the effort to the utmost of your strength mindfulness. May you be brave and resilient, so that your practice for gaining release from sufferings and stress can reap good results in every way. * * * * * * *

*[end]

AJAHN CHAH

Ajahn Chah was born into a large and comfortable family in a rural village in Northeast Thailand. He ordained as a novice in early youth and on reaching the age of twenty took higher ordination as a monk. As a young monk he studied some basic Dhamma, Discipline and scriptures. Later he practised meditation under the guidance of several of the local meditation masters in the ascetic forest tradition. He wandered for a number of years in the style of an ascetic monk, sleeping in forests, caves and cremation grounds, and spent a short but enlightening period with Ajahn Mun, one of the most famous and respected Thai meditation masters of this century.

After many years of travel and practice, he was invited to settle in a thick forest grove near the village of his birth. This grove was uninhabited, known as a place of cobras, tigers and ghosts, thus being, as he said, the perfect location for a forest monk. Around Ajahn Chah a large monastery formed as more and more monks, nuns and lay people came to hear his teachings and stay on to practise with him. Now there are more than forty mountain and forest branch temples throughout Thailand and in England and Australia as well.

On entering Wat Pah Pong one is likely to encounter monks drawing water from a well, and a sign on the path that says: "You there, be quiet! We're trying to meditate." Although there is a group meditation twice a day, the heart of the meditation is the way of life. Monks do manual work, dye and sew their own robes, make most of their own requisites and keep the monastery buildings and grounds in immaculate shape. Monks here live extremely simply following the ascetic precepts of eating once a day from the almsbowl and limiting their possessions and robes. Scattered throughout the forest are individual huts where monks live and meditate in solitude, and where they practise walking meditation on cleared paths under the trees.

Discipline is extremely strict enabling one to lead a simple and pure life in a harmoniously regulated community where virtue,

meditation and understanding may be skillfully and continuously cultivated.

Ajahn Chah's simple yet profound style of teaching has a special appeal to Westerners, and many have come to study and practise with him, quite a few for many years. In 1975 Wat Pah Nanachat was established near Wat Pah Pong as a special training monastery for the growing number of Westerners interested in undertaking monastic training. Since then Ajahn Chah's large following of senior Western disciples has begun the work of spreading the Dhamma in the West. Ajahn Chah has himself travelled twice to Europe and North America, and he has established a thriving branch monastery in Sussex, England.

Wisdom is a way of living and being, and Ajahn Chah has endeavoured to preserve the simple lifestyle of the monks in order that people may study and practise Dhamma in the present day.

Ajahn Chah's wonderfully simple style of teaching can be deceptive. It is often only after one has heard something from him many times that suddenly one's mind is ripe and somehow the teaching takes on a much deeper meaning. His skillful means in tailoring his explanations of Dhamma to time and place, and to the understanding and sensitivity of his audience, is marvellous to see. Sometimes on paper, though, it can make him seem inconsistent or even self-contradictory! At such times the reader should remember that these words are a record of living experience. Similarly, if the teaching may seem to vary at times from tradition, it should be borne in mind that the venerable Ajahn speaks always from the heart, from the depths of his own meditative experience.

OUR REAL HOME

A talk addressed to an ageing
lay disciple approaching death

Now determine in your mind to listen with respect to the Dhamma. During the time that I am speaking, be as attentive to my words as if it was the Lord Buddha himself sitting in front of you. Close your eyes and make yourself comfortable, compose your mind and make it one-pointed. Humbly allow the Triple Gem of wisdom, truth and purity to abide in your heart as a way of showing respect to the Fully Enlightened One.

Today I have brought nothing material of any substance to offer you, only Dhamma, the teachings of the Lord Buddha. Listen well. You should understand that even the Buddha himself, with his great store of accumulated virtue, could not avoid physical death. When he reached old age he relinquished his body and let go of its heavy burden. Now you too must learn to be satisfied with the many years you've already depended on your body. You should feel that it's enough.

You can compare it to household utensils you've had for a long time--your cups, saucers, plates and so on. When you first had them they were clean and shining, but now after using them for so long, they're starting to wear out. Some are already broken, some have disappeared and those that are left are deteriorating; they have no stable form, and it's their nature to be like that. Your body is the same way--it's been continually changing right from the day you were born, through childhood and youth, until now it's reached old age. You must accept that. The Buddha said that conditions (sankharas), whether they are internal conditions, bodily conditions, or external conditions, are not-self, their nature is to change. Contemplate this truth until you see it clearly.

This very lump of flesh that lies here in decline is saccadhamma, the truth. The truth of this body is saccadhamma, and it is the unchanging teaching of the Buddha. The Buddha taught us to look at the body, to contemplate it and come to terms with its nature. We

must be able to be at peace with the body, whatever state it is in. The Buddha taught that we should ensure that it's only the body that is locked up in jail and not let the mind be imprisoned along with it. Now as your body begins to run down and deteriorate with age, don't resist that, but don't let your mind deteriorate with it. Keep the mind separate. Give energy to the mind by realizing the truth of the way things are. The Lord Buddha taught that this is the nature of the body, it can't be any other way: having been born it gets old and sick and then it dies. This is a great truth you are presently encountering. Look at the body with wisdom and realize it.

Even if your house is flooded or burnt to the ground, whatever the danger that threatens it, let it concern only the house. If there's a flood, don't let it flood your mind. If there's a fire, don't let it burn your heart. Let it be merely the house, that which is external to you, that is flooded and burnt. Allow the mind to let go of its attachments. The time is ripe.

You've been alive a long time. Your eyes have seen any number of forms and colours, your ears have heard so many sounds, you've had any number of experiences. And that's all they were--just experiences. You've eaten delicious foods, and all the good tastes were just good tastes, nothing more. The unpleasant tastes were just unpleasant tastes, that's all. If the eye sees a beautiful form, that's all it is, just a beautiful form. An ugly form is just an ugly form. The ear hears an entrancing, melodious sound and it's nothing more than that. A grating, disharmonious sound is simply so.

The Buddha said that rich or poor, young or old, human or animal, no being in this world can maintain itself in any one state for long, everything experiences change and estrangement. This is a fact of life that we can do nothing to remedy. But the Buddha said that what we can do is to contemplate the body and mind so as to see their impersonality, see that neither of them is "me" or "mine." They have a merely provisional reality. It's like this house: it's only nominally yours, you couldn't take it with you

anywhere. It's the same with your wealth, your possessions and your family--they're all yours only in name, they don't really belong to you, they belong to nature. Now this truth doesn't apply to you alone; everyone is in the same position, even the Lord Buddha and his enlightened disciples. They differed from us in only one respect and that was in their acceptance of the way things are; they saw that it could be no other way.

So the Buddha taught us to scan and examine this body, from the soles of the feet up to the crown of the head and then back down to the feet again. Just take a look at the body. What sort of things do you see? Is there anything intrinsically clean there? Can you find any abiding essence? This whole body is steadily degenerating, and the Buddha taught us to see that it doesn't belong to us. It's natural for the body to be this way, because all conditioned phenomena are subject to change. How else would you have it be? Actually, there's nothing wrong with the way the body is. It's not the body that causes you suffering, it's your wrong thinking. When you see the right wrongly, there's bound to be confusion.

It's like the water of a river. It naturally flows down the gradient, it never flows against it; that's its nature. If a person were to go and stand on a river bank and, seeing the water flowing swiftly down its course, foolishly want it to flow back up the gradient, he would suffer. Whatever he was doing his wrong thinking would allow him no peace of mind. He would be unhappy because of his wrong view, thinking against the stream. If he had right view he would see that the water must inevitably flow down the gradient, and until he realized and accepted that fact, the person would be agitated and upset.

The river that must flow down the gradient is like your body. Having been young your body has become old and now it's meandering towards its death. Don't go wishing it was otherwise, it's not something you have the power to remedy. The Buddha told us to see the way things are and then let go of our clinging to them. Take this feeling of letting go as your refuge.

Keep meditating, even if you feel tired and exhausted. Let your mind dwell with the breath. Take a few deep breaths, and then establish the mind on the breath using the mantra "Buddho." Make this practice habitual. The more exhausted you feel, the more subtle and focused your concentration must be, so that you can cope with the painful sensations that arise. When you start to feel fatigued then bring all your thinking to a halt, let the mind gather itself together and then turn to knowing the breath. Just keep up the inner recitation: "Bud-dho, Bud-dho."

Let go of all externals. Don't go grasping at thoughts of your children and relatives, don't grasp at anything whatsoever. Let go. Let the mind unite in a single point and let that composed mind dwell with the breath. Let the breath be its sole object of knowledge. Concentrate until the mind becomes increasingly subtle, until feelings are insignificant and there is great inner clarity and wakefulness. Then when painful sensations arise they will gradually cease of their own accord. Finally, you'll look on the breath as if it was a relative come to visit you.

When a relative leaves, we follow him out and see him off. We watch until he's walked or driven out of sight and then we go back indoors. We watch the breath in the same way. If the breath is coarse, we know that it's coarse, if it's subtle we know that it's subtle. As it becomes increasingly fine we keep following it, while simultaneously awakening the mind. Eventually the breath disappears altogether and all that remains is the feeling of wakefulness. This is called meeting the Buddha. We have that clear wakefulness that is called "Buddho," the one who knows, the one who is awake, the radiant one. It is meeting and dwelling with the Buddha, with knowledge and clarity. For it was only the historical flesh-and-blood Buddha that entered parinibbana; the true Buddha, the Buddha that is clear radiant knowing, we can still experience and attain today, and when we do so the heart is one.

So let go, put everything down, everything except the knowing. Don't be fooled if visions or sounds arise in your mind during meditation. Put them all down. Don't take hold of anything at all.

Just stay with this non-dual awareness. Don't worry about the past or the future, just be still and you will reach the place where there's no advancing, no retreating and no stopping, where there's nothing to grasp at or cling to. Why? Because there's no self, no "me" or "mine." It's all gone. The Buddha taught us to be emptied of everything in this way, not to carry anything with us. To know, and having known, let go.

Realizing the Dhamma, the path to freedom from the round of birth and death, is a job that we all have to do alone. So keep trying to let go, and to understand the teachings. Really put effort into your contemplation. Don't worry about your family. At the moment they are as they are, in the future they will be like you. There's no one in the world who can escape this fate. The Buddha told us to put down everything that lacks a real abiding substance. If you put everything down you will see the truth, if you don't you won't. That's the way it is and it's the same for all, so don't worry and don't grasp at anything.

Even if you find yourself thinking, well that's all right too, as long as you think wisely. Don't think foolishly. If you think of your children, think of them with wisdom, not with foolishness. Whatever the mind turns to, then think and know that thing with wisdom, aware of its nature. If you know something with wisdom, then you let it go and there's no suffering. The mind is bright, joyful and at peace, and turning away from distractions it is undivided. Right now what you can look to for help and support is your breath.

This is your own work, nobody else's. Leave others to do their own work. You have your own duty and responsibility and you don't have to take on those of your family. Don't take anything else on, let it all go. That letting go will make your mind calm. Your sole responsibility right now is to focus your mind and bring it to peace. Leave everything else to others. Forms, sounds, odours, tastes--leave them to others to attend to. Put everything behind you and do your own work, fulfil your own responsibility. Whatever arises in your mind, be it fear of pain, fear of death, anxiety

about others or whatever, say to it: "Don't disturb me. You're not my business any more." Just keep saying this to yourself when you see those dhammas arise.

What does the word "dhamma" refer to? Everything is a dhamma. There is nothing that is not a dhamma. And what about "world"? The world is the very mental state that is agitating you at this moment. "What will this person do? What will that person do? When I'm dead, who will look after them? How will they manage?" This is all just "the world." Even the mere arising of a thought of fearing death or pain is the world.

Throw the world away! The world is the way it is. If you allow it to arise in the mind and dominate consciousness then the mind becomes obscured and can't see itself. So, whatever appears in the mind, just say: "This isn't my business. It's impermanent, unsatisfactory and not-self."

Thinking you'd like to go on living for a long time will make you suffer. But thinking you'd like to die right away or die very quickly isn't right either; it's suffering, isn't it? Conditions don't belong to us, they follow their own natural laws. You can't do anything about the way the body is. You can prettify it a little, make it look attractive and clean for a while, like the young girls who paint their lips and let their nails grow long, but when old age arrives, everyone's in the same boat. That's the way the body is, you can't make it any other way. But what you can improve and beautify is the mind.

Anyone can build a house of wood and bricks, but the Buddha taught that that sort of home is not our real home, it's only nominally ours. It's a home in the world and it follows the ways of the world. Our real home is inner peace. An external material home may well be pretty, but it is not very peaceful. There's this worry and then that, this anxiety and then that. So we say it's not our real home, it's external to us, sooner or later we'll have to give it up. It's not a place we can live in permanently because it doesn't truly belong to us, it's part of the world. Our body is the same;

we take it to be self, to be "me" and "mine," but in fact it's not really so at all, it's another worldly home. Your body has followed its natural course from birth until now it's old and sick and you can't forbid it from doing that, that's the way it is. Wanting it to be different would be as foolish as wanting a duck to be like a chicken. When you see that that's impossible, that a duck has to be a duck, that a chicken has to be a chicken and that bodies have to get old and die, you will find strength and energy. However much you want the body to go on and last for a long time, it won't do that.

The Buddha said:

> Anicca vata sankhara
> Uppada vayadhammino
> Uppajjhitva nirujjhanti
> Tesam vupasamo sukho.
>
> "Conditions are impermanent,
> subject to rise and fall.
> Having arisen they cease--
> their stilling is bliss."

The word "sankhara" refers to this body and mind. Sankharas are impermanent and unstable, having come into being they disappear, having arisen they pass away, and yet everyone wants them to be permanent. This is foolishness. Look at the breath. Having come in, it goes out; that's its nature, that's how it has to be. The inhalation and exhalation have to alternate, there must be change. Sankharas exist through change, you can't prevent it. Just think: could you exhale without inhaling? Would it feel good? Or could you just inhale? We want things to be permanent, but they can't be, it's impossible. Once the breath has come in, it must go out; when it's gone out, it comes in again, and that's natural, isn't it?
Having been born, we get old and sick and then we die, and that's totally natural and normal. It's because sankharas have done their job, because the in-breaths and out-breaths have alternated in this way, that the human race is still here today.

As soon as we're born, we're dead. Our birth and death are just one thing. It's like a tree: when there's a root there must be twigs. When there are twigs there must be a root. You can't have one without the other. It's a little funny to see how at a death people are so grief-stricken and distracted, tearful and sad, and at a birth how happy and delighted. It's delusion, nobody has ever looked at this clearly. I think if you really want to cry, then it would be better to do so when someone's born. For actually birth is death, death is birth, the root is the twig, the twig is the root. If you've got to cry, cry at the root, cry at the birth. Look closely: if there was no birth there would be no death. Can you understand this?

Don't think a lot. Just think: "This is the way things are." It's your work, your duty. Right now nobody can help you, there's nothing that your family and your possessions can do for you. All that can help you now is the correct awareness.

So don't waver. Let go. Throw it all away.

Even if you don't let go, everything is starting to leave anyway. Can you see that, how all the different parts of your body are trying to slip away? Take your hair: when you were young it was thick and black, now it's falling out. It's leaving. Your eyes used to be good and strong, and now they're weak and your sight is unclear. When the organs have had enough they leave, this isn't their home. When you were a child your teeth were healthy and firm; now they're wobbly, perhaps you've got false ones. Your eyes, ears, nose, tongue--everything is trying to leave because this isn't their home. You can't make a permanent home in a sankhara; you can stay for a short while and then you have to go. It's like a tenant watching over his tiny little house with failing eyes. His teeth aren't so good, his ears aren't so good, his body's not so healthy, everything is leaving.

So you needn't worry about anything, because this isn't your real home, it's just a temporary shelter. Having come into this world,

you should contemplate its nature. Everything there is, is preparing to disappear. Look at your body. Is there anything there that's still in its original form? Is your skin as it used to be? Is your hair? It's not the same, is it? Where has everything gone? This is nature, the way things are. When their time is up, conditions go their way. This world is nothing to rely on--it's an endless round of disturbance and trouble, pleasures and pains. There's no peace.

When we have no real home we're like an aimless traveller out on the road, going this way for a while and then that way, stopping for a while and then setting off again. Until we return to our real home we feel ill-at-ease whatever we're doing, just like the one who's left his village to go on a journey. Only when he gets home again can he really relax and be at ease.

Nowhere in the world is any real peace to be found. The poor have no peace and neither do the rich. Adults have no peace, children have no peace, the poorly educated have no peace and neither do the highly-educated. There's no peace anywhere. That's the nature of the world.

Those who have few possessions suffer and so do those who have many. Children, adults, the aged, everyone suffers. The suffering of being old, the suffering of being young, the suffering of being wealthy, and the suffering of being poor--it's all nothing but suffering.

When you've contemplated things in this way you'll see anicca, impermanence, and dukkha, unsatisfactoriness. Why are things impermanent and unsatisfactory? It's because they're anatta, not-self.

Both your body that is lying here sick and painful, and the mind that is aware of its sickness and pain, are called dhammas. That which is formless, the thoughts, feelings and perceptions, is called namadhamma. That which is racked with aches and pains is called rupadhamma. The material is dhamma and the immaterial is

dhamma. So we live with dhammas, in dhamma, we are dhamma. In truth there's no self anywhere to be found, there are only dhammas continually arising and passing away, as is their nature. Every single moment we're undergoing birth and death. This is the way things are.

When we think of the Lord Buddha, how truly he spoke, we feel how worthy he is of salutation, reverence and respect. Whenever we see the truth of something, we see his teachings, even if we've never actually practised Dhamma. But even if we have a knowledge of the teachings, have studied and practised them, but still haven't seen their truth, then we're still homeless.

So understand this point that all people, all creatures, are about to leave. When beings have lived an appropriate time they go their way. The rich, the poor, the young, the old, all beings must experience this change.

When you realize that that's the way the world is, you'll feel that it's a wearisome place. When you see that there's nothing stable or substantial you can rely on, you'll feel wearied and disenchanted. Being disenchanted doesn't mean you're averse though. The mind is clear. It sees that there's nothing to be done to remedy this state of affairs, it's just the way the world is. Knowing in this way, you can let go of attachment, let go with a mind that is neither happy nor sad, but at peace with sankharas through seeing with wisdom their changing nature.

Anicca vata sankhara--all sankharas are impermanent. To put it simply: impermanence is the Buddha. If we see an impermanent phenomenon really clearly, we'll see that it's permanent, permanent in the sense that its subjection to change is unchanging. This is the permanence that living beings possess. There is continual transformation, from childhood through youth to old age, and that very impermanence, that nature to change, is permanent and fixed. If you look at it like that your heart will be at ease. It's not just you that has to go through this, it's everyone.

When you consider things thus, you'll see them as wearisome, and disenchantment will arise. Your delight in the world of sense-pleasures will disappear. You'll see that if you have a lot of things, you have to leave a lot behind; if you have few you will leave behind few. Wealth is just wealth, long life is just long life, they're nothing special.

What's important is that we should do as the Lord Buddha taught and build our own home, building it by the method that I've been explaining to you. Build your home. Let go. Let go until the mind reaches the peace that is free from advancing, free from retreating and free from stopping still. Pleasure is not our home, pain is not our home. Pleasure and pain both decline and pass away.

The Great Teacher saw that all sankharas are impermanent, and so he taught us to let go of our attachment to them. When we reach the end of our life, we'll have no choice anyway, we won't be able to take anything with us. So wouldn't it be better to put things down before that? They're just a heavy burden to carry around; why not throw off that load now? Why bother to drag them around? Let go, relax, and let your family look after you.

Those who nurse the sick grow in goodness and virtue. One who is sick and giving others that opportunity shouldn't make things difficult for them. If there's a pain or some problem or other, let them know, and keep the mind in a wholesome state. One who is nursing parents should fill his or her mind with warmth and kindness, not get caught in aversion. This is the one time when you can repay the debt you owe them. From your birth through your childhood, as you've grown up, you've been dependent on your parents. That we are here today is because our mothers and fathers have helped us in so many ways. We owe them an incredible debt of gratitude.

So today, all of you children and relatives gathered here together, see how your parents become your children. Before, you were their children; now they become yours. They become older and older until they become children again. Their memories go, their eyes don't see

so well and their ears don't hear, sometimes they garble their words. Don't let it upset you. All of you nursing the sick must know how to let go. Don't hold on to things, just let go and let them have their own way. When a young child is disobedient, sometimes the parents let it have its own way just to keep the peace, to make it happy. Now your parents are like that child. Their memories and perceptions are confused. Sometimes they muddle up your names, or you ask them to give you a cup and they bring a plate. It's normal, don't be upset by it.

Let the patient remember the kindness of those who nurse and patiently endure the painful feelings. Exert yourself mentally, don't let the mind become scattered and agitated, and don't make things difficult for those looking after you. Let those who nurse the sick fill their minds with virtue and kindness. Don't be averse to the unattractive side of the job, to cleaning up mucus and phlegm, or urine and excrement. Try your best. Everyone in the family give a hand.

These are the only parents you've got. They gave you life, they have been your teachers, your nurses and your doctors--they've been everything to you. That they have brought you up, taught you, shared their wealth with you and made you their heirs is the great beneficence of parents. Consequently the Buddha taught the virtues of katannu and katavedi, of knowing our debt of gratitude and trying to repay it. These two virtues are complementary. If our parents are in need, if they're unwell or in difficulty, then we do our best to help them. This is katannu-katavedi, it is a virtue that sustains the world. It prevents families from breaking up, it makes them stable and harmonious.

Today I have brought you the Dhamma as a gift in this time of illness. I have no material things to give you; there seem to be plenty of those in the house already, and so I give you Dhamma, something which has a lasting worth, something which you'll never be able to exhaust. Having received it from me you can pass it on to as many others as you like and it will never be depleted. That is the nature of Truth. I am happy to have been able to give you

this gift of Dhamma, and I hope it will give you strength to deal with your pain.

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1994]----------'RED THREAD ZEN - THE TAO
LOVE, PASSION, AND SEX'This text addresses some of the most fundamental and delicate
Therefore, it should be read, quoted and analysed ina mindful way.All copyrights to this docu
Subhana Barzaghi Sensei,Kuan-Yin Zen Center, NSW, AustraliaEnquiries: The Editor, "Min
Sydney Zen Centre, 251Young St., Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2
6602993----------Red Thread ZenThe Tao of
Love, Passion, and Sexby Subhana BarzaghiDay 4, Spring Sesshin 1993, Gorricks Run Ze
AustraliaMost of us have arrived at this particular point in our spiritualjourney with a little extr
baggage about passion, love, and sex, andI have noticed that many people on the spiritual p
tendencyin the mind to create a polarisation or a separation between thespiritual path and th
There a number of ways in whichthis polarisation and confusion is reinforced. One of those
continue to subscribe to a collective cultural belief and mythperpetuated through Christianity
predominant source ofmyth in our culture, about the fall of Eve. As you know, in thestory, E
ate of the forbidden fruit in the Garden ofEden and gave it to Adam, a symbolic gesture. Eve
as atemptress, a seducer, and she has been held responsible for the fallfrom heavenly grac
flesh has been falsely blamed for theevils of mankind for generations.This belief system is e
deep-seated and runs through ourwhole society, even today. It is reflected in our present m
sexual abuse and assault. In my work as a therapist in thatfield I noticed about ninety per ce
victimsprimarily womenwould often come away from an assault feeling that they were to bla
crime in our society where the victim walks away feelinglike somehow they did something w
to blame. Theywould often say things like, If only I hadnt stayed back at thatparty, If only I h
down that street, If only I hadntworn that particular dress, If only I hadnt got in the car andtak
home with that person, then maybe it wouldnt havehappened. We also hear offenders sayin
She ledme on, She asked for it, She encouraged me. In some ways womenare still carrying
blame for abuse and sexual assaultin our society. All of us are still redeeming the body of E
I see an enormous amount of that in therapy.Another factor that contributes to the disconnec
ofspirituality and sexuality is the notion of a body/mind/spirit split.It is as if this kind of thinkin
this compartmentalising of life, insome way perpetuates the notion that the body and the pas
theflesh belong to the lower realms, and the flesh needs to betranscended to realise the spir
of thinking is verydualistic and hierarchical in nature. The orthodox religious mind hassepara
physical from the spiritual, the sensual from the soul.Rejection of the body became a comm
among theworlds religions, and orthodox religion has never managed to enjoythe innocence
physical beauty and sensuality. Even inour own Zen history there is the story of a nun who
verybeautiful woman, stunningly beautiful, and who went to the monasteryto become a nun,

rejected. She went three times and shewas rejected each time, because, they told her, she
beautiful,she would corrupt the monks. The tragic story is that she was sointent on being a
took a hot iron and put it to her face,scarred her face, just so that she could enter the nunne
repressed rejection of physical beauty and attraction by orthodoxreligious authorities has co
religions obsession withcelibacy and its condemnation of enjoying and beautifying the body.
Christian monks would have to make confession to thepriest about masturbation. It was cor
act toexperience the normality of sexual arousal in the body. The flesh hadto be subdued a
can laugh about that now, but itsnot so long ago in our history.At the other end of the spectr
religious orthodox attitudeis our Western consumer cultures attitude to the flesh and the bod
made a devotional practice of adorning the body. On themarket we have endless products a
single region ofthe body, from the hair, to the skin, to the lips, to the breasts, tothe genitals, t
toenails. The human body from head to toe hasbecome an instrument of profit, a multibillion
industry.From these two extremes we are not modelled very healthy ways ofrelating to the p
nature of the body. On one side,the religious view of transcending the flesh and treating it a
on the other side the endless adoring of the body, fussingover its appearances in order to pr
which denies thenatural ageing process. One of my teachers, Christopher Titmuss, whois o
school, said, Religion has been unwilling to seethe sensual forces and the spirit as interconn
who areobsessed with preserving their looks and sexual attraction cannot seepast their brea
while others cannot see therelationship between their genitals and spirituality. Both miss an
flesh and spirit.Many years agomaybe not that many years agoI certainly engaged inwild an
sexual behaviour myself, that caused havoc withmy relationships and caused immense suffe
others. Isuffer deep remorse and regret for what was clearly a breaking of thethird precept,
sexual misconduct. In reaction, in a way,to that part of the wild woman in me and in an atter
surethat conduct never happened again, I decided to install a kind ofpolicewoman in my psy
Hannya: in Japanese temples theyhave wonderful little demons in the corner, with a sword,
demons called Hannya. So I decided to adopt one of those in mypsyche, and my policewom
any moment to cut downthat sexual desire or fantasy the moment it arose. No, you are notg
about that! Phoom! This went on for some time;while, as I said, I suffered deep guilt and re
path eventually culminated in my taking of the robes in SriLanka, and ordaining as a Buddhi
really long hair then,longer than it is now, and I went from long hair to no hair at all. ASwiss
the wonderful opportunity of shaving my head. I thoughtin some way shaving my head was
some of my vanity.But after I shaved my head it was the most exhilarating experience. Idon
you have had that experience, but the head is sosensitive when it hasnt got any hair on it, th
standingunder a shower where you could feel every little drop, every littledrop. So I was wa
with a smile, a grin, from ear to earfor days and days. This was a very joyous time and an
incrediblysensual experiencelike being born again. So I couldnt even escapethat way. I tho
to be a nun; I thought I was going toescape having to deal with all that sensuality stuff; and s
myhead ended up being one of the most sensual experiences.My policewoman served me v

years. But that too haddevastating effects. In some way it was like cutting off a deep partof
shadow comes back in the form of erotic fantasies,attractions, romantic projections, that hau
understandthat there is something very deep there that needs our attention. Formany of us
vitality is a mysterious life-force which seemsto operate under its own laws. Vows of celibac
oursexual energies, nor are they contained in the holy vows of matrimony.Sexual feelings ha
asserting themselves even in the mostpious minds, even in the most unlikely circumstances
here in sesshin people have wonderful fantasies. Ifwe do not integrate the mind, body, flesh
the spiritualwill always struggle with the physical, one attempting to claimsovereignty over th
life becomes a struggle and effort toconquer the passions in the name of the sacred. We do
becelibate here in sesshin, but the purpose of that is not to suppresssexual feelings or desir
to provide an opportunity for usto be completely alone, and experience other expressions of
with this undivided nature.Our own lay practice has its roots in the monastic tradition andline
and nuns who take vows of celibacy, which does notreally speak to us or help us deal with t
love,passion, and desire. But the intensity is there, and it rises up. Itdoes not help us deal w
energy in our daily lives. In the 17000 koans in our curriculumsome of you are looking a littl
atthat!there are three of four koans relating to sexuality. It barelygets a mention. Yet love a
passion are so potent energiesthat really have a huge impact on our lives. I know that I hav
years at retreats and I dont think I have ever met a teacher, upuntil recently, who would ope
about sex and love andpassion, particularly in a retreat.So what is the Tao of love, passion,
few koans or storiesat least give us some direction or insight into the sensual nature ofthe T
Unfortunately these three koans get repeated every timesomeone gives a talk about this. . .
themiscellaneous koans is, Why are perfectly enlightened bodhisattvasattached to the verm
vermilion thread is the redthread, and the red thread is symbolic: I have recently learned tha
line of tears , as I used to think, but it comes fromearly China, where the geisha girls and co
wear a redgarter on their thigh, as the line of passions. So: Why areperfectly enlightened bo
attached to the vermilion thread?One of the characters I want to introduce you to is a wonde
the Zen tradition, called Ikkyu, who is one of mylongstanding and favourite Zen masters and
guess, tothe wild woman in me. He was born in 1394 and was an illegitimate sonof the emp
He was known by some as the emperor ofrenegades, a wild wandering monk and teacher, s
CrazyCloud. He was a lover, a poet, and he could write very tenderly aboutthe beauty of wo
relentlessly attacked the hypocrisy of thethen corrupt Zen establishment, and even had wom
 Ithink he was one of the first Zen masters to have women as students;that was considered
was in the brothels and geishahouses that he developed the Red Thread Zen, a notion he b
Chinese master Kido and extended to deep and subtle levels ofrealisation. This very body i
true law. This verybody is the lotus of the true law, linking human beings to birth anddeath b
thread of passion. This approach was closely relatedto Tantric Buddhism, that used sexual
religious ritual.Ikkyus Red Thread form of Zen practice was a radical approach, anon-dualist
interpretation of the sexual act, realising this verybody is the Buddha-dharma. Ikkyu wrote a

firstrealisation experience:From the world of passions returning to the world of passions:The
moments pause.If it rains, let it rain; if the wind blows, let it blow.Ikkyus Red Thread Zen and
poetic, passionate nature was alsotempered, though, by his extensive training in the Rinzai
veryintense training. Rinzai was a very strict master, and Ikkyu was verystrict and demandin
students.At the age of 77, Ikkyu had a passionate relationship with a mistressnamed Lady S
blind singer and composer and a veryskilled musician, and she was in her late thirties. He w
ofbeautiful graphic poetry celebrating their love, and it was in LadyShin that Ikkyu finally loca
missing female self. AsManfred Steger commented in his book Crazy Clouds, Ikkyu incorpo
of the physical relationship into his teaching of Zen,playing on koans in an erotic context, an
manifest andessential worlds in a love-knot. His radical methods and practiceshonoured wo
thread that binds even the most enlightenedZen masters to passion, birth, and death. Ikkyu
joy inhuman love, and within sexuality there lies a profound sacredpractice, similar to Tantric
He infused Zen for the firsttime with a feminine element that had long been missing. When
years old that he was asked to be the abbot of Daitokoji,which is one the great temples in Ja
time it wascompletely in ruin from a civil war, so it was an extraordinary thingto do at 80 yea
rebuild Daitokoji: which he did. He had anextraordinary enlightened mind.Another great cha
master is Chao-chou, and he has somecomments about the passions. After master Chao-c
MountWu-tai, his teaching spread widely in north China. He was invited tostay at the Kuan
his own native town of Chao-chou.He came to the assembly and said, It is as if a transparen
held in ones hand. When a foreigner approaches it, it mirrorshim as such; when a native Ch
it, it mirrors him assuch. I take a stalk of grass and let it act as a golden-bodied one,sixteen
and I take a golden-bodied one, sixteen feet highand let it act as a stalk of grass. Buddhaho
andpassion is Buddhahood.During his sermon a monk asked him, In whom does Buddha ca
said, Buddha causes passion in all of us.The monk asked, How do we get rid of it?Chao-cho
should we get rid of it?Its not some great enlightenment verse, but it seems at least topoint
way in our daily lives.Another story that Aitken Roshi has told a number of times, a moreclas
also points at and disapproves of puritanicalreligious attitudes to sex. In ancient days an old
madeoffering to a hermit over a period of twenty years, and one day shesent her sixteen-yea
take food to the hermit, tellingher to make advances to him and to see what he would do. S
head on the hermits lap and said, How is this?The hermit said, The withered tree is rooted in
rock inbitter cold during winter months; there is no warmth, no life.The girl reported this to he
and the old woman said, Thatvulgarian! How outrageous! To think that I have made offerin
twenty years!So she drove the hermit away and burnt down his cottage. As AitkenRoshi sai
commentary on the third precept, of sexualmisconduct, While we may question the use of th
totest the monks realisation, it is clear that the aunt fundamentallydisapproves. The monk w
responding to the human being who laydown there on his lap. He was using her to express
asceticposition. The fire is a dream symbol of sex: You dont belong here!Sex belongs here!
acknowledgment of it. So: whatwould your response be?I wish to emphasise that not cuttin

is not asuggestion to violate the third precept. It is not a matter of sexualmisconduct. There
translation of the third precept by Thich NahtHanh which I think is particularly beautiful. Awa
sufferingcaused by sexual misconduct, I vow to cultivate responsibility andlearn ways to pro
and integrity of individuals,couples, family, and society. I am determined not to engage in se
without love and long-term commitment. To preserve thehappiness of myself and others, I a
respect mycommitments and the commitments of others. I will do everything in mypower to
from sexual abuse and to protect couples andfamilies from being broken by sexual miscond
the passions, for me now, after having gone from oneextreme to the other, is more like walk
integrity.When we deepen in our spiritual practice, our hearts become more andmore open.
and deep connections with people, withone another, truly deep loving intimacy. So how to k
dooropen, how to keep that heartfelt life there, but not be seduced by thepower and attractio
intimacy?Because it is in that deepintimacy, of course, that sexual attraction and energy can
andemerge. So how to maintain an integrity in that intimacy, and be trueto our feelings of lo
another, and not fall into that wellof sexual misconduct? My own job as a therapist and teac
is to create deep connections of intimacy, and that doeshappen with many people, and it is
wonderful and rich.Wonderful connections with people are possible in that situation. ButI ha
boundaries and ethics that I apply in those situations,particularly through my psychotherapy
are very strictethics around that relationship. You never engage in sexualrelationships with
even six months after you terminatewith a client, this is not OK. But while I can keep those
strictboundaries and ethics there, when I am in those roles, outside ofthose roles it is more
me. Then the heart is wide open;where then are the boundaries? I know my shadow is that
the time, with lots of people.Whatever emerges from our lives has its roots in Buddha-nature
gassh and be grateful for our sexuality, the creative energiesthat it releases to our receptive
mind. We do not need toblock our sexual energies, nor do we need to be a slave to them.S
loving committed relationship with its fusion oflove, play, magic, ecstasy, is life celebrating li
respectfulcommunion of the sexual act may reveal the divine mystery rather thanjust simply
entertaining sensations. What makes thedifference is our intentions, our love, our faith, and
attitudesthat we bring to this experience. If we hold a reverence for life, anawareness of our
interconnectedness and oneness, and we experience theother as none other than our very
of lovemakingis a spiritual meeting of the flesh and spirit. The boundaries of aseparate self
and life is making love with life. TheBuddha-tao is to be discovered in our daily lives, the sa
befound in the ordinary, and the ordinary in the sacred. ChristopherTitmuss was great on o
said, The bedroom becomes atemple of joy, and the sacred truth can be found equally betw
in the holy books. (I told you he was from the RedThread school.)There is a koan that I wou
finish with by Rainer Maria Rilke,just a short line out of a long poem, quoted in the book call
TheEnlightened Heart:Isnt the secret intentof this great Earth, when it forces lovers together
inside their boundless emotion all things may shudder with joy?May all beings venerate life
deep spiritual intimacy.Here in the fields: just those young green fronds making their way ou

This is so sensual and beautiful; this is the greatsensual nature all around us. Please enjoy
given at the Spring Sesshin 1993, Gorricks Run
Zendo)----------end of file

GOING FOR REFUGE

TAKING THE PRECEPTS

by
Bhikkhu Bodhi

The Wheel Publication No. 282/283/284

BUDDHIST PUBLICATION SOCIETY
KANDY 1981 SRI LANKA

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by
Mahendra Siriwardene and Chitra Weirich

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PREFACE

The first two steps in the process of becoming a lay disciple of the Buddha are the going for refuge (//sarana gamana//) and the undertaking of the five precepts (//panca-sila samadana//). By the former step a person makes the commitment to accept the Triple Gem --

the Buddha, the Dhamma, and the Sangha -- as the guiding ideals of his life, by the latter he expresses his determination to bring his actions into harmony with these ideals through right conduct. The following two tracts were written for the purpose of giving a clear and concise explanation of these two steps. Though they are intended principally for those who have newly embraced the Buddha's teaching they will probably be found useful as well by long-term traditional Buddhists wanting to understand the meaning of practices with which they are already familiar and also by those who want to know what becoming a Buddhist involves.

In order to keep our treatment compact, and to avoid the intimidating format of a scholastic treatise, references to source material in the tracts themselves have been kept to a minimum. Thus we here indicate the sources upon which our account has drawn. //Going for Refuge// is based primarily upon the standard commentarial passage on the topic, found with only minor variations in the Khuddakapatha Atthakatha (Paramatthajotika), the Dighanikaya Atthakatha (Sumangalavilasini), and the Majjhimanikaya Atthakatha (Papancasudani). The first has been translated by Ven. Bhikkhu Nanamoli in //Minor Readings and the Illustrator// (London: Pali Text Society, 1960), the third by Ven. Nyanaponika Thera in his //The Threefold Refuge// (B.P.S., The Wheel No. 76.).

The tract //Taking the Precepts// relies principally upon the commentarial explanations of the training rules in the Khuddakapatha Atthakatha, referred to above, and to the discussion of the courses of kamma in the Majjhimanikaya (commentary to No. 9, Sammaditthisutta). The former is available in English in Ven. Nanamoli's //Minor Readings and Illustrator//, the latter in //Right Understanding//, Discourse and Commentary on the Sammaditthisutta, translated by Bhikkhu Soma (Sri Lanka: Bauddha Sahitya Sabha, 1946). Another useful work on the precepts was //The Five Precepts and the Five Ennoblers// by HRH Vajirananavarorasa, a late Supreme Patriarch of Thailand (Bangkok: Mahamakut Rajavidyalaya Press, 1975). Also consulted was the section on the courses of karma in Vasubandhu's //Adhidharmakosa // and its commentary, a Sanskrit work of the Sarvastivada tradition.

Bhikkhu Bodhi

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GOING FOR REFUGE

The Buddha's teaching can be thought of as a kind of building with its own distinct foundation, stories, stairs, and roof. Like any other building the teaching also has a door, and in order to enter it we have to enter through this door. The door of entrance to the teaching of the Buddha is the going for refuge to the Triple Gem -- that is, to the Buddha as the fully enlightened teacher, to the Dhamma as the truth taught by him, and to the Sangha as the community of his noble disciples. From ancient times to the present the going for refuge has functioned as the entranceway to the dispensation of the Buddha, giving admission to the rest of the teaching from its lowermost story to its top. All those who embrace the Buddha's teaching do so by passing through the door of taking refuge, while those already committed regularly reaffirm their conviction by making the same threefold profession:

Buddham saranam gacchami
I go for refuge to the Buddha;
Dhammam saranam gacchami
I go for refuge to the Dhamma;
Sangham saranam gacchami
I go for refuge to the Sangha.

As slight and commonplace as this step might seem, especially in comparison with the lofty achievements lying beyond, its importance should never be underestimated, as it is this act which imparts direction and forward momentum to the entire practice of the Buddhist

path. Since the going for refuge plays such a crucial role it is vital that the act be properly understood both in its own nature and in its implications for future development along the path. To open up the process of going for refuge to the eye of inner understanding, we here present an examination of the process in terms of its most significant aspects. These will be dealt with under the following eight headings: the reasons for taking refuge; the existence of a refuge; the identification of the refuge objects; the act of going for refuge; the function of going for refuge, methods of going for refuge; the corruption and breach of the going for refuge; and the similes for the refuges.

I. The Reasons for Taking Refuge

When it is said that the practice of the Buddha's teaching starts with taking refuge, this immediately raises an important question. The question is: "What need do we have for a refuge?" A refuge is a person, place, or thing giving protection from harm and danger. So when we begin a practice by going for refuge, this implies that the practice is intended to protect us from harm and danger. Our original question as to the need for a refuge can thus be translated into another question: "What is the harm and danger from which we need to be protected?" If we look at our lives in review we may not see ourselves exposed to any imminent personal danger. Our jobs may be steady, our health good, our families well-provided for, our resources adequate, and all this we may think gives us sufficient reason for considering ourselves secure. In such a case the going for refuge becomes entirely superfluous.

To understand the need for a refuge we must learn to see our position as it really is; that is, to see it accurately and against its total background. From the Buddhist perspective the human situation is similar to an iceberg: a small fraction of its mass appears above the surface, the vast substratum remains below, hidden out of view. Owing to the limits of our mental vision our insight fails to penetrate beneath the surface crust, to see our situation in its underlying depths. But there is no need to speak of what we cannot see; even

what is immediately visible to us we rarely perceive with accuracy. The Buddha teaches that cognition is subservient to wish. In subtle ways concealed from ourselves our desires condition our perceptions, twisting them to fit into the mould they themselves want to impose. Thus our minds work by way of selection and exclusion. We take note of those things agreeable to our pre-conceptions; we blot out or distort those that threaten to throw them into disarray.

From the standpoint of a deeper, more comprehensive understanding the sense of security we ordinarily enjoy comes to view as a false security sustained by unawareness and the mind's capacity for subterfuge. Our position appears impregnable only because of the limitations and distortions of our outlook. The real way to safety, however, lies through correct insight, not through wishful thinking. To reach beyond fear and danger we must sharpen and widen our vision. We have to pierce through the deceptions that lull us into a comfortable complacency, to take a straight look down into the depths of our existence, without turning away uneasily or running after distractions. When we do so, it becomes increasingly clear that we move across a narrow footpath at the edge of a perilous abyss. In the words of the Buddha we are like a traveler passing through a thick forest bordered by a swamp and precipice; like a man swept away by a stream seeking safety by clutching at reeds; like a sailor crossing a turbulent ocean; or like a man pursued by venomous snakes and murderous enemies. The dangers to which we are exposed may not always be immediately evident to us. Very often they are subtle, camouflaged, difficult to detect. But though we may not see them straightaway the plain fact remains that they are there all the same. If we wish to get free from them we must first make the effort to recognize them for what they are. This, however, calls for courage and determination.

On the basis of the Buddha's teaching the dangers that make the quest for a refuge necessary can be grouped into three general classes: (1) the dangers pertaining to the present life; (2) those pertaining to future lives; and (3) those pertaining to the general course of existence. Each of these in turn involves two aspects: (A) and objective aspect which is a particular feature of the world; and

(B) a subjective aspect which is a corresponding feature of our mental constitution. We will now consider each of these in turn.

1. The dangers pertaining to the present life.
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reversals will not come upon us. Even death is only certain in that we can be sure it will strike. Exactly when it will strike still remains uncertain.

B. //Subjective aspect//. The adversities just sketched are objective features built into the world's constitution. On the one side there is calamity, crisis, and predicament, on the other the radical uncertainty pervading them. The subjective aspect of the danger pertaining to the present life consists in our negative response to this twofold liability.

The element of uncertainty tends to provoke in us a persistent disquietude running beneath our surface self-assurance. At a deep interior level we sense the instability of our reliances, their transience and vulnerability to change, and this awareness produces a nagging apprehensiveness which rises at times to a pitch of anxiety. The source of our disquietude we may not always be able to pinpoint, but it remains lurking in the undercurrent of the mind -- an unlocalized fear that our familiar supports will suddenly be stripped away, leaving us without our usual frame of reference.

This anxiety is sufficient disturbance in itself. Yet often our fears are confirmed. The course of events follows a pattern of its own independently of our will, and the two do not necessarily coincide. The world thrown up illness, loss, and death, which strike when the time is ripe. When the course of events clashes with our will the outcome is pain and dissatisfaction. If the conflict is small we become angry, upset, depressed, or annoyed; if it is great we undergo anguish, grief, or despair. In either case a fundamental disharmony emerges from the cleavage between desire and the world, and the result, for us, is suffering.

The suffering that arises is not significant solely in itself. It has a symptomatic value, pointing to some more deeply grounded malady underlying it. This malady lies in our attitude towards the world. We operate out of a mental frame built up of expectations, projections, and demands. We expect reality to conform to our wishes,

to submit to our mandates, to confirm our preconceptions, but this it refuses to do. When it refuses we meet pain and disappointment, born from the conflict between expectation and actuality. To escape this suffering one of the two must change, our will or the world. Since we cannot alter the nature of the world to make it harmonize with our will, the only alternative is to change ourselves, by putting away attachment and aversion towards the world. We have to relinquish our clinging, to stop hankering and grasping, to learn to view the fluctuation of events with a detached equanimity free from the swing of elation and dejection.

The mind of equanimity, poised beyond the play of worldly opposites, is the highest safety and security, but to gain this equanimity we stand in need of guidance. The guidance available cannot protect us from objective adversity. It can only safeguard us from the dangers of a negative response -- from anxiety, sorrow, frustration, and despair. This is the only protection possible, and because it grants us this essential protection such guidance can be considered a genuine refuge.

This is the first reason for going for refuge -- the need for protection from negative reactions to the dangers besetting us here and now.

2. The dangers pertaining to future lives
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A. //Objective aspect//. Our liability to harm and danger does not end with death. From the perspective of the Buddha's teaching the event of death is the prelude to a new birth and thus the potential passageway to still further suffering. The Buddha teaches that all living beings bound by ignorance and craving are subject to rebirth. So long as the basic drive to go on existing stands intact, the individualized current of existence continues on after death, inheriting the impressions and dispositions accumulated in the previous life. There is no soul to transmigrate from one life to the next, but there is an ongoing stream of consciousness which springs up following death in a new form appropriate to its own dominant
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tendencies.

Rebirth, according to Buddhism, can take place in any of six realms of becoming. The lowest of the six is the hells, regions of severe pain and torment where evil actions receive their due expiation. Then comes the animal kingdom where suffering prevails and brute force is the ruling power. Next is the realm of "hungry ghosts" (//petavisaya//), shadowy beings afflicted with strong desires they can never satisfy. Above them is the human world, with its familiar balance of happiness and suffering, virtue and evil. Then comes the world of the demi-gods (//asuras//), titanic beings obsessed by jealousy and ambition. And at the top stands the heavenly worlds inhabited by the //devas// or gods.

The first three realms of rebirth -- the hells, the animal kingdom, and the realm of ghosts -- together with the asuras, are called the "evil destinations" (//duggati//) or "plane of misery" (//apayabhumi//). They receive these names because of the preponderance of suffering found in them. The human world and the heavenly worlds are called, in contrast, the "happy destinations" (//sugati//) since they contain a preponderance of happiness. Rebirth in the evil destinations is considered especially unfortunate not only because of the intrinsic suffering they involve, but for another reason as well. Rebirth there is calamitous because escape from the evil destinations is extremely difficult. A fortunate rebirth depends on the performance of meritorious actions, but the beings in the evil destinations find little opportunity to acquire merit; thence the suffering in these realms tends to perpetuate itself in a circle very difficult to break. The Buddha says that if a yoke with a single hole was floating at random on the sea, and a blind turtle living in the sea were to surface once every hundred years -- the likelihood of the turtle pushing his neck through the hole in the yoke would be greater than that of a being in the evil destinations regaining human status. For these two reasons -- because of their inherent misery and because of the difficulty of escaping from them -- rebirth in the evil destinations is a grave danger pertaining to the future life, from which we need protection.

B. //Subjective aspect//. Protection from a fall into the plane of misery cannot be obtained from others. It can only be obtained by avoiding the causes leading to an unfortunate rebirth. The cause for rebirth into any specific plane of existence lies in our kamma, that is, our willed actions and volitions. Kamma divides into two classes, the wholesome and the unwholesome. The former are actions motivated by detachment, kindness, and understanding, the latter actions motivated by greed, hatred and delusion. These two classes of kamma generate rebirth into the two general planes of existence: wholesome kamma brings rebirth into the happy destinations, unwholesome kamma brings rebirth into the evil destinations.

We cannot obliterate the evil destinations themselves; they will continue on as long as the world itself endures. To avoid rebirth in these realms we can only keep watch over ourselves, by controlling our actions so that they do not spill over into the unwholesome courses leading to a plunge into the plane of misery. But to avoid generating unwholesome kamma we need help, and that for two principal reasons.

First, we need help because the avenues of action open to us are so varied and numerous that we often do not know which way to turn. Some actions are obviously wholesome or unwholesome, but others are difficult to evaluate, throwing us into perplexity when we run up against them. To choose correctly we require guidance -- the clear indications of one who knows the ethical value of all actions and the pathways leading to the different realms of being.

The second reason we need help is because, even when we can discriminate right from wrong, we are often driven to pursue the wrong against our better judgment. Our actions do not always follow the counsel of our dispassionate decisions. They are often impulsive, driven by irrational urges we cannot master or control. By yielding to these drives we work our own harm even while helplessly watching ourselves do so. We have to gain mastery over our mind, to bring our capacity for action under the control of our sense of higher wisdom. But this is a task which requires discipline. To learn the right course of discipline we need the instructions of one who understands

the subtle workings of the mind and can teach us how to conquer the obsessions which drive us into unhealthy self-destructive patterns of behavior. Because these instructions and the one who gives them help protect us from future harm and suffering, they can be considered a genuine refuge.

This is the second reason for going for refuge -- the need to achieve mastery over our capacity for action so as to avoid falling into the evil destinations in future lives.

3. The dangers pertaining to the general course of existence
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suffering; what we rely on for security is itself exposed to danger; what we turn to for protection itself needs to be protected. Nothing that we want to hold to can be held onto forever, without perishing: "It is crumbling away, it is crumbling away, therefore it is called `the world'."

Youth issues in old age, health in sickness, life in death. All union ends in separation, and in the pain that accompanies separation. But to understand the situation in its full depth and gravity we must multiply it by infinity. From time without beginning we have been transmigrating through the round of existence, encountering the same experiences again and again with vertiginous frequency: birth, aging, sickness and death, separation and loss, failure and frustration. Repeatedly we have made the plunge into the plane of misery; times beyond counting we have been animal, ghost, and denizen of hell. Over and over we have experienced suffering, violence, grief, despair. The Buddha declares that the amount of tears and blood we have shed in the course of our samsaric wandering is greater than the waters in the ocean; the bones we have left behind could form a heap higher than the Himalaya mountains. We have met this suffering countless times in the past, and as long as the causes of our cycling in //samsara// are not cut off we risk meeting more of the same in the course of our future wandering.

B. //Subjective aspect//. To escape from these dangers there is only one way of release: to turn away from all forms of existence, even the most sublime. But for the turning away to be effective we must cut off the causes that hold us in bondage to the round. The basic causes that sustain our wandering in //samsara// lie within ourselves. We roam from life to life, the Buddha teaches, because we are driven by a profound insatiable urge for the perpetuation of our being. This urge the Buddha calls //bhava-tanha//, the craving for existence. While craving for existence remains operative, even if only latently, death itself is no barrier to the continuation of the life-process. Craving will bridge the vacuum created by death, generating a new form of existence determined by the previously accumulated storage of kamma. Thus craving and existence sustain each other in succession. Craving

brings forth a new existence; the new existence gives the ground for craving to resume its search for gratification.

Underlying this vicious nexus which links together craving and repeated existence is a still more primordial factor called "ignorance" (//avijja//). Ignorance is a basic unawareness of the true nature of things, a beginningless state of spiritual unknowing. The unawareness operates in two distinct ways: on one side it obscures correct cognition, on the other it creates a net of cognitive and perceptual distortions. Owing to ignorance we see beauty in things that are really repulsive, permanence in the impermanent, pleasure in the unpleasurable, and selfhood in selfless, transient, unsubstantial phenomena. These delusions sustain the forward drive of craving. Like a donkey chasing a carrot suspended from a cart, dangling before its face, we rush headlong after the appearances of beauty, permanence, pleasure and selfhood, only to find ourselves still empty-handed, more tightly entangled in the samsaric round.

To be freed from this futile and profitless pattern it is necessary to eradicate the craving that keeps it in motion, not merely temporarily but permanently and completely. To eradicate craving the ignorance which supports it has to be dislodged, for as long as ignorance is allowed to weave its illusions the ground is present for craving to revive. The antidote to ignorance is wisdom (//panna//). Wisdom is the penetrating knowledge which tears aside the veils of ignorance in order to "see things as they really are." It is not mere conceptual knowledge, but an experience that must be generated in ourselves; it has to be made direct, immediate and personal. To arouse this wisdom we need instruction, help, and guidance -- someone who will teach us what we must understand and see for ourselves, and the methods by which we can arouse the liberating wisdom that will cut the cords binding us to repeated becoming. Since those who give this guidance, and the instructions themselves, provide protection from the perils of transmigration they can be considered a genuine refuge.

This is the third reason for going for refuge -- the need for deliverance from the pervasive unsatisfactoriness of //Samsara//.

II. The Existence of a Refuge

To realize that the human situation impels the search for a refuge is a necessary condition for taking refuge, but is not in itself a sufficient condition. To go for refuge we must also become convinced that an effective refuge actually exists. But before we can decide on the existence of a refuge we first have to determine for ourselves exactly what a refuge is.

The dictionary defines "refuge" as a shelter or protection from danger and distress, a person or place giving such protection, and an expedient used to obtain such protection. This tallies with the explanation of the Pali word //sarana//, meaning "refuge", which has come down in the Pali commentaries. The commentaries gloss the word //sarana //with another word meaning "to crush" (//himsati//), explaining that "when people have gone for refuge, then by that very going for refuge it crushes, dispels, removes, and stops their fear, anguish, suffering, risk of unhappy rebirth and defilement." [//Khuddakapatha-Atthakatha//: Saranagatanam ten'eva saranagamanena bhayam santasam dukkham duggatim parikkilesam himsati vidhamati niharati nirodheti.]

These explanations suggest two essential qualifications of a refuge. (1) First, a refuge must be itself beyond danger and distress. A person or thing subject to danger is not secure in itself, and thus cannot give security to others. Only what is beyond fear and danger can be confidently relied upon for protection. (2) Second, the purported refuge must be accessible to us. A state beyond fear and danger that is inaccessible is irrelevant to our concerns and thus cannot function as a refuge. In order for something to serve as a refuge it must be approachable, capable of giving protection from danger.

From this abstract determination of the qualifications of a refuge we can return to the concrete question at hand. Does there exist a

refuge able to give protection from the three types of dangers delineated above: from anxiety, frustration, sorrow and distress in the present life; from the risk of an unhappy destination after death; and from continued transmigration in //samsara//? The task of working out an answer to this question has to be approached cautiously. We must recognize at once that an objectively verifiable, publicly demonstrable answer cannot be given. The existence of a refuge, or the specification of a particular refuge, cannot be proven logically in an irrefutable manner binding on all. The most that can be done is to adduce cogent grounds for believing that certain persons or objects possess the qualifications of a refuge. The rest depends upon faith, a confidence born out of trust, at least until that initial assent is transformed into knowledge by means of direct experience. But even then the verification remains inward and personal, a matter of subjective appropriation rather than of logical proof or objective demonstration.

From the Buddhist perspective there are three refuges which together make available complete protection from danger and distress. These three are the Buddha, the Dhamma, and the Sangha. The three are not separate refuges each sufficient in itself; rather they are interrelated members of a single effective refuge which divides into three by way of a distinction in the characteristics and functions of its members. Why such a distinction is necessary becomes clear if we consider the order in which the three are presented.

The Buddha comes first because he is a person. Since we are persons we naturally look to another person for guidance, inspiration, and direction. When it is ultimate deliverance that is at stake, what we look for in the first place is a person who has himself reached complete freedom from danger and can lead us to the same state of safety. This is the Buddha, the enlightened one, who comes first in the triad for the reason that he is the person who discovers, achieves, and proclaims the state of refuge. In the second place we need that state of refuge itself, the state beyond fear and danger; then we need a path leading to this goal; and also we need a set of instructions guiding us along the path. This is the Dhamma, which as we will see has this threefold denotation. Then, in the third place,

we need persons who began like ourselves -- as ordinary people troubled by afflictions -- and by following the way taught by the guide reached the state of safety beyond fear and danger. This is the Sangha, the community of spiritual persons who have entered the path, realized the goal, and can now teach the path to others.

Within the triad each member works in harmony with the other two to make the means of deliverance available and effective. The Buddha serves as the indicator of refuge. He is not a savior who can bestow salvation through the agency of his person. Salvation or deliverance depends upon us, upon our own vigor and dedication in the practice of the teaching. The Buddha is primarily a teacher, an expounder of the path, who points out the way we ourselves must tread with our own energy and intelligence. The Dhamma is the actual refuge. As the goal of the teaching the Dhamma is the state of security free from danger; as the path it is the means for arriving at the goal; and as the verbal teaching it is the body of instructions describing the way to practice the path. But to make effective use of the means at our disposal we need the help of others who are familiar with the path. Those who know the path make up the Sangha, the helpers in finding refuge, the union of spiritual friends who can lead us to our own attainment of the path.

This triadic structure of the three refuges can be understood with the aid of a simple analogy. If we are ill and want to get well we need a doctor to diagnose our illness and prescribe a remedy; we need medicine to cure our illness; and we need attendants to look after our requirements. The doctor and attendants cannot cure us. The most they can do for us is to give us the right medicine and make sure that we take it. The medicine is the actual remedy which restores our health. Similarly, when seeking relief from suffering and distress, we rely on the Buddha as the physician who can find out the cause of our illness and show us the way to get well; we rely on the Dhamma as the medicine which cures our afflictions; and we rely on the Sangha as the attendants who will help us take the medicine. To get well we have to take the medicine. We can't just sit back and expect the doctor to cure us all by himself. In the same way, to find deliverance from suffering, we have to practice the Dhamma, for the

Dhamma is the actual refuge which leads to the state of deliverance.

III. Identification of the Objects of Refuge

The fruitfulness of the act of taking refuge is proportional to the depth and precision with which we understand the nature of the refuge-objects. Therefore these objects have to be identified with precision and correctly understood. Each refuge-object has a double layer of signification, one concrete and mundane, the other intangible and supramundane. The two are not entirely distinct, but intermesh in such a way that the former acts as a vehicle for the latter. An examination of each refuge in turn will make clear what their twofold signification is and how they interfuse.

1. The Buddha

The Buddha as refuge can be considered first. On one level the word "Buddha" refers to a particular figure -- the man Siddhattha Gotama who lived in India in the fifth century B.C. When we take refuge in the Buddha, we take refuge in this person, for he is the teacher of the Dhamma and the historical founder of Buddhism. However, in going to him for refuge, we do not take refuge in him merely in his concrete particularity. We rely upon him as the Buddha, the enlightened one, and this has a significance transcending the limits of what can be given by empirical, historical fact. What enables the Buddha to function as a refuge is his actualization of a supramundane attainment. This attainment is the state of Buddhahood or perfect enlightenment, a state which has been realized by other persons in the past and will be realized again in the future. Those who realize this state are Buddhas. When we take refuge in the Buddha we rely upon him as a refuge because he embodies this attainment in himself. It is his Buddhahood that makes the Buddha a refuge.

But what is the Buddhahood of the Buddha? In brief the Buddhahood

of the Buddha is the sum total of the qualities possessed by that person named Gotama which make him a Buddha. These qualities can be summed up as the abandonment of all defects and the acquisition of all virtues.

The defects abandoned are the defilements (//kilesa//) together with their residual impressions (//vasana//). The defilements are afflictive mental forces which cause inner corruption and disturbance and motivate unwholesome actions. Their principle members are greed, hatred, and delusion; from these all the secondary defilements derive. In the Buddha these defilements have been abandoned totally, completely, and finally. They are abandoned //totally// in that all defilements have been destroyed with none remaining. They are abandoned //completely// in that each one has been destroyed at the root, without residue. And they have been abandoned //finally// in that they can never arise again in the future.

The virtues acquired by the Buddha are very numerous, but two stand out as paramount: great wisdom (//mahapanna//) and great compassion (//maha-karuna//). The great wisdom of the Buddha has two aspects -- extensiveness of range and profundity of view. Through the extensive range of his wisdom the Buddha understands the totality of existent phenomena; through his profundity of view he understands the precise mode of existence of each phenomenon.

The Buddha's wisdom does not abide in passive contemplation but issues in great compassion. Through his great compassion the Buddha comes forth to work for the welfare of others. He takes up the burden of toiling for the good of sentient beings, actively and fearlessly, in order to lead them to deliverance from suffering.

When we go for refuge to the Buddha we resort to him as the supreme embodiment of purity, wisdom and compassion, the peerless teacher who can guide us to safety out of the perilous ocean of //samsara//.

2. The Dhamma
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The Dhamma too involves a double reference. At the elementary level the word "Dhamma" signifies the teaching of the Buddha -- the conceptually formulated, verbally expressed set of doctrines taught by or deriving from the historical figure Gotama. This teaching, called "the transmission" (//agama//), is contained in the //Tipitaka// or three collections of scripture and in the commentaries and expository works which explain them. The three collections are the Vinayapitaka, the Suttapitaka, and the Abhidhammapitaka. The Vinayapitaka collects together all the monastic rules and regulations detailing the discipline for Buddhist monks and nuns. The Suttapitaka contains the discourses of the Buddha expounding his doctrine and the practice of his path. The Abhidhammapitaka presents an exposition of the sphere of actuality from the standpoint of a precise philosophical understanding which analyzes actuality into its fundamental constituting elements and shows how these elements lock together through a network of conditional relations.

The verbally transmitted Dhamma contained in the scriptures and commentaries serves as the conduit to a deeper level of meaning communicated through its words and expressions. This is the Dhamma of actual achievement (//adhigama//), which comprises the path (//magga//) and the goal (//attha//). The goal is the final end of the teaching, //nibbana//, the complete cessation of suffering, the unconditioned state outside and beyond the round of impermanent phenomena making up //samsara//. This goal is to be reached by a specific path, a course of practice bringing its attainment, namely the noble eightfold path -- right views, right intentions, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. The path divides into two stages, a mundane path and a supramundane path. The mundane path is the course of application developed when its factors are cultivated in daily life and in periods of intensified practice. The supramundane path is a state of wisdom-consciousness that arises when all the requisite conditions for realization are fully matured, usually at the peak of intensified practice. This path actually represents a state in the experience of enlightenment, having the dual function of realizing nibbana and eradicating defilements.

The supramundane path comes only in momentary breakthroughs which, when they occur, effect radical transformations in the structure of the mind. These breakthroughs are four in number, called the four paths. The four divide according to their ability to cut the successively subtler "fetters" causing to //samsara//. The first path, the initial breakthrough to enlightenment, is the path of stream entry (//sotapattimagga//), which eradicates the fetters of ego-affirming views, doubt, and clinging to rites and wrong observances. The second, called the path of the once-returner (//sakadagamimagga//), does not cut off any fetters but weakens their underlying roots. The third, the path of the non-returner (//anagamimagga//), eliminates the fetters of sensual desire and ill-will. And the forth, the path of arahatship (//arahattamagga//), eradicates the five remaining fetters -- desire for existence in the spheres of fine material and immaterial being, conceit, restlessness, and ignorance. Each path-moment is followed immediately by several moments of another supramundane experience called fruition (//phala//), which comes in four stages corresponding to the four paths. Fruition marks the enjoyment of the freedom from defilement effected by the preceding path-moment. It is the state of release or experiential freedom which comes when the fetters are broken.

Earlier it was said that the Dhamma is the actual refuge. In the light of the distinctions just drawn this statement can now be made more precise. The verbal teaching is essentially a map, a body of instructions and guidelines. Since we have to rely on these instructions to realize the goal, the teaching counts as an actual refuge, but it is so in a derivative way. Thus we can call it an actual but indirect refuge. The mundane path is direct, since it must be practiced, but because it serves principally as preparation for the supramundane path its function is purely provisional; thus it is an actual and direct but provisional refuge. The supramundane path apprehends nibbana, and once attained leads irreversibly to the goal; thence it may be called an actual, direct, and superior refuge. However, even the supramundane path is a conditioned phenomenon sharing the characteristic of impermanence common to all conditioned phenomena. Moreover, as a means to an end, it possesses instrumental value only, not intrinsic value. Thus its status as a refuge is not

ultimate. Ultimate status as a refuge belongs exclusively to the goal, to the unconditioned state of nibbana, which therefore among all three refuges can alone be considered the refuge which is actual, direct, superior, and ultimate. It is the final resort, the island of peace, the sanctuary offering permanent shelter from the fears and dangers of samsaric becoming.

3. The Sangha

At the conventional or mundane level the Sangha signifies the Bhikkhu-Sangha, the order of monks. The Sangha here is an institutional body governed by formally promulgated regulations. Its doors of membership are open to any candidate meeting the required standards. All that is needed to enter the Sangha is to undergo ordination according to the procedure laid down in the Vinaya, the system of monastic discipline.

Despite its formal character, the order of monks fulfills an indispensable role in the preservation and perpetuation of the Buddha's dispensation. In an unbroken lineage extending back over twenty-five hundred years, the monastic order has served as the custodian of the Dhamma. The mode of life it makes possible permits it to exercise this function. The Buddha's dispensation, as we suggested, possesses a twofold character; it is a path of practice leading to liberation from suffering, and also a distinctive set of doctrines embedded in scriptures expounding the details of this path. The Sangha bears the responsibility for maintaining both aspects of the dispensation. Its members assume the burden of continuing the tradition of practice with the aim of showing that the goal can be realized and deliverance attained. They also take up the task of preserving the doctrines, seeing to it that the scriptures are taught and transmitted to posterity free from distortion and misinterpretation.

For these reasons the institutional Sangha is extremely vital to the perpetuation of the Buddha's teaching. However, the order of monks is not itself the Sangha which takes the position of the third refuge.

The Sangha which serves as refuge is not an institutional body but an unchartered spiritual community comprising all those who have achieved penetration of the innermost meaning of the Buddha's teaching. The Sangha-refuge is the ariyan Sangha, the noble community, made up exclusively of ariyans, person of superior spiritual stature. Its membership is not bound together by formal ecclesiastical ties but by the invisible bond of a common inward realization. The one requirement for admission is the attainment of this realization, which in itself is sufficient to grant entrance.

Though the way of life laid down for the monastic order, with its emphasis on renunciation and meditation, is most conducive to attaining the state of an ariyan, the monastic Sangha and the ariyan Sangha are not coextensive. Their makeup can differ, and that for two reasons: first, because many monks -- the vast majority in fact -- are still worldlings (//puthujjana//) and thence cannot function as a refuge; and second, because the ariyan Sangha can also include laymen. Membership in the ariyan Sangha depends solely on spiritual achievement and not on formal ordination. Anyone -- layman or monk -- who penetrates the Buddha's teaching by direct vision gains admission through that very attainment itself.[*]

* [It should be remarked that although the ariyan Sangha can include lay persons, the word "Sangha" is never used in the Theravada Buddhist tradition to include the entire body of practitioners of the teaching. In ordinary usage the word signifies the order of monks. Any extension beyond this would tend to be considered unjustified.]

The membership of the ariyan Sangha comprises eight types of persons, which unite into four pairs. The first pair consists of the person standing on the path of stream-entry and the stream-enterer, who has entered the way to deliverance and will attain the goal in a maximum of seven lives; the second pair of the person standing on the path of the once-returner and the once-returner, who will return to the human world only one more time before reaching the goal; the third pair of the person standing on the path of the non-returner and the non-returner, who will not come back to the human world again but will

take rebirth in a pure heavenly world where he will reach the final goal; and the fourth pair of the person standing on the path of arahatship and the arahat, who has expelled all defilements and cut off the ten fetters causing bondage to //samsara//.

The eight persons can be divided in another way into two general classes. One consists of those who, by penetrating the teaching, have entered the supramundane path to liberation but still must practice further to arrive at the goal. These include the first seven types of ariyan persons, who are collectively called "trainees" or "learners" (//sekha//) because they are still in the process of training. The second class comprises the arahats, who have completed the practice and fully actualized the goal. These are called "beyond training" (//asekha//) because they have no further training left to undertake.

Both the learners and the arahats have directly understood the essential import of the Buddha's teaching for themselves. The teaching has taken root in them, and to the extent that any work remains to be done they no longer depend on others to bring it to its consummation. By virtue of this inner mastery these individuals possess the qualifications needed to guide others towards the goal. Hence the ariyan Sangha, the community of noble persons, can function as a refuge.

IV. The Act of Going for Refuge

To enter the door to the teaching of the Buddha it is not enough merely to know the reference of the refuge-objects. The door of entrance to the teaching is the going for refuge to the Buddha, the Dhamma, and the Sangha. To understand what the refuge-objects mean is one thing, to go to them for refuge is another, and it is the going for refuge alone that constitutes the actual entrance to the dispensation.

But what is the going for refuge? At first glance it would seem to

be the formal commitment to the Triple Gem expressed by reciting the formula of refuge, for it is this act which marks the embracing of the Buddha's teaching. Such an understanding, however, would be superficial. The treatises make it clear that the true going for refuge involves much more than the reciting of a pre-established formula. They indicate that beneath the verbal profession of taking refuge there runs concurrently another process that is essentially inward and spiritual. This other process is the mental commitment to the taking of refuge.

The going for refuge, as defined by the commentaries, is in reality an occasion of consciousness: "It is an act of consciousness devoid of defilements, (motivated) by confidence in and reverence for (the Triple Gem), taking (the Triple Gem) as the supreme resort." [*] That the act is said to be "devoid of defilements" stresses the need for sincerity of aim. Refuge is not pure if undertaken with defiled motivation -- out of desire for recognition, pride, or fear of blame. The only valid motivation for taking refuge is confidence and reverence directed towards the Triple Gem. The act of consciousness motivated by confidence and reverence occurs "taking the Triple Gem as the supreme resort," (//parayana//). That the Triple Gem is taken as the "supreme resort" means that it is perceived as the sole source of deliverance. By turning to the threefold refuge as supreme resort, the going for refuge becomes an act of opening and self-surrender. We drop our defenses before the objects of refuge and open ourselves to their capacity to help. We surrender our ego, our claim to self-sufficiency, and reach out to the refuge-objects in the trust that they can guide us to release from our confusion, turmoil, and pain.

* [Tappasada-taggarutahi vihatakileso tapparayanatokarappavatto cittuppado saranagamanam.]

Like any other act of consciousness the going for refuge is a complex process made up of many factors. These factors can be classified by way of three basic faculties: intelligence, volition, and emotion. To bring the act of going for refuge into clearer focus we will take the mental process behind the outer act, divide it by way

of these faculties, and see how each contributes to its total character. That is, we will examine the going for refuge as an act of intelligence, will, and emotion.

Before doing this, however, one word of caution is necessary. Any particular phenomenon represents far more than is immediately visible even to a deeply probing inspection. A seed, for example, has a much greater significance than the grain of organic matter that meets the eye. On one side it collects into itself the entire history of the trees that went into its making; on the other it points beyond to the many potential trees locked up in its hull. Similarly the act of consciousness involved in taking refuge represents the crystallization of a vast network of forces extending backwards, forwards, and outwards in all directions. It simultaneously stands for the many lines of experience converging upon its formation out of the dim recesses of the past, and the potential for future lines of development barely adumbrated in its own immediate content. This applies equally to the act of taking refuge as a whole and to each of its constituting factors: both the whole and its parts must be seen as momentary concretions with a vast history, past and future, hidden from our sight. Therefore what emerges out of an analytical scrutiny of the refuge-act should be understood to be only a fraction of what the act implies by way of background and future evolution.

Turning to the act of taking refuge itself, we find in the first place that it is an act of understanding. Though inspired by reverence and trust, it must be guided by vision, by an intelligent perceptivity which protects it from the dangers of blind emotion. The faculty of intelligence steers the act of refuge towards the actualization of its inner urge for liberation. It distinguishes the goal from the distractions, and prevents the aspirant from deviating from his quest for the goal to go in pursuit of futile ends. For this reason we find that in the formulation of the noble eightfold path right view is given first. To follow the path we must see where it leads from, where it goes, and the steps that must be taken to get from the one point to the other.

In its initial form the faculty of intelligence involved in taking

refuge comprehends the basic unsatisfactoriness of existence which makes reliance on a refuge necessary. Suffering has to be seen as a pervasive feature infecting our existence at its root, which cannot be eliminated by superficial palliatives but only by a throughgoing treatment. We must come to see further that the causes of our dissatisfaction and unrest lie within ourselves, in our clinging, craving, and delusions, and that to get free from suffering we must follow a course which extinguishes its causes.

The mind also has to grasp the reliability of the refuge-objects. Absolute certainty as to the emancipating power of the teaching can only come later, with the attainment of the path, but already at the outset an intelligent conviction must be established that the refuge-objects are capable of providing help. To this end the Buddha has to be examined by investigating the records of his life and character; his teaching searched for contradictions and irrationalities; and the Sangha approached to see if it is worthy of trust and confidence. Only if they pass these tests can they be considered dependable supports for the achievement of our ultimate aim.

Intelligence comes into play not only with the initial decision to take refuge, but throughout the entire course of practice. The growth of understanding brings a deeper commitment to the refuges, and the deepening of the inner refuge facilitates the growth of understanding. The climax of this process of reciprocal development is the attainment of the supramundane path. When the path arises, penetrating the truth of the teaching, the refuge becomes irreversible, for it has been verified by direct experience.

The going for refuge is also an act of volition. It results from a voluntary decision free from coercion or outside pressures. It is a choice that must be //aparappaccaya//, "not compelled by others." This freely chosen act brings about a far-reaching restructuring of volition. Whereas previously the will might have been scattered among a multitude of interests and concerns, when the taking of refuge gains ascendency the will becomes ordered in a unified way determined by the new commitment. The spiritual ideal comes to the center of the inner

life, expelling the less crucial concerns and relegating the others to a position subordinate to its own direction. In this way the act of refuge brings to the mind a harmonization of values, which now ascend to and converge upon the fundamental aspiration for deliverance as the guiding purpose of all activity.

The act of taking refuge also effects a deep-seated reversal in the movement of the will. Before refuge is taken the will tends to move in an outward direction, pushing for the extension of its bounds of self-identity. It seeks to gain increasing territory for the self, to widen the range of ownership, control and domination. When refuge is sought in the teaching of the Buddha the ground is laid for this pattern to be undermined and turned around. The Buddha teaches that our drive for self-expansion is the root of our bondage. It is a mode of craving, of grasping and clinging, leading headlong into frustration and despair. When this is understood the danger in egocentric seeking comes to the surface and the will turns in the opposite direction, moving towards renunciation and detachment. The objects of clinging are gradually relinquished, the sense of "I" and "mine" withdrawn from the objects to which it has attached itself. Ultimate deliverance is now seen to lie, not in the extension of the ego to the limits of infinity, but in the utter abolition of the ego-delusion at its base.

The third aspect of going for refuge is the emotional. While going for refuge requires more than emotional fervor, it also cannot come to full fruition without the inspiring upward pull of the emotions. The emotions entering into the refuge act are principally three: confidence, reverence, and love. Confidence (//pasada//) is a feeling of serene trust in the protective power of the refuge-objects, based on a clear understanding of their qualities and functions. Confidence gives rise to reverence (//gaurava//), a sense of awe, esteem, and veneration born from a growing awareness of the sublime and lofty nature of the Triple Gem. Yet this reverence does not remain cool, formal, and aloof. As we experience the transforming effect of the Dhamma on our life, reverence awakens (//pema//). Love adds the element of warmth and vitality to the spiritual life. It kindles the flame of devotion, coming to expression in acts of dedicated service

by which we seek to extend the protective and liberative capacity of the threefold refuge to others.

V. The Function of Going for Refuge

The going for refuge is the door of entrance to the teaching of the Buddha. It functions in the context of the teaching as the entranceway to all the practices of the Buddhist discipline. To engage in the practices in their proper setting we have to enter them through the door of taking refuge, just as to go into a restaurant and have a meal we have to enter through the door. If we merely stand outside the restaurant and read the menu on the window we may come away with a thorough knowledge of the menu but not with a satisfied appetite. Similarly, by merely studying and admiring the Buddha's teaching we do not enter upon its practice. Even if we abstract certain elements of practice for our personal use without first taking refuge, our efforts cannot count as the actual practice of the Buddha's teaching. They are only practices derived from the teaching, or practices in harmony with the teaching, but so long as they are not conjoined with a mental attitude of taking refuge in the Triple Gem they have not yet become the practice of the Buddha's teaching.

To bring out the significance of going for refuge we can consider a contrast between two individuals. One meticulously observes the moral principles embedded in the five precepts (//pancasila//). He does not formally undertake the precepts in the context of Buddhist ethical practice but spontaneously conforms to the standards of conduct they enjoin through his own innate sense of right and wrong; that is, he follows them as part of natural morality. We might further suppose that he practices meditation several hours a day, but does this not in the framework of the Dhamma but simply as a means to enjoy peace of mind here and now. We can further suppose that this person has met the Buddha's teaching, appreciates it and respects it, but does not feel sufficiently convinced to acknowledge its truth or find himself

impelled to go for refuge.

On the other hand let us suppose there is another person whose circumstances prevent perfect observance of the precepts and who cannot find leisure for practicing meditation. But though he lacks these achievements, from the depths of his heart, with full sincerity, understanding, and dedication of purpose he has gone for refuge to the Triple Gem. Comparing these two persons we can ask whose mental attitude is of greater long-term spiritual value -- that of the person who without going for refuge observes the moral principles embedded in the five precepts and practices meditation several hours a day, or that of the other person who cannot accomplish these practices but has sincerely gone for refuge to the Buddha, Dhamma, and Sangha. No clear pronouncement on this case is found in the suttas and commentaries, but enough indication is given to support an intelligent guess. On this basis we would say that the mental attitude of the second person, who has gone for refuge with clear understanding and sincerity of heart, is of greater long-term spiritual value. The reason for such a judgment is as follows.

As a result of his moral and meditative practices the first individual will enjoy peace and happiness in his present life, and will accumulate merit which will lead to a favorable rebirth in the future. However, when that merit ripens, it will become exhausted and expend its force without leading to further spiritual development. When the fortunate rebirth resulting from the merit comes to an end, it will be followed by rebirth in some other plane, as determined by stored-up kamma, and the person will continue to revolve in the cycle of existence. His virtuous undertakings do not contribute directly to the transcending of the samsaric round.

On the other hand the person who has sincerely gone for refuge to the Triple Gem, without being capable of higher practices, still lays the foundation for spiritual progress in future lives merely by his heartfelt act of seeking refuge. Of course he has to reap the results of his kamma and cannot escape them by taking refuge, but all the same the mental act of going for refuge, if it is truly the focus of his inner life, becomes a powerful positive kamma in itself. It will

function as a link tending to bring him into connection with the Buddha's dispensation in future lives, thereby aiding his chances for further progress. And if he fails to reach deliverance within the dispensation of the present Buddha it will very likely lead him to the dispensations of future Buddhas, until he eventually reaches the goal. Since this all comes about through the germination of that mental act of going for refuge, we can understand that the taking of refuge is very essential.

The importance of going for refuge can be further gauged through a textual simile comparing faith to a seed. Since faith is the motivating force behind the act of refuge, the analogy may be transferred to the refuge-act itself. We explained earlier that the mental act of going for refuge calls into play three cardinal faculties -- understanding, will, and emotion. These three faculties are already present even in that very simple, basic act of seeking refuge, contained there as seeds with the potential to develop into the flowers and fruits of the Buddhist spiritual life. The understanding that leads a man to go for refuge -- the understanding of the danger and fearfulness of samsaric existence -- this is the seed for the faculty of wisdom which eventually issues in direct penetration of the four noble truths. The element of volition is the seed for the will to renunciation -- the driving force that impels a man to renounce his craving, enjoyments, and egoistic clingings in order to go forth in search of liberation. It functions as well as the seed for the practice of right effort, the sixth factor of the noble eightfold path, by which we strive to abandon unwholesome impure mental states and to cultivate the wholesome and pure states. Devotion and reverence for the Triple Gem -- these become the seed for the germination of "unwavering confidence" (//aveccappasada//), the assurance of a noble disciple whose confidence in the Buddha, Dhamma, and Sangha can never be shaken by any outside force. In this way the simple act of going for refuge serves as the threefold seed for the development of the higher faculties of right understanding, right effort, and unshakable confidence. From this example we can again understand the taking of refuge to be very essential.

VI. The Methods of Going for Refuge

The methods of going for refuge divide into two general kinds: the superior or supramundane going for refuge and the common or mundane going for refuge. The supramundane going for refuge is the going for refuge of a superior person, that is, of an ariyan disciple who has reached the supramundane path leading irreversibly to nibbana. When such a person goes for refuge to the Triple Gem, his going for refuge is a superior refuge, unshakable and invincible. The ariyan person can never again, through the remainder of his future births (which amount to a maximum of only seven), go for refuge to any other teacher than the Buddha, to any other doctrine than the Dhamma, or to any other spiritual community than the Sangha. The Buddha says that the confidence such a disciple places in the Triple Gem cannot be shaken by anyone in the world, that it is firmly grounded and immovable.

The common way of going for refuges is the way in which ordinary persons, the vast majority below the ariyan plane, go for refuge to the Triple Gem. This can be subdivided into two types: the initial going for refuge and the recurrent going for refuge.

The initial going for refuge is the act of formally going for refuge for the first time. When a person has studied the basic principles of the Buddha's teaching, undertaken some of its practices, and become convinced of its value for his life, he may want to commit himself to the teaching by making an outer profession of his conviction. Strictly speaking, as soon as there arises in his mind an act of consciousness which takes the Buddha, Dhamma, and Sangha as his guiding ideal, that person has gone for refuge to the Triple Gem and become a Buddhist lay disciple (//upasaka//). However, within the Buddhist tradition it is generally considered to be insufficient under normal circumstances to rest content with merely going for refuge by an internal act of dedication. If one has sincerely become convinced of the truth of the Buddha's teaching, and wishes to follow the teaching, it is preferable, when possible, to conform to the

prescribed way of going for refuge that has come down in the Buddhist tradition. This way is to receive the three refuges from a bhikkhu, a Buddhist monk who has taken full ordination and remains in good standing in the monastic Order.

After one has decided to go for refuge, one should seek out a qualified monk -- one's own spiritual teacher or another respected member of the Order -- discuss one's intentions with him, and make arrangements for undergoing the ceremony. When the day arrives one should come to the monastery or temple bringing offerings such as candles, incense, and flowers for the shrine room and a small gift for the preceptor. After making the offerings one should, in the presence of the preceptor, join the palms together in respectful salutation (//anjali//), bow down three times before the image of the Buddha, and pay respects to the Buddha, Dhamma, and Sangha, as represented by the images and symbols in the shrine. Then, kneeling in front of the shrine, one should request the bhikkhu to give the three refuges. The bhikkhu will reply: "Repeat after me" and then recite:

Buddham saranam gacchami
I go for refuge to the Buddha;
Dhammam saranam gacchami
I go for refuge to the Dhamma;
Sangham saranam gacchami
I go for refuge to the Sangha.
Dutiyampi Buddham saranam gacchami
A second time I go for refuge to the Buddha.
Dutiyampi Dhammam saranam gacchami
A second time I go for refuge to the Dhamma.
Dutiyampi Sangham saranam gacchami
A second time I go for refuge to the Sangha.
Tatiyampi Buddham saranam gacchami
A third time I go for refuge to the Buddha.
Tatiyampi Dhammam saranam gacchami
A third time I go for refuge to the Dhamma.
Tatiyampi Sangham saranam gacchami
A third time I go for refuge to the Sangha.

The candidate should repeat each line after the bhikkhu. At the end the bhikkhu will say: //Saranagamanam sampunnam// "The going for refuge is completed." With this one formally becomes a lay follower of the Buddha, and remains such so long as the going for refuge stands intact. But to make the going for refuge especially strong and definitive, the candidate may confirm his acceptance of the refuge by declaring to the monk: "Venerable sir, please accept me as a lay disciple gone for refuge from this day forth until the end of my life." This phrase is added to show one's resolution to hold to the three refuges as one's guiding ideal for the rest of one's life. Following the declaration of the refuges, the bhikkhu will usually administer the five precepts, the ethical observances of abstaining from taking life, stealing, sexual misconduct, false speech, and intoxicants. These will be discussed in subsequent articles.

By undergoing the formal ceremony of taking refuge one openly embraces the teaching of the Buddha and becomes for the first time a self-declared follower of the Master. However, going for refuge should not be an event which occurs only once in a lifetime and then is allowed to fade into the background. Going for refuge is a method of cultivation, a practice of inner development which should be undertaken regularly, repeated and renewed every day as part of one's daily routine. Just as we care for our body by washing it each morning, so we should also take care of our mind by implanting in it each day the fundamental seed for our development along the Buddhist path, that is, the going for refuge. Preferably the going for refuge should be done twice each day, with each refuge repeated three times; but if a second recitation is too difficult to fit in, as a minimum one recitation should be done every day, with three repetitions of each refuge.

The daily undertaking of the refuges is best done in a shrine room or before a household altar with a Buddha-image. The actual recitation should be preceded by the offering of candles, incense, and possibly flowers. After making the offerings one should make three salutations before the Buddha-image and then remain kneeling with the hands held out palms joined. Before actually reciting the refuge formula it may be helpful to visualize to oneself the three objects of

refuge arousing the feeling that one is in their presence. To represent the Buddha one can visualize an inspiring picture or statue of the Master. The Dhamma can be represented by visualizing, in front of the Buddha, three volumes of scripture to symbolize the Tipitaka, the three collections of Buddhist scriptures. The Dhamma can also be represented by the //dhammacakka//, the "wheel of Dhamma," with its eight spokes symbolizing the noble eightfold path converging upon nibbana at the hub; it should be bright and beautiful, radiating a golden light. To represent the Sangha one can visualize on either side of the Buddha the two chief disciples, Sariputta and Moggallana; alternatively, one can visualize around the Buddha a group of monks, all of them adepts of the teaching, arahats who have conquered the defilements and reached perfect emancipation.

Generating deep faith and confidence, while retaining the visualized images before one's inner eye, one should recite the refuge-formula three times with feeling and conviction. If one is undertaking the practice of meditation it is especially important to recite the refuge-formula before beginning the practice, for this gives needed inspiration to sustain the endeavor through the difficulties that may be encountered along the way. For this reason those who undertake intensive meditation and go off into solitude preface their practice, not with the usual method of recitation, but with a special variation: //Aham attanam Buddhassa niyyatemi Dhammassa Sanghassa//, "My person I surrender to the Buddha, Dhamma, and Sangha." By surrendering his person and life to the Triple Gem the yogin shields himself against the obstacles which might arise to impede his progress and safeguards himself against egoistic clinging to the attainments he might reach. However, this variation on the refuge-formula should not be undertaken lightly, as its consequences are very serious. For ordinary purposes it is enough to use the standard formula for daily recitation.

VII. Corruptions and Breach of the Refuge

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//Corruptions// of the refuge are factors that make the going for refuge impure, insincere, and ineffective. According to the commentaries there are three factors that defile the going for refuge -- ignorance, doubt, and wrong views. If one does not understand the reasons for going for refuge, the meaning of taking refuge, or the qualities of the refuge-objects, this lack of understanding is a form of ignorance which corrupts the going for refuge. Doubt corrupts the refuge insofar as the person overcome by doubt cannot settle confidence firmly in the Triple Gem. His commitment to the refuge is tainted by inner perplexity, suspicion, and indecision. The defilement of wrong views means a wrong understanding of the act of refuge or the refuge-objects. A person holding wrong views goes for refuge with the thought that the refuge act is a sufficient guarantee of deliverance; or he believes that the Buddha is a god with the power to save him, or that the Dhamma teaches the existence of an eternal self, or that the Sangha functions as an intercessory body with the ability to mediate his salvation. Even though the refuge act is defiled by these corruptions, as long as a person regards the Triple Gem as his supreme reliance his going for refuge is intact and he remains a Buddhist follower. But though the refuge is intact, his attitude of taking refuge is defective and has to be purified. Such purification can come about if he meets a proper teacher to give him instruction and help him overcome his ignorance, doubts, and wrong views.

The //breach// of the refuge means the breaking or violation of the commitment to the threefold refuge. A breach of the refuge occurs when a person who has gone for refuge comes to regard some counterpart to the three refuges as his guiding ideal or supreme reliance. If he comes to regard another spiritual teacher as superior to the Buddha, or as possessing greater spiritual authority than the Buddha, then his going for refuge to the Buddha is broken. If he comes to regard another religious teaching as superior to the Dhamma, or resorts to some other system of practice as his means to deliverance, then his going for refuge to the Dhamma is broken. If he comes to regard some spiritual community other than the ariyan Sangha as endowed with supramundane status, or as occupying a higher spiritual level than the ariyan Sangha, then his going for refuge to the Sangha is broken. In

order for the refuge-act to remain valid and intact, the Triple Gem must be recognized as the exclusive resort for ultimate deliverance: "For me there is no other refuge, the Buddha, Dhamma, and Sangha are my supreme refuge." [*]

* [//Natthi me saranam annam Buddho (Dhammo Sangho) me saranam varam// -- traditional Buddhist devotional stanzas.]

Breaking the commitment to any of the three refuge-objects breaks the commitment to all of them, since the effectiveness of the refuge-act requires the recognition of the interdependence and inseparability of the three. Thus by adopting an attitude which bestows the status of a supreme reliance upon anything outside the Triple Gem, one cuts off the going for refuge and relinquishes one's claim to be a disciple of the Buddha, Dhamma and Sangha. [*] In order to become valid once again the going for refuge must be renewed, preferably by confessing one's lapse and then by once more going through the entire formal ceremony of taking refuge.

* [Though the traditional literature always explains the breach of the refuge as occurring though a change of allegiance, it would seem that a complete loss of interest in the Triple Gem and the feeling that reliance on a refuge is not necessary would also break the commitment to the threefold refuge.]

VIII The Similes for the Refuges

In the traditional Indian method of exposition no account or treatment of a theme is considered complete unless it has been illustrated by similes. Therefore we conclude this explanation of going for refuge with a look at some of the classical similes for the objects of refuge. Though many beautiful similes are given in the texts, from

fear of prolixity we here limit ourselves to four.

The first simile compares the Buddha to the sun, for his appearance in the world is like the sun rising over the horizon. His teaching of the true Dhamma is like the net of the sun's rays spreading out over the earth, dispelling the darkness and cold of the night, giving warmth and light to all beings. The Sangha is like the beings for whom the darkness of night has been dispelled, who go about their affairs enjoying the warmth and radiance of the sun.

The second simile compares the Buddha to the full moon, the jewel of the night-time sky. His teaching of the Dhamma is like the moon shedding its beams of light over the world, cooling off the heat of the day. The Sangha is like the persons who go out in the night to see and enjoy the refreshing splendor of the moonlight.

In the third simile the Buddha is likened to a great raincloud spreading out across the countryside at a time when the land has been parched with a long summer's heat. The teaching of the true Dhamma is like the downpour of the rain, which inundates the land giving water to the plants and vegetation. The Sangha is like the plants -- the trees, shrubs, bushes, and grass -- which thrive and flourish when nourished by the rain pouring down from the cloud.

The fourth simile compares the Buddha to a lotus flower, the paragon of beauty and purity. Just as a lotus grows up in a muddy lake, but rises above the water and stands in full splendor unsoiled by the mud, so the Buddha, having grown up in the world, overcomes the world and abides in its midst untainted by its impurities. The Buddha's teaching of the true Dhamma is like the sweet perfumed fragrance emitted by the lotus flower, giving delight to all. And the Sangha is like the host of bees who collect around the lotus, gather up the pollen, and fly off to their hives to transform it into honey.

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TAKING THE PRECEPTS

Going for refuge to the Triple Gem -- the Buddha, the Dhamma, and the Sangha -- is the door of entrance to the Buddha's teaching. To enter the teaching we have to pass through this door, but once we have made the initial commitment by taking refuge it is necessary to go further and to put the teaching into actual practice. For the Buddha's teaching is not a system of salvation by faith. It is essentially a path leading to nibbana, the end of suffering. At the outset we need a certain degree of faith as the incentive for entering the path, but progress towards the goal depends primarily upon our own energy and intelligence in following the path through each of its successive stages. The teaching takes the attainment of deliverance away from every external resort and places it into our own hands. We have to realize the goal for ourselves, within ourselves, by working upon ourselves with the guidance of the Buddha's instructions.

The path of liberation that the Buddha points to is the threefold training in moral discipline (//sila//), concentration (//samadhi//), and wisdom (//panna//). These three divisions of the path rise up each in dependence upon its predecessor -- concentration upon moral discipline and wisdom upon concentration. The foundation for the entire path, it can be seen, is the training in moral discipline. Because this first section of the path plays such a pivotal role it is vitally important for the serious practitioner to obtain a clear understanding of its essential meaning and the way it is to be practiced. To aid the development of such an understanding we here present an explanation of the training in sila or moral discipline, giving special attention to its most basic form as the observance of the five precepts (//pancasila//). The subject will be dealt with under the following headings: (I) the essential meaning of sila; (II) the five precepts individually explained; (III) the eight precepts; (IV) the benefits of sila; (V) the undertaking of sila; (VI) the breach of sila; and (VII) the similes for sila.

I. The Essential Meaning of Sila

The Pali word for moral discipline, //sila//, has three levels of meaning: (1) inner virtue, i.e. endowment with such qualities as kindness, contentment, simplicity, truthfulness, patience, etc.; (2) virtuous actions of body and speech which express those inner virtues outwardly; and (3) rules of conduct governing actions of body and speech designed to bring them into accord with the ethical ideals. These three levels are closely intertwined and not always distinguishable in individual cases. But if we isolate them, sila as inner virtue can be called the aim of the training in moral discipline, sila as purified actions of body and speech the manifestation of that aim, and sila as rules of conduct the systematic means of actualizing the aim. Thus sila as inner virtue is established by bringing our bodily and verbal actions into accord with the ethical ideals, and this is done by following the rules of conduct intended to give these ideals concrete form.

The Buddhist texts explain that sila has the characteristic of harmonizing our actions of body and speech. Sila harmonizes our actions by bringing them into accord with our own true interests, with the well-being of others, and with universal laws. Actions contrary to sila lead to a state of self-division marked by guilt, anxiety, and remorse. But the observance of the principles of sila heals this division, bringing our inner faculties together into a balanced and centered state of unity. Sila also brings us into harmony with other men. While actions undertaken in disregard of ethical principles lead to relations scarred by competitiveness, exploitation, and aggression, actions intended to embody such principles promote concord between man and man -- peace, cooperation, and mutual respect. The harmony achieved by maintaining sila does not stop at the social level, but leads our actions into harmony with a higher law -- the law of kamma, of action and its fruit, which reigns invisibly behind the entire world of sentient existence.

The need to internalize ethical virtue as the foundation for the

path translates itself into a set of precepts established as guidelines to good conduct. The most basic set of precepts found in the Buddha's teaching is the //pancasila//, the five presents, consisting of the following five training rules:

(1) the training rule of abstaining from taking life;
(2) the training rule of abstaining from taking what is not given;
(3) the training rule of abstaining from sexual misconduct;
(4) the training rule of abstaining from false speech; and
(5) the training rule of abstaining from fermented and distilled intoxicants which are the basics for heedlessness.

These five precepts are the minimal ethical code binding on the Buddhist laity. They are administered regularly by the monks to the lay disciples at almost every service and ceremony, following immediately upon the giving of the three refuges. They are also undertaken afresh each day by earnest lay Buddhists as part of their daily recitation.

The precepts function as the core of the training in moral discipline. They are intended to produce, through methodical practice, that inner purity of will and motivation which comes to expression as virtuous bodily and verbal conduct. Hence the equivalent term for precept, //sikkhapada//, which means literally "factor of training," that is, a factor of the training in moral discipline. However, the formulation of ethical virtue in terms of rules of conduct meets with an objection reflecting an attitude that is becoming increasingly widespread. This objection, raised by the ethical generalist, calls into question the need to cast ethics into the form of specific rules. It is enough, it is said, simply to have good intentions and to let ourselves be guided by our intuition as to what is right and wrong. Submitting to rules of conduct is at best superfluous, but worse tends to lead to a straightjacket conception of morality, to a constricting and legalistic system of ethics.

The Buddhist reply is that while moral virtue admittedly cannot be equated flatly with any set of rules, or with outward conduct

conforming to rules, the rules are still of value for aiding the development of inner virtue. Only the very exceptional few can alter the stuff of their lives by a mere act of will. The overwhelming majority of men have to proceed more slowly, with the help of a set of stepping stones to help them gradually cross the rough currents of greed, hatred, and delusion. If the process of self-transformation which is the heart of the Buddhist path begins with moral discipline, then the concrete manifestation of this discipline is in the lines of conduct represented by the five precepts, which call for our adherence as expedient means to self-transformation. The precepts are not commandments imposed from without, but principles of training each one takes upon himself through his own initiative and endeavors to follow with awareness and understanding. The formulas for the precepts do not read: "Thou shalt abstain from this and that." They read: "I undertake the training rule to abstain from the taking of life," etc. The emphasis here, as throughout the entire path, is on self-responsibility.

The precepts engender virtuous dispositions by a process involving the substitution of opposites. The actions prohibited by the precepts -- killing, stealing, adultery, etc. -- are all motivated by unwholesome mental factors called in Buddhist terminology the "defilements" (//kilesa//). By engaging in these actions knowingly and willingly we reinforce the grip of the defilements upon the mind to the point where they become our dominant traits. But when we take up the training by observing the precepts we then put a brake upon the current of unwholesome mental factors. There then takes place a process of "factor substitution" whereby the defilements are replaced by wholesome states which become increasingly more deeply ingrained as we go on with the training.

In this process of self-transformation the precepts draw their efficacy from another psychological principle, the law of development through repetition. Even though at first a practice arouses some resistance from within, if it is repeated over and over with understanding and determination, the qualities it calls into play pass imperceptibly into the makeup of the mind. We generally begin in the grip of negative attitudes, hemmed in by unskillful emotions. But if

we see that these states lead to suffering and that to be free from suffering we must abandon them, then we will have sufficient motivation to take up the training designed to counter them. This training starts with the outer observance of sila, then proceeds to internalize self-restraint through meditation and wisdom. At the start to maintain the precepts may require special effort, but by degrees the virtuous qualities they embody will gather strength until our actions flow from them as naturally and smoothly as water from a spring.

The five precepts are formulated in accordance with the ethical algorithm of using oneself as the criterion for determining how to act in relation to others. In Pali the principle is expressed by the phrase //attanam upamam katva//, "consider oneself as similar to others and others as similar to oneself." The method of application involves a simple imaginative exchange of oneself and others. In order to decide whether or not to follow a particular line of action, we take ourselves as the standard and consider what would be pleasant and painful for ourselves. Then we reflect that others are basically similar to ourselves, and so, what is pleasant and painful to us is also pleasant and painful to them; thus just as we would not want others to cause pain for us, so we should not cause pain for others. As the Buddha explains:

> In this matter the noble disciple reflects: `Here am I, fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose someone should deprive me of my life, it would not be a thing pleasing or delightful to me. If I, in my turn, were to deprive of his life one fond of life, not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For that state which is not pleasant or delightful to me must be not pleasant or delightful to another: and a state undear and unpleasing to me, how could I inflict that upon another?' As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining.
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> Samyuttanikaya, 55, No. 7

This deductive method the Buddha uses to derive the first four precepts. The fifth precept, abstaining from intoxicants, appears to deal only with my relation to myself, with what I put into my own body. However, because the violation of this precept can lead to the violation of all the other precepts and to much further harm for others, its social implications are deeper than is evident at first sight and bring it into range of this same method of derivation.

Buddhist ethics, as formulated in the five precepts, is sometimes charged with being entirely negative. It is criticized on the ground that it is a morality solely of avoidance lacking any ideals of positive action. Against this criticism several lines of reply can be given. First of all it has to be pointed out that the five precepts, or even the longer codes of precepts promulgated by the Buddha, do not exhaust the full range of Buddhist ethics. The precepts are only the most rudimentary code of moral training, but the Buddha also proposes other ethical codes inculcating definite positive virtues. The Mangala Sutta, for example, commends reverence, humility, contentment, gratitude, patience, generosity, etc. Other discourses prescribe numerous family, social, and political duties establishing the well being of society. And behind all these duties lie the four attitudes called the "immeasurables" -- loving-kindness, compassion, sympathetic joy, and equanimity.

But turning to the five precepts themselves, some words have to be said in defense of their negative formulation. Each moral principle included in the precepts contains two aspects -- a negative aspect, which is a rule of abstinence, and a positive aspect, which is a virtue to be cultivated. These aspects are called, respectively, //varitta// (avoidance) and //caritta// (positive performance). Thus the first precept is formulated as abstaining from the destruction of life, which in itself is a //varitta//, a principle of abstinence. But corresponding to this, we also find in the descriptions of the practice of this precept a //caritta//, a positive quality to be developed, namely compassion. Thus in the suttas we read: "The disciple, abstaining from the taking of life, dwells without stick or

sword, conscientious, full of sympathy, desirous of the welfare of all living beings." So corresponding to the negative side of abstaining from the destruction of life, there is the positive side of developing compassion and sympathy for all beings. Similarly, abstinence from stealing is paired with honesty and contentment, abstinence from sexual misconduct is paired with marital fidelity in the case of lay people and celibacy in the case of monks, abstinence from falsehood is pared with speaking the truth, and abstinence from intoxicants is paired with heedfulness.

Nevertheless, despite this recognition of a duality of aspect, the question still comes up: if there are two sides to each moral principle, why is the precept worded only as an abstinence? Why don't we also undertake training rules to develop positive virtues such as compassion, honesty, and so forth?

The answer to this is twofold. First, in order to develop the positive virtues we have to begin by abstaining from the negative qualities opposed to them. The growth of the positive virtues will only be stunted or deformed as long as the defilements are allowed to reign unchecked. We cannot cultivate compassion while at the same time indulging in killing, or cultivate honesty while stealing and cheating. At the start we have to abandon the unwholesome through the aspect of avoidance. Only when we have secured a foundation in avoiding the unwholesome can we expect to succeed in cultivating the factors of positive performance. The process of purifying virtue can be compared to growing a flower garden on a plot of uncultivated land. We don't begin by planting the seeds in expectation of a bountiful yield. We have to start with the duller work of weeding out the garden and preparing the beds. Only after we have uprooted the weeds and nourished the soil can we plant the seeds in the confidence that the flowers will grow healthily.

Another reason why the precepts are worded in terms of abstinence is that the development of positive virtues cannot be prescribed by rules. Rules of training can govern what we have to avoid and perform in our outer actions but only ideals of aspiration, not rules, can govern what develops within ourselves. Thus we cannot take up a

training rule to always be loving towards others. To impose such a rule is to place ourselves in a double bind since inner attitudes are just simply not so docile that they can be determined by command. Love and compassion are the fruits of the work we do on ourselves inwardly, not of assenting to a precept. What we can do is to undertake a precept to abstain from destroying life and from injuring other beings. Then we can make a resolution, preferably without much fanfare, to develop loving-kindness, and apply ourselves to the mental training designed to nourish its growth.

One more word should be added concerning the formulation of the precepts. Despite their negative wording, even in that form the precepts are productive of tremendous positive benefits for others as well as for oneself. The Buddha says that one who abstains from the destruction of life gives immeasurable safety and security to countless living beings. How the simple observance of a single precept leads to such a result is not immediately obvious but calls for some thought. Now by myself I can never give immeasurable safety and security to other beings by any program of positive action. Even if I were to go on protest against all the slaughterhouses in the world, or to march against war continuously without stopping, by such action I could never stop the slaughter of animals or ensure that war would come to an end. But when I adopt for myself the precept to abstain from the destruction of life, then by reason of the precept I do not intentionally destroy the life of any living being. Thus any other being can feel safe and secure in my presence; all beings are ensured that they will never meet harm from me. Of course even then I can never ensure that other living beings will be absolutely immune from harm and suffering, but this is beyond anyone's power. All that lies within my power and the sphere of my responsibility are the attitudes and actions that emanate from myself towards others. And as long as these are circumscribed by the training rule to abstain from taking life, no living being need feel threatened in my presence, or fear that harm and suffering will come from me.

The same principle applies to the other precepts. When I undertake the precept to abstain from taking what is not given, no one has reason to fear that I will steal what belongs to him; the belongings

of all other beings are safe from me. When I undertake the precept to abstain from sexual misconduct, no one has reason to fear that I will try to transgress against his wife. When I undertake the precept to abstain from falsehood, then anyone who speaks with me can be confident that they will hear the truth; my word can be regarded as trustworthy and reliable even in matters of critical importance. And because I undertake the precept of abstaining from intoxicants, then one can be assured that the crimes and transgression that result from intoxication will never be committed by myself. In this way, by observing the five precepts I give immeasurable safety and security to countless beings simply through these five silent but powerful determinations established in the mind.

II. The Five Precepts

1. The First Precept: Abstinence from Taking Life

The first of the five precepts reads in Pali, //Panatipata veramani sikkhapadam samadiyami//; in English, "I undertake the training rule to abstain from taking life." Here the word //pana//, meaning that which breathes, denotes any living being that has breath and consciousness. It includes animals and insects as well as men, but does not include plants as they have only life but not breath or consciousness. The word "living being" is a conventional term, an expression of common usage, signifying in the strict philosophical sense the life faculty (//jivitindriya//). The word //atipata// means literally striking down, hence killing or destroying. Thus the precept enjoins abstinence (//veramani//) from the taking of life. Though the precept's wording prohibits the killing of living beings, in terms of its underlying purpose it can also be understood to prohibit injuring, maiming, and torturing as well.

The Pali Buddhist commentaries formally define the act of taking life thus: "The taking of life is the volition of killing expressed

through the doors of either body or speech, occasioning action which results in the cutting off of the life faculty in a living being, when there is a living being present and (the perpetrator of the act) perceives it as a living being" [Khuddakapatha Atthakatha (Khp. A.), p. 26].

The first important point to note in this definition is that the act of taking life is defined as a volition (//cetana//). Volition is the mental factor responsible for action (//kamma//); it has the function of arousing the entire mental apparatus for the purpose of accomplishing a particular aim, in this case, the cutting off of the life faculty of a living being. The identification of the transgression with volition implies that the ultimate responsibility for the act of killing lies with the mind, since the volition that brings about the act is a mental factor. The body and speech function merely as doors for that volition, i.e. as channels through which the volition of taking life reaches expression. Killing is classified as a bodily deed since it generally occurs via the body, but what really performs the act of killing is the mind using the body as the instrument for actualizing its aim.

A second important point to note is that killing need not occur directly through the body. The volition to take life can also express itself through the door of speech. This means that the command to take life, given to others by way of words, writing, or gesture, is also considered a case of killing. One who issues such a commend becomes responsible for the action as soon as it achieves its intention of depriving a being of life.

A complete act of killing constituting a full violation of the precept involves five factors: (1) a living being; (2) the perception of the living being as such; (3) the thought or volition of killing; (4) the appropriate effort; and (5) the actual death of the being as a result of the action. The second factor ensures that responsibility for killing is incurred only when the perpetrator of the act is aware that the object of his action is a living being. Thus if we step on an insect we do not see, the precept is not broken because the

perception or awareness of a living being is lacking. The third factor ensures that the taking of life is intentional. Without the factor of volition there is no transgression, as when we kill a fly while intending simply to drive it away with our hand. The fourth factor holds that the action must be directed to the taking of life, the fifth that the being dies as a result of this action. If the life faculty is not cut off, a full violation of the precept is not incurred, though in harming or injuring living beings in any way its essential purpose will be violated.

The taking of life is distinguished into different types by way of its underlying motivation. One criterion for determining the motivation is the defilement principally responsible for the action. Acts of killing can originate from all three unwholesome roots -- from greed, hatred, and delusion. As the immediate cause concomitant with the act of killing, hatred together with delusion functions as the root since the force which drives the act is the impulse to destroy the creature's life, a form of hatred. Any of the three unwholesome roots, however, can serve as the impelling cause or decisive support (//upanissaya paccaya//) for the act, operating over some span of time. Though greed and hatred are always mutually exclusive at a single moment, the two can work together at different moments over an extended period to occasion the taking of life. Killing motivated primarily by greed is seen in such cases as killing in order to gain material benefits or high status for oneself, to eliminate threats to one's comfort and security, or to obtain enjoyment as in hunting and fishing for sport. Killing motivated by hatred is evident in cases of vicious murder where the motive is strong aversion, cruelty, or jealousy. And killing motivated by delusion can be seen in the case of those who perform animal sacrifices in the belief that they are spiritually wholesome or who kill followers of other religions with the view that this is a religious duty.

Acts of taking life are differentiated by way of their degree of moral gravity. Not all cases of killing are equally blameworthy. All are unwholesome, a breach of the precept, but the Buddhist texts make a distinction in the moral weight attached to different kinds of killing.

The first distinction given is that between killing beings with moral qualities (//guna//) and killing beings without moral qualities. For all practical purposes the former are human beings, the latter animals, and it is held that to kill a fellow human being is a more serious matter ethically than to kill an animal. Then within each category further distinctions are drawn. In the case of animals the degree of moral gravity is said to be proportional to the animal, to kill a larger animal being more blameworthy than to kill a smaller one. Other factors relevant to determining moral weight are whether the animal has an owner or is ownerless, whether it is domestic or wild, and whether it has a gentle or a vicious temperament. The moral gravity would be greater in the former three alternatives, less in the latter three. In the killing of human beings the degree of moral blame depends on the personal qualities of the victim, to kill a person of superior spiritual stature or one's personal benefactors being more blameworthy than to kill a less developed person or one unrelated to oneself. The three cases of killing selected as the most culpable are matricide, parricide, and the murder of an arahat, a fully purified saint.

Another factor determinative of moral weight is the motivation of the act. This leads to a distinction between premeditated murder and impulsive killing. The former is murder in cold blood, intended and planned in advance, driven either by strong greed or strong hatred. The latter is killing which is not planned in advance, as when one person kills another in a fit of rage or in self-defense. Generally, premeditated murder is regarded as a graver transgression than impulsive killing, and the motivation of hatred as more blameworthy than the motivation of greed. The presence of cruelty and the obtaining of sadistic pleasure from the act further increase its moral weight.

Other factors determinative of moral gravity are the force of the defilements accompanying the act and the amount of effort involved in its perpetration, but limitations of space prohibit a full discussion of their role.

2. The Second Precept: Abstinence from Taking What Is Not Given

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belonging to another; (3) the thought or intention of stealing; (4) the activity of taking the article; and (5) the actual appropriation of the article. By reason of the second factor there is no violation in taking another's article if we mistakenly perceive it as our own, as when we might confuse identical-looking coats, umbrellas, etc. The third factor again provides a safeguard against accidental appropriation, while the fifth asserts that to fall into the class of a transgression the action must deprive the owner of his article. It is not necessary that he be aware that his possession is missing, only that it be removed from his sphere of control even if only momentarily.

Taking what is not given can be divided into many different kinds of violation. We might mention some of the most prominent. One is //stealing//, that is, taking what is not given, secretly, without the knowledge of the owner, as in housebreaking, a midnight bank theft, pickpocketing, etc. Another type is //robbery//, taking what is not given by force, either by snatching someone's belongings away from him or by compelling him to hand them over by means of threats. A third type is //fraudulence//, laying false claims or telling lies in order to gain someone else's possessions. Still another is //deceit//, using deceptive means to deprive someone of an article or to gain his money as when storekeepers use false weights and measures or when people produce counterfeit bills for use.

The violation of this precept need not amount to a major crime. The precept is subtle and offers many opportunities for its breach, some of them seemingly slight. For example, transgression will be incurred when employees take goods belonging to their employers, pocketing small items to which they have no right with the thought that the company will not miss them; when using another's telephone to make long-distance calls without his consent, letting him cover the bill; in bringing articles into a country without declaring them to customs in order to avoid paying duty on them; in idling away time on the job for which one is being paid in the expectation that one has been working diligently; in making one's employees work without giving them adequate compensation, etc.

By way of its underlying roots, the act of taking what is not given can proceed either from greed or hatred, both being coupled with delusion. Stealing by reason of greed is the obvious case, but the offense can also be driven by hatred. Hatred functions as the motive for stealing when one person deprives another of an article not so much because he wants it for himself as because he resents the other's possession of it and wants to make him suffer through its loss.

The degree of blame attached to acts of stealing is held to be determined by two principal factors, the value of the article taken and the moral qualities of the owner. In stealing a very valuable article the degree of blame is obviously greater than in stealing an article of little worth. But where the value of the article is the same the blameworthiness of the action still varies relative to the individual against whom the offense is committed. As determined by this factor, stealing from a person of high virtuous qualities or a personal benefactor is a more serious transgression than stealing from a person of lesser qualities or from an unrelated person. This factor, in fact, can be even more important than the cash value of the object. Thus if someone steals an almsbowl from a meditative monk, who needs the bowl to collect his food, the moral weight of the act is heavier than that involved in cheating a racketeer out of several thousand dollars, owing to the character of the person affected by the deed. The motivation behind the action and the force of the defilements are also determinative of the degree of moral gravity, hatred being considered more culpable than greed.

3. The Third Precept: Abstinence from Misconduct in regard to Sense Pleasures

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The third precept reads: //Kamesu micchacara veramani sikkhapadam samadiyami//, "I undertake the training rule to abstain from misconduct in regard to sense pleasures." The word //kama// has the general meaning of sense pleasure or sensual desire, but the commentaries explain it as sexual relations (//methunasamacara//), an interpretation supported by the suttas. //Micchacara// means wrong modes of conduct. Thus the precept enjoins abstinence from improper
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or illicit sexual relations.

Misconduct is regard to sense pleasures is formally defined as "the volition with sexual intent occurring through the bodily door, causing transgression with an illicit partner" [Majjimanikaya Atthakatha, Vol. I, p. 202 (Burmese ed.)]. The primary question this definition elicits is: who is to qualify as an illicit partner? For men, the text lists twenty types of women who are illicit partners. These can be grouped into three categories: (1) a woman who is under the protection of elders or other authorities charged with her care, e.g. a girl being cared for by parents, by an older brother or sister, by other relatives, or by the family as a whole; (2) a woman who is prohibited by convention, that is, close relatives forbidden under family tradition, nuns and other women vowed to observe celibacy as a spiritual discipline, and those forbidden as partners under the law of the land; and (3) a woman who is married or engaged to another man, even one bound to another man only by a temporary agreement. In the case of women, for those who are married any man other than a husband is an illicit partner. For all women a man forbidden by tradition or under religious rules is prohibited as a partner. For both men and women any violent, forced, or coercive union, whether by physical compulsion or psychological pressure, can be regarded as a transgression of the precept even when the partner is not otherwise illicit. But a man or woman who is widowed or divorced can freely remarry according to choice.

The texts mention four factors which must be present for a breach of the precept to be incurred: (1) an illicit partner, as defined above; (2) the thought or volition of engaging in sexual union with that person; (3) the act of engaging in union; and (4) the acceptance of the union. This last factor is added for the purpose of excluding from violation those who are unwillingly forced into improper sexual relations.

The degree of moral gravity involved in the offense is determined by the force of the lust motivating the action and the qualities of the person against whom the transgression is committed. If the transgression involves someone of high spiritual qualities, the lust

is strong, and force is used, the blame is heavier than when the partner has less developed qualities, the lust is weak, and no force is used. The most serious violations are incest and the rape of an arahat (or arahatess). The underlying root is always greed accompanied by delusion.

4. The Fourth Precept: Abstinence from False Speech

The fourth precept reads: //Musavada veramani sikkhapadam samadiyami//, "I undertake the training rule to abstain from false speech." False speech is defined as "the wrong volition with intent to deceive, occurring through the door of either body or speech, arousing the bodily or verbal effort of deceiving another"[Khp. A., p. 26.]. The transgression must be understood as intentional. The precept is not violated merely by speaking what is false, but by speaking what is false with the intention of representing that as true; thus it is equivalent to lying or deceptive speech. The volition is said to arouse bodily or verbal action. The use of speech to deceive is obvious, but the body too can be used as an instrument of communication -- as in writing, hand signals, and gestures -- and thus can be used to deceive others.

Four factors enter into the offense of false speech: (1) an untrue state of affairs; (2) the intention of deceiving another; (3) the effort to express that, either verbally or bodily; and (4) the conveying of a false impression to another. Since intention is required, if one speaks falsely without aiming at deceiving another, as when one speaks what is false believing it to be true, there is no breach of the precept. Actual deception, however, is not needed for the precept to be broken. It is enough if the false impression is communicated to another. Even though he does not believe the false statement, if one expresses what is false to him and he understands what is being said, the transgression of speaking falsehood has been committed.

The motivation for false speech can be any of the three unwholesome roots. These yield three principal kinds of falsehood: (1) false

speech motivated by greed, intended to increase one's gains or promote one's status or that of those dear to oneself; (2) false speech motivated by hatred, intended to destroy the welfare of others or to bring them harm and suffering; and (3) false speech of a less serious kind, motivated principally by delusion in association with less noxious degrees of greed or hatred, intended neither to bring special benefits to oneself nor to harm others. Some examples would be lying for the sake of a joke, exaggerating an account to make it more interesting, speaking flattery to gratify others, etc.

The principal determinants of the gravity of the transgression are the recipient of the lie, the object of the lie and the motivation of the lie. The recipient is the person to whom the lie is told. The moral weight of the act is proportional to the character of this person, the greatest blame attaching to falsehoods spoken to one's benefactors or to spiritually developed persons. The moral weight again varies according to the object of the lie, the person the lie affects, being proportional to his spiritual qualities and his relation to oneself in the same way as with the recipient. And thirdly, the gravity of the lie is contingent on its motivation, the most serious cases being those with malicious intent designed to destroy the welfare of others. The worst cases of false speech are lying in a way that defames the Buddha or an arahat, and making false claims to have reached a superior spiritual attainment in order to increase one's own gains and status. In the case of a bhikkhu this latter offense can lead to expulsion from the Sangha.

5. The Fifth Precept: Abstinence from Intoxicating Drinks and Drugs

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fermented and distilled liquors which are intoxicants, in the latter it means fermented and distilled liquors and other intoxicants. If this second reading is adopted the precept would explicitly include intoxicating drugs used non-medicinally, such as the opiates, hemp, and psychedelics. But even on the first reading the precept implicitly proscribes these drugs by way of its guiding purpose, which is to prevent heedlessness caused by the taking of intoxicating substances.

The taking of intoxicants is defined as the volition leading to the bodily act of ingesting distilled or fermented intoxicants [Khp. A., p. 26.]. It can be committed only by one's own person (not by command to others) and only occurs through the bodily door. For the precept to be violated four factors are required: (1) the intoxicant; (2) the intention of taking it; (3) the activity of ingesting it; and (4) the actual ingestion of the intoxicant. The motivating factor of the violation is greed coupled with delusion. No gradations of moral weight are given. In taking medicines containing alcohol or intoxicating drugs for medical reasons no breach of the precept is committed. There is also no violation in taking food containing a negligible amount of alcohol added as a flavoring.

This fifth precept differs from the preceding four in that the others directly involve a man's relation to his fellow beings while this precept ostensibly deals solely with a person's relation to himself -- to his own body and mind. Thus whereas the first four precepts clearly belong to the moral sphere, a question may arise whether this precept is really ethical in character or merely hygienic. The answer is that it is ethical, for the reason that what a person does to his own body and mind can have a decisive effect on his relations to his fellow men. Taking intoxicants can influence the ways in which a man interacts with others, leading to the violation of all five precepts. Under the influence of intoxicants a man who might otherwise be restrained can lose self-control, become heedless, and engage in killing, stealing, adultery, and lying. Abstinence from intoxicants is prescribed on the grounds that it is essential to the self-protection of the individual and for establishing the well-being of family and society. The precept thus prevents the misfortunes that

result from the use of intoxicants: loss of wealth, quarrels and crimes, bodily disease, loss of reputation, shameless conduct, negligence, and madness.

The precept, it must be stressed, does not prohibit merely intoxication but the very use of intoxicating substances. Though occasional indulgences may not be immediately harmful in isolation, the seductive and addictive properties of intoxicants are well known. The strongest safeguard against the lure is to avoid them altogether.

III. The Eight Precepts

Beyond the five precepts Buddhism offers a higher code of moral discipline for the laity consisting of eight precepts (//atthasila//). This code of eight precepts is not entirely different in content from the fivefold code, but includes the five precepts with one significant revision. The revision comes in the third precept, where abstaining from sexual misconduct is changed to abstaining from incelibacy. The third precept of the eightfold set thus reads: Abrahmacariya veramani sikkhapadam samadiyami, "I undertake the training rule to abstain from incelibacy." To these basic five three further precepts are added:

(6) //Vikalabhojana veramani sikkhapadam samadiyami//, "I undertake the training rule to abstain from eating beyond the time limit," i.e. from mid-day to the following dawn.

(7) //Nacca gita vadita visukhadassana-mala gandha vilepana dharanamandana vibhusanatthana veramani sikkhapadam samamadiyami//, "I undertake the training rule to abstain from dancing, singing, instrumental music, unsuitable shows, and from wearing garlands, using scents, and beautifying the body with cosmetics."

(8) //Uccasayana mahasayana veramani sikkhapadam samadiyami//, "I undertake the training rule to abstain from high and

luxurious beds and seats."

There are two ways in which these precepts are observed -- permanently and temporarily. Permanent observance, far the less common of the two, is undertaken generally by older people who, having completed their family duties, wish to deepen their spiritual development by devoting the later years of their life to intensified spiritual practice. Even then it is not very widespread. Temporary observance is usually undertaken by lay people either on Uposatha days or on occasions of a meditation retreat. Uposatha days are the new moon and full moon days of the lunar month, which are set aside for special religious observances, a custom absorbed into Buddhism from ancient Indian custom going back even into the pre-Buddhistic period of Indian history. On these days lay people in Buddhist countries often take the eight precepts, especially when they go to spend the Uposatha at a temple or monastery. On these occasions the undertaking of the eight precepts lasts for a day and a night. Then, secondly, on occasions of retreat lay people take the eight precepts for the duration of their retreat, which might last anywhere from several days to several months.

The formulation of two distinct ethical codes follows from the two basic purposes of the Buddhist moral discipline. One is the fundamental ethical purpose of putting a brake on immoral actions, actions which are harmful either directly or indirectly to others. This purpose falls into the province of the fivefold code of precepts, which deals with the restraint of actions that cause pain and suffering to others. In enjoining abstinence from these unwholesome actions, the five precepts also protect the individual from their undesirable repercussions on himself -- some immediately visible in this present life, some coming to manifestation only in future lives when the kamma they generate bears its fruit.

The other purpose of the Buddhist training in moral discipline is not so much ethical as spiritual. It is to provide a system of self-discipline which can act as a basis for achieving higher states of realization through the practice of meditation. In serving this purpose the code functions as a kind of ascesis, a way of conduct

involving self-denial and renunciation as essential to the ascent to higher levels of consciousness. This ascent, culminating in nibbana or final liberation from suffering, hinges upon the attenuation and ultimate eradication of craving, which with its multiple branches of desire is the primary force that holds us in bondage. To reduce and overcome craving it is necessary to regulate not only the deleterious types of moral transgressions but also modes of conduct which are not harmful to others but sill give vent to the craving that holds us in subjection.

The Buddhist code of discipline expounded in the eight precepts represents the transition from the first level of moral discipline to the second, that is, from sila as a purely moral undertaking to sila as a way of ascetic self-training aimed at progress along the path to liberation. The five precepts also fulfill this function to some extent, but they do so only in a limited way, not as fully as the eight precepts. With the eight precepts the ethical code takes a pronounced turn towards the control of desires which are not socially harmful and immoral. This extension of the training focuses upon desires centering around the physical body and its concerns. The change of the third precept to abstinence from incelibacy curbs the sexual urge, regarded in itself not as a moral evil but as a powerful expression of craving that has to be held in check to advance to the higher levels of meditation. The three new precepts regulate concern with food, entertainment, self-beautification, and physical comfort. Their observance nurtures the growth of qualities essential to the deeper spiritual life -- contentment, fewness of wishes, modesty, austerity, renunciation. As these qualities mature the defilements are weakened, aiding the effort to reach attainment in serenity and insight.

IV. The Benefits of Sila

The benefits sila brings to the one who undertakes it can be divided into three classes: (1) the benefits pertaining to the present life;

(2) the benefits pertaining to future lives; and (3) the benefit of the ultimate good. These we will discuss in turn.

1. Benefits pertaining to the present life.
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performed in this present existence. The general principle governing the working of the rebirth process is that unwholesome kamma leads to an unfavorable rebirth, wholesome kamma to a favorable rebirth. More specifically, if the kamma built up by breaking the five precepts becomes the determining cause of the mode of rebirth it will conduce to rebirth in one of the four planes of misery -- the hells, the realm of tormented spirits, the animal world, or the world of the asuras. If, as a result of some wholesome kamma, a person who regularly breaks the five precepts should take rebirth as a human being, then when his unwholesome kamma matures it will produce pain and suffering in his human state. The forms this suffering takes correspond to the transgressions. Killing leads to a premature death, stealing to loss of wealth, sexual misconduct to enmity, false speech to being deceived and slandered by others, and the use of intoxicants to loss of intelligence.

The observance of the five precepts, on the other hand, brings about the accumulation of wholesome kamma tending to rebirth in the planes of happiness, i.e. in the human or heavenly worlds. This kamma again, coming to maturity in the course of the life, produces favorable results consonant in nature with the precepts. Thus abstaining from the taking of life leads to longevity, abstaining from stealing to prosperity, abstaining from sexual misconduct to popularity, abstaining from false speech to a good reputation, and abstaining from intoxicants to mindfulness and wisdom.

3. The benefits of the ultimate good.

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The ultimate good is the attainment of nibbana, deliverance from the round of rebirths, which can be achieved either in the present life or in some future life depending on the maturity of our spiritual faculties. Nibbana is attained by practicing the path leading to deliverance, the noble eightfold path in its three stages of moral discipline, concentration, and wisdom. The most fundamental of these three stages is moral discipline or sila, which begins with the observance of the five precepts. The undertaking of the five precepts can thus be understood to be the first actual step taken along the
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path to deliverance and the indispensable foundation for the higher attainments in concentration and wisdom.

Sila functions as the foundation for the path in two ways. First the observance of sila promotes a clear conscience, essential to the development of concentration. If we often act contrary to the precepts our actions tend to give rise to remorse, which will swell up to the surface of the mind when we sit in meditation, creating restlessness and feelings of guilt. But if we act in harmony with the precepts our minds will be imbued with a bliss and clarity of conscience which allows concentration to develop easily. The observance of the precepts conduces to concentration in a second way: it rescues us from the danger of being caught in a crossfire of incompatible motives disruptive of the meditative frame of mind. The practice of meditation aimed at serenity and insight requires the stilling of the defilements. But when we deliberately act in violation of the precepts our actions spring from the unwholesome roots of greed, hatred and delusion. Thus in committing such actions we are arousing the defilements while at the same time, when sitting in meditation, we are striving to overcome them. The result is inner conflict, disharmony, a split right through the center of our being obstructing the unification of the mind needed for meditative attainment.

At the outset we cannot expect to eliminate the subtle forms of the defilements all at once. These can only be tackled later, in the deeper stages of meditation. In the beginning we have to start by stopping the defilements in their coarser modes of occurrence, and this is achieved by restraining them from reaching expression through the channels of body and speech. Such restraint is the essence of sila. We therefore take up the precepts as a form of spiritual training, as a way of locking in the defilements and preventing them from outward eruptions. After they have been shut in and their effusions stopped we can then work on eliminating their roots through the development of concentration and wisdom.

V. The undertaking of Sila

The Buddhist tradition recognizes three distinct ways of observing the precepts. One is called immediate abstinence (//sampattavirati//), which means abstaining from unwholesome actions naturally through an ingrained sense of conscience resulting either from an innately keen ethical disposition or from education and training. The second is called abstinence through undertaking (//samadanavirati//), which means abstaining as a result of having undertaken rules of training with a determination to follow those rules as guidelines to right action. The third way is called abstinence through eradication (//samucchedavirati//), which means abstaining from the transgressions covered by the precepts as a result of having cut off the defilements out of which transgressions arise.

For purposes of self-training Buddhism emphasizes the importance of the second type of abstinence. Immediate abstinence is seen as praiseworthy in itself but not sufficient as a basis for training since it presupposes the prior existence of a strong conscience, which is not a reality in the overwhelming majority of men. In order to develop the mental strength to resist the upsurge of the defilements it is essential to undertake the precepts by a deliberate act of will and to form the determination to observe them diligently.

There are two ways of formally undertaking the five precepts, the initial and the recurrent, corresponding to the two ways of going for refuge. The initial undertaking takes place immediately after the initial going for refuge. When the aspirant receives the three refuges from a bhikkhu in a formal ceremony, this will then be followed by the administering of the five precepts, the monk reciting each of the precepts in turn and the lay disciple repeating them after him. If there is no monk available to administer the refuges and precepts, the aspirant can take them upon himself by a strong and fixed mental resolution, preferably doing so before an image of the Buddha. The presence of a monk is not necessary but is generally desired to give a sense of the continuity of the lineage.

The undertaking of the precepts is not a one-shot affair to be gone through once and then dropped off into the storage bank of memories. Rather, like the going for refuge, the precepts should be undertaken repeatedly, preferably on a daily basis. This is the recurrent undertaking of the precepts. Just as the disciple repeats the three refuges each day to strengthen his commitment to the Dhamma, so he should recite the five precepts immediately after the refuges in order to express his determination to embody the Dhamma in his conduct. However, the practice of sila is not to be confused with the mere recitation of a verbal formula. The recitation of the formula helps reinforce one's will to carry out the training, but beyond all verbal recitations the precepts have to be put into practice in day-to-day life, especially on the occasions when they become relevant. Undertaking the precepts is like buying a ticket for a train: the purchase of the ticket permits us to board the train but does not take us anywhere by itself. Similarly, formally accepting the precepts enables us to embark upon the training, but after the acceptance we have to translate the precepts into action.

Once we have formed the initial determination to cultivate sila, there are certain mental factors which then help to protect our observance of the precepts. One of these is mindfulness (//sati//). Mindfulness is awareness, constant attention and keen observation. Mindfulness embraces all aspects of our being -- our bodily activities, our feelings, our states of mind, our objects of thought. With sharpened mindfulness we can be aware exactly what we are doing, what feelings and states of mind are impelling us towards particular courses of action, what thoughts form our motivations. Then, by means of this mindfulness, we can avoid the unwholesome and develop the wholesome.

Another factor which helps us maintain the precepts is understanding (//panna//). The training in moral discipline should not be taken up as a blind dogmatic submission to external rules, but as a fully conscious process guided by intelligence. The factors of understanding give us that guiding intelligence. To observe the precepts properly we have to understand for ourselves which kinds of actions are wholesome and which are unwholesome. We also have to

understand the reason why -- why they are wholesome and unwholesome, why the one should be pursued and the other abandoned. The deepening of understanding enables us to see the roots of our actions, i.e. the mental factors from which they spring, and the consequences to which they lead, their long-term effects upon ourselves and others. Understanding expands our vision not only into consequences, but also into alternatives, into the different courses of action offered by any objective situation. Thence it gives us knowledge of the various alternatives open to us and the wisdom to choose some in preference to others.

A third factor that helps in maintaining the precepts is energy (//viriya//).The training in right conduct is at base a way of training the mind, since it is the mind that directs our actions. But the mind cannot be trained without effort, without the application of energy to steer it into wholesome channels. Energy works together with mindfulness and understanding to bring about the gradual purification of sila. Through mindfulness we gain awareness of our states of mind; through understanding we can ascertain the tendencies of these states, their qualities, roots and consequences; then through energy we strive to abandon the unwholesome and to cultivate the wholesome.

The fourth factor conducive to the training in sila is patience (//khanti//). Patience enables us to endure the offensive actions of others without becoming angry or seeking retaliation. Patience also enables us to endure disagreeable circumstances without dissatisfaction and dejection. It curbs our desires and aversions, restraining us from transgressions through greedy pursuits or violent reprisals.

Abstinence through eradication (//samucchedavirati//), the highest form of observing the precepts, comes about automatically with the attainment of the state of an ariyan, one who has reached direct realization of the Dhamma. When the disciple reaches the stage of stream-entry (//sotapatti//), the first of the ariyan stages, he becomes bound to reach full liberation in a maximum of seven more lives. He is incapable of reverting from the course of forward progress towards enlightenment. Simultaneously with his attainment of

stream-entry the disciple acquires four inalienable qualities, called the four factors of stream-entry (//sotapattiyanga//). The first three are unshakable faith in the Buddha, the Dhamma, and the Sangha. The fourth is completely purified sila. The noble disciple has cut off the defilements which motivate transgressions of the precepts. Thus he can never deliberately violate the five precepts. His observance of the precepts has become "untorn, unrent, unblotched, unmotiled, liberating, praised by the wise, not clung to, conducive to concentration."

VI. The Breach of Sila

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To undertake the precepts is to make a determination to live in harmony with them, not to ensure that one will never break them. Despite our determination it sometimes happens that due to carelessness or the force of our conditioning by the defilements we act contrary to the precepts. The question thus comes up as to what to do in such cases.

One thing we should not do if we break a precept is to let ourselves become ridden by guilt and self-contempt. Until we reach the planes of liberation it is to be expected that the defilements can crop up from time to time and motivate unwholesome actions. Feelings of guilt and self-condemnation do nothing to help the matter but only make things worse by piling on an overlay of self-aversion. A sense of shame and moral scrupulousness are central to maintaining the precepts but they should not be allowed to become entangled in the coils of guilt.

When a breach of the precepts takes place there are several methods of making amends. One method used by monks to gain exoneration in regard to infringements on the monastic rules is confession. For certain classes of monastic offenses a monk can gain clearance simply by confessing his transgression to another monk. Perhaps with suitable modifications the same procedure could be applied by the
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laity, at least with regard to more serious violations. Thus if there are a number of lay people who are earnestly intent on following the path, and one falls into a breach of a precept, he can confess his lapse to a Dhamma friend, or, if one is not available, he can confess it privately before an image of the Buddha. It must be stressed, however, that confession does not aim at gaining absolution. No one is offended by the ethical lapse, nor is there anyone to grant forgiveness. Also, confession does not abrogate the kamma acquired by the transgression. The kamma has been generated by the deed and will produce its due effect if it gains the opportunity. The basic purpose of confession is to clear the mind of the remorse bearing upon it as a consequence of the breach. Confession especially helps to prevent the concealment of the lapse, a subtle maneuver of the ego used to bolster its pride in its own imagined perfection.

Another method of making amends is by retaking the five precepts, reciting each precept in turn either in the presence of a monk or before an image of the Buddha. This new undertaking of the precepts can be reinforced by a third measure, namely, making a strong determination not to fall into the same transgression again in the future. Having applied these three methods one can then perform more virtuous actions as a way of building up good kamma to counteract the unwholesome kamma acquired through the breach of the precept. Kamma tends to produce its due result and if this tendency is sufficiently strong there is nothing we can do to blot it out. However, kamma does not come to fruition always as a matter of strict necessity. Kammic tendencies push and tug with one another in complex patterns of relationship. Some tend to reinforce the results of others, some to weaken the results, some to obstruct the results. If we build up wholesome kamma through virtuous actions, this pure kamma can inhibit the unwholesome kamma and prevent it from reaching fruition. There is no guarantee that it will do so, since kamma is a living process, not a mechanical one. But the tendencies in the process can be understood, and since one such tendency is for the wholesome to counteract the unwholesome and hinder their undesired results, a helpful power in overcoming the effects of breaking the precepts is the performance of virtuous actions.

VII. The Similes for Sila

The texts illustrate the qualities of sila with numerous similes, but as with the three refuges we must again limit ourselves to only a few. Sila is compared to a stream of clear water, because it can wash off the stains of wrong actions which can never be removed by the waters of all other rivers. Sila is like sandalwood, because it can remove the fever of the defilements just as sandalwood (according to ancient Indian belief) can be used to allay bodily fever. Again sila is like an ornament made of precious jewels because it adorns the person who wears it. It is like a perfume because it gives off a pleasant scent, the "scent of virtue," which unlike ordinary perfume travels even against the wind. It is like moonbeams because it cools off the heat of passion as the moon cools off the heat of the day. And sila is like a staircase because it leads upwards by degrees -- to higher states of future existence in the fortunate realms, to the higher planes of concentration and wisdom, to the supernormal powers, to the paths and fruits of liberation, and finally to the highest goal, the attainment of nibbana.

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(The Wheel Publication No. 282/283/284)
FILENAME: WHEEL282.ZIP
AUTHOR: Bhikkhu Bodhi
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1981)
DATE OF PUBLICATION: 1981
DATE OF DHARMANET DISTRIBUTION: September 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
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(DharmaNet 96:903/1)

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(This is a partial transcript of the Theravada/Mahayana conference held at BCBS in March, 1990. This text appeared in edited form in the IMS/BCBS Newsletter, Spring 1993. For biographical information on the conference participants, see the document "DIALOG.TXT".)

TAKING REFUGE

Buddham saranam gacchami;

Dhammam saranam gacchami;

Sangham saranam gacchami

I go for refuge to the Buddha;

I go for refuge to the Dhamma;

I go for refuge to the Sangha.

Taking refuge is a fundamental ritual in Theravada Buddhism.

Although not so prominent in Mahayana Buddhism, it nonetheless is a significant notion in East Asian Buddhism. For Western Buddhists, the taking of refuge is an inherited practice rather than a thoroughly understood world-view. At the Theravada/Mahayana conference held at the Barre Center for Buddhist Studies in March, 1990, this issue evoked a thoughtful and penetrating discussion. Here are excerpts from that discussion:

LAMA GELEK RINPOCHE: One of the crucial questions for me is taking refuge in the Buddha. This is where it all begins for me. But who is the Buddha? What is it? Is it the historical Buddha? Or are we looking at the future Buddha? Without bringing a background of textbooks and philosophy when we sit down and think about the Buddha, how is it for us? How do we encounter this Buddha?

STEPHEN BATCHELOR: I agree with Gelek Rinpoche that in a sense taking refuge is where it all begins. But perhaps

there's also something in my experience, in my practice itself which is an act of taking refuge. Sometimes, taking refuge in the Buddha is reduced to some sort of a ceremonial thing. It's like joining a club; before you experience the ceremony, you are somehow outside the club but when you've taken the refuge and been given your new name, you're inside the club. And on a very crude level, somehow it's thought of that way: an initiation rite of some kind.

But for me taking refuge is something one does all the time. In a sense, much of one's daily life practice is a practice of taking refuge. There's perhaps a problem with the terminology here, using the word "taking refuge."

JACK ENGLER: Well, when you take refuge, Stephen, what are you doing?

SB: I'am affirming a certain commitment, a life commitment. I think there're two ways in which I would take refuge.

There's the formal way in which I actually recite the words when there might be some ceremony involved; then I consciously reflect upon the meaning of the objects of refuge. But I think on a deeper level the act of taking refuge is a constant assessment in any given moment of where one's life is directed, what one's priorities are, what is the context out of which one makes important decisions? And in that sense the Buddha for me is what I can aspire to as a human being, maximally or optimally. And the Dharma is the commitment to a way of life that leads me in that direction or supports that aspiration. And Sangha is a commitment to those with whom I find support and inspiration in that kind of practice.

But I also think that the understanding of the Buddha is something that develops through the years. In one sense there is an acknowledgement of the historical Buddha in that understanding. In fact, in many respects, that's something I have grown to appreciate more recently, the actual

recognition that there was this man who walked the earth in India in a physical, geographical place, in a historical time. Then there's the sense that he also stands for a mode of being that is a possibility that I believe is accessible to us all.

BHANTE GUNARATANA: Yes, it's a very important question. Why do we take refuge in the Buddha? Is it necessary? Why don't we take refuge in our job? In our families? In something more tangible, perceptible, easily explicable, rather than taking refuge in something either historical or idealistic or philosophical? In my understanding, we take refuge in the Buddha because we have something in our experience of daily life, some urge, some need which is not fulfilled. We have not been totally happy. We experience this gap as lacking something and in our mind Buddha is someone who has given us a plan, an outline, a method to follow by which we can fulfill this need. With this basic confidence, we take refuge in the Buddha.

STEPHEN BATCHELOR: I find that the idea of taking refuge is quite interesting in that in this act of taking refuge, without specifying where, I feel we are always taking refuge in something. Life is constantly presenting us with things to take refuge in: fame, acknowledgement, pursuit of different kinds of pleasure, avoidance of certain kinds of pain, different strategies, devices, psychological and otherwise. And so in taking refuge in the Buddha I don't think it is as if we were introducing a new kind of activity into the stream of life. Rather it's committing oneself to direct one's energy, one's focus, as it were, away from what we habitually, instinctively take refuge in.

I feel that samsara is in a sense taking refuge in the wrong things, taking refuge in that which only perpetuates dukkha, perpetuates confusion. So, in a sense, taking refuge is a conscious act to focus always, or to the best of one's ability, on Buddha, dharma and sangha as the values which

inform our choices and inform our life as a whole.

And do I notice anything in myself if I say I take refuge in the Buddha? Sometimes. A lot of the time, no. I am busy taking refuge in something else. On that level of taking refuge, I think, it's very easy to have a conceit that I am a Buddhist, that I'm taking refuge in the Buddha, dharma, sangha. But if I look closely, even when I am sitting meditating, supposedly doing something very spiritual, to what extent am I actually using that as a sort of opportunity to indulge in all kinds of distractions, which is not taking refuge? I mean to what extent can one's life be a taking of refuge? To what extent can we optimize that form of life? That for me is a big question, and it is something that I struggle with all the time.

JOSEPH GOLDSTEIN: Just to pick up on a few of the threads. For me there are two sides to the idea of taking refuge in the Buddha or even an understanding of the Buddha. One side

is the impersonal; and so when I think about it or when I take refuge in the Buddha, what I think about taking refuge or what I feel is the biggest context for me. That's a way of stepping outside of the small personality mind. And so when I take refuge in the Buddha, it's just expanding the context of understanding life to what I see as the biggest picture. And that's really helpful to me because it gives a sense of meaning and it gives a sense of direction in my life, rather than trying to ascribe meaning to particular activities, an inherent meaning to particular activities, which is often questionable. The meaning comes from the relationship of the activity to the biggest context.

The other side which I have also begun to appreciate is taking refuge in the personal, in the idea of the Buddha as a historical figure. For many years, as we were teaching, we would go into the meditation hall at IMS and there's the Buddha image. Often, we would go in and not pay any attention to it. We'd kind of go in and plop down on our

cushions and start meditating. In the last few years, I started going in and paying respect to the Buddha before I sit. And it has been really interesting for me to see the relationship that has evolved out of doing that. What happens for me is that I actually imagine the Buddha sitting there and I feel that I'm paying respect to a living person. And in doing so I see the shift in myself, in my heart, how is it for me when I am relating to the Buddha as a living person. For me, it becomes very soft and very respectful in the sense that there's a lot more to do from where I am to where the Buddha is, there's much more work to do. And it's very inspiring to me, this paying of respect or taking refuge. It acts for me as the reflection of where I am and what can be done. So I like that sense of embodying of not only the impersonal in the big context but actually embodying it in a person.

There's another thought coming from how people were talking about taking refuge as a way of strengthening the courage to

do what one has to do. Going back to the impersonal understanding of taking refuge in the Buddha, to see how it's really an act of faith, a strengthening of faith, and then just to observe how that faith factor works in one's mind. That faith is an important quality in the mind, in just the way it functions. And it functions to bring clarity and courage and so there's this happening that takes place in the taking of refuge from the calling forth of faith as a mental quality. So it's quite complex and many faceted in what's happening in taking refuge.

MARTINE BATCHELOR: I would say that my experience of the Buddha is very simple. In the tradition that I was in for so long, when we take refuge, we say we return to the Buddha. So in a way that's returning to your potential and that's always the feeling you have when you take refuge, that you have the potential. As Bhante said, it's a kind of light and it's reflecting your own light; or it might not reflect but you hope that you will get to that light.

But what's interesting for me is that for a long time I thought the Buddha was kind of up there and I was down here and there was not much of a connection with him. But then I read a book by Nyanamoli about the life of the Buddha and it became so alive for me; the Buddha became alive for me just like a Zen master, the way he could relate to people and talk to them became very actual for me. So the Buddha became for me like a teacher who responds to people who come to him and deals with their problems and shows them a way to help with their practice.

So in that sense there're two sides for me in taking refuge in the Buddha: in the person who was enlightened and thought of other people and was always there for them, very flexible in dealing with them in various ways, and always have the most helpful answer. The other way is as a possibility, as a symbol, my own baby Buddha, as you might say, for my own potential, for the possibility in me to become a full human

being as he became a full human being.

Also, sometimes I wonder about the Buddha in a historical, sociological context. What was he like? What has come to us is 2500 years of people talking about him, expressing it, how they thought he was. And I wonder what was he truly like. People say he had the thirty marks on his body and so forth. Was he truly like that? It makes me really wonder and try to think of him as a human being and how was he, what was his context, how did he think? Where did he come from? Why was he suddenly struck by suffering, and the way he dealt with it? What was his thinking like at that point? And does it matter? May be it does not matter from my point of view.

JOSEPH GOLDSTEIN: In some ways I think the interesting question about accuracy is whether there's been an exaggeration about the Buddha's quality of mind. Whether the body has been exaggerated or not seems less important to me

than the question about the quality of enlightenment and the quality of the purified mind. So the questioning about the nature of the mind seems more relevant to me.

LARRY ROSENBERG: As I understand it from the scriptures, taking refuge is a sort of protection and in English taking refuge is also protection and so forth. Does it mean surrendering to a teacher? Does it mean paying respect? Can we all perhaps address ourselves to the phrase "taking the refuge" and how that phrase speaks to us?

STEPHEN BATCHELOR: Well, I think it does have a protective aspect. It is you who is seeking protection from forms of behavior, habits, impulses that lead to suffering, which you understand as leading to suffering. And you protect yourself from that by taking refuge in values, in teachings, in practices, which focus your life in a way that will be less prone, at least, to suffering. So in that sense it is protective. It is a guarding of one's mind, a guarding of

oneself against self-destructive behavior and also behavior that is destructive to the well-being of others. So in that sense, it is protective.

LARRY: The whole thing about linking to this other being is very important in my thinking, and it can be seen, or needs to be seen, as not simply an idealization or a whitewashing away of things that less admirable but more a willingness to allow these things in the other person as part of their humanness. And also a willingness to let that person be the Buddha, to imagine perhaps how this person would be as he perfects himself or herself. And to link with that quality of moving in a certain direction. We can't just draw a line and only this person to be a guide when they're in the classroom as we do in our culture with teachers and professors, and we don't ask them to be Buddha in their outside life. A teacher of Buddhism doesn't stop being a teacher when they're going to the bathroom or whatever they're doing with their life. So it isn't as if you can

take the quality of the teaching in an abstract way, or just the part you want to take.

MARTINE: The teachers would have much more power in their teaching if they embody the teachings in their personal life. I mean I would find it very hard to follow somebody who tells me to do something but doesn't do it himself or herself. That's why I was so taken with my teacher through the years; whatever he told me to do, he was doing it himself, even more than I did it.

STEPHEN: Yeah, but what is the teaching about? I mean the teaching is not disseminating a certain kind of information about some subject towards which you have a certain kind of detached objectivity. The Buddha dharma is about living your life in a certain way. So you cannot make a distinction between the teacher and the teaching. Or, let me say, it's a more difficult (to make that distinction). The person's own behavior, if it does not accord with what he or she is

teaching, is at that point undermining their integrity as a teacher, undermining their credibility, and undermining also your trust. And I find that very problematic.

JACK: Find what problematic?

STEPHEN: Being able to accept or tolerate a certain point of consistency between what is taught and what is done. To a certain extent, yes, we're all human and we all make mistakes, but there are limits to that, and there is an extent to which I am prepared to accept that. If the person's action becomes to me unacceptably out of accordance with what the person is propounding in their teachings. Then I have to say I can't accept this person as a teacher.

MARTINE: They are there to be living examples on the path.

STEPHEN: To the best of their cumulative ability.

LARRY ROSENBERG: In listening to all that has been said about taking refuge in the Buddha, I think it's the richest description that I've heard put together from every one here. For myself, I have been watching what happens when I think I am taking refuge in the Buddha. Sometimes it seems a lot like fantasy and it gives me energy, especially if I feel I need it and I invoke it. It has a way of working for me. But it isn't quite reliable and it doesn't give me quite as much strength as something else which is the qualities of the Buddha. What I feel is that inherently I have all the qualities of the Buddha, every one of them. It's just that mine are not that developed. The Buddha has perfected those qualities. And so I feel a very real connection that way.

It's not that the Buddha is up here and I'm down there and there's a gap between us so much as there's a real connection between certain very real qualities that human beings have. And I have them, and the Buddha has them. The two qualities that have helped me the most are the qualities of understanding and compassion, which we all have the

capacity to develop.

When I say that the Buddha is a perfected being, it's not necessarily that I picture a little person out there, but whatever degree of understanding I have or whatever degree of compassion I am able to manifest, I feel that that's not the end of it. I feel sort of like you're giving birth and it's not all the way out but it's there. There's a sense that there is more to do but it's not frustrating. It's inspiring. And that's my connection.

As for balancing, be a light unto yourself and take refuge in the Buddha. I was brought up by my father to have a very heavy individualistic streak. He was very loving and also trained me to take care of myself and was very explicit about how many people can't be trusted, you've got to take care of yourself etc. He would demonstrate things to me, like he would drive and take me to Grand Central Station and ask me to watch. He would park in front of the station and a

cop would come over and ask him to move the car; my father would give the copy some money and the copy would let him stay there. And he'd say, see, I just gave that cop some money.

He also took me to my first drink in a bar. He said, I don't want you doing it behind my back. Go in and find out what's so great about these bars. I drank it and it was so distasteful, I wanted to spit it out. So, what I'm getting at is that I have been attracted to teachers like that, the ones who have me the most in terms of these qualities, about letting me learn from my own experiences. I spent a fair amount of time with J. Krishnamurti and slightly less, but extremely rich, time with Achan Maha Boowa in Thailand. What I feel is that both of these teachers in their different ways were teaching me how to be independent. Krishnamurti method was, sort of like, here's the teaching, now for goodness sake just go out and do it. And as you know some people were able to do it more than others. What I got from

Maha Boowa was that he had no need for me to admire him or worship him or any of that. He was totally complete and he didn't all this stuff, not even a little bit. And he wanted you to be strong and to be able to see that everything is workable, that you can stand on your own two feet. But in order to that, he was much more willing to bring you along and give you techniques and help you. One of his key words is to be resourceful or develop ingenuity. When do you use metta? When do you need metta? When using metta would be a dodge, avoiding something? When what you're listening to your mind is just a kilesa? When is it really wisdom? And, so, he'll often say, I don't know but you go back and practice and find out.

A number of the other Thai teachers were like that. And there's a balance in them that I like. I like their loving care and the contents that go with it, teachings and techniques. But underlying it is also the sense that they'll really be relived if I can starting doing it myself more and

more. And they're just trying to gauge how I am doing. The more I can do it, they more they want me to do it, and trust it.

PELGYE: We started this morning on the refuge, and it just kind of made my heart beat because this question has been a lot on my mind in the last couple of years. In the discussion so far, somehow we didn't get to one question that I was hoping we would get to. There were some teachings that came up at the Tibetan monastery a few years ago with Lama Yeshe Kechong (?) who mentioned that if you didn't believe in Buddha's enlightenment, if you didn't believe that he was an enlightened being, then your refuge was actually in question. And if your refuge was in question, then in fact you were not even a Buddhist. And if you weren't a Buddhist, you were in fact not a monk. And this was on my mind quite a bit, you know talking amongst ourselves as monks.

The prevalent view among the western monks was that we were raised to question things, that we have gone through so many years of schooling and so much of the schooling is to question. You know, the scientific method is to have a theory, and you look at things in terms of the theory. You don't accept the theory as being truth; you accept it as something you expect to be true and then you're going to check it out. And so we approach Buddhism in the same way. You know, like Buddha's enlightenment is a theory because in myself I don't have the experience and nobody's been able to give me that experience. I have to take that as theory and through my own checking I have to come out with some scientific results. Some suffering and a lot of checking; whether I can verify it or not, but still I hold in abeyance the actual decision that this is he truth, but rather this is what I'd like to believe.

When I checked this with Lama Zopa, we went around in circles, just traditional circles. We couldn't get anywhere

and finally he told me I was a heretic I didn't fully accept the theory of Buddha's enlightenment and he told me in the end that I would have to check with His Holiness the Dalai Lama. So I check with His Holiness this last summer as best I could. I wrote him a note asking him about it. He didn't respond to me directly but in the teachings he was giving to the larger audience he brought up this issue and seemed to be saying the same thing as Lama Zopa that you should have absolute faith and that's that. If you don't have faith, you are in trouble. I still don't know what to do with that question. It becomes a real problem in my life. On the one hand, there's the Buddha saying blind faith is not that useful. If you're lucky you'll have blind faith in something that is the proper object, or you'll have blind faith in something which is not a proper object, and then you'll be lost. So the faith you should develop is one of wisdom, of checking, basically what we're talking about, the western scientific method.

On the other hand, what I'm getting from my teachers is that the scientific method does not apply to the dharma. That blind faith that the Buddha spoke against is actually essential! I don't know what to do with it. So it comes down the basics of whether or not you are a Buddhist!

JOSEPH GOLDSTEIN: I think this question of faith is really critical and I appreciate a lot the way both it's been taught to me and the way I've understood it in my experience. There is a distinction between the initial level of faith necessary to practice. So there has to be enough faith at least in a possibility that actually gets us to do it. And an understanding that real faith comes at the end of the practice, not at the beginning. That the real faith comes when it's verified by our experience, to me that makes a lot of sense. That seems to me to be the right order of things.

BHANTE: I think faith is the motivating factor. When we have

little faith, we want to find out why. It's not blind faith, and it just doesn't happen suddenly. For example, if I have some pain, I know it. I don't need anybody to tell me I have pain. I know it; I have it. Then I begin to wonder, why? The fact that I experience this pain give me a certain reason, certain motive to find out why this pain is there. There is a question mark? That question mark is our not knowing what it is. And that helps me to go forward, to find out why. Thus very deep down in our subconscious mind, there is a faith in finding out. Why do I want to find out? Because I have this faith. Therefore faith is what is called bijou, the seed, the beginning. It's not everything, just the beginning. Then we go ask questions, we discuss this and that and so forth. Everything begins from that primary question in our mind.

That faith becomes stronger and stronger as we find more and more new things from our own experiences. When I do what I'm supposed to do with my pain, do it faithfully

conscientiously, regularly, consistently, then I see that it seems to be working and then I gain what's called confidence. So from experience, confidence arises. To gain some experience we have to have faith. Faith raises the question leading to experience. From there confidence arises.

And that kind of faith is absolutely necessary to begin with, especially if you have sickness. You begin to wonder day and night. Why am I sick? So you begin to ask questions, ask your friends, relatives and so forth and finally you find that professional person, a physician or a doctor. Then he will tell you. Then you begin to think, yeah, he seems to be a specialist in this area, so what he says may be true. Maybe I will follow his advice. Even to do that we have to have faith. You know, every day we go to sleep hoping, having, faith, that we will get up next morning. Many people don't get up next morning, they sleep, they die in their sleep. But because of our previous experience where we got

up every day after we have gone to bad the night before, we have the confidence that we will get up again the next morning. That kind of experiential confidence is called faith. This we have to have.

PELGYE: That puts faith in a certain light. I don't think anybody that I know of really questions Buddha's wisdom and compassion. But the point we are talking about, Buddha's enlightenment in which we are taking refuge becomes a problem for me. I mean there're great Christian saints, great Hindu saints, there're all sorts of wonderful beings, even great westerns who have no special tradition. With them I have a great deal of sense that they can help me, or that they have great advice. They can help me through painful points in my life. But are they enlightened? The same question applies to Buddha? What is that enlightenment. And if I have to be a Buddhist, do I have to believe that in fact in a reality, other than just hope that it's a reality?

Martine: It seems to me it depends on how you believe in enlightenment. If you look at Buddha's enlightenment more simply, what the Buddha said it's an understanding of the four noble truths and an understanding of the three marks. And you can verify these by yourself quite easily. But if you feel that the enlightenment of the Buddha is like a big explosion with lots of firecrackers, lots of light and so forth, then you can wonder did he really get that kind of enlightenment. I think one of the problems we have is in expecting enlightenment to be a kind of big something. And we put in all our fantasy in there. But maybe that's not what the Buddha had. Maybe he had a very simple understanding of the way things were and no big firecrackers. I mean, if you look through the texts, what did the Buddha understand at that point? The texts tell you that he understood the Four Noble Truths, the Three Marks of Existence, which we can all understand. He does not tell you anything else at this point.

BHANTE: Also, as Larry pointed out earlier, we have to find out in the first place what we have within ourselves. Does what we have within ourselves relate to what the Buddha has, what he has perfected? If it relates, then we have some affinity with him. The difference is that I have not perfected it. Therefore, I cannot compare my imperfected state with the perfected state. From what I have read and studied, from the Indian texts about what the Buddha said and so forth, a lot of wisdom and compassion is coming from his teaching. The seed of that fulfillment is within me. I feel it from time to time in myself but I have not perfected it. Now instead of starting from the root, if we start from the canopy, we cannot get there; we have to start from the root. The root is within us and faith in that beginning perhaps might help us not to shatter our faith or confidence.

LARRY: The standard you hold for yourself, what you insist you would need to experience or grasp in order to have

faith, would be enlightenment itself. If you are holding such a high standard of evidence in order to convince yourself to go ahead, then it's set up to frustrate you, whereas there are other ways which are more palpable and trustworthy for us to get on with it, just to launch us, just sort of like, "Get on with it." So then something will happen, the experience that Bhante referred to will happen and you can go, "Oh yeah!" and then we go on more and more. It's provisional, it seems to me.

GELEK: Is it absolutely necessary to have faith in Enlightenment before taking refuge? What kind of faith would you translate as?

STEPHEN: These are technical terms in Tibetan. We have to really define what we mean by faith in terms of these three qualities you just mentioned: the sense of admiration, the sense of belief, and the sense of longing. So, faith is a complex concept in Buddhism. It's not equivalent to belief.

Belief is a component of faith, but faith is almost a kind

of existential act that encompasses more than just belief.

It's a whole orientation of your life toward a certain end

and also standing in almost a state of awe. It's the

feeling-

response to the tradition and the teaching.

JOSEPH: So, could you, in that way of understanding, have

faith without total belief, because I think that's what

Pelgye is asking?

STEPHEN: Yes, belief to an extent seems to be a necessary

component, but faith is not defined purely in terms of your

capacity to believe.

JACK: I wanted to come back to Larry's point, your anecdote

about your dad. It seems to me that faith, however we define

it, doesn't operate in a vacuum. If your father had taken

you to parking space and did what he did without loving you

and without you having experienced his love and care for your well-being, all he would have done is confirm a very paranoid view of the world. So the fact that he took you and you had that experience within a certain context of being cared for, being taught, was meaningful to you. Likewise asking the question of why am I sick, why am I suffering, without a context is very hard to do. So you stay stuck in one of the hell realms because there isn't the support, there isn't the context to even entertain that kind of a question; it's too fearful a question.

I see this in the patients I work with all the time. These people have been so brutalized in their lives, they're so terrorized in some way or other, that they can't entertain that question. This would be a very academic discussion for them. Before they could even raise the question of why am I suffering, or even acknowledge that they are suffering in a certain sense, there has to be a set of preconditions to even start this question. So I think it's interesting that

you began by saying that your father loved you and that he took you to show you these things and teach you how to grow, how to be a man, how to learn for yourself. He just didn't put you through the experience of the cop and let you end up with this very paranoid, traumatized view of the world. So that's another aspect of this discussion, I think. It's not just a matter of faith, it's also a matter of all the internal and external conditions that need to be present before one can open up, and maybe that's something we need to talk about as we go along. The refuge may be a beginning, but there are a lot of other things that need to be present for this path to unfold.

....

JACK: The question then is how does one know the teacher's qualities of mind? I mean if you take the Buddha as a teacher, as embodiment of teaching, and as you were talking earlier about a personal relationship with the Buddha, a personal relationship with a teacher, how do you know? What

attracts you in your own path? What has drawn you to your own particular teachers? Again, thinking back to the mess I landed in Bodh Gaya which I talked about earlier, there were these two Theravada teachers and Munindra was obviously one of them. And one of the things one heard from different people was, oh, he has no power; he's kind of fuzzy little mother hen character sitting there in his room. The other teacher had a lot of power and was more obviously a teacher. How does one know? And what elicits your willingness to make an act of refuge, to take refuge in the Buddha rather someone else, or in that particular teacher as an embodiment of Buddha? How does one work that out?

JOSEPH: I don't know whether it's the circumstances or a predilection of mine, but with me the relationship has always been primarily with the teaching rather than the teacher. With all of my teachers I have been strengths and weaknesses and so there was never a sense of idealizing them as personalities, as beings. What I have always appreciated

is the degree to which the teaching was made accessible. And I think that actually has served me well.

JACK: But how do you recognize a particular person as a teacher?

MARTINE: When I was in Korea, there were many teachers who had different personalities but generally gave the same teaching. You were attracted to some or stayed more with some than others because of their personality. If you stayed more with a teacher, you more affinity with them. But one thing they all had which I could feel, which I could recognize, was their lightness of being. There was a certain lightness and a certain creativity in response, and a lot of humor.

JACK: Could you give an example of what you are talking about?

MARTINE: Well, I should also say intentional purpose. These teachers I met had a very one-pointed mind and they knew where they were going; they were going to keep on going, even after any experience of enlightenment. And they were always doing the same with their disciples or anyone who came by.

My teacher told everyone who came by that they must find their own mind and they must question. This is what he said all the time. One time these three old gentlemen came to see him; they were really sweet and wanted to know about the history of the temple. So he talked to them for about two minutes about the temple and its history, and then said, "Do you know your own mind? You must look for your own mind." They said, oh, yes. Then they go back to talking about the temple. After another few minutes, my teacher brought them back to finding their own mind. They said, yeah, and went back to talking about the temple! This went on for about twenty minutes! But it was interesting to see his intention.

His point was for them to really see into their own nature, and no matter what they were into, he was going back to that point.

As for lightness, I could just see it in his actions. He was a very old man but he was so light. He was not attached to things. I travelled with him a lot and one time in Hamburg, we just waiting and standing. He is seventy years old and there is no place to sit but he just stands there and waits. It does not matter.

I would say that for me it was also the way he was he was an embodiment of the teaching. And he was an inspiration just by being there. When he died, we realized a light had gone out.

SHARON: We're a little bit unusual here in that most of us don't have a lifetime relationship with one teacher. And the reason we keep taking refuge in different teachers is like a

development model in some ways. I mean the Buddha may be a lifetime refuge but the variety of teachers that most of us have encountered at different times is probably a reflection of the different needs at different times, and that's quite a change.

JACK: It would be interesting to talk a little bit more about Sharon just said, about different needs at different times. There is a tendency to think about all this in a sort of timeless way.

BHANTE: I wanted to say that we see the Buddha in his teaching. Joseph mentioned earlier in a very nice way that through his teaching we can know him. And that is my personal experience. Of course there are various exaggerations about the Buddha, and we can sort out what is exaggerated and what is clear. His life is more simple than we read in the scriptures and that simplicity is the most admirable thing in Buddha's life. When I reduce my own

additional embellishment, additional decorations, additional things and simplify my own life, I can very easily relate to Buddha's life. Not that I have all his qualities but I can see how beautiful and how easy, how fundamental his life has been. So, for me this is the most striking aspect of Buddha's life and this is what enhances my own commitment, my dedication and devotion, to accept him more closely and respect him more. In the tradition that I come from I have found many good teachers. Not that they are free of faults which they all have, but compared to their noble qualities they are very minor. And therefore I accepted those teachers and followed them.

SHARON: In listening to all this, it seems all very interesting to me because I don't think I've ever consciously chosen a teacher. I have consciously chosen to leave teachers but in the circumstances of my life when I find a teacher, it usually feels more like a recognition. And I don't recall ever going through process of thinking if

I can bear this person's faults, or can I really examine their behavior and so on until somewhere in the process when that becomes a very relevant question.

JOSEPH: So, it's appropriate to see the teacher as being the embodiment of the Buddha. That way we don't set ourselves up for either just a blind following or a whole disillusionment which actually takes us away from practice. But just to see people as being vehicles for the teaching. We take the teaching from that person as long as it's serving us, as long as it's useful. It just seems to me that for me it's been a balance way. It's never been devastating for me when different teachers do things that I think are inappropriate because I never set them up (on a pedestal) in the first place.

MARTINE: But would you not think that in order for the teaching to have some impact, you have to have lots of respect for the teacher?

JOSEPH: I think there has to be some level of respect but I think within that there could be an understanding that this person is not finished. They still have a lot more work to do but they understand this piece of the dhamma really well, and just to learn from that.

SHARON: Joseph has so much faith. I mean if you faith is very strong in the teachings, then the teacher/person doesn't need to be such a remarkable embodiment.

JOSEPH: That, I think, is the key question.

LAMA GELEK: It reminds me of a question Joseph raised in the conference in Washington. The question was about the hell realms and Joseph said, well, we don't talk much about the suffering realms but if there really is a hell realm, then what? So this is a similar question. I don't deny that you can look at the teachings as more important than the

teacher. But in the tradition I was brought up in, the practice of guru devotion, of guru yoga, is the root of all development. And if that is really true, then what?

JOSEPH: That's an interesting question, if it's true.

MARTINE: Maybe that's where we have to look at whether, in a way, there is not just one refuge, but three refuges in the Buddha, the dharma and the sangha. And maybe these three have to work together. You have to have a teacher, and you have to have the teaching, but you also have to have the sangha. I often think that the sangha is kind of put aside, but I think you have to have the three together to really have the best situation for your learning. Besides the Buddha as a symbol and the teaching, there is the community of people who share with you and from whom you can learn and who can help you on the way. And it may be important to harmonize them, to have all together present in our practice.

STEPHEN: Going back to the point Rinpoche raised regarding the Tibetan tradition, it's something with which I have had quite a difficulty on a personal level. There you have four refuges; you have the guru in whom you take refuge and then you take refuge in the Buddha, the dharma, and the sangha. So, in Tibetan practice one enters into a tradition which is very strongly influenced by the Vajrayana. I think the Dalai Lama has said on occasion that the emphasis on guru devotion at the beginning of the path is to a large extent an indication of the extent to which Buddhism in Tibet has been influenced by the Vajrayana doctrine.

In the Gelugpa tradition, as you have said, the very foundation of the practice is guru devotion. But what I find very interesting is that in Gampopa's Lamrim the beginning of the path is not guru devotion but faith in Buddha-nature. And I think there is a tension too to the extent to which you base your trust in your capacity to judge. And I think

this would come down to the point Joseph made about your own capacity to judge. Is this teaching relevant? Is this teaching of benefit to my practice? Or, conversely, to what extent do you base that capacity to judge on how much an external authority seems appropriate to you at that time.

And I think this tension is present not only in the Tibetan tradition but throughout the larger tradition. The extent to which one relies on one's own clarity of mind, to which extent one relinquishes that, at least temporarily, to rely upon the clarity of mind of another person, that's the tension. In my own experience, I have oscillated back and forth between these two. I feel now very much that there are times when one does need to look up to those who have more experience than oneself to seek guidance, to seek advice. But the bottom line is whether that person who gives you advice is leading you to a place where you can have a greater clarity of mind within yourself. And that is central to my understanding of Buddhist tradition: part of the

practice is to rely upon others, yes, but not if that requires a denial of one's own autonomy.

JOSEPH: This point came up for me very strongly in a very immediate way in doing long retreats and working with a very specific advice given by a teacher, and working with that surrendering to what they're asking to do and trying to do it. And at a certain point realizing that it was just not correct. And struggling with whether to keep surrendering because of one's doubts about one's own perception.

And what I saw was that I was willing to do that to a certain point. I mean it was a long time but there came another point when I said this is not working, this is not the right advice and I'm going to just adjust it myself. And seeing that often that actually was just the right thing to do. And so there was an interesting balance.

LAMA GELEK: For me, looking at your teachers as embodiments

of enlightenment and surrender are two different issues. I never emphasize the surrender business but I look at the teachers as the embodiment of and representing the Buddha and also as linkage to the tradition and the lineage.

BHANTE: I think we learn certain things from our teachers; we also learn from our own experience. We also learn by discussing things with other people and friends and so forth. And we also learn from our own practice as we go deeper into it. So we respect and follow the teacher's instructions to a certain extent but we don't have to totally surrender ourselves and accept everything from the teacher.

We have to maintain our individuality. We all have certain potential, certain abilities, certain strengths within us. We must explore these also. To enrich and explore these possibilities through a teacher may be necessary at times but no teacher, not even the Buddha, can take us right up to

the end of our liberation.

So, if we don't do our own part, we will let it rust. We must put our abilities into clear practice, and continue enhancing and supporting it by our own thinking. So we follow teachers even while maintaining our individual freedom, dignity, understanding. Historically speaking, we know that even in the time of the Buddha he was not followed by everyone. Thousands of students followed him, yes, but he gave instructions to some students only one time and then said, go, sit under a tree and meditate. Then these students discussed things among themselves and came up with solutions by themselves.

MARTINE: Like Bhante said, Buddhism is a path of transforming ourselves. So, in a way, nobody is going to do it for you. When a teacher tells us to do something, even if it hurts, try it and it will become your own experience. Another area which I think is interesting to look at is the

method of meditation we are instructed to follow. Do we all understand it in the same way? Do we all apply it in the same way? If you see different people practicing the same method, they often bring their own individuality to it. Not different in the sense of being in conflict but they bring their own attitude, their own affinity to it. And their exploration goes in different ways. That's what interesting about practice. What you do on the cushion and what you do with it in your every day can be quite different from what your teacher has done.

SHARON: Another interesting side to this issue is when we talk about how we have each related to our teachers, are we also talking about how our students relate to us? And how do we want to model that in some way. I'm not sure if I want anyone to take refuge in me. (Laughter).

JACK: That's quite interesting. Why not? Don't you have to allow that to a certain point in some way?

SHARON: Well, I'd certainly feel most comfortable with people taking refuge in the Buddha or in the teaching and not in me.

BHANTE: What I understand is that you want to take refuge in yourself.

SHARON: As a student, I want to take refuge in myself. And for my students, I would like them to take refuge in the Buddha, the dhamma and in themselves. (Laughter). Well, I'm not totally out of the picture.

JACK: Let's explore that a little bit. Why?

SHARON: Why am I not totally out of the picture?

JACK: No. Why do you prefer that they leave you out of the picture? Why does it feel uncomfortable to have your

students take refuge in you as a teacher?

SHARON: That's a good question, Doctor Engler. (Laughter)

JACK: Can someone really learn from you without a certain amount of taking refuge in you, or without a certain amount of idealization, even if you don't want it?

SHARON: Actually, I'd like to focus on the idealization. The taking of refuge is something I understand, and the need to surrender and to feel protect, and I would certainly hope that people take refuge in me in that sense. So, this question really is about idealization and probably that has to do with my own experience of having idealized some teachers and seeing them in probably a kind of necessary folly. I don't see that I could have done anything without having done that, that I had to go through it and come out of it, maybe more than once.

JOSEPH: A distinction that's really important for me is the difference in taking refuge in somebody's understanding and taking refuge in them as a personality. And it's both me with my teachers, and also students with me. I would feel very comfortable in taking refuge in or surrender to a certain level of understanding. That seems very different than taking refuge in the whole package of personality stuff, which I think would be a big mistake.

MARTINE: What I have found most helpful for myself and in the teachers I studied with in Korea is the concept of "sonje shik" which means, basically, good knowing advisers. And I would want to be seen in the same way, more as a person with good, knowing advice. I think the danger is in the tendency when we think in terms of master/teacher. It seems like somebody out there, separated from us and in that situation we can idealize the person and put lots of stuff into them, even if they don't want it.

But I think the concept of good, knowing advisers is really very helpful because you can still respect the person but you see them as a friend, as a good dharma friend.

STEPHEN: Could I just pick up on the idea of the necessary folly? In my own case, I can relate to that too. I can look back and say, yeah, I was pretty confused when I first got into Buddhism and was motivated by all kinds of weird ideas, probably still am. But if we define that state as one of necessary folly, are we then prepared to allow that necessary folly to be acted out unhindered from you? By your students? Are you prepared to let them engage in something which you know is folly? If so, you are not then allowing your students to behave to you as you behaved with your teacher and which you regarded as necessary.

SHARON: I have to think this through for a minute. Well, actually I don't think one can allow or disallow it.

STEPHEN: Well, encourage or discourage?

SHARON: That's true, I would discourage it but I think to the degree that it's necessary or that discouragement is effectual. I mean when you're in an idealized position and you reveal some grave and terrible flaw that you have and people respond by saying, oh, you're so humble! It's clear that no matter what you say it's being taken in a certain context and certainly I would try to be honest. But only to the degree that it's going to be necessary no matter what. Certainly my teachers didn't portray themselves as being other than what they were.

STEPHEN: In my experience with teachers, I find that they actually don't, my Tibetan teachers the least. I sense that they felt that I had a very one-pointed interest in what they were teaching, whatever form it took, whether I was confused or not, the life-saving gesture was that of taking a deep interest. With that interest, then you have a point

from which you can perhaps create an avenue to a deeper understanding.

SHARON: Well, there's also a certain element in some teachers, almost an effort to disappear, to truly embody the teachings. And these were the teachers with whom it was most confusing because you knew there was a person in there somewhere. I feel that's very different from how we are as teachers in our generation. There's just more revealing of one who is a reflection of that necessary inspiration to practice, or to the dhamma or to the truth.

JACK: I wonder if there isn't a cultural confluence there too? I was wondering about this while listening to people from different cultures. In a sense, it's just another version of the same conundrum that the Buddha set for us. One the one hand, he says, or the tradition says, take refuge in the Buddha or in his teaching. On the other hand, it says be a light unto yourself. We've been talking about

how you put these two things together but as the dhamma has come to the West, Westerners tend to pick up the part of being a light unto yourself. Who are you anyway that you should be telling me what to do? And how do you know what you know? It's our cultural mind set to question authority, to have very ambivalent relationships to authority. And the other side tends to get downplayed. The danger then is that the teachings get disembodied from their embodiments. And the only place they exist is in their embodiments.

So I am wondering how much of a cultural factor there is on the part of Western students in the difficulty of total surrender, to accept authority in a healthy way instead of immediately suspecting that it may be, you know, what's his agenda?

JOSEPH: Or hers. (Laughter)

STEPHEN: I don't know about that. I'm actually amazed at the

extent to which many of your western students are rather keen to surrender to authority.

JACK: Too keen. But that's one way, I think, of dealing with their ambivalence. That sets them up for the eventual disillusionment. But I'am not sure that that's really a healthy acceptance of authority.

STEPHEN: No. I quite agree with you.

JACK: This is a particular way it gets played out in this culture. I'm not sure it's the same in Tibet or Sri Lanka or Burma or other cultures. On this side, refuge in yourself, being a light unto yourself tends to be the things that western students pick up on and play it out. And I wonder if that isn't true for all of us in some ways.

MARTINE: I think what's important to look at too is that we can't separate the teacher from the tradition. And that's

where maybe the sangha comes in because the sangha might represent the tradition and how in the tradition there is a whole teaching, a whole phenomena. It's just practice alone; there's also study; there's ethic. There're all these elements which are important to cultivate. In a way, by just focusing on the teacher, we kind of personalize it and forget the whole tradition and the richness of what we can integrate within us. And I think that's the tendency in the West. You have a teacher and you can't quite separate it from the tradition.

JACK: That's why we founded the Study Center, to get the focus off the teachers.

MIRA BUSH: I have a very small anecdote. I was once with a great Tibetan teacher, and a student asked him if all enlightenment is within you, why do you need a guru? And he said, you need a guru to tell you that you don't need a guru!

LARRY: We have been talking largely about the taking of the refuge. And yet as I've listened to this discussion, it seems there is some confusion as to how that term is meant. Perhaps there's some shifting going on here. As I understand it from the scriptures, taking refuge is a sort of protection and in English taking refuge is protection and so forth. Does it mean surrendering to a teacher? Does it mean paying respect? Can you perhaps address yourself to the phrase "taking the refuge" and how that phrase speaks to us?

STEPHEN: Well, I think it does have a protective aspect. It is you who is seeking protection from forms of behavior, habits, impulses that lead to suffering, which you understand as leading to suffering. And you protect yourself from that by taking refuge in values, in teachings, in practices, which focus your life in a way that will be less prone, at least, to suffering. So in that sense it is protective. It is a guarding of one's mind, a guarding of

oneself against self-

destructive behavior and also behavior that is destructive

to the well-being of others. So in that sense, it is

protective.

LASRRY: The whole thing about linking to this other being is

very important in my thinking, and it can be seen, or needs

to be seen, as not simply an idealization or a whitewashing

away of things that less admirable but more a willingness to

allow these things in the other person as part of their

humanness. And also a willingness to let that person be the

Buddha, to imagine perhaps how this person would be as he

perfects himself or herself. And to link with that quality

of moving in a certain direction. We can't just draw a line

and only this person to be a guide when they're in the

classroom as we do in our culture with teachers and

professors, and we don't ask them to be Buddha in their

outside life. A teacher of Buddhism doesn't stop being a

teacher when they're going to the bathroom or whatever

they're doing with their life. So it isn't as if you can take the quality of the teaching in an abstract way, or just the part you want to take.

MARTINE: The teachers would have much more power in their teaching if they embody the teachings in their personal life. I mean I would find it very hard to follow somebody who tells me to do something but doesn't do it himself or herself. That's why I was so taken with my teacher through the years; whatever he told me to do, he was doing it himself, even more than I did it.

STEPHEN: Yeah, but what is the teaching about? I mean the teaching is not disseminating a certain kind of information about some subject towards which you have a certain kind of detached objectivity. The Buddha dharma is about living your life in a certain way. So you cannot make a distinction between the teacher and the teaching. Or, let me say, it's a more difficult (to make that distinction). The person's own

behavior, if it does not accord with what he or she is teaching, is at that point undermining their integrity as a teacher, undermining their credibility, and undermining also your trust. And I find that very problematic.

JACK: Find what problematic?

STEPHEN: Being able to accept or tolerate a certain point of consistency between what is taught and what is done. To a certain extent, yes, we're all human and we all make mistakes, but there are limits to that, and there is an extent to which I am prepared to accept that. If the person's action becomes to me unacceptably out of accordance with what the person is propounding in their teachings. Then I have to say I can't accept this person as a teacher.

MARTINE: They are there to be living examples on the path.

STEPHEN: To the best of their cumulative ability.

LARRY: In listening to all that has been said about taking refuge in the Buddha, I think it's the richest description that I've heard put together from every one here. For myself, I have been watching what happens when I think I am taking refuge in the Buddha. Sometimes it seems a lot like fantasy and it gives me energy, especially if I feel I need it and I invoke it. It has a way of working for me. But it isn't quite reliable and it doesn't give me quite as much strength as something else which is the qualities of the Buddha. What I feel is that I have all the qualities of the Buddha, every one of them. It's just that mine are not that developed. The Buddha has protected those qualities. And so I feel a very real connection in that way. It's not that the Buddha is up here and I'm down there and there's a gap between us so much as there's a real connection between certain very real qualities that human beings have. And I have them, and the Buddha has them. The two qualities that have helped me the most are the qualities of understanding

and compassion, which we have all the capacity for.

When I say that the Buddha is a perfected being, it's not necessarily that I picture a little person but whatever degree of understanding I have or whatever degree of compassion I am able to manifest and feel that that's not the end of it. I feel sort of like you're giving birth and it's not all the way out but it's there. There's a sense that there is more to do but it's not frustrating. It's inspiring. And that's my connection.

As for balancing, be a light unto yourself and take refuge in the Buddha. I was brought up by my father to have a very heavy individualistic streak. He was very loving and also trained me to take care of myself and was very explicit about how many people can't be trusted, you've got to take care of yourself etc. He would demonstrate things to me, like he would drive and take me to Grand Central Station and ask me to watch. He would park in front of the station and a

cop would come over and ask him to move the car; my father would give the copy some money and the copy would let him stay there. And he'd say, see, I just gave that cop some money.

He also took me to my first drink in a bar. He said, I don't want you doing it behind my back. Go in and find out what's so great about these bars. I drank it and it was so distasteful, I wanted to spit it out. So, what I'm getting at is that I have been attracted to teachers like that, the ones who have me the most in terms of these qualities, about letting me learn from my own experiences. I spent a fair amount of time with J. Krishnamurti and slightly less, but extremely rich, time with Achan Maha Boowa in Thailand. What I feel is that both of these teachers in their different ways were teaching me how to be independent. Krishnamurti method was, sort of like, here's the teaching, now for goodness sake just go out and do it. And as you know some people were able to do it more than others. What I got from

Maha Boowa was that he had no need for me to admire him or worship him or any of that. He was totally complete and he didn't all this stuff, not even a little bit. And he wanted you to be strong and to be able to see that everything is workable, that you can stand on your own two feet. But in order to that, he was much more willing to bring you along and give you techniques and help you. One of his key words is to be resourceful or develop ingenuity. When do you use metta? When do you need metta? When using metta would be a dodge, avoiding something? When what you're listening to your mind is just a kilesa? When is it really wisdom? And, so, he'll often say, I don't know but you go back and practice and find out.

A number of the other Thai teachers were like that. And there's a balance in them that I like. I like their loving care and the contents that go with it, teachings and techniques. But underlying it is also the sense that they'll really be relived if I can starting doing it myself more and

more. And they're just trying to gauge how I am doing. The more I can do it, they more they want me to do it, and trust it.

PELGYE: We started this morning on the refuge, and it just kind of made my heart beat because this question has been a lot on my mind in the last couple of years. In the discussion so far, somehow we didn't get to one question that I was hoping we would get to. There were some teachings that came up at the Tibetan monastery a few years ago with Lama Yeshe Kechong (?) who mentioned that if you didn't believe in Buddha's enlightenment, if you didn't believe that he was an enlightened being, then your refuge was actually in question. And if your refuge was in question, then in fact you were not even a Buddhist. And if you weren't a Buddhist, you were in fact not a monk. And this was on my mind quite a bit, you know talking amongst ourselves as monks.

The prevalent view among the western monks was that we were raised to question things, that we have gone through so many years of schooling and so much of the schooling is to question. You know the scientific method is to have a theory, and you look at things in terms of the theory. You don't accept the theory as being truth; you accept it as something you expect to be true and then you're going to check it out. And so we approach Buddhism in the same way. You know like Buddha's enlightenment is a theory because in myself I don't have the experience and nobody's been able to give me that experience. I have to take that as theory and through my own checking I have to come out with some scientific results. Some suffering and a lot of checking; whether I can verify it or not, but still I hold in abeyance the actual decision that this is he truth, but rather this is what I'd like to believe.

When I check this with Lama Zopa, we went around in circles, just traditional circles. We couldn't get anywhere and

finally he told me I was a heretic I didn't fully accept the theory of Buddha's enlightenment and he told me in the end that I would have to check with His Holiness the Dalai Lama. So I check with His Holiness this last summer as best I could. I wrote him a note asking him about it. He didn't respond to me directly but in the teachings he was giving to the larger audience he brought up this issue and seemed to be saying the same thing as Lama Zopa that you should have absolute faith and that's that. If you don't have faith, you are in trouble. I still don't know what to do with that question. It becomes a real problem in my life. On the one hand, there's the Buddha saying blind faith is not that useful. If you're lucky you'll have blind faith in something that is the proper object, or you'll have blind faith in something which is not a proper object, and then you'll be lost. So the faith you should develop is one of wisdom, of checking, basically what we're talking about, the western scientific method.

On the other hand, what I'm getting from my teachers is that the scientific method does not apply to the dharma. That blind faith that the Buddha spoke against is actually essential! I don't know what to do with it. So it comes down the basics of whether or not you are a Buddhist!

JOSEPH: I think this question of faith is really critical and I appreciate a lot the way both it's been taught to me and the way I've understood it in my experience. There is a distinction between the initial level of faith necessary to practice. So there has to be enough faith at least in a possibility that actually gets us to do it. And an understanding that real faith comes at the end of the practice, not at the beginning. That the real faith comes when it's verified by our experience, to me that makes a lot of sense. That seems to me to be the right order of things.

BHANTE: I think faith is the motivating factor. When we have little faith, we want to find out why. It's not blind faith,

and it just doesn't happen suddenly. For example, if I have some pain, I know it. I don't need anybody to tell me I have pain. I know it; I have it. Then I begin to wonder, why? The fact that I experience this pain give me a certain reason, certain motive to find out why this pain is there. There is a question mark? That question mark is our not knowing what it is. And that helps me to go forward, to find out why.

Thus very deep down in our subconscious mind, there is a faith in finding out. Why do I want to find out? Because I have this faith. Therefore faith is what is called bijou, the seed, the beginning. It's not everything, just the beginning. Then we go ask questions, we discuss this and that and so forth. Everything begins from that primary question in our mind.

That faith becomes stronger and stronger as we find more and more new things from our own experiences. When I do what I'm supposed to do with my pain, do it faithfully conscientiously, regularly, consistently, then I see that it

seems to be working and then I gain what's called confidence. So from experience, confidence arises. To gain some experience we have to have faith. Faith raises the question leading to experience. From there confidence arises.

And that kind of faith is absolutely necessary to begin with, especially if you have sickness. You begin to wonder day and night. Why am I sick? So you begin to ask questions, ask your friends, relatives and so forth and finally you find that professional person, a physician or a doctor. Then he will tell you. Then you begin to think, yeah, he seems to be a specialist in this area, so what he says may be true. Maybe I will follow his advice. Even to do that we have to have faith. You know, every day we go to sleep hoping, having, faith, that we will get up next morning. Many people don't get up next morning, they sleep, they die in their sleep. But because of our previous experience where we got up every day after we have gone to bad the night before, we

have the confidence that we will get up again the next morning. That kind of experiential confidence is called faith. This we have to have.

PELGYE: That puts faith in a certain light. I don't think anybody that I know of really questions Buddha's wisdom and compassion. But the point we are talking about, Buddha's enlightenment in which we are taking refuge becomes a problem for me. I mean there're great Christian saints, great Hindu saints, there're all sorts of wonderful beings, even great westerns who have no special tradition. With them I have a great deal of sense that they can help me, or that they have great advice. They can help me through painful points in my life. But are they enlightened? The same question applies to Buddha? What is that enlightenment. And if I have to be a Buddhist, do I have to believe that in fact in a reality, other than just hope that it's a reality?

MARTINE: It seems to me it depends on how you believe in

enlightenment. If you look at Buddha's enlightenment more simply, what the Buddha said it's an understanding of the four noble truths and an understanding of the three marks. And you can verify these by yourself quite easily. But if you feel that the enlightenment of the Buddha is like a big explosion with lots of firecrackers, lots of light and so forth, then you can wonder did he really get that kind of enlightenment. I think one of the problems we have is in expecting enlightenment to be a kind of big something. And we put in all our fantasy in there. But maybe that's not what the Buddha had. Maybe he had a very simple understanding of the way things were and no big firecrackers. I mean, if you look through the texts, what did the Buddha understand at that point? The texts tell you that he understood the Four Noble Truths, the Three Marks of Existence, which we can all understand. He does not tell you anything else at this point.

BHANTE: Also, as Larry pointed out earlier, we have to find

out in the first place what we have within ourselves. Does what we have within ourselves relate to what the Buddha has, what he has perfected? If it relates, then we have some affinity with him. The difference is that I have not perfected it. Therefore, I cannot compare my imperfected state with the perfected state. From what I have read and studied, from the Indian texts about what the Buddha said and so forth, a lot of wisdom and compassion is coming from his teaching. The seed of that fulfillment is within me. I feel it from time to time in myself but I have not perfected it. Now instead of starting from the root, if we start from the canopy, we cannot get there; we have to start from the root. The root is within us and faith in that beginning perhaps might help us not to shatter our faith or confidence.

LARRY: The standard you hold for yourself, what you insist you would need to experience or grasp in order to have faith, would be enlightenment itself. If you are holding

such a high standard of evidence in order to convince yourself to go ahead, then it's set up to frustrate you, whereas there are other ways which are more palpable and trustworthy for us to get on with it, just to launch us, just sort of like, "Get on with it." So then something will happen, the experience that Bhante referred to will happen and you can go, "Oh yeah!" and then we go on more and more. It's provisional, it seems to me.

GELEK: Is it absolutely necessary to have faith in Enlightenment before taking refuge? What kind of faith would you translate as?

STEPHEN: These are technical terms in Tibetan. We have to really define what we mean by faith in terms of these three qualities you just mentioned: the sense of admiration, the sense of belief, and the sense of longing. So, faith is a complex concept in Buddhism. It's not equivalent to belief. Belief is a component of faith, but faith is almost a kind

of existential act that encompasses more than just belief.

It's a whole orientation of your life toward a certain end

and also standing in almost a state of awe. It's the

feeling-

response to the tradition and the teaching.

JOSEPH: So, could you, in that way of understanding, have

faith without total belief, because I think that's what

Pelgye is asking?

STEPHEN: Yes, belief to an extent seems to be a necessary

component, but faith is not defined purely in terms of your

capacity to believe.

JACK: I wanted to come back to Larry' point, your anecdote

about your dad. It seems to me that faith, however we define

it, doesn't operate in a vacuum. If you father had taken you

to parking space and did what he did without loving you and

without you having experienced his love and care for your

well-being, all he would have done is confirm a very paranoid view of the world. So the fact that he took you and you had that experience within a certain context of being cared for, being taught, was meaningful to you. Likewise asking the question of why am I sick, why am I suffering, without a context is very hard to do. So you stay stuck in one of the hell realms because there isn't the support, there isn't the context to even entertain that kind of a question; it's too fearful a question.

I see this in the patients I work with all the time. These people have been so brutalized in their lives, they're so terrorized in some way or other, that they can't entertain that question. This would be a very academic discussion for them. Before they could even raise the question of why am I suffering, or even acknowledge that they are suffering in a certain sense, there has to be a set of preconditions to even start this question. So I think it's interesting that you began by saying that your father loved you and that he

took you to show you these things and teach you how to grow,

how to be a man, how to learn for yourself. He just didn't

put you through the experience of the cop and let you end up

with this very paranoid, traumatized view of the world. So

that's another aspect of this discussion, I think. It's not

just a matter of faith, it's also a matter of all the

internal and external conditions that need to be present

before one can open up, and maybe that's something we need

to talk about as we go along. The refuge may be a beginning,

but there are a lot of other things that need to be present

for this path to unfold.

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A HEART RELEASED

The Teachings of Phra Ajaan Mun
Bhuridatta Thera

Translated from the Thai by
Thanissaro Bhikkhu
(Geoffrey DeGraff)

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Transcription: Greg Smith
Proofreading: Thanissaro Bhikkhu
Formatting: John Bullitt

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Introduction

Phra Ajaan Mun Bhuridatta Thera was born in 1870 in Baan Kham Bong, a farming village in Ubon Ratchathani province, northeastern Thailand. Ordained as a Buddhist monk in 1893, he spent the remainder of his life wandering through Thailand, Burma, and Laos, dwelling for the

most part in the forest, engaged in the practice of meditation. He attracted an enormous following of students and, together with his teacher, Phra Ajaan Sao Kantasilo, was responsible for the establishment of the forest ascetic tradition that has now spread throughout Thailand and to several countries abroad. He passed away in 1949 at Wat Suddhavasa, Sakon Nakhorn province.

Much has been written about his life, but very little was recorded of his teachings during his lifetime. Most of his teachings he left in the form of people: the students whose lives were profoundly shaped by the experience of living and practicing meditation under his guidance. One of the pieces that //was// recorded is translated here. //A Heart Released// (//Muttodaya//) is a record of passages from his sermons, made during the years 1944-45 by two monks who were staying under his guidance, and edited by a third monk, an ecclesiastical official who frequently visited him for instruction in meditation. The first edition of the book was printed with his permission for free distribution to the public. The title of the book was taken from a comment made by the Ven. Chao Khun Upali Gunupamacariya (Jan Siricando) who, after listening to a sermon delivered by Phra Ajaan Mun on the root themes of meditation, praised the sermon as having been delivered with '//muttodaya//' -- a heart released -- and as conveying the heart of release.

The unusual style of Phra Ajaan Mun's sermons may be explained in part by the fact that in the days before his ordination he was skilled in a popular form of informal village entertainment called //maw lam//. //Maw lam// is a contest in extemporaneous rhyming, usually reproducing the war between the sexes, in which the battle of wits can become quite fierce. Much use is made of word play: riddles, puns, innuendoes, metaphors, and simple playing with the sounds of words. The sense of language that Ajaan Mun developed in //maw lam// he carried over into his teachings after becoming a monk. Often he would teach his students in extemporaneous puns and rhymes. This sort of word play he even applied to the Pali language, and a number of instances can be cited in //Muttodaya//: in Section 3, the pun on the word //dhatu//, which can mean both physical element and speech element (phoneme); the use of the phonemes //na mo ba dha// (the basic

elements in the phrase //namo buddhaya//, homage to the Buddha) to stand for the four physical elements; the play on //namo// and //mano// in Section 4; the use of the //Patthana// as an image for the mind in Section 5; the extraction of the word //santo// (peaceful) from //pavessanto// in Section 13 and Section 16; the grammatical pun on //loke// in Section 14 and //santo// in Section 13; the threes in Section 12; the eights in Section 16; and so on.

This sort of rhetorical style has gone out of fashion in the West and is going out of style today even in Thailand, but in the Thailand of Ajaan Mun's time it was held in high regard as a sign of quick intelligence and a subtle mind. Ajaan Mun was able to use it with finesse as an effective teaching method, forcing his students to become more quick-witted and alert to implications, correspondences, multiple levels of meaning, and the elusiveness of language; to be less dogmatic in their attachments to the meanings of words, and less inclined to look for the truth in terms of language. As Ajaan Mun once told a pair of visiting monks who were proud of their command of the medieval text, The Path of Purification, the //niddesa// (analytical expositions) on virtue, concentration, and discernment contained in that work were simply //nidana// (fables or stories). If they wanted to know the truth of virtue, concentration, and discernment, they would have to bring these qualities into being in their own hearts and minds.

* * * * * * * *

A Heart Released

Section 1.

Practice is what keeps the true Dhamma pure.

The Lord Buddha taught that his Dhamma, when placed in the heart of an ordinary run-of-the-mill person, is bound to be thoroughly corrupted (//saddhamma-patirupa//); but if placed in the heart of a Noble One, it is bound to be genuinely pure and authentic, something that at the same time can be neither effaced nor obscured.

So as long as we are devoting ourselves merely to the theoretical study of the Dhamma, it can't serve us well. Only when we have trained our hearts to eliminate their 'chameleons' (see Section 10) -- their corruptions (//upakkilesa//) -- will it benefit us in full measure. And only then will the true Dhamma be kept pure, free from distortions and deviations from its original principles.

* * *

Section 2.

To follow the Buddha, we must train ourselves well before training others.

//purisadamma-sarathi sattha deva-manussanam buddho bhagavati//

Our Lord Buddha first trained and tamed himself to the point where he attained unexcelled right self-awakening (//anuttara-sammasambodhinana//), becoming //buddho//, one who knows, before becoming //bhagava//, one who spreads the teaching to those who are to be taught. Only then did he become //sattha//, the teacher and trainer of human and divine beings whose stage of development qualifies them to be trained. And thus, //kalyano kittisaddo abbhuggato//: His good name has spread to the four quarters of the

compass even up to the present day.

The same is true of all the Noble Disciples of the past. They trained and tamed themselves well before helping the Teacher spread his teachings to people at large, and so their good name has spread just like the Buddha's.

If, however, a person spreads the teaching without first having trained himself well, //papako saddo hoti//: His bad name will spread to the four quarters of the compass, due to his error in not having followed the example of the Lord Buddha and all the Noble Disciples of the past.

* * *

Section 3.

The root inheritance, the starting capital for self-training.

Why is it that wise people -- before chanting, receiving the precepts, or performing any other act of merit -- always take up //namo// as their starting point? Why is it that //namo// is never omitted or discarded? This suggests that //namo// must be significant. If we take it up for consideration, we find that //na// stands for the water element, and //mo// for the earth element -- and with this, a line from the scriptures comes to mind:

//mata-petika-sambhavo odana-kummasa-paccayo//:

'When the generative elements of the mother and father are combined, the body comes into being. When it is born from the mother's womb, it is nourished with rice and bread, and so is able to develop and grow.' //Na// is the mother's element; //mo//, the father's element. When these two elements are combined, the mother's fire element then heats the combination until it becomes what is called a

//kalala//, a droplet of oil. This is the point where the connecting cognizance (//patisandhi-vinnana//) can make its connection, so that the mind becomes joined to the //namo// element. Once the mind has taken up residence, the droplet of oil develops until it is an //ambuja//, a glob of blood. From a glob of blood it becomes a //ghana//, a rod, and then a //pesi//, a piece of flesh. Then it expands itself into a lizard-like shape, with five extensions: two arms, two legs, and a head.

(As for the elements //ba//, breath, and //dha//, fire, these take up residence later, because they are not what the mind holds onto. If the mind lets the droplet of oil drop, the droplet of oil vanishes or is discarded as useless. It has no breath or fire, just as when a person dies and the breath and fire vanish from the body. This is why we say they are secondary elements. The important factors are the two original elements, //namo//.)

After the child is born, it has to depend on //na//, its mother, and //mo//, its father, to care for it, nurturing it and nourishing it with such foods as rice and bread, at the same time teaching and training it in every form of goodness. The mother and father are thus called the child's first and foremost teachers. The love and benevolence the mother and father feel for their children cannot be measured or calculated. The legacy they give us -- this body -- is our primal inheritance. External wealth, silver or gold, come from this body. If we didn't have this body, we wouldn't be able to do anything, which means that we wouldn't have anything at all. For this reason, our body is the root of our entire inheritance from our mother and father, which is why we say that the good they have done us cannot be measured or calculated. Wise people thus never neglect or forget them.

We first have to take up this body, this //namo//, and only then do we perform the act of bowing it down in homage. To translate //namo// as homage is to translate only the act, not the source of the act.

This same root inheritance is the starting capital we use in training ourselves, so we needn't feel lacking or poor when it comes to the resources needed for the practice.

* * *

Section 4.

The root foundation for the practice.

The two elements, //namo//, when mentioned by themselves, aren't adequate or complete. We have to rearrange the vowels and consonants as follows: Take the //a// from the //n//, and give it to the //m/; take the //o// from the //m// and give it to the //n//, and then put the //ma// in front of the //no//. This gives us //mano//, the heart. Now we have the body together with the heart, and this is enough to be used as the root foundation for the practice. //Mano//, the heart, is primal, the great foundation. Everything we do or say comes from the heart, as stated in the Buddha's words:

> //mano-pubbangama dhamma
> mano-settha mano-maya//:

'All dhammas are preceded by the heart, dominated by the heart, made from the heart.' The Buddha formulated the entire Dhamma and Vinaya from out of this great foundation, the heart. So when his disciples contemplate in accordance with the Dhamma and Vinaya until //namo// is perfectly clear, then //mano// lies at the end point of formulation. In other words, it lies beyond all formulations.

All supposings come from the heart. Each of us has his or her own load, which we carry as supposings and formulations in line with the currents of the flood (//ogha//), to the point where they give rise to unawareness (//avijja//), the factor that creates states of becoming and birth, all from our not being wise to these things, from our deludedly holding them all to be 'me' or 'mine'.

* * *

Section 5.

The root cause of everything in the universe.

The seven books of the Abhidhamma, except for the Patthana (The Book on Origination), are finite in scope. As for the Patthana, it is //anantanaya//, infinite in scope. Only a Buddha is capable of comprehending it in its entirety. When we consider the Pali text, which begins //hetu-paccayo//, we find that the cause (//hetu//) that acts as the primal sustaining factor (//paccaya//) for all things in the cosmos is nothing other than the heart. The heart is the great cause -- what is primal, what is important. All things apart from it are effects or conditions. The remaining factors mentioned in the Patthana, from //arammana// (objective support) to //aviggata// (not without) can act as sustaining factors only because the great cause, the heart, comes first. Thus //mano//, discussed in Section 4; //thitibhutam//, which will be discussed in Section 6; and the great cause discussed here all refer to the same thing. The Buddha was able to formulate the Dhamma and Vinaya, to know things with his ten-powered intuition, and to comprehend all knowable phenomena, all because the great cause acted as the primal factor. His comprehension was thus infinite in scope. In the same way, all of the disciples had this great cause acting as their primal factor and so were able to know in accordance with the Buddha's teachings. This is why the Venerable Assaji, the fifth of the five brethren, taught Upatissa (the Venerable Sariputta),

> //ye dhamma hetu-pabhava tesam hetum tathagato
> tesanca yo nirodho ca evam vadi mahasamano//:

'Whatever dhammas arise from a cause...' This great cause being the important factor, the primal factor, then when the Venerable Assaji reached this point -- the great cause -- how could the Venerable Sariputta's mind help but penetrate down to the current of the Dhamma?

-- for everything in the world comes about due to the great cause. Even the transcendent dhammas are reached by the great cause. This is why the Patthana is said to be infinite in its scope. Whoever trains the heart, the great cause, until it is clear and dazzling, is capable of knowing everything of every sort infinitely, both within and without.

* * *

Section 6.

The root instigator of the cycle of death and rebirth.

//thitibhutam avijja-paccaya
sankhara...upadanam...bhavo...jati...//

Each and every one of us born as a human being has a birthplace: we have our parents as our birthplace. So why did the Buddha formulate the teaching on sustained conditions only from the factor of unawareness onwards? What unawareness comes from, he didn't say. Unawareness has to have a mother and father just as we do, and we learn from the above line that //thitibhutam// is its mother and father. //Thitibhutam// refers to the primal mind. When the primal mind is imbued with delusion, there is a sustaining factor: the condition of unawareness. Once there is unawareness, it acts as the sustenance for the fashioning of //sankhara//, mental fashionings, together with the act of clinging to them, which gives rise to states of becoming and birth. In other words, these things will have to keep on arising and giving rise to each other continually. They are thus called sustained or sustaining conditions because they support and sustain one another.

Awareness and unawareness both come from //thitibhutam//. When //thitibhutam// is imbued with unawareness, it isn't wise to its conditions; but when it is imbued with awareness, it realizes its

conditions for what they really are. This is how the matter appears when considered with the clear insight leading to emergence (//vutthana-gamini vipassana//).

To summarize: //Thitibhutam// is the primal instigator of the cycle of death and rebirth. Thus it is called the root source of the three (see Section 12). When we are to cut the cycle of death and rebirth so that it disconnects and vanishes into nothingness, we have to train the primal instigator to develop awareness, alert to all conditions for what they really are. It will then recover from its delusion and never give rise to any conditions again. //Thitibhutam//, the root instigator, will stop spinning, and this will end our circling through the cycle of death and rebirth.

* * *

Section 7.

The supreme position: the foundation for the paths, fruitions, and //nibbana//.

//aggam thanam manussesu maggam satta-visuddhiya//:

'The supreme position is to be found among human beings: the path to the purification of living beings.' This can be explained as follows: We have received our legacy from //namo//, our parents -- i.e. this body, which has taken a human birth, the highest birth there is. We are supreme beings, well-placed in a supreme position, complete with the treasures of thought, word, and deed. If we want to amass external treasures, such as material wealth, money, and gold, we can. If we want to amass internal treasures, such as the extraordinary qualities of the paths, their fruitions, and //nibbana//, we also can. The Buddha formulated the Dhamma and Vinaya for us human beings, and not at all for cows, horses, elephants, and so on. We human beings are a race that can practice to reach purity. So we shouldn't be discouraged or self-deprecating, thinking that we are lacking in worth

or potential, because as human beings we are capable. What we don't have, we can give rise to. What we already have, we can make greater. This is in keeping with the teaching found in the Vessantara Jataka:

//danam deti, silam rakkhati, bhavanam bhavetva,
ekacco saggam gacchati, ekacco mokkham gacchati,
nissanayam//:

'Having worked at amassing wisdom through being charitable, observing the precepts, and developing the mind in line with the teachings of the Lord Buddha, those who work only a little will have to go to heaven, while those who are determined and really do the work -- and at the same time having the help of the potential and perfections they have developed in the past -- will reach //nibbana// without a doubt. '

Common animals are said not to be supreme because they can't act as human beings can. So it is rightly said that human beings are well-placed in a supreme position, able to lead themselves to the paths, their fruitions, and to pure //nibbana//

* * *

Section 8.

The stronghold that forms the practice area for training oneself.

In which set of principles did the Lord Buddha establish our stronghold? When we consider this question, we find that he established our stronghold in the great frames of reference (//satipatthana//).

To make a comparison with worldly affairs: In armed battles where victory is at stake, it is necessary to find a stronghold. If one obtains a good stronghold, one can successfully ward off the weapons

of the enemy; and there one can accumulate great strength to launch an attack, driving the enemy to defeat. Such a place is thus called a stronghold, i.e. a place complete with strong stockades, gates, moats and embattlements.

So it is with the affairs of the Dhamma when we take the great frames of reference as our stronghold, in that those who go into battle with the enemy -- defilement -- must start out by keeping track of the body as their frame of reference, because when such things as sensual passion arise, they arise at the body and mind. Because the sight of a body causes the mind to be aroused, we can conclude that the body is the provocation, and so we must examine the body as a means of stilling the Hindrances (//nivarana//) and calming the mind. This is a point that you should work at and develop as much as possible. In other words, keep investigating that point without giving way at all. When an image (//uggaha nimitta//) of any part of the body arises, take that part of the body as the basic theme for your investigation. You don't have to go shifting to other parts. To think that, 'I've already seen this part. Other parts I haven't seen, so I'll have to go and investigate other parts,' isn't advisable at all. Even if you investigate the body until you have it analyzed minutely into all of its parts that are composed of the properties (//dhatu//) of earth, water, fire, and wind -- this is called //patibhaga// -- you should still keep examining the body as it first appeared in the original image until you have it mastered. To master it, you have to examine that same point over and over again, just as when you chant. If you memorize a particular discourse and then leave it, without chanting or repeating it again, you will forget it, and it won't serve any purpose, due to your complacency in not mastering it. The same holds true in your investigation of the body. Once an image of any part arises, if you don't investigate it repeatedly, and instead heedlessly let it pass, it won't serve any purpose at all.

This investigation of the body has many citations, one being in our present-day ordination ceremony. Before all else, the preceptor must tell the ordinand the five meditation themes -- hair of the head, hair of the body, nails, teeth, and skin, i.e., this very body -- because of their importance. In the Commentary to the Dhammapada, it is said

that an unwise preceptor who doesn't teach the investigation of the body may destroy his pupil's potential for arahantship. So at present the preceptor must first teach the five meditation themes.

In another spot the Buddha taught that there is no such thing as a Buddha or an arahant who has not fixed on at least one part of the body as a meditation theme. Thus he told a group of 500 monks who were discussing the earth -- saying that such and such a village had red soil or black soil, etc. -- that they were discussing external earth when they should be investigating internal earth. In other words, they should have been investigating this body intelligently, penetrating it throughout and making it absolutely clear. When the Buddha finished his discussion of this topic, all 500 monks reached the fruition of arahantship.

From this we can conclude that the investigation of the body must be important. Each and every person who is to gain release from all suffering and stress has to investigate the body. If we are to accumulate great strength, we must accumulate it by investigating the body. Even the Lord Buddha, when he was about to attain Awakening, started out by investigating the breath -- and what is the breath, if not the body?

So the great frames of reference, starting with the contemplation of the body, are said to be our stronghold. Once we have obtained a good stronghold -- i.e., once we have put the principles of the great frames of reference into practice until we have them mastered -- we should then investigate things as they are in terms of the inherent nature of their elements, using the strategies of clear insight, which will be discussed next.

* * *

Section 9.

The strategies of clear insight, techniques for uprooting defilement.

The nature of all good things is that they come from things that aren't good, just as lotuses that are fair and lovely are born from mud that is filthy and repulsive; yet once they rise clear of the mud, they are clean and pure, becoming a fitting headdress for a king, a viceroy, or a courtier, never again returning to the mud. In this they are like the earnest meditator, one engaged in a persistent effort. Such a person must investigate a thing that is filthy and repulsive if the mind is to gain release from all filthy and repulsive things. The 'thing that is filthy and repulsive' here is the body. The body is an assemblage of filth, urine, and excrement. The things that are exuded from the hair of the head, the hair of the body, nails, teeth, skin, and so on are all forms of excrement. When they fall into food, people take offense at it. The food has to be thrown out, for no one can stomach it. Moreover, the body has to be constantly washed and scrubbed if it is to look presentable. If we don't clean it, it will smell rank and no one will let us come near. Clothing and other accessories, when they are apart from the body, are clean and attractive, but as soon as they come into contact with the body they become dirty. If we let them go without washing for a long time, no one will let us come near, because of the smell.

From this we can see that the body is a house of urine and excrement, //asubha// -- unattractive; //patigula// -- repulsive. When still alive, it's bad enough; when there is no more life to it, it's even more disgusting, to the point where nothing else can compare. So from the very beginning, all earnest meditators investigate the body methodically until they have it mastered. Before the body becomes clear, they investigate whichever part or aspect of the body is agreeable to their temperament until a particular aspect of the body appears as an //uggaha nimitta//. Then they focus on that aspect, working at it and developing it repeatedly.

'Working at it and developing it repeatedly' should be understood as follows: When rice farmers grow rice, they work in the soil, plowing the soil and planting rice in the soil. The following year they grow rice in the soil again. They don't grow their rice in the air or in the middle of the sky. They grow it only in the soil, and

the rice then fills their granaries of its own accord. When they work repeatedly in the soil, they don't have to plead, 'Rice, O rice, please come and fill our granaries.' The rice pours in of its own accord. And even if they forbid it, saying, 'Rice, O rice, don't come and fill our granaries,' if they have completed their work in the soil, there's no doubt but that the rice will still come and keep their granaries full.

In the same way, we as earnest meditators should keep investigating the body at the point that is agreeable to our temperaments or first appears for us to see. No matter what, we should not neglect or abandon that point. Working at it repeatedly doesn't refer only to the practice of walking meditation. We should be mindful, continuing our investigation in all places and at all times. Sitting, standing, walking, and lying down; eating, drinking, working, speaking, and thinking, we should always have all-round mindfulness of the present: This is what is meant by 'working at it repeatedly'.

Once you have investigated the body until it is clear, you should then consider dividing it up into its various parts, using your own way of being methodical. Separate the body into the elements of earth, water, fire, and wind, examining it until you really see it in those terms. At this stage, you may use any strategies of your own devising that are agreeable to your temperament, but you must not in any event abandon the original reference point that first appeared to you. When you are investigating at this stage, you should work at it and develop it repeatedly. Don't investigate once and then let it go for half a month or a month. Investigate in and out, back and forth, again and again. In other words, withdraw inward to quiet the mind and then come out again to investigate the body. Don't exclusively investigate the body or exclusively quiet the mind.

When you have investigated in this way until you have it thoroughly mastered, what happens next is what comes of its own accord. The mind is bound to converge in a big way; and the instant it converges, everything will appear to converge, being one and the same. The entire world will be nothing but elements. At the same time, an image will appear of the world as being level as a drum head, because the entire

world is of one and the same inherent nature. Forests, mountains, people, animals -- even you yourself -- will all ultimately have to be leveled down in one and the same way. Together with this vision, knowledge arises, cutting off all doubts in the heart. This is called //yatha-bhuta-nana-dassana vipassana//: the clear insight that both knows and sees things for what they actually are.

This step is not the end point. It is the beginning of the next stage we have to practice, which we as earnest meditators are to work at and develop repeatedly in order for heightened awareness to be mastered and complete. Then we will see that the mental fashionings that suppose, 'This is mine... That is me,' are inconstancy; and that because of attachment they are suffering -- for all elements have been the way they are all along: arising, aging, growing ill, and dying, arising and deteriorating since before we were born. From time immemorial, this is the way they have been. But because the conditions of the mind and the five //khandhas// -- //rupa//, //vedana//, //sanna//, //sankhara//, and //vinnana// -- have fashioned and labeled throughout every existence up to the present, through lives too numerous to number, the mind has been deluded into following its supposings. It's not the case that our supposings have attached themselves to us. When you come right down to it, there's no doubt but that all phenomena in the world, whether endowed with consciousness or not, have been the way they are -- arising and deteriorating on their own -- in just this way.

So we realize, //pubbe ananussu tesu dhammesu// -- these regularities of behavior (lit. 'dhamma-nesses') have been this way from the past. Even though no one has told us, we know that this is just the way they have been. This is why the Buddha maintained with regard to this point that he didn't hear this from anyone, wasn't taught this by anyone -- for this is just the way these things had been since before his time. Thus we can see that the regularities in the behavior of all elements are bound to be this way. But because the conditions of the mind have fastened into all of these things for so many lives, they have behaved in line with those supposings. The mind has been overwhelmed by latent tendencies (//anusaya//) to the point where it is deluded into believing them, and so states of becoming and

birth have been created through the clinging of the conditions of the mind.

Thus the earnest meditator comes to analyze things down in line with their inherent nature, seeing that,

//sabbe sankhara anicca, sabbe sankhara dukkha//:

Acts of mental fashioning -- the conditions of the mind -- are what is inconstant. The world of living beings is constant: It is simply the way it is. Analyze these things in terms of the four Noble Truths as a way of rectifying the conditions of the mind, so that you can see for certain, in your own right, that these conditions of the mind are inconstant and stressful. And the fact that you haven't seen in your own right that they are inconstant and stressful is why you have fallen for mental fashionings. When you truly see this, it will rectify the conditions of the mind. The realization will come to you,

//sankhara sassata natthi//:

'There are no mental fashionings that are constant and lasting.' Mental fashionings are simply conditions of the mind, like mirages. As for living beings, they have been a constant feature of the world all along. When you know both sides -- i.e., that living beings are simply the way they are, and that mental fashionings are simply a condition of the mind that supposes them -- then //thitibhutam//, the primal mind that has no conditions, can gain release.

As for the teaching that all phenomena or regularities of behavior are not-self: How could they be the self? Their business is simply to arise the way they do. Thus the Buddha taught,

//sabbe dhamma anatta//:

'All phenomena are not-self.' We as earnest meditators should investigate things to see them clearly in this way, until the mind is made to converge, enabling us to see truly and vividly along these lines in our own right, at the same time giving rise to the knowledge

that accompanies this vision. This is what is meant by //vutthana-gamini vipassana// (clear insight leading to emergence). We should work at this stage until it is mastered, until we see truly and clearly, along with the full convergence of the mind and its concurrent knowledge, converging against the current, curing the latent tendencies, turning supposing into release; or until we converge on the primal mind that is simply the way it is, to the point where it is absolutely clear, with the concurrent knowledge,

//Khina jati nanam hoti//:

'There is the knowledge of no more birth.'

This stage is not an assumption or a supposing. It isn't anything fashioned or conjectured into being, nor is it anything that can be obtained by wanting. It is something that arises, is, and knows entirely of its own accord. Intense, relentless practice in which we analyze things shrewdly on our own is what will cause it to arise of its own accord.

This has been compared to rice plants. Once we have properly nourished and cared for the rice plant, the results -- the grains of rice -- are not something that can be obtained by wanting. They will appear of their own accord. If a person who wants to get rice is lazy and doesn't care for the rice plant, he can keep wanting until the day he dies, but no rice grains will appear for him. The same holds true with the reality of release: It isn't something that can be obtained by wanting. A person who wants release but who practices wrongly or doesn't practice -- and wastes his time being lazy until the day he dies -- won't meet with release at all.

* * *

Section 10.

The primal mind is radiant and clear by nature, but is darkened because of corruptions.

//pabhassaramidam bhikkhave cittam
tanca kho agantukehi upakkilesehi upakkilittham//:

'Monks, this mind is originally radiant and clear, but because passing corruptions and defilements come and obscure it, it doesn't show its radiance.' This has been compared to a tree in the poem that runs,

A tall tree with 6,000 branches:
Big chameleons swarm it each day by the hundreds,
Small chameleons, each day by the thousands.
If the owner doesn't watch out,
They'll bring along more and more of their friends every day.

This can be explained as follows: The tall tree with 6,000 branches -- if we cut off the three zeroes, this leaves us with six, which stands for the six sense doors, the entry way for the chameleons, i.e., things that are counterfeit, not things that are genuine. Defilements aren't genuine. They are simply things that come drifting in through the sense doors by the hundreds and thousands. Not only that, defilements that haven't yet arisen will arise more and more every day as long as we don't find a means for rectifying the nature of the mind.

The mind is something more radiant than anything else can be, but because counterfeits -- passing defilements -- come and obscure it, it loses its radiance, like the sun when obscured by clouds. Don't go thinking that the sun goes after the clouds. Instead, the clouds come drifting along and obscure the sun.

So meditators, when they know in this manner, should do away with these counterfeits by analyzing them shrewdly, as explained in the strategies of clear insight, Section 9. When they develop the mind to the stage of the primal mind, this will mean that all counterfeits are destroyed, or rather, counterfeit things won't be able to reach into the primal mind, because the bridge making the connection will have

been destroyed. Even though the mind may then still have to come into contact with the preoccupations of the world, its contact will be like that of a bead of water rolling over a lotus leaf.

* * *

Section 11.

One's self-training as a meditator has to be in keeping with one's temperament.

A famous horse-trainer once approached the Lord Buddha and asked him how he trained his disciples. The Buddha responded by asking the trainer how he trained horses. The trainer replied that there were four kinds of horses: (1) those easy to tame, (2) those of an intermediate sort, (3) those genuinely hard to tame, and (4) those that couldn't be tamed at all, and had to be killed. The Buddha replied, 'So it is with me.' (1) Those easy to tame, i.e., those whose minds gather easily, should eat enough food to nourish the body. (2) Those of an intermediate sort, i.e., those whose minds have some trouble settling down, should not be allowed to eat much -- only a little food. (3) Those genuinely hard to tame, i.e., those who really have trouble getting their minds to settle down, shouldn't eat at all, but they have to be //attannu// They have to know their own strength and exactly how much they will be able to endure. (4) As for those who couldn't be tamed and had to be killed -- i.e., those termed //padaparama// who couldn't subdue their minds at all -- the Buddha would withdraw the bridge. In other words, he wouldn't teach them, which was tantamount to killing them.

* * *

Section 12.

The Mulatika Discourse.

//Tika// means three. //Mula// means root. Together they mean 'things that are roots in sets of three.' Passion, aversion, and delusion are three, termed the roots of what is unwise. Craving comes in threes: sensual craving, craving for becoming, and craving for no becoming. The floods and effluents (//asava//) of the mind each come in threes: sensuality, states of becoming, and unawareness. If a person falls in with these sorts of threes, then,

//tiparivattam//:

He or she will have to keep spinning around in threes, and so the three realms -- the realms of sensuality, form, and formlessness -- will have to continue as they are, for these threes are the roots of the three realms.

The remedy also comes in threes: virtue, concentration, and discernment. When people practice in line with the virtue, concentration, and discernment forming the cure, then,

//na tiparivattam//:

They won't have to keep spinning in threes. The three realms won't exist. In other words, they will gain utter release from the three realms.

* * *

Section 13.

Only a visuddhi deva is an individual truly at peace.

//akuppam sabba-dhammesu neyyadhamma pavessanto//:

'One must have a mind unaroused with regard to any defilements and must know all phenomena both within and without,

- //santo//

in order to be calm and at peace.' A person at peace in this way will have a fully developed sense of conscience and shame, mental qualities that are pure and clean, a firm, steady mind, and a personal integrity endowed with the qualities of a //deva// (celestial being), as stated in the stanza that runs,

//hiri-ottappa-sampanna sukkadhamma-samahita
santo sappurisa loke deva-dhammati vuccare//.

//Devas// by birth -- the inhabitants of the celestial realms -- are replete with sensual pleasures and restless with defilement. How then can they be at peace? This stanza thus must surely refer to //visuddhi devas// (//devas// through purity), i.e., to arahants. Such people are genuinely at peace and qualify as having a fully developed sense of conscience and shame, together with 'white qualities,' i.e. true purity.

* * *

Section 14.

Activityless-ness is the end point of the world, beyond supposing and formulation.

//saccanam caturo pada
kkinasava jutimanto te loke parinibbuta//

The four Noble Truths -- suffering, its cause, its cessation, and the path to its cessation -- are activities in that each truth has an

aspect that has to be done: Suffering has to be understood, its cause abandoned, its cessation made clear, and the path to its cessation developed. All of these are aspects that have to be done -- and if they have to be done, they must be activities. So we can conclude that all four truths are activities. This is in keeping with the first verse quoted above, which speaks of the four truths as feet, stair treads, or steps that must be taken for the task to be finished. What follows is thus termed activityless-ness -- like writing the numerals 1 2 3 4 5 6 7 8 9 0, then erasing 1-9, leaving just 0, and not writing anything more. What is left is read as 'zero,' but it doesn't have any value at all. You can't use it to add, subtract, multiply, or divide with any other numerals, yet at the same time you can't say that it doesn't exist, for there it is: 0 (zero).

This is like the discernment that knows all around, because it destroys the activity of supposing. In other words, it erases supposing completely and doesn't become involved with or hold on to any supposings at all. With the words 'erasing' or 'destroying' the activity of supposing, the question arises, 'When supposing is entirely destroyed, where will we stay?' The answer is that we will stay in a place that isn't supposed: right there with activityless-ness.

This explanation is in line with the aspects of reality that appear clearly only to those who practice, and that people who don't practice can't know. Only when we listen and then practice accordingly until we see and know of our own accord will we be able to understand.

The meaning of the next verse is this: 'Those who have no more effluents extinguish the three realms and are dazzling.' In other words, they have practiced persistence and made an investigation '//bhavito bahulikato//.' In other words, they have worked at it and developed it repeatedly to the point where the mind has the strength capable of analyzing and destroying all supposings so as to reach activityless-ness. They can thus gain release from the three realms.

In extinguishing the three realms, arahants don't fly up into the realms of sensuality, form, and formlessness. They stay right where

they are. The same was true of the Buddha: When he extinguished the three realms, he was sitting in one spot, under the Bodhi tree. He didn't fly up into the three realms. He extinguished them at the mind -- for right there in the mind is where the three realms exist.

Those who aim at extinguishing the three realms should thus extinguish them in their own hearts. Only then will they obliterate activity -- the act of supposing -- from the heart, leaving just activityless-ness. This is the primal heart, the primal Dhamma, which knows no death.

* * *

Section 15.

The nine abodes of living beings.

The realms of the heavenly beings, the human realm, and the realms of destitution (//apaya//) are classed as the sensual realm, the abode of living beings who indulge in sensuality. Taken together, they count as one. The realms of form, the abodes of living beings who have attained //rupa jhana//, are four. The realms of formlessness, the abodes of living beings who have attained //arupa jhana//, are also four. So altogether there are nine abodes for living beings. Those -- the arahants -- who are wise to the nine abodes leave them and don't have to live in any of them. This appears in the last of the Novice's Questions (//samanera-panha//), '//dasa nama kim//' -- What is ten? -- which is answered. '//dasahangehi samannagato arahati vuccati ti//' -- The arahant, one who is endowed with ten qualities, gains release from the nine abodes of living beings. This can be compared to writing the numerals 1 2 3 4 5 6 7 8 9 10. 1 to 9 are numbers that can be counted, named, added, subtracted, multiplied, and divided. As for ten -- 1 and 0 (zero) -- when we erase the 1, because it's a repetition, we are left with 0 (zero). If we use 0 to add, subtract, multiply, or divide with any other number, it won't increase the value of that number; and

0 by itself has no value at all -- but you can't say that it doesn't exist, because there it is. The same is true with the heart: It's a nature whose attributes are like 0. When 0 is connected to any other number, it greatly increases the value of that number. For instance, 1 connected with 0 becomes 10. So it is with the heart. When connected with anything, it instantly proliferates into things elaborate and fantastic. But when trained until it is wise and discerning with regard to all knowable phenomena, it returns to its state as 0 (zero) -- empty, open, and clear, beyond all counting and naming. It doesn't stay in the nine places that are abodes for living beings. Instead, it stays in a place devoid of supposing and formulation: its inherent nature as 0 (zero), or activityless-ness, as mentioned in Section 14.

* * *

Section 16.

The significance of the first sermon, the middle sermon, and the final sermon.

The sermons delivered by the Lord Buddha at three points in his career have a great significance to which Buddhists should give special thought and consideration.

A. //At the beginning of the Buddha's career// he delivered a sermon to the five brethren at the forest in the Deer Park at Isipatana near Benares. This was his first sermon, called the Wheel of Dhamma. He started with the two extremes that those who have gone forth from the household life should not indulge in, saying,

//dveme bhikkhave anta pabbajitena na sevitabba//:

'Monks, there are these two extremes that those who have gone forth from the household life should not pursue: indulgence in sensual pleasure and indulgence in self--affliction.' To explain: Indulgence

in sensual pleasure lies on the side of love; indulgence in self-affliction, on the side of hate. Both sides are causes of suffering and stress. When we practice self-purification and yet fall into either of these two sides, we can't be said to have entered the middle way, for when we are making a persistent effort to practice and the mind becomes fully calm and relaxed, we are pleased; when the mind thinks and becomes restless and distracted, we are displeased. Being pleased is indulgence in pleasure; being displeased, indulgence in self-affliction. Being pleased is passion, being displeased is aversion, and not being wise to passion and aversion is delusion.

Whoever makes an effort to develop persistence in concentration has to start out by running into these two extremes. If we run into these extremes, we are classed as wrong, but it is only normal that we be wrong before we can be right. Even the Buddha, before his Awakening, was completely wrong in just the same way. Even his two foremost disciples were wrong -- and held pernicious doctrines to boot. All the other disciples started out wrong from the beginning as well. But when the Buddha came to follow the middle way while meditating under the shade of the Bodhi tree, after having gained the first two knowledges -- remembrance of previous lifetimes and knowledge of the death and rebirth of living beings -- in the first two watches of the night, he gained the third knowledge -- knowledge of the ending of mental effluents -- in the watch toward dawn. This was when he found the genuine middle way, releasing his mind from the error of the two extremes. Released from the clan, class, abodes, lineage, and legacy of convention and supposing, he attained the clan, class, abode, lineage, and legacy of the Noble Ones. The Noble Disciples came to know following the Buddha, acting correctly in line with the knowledge of the ending of mental effluents, and gained release from error just as he had.

As for us as meditators, in the very beginning it is only normal that we will have to be wrong. As long as we let ourselves be pleased and displeased in the development of merit and wisdom, we fall under the sway of the ways of the world (//lokadhamma//), and when we are under the sway of the ways of the world, we are shaken by pleasure and displeasure. This is called being shaken back and forth.

//uppanno kho me//:

Where do the ways of the world arise? In ourselves. The ways of the world have eight factors, and the path that cures them has eight as well. The eightfold path is the cure for the eight ways of the world. Thus the Buddha taught the middle way as the cure for the two extremes.

Once we have cured ourselves of the two extremes, we enter the noble path, cutting across the currents of the world, making the mind //cago patinissaggo mutti analayo// -- relinquish, release, and rest easy.

To summarize: As long as the two extremes still exist in your heart, you are not on the right track. But when your heart gains release from the two extremes, you become unshakable: free from impurities and safe from the flood. This is why the meaning of the Wheel of Dhamma is very significant. When the Buddha explained the Wheel of Dhamma, it caused the elements of the world to tremble. And when the message is so significant, how could they help but tremble? The elements of the world are nothing else but this very body of ours. Our body is composed of the world's elements and it trembles because the mind sees into something it has never seen before. The fact that the mind is released from the two extremes is what causes the elements of the world to tremble. They tremble because the mind is not coming back to give rise to them ever again.

B. //At the mid-point of the Buddha's career// he delivered the Patimokkha Exhortation to an assembly of 1,250 arahants at the Squirrels' Feeding Grounds in the Royal Bamboo Grove near Rajagaha. One of the important points was,

//adhicitte ca ayogo etam buddhana-sasanam//:

'Heighten the mind: That is the teaching of the Buddhas.' To heighten the mind, we have to be calm and at peace.

//iccha lobha-samapanno samano kim bhavissati//:

'When we are endowed with desire -- greedy, struggling, and deluded -- how can we be calm and at peace?' We need to practice by following the discipline as our starting point and by developing our meditation theme, beginning with walking and sitting meditation. We must work at our contemplation of the great frames of reference and develop it repeatedly, starting by keeping track of the body as our frame of reference. At first we should contemplate the parts of the body by means of //parikamma savana//, i.e., by means of conjecture -- that this part is like that, and that is like this -- because if we do this mindfully, with self-awareness, the mind won't wander far from the body and will settle down easily. When we practice //parikamma savana// repeatedly, an //uggaha nimitta// will arise. We should then master that stage until we reach //patibhaga//, analyzing the vision into its parts. When we master //patibhaga// fully, it will turn into insight meditation. We then develop insight meditation to its highest degree so that the mind will reach //thitibhutam//, as discussed in the strategies of clear insight. This is what is meant by 'practice.' When we have practiced,

//mokkham//:

We will cross over and beyond. It is because of the practices that we have done to completion that we will cross over and beyond -- i.e., beyond the world. This is what is meant by the transcendent dhammas.

//khemam//:

We will gain relief from bondage.

Thus the message of the middle sermon is significant because it aims at release.

C. //At the end of his career//, when he was about to enter total //nibbana//, the Buddha delivered his final sermon in the midst of a

gathering of Noble Disciples in the Royal Sala Grove of the Mallian gentry of Kusinara, saying, //handadani amantayami vo bhikkhave, pativediyami vo bhikkhave, khaya-vaya-dhamma sankhara, appamadena sampadetha//: 'I say to you, monks, do not be complacent. Contemplate fashionings that arise and then decay. When you contemplate in this manner, you will penetrate completely. ' That was all he said and he never said anything further. This is thus said to be his final sermon.

To explain the meaning: Where do fashionings arise? What are fashionings? Fashionings arise in our own minds. They are an effect or condition of the mind that gives rise to all supposings. These fashionings are the culprits that suppose and formulate everything in the world. Actually, the things of the world -- in their elementary properties as phenomena -- are simply the way they are. Earth, trees, mountains, sky, and sunshine don't say that they are anything at all. Even the human body, which is also composed of the world's elements, doesn't say that it is this or that. Mental fashioning is the culprit that styles these things as being this or that -- and we fall for what it says as being true, holding that all these things are ours or ourselves. Passion, aversion, and delusion thus arise, causing the primal mind to stray deludedly after birth, aging, illness, and death, circling around endlessly through innumerable states of becoming and birth -- all through the instigation of mental fashioning.

This is why the Buddha taught us to contemplate mental fashionings as inconstant and stressful:

//sabbe sankhara anicca, sabbe sankhara dukkha//.

We keep at this until we see them with full and clear comprehension -- which arises as the fruit of having earlier developed //patibhaga// -- to the point where the mind enters the //bhavanga//, its underlying state. When the current of the //bhavanga// disappears, a genuinely intuitive understanding will arise right at the heart: 'That's just how they are -- inconstant and stressful.' When we master this and see it clearly and distinctly, we will then be wise to mental fashionings. Mental fashionings will no longer be able to fashion the mind into becoming aroused ever again, as stated in the verse,

//akuppam sabba-dhammesu neyyadhamma pavessanto//:

When mental fashioning can no longer fashion the mind, the mind doesn't become aroused. It is wise to all knowable dhammas,

- //santo//:

and thus calm and at peace, reaching release.

The words of this final sermon are truly significant. They can make the person who contemplates them awaken to the ultimate degree -- which is why the Buddha stopped speaking and said no more.

The sermons given at these three points in the Buddha's career have a significance over and beyond that of any other he ever gave. The first sermon aims at release, the middle sermon aims at release, the final sermon aims at release. In this way all three of them without exception aim at nothing but release.

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Section 17.

Arahants of every sort attain both release through concentration and release through discernment, having developed the threefold training to completion.

//anasavam ceto-vimuttim panna-vimuttim
dittheva dhamme sayam abhinna sacchikatva
upasampajja viharanti//:

'They dwell without effluent, having entered the release through concentration and release through discernment realized and verified by themselves in the very present.'

This passage from the Canon shows that arahants of no matter what sort reach both release through concentration and release through discernment, free from effluents in the present. No distinctions are made, saying that this or that group reaches release only through concentration or only through discernment. The explanation given by the Commentators -- that release through concentration pertains to those arahants who develop concentration first, while release through discernment pertains to the 'dry insight' arahants, who develop insight exclusively without having first developed concentration -- runs counter to the path. The eightfold path includes both Right View and Right Concentration. A person who is to gain release has to develop all eight factors of the path. Otherwise he or she won't be able to gain release. The threefold training includes both concentration and discernment. A person who is to attain knowledge of the ending of mental effluents has to develop all three parts of the threefold training completely.

This is why we say that arahants of every sort have to reach both release through concentration and release through discernment .

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Glossary

//anusaya//: Latent tendency -- sensual passion, irritation, views, doubt, pride, passion for states of becoming, and unawareness .

//apaya//: State of deprivation; the four lowest levels of existence -- rebirth in hell, as a hungry shade, as an angry demon, or as a common animal.

//arahant//: A person whose heart is freed from mental effluents (see //asava//) and is thus not destined for further rebirth .

//arupa jhana//: Meditative absorption in a non-physical object .

//asava//: Mental effluent -- sensuality, states of becoming, and unawareness.

//avijja//: Unawareness, ignorance, counterfeit knowledge.

//dhamma//: Event; phenomenon; the way things are in and of themselves; their inherent qualities; the basic principles underlying their behavior. Also, principles of behavior that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, 'Dhamma' is used also to refer to any doctrine that teaches such things.

//dhatu//: Element; property; potential. The four physical properties are those of earth (solidity), water (liquidity), fire (heat), and wind (energy or motion).

//khandha//: Component parts of sensory perception: //rupa// (physical phenomena); //vedana// (feelings of pleasure, pain, or indifference); //Sanna// (concepts, labels, allusions); //sankhara// (mental fashionings, formations, processes); and //vinnana// (cognizance, consciousness).

//lokadhamma//: Ways of the world -- fortune, loss, praise, blame, status, disgrace, pleasure, and pain.

//nibbana//: Liberation; the unbinding of the mind from passion, aversion, and delusion, and thus from the round of death and rebirth.

//nivarana//: Hindrances to concentration -- sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty.

//ogha//: Flood; factors that sweep the mind along the round of death

and rebirth -- sensuality, states of becoming, and unawareness.

//patibhaga//: The manipulation of visions that appear in meditation.

//rupa jhana//: Meditative absorption in a physical object or sensation.

//satipatthana//: Frame of reference; foundation of mindfulness -- body, feelings, mind, and mental qualities.

//uggaha nimitta//: An image appearing spontaneously during meditation.

//upakkilesa//: Mental corruption or defilement -- passion, aversion, and delusion in their various forms.

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that cuts across the boundaries of time, space, race, culture and even religious beliefs.

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Since there are already so many religions in this world, why is it necessary for us to have another religion called Buddhism? Is there any extraordinary characteristic or contribution or significant feature that Buddhism has which other religions do not have? There is a school of thought which says that all religions are essentially the same. There are no significant differences. The only difference is in the interpretation and practice. After all, in the final analysis, all of us end in one place, either heaven or hell. That is the common belief of most religions. Does Buddhism share this viewpoint? To answer this question we have to examine what is meant by religion.

Definition
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In the academic study of religion as a phenomenon in history the term 'religion' can be considered in its different aspects: as an inner experience, as theology, or intellectual formulation of doctrine, as a basis or source of ethics and as an element in culture.

Different scholars have given different views and opinions of its nature and meaning. According to Aldous Huxley, religion is, among other things, a system of education, by means of which human beings may train themselves, first to make desirable changes in their own personalities and in society, and second, to heighten consciousness and so establish more adequate relations between themselves and the universe of which they are
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parts. Modern Indian philosophers like Dr. Radhakrishnan, have expounded the theme that religion is not a set of doctrines but that it is experience. And religious experience is based on the realisation of the presence of the divine in man. H.G. Wells says 'religion is the central part of our education that determines our moral conduct'. The German philosopher, Kant, stated that 'religion is the recognition of our moral principles as laws that must not be transgressed.'

The Buddha's message as a religious way of life: "Keeping away from all evil deeds, cultivation of life 6y doing good deeds and purification of mind from mental impurities."

For our purposes, religion may be defined in a very broad sense as a body of moral and philosophical teachings and the acceptance with confidence of such teachings. In this sense, Buddhism is a religion.

Buddhism however does not neatly fit into the general categories outlined earlier because it does not share common features with other existing religions in many ways. To consider this matter further let us first of all briefly examine how religion could have come into being.

Beginnings

Why did religion originate? You might have heard that the origins of religion lies in man's fear, suspicion and insecurity. In the days before organised religions began, people did not have adequate knowledge and they could not understand the real nature of this life and what would happen to them after their deaths. They could not understand even the causes of natural phenomena or

natural occurrences. According to their limited understanding, they suspected there must be certain unknown forces which created all these pleasant or unpleasant things. Eventually, they began to notice that there is an energy behind the forces of nature which they called 'shakti'. They experienced an inexplicable sense of awe and dread towards these powers which they felt could harm them in some way. They therefore felt that these powers must be placated and used to protect or at least to leave them alone. Not trusting their ability to "talk" to these forces in ordinary language, they thought it would be more effective to mime their messages. Finally the actions to enlist the favour of these forces became ritualised into forms of worship. Some people were identified as having special powers to communicate with these forces and they enjoyed great power in the group.

After worshipping and praying, early men thought they could control the undesirable occurrences and at the same time ensure a degree of protection as reward from these unseen forces or energies. To help them better visualise what they were trying to communicate with, they gave each force a name and a form - either conceiving it in human or in grotesque non-human form, but always evoking a sense of awe and fear. As time went by, they forgot the original significance of these representations and took them for real and eventually accepted them as deities.

Different cultures translated ideas and concepts into physical form and developed particular rituals to honour and worship these images as gods. Later as early urban settlements began and social control became necessary certain practices were used as the bases to develop moral behaviour and to guide citizens in the correct path to ensure the well being of the community. Thus developed concepts such as humanism, human

responsibilities and human values such as honesty, kindness, compassion, patience, tolerance, devotion, unity and harmony. To ensure that these qualities would be further enhanced, the leaders instilled fear in the believers, threatening them with punishment by the gods in the life hereafter if they did not behave in an accepted manner. Religion was the result of the fusion of moral behaviour and belief in the supernatural. We will discuss Morality in greater detail later.

Concept of God

This is how imagination and humanism eventually fused together to become religion. Some people say that it is difficult to believe that any god created religion. Perhaps we could say that man created religion and later introduced the concept of a god into religion. An American philosopher, Prof. Whitehead, once stated that originally man created god and later god created man. What he meant was that the concept of god was created by man and later this concept was transformed into divinity. On the other hand, a French philosopher, Anatole France said that if the concept of god did not exist. some how or other, man would have created one because it is very important for his psyche. A divine power is necessary to allay our innate fear, suspicion, worries, disturbances, anxiety, craving. To avoid problems we depend on an external force to give us solace. Knowing the nature of the human mind, therefore, Anatole France said that if a god did not exist we would have to create one.

In this sense we are just like children. When a small baby is crying and the mother is too busy to carry it, what she does is to put a teat in its mouth to comfort it. That will stop the baby from crying. The concept of

god helps many people in this manner. To stop their worries and dry their tears they develop various pacifiers in the form of religious beliefs and practices.

The Buddha

It was in a religious climate such as this that the Buddha appeared. As a prince living in the lap of luxury he started to think very deeply on why living beings suffer in this world. What is the cause of this suffering? he asked. One day while he was sitting under a tree as a young boy, he saw a snake suddenly appear and catch a frog. As the snake and the frog were struggling, an eagle swooped down from the sky and took away the snake with the frog still in its mouth. That incident was the turning point for the young prince to renounce the worldly life. He began to think about how living beings on the earth and in the water survive by preying on each other. One life form tries to grab and the other tries to escape and this eternal battle will continue as long as the world exists. This never-ending process of hunting, and self preservation is the basis of our unhappiness. It is the source of all suffering. The Prince decided that he would discover the means to end this suffering.

Renunciation

He studied under various religious teachers and learnt everything they had to teach but was unable to discover how to end suffering. He spent many years pondering this question. Finally at the age of 29 he seriously contemplated on old age, sickness, death and freedom

through renunciation, and decided that without giving up his worldly preoccupations and his responsibilities and pleasures it would be impossible for him to find the answer. That is why he had to leave the palace in what is known as "The Great Renunciation". After struggling for six years, which represented the culmination of endless life cycles of cultivation and struggle for spiritual development, he finally gained enlightenment and understood the secret of our suffering. This was the beginning of another 'religious system'. But it was a religion like nothing anyone had known in the past. In fact many people today do not even like to call Buddhism a religion, because the word 'religion' evokes a great many negative emotions in their minds.

Beliefs and Practices in Ancient India

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There was no reason at all for the Buddha to introduce another religion because at that time 2600 years ago there were already 62 religious cults in India alone. Since the existing religions during his time could not provide the answers to his questions he decided not to use the ingredients or concepts of these religions to introduce what he himself had realised.

What was the religious thinking in India at the time? "God created everybody; god is responsible for everything; god will reward; god can forgive a11 our sins; and god is responsible for our lives after our death; god will send us to heaven or He will send us to Hell".

These are the basic ingredients of all religions even today. At the same time there were certain other religions also in India which taught that it was necessary for believers to torture their physical
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bodies, thinking that they could wash away all their sins during their lifetimes so they could go to heaven after death. Another religious group encouraged religious rites and rituals and ceremonies and animal sacrifices to please their gods. This group believed that through these practices they could go to heaven. Some others again introduced prayer and worship and asked forgiveness for the sins committed. The Buddha did not recognise the efficacy of all these practices.

Did The Buddha Make Any Promise?

The Buddha did not promise heavenly bliss and rewards to those who called themselves his followers nor did he promise salvation to those who had faith in him. To him religion was not a bargain but a noble way of life to gain enlightenment and salvation. The Buddha did not want followers with blind faith; he wanted human beings to think and understand. Buddhism is a noble path for living where humanism, equality, justice and peace reign supreme. Revengefulness, animosity, condemnation and resentment are alien to the Teaching.

The world is indebted to the Buddha for the rise of rationalism as a protest against the superstitions of religion. It is he who emancipated man from the thraldom of the priests. It is he who first showed the way to free man from the coils of hypocrisy and religious dictatorship.

During the Buddha's time no religious practice was considered higher than the rites, rituals and sacrifice of living beings to the gods; but to the Buddha no practice could be more humiliating or degrading to man. A sacrifice is nothing more than bribery; and salvation won by bribery and corruption is not a salvation which

any self-respecting man would care to get.

Religious Terminology

But in introducing his doctrine, the Buddha did use the existing religious terms current in India at the time because in this way he would be on familiar ground with his, listeners. They would grasp what he was alluding to and then he could proceed to develop his original ideas from this common ground. Dharma, Karma, Nirvana, Moksha, Niraya, Samsara, Atma are some words which were common to all religious groups during his time. But in his teaching the Buddha gave very rational and unique meanings and interpretations to those existing religious terms.

Dharma

Let us take a look at the word dharma (or dhamma), for example. The ancient interpretation given to the word dharma is that it is a law given by the god. According to ancient belief the god promised to appear from time to time to protect this dharma by taking different incarnations. The Buddha did not accept that any god could have given doctrines and commandments and religious laws. The Buddha used the word dharma to describe his entire teaching. Dharma means that which holds up, upholds, supports.

The Buddha taught the dharma to help us escape the suffering caused by existence and to prevent us from degrading human dignity and descending into lower states such as hell, animal, the spirit or ghost or devil realms. The dharma introduced by the Buddha holds and

supports us, and frees us from the misery of these realms. It also means that if we follow the methods he advocates we will never get into such unfortunate circumstances as being born blind, crippled, deaf, dumb or mad. So in the Buddha's usage, dharma is the advice given to support us in our struggle to be free from suffering and also to upgrade human values. Western philosophers describe Buddhism as a noble way of life or as 'a religion of freedom and reason'.

The Dharma is not an extraordinary law created by or given by anyone. Our body itself is Dharma. Our mind itself is Dharma; the whole universe is Dharma. By understanding the nature of the physical body and the nature of the mind and worldly conditions we realise the Dharma. The Buddha taught us to understand the nature of our existence rationally in a realistic way. It concerns the life, here and now, of each sentient being and thus the interrelatedness of all existence.

Usually when people talk about religion they ask, "What is your faith?" They use the word "faith." The Buddha was not interested in the development of "faith" in an absolute sense, although it can be useful in the preliminary stages of ones religious development. The danger of relying on faith alone without analytical knowledge is that it can make us into religious fanatics. Those who allow faith to crystallise in their minds cannot see other peoples' point of view because they have already established in their minds that what they believe is alone the truth. The Buddha insisted that one must not accept even his own Teachings on the basis of faith alone. One must gain knowledge and then develop understanding through study, discussion, meditation and finally contemplation. Knowledge is one thing, understanding is another. If there is understanding one can adjust one's life according to changing circumstances based on the knowledge one has.

We may have met learned people who know many things but are not realistic because their egoism, their selfishness, their anger, their hatred do not allow them to gain unbiased mental attitudes and peace of mind. When it is necessary to compromise, we must know how to compromise. When it is necessary to tolerate, we must know how to tolerate. When it is necessary to stand firm we must stand firm, with dignity.

Karma

Let us take another example, the word karma (or kamma). It simply means action. If a person commits a bad karma it will be impossible for that person to escape from its bad effect. Somehow or other he or she must face the consequences that will follow. According to ancient belief there is a god to operate the effect of this karma. God punishes according to one s bad karma; god rewards according to one's good karma. The Buddha did not accept this belief. He said there is no being or force which handles the operation of the effects of karma. Karma itself will yield the result, as a neutral operation of the law of cause and effect. He said we can avoid and, in some cases, even overcome the effect of karma if we act wisely. He said we must never surrender ourselves fatalistically thinking that once we have done bad action there can be no more hope. Other religions teach that god can negate the effect of karma through forgiveness if the followers worship and pray and sacrifice. But the Buddha teaches that we have to effect our salvation by our own effort and mental purity.

"The Buddha can tell you what to do but he can not do the work for you." You have to do the work of salvation yourself. The Buddha has clearly stated that no one can do any thing for another for salvation except show the

way. Therefore we must not depend on god, and not even depend on the Buddha. We must know what are the qualities, duties, and responsibilities of being a human being. He said that if we have committed certain bad karma, we should not waste precious energy by being frustrated or disappointed in our effort to put it right.

The first thing to do is to firmly resolve to stop repeating such bad karma by realising the harm it can do. The second thing is to cultivate more and more good karma. Thirdly, we must try to reduce evil thought, selfishness, hatred, anger, jealousy, grudges, and ill-will. In this way we can reduce the bad effect of the bad karma that we commit. This is the Buddha's method for overcoming the bad effects. He did not say we must pray to and worship him and that he would forgive all our sins.

Purity and impurity of our mind depend on ourselves. Neither god, Buddha, nor human being can pollute or purify one's mind. I cannot create impurity in your mind. I cannot purify your mind. But by taking my word or my action you create either purity or impurity within yourself. Outsiders cannot do anything for your mind if your mind is strong enough to resist it. That is why knowledge and understanding are important.

The Buddha taught that what man needs for his happiness is not a religion or a mass of theories but an understanding of the cosmic nature of the universe and its complete operation according to the laws of cause and effect. Until this fact is fully understood, man's understanding of life and existence will remain imperfect and faulty. 'The path that the Buddha showed us is, 1 believe, the only path humanity must tread if it is to escape disaster' - Jwaharlal Nehru.

Nirvana
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The Buddha never claimed to have created the Dharma. What he discovered was the universal truth of the real nature of existence. In fact some religious terms were already well known in India at that time. But the Buddha's uniqueness is that he took existing concepts and gave them very refined meanings and much deeper significance.

For example, before the Buddha's time, "Nirvana" (or Nibbana) simply meant peace or extinction. But he gave it entirely new dimensions of meaning. NI means "no" and VANA means "craving": No more craving, no; more attachment and no more selfishness. We cannot experience Nirvana because we have craving, attachment and selfishness. When we get rid of these defilements we can experience Nirvanic bliss. It is difficult to experience true bliss because we have emotions and we crave for sensual gratification. So long as we live entangled in this world of sensual pleasures we will never experience true happiness. Of course it is true that we experience some kind of happiness in life but it cannot be termed "happiness" in the absolute sense of the word because it is not permanent.

We cannot gain bliss by harbouring anger or hatred, selfishness or delusion. Occasionally, we do experience certain degrees of emotional satisfaction, but the nature of this happiness is just like lightning, it is fleeting. It appears for a moment and disappears the next. True bliss is not like this. If there is true bliss we will experience a permanent sense of calmness, satisfaction and tranquillity. So the real purpose of our lives should be to purify our clouded, deluded, misled minds and free ourselves from worries and
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disturbances. So long as we spend our time constantly solving problems, always looking over our shoulders, always wondering what to do next, we can never be at peace.

Develop the Mind

The Buddha's advice is that we should be free from these distractions if we want to experience bliss. This release must however be obtained by our own effort and come from within ourselves. We cannot gain salvation from a god or the Buddha or from heaven. We cannot get ultimate freedom through external agents. Supernatural beings cannot help us to gain wisdom and final liberation no matter how much we worship them or praise them through penances, charms, mantras, incantations and invocations and animal sacrifices. "We are the results of what we were and we will be the results of what we are." Actions condition our happiness or unhappiness and finally secure our salvation. Salvation or deliverance is an individual affair, just as each human being has to eat, drink and digest and sleep for himself. All karmic actions are maintained as part of our mental formations and remain there submerged. We remain oblivious of these past actions because the other mental activities cloud the mind which therefore cannot recall actions in the past. When we develop our minds through meditation we arrest the distractions provided by the five senses. When the mind is clear it reduces anxiety, craving, anger, jealousy and delusion. The mind that is clear becomes energetic and alert. This is when we can influence the mental activities and release enormous latent power. This is psychic power. It is present in all of us: we only have to learn to release it through meditation. Another way of reaching the deposited mental activities is by hypnotism. Through hypnotism some

people have developed a degree of psychic power, but it is not recommended because hypnotism depends on another agent and does not effect purification of the mind.

The Buddha advised his followers to cultivate and develop the latent power within them and showed them how to make the best use of their will-power and intelligence without being slaves to an unknown being to find eternal happiness. Without blaming anybody else, Buddhism also teaches that man is responsible for his own action. Man should face the facts of life, and shoulder the responsibilities of life by fulfilling his duties and obligations to himself as well as to others. His pain and pleasure are created by himself and he has the ability to get rid of his sufferings and maintain peace and happiness by understanding his weaknesses and using his own effort to overcome them. Man's untrained mind is responsible for all the troubles, calamities, disturbances, unfavourable circumstances and even the changes of elements and matter. Conversely man's mind can change unfortunate situations in the world and also can make it a peaceful, prosperous and happy place for all to live. This can be done only through the purification of mental energy.

The Buddha's Method

The Buddha's technique of teaching was different from that of the others. He never gave prepared "public talks" or "lectures." He always decided on a topic based on an immediate incident or observation. One of the marks of the Buddha's genius and his skill as a teacher was his well-tried pedagogical practice of proceeding from the "known to the unknown." For example on one occasion as he and his followers were walking along a river bank he noticed a piece of wood floating

downstream. He stopped and asked, "What do you think of that piece of wood? What will happen to it?" One disciple answered, "It may land on an island in the middle of the river'; others said, "It may get saturated with water and sink"; "People will take it and cut it up for firewood" and "It will complete its journey to the sea." Now who is correct? Who can accurately predict the fate of the piece of wood? The Buddha then explained that our life is just like a piece of wood floating downstream, full of uncertainty. No one can say what will happen to us the next day or the next month. His method was to take lessons from everyday life so that his teachings were always rooted in the here and now and totally relevant to human experience.

In this way, he gave due credit to human beings to think freely, by using their common sense. He did not introduce a religion to be practised slavishly out of fear and craving for any worldly gain.

According to the Buddha a beautiful thought and word which is not followed by corresponding action is like a bright flower that has no scent and will bear no fruit.

The eightfold path introduced by the Buddha is a planned course of inward culture and progress. By merely resorting to external worship, ceremonies and prayers, one can never make progress in righteousness and inner development. Mere prayer for salvation, the Buddha says, is like "asking the farther bank of a river to come over so that one may get to the other side without personal effort."

Self-Discovery

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Many religions claim that messages were revealed to
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mankind by a god. However some rationalists ask, if there is only one god, and he had given his message for the benefit of all mankind, why are there so many different beliefs in the world? If the message was meant for the whole of the human race what was the difficulty for the god to announce his message publicly so that there would be no room for doubt or misinterpretation? Everybody would accept the message and there would be no religious friction and the whole world could just follow the one message of the god.

Many years ago, there was a religious seminar at the University of Malaya. There were five speakers, one from each religion. After they had talked, one student asked, "When we study our religion we get some information about this world and the universe and life. When we study science we get entirely different information. This information contradicts our religious concepts. So I do not know what to accept, the teachings of my religion or the teaching of science."

One of the speakers replied, "Well I believe that god gave his doctrines in the form of a message to one man who then spread it to others, so we must believe the word of god."

But the student persisted, "How do you know that the people to whom this message was conveyed understood it correctly? Could it not have been distorted and misinterpreted in their minds and them passed on to posterity?"

The Buddha on the other hand never claimed anything like receiving knowledge from outside sources. Throughout his ministry he always asserted that his listeners were free to question him and challenge his teachings so that they could personally realise the truth. He said, "Come and see' (Ehipassiko). He did not say "Come and believe."

Whenever he spoke anything, it was because he had personally tested the validity of the saying for himself as an ordinary human being. He claimed no divinity. He understood everything because he knew how he had to suffer during so many previous births for all the bad deeds he had committed through ignorance. He had learned the hard way. He advised his followers through his own experience. He had done tremendous service to mankind by practising and observing the great (perfections) PARAMIS over countless lifetimes and finally experienced the, supreme bliss. We have to ask ourselves which is more reliable, the testimony of one who speaks from personal experience or that of one who claims to have heard it from someone else who is always invisible.

Freedom of Thought

The Buddha's advice was not to depend on theories. on cults and gurus. In fact, at all times we must remain masters of ourselves through self-reliance. We must never surrender our dignity or free will. The Buddha strongly advocated the doctrine of self-reliance, purity, courtesy, enlightenment, peace and universal love. He stressed the need for understanding because without it, psychic insight leading to wisdom cannot be obtained. He says "If you wish to see the end of your suffering and fear, develop discipline, compassion and wisdom." We must always allow our minds the freedom to think and understand without depending on external influence. Those who depend on others are like small children. We must follow the example of the Buddha who said that when he was meditating to gain enlightenment no gods came to whisper in is ear to reveal hidden secrets of spiritual power. No one gave him any commandments or religious laws to introduce. He aid, "I

never had any teacher or divinity to teach me or tell me how to gain enlightenment. What I achieved I did by my own effort, energy, knowledge and purity to gain supreme wisdom."

That is why he said that wisdom 'arose' in him at his enlightenment. Wisdom is latent in all of us. We only need to provide the right conditions for it to arise.

From the intellectual and philosophical content of Buddhism has arisen the freedom of thought, freedom of inquiry. This has no parallel in any of the established world religions. There is no obligation, no compulsion to believe or accept any doctrine.

The approach of Buddhism is one of seeing and understanding - it is a scientific attitude of mind. Fundamental philosophical doctrines taught in Buddhism are being more and more corroborated by new scientific discoveries. Buddhism advocates self-confidence, self restraint, self-reliance and self-purification to the individual in society.

A strong feature of Buddhism is the importance it attaches to democratic ideals. Unhindered discussions are encouraged, where even contrary views are aired and lead to broadening and enriching of the mind. The orders of monks and nuns are constituted entirely on these democratic principles.

This is in accordance with the Dharma revealed by the Supreme Buddha, who had the openness and courage to exhort his followers not even to accept what he himself had pronounced, without prior examination and conviction. In fact, the Buddha had stated that the Dharma was his teacher and all he did was to reveal the truth of this universal Dharma, which had lain hidden from the people wallowing in their ignorance. We must

give our minds the freedom to think without bias and to think independently.

Before his passing away the Buddha's final words were "Be a refuge unto yourselves." Why is it that after 45 years of preaching he uttered such words? Why did he not advise everyone to find salvation through him? What he meant was that we must not seek salvation by depending on others. We must develop our own confidence in ourselves. What wonderful and noble advice! You may perhaps now ask, 'Why do we say "Buddham saranam gaccami?" ' (I go to the Buddha for refuge?)

When we say this we do not mean that we depend on the Buddha. We mean that if we follow the Method taught by the Buddha we will develop the confidence to work out our own salvation. We certainly do not think that the Buddha will come one day and take us up to "heaven" in a glorious flight.

Some people say that the Buddha was only a human and not a god. Why should people follow him? They cannot understand that Buddhists do not expect their salvation directly from the Buddha but by practising the noble method taught by him. The Buddha's Method from the very beginning was to train us how to work for the development of self reliance by training our minds. Self effort and self-realisation is the only path to salvation.

Anyone can stand before the Buddha with dignity and not be like a slave. With hope and confidence one can determine one's own fate. The Buddha will welcome you if you stand as a dignified human being. But you must be prepared to be reasonable and listen to sensible arguments which are contradictory to your beliefs and have right observation. This should be the attitude of understanding people. When he was about to pass away,

many great people, princes, ministers and even divine beings came to pay homage to him with flowers, but the Buddha instructed his attendant Ananda to tell them that if anyone wanted to honour their master, they had to follow his teachings. This shows that he did not want personal glory for himself or demand total submission to his power.

Impartiality

After realising the truth, understanding people try to cultivate their minds to guard and protect themselves. They neither accept nor reject what is said by someone. Krishnamurti says that those who always depend on others' ideas are second class human beings. Don't accept or believe anything that is taught as religious practice and at the same time don't reject it outright either. Certain things that we accept as true, we may later discover to be untrue after all. Conversely, we may be forced to admit that certain things that we rejected at first may be true after all. That is why the Buddha has advised us to wait for a time and study, think, observe, investigate before we decide whether there is any truth in something we hear and whether to accept or to reject it. By relying on our emotions or blind faith or anxiety, we may accept certain things or even be sceptical. As a result of laziness or confusion of the mind we may reject or disbelieve something we hear. But we must give a chance for the mind to think and understand whether it is true or not.

Faith

Mere faith is meaningless because faith must be tempered

with the understanding that comes from training the mind. The main purpose of a religion must be to show a follower how to use his knowledge with critical understanding to maximise his sense of well-being and self fulfilment. No matter how much knowledge we have, if we do not uproot defilements and doubt in our minds, we will remain in an unhappy state. When we attain the highest state of purity (arahantahood) we completely uproot our cravings, anger, delusion and establish total equanimity of the mind. It is then that the "pure ones" arrive at a state when they cannot create any bad thoughts. They cannot utter harsh words or commit evil actions. One who has purified his mind is a hundred times superior to those who are powerful or those who have mere faith or knowledge and wallow in the impurities of the mind. We claim to be "civilised", but how can we claim this when our minds show impure traits to the same extent as our "primitive" ancestors did thousands of years ago?

All over the world people crowd in temples, churches, mosques and other places of worship to pray, do sacrifice, perform penance. But when they come out they have the same anger, craving, jealousy, grudges and enmity that they had before. People claim to be 'religious' when they pray and worship and perform religious ceremonies, but their MINDS remain selfish, and devious. If they are truly religious they will not discriminate against others, or hurt and ridicule others in their religious practices. The Buddha tried to open our minds to understand things perfectly without developing fanatical religious beliefs and discrimination.

Heresy
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Another reason why the teaching of the Buddha does not fall into the category of an established religion is that there is no room for "heresy" in its system. A heresy is something that challenges the "word of god." The Buddha freely invited both his followers and his opponents to challenge his teachings from every possible angle so that there would be no room for any kind of doubt. True to his injunctions his followers have argued about his doctrines and even founded different schools of Buddhism according to their understanding, without violence or bloodshed. In fact at the famous Buddhist University of Nalanda (which was destroyed at the fanatical hands of other religionists), followers of Theravada and Mahayana schools of Buddhism lived together and studied and debated their different points of view in perfect harmony. The Buddha taught that if anyone really believed that he knew the truth, then he should not be afraid to have it challenged, because the truth will always win. Moreover, he actively encouraged anyone to challenge his teachings. His replies to numerous questions enriched the doctrine into a vast religious field which was faithfully recorded by his disciples. We are today able to answer any questions about Buddhism, simply by referring to the Buddha's explanations. Rational thinking and the importance of inviting criticism are paramount in Buddhism.

Science

The test of a religious teaching is in its conformity with the findings of science and the attraction it casts on the minds of persons possessed of acute intelligence. Some religions have experienced a measure of discomfort, as science unfolds its discoveries. As a result certain modifications or re-interpretations of their scriptures have become necessary. In this respect Buddhism, the

rational teaching of the Enlightened One, faces no such embarrassment, as its basic principles are in close harmony with the findings of science. Let us study just one example.

In the light of the latest studies of the atom, the old concept of the world is radically changing, just as the concept of the atom itself is changing. There is no more matter as it was believed in the past; it has been reduced to energy, and even concept of energy is disappearing gradually and the scientists themselves do not know what to call it. They are now coming to the conclusion that the atom is only a concept and by extension, that the world too is nothing but a conception. The more they make researches into the structure of the atom the more they seem to be convinced of this conclusion.

In Buddhism this theory was expounded sixteen centuries ago, if not earlier. In the 4th century AD the Buddhist philosopher, Asanga, developed a theory known as Vijnapti-matra or Citta-matra, based on the original Canonical texts which enunciate that this world is just a conception, just a thought, just an idea. In order to prove this theory, Assign had to define the atom, and his definition, made sixteen hundred years ago, is still valid up to this day The atom (paramount) should be understood as not having a physical body (nissarira). The determination of the nature of the atom is done by the intellect through the ultimate analysis of the mass of matter. Of course, Asanga's interest was not in physics, but in the metaphysical and the philosophical. His interest was to show that this world, which ordinary people take as substance, was nothing real, but only a concept. According to Albert Einstein, when the universe is analysed there is nothing which remains as substance but only vibrations or waves.

The doctrine of Buddha Dharma stands today, as unaffected by the march of time and the expansion of knowledge as when it was first enunciated. No matter to what lengths increased scientific knowledge can extend man's mental horizon, within the framework of the Dharma there is room for the acceptance and assimilation of further discovery. This is because Buddhism does not rely for its appeal upon limited concepts of primitive minds nor for its power upon the negation of thought.

Miracles

Science today does not deny the possibility of miracles, as it once did, but is beginning to accept that what were known as miracles were but manifestations of phenomena as yet unknown. The Buddha himself expounded this view: to him miracles were not in themselves to be regarded as demonstration of truth, but showed only a mastery of little-known powers that may be developed by some people. It did not necessarily follow that their possessor was an enlightened or divine being.

This being so, the Buddha not only taught his followers to be wary in the exercise of any miraculous powers they might acquire, but also warned others not to be unduly impressed by such exhibitions. Thus, whereas other religions exploit their miraculous elements to the greatest possible extent in order to convince the masses, Buddhism treats all such things as of very minor importance and irrelevant to the real task of spiritual development and emancipation. According to the Buddha the highest miracle is the conversion of an ignorant man to become a wise man.

In this connection, Swami Vivekananda says, "The idea of supernatural beings may arouse to a certain extent, the

power of action in man, but it also brings dependence; it brings fear; it brings superstition. It degenerates into a horrible belief in the natural weakness of the man."

The scientific attitude and content of Buddhism has led Albert Einstein to say that "if there is any religion that would cope with modern scientific needs it would be Buddhism."

Ethics and Society

The other important aspect of Buddhism as a world religion is its attitude to social, economic and political problems. Uninformed people have generally tended to consider this religion as an escape or withdrawal from active life, retiring into a temple, or into a cave or into a forest and leading a life cut off from society. This however, is due to a lack of understanding, for the Buddha himself was one of the hardest working persons that ever lived in this world. He slept only two and a half hours each night and the rest of the time he worked. He walked the length and breadth of India met people from all walks of life, talked to them and taught them. He did not talk about Nirvana all the time and to everybody he met. He spoke according to their way of life and levels of understanding. The Buddha said that he would not expect a beginner to realise the highest noble Truth at once. He said that his was a gradual path. Therefore helping people in various ways according to their standard or evolution and progress, is part of this religion. An active social, economic and political life cannot be separated from true religious life.

In the religion of the Buddha is to be found a

comprehensive system of ethics, and a transcendental metaphysics embracing a sublime psychology. It satisfies all temperaments. To the simple minded it offers a code of morality, a gorgeous worship and even a hope of life in heaven; to the earnest devotee, a system of pure thoughts, a lofty philosophy and moral teachings that lead to enlightenment and liberation from all sufferings. But the basic doctrine is the self-purification of man. Spiritual progress is impossible for him who does not lead a life of purity and compassion.

In its organised form, as a popularly practised religion of the masses, with the many ceremonies, processions and festivals incorporating various customs and traditions, Buddhism provides for ample motivation, experience and material for education. Family functions, village ceremonies, cultural performances and events like births, weddings, deaths and memorial services provide education in an informal way. Children learn most of their customs, manners, cultural, values and even aspirations by observing or participating in these non-formal educational activities. Youths and adults too gain from them.

Beyond the personal level and the emancipation of the individual, Buddhism recognises the family as a unit of society and nation. Thus to the ordinary householder whose highest aim consists in gaining material satisfaction here and going to heaven hereafter, Buddhism provides a simple code of morality - as contained in the Sigalovada Sutra - the practice of which will strengthen the solidarity of a community. It maintains the right relations between its family members, employers and employees.

In another discourse the Buddha has given ten kinds of advice for people to respect and to fulfil their duties

and responsibilities towards their parents, children. husbands and wives, relatives, elders, their departed ones, devas (deities) and to live in harmony in society without becoming nuisances to the public and to lead blameless lives.

Such a teaching has the well-being of all members of a society as its aim and provides for diligent practice of friendly action which is the mark of a truly social being. On the other hand, the advanced person who realises the hindrances of the household life (a path defiled by passions), can resort to a higher code of morals and ethics, as contained in the rules of the Holy Order, known as the Vinaya. They will enable him to lead a life of purity, holiness and renunciation unfettered by mundane distractions.

Morality

Buddhist morality is based on freedom and understanding. Because morality grew out of society's need for self-preservation, it must necessarily adapt itself to changing times and circumstances. Morality is therefore relative. In fact there cannot be any morality or ethical concept if it is grounded in compulsion or interference from any agent outside the individual himself. The individual must agree freely to any restriction placed on him for morality to be truly effective.

Compassionate Love (Metta) is the basis of all moral and ethical conduct in Buddhism. Out of this compassion arises all ethical and moral precepts, social service, social justice, social welfare. Equality, brotherhood, tolerance, understanding, respect for life, respect for others' views, respect for others' religions, all these

have their roots in Compassionate Love. Based on this great noble principle, Buddhism has always been a religion of peace. Its long history is free from the taints of religious wars, religious persecutions and inquisitions. Buddhism in this respect stands unique in the history of religions. Of the Buddha's noble example in this matter, Swami Vivekananda says in his lectures on karmayoga: "The whole human race has produced but one such person, such high philosophy, such wide sympathy. The great philosopher, preaching the highest philosophy, yet has the deepest sympathy for the lowest animals, and never puts forward a claim for himself. He is the ideal Karma Yogi, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born, beyond compare, the greatest combination of heart and brain that ever existed."

In respect to its social and moral code, the German philosopher, Prof. Max Muller has said, "The Buddhist moral code taken by itself is one of the most perfect which the world has ever known."

On this point all testimonies from hostile and friendly quarters agree; philosophers there may have been, religious preachers, subtle metaphysicists, disputants there may have been, but where shall we find such an incarnation of love, love that knows no distinction of caste and creed or colour, a love that overflowed even the bounds of humanity, that embraced the whole of sentient beings in its sweep. a love that embodied the gospel of universal loving-kindness (Metta) and non-injury (Ahimsa) ?

Albert Schweitzer says, "In this sphere, the Buddha gave expression to truths of everlasting value and advanced the ethics not of India alone but of humanity. The Buddha was one of the greatest ethical men of genius ever bestowed upon the world."

Furthermore, Prof. Rhys Davids observed that the study of Buddhism should be considered a necessary part of any ethical course and should not be dismissed in a page or two but receive its due recognition in the historical perspective of ethical evolution.

Economic Development

Within a Buddhist framework, the possibility of economic development on a dynamic and meaningful basis is receiving greater attention in the more affluent as well as in the developing countries. Modern development theory has failed to grapple with the increasing environmental and social problems in most developed societies and Buddhism offers a way out of this impasse.

The Cakkavatti Sihanada Sutra in the Digha Nikaya clearly states that poverty is the cause of crime and immorality. The Buddha and his disciples taught the people the value of earning wealth and the importance of economic development for their well-being and happiness. In the Kutadanta Sutra [in the Digha Nikaya) the Buddha also expounded that crimes such as stealing could not be stopped by punishment. For such crimes to be adequately and properly controlled and stopped, opportunities should be provided for the people to be happily engaged in their occupations to enable them to lead comfortable lives.

* Economic security (atthi-sukha) * enjoyment of wealth (bhoga-sukha) * freedom from debts (anana-sukha) * leading a faultless life (anavajja-sukha): these are four kinds of happiness for a layman. Ability in one's occupation (utthana sampada), protection of wealth (arakkha sampada), association with good friends

(kalyana mittata), expenditure in proportion to income (sama jivihata): these four are said to be conducive to the well-being of people in this world.

Many ideas for the advancement of society, as well as duties and obligations both by the family and the society for their mutual benefit, are mentioned in the discourses such as the Sigalovada, Parabhava and Vasala Sutras.

It is evident from the Dhammapada commentary that the Buddha directed his attention even towards the serious problem of government through compassion (karuna), with a view to promoting a form of justice that would not harm and hurt the people. Justice should prevent suffering under the tyranny and the heavy taxes imposed on them by unrighteous rulers.

Buddhism teaches that a country should be governed in accordance with the Ten Duties of the King (dasa raja dharma), namely: * liberality (dana) * morality (sila) * giving everything for the good of the people (pariccaga) * honesty and integrity (ajjava) * kindness and gentleness (maddava) * austerity in habits (tapa) * freedom from hatred, ill-will, enmity (akkodha) * non-violence (avihimsa) ' * patience, forbearance, tolerance, understanding (khanti), and * non-opposition, non-obstruction, ie. not to obstruct any measures conducive to the welfare of the people (avirodha).

In this way the Buddha and his disciples taught such important ideas pertaining to health, sanitation, earning wealth, mutual relationships, well-being of society, and righteous government -all for the good of the people.

Madame H.P. Blavatsky, President of the Theosophical Society at the end of I8th century said, "The Buddha was

the first to embody these lofty ethics in his public teachings and to make them the foundation and the very essence of his public system. It is herein that lies the immense difference between exoteric Buddhism and every other religion. For while in other religions ritualism and dogma hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon."

Government

Even the parliamentary system of today bears strong resemblance to the practices known in Buddhism. As the Marquess of Zetland, a former Viceroy of India, reveals: "It is indeed to the Buddhist books that we have to turn for an account of the manner in which the affairs of the early examples of representative self-governing institutions were conducted. And it may come as a surprise to many to learn that in the assemblies of Buddhists in India 2500 years and more ago are to be found the rudiments of our own parliamentary practice of the present day. The dignity of the assembly was preserved by the appointment of a special officer - the embryo of Mr. Speaker in our house of commons. A second officer was appointed to see that when necessary a quorum was secured - the prototype of the Parliamentary Chief Whip in our own system. A member initiating business did so in the form of a motion which was then open to discussion. In some cases, this was done once only, in others three times, thus anticipating the practice of Parliament in requiring that a bill be read a third time before it becomes law. If discussion disclosed a difference of opinion the matter was decided upon by the vote of the majority, the voting being by ballot."

Happiness
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This is not a religion for people just to follow but to learn, understand, and to practise to gain experience and bliss.

One day while the Buddha was walking in the forest, he took a handful of leaves and declared that what he had taught was like those leaves in his hand. The Dhamma in its entirety was like all the leaves in the whole forest. The Dhamma is so unimaginably vast that the Buddha taught only the essentials that were necessary for the immediate task at hand, namely, to end suffering and gain liberation. The Buddha told us how to rid ourselves of this suffering. The rest of worldly knowledge is not important. Due to ignorance, we spend whole lifetimes trying to cope with suffering, worries. grievances and conflicts. This is because we do not understand the true nature of existence and the causes of suffering. For example, let us take the three characteristics of impermanence (Anicca), Unsatisfactoriness (Dukka), and Insubstantiality (Anatta). The whole of the Universe shares these characteristics. No power can arrest the process of change which is present from the moment we are born, and therein lies the cause of suffering. We need little else to convince us about the root problems of suffering.

What do we want out of life? How can we gain happiness? Unsatisfactoriness and consequently unhappiness comes from our not realising that everything is changeable and subject to decay. This is the universal law. But due to our ignorance and erroneous belief in a self we want to keep living in a permanent state without ever changing. This can never happen. We want to keep our wealth, our property, our health, our youth. But one day all of
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these can be swept away just like the flame of a candle being snuffed out by the wind. When we notice that our beautiful good looks are being replaced by wrinkles and white hair we worry and become unhappy because we refuse to accept the changing nature of things.

The Buddha teaches us to contemplate on these matters so that we will understand and remove the source of our unhappiness. The teaching of the Buddha has illuminated the way for mankind to cross from a world blinded by superstition, hatred and fear and reach a new world of light, love, happiness and dignity. Sir Edwin Arnold described the Buddha in this way, in his poem "Light of Asia." "This is the blossom on our human tree Which opens in many a myriad years But opened, fills the world with wisdom's scent and love's dropped honey."

Impermanence and Death

When we are young we must consider that although we are young, in time we will grow old. When we are healthy we must think that in time we can fall sick. Health is not permanent. When we prepare ourselves wisely for decay, ageing, sickness and finally death, it will not be nearly as difficult to bear. Understanding that these are worldly conditions which everyone has to face, we can bear any suffering with fortitude. This is the strength, the 'refuge' that the Buddha promises. There are those who grumble and cry when misfortune hits them. This is nothing but lack of understanding. Moaning about it will not make the suffering go away.

To avoid the pain that misfortune can bring we must strengthen our minds through understanding.

There is nothing or nobody who has come into existence

who can escape the natural process of "coming to an end." There has to be an end. Otherwise things cannot exist. We need not be afraid of this perfectly natural phenomenon. We can all consider that even at death it is not the end of life but only the beginning of another. We know with the poet Wordsworth that, "The soul that rises with us, our life's star, has elsewhere had its setting, cometh from afar." When we disappear from this world physically, the life appears elsewhere - so why worry? Aren't we simply getting a new passport in our journey through Samsara?

Nations grow and die out; empires arise and fall apart; mighty palaces are built and crumble in the dust - such is the way of the world. Beautiful flowers blossom and attract all who pass by; but the next day they fade and dry up. Their petals all drop one by one and soon they are forgotten altogether. All enjoyments and high attainments of the world are only a momentary show. One who takes pleasure in them has to lament and weep when they are lost, and undergoes much suffering. Since nothing lasts in this world one should not hope to get ultimate happiness from it. The Buddha's advice is to contemplate on this transitoriness of the world and the various forms of unsatisfactoriness latent in all existing worldly phenomena.

This world, the sun, the moon, galaxies, the universe itself are all subject to the same inexorable law of impermanence.

If we follow the teachings of the Buddha we will not be upset at the prospect of separating from loved ones, property and wealth. This does not mean Buddhists must not experience worldly pleasure. We must follow the Middle Path. We can gain pleasures in moderation, without violating moral principles. without becoming slaves to them but with the understanding that this must

not hinder spiritual development.

Husbands and wives, parents and children develop strong attachments to each other This is perfectly natural. It is important for them in order to lead a worldly life. At the same time however, we must face the fact that this same attachment is the source of enormous pain and suffering. It can even lead to suicide. To eradicate problems, attachment must be allowed to develop with understanding. one's duty to develop affections by knowing that one day there will be separation. Under that condition one will know how to cope with separation when it happens. One will avoid madness and suicide simply because one has trained one's mind.

What the Buddha contributed to mankind was to console us by helping us to realise how all our problems arise and how to face them. Praying to external forces may lead to temporary solutions and provide transient moments of peace. But it is just like taking two pain killers when you have a headache. After three hours the pain will come back because the headache is not the sickness but merely its symptom. Pain killers are not the medicine for sickness Those who understand are in a position to remove the cause of .suffering. The Buddha's teaching gives us that understanding

Conclusion

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I hope this introduction has shown you how Buddhism stands alone as a system of religious practice. The Buddha was a great and effective Teacher and Physician. He constantly reminded his followers that his only aim was to teach people how to understand the nature of suffering or unsatisfactoriness and how to eradicate it. He promised happiness in this very life for those who
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follow his noble method with determination and right understanding.

It is very unfortunate that in many existing religions the followers are not encouraged to respect the leaders of another religion. They are warned that if they do so they would be committing a sin and even worse, they would go to hell for it. The Buddha clearly tells us that we must respect those who are worthy of respect. Although we may not agree with certain religious points of view they hold, if they are sincere in their efforts to serve humanity and uplift it, we must respect them for it. There are noble people in every religion.

The Buddha did not advise his disciples to go and convert people who would otherwise go to hell. Rather he advised them to show the world what is right and what is wrong and to be good and to do good, to encourage men to come and see for themselves the truth that he taught.

He and his followers do not condemn the followers of other religions as "sinners" who are doomed to spend an eternity in hell. According to Buddhists, even those who have no "religion" but who live in dignity, with compassion and goodwill can "go to heaven", that is, experience happiness.

When we are happy and contented we are in "heaven." When we suffer physically or mentally we are in "hell." There is no need to wait to die to experience either of these states.

Buddhism is unique because we can talk about this "religion" even without any reference to heaven or hell. I am sure that others cannot talk about religion in this way.

The Buddha's message of goodwill and understanding to

all beings is a universal message. The world today needs this noble message more than ever before in the history of humankind.

Buddhism as a religion is the unique exposition of the absolute truth which will show man how to live in peace and harmony with his fellow beings.

(end of file)

THE REMOVAL OF DISTRACTING THOUGHTS

Vitakka-santhana Sutta

A Discourse of the Buddha
(Majjhima Nikaya No. 20)

With the Commentary and Marginal Notes

Translated by
Soma Thera

BUDDHIST PUBLICATION SOCIETY
KANDY 1981 SRI LANKA

First Edition 1960
Second Printing 1972
Third Printing 1981

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by David Savage

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THE REMOVAL OF DISTRACTING THOUGHTS

Thus have I heard. At one time the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Pleasance. The Blessed One addressed the bhikkhus, saying, "Bhikkhus," and they replied to him saying, "Reverend Sir". The Blessed One spoke as follows:

"Five things should be reflected on from time to time, by the bhikkhu who is intent on the higher consciousness. What five?

When evil unskillful thoughts connected with desire, hate, and delusion arise in a bhikkhu through reflection on an adventitious object, he should, (in order to get rid of that), reflect on a different object which is connected with skill. Then the evil unskillful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like an experienced carpenter or carpenter's apprentice, striking hard at, pushing out, and getting rid of a coarse peg with a fine one, should the bhikkhu in order to get rid of the adventitious object, reflect on a different object which is connected with skill. Then the evil unskillful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If the evil unskillful thoughts continue to arise in a bhikkhu, who in order to get rid of an adventitious object reflects on a different object which is connected with skill, he should ponder on the disadvantages of unskillful thoughts thus: Truly these thoughts of mine are unskillful, blameworthy, and productive of misery. Then the evil unskillful thoughts are eliminated; they disappear. By their

elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a well-dressed young man or woman who feels horrified, humiliated and disgusted because of the carcass of a snake, dog, or human that is hung round his or her neck, should the bhikkhu in whom unskillful thoughts continue to arise in spite of his reflection on the object which is connected with skill, ponder on the disadvantages of unskillful thoughts thus: Truly, these thoughts of mine are unskillful, blameworthy, and productive of misery. Then the evil, unskillful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a keen-eyed man shutting his eyes and looking away from some direction in order to avoid seeing visible objects come within sight, should the bhikkhu in whom evil, unskillful thoughts continue to arise in spite of his pondering on their disadvantageousness, endeavor to be without attention and reflection as regards them. Then the evil, unskillful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskillful thoughts continue to arise in a bhikkhu in spite of his endeavor to be without attention and reflection as regards evil, unskillful thoughts, he should reflect on the removal of the (thought) source of those unskillful thoughts. Then the evil, unskillful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Just as a man finding no reason for walking fast, walks slowly; finding no reason for walking slowly, stands; finding no reason for sitting down, lies down, and thus getting rid of a posture rather uncalm resorts to a restful posture, just so should the bhikkhu in whom evil, unskillful thoughts arise, in spite of his endeavor to be without attention and reflection regarding them, reflect on the removal of the (thought) source of those unskillful thoughts. Then the

evil, unskillful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskillful thoughts continue to arise in a bhikkhu in spite of his reflection on the removal of a source of unskillful thoughts, he should with clenched teeth and the tongue pressing on the palate, restrain, subdue and beat down the (evil) mind by the (good) mind. Then the evil, unskillful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a strong man holding a weaker man by the head or shoulders and restraining, subduing and beating him down, should the bhikkhu in whom evil, unskillful thoughts continue to arise in spite of his reflection on the source of unskillful thoughts, restrain, subdue and beat down the (evil) mind by the (good) mind, with clenched teeth and the tongue pressing on the palate. Then the evil, unskillful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

When, indeed, bhikkhus, evil unskillful thoughts due to reflection on an adventitious object are eliminated, when they disappear, and the mind stands firm, settles down, becomes unified and concentrated just within (his subject of meditation), through his reflection on an object connected with skill, through his pondering on the disadvantages of unskillful thoughts, his endeavoring to be without attentiveness and reflection as regards those thoughts or through his restraining, subduing, and beating down of the evil mind by the good mind with clenched teeth and tongue pressing on the palate, that bhikkhu is called a master of the paths along which thoughts travel. The thought he wants to think, that, he thinks; the thought he does not want to think, that, he does not think. He has cut down craving, removed the fetter, rightly mastered pride, and made an end of suffering."

The Blessed One said this, and the bhikkhus glad at heart, approved of his words.

* * * * * * * *

THE COMMENTARY TO

THE DISCOURSE ON THE REMOVAL OF DISTRACTING THOUGHTS

With Marginal Notes from the Subcommentary

[The Commentarial passages are translated from the Venerable Buddhaghosa's //Papancasudani//, the commentary to the Majjhima Nikaya. Indented passages are "marginal" notes taken from the subcommentary to the Majjhima Nikaya.]

//Thus have I heard: evam me sutam//. This Discourse on the Removal of Distracting Thoughts (//Vitakka santhana sutta//) was heard by me in this way.

"Me" refers to the Elder Ananda who recited the Discourse-collection (//Sutta Pitaka//) of the Pali Canon at the first Council of purified ones (arahantas) held at Rajagaha after the passing away of the Buddha.

//By the bhikkhu who is intent on the higher consciousness: adhicittam anuyuttena bhikkhuna//. Consciousness connected with the practice of the ten courses of skillful action (//dasa kusala kamma patha//) is referred to here as just (wholesome) consciousness (//cittameva//). Superior to that (merely wholesome consciousness) is the consciousness of the eight absorptions become a basis for the

development of insight (//vipassana padakam atthasamapatti cittam//). This (superior) consciousness is the higher consciousness.

> Consciousness connected with the practice of the ten courses of skillful action is just an example of what is not meant here by the term higher consciousness. Consciousness of the ten courses of skillful action is just consciousness not forming a part of things supernormal (//uttarimanussadhamma//).
>
> Consciousness of the eight absorptions that has become a basis for the development of insight, is meant here by "higher consciousness."
>
> Some (dwellers of the Abhayagiri vihara at Anuradhapura) say that the consciousness associated with insight, is the higher consciousness (//vipassanaya sampayuttam adhicittan'ti keci//).

//By one who is intent on (anuyuttena)// means: by one who is diligently occupied with (//yutta payuttena//).

This bhikkhu is not intent on the higher consciousness the while he is going forth, sitting-mat in hand, to a place near a tree in a jungle thicket, at the bottom of a hill, or on a slope, with the thought, "I shall do the recluse's duty." He is also not intent on that, when removing grass and leaves for the sitting place, with hands or feet. When, however, having sat down, after washing his hands and feet, he remains with legs crossed, having taken up his preliminary subject of meditation, he is indeed intent on the higher consciousness.

> "Intent on" means: intent on producing the yet unarisen higher things and zealously developing to completion the higher things that have already arisen.
>
> "The preliminary subject of meditation" (//mula kammatihana//) is the subject of meditation the bhikkhu is fostering (//parihariya kammatthana//).

"When...he remains...having taken up" means: when having taken up the preliminary subject of meditation, he remains applying himself to it (or when having taken up the preliminary subject he applies himself to the development of it).

Though full absorption is not reached through the meditation he is still one intent on the higher consciousness.

//Things: nimittani// are practical methods -- reasonable ways (//karanani//).

//From time to time: kalena kalam// means: on different occasions (//samaye samaye//).

Is not the subject of meditation to be reflected on always, without putting it aside even for a moment? Why did the Blessed One say "from time to time"?

There are thirty-eight subjects classified in the text (//paliyam//). By the bhikkhu who having selected one of these, one which appeals to him, and is seated there is no reflection on these five things (//nimittani//) so long as imperfections (//upakkilesa//) do not appear.

When an imperfection appears, the danger should be driven away by means of these things.

Pointing out this the Blessed One said: "From time to time..."

The opinion of the objector is as follows: Because it is said "by him who is intent on the higher consciousness (//adhicittam anuyuttena//)" and as the term "intent on the higher consciousness" means: "diligently applying oneself to the meditation without a break" is it not the fact that the Blessed One began his exposition with the words, "these five things should be reflected on from time to time", in order to point out the method of driving out danger to the meditation that progresses?

The other stated that there are thirty-eight subjects of meditation in the text, and so forth, in order to point out that the Master said, "From time to time" because these five things have to be reflected on at the proper time for the purpose of purifying the mind of the beginner devoted to inner culture when sometimes imperfections of meditation (//bhavana upakkilesa//) arise in him.

//Connected with desire: chandupasamhita// means associated with desire, associated with lust (//ragasampayutta//). The field (//khetta//) and the object (//arammana//) of these three obsessive thoughts should be known.

The eight kinds of consciousness associated with greed are the field of obsessive thoughts connected with desire.

The two kinds of consciousness associated with hatred are the field of obsessive thoughts connected with hate.

Even the twelve kinds of unwholesome consciousness are the field of obsessive thoughts connected with delusion. The two kinds of consciousness combining with scepsis and restlessness, indeed are equally the field of these obsessive thoughts connected with delusion.

To even all three kinds of obsessive thought, just living beings and inanimate things are the object, since these obsessive thoughts come into being in regard to living beings and inanimate things viewed unimpartially by way of liking and disliking them.

Living beings and inanimate things are unimpartially viewed by way of liking and disliking when the dear and the not dear are unequally seen, are wrongly seen.

Viewing unimpartially (//asamapekkhanam//) is the laying hold of an object with unsystematic attention through looking in ignorantly in a worldly way (//gehasita aannna upekkha vasena arammanassa ayoniso gahanam//).

//He should...reflect on a different object which is connected with skill: annam nimittam manasikatabbam kusalupasamhitam// means: an object different from the adventitious object, and one which is connected with skill, should be reflected on.

Here the explanation of the term "different object" is as follows: When a thought connected with desire for living beings, arises, the development of the idea of the unlovely (//asubha bhavana//) is a different object, and when a thought connected on with desire for inanimate things arises, the reflection on impermanence (//anicca manasikara//) is a different object.

When a thought connected with hate towards living beings arises, the development of the idea of friendliness (//metta bhavana//) is a different object and when a thought connected with hate for inanimate things arises, the reflection on the modes of materiality (//dhatu manasikara//) is a different object.

Wheresoever, a thought connected with delusion concerning living beings or things arises, the fivefold reliance associated with the doctrine (//panca dhammupanissayo//) is the different object.

> An object different from the adventitious object: //tato nimittato annam nimittam//. A different, new object separate from the cause for the arising of unskillful thought connected with desire, hate and delusion (//tatchandupasamhitadi akusala vitakkuppatti karanato//).

One which is connected with skill: //kusala nimittotam//. The cause for the proceeding of states of consciousness that is with skill.

Should be reflected on: //manasikatabbam//. Should be placed in the mind, should be thought upon as a meditation, or should go in the mind-flux (//citte thapetabbam//).

The unlovely (//asubahma//) is indeed the unlovely object (//asubha nimittam//).

When greed arises in regard to living beings with thoughts like the following: "This one's hands are beautiful," "This one's feet are beautiful," one should think by way of the unlovely thus: To what are you attached? Are you attached to the hair of the head, the hair of the body, nails, teeth, skin...or urine? [This refers to the thirty-two parts of the body.]

This body (//attabhava//) held up by three hundred bones, bound with nine hundred nerve strings, plastered over with nine hundred lumps of flesh, wrapped completely in a wet skin, covered with the color of the cuticle (//chavi ragena//), drips filth from the nine open sores and the ninety-nine thousand pores of the hairs of the body. It is filled with a collection of bones, is bad-smelling, contemptible, repellent, and is the sum of the thirty-two parts. There is neither essence nor excellence in it. To one who thinks thus of the unlovely (nature of the body), the greed connected with living beings is cast out. Therefore the different object is the thinking on the object (//nimitta//) which produces greed, by way of the meditation on the unlovely (nature of the body).

When there is greed for inanimate things like bowls and robes it is cast out through reflection of two kinds of bringing about detachment for inanimate things, namely those on ownerlessness and temporariness, taught in the section of the enlightenment factors (//bojjhanga//) in the commentary to the Satipatthana Sutta. Therefore the thinking on the object (which produces greed), by way of the reflection of impermanence is the different object.

> Reflection...on ownerlessness and temporariness; this bowl gradually ends up as broken pieces, having changed color, became old, developed cracks and holes or having smashed up; this robe, having faded, worn out will have to be thrown away with the end of a stick, after it is used as a rag to wipe the feet with. If these had an owner, he would prevent them from being destroyed. In this manner should the reflection on ownerlessness be done. And the reflection on temporariness should be done with the thought that these cannot last long, that these are of brief

duration.

When there is hatred towards living beings, friendliness should be developed as taught in the discourse on the Overcoming of Ill-will (//aghata vinaya//), the instruction with the Parable of the Saw (//kakacupamovada//), and the like. In one developing friendliness, hatred vanishes. Therefore the development of friendliness for the object (which produces anger) is the different object.

The discourse on the Overcoming of Ill-will in the Anguttara Nikaya is as follows:

"Bhikkhus, these are the five ways of overcoming ill-will. Whenever ill-will is arisen in a bhikkhu it should altogether be overcome. What are the five?

"Should ill-will arise at any time, in a person, friendliness should be developed in him...compassion should be developed in him...equanimity should be developed in him...the state of being without mindfulness and reflection (in regard to the object producing hate) should be developed in him...Thus should ill-will be overcome in that person. Indeed, these are five ways of overcoming ill-will. Wherever it is arisen in a bhikkhu, it should be overcome entirely."

("Instruction on the Parable of the Saw" is Discourse No. 21 of the Majjhima Nikaya)

"And the like": similes like that of the firebrand from funeral pyre (unclean, untouchable).

"Friendliness should be developed having overcome hate in the manner taught in the above mentioned teachings.

Further, when one gets angry with the stump (of a tree), a thorn, grass or leaves one should ask oneself: With whom are you angry? Or who is it that is angry? Is it the earth-element or the water-element? To one who reflects on the elements (//dhatumanasikara//) anger in

regard to inanimate things vanishes. Therefore the reflection of the elements of the object (internal or external -- the thinker or the thought which produces anger) is the different object.

When however, delusion appears, in any circumstances, there should be dependence on reliance on or the resorting to five things (five expedient things). They are as follows:

The practice of living under the guidance of a teacher.
The work of learning the doctrine.
The work of inquiring into the meaning of doctrines learnt.
The act of listening to the doctrine at suitable times.
The work of inquiring into what are and what are not causes.

Through dependence on these five things or through resorting to these five expedients the element of delusion (//moha dhatu// [*]) is eliminated.

* [//Moha dhatu// is just //moha// (--Tika). It is just a variation for metrical reasons.]

In this way also a bhikkhu's delusion is eliminated; When he, while learning too, becomes energetic through the thought: The teacher punishes him who does not learn at the proper time, him who does not recite well and him who does not recite at all.

In this way also, a bhikkhu's delusion is eliminated: When he, while inquiring from esteemed and respected bhikkhus, after going into their presence: "Reverend Sir, how is this? What does this mean?" dispels doubts.

In this way also, a bhikkhu's delusion is eliminated: When to him the meaning of various passages becomes clear while listening carefully to the doctrine, after going to a place where the doctrine is expounded to the public.

In this way also, a bhikkhu's delusion is eliminated: While he

becomes expert in discerning the cause of a thing from what is not its cause saying thus: "This is the reason for this; this not the reason."

Further, unskillful thoughts are surely eliminated in one practicing by any one of the thirty-eight subjects of meditation; but the lust, hatred and delusion which are eliminated by their direct opposites, by what is contrary to them, namely these five objects (or practical methods) are thoroughly eliminated.

It is like this; a fire may surely be put out after its being struck with firebrands, earth and branches, but when it is extinguished with water which is directly opposed to it, it is extinguished well. In the same way the lust, hatred and delusion which is eliminated with these five objects (//panca nimittani//, mentioned at the beginning of the discourse) are eliminated well. Therefore, it should be understood, were these stated.

Becomes energetic (//yatta patiyatto//). The bhikkhu who is possessed of the desire for things like the asking of permission to go to the village becomes energetic (//yatto//) and active (//sajjito//).

The meaning of various passages becomes clear (//tesu tesu thanesu attho pakato hoti//) = to one listening to the doctrine the meaning of different passages explained becomes clear with the comprehension
thus: "Here, virtue is expounded, here concentration, here wisdom".

Expert in discerning the cause of a thing from what is not its cause (//Thanathana vinicchaye cheko//) by knowing for instance that the eye, visible object, light and so forth are the reasons for eye-consciousness and not for ear-consciousness.

//Connected with skill (kusalupasamhitam)//. Dependent on skill, become a condition of skill.

//Just within (ajjhattikam eva)//. Just inside the pasture

(//gocarajjhattikam eva//), that is, just within the resort, the subject-of-meditation of the bhikkhu devoted to the higher consciousness.

//Carpenter (palagandho)// = joiner (//vaddhaki//).

//With a fine peg (sukhumaya aniyam)//. A peg of heartwood, finer than some peg one wishes to take out (or draw out) of a board (//yam anim niharitukamo hoti, tato sukhumataraya saradaru aniya//).

//Coarse peg (olarikam anim)//. An incongruous peg in a board or plank of sandalwood or of a heartwood (of sandal) (//candana phalake va sara phalake va akotitam visamanim//).

In a board (or plank) of...heartwood (//sarapha-lake//) = in a plank of sandal heartwood (//candanamaye saraphalake//).

An incongruous peg (//visamanim//) = a peg standing incompatibly there, in a board or plank of sandalwood (//visamakarena tattha thitam anim//).

The mind of the bhikkhu intent on the higher consciousness is like the plank of sandal heartwood; the unskillful thoughts are like the incongruous peg: the skillful object of meditation on things such as the unlovely which is different from the object producing unskillfulness is like the fine peg. The removal of unskillful objects such as the meditation on the unlovely is like the removal of the coarse with the fine peg.

If the yogin who, like a person shocked by the carcass slung round his neck by an enemy who has brought it (//paccatthikena anetva kanthe baddhena//), thinks wisely, by himself, of these unskillful thoughts as blamable and productive of suffering, in many ways, the unskillful thoughts are eliminated in him.

//In many ways (iminapi iminapi karanena)//. These thoughts are blamable and productive of suffering in many ways, because of their being produced through unskillfulness

(//akosallasambhuta-taya//); of their being opposed to skill (//kusalapatipakkha-taya//) of their unhealthiness through being afflicted with the disease of sense-desire called worldliness (//gehasita-rogena sarogataya//); of their being subject to the censure of the wise (//vinnugarahitabbataya//); because of their loathsomeness (//jigucchataya//); because of the unpleasantness of their results (//anitthaphalataya//) and because of their nature of bringing about no satisfaction (//nirassadasamvattaniyataya//).

But he who is unable to think wisely by himself should see his teacher and tell the teacher about the troubles (in meditation). Or he should see his preceptor, a respected fellow-bhikkhu or the chief of the order for the same purpose. Or he should ring the bell (or strike the gong), assemble even the order of bhikkhus and inform the order of the troubles (in meditation). For, at a meeting of many persons, there surely will be one learned man who will explain to him who is troubled: "Thus should the disadvantages of these thoughts be understood", or he will check these thoughts of the person troubled in meditation) with the talk that is intended for the removal of desire for the body (//kayavicchandaniya katha//) and so forth.

//Should endeavor to be without attention and reflection (asati amanasikaro apajjitabbo)//. Those unskillful thoughts should just not be remembered, not be dwelt upon. One should be occupied with something else.

Just as a man who does not want to see a certain object, shuts his eyes, just so should the bhikkhu in whom an unskillful thought arises, while he is meditating on the subject of meditation to which he resorts repeatedly (//mulakammatthana//) occupy himself with something else. By doing that his unskillful thought is eliminated. When that unskillful thought is eliminated he should again sit down to meditate on the subject-of-meditation he is keeping to, preliminary object of meditation to which he repeatedly resorts (//mula kammatthana//).

If the unskillful thought is not eliminated he should recite aloud some composition of doctrinal explanation he knows by heart. If when

being occupied with something else in this way, too, it is not eliminated, he should take out from his bag a manual, if he has one, in Which the virtues of the Buddha and the Doctrine are written and by reading it occupy himself with something else.

If by that, too, it is not eliminated, he should take out of the bag such things like the pair of fire-sticks and by turning his attention to them, saying, "This is the upper fire-stick, this is the lower," and so forth occupy himself with something else.

If by that, too, it is not eliminated he should, having taken out the receptacle (//sipatikam//), by contemplating the requisites thus: "This is the awl; this is the pair of scissors; this is the nail-cutter; this is the needle," occupy himself with something else.

If by that, too, it is not eliminated, he should occupy himself with something else by darning the worn-out parts of the robe. so long as the unskillful thought is not eliminated, he should by doing various skillful actions occupy himself with something else. When it is eliminated he should again sit down to meditate on the subject he is keeping to, (the preliminary object to which he resorts repeatedly).

//Composition of doctrinal explanation (dhammakatha pabandha)// = a composition helpful to the subject-of-meditation (//kammathanassa upakaro dhamma katha pabandho//).

//Manual (muttipotthako, lit: fist-book, a hand-book)//. A book carried about and which is about the size of the fist (hand).

//By contemplating (samannamentena)// = by concentrating (//samannaharantena//).

But building work (erecting new buildings and repairing of old ones etc.) should not be begun. Why? Because when the unskillful thought is destroyed there will be no time for reflection on the subject-of-meditation. But wise ones of old (//paranaka pandita//) destroyed unskillful thought having done building work too (//nava kammani pana na patthapetabbam; kasma? vitakke pacchine

kammatthanamanasikarassa okaso na hoti//).

> (There will be) no time (//okaso na hoti//) because of the making complete (or bringing to completion) of what is begun (//araddhassa pariyosapetabbato//). The bringing to an end of what is begun or not beginning (not starting some new work) is the counsel of the elder (//aradddhassa antagamanam anarabbho va'ti theravado//)

This is a story connected with building activity. The preceptor (//upajjhaya//) of Tissa, the novice, it is said, was staying at the great monastery of the city of Tissa (//Tissamahavihara//; in South-east Ceylon).

"Reverend Sir", said the novice to the preceptor, "I am dissatisfied". Then the elder said to the novice: "Water for bathing is scarce, in this monastery. Take me to Cittalapabbata (Cittala Hill)". The novice did that. There (at Cittalapabbata) the Thera told him: "This monastery is very largely property made over to the use of the Order as a whole (//sanghiko//). Make me personal dwelling place."

"Good, Reverend Sir," said the novice. He began to do three things at once. The learning of the Samyutta Nikaya from the beginning; the clearing of a cave on a hill and work on the preliminary stage of practice on the meditation on fire (//tejokasina parikamma//), and reached absorption in the subject-of-meditation, learned the Samyutta Nikaya to the end, and finished clearing the cave. Having done all, he informed the preceptor about the completion of the tasks. The preceptor said: "Novice, it was done by you with difficulty. Today you yourself first stay there."

The novice, while staying that night in the cave (he had cleared), having obtained suitable weather conditions, developed insight, reached arahantship and passed away, just there (//tattheva parinibbayi//).

Having taken his bones (//dhatuyo//), they (the people) built a shrine. To this day that shrine is known as the shrine of the elder

Tissa (//Tissattheracetiyanti pannayati//).

> While exerting himself in clearing the cave just to check unskillful thoughts, in reciting the Samyutta Nikaya and in the practice of the preparatory part of the meditation on the fire-device for doing the work that precedes the function of seeing the truth through Streamwinning, he accumulated the merit of the three kinds of skillful action of body, speech and mind.
>
> The elder said: "Water for bathing is scarce in this monastery. Take me to Cittalapabbata" having known the novice's latent tendency (to good) and his particular meditation-device. Therefore, everything was effected according to his intention (//Thero tassa asayam kasinanca savisesam janitva imasmim vihareti adim avoca. Tenasa yathadhippayam sabbam sampaditam//).
>
> This is called the section dealing with "non-attention" on account of the explanation in it of the manner of checking the flow of unskillful thoughts by not attending to them (//asati pabbam nama asatiya vitakka niggahana vibhavanato//).

He again said: "If evil unskillful thoughts continue to arise in a bhikkhu" and so forth in order to set forth the section of "inquiry into the source of the unskillful thoughts" (//vitakka mula bheda pabbam//).

> The section of inquiry into the source of the unskillful thoughts is the making clear of the source of the source of unskillful thoughts (//vitakka mulassa tammulassa ca bheda vibhavanam//).
>
> //He should reflect on the removal of the thought source of those unskillful thoughts (//vitakka sankhara santhanam manasikatabbam//).

What is forming is formation (//sankharoti ti sankharo//), condition (//paccayo//), cause (//karanam//), source (//mulam//), is the meaning (//attho//). That state in which there is stopping or ending is stopping or ending (//santitthati ettha ti santhanam//). (Removal is

the stopping or ending of a thing in the sense of getting rid of it).

This is stated: What is the cause of this unskillful thought? What is its condition? By what reason has it arisen? Thinking thus, the source of the unskillful thoughts and the source of the unskillful thoughts and the source of the source should be reflected on by the yogin.

//Just as if, bhikkhus, a man should walk fast, and then to him it should occur thus: "But why do I walk fast? Now, let me walk slowly." And as if, then, he should walk slowly and it should occur to him thus: "Why do I walk slowly? Now let me stand". (Seyyathapi bhikkhave puriso sigham gaccheyya tassa evamassa kinnukho aham sigham gacchami yannunaham sanikam gaccheyyanti so sanikam gaccheyya, tassa evamassa kinnu kho aham sanikam gaccheyya, tassa evamassa kinnu kho aham sanikam gacchami yannunaham tittheyyanti//). (The above is paraphrased in the translation of the discourse as follows: //"Just as a man finding no reason for walking fast walks slowly: finding no reason for walking slowly, stands")

"But why do I walk slowly": He thinks thus: What profit is there to me by this fast walking? I shall walk slowly.

"And as if, then, he should walk slowly"; as if he, having thought in the foregoing way, should walk slowly. This is the method of explanation throughout (this simile).

The man's walking fast is comparable to the bhikkhu's entry into the state of unskillful thinking; the walking slowly, to the cutting off of unskillful thought-conduct (//vitakka cara// [*]); the standing, to the descent of the subject-of-meditation into the bhikkhu's mind, with the cutting off of unskillful thought-conduct; the sitting down to the attainment of arahantship through the development of insight; the lying down, to passing the day in the attainment of the fruit that has Nibbana for its object.

* [Might also be translated as "unskillful thought movement" or "unskillful mental behavior or conduct".]

In him, who goes to (find) the source, and the source of that source, of unskillful thoughts questioning himself thus: "Possessed of what cause, due to what condition, are the unskillful thoughts?" there is a slackening of unskillful thoughts. (Owing to an access of energy), when the slackening of unskillful thought conduct reaches its highest point, unskillful thoughts are entirely dissolved (//vitakka sabbaso nirujjhanti//).

What produces unskillful thoughts is the source of unskillful thought (//vitakkam sankharoti vitakka sankharo//). It is the condition for unskillful thoughts (//vitakka paccayo//), (and that condition is) unwise reflection (even) on the sensuously favorable etc. taking them as lovely etc. (//subha nimittadisu pi subhadina ayoniso manasikaro//.)

The state, indeed, by which the production of unskillful thoughts ends is called (the ending or) the removal of the source of unskillful thought (//so pana vitakka sankharo santitthati etta'ti vitakka sankhara sanihanam//). The source of unskillful thought is the delusion of perceiving unlovely things and so forth as lovely and so forth (//asubhe subhanti adi sanna-vipallaso//). Therefore it is said: the source, and the source of that source, should be reflected on (//tenaha vitakkana malanca mulamulanca manasikatabbam//).

//In him who goes to (find) the source of unskillful thoughts (vitakkanam mulam gacchantassa)// = in him who goes along the domain of knowledge, by way of investigation, to the root of wrong thoughts, to the cause of their arising (//upaparikkhana vasena miccha vitakkanam mulam, uppati karanam nanagatiya gacchantassa//).

//There is a slackening of unskillful thought-conduct (vitakka caro sithilo hoti)//. In him who knows according to reality, unskillful thoughts do not continuously proceed, as in the time before he knew truly (//yathavato janantassa pubbe viya abhinham nappavattanti//).

//When the slackening of unskillful thought-conduct reaches its highest point (tasmin sithilibhute matthakam gacchante)//, through arriving at a stable state, gradually (//anukkamena thirabhavappattiya//).

Unskillful thoughts are entirely dissolved (//vitakka sabbaso nirujjhanti//). Even all wrong thoughts go, do not assail one or owing to the completion of the meditation are eliminated without remainder (//miccha vitakka sabbe pi gacchanti na samudacaranti bhavana paripuriya va anavasesa pahiyanti//).

The meaning should be brought out through the "Daddabha birth-story".

It is said that a ripe vilva fruit having been cut off from its stalk, fell close to the ear of a hare which was asleep at the foot of the vilva tree. Getting up on hearing that noise, it thought: "The earth is being destroyed," and fled. The other beasts which were in front of him, fled, too, seeing the hare's flight.

At that time the Bodhisatta was a lion and he thought: "The earth is destroyed at the end of an eon (//kappavinase//). "In the interval (between the beginning and the end of an eon) there is no destruction of the earth. Now, let me after going from source to source (//mula mulam gantva//) find out (//anuvijjeyyam//).

The lion questioned each animal separately beginning with the elephant. When he came to the hare, he asked: "Dear, did you see the earth being destroyed?" The hare: "Yes, lord." The lion: "Come, friend, show." The hare: "I am not able, sire." Saying, "Hey, come; don't fear." the lion using gentle speech alternately with firm speech (//taddha mudukena//) took the hare along with him.

The hare standing not far from the vilva tree said: "May there be blessing to thee! In that place in which I stayed, it echoed. I do not know why it echoed."

The Bodhisatta told the hare: "You stay here", and went up to the tree. He saw where the hare had lain, saw the ripe (fallen) vilva fruit and looking upwards saw the fruit-stalk from which the fruit had fallen and concluded as follows: "This hare whilst lying asleep here got the idea that the earth was being destroyed when he heard the sound of the fruit that fell near his ear." Then he questioned the hare to see if the facts he had found out were true. The hare said: "Yes, lord," confirming the lion's conclusions. The lion, thereupon, uttered this stanza:

> "The hare ran, after the echoing sound of the vilva fruit that fell;
>
> "Having listened to the hare's words, the army of frightened beasts ran."

After that the Bodhisatta comforted the beasts saying: "Don't fear."

Thus unskillful thoughts are eliminated in him who goes (investigating things) from source to source.

> It is said that beneath the place where the hare was sleeping there was a huge rat hole -- a big excavation made by rats -- and that the fruit falling on the ground above it caused a loud sound (//tassa kira sasakassa hettha mahamusikahi khata mahavatam ahosi; tenassa patena maha saddo ahosi//).

With the repetition of the words, "If evil unskillful thoughts continue to arise," the Master points out to the bhikkhu who fails to check the unskillful thoughts according to the instruction in the section of inquiring into the source of unskillful thoughts, another method.

//With clenched teeth (datehi dantam adhaya)//: with the upper teeth placed on the lower.

//The mind by the mind (cetasa cittam)//. The unskillful state of mind should be checked by the skillful state of mind.

//Strong man (balava puriso)//. Just as if a brawny man -- a person with great physical strength -- should, having caught hold of a weaker one by head or body, restrain, subdue and beat down that weaker person -- make him wearied, exhausted and to faint -- just so, should the unskillful thoughts be checked by the bhikkhu who wrestles with the unskillful thoughts having overcome them saying, "Who are you and who am I," and after whipping up great energy saying, "Let the flesh and blood of this body dry up; let skin sinews and bones remain". To point out the foregoing meaning, the Master gave the simile of the strong man.

> //By the skillful state of mind (kusala cittena)// = by means of the mind associated with right thinking (//balava samma sankappa sampayuttena//).
>
> //The unskillful state of mind (akusala cittam)// = the unskillful state of mind with such things like sensual thought (//kama vitakka sahitam//).
>
> Should be checked (//abhinigganhitabbam//). Should after overcoming be checked thus: in such a way that in the future no unskillful thoughts assail the bhikkhu. The state of the non-arising of things should be produced is the meaning (//yatha tassa ayatim samudacaro na hoti evam abhibhavitva niggahetabbam anuppatti-dhammata apadetabba ti attho).

//When, indeed, Bhikkhu (yato kho bhikkhave//). This is called the division of summing up (//pariyadanabhajaniyam nama//). The meaning of the phrase is even clear (//utthana-mattameva//) [*]

> * [The commentary to the //Sabbasava Sutta//, Majjhima Nikaya No. 2, has the following comment on //yata kho bhikkhave//: The //to// of //yoto// is gen., in the sense //Yatho kho// -- //yassa kho//" (of whom). That is said (by the commentator). But the ancient teachers explain it by "in which time," when or what time (//yamhi kale//).]

The division of that which was pointed out from the beginning thus: "Five things should be reflected on from time to time, by the bhikkhu who is intent on the higher consciousness", by way of the (taking up completely) summing up of the time of reflection of his object mentioned in the passage.

As a teacher of archery [*] having taught the art of the five weapons to a prince come from a foreign country spurs him on thus: "Go and take up the rulership of your country," after showing him what ought to be done with the five weapons thus: "If robbers meet you on the way, use the bow; if that is destroyed or broken, use the spear, the sword...and go (free)." And having done this, having gone to his own country taken up the rulership, the prince enjoys the fortune of sovereignty.

*[//Satthacariyo'ti dhanubhadacriya (--Tika)// -- a master of weapons is a teacher of the knowledge of archery.]

If to the bhikkhu who is intent on the higher consciousness objects productive of unskillfulness (//akusalanimitta//) arise during his meditation he, having established himself in the instruction of the section of the "different object" (//anna nimitta pabba//) and checked those unskillful thoughts will reach saintship after developing insight; unable to do it in that way, he will do it by the instruction of the section on disadvantages (//adinava pabba//); unable to do it in that way he will do it in that way too, by the instruction of the section of searching the cause (//mula bheda pabba//): unable to do it in that way too, by the instruction of the section of restraining (//abhinigganhana pabba//) he will develop insight and reach saintship.

//He is called a master of the paths taken by the turns of thought (vasi vitakka pariyaya pathesu)//. He is called one who is expert of control in the paths taken by the turns of thoughts, one who is conversant with the art of control in the paths taken by the turns of thought (//vitakka carapathesu cinnavasi pagunavasi ti vuccati//).

//The thought he will intend (to think) (yam vitakkam

akankhissati)//. This was said to show his expertness of control. Formerly he was not able to think as he wanted and thought what he did not want to think about. Now, owing to his expertness in the control of thought, he is able to think as he wishes. Therefore it was said: The thoughts he will want to think, those thoughts he will think. The thoughts he will not want to think, those thoughts he will not think.

He has cut off craving (//acchejji tanhan'ti//). This and the rest should be understood as taught in the Sabbasava Suttanta Commentary.

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines.

In addition, the following changes were made ("---->" means "was changed to"):

1. p.10, line 13 up: a thought connected on with desire
   ----> a thought connected with desire

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TITLE OF WORK: The Removal of Distracting Thoughts (Vitakka-Santhana Sutta)
(The Wheel Publication No. 21)
FILENAME: WHEEL021.ZIP
AUTHOR: Soma Thera, tr.
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society
DATE OF PUBLICATION: 1981
~~~~~~~~~~~~~~~~~~~~~~~

DATE OF DHARMANET DISTRIBUTION: August 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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RENUNCIATION

by

T. Prince

Bodhi Leaves No. B. 36

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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Reprinted from 'Metta',
Journal of The Buddhist Federation of Australia

First Published 1967
Reprinted 1986
DharmaNet Edition 1994

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P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Pat LaPensee

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RENUNCIATION

The idea of renunciation has never been a particularly attractive one

for most people, even when its importance as an ideal has been admitted. For much of the Western world today, however, renunciation seems not so much umpalatable as unfamiliar, and indeed all but incomprehensible. This was not always so, of course. The people of the Middle Ages were well acquainted with the traditional Christian conception of this world as something which presents many snares for the soul, and is of little importance when compared with the eternal life to come. That this conception has ceased to be as influential as it once was, is the result of a number of complex historical processes, but as far as present-day attitudes are concerned, the factor of the greatest and most immediate importance would probably be the rapid development of science and technology in the nineteenth and twentieth century.

Science has, I think, influenced people's attitudes towards the world in three ways. Firstly, it appears to have confirmed by its achievements the ancient Greek philosophers' faith in the ability of human reason to fathom all the mysteries of the universe. Secondly, these impressive achievements have led people to feel the physical world, which has up till now been the province of scientific investigation, is the only world worth investigating, and even the only "real" world. And thirdly, by providing, through the technology which it has made possible, an abundance of good things for our enjoyment, science has encouraged a preoccupation with the objects and pleasures of the senses, and a corresponding indifference to those things which are presumed to lie outside the range of the senses.

If, then, this world we perceive is the only reality, and the senses and the reason are the only valid means of knowledge, it follows that renunciation of the world is pointless, and that aspiration to a reality which transcends the reason and the senses is bound to be futile.

There have always been many people who would agree with this, and materialist philosophers were not lacking even in the Buddha's day. But I think it would be true to say that ideas of this nature have never been so widely accepted as they are in Western and Western-influenced countries today. Even religious thought has been affected, and a number

of progressive Christian theologians are trying to adapt their doctrines to the spirit of the age by glossing over the element of renunciation in Jesus' teaching and Christian tradition, and stressing, after the Jewish fashion, involvement in the world rather than detachment from it. A similar tendency can be observed elsewhere: in many of the " new religions" of modern Japan, for example, or in the writings of Indian thinkers like Radhakrishnan and Sri Aurobindo.

In light of all this, Buddhism must be considered somewhat unfashionable. Some critics have accused (and still accuse) it of being pessimistic, nihilistic and life-denying. Of course, Buddhism is not pessimistic. In fact, it is the most optimistic of religions, for it teaches that man can perfect himself here and now, and free himself by his own efforts from all suffering and unhappiness. Nor is it nihilistic. As the Buddha has often pointed out, he taught only the annihilation of suffering and ignorance. And if Buddhism is life-denying, it is only because it is death-defying, for life and death are inseparable. Nevertheless, these critics have sensed an important truth about the Dharma; that it is essentially a teaching of renunciation. In one sense, Buddhism is more "this-worldly" than any other religion, since it takes as its starting point, not some remote and transcendental Being or Act, but the world as it is experienced by ordinary living beings. In another sense, however, it is more "other-worldly" than most, for according to the Buddha, the world as we know it has three fundamental characteristics: it contains nothing that is permanent; it is, for that reason, essentially unsatisfactory to those who see it as it really is, and are not led astray by superficial appearances; and finally, it contains nothing worth consideration as "me" or "mine," nothing that is in any way unchanging or substantial. These three characteristics are the basis of the Buddha's Teaching, and the second of them, known as "ill" or "suffering," is the theme of the Four Truths which the Buddha expounded in his first sermon.

There is nothing ambiguous about this. The Buddha was well aware that much pleasure and happiness is to be found in the world as it is ordinarily experienced, but he insisted that these pleasures were transient and therefore relative and limited, and that true happiness is only to be found by renouncing what is worldly, transient, relative

and limited, and seeking instead what is transcendental, unchanging, absolute and unlimited. This absolute state (if one can describe it so) is what is called Nirvana. It can be defined, if at all, only in negative terms, for what is completely transcendental is necessarily indescribable. It is certainly not a God creating and sustaining the world, nor is it a Godhead which is the source or substance of the world. In fact, although it can be attained by those still living in the world, it really has no connection with the world whatever, and for that reason its nature cannot be conveyed by means of such an earthbound thing as language, although the poetic (i.e. nonliteral) use of language may certainly be able to suggest something of its quality, as in the following famous passage: "There is, monks, a realm where there is neither earth, nor water, nor fire, nor wind ... neither this world nor the next, neither sun nor moon. There, monks, I say there is neither coming, nor going, nor remaining; neither deceasing nor being born. Without foundation is it, without continuity, without support: this is the end of suffering" (//Udana//).

* * * * * * * *

II

Buddhism, then, is a teaching of renunciation. It remains to see what is renounced and why. The Buddha said: "What I teach is just ill (or suffering) and its cessation.". What is renounced, then, is ill, suffering, unsatisfactoriness. But what is unsatisfactoriness? Here is the Buddha's answer: "Birth is ill; old age and decay are ill; death is ill; sorrow, lamentation, pain, grief and despair are ill; not to get what one wants is ill. In short, the five groups that are the object of clinging are ill." These "five groups," taken together, constitute the totality of what we call a "being," and what that being feels to be its "self". They may be translated as follows: form or matter, feeling, perception or ideation, motivation or mental activities, and consciousness. It is oneself, then, that is the source of suffering, and it is self that must be renounced if one would be free from suffering. This is a truth which is recognized by most religions, but

only in Buddhism is it fully understood. The feeling of "self," the deep-rooted sense of"I-ness," involves the desire for the continued existence of self. It generates, in other words, greed and attachment, both for the self and also for those things which enhance the existence of the self and make it feel secure, such things as sense-pleasures, possessions, kinship with others, and so on. It also generates hatred for or aversion from what is anti-self, that is, from those things which threaten the continued existence or the happiness of the self by attacking it (or whatever it identifies itself with) or by frustrating it in any way. Thus the self can never be really happy, for it is continually agitated by desires and fears which bind it tightly to the world, and cause the "ill" for which the Buddha has prescribed the cure.

It will be seen from this brief analysis that the self and the world are interdependent, our emotional responses to the world strengthening our sense of self, and our sense of self causing the illusory appearance of a permanent and substantial world with objective qualities of desirability and undesirability. Therefore, renunciation of the world and the renunciation of the self are but two aspects of the same thing, and what we see as the world may, on deeper analysis, be found present within ourselves. So the Buddha said: "In this very body, six feet in length, with its sense-impressions, its thoughts and ideas ...are the world, the origin of the world, the cessation of the world, and the Way that leads to the cessation of the world" (A.N.).

* * * * * * * *

III

In the practice of renunciation, three stages may be distinguished. First of all, there is outward renunciation, as when a man or woman leaves the household life to become a monk or a nun. Outward renunciation has no intrinsic value, and may theoretically be dispensed with, but there is no doubt that it makes true renunciation very much easier. True renunciation is a matter of the heart and mind rather than the body. It is renunciation of the world of desires and aversions

within, rather than of the world of "objects" without. Finally, there is the ultimate renunciation, which is the renunciation of one's "self" in its entirety, and the consequent destruction of all ill.

To illustrate the traditional Buddhist method of renunciation, I should like to examine a stereotype passage which occurs, with slight variations, at a number of places in the Pali Canon. It describes the ideal life of the monk, beginning with his first hearing of the Dharma and concluding with his attainment of Nirvana. It starts as follows:

> "Suppose that a Perfect One (//Tathagata//) arises in the world, an Accomplished One (//Arahat//), fully Awakened, complete in knowledge and conduct, knower of the worlds, sublime (literally "well-gone"), incomparable, trainer of those to-be-tamed, teacher of gods and men, Awakened (Buddha), blest (Bhagavant). Having thoroughly understood, by his own supernormal insight, this world with its gods, its Mara (the personification of death), its Brahma (the most exalted of the gods), its ascetics and brahmins, its gods and men, he declares his knowledge. He preaches the Truth (Dharma), good in its beginning, good in its development, good in its consummation. He makes known the holy life in all its fullness and purity.
>
> "A householder, or a householder's son, or one born into some good family, hears that Dharma. Having heard it, he comes to feel faith in the Perfect One. Possessed of this faith, he reflects thus: `The household life is cramped. It is a path choked with dust. To leave it is to come out into the open air. It is not easy for one who lives at home to lead the holy life in all its perfect fullness and purity, bright as mother-of-pearl. Surely I should now shave off my hair and beard, go forth into the homeless life.` In course of time, he gives up his possessions, be they many or few, and his circle of kinsmen, be it small or large, shaves off his hair and beard, puts on the yellow robe, and, leaving his home, goes forth into the homeless life."

So far, this is outward renunciation. Now the new monk must turn his attention to the world within. The first step is to free his mind from the domination by unwholesome emotions and sense-desires, and to this

end he begins to discipline himself by strict observance of morality. The text continues: "So he lives the homeless life, observing self-restraint according to the rules of the Order, possessed of good conduct, seeing danger in the slightest offense, accepting and training himself in the precepts." There follows a detailed account of over forty things which the monk must shun. The first seven are of basic importance, for they are the most general in character. They are also worth looking at because they stress the positive qualities of mind which the monk should be developing at this time, thereby helping to dispel the impression, which a series of prohibitions tends to give, that observance of the moralities is something dry and negative. In fact, just as one only renounces Samsara in order to obtain Nirvana, so the sole purpose of renouncing bad or unwholesome qualities is to allow good or wholesome ones to take their place. The wording of these first seven precepts makes this quite clear:

> "Here, the monk, having abandoned the taking of life, continues to abstain therefrom. Having once used stick and sword, now feeling shame, he is kind and compassionate to all living things.... Having abandoned the taking of what is not given, he continues to abstain therefrom. Taking only what is given, he waits for the gift. Committing no theft, he lives as one who become pure.... Having abandoned unchasity, he is chaste and keeps aloof, abstaining from coition, from the practice of the village-folk.... Having abandoned false speech he continues to abstain therefrom, and is a speaker of truth. Pledged to truth, he is reliable and trustworthy, never lying to the world.... Having abandoned slander, he continues to abstain therefrom. What he hears here, he does not repeat elsewhere in order to raise a quarrel against the people here. What he hears elsewhere, he does not repeat here in order to raise a quarrel against the people there. Thus he reconciles those who are divided, and encourages those who are friends. Harmony is his pleasure, his delight and joy, and he speaks words that creates harmony.... Having abandoned harsh speech, he continues to abstain therefrom. Whatever words are gentle, pleasing to the ear, affectionate, touching the heart, polite, pleasant and agreeable to the people -- such are the words he speaks.... Having abandoned trivial chatter, he continues to abstain therefrom. His words are timely, in accordance with the

truth, meaningful, concerning the Dharma and the Discipline and the Order. He speaks words that are worth treasuring. They are uttered at the right time, are accompanied by reasons, are well-defined, and profitable."

These are the first seven moral observances. The rest concern other things to be avoided, such as harming vegetation, and various activities connected with mealtimes, personal adornments, entertainments, games, trading, and so on. The section on morality concludes as follows:

"Then the monk, being thus complete in morality, sees no reason for fear on any side, as far as self-restraint in his conduct is concerned. Just as a ruler, duly anointed, whose enemies have been crushed, sees no reason for fear on any side, as far as enemies are concerned; so the monk, thus being complete in morality, sees no reason for fear on any side, as far as self-restraint in his conduct is concerned. And, possessed of this noble group of moralities, he experiences unalloyed happiness within himself."

So far, the monk has progressed through two stages of renunciation. First, he has publicly renounced the world and left the household life. Then, by strict self-discipline, he has ensured that no moral lapse on his part will cause him to become entangled once again in the life that he has left behind, and his success in this self- discipline has given him a confidence and a happiness that he never had before. Thus, he has made his initial, outward renunciation secure. Now he is free to turn his attention to renunciation of the other, inner world, of the psychophysical life which is his "self". He begins by endeavoring to become detached from the activities of his senses, and of his mind and body, by the practice of mindfulness. He will now observe the things which impinge on his senses, watching to see that he does not react to them in an unwholesome or "unskillful" manner. Thus morality becomes mind-control. Then, when sense-impressions are no longer capable of agitating his mind unduly, he learns to become aware of his bodily actions as he performs them, contemplating his body disinterestedly, as though it were somebody else's:

"How is the monk guarded as to the doors of his senses? (1. The senses are considered metaphorically as so many doors through which impressions enter the mind.) Having perceived a form with his eye, he does not fasten on its general appearance, or on its secondary characteristics. (2. In other words, he does not allow himself to become fascinated by it, or by any aspect of it, or to feel that it is "mine". He simply watches with equanimity as phenomena come and go.) As long as he lived with his faculty of sight unrestrained, he fell prey to craving and unhappiness, to evil and unskilled states of mind. So he undertakes restraint, watching over his faculty of sight and restraining it. (And similarly with the other faculties: hearing, smelling, tasting, touching, and cognizing things with the mind.) The monk, possessed of this noble restraint of the faculties, experiences unalloyed happiness within himself. And how is the monk mindful and aware? The monk, in going forth or returning, is clearly aware of his action. So also when looking ahead or looking around, when bending his arm in or stretching it out, when wearing his robe or carrying his alms bowl, when eating, drinking, chewing or tasting, when defecating or urinating, when walking, standing, sitting, sleeping, waking, speaking or keeping silent; in all this he is clearly aware of what he is doing. Thus is the monk mindful and aware."

The monk has now shaken off most of his worldly desires, and has gained a considerable degree of detachment from himself. As a consequence, he is perfectly content with his lot and with his few necessary possessions: "He is contented with the robes that protect his body and the alms food that protects his belly ... Just as a bird carries its wings with it wherever it flies, so the monk is contented with the robes that protect his body and the alms food that protect his belly, and he has only them with him wherever he goes. Thus he is content."

Now, having surrendered attachment both to the world and to his own body, the monk can concentrate all his efforts on the true source of ill, which is his mind. Sitting in a quiet spot, he strives to cleanse his mind of what are known as the "five hindrances." The text describes the process as follows:

"Having given up covetousness for the world, he remains with his heart (or mind) free from and cleansed of covetousness. Having given up ill will and hatred, he remains with his heart free from ill will and hatred. Friendly and compassionate to all living things, he remains free of them. Conscious of light, mindful and fully aware, he cleanses his heart of sloth and torpor. Having given up restlessness and worry, he remains free of them. Inwardly calm, he cleanses his heart of restlessness and worry. Having given up doubt, he remains having passed beyond doubt. No longer uncertain of what is skillful (or wholesome), he cleanses his mind of doubt."

Having brought about a subsidence of the five hindrances, he is filled with an exhilarating sense of freedom. The Buddha compares his feelings of relief and happiness to those of a man who has just discharged a debt, or recovered from a painful illness, or been freed from prison, or released from slavery, or who has safely crossed a dangerous wilderness. This subsidence of the five hindrances, and the ensuing calmness and happiness of the body and mind, make it possible for the monk to attain what is called the first "absorption." This is the first of a series of levels of consciousness which can be achieved by the successful practice of intense concentration of the mind -- a process which is often called, rather vaguely, "meditation." The attainment of these absorptions not only produces a blissfulness that is far beyond the range of worldly pleasures, it is also (and this is more important to the Buddhist) makes the mind an instrument of knowledge that can transcend the limitations of the senses.

After attaining the first absorption, the monk passes on to the second, third and fourth, shedding successively thought conception, the exhilarating and blissful sensations that arise in him, and finally all feelings of happiness and unhappiness, pleasure and displeasure. He is now in a state of pure mindfulness and equanimity, and his mind -- which has become "composed, purified, spotless, undefiled, pliant, workable, firm and imperturbable" -- is capable of that direct and penetrating insight into the true nature of existence which brings deliverance. Now he has left the world a long way behind, but he must turn his mind back to it, if he would complete the process of

renunciation; for the final deliverance comes, not from looking away from the world or the self, but from seeing through them. So he scrutinizes his self, his body and his mind, noting that "this is my body, possessed of form, composed of the four elements, springing from father and mother, built up by solid and liquid food; a thing impermanent by nature, fragile, perishable, and subject to total destruction. And this is my consciousness, bound up with and dependent on it."

At this point he is said to be able to acquire certain supernormal powers if he wishes, including the ability to recall his own innumerable past lives, and the direct awareness of the death and rebirth of other beings in accordance with their past actions.

His final deliverance, his ultimate renunciation, comes now with the destruction of what are known as the //asavas// (Pali) or //asravas// (Sanskrit), a word which defies translation. (Literally, it means a flowing in or a flowing out.) These "cankers" (as they may be called for convenience) epitomize the forces which bring about continued existence or "becoming," and their destruction involves complete and perfect understanding of the conditioned and unsatisfactory nature of becoming, as it is summed up in the Four Truths. "It is as if," the Buddha says, "there were a pool of water in the mountains, limpid, clear and still, and a man were to stand on the bank and see with his eyes the various shells, the gravel and pebbles, and the shoals of fish moving about or at rest". So the monk, "with his mind composed, purified, cleansed, spotless, undefilied, pliant, workable, firm, and imperturbable, directs his mind to the destruction of the cankers. He knows as it really is: `This is ill, this is the origin of ill, this is the cessation of ill, and this is the Way that leads to cessation ... These are the cankers, this is their origin, this is their cessation, and this is the Way that leads to their cessation`. Knowing and seeing thus his heart is freed from the cankers of sense-desires, the canker of becoming (that is, the desire for continued existence), and the canker of ignorance. Free, he knows that he is free, and he understands: `Exhausted is birth, the holy life is fulfilled, what was to be done has been done, there will be no more of the present state`."

With this final and certain insight, renunciation of both self and world becomes complete, and the monk, now an //arahat//, has attained the deathless state, Nirvana.

IV

Having considered the theory and practice of renunciation as it is set forth in the Pali texts, I should like to conclude by examining some possible misconceptions concerning the nature of renunciation in general and Buddhist renunciation in particular.

First of all, one may note that the text quoted in the previous section deals with the life of a monk. This is true of the great majority of the discourses in the Pali Canon, and some people have concluded that Buddhism teaches a path of total renunciation which can only be followed by monks and nuns. To show that this is a misunderstanding, one need only point to the many instructions on political, social, moral and religious matters which the Buddha addressed to lay people. One might also mention the many lay men and women throughout Buddhist history who have successfully followed the Buddha's Teaching even to the threshold of Nirvana. And finally, there is the fact that, although a discourse may be addressed to monks, it is not necessarily intended for them exclusively. So the Commentary to the Greater discourse on Mindfulness (D.N.No. 22), for example, says:" The monk is given here as an example of those dedicated to the practice of the Teaching ... Whoever undertakes that practice ... is here included under the term `monk`."

Nevertheless, while the Buddha never neglected his lay followers, it cannot be denied that he gave more attention to his monks and nuns. It is as if, he says, there were a farmer with three fields; one good, one middling, and one poor. He would sow the good one first, then the middling one, and he may or may not sow the poor one. These three fields the Buddha likens respectively to his monks and nuns, his lay followers, and "recluses, brahmins, and wanderers of other sects". Just as the farmer sows his crop in the fields, so the Buddha teaches Dhamma

to all impartially, even to the last of the three groups, for "if they were to understand even a single sentence, that would be a blessing and a happiness for them for a long time" (S.N.). It is clear, however, that, as the farmer will expect a greater yield from the first field so the Buddha expected his teachings to bear more fruit amongst his monks and nuns then among the laity. The reason is that the Dhamma, as has been said, aims at an inner renunciation, and the outward renunciation of the monastic life consequently provides the best conditions for its practice. To perfect oneself in morality, mindfulness and concentration is no easy task, and monks and nuns are not hampered in their pursuit of it by having to worry about earning a living, about money, property, family, and all the daily noise and bustle that distracted the householder's life even in ancient India, and no doubt do so still more in our modern urban civilization. In short, although the Path of renunciation is theoretically open to all, whoever and wherever they are, yet success in following it can be greatly affected by one's outward circumstance, and a layman will have to overcome many more obstacles than a monk.

What, then, of the weaker vessels among the laity who may not have the opportunity, the ability, or even the desire to renounce the world? It would be a mistake here to imagine that the Buddhist is called upon to make an immediate, once-and-for-all choice between Samsara and Nirvana, renouncing the world in the same spirit as the candidate for Christian baptism renounces Satan and all his works. For a start, there is no need for the Buddhist to hurry unless he truly desires to do so. An infinity of deaths and births stretches before him, and he has plenty of time in which to prepare himself for renunciation if he is not yet ready for it -- provided, of course, that he continues to lead a morally blameless life, thus ensuring that he will continue to be born in more or less favorable circumstances in future.

Again, there is no sharp distinction in Buddhism between the saved and the damned. There are many degrees of spiritual development, and, as a skilled teacher should, the Buddha always adapted his message to the needs and capacities of his audience. To those who were aware of the hollowness of worldly things he taught the path of final deliverance, while to those who were still in love with the world he

simply pointed out the way to lead a good life, one which would bring as much benefit as possible, and as little harm or suffering, for themselves and others. He never demanded more from anybody than they were capable of at any given time, saying that, just as the great ocean deepens gradually as one goes further out from shore, and does not plunge down abruptly, so "in this Dharma and Discipline the training is gradual, the practice is gradual, the progress is gradual. There is no abrupt attainment of the ultimate knowledge (i.e. the liberating insight of him who has won Nirvana)" (//Udana//).

So there is no need for anybody to try and plunge into deep water before he has first learned to swim in the shallows. Such a procedure would in fact be very dangerous, as the //Dhammapada// warns (verse 311): "As a blade of grass will cut the hand when wrongly grasped, so the ascetic life will drag one down to hell if wrongly taken up". And the disciple need not lack for means of self-improvement even at the beginning of the path. Devotional practices, living as blameless a life as possible by observing the precepts, trying to be kind to others and speak and think kindly of them, study of and reflection on the Dharma, degree of self-knowledge through mindfulness, and some practice of meditation perhaps; all of these things, among others, are within the reach of the most worldly-minded, and will have a good result. One does not have to be a saint, or even a monk or nun, to attempt them. Patience and persistence are all that is necessary to ensure progress. Here one might recall the words of the //Dhammapada//: "Do not underrate goodness, thinking `it will not come to me.' By falling drops of water a water jug is filled, and a wise man will be full of goodness, even though he accumulates it bit by bit"(122). And again: "Let the wise man gradually remove the impurities form himself, as the smith from silver, bit by bit and from moment to moment"(239).

A second misconception is that renunciation is a gloomy and depressing business. A biographer of the Christian mystic St. John of the Cross says that on a first reading of his work: "Few persons, however spiritually minded, will fail to find it repellent. It strikes a deadly chill, not only into the unhealthy heat of sense-affection, but into the glowing warmth of what one had hoped and believed to be pure love of God. It calls on one to go out from God-given light into a

black and unknown darkness." I think that, God aside, many people are repelled in a similar way when they first encounter the Buddha's Teaching of renunciation, which may be one reason for the recurrent charges of nihilism and pessimism. The reason for this reaction is not far to seek, and the clue lies in the words "unknown darkness."

For most people, the pleasures of the senses (and in Buddhism, one must remember, this can include the pleasures of the mind) are the only pleasures, the only source of happiness that they know. Naturally, they do not take kindly to the suggestion that they give these up for some far-off and indescribable goal. But it is only ignorance that makes the goal appear dark. The darkness is, as it were, only the objective counterpart of a subjective blindness, and, in fact, as those who have had experience of this forbidding "darkness" repeatedly assert, the successful abandoning of sense-pleasures brings a happiness far greater than anything that they had known hitherto.

It is not difficult to see why this should be so, when one considers the way in which sense-pleasures come about. A sense-pleasure arises from the gratification of a desire, in the following way. First of all, a desire arises and creates a kind of tension in the mind of the being which feels the desire. Since this tension is felt as unpleasant, the being is then impelled to get rid of it by gratifying the desire. When the desired object is obtained, the desire is gratified, and the tension in the mind is relaxed. From the relaxation of the tension flows a sense of satisfaction and fulfilment, a greater or lesser degree of happiness or pleasure. Now, as long as existence continues (for the continuity of existence itself is, in the Buddhist view, contingent upon the desire for it), desires of one kind and another will be continually arising, at every moment, and agitating the mind. This means that the relaxation of tension, and hence the pleasure of happiness, which comes from their gratification can never be anything but temporary and incomplete.

If, then, happiness comes, not from desire itself (which in fact causes pain), but from its subsiding, it follows that the renunciation of sense-desires, so far from making one miserable, really opens up the only path to true and lasting happiness. And when the goal has been

attained, becoming has ceased, and the mind is no longer troubled by the arising of any kind of desire. The result must be a state of calm and imperturbable happiness that ordinary beings, still enmeshed in worldly desires, can scarcely comprehend. Even the temporary quiescence of the mind in deep "meditation" is said to create a sense of bliss that far surpasses anything in ordinary experience, and in this way to give a foretaste of the unutterable peace of Nirvana. It is important to bear all this in mind, otherwise it might be easy to imagine that Buddhism is "pessimistic" and that Buddhists seek to renounce the world out of hatred for it. But there is no more un-Buddhist emotion than hatred, whether for the world or anything else, and to attempt renunciation for that reason would not be only futile but deadly. The correct motive for renunciation is rather that given in the //Dhammapada// (290): "If by surrendering a slight happiness one may realize a great happiness, the wise man should give up the slight happiness, considering the greater one."

Another error would be to suppose that Buddhists, like followers of some other religions, think that one should renounce the world because it is corrupt, or evil, or ugly; but no Buddhist has ever held such a view. It is not that worldly happiness and beauty are non- existent, or sinful, or even worthless. It is just that they are flawed by their transience and their liability to change into suffering and ugliness. The Buddhist ideal is to feel neither attachment in the case of happiness and beauty, nor revulsion in the case of suffering and ugliness, but simply to observe things as they really are, with equanimity and perfect freedom of mind.

A different kind of mistake is to think that renunciation is impossibly difficult, only to be achieved, if at all, by a superhuman effort of will and forcible suppression of natural desires. Of course, to sever the ties that bind one to the world are rarely an easy or a pleasant task, and strict self-discipline and persistent effort are necessary until the goal has been attained. Nevertheless, renunciation should never be forced. The man who has to force himself to renounce the world only shows that he is not yet ready to do so, and he must learn to be more patient, for otherwise he will only strengthen his bonds instead of loosening them. We do not have to compel ourselves to

abandon the games and toys of our childhood; we simply outgrew them. So should it be with one who renounces worldly pleasures and preoccupations. Even though he may not yet be entirely free from nostalgia for these things of his spiritual childhood, he is beginning to outgrow them, and he no longer truly desires them. For him, renunciation, while it may be difficult, is not a forbidding and distasteful task. It is, on the contrary, the only way to genuine and lasting happiness. True renunciation does not involve "driving Nature out with a pitchfork": it is simply a question of learning to let go.

Finally, I would like to consider the objection that renunciation is a flight from the world's problems, a selfish escapism. I think that enough has already been said to show that renunciation is by no means an easy way out of anything. On the contrary, it requires a considerable effort of self-discipline. Again, the aim of renunciation is to overcome the ills of the world, to understand and destroy the suffering that is at the root of the world's problems, and not run away from it. As for the charge of selfishness and lack of concern for the welfare of others, it could be answered in a number of ways. First, one might point out that, in the Buddha's words, "it is not possible for one who is himself sunk in a mire to pull out another who is in the same situation. But it is possible for one who is not sunk in a mire to pull out another who is"(M.N. No.8). In other words, no one can give effective help to others unless he has first helped himself. Nobody can solve for others problems that he has not yet solved for himself, and that is why self-development must proceed altruistic activity.

Secondly, one might reply that not only is deliberate selfishness impossible for a true follower of the Buddha, for he will be aiming at the destruction of "self," but also, as was seen above, kindness and compassion towards all living things are enjoined on the monk as an indispensable part of the path. After he has succeeded in his aim, and attained final deliverance, he will continue to live only for the sakes of others, in order to pull them "out of the mire". The Buddha himself set the example in this, and when his first sixty monks had realized Nirvana, he sent them out singly to preach with those words: "Go your way, monks, for the benefit of the many: for the happiness of the many, out of compassion for the world, for the welfare, the benefit, the

happiness of gods and men" (//Vinaya, Mahavagga//).

Finally, it should be remembered that compassion for the world and detachment from the world are not incompatible. On the contrary, they are inseparable, for compassion is purest only where it is totally disinterested. It is easy to see that if I help another from some ulterior motive, such as expectation of a reward, my compassion, if compassion is present in me at all, will be tainted by self-interest. What is perhaps not so obvious is that if I am in any way concerned about my action or its results, if I //care// about the person I am helping, my motives are still touched with selfishness, for I am identifying myself (my self) with my action or with the other person. Furthermore, since a sense of self is an indication that ignorance has not been completely eliminated, it shows that I am not yet "out of the mire," and my help will, for that reason, be less effective than the help of someone who is completely disinterested. Thus one arrives at the paradoxical conclusion that perfect compassion can arise, and perfect help can be given, only where there is perfect detachment, and that those who have totally renounced the world are precisely the people who can be of most benefit to it. The clearest illumination of this is the life of the Buddha himself. He began by renouncing the world, and finally transcended it. And yet, despite the fact that he had nothing whatever to gain from it, he spent the remainder of his long life, after his Awakening, tramping on the roads of north-eastern India in order to help "beings" which he knew full well had no substantial existence. There is no doubt that he did this out of the purest compassion, for being totally disinterested in the matter, he could have had no other motive; and to the extent of the help that he was able to give, twnety-five centruies of Buddhist history bear eloquent witness.

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and

adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines.

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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
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Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1986)
DATE OF PUBLICATION: 1967, 1986
DATE OF DHARMANET DISTRIBUTION: July 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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467-0998----------REPENTANCE GATHASin is
real in its nature,only arising when thought arises.When mind disappears,sin will also be des
mind disappears and sin is destroyed,then originally both are empty.That is what is called,tru
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A bodhisattva may never rest and he may rest. This type of reasoning has always confounded Western students of Buddhism. At face value there appears to be a contradiction. Yet, each statement is absolutely valid on its own without contradicting the other statement.

To think that a bodhisattva may rest can condemn him to the ultimate "sin" in Buddhism, sloth. For the bodhisattva "...should live neither in control nor in indulgence of his mind. Not living in either of the two extremes is the domain of the bodhisattva." (Vimalakirti, 47) The key to understanding resting and not resting is in understanding the true meaning of the term "rest."

To a bodhisattva, rest is not a time to put his guard down and take a break from spiritual practice, sort of like a bodhisattva half-time. To rest means just to rest. This means entering fully into the moment, putting all energies towards the activity of rest. A rest performed with all of ones energy is a true Buddhist rest. This is the "...domain essentially without undertaking, yet where all the roots of virtue are undertaken without interruption..." (Vim, 48) Similar to the Taoist doctrine of Wei Wu Wei, action through non-action, the bodhisattva acts by doing nothing. This "doing nothing" is essentially, an action.

This type of practice, where every action is an expression of ones way of being in the world, is also an analogy for enlightenment. Enlightenment can never be realized by searching for it, it can only be realized by living an enlightened life, expressing oneself in an enlightened manner. More than that though, the practice of living in the moment, or mindfulness, is enlightenment itself!

> ...it is impossible that I should attain the perfect enlightenment of Buddhahood! Why? Because perfect enlightenment stands upon the impossible. Because it is impossible, no one attains the perfect enlightenment of Buddhahood. (Vim, 62)

Whether one is helping the poor, driving a car or resting, if the activity is done one hundred percent in the moment with all ones being and without ulterior motives or the thought of reward, that

activity is enlightenment in action.

Those determined to live an enlightened life through mindfulness and a detachment to the ego are destined for enlightenment. According to the Vimalakirti sutra, "Buddha-qualities do not grow in those determined for the absolute but do grow in those who conceive the spirit of enlightenment..." (Vim, 66) By just living in the moment, or living life "just like this" to use the words of the Korean Zen Master Seung Sahn, the bodhisattva avoids attachment to thoughts and feelings that occur. When a bodhisattva wants to think or listen to music, he thinks or listens to music. He doesn't listen to music while driving his car, or think while trying to listen to music. Actions are performed with ones entire being, one at a time. Only in that way can one experience reality in the moment.

> They (bodhisattva's) journey through all Buddha-fields
> In order to bring benefit to living beings,
> Yet they see those fields as just empty space,
> Free of any conceptual notions of "living beings"
> (Vim, 68)

This passage is an example of "just like this." The bodhisattva performs an action without conceptual thought hindrances.

Actions performed with mindfulness in an enlightened manner might be thought of as sacred or spiritual. Likewise, everyday actions might be thought of as actions performed by those not on the bodhisattva path, actions that are performed by a deluded individual who does not follow the Dharma. However, both of these perspectives are wrong and right.

Actions are not sacred or secular, for that would be an attachment to name and form. "To say, `this is mundane' and `That is transcendental' is dualism. This world has the nature of voidness, so there is neither transcendence nor involvement, neither progress nor standstill...." (Vim 74) Yet to not distinguish a bodhisattvas actions from enlightened activity and delusive activity is to ignore the reality of the situation, that of bodhisattva actions and deluded actions. If this was a Zen ko-an, the Master would threaten to hit the student if he answered which one of these perspectives were right or wrong. So what is the answer? My answer is: "This paper is finished," just like

that.

Just Like This

by

Gary L. Ray

Religious Studies 506
Religions of India
San Diego State University
December 18, 1990

The Tibetan Book of Living & Dying A Dialogue With Sogyal Rinpoche

With Swami Virato

The following is an exclusive interview from NEW FRONTIER Magazine, November 1993 edition. For subscription or other information, contact NEW FRONTIER Magazine, 101 Cuthbert St., Phila.,PA 19106. NEW FRONTIER MAGAZINE is published monthly by NEW FRONTIER EDUCATION SOCIETY.

If there were ever a stereotype of the "laughing saint," Sogyal Rinpoche would fit it perfectly. It's not that he's a comic, it's just that he makes you want to smile, maybe even laugh. While living at the Rajneesh ashram in India, I remember hearing Rajneesh telling the story of the laughing saints, and Sogyal brought back those memories.

A handsome, jolly man, Sogyal Rinpoche does not seem saddened in any way with the topic he has chosen as his life's work--death and dying. Perhaps it's because he sees death in a different light. In fact, he sees death as a part of life. [Rinpoche, pronounced rin´-po-shay, is a Tibetan word meaning "precious teacher," and is a title/function bestowed upon a high teacher of the Buddhist tradition. The first rinpoche, Padma Sanbhava, introduced Buddhism to Tibet in 747 A.D.]

Sogyal Rinpoche's most recent book, The Tibetan Book of Living and Dying (HarperSanFranciso) published this past year, has become one of Harper's best-sellers, so when we heard he was going on a press tour, we were delighted to learn that he would be coming to Philadelphia.

Unfortunately, the television stations and the city's major newspaper, The Philadelphia Inquirer, which had agreed to interview him, canceled at the last minute. There was no reason for him to make a 200 mile round-trip journey from New York City to Philadelphia for New Frontier Magazine. I was amazed when we were notified by his staff, that Sogyal Rinpoche would make the trip just for us. He had agreed, and he would come.

Special thanks to my friend Ruth Green for the use of her beautiful apartment high in the sky overlooking Philadelphia, where I invited a small group of New Frontier Magazine friends to meet the Rinpoche, as I conducted the interview.

When I arrived at Ruth Green's apartment, the rinpoche was sitting in a lotus position on Ruth's overstuffed couch, draped in a beautiful yellow-green silk robe. He was as down-to-earth as anyone you'd meet at a new age party, or for that matter, any party.

Fluent in English (he studied at England's Trinity College, in Cambridge), Sogyal Rinpoche was raised to become a lama (Buddhist priest) from the age of six, when he was brought to live at a monastery run by one of the most revered spiritual masters, Janyang Khyentse Chökyi Lodrö. With his knowledge of English, Sogyal was called upon to be a translator for several Tibetan masters.

He began teaching in America in 1974, and returns to India and other Himalayan countries every year, to study with spiritual masters.

Sogyal Rinpoche is the founder and spiritual director of Rigpa, which has established Buddhist meditation centers in England, France, Ireland, Germany, Switzerland, Holland and Australia, as well as many in America. Over the past decade he has shared ideas and insights with notable leaders in the field of death and dying including Elizabeth Kübler Ross, Raymond Moody, Stanislav Grof, Kenneth Ring, Margot Grey and Charles Garfield.

He is sought around the world to speak on various topics including psychology, the environment, art and the sciences. We have included an excerpt of his book in this issue of New Frontier, which we trust you will enjoy.

* * *

NEW FRONTIER: Now, more than in many years, there is a preoccupation with death. Death seems to predominate most of

society's television viewing, reaching people's mass consciousness, there's the AIDS plague and more people dying of catastrophic diseases. You've written a book dealing with death and dying. Much of Buddhism is concerned with death and dying, as is much of Christianity. Isn't it time we stopped talking about dying, and learned how to live more?

SOGYAL RINPOCHE: You will notice from the title of my book, it's not just about dying, it's about living. The problem in Western society is that you don't look at life and death as a whole. You isolate death. That's why there's so much fear. You become attached to life and deny and reject death.

It is important to realize that death is not something to be feared as a tragedy, but rather an opportunity for transformation. Death is like a mirror in which the true meaning of life is reflected. Spiritual traditions, such as the Trappist order in Christianity, often maintain a vow of silence while constantly saying, "Remember dying." If you remember dying, you might understand what life is about.

When we do not understand death, we do not understand life. Even though we know that we will die one day, we think we have an unlimited lease on life. We become trivial and lose perspective. By reflecting on death, realizing you could die at any moment, life becomes very precious. As Buddha said, "Of all mindfulness, and of all awareness, mindfulness of death and impermanence is the most important." Reflecting on death enriches. Death is in many ways our greatest teacher. It enlivens and shows us what life is all about.

NF: When you speak of death, you mean death of the body, of this flesh, but couldn't it be said that there is no such thing as death at all?

SR: On the one level, that is true, there is no death.

NF: But people concern themselves with it.

SR: Exactly, because they don't understand it.

NF: So, what to do?
SR: In all Eastern traditions, it is said that body, soul and mind are the three doors. It is through these doors that we commit negative karma as well as all our positive actions. Mind is the creator of both happiness and suffering. What death is really showing is that we only understand the very superficial aspect of our mind. Dying is the peripheral. The inner essence is the real nature of mind. As a great Tibetan saint and yogi said, "In horror of death, I took to the mountains, and again and again I meditated on the uncertainty in the hour of death. Then capturing the focus of the deathless unending nature of mind, now all fear of death is done and over with." By discovering the deathless unending nature of mind, we come to realize something that is beyond change.

NF: Is that called "no mind?"
SR: You can say "no mind" also, yes.

NF: So why all the sadness and tears?
SR: In this life, we do many things. We drink tea, we do interviews, we talk about death [laughter]. These are just some of the things we go through, kind of a ritual. A funeral is another ritual.

NF: One of the main traditions of Buddhism, and you've mentioned it several times in your book, is the "point of preparation." Not only the point of preparation before death, you also suggest there are ways that friends and relatives can help the dearly departed even before they die. What do you do? Say you have a friend who has AIDS and you know science and medicine say he's going to die. Should you be morose in terms of concentrating on this person's death, or should you be like the ostrich, and put your head in the sand and simply have a good time?

SR: Both are slightly extreme. You need balance, the middle way,

which would be that death is neither extraordinarily depressing nor something we can avoid. Death is merely a fact of life. When you begin to understand that death is a fact of life, you begin to accept that someone with AIDS and ourselves are in the same predicament. The person with AIDS may die a little sooner, but we all die, sooner or later.

It is not the quantity of life but the quality. When you begin to realize you don't have too much time to live, you focus on what is most important.

The person facing transition, who is a spiritual practitioner, stable in that practice, will find that the practice itself will aid him or her. When someone does not have the spiritual training, the loving and compassionate support of friends and relatives helps the person go through this transition.

When you help somebody, it helps you also. It's a giving and receiving. Thousands of people who have read my book and who have had near ones dying--even when they got the book as late as one month before their transition--transformed the death experience. It becomes a celebration.

NF: Do you consider yourself a spiritual man or a religious man?
SR: A bit of both, I think.

NF: What is your definition of enlightenment?
SR: Slo-o-o-wly wakening [laughter]. In the West there is a dramatic idea of enlightenment. The very word enlightenment suggests wakening. Because of ignorance, we are imprisoned in ourselves, even though we have the potential. Each of us, regardless of who we are, has as our innermost essence The Buddha.

While it can be instantaneous and dramatic, generally, particularly in my case [laughter], it is very gradual.

As one master said, the ultimate point of

enlightenment--having purified the great delusion, the heart's darkness--the raging light of the unobscure self continues to rise. That's what enlightenment is.

NF: If we don't achieve that state upon exiting, can we still achieve it?

SR: Yes. Sometimes one life is not sufficient. If you look into our minds, there is such a mess, that it will take many lifetimes to purify. Or you can say it took many lifetimes to get into the mess that we are in. There is a natural justice which is karma. If you live a good life, that will in itself lead you to a better next life. But practitioners often pray that when they die they will meet with the spiritual teachings again to continue on their journey to enlightenment. Even in the case of The Buddha, he had one thousand lifetimes before he became enlightened.

NF: Tell us about crossing over. Do you have recollections of past lives?

SR: One has more recollections of this when one is younger. To be frank, I do not remember events or circumstances of my past lives. I am supposed to be the reincarnation of a great master. His name is also Sogyal. He was the teacher of the thirteenth Dalai Lama and one of the great masters of the 19th Century. But if you would ask what evidence there is that I might be an incarnation, what is interesting is that the wisdom continues. From a very young age, I had a natural grasp of the teachings. Intuitively I began to understand things without learning the deeper philosophies. I had a natural grasp of them. It was later, when I came to study them, that I realized, "Oh yes, that's all it is, I already knew that."

NF: Buddhism is considered a "religion" in Western society, yet your work seems to be embraced by the New Age community. SR: Interestingly, Buddhism is both a religion and a way of life. For those that believe in religion, Buddhism is very much a religion; but for those who do not believe in religion, Buddhism is a science

of mind, a way of life. There are many who reject institutionalized religions, but accept Buddhist spiritual teachings.

It's a vehicle for realizing the truth of ourselves. When you talk about the Buddhist teachings, ultimately there is the state of non-meditation. In a sense, it transcends all paths.

If you need ritual, ritual is a part of our life; if you seek ceremony, the Tibetan tradition is extraordinarily rich; if you want symbolism, we have it; if you prefer chanting, there is chanting; if you don't want that, we have simple sitting; if you want philosophy, we have philosophy; if you require psychology, we have psychology; if you want non-meditation, we have non-meditation.

Buddha wanted to reveal to everyone his enlightenment, which he saw as the nature of everyone. Unfortunately, he realized with sadness that, even though we have the Buddha nature, it's been somewhat limited by our ordinary mind. To use an example, take an empty vase. The space inside the vase is the same as the space outside it, but the walls of the vase limit it. The space inside the vase is like our nature, limited by ordinary mind. When you become enlightened, it's as if you break the walls of the vase. The space inside becomes one with the space outside. In fact, they were never separated. Buddha wanted to show this, but realized that to convey the profound peace he had realized, he needed different vehicles to suit different needs. That's why in Buddhism there are many vehicles, because ultimately Buddha did not have a teaching. He did not come to teach a particular dogma.

NF: Where did some of these things come from? I'm curious about the word "bardo."

SR: Bardo is a Tibetan word. After you die, and before you take on a new birth, there is an intermediate state called the bardo. There are other meanings also, because the word "bar" means in between, and the word "do" means suspended. Whenever you are in between two

circumstances or situations, you are in the bardo. We are born, we live a little bit, and we die. The time/experience between birth and death is a bardo. In fact, all life is a bardo--every moment, every thought. It is constantly occurring, and what the bardo teaching is showing is that in the transition{SYMBOL 190 \f "Symbol"}even though we are confused{SYMBOL 190 \f "Symbol"}there is always the gap and in the gap there is the possibility of enlightenment. It shows the different methods we can use to recognize our internal nature.

NF: Did you have a specific purpose in writing The Tibetan Book of Living and Dying?

SR: When I came to the West, I realized there was much hunger for spiritual teachings, but no environment for spirituality. There is religion, but no spirituality, so I felt a need to write one book explaining everything from A to Z, to give a complete picture. Initially, I wanted to write a small book, a kind of a pocket guide for helping the dying. But when you start talking about death, you cannot help talking about life. And when you talk about life, you talk about karma, the nature of mind, and so forth. It is not in the form of the written tradition, but of the oral tradition as my masters have transmitted it to me. People in the West are not able to follow the spiritual teachings, go to the Himalayas, or follow the masters. Therefore, we must give them something authentic and accessible, which can perhaps transform their lives and help them connect with the spiritual dimension to find meaning and happiness in life.

So, if you read the book over and over, your understanding becomes deeper and begins to flower. And like a flower blossoming, the layers drop off and you slowly awaken to understanding the true meaning--the meaning behind the meaning.

This book has come as a result of ten years of reflection, and three and a half years of writing. Much suffering could be removed if people have the knowledge, so I've written this book with that aim in mind. This is for the larger public, a larger audience.

As my master used to say, the more you listen (or the more you read), the more you hear, and the deeper your understanding becomes.

NF: Do you have a favorite meditation?

SR: I have many favorite meditations.

NF: If you were to pick one for us, what would it be?
SR: Be spacious.

NF: Do you think it possible that the people who are "exiting" now, because of all the lessons being offered, have a better chance of getting off the wheel of samsara?

SR: It is up to them. As Buddha said, "What we are is what we have been, what we will be is what we do now." The master who established Buddhism in Tibet further clarified this by saying, "If you want to know your past, look into your present condition. If you want to know your future, look into your present actions."

Just because we go through a difficult situation, it doesn't mean that the future is predetermined. The future is very much in our hands, in our actions.

NF: Some Western religions contend Buddhists are atheists. How would you reply to this?

SR: Buddhism does not deny the nature of God, but rather the concept of God. As one great Buddhist master said, "Absolute is beyond mind." That which is within the realm of mind is called relative. Since God is absolute, how can mind understand? We have to transcend mind to realize its true nature. The problem is that we conceptualize, and so we worship a kind of cliché, a concept. A concept, however good is, as the saying goes, like a patch--one day

it will come off. That's one of the reasons Buddhism is really personally realized. We can even find the "Buddha Nature" in Christianity. In his moment of enlightenment, St. Thomas Aquinas threw most of the Catholic teachings into the fire saying, "This is all rubbish, because this is all concept."Buddhism does not deny the nature of God, or what God represents, which is goodness, the heart of spirituality. That it does not deny.

NF: We always seem to want to personalize God. Even the Buddhists say "Do not make an image," yet have statues of Buddha.

SR: What is interesting about Buddhism, is that it always works with two truths: an absolute and a relative. They are like the two wings of a bird. On the absolute level, there is no God as "other. " God is not outside, but within the nature of our mind. On the relative level, just as there are beings like us, there are also Buddhists who come in human form to help the beings on that level.

If you understand the union and indivisibility of absolute and relative, you can understand and appreciate the absolute and the relative. There is a famous Buddhist saying, "Form is emptiness, emptiness is form." That is to say, when you examine things, break them down, you find they are insubstantial, empty, inherently non-existent. Yet, the appearance of things is in no way a contradiction, because the truth of the absolute appears in the form of form. In Christianity, if you look at the trinity, the absolute{SYMBOL 190 \f "Symbol"}God the Father{SYMBOL 190 \f "Symbol"}is, through the medium of the Holy Ghost, manifest as the incarnate, as the Son. The Son is the appearance. God is no-form, the absolute. The medium is the Holy Ghost, the energy. This is the trinity, or the three kayas I mention in the Chapter called "The Universal Process," in which I attempt to connect Christianity, Buddhism, and Hinduism.

NF: Some say we can achieve instant enlightenment. The Buddha also said that enlightenment doesn't have to take many lifetimes, and can happen in a flash. At the same time, others say there has to be deep study. How can there be both the need for deep study , and

instant enlightenment?

SR: It depends on the person. If you have already been purified of your past karma, then it is possible. There have been few individuals in history who have gained enlightenment instantaneously. There are cases, but that is because in the past they've done the work, so to speak. Enlightenment is not difficult. It's removing the obstacles that is difficult.

NF: So enlightenment is always there, but we just can't see it?

SR: Yes. For example, when you meditate you can get certain glimpses of it, but then your old habits come back to obscure it. After awhile we've almost no memory of it. The main thing is to stabilize our nature. One glimpse is not enough.

In Buddhism, we talk about three things--the wisdom of listening and hearing, the wisdom of contemplation and reflection, and the wisdom of meditation and application. Through these three wisdom tools we awaken our real nature.

Sometimes I compare samsara to an accident in which we lost our mind with amnesia. Through this teaching, and the wisdom of listening and hearing, the wisdom of contemplation and reflection, and the wisdom of meditation and application, we gradually come to realize our real nature. Then, through practice, we stabilize it. That's what takes so long, to purify and stabilize. Then enlightenment is possible.

Sometimes it is said that very high teachings are able to bring realization very directly, but that is of course from the ground of the teaching. When you actually apply it to individuals it is a different story.

NF: Can one ever know for sure if someone else is enlightened?
SR: We can never judge.

NF: Can we tell if we're enlightened?
SR: For that we need to have the knowledge in order to know. The thing is, it can be a deception.

NF: How so?
SR: That's one of the reasons I've written this book. Even though this book is accessible, I've just shown you that there's no quick fix. Enlightenment requires discipline and effort. Sometimes people mistake little glimpses for enlightenment. There is a saying, "Understanding should not be mistaken for realization, and realization should not be mistaken for liberation." Ordinary people cannot act like yogis, yogis cannot act like siddhas, and siddhas cannot act like Buddha. For example, if you have an experience and you feel you really can fly, and you jump out the window, you get a strong message that you can't. You have an experience, and get wrapped up in it, and the ego gets involved.

NF: Some, such as psychologists and people who work with the mind, do not believe in this process, might say that this is a bunch of rubbish. Earlier you said we have to work with the mind. Isn't this really a paradox?

SR: No. We can work with mind to transcend mind. Use mind as a vehicle to transcend mind.

NF: I also know many people who use mantras to transcend mind, but it seems like another co-dependency, another drug.

SR: It depends on how you do it. The mantra itself is not a co-dependency. It's a method, a way of freeing. The practice may not be co-dependent, but if you have a co-dependent attitude, then it could be.

You see, as long as we are in samsara, we grasp at everything, including spiritual things. That's why teaching is important in order to decipher what is, or to bring about the wisdom of discernment. We really need the wisdom of discernment.

NF: Do you see the world becoming more spiritual or less spiritual as we enter the21st century?

SR: I don't have the vision to answer that, but the Dalai Lama feels that the 1990's are more spiritual, because people have learned a little lesson from the confusion they've met.

NF: What do you see as the one biggest obstacle facing humanity?

SR: The biggest problem for humanity, not only on a global level, but even for individuals, is misunderstanding. We misunderstand. Two people are saying the same thing, but they don't think they are saying the same thing, and they begin to argue even though they are saying the same thing! I remember two students of mine, both wonderful people, who were in conflict with each other because they were both holding a particular work or something and each was always thinking the other was against him. I tried many methods, which didn't work, and finally I took them and banged their head together. And it worked, because they both saw how they are each wonderful, that they were not against each other, and they became very good friends. My frustration, like in Bosnia, and with other peoples, is that they don't see that, and they just go on so stupidly.

NF: Do you have a Zen stick?
SR: [Laughter] That works only in certain situations! What we need to do is create understanding and communication. Communication is very important. Communicate. If you know how to communicate and listen, you'll begin to understand. Compassion is listening. Compassion is communicating.

NF: Thank you so very much for driving all this way, and sharing your knowledge with us.

SR: I enjoyed it very much.

Swami Virato is the Founder & Executive Editor of NEW FRONTIER

Magazine.

RINZAI ROKU

The Sayings of Master Rinzai
(A Selection)

TRANS: D.T. Suzuki

Those of you who wish to discipline themselves in the Buddha's Dharma must seek true understanding. When this understanding is attained you will not be defiled by birth and death. Whether walking or standing still, you will be your own master. Even when you are not trying to achieve something extraordinary, it will come to you all by itself.

O Followers of the Way, from olden times each of my predecessors had his own way of training his disciples. As to my way of leading people: all that they need is not to be deluded by others. (Be independent) and go on your way whenever you desire: have no hesitancy.

Do you know where the disease lies which keeps you learners from reaching (true understanding? It lies where you have no faith in your Self. When faith in your Self is lacking you find yourself hurried by others in every possible way. At every encounter you are no longer your master: you are driven about by others this way or that.

All that is required is all at once to cease leaving your Self in search of something external. When this is done you will find your Self no different from the Buddha or the patriarch.

Do you want to know who the Buddha or patriarch is? He is no other than the one who is, at this moment, right in front of me, listening to my talk on the Dharma. You have no faith in him and therefore you are in quest of someone else somewhere outside. And what will you find? Nothing but words and names, however excellent. You will never reach the moving spirit in the Buddha or

patriarch. Make no mistake.

* * *

An ancient doctor says that the body is dependent on its meaning, and the ground is describable by its substance. Being so, we know that Dharma-body and Dharma-ground are reflections of the (original) light. O Venerable Sirs, let us take hold of this person who handles these reflections. For he is the source of all the Buddhas and the house of truth-seekers everywhere. The body made up of the four elements does not understand how to discourse or how to listen to a discourse. Nor do the liver, the stomach, the kidneys, the bowels. Nor does the vacuity of space. That which is most unmistakably perceivable right before your eyes, though without form, yet absolutely identifiable -- this is what understands the discourse and listens to it.

When this is thoroughly seen into, there is no difference between yourselves and the old masters. Only let not your insight be interrupted through all the periods of time, and you will be at peace with whatever situation you come into. When wrong imaginations are stirred, the insight is no more immediate; when thoughts are changeable, the essence is no more the same. For this reason, we transmigrate in the triple world and suffer varieties of pain. As I view the matter in my way, deep indeed is (Reality), and there is none who is not destined for emancipation.

O Followers of the Way, Mind has no form and penetrates every corner of the universe. In the eye it sees, in the ear it hears, in the nose it smells, in the mouth it talks, in the hand it seizes, in the leg it runs. The source is just one illuminating essence, which divides itself into six functioning units. Let all interfering thoughts depart from Mind, and you experience emancipation wherever you go. What do you think is my idea of talking to you like this? I simply wish to see you stop wandering after external objects, for it is because of this hankering that the old masters play tricks on you.

* * *

Followers of the Way, when you come to view things as I do, you are able to sit over the heads of the Enjoyment- and Transformation-Buddhas; the Bodhisattvas who have successfully mounted the scale of ten stages look like hirelings; those who have attained the stage of full enlightenment resemble prisoners in chains; the Arhats and Pratyeka-Buddhas are cesspools; Bodhi and Nirvana are a stake to which donkeys are fastened. Why so? Because. O Followers of the Way, you have not yet attained the view whereby all kalpas are reduced to Emptiness. When this is not realized, there are all such hindrances. It is not so with the true man who has insight into Reality. He gives himself up to all manner of situations in which he finds himself in obedience to his past karma. He appears in whatever garments re ready for him to put on. As it is desired of him either to move or to sit quietly, he moves or sits. He has not a thought of running after Buddhahood. He is free from such pinings. Why is it so with him? Says an ancient sage, "When the Buddha is sought after, he is the cause of transmigration."

O Venerable Sirs, time is not to be wasted. Do not commit yourselves to a grave mistake by convulsively looking around your neighborhood and not within yourselves. You make mistakes by truing to master Zen, to master the Way, to learn words and phrases, to seek for Buddhas and Fathers and good friends. There is just one parenthood for you, and outside of it what do you wish to acquire? Just look within yourselves. The Buddha tells us the story of Yajnadatta. Thinking he had lost his head, he wildly ran after it; but when he found that he had never lost it, he became a peaceful man. O Followers of the Way, be just yourselves, stop your hysterical antics. There are some old baldheaded fools who know not good from bad. They recognize all kinds of things, they see spirits, they see ghosts, they look this way and that way, they like fair weather, they like rainy weather. If they go on like this, they are sure one day to appear before the King of Death, who will ask them to pay up their debts by swallowing red-hot iron balls. Sons and daughters of good families become possessed of

this uncanny fox-spirit and go wildly astray even against their original sanity. Poor blind followers! Some day they will have to pay up their board.

É ÍÍÍ

The Culture of Ritual and the Quest for Enlightenment

By David Frawley (Vamadeva Shastri)

Since prehistoric times, ritual has been perhaps the most important human activity. Throughout the world there has existed an ancient and ongoing tradition of sacred action performed with the aim of improving not only our condition in the universe, but the condition of the universe itself.

Indeed, the further back we look, the more we examine traditional and indigenous cultures, the more we find that human life has been primarily a ritual or set of sacred actions. Whether we consider the aborigines of Australia, the Native Americans, the ancient Hindus and Egyptians, or our own European ancestors, we find a world-wide preoccupation with ritual action that cuts across all races, religions, and cultures. We could even say that human culture is primarily a culture of ritual.

Yet ritual has been rejected by the modern mind as irrational, superstitious, or primitive. The church had already stifled and sterilized ritual, and the Western enlightenments--a materialistic, not spiritual, enlightenment--has largely stripped our lives of ritual. The idea that our actions could affect the mental or spiritual realm, or be linked with cosmic powers like the stars and planets, appeared contrary to the mechanistic scientific view that all things are matter, and that what is not evident through the senses must not exist.

However, twentieth century science has revealed a universe consisting of interrelated energy fields and transcending ordinary time/space limitations. This is a world view that runs counter to ordinary sensory ideas of physical reality, but is not so different from the ritualistic view of a universe as an organic intelligence in which human beings play an integral part and purpose.

There is a revival of interest in ritual today that is part of our

culture's reexamination of mythology. In the academic world, ritual is now viewed as an art form or a means of social bonding, not merely a curious superstition. But such an intellectual view of ritual does not consider its spiritual meaning. Academics find ritual interesting, like an antique or relic, but do not see a need to incorporate ritual in our daily lives. Nor does this viewpoint regard ritual as necessary for either personal or collective well-being.

Is ritual just some exotic or superstitious form of action, requiring strange paraphernalia like fires or feathers, or is it any action done with conscious purpose, attention, and power?

Any action that is repeatedly energized with thought and intention gains power, thereby becoming a ritual of sorts. In fact, all our actions have a ritualistic orientation, because action tends toward repetition and reinforcement, thereby projecting a particular energy to link us with certain forces in the world in which we live. In this regard, even basic vital functions like eating and breathing are rituals, that is, rhythmic actions drawing into us various cosmic energies.

Yet it is our most meaningful actions that approach ritual. Artists and scientists project energy and intent in action, performing with a certain regularity and purposefulness which renders their actions into a kind of ritual. Indeed, the creative individual experiences his or her work in a meaningful way that can be called ritualistic. The highest ritual is meditation, wherein everything we do becomes imbued with attention and awareness.

RITUAL AND KARMA

The Sanskrit word karma, which usually refers to the effects of our actions through various lives, originally meant "ritual." Action or karma is always a ritual; that is, whatever action we do sets in motion certain forces, not only of a personal but of a collective and cosmic nature.

All action, we could say, is like jumping into a stream. We can

choose the stream to jump into, but once in the stream we come under the stream's forces, which are no longer a matter of choice. Whatever we do places us in a stream of action which has a momentum that will carry us in a particular direction. Conscious actions reinforce the energy of consciousness, which causes us to grow in awareness. Unconscious actions reinforce habit, inertia, and the energy of ignorance, which places us under the domination of the external world.

Once we recognize that action is karma, we will approach our actions with an awareness that makes them sacred. We will then give even simple and everyday actions an attention so that we do not let ourselves drift in the stream of unconscious action into greater darkness and sorrow.

However, most of us seldom recognize the karmic or ritualistic nature of our actions. This is because effects of our action manifest only through time. Some of our actions do not bear fruit at all in the present incarnation. Unless we look at the really long-term consequences of what we do, it is difficult to take control of our actions. For example, if we could put our hands in a fire and not get burned until some months or years later, we might carelessly throw our whole body into a fire. Yet this is the type of delay that often exists between destructive mental actions and their outer consequences.

RITUAL AND REINTEGRATION

We have eliminated from our lives the rituals that sustain traditional cultures. This process began with the triumph of Christianity, which reduced the abundance of pagan rituals that permeated all of life to but a few rituals, like Mass on Sunday. Protestant Christianity in turn rejected most Catholic rituals, tending to view all ritual as idolatrous. science in its crude realism removed us still further from ritual, questioning the very existence of God.

Stripped of meaningful rituals, our lives have become meaningless, and our action lacks any real purpose other than personal enjoyment.

Our action is denied any cosmic significance, becoming merely a personal affair in which we project personal achievement and gratification as the true meaning of our lives.

However much we may achieve personally, our action will remain limited and will bring inevitable sorrow. In our emphasis on the separate self, our actions fail to connect us with the cosmos and the deeper reality beyond our conditioned life.

To fill the void created by a lack of true ritual, or sacred action, we have created, perhaps unconsciously, an entire set of false rituals. These are rituals of entertainment, sports, politics, and even crime. We have not eliminated ritual from life, but have only succeeded in removing any dimension of transcendence from our actions.

Our rituals have become mundane and sensate, with no spiritual goal; they have become a repetition of sensation, and at worst, of negative emotions. We have invested the heroes of sports events and violent movies with a kind of sacred reality and given them prestige, honor, and adoration. It is as if they were not mere mortals, but gods and goddesses, glamour images of a higher reality.

Even much of our religion, in which ritual survives at a reduced level, is dominated by false rituals promoting conflict and division between people, rather than uniting us with the universe. Church services are largely mechanical, a kind of social duty, or, if lively, a kind of drama and entertainment. The main messages of religion have become negative: sin, guilt, the devil, hell, Armageddon, and the need to convert "unbelievers. Such religion is rarely part of a living and creative opening to the great powers of the cosmic mind.

Much of our modern malaise, characterized by crime, drugs, and promiscuity, appears to stem from a lack of meaningful ritual. True ritual does not consist in reinforcing conditioned patterns of separate identity (us vs them). Actions which do this are false rituals, which project a kind of hypnosis that blinds us to the unity of life.

True ritual acts in harmony with the rhythms of the universe, uniting us with the great current of time and transformation leading to the eternal. True ritual gives a universal meaning to all that we do and to all with whom we come in contact, including all of nature. It requires being cognizant of the divine presence in the world and the cosmic power and interplay of all the forces in our lives.

Ritual, moreover, is not illogical or unscientific. Ritual is perhaps the ultimate science of action, with its own logic, structure, and order. It is often a detailed and precise activity, in which even minor deviations can distort the ritual, even turning it into a negative action.

We have lost our sense of the philosophy behind the science of ritual. Ritual teaches us that what we do on a personal or microcosmic level corresponds to what occurs on a universal or macrocosmic level. It shows the way to achieve harmony in life by connecting our personal actions with their cosmic equivalents, uniting the human and the cosmic in the awareness of the cosmic being. Until we rediscover this inner truth of ritual, our lives are likely to remain confused and superficial.

RITUAL AND SPIRITUALITY

In the spiritual realm, we also find that ritual has often been devalued. Many forms of mind-oriented or psychological spirituality --like the direct awareness paths of Vedanta and Buddhism--appear to reject ritual. It is frequently stated that no action can lead us to enlightenment, that only knowledge--not any rite--can dispel the darkness. Yet the rationale for this spiritual rejection of ritual is quite different from that of the materialistic mind.

Direct awareness paths ultimately regard ritual as a lower level of spiritual practice, appropriate to outer or lesser goals of life like health or mental harmony, but not sufficient for Self-realization. This is because ritual is bound by time and relies on material substances, which keeps us in the relative realm. These spiritual systems regard ritual as maintaining harmony in the relative realm,

and so reject ritual along with the realm of relativity.

Those trained in logical materialism may be inclined to adopt the logic of mind-oriented spirituality, rejecting ritual without having ever practiced any, and not grant ritual even the efficacy which mind-oriented teachings recognize. Mind-oriented teachings may not regard ritual as the highest path, but this does not mean that they reject ritual as useless or that the followers of these paths never perform any rituals. Indeed, many yogis on direct awareness paths do perform rituals, not for enlightenment as such but for purification, protection, or the giving of blessings.

OUR PSYCHIC ENVIRONMENT

Ritual provides a meaningful way to deal with our subtle, or psychic, environment, which consists of the various mental and emotional forces which energize our lives. Though these forces are not visible, like the health or disease promoting bacteria found in the air we breathe, nevertheless they do have specific effects. Like the physical environment, so too our subtle or psychic environment requires attention. We clean our house, do the dishes, and clean our body daily, but how many of us give similar care to our psychic environment? We may be cautious and drive carefully in the visible world, but how many of us give the same care to our journeying in the subtle world? An unclean physical environment breeds diseases, and the same is true of an unclean psychic environment. If we don't air our house out, stagnation can breed diseases. A stagnant emotional or psychological field has the same effect on an inner level.

Most of what have been regarded as demons or ghosts in traditional cultures are simply negative energy patterns within our subtle environment or astral field. They are like the molds, bacteria, and viruses that attack us on a physical level. Just as cleaning our physical environment helps eliminate such toxins, so clearing our psychic environment does the same thing on its level. This is the basis of the work of various yogis, shamans, and psychic healers, and was also the original role of priests and magicians.

The great yogis and sages have always been aware of the subtle environment. To those of inner vision, these inner influences are as evident as the forces of the outer world, like sunshine or rain. To be unaware of the forces of the subtle environment can be as dangerous as to be blind to those in the physical world. Yet if we recognize these subtle forces and adjust to them--like putting on a raincoat to go out on a rainy day--we will find that most of our difficulties in life are avoidable, and that a new dimension of spiritual growth will open to us.

MODALITIES OF PSYCHIC PERCEPTION

There are several ways to read our inner environment. Intuition is perhaps the best thing. True intuition is a form of perception, not mere imagination or emotion, nor is it the product of wishful thinking. Unfortunately, much of what we may think is a real perception of our psychic field may be imaginary, or may be a true intuition mixed with false imagination. To develop such a real intuition requires training in concentration, visualization, mantra, and meditation.

There are persons who possess degrees of psychic perception. Yet such psychics may not be truly helpful, even when their knowledge in some respects is correct. Many psychics possess a light which, like a flashlight, can illuminate some aspect of our lives. But a limited light can be misleading. Though a flashlight might reveal something, one cannot rely upon it for full illumination. One cannot use it, for example, to drive a car at night. Psychic perception must be integrated into a full spiritual vision, an openness to enlightenment or Self-realization as the goal of life.

There are various subtle or occult sciences which help develop and structure our intuition. Astrology, for example, most specifically shows the subtle forces in operation in our lives, as transmitted via the stars and planets. The astrological birth chart shows the subtle energies which govern our life as a whole. It is like a map of our subtle environment and its forces through the current incarnation. The astrological chart done for any particular day and place reveals the

general or collective subtle environment.

Natural healing systems aligned with various yogic and spiritual practices--like the Ayurvedic medicine of India, or Tibetan medicine --contain an entire science of diagnosing and treating the subtle body. Subtle body disorders are mirrored in mental and emotional conditions, in dreams, and in nervous system and sensory derangements. Treatments for the subtle body include subtle sensory modalities like aromas, colors, and gems, the use of breath (pranayama), mantra, and meditation. Certain foods and herbs also have their benefit. Such treatments usually occur as part of various rituals.

Meditation, which helps us to observe and understand the workings of the mind, is central to any clear psychic insight. It removes the limitations of the ego which tend to distort our perception and cloud it with desire.

FORMS OF RITUAL

The best way to change our subtle environment is through various rituals, which produce a subtle energy that can clear or alter the psychic realm. We can learn to harness the latent subtle forces that exist within the physical world.

Most rituals involve invoking and offering various essences or precious items from the world of nature. In typical Hindu puja (ritual offering), these involve the essences of the five elements and their corresponding sensory qualities.

Earth--A fragrant oil (like sandalwood)
Water--Sweet food or pure water
Fire--The flame of a ghee lamp
Air--Incense
Ether--A flower

Of these five, incense is perhaps most important as well as easiest to use. Incense creates a subtle aroma which removes stagnant energy from our psychic environment.

Different types of incense have their respective properties and can be used for specific effects. For example, sandalwood is cooling and calming, and reduces fever, agitation, and anger. Jasmine is invigorating and purifying to the heart. Fragrant oils can similarly be used, either for anointing parts of the body (like the third eye) or for anointing the altar or sacred space that we use.

The use of light or fire is another universal way to affect the subtle realm of light around us. According to yogic science, it is best to use a nutritive oil as fuel for the lamp. This helps nourish the positive energies and entities of our subtle environment. Ghee (clarified butter) is considered to be the best oil for lamps, but other vegetable oils also may be used. Candles are helpful but do not have the same effect as the nutritive oil in a lamp.

Wood fires are still more powerful, but should be limited to special events. A special Vedic fire offering called Agnilotra, in which cow dung is burned at precise moments of sunrise and sunset, is considered the most powerful of Hindu rituals.

Many rituals involve the use of images, which may be the picture or statue of a guru, avatar, or deity. Such forms help redirect our mental energy, which in life is usually concentrated on a personal form (family or friends), toward the forces of the subtle realm and their benefic influences. Stone or metal statues are particularly strong for carrying psychic energy. Through them, various Devas or beings of the subtle world can be brought into our psychic environment. The images themselves are not worshipped, but used as conduits for higher forces. We could compare them to a picture of our spouse that we keep at the work place to maintain a mental harmony.

Ritual generally requires an altar or sacred room. Like any action, it requires the appropriate field for it to be done properly. A ritual is a way of maintaining a garden of helpful astral forces, and like any garden it must be tended on a regular basis. By creating a sacred space, ritual cleanses and spiritualizes the subtle environment.

The main way of empowering ritual is through the use of mantra or the repetition of sacred sounds. Mantra helps us to participate mentally in a ritual, which is necessary to giving the ritual real power. This is so because ritual is a way of inner action or knowledge, not merely a mechanical procedure. There are various mantras which relate to different ritual actions. These may be single seed syllables like OM, words of praise to the deity words of offering, or other propitiatory measures. Through mantra alone, which is the internal ritual or ritual of the mind and does not require any external substance, we can turn all of our actions into ritual.

RITUAL AND DISEASE

Most physical and psychological disorders begin with a derangement of our psychic or emotional environment. For a disease to manifest on the physical plane, it must first take root on the psychic plane. There must be some stagnation in the aural field or some degree of psychic vulnerability. Hence, clearing our psychic environment on a daily basis is an important key to physical and mental health, as well as an aid to spiritual practice.

Each part of our environment has its special requirements. The kitchen, as the place where food is prepared and eaten, must be rendered sacred. This is done primarily by preparing our food with an attitude of love and respect. The bedroom, where we sleep and leave our bodies daily to return to our souls, also requires beauty or sanctification. The rooms of children, whose partially developed minds and bodies are more vulnerable to negative psychic influences, must also be protected. Our workplace, where we connect to the external world with its destructive influences, also requires protection.

While it is best to create an altar or meditation room, we must consider needs of the various spheres in which we live and perform appropriate rituals. This does not mean that we must spend our entire day doing rituals. It is no more necessary to do so than it is to brush our teeth or sweep the floor all day long. But a certain period of ritual action, about one hour a day, can be helpful.

Most societies have developed special classes of ritualists, such as priests, yogis, shamans, or magicians. Even artists and doctors have been given such roles in some cultures. Such knowers of ritual are important for primary sacraments or special events such as birth, death, marriage, or moving into a new house. Society needs such a class of individuals and should give them proper compensation for their invaluable service.

That such classes have at times degenerated and promoted exploitation is no reason to reject them altogether. All fields of human life can be abused by the human ego, but this does not deny the value of the action itself. Even in the modern world we invest our doctors, psychologists, and lawyers with a special religious aura, and regard their actions with ritualistic awe. This only indicates an ongoing social need for ritual and for those who are trained in its proper performance.

From the yogic standpoint, what is important is to learn to master the subtle forces. It is of little use to analyze them. Modern psychology often emphasizes analysis of the psyche, especially relative to personal patterns of a particular incarnation. Yoga emphasizes changing this energetic pattern by learning how to use the subtle forces. Yogic practice is a process in which ritual, posture, breath, mantra, and meditation are used to enable us to recreate our own reality.

RITUAL AND SOCIETY

Ritual is of special importance for the collective life, for the benefit of society as a whole. Collective rituals help clear the collective mental field of its negative karma, and help create peace and harmony in society, preventing war and other social disorders.

One of the most simple of all rituals is a collective prayer for peace. Such prayers should always be directed toward peace for all beings, for all creation, and should not be prayers on behalf of particular countries, religions, or groups. The divisive interest created by "particularist" prayer actually breeds further conflict.

One of the great problems in the modern world is that we no longer have spiritually meaningful collective rituals. Our collective rituals have become negative rituals of drama and sensation, sex and violence, or political action aimed at defeating an enemy. Our mass media generally projects a negative psychic field because it is the product of inorganic forces and of commercial and political motivations. TV, radio, and other media devices also emit vibrations that tend to lower the energy of our psychic field. Unless we counter these influences with positive rituals, the state of the world cannot improve.

Rituals are of special importance for young people, who need not only social bonding but bonding with the world of nature and spiritual reality in order to discover who they really are. Otherwise, young people feel alienated and out of harmony with life. Lack of meaningful ritual is surely a factor in the high rate of crime, depression, and suicide among the young.

RITUAL AND MEDITATION

Some great spiritual thinkers, notably J. Krishnamurti, have appeared to object to the use of any ritual. Such critics say that ritual binds us to the realm of action and that ritual, being an outer action, is useless for the pursuit of enlightenment or Self-realization. Though such objections may reflect a lofty state of awareness, they do not address the real purpose of ritual. Ritual binds us to the realm of action only if it is done out of personal desire. If it is done with the same intention that we keep the rest of our lives in order, then it has its importance for all of us, even those who may be enlightened.

In the true sense, ritual means right action, and any action done rightly, with wisdom and compassion, is a ritual. We cannot avoid action as long as we live. For action not to bind us, it must be a ritual not in the personal sense but as a means of connecting with cosmic being and its movement.

In this regard, meditation itself is the highest form of ritual or

right action. Few of us can go into a state of spontaneous meditation whenever we choose to, but we can carry out rituals that help prepare the mental field or create the sacred space in which meditation can occur. As long as we are doing such actions in a preparatory manner, they cannot harm us. From outer rituals, like fire offerings, we move to inner rituals, like mantra, to arrive finally at the inmost ritual, which is meditation. This is the true way of action for human beings.

Ultimately all of our action is a ritual, and each action sets in motion certain forces which further either enlightenment or ignorance. There is no neutral action. To become conscious of our actions and to connect them with the benefit forces of the universe is the essence of all ritual.

To restore the science of ritual is thus a spiritual and psychological endeavor of the highest order. It is one of the challenges of the coming millennia. Ritual creates the structure that sustains our personal and collective lives.

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David has given us specific permission to include this article in our MOUNT KAILAS TEACHING Library as many of our meditational practices can be interpreted as "ritual".

The Article originally appeared in "The Quest" magazine, Summer 1994 issue. "The Quest" is published quarterly by th Theosophical Society in America.

WITH ROBES AND BOWL

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PREAMBLE:
The Bhikkhu Life -- The Thirteen Austere Practices

The Triple Gem or the Three Precious Ones are the highest ideals of the Buddhadhamma. To the Lord Buddha, to the Holy Dhamma (Teaching) and to the Noble Sangha (Order of Monks) are given veneration by all Buddhists since they aspire to mould their lives according to the qualities represented by these three ideals.[*]

* [See 'The Wheel' No. 76: The Threefold Refuge, by Nyanaponika Thera.]

In the English language, there are now a number of books describing the life of the last Buddha, Gotama, also many explaining what is meant by the ideal of Buddhahood. Likewise, we have an ever-growing flood of literature, translations, commentaries and so forth, to help us understand what is Dhamma. Much less information, however is to be found on the Sangha, especially upon the bhikkhu-life of the present day. Of course those living in the Buddhist countries where the Sangha is established, will know more about it than will those who follow the Buddha's Path in other lands. It is to give the latter a picture of bhikkhu-life that this book is written, besides keeping before the eyes of those living in Buddhists lands, the best traditions of the Sangha.

While Buddhadhamma is a way for everyone, bhikkhu or lay-follower, naturally the bhikkhus, since they have fully devoted themselves to its practice, have more opportunity to penetrate to the heart of the Teaching. To do this, they must, as indeed anyone who wishes to do so, obtain experience in its three trainings (//ti-sikkha//): Learning (//pariyatti//), Practice (//patipatti//) and Penetration (//pativedha//). These lead on one from the other, thus making both of
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the first two necessary. Without Learning, one's Practice (of keeping the Precepts, Meditation) is liable to stray away from Correct Understanding (//samma-ditthi//). Without Practice, learning is just barren as far as the fruits of Penetration are concerned.

Commentaries written later upon the ancient Buddha-word give new names to Learning and Practice, calling the former Book-work (//gantha-dhura//) and the latter Insight-work (//vipassana-dhura//). It may have been already in early times that a tendency appeared to concentrate upon either one or the other as though they were alternative ways rather than complementary steps. This tendency, which has persisted into the present, seems to be an expression of human frailty, for it is much easier to study the scriptures and become learned,[*] while largely setting aside the practice, especially meditation, than it is to get down and practice all that has been learnt.

* [For the life of the `book-work' bhikkhu, see Buddhism, Ch. V.3 edited by R. Gard.]

This separation is however, far from absolute since many bhikkhus gain a groundwork of Learning and then leave the city temples where they have studied for a Meditation Teacher's forest dwelling, there to take up the Practice which will lead, in due course, to Penetration of the Dhamma.

Although one may gather something of the life of the Insight-work bhikkhus from ancient sources, nothing seems to have been written regarding them in the present day. Hence this short account which attempts to outline their life as found in Thailand (the position in other Buddhist countries is unknown to the writer).

A bhikkhu undertaking Insight-work bases his life upon the three great foundations. These are: strict observance of the //Rules of Training// (as contained in the Vinaya-Discipline) which he has undertaken to keep at the time of his Acceptance (the higher ordination -- Upasampada). He is one who takes the earnest exhortation

of Lord Buddha to heart:

> "Devoted to virtue should you dwell, O Bhikkhu,
> devoted to the discipline of the Sangha and
> restrained by that discipline! Perfect should be
> your conduct and behaviour! Seeing danger in even
> the slightest fault, you should train yourself in
> the rules which you have accepted."

Secondly, he follows his Meditation Teacher in the application of the //Austere Practices// (//dhutanga//), being guided by him as to how and to what extent he should practise them. The first foundation above ensures purification and the removal of obstacles while the second gives rise to strong renunciation and to contentment with little. Thus both become good, indeed necessary, bases for the third foundation of his life, the actual Meditation Practice (//bhavana//).

Something should now be said about these Austere Practices.[*] Lord Buddha refused to allow extreme asceticism, with which he had experimented before his Enlightenment. However, he did recognize that a certain degree of austerity would be useful in the training of bhikkhus. For instance, we find that in the Four Nissaya (supports) recited to a bhikkhu upon the occasion of his ordination, he is to: (1) wear rag robes, (2) eat almsfood, (3) dwell at the foot of a tree, (4) have fermented cow's urine for medicine.

* [Fully described in the `Path of Purification' (//Visuddhimagga//), Ch. II.]

Further, we see from the lives of many bhikkhus in the time of Lord Buddha that the Dhutangas were widely practised, for the early Sangha was a community in which the wandering, meditative life was the normal one. As examples we have the greatly venerated Maha-Kassapa who was acclaimed by Lord Buddha as the foremost among those who lead austere lives; while the first of his disciples to gain insight into the Dhamma, Anna Kondanna, dwelt secluded throughout his life in the depths of the forest.

With the establishment of permanent viharas, which began even in the Lord Buddha's days, together with the necessity of preserving the Buddha-word, memorizing and learning came to have increased importance. Not all learned bhikkhus practised and thus Dhutangas were left for those who wished to practise meditation.

It was also stressed that for a person whose character was strongly rooted in hatred (//dosa//), these Austere Practices would not be appropriate, being liable to increase self-hatred. On the other hand, with characters rooted in greed (//lobha//), faith (//saddha//) and mixed-rooted (so-called `balanced') characters, the dhutangas could help greatly in the cultivation of renunciation and contentment.

The differences between a thudong bhikkhu and one who practices severe asceticism (some yogis in Hinduism, some Christian monks, etc.) are worth noting. The latter start with some species of view that there is a permanent spiritual entity (//atman//, soul) enclosed in, or even imprisoned by, the fleshly body begotten of and begetting further the so-called `lusts of the flesh.' Holding to such a view, the body becomes something despicable and then hateful as it seems to thwart one's search for the spiritual. Then follows `mortification of the flesh' to quell the evil arising from the possession of such a body (see for instance, the case of Henry de Suso (Heinrich Seuse) related in William James' //Varieties of Religious Experience//). Such attempts to `control' desires are really only extreme examples of repression effected by means of self-inflicted torture. To begin to do this, one must hold a view which hates the body and the outcome of such asceticism will be greatly increased body-hatred. Masochistic tendencies, where present, will also be gratified. All this can hardly be said to indicate a healthy psychological state and Lord Buddha has many times criticized these ways as unskilful (//akusala//). His words found in the Dhammapada (verse 304) show the insufficiency of `exterior' asceticism, which must fail to accomplish salvation.

> "What is the use of your matted hair, O witless
> man! What use your garment of antelope's hide?
> Within you is a tangle (of passions); outwardly

you clean yourself."

In Buddhist Teaching, the inter-dependence of mind-body (//nama-rupa//) is emphasized. Moreover, it is the mind which has charge at the helm, while materiality (//rupa//) is a passenger. As the Dhammapada stresses in its first and second verses: "Mind precedes all states and is their chief, they are all mind-wrought..."

A Buddhist knows that he has acquired his present body through his own craving (//tanha//) and that it is in the //mind// that one must look to find the source of all unskill including all types of greed and all hatred whether for self or other. The Dhutangas are therefore a mainly physical discipline with a psychological basis and are invaluable as a complement to the greater part of the Dhamma which is a psychological discipline based on materiality (i.e., the `possession' of a human body). The thudong bhikkhu thus makes use of these practices in so far as they help him to discipline himself in the promotion of skilful mental states like renunciation and contentment.

These thirteen Austere Practices allowed by Lord Buddha [*] have been characterized as a moderate and sane ascesis; they are as follows:

* [The //Buddhist Dictionary// notes: `These 13 Ascetic exercises are all, without exception, mentioned in the old sutta texts but never in one and the same place; Majjh. 5, 112; A. v, 181-190" Niddesa has 8 of them at M. Nid 1, p.188 P.T.S. edn.]

I. Refuse-rag-wearer's Practice (//pamsukulik'anga//) -- wearing robes made up from discarded or soiled cloth and not accepting and wearing ready-made robes offered by householders.

II. Triple-robe-wearer's Practice (//tecivarik'anga//) -- Having and wearing only three robes and not having additional allowable robes.

III. Alms-food-eater's Practice (//pindapatik'anga//) -- eating only food collected on pindapata or the almsround while not accepting food in the vihara or offered by invitation in a layman's house.

IV. House-to-house-seeker's Practice (//sapadanik'anga//) -- not omitting any house while going for alms; not choosing only to go to rich households or those selected for some other reason as relations, etc.

V. One-sessioner's practice (//ekasanik'anga//) -- eating one meal a day and refusing other food offered before midday. (Those Gone Forth may not, unless ill, partake of food from midday until dawn the next day.)

VI. Bowl-food-eater's Practice (//pattapindik'anga//) -- eating food from his bowl in which it is mixed together rather than from plates and dishes.

VII. Later-food-refuser's Practice (//khalu-paccha-bhattik'anga//) -- not taking any more food after one has shown that one is satisfied, even though lay-people wish to offer more.

VIII. Forest-dweller's Practice (//Arannik'anga//) -- not dwelling in a town or village but living secluded, away from all kinds of distractions.

IX. Tree-root-dweller's Practice (//rukkhamulik'anga//) -- living under a tree without the shelter of a roof.

X. Open-air-dweller's Practice (//abbhokasik'anga//) -- refusing a roof and a tree-root, the practice may be undertaken sheltered by a tent of robes.

XI. Charnel-ground-dweller's Practice (//susanik'anga//) -- living in or nearby a charnel-field, graveyard or cremation ground.

XII. Any-bed-user's Practice (//yatha-santhatik'anga//) -- being satisfied with any dwelling allotted as a sleeping place.

XIII. Sitter's Practice (//nesajjik'anga//) -- living in the three postures of walking, standing and sitting and never lying down.

It will be noticed that the dhutangas help a bhikkhu to find contentment with the first three of his Four Requisites (//paccaya//): Robes (No's I, II), Almsfood (III-VII) and Shelter (VIII-XIII); the fourth of his Requisites, not covered here, is Medicine.

As regards their present practice in Thailand, III, V, VI, and VII are most commonly found amongst thudong bhikkhus. Having and wearing only three robes is also widely practised (II). Individual thudong bhikkhus may gather rags, stitch them together, dye and then wear them although made-up robes are so plentiful that this not so common (I). The fourth practice is the normal kind of almsround in many Thai villages where every house gives a spoonful or so of rice to every bhikkhu. In the towns, IV is not practised, it being more usual for bhikkhus to have a few houses where he is invited to call each day. All thudong viharas comply with VII. The next two are practised subject to the conditions of the weather for fierce sun or torrential rain make them both impossible. The eleventh may be recommended by a teacher for the practice of some of his disciples according to character while XII is a special aspect of that contentment which all bhikkhus must cultivate. The last Dhutanga has been mentioned below as a communal practice in some viharas upon Uposatha-day. When a bhikkhu practises this individually, he will usually only do so after consulting his teacher and, lest conceit arise, he will take care that others do not know that he practises in this way. It is likewise true of all these practices that they are to be undertaken in seclusion and a real thudong bhikkhu always shuns the public gaze. The //Buddhist Dictionary// says, quoting the Puggala-pannatti: "These exercises are however properly observed if they are taken up only for the sake of frugality, of contentment, of purity, etc."

The Thai word `thudong', however, has a rather wider connotation

than that of these practices themselves. It is applied to anything connected with them and thus we have: thudong-vihara, thudong-bowl, thudong-life and so on. As the Dhutangas may be practised either strictly, middlingly, or mildly according to the standards laid down in the //Visuddhimagga//, so there are many variations in thudong practice and different teachers place different emphases and therefore different viharas have different conditions.

For 2500 years and more, this thudong life has been lived by bhikkhus in many different lands. Not much can be found to record their life since those who take the thudong way are not usually writers and carry out their practice in seclusion. In Thailand, many of the ancient records, religious and secular, were destroyed in the conflagration of the capital Ayuthaya in 1767 CE. Still, we know that there were before that time, many Arannika (forest-dwelling) bhikkhus. Probably our oldest records now are the temple wall paintings from the early reigns of the present dynasty. They illustrate thudong bhikkhus undertaking the thirteen practices according to the three grades of strictness.

At the present time there are a good number of viharas where this way of life with its three foundations is taught by experienced teachers. Most of them prefer to be well away from the commotion of city life, the distractions and luxuries of which are far removed from the thudong ideal.

Finally, it is interesting to record that a large stupa (or cetiya, -- `relic-monument') with thirteen white pinnacles piercing the blue sky, is now being completed in a large thudong vihara named after that great Indian monarch who helped in widely disseminating the Buddha's Teaching, the Emperor Asoka. In the topmost cetiya will be enshrined relics of Lord Buddha whose life was this very thudong way, while below will be placed the ashes of a famous meditation teacher who had followed his Great Master's way with devotion, until his recent death.

DAILY LIFE

Control of the senses, contentment, restraint
according to the Patimokkha and association with
friends who are noble, energetic and pure in life,
these are the very basis of the holy life for the
wise bhikkhu.

The bhikkhu who abides in the Dhamma, who delights
in the Dhamma, meditates on the Dhamma, and who
bears the Dhamma well in mind, does not fall away
from the sublime Dhamma --
(Dhp. 375, 364)

It is rather difficult to write about the thudong bhikkhu's daily life as the conditions in which they live are so different. However, there are certain features of this life which are general and these may be taken as a basis for this outline.

The material which is presented in this and succeeding sections is composite in origin, some of it being experience heard from others and more again being stories told of others. Therefore we shall speak of `the bhikkhu' or `our thudong bhikkhu' and present all these varied sources under this anonymous label. While doing this, it should be borne in mind that much of what will be said is quite common experience for those following the thudong life.

Wherever the thudong bhikkhu is, whether in a cave, in the forest, or in some other solitary place, his day begins early and with stirred-up vigour he rises. All is quiet except for the night-sounds of some insects and perhaps the swishings of bats -- and at such a time, long before dawn, say two or three o'clock, conditions are

excellent for the practice of meditation. Of course, our bhikkhu, unless he is very skilled, will have to shake off Mara, (the personification of evil) in the guise of sloth-and-torpor (//thina-middha//), for this aspect of the Evil One would urge him to loll abed until daybreak. Instead he rises and after refreshing himself, fixes his mind upon his meditation- subject which he had put down the night before upon going to sleep. Making the triple prostration to the Three Jewels, quietly intoning, "Namo tassa..." and perhaps the Three Refuges, the bhikkhu, his mind rightly directed and guarded, settles into his meditation. The extent to which he is able to fix his mind upon his subject, to prevent the arising of the five hindrances [*] (//panca nivarana//) and make it more and more one-pointed, will depend of course upon his own progress and ability. The two greatest obstacles which he will encounter will be the sloth-and-torpor already mentioned above, and distraction (//uddhacca//); and between these two his mind is liable to vacillate as Odysseus' boat dodging between Scylla and Charybdis. Being wrecked upon one or the other will be a common experience for him in the beginning. When he finds his mind to be like a fountain bubbling up ideas, phantasies, memories, anticipations and so forth, he sits firmly upon his seat unmoving employing mindfulness (//satipatthana//) until the mind becomes quiet. But when sleepiness creeps into his mind and interferes with his bodily posture, then he gets up and practises his meditation while walking up and down. If he is settled for some time in a cave or in the forest, he will have made his walking place (//cankamana//) even, and neither too long nor too short. Pacing steadily up and down, sleepiness leaves both the mind and body and after some time, with the mind made one-pointed, he may try standing practice. After bringing the mind to a fully quiet and one-pointed condition in this position, he may return to fruitful practice sitting-down.

* [See THE WHEEL, No. 26: The Five Mental Hindrances.]

His practice will be concluded when the cockerels, birds or alarm-clock inform him that daybreak is at hand. Then, if he has them, he will offer a candle and a few sticks of incense and, having

reverently prostrated, our bhikkhu will intone his morning puja to the Buddha, Dhamma and Sangha. The standard formulas for this, found so many times in the Pali Canon, gain deeper and deeper meanings which become clear to him as his devotion (//saddha//) deepens and as his practice makes progress. Indeed, when our bhikkhu's calm is well established, the slowly chanted phrases do not disturb at all and they may even be the basis for insight (//vipassana//). He may supplement these standard chants with others selected according to individual preference or tradition: among the latter will be the meditation chant upon the 32 Parts of the Body, the Pali of each repulsive part being followed by a translation into his own language, just to make their significance quite clear. This may well be balanced by the meditation chants of loving-kindness (//metta//), first filling himself with this spirit to get rid of inward conflict and then spreading out his loving kindness to other beings. [*] It is also usual to chant the Recollection-before-use of the Four Requisites of a bhikkhu (robes, almsfood, shelter and medicines.) The reason for doing this is that the true purposes of the Requisites then readily come to mind during the day when he is actually using them. Finally, our bhikkhu chants a sincere wish that the merits which have accrued through this chanting, be made over for the good of all beings. Perhaps, being in Thailand, he may use the beautiful, "//Ya devata santi viharavasini...//", even more excellent when intoned in the rising and falling `//sarabhanna//' style of chanting. This chant is now beloved in Thailand since apart from the merit of its meaning and the euphony of style, it was composed by the greatly respected and deeply religious king, Phra Chom Klao, known to the West as King Mongkut (reigned C.E. 1851-1868).

* [For many of these chants see THE WHEEL No. 54: The Mirror of the Dhamma.]

Now is the time for our bhikkhu to prepare himself to obtain that medicine which will allay but not cure the greatest disease -- hunger. He will see that his bowl is in order, clean and tightly bound in its sling. Then rolling his two upper robes together (uttarasanga and sanghati), he is ready to set out. A few remaining possessions may be secured by him in his bag and hung up in some safe place to await his

return; however, his three robes should go with him since in ancient days cloth was not always easy to obtain and even now the double outer `cloak' (sanghati) is expensive to make and must thus be guarded carefully.

Many things may happen on his almsround (//pindapata//), the subject of another booklet in this series. [*] His almsround is not only to collect food for himself since it serves two other important aspects in Buddhist life. On the one hand he gives lay-people a chance to make merit (//punna//) by their acts of giving, while on the other he trains himself in many good qualities at this time, for as he goes his way collecting food, so he cultivates humility, loving-kindness and compassion, mindfulness and perhaps his meditation subject.

* [See THE WHEEL No. 73: The Blessings of Pindapata.]

Having taken sufficient food to last the day and knowing at the same time moderation in quantity, the bowl has then to be washed and dried carefully so that it will not rust, returned to its sling and tied to its stand, being then ready to be taken anywhere.

If the bhikkhu is temporarily resident in one place, he will then engage in some walking up and down. This is in accordance with one of the discourses of Lord Buddha which recommends this form of meditation exercise to ward off sleepiness after having taken what is usually a substantial meal. Having thus established himself once again in mindfulness, he may take up any work which has to be done. It is difficult to list all the possible jobs that he may do at this time but readers should realize that he tries to be as self-sufficient as is practicable. Even though he has but few things (see section on "Wandering"), these have to be kept in good repair. For instance, it is important for him to keep his robes mended. Going through jungles, thorns catch and tear and there is always ordinary wear and tear; in fact, the thudong bhikkhu is well aware of the household truth -- `A stitch in time, saves nine.' A thudong bhikkhu's robes are usually well-patched and look as though they have seen long service. Or he may make certain things from bamboo or wood, and many a thudong bhikkhu is

very skilful at such manufacture. A bowl-stand is needed or the bamboo shafts of his //crot// (umbrella-cum-mosquito-net) must be replaced, or he may make quantities of toothbrush-and-picks out of bitter wood to give to other bhikkhus. Our bhikkhu may be conversant with the medicinal properties of the herbs, trees and climbers which grow all about him, and compound from these, with honey, milk, red peppers and fruits, medicines for many diseases. Then again, he may manufacture out of tins, wire and fine white cloth, a collapsible candle-lamp which no wind can blow out; or perhaps he is gifted in the ability to carve and if so he may fashion small pieces of hardwood or ivory into images of Lord Buddha. He may, if he lives in a cave, like to adorn the mighty walls of his residence with drawings of the Buddha all executed in simple colours from the earth round about.

If there were many thudong bhikkhus in this world, they would truly be the bane of modern commerce which insists that man's happiness depends on having many things and that he buys them in particular and new brands, from others. Quite contrary to all this is the thudong bhikkhu, whose ways are directly set against the worldly stream where it is not a multitude of things impermanent which bring happiness -- but contentment with little. Thus lightened of the clutter of things he goes more swiftly towards his goal of Enlightenment.

Or, if his pindapata has been long and his food got with difficulty, he may feel bodily tiredness and lie down mindfully. This is usually done by lying on the right side placing a supporting roll of robes (or pillow if he has one) under the upper half of the body, the head being supported in the palm of the right hand while the elbow of that arm rests on the ground. This was the lying posture recommended by Lord Buddha and balanced thus, it is not possible to go to sleep while mindfulness will be maintained.

Whenever he feels that his body is light, all tiredness gone, we should picture our bhikkhu sitting down cross-legged upon his sitting-cloth and arousing mindfulness and all the other salutary factors of meditation, and then striving to succeed, or perhaps succeeding in his subject of meditation. He may sit for many hours at

a stretch especially if he is skilled, or he may vary his sitting with more walking and even, if his back becomes tired, with lying down. The latter posture can only be practised during the day as sleep is liable to overcome him if he lies down during the hours of darkness. He may also find it helpful in moments of mental stress or when he is experiencing too much of the monkey-mind.

His meditation time will take him round to early evening when, the heat of the day over, it is the usual time to do the sweeping. If he lives in a meditation-vihara there may be large areas to sweep. If in a hut in the forest, then only his hut and its surroundings. But this work is quite unnecessary for one who is living under his crot wherever he has pitched it and he will probably not have a broom anyway. General mindfulness at this time is accompanied by the `sweeping reflection': Just as this broom is sweeping away dust, so may this meditation practice sweep away the defilements (//kilesa//). There are some other excellencies to sweeping: for instance it is a chance to test the strength of the calm (//samatha//) which has been developed mostly in the sitting posture. Also it is good exercise for the body after sitting still most of the day. Our bhikkhu does his sweeping rhythmically and silently.

Next comes the time for bathing, perhaps in a forest pool or river. Taking his bathing-cloth our bhikkhu goes -- not with the worldly idea of enjoying the water but bearing in mind an aspect of his body's repulsiveness which makes it necessary to bathe. He reflects: having got this body through craving (//tanha//), one has daily to wipe off the sweat which oozes out of it, and the dirt which sticks to it, otherwise if would quickly become evil-smelling and unbearable both to oneself and to others. This also applies to his robes which require washing frequently while at this time he may occasionally have to dye his robes.

Returning, still bearing his meditation-subject in mind if he is able, there may be some allowable drink awaiting him at his abode to refresh him further. Nains (novices) are expert at preparing these from jungle fruits adding sugar or honey, while if hunger disturbs him much, one of the bitter fruits allowed in the Vinaya may be taken with

salt, sugar and perhaps some chili. Before he takes these, he will reflect carefully upon the real reason for doing so, according to the passage repeated in his morning puja.

If we were watching him, we should soon notice the care that he takes so that no small creatures come to destruction. Before he pours out his drink, he inspects the glass to see whether ants or other insects are inside. If there are, he removes them very gently to a safe place. In lifting the glass and putting it down, he takes the same care and even when a mosquito alights on his body, it is not squashed but blown away for even the smallest creatures must not come to death either through his intention or through negligence. Harmlessness (//ahimsa//) has for him many practical applications.

The time has come now for his evening meditation and taking his seat refreshed in body, he makes further endeavours in governing the mind. Perhaps before he begins, Lord Buddha's oft-repeated exhortation comes to mind: "What a master can do for his disciples, wishing them well, out of compassion and sympathy, that I have done for you. Here, O bhikkhus, are the roots of trees and secluded places. Practice meditation, O bhikkhus! Be not negligent lest you regret it later! This is my exhortation to you." And so we may imagine him sitting long into the night, as long in fact, as he can keep off sleepiness. When this becomes too pressing, he lights a candle and some incense and begins his night chanting. If he knows much Pali, this may continue for a long while softly and steadily proceeding with that euphony peculiar to this ancient language. It is recorded in commentarial stories that the gods came to listen to the Pali chanting of those bhikkhus living in wild places, who had pure hearts.

At last finishing, after again making over all merits for beings' happiness (for one should not have greed even for merit), he lies down mindfully bearing in mind his meditation-subject and the necessity of arising early to proceed with his practice.

THE HAND OF DEATH

Ere long, alas, will this body lie upon the earth,
unheeded and lifeless, even as a useless log.
(Dhp. 41)

Living in sylvan solitudes is not always, alas, ideal, for dukkha must show its fangs from time to time to remind our bhikkhu, if indeed he needs reminding, that it is in a world subject to birth and death that he lives. Having got himself into the condition of being born, he and all other beings will surely die.

This lesson he learned from close acquaintance for he recently lost a good companion. He was an intelligent young man recently ordained as a nain, one who would have been well capable of understanding the Dhamma. He was able to live the thudong life and to enjoy it to his profit -- a not inconsiderable combination of factors.

His life ended suddenly when he was about twenty years old, for he fell over a forty-foot cliff and dashed his brains upon the rocks below. Our bhikkhu was the first person to reach the nain after having raced down a circuitous path. Little enough could he do. Telling another nain to run into the nearest village for a stretcher, he knelt beside his only other companion on the rocky hill where they lived. The nain's breathing still functioned but in great, irregular gasps. Blood, already clotted, oozed from the sundered skull and trickled from many other cuts and bruises upon the body, arms and legs. Death was near at hand.

Taking a rosary from his bag, the bhikkhu opened one of the nain's hands and placed it there. It would thus act as a skilful object of touch (//phassarammana//), if the nain's touch-consciousness still functioned. After sprinkling him with cooling water, he began to intone the suttas (discourses) for protection (//paritta//). This he did so that there would be a skilful sound-object (//saddarammana//) upon which the nain's death-consciousness (//cutti-citta//) could be

concentrated. Though he tried to chant steadily and evenly, to give confidence to the dying nain -- if indeed he heard him, his voice was not without trembling.

The minutes drew on and after the opening salutation of "Namo tassa....", the Karaniya Metta Sutta (on loving-kindness), the Mahamangala Sutta (on the greatest blessings), and the Ratana Sutta followed each other. [*] As the closing words of the last sutta: "Sangham namassama, suvatti hotu (To the Sangha let us bow: May bliss abound!)" -- as these words were softly chanted upon the shimmering air, a last breath arose and gaspingly fell -- and the body was still. His good companion had passed on according to his kamma and as the bhikkhu earnestly vowed: May it truly be to a better state of affairs than this! After that, if only to relieve his own mind -- and who knows, perhaps his erstwhile friend could still hear him in his new condition -- he intoned further the Buddha Jayamangala stanzas with their refrain of: "By the power of this (truth) may you be endowed with victory and blessings."

* [For these discourses, see Wheel No. 54, The Mirror of the Dhamma.]

It is widely believed in Buddhist lands that merits (//punna//) are transferable providing that one has a compassion deep enough with others and a wisdom grown great. For the well-faring of the dead nain, his friend made over to him all and any merits which he might have accumulated, including those gathered by the recitation of these hallowed scriptures.

* * *

We take up the story again three days later when bhikkhus have gathered for reciting the traditional chants for the dead. The father of the dead nain has also arrived. The chanting is solemn indeed and rolls on sonorously through the tropic night, spreading its peaceful sound far beyond the range of the pressure lamps which light up but a

small circle in the bamboo forest. Seated upon mats covering the ground lay-people listen reverently with joined palms (//anjali//), while the chanting proceeds. Our bhikkhu, seated with others upon some more mats, concentrates all his attention upon the chanting, making it proceed not from the throat but deep down from the heart.

At its conclusion, there is some informal talk upon Dhamma especially regarding death and kamma and then more general conversation opens concerning what arrangements should be made. A westerner might notice, if one had been present, that although this ceremony roughly corresponded to a funeral service, no one was weeping, or even looking particularly sad -- and certainly not the father of the late nain. Whatever tears there had been over his death, they were long since over and quickly stopped by such Buddhist recollections as the fact that rebirth takes place according to kamma and that nothing of this can be changed by weeping. And again, the injunction to live in the present without attachment to the past which is irreclaimably gone. And the reflection that rebirth may already be accomplished and (it is always sincerely hoped) be superior in happiness to this state; would it not be strange to be miserable because someone else was now more happy than he was in this life? Putting aside all self-pity which makes for most of the tears at death, a good Buddhist concentrates upon the situation //now// and sees what can best be accomplished in the present.

The conversation has turned to the customary presentation, in this case by the father, of robes (//civara//) upon the death of a relative. Sometimes ready-made robes are laid upon the coffin and received by bhikkhus as //pamsukula// (intentionally cast-off cloth); at other times, white cloth is similarly given to be made up into robes. The strictest practice and one which is followed by a few thudong bhikkhus is to take cloth which has been used as a corpse-wrapping and make this into robes -- this is a practice from the time of the Lord Buddha and such robes may truly be called `rag-robes.' [*] Our bhikkhu wishes to benefit from the present circumstances so as to obtain such a robe. The father of the dead nain has already bought about twenty yards of white cloth for pamsukula robes. This has then to be inserted into the coffin and then to be

extracted at the time of burning. Later, our bhikkhu will cut it up and sew it to make traditional patchwork pattern and the robes that he makes from this cloth will ever remind him of death, by stains and smell for some time and for longer by the memory of how they were obtained.

* [Pamsukulik'anga (Refuse-rag-wearer's) Practice, the 1st Dhutanga -- see Preamble.]

The next day, food being finished, our bhikkhu turns his attention to the large coffin which rests under some trees. Candles and incense, the Buddhist symbols respectively of Enlightenment and of the perfume of strict morality (//sila//), are burning round about. As he approaches the coffin, the smell grows stronger -- the peculiarly repulsive smell of a human body's decay, which spreads its sweetly sickening odours for many yards about. It is not without some apprehension of what he will see upon raising the lid that he proceeds, for he has read the descriptions of bodily decay as used for meditation purposes but reading does not satisfy him, the bhikkhu wishes to see for himself.

Lifting the lid, he gazes within and is immediately and deeply impressed that these descriptions as found for instance in the Satipatthana Sutta, [*] are but poor substitutes for beholding the real thing. His companion in life was a handsome young man, even with his hair shaved off: this body which lay before him was quite as hideous as temple wall-paintings sometimes show and emphasized for him that words are quite inadequate for portraying such sights.

* [See Wheel No. 19, The Foundations of Mindfulness.]

So, the young nain with unblemished body and pleasing face died but three days before and now what does our bhikkhu perceive? His companion is certainly not there! This puffed, distorted, oozing mass, blueish in colour is not the man he knew! Nothing resembles him. Three days have sufficed to change everything. Gaining this insight and the

perception of impurity in even living bodies -- what to speak of dead ones -- he continues with the work he has set out to do. The body is already covered by the stained robes of the late nain and the white cloth is laid over this. Having completed his work, he reseals the coffin to await the time of cremation. As the lid is replaced so the stench grows less but the whole experience has burned itself deep into his mind and will not lesson. Indeed, he may develop it into a fruitful meditation when he sees with inward sight his //own// body not only as liable to such a condition but actually experiences the body (not then `his' body) as //being// in such a state.

Climbing back to his dwelling high above the forest, he muses: Where such a terrible sight as this can be found so soon originating from apparently pleasing conditions -- where such and worse can be found, what sort of world is this? Who will waste their lives after such a perception? Who will longer be deluded by the sugar-coating of the world's sense-attractions after seeing thus? Will they not rather sense the bitter pill beneath? Is this not the time to turn away from those conditions giving rise to the bitterness? Is it not the time to devote oneself to that Dhamma which is "lovely at its beginning, lovely in its middle course, and lovely at its ending"? Some such thoughts as these, our bhikkhu thinks.

For those who can do more, this is the time to join those millions who have gone forth like our bhikkhu with robes and bowl, rejecting all that the world values, and seeking to reject both ignorance and craving (//avijja-tanha//), those twin conditions for bitterness, to win in the Dispensation of the Conqueror, that Enlightenment which he also won.

So urges the Enlightened One:

> "Shed thou householder's finery,
> As coral tree its leaves in fall:
> And going forth in yellow clad,
> Fare lonely as rhinoceros.
>
> And rid of passion, error, hate,

The fetters having snapped in twain
Fearless when as life ebbs away
Fare lonely as rhinoceros."

THUDONG ABODES

The bhikkhu who has retired to a solitary abode
and has calmed his mind and who comprehends the
Dhamma with insight -- in him there arises a
delight that transcends all human delight.
(Dhp. 373)

Our bhikkhu will live anywhere that is conducive to his practice of meditation and to winning insight but certain types of abode are generally more suitable for him than others.

From ancient times a favourite dwelling-place of the thudong bhikkhu has been a cave, indeed this is really the best environment providing that a suitable one can be found. Not all are good for meditation and our bhikkhu upon arriving at a cave new to him would inspect it with the following points in mind.

People are very fond of making caves into shrines -- and some of these are very beautiful with hundreds or thousands of Buddha-figures of different sizes ranged about the cave, sitting on blocks of stone and stalagmite near to the floor and gazing down compassionately from apparently inaccessible niches near the lofty roof. Such caves and others more rustic acquire fame as places of pilgrimage in proportion to their beauty and ease of approach. Now, if our bhikkhu were to make his sitting place in some such cave, he would surely be disturbed by the people visiting the shrine. Apart from the noise that they make, some would certainly approach him, perhaps trying to engage him in

ordinary conversation, or coming to ask for charms or blessings, since popular ideas of `holiness' are rather less exacting or more vague than the freedom from the fetters (//samyojana//) which mark a Noble One (//ariya//) according to the Pali Canon. Therefore, if he does not wish to instruct in Dhamma, much less to engage in worldly matters, he will avoid all such caves.

Apart from people, bats are also fond of caves in the dark depths of which they live in their thousands. They also make their noises, cheeping and swishing about, but their noises are much less objectionable than is the smell of their dung. This is very good for growing plants but less agreeable to a meditator's nose. Usually, they will not live near to the cave entrance, especially if the sun comes in and so, other conditions being favourable, our bhikkhu may live there.

Other conditions include sound and heat. In this noisy age, rackety iron boxes of various shapes travel over land, water and through the air and their sound is surprisingly hard to escape from. It is understandable therefore that caves adjacent to airfields, motorways or railways, will also be avoided.

The great advantage of a cave in a tropical country is its equable temperature. Cool even on the hottest days of the hot season, and warm in the coldest nights of the cold weather, it is very favourable for a meditating bhikkhu. Caves which have wide openings to the south or west are therefore less suitable for the hot weather. Other inconveniences to consider are the danger of falling rocks and the presence of carbon dioxide. Also, it sometimes happens that earth godlings (//bhummadevata//) take up their residence in caves and not all of them will welcome a bhikkhu staying there as this will interfere with their pleasures. Indeed, there are stories of bhikkhus being evicted by spirits but there is at least one instance of an experienced bhikkhu (lately a famous meditation teacher in this country) who sat night after night in a cave defeating all the efforts of godlings to oust him. Our bhikkhu, if he is wise, seeks for the protection of any gods there abiding, when he first arrives at a cave. With gods giving their blessing to his efforts, meditation certainly

becomes easier; while, if the opposite should occur, it may be impossible.

Finally, a consideration of great importance: its distance from the nearest village. As most thudong bhikkhus go to collect alms every day and as bhikkhus are not allowed to store food, so a village must be within walking distance. How far this is depends upon the vigour and age of our bhikkhu. Half a mile or a mile's distance is desirable in any case being thus beyond village noises but it does happen that a cave otherwise ideal may be too far from the village for the bhikkhu to walk there and back. In this case the villagers will help the bhikkhu by taking their food out half-way.

He may find that living in a cave is a little eerie at first and should any "fear, trembling or hair-raising" take place, no doubt he will at least remember the Metta Sutta (Lord Buddha's discourse on loving-kindness). Also well-fitted for recitation at such a time is the Discourse on the Flags (//Dhajagga Sutta//) where the medicines recommended for fear are the Recollections of the Buddha, Dhamma and Sangha. If our bhikkhu is still better read in the Pali Canon, he will remember the Discourse on Fear and Dread (//Bhayabherava Sutta// in //Majjhima Nikaya//) where Lord Buddha describes the way in which he trained himself to be mindful of fear while he was yet a Bodhisatta (Wisdom-being striving for Buddhahood).

What sort of picture do we get of our bhikkhu in his cave? If he is staying long he will probably have built himself a bamboo or wooden pallet above which will hang his crot. To one side somewhere, hang his bag and candle-lamp. Near to him will be a water-flask and, if it is dark, possibly a torch. His bowl is placed securely on a flat rock while any robes which he is not using are folded up neatly upon his pallet. He is sitting quietly facing the direction of his head when laying down.[*] If one were to watch intently, it would be difficult to detect even breath movements in his body, swathed as it is in rather shabby patched robes of folded ochre. Above him, the roof vaults in great arches and mysterious hollows half-lit by the dim light. Steady and distant is the dripping of water which makes through long ages great columns slowly joining roof and floor. Sunlight

filters through a leafy screen for a few minutes and is gone and perhaps a bee drones in but finding little of interest soon finds its way out. All is very still, very silent.

* [Because if he has a small Buddha-figure or Dhamma-book, it will be placed respectfully near to his head.]

* * *

He who sits alone, sleeps alone, walks alone,
who is strenuous and subdues himself alone,
will find delight in the solitude of the
forest.[*]

(Dhp. 305)

* [This verse summarizes the 8th Dhutanga Practice (//Arannik'anga//) -- see Preamble.]

Caves are by far the best abode but they, especially ideal ones, are rare so that we should go on to describe something of the more common `home' of thudong bhikkhus -- the forest.

The advantages of dwelling in the forest are several. First, there is much of it in many Buddhist countries. Then, as it is the sort of place where most men do not like to live (except they are secure and comfortable in a strong house), the thudong bhikkhu is not likely to be disturbed, not at any rate by his fellow-men. Like other thudong abodes, it conduces to contentment with little; also, it makes very necessary the development of metta or loving-kindness. [*]

* [See WHEEL No. 7, The Practice of Loving-kindness.]

Besides advantages, there are quite a number of possible hindrances to practice while forest-dwelling. For instance, metta is made rather essential by the presence of all sorts of potentially antipathetic creatures, the most dangerous of which are snakes. This

is certainly emphasized in the Pali Canon by the presence of a special chant, the Khanda Paritta, in which the person chanting stresses that he has metta towards and does no harm to all creatures including four species of snakes.

There is a little story to illustrate this. An old Buddhist nun was living in a small hut close to the jungle. Her hut had one doorway and she usually sat on the bamboo floor for meditation against the opposite wall. She was quite accustomed to see the tails of large lizards appear out of the thatch overhead where they lived. Occasionally they fell out but being quite harmless, they would scamper away quickly. One day, hearing such a bump on her floor, she opened her eyes but instead of seeing a lizard, there was an angry snake of the poisonous species coiling and uncoiling itself. Instantly recollecting the meditation on metta, she pervaded herself and the whole hut with this spirit. The snake which lay between her and the door and had been threatening to strike her now quietly coiled up and after a few minutes, slithered out of the doorway. This anecdote illustrates quite a common occurrence for one dwelling in the jungle: how a meditator can be brought into close proximity with the untamed animal world. Is it necessary to stress further the value of metta in such surroundings?

While the power of Lord Buddha's metta was so great that he could calm the rutting wild elephant Nalagiri, there have been many thudong bhikkhus up to modern times who have lived continuously in the forest developing the Brahma-viharas [*] (the Divine Abidings -- in loving-kindness, compassion, sympathetic joy and equanimity), and with whom forest animals become friends. For the man who has love -- and no fear because no hatred -- of other creatures, those creatures will not fear him. In this connection there are a number of Jataka stories which tell of the Bodhisatta's life in the forest when, living in a hermitage, all manner of animals became his companions.

* [See WHEEL No. 6; "The Four Sublime States".]

Still, there do seem to be some creatures which do not respond so

well to metta and therefore, returning to the case of our thudong bhikkhu, he will be wise not to spread his sitting cloth over the entrance to an ants' nest, nor to pitch his crot near places where stagnant water lies. Regarding the latter, he would be courting the attentions of vast numbers of hungry mosquitoes. The crot is an effective protection against but it can be hot inside while cooler air blows without. So if a place can be found fairly free of mosquitoes, at least during the day, our bhikkhu will abide more happily. As to ants, they come in all shapes and colours and a good range of sizes and mill about everywhere and our bhikkhu knows that it is safe to assume that all bite, so it is well to stay away from their roads, tunnels and doorways. A few drops of paraffin sprinkled round his sitting-cloth will ensure that he is fairly secure against invasion.

Unless the forest is really ancient with dense shade, our bhikkhu will experience extremes of heat and cold unknown to the cave-dweller. In the hot season the sun blazes down from our of the cloudless sky overhead and the small shade of his crot will be insufficient. Even under a tree, at least in open forest, hot winds are liable to blow and make life less pleasant. [*] The conditions in densely-shaded rain forest rather resemble cave-dwelling but there is an increase of biting life to reckon with as well as the rainfall.

* [The practice of the 9th Dhutanga (//Rukkha-mulik'anga//) is therefore possible at some places and times, See Preamble.]

Forest-dwelling is only possible for the thudong bhikkhu all the year round, if he has a small hut to supplement the protection of his crot. [*] During the three months of the Rains Retreat (Vassa -- approximately July to September), he must in any case dwell with a roof over his head. It is quite common for thudong bhikkhus to have a small wood and bamboo hut built by a supporter in some favourable place in the forest and to dwell there either alone or with a nain or boy to assist him.

* [Thus limiting the practice of the 10th Dhutanga, //Abbhokasik'anga// (Open-air-dweller's) Practice, to the dry

season and cool places: see Preamble.]

Forest life is very far from silent for, quite apart from the occasional noises of the larger animals, smaller ones, especially insects keep up an almost continuous racket. Cicadas and grasshoppery creatures although small, manage to produce incredible volumes of sound sometimes resembling that of railway trains! The only times when they are silent is when presumably they are sleeping. This is during the heat of midday and afternoon and during the middle watch of the night. Unfortunately this quietness coincides with the times when human beings also are most inclined to sleep.

However, forest conditions vary very much and our bhikkhu will not find all the unfavourable conditions together, but since this world is one level of samsara, there are bound to be one or more flies in the ointment.

We may think of him on a moonlit night in the hot weather. A cooling wind blows stirring the trees many of which are leafless, while filling the air with the fragrance of some tree's blossoms. A little bamboo hut stands raised upon wooden legs and upon its open platform a boy sleeps. The bhikkhu paces up and down his walk which is some thirty feet long and made under tall trees. The dark end of it is lit by his candle-lamp hanging from a tree while the moon lights up the rest. Light is necessary since thick, tubular millipedes have their homes on either side of his walk and also like to wander upon its smooth and freshly- swept surface.

Our bhikkhu finishes his walking and contemplatively returns to his hut. Mounting the bamboo ladder to the platform, he stops before the door to his tiny room. Over the door is fixed a polished wooden board upon which the following words are cut and coloured:

> Handa dani bhikkhave, amantayami vo:
> Vayadhamma sankhara, appamadena sampadetha'ti.
>
> "Pay attention, O bhikkhus, I exhort you:

Going to destruction are all compounded things,
With heedfulness make an effort!"

These are the last recorded words of Lord Buddha: his final exhortation to the thudong bhikkhus of those days. [*]

* [See WHEEL No. 67-69, p. 75]

For our thudong bhikkhu now they not only have the significance of being the last instructions, since his own practice -- and perhaps realization -- accord well with them.

* * *

`Should one find a sagacious man who points out
faults and reproves, as if indicating a hidden
treasure, let one associate with such a wise
person. It is always better and never worse for
him who cultivates the acquaintance of such a one.

Let him admonish, instruct and shield one from
evil; a dear one is he to the good, detestable to
the wicked.'

(Dhp. 76-7)

The greatest teachers of the thudong tradition have very often wandered all their lives, never settling down long in any one place except for the annual Rains Retreat, or when extreme old age forced them to do so. Some have never founded viharas (monastic residences), leaving this to those of their disciples who had an aptitude for such work.

Our bhikkhu, however, especially if he still requires guidance, may live in a thudong vihara. This will be rather different from the ordinary run of viharas where bhikkhus usually live two or three together in large huts (//kuti//), or even if they live singly, their residences will be crowded closely together being built about an open hall (//sala//). A thudong vihara is distinguished by having the huts set so that from one, another cannot be seen. This is not difficult as wood, bamboo and thatch blend easily into the jungle. In each hut, one bhikkhu lives and orders his time according to his practice and ability.

Our bhikkhu will not often meet others resident there; once or twice a day at most. The first time is when all gather in the hall to prepare themselves for pindapata while the second may be in the evening when some fruit drink is served. At this time also, the venerable teacher of meditation may give some instruction, as he sees fit. General instructions, for instance on matters of Vinaya (monastic discipline), will be given to the community of resident bhikkhus every Holy Day (uposatha -- the Full and Half Moon Days) after the recitation of the Patimokkha (the bhikkhus' Fundamental Precepts).

If our bhikkhu wishes for individual instruction in some matter, he will approach his teacher after the evening instruction has been given and, after saluting him with the triple prostration, he will question him respectfully. If we were present in the hall, pillared with roughly shaped tree trunks and lit by candles burning before the gilded and painted shrine of Lord Buddha, we should notice the great respect which he pays to his teacher. He sits in a respectful position never pointing his feet towards the teacher and he always raises his joined palms (anjali) when speaking to the teacher while, when the latter speaks to him, he places them clasped together in his lap and listens attentively. Our bhikkhu's teacher is for him one who has experienced some degree of the Dhamma in his own heart and not merely read about it out of books. Such teachers are therefore accorded great veneration and anyone going to such a teacher, yet not making the usual salutations, would probably be regarded as being difficult to teach -- because of the presence of strong conceit. [*]

* [For an interesting case of this in ancient times see the "Sutra of Hui Neng (Wei Lang)" and the master's encounter there with Bhikkhu Fa-Ta.]

In some thudong viharas, usually those inclined to less strict observance, there is communal meditation and puja in the morning before pindapata and again in the evening. Some teachers favour this while others prefer their disciples to lead a more solitary life. Both may be valuable to our bhikkhu according to his character and progress.

Upon uposatha-nights it is also a feature in some thudong viharas, to chant Lord Buddha's discourses all through the night, the bhikkhus not sleeping. [*] This may be interspersed with some instructions from the meditation master and perhaps by the individual practice of walking. Where practice already goes deep, this chanting, slow and rhythmic, may well be an aid to attainment in meditation.

* [This is a modification of the 13th Dhutanga (Nesajjik'anga -- the Sitter's Practice). See also Preamble.]

Regarding this, there was once a twelve year old boy who sat down one evening with other pious lay-people who were practising meditation while the bhikkhus chanted. He knew nothing about how to practise, nor had he ever sat in meditation posture before. But a very great meditation-master lived there at that time and was leading the bhikkhus in chanting. These factors all combining led that boy through successive stages of mental concentration until he reached complete meditation (//appana samadhi//). He was still sitting rapt in stillness when the bhikkhus prepared to go collecting pindapata. The meditation-master upon seeing him, decided not unnaturally, that the boy would make a good disciple. After rousing him, and giving him the precepts, the boy lived in that vihara learning the way from his master.

One bhikkhu, well-practised in meditation, was famous for the easy

control he had over his body. Sitting down in the temple at eight o'clock upon uposatha-nights, he would not find it necessary to change his posture until six o'clock the next morning. He never got up from his seat, his gaze never wandered anywhere, he just concentrated upon chanting from the heart being completely absorbed in this.

Our bhikkhu will be encouraged by his teacher to live with him until such times as the latter feels that he has sufficient knowledge of the Dhamma and strong enough meditation to go off on his own, to practise in a cave or forest. There are disciples who like to stay with their teachers until death parts them. There are others who want to go off quickly and practise alone. It sometime happens that the latter experience one of the ecstatic absorptions (//jhana//) and conclude from this, since they lack sufficient Dhamma-knowledge and the guidance of their teacher, that they have won a noble (//ariya//) attainment. Sometimes such bhikkhus proclaim this out of ignorance and gain quite a following: however, their fame soon dwindles for one cannot //pretend//, intentionally or otherwise, to be an Arahant (an Accomplished Sage), or even to have reached one of the lower stages of ariyan attainment.

A famous teacher once had a pupil who esteemed himself to be an Arahant but the former knew that he was not so but that his mind was really overcome by the perversions (//vipallasa//). Now this teacher had another pupil who, although he could neither read nor write, had such experience of Dhamma that many consider that he was really an Arahant. He lived alone in a cave and seldom spoke and when he did so, he uttered only words of Dhamma, never mere pleasantries. The famous teacher was in the habit of sending any of his pupils who became deluded to this great pupil, of whom he thought very highly. So he sent his deluded disciple to him. The first and only words which the great pupil spoke to the deluded one, were: "Sit here." The former gave the latter no instruction, he only sat in meditation with him day and night only rarely breaking off for the barest necessities. After two weeks of this rigorous treatment, the deluded one at least gained the insight that he was not after all an Arahant and then returned to live with his teacher. In this way he was cured of this manifestation of the perverted mind (//vipallasacitta//).

Living in a vihara, at least for some time, will enable the thudong bhikkhu to make his meditation practice grow strongly and that "fear, trembling and hair-raising" which he might easily experience in other more remote surroundings, are less likely to arise there.

He has the guidance of the Good Friend (//kalyana-mitta//, as the meditation teacher is called), and the companionship of the good, that is of fellow-bhikkhus and nains who are likewise striving to accomplish the goal of complete liberation of the mind. In this way he has the best possible environment for progress in his meditation and may stay with his teacher for many years. This is particularly true if the pupil finds just the right teacher who can instruct him in the right way to go. For just as pupils vary as to the proportions of differing defilements in their characters, so teachers vary with regard to different attainments and ability.

* * *

> `Just as a storm cannot prevail against a rocky mountain, so Mara can never overpower one who lives devoted to the meditations on impurity (of the body), who is controlled in senses, moderate in eating and endowed with faith and earnest effort.'
>
> (Dhp. 8)

What can we say of other bhikkhu abodes? Generally the thudong bhikkhu looks with disfavour upon living on a mountain -- unless that is, there happens to be a village near and at approximately the same altitude. Our bhikkhu knows that his bowlful of rice is quite heavy enough, especially after a long walk, without having to haul it up a

mountain path. Whenever bhikkhus ceased to rely on pindapata, as for instance in China, they were able to live upon mountain heights in peace and solitude.

Among abodes recommended in the "Path of Purification" is the charnel-field or bone-yard. This is said to be an excellent abode for greed (//lobha//) characters. It appears to have been a common custom in ancient India to take corpses to a special part of the forest and to leave them there to go to their dissolution. Thus a thudong bhikkhu lighting upon such a place might be able to see all the various stages of decay of the body -- as they are described in detail in the above work. [*] Such was, of course, an unforgettable lesson upon the fate of his own body.

* [See Ch. VI, "Foulness as a meditation subject." This is also Susanik'anga (Charnel-ground-dweller's) Practice, the 11th Dhutanga. See also Preamble.]

Nowadays, in this country, bone-yards like this cannot be found, for burning the body sooner or later has taken the place of the natural process of its return to the component elements. Therefore it is now almost impossible to live in this environment and the best that can be done is to dwell near a burning ground. Usually there will not be much of bones remaining, only piles of ashes, still there is for many the fear of spirits (//peta//) to overcome. It is commonly assumed that such a birth follows a human one and that the hungry ghost or spirit lurks about near its former body, sometimes with evil intent while others are supposed to be more kindly disposed. This may sometimes happen when peta-birth actually follows the human one because of peta-like kamma, but popular belief assumes that this is invariable.

However this may be, a certain amount of caution is required before dwelling in such a place. If our bhikkhu is of imaginative disposition, he must have his imagination well under control before dwelling in a burning-ground. An uncontrolled imagination coupled with loneliness, the natural noises of the night and the dimly lighted

surroundings can result in an unbalanced mind.

A good many years ago now, there was a nain recently ordained and fifteen years of age. His meditation master sent him to dwell overnight in the local burning-ground-cum-graveyard which was well out of the village, in the jungle. Not knowing that it is proper to inspect such a place in full daylight first, noting how all the rocks, trees, tombs etc. are placed -- he arrived there only at dusk. After laying a cloth to sit upon and hanging up his crot, he began to look around. Finding a suitable place to walk up and down, he decided to begin his meditations in this way. As he was turning round, at one end, out of the corner of his eye, he saw a great black phantom looming up, its jagged arms outstretched, the claw-like fingers ready to seize him. In fear and trembling he continued his walking and so great was his terror of the unknown `thing' that he did not sit or lie down all that night but walked and stood meditating (with a glance every so often to see that `it' had not moved). When dawn came, the 'thing' became less black and menacing, slowly resolving itself into a stricken tree-trunk!

As custom has changed so much that the boneyard is no longer to be found, there was in this country many years ago a senior bhikkhu who decided to remedy this lack. This teacher dwelt in a little vihara in a patch of woodland outside a small town and near the old capital of Ayuthia. Very few bhikkhus stayed in this vihara for after they had seen what they came to see, he sent them away to practice on their own. And what did they see?

This teacher had constructed a flower garden and all round it he had built a high wall pierced by only one door and that was padlocked. The flowers that grew in this garden were very special ones, special bhikkhu flowers. The flowers of laymen are of gorgeous colours, entrancing shapes and subtle perfumes but these flowers for bhikkhus although they had their colours, shapes and perfumes, were rather different. Inside the garden there were constructed a number of open troughs covered by glass frames from one end of which rose a long pipe. When a man died in the town, the teacher would go and personally carry away the body, slinging it over his shoulder. Taking it to his

garden he would lay it in a trough and cover it with a frame.

When a bhikkhu desiring a subject of meditation came to him, he would be told by the teacher that he only instructed in the Cemetery Contemplations. At first the teacher would go with him into the garden during daylight and let him select a suitable `flower' for his meditations. Then he let the bhikkhu go in there alone, to fix the subject in his mind. Finally, he was permitted to go in at night and spend the hours of darkness meditating upon his `flower'. Then having settled the meditation subject firmly in his mind, the teacher would tell the bhikkhu to go and to meditate alone.

Before he went, he would receive instructions upon a further aspect of the meditation which emphasized that it was not a body `out there' which was to be seen, even in the mind. It was his own body which had to be seen with insight as bloated, festering, or just dry bones, according to the stage of the decay selected. Thus were bhikkhus of that time enabled to free themselves from the deluded identification of this body as being `myself' or as `mine' -- by the special exertions of this teacher.

Every teacher, as we have mentioned before has his own characteristic ways, both of instruction and of conduct. If our bhikkhu went to a certain teacher, a disciple of a yet more famous master, he would have to put forth energy if he wished to live with him.

This teacher lived in a little ramshackle hut -- he would not let lay-people build him anything else, in a small jungle vihara -- and was about eighty-five years old. It was his practice to begin his working day at five o'clock when he would vigorously start to sweep the vihara grounds. Then, when it was light, he went out to collect food. Returning, he ate a single meal of small quantity and for the rest of the day drank only water. Besides the two normal pujas, he made a third one in the middle of the night. To do this, he slept from ten o'clock until midnight -- and never used a mosquito-net -- and then got up for puja, after which he slept again for another two hours. Arising vigorous, he would sit in meditation until the

sweeping-time. His appearance was hale and it appeared that he might very well carry on with his way of life for another twenty years at least!

Stories about teachers are endless and this short account could never contain a tithe of them. So we must let these few suffice as examples and close this section on thudong abodes.

* * *

WANDERING

> `Those who exert themselves and are mindful,
> delight not in any abode. They are like swans that
> abandon their like, leaving home after home
> behind.'
>
> (Dhp. 91)

Today, when it is possible to go quickly everywhere by some conveyance or other, why wander? What is the purpose of the thudong bhikkhu who, alone or with one or two companions, prefers to go his way on foot? There are quite a lot of reasons why wandering in this manner is preferred. For example, the wanderer goes quietly and at whatever speed he wishes. He is not brought into contact with others who might disturb his contemplative way and he may stay at a place just as long as it pleases him -- and leave it when he wishes. Also, he is uninvolved with other people, no arrangements has he to make for them while he gives trouble to none. In fact, his is the way of freedom. Then again, he reflects that this way of travel was used by his great Master in the forty-five years of his teaching in India and has been that of countless other bhikkhus seeking Enlightenment. The

modern ways of travelling are good for getting to places quickly but not so good for gaining Enlightenment. There is distraction enough in the mind without churning it up still further -- some such thoughts he thinks.

Reasons for wandering are also rather various and we are only concerned with those motivated by the search for Enlightenment. The real purposes are threefold: to be able to dwell in solitary places for meditation; to visit meditation-masters who often stay far into the country or forest; or to go on pilgrimage to some famous shrine.

While the first and second have already been touched upon, the third needs a few more words. By pilgrimage to a shrine is meant the desire that arises in some bhikkhu who has taken to thudong life, to visit and make his puja at a great stupa (reliquary monument) where are enshrined some remains of Lord Buddha or the Arahants. Or perhaps to go to some famous temple where an exceptionally beautiful image of the Enlightened One is enshrined. All this he does with the idea that merit is gained from such actions and indeed, if our thudong bhikkhu, or anyone else, goes on such pilgrimages single-mindedly and in deep devotion, the results for his own development in the Dhamma are bound to be fruitful.

If he wanders every day, especially if the weather is hot, the way rough or both, his power of meditation must be very strong indeed, or it will suffer from the impact of these external conditions. Tiredness of the body after walking only four or five hours can be a great obstacle in the way of peaceful practice. Therefore, either he will walk one day and then finding a suitable place, stop there for three or four days, or, if he wishes to reach a definite place by a certain time, then he puts by his practice of mental calm (//samatha//) and takes up the full time application of mindfulness (//satipatthana//) in its various aspects. [*]

* [For these see: Wheel No. 60, //The Satipatthana Sutta and its Applications// and, //The Heart of Buddhist Meditation//, Rider and Co., London.]

Besides the necessity of strong samadhi, it is quite sure that he must have a strong body able to endure blazing sun, heat, sweat, rough ways, insects and cuts and bruises. These latter, together with blisters, are not infrequent in thudong life and can make his way very difficult. If he goes without sandals, rocks will cut and thorns pierce his feet, or going with them, the feet must be very hard or they will surely be chapped.

Strength of body is required so that he can carry comfortably his few essentials. What does a wandering thudong bhikkhu carry? First of all, there are his eight essentials which are a bhikkhu's only possessions. They are: three robes (one waist-cloth, one upper robe and one double robe, [*] a bowl (usually of thin malleable iron with a brass cover), a waist-band to secure the waist-cloth, a needle and thread, razor (of cut-throat pattern), and lastly, a water-strainer. These items he //must// take with him or if he loses any of them at any time, they should be made good as soon as possible. In the thudong life, all these things have their relevance -- including the water-strainer which is a very important piece of equipment.

* [Having only three robes is the Ticivarik'anga (Triple-robe-wearer's) practice -- the 2nd Dhutanga; see Preamble.]

Besides these, there will be certain other things which he is sure to have: a water-flask or kettle, his crot, a sitting cloth and one for bathing and probably a bhikkhu-bag containing a few additional articles. Among these may be a candle-lamp, and or two medicines, toothpick-cum-brushes, perhaps a small folding clock and a penknife. He may also carry a copy of the Patimokkha (his Fundamental Precepts) in Pali with a translation into his own language and some small book on the teaching such as the Dhammapada. All these together make up a good weight and generally he will only want to carry them before the sun gets too high and the late afternoon or evening when it is setting.

How then should we picture our bhikkhu as he makes his way by

footpaths and stony tracks, through deep forest or open rice-fields? He wears two of his robes, the double-thick one being usually wrapped and stowed inside his bowl, unless it is very cold. His bowl is secured in its sling and tied tight to its stand, while the strap of the sling passes over one shoulder. His sitting cloth and a few other things may also be put inside while the bathing-cloth forms an additional outer protection for the bowl. His bag, the //crot// in its sling and the water-flask, hang from the other shoulder. A thudong bhikkhu does not wear his robes long but hitches them rather high and so passes more easily through streams and over mountains. If he is in open country and the sun is shining, he may place any handy piece of cloth on his head, although this is always removed in accordance with the Vinaya's injunctions when passing by houses or through villages. The sandals on his feet are stout ones -- they have to be to take all the knocks that his feet would otherwise suffer. In this way he goes, mindful of and joyful in the Dhamma.

He may go alone or with a nain or small boy following, or he may be with one or two other bhikkhus. Probably they will not be walking very close together but prefer to be rather well-spaced so that mindfulness does not suffer, nor conversation tend to break up their silence. Every so often, at least in forests, one of the bhikkhus will spot some refreshing fruit tree and then they may turn in that direction and after gathering the wild fruits -- providing that it is not yet twelve o'clock -- sit eating them while taking a well-earned rest. Certain bitter fruits, such as the emblic myrobalan, may be taken after midday as they have medicinal properties and our bhikkhu will be glad of these to help quench his thirst in the heat of the afternoon.

A few thudong bhikkhus //en marche// in some ways resemble a small detachment of soldiers. They both have uniforms, they both carry all their needs along with them and in both cases the senior leads and the juniors follow, but here the resemblance ends. The former wear the robe of peace, of harmlessness towards all living beings and all their possessions speak of a pacific way of life. No guns do they carry, but //crots//, no grenades, but almsbowls. The wandering bhikkhu has conquered eastern Asia by these means, without dissension, without

resort to violence, without wars but with loving-kindness and compassion. And those mighty empires which ambitious and victorious men have raised one after the other, by the use of force, shattering opponents by wars innumerable -- all this might and glory has passed away, has crumbled to defaced stones and time-smoothed coins found in distant jungles. But the Dispensation of the Conqueror who practised and preached a morality based upon non-violence, this empire of peace has endured. What is the message here for the empire-makers, political or economic, of the present day? What has this Dhamma to say to those who think of their lives as a fight against others? Upon this matter, the Dhammapada has the following verse:

> Though he may conquer a thousand thousand men in
> battle, yet, he is indeed the noblest victor who
> would conquer himself.
>
> (Dhp. 103)

Our wandering bhikkhu may decide at the end of his day whether he will stay the night in the forest, or cave or other suitable place, or whether, the country proving unfavourable, he will go to the nearest village. If he elects in favour of the latter, it may well be that in approaching the village in the evening light, some villagers will see him. Then some pious laymen will approach him and saluting him respectfully, relieve his shoulders of bowl and crot and invite him to stay for the night in the village vihara, or where there is no established residence for bhikkhus, in the `hall' (//sala//). Word will soon get round the village that a venerable thudong bhikkhu has arrived and people will then come to the hall bringing with them things for his comfort -- a pillow, mat and of course, tea. In Thailand at any rate, this means `water-tea' (literally translated), or as westerners would say, Chinese tea. He may also be offered honey or sugar to refresh himself and while he does this, people will sit upon a lower level of the hall and respectfully enquire where he has come from, whereto he will be going, how long has he been a bhikkhu (how many Rains-Retreats?) -- and so forth. If our bhikkhu wishes, or has the gift of teaching, the general conversation may well be turned towards Dhamma and the lay-people will sit listening intently and

perhaps putting a question now and then upon some point which they do not understand.

Whenever there is time during the informal gathering, or when people have departed, our bhikkhu will have to see about patching up his skin bag which is so liable to become punctured even though he takes great care. Villagers will give him more medicines, often of their own manufacture, if those he carries do not suffice. His various wounds, usually very small matters, may nevertheless give him plenty of room for reflection upon the nature of the body. A small pimple soon grows into a large sore and an insignificant cut quickly pulsates with oozing pus; and he remembers that each day he chants: "There are in this body -- //kesa// -- hair of the head, //loma// -- hair of the body ... and so forth, to... //taco// -- skin, //mamsam// -- flesh... //pubbo// -- pus, //lohitam// -- blood..." . His cuts and blisters are reminders for him that the bag of skin holds much which although usually hidden from ordinary sight, is liable to erupt and compel attention. The thudong bhikkhu gives attention here willingly whereas the worldly attitude is to turn away from and try not to consider such nasty things. Our bhikkhu, however, knows that the seeing of all these parts of the body, traditionally thirty-two in number, as they really are, that is, as a danger, as repulsive and as liable to decay, leads him towards freedom from the `own- body-view' (//sakkaya-ditthi//) and towards that state where the body is viewed quite impersonally and as a collection of processes, acting and reacting. At best, it will be seen, after insight into its nature has been experienced, as an instrument of the Dhamma.

Towards such insight and mature understanding, our bhikkhu strives, and he will, if he has still energy enough, sit in meditation after the last villager has departed and, attaining calm, shift his attention to these thirty-two messy parts, or some one or two of them, endeavouring to develop insight. Perhaps he may vow before taking his rest: "Oh, may this body be devoted to the Dhamma, may it become a Dhamma-instrument." And his night will be spent peacefully, no dreams will disturb him and he will awake refreshed, the body ready for active service in the Dhamma when he takes up his meditation-subject again in the cool of the morning.

When it is fully light, many villagers will come to the hall to make merit which means that our bhikkhu will not have to go out for pindapata. Every house will send a bowl of rice and some other food to accompany it and perhaps he may get sweets and fruits as well. One person from each house will place one or two spoons of rice into his bowl as it stands upon the raised platform-floor. When they have finished, the other food, together with his bowl will be reverently given into his hands -- for a bhikkhu should not take any food which has not actually been offered in this way. The senior layman may well ask him for the Three Refuges and the Five Precepts, and the giving of these being completed, our bhikkhu will intone a chant (//Yatha varivaha pura paripurenti...../) whereby the merits made by the laity are formally dedicated to the happiness and comfort of the hungry ghosts (peta). Before he begins his meal, he remembers that this food is one of the four requisites (//paccaya//) and the proper reason why he will eat it.

His meal over and his bowl washed, he sets out again upon his way.

Generally, however, the serious wanderer will prefer wherever conditions permit, to spend his nights in the forest where his own quiet of mind will be better company for him than many people. Of course, he will not get good tea, nor honey -- nor the other comforts of the village hall but if he has practised diligently, he will have comforts enough and far superior to those who have not sat in meditation. He will be able to sit as long as he can in the cool of the night, without interruption if he has chosen a site far enough removed from the village.

So our bhikkhu stays out of sight and hearing until he appears the next morning in the village upon his round for pindapata. Of course, there will be no special food for him as there would be if he had stayed in the hall. He will just get the ordinary fare. As he has cultivated contentment, he will not care whether it is finest culinary art or plainest village rice -- it is all the same to him. [*]

* [//Pindapatik'anga// (Almsfood-eater's) Practice, the 3rd Dhutanga;

see Preamble.]

He will find a considerable difference in the villages along his way; some will be prosperous, while others are poor, some tidy and others uncared for, and so on. And he will not always be welcome and though this will be very unusual; it does happen, especially where villagers are for some reason without bhikkhus to guide their lives. When he chances upon such a village, if he is an ordinary bhikkhu, he will have a good opportunity to test the strength of his patience. While if he is a teacher, he may stop there for some time and, using all his skill, teach the people what is wrong with the way that they are going and what is the right way to fare through life.

Turning now to another matter, we should mention here the custom among thudong bhikkhus of making certain vows (//addhitthana//). It may be that the vow is made to observe a definite practice among the thirteen ascetic modes (//dhutanga//), such as refraining from lying down for a certain number of days, weeks or months. A wandering bhikkhu may vow never to stay in a hall such as we have described, or to go on some pilgrimage by foot all the way, not accepting proffered transport -- and so forth.

Regarding this last vow, there is a story. A few years ago, a Thai bhikkhu of about fifty years of age, made a vow to walk from Bangkok to the holiest place for Buddhists, the `Diamond Throne' (The Buddha's Seat of Enlightenment) at Buddha Gaya in India. So he set off with bowl and robes and a few other things such as we have described. He took no money upon his pilgrimage, neither did he worry about such modern encumbrances as passports and visas. Falling in with a party of Mon bhikkhus going to make their puja at the Shwe Dagon Pagoda in Rangoon, he went with them and from there made his slow progress up the length of Burma. Two rains retreats he spent upon the way and still he had not reached India. Finally, he crossed the Indo-Burmese border in the wild hills of Nagaland and there some Nagas, who had probably never seen a bhikkhu before and took him for a spy, severely beat him, taking away even his robes and bowl. Fortunately, he was able to recover these although his few other things were gone, and so

limping, he made his way down the Assamese plain. Knowing not a word of any Indian language and having to rely on pindapata which is not so easily got in India, his first concern was to get someone to write on a piece of paper in Hindi and Bengali: "I am a Buddhist bhikkhu. I collect cooked food which is to be placed in this bowl. May you be well and happy." This piece of paper he showed everywhere he went so that people would understand what he required. Luckily he was a vegetarian and not troubled regarding food. After many months of walking, he came to Buddha Gaya. His vow was fulfilled after two and a half years: he had wandered to good purpose.

There is wandering in this way with some profitable end in view and there is also an aimless wandering. The thudong bhikkhu wanders (//carati//) in order to put an end to wandering (//samsarati//). He wanders purposefully in the Dhamma-faring so as to come to an end of the infinitely long wandering in birth-and-death (//samsara//). He has taken up this way of life, that of a homeless one, because he sees the dangers which beset all who drift in the currents of //samsara//. Birth and death, ageing and disease afflict all beings who are like so many pieces of driftwood dashed about by the ocean waves, first this way and then that -- but never getting anywhere and forever at the mercy of wind and water. As driftwood, so beings do not know why they are here and instead of trying to probe this matter, they invent all sorts of fanciful explanations.

Our bhikkhu sees, if only to some extent and for part of the time, that beings are overcome by the poisons of the three roots of unskill (greed, hatred and delusion) and that these blind them and make them the prey of all the worldly conditions which they experience. And so they go, pulled this way and that by the results of their own actions (//kammaphala//) leaping from birth to birth. He knows that beings do not always spiritually evolve, but that devolution is always possible -- into states where darkness is complete, the black night of ignorance (avijja) where the lamp of the Dhamma is no longer discernible.

Why wander blindly in this round of woes?, thinks our bhikkhu. Why wander on and on to such states as will be difficult to escape from

(as for instance, animal-birth)? Perhaps he calls to mind a picture painted by a master of old [*] which shows a long, long track a winding from the distance into the foreground and from thence out of our ken. This track so tortuous, passes through an unbeautiful landscape of shattered, spiky rocks, smitten, storm-struck trees, fire-blackened grass and earth and here and there lying about, are bones -- a skull bone here, a leg bone there. Along this dreadful track there comes a man, his clothes all in tatters, a wide-brimmed pilgrim's hat upon his head and a staff held skew-wise in one hand. His face bears all the marks of foolishness, from his eyes which are wandering and not fixed upon his way before him, to his mouth set in the most imbecile smile imaginable. He has wandered all down that long way, grinning foolishly at the bones which would warn him if only he would heed them. He has wandered long, infinitely long and he will wander longer -- uncomprehending. He sees no other way to go but the dreary track in front of him.

* [The reverse panels of a diptych by Hieronymus Bosch.]

Our bhikkhu (and all those who earnestly take to this Dhamma) is one who is determined no longer to wander aimlessly but to be one who marches along the high road to freedom, that glorious bliss-bestowing Way, the Noble Eightfold Path.

COMPANIONSHIP AND THE SOLITARY LIFE

If one find friend with whom to fare
Rapt in the well-abiding, apt,
Surmounting dangers one and all,
With joy fare with him mindfully.

Finding none apt with whom to fare,
None in the well-abiding rapt,
As rajah quits the conquered realm,
Fare lonely as rhinoceros.

A good deal has already been written upon companionship while leading the holy life and this need not be repeated. The point that is really important is whether one makes progress best in the Dhamma-company of others, or whether one's mentality and progress are sufficiently strong and mature to "fare lonely as rhinoceros."

One who has the company of others has many chances to learn from them. Not only from his teacher but from other bhikkhus, and not only from them, from nains, in fact, from everyone with whom he has contact. Every person is one's teacher, if only there is the facility and humility to learn from them and in all situations. From the wise, our thudong bhikkhu upon his Dhamma-pilgrimage, learns wisdom. But also from those lacking in good qualities, he learns how not to behave, he learns through their mistakes and reflects upon himself; `Now, is this unskilful way of speech or bodily action to be found in me, or not?'

He also learns more humility from this mindfulness of others' action, for while perceiving some fault of others, he does not make this an opportunity for the arising of pride. When noting greed in someone else, besides the above reflection upon his own behaviour, perhaps he can add the thought: `But he has (for instance) a very strong devotion.' In other words, he learns through his contact with fellow Dhamma-farers, to see their good qualities also and to strive to bring those excellencies to perfection in his own personality.

Through the effort that he makes, we should note certain qualities which, being present to the extent that his training has been successful, mark him out as one who has indeed taken the following to heart:

Good is restraint in eye, good is restraint in
ear, good is restraint in nose, good is restraint
in tongue.

Good is restraint in action, good is restraint in
speech, good is restraint in thought, restraint
everywhere is good. The bhikkhu restrained in
every way is freed from all suffering.
(Dhp. 360-361)

We should notice that all his actions were marked by this moderation. If we saw him in company, he would be one who laughed but little for he will have to some extent, perceived the truth in the following:

When the world is ever ablaze, why this laughter,
why this jubilation?
(Dhp. 146)

But we should not from this gain the impression of a gloomy saintliness or that his face would be forbiddingly harsh, for our bhikkhu has made loving-kindness and compassion (//metta-karuna//) grow and will upon occasion smile gently. Likewise, his speech is marked by a softness of expression and lack of rough words. He would be inclined to speak to others upon the Dhamma and be little attracted to other subjects except where they touched upon what for him, is all-important: the Way to Enlightenment.

Besides contact with teachers and other bhikkhus he may have a nain as his companion or perhaps a boy who wishes to train for ordination later. If a suitable boy can be found and is given the going-forth to become nain then he will be of great help to the thudong bhikkhu. `Suitable,' here means that he feels a genuine urge to live not only the holy life but also to live it in the sort of places where thudong bhikkhus live. he must also be devoted to the bhikkhu with whom he lives, looking upon him as his teacher. Suitability includes as well the ability of the nain or boy to

practise meditation, for living in the wilds with few or no books and out of range of the sense-distractions of the towns, such boys must be able to employ themselves through at least part of the day without disturbing the bhikkhus. There are, in Buddhist countries particularly, numbers of boys who, one supposes, have practised meditation in past lives and who take to it in this one as ducklings to water.

The nain or boy helps in so many ways that it would not be possible to list them all. He is ever-solicitous for the well-being of bhikkhus and never loses an opportunity for doing them some service. In particular this applies to the teacher of the nain and to any other bhikkhus whom he particularly respects -- for their wisdom, patience, gentleness, learning, energetic striving or whichever other fine qualities are manifest in them. In the training of the nain, helpfulness towards others and humility to learn from them are prime qualities.

Whenever our thudong bhikkhu finds the occasion proper to instruct or correct, he will find if he has a really good nain that he will listen with ears open wide to the former, while accepting the correction humbly and with a good heart. It does happen even with the best of nains that he will make some mistake, particularly regarding carelessness. Then the bhikkhu will quietly admonish the nain and perhaps prescribe some punishment-work (//danda-kamma//) for him to do -- and the nain gently smiling accepts his work, which is often sweeping and sets about it with a right good will.

Such a novice, keen for the training, is positively avid for Dhamma and listens particularly to stories, with great attention. As there is no lack in Buddhist literature of stories to illustrate points of training, nains soon come to have a fund of such material both of the Buddha-time and from later Buddhist history. Thus begins the Dhamma-education of what will probably be a good thudong bhikkhu.

What then of one who chooses to live alone? Two points stand out: Positively his character must be deep and resourceful enough to surmount all the obstacles he may encounter, while on the negative

side, his defilements (//kilesa//) must be sufficiently held in check by his culture of mindfulness (//sati//) and meditation (//samadhi//).

It is no good living in the wilds boorishly unrestrained as in the case of venerable Gulissani. [*] On the contrary, our bhikkhu knows that the greatest restraint is needed as there is no longer any companion to upbraid or advise him whenever this is necessary. He has then to be his own instructor and this is plainly impossible unless such excellent qualities as mindfulness, shame (//hiri//) and fear of blame (//ottappa//) are well-developed.

* [See Gulissani Sutta, Majjhima Nikaya, No. 69.]

Our bhikkhu who wishes to taste solitude must also be sure that he does so for the right reasons. There are those people who like to live by themselves simply because they cannot bear their fellow-men. Their solitary life is thus based upon the root of hatred (//dosa//). Far different must be the thudong bhikkhu's reason for desiring loneliness. He wishes to course deep in the Dhamma and have no drags, no ties whatever, which might prevent his increasing perception of its truth. His whole life revolves around the Dhamma and he has, or wishes to develop the central thought of Dhamma, that is, of the Three Signata of Existence (//tilakkhana// -- impermanence, suffering and non-self). [*]

* [See Wheel No. 20, The Three Signata.]

To do this his emotional nature must be mature and this, in Buddhist practice, means the development of the Divine Abidings (//brahma-vihara//), each one of which replaces a certain aspect of emotional instability. Thus hatred is replaced by loving-kindness; indifference to others' sufferings is remedied by compassion; envy by sympathetic joy with other's happiness; while involvement with and attachment to others is, in maturity, replaced by equanimity. Even if our bhikkhu cannot yet reach to the heights of equanimity, at least his gentleness and compassion must have grown to some degree. He has

almost placed himself outside the world of men, and he is sure therefore to have greater contact with animals than do most men and he may, especially if in him purification is will advanced, have visions of the gods (//devata//). Many are the stories of old told about both sorts of contact. From the context of stories in which the gods appear to bhikkhus it is apparent that they do so because the latter's spiritual development has approached or surpassed that of those gods. It is these Divine Abidings which make possible this meeting of worlds.

Stories of extraordinary affection between thudong bhikkhus and animals are also frequent. In this country at the end of the Ayuthia period (ended CE. 1767), there were numbers of forest-dwelling bhikkhus who, like the sages of old, would dwell hermit-like surrounded by animals and birds. Deer in particular, came to love the companionship of these hermits who could only attract animals thus because of the loving-kindness which they had made grow in their hearts and the consequent absence of hatred and fear.

Two other qualities are necessary for the solitary dweller: patience and energy. He will hardly be a thudong bhikkhu at all if he has not the former. Living-conditions for him are many and not all of them are perfect all the time. Although he has backed out of the rough waters of attachments to persons, places and things, he still lives in this world imperfect and must patiently cope with whatever trials he encounters. With patience he trains his mind so difficult to bring under control and with patience he notes the gradual relaxation of the defilements (kilesa). He comes to know that his Dispensation (//sasana//) is as Lord Buddha instructed:

> "Just as the great ocean deepens not suddenly but shelves out gradually, so this Teaching is gradual and understanding of it gradually deepens."

He has patience in seeing that his efforts are gradually rewarded. `Efforts' means energy, rather necessary for many aspects of strenuous thudong life, as our bhikkhu knows. If he did not make any effort in his chosen way of life, then a speedy decline would follow, in which

the defilements, for the weakening and ultimate breaking of which he was leading this life, would re-assert themselves and once more close their stranglehold upon him.

The thudong bhikkhu makes efforts too, to maintain his observance of the Vinaya and in particular of the Fundamental Precepts (//Patimokkha//) pure and unbroken. Even more diligent must be the observance of the solitary bhikkhu who can ill afford to let slide any of the precepts. If he does so, he will find that his meditation is disturbed by thoughts of the broken precepts and to mend matters he must go and obtain purification of his fault through confession of it to another bhikkhu.

He has to stir up energy to maintain and develop further his meditative practice. Without effort, instead of going from strength to strength in meditative calm and insight (//samatha-vipassana//), he would be liable to slip backwards practising less and less every day.

With patience to hold in check agitation and energy to ensure that slothfulness does not lay on its benumbing touch, our solitary thudong bhikkhu has a good chance of making balanced progress along the way.

Pali Scriptures mention another kind of solitariness and after his practice of bodily seclusion (//kaya-viveka//) together with the mental withdrawal experienced in deep meditation (//citta-viveka//), he may come to possess this lasting solitude. The man with craving (//tanha//) present is said to be accompanied by a second one (//dutiya//), whereas one in whom craving is absent, having been totally eradicated through insight (//vipassana//), is an Arahant who abides in the ultimate solitude from all substrates producing continued existence (//upadhi-viveka//).

Our thudong bhikkhu strives to use his solitude in forest or cave, in order to be rid of his companion in all samsaric wandering -- craving, and being without this second one to know the true solitude of Dhamma-truth. When he has achieved this, then indeed he may abide anywhere, and whether forest or city it will make no difference to him.

This was the pattern in Lord Buddha's life, first the long meditative seclusion followed by his carrying of the torch of Enlightenment for all to see. sometimes, in those long years of teaching the Enlightened One would betake himself to the forests for a time. Then he would return to the viharas quite near to the important towns of those days or wander among the villages meeting kings and `outcastes', priests and princes and discoursing to all without exception, for the potential of Enlightenment lay within all men, having no regard whether he was estranged from society and labelled an `outcaste' or esteemed by people as a priest (//brahmin//) of `pure' lineage.

Thus, in following the thudong life our bhikkhu is making his efforts, however small, to follow in the Way his Master trod. To him, the life of the Enlightened One is not something remote, for it is illuminated to some extent by his own experience and is always a great source of precious inspiration and guidance. It shows him what can be achieved and gives him the courage to face all dangers and go forth to make the attempt for this highest achievement. As Lord Buddha assures all people:

> "Those who are always meditative and ever
> steadfastly persevering, the wise ones, realize
> Nibbana, the bond-free, the highest."
> (Dhp. 23)

POSTSCRIPT

As much as can easily be written of the thudong bhikkhu's life is contained in these sketches. Just as the flavour of soup is not to be told even in one thousand pages, so the real flavour of this Ancient Way cannot be conveyed by words. Soup is to be tasted: the thudong

life is to be lived. If it sounds hard, one must remember that its rewards are great, and in the field of Dhamma-endeavour, nothing is gained without effort. The world wants everything quick-and-easy but the fruits of the holy life are thus only for those who have already put forth their energy, already striven hard for the goal. Truly Lord Buddha promises in the Discourse on Mindfulness (//Satipatthana Sutta//) that the noble attainment of the Arahant may be experienced within seven days. There is also the phrase found: "Instructed in the morning, he attains in the evening." Such promise and statements depend upon individual capacities and whether the practice of mindfulness is strong and complete enough and moreover, they only apply providing that there is the ability to renounce this world completely. Nibbana, the supreme goal, is not to be got at while anything, even the most subtle dhamma, is still clung to. Behold, says the Exalted One:

> "Come behold this world,
> Like unto a royal chariot,
> Wherein fools flounder,
> But where the wise find no attraction."
> (Dhp. 171)

The thudong bhikkhu makes efforts to be among the wise who have cast aside all embroilments with things, people and the three periods of time. He has few things among which he can flounder and he tries vigorously to cut off all that might tie him to people. He strives also to win for his own, his Master's realization regarding the three times:

> "The past is like a dream,
> The present as clouds appears,
> Mirage-like is the future."

All bonds, however arising, he tries to shatter. He is inspired by the Enlightened One's exhortations that a mortal disease (ignorance, //avijja//) requires a drastic remedy. he has gone forth from home and family, from all the dear decorations of life, to don the ancient

yellow robe of patches, to have little and want less, to pursue the sublime Way shown by the Buddha with every energy he possesses. While unenlightened he wants only one `thing' -- Enlightenment.

When he wishes to take the step of Going-forth (//pabbajja//, to become a nain), he thrice utters these words: "Give leave, Venerable Sir, and having given me these robes, out of compassion let me go forth for the extinction of suffering and the realization of Nibbana."

If he is serious in his quest he tries even amid life's diffusion, not to forget these words, not to forget the reason why he is wearing the three robes. They are a great reminder that Enlightenment is his aim and that the well-being of others is best upheld by penetration of Enlightenment by oneself. This thudong way although it seems to be devoted only to the good of the bhikkhu undertaking it, actually stands at the beginning of his progress along the way.

Lord Buddha emphasized: "Who, stuck in the mud, can pull out another stuck in the mud?" Later, when some mastery is gained in the Dhamma, then is the time to aid others and only then can one actually help them effectively.

It is this straight-forward attitude to the Dhamma among members of the Sangha and devoted lay-people which has been responsible for the spread of the Dhamma in Eastern Asia, from Sri Lanka to Siberia, from Afghanistan to Japan. And to spread the Dhamma outwardly, it must first be spread inwardly, in one's own heart. The Sangha unencumbered by worldly lumber, has just this work. It is the Sangha in fact which has everywhere in the past been the backbone of the Buddhist religion. It is the mainstay of knowledge of the Dhamma and it is the spearhead of applying that Dhamma to the living of the holy life. Efforts made to spread Buddhism in the present must therefore take account of these two factors: the necessity of having those who have experienced Dhamma for themselves as guides, as meditation masters: also the importance of the Third Jewel, the Sangha, which must be made to grow strongly since it provides the opportunity for devoted effort to win the Dhamma and the subsequent teaching of others which may follow.

Such effort is made particularly by the thudong bhikkhu as we have tried to show. This is not to say that others having practices different from those outlined here, do not make efforts toward Enlightenment. Of course they do, but here we have only been concerned with this particular aspect of bhikkhu life. Still, from the high esteem in which the genuine thudong bhikkhu has always been held in Buddhist lands and the fact that his life most nearly approaches that of the original Sangha it would not seem a mistake to regard the thudong way as being first among other modes of bhikkhu life.

Among the bhikkhus, it is those who have realized for themselves the truth of the Dhamma and who are therefore qualified to teach others, it is they who are the elect. Of course, they do no write books and are often difficult to find but certainly they are the heartwood. Where they are to be found, in whatever Buddhist land or anywhere else, there the Buddhadhamma truly lives, for the light of that Dhamma burns brightly in their hearts. Wherever they are there Dhamma not only lives, it can also grow. For the Dhamma does not grow by the numbers of its adherents according to governments' statistics, nor by the number of its temples, not yet even by the quantities of yellow robes worn: no, it grows heartwise from teacher to pupil, through the former's instructions and the latter's application.

The thudong life is one way to this growth. The Dhamma is not secret for it is open to all who have ears to hear, and the Sangha exists for all those who would devote their lives to Dhamma. The Way is there, the Way is always there -- but who will tread it?

* * *

"//Grounded on practice (patipatti), sire, is the Dispensation of the Teacher, in practice is its essence. It will last so long as practice does not disappear.//"

//Venerable Nagasena's reply to King Menander (Milinda) in "Milinda's Questions (Milinda-panha)" p. 1986, translated by I.B. Horner.//

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Right Speech

by Ven U Dhamminda (Greg Kleiman)
from a talk given at the Buddhist Society of Victoria in November 1995
Strictly for free distribution only
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Tonight the topic is just about Right Speech.

Right Speech is defined in the Pali, in the Pali Texts; The Buddha he said "What is Right Speech?
abstaining from telling lies
abstaining from tale-bearing
abstaining from abusive speech
abstaining from idle chatter"

So first we have to find out the meanings of each of these.

The first one is abstaining from telling lies or abstaining from false speech, and the following translation is by Bhikkhu Bodhi. It's from the Samannaphala Sutta which is a talk about the benefits of being a monk and in that the Buddha he describes the virtue of a monk, and there's a part of it concerned with speech. So the Buddha in this translation says:

"having abandoned false speech he abstains from falsehood, he speaks only the truth, he lives devoted to truth, trustworthy and reliable; he does not deceive anyone in the world."

So abstaining from telling lies which is one of the factors in Right Speech doesn't only mean not telling lies but it means just to speak the truth and not deceiving people - to be honest; but sometimes when we speak the truth though it's not of benefit to people so practically sometimes we have to think about whether the truth is appropriate to speak it or not - whether it will be of benefit to somebody or not.

So actually I'm going to go onto that later I think about how to practise all these but first we'll go through the definitions. So the first thing is to abstain from telling lies. The second one I translate

as tale-bearing and in this translation it's translated as slander. The reason I don't translate it as slander is that slander is usually a lie about somebody that isn't true but in the definition here the person he doesn't slander somebody - he hears something that is true about somebody else or said about somebody else and then he goes and tells somebody else to go and create division amongst them. So it says here "having abandoned slander, he abstains from slander; he does not repeat elsewhere what he has heard here in order to divide others from the people here; nor does he repeat here what he has heard elsewhere in order to divide these from the people there; thus he is a reconciler of those who are divided and a promoter of friendships, rejoicing, delighting and exalting in concord. He speaks only words that are conducive to concord. This too pertains to his moral discipline." So this practice the Buddha is referring to is not telling lies about somebody and constructing lies and fabrications and taking them to other people but you actually hear somebody say bad things about one person and then you go to that person and say "this person said this about you" in order to make them dislike one person and also make them like yourself more - they think you're their friend then. So if it was an outright lie as in slander then that would also come under false speech in the first place - so usually I translate the second one as tale-bearing - taking a story from one person to another, carrying it from one place to another in order to create dissension. So that's the second type of speech that we should abstain from.

The third type is abusive speech, or here translated as harsh speech: "having abandoned harsh speech, he abstains from harsh speech; he speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his moral discipline".

So for harsh speech or abusive speech in the Vinaya we have ten bases for it - Sometimes you abuse somebody because of their race, because of their religion, because of their caste, because of their family, because of their work, because of their intelligence - things like that - just calling people names, abusing them, calling them vulgar things or whatever - that type of abuse - this is also included in abusive speech.

The next one is translated here as idle chatter - I think that's a good enough translation of it - it means talk that is of no benefit to anybody:
"having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline; his words are worth treasuring, they are timely, backed by reasons, measured and connected with the good. This too pertains to his moral discipline".

We'll go on to the commentaries because there are some interesting things in it:
Going back to telling lies: There's an interesting point in the commentary about the degree of harm that is done in doing these different actions - it depends on different factors. It says:
"when the welfare that it destroys is slight, it is less blameworthy; when the welfare destroyed is great it is more blameworthy."
So depending on what context the lie is - whether it is a small lie or something that's going to hurt somebody a great deal - then the kamma is different and the result from it is going to be different. So they give an example here:
"when a householder reluctant to part with a certain possession denies that he owns it, it is of little blame, but when he is called to witness and lies for the sake of destroying another's welfare then the blame is heavy."
So we have small lies and big lies - the big ones that hurt other people - if you go to court and lie in order to destroy that person.

There's also another interesting one here about telling jokes; sometimes jokes are lies:
"for monks the blame is light when they speak in jestful exaggeration e.g. after getting a little oil or ghee they say "oil flows like a river in the village today", but the blame is heavy when they claim to have seen something they did not see when they bear false witness in a monastic disciplinary proceedings."
So telling lies also involves exaggeration sometimes - in telling jokes sometimes we tell lies. These are less of a bad kammic act but in the commentaries they mention that we should abstain from even telling lies

for fun when we're telling jokes. In the Rahulovada(sp?) Sutta the Buddha he told his son Rahula he admonished him "Even for a joke I will not tell a lie - thus you should train yourself."

So even for fun, just in a joke, even when you tell a joke you've got to be honest and not exaggerate in the way we turn things around sometimes. It's quite hard to do sometimes. Sometimes when we joke about something or exaggerate or be sarcastic or whatever this is also considered to be a lie.

For tale-bearing, the commentary says "the act is less blameworthy when the persons one divides are of inferior moral qualities; more blameworthy when they are of superior moral qualities."

So this means that when you do an action, the person that you harm, depending upon their virtue, their standing in virtue, the harm that you do to a virtuous person actually gives a worse kammic consequence in the future.

If the people are immoral and you engage in tale-bearing and split them up then that one is less reprehensible, it brings less result than if you divide people of virtuous conduct.

So for abusive speech or harsh speech, the commentary says "harsh speech is the definitely harsh volition occasioning bodily or vocal effort that cuts into the quick of another's heart. Such effort cutting into the quick of another's heart does not count as harsh speech when it is backed by tenderness of mind. For parents sometimes tell their children "May robbers cut you into bits" but in truth they do not want even a lotus leaf to fall on them; and preceptors and teachers sometimes say to their pupils "What is the use with you - shameless rascals get out!" yet they wish their success in study and spiritual achievement. Harsh speech is less blameworthy when the person at which it is directed is of inferior moral qualities; more blameworthy when he is of superior moral qualities."

So sometimes harsh speech isn't harsh speech - or isn't abusive unless you have anger behind it. Even the Buddha he used to call some of the

monks "Mogapurisa(sp?) you useless man!" he used to say to some of them before he made a rule, but he did it with compassion to show them that they'd done the wrong thing, just to make a point. He didn't do it out of anger. So sometimes if you don't have anger or you care for somebody and you're saying things like this it's not counted as abusive speech. It's only when you're angry, you have anger in your mind and you're doing it that it counts as abusive speech.

Abusive speech is more blameworthy when the person whom it is directed is of higher moral qualities. In the texts they have the example of abusing or reviling an enlightened person - this is very reprehensible and brings a big kammic consequence. A person who abuses an Ariya cannot attain enlightenment in this life until they apologise to that person. So this one is one that all Burmese teach us to be scared of - is to falsely accuse an Ariya - Ariyupavada (sp?) kamma is a kamma that will obstruct you in your meditation; and also abusing an Ariya, getting angry with them and abusing them - if you do that then they usually advise us to go and apologise to that person - just in case they are an Ariya and you don't know about it - you have to be scared of this one. If you accidentally abuse an Ariya or even to criticise them with an angry mind then that can obstruct your meditation practice.

Concerning idle chatter it says in the commentary that it is less blameworthy when indulgence is mild and more blameworthy when indulgence is great. So they characterise the kammic effect from it by the length of time you engage in it.

It's also worth noting that I think it's only an Arahanta who doesn't engage in idle chatter - compared with the Sotapanna (Stream-enterer), Once-returner, I don't know about the Non-returner (Anagami) - I think it's only the Arahanta who doesn't engage in idle chatter. So they must be very quiet people.

The Buddha gave some examples of a form of idle chatter which he also calls "animal talk" or frivolous chatter:
"talk about kings, talk about thieves, ministers of state, talk about armies, dangers and wars, talk about food, drink, clothing and

lodgings, talk about adornments and perfumes, talk about relatives, vehicles, villages, towns, cities and countries; talk about women (or men) and talk about heroes; street-talk and talk by the well, talk about those departed in days gone by; rambling chit-chat, speculations about the world and about the sea; talk about gain and loss. He abstains from such frivolous chatter."
So it's pretty much what most people talk about. So there's not much left after we have gone through these - you see that the Buddha he mustn't have talked very much and what he did talk about was just about Dhamma. So it's very hard to be like this straight away.

There is another place in the commentaries where it mentions that not all talk about kings and thieves and ministers etc. is idle chatter - it depends on the context in which it is spoken because even the Buddha sometimes he would use them as examples to illustrate a point of Dhamma. So in the context of Dhamma sometimes you have to talk about these things - and talk about food or whatever. So it depends on the context in which it's been spoken - if it is of benefit to somebody in a Dhammic sense in order to teach them some aspect of the Dhamma then you can talk about these things.

Also in connection with speech it is also connected with Right Livelihood as well. Right Action and Right Speech are also a part of Right Livelihood. Right Livelihood is the way you earn a living. You should earn a living in a way that doesn't involve Wrong Action or Wrong Speech. So in Buddhism it is considered wrong livelihood to earn a living by writing novels or making films or music and entertainments like that because this is a form of idle chatter and it's unwholesome.
Or just by making money by lying like some salesmen, con men and that - in this case it's wrong speech in order to obtain a livelihood - so it comes under Right Livelihood and not under Wrong Speech. So in many instances when people think about making a living they usually think about not killing and stealing but you also have to be careful - for it to be a Right Livelihood it has to not involve these four wrong way of speaking as well.

After defining all those you have to work out how to do it in real life - that's the hard part - how to abstain from all these.

There's a sutta in which the Buddha he talks to his son Rahula and he explains to him there to always reflect on his actions. So he's explaining to us to always reflect upon our actions. So when we speak we should reflect either before, during or after and reflect upon whether our speech harms ourselves or harms other people and if we find that we've harmed ourselves or harmed other people then we should determine in our minds not to do that again in the future - so we don't have to feel guilty about having done the wrong thing - we just see it as being wrong, and then accept that and then determine in our minds to find a way out of it in the future.

Most people have difficulty about telling lies. Sometimes they're not big lies but small lies. Sometimes in the office someone rings up and the other person they don't want to speak to them and they tell you "Tell them I'm not here!" and what do you do? So you have to be skillful and work out different techniques to evade a question sometimes. I think the most skillful one I ever heard is the American Navy. If you ask them if they have nuclear weapons on their ships they always say:
"The policy of the American Government is neither to confirm nor deny the presence of nuclear weapons on our ships".
So sometimes when people ask you questions you can say "I don't either want to confirm or deny it". Sometimes it's not going to be beneficial to tell them the truth - so you can avoid it just by saying you don't want to answer the question - instead of just lying. You can be honest in that way and say that you don't want to answer it, or you can evade it just by saying that you neither confirm nor deny it. So there are different tricks you can have for that.

Those things you have to learn as you live and be aware and mindful and you'll see that there are different ways to get out of situations and not to lie. It's always best to be honest but sometimes people are honest but it's abusive speech. Sometimes you call someone an idiot when they are, but really you've done it with anger, so not all honest things are actually kusala (wholesome), not all honest speech. Sometimes it's also idle chatter even though it's true.

So a lot of people when they say things and you get into a fight with them they tell you that they're just telling you the truth to justify themselves but it doesn't necessarily work that way that that's also wholesome action. The truth can also be unwholesome - even though it's truthful it could be abusive towards somebody and done out of anger.

The best way to train yourself in speaking is to try and be mindful when you speak. This is a very difficult thing to do. I have a teacher in Burma who's really good at it. He's really mindful all the time when he speaks and he thinks carefully before he says anything - so I've seen somebody who can do it. I'm not very good at it myself - he's always telling me off. He always keeps reminding me to be mindful when I talk with people. I remember last time when I came to Australia he wrote me a letter and he said "Now you're in Australia you'll have to talk with a lot of people so just be mindful - mindful of what you say." He actually spent about 14 months in America once and he described his trip as just being constant talking - he had to talk for 14 months. People came to have interviews and he ended up having to counsel people, doing all sorts of things like that. He put up with it for 14 months. If you ask him about it he didn't have hardly any time to meditate while he was there but he's just very mindful when he talks. When the monks come to the West they have to do a lot more talking than we do in Burma but most people when you get talking you forget about what you're doing, get carried away with it. You have to practice - to speak slowly is one thing that helps. The Buddha advised the monks to speak slowly. It's less tiring on the mind, less tiring on the body. That's very hard in a Western society I think - sometimes people get busy and get faster and faster - but sometimes if you can just speak slowly, just a bit slower than normal that's also very helpful; and if you speak slowly and mindfully then you get less stressed out, less worn out when you have to talk for a long time - the faster you talk the more tired you get afterwards.

Q: If you write a novel and call it fiction (so your intention is not to deceive them) is that wrong speech?

A: It's not necessarily a lie but it's under idle chatter that it's wrong speech. Writing is a form of speech. Anything you use to

communicate comes under Right Speech - I was thinking of music itself - sometimes you get music without words - it's also a type of communication - they are trying to communicate some feeling to you.

Q: What about when the words are Dhamma?

A: The Buddha he didn't like it - so it's not the only thing wrong with it - but he didn't advise the monks to do that. People listen too much to the tune and get attached to the tune and they don't listen to the words - that was his objection to it. Even for the monks to recite with a long drawn out tone like they do in Sanskrit - he didn't like that - the monks aren't allowed to recite like that - although you see many monks who seem to be doing it (but we're not sure exactly what it entails). The Buddha allowed us when we recite to put an emphasis to try to enunciate clearly and also to make ourselves heard - they didn't have microphones - so to put some effort in - but to draw out the tones and to change them and make them into a melody just for entertainment - it becomes entertainment. So people spend too much time on the tone and the musical quality of it and the sound quality instead of thinking about the meaning - so he objected to it on those grounds. People get attached to the sound.

The Buddha didn't compose music I'm afraid and putting the Dhamma to music - I think the devas and that do it and lots of people have done it - but in a higher sense it's not the right way to convey Dhamma - to convey the teachings of the Buddha - I think the Buddha didn't like it. It doesn't have the potency because it's been mixed - it gets diffuse.

In the beginning the Buddha wasn't composing stuff like that and it had more effect in those days - there were lots more people who seemed to be doing a lot better in their meditation with less distractions - things were simpler. People used to just meditate and listen to the meaning of the words.

Especially since we've lost the meaning of them - the chants are really good if you know the meaning. The other day I had to go to a funeral for the Burmese so I did the chanting in Burmese Pali. I had planned to read it out in English so people would know what I was saying - like a

translation of some of the stuff - because they don't know what it means, and it's the meaning that is the most important part of it - not just sounds. In the Buddha's day you understood it straight away - didn't need a translation and the Buddha he allowed us to teach in our own languages and to learn Dhamma in our own languages. So he wasn't trying to keep the Dhamma in some foreign language. He didn't want it to be translated into Sanskrit - there's part of that in the Vinaya where some Brahmins come to him and wanted to put the Dhamma into Sanskrit because it's a better sound and then the Buddha he refused their request.

So I think the Buddha he just wanted us to know the meaning of things. With time it's become ritual - people just listen to the sound and say "It sounds good" but it would be better if we knew the meaning of what the monks chant - that would be the most important part. The monks know the meaning so they enjoy chanting - they know what they're talking about - so they're the only ones who really get benefit out of it sometimes. When we recite some of the suttas it's very good for us - it reminds us of many things - we recite them to ourselves or recite them with people. We know what we're talking about but there are very few other people who do.

As we've gone on through time - the Buddha he spoke in an everyday language and so later we've had problems with the language because the Pali nobody uses it anymore - so it's become a dead language. So to learn what the Buddha spoke, to understand the Dhamma is more difficult now. So gradually with time you lose the meaning of it, you have to study more, then you have to learn grammar and you have to waste more time on that - so just to learn what he spoke or learn the meaning of it takes a lot more time than it did in those days. You could get straight into practice, you could memorise a sutta very easily in those days because it's in your own language. When I memorise something in Pali I have to go through every letter - if you try to memorise something in English in a few seconds you can get one sentence, just memorise it. The words you already know and the grammar you can tell when it's wrong but when you memorise something in a foreign language if you're not good at it you can't tell the grammar's wrong, you can make a mistake and memorise it wrong and when you study with Pali

sometimes you start off with every letter until you get good at grammar then sometimes if you know the meaning of them as you go through you can tell it's wrong sometimes but if it's in your own language it's much easier. So I think gradually if you put Dhamma to music and things like that you make it more diffuse so it has less effect - really it's not for entertainment - it's something much deeper than that. With music and entertainment and novels they're for entertainment - a lot of them instill greed, anger and delusion in people - and that's what the Buddha had against them. The people who listen to them - it doesn't lead them to any benefit or lead them out of suffering. Sometimes there's a little bit in it but in general most novels and things like that they're really pointless - they encourage people to be more greedy, more stupid or more deluded - just take you away from reality for a while - a little holiday - movies is the same. Some of them do have some deeper content in them so it's mixed in there so they'd be less reprehensible probably, less blameworthy if they have some sort of intelligent content in them but the majority of movies and novels are just a waste of time - of not much benefit - just burning up time.
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RULE INDEX This index lists the summaries of the training rules given in this book, organized by topic. The Sekhiya rules have not been incl because they are short, deal almost exclusively with etiquette, and are already organized l their own chapter. I have included short summaries of the Adhikarana-Samatha rules, eve summaries do not appear in the chapter discussing those rules. The rules are divided major categories, dealing with Right Speech, Right Action, Right Livelihood, Communal ha etiquette of a contemplative. The first three categories -- the factors of the Noble Eightfold make up the training in heightened virtue -- show in particular how the training rules rela Buddhist path as a whole. These five categories are not sharply distinct types. Instead are more like the colors in the band of light thrown off by a prism -- discernably different, b into one another with no sharp dividing lines. Right Speech, for instance, often shades int harmony, just as Right Livelihood shades into personal etiquette. Thus the placement of a in one category rather than another has been a somewhat arbitrary process. There are such as Pacittiyas 46 & 85 -- where the reason for the placement of the rule will become c a reading of the detailed discussion of the rule in the text. Each rule is followed by a two-part code. The first part, before the slash, gives the rule's number in its section of the The second part gives the page number for the discussion of the rule in this book.

Right Speech

~~~~~~~~~~~~ M.117 defines wrong speech as lying, divisive speech, abusive speech,

Lying ~~~~~ Making an unfounded charge to a bhikkhu that he has committed a p offense, in hopes of having him disrobed, is a sanghadisesa offense. (Sg 8/129) Dist evidence while accusing a bhikkhu of having committed a parajika offense, in hopes of l disrobed, is a sanghadisesa offense. (Sg 9/138) The intentional effort to misrepresen to another individual is a pacittiya offense. (Pc 1/260) Making an unfounded charge t -- or getting someone else to make the charge to him -- that he is guilty of a sanghadise offense is a pacittiya offense. (Pc 76/448) Divisive speech ~~~~~~~~~~~~~~~~ Tale- bhikkhus, in hopes of winning favor or causing a rift, is a pacittiya offense. (Pc 3/266) Abusive speech ~~~~~~~~~~~~~~~ An insult made with malicious intent to another bhikk pacittiya offense. (Pc 2/263) Idle chatter ~~~~~~~~~~~~ Visiting lay families -- witho having informed an available bhikkhu -- before or after a meal to which one has been in is a pacittiya offense except during the robe season or any time one is making a robe. (

Entering a village, town, or city during the period after noon until the following dawn, w having taken leave of an available bhikkhu -- unless there is an emergency -- is a p offense. (Pc 85/467)

Right Action

~~~~~~~~~~~~ M.117 defines wrong action as killing living beings, taking what is not giv engaging in sexual misconduct. Killing ~~~~~~~ Intentionally bringing about the untim of a human being, even if it is still a fetus, is a parajika offense. (Pr 3/66) Pouring wa that one knows to contain living beings -- or having it poured -- on grass or clay is a pac

offense. Pouring anything that would kill the beings into such water -- or having it p
-- is also a pacittiya offense. (Pc 20/317) Deliberately killing an animal -- or having it killed
a pacittiya offense. (Pc 61/420) Using water, knowing that it contains living beings th
die from one's use, is a pacittiya offense. (Pc 62/423) Taking what is not given
~~~~~~~~~~~~~~~~~~~~~~~~~ The theft of anything worth 1/24 ounce troy of gold or mo
parajika offense. (Pr 2/50) Having given another bhikkhu a robe on a condition and then
and displeased -- snatching it back or having it snatched back is a nissaggiya pacittiya
25/246) Making use of cloth or a bowl stored under shared ownership -- unless the sh
ownership has been rescinded or one is taking the item on trust -- is a pacittiya offense.
59/415) Sexual Misconduct ~~~~~~~~~~~~~~~~~ Voluntary sexual intercourse -- ge
oral -- with a human being, non-human being, or common animal is a parajika offe
1/45) Intentionally causing oneself to emit semen, or getting someone else to cause
semen -- except during a dream -- is a sanghadisesa offense. (Sg 1/90) Lustful bodil
with a woman whom one perceives to be a woman is a sanghadisesa offense. (Sg 2/10
lustful remark to a woman about her genitals, anus or about performing sexual intercou
sanghadisesa offense. (Sg 3/110) Telling a woman that she would benefit from havin
intercourse with oneself is a sanghadisesa offense. (Sg 4/115) Getting an unrelated bhik
dye, or beat a robe that has been used at least once is a nissaggiya pacittiya offense.
4/182) Getting an unrelated bhikkhuni to wash, dye, or card wool that has not been m
cloth or yarn is a nissaggiya pacittiya offense. (NP 17/214) Lying down at the same t
same lodging with a woman is a pacittiya offense. (Pc 6/276) Teaching more than si
Dhamma to a woman, except in response to a question, is a pacittiya offense unless a
knowledgeable man is present. (Pc 7/280) Exhorting a bhikkhuni about the eight vows of
when one has been authorized to do so by the Community -- is a pacittiya offense.
21/320) Exhorting a bhikkhuni on any topic at all after sunset -- except when she requ
is a pacittiya offense. (Pc 22/323) Going to the bhikkhunis' quarters and exhorting a bhik
the eight vows of respect -- except when she is ill or has requested the instruction --
pacittiya offense. (Pc 23/325) Giving robe-cloth to an unrelated bhikkhuni without receivi
anything in exchange is a pacittiya offense. (Pc 25/326) Sewing a robe -- or having one s
unrelated bhikkhuni is a pacittiya offense. (Pc 26/327) Traveling by arrangement with
from one village to another -- except when the road is risky or there are other dang
a pacittiya offense. (Pc 27/329) Traveling by arrangement with a bhikkhuni upriver or do
the same boat -- except when crossing a river -- is a pacittiya offense. (Pc 28/331)
or lying down alone with a bhikkhuni in a place out of sight and out of hearing with no o
present is a pacittiya offense. (Pc 30/335 & 389) Sitting or lying down with a woman
a private, secluded place with no other man present is a pacittiya offense. (Pc 44/3
Sitting or lying down alone with a woman in an unsecluded but private place with no on
is a pacittiya offense. (Pc 45/389) Traveling by arrangement with a woman from one
~~~~~~~~~~~~~~~~~~~~~~~~~

another is a pacittiya offense. (Pc 67/432) Right Livelihood ~~~~~~~~~~~~~~~~ M.117 defines wrong livelihood as scheming, persua hinting, belittling, and pursuing gain with gain. General ~~~~~~~ Deliberately lying another person that one has attained a superior human state is a parajika offense. (Pr Acting as a go-between to arrange a marriage, an affair, or a date between a man and married to each other is a sanghadisesa offense. (Sg 5/117) Engaging in trade with one's co-religionists is a nissaggiya pacittiya offense. (NP 20/225) Persuading a don to oneself a gift that he or she had planned to give to the Community -- when one knows intended for the Community -- is a nissaggiya pacittiya offense. (NP 30/256) Tellin unordained person of one's actual superior human attainments is a pacittiya offense. (P Persuading a donor to give to another individual a gift that he or she had planned to giv Community -- when one knows that it was intended for the Community -- is a pacittiya o 82/256 & 461) Robes ~~~~~ Keeping a piece of robe-cloth for more than ten days determining it for use or placing it under dual ownership -- except when the end-of-vas kathina privileges are in effect -- is a nissaggiya pacittiya offense. (NP 1/163) Being i separate zone from any of one's three robes at dawn -- except when the end-of-vassa c privileges are in effect, or one has received formal authorization from the Community -- nissaggiya pacittiya offense. (NP 2/172) Keeping out-of-season cloth for more than 30 da not enough to make a requisite and one has expectation for more -- except when th end-of-vassa and kathina privileges are in effect -- is a nissaggiya pacittiya offense. (N Accepting robe-cloth from an unrelated bhikkhuni without giving her anything in exchan nissaggiya pacittiya offense. NP 5/184) Asking for and receiving robe-cloth from an u lay person, except when one's robes have been stolen or destroyed, is a nissaggiy offense. (NP 6/186) Asking for and receiving excess robe-cloth from unrelated lay pe one's robes have been stolen or destroyed is a nissaggiya pacittiya offense. (NP 7/189 lay person who is not a relative is planning to get a robe for one, but has yet to ask one of robe one wants: Receiving the robe after making a request that would raise its c nissaggiya pacittiya offense. (NP 8/193) When two or more lay people who are not one's planning to get separate robes for one, but have yet to ask one what kind of robe one Receiving a robe from them after asking them to pool their funds to get one robe -- out o desire for something fine -- is a nissaggiya pacittiya offense. (NP 9/195) Making a fe blanket/rug with silk mixed in it for one's own use -- or having it made -- is a nissaggiya offense. (NP 11/206) Making a felt blanket/rug entirely of black wool for one's own us -- or having it made -- is a nissaggiya pacittiya offense. (NP 12/208) Making a felt bla that is more than one-half black wool for one's own use -- or having it made -- is a nissa pacittiya offense. (NP 13/208) Unless one has received authorization to do so from the making a felt blanket/rug for one's own use -- or having it made -- less than six years one's last one was made is a nissaggiya pacittiya offense. (NP 14/209) Making a felt

for one's own use -- or having it made -- without incorporating a one-span piece of old fe
nissaggiya pacittiya offense. (NP 15/211) Seeking and receiving a rains-bathing cloth b
fourth month of the hot season is a nissaggiya pacittiya offense. Using a rains-bath
before the last two weeks of the fourth month of the hot season is also a nissaggiya pac
offense. (NP 24/242) Taking thread that one has asked for improperly and getting
to weave cloth from it -- when they are unrelated and have not made a previous offer to
nissaggiya pacittiya offense. (NP 26/248) When donors who are not relatives -- and h
invited one to ask -- have arranged for weavers to weave robe-cloth intended for or
Receiving the cloth after getting the weavers to increase the amount of thread used in it
nissaggiya pacittiya offense. (NP 27/250) Keeping robe-cloth offered in urgency past
the robe season after having accepted it during the last eleven days of the Rains R
nissaggiya pacittiya offense. (NP 28/252) When one is living in a dangerous wilderness a
month after the fourth Kattika full moon and has left one of one's robes in the village
one normally goes for alms: Being away from the abode and the village for more than s
nights at a stretch -- except when authorized by the Community -- is a nissaggiya pacitti
(NP 29/253) Wearing an unmarked robe is a pacittiya offense. (Pc 58/413) Acquiring a
sitting cloth after making it -- or having it made -- for one's own use is a pacittiya offense
requiring that one cut the cloth down to size before confessing the offense. (Pc 89/475)
Acquiring an overly large skin-eruption covering cloth after making it -- or having it made
one's own use is a pacittiya offense requiring that one cut the cloth down to size be
confessing the offense. (Pc 90/477) Acquiring an overly large rains-bathing cloth after ma
or having it made -- for one's own use is a pacittiya offense requiring that one cut the
down to size before confessing the offense. (Pc 91/478) Acquiring an overly large ro
making it -- or having it made -- for one's own use is a pacittiya offense requiring that
cut the robe down to size before confessing the offense. (Pc 92/478) Food ~~
Eating any of the five staple foods that a lay person has offered as the result of a bhikkh
prompting -- unless the lay person was already planning to offer the food before her pro
a pacittiya offense. (Pc 29/333) Eating food obtained from the same public alms cente
running, unless one is too ill to leave the center, is a pacittiya offense. (Pc 31/340)
Eating a meal to which four or more individual bhikkhus have been specifically invited --
special occasions -- is a pacittiya offense. (Pc 32/342)) Eating a meal before going to
meal to which one was invited, or accepting an invitation to one meal and eating els
instead, is a pacittiya offense except when one is ill or at the time of giving cloth or maki
(Pc 33/348) Accepting more than three bowlfuls of food that the donors prepared for
use as presents or as provisions for a journey is a pacittiya offense. (Pc 34/352) Eati
or non-staple food that is not left-over, after having earlier in the day finished a meal dur
one turned down an offer to eat further staple food, is a pacittiya offense. (Pc 35/35
Eating staple or non-staple food in the period after noon until the next dawn is a pacittiy

(Pc 37/362) Eating food that a bhikkhu -- oneself or another -- formally received on a day is a pacittiya offense. (Pc 38/364) Eating finer foods, after having asked for them for sake -- except when ill -- is a pacittiya offense. (Pc 39/367) Eating food that has not formally given is a pacittiya offense. (Pc 40/370) Eating staple or non-staple food, a having accepted it from the hand of an unrelated bhikkhuni in a village area, is a patidesaniya offense. (Pd 1/480) Eating staple food accepted at a meal to which one ha invited and where a bhikkhuni has given directions, based on favoritism, as to which bhi get which food, and none of the bhikkhus have dismissed her, is a patidesaniya offense 2/483) Eating staple or non-staple food, after accepting it -- when one is neither ill no invited -- at the home of a family formally designated as "in training," is a patidesaniya o (Pd 3/484) Eating an unannounced gift of staple or non-staple food after accepti a dangerous wilderness abode when one is not ill is a patidesaniya offense. (Pd 4/485) Lodgings ~~~~~~~~ Building a plastered hut -- or having it built -- without a sponso destined for one's own use, without having obtained the Community's approval, is a san offense. Building a plastered hut -- or having it built -- without a sponsor, destined f one's own use, exceeding the standard measurements, is also a sanghadisesa offense. Building a hut with a sponsor -- or having it built -- destined for one's own use, without h obtained the Community's approval, is a sanghadisesa offense. (Sg 7/128) When a building or repairing a large dwelling for his own use, using resources donated by anoth reinforce the window or door frames with more than three layers of roofing material plaster. To exceed this is a pacittiya offense. (Pc 19/315) Acquiring a bed or bench w longer than eight Sugata fingerbreadths after making it -- or having it made -- for one's use is a pacittiya offense requiring that one cut the legs down before confessing the offe 87/471) Acquiring a bed or bench stuffed with cotton down after making it -- or having for one's own use is a pacittiya offense requiring that one remove the stuffing before co offense. (Pc 88/473) Medicine ~~~~~~~~ Keeping any of the five tonics -- gh fresh butter, oil, honey, or sugar/molasses -- for more than seven days, unless one to use them only externally, is a nissaggiya pacittiya offense. (NP 23/236) When a su made an offer to supply medicines to the Community: Asking the him/her for medicine terms of the offer when one is not ill, or for medicine to use for a non-medicinal purp a pacittiya offense. (Pc 47/393) Money ~~~~~ When a fund has been set up with indicated by a bhikkhu: Obtaining an article from the fund as a result of having prompte steward more than the allowable number of times is a nissaggiya pacittiya offense. (NP Taking gold or money, having someone else take it, or consenting to its being placed do for oneself, is a nissaggiya pacittiya offense. (NP 18/214) Obtaining gold or money trade is a nissaggiya pacittiya offense. (NP 19/220) Bowls and other requisites ~~~~~~~~~~~~~~~~~~~~~~~~~~ Carrying wool that has not been made into cloth or yar three leagues is a nissaggiya pacittiya offense. (NP 16/212) Keeping an alms bowl fo

ten days without determining it for use or placing it under dual ownership is a nissaggiya pacittiya offense. (NP 21/231) Asking for a new alms bowl when one's current bowl is no repair is a nissaggiya pacittiya offense. (NP 22/234) Acquiring a needle box made o ivory, or horn after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one break the box before confessing the offense. (Pc 86/470)

Communal Harmony ~~~~~~~~~~~~~~~~~ To persist in one attempts at a schism, after the third announcement of a formal rebuke in a meeting of th is a sanghadisesa offense. (Sg 10/140) To persist in supporting a potential schismati third announcement of a formal rebuke in a meeting of the Community, is a sangha offense. (Sg 11/147) To persist in being difficult to admonish, after the third announc a formal rebuke in the Community, is a sanghadisesa offense. (Sg 12/148) To persist third announcement of a formal rebuke in the Community -- in criticizing an act of banish performed against oneself is a sanghadisesa offense. (Sg 13/150) When a trustworth follower accuses a bhikkhu of having committed a parajika, sanghadisesa, or pacittiya o sitting alone with a woman in a private, secluded place, the Community should inves charge and deal with the bhikkhu in accordance with whatever he admits to having done When a trustworthy female lay follower accuses a bhikkhu of having committed a sangh pacittiya offense while sitting alone with a woman in a private place, the Community sho investigate the charge and deal with the bhikkhu in accordance with whatever he ad having done. (Ay 2/161) Telling an unordained person of another bhikkhu's serious offens unless one is authorized by the Community to do so -- is a pacittiya offense. (Pc 9/288) Persistently replying evasively or keeping silent in order to conceal one's own offenses w questioned in a meeting of the Community -- after a formal charge of evasiveness or uncooperativeness has been brought against one -- is a pacittiya offense. (Pc 12/300) Community official is innocent of prejudice: Criticizing him within earshot of another bhi pacittiya offense. (Pc 13/303) When one has set a bed, bench, mattress, or stool bel the Community out in the open: Leaving its immediate vicinity without putting it awa arranging to have it put away is a pacittiya offense. (Pc 14/305) When one has sp bedding out in a dwelling belonging to the Community: Departing from the monastery w away or arranging to have it put away is a pacittiya offense. (Pc 15/307) Encroac another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, wi purpose of making him uncomfortable and forcing him to leave, is a pacittiya offens 16/310) Causing a bhikkhu to be evicted from a dwelling belonging to the Community primary motive is anger -- is a pacittiya offense. (Pc 17/312) Sitting or lying down on bench with detachable legs on an unplanked loft in a dwelling belonging to the Commun pacittiya offense. (Pc 18/314) Saying that a properly authorized bhikkhu exhorts the bhikl for the sake of personal gain -- when in fact that is not the case -- is a pacittiya offense. 24/325) Deliberately tricking another bhikkhu into breaking Pacittiya 35, in hopes of fi

fault with him, is a pacittiya offense. (Pc 36/360) Speaking or acting disrespectfu
when being admonished by another bhikkhu for a breach of the training rules is a pacitti
offense. (Pc 54/407) Agitating to re-open an issue, knowing that it was properly dealt
a pacittiya offense. (Pc 63/424) Not informing other bhikkhus of a serious offense that on
another bhikkhu has committed -- out of a desire to protect him either from having to ur
penalty or from the jeering remarks of other bhikkhus -- is a pacittiya offense. (Pc 64/42
Acting as the preceptor in the ordination of a person one knows to be less than 20 years
pacittiya offense. (Pc 65/428) Refusing -- after the third announcement of a formal rebuke
meeting of the Community -- to give up the wrong view that there is nothing wrong in int
transgressing the Buddha's ordinances is a pacittiya offense. (Pc 68/434) Consortin
in communion, or lying down under the same roof with a bhikkhu who has been suspen
restored -- knowing that such is the case -- is a pacittiya offense. (Pc 69/437)
Supporting, receiving services from, consorting, or lying down under the same roof with
novice -- knowing that he has been expelled -- is a pacittiya offense. (Pc 70/439) Say
something as a ploy to excuse oneself from training under a training rule when being a
another bhikkhu for a breach of the rule is a pacittiya offense. (Pc 71/442) Criticizing
discipline in the presence of another bhikkhu, in hopes of preventing its study, is a pacit
offense. (Pc 72/443) Using half-truths to deceive others into believing that one is
ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in f
times, and a formal act exposing one's deceit has been brought against one, is a pa
offense. (Pc 73/445) Giving a blow to another bhikkhu, when motivated by anger, is a
pacittiya offense. (Pc 74/446) Making a threatening gesture against another bhikkhu whe
motivated by anger is a pacittiya offense. (Pc 75/448) Saying to another bhikkhu that he
a rule unknowingly, simply for the purpose of causing him anxiety, is a pacittiya offe
77/449) Eavesdropping on bhikkhus involved in an argument over an issue -- with the
using what they say against them -- is a pacittiya offense. (Pc 78/451) Complaining a
formal act of the Community to which one gave one's consent -- if one knows that the a
out in accordance with the rule -- is a pacittiya offense. (Pc 79/452) Getting up and
a meeting of the Community in the midst of a valid formal act -- without having first give
consent to the act and with the intention of invalidating it -- is a pacittiya offense. (P
80/455) After participating in a formal act of the Community giving robe-cloth to a Co
official: Complaining that the Community acted out of favoritism is a pacittiya offense. (
81/458) When the Community is dealing formally with an issue, the full Community m
as must all the individuals involved in the issue; the proceedings must follow the pattern
the Dhamma and Vinaya. (As 1/511) If the Community unanimously believes that a b
innocent of a charge made against him, they may declare him innocent on the basis
memory of the events. (As 2/512) If the Community unanimously believes that a bhikkhu
while committing offenses against the rules, they may absolve him of any responsibility

offenses. (As 3/513) If a bhikkhu commits an offense, he should willingly undergo the appropriate penalty in line with what he actually did and the actual seriousness of the of 4/513) If an important dispute cannot be settled by a unanimous decision, it should be to a vote. The opinion of the majority, if in accord with the Dhamma and Vinaya, is then decisive. (As 5/513) If a bhikkhu admits to an offense only after being interrogated in formal meeting, the Community should carry out an act of censure against him, rescindi he has mended his ways. (As 6/514) If, in the course of a dispute, both sides act in w unworthy of contemplatives, and the sorting out of the penalties would only prolong dispute, the Community as a whole may make a blanket confession of its light offenses.

The Etiquette of a Contemplative

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~ Training a novice or lay person to recite passa rote is a pacittiya offense. (Pc 4/267) Lying down at the same time, in the same lodging, or layman for more than three nights running is a pacittiya offense. (Pc 5/271) D soil or commanding that it be dug is a pacittiya offense. (Pc 10/292) Intentionall cutting, burning, or killing a living plant is a pacittiya offense. (Pc 11/294) Handing fo medicine to a mendicant ordained outside of Buddhism is a pacittiya offense. (Pc 41/38 almsround with another bhikkhu: Sending him back so that he won't witness any misco planning to indulge in is a pacittiya offense. (Pc 42/383) To sit down intruding on a m woman in their private quarters -- when one or both are sexually aroused, and when bhikkhu is not present -- is a pacittiya offense. (Pc 43/384) Watching a field army -- o similar large military force -- on active duty, unless there is a suitable reason, is a pacitti offense. (Pc 48/397) Staying more than three consecutive nights with an army on active -- even when one has a suitable reason to be there -- is a pacittiya offense. (Pc 49/399 to a battlefield, a roll call, an array of the troops in battle formation, or to see a review of battle units while one is staying with an army is a pacittiya offense. (Pc 50/400) Takin intoxicant is a pacittiya offense regardless of whether one is aware or not that it is an int (Pc 51/402) Tickling another bhikkhu is a pacittiya offense. (Pc 52/405) Jumping and s the water for fun is a pacittiya offense. (Pc 53/406) Attempting to frighten another b is a pacittiya offense. (Pc 55/409) Lighting a fire to warm oneself -- or having it lit -- w one does not need the warmth for one's health is a pacittiya offense. (Pc 56/409) Bathing more frequently than once a fortnight when residing in the middle Ganges Valle certain occasions, is a pacittiya offense. (Pc 57/411) Hiding another bhikkhu's bowl sitting cloth, needle case, or belt -- or having it hid -- either as a joke or with the purpose of annoying him, is a pacittiya offense. (Pc 60/419) Traveling by arrangem group of thieves from one village to another -- knowing that they are thieves -- is a pacit offense. (Pc 66/430) Entering a king's sleeping chamber unannounced, when both the k queen are in the chamber, is a pacittiya offense. (Pc 83/461) Picking up a valuable, o it picked up, with the intent of putting it in safe keeping for the owner -- except when one
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it in a monastery or in a dwelling one is visiting -- is a pacittiya offense. (Pc 84/463)

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info.....Beginning of file.....INTRODUCTIONBecause
the rules of chado are binding upon both host and guests, these noteshave been prepared s
of the code of conduct which istraditionally employed. They are provided in the hope that th
youto enjoy the evening to the full, and will be repeated by the host at theappropriate time...
no need to worry, provided a visitor acts inthe spirit of harmony and mutual respect, he or sh
to be anhonoured guest.ENTERINGBefore knocking at the door, please note whether water
or acontainer of water placed at the porch. If it has not, please wait. If it has,please knock,
will be greeted. Ideally, you should come at 7.30 p.m.,fifteen minutes before the ceremony b
remove your shoes and leavethem in the hall. Anything else not required during the ceremo
coatsetc) should be left in the room at the end of the corridor. This room alsoserves as a sm
during the intermission.When asked to enter the 'Dojo', which serves as the tea room on this
occasion,please bow (standing bow) towards the tokonoma (the alcove containingornament
'safu' placed around the room, and on each of thesewill be an envelope in which the utensils
in 'zenrei' andrequired for the ceremony, have been placed. Your name will have been writte
 Please bow to the safu, remove the envelope, and holding it, sitdown, kneeling with your leg
of the safu. If you do not requirea safu, pick it up and place it in front of you (it will then be re
Placethe envelope on the floor to your left. Please remain silent.BOWING WHEN SEATED
all bows are performed from that position. When approached,spoken to or given food or drin
guest or the host, or whenaddressing one of these, you should bow 'shinrai' (the hands as in
back and head bowed slightly less), and when addressing or responding toanother guest the
be used (fingertips only touch the floor,and the back and head are bowed fractionally).THE U
UTENSILSThe items brought for the ceremony are used as follows:One cotton cloth is used
the edge of a bowl, when you haveused it.The silk cloth is used to pat around your mouth be
courses.The second cotton cloth (or paper napkin) is used as a pad to support the bowlwhic
and as insulation.The short skewer is used for picking up dry and moist sweetmeats.The lon

for picking up small savouries.THE KAISEKI MEALBecause of the varied tastes of the guest
to cause offence toanyone, the Kaiseki meal prepared for this occassion has been varied sli
traditional fare. Please allow the principal guest(s) who have servedyou to start before you
begin with a bowl of hot water to drink in order to clear the palate. Whenyou have finished,
bowl and place it to your right side, thenpat your mouth dry.When all the guests have finishe
liberty to chat. The conversationduring the ceremony is usually about the meal, the occassi
orthe decorations. Questions on these matters are welcomed by the host, but'gossip' shoul
it is considered an insult to the occassion.The meal proper begins with a bowl of miso soup
mountain'garnish. (You drink direct from the bowl, first turning it twice in a clockwisedirectio
degrees each time). This soup, and its garnish, are entirelyvegan. You will also receive a p
to eat with the soup. Youshould hold it on the flat of your hand, holding the open napkin und
other hand to catch any pieces which might escape. The topping is alledible, and is again a
ocean and mountain food, designed tocomplement the soup garnish.When putting the soup
eat the rice cake, the bowl shouldbe placed on the floor to your right. When you have finish
signal,please place the bowl on the floor in front of you. When everyone has finished,it will
collected.You are next presented with specially prepared vol au vont cases containingseafo
guests who do not eat shellfish, rice crackers with soyaspread will be presented. It is for the
that the longer skewers areused. When you have finished, place the longer skewer in front
everyone has finshed their savouries, the long skewers and platters etcwill be removed, afte
should be observed whilst the kettle is puton for tea. Warm saki is then poured by the host
(water will bepoured for those guests who do not drink alcohol), using the small bowlsorigina
the hot water. When everybody has been served, on a signalfrom the host, everybody lifts
after turning it a half circle intwo quarter turns (clockwise), drinks in unison, taking only one
thenplacing the bowl on the floor to the left. Small sweetmeats are also offered atthis time,
red bean jelly cube, and the other a marzipan ball withglace cherry topping, on a green marz
traditional to take onlyone of the cubes, but two of the glace cherry topped sweets may be ta
skewered with the shorter skewer and placed on the napkin.When the principal guest(s) hav
and drinking, speaking may beginagain; the sweetmeets are eaten, and the sake drunk. Wh
thesake, the rim of the cup should be wiped before it is put down in front of you.INTERMISS
intermission follows (fifteen minutes). During this period, those whowish to smoke should w
outer room. Traditionally, this time isused to view and comment on the decorations in the ro
thetokonoma, screens, utensils, artifacts, etc. A gong or bell is struck when itis time to conti
the taking of tea. Guests having a gift to present,either to 'show a true face', or to mark the
should bring them intothe dojo at this stage of the proceedings and place them behind the s
beforesitting, since this is the beginning of the final and most important stage ofthe ceremon
TEAThick (strong) tea is taken without general conversation, although politecomments or pl
often exchanged quietly between guests and thehost, or between the principal guest(s) and
the guests have taken their places, the host begins to prepare the'thick' tea. Using the ladl

little hot water into the ceremonialbowl, pours it out, and wipes the bowl with a special cloth.
known as'purifying the bowl'.He then scoops some powdered tea into the bowl, arranging it i
moundin the centre. This is repeated as many times as is required, according to thenumber
present. Hot water is then ladled onto the tea, which is thenkneaded into a paste with the w
is then added until the bowlcontains the right amount of liquid.The utensils are then wiped, a
is slid along the floor to theprincipal guest, who (after bowing) picks it up, bows with it in his
(aclean cloth/pad must be used), and makes an apology to the other guests (fortaking tea be
(or she) then turns the bowl as previously, andsips from it. The edge of the bowl is then wip
passed to thenext guest, who turns it, sips the tea, wipes it and passes it on, until all thegues
drunk from it.Traditionally, each guest takes three and a half sips of thick tea, but thereare u
three guests at a tea ceremony, and a maximum of five. Sincewe are honoured by having s
evening, and wish to use our mostspecial ceremonial bowl, you are asked to take only one s
thebowl to the next guest.The last guest to drink returns the bowl to the host, bowing when c
so.Conversation may then resume.Dry sweets are offered next, and up to three of these ma
placedon the silk napkin to the left, to await the serving of thin (weak) tea. Thesesweets are
but not vegan.The small tea bowls will have been removed and washed by this time, and wil
possession of the host. It is traditional for one small bowl to be used,this being filled, the tea
the first guest, and the bowl cleaned andrefilled for the next guest...etc. However, this would
impracticable with somany guests as are present on this occassion. For this reason, a bowl
be prepared for each guest in his or her own bowl.When your bowl is slid to you, you should
the right hand and placethe left hand (with pad) underneath it. When the principal guest(s) b
should be drunk, and the dry sweets eaten. When you have finished, pleaseput away the sm
marks the completion of tea drinking.PRESENTING GIFTSIf the host has a gift to present to
presented now. Similarly,if any gifts are to be exchanged or presented by guests, this is the
theceremony when it should occur. If he has a gift to present, the host bowstowards the gue
is intended, who should then rise and approach thehost, sitting again in the kneeling posture
then presented.When the host has presented his gift(s), guests should present theirs to each
is their intention, but it is the presenter who rises and goes tothe potential recipient, taking th
with him or her. If a gift is to bemade to the host, it is left until the guests have exchanged g
between them,if this is their intention, since the receipt of gifts by the host marks the endof th
ceremony.CHADOThe 'Way of Tea' is intended to be a microcosm of life. For this reason it
of the host to attempt to symbolise a particular aspect of lifethrough the food and drink provi
ceremony. On this occasion theintention has been to provide each of the five tastes, namely
sweet,sour, spicy, and salty.The 'Chado' ceremony which you have graciously consented to
eveningis performed in the manner known as 'Wabi Cha', which means 'tea of simpletaste',
according to the principles of Ch'an Tao Chia. Thetype of Chado ceromony to which it confo
'Kaiseki', or 'warmstone'. This type of ceremony is named after the practice of early Taoists
who, frequently being hungry on retiring for the night, would take withthem to bed, a warm st

cloth, which was used in much the same wayas a hot water bottle, to relieve the pangs of hu
provided inthis evening's ceremony is intended to fulfil this function of relieving thefeeling of
hunger.The philosophy of chado is to engender mutual respect, harmony and tranquility.It is
evening's ceremony will go some way towards furtheringthat philosophy.THE OCCASIONTh
takes place on the fifty-second birthday of Shih-tienRoshi, who is your host, and has been a
to celebrate theofficial opening of The Centre for the Study and Practice of Ch'an Tao Chia,
as 'Shih- Tien Gakkai' (The 'Stony Ground' School). It istherefore intended to be a happy as
occasion.Traditionally, the thick tea used in the tea ceremony provides the bitter tastereferre
earlier, but in order to give consideration to the Western palate,and because it is hoped that
remember this evening as a happy ratherthan a bitter occasion, one of the principal guests
considerable troubleto obtain a Japanese mountain tea which does not have such a bitter'af
exists with some teas used in Chado. The thin tea is also amountain tea, but comes from m
incorporating both Chinese andJapanese tea in this ceremony, it is intended to have symbol
thatCh'an Tao Chia owes a debt to the masters from both of these nations. The musicplaye
intermission was specially recorded by another principalguest, and many of the artifacts and
were provided by past andpresent students. Our thanks are conveyed to all these good peo
you for honouring us by your attendance at this gathering.....End of
file.....

Rape My Mom (How teasing lead to a rape)
byvarun©

Fucking mom

I'm 25years old. I'm a regular viewer and would like to share my story with you all. this story
and my mom pretty who is around 36 years and just mind blowing, gorgeous with large tits.

My father is a charted accountant, so my cousin had brought a file from his dad. We reache
afternoon and came to know that my dad was out of town and would be returning after a we
bit disappointed as we had some work with him. but still we managed to hang on as we plan
another three to four days. After we had dinner we decided to watch TV. I got in bed beside
time wearing a sari and started touching her belly which I used to do very often with her. at f
resisted a bit but then gave in. I started caressing her belly .After some time my cousin got u
he is going to sleep in the next room on which mom said that we both can sleep in her room
problem. we both agreed to it and said that we are going to change our dress. I changed my
and laid my self down on the bed.

Then she came and lied down beside me my cousin dropped in and lied down beside her so
and we both covered ourselves in one blanket. Soon she was asleep & I was busy stroking
pushing my dick in her ass. Then my hands moved over to her tits and there I found my cou
groping my mom I didn't say anything & started pressing her boobs and sometime I would to
was getting hard and wanted her badly so I just opened her blouse and started sucking her
time my cousin was up and now he also joined and started licking her pussy. I removed the
breasts were hard as rock and her nipple were just like marbles. I immediately took out my c
sucking her breasts meanwhile my cousin was busy sucking her pussy She was moaning a
tongue in and out of her pussy. she had an orgasm and she became wide awake .She stare
then as my cousin moved away she started to curse me and hit me both with shame & guilt.

Listening to this my cousin also came in with a rope and told me to help him to tie her up to
both tied her up in such a way that her legs were spread as much as they can then my cous
out his clothes and then he showed her his dick which was really big when she saw it she st
not to insert it into her pussy otherwise she will die. then he lowered himself on her and start
on her lips and their tongues inter-mingled. then he moved down and started eating her brea
one stroke he tried entering his dick into her tight pussy due to which she screamed loudly.
take it easy but he refused saying that he will tear her pussy apart. I asked him why he want
he said that once he tried to fuck her but she warned him saying not to do it ever again othe
surely tell everybody in the house about it. and now she is a whore wanting him to fuck her.

pretty started apologizing and saying that he can fuck her when ever he wants but to leave h
otherwise she will die of pain.

Then she asked me to tell him not to do it but I said that she has to pay for what she did. Lis
my cousin started laughing and I moved over to her mouth and inserted my dick in her mout
to bite it other wise she will have a real tough time. now my cousin was getting hotter and im
with his full strength he inserted his dick into her pussy and as my dick was in her mouth she
a noise and started wriggling in pain but he was not able to insert his dick fully into her pussy
made an effort to push it into her pussy and he finally got into her. after that he didn't stop bu
riding her like he was on a horse back and mean while pretty started crying due to pain but v
this. after riding her for about 20 minutes he said that he is going to cum and he cummed int
there was no sign of opposition from pretty. then he moved away and asked me to fuck her a
her legs took them over to her shoulders such that it revealed her ass hole.

now he asked me to slap her ass as hard as I can't slapped her ass once, then again and ag
red. now I asked my cousin what to do to which he said to tear her ass apart. then I aimed fo
took my dick there and shoved it with my all might as I have seen in some pornographic mov
screamed due to pain as my dick went in nearly half into her ass now my cousin had his dick
that she cant scream again after that I pushed my dick in again and this time it went in. now
her. I rode her for about 10 minutes and I asked my cousin I am about to cum what should I
unload all my cum into her ass hole so I unloaded it into her. then I came down and told ther
was tired and went off to sleep.

when I woke up in the morning I saw that my cousin was lying on top of pretty with his dick s
pussy. I woke up my cousin and told him to sleep on the bed then I woke up pretty and said
fun again. so I got in position 69 and started licking her pussy. She was aroused and started
the moment my dick was erect I moved from her pussy and started kissing her meanwhile g
pussy which was tighter then night it took me three to four strokes to get into her and she ag
screaming and pleaded me to stop it but I fucked her until I cummed into her. and after that
my dick which made it erect and this time I again fucked her ass which was a real hellujva ex

any girls wanted to contact me at this address you can also contact pretty.

namo tassa bhagavato arahato sammÄ• sambuddhassa.

rasavÄ• hinÄ«

paá¹‡Ä• mÄ• dikathÄ•

1__._ satthuppasatthacaraá¹‡aá¹ƒ \Be 1/ saraá¹‡aá¹ƒ janÄ• naá¹ƒ,

brahmÄ• dimoá¸·i maá¹‡iraá¹ƒsi samÄ• vahantaá¹ƒ,

paá¹…keruhÄ• bhamudukomalacÄ• ruvaá¹‡á¹‡aá¹ƒ.

vandÄ• mi cakkavaralakkhaá¹‡amÄ• dadhÄ• naá¹ƒ ||

2__._ siddhaá¹ƒ jinena cirakÄ• lamatanditena,

yaá¹ƒ bhÄ• vako samadhigacchati khemamaggaá¹ƒ.

yaá¹ƒ kapparukkha rucidÄ• na maá¹‡iva bhÄ• ti,

taá¹ƒ dhammamagga masamaá¹ƒ paá¹‡amÄ• mi niccaá¹ƒ ||

3__._ santindriyaá¹ƒ sugatasÅ«nuvaraá¹ƒ visuddhaá¹ƒ,

yaá¹ƒ dakkhiá¹‡eyyamatadaá¹ƒ sucipuÃ±Ã±akhettaá¹ƒ.

tÄ• á¹‡esinaá¹ƒ saraá¹‡amujjhitasabbadukkhaá¹ƒ,

vandÄ• mi saá¹…gha managhaá¹ƒ sirasÄ• mahagghaá¹ƒ ||

4__._ yampattamettha ratanattayathomanena,

puÃ±Ã±ena tena duritaá¹ƒ sakalaá¹ƒ paá¹‡ujja,

vakkhÄ• mahaá¹ƒ sumadhuraá¹ƒ rasavÄ• hinintaá¹ƒ,

bho bho suá¹‡antu sujanÄ• bhimudÄ• vahÄ• sÄ• ||

5__._ tatthatatthÅ«papannÄ• ni, \Be 2/ vatthÅ«ni arahÄ• pure.

abhÄ• suá¹ƒ dÄ«pabhÄ• sÄ• ya, á¹-hapesuá¹ƒ taá¹ƒ purÄ• tanÄ• ||

6__._ mahÄ• vihÄ• re taá¹…gutta, vaá¹…kapariveá¹‡avÄ• siko.

raá¹-á¹-hapÄ• loti nÄ• mena, sÄ«lÄ• cÄ• ra guá¹‡Ä• karo ||

7__._ hitÄ• ya parivattesi, pajÄ• naá¹ƒ pÄ• á¸·ibhÄ• sato.

punaruttÄ• didosehi, tamÄ• si sabbamÄ• kulaá¹ƒ.

anÄ• kulaá¹ƒ karissÄ• mi, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

8__._ vitarÄ• gÄ• pure vocuá¹ƒ, yasmÄ• tasmÄ• hi bhÄ• sitaá¹ƒ.

etamÄ• daraá¹‡Ä«yaÃ±hi, sÄ• dhu sÄ• dhÅ«hi sabbadÄ• ti ||

jambudÄ«puppatti vatthÅ«ni.

dhammasoá¹‡á¸• akavaggo

1. dhammasoá¹‡á¸• akassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

tattha tesaá¹ƒ vatthÅ«na muppattiyo dvidhÄ• bhavanti jambudÄ«pe sÄ«haá¸·adÄ«pecÄ• ti
tÄ• á¸·Ä«sa, sÄ«haá¸·adÄ«pe tesaá¹-á¹-hi, tesu tÄ• va jambudÄ«puppattivatthÅ«ni Ä• vi bh
dhammasoá¹‡á¸• akassa vatthu Ä• di, kathaá¹ƒ, amhÄ• kaá¹ƒ kira bhagavato pubbe imasm
kassaponÄ• ma satthÄ• loke udapÄ• di, tassa kho pana bhagavato sÄ• sanantaradhÄ• nat
amhÄ• kaá¹ƒ bodhisatto bÄ• rÄ• á¹‡asÄ«raÃ±Ã±o aggamahesiyÄ• kucchismiá¹ƒ nibbatti, t
kÄ• lasamanantarameva sabbasattÄ• naá¹ƒ manasi dhammasaÃ±Ã±Ä• udapÄ• di, tasmÄ•
makaá¹ƒsu, so paneso kumÄ• ro mahantena parivÄ• rena vaá¸• á¸• hento sabbasippesu nip
uparajjena pÅ«jito hutvÄ• dÄ• nÄ• dayo dasakusalakammapathe pÅ«rento pituaccayenÄ•
rajjenÄ• bhisiÃ±cito ahosi, so panesa dhammasoá¹‡á¸• akamahÄ• rÄ• jÄ• devanagarasadi
cakkavattisadisaá¹ƒ bÄ• rÄ• á¹‡asÄ«rajjaá¹ƒ kÄ• rento mÄ• saddhamÄ• saccayena sirisaya
mamevaá¹ƒ rajjasirimanubhavanaá¹ƒ na sobhati dhammaviyogena, divÄ• kara virahito nabh
nÄ• nÄ• kÄ• raá¹‡aá¹ƒ cintesi, tenettha.

<1> á¹• 21 puÃ±Ã±ena sÄ«lÄ• dimayena pubbe,

katena pattosmi atanditena,

masakkasÄ• re viya devarÄ• jÄ• .

rÄ• jattamiddhe puramuttamamhi ||

<2> á¹• 21 rÅ«pena hÄ• rÄ«nayanussavena,

saddena sammÄ• savaá¹‡Ä• matena,

gandhena ghÄ• nussavasobhanena,

rasaÃ±Ã±apuÃ±Ã±ena rasenacÄ• pi ||

<3> á¹• 21 phassena gattassa suphassadena,

samiddhipattosmi mahiddhikohaá¹ƒ,

nevettakeneva pamÄ• dabhÄ• va,

mÄ• pajjituá¹ƒ yuttarÅ«panti Ã±atvÄ• ||

<4> á¹• 21 dassÄ• mi aá¹…gaapi jÄ«vitaÃ±ca,

dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ cÄ• pi pasannacitto,

sossÄ• mi dhammaá¹ƒ sivamÄ• dadhÄ• naá¹ƒ,

jineritaá¹ƒ jÄ• tijarÄ• pahÄ• á¹‡aá¹ƒ ||

<5> á¹• 21 na sobhati yathÄ• kÄ• saá¹ƒ, jalaá¹ƒ dhÄ• mapatiá¹ƒvinÄ• ,

rajjakaraá¹‡aá¹ƒ tathÄ• mayhaá¹ƒ, vinÄ• dhammÄ• na sobhati ||

<6> á¹• 21 na sobhati hathÄ• ratti, nisÄ• nÄ• thaá¹ƒ vinÄ• sadÄ• ,

rajjakaraá¹‡aá¹ƒ tathÄ• mayhaá¹ƒ, vinÄ• dhammÄ• na sobhati ||

<7> á¹• 21 alaá¹…katopi \Be 4/ ce hatthÄ«, vinÄ• dÄ• á¹-hÄ• na sobhati,

rajjakaraá¹‡aá¹ƒ tathÄ• mayhaá¹ƒ, vinÄ• dhammÄ• na sobhati ||

<8> á¹• 21 yathÄ• kallolamÄ• lÄ«yaá¹ƒ,

vinÄ• velÄ• na sobhati,

rajjakaraá¹‡aá¹ƒ tathÄ• mayhaá¹ƒ,

vinÄ• dhammÄ• na sobhati ||

<9> á¹• 21 yathÄ• sumaá¹‡á¸• ito rÄ• jÄ• ,

kupaá¹-o neva sobhati,

rajjakaraá¹‡aá¹ƒ tathÄ• mayhaá¹ƒ,

vinÄ• dhammÄ• na sobhati ||

<10> á¹• 21 dhammameva suá¹‡issÄ• mi, dhamme me ramatÄ« mano,

na hi dhammÄ• paraá¹ƒ atthi, dhammamÅ«laá¹ƒ tisampadanti ||

evaá¹ƒ cintetvÄ• pÄ• tova sirigabbhÄ• nikkhamma susajjite samussitasetacchatte rÄ• japa
parivuto nisÄ«di devarÄ• jÄ• viya virocamÄ• no, nisinno pana rÄ• jÄ• amacce evamÄ• ha,
buddhabhÄ• sitesu dhammesu kiÃ±cidhammaá¹ƒ jÄ• nÄ• ti, so bhÄ• satu, sotumicchÄ• mi
deva na jÄ• nÄ• mÄ• ti Ä• haá¹ƒsu, taá¹ƒ sutvÄ• a na tta ma no rÄ• jÄ• evaá¹ƒ cintesi, yan
hatthikkhandhe sahassaá¹ƒ á¹-hapetvÄ• nagare bheriá¹ƒcarÄ• peyyaá¹ƒ, yaá¹ƒ appevanÄ•
cÄ• tuppadikÄ• yapi gÄ• thÄ• ya dhammaá¹ƒ deseyya. taá¹ƒ me dÄ«gharattaá¹ƒ hitÄ• ya su
tathÄ• katvÄ• pi dhammadesakaá¹ƒ alabhanto puna dvisahassaá¹ƒ
ticatupaÃ±casahassantiyÄ• vakoá¹-ippakoá¹-iá¹ƒdammÄ«ti, tato gÄ• ma nigama janapade,
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ senÄ• pati uparÄ• jaá¹-á¹-hÄ• nÄ• dayopi, puna setacchattaá¹ƒ c
pahÄ• ya attÄ• naá¹ƒ dÄ• saá¹ƒ sÄ• vetvÄ• dhammadesentassa dammiti vatvÄ• bheri car
desakamalabhitvÄ• saá¹ƒviggo \Be 5/ kimme dhammaviyogena rajjenÄ• ti amaccÄ• naá¹ƒ
saddhammagavesako dhammasoá¹‡á¸• akamahÄ• rÄ• jÄ• mahÄ• vanaá¹ƒ pÄ• visi gÄ• m
tenettha.

<11> á¹• 21 pure bheriá¹ƒ carÄ• petvÄ• ,

dhammasoá¹‡á¸• o narÄ• dhipo.

saddhammajjhesakaá¹ƒ satthu,

aladdhÄ• dhanakoá¹-ihi ||

<12> á¹• 21 dÄ• so homi pahÄ• yÄ• haá¹ƒ,

rÄ• jattaá¹ƒ desakassa me.

iccÄ• ha so mahÄ«pÄ• lo,

aho dhammesu lolatÄ• ||

<13> á¹• 21 rajjaá¹ƒ nÄ«yyÄ• tayitvÄ• na, amaccÄ• naá¹ƒ manoramaá¹ƒ,

vanaá¹ƒ pÄ• visi so rÄ• jÄ• , gavesaá¹ƒ dhammamuttamanti ||

mahÄ• vanaá¹ƒ paviá¹-á¹-hakkhaá¹‡e pana mahÄ• sattassa puÃ±Ã±atejena sakkassÄ• sa
atha devarÄ• jÄ• cintesi akÄ• maá¹ƒ me paá¹‡á¸• ukambala silÄ• sanaá¹ƒ uá¹‡hamahosi,
olokento sakko devarÄ• jÄ• dhammasoá¹‡á¸• aka mahÄ• rÄ• jÄ• naá¹ƒ sakalajambudÄ«pa
saddhammajjhesakaá¹ƒ alabhitvÄ• vanaá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ addasa, dhammasoá¹
saddhammatthÄ• ya rajja dhana bandhu jÄ«vitampi pahÄ• ya araÃ±Ã±aá¹ƒ paviá¹-á¹-ho, na
satto, imasmiá¹ƒyeva kappe buddho bhavissati, buddhabodhisatto cÄ• yaá¹ƒ ajjeva mahÄ•
saddhammaá¹ƒ aladdhÄ• mahÄ• dukkhaá¹ƒ pÄ• puá¹‡eyya, na cetaá¹ƒ yuttaá¹ƒ, ajja may
dhammÄ• matarasena tamabhisiÃ±citvÄ• rajje pahiá¹-á¹-hÄ• petunti cintetvÄ• attabhÄ• va
bhayÄ• nakaá¹ƒ mahantaá¹ƒ rakkhasavesaá¹ƒ nimmiá¹‡itvÄ• mahÄ• sattÄ• bhimukho avid
tenettha.

<14> á¹• 21 byagghacchasÄ«hamahiso \Be 6/ ragahatthidÄ«pi,

migÄ• kulaá¹ƒ kaá¹‡á¹-akaselarukkhaá¹ƒ.

narÄ• namindo pavisitvakÄ• nanaá¹ƒ,

itocito vibbhami dhammakÄ• mo ||

<15> á¹• 21 tassÄ• nubhÄ• vena purindadassa,

silÄ• sanaá¹ƒ uá¹‡hamahosi kÄ• maá¹ƒ.

teneva so lokamudikkhamÄ• no,

addakkhi dhÄ«raá¹ƒ vipine carantaá¹ƒ ||

<16> á¹• 21 mayajja taá¹ƒ dhammarasena sammÄ• ,

santappayitvÄ• gamanaá¹ƒ varanti.

mantvÄ• subhÄ«maÃ±janakÅ«á¹-avaá¹‡á¹‡aá¹ƒ,

mahÄ• mukhaá¹ƒ niggata bhÄ«madÄ• á¹-haá¹ƒ ||

<17> á¹• 21 dittaggisaá¹…kÄ• sa visÄ• lanettaá¹ƒ,

majjhena bhaggaá¹ƒ cipiá¹-agganÄ• saá¹ƒ.

kharatambadÄ• á¹-hiá¹ƒ ghanamassuvantaá¹ƒ,

nÄ«lodaraá¹ƒ gajjitabhÄ«maghosaá¹ƒ ||

<18> á¹• 21 karoruhaá¹ƒ tikkhasalohitÄ• yataá¹ƒ,

visÄ• ladhotÄ• yatakhaggahatthaá¹ƒ.

gadÄ• yudhenaá¹…kitamaÃ±Ã±abÄ• huá¹ƒ,

daá¹-á¹-hoá¹-á¹-habhÄ«maá¹ƒ savalÄ«lalÄ• á¹-aá¹ƒ ||

<19> á¹• 21 manussamaá¹ƒsÄ• danarattapÄ• naá¹ƒ,

bhayÄ• nakaá¹ƒ kakkhalayakkhavaá¹‡á¹‡aá¹ƒ.

sumÄ• payitvÄ• na vanantarasmiá¹ƒ,

dassesi attaá¹ƒ sa narÄ• dhipassÄ• ti ||

atha mahÄ• satto attano avidÅ«re á¹-hitaá¹ƒ rakkhasaá¹ƒ addakkhi, taá¹ƒ disvÄ• nÄ• ssa b
chambhitattaá¹ƒvÄ• citthutrÄ• samattaá¹ƒvÄ• nÄ• hosi, kimatra cintesi, apinÄ• ma evarÅ«
\Be 7/ jÄ• neyya, yannÅ«nÄ• haá¹ƒ tassa santike dhammaá¹ƒ suá¹‡issÄ• mi, tamme dÄ«gh
bhavissatÄ«ti cintesi. cintetvÄ• capana ajja mayÄ• tamupasaá¹…kamma pucchitaá¹ƒ vaá¹
rakkhasena saddhiá¹ƒ sallapanto Ä• ha.

<20> á¹• 21 asmiá¹ƒ vanasmiá¹ƒ tarusaá¹‡á¸• a maá¹‡á¸• ite.

suphullitÄ• nekalatÄ• kulÄ• kule.

adhiggahÄ«to si mahÄ• nubhÄ• va,

pucchÄ• mi taá¹ƒ deva vadehi kaá¹…khaá¹ƒ ||

<21> á¹• 21 dhammaá¹ƒ gavesaá¹ƒ vanamÄ• gatomhi,

pahÄ• ya rajjaá¹ƒ api Ã±Ä• tisaá¹…ghaá¹ƒ.

jÄ• nÄ• si ce samma vadehi mayhaá¹ƒ,

ekampi gÄ• thaá¹ƒ sugatena desitaá¹ƒ ||

tato yakkho Ä• ha.

<22> á¹• 21 dhammaá¹ƒ pajÄ• nÄ• mahamekadesaá¹ƒ,

jineritaá¹ƒ sÄ• dhutaraá¹ƒ rasÄ• naá¹ƒ,

desemi cehaá¹ƒ tava dhamma maggaá¹ƒ,

tuvaÃ±hi kiá¹ƒ kÄ• hasi desakassÄ• ti ||

atha mahÄ• satto Ä• ha.

<23> á¹• 21 rajje á¹-hito assamahaá¹ƒ sace bho,

anapparÅ«paá¹ƒ pakaromi pÅ«jaá¹ƒ.

idÄ• ni eko vanamajjhapatto,

karomi kiá¹ƒ dehamimaá¹ƒ á¹-hapetvÄ• ||

<24> á¹• 21 yadicchasi tvaá¹ƒ mama maá¹ƒsalohitaá¹ƒ,

karomahaá¹ƒ saá¹…gahamajja tena,

na catthi aÃ±Ã±aá¹ƒ tava accanÄ«yaá¹ƒ,

desehi dhammaá¹ƒ sugata ppasatthanti ||

tato \Be 8/ yakkho Ä• ha.

<25> á¹• 21 bhutvÄ• na maá¹ƒsaá¹ƒ suhitova santo,

hantvÄ• pipÄ• saá¹ƒ rudhiraá¹ƒ pivitvÄ• .

dhammaá¹ƒ kathetuá¹ƒ pabhavÄ• mi tuyhaá¹ƒ,

vattuá¹ƒ na sakkomi khudÄ• paretoti ||

atha mahÄ• satto Ä• ha.

<26> á¹• 21 bhutvÄ• tuvaá¹ƒ maá¹ƒ pathamaÃ±hi yakkha,

pacchÄ• tu desessasi kassa dhammaá¹ƒ.

dhammassa mayhaá¹ƒ tava maá¹ƒsalÄ• bhaá¹ƒ,

tvameva jÄ• nÄ• hi yathÄ• bhaveyyÄ• ti ||

evaá¹ƒ vutte sakko devÄ• namindo sÄ• dhu mahÄ• rÄ• ja ahameva yuttaá¹ƒ jÄ• nÄ• mÄ«ti
tigÄ• vutubbedhaá¹ƒ aÃ±janavaá¹‡á¹‡aá¹ƒ mahantaá¹ƒ pabbataá¹ƒ mÄ• petvÄ• mahÄ• rÄ

pabbatamuddhaniá¹-á¹-hito mama mukhe patatu, ahaá¹ƒ patanthassa te dhammaá¹ƒ deses
dhammapaá¹-ilÄ• bho, mayhaá¹ƒca maá¹ƒsapaá¹-ilÄ• bho bhavissatÄ«ti. taá¹ƒ sutvÄ• mah
saá¹ƒsÄ• re saá¹ƒsarato me sÄ«habyagghacchamacchakacchapavihaá¹…gÄ• dÄ«naá¹ƒ bh
pamÄ• á¹‡aá¹ƒ natti, ajja mayÄ• sambuddhassa dhammatthÄ• ya jÄ«vitaá¹ƒ pariccajituá¹ƒ
evamÄ• ha.

<27> á¹• 21 saá¹ƒsÄ• ravaá¹-á¹-esu vivaá¹-á¹-amÄ• nÄ• ,

papponti dukkhaá¹ƒ janatÄ• anekÄ• .

etaÃ±hi bho attano vÄ• parassa,

atthÄ• ya nÄ• hosi ahosi tucchaá¹ƒ ||

<28> á¹• 21 tvamadinnahÄ• rÄ« tica pÄ• radÄ• riko,

pÄ• á¹‡Ä• tipÄ• tÄ«si musÄ• abhÄ• si.

tva majjapÄ• yÄ«ti akÄ• si dosaá¹ƒ,

paggayha dukkhaá¹ƒ bahuso dadanti ||

<29> á¹• 21 etaÃ±hi \Be 9/ bho attano vÄ• parassa,

atthÄ• ya nÄ• hosi ahosi tucchaá¹ƒ.

rukkhÄ• papÄ• tÄ• papatitvakeci,

dubbandhiyÄ• duggavisÄ• danena ||

<30> á¹• 21 byÄ• dhÄ«hi nÄ• nÄ• kharavedanÄ• hi,

maranti sattÄ• utuvedanÄ• hi.

etaÃ±hi bho attano vÄ• parassa,

atthÄ• ya nÄ• hosi ahosi tucchaá¹ƒ ||

<31> á¹• 21 byagghacchamaccho ragakucchiyaÃ±hi,

matassa me natthi pamÄ• á¹‡asaá¹…khÄ• .

etaÃ±hi bho attano vÄ• parassa,

atthÄ• ya nÄ• hosi ahosi tucchaá¹ƒ ||

<32> á¹• 21 etajja me ducca ja mattadÄ• naá¹ƒ,

na hoti devissariyÄ• dikÄ• ya.

sabbaÃ±Ã±ubhÄ• vaá¹ƒ pana pÄ• puá¹‡itvÄ• ,

saá¹ƒsÄ• rato nittaraá¹‡Ä• ya satte ||

<33> á¹• 21 tvaá¹ƒ samma mayhaá¹ƒ bahuso pakÄ• rÄ«,

tasmÄ• tavetaá¹ƒ vacanaá¹ƒ karomi.

asaá¹ƒkito desaya mayhadhammaá¹ƒ,

samijjhate dÄ• ni manoratho teti ||

evaÃ±ca pana vatvÄ• mahÄ• satto pabbatamÄ• ruyha á¹-hito Ä• ha, ahamajja rajjena sad
sarÄ«ramaá¹ƒsaÃ±ca saddhammatthÄ• ya dammÄ«ti somanassappatto hutvÄ• samma dh
mahÄ• dÄ• á¹-haá¹ƒ mahÄ• mukhaá¹ƒ vivaritvÄ• á¹-hite tassÄ• bhimukho upapati. atha sa
acchariyappatto attabhÄ• vaá¹ƒ vijahitvÄ• alaá¹…katadibbattabhÄ• vaá¹ƒ mÄ• petvÄ• Ä• k
viya obhÄ• samÄ• no Ä• kÄ• sato patantaá¹ƒ mahÄ• sattaá¹ƒ ubhohi hatthehi daá¸·haá¹ƒ p
netvÄ• paá¹‡á¸• ukambala silÄ• sane nisÄ«dÄ• petvÄ• dibbamayehi gandhamÄ• lÄ• dÄ«h
sutvÄ• pasanno pasannÄ• kÄ• raá¹ƒ katvÄ• kassapadasabalena desitÄ• ya aniccÄ• dipari

<34> á¹• 21 aniccÄ• va ta saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoti ||

gÄ• thÄ• ya dhammadesanena tassa manorathaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• devaloke ma
dassetvÄ• Ä• netvÄ• sakarajjeyeva patiá¹-á¹-hÄ• petvÄ• appamatto hoti mahÄ• rÄ• jÄ• ti

agamÄ• sÄ«ti.

<35> á¹• 21 iti amitasiriá¹ƒ vÄ• jÄ«vitaá¹ƒ vÄ• pi santo,

na sumariya pasatthaá¹ƒ dhammamevÄ• caranti.

tanutara vibhavÄ• naá¹ƒ appamÄ• yÅ«namambho,

iha kusalapamÄ• do ko nu tumhÄ• disÄ• nanti ||

dhammasoá¹‡á¸• akavatthuá¹ƒ paá¹-hamaá¹ƒ.

2. migaluddakassa vatthumhi ayamÄ• nupubbikathÄ•

ito kira eka tiá¹ƒsatime kappe sikhÄ«nÄ• ma sammÄ• sambuddho samatiá¹ƒsa pÄ• ramiyo paramÄ• tisambodhiá¹ƒ patvÄ• sadevakaá¹ƒ lokaá¹ƒ saá¹ƒsÄ• rakantÄ• rÄ• uttÄ• rento dh vassÄ• pento dhammabheriá¹ƒpaharanto dhammaketuá¹ƒ ussÄ• pento ekasmiá¹ƒ samaye araÃ±Ã±Ä• yatanaá¹ƒ pÄ• visi, \Be 11/ pavisitvÄ• capana supupphitanÄ• gapunnÄ• gÄ• di suphullasumanamÄ• latippabhutinÄ• nÄ• latÄ• kule anekavidhadipadacatuppadasaá¹…gha sÄ«talasilÄ• tale catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒpaÃ±Ã±apetvÄ• nisÄ«di chabbaá¹‡á¹‡ pÅ«rayanto, tadÄ• tattha devabrahmanÄ• gasupaá¹‡á¹‡Ä• dayo sannipatitvÄ• dibbamaye bhagavantaá¹ƒ pÅ«jayamÄ• nÄ• thomayamÄ• nÄ• namassamÄ• nÄ• aá¹-á¹-haá¹ƒsu, tas madhurassaraá¹ƒ nicchÄ• rento brahmaghosena catusaccapaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ vassÄ• pentoviya. tadÄ• eko migaluddako vanaá¹ƒ paviá¹-á¹-ho migasÅ«kare hantvÄ• ma á¹-hÄ• naá¹ƒ patvÄ• addasa bhagavantaá¹ƒ dhammaá¹ƒ desentaá¹ƒ. disvÄ• ekamantaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• tato cuto devaloke nibbattitvÄ• chasu kÄ• masaggesu manussesuca anubhavanto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibbattitvÄ• viÃ±Ã±utaá pabbajitvÄ• ekadivasaá¹ƒ dhammaá¹ƒ desentassa bhagavato catusaccapati saá¹ƒyuttaá¹ƒ catupaá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• ekadivasaá¹ƒ bhikkhusaá¹…ghamajjhagato atta pÄ«tivÄ• camudÄ• hari.

<1> á¹• 21 e ka tiá¹ƒ se ito kappe,

loke uppajji nÄ• yako.

pattiá¹ƒsa lakkhaá¹‡Ä• tiá¹‡á¹‡o,

sambuddho sa sikhÄ«vhayo ||

<2> á¹• 21 jalanto dÄ«parukkhova, sÅ«riyova nabha muggato.

merurÄ• jÄ• va sambuddho, janesaggo patÄ• pavÄ• ||

<3> á¹• 21 pÅ«retvÄ• dhammanÄ• vÄ• yaá¹ƒ, sa nÄ• tho sakalaá¹ƒ pajaá¹ƒ.

patiá¹-á¹-hapento saá¹ƒsÄ• ra, kantÄ• rÄ• santibhÅ«miyaá¹ƒ ||

<4> á¹• 21 dhammaketuá¹ƒ \Be 12/ samussento, hananto dhammadundubhiá¹ƒ.

satte dukkhÄ• pamocento, vasÄ« tattha jino vasÄ« ||

<5> á¹• 21 ekasmiá¹ƒ samaye nÄ• tho,

lokapajjotako jino.

vivekakÄ• mo sambuddho,

surammaá¹ƒ kÄ• nanaá¹ƒ gato ||

<6> á¹• 21 punnÄ• ganÄ• gapÅ«gÄ• di, nÄ• nÄ• pÄ• dapasaá¹ƒkulaá¹ƒ.

latÄ• liá¹…gitasÄ• khÄ• hi, sÄ• modakusumÄ• yutaá¹ƒ ||

<7> á¹• 21 kusumÄ• modasammatta, chappadÄ• li nisevitaá¹ƒ.

nÄ• nÄ• miga gaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ, mayÅ«ragaá¹‡a naccitaá¹ƒ ||

<8> á¹• 21 sÄ«talacchodikÄ• sÄ• dhu, supatitthajalÄ• sayaá¹ƒ.

Ä• sÄ• ra sÄ• radhÄ• rÄ• hi, nijjharÄ• sata saá¹ƒkulaá¹ƒ ||

<9> á¹• 21 gantvÄ• na so mahÄ• raÃ±Ã±aá¹ƒ,

sÄ«talaá¹ƒ sikatÄ• talaá¹ƒ.

silÄ• tale nisinnosi,

vissajjento charaá¹ƒsiyo ||

<10> á¹• 21 devÄ• tattha samÄ• gantvÄ• , pÅ«jesuá¹ƒ dvipaduttamaá¹ƒ.

dibbehi gandhamÄ• lÄ• hi, naccehi turiyehica ||

<11> á¹• 21 devadevo tadÄ• deva, saá¹…ghamajjhe nisÄ«diya.

catusacca madesesi, niccharaá¹ƒ madhuraá¹ƒ giraá¹ƒ ||

<12> á¹• 21 tadÄ• haá¹ƒ luddako Ä• siá¹ƒ, migasÅ«karamÄ• rako.

migamaá¹ƒsena jivÄ• mi, tena posemi dÄ• rake {posentoputtadÄ• rake itikatthaci} ||

<13> á¹• 21 tadÄ• haá¹ƒ \Be 13/ migavaá¹ƒ yÄ• to,

sabÄ• á¹‡o sasarÄ• sano.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ,

devasaá¹…ghapurakkhataá¹ƒ ||

<14> á¹• 21 candaá¹ƒva tÄ• rakÄ• kiá¹‡á¹‡aá¹ƒ, meruá¹ƒvaá¹‡á¹‡avamajjhagaá¹ƒ.

virocamÄ• na mÄ• sÄ«naá¹ƒ, catusaccappakÄ• sakaá¹ƒ ||

<15> á¹• 21 ekapasse á¹-hito tattha, assosiá¹ƒ dhammamuttamaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , somanassaá¹ƒ pavedayiá¹ƒ ||

<16> á¹• 21 ekatiá¹ƒse ito kappe,

yaá¹ƒ puÃ±Ã±aá¹ƒ pasutaá¹ƒ mayÄ• .

tenÄ• haá¹ƒ puÃ±Ã±akammena,

jÄ• tosiá¹ƒ devayoniyaá¹ƒ ||

<17> á¹• 21 sampattimanubhutvÄ• na, chakÄ• magge parÄ• paraá¹ƒ.

devasaá¹…ghaparibbÅ«á¸·ho, vimÄ• ne ratanÄ• maye ||

<18> á¹• 21 manussesuca yaá¹ƒ aggaá¹ƒ, tassa bhÄ• gÄ« bhavÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, saddhammasavaá¹‡e phalaá¹ƒ ||

<19> á¹• 21 imasmiá¹ƒ bhaddake kappe,

sÄ• vattipuramuttame.

aá¸• á¸• he mahaddhane sÄ• le,

jÄ• tohaá¹ƒ udite kule ||

<20> á¹• 21 mahatÄ• parivÄ• rena, patto vuddhiá¹ƒca viÃ±Ã±utaá¹ƒ.

cÄ• rikaá¹ƒ caramÄ• nohaá¹ƒ, patto jetavanaá¹ƒ varaá¹ƒ ||

<21> á¹• 21 addasaá¹ƒ saha sissehi, nisinnaá¹ƒ sugataá¹ƒ tadÄ• .

assosiá¹ƒ madhuraá¹ƒ dhammaá¹ƒ, catusaccappakÄ• sakaá¹ƒ ||

<22> á¹• 21 sutvÄ• na madhuraá¹ƒ dhammaá¹ƒ, pabbajitvÄ• na sÄ• sane.

a jarÄ• maraá¹ƒ sÄ«tibhÅ«taá¹ƒ, patto nibbÄ• á¹‡amuttamaá¹ƒ ||

<23> á¹• 21 sutaá¹ƒ \Be 14/ ekamuhuttaá¹ƒ me, tadÄ• dhammaá¹ƒ sudesitaá¹ƒ.

tenamhi caturÄ• pÄ• ye, na jÄ• to na kutobhayaá¹ƒ ||

<24> á¹• 21 karamukkhippa vakkhÄ• mi, karothe kagiraá¹ƒ mama.

mamo pamaá¹ƒ karitvÄ• na, dhammaá¹ƒ suá¹‡Ä• tha sÄ• dhukanti ||

evaÃ±ca pana vatvÄ• satte dhammasavaá¹‡e niyojesÄ«ti.

<25> á¹• 21 iti tanutarakÄ• laá¹ƒ sÄ• dhu dhammaá¹ƒ suá¹‡itvÄ• ,

adhigatavibhavÄ• naá¹ƒ Ä• nubhÄ• vaá¹ƒ suá¹‡itvÄ• .

bhavavibhavasukhaá¹ƒ bho patthayantÄ• kusÄ«taá¹ƒ,

jahatha suá¹‡atha dhammaá¹ƒ dullabhaá¹ƒ dullabhassÄ• ti ||

migaluddakassa vatthuá¹ƒ dutiyaá¹ƒ.

3. tiá¹‡á¹‡aá¹ƒjanÄ• naá¹ƒ vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pasmiá¹ƒ kira pubbe mahÄ• nidÄ• gho ahosi, tadÄ• nidÄ• ghasuriyena sakiraá¹‡
nadÄ« girikandaranijjharÄ• dÄ«su udakaá¹ƒ nissesaá¹ƒ katvÄ• pÄ«tamiva udake parikkhÄ«
yebhuyyena vinÄ• saá¹ƒ pattÄ• . atha mahÄ• raÃ±Ã±abhÅ«miyaá¹ƒ rukkhatiá¹‡alabhÄ• day
migapakkhinopighammÄ• bhitattÄ• pipÄ• sito marÄ«ciá¹ƒ toyantimaÃ±Ã±amÄ• nÄ• itocito
mahÄ• dukkhappattÄ• ahesuá¹ƒ. tadÄ• eko suvapotako pipÄ• sito tattha tattha pÄ• nÄ«ya
ekasmiá¹ƒ pÅ«tipÄ• dape saá¹-á¹-hiratane narakÄ• vÄ• á¹-e pÄ• nÄ«yagandhaá¹ƒ ghÄ• yitv
otiá¹‡á¹‡o atipÄ• nena bhÄ• ro tattheva patitvÄ• uggantuá¹ƒ nÄ• sakkhi. athÄ• paropi sapp
janÄ• tattheva patiá¹ƒsu, sappÄ• nÄ• ma vivekaá¹ƒ laddhÄ• va attaá¹ƒ vijahanti. tasmÄ• ya
vivekattaá¹ƒ uggantuá¹ƒ nÄ• sakkhi. anÄ• lambattÄ• manussopi. te uggantuá¹ƒ asakkontÄ•
aÃ±Ã±amaÃ±Ã±a maviheá¹-hentÄ• tattheva vasiá¹ƒsu. atheko barÄ• á¹‡asÄ«vÄ• siko mar
tatheva pÄ• nÄ«yaá¹ƒ pariyesamÄ• no taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• te tayopi disvÄ• kampar
piá¹-akaá¹ƒ bandhitvÄ• sikkÄ• ya pakkhipitvÄ• otÄ• retvÄ• te tayopi uddhari, athÄ• nena t
dinnanti somanassÄ• tassevamÄ• haá¹ƒsu, sÄ• mi mayaá¹ƒ tumhe nissÄ• ya jÄ«vitaá¹ƒ la
paá¹-á¹-hÄ• ya amhÄ• kaá¹ƒ sahÄ• yo, mayampi te sahÄ• yÄ• , amhÄ• kaá¹ƒ vasanaá¹-á¹-
tesu tÄ• va suvapotako Ä• ha, sÄ• mi bÄ• rÄ• á¹‡asiyaá¹ƒ dakkhiá¹‡advÄ• re mahÄ• nigrod
vasÄ• mi, tava tathÄ• rÅ«pe kicce sati mama santikamÄ• gamma suvÄ• ti saddaá¹ƒkarohÄ«
katvÄ• pakkÄ• mi, sappopi sammÄ• haá¹ƒ tasseva nigrodhassÄ• vidÅ«re mahantaá¹ƒ van
tavatthe sati tatthÄ• gantvÄ• dÄ«ghÄ• tisaddaá¹ƒ karohÄ«ti vatvÄ• tathevapakkÄ• mi, mar
asukÄ• yanÄ• ma vÄ«thiyÄ• asukagehe vasÄ• mi, tavatthe sati mama santikaá¹ƒ Ä• gacch
parabhÄ• ge so upakÄ• rako puriso attano kicce saÃ±jÄ• te mama sahÄ• yÄ• naá¹ƒ santika
saá¹…ketÄ• nusÄ• rena gantvÄ• nigrodhamÅ«le á¹-hito suvassa saddamakÄ• si, taá¹ƒ sutv
tena saddhiá¹ƒ paá¹-isammoditvÄ• samma cirenÄ• gatosi, Ä• gatakÄ• raá¹‡aá¹ƒ me Ä• cik
sammÄ• haá¹ƒ jÄ«vitu masakkonto puttadÄ• rake Ã±Ä• tÄ«naá¹ƒ paá¹-ipÄ• detvÄ• tava sa
suvapotakopi sÄ• dhu samma tayÄ• kataá¹ƒ mama santikamÄ• gacchantena, tayÄ• mama
tava jÄ«vanupÄ• yaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, tÄ• vettha thok

pakkÄ• mi jÄ«vanupÄ• yaá¹ƒ pariyesamÄ• no, \Be 16/ tasmiá¹ƒ kira samaye bÄ• rÄ• á¹‡as
susajjituyyÄ• naá¹ƒ pavisitvÄ• sapariso kÄ«á¸·itvÄ• majjhantikasamaye suphullitaá¹ƒ paÃ±
maá¹…galapokkharaá¹‡iá¹ƒ disvÄ• nahÄ• yitukÄ• mo sabbÄ• bharaá¹‡Ä• ni omuÃ±citvÄ•
nahÄ• yituá¹ƒ otari, tadÄ• suvapotako taá¹ƒ á¹-hÄ• naá¹ƒ patto sÄ• khantare nilÄ«no rÄ• ja
disvÄ• raÃ±Ã±o muttÄ• hÄ• raá¹ƒ á¸• asitvÄ• Ä• kÄ• saá¹ƒ pakkhanditvÄ• vegenÄ• gantv
appamatto imaá¹ƒ valaÃ±jehi sammÄ• ti vatvÄ• adÄ• si, tato so naá¹ƒ gahetvÄ• imaá¹ƒ ku
cintonto mameko sahÄ• yako antonagare vasati, tasmiá¹ƒ á¹-hapessÄ• mÄ«ti cintetvÄ• yat
taá¹ƒ disvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• suvapotakena kato pakÄ• raá¹ƒ pakÄ• setvÄ• im
sÄ• dhukaá¹ƒ á¹-hapehÄ«ti vatvÄ• adÄ• si, taá¹ƒkhaá¹‡e rÄ• jÄ• nahÄ• tvÄ• nulitto Ä• bha
muttÄ• hÄ• raá¹ƒ nÄ• ddasa. tato rÄ• japurisÄ• antoca bahica parijane upaparikkhitvÄ• mu
nagare bheriá¹ƒ carÄ• pesuá¹ƒ, yo muttÄ• hÄ• raá¹ƒ passati, tassa rÄ• jÄ• mahantaá¹ƒ yas
sutvÄ• so mittadÅ«bhÄ« evaá¹ƒ cintesi, ahaá¹ƒcamhi dukkhito, yannÅ«nÄ• haá¹ƒ muttÄ• h
sukhena vaseyyaá¹ƒ, kimme etenÄ• ti tena kataá¹ƒ tathÄ• rÅ«paá¹ƒ upakÄ• raá¹ƒ asallakkh
puriso rÄ• japurise upasaá¹…kamma muttahÄ• raá¹ƒ attano santike á¹-hapitabhÄ• vaá¹ƒ ka
puriso muttahÄ• raá¹ƒ á¹-hapesÄ«ti. evaá¹ƒ asappurisasaá¹ƒsaggoti, tathÄ• hi.

<1> á¹• 21 yathÄ• saá¹ƒvaá¸• á¸• hito nimbo, madhukhÄ«ro dasiÃ±canÄ• .

na yÄ• ti madhuraá¹ƒ taá¹ƒ vo, pakÄ• ra masataá¹ƒ kataá¹ƒ ||

<2> á¹• 21 sÄ«senu daka mÄ• dÄ• ya, vaá¸• á¸• hitopi nuhÄ«taru.

na yÄ• ti madhuraá¹ƒ taá¹ƒvo, pakÄ• ramasataá¹ƒ kataá¹ƒ ||

<3> á¹• 21 niccaá¹ƒ \Be 17/ khÄ«rodapÄ• nena, vaá¸• á¸• hito siviso yathÄ• .

visaá¹ƒva parivatteti, tathÄ• nÄ«copakÄ• rakaá¹ƒ ||

<4> á¹• 21 yathÄ• ttanÄ• kato aggi, sÄ«talaá¹ƒ na dade khalu.

tathÄ• nÄ«ce kataá¹ƒ kÄ• raá¹ƒ, aggÄ«va dahate tanuá¹ƒ ||

<5> á¹• 21 tasmÄ• upaparikkhitvÄ• , hÄ• vabhÄ• vena buddhiyÄ• .

kÄ• tabbÄ• metti jantÅ«hi, nÄ• mitto labhatesukhanti ||

athassa mittadubhino vacanena rÄ• japurisÄ• muttÄ• hÄ• raá¹ƒcataá¹ƒca gahetvÄ• sabha
dassesuá¹ƒ. atha rÄ• jÄ• sabhaá¹‡á¸• akaá¹ƒ coraá¹ƒ disvÄ• kuddho imaá¹ƒ netvÄ• dakk

uttÄ• sethÄ• ti Ä• á¹‡Ä• pesi, rÄ• japurisÄ• tassa rÄ• jÄ• á¹‡aá¹ƒ karonto agamaá¹ƒsu, teh
dakkhiá¹‡advÄ• rÄ• nikkhamma sappasahÄ• yaá¹ƒ saritvÄ• appevanÄ• me tassa santikÄ•
pubbe vuttasaá¹…ketÄ• nusÄ• rena vammikaá¹ƒ disvÄ• samma dÄ«ghÄ• ti saddamakÄ• s
tathÄ• niyamÄ• naá¹ƒ disvÄ• saá¹ƒviggo dukkhappatto sahÄ• yassame ajja avassayena u
vaá¹-á¹-atÄ«ti taá¹ƒ samassÄ• setvÄ• attabhÄ• vaá¹ƒ vijahitvÄ• aÃ±Ã±ataravesena rÄ• jap
purisaá¹ƒ muhuttaá¹ƒmÄ• mÄ• rethÄ• ti daá¸·haá¹ƒ vatvÄ• muhuttena raÃ±Ã±o aggamahe
gantvÄ• sappavaá¹‡á¹‡ena deviá¹ƒ á¸• asitvÄ• tÄ• ya visena mucchitakÄ• le manussavaá
visosadhaá¹ƒ jÄ• nÄ• titÄ« vatvÄ• taá¹ƒkhaá¹‡eva sahÄ• yassa santikaá¹ƒ gantvÄ• raÃ±Ã
gantvÄ• udakappasatena deviyÄ• sarÄ«re paharitvÄ• nibbisaá¹ƒ karÄ• hÄ«ti vatvÄ• pakk
pariyesanto taá¹ƒ pavattiá¹ƒ sutvÄ• vajjhappattaá¹ƒ Ä• nethÄ• ti Ä• á¹‡Ä• petvÄ• deviyÄ•
Ä• ha, so nÄ• garÄ• jena vuttanayena nibbisamakÄ• si, sÄ• sukhitÄ• arogÄ• ahosi, rÄ• jÄ
tassa khettavatthuyÄ• navÄ• hanÄ• didÄ• nena \Be 18/ mahÄ• sakkÄ• ramakÄ• si, atha so
attanÄ• kataá¹ƒ sabbaá¹ƒ pakÄ• sesi. tena vuttaá¹ƒ.

<6> á¹• 21 ekadÄ• haá¹ƒ mahÄ• rÄ• ja, vanaá¹ƒ kammena kenaci.

gatoddasaá¹ƒ mahÄ• vÄ• á¹-e, patitaá¹ƒ suvapotakaá¹ƒ ||

<7> á¹• 21 atho ragaá¹ƒ manussaá¹ƒca.

dukkhappatte khudÄ• pare.

ukkhipiá¹ƒ karuá¹‡Ä• yÄ• haá¹ƒ.

te me vocuá¹ƒ tadÄ• tayo ||

<8> á¹• 21 adÄ• si jÄ«vamamhÄ• kaá¹ƒ, upakÄ• rosi no tuvaá¹ƒ.

tava kicce samuppanne, amhÄ• kaá¹ƒ ehi santikaá¹ƒ ||

<9> á¹• 21 evaá¹ƒ tehi pavuttohaá¹ƒ, agaÃ±chiá¹ƒ suvasantikaá¹ƒ.

tena katÅ«pakÄ• rohaá¹ƒ, manussassÄ• pi santikaá¹ƒ ||

<10> á¹• 21 tenÄ• haá¹ƒ maraá¹‡appatto, addasaá¹ƒ uragÄ• dhipaá¹ƒ.

sodÄ• si jÄ«vitaá¹ƒ mayhaá¹ƒ, alatthaá¹ƒ {aladdha itisabbattha} vipulaá¹ƒ dhanaá¹ƒ ||

<11> á¹• 21 sujano nÄ• vamantabbo, khuddakoti narÄ• dhipa.

suvoca uragocete, mittadhamme patiá¹-á¹-hitÄ• ||

<12> á¹• 21 kÄ• raá¹‡aÃ±Ã±Å« manusseso,

amhehi samajÄ• tiko.

katÅ«pakÄ• ro evampi,

diso jÄ• to narÄ• dhamo ||

<13> á¹• 21 akasmÄ• deva kuppanti, pasÄ«dantinimittato.

sÄ«laá¹ƒ hetamasÄ• dhÅ«naá¹ƒ, bÄ• lÄ• namavijÄ• nataá¹ƒ ||

<14> á¹• 21 manussÄ• pi mahÄ• rÄ• ja, keci vissÄ• siyÄ• na ve.

tiracchÄ• nÄ• pi honteva, ajimhamanasÄ• saá¹-hÄ• ti ||

evaá¹ƒ \Be 19/ so attano pavattiá¹ƒ kathesi, rÄ• jÄ• taá¹ƒ sutvÄ• pasanno imassa purisass
katvÄ• mahÄ• parihÄ• raá¹ƒ karothÄ• ti Ä• á¹‡Ä• pesi, so pana mama gehaá¹ƒ nigrodhass
karothÄ• ti vatvÄ• tathÄ• kÄ• retvÄ• tattha vasanto rÄ• jÅ«paá¹-á¹-hÄ• naá¹ƒ karonto tehi
sammodamÄ• no yÄ• vajÄ«vaá¹ƒ vasitvÄ• Ä• yu pariyosÄ• ne tehi saddhiá¹ƒ yathÄ• kamm

<15> á¹• 21 iti patitasukhamhÄ• aá¹…gato vÄ• dhanamhÄ• ,

paramatarapatiá¹-á¹-hÄ• honti mittÄ• sakhÄ• naá¹ƒ.

virahitasakhinaá¹ƒ bho natthi yasmÄ• bhivuddhi,

ciá¹‡utha kusaladhammaá¹ƒ mittavantÄ• mahantaá¹ƒ ||

tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ vatthuá¹ƒ tatiyaá¹ƒ.

4. buddheniyÄ• vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe kira pubbe pÄ• á¹-aliputtanagare sattÄ• sÄ«tÄ«koá¹-inihitadhanaá¹ƒ ekaá¹ƒ s

tassa pana seá¹-á¹-hino ekÄ• yeva dhÄ«tÄ• ahosi nÄ• mena buddheninÄ• ma, tassÄ• satt
kÄ• lamakaá¹ƒsu, tasmiá¹ƒ kule sabbaá¹ƒ sÄ• pateyyaá¹ƒ tassÄ• yeva ahosi, sÄ• kira abhi
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• devaccharapaá¹-ibhÄ• gÄ• piyÄ•
pasannÄ• ratanattayamÄ• mikÄ• paá¹-ivasati, tasmiá¹ƒ pana nagare seá¹-á¹-hisenÄ• patiu
pÄ• daparicÄ• rikaá¹ƒ kÄ• mayamÄ• nÄ• manusse pesesuá¹ƒ paá¹‡á¹‡Ä• kÄ• rehi saddhia
mayhaá¹ƒ mÄ• tÄ• pitaro sabbaá¹ƒ vibhavaá¹ƒ pahÄ• ya matÄ• , mayÄ• pana tathÄ• agar
kevalaá¹ƒ \Be 20/ vittavinÄ• sÄ• ya bhavati, mayÄ• pani maá¹ƒ dhanaá¹ƒ buddhasÄ• sane
vaá¹-á¹-atÄ«ti cintesi, cintetvÄ• ca pana tesaá¹ƒ na mayhaá¹ƒ patikulenatthoti paá¹-ikkhipi,
paá¹-á¹-hÄ• ya mahÄ• dÄ• naá¹ƒ pavattentÄ« samaá¹‡abrahmaá¹‡e santappesi, tenettha.

<1> á¹• 21 catuddisÄ• yÄ• tajinatrajÄ• naá¹ƒ,

Ä• pÄ• nabhÅ«taá¹ƒ gharamÄ• si tassÄ• .

yadicchita ppaccayalÄ• bha hetu,

devaddumovÄ• si mahÄ• nubhÄ• vo ||

<2> á¹• 21 pupphÅ«pahÄ• rÄ• di vitÄ• nalaá¹…katÄ• ,

padÄ«pa paÃ±Ã±atta subhÄ• sanÄ• valÄ«.

sukhÄ• sanÄ• sÄ«na vasÄ«hilaá¹…katÄ• ,

tassÄ• si tasmiá¹ƒ varadÄ• nasÄ• lÄ• ||

<3> á¹• 21 sudhotahatthÄ• sucipuÃ±Ã±acittÄ• ,

sadÄ• darÄ• rakkhitapaÃ±casÄ«lÄ• .

buddheninÄ• mÄ• karuá¹‡Ä• guá¹‡aggÄ• ,

adÄ• mahÄ• dÄ• navaraá¹ƒ pasatthanti ||

athÄ• parabhÄ• ge eko assavÄ• á¹‡ijako assa-vÄ• á¹‡ijjÄ• ya pubbantÄ• parantaá¹ƒ gacch
nivÄ• saá¹ƒ gaá¹‡hi, atha so vÄ• á¹‡ijo taá¹ƒ disvÄ• dhÄ«tusinehaá¹ƒ pati á¹-á¹-hÄ• pe tvÄ
gandhamÄ• lavatthÄ• laá¹…kÄ• rÄ• dÄ«hi tassÄ• upakÄ• rako hutvÄ• gamanakÄ• le amm
assaá¹ƒ gaá¹‡hÄ• hÄ«ti Ä• ha, sÄ• pi asse oloketvÄ• ekaá¹ƒ sindhavapotakaá¹ƒ disvÄ• et

vÄ• á¹‡ijo amma eso sindhavapotako, appamattÄ• hutvÄ• paá¹-ijaggÄ• hÄ«ti vatvÄ• taá¹ƒ
sÄ• pi taá¹ƒ paá¹-ijaggamÄ• nÄ• Ä• kÄ• sagÄ• mibhÄ• vaá¹ƒ Ã±atvÄ• sammÄ• paá¹-ijagg
puÃ±Ã±akaraá¹‡assa \Be 21/ me sahÄ• yo laddhoti, agatapubbÄ• ca me bhagavato samÄ•
buddhabhÅ«tassa jayamahÄ• bodhibhÅ«mi, yannÅ«nÄ• haá¹ƒ tattha gantvÄ• bhagavato ja
cintetvÄ• ba hÅ« rajatasuvaá¹‡á¹‡amÄ• lÄ• dayo kÄ• rÄ• petvÄ• ekadivasaá¹ƒ assa mabh
bodhimÄ• lake á¹-hatvÄ• Ä• gacchantuayyÄ• suvaá¹‡á¹‡amÄ• lÄ• pÅ«jetuá¹ƒti ugghoses

<4> á¹• 21 yato paá¹-á¹-hÄ• yahaá¹ƒ buddha, sÄ• sane suddhamÄ• nasÄ• .

pasannÄ• tena saccena, mamÄ• nuggahabuddhiyÄ• ||

<5> á¹• 21 Ä• gacchantu namassantu, bodhiá¹ƒ pÅ«jentu sÄ• dhukaá¹ƒ.

soá¹‡á¹‡amÄ• lÄ• hi sambuddha, puttÄ• ariyasÄ• vakÄ• ||

<6> á¹• 21 sutvÄ• taá¹ƒ vacanaá¹ƒ ayyÄ• , bahÅ« sÄ«haá¸·avÄ• sino.

Ä• gamma nabhasÄ• tattha, vandiá¹ƒ suca mahiá¹ƒsucÄ• ti ||

tato ppatuti sÄ• kumÄ• rikÄ• buddhasÄ• sane atÄ«va pasannÄ• niccameva assa mabhiru
saddhiá¹ƒ mahÄ• bodhiá¹ƒ suvaá¹‡á¹‡amÄ• lÄ• hi pÅ«jetvÄ• gacchati, atha pÄ• á¹-aliputta
tassÄ• abhiá¹‡haá¹ƒ gacchantiyÄ• ca Ä• gacchantiyÄ• ca rÅ«pasampattiá¹ƒ disvÄ• raÃ±
evarÅ«pÄ• kumÄ• rikÄ• assa mabhiruyha Ä• gantvÄ• nibaddhaá¹ƒ vanditvÄ• gacchati. d
bhavitunti, rÄ• jÄ• taá¹ƒ sutvÄ• tenahi bhaá¹‡e gaá¹‡hatha naá¹ƒ kumÄ• riá¹ƒ, mama agg
purise payojesi, tena payuttapurisÄ• bodhipÅ«jaá¹ƒ katvÄ• Ä• gacchantiá¹ƒ gaá¹‡hÄ• mÄ•
gahaá¹‡asajjÄ• aá¹-á¹-haá¹ƒsu, tadÄ• sÄ• kumÄ• rikÄ• assa mabhiruyha mahÄ• bodhim
saddhiá¹ƒ pupphapÅ«jaá¹ƒ katvÄ• vanditvÄ• nivatti, atha tesu eko dhammarakkhita tthero
bhagini taá¹ƒ antarÄ• magge corÄ• gaá¹‡hitukÄ• mÄ• á¹-hitÄ• , asukaá¹-á¹-hÄ• naá¹ƒ pat
sÄ«ghaá¹ƒ gacchÄ• ti, sÄ• pi gacchantÄ« taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• corehi anubandhitÄ•
saÃ±Ã±aá¹ƒ datvÄ• pakkÄ• mi, corÄ• pacchato pacchato anubandhiá¹ƒsu. asso vegaá¹ƒ j
mullaá¹…ghi, kumÄ• rikÄ• vegaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« assassa piá¹-á¹-hito parig
katÅ«pakÄ• raá¹ƒ sara puttÄ• ti Ä• ha, so patantiá¹ƒ disvÄ• vegenÄ• gantvÄ• piá¹-á¹-hiya
Ä• kÄ• sato netvÄ• sa ka á¹-á¹-hÄ• ne yeva patiá¹-á¹-hÄ• pesi. tasmÄ• .

<7> á¹• 21 tiracchÄ• nagatÄ• pevaá¹ƒ, sarantÄ• upakÄ• rakaá¹ƒ.

na jahantÄ«ti mantvÄ• na, kataÃ±Ã±Å« hontu pÄ• á¹‡inoti ||

tato sÄ• kumÄ• rikÄ• sattÄ• sÄ«tikoá¹-idhanaá¹ƒ buddhasÄ• saneyeva cajitvÄ• yÄ• vajÄ
uposathakammaá¹ƒ ka tvÄ• ta to cutÄ• sutta ppabuddho viya devaloke nibbattÄ«ti.

<8> á¹• 21 atitaruá¹‡avayÄ• bho mÄ• tugÄ• mÄ• pi evaá¹ƒ,

vividhakusalakammaá¹ƒ katva saggaá¹ƒ vajanti.

kusalaphalamahantaá¹ƒ maÃ±Ã±amÄ• nÄ• bhavantÄ• ,

bhavatha katha mupekkhÄ• dÄ• namÄ• nÄ• dikamme ||

buddheniyÄ• vatthuá¹ƒ catutthaá¹ƒ.

5. ahituá¹‡á¸• ikassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

imasmiá¹ƒ kira bhaddakappamhi amhÄ• kaá¹ƒ kira bhagavato pubbe kassaponÄ• ma satth
sadevakaá¹ƒ lokaá¹ƒ saá¹ƒsÄ• rasÄ• garÄ• tÄ• retvÄ• sabbabuddhakiccÄ• ni niá¹-á¹-hape
divasakaroviya setabyamhi anupÄ• disesÄ• ya nibbÄ• á¹‡adhÄ• tuyÄ• parinibbÄ• yi, tadÄ•
manussÄ• sannipatitvÄ• \Be 23/ ekekaá¹ƒ suvaá¹‡á¹‡iá¹-á¹-hakaá¹ƒ koá¹-iagghanakaá¹ƒ r
bahicinanatthÄ• ya ekekaá¹ƒ aá¸• á¸• hakoá¹-iagghanakaá¹ƒ abbhantarÅ«papÅ«raá¹‡atthaá
mattikÄ• kiccaá¹ƒ karontÄ• yojanabbedhaá¹ƒ thÅ«paá¹ƒ katvÄ• mahantaá¹ƒ sakkÄ• raá¹ƒ
ahituá¹‡á¸• iko gÄ• manigamarÄ• jadhÄ• nÄ«su sappe kÄ«á¸·Ä• petvÄ• jÄ«vikaá¹ƒ kapper
tattha sappe kÄ«á¸·Ä• petvÄ• santuá¹-á¹-hehi gÄ• mavÄ• sÄ«hi dinnavividhopÄ• yano khÄ
tvÄ• bhuÃ±jitvÄ• tattheva nivÄ• saá¹ƒ gahetvÄ• nisÄ«di. tasmiá¹ƒ kira gÄ• make manussÄ
ratanattayamÄ• makÄ• . tasmÄ• te rattibhÄ• ge sayantÄ• ``namo buddhÄ• yÄ• tiâ€™â€™
ahituá¹‡á¸• iko micchÄ• diá¹-á¹-hiko tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aá¹ƒ na jÄ• nÄ• ti. tas
vacanaá¹ƒ sutvÄ• sayampi ke á¸·iá¹ƒ kurumÄ• no parihÄ• savasena ``namo buddhÄ• yÄ• t
athekadivasaá¹ƒ so attano kÄ«á¸·Ä• panasamatthaá¹ƒ ekaá¹ƒ sappaá¹ƒ bhattha tattha pariy
tadÄ• eko nÄ• garÄ• jÄ• kassapadasabalassa thÅ« paá¹ƒ ga ntvÄ• vanditvÄ• ekaá¹ƒ var
svÄ• ahituá¹‡á¸• iko vegenÄ• gantvÄ• nÄ• garÄ• jaá¹ƒ gaá¹‡hituá¹ƒ mantaá¹ƒ parijapi, so
kujjhitvÄ• taá¹ƒ mÄ• retukÄ• mo anubandhi, taá¹ƒ di svÄ• ahituá¹‡á¸• iko ve ge na palÄ• y
pakkhalitvÄ• patamÄ• no pubbevuttaparihÄ• sa vacanaparicayena ``namo buddhÄ• yÄ• tiâ
taá¹ƒ vacanaá¹ƒ anubandhantassa nÄ• garaÃ±Ã±o sotapathe amataá¹ƒviya pati. atha so ra
tasmiá¹ƒ kodhaá¹ƒ nibbÄ• petvÄ• samma mÄ• bhÄ• yi. ahaá¹ƒ ratanattayamantÄ• nubhÄ•
vaá¹ƒ á¸• asituá¹ƒ mayhaá¹ƒ ananurÅ«paá¹ƒ. ajja ta yi pasannomhi, paá¹‡á¹‡Ä• kÄ• raá¹ƒ t
tÄ«á¹‡i suvaá¹‡á¹‡apupphÄ• ni adÄ• si. evaá¹ƒ ratanattayaá¹ƒ nÄ• ma ghorÄ• sivisÄ• nam
pÄ«á¹‡eti. honti cettha.

<1> á¹• 21 buddhoti \Be 24/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, buddhoti pada muttamaá¹ƒ.

natthi tena samaá¹ƒ loke, aÃ±Ã±aá¹ƒ sotarasÄ• yanaá¹ƒ ||

<2> á¹• 21 dhammotivacanaá¹ƒ seá¹-á¹-haá¹ƒ, dhammoti padamuttamaá¹ƒ.

natthi tena samaá¹ƒ loke, aÃ±Ã±aá¹ƒ sotarasÄ• yanaá¹ƒ ||

<3> á¹• 21 saá¹…ghoti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, saá¹…ghoti padamuttamaá¹ƒ.

natthi tena samaá¹ƒ loke, aÃ±Ã±aá¹ƒ sotarasÄ• yanaá¹ƒ ||

<4> á¹• 21 tassa mukhaá¹ƒ mukhaá¹ƒ nÄ• ma, yaá¹ƒ vattati mukhe sadÄ• .

dullabhaá¹ƒ buddhavacanaá¹ƒ, sabbasampattidÄ• yakaá¹ƒ ||

<5> á¹• 21 tassa mano mano nÄ• ma, yaá¹ƒ ce manasi vattati.

dullabhaá¹ƒ buddhavacanaá¹ƒ, sabbasampattidÄ• yakaá¹ƒ ||

<6> á¹• 21 tameva kavacaá¹ƒ dehe, tameva maá¹‡i kÄ• mado.

tameva surabhÄ« dhenu, tameva surapÄ• dapo ||

<7> á¹• 21 tasseva sotaá¹ƒ sotaá¹ƒva, yaá¹ƒ suá¹‡Ä• ti jano ayaá¹ƒ

dullabhaá¹ƒ buddhavacanaá¹ƒ, sabbasampattidÄ• yakaá¹ƒ ||

<8> á¹• 21 evaá¹ƒ vidho rago ghoro, haá¸·Ä• haá¸·aviso sadÄ• .

buddhoti vacanaá¹ƒ sutvÄ• , santuá¹-á¹-ho dÄ• si jÄ«vitaá¹ƒ ||

<9> á¹• 21 soá¹‡á¹‡apupphattayaá¹ƒcÄ• pi, mahagghaá¹ƒ bahalaá¹ƒ adÄ• .

passa buddhoti vÄ• cÄ• ya, Ä• nubhÄ• vamahantatanti ||

atha nÄ• garÄ• jÄ• tassa tÄ• ni suvaá¹‡á¹‡apupphÄ• ni datvÄ• evamÄ• ha. samma etesu
ekaá¹ƒ mama puÃ±Ã±atthÄ• ya pÅ«jehi. itarena yÄ• vajÄ«vaá¹ƒ sukhena jÄ«vanto puttadÄ

appamajjanto jÄ«vikaá¹ƒ kappehi. mÄ• hÄ«nakamme byavaá¹-o hohi, micchÄ• diá¹-á¹-hiÃ±
pakkÄ• mi. ahituá¹‡á¸• ikopi somanassappatto tena vuttanayeneva dvihi pupphehi cetiyaá¹ƒ
ssaá¹ƒ labhitvÄ• te na puttadÄ• re \Be 25/ posento kapaá¹‡addhikavaá¹‡ibbakÄ• dÄ«naá¹ƒ
ahituá¹‡á¸• ikakammaá¹ƒ pahÄ• ha kusalameva upacinanto Ä• yupariyosÄ• ne saggaparÄ•

<10> á¹• 21 iti aviditasatto kiÃ±ci buddhÄ• nubhÄ• vaá¹ƒ,

labhati dhanavisesaá¹ƒ yassa nÄ• mappakÄ• sÄ• .

viditajananikÄ• yo kinnu tassÄ• nubhÄ• vaá¹ƒ,

na lapati jinanÄ• maá¹ƒ kicca maÃ±Ã±appahÄ• yÄ• ti ||

ahituá¹‡á¸• ikassa vatthuá¹ƒ paÃ±camaá¹ƒ.

6. saraá¹‡attherassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

sÄ• vatthiyaá¹ƒ kira sumano nÄ• me ko gahapati ahosi. tassa bhariyÄ• sujampatikÄ• nÄ•
ajjhÄ• vasantÄ• aparabhÄ• ge puttaá¹ƒca dhÄ«taraá¹ƒca labhiá¹ƒsu. atha tesaá¹ƒ daharak
kÄ• laá¹ƒ karontÄ• jeá¹-á¹-hakaá¹ƒpakkositvÄ• mayaá¹ƒ putta tuvaá¹ƒ patirÅ«pe á¹-hÄ• ne
nÄ• sakkhimha, yaá¹ƒ no ghare vibhavaá¹ƒ, sabbaá¹ƒ taá¹ƒ gaá¹‡ha. imÄ• yaca te kaá¹‡iá¹
vuddhiá¹ƒtvameva jÄ• nÄ• hÄ«ti vatvÄ• jeá¹-á¹-hakassa hatthe kaá¹‡iá¹-á¹-hikÄ• ya hattha
kÄ• lamakaá¹ƒsu. atha so mÄ• tÄ• pitunnaá¹ƒ accayena Ä• á¸·Ä• hanakiccaá¹ƒ katvÄ• vas
kaá¹‡iá¹-á¹-hikaá¹ƒ patirÅ«pena kulena sambandhitvÄ• sayampi dÄ• rapariggahamakÄ• si.
kaá¹‡iá¹-á¹-hikÄ• gabbhinÄ« hutvÄ• ekadivasaá¹ƒ sÄ• mikaá¹ƒ Ä• ha, sÄ• mi mama bhÄ•
daá¹-á¹-hukÄ• mÄ• mhÄ«ti. sopi sÄ• dhu bhaddeti anurÅ«pena paá¹‡á¹‡Ä• kÄ• rena tÄ• ya
bhagavÄ• sunivattho supÄ• ruto bhikkhusaá¹…ghaparivuso piá¹‡á¸• Ä• ya nagaraá¹ƒ pÄ• v
chabbaá¹‡á¹‡aghanabuddharaá¹ƒsiyo vissajjento, ta to te bhagavantaá¹ƒ disvÄ• pasannac
paÃ±capatiá¹-á¹-hitena \Be 26/ vanditvÄ• aá¹-á¹-haá¹ƒsu, atha sattÄ• tesaá¹ƒ jayampatikÄ
upanissayasampattiá¹ƒdisvÄ• te saraá¹‡esuca sÄ«lesuca patiá¹-á¹-hÄ• petvÄ• evamÄ• ha
tathÄ• gato anussaritabboti. tathÄ• hi.

<1> á¹• 21 yaá¹ƒkiÃ±ci bhayamuppannaá¹ƒ, rÄ• jacorÄ• disambhavaá¹ƒ.

tadÄ• sareyya sambuddhaá¹ƒ, nicchantota dupaddavaá¹ƒ ||

<2> á¹• 21 yaá¹ƒ ve upaddavaá¹ƒ hoti, yakkhapetÄ• disambhavaá¹ƒ.

tadÄ• sareyya sambuddhaá¹ƒ, nicchanto tadupaddavaá¹ƒ ||

<3> á¹• 21 sÄ«habyagghataracchÄ• di, puá¹‡á¸• arÄ«kÄ• disambhavaá¹ƒ.

tadÄ• sareyya sambuddhaá¹ƒ, nicchanto tadupaddavaá¹ƒ ||

<4> á¹• 21 yamÄ• tapaggi vÄ• tÄ• di, udakÄ• sanisambhavaá¹ƒ.

tadÄ• sareyya sambuddhaá¹ƒ, nicchanto tadupaddavaá¹ƒ ||

<5> á¹• 21 pajjarÄ• dÄ«hi rogehi, visamo tuhisambhavaá¹ƒ.

tadÄ• sareyya sambuddhaá¹ƒ, nicchanto tadupaddavaá¹ƒ ||

<6> á¹• 21 maccunÄ• ce yadÄ• yuddhaá¹ƒ, kare tenÄ• pi jantunÄ• .

saritabbo tadÄ• buddho, patthentenattano jayanti ||

tato te bhagavato vacanaá¹ƒ paá¹-inanditvÄ• vanditvÄ• agamaá¹ƒsu. atha jeá¹-á¹-hako Ä•
yathÄ• nurÅ«paá¹ƒ sakkÄ• ra makÄ• si. tassÄ• sÄ• miko katipÄ• haá¹ƒ tattha vasitvÄ• bh
paá¹-ipÄ• detvÄ• mama gÄ• me kiccaá¹ƒ atthÄ«ti vatvÄ• pakkÄ• mi. athassÄ• bhÄ• tÄ• b
bhadde imissÄ• sabbaá¹ƒ kattabbaá¹ƒ karohÄ«ti. sÄ• tato paá¹-á¹-hÄ• ya tassÄ• udakanr
veyyÄ• vaccaá¹ƒ kurumÄ• nÄ• etissÄ• hatthapÄ• dagÄ«vÅ«pagesu Ä• bharaá¹‡esu lobha
vÅ«pasametuá¹ƒ asakkontÄ« Ä• hÄ• rÅ« pacchedaá¹ƒ katvÄ• gilÄ• nÄ• viya maÃ±cakaá¹ƒ
gehaá¹ƒ gantvÄ• taá¹ƒ tathÄ• sayitaá¹ƒ \Be 27/ disvÄ• maÃ±cake nisinno kiá¹ƒ bhadde ap
tuá¹‡hÄ« hutvÄ• katipayavÄ• re pucchitÄ• na sakkÄ• kathetunti Ä• ha. puna sÄ• mikena g
cintesi, ujukaá¹ƒ mayÄ• tassÄ• piá¸·andhanaá¹ƒ patthemÄ«ti vutte na ppatirupaá¹ƒ, tassÄ•
maá¹ƒsaá¹ƒ patthemÄ«ti vutte taá¹ƒ mÄ• ressati, tadÄ• piá¸·andhanÄ• ni mayhamevÄ• ti, t
kaá¹‡iá¹-á¹-hikÄ• ya paÃ±camadhuramaá¹ƒsaá¹ƒ patthemi, alabhamÄ• nÄ• ya me jÄ«vitaá¹
sutvÄ• so anekapariyÄ• yena manussamÄ• raá¹‡aá¹ƒ nÄ• ma bhÄ• riyanti vatvÄ• nivÄ• re
atha tÄ• ya paá¹-ibaddhacitto kÄ• mamucchito mohamÅ«á¸·ho hutvÄ• sÄ• dhu labhissasÄ«
sampaá¹-icchi. tathÄ• hi.

<7> á¹• 21 hÄ• yanti idhalokatthÄ• , hÄ• yanti pÄ• ralokikÄ• .

hÄ• yanti mahatÄ• atthÄ• , ye itthÄ«naá¹ƒ vasaá¹…gatÄ• ||

<8> á¹• 21 esÄ• mÄ• tÄ• pitÄ• eso, bhaginÄ« bhÄ• taro ime.

garutabbe na jÄ• nanti, ye itthÄ«naá¹ƒ vasaá¹…gatÄ• ||

<9> á¹• 21 kÄ• raá¹‡Ä• kÄ• raá¹‡antetaá¹ƒ, kattabbaá¹ƒvÄ• na vÄ• idaá¹ƒ.

kÄ• mandhattÄ• na jÄ• nanti, ye itthÄ«naá¹ƒ vasaá¹…gatÄ• ||

<10> á¹• 21 pÄ• á¹‡aá¹ƒ vÄ• atipÄ• tenti, honti vÄ• pÄ• radÄ• rikÄ• .

bhÄ• santi alikaá¹ƒ vÄ• caá¹ƒ, ye itthÄ«naá¹ƒ vasaá¹…gatÄ• ||

<11> á¹• 21 sandhicchedÄ• dikaá¹ƒ theyyaá¹ƒ, majjapÄ• naá¹ƒca pesunaá¹ƒ.

karonti sÄ• hasaá¹ƒ sabbaá¹ƒ, ye itthÄ«naá¹ƒ vasaá¹…gatÄ• ||

<12> á¹• 21 aho acchariyaá¹ƒ loke, sarantÄ• naá¹ƒ bhayÄ• vahaá¹ƒ.

bhariyÄ• ya vasaá¹ƒ gantvÄ• , sodariá¹ƒhantumicchatÄ«ti ||

atha so sÄ• hasiko puriso bhagini eva mÄ• ha, ehi amma amhÄ• kaá¹ƒ mÄ• tÄ• pitunnaá¹ƒ
appevanÄ• ma no disvÄ• iá¹‡Ä• yikÄ• iá¹‡aá¹ƒ dassantÄ«ti, taá¹ƒ sutvÄ• tÄ• ya sampaá¹
sukhayÄ• nake nisÄ«dÄ• petvÄ• iá¹‡Ä• yikÄ• naá¹ƒ gÄ• maá¹ƒ gacchanto viya mahÄ• aá¹
okkamma á¹-hapetvÄ• viravantimeva naá¹ƒ hatthe gahetvÄ• chindissÄ• mÄ«ti cintetvÄ• k
pÄ• tesi, tasmiá¹ƒ khaá¹‡e tassÄ• kammajavÄ• tÄ• caliá¹ƒsu. sÄ• bhÄ• tulajjÄ• ya sÄ• mi
yÄ• vÄ• haá¹ƒ vijÄ• yÄ• mi, tÄ• va upadhÄ• rehÄ«ti vadantÄ«pi apanetuá¹ƒ asakkontÄ« p
taá¹ƒ samÄ«pe vaá¹-arukkhamÅ«le mÄ• ressÄ• mÄ«ti cikure gahetvÄ• Ä• kaá¸• á¸• hi, tas
bhÄ• gineyyassa mukhaá¹ƒ oloketvÄ• tassa sinehenÄ• pi maá¹ƒ na mÄ• rehÄ«ti vadantÄ«
tassÄ• taá¹ƒ kÄ• ruá¹‡ikavacanaá¹ƒ asuá¹‡anto viya mÄ• retuá¹ƒ ussahateva, tato sÄ• ku
cintesi, mama saddenÄ• gantvÄ• yo koci mama bhÄ• tu anayaá¹ƒ kareyya, taá¹ƒ na ppatin
nissaddÄ• attanÄ• gatitasaraá¹‡aá¹ƒ Ä• vajjamÄ• nÄ• nipajji, athassÄ• bhÄ• ta ri mettÄ•
anussaritasaraá¹‡Ä• nubhÄ• venaca tasmiá¹ƒ nigrodhe adhivatthÄ• devatÄ• evarÅ«po mÄ
abhavissÄ• , addhÄ• haá¹ƒ devasamÄ• gamaá¹ƒ pavisituá¹ƒ na labhissÄ• mÄ«ti cintetvÄ•
ta jje tvÄ• palÄ• petvÄ• tvaá¹ƒ mÄ• bhÄ• yÄ«ti samassÄ• setvÄ• yÄ• na ke sa pu ttaá¹ƒ
taá¹ƒ divasameva sÄ• vatthimÄ• gamma antonagare sÄ• lÄ• ya naá¹ƒ nipajjÄ• petvÄ• ant

<13> á¹• 21 sabbasampattidÄ• tÄ• raá¹ƒ, sabbalokekanÄ• yakaá¹ƒ.

manasÄ• pi yo vibhÄ• veti, taá¹ƒ ve pÄ• lenti devatÄ• ||

<14> á¹• 21 muhuttampica yo mettaá¹ƒ, bhÄ• veti yadi sÄ• dhukaá¹ƒ.

taá¹ƒ ve pÄ• lenti devÄ• pi, tosayanti upÄ• yanÄ• ti ||

tato \Be 29/ tassÄ• pana sÄ• miko nagarÄ• nikkhamma gacchanto attano bhariyaá¹ƒ disv
kenÄ• nÄ«tÄ• sÄ«ti pucchi. sÄ• devatÄ• ya Ä• nÄ«tabhÄ• vaá¹ƒ ajÄ• nantÄ« kiá¹ƒ tvaá¹ƒ b
Ä• nÄ«tÄ• mhÄ«ti, sopi kiá¹ƒbhoti bhaá¹‡asi, tava bhÄ• tugÄ• me diá¹-á¹-hakÄ• lato ppatuti
jÄ• tÄ• , ettakaá¹ƒ kÄ• laá¹ƒ tvaá¹ƒ na diá¹-á¹-hapubbÄ• , kathaá¹ƒ tvaá¹ƒ mayÄ• saddhiá¹
taá¹ƒ sutvÄ• tenahi mÄ• Ã±Ã±assa imaá¹ƒ rahassaá¹ƒ kathehi sÄ• mÄ«ti vatvÄ• bhÄ• ta
vitthÄ• rena kathesi. taá¹ƒ sutvÄ• tassa sÄ• miko saá¹ƒviggo bhayappatto hutvÄ• taá¹ƒ att
tato katipÄ• haá¹ƒ tÄ• ya vissamite te ubhopi satthÄ• raá¹ƒ nimantetvÄ• mahÄ• dÄ• naá¹ƒ
nisÄ«diá¹ƒsu, atha sÄ• bhagavato saraá¹‡asÄ«lÄ• nubhÄ• vena attano jÄ«vitapaá¹-ilÄ• bh
puttaá¹ƒ bhagavantaá¹ƒ vandÄ• petvÄ• saraá¹‡otinÄ• mamakaá¹ƒsu, satthÄ• te saá¹ƒ ajjh
tadanurÅ«paá¹ƒ dhammaá¹ƒ desesi, desanÄ• vasÄ• ne ubhopi sotÄ• pannÄ• ahesuá¹ƒ, at
vÄ«satime vasse buddhasÄ• sane pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ
paÃ±Ã±Ä• yÄ«ti.

<15> á¹• 21 khaá¹‡amapi manasevaá¹ƒ devadevaá¹ƒ sarantÄ• ,

paramatarapatiá¹-á¹-haá¹ƒ pÄ• puá¹‡antÄ«ti mantvÄ• .

bhavagati guá¹‡arÄ• siá¹ƒ jÄ• namÄ• nÄ• janÄ• bho.

bhajatha saraá¹‡asÄ«laá¹ƒ sabbathÄ• sabbakÄ• lanti ||

saraá¹‡attherassa vatthuá¹ƒ chaá¹-á¹-hamaá¹ƒ.

7. vessÄ• mittÄ• ya vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe \Be 30/ kira kosambinagare kosambiraÃ±Ã±o vessÄ• mittÄ• nÄ• ma aggamah
kosambiyaá¹ƒ paá¹-ivasati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ cÄ• rikaá¹ƒ caramÄ• n
raÃ±Ã±Ä• saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• anopamÄ• ya buddhalÄ«á¸·Ä• ya madhurena sa
dhammaá¹ƒ sutvÄ• pasannÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya buddhamÄ• mikÄ• hutvÄ• vih
raÃ±Ã±o rajjatthÄ• ya paccantarÄ• jÄ• yuddhasajjo rajjaá¹ƒ vÄ• detu, yuddhaá¹ƒvÄ• ti paá
sutvÄ• rÄ• jÄ• mahatiyÄ• senÄ• ya parivuto yuddhabhÅ«miá¹ƒ gacchanto mahesiyÄ• sa
khandhÄ• vÄ• raá¹ƒ nivÄ• setvÄ• tassÄ• evamÄ• ha. bhadde saá¹…gÄ• masÄ«se jayapa
viÃ±Ã±Ä• tuá¹ƒ. sace me parÄ• jayo abhavissa, puretarameva rattapatÄ• kaá¹ƒ ussÄ• pess

tvaá¹ƒ kosambimeva gacchÄ• hÄ«ti anusÄ• sitvÄ• saá¹…gÄ• ma maá¹‡á¸• alaá¹ƒ gantvÄ•
parÄ• jayabhÄ• vaá¹ƒ Ã±atvÄ• mÄ• tugÄ• maá¹ƒ saritvÄ• rattaddhajaá¹ƒ ussÄ• petvÄ• yu
rattapatÄ• kaá¹ƒ disvÄ• parÄ• jito nÅ«na me sÄ• mikoti bhayena palÄ• yitumÄ• rabhi. atha
disvÄ• nÅ«nÄ• yaá¹ƒ raÃ±Ã±o aggamahesÄ«ti Ã±atvÄ• attano rÄ• jÄ• naá¹ƒ dassesuá¹ƒ,
paá¹-ibaddhacitto mametaá¹ƒ abhisekaá¹ƒ karothÄ• ti amacce Ä• á¹‡Ä• pesi. amaccÄ• taá
yÄ• ciá¹ƒsu, sÄ• na me bhaá¹‡e abhisekenatthoti na icchi. amaccÄ• tamatthaá¹ƒ raÃ±Ã±o
pakkosÄ• petvÄ• kasmÄ• na icchasÄ«ti pucchi. sÄ• evamÄ• ha.

<1> á¹• 21 suá¹‡ohi sÄ• dhukaá¹ƒ deva, bhÄ• samÄ• nÄ• ya me vaco.

bhattÄ• mayhaá¹ƒ mato ajja, sabbasampattidÄ• yako ||

<2> á¹• 21 katvÄ• na \Be 31/ sobhisekaá¹ƒ maá¹ƒ, attano hadayaá¹ƒ viya.

pÄ• leti taá¹ƒ sarantassÄ• , sokaggi dahate manaá¹ƒ ||

<3> á¹• 21 mahÄ• rÄ• ja sacaÃ±Ã±assa, assa maggamahesikÄ• .

tamhÄ• dukkhÄ• na muccÄ• mi, tenÄ• haá¹ƒ taá¹ƒ na patthaye ||

<4> á¹• 21 sokagginÄ• padittÄ• haá¹ƒ, soke sokaá¹ƒ kathaá¹ƒ khipe.

jalantaggimhÄ« ko nÄ• ma, palÄ• laá¹ƒ pakkhipe budho ||

<5> á¹• 21 piyavippayogadukkhaá¹ƒ, taá¹ƒ cintayantÄ« punappunaá¹ƒ.

tamhÄ• dukkhÄ• na muccÄ• mi, tasmÄ• haá¹ƒ taá¹ƒ na patthayeti ||

taá¹ƒ sutvÄ• rÄ• jÄ• kodhenÄ• bhibhÅ«to sace nÄ• bhisiÃ±cissasi, aggimhi taá¹ƒ pakkhip
mahantaá¹ƒ dÄ• rucitakaá¹ƒ kÄ• rÄ• petvÄ• aggiá¹ƒ datvÄ• ekapajjote jÄ• te etta pavisÄ•
rÄ• jÄ• naá¹ƒ Ä• ha.

<6> á¹• 21 pÄ• po nippÄ• pinaá¹ƒ rÄ• ja, pÄ• tanaá¹ƒ khalu pÄ• vake.

hoti pÄ• paphalaá¹ƒ tassa, paccatteca paratthaca ||

<7> á¹• 21 purÄ• tanehi bhÅ«pÄ• la, samaá¹‡abrahmaá¹‡esuca.

mÄ• tÄ• pitusu bÄ• lesu, rogenÄ• turaitthisu.

nappasattho vadho deva, tasmÄ• haá¹ƒ na vadhÄ• rahÄ• ti ||

taá¹ƒ sutvÄ• pi rÄ• jÄ• asaddahanto manusse Ä• á¹‡Ä• pesi. etÄ• ya hatthapÄ• de gahetv
tathÄ• kariá¹ƒsu, atha sÄ• aggimhi pakkhipamÄ• nÄ• natthettha me koci paá¹-isaraá¹‡oti
karomÄ«ti cintetvÄ• ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaá¹ƒ saraá¹‡aá¹ƒ gacch
saraá¹‡aá¹ƒ gacchÄ• mÄ«tiâ€™â€™ vadantÄ« manasÄ• ca anussarantÄ« aggimhi pati, tat
lomakÅ«pamattampi uá¹‡hÄ• kÄ• raá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi. padumagabbhaá¹ƒ paviá¹-á¹-
ahosi. rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ \Be 32/ disvÄ• saá¹ƒviggo lomahaá¹-á¹-hajÄ• to vegena
ubhohi hatthehi paggayha ure nipajjÄ• petvÄ• rÄ• jÄ• sane nisÄ«dÄ• petvÄ• aÃ±jaliá¹ƒ ga
taá¹ƒ aggi sarÄ«raá¹ƒ mÄ• paridahÄ«ti pucchi. sÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ kathentÄ« eva mÄ

<8> á¹• 21 mÄ• tÄ• pitÄ• ca Ã±Ä• tÄ«ca, parivÄ• rÄ• ca sohadÄ• .

manto sadhÄ• dayocÄ• pi, mahesakkhÄ• ca devatÄ• ||

<9> á¹• 21 eteca Ã±Ã±eca bhÅ«pÄ• la, sattÄ• naá¹ƒ bhaya mÄ• gate.

rakkhituá¹ƒ neva sakkonti, hitvÄ• na saraá¹‡attayaá¹ƒ ||

<10> á¹• 21 agÄ• haá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ, buddho me saraá¹‡aá¹ƒ iti.

tena tejena maá¹ƒ rÄ• ja, jalanto aggi no dahi ||

<11> á¹• 21 agÄ• haá¹ƒ dhammaá¹ƒ saraá¹‡aá¹ƒ, dhammo me saraá¹‡aá¹ƒ iti.

tena tejena maá¹ƒ rÄ• ja, jalanto aggi no dahi ||

<12> á¹• 21 agÄ• haá¹ƒ saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ, saá¹…gho me saraá¹‡aá¹ƒ iti.

tena tejena maá¹ƒ rÄ• ja, jalanto aggi no dahi ||

<13> á¹• 21 evaá¹ƒ mahÄ• nubhÄ• vantaá¹ƒ, paccakkhaá¹ƒ ehipassikaá¹ƒ.

nÄ• no paddava viddhaá¹ƒsiá¹ƒ, nÄ• nÄ• sampattidÄ• yakaá¹ƒ ||

<14> á¹• 21 saraá¹‡attayaÃ±hi yo satto, na samÄ• dÄ• ya gaá¹‡hati.

idhavÄ• paratthavÄ• loke, so sukhaá¹ƒ nÄ• nubhossati ||

<15> á¹• 21 saraá¹‡attayaÃ±hi yo satto, susamÄ• dÄ• ya gaá¹‡hati.

idhavÄ• paratthavÄ• loke, so sukhÄ• na vihÄ• yati ||

<16> á¹• 21 tasmÄ• tuvampi bhÅ«pÄ• la, gaá¹‡hÄ• hi saraá¹‡attayaá¹ƒ.

taá¹ƒ te bhavati sabbattha, tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ parÄ• yaá¹‡anti ||

taá¹ƒ sutvÄ• rÄ• jÄ• ativiya pasannamÄ• naso taá¹ƒ khamÄ• petvÄ• mahantaá¹ƒ sakkÄ•
ajjappaá¹-á¹-hÄ• ya tvaá¹ƒ mama mÄ• tÄ• ti taá¹ƒ mÄ• tuá¹-á¹-hÄ• ne á¹-hapetvÄ• saraá¹‡
sannipatitvÄ• á¹-hitamahÄ• janÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• saraá¹‡esuca sÄ«lesu
dÄ• nÄ• dÄ«ni puÃ±Ã±akammÄ• ni katvÄ• yathÄ• kammaá¹ƒ gatÄ• ti.

<17> á¹• 21 iti \Be 33/ saraá¹‡avaraá¹ƒ sÄ• kevalaá¹ƒ uggahetvÄ• ,

jalitadahanamajjhe sÄ«tibhÄ• vaá¹ƒ alattha.

paramasaraá¹‡asÄ«laá¹ƒ pÄ• layantÄ• kathaá¹ƒ vo,

na labhatha bhavabhogaá¹ƒ nibbutiÃ±cÄ• pi anteti ||

vessÄ• mittÄ• pa vatthuá¹ƒ sattamaá¹ƒ.

8. mahÄ• mandhÄ• tuvatthumhi ayamÄ• nupubbÄ«kathÄ•

ito kira ekanavutikappamatthake vipassÄ«nÄ• ma sammÄ• sambuddho loke uppajjitvÄ• pa
sadevakehi lokehi pÅ«jiyamÄ• no bandhumatÄ«nagare paá¹-ivasati. tadÄ• so mandhÄ• tÄ•
hutvÄ• nibbatti. tunnakÄ• rakammena jÄ«vikaá¹ƒ kappento viharati. tadÄ• sakalanagaravÄ
bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• mahÄ• dÄ• na madaá¹ƒsu. atha so evaá¹ƒ cintesi, sabb
dadanti. ahamekova seso duggatattÄ• , yajjÄ• hamajja bÄ«jaá¹ƒ na ropemi, imamhÄ• dukk
so vegena tunnakÄ• rakammaá¹ƒ pariyesitvÄ• kiÃ±cimÅ«laá¹ƒ labhitvÄ• tena ekassÄ• pi c
maladdhÄ• Ä• paá¹‡aá¹ƒ gantvÄ• rÄ• jamÄ• sake gahetvÄ• caá¹…koá¹-akaá¹ƒ pÅ«retvÄ
bhikkhusaá¹…ghassa bhattaggaá¹ƒ gantvÄ• á¹-hito evaá¹ƒ cintesi, natthi dÄ• ni okÄ• saá¹ƒ
patte okirituá¹ƒ, addhÄ• haá¹ƒ ime Ä• kÄ• se vikirissÄ• mÄ«ti appevanÄ• ma patamÄ• nÄ•
patte ekampi pateyya, taá¹ƒ me bhavissati dÄ«gharattaá¹ƒ hibhÄ• ya sukhÄ• yÄ• ti pasanna

ta to patamÄ• nÄ• te parivÄ• rikadevatÄ• naÃ±ca bhagavato Ä• nubhÄ• venaca bahi apatit
sabbesaá¹ƒ bhikkhÅ«naá¹ƒ \Be 34/ patteyeva patiá¹ƒsu. atha so taá¹ƒ acchariyaá¹ƒ disvÄ•
aÃ±jaliá¹ƒ paggayha á¹-hito evaá¹ƒ patthanamakÄ• si.

<1> á¹• 21 iminÄ• me adhikÄ• rena, pasÄ• dena yatissare.

kÄ• mabhogÄ«nahaá¹ƒ aggo, bhaveyyaá¹ƒ jÄ• tijÄ• tiyaá¹ƒ ||

<2> á¹• 21 paharitvÄ• yadÄ• pÄ• á¹‡iá¹ƒ, olokemi nabhotalaá¹ƒ.

sattaratanasampannaá¹ƒ, vassaá¹ƒ vassatu sabbadÄ• ti ||

so tato paá¹-á¹-hÄ• ya devamanussesu saá¹ƒsaranto mahantaá¹ƒ dibbasampattiá¹ƒ anubh
bhaddakappe Ä• dimhi mahÄ• sammato nÄ• ma rÄ• jÄ• ahosi. tassa putto rojo nÄ• ma. tas
putto kalyÄ• á¹‡o nÄ• ma, tassa putto varakalyÄ• á¹‡o nÄ• ma. varakalyÄ• á¹‡assa putto u
putto mandhÄ• tÄ• nÄ• ma hutvÄ• nibbatti. so sattahi ratanehi catÅ«hi ca iddhÄ«hi saman
cakkavattirajjaá¹ƒ kÄ• resi, tassa vÄ• mahatthaá¹ƒ sammiÃ±jitvÄ• dakkhiá¹‡ahatthena app
dibbameghÄ• viya jaá¹‡á¹‡uppamÄ• á¹‡aá¹ƒ sattaratanavassaá¹ƒ vassati. evarÅ«po accha
caturÄ• sÄ«tivassasahassÄ• ni kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·i. caturÄ• sÄ«tivassasahassÄ• n
caturÄ• sÄ«tivassasahassÄ• ni cakkavattirajjaá¹ƒ kÄ• resi, Ä• yu panassa asaá¹…khyeyyaá
kÄ• mataá¹‡haá¹ƒ pÅ«retuá¹ƒ asakkonto ukkaá¹‡á¹-hitÄ• kÄ• raá¹ƒ dassesi, amaccÄ• dev
sÄ«ti pucchiá¹ƒsu. so bhaá¹‡e mayhaá¹ƒ puÃ±Ã±akamme olokiyamÄ• ne imaá¹ƒ rajjaá¹ƒ na
á¹-hÄ• naá¹ƒ ramaá¹‡Ä«yanti. devaloko mahÄ• rÄ• jÄ• ti. so cakkaratanaá¹ƒ abbhukkiritvÄ•
cÄ• tumahÄ• rÄ• jikadevalokaá¹ƒ agamÄ• si, athassa cattÄ• ro mahÄ• rÄ• jÄ• no dibbamÄ•
devagaá¹‡aparivutÄ• paccuggamanaá¹ƒ katvÄ• taá¹ƒ Ä• dÄ• ya cÄ• tumahÄ• rÄ• jikadeva
adaá¹ƒsu, tassa parisÄ• ya parivutassa tasmiá¹ƒ rajjaá¹ƒ karontassa dÄ«gho addhÄ• vÄ«ti
taá¹‡haá¹ƒ pÅ«retu masakkonto ukkaá¹‡á¹-hitÄ• kÄ• raá¹ƒ dassesi. tato cattÄ• ro mahÄ• r
mahÄ• rÄ• ja ukkaá¹‡á¹-hitoti pucchiá¹ƒsu. imamhÄ• devalokÄ• katarannu kho á¹-hÄ• naá
paresaá¹ƒ upaá¹-á¹-hÄ• kamanussasadisÄ• mayaá¹ƒ. tÄ• vatiá¹ƒsadevaloko ito sataguá¹‡e
mandhÄ• tÄ• cakkaratanaá¹ƒ abbhukkiritvÄ• attano parisaparivuto tÄ• vatiá¹ƒsÄ• bhimukh
devarÄ• jÄ• dibbamÄ• lagandhahattho devagaá¹‡aparivuto paccuggamanaá¹ƒ katvÄ• taá¹
mahÄ• rÄ• jÄ• ti Ä• ha. tato raÃ±Ã±o devagaá¹‡aparivutassa gamanakÄ• le pariá¹‡Ä• yaka
Ä• dÄ• ya saddhiá¹ƒparisÄ• ya manussapathaá¹ƒ otaritvÄ• attano gharaá¹ƒ pÄ• visi. sakko
sakkabhavanaá¹ƒ netvÄ• devatÄ• dve koá¹-á¹-hÄ• se katvÄ• attano rajjaá¹ƒ majjhe bhind
paá¹-á¹-hÄ• ya dvepi rÄ• jano rajjaá¹ƒ kÄ• resuá¹ƒ. evaá¹ƒ kÄ• le gacchante sakko saá¹-á¹-
tissoca vassakoá¹-iyo Ä• yuá¹ƒ khepetvÄ• cavi. aÃ±Ã±o sakko nibbatti, sopi tatheva devara
Ä• yukkhayena cavi, etenu pÄ• yena chattiá¹ƒsa sakkÄ• caviá¹ƒsu, mandhÄ• tÄ• pana ma
kÄ• resiyeva, tassevaá¹ƒ kÄ• le gacchante bhÄ«yyoso mattÄ• ya kÄ• mataá¹‡hÄ• uppajji,

sakkaá¹ƒ mÄ• retvÄ• ekarajjaá¹ƒ karissÄ• mÄ«ti cintesi. sakkaá¹ƒ pana mÄ• retuá¹ƒ na sal
panesÄ• vipattimÅ«lÄ• . tathÄ• hi.

<3> á¹• 21 varamatra sukhantyatra, atricchÄ• vihato naro.

idhavÄ• paratthavÄ• kiÃ±ci, na sÄ• taá¹ƒ vindate sadÄ• ||

<4> á¹• 21 taá¹‡hÄ• ya \Be 36/ jÄ• yate soko,

taá¹‡hÄ• ya jÄ• yate bhayaá¹ƒ.

taá¹‡hÄ• ya vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

<5> á¹• 21 taá¹‡hÄ• dÄ• so naro ettha, rÄ• jacorÄ• disambhavaá¹ƒ.

hattacchedÄ• dikaá¹ƒ dukkhaá¹ƒ, pÄ• puá¹‡Ä• ti vihaÃ±Ã±ati ||

<6> á¹• 21 yena lobhena jÄ• tena, sadÄ• jÄ«yanti pÄ• á¹‡ino.

khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒca, gavÄ• ssaá¹ƒ dÄ• saporisaá¹ƒ.

sabbatthÄ• mena so lobho, pahÄ• tabbova viÃ±Ã±unÄ• ti ||

tato atricchÄ• vihatassa tassa Ä• yusaá¹…khÄ• ro parihÄ• yi, jarÄ• sarÄ«raá¹ƒ pahari, ma
devalokebhijjati, tatha so devalokÄ• bhassitvÄ• bandhumatÄ«nagaruyyÄ• naá¹ƒ pÄ• visi, u
Ä• gatabhÄ• vaá¹ƒ rÄ• jakulaá¹ƒ nivedesi. rÄ• jÄ• rÄ• jakulÄ• Ä• gantvÄ• uyyÄ• neyeva Ä
mandhÄ• tÄ• uyyÄ• ne paÃ±Ã±attavarÄ• sane nipanno anuá¹-á¹-hÄ• naseyyaá¹ƒ kappesi.
parato kinnu kathesÄ• mÄ• ti pucchiá¹ƒsu, mama parato tumhe imaá¹ƒ sÄ• sanaá¹ƒ mahÄ•
mandhÄ• tumahÄ• rÄ• jÄ• dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu cakkav
cÄ• tumahÄ• rÄ• jikesu rajjaá¹ƒ kÄ• retvÄ• chattiá¹ƒsasakkÄ• naá¹ƒ Ä• yuparimÄ• á¹‡ena
kÄ• lamakÄ• sÄ«ti. so evaá¹ƒ vatvÄ• kÄ• laá¹ƒkatvÄ• yathÄ• kammaá¹ƒ gatoti imamattha
catumahÄ• parisamajjhe imÄ• gÄ• thÄ• yo Ä• ha.

<7> á¹• 21 yÄ• vatÄ• candimasuriyÄ• , pariharanti disÄ• bhanti virocanÄ• .

sabbeva dÄ• sÄ• mandhÄ• tÄ• , ye pÄ• á¹‡Ä• pathavinissitÄ• ||

<8> á¹• 21 na \Be 37/ kahÄ• paá¹‡avassena, titti kÄ• mesu vijjati.

appassadÄ• dukhÄ• kÄ• mÄ• , iti viÃ±Ã±Ä• ya paá¹‡á¸• ito ||

<9> á¹• 21 api dibbesu kÄ• mesu, ratiá¹ƒso nÄ• dhigacchati.

taá¹‡hÄ• kkhayarato hoti, sammÄ• sambuddhasÄ• vakoti ||

taá¹ƒ sutvÄ• bahÅ« sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsÅ«ti.

<10> á¹• 21 iti gatiniyatÄ• naá¹ƒ bodhiyÄ• uttamÄ• naá¹ƒ.

sakavasamupanetvÄ• deti dukkhÄ• titaá¹‡hÄ• .

aniyatagatikÄ• naá¹ƒ kÄ• kathÄ• mÄ• disÄ• naá¹ƒ.

jahatha tamiti mantvÄ• bho bhajavho tivatthuá¹ƒti ||

mahÄ• mandhÄ• tuvatthuá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. buddhavammavÄ• á¹‡ijakavatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe kira pÄ• á¹-aliputtanagare buddhavammo nÄ• ma vÄ• á¹‡ijako ahosi vÄ• á¹‡ij
aparabhÄ• ge satthavÄ• hehi saddhiá¹ƒ gÄ• manigamajanapada rÄ• jadhÄ• nÄ«su vÄ• á¹‡
tasmiá¹ƒ samaye bhagavÄ• nekabhikkhusahassaparivuto janapadacÄ• rikaá¹ƒ carati bahÅ«
saá¹ƒsÄ• rakantÄ• rÄ• uttÄ• rento. tadÄ• so bhagavantaá¹ƒ addasa
dvattiá¹ƒsalakkhaá¹‡Ä• nubyaÃ±janapatimaá¹‡á¸• itaá¹ƒ jalamÄ• nasuvaá¹‡á¹‡ameruá¹ƒ vi
mahÄ• bhikkhusaá¹…ghaparivutaá¹ƒ, disvÄ• paramapÄ«tiyÄ• phuá¹-asarÄ«ro aÃ±jaliá¹ƒ p
upasaá¹…kamitvÄ• vanditvÄ• sÄ• yaá¹‡he bhagavantaá¹ƒ bhattena nimantesi buddhasÄ•
athassa bhagavÄ• vikÄ• labhojanÄ• paá¹-iviratÄ• tathÄ• gatÄ• ti Ä• ha. atha so bhagavan
bhante bhagavantÄ• vikÄ• le bhuÃ±jissantÄ«ti, athassa kathaá¹ƒ paá¹-icca bhagavÄ• \Be
pÄ• naá¹ƒ tathÄ• gatÄ• naá¹ƒ vikÄ• le bhuÃ±jituá¹ƒ kappati. seyyathidaá¹ƒ, ambapÄ• naá¹ƒ
mocapÄ• naá¹ƒ phÄ• rusakapÄ• naá¹ƒ madhupÄ• naá¹ƒ muddikapÄ• naá¹ƒ sÄ• lÅ«kapÄ•
sahasakkÄ• rÄ• rasehi muddikapÄ• naá¹ƒ katvÄ• buddhapamukhassa bhikkhusaá¹…ghass
satthÄ• paribhuttapÄ• nÄ«yaraso tassa dhammaá¹ƒ desetvÄ• janapadacÄ• rikaá¹ƒ pakkÄ•
hutvÄ• nivatto saddhiá¹ƒ vÄ• á¹‡ijakehi tesu tesu janapadesu vÄ• á¹‡ijjaá¹ƒ payojento mah
kantÄ• raá¹ƒ pÄ• puá¹‡i, tatta tesaá¹ƒ sabbesuyeva sakaá¹-esu pÄ• nÄ«yaá¹ƒ parikkhayam

sabbamanussÄ• naá¹ƒca balÄ«vaddÄ• naá¹ƒca pÄ• nÄ«yaá¹ƒ nÄ• hosi. atha so vÄ• á¹‡ijo
sakaá¹-esu pÄ• nÄ«yaá¹ƒ pariyesanto vicarati. athekasmiá¹ƒ sakaá¹-e manussÄ• taá¹ƒ dis
etthÄ• gaccha, imasmiá¹ƒ koá¸·ambe thokaá¹ƒ pÄ• nÄ«yaá¹ƒ atthi pivÄ• ti vadiá¹ƒsu. ta to s
pivi. tassa taá¹ƒ rasaá¹ƒ muddikapÄ• narasasadisaá¹ƒ ahosi, pivantova so evaá¹ƒ cintesi. s
tadÄ• me dinnamuddikapÄ• nassa nissando ajja sampatto bhavissatÄ«ti accherabbhutacitt
sayameva cÄ• á¹-iyÄ• pidhÄ• naá¹ƒ vivari. sakalÄ• pi sÄ• cÄ• á¹-i muddikapÄ• nena parip
sava ntaá¹ƒ ojavantaá¹ƒ aparikkhayaá¹ƒ dibbapÄ• nasadisaá¹ƒ pÄ• nÄ«yaá¹ƒ disvÄ• paran
phuá¹-asarÄ«ro ugghosesi sabbe pÄ• nÄ«yaá¹ƒ pivantÅ«ti. taá¹ƒ sutvÄ• sabbe sannipatitv
abbhutacittÄ• jÄ• tÄ• . vÄ• á¹‡ijo tesaá¹ƒ majjhe buddhÄ• nubhÄ• vaá¹ƒ pakÄ• sento Ä• ha

<1> á¹• 21 passathedaá¹ƒ bhavanto bho, Ä• nubhÄ• vaá¹ƒ mahesino.

acintanÄ«yamaccheraá¹ƒ, sandiá¹-á¹-hika makÄ• likaá¹ƒ ||

<2> á¹• 21 pasannamanasÄ• buddhe, dinnaá¹ƒ pÄ• nÄ«yakaá¹ƒ mayÄ• .

vipaccati idÄ• neva, taá¹ƒ dÄ• naá¹ƒ munivÄ• hasÄ• ||

<3> á¹• 21 ojavantaá¹ƒ \Be 39/ sukhannaá¹ƒva, sÄ«talaá¹ƒ madhuro dakaá¹ƒ.

dibbapÄ• naá¹ƒva devÄ• naá¹ƒ, jÄ• tamabbhutamakkhayaá¹ƒ ||

<4> á¹• 21 sÄ«lavantesu ko nÄ• ma, na dadeyya vicakkhaá¹‡o.

idha loke paratteca, sukhadaá¹ƒ dÄ• na muttamaá¹ƒ ||

<5> á¹• 21 yathi cchitaá¹ƒ gahetvÄ• na, pivantu madhuro dakaá¹ƒ.

bhÄ• janÄ• nica pÅ«retvÄ• , yantu sabbe yathicchitanti ||

evaÃ±ca pana vatvÄ• sabbe manusseca balÄ«vaddeca muddikaraseneva santappesi. tato
pivantoca pÄ• nÄ«yaá¹ƒ akkhayaá¹ƒ ahosi. tato vÄ• á¹‡ijo satthavÄ• hehi saddhiá¹ƒ vÄ• á¹
sakanagaraá¹ƒ Ä• gacchanto bhagavantaá¹ƒ passitvÄ• gamissÄ• mÄ«ti veá¸·uvanaá¹ƒ gan
katÄ• nuÃ±Ã±o ekamante nisÄ«di. satthÄ• pi tena saddhiá¹ƒ madhurapaá¹-isanthÄ• ramak
tumhÄ• kaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasanno vanditvÄ• gamissÄ• mÄ«ti Ä• gatomhi,
pÄ• á¹-ihÄ• riyanti vitthÄ• rena kathesi. athassa bhagavÄ• dhammaá¹ƒ desesi. so dhamma
svÄ• tanÄ• ya nimantetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• attano gehameva agamÄ• si. so tato
puÃ±Ã±Ä• ni katvÄ• tato cuto devaloke dvÄ• dasayojanike kanakavimÄ• ne devaccharÄ• p

devissariyasamannÄ• gato nibbatti. tassa pubbakammapakÄ• sanatthaá¹ƒ tattha tattha rata
muddikapÄ• nehi paripuá¹‡á¹‡aá¹ƒ ahosi. pÄ• nÄ«yaá¹ƒ pivitvÄ• devÄ• naccanti vÄ• dent

<6> á¹• 21 na vipulajinasÄ• raá¹ƒ jÄ• namÄ• no janevaá¹ƒ,

labhati vipulabhogaá¹ƒ toyamattassa dÄ• nÄ• .

viditaguá¹‡agaá¹‡Ä• bho tÄ«su vatthÅ«su tumhe,

labhatha khalu visesaá¹ƒ sÄ«lavantesu dÄ• nÄ• ti ||

buddhavammavÄ• á¹‡ijakassa vatthuá¹ƒ navamaá¹ƒ.

10. rÅ«padeviyÄ• vatthumhi ayamÄ• nupubbÄ«kathÄ•

atÄ«te \Be 40/ kira vipassissa bhagavato kÄ• le tasmiá¹ƒ nagare ekÄ• gÄ• madÄ• rikÄ• v
ekaá¹ƒ gilÄ• nabhikkhuá¹ƒ disvÄ• kampamÄ• nahadayÄ• upasaá¹…kamitvÄ• vanditvÄ• l
pÄ«á¸·etÄ«ti pucchi. tenÄ• pi bhagini kharÄ• bÄ• dho me pÄ«á¸·etÄ«ti vutte sÄ• tenahi bha
vÅ«pasamessÄ• mÄ«ti nimantetvÄ• gehaá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ mÄ• tÄ• pitunnaá¹ƒ
puna divase nÄ• naggarasena bhesajjÄ• hÄ• raá¹ƒ sampÄ• desi, tato so bhikkhu punadivas
bhikkhÄ• ya caranto tassÄ• gehaá¹ƒ gantvÄ• aá¹-á¹-hÄ• si. sÄ• theraá¹ƒ Ä• gataá¹ƒ disvÄ
gahetvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. tattha nisinnaá¹ƒ taá¹ƒ Ä• hÄ• rena sÄ• d
makÄ• si. athassÄ• saddhÄ• balena bhuttamatteyeva so Ä• bÄ• dho vÅ«pasami. tato so vÄ
tassÄ• gehaá¹ƒ nÄ• gamÄ• si. atha sÄ• vihÄ• raá¹ƒ gantvÄ• taá¹ƒ vanditvÄ• kasmÄ• nÄ
me bhagini byÄ• dhi vÅ«pasami, tasmÄ• nÄ• gatosmÄ«ti vutte sÄ• sÄ• dhu bhanteti soma
agamÄ• si. sÄ• tena puÃ±Ã±akammena kÄ• laá¹ƒ katvÄ• devaloke nibbatti. tassÄ• tattha
kanakavimÄ• naá¹ƒ nibbatti. sÄ• tattha devissariyaá¹ƒ anubhavantÄ« chabuddhantaraá¹ƒ k
bhagavato kÄ• le jambudÄ«pe devaputtanagare udiccabrahmaá¹‡akule jeá¹-á¹-habrÄ• hma
paá¹-isandhiá¹ƒ gaá¹‡hi, sÄ• paripÄ• ka manvÄ• ya mÄ• tukucchito nikkhami. tassÄ• mÄ•
paá¹-á¹-hÄ• ya divase divase aá¹-á¹-haá¹-á¹-hanÄ• limattaá¹ƒ taá¹‡á¸• ulaá¹ƒ nibbattati. tas
disvÄ• pasannÄ• mÄ• tÄ• pitaro rÅ«padevÄ«ti nÄ• ma makaá¹ƒsu. pacchÄ• taá¹ƒ patirÅ«
athassÄ• taá¹‡á¸• ula- nÄ• limattaá¹ƒ \Be 41/ gahetvÄ• pacituá¹ƒ Ä• raddhe icchiticchitam
sappinavanÄ«tadadhikhÄ«rÄ• digorasaÃ±ca jÄ«ramaricÄ• dikaá¹-ukabhaá¹‡á¸• aÃ±ca
kadalipanasamadhuguá¸·Ä• diupakaraá¹‡aÃ±ca bhÄ• janÄ• ni pÅ«retvÄ• nibbattati, tÄ• ya
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒvÄ• pÅ«tibhÄ• vaá¹ƒ na gacchati, bhattukkhaliá¹ƒ gahetvÄ
bhojentiyÄ• pi ekakaá¹-acchumattaá¹ƒ bhattaá¹ƒ gahitaá¹-á¹-hÄ• naá¹ƒ na paÃ±Ã±Ä• yati. e
ahosi, sakaladevaputtanagare candasuriyÄ• va pÄ• kaá¹-Ä• ahosi, atha sÄ• paÃ±casatabh
sakanivesaneyeva bhojeti, tadÄ• tesaá¹ƒ antare paá¹-isambhidÄ• patto mahÄ• saá¹…ghara

puÃ±Ã±Ä• nubhÄ• vaá¹ƒ dibbacakkhunÄ• disvÄ• na jÄ• nÄ• ti esÄ• atthanÄ• pubbe kata
pakÄ• seyyanti ekadivasaá¹ƒ tassÄ• nivesane bhuÃ±jitvÄ• anumodanaá¹ƒ karonto jÄ• nÄ•
katakammanti pucchi, na jÄ• nÄ• mi bhante. sotumicchÄ• mÄ«ti, athassÄ• so pubbakamma

<1> á¹• 21 ekanavute ito kappe,

vipassÄ«nÄ• ma nÄ• yako.

ahosi loke lokeka,

nÄ• yako chinnabandhano ||

<2> á¹• 21 tadÄ• tasmiá¹ƒ pure ramme, Ä• si tvaá¹ƒ gÄ• madÄ• rikÄ• .

Ä• hiá¹‡á¸• antÄ« vihÄ• rasmiá¹ƒ, addakkhi jinasÄ• vakaá¹ƒ ||

<3> á¹• 21 rogÄ• turaá¹ƒ kisaá¹ƒ paá¹‡á¸• uá¹ƒ, assasantaá¹ƒ muhuá¹ƒ muhuá¹ƒ.

disvÄ• na kampitÄ• cittÄ• , nimantetvÄ• na taá¹ƒ muniá¹ƒ ||

<4> á¹• 21 bhesajjaÃ±ceva bhattaÃ±ca, adÄ• tvaá¹ƒ tena so yati.

abyÄ• bÄ• dho anÄ«ghoca, ahosi anupaddavo ||

<5> á¹• 21 tato tvaá¹ƒ tena kammena, sukatena tato cutÄ• .

jÄ• tÄ• si devalokasmiá¹ƒ, sabbakÄ• masamiddhinÄ« ||

<6> á¹• 21 tattha \Be 42/ te puÃ±Ã±atejena, pÄ• sÄ• do ratanÄ• mayo.

maá¹‡ithÅ«pisatÄ• kiá¹‡á¹‡o, kÅ«á¹-Ä• gÄ• rehi laá¹…kato ||

<7> á¹• 21 nekagabbhasatÄ• kiá¹‡á¹‡o, sayanÄ• sanamaá¹‡á¸• ito.

accharÄ• satasaá¹ƒkiá¹‡á¹‡o, naccagÄ«tÄ• disaá¹ƒkulo ||

<8> á¹• 21 rambhÄ• mbajambusannÄ«ra, pÅ«gapunnÄ• gapÄ• á¹-alÄ«.

nÄ• gÄ• ditarusaá¹‡á¸• ehi, maá¹‡á¸• ituyyÄ• napantihi ||

<9> á¹• 21 padumuppalakaá¸·Ä• ra, kundakÄ• nanamaá¹‡á¸• ite.

madhumattÄ• lipÄ• lÄ«hi, sÄ• rasÄ«sarasaá¹ƒkule ||

<10> á¹• 21 devaputtehi nekehi, tathÄ• devaccharÄ• hica.

niccussave mahÄ• bhoge, vimÄ• ne mananandane ||

<11> á¹• 21 tvamevaá¹ƒ devalokamhi, vindamÄ• nÄ• mahÄ• yasaá¹ƒ.

addhÄ• naá¹ƒ vÄ«tinÄ• metvÄ• , nibbute gotame jine ||

<12> á¹• 21 jambudÄ«pe idÄ• ni tvaá¹ƒ, nibbattÄ• udite kule.

puÃ±Ã±apaÃ±Ã±Ä• guá¹‡Ä• vÄ• sÄ• , rÅ«penaggÄ• piyaá¹ƒvadÄ• ||

<13> á¹• 21 etaá¹ƒ te devalokasmiá¹ƒ, devissariyamabbhutaá¹ƒ,

imaá¹ƒ te idha lokasmiá¹ƒ, sabbaá¹ƒ mÄ• nusikaá¹ƒ sukhaá¹ƒ ||

<14> á¹• 21 vipassimunino kÄ• le, tvaá¹ƒ tassekassa bhikkhuno.

adÄ• dÄ• naá¹ƒ gilÄ• nassa, tassa taá¹ƒ phalamÄ«disaá¹ƒ ||

<15> á¹• 21 kÄ• tabbaÃ±hi sadÄ• puÃ±Ã±aá¹ƒ, icchantena sukhappadaá¹ƒ.

tasmÄ• tvaá¹ƒ sabbadÄ• bhadde, ussukkÄ• kusale bhavÄ• ti ||

evaá¹ƒ so tassa purimattabhÄ• ve katakammaá¹ƒ pakÄ• setvÄ• idÄ• ni puÃ±Ã±akamme a
sÄ• therassa dhammadesanaá¹ƒ sutvÄ• paramasomanassÄ• tato paá¹-á¹-hÄ• ya dÄ• nÄ
karontÄ« teneva somanassena sotÄ• pannÄ• ariyasÄ• vikÄ• ahosÄ«ti.

<16> á¹• 21 iti \Be 43/ taruá¹‡akumÄ• rÄ« puÃ±Ã±akammesu sÄ• raá¹ƒ,

aviditaguá¹‡amattÄ• datva bhikkhussa dÄ• naá¹ƒ.

divimanujasukhaá¹ƒ sÄ• lattha tumhe bhavantÄ• ,

viditakusalapÄ• kÄ• kiá¹ƒ na labbhetha santiá¹ƒ ||

rÅ«padeviyÄ• vatthuá¹ƒ dasamaá¹ƒ.

dhammasoá¹‡á¸• akavaggo pathamo.

nandiyarÄ• javaggo

11. nandiyarÄ• jassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

ito \Be 45/ kira kappasatasahassamatthake padumuttaro nÄ• ma satthÄ• loke udapÄ• di sa
saá¹ƒsÄ• rakantÄ• rÄ• uttÄ• rento. tasmiá¹ƒ kira samaye eko kuá¹-umbiko satthu dhammad
pasannamÄ• naso buddhapamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• mahÄ• dÄ• naá
devabhavanamiva alaá¹…karitvÄ• buddhÄ• rahaá¹ƒ mahÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• ga
kÄ• loyaá¹ƒ bhante bhagavato bhattaggassa upasaá¹…kamanÄ• yÄ• ti. atha bhagavÄ• bhi
buddhÄ• nubhÄ• vena gantvÄ• nisÄ«di paÃ±Ã±attavarabuddhÄ• sane, tato kuá¹-umbiko ha
bhagavantaá¹ƒ parivisati anekehi madhurannapÄ• nÄ• dÄ«hi. tadÄ• tassa bhagavato sÄ• s
aggo vasabhattheronÄ• ma mahÄ• sÄ• vako sapadÄ• navattena piá¹‡á¸• Ä• ya caramÄ• no
aá¹-á¹-hÄ• si, atha so theraá¹ƒ disvÄ• bhante satthÄ• antogehe nisinno, tumhepi pavisathÄ
apavisitvÄ• va agamÄ• si, kuá¹-umbiko bhagavantaá¹ƒ upasaá¹…kamitvÄ• tamattaá¹ƒ vatv
loke bhagavatÄ• pi uttaritaro guá¹‡ena saá¹ƒvijjatÄ«ti Ä• ha. athassa satthÄ• puttopamaá¹ƒ
guá¹‡e vaá¹‡á¹‡ento evamÄ• ha.

<1> á¹• 21 pÄ• lenti nimmalaá¹ƒ katvÄ• , pÄ• timokkhÄ• disaá¹ƒvaraá¹ƒ.

samÄ• dinnadhutaá¹…gÄ• ca, appicchÄ• munisÅ«navo ||

<2> á¹• 21 nicca mantakayuddhamhi, naddhÄ• yodhÄ• va dappitÄ• .

puÃ±Ã±Ä• naá¹ƒ vatthubhÅ«tÄ• te, devamÄ• nusakÄ• dinaá¹ƒ ||

<3> á¹• 21 dhÄ• remahaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ, sÄ«veyyampica cÄ«varaá¹ƒ.

buddhaputtÄ• mahÄ• nÄ• gÄ• na dhÄ• renti tathÄ• vidhaá¹ƒ ||

<4> á¹• 21 dhÄ• renti \Be 46/ te paá¹ƒsukÅ«laá¹ƒ, saá¹…ghÄ• á¹-etvÄ• pilotike.

vaá¹‡acchÄ• danacolaá¹ƒva, icchÄ• lobha vivajjitÄ• ||

<5> á¹• 21 sÄ• diyÄ• mi sadÄ• hambho, upÄ• sakanimantanaá¹ƒ.

neva sÄ• denti sambuddha, putto pÄ• sakayÄ• canaá¹ƒ ||

<6> á¹• 21 sapadÄ• nena yaá¹ƒ laddhaá¹ƒ, lÅ«khaá¹ƒvÄ• pi paá¹‡Ä«takaá¹ƒ.

tena tussanti me puttÄ• , rasagedhavivajjitÄ• ||

<7> á¹• 21 nipajjÄ• mi ahaá¹ƒ sÄ• dhu, santhate sayane subhe.

na te seyyaá¹ƒ pakappenti, saá¹ƒsÄ• rabhayabhÄ«rukÄ• ||

<8> á¹• 21 á¹-hÄ• nÄ• sanagamanena, kappenti iriyÄ• pathaá¹ƒ.

nekabhÅ«misamÄ• kiá¹‡á¹‡a, pÄ• sÄ• desu vasÄ• mahaá¹ƒ ||

<9> á¹• 21 buddhaputtÄ• tathÄ• cchannaá¹ƒ, na kadÄ• pavisanti te.

rukkhamÅ«le susÄ• nasmiá¹ƒ, abbhokÄ• se ramanti te ||

<10> á¹• 21 bhÄ• vetvÄ• bhavanÄ• sÄ• ya, hetuá¹ƒ bhÄ• vanamuttamaá¹ƒ.

ahaá¹ƒ gÄ• me vasissÄ• mi, pÄ• pento janataá¹ƒ sivaá¹ƒ ||

<11> á¹• 21 ramanti mama puttÄ• te, pantasenÄ• sane kakÄ• .

tesaá¹ƒ mahattaro santo, theroyaá¹ƒ vasabho mahÄ• .

dhutapÄ• po dhutaá¹…gaggo, Ã±Ä• toyaá¹ƒ mama sÄ• saneti ||

evaá¹ƒ bhagavÄ• hatthaá¹ƒ ukkhipitvÄ• candamaá¹‡á¸• ale paharanto viya therassa guá¹
tassa guá¹‡akathaá¹ƒ sutvÄ• sayampitaá¹ƒ á¹-hÄ• nantaraá¹ƒ kÄ• mayamÄ• no yannÅ«nÄ
sammÄ• sambuddhassa sÄ• sane dhutaá¹…gadharÄ• naá¹ƒ aggo bhavissÄ• mÄ«ti taá¹ƒ á
bhagavato pÄ• damÅ«le nipajji, satthÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ upaparikkhitvÄ• ito kappasata
nÄ• ma satthÄ• uppajjissati. tvaá¹ƒ tadÄ• dhutaá¹…gadharÄ• naá¹ƒ aggo hutvÄ• kassa p

byÄ• karaá¹‡a \Be 47/ madÄ• si. tato paá¹-á¹-hÄ• ya so somanasso puÃ±Ã±akammaá¹ƒ ka
devissariyaá¹ƒ anubhavanto vipassÄ«sammÄ• sambuddhakÄ• le ekasÄ• á¹-ako nÄ• ma br
adÄ• si. tato cuto kassapasammÄ• sambuddhe parinibbute bÄ• rÄ• á¹‡asÄ«nagare bÄ• rÄ
nibbatto dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• saá¹ƒsÄ• re saá¹ƒsaranto dasa
manussesu bÄ• rÄ• á¹‡asiyaá¹ƒ eko kuá¹-umbiko hutvÄ• nibbatti. so panÄ• yaá¹ƒ kuá¹-um
jaá¹…ghÄ• vihÄ• raá¹ƒ anuvicaranto paccantime janapade araÃ±Ã±Ä• yatane aÃ±Ã±atara
ca paccekabuddho tattha cÄ«varakammaá¹ƒ karonto anuvÄ• te appahonte saá¹ƒharitvÄ• á
kuá¹-umbiko taá¹ƒ disvÄ• bhante kiá¹ƒ karothÄ• ti pucchi. so paccekabuddho appicchatÄ•
kiÃ±ci vutto hoti. so cÄ«varadussaá¹ƒ nappahotÄ«ti Ã±atvÄ• attano uttarasÄ• á¹-akaá¹ƒ pa
pÄ• damÅ«le á¹-hapetvÄ• agamÄ• si. paccekabuddho taá¹ƒ gahetvÄ• anuvÄ• takaá¹ƒ Ä•
pÄ• rupi. kuá¹-umbiko jÄ«vitapariyosÄ• ne kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbatti
yÄ• vatÄ• yukaá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• tato cavitvÄ• bÄ• rÄ• á¹‡asito tiyojana
aÃ±Ã±atarasmiá¹ƒ nagare nibbatti, tassa mÄ• tÄ• pitaro nandiyoti {nandÄ«tinÄ• maá¹ƒ itisa
akaá¹ƒsu, tassa satta bhÄ• taro ahesuá¹ƒ, sesÄ• cha bhÄ• taro nÄ• nÄ• kammantesu byÄ
posenti. nandiyo pana akammasÄ«lo geheyeva vasati. tasmÄ• tassa sesÄ• kujjhanti. mÄ•
Ä• mantetvÄ• ovadanti. so tuá¹‡hÄ« hoteva. athÄ• parasmiá¹ƒ samaye gÄ• me nakkhattaá
so mÄ• taraá¹ƒ Ä• ha. amma sÄ• á¹-akaá¹ƒ dehi, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«ti, sÄ• dho
nÄ«haritvÄ• adÄ• si, amma thÅ«laá¹ƒ idanti, sÄ• aÃ±Ã±aá¹ƒ nÄ«haritvÄ• adÄ• si, tampi p
mÄ• tÄ• Ä• ha. tÄ• ta yÄ• dise mayaá¹ƒ gehe jÄ• tÄ• , natthi ito sukhumatarassa paá¹-ilÄ•
labhanaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mi ammÄ• ti. putta ahaá¹ƒ ajjeva tava bÄ• rÄ• á¹‡asÄ«na
icchÄ• mÄ«ti Ä• ha. so sÄ• dhu ammÄ• ti mÄ• taraá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ•
evaá¹ƒ ahosi. kahaá¹ƒ so gamissati, pubbeviya idhavÄ• etthavÄ• gehe nisÄ«ditvÄ• Ä• ga
puÃ±Ã±aniyÄ• mena codiyamÄ• no gÄ• mato nikkhamitvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• se
athekadivasaá¹ƒ so tassa kammakÄ• rehi saddhiá¹ƒ sallapanto nisÄ«ditvÄ• pacalÄ• yanto
antaá¹ƒ nikkhamitvÄ• sakalajambudÄ«pe pattharitvÄ• antokucchimeva pÄ• visi. pabuddho
mahÄ• saddamakÄ• si. atha naá¹ƒ mahÄ• senagutto pucchi. nandiyo supinaá¹ƒ addasanti
puá¹-á¹-ho kathesi, tato senagutto taá¹ƒ attano kulÅ«pagaá¹ƒ paribbÄ• jikaá¹ƒ pucchi ko tas
paribbÄ• jikÄ• yadi bho itthÄ« passati. sattadivasabbhantareyeva abhisekaá¹ƒ labhati, yadi
tatheva rÄ• jÄ• hotÄ«ti kathesi. senagutto tassÄ• taá¹ƒ kathaá¹ƒ sutvÄ• imaá¹ƒ mama Ã±
satta dhÄ«tare pakkositvÄ• paá¹-ipÄ• á¹-iyÄ• pucchi. nandiyassa santike vasathÄ• ti, sesÄ
na mayaá¹ƒ jÄ• nÄ• ma etaá¹ƒ adhunÄ• gataá¹ƒ kulavantaá¹ƒ vÄ• dukkulavantaá¹ƒvÄ• ti.
pucchi. sÄ• yassa maá¹ƒ mÄ• tÄ• pitaro dassanti. tesaá¹ƒ vacanaá¹ƒ na bhindissÄ• mÄ«ti
senagutto nandiyaá¹ƒ pakkositvÄ• attano dhÄ«taraá¹ƒ datvÄ• tassa mahÄ• sampatti madÄ
nandiyo tattha tattha Ä• hiá¹‡á¸• anto raÃ±Ã±o maá¹…galuyyÄ• naá¹ƒ passissÄ• mÄ«ti gan
dhaá¹…galasilÄ• paá¹-á¹-esasÄ«saá¹ƒ pÄ• rupitvÄ• nipajji, so ca bÄ• rÄ• á¹‡asÄ«raÃ±Ã±o
49/ divaso hoti. amaccÄ• ca purohitoca raÃ±Ã±o sarÄ«rakiccaá¹ƒ kÄ• retvÄ• rÄ• jaá¹…gaá
mantayiá¹ƒsu. raÃ±Ã±o ekÄ• va dhÄ«tÄ• atthi, putto panassa natthi. arÄ• jikaá¹ƒ rajjaá¹ƒ n
phussarathaá¹ƒ vissajjessÄ• mÄ• ti. te kumudapattavaá¹‡á¹‡e cattÄ• ro sindhave yojetvÄ•

setacchattapamukhaá¹ƒpaÃ±cavidharÄ• jakakudhabhaá¹‡á¸• aá¹ƒ rathasmiá¹ƒyeva á¹-hape
pacchato turiyÄ• ni paggaá¹‡hÄ• pesuá¹ƒ. ratho pÄ• cÄ«dvÄ• rena nikkhamitvÄ• uyyÄ• nÄ
uyyÄ• nÄ• bhimukho gacchati. nivattemÄ• ti keci Ä• haá¹ƒsu. purohito mÄ• nivÄ• rayitthÄ•
padakkhiá¹‡aá¹ƒ katvÄ• Ä• rohaá¹‡asajjo hutvÄ• aá¹-á¹-hÄ• si. purohito pÄ• rupaá¹‡akaá¹
pÄ• datalÄ• ni olokento tiá¹-á¹-hatu ayaá¹ƒ dÄ«po. dvisahassadÄ«pa parivÄ• resu catÅ«su
kÄ• tuá¹ƒ samatthotivatvÄ• tassa dhitiá¹ƒ upadhÄ• retuá¹ƒ tikkhattuá¹ƒ turiyÄ• ni paggaá¹‡
mukhaá¹ƒ vivaritvÄ• oloketvÄ• kena kÄ• raá¹‡ena Ä• gatatthÄ• ti Ä• ha, deva tumhÄ• kaá
rÄ• jÄ• kahanti, devattaá¹ƒ gato sÄ• mÄ«ti, kati divasÄ• atikkantÄ• ti, ajja sattamo divasoti
vÄ• natthÄ«ti, dhÄ«tÄ• atthi deva. putto na vijjatÄ«ti, tenahi karissÄ• mi rajjanti, te tÄ• vade
abhisekamaá¹‡á¸• apaá¹ƒ kÄ• retvÄ• rÄ• jadhÄ«taraá¹ƒ sabbÄ• laá¹…kÄ• rehi alaá¹…kÄ•
kumÄ• rassa abhisekaá¹ƒ akaá¹ƒsu, athassa katÄ• bhisekassa satasahassagghanakaá¹ƒ v
kimidaá¹ƒ tÄ• tÄ• ti Ä• ha, nivÄ• sanavatthaá¹ƒ devÄ• ti, nanu tÄ• tÄ• thÅ«laá¹ƒti, manussÄ
ito sukhumataraá¹ƒ natthi devÄ• ti, tumhÄ• kaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ nivÄ• sesÄ«ti, Ä• m
puÃ±Ã±avÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• ti vatvÄ• handa suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ Ä• harat
suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ Ä• hariá¹ƒsu, so uá¹-á¹-hÄ• ya hatthe dhovitvÄ• mukhaá¹ƒ vi
udakaá¹ƒ Ä• dÄ• ya puratthimadisÄ• ya abbhukkiri, \Be 50/ tÄ• vadeva ghanapathaviá¹ƒ bh
soá¸·asakapparukkhÄ• uá¹-á¹-hahiá¹ƒsu, puna udakaá¹ƒ hatthena gahetvÄ• dakkhiá¹‡aá¹
evaá¹ƒ catassopi disÄ• abbhukkiri, sabbadisÄ• su soá¸·asa soá¸·asa hutvÄ• catusaá¹-á¹-h
uá¹-á¹-hahiá¹ƒsu, so ekaá¹ƒ dibbadussaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• nandiyaraÃ±
itthiyo mÄ• suttaá¹ƒ kantantÅ«ti bheriá¹ƒ carÄ• pethÄ• ti vatvÄ• chattaá¹ƒ ussÄ• petvÄ• a
hatthikkhandhavaragato nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• damabhiruyha mahÄ• sampattiá¹ƒ a
paccekabuddhassa dinnÄ• nuvÄ• takassa vipÄ• ko. tenÄ• hu porÄ• á¹‡Ä• .

<12> á¹• 21 yathÄ• sÄ• sapamattamhÄ• , bÄ«jÄ• nigrodhapÄ• dapo.

jÄ• yate satasÄ• khaá¸• á¸• ho, mahÄ• nÄ«lambudopamo ||

<13> á¹• 21 tatheva puÃ±Ã±akammamhÄ• , aá¹‡umhÄ• vipulaá¹ƒ phalaá¹ƒ.

hotÄ«ti appapuÃ±Ã±anti, nÄ• vamaÃ±Ã±eyya paá¹‡á¸• itoti ||

evaá¹ƒ gacchante kÄ• le ekadivasaá¹ƒ devÄ« raÃ±Ã±o sampattiá¹ƒ disvÄ• aho tapassÄ«ti
dassesi. kimidaá¹ƒ devÄ«ti ca puá¹-á¹-hÄ• atimahatÄ« te deva sampatti. atÄ«tamaddhÄ• n
katattÄ• . idÄ• ni anÄ• gatassatthÄ• ya kusalaá¹ƒ karothÄ• ti Ä• ha. kassa dassÄ• ma. sÄ«l
deva jambudÄ«po arahantehi, tumhe dÄ• naá¹ƒ sajjetha, ahaá¹ƒ arahante lacchÄ• mÄ«ti Ä•
mahÄ• rahaá¹ƒ dÄ• naá¹ƒ sajjÄ• pesi. devÄ« sace imissÄ• disÄ• ya arahanto atthi, idhÄ• g
bhikkhaá¹ƒ gaá¹‡hantÅ«ti uttarahimavantÄ• bhimukhÄ« pupphÄ• ni uddhaá¹ƒ khipitvÄ• ure
pupphÄ• ni Ä• kÄ• sato gantvÄ• himavantapadese vasantÄ• naá¹ƒ padumavatiyÄ• puttÄ•

paÃ±casatÄ• naá¹ƒpaccekabuddhÄ• naá¹ƒ jeá¹-á¹-hakamahÄ• padumapaccekabuddhassa

<14> á¹• 21 aho \Be 51/ passatha bho dÄ• ni, vimhayaá¹ƒ puÃ±Ã±akammuno.

acetanÄ• pi pupphÄ• ni, dÅ«takiccesu byÄ• vaá¹-Ä• ||

<15> á¹• 21 kattukÄ• mena lokasmiá¹ƒ, sakalaá¹ƒ attano vasaá¹ƒ.

sabbatthÄ• mena kattabbaá¹ƒ, puÃ±Ã±aá¹ƒ paÃ±Ã±avatÄ• sadÄ• ti ||

tato mahÄ• padumapaccekabuddho taá¹ƒ Ã±atvÄ• sesabhÄ• tare Ä• mantesi. mÄ• risÄ• adhivÄ• setha tassa nimantananti. te adhivÄ• setvÄ• tÄ• vadeva Ä• kÄ• senÄ• gantvÄ• u manussÄ• paÃ±casatÄ• deva paccekabuddhÄ• Ä• gatÄ• ti raÃ±Ã±o Ä• rocesuá¹ƒ, rÄ• jÄ vanditvÄ• patte gahetvÄ• paccekabuddhe pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• tattha tesaá¹ƒ dÄ• bhattakiccÄ• vasÄ• ne rÄ• jÄ• saá¹…ghattherassa devÄ« saá¹…ghanavakassa ca pÄ• dan na kilamissantu, mayaá¹ƒ puÃ±Ã±ena na hÄ• yissÄ• ma, amhÄ• kaá¹ƒ idha vÄ• sÄ• ya paá paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• uyyÄ• ne nivÄ• saá¹-á¹-hÄ• nÄ• dayo kÄ• retvÄ• yÄ• vajÄ«vaá upaá¹-á¹-hahitvÄ• tesu parinibbutesu sÄ• dhukÄ«á¸·anaá¹ƒ kÄ• retvÄ• candanÄ• garuÄ• kÄ• retvÄ• dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• evarÅ«pÄ• nampi mahÄ• n maraá¹‡aá¹ƒ bhavissati, kimaá¹…gaá¹ƒ pana mÄ• disÄ• nanti saá¹ƒvegajÄ• to jeá¹-á¹-hapu patiá¹-á¹-hÄ• petvÄ• sayaá¹ƒ pabbajaá¹ƒ pabbaji, devÄ«pi raÃ±Ã±e pabbajite ahaá¹ƒ kiá¹ƒ pabbajitvÄ• dvepi uyyÄ• ne vasantÄ• jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibbattetvÄ• jhÄ• nasukhena Ä• yupariyosÄ• ne brahmaloke nibbattiá¹ƒsu. te amhÄ• kaá¹ƒ bhagavato kÄ• le brÄ• hmaá¹ buddhasÄ• sane pabbajiá¹ƒsu, tadÄ• nandiyarÄ• jÄ• dhutaá¹…gadharÄ• naá¹ƒ aggo mah cando viya suriyo viyaca loke pÄ• kaá¹-o hutvÄ• bhagavati pari- nibbute \Be 52/ buddhasÄ• sobheti. bhariyÄ• pissa bhaddakÄ• piá¸·Ä• nÄ« nÄ• ma ahosÄ«ti.

<16> á¹• 21 datvÄ• pureko vipine caranto,

paccekabuddhassanuvÄ• tamattaá¹ƒ.

katvÄ• saraá¹-á¹-haá¹ƒ kurudÄ«pasobhaá¹ƒ,

mahÄ• nubhÄ• vo vasudhÄ• dhiposi ||

<17> á¹• 21 tumheca bhonto khalu sÄ«lavante,

dadÄ• tha dÄ• nÄ• ni anappakÄ• ni.

taá¹ƒ vo patiá¹-á¹-hÄ• ca bhavantarasmiá¹ƒ,

cintÄ• maá¹‡iá¹ƒ kappataruá¹ƒva sÄ• ranti ||

nandiyarÄ• jassa vatthuá¹ƒ pathamaá¹ƒ.

12. aÃ±Ã±ataramanussassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

amhÄ• kaá¹ƒ bhagavati parinibbute pÄ• á¹-aliputtasamÄ«pe aÃ±Ã±atarasmiá¹ƒ gÄ• me aÃ
vasati, so panekadivasaá¹ƒ aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ gacchanto dve sÄ• á¹-ake nivÄ• setv
aá¹-aviá¹ƒpÄ• puá¹‡i, tadevaá¹ƒ gacchantaá¹ƒ disvÄ• etassa vatthaá¹ƒ gaá¹‡hissÄ• mÄ«ti
dÅ«ratova Ä• gacchantaá¹ƒ coraá¹ƒ disvÄ• cintesi, ahametasmÄ• palÄ• yituá¹ƒ vÄ• tena
sakkomi, ayamÄ• gantvÄ• avassaá¹ƒ anicchantassÄ• pi me vatthaá¹ƒ gaá¹‡hissati. mayÄ•
na sakkÄ• , dÄ• navasenassa dassÄ• mÄ«ti sanniá¹-á¹-hÄ• na makÄ• si, atha coro Ä• gant
atha so puriso cittaá¹ƒ pasÄ• detvÄ• imaá¹ƒ mama vatthadÄ• naá¹ƒ bhavabhogasukhatthÄ
vatthaá¹ƒ datvÄ• ducchÄ• ditattÄ• mahÄ• maggaá¹ƒ pahÄ• ya aÃ±Ã±ena jaá¹…ghÄ• mag
daá¹-á¹-ho kÄ• laá¹ƒ katvÄ• himavantappadese \Be 53/ dvÄ• dasayojanike kanakavimÄ• n
nibbatti. vimÄ• naá¹ƒ panassa parivÄ• retvÄ• tiyojanike á¹-hÄ• ne kapparukkhÄ• nibbattiá¹
dibbasampattiá¹ƒ disvÄ• somanassaá¹ƒ pavedento Ä• ha.

<1> á¹• 21 pariá¹‡Ä• mitamattena, dÄ• nassa sakasantakaá¹ƒ.

dadÄ• ti vipulaá¹ƒ bhogaá¹ƒ, dibbamissariyaá¹ƒ varaá¹ƒ ||

<2> á¹• 21 dvÄ• dasayojanubbedhaá¹ƒ, duddikkhaá¹ƒ cakkhumÅ«sanaá¹ƒ.

kÅ«á¹-Ä• gÄ• ravarupetaá¹ƒ, sabbasovaá¹‡á¹‡ayaá¹ƒ subhaá¹ƒ ||

<3> á¹• 21 mama puÃ±Ã±ena nibbattaá¹ƒ, nekarÄ• gaddhajÄ• kulaá¹ƒ,

tatheva parisuddhehi, vitÄ• nehi ca laá¹…kataá¹ƒ ||

<4> á¹• 21 pÄ• sÄ• dapariyantamhi, dibbavatthÄ• ni lambare.

vÄ• teritÄ• te sobhanti, avhentÄ• va sudhÄ• sino ||

<5> á¹• 21 pÄ• sÄ• dassa samantÄ• me, bhÅ«mibhÄ• ge tiyojane.

icchiticchitadÄ• tÄ• ro, jÄ• tÄ• suá¹ƒ surapÄ• dapÄ• ||

<6> á¹• 21 tattha naccehi gÄ«tehi, vÄ• dehi turiyehi ca.

ne kaccharÄ• sahassehi, modÄ• mi bhavane mama ||

<7> á¹• 21 na sammÄ• dinnavatthassa, akkhette phalamÄ« disaá¹ƒ.

khette sammÄ• dadantassa, ko phalaá¹ƒ vaá¹‡á¹‡ayissatÄ«ti ||

<8> á¹• 21 evaá¹ƒ vidhampi kusalaá¹ƒ manujo karitvÄ• ,

pappoti dibbavibhavaá¹ƒ munivaá¹‡á¹‡anÄ«yaá¹ƒ.

mantvÄ• na bho dadatha dÄ• navaraá¹ƒ susÄ«le,

saddhÄ• ya suddhamanasÄ• ssa visesabhÄ• gÄ«ti ||

aÃ±Ã±ataramanussassa vatthuá¹ƒ dutiyaá¹ƒ.

13. visamalomakumÄ• rassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

atÄ«te \Be 54/ kira imasmiá¹ƒ jambudÄ«pe kassapo nÄ• ma sammÄ• sambuddho pÄ• ram
patto lokassa dukkhÄ• panudo sukhÄ• vaho paá¹-ivasati lokaá¹ƒ nibbÄ• á¹‡amahÄ• nagara
samaye aÃ±Ã±ataro puriso satthu dhammadesanaá¹ƒ sutvÄ• pasanno bhikkhusaá¹…ghas
rakkhanto uposathakammaá¹ƒ karonto nÄ• nÄ• vidhÄ• ni puÃ±Ã±akammÄ• ni katvÄ• sutta
nibbatti sabbaratanamaye dibbavidhÄ• ne devaccharÄ• sahassaparivuto. tattha yÄ• vatÄ• y
amhÄ• kaá¹ƒ bhagavati parinibbute jambudÄ«pe pÄ• á¹-aliputtanagare Ä• á¹‡Ä• cakkavatti
aggamahesiyÄ• kucchimhi nibbatti. tassa nÄ• maá¹ƒ karonto sÄ«se lomaá¹ƒ visamaá¹ƒ hu
visamalomakumÄ• roti saÃ±jÄ• niá¹ƒsu. so kamena viÃ±Ã±utaá¹ƒ patto balasampanno aho
ahosi. dassanÄ«yo pÄ• sÄ• diko yasaparivÄ• rasampanno paá¹-ivasati. tato aparena samay
caturÄ• sÄ«tisahassarÄ• japarivuto anantabalavÄ• hano kÄ« á¸·Ä• pa ro himavantaá¹ƒ gan
kÄ«á¸·itvÄ• Ä• gacchanto candabhÄ• gaá¹ƒ nÄ• ma gaá¹…gaá¹ƒ sampÄ• puá¹‡i. sÄ• pan
tigÄ• vutagambhÄ«rÄ• ahosi. tadÄ• sÄ• adhunÄ• gatehi oghehi mahÄ• pheá¹‡asamÄ• ku
uttarantÄ« mahÄ• vegÄ• {mahÄ• vegÄ• gacchantÄ« itisabbattha} gacchanti. tadÄ• rÄ• jÄ•
nÄ• mettha puriso evaá¹ƒvidhaá¹ƒ mahÄ• gaá¹…gaá¹ƒ tarituá¹ƒ samattho bhavissatÄ«ti Ä•
kumÄ• ro Ä• gantvÄ• vanditvÄ• ahaá¹ƒ deva gaá¹…gaá¹ƒ taritvÄ• gantuÃ±ca Ä• gantuÃ±

sÄ• dhÅ«ti sampaá¹-icchi. atha kumÄ• ro gÄ• á¸·haá¹ƒ nivÄ• setvÄ• makaradantiyÄ• \Be 5
gaá¹…gÄ• kÅ«le á¹-hito aá¹-á¹-hÄ• rasahatthaá¹ƒ abbhuggantvÄ• usabhamattaá¹-á¹-hÄ• n
tato caá¹‡á¸• asotaá¹ƒ chinditvÄ• taranto gamanÄ• gamanakÄ• le gaá¹‡hanatthÄ• ya Ä• g
pÄ• á¹‡inÄ• paharitvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karonto vÄ«sasataá¹ƒ mÄ• retvÄ• uttÄ•
rÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• bhayappatto es
rajjampi gahituá¹ƒ samattho. etaá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«ti cintetvÄ• nagaraá¹ƒ sampa
pakkosÄ• petvÄ• amacce Ä• ha. imaá¹ƒ bhaá¹‡e bandhanÄ• gÄ• re karothÄ• ti. te tathÄ•
bandhanÄ• gÄ• re vasantassa cattÄ• ro mÄ• sÄ• atikkantÄ• . tato rÄ• jÄ• catumÄ• saccay
saá¹-á¹-hihatthappamÄ• á¹‡e saá¹-á¹-hiveá¸·ukalÄ• pe Ä• harÄ• petvÄ• gaá¹‡á¹-hiyo sodh
pÅ«retvÄ• rÄ• jaá¹…gaá¹‡e á¹-hapÄ• petvÄ• visamalomakumÄ• raá¹ƒ bandhanÄ• gÄ• rat
itisabbattha} amacce evamÄ• ha. bhaá¹‡e svÄ• yaá¹ƒ kumÄ• ro iminÄ• khaggena ime veá¸
katvÄ• chindatu. no ce chindituá¹ƒ sakkoti. taá¹ƒ mÄ• rethÄ• ti Ä• ha, taá¹ƒ sutvÄ• kumÄ•
ci ra vu ttho jighacchÄ• pÄ«á¸·ito Ä• hÄ• rena kilamiá¹ƒ, yannÅ«nÄ• haá¹ƒ Ä• hÄ• raá¹ƒ bh
natthi dÄ• ni tuyhaá¹ƒ Ä• hÄ• ranti Ä• haá¹ƒsu. tenahi pokkharaá¹‡iyÄ• pÄ• nÄ«yaá¹ƒ pivis
sÄ• dhÅ«ti pokkharaá¹‡iá¹ƒ nesuá¹ƒ. kumÄ• ro pokkharaá¹‡iá¹ƒ otaritvÄ• nahÄ• yitvÄ• nin
kalalaá¹ƒ bhuÃ±citvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• uá¹-á¹-hÄ• ya asipattaá¹ƒ gahetvÄ• mahÄ•
{mahÄ• janÄ• naá¹ƒpassantameva itisabbattha} passantÄ• nameva aá¹-á¹-hÄ• sÄ«tihatthaá
ullaá¹…ghitvÄ• sabbaveá¸·ukalÄ• pe caturaá¹…gulamattena khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ
thÅ«laayasalÄ• kaá¹ƒ patvÄ• kiá¹‡Ä«ti saddaá¹ƒ sutvÄ• asipattaá¹ƒ vissajjetvÄ• rodamÄ•
rÄ• japurisehi kimattaá¹ƒ rodasÄ«ti vutte \Be 56/ ettakÄ• naá¹ƒ purisÄ• namantare mayhaá¹
sace bhaveyya, imesaá¹ƒ veá¸·ukalÄ• pÄ• namantare ayo sÄ• raá¹ƒ atthibhÄ• vaá¹ƒ kathey
ime veá¸·u kalÄ• pe aá¹…gulaá¹…gulesu chindeyyanti Ä• ha. tato rÄ• jÄ• kumÄ• rena kata
uparÄ• jaá¹-á¹-hÄ• naá¹ƒ bahuÃ±ca vibhavaá¹ƒ dÄ• pesi, evamassa balasampattilÄ• bho n
jÄ• tigottakulapadesÄ• dÄ«naá¹ƒ balaá¹ƒ. na pÄ• á¹‡Ä• tipÄ• tÄ• diduccaritÄ• naá¹ƒ balaá¹
kassapasammÄ• sambuddhakÄ• le bhikkhusaá¹…ghassa dinnadÄ• nÄ• disucaritakammavi

<1> á¹• 21 kassapassa munindassa, kÄ• le aÃ±Ã±ataro naro.

sambuddhamupasaá¹ƒkamma, sutvÄ• dhammaá¹ƒ sudesitaá¹ƒ ||

<2> á¹• 21 paá¹-iladdhasaddho hutvÄ• , sÄ«lavantÄ• na bhikkhunaá¹ƒ.

madhurannapÄ• ne pacure, adÄ• si sumano tadÄ• ||

<3> á¹• 21 adÄ• si cÄ«vare patte, tatheva kÄ• yabandhane.

adÄ• khÄ«rasalÄ• kaÃ±ca, bahÅ« kattarayaá¹-á¹-hiyo ||

<4> á¹• 21 adÄ• supassayaá¹ƒ dÄ• naá¹ƒ, maÃ±capÄ«á¹-hÄ• dikaá¹ƒ tathÄ• .

pÄ• vÄ• ra kambalÄ• dÄ«ni, adÄ• sÄ«tanivÄ• raá¹‡e ||

<5> á¹• 21 adÄ• bhesajjadÄ• nÄ• ni, Ä• rogyatthÄ• ya bhikkhunaá¹ƒ.

evaá¹ƒ nÄ• nÄ• vidhaá¹ƒ puÃ±Ã±aá¹ƒ, katvÄ• na tidivaá¹ƒ gato ||

<6> á¹• 21 tattha dibbavimÄ• namhi, uppanno so mahiddhiko.

devaccharÄ• parivuto, devasenÄ• purakkhato ||

<7> á¹• 21 dibbehi naccagÄ«tehi, dibbavÄ• ditatantihi.

modamÄ• no anekehi, dibbasampattiyÄ• saha ||

<8> á¹• 21 yÄ• vatÄ• yuá¹ƒ tahiá¹ƒ á¹-hatvÄ• , jambudÄ«pe manorame.

pure pÄ• á¹-aliputtamhi, dhammÄ• sokassa rÄ• jino ||

<9> á¹• 21 putto \Be 57/ hutvÄ• na nibbatti, mahÄ• thÄ• mo mahÄ• balo.

mahÄ• yaso mahÄ• bhogo, Ä• si buddhÄ• dimÄ• mako ||

<10> á¹• 21 kÄ• tabbaá¹ƒ kusalaá¹ƒ tasmÄ• , bhavasampatti micchatÄ• .

pÄ• letabba matho sÄ«laá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vananti ||

tato kumÄ• ro uparÄ• jaá¹-á¹-hÄ• naá¹ƒ labhitvÄ• sampattiá¹ƒanubhavamÄ• no moggalipu
mahÄ• bhikkhusaá¹…ghassa cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayadÄ• nÄ•
sÄ«laá¹ƒ rakkhitvÄ• uposathakammaá¹ƒ katvÄ• Ä• yupariyosÄ• ne yathÄ• kammaá¹ƒ gato

<11> á¹• 21 evaá¹ƒvidhaá¹ƒ sucaritaá¹ƒ sumano karitvÄ• ,

bhÄ• gissa nekavibhavassa bhavÄ• bhavesu.

tumhepi bho sucaritaá¹ƒ vibhavÄ• nurÅ«paá¹ƒ,

katvÄ• na nibbutipadaá¹ƒ karagaá¹ƒ karothÄ• ti ||

visamalomakumÄ• rassa vatthuá¹ƒ tatiyaá¹ƒ.

14. kaÃ±canadeviyÄ• vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe kira devaputtanagaraá¹ƒ nÄ• ma dassanÄ«yaá¹ƒ ekaá¹ƒ nagaraá¹ƒ ahosi. tas
yebhuyyena pattamahaá¹ƒ nÄ• ma pÅ«jaá¹ƒ karonti, bhagavatÄ• paribhuttapattaá¹ƒ gahetv
katÄ• nekapÅ«jÄ• vidhÄ• nÄ• ussavaá¹ƒ karonti. taá¹ƒ pattamahanti vuccati. tasmiá¹ƒ sam
sabbaratanamayaá¹ƒ rathaá¹ƒ sabbÄ• laá¹…kÄ• rehi alaá¹…kÄ• rÄ• petvÄ• kumudapattav
yojetvÄ• susikkhitasippÄ• cariyehi sattaratanapariniá¹-á¹-hite asÄ«tihatthaveá¸·agge satthu
selamayapattaá¹ƒ muttÄ• jÄ• lÄ• dÄ«hi alaá¹…karitvÄ• veá¸·aggaá¹ƒ Ä• ropetvÄ• veá¸·uá
á¹-hapÄ• petvÄ• nagaraá¹ƒ devanagaraá¹ƒ viya alaá¹…karitvÄ• dhajapatÄ• kÄ• dayo ussÅ
kapantiyoca puá¹‡á¹‡aghaá¹-adÄ«pamÄ• lÄ• dayoca patiá¹-á¹-hÄ• petvÄ• anekehi pÅ«jÄ•
padakkhiá¹‡aá¹ƒ kÄ• retvÄ• nagaramajjhe susajjitaratanamaá¹‡á¸• ape pattadhÄ• tuá¹ƒ á¹-
mahÄ• dhammasavaá¹‡aá¹ƒ kÄ• rÄ• pesi. tadÄ• tasmiá¹ƒ janapade bahÅ« manussÄ• ca c
yakkharakkhasanÄ• gasupaá¹‡á¹‡Ä• dayoca manussavesena yebhuyyena taá¹ƒ samÄ• ga
taá¹ƒ pÅ«jÄ• vidhÄ• naá¹ƒ ahosi.

tadÄ• eko nÄ• garÄ• jÄ• uttamarÅ«padharaá¹ƒ agatapubbapurisaá¹ƒ ekaá¹ƒ kumÄ• rikaá
nisinnaá¹ƒ disvÄ• tassÄ• paá¹-ibaddhacitto anekÄ• kÄ• rehi taá¹ƒ yÄ• ci tvÄ• tassÄ• ala
nÄ• sÄ• vÄ• taá¹ƒ vissajjesi imaá¹ƒ mÄ• ressÄ• mÄ«ti. taá¹ƒ tassÄ• saddhÄ• balena kiÃ±c
samattho nÄ• hosi. athassÄ• nÄ• go pÄ• dato paá¹-á¹-hÄ• ya yÄ• vasakalasarÄ«raá¹ƒ bho
phaá¹‡aá¹ƒ katvÄ• bhÄ• yÄ• pento aá¹-á¹-hÄ• si. anaÃ±Ã±avihitÄ• ya tÄ• ya dhammasava
dukkhaá¹ƒ nÄ• hosi. pabhÄ• tÄ• ya rattiyÄ• taá¹ƒ disvÄ• manussÄ• kimetanti kÄ• raá¹‡aá
tesaá¹ƒ kathetvÄ• evaá¹ƒ saccakiriyamakÄ• si. tathÄ• hi.

<1> á¹• 21 brahmacÄ• rÄ« ahosÄ• haá¹ƒ, saÃ±jÄ• tÄ• idha mÄ• nuse.

tena saccena maá¹ƒ nÄ• go, khippameva pamuÃ±catu ||

<2> á¹• 21 kÄ• mÄ• turassa nÄ• gassa, nokÄ• samakariá¹ƒyato.

tena saccena maá¹ƒ nÄ• go, khippameva muÃ±catu ||

<3> á¹• 21 visavÄ• tena khittassa, kupitassoragassahaá¹ƒ.

akuddhÄ• tena saccena, so maá¹ƒ khippaá¹ƒ pamuÃ±catu ||

<4> á¹• 21 saddhammaá¹ƒ suá¹‡amÄ• nÄ• haá¹ƒ, garugÄ• ravabhattiyÄ• .

assosiá¹ƒ tena saccena, khippaá¹ƒ nÄ• go pamuÃ±catu ||

<5> á¹• 21 akkharaá¹ƒvÄ• \Be 59/ padaá¹ƒvÄ• pi, avinÄ• setvÄ• va Ä• dito.

assosiá¹ƒ tena saccena, khippaá¹ƒ nÄ• go pamuÃ±catÅ«ti ||

saccakiriyÄ• vasÄ• ne nÄ• garÄ• jÄ• tassÄ• atÄ«va pasanno bhogaá¹ƒ viniveá¹-hetvÄ• p
phaá¹‡agabbhe nisÄ«dÄ• petvÄ• bahÅ«hi nÄ• gamÄ• navakehi saddhiá¹ƒ udakapÅ«jaá¹ƒ
disvÄ• bahÅ« nagaravÄ• sino acchariyabbhutajÄ• tÄ• aá¹-á¹-hÄ• rasakoá¹-idhanena pÅ«ja

<6> á¹• 21 natthi saddhÄ• samo loke, suhado sabbakÄ• mado.

passathassÄ• balaá¹ƒ saddhÄ• , pÅ«jentevaá¹ƒ naro ragÄ• ||

<7> á¹• 21 idha lokeva sÄ• lattha, bhavabhoga manappakaá¹ƒ.

tasmÄ• saddhena kÄ• tabbaá¹ƒ, ratanattayagÄ• ravanti ||

athevaá¹ƒ sÄ• paá¹-iladdhamahÄ• vibhavÄ• yÄ• vajÄ«vaá¹ƒ komÄ• riya brahmacÄ• riá¹‡A
kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva nagare raÃ±Ã±o aggamahesiyÄ• kucchimhi paá¹-isandhiá¹
dasamÄ• saccayena mÄ• tukucchito nikkhami. nikkhantadivase panassÄ• sakaladevaputta
tenassÄ• kaÃ±janadevÄ«ti nÄ• maá¹ƒ kariá¹ƒsu. samantapÄ• sÄ• dikÄ• ahosi. abhirÅ«pÄ
mukhato uppalagandho vÄ• yati. sarÄ«rato candanagandho vÄ• yati. sakalasarÄ«rato bÄ• I
nicchÄ• rentÄ« caturatanagabbhe padÄ«pakiccaá¹ƒ nÄ• ma natthi. sabbo gabbho sarÄ«rÄ•
tassÄ• rÅ«pasampatti sakalajambudÄ«pe pÄ• kaá¹-Ä• ahosi. tato sakalajambudÄ«pavÄ• s
pituraÃ±Ã±o paá¹‡á¹‡Ä• kÄ• rÄ• ni pahiá¹‡iá¹ƒsu. sÄ• pana paÃ±cakÄ• me ananulittÄ• pi
bhikkhunÅ« passayaá¹ƒ gantvÄ• pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-is
pÄ• puá¹‡Ä«ti.

<8> á¹• 21 sutvÄ• na \Be 60/ sÄ• daravasena kumÄ• rikevaá¹ƒ.

dhammaÃ±hi sÄ«lamamalaá¹ƒ paripÄ• layantÄ«.

laddhÄ• na nekavibhavaá¹ƒ vibhavaá¹ƒ payÄ• tÄ• ,

mÄ• bho pamajjatha sadÄ• kusalappayogeti ||

kaÃ±canadeviyÄ• vatthuá¹ƒ catutthaá¹ƒ.

15. byagghassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe cÅ«laraá¹-á¹-hÄ• sanne bÄ• rÄ• á¹‡asÄ«nagare ekaá¹ƒ paá¹ƒsupabbataá¹ƒ
hoti, tattha vemajjhe eko byaggho attano andhapitaraá¹ƒ pabbataguhÄ• yaá¹ƒ katvÄ• pose
pabbatassa vanadvÄ• re tuá¹‡á¸• ilo nÄ• ma eko suvapotako rukkhasmiá¹ƒ vasati. te ubhop
piyasahÄ• yÄ• ahesuá¹ƒ, tasmiá¹ƒ samaye paccantagÄ• mavÄ• sÄ« eko manusso attano
katvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gacchanto taá¹ƒ vanadvÄ• raá¹ƒ sampÄ• puá¹‡i. atha suvapotak
dukkhitaá¹ƒ taá¹ƒ disvÄ• kampamÄ• nahadayo taá¹ƒ pakkositvÄ• bho kuhiá¹ƒ gacchasÄ«t
parakhaá¹‡á¸• aá¹ƒ gacchÄ• mÄ«ti vutte tuá¹‡á¸• ilo bho imasmiá¹ƒ vanakhaá¹‡á¸• amajjhe
kakkhalo pharuso sampattasampatte mÄ• retvÄ• khÄ• dati. mÄ• tvaá¹ƒ tena gacchÄ• ti Ä•
manusso hitakÄ• massa tassa vacanaá¹ƒ anÄ• diyitvÄ• gacchÄ• mevÄ• ti Ä• ha. tuá¹‡á¸• i
anivattamÄ• no gacchasi. eso byaggho mama sahÄ• yo. me vacanaá¹ƒ tava santikÄ• sutvÄ
taá¹ƒ anÄ• diyanto so suvarÄ• je paduá¹-á¹-hacitto muggarena paharitvÄ• mÄ• retvÄ• ara
maá¹ƒsaá¹ƒ khÄ• di. asappurisasaá¹ƒsaggo nÄ• me sa idha lokaparalokesu dukkhÄ• vahoy

<1> á¹• 21 mayÄ• \Be 61/ kataá¹ƒ mayhamidaá¹ƒ, iti vessÄ• naraá¹ƒ naro.

samÄ• liá¹…gati sappemo, dahatevassa viggahaá¹ƒ ||

<2> á¹• 21 madhukhÄ«rÄ• didÄ• nena, pemasÄ• paripÄ• lito.

sorago kupitovassa, á¸• asatevassa viggahaá¹ƒ ||

<3> á¹• 21 evaá¹ƒ nihÄ«najaccena, pÄ• pena akataÃ±Ã±unÄ• .

narÄ• dhamena dÄ«nena, katopi khaá¹‡asaá¹…gamo ||

<4> á¹• 21 asÄ• dhuko ayaá¹ƒtevaá¹ƒ, jÄ• namÄ• nena jantunÄ• .

muhuttampi na kÄ• tabbo, saá¹…gamo so anatthadoti ||

tato so asappuriso maá¹ƒsaá¹ƒ khÄ• ditvÄ• gacchanto vanakhaá¹‡á¸• amajjhaá¹ƒ sampÄ•
disvÄ• mahÄ• nÄ• daá¹ƒ karonto gahaá¹‡atthÄ• ya uá¹-á¹-hÄ• si. so byagghaá¹ƒ disvÄ• b
vacanaá¹ƒ saritvÄ• ahaá¹ƒ bho tava sahÄ• yatuá¹‡á¸• ilassa santikÄ• Ä• gatomhÄ«ti Ä• ha

attamano ehi sammÄ• ti taá¹ƒ pakkositvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• khÄ• dita
santappetvÄ• pitusantike nisÄ«dÄ• petvÄ• puna vanakhaá¹‡á¸• a magamÄ• si. athassa pi
saddhiá¹ƒ sallapanto tassa vacanÄ• nusÄ• rena tuá¹‡á¸• ilaá¹ƒ mÄ• retvÄ• khÄ• ditabhÄ•
puttassa Ä• gatakÄ• le tava sahÄ• yo tena mÄ• ritoti Ä• ha. taá¹ƒ sutvÄ• byaggho anattam
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• samma tuá¹‡á¸• ilÄ• ti saddaá¹ƒ katvÄ• apassanto luÃ±cit
nissaá¹ƒsayaá¹ƒ tena mÄ• rito me sahÄ• yoti socanto paridevanto Ä• gaÃ±chi. atha so asap
gate tassa pitaraá¹ƒ pÄ• sÄ• á¹‡ena paharitvÄ• mÄ• retvÄ• byagghaá¹ƒca dÄ• ni mÄ• res
byagghÄ• gamanamaggaá¹ƒ olokento nilÄ«no aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e byagghopi Ä
gatakÄ• le tassa tejena bhÄ«to gantvÄ• \Be 62/ jÄ«vitaá¹ƒ me sÄ• mi dehÄ«ti pÄ• damÅ«le
pana tena katakammaá¹ƒ disvÄ• tasmiá¹ƒ cittaá¹ƒ nibbÄ• petvÄ• mama sahÄ• yassa sÄ•
dubbhituá¹ƒ na yuttanti cintento taá¹ƒ samassÄ• setvÄ• gaccha sammÄ• ti sukhaá¹ƒ peses
sappurisasamÄ• gamo nÄ• ma idha lokaparalokesu sukhÄ• vahoyeva, vuttaá¹ƒhi.

<5> á¹• 21 sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sabbattha santhavo tena, seyyo hoti na pÄ• piyo ||

<6> á¹• 21 sukhÄ• vaho dukkhanudo, sadÄ• sabbhi samÄ• gamo.

tasmÄ• sappuriseheva, saá¹…gamo hotu jantunaá¹ƒ ||

tato so byaggho tena mettacittÄ• nubhÄ• vena kÄ• laá¹ƒ katvÄ• sagge nibbattoti.

<7> á¹• 21 evaá¹ƒvidhopi pharuso paramaá¹ƒsabhojÄ«.

byaggho dayÄ• yupagato sugatiá¹ƒ sumedho.

tasmÄ• karotha karuá¹‡aá¹ƒ satataá¹ƒ janÄ• naá¹ƒ,

taá¹ƒ vo dadÄ• ti vibhavaÃ±ca bhavesu bhoganti ||

byagghassa vatthuá¹ƒ paÃ±camaá¹ƒ.

16. phalakakhaá¹‡á¸• adinnassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

sÄ• vatthiyaá¹ƒ kireko manusso uttarÄ• pathaá¹ƒ gacchÄ• mÄ«ti addhÄ• namaggapaá¹-ipa
bahalÄ• tapena kilanto hutvÄ• rukkhacchÄ• yaá¹ƒ pavisitvÄ• tambulaá¹ƒ khÄ• danto phala
uttarÄ• pathenÄ• gacchÄ• nto eko tatheva Ä• tapena kilanto Ä• gantvÄ• purimassa santike

atthÄ«ti pucchi. itaro pÄ• nÄ«yaá¹ƒ natthÄ«ti Ä• ha. athassa \Be 63/ so mayhampi bho tamb
pipÄ• sitomhiti vatvÄ• pi na labhi. catukahÄ• paá¹‡ena ekaá¹ƒ tambulapaá¹‡á¹‡aá¹ƒ kiá¹‡itv
nisÄ«ditvÄ• khÄ• ditvÄ• pipÄ• saá¹ƒ vinodetvÄ• tena upakÄ• rena tassa sinehaá¹ƒ katvÄ•
magamÄ• si, athÄ• parabhÄ• ge so paá¹-á¹-anaá¹ƒ gantvÄ• nÄ• vÄ• ya vaá¹‡ijjatthÄ• ya g
pÄ• puá¹‡i. tato sattame divase nÄ• vÄ• bhijji. manussÄ• macchakacchapÄ• naá¹ƒ bhakkh
arogo hutvÄ• ekaá¹ƒ phalakakhaá¹‡á¸• aá¹ƒ ure katvÄ• samuddaá¹ƒ tarati. athe taropi tath
seso hutvÄ• samuddaá¹ƒ taranto purimena samÄ• gami. atha te sattadivasaá¹ƒ samudde t
saÃ±jÄ• niá¹ƒsu. tesu kahÄ• paá¹‡e datvÄ• tambulaá¹ƒ gahito ekaá¹ƒ phalakakhaá¹‡á¸• aá
itarassetaá¹ƒ natthi. atha so kahÄ• paá¹‡e gahetvÄ• dinnatambulamattasso pakÄ• raá¹ƒ sa
phalakakhaá¹‡á¸• aá¹ƒ tassa adÄ• si. so tasmiá¹ƒ sayitvÄ• taranto taá¹ƒ pahÄ• ya agamÄ•
taranto ossaá¹-á¹-haviriyo udake osÄ«ditumÄ• rati. tasmiá¹ƒ khaá¹‡e samudde adhivatthÄ•
devadhÄ«tÄ• osÄ«dantaá¹ƒ taá¹ƒ disvÄ• sappurisoti tassa guá¹‡Ä• nussarantÄ« vegenÄ•
Ä• nubhÄ• vena samuddatÄ«raá¹ƒ pÄ• pesi. itaraá¹ƒpi sÄ• etasseva guá¹‡Ä• nubhÄ• vena
phalakenotiá¹‡á¹‡apuriso taá¹ƒ disvÄ• vimhito kathaá¹ƒ purato ahosi sammÄ• ti pucchi. so
sukheneva tÄ«raá¹ƒ pattosmÄ«ti Ä• ha. atha devadhÄ«tÄ• dissamÄ• nakasarÄ«reneva atta
Ä• rocentÄ« Ä• ha.

<1> á¹• 21 yo mÄ• taraá¹ƒ pitaraá¹ƒvÄ• , dhammena idha posati.

rakkhanti taá¹ƒ sadÄ• devÄ• , samudde vÄ• thalepi vÄ• ||

<2> á¹• 21 yo ce buddhaÃ±ca dhammaÃ±ca, saá¹ƒghaÃ±ca saraá¹‡aá¹ƒ gato.

rakkhanti taá¹ƒ sadÄ• devÄ• , samudde vÄ• thalepi vÄ• ||

<3> á¹• 21 paÃ±cavidhaá¹ƒ \Be 64/ aá¹-á¹-havidhaá¹ƒ, pÄ• timokkhaÃ±ca saá¹ƒvaraá¹ƒ.

pÄ• leti yo taá¹ƒ pÄ• lenti, devÄ• sabbattha sabbadÄ• ||

<4> á¹• 21 kÄ• yena vÄ• cÄ• manasÄ• , sucarittaá¹ƒ caratÄ« dha yo.

pÄ• lenti taá¹ƒ sadÄ• devÄ• , samudde vÄ• thalepi vÄ• ||

<5> á¹• 21 yo sappurisadhammesu, á¹-hito dha katavediko.

pÄ• lenti taá¹ƒ sadÄ• devÄ• , samudde vÄ• thalepi vÄ• ||

tato so Ä• ha.

<6> á¹• 21 neva dÄ• naá¹ƒ adÄ• sÄ• haá¹ƒ, na sÄ«laá¹ƒ paripÄ• layiá¹ƒ.

kena me puÃ±Ã±akammena, mamaá¹ƒ rakkhanti devatÄ• .

pucchÄ• mi saá¹ƒsayaá¹ƒ tuyhaá¹ƒ, taá¹ƒ me akkhÄ• hi devateti ||

devatÄ• Ä• ha.

<7> á¹• 21 agÄ• dhÄ• pÄ• rage bhÄ«me, sÄ• gare duritÄ• kare.

bhinnanÄ• vo taranto tvaá¹ƒ, hadaye katvÄ• kaliá¹…garaá¹ƒ ||

<8> á¹• 21 á¹-hatvÄ• sappurise dhamme, attÄ• na manavekkhiya.

khaá¹‡asanthavassa purisassa, adÄ• si phalakaá¹ƒ sakaá¹ƒ ||

<9> á¹• 21 taá¹ƒ tuyhaá¹ƒ mittadhammaÃ±ca, dÄ• naÃ±ca phalakassa te.

patiá¹-á¹-hÄ• si samuddasmiá¹ƒ, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• ti ||

evaÃ±ca vatvÄ• sÄ• te dibbÄ• hÄ• rena santappetvÄ• dibbavatthÄ• laá¹…kÄ• rehi alaá¹.
sÄ• vatthinagareyeva te patiá¹-á¹-hÄ• pesi. tato paá¹-á¹-hÄ• ya tameva Ä• rammaá¹‡aá¹ƒ k
sÄ«laá¹ƒ rakkhantÄ• uposathakammaá¹ƒ karontÄ• Ä• yupariyosÄ• ne saggaparÄ• yaá¹‡Ä

<10> á¹• 21 evaá¹ƒ parittakusalenapi sÄ• garasmiá¹ƒ,

sattÄ• labhanti saraá¹‡aá¹ƒ khalu devatÄ• hi.

tumhepi sappurisataá¹ƒ na vinÄ• sayantÄ• ,

mÄ• bho pamajjatha sadÄ• kusalappayogeti ||

phalakakhaá¹‡á¸• adinnassa vatthuá¹ƒ chaá¹-á¹-hamaá¹ƒ.

17. corasahÄ• yassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

amhÄ• kaá¹ƒ \Be 65/ bhagavati parinibbute jambudÄ«pe devadahanagare eko manusso du

vicaranto paccante aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ gantvÄ• tattha ekasmiá¹ƒ kulagehe nivÄ• sa
manussÄ• tassa yÄ• gubhattaá¹ƒ datvÄ• posesuá¹ƒ, tato so tattha manussehi mittasantha
tattha vasitvÄ• aÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ gantvÄ• aparabhÄ• ge corakammaá¹ƒ karonto jÄ«
athekadivasaá¹ƒ corentaá¹ƒ taá¹ƒ rÄ• japurisÄ• gahetvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• ta
karothÄ• ti Ä• á¹‡Ä• pesi, te taá¹ƒ bandhanÄ• gÄ• raá¹ƒ netvÄ• saá¹…khalikÄ• hi bandhitv
paá¹-ipÄ• detvÄ• agamaá¹ƒsu, bandhanÄ• gÄ• re vasantassa tassa dvÄ• dasasaá¹ƒvaccha
aparabhÄ• ge tassa pubbasahÄ• yo paccantagÄ• mavÄ• sÄ« manusso kenaci kammena de
Ä• hiá¹‡á¸• anto bandhanÄ• gÄ• re baddhaá¹ƒ taá¹ƒ addasa. disvÄ• tassa hadayaá¹ƒ kam
kiá¹ƒ te mayÄ• kattabbaá¹ƒ sammÄ• ti pucchi. tato tena samma bandhanÄ• gÄ• re vasanta
dvÄ• dasasaá¹ƒvaccharÄ• ni atikkantÄ• ni, ettakaá¹ƒ kÄ• laá¹ƒ dubbhojanÄ• dinÄ• mahÄ•
yÄ• vÄ• haá¹ƒ Ä• hÄ• raá¹ƒ pariyesitvÄ• bhuÃ±jitvÄ• Ä• gamissÄ• mi. tÄ• va maá¹ƒ ito mu
vutte so sappuriso.

<1> á¹• 21 rÅ«pena kintu guá¹‡asÄ«lavivajjitena,

micchÄ• layassa kitavassa dhiyÄ• kimatthaá¹ƒ.

dÄ• nÄ• dicÄ• gavigatena dhanena kiá¹ƒ vÄ• .

mittena kiá¹ƒ byasanakÄ• laparammukhenÄ• ti ||

evaÃ±ca pana vatvÄ• sÄ• dhu samma karomi te vacananti Ä• rakkhakÄ• naá¹ƒ santikaá¹ƒ
bhattaá¹ƒ bhuÃ±jitvÄ• Ä• gacchati. tÄ• vÄ• haá¹ƒ tassa pÄ• á¹-ibhogo bhavissÄ• mi. vissaj
tehi na sakkÄ• bho etaá¹ƒ vissajjetuá¹ƒ, api ca kho yÄ• vÄ• yaá¹ƒ Ä• gacchati. tÄ• va tvaá¹
baddho nisÄ«dissasi, evaá¹ƒ taá¹ƒ vissajjessÄ• ma, no ce na sakkÄ• ti Ä• haá¹ƒsu, so evan
tassa pÄ• dato saá¹…khalikaá¹ƒ muÃ±citvÄ• attano pÄ• de katvÄ• bandhanÄ• gÄ• raá¹ƒ p
muÃ±cÄ• pesi. sopi asappuriso bandhanÄ• mutto na puna taá¹ƒ á¹-hÄ• na magamÄ• si, ah
Ã±Ä• tuá¹ƒ bhÄ• riyaá¹ƒ. yathÄ• ha.

<2> á¹• 21 vÄ• ripÅ«re yathÄ• sobbhe, nevanto visamaá¹ƒ samaá¹ƒ.

paÃ±Ã±Ä• yatevaá¹ƒsÄ• dhussa, bhÄ• vaá¹ƒ manasi sambhavaá¹ƒ ||

<3> á¹• 21 bhÄ• santi mukhato ekaá¹ƒ, cintenti manasÄ• paraá¹ƒ.

kÄ• yenekaá¹ƒ karontevaá¹ƒ, pakatÄ• yamasÄ• dhunaá¹ƒ ||

<4> á¹• 21 tesaá¹ƒ yo bhÄ• vamaÃ±Ã±Ä• si, sova paá¹‡á¸• itajÄ• tiko.

bahussutopi soyeva, paracittavidÅ«pi so ||

athassa bandhanÄ• gÄ• re vasantassa dvÄ• dasasaá¹ƒvaccharÄ• ni atikkantÄ• ni. ettakaá
jighacchÄ• pÄ«á¸·itena tena Ä• hÄ• rattÄ• ya paro na yÄ• citapubbo, anucchiá¹-á¹-hÄ• hÄ•
alabhanadivasÄ• yeva bahutarÄ• honti, atha dvÄ• dasasaá¹ƒvaccharÄ• tikkame raÃ±Ã±o p
attano vijite sabbabandhanÄ• gÄ• rÄ• ni vivarÄ• pesi. antamaso migapakkhinopi bandhanÄ
vivaá¹-amatteyeva bandhanÄ• gÄ• re manussÄ• icchiticchitaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu.
agantvÄ• ohÄ«yi. Ä• rakkhakehi tvaá¹ƒ bho kasmÄ• na gacchasÄ«ti vutte ahaá¹ƒ bho paÃ
gamissÄ• mi. atÄ«va parihÄ«nagattosmi. andhakÄ• re gamissÄ• mÄ«ti vatvÄ• andhakÄ• re
vissÄ• sikÄ• naá¹ƒ abhÄ• vena kuto Ä• hÄ• raá¹ƒ labhissÄ• mÄ«ti cintento nikkhamma ratta
67/ magamÄ• si. etthÄ• hÄ• raá¹ƒ labhissÄ• mÄ«ti. tattha so adhunÄ• nikkhittamatamanus
manussaá¹-á¹-hinÄ• maá¹ƒsaá¹ƒ chinditvÄ• sÄ«sakapÄ• le pakkhipitvÄ• tÄ«hi manussas
á¹-hapetvÄ• citakato omukkaalÄ• tehi aggiá¹ƒ katvÄ• susÄ• naá¹ƒ nibbÄ• panatthÄ• yÄ•
manussaá¹-á¹-hinÄ• Ä• lolento maá¹ƒsaá¹ƒ pacitvÄ• otÄ• retvÄ• sÄ• khÄ• bhaá¹…gena h
paá¹-icchÄ• detvÄ• nivatthapilokikaá¹ƒ vÄ• tÄ• varaá¹‡aá¹ƒ katvÄ• nisÄ«di. tasmiá¹ƒ khaá
adhivatthÄ• devatÄ• tassa taá¹ƒ kiriyaá¹ƒ disvÄ• pucchissÄ• mi tÄ• va nanti taá¹ƒ upasaá
tvaá¹ƒ ghanataratimirÄ• kule mahÄ• rattiyaá¹ƒ tattha tattha vikiá¹‡á¹‡anaraá¹-á¹-hisamÄ• ki
soá¹‡asigÄ• lÄ• dikuá¹‡apÄ• dakÄ• kule manussamaá¹ƒsabhakkhayakkharakkhasÄ• kule t
pajjalantÄ• nekacitakabhayÄ• nake susÄ• ne manussamaá¹ƒsaá¹ƒ pacitvÄ• kiá¹ƒkarosÄ«ti

<5> á¹• 21 rattandhakÄ• re kuá¹‡apÄ• dakehi,

samÄ• kule sÄ«vathikÄ• ya majjhe.

manussamaá¹ƒsaá¹ƒ pacasÄ« dha sÄ«se,

vadehi kiá¹ƒ tena payojanaá¹ƒ teti ||

atha so Ä• ha.

<6> á¹• 21 na yÄ• gahetu na ca dÄ• nahetu,

susÄ• namajjhamhi pacÄ• mi maá¹ƒsaá¹ƒ.

khudÄ• samaá¹ƒ natthi narassa aÃ±Ã±aá¹ƒ,

khudÄ• vinÄ• sÄ• ya pacÄ• mimambhoti ||

tato devatÄ• taá¹ƒ tathÄ• hotu, iminÄ• pilotikena vÄ• tÄ• varaá¹‡aá¹ƒ karosi. kimatthame

<7> á¹• 21 nivatthasÄ• kho \Be 68/ hirisaá¹ƒvarÄ• ya,

pilotikaá¹ƒ tattha pasÄ• rayanto.

karosi vÄ• tÄ• varaá¹‡aÃ±ca samma,

kimatthametaá¹ƒ vada pucchito meti ||

so tassÄ• cikkhanto Ä• ha.

<8> á¹• 21 subhÄ• subhÄ• missitasÄ«tavÄ• to,

sayaá¹ƒ acittova acittabhÄ• vÄ• .

dehaá¹ƒ phusitvÄ• na asÄ• dhukassa,

akataÃ±Ã±uno mittapadhaá¹ƒsakassa ||

<9> á¹• 21 samÄ• vahanto yadi me sarÄ«re,

phusÄ• ti {phusÄ• tisÄ• saá¹…gatimajjadÄ• ni itikattaci} taá¹ƒ vÄ• yu mamÄ• visitvÄ• .

dukkhaá¹ƒ dadÄ• tÄ«ti visaá¹ƒva taá¹ƒ bho,

parivajjituá¹ƒ baddhamimaá¹ƒ kucelanti ||

devatÄ• Ä• ha.

<10> á¹• 21 ki makÄ• si bho so katanÄ• sako te,

dhanaÃ±ca dhaÃ±Ã±aá¹ƒ tava nÄ• sayÄ« ca.

mÄ• tÄ• pitÄ• bandhavo khetta vatthÅ«,

vinÄ• sitÄ• tena vadehi kiá¹ƒ teti ||

tato so Ä• ha.

<11> á¹• 21 yaá¹ƒ rÄ• jato hoti bhayaá¹ƒ mahantaá¹ƒ,

sabbassa haraá¹‡Ä• divadhÄ• dikaÃ±ca.

akataÃ±Ã±unÄ• sappurisena hoti,

Ä• rÄ• va so bho parivajjanÄ«yo ||

<12> á¹• 21 yamatthi \Be 69/ corÄ• ribhayaÃ±hi loke,

atho dakenÄ• pi ca pÄ• vakena.

akataÃ±Ã±unÄ• taá¹ƒ sakalampi hoti,

Ä• rÄ• va so bho parivajjanÄ«yo ||

<13> á¹• 21 pÄ• á¹‡Ä• tipÄ• tampi adinnadÄ• naá¹ƒ,

parassa dÄ• rÅ«pagamaá¹ƒ musÄ• ca.

majjassa pÄ• naá¹ƒ kalahaÃ±ca pesunaá¹ƒ,

samphaá¹ƒ giraá¹ƒ dhuttajanehi {akkhadhuttÄ• diyogaá¹ƒ itikatthaci} yogaá¹ƒ ||

<14> á¹• 21 sabbaá¹ƒ anatthaá¹ƒ asivaá¹ƒ aniá¹-á¹-haá¹ƒ,

apÄ• yikaá¹ƒ {apÄ• yikaá¹ƒ itikatthaci} dukkhamananta maÃ±Ã±aá¹ƒ.

akataÃ±Ã±unÄ• sappurisena hoti.

Ä• rÄ• va so bho parivajjanÄ«yoti ||

vatvÄ• attanÄ• asappurisasaá¹ƒsaggenÄ• nubhÅ«taá¹ƒ sabbaá¹ƒ dukkhaá¹ƒ kathesi, tato satthuno maá¹…galasuttadesanÄ• divase imasmiá¹ƒyeva rukkhe nisinno.

asevanÄ• ca bÄ• lÄ• naá¹ƒ, paá¹‡á¸• itÄ• naÃ±ca sevanÄ• .

pÅ«jÄ• ca pÅ«janÄ«yyÄ• naá¹ƒ, etaá¹ƒ maá¹…gala muttamanti ||

gÄ• thÄ• ya bÄ• lassa dose assosiá¹ƒti vatvÄ• tassa pasanno taá¹ƒ attano vimÄ• naá¹ƒ ne
dibbavatthÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• dibbannapÄ• naá¹ƒ datvÄ• mahantaá¹ƒ sakkÄ
Ä• nubhÄ• vena tasmiá¹ƒ nagare rajje abhisiÃ±cÄ• pesi. so tattha rajjaá¹ƒ karonto dÄ• nÄ•
Ä• yupariyosÄ• ne yathÄ• kammaá¹ƒ gatoti.

<15> á¹• 21 evaá¹ƒ \Be 70/ asÄ• dhujanasaá¹…gamasannivÄ• saá¹ƒ,

saÃ±cajja sÄ• dhusucisajjanasaá¹…gamena.

dÄ• nÄ• di nekakusalaá¹ƒ paripÅ«rayantÄ• ,

saggÄ• pavaggavibhavaá¹ƒ abhisambhunÄ• thÄ• ti ||

corasahÄ• yassa vatthuá¹ƒ sattamaá¹ƒ.

18. maruttabrÄ• hmaá¹‡assa vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe candabhÄ• gÄ• nÄ• ma gaá¹…gÄ• tÄ«re homagÄ• maá¹ƒ nÄ• ma atthi. tasm
paá¹-ivasati. tadÄ• so vohÄ• ratthÄ• ya takkasÄ«laá¹ƒ gantvÄ• gehaá¹ƒ Ä• gacchanto anta
kuá¹-á¹-harogÄ• turaá¹ƒ sunakhaá¹ƒ disvÄ• tasmiá¹ƒ kÄ• ruÃ±Ã±ena nÄ«lavallitakkambile
sunakho vÅ«pasantarogo pÄ• katiko hutvÄ• brÄ• hmaá¹‡ena attano katÅ«pakÄ• raá¹ƒ sall
agamÄ• si. aparabhÄ• ge brÄ• hmaá¹‡assa bhariyÄ• gabbhaá¹ƒ paá¹-ilabhi, paripuá¹‡á¹‡a
vijÄ• yanakÄ• le dÄ• rako tiriyampatitvÄ• antogabbheyeva mato. tadÄ• taá¹ƒ satthena kha
chinditvÄ• nÄ«hariá¹ƒsu, atha brÄ• hmaá¹‡o taá¹ƒ disvÄ• nibbindahadayo gharÄ• vÄ• saá
pabbajitvÄ• araÃ±Ã±e viharati. athassa bhariyÄ• aÃ±Ã±ena saddhiá¹ƒ saá¹ƒvasantÄ« aya
pabbajitoti brÄ• hmaá¹‡e paduá¹-á¹-hacittÄ• bho brÄ• hmaá¹‡aá¹ƒ mÄ• rehÄ«ti sÄ• mikena
mantanaá¹ƒ sunakho sutvÄ• brÄ• hmaá¹‡eneva saddhiá¹ƒ carati. athekadivasaá¹ƒ tassÄ•
mÄ• ressÄ• mÄ«ti dhanu kalÄ• paá¹ƒ gahetvÄ• nikkhami, tadÄ• tÄ• paso phalÄ• phalatthÄ
kho assameyeva o hÄ« yi. puriso tÄ• pasassÄ• gamanamaggaá¹ƒ olokento gacchantare \Be
tassa pamÄ• daá¹ƒ oloketvÄ• dhanuno guá¹‡aá¹ƒ khÄ• ditvÄ• chindi. so puna guá¹‡aá¹ƒ p
Ä• ropesi. evaá¹ƒ so Ä• ropitaá¹ƒ Ä• ropitaá¹ƒ khÄ• dateva, atha so pÄ• papuriso tÄ• pasas
mÄ• ressÄ• mÄ«ti dhanunÄ• saddhiá¹ƒ agamÄ• si. athassa sunakho pÄ• de á¸• asitvÄ• p
khÄ• ditvÄ• dubbalaá¹ƒ katvÄ• bhuá¹…kÄ• ramakÄ• si, evaÃ±hi sappurisÄ• attano upakÄ
karonti. vuttaÃ±hi.

<1> á¹• 21 upakÄ• raá¹ƒ karonto so, sunakho katavediko.

sattÅ«paghÄ• takaá¹ƒ katvÄ• , isino dÄ• si jÄ«vitaá¹ƒ ||

<2> á¹• 21 tiracchÄ• nÄ• pi jÄ• nanti, guá¹‡amattani kataá¹ƒ sadÄ• .

iti utvÄ• na medhÄ• vÄ«, kataÃ±Ã±Å« hontu pÄ• á¹‡inoti ||

tato tÄ• paso sunakhassa saddenÄ• gantvÄ• tassa taá¹ƒ vippakÄ• raá¹ƒ disvÄ• kÄ• ruÃ±
vÅ«pasantavaá¹‡aá¹ƒ balappattaá¹ƒ posetvÄ• tattheva vasanto jhÄ• nÄ• bhiÃ±Ã±aá¹ƒ nibb
brÄ• hmalokaparÄ• yaá¹‡o ahosÄ«ti.

<3> á¹• 21 sutvÄ• na sÄ• dhu sunakhena katÅ«pakÄ• raá¹ƒ,

mettiá¹ƒdisassa pakataá¹ƒ isinÄ• ca sutvÄ• .

sammÄ• karotha karuá¹‡aÃ±ca parÅ«pakÄ• raá¹ƒ,

taá¹ƒ sabbadÄ• bhavati vo bhavabhogahetÅ«ti ||

maruttabrÄ• hmaá¹‡assa vatthuá¹ƒ aá¹-á¹-hamaá¹ƒ.

19. pÄ• nÄ«yadinnassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe \Be 72/ aÃ±Ã±atarasmiá¹ƒ janapade kire ko manusso raá¹-á¹-hato raá¹-á¹-haá
janapadaá¹ƒ vicaranto anukkamena candabhÄ• gÄ• nadÄ«tÄ«raá¹ƒ patvÄ• nÄ• vaá¹ƒ abhi
athÄ• parÄ• gabbhinitthÄ« tÄ• ya eva nÄ• vÄ• ya gacchati, atha nÄ• vÄ• gaá¹…gÄ• majjh
kammajavÄ• tÄ• caliá¹ƒsu. tato sÄ• vijÄ• yitumasakkontÄ« kilantÄ• pÄ• nÄ«yaá¹ƒ me det
yÄ• ci. te tassÄ• vacanaá¹ƒ asuá¹‡antÄ• viya pÄ• nÄ«yaá¹ƒ nÄ• daá¹ƒsu, atha so jÄ• nap
{karuá¹‡Ä• yapÄ• nÄ«yaá¹ƒ, karuá¹‡Ä• yantopÄ• nÄ«yaá¹ƒ, karuá¹‡Ä• yatoyaá¹ƒ iticakatth
Ä• siÃ±ci, tasmiá¹ƒ khaá¹‡e sÄ• laddhassÄ• sÄ• sukhena dÄ• rakaá¹ƒ vijÄ• yi, atha te tÄ«
katipayadivasena attano attano á¹-hÄ• naá¹ƒ pÄ• puá¹‡iá¹ƒsu. athÄ• parabhÄ• ge so jÄ• na
paá¹-icca tassÄ• itthiyÄ• vasananagaraá¹ƒ patvÄ• tattha tattha Ä• hiá¹‡á¸• anto nivÄ• sam
alabhitvÄ• nagaradvÄ• re sÄ• laá¹ƒ gantvÄ• tattha nipajji. tasmiá¹ƒyeva divase corÄ• nag
rÄ• jagehe sandhiá¹ƒ chinditvÄ• dhanasÄ• raá¹ƒ gahetvÄ• gacchantÄ• rÄ• japurisehi anu
sÄ• lÄ• ya chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu. atha rÄ• japurisÄ• Ä• gantvÄ• core apassantÄ
ayaá¹ƒ coroti gahetvÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·haá¹ƒ bandhitvÄ• puna divase raÃ±Ã±c

bhaá¹‡e corakamma makÄ• sÄ«ti pucchito nÄ• haá¹ƒ deva coro, Ä• gantukomhÄ«ti vutte rÄ
alabhanto ayameva coro, imaá¹ƒ mÄ• rethÄ• ti Ä• á¹‡Ä• pesi. rÄ• japurisehi taá¹ƒ gÄ• á¸·ha
Ä• ghÄ• tanaá¹ƒ nÄ«te sÄ• itthÄ« taá¹ƒ tathÄ• nÄ«yamÄ• naá¹ƒ disvÄ• saÃ±jÄ• nitvÄ• k
raÃ±Ã±o santikaá¹ƒ gantvÄ• vanditvÄ• deva eso \Be 73/ na coro Ä• gantuko muÃ±catheta
tassÄ• kathaá¹ƒ asaddahanto yajjetaá¹ƒ mocetu micchasi. tassagghanakaá¹ƒ dhanaá¹ƒ da
sÄ• mi mama gehe dhanaá¹ƒ natthi. apica mama sattaputtehi saddhiá¹ƒ maá¹ƒ dÄ• siá¹ƒ ka
devÄ• ti Ä• ha, atha rÄ• jÄ• tvaá¹ƒ etaá¹ƒ adhunÄ• gatoti vadasi. etaá¹ƒ nissÄ• ya puttehi s
dÄ• sattaá¹ƒ sÄ• vesi. kimeso te Ã±Ä• ti vÄ• , udÄ• hu upakÄ• rakoti pucchanto Ä• ha.

<1> á¹• 21 kiá¹ƒte bhoti ayaá¹ƒ poso, tuvaá¹ƒ pucchÄ• mi saá¹ƒsayaá¹ƒ.

bhÄ• tÄ• vÄ• te pitÄ• hoti, pati vÄ• devaro tava ||

<2> á¹• 21 Ã±Ä• ti sÄ• lohito kinnu, udÄ• hu iá¹‡adÄ• yako.

athopakÄ• rako kinnu, kasmÄ• ssa desi jÄ«vitaá¹ƒti ||

tato sÄ• Ä• ha.

<3> á¹• 21 eso me puriso deva, katapubbopakÄ• rako.

atÄ• á¹‡amekikaá¹ƒ {attÄ• namekikaá¹ƒ itikatthaci} ceso, dukkhitaá¹ƒ maraá¹‡e á¹-hitaá¹ƒ ||

<4> á¹• 21 vijÄ• yitu masakkontiá¹ƒ, gabbhiniá¹ƒ dukkhavediniá¹ƒ.

toyena maá¹ƒ upaá¹-á¹-hÄ• si, tenÄ• haá¹ƒ sukhitÄ• tadÄ• ||

<5> á¹• 21 bhaá¹…gakallolamÄ• lÄ• ya, uttarantaá¹ƒ mahaá¹‡á¹‡avaá¹ƒ.

pahÄ• ya pÄ• tuá¹ƒ kÅ«passa, yÄ• ti loko pipÄ• sito ||

<6> á¹• 21 tatheva vijjamÄ• nesu, janesu manujÄ• dhipa,

ekasseva manasmiá¹ƒhi, guá¹‡aá¹ƒ tiá¹-á¹-hati sÄ• dhukaá¹ƒ ||

<7> á¹• 21 pahatvÄ• na mataá¹ƒ hatthiá¹ƒ, maá¹ƒsatthÄ« keci jantuno.

anubandhanti maá¹ƒsatthaá¹ƒ, sasaá¹ƒ dhÄ• vanta mekakaá¹ƒ ||

<8> á¹• 21 tatheva \Be 74/ vijjamÄ• nesu, janesu manujÄ• dhipa.

guá¹‡avanta manubandhanti, sappurisaá¹ƒ katavedikaá¹ƒ ||

<9> á¹• 21 tasmÄ• sappurise dhamme, patiá¹-á¹-hÄ• smi narÄ• dhipa.

anussaranti etena, katapubbÅ« pakÄ• rakaá¹ƒ ||

<10> á¹• 21 ahaÃ±ca mama puttÄ• ca, etenamha sukhÄ• pitÄ• .

jÄ«vitampi pariccajja, muccanÄ«yo ayaá¹ƒ mayÄ• ti ||

tato rÄ• jÄ• dovÄ• rikaá¹ƒ pakkositvÄ• tampi pucchitvÄ• adhunÄ• gatabhÄ• vaá¹ƒ Ã±atvÄ
santuá¹-á¹-ho tesaá¹ƒ ubhinnampi mahantaá¹ƒ yasaá¹ƒ anuppadÄ• si. te laddhayasÄ• ta to
dÄ• nÄ• dÄ«ni puÃ±Ã±akammÄ• ni katvÄ• saggaparÄ• yaá¹‡Ä• ahesunti.

<11> á¹• 21 dhamme patiá¹-á¹-hitamanÄ• api mÄ• tugÄ• mÄ• ,

evaá¹ƒ labhanti vibhavaÃ±ca pasaá¹ƒsanaÃ±ca.

dhammaÃ±ca sÄ• dhucaritaá¹ƒ manasÄ«karonto,

dhammesu vattatha sadÄ• sucisajjanÄ• ti ||

pÄ• nÄ«yadinnassa vatthuá¹ƒ navamaá¹ƒ.

20. sahÄ• yassa pariccattajÄ«vitakassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

bhagavati parinibbute sÄ• vatthiyaá¹ƒ somabrÄ• hmaá¹‡o somadattabrÄ• hmaá¹‡oti dve br
somadattabrÄ• hmaá¹‡ena saddhiá¹ƒ somabrÄ• hmaá¹‡o yebhuyyena dÅ«taá¹ƒ kÄ«á¸·ati.
somabrÄ• hmaá¹‡aá¹ƒ tena parÄ• jetvÄ• tassa uttarÄ• saá¹…gaÃ±ca laÃ±chanamuddikaÃ
gacchanto somabrÄ• hmaá¹‡assa ehi gehaá¹ƒ gacchÄ• - mÄ• ti \Be 75/ Ä• ha. tato somo n
hutvÄ• antaravÄ«thiá¹ƒ otarituá¹ƒ sakkomi. gamanato ettheva me á¹-hÄ• naá¹ƒ varataranti
evaá¹ƒ sati samma imaá¹ƒ uttarÄ• saá¹…gaá¹ƒ gaá¹‡hÄ• ti tassa taá¹ƒ datvÄ• idÄ• ni sam
nÄ• gacchati. puna tena bho kasmÄ• nÄ• gacchasÄ«ti puá¹-á¹-ho samma mama hatthe mu
puttadÄ• rÄ• dayo mayÄ• saddhiá¹ƒ kalahaá¹ƒ karontÄ«ti Ä• ha, atha so evaá¹ƒ sante yad
mayhaá¹ƒ dehÄ«ti muddikampi datvÄ• taá¹ƒ gahetvÄ• gehaá¹ƒ agamÄ• si. atha te ettaken

aparabhÄ• ge somadattabrÄ• hmaá¹‡aá¹ƒ ayaá¹ƒ paradÄ• rakammaá¹ƒ akÄ• sÄ«ti manuss
rÄ• jÄ• tassa rÅ«pasampattiá¹ƒ disvÄ• rÄ• jÄ• á¹‡aá¹ƒ akatvÄ• mÄ• bho puna evamakÄ•
rÄ• jÄ• naá¹ƒ yÄ• vatatiyavÄ• raá¹ƒ ovadanto vissajjetvÄ• catutthevÄ• re gacchathetaá¹ƒ
mÄ• rethÄ• ti Ä• á¹‡Ä• pesi. evaá¹ƒ pÄ• pakamme niratÄ• anekÄ• kÄ• rena ovadantÄ• pi

<1> á¹• 21 soá¹‡Ä• ceva sigÄ• lÄ• ca, vÄ• yasÄ• nÄ«lamakkhikÄ• .

iccete kuá¹‡ape sattÄ• , na sakkÄ• te nisedhituá¹ƒ ||

<2> á¹• 21 tathÄ• pÄ• á¹‡Ä• tipÄ• tesu, paradÄ• re surÄ• ya ca.

musÄ• vÄ• desu theyyesu, sattasattÄ• na vÄ• riyÄ• ti ||

tato rÄ• japurisÄ• taá¹ƒ bandhitvÄ• pakkamiá¹ƒsu. tadÄ• somabrÄ• hmaá¹‡o somadattaá
disvÄ• kampamÄ• nahadayo rÄ• japurisÄ• naá¹ƒ santikaá¹ƒ gantvÄ• imaá¹ƒ bho muhuttaá
rÄ• jÄ• naá¹ƒ jÄ• nÄ• pessÄ• mÄ«ti vatvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• vanditvÄ• á¹-hito
somadattassa brÄ• hmaá¹‡assa dassÄ• mi. etaá¹ƒ muÃ±catha. yadi mÄ• retukÄ• mÄ• , ma
tuá¹‡hÄ« {tuá¹-á¹-ho itikatthaci} ahosi, rÄ• japurisÄ• somadattaá¹ƒ muÃ±citvÄ• \Be 76/ son
Ä• ghÄ• tanaá¹ƒ netvÄ• mÄ• resuá¹ƒ, aho kataÃ±Ã±uno kataveditÄ• .

hoti cettha.

<3> á¹• 21 kakÅ«pakÄ• ra mattÄ• naá¹ƒ, sarantÄ• keci mÄ• nusÄ• .

jÄ«vitaá¹ƒ denti somova, somadattassa attanoti ||

so tena jÄ«vitadÄ• nena devaloke nibbattitvÄ• mahante kanakavimÄ• ne devaccharÄ• sah
dibbasampattimanubhonto paá¹-ivasati. tadÄ• somadattabrÄ• hmaá¹‡o eso maá¹ƒ maraá¹‡
tassatthÄ• ya dÄ• naá¹ƒ datvÄ• pattiá¹ƒ adÄ• si. tÄ• vadevassa tato bahutaraá¹ƒ devissariy
devÄ• nubhÄ• vaÃ±ca. tato so somadevo attano devissariyaá¹ƒ olokento sahÄ• yassa attan
disvÄ• attabhÄ• vaá¹ƒ vijahitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡ena somadattabrÄ• hmaá¹‡aá¹ƒ u
paá¹-isanthÄ• raá¹ƒ katvÄ• attÄ• naá¹ƒ devaloke nibbattabhÄ• vaá¹ƒ pakÄ• setvÄ• taá¹ƒ g
devalokaá¹ƒ netvÄ• yathÄ• kÄ• maá¹ƒ sampatti manubhavÄ• ti vatvÄ• sattÄ• haá¹ƒ devas
divase netvÄ• tassa geheyeva patiá¹-á¹-hÄ• pesi. tattha hi dibbasampatti manubhÅ«tassa n
paá¹-ikkulÄ• hoti. tato so dibbasampattimanussaranto kiso dubbalo uppaá¹‡á¸• uppaá¹‡á¸•
athekadivasaá¹ƒ devaputto taá¹ƒ olokento tathÄ• dukkhappattaá¹ƒ disvÄ• na sakkÄ• man
dibbasampattimanubhavitunti icchiticchitasampattidÄ• yakaá¹ƒ ekaá¹ƒ cintÄ• maá¹‡iá¹ƒ dat

attano Ä• nubhÄ• vena rÅ«pavanthaá¹ƒ yasavantaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ atikkantamanussi
aparabhÄ• ge te jayampatikÄ• paccakkhato diá¹-á¹-hadibbasampattivibhavÄ• dÄ• naá¹ƒ d
sahÄ• yadevaputtassa santikeyeva nibbattiá¹ƒsÅ«ti.

<4> á¹• 21 mandena \Be 77/ nanditamanÄ• upakÄ• rakena,

pÄ• á¹‡ampi denti sujanÄ• iti cintayitvÄ• .

mittaddu mÄ• bhavatha bho upakÄ• rakassa.

pÄ• saá¹ƒsiyÄ• bhavatha sÄ• dhujanehi niccaá¹ƒti ||

sahÄ• yassa pariccattajÄ«vitakassa vatthuá¹ƒ dasamaá¹ƒ.

nandiyarÄ• javaggo dutiyo.

yakkhavaÃ±citavaggo

21. yakkhavaÃ±cita vatthumhi ayamÄ• nupubbÄ«kathÄ•

bhagavati \Be 79/ parinibbutamhi kosalaraÃ±Ã±o kira janapade tuá¹‡á¸• agÄ• monÄ• ma a
nÄ• ma manusso ``yÄ• vajÄ«vaá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi. buddho me saraá¹‡
parÄ• yaá¹‡antiâ€™â€™ evaá¹ƒ jÄ«vitapariyantaá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gato paá¹-ivas
janapadavÄ• siko tattha tattha Ä• hiá¹‡á¸• anto taá¹ƒ tuá¹‡á¸• agÄ• maá¹ƒ patvÄ• tasseva
tassa pana jÄ• napadikassa sarÄ«re eko yakkho Ä• visitvÄ• pÄ«á¸·eti, tadÄ• tassa gÄ• ma
buddhadÄ• so pÄ• sakassa guá¹‡atejena tassa gehaá¹ƒ pavisituá¹ƒ asakkonto taá¹ƒ muÃ±
aá¹-á¹-hÄ• si tassÄ• gamanaá¹ƒ olokento. tato so jÄ• napadiko sattadivasaá¹ƒ tattha vasitvÄ
sakaraá¹-á¹-haá¹ƒ gantukÄ• mo gÄ• mÄ• nikkhami. atha taá¹ƒ tathÄ• nikkhantaá¹ƒ disvÄ•
taá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ kuhiá¹ƒgatosÄ«ti pucchi. yakkho bho tavatthÄ• ya ettha vasantass
atikkantanti. tato so ko te mayÄ• attho, kiá¹ƒ te dammÄ«ti, atha yakkhena bho ahaá¹ƒ khud
bhattena me atthoti vutto so evaá¹ƒ sati kasmÄ• maá¹ƒ antogehe vasantaá¹ƒ na gaá¹‡hÄ«
tasmiá¹ƒ ghare buddhaá¹ƒ saraá¹‡aá¹ƒ gato eko upasako atthi, tassa sÄ«latejena gehaá¹ƒ
aá¹-á¹-hÄ• sinti vutto jÄ• napadiko saraá¹‡aá¹ƒ nÄ• ma kinti ajÄ• nanto kinti vatvÄ• so sara
yakkhaá¹ƒ pucchi. yakkho ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti vatvÄ• saraá
taá¹ƒ sutvÄ• jÄ• napadiko idÄ• ni imaá¹ƒ vaÃ±cessÄ• mÄ«ti cintetvÄ• tenahi yakkha aham
gacchÄ• mÄ«ti Ä• ha. evaá¹ƒ vuttamatteyeva yakkho mahÄ• saddaá¹ƒ karonto bha ye na b
evaá¹ƒ sammÄ• sambuddhassa saraá¹‡aá¹ƒ idhaloke bhayo paddava nivÄ• raá¹‡atthaá¹ƒ h
saggamokkhÄ• vahaá¹ƒ. tathÄ• hi.

<1> á¹• 21 buddhoti vacanaá¹ƒ etaá¹ƒ, amanussÄ• naá¹ƒ bhayÄ• vahaá¹ƒ.

buddhabhattikajantÅ«naá¹ƒ, sabbadÄ• mudamÄ• vahaá¹ƒ ||

<2> á¹• 21 sabbopaddavanÄ• sÄ• ya, paccakkhadibbamosadhaá¹ƒ.

dibbamantaá¹ƒ mahÄ• tejaá¹ƒ, mahÄ• yantaá¹ƒ mahabbhutaá¹ƒ ||

<3> á¹• 21 tasmÄ• so dÄ• ruá¹‡o yakkho,

disvÄ• taá¹ƒ saraá¹‡e á¹-hithaá¹ƒ.

ubbiggo ca bhayappatto,

lomahaá¹-á¹-ho ca chambhÄ«to ||

<4> á¹• 21 bhamanto dhÄ• vitaá¹ƒ disvÄ• , timirova suriyuggate,

simbalitÅ«labhaá¹-á¹-haá¹ƒva, caá¹‡á¸• avÄ• tena khaá¹‡á¸• itaá¹ƒ ||

<5> á¹• 21 yaá¹ƒ dukkhaá¹ƒ rÄ• jacorÄ• ri, yakkhapetÄ• disambhavaá¹ƒ.

nicchantena manussena, gantabbaá¹ƒ saraá¹‡attayaá¹ƒti ||

tato jÄ• napadiko saraá¹‡Ä• gamane mahÄ• guá¹‡aá¹ƒ mahÄ• nisaá¹ƒsaá¹ƒ oloketvÄ• bu
``jÄ«vitapariyantaá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti saraá¹‡aá¹ƒ gantvÄ
saraá¹‡Ä• gamanÄ• nubhÄ• vena jÄ«vitapariyosÄ• ne suttappabuddhoviya devaloke nibbat

6_._ disvÄ• na evaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ taá¹ƒ,

apenti yakkhÄ• pi mahabbhayena.

pÄ• letha sÄ«laá¹ƒ saraá¹‡aÃ±ca tasmÄ• ,

jahÄ• tha duritaá¹ƒ sugatiá¹ƒ bhajavhoti ||

yakkhavaÃ±citavatthuá¹ƒ pathamaá¹ƒ.

22. micchadiá¹-á¹-hikassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

bhagavati \Be 81/ dharamÄ• ne rÄ• jagahanagare kira eko brahmabhattiko micchÄ• diá¹-á¹
tattheva sammÄ• diá¹-á¹-hikopi. tesaá¹ƒ ubhinnampi dve puttÄ• ahesuá¹ƒ. te ekato kÄ«á¸·a
athÄ• parabhÄ• ge guá¸·akÄ«á¸·aá¹ƒkÄ«á¸·antÄ• naá¹ƒ sammÄ• diá¹-á¹-hikassa putto ``na
guá¸·haá¹ƒ khipanto divase divase jinÄ• ti. micchÄ• diá¹-á¹-hikassa putto ``namo brahmuno
khipanto parÄ• jeti, tato micchÄ• diá¹-á¹-hikassa putto niccaá¹ƒ jinantaá¹ƒ sammÄ• diá¹-á¹-h
disvÄ• samma tvaá¹ƒ niccameva jinÄ• si, kiá¹ƒ vatvÄ• guá¸·aá¹ƒ khipasÄ«ti pucchi. sohaá
buddhÄ• yÄ• â€™â€™ ti vatvÄ• khipÄ• mÄ«ti Ä• ha. sopi tato paá¹-á¹-hÄ• ya ``namo budd
khipati, atha te yebhuyyena dÅ«te samasamÄ• va honti. aparabhÄ• ge micchÄ• diá¹-á¹-hika
saddhiá¹ƒ dÄ• rÅ«namatthÄ• ya vanaá¹ƒ gantvÄ• sakaá¹-ena dÄ• ruá¹ƒ gahetvÄ• Ä• gacc
sakaá¹-aá¹ƒ vissajjetvÄ• tiá¹‡e khÄ• danatthÄ• ya goá¹‡e vissajjesi, goá¹‡Ä• tiá¹‡aá¹ƒ khÄ
gorÅ«pehi saddhiá¹ƒ antonagaraá¹ƒ pavisiá¹ƒsu. athassa pitÄ• goá¹‡e pariyesanto sakaá¹-
puttaá¹ƒ nivattetvÄ• nagaraá¹ƒ paviá¹-á¹-ho ahosi, atha sÄ• yaá¹‡he jÄ• te manussÄ• nag
tato kumÄ• ro bahinagare dÄ• rusakaá¹-assa heá¹-á¹-hÄ• sayanto niddÅ«pagato ahosi. ath
sammÄ• diá¹-á¹-hiko ca micchÄ• diá¹-á¹-hiko cÄ• ti dve yakkhÄ• gocaraá¹ƒ pariyesamÄ• n
nipannaá¹ƒ kumÄ• raá¹ƒ addasaá¹ƒsu, tesu micchÄ• diá¹-á¹-hiko imaá¹ƒ khÄ• dÄ• mÄ«ti Ä•
makÄ• si, ``namo buddhÄ• yÄ• â€™â€™ ti vÄ• cako esoti, khÄ• dÄ• mevetanti vatvÄ• itar
vÄ• riyamÄ• nopi gantvÄ• tassa pÄ• de gahetvÄ• Ä• kaá¸• á¸• hi. tasmiá¹ƒ khaá¹‡e dÄ• ra
buddhÄ• yÄ• â€™â€™ ti Ä• ha taá¹ƒ sutvÄ• yakkho bhayappatto lomahaá¹-á¹-ho \Be 82/ h
paá¹-ikkamma aá¹-á¹-hÄ• si. aho acchariyaá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ abbhutaá¹ƒ, evaá¹ƒ a
paricayena ``namo buddhÄ• yÄ• â€™â€™ ti vuttassapi bhayaá¹ƒ chambhitattaá¹ƒ upaddav
attaá¹ƒ nÄ«yyÄ• tetvÄ• yÄ• vajÄ«vaá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gatassÄ• ti. vuttaÃ±hi.

<1> á¹• 21 yathÄ• pi sikhino nÄ• daá¹ƒ, bhujaá¹…gÄ• naá¹ƒ bhayÄ• vahaá¹ƒ.

evaá¹ƒ buddhoti vacanaá¹ƒ, amanussÄ• naá¹ƒ bhayÄ• vahaá¹ƒ ||

<2> á¹• 21 yathÄ• mantassa jappena, vilayaá¹ƒ yÄ• ti kibbisaá¹ƒ.

evaá¹ƒ buddhoti vacanena, apayanti {pahÄ• yanti itisabbattha} pisÄ• cakÄ• ||

<3> á¹• 21 aggiá¹ƒ disvÄ• yathÄ• sitthaá¹ƒ, dÅ«ratova vilÄ«yati.

disvÄ• nevaá¹ƒ saraá¹‡agataá¹ƒ, petÄ• pentiva {petÄ• pentÄ• va itikatthaci} dÅ«rato ||

<4> á¹• 21 pavaraá¹ƒ buddhaicceta, makkharadvayamabbhutaá¹ƒ.

sabbo paddavanÄ• sÄ• ya, thirapÄ• kÄ• ra muggataá¹ƒ ||

<5> á¹• 21 sattaratanapÄ• sÄ• daá¹ƒ, tameva vajiraá¹ƒ guhaá¹ƒ.

tameva nÄ• vaá¹ƒ dÄ«paá¹ƒ taá¹ƒ, tameva kavacaá¹ƒ subhaá¹ƒ ||

<6> á¹• 21 tameva sirasi bhÄ• santaá¹ƒ, kirÄ«á¹-aá¹ƒ ratanÄ• mayaá¹ƒ.

lalÄ• á¹-e tilakaá¹ƒ rammaá¹ƒ, kappÅ«raá¹ƒ nayanadvaye ||

<7> á¹• 21 tÄ• á¸• aá¹…kaá¹ƒ kaá¹‡á¹‡ayugale, soá¹‡á¹‡amÄ• lÄ• gale subhÄ• .

ekÄ• vaá¸·i tÄ• rahÄ• ra, bhÄ• rÄ• jattusu laá¹…katÄ• ||

<8> á¹• 21 aá¹…gadaá¹ƒ bÄ• humÅ«lassa, karagge valayaá¹ƒ tathÄ• .

aá¹…gulisvaá¹…guliyaÃ±ca, khaggaá¹ƒ maá¹…galasammataá¹ƒ ||

<9> á¹• 21 soá¹‡á¹‡Ä• tapatta muá¹‡hÄ«saá¹ƒ, sabÄ• á¹‡aá¹ƒva sarÄ• sanaá¹ƒ.

tameva sabbÄ• laá¹…kÄ• raá¹ƒ, tameva duritÄ• pahaá¹ƒ ||

<10> á¹• 21 tasmÄ• \Be 83/ hi paá¹‡á¸• ito poso,

lokalocanasatthuno.

saraá¹‡aá¹ƒ tassa ganteva,

guá¹‡anÄ• maá¹ƒ ehipassikaá¹ƒ ||

<11> á¹• 21 namoti vacanaá¹ƒ pubbaá¹ƒ, buddhÄ• yeti giraá¹ƒ tadÄ• .

supantena kumÄ• rena, micchÄ• diá¹-á¹-hikasÅ«nunÄ• ||

<12> á¹• 21 sutvÄ• vuttaá¹ƒ pisÄ• cÄ• pi, manussakuá¹‡ape ratÄ• .

na hiá¹ƒsanti aho buddha, guá¹‡asÄ• ramahantatÄ• ti ||

atha sammÄ• diá¹-á¹-hikayakkho micchÄ• diá¹-á¹-hikassa yakkhassa evamÄ• ha, ayuttaá¹ƒ
buddhaguá¹‡e pahÄ• ro dinno, daá¹‡á¸• akammaá¹ƒ tayÄ• kÄ• tabbaá¹ƒti, tena kiá¹ƒmayÄ
bubhukkhitassa Ä• hÄ• raá¹ƒ dehÄ«ti Ä• ha. tato so sÄ• dhÅ«ti vatvÄ• yÄ• vÄ• haá¹ƒ Ä• g
vacchÄ• hÄ«ti vatvÄ• bimbisÄ• raraÃ±Ã±o kaÃ±canataá¹-á¹-ake vaá¸• á¸• hitaá¹ƒ rasabhoj
pituvaá¹‡á¹‡ena dÄ• rakaá¹ƒ bhojetvÄ• puna kumÄ• rena vuttabuddhavacanaÃ±ca attanÄ•
sabbaá¹ƒ taá¹-á¹-ake likhitvÄ• idaá¹ƒ raÃ±Ã±oyeva paÃ±Ã±Ä• yatÅ«ti adhiá¹-á¹-hÄ• ya aga
rattiyÄ• raÃ±Ã±o bhojanakÄ• le rÄ• japurisÄ• tattha taá¹-á¹-akaá¹ƒ adisvÄ• nagaraá¹ƒ upa
dÄ• rakaÃ±ca taá¹-á¹-akaÃ±ca disvÄ• taá¹-á¹-akena saddhiá¹ƒ taá¹ƒ gahetvÄ• raÃ±Ã±o da
taá¹-á¹-ake akkharÄ• dÄ«ni disvÄ• vÄ• cetvÄ• tassa guá¹‡e pasanno mahantena yasena s
seá¹-á¹-hiá¹-á¹-hÄ• namadÄ• si.

<13> á¹• 21 jinassa nÄ• maá¹ƒ supinena pevaá¹ƒ,

na hoti bhÄ«tiá¹ƒ lapanena yasmÄ• .

tasmÄ• munindaá¹ƒ satataá¹ƒ sarÄ• tha,

guá¹‡e sarantÄ• saraá¹‡aÃ±ca yÄ• thÄ• ti ||

micchÄ• diá¹-á¹-hikassa vatthuá¹ƒ dutiyaá¹ƒ.

23. pÄ• dapÄ«á¹-hikÄ• ya vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe \Be 84/ mahÄ• bodhito kira dakkhiá¹‡apasse etaá¹ƒ paccantanagaraá¹ƒ ahos
ratanattayamÄ• mako eko upÄ• sako paá¹-ivasati. tadÄ• eko khÄ«á¹‡Ä• savo bhagavatÄ•
pÄ• dapÄ«á¹-haá¹ƒ thavikÄ• ya pakkhipitvÄ• gatagataá¹-á¹-hÄ• ne pÅ«jento anukkamena t
sampÄ• puá¹‡itvÄ• sunivattho supÄ• ruto pattaá¹ƒ gahetvÄ• antaravÄ«thiá¹ƒ paá¹-ipajji yu
pabbajjÄ• lÄ«lÄ• ya janaá¹ƒ paritosento. atha so upÄ• sako tathÄ• gacchantaá¹ƒ theraá¹ƒ
upagantvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• pattaá¹ƒ gahetvÄ• bhojetvÄ• nibaddhaá¹ƒ
Ä• gamanamicchÄ• mi, mamÄ• nukampÄ• ya ettheva vasatha sÄ• mÄ«ti yÄ• citvÄ• nagar
nadÄ«kÅ«le paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• therassa taá¹ƒ nÄ«yyÄ• tetvÄ• catupaccayehi paá
pÅ«jento vasati. theropi tattha phÄ• sukaá¹-á¹-hÄ• ne bhagavatÄ• paribhuttapÄ• dapÄ«á¹-h
vÄ• lukÄ• hi thÅ«paá¹ƒ katvÄ• niccaá¹ƒ gandhadhÅ«padÄ«papupphapÅ«jÄ• dÄ«hi pÅ«jay
tasmiá¹ƒ samaye tasso pÄ• sakassa anantaragehavÄ• siko eko issarabhattiko attano devat
namassati. taá¹ƒ disvÄ• ssa upÄ• sako buddhaguá¹‡e vatvÄ• akhette samma mÄ• viriyaá
diá¹-á¹-hiá¹ƒti Ä• ha. tato so kerÄ• á¹-iko issarabhattiko ko te satthu guá¹‡Ä• nubhÄ• vo, am
guá¹‡ova mahantoti vatvÄ• tassa aguá¹‡aá¹ƒ guá¹‡anti kathento Ä• ha.

<1> á¹• 21 tipuraá¹ƒ so vinÄ• sesi, lalÄ• á¹-anayanagginÄ• .

asureca vinÄ• sesi, tisÅ«lena mahissaro ||

<2> á¹• 21 jaá¹-Ä• kalÄ• pamÄ• vattaá¹ƒ, naccatÄ« dinasandhiyaá¹ƒ.

vÄ• deti bherivÄ«á¹‡Ä• diá¹ƒ, gÄ«taá¹ƒcÄ• pi sa gÄ• yati ||

<3> á¹• 21 bhariyÄ• yo \Be 85/ tassa tisso, jaá¹-Ä• yekaá¹ƒ samubbahe.

ekamekena passena, passamÄ• no carekakaá¹ƒ ||

<4> á¹• 21 hatthicammambaradharo, teneva vÄ• ritÄ• tapo.

asÄ• disehi puttehi, rÅ«pena ca supÄ• kaá¹-o ||

<5> á¹• 21 ratiyÄ• ca madhupÄ• ne ca, byÄ• vaá¹-o sabbadÄ• ca so.

manussaá¹-á¹-hidharo sÄ«sa, kapÄ• lenesa bhuÃ±jaki ||

<6> á¹• 21 na jÄ• to na bhayaá¹ƒ tassa, maraá¹‡aá¹ƒ natthi sassato.

Ä«diso me mahÄ• devo, natthaÃ±Ã±assÄ«diso guá¹‡oti ||

taá¹ƒ sutvÄ• upÄ• sako samma tuyhaá¹ƒ issarassa ete guá¹‡Ä• nÄ• ma tÄ• va hontu. agu
hontÄ«ti vatvÄ• bhagavato sakalaguá¹‡e saá¹ƒharitvÄ• kathento Ä• ha.

<7> á¹• 21 loke sabbasavantÄ«naá¹ƒ, Ä• dhÄ• ro sÄ• garo yathÄ• .

sabbesaá¹ƒ guá¹‡arÄ• sÄ«naá¹ƒ, Ä• dhÄ• rova tathÄ• gato ||

<8> á¹• 21 carÄ• carÄ• naá¹ƒ sabbesaá¹ƒ, Ä• dhÄ• rÄ• va dharÄ• ayaá¹ƒ.

tathÄ• guá¹‡Ä• naá¹ƒ sabbesaá¹ƒ, Ä• dhÄ• rova tathÄ• gato ||

<9> á¹• 21 evaá¹ƒ santo viyattoca {viyanto itikatthaci}, evaá¹ƒ so karuá¹‡Ä• paro.

eva middhividhÄ• tassa, evamevaá¹ƒ guá¹‡Ä• iti ||

<10> á¹• 21 buddhopi sakkoti na yassa vaá¹‡á¹‡e,

kappampi vatvÄ• khayataá¹ƒ gametuá¹ƒ.

pageva ca brahmasurÄ• surehi,

vattuá¹ƒ na hÄ• nantaguá¹‡assa vaá¹‡á¹‡anti ||

evaá¹ƒ vadantÄ• pana te ubhopi amhÄ• kaá¹ƒ devo uttamo amhÄ• kaá¹ƒ devo uttamoti ka
raÃ±Ã±o santikamagamaá¹ƒsu, rÄ• jÄ• \Be 86/ tesaá¹ƒ kathaá¹ƒ sutvÄ• tenahi tumhÄ• ka
mahantabhÄ• vaá¹ƒ iddhipÄ• á¹-ihÄ• riyena jÄ• nissÄ• ma. dassetha tehi no iddhiá¹ƒti naga
kira sattÄ• haccayena imesaá¹ƒ dvinnaá¹ƒ satthÄ• rÄ• naá¹ƒ pÄ• á¹-ihÄ• riyÄ• ni bhavissan
taá¹ƒ sutvÄ• nÄ• nÄ• disÄ• su bahÅ« manussÄ• samÄ• gamiá¹ƒsu, atha micchÄ• diá¹-á¹-
Ä• nubhÄ• vaá¹ƒ passÄ• mÄ• ti mahantaá¹ƒ pÅ«jaá¹ƒ karonto tattha sÄ• raá¹ƒ nÄ• ddasaá
ajja amhÄ• kaá¹ƒ bhagavato Ä• nubhÄ• vaá¹ƒ passissÄ• mÄ• ti vÄ• á¸·ukÄ• thÅ«paá¹ƒ gar
padakkhiá¹‡aá¹ƒ katvÄ• aÃ±jalimpaggayha aá¹-á¹-haá¹ƒsu. atha rÄ• jÄ• pi balavÄ• hanapa
aá¹-á¹-hÄ• si. nÄ• nÄ• samayavÄ• dinopi ajja tesaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ passissÄ• mÄ• ti
aá¹-á¹-haá¹ƒsu. tesaá¹ƒ samÄ• game sammÄ• diá¹-á¹-hikÄ• vÄ• á¸·ukÄ• thÅ«pa mabhimul
sÄ• mi amhÄ• kaá¹ƒ bhagavÄ• sabbabuddhakiccÄ• ni niá¹-á¹-hÄ• petvÄ• anupÄ• disesÄ•
parinibbÄ• yi. sÄ• riputtamahÄ• moggallÄ• nÄ• dayo asÄ«timahÄ• sÄ• vakÄ• pi parinibbÄ•
aÃ±Ã±aá¹ƒ paá¹-isaraá¹‡anti vatvÄ• saccakiriyaá¹ƒ karontÄ• Ä• haá¹ƒsu.

<11> á¹• 21 Ä• pÄ• á¹‡akoá¹-iá¹ƒ buddhassa, saraá¹‡aá¹ƒ no gatÄ• yadi.

tena saccena yaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<12> á¹• 21 Ä• pÄ• á¹‡akoá¹-iá¹ƒ dhammassa, saraá¹‡aá¹ƒ no gatÄ• yadi.

tena saccena yaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<13> á¹• 21 Ä• pÄ• á¹‡akoá¹-iá¹ƒ saá¹…ghassa, saraá¹‡aá¹ƒ no gatÄ• yadi.

tena saccena yaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<14> á¹• 21 rÄ• makÄ• le munindassa, pÄ• dukÄ• cÄ• si abbhutÄ• .

tena saccena yaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<15> á¹• 21 chaddantakÄ• le \Be 87/ munino, dÄ• á¹-hÄ• charaá¹ƒsiraÃ±jitÄ• .

tena saccenayaá¹ƒ dhÄ• tu, nicchÄ• retu cha raá¹ƒsiyo ||

<16> á¹• 21 jÄ• tamatto tadÄ• buddho, á¹-hito paá¹…kajamuddhani.

nicchÄ• resÄ• sabhiá¹ƒvÄ• caá¹ƒ, aggo seá¹-á¹-hotiÄ• dinÄ• .

tena saccenayaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<17> á¹• 21 nimitte caturo disvÄ• , nikkhanto abhinikkhamaá¹ƒ.

tena saccena yaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<18> á¹• 21 mÄ• rasenaá¹ƒ palÄ• petvÄ• , nisinno bujjhi bodhiyaá¹ƒ.

tena saccena yaá¹ƒ dhÄ• tu dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<19> á¹• 21 dhammacakkaá¹ƒ pavattesi, jino sipatane tadÄ• .

tena saccena yaá¹ƒ dhÄ• tu, dassetu pÄ• á¹-ihÄ• riyaá¹ƒ ||

<20> á¹• 21 nandopanandabhogindaá¹ƒ, nÄ• gaá¹ƒ nÄ• lÄ• girivhayaá¹ƒ.

Ä• á¸·avakÄ• dayo yakkhe, brahmÄ• no ca bakÄ• dayo ||

<21> á¹• 21 saccakÄ• dinigaá¹‡á¹-heca, kÅ«á¹-adantÄ• dayo dvije.

damesi tena saccena, dassetu pÄ• á¹-ihÄ• riyaá¹ƒti ||

evaÃ±ca pana vatvÄ• upÄ• sakÄ• amhÄ• kaá¹ƒ anukammaá¹ƒ paá¹-icca mahÄ• janassa pÄ• á¹-ihÄ• riyaá¹ƒ dassetha sÄ• mÄ«ti Ä• rÄ• dhesuá¹ƒ. atha buddhÄ• nubhÄ• vaÃ±ca the saccakiriyÄ• nubhÄ• vaÃ±ca paá¹-icca vÄ• á¸·ukÄ• thÅ«paá¹ƒ dvidhÄ• bhinditvÄ• pÄ• dap mabbhuggantvÄ• chabbaá¹‡á¹‡araá¹ƒsiyo vissajjentÄ« vilÄ• samÄ• nÄ• aá¹-á¹-hÄ• si. ath celukkhepasahassÄ• ni pavattentÄ• sÄ• dhukÄ«á¸·haá¹ƒ kÄ«á¸·antÄ• mahÄ• nÄ• daá¹ƒ p pÅ«jamakaá¹ƒsu. micchÄ• diá¹-á¹-hikÄ• pi imaá¹ƒ acchariyaá¹ƒ disvÄ• vimhitamÄ• nasÄ•

bhinditvÄ• ratanattayaparÄ• yaá¹‡Ä• saraá¹‡a magamaá¹ƒsÅ«ti.

<22> á¹• 21 phuá¹-á¹-hopi \Be 88/ pÄ• dena jinassa evaá¹ƒ,

kaliá¹…garo pÄ• si mahÄ• nubhÄ• vo.

lokekanÄ• thassa anÄ• savassa,

mahÄ• nubhÄ• vo hi acintanÄ«yoti ||

pÄ• dapÄ«á¹-hikÄ• ya vatthuá¹ƒ tatiyaá¹ƒ.

24. uttarasÄ• maá¹‡erassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

so kira purimabuddhesu {purimabuddhe itisabbattha} katÄ• dhikÄ• ro tattha tattha bhave vi
puÃ±Ã±aá¹ƒ upacinanto sumedhassa bhagavato kÄ• le vijjÄ• dharo hutvÄ• himavati paá¹-i
sammÄ• sambuddho viveka manubrÅ«hanto himavantaá¹ƒ gantvÄ• ramaá¹‡Ä«ye padese
nisÄ«di. tadÄ• vijjÄ• dharo Ä• kÄ• sena gacchanto chabbaá¹‡á¹‡araá¹ƒsÄ«hi virÄ• jamÄ• r
tÄ«hi kaá¹‡ikÄ• rapupphehi pÅ«jesi, pupphÄ• ni buddhÄ• nubhÄ• vena satthu upari chattÄ•
tena bhÄ«yyoso mattÄ• ya pasannacitto hutvÄ• aparabhÄ• ge kÄ• laá¹ƒkatvÄ• tÄ• vatiá¹ƒ
uá¸·Ä• raá¹ƒ dibbasampattimanubhavanto yÄ• vatÄ• yukaá¹ƒ tattha á¹-hatvÄ• tato cuto dev
imasmiá¹ƒ buddhuppÄ• de rÄ• jagahanagare brÄ• hmaá¹‡amahÄ• sÄ• lassa putto hutvÄ•
ahosi. so uttamarÅ«padharo viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ patvÄ•
vijjÄ• ya sÄ«lÄ• cÄ• rena ca lokassa mahanÄ«yo jÄ• to, tassa taá¹ƒ paÃ±Ã±Ä• sampattiá¹ƒ
magadhamahÄ• matto attano dhÄ«taraá¹ƒ dÄ• tukÄ• mo hutvÄ• attano adhippÄ• yaá¹ƒ pa
nissaraá¹‡ajjhÄ• sayatÄ• ya taá¹ƒ paá¹-ikkhipitvÄ• kÄ• lenakÄ• laá¹ƒ dhammasenÄ• patiá¹
89/ santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vattasampanno hutvÄ• th
tena ca samayena therassa aÃ±Ã±ataro Ä• bÄ• dho uppanno hoti, tassa bhesajjatthÄ• ya u
pattacÄ«vara mÄ• dÄ• ya vihÄ• rato nikkhamma antarÄ• magge taá¸·Ä• kassa tÄ«re pattaá
gantvÄ• mukhaá¹ƒ dhovati, tadÄ• aÃ±Ã±ataro ummaggacoro katakammo Ä• rakkhapurise
nagarato nikkhamitvÄ• palÄ• yanto attanÄ• gahitaá¹ƒ ratanabhaá¹‡á¸• ikaá¹ƒ sÄ• maá¹‡er
palÄ• yi. so sÄ• maá¹‡eropi pattasamÄ«paá¹ƒ {sattusamÄ«paá¹ƒ itipi katthaci} upagato hoti
rÄ• japurisÄ• sÄ• maá¹‡erassa patte bhaá¹‡á¸• ikaá¹ƒ disvÄ• ayaá¹ƒ coro, iminÄ• coriyaá
pacchÄ• bÄ• haá¹ƒ bandhitvÄ• vassakÄ• rassa brÄ• hmaá¹‡assa dassesuá¹ƒ. vassakÄ• ro
niyutto hutvÄ• chejjabhejjaá¹ƒ anusÄ• sati. so eso pubbe mama vacanaá¹ƒ nÄ• diyi. suddh
pabbajÄ«ti ca baddhÄ• ghÄ• tattÄ• taá¹ƒ kammaá¹ƒ asodhetvÄ• va jÄ«vantamevetaá¹ƒ sÅ
pesi, rÄ• japurisÄ• taá¹ƒ nimbasÅ«le uttÄ• sesuá¹ƒ. sÄ• maá¹‡ero sÅ«lagge nisinno upajjh
Ä• harissatÄ«ti sÄ• riputtattheraá¹ƒ sari. tato thero taá¹ƒ pavattiá¹ƒ Ã±atvÄ• sammÄ• samb

bhagavÄ• pi mahÄ• sÄ• vakaparivuto tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ oloketvÄ• taá¹ƒ á¹-hÄ
nikkhantabhÄ• vÄ• sakalanagare kolÄ• halaá¹ƒ ahosi, mahÄ• janakÄ• yo sannipati. atha bl
vipphurantahatthatale nakhamaá¹‡imayÅ«khasambhinnapÄ«tÄ• bhÄ• satÄ• ya
paggharantajÄ• tihiá¹…gulakasuvaá¹‡á¹‡arasadhÄ• rÄ• viya jÄ• lÄ• vaguá¹‡á¹-hitamudutal
uttarassa sÄ«se á¹-hapetvÄ• uttara idaá¹ƒ te pubbe katapÄ• pakammassa phalaá¹ƒ uppan
paccavekkhaá¹‡abalena adhivÄ• sanÄ• kÄ• tabbÄ• ti Ä• ha. teneva Ä• ha.

<1> á¹• 21 atÄ«te \Be 90/ kira ekasmiá¹ƒ, gÄ• me tva masi dÄ• rako.

dÄ• rekehi samÄ• gamma, kÄ«á¸·anto keá¸·imaá¹‡á¸• ale ||

<2> á¹• 21 gahetvÄ• sukhumaá¹ƒ sÅ«kaá¹ƒ, tadÄ• tvaá¹ƒ nimbajalliyÄ• .

uttÄ• sesi tattha sÅ«le, jÄ«vamÄ• nakamakkhikaá¹ƒ ||

<3> á¹• 21 aparampi te pÄ• pakammaá¹ƒ, pavakkhÄ• mi suá¹‡ohi me.

ovadantiá¹ƒ hitena tvaá¹ƒ, atÄ«te sakamÄ• taraá¹ƒ ||

<4> á¹• 21 jÄ«vasÅ«le nisÄ«dÄ• ti, kopenÄ• bhisapÄ« tuvaá¹ƒ.

imehi dvÄ«hi pÄ• pehi, saraá¹ƒ saá¹ƒsÄ• rasÄ• gare ||

<5> á¹• 21 paÃ±cajÄ• tisate acchi, jÄ«vasÅ«lamhi nimbaje.

ayaá¹ƒ te carimÄ• jÄ• ti, etthÄ• pica vipacci soti ||

evamÄ• dinÄ• nayena tassa ajjhÄ• sayÄ• nurÅ«pena dhammaá¹ƒ desesi, uttaro amatÄ• b
hatthasamphassasaÃ±jÄ• tapasÄ• dasomanassatÄ• ya uá¸·Ä• raá¹ƒ pÄ«tipÄ• mojjaá¹ƒ paá
vipassanÄ• maggaá¹ƒ samÄ• rÅ«á¸·ho Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• satthu desan
maggapaá¹-ipÄ• á¹-iyÄ• sabbakilese khepetvÄ• chaá¸·abhiÃ±Ã±o ahosi. dhammaá¹ƒ sutv
devamanussÄ• naá¹ƒ caturÄ• sÄ«tipÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosÄ«
chaá¸·abhiÃ±Ã±o hutvÄ• sÅ«lato uá¹-á¹-hahitvÄ• Ä• kÄ• se á¹-hatvÄ• pÄ• á¹-ihÄ• riyaá¹ƒ
acchariyabbhutacittÄ• jÄ• tÄ• ahesuá¹ƒ. tÄ• vadevassa vaá¹‡orundhi, so bhikkhÅ«hi Ä• vu
anubhavanto kathaá¹ƒ tvaá¹ƒ vipassanaá¹ƒ anuyuÃ±jituá¹ƒ sakkhÄ«ti puá¹-á¹-ho pageva m
Ä• dÄ«navo saá¹…khÄ• rÄ• naÃ±ca sabhÄ• vo sudiá¹-á¹-ho. tasmÄ• haá¹ƒ tÄ• disaá¹ƒ duk
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• visesaá¹ƒ adhigantuá¹ƒti Ä• ha. athÄ• parabhÄ• ge so bhikk
pubbacaritÄ• padÄ• naá¹ƒ pakÄ• sento imÄ• gÄ• thÄ• abhÄ• si.

<6> á¹• 21 sumedho \Be 91/ nÄ• ma sambuddho, dvattiá¹ƒsavaralakkhaá¹‡o.

vivekakÄ• mo sambuddho, himavanta mupÄ• gami ||

<7> á¹• 21 ajjhogahetvÄ• himavantaá¹ƒ, aggo kÄ• ruá¹‡iko muni.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, nisÄ«di purisuttamo ||

<8> á¹• 21 vijjÄ• dharo tadÄ• Ä• siá¹ƒ, antalikkhacaro ahaá¹ƒ.

tisÅ«laá¹ƒ sukataá¹ƒ gayha, gacchÄ• mi ambare tadÄ• ||

<9> á¹• 21 pabbatagge yathÄ• aggi, puá¹‡á¹‡amÄ• seva candimÄ• .

vanaá¹ƒ obhÄ• sate buddho, sÄ• larÄ• jÄ• va phullito ||

<10> á¹• 21 vanaggÄ• nikkhamitvÄ• na, buddharaá¹ƒsÄ« vidhÄ• vare.

nalaggivaá¹‡á¹‡asaá¹…kÄ• sÄ• , disvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ ||

<11> á¹• 21 vicinaá¹ƒ addasaá¹ƒ pupphaá¹ƒ, kaá¹‡ikÄ• raá¹ƒ devagandhikaá¹ƒ.

tÄ«á¹‡i pupphÄ• ni Ä• dÄ• ya, buddhaseá¹-á¹-haá¹ƒ apÅ«jayiá¹ƒ ||

<12> á¹• 21 buddhassa Ä• nubhÄ• vena, tÄ«á¹‡i pupphÄ• ni me tadÄ• .

uddhavaá¹‡á¹-Ä• adhopattÄ• , chÄ• yaá¹ƒ kubbanti satthuno ||

<13> á¹• 21 tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hica.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagaÃ±chahaá¹ƒ ||

<14> á¹• 21 tattha me sukataá¹ƒ byamhaá¹ƒ, kaá¹‡ikÄ• rÄ«ti Ã±Ä• yati.

saá¹-á¹-hiyojana mubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

<15> á¹• 21 sahassakhaá¹‡á¸• aá¹ƒ satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayaá¹ƒ.

satasahassÄ• ni byÅ«hÄ• ni, byamhe pÄ• turahaá¹ƒsu me ||

<16> á¹• 21 soá¹‡á¹‡amayÄ• maá¹‡imayÄ• , lohitaá¹…kamayÄ• pica.

phalikÄ• pica pallaá¹…kÄ• , yadicchaka yadicchakÄ• ||

<17> á¹• 21 mahÄ• rahaÃ±ca sayanaá¹ƒ, tÅ«likaá¹ƒ vikatÄ«yakaá¹ƒ.

uddalomikaekantaá¹ƒ, bimbohanasamÄ• yutaá¹ƒ ||

<18> á¹• 21 bhavanÄ• \Be 92/ nikkhamitvÄ• na, caranto devacÄ• rikaá¹ƒ.

yadÄ• icchÄ• mi gamanaá¹ƒ, devasaá¹ƒghapurakkhato ||

<19> á¹• 21 pupphassa heá¹-á¹-hÄ• tiá¹-á¹-hÄ• mi, uparicchadanaá¹ƒ mama.

samantÄ• yojanasataá¹ƒ, kaá¹‡ikÄ• rehi chÄ• ditaá¹ƒ ||

<20> á¹• 21 saá¹-á¹-hituriyasahassÄ• ni, sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hahuá¹ƒ.

parivÄ• renti maá¹ƒ niccaá¹ƒ, rattindivamatanditÄ• ||

<21> á¹• 21 tattha naccehi gÄ«tehi, tÄ• lehi vÄ• ditehi ca.

ramÄ• mi khiá¸• á¸• Ä• ratiyÄ• , modÄ• mi kÄ• makÄ• mahaá¹ƒ ||

<22> á¹• 21 tattha bhutvÄ• ca pitvÄ• ca, modÄ• mi tidase tadÄ• .

nÄ• rÄ«gaá¹‡ehi sahito, modÄ• mi byamhamuttame ||

<23> á¹• 21 satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, devarajja makÄ• rayiá¹ƒ.

satÄ• naá¹ƒ tÄ«á¹‡ikkhattuá¹ƒca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹ƒkhiyaá¹ƒ ||

<24> á¹• 21 bhavÄ• bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, buddhapÅ«jÄ• yi daá¹ƒ phalaá¹ƒ ||

<25> á¹• 21 dve me bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<26> á¹• 21 dve me kule pajÄ• nÄ• mi, khattiye cÄ• pi brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikaá¹ƒ sandamÄ• nikaá¹ƒ.

labhÄ• mi sabbameve taá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<28> á¹• 21 dÄ• sÄ«gaá¹‡aá¹ƒ dÄ• sagaá¹‡aá¹ƒ, nÄ• riyo ca alaá¹…katÄ• .

labhÄ• mi sabba meve taá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<29> á¹• 21 koseyyakambaliyÄ• ni, khomakappÄ• sikÄ• nica.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<30> á¹• 21 navavatthaá¹ƒ \Be 93/ navaphalaá¹ƒ, navaggarasabhojanaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<31> á¹• 21 imaá¹ƒ khÄ• da imaá¹ƒ bhuÃ±ja, imamhi sayane saya.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<32> á¹• 21 sabbattha pÅ«jito homi, yaso accuggato mama.

mahesakkho ghadÄ• homi, abhejjapariso sadÄ• .

Ã±Ä• tÄ«naá¹ƒ uttamo homi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<33> á¹• 21 sÄ«taá¹ƒ uá¹‡haá¹ƒ na jÄ• nÄ• mi, pariá¸·Ä• ho na vijjati.

atho cetasikaá¹ƒ dukkhaá¹ƒ, hadaye me na vijjati ||

<34> á¹• 21 suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• na, saá¹ƒsarÄ• mi bhavÄ• bhave.

vevaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<35> á¹• 21 devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

sÄ• vatthiyaá¹ƒ pure jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

<36> á¹• 21 paÃ±cakÄ• maguá¹‡e hitvÄ• , pabbajiá¹ƒanagÄ• riyaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

<37> á¹• 21 upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• .

taruá¹‡ova pÅ«janÄ«yo haá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 dibbacakkhuá¹ƒ visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<39> á¹• 21 paá¹-isambhidÄ• anuppatto, iddhipÄ• desu kovido.

saddhamme pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<40> á¹• 21 tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

<41> á¹• 21 kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<42> á¹• 21 svÄ• gataá¹ƒ \Be 94/ vata me Ä• si, buddhaseá¹-á¹-hassa santikaá¹ƒ.

tisso vijjÄ• anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<43> á¹• 21 paá¹-isambhidÄ• catasso ca, vimekkhÄ• pica aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒti.

taá¹ƒ sutvÄ• bahÅ« kusalakammaparÄ• yaá¹‡Ä• ahesuá¹ƒ ||

<44> á¹• 21 sahetukÄ• pacchimikÄ• pi sattÄ• ,

pÄ• paá¹ƒ na sakkonti jahÄ• tumevaá¹ƒ.

anicchamÄ• nehi janehi dukkhaá¹ƒ,

Ä• rÄ• va pÄ• paá¹ƒ parivajjanÄ«yaá¹ƒti ||

uttarasÄ• maá¹‡erassa vatthuá¹ƒ catutthaá¹ƒ.

25. kavÄ«rapaá¹-á¹-ana vatthumhi ayamÄ• nupubbÄ«kathÄ•

jambudÄ«pe kira coá¸·araá¹-á¹-he kÄ• vÄ«rapaá¹-á¹-anaá¹ƒ nÄ• ma ahosi. tattha mÄ• hiss
micchÄ• diá¹-á¹-hikÄ• vasanti. tatthekasmiá¹ƒ devÄ• laye cittakammaá¹ƒ karontÄ• ekasmi
onamitvÄ• vandanÄ• kÄ• raá¹ƒ bhagavato rÅ«paá¹ƒ akaá¹ƒsu. tasmiá¹ƒ samaye tattha bah
devakulaá¹ƒ gantvÄ• tattha tattha cittakammÄ• ni olokentÄ• tasmiá¹ƒ phalake taá¹ƒ cittaka
disvÄ• na te aho amhehi apassitabbaá¹ƒ passitaá¹ƒ. sadevake loke samÄ• rake sabrahmak
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• sadevamanussÄ• ya pajÄ• ya ca aparimÄ• á¹‡esu cakkavÄ
á¹-hapetvÄ• samasamopi natthi. sakalehi sattanikÄ• yehi vandanÄ«yo pÅ«janÄ«yo bhagav
etehi kataá¹ƒti rodantÄ• paridevantÄ• rÄ• jadvÄ• raá¹ƒ gantvÄ• ugghosesuá¹ƒ, taá¹ƒ sutv
pakkosÄ• petvÄ• kasmÄ• tumhe \Be 95/ ugghosethÄ• ti pucchi, te eva mÄ• haá¹ƒsu. deva
devÄ• tidevo sakkÄ• tisakko brahmÄ• tibrahmÄ• meruva acalo sÄ• garo gambhÄ«ro Ä• kÄ
patthaá¹-otiÄ• dÄ«hi bhagavato guá¹‡aá¹ƒ vaá¹‡á¹‡esuá¹ƒ. tena vuttaá¹ƒ apadÄ• ne.

<1> á¹• 21 battiá¹ƒsalakkhaá¹‡adharo, sunakkhattova candimÄ• .

anubyaÃ±janasampanno, sÄ• larÄ• jÄ• va phullito ||

<2> á¹• 21 raá¹ƒsijÄ• laparikkhitto, dittova kanakÄ• calo.

byÄ• mappabhÄ• parivuto, sataraá¹ƒsi divÄ• karo ||

<3> á¹• 21 soá¹‡á¹‡Ä• nano jinavaro, samaá¹‡Ä«va siluccayo.

karuá¹‡Ä• puá¹‡á¹‡ahadayo, vivaá¹-á¹-o viya sÄ• garo ||

<4> á¹• 21 lokavissutakittÄ«va, sineruva naguttamo.

yasasÄ• vitato dhÄ«ro, Ä• kÄ• sasadiso muni ||

<5> á¹• 21 asaá¹…gacitto sabbattha, anilo viya nÄ• yako.

patiá¹-á¹-hÄ• sabbabhÅ«tÄ• naá¹ƒ, mahÄ«va munisuttamo ||

<6> á¹• 21 anÅ«palitto lokena, toyena padumaá¹ƒ yathÄ• .

kuvÄ• dagacchadahano, aggikkhandhova sobhati ||

<7> á¹• 21 agado viya sabbattha, kilesavisanÄ• sako.

gandhamÄ• danaselova, guá¹‡agandhavibhÅ«sito ||

<8> á¹• 21 guá¹‡Ä• naá¹ƒ Ä• karo dhÄ«ro, ratanÄ• naá¹ƒva sÄ• garo.

sindhÅ«va vanarÄ• jÄ«naá¹ƒ, kilesamalahÄ• rako ||

<9> á¹• 21 vijayÄ«va mahÄ• yodho, mÄ• rasenappamaddano.

cakkavattÄ«va so rÄ• jÄ• , bojjhaá¹…garatanissaro ||

<10> á¹• 21 mahÄ• bhisakkasaá¹…kÄ• so, dosabyÄ• dhitikicchako.

sallakatto yathÄ• vejjÄ• , diá¹-á¹-higaá¹‡á¸• aviphÄ• lako ||

<11> á¹• 21 satthÄ• \Be 96/ no bhagavÄ• deva, mahÄ• brahmehi vandito.

devindasurasiddhehi, vandanÄ«yo sadÄ• darÄ• ||

<12> á¹• 21 sabbesu cakkavÄ• á¸·esu, ye aggÄ• ye ca pÅ«jitÄ• .

tesamaggo mahÄ• rÄ• ja, bhagavÄ• no patÄ• pavÄ• ti ||

ayuttaá¹ƒ deva devakulehi kataá¹ƒti Ä• haá¹ƒsu. taá¹ƒ sutvÄ• rÄ• jÄ• bho sabbepi manus
devatÄ• naá¹ƒ mahantabhÄ• vaá¹ƒ kathenti. tumhÄ• kaá¹ƒ pana satthuno mahantabhÄ• va
jÄ• nÄ• pethÄ• ti, upÄ• sakÄ• na garu tvaá¹ƒ mahÄ• rÄ• ja phalakaá¹ƒ Ä• harÄ• petvÄ• su
attano muddikÄ• ya laÃ±chitvÄ• surakkhitasugopite ekasmiá¹ƒ devakule á¹-hapetvÄ• sattÄ
taá¹ƒ oloketha, tadÄ• no satthuno mahantÄ• nubhÄ• vaá¹ƒ jÄ• nÄ• thÄ• ti Ä• haá¹ƒsu, atha
vuttaniyÄ• meneva kÄ• rÄ• petvÄ• antodevakule á¹-hapetvÄ• sabbadvÄ• rÄ• ni pidahitvÄ•
niyojesi. tato te upÄ• sakÄ• sabbe sannipatitvÄ• sattÄ• haá¹ƒ dÄ• naá¹ƒ dentÄ• sÄ«laá¹ƒ
uposathakammaá¹ƒ karontÄ• sabbasattesu mettiá¹ƒ bhÄ• ventÄ• sabbasattÄ• naá¹ƒ attan
dentÄ• tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ pÅ«jaá¹ƒ karontÄ• evaá¹ƒ ugghosesuá¹ƒ. amhÄ• kaá¹ƒ
mahiddhikÄ• mahÄ• nubhÄ• vÄ• sabbe devÄ• ca lokaá¹ƒ pÄ• lentÄ• cattÄ• ro mahÄ• rÄ
upaá¹-á¹-hÄ• nÄ• ya {upaá¹-á¹-hÄ• ya itisabbattha} á¹-hitabhÄ• vaá¹ƒ dassentÅ«ti saccakiri
tesaá¹ƒ puÃ±Ã±Ä• nubhÄ• vena tasmiá¹ƒ khaá¹‡e sakkassa devaraÃ±Ã±o paá¹‡á¸• ukamb
dassesi. tato so manussalokaá¹ƒ olokento micchÄ• diá¹-á¹-hÄ«hi kataá¹ƒ taá¹ƒ vippakÄ• raa
Ä• gantvÄ• issaraá¹ƒ bhagavato pÄ• de vanditvÄ• sayitÄ• kÄ• raá¹ƒ \Be 97/ katvÄ• taá¹ƒ
kathetvÄ• sakaá¹-á¹-hÄ• nameva agamÄ• si. tato sattame divasepÄ• tova te sabbepi raÃ±Ã
vanditvÄ• evamÄ• haá¹ƒsu. deva issaro amhÄ• kaá¹ƒ bhagavato pÄ• de sirasÄ• vanditvÄ•
tesaá¹ƒ kathaá¹ƒ sutvÄ• nagare bheriá¹ƒ carÄ• petvÄ• mahÄ• jane sannipÄ• tetvÄ• tehi p
laÃ±chaá¹ƒ bhindÄ• petvÄ• dvÄ• raá¹ƒ vivaritvÄ• phalakaá¹ƒ Ä• harÄ• petvÄ• veá¹-hitasÄ
rÄ• jÄ• ca mahÄ• jano ca taá¹ƒ mahantaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• micchÄ• diá¹-á¹-hiá
saraá¹‡a magamaá¹ƒsu. atha rÄ• jÄ• taá¹ƒ devakulaá¹ƒ bhindÄ• petvÄ• mahantaá¹ƒ rama
kÄ• rÄ• petvÄ• yÄ• vajÄ«vaá¹ƒ puÃ±Ã±akammaá¹ƒ katvÄ• devaloke nibbatti.

<13> á¹• 21 anabbhutaá¹ƒ satthu dharÄ«yamÄ• ne,

karonti disvÄ• kusalÄ• ni iddhiá¹ƒ.

ye taá¹ƒ muninde parinibbutamhi,

karonti puÃ±Ã±Ä• ni mahabbhÅ«taá¹ƒ yeti ||

kÄ• vÄ«rapaá¹-á¹-anavatthuá¹ƒ paÃ±camaá¹ƒ.

26. coraghÄ• takavatthumhi ayamÄ• nupubbÄ«kathÄ•

ekasmiá¹ƒ kira samaye amhÄ• kaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ upanissÄ• ya jetavane vih

mahÄ• janassa saggamokkhasampadaá¹ƒ dadamÄ• no. tasmiá¹ƒsamaye paÃ±casatÄ• cor
rattibhÄ• ge corakammaá¹ƒ katvÄ• tena puttadÄ• re posenti. athekadivasaá¹ƒ corÄ• corak
pavisantÄ• nagaradvÄ• re ekaá¹ƒ dukkhitaá¹ƒ janapadamanussaá¹ƒ passitvÄ• hambho \B
pucchiá¹ƒsu, so attajanÄ• janapadavÄ• sibhÄ• vaá¹ƒ pakÄ• sesi. athassa te kasmÄ• bho i
vasissasi, ehi amhehi saddhiá¹ƒ corakammaá¹ƒ karonto vatthÄ• laá¹…kÄ• rasampanno putt
kapaá¹‡avÄ• sena na vasÄ• ti Ä• haá¹ƒsu. so panime yuttaá¹ƒ kathentÄ«ti tesaá¹ƒ vacanaá
evaá¹ƒ sati amhehi saddhiá¹ƒ Ä• gacchÄ• hÄ«ti vatvÄ• naá¹ƒ gahetvÄ• antonagaraá¹ƒ pa
vilumpantÄ• corakammaá¹ƒ akaá¹ƒsu. tadÄ• jÄ• napadiko laddhavibhavo imameva varata
corakammaá¹ƒ karonto jÄ«vikaá¹ƒ kappesi, athekadivasaá¹ƒ rÄ• japurisÄ• katakamme te s
pacchÄ• bÄ• haá¹ƒ gÄ• á¸·haá¹ƒ bandhitvÄ• kosalaraÃ±Ã±o dassesuá¹ƒ, rÄ• jÄ• te disvÄ
tumhÄ• kaá¹ƒ antare yo etesaá¹ƒ mÄ• retvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pessati, tassa jÄ«vitad
sutvÄ• te corÄ• sabbe aÃ±Ã±amaÃ±Ã±aÃ±Ä• tisuhadasambandhabhÄ• vena taá¹ƒ na icc
manusso ahamete sabbe mÄ• ressÄ• mÄ«ti raÃ±Ã±o vatvÄ• tenÄ• nuÃ±Ã±Ä• to te sabbe
rÄ• jÄ• tassa coraghÄ• takammaá¹ƒ adÄ• si. so core ca vajjhappatte ca mÄ• rento paÃ±ca
aparabhÄ• ge mahallako ahosi. atha so mandabalattÄ• katipayapahÄ• renÄ• pi coraá¹ƒ mÄ
taá¹ƒ Ã±atvÄ• aÃ±Ã±assa coraghÄ• takammaá¹ƒ adÄ• si. atha so coraghÄ• takammÄ• {c
parihÄ«no attano gehe vasati. tadÄ• aÃ±Ã±ataro manusso mantaá¹ƒ parivattetvÄ• nÄ• sÄ
manussamÄ• raá¹‡akamantaá¹ƒ jÄ• nÄ• ti. tathÄ• hi hatthapÄ• dakaá¹‡á¹‡anÄ• sasÄ«sÄ•
kattukÄ• mo mantaá¹ƒ parivattetvÄ• nÄ• sÄ• vÄ• taá¹ƒ vissajjeti. taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ
mahÄ• nubhÄ• vo so manto, atha so taá¹ƒ purisaá¹ƒ upaá¹-á¹-hahitvÄ• mantaá¹ƒ labhitvÄ•
\Be 99/. ahaá¹ƒ ito pubbe mahallakattÄ• corÄ• naá¹ƒ hatthapÄ• dÄ• dayo dukkhena chejja
mÄ• retabbepi dukkhena mÄ• remi. idÄ• ni panÄ• haá¹ƒ tathÄ• na karomi, mama mantÄ• n
karissÄ• mÄ«ti. rÄ• jÄ• taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• sÄ• dhÅ«ti taá¹ƒ pakkosÄ• petvÄ• á¹-hÄ
pÄ• katika makÄ• si. so tato paá¹-á¹-hÄ• ya taá¹ƒ kammaá¹ƒ karonto puna paÃ±cavassÄ• n
khÄ«á¹‡Ä• yuko dubbalo maraá¹‡amaÃ±caparÄ• yaá¹‡o hutvÄ• maraá¹‡avedanÄ• dukkhe
vissaraá¹ƒ viravanto nimÄ«litena cakkhunÄ• bhayÄ• nakaá¹ƒ narakaggijÄ• lÄ• pajjalantaay
nirayapÄ• le ca passanto nipanno hoti, tato tassa paá¹-ivissakagehe manussÄ• tassa bhay
gehaá¹ƒ chaá¹-á¹-etvÄ• palÄ• yiá¹ƒsu. tasmiá¹ƒ kira divase mahÄ• sÄ• riputtatthero dibbac
olokentÄ• taá¹ƒ coraghÄ• takaá¹ƒ tadaheva kÄ• laá¹ƒkatvÄ• niraye nibbattamÄ• naá¹ƒ dis
mayi pasÄ• dena sagge nibbattatÄ«ti Ã±atvÄ• ajja mayÄ• tassÄ• nuggahaá¹ƒ kÄ• tuá¹ƒ va
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• tassa gharadvÄ• ra magamÄ• si. atha so theraá¹ƒ dis
taá¹-ataá¹-Ä• yamÄ• nadeho ajja taá¹ƒ vijjhitvÄ• phÄ• letvÄ• mÄ• ressÄ• mÄ«ti nipannova
nÄ• sÄ• vÄ• taá¹ƒ vissajjesi, thero tasmiá¹ƒ khaá¹‡e nirodhasamÄ• panno nirodhÄ• vuá¹-á
virocamÄ• no aá¹-á¹-hÄ• si, atha so therassa tayo vÄ• re tatheva katvÄ• kiÃ±ci kÄ• tuá¹ƒ a
vimhitacitto there cittaá¹ƒ pasÄ• detvÄ• attano paá¹-iyattaá¹ƒ pÄ• yasaá¹ƒ therassa dÄ• pe
vaá¸• á¸• hetvÄ• vihÄ• rameva agamÄ• si, coraghÄ• tako therassa dinnadÄ• naá¹ƒ anussa
katvÄ• sagge nibbatti. aho vÄ«tarÄ• gÄ• naá¹ƒ buddhaputtÄ• naá¹ƒ Ä• nubhÄ• vo. evaá¹ƒ
balena sagge nibbattoti. tathÄ• hi.

<1> á¹• 21 dÄ• naá¹ƒ \Be 100/ tÄ• á¹‡aá¹ƒ manussÄ• naá¹ƒ, dÄ• naá¹ƒ duggativÄ• raá¹‡a

dÄ• naá¹ƒ saggassa sopÄ• naá¹ƒ, dÄ• naá¹ƒ santikaraá¹ƒ paraá¹ƒ ||

<2> á¹• 21 icchiticchitadÄ• nena, dÄ• naá¹ƒ cintÄ• maá¹‡Ä« viya.

kapparukkhova sattÄ• naá¹ƒ, dÄ• naá¹ƒ bhaddaghaá¹-oviya ||

<3> á¹• 21 sÄ«lavantassa dÄ• nena, cakkavattisirimpi ca.

labhanti sakkasampattiá¹ƒ, tathÄ• lokuttaraá¹ƒ sukhaá¹ƒ ||

<4> á¹• 21 pÄ• pakammesu nirato, á¹-hitoyaá¹ƒ narakÄ• yane {narakÄ• vane itipikatthaci}.

sÄ• riputtassa therassa, piá¹‡á¸• apÄ• tassa vÄ• hasÄ• ||

<5> á¹• 21 apÄ• yaá¹ƒ parivajjetvÄ• , nekadukkhasamÄ• kulaá¹ƒ.

devasaá¹…ghaparibbÅ«á¸·ho, gato devapuraá¹ƒ varaá¹ƒ ||

<6> á¹• 21 tasmÄ• sukhette saddhÄ• ya, detha dÄ• nÄ• ni kÄ• madaá¹ƒ.

dÄ• naá¹ƒ dentehi sÄ«lampi, pÄ• lanÄ«yaá¹ƒtisundaranti {pÄ• lanaá¹ƒcÄ• tisundaraá¹ƒ itipi

atha bhikkhÅ« dhammasabhÄ• yaá¹ƒ sannipatitvÄ• nisinnÄ• bhagavantaá¹ƒ pucchiá¹ƒsu,
catÅ«su apÄ• yesu katarasmiá¹ƒ nibbattoti. atha satthÄ• ajjesa bhikkhave sÄ• riputtassa di
devaloke nibbatto, tasseva nissandena anÄ• gate paccekabuddho bhavissatÄ«ti byÄ• kÄ• s

<7> á¹• 21 bho sÄ• riputte nihitappadÄ• naá¹ƒ,

khaá¹‡ena pÄ• peti hi saggamaggaá¹ƒ.

tasmÄ• sukhettesu dadÄ• tha dÄ• naá¹ƒ,

kÄ• mattha ce saggamokkhaá¹ƒ parattha ||

coraghÄ• takavatthuá¹ƒ chaá¹-á¹-hamaá¹ƒ.

27. saddhopÄ• sakassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

atÄ«te \Be 101/ kira kassapadasabalassa kÄ• le eko puriso saddho ratanattayesu pasanno
jÄ«vikaá¹ƒ kappento paá¹-ivasati. atha so ekaá¹ƒ gilÄ• nabhikkhuá¹ƒ disvÄ• tassa uá¸·uá¹…
adÄ• si, tathevekassa bhikkhussa ekaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ adÄ• si, athÄ• parasmiá¹ƒ div
chÄ• tajjhattaá¹ƒ sunakhaá¹ƒ disvÄ• tassa bhattapiá¹‡á¸• ena saá¹…gaha makÄ• si, athek
ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ adÄ• si, athekadivasaá¹ƒ dhammaá¹ƒ suá¹‡amÄ• no dhammades
pÅ«jesi, so ettakaá¹ƒ puÃ±Ã±akammaá¹ƒ katvÄ• bhavesu caramÄ• nohaá¹ƒ samuddapab
icchÄ• mi. taá¹ƒ taá¹ƒ samijjhatÅ«ti patthanaá¹ƒ akÄ• si, so aparabhÄ• ge kÄ• laá¹ƒ katvÄ•
suttappabuddho viya devaloke nibbattitvÄ• tattha mahantaá¹ƒ dibbasampattiá¹ƒ anubhavit
bhagavato kÄ• le sÄ• vatthiyaá¹ƒ mahaddhane mahÄ• sÄ• lakule nibbattitvÄ• tato so viÃ±Ã
kÄ• laá¹ƒ dhammaá¹ƒ suá¹‡anto gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ pabbajjÄ• ya ca Ä• nisaá¹ƒ
cireneva arahattaá¹ƒ pÄ• puá¹‡i. so aparabhÄ• ge satthÄ• raá¹ƒ vanditvÄ• paÃ±casatabhik
agamÄ• si, tattha seá¹-á¹-hino bhariyÄ• saddhÄ• ahosi pasannÄ• . sÄ• theraá¹ƒ paÃ±cah
bhikkhÄ• ya carantaá¹ƒ disvÄ• turitaturitÄ• gantvÄ• therassa pattaá¹ƒ gahetvÄ• saddhiá¹
bhikkhÅ«hi bhojetvÄ• theraá¹ƒ tattha nibaddhavÄ• satthaá¹ƒ yÄ• citvÄ• paÃ±casatakÅ«á¹
alaá¹…karitvÄ• paÃ±casatabhikkhÅ« tattha vÄ• sentÄ« nibaddhaá¹ƒ catupaccayehi upaá¹-
taá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ• tattha yathÄ• bhirantaá¹ƒ viharitvÄ• aÃ±Ã±a
paá¹-á¹-anagÄ• maá¹ƒ agamÄ• si, tattha vasitvÄ• tato nÄ• vaá¹ƒ abhiruyha paÃ±casatabhi
samuddapiá¹-á¹-hena gacchati, samuddaá¹ƒ tarantassa \Be 102/ tassa sÄ• garamajjhe udar
pÄ«á¸·eti, taá¹ƒ disvÄ• bhikkhÅ« bhante idaá¹ƒ pubbe kena vÅ«pasamessatÄ«ti pucchiá¹ƒ
uluá¹…kamatte sappipÄ«te rogo vÅ«pasammatÄ«ti Ä• ha, bhikkhÅ« bhante samuddapiá¹-á
labhissÄ• ma, adhivÄ• sethÄ• ti Ä• haá¹ƒsu, taá¹ƒ sutvÄ• therena {theronanoÄ• yasmantÄ
Ä• yasmantÄ• sappi dullabhÄ• , mama pattaá¹ƒ gahetvÄ• samuddodakaá¹ƒ uddharitvÄ• Ä
tathÄ• akaá¹ƒsu. uddhaá¹-amattameva taá¹ƒudakaá¹ƒ parivattetvÄ• sappi ahosi, atha bhik
acchariyabbhutacittÄ• jÄ• tÄ• therassa sappiá¹ƒ upanÄ• mesuá¹ƒ, therena sappino {sappi
pÄ«tamatte so Ä• bÄ• dho vÅ«pasami, athassa bhikkhÅ«hi ki metaá¹ƒ bhante acchariyaá¹ƒ
evarÅ«paá¹ƒ diá¹-á¹-hapubbaá¹ƒti vutte thero tenahi katapuÃ±Ã±Ä• naá¹ƒ puÃ±Ã±avipÄ• ka
samuddaá¹ƒ olokesi idaá¹ƒ sappi hotÅ«ti. athassa cakkhupathe samudde sabbodakaá¹ƒ pa
athassa bhikkhÅ« abbhutacittÄ• aÃ±Ã±ampi Ä«disaá¹ƒ puÃ±Ã±aá¹ƒ atthi bhanteti pucchiá¹
passathÄ• yasmantÄ• mama puÃ±Ã±anti vatvÄ• samantÄ• tattha tattha ghanaselapabbat
guá¸·apiá¹‡á¸• Ä• ni ahesuá¹ƒ, tato cakkhupathe samantÄ• bhattabhÄ• janÄ• ni dassesi sa
sopakaraá¹‡aá¹ƒ. tato himavantaá¹ƒ olokesi, sabbaá¹ƒ taá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ ahosi. at
mahantaá¹ƒ vanasaá¹‡á¸• aá¹ƒ olokesi, sakalavanasaá¹‡á¸• aá¹ƒnÄ• nÄ• virÄ• gavatthehi
taá¹ƒ taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• atÄ«va vimhitÄ• bhante kena te puÃ±Ã±akammena
pÄ• á¹-ihÄ• riyÄ• ni bhavissantÄ«ti pucchiá¹ƒsu, thero kassapadasabalassa kÄ• le attanÄ•
kusalaá¹ƒ pakÄ• sesi. tenettha.

<1> á¹• 21 imasmiá¹ƒ \Be 103/ bhaddake kappe, kassapo nÄ• ma nÄ• yako.

sabbalokahitatthÄ• ya, loke uppajji cakkhumÄ• ||

<2> á¹• 21 tadÄ• haá¹ƒ ucchuyantamhi, niyutto guá¸·akÄ• rako.

tena kammena jÄ«vÄ• mi, posento puttadÄ• rake ||

<3> á¹• 21 kilantindriyamaddakkhiá¹ƒ, bhikkhuá¹ƒ rogÄ• turaá¹ƒ tadÄ• .

bhikkhÄ• cÄ• rakavattena, ghatatthaá¹ƒ {ghatamattamupÄ• gataá¹ƒ itisabbattha} samupÄ• g

<4> á¹• 21 uluá¹…kamattaá¹ƒ sappissa, adadaá¹ƒ tassa bhikkhuno.

saddahanto dÄ• naphalaá¹ƒ, dayÄ• yu daggamÄ• naso ||

__._5 á¹• 21 tena kammena saá¹ƒsÄ• re, saá¹ƒsaranto bhavÄ• bhave.

yatthicchÄ• mi ghataá¹ƒ tattha, uppajjati anappakaá¹ƒ ||

<6> á¹• 21 icchÄ• mahaá¹ƒ samuddasmiá¹ƒ, phalampi ghatamattano.

taá¹ƒ taá¹ƒ sabbaá¹ƒ ghataá¹ƒ hoti, ghatadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<7> á¹• 21 suá¹‡Ä• tha mayhaá¹ƒ aÃ±Ã±ampi, puÃ±Ã±akammaá¹ƒ manoramaá¹ƒ.

tadÄ• disvÄ• nahaá¹ƒ bhikkhuá¹ƒ, rogena paripÄ«á¸·itaá¹ƒ ||

<8> á¹• 21 guá¸·apiá¹‡á¸• aá¹ƒ gahetvÄ• na, patte tassa samÄ• kiriá¹ƒ.

tena so sukhito Ä• si, rogaá¹ƒ byapagataá¹ƒ tadÄ• ||

<9> á¹• 21 tena me guá¸·adÄ• nena, saá¹ƒsaraá¹ƒ devamÄ• nuse.

yatthatthosmi guá¸·enÄ• haá¹ƒ, tattha taá¹ƒ sulabhaá¹ƒ mama ||

<10> á¹• 21 selÄ• ca vipulÄ• mayhaá¹ƒ, honti cittÄ• nuvattakÄ• .

mahantaguá¸·apiá¹‡á¸• Ä• va, guá¸·adÄ• ne idaá¹ƒ phalaá¹ƒ ||

<11> á¹• 21 athÄ• pi me kataá¹ƒ puÃ±Ã±aá¹ƒ, suá¹‡Ä• tha sÄ• dhu bhikkhavo.

chÄ• tajjhattaá¹ƒ phandamÄ• naá¹ƒ, disvÄ• na sunakhaá¹ƒ tadÄ• ||

<12> á¹• 21 bhattapÄ«á¹‡á¸• ena \Be 104/ saá¹…gaá¹‡hiá¹ƒ, tampi dÄ• naá¹ƒ phalÄ• vaha

tato paá¹-á¹-hÄ• ya nÄ• hosi, annapÄ• nena Å«natÄ• ||

<13> á¹• 21 sulabhannapÄ• no sukhito, ahosiá¹ƒjÄ• tijÄ• tiyaá¹ƒ.

ajjÄ• pi yadi icchÄ• mi, bhojanena payojanaá¹ƒ ||

<14> á¹• 21 cakkhupathe samantÄ• me, jÄ• yantukkhaliyo bahÅ«.

athÄ• parampi kusalaá¹ƒ, akÄ• siá¹ƒtaá¹ƒ saá¹‡Ä• tha me ||

<15> á¹• 21 iá¹‡aá¹-á¹-hakassa posassa, adÄ• sekaá¹ƒ kahÄ• paá¹‡aá¹ƒ.

tena me puÃ±Ã±akammena, anomabhavasampadaá¹ƒ ||

<16> á¹• 21 pacuraá¹ƒ jÄ• tarÅ«paÃ±ca, labhÄ• mi jÄ• tijÄ• tiyaá¹ƒ.

sacajja dhanakÄ• mohaá¹ƒ, ghanaselopi pabbato.

hoti hemamayaá¹ƒ sabbaá¹ƒ, iá¹‡ato mocane phalaá¹ƒ ||

<17> á¹• 21 aÃ±Ã±ampi mama puÃ±Ã±aá¹ƒ bho, suá¹‡Ä• tha sutisobhanaá¹ƒ.

kassapassa bhagavato, sÄ• sanekaá¹ƒ bahussutaá¹ƒ ||

<18> á¹• 21 desentaá¹ƒ munino dhammaá¹ƒ, sutvÄ• pÄ«á¹‡itamÄ• naso.

pÅ«jesiá¹ƒsÄ• á¹-akaá¹ƒ mayhaá¹ƒ, dhammassa dhammasÄ• mino ||

<19> á¹• 21 tenÄ• haá¹ƒ puÃ±Ã±akammena, saá¹ƒsaraá¹ƒ devamÄ• nuse.

labhÄ• mi pacuraá¹ƒ vatthaá¹ƒ, yaá¹ƒ lokasmiá¹ƒ varaá¹ƒ paraá¹ƒ ||

<20> á¹• 21 icchamÄ• no sace ajja {jÄ• namÄ• nopahaá¹ƒajja. jÄ• nadhÄ• nocahaá¹ƒajja it
pabbataá¹ƒ.

nÄ• nÄ• virÄ• gavatthehi, chÄ• dayissaá¹ƒ samantato ||

<21> á¹• 21 sace icchÄ• mi ajjeva, vatthenacchÄ• dayÄ• mite.

jantavo catudÄ«pasmiá¹ƒ, vatthadÄ• nassidaá¹ƒ phalaá¹ƒ ||

<22> á¹• 21 etesaá¹ƒ puÃ±Ã±akammÄ• naá¹ƒ, vÄ• hasÄ• kÄ• mabhÅ«miyaá¹ƒ.

sampatti manubhutvÄ• na, sÄ• vatthipura muttame ||

<23> á¹• 21 jÄ• to kule mahÄ• bhoge,

vuddhippatto sukhedhito.

tassa dhammaá¹ƒ suá¹‡itvÄ• na,

pabbajitvÄ• na sÄ• sane ||

<24> á¹• 21 lokuttaraá¹ƒ aggarasaá¹ƒ, bhuÃ±canto munivÄ• hasÄ• .

kilese pajahitvÄ• na, arahattamapÄ• puá¹‡iá¹ƒ ||

<25> á¹• 21 kusalaá¹ƒ nÄ• vamantabbaá¹ƒ, khuddakanti kadÄ• cipi.

anantaphaladaá¹ƒ hoti, nibbÄ• á¹‡ampi dadÄ• ti taá¹ƒ ||

athassa dhammadesanaá¹ƒ sutvÄ• bhikkhÅ« ca mahÄ• jano ca dÄ• nÄ• dikusalakammaá
saggaparÄ• yaá¹‡Ä• ahesuá¹ƒti.

<26> á¹• 21 manopasÄ• denapi appapuÃ±Ã±aá¹ƒ,

evaá¹ƒ mahantaá¹ƒ bhavatÄ«ti Ã±atvÄ• .

mÄ• appapuÃ±Ã±anti pamajjathambho.

sarÄ• tha deviá¹ƒ idha lÄ• jadÄ• yiá¹ƒ ||

saddhopÄ• sakassa vatthuá¹ƒ sattamaá¹ƒ.

28. kapaá¹‡assa vatthumhi ayamÄ• nupubbÄ«kathÄ•

amhÄ• kaá¹ƒ bhagavati parinibbute bÄ• rÄ• á¹‡asÄ«nagaravÄ• sÄ« eko duggatapuriso par
jÄ«vikaá¹ƒ kappeti, tasmiá¹ƒ samaye nagaravÄ• sino yebhuyyena tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ•
kÄ• rÄ• petvÄ• mahÄ• dÄ• naá¹ƒ denti, taá¹ƒ disvÄ• duggato evaá¹ƒ cintesi, ahaá¹ƒ pubb
bhatiá¹ƒ katvÄ• kicchena kasirena jÄ«vÄ• mi. nivÄ• sanapÄ• rupanampi vÄ• saá¹-á¹-hÄ• n
idÄ• ni buddhuppÄ• do vattati bhikkhusaá¹…ghopi.

sabbe \Be 106/ ime dÄ• naá¹ƒ datvÄ• saggamaggaá¹ƒ sodhenti. mayÄ• pi dÄ• naá¹ƒ dÄ•
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. api ca mayhaá¹ƒ taá¹‡á¸• ulanÄ• limattampi
taá¹ƒ matthakaá¹ƒ pÄ• petuá¹ƒ na sakkÄ• , etadatthÄ• yÄ• haá¹ƒ uyyogaá¹ƒ katvÄ• dÄ• na
tato paá¹-á¹-hÄ• ya bhatiá¹ƒ pariyesamÄ• no gantvÄ• tattha tattha bhatiá¹ƒ katvÄ• laddhar
bhikkhÄ• cariyÄ• ya laddhatilataá¹‡á¸• ulÄ• dayo ca ekattha saá¹ƒharitvÄ• manusse samÄ
maá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• vanakusamÄ• dÄ«hi taá¹ƒ alaá¹…karitvÄ• bhikkhÅ« nima
nisÄ«dÄ• petvÄ• sabbesaá¹ƒ pÄ• yasaá¹ƒ {pÄ• yÄ• saá¹ƒ itisabbattha} paá¹-iyÄ• detvÄ• b
attanÄ• kataá¹ƒ taá¹ƒ dÄ• navaraá¹ƒ anussari. so tena kusalakammena suttappabuddho vi
tasmiá¹ƒ tena katapuÃ±Ã±Ä• nurÅ«paá¹ƒ mahantaá¹ƒ kanakavimÄ• naá¹ƒ nibbatti. samant
devatÄ• nÄ• nÄ• vidhÄ• ni turiyÄ• ni gahetvÄ• upahÄ• raá¹ƒ karonti. niccaá¹ƒ devaccharÄ
{devaccharÄ• sahassaá¹ƒ itisabbattha} taá¹ƒ parivÄ• retvÄ• tiá¹-á¹-hanti. evaá¹ƒ so mahan
anubhavati. athekadivasaá¹ƒ suvaá¹‡á¹‡aselavihÄ• ravÄ• sÄ« mahÄ• saá¹…gharakkhitatth
devacÄ• rikaá¹ƒ caramÄ• no taá¹ƒ devaputtaá¹ƒ anupamÄ• ya devasampattiyÄ• virocamÄ
á¹-hito tena katakammaá¹ƒ pucchi. sopissa yathÄ• bhÅ«taá¹ƒ byÄ• kÄ• si, tenattha.

<1> á¹• 21 sabbasovaá¹‡á¹‡ayo Ä• si, pÄ• sÄ• do ratanÄ• mayo.

soá¹‡á¹‡asiá¹…gasatÄ• kiá¹‡á¹‡o, duddikkho ca pabhassaro ||

<2> á¹• 21 kÅ«á¹-Ä• gÄ• ra satÄ• kiá¹‡á¹‡o, soá¹‡á¹‡amÄ• lÄ• samÄ• kulo.

muttÄ• kalÄ• pÄ• lambanti, tattha tattha manoramÄ• ||

<3> á¹• 21 nekagabbhasatÄ• kiá¹‡á¹‡o, sayanÄ• sanamaá¹‡á¸• ito.

vibhatto bhabbabhÄ• gehi, puÃ±Ã±avaá¸• á¸• hakinÄ• kato ||

<4> á¹• 21 naccanti \Be 107/ pamadÄ• tattha, bherimaá¹‡á¸• alamajjhagÄ• .

gÄ• yanti kÄ• ci kÄ«á¸·anti, vÄ• denti kÄ• ci tantiyo ||

<5> á¹• 21 tato tigÄ• vute á¹-hÄ• ne, pÄ• sÄ• dassa samantato.

sahaccharÄ• devaputtÄ• , gahetvÄ• Ä• tatÄ• dayo ||

<6> á¹• 21 modanti parivÄ• retvÄ• , naccagÄ«tÄ• dinÄ• sadÄ• .

ullaá¹…ghantica selenti, silÄ• ghanti samantato ||

<7> á¹• 21 evaá¹ƒ mahiddhiko dÄ• ni, tuvaá¹ƒ vandova bhÄ• sati.

pucchÄ• mi taá¹ƒ devaputta, kiá¹ƒ kammamakarÄ« purÄ• ||

devaputto Ä• ha.

<8> á¹• 21 ahosiá¹ƒ duggato pubbe, bÄ• rÄ• á¹‡asÄ«puruttame.

dÄ• naá¹ƒ denti narÄ• tattha, nimantetvÄ• na bhikkhavo ||

<9> á¹• 21 jÄ«vanto bhatiyÄ• sohaá¹ƒ, dÄ• naá¹ƒ dente mahÄ• jane.

tuá¹-á¹-hahaá¹-á¹-he pamudite, evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

<10> á¹• 21 sampannavatthÄ• laá¹…kÄ• rÄ• , dÄ• naá¹ƒ denti ime janÄ• .

paratthapi pahaá¹-á¹-hÄ• va, sampattimanubhonti te ||

<11> á¹• 21 buddhuppÄ• do ayaá¹ƒ dÄ• ni, dhammo loke pavattati.

susÄ«lÄ• dÄ• ni vattanti, dakkhiá¹‡eyyÄ• jinorasÄ• ||

<12> á¹• 21 anÄ• vaá¹-á¹-hito {avaá¹-á¹-hitoca. andhaá¹-á¹-hitoca itipikattaci} saá¹ƒsÄ• ro, pÅ«ritÄ• .

kalyÄ• á¹‡avimukhÄ• sattÄ• , kÄ• maá¹ƒ gacchanti duggatiá¹ƒ ||

<13> á¹• 21 idÄ• ni dukkhito hutvÄ• , jÄ«vÄ• mi kasirenahaá¹ƒ.

daliddo kapaá¹‡o dÄ«no, appabhogo anÄ• layo ||

<14> á¹• 21 idÄ• ni bÄ«jaá¹ƒ ropemi, sukhette sÄ• dhusammate.

appevanÄ• ma tenÄ• haá¹ƒ, parattha sukhito siyÄ• ||

<15> á¹• 21 iti cintiya bhikkhitvÄ• , bhatiá¹ƒ katvÄ• na nekadhÄ• .

maá¹‡á¸• apaá¹ƒ tattha kÄ• retvÄ• , nimantetvÄ• na bhikkhavo ||

<16> á¹• 21 Ä• yÄ• sena \Be 108/ adÄ• sÄ• haá¹ƒ, pÄ• yasaá¹ƒ amatÄ• ya so.

tena kammavipÄ• kena, devaloke manorame ||

<17> á¹• 21 jÄ• tomhi dibbakÄ• mehi, modamÄ• no anekadhÄ• .

dÄ«ghÄ• yuko vaá¹‡á¹‡avanto, tejassÄ«ca ahosahanti ||

evaá¹ƒ devaputto attanÄ• katapuÃ±Ã±akammaá¹ƒ vittÄ• rena kathesi, theropi manussalok manussÄ• naá¹ƒ attanÄ• paccakkhato diá¹-á¹-hadibbasampattiá¹ƒ pakÄ• sesi. taá¹ƒ sutvÄ• katvÄ• yebhuyyena sagge nibbattoti.

<18> á¹• 21 anÄ• layo duggatadÄ«nakopi,

dÄ• naá¹ƒ dadanto dhigato visesaá¹ƒ.

saggÄ• pavaggaá¹ƒ yadi patthayavho,

hantvÄ• na maccheramalaá¹ƒ dadÄ• thÄ• ti ||

kapaá¹‡assa vatthuá¹ƒ aá¹-á¹-hamaá¹ƒ.

29. devaputtassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

ito pubbe nÄ• radassa kira sammÄ• sambuddhassa kÄ• le ayaá¹ƒ dÄ«po aÃ±Ã±atarena nÄ
panekasmiá¹ƒ kÄ• le dubbhikkho ahosi dussasso, mahÄ• chÄ• takabhayaá¹ƒ satte pÄ«á¸·e
nÄ• radassa bhagavato eko sÄ• saniko sÄ• vako aÃ±Ã±atarasmiá¹ƒ gÄ• me piá¹‡á¸• Ä• ya
nikkhami. athaÃ±Ã±atarasmiá¹ƒ gehe manussÄ• ekaá¹ƒ taá¹‡á¸• ulanÄ• á¸·iá¹ƒpoá¹-alikÄ•
pakkhipitvÄ• pacitvÄ• udakaá¹ƒ gahetvÄ• pivanto jÄ«vanti, tadÄ• theraá¹ƒ disvÄ• vandit
tena taá¹‡á¸• ulena bhattaá¹ƒ pacitvÄ• patte pakkhipitvÄ• therassa adaá¹ƒsu. atha \Be 109
saddhÄ• balena sÄ• ukkhali bhattena paripuá¹‡á¹‡Ä• ahosi, te taá¹ƒ abbhutaá¹ƒ disvÄ• a
ajjeva no diá¹-á¹-hoti somanassajÄ• tÄ• mahÄ• janaá¹ƒ sannipÄ• tetvÄ• te bhattaá¹ƒ bhoje
bhuÃ±jiá¹ƒsu. bhattassa gahitagahitaá¹-á¹-hÄ• naá¹ƒ pÅ«rateva. tato paá¹-á¹-hÄ• ya te sam
dÄ• naá¹ƒ dadantÄ• Ä• yupariyosÄ• ne devaloke nibbattiá¹ƒsu, atha so thero bhattaá¹ƒ Ä•
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«ditvÄ• bhuÃ±jitumÄ• rati. tasmiá¹ƒ kira rukkhe nibba
Ä• hÄ• rena kilanto bhuÃ±jamÄ• naá¹ƒ theraá¹ƒ disvÄ• attabhÄ• vaá¹ƒ vijahitvÄ• mahallak
aá¹-á¹-hÄ• si. thero anÄ• vajjitvÄ• va bhuÃ±jati. devaputto carimÄ• lopaá¹ƒ á¹-hapetvÄ• bh
attÄ• naá¹ƒ á¹-hitabhÄ• vaá¹ƒ jÄ• nÄ• pesi. thero taá¹ƒ disvÄ• vippaá¹-isÄ• ri hutvÄ• carim
tassa hatthe á¹-hapesi, tato so bhattapiá¹‡á¸• aá¹ƒ gahetvÄ• á¹-hito cintesi. ito kira mayÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vÄ• kapaá¹‡addhikÄ• naá¹ƒ vÄ• antamaso kÄ• kasunakh
adinnapubbaá¹ƒ bhavissati, tenavÄ• haá¹ƒ devo hutvÄ• pi bhattaá¹ƒ na labhÄ• mi. handÄ•
bhattapiá¹‡á¸• aá¹ƒ therasseva dassÄ• mi, taá¹ƒ me bhavissati dÄ«gharattaá¹ƒ hitÄ• ya suk
pana cintetvÄ• bhattapiá¹‡á¸• e Ä• saá¹ƒ pahÄ• ya theraá¹ƒ upasaá¹…kamma sÄ• mi dÄ•
saá¹…gahaá¹ƒ. paralokena me saá¹…gahaá¹ƒ karothÄ• ti vatvÄ• tassa patte okiri. athassa
{bhatthapiá¹‡á¸• aá¹ƒ itisabbattha} patte patitamatteyeva tigÄ• vutaá¹-á¹-hÄ• ne dibbamayÄ
bhattabhÄ• janÄ• nipaÃ±Ã±Ä• yiá¹ƒsu. devaputto theraá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ
gahetvÄ• pathamaá¹ƒ dÄ• naá¹ƒ datvÄ• pacchÄ• sayaá¹ƒ bhuÃ±ci. tato deputto dutiyadiv
therassa ca sampattamahÄ• janassa ca mahÄ• dÄ• naá¹ƒ dento Ä• yupariyosÄ• ne \Be 111
kÄ• masaggesu aparÄ• paraá¹ƒ dibbasampatti manubhavamÄ• no padumuttarassa bhagav
bÄ• rÄ• á¹‡asiyaá¹ƒ anekavibhavassa micchÄ• diá¹-á¹-hikassa kuá¹-umbikassa gehe nibbat
akaá¹ƒsu. aparabhÄ• ge viÃ±Ã±utaá¹ƒ pattassa tassa mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu.
sovaá¹‡á¹‡amaá¹‡imuttÄ• dipÅ«ritakoá¹-á¹-hÄ• gÄ• rÄ• dayo oloketvÄ• mama mÄ• tÄ• pit
dÄ• nÄ• dikiÃ±cikammaá¹ƒ akaritvÄ• paralokaá¹ƒ gacchantÄ• kÄ• kaá¹‡ikamattampi agah
gahetvÄ• va gamissÄ• mÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• bheriá¹ƒ carÄ• petvÄ• kapaá¹‡a
sannipÄ• tetvÄ• sattÄ• habbhantare sabbaá¹ƒ sÄ• pateyyaá¹ƒ dÄ• namukhena datvÄ• ara
isippabbajjaá¹ƒ pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• paÃ±ca bhiÃ±Ã±Ä• aá¹-á¹-ha s
Ä• kÄ• sacÄ• rÄ« ahosi. atha tasmiá¹ƒsamaye padumuttaro nÄ• ma bhagavÄ• haá¹ƒsavat
devabrahmÄ• diparivuto catusaccapaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ desento nisinno hoti, ta
gacchanto mahÄ• janasamÄ• gamaÃ±ca bhagavato sarÄ«rato nikkhantachabbaá¹‡á¹‡araá

vimhito Ä• kÄ• sÄ• otaritvÄ• mahatiyÄ• buddhalÄ«á¸·Ä• ya nisÄ«ditvÄ• dhammaá¹ƒ dese
pasannamÄ• naso parisantare nisinno dhammaá¹ƒ sutvÄ• bhagavantaá¹ƒ vanditvÄ• attan
so tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• Ä• yupariyosÄ• ne tÄ• vatiá¹ƒsabhavane nibbatto tiá
dibbasampattimanubhavanto chasu kÄ• masaggesu aparÄ• pariyavasena saá¹ƒsari. ekapa
devarÄ• jÄ• ahosi, ekakavÄ«satiattabhÄ• ve cakkavatti hutvÄ• manussasampatti manubha
bhagavati parinibbute sÄ• vatthiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ kulagehe nibbattitvÄ• sattavassik
dhammaá¹ƒ desentaá¹ƒ addasa. disvÄ• taá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• ani
paá¹-ilabhitvÄ• tattha nisinnova arahattaá¹ƒ pÄ• puá¹‡i, tato so pattapaá¹-isambhido attanÄ
katapuÃ±Ã±akammaá¹ƒ olokento taá¹ƒ pubbacariyaá¹ƒ bhikkhÅ«naá¹ƒ majjhe pakÄ• sento

<1> á¹• 21 nÄ• rado kira sambuddho, pubbe Ä• si naruttamo.

lokaá¹ƒ dukkhÄ• pamocento, dadanto amataá¹ƒ padaá¹ƒ ||

<2> á¹• 21 tasmiá¹ƒ tu samaye tassa, sÄ• vako chinnabandhano.

bhikkhitvÄ• dÄ«pake laddha, mÄ• hÄ• raá¹ƒ paribhuÃ±jituá¹ƒ ||

<3> á¹• 21 rukkhamÅ«la mupÄ• gaÃ±chi, tatthÄ• siá¹ƒ rukkhadevatÄ• .

bubhukkhitÄ• udikkhantÄ«, aá¹-á¹-hÄ• siá¹ƒ tassa santike ||

<4> á¹• 21 adÄ• si me bhattapiá¹‡á¸• aá¹ƒ, karuá¹‡Ä• pÅ«ritantaro.

gahetvÄ• na á¹-hito piá¹‡á¸• aá¹ƒ, sahamÄ• no khudaá¹ƒ tadÄ• ||

<5> á¹• 21 adinnattÄ• mayÄ• pubbe, kiÃ±ci dÄ• naá¹ƒ supesale.

jighacchÄ• pÄ«á¸·ito homi, jÄ• topi devayoniyaá¹ƒ ||

<6> á¹• 21 ajja khettaá¹ƒ suladdhaá¹ƒme, deyyadhammopi vijjati.

bÄ«jamettha ca ropemi, bhavato parimuttiyÄ• ||

<7> á¹• 21 iti cintiya vanditvÄ• , dÄ• sassa sÄ• mi vo alaá¹ƒ.

saá¹…gahaá¹ƒ idha lokasmiá¹ƒ, karotha pÄ• ralokikaá¹ƒ ||

<8> á¹• 21 iti vatvÄ• adÄ• sÄ• haá¹ƒ, bhuÃ±ci sopi dayÄ• paro.

tenÄ• haá¹ƒ puÃ±Ã±akammena, sudhannamalabhiá¹ƒ khaá¹‡e ||

<9> á¹• 21 tato cuto chadevesu, vindanto mahatiá¹ƒsiriá¹ƒ.

cirakÄ• laá¹ƒ vasiá¹ƒ tattha, deviddhÄ«hi samaá¹…gitÄ• ||

<10> á¹• 21 satasahasse ito kappe, padumuttaranÄ• mako.

uppajji lokanÄ• yako, dhammarÄ• jÄ• tathÄ• gato ||

<11> á¹• 21 mahiddhiko \Be 112/ tadÄ• Ä• siá¹ƒ, tÄ• paso kÄ• nane vane.

sampattapaÃ±cÄ• bhiÃ±Ã±Ä• á¹‡o, Ä• kÄ• sena carÄ• mahaá¹ƒ ||

<12> á¹• 21 tadÄ• kÄ• sena gacchanto, ramme haá¹ƒsavatÄ«pure.

buddharaá¹ƒsiparikkhittaá¹ƒ, ketumÄ• lÄ• vilÄ• sitaá¹ƒ ||

<13> á¹• 21 devasaá¹…ghaparibbÅ«á¸·haá¹ƒ, desentaá¹ƒ addasaá¹ƒ jinaá¹ƒ.

so taá¹ƒ disvÄ• na nabhasÄ• , á¹-hitohaá¹ƒ parisantare ||

<14> á¹• 21 dhammaá¹ƒ sutvÄ• udaggohaá¹ƒ, kÄ• laá¹ƒ katvÄ• na satthuno.

tato cuto papannosmi, tÄ• vatiá¹ƒse manorame ||

<15> á¹• 21 tiá¹ƒsakappasahassÄ• ni, caranto devamÄ• nuse.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

<16> á¹• 21 ekapaÃ±Ã±Ä• satikkhattuá¹ƒ, devarajjamakÄ• rayiá¹ƒ.

athekavÄ«satikkhattuá¹ƒ, cakkavattÄ« ahosahaá¹ƒ ||

<17> á¹• 21 padesarajjaá¹ƒ kÄ• sÄ• haá¹ƒ, bahukkhattuá¹ƒ tahiá¹ƒ tahiá¹ƒ.

imasmiá¹ƒ bhaddake kappe, nibbutetu {nibbutesu itisabbattha} tathÄ• gate ||

<18> á¹• 21 codito puÃ±Ã±akammena, sÄ• vatthipuramuttame.

uppajjitvÄ• kule seá¹-á¹-he, jÄ• tiyÄ• sattavassiko ||

<19> á¹• 21 sutvÄ• dhammaá¹ƒ kathentassa, bhikkhussaÃ±Ã±atarassahaá¹ƒ.

bhavassantaá¹ƒ karitvÄ• na, arahattamapÄ• puá¹‡iá¹ƒ ||

<20> á¹• 21 sudinnaá¹ƒ me tadÄ• dÄ• naá¹ƒ, sussutaá¹ƒ dhammamuttamaá¹ƒ.

dukkhassantaá¹ƒ akÄ• sÄ• haá¹ƒ, tassa kammassa vÄ• hasÄ• ti ||

evaÃ±ca pana vatvÄ• bahÅ« jane kusalakamme niyojesÄ«ti.

<21> á¹• 21 dÄ• nenapevaá¹ƒ \Be 113/ carimÄ• ya piá¹‡á¸• iyÄ• ,

savaá¹‡Ä• ya dhammassa muhuttakena.

labhanti sattÄ• tividhampi sampadaá¹ƒ,

phalaá¹ƒ vade ko bahudÄ• yakassa bho ||

devaputtassa vatthuá¹ƒ navamaá¹ƒ.

30. sÄ«valittherassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

ito kira kappasatasahassamatthake padumuttaro nÄ• ma satthÄ• loke udapÄ• di dhamma
amatamahÄ• nibbÄ• á¹‡aá¹ƒ pÄ• pento, tasmiá¹ƒ samaye bhagavÄ• haá¹ƒsÄ• vatiyaá¹ƒ s
ekaá¹ƒ bhikkhuá¹ƒ lÄ• bhÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. tadÄ• rÄ• jÄ• taá¹ƒ disvÄ•
kÄ• mayamÄ• no buddhapamukhassa saá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• bhagavato
bhagavÄ• anÄ• gate gotamassa bhagavato sÄ• sane taá¹ƒ á¹-hÄ• naá¹ƒ labhissasÄ«ti vat
mudito rÄ• jÄ• puÃ±Ã±Ä• ni katvÄ• devaloke nibbatti. tato aparabhÄ• ge bÄ• rÄ• á¹‡asiya
paccekabuddhasahassaá¹ƒ catupaccayadÄ• nena yÄ• vajÄ«vaá¹ƒ paá¹-ijaggitvÄ• devalok
manubhavitvÄ• tato cuto vipassissa bhagavato kÄ• le bandhumatÄ«nagare aÃ±Ã±atarsm
tasmiá¹ƒ samaye senaguttaá¹-á¹-hÄ• ne á¹-hatvÄ• raÃ±Ã±o kammaá¹ƒ karoti, tadÄ• nagar
vipassÄ«sammÄ• sambuddhaá¹ƒ upasaá¹…kamma vanditvÄ• bhagavÄ• bhante sasÄ• va

svÄ• tanÄ• ya nimantetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• sabbe ekacchandÄ• bhagavanta mu
mahÄ• pariveá¹‡aá¹ƒ kÄ• rÄ• petvÄ• pariveá¹‡amahe mahÄ• dÄ• naá¹ƒ dadantÄ• dÄ• na
natthÄ«ti na vattabbanti vatvÄ• dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• dÄ• naggaá¹ƒ olokentÄ• nava
apassantÄ• purise pakkositvÄ• sahassaá¹ƒ datvÄ• dadhimadhuá¹ƒ khippaá¹ƒ pariyesitvÄ
sahassaá¹ƒ gahetvÄ• dadhimadhuá¹ƒ upadhÄ• retuá¹ƒ tattha tattha vicarantÄ• dvÄ• ranta
ayaá¹ƒ senagutto raÃ±Ã±o sabhattaá¹ƒ dadhimadhuá¹ƒ Ä• dÄ• ya gacchanto mahÄ• dvÄ•
dadhimadhuá¹ƒ disvÄ• bho kahÄ• paá¹‡aá¹ƒ gahetvÄ• imaá¹ƒ dehÄ«ti yÄ• ciá¹ƒsu. tena {
na dassÄ• mÄ«ti vutte yÄ• vasahassaá¹ƒ vaá¸• á¸• hetvÄ• yÄ• ciá¹ƒsu. tato senagutto ima
yÄ• catha, ki manena karothÄ• ti pucchi, tehi sambuddhatthÄ• yÄ• ti vutte tenahi ahameva
jÄ«ramaricÄ• dÄ«hi sakkharamadhuphÄ• á¹‡itÄ• dayo yojetvÄ• dÄ• naggaá¹ƒ upanÄ• mes
buddhapamukhassa aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassassa pahoá¹‡akaá¹ƒ ahosi. tato
devamanussalokesu sampatti manubhavitvÄ• aparabhÄ• ge amhÄ• kaá¹ƒ bhagavato kÄ•
mahÄ• lilicchaviraÃ±Ã±o upanissÄ• ya suppiyÄ• ya nÄ• ma aggamahesiyÄ• kucchismiá¹ƒ
sattamÄ• sasattasaá¹ƒvaccharÄ• ni mÄ• tukucchiyaá¹ƒ vasitvÄ• sattadivasÄ• ni mÅ«á¸·ha
mÄ• tukucchito nikkhamantassa tassa mÄ• tÄ• pitaro sÄ«valÄ«ti nÄ• ma makaá¹ƒsu. evaá¹
kÄ• laá¹ƒ mÄ• tukucchimhi dukkhÄ• nubhavanaá¹ƒ attanÄ• va katena pÄ• pabalena ahosi,
attano sapattaraÃ±Ã±Ä• saddhiá¹ƒ saá¹…gÄ• mento mÄ• tarÄ• saddhiá¹ƒ mantesi. sÄ• n
gaá¹‡hituá¹ƒ sakkÄ• ti upÄ• ya madÄ• si, sopi tassÄ• vacanena nagaraá¹ƒ rundhitvÄ• satt
pÄ• pakammabalena mÄ• tÄ• puttÄ• naá¹ƒ evaá¹ƒ mahantaá¹ƒ dukkhaá¹ƒ ahosÄ«ti. tato \E
vijÄ• yanakÄ• le sattame divase bhagavantaá¹ƒ anussaritvÄ• sukhena bhÄ• raá¹ƒ muÃ±ci.
divase buddhapamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• si, athassÄ• putt
nikkhamma satthÄ• raá¹ƒ disvÄ• pabbajjaá¹ƒ yÄ• ci. satthÄ• sÄ• riputtattherassa niyojesi,
upajjhÄ• yena moggallÄ• namÄ• cariyaá¹ƒ katvÄ• pabbaji, atha so khuraggeyeva arahattaa
sobhesi, so pubbe katapuÃ±Ã±Ä• nubhÄ• vena mahÄ• puÃ±Ã±o ahosi lÄ• bhÄ«naÃ±ca ag
revatattheraá¹ƒ dassanÄ• ya khadiravanavihÄ• raá¹ƒ gacchanto tiá¹ƒsabhikkhusahassehi sa
tiá¹ƒsayojanikaá¹ƒ chaá¹-á¹-itakantÄ• raá¹ƒ sampÄ• puá¹‡i nirÅ«dakaá¹ƒ appabhakkhaá¹ƒ.
sÄ«valitthere pasannÄ• . tasmÄ• bhagavÄ• sÄ«valittheraá¹ƒ purato cÄ• rikaá¹ƒ katvÄ• de
vasanto devatÄ• hi sajjitadÄ• naá¹ƒ paribhuÃ±janto revatattheraá¹ƒ saá¹ƒpÄ• puá¹‡itvÄ• ga
niá¹-á¹-hÄ• petvÄ• jetavanamÄ• gamma lÄ• bhÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne taá¹ƒ á¹-hapesÄ

<1> á¹• 21 padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

<2> á¹• 21 sÄ«laá¹ƒ tassa asaá¹…khyeyyaá¹ƒ, samÄ• dhi vajirÅ«pamo {vajirÅ«pamÄ• itika

asaá¹ƒkhiyaá¹ƒ Ã±Ä• á¹‡avaraá¹ƒ, vimutti ca anopamÄ• ||

<3> á¹• 21 manujÄ• maranÄ• gÄ• naá¹ƒ, brahmÄ• naÃ±ca samÄ• game.

samaá¹‡abrÄ• hmaá¹‡Ä• kiá¹‡á¹‡e, dhammaá¹ƒ deseti nÄ• yako ||

<4> á¹• 21 sasÄ• vakaá¹ƒ mahÄ• lÄ• bhiá¹ƒ, puÃ±Ã±avantaá¹ƒ jutindharaá¹ƒ,

á¹-hapesi etadaggamhi, parisÄ• su visÄ• rado ||

<5> á¹• 21 tadÄ• haá¹ƒ \Be 116/ khattiyo Ä• siá¹ƒ, pure haá¹ƒsavatÄ«vhaye {haá¹ƒsÄ• vata

sutvÄ• jinassa taá¹ƒ vÄ• kyaá¹ƒ, sÄ• vakassa guá¹‡aá¹ƒ bahuá¹ƒ ||

<6> á¹• 21 nimantayitvÄ• sattÄ• haá¹ƒ, bhojayitvÄ• sasÄ• vakaá¹ƒ.

mahÄ• dÄ• naá¹ƒ daditvÄ• na, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

<7> á¹• 21 tadÄ• maá¹ƒ vinataá¹ƒ pÄ• de, disvÄ• na purisÄ• sabho.

so sarena mahÄ• vÄ«ro, imaá¹ƒ vacanamabravÄ« ||

<8> á¹• 21 tato jinassa vacanaá¹ƒ, sotukÄ• mÄ• mahÄ• janÄ• .

devadÄ• navagandhabbÄ• , brahmÄ• noca mahiddhikÄ• ||

<9> á¹• 21 samaá¹‡abrÄ• hmaá¹‡Ä• cÄ• pi, namassisuá¹ƒ kataÃ±jalÄ«.

namo te purisÄ• jaÃ±Ã±a, namo te purisuttama ||

<10> á¹• 21 khattiyena mahÄ• dÄ• naá¹ƒ, dinnaá¹ƒ sattÄ• hakampi {sattÄ• hakaá¹ƒpito itip

sotukÄ• mÄ• phalaá¹ƒ tassa, byÄ• karohi mahÄ• mune ||

<11> á¹• 21 tato avoca bhagavÄ• , suá¹‡otha mama bhÄ• sitaá¹ƒ.

appameyyamhi buddhasmiá¹ƒ, guá¹‡amhi suppatiá¹-á¹-hitÄ• ||

<12> á¹• 21 dakkhiá¹‡Ä• dÄ• yakaá¹ƒ patvÄ• , appameyyaphalÄ• vahÄ• .

api ce sa mahÄ• bhogo, á¹-hÄ• naá¹ƒ pattheti muttamaá¹ƒ ||

<13> á¹• 21 lÄ• bhÄ« vipulalÄ• bhÄ«naá¹ƒ, yathÄ• bhikkhu sudassano.

tathÄ• haá¹ƒpi bhaveyyanti, lacchate taá¹ƒ anÄ• gate ||

<14> á¹• 21 satasahassito kappe, okkÄ• kakulasambhavo.

gotamonÄ• ma nÄ• mena, satthÄ• loke bhavissati ||

<15> á¹• 21 tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sÄ«vali nÄ• ma nÄ• mena, hessati satthusÄ• vako ||

<16> á¹• 21 tena \Be 117/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

<17> á¹• 21 tatoparasmiá¹ƒsamaye, bÄ• rÄ• á¹‡asipuruttame.

seá¹-á¹-hiputto ahaá¹ƒ Ä• siá¹ƒ, aá¸• á¸• happatto mahÄ• dhano ||

<18> á¹• 21 sahassamatte pacceka, nÄ• yake ca nimantiya.

madhurenannapÄ• nena, santappesiá¹ƒtadÄ• daro ||

<19> á¹• 21 tato cuto chakÄ• magge, anubhosiá¹ƒmahÄ• yasaá¹ƒ.

devaccharÄ• parivuto, pÄ• sÄ• de ratanÄ• maye ||

<20> á¹• 21 evaá¹ƒ acintiyÄ• buddhÄ• , buddhadhammÄ• acintiyÄ• .

acintiye pasannÄ• naá¹ƒ, vipÄ• kopi acintiyo ||

<21> á¹• 21 ekanavutito kappe, vipassÄ«nÄ• ma nÄ• yako.

uppajji cÄ• runayano, sabbadhammavipassako ||

<22> á¹• 21 tadÄ• haá¹ƒ bandhumatiyÄ• , kulassaÃ±Ã±atarassa ca.

dayito patthito putto, Ä• siá¹ƒ kammantabyÄ• vaá¹-o ||

<23> á¹• 21 tadÄ• aÃ±Ã±ataro pÅ«go, vipassissa mahesino.

pariveá¹‡aá¹ƒ akÄ• resi, mahanta miti vissutaá¹ƒ ||

<24> á¹• 21 niá¹-á¹-hite ca mahÄ• dÄ• naá¹ƒ, dadaá¹ƒ khajjakasaá¹ƒyutaá¹ƒ.

navaá¹ƒ dadhi madhuÃ±ceva, vicinaá¹ƒ na ca maddasa ||

<25> á¹• 21 tadÄ• haá¹ƒ taá¹ƒ gahetvÄ• na, navaá¹ƒ dadhi madhumpica,

kammasÄ• migharaá¹ƒ gacchaá¹ƒ, tamenaá¹ƒ {tamesaá¹ƒ itisabbattha} dÄ• na maddasaá¹ƒ

<26> á¹• 21 sahassampi ca datvÄ• na, na latiá¹ƒsu ca taá¹ƒ dvayaá¹ƒ.

tato evaá¹ƒ vicintesiá¹ƒ, netaá¹ƒ hessati orakaá¹ƒ ||

<27> á¹• 21 yathÄ• \Be 118/ ime janÄ• sabbe, sakkaronti tathÄ• gataá¹ƒ.

ahampi kÄ• raá¹ƒ kassÄ• mi, sasaá¹…ghe lokanÄ• yake ||

<28> á¹• 21 tadÄ• hamevaá¹ƒ cintetvÄ• , dadhiá¹ƒmadhuÃ±ca ekato.

yojetvÄ• lokanÄ• thassa, sasaá¹…ghassa adÄ• sahaá¹ƒ ||

<29> á¹• 21 tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsa magaÃ±chahaá¹ƒ ||

<30> á¹• 21 punÄ• haá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ, rÄ• jÄ• hutvÄ• mahÄ• yaso.

sattukassa tadÄ• ruddho, dvÄ• rarodhaá¹ƒ akÄ• rayiá¹ƒ ||

<31> á¹• 21 tato sapattino {sampattino. sapattÄ• no iticakatthaci} ruddhÄ• , ekÄ• haá¹ƒ rak

tato tassa vipÄ• kena, pÄ• puá¹‡iá¹ƒ nirayaá¹ƒ bhusaá¹ƒ ||

<32> á¹• 21 pacchime ca bhave dÄ• ni, jÄ• tohaá¹ƒ koliye pure.

suppavÄ• sÄ• ca me mÄ• tÄ• , mahÄ• li licchavÄ« pitÄ• ||

<33> á¹• 21 khattiye puÃ±Ã±akammena, dvÄ• rarodhassa vÄ• hasÄ• .

sattamÄ• se sattavasse, vasiá¹ƒkucchimhi dukkhito ||

<34> á¹• 21 sattÄ• haá¹ƒ dvÄ• ramÅ«á¸·hohaá¹ƒ, mahÄ• dukkhasamappito.

mÄ• tÄ• me chandadÄ• nena, eva mÄ• si sudukkhitÄ• ||

<35> á¹• 21 suvatthitohaá¹ƒ nikkhanto, buddhena anukampito.

nikkhantadivaseyeva, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<36> á¹• 21 upajjhÄ• sÄ• riputto me, moggallÄ• no mahiddhiko.

kese oropayanto me, anusÄ• si mahÄ• mati ||

<37> á¹• 21 kesesu chijjamÄ• nesu {channamanesu itipikatthaci}, arahattamapÄ• puá¹‡Ä«

devo nÄ• gÄ• manussÄ• ca, paccayÄ• nu panenti me ||

<38> á¹• 21 padumuttaranÄ• maÃ±ca, vipassiá¹ƒca vinÄ• yakaá¹ƒ.

saá¹ƒpÅ«jayiá¹ƒ pamudito, paccayehi visesato ||

<39> á¹• 21 tato \Be 119/ tesaá¹ƒ vipÄ• kena, kammÄ• naá¹ƒ vipuluttamaá¹ƒ.

lÄ• bhaá¹ƒ labhÄ• mi sabbattha, vane gÄ• me jale thale ||

<40> á¹• 21 revataá¹ƒ dassanatthÄ• ya, yadÄ• yÄ• ti vinÄ• yako.

tiá¹ƒsabhikkhusahassehi, saha lokagganÄ• yako ||

<41> á¹• 21 tadÄ• devo panÄ«tehi {paá¹‡Ä«tehi itisabbattha}, mamatthÄ• ya mahÄ• mati.

paccayehi mahÄ• vÄ«ro, sasaá¹…gho lokanÄ• yako ||

<42> á¹• 21 upaá¹-á¹-hito mayÄ• buddho, gantvÄ• revatamaddasa.

tato jetavanaá¹ƒ gantvÄ• , etadagge á¹-hapesimaá¹ƒ ||

<43> á¹• 21 lÄ• bhÄ«naá¹ƒ sÄ«vali aggo, mama sissesu bhikkhavo.

sabbelokahito satthÄ• , kittayÄ« parisÄ• sumaá¹ƒ ||

<44> á¹• 21 kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

<45> á¹• 21 svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santikaá¹ƒ.

tisso vijjÄ• anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<46> á¹• 21 paá¹-isambhidÄ• catassopi, vimokkhÄ• pica aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sananti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«valitthero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

<47> á¹• 21 sutvÄ• na etaá¹ƒ caritaá¹ƒ mahabbhutaá¹ƒ,

puÃ±Ã±Ä• nubhÄ• vaÃ±ca siriá¹ƒ sirÄ«mataá¹ƒ.

hitvÄ• kusÄ«taá¹ƒ kusalaá¹ƒ karotha,

kÄ• mÄ• ttha kÄ• maá¹ƒ bhavabhoganibbutiá¹ƒ ||

sÄ«valittherassa vatthuá¹ƒ dasamaá¹ƒ.

yakkhavaÃ±citavaggo tatiyo.

mahÄ• senavaggo

31. mahÄ• senaraÃ±Ã±o vatthumhi ayamÄ• nupubbÄ«kathÄ•

bhagavati \Be 121/ parinibbute pÄ• á¹-aliputtanagare mahÄ• seno nÄ• ma rÄ• jÄ• rajjaá¹ƒ
dhammarÄ• jÄ• . so pana pitupitÄ• mahÄ• dÄ«naá¹ƒ dhanarÄ• siá¹ƒ oloketvÄ• ime imaá¹ƒ
mukhamupagatÄ• . aho saá¹ƒsÄ• rikÄ• naá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• . dhanaá¹ƒ á¹-hapetvÄ• at
á¹-hapetvÄ• dhanavinÄ• saÃ±ca na jÄ• nantÄ«ti sampattiyÄ• adhigamaÃ±ca vinÄ• saá¹ƒ
dhammaÃ±ca sutvÄ• paá¹-iladdhasaddho divase divase dasasahassÄ• naá¹ƒ bhikkhÅ«naá
santappento anekÄ• ni puÃ±Ã±Ä• ni upacinanto ekadivasaá¹ƒ raho paá¹-isallino evaá¹ƒ cint
rÄ• janiyogena janassa pÄ«á¸·anaá¹ƒ katvÄ• dinnadÄ• nato sahatthena kammaá¹ƒ katvÄ•
mahapphalaá¹ƒ mahÄ• nisaá¹ƒsaá¹ƒ bhavissati, evaá¹ƒ mayÄ• kÄ• tabbanti so suhadÄ• m
nÄ«yyÄ• tetvÄ• attano kaá¹‡iá¹-á¹-hikaá¹ƒ Ä• dÄ• ya kiÃ±ci ajÄ• nÄ• petvÄ• aÃ±Ã±atarav
uttaramadhuraá¹ƒ nÄ• ma nagaraá¹ƒ agamÄ• si, tattha mahÄ• vibhavo eko seá¹-á¹-hi paá¹-
samÄ«pa mupagamma á¹-hitÄ• . tena kimatthÄ• yÄ• gatÄ• ti vutte rÄ• jÄ• tava gehe bhatiy
vatvÄ• tenÄ• nuÃ±Ã±Ä• to tÄ«á¹‡i vassÄ• ni kamma makÄ• si, tato ekadivasaá¹ƒ seá¹-á¹-h
atÄ«va tumhe sukhumÄ• latarÄ• . tathÄ• pi imasmiá¹ƒ gehe kammakaraá¹‡ena ciraá¹ƒ vasi
kismiÃ±ci kammepi kusÄ«tataá¹ƒ na paÃ±Ã±Ä• yati. pageva anÄ• cÄ• rampi, yÄ• gubhatta
upakÄ• rampi mama santikÄ• natthi, kenatthena kammaá¹ƒ karothÄ• ti pucchi. rÄ• jÄ• tass
imasmiá¹ƒ janapade sÄ• lino manÄ• pabhÄ• vo bahuso sÅ«yati. tasmÄ• sÄ• lÄ«namatthÄ•
sutvÄ• tesaá¹ƒ tuá¹-á¹-ho seá¹-á¹-hi sÄ• lÄ«naá¹ƒ sakaá¹-asahassaá¹ƒ adÄ• si, rÄ• jÄ• sÄ
seá¹-á¹-hino \Be 122/ evamÄ• ha, bho imaá¹ƒ amhÄ• kaá¹ƒ nagaraá¹ƒ pÄ• pethÄ• ti, taá¹ƒ s
vatvÄ• sÄ• liparipuá¹‡á¹‡asakaá¹-asahassaá¹ƒ raÃ±Ã±o nagaraá¹ƒ pÄ• pesi, rÄ• jÄ• naga
nÄ• nÄ• vaá¹‡á¹‡avatthahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«hi sakaá¹-e pÅ«retvÄ• paá¹-ipesetvÄ
Ä• bhatavÄ«hayo rÄ• jagehe sannicayamakÄ• si, atha rÄ• jÄ• katipÄ• haccayena musalaá
vÄ«hiá¹ƒ koá¹-á¹-eti, koá¹-á¹-itakoá¹-á¹-itaá¹ƒ kaá¹‡iá¹-á¹-hikÄ• papphoá¹-eti. evaá¹ƒ ubhop
taá¹‡á¸• ulÄ• naá¹ƒ mahantaá¹ƒ rÄ• siá¹ƒ katvÄ• dÄ• rÅ«dakÄ• dayo Ä• haritvÄ• ambilabl
paÃ±casataÄ• sanÄ• ni paÃ±Ã±Ä• petvÄ• kÄ• laá¹ƒ ugghosesuá¹ƒ, Ä• gacchantu ayyÄ• a
bhuÃ±jantÅ«ti. taá¹ƒ sutvÄ• paÃ±casatÄ• bhikkhÅ« Ä• kÄ• sena Ä• gamiá¹ƒsu, rÄ• jÄ• te
tato tesaá¹ƒ antare piyaá¹ƒgudÄ«pavÄ• sÄ« eko mahÄ• sivatthero nÄ• ma bhattaá¹ƒ gahetv
adhiá¹-á¹-hahitvÄ• Ä• kÄ• sena piyaá¹ƒgudÄ«paá¹ƒ gantvÄ• bhattaá¹ƒ paÃ±casatÄ• naá¹ƒ
paribhuÃ±ci. taá¹ƒ tassÄ• nubhÄ• vena sabbesaá¹ƒ yÄ• vadatthaá¹ƒ ahosi. evaá¹ƒ appaken
sappurisÄ• dÄ• yakÄ• naá¹ƒ manaá¹ƒ pasÄ• detvÄ• patiá¹-á¹-haá¹ƒ karontÄ«ti. vuttaÃ±hi.

<1> á¹• 21 appakenapi medhÄ• vÄ«, dÄ• yakÄ• naá¹ƒ manaá¹ƒ pati.

saddhaá¹ƒ vaá¸• á¸• henti candova, raá¹ƒsinÄ• khÄ«rasÄ• garaá¹ƒ ||

<2> á¹• 21 aá¹-á¹-hÄ• ne na niyojentÄ• , karontÄ• neva sannidhiá¹ƒ.

paribhoga makatvÄ• na, neva nÄ• senti paccayaá¹ƒ ||

<3> á¹• 21 na pÄ• pentÄ• ca theyyassa, na karontÄ• tatheviá¹‡aá¹ƒ.

vibhajanti susÄ«lesu, sayaá¹ƒ bhutvÄ• na sÄ«lavÄ• ti ||

atha rÄ• jÄ• kaá¹‡iá¹-á¹-hikÄ• ya saddhiá¹ƒ thattheva á¹-hito piyaá¹ƒgudÄ«pe paribhuÃ±ja
disvÄ• haá¹-á¹-ho udaggo ahosi. atha \Be 123/ te aparabhÄ• ge attanÄ• kataá¹ƒ dÄ• nava
cireneva ubhopi sotÄ• pannÄ• ahesuá¹ƒti.

<4> á¹• 21 na gaá¹‡entÄ• ttano dukkhaá¹ƒ, vihÄ• ya mahatiá¹ƒ siriá¹ƒ.

Ä• yatiá¹ƒbhavamicchantÄ• , sujanevaá¹ƒ subhe ratÄ• ||

<5> á¹• 21 Ä• yÄ• sena kataá¹ƒ puÃ±Ã±aá¹ƒ, mahantaphaladÄ• yakaá¹ƒ.

iti mantvÄ• na medhÄ• vÄ«, sahattheneva taá¹ƒ kareti ||

mahÄ• senaraÃ±Ã±o vatthuá¹ƒ pathamaá¹ƒ.

32. suvaá¹‡á¹‡atilakÄ• ya vatthumhi ayamÄ• nupubbÄ«kathÄ•

laá¹…kÄ• dÄ«pe kira anurÄ• dhapuranagare eko mÄ• tugÄ• mo {ekÄ• mÄ• tugÄ• mÄ• tivÄ
saddhÄ• sampannÄ• niccaá¹ƒ abhayuttaracetiye pupphapÅ«jaá¹ƒ karoti, athekadivasaá¹ƒ
saddhiá¹ƒ tasmiá¹ƒ cetiye pupphapÅ«janatthÄ• ya {pupphapÅ«jatthÄ• ya itikatthaci} gantvÄ
udakaá¹ƒ apassantÄ« dhÄ«tu hatthe pupphacaá¹…goá¹-akaá¹ƒ á¹-hapetvÄ• ghaá¹-a mÄ•
agamÄ• si, tato sÄ• dÄ• rikÄ• mÄ• tari anÄ• gatÄ• yayeva {anÄ• gateyeva itisabbattha} ad
pupphamuá¹-á¹-hiá¹ƒgahetvÄ• maá¹‡á¸• alaá¹ƒ katvÄ• pÅ«jetvÄ• evaá¹ƒ patthanamakÄ•

<1> á¹• 21 mahÄ• vÄ«rassa dhÄ«rassa, sayambhussa mahesino.

tilokaggassa nÄ• thassa, bhagavantassa satthuno ||

<2> á¹• 21 ya mahaá¹ƒ pÅ«jayiá¹ƒ pupphaá¹ƒ, tassa kammassa vÄ• hasÄ• .

rÅ«pÄ«naá¹ƒ pavarÄ• hessaá¹ƒ, Ä• rohapariá¹‡Ä• havÄ• ||

<3> á¹• 21 maá¹ƒ \Be 124/ disvÄ• purisÄ• sabbe, mucchantu kÄ• mamucchitÄ• .

niccharantu sarÄ«rÄ• me, raá¹ƒsimÄ• lÄ«va raá¹ƒsiyo ||

<4> á¹• 21 hadayaá¹…gamÄ• kaá¹‡á¹‡asukhÄ• , maÃ±jubhÄ• á¹‡Ä« subhÄ• mama.

kinnarÄ• naá¹ƒ yathÄ• vÄ• á¹‡Ä«, evameva pavattatÅ«ti ||

athassÄ• mÄ• tÄ• Ä• gamma adhotÄ• sane pÅ«jitÄ• ni pupphÄ• ni disvÄ• kasmÄ• caá¹‡
pupphÄ• ni pÅ«jesi, ayuttaá¹ƒ tayÄ• katanti Ä• ha, taá¹ƒ sutvÄ• sÄ• mÄ• tuyÄ• kujjhitvÄ•
akkosi, sÄ• ettakaá¹ƒ puÃ±Ã±Ä• puÃ±Ã±aá¹ƒ katvÄ• aparabhÄ• ge tato cutÄ• jambudÄ«p
caá¹‡á¸• Ä• lagandhabbabrÄ• hmaá¹‡assa dhÄ«tÄ• hutvÄ• nibbatti, uttamarÅ«padharÄ•
meghamukhato vijjullatÄ• viya raá¹ƒsiyo niccharanti. samantÄ• catuhatthaá¹-á¹-hÄ• ne sarÄ
vidhamati. mukhato uppalagandho vÄ• yati, kÄ• yato candanagandho, tassÄ• dvinnaá¹ƒ tha
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ ekaá¹ƒ tilakaá¹ƒ ahosi, tena bÄ• lasuriyassa viya pabhÄ• niccha
diá¹-á¹-hadiá¹-á¹-hÄ• yebhuyyena ummattÄ• viya kÄ• mamadena visaÃ±Ã±ino honti, aho k
Ä• nubhÄ• vo. tathÄ• hi.

<5> á¹• 21 yena sÄ• kodhasÄ• mÄ• tu, caá¹‡á¸• Ä• lÄ« iti bhÄ• sitÄ• .

tena sÄ• Ä• si caá¹‡á¸• Ä• lÄ«, jegucchÄ• hÄ«najÄ• tikÄ• ||

<6> á¹• 21 sallakkhetvÄ• na sambuddha, guá¹‡aá¹ƒ pÅ«jesi yaá¹ƒ tadÄ• .

tena puÃ±Ã±Ä• nubhÄ• vena, sÄ• bhirÅ«pÄ« manoramÄ• ||

<7> á¹• 21 yena yena pakÄ• rena, puÃ±Ã±apÄ• pÄ• ni yo kare.

tassa tassÄ• nurÅ«pena, morova labhate phalaá¹ƒ ||

<8> á¹• 21 pÄ• pena ca tiracchÄ• ne, jÄ• yanti kusalena te.

vaá¹‡á¹‡apokkharatÄ• hoti, morÄ• naá¹ƒ kamma mÄ«disanti ||

tato \Be 125/ tassÄ• mÄ• tÄ• pitaro suvaá¹‡á¹‡atilakÄ• ti nÄ• ma makaá¹ƒsu. tasmiá¹ƒkira
rupadassanenaca savaá¹‡enaca sampattÄ• pi caá¹‡á¸• Ä• ladhÄ«tÄ• ayanti paribhavabha
atha tasmiá¹ƒ nagare jeá¹-á¹-hacaá¹‡á¸• Ä• labrÄ• hmaá¹‡assa putto etamatthÄ• ya tassÄ•

santikaá¹ƒ vatthÄ• bharaá¹‡agandhamÄ• lÄ• dayo pesesi suvaá¹‡á¹‡atilakaá¹ƒ amhÄ• kaá
pavattiá¹ƒ tassÄ• Ä• rocesuá¹ƒ. sÄ• ssa jigucchantÄ« parihÄ• sa makÄ• si. tato brÄ• hmaá
raÃ±Ã±o santikaá¹ƒ gantvÄ• vÄ«á¹‡aá¹ƒ muÃ±cetvÄ• gÄ• yamÄ• no evamÄ• ha.

<9> á¹• 21 lalanÄ• nanÄ• nÄ« calalocanÄ• nÄ«,

taruá¹‡Ä• ruá¹‡Ä• nÄ« calitÄ• dharÄ• á¹‡Ä«.

manujo hi yo nettapiyaá¹ƒ karoti,

sa tu nÄ«cajÄ• tiá¹ƒ api no jahÄ• ti ||

kimidanti raÃ±Ã±Ä• puá¹-á¹-ho Ä• ha.

<10> á¹• 21 sameti kiá¹ƒ deva chamÄ• ya mattikÄ• ,

kadÄ• ci cÄ• mÄ«karajÄ• tikÄ• ya.

sigÄ• ladhenu api nÄ«cajÄ• tikÄ• ,

sameti kiá¹ƒsÄ«havarena devÄ• ti ||

evaÃ±ca pana vatvÄ• deva imasmiá¹ƒnagare suvaá¹‡á¹‡atilakÄ• nÄ• mekÄ• caá¹‡á¸• Ä•
samÄ• najÄ• tikehi pesitapaá¹‡á¹‡Ä• kÄ• raá¹ƒ na gaá¹‡hÄ• ti, kulavanteyeva pattheti, kad
suvaá¹‡á¹‡ahaá¹ƒsena samÄ• gacchati devÄ• ti. rÄ• jÄ• taá¹ƒ sutvÄ• tassÄ• pitaraá¹ƒ pa
vatvÄ• saccaá¹ƒ bhaá¹‡eti pucchi, sopi saccaá¹ƒ deva, sÄ• jÄ• tisampannameva kÄ• met
sati bhaá¹‡e paÃ±camadhuranagare uddÄ• á¸·abrÄ• hmaá¹‡o nÄ• ma atthi, so jÄ• tisampa
anupakkuá¹-á¹-ho \Be 126/, jegucchÄ• paá¹-ikkÅ«lÄ• etÄ• ti mÄ• tugÄ• mena saddhiá¹ƒ n
rÄ• jagehaá¹ƒ gacchantoca Ä• gacchanto ca soá¸·asakhÄ«rodakaghaá¹-ehi magge siÃ±cÄ•
kÄ• lakaá¹‡á¹‡Ä« mayÄ• diá¹-á¹-hÄ• ti khÄ«rodakena mukhaá¹ƒ dhovati. tava dhÄ«tÄ• sa
saá¹ƒvasatu, etamatthaá¹ƒ tava dhÄ«taraá¹ƒ kathehÄ«ti Ä• ha, sopi taá¹ƒ sutvÄ• gehaá¹ƒ
pakkositvÄ• raÃ±Ã±Ä• vuttaniyÄ• meneva tassÄ• kathesi. tÄ• ya taá¹ƒ sutvÄ• sakkontÄ«
uddÄ• á¸·abrÄ• hmaá¹‡ena saddhiá¹ƒ vasissÄ• mi, mÄ• tumhe cintetha, papaÃ±campi mÄ
gamissÄ• mÄ«ti vutte pitÄ• panassÄ• sÄ• dhÅ«ti sahassagghanakacittakambalakaÃ±cuke
pÄ• rupÄ• petvÄ• vÄ«á¹‡Ä• dituriyabhaá¹‡á¸• Ä• ni gÄ• hÄ• petvÄ• dhÄ«tuyÄ• saddhiá¹ƒ
gacchanto antarÄ• magge aÃ±Ã±atarasmiá¹ƒ nagare raÃ±Ã±o gandhabbaá¹ƒ karonto dhÄ«
nisÄ«dÄ• petvÄ• gandhabbamakÄ• si. athassa piá¹-á¹-hipassanisinnÄ• suvaá¹‡á¹‡atilakÄ•
diá¹-á¹-hiá¹ƒ pÄ• pentÄ« sarasena taá¹ƒ oloketvÄ• pÄ• rutakaÃ±cukaá¹ƒ kiÃ±ci apanetvÄ•

paÃ±Ã±Ä• pesi, rÄ• jÄ• panassÄ• sarÄ«rappabhaá¹ƒca rÅ«pasampadaá¹ƒca disvÄ• kÄ• hutvÄ• muhuttena paá¹-iladdhassÄ• so tassÄ• sassÄ• mikÄ• ssÄ• mikabhÄ• vaá¹ƒ pucchi sutvÄ• paribhavabhayena taá¹ƒ Ä• netu masakkonto evarÅ«paá¹ƒ vaá¹‡á¹‡apokkharasam alabhantassa me ko attho jÄ«vitenÄ• ti socanto paridevanto kÄ• mamucchito kattabbÄ• kat gahetvÄ• attano sÄ«saá¹ƒ sayameva chinditvÄ• kÄ• la makÄ• si. evameva antarÄ• magge rÅ«pasampattimadamattÄ• asinÄ• chinnasÄ«sÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tath hiraÃ±Ã±asuvaá¹‡á¹‡adÄ• sidÄ• sa puttadÄ• rÄ• dÄ«su {puttadÄ• rÄ• dÄ«hi itisabbattha} p mucchitÄ• anayabyasanaá¹ƒ pÄ• puá¹‡antÄ«ti. vuttaÃ±hetaá¹ƒ bhagavatÄ• .

<11> á¹• 21 piyato \Be 127/ jÄ• yate soko,

piyato jÄ• yate bhayaá¹ƒ.

piyato vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

<12> á¹• 21 pemato jÄ• yate soko,

pemato jÄ• yate bhayaá¹ƒ.

pemato vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

<13> á¹• 21 ratiyÄ• jÄ• yate soko,

ratiyÄ• jÄ• yate bhayaá¹ƒ.

ratiyÄ• vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

<14> á¹• 21 kÄ• mato jÄ• yate soko,

kÄ• mato jÄ• yate bhayaá¹ƒ.

kÄ• mato vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

<15> á¹• 21 taá¹‡hÄ• ya jÄ• yate soko,

taá¹‡hÄ• ya jÄ• yate bhayaá¹ƒ.

taá¹‡hÄ• ya vippamuttassa,

natthi soko kuto bhayaá¹ƒ ||

tato so anukkamena paÃ±camadhuranagaraá¹ƒ gantvÄ• attano Ä• gatabhÄ• vaá¹ƒ raÃ±Ã±
anuÃ±Ã±Ä• to gantvÄ• rÄ• jÄ• naá¹ƒ addasa. tadÄ• uddÄ• á¸·abrÄ• hmaá¹‡o raÃ±Ã±o av
nisinno hoti, gandhabbabrÄ• hmaá¹‡opi dhÄ«tuyÄ• saddhiá¹ƒ gandhabbaá¹ƒ kurumÄ• no r
piá¹-á¹-hipasse nisinnÄ• suvaá¹‡á¹‡atilakÄ• uddÄ• á¸·abrÄ• hmaá¹‡o katamoti pucchitvÄ•
nisinnoá¹ƒ esoti sutvÄ• nilÄ• malalocanehi taá¹ƒ olokanti dasanaraá¹ƒsinÄ• sambhinnasur
mandahasitaá¹ƒ \Be 128/ karontÄ« taá¹ƒ oloketvÄ• pÄ• rutakaÃ±cukaá¹ƒ apanetvÄ• sarÄ«
taá¹ƒ disvÄ• brÄ• hmaá¹‡o ummatto sokena paridaá¸• á¸• hagatto uá¹‡havÄ• tena pÅ«ritar
kilinnanetto visaÃ±Ã±Ä« ahosi. tato so muhuttena laddhassÄ• so rogÄ«viya raÃ±Ã±o sakÄ•
gehaá¹ƒ gantvÄ• suhade pakkositvÄ• tesaá¹ƒ evamÄ• ha. bhavantettha.

<16> á¹• 21 yo Ä• pade samuppanne,

upatiá¹-á¹-hati santike.

sukhadukkhe samo hoti,

so mitto soca Ã±Ä• tako ||

<17> á¹• 21 yo guá¹‡aá¹ƒ bhÄ• sate yassa, aguá¹‡aÃ±ca nigÅ«hati.

paá¹-isedhetya {paá¹-isedhetikattabbÄ• itisabbattha} kattabbÄ• , so mitto soca Ã±Ä• tako ||

<18> á¹• 21 suvaá¹‡á¹‡atilakÄ• nÄ• ma, lalanÄ• kÄ• malÄ• layÄ• .

nÄ«lakkhicaá¹‡á¸• akaá¹‡á¸• ehi, vikhaá¹‡á¸• esi mano mama ||

<19> á¹• 21 tassÄ• mukhambuje sattÄ• , mama nettamadhubbatÄ• ,

appampina sarantÄ• maá¹ƒ, tatthevÄ• bhiramanti te ||

<20> á¹• 21 saheva tehi me cittaá¹ƒ, gataá¹ƒ ullaá¹ƒghiyuddhato.

lajjÄ• gambhÄ«raparikhaá¹ƒ, dhitipÄ• kÄ• ramuggataá¹ƒ ||

<21> á¹• 21 sammuyhÄ• mi pamuyhÄ• mi, sabbÄ• muyhanti me disÄ• .

tassa me saraá¹‡aá¹ƒ hotha, karotha mama saá¹…gahanti ||

taá¹ƒ sutvÄ• te evamÄ• haá¹ƒsu.

<22> á¹• 21 yaá¹ƒ tvamÄ• cariya patthesi, caá¹‡á¸• Ä• lÄ« sÄ• asaá¹…gamÄ• .

kinnu mÄ«á¸·hena saá¹ƒyogo, candanassa kadÄ• siyÄ• ||

<23> á¹• 21 agammagamanÄ• \Be 129/ yÄ• ti, narÄ• naá¹ƒ dÅ«rato sirÄ«.

kitticÄ• yu balaá¹ƒ buddhi, ayasaá¹ƒca sa gacchatÄ«ti ||

atha tesaá¹ƒ brahmaá¹‡o Ä• ha.

<24> á¹• 21 na pariccajati lokoyaá¹ƒ, amejjhe maá¹‡imuttamaá¹ƒ.

thÄ«ratanaá¹ƒ yuvÄ• á¹‡Ä« ca, dukkulÄ• api gÄ• hiyÄ• ti ||

evaÃ±ca pana vatvÄ• tassÄ• sassÄ• mikÄ• ssÄ• mikabhÄ• vaá¹ƒ Ã±atvÄ• Ä• nethÄ• ti Ä
brÄ• hmaá¹‡o tÄ• ya gehaá¹ƒ Ä• gatakÄ• lato paá¹-á¹-hÄ• ya cattÄ• ro mÄ• se raÃ±Ã±o up
tassa pana brahmaá¹‡assa santike paÃ±casatarÄ• jakumÄ• rÄ• nÄ• nÄ• vidhÄ• ni sippÄ•
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• suvaá¹‡á¹‡atilakÄ• ya vijjamÄ• nÄ• ya amhÄ• kaá¹ƒ sippuggahaá¹
yena kenaci upÄ• yena etaá¹ƒ mÄ• retuá¹ƒ vaá¹-á¹-atÄ«ti, cintetvÄ• te hatthÄ• cariyaá¹ƒ p
datvÄ• evamÄ• haá¹ƒsu, hatthiá¹ƒ surÄ• ya mattaá¹ƒ katvÄ• suvaá¹‡á¹‡atilakaá¹ƒ mÄ• re
rÄ• jaá¹…gaá¹‡e sannipatitvÄ• dÅ«taá¹ƒ pÄ• hesuá¹ƒ, Ä• cariyaá¹ƒ daá¹-á¹-hukÄ• mamhÄ
Ä• gantvÄ• nisinnena paá¹-isanthÄ• raá¹ƒ katvÄ• Ä• cariya Ä• cariyÄ• niá¹ƒ passitukÄ• m
suvaá¹‡á¹‡atilakaá¹ƒ gahetvÄ• Ä• gacchathÄ• ti manusse pesesi. te tathÄ• kariá¹ƒsu, atha
sampattakÄ• le hatthiá¹ƒ vissajjÄ• pesuá¹ƒ. so soá¹‡á¸• Ä• ya bhÅ«miyaá¹ƒ paharanto {pah
itikatthaci} gacchanto upadhÄ• vitvÄ• soá¹‡á¸• ena taá¹ƒ ukkhipitvÄ• kumbhe nisÄ«dÄ• pe

taá¹ƒ mÄ• rÄ• petu masakkontÄ• puna divase manusse payojetvÄ• rattiyaá¹ƒ mÄ• rÄ• pes
evarÅ«paá¹ƒ itthiá¹ƒ alasitvÄ• jÄ«vanato matameva {mataá¹ƒmeseyyo itikatthaci} seyyoti s
rÄ• jaá¹…gaá¹‡e dÄ• rucitakaá¹ƒ kÄ• rÄ• petvÄ• aggiá¹ƒpavisitvÄ• \Be 130/ matoti. evaá¹
mahantaá¹ƒ anayabyasanaÃ±ca maraá¹‡aÃ±ca pÄ• puá¹‡antÄ«ti. vuttaÃ±hetaá¹ƒ bhagava

<25> á¹• 21 mÄ• yÄ• vesÄ• {mÄ• yÄ• cesÄ• itikatthaci} marÄ«cÄ«va,

soko rogo cupaddavo.

kharÄ• va bandhanÄ• cesÄ• ,

maccupÄ• so guhÄ• sayo.

tÄ• su yo vissase poso,

so naresu narÄ• dhamoti ||

<26> á¹• 21 ayoniso sÄ• purimÄ• ya jÄ• tiyÄ• ,

puÃ±Ã±aá¹ƒ karitvÄ• alabhÄ«disaá¹ƒ gatiá¹ƒ.

dhÄ«sampayuttaá¹ƒ {dhitisampayuttaá¹ƒ itikatthaci} kusalaá¹ƒ karontÄ• ,

nibbÄ• á¹‡amevÄ• bhimukhaá¹ƒ karothÄ• ti ||

suvaá¹‡á¹‡atilakÄ• ya vatthuá¹ƒ dutiyaá¹ƒ.

33. kapaá¹‡Ä• ya vatthumhi ayamÄ• nupubbÄ«kathÄ•

bhagavati parinibbute jambudÄ«pe tattha tattha bhikkhubhikkhuá¹‡iyo ca upÄ• sakaupÄ• s
jayamahÄ• bodhiá¹ƒ vandissÄ• mÄ«ti yebhuyyena gantvÄ• vandanti. athÄ• parabhÄ• ge b
mahÄ• bodhiá¹ƒ vandanatthÄ• ya gacchantÄ• aÃ±Ã±atarasmiá¹ƒ gÄ• make bhikkhÄ• ya ca
katabhattakiccÄ• thokaá¹ƒ vissamiá¹ƒsu, tadÄ• tattha ekÄ• kapaá¹‡Ä• duggatitthÄ« tathÄ
upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• ekamante á¹-hitÄ• ayyÄ• kuhiá¹ƒ g
bhikkhÅ« taá¹ƒ sutvÄ• jayamahÄ• bodhissa Ä• nubhÄ• vaÃ±ca taá¹ƒ vandanatthÄ• ya attÄ
evamÄ• haá¹ƒsu.

<1> á¹• 21 yatthÄ• sÄ«no \Be 131/ jino jesi, sasenaá¹ƒ makaraddhajaá¹ƒ.

hantvÄ• kilesasenaÃ±ca, buddho Ä• si niruttaro ||

<2> á¹• 21 yaá¹ƒ pÅ«jesi mahÄ• vÄ«ro, á¹-hito pada makopayaá¹ƒ.

sattarattindivaá¹ƒ netta, nÄ«lanÄ«rajaraá¹ƒsinÄ• ||

<3> á¹• 21 surÄ• suranarÄ• dÄ«naá¹ƒ, nettÄ• li pÄ• á¸·ipÄ• tanÄ• .

mecakÄ• kÄ• rapattehi, sikhaá¹‡á¸• Ä«viya bhÄ• ti yo ||

<4> á¹• 21 surapÄ• dapova sattÄ• naá¹ƒ, yaá¹ƒ tiá¹-á¹-hati mahÄ«tale.

iha loke paratte ca, dadanto icchiticchitaá¹ƒ ||

<5> á¹• 21 yassa purÄ• á¹‡apaá¹‡á¹‡ampi, patitaá¹ƒ yo naro idha.

pÅ«jeti tassa so deti, bhavabhogaá¹ƒ mahÄ«ruho ||

<6> á¹• 21 gandhamÄ• lehi salilehi, yamupÄ• sati sadÄ• naro.

ajjhattaÃ±ca bahiddhÄ• ca, duritaá¹ƒ so nihaÃ±Ã±ati ||

<7> á¹• 21 yo deti ihalokatthaá¹ƒ,

yo deti pÄ• ralokikaá¹ƒ,

sampadaá¹ƒ jayabodhiá¹ƒtaá¹ƒ,

bhoti gacchÄ• ma vandituá¹ƒ ||

taá¹ƒ sutvÄ• udaggÄ• somanassajÄ• tÄ• bhikkhÅ«naá¹ƒ evamÄ• ha. ahaá¹ƒ bhante para
karontÄ« dukkhena kasirena jÄ«vikaá¹ƒ kappemi. svÄ• tanÄ• ya me taá¹‡á¸• ulanÄ• lipi {bh
itisabbattha} natthi, pageva aÃ±Ã±aá¹ƒ dhanaá¹ƒ, imaá¹ƒ vinÄ• aÃ±Ã±aá¹ƒ sÄ• á¹-akampi
akatapuÃ±Ã±attÄ• , tasmÄ• imaá¹ƒ bhante sÄ• á¹-akaá¹ƒ mamÄ• nuggahÄ• ya bodhimhi c
sÄ• á¹-akaá¹ƒ dhovitvÄ• tesaá¹ƒ adÄ• si. bhikkhÅ«pi tassÄ• nuggahÄ• ya taá¹ƒ gahetvÄ•
datvÄ• pÄ«tipÄ• mojjamÄ• nasÄ• gehaá¹ƒ gantvÄ• tadaheva rattiyÄ• majjhimayÄ• me sa
katvÄ• tesaá¹ƒ \Be 132/ bhikkhÅ«naá¹ƒ gamanamagge ekasmiá¹ƒ ramaá¹‡Ä«ye vanasaá¹

nibbattÄ«, athassÄ• puÃ±Ã±Ä• nubhÄ• vena tiyojanike á¹-hÄ• ne dibbakapparukkhÄ• pÄ•
nÄ• nÄ• virÄ• gadhajapatÄ• kÄ• olambanti. devaputtÄ• ca devadhÄ«taro ca sabbÄ• bhara
dhajapatÄ• kÄ• dayo gahetvÄ• kÄ«á¸·anti. naccagÄ«tÄ• dinekÄ• ni acchariyÄ• ni payojenti
bhikkhÅ« bodhimaá¹‡á¸• alaá¹ƒ gacchantÄ• sÄ• yaá¹‡he taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• ajja in
vasitvÄ• gamissÄ• mÄ• ti tattha vÄ• saá¹ƒ upagamiá¹ƒsu, tato te rattibhÄ• ge nÄ• nÄ• vaá
payojiyamÄ• nÄ• gÄ«tavÄ• ditÄ• dayo ca tiyojanaá¹-á¹-hÄ• ne kapparukkhÄ• ni ca idaá¹ƒ s
tassÄ• nubhÄ• vena nibbattabhÄ• vaá¹ƒ disvÄ• vimhitamÄ• nasÄ• devadhÄ«taraá¹ƒ Ä• m
nibbattÄ• ti pucchiá¹ƒsu. sÄ• bhikkhÅ« vanditvÄ• aÃ±jaliá¹ƒ paggayha á¹-hitÄ• bhante ma
Ä• ha. bhikkhÅ«hi na mayaá¹ƒ saÃ±jÄ• nÄ• ma bhaginÄ«ti vutte sÄ• attano sabhÄ• vaá¹ƒ

<8> á¹• 21 hÄ«yyo Ä• sanasÄ• lÄ• ya, nisÄ«dittha samÄ• gatÄ• .

tumhakaá¹ƒ santikaá¹ƒ gamma, yÄ• varÄ• kÄ«bhivÄ• dayi ||

<9> á¹• 21 yÄ• bodhiá¹ƒ pÅ«janatthÄ• ya, vatthakaá¹ƒ paá¹-ipÄ• dayi.

sÄ• haá¹ƒ hÄ«yyo cutÄ• Ä• siá¹ƒ, rattiyaá¹ƒ byÄ• dhipÄ«á¸·itÄ• ||

<10> á¹• 21 nÄ• nÄ• sampattisaá¹ƒyuttÄ• , nÄ• nÄ• bhÅ«sanabhÅ«sitÄ• .

vimÄ• ne ratanÄ• kiá¹‡á¹‡e, jÄ• tÄ• haá¹ƒ ettha kÄ• nane ||

<11> á¹• 21 hÄ«yyo passittha me gattaá¹ƒ, rajojallehi saá¹ƒkulaá¹ƒ.

ajja passatha me gattaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ pabhassaraá¹ƒ ||

<12> á¹• 21 hÄ«yyo passittha me bhante, nivatthaá¹ƒ malinambaraá¹ƒ.

ajja passatha me bhante, dibbamambaramuttamaá¹ƒ ||

<13> á¹• 21 vikiá¹‡á¹‡aphalitaggehi \Be 133/, kesehi viralÄ• kulaá¹ƒ.

Å«kÄ• gÅ«thapaá¹-ikkÅ«laá¹ƒ, hÄ«yyo Ä• sisiraá¹ƒ mama ||

<14> á¹• 21 ajja taá¹ƒ parivattitvÄ• , mama puÃ±Ã±Ä• nubhÄ• vato.

sunÄ«lamududhammillaá¹ƒ, kusumÄ• bharaá¹‡abhÅ«sitaá¹ƒ ||

<15> á¹• 21 purÄ• me sakasÄ«sena, vahitaá¹ƒ dÄ• rÅ« dakÄ• dikaá¹ƒ.

puÃ±Ã±enÄ• haá¹ƒ ajja mÄ• lÄ• , bhÄ• raá¹ƒ sÄ«se samubbahe ||

<16> á¹• 21 dhajatthÄ• ya mayÄ• hÄ«yyo, padinnaá¹ƒ thÅ«lasÄ• á¹-akaá¹ƒ.

ajja nibbatti me bhonto, mahantaá¹ƒ dibbasampadaá¹ƒ ||

<17> á¹• 21 jÄ• namÄ• nena kattabbaá¹ƒ, dÄ• nÄ• dÄ«su mahapphalaá¹ƒ.

devaloke manussesu, sukhadaá¹ƒ dÄ• na muttamanti ||

taá¹ƒ sutvÄ• sabbe bhikkhÅ« acchariyabbhutacittÄ• ahesuá¹ƒ. sÄ• devatÄ• tassÄ• ratti
nimantetvÄ• dibbehi khajjabhojjehi sahatthÄ• santappetvÄ• tehi saddhiá¹ƒ Ä• gacchantÄ«
dadamÄ• nÄ• mahÄ• bodhiá¹ƒ gantvÄ• sabbehi dhajapatÄ• kÄ• dÄ«hi ca nÄ• nÄ• vidhav
dÄ«padhÅ«pehi ca bodhiá¹ƒ pÅ«jetvÄ• bhikkhÅ«naá¹ƒ cÄ«varatthÄ• ya dibbavatthÄ• ni da
vanasaá¹‡á¸• e vasantÄ« nÄ• nÄ• vidhÄ• ni puÃ±Ã±Ä• ni katvÄ• tÄ• vatiá¹ƒsabhavane nib
acchariyaá¹ƒ tattha tattha pakÄ• sentÄ• bahÅ«jane puÃ±Ã±akamme niyojesuá¹ƒti.

<18> á¹• 21 evaá¹ƒ vidhÄ• pi kapaá¹‡Ä• jinasÄ• sanamhi,

katvÄ• pasÄ• da matha thÅ«lakucelakena.

pÅ«jetva dibbavibhavaá¹ƒ alabhÄ«ti Ã±atvÄ• ,

pÅ«jÄ• parÄ• bhavatha vatthusu tÄ«su sammÄ• ti ||

kapaá¹‡Ä• ya vatthuá¹ƒ tatiyaá¹ƒ.

34. indaguttattherassa vatthumhi ayamÄ• nupubbÄ«kathÄ•

amhÄ• kaá¹ƒ bhagavato parinibbÄ• á¹‡ato orabhÄ• ge jambudÄ«pe kira pÄ• á¹-aliputtaá¹ƒ
tattha dhammÄ• soko nÄ• ma mahiddhiko mahÄ• nubhÄ• vo Ä• á¹‡Ä• cakkavatti rÄ• jÄ• ra
Ä• kÄ• sato heá¹-á¹-hÄ• pathaviyÄ• yojanappamÄ• á¹‡e sakalajambÅ«dÄ«pe tassa Ä• á¹
sakalajambudÄ«pavÄ• sino ca caturÄ• sÄ«ti nagarasahasse rÄ• jÄ• no ca attano attano ba
dhammÄ• sokamahÄ• raÃ±Ã±o upaá¹-á¹-hÄ• naá¹ƒ karonti. tasmiá¹ƒ samaye devaputtana
attano balavÄ• hanaá¹ƒ gahetvÄ• raÃ±Ã±o upaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. dhammÄ• soko
disvÄ• madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• tumhÄ• kaá¹ƒ raá¹-á¹-he bahussutÄ• Ä• gatÄ

atthÄ«ti pucchi. taá¹ƒ sutvÄ• devaputtarÄ• jÄ• atthi deva tasmiá¹ƒ nagare sÄ«hakumbhaka
mahÄ• vihÄ• raá¹ƒ. tattha anekasahassabhikkhÅ« viharanti sÄ«lavantÄ• appicchÄ• santua
tesu sÄ• á¹-á¹-hakathÄ• tipiá¹-akadharo indaguttatthero nÄ• ma tesaá¹ƒ pÄ• mokkho ahosi.
sanarÄ• marÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒvaá¹‡á¹‡eti. guá¹‡avÄ• attano guá¹‡aá¹ƒ
taá¹ƒ sutvÄ• rÄ• jÄ• tuá¹-á¹-hamÄ• naso theraá¹ƒ passitukÄ• mo hutvÄ• samma tvameva
idhÄ• nehÄ«ti Ä• ha. taá¹ƒ sutvÄ• devaputtarÄ• jÄ• attano hatthassabalavÄ• hanÄ• dima
indaguttattherassa santikaá¹ƒ gantvÄ• vanditvÄ• ayya ayyaá¹ƒ dhammÄ• sokamahÄ• rÄ•
therena sÄ• dhÅ«ti sampaá¹-icchite rÄ• jÄ• therena sampaá¹-icchitabhÄ• vaá¹ƒ dhammÄ•
dhammÄ• sokamahÄ• rÄ• jÄ• somanassappatto attano Ä• á¹‡Ä• pavattitaá¹-á¹-hÄ• ne rÄ•
sabbeva therÄ• gamanamaggaá¹ƒ \Be 135/ alaá¹…karontÅ«ti. atha te rÄ• jÄ• no tuá¹-á¹-hap
nagare bheriá¹ƒ carÄ• petvÄ• devaputtanagarato yÄ• va pÄ• á¹-aliputtanagaraá¹ƒ etthanta
paÃ±capaá¹‡á¹‡Ä• sayojanikaá¹ƒ maggaá¹ƒ visamaá¹ƒ samaá¹ƒ karonto devatÄ• naá¹ƒ dib
dhammÄ• sokamahÄ• narindassa evaá¹ƒ sÄ• sanaá¹ƒ pesesuá¹ƒ. bhavantettha.

<1> á¹• 21 indaguttamahÄ• thera, sÄ• mino gamanÄ• ya no.

maggaá¹ƒ alaá¹…karontÅ«ti, mahÄ• rÄ• jena pesitaá¹ƒ ||

<2> á¹• 21 tato te apanetvÄ• na, pÄ• sÄ• á¹‡akaá¹‡á¹-akÄ• dikaá¹ƒ.

visamaá¹ƒ samaá¹ƒ karitvÄ• na, sammajjitvÄ• na sÄ• dhukaá¹ƒ ||

<3> á¹• 21 dhotamuttÄ• samÄ• bhÄ• sÄ• , okiritvÄ• na vÄ• lukÄ• .

ussÄ• pitÄ• tattha tattha, dussatoraá¹‡apantiyo ||

<4> á¹• 21 kaladhotahemarambhÄ• di, nÄ• nÄ• toraá¹‡apantiyo.

tathÄ• pupphamayÄ• neka, toraá¹‡Å«paritoraá¹‡Ä• ||

<5> á¹• 21 tesu tesuca á¹-hÄ• nesu, saá¹…khatÄ• kusumagghikÄ• .

tatheva gandhatelehi, dÄ«pitÄ• dÄ«papantiyo ||

<6> á¹• 21 padumuppalasannÄ«ra, pupphapallava laá¹…katÄ• .

á¹-hapitÄ• ghaá¹-amÄ• lÄ• yo, puá¹‡á¹‡Ä• sogandhavÄ• rihi ||

<7> á¹• 21 nilapÄ«tÄ• disambhinna, patÄ• kÄ• hi dhajehi ca.

maggassa ubhato passe, vanamÄ• si samÄ• kulaá¹ƒ ||

<8> á¹• 21 ketavo uggatÄ• tattha, mandamandasamÄ«raá¹‡Ä• .

avhayantÄ• va sobhanti, brahmoragasurÄ• dayo ||

<9> á¹• 21 nÄ• gacampapunnÄ• ga, ketakÄ«vakulÄ• dihi.

padumuppalÄ• dijalajehi, mÄ• latÄ« kusumÄ• dihi ||

<10> á¹• 21 mÄ• lÄ• dÄ• mehi \Be 136/ nekehi, maggamÄ• si vicittakaá¹ƒ.

pattharitvÄ• pÄ• dapaá¹-e, sittasammattabhÅ«miyaá¹ƒ ||

<11> á¹• 21 lÄ• jÄ• dipaÃ±capupphÄ• ni, vikiriá¹ƒsu manoramaá¹ƒ.

alaá¹…karitvÄ• hattassÄ• , kusumÄ• bharaá¹‡Ä• dihi ||

<12> á¹• 21 maggÄ• laá¹…karaá¹‡atthÄ• ya, á¹-hapitÄ• suá¹ƒ tato tato.

tesu tesu ca á¹-hÄ• nesu, bherimaá¹‡á¸• alamajjhagÄ• ||

<13> á¹• 21 naccanti cÄ• turÄ• nÄ• rÄ«, rasabhÄ• vanirantarÄ• .

kaá¹ƒsavaá¹ƒsÄ• dipaggayha, vajjentÄ• nekatantiyo ||

<14> á¹• 21 gÄ• yanti madhuraá¹ƒ gÄ«taá¹ƒ, gÄ• yantettha layÄ• nvitaá¹ƒ.

maggoso sÄ• dhuvÄ• dehi, bheritantinadehica ||

<15> á¹• 21 karÄ«naá¹ƒ koÃ±canÄ• dehi, hayÄ• naá¹ƒ hesitehi ca.

nekaviá¹-aá¹…kasaá¹…ghehi, so karÄ«hi samÄ• kulo ||

<16> á¹• 21 maggassa ubhato passe, devakaÃ±Ã±Å«pamÄ• subhÄ• .

mÄ• lÄ• kalÄ• pe paggayha, tiá¹-á¹-hanti tuá¹-á¹-hamÄ• nasÄ• ||

<17> á¹• 21 tathÄ• puá¹‡á¹‡aghaá¹-e gayha, padumuppalasaá¹ƒkule,

aá¹-á¹-hamaá¹…galamuggayha, tiá¹-á¹-hanti pamadÄ• tahiá¹ƒ ||

<18> á¹• 21 sÄ«talÅ«dakasampanna, papÄ• hi samalaá¹…katÄ• .

sinÄ• natthaá¹ƒ khatÄ• Ä• suá¹ƒ, pokkharaÃ±Ã±o tahiá¹ƒtahiá¹ƒ ||

<19> á¹• 21 tahiá¹ƒtahiá¹ƒkatÄ• Ä• suá¹ƒ, dÄ• nasÄ• lÄ• manoramÄ• .

nicitÄ• sumanekÄ• ni, dÄ• nopakaraá¹‡Ä• tahiá¹ƒ ||

<20> á¹• 21 evaá¹ƒ nekavidhÄ• pÅ«jÄ• , amhehi paá¹-ipÄ• ditÄ• .

á¹-hapetvÄ• na mahÄ• gaá¹…gaá¹ƒ, taá¹ƒ jÄ• nÄ• tu mahÄ«patÄ«ti ||

taá¹ƒ sutvÄ• asokamahÄ• rÄ• jÄ• gaá¹…gaá¹ƒ alaá¹…karothÄ• ti soá¸·asayakkhe pesesi,
gantvÄ• attano \Be 137/ Ä• nubhÄ• vena gaá¹…gÄ• ya anto tigÄ• vutaá¹-á¹-hÄ• ne udukkh
á¹-hapetvÄ• thambhe ussÄ• petvÄ• tulÄ• saá¹ƒghÄ• á¹-e datvÄ• himavantato rattacandan
santharitvÄ• anekehi pÅ«jÄ• vidhÄ• nehi alaá¹…karitvÄ• raÃ±Ã±o evaá¹ƒ sÄ• sanaá¹ƒ pes

<21> á¹• 21 yamatthÄ• ya mayaá¹ƒ sabbe, mahÄ• rÄ• jena pesitÄ• .

amhehi dÄ• ni taá¹ƒ sabbaá¹ƒ, katameva suá¹‡otha taá¹ƒ ||

<22> á¹• 21 gÄ• vutattayagambhÄ«raá¹ƒ, gaá¹…gaá¹ƒ yojanavitthataá¹ƒ.

thambhe patiá¹-á¹-hapetvÄ• na, anagghaá¹ƒ rattacandanaá¹ƒ ||

<23> á¹• 21 himavantato haritvÄ• na, setuá¹ƒ tattha sumÄ• pitaá¹ƒ.

toraá¹‡Ä• ca ubho passe, ratanehi sunimmitÄ• ||

<24> á¹• 21 puá¹‡á¹‡akumbhaddhajÄ• ceva, padÄ«pÄ• valiyo tathÄ• .

ubho passesu ratanÄ• ni, mÄ• petvÄ• lambanÄ• nica ||

<25> á¹• 21 suvaá¹‡á¹‡amaá¹‡imuttÄ• di, dÄ• mehi samalaá¹…katÄ• .

vÄ• lukatthÄ• ya okiá¹‡á¹‡Ä• , dhotamuttÄ• pabhassarÄ• ||

<26> á¹• 21 tesu tesu ca á¹-hÄ• nesu, á¹-hapitÄ• suá¹ƒ mahÄ• maá¹‡Ä«.

nÄ• nÄ• rÄ• gavitÄ• nehi, sobhitÄ• setuno pari ||

<27> á¹• 21 olambitÄ• suá¹ƒ tattheva, dibbÄ• dikusumÄ• dayo.

niá¹-á¹-hitaá¹ƒ idha kÄ• tabba, yuttaá¹ƒ pÅ«jÄ• vidhiá¹ƒtu no.

devotaá¹ƒ paá¹-ijÄ• nÄ• tu, iti vatvÄ• na pesayuá¹ƒti ||

tampi sutvÄ• asoko mahÄ• rÄ• jÄ• tumheva theraá¹ƒ idhÄ• nethÄ• ti tesaá¹ƒyeva sÄ• sar
sÄ• dhÅ«ti indaguttattherassa santikaá¹ƒ gantvÄ• vanditvÄ• bhante pÄ• á¹-aliputtanagaras
Ä• haá¹ƒsu, tato thero saá¹-á¹-hisahassamattehi \Be 138/ bhikkhusaá¹…ghehi parivuto
paÃ±capaá¹‡á¹‡Ä• sayojanamaggaá¹ƒ paá¹-ipajji. athÄ• paraá¹ƒ devaputtanagaravÄ• sino
anekavidhamÄ• lÄ• gandhavÄ• sacuá¹‡á¹‡addhajapatÄ• kÄ• dÄ«hi anekehi tÄ• lÄ• vacare
agamaá¹ƒsu. atha thero mahantena pÅ«jÄ• vidhÄ• nena jambudÄ«pavÄ• sÄ«hi pÅ«jiyamÄ
gaá¹…gÄ• ya setuá¹ƒ patvÄ• tattha mahantaá¹ƒ pÅ«jÄ• vidhÄ• naá¹ƒ olokento evaá¹ƒ cinte
pÅ«jÄ• vidhÄ• naá¹ƒ idÄ• ni jambudÄ«pe nÄ• Ã±Ã±assa hoti, mayhamevetaá¹ƒ kataá¹ƒ. ah
evaá¹ƒ seyyassa seyyohamasmÄ«ti mÄ• naá¹ƒ uppÄ• detvÄ• aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá
taá¹ƒ mÄ• nenupatthaddhacetasÄ• á¹-hitaá¹ƒ dibbacakkhunÄ• disvÄ• upasaá¹…kamitvÄ•
evamÄ• ha. tasmÄ• .

<28> á¹• 21 mÄ• mÄ• nassa vasÄ« hotha, mÄ• no bhante vasaá¹ƒgataá¹ƒ {mÄ• naá¹ƒbha

anatthado sadÄ• hoti, pÄ• tetvÄ• na bhavÄ• vaá¹-e ||

<29> á¹• 21 mÄ• no palÄ• lito satto, taá¹‡hÄ• paá¹-ighasaá¹…gato.

makkaá¹-oragasoá¹‡Ä• di, hutvÄ• jÄ• yati jÄ• tisu ||

<30> á¹• 21 mÄ• mÄ• naá¹ƒ sÄ• mi pÅ«rehi, attÄ• naá¹ƒ parisodhaya.

aparisuddhÄ• sayo bhikkhu, dÄ• yakaá¹ƒ na paritosati ||

<31> á¹• 21 dadantÄ• naá¹ƒ sarantÄ• naá¹ƒ, pÅ«jentÄ• naá¹ƒ sace tuvaá¹ƒ.

mahapphalaá¹ƒ mahÄ• bhÅ«tiá¹ƒ, kÄ• mattha hotha nibbaá¹‡Ä• ti {nimmanÄ• itikattaci} ||

taá¹ƒ sutvÄ• thero saá¹ƒsÄ• re nibbindo tattheva á¹-hito tilakkhaá¹‡aá¹ƒ paá¹-á¹-hapetvÄ• sammasanto sahapaá¹-i sambhidÄ• hi arahattaá¹ƒ patvÄ• va nikkhami. tato dhammÄ• soka balavÄ• hanaparivuto mahantena pÅ«jÄ• vidhÄ• nena paá¹-imaggaá¹ƒ Ä• gamma vanditvÄ pÅ«jÄ• sakkÄ• raá¹ƒ kurumÄ• no mahÄ• bhikkhusaá¹…ghena saddhiá¹ƒ theraá¹ƒ attano na dhammakathaá¹ƒ sutvÄ• pasannamÄ• naso paÃ±casÄ«le patiá¹-á¹-hÄ• ya mahantaá¹ƒ vih sahÄ• gatÄ• naá¹ƒ saá¹-á¹-hisahassÄ• naá¹ƒ bhikkhÅ«naá¹ƒ catupaccayehi upaá¹-á¹-hÄ• n sÄ• á¹-á¹-hakathaá¹ƒ piá¹-akattayaá¹ƒ pakÄ• sento tasmiá¹ƒ ciraá¹ƒ vasitvÄ• tattheva parin sapariso tassa sarÄ«ranikkhepaá¹ƒ kÄ• retvÄ• dhÄ• tuyo gahetvÄ• mahantaá¹ƒ cetiyaá¹ƒ

<32> á¹• 21 purÄ• tanÄ• naá¹ƒ bhuvi puÃ±Ã±akamminaá¹ƒ,

guá¹‡Ä• nubhÄ• vena mahenti evaá¹ƒ.

sadevakÄ• naá¹ƒ manasÄ«karontÄ• ,

puÃ±Ã±aá¹ƒ karothÄ• yatane sadÄ• darÄ• ti ||

indaguttattherassa vatthuá¹ƒ catutthaá¹ƒ.

35. sÄ• khamÄ• lapÅ«jikÄ• ya vatthumhi ayamÄ• nupubbÄ«kathÄ•

amhÄ• kaá¹ƒ bhagavÄ• dasapÄ• ramiyo pÅ«retvÄ• anukkamena tusitabhavane nibbatto d sakkarÄ• jakule paá¹-isandhiá¹ƒ gahetvÄ• mÄ• tukucchito nikkhanto anukkamena paramÄ• paá¹-á¹-hÄ• ya paÃ±cacattÄ• lÄ«sasaá¹ƒvaccharÄ• ni á¹-hatvÄ• caturÄ• sÄ«tidhammakkha gaá¹‡anapathamatÄ«te satte bhavakantÄ• rato santÄ• retvÄ• sabbabuddhakiccÄ• ni niá¹-á upavattane mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• na mantare uttarasÄ«sakaá¹ƒ paÃ±Ã± vesÄ• khapuá¹‡á¹‡adivase dakkhiá¹‡ena passena sato sampajÄ• no anuá¹-á¹-hÄ• naseyyÄ bhikkhÅ« ovaditvÄ• balavapaccÅ«-sa \Be 140/ samaye mahÄ• pathaviá¹ƒkampento anupÄ parinibbÄ• yi, nibbute pana bhagavati lokanÄ• the Ä• nandatthero mallarÄ• jÅ«naá¹ƒ etaá¹ƒ tato kosinÄ• rakÄ• ca devabrahmÄ• dayo ca sannipatitvÄ• naccagÄ«tavÄ• ditehi mÄ• lÄ• garukarontÄ• mÄ• nentÄ• pÅ«jentÄ• celavitÄ• nÄ• dayo karontÄ• bhagavato sarÄ«raá¹ƒ makuá¹-abandhanaá¹ƒ nÄ• ma mallÄ• naá¹ƒ cetiyaá¹ƒ, tattha netvÄ• cakkavattissa sarÄ«ra veá¹-hetvÄ• tato vihatena kappÄ• sena veá¹-hetvÄ• ti evaá¹ƒ paÃ±cadussayugasatehi veá¹

teladoá¹‡iyÄ• pakkhipitvÄ• aÃ±Ã±issÄ• ya Ä• yasÄ• ya doá¹‡iyÄ• paá¹-ikujjitvÄ• sabbag
karitvÄ• bhagavato sarÄ«raá¹ƒ citakaá¹ƒ Ä• ropesuá¹ƒ. atha mahÄ• kassapattherena bhag
devatÄ• nubhÄ• vena citako samantÄ• ekappahÄ• reneva pajjali. bhagavato pana sarÄ«re
sumanamakuá¸·asadisÄ• dhÄ• tuyo avasissiá¹ƒsu. tasmiá¹ƒ kira samaye kosalaraÃ±Ã±o ja
gÄ• mavÄ• sikÄ• itthÄ« bhagavati parinibbute sÄ• dhukÄ«á¸·haá¹ƒ Ä• gacchamÄ• nÄ• an
uppannavÄ• tarogena upaddutÄ• sÄ• dhukÄ«á¸·haá¹ƒ sampÄ• puá¹‡ituá¹ƒ asakkontÄ« sa
bhagavato dhÄ• tusarÄ«re tÄ«á¹‡i sÄ• khapupphÄ• ni pÅ«jetvÄ• pasannamÄ• nasÄ• paÃ
gatÄ• tÄ• ya eva rattiyÄ• majjhimayÄ• me kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane tiá¹ƒsay
nibbatti. tassÄ• pubbakammapakÄ• sanatthaá¹ƒ cakkamattÄ• ni sÄ• khapupphÄ• ni tatta ta
sabbaá¹ƒ vimÄ• naá¹ƒ ekobhÄ• sÄ« {ekobhÄ• si tato itisabbattha} ahosi. tato sugandhakara
ahosi, sÄ• pana attano sobhaggappattaá¹ƒ attabhÄ• vaÃ±ca vimÄ• nasampadaÃ±ca pariv
vimhitamÄ• nasÄ• pubbe katena {pubbekissame. pubbekatename iticakatthaci} \Be 141/ ke
yaá¹ƒ laddhÄ• ti olokantÄ« bhagavato dhÄ• tusarÄ«rasmiá¹ƒ pÅ«jitÄ• ni tÄ«á¹‡i sÄ• khapup
pasannamÄ• nasÄ• mahÄ• cakkappamÄ• á¹‡aá¹ƒ sÄ• khamÄ• laá¹ƒ hatthena dhÄ• rentÄ«
tadÄ• tattha sannipatitÄ• manussÄ• tassÄ• rÅ«pasampadaÃ±ca hatte mahantaá¹ƒ sÄ• k
vimhitamÄ• nasÄ• amma tvaá¹ƒ kattha vÄ• sikÄ• . kattha panimaá¹ƒ pupphaá¹ƒ paá¹-iladd
sutvÄ• devadhÄ«tÄ• attanÄ• bhagavato dhÄ• tusarÄ«rassa pÅ«jitasÄ• khamÄ• lattayÄ• n
paá¹-iladdhasampattiyo ca dibbavimÄ• naÃ±ca pubbe matakalevaraá¹ƒ cÄ• ti sabbaá¹ƒ tesa
dhammadesanÄ• vasÄ• ne Ä• ha.

<1> á¹• 21 samÄ• gatÄ• bhavantÄ• bho, passantu mama sampadaá¹ƒ.

katamappena kÄ• rena, sammÄ• sambuddhadhÄ• tuyÄ• ||

<2> á¹• 21 sÄ• khamÄ• lÄ• ni tÄ«á¹‡eva, hÄ«yyohaá¹ƒ munidhÄ• tuyÄ• .

pÅ«jayitvÄ• na santuá¹-á¹-hÄ• , nivattÄ• tÄ• ya rattiyÄ• ||

<3> á¹• 21 marantÄ« kharavÄ• tena, tamahaá¹ƒ sucaritaá¹ƒ sariá¹ƒ.

tenÄ• haá¹ƒ puÃ±Ã±akammena, tÄ• vatiá¹ƒsÅ«pagÄ• ahuá¹ƒ ||

<4> á¹• 21 tattha me Ä• si pÄ• sÄ• do, tiá¹ƒsayojanamuggato.

kÅ«á¹-Ä• gÄ• ravarÄ• kiá¹‡á¹‡o, sÄ• khamÄ• lÄ• ti {sÄ• dhamÄ• lo itipikatthaci}, vissuto ||

<5> á¹• 21 yathÄ• sabbasugandhehi, karaá¹‡á¸• aá¹ƒ paribhÄ• vitaá¹ƒ.

tathÄ• dibbasugandhehi, gandhitaá¹ƒ bhavanaá¹ƒ mama ||

<6> á¹• 21 cakkamattÄ• sÄ• khapupphÄ• , tattha tatthÅ«palambare {tatavatthupalabbare i

dibbagandhÄ• pavÄ• yanti, madhubbabhanisevitÄ• ||

<7> á¹• 21 bhassanti ekapupphasmÄ• , tumbamattÄ• hi reá¹‡avo.

tehi piÃ±jaritÄ• devÄ• , kÄ«á¸·anti ca lalantica ||

<8> á¹• 21 pÄ«á¸·andhitvÄ• na \Be 142/ mÄ• lÄ• dhayÄ• , sudibbÄ• bharaá¹‡Ä• nica.

sahaccharÄ• devaputtÄ• , naccagÄ«tÄ• dibyÄ• vaá¹-Ä• ||

<9> á¹• 21 passathemaá¹ƒ bhujaá¹…gÄ• bho, sattÄ• mohena pÄ• rutÄ• .

hÄ«yyo mataá¹ƒ paviddhaá¹ƒ me, pÅ«tibhÅ«taá¹ƒ kalevaraá¹ƒ ||

<10> á¹• 21 puá¸·avehi samÄ• kiá¹‡á¹‡aá¹ƒ, makkhikÄ• gaá¹‡akÄ«á¸·itaá¹ƒ.

kÄ• kasoá¹‡Ä• disattÄ• na, mÄ• hÄ• raá¹ƒ kuá¹‡apÄ• layaá¹ƒ ||

<11> á¹• 21 patthenti purisÄ• pubbe, anekopÄ• yanena taá¹ƒ.

daá¹-á¹-humpidÄ• ni nicchanti, taá¹‡hÄ• yaÃ±Ã±Ä• á¹‡atÄ• aho ||

<12> á¹• 21 lokapajjotakassÄ• haá¹ƒ, vimalassa yasassino.

dhÄ• tuá¹ƒ hÄ«yyo mahiá¹ƒ sammÄ• , ajja sagge patiá¹-á¹-hitÄ• ||

<13> á¹• 21 hitvÄ• ne tÄ• disaá¹ƒ kÄ• yaá¹ƒ, laddhaá¹ƒdÄ• ni mamedisaá¹ƒ.

dibbattabhÄ• vaá¹ƒ sobhÄ• hi, bhÄ• samÄ• na mudikkhatha ||

<14> á¹• 21 bhÄ• samÄ• nÄ• ya me vÄ• caá¹ƒ, suá¹‡othettha samÄ• gatÄ• .

natthevÄ• katapuÃ±Ã±assa, aá¹‡umattaá¹ƒ bhave sukhaá¹ƒ ||

<15> á¹• 21 bindumattampi yo puÃ±Ã±a, bÄ«jaá¹ƒ ropeti sÄ• sane.

na hÄ• natthaphalaá¹ƒ {nahapanantaphalaá¹ƒ itipikatthaci} hoti, yÄ• va nibbÄ• á¹‡apattiyÄ•

evaá¹ƒ sÄ• devatÄ• attanÄ• paá¹-iladdhadibbavibhavaá¹ƒ dassetvÄ• janakÄ• yaá¹ƒ ova
jinadhÄ• tuá¹ƒ pÅ«jetvÄ• manussÄ• naá¹ƒ passantÄ• naá¹ƒyeva saddhiá¹ƒ vimÄ• nena de
disvÄ• mahÄ• jano dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• devalokaá¹ƒ pÅ«resÄ«ti.

<16> á¹• 21 evaÃ±hi \Be 143/ sÄ• pupphamattena dhÄ• tuá¹ƒ,

pÅ«jetva devesu alattha bhÅ«tiá¹ƒ.

tumhepi bhonto tidivesu sÄ• taá¹ƒ,

kÄ• mattha ce kattha puÃ±Ã±Ä• ni sÄ• dhuá¹ƒti ||

sÄ• khamÄ• lapÅ«jikÄ• ya vatthuá¹ƒ paÃ±camaá¹ƒ.

36. moriyabrahmaá¹‡assa vatthumhi ayamÄ• nupubbÄ«kathÄ•

amhÄ• kaá¹ƒ bhagavati parinibbute magadharaá¹-á¹-he macalaá¹ƒ nÄ• ma mahÄ• gÄ• ma
brÄ• hmaá¹‡o paá¹-ivasati saddho pasanno, tassa senÄ• nÄ• me kÄ• bhariyÄ• atthi. sÄ• p
ratanattayesu. te ubhopi samaggÄ• sammodamÄ• nÄ• bhikkhusaá¹…ghaá¹ƒ nimantetvÄ•
cÄ«varÄ• dicatupaccayehi upaá¹-á¹-hahantÄ• sÄ«laá¹ƒ rakkhantÄ• uposathakammaá¹ƒ ka
vÄ«tinÄ• menti. athassa gehe vibhavaá¹ƒ yebhuyyena dÄ• nÄ• dÄ«su parikkhayamagamÄ•
gehe dhanaá¹ƒ parikkhÄ«á¹‡aá¹ƒ. kathaá¹ƒ dÄ• naá¹ƒ pavatteyyÄ• mÄ• ti brÄ• hmaá¹‡ass
mÄ• bhadde cintesi. yenakenaci upÄ• yena dÄ• naá¹ƒ patiá¹-á¹-hapessÄ• mÄ• ti vatvÄ• ta
saussÄ• hataá¹ƒ pakÄ• sonto Ä• ha.

<1> á¹• 21 jÄ• namÄ• no hi lokasmiá¹ƒ, dÄ• nassedaá¹ƒ phalaá¹ƒ iti.

na dajjÄ• ko susÄ«lesu, appampi divasampati ||

<2> á¹• 21 saggalokanidÄ• nÄ• ni, dÄ• nÄ• ni matimÄ• idha.

kohinÄ• ma naro loke, na dadeyya hite ratoti ||

evaÃ±ca pana vatvÄ• bhadde vanaá¹ƒ pavisitvÄ• anekavidhÄ• ni paá¹‡á¹‡Ä• ni ca phalÄ•

Ä• haritvÄ• vikkiá¹‡itvÄ• pi dÄ• naá¹ƒ na upacchindissÄ• mÄ• ti \Be 144/ vatvÄ• tato paá¹-
paá¹‡á¹‡Ä• ni ca phalÄ• ni ca Ä• haritvÄ• vikkiá¹‡itvÄ• dÄ• naá¹ƒ dento paá¹-ivasati. athe
vanaá¹ƒ paviá¹-á¹-ho paá¹‡á¹‡ehi ca phalehi ca pacchiá¹ƒ pÅ«retvÄ• sÄ«senÄ• dÄ• ya ge
pupphaphalapallavehi vinataá¹ƒ nekatarugaá¹‡anicitaá¹ƒ sammattÄ• nekacÄ• takacatuppa
vippakiá¹‡á¹‡Ä• nantapupphapattakiÃ±jakkhacchannavÄ• á¸·ukÄ• talaá¹ƒ sandamÄ• nasÄ«
akaddamÄ• ninnasupatittehi sundaraá¹ƒ kandaraá¹ƒ disvÄ• pacchiá¹ƒ tÄ«re á¹-hapetvÄ• c
tasmiá¹ƒ khaá¹‡e tattha ekasmiá¹ƒ rukkhe adhivattho devaputto taá¹ƒ tattha nahÄ• yantaá¹
kalyÄ• á¹‡ajjhÄ• sayo vÄ• udÄ• hu pÄ• pajjhÄ• sayo sattoti dibbacakkhunÄ• upadhÄ• ran
duggatopi hutvÄ• attano dÄ• nappaveá¹‡iyÄ• upacchijjanabhayena vanaá¹ƒ gantvÄ• paá¹
Ä• haritvÄ• dukkhena kasirena jÄ«vikaá¹ƒ kappento dÄ• nadhammaá¹ƒ na upacchindatÄ«t
paá¹-icca pacchiyaá¹ƒ á¹-hapitapaá¹‡á¹‡Ä• ni ca phalÄ• ni ca sabbÄ• ni suvaá¹‡á¹‡Ä• ni ho
athassÄ• nubhÄ• vena sabbaá¹ƒ suvaá¹‡á¹‡aá¹ƒ ahobhi, atha so suvaá¹‡á¹‡apuá¹‡á¹‡apa
suvaá¹‡á¹‡arÄ• simatthake sabbakÄ• madadaá¹ƒ mahantaá¹ƒ maá¹‡iratanaá¹ƒ á¹-hapetvÄ
aá¹-á¹-hÄ• si, tato brÄ• hmaá¹‡o nahÄ• tvÄ• uttiá¹‡á¹‡o pacchiyaá¹ƒ sampuá¹‡á¹‡asuvaá¹
sambhinnavijjotamÄ• namaá¹‡iratanaá¹ƒ disvÄ• kimetaá¹ƒti Ä• saá¹…kitaparisaá¹…kito pa
hatthaá¹ƒ pasÄ• retuá¹ƒ avisahanto aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• devaputto dissamÄ• nasarÄ
tvaá¹ƒ bhÄ• yi brÄ• hmaá¹‡a. mayÄ• etÄ• ni nimmitÄ• ni, gahetvÄ• gacchÄ• hÄ«ti Ä• ha,
kathaá¹ƒ sutvÄ• ayaá¹ƒ devaputto imaá¹ƒ mayÄ• nimmitaá¹ƒ, gahetvÄ• gacchÄ• ti vadati.
Ä• nubhÄ• vena deti, udÄ• hu mayÄ• katapuÃ±Ã±enÄ• ti pucchissÄ• mi taá¹ƒti paÃ±jalikov
Ä• ha.

<3> á¹• 21 pucchÄ• mi \Be 145/ paÃ±jalÄ« dÄ• ni, devaputta mahiddhika.

dadÄ• si me suvaá¹‡á¹‡aÃ±ca, kÄ• madaá¹ƒ maá¹‡imuttamaá¹ƒ ||

<4> á¹• 21 nÄ• pi ko no tuvaá¹ƒ Ã±Ä• ti,

na mitto nopakÄ• rako.

kiá¹ƒ tvaá¹ƒ atthavasaá¹ƒ disvÄ• ,

mama dajjÄ• simaá¹ƒ dhanaá¹ƒ ||

<5> á¹• 21 kena tapena sÄ«lena, kenÄ• cÄ• raguá¹‡ena ca.

yena dajjÄ• si me deva, kiá¹ƒ me sucaritaá¹ƒ citaá¹ƒ ||

<6> á¹• 21 kinnu purÄ• tanaá¹ƒ kammaá¹ƒ, kena kammena dassasi.

athavÄ• taviddhiyÄ• desi, taá¹ƒ me akkhÄ• hi pucchitoti ||

tato devaputto na kho panÄ• haá¹ƒ brÄ• hmaá¹‡a devoti paresaá¹ƒ kiÃ±ci dÄ• tuá¹ƒ sakko
katasucaritÄ• nubhÄ• vena nibbattatÄ«ti vatvÄ• dibbacakkhunÄ• tassa pubbakammaá¹ƒ d

<7> á¹• 21 kassape lokapajjote, sambuddhe parinibbute.

sabbattha patthaá¹-aá¹ƒ Ä• si, tassa buddhassa sÄ• sanaá¹ƒ ||

<8> á¹• 21 tadÄ• paccantime gÄ• me, tvamÄ• si kuladÄ• rako.

saddho Ä• si pasanno ca, dÄ• yako kusale rato ||

<9> á¹• 21 tadÄ• pabbajito eko, gacchanto antarÄ• pathe.

corehi anubaddhosi, acchinnapattacÄ«varo ||

<10> á¹• 21 sÄ• khÄ• bhaá¹…gaá¹ƒ nivÄ• setvÄ• , pÄ• rupitvÄ• tatheva taá¹ƒ.

antogÄ• maá¹ƒ paviá¹-á¹-hosi, esamÄ• no pilotike ||

<11> á¹• 21 tato tvaá¹ƒ caramÄ• naá¹ƒ taá¹ƒ, disvÄ• kampitamÄ• naso.

vatthayugaá¹ƒ adÄ• si tvaá¹ƒ, saddahaá¹ƒ dÄ• nato phalaá¹ƒ ||

<12> á¹• 21 patthodanena \Be 146/ taá¹ƒ bhikkhuá¹ƒ, parivisitvÄ• yathÄ• balaá¹ƒ.

pesesi abhivÄ• detvÄ• , saddhÄ• ya suddhamÄ• naso ||

<13> á¹• 21 imaá¹ƒ tvaá¹ƒ akarÄ« puÃ±Ã±aá¹ƒ, tuyhetaá¹ƒ caritaá¹ƒ imaá¹ƒ.

tassa te puÃ±Ã±akammassa, amukhyaphala mÄ«disaá¹ƒti ||

evaÃ±ca pana vatvÄ• idaá¹ƒ te brÄ• hmaá¹‡a dhanaá¹ƒ rÄ• jÄ• dÄ«hi mayÄ• anÄ• haraá
aparisaá¹…kanto gahetvÄ• yathÄ• dhippÄ• yaá¹ƒ karohi, imaá¹ƒ kho pana maá¹‡iratanaá¹
tenÄ• pi Ä• nubhÄ• vena tava dÄ• naá¹ƒ anupacchindanto puttadÄ• rÄ• dayo posehÄ«ti an
brÄ• hmaá¹‡o tena vuttaniyÄ• meneva bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ dadanto sÄ

aparabhÄ• ge tato cuto devaloke nibbattÄ«ti.

<14> á¹• 21 evaá¹ƒ nihÄ«nÄ• pÄ« dhanena santo,

dÄ• nanvayaá¹ƒ neva pariccajanti.

tasmÄ• hi bhonto sati deyyadhamme,

mÄ• kattha dÄ• nesu pamÄ• dabhÄ• vaá¹ƒti ||

moriyabrÄ• hmaá¹‡assa vatthuá¹ƒ chaá¹-á¹-hamaá¹ƒ.

37. puttavatthumhi ayamÄ• nupubbÄ«kathÄ•

ekasmiá¹ƒ kira samaye laá¹…kÄ• dÄ«pavÄ• sino saá¹-á¹-himattÄ• bhikkhÅ« jayamahÄ• b
mantetvÄ• mahÄ• titthena nÄ• vaá¹ƒ Ä• ruyha jambudÄ«paá¹ƒ patvÄ• tÄ• malittipaá¹-á¹-h
itikatthaci} otaritvÄ• anukkamena pÄ• á¹-aliputtanagaraá¹ƒ pÄ• puá¹‡iá¹ƒsu. atha tasmiá¹ƒ
piá¹‡á¸• Ä• ya carante te bhikkhÅ« eko duggatamanusso disvÄ• cirena {cirenÄ• haá¹ƒdiá¹-
diá¹-á¹-hÄ• buddhaputtÄ• ti somanasso bhariyaá¹ƒ pakkositvÄ• bhadde imesaá¹ƒ ayyÄ• n
pubbe no akatapuÃ±Ã±attÄ• idÄ• ni duggatÄ• jÄ• tÄ• , imesu puÃ±Ã±akkhettesu bÄ«jaá¹ƒ
evameva bhavissÄ• mÄ• ti vatvÄ• kiá¹ƒ me gehe deyyadhammaá¹ƒ atthÄ«ti pucchi. sÄ• t
ayyÄ• naá¹ƒ kiÃ±ci dÄ• tabbaá¹ƒ na passÄ• mi. api ca mama puttaá¹ƒ mÄ• retvÄ• dÄ• naá
tassÄ• kathaá¹ƒ sutvÄ• bhadde puttaá¹ƒ mÄ• retvÄ• kiá¹ƒ dÄ• naá¹ƒ demÄ• ti Ä• ha. tÄ•
na jÄ• nÄ• si, putte no mate sandiá¹-á¹-hasambhattÄ• Ã±Ä• timittasuhajjÄ• ca amhÄ• kaá
kiÃ±ci paá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• Ä• gacchanti. mayaá¹ƒ tena paá¹‡á¹‡Ä• kÄ• rena d
upÄ• sako sÄ• dhu tathÄ• karohÄ«ti mÄ• tuyÄ• eva bhÄ• ramakÄ• si, sÄ• puttaá¹ƒ mÄ• r
hi.

<1> á¹• 21 kicchÄ• laddhaá¹ƒ piyaá¹ƒ puttaá¹ƒ, ammammÄ• ti piyaá¹ƒ vadaá¹ƒ.

sunÄ«lanettaá¹ƒ subhamuá¹ƒ, ko pakkamitumicchati ||

<2> á¹• 21 mÄ• tarÄ• mÄ• riyantopi, mÄ• tarameva rodati.

mÄ• retuá¹ƒ taá¹ƒ na sakkomi, hadayaá¹ƒ me pavedhatÄ«ti ||

evaÃ±ca pana vatvÄ• ahaá¹ƒ sÄ• mi na sakkomi puttaá¹ƒ mÄ• retuá¹ƒ. tvaá¹ƒ mÄ• rehÄ«t
pesesi. atha sopi taá¹ƒ mÄ• retu masakkonto evamÄ• ha. vuttaÃ±hi.

<3> á¹• 21 tÄ• yanti pituno dukkhaá¹ƒ, puttÄ• puttÄ• ti kittitÄ• .

pitu dukkhaá¹ƒ sukhaá¹ƒ puttÄ• , dÄ• yÄ• dÄ• honti sabbadÄ• ||

<4> á¹• 21 tasmÄ• \Be 148/ me sadisaá¹ƒ puttaá¹ƒ, pillakaá¹ƒ maÃ±jubhÄ• sanaá¹ƒ.

na sakkomi ahaá¹ƒ bhadde, jÄ«vitÄ• taá¹ƒ viyojituá¹ƒ ||

<5> á¹• 21 ayasaÃ±ca akittiÃ±ca, pappoti puttaghÄ• tako.

pÄ• á¹‡Ä• tipÄ• takammampi, kÄ• maá¹ƒ so phusate naroti ||

evaÃ±ca pana vatvÄ• so tvameva tava puttaá¹ƒ mÄ• rehÄ«ti pesesi, evaá¹ƒ tena vutte put
mÄ• rapÄ• á¹‡Å«pÄ• yaá¹ƒ pariyesantÄ• evamÄ• haá¹ƒsu, amhe panimaá¹ƒ mÄ• retuá¹ƒ
mahanto vammiko atthi, tasmiá¹ƒ eko nÄ• garÄ• jÄ• paá¹-ivasati. kumÄ• raá¹ƒ tattha peses
á¸• asitvÄ• mÄ• ressatÄ«ti. iccete eso kho upÄ• yo evÄ• ti cintetvÄ• kumÄ• raá¹ƒ pakkosit
valivalayÄ• dÄ«hi maá¹‡á¸• etvÄ• tassa hatthe geá¹‡á¸• uá¹ƒ {teá¹‡á¸• uá¹ƒ itisabbattha} á
pacchÄ• gehe vammikasamÄ«paá¹ƒ gantvÄ• kÄ«á¸·Ä• ti pesesuá¹ƒ. tato dÄ• rako gantvÄ
vammikabile geá¹‡á¸• ukaá¹ƒ pÄ• tesi. atha so geá¹‡á¸• ukaá¹ƒ gaá¹‡hissÄ• mÄ«ti vammik
tato sappo kujjhitvÄ• susÅ«tisaddaá¹ƒ karonto mahantaá¹ƒ phaá¹‡aá¹ƒ katvÄ• bilato sÄ«s
olokento aá¹-á¹-hÄ• si kumÄ• rassa hatthato parigalitapÄ• saá¹ƒviya. athassa kumÄ• ro kiÃ
gÄ«vaá¹ƒ daá¸·haá¹ƒ gaá¹‡hi. athassa mÄ• tÄ• pitunnaá¹ƒ saddhÄ• balena nÄ• garÄ• jÄ•
aá¹-á¹-haá¹ƒsaá¹ƒ icchÄ• dÄ• yakaá¹ƒ kaá¹‡á¹-hamaá¹‡iratanaá¹ƒ pÄ• tesi. kumÄ• rassa m
nissÄ• ya á¹-hitÄ• tassa kiriyaá¹ƒ olokento taá¹ƒ maá¹‡iratanaá¹ƒ disvÄ• sÄ«ghaá¹ƒ gantv
hatthato maá¹‡iratanaá¹ƒ gaá¹‡hiá¹ƒsu. tato te taá¹ƒ maá¹‡iratanaá¹ƒ parisuddhÄ• sane á¹-
katvÄ• amhÄ• kaá¹ƒ idaÃ±cidaÃ±ca dethÄ• ti abbhukkiriá¹ƒsu. atha te maá¹‡iratanÄ• nubh
mahantaá¹ƒ maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• vitÄ• nÄ• dinÄ• maá¹‡á¸• apaá¹ƒ \Be 149/ alaá¹.
Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• te saá¹-á¹-himatte bhikkhÅ« nisÄ«dÄ• petvÄ• mahÄ• dÄ• n
maá¹‡iratanÄ• nubhÄ• vaá¹ƒ sutvÄ• sannipatiá¹ƒsu. atha te tesaá¹ƒ majjhe attano saddhÄ
lÄ• bhaá¹ƒ pakÄ• setvÄ• imaÃ±hi dÄ• natthÄ• yeva pariccajjÄ• mÄ• ti ekasmiá¹ƒ á¹-hÄ• ne
tenÄ• nubhÄ• vena yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ dadantÄ• sÄ«laá¹ƒ rakkhantÄ• Ä• yupariyo

<6> á¹• 21 chetvÄ• na pemaá¹ƒ api atrajesu,

dadanti dÄ• naá¹ƒ idha mÄ• nusevaá¹ƒ.

na dadÄ• ti ko nÄ• ma naro samiddho,

dÄ• naÃ±hi dÄ• nassa phalaá¹ƒ sarantoti ||

puttavatthuá¹ƒ sattamaá¹ƒ.

38. tebhÄ• tikamadhuvÄ• á¹‡ijakÄ• naá¹ƒ vatthumhi ayamÄ• nupubbÄ«kathÄ•

atÄ«te kira bÄ• rÄ• á¹‡asiyaá¹ƒ te bhÄ• tikÄ• ekato hutvÄ• madhuá¹ƒ vikkiá¹‡antÄ• putta
eko paccantaá¹ƒ gantvÄ• malayavÄ• sÄ«naá¹ƒ {malavÄ• sÄ«naá¹ƒ itipikatthaci} hatthato m
{vakkiá¹‡itvÄ• itisabbattha} gaá¹‡hÄ• ti, eko gahitagahitamadhuá¹ƒ nagaraá¹ƒ Ä• harati. ek
Ä• haá¹-Ä• haá¹-amadhÅ«ni bÄ• rÄ• á¹‡asiyaá¹ƒ nisÄ«ditvÄ• vikkiá¹‡Ä• ti. tasmiá¹ƒ samay
paccekabuddho vaá¹‡arogenÄ• turo ahosi. athaÃ±Ã±ataro paccekabuddho tassa madhunÄ
Ã±atvÄ• gandhamÄ• danapabbateyeva á¹-hito \Be 150/ cÄ«varaá¹ƒ pÄ• rupitvÄ• Ä• kÄ• s
otaritvÄ• kattha madhuá¹ƒ labhÄ• mÄ«ti {labbhati itisabbattha} olokento aá¹-á¹-hÄ• sÄ«, tad
bhatiá¹ƒ katvÄ• jÄ«vamÄ• nÄ• ekÄ• ceá¹-ikÄ• ghaá¹-amÄ• dÄ• ya udakatthaá¹ƒ titthaá¹ƒ
ghaá¹-aá¹ƒ á¹-hapetvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si, tadÄ• paccekabuddho bha
carantÄ• naá¹ƒ katarasmiá¹ƒ á¹-hÄ• ne madhu labbhatÄ«ti pucchi. sÄ• tassa kathaá¹ƒ sutv
paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne á¹-hatvÄ• hatthaá¹ƒ pasÄ• retvÄ• esa bhante madhuÄ• paá¹‡
paccekabuddho Ä• paá¹‡ato madhuá¹ƒ na labhati. mama nivatthavatthakaá¹ƒ datvÄ• pi ma
olokentÄ« tattheva aá¹-á¹-hÄ• si, atha paccekabuddho anupubbena vicaranto {caranto itipik
madhuÄ• paá¹‡aá¹ƒ sampÄ• puá¹‡i, tato kuá¹-imbiko {kuá¹-imba ko itipikatthaci} taá¹ƒ disvÄ
gahetvÄ• Ä• dhÄ• rake á¹-hapetvÄ• madhughaá¹-aá¹ƒ Ä• dÄ• ya pattassa upanÄ• mento
pattaá¹ƒ pÅ«retvÄ• uttaranto puna bhÅ«miyaá¹ƒ pagghari. taá¹ƒ disvÄ• somanasso vÄ• á¹
patthanamakÄ• si.

vuttaÃ±hi mahÄ• vaá¹ƒse.

<1> á¹• 21 tattha pattassa buddhassa, vÄ• á¹‡ijo so pasÄ• davÄ• .

vissandayanto mukhato, pattapÅ«raá¹ƒ madhuá¹ƒ adÄ• ||

<2> á¹• 21 puá¹‡á¹‡aÃ±ca uppatÄ«taÃ±ca, patitaÃ±ca mahÄ«tale.

disvÄ• madhuá¹ƒ pasanno so, evaá¹ƒ paá¹‡idahÄ« tadÄ• ||

<3> á¹• 21 jambudÄ«pe ekarajjaá¹ƒ, dÄ• nenÄ• nena hotu me.

Ä• kÄ• se yojane Ä• á¹‡Ä• , bhÅ«miyaá¹ƒ yojanepiti ||

evaÃ±ca pana vatvÄ• pattaá¹ƒ adÄ• si, paccekabuddho pattaá¹ƒ paá¹-iggahetvÄ• tatthev

<4> á¹• 21 icchitaá¹ƒ \Be 151/ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

pÅ«rentu citthasaá¹ƒkappÄ• , cando paá¹‡á¹‡araso yathÄ• ||

<5> á¹• 21 icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, sabbameva samijjhatu.

pÅ«rentu cittasaá¹ƒkappÄ• , maá¹‡ijotiraso yathÄ• ti ||

vatvÄ• maá¹…galaá¹ƒ vaá¸• á¸• hetvÄ• agamÄ• si. athantarÄ• magge á¹-hitÄ• ghaá¹-ace
paccekabuddhÄ• bhimukhaá¹ƒ gantvÄ• madhuá¹ƒ labhittha bhanteti pucchi. tena laddhaá¹
vatvÄ• so adÄ• sÄ«ti pucchi. paccekabuddho sabbaá¹ƒ kathesi. sÄ• taá¹ƒ sutvÄ• thokaá¹
dÄ• siyÄ• anuggahatthÄ• yÄ• ti sÄ«ghaá¹ƒ gehaá¹ƒ gantvÄ• nivatthapiá¸·otikÄ• attano sÄ
Ä• haritvÄ• cumbaá¹-akaá¹ƒ katvÄ• paccekabuddhassa adÄ• si, yadÄ• so bhante madhu
ekarajjaá¹ƒ kÄ• reti. tadÄ• haá¹ƒ tassa aggamahesÄ« bhaveyyaá¹ƒti vatvÄ• patthanaá¹ƒ ka

<6> á¹• 21 yadÄ• te madhudo bhante, bhÅ«bhujo hoti bhÅ«tale.

tassa hessaá¹ƒ tadÄ• bhante, piyÄ• aggamahesikÄ• ||

<7> á¹• 21 surÅ«pÄ• ca suvÄ• á¹‡Ä«ca, suyasÄ• subbatÄ• subhÄ• .

assaá¹ƒ tassa piyÄ• cÄ• tha, manÄ• pÄ• icchadÄ• {icchidÄ• itipikatthaci} sadÄ• ti ||

tassÄ• pi tadÄ• paccekabuddho tatheva hotÅ«ti maá¹…galaá¹ƒ vatvÄ• Ä• kÄ• sena gandh
athÄ• parabhÄ• ge te tayopi ekato hutvÄ• madhulokanaá¹ƒ karontÄ• taá¹ƒ madhughaá¹-aa
tenattanÄ• katakammaá¹ƒ vatvÄ• sace tumhe tasmiá¹ƒ pattiá¹ƒ anumodeyyÄ• tha, taá¹ƒ s
madhuagghanakaá¹ƒ mama hatthato gaá¹‡hathÄ• ti vatvÄ• tehi tato na no attho {nanohatth
kÄ«disassetaá¹ƒ adÄ• sÄ«ti vutte taá¹ƒ sutvÄ• itaro paccekabuddhÄ• nÄ• me te gandham
\Be 152/ pÄ• rupitvÄ• kule kule bhikkhaá¹ƒ caranti, santo ete sÄ«lavantÄ• ti kathesi, atha te
brÄ• hmaá¹‡acaá¹‡á¸• Ä• lakÄ• pi kÄ• sÄ• vaá¹ƒ paridahitvÄ• caranti. nÅ«nÄ• yaá¹ƒ caá¹‡
Ä• ha, majjhimo kujjhitvÄ• tava paccekabuddhaá¹ƒ parasamudde khipÄ• hÄ«ti avoca, atha
madhudÄ• yako mÄ• bho tumhe ariyÄ• naá¹ƒ mahesakkhÄ• naá¹ƒ mahÄ• nubhÄ• vÄ• naá
kathetha. nirayadukkhÄ• na bhÄ• yathÄ• tiÄ• dinÄ• anekÄ• kÄ• rena nivÄ• retvÄ• tesaá¹
sutvÄ• te ubhopi sÄ• dhÅ«ti pasannÄ• cittÄ• anumodiá¹ƒsu, aparabhÄ• ge te kÄ• laá¹ƒ ka

saá¹ƒsarantÄ• tattha tattha mahÄ• sampattiyo anubhavitvÄ• amhÄ• kaá¹ƒ satthu parinibbÄ
vassasatÄ• naá¹ƒ accayena attano attano sampattaá¹-á¹-hÄ• ne nibbattiá¹ƒsu. tena vuttaá¹

<8> á¹• 21 asoko madhudo sandhi, mittÄ• devÄ« tu ceá¹-ikÄ• .

caá¹‡á¸• Ä• lavÄ• dÄ« nigrodho, tisso so pÄ• ravÄ• dikoti ||

tesu caá¹‡á¸• Ä• lavÄ• dÄ« jeá¹-á¹-havÄ• á¹‡ijo bindusÄ• raraÃ±Ã±o jeá¹-á¹-haputtassa su
hutvÄ• nibbatti. tassÄ• yamÄ• nupubbÄ«kathÄ• . bindusÄ• raraÃ±Ã±o kira dubbalakÄ• leyo
laddhaá¹ƒ ujjeniyÄ• rajjaá¹ƒ pahÄ• ya Ä• gantvÄ• sabbanagaraá¹ƒ attano hatthagataá¹ƒ ka
sumanarÄ• jakumÄ• raá¹ƒ aggahesi. taá¹ƒ divasameva sumanassa rÄ• jakumÄ• rassa sum
paripuá¹‡á¹‡agabbhÄ• ahosi. sÄ• aÃ±Ã±Ä• takavesena nikkhamitvÄ• avidÅ«re aÃ±Ã±ata
sandhÄ• ya gacchantÄ« jeá¹-á¹-hakacaá¹‡á¸• Ä• lassa gehato avidÅ«re nigrodho atthi, tasm
devatÄ• ya ito ehi sumaneti vadantiyÄ• saddaá¹ƒ sutvÄ• tassÄ• samÄ«paá¹ƒ gatÄ• , deva
ekaá¹ƒ sÄ• laá¹ƒ nimmiá¹‡itvÄ• ettha vasÄ• hÄ«ti pÄ• dÄ• si. sÄ• \Be 153/ taá¹ƒ sÄ• laá¹ƒ
sÄ• puttaá¹ƒ vijÄ• yi. sÄ• tassa nigrodhadevatÄ• ya pariggahitattÄ• nigrodhotveva nÄ• ma
jeá¹-á¹-hakacaá¹‡á¸• Ä• lo diá¹-á¹-hadivasatoppabhuti taá¹ƒ attano sÄ• midhÄ«taraá¹ƒ viya
nibaddhavattaá¹ƒ paá¹-á¹-hapesi. rÄ• jadhÄ«tÄ• tattha sattavassÄ• ni vasi, nigrodhakumÄ•
tadÄ• mahÄ• varuá¹‡atthero nÄ• ma eko arahÄ• dÄ• rakassa hetusampadaá¹ƒ disvÄ• vih
dÄ• rako. kÄ• lo naá¹ƒ pabbÄ• jetuá¹ƒti cintetvÄ• rÄ• jadhÄ«tÄ• ya Ä• rocÄ• petvÄ• nigrod
kumÄ• ro khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ mahÄ• vaá¹ƒse.

<9> á¹• 21 taá¹ƒ mahÄ• varuá¹‡o thero, tadÄ• disvÄ• kumÄ• rakaá¹ƒ.

upanissayasampannaá¹ƒ, arahÄ• pucchi mÄ• taraá¹ƒ.

pabbÄ• jesi khuragge so, arahattamapÄ• puá¹‡Ä«ti ||

so kira ekadivasaá¹ƒ pÄ• tova sarÄ«raá¹ƒ paá¹-ijaggitvÄ• Ä• cariyupajjhÄ• yavattaá¹ƒ katv
mÄ• dÄ• ya mÄ• tuupÄ• sikÄ• ya gehadvÄ• raá¹ƒ gacchÄ• mÄ«ti nikkhami. mÄ• tunivÄ• sa
dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisitvÄ• nagaramajjhena gantvÄ• pÄ• cÄ«nadvÄ• rena
tena ca samayena asoko dhammarÄ• jÄ• pÄ• cÄ«nadisÄ• bhimukho sÄ«hapaÃ±jare caá¹.
nigrodho rÄ• jaá¹…gaá¹‡aá¹ƒ sampÄ• puá¹‡i santindriyo santamÄ• naso yugamattaá¹ƒ pek
ekadivasaá¹ƒ sÄ«hapaÃ±jare á¹-hito addasa nigrodhaá¹ƒ sÄ• maá¹‡eraá¹ƒ rÄ• jaá¹…gaá¹‡
guttaá¹ƒ santindriyaá¹ƒ iriyÄ• pathasampannanti. disvÄ• panassa etadahosi. ayaá¹ƒ jano sa
bhantamigapaá¹-ibhÄ• go. ayaá¹ƒ pana daharako avikkhitto ativiyassa Ä• lokitavilokitaá¹ƒ
sammiÃ±janapasÄ• raá¹‡aÃ±ca sobhati. addhÄ• etassabbhantare lokuttaradhammo bhavis
dassaneneva sÄ• maá¹‡ere cittaá¹ƒ pasÄ«di, pemaá¹ƒ saá¹‡á¹-hahi, kasmÄ• . pubbe kira p

raÃ±Ã±o jeá¹-á¹-hakabhÄ• tÄ• vÄ• á¹‡ijakoyaá¹ƒ.

<10> á¹• 21 pubbeva {pubbena itikatthaci} sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodaketi ||

atha rÄ• jÄ• saÃ±jÄ• tapemo sabahumÄ• no sÄ• maá¹‡eraá¹ƒ pakkosathÄ• ti amacce pes
dve tayo pesesi turitaá¹ƒ Ä• gacchatÅ«ti. sÄ• maá¹‡ero attano pakatiyÄ• eva agamÄ• si. rÄ
Ã±atvÄ• nisÄ«dathÄ• ti Ä• ha. so itocito ca viloketvÄ• natthi dÄ• ni aÃ±Ã±o bhikkhÅ«ti sam
rÄ• japallaá¹…kaá¹ƒ upasaá¹…kamitvÄ• pattaá¹ƒ gaá¹‡hanatthÄ• ya raÃ±Ã±o Ä• kÄ• raá¹
pallaá¹…kasamÄ«paá¹ƒ gacchantaá¹ƒ eva disvÄ• cintesi ajjeva dÄ• ni ayaá¹ƒ sÄ• maá¹‡er
bhavissatÄ«ti, sÄ• maá¹‡ero raÃ±Ã±o hatthe pattaá¹ƒ datvÄ• pallaá¹…kaá¹ƒ abhiruhitvÄ•
atthÄ• ya sampÄ• ditaá¹ƒ sabbaá¹ƒ yÄ• gukhajjakabhattavikatiá¹ƒ upanÄ• mesi. sÄ• maá¹‡
sampaá¹-icchi. bhattakiccÄ• vasÄ• ne rÄ• jÄ• Ä• ha satthÄ• rÄ• tumhÄ• kaá¹ƒ dinnaovÄ•
mahÄ• rÄ• ja ekadesenÄ• ti. tÄ• ta mayhampÄ« naá¹ƒ kathehÄ«ti. sÄ• dhu mahÄ• rÄ• jÄ• t
dhammapaeda appamÄ• davaggaá¹ƒ anumodanatthÄ• ya abhÄ• si. rÄ• jÄ• pana appamÄ•
padaá¹ƒti sutvÄ• va aÃ±Ã±Ä• taá¹ƒ tÄ• ta, pariyosÄ• pehÄ«ti Ä• ha. sÄ• maá¹‡ero anumod
dvattiá¹ƒsadhuvabhattÄ• ni {dvittiá¹ƒsadhurabhattÄ• ni itisabbattha} labhitvÄ• puna divase
gahetvÄ• rÄ• jantopuraá¹ƒ pavisitvÄ• bhattakicca makÄ• si. rÄ• jÄ• aÃ±Ã±epi dvattiá¹ƒsa
saddhiá¹ƒsve bhikkhaá¹ƒ gaá¹‡hantÅ«ti eteneva upÄ• yena divase \Be 155/ divase vaá¸• á¸
saá¹-á¹-hisahassÄ• naá¹ƒ brÄ• hmaá¹‡aparibbÄ• jakÄ• naá¹ƒ bhattaá¹ƒ upacchinditvÄ• an
saá¹-á¹-hisahassÄ• naá¹ƒ bhikkhÅ«naá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapesi nigrodhattheragate
nigrodhattheropi rÄ• jÄ• naá¹ƒ saparisaá¹ƒ tÄ«su saraá¹‡esu paÃ±casu sÄ«lesu patiá¹-á¹-h
pothujjanikena pasÄ• dena acalappasÄ• daá¹ƒ katvÄ• patiá¹-á¹-hÄ• pesi. rÄ• jÄ• pi asokÄ•
mahÄ• vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• saá¹-á¹-hisahassÄ• naá¹ƒ bhikkhÅ«naá¹ƒ niccabhattaá¹
sakalajambudÄ«pe caturÄ• sÄ«tiyÄ• nagarasahassesu caturÄ• sÄ«tivihÄ• rasahassÄ• ni k

<11> á¹• 21 caá¹‡á¸• Ä• lavÄ• didosena,

jÄ• to caá¹‡á¸• Ä• lagÄ• make.

pattÄ• numodanÄ• pÄ• kÄ• ,

Ä• se so {aseso itipikatthaci} hi anÄ• savoti ||

ayaá¹ƒ nigrodhattherassa kathÄ• nayo.

madhudÄ• yako pana vÄ• á¹‡ijo devalokato cavitvÄ• pupphapure rÄ• jakule uppajjitvÄ• pi

hutvÄ• chattaá¹ƒ ussÄ• petvÄ• sakalajambudÄ«pe ekarajjaá¹ƒ akÄ• si. kathaá¹ƒ.

bindusÄ• rarÄ• jassa ekasataputtÄ• ahesuá¹ƒ. te sabbe asoko attanÄ• saddhiá¹ƒ ekamÄ•
á¹-hapetvÄ• ghÄ• tesi. ghÄ• tento cattÄ• ri vassÄ• ni anabhisittova rajjaá¹ƒ kÄ• retvÄ• cat
accayena tathÄ• gatassa parinibbÄ• á¹‡ato dvinnaá¹ƒ vassasatanaá¹ƒ upari aá¹-á¹-hÄ• ras
ekarajjÄ• bhisekaá¹ƒ pÄ• puá¹‡i. atha taá¹ƒ sakalajambudÄ«pe caturÄ• sÄ«tinagarasahass
upaá¹-á¹-hahissanti. tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikÄ• tayo pÄ• sÄ• dÄ• ahesuá¹ƒ. ek
eko moragÄ«vo, eko maá¹…galo nÄ• ma, tesu nekanÄ• á¹-akasahassaparivuto paá¹-ivasat
dassesi, sÄ• asandhimittÄ• nÄ• ma devaccharaparibhÄ• gÄ• rÄ• jadhÄ«tÄ• hutvÄ• saá¹
jeá¹-á¹-hikÄ• dhammÄ• sokaraÃ±Ã±o aggamahesÄ« ahosi. abhisekÄ• nantaraá¹ƒ tassa im
pathaviyÄ• ca heá¹-á¹-hÄ• yojanappamÄ• á¹‡e Ä• á¹‡Ä• pavattati. tathÄ• upari Ä• kÄ• se
kÄ• jehi soá¸·asapÄ• nÄ«yaghaá¹-e divase divase devatÄ• Ä• haranti. yato sÄ• sane uppa
aá¹-á¹-haghaá¹-e bhikkhusaá¹…ghassa adÄ• si. dve ghaá¹-e saá¹-á¹-himattÄ• naá¹ƒ tepiá¹-
ghaá¹-e aggamahesiyÄ• asandhimittÄ• ya. cattÄ• ro ghaá¹-e attanÄ• paribhuÃ±ci devatÄ•
itisabbattha}, eva himavantato nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ siniddhaá¹ƒ mudukaá¹ƒ rasa
Ä• haranti, tena raÃ±Ã±o ca mahesiyÄ• ca soá¸·asannaá¹ƒ nÄ• á¹-akasahassÄ• naÃ±ca s
bhikkhusahassÄ• naá¹ƒ devasikaá¹ƒ dantapoá¹‡akiccaá¹ƒ nipphajjati. devasikamevassa de
agadaharÄ«á¹-akaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aÃ±ca gandharasasampannaá¹ƒ ambapakkaá¹
paÃ±cavaá¹‡á¹‡aá¹ƒ nivÄ• sanapÄ• rupanaá¹ƒ pÄ«takavaá¹‡á¹‡aá¹ƒ hatthapuÃ±chanakap
{hatthapucchanakapaá¹-á¹-aá¹ƒ itisabbattha} dibbaÃ±ca pÄ• naá¹ƒ Ä• haranti. devasikamev
pÄ• rupanatthÄ• ya asuttamayikaá¹ƒ sumanapupphapaá¹-aá¹ƒ mahÄ• rahaÃ±ja aÃ±janaá¹
Ä• haranti. chaddantadahatoyeva uá¹-á¹-hitassa sÄ• lino navavÄ• hasahassani divase diva
mÅ«sikÄ• nitthusakÄ• ni karonti. ekopi khaá¹‡á¸• ataá¹‡á¸• ulo nÄ• hosi. raÃ±Ã±o sabbaá¹
taá¹‡á¸• ulo paribhogaá¹ƒ gacchati. madhumakkhikÄ• madhuá¹ƒ karonti. kammÄ• rasÄ• lÄ
paharanti. karavÄ«kasakuá¹‡Ä• Ä• gantvÄ• madhurassaraá¹ƒ vikÅ«jentÄ• raÃ±Ã±o balik
iddhÄ«hi samannÄ• gato rÄ• jÄ• ekadivasaá¹ƒ suvaá¹‡á¹‡asaá¹…khalikabandhanaá¹ƒ \Be
buddhÄ• naá¹ƒ adhigatarÅ«padassanaá¹ƒ kappÄ• yukaá¹ƒ mahÄ• kÄ• lanÄ• garÄ• jÄ• na
heá¹-á¹-hÄ• mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• anekasata vaá¹‡á¹‡ehi jalajathalaja
suvaá¹‡á¹‡apupphehi ca pÅ«jaá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• rapatimaá¹‡á¸• itehi soá¸·asa
samantato parikkhipitvÄ• anantaÃ±Ä• á¹‡assa tÄ• va me saddhammavaracakkavattino sar
{sammÄ• sambuddharÅ«paá¹ƒ itisabbattha} rÅ«paá¹ƒ imesaá¹ƒ akkhÄ«naá¹ƒ Ä• pÄ• thaá¹
nimmitaá¹ƒ sakalasarÄ«re vippakiá¹‡á¹‡apuÃ±Ã±appabhÄ• vanibbattÄ• sÄ«ti anubyaÃ±jan
mahÄ• purisalakkhaá¹‡a sassirÄ«katÄ• ya vikacakamaluppalapuá¹‡á¸• arÄ«kapatimaá¹‡á¸
tÄ• rÄ• gaá¹‡araá¹ƒsijÄ• lavisaravipphuritasobhÄ• samujjalamiva gaganatalaá¹ƒ nÄ«lapÄ«t
vicittavaá¹‡á¹‡araá¹ƒsivinaddhabyÄ• mappabhÄ• parikkhepavilÄ• sitÄ• ya
saÃ±cyÄ• ppabhÄ• nurÄ• gaindadhanuvijjullatÄ• parikkhittamiva kaá¹‡akagirisikharaá¹ƒ
nÄ• nÄ• virÄ• gavimalaketumÄ• lÄ• samujjalitacÄ• rumatthakasobhanaá¹ƒ nayanarasÄ• ya
brahmadevamanujanÄ• gayakkhagaá¹‡Ä• naá¹ƒ buddharÅ«paá¹ƒ passanto sattadivasÄ• n

rÄ• jÄ• kira abhisekaá¹ƒ pÄ• puá¹‡itvÄ• tÄ«á¹‡iyeva saá¹ƒvaccharÄ• ni bÄ• hirakapÄ• saá
catutthe saá¹ƒvacchare buddhasÄ• sane pasÄ«di, tassa pana pitÄ• bindusÄ• ro brÄ• hmaá
brÄ• hmaá¹‡Ä• naÃ±ca brÄ• hmaá¹‡ajÄ• tipÄ• saá¹‡á¸• Ä• naá¹ƒ paá¹‡á¸• araá¹…gaparib
saá¹-á¹-hisahassamattÄ• naá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapesi. asokopi pitarÄ• pavattitaá¹ƒ
antopure {antepure itisabbattha} tatheva dadamÄ• no ekadivasaá¹ƒ sÄ«hapaÃ±jare á¹-hito t
Ä• cÄ• rena bhuÃ±jamÄ• ne asaá¹ƒyatindriye avinÄ«tairiyÄ• pathe disvÄ• cintesi, Ä«disaá
yuttaá¹-á¹-hÄ• ne dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti. evaá¹ƒ cintetvÄ• amacce Ä• ha, gacchatha bha
sÄ• dhusammate samaá¹‡abrÄ• hmaá¹‡e antopuraá¹ƒ abhiharatha dÄ• naá¹ƒ dassÄ• mÄ«
\Be 158/ paá¹-issutvÄ• te te paá¹‡á¸• araá¹…gaparibbÄ• jakÄ• jÄ«vaka nigaá¹‡á¹-hÄ• day
amhÄ• kaá¹ƒ arahantoti Ä• haá¹ƒsu, atha rÄ• jÄ• antopure uccÄ• vacÄ• ni Ä• sanÄ• ni paÂ
vatvÄ• Ä• gatÄ• gate Ä• ha attano anurÅ«pe Ä• sane nisÄ«dathÄ• ti, ekacce bhaddapÄ«á¹
phalakapÄ«á¹-hakesu nisÄ«diá¹ƒsu, taá¹ƒ disvÄ• rÄ• jÄ• natthi etesaá¹ƒ anto sÄ• roti Ã±a
khÄ• danÄ«yabhojanÄ«yaá¹ƒ datvÄ• uyyojesi. evaá¹ƒ gacchante kÄ• le ekadivasaá¹ƒ sÄ«h
nigrodhasÄ• maá¹‡eraá¹ƒ disvÄ• tasmiá¹ƒ gatena pasÄ• dena buddhasÄ• sane pasanno s
pÄ• saá¹‡á¸• iye apanetvÄ• saá¹-á¹-hisahassamatte bhikkhÅ« bhojento buddhasÄ• sane p
kÄ• retvÄ• tattha te vasÄ• pento ekadivasaá¹ƒ asokÄ• rÄ• me saá¹-á¹-hisahassabhikkhÅ«n
majjhe nisajja saá¹…ghaá¹ƒ catÅ«hi paccayehi pavÄ• retvÄ• imaá¹ƒ paÃ±haá¹ƒ pucchi, bh
desitadhammo nÄ• ma kittako hotÄ«ti, mahÄ• rÄ• ja nava aá¹…gÄ• ni, khandhato
caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«ti. rÄ• jÄ• dhamme pasÄ«ditvÄ• ekekaá¹ƒ dh
pÅ«jessÄ• mÄ«ti ekadivasameva channavutikoá¹-ikhanaá¹ƒ vissajjetvÄ• amacce Ä• á¹‡Ä•
ekamekaá¹ƒ vihÄ• raá¹ƒ kÄ• rentÄ• caturÄ• sÄ«tiyÄ• nagarasahassesu caturÄ• sÄ«tivihÄ
sayaÃ±ca asokÄ• rÄ• me asokamahÄ• vihÄ• ratthÄ• ya {sayaá¹ƒcaasokahovihÄ• ratthÄ• ya
paá¹-á¹-hapesi, saá¹…gho indaguttattheraá¹ƒ nÄ• ma mahiddhikaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ
navakammÄ• dhiá¹-á¹-hÄ• yakaá¹ƒ adÄ• si, thero yaá¹ƒ yaá¹ƒ na niá¹-á¹-hÄ• ti, taá¹ƒ taá¹ƒ
niá¹-á¹-hÄ• pesi, evaá¹ƒpitÄ«hi saá¹ƒvaccharehi vihÄ• rakammaá¹ƒ niá¹-á¹-hÄ• pesi, ekadiv
paá¹‡á¹‡Ä• ni Ä• gamiá¹ƒsu, amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ niá¹-á¹-hitÄ• ni deva
caturÄ• sÄ«timahÄ• vihÄ• rasahassÄ• nÄ«ti. atha rÄ• jÄ• \Be 159/ bhikkhusaá¹…ghaá¹ƒ u
caturÄ• sÄ«tivihÄ• rasahassÄ• ni kÄ• ritÄ• ni, dhÄ• tuyo kuto lacchÄ• mÄ«ti pucchi, mahÄ•
nÄ• ma atthÄ«ti suá¹‡oma, na pana paÃ±Ã±Ä• yati asukaá¹-á¹-hÄ• neti. rÄ• jÄ• rÄ• jagahe
dhÄ• tuá¹ƒ apassanto paá¹-ipÄ• katikaá¹ƒ kÄ• rÄ• petvÄ• bhikkhubhikkhuá¹‡iyo upÄ• saka
gahetvÄ• vesÄ• liyaá¹ƒ gato. tatrÄ• pi alabhitvÄ• kapilavatthuá¹ƒ gato, tatrÄ• pi alabhitvÄ•
rÄ• magÄ• me nÄ• gÄ• cetiyaá¹ƒ bhindituá¹ƒ nÄ• daá¹ƒsu. cetiye nipatitakuddÄ• lo khaá¹‡
evaá¹ƒ tatrÄ• pi alabhitvÄ• allakappaá¹ƒ pÄ• vaá¹ƒ kusinÄ• raá¹ƒti sabbacetiyÄ• ni bhinditv
paá¹-ipÄ• katikÄ• ni katvÄ• rÄ• jagahaá¹ƒ gantvÄ• catasso parisÄ• sannipÄ• tÄ• petvÄ• a
asukaá¹-á¹-hÄ• ne dhÄ• tunidhÄ• naá¹ƒti pucchi. tattheko vÄ«saá¹ƒvassa satiko thero asuk
dhÄ• tunidhÄ• naá¹ƒti na jÄ• nÄ• mi, mayhaá¹ƒ pana pitÄ• mahatthero mayi sattavassikÄ• l
gÄ• hÄ• petvÄ• ehi sÄ• maá¹‡era asukagacchantare pÄ• sÄ• á¹‡athÅ«po atthi. tattha gacc
imaá¹ƒ á¹-hÄ• naá¹ƒ upadhÄ• retuá¹ƒ vaá¹-á¹-ati sÄ• maá¹‡erÄ• ti Ä• ha. ahaá¹ƒ etameva j

rÄ• jÄ• etadeva á¹-hÄ• naá¹ƒti vatvÄ• gacche harÄ• petvÄ• pÄ• sÄ• á¹‡athÅ«paá¹ƒ paá¹ƒ
sudhÄ• bhÅ«miá¹ƒ addasa, tato sudhÄ• ca iá¹-á¹-hakÄ• yo ca harÄ• petvÄ• anupubbena p
sattaratanavÄ• likaá¹ƒ asihatthÄ• ni ca kaá¹-á¹-harÅ«pakÄ• ni samparivattantÄ• ni addasa,
pakkosÄ• petvÄ• balikammaá¹ƒ kÄ• rÄ• petvÄ• pi neva antaá¹ƒ passanto devatÄ• namass
gahetvÄ• caturÄ• sÄ«tivihÄ• rasahasse nidahitvÄ• sakkÄ• raá¹ƒ karomi. mÄ• me devatÄ•
Ä• ha, sakko devarÄ• jÄ• cÄ• rikaá¹ƒ caranto taá¹ƒ disvÄ• vissakammaá¹ƒ Ä• mantetvÄ•
dhÄ• tuyo \Be 160/ nÄ«harissÄ• mÄ«ti pariveá¹‡aá¹ƒ otiá¹‡á¹‡o. gantvÄ• kaá¹-á¹-harÅ«pÄ•
paÃ±cacÅ«lakagÄ• madÄ• rakavesena gantvÄ• raÃ±Ã±o purato dhanukahattho á¹-hatvÄ•
hara tÄ• tÄ• ti saraá¹ƒ gahetvÄ• sandhimhiyeva vijjhi, sabbaá¹ƒ vippakirÄ«yittha, atha rÄ• j
{aviÃ±cine itipikatthaci} bandhakuÃ±cikamuddikaá¹ƒ gaá¹‡hi, maá¹‡ikkhandhaá¹ƒ passitvÄ•
daá¸·iddarÄ• jÄ• no imaá¹ƒ maá¹‡iá¹ƒ gahetvÄ• dhÄ• tÅ«naá¹ƒ sakkÄ• raá¹ƒ karontÅ«ti pa
kujjhitvÄ• mÄ• disÄ• naá¹ƒ pana rÄ• jÅ«naá¹ƒ {rÄ• jÄ• naá¹ƒ itisabbattha} daá¸·iddarÄ• jÄ•
punappunaá¹ƒ ghaá¹-etvÄ• dvÄ• raá¹ƒ vivaritvÄ• antogehaá¹ƒ paviá¹-á¹-ho aá¹-á¹-hÄ• ras
dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari Ä• ropitadÄ«pÄ• tatheva pajjalanti, nÄ«luppalapupphÄ•
Ä• haritvÄ• Ä• ropitÄ• ni viya pupphasanthÄ• ro taá¹ƒ khaá¹‡aá¹ƒ santhato viya gandhÄ• t
piá¹ƒsitvÄ• á¹-hapitÄ• viya ahesuá¹ƒ. rÄ• jÄ• suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ gahetvÄ• anÄ• ga
chattaá¹ƒ ussÄ• petvÄ• asoko nÄ• ma dhammarÄ• jÄ• bhavissati, so imÄ• dhÄ• tuyo vitth
vÄ• cetvÄ• diá¹-á¹-hohaá¹ƒ ayyena mahÄ• kassapattherenÄ• ti vatvÄ• vÄ• mahatthaá¹ƒ Ä
apphoá¹-esi. so tasmiá¹ƒ á¹-hÄ• ne paricaraá¹‡akadhÄ• tumattameva á¹-hapetvÄ• sesadhÄ
dhÄ• tugharaá¹ƒ pubbe pihitanayeneva pidahitvÄ• sabbÄ• yathÄ• pakatiyÄ• yeva kÄ• retv
patiá¹-á¹-hÄ• petvÄ• caturÄ• sÄ«tiyÄ• vihÄ• rasahassesu dhÄ• tuyo patiá¹-á¹-hÄ• pesi. ath
vihÄ• raá¹ƒ gantvÄ• bhikkhusaá¹ƒghaá¹ƒ vanditvÄ• ekamante nisinno yadi bhante channa
vissajjetvÄ• caturÄ• sÄ«tivihÄ• rasahassÄ• nisacetiyÄ• ni kÄ• rÄ• petvÄ• pi ahaá¹ƒ na dÄ•
paccayadÄ• yako nÄ• ma tvaá¹ƒ mahÄ• rÄ• ja, yo pana attano puttaÃ±ca dhÄ«taraÃ±ca pa
dÄ• yÄ• do nÄ• mÄ• ti evaá¹ƒ vutte \Be 161/ asoko rÄ• jÄ• sÄ• sane dÄ• yÄ• dabhÄ• vaá¹
á¹-hitaá¹ƒ mahindakumÄ• raá¹ƒ disvÄ• sakkhissasi tÄ• ta tvaá¹ƒ pabbajituá¹ƒti Ä• ha. kumÄ
pabbajitukÄ• mo raÃ±Ã±o vacanaá¹ƒ sutvÄ• ativiya pÄ• mojjajÄ• to pubbajÄ• mi {pabbajjÄ
maá¹ƒ pabbÄ• jetvÄ• sÄ• sane dÄ• yÄ• do hothÄ• ti Ä• ha. tena ca samayena rÄ• jadhÄ«t
á¹-hÄ• ne á¹-hitÄ• hoti. taá¹ƒ disvÄ• Ä• ha tvampi amma pabbajituá¹ƒ sakkhissasÄ«ti, sÄ•
sampaá¹-icchi. rÄ• jÄ• puttÄ• naá¹ƒ manaá¹ƒ labhitvÄ• pahaá¹-á¹-hacitto bhikkhusaá¹ƒghaá
bhante ime dÄ• rake pabbÄ• jetvÄ• maá¹ƒ sÄ• sane dÄ• yÄ• daá¹ƒ karothÄ• ti. saá¹…gho
sampaá¹-icchitvÄ• kumÄ• raá¹ƒ moggaliputtatissattherena upajjhÄ• yena mahÄ• devatthe
{pabbajjÄ• pesi itisabbattha}. majjhantikattherena Ä• cariyena upasampÄ• desi, so upasamp
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. saá¹…ghamittÄ• yapi rÄ• jadhÄ«tÄ• ya Ä• cariy
nÄ• ma {acÄ• riyÄ• Ä• yupÄ• lattherÄ«nÄ• ma itisabbattha}. upajjhÄ• yÄ• dhammapÄ• lat
anekÄ• kÄ• rena buddhasÄ• sanaá¹ƒ sobhetvÄ• moggaliputtatissattherassa sahÄ• yena {s
sÄ• hayyena itipikatthaci} saá¹-á¹-hisahassamatte dussÄ«le titthiye buddhasÄ• sanÄ• uppa
tatiyadhammasaá¹ƒgÄ«tiá¹ƒ niá¹-á¹-hÄ• pesi. tasmiá¹ƒ kira samÄ• game bhikkhubhikkhuá¹‡

{kittakÄ• nÄ«ti itisabbattha}, vuttaÃ±hi.

<12> á¹• 21 tasmiá¹ƒ samÄ• game Ä• suá¹ƒ, asÄ«tibhikkhukoá¹-iyo.

ahesuá¹ƒ satasahassÄ• ni, tesu khÄ«á¹‡Ä• savÄ• yatÄ« ||

<13> á¹• 21 navutisatasahassÄ• ni, ahÅ« bhikkhuá¹‡iyo tahiá¹ƒ.

khÄ«á¹‡Ä• savÄ• sikkhuá¹‡iyo, sahassaá¹ƒ Ä• su tÄ• su cÄ• ti ||

evaá¹ƒ \Be 162/ so asoko dhammarÄ• jÄ• sakalajambudÄ«pe aggarÄ• jÄ• hutvÄ• buddh
ayaá¹ƒ panettha saá¹…khepo, vitthÄ• ro pana mahÄ• vaá¹ƒse vuttoti. vuttaÃ±hi.

<14> á¹• 21 sampuá¹‡á¹‡attÄ• ayaá¹ƒ tisso, cetanÄ• yo madhuppado.

sabbattha sabbadÄ• sabba, sampattimabhisambhuá¹‡Ä«ti ||

majjhimo pana vÄ• á¹‡ijo attano pÄ• ravÄ• didosena parasamudde laá¹…kÄ• yaá¹ƒ nibbatt
kathÄ• paá¹-ipÄ• á¹-i veditabbÄ• . tambapaá¹‡á¹‡idÄ«pe kira muá¹-asÄ«vo nÄ• ma rÄ• jÄ•
kÄ• resi, tassa puÃ±Ã±apaÃ±Ã±Ä• guá¹‡opetÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ hitesino dasa puttÄ•
sabbe te samaggÄ• sammodamÄ• nÄ• vasanti. athÄ• parasmiá¹ƒ samaye amaccÄ• muá
devÄ• naá¹ƒpiyatissakumÄ• raá¹ƒ abhisiÃ±ciá¹ƒsu, abhisekasamakÄ• lamevassa anekÄ• n
pakÄ• sentÄ• mahÄ• vaá¹ƒsakathÄ• cariyÄ• Ä• haá¹ƒsu.

<15> á¹• 21 devÄ• naá¹ƒpiyatissoti, vissuto dutiyo suto.

tesu {ahosimuá¹-asÄ«vassa, dasaputtesupuÃ±Ã±avÄ• itikatthaci} bhÄ• tusu sabbesu, puÃ±

<16> á¹• 21 devÄ• naá¹ƒpiyatisso so, rÄ• jÄ• si pituaccaye.

tassÄ• bhisekena samaá¹ƒ, bahÅ«nacchariyÄ• nahÅ« ||

<17> á¹• 21 laá¹…kÄ• dÄ«pamhi sakale, nidhayo ratanÄ• nica.

antoá¹-hitÄ• ni uggantvÄ• , pathavÄ«talamÄ• ruhuá¹ƒ ||

<18> á¹• 21 laá¹…kÄ• dÄ«pasamÄ«pamhi, bhinnanÄ• vÄ• gatÄ• ni ca.

tatra jÄ• tÄ• ni ca thalaá¹ƒ, ratanÄ• ni samÄ• ruhuá¹ƒ ||

<19> á¹• 21 chÄ• tapabbatapÄ• damhi, tisso ca veá¸·uyaá¹-á¹-hiyo.

jÄ• tÄ• rathapatodena, samÄ• nÄ• parimÄ• á¹‡ato ||

<20> á¹• 21 tÄ• su \Be 163/ ekÄ• latÄ• yaá¹-á¹-hi, rajatÄ• bhÄ• tahiá¹ƒ latÄ• .

suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rucirÄ• . dissantetÄ• manoramÄ• ||

<21> á¹• 21 ekÄ• kusumayaá¹-á¹-hÄ«tu. kusumÄ• ni tahiá¹ƒpana.

nÄ• nÄ• ni nÄ• nÄ• vaá¹‡á¹‡Ä• ni. dissantetiphuá¹-Ä• ni ca ||

<22> á¹• 21 ekÄ• sakuá¹‡ayaá¹-á¹-hÄ« tu, tahiá¹ƒpakkhimigÄ• bahÅ«.

nÄ• nÄ• ca nÄ• nÄ• vaá¹‡á¹‡Ä• ca, sajÄ«vÄ• viya dissare ||

<23> á¹• 21 hayagajarathÄ• malakyÄ• , valayaá¹…guliveá¹-hakÄ• ceva.

kakudhaphalÄ• pÄ• katikÄ• , icce tÄ• aá¹-á¹-ha jÄ• tiyÄ• ||

<24> á¹• 21 muttÄ• samuddÄ• uggantvÄ• . tÄ«re vaá¹-á¹-iviyaá¹-á¹-hitÄ• .

devÄ• naá¹ƒpiyatissassa. sabbaá¹ƒ puÃ±Ã±avijambhitaá¹ƒ ||

<25> á¹• 21 indanÄ«laá¹ƒ veá¸·uriyaá¹ƒ, lohitaá¹…kamaá¹‡Ä« ci me.

ratanÄ• ni pane tÄ• ni, muttÄ• tÄ• tÄ• ca yaá¹-á¹-hiyo.

sattÄ• habbhantareyeva, raÃ±Ã±o santikamÄ• haruá¹ƒti ||

tena ca samayena devÄ• naá¹ƒpiyatissamahÄ• rÄ• jÄ• ca asoko dhammarÄ• jÄ• ca addia
so etÄ• ni ratanÄ• ni ca aÃ±Ã±Ä• ni bahÅ«ni upÄ• yanÄ• ni mama sahÄ• yassa dethÄ• ti d
paá¹‡á¹‡Ä• kÄ• ratthÄ• ya pesesi. sopi taá¹ƒ disvÄ• pasÄ«ditvÄ• paÃ±carÄ• jakakudhabh
bahupaá¹‡á¹‡Ä• kÄ• raÃ±ca abhisekatthÄ• ya pesesi. mayhaá¹ƒ sahÄ• yaá¹ƒ abhisekaá¹ƒ
Ä• misapaá¹‡á¹‡Ä• kÄ• raá¹ƒ. imaá¹ƒ kira dhammapaá¹‡á¹‡Ä• kÄ• rampi pesesi.

<26> á¹• 21 ahaá¹ƒ buddhaá¹ƒca dhammaá¹ƒca. saá¹ƒghaá¹ƒca saraá¹‡aá¹ƒ gato.

upasakattaá¹ƒ vedesiá¹ƒ. sakyaputtassa sÄ• sane ||

<27> á¹• 21 imesu tÄ«su vatthÅ«su. uttamesu naruttama.

cittaá¹ƒ pasÄ• dayitvÄ• na, saddhÄ• ya saraá¹‡aá¹ƒ vajÄ• ti ||

amaccÄ• \Be 164/ puna laá¹…kamÄ• gamma rÄ• jÄ• naá¹ƒ abhisiÃ±ciá¹ƒsu, tena kho pan
moggaliputtatissatthero kattha nukho anÄ• gate sÄ• sanaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ bhaveyyÄ
paccantime suppatiá¹-á¹-hitaá¹ƒ bhavissatÄ«ti Ã±atvÄ• te te there tattha tattha pesetvÄ• m
gantvÄ• tambapaá¹‡á¹‡idÄ«paá¹ƒ pasÄ• dehÄ«ti niyojesi, sakko ca devÄ• namindo mahÄ•
upasaá¹ƒkamitvÄ• kÄ• lakato bhante muá¹-asÄ«vo rÄ• jÄ• . idÄ• ni devÄ• naá¹ƒpiyatissam
sammÄ• sambuddhena ca tumhe byÄ• katÄ• anÄ• gate mahindo nÄ• ma bhikkhu tambapa
tasmÄ• tiha kho bhante kÄ• lo dÄ«pavaraá¹ƒ gamanÄ• ya, ahampi sahÄ• yo bhavissÄ• mÄ
sampaá¹-icchitvÄ• attasattamo cetiyapabbatavihÄ• rato vehÄ• saá¹ƒ uppatitvÄ• anurÄ• dh
missakapabbate patiá¹-á¹-hahi, imaá¹ƒ etarahi cetiyapabbatotipi saÃ±jÄ• nanti. tadÄ• tamb
ussavadivaso hoti, rÄ• jÄ• chaá¹‡aá¹ƒ karothÄ• ti amacce Ä• á¹‡Ä• petvÄ• cattÄ• á¸·Ä«sa
nagaramhÄ• nikkhamitvÄ• missakapabbataá¹ƒ pÄ• yÄ• si migavaá¹ƒ kÄ«á¸·itukÄ• mo. ath
ekÄ• devatÄ• raÃ±Ã±o there dassessÄ• mÄ«ti rohitamÄ«gavaá¹‡á¹‡ena avidÅ«re tiá¹‡apa
carati, rÄ• jÄ• ayuttaá¹ƒ dÄ• ni pamattaá¹ƒ vijjhituá¹ƒti jiyaá¹ƒ poá¹-hesi, migo ambatthalam
palÄ• yituá¹ƒ Ä• rabhi, rÄ• jÄ• taá¹ƒ anubandhanto ambatthalameva abhiruhi, migopi therÄ
antaradhÄ• yi, mahindatthero rÄ• jÄ• naá¹ƒ avidÅ«re Ä• gacchanta maá¹ƒyeva rÄ• jÄ• pas
adhiá¹-á¹-hahitvÄ• tissa tissa ito ehÄ«ti Ä• ha, rÄ• jÄ• taá¹ƒ sutvÄ• cintesi. imasmiá¹ƒ tam
jÄ• to maá¹ƒ tissoti nÄ• maá¹ƒ gahetvÄ• Ä• lapituá¹ƒ samattho nÄ• ma natthi. ayaá¹ƒ pana
bhaá¹‡á¸• ukÄ• sÄ• va vasano maá¹ƒ nÄ• menÄ• lapati, ko nukho yaá¹ƒ bhavissati manus

<28> á¹• 21 samaá¹‡Ä• \Be 165/ mayaá¹ƒ mahÄ• rÄ• ja, dhammarÄ• jassa sÄ• vakÄ• .

taveva anukampÄ• ya, jambudÄ«pÄ• idhÄ• gatÄ• ti ||

rÄ• jÄ• dhammÄ• sokanarindena pesitasÄ• sanÄ• nusÄ• rena anussaramÄ• no ayyÄ• nu
nikkhipitvÄ• ekamantaá¹ƒ nisÄ«di sammodanÄ«yaá¹ƒ kathaá¹ƒ kathayamÄ• no sÄ• raá¹‡Ä
{sammodanÄ«yaá¹ƒ-itisabbattha} kathaá¹ƒ kurumÄ• no. tasmiá¹ƒ tÄ• nipi cattÄ• á¸·Ä«sapu
taá¹ƒ parivÄ• resuá¹ƒ, tadÄ• thero itarepi jane dassesi, rÄ• jÄ• disvÄ• ime kadÄ• Ä• gatÄ
saddhiá¹ƒyeva mahÄ• rÄ• jÄ• ti. idÄ• ni pana jambudÄ«pe aÃ±Ã±epi evarÅ«pÄ• samaá¹‡Ä
jambudÄ«po kÄ• sÄ• vapajjoto isivÄ• tapaá¹-ivÄ• to, tasmiá¹ƒ.

<29> á¹• 21 tevijjÄ• iddhippattÄ• ca, cetopariÃ±Ã±akovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• ti ||

rÄ• jÄ• taá¹ƒ sutvÄ• pasanno ahosi, atha thero rukkhopamÄ• dinÄ• tassa paÃ±Ã±Ä• vey
desesi sanarÄ• marehi sÄ• dhukÄ• raá¹ƒ kÄ• rayamÄ• no. tena vutthaá¹ƒ.

<30> á¹• 21 paá¹‡á¸• itoti viditvÄ• na, cullahatthipadopamaá¹ƒ.

suttantaá¹ƒ desayÄ« thero, mahÄ«passa mahÄ• mati {mahÄ«matÄ« itipikatthaci} ||

desanÄ• pariyosÄ• ne so saddhiá¹ƒ tehi narehi cattÄ• á¸·Ä«sasahassehi saraá¹‡esu patiá¹
rÄ• jÄ• sve bhante mama gehe bhikkhaá¹ƒ gaá¹‡hÄ• thÄ• ti yÄ• citvÄ• gantvÄ• nagaraÃ±
alaá¹…karitvÄ• there nisÄ«dÄ• petvÄ• paá¹‡Ä«tenÄ• hÄ• rena parivisitvÄ• anuá¸·Ä• devi
paÃ±casataitthÄ«hi saddhiá¹ƒ ekamantaá¹ƒ nisÄ«di. atha thero dhammaratana vassaá¹ƒ va
tÄ• paÃ±casataitthiyo sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tato hatthisÄ• lÄ• yaá¹ƒ sahass
sahassaá¹ƒti evaá¹ƒ dutiyadivase aá¸• á¸• hateyyÄ• ni pÄ• á¹‡asahassÄ• ni sotÄ• pattiphal
tatiyadivase aá¸• á¸• hanavappamÄ• á¹‡aá¹ƒ pÄ• á¹‡asahassaá¹ƒti evaá¹ƒ anekasatÄ• naá
anekasata sahassÄ• naá¹ƒ dhammÄ• mataá¹ƒ pÄ• yesi. vuttaÃ±hi.

<31> á¹• 21 mahÄ• mahindasuriyo, laá¹…kÄ• vehÄ• samajjhago.

bodhaneyyambuje kÄ• si, vikÄ• saá¹ƒ dhammaraá¹ƒsinÄ• ||

<32> á¹• 21 mahÄ• mahindacando so, laá¹…kÄ• vehÄ• samajjhago.

bodhesi dhammaraá¹ƒsÄ«hi, veneyyakumudÄ• kare ||

<33> á¹• 21 mahÄ• mahindamegho so, vassaá¹ƒ dhammambuvuá¹-á¹-hiyÄ• .

sÄ• dhÅ«naá¹ƒ cittabÄ«jesu, janesi kusalaá¹…kureti ||

atha rÄ• jÄ• sumanasÄ• maá¹‡erena dhammÄ• sokassa hatthato sammÄ• sambuddhapa
sakkassa santikÄ• dakkhiá¹‡akkhakadhÄ• tuá¹ƒca Ä• harÄ• petvÄ• {Ä• hÄ• ritvÄ• -itisabb
Ä• diá¹ƒkatvÄ• sakalalaá¹…kÄ• dÄ«pe yojane yojane thÅ«pÄ• ni kÄ• retvÄ• dakkhiá¹‡aka
thÅ«pÄ• rÄ• mathÅ«paÃ±ca patiá¹-á¹-hÄ• pesi. atha saá¹…ghamittÄ• ya theriyÄ• Ä• nÄ«ta
dakkhiá¹‡amahÄ• sÄ• khaá¹ƒ patiá¹-á¹-hÄ• petvÄ• pÅ«jaá¹ƒ kÄ• resi. sabbo panettha kath

veditabbo.

<34> á¹• 21 pÄ• ravÄ• dikadosena, jÄ• tevaá¹ƒ parasÄ• gare.

pattÄ• numodanÄ• evaá¹ƒ, laá¹…kÄ• yaá¹ƒ Ä• si issaro ||

<35> á¹• 21 pÄ• pampi evaá¹ƒ phalatÄ«ti mantvÄ• ,

Ã±atvÄ• na puÃ±Ã±assa phalaá¹ƒ idanti.

bho yoniso kubbatha puÃ±Ã±akamme,

gantvÄ• na ye yattha na socayantÄ«ti ||

tebhÄ• tikamadhuvÄ• á¹‡ijakÄ• naá¹ƒ vatthuá¹ƒ aá¹-á¹-hamaá¹ƒ.

39. bodhirÄ• jadhÄ«tuyÄ• {bodhirÄ• jadhÄ«tÄ• ya itisabbattha} vatthumhi ayamÄ• nupubbÄ

bhagavati parinibbute laá¹…kÄ• yaá¹ƒ sÄ• sane suppatiá¹-á¹-hite tattha hakureá¸·Ä«ti eko g
dÄ• rikÄ• gÄ• mÄ• dÄ• rikÄ• hi saddhiá¹ƒ tattha tattha kÄ«á¸·antÄ« viharati, tadÄ• gÄ• ma
hoti. tattheko maruttharukkho sabbadÄ• pÄ• á¸·iphullova tiá¹-á¹-hati. manussÄ• buddhapÅ
viciá¹‡antÄ• udakaá¹ƒ ogahetvÄ• rukkhamabhiruyha pupphÄ• ni ociá¹‡anti, kumÄ• rikÄ• t
gantvÄ• pupphÄ• ni ociá¹‡antÅ«ti ekaá¹ƒ sukkhapÄ• libhaddadaá¹‡á¸• akaá¹ƒ Ä• haritvÄ•
tato paá¹-á¹-hÄ• ya manussÄ• tenagantvÄ• pupphÄ• ni ociá¹‡anti. atha sÄ• tato cutÄ• te
jambudÄ«pe pÄ• á¹-aliputtanagare somadattaraÃ±Ã±o dhÄ«tÄ• hutvÄ• nibbatti, uttamarÅ«
devaccharapaá¹-ibhÄ• gÄ• ahosi. mÄ• tÄ• pitaro panassÄ• bodhirÄ• jakumÄ• rikÄ• ti voha
katasetuÄ• nubhÄ• vena tassÄ• suvÄ«rako nÄ• meko Ä• kÄ• sagÄ• mÄ« sindhavapotako
buddhamÄ• mako dhammamÄ• mako saá¹…ghamÄ• mako hutvÄ• mahantaá¹ƒ puÃ±Ã±aá
puÃ±Ã±akaraá¹‡assa me sahÄ• yo laddhoti tuá¹-á¹-hamÄ• naso assaá¹ƒ abhiruhitvÄ• diva
mahÄ• bodhiá¹ƒ \Be 168/ vandati. rÄ• jadhÄ«tÄ• naá¹ƒ disvÄ• pitusantikaá¹ƒ gantvÄ• abh
gacchasÄ«ti pucchi. rÄ• jÄ• na kiÃ±ci kathesi, atha sÄ• punappunaá¹ƒ pitaraá¹ƒ nibandhan
tassÄ• vi karonto evamÄ• ha.

<1> á¹• 21 amhÄ• kaá¹ƒ bhagavÄ• pubbe, pÅ«rento dasapÄ• ramÄ«.

adÄ• si sÄ«sarattakkhi, maá¹ƒsaá¹ƒ jÄ«vitameva ca ||

<2> á¹• 21 puttadÄ• re ca rajje ca, patvÄ• {datvÄ• itipikatthaci} pÄ• ramimatthakaá¹ƒ.

anappakappakoá¹-Ä«naá¹ƒ, khepetvÄ• kapilavuye ||

<3> á¹• 21 sakkarÄ• jakule jÄ• to, loke appaá¹-ipuggalo.

sampattacakkavattittaá¹ƒ, pahantvÄ• na narÄ• dhipo ||

<4> á¹• 21 disvÄ• nimitte caturo, nikkhamma abhinikkhamaá¹ƒ.

bodhimÅ«lamupÄ• gamma, nisinno vajirÄ• sane ||

<5> á¹• 21 sahassabÄ• huá¹ƒ mÄ• petvÄ• , nÄ• nÄ• yudhasamÄ• kulaá¹ƒ {nÄ• nÄ• vudha

mahÄ• bhÄ«tikaraá¹ƒ vesaá¹ƒ, kÄ• á¸·apabbatasÄ• disaá¹ƒ ||

<6> á¹• 21 mÄ• petvÄ• na samÄ• ruyha, girimekhalavÄ• raá¹‡aá¹ƒ.

mÄ• rasenaá¹ƒ samÄ• netvÄ• , Ä• gataá¹ƒ makaraddhajaá¹ƒ ||

<7> á¹• 21 pÄ• ramitÄ• balena taá¹ƒ, mÄ• rasenaá¹ƒ palÄ• piya.

yatthÄ• sÄ«no kilesÄ• ri, sahassaá¹ƒ ghÄ• tayÄ« jino ||

<8> á¹• 21 nayanaá¹ƒ sujalasekehi, sattÄ• haá¹ƒ jinasevitaá¹ƒ.

pÅ«jitaá¹ƒ devabrahmehi, siddhoraganarÄ• dihi.

vandituá¹ƒ jayabodhiá¹ƒtaá¹ƒ, gacchÄ• mi satataá¹ƒ ahaá¹ƒ ||

<9> á¹• 21 upÄ• sati sadÄ• gantvÄ• , yo naro bodhipÄ• dapaá¹ƒ.

gandhodadÄ«padhÅ«pÄ• di, nÄ• nÄ• pÅ«jÄ• hi sÄ• dhukaá¹ƒ ||

<10> á¹• 21 sa naro nirÄ• mayo hoti, paccatte ca parattha ca.

pÅ«jito mÄ• nito hoti, dÄ«ghÄ• yu balavÄ• sukhÄ« ||

<11> á¹• 21 tadatthaá¹ƒ patthayantena, atthakÄ• mena jantunÄ• .

upÄ• sanÄ«yaá¹ƒ saddhÄ• ya, niccaá¹ƒ taá¹ƒ bodhipÄ• dapaá¹ƒti ||

taá¹ƒ sutvÄ• kumÄ• rikÄ• pÄ«tiyÄ• phuá¹-asarÄ«rÄ• pitaraá¹ƒ vanditvÄ• ahampi tÄ• ta
panassÄ• upaddavabhayena gamanaá¹ƒ na icchi. tato sÄ• yÄ• vatatiyaá¹ƒ pitaraá¹ƒ yÄ• c
anuÃ±Ã±Ä• tÄ• . tato paá¹-á¹-hÄ• ya pitarÄ• saddhiá¹ƒ sindhavamÄ• ruyha bodhiá¹ƒ vandi
athÄ• parabhÄ• ge rÄ• jÄ• maraá¹‡amaÃ±ce nipanno cintesi. dhÄ«tÄ• me nirantaraá¹ƒ bo
etissÄ• anÄ• gate yaá¹ƒkiÃ±ci bhayaá¹ƒ uppajjamÄ• naá¹ƒ tato uppajjati. tattha me kiá¹ƒ kA
sindhavaá¹ƒ pakkosÄ• petvÄ• tassa kaá¹‡á¹‡amÅ«le mantento evamÄ• ha, tÄ• ta mama d
sahÄ• yaá¹ƒ katvÄ• bodhiá¹ƒ vandituá¹ƒ gacchati. tatthassÄ• yaá¹ƒkiÃ±ci bhayaá¹ƒ bhave
nappatirÅ«paá¹ƒ. tattha gamanÄ• gamane mama dhÄ«taraá¹ƒ rakkheyyÄ• sÄ«ti tassa dhÄ«
kÄ• lamakÄ• si. tato rÄ• jadhÄ«tÄ• pitusarÄ«rakiccaá¹ƒ kÄ• retvÄ• divasassa tikkhattuá¹ƒ
bodhiupaá¹-á¹-hÄ• naá¹ƒ gacchati. manussÄ• panassÄ• rÅ«pasampattiá¹ƒ disvÄ• vimhita
no idaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ diá¹-á¹-haá¹ƒ. gantvÄ• raÃ±Ã±o Ä• cikkhissÄ• ma. appeva
dadeyyÄ• ti cintetvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• vanditvÄ• á¹-hitÄ• evamÄ• haá¹ƒsu.

<12> á¹• 21 bodhimaá¹‡á¸• aá¹ƒ samÄ• gamma, abhiá¹‡haá¹ƒ tuá¹-á¹-hamÄ• nasÄ• .

vandantÄ« yÄ• ti kaÃ±Ã±ekÄ• , vijjÅ«va siriyÄ• jalaá¹ƒ ||

<13> á¹• 21 nÄ«ladhampillabhÄ• rÄ• sÄ• , visÄ• lÄ• yatalocanÄ• .

soá¹‡á¹‡adolÄ• bhasavaá¹‡Ä• , sÄ• mÄ• subhapayodharÄ• ||

<14> á¹• 21 sataraá¹ƒsÄ«hi sammissa, saÃ±cyÄ• mbudasamÄ• dharÄ• .

tuá¹…ganÄ• sÄ• nÄ«labhamu, hÄ• sabhÄ• sÄ• manoramÄ• ||

<15> á¹• 21 Ä«disaá¹ƒ \Be 170/ no mahÄ• rÄ• jÄ• {mahÄ• rÄ• jadiá¹-á¹-hapubba itipikattha
kudÄ• canaá¹ƒ.

ehi tassÄ• siriá¹ƒdeva, bodhimaá¹‡á¸• amhi dakkhasÄ«ti ||

taá¹ƒ sutvÄ• rÄ• jÄ• savaá¹‡asaá¹ƒsaggeneva tÄ• ya paá¹-ibaddhacitto caturaá¹…giniá¹ƒ
rÄ• jadhÄ«taraá¹ƒ bodhivandanatthÄ• ya Ä• gatakÄ• le bahipÄ• kÄ• re senaá¹ƒ parikkhipÄ•
manusse niyojesi. tato senÄ• pi taá¹ƒ gahaá¹‡asajjÄ• aá¹-á¹-hÄ• si. rÄ• jadhÄ«tÄ• te disvÄ
upasaá¹…kamitvÄ• tassa piá¹-á¹-hiyaá¹ƒ nisinnÄ• paá¹‡hiyÄ• saÃ±Ã±aá¹ƒ adÄ• si. so taá
Ä• kÄ• saá¹ƒ pakkhandi. sÄ• pana dunnisinnabhÄ• vena assassa vegaá¹ƒ sandhÄ• retuma

parigali. sindhavo rÄ• jadhÄ«taraá¹ƒ patamÄ• naá¹ƒ disvÄ• rÄ• jovÄ• daá¹ƒ saramÄ• no ve
á¸• aá¹ƒsitvÄ• ukkhipitvÄ• patamÄ• nÄ• ya tassÄ• piá¹-á¹-hiá¹ƒdatvÄ• nisÄ«dÄ• petvÄ•
pÄ• á¹-aliputtanagareyeva patiá¹-á¹-hÄ• pesi {pÄ• taliputtanagareyevataá¹ƒ paviá¹-hÄ• pesi

<16> á¹• 21 tiracchÄ• nagatÄ• pevaá¹ƒ, sarantÄ• upakÄ• rakaá¹ƒ.

na jahantÄ«ti mantvÄ• na, kataÃ±Ã±Å« hontu {hontipÄ• á¹‡ino-itipikatthaci} pÄ• á¹‡inoti ||

tato paá¹-á¹-hÄ• ya sÄ• puÃ±Ã±akammaá¹ƒ katvÄ• saggaparÄ• yanÄ• ahosÄ«ti.

<17> á¹• 21 yo yaá¹ƒ dumindaá¹ƒyatinandanena.

sampÅ«jitaá¹ƒ pÅ«jayate sa paÃ±Ã±o.

sa bhogavÄ• hoti anÄ«tiko ca,

sabbattha so hoti pasattharÅ«po ||

bodhirÄ• jadhÄ«tuyÄ• vatthuá¹ƒ navamaá¹ƒ.

40. kuá¹‡á¸• aliyÄ• vatthumhi ayamÄ• nupubbÄ«kathÄ•

laá¹…kÄ• dÄ«pe \Be 171/ rohaá¹‡ajapade mahÄ• gÄ• mo nÄ• ma ahosi, tattha tissavihÄ•
anekasatabhikkhÅ«hi samÄ• kiá¹‡á¹‡aá¹ƒ anekapariveá¹‡apatimaá¹‡á¸• itaá¹ƒ vihÄ• raá¹ƒ
sÄ• maá¹‡ero paá¹-ivasati. so ekasmiá¹ƒsamaye janapadacÄ• rikaá¹ƒ caranto pÄ• sÄ• á¹‡a
caritvÄ• yÄ• panamattaá¹ƒ bhattaá¹ƒ sappinÄ• saddhiá¹ƒ labhitvÄ• nikkhamma gÄ• madv
mahÄ• gÄ• mÄ• bhimukho gacchanto manusse udakaphÄ• sukaá¹-á¹-hÄ• naá¹ƒ pucchi. teh
avidÅ«raá¹-á¹-hÄ• ne kakubandakandaraá¹ƒ nÄ• ma sandamÄ• nasÄ«talodakaá¹ƒ dhavala
gantvÄ• nahÄ• tvÄ• sÄ«talacchÄ• yÄ• ya vÄ• lukÄ• tale nisinno bhattakiccaá¹ƒ katvÄ• ga
\Be 172/ sÄ• dhÅ«ti vatvÄ• tattha gantvÄ• phÄ• sukaá¹-á¹-hÄ• ne nisinno bhattaá¹ƒ bhuÃ±
vanakammikena saddhiá¹ƒaraÃ±Ã±aá¹ƒ gatÄ• ekÄ• sunakhÄ« tasmiá¹ƒ kandare ekasmiá¹
vijÄ• yitvÄ• chÄ• tajjhattÄ• pavedhamÄ• nagattÄ• dÄ• rakÄ• naá¹ƒ samÄ«penipannÄ• sÄ
Ä• hÄ• ragandhaá¹ƒ ghÄ• yitvÄ• nipannaá¹-á¹-hÄ• nato vuá¹-á¹-hÄ• ya pavedhamÄ• nÄ• t
naá¹…guá¹-á¹-haá¹ƒ cÄ• lentÄ« aá¹-á¹-hÄ• si, sÄ• maá¹‡ero taá¹ƒ disvÄ• kampitamÄ• nas
vaá¹-á¹-itaá¹ƒ pathamÄ• lopaá¹ƒ tassÄ• purato á¹-hapesi, tato sÄ• somanassÄ• taá¹ƒ bhu
tuá¹-á¹-ho punappunaá¹ƒ Ä• lopaá¹ƒ karonto tassÄ• bhattaá¹ƒ datvÄ• pattaá¹ƒ dhovitvÄ• t
agamÄ• si. tato sÄ• sunakhÄ« sÄ• maá¹‡eragatena pasÄ• dena tato cutÄ• jambudÄ«pe d
paá¹-icca tassa mahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hitvÄ• dasamÄ• saccayena m

athassÄ• sikhÄ• maá¹…galadivase sampatte mÄ• tÄ• pitaro panassÄ• kuá¹‡á¸• alÄ• vaá¹
nÄ• ma makaá¹ƒsu. sÄ• anukkamena soá¸·asavassuddesikÄ• ahosi, tasmiá¹ƒ kira samaye
mahÄ• bodhiá¹ƒ vandissÄ• mÄ«ti nÄ• vaá¹ƒ abhiruyha jambudÄ«paá¹ƒ gantvÄ• anupubbe
sunivattho supÄ• ruto yugamattadaso bhikkhÄ• ya caranto mahÄ• vÄ«thiá¹ƒ sampÄ• puá¹‡
sÄ«hapaÃ±jaraá¹ƒ ugghÄ• á¹-etvÄ• antaravÄ«thiá¹ƒ olokentÄ« bhikkhantaá¹ƒ sÄ• maá¹‡er
paá¹-ilabhi, tasmiá¹ƒkhaá¹‡e tassÄ• jÄ• tissaraÃ±Ä• á¹‡aá¹ƒ ahosi. sÄ• kira pubbe bhikkhu
paá¹‡á¹‡asÅ«ciyÄ• saddhiá¹ƒ potthakaÃ±ca padÄ«piyatelaÃ±ca datvÄ• jÄ• tissarÄ• bhav
á¹-hapesi, tato sÄ• jÄ• tiá¹ƒ anussarantÄ« sÄ• maá¹‡erena attano katÅ«pakÄ• raá¹ƒ ditvÄ•
pakkosÄ• petvÄ• rÄ• jagehe Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• tattha nisinnaá¹ƒ nÄ• naggaras
onÄ«tapattapÄ• á¹‡iá¹ƒ sÄ• maá¹‡eraá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisi
sallapantÄ« evamÄ• ha.

<1> á¹• 21 na saÃ±jÄ• nÄ• si maá¹ƒ dhÄ«ra, pubbehaá¹ƒ tava dÄ• sikÄ• .

tenÄ• haá¹ƒ sukhitÄ• Ä• siá¹ƒ, tasmÄ• tvamasi issaroti ||

taá¹ƒ sutvÄ• sÄ• maá¹‡ero Ä• ha.

<2> á¹• 21 natthi me tÄ• disÄ« dÄ• sÄ«, na saÃ±jÄ• nÄ• mi taá¹ƒ ahaá¹ƒ.

kÄ• si tvaá¹ƒ kassa vÄ• dhÄ«tÄ• , taá¹ƒ me akkhÄ• hi pucchitÄ• ti ||

tato sÄ• taá¹ƒ sÄ• rÄ• pentÄ« Ä• ha.

<3> á¹• 21 sÄ• rÄ• pemi tuvaá¹ƒ ajja, yathÄ• jÄ• nÄ• simaá¹ƒ ise.

bujjhassu bodhito dÄ• ni, mayÄ• jÄ• tiá¹ƒsarantiyÄ• ||

<4> á¹• 21 pÄ• sÄ• á¹‡avÄ• pigÄ• mamhi, tambapaá¹‡á¹‡imhi rohaá¹‡e.

bhikkhitvÄ• na tuvaá¹ƒ bhante, yadÄ• kakubandakandare ||

<5> á¹• 21 nisÄ«ditvÄ• na tvaá¹ƒ bhattaá¹ƒ, bhuttakÄ• laá¹ƒ sarissasi.

tadÄ• haá¹ƒ sunakhÄ« Ä• siá¹ƒ, vijÄ• tÄ• laddhagocarÄ• ||

<6> á¹• 21 dÄ• rake \Be 173/ khÄ• dituá¹ƒ mayha, mÄ• sannÄ• khudapÄ«á¸·itÄ• .

pavedhamÄ• nasabbaá¹…gÄ• , aá¹-á¹-hÄ• siá¹ƒ tava santike ||

<7> á¹• 21 disvÄ• taá¹ƒ maá¹ƒ tadÄ• bhante, vedhamÄ• naá¹ƒ bubhukkhitaá¹ƒ.

chinnabhatto tuvaá¹ƒ hutvÄ• , mamaá¹ƒ bhattena tosayÄ« ||

<8> á¹• 21 tadÄ• haá¹ƒ muducittena, cittaá¹ƒ tayi pasÄ• dayiá¹ƒ.

tenÄ• haá¹ƒ puÃ±Ã±akammena, dutiye attasambhave ||

<9> á¹• 21 idha rÄ• jakule jÄ• tÄ• , sabbakÄ• masamiddhinÄ«.

cittappasÄ• damattena, lokanÄ• thassa sÄ• sane ||

<10> á¹• 21 tadahupabbajitassÄ• pi, Ä«disÄ• honti sampadÄ• .

kÄ«disaá¹ƒ hoti sambuddhe, pasÄ• dena phalaá¹ƒ aho ||

<11> á¹• 21 aÃ±Ã±Ä• ni pana kiccÄ• ni, pahÄ• yÄ• ttahite rato.

atandito divÄ• rattiá¹ƒ, sarÄ• tu ratanattayaá¹ƒti ||

evaá¹ƒ sÄ• maá¹‡erena katÅ«pakÄ• raá¹ƒ sÄ• rÄ• petvÄ• bhante tava dÄ• siyÄ• anuggal
vasathÄ• ti nimantitvÄ• tena sampaá¹-icchite mahantaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• sÄ•
anekabhikkhusate nimantetvÄ• vihÄ• re vasÄ• petvÄ• sulabhaá¹ƒ katvÄ• catupaccayehi u
sunakhiyÄ• dinnadÄ• naá¹ƒ anussaritvÄ• tuá¹-á¹-ho buddhÄ• nussatiá¹ƒ manasikaronto na
patvÄ• tasmiá¹ƒyeva vihÄ• re vasanto Ä• yupariyosÄ• ne tattheva parinibbÄ• yÄ«ti.

<12> á¹• 21 tiyaddhesu tilokasmiá¹ƒ, natthi vatthuttayaá¹ƒ vinÄ• .

sattÄ• na maÃ±Ã±a micchattha, dÄ• yakaá¹ƒ surapÄ• dapaá¹ƒ ||

kuá¹‡á¸• aliyÄ• vatthuá¹ƒ dasamaá¹ƒ.

mahÄ• senavaggo catuttho.

ettÄ• vatÄ• jambudÄ«puppattikathÄ• samattÄ• .

This is the complete text of "The Shurangama Sutra"
and the BIONA commentary on it.

This is a small selection of Sutras and Suttas from the BIONA Library. For more Teachings please visit us at www.buddhistinformation.com

These are a few of the writings of my Teacher, Nichiren. For more information on Nichiren and his teachings please see "Stop Suffering:A Buddhist Guide To Happiness" or "Day By Day." Both of these titles are provided on this CD.

This is the complete text of "The Threefold Lotus Sutra"
and my commentary on it, "Inside The Lotus Sutra."

Install the CSX fonts from the fonts folder.

This is an icon you can use for a shortcut to this site...none too great as a work of iconograp

How to set up a Shortcut with a custom Icon (In case you didn't know):

On your desktop (or wherever you want the shortcut) Right Click > click New > click Shortcu
address (http://www.buddhadust.org or, http://www.buddhadust.org/cgi-local/dcforum/dcboa
lobby), or, on the page in the site that you wish to connect to, copy the address from the adc
command line (the open box) and click Next. Put in a name for the shortcut. Click OK. Then
Shortcut icon, Right Click > click Properties > click "change icon" and browse to where you h
icon (?in a folder in My Documents called My System, in a folder called Icons?), select the ic
out using OK. If the icon doesn't show up immediately, Right Click on the Desktop and click

The venerable author asked not to make available the "Comparative Study of MN" pdfs in In
copyright reasons. But ofcourse it is ok to give this to another for personal use.
Thanks.

WORDS OF DHAMMA: VERSION 3

Words of Dhamma is a small inspirational program for meditators that can be downloaded and installed. Every hour a small box will appear and verses will be displayed for a short time.

The program contains nearly 1400 different quotations including the complete Dhammapada, sayings of Sayagyi U Ba Khin and Hindi dohas by S.N. Goenka.

This new version contains several hundred new quotations and also the stories associated with each Dhammapada verse.
The ability to copy and print the verses has now been added along with several other enhancements.

INSTALLATION INSTRUCTIONS FOR HARD DRIVE

1. Download the file named 'Setup.exe' to your hard drive.
(This will take about 15 mins depending on modem speed.)
2. Double click on 'Setup.exe'.
3. After installation is complete you can delete 'Setup.exe' file.

Note. The pali font will be automatically installed to the font directory during installation but some systems are configured in a non standard way and the font will not install.
If you experience any problems, download the Pton.ttf file and install to your font directory.

****

All stories are in text format and import directly into the Kindle 3.

92 Stories, all hard core everyday, believable fantasies. Takes me back to the days of Penth

Will also work on other readers if they view straight text files.

To import into your Kindle:
1 - Connect Kindle to your computer via the USB cable.
2 - Once Kindle shows up on your computer (look in Windows Explorer "My Computer"), dro
"documents" folder in the kindle.
3 - You can drop individual files or entire folders of books/stories.
4 - Disconnect your Kindle, turn it on, and give it a minute to refresh and the books will be pr

This zip file contains the book TO THE LAST BREATH, Dhamma Talks on Living and Dying and Acharn Kor Khao-suan-luang, translated from the Thai. It is in three formats:

Tolastbr.txt is a ordinary text file.

Tolastbr.rtf is a RTF file

Tolastbr.wpd is a WordPerfect 6 file.

The files in this directory contain various versions of thediacritic fonts designed by Professor
(University ofCambridge) for Romanised text in Indian languages.Macintosh versions~~~~~~
file NORM.SEA.HQX contains the final versions of ProfessorNorman's fonts as developed b
users. Included arePostscript, Truetype and bitmapped (screen) versions of the twofonts: No
Roman) and MyTymes (Times Italic). If anyone isstill using the earlier Norman and MyTimes
supersedethose.The package consists of a binhexed file (.HQX) which can be decoded usin
shareware file (de)compression program such as Stuffit orCompact Pro. This will create a fil
which is a selfexpanding archive. Just click on this to create a folder containing thefonts. (So
programs may carry out the binhex decodingautomatically, when you download the file.)PC
versions~~~~~~~~~~~~The remaining files contain PC-compatible versions of ProfessorNorm
principal fonts are "Normyn", which is basedon Times Roman, and "MyTymes", which is bas
Italic."Norman" is an older version of "Normyn", and is included because itcontains certain c
are no longer available in"Normyn". (The odd names result from the way in which the fontsd
time: I have retained them for compatibility with theMacintosh versions).A problem emerged
fonts (or others retaining aMacintosh-based encoding) with Microsoft Word for Windows, wh
160 (decimal) for a non-breaking space and will notallow it to be redefined: this slot is unfort
in Prof.Norman's fonts for the character retroflex t. (Word for Windows alsoseems unwilling t
to the characters in slots numberedlower than 32, but these are less likely to be of concern t
I have looked for elegant solutions to the problem --such as persuading Microsoft to adhere
standards -- butwithout success. I have therefore modified the fonts by copyingcharacter 16
slot 202 (vacant because it representsnon-breaking space in the original Macintosh encodin
a ".pfb" extension are Type 1 PostScript versions ofthe fonts, the ".ttf" files the TrueType equ
files endingin ".pfm" are font metric files.The files "Norman_layout.ps" and "Normyn_layout.p
PostScriptfiles which can be printed out to show what characters are availableand in what p
order to make the fonts genuinely usefulin the Windows environment it would be necessary
thecharacters to key-sequences. Neither Professor Norman nor I can dothis, as we do not u
a Macintosh, I use Unix). Ifanyone develops a suitable system, copies of the relevant fileswo
appreciated so that they can be placed on this server alongwith the fonts themselves.Please
to jds10@cam.ac.uk unless they areMacintosh-specific, in which case email mhcrxlc@dir.m
SmithDecember 12, 1995 ** Why not visit John Smith's new World Wide Web site? **
URL is: http://bombay.oriental.cam.ac.uk/index.html **

Install the Tbudsir Pali font.

Start the Editor application to open the TXT file to view them formatted.

â»Ãá¡ÃÁ¹Õéà»ç¹â»Ãá¡ÃÁªÑèÇ¤ÃÒÇà¾×èÍãªéáÊ´§Ë¹Ñ§Ê×ÍÀÒÉÒÍÑ§¡ÄÉ

1. àÅ×Í¡àÁ¹Ù á¿éÁ - à»Ô´á¿éÁ
2. àÅ×Í¡ Folder ·Õèµé§¡ÒÃ (ª×èÍ folder ¤×Íª×èÍË¹Ñ§Ê×Í)
3. àÅ×Í¡ á¿éÁ (ª×èÍá¿éÁ¤×Íª×èÍË¹éÒ àªè¹ 000001.txt ¤×ÍË¹éÒ·Õè 1) ¡´»ØèÁ open
4. â»Ãá¡ÃÁ¨ÐáÊ´§¢éÍÁÙÅË¹éÒ·ÕèàÅ×Í¡ ÊèÇ¹«éÒÂÁ×Í¤×ÍÃÒÂª×èÍË¹éÒ¢Í§Ë¹Ñ§Ê×ÍàÅèÁ¹
5. ¶éÒµéÍ§¡ÒÃ¨ÐáÊ´§Ë¹éÒÍ×è¹ ãËé double click µÃ§ÊèÇ¹«éÒÂÁ×Í·ÕèË¹éÒ¹Ñé¹
6. ¶éÒµéÍ§¡ÒÃáÊ´§Ë¹Ñ§Ê×ÍàÅèÁÍ×è¹ ãËéàÃÔèÁµé¹·ÓµÒÁ¢éÍ 1 ãËÁè
7. ¶éÒµéÍ§¡ÒÃ¾ÔÁ¾ì ãËéàÅ×Í¡ á¿éÁ - ¾ÔÁ¾ì·Ò§à¤Ã×èÍ§¾ÔÁ¾ì â»Ãá¡ÃÁ¨Ð¾ÔÁ¾ìà©

Dharma Talks Given by Thich Nhat Hanh
==========

Dharma Talks
==========
01 - The Spirit of Togetherness
02 - Touching Peace
03 - The Heart of Understanding
04 - The Art of Mindful Living
05 - Teachings on Love
06 - The Present Moment
07 - Mindfulness And Psychotherapy
08 - Being Peace
09 - Israeli-Palestinian Retreat 2003
10 - Mindfulness of Anger - Embracing the Child Within
11 - Mindful Consumption

Audiobooks
==========
12 - No Death, No Fear
13 - The Miracle of Mindfulness

Songs, Transcripts And More
==========
14 - Library

This is a collection of Thay's Dharma Talks that I've found on the eDonkey2000 network and on the internet. I've edited some of these files to remove the "tuh" whenever Thay says "moment," and also to eliminate as much "clicks" and "pops" as possible. Hopefully, this will make the Dharma Talks more enjoyable to listen to.

I found Dharma Talk 10 on the internet, and it is incomplete. Sorry. Dharma Talk 11 is also incomplete, but its transcript, entitled Embracing Anger, is available in the Library. I've improved the sound quality of Part 1 of Dharma Talk 4.

In case you wanted to know...

Here is the translation of Jack Kornfield's chant in Part 1 of
The Present Moment:

Pali (ancient Prakrit derived from Sanskrit):

"Namo Tassa Bhagavato Arahato Sammasambuddhassa"

English:

"Homage to the World-Honored One, the Worthy, the Fully Enlightened One"

Thay has translated his Dharma name in the following manner:

Thich = Shakya (title)
Nhat = One
Hanh = Action

Correct pronunciation is available in the Library as mp3 file.

FP

These mp3-files were recorded in November 2006 at Centre for Buddhist Studies (CBS), Sa
In a series of lectures Sayadaw Dr. Nandamalabhivamsa gave an introduction to Patthana (
Panhavara).
These audio-files are NOT edited.
The material is only for personal studies and not for any commercial use.

For more information, please contact:

Centre for Buddhist Studies
c/o Mahasubodhayon monastery
Sagaing Hills Road
Sagaing
Myanmar

this CD additionally contains three chanting files:

+ chanting of complete Paccayaniddesa by U Pandita (Mahasubhodayon)
+ chanting by the course participants
+ an english version of metta sutta (translation Amaravati Monastery, England)

this CD further contains three wordfiles:

+ Paccayaniddesa pali text
+ some excerpts from panhavara
+ one file with some explanations

Trouble Shooting

VIDEO

Problem: The display is not full screen.
Solution (for PC) :

1. Click on the desktop with the right mouse button.
   * A pop-up menu will appear.
2. Click on [Property] at the bottom of the menu.
   * A "Display Properties" menu will appear.
3. Click on the last tab [Settings]
   * The central region will change, showing "Color Palette" on the lower left hand side and "Desktop Area" on the lower right hand side.
4. Drag the selector underneath "Desktop Area" so that the setting shows 800x600.
5. Click OK to confirm the change.

Problem: The animation or the scrolling wall is very slow.
Solution (for PC) : If you are using Windows NT, your display may be set at 24-Bit color instead of 16-Bit color. You will need to set your display to 16 Bit for the program to run smoothly.

To improve the performance, please follow the steps below to manually set the display to 16-Bit.

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4. Click on the Triangle button right underneath the word "Color Palette"
   * A menu will drop down showing all of the color setting.
5. Click on 65536 Colors.

* The word "65536 Colors" will appear in the box right below the word "Color Palette".

6. Click on [OK] to change of your display setting.

* A setting confirmation dialog box will appear, click [OK] to confirm the changes.

Problem: In a scene with a movie, my screen flickers or flashes black or white.
Solution (for PC) : There may be an incompatibility problem with your display card and Quicktime or Director. Turning off the Hardware acceleration may help solve the problem

1. Click [START] button, then click on [Settings], then on [Control Panel].
   * A control panel window will appear.
2. Double click on "System" icon near the bottom of the screen.
   * A "System Properties" window will appear.
3. Click on the last tab [Performance].
   * The central region will change, showing 3 buttons on the bottom of the screen.
4. Click on [Graphics] button (center of the three).
   * An "Advanced Graphics Settings" will appear.
5. Click and drag the selector to the left to NONE, then click [OK].
   * Click [OK] again on "System Properties" window.
6. Restart your computer, then run the program.

AUDIO

Problem: I cannot hear any sound from the speakers.
Solution (for PC and MAC):

1. Check the connection between your sound card to the speakers to make sure that it is plugged in snugly.
2. If your speakers have an amplifier, make sure that it is plugged in and that the power is turned on.
3. Make sure that your volume is turned up on the speaker or the amplifier.
4. Make sure that your volume is turned up on Windows Volume Settings.
   * Click the mouse with the left button on the speaker icon located at the bottom right of your screen, then drag the "Volume Bar" upward.

Problem: I still cannot hear any sound!!!.
Solution (for PC): Check to see if your sound card is installed correctly by following the procedures below:

1. Click on the [START] button, move the mouse up to [SETTINGS],

then move right to [Control Panel] and click left.
* The "Control Panel Window" will appear.

2. Double click on "Multimedia" icon.
   * The "Multimedia Properties" will open up.
3. Under the topic "Playback", the name of your sound card should be shown directly underneath the word "Preferred device:".
4. If the word "None" is shown, then you need to follow the installation procedures of your sound card.

Problem: I do hear the sound but it is scratchy, distorting, or there is no sound where there should have been.

Solution: Check the sampling rate setting on your QuickTime player.

1. Click on the [START] button, move the mouse up to [SETTINGS], then move right to [Control Panel] and click left.
   * The "Control Panel Window" will appear.
2. Double click on "QuickTime" icon.
   * The "QuickTime Settings" will open up.
3. Click on the triangle button to the right of the upper white box, then move the mouse down to "Sound Out".
4. If "DirectSound" is shown in the second box then click on the triangle icon to the right of the box and select "waveOut", or try inverting the setting by changing from "waveOut" to "DirectSound".
5. Click [X] on the upper right to close the QuickTime Settings box.

The sound is still scratchy!!

* In the QuickTime Settings Windows, try changing the "Rate" (of the SoundOut) to either 44.1KHz or 48KHz.

Should you experience any trouble with the performance of your disc, please check carefully the following options before contacting us at (66-2) 251-3582 or via email: mfl_cdrom@bangkok.com

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AN ILLUSTRATED STORY OF THE LIFE OF THE BUDDHA

CONTENTS

SYSTEM REQUIREMENTS
SHORT-CUT KEYS
TROUBLESHOOTING

SYSTEM REQUIREMENTS

For Windows®
IBM PC or 100% compatible (Pentium-based or better), Microsoft Windows 95/ Windows 98 or later, QuickTime version 3.0 (included), Windows compatible sound card, SVGA display card (640x480, 16 bit high color or better), 16X CD-ROM drive or better, 16MB RAM (32MB or greater is recommended).

For Macintosh®
Power Macintosh computer, Mac OS version 7.5 or greater, QuickTime version 3.0 (included), 640 x 480 color display (thousands of colors recommended), CD-ROM drive, 32MB RAM or greater.

QUICKTIME® (3.0 for Macintosh, 3.0 for Windows 95/98) is required. In Windows, the installer program 'WINSETUP.EXE' will prompt you to install it automatically. The installer for QuickTime is located on the CD-ROM ('QUICKTIM\QT3.EXE' in Windows, and 'INSTALLER' inside the 'QuickTime 3 Installer' folder on the Macintosh) if you ever need to install it manually.

SHORT-CUT KEYS

At The Life of The Buddha program screens, the short-cut keys to alternate between languages are:
Press 'E' for English version
Press 'M' for Myanmar version
Press 'C' for Chinese version
Press 'J' for Japanese version

TROUBLESHOOTING

1. I'm unable to run the program?

Ans: You must install QuickTime version 3.0 (follow QuickTime installation instructions above) to run the program.

2. Sometimes there is no sound when animation is playing?

Ans: To overcome this problem, we recommend installing Microsoft DirectX into your system.

3. I'm unable to follow the text (after animation) in the last chapter as the transition is too fast.

Ans: When you reach the block of text that you want to stop in the last chapter, press "Pause" on your keyboard. Press "Pause" again to continue.

For further support, please email support@inforithm.com.

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A HANDFUL OF LEAVES
Readings in Theravada Buddhism
version 2.0
November1999

RELEASE NOTES

This file contains last-minute release notes for this version of the HANDFUL OF LEAVES CD-ROM. For even more up-to-date information about this disk, visit the Access to Insight website:

http://www.accesstoinsight.org/cdrom/

---------- TABLE OF CONTENTS ----------

1. Disclaimer
2. What's new in this version
3. What's on this disk
4. System requirements
5. Operating instructions
6. Improving performance
7. Known problems and issues
8. Getting help

---------- 1. DISCLAIMER ----------

I've put in many hours preparing the HANDFUL OF LEAVES CD-ROM and I don't expect that you'll encounter any serious problems with it. But since I haven't tested the disk with every possible combination of hardware and software, I cannot guarantee how it will work for you on your computer. If you're concerned that this disk might somehow damage your computer in any way, please go no further: quit this file now and eject the disk.

---------- 2. WHAT'S NEW IN THIS VERSION ----------

This CD-ROM replaces the previous edition (version 1.0), which was released in November, 1998. It includes over 100 newly translated suttas, several dozen new books and articles, a new collection of "Study Guides," improved navigational aids, and hundreds of minor corrections and improvements.

---------- 3. WHAT'S ON THIS DISK ----------

This disk contains a selection of texts with teachings from Theravada Buddhism, taken from the pages of the Access to Insight website (http://www.accesstoinsight.org). It contains over 700 translations of suttas from the Pali Canon, all indexed by name, plus indexes to help you locate specific passages by subject, proper name, number, and simile. There is a self-guided introduction to the Buddha's teachings, based entirely on passages from the Pali Canon. Also included are some 200 other books, essays, articles, and transcribed Dhamma talks from many respected teachers from a variety of traditions within Theravada, with the Thai forest traditions especially well represented here. These articles and books are all fully indexed by author, title, and subject.

These texts are best viewed using a web browser program, such as Netscape Navigator or Internet Explorer. Browsing software is not included on this disk.

The "website" folder contains the files that your web browser needs to navigate through the website.

The "extras" folder on the disk contains a number of additional files that may be useful to you:

* "txt" -- A complete copy of the website files in plain unformatted ASCII text format.

* "fonts" -- KR Norman's freeware Pali fonts. These are included for your convenience only; they are not required for any of the texts on this CD-ROM.

* "canon" -- An anthology of Thanissaro Bhikkhu's sutta translations (Microsoft Word 6.0/95 format).

* "wings" -- "The Wings to Awakening" by Thanissaro Bhikkhu (Microsoft Word 6.0/95 format).

* "study" -- Study Guides on various topics (Microsoft Word 6.0/95 format).

---------- 4. SYSTEM REQUIREMENTS ----------

* Macintosh users: MacOS 7.0 or later
* Windows users: Windows 95 or later
* CD-ROM drive with appropriate driver software installed
* Web browser of your choice (Internet connection not required)
* Printer (optional)

For best results (see IMPROVING PERFORMANCE, below):
* 30 Mb free disk space
* Internet connection

---------- 5. OPERATING INSTRUCTIONS ----------

If you know how to use a web browser, then you know how to use this CD-ROM. If you don't know how to use your web browser, ask a friend to show you.

Here's all you need to do:

1. Turn on your computer.

2. Insert the HANDFUL OF LEAVES CD-ROM into the CD-ROM drive.

3. Double-click on the "Start" file on the disk. This should launch your web browser program. (If your browser does not start, you should start it using whatever method is familiar to you, and then use the appropriate menu command to open the "Start" file.)

4. Follow the hypertext links from there.

---------- 6. IMPROVING PERFORMANCE ----------

A. Copy the website to your hard drive

You can always browse the HANDFUL OF LEAVES website directly from the CD-ROM. You may, however, find a significant improvement in your browser's overall speed and responsiveness when the website is run directly from your computer's internal hard drive. Here's how to copy A HANDFUL OF LEAVES to your hard drive:

1. Check that you have at least 30 megabytes of free space on your hard drive.

2. Create a new folder on your hard drive, named "Leaves".

3. Copy both the "website" folder and the "Start" file from the CD-ROM into the "Leaves" folder.

4. To use the website, double-click on the "Start" file as described above.

You may, of course, copy to your hard drive any files from the CD-ROM "extras" folder that you wish to, although those files are not needed for proper operation of the website.

B. Connect your computer to the Internet

This disk is, for the most part, a self-contained website not requiring a connection to the Internet. It does, however, include a few links to sites on the Internet offering supplementary information that may be of interest to you. These links are marked by ">>". To access these links you must first establish a connection to the Internet. Once that connection is established, you can navigate seamlessly between this disk and the Internet.

---------- 7. KNOWN PROBLEMS AND ISSUES ----------

MACINTOSH USERS: None.

WINDOWS 95, 98, and NT USERS: None.

---------- 8. GETTING HELP ----------

If you have any problems, questions, or bug reports concerning the CD-ROM, please first check the HANDFUL OF LEAVES web page at:

http://www.accesstoinsight.org/cdrom/

If you can't find the information you need there, you can reach me via e-mail at:

mettaXworld.std.com

Revised: 11 November 1999

[end]

verzeichnisname nicht ändern & verzeichnis nicht verschieben, c:/pp
dateiennamen nicht ändern
sonst funktionieren hypertext-linx nicht mehr
(auf anderen computern - auf demselben klappt's)
allow background saves, always create backup copy
auto recovery only every 5 minutes
milindapanha
peta&vimanavatthu - no stories

prefix zeros before sutta titles
no good way for headings in vinaya

make shortcuts for long vowels
nicht gegeben: Vv, Pv, J, DhpA, Mp, Kv, VM

long a: aÉ, aÇ
aý

n dot above:
nþ

ASCII
2
ALT +
1 2 3 4 5 6 7 8 9 0
1- 10
11- 20 ¤ ¶
21- 30 §
31- 40 ! " # $ % & ' (
41- 50) * + , - . / 0 1 2
51- 60 3 4 5 6 7 8 9 : ; <
61- 70 = > ? @ A B C D E F
71- 80 G H I J K L M N O P
81- 90 Q R S T U V W X Y Z
91-100 [\ ] ^ _ ` a b c d
101-110 e f g h i j k l m n
1 2 3 4 5 6 7 8 9 0
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131-140 â ä à å ç ê ë è ï î
141-150 ì Ä Å É æ Æ ô ö ò û
151-160 ù ÿ Ö Ü ø £ Ø × ƒ á
161-170 í ó ú ñ Ñ ª º ¿ ® ¬
171-180 ½ ¼ ¡ « » ¦ ¦ ¦ ¦ ¦
181-190 Á Â À © ¦ ¦ + + ¢ ¥
191-200 + + - - + - + ã Ã +
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251-260 ¹ ³ ²_

Test area:
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ï»¿The Pali Text Society'sPALI ENGLISH DICTIONARYT. W. Rhys DavidsWilliam StedeCh
738 pp.Reprints include: London: Luzac, 1966.FOREWORD It is somewhat hard to realize,
important and valuable the work has been, that when ROBERT CAESAR CHILDERS publis
volume of his Pali Dictionary, he only had at his command a few pages of the canonical Pali
owing mainly to the persistent labours of the Pali Text Society, practically the whole of these
amounting to between ten and twelve thousand pages, have been made available to schola
authors. They are anthologies which gradually grew up in the community. Their composition
and the four NikÄ• yas (with the possible exception of the supplements) was complete withi
the Buddha's death; and the rest belong to the following century. When scholars have leisur
study the data to be found in this preSanskrit literature, it will necessarily throw as much ligh
history of ideas and language as the study of such names and places as are mentioned in it
incidentally) has already thrown upon the political divisions, social customs, and economic c
ancient India.Some of these latter facts I have endeavoured to collect in my "Buddhist India"
the most salient discovery is the quite unexpected conclusion that, for about two centuries (b
Buddha's birth and after his death), the paramount power in India was Kosala - a kingdom s
on the North to the Ganges on the South, and from the Ganges on the West to the territories
confederacy on the East. In this, the most powerful kingdom in India; there had naturally aris
vernacular differing from the local forms of speech just as standard English differs from the l
county) dialects. The Pali of the canonical books is based on that standard Kosala vernacula
6th and 7th centuries B. C. It cannot be called the "literary" form of that vernacular, for it was
at all till long afterwards. That vernacular was the mother tongue of the Buddha. He was bor
Nepal, but was then a district under the suzerainty of Kosala and in one of the earliest Pali d
represented as calling himself a Kosalan.When, about a thousand years afterwards, some p
began to write in Pali, they wrote in a style strikingly different from that of the old texts. Part
difference is no doubt due simply to a greater power of fluent expression unhampered by the
constantly considering that the words composed had to be learnt by heart. When the Sinhale
were so familiar with the method of writing on palmleaves that the question of memorizing si
arise. It came up again later. But none of the works belonging to this period were intended to
were intended to be read. On the other hand they were for the most part reproductions of old
had, till then, been preserved in Sinhalese. Though the Sinhalese pandits were writing in Pa
course, a dead language, they probably did their thinking in their own mother tongue. Now th
for many generations, so close and intimate an intercourse with their Dravidian neighbours t
habits of speech had crept into Sinhalese. It was inevitable that some of the peculiarities of t
tongue, and especially these Dravidanisms, should have influenced their style when they wr
be for future scholars to ascertain exactly how far this influence can be traced in the idioms a
order of the arrangement of the matter of these Ceylon Pali books of the fifth and sixth centu
is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a fe
the elements of classical Sanskrit and very proud they were of it. They introduced the Sansk

Sinhalese words when writing "high" Sinhalese. And the authors of such works as the DÄ• á
SaddhammopÄ• yana, and the MahÄ• bodhivaá¹ƒsa, make use of Pali words derived from S
turned into Pali form certain Sanskrit words they found either in the Amara-koá¹£a, or in the
very limited reading, and used them as Pali. It would be very desirable to have a list of such
derived from Sanskrit. It would not be a long one.Here we come once more to the question o
11th cent. onwards it became a sort of fashion to write manuals in verse, or in prose and ver
subjects as it was deemed expedient for novices to know. Just as the first book written in Pa
a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we
scarcely intelligible memoriter verses meant to be learned by heart by the pupils.According t
handed down among the Sinhalese, Pali, that is, the language used in the texts, could also b
MÄ• gadhÄ«. What exactly did they mean by that? They could not be referring to the MÄ• g
grammarians, for the latter wrote some centuries afterwards. Could they have meant the dia
Magadha at the date when they used the phrase, say, the sixth century A. D.? That could on
any exact knowledge of the different vernaculars of North India at the time. For that there is
and it is in itself very improbable. What they did mean is probably simply the language used
king of Magadha. For their traditions also stated that the texts had been brought to them offi
Asoka's son Mahinda; and not in writing, but in the memory of Mahinda and his companions
something of the language of Asoka. We have his edicts engraved in different parts of India,
slightly in compliance with local varieties of speech. Disregarding these local differences, wh
be considered the language of head-quarters where these edicts were certainly drafted. This
contains none of the peculiar characteristics we associate with the MÄ• gadhÄ« dialect. It is
form of that standard Kosalan lingua franca mentioned above.Now it is very suggestive that
how the king of Magadha became also king of Kosala. Had this happened quietly, by succes
have scarcely altered the relation of the languages of the two kingdoms. That of the older an
still have retained its supremacy. So when the Scottish dynasty succeeded to the English th
languages remained distinct, but English became more and more the standard. However thi
of essential importance to have a Dictionary of a language the history of whose literature is b
many delicate and interesting problems. The Pali Text Society, after long continued exertion
rebuffs and disappointments is now at last in a position to offer to scholars the first instalmen
dictionary.The merits and demerits of the work will be sufficiently plain even from the first fas
one or two remarks are necessary to make the position of my colleague and myself clear.We
throughout the Sanskrit roots corresponding to the Pali roots, and have omitted the latter. It
that this is a strange method to use in a Pali dictionary, especially as the vernacular on whic
had never passed through the stage of Sanskrit. That may be so; and it may not be possible
any Pali word in the canon could have been actually derived from the corresponding Sanskr
the Sanskrit form, though arisen quite independently, may throw light upon the Pali form; an
have not yet been adequately studied in Europe, the plan adopted will probably, at least for
more useful.This work is essentially preliminary. There is a large number of words of which

the derivation. There is a still larger number of which the derivation does not give the meani
the reverse. It is so in every living language. Who could guess, from the derivation, the comp
of such words as "conscience" , "emotion" , "disposition" ? The derivation would be as likely
guide. We have made much progress. No one needs now to use the one English word "desi
sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vo
Books of the East by MAX MÂ¸LLER and FAUSBá¹‡LL See Mrs. RHYS DAVIDS in J R A S
argument applies to as many concrete words as abstract ones. Here again we claim to have
But in either case, to wait for perfection would postpone the much needed dictionary to the C
has therefore been decided to proceed as rapidly as possible with the completion of this first
reserve the proceeds of the sale for the eventual issue of a second edition which shall come
ideals of what a Pali Dictionary should be.We have to thank Mrs. STEDE for valuable help in
material noted in my interleaved copy of Childers, and in collating indexes published by the
RHYS DAVIDS for revising certain articles on the technical terms of psychology and philoso
following scholars for kindly placing at our disposal the material they had collected for the no
scheme of an international Pali Dictionary:Prof. STEN KONOW. Words beginning with S or
S. 1909 and 1907, revised by Prof. Dr. D. ANDERSEN).Dr. MABEL H. BODE. B, Bh and M.
W. H. D. ROUSE. C-â€”.In this connection I should wish to refer to the work of Dr. EDMOND
he left a great deal of material; some of which has reached us in time to be made available.
whole time, and all his enthusiasm to the work, and had he lived the dictionary would probab
finished before the war. His loss was really the beginning of the end of the international
undertaking.Anybody familiar with this sort of work will know what care and patience, what s
knowledge and judgment are involved in the collection of such material, in the sorting, the si
arrangement of it, in the adding of cross references, in the consideration of etymological puz
comparison and correction of various or faulty readings, and in the verification of references
others, or found in the indexes. For all this work the users of the Dictionary will have to thank
colleague, Dr. WILLIAM STEDE. It may be interesting to notice here that the total number of
appear in this first edition of the new dictionary is estimated to be between one hundred and
hundred and sixty thousand. The Bavarian Academy has awarded to Dr. STEDE a personal
his work on this Dictionary.Chipstead, Surrey. July, 1921.T. W. RHYS DAVIDS.Page IX A. L
Chiefs Books consulted for Vocabulary (with Abbreviations).1. PALI BOOKS.1a Canonical.A
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(PvA).Puggala-PaÃ±Ã±atti Commentary, J P T S. 1914 (Pug A).SaddhammopÄ• yana, J P
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system adopted in quotations of passages from Pali text is that proposed in J P T S. 1909, p
this modification that Peta-vatthu (Pv) is quoted by canto and verse, and Culla-Niddesa (Nd2
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D M S.).Kirfel, W. Kosmographie der Inder, Bonn & Leipzig 1920.B. LIST OF ABBREVIATIO
(the no. refers to section of A).AAnguttara . . . . . 1aAbhpAbhidhÄ• nappadÄ«pikÄ• . . .
4ApApadÄ• na. . . . . 1aAv. SH.AvadÄ• na-shataka . . . . 2BdhdBuddhadatta . . . . .
1Brethren: see Psalms. . . . . 3BuBuddha-vaá¹ƒsa . . . . . 1aCpCariyÄ• -piá¹-aka . . . . .
1aCpdCompendium . . . . . 3DDÄ«gha. . . . . 1aDÄ• vsDÄ• á¹-hÄ• -vaá¹ƒsa . . . . .
1bDhDhammapada . . . . . 1aDhsDhammasangaá¹‡i . . . . 1aDhs trsl.AtthasÄ• linÄ« . . . . . .
3Dial.Dialogues . . . . . 3DivyDivya-vadÄ• na . . . . . 2DpvsDÄ«pavaá¹ƒsa . . . . . .
1bHalÄ• yudha: see Aufrecht . . . . 4ItItivuttaka . . . . . 1aJJÄ• taka . . . . . 1bJ A O
S.Journal Amer. Or. Soc. . 4J As.Journal Asiatique. . . . 4J P T S.Journal PÄ• li Text Soc. . 4
R A S.Journal Royal Asiatic Soc. 4JtmJÄ• takamÄ• lÄ• . . . . . 2KaccKaccÄ• yana . . . . . .
4KhKhuddakapÄ• á¹-ha . . . . 1aK SKindred Sayings. . . . 3KvuKathÄ• vatthu 1aK
ZKuhn's Zeitschrift . . . 4Lal. V.Lalita Vistara. . . . . 2MMajjhima . . . . . .
1aMhbvMahÄ• bodhi-vaá¹ƒsa. . . . 1bMhvsMahÄ• vaá¹ƒsa . . . . . 1bMilnMilinda-paÃ±ha . .
1bM VastuMahÄ• -vastu . . . . . 2MvyutMahÄ• vyutpatti. . . . . 4Mystic: see Manual . . . . . .
3Nd1MahÄ• niddesa . . . . . 1aNd2Cullaniddesa . . . . . 1aNettNetti-pakaraá¹‡a. . . . .
1bPgdpPaÃ±cagati-dÄ«pana . . . . 1bPsPaá¹-isambhidÄ• -magga. . . 1aPugPuggala-paÃ±Ã
1aPvPetavatthu . . . . . 1aSSaá¹ƒyutta. . . . . 1aS B ESacred Books of the East.
3SdhpSaddhammopÄ• yana . . . 1bSHiká¹£SHiká¹£Ä• samuccaya . . . . 2Sisters: see Psalm
3SnSutta-nipÄ• ta . . . . . 1aTh 1TheragÄ• thÄ• . . . . . 1aTh 2TherÄ«gÄ• thÄ• . . . . . .
1aToev.Toevoegselen . . . . . 4BR.Boehtlingk and Roth.DhtmDhÄ• tumaÃ±jÅ«sa . . .
4.DhtpDhÄ• tupÄ• á¹-ha . . . 4.Dukp =Dukapaá¹-á¹-hÄ• na . . . 1a.Paá¹-á¹-h =Paá¹-á¹-hÄ• na
Tikaâˆž . . . 1a.Tikp =Tikapaá¹-á¹-hÄ• na . . . 1a.VbhA =Sammoha-VinodanÄ« . . . 1b.Vism.
Purity . . . 3.Page XII UdUdÄ• na . . . . . 1aVbhVibhanga . . . . . 1aVinVinaya . . . . .
. . 1aVismVisuddhi-magga . . . . 1bVvVimÄ• navatthu . . . . . 1aZ D M G.Zeitschrift der
Deutschen Morgenlâ€°ndischen Gesellschaft. . . . . 42. General & grammatical terms.A i
Titleletter (e.g. DhA)=Commentary (on

Dh).abl.ablativeabs.absolute(ly)abstr.abstractacc.accusativeact.activeadd.additi
onadj.adjectiveadv.adverbAgs.Anglo-Saxonaor.aoristappl.appliedart.articleattr.
attributeAv.AvestaBBBurmese MSSbef.beforeBSk.Buddhist SanskritC (& Cy) Commentary
(when cited in expln of a Text passage).caus.causativecert.certaincoll.collectivecombd, com
combined, combinationcomp. comparative, comparison,
compositioncond.conditionalcons.consonantcorr.correct(ed)correl. correlation,
correlativecp.comparecpd.compounddat.dativeden.denominativeder.derived,
derivationdes.desiderativedial.dialect(ical)diff.differentdist.distinct,
distinguishedE.Englishe. g.for
instanceencl.encliticep.epithetesp.especiallyetym.etymologyexc.exceptexcl.exclam
ation, exclusiveexpl.explanation,
explainedf.femininefig.figurative(ly)foll.followingform.formationfr.fromfreq.fre
quently,
frequentativefut.futureGall.Gallicgen.genitiveger.gerundGer.GermanGoth.GothicGr
.Greekgram.grammar, âˆžaticalgrd.gerundiveibid.at the same passageid.the sameid.
p.identical passagei. e.that isi. g.in
generalimper.imperativeimpers.impersonalimpf.imperfectInd.Indexind.indicativeindecl.
indeclinableindef.indefiniteinf.infinitiveinstr.instrumentalinterr.interrogativeintrs
.intransitiveiter.iterativeLat.Latinl. c.loco citatolit.literal(ly),
literaryLit.Lithuanianloc.locativem.masculinemed.medium (middle)N.Namen.noun,
notenom.nominativeNp.Name of personNpl.Name of
placent.neuternum.numeralObulg.Old-bulgarianOhg.Old-high-germanOicel.Old-icelandicOi
r.Old-irishonom.onomatopoeticopp.opposed, oppositeord.ordinal,
ordinaryorig.original(ly)P.PÄ• lipart.particlePage XIII
pass.passiveperf.perfectpers.personalpl.pluralpop.popularposs.possessivepot.
potentialpp.past participleppr.present
participleprec.precedingpred.predicativepref.prefixprep.prepositionpres.presentpret.
preteritePrk.PrÄ• kritprob.probablypron.pronounpt.partP T S.PÄ• li Text Societyq.
v.quod vide(which see)ref.reference, referredrefl.reflexiverel.relation,
relativesep.separate(ly)sg.singularSk.Sanskritsq.and followingSS.Singhalese
MSS.ster.stereotypesuff.suffixsup.superlatives. v.sub voce (under the word
mentioned)syn.synonym(ous)T.Texttrans.transitivetrsl.translated, translationt.
t.technical termt. t. g.technical term in grammarv.versevar.variant, variousvar.
lect.various readingvoc.vocativeWtb.Wá¹‡rterbuch3. Typographical.*(s)qw el indicates a
(reconstructed or conjectured) Indogermanic root.*Sk means, that the Sanskrit word is const
PÄ• li word; or as Sk. form is only found in lexicographical lists.a-: the cap over a vowel indic
Ä• is the result of a syncope a + a (e. g. khudda-nukhudda), whereas Ä• represents the pro
or contracted with a preceding a (khÄ«á¹‡Ä• sava = khÄ«á¹‡a + Ä• sava).âˆž represents the

first (âˆž-) or second (-âˆž) part of a compound; sometimes also an easily supplemented par
indicates an etymological relation or line of development between the words mentioned.<" a
similar" or "at identical, parallel passages".The meaning of all other abbreviations may easily
from the context.Page 1 AA-1 the prep. Ä• shortened before double cons., as akkosati (Ä•
akkhÄ• ti (Ä• + khyÄ•), abbahati (Ä• + brh). - Best to be classed here is the a- we call exp
represents a reduction of Ä• - (mostly before liquids and nasals and with single consonant in
Thus anantaka (for Ä• -nantaka = nantaka) Vv.807; amajjapa (for Ä• -majjapa = majjapa) J V
Ä• mÄ• paya = mÄ• paya) J VI.518; apassato (= passantassa) J VI.552. A-2 (an- before vow
Idg. *n, gradation form to *ne (see na2); Gr. a), a)n--; Lat. *en--, in--; Goth., Ohg. & Ags. un--
an--, in--] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whe
ger., grd. or inf.; (3) finite verbal forms. In compn. with words having originally two initial cons
latter reappear in their assimilated form (e. g. appaá¹-icchavin). In meaning it equals na-, nir
Often we find it opp. to sa-. Verbal negatives which occur in specific verb. function will be en
separately, while examples of neg. form. of (1) & (2) are given under their positive form unle
involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstand
Concerning the combining & contrasting (orig. neg.) -a- (a-) in redupl. formations like bhava-
A-3 [Vedic a-; Idg. *e (loc. of pron. stem, cp. ayaá¹ƒ; orig. a deictic adv. with specific referen
past, cp. Sk sma); Gr. e)-; also in Gr. e)kei_, Lat. equidem, enim] the augment (sign of action
prefixed to the root in pret., aor. & cond. tenses; often omitted in ordinary prose. See forms u
verb; cp. also ajja. Identical with this a- is the a- which functions as base of some pron. form
attha, asu etc. (q. v.). A-4 the sound a (a-kÄ• ra) J VI.328, 552; VvA 279, 307, 311. Aá¹ƒsa1
aá¹ƒsa; cp. Gr. w)_mos, Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609.
put on the shoulder, to shoulder J I.9. (b.) a part (lit. side) (cp. âˆžÄ• sa in koá¹-á¹-hÄ• sa an
aá¹ƒsa as koá¹-á¹-hÄ• sa at DA I.312, also v. l. mettÄ• sa for mettaá¹ƒsa at It 22). - atÄ«t'aá
times, formerly D II.224; Th 2, 314. mettaá¹ƒsa sharing friendship (with) A IV.151 = It 22 = J
connection Miln 402 reads ahiá¹ƒsÄ•). - Disjunctive ekena aá¹ƒsena . . . ekena aá¹ƒsena o
. . . on the other, partly . . . partly A I.61. From this: ekaá¹ƒsa (adj.) on the one hand (only), i.
incomplete (opp. ubhayaá¹ƒsa) or (as not admitting of a counterpart) definite, certain, withou
dvidhÄ•): see Page 2 Akkosa [Ä• + krush = kruÃ±c, see kuÃ±ca & koÃ±ca2; to sound, root
gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ paribhÄ• sa); SnA 492;
DhA II.61.--vatthu always as dasa aâˆž--vatthÅ«ni 10 bases of abuse, 10 expressions of cur
SnA 364, 467; DhA I.212; IV.2. Akkosaka (adj.) [from last] one who abuses, scolds or reviles
paribhÄ• saka A II.58; III.252; IV.156; V.317; PvA 251. Akkosati [to krus see akkosa] to scol
abuse, revile J I.191; II.416; III.27; DhA I.211; II.44. Often combd with paribhÄ• sati, e. g. Vi
IV.2; PvA 10. - aor. akkocchi Dh 3; J III.212 (= akkosi DhA I.43. Der. wrongly fr. krudh by Ka
Franke, Einh. PÄ• li-gramm. 37, and Geiger, P. Gr. Å› 164). -pp. akkuá¹-á¹-ha (q. v.). Akkha
Av. aÃ¶a; Gr. a)/cwn a(/maca ohariot with one axle); Lat. axis; Ohg. etc. ahsa, E. axle, to roo
Sk. aj] the axle of a wheel D II.96; S V.6; A I.112; J I.109, 192; V.155 (akkhassa phalakaá¹ƒ

suvaá¹‡á¹‡aphalakaá¹ƒ viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ Ä«s
(atibhÄ• rena sakaá¹-assa akkho bhijjati: the axle of the cart breaks when the load is too hea
-akkhaá¹ƒ abbhaÃ±jati to lubricate the axle S IV.177; Miln 367.-chinna one whose axle is bro
broken axle S I.57; Miln 67. -bhagga with a broken axle J V.433. -bhaÃ±jana the breaking of
I.375; PvA 277. Akkha2 [Vedic aká¹£a, prob. to aká¹£i & Lat. oculus, "that which has eyes" i.
also Lat. Ä• lea game at dice (fr.* asclea?)] a die D I.6 (but expld at DA I.86 as ball-game: gu
I.149 = A V.171 = Sn 659 (appamatto ayaá¹ƒ kali yo akkhesu dhanaparÄ• jayo); J I.379 (kÅ«
sharper, cheat) anakkha one who is not a gambler J V.116 (C.: ajÅ«takara). Cp. also accha3
aká¹£adarshaka) one who looks at (i. e. examines) the dice, an umpire, a judge Vin III.47; M
(dhamma-nagare). -dhutta one who has the vice of gambling D II.348; III.183; M III.170; Sn
& surÄ• dhutta). -vÄ• á¹-a fence round an arena for wrestling J IV.81. (? read akka-). Akkha3
[to akkhi] having eyes, with eyes PvA 39 (BB. rattakkha with eyes red from weeping, gloss o
akkhaá¹‡a is connected with akkha. Akkhaka [akkha1 + ka] the collar-bone Vin IV.213 (adha
Akkhaá¹‡a [a + khaá¹‡a, BSk. aká¹£aá¹‡a AvSH I.291 = 332] wrong time, bad luck, misadve
There are 9 enumd at D III.263; the usual set consists of 8; thus D III.287; VvA 193; Sdhp 4
khaá¹‡a.-vedhin (adj. n.) a skilled archer, one who shoots on the moment, i. e. without losing
as one who shoots without missing (the target) or as quickly as lightning (akkhaá¹‡a = vijju).
combns.; mostly as durepÄ• tin a. A I.284 (+ mahato kÄ• yassa padÄ• letÄ•); II.170 sq. (id.
II.91 (expld as either "avirÄ• dhita<11>-vedhÄ«" or "akkhaá¹‡aá¹ƒ vuccati vijju": one who tal
arrows as fast as lightning), III.322; IV.494 (C. explns aviraddha-vedhin vijju-Ä• lokena vijjha
p. 497). In other combn at J I.58 (akkhaá¹‡avedhin + vÄ• lavedhin); V.129 (the 4 kinds of ar
vÄ• lavedhin, saddavedhin & saravedhin).In BSk. we find aká¹£uá¹‡á¹‡avedha (a Sanskritis
MathurÄ• ká¹£uá¹‡a = Sk. ká¹£aá¹‡a) at Divy 58, 100, 442 (always with dÅ«revedha), when
ak<-> á¹£uá¹‡aâˆž; also at Lal. Vist. 178. See Divy Index, where trsln is given as "an act of t
spear so as to graze the mark" (Schiefner gives "Streifschuss"). -Note. The explanations are
satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of
(i. e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akkhi eye would n
improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case th
would be derived directly from akkhaá¹‡a (see prec.) with the omission of the neg. an-; akkh
meaning of "lightning" (J II.91 C.) is not supported by literary evidence. Akkhata (adj.) [pp. of
ká¹£an, cp. parikkhata1] unhurt, without fault Mhvs 19, 56 (C. niddosa). - acc. akkhataá¹ƒ (a
unhurt. Only in one phrase Vv 8452 (paccÄ• gamuá¹ƒ PÄ• á¹-aliputtaá¹ƒ akkhataá¹ƒ) & Pv I
PÄ• á¹-aliputtaá¹ƒ akkhataá¹ƒ); see VvA 351 & PvA 272. Akkhaya (adj.) [a + khaya, ká¹£i] n
akkhayapaá¹-ibhÄ• na, of unfailing skill in exposition Miln 3, 21. Akkhara (adj.) [Vedic aká¹£a
durable, lasting D III.86. As tt. for one of 4 branches of Vedic learning (D I.88) it is Phonetics
probably included Grammar, and is expld by sikkhÄ• (DA I.247 = SnA 477) <-> pl. nt. akkha
words. citt'akkhara of a discourse (suttanta) having variety & beauty of words or sounds (opp
thought) A I.72 = III.107 = S II.267. AkkharÄ• ni are the sauce, flavour (vyaÃ±jana) of poetry

the context of the aâˆž the words of the texts, is characteristic of an Arahant Dh 352 (C. is a
IV.70). Later: akkharaá¹ƒ a syllable or sound PvA 280 (called sadda in next line); akkharÄ• n
II.90; IV.7 (likhitÄ• ni written), 489; VI.390, 407. In Grammar: a letter Kacc. 1.-cintaka a gram
versifier KhA 17; SnA 16, 23, 321. cp. 466; PvA 120. -pabheda in phrase sakkharappabheda
D I.88 (akkharappabhedo ti sikkhÄ• ca nirutti ca SnA 447 = DA i.247) = A III.223 = Sn p. 10
"word-ball", i. e. sequence of words or sounds DhA IV.70 (= akkharÄ• naá¹ƒ sannipÄ• to Dh
(f.) a game (recognising syllables written in the air or on one's back). D I.7; Vin II.10; III.180.
at DA I.86. It may be translated "letter game"; but all Indian letters of that date were syllables
(adj.) [pp. of akkhÄ• ti] announced, proclaimed, told, shown A I.34 (durâˆž); II.195; IV.285, 3
Sn 172, 276, 595, 718. AkkhÄ• tar one who relates, a speaker, preacher, story-teller S I.11,
167. AkkhÄ• ti [Ä• + khyÄ• , Idg. *sequ; cp. Sk. Ä• khyÄ• ti, Lat. inquam, Gr. e)nne/pw, Got
sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhÄ• hi
akkhÄ• si Sn 251, 504, 1131 (= Ä• cikkhi etc. Nd2 465); fut. akkhissati Pv IV.163; cond. akk
VI.523. - Pass. akkhÄ• yati to be proclaimed, in phrase aggaá¹ƒ a. to be deemed chief or su
to excel Miln 118, 182 (also in BSk. agram Ä• khyÄ• yate M Vastu III.390); ger. akkheyya to
I.11; It 53. - pp. akkhÄ• ta (q. v.). - Intensive or Frequentative is Ä• cikkhati. AkkhÄ• na (nt.)
Ä• khyÄ• na] telling stories, recitation; tale, legend D I.6 (= DA I.84: BhÄ• rata-RÄ• mÄ• yan
I.503; III.167; Sdhp. 237. - preaching, teaching Nd1 91 (dhammâˆž). The 5th Veda J V.450.
akkhÄ• napaÃ±camaá¹ƒ; C: itihÄ• sapaÃ±camaá¹ƒ vedacatukkaá¹ƒ). - The spelling Ä• khyÄ
Page 3 AkkhÄ• yika (adj.) relating, narrating J III.535; lokakkhÄ• yikÄ• kathÄ• talk about na
I.8; Miln 316. AkkhÄ• yin (adj.) telling, relating, announcing S II.35; III.7; J III.105. Akkhi (nt.)
*oks, an enlarged form of *oqu, cp. Sk. Ä«ká¹£ate, ká¹£aá¹‡a, pratÄ«ka, anÄ«ka; Gr. o)/sse
o)fqalmo/s, pro/swpon; Lat. oculus, Ags. owan (= E eye & wind--ow); Goth. augo. See also c
akkha2 & ikkhaá¹‡ika] the eye M I.383 (ubbhatehi akkhÄ«hi); Sn 197, 608; J I.223, 279; V.7
(akkhÄ«ni paggharanti: shed tears, cp. PvA 123); VvA 65 (âˆžÄ«ni bhamanti, my eyes swim
dhÅ«mÄ• yanti DhA I.475; DhA II.26; III.196 (âˆžÄ«ni ummÄ«letvÄ• opening the eyes); Sdh
with sa- as sacchi & sakkhi (q. v.). As adj. (-âˆž) akkha3 (q.v.).-aÃ±jana eye ointment, collyri
III.354. -kÅ«pa the socket of the eye J IV.407. -gaá¹‡á¸• a eye-protuberance, i. e. eye-brow
pamukha T.). -gÅ«tha secretion from the eye PvA 198. -gÅ«thaka id. Sn 197 (= dvÄ«hi akkh
apanÄ«ta-ttaca-maá¹ƒsasadiso aâˆž-gÅ«thako SnA 248). -chidda the eye-hole SnA 248. -da
ThA 259; DhsA 378. -pÄ• ta "fall of the eye", i. e. a look, in mandâˆž of soft looks (adj.) PvA
eye-full, in akkhipÅ«raá¹ƒ assuá¹ƒ (assu?) an eye full of tears J VI.191. -mala dirt from the e
âˆžgÅ«tha C.). -roga eye disease DhA I.9. Akkhika1 (-âˆž) (adj.) having eyes, with eyes Th 1
with eyes anointed); DhA IV.98 (aá¸• á¸• hâˆž with half an eye, i. e. stealthily); Sdhp 286 (tan
-anâˆž having no eyes DhA I.11. Akkhika2 (nt.) [cp. Sk. aká¹£a] the mesh of a net J I.208. -h
takes up a mesh (?) M I.383 (corresp. with aá¹‡á¸• ahÄ• raka). Akkhitta1 see khitta. Akkhitta
Ä• ká¹£ipta Divy 363, pp. of Ä• + ká¹£ip] hit, struck, thrown J III.255 (= Ä• kaá¸• á¸• hita C.)
= akkhika J III.190 (mandâˆž softeyed); Vv 323 (tambâˆž red-eyed); DhA I.11. Akkhobbha (a

see khobha] not to be shaken, imperturbable Miln 21. Akkhobhana (adj) = akkhobbha J V.32
sakkhÄ• C.). Akkhohiá¹‡Ä« (f.) [= akkhobhiá¹‡Ä«] one of the highest numerals (1 followed b
Childers) J V.319; VI.395. Akhaá¹‡á¸• aphulla see khaá¹‡á¸• a. AkhÄ• ta (adj.) not dug: see
barren-soil: see khetta. - In cpd. âˆžÃ±Ã±u the neg. belongs to the whole: not knowing a goo
J IV.371. Agati see I.58, 89. - kÅ«á¹-âˆž a house with a peaked roof, or with gables S II.103.
IV.186; V.43; A I.230; III.10, 364; IV.231; V.21. -koá¹-á¹-hâˆž storehouse, granary D I.134 (cp
I.89. -tiá¹‡âˆž a house covered with grass S IV.185; A I.101. -bhusâˆž threshing shed, barn A
a council hall D I.91; II.147; S IV.182; V.453; A II.207; IV.179 sq. -suÃ±Ã±âˆž an uninhabited
S V.89, 157, 310 sq., 329 sq.; A I.241 (v. l. for bhusa-gÄ• ra); III.353; IV.139, 392, 437; V.88
AgÄ• raka (nt.) [fr. agÄ• ra] a small house, a cottage M I.450; J VI.81. AgÄ• rika (adj.) 1. hav
in ekaâˆž, dvaâˆž etc. D I.166 = A I.295 = II.206. - 2. a householder, layman Vin I.17. f. agÄ•
housewife Vin I.272. See also Ä• gÄ• rika. AgÄ• rin (adj.) [fr. agÄ• ra] one who has or inhab
householder Sn 376, Th I,1009; J III.234. - f. agÄ• rinÄ« a housewife Vv 527 (= gehassÄ• m
III.43 (id. PvA 194). AgÄ• riya = agÄ• rika, a layman M I.504 (âˆžbhÅ«ta). - Usually in neg. a
the homeless state (= anagÄ• raá¹ƒ) as opp. to agÄ• ra (q. v.) in formula agÄ• rasmÄ• ana
(gone out from the house into the homeless state) Vin I.15; M I.16; II.55, 75; A I.49; D III.30
Sn 274, 1003; Pv II.1316; DA I.112. Page 4 Agga1 (adj. n.) [Vedic agra; cp. Av. agro first; Li
early] 1. (adj;) (a.) of time: the first, foremost Dpvs IV.13 (sangahaá¹ƒ first collection). See cp
of space: the highest, topmost, J I.52 (âˆžsÄ• khÄ•). - (c.) of quality: illustricus, excellent, th
highest, chief Vin IV.232 (agga-m-agga) most excellent, D II.4: S I.29 (a. sattassa Sambudd
IV.347 (lokassa Buddho aggo [A: aggaá¹ƒ] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Oft
seá¹-á¹-ha (best), e. g. D II.15; S III.83, 264. - 2. (nt.) top, point. (a.) lit.: the top or tip (nearly
always -âˆž); as Ä• râˆž point of an awl Sn 625, 631; Dh 401; kusâˆž tip of a blade of grass D
tiá¹‡âˆž id PvA 241; dumâˆž top of a tree J II.155; dhajâˆž of a banner S I.219; pabbatâˆž of
352; sÄ• khâˆž of a branch PvA 157; etc. - (b.) fig. the best part, the ideal, excellence, promi
place, often to be trsl. as adj. the highest, best of all etc. S II.29 (aggena aggassa patti hoti:
best attain to the highest); Mhvs 7, 26. Usually as -âˆž; e. g. dumâˆž the best of trees, an exc
3541 (cp. VvA 161); dhanâˆž plenty D III.164; madhurâˆž S I.41, 161, 237; bhavâˆž the best
rÅ«pâˆž extraordinary beauty J I.291; lÄ• bhâˆž highest gain J III.127; sambodhi-y-agga high
(= sabbaÃ±Ã±uta-Ã±Ä• á¹‡an SnA 489; the best part or quality of anything, in enumn of the
of first-fruits (panca aggÄ• ni, after which the N. PaÃ±caggadÄ• yaka), viz. khettaggan rÄ• s
kumbhiâˆž bhojanâˆž SnA 270. sukhâˆž perfect bliss Sdhp 243. Thus freq. in phrase aggaá¹
deserve or receive the highest praise, to be the most excellent D I.124; S III.156, 264; A II.1
It 87 (id.); Nd2 517 D (appamÄ• do); Miln 183. - 3. Cases as adv.: aggena (instr.) in the beg
from, from (as prep.), by (id.) Vin II.167. (aggena gaá¹‡hÄ• ti to take from, to subtract, to find
difference; Kern Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggena
from, foll. by tad eva "then"; cp. agge), 294 (bhikkhâˆž from alms); Vbh 423 (vassâˆž by the
aggato (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, va

Th 2, 386, 394. agge (loc) 1. at the top A II.201 (opp. mÅ«le at the root); J IV.156 (id.); Sn 23
with flowers at the top: supupphitaggasÄ• khÄ• KhA 192); J II.153 (ukkhâˆž); III.126 (kÅ«pâ
from. After, since, usually in phrases yadâˆž (foll. by tadâˆž) from what time, since what date
II.206; & ajja-t-agge from this day, after today D I.85; M I.528; A V.300; Sn p. 25 (cp. BSk. ad
SH II.13); at the end: bhattagge after a meal Vin II.212.-angulÄ« the main finger, i. e. index f
VI.404. -Ä• sana main seat DA I.267. -upaá¹-á¹-hÄ• ka chief personal attendant D II.6. -kÄ•
sample Vin III.80. -kulika of an esteemed clan Pv III.55 (= seá¹-á¹-hâˆž PvA 199). -Ã±Ã±a re
primitive primeval, D III.225 (porÄ• á¹‡a +), A II.27 sq.; IV.246, Kvu 341. -danta one who is r
self-restrained (of the Buddha) Th I.354. -dÄ• na a splendid gift Vin III.39. -dvÄ• ra main doo
tip of the nail Vin IV.221. -nagara the first or most splendid of cities Vin I.229. -nikkhitta highl
or famed Miln 343. -nikkhittaka an original depository of the Faith Dpvs IV.5. -pakatimant of
character J V.351 (= aggasabhÄ• va). -patta having attained perfection D III.48 sq. -pasÄ• c
A II.34; It 87. -piá¹‡á¸• a the best oblation or alms I.141; M I. 28; II.204. -piá¹‡á¸• ika receivin
oblations J VI.140. -puggala the best of men (of the Buddha) Sn 684; DhA II.39; Sdhp. 92, 5
or prime minister J VI.391. -phala the highest or supreme fruit (i. e. Arahantship) J I.148; Pv
230. -bÄ«ja having eggs from above (opp. mÅ«laâˆž), i. e. propagated by slips or cuttings D
-magga (adj.) having reached the top of the path, i. e. Arahantship ThA 20. -mahesi the king
queen-consort J I.262; III.187, 393; V.88; DhA I.199; PvA 76. -rÄ• jÄ• the chief king J VI.39
most meritorious, best Dpvs VI.68. -vÄ• da the original doctrine (= theravÄ• da) Dpvs IV.13.
proclaims the highest good (of the Buddha) Th 1, 1142. Agga2 (nt.) (only -âˆž) [a contracted
a (small) house, housing, accomodation; shelter, hut; hall. dÄ• nâˆž a house of donation, i. e
private house where alms are given J III.470; IV.379, 403; VI.487; PvA 121; Miln 2. salÄ• kâ
is distributed to the bhikkhus by tickets, a food office J I.123, VvA 75. AggatÄ• (f.) [abstr. of
pre-eminence, prominence, superiority Kvu 556 (âˆžá¹ƒ gata); Dpvs IV.1 (guá¹‡aggataá¹ƒ ga
mahaggata of great value or superiority D I.80; III.224. Aggatta (nt.) [abstr. of agga = Sk. agr
state or condition of being the first, pre-eminence PvA 9, 89. Aggavant (adj.) occupying the f
great eminence A I.70, 243. Aggalu see agalu. Aggaá¸• a & Aggaá¸• Ä• (f.) (also occasiona
Sk. argala & argalÄ• to *areg to protect, ward off, secure etc., as in Ags. reced house; *aleg
raká¹£ati to protect, Gr. a)le/cw id., Ags. ealh temple. Cp. also *areq in Gr. a)rke/w = Lat. arc
Ohg rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross-b
I.290; D I.89 (âˆžá¹ƒ Ä• koteá¹-i to knock upon the cross-bar; a. = kavÄ• á¹-a DA I.252); A IV
IV.290; A I.101 = 137 = IV.231. (phusitâˆž with fastened bolts, securely shut Th 1,385 (id.); V
V.293 (âˆžá¹ƒ uppÄ«á¸• eti to lift up the cross-bar. - 2. a strip of cloth for strengthening a dre
gusset Vin I.290 (+ tunna), 392 (Bdhgh on MV VIII.21, 1); J I.8 (+ tunna) VI.71 (âˆžá¹ƒ datvÄ
IV.121.-dÄ• na putting in a gusset J I.8. -phalaka the post or board, in which the cross-bar is
âˆžvaá¹-á¹-i) M III.95. -vaá¹-á¹-i = âˆžphalaka Vin II.120, 148. -sÅ«ci bolting pin M I.126. Agg
agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and
below)] fire. - 1. fire, flames, sparks; conflagration, Vin II.120 (fire in bathroom); M I.487 (anÄ

nibbuto f. gone out for lack of fuel); S IV.185, 399 (sa-upÄ• dÄ• no jalati provided with fuel b
Dh 70 (= asaniaggi DhA III.71); J I.216 (sparks), 294 (pyre); II.102; III.55; IV.139; VvA 20 (ag
tÄ• panaá¹ƒ + udake temanaá¹ƒ). - The var. phases of lighting and extinguishing the fire are
aggiá¹ƒ ujjÄ• leti (kindle, make burn), ajjhupekkhati (look after, keep up), nibbÄ• peti (exting
nikkhipati (put down, lay). Other phrases are e. g. aggiá¹ƒ jÄ• leti (kindle) J II.44; gaá¹‡hÄ• t
take) J I.494 (cp. below b); deti (set light to) J I.294; nibbÄ• peti (put out) It 93; Sdhp 552. ag
nibbÄ• yati the f. goes out S II.85; M I.487; J I.212 (udake through water); Miln 304. aggi nib
extinguished (cp. âˆžnibbÄ• na) J I.61; Miln 304. agginÄ• dahati to burn by means of fire, to
I.136, 199; PvA 20. udarâˆž the fire supposed to regulate digestion PvA 33; cp. Dial. II.208,
kappâˆžuá¹-á¹-hÄ• nâˆž the universal conflagration J III.185; dÄ• vâˆž a wood or jungle fire J
the burning of a reed J VI.100; padÄ«pâˆž fire of a lamp Miln 47. 2. the sacrificial fire: In one
the passages in the older texts this use of Aggi is ambiguous. It may possibly be intended to
personal Agni, the fire-god. But the commentators do not think so, and the JÄ• taka commen
Agni, has the phrase Aggi BhagavÄ• the Lord Agni, e. g. at J I.285, 494; II.44. The ancient
kindling a holy fire on the day the child is born and keeping it up throughout his life, is also re
by that commentary e. g. J I.285; II.43. Aggiá¹ƒ paricarati (cp. âˆžparicÄ• riyÄ•) to serve the
I.31 (jaá¹-ilÄ• Page 5 aggÄ« paricaritukÄ• mÄ•); A V.263, 266; Th 2, 143 (= aggihuttaá¹ƒ p
Dh 107; J I.494; DhA II.232. aggiá¹ƒ juhati (cp. âˆžhoma, âˆžhutta) to sacrifice (in)to the fire
often combd. with aggihuttaá¹ƒ paricarati, e. g. S I.166; Sn p. 79. aggiá¹ƒ namati & santappe
fire A V.235. aggissa (gen.) paricÄ• riko J YI.207 (cp. below âˆžparicÄ• rika); aggissa Ä• dh
3. (ethical, always -âˆž) the fire of burning, consuming, feverish sensations. Freq. in standar
fires, viz. rÄ• gâˆž, dosâˆž, mohâˆž, or the fires of lust, anger and bewilderment. The numbe
possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S IV
sq. there are 7 fires, the 4 last of which are Ä• huneyyâˆž, gahapatâˆž, dakkhiá¹‡eyyâˆž, kaá
this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more prob
suggested by the number. D III.217; It 92, Vbh 368. In late books are found others: indâˆž th
senses PvA 56; dukkhâˆž the glow of suffering ib. 60; bhavadukkhâˆž of the misery of becom
vippaá¹-isÄ• râˆž burning remorse PvA 60; sokâˆž burning grief ib. 41.Note. The form aggini
668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. aggini-samaá¹ƒ jalit
samantato jalitaá¹ƒ aggiá¹ƒ Sn A 480); aggini-samÄ• su 670 (= aggisamÄ• su Sn A 481). Th
phrase niccagginÄ« can either be referred to gini (q. v.) or has to be taken as nom. of aggini
function with Ä« metri causa; otherwise as adj. agginiá¹ƒ), meaning looking constantly after
e. careful, observant, alert.-agÄ• ra (agya-gÄ• ra) a heated room or hut with a fire Vin I.24; I
I.101, 102 (as v. l. BB for agÄ• ra); M I.501; A V.234, 250. -khandha a great mass of fire, a h
fire-brand S II.85; A IV. 128; Th 2, 351 (âˆžsamÄ• kÄ• mÄ•); J IV.139; VI.330; Ps I.125; Dp
-gata having become (like) fire Miln 302. -ja fire-born J V.404 (C; text aggijÄ• ta). -á¹-á¹-ha fi
V.155. -á¹-á¹-hÄ• na fire-place Vin II.120 (jantÄ• ghare, in bathroom). -daá¸• á¸• ha consum
I.74. -dÄ• ha (mahÄ• âˆž) a holocaust A I.178. -nikÄ• sin like fire J III.320 (suriya). -nibbÄ• n

of fire J I.212. -pajjota fire-light A II.140 (one of the 4 lights, viz. candaâˆž, suriyaâˆž, aâˆž,
paÃ±Ã±Ä• âˆž). -paricaraá¹‡a (-á¹-á¹-hÄ• na) the place where the (sacrificial) fire is attende
-paricariyÄ• fire-worship DhA II.232; Sn A 291 (pÄ• riâˆž) 456. -paricÄ• rika one who worsh
(brÄ• hmaá¹‡a). -sÄ• lÄ• a heated hall or refectory Vin I.25, 49 = II.210; I.139; II.154. -sikhÄ
the fire, the flame, in simile âˆžËšpama, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayogu
(nt.) the sacrificial fire (see above 2), Vin I.33, 36 = J I.83; Vin I.246 = Sn 568 (âˆžmukha-yaÅ
I.166; Dh 392; Sn 249, p. 79; J IV.211; VI.525; ThA 136 (= aggi); DhA IV.151 (âˆžá¹ƒ brÄ• h
-huttaka (nt.) fire-offering J VI.522 (= aggi-jÅ«hana C.). -hotta = âˆžhutta SnA 456 (v. l. BB â
-homa fire-oblation (or perhaps sacrificing to Agni) D I.9 (= aggi-jÅ«hana DA I.93). Aggika (a
ka] one who worships the fire Vin I.71 (jaá¹-ilaka); D II.339 sq. (jaá¹-ila); S I.166 (brÄ• hmaá
[see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. - mahaggha (adj
J IV.138; V.414; VI.209; Pv II.118. See also maha-raha. appaggha (adj.) of little value J. IV.
anaggha (nt.) pricelessness, J V.484; cattari anagghÄ• ni the four priceless things, viz. seta
nisÄ«danapallanka, Ä• dhÄ• raka, pÄ• dapÄ«á¹-hikÄ• DhA III.120, 186. (adj.) priceless, inv
26, 25; DhA IV.216. - agghena (instr.) for the price of Vin II.52, cp. Bdhgh on p. 311, 312. - 2
made to a guest D II.240; J IV.396 = 476.-kÄ• raka a valuator J I.124. -pada valuableness J
(âˆžlakkhaá¹‡aá¹ƒ nÄ• ma mantaá¹ƒ). Agghaka (adj.) = aggha; worth, having the value of (-
anâˆž priceless Mhvs 30, 72. Agghati (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. a)lfh
a)lfa/nw to deserve] to be worth, to have the value of (acc.), to deserve J I.112 (satasahassa
aá¸• á¸• hamÄ• sakaá¹ƒ); VI.174, 367 (padarajaá¹ƒ); DhA III.35 (maá¹‡in na-gghÄ• ma); Mh
phrase kalaá¹ƒ na-gghati (na-gghanti) soá¸• asiá¹ƒ not to be worth the 16th part of (cp. kalÄ
I.233; Dh 70; Vv 207 (= na-nubhoti VvA 104), 437; J V.284. - Caus. agghÄ• peti to value, to
price put on (acc.) J I.124; IV.137, 278; Miln 192; Mhvs 27, 23. Cp. agghÄ• panaka & agghÄ
(adj.) (-âˆž) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin IV.226; J
(satasahassâˆž), 112; DA I.80 (kahÄ• paá¹‡âˆž); DhA III.120 (cuddasakoá¹-iâˆž); Mhvs 26, 2
âˆžikÄ• J I.178 (satasahassâˆž). Agghaniya (adj.) [in function & form grd. of agghati] pricele
invaluable, beyond the reach of money Miln 192. AgghÄ• panaka [fr. agghÄ• pana to agghÄ
agghati] a valuator, appraiser J I.124, 125; V.276 (âˆžika). AgghÄ• paniya (adj.) [grd. of aggh
agghati] that which is to be valued, in âˆžkamma the business of a valuator J IV.137. Agghik
[= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefo
"string, garland" (cp. Sinhalese â€°gâ€° "festoon work") Mhvs 19, 38 (pupphâˆž) 34, 73 (rata
(dhajâˆž); DÄ• vs I.39 (pupphamayâˆž); V.51 (kusumâˆž). Agghiya (adj. -n.) [grd. form from a
valuable, precious, worth J VI.265 (maá¹‡i); DhA II.41 (ratanâˆž of jewel's worth); Mhvs 30, 9
respectful oblation J V.324 = VI.516; Dpvs VI.65; VII.4. Agha1 (nt.) [cp. Sk. agha, of uncerta
evil, grief, pain, suffering, misfortune S I 22; M I.500 (roga gaá¹‡á¸• a salla agha); A II.128 (i
Th 2, 491; Sdhp 51. - adj. painful, bringing pain J VI.507 (agha-m-miga = aghakara m. C.). -
pain S III.189 (+ agha & salla). Agha2 (m. nt.) [the etym. suggested by Morris J.P.T.S. 1889,
to M I.500, which belongs under agha1) is untenable (to Sk. kha, as a-kha = agha, cp. Jain

Neither does the pop. etym. of Bdhgh. offer any clue (= a + gha from ghan that which does n
aghaá¹-á¹-aniya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J IV.154 aghe á¹-hitÄ• = ap
á¹-hitÄ• the air which does not offer any resistance). On the other hand the primary meanin
seen from the phrase lokantarikÄ• aghÄ• asaá¹ƒvutÄ• andhakÄ• rÄ• D II.12; S V.454, an
Vastu I.240, adj. dark M Vastu I.41; II.162; Lal Vist 552] the sky, orig. the dark sky, dark spa
of space D II.12; S V.45; Vv 161 (aghasi gama, loc. = vehÄ• saá¹ƒ gama VvA 78); J IV.154;
Vbh 84 (id.).-gata going through or being in the sky or atmosphere Dhs 638, 722; Vbh 84. -g
through the atmosphere or space i. e. a planet S I.67 = Miln 242 (Ä• dicco seá¹-á¹-ho aghag
at Th 1, 321 may be read as agha-gata or (preferably) with v. l. as aggha-gataá¹ƒ, or (with N
agghaá¹ƒ agghatÄ• naá¹ƒ. See also Mrs. Rh. D, Psalms of the Brethren, p. 191. Aghammig
wild animal J VI.247 (= aghÄ• vaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475. Ag
agha1] suffering pain, being in misery Sn 694 (= dukkhita SnA 489). Page 6 Anka1 = anga,
Miln 79; âˆžkarana branding J IV.366, 375. See also anketi. Anka2 [Vedic anka hook, bent e
ankura & ankusa. Gr. a)gkw/n elbow, a)/gkura = anchor; Lat. uncus nail; Ohg. angul = E. an
V.322 = VI.218 (v. l. BB anga). - (b.) the lap (i. e. the bent position) or the hollow above the h
infants are carried by Hindoo mothers or nurses (ankena vahati) Vin II.114; D II.19 (anke pa
on one's lap or carry on one's hips), 20 (nisÄ«dÄ• peti seat on one's lap); M II.97 (ankena va
299; J I.262 (anke nisinna); II.127, 236; VI.513; DhA I.170 (ankena vahitvÄ•) PvA 17 (nisÄ«
[pp. of anketi] marked, branded J I.231 (cakkankitÄ• Satthu padÄ•); II.185 (âˆžkaá¹‡á¹‡aka
ears). Ankura [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J
VI.331 (Buddh âˆža nascent Buddha), 486; Dhs 617 (âˆžvaá¹‡á¹‡a); Miln 50, 251 269; Sdhp
Ankusa [Vedic ankusha; to anc, see anka2] a hook, a pole with a hook, used (1) for plucking
a crook J I.9 (âˆžpacchi hook & basket); V.89 = VI.520 (pacchikhanittiâˆž), 529 (= phalÄ• na
gaá¹‡hanatthaá¹ƒ ankusaá¹ƒ). <-> (2) to drive an elephant, a goad (cp patoda & tutta) Vin II
VI.489; ThA 173 (ovÄ• daá¹ƒ ankusaá¹ƒ katvÄ• , fig. guide); Sdhp 147 (daá¹‡á¸• âˆž). - (3) I
of inference in Logic (naya), consisting in inferring certain mental states of a general charact
respective traits where they are to be found Nett 2, 4, 127; Nett A 208; - accâˆž beyond the r
D II.266 (nÄ• ga). See also ankusaka.-gayha (the art) how to grasp and handle an eleph.<->
II.94 (sippa). -gaha an eleph.-driver Dh 326. Ankusaka [see anka2, cp. ankusa] 1. a crook fo
J III.22. - 2. an eleph.-driver's hook J III.431.-yattha a crooked stick, alpenstock, staff (of an a
J II.68 (+ pacchi). Anketi [Denom. fr. anka1] to mark out, brand J I.451 lakkhaá¹‡ena); II.399
ankita, q. v. Ankola [dial. for ankura] a species of tree Alangium Hexapetalum J VI.535. Cp.
Ankolaka = ankola J IV.440; V.420. Anga (nt.) [Vedic anga, anc cp. Lat. angulus = angle, co
ungulus finger-ring = Sk. angulÄ«ya. See also anka, anguá¹-á¹-ha & angula] (1) (lit.) a const
the body, a limb, member; also of objects: part, member (see cpd. âˆžsambhÄ• ra); uttamâˆ
organ J V.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. âˆžpaccanga), a
sabbanga-kalyÄ• á¹‡Ä« perfect in all limbs Pv III.35 (= sobhaá¹‡a-sabbanga-paccangÄ« Pv
anga-m-angÄ• ni limb by limb, with all limbs (see also below anga + paccanga) Vin III.119; V

naccamÄ• na); Pv II.1210, 13, 18 (sunakho te khÄ• dati). - (2) (fig.) a constituent part of a w
collection, e. g. uposathâˆž the vows of the fast J I.50; bhavanga the constituents or the con
becoming (see bhava & cp. Cpd. 265 sq.); bojjhanga (q. v.). Esp. with numerals: cattÄ• ri an
constituents A II.79 (viz. sÄ«la, samÄ• dhi, paÃ±Ã±Ä• . vimutti and rÅ«pa, vedanÄ• , saÃ±Ã
aá¹-á¹-hangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 8
angÄ• ni assÄ• ti) navanga Buddha-sÄ• sana see nava. - (3) a constituent part as characte
distinguishing, a mark, attribute, sign, quality D I.113 sq., 117 (iminÄ• pâˆž angena by this c
this respect, cp. below 4; DA I.281 expls tena kÄ• ra<-> á¹‡ena). In a special sense striking
or mark on the body D I.9, from which a prophesy is made (: hattha-pÄ• dÄ• disu yena kena
samannÄ• gato dÄ«ghÄ• yu . . hotÄ« ti . . angasatthan = chiromantics DA I.92). Thus in con
& sampanna always meaning endowed with "good", superior, remarkable "qualities", e. g. J
(sabbanga-sampanna nagaraá¹ƒ a city possessing all marks of perfection); II.207. <-> In en
numerals: tÄ«hi angehi s. A I.115; cattÄ• ri sotapannassa a- D III.227 = A IV.405 sq.; paÃ±c
e. giving up the 5 hindrances, see nÄ«varaá¹‡a) and paÃ±canga-samannÄ• gato (i. e. endo
qualities, viz. the sÄ«la-kkhandha, see kkhandha II.A d) S I.99 = A I.161; V.15, 29. Similarly
attributes of a brahmin (viz. sujÄ• ta of pure birth, ajjhÄ• yaka a student of the Vedas, abhirÅ
sÄ«lava of good conduct, paá¹‡á¸• ita clever) D I.119, 120. Eight qualities of a king D I.137.
an Arahant (cp. dasa1 B 2) S III.83; Kh IV.10 = KhA 88; cp. M I.446 (dasah- angehi samann
assÄ• jÄ• niyo). - (4) (modally) part, share, interest, concern; ajjhattikaá¹ƒ angaá¹ƒ my own
(opp. bÄ• hiraá¹ƒ the interest in the outside world). A I.16 sq. = S V.101 sq.; It 9. raÃ±Ã±o a
or profit for the king M I.446. Thus adv. tadanga (see also taâˆž I.a) as a matter of fact, in thi
for sure, certainly and tadangena by these means, through this, therefore M I.492; A IV.411;
iminÄ• pâˆž angena for that reason M II.168. - In compn. with verbs angiâˆž (angÄ«âˆž): an
or ports, divided DA I.313; cp. samangi (-bhÅ«ta).-jÄ• ta "the distinguishing member", i. e. si
female (see above 3); membrum virile and muliebre Vin I.191 (of cows); III.20, 37, 205; J II.3
-paccanga one limb or the other, limbs great and small M I.81; J VI-20, used (a) collectively:
of perfect limbs, or adj. with perfect limbs, having all limbs Pv II.1212 (=
paripuá¹‡á¹‡a-sabbanga-paccangavatÄ« PvA 158); SnA 383; DhA I.390; ThA 288; Sdhp 83
angapaccangan M I.395; sabbanga-paccangÄ• ni all limbs Miln 148. - (b) distributively (cp. s
formations like chidda-vachidda, seá¹-á¹-ha-nu-seá¹-á¹-hi, khaá¹‡á¸• Ä• khaá¹‡á¸• a, cuá¹‡á
after limb, one limb after the other (like angamangÄ• ni above 1), piecemeal M I.133 (âˆže d
I.20; IV.324 (chinditvÄ•). -paccangatÄ• the condition or state of perfect limbs, i. e. a perfec
(suvisuddhâˆž). -paccangin having all limbs (perfect) D I.34 (sabbanga-peccangÄ«); PvA 18
rouging the body Vin II.107 (+ mukhaâˆž). -laá¹-á¹-hi sprout, offshoot ThA 226. -vÄ• ta gout
the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3)
at DA I.93); J I.290 (âˆžÄ• ya cheka clever in fortune-telling); âˆža-nubhÄ• va the power of k
signs on the body J II.200; V.284; âˆžpÄ• á¹-haka one who in versed in palmistry etc. J II.21
-vekalla bodily deformity DhA II.26. -sattha the science of prognosticating from certain bodily

-sambhÄ• ra the combination of parts Miln 28 = S I.135; Miln 41. -hetuka a species of wild b
forests J VI.538. Angaá¹‡a1 (nt.) [cp. Sk. angaá¹‡a & âˆžna; to anga?] an open space, a cle
II.218; J I.109 (= manussÄ• nan saÃ±caraá¹‡a-á¹-á¹-hÄ• ne anÄ• vaá¹-e bhÅ«mibhÄ• ge C
I.27. - cetiyâˆž an open space before a Chaitya Miln 366, DA I.191, 197; VvA 254. rÄ• jâˆž th
before the king's palace, the royal square J I.124, 152; II.2; DhA II.45.-á¹-á¹-hÄ• na a clearin
or park) J I.249, 421. -pariyanta the end or border of a clearing J II.200. Angaá¹‡a2 [prob. to
variant of aÃ±jana, q. v.]; a speck or freckle (on the face) A V.92, 94 sq. (+ raja). Usually in r
(adj.) free from fleck or blemish, clear, (of the mind) (opp. sa-ngana Sn 279); D I.76; M I.24 s
raja); A II.211; Sn 517 (+ vigata<-> Page 7 raja = angaá¹‡Ä• nan abhÄ• vÄ• malÄ• naÃ± ca
427), 622 = Dh 125 (= nikkilesa DhA III.34); Dh 236, 351; Pug 60; Nett 87. Angada [cp. Sk. a
anga + da that which is given to the limbs] a bracelet J V.9, 410 (cittâˆž, adj. with manifold b
Angadin (adj.) [to angada] wearing a bracelet J V.9. AngÄ• ra (m. nt.) [Vedic angÄ• ra] char
coal, embers A III.97, 380, 407; J I.73; III.54, 55; V.488; Sn 668; Sdhp 32. kulâˆž the charcoa
family, a squanderer S IV.324 (see under kula).-kaá¹-Ä• ha a pot for holding burning coal, a
I.261. -kapalla an earthenware pan for ashes DhA I.260; Dhs A 333; VvA 142. -kammakara
VI.209. -kÄ• su a charcoal pit M I.74, 365; Th 2, 491; J I.233; Sn 396; ThA 288; DhA I.442; S
basket for ashes DhA IV.191. -pabbata the mountain of live embers, the glowing mount (in N
303; PvA 221 (âˆžÄ• ropaá¹‡a); Sdhp 208. -maá¹ƒsa roast meat Mhvs 10, 16. -masi ashes I
heap of burning coal J III.55. AngÄ• raka (adj.) [cp. Sk. angÄ• raka] like charcoal, of red colo
planet Mars DA I.95; cp. J I.73. AngÄ• rika a charcoal-burner J VI.206 (= angÄ• ra-kammak
AngÄ• rin (adj.) [to angÄ• ra] (burning) like coal, of brightred colour, crimson Th 1, 527 = J I.
trees in full bloom). Angika (-âˆž) (adj.) [fr. anga] consisting of parts, - fold; only in compn. wi
like aá¹-á¹-hâˆž, duvâˆž (see dve), caturâˆž, paÃ±câˆž etc., q. v. Angin (adj.) limbed, having
parts, - fold, see caturâˆž & paccâˆž (under anga-paccangin). - f. anginÄ« having sprouts or
tree) Th 2, 297 (= ThA 226). Anguá¹-á¹-ha [cp. Sk. anguá¹£á¹-ha, see etym. under anga] 1. t
III.34; Miln 123; PvA 198. - 2. the great toe J II.92; Mhvs 35, 43.-pada thumb-mark A IV.127
-sineha love drawn from the thumb, i. e. extraordinary love Pv III.52, cp. PvA 198. Anguá¹-á¹
anguá¹-á¹-ha J IV.378; V.281; pÄ• dâˆž the great toe S V.270. Angula [Vedic angula, lit. "lim
for etym.] 1. a finger or toe M I.395 (vank- angulaá¹‡ karoti to bend the fingers, v. l. anguliá¹
(id.); J V 70 (goá¹‡âˆž adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll.
âˆžanguá¹-á¹-ha and âˆžangulÄ«). - 2. a finger as measure, i. e. a finger-breadth, an inch Vi
(dvangula 2 inches wide); Mhvs 19, 11 (aá¹-á¹-hâˆž); DhA III.127 (ekâˆž).-aá¹-á¹-hi (? cp. an
fingers (or toes) and bones DA I.93. -anguli fingers and toes DhA III.214. -antarikÄ• the inte
the fingers Vin III.39; Miln 180; DhA III.214. Angulika (nt.) [= angulÄ«] a finger J III.13 (paÃ±c
V.204 (vaá¹-á¹-âˆž = pavÄ• á¸• âˆž ankurasadisÄ• vaá¹-á¹-angulÄ« p. 207). See also paÃ±c
Anguli (thus always in cpds.) (f.) [Vedic angulÄ« & âˆži; see anga] a finger A IV.127; Sn 610
IV.474; V.215 (vaá¹-á¹-âˆž with rounded fingers); Miln 395; DhA II.59; IV.210; SnA 229.-pato
with the fingers Vin III.84 = IV.110; D I.91 = A IV.343. -pada finger-mark A IV.127 = S III.154

snapping or cracking the fingers J V.67. -muddikÄ• a signet ring Vin II.106; J IV.498; V.439
-sanghaá¹-á¹-anaâˆž = poá¹-ha DA I.256. Anguleyyaka (nt.) [cp. Sk. angulÄ«yaka that which
finger, Mhg. vingerlÃ“n = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the
finger-ring J II.444 (= nikkha). Acankama (avj.) [a + cankama] not fit for walking, not level or
1174 (magga). Acittaka (adj.) [a + citta2 + ka] 1. without thought or intention, unconscious, u
DhA II.42. - 2. without heart or feeling, instr. acittakena (adv.) heartlessly J IV.58 (C. for acet
Acittikata (adj.) [a + citta2 + kata; cp. cittikÄ• ra] not well thought of Miln 229. Acira see cira
nacira. Acela (adj. -n.) [a + cela] one who is not clothed, esp. t. t. for an anti-Buddhist naked
I.161, 165; III.6, 12, 17 sq.; S I.78; J V.75. Acelaka = acela D I.166; III.40; A I.295; II.206; III.
(âˆžsÄ• vaka); J III.246; VI.229; Pug 55; DhA III.489. Acc- 1. a + câˆž, e. g. accuta = a + cuta
Assimilation group of (a) ati + vowel; (b) c + cons. e. g. acci = arci. AccagÄ• [ati + agÄ•] 3r
of ati-gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (exp
= atikkanta at Nd2 10 and as atÄ«ta at DhA IV.494); Dh 414. Accankusa (adj.) [ati + ankusa
of the goad D II.266 (nÄ• ga). Accatari see atitarati. Accati [Vedic arcati, rc, orig. meaning to
& to sing i. e. to sound clear, cp. arci] to praise, honour, celebrate DÄ• vs V.66 (accayittha, p
accita, q. v. Accanta (adj. - & adv. âˆž-) [ati + anta, lit. "up to the end"] 1. uninterrupted, conti
perpetual J I.223; Miln 413; VvA 71; PvA 73, 125, 266; Sdhp 288. <-> 2. final, absolute, com
thoroughly S I.130 (âˆžá¹ƒ hataputtÄ• - mhi); III.13 = A I.291 sq.; V.326 sq. (âˆžniá¹-á¹-ha, âˆ
Kvu 586 (âˆžniyÄ• matÄ• final assurance; cp. Kvu trsl. 340). - 3. (âˆž-) exceedingly, extreme
I.145 (âˆžsukhumÄ• la, extremely delicate), Miln 26 (id.); Sn 794 (âˆžsuddhi = param ttha-ac
528); Th 1, 692 (âˆžruci); Dh 162 (âˆždussÄ«lya = ekantaâˆž DhA III.153). Accaya [from acc
going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death
accayena after the lapse of, at the end or death of, after Vin I.25; D II.127 (rattiyÄ• a.), 154
I shall be dead); M I.438 (temÄ• sâˆž after 3 months); S I.69; Snp. 102 (catunnaá¹ƒ mÄ• sÄ•
(rattiyÄ•); J I.253 (ekÄ• ha-dvÄ«hâˆž), 291 (katipÄ• hâˆž after a few days); PvA 47 (katipÄ•
(dasamÄ• sâˆž), 145 (vassasatÄ• naá¹ƒ). - (2) (modal) passing or getting over, overcoming,
phrase dur-accaya difficult to overcome, of kÄ• mapanka Sn 945 (= dur-atikkamanÄ«ya SnA
taá¹‡hÄ• Dh 336; sota It 95. - (3) (fig.) going beyond (the norm), transgression, offence Vin
a grave offence), 167 (id.); II.110, 170; esp. in foll. phrases: accayo maá¹ƒ accagamÄ• a fa
me, i. e. has been committed by me (in confession formula) D I.85 (= abhibhavitvÄ• pavatto
DA I.236); A I.54; M I.438 (id.); accayaá¹ƒ accayato passati to recognise a breach of the reg
Vin I.315; A I.103; II.146 sq.; âˆžá¹ƒ deseti to confess the transgression S I.239; âˆžá¹ƒ acca
paá¹-igaá¹‡hÄ• ti to accept (the confession of) the fault, i. e. to pardon the transgression, in
confessionformula at D I.85 = (Vin II.192; M I.438 etc.). In the Page 8 same sense accaya-p
pardon, absolution J V.380; accayena desanaá¹ƒ paá¹-igaá¹‡hÄ• ti J I.379; accayaá¹ƒ kham
420. Accasara (adj.) [a form. fr. aor. accasari (ati + sr), influenced in meaning by analogy of
sara (smr). Not with Morris (J.P.T.S. 1889, 200) a corruption of accaya + sara (smr), thus me
a fault"] 1. going beyond the limits (of proper behaviour), too self-sure, overbearing, arrogan

I.239 (v. l. accayasara caused by prolepsis of foll. accaya); J IV.6 (+ atisara); DhA IV.230 (=
much). - 2. going beyond the limits (of understanding), beyond grasp, transcendental (of paÄ
I.304; S V.218 (v. l. SS for BB reading ajjhapara). Cp. accasÄ• rin. AccasarÄ• (f.) [abstr. to
overbearing, pride, selfsurity Vbh 358 (+ mÄ• yÄ•). Note. In id. p. at Pug 23 we read acchÄ
accasarÄ• . Accasari [fr. ati + sr] aor 3. sg. of atisarati to go beyond the limit, to go astray J V
AccasÄ• rin (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo na-ccasÄ• rÄ«, opp. to na pa
at SnA 21 by yo na-tidhÄ• vi, opp. na ohiyyi). Accahasi [fr. ati + hr] aor 3 sg. of atiharati to br
to bring, to take J III.484 (= ativiya Ä• hari C.). Acca-bhikkhaá¹‡a (âˆž-) [ati + abhikkhaá¹‡a]
V.233 (âˆžsaá¹ƒsagga; C. expls. ativiya abhiá¹‡ha). AccÄ• raddha (adj. adv.) [ati + Ä• raddh
oneself very or too much, with great exertion Vin I.182; Th 1, 638; SnA 21. AccÄ• yata (adj.)
too long A III.375. AccÄ• yika (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J V
553. - 2. urgent, pressing M I.149 (karaá¹‡iyan business) II.112; J I.338; V.17 âˆžá¹ƒ (nt.) hu
See also acceka. AccÄ• vadati [ati + Ä• vadati; or is it = ajjhÄ• vadati = adhi + Ä• vadati?] to
better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin IV.224,
sq.; J V.433 (v. l. BB ajjhÄ• rati), 434 (v. l. BB aghÄ• carati for ajjhÄ• carati = ajjhÄ• vadati?)
(adj.) [ati + asanna] very near, too near PvA 42 (na a. n'a-tidÅ«ra neither too near nor too fa
distance). Acca-hita (adj.) [ati + ahita] very cruel, very unfriendly, terrible J IV.46 = V.146 (=
C.) = VI.306 (id.). Acci & (in verse) accÄ« (f.) [Vedic arci m. & arcis nt. & f. to rc, cp. accati] a
light, a beam, flame S IV.290 (spelt acchi), 399; A IV.103; V.9; Sn 1074 (vuccati jÄ• lasikhÄ•
V.213; Miln 40; ThA 154 (dÄ«p-); Sdhp 250. AccikÄ• (f.) [fr. acci] a flame M I.74; S II.99. Ac
accati] honoured, praised, esteemed J VI.180. Accimant (adj.) [fr. acci, cp. Vedic arcimant &
flaming, glowing, fiery; brilliant Th 1, 527; J V.266; VI.248; Vv 388. Acci-bandha (adj.) [= acc
Vin I.287 is expld. by Bdhgh as caturassa-kedÄ• ra-baddha ("divided into short pieces" Vin
with squares of irrigated fields. The vv. ll. are accaâˆž and acchiâˆž, and we should prefer th
acchi-baddha "in the shape of cubes or dice", i. e. with square fields. Accuggacchati [ati + ug
rise out (of), ger. accuggamma D II.38; A V.152 (in simile of lotus). Accuggata (adj.) [ati + ug
very high or lofty Miln 346 (giri); VvA 197; DhA II.65. - 2. too high, i. e. too shrill or loud J VI.
(sadda), 516 (fig. = atikuddha very angry C.). Accuá¹‡ha (adj.) [ati + uá¹‡ha] very hot, too ho
487; DhA II.85, 87 (v. l. for abbhuá¹‡ha). See also ati-uá¹‡ha. Accuta (adj.) [a + cuta] immov
everlasting, eternal; nt. âˆžá¹ƒ Ep. of NibbÄ• na (see also cuta) A IV.295, 327; Sn 204, 1086
12); Dh 225 (= sassata DhA III.321); Sdhp 47. Accupaá¹-á¹-hapeti at J V.124 is to be read w
apaccupaá¹-á¹-hapeti (does not indulge in or care for). Accupati at J IV.250 read accuppati,
accuppatati to fall in between (lit. on to), to interfere (with two people quarelling). C. expls. a
uppati. There is no need for Kern's corr. acchupati (Toev. s. v.). Accussanna (adj.) [ati + uss
full, too thick Vin II.151. Acceka = accÄ• yika, special; âˆžcÄ«vara a spccial robe Vin III.261;
Texts I.293. Acceti [ati + eti fr. i] 1. to pass (of time), to go by, to elapse Th 1, 145 (accayanti
ahorattÄ•). - 2. to overcome, to get over Miln 36 (dukkhaá¹ƒ). - Caus. acceti to make go on
J VI.17 (sÅ«lasmiá¹ƒ; C. Ä• vuá¹‡eti), but at this passage prob. to be read appeti (q. v.). Acc

(adj.) [ati + ogÄ• á¸• ha] too abundant, too plentiful (of riches), lit. plunged into A IV.282, 287
Accodaka (nt.) [ati + udaka] too much water (opp. anodaka no water) DhA I.52. Accodara (n
too much eating, greediness, lit. too much of a belly J IV.279 (C. ati-udara). Accha1 (adj.) [c
dial., to rc (see accati), thus "shining"; cp. Sk. rká¹£a bald, bare and Vedic rkvan bright. Mon
however takes it as a + cha fr. chad, thus "not covered, not shaded"] clear, transparent Vin I
(âˆžkaÃ±jika); D I.76 (maá¹‡i = tanucchavi DA I.221), 80 (udakapatta), 84 (udaka-rahada); M
(âˆžpatta); III.105 (id.); A I.9; J II.100 (udaka); Vv 7910 (vÄ• ri); DA I.113 (yÄ• gu).-odaka ha
water, with clear water (of lotus ponds) Vv 4411; 815; f. âˆžodikÄ• Vv 412 = 602. Accha2 [V
a)/rktos, Lat. ursus, Cymr. arth] a bear Vin I.200; A III.101; J V.197, 406, 416; Miln 23, 149. A
accha figures as N. of an animal, but is in expln. taken in the sense of accha4 (acchÄ• nÄ•
Note. Another peculiar form of accha is P. ikka (q. v.). Accha3 = akkha2 (a die) see acci-bar
(adj.) [Ved. rká¹£a] hurtful, painful, bad DhA IV.163 (âˆžruja). Acchaka = accha2, a bear J V.
[Vedic Ä• syati & Ä• ste, Ä• s; cp. Gr. h_(stai] 1. to sit, to sit still Vin I.289; A II.15; It 120 (in s
carati tiá¹-á¹-hati a. sayati, where otherwise nisinna stands for acchati); Vv 741 (= nisÄ«dati
4. - 2. to stay, remain, to leave alone Th 1, 936; J IV.306. - 3. to be, behave, live Vin II.195; I
I.212; Vv 112; Pv III.31 (= nisÄ«dati vasati PvA 188); Miln 88; DhA I.424. In this sense often
finite verb, thus aggiá¹ƒ Page 9 karitvÄ• a. (= aggiá¹ƒ karoti) D I.102; aggiá¹ƒ paricaranto a
paricarati) DA I.270; tantaá¹ƒ pasÄ• rento a. (= tantaá¹ƒ pasÄ• reti) DhA I.424. - Pot. acche
Vin IV.308; DhA I.424. Acchanna (adj.) [pp. of acchÄ• deti] covered with, clothed in, fig. stee
loe.) J JII.323 (lohite a. = nimugga C.). At D I.91 nacchanna is for na channa (see channa2)
suitable or proper (paá¹-irÅ«pa). Acchambhin (adj.) [a + chambhin] not frightened, undismay
42 (reading achambhin; Nd2 13 expls. abhÄ«ru anutrÄ• si etc.); J VI.322 (= nikkampa C.). S
AccharÄ• 1 (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with Ä• cchu
76); Childers compares Sk. aká¹£ara (see akkhara); there may be a connection with akkhaá
akkhaá¹‡a-vedhin (cp. BSk. acchaá¹-Ä• Divy 555), or possibly a relation to Ä• + tsar, thus
"stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the
bringing together of the finger-tips: 1. (lit.) accharaá¹ƒ paharati to snap the fingers J II.447; I
IV.124, 126; V.314; VI.366; DhA I.38, 424. - As measure: as much as one may hold with the
J V.385; DhA II.273 (âˆžgahaá¹‡amattaá¹ƒ); cp. ekacchara-matta DhA II.274. - 2. (fig.) a fing
a short moment, in ekâˆžacchara-kkhaá¹‡e in one moment Miln 102, and in def. of acchariya
VvA 329.-sanghÄ• ta the snapping of the fingers as signifying a short duration of time, a mo
momentary, only for one moment (cp. BSk. acchaá¹-Ä• sanghÄ• ta Divy 142) A I.10, 34, 38;
67 (expld. at ThA 76 as ghaá¹-ikÄ• mattam pi khaá¹‡aá¹ƒ angulipoá¹-hanamattam pi kÄ• laá
the snapping of a finger J III.127. AccharÄ• 2 (f.) [Vedic apsaras = Ä• pa, water + sarati, orig
a celestial nymph M I.253 (pl. accharÄ• yo) II.64; Th 2, 374 (= devaccharÄ• ThA 252); J V.1
a.) Vv 55 (= devakaÃ±Ã±Ä• VvA 37); Vv 172; 1811 etc.; DhA III.8, 19; PvA 46 (devâˆž); Miln
Accharika (nt. or f.?) [fr. accharÄ• 2] in âˆžá¹ƒ vÄ• deti to make heavenly music (lit. the soun
accharÄ• or heavenly nymph) A IV.265. Acchariya (adj.-nt.) [cp. Sk. Ä• shcarya since Upan

etym. - The conventional etym. of PÄ• li grammarians connects it with accharÄ• 1 (which is
reduces Sk. Ä• shcarya to a Sanskritisation of acchariya) viz. DhammapÄ• la: anabhiá¹‡ha-
accharÄ• paharaá¹‡a-yoggaá¹ƒ that which happens without a moment's notice, at the snap
causally unconnected (cp. Goth. silda-leiks in similar meaning) VvA 329; and Buddhaghosa:
acchariyaá¹ƒ accharaá¹ƒ pahituá¹ƒ yuttan ti attho DA I.43] wonderful, surprising, strange,
II.155; M I.79; III.118, 125, 144 (anâˆž); S IV.371; A I.181; Miln 28, 253; DhA III.171; PvA 12
(anâˆž). As nt. often in exclamations: how wonderful! what a marvel! J I.223, 279; IV.138; VI
bho); DhA IV.51 (aho a.); VvA 103 (aho ti acchariyatthena nipÄ• to). Thus freq. combd. with
wonderful & strange, marvellous, beyond comprehension, e. g. D I.2, 60, 206, 210; II.8; and
acchariyÄ• abbhutÄ• dhammÄ• strange & wonderful things, i. e. wonderful signs, portents
125; A IV.198; Miln 8; also as adj. in phrase acchariyaabbhuta-(citta-)jÄ• tÄ• with their hear
and surprise DhA IV.52; PvA 6, 50. - See also acchera & accheraka. AcchÄ• dana (nt.) [fr. a
covering, clothing Th 1, 698; Miln 279. - fig. protection, sheltering J I.307. AcchÄ• danÄ• (f.)
covering, hiding, concealment Pug 19, 23. - Note. In id. p. at Vbh 358 we read accasarÄ• fo
the latter merely a gloss? AcchÄ• deti [Ä• + chÄ• deti1, Caus. of chad, cp. BSk. Ä• cchÄ• c
keep alive Av. SH, I.300; Divy 136, 137] to cover, to clothe, to put on D I.63 = It 75; J I.254;
IV.318; Pug 57; Pv I.105 (ger. acchÄ• dayitvÄ• na); DA I.181 (= paridahitvÄ•); PvA 49, 50.
fill J VI.581 (abbhaá¹ƒ rajo acchÄ• desi dust filled the air). - pp. acchanna (q. v.). Acchi at S
faulty spelling for acci (q. v.). Acchijja (v. l. accheja) destroying (?) S I.127. Is the reading wa
Cp. acchecchi. Acchidda see chidda. Acchindati [Ä• + chindati, lit. to break for oneself] to re
forcibly, to take away, rob, plunder Vin IV.247 (sayaá¹ƒ a. to appropriate); J II.422; III.179; IV
20; Sdhp 122. - ger. acchinditvÄ• J II.422; DhA I.349; PvA 241 (sayaá¹ƒ); & acchetvÄ• M I
acchindÄ• peti to induce a person to theft Vin IV.224, 247. Acchinna (adj.) [Ä• + chinna, pp.
removed, taken away, stolen, robbed Vin IV.278, 303; J II.78; IV.45; V.212. Acchiva [*Sk. ak
aká¹£Ä«ba] a certain species of tree (Hypanthera Moringa) J VI.535. Acchupeti [Ä• + chupe
chupati] to procure or provide a hold, to insert, to put on or in Vin I.290 (aggaá¸• aá¹ƒ) II.112
[Sk. acchaitsÄ«t] 3rd sg. aor. of chindati "he has cut out or broken, has destroyed" (see also
combn. with taá¹‡haá¹ƒ M I.122; S I.12, 23, 127 (so read for acchejja); IV.105, 207. It 47; A
DhA IV.70 (gloss acchindi, for acchidda pret. of Dh 351). The v. l. at all passages is acchejji,
be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoeg
the form & tries to explain acchejji as adj. = ati-ejin (ejÄ•), acchecchi = ati-icchin (icchÄ•). T
syntactical construction however clearly points to an aor. Acchejja = a + chejja not to be des
indestructible, see chindati. Acchedana (nt.) [abstr. to acchindati] robbing, plundering J VI.54
(adj.) = acchariya wonderful, marvellous S I.181; Vv 8413 (comp. accheratara); Pv III.51 (âˆž
acchariyasabhÄ• va PvA 197); Sdhp 244, 398. Accheraka (adj.) = acchera (acchariya) J I.27
(pÄ• á¹-ihÄ«raá¹ƒ). Aja [Vedic aja fr. aj (Lat. ago to drive), cp. ajina] a hegoat, a ram D I.6, 1
II.207; J I.241; III.278 sq.; V.241; Pug 56; PvA 80.-eá¸• aka [Sk. ajaiá¸• aka] goats & sheep
II.42 sq., 209; J I.166; VI.110; Pug 58. As pl. âˆžÄ• S I.76; It 36; J IV.363. -pada goat-footed

-pÄ• la goatherd, in âˆžnigrodharukkha (Npl.) "goatherds' Nigrodha-tree" Vin I.2 sq. Dpvs I.2
III.302). -pÄ• likÄ• a woman goatherd Vin III.38. -lakkhaá¹‡a "goat-sign", i. e. prophesying f
goat etc. D I.9 (expld. DA I.94 as "evarÅ«pÄ• naá¹ƒ ajÄ• naá¹ƒ mansaá¹ƒ khÄ• ditabbaá¹ƒ e
khÄ• ditabban ti"). -laá¹‡á¸• ikÄ• (pl.) goats' dung, in phrase nÄ• á¸• imattÄ• a. a cup full o
(which is put down a bad minister's throat as punishment) J I.419; DhA II.70; PvA 282. -vata
practice of certain ascetics (to live after the fashion of goats) J IV.318.aja-pada refers to a st
cloven like a goat's hoof; so also at Vism 161.Page 10 Ajaka a goat, pl. goats Vin II.154. - f.
III.278 & ajiyÄ• J V.241. Ajagara [aja + gara = gala fr. *gel to devour, thus "goateater"] a lar
(rock-snake?), Boa Constrictor J VI.507; Miln 23, 303, 364, 406; DhA III.60. Also as ajakara
Trenckner, Notes p. 64). Ajacca (adj.) [a + jacca] of low birth J III.19; VI.100. Ajajjara see jaj
Ajaddhuka & AjaddhumÄ• ra see jaddhu. Ajamoja [Sk. ajamoda, cp. Sk. ajÄ• jÄ«] cummin-s
(f.) a she-goat J III.125; IV.251. AjÄ• nana (âˆž-) (nt.) [a + jÄ• nana] not knowing, ignorance
(âˆžbhÄ• va); VI.177 (âˆžkÄ• la). Ajina (nt.) [Vedic ajina, to aja, orig. goats' skin] the hide of t
antelope, worn as a garment by ascetics D I.167; Sn 1027; J I.12, 53; IV.387; V.407. kharÄ•
(as garment) M I.343; S IV.118; A II.207; Sn 249 (= kharÄ• ni aâˆž-cammÄ• ni SnA 291). da
v.).-khipa a cloak made of a network of strips of a black antelope's hide D I.167; S I.117; A I.
II.206; Vin I.306; III.34; J VI.569. -paveá¹‡i a cloth of the size of a couch made from pieces o
sewn together Vin I.192; D I.7 (= ajina-cammehi maÃ±cappamÄ• á¹‡ena sibbitvÄ• katÄ• p
-sÄ• á¹-Ä« a garment of skins (= ajina-camma-sÄ• á¹-Ä« DhA IV.156) Dh 394 = J I.481 = III.
sg. jayati, q. v. Ajiya = ajikÄ• (see ajaka). Ajira (nt.). [Vedic ajira to aj, cp. Gr. a)gro/s, Lat. ag
Goth. akrs = Ger. Acker, = E. acre] a court, a yard Mhvs 35, 3. AjÄ«raka (nt.) [a + jÄ«raka] in
I.404; II.181, 291; III.213, 225. Ajeyya1 & Ajjeyya (adj.) [a + jeyya, grd. of jayati, q. v.] <-> (a)
be taken by force Kh VIII.8 (cp. KhA 223). <-> (b) not to be overpowered, invincible Sn 288;
Ajeyya2 (adj.) [a + jeyya, grd. of jÄ«yati, q. v.] not decaying, not growing old, permanent J V
& AjjÄ• (adv.) [Vedic adya & adyÄ• , a + dyÄ• , aâˆž being base of demonstr. pron. (see a3)
of dyaus (see diva), thus "on this day"] to-day, now Sn 75, 153, 158, 970, 998; Dh 326; J I.2
bahutaá¹ƒ ajjÄ• ; not with Kern, Toev. s. v. as "food"); Pv I.117 (= idÄ• ni PvA 59); PvA 6, 23
<-> Freq. in phrase ajjatagge (= ajjato + agge(?) or ajja-tagge, see agga3) from this day onw
Vin I.18; D I.85; DA I.235.-kÄ• laá¹ƒ (adv.) this morning J VI.180; -divasa the present day Mh
Ajjatana (adj.) [cp. Sk. adyatana] referring to the day, today's, present, modern (opp. porÄ• a
552; Dh 227; J II.409. - dat. ajjatanÄ• ya for today Vin I.17; PvA 171 & passim. AjjatÄ• (f.) [a
ajja] the present time, in ajjataÃ± ca this very day S I.83 (v. l. ajjeva). Ajjati [Vedic arjati, rj, a
variant of arh, see arahati] to get, procure, obtain J III.263 (?). pp. ajjita (q. v.). Ajjava (adj.-n
[cp. Sk. Ä• rjava, to rju, see uju] straight, upright (usually combd. with maddava gentle, soft)
I.94; II.113; III.248; Sn 250 (+ maddava), 292 (id.); J III.274; Dhs 1339; Vbh 359 (anâˆž); SnA
ujubhÄ• va), 317 (id.). AjjavatÄ• (f.) [fr. prec.] straight forwardness, rectitude, uprightness D
ajimhatÄ• & avankatÄ•). Ajjita [pp. of ajjati] obtained Sdhp 98. Ajjuka [*Sk. arjaka] N. of a p
Ocimum Gratissimum Vin IV.35; DA I.81 (all MSS. have ajjaka). Ajjukaá¹‡á¹‡a [*Sk. arjakara

Pentaptera Tomentosa J VI.535 (nn). Ajjuá¹‡ho (adv.) [haplology fr. ajja-juá¹‡ho; see juá¹‡h
moonlight night Vin I.25; IV.80. Ajjuna [Vedic arjuna, to raj; cp. Gr. a)rgo/s white, a)/rguros s
argentum] the tree Pentaptera Arjuna J VI.535; DhA I.105 (âˆžrukkha). Ajjh- Assimilation gro
vowel. AjjhagÄ• [adhi + agÄ• 3rd sg. pret. of adhigacchati (q. v. for similar forms) he came
found, obtained, experienced S I.12 (vimÄ• naá¹ƒ); Sn 225 (expld. at KhA 180 by vindi paá¹
(ratiá¹ƒ; expld. at Nd1 457 by adhigacchi); It 69 (jÄ• timaraá¹‡aá¹ƒ); Dh 154 (taá¹‡hÄ• naá¹ƒ
(visesaá¹ƒ attained distinction; expld. at VvA 135 by adhigata); 5021 (amataá¹ƒ santiá¹ƒ; exp
l. SS adhigaÃ±chi, T. adhigacchati). Ajjhatta (adj. -n.) [cp. Sk. adhyÄ• tma, cp. attÄ•], that w
personal, subjective, arises from within (in contrast to anything outside, objective or imperso
âˆžinterior, personal, inwardly (opp. bahiddhÄ• bÄ• hira etc. outward, outwardly); Cp. ajjhat
trsl. 272. <-> D I.37 (subjective, inward, of the peace of the 2nd jhÄ• na), 70 = A II.210; V.20
happiness. a. sukkhaá¹ƒ = niyakajjhattaá¹ƒ attano santÄ• ne ti attho DA I.183 cp. DhsA 169
169; II..27 (kathaá¹ƒ kathÄ« hoti is in inward doubt), 40 (sukhaá¹ƒ dukkhaá¹ƒ); III.180 (id.); I
(Ä• yatanÄ• ni), 139, 196; V.74 (á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá
inwardly well planted, quite set free), 110, 143, 263, 297, 390; A I.40 (rÅ«pasaÃ±Ã±Ä«), 272
etc.); II.158. (sukhadukkhaá¹ƒ), 211; III.86 (cetosamatha), 92 (vÅ«pasantacitta); IV.32 (sank
(itthindriyaá¹ƒ), 299 (cittaá¹ƒ), 305 (rÅ«pasaÃ±Ã±Ä«), 360 (cetosamatha), 437 (vÅ«pasanta
sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J I.045 (chÄ• tajjhatta with hungry in
(id.); Ps I.76 (cakkhu etc.); Dhs 161 (= attano jÄ• taá¹ƒ DhsA 169), 204, 1044; Pug 59; Vbh
228 (sati), 327 (paÃ±Ã±Ä•), 342 (arÅ«Â pasaÃ±Ã±Ä«). -- adv. âˆžá¹ƒ inwardly, personally (
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ; see also cpd. âˆžbahiddhÄ•) A I.284; II.171; IV.305; V.61;
upajjhayassa vÄ• Ä• Ä• cariyassa vÄ• te guá¹‡Ä• assÅ« ti Nd1 350).-Ä• rammaá¹‡a a su
thought Dhs 1047. -cintin thought occupied with internal things Sn 174, 388. -bahiddhÄ• ins
personal-external, mutual, interacting S II.252 sq.; III.47; IV.382; Nd2 15; Dhs 1049 etc. (see
bahiddhÄ•). -rata with inward joy D II.107 = S V.263 = Dh 362 = Ud 64 (+ samÄ• hita); Th 1
IV.90 (= gocar- ajjhatta-sankhÄ• tÄ• ya kammaá¹-á¹-hÄ• na-bhÄ• vanÄ• ya rata). -rÅ«pa on
III.113 (opp. bahiddhÄ• -rÅ«pa & ajjhâˆž-bahâˆž r.). -saÃ±Ã±ojana an inner fetter, inward bo
22; Vbh 361. -santi inner peace Sn 837 (= ajjhattÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ santibhÄ• va S
-samuá¹-á¹-hÄ• na originating from within J I.207 (of hiri; opp. bahiddhÄ• âˆž). Page 11 Ajjha
[ajjhatta + ika], personal, inward (cp. Dhs trsl. 207 & Nd1 346: ajjhattikaá¹ƒ vuccati cittaá¹ƒ);
outward (q. v.). See also Ä• yatana. - M I.62; S I.73 (âˆžÄ• rakkhÄ• na bÄ• hirÄ•); IV.7 sq.
V.101 (anga); A I.16 (anga); II.164 (dhÄ• tuyo); III.400 (Ä• yatanÄ• ni); V.52 (id.); It 114 (id.)
IV. (= KhA 82); J IV.402 (bÄ• hira-vatthuá¹ƒ ayÄ• citvÄ• ajjhattikassa nÄ• maá¹ƒ gaá¹‡hati)
13, 67, 82 sq., 119, 131, 392 sq. Ajjhapara S V.218: substitute v. l. accasara (q. v.). Ajjhapp
Ajjhapatta) [adhi + Ä• + *prÄ• pta] 1. having reached, approached, coming near to J II.450;
attano santikaá¹ƒ patta). - 2. having fallen upon, attacked J II.59; V.198 (p; C. sampatta) - 3.
found, got Sn 1134 (= adhigacchi Nd2); J III.296 (p. C. sampatta); V.158 (ajjhÄ• patta; C. sa
Ajjhabhavi 3rd sg. aor. of adhibhavati to conquer, overpower, overcome S I.240 (prohib. mÄ

ajjhabhavi); J II.336. Cp. ajjhabhu & ajjhobhavati. AjjhabhÄ• si 3rd sg. aor. of adhibhÄ• seti
IV.117 (gÄ• thÄ• hi); Kh V. = Sn p. 46 (gÄ• thÄ• ya); PvA 56, 90. Ajjhabhu (3rd sg. aor. of a
to overcome, conquer It 76 (dujjayaá¹ƒ a. he conquered him who is hard to conquer; v. l. ajjh
ajjhabhavi). Cp. ajjhabhavi. Ajjhayana (nt.) [adhi + i] study (learning by heart) of the Vedas M
also ajjhena. Ajjhavodahi 3rd sg. aor. of ajjhodahati [Sk. adhyavadhÄ• ti] to put down J V.36
á¹-hapesi C.). Kern, Toev. s. v. proposes reading ajjhavÄ• dahi (= Sk. avÄ• dhÄ• t). AjjhÄ• g
agÄ• re, loc. of agÄ• ra] at home, in one's own house A I.132 = It 109; A II.70. AjjhÄ• carati
+ Ä• + car] 1. to conduct oneself according to Vin II.301; M I.523; Miln 266. - 2. to flirt with (
embrace) J IV.231 (aÃ±Ã±am-aÃ±Ã±aá¹ƒ). pp. ajjhÄ• ciá¹‡á¹‡a. See also accÄ• vadati & at
[to adhi (ati?) + Ä• + car] 1. minor conduct (conduct of a bhikkhu as to those minor rules not
PÄ• rÄ• jika's or Saá¹ƒghÄ• disesa's) Vin I.63 (see note in Vin. Texts, I.184. - 2. flirtation Vin
the Old Cy as expln of avabhÄ• sati). - 3. sexual intercourse J I.396; V.327 (âˆžcara v. l. for
Miln 127 (anâˆž). AjjhÄ• ciá¹‡á¹‡a [pp. of ajjhÄ• carati] habitually done Vin II.80 sq., 301. Ajj
[adhi (ati?) + Ä• + jÄ«v] too rigorous or strenuous a livelihood M II.245 (+ adhipÄ• á¹-imokk
AjjhÄ• pajjati [adhi + Ä• + pad] to commit an offence, to incur, to become guilty of (acc.) Vin
ajjhÄ• panna (q. v.). AjjhÄ• patti (f.) [abstr. to ajjhÄ• pajjati] incurring guilt Dhs 299 (anâˆž).
AjjhÄ• pana1 (nt.) [fr. Caus. II. of ajjheti] teaching of the sacred writ, instruction Miln 225.
AjjhÄ• pana2 (nt.) [Ä• + jhÄ• pana fr. ká¹£Ä•] burning, conflagration J VI.311. AjjhÄ• panna
Ä• pajjati] become guilty of offence D I.245; III.43; S II.270; A IV.277, 280; V.178, 181. anâˆ
innocent Vin I.103; D III.46; S II.194, 269; A V.181; Miln 401. For all passages except A IV.2
ajjhopanna. AjjhÄ• pÄ«á¸• ita [adhi + Ä• + pÄ«á¸• ita] harassed, overpowered, tormented P
by hunger & thirst). AjjhÄ• bhava [cp. Sk. adhyÄ• bhava] excessive power, predominance J
AjjhÄ• bhavati [adhi + Ä• + bhÅ«, in meaning of abhi + bhu] to predominate J II.357. AjjhÄ•
adhyÄ• yaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (mantajjhÄ• yaka J V
scholar of the brahmanic texts, a studious, learned person D I.88, 120; III.94; A I.163; III.223
(âˆžkula: thus for ajjhÄ• yakula Fsb.); Th 1, 1171; J I.3; VI.201, 498; DA I.247. AjjhÄ• ruha (
(adj.) [to adhi + Ä• + ruh] growing up over, overwhelming A III.63 sq. = S V.96; J III.399. Ajj
(adj.) [pp. of adhi + Ä• + ruh] grown up or high over J III.399. AjjhÄ• rÅ«hati [adhi + Ä• roha
atyÄ• rohati] to rise into the air, to climb over, spread over S I.221 = Nett 173 (= ajjhottharati
Rh. D. Kindred Sayings I.285). AjjhÄ• vadati see accÄ• vadati. AjjhÄ• vara [fr. adhi + Ä• + v
waiting on, service, retinue J V.322, 324, 326, 327 (expld at all passages by parisÄ•). Shou
ajjhÄ• cara? Cp. ajjhÄ• cÄ• ra. AjjhÄ• vasatar [n. ag. to ajjhÄ• vasati] one who inhabits D I.6
AjjhÄ• vasati [adhi + Ä• + vas] to inhabit (agÄ• raá¹ƒ a house; i. e. to be settled or live the s
of a householder) D II.16; M I.353; Vin IV.224; J I.50; Pug 57; Miln 348. - pp. ajjhÄ• vuttha (
AjjhÄ• vuttha [cp. Sk. adhyuá¹£ita; pp. of ajjhÄ• vasati] inhabited, occupied (of a house) Vin
I.145; II.333; PvA 24 (âˆžghara); fig. (not) occupied by SnA 566 (= anosita). AjjhÄ• saya [fr.
shri, orig. hanging on, leaning on, BSk. however adhyÄ• shaya Divy 586] intention, desire, w
bent D II.224 (adj.: intent on, practising); J I.88, 90; II.352; V.382; DhsA 314, 334; PvA 88, 1

dÄ• nâˆž intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase ajjhÄ• saya-nurÅ«pa a
as he wanted PvA 61, 106, 128. AjjhÄ• sayatÄ• (f.) [abstr. to ajjhÄ• saya] desire, longing Pv
great desire for c. loc.). AjjhÄ• sita [pp. of adhi + Ä• + shri] intent on, bent on Miln 361 (jhÄ•
ajjhosita & nissita. Ajjhiá¹-á¹-ha [pp. of ajjhesati] requested, asked, invited Vin I.113 (anâˆž u
D II.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd2 16); J VI.292 (= Ä•
IV.100 (v. l. abhijjhiá¹-á¹-ha). See also anâˆž. Ajjhupagacchati [adhi + upa + gam] to come to
obtain; to consent to, agree, submit Th 2, 474 (= sampaá¹-icchati ThA 285); J II.403; Miln 30
ajjhupagata (q. v.). Ajjhupagata [pp. of ajjhupagacchati] come to, obtained, reached A V.87,
sq. Ajjhupagamana (nt.) [adhi + upa + gam] consent, agreement, justification Vin II.97, 104.
[adhi + upa + hr; cp. upaharati] to take (food) to oneself J II.293 (aor. ajjhupÄ• hari = ajjhoha
Ajjhupekkhati [adhi + upa + iks.; cp. BSk. adhyupeká¹£ati] 1. to look on A I.257; Miln 275. - 2
Page 12 on intently or with care, to oversee, to take care of A IV.45 (kaá¹-á¹-h-aggi, has to b
after); PvA 149 (sisaá¹ƒ colaá¹ƒ vÄ•). - 3. to look on indifferently to be indifferent, to neglect
III.162, cp. J I.147; M I.155; II.223; A III.194, 435; J V.229; DhA IV.125. Ajjhupekkhana (nt.)
[abstr. from ajjhupekkhati] care, diligence, attention Ps I.16; II.119; Vbh 230 sq.; DhA IV.3.
Ajjhupekkhitar [n. ag. to ajjhupekkhati] one who looks on (carefully), one who takes care or c
overseer, caretaker S V.69 (sÄ• dhukaá¹ƒ), 324 (id.), 331 sq.; Vbh 227. Ajjhupeti [cp. Sk. ab
upa + i] to go to meet, to receive J IV.440. Ajjheti [Sk. Ä• dhyÄ• yati, Denom. fr. adhyÄ• ya]
about, to fret, worry Sn 948 (socati +); expld at Nd1 433 by nijjhÄ• yati, at SnA 568 by abhijj
gijjhati). Ajjhena (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M III.1;
v. l. to be preferred to ajjhesanÄ•); III.114 (= japa); V.10 (pl. = vede); VI.201 = 207; Vbh 353
(mant-).-kujja (âˆžkÅ«ta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286. Ajjhesati (adhi +
BSk. adhyeá¹£ate Divy 160] to request, ask, bid DhA IV.18; aor. ajjhesi Vin II.200; pp. ajjhiá
ajjhesita (q. v.), with which cp. pariyiá¹-á¹-ha & âˆžesita. AjjhesanÄ• (f.) [see ajjhesati] reque
entreaty Vin I.6 = D II.38 = S I.138; J II.327 (better v. l. ajjhena). Ajjhesita [pp. of ajjhesati; cp
ajjhiá¹-á¹-ha] requested, asked, bidden Nd2 16 (= ajjhiá¹-á¹-ha). AjjhokÄ• sa [adhi + okÄ• sa
only in loc. ajjhokÄ• se in the open Vin I.15; S I.212; DhA IV.100. AjjhogÄ• á¸• ha [pp. of ajjh
plunged into, immersed; having entered M I.457; S I.201; Miln 348. AjjhogÄ• hati (& âˆžgÄ•
*abhyavagÄ• hate; adhi (= abhi) + ava + gÄ• h] to plunge into, to enter, to go into D I.101 (v
(samuddaá¹ƒ); M I.359, 536; A III.75, 368; IV.356; V.133; Vin III.18; J I.7; Nd1 152 (ogÄ• ha
(samuddaá¹ƒ); 300 (vanaá¹ƒ). - pp. ajjhogÄ• á¸• ha (q. v.). Cp. pariyogÄ• hati. Ajjhoá¹-hape
á¹-hapeti, Caus. of sthÄ•] to bring to PvA 148 (gÄ• maá¹ƒ), where we should read âˆžá¹-á¹-
[pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J I.363 (a
410; V.91 (= adhipanna); DhA I.278; PvA 55; DÄ• vs V.5. Ajjhottharati [adhi + ava + str] to c
spread out, spread over, cover; to submerge, flood Vin I.111; J I.61, 72, 73; Miln 296, 336; D
âˆžtthariyati to be overrun with (instr.), to be smothered, to be flooded A III.92 = Pug 67; aor.
VvA 48 (gÄ• mapadeso: was flooded). pp. ajjhotthata (q. v.). Ajjhopanna (?) only found in or
viz. gathita (q. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds of craving. The

ajjhopanna is the lectio difficilior, but the accredited reading ajjhosÄ• na seems to be clearer
harmonize better with the cognate ajjhosita & ajjhosÄ• na (n.) in the same context. The conf
two is old-standing and hard to be accounted for. Trenckner under v. l. to M I.162 on p. 543
as BB (= adhi-opanna). The MSS. of Nd2 clearly show ajjhopanna as inferior reading, which
attributable to the very frequent SS sub<-> stitution of p for s (see Nd2 Introd. XIX.). Besides
of vv. ll. with s and p there is another confusion between the vv. ll. ajjhÄ• panna and ajjhopa
to the complication of the case. However since the evidence of a better reading between the
preponderates for ajjhopanna we may consider the o as established, and, with a little more c
desired, may in the end decide for ajjhosÄ• na (q. v.), which in this case would have been lia
through analogy with ajjhÄ• panna, from which it took the Ä• and p. Cp. also ajjhosita. The
of readings as preferred or confused by the Ed. of the var. texts. - 1. ajjhopanna as T. readin
173, 369; A I.74; II.28; III.68, 242; Md 75, 76; DA I.59; as v. l.: D I.245. <-> 2. ajjhosÄ• na as
I.74 (C. expls. ajjhosÄ• ya gilitvÄ• á¹-hita); Nd2 under nissita & passim; Ud 75, 76 (ajjhosan
(id.). - 3. ajjhÄ• panna as T. reading: D I.245; III.43, 46; S. II.194, 270: IV.332 (ajjhapaá¹‡á¹‡
181; Nd2 under nissita; Miln 401; as v. l.: M I.162; A III.242; Ud 75, 76. Ajjhobhavati [adhi +
Sk. abhiâˆž] to overcome, overpower, destroy J II.80 (aor. ajjhobhavi = adhibhavi C.). Ajjhon
ava + mrd] to crush down A IV.191, 193. Ajjhomucchita [pp. adhi + ava + mÅ«rch, cp. adhim
out (in a swoon), lying in a faint (?) A III.57 sq. (v. l. ajjhomuÃ±cÃ”ta or âˆžmuccita better: sa
attached to her body, clinging to her b.). Ajjholambati [adhi + ava + lamb] to hang or hold on
cling to S III 137; M III.164 = Nett 179, cp. Sdhp 284 & 296. Ajjhosa = ajjhosÄ• ya, in verse c
tiá¹-á¹-hati to cleave or cling to S IV.73; Th 1, 98, 794. Ajjhosati [adhi + ava + sayati, sÄ• , to
sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fu
ajjhosissati (does it belong here?) M I.328 (c. acc. paá¹-haviá¹ƒ, better as ajjhesati). grd. ajjh
I.109 (+ abhinanditabba, v. l. âˆžetabba); DhsA 5 (id.); ger. ajjhosÄ• ya (q. v.) pp. ajjhosita (c
AjjhosÄ• na (nt.) cleaving to (earthly joys), attachment, D II.58 sq.; III.289; M I.498 (+ abhina
III.187; A I.66; II.11 (diá¹-á¹-hiâˆž, kÄ• maâˆž + taá¹‡hÄ•). In combn. with (icchÄ•) and muc
chanda & nissita and taá¹‡hÄ• (see also ajjhopanna), and at Dhs 1059 of lÄ• bha, (the expl
from as to eat, is popular etym.) Nett 23 sq. (of taá¹‡hÄ•). AjjhosÄ• ya [ger. of ajjhosati, cp.
adhyavasÄ• ya tiá¹£á¹-hati Divy 37, 534] being tied to, hanging on, attached to, only in phras
(+ abhinandati, same in Divy) M I.266; S. IV.36 sq.; 60, 71 sq.; Miln 69. See also ajjhosa. Aj
Sk. adhyavasita, from adhi + ava + sÄ• ; but sita is liable to confusion with sita = Sk. shrita,
likeness of meaning with esita; see ajjhÄ• sita & ajjhesita] hanging on, cleaving to, being be
S II.94 (+ mamÄ• yita); A II.25 (diá¹-á¹-ha suta muta +); Nd1 75, 106, 163 = Nd2 under nissi
(asÄ• re = taá¹‡hÄ• vasena abhiniviá¹-á¹-ha ThA 284); Pv IV.84 (mayhaá¹ƒ ghare = taá¹‡hÄ
abhiniviá¹-á¹-ha PvA 267; v. l. BB ajjhesita, SS ajjhÄ• sita). -anâˆž S IV.213; V.319; Nd1 411
(pabbajita). Ajjhohata [pp. of ajjhoharati] having swallowed Sdhp 610 (balisaá¹ƒ maccho viya
the fishhook). Ajjhoharaá¹‡a (nt.) = ajjhohÄ• ra 1. A V.324; J VI.213. Page 13 Ajjhoharaá¹‡iy
[grd. of ajjhoharati] something fit to eat, eatable, for eating J VI.258; DhA I.284. Ajjhoharati [S

abhyavaharati; adhi (= abhi) + ava + hr] to swallow, eat, take as food M I.245; J I.460; II.293
Miln 366; PvA 283 (aor.) -pp. ajjhohaá¹-a (q.v.). AjjhohÄ• ra [Sk. abhyavahÄ• ra] 1. taking fo
eating & drinking Vin IV.233; Miln 176, 366. - 2. N. of a fabulous fish (swallower"; cp. timinga
AÃ±cati J I.417, read aÃ±chati (see next). AÃ±chati [in meaning = Ä• kaá¸• á¸• hati, which la
Sk. gloss (Ä• kÄ• rá¹£ayati) to the Jain Prk. aá¹ƒchÄ• vei = aÃ±Qhati: see Morris, J. P. T. S.
drag, pull along, to turn on a lathe D II.291 (bhamakÄ• ro dÄ«ghaá¹ƒ a., where K has note: a
acchanto ti pi pÄ• tho) = M I.56 (vv. ll. p. 532 acchâˆž & aÃ±jâˆž); Th 1, 750 (aÃ±cÄ• mi T., v
AÃ±chati should also be read at J I 417 for udakaá¹ƒ aÃ±canti (in expln. of udaÃ±canÄ« pul
from a well, q. v.), where it corresponds to udakaá¹ƒ Ä• kkaá¸• á¸• hati in the same sentenc
[orig. imper. of aÃ±jati1; cp. Sk. anjasÄ• (instr.) quickly, Goth. anaks suddenly, lit. with a pu
pull on! go on! gee up! J I.192. AÃ±jati1 [= Sk. rÃ±jati, rjyati to stretch, pull along, draw out, e
cp. Sk. rju straight, caus. irajyati; Gr. o)re/gw; Lat. rego, rectus = erect. See also P. uju, aÃ±
ajjita, Ä• naÃ±ja-Ä• nejja]. See aÃ±ja, aÃ±jaya, aÃ±jali, aÃ±jasa. AÃ±jati2 & AÃ±jeti [= Sk. a
of anakti to smear etc.; cp. Sk. aÃ±ji ointment, Ä• jya butter; Lat. unguo to anoint, unguentu
ancho = Ger. Anke butter] to smear, anoint, paint S II.281; J IV.219 (akkhÄ«ni aÃ±jetvÄ• , v
Caus. II. aÃ±jÄ• peti DhA I.21. <-> pp. aÃ±jita (q. v.). AÃ±jana (nt.) [from aÃ±jati2] ointment,
collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaá¹‡ha
note). - 1. Vin I.203 (five kinds viz. kÄ• á¸• âˆž, rasâˆž, sotâˆž, geruka, kapalla); D I.7, 12; DA
(khÄ• râˆž); 284; DhA III.354 (akkhiâˆž eye-salve). - 2. glossy, jet-black J I.194; II.369; V.416
aÃ±jana at A IV.468 is wrong, it should be corrected into thanamajjanamattaá¹ƒ. See also pa
collyrium box at Th 2, 413 (= aÃ±jana-nÄ• á¸• i ThA 267); DhA II.25.-akkhiha with anointed e
-upapisana perfume to mix with ointment Vin I.203; II.112. -cuá¹‡á¹‡a aromatic powder DhsA
ointment tube, collyrium box ThA 267. -rukkha N. of a tree ("black" tree) J I.331. -vaá¹‡á¹‡a
collyrium, i. e. shiny, glossy, dark, black D II.18 (lomÄ• ni); J I.138 (kesÄ•), 194; II.369; PvA
AÃ±janÄ« (f.) [fr. aÃ±jana] a box for ointment, a collyrium pot Vin I.203, 204; II.135; IV.168;
1, 773. AÃ±janisalÄ• kÄ• (f.) a stick to put the ointment on with Vin I.203; II.135; J III.419. A
(adj.) [from aÃ±jati1] straight J III.12 (vv. ll. ajjava & and Ä• jjava better?) expld by C. as ujuk
akuá¹-ila. See also ajjava. Should we assume misreading for aÃ±jasa? AÃ±jali [cp. Sk. aÃ±j
extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to
respect), putting the ten fingers together and raising them to the head (VvA 7:
dasanakha-samodhÄ• na-samujjalaá¹ƒ aÃ±jaliá¹ƒ paggayha). Only in stock phrases (a.) aÃ±
bend forth the outstretched hands Vin II.188; D I.118; Sn 352; Sn p. 79. (b.) âˆžá¹ƒ paggaá¹
the a. salutation J I.54; DhA IV.212; VvA 7, 312 (sirasmiá¹ƒ on one's head); PvA 93. (c.) âˆž
PvA 178; cp. kataÃ±jali (adj.) with raised hands Sn 1023; J I.17; PvA 50, and aÃ±jalikata id.
paÃ±jali-kamma respectful salutation, as above A I.123; II.180; IV.130; Vv 788, 8316; DhA I
-karaá¹‡Ä«ya (adj.) that is worthy of being thus honoured D III.5; A II.34; III.36; IV.13 sq.; It 8
AÃ±jalikÄ• (f.) [= aÃ±jali] the raising of the hands as a sign of respectful salutation Vv 15 (e
24 as dasanakha-samodhÄ• na samujjalaá¹ƒ aÃ±jaliá¹ƒ sirasi paggaá¹‡hantÄ« guá¹‡a-visiâ

apacayÄ• naá¹ƒ akÄ• siá¹ƒ). AÃ±jasa [Sk. Ä• Ã±jasa (?). Cp. Ä• rjava = P. ajjava, see aÃ±ja
straight, straightforward (of a road) D I.235; J I.5; Th 2, 99; Vv 5020 (cp. VvA 215); VvA 84 (
Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. paÃ±jasa. AÃ±jita [Sk. ankta & aÃ±jayita, pp. of a
anointed J I.77 (su-aÃ±jitÄ• ni akkhÄ«ni); IV.421 (aÃ±jit-akkha). AÃ±Ã±a (pron.) [Vedic anya
suff. ya; Goth. anpar; Ohg. andar; formation with n analagous to those with l in Gr. a)/llos (a)
alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see na1 and cp.
etc. - A. By itself: 1. other, not the same, different, another, somebody else (opp. oneself) Vi
(aÃ±Ã±ena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (op
165; J I.151 (opp. attano); II.333 (aÃ±Ã±aá¹ƒ vyÄ• karoti give a diff. answer). - 2. another or
else, further Sn 1052 (= uttariá¹ƒ nt. Nd2 17); else J I.294. aÃ±Ã±aá¹ƒ kiÃ±ci (indef.) anythin
yo aÃ±Ã±o every other, whoever else J I.256. - 3. aÃ±Ã±e (pl.) (the) others, the rest Sn 189
252, 355; J I.254. - B. del. in correlation: 1. copulative. aÃ±Ã±a . . aÃ±Ã±a the one . . the oth
third etc.); this, that & the other; some . . some Vin I.15; Miln 40; etc. <-> 2. reciprocative aÃ
aÃ±Ã±aá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ, aÃ±Ã±oÃ±Ã±aá¹ƒ one another, each other, mutually, rec
construction & declension of a noun or adj. in sg.; cp. Gr. a)llh/lwn, allh/lous in pl.). (a.) aÃ±Ã
aÃ±Ã±aá¹ƒ Dh 165. (b.) aÃ±Ã±amaÃ±Ã±a (cp. BSk. aÃ±yamaÃ±ya M Vastu II.436), as pron
aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukkhÄ• ya vÄ• D I.56 = S III 211. n'aÃ±Ã±amaÃ±Ã±
wish evil to each other Sn 148. daá¹‡á¸• ehi aÃ±Ã±amaÃ±Ã±aá¹ƒ upakkamanti (approach e
199. âˆžá¹ƒ agÄ• ravo viharati A III.247. dve janÄ• âˆžá¹ƒ ghÄ• tayiá¹ƒsu (slew each other)
aÃ±Ã±amaÃ±Ã±aá¹ƒ hasanti J V.111; âˆžá¹ƒ musale hantvÄ• J V.267. âˆžá¹ƒ daá¹‡á¸• a-b
adj.: aÃ±Ã±amaÃ±Ã±aá¹ƒ veraá¹ƒ bandhiá¹ƒsu (established mutual enmity) J II.353; âˆžá¹ƒ
vasiá¹ƒsu J II.153; aÃ±Ã±amaÃ±Ã±aá¹ƒ accayaá¹ƒ desetvÄ• (their mutual mistake) DhA I.5
aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ibaddha citta ahesuá¹ƒ (in love with each other) J III.188; or âˆž-
aÃ±Ã±amaÃ±Ã±a-paccaya mutually dependent, interrelated Ps II.49, 58. <-> (c.) aÃ±Ã±oÃ±
(âˆžnissita); DÄ• vs V.45 (âˆžbhinna). - 3. disjunctive aÃ±Ã±a . . aÃ±Ã±a one . . the other, th
that one, different, different from aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ . . aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒ one is the s
is the body, i. e. the soul is different from the body D I.157; M I.430; A V.193; aÃ±Ã±Ä• va s
bhavissati aÃ±Ã±o attÄ• D I.187. Thus also in phrase aÃ±Ã±ena aÃ±Ã±aá¹ƒ opposite, the c
contradictory (lit. other from that which is other) Vin II.85 (paá¹-icarati make counter-charges
(vyÄ• kÄ• si gave the opposite or contradictory reply); Miln 171 (aÃ±Ã±aá¹ƒ kayiramÄ• naá¹
<-> anaÃ±Ã±a (1) not another, i. e. the same, self-same, identical M I.256 (= ayaá¹ƒ). - (2) n
e. alone, by oneself, oneself only Sn 65 (âˆžposin; opp. paraá¹ƒ) = Nd 4, cp. Nd2 36. - (3) no
no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anaÃ±Ã±Ä• : and no other or no mor
under cpds.-Ä• disa different J VI.212, âˆžtÄ• difference PvA 243. -khantika acquiescing in
following another Page 14 faith (see khantika) D I.187; M I.487. -titthiya an adherent of anot
non-Buddhist.; D III.115; M I.494, 512; P II.21, 32 sq., 119; III.116 sq.; IV.51, 228; V.6, 27 sq
240; II.176; IV.35 sq.; Vin I.60; J I.93; II.415. -diá¹-á¹-hika having diff. views (combd. with
aÃ±Ã±a-khantika) D I.187; M I.487. -neyya (anâˆž) not to be guided by somebody else, i. e.

one's views, having attained the right knowledge by oneself (opp. paraâˆž) Sn 55, 213, 364.
(adj.) not setting one's heart upon others Vv 115 (see VvA 58). -vÄ• da holding other views,
IV.24. -vÄ• daka one who gives a diff. account of things, one who distorts a matter, a prevar
-vihita being occupied with something else, distracted, absent-minded Vin IV.269; DhA III.35
distraction, absentmindedness DhA I.181. -saraá¹‡a (anâˆž) not betaking oneself to others f
independent, sure knowledge S III.42 = V.154. -sita dependent or relying on others Sn 825.
adj.) [aÃ±Ã±a + superl. suff. tama; see also aÃ±Ã±atara] one out of many, the one or the oth
any Mhvs 38, 14. AÃ±Ã±atara (pron. adj.) [Sk. anyatara, aÃ±Ã±a + compar. suff. tara, cp. La
anpar etc.] one of a certain number, a certain, somebody, some; often used (like eka) as ind
Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J I.221, 253; II.132 etc. devaÃ±Ã±atara
i. e. any kind of god S IV.180 = A IV.461. AÃ±Ã±attha (adv.) [from aÃ±Ã±a = aÃ±Ã±atra, adv
kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereto) J I.2
163; DhA I.212; III.351; PvA 45; Mhvs 4, 37; 22, 14. AÃ±Ã±atra (adv.) [anya + tra, see also a
elsewhere, somewhere else J V.252; Pv IV.162. In compn. also = aÃ±Ã±aâˆž, e. g. aÃ±Ã±at
following another discipline D I.187; M I.487. - As prep. c. abl. (and instr.) but, besides, exce
iminÄ• tapo- pakkamena D I.168; kiá¹ƒ karaá¹‡Ä«yaá¹ƒ a. dhammacariyÄ• ya S I.101; ko n
else but the Nobles Sn 886 (= á¹-hapetvÄ• saÃ±Ã±Ä• -mattena SnA 555). -kiá¹ƒ aÃ±Ã±atra
else is the cause but, or: this is due to; but for D I.90 (vusitavÄ• -mÄ• nÄ« k. a. avusitattÄ•)
a. adassanÄ• except from blindness); Sn 206 (id.). AÃ±Ã±athatta (nt.) [aÃ±Ã±athÄ• + tta] 1
alteration S III.37; IV.40; A I.153; III.66; Kvu 227 (= jarÄ• C, cp. Kvu trsl. 55 n. 2); Miln 209.
difference J I.147; It 11. - 3. erroneous supposition, mistake Vin II.2; S III.91; IV.329. - 4. fick
change of mind, doubt, wavering, M I.448, 457 (+ domanassa); J I.33 (cittaá¹ƒ); PvA 195 (ci
AÃ±Ã±athÄ• (adv.) [aÃ±Ã±a + thÄ•] in a different manner, otherwise, differently S I.24; Sn
163; PvA 125, 133. anaÃ±Ã±athÄ• without mistake Vv 4418; anaÃ±Ã±atha (nt.) certainty, tr
tatha).-bhÄ• va (1) a different existence A II.10; It 9 = 94; Sn 729, 740, 752; (2) a state of dif
i. e. change, alteration, unstableness D I.36; S II.274; III.8, 16, 42; Vbh 379. -bhÄ• vin based
S III.225 sq.; IV.23 sq., 66 sq.; anâˆž free from difference Vin I.36. AÃ±Ã±adatthu (adv.) [lit.
atthu let there be anything else, i. e. be it what it will, there is nothing else, all, everything, su
part. of affirmation = surely, all-round, absolutely (ekaá¹ƒsa-vacane nipÄ• to DA I.111) only,
I.91; II.284; Sn 828 (na h- aÃ±Ã±adatth- atthi pasaá¹ƒsa-lÄ• bhÄ• , expld. SnA 541 as na hi
pasaá¹ƒsa-lÄ• bhato aÃ±Ã±o attho atthi, cp. also Nd1 168); Miln 133; VvA 58; PvA 97, 114.
seeing everything, all pervading D I.18; III.135, 185; A II.24; III.202; IV.89, 105; It 15. AÃ±Ã±
[aÃ±Ã±a + dÄ• , cp. kadÄ• , tadÄ• , yadÄ•] at another time, else, once S IV.285; J V.12; Dh
(f.) [Sk. Ä• jÃ±Ä• , = Ä• + jÃ±Ä• , cp. Ä• jÄ• nÄ• ti] knowledge, recognition, perfect knowled
insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis (cp. on term
and Psalms of Brethren introd. XXXIII.) M I.445; S I.4 (sammadâˆž), 24 (aÃ±Ã±Ä• ya nibbuta
(diá¹-á¹-h-eva dhamme), 133, 237; A III.82, 143, 192; V.108; It 39 sq., 53, 104; Dh 75, 96; K
334. - aÃ±Ã±aá¹ƒ vyÄ• karoti to manifest ones Arahantship (by a discourse or by mere excla

II.51 sq., 120; IV.139; V.222; J I.140; II.333. See also arahatta.-atthika desirous of higher kn
IV.114. -Ä• rÄ• dhana the attainment of full insight M I.479. -indriya the faculty of perfect kno
knowledge made perfect D III.219; S V.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60
thought of gnosis, the intention of gaining Arahantship S II.267; A III.437. -paá¹-ivedha comp
insight Vin II.238. -vimokkha deliverance by the highest insight Sn 1105, 1107 (Nd2 19: vuco
arahatta-vimokkho). AÃ±Ã±Ä• á¹‡a (nt.) [a + Ã±Ä• á¹‡a] ignorance; see Ã±Ä• á¹‡a 3 e. AÃ±
[Demin. of aÃ±Ã±Ä• á¹‡a] ignorance Vin IV.144. AÃ±Ã±Ä• á¹‡in (adj.) [a + Ã±Ä• á¹‡in] igno
III.106. AÃ±Ã±Ä• ta1 [pp. of Ä• jÄ• nÄ• ti, q. v.] known, recognised Sn 699. anâˆž what is no
anaÃ±Ã±Ä• ta-Ã±Ã±assÄ• mÄ«- t- indriya the faculty of him (who believes): "I shall know wh
D III.219; S V.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191.-mÄ• nin one
himself in having perfect knowledge, one who imagines to be in possession of right insight A
1, 953. AÃ±Ã±Ä• ta2 [a + Ã±Ä• ta] unknown, see Ã±Ä• ta. AÃ±Ã±Ä• taka1 [a + Ã±Ä• taka, c
is not a kinsman DhA I.222. AÃ±Ã±Ä• taka2 (adj.) [Demin. of aÃ±Ã±Ä• ta2] unknown, unrec
phrase âˆžvesena in unknown form, in disguise J I.14; III.116; V.102. AÃ±Ã±Ä• tar [n. ag. to
who knows, a knower of D II.286; M I.169; S I.106 (dhammassa); Kvu 561. AÃ±Ã±Ä• tÄ• vir
Ä• jÄ• nÄ• ti] one who has complete insight DhsA 291.-indriya (âˆžtÄ• v- indr.) the faculty of
knowledge is made perfect Dhs 555 (cp. Dhs trsl. 150) and same loci as under aÃ±Ã±indriya
AÃ±Ã±Ä• tukÄ• ma (adj.) [Ä• + jÃ±Ä• tuá¹ƒ + kÄ• ma] desirous of gaining right knowledge A
Ä• jÄ• nÄ• ti. AÃ±Ã±Ä• ya [ger. of Ä• jÄ• nÄ• ti, q. v. for detail] reeognising, knowing, in the
I.24; A III.41; Dh 275, 411. AÃ±Ã±oÃ±Ã±a see aÃ±Ã±a B 2 c. AÃ±hamÄ• na [Sk. ashnÄ• na
ashnÄ• ti, ash to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have a
expls. by Ä• hÄ• rayamÄ• na. Aá¹-aá¹-a [BSk. aá¹-aá¹-a (e. g. Divy 67), prob. to aá¹- roam a
notion cp. description of roaming about in Niraya at Nd1 405 bottom] N. of a certain purgato
V.173 = Sn p. 126. Aá¹-aá¹‡aka (adj.) [cp. Sk. aá¹-ana, to aá¹-] roaming about, wild J V.105
Aá¹-anÄ« (f.) a support a stand inserted under the leg of a bedstead Vin IV.168; SÄ• m. PÄ•
(quoted Min. Page 15 PÄ• t. 86 and Vin IV.357); DhA I.234; J II.387, 425, 484 supports of a
P. T. S. 1884, 69 compares MarÄ• thi aá¸• aá¹‡Ä« a three-legged stand. See also Vin Texts
(adj.) [cp. Sk. aá¹-á¹-a & aá¹-á¹-Ä• laka stronghold] solid, firm, strong, only in phrase aá¹-aliy
strong sandals M II.155 (vv. ll. paá¹-aliye & agaliyo) = S I.226 (vv. ll. Ä• á¹-aliyo & Ä• á¹-aliko
latter passage Bdhgh. expls. gaá¹‡angaá¹‡-ËšpÄ• hanÄ• , Mrs. Rh. D. (Kindred Sayings I.2
shoes". Aá¹-avÄ« (f.) [Sk. aá¹-avÄ«: Non-Aryan, prob. Dravidian] 1. forest, woods J I.306; II.
DhA I.13; PvA 277. <-> 2. inhabitant of the forest, man of the woods, wild tribe J VI.55 (= aá
C.).-rakkhika guardian of the forest J II.335. -sankhepa at A I.178 = III.66 is prob. faulty read
l. âˆžsankopa "inroad of savage tribes". Aá¹-á¹-a1 [cp. see aá¹-á¹-aka] a platform to be used
watchtower Vin I.140; DA I.209. Aá¹-á¹-a2 [cp. Sk. artha, see also attha 5 b] lawsuit, case, c
IV.224; J II.2, 75; IV.129 (âˆžá¹ƒ vinicchinÄ• ti to judge a cause), 150 (âˆžá¹ƒ tÄ«reti to see a
through); VI.336. Aá¹-á¹-a3 [Sk. Ä• rta, pp. of ardati, rd to dissolve, afflict etc.; cp. Sk. Ä• rdra
adda and alla); Gr. a)/rdw to moisten, a)/rda dirt. See also aá¹-á¹-Ä«yati & aá¹-á¹-ita] distress

tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 Ä• tura); Th 2
ThA 270), 441 (= pÄ«á¸• ita ThA 271); J IV.293 (= Ä• tura C.); Vv 809 (= attita upadduta VvA
iá¹‡aá¹-á¹-a oppressed by debt M I.463; Miln 32; chÄ• tâˆž tormented by hunger VvA 76; ve
pain Vin II.61; III.100; J I.293; sÅ«cikâˆž (read for sÅ«cikaá¹-á¹-ha) pained by stitch Pv III.23
cry of distress Vin III.105; S II.255; J I.265; II.117; Miln 357; PvA 285. Aá¹-á¹-aka [Demin. of
a platform to be used as a watchhouse on piles, or in a tree Vin I.173; II.416; III.322, 372; DA
Aá¹-á¹-Ä• na at Vin II.106 is obscure, should it not rather be read with Bdhgh as aá¹-á¹-hÄ•
p. 315). Aá¹-á¹-Ä• la [from aá¹-á¹-a] a watch-tower, a room at the top of a house, or above a
(koá¹-á¹-haka) Th 1, 863; J III.160; V.373; Miln 1, 330; DhA III.488. Aá¹-á¹-Ä• laka [Sk. aá¹-á
aá¹-á¹-Ä• la; J II.94, 220, 224; VI.390, 433; Miln 66, 81. Aá¹-á¹-ita (& occasionally addita, e.
Th 2, 77, 89; Th 1, 406) [Sk. ardita, pp. of ardayati, Caus. of ardati, see aá¹-á¹-a3] pained, di
grieved, terrified Th 1, 157; J II.436; IV.85 (v. l. addhita); V.84; VvA 311; ThA 270; Mhvs 1, 2
I.66; II.23; XIII.9; Sdhp 205. <-> See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47. Aá
Aá¹-á¹-iyati [Denom. fr. aá¹-á¹-a3, q. v.] to be in trouble or anxiety, to be worried, to be incom
usually combd. with harÄ• yati, e. g. D I.213 (+ jigucchati); S I.131; M I.423; Pv I.102 (= aá¹-
PvA 48), freq. in ppr. aá¹-á¹-iyamÄ• na harayÄ• mÄ• na (+ jigucchamÄ• na) Vin II.292; J I.6
Ps I.159. <-> Spelling sometimes addiyÄ• mi, e. g. Th 2, 140. - pp. aá¹-á¹-ita & addita. Aá¹-á
[cp. Sk. ardana, to aá¹-á¹-iyati] fright, terror, amazement DhA II.179. Aá¹-á¹-ha1 [Vedic aá¹£a
dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. aÃ¶ta, Gr.
octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in-a.
number in objective significance, based on natural phenomena: see cpds. âˆžangula, âˆžnak
âˆžpÄ• da. B. The number in subjective significance. - (1) As mark of respectability and hon
idea of the double square: (a) in meaning "a couple" aá¹-á¹-ha matakukkuá¹-e aá¹-á¹-ha jÄ«
8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA I.213. sangha
salÄ• kabhattaá¹ƒ dÄ• pesi VvA 75 = DhA III.104. a. piá¹‡á¸• apÄ• tÄ• ni adadaá¹ƒ Vv 348.
double pair as offering) PvA 232, a therÄ• PvA 32. - The highest respectability is expressed
and in this sense is freq. applied to gifts, where the giver gives a higher potency of a pair (23
"royal" gift goes under the name of sabb-aá¹-á¹-hakaá¹ƒ dÄ• naá¹ƒ (8 elephants, 8 horses, 8
each of 8 constituents is presented in 8 exemplars DhA II.45, 46, 71. In the same sense aá¹
kahÄ• paá¹‡Ä• (as gift) DhA II.41; aá¹-á¹-h-aá¹-á¹-hakÄ• dibbÄ• kaÃ±Ã±Ä• Vv 673 (= catu
aá¹-á¹-haá¹-á¹-haka Dpvs VI.56. Quite conspicuous is the meaning of a "couple" in the phras
or 8 = a couple, e. g. sattaá¹-á¹-ha divasÄ• , a weck or so J I.86; J II.101; VvA 264 (saá¹ƒva
(b.) used as definite measure of quantity & distance, where it also implies the respectability
being the lowest unit of items that may be given decently. Thus freq. as aá¹-á¹-ha kahÄ• paá
IV.138; VvA 76; Miln 291. - In distances: a. karÄ«sÄ• DhA II.80; IV.217; PvA 258; a. usabhA
(c.) in combn. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thou
sataá¹ƒ 800, Sn 227. As denotation of wealt (cp. below under 18 and 80): a-âˆžsata-sahassa
But aá¹-á¹-hasata at S IV.232 means 108 (3 X 36), probably also at J V.377. - aá¹-á¹-ha sah

(nÄ• gÄ•). The same meaning applies to 80 as well as to its use as unit in combn. with any
28, 38 etc.): (a) 80 (asÄ«ti) a great many. Here belong the 80 smaller signs of a MahÄ• puri
anuvyaÃ±jana), besides the 32 main signs (see dvattiá¹ƒsa) VvA 213 etc. Freq. as measure
waggon loads Pv II.75; asÄ«ti-koá¹-ivibhava DhA III.129; PvA 196; asÄ«ti hatth- ubbedho rÄ
66, etc. See further references under asÄ«ti. - (b) The foll. are examples of 8 with other deci
aá¹-á¹-hÄ• dasa (only M III.239: manopavicÄ• rÄ•) & aá¹-á¹-hÄ• rasa (this the later form) V
(avenika-buddhadhammÄ• : Bhagavant's qualities); as measure J VI.432 (18 hands high, of
mass or multitue: aá¹-á¹-hÄ• rasa koá¹-iyo or âˆžkoá¹-i, 18 koá¹-is J I.92 (of gold), 227; IV.37
riches); DhA II.43 (of people); Miln 20 (id.); a. akkhohini-sankhÄ• senÄ• J VI.395. a. vatthÅ
aá¹-á¹-havÄ«sati nakkhattÄ• ni Nd1 382; paá¹-isallÄ• á¹‡aguá¹‡Ä• Miln 140. - 38 aá¹-á¹-ha
(rÄ• japarisÄ•). - 48 aá¹-á¹-hacattÄ• rÄ«saá¹ƒ vassÄ• ni Sn 289. - 68 aá¹-á¹-hasaá¹-á¹-hi T
savitakkÄ• , where id. p. at S I.187 however reads atha saá¹-á¹-hi-tasitÄ• vitakkÄ•); J I.64
(turiya-satasahassÄ• ni) <-> 98 aá¹-á¹-hanavuti (cp. 98 the age of Eli, 1 Sam. IV.15) Sn 311
set than the original 3 diseases, cp. navuti). - (2) As number of symmetry or of an intrinsic, h
symmetrical set, aá¹-á¹-ha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cp
application. âˆžaá¹ƒsa and âˆžangika. Closely related to nos. 2 and 4 aá¹-á¹-ha is in the geo
progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or
importance (cp. 8 X 8 under 1 a) - J V.409 (a. mangalena samannÄ• gata, of Indra's chariot
signs); VvA 193 (aá¹-á¹-hahi akkhaá¹‡ehi vajjitaá¹ƒ manussabhÄ• vaá¹ƒ: the 8 unlucky sign
IV.3 (aá¹-á¹-ha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparukkhÄ• at
the compass, 32 in all). Further: 8 expressions of bad language DhA IV.3.-aá¹ƒsa with eight
octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D
(maá¹‡i veá¸• uriyo a.); Miln 282 (maá¹‡iratanaá¹ƒ subhaá¹ƒ jÄ• timantaá¹ƒ a.) of the pillars
palace (VimÄ• na) J VI.127 = 173 = Vv 782 (a. sukatÄ• thambhÄ•); Vv 8415 (Ä• yataá¹ƒsa
aá¹-á¹-ha-soá¸• asadvattiá¹ƒsÄ• di-aá¹ƒsavanto VvA 339). Of a ball of string Pv Page 16 IV.
(gulaparimaá¹‡á¸• ala, cp. PvA 254). Of geometrical figures in general Dhs 617. -anga (of) e
eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on sig
aá¹-á¹-ha in this connection), in compn. with âˆžupeta characterised by the eight parts (i. e. t
of the first eight of the commandments or vows, see sÄ«la & cp. anga 2), of uposatha, the fa
402 (Sn A 378 expls. ekam pi divasaá¹ƒ apariccajanto aá¹-á¹-hangupetaá¹ƒ uposathaá¹ƒ up
aá¹-á¹-hanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aá¹£á¹-Ä• nga-samanvÄ
Divy 398; Sp. Av. SH I.338, 399; also vrata Av. SH I.170. In the same sense aá¹-á¹-hangupe
pÄ• á¹-ihÄ• riyapakkha (q. v.) Sn 402, where Vv 156 has âˆžsusamÄ• gata (expld. at VvA 7
veramaá¹‡Ä«-Ä• dÄ«hi aá¹-á¹-hah- angehi samannÄ• gata). âˆžsamannÄ• gata endowed w
anga 3), of rÄ• jÄ• , a king D I.137 sq., of brahmassara, the supreme or most excellent voice
II.211; J I.95; VvA 217. Also in Buddh. Sk. aá¹£á¹-Ä• ngopeta svara of the voice of the Budd
SH I.149. -angika having eight constituents, being made up of eight (intrinsic) parts, embrac
(see above B 2); of the uposatha (as in prec. aá¹-á¹-hang- uposatha) Sn 401; of the "Eightfo

(ariyo a. maggo). (Also in BSk. as aá¹£á¹-Ä• ngika mÄ• rga, e. g. Lal. Vist. 540, cp. aá¹£á¹-Ä
of the Buddha, Divy 124, 265); D I.156, 157, 165; M I.118; It 18; Sn 1130 (magga uttama); D
158, 171; Kh IV.; Vin I.10; Nd2 485; DA I.313; DhA III.402. -angula eight finger-breadths thic
thick, i. e. very thick, of double thickness J II.91 (in contrast to caturangula); Mhvs 29, 11 (wi
sattangula). -aá¸• á¸• ha (v. l. aá¸• á¸• haá¹-á¹-ha) half of eight, i. e. four (âˆžpÄ• da) J VI.35
aá¸• á¸• ha1. -nakha having eight nails or claws J VI.354 (: ekekasmiá¹ƒ pÄ• de dvinnaá¹ƒ c
vasena C.). -nava eight or nine DhA III.179. -pada 1. a chequered board for gambling or play
lit. having eight squares, i. e. on each side (DA I.85: ekekÄ• ya pantiyÄ• aá¹-á¹-ha aá¹-á¹-ha
ti), cp. dasapada D I.6. - 2. eightfold, folded or plaited in eight, cross-plaited (of hair) Th 1, 7
(aá¹-á¹-hÄ• pada-katÄ• kesÄ•); J II.5 (âˆžá¹-á¹-hapana = cross-plaiting). -padaka a small s
patch Vin I.297; II.150. -pÄ• da an octopod, a kind of (fabulous) spider (or deer?) J V.377; V
aá¹£á¹-apÄ• da = sharabha a fabulous eight-legged animal. -mangala having eight anspiciou
(expld. here to mean a horse with white hair on the face, tail, mane, and breast, and above e
hoofs). -vanka with eight facets, lit. eight-crooked, i. e. polished on eight sides, of a jewel J V
-vidha eightfold Dhs 219. Aá¹-á¹-ha2 see attha. Aá¹-á¹-haka (adj.) [Sk. aá¹£á¹-aka] - 1. eight
I.196 = Ud 59 (âˆžvaggikÄ• ni); VvA 75 = DhA III.104 (âˆžbhatta). - 2. âˆžÄ• (f.) the eight da
month (cp. aá¹-á¹-hamÄ«), in phrase rattÄ«su antar-aá¹-á¹-hakÄ• su in the nights between t
8th day before and after the full moon Vin I.31, 288 (see Vin Texst I.130n); M I.79; A I.136; M
I.390. - 3. âˆžá¹ƒ (nt.) an octad Vv 672 (aá¹-á¹-hâˆž eight octads = 64); VvA 289, 290. On sa
aá¹-á¹-ha B 1 a. See also antara. Aá¹-á¹-hama (num. ord.) [Sk. aá¹£á¹-ama, see aá¹-á¹-ha1]
107, 230 (cp. KhA 187), 437. - f. âˆžÄ« the eighth day of the lunar half month (cp. aá¹-á¹-hak
402; Vv 166 (in all three pass. as pakkhassa cÄ• tuddasÄ« paÃ±cadasÄ« ca aá¹-á¹-hamÄ«)
atthami, scil. divase, loc.). Aá¹-á¹-hamaka = aá¹-á¹-hama the eighth. - 1. lit. Miln 291 (attâˆž
self-eighth). - 2. as tt. the eighth of eight persons who strive after the highest perfection, reck
the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is
sotÄ• panna (q. v.) Kvu 243-251 (cp. Kvu trsl. 146 sq.); Nett 19, 49, 50; Ps II.193 (+ sotÄ• p
Aá¹-á¹-hÄ• na (nt.) [Ä• + á¹-á¹-hÄ• na] stand, post; name of the rubbing-post which, well cu
rows of squares, was let into the ground of a bathing-place, serving as a rubber to people ba
106 (read aá¹-á¹-hÄ• ne with BB; cp. Vin II.315). Aá¹-á¹-hiâˆž1 [= attha (aá¹-á¹-ha) in compn
bhÅ«, as freq. in Sk. and P. with i for a, like citti-kata (for cittaâˆž), angi-bhÅ«ta (for angaâˆž)
freq. combn. (with similar meaning) manasi-kata (besides manasÄ• -k.), also upadhikaroti a
combn. is restricted to the pp and der. (âˆžkata & âˆžkatvÄ•). Other explns. by Morris J. P. T
Windisch, M. & B. 100], in combn. with katvÄ• : to make something one's attha, i. e. object, t
essence or profitableness or value of anything, to recognise the nature of, to realise, unders
Nearly always in stock phrase aá¹-á¹-hikatvÄ• manasikatvÄ• D II.204; M I.325, 445; S I.112
V.76; A II.116; III.163; J I.189; V.151 (: attano atthikabhÄ• vaá¹ƒ katvÄ• atthiko hutvÄ• sak
C.); Ud 80 (: adhikicca, ayaá¹ƒ no attho adhigantabbo evaá¹ƒ sallakkhetvÄ• tÄ• ya desanÄ
C.); Sdhp 220 (âˆžkatvÄ• na). Aá¹-á¹-hi2 (nt.) [Sk. asthi = Av. asti, Gr. o)/steon, o)/strakon, a

Lat. os (*oss); also Gr. o)/zos branch Goth. asts] <-> 1. a bone A I.50; IV.129; Sn 194 (âˆžna
tendons); Dh 149, 150; J I.70; III.26, 184; VI.448 (âˆžvedhin); DhA III.109 (300 bones of the
also at Sushruta III.5); KhA 49; PvA 68 (âˆžcamma-nahÄ• ru), 215 (gosÄ«sâˆž); Sdhp 46, 10
fruit J II.104.-kankala [Sk. âˆžkankÄ• la] a skeleton M I.364; cp. âˆžsankhalika. -kadali a spe
the plantain tree (Musa Sapientum) J V.406. -kalyÄ• á¹‡a beauty of bones DhA I.387. -camr
II.339; DhA III.43; PvA 68 -taca id. J II.295. -maya made of bone Vin II.115. -miÃ±jÄ• marro
I.181; III.361; KhA 52. -yaka (T. aá¹-á¹-hÄ«yaka) bones & liver S I.206. -sankhalikÄ• [B. Sk.
Av. SH I.274 sq., see also aá¹-á¹-hikaâˆž] a chain of bones, i. e. a skeleton DhA III.479; PvA
-sanghÄ• á¹-a conjunction of bones, i. e. skeleton Vism 21; DhA II.28; PvA 206. -saÃ±caya a
= Bdhd 87. -saÃ±Ã±Ä• the idea of bones (cp. aá¹-á¹-hikaâˆž) Th 1, 18. -saá¹‡á¹-hÄ• na a sk
Aá¹-á¹-hika1 (nt.) [fr. aá¹-á¹-hi] 1. = aá¹-á¹-hi 1 a bone M III.92; J I.265, 428; VI.404; PvA 41.
aá¹-á¹-hi 2 kernel, stone DhA II.53 (tÄ• lâˆž); Mhvs 15, 42.-sankhalikÄ• a chain of bones, a
III.324 see also under kaá¹-aá¹-á¹-hika. -saÃ±Ã±Ä• the idea of a skeleton S V.129 sq.; A II.1
Aá¹-á¹-hika2 at PvA 180 (sÅ«cikâˆž) to be read aá¹-á¹-ita (q. v.) for aá¹-á¹-ika. Aá¹-á¹-hita1 s
á¹-hita. Aá¹-á¹-hita2 [Ä• + á¹-hita] undertaken, arrived at, looked after, considered J II.247 (=
adhiá¹-á¹-hita C.). Aá¹-á¹-hita3 see atthika. Aá¹-á¹-hilla at Vin II.266 is expld. by Bdhgh on p.
gojanghaá¹-á¹-ika, perhaps more likely = Sk. aá¹£á¹-hÄ«lÄ• a round pebble or stone. Aá¸• á
[etym. uncertain, Sk. ardha] one half, half; usually in compn. (see below), like diyaá¸• á¸• ha
150) PvA 155 (see as to meaning Stede, Peta Vatthu p. 107). Note. aá¸• á¸• ha is never use
"half" in absolute position upaá¸• á¸• ha (q. v.) is always used.-akkhika with furtive glance ("l
DhA IV.98. -aá¹-á¹-ha half of eight, i. e. four (cp. aá¹-á¹-haá¸• á¸• ha) S II.222 (âˆžratana); J
(âˆžpÄ• da quadruped; v. l. for aá¹-á¹-haá¸• á¸• ha). -aá¸• haka 1/2 an aá¸• haka (measure)
[cp. HYPERLINK
"http://dsal.uchicago.edu/cgi-bin/ddsa/getobject_?UNICODE.p.0:25./projects/artfl0/database
ali/IMAGE/" Page 17 MahÄ• rÄ• á¹£á¹-rÄ« form cauá¹-á¹-ha = Sk. caturtha] three and a half
V.417, 420; DhA I.87; Mhvs 12, 53. -ocitaka half plucked off J I.120. -karÄ«sa (-matta) half a
VvA 64 (cp. aá¹-á¹-ha-karÄ«sa). -kahÄ• paá¹‡a 1/2 kahÄ• paá¹‡a A V.83. -kÄ• sika (or âˆžy
kÄ• siyas (i. e. of Benares monetary standard) Vin I.281 (kambala, a woollen garment of tha
Texts II.195); II.150 (bimbohanÄ• ni, pillows; so read for aá¸• á¸• hakÄ• yikÄ• ni in T.); J V.4
(aâˆž-kÄ• sigaá¹‡ikÄ• for a-âˆžkÄ• siyaâˆž a courtezan who charges that price, in phrase aa
viya na bahunnaá¹ƒ piyÄ• manÄ• pÄ•). -kumbha a half (-filled) pitcher Sn 721. -kusi (tt. of
intermediate cross-seam Vin I.287. -kosa half a room, a small room J VI.81 (= aâˆž kosantar
half a league J VI 55. -cÅ«á¸• a (âˆžvÄ• hÄ• vÄ«hi) 1/2 a measure (of rice) Miln 102, perhap
aá¸• á¸• hÄ• á¸• ha (Ä• á¸• ha = Ä• á¸• haka, cp. A III.52), a half Ä• á¸• ha of rice. -tiya the t
i. e. two and a half VvA 66 (mÄ• sÄ•); J I.49, 206, 255 (âˆžsata 250). Cp. next. -teyya = âˆž
IV.117; J II.129 (âˆžsata); DA I.173 (v. l. BB for âˆžtiya); DhA I.95 (âˆžsata), 279; PvA 20 (âˆ
-telasa [cp. BSk. ardhatrayodasha] twelve and a half Vin I 243, 247; D II.6 (âˆžbhikkhusatÄ•
b); DhA III.369. -daá¹‡á¸• aka a short stick M I.87 = A I.47; II.122 = Nd2 604 = Miln 197. -du

-nÄ• á¸• ika (-matta) half a nÄ• á¸• i-measure full J VI.366. -pallanka half a divan Vin II.280.
share, one half Vv 136 (= upaá¸• á¸• habhÄ• ga VvA 61); Pv I.115. -maá¹‡á¸• ala semi-circl
Vin I.287. -mÄ• na half a mÄ• na measure J I.468 (m. = aá¹-á¹-hannaá¹ƒ nÄ• á¸• inaá¹ƒ nÄ•
month, a half month, a fortnight Vin III.254 (Å«nakâˆž); A V.85; J III.218; VvA 66. Freq. in ac
a fortnight, e. g. Vin IV.117; VvA 67; PvA 55. -mÄ• saka half a bean (as weight or measure
mÄ• saka) J I.111. -mÄ• sika halfmonthly Pug 55. -muá¹‡á¸• aka shaven over half the head
freedom) Mhvs 6, 42. -yoga a certain kind of house (usually with pÄ• sÄ• da) Vin I.58 = 96,
II.146. Acc. to Vin T. I.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which
we have to read supaá¹‡á¹‡a vankageha "like a Garuá¸• a bird's crooked wing", i. e. where
one side. -yojana half a yojana (in distance) J V.410; DA I.35 (in expln. of addhÄ• na-magga
II.74. -rattÄ• midnight A III.40Q (âˆžaá¹ƒ adv. at m.); Vv 8116 (âˆžrattÄ• yaá¹ƒ adv. = aá¸• á
315); J I.264 (samaye); IV.159 (id.). -ratti = âˆžrattÄ• VvA 255, 315 (= majjhimayÄ• ma-sam
(v. l. âˆžduka) a certain fashion of wearing the hair Vin II.134; Bdhgh expln. on p. 319: aá¸• h
lomarÄ• ji-á¹-hapanaá¹ƒ "leaving a stripe of hair on the stomach". -vivata (dvÄ• ra) half open
Aá¸• á¸• ha2 (adj.) [Sk. Ä• á¸• hya fr. rddha pp. of rdh, rdhnote & rdhyate (see ijjhati) to thriv
a)/lqomai thrive, Lat. alo to nourish. Cp. also Vedic iá¸• Ä• refreshment & P. iddhi power. Se
rich, opulent, wealthy, well-to-do; usually in combn. with mahaddhana & mahÄ• bhoga of gr
(foll. by pahÅ«ta-jÄ• tarÅ«parajata pahÅ«ta vittÅ«pakaraá¹‡a etc.). Thus at D I.115, 134, 13
DhA I.3; VvA 322; PvA 3, 78 etc. In other combn. Vv 314 (âˆžkula); Nd2 615 (Sakka = aá¸• a
dhanavÄ•); DA I.281 (= issara); DhA II.37 (âˆžkula); Sdhp 270 (satasÄ• khâˆž), 312 (guá¹‡â
561. Aá¸• á¸• haka (adj.) wealthy, rich, influential J IV.495; Pv II.82 (= mahÄ• vibhava PvA 1
Aá¸• á¸• hatÄ• (f.) [abstr. to aá¸• á¸• ha] riches, wealth, opulence Sdhp 316. Aá¹‡a [Sk. rá¹‡
under iá¹‡a, of which aá¹‡a is a doublet. See also Ä• á¹‡aá¹‡ya] debt, only in neg. anaá¹‡a
debt Vin I.6 = S I.137, 234 = D II.39; Th 2, 364 (i. e. without a new birth); A II.69; J V.481; Th
Aá¹‡u (adj.) [Sk. aá¹‡u; as to etym. see Walde Lat. Wtb. under ulna. See also Ä• á¹‡i] small
subtle (opp. thÅ«la, q. v.) D I.223; S I.136; V.96 (âˆžbÄ«ja); Sn 299 (anuto aá¹‡uá¹ƒ gradual
appamattaka); IV.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. Note aá¹‡u is freq. spelt a
cpd. âˆžmatta.-thÅ«la (aá¹‡uá¹ƒthÅ«la) fine and coarse, small & large Dh 31 (= mahantaÃ±
DhA I.282), 409 = Sn 633; J IV.192; DhA IV.184. -matta of small size, atomic, least Sn 431;
M III.134; A II.22); Dpvs IV.20. The spelling is anumatta at D I.63 = It 118; Dh 284; DA I.181
-sahagata accompanied by a minimum of, i. e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3. Aá¹‡u
Sn 146, KhA 246. Aá¹‡á¸• a (nt.) [Etym. unknown. Cp. Sk. aá¹‡á¸• a] 1. an egg Vin III.3; S I
IV.125 sq. - 2. (pl.) the testicles Vin III.106. - 3. (in cammâˆž) a water-bag J I.249 (see Morris
1884, 69).-kosa shell of eggs Vin III.3 = M I.104; A IV.126, 176. -cheda(ka) one who castrate
IV.364, 366. -ja 1. born from eggs S III.241 (of snakes); M I.73; J II.53 = V.85; Miln 267. - 2.
V.189. -bhÄ• rin bearing his testicles S II.258 = Vin III.100. -sambhava the product of an egg
1, 599. -hÄ• raka one who takes or exstirpates the testicles M I.383. Aá¹‡á¸• aka1 (nt.) = aá
I.60; III.137 (sakuá¹‡âˆž). Aá¹‡á¸• aka2 (adj.) [Sk.? prob. an inorganic form; the diaeresis of

into câˆž aá¹‡á¸• aka seems very plausible. As to meaning cp. DhsA 396 and see Dhs trsl. 3
T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to ard, as in aá¹-á¹-aQ] only
vÄ• cÄ• , speech: harsh, rough, insolent M I.286; A V.265, 283, 293 (gloss kaá¹‡á¹-akÄ•); J
cp. DhsA 396. Aá¹‡á¹‡a (food, cereal). See passages under aparaá¹‡á¹‡a & pubbaá¹‡á¹‡a.
[Sk. ará¹‡a & ará¹‡ava to r, rá¹‡oti to move, Idg. *er to be in quick motion, cp. Gr. o)/rnumi; L
Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (ofte
cp. BSk. mahÄ• rá¹‡ava, e. g. Jtm 3175) M I.134; S I.214; IV.157 (mahÄ• udakâˆž); Sn 173
see SnA 214), 183, 184; J I.119 (âˆžkucchi), 227 (id.); V.159 (mahâˆž); Mhvs 5, 60; 19, 16 (r
stream, river J III. 521; V.255. Aá¹‡ha [Sk. ahna, day, see ahan] day, only as -âˆž in aparâˆž
majjhâˆž, sÄ• yâˆž, q. v. Atakkaka (adj.) [a + takka2] not mixed with buttermilk J VI.21. Atacc
+ taccha2] falsehood, untruth D I.3; J VI.207. Ati (indecl.) [sk. ati = Gr. e)/ti moreover, yet, ar
et and, Goth. ip; also connected with Gr. ata/r but, Lat. at but (= over, outside) Goth. appan]
of direction (forward motion), in primary meaning "on, and further", then "up to and beyond".
position adverbially (only as ttg.): in excess, extremely, very (cp. II.3) J VI.133 (ati uggata C.
T.), 307 (ati ahitaá¹ƒ C. = accÄ• hitaá¹ƒ T.).II. as prefix, meaning. - 1. on to, up to, towards, u
far as: accanta up to the end; aticchati to go further, pass on; atipÄ• ta "falling on to"; attack
atimÄ• peti to put damage on to, i. e. to destroy. - 2. over, beyond, past, by, trans-; with verb
atikkamati to pass beyond, surpass; atimaÃ±Ã±ati to put one's "manas" over, to despise; ati
in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atÄ«ta
beyond. - Also with Page 18 verbal derivations: accaya lapse, also sin, transgression ("going
atireka remainder, left over; atisaya overflow, abundance; atisÄ• ra stepping over, sin. - 3. e
high or excessive degree either very (much) or too (much); in nominal compn. (a), rarely als
see (b). - (a) with nouns & adj.: âˆžÄ• sanna too near; âˆžuttama the very highest; âˆžudaka
âˆžkhippa too soon; âˆždÄ• na excessive alms giving; âˆždÄ• ruá¹‡a very cruel; âˆždÄ«gha
âˆždÅ«ra too near; deva a super-god âˆžpago too early; âˆžbÄ• lha too much; âˆžbhÄ• ra a
âˆžmanÄ• pa very lovely; âˆžmanohara very charming; âˆžmahant too great; âˆžvikÄ• la very
a very long time; âˆžsambÄ• dha too tight, etc. etc. <-> (b.) with verb: atibhuÃ±jati to eat
excessively.III. A peculiar use of ati is its' function in reduplication-compounds, expressing "a
further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a
ava, paá¹-i, vi (e. g. khaá¹‡á¸• a-khaá¹‡á¸• a, seá¹-á¹-ha-nuseá¹-á¹-hi, chidda-vacchidda, an
cuá¹‡á¹‡avicuá¹‡á¹‡a). In this function it is however restricted to comparatively few express
by far the wide range of Ä• (q. v.), the only phrases being the foll. viz. cakka-ticakkaá¹ƒ ma
bandhati to heap carts upon carts, couches upon couches (in order to see a procession) Vin
II.331; IV.81; DhA IV.61. -deva-tideva god upon god, god and more than a god (see atideva)
kinds of conceit; vanka-tivanka crooked all over J I.160. - IV. Semantically ati is closely relat
so that in consequence of dialectical variation we frequently find ati in PÄ• li, where the corr
in later Sk. shows abhi. See e. g. the foll. cases for comparison: accuá¹‡ha ati-jÄ• ta, âˆžpÄ•
âˆžbrÅ«heti, âˆžvassati, âˆžvÄ• yati, âˆžveá¹-heti.Note The contracted (assimilation-) form of

vowels is acc- (q. v.). See also for adv. use atiriva, ativiya, atÄ«va. Ati-ambila (adj.) [ati + am
sour DhA II.85. Ati-arahant [ati + arahant] a super-Arahant, one who surpasses even other A
Ati-issara (adj.) very powerful(?) J V.441 (âˆžbhesajja, medicin). Ati-uá¹‡ha (adj.) too hot PvA
(âˆžÄ• tapa glow). See also accuá¹‡ha (which is the usual form). Ati-uttama (adj.) by far the
VvA 80. Ati-udaka too much water, excess of water DhA I.52. Ati-ussura (adj.) only in loc. âˆ
soon after sunrise, too early VvA 65 (laddhabhattatÄ• eating too early). Ati-eti [ati + i] to go
beyond, see ger. aticca and pp. atÄ«ta. Atikata (pp.) more than done to, i. e. retaliated; paid
excessive degree A I.62. Atikaddhati [ati + kaá¸• á¸• hati] to pull too hard, to labour, trouble,
III.17. Atikaá¹‡ha (adj.) [ati + kaá¹‡ha] too black Vin IV.7. Atikaruá¹‡a (adj.) [ati + karuá¹‡a] v
pitiful, extremely miserable J I.202; IV.142; VI.53. Atikassa (ger.) [fr. atikassati ati + krs.; Sk.
atikrá¹£ya] pulling (right) through J V.173 (rajjuá¹ƒ, a rope, through the nostrils; v. l. BB. antiâ
AtikÄ• la [ati + kÄ• la] in instr. atikÄ• lena adv. in very good time very early Vin I.70 (+ atidiv
Atikkanta [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, pass
surpassing J II.128 (tÄ«á¹‡i saá¹ƒvaccharÄ• ni); DhA III.133 (tayo vaye pas<-> sed beyond
PvA 55 (mÄ• se âˆže after the lapse of a month), 74 (kati divasÄ• âˆžÄ• how many days ha
passed).-mÄ• nusaka superhuman It 100; Pug 60; cp. BSk. atikrÄ• nta-mÄ• nuá¹£yaka M V
AtikkantikÄ• (f.) [Der. abstr. fr. prec.] transgressing, overstepping the bounds (of good beha
lawlessness Miln 122. Atikkama [Sk. atikrama] going over or further, passing beyond, traver
overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (katip
(âˆžcaraá¹‡a sinful mode of life); Miln 158 (durâˆž hard to overcome); Sdhp 64. Atikkamaá¹‡
[atikkamaá¹‡a + ka] exceeding J I.153. Atikkamati [ati + kamati] (1) to go beyond, to pass ov
to pass by. (2) to overcome, to conquer, to surpass, to be superior to. - J IV.141; Dh 221 (Po
overcome); PvA 67 (maggena: passes by). grd. atikkamanÄ«ya to be overcome D II.13 (anâ
ger. atikkamma D II.12 (surpassing); It 51 (mÄ• radheyyaá¹ƒ, passing over), cp. vv. ll. under
atikkamitva going beyond, overcoming, transcending (J IV.139 (samuddaá¹ƒ); Pug 17; J I.16
having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; VasabhagÄ
village of V. PvA 168. - pp. atikkanta (q. v.). Atikkameti [Caus. of atikkamati] to make pass, t
pass over J I.151. Atikkhippaá¹ƒ (adv.) [ati + khippa] too soon Vin II.284. Atikhaá¹‡a (nt.) [at
khaá¹‡a(na)] too much digging J II.296. AtikhÄ• ta (nt.) = prec. J II.296. Atikhiá¹‡a (adj.) [ati
khÄ«á¹‡a] in cÄ• pa-tikhÄ«á¹‡a broken bow (?) Dh 156 (expld. at DhA III.132 as cÄ• pÄ• to
vinimmuttÄ•). Atiga (-âˆž) (adj.) [ati + ga] going over, overcoming, surmounting, getting over
(sangaâˆž); Dh 370 (id.); Sn 795 (sÄ«maâˆž, cp. Nd1 99), 1096 (oghaâˆž); Nd1 100 (= atikka
Atigacchati [ati + gacchati] to go over, i. e. to overcome, surmount, conquer, get the better o
pret. (aor.) 3rd sg. accagÄ• (q. v. and see gacchati 3) Sn 1040; Dh 414 and accagamÄ• (s
II.192; D I.85; S II.205; DA I.236 (= abhibhavitvÄ• pavatta). Also 3rd pl. accaguá¹ƒ It 93, 95
[ati + gÄ• á¸• eti, Caus. of galati, cp. Sk. vi-gÄ• layati] to destroy, make perish, waste away
atigÄ• layati vinÄ• seti C. p. 215). Perhaps reading should be atigÄ• á¸• heti (see atigÄ• á¸•
(adj.) [ati + gÄ• á¸• ha 1] very tight or close, intensive J I.62. Cp. atigÄ• á¸• hita. AtigÄ• á¸• h

atigÄ• á¸• heti, Denom. fr. atigÄ• á¸• ha; cp. Sk. atigÄ• hate to overcome] oppressed, harme
destroyed J V.401 (= atipÄ«á¸• ita C.). Atighora (adj.) [ati + ghora] very terrible or fierce Sdh
Aticaraá¹‡a (nt.) [fr. aticarati] transgression PvA 159. Aticarati [ati + carati] 1. to go about, to
about Pv II.1215; PvA 57. - 2. to transgress, to commit adultery J I.496. Cp. next. Aticaritar [
aticarati] one who transgresses, esp. a woman who commits adultery A II.61 (all MSS. read
(T. aticarittÄ•). Page 19 AticariyÄ• (f.) [ati + cariyÄ•] transgression, sin, adultery D III.190.
AticÄ• ra [from aticarati] transgression Vv 158 (= aticca cÄ• ra VvA 72). AticÄ• rin (adj. n.) [f
aticarati] transgressing, sinning, esp. as f. aticÄ• rinÄ« an adulteress S II.259; IV.242; D III.1
III.261; Pv II.1214; PvA 151 (v. l. BB), 152; VvA 110. Aticitra (adj.) [ati + citra] very splendid,
brilliant, quite exceptional Miln 28. Aticca (grd.) [ger. of ati + eti, ati + i] 1. passing beyond,
traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in acces
exceedingly Sn 373, 804 (= vassasataá¹ƒ atikkamitvÄ• Nd1 120). - 2. failing, transgressing,
committing adultery J V,424; VvA 72, Aticchati [*Sk. ati-rcchati, ati + r, cp. aá¹‡á¹‡ava] to go
occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms el
refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is
'is. "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in exc
is. does not convey the notion of movement] J III.462; DhA IV.98 (T. aticcha, vv. ll. âˆžatha);
8. - Caus. aticchÄ• peti to make go on, to ask to go further J III.462. <-> Cp. icchatÄ• . Aticc
chatta] a "super"-sunshade, a sunshade of extraordinary size & colours DhsA 2. AtitÄ• ta (a
perhaps ati in sense of abhi, cp. abhijÄ• ta] well-born, well behaved, gentlemanly It 14 (opp.
Atitarati [ati + tarati] to pass over, cross, go beyond aor. accatari S IV.157 = It 57 (âˆžÄ• ri).
Atituccha (adj.) [ati + tuccha] very, or quite empty Sdhp 430. Atituá¹-á¹-hi (f.) [ati + tuá¹-á¹-hi]
extreme joy J I.207. Atitula (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 5
atÄ«to nirupamo ti attho SnA 455). Atitta (adj.) [a + titta] dissatisfied, unsatisfied J I.440; Dh
Atittha (nt.) [a + tittha] "that which is not a fordingplace". i. e. not the right way, manner or tim
âˆžwrongly in the wrong way J I.343; IV.379; VI.241; DhA III.347; DA I.38. Atithi [Sk. atithi of
see aá¹-ati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D I
Ä• gantuka-navaka pÄ• huá¹‡aka DA I.288); A II.68; III.45, 260; J IV.31, 274; V.388; Kh VIII
á¹-hiti yamhi vÄ• tamhi vÄ• divase Ä• gacchatÄ« ti atithi KhA 222); VvA 24 (= Ä• gantuka).
+ dÄ• na] too generous giving, an excessive gift of alms Miln 277; PvA 129, 130. AtidÄ• ruá
atidÄ• ruá¹‡a, ati + dÄ• ruá¹‡a] very cruel, extremely fierce Pv III.73. Atiditthi (f.) [ati + diá¹-á
higher doctrine, super knowledge (?) Vin I.63 = II.4 (+ adhisÄ«la; should we read adhi-diá¹-á
(adv.) [ati + divÄ•] late in the day, in the afternoon Vin I.70 (+ atikÄ• lena); S I.200; A III.117
Atidisati [ati + disati] to give further explanation, to explain in detail Miln 304. AtidÄ«gha (adj.
+ dÄ«gha] too long, extremely long J IV. 165; Pv II.102; VvA 103 (opp. atirassa). Atidukkha
great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In atidukkhavÄ• ca PvA
the whole cpd., i. e. of very hurtful speech. AtidÅ«ra (adj.) [ati + dÅ«ra] very or too far Vin I.4
II.154; Pv II.965 = DhA III.220 (vv. ll. suvidÅ«re); PvA 42 (opp. accÄ• sanna). Atideva [ati + d

god, god above gods, usually Ep. of the Buddha S I.141; Th 1, 489; Nd2 307 (cp. adhiâˆž); N
atidevadeva id. Miln 203, 209. deva-tideva god over the gods (of the Buddha) Nd2 307 a. At
dhamati] to beat a drum too hard J I.283; pp. atidhanta ibid. AtidhÄ• tatÄ• [ati + dhÄ• ta + ta
J II.193. AtidhÄ• vati [ati + dhÄ• vati 1] to run past, to outstrip or get ahead of S III.103; IV.23
III.19; It 43; Miln 136; SnA 21. AtidhonacÄ• rin [ati + dhonacÄ• rin] indulging too much in the
"dhonas", i. e. the four requisites of the bhikkhu, or transgressing the proper use or normal a
the requisites (expln. at DhA III.344, cp. dhona) Dh 240 = Nett 129. AtinÄ• meti [BSk. atinÄ•
Divy 82, 443; ati + nÄ• meti] to pass time A I.206; Miln 345. Atiniggaá¹‡hÄ• ti [ati + niggaá¹‡
rebuke too much J VI.417. Atinicaka (adj.) [ati + nÄ«caka] too low, only in phrase cakkavÄ•
atisambÄ• dhaá¹ƒ Brahmaloko atinÄ«cako the World is too narrow and Heaven too low (to c
person, as sign of exceeding merit) DhA I.310; III.310 = VvA 68. Atineti [ati + neti] to bring up
fetch, to provide with Vin II.180 (udakaá¹ƒ). Atipaá¹‡á¸• ita (adj. [ati + paá¹‡á¸• ita] too cleve
Atipaá¹‡á¸• itatÄ• (f.) [abstr. of atipaá¹‡á¸• ita] too much cleverness DhA II.29. AtipadÄ• na
pa + dÄ• na] too much alms-giving Pv II.943 (= atidÄ• na PvA 130). AtipapaÃ±ca [ati + p.] to
excessive tarrying J I.64; II.93. AtipariccÄ• ga [ati + pariccÄ• ga] excess in liberality DhA III.
Atipassati [ati + passati; cp. Sk. anupashyati] to look for, catch sight of, discover M III.132 (n
AtipÄ• ta [ati + pat] attack, only in phrase pÄ• á¹‡a-tipÄ• ta destruction of life, slaying, killing
I.4 (pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, refraining from killing, the first of the dasasÄ«la or de
(= pÄ• á¹‡avadha, pÄ• á¹‡aghÄ• ta); Sn 242; Kh II. cp. KhA 26; PvA 28, 33 etc. AtipÄ• tin (a
attacks or destroys Sn 248; J VI.449 (in war nÄ• gakkhandhâˆž = hatthikkhande khaggena c
(pÄ• á¹‡âˆž). AtipÄ• teti [Denom. fr. atipÄ• ta] to destroy S V.453; Dh 246 (v. l. for atimÄ• pe
paripÄ• teti. AtipÄ«á¹‡ita (adj.) [ati + pÄ«á¹‡ita] too much beloved, too dear, too lovely DhA
20 AtipÄ«á¸• ita [ati + pÄ«á¸• ita, cp. Sk. abhipÄ«á¸• ita] pressed against, oppressed, harass
(= atigÄ• á¸• hita). Atippago (adv.) [cp. Sk. atiprage] too early, usually elliptical = it is too ear
inf. carituá¹ƒ etc.) D I.178; M I.84; A IV.35. Atibaddha [pp. of atibandhati; cp. Sk. anubaddha
coupled J I.192 = Vin IV.5. Atibandhati [ati + bandhati; cp. Sk. anubandhati] to tie close to, to
on, to couple J I.191 sq. - pp. atibaddha q. v. Atibahala (adj.) [ati + bahala] very thick J VI.36
AtibÄ• á¸• ha (adj.) [ati + bÄ• á¸• ha] very great or strong PvA 178; nt. adv. âˆžá¹ƒ too much
I.253. AtibÄ• heti [ati + bÄ• heti, Caus. to brh1; cp. Sk. Ä• brhati] to drive away, to pull out J
abbÄ• heti). AtibrahmÄ• [ati + brahmÄ•] a greater Brahma, a super-god Miln 277; DhA II.6
greater than B.). AtibrÅ«heti [ati + brÅ«heti, brh2, but by C. taken incorrectly to brÅ«; cp. Sk.
abhi-brá¹‡hayati] to shout out, roar, cry J V.361 (= mahÄ• saddaá¹ƒ nicchÄ• reti). Atibhagini
bh.-p.] a very dear nephew J I.223. AtibhÄ• ra [ati + bhÄ• ra] too heavy a load Miln 277 (âˆž
akkho bhijjati). AtibhÄ• rita (adj.) [ati + bhÄ• rita] too heavily weighed, overloaded Vtn IV.47.
AtibhÄ• riya (adj.) too serious DhA I.70. AtibhuÃ±jati [ati + bhuÃ±jati] to eat too much, to ove
153. Atibhutta (nt.) [ati + bhutta] overeating Miln 135. Atibhoti [ati + bhavati, cp. Sk. atibhava
abhibhavati] to excel, overcome, to get the better of, to deceive J I.163 (= ajjhottharati vaÃ±c
AtimaÃ±Ã±ati [Sk. atimanyate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 at

maÃ±Ã±ati); Dh 365, 366; J II.347; Pv I.76 (âˆžissaá¹ƒ, v. l. âˆžasiá¹ƒ = atikkamitvÄ• avama
PvA 36; Sdhp 609. AtimaÃ±Ã±anÄ• (f.) [abstr. to prec., cp. atimÄ• na] arrogance, contempt
AtimanÄ• pa (adj.) [ati + manÄ• pa] very lovely PvA 77 (+ abhirÅ«pa). Atimanorama (adj.) [a
very charming J I.60. Atimanohara (adj.) [ati + manohara] very charming PvA 46. Atimanda(
manda] too slow, too weak Sdhp 204, 273, 488. AtimamÄ• yati [ati + mamÄ• yati, cp. Sk. at
meaning = envy] to favour too much, to spoil or fondle J II.316. Atimahant (adj.) [ati + mahan
great J I.221; PvA 75. AtimÄ• na [Sk. atimÄ• na, ati + mÄ• na] high opinion (of oneself), pric
conceit, M I.363; Sn 853 (see expln. at Nd1 233), 942, 968; J VI.235; Nd1 490; Miln 289. Cp
AtimÄ• nin (adj.) [fr. atimÄ• na] D II.45 (thaddha +); Sn 143 (anâˆž) 244; KhA 236. AtimÄ• p
mÄ• peti, Caus. of mÄ«, minÄ• te, orig. meaning "to do damage to"] to injure, destroy, kill; o
phrase pÄ• á¹‡aá¹ƒ atimÄ• peti (with v. l. atipÄ• teti) to destroy life, to kill D I.52 (v. l. âˆžpÄ•
I.159 (: pÄ• á¹‡aá¹ƒ hanati pi parehi hanÄ• peti either to kill or incite others to murder); M I.4
IV.343; A III.205 (correct T. reading atimÄ• teti; v. l. pÄ• teti); Dh 246 (v. l. âˆžpÄ• teti) = DhA
parassa jÄ«vitindriyaá¹ƒ upacchindati). Atimukhara (adj.) [ati + mukhara] very talkative, a ch
I.418; DhA II.70. atimukharatÄ• (f. abstr.) ibid. Atimuttaka [Sk. atimuktaka] N. of a plant, Ga
Racemosa Vin II.256 = M I.32; Miln 338. Atimuduka (adj.) [ati + muduka] very soft, mild or fe
Atiyakkha (ati + yakkha] a sorcerer, wizard, fortuneteller J VI.502 (C.: bhÅ«tavijjÄ• ikkhaá¹‡
AtiyÄ• caka (adj.) [ati + yÄ• caka] one who asks too much Vin III.147. AtiyÄ• canÄ• (f.) [ati
asking or begging too much Vin III.147. Atirattiá¹ƒ (adv.) [ati + ratti; cp. atidivÄ•] late in the n
midnight J I.436 (opp. atipabhÄ• te). Atirassa (adj.) [ati + rassa] too short (opp. atidÄ«gha) V
VI.457; VvA 103. AtirÄ• jÄ• [ati + rÄ• jÄ•] a higher king, the greatest king, more than a king
277. Atiriccati [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126. Atiritta (adj.) [pp
of ati + rlc, see ritta] left over, only as neg. anâˆž applied to food, i. e. food which is not the le
of a meal, fresh food Vin I.213 sq, 238; II.301; IV.82 sq., 85. Atiriva (ati-r-iva) see ativiya. Ati
(adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too much; exceeding, excessive, in a hi
extra Vin I.255; J I.72 (âˆžpadasata), 109; 441 (in higher positions); Miln 216; DhsA 2; DhA I
an extra robe Vin I.289. -pÄ• da exceeding the worth of a pÄ• da, more than a pÄ• da, Vin I
(f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607. Atirocati [ati + ruc] to shine mag
(trs.) to outshine, to surpass in splendour D II.208; Dh 59; Pv II.958; Miln 336 (+ virocati); Dh
atikkamitvÄ• virocati); III.219; PvA 139 (= ativiya virocati). Ativankin (adj.) [ati + vankin] very
J I.160 (vanka-tivankin crooked all over; cp. ati III.). Ativaá¹‡á¹‡ati [ati + vaá¹‡á¹‡ati] to surpa
excel D II.267. Ativatta [pp. of ativattati: Sk. ativrtta] passed beyond, surpassed, overcome (a
pass.), conquered Sn 1133 (bhavaâˆž); Nd2 21 (= atikkanta, vÄ«tivatta); J V.84 (bhayaâˆž);
Ativattati [ati + vrt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; cond
II.237 (samuddo velaá¹ƒ n-); S II.92 (saá¹ƒsÄ• raá¹ƒ); IV.158 (id.) It 9 (saá¹ƒsÄ• raá¹ƒ) = A I
Th 1, 412; J I.58, 280; IV.134; VI.113, 114; PvA 276. - pp. ativatta (q. v.). Ativattar1 [Sk. *ativ
ag. to ati-vacati; cp. ativÄ• kya] one who insults or offends J V.266 (isÄ«naá¹ƒ ativattÄ• ro =
atikkamitvÄ• vattÄ• ro C.). Page 21 Ativattar2 [Sk. *ativartr, n. ag. to ati-vattati] one who ove

is to be overcome Sn 785 (svÄ• tivattÄ• = durativattÄ• duttarÄ• duppatarÄ• Nd1 76). Ativ
vasa fr. vas] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati D
Ativassati [ati + vassati, cp. Sk. abhivará¹£ati] to rain down on, upon or into Th 1, 447 = Vin
AtivÄ• kya (nt.) [ati + vac, cp. Sk. ativÄ• da, fr. ati + vad] abuse, blame, reproach Dh 320, 32
aá¹-á¹-ha-anariyavohÄ• ra-vasena pavattaá¹ƒ vÄ«tikkama-vacanaá¹ƒ DhA IV.3); J VI.508. A
too much wind, a wind which is too strong, a gale, storm Miln 277. AtivÄ• yati [ati + vÄ• yati]
(excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vÄ• yati; c
ibid 385). AtivÄ• ha [fr. ati + vah, cp. Sk. ativahati & abhivÄ• ha] carrying, carrying over; a co
one who conveys, i. e. a conductor, guide Th 1, 616 (said of sÄ«la, good character); J V.433
ativÄ• hika. AtivÄ• hika [fr. ativÄ• ha] one who belongs to a conveyance, one who conveys o
conductor (of a caravan) J V.471, 472 (âˆžpurisa). AtivikÄ• la (adj.) [ati + vikÄ• la] at a very i
time, much too late D I 108 (= suá¹-á¹-hu vikÄ• la DA I.277). Ativijjhati [Sk. atividhyati, ati + v
pierce, to enter into (fig.), to see through, only in phrase paÃ±Ã±Ä• ya ativijjha (ger.) passati
in all details M I.480; S V.226; A II.178. Ativiya (adv.) [Sk. atÄ«va] = ati + iva, orig. "much-lik
an excess = excessive-ly. There are three forms of this expression, viz. (1) ati + iva in contra
(q. v.); - (2) ati + iva with epenthetic r: atiriva D II.264 (v. l. SS. atÄ«va); Sn 679, 680, 683; S
<-> (3) ati + viya (the doublet of iva) = ativiya J I.61, 263; DhA II.71 (a. upakÄ• ra of great se
22, 56, 139. AtivisÄ• (f.) [Sk. ativiá¹£Ä•] N. of a plant Vin I.201; IV.35. Ativissaá¹-á¹-ha (adj.
vissaá¹-á¹-ha] too abundant, in âˆžvÄ• kya one who talks too much, a chatterbox J V.204. A
[ati + vissÄ• sika] very, or too confidential J I.86. Ativissuta (adj.) [ati + vissuta] very famous,
Sdhp 473. Ativeá¹-heti [ati + veá¹£á¹-, cp. Sk. abhiveá¹£á¹-ate] to wrap over, to cover, to enc
press, oppress, stifle Vin II.101; J V.452 (-ativiya veá¹-heti piá¸• eti C.). Ativela (adj.) [ati + ve
excessive (of time); nt. adv. âˆžá¹ƒ a very long time; excessively D I.19 (= atikÄ• laá¹ƒ aticira
I.113); M I.122; Sn 973 (see expln. at Nd1 504); J III.103 = Nd1 504. AtilÄ«na (adj.) [ati + lÄ«
attached to worldly matters S V.263. AtilÅ«kha (adj.) [ati + lÅ«kha] too wretched, very misera
Atiloma (adj.) [ati + loma] too hairy, having too much hair J VI.457 (opp. aloma). AtisaÃ±cara
[ati + saÃ±cÄ• ra] wandering about too much Miln 277. Atisaá¹‡ha (adj.) [ati + saá¹‡ha] too s
III.326. Atisanta (adj.) [ati + santa1] extremely peaceful Sdhp 496. AtisambÄ• dha (adj.) [ati
too tight, crowded or narrow DhA I.310; III.310 = VvA 68; cp. atinÄ«caka. <-> f. abstr. atisam
state of being too narrow J I.7. Atisaya [cp. Sk. atishaya, fr. ati + shÄ«] superiority, distinctio
excellence, abundance VvA 135 (= visesa); PvA 86; DÄ• vs II.62. Atisayati [ati + shÄ«] to su
ger. atisayitvÄ• Miln 336 (+ atikkamitvÄ•). Atisara (adj.) [fr. atisarati; cp. accasara] transgre
sinning J IV.6; cp. atisÄ• ra. Atisarati [ati + sr] to go too far, to go beyond the limit, to overste
transgress, aor. accasari (q. v.) Sn 8 sq. (opp. paccasari; C. atidhÄ• vi); J V.70 and atisari J
atisitvÄ• (for *atisaritvÄ•) D I.222; S IV.94; A I.145; V.226, 256; Sn 908 (= Nd1 324 atikkam
AtisÄ• yaá¹ƒ (adv.) [ati + sÄ• yaá¹ƒ] very late, late in the evening J V.94. AtisÄ• ra [fr. ati + s
atisarati. Cp. Sk. atisÄ• ra in diff. meaning but BSk. atisÄ• ra (sa-tisÄ• ra) in the same mean
far, overstepping the limit, trespassing, false step, slip, danger Vin I.55 (sa-tisÄ• ra), 326 (id.

III.237; Sn 889 (atisÄ• raá¹ƒ diá¹-á¹-hiyo = diá¹-á¹-higatÄ• ni Nd1 297; going beyond the pro
right faith), J V.221 (dhammâˆž), 379; DhA I.182; DhsA 28. See also atisara. Atisithila (adj.)
sithila] very loose, shaky or weak A III.375. AtisÄ«ta (adj.) [ati + sÄ«ta] too cold DhA II.85. A
(adj.) [ati + sÄ«tala] very cold J III.55. Atihaá¹-á¹-ha (adj.) [ati + haá¹-á¹-ha] very pleased Sdh
Atiharati [ati + hr] to carry over, to bring over, bring, draw over Vin II.209; IV.264; S I.89; J I.2
V.347. <-> Caus. atiharÄ• peti to cause to bring over, bring in, reap, collect, harvest Vin II.18
Miln 66; DhA IV.77. <-> See also atihita. Atihita [ati + hr, pp. of atiharati, hita unusual for hat
perhaps through analogy with Sk. abhi + dhÄ•] brought over (from the field into the house),
home Th 1, 381 (vÄ«hi). AtihÄ«na (adj.) [ati + hÄ«na] very poor or destitute A IV.282, 287; 3
accogÄ• á¸• ha). AtihÄ«á¸• eti [ati + hÄ«á¸•] to despise J IV.331 (= atimaÃ±Ã±ati C.). AtÄ«t
atÄ«ta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) a
atÄ«taá¹ƒ addhÄ• naá¹ƒ in the time which is past S III.86; A IV.219; V.32. - Pv II.1212 (atÄ«
attabhÄ• vÄ• uaá¹ƒ, pariyanto na dissati); khaá¹‡a-tÄ«ta with the right moment past Dh 315
atÄ«tayobbana he who is past youth or whose youth is past Sn 110. - (b) nt. the past: atÄ«te
a time J I.98 etc. atÄ«taá¹ƒ Ä• hari he told (a tale of) the past, i. e. a JÄ• taka J I.213, 218, 2
I.5 (atÄ«taá¹ƒ na-nusocati); A III.400 (a. eko anto); Sn 851, 1112. In this sense very frequen
or opposed to anÄ• gata the future & paccuppanna the present, e. g. atÄ«ta-nÄ• gate in pas
373; J VI.364. Or all three in ster. combn. atÄ«t--anÄ• gata-paccuppanna (this the usual ord
S II.26, 110, 252; III.19, 47, 187; IV.4 sq.; 151 sq.; A I.264 sq., 284; II.171, 202; III.151; V.33
Nd2 22; but also occasionally atÄ«ta paccuppanna anÄ• gata,Page 22 e. g. PvA 100. - 2. (n
of, having overcome or surmounted, gone over, free from (cp. accaya 2) S I.97 (maraá¹‡aá¹
death), 121 (sabbavera-bhayaâˆž); A II.21; III.346 (sabbasaá¹ƒyojanaâˆž); Sn 373 (kappaâˆ
the moon = Å«nabhÄ• vaá¹ƒ atÄ«ta Sn A 463); Th 1, 413 (c. abl.) - 3. (id.) overstepping, hav
neglected (cp. accaya 3) Dh 176 (dhammaá¹ƒ).-aá¹ƒsa the past (= atÄ«ta koá¹-á¹-hÄ• se, a
attho ThA 233) D II.222; III.275; Th 2, 314. -Ä• rammaá¹‡a state of mind arising out of the p
AtÄ«radassin (adj.-n.) [a + tÄ«ra + dassin] not seeing the shore J I.46; VI.440; also as atÄ«r
J V.75 (nÄ• vÄ•). Cp. D I 222. AtÄ«va (indecl.) [ati + iva, see also ativiya] very much, excee
II.413; Mhvs 33, 2 etc. Ato (adv.) [Sk. ata%] hence, now, therefore S I.15; M I.498; Miln 87
tato C.). Atoá¹‡a [etym.?) a class of jugglers or acrobats(?) Miln 191. Atta1 [Ä• + d + ta; tha
of Ä• dadÄ• ti with the base form reduced to d. Idg *d--to; cp. Sk. Ä• tta] that which has been
assumed. atta-daá¹‡á¸• a, he who has taken a stick in hand, a violent person, S I.236; IV.11
406. AttaÃ±jaha, rejecting what had been assumed, Sn 790. Attaá¹ƒ pahÄ• ya Sn 800. The
which has not been assumed, has been thrown off, rejected. The Arahant has neither atta n
858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theor
90, 107, 352; II.271; SnA 523; DhA IV.180 for the traditional exegesis. As legal t. t. attÄ• dÄ
is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin I
V.91). Atta2 see attan. Atta3 [Sk. akta, pp. of aÃ±jati] see upatta. Attan (m.) & atta (the latter
the form used in compn.) [Vedic Ä• tman, not to Gr. a)\nemos = Lat. animus, but to Gr. a)tm

Ä• tum breath, Ags. aepm]. - I. Inflection. (1) of attan- (n. stem); the foll. cases are the most
attÄ• naá¹ƒ D I.13, 185; S I.24; Sn 132, 451. - gen. dat. attano Sn 334, 592 etc., also as abl.
(attano ca parato ca as regards himself and others). - instr. abl. attanÄ• S I.24; Sn 132, 451
15, 214 etc. On use of attanÄ• see below III.1 C. - loc. attani S V.177; A I.149 (attanÄ« met
(anattani); III.181; M I.138; Sn 666, 756, 784; Vbh 376 (anâˆž). - (2) of atta- (a-stem) we find
cases: acc. attaá¹ƒ Dh 379. - instr. attena S IV.54. - abl. attato S I.188; Ps I.143; II.48; Vbh
336.Meanings. 1. The soul as postulated in the animistic theories held in N India in the 6th a
B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in
in the heart. It escapes from the body in sleep or trance; when it returns to the body life and
reappear. It escapes from the body at death, then continues to carry on an everlasting life o
numerous other details see Rh. D. Theory of Soul in the Upanishads J R A S 1899. Bt. India
repudiated all such theories, thus differing from other religions. Sixteen such theories about
I.31. Seven other theories D I.34. Three others D I.186/7. A "soul" according to general belie
permanent, unchangeable, not affected by sorrow S IV.54 = Kvu 67; Vin I.14; M I.138. See a
III.265, 271; S II.17, 109; III.135; A I.284; II.164, 171; V.188; S IV.400. Cp. Ä• tuman, tuma,
satta, pÄ• á¹‡a and nÄ• ma-rÅ«pa.2. Oneself, himself, yourself. Nom. attÄ• , very rare. S I.7
A I.57, 149 (you yourself know whether that is true or false. Cp. Manu VIII.84. Here attÄ• co
the European idea of conscience. But conscience as a unity or entity is not accepted by Buc
166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. attÄ• naá¹ƒ S I.44 (wou
himself, as a slave) A I.89; Sn 709. Acc. attaá¹ƒ Dh 379. Abl. attato as oneself S I.188; Ps I.
336. Loc. attani A I.149; III.181; Sn 666, 784. Instr. attanÄ• S I.57 = Dh 66; S I.75; II.68; A I
IV.405; Dh 165. On one's own account, spontaneously S IV.307; V.354; A I.297; II.99, 218;
15, 20. In composition with numerals attadutiya himself and one other D II.147; âˆžcatuttha
fourth M I.393; A III.36; âˆžpaÃ±cama Dpvs VIII.2; âˆžsattama J I.233; âˆžaá¹-á¹-hama VvA
atta-naá¹-á¹-hama Vv 3413), & âˆžaá¹-á¹-hamaka Miln 291.anattÄ• (n. and predicative adj.)
without a soul. Most freq. in combn. with dukkha & anicca - (1) as noun: S III.141 (âˆžanupas
V.345 (âˆžsaÃ±Ã±in); A II.52 = Ps II.80 (anattani anattÄ• ; opp. to anattani attÄ• , the opinio
micchÄ• diá¹-á¹-higatÄ• sattÄ•); Dh 279; Ps II.37, 45 sq. (âˆžanupassanÄ•), 106 (yaá¹ƒ a
taá¹ƒ anattÄ•); DhA III. 406 (âˆžlakkhaá¹‡a). - (2) as adj. (pred.): S IV.152 sq.; S IV.166; S I
sq.; Vin I.13 = S III.66 = Nd2 680 Q 1; S III.20 sq.; 178 sq., 196 sq.; sabbe dhammÄ• anattÄ
III.133; IV.28, 401.-attha one's own profit or interest Sn 75; Nd2 23; J IV.56, 96; otherwise as
atta-d-attha, e. g. Sn 284. -atthiya looking after one's own needs Th 1, 1097. -a-dhipaka mas
self-mastered A I.150. -adhipateyya selfdependence, self-reliance, independence A I.147. -a
D I.72. -a-nudiá¹-á¹-hi speculation about souls S III.185; IV.148; A III.447; Sn 1119; Ps I.143
MilnQ 146. -a-nuyogin one who concentrates his attention on himself Dh 209; DhA III.275. -a
oneself A II.121; Vbh 376. -uÃ±Ã±Ä• self-humiliation Vbh 353 (+ att-avaÃ±Ã±Ä•). -uddesa
Vin III.149 (= attano atthÄ• ya), also âˆžika ibid. 144. -kata self-made S I.134 (opp. paraâˆž).
self A II.21; adj. a lover of "soul", one who cares for his own soul S I.75. -kÄ• ra individual se

individuality, oneself (cp. ahaá¹ƒkÄ• ra) D I.53 (opp. paraâˆž); A III 337 (id.) DA I.160; as nt.
the sense of service (self-doing", slavery) (attakÄ• rÄ• ni karonti bhattusu). -kilamatha self-m
III.113; S IV.330; V.421; M III.230. -garahin self-censuring Sn 778. -gutta selfguarded Dh 37
watchfulness as regards one's self, self-care A II.72. -ghaÃ±Ã±a self-destruction Dh 164. -ja
oneself Dh 161 (pÄ• pa). -Ã±Å« knowing oneself A IV.113, cp. D III.252. -(n)tapa self-mortify
III.232 = A II.205 (opp. paranâˆž); M I.341, 411; II.159; Pug 55, 56. -daá¹‡á¸• a see atta1. -d
selfrestrained, self-controlled Dh 104, 322. -diá¹-á¹-hi speculation concerning the nature of th
107; SnA 523, 527. -dÄ«pa relying on oneself, independent, founded on oneself (+ attasaraá
D II.100 = III.42; S V.154; Sn 501 (= attano guá¹‡e eva attano dÄ«paá¹ƒ katvÄ• SnA 416).
instr. âˆžena by or with his own presence, i. e. himself J V.119. -paccakkhika eye-witness J V
-paccatthika hostile to oneself Vin II.94, 96. -paá¹-ilÄ• bha acquisition of a personality D I.19
oá¸• Ä• rika, manomaya, arÅ«pa). -paritÄ• pana self-chastisement, mortification D III.232 =
PvA 18, 30. -parittÄ• charm (protection) for oneself Vin II.110. -paribhava disrespect for one
Vbh 353. -bhÄ• va one's own nature (1) person, personality, individuality, living creature; for
[cp. Dhs trsl. LXXI and BSk. Ä• tmabhÄ• va body Divy 70, 73 (âˆžpratilambha), 230; Sp. Av.
(pratilambha), 167, 171] Vin II.238 (living beings, forms); S V.442 (bodily appearance); A I.2
substantial creature); II.17 (creature); DhA II.64, 69 (appearance); SnA 132 (personality). - (
rebirth A I.134 sq.; III.412;Page 23 DhA II.68; PvA 8, 15, 166 (atÄ«tÄ• âˆžÄ• former lives).
pavatteti to lead a life, to live PvA 29, 181. Thus in cpd. paá¹-ilÄ• bha assumption of an exist
reborn as an individual Vin II.185; III.105; D III.231; M III.46; S II.255, 272, 283; III.144; A II.1
III.122 sq. - (3) character, quality of heart Sn 388 (= citta SnA 374); J I.61. -rÅ«pa "of the form
self-like only in instr. âˆžena as adv. by oneself, on one's own account, for the sake of onese
II.120. -vadha self-destruction S II.241; A II.73. -vÄ• da theory of (a persistent) soul D III.230
II.58; S II.3, 245 sq.; III.103, 165, 203; IV.1 sq., 43 sq., 153 sq.; Ps I.156 sq.; Vbh 136, 375.
points of an "attavÄ• dic" doctrine see Index to Saá¹ƒyutta NikÄ• ya. -vyÄ• bÄ• dha persona
self-suffering, one's own disaster (opp. paraâˆž) M I 369; S IV.339 = A I.157; A II.179. -vetan
oneself, earning one's own living Sn 24. -saÃ±cetanÄ• self-perception, self-consciousness
III.231; A II.159. -sambhava originating from one's self S I.70; A IV.312; Dh 161 (pÄ• pa); Th
-sambhÅ«ta arisen from oneself Sn 272. -sammÄ• paá¹‡idhi thorough pursuit or developme
II.32; Sn 260, cp. KhA 132. -saraá¹‡a see âˆždipa. -sukha happiness of oneself, self-succes
II.11. -hita personal welfare one's own good (opp. paraâˆž) D III.233; A II.95 sq. -hetu for one
out of self-consideration Sn 122; Dh 328. Attaniya (adj.) [from attÄ•] belonging to the soul, h
of the nature of soul, soul-like; usually nt. anything of the nature of soul M I.138 = Kvu 67; M
II.263; S III.78 (yaá¹ƒ kho anattaniyaá¹ƒ whatever has no soul), 127; IV.54 = Nd2 680 F; S IV
Nd2 680 Q 3; S IV.168; V.6; Nd2 680 D. Cp. Dhs trsl. XXXV ff. Attamana [atta1 + mano, hav
mind. Bdhgh's expln. is saka-mano DA I.255 = attÄ• + mano. He applies the same expln. to
9, see Dhs trsl. 12) = attano manatÄ• mentality of one's self] delighted, pleased, enraptured
(anâˆž); II.14; A III.337, 343; IV.344; Sn 45 = Dh 328 (= upaá¹-á¹-hita-satt DhA IV.29); Sn 99

tuá¹-á¹-ha-mano haá¹-á¹-ha-mano etc.); Vv 14; Pug 33 (anâˆž); Miln 18; DA I.52; DhA I.89 (a
displeased); PvA 23, 132; VvA 21 (where DhpÄ• la gives two explns, either tuá¹-á¹-hamano
AttamanatÄ• (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M I.114; A I.27
Pug 18 (anâˆž); Dhs 9, 86, 418 (anâˆž); PvA 132; VvA 67 (anâˆž). AttÄ• á¹‡a (adj.) [a + tÄ• a
shelter or protection J I.229; Miln 148, 325; ThA 285. Attha1 (also aá¹-á¹-ha, esp. in combns
under 3) (m. & nt.) [Vedic artha from r, arti & rá¹‡oti to reach, attain or to proceed (to or from
originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. inter
advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being M I.111 (attha
of the Buddha, bringer of good); S IV.94 (id.); S I.34 (attano a. one's own welfare), 55 (id.) 8
A II.46 (atthassa patti); S I.162 (attano ca parassa ca); II.222 (id.); IV.347 (âˆžá¹ƒ bhaÃ±jati
good or welfare, always with musÄ• vÄ• dena by lying, cp. attha-bhaÃ±janaka); A I.61 (âˆžá
well, to have a (good) result); III.364 (samparÄ• yika a. profit in the future life); A V.223 sq. (
attho ca detriment & profit); It 44 (v. l. attÄ• better); Sn 37, 58 (= Nd2 26, where the six kind
advantages are enumd. as attâˆž parâˆž ubhayâˆž, i. e. advantage, resulting for oneself, for
diá¹-á¹-hadhammikâˆž samparÄ• yikâˆž paramâˆž gain for this life, for a future life, and highe
i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hiQ sakkÄ• supar
papuá¹‡ituá¹ƒ SnA 338; cp. ko attho supinena te Pv II.61); PvA 30 (atthaá¹ƒ sÄ• dheti does
good, 69 (samparÄ• yikena atthena). - dat. atthÄ• ya for the good, for the benefit of (gen.); t
often eombd. with hitÄ• ya sukhÄ• ya, e. g. D III.211 sq.; It 79. - Kh VIII.1 (to my benefit); Pv
upakÄ• rÄ• ya PvA 18), II.129 (to great advantage). See also below 6.Sometimes in a more
riches, wealth, e. g. J I.256 (= vaá¸• á¸• hiá¹ƒ C.); III.394 (id.); Pv IV.14 (= dhanaá¹ƒ PvA 21
-âˆž: attâˆž, one's own wellfare, usually combd. with parâˆž and ubhayâˆž (see above) S II.2
216; III.63 sq.; IV.134; Sn 75 (att-aá¹-á¹-ha, v. l. attha Nd2), 284 (atta-d-attha); uttamâˆž the
gain, the very best thing Dh 386 (= arahatta DhA IV.142); Sn 324 (= arahatta SnA 332); para
sadâˆž one's own weal D II.141; M I.4; S II.29; V.145; A I.144; sÄ• ttha (adj.) connected with
beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? s
I.62; S V.352; A II.147; III.152; Nd2 316. - 2. need, want (c. instr.), use (for = instr.) S I.37 (â
when need has arisen, in need); J I.254; III.126, 281; IV.1; DhA I.398 (n- atthi eteh- attho I h
them); VvA 250; PvA 24 (yÄ• vadattha, adj. as much as is needed, sufficient = anappaka). -
import (of a word), denotation, signification. In this application attha is always spelt aá¹-á¹-ha
aá¹-á¹-h-uppatti and aá¹-á¹-ha-kathÄ• (see below). On term see also Cpd. 4. - S III.93 (attha
explain the sense); A I.23 (id.), 60 (nÄ«tâˆž primary meaning, literal meaning; neyyâˆž secon
meaning); II.189 (âˆžá¹ƒ Ä• cikkhati to interpret); Sn 126 (âˆžá¹ƒ pucchita asked the (correct
meaning), 251 (âˆžá¹ƒ akkhÄ• ti); Th 1, 374; attho paramo the highest sense, the ultimate se
meaning It 98, cp. Cpd. 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (at
to its meaning, opp. vyaÃ±janato by letter, orthographically); DhA II.82; III.175; KhA 81 (pad
word); SnA 91 (id.); PvA 15 (âˆžá¹ƒ vadati to explain, interpret), 16, 19 (hitatthadhammatÄ•
best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclus

explained passage as ti attho "this is the meaning", thus it is meant, this is the sense, e. g. D
IV.140, 141; PvA 33, etc. -4.Contrasted with dhamma in the combn. attho ca dhammo ca it (
(primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning o
bearing on the norm and conduct; or one might say they represent the theoretical and practi
text (pÄ• á¸• i) to be discussed, the "letter" and the "spirit". Thus at A I.69; V.222, 254; Sn 32
bhÄ• sitatthaÃ± ca pÄ• á¸• idhammaÃ± ca SnA 333); It 84 (duá¹-á¹-ho atthaá¹ƒ na jÄ• nÄ• t
realises neither the meaning nor the importance); Dh 363 (= bhÄ• sitatthaÃ± c- eva desanÄ•
II.353; VI.368; Nd2 386 (meaning & proper nature); Pv III.96 (but expld. by PvA 211 as hita =
thus referring it to above 1). For the same use see cpds. âˆždhamma, âˆžpaá¹-isambhidÄ• ,
under 6) Sn 430 (yen- atthena for which purpose), 508 (kena atthena v. l. BB for T attanÄ•)
vÄ• kÄ• raá¹‡aá¹ƒ vÄ• reason and cause); DhA II.95 (+ kÄ• raá¹‡a(; PvA 11 (ayaá¹ƒ h- ett
reason why). - 5. (in very wide application, covering the same ground as Lat. res & Fr. chose
affair, thing, often untranslatable and simply to be given as "this" or "that" S II.36 (ekena-pad
attho vutto the whole matter is said with one word); J I.151 (taá¹ƒ atthaá¹ƒ the matter); II.160
this); VI.289 (taá¹ƒ atthaá¹ƒ pakÄ• sento); PvA 6 (taá¹ƒ atthaá¹ƒ pucchi asked it), 11 (visajje
29 (vuttaá¹ƒ atthaá¹ƒ what had been said), 82 (id.). - (b) affair, cause, case (cp. aá¹-á¹-a2 an
Dh 256, 331; Miln 47 (kassa atthaá¹ƒ dhÄ• resi whose cause do you support, with whom do
alamattha. - 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthÄ• ya for thePa
of, in order to, for J I.254 dhan- atthÄ• ya for wealth, kimâˆž what for, why?), 279; II.133; III.5
II.82; PvA 55, 75, 78. - (b) acc. atthaá¹ƒ on account of, in order to, often instead of an infiniti
another inf. substitute J I.279 (kimâˆž); III.53 (id.); I.253; II.128; Dpvs VI.79; DhA I.397; PvA
(dassanâˆž in order to see), 78, 167, etc. - (c) abl. atthÄ• J III.518 (pitu atthÄ• = atthÄ• ya C
atthe instead of, for VvA 10; PvA 33; etc.anattha (m. & nt.) 1. unprofitable situation or condit
mischief, harm, misery, misfortune S I.103; II.196 (anatthÄ• ya saá¹ƒvattati); A IV.96 (âˆžá¹ƒ
84 (âˆžjanano doso ill-will brings discomfort); J I.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87;
(anatthajanano kodho, cp. It 83 and Nd2 420 Q2); DhA II.73; PvA 13, 61, 114, 199. - 2. (= at
sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A V
(adhammo ca); Dh 100 (= aniyyÄ• nadâˆžÄ«paka DhA II.208); Sn 126 (expld. at SnA 180 as
showing what is profitable D III.187. -attha riches J VI.290 (= atthabhÅ«taá¹ƒ atthaá¹ƒ C.). -a
difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the
reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corres
dhamma-dhara (q. v.). -abhisamaya grasp of the proficient S I.87 (see abhisamaya). -uddhÄ
abstract of contents ("matter") of the Vinaya Dpvs V.37. -upaparikkhÄ• investigation of mea
dhamma-savanna) M III.175; A III.381 sq.; IV.221; V.126. -uppatti (aá¹-á¹-hâˆž) sense, mean
interpretation J I.89; DA I.242; KhA 216; VvA 197, 203 (cp. pÄ• á¸• ito) PvA 2, 6, 78; etc. -kÄ
well-wishing, a well-wisher, friend, one who is interested in the welfare of others (cp. Sk. arth
BhagavadgÄ«ta II.5: gurÅ«n arthakÄ• man) S I.140, 197, 201 sq.; A III.143; D III.164 (bahun
hitakÄ• mo); J I.241; Pv IV.351; Pv A 25; SnA 287 (anâˆž). <-> (b) one who is interested in h

good, either in good or bad sense (= greedy) S I.44; PvA 112. <-> -kathÄ• (aá¹-á¹-haâˆž) ex
sense, explanation, commentary J V.38, 170; PvA 1, 71, etc. freq. in N. of Com. -kara benef
III.149; Miln 321. -karaá¹‡a the business of trying a case, holding court, giving judgment (v. l
D II.20; S I.74 (judgment hall?). -kavi a didactic poet (see kavi) A II.230. -kÄ• min = âˆžkÄ• r
Sn 986 (devatÄ• atthakÄ• minÄ«). -kÄ• raá¹‡Ä• (abl.) for the sake of gain D III.186. -kusala
out what is good or profitable Sn 143 (= atthacheka KhA 236). -cara doing good, busy in the
others, obliging S I.23 (narÄ• naá¹ƒ = "working out man's salvation"). -caraka (adj.) one who
to being useful to others, doing good, one who renders service to others, e. g. an attendant,
etc. D I.107 (= hitakÄ• raka DA I.276); J II.87; III.326; IV.230; VI.369. -cariyÄ• useful condu
D III.152, 190, 232; A II.32, 248; IV.219, 364. -Ã±u one who knows what is useful or who kn
correct) meaning of something (+ dhammaÃ±Ã±Å«) D III.252; A III.148; IV.113 sq. -dassin in
(moral) good Sn 385 (= hita-nupassin SnA 373). -dassimant one who examines a cause (cp
VI.286 (but expld. by C. as "saá¹‡ha-sukhuma-paÃ±Ã±a" of deep insight, one who has a fine
knowledge). -desanÄ• interpretation, exegesis Miln 21 (dhammâˆž). -dhamma "reason and
3. âˆžanusÄ• saka one who advises regarding the meaning and application of the Law, a pro
philosophy J II.105; DhA II.71. -pada a profitable saying, a word of good sense, text, motto A
III.356; Dh 100. -paá¹-isambhidÄ• knowledge of the meaning (of words) combd. with dhamm
spirit (see above n0. 3) Ps I.132; II.150; Vbh 293 sq. -paá¹-isaá¹ƒvedin experiencing good D
dhammaâˆž); A I.151; III.21. -baddha expecting some good from (c. loc.) Sn 382. -bhaÃ±jan
welfare of, hurting DhA III.356 (paresaá¹ƒ of others, by means of telling lies, musÄ• vÄ• den
beautiful waist J V.170 (= sumajjhÄ• C.; reading must be faulty, there is hardly any connect
l. atta). -rasa sweetness (or substance, essence) of meaning (+ dhammaâˆž, vimuttiâˆž) Nd2
-vasa "dependence on the sense", reasonableness, reason, consequence, cause D II.285; M
III.150; S II.202; III.93; IV.303; V.224; A I.61, 77, 98; II.240; III.72, 169, 237; Dh 289 (= kÄ• r
III.435); It 89; Sn 297; Ud 14. -vasika sensible It 89; Miln 406. -vasin bent on (one's) aim or p
539. -vÄ• din one who speaks good, i. e. whose words are doing good or who speaks only u
combn. with kÄ• laâˆž bhÅ«taâˆž dhammaâˆž D I.4; III.175; A I.204; II.22, 209; Pug 58; DA I
who speaks for the sake of reaping blessings here and hereafter"). -saá¹ƒvaá¹‡á¹‡anÄ• exp
PvA 1. -saá¹ƒhita connected with good, bringing good, profitable, useful, salutary D I.189; S
V.417; A III.196 sq., 244; Sn 722 (= hitena saá¹ƒhitaá¹ƒ SnA 500); Pug 58. -sandassana det
meaning, definition Ps I.105. -siddhi profit, advantage, benefit J I.402; PvA 63. Attha2 (nt.) [V
of uncertain etym.] home, primarily as place of rest & shelter, but in P. phraseology abstracte
"going home", i. e. setting of the sun, as disappearance, going out of existence, annihilation,
Only in acc. and as âˆž- in foll phrases: atthangacchati to disappear, to go out of existence, t
226 (= vinÄ• saá¹ƒ natthibhÄ• vaá¹ƒ gacchati DhA III.324), 384 (= parikkhayaá¹ƒ gacchati);
home, gone to rest, gone, disappeared; of the sun (= set): J I.175 (atthangate suriye at suns
216 (anatthangate s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucch
vinaá¹-á¹-ha anupÄ• di-sesÄ• ya nibbÄ• na-dhÄ• tuyÄ• nibbuta); It 58; Dhs 1038; Vbh 195.

abstr.) disappearance SnA 409. -atthangama (atthagama passim) annihilation, disappearan
(coming into existence) and synonymous with nirodha (destruction) D I.34, 37, 183; S IV.327
II.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. -atthagamana (nt.) setting (of the sun)
(suriyass' atthagamanÄ• at sunset) DA I.95 (= ogamana). - attha-gÄ• min, in phrase uday-
birth and death (of paÃ±Ã±Ä•): see udaya. -atthaá¹ƒ paleti = atthangacchati (fig.) Sn 1074 (
nirujjhati Nd2 28). - Also atthamita (pp. of i) set (of the sun) in phrase anatthamite suriye bef
(with anatthangamite as v. l. at both pass.) DhA I.86; III.127. - Cp. also abbhattha. Attha3 pr
of atthi (q. v.). Atthata [pp. of attharati] spread, covered, spread over with (-âˆž) Vin I.265; IV
V.172 (also âˆžan); A III.50; PvA 141. Atthatta (nt.) [abstr. fr. attha1] reason, cause; only in a
atthattÄ• according to the sense, by reason of, on account of PvA 189 (-âˆž). Atthara [fr. att
(for horses, elephants etc.) D I.7. Attharaka [= atthara] a covering J I.9; DA I.87. - f. âˆžikÄ•
I.9; V.280. Attharaá¹‡a (nt.) [fr. attharati] a covering, carpet, cover, rug Vin II.291; A II.56; III.
Mhvs 3, 20; 15, 40; 25, 102; ThA 22. Attharati [Ä• + str] to spread, to cover, to spread out; s
out Vin I.254; V.172; J I.199; V.113; VI.428; Dh I.272. - pp. atthata (q. v.). - Caus. attharÄ• p
to be spread J V.110; Mhvs 3, 20; 29, 7; 34, 69.Page 25 Atthavant (adj.) [cp. Sk. arthavant]
benefit S I.30; Th 1, 740; Miln 172. AtthÄ• ra [cp. Sk. Ä• stÄ• ra, fr. attharati] spreading out
kaá¹-hina). atthÄ• raka same ibid.; Vin II.87 (covering). Atthi [Sk. asti, 1st sg. asmi; Gr. ei)mi
Lat. sum-est; Goth. im-ist; Ags. eom-is E. am-is] to be, to exist. <-> Pres. Ind. 1st sg. asmi S
J I.151; III.55, and amhi M I.429; Sn 694; J II.153; Pv I.102; II.82. <-> 2nd sg. asi Sn 420; J I
III.278; Vv 324; PvA 4. - 3rd sg. atthi Sn 377, 672, 884; J I.278. Often used for 3rd pl. (= san
I.280; II.2; III.55. - 1st pl. asma [Sk. sma%] Sn 594, 595; asmase Sn 595, and amha Sn 57
attha J II.128; PvA 39, 74 (Ä• gat- attha you have come). <-> 3rd pl. santi Sn 1077; Nd2 637
atthi upalabbhanti); J II.353; PvA 7, 22 -- Imper. atthu Sn 340; J I.59; III.26. -- Pot. 1st sg. siy
syÄ• m] Pv II.88, and assaá¹ƒ [Cond. used as Pot.] Sn 1120; Pv I.125 (= bhaveyyaá¹ƒ PvA
[Sk. syÄ• %] Pv II.87. -- 3rd sg. siyÄ• [Sk. syÄ• t] D II.154; Sn 325, 1092; Nd2 105 (= jÄ•
J I.262; PvA 13, and assa D I.135, 196; II.154; A V.194; Sn 49, 143; Dh 124, 260; Pv II.324;
assu PvA 27. <-> 3rd pl. assu [cp. Sk. syu%] Sn 532; Dh 74; Pv IV.136 (= bhaveyyuá¹ƒ Pv
sg. Ä• siá¹ƒ [Sk. Ä• saá¹ƒ] Sn 284; Pv I.21 (= ahosiá¹ƒ PvA 10); II.34 (= ahosiá¹ƒ PvA 83). -
Ä• sÄ«t] Sn 994. -- 3rd Ä• suá¹ƒ [cp. Sk. Perf. Ä• su%] Pv II.321, 133 (ti pi pÄ• á¹-ho for su
only in loc. sati (as loc. abs.) Dh 146; J I.150, 263, santa Sn 105; Nd2 635; J I.150 (loc. evaá
this case); III.26, and samÄ• na (q. v.) J I.266; IV.138.-bhÄ• va state of being, existence, be
290; II.415; DhA II.5; IV.217 (atthibhÄ• va vÄ• natthibhÄ• va vÄ• whether there is or not). A
[cp. Sk. arthika] 1. (to attha1) profitable, good, proper. In this meaning the MSS show a varia
either atthika or aá¹-á¹-hika or aá¹-á¹-hita; in all cases atthika should be preferred D I.55 (âˆž
II.212 (aá¹-á¹-hita); A III.219 sq. (idaá¹ƒ atthikaá¹ƒ this is suitable, of good avail; T aá¹-á¹-hita
ll. as above); Sn 1058 (aá¹-á¹-hita; Nd2 20 also aá¹-á¹-hita, which at this pass. shows a conf
aá¹-á¹-ha and a-á¹-hita); J V.151 (in def. of aá¹-á¹-hikatvÄ• q. v.); Pug 69, 70 (T aá¹-á¹-hika,
SS; expld. by Pug A V.4 by kalyÄ• á¹‡Ä• ya). - 2. (to attha1 2) desirous of (-âˆž), wanting, se

need of (c. instr.) A II.199 (udayâˆž desirous of increase); Sn 333, 460, 487 (puÃ±Ã±âˆž), 98
for wealth); J I.263 (rajjâˆž coveting a kingdom); V.19; Pv II.228 (bhojanâˆž in need of food);
(kÄ• raá¹‡âˆž), 121 (khiá¸• á¸• âˆž for play), 163 (puÃ±Ã±âˆž); PvA 95 (sasena a. wanting a
(atthikÄ• those who like to). -anatthika one who does not care for, or is not satisfied with (c.
V.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.).-bhÄ• va (a) usefulness, pr
Pug A V.4. (b) state of need, distress PvA 120. Atthikavant (adj.) [atthika + vant] one who wa
one who is on a certain errand D I.90 (atthikaá¹ƒ assa atthÄ« ti DA I.255). AtthitÄ• (f.) [f. ab
atthi cp. atthibhÄ• va] state of being, existence, being, reality M I.486; S II.17 (âˆžaÃ± câˆž e
ca to be and not to be); III.135; J V.110 (kassaci atthitaá¹ƒ vÄ• natthitaá¹ƒ vÄ• jÄ• nÄ• hi s
anybody or not); DhsA 394. - Often in abl. atthitÄ• ya by reason of, on account of, this being
(idamatthitÄ• ya under this condition) PvA 94, 97, 143. Atthin (adj.) (-âˆž) [Vedic arthin] desi
anything; see mantâˆž, vÄ• dâˆž. Atthiya (adj.) (-âˆž) [= atthika] having a purpose or end S II
for what purpose?); A V.1 sq. (id.), 311 sq.; Th 1, 1097 (attâˆž having one's purpose in ones
354 (yad atthiyaá¹ƒ on account of what). Atra (adv.) [Sk. atra] here; atra atra here & there J
(in expln. of atriccha). Atraja (adj.) [Sk. *Ä• tma-ja, corrupted form for attaja (see attÄ•) thro
with Sk. atra "here". This form occurs only in J and similar sources, i. e. popular lore] born fr
one's own, appl. to sons, of which there are 4 kinds enumd., viz. atraja khettaja, dinnaka, an
448. - J I.135; III.103 = Nd1 504; J III.181; V.465; VI.20; Mhvs 4, 12; 13, 4; 36, 57. Atriccha (
popular etym. suggested at JA IV.4 is atra atra icchamÄ• na desiring here & there; but see a
covetous, greedy, wanting too much J I.414 = IV.4; III.206. AtricchÄ• (f.) [Sk. *atrptyÄ• , a +
influenced by Desid. titrpsati, so that atricchÄ• phonetically rather corresponds to a form *a
psy, cp. P. chÄ• ta Sk. psÄ• ta). For the simple Sk. trpti see titti (from tappati2). According to
phonetically hardly justifiable it is Sk. atÄ«ccha = ati + icchÄ• "too much desire", with r in dis
geminated tt, like atraja for attaja. See also atriccha adj. and cp. J.P.T.S. 1884, 69] great des
excessive longing, insatiability J IV.5, 327. AtricchatÄ• (f.) [see atricchÄ•] excessive lust J.
Atha (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in
enumerations, in the beginning & continuation of a story: and, and also, or; and then, now D
199 (atha-paraá¹ƒ etad avoca); M I.435; Sn 1006, 1007, 1017; Sn p. 126 (atha-paraá¹ƒ etad
something else); Dh 69, 119, 377; J II.158; Pv II.64; PvA 3, 8 (atha na and not), 70. - 2. after
clauses: but M I.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. with other part.,
(pos. & neg.) now, and then; but, rather, moreover Vin I.1; D I.141, 167, 174; A V.195; PvA
na-atha kho na neither-nor PvA 28. atha kho pana and yet D I.139. atha ca pana on the othe
vÄ• or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv I.41; II.14. athÄ• vÄ• p
Athabbaá¹‡a [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Ath
= SnA 447 (âˆžveda). - (2) one who is familiar with the (magic formulas of the) Atharvaveda
(sa-thabbaá¹‡a=sahatthivejja, with the elephant-healer or doctor). See also Ä• thabbaá¹‡a.
[Sk. atho, atha + u] copulative and adversative part.: and, also, and further, likewise, nay S I
155, 647; Dh 151, 234, 423; J I.83; II.185; IV.495; It 106; Kh VIII.7; Pv IV.315; PvA 251 (atho

nipÄ• tamattaá¹ƒ avadhÄ• raá¹‡-atthe vÄ•). Also combd. with other part., like atho pi Sn 22
II.320; KhA 166. Ada (adj.) (-âˆž) [to ad, see adeti, cp. âˆžga, âˆžá¹-ha, âˆžda etc.] eating S I
(kiá¹-á¹-ha-da eating corn); J II.439 (vanta-da = vantakhÄ• daka C.). Adaka (adj.) = ada J V.
man-eater). Adana (nt.) [from adeti] eating, food J V.374 (v.l. modana). Adasaka (adj.) see d
AdÄ• sa [prob. = adaá¹ƒsa, from á¸• asati to bite, cp. dÄ• á¹-hÄ• tooth; lit meaning "toothles
biting"] a kind of bird J IV.466.Page 26 Adiá¹-á¹-hÄ• [a + diá¹-á¹-hÄ• , ger. of *dassati] not s
without seeing J IV.192 (T. adaá¹-á¹-hÄ• , v. l. BB na diá¹-á¹-hÄ• , C. adisvÄ•); V.219. Adin
dinna] that which is not given, freq. in phrase adinn' Ä• dÄ• na (BSk. adattÄ• dÄ• na Divy 30
grasping that whieh is not given to one, i. e. stealing, is the 2nd of the ten qualifications of ba
or sÄ«la (dasa-sÄ«la see sÄ«la II.). Vin I.83 (âˆžÄ• veramaá¹‡Ä«); D I.4 (= parassa haraá¹‡
corikÄ• ti vuttaá¹ƒ hoti DA I.71); III.68 sq., 82, 92, 181 sq.; M I.361; It 63; Kh II., cp. KhA 26.
adinnÄ• dÄ• yin he who takes what is not given, a thief; stealing, thieving (cp. BSK. adattÄ•
418) Vin I.85; D I.138; Sdhp 78. Adu (or Ä• du) (indecl.) [perhaps identical with aduá¹ƒ, nt. o
part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 622 (= udÄ• hu VvA
Ä• du) = Pv IV.317 (Ä• du) = DhA I.31 (T. Ä• du, v. l. adu); Vv 631 (v. l. Ä• du); J V.330 (T. Ä
expld. on p. 331 fantastically as aduÃ± ca aduÃ± ca kammaá¹ƒ karohÄ« ti). See also Ä• du.
asu. AdÅ«saka (adj.) [a + dÅ«saka] innocent J V.143 (= nirapa<-> rÄ• dha C.); VI.84, 552. f
312. AdÅ«siya = adÅ«saka J V.220 (= anaparÄ• dha C.). Adeti [Sk. Ä• dayati, Caus. of atti,
sg. admi = Gr. e)/dw, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. ademi etc
197, 496; VI.106. pot. adeyya J V.107, 392, 493. Adda1 [cp. Sk. Ä• rdraka] ginger J I.244 (â
Adda2 & AddÄ• 3rd sg. aor. of *dassati; see *dassati 2. a. Adda3 (adj.) [Sk. Ä• rdra, from rd
to melt, cp. Gr. a)/rdw to moisten, a)\rda dirt; see also alla] wet, moist, slippery J IV.353; VI.3
346.-a-valepana "smeared with moisture", i. e. shiny, glittering S IV.187 (kÅ«á¹-Ä• gÄ• ra); M
(upakÄ• riyo). See also addha2.The reading alla-valepana occurs at Nd2 40 (=S iv. 187), an
preferred. The meaning is better to be given as "newly plastered." Addakkhi 3rd sg. aor. of *
*dassati 1 b. AddasÄ• 3rd sg. aor. of *dassati; see *dassati 2 a. AddÄ• & AddÄ• yanÄ• at
anÄ• dariya is either faulty writing, or dial. form or pop. etym. for Ä• dÄ• and Ä• dÄ• yana; s
AddÄ• yate [v. denom. fr. adda] to be or get wet, fig. to be attached to J IV.351. See also all
[Sk. ardri] a mountain DÄ• vs II.13. Addita (pp.) [see aá¹-á¹-ita which is the more correct spe
afflicted, smarted, oppressed J I.21; II.407; III.261; IV.295; V.53, 268; Th 1, 406; Mhvs 1, 25
37, 281. Addha1 (num.) [= aá¸• á¸• ha, q. v.] one half, half (âˆž-) D I.166 (âˆžmÄ• sika); A II.
J I.59 (âˆžyojana); III. 189 (âˆžmÄ• sa). Addha2 (adj.) [= adda3, Sk. Ä• rdra] soiled, wet; fig.
intoxicated with (cp. sineha) M II.223 (na anaddhabhÅ«taá¹ƒ attÄ• naá¹ƒ dukkhena addhabh
impure self with ill); S III.1 (addhabhÅ«to kÄ• yo impure body); J VI.548 (âˆžnakha with dirty
pÅ«tinakha). Addhan (in cpds. addhaâˆž) [Vedic adhvan, orig. meaning "stretch, length", bot
time. - Cases: nom. addhÄ• , gen. dat. addhuno, instr. addhunÄ• , acc. addhÄ• naá¹ƒ, loc. a
See also addhÄ• na] 1. (of space) a path, road, also journey (see cpds. & derivations); only
phrase J IV.384 = V.137 (pathaddhuno paá¹‡á¹‡arase va cando, gen. for loc. âˆžaddhani, o

orbit; expld. at IV.384 by Ä• kÄ• sa-patha-sankhÄ• tassa addhuno majjhe á¹-hito and at V.1
addha-pathe gaganamajjhe á¹-hito); Pv III.31 (pathaddhani paá¹‡á¹‡arase va cando; loc. sa
expld. at PvA 188 by attano pathabhÅ«te addhani gaganatala-magge). This phrase (pathad
by Kern (Toev. s. v. pathaddu) as "gone half-way", i. e. on full-moon-day. He rejects the exp
(of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in tw
applications viz. (a) as mode of time (past, present & future) in tayo addhÄ• three divisions
anÄ• gata, paccuppanna) D III.216; It 53, 70. (b) in phrase dÄ«ghaá¹ƒ addhÄ• naá¹ƒ (acc.)
II.1, 10 (dighaá¹ƒ addhÄ• naá¹ƒ saá¹ƒsÄ• raá¹ƒ); Sn 740 (dÄ«ghaá¹ƒ addhÄ• na saá¹ƒsÄ•
addhÄ• na socati); J I.137. gen. dÄ«ghassa addhuno PvA 148 (gatattÄ• because a long tim
dÄ«ghena addhunÄ• S I.78; A II.118; PvA 28.-Ä• yu duration of life A II.66 (dÄ«ghaá¹ƒ âˆžá
lifetime. -gata one who has gone the road or traversed the space or span of life, an old man
adhvagata M Vastu II.150], always combd. with vayo anuppatto, sometimes in ster. formula
mahallaka Vin II.188; D I.48 (cp. DA I.143); M I.82; Sn pp. 50, 92; PvA 149. -gÅ« [Vedic adh
traveller, journeyman Th 255 = S I.212 (but the latter has panthagu, v. l. addhagÅ«); J III.95
= panthagu); Dh 302. AddhÄ• (adv.) [Vedic addhÄ• , cp. Av. azdÄ• certainty] part. of affirm
emphasis: certainly, for sure, really, truly D I.143; J I.19 (a. ahaá¹ƒ Buddho bhavissÄ• mi) 66
Buddho bhavissasi), 203, 279; III.340; V.307, 410 (C. expln. differs) Sn 47, 1057; Nd2 30 =
(ekaá¹ƒsa-vacanaá¹ƒ nissaá¹ƒsaya-vacanaá¹ƒ etc.) addhÄ• hi J IV. 399; Pv IV.15 2. Addha
adhaniya 2, lasting J V.507 (anâˆž). Addhaniya (adj.) [fr. addhan] 1. belonging to the road, fi
travelling (of the travelling season) Th 1, 529. <-> 2. belonging to a (long) time, lasting a lon
lasting, enduring D III.211; J I.393 (anâˆž) VI.71. See also addhaneyya. Addhariya [Vedic ad
adhvara sacrifice] a sacrificing priest, N. of a class of Brahmins D I.237 (brÄ• hmaá¹‡a). Add
[orig. the acc. of addhan, taken as nt. from phrase dÄ«ghaá¹ƒ addhÄ• naá¹ƒ. It occurs only
always be taken as acc. of addhan; thus the assumption of a special form addhÄ• na would
it not for later forms like addhÄ• ne (loc.) Miln 126; PvA 75 v. l. BB, and for cpdá¹£] same me
but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhÄ• naá¹ƒ
Usually in phrase atÄ«taá¹ƒ (anÄ• gataá¹ƒ etc.) addhÄ• naá¹ƒ in the past (future etc.), e. g.
A V.32; Miln 126 (anÄ• gatamaddhÄ• ne for âˆžaá¹ƒ); PvA 75 (v. l. addhÄ• ne). dÄ«ghaá¹ƒ
Also in phrase addhÄ• naá¹ƒ Ä• pÄ• deti to make out the length of time or period, i. e. to live
lifetime S IV.110; J II.293 (= jÄ«vitaddhÄ• naá¹ƒ Ä• pÄ• di Ä• yuá¹ƒ vindi C).-daratha exhau
travelling DA I.287. -magga a (proper) road for journeying, a long road between two towns, h
73, 79; M I.276 (kantÄ• râˆž); DA I.35 (interpreted as "addhayojanaá¹ƒ gacchissÄ• mÄ« ti bh
vacanato addha-yojanam pi addhÄ• na maggo hoti", thus taken to addha "half", from countin
40, 292. Cp. also antarÄ• magga. -parissama "fatigue of the road", i. e. fatigue from travellin
-vemattatÄ• difference of time or period Miln 285 (+ Ä• yuvemattatÄ•).Page 27 Addhika [fr
wanderer, wayfarer, traveller DA I.298 (= pathÄ• vin), 270; PvA 78, 127 (âˆžjana people trav
combd. with kapaá¹‡a beggar, tramp, as kapaá¹‡addhikÄ• (pl.) tramps and travellers (in wh
as âˆžiddhika, q. v.), e. g. J I.6 (v. l. âˆžiddhika 262; DhA II.26. Addhita at Pv II.62 is to be co

to aá¹-á¹-ita (sic v. l. BB). Addhin (adj.) (-âˆž) [fr. addhan] belonging to the road or travelling,
is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) D
dhuva. AdrÅ«bhaka see dubbha. AdvejjhatÄ• see dvejjhatÄ• . Adhaâˆž in cpds. like adhagg
Adhamma see dhamma. Adhama (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.]
fig.), the vilest, worst Sn 246 (nara-dhama), 135 (vasala-dhama); Dh 78 (purisaâˆž); J III.151
V.394 (uttama-dhama), 437 (id.), 397; Sdhp 387. Adhara (adj.) [Vedic adhara, compar. of ad
III.26 (adharoá¹-á¹-ha the l. lip). Adhi [Vedic adhi; base of demonstr. pron. aâˆž + suffix-dhi,
corresponding in form to Gr. e)/n-qa "on this" = here, cp. o(/qi where, in meaning equal to ad
Gr. de/ (toward) = Ohg. zuo, E. to].A. Prep. and pref. of direction & place: (a) as direction de
movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). - (b) as pl
c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) a
adhi + Ä• tman "this self here" (see C 1 b).B. adhi is freq. as modification pref., i. e. in loose
with n. or v. and as first part of a double prefixcpd. , like ajjhÄ• âˆž (adhi + Ä•), adhippaâˆž (
but never occurs as a fixed base, i. e. as 2nd part of a pref.<-> cpd., like Ä• in paccÄ• âˆž (p
paryÄ• âˆž (pari + Ä•) or ava in paryavaâˆž (pari + ava) or ud in abhyudâˆž (abhi + ud), sam
As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite,
excellence, super"-(adhideva a super-god, cp. ati-deva), but very often has lost this power &
meaningless (like E. up in "shut up, fill up, join up etc), esp. in double pref.-cpds. (ajjhÄ• vas
here-in" = Ä• vasati "to dwell in, to inhabit") (see C 2). - In the explns of P. Commentators ad
(sometimes far-fetchedly) interpreted by abhibhÅ« "overpowering" see e. g. C. on adhiá¹-á¹-
adhiá¹-á¹-hita; and by virtue of this intens. meaning we find a close relationship between the
adhi and abhi, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; t
ati in adhikusala, âˆžkodhita, âˆžjeguccha, âˆžbrahmÄ• ; adhi > abhi in adhippatthita, âˆžpÄ•
âˆžppeta, âˆžbÄ• dheti, âˆžbhÅ«, âˆžvÄ• ha. Cp. also ati IV.C. The main applications of adhi
1. primary meaning (in verbs & verb derivations): either direction in which or place where, de
meaning of the verb determinate, either lit. or fig. - (a) where to: adhiyita (adhi + ita) "gone o
into" = studied; ajjhesita (adhi + esita) "wished for"; âˆžkata "put to" i. e. commissioned; âˆžk
commission; âˆžgacchati "to go on to & reach it" = obtain; âˆžgama attainment; âˆžgaá¹‡hÄ•
surpass, âˆžpeta (adhi + pra + ita) "gone in to" = meant, understood; âˆžpÄ• ya sense mean
âˆžbhÄ• sati to speak to = address; âˆžmutta intent upon; âˆžvacana "saying in addition" = a
cp. Fr. sur-nom; âˆžvÄ• sÄ• na assent, âˆžvÄ• seti to dwell in, give in = consent. - (b) where
(âˆžá¹-á¹-hÄ• ti) to stand by = look after, perform; âˆžá¹-á¹-hÄ• na place where; âˆžvasati to
âˆžsayana "lying in", inhabiting. - 2. secondary meaning (as emphatic modification): (a) with
adjectives: adhi-jeguccha very detestable; âˆžmatta "in an extreme measure", âˆžpa suprem
lordship; âˆžpaÃ±Ã±Ä• higher, additional wisdom; âˆžvara the very best; âˆžsÄ«la thorough
morality. - (b) with verbs (in double pref.-cpds.); adhi + ava: ajjhogÄ• heti plunge into; ajjhoá
bring down to (its destination); âˆžotthata covered completely; âˆžoharati to swallow right do
ajjhappatta having reached (the end); ajjhapÄ«á¸• ita quite overwhelmed; âˆžÄ• vuttha inhal

grown up over; âˆžÄ• saya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). adhi + upa:
reach, obtain; âˆžupeti to receive; âˆžupekkhati "to look all along over" = to superintend adhi
adhippattheti to long for, to desire.Note. The contracted (assimilation-)form of adhi before vo
ajjh- (q. v.). Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35
(= anadhivara, visiá¹-á¹-ha); DA I.141, 222; Dpvs V.32 (anâˆž); DhA III.238; KhA 193 (= anu
447. - compar. adhikatara DhA II.7; III.176; nt. âˆžá¹ƒ as adv. extraordinarily PvA 86 (= adhi
combn. with numerals adhika has the meaning of "in addition, with an additional, plus" (cp. Ä
with which it is evidently confounded, adhika being constructed in the same way as Ä• dika,
noun-determination), e. g. catunahuta-dhikÄ• ni dve yojana-sahassÄ• ni 2000 + 94 (= 294 0
sattamÄ• sa-dhikÄ• ni sattavassÄ• ni 7 years and 7 months J V.319; paÃ±Ã±Ä• sa-dhikÄ• n
50 (= 550) PvA 152. See also sa-dhika. Adhikata (adj.) [adhi + kata; cp. Sk. adhikrta] 1. com
an overseer, Pv II.927 (dÄ• ne adhikata = á¹-hapita PvA 124). - 2. caused by Miln 67 (kamm
affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimÄ• tijÄ• ta). Adhikara
+ karaá¹‡a] 1. attendance, supervision, management of affairs, administration PvA 209. <->
reference, reason, cause, consequence D II.59 (-âˆž: in consequence of); S II.41; V.19. Esp
adv. (-âˆž) in consequence of, for the sake of, because of, from M I.410 (rÅ«pa-dhikaraá¹‡aá
(rÄ• gaâˆž); Miln 281 (muddaâˆž for the sake of the royal seal, orig. in attendance on the r. s
Kima-dhikaraá¹‡aá¹ƒ why, on account of what J IV.4 (= kiá¹ƒkÄ• raá¹‡aá¹ƒ) yatva-dhikaraá¹
by reason of what, since, because (used as conj.) D I.70 = A I.113 = II.16 = D III.225. - 3. ca
cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. v
anuvÄ• daâˆž Ä• pattaâˆž kiccaâˆž "questions of dispute, of censure, of misconduct, of dutie
III.164; IV.126, 238; M II.247. <-> Often ref.: Vin II.74; S IV.63 = V.346 (dhammaâˆž a questi
A I.53 (case), 79; II.239 (vÅ«pasanta); V.71, 72; Pug 20, 55; DhA IV.2 (âˆžssa uppamassa v
adhikaraá¹‡aá¹ƒ karoti to raise a dispute M I.122 âˆžá¹ƒ vÅ«pasameti to settle a question or
II.261.-kÄ• raka one who causes dispute discussions or dissent Vin IV.230 (f. âˆžikÄ•); A III
the settlings of questions that have arisen. There are seven rules for settling cases enumd. a
II.247; A I.99; IV.144. Adhikaraá¹‡ika [fr. adhikaraá¹‡a] one who has to do with the settling o
questions, a judge A V.164, 167. Adhikaraá¹‡Ä« (f.) [to adhikaraá¹‡a 1, orig. meaning "servi
serves, i. e. instrument"] a smith's anvil J III.285; DÄ• vs III.16 sq.; DhsA 263. AdhikÄ• ra [cp
adhikÄ• ra] attendance, service, administration, supervision, management, help Vin I.55; J I
VI.251; Miln 60, 115, 165; PvA 124 (dÄ• naâˆž; cp. Pv II.927); DhA II.41. AdhikÄ• rika (adj.)
adhikÄ• ra] serving as, referring to Vin III.274 (Bdhgh). Adhikuá¹-á¹-anÄ• (f.) [adhi + koá¹-á¹
koá¹-á¹-ana] an executioner's block Th 2, 58; cp. ThA 65 (v. l. kuá¸• á¸• anÄ• , should prob.
koá¹-á¹-ana); ThA 287. Adhikusala (adj.) [adhi + kusala] in âˆžÄ• dhammÄ• "items of highe
III.145. Adhikodhita (adj.) [adhi + kodhita] very angry J V.117. Adhigacchati [adhi + gacchati]
to come into possession of, to acquire, attain, find; fig. to understand D I.229 (vivesaá¹ƒ) M I
(anvesaá¹ƒ n- a-dhigacchanti do not find); S I.22 (NibbÄ• naá¹ƒ); II.278 (id.); A I.162 (id.); D
82 (santiá¹ƒ); Th 2, 51; Pug 30, 31; Pv I.74 (nibbutiá¹ƒ = labhati PvA 37); III.710 (amataá¹ƒ p

adhigaccheyya D I.224 (kusalaá¹ƒ dhammaá¹ƒ); M I.114 (madhu-piá¹‡á¸• ikaá¹ƒ); Dh 61 an
âˆžgantvÄ• D I.224; J I.45 (Ä• nisaá¹ƒse); and âˆžgamma Pv I.119 (= vinditvÄ• paá¹-ilabhit
âˆžgantabba It 104 (nibbÄ• na). cond. âˆžgacchissaá¹ƒ Sn 446. 1st aor. 3 sg. ajjhagÄ• Sn 2
paá¹-ilabhi KhA 180); Dh 154; Vv 327; 3 pl. ajjhagÅ« J I.256 (vyasanaá¹ƒ) & ajjhÄ• gamuá¹ƒ
sg. adhigacchi Nd1 457. <-> pp. adhigata (q. v.). Adhigaá¹‡hÄ• ti [adhi + gaá¹‡hÄ• ti] to surp
I.87 = DA I.32; D III.146; S IV.275; A III.33; It 19. Ger. adhigayha Pv II.962 = DhA III.219 (v.
pass. atikkamma); & adhiggahetvÄ• It 20. - pp. adhiggahÄ«ta (q. v.). Adhigata [pp. of adhig
possession of, conquered, attained, found J I.374; VvA 135. Adhigatavant (adj.-n.) [fr. adhig
has found or obtained VvA 296 (NibbÄ• naá¹ƒ). Adhigama [fr. adhigacchati] attainment, acq
knowledge, information, study (the latter mainly in Miln) D III.255; S II.139; A II.148; IV.22, 3
I.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207. Adhigameti [adhi + gameti, Caus. of g
obtain, to procure PvA 30. AdhiggahÄ«ta [pp. of adhigaá¹‡hÄ• ti] excelled, surpassed; overp
(instr.), possessed J III.427 (= anuggahÄ«ta C.); V.102; VI.525 = 574; It 103; Miln 188, 189;
Adhiciá¹‡á¹‡a only at S III.12, where v. l. is aviciá¹‡á¹‡a, which is to be preferred. See viciá¹
Adhicitta (nt.) [adhi + citta] "higher thought", meditation, contemplation, nsually in combn. wi
and adhipaÃ±Ã±Ä• Vin I.70; D III.219; M I.451; A I.254, 256; Nd1 39 = Nd2 689 (âˆžsikkhÄ•
aá¹-á¹-ha-samÄ• pattisankhÄ• ta adhika-citta DhA III.238). Adhiceto (adj.) [adhi + ceto] lofty
entranced Th 1, 68 = Ud 43 = Vin IV.54 = DhA III.384. Adhicca1 [ger. of adhi + eti, see adhÄ
studying, learning by heart J III.218, 327 = IV.301; IV.184 (vede = adhÄ«yitvÄ• C.), 477 (sa
VI.213; Miln 164. Adhicca2 (âˆž-) [Sk. *adhrtya, a + *dhicca, ger. of dhr, cp. dhÄ• ra, dhÄ• ra
dhÄ• reti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: âˆž
without intention M I.443; âˆžuppatti spontaneous origin DhsA 238; âˆžladdha obtained witho
unexpectedly Vv 8422 = J V.171 = VI.315 (expld. at J V.171 by ahetunÄ• , at VI.316 by akÄ
âˆžsamuppanna arisen without a cause, spontaneous, unconditioned D I.28 = Ud 69; D III.3
(sukhadukkhaá¹ƒ); A III.440 (id.); Ps I.155; DA I.118 (= akÄ• raá¹‡aâˆž). Adhicca3 (adj.) [= a
adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreason
V.457. Adhijeguccha (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D I.174, 1
Adhiá¹-á¹-haka (adj.) (-âˆž) [fr. adhiá¹-á¹-hÄ• ti] bent on, given to, addicted to J V.427 (surÄ•
Adhiá¹-á¹-hÄ• ti (adhiá¹-á¹-hahati) [Sk. adhitiá¹£á¹-hati, adhi + sthÄ•] 1. to stand on J III.278
âˆžÄ• ya); DhA IV.183 (ger. âˆžhitvÄ•); fig. to insist on Th 1, 1131 (aor. âˆžÄ• hi). - 2. to con
one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin I.
âˆžá¹-hÄ• tuá¹ƒ), 297 (id.), 125 (grd. âˆžá¹-hÄ• tabba) J I.80 (aor. âˆžahi); III.278; IV.134 (v.
expls. abhibhavitvÄ• tiá¹-á¹-hati); DhA I.34; IV.201 (ger. âˆžhitvÄ•); PvA 23 (aor. âˆžá¹-hÄ•
(ger. âˆžhitvÄ•). On adhiá¹-á¹-heyya see Cpd. 209, n. 2; 219, n. 1. - 3. to undertake, practic
after, to celebrate S II.17; A I.115 sq.; J I.50; PvA 209 (ger. âˆžá¹-hÄ• ya). - pp. adhiá¹-á¹-hit
Adhiá¹-á¹-hÄ• na (nt.) [fr. adhi + sthÄ•] 1. decision, resolution, self-determination, will (cp. o
meaning Cpd. 62) D III.229 (where 4 are enumd., viz. paÃ±Ã±Ä• âˆž, saccaâˆž cÄ• gaâˆž up
V.174; Ps I.108; II.171 sq., 207; DhsA 166 (cp. Dhs. trsl. 44). - 2. mentioned in bad sense w

and anusaya, obstinacy, prejudice and bias M I.136; III.31, 240; S II.17; III.10, 135, 194. - As
applying oneself to, bent on A III.363. - 3. looking after, management, direction, power Miln 3
(devÄ• naá¹ƒ); PvA 141 (so read for adhitaá¹-á¹-hÄ• na). [adiá¹-á¹-hÄ• na as PvA 89, used a
Ä• vÄ• sa, should perhaps be read adhiá¹-á¹-hÄ• na in the sense of fixed, permanent, abode
(adj.) (-âˆž) superintending, watching, looking after, in kammaâˆž Mhvs 5, 175; 30, 98; kamm
Adhiá¹-á¹-hita (adj.) [pp. of adhiá¹-á¹-hÄ• ti] 1. standing on (c. loc.), esp. with the idea of star
above, towering over Vv 6330 (hemarathe a. = sakalaá¹ƒ á¹-hÄ• naá¹ƒ abhibhavitvÄ• á¹-hit
looked after, managed, undertaken, governed Vin I.57; S V.278 (sv-a-dhiá¹-á¹-hita); PvA 141
undertaking, bent on (c. acc.) Sn 820 (ekacariyaá¹ƒ). Adhideva [adhi + deva] a superior or s
above the gods M II.132; A IV.304; Sn 1148; Nd2 307b, 422 a. Cp. atideva. Adhipa [Sk. adh
adhipati] ruler, lord, master J II.369; III.324; V.393; Pv II.86 (janâˆž king); DÄ• vs III.52; VvA
Adhipaka (adj.) (-âˆž) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A
(attaâˆž lokaâˆž dhammaâˆž). Adhipajjati [adhi + pajjati] to come to, reach, attain A IV.96 (ar
pp. adhipanna. AdhipaÃ±Ã±Ä• (f.) [adhi + paÃ±Ã±Ä•] higher wisdom or knowledge, insight
paÃ±Ã±Ä•); usually in combn. with adhicitta & adhisÄ«la Vin I.70; D I.174; III.219 (âˆžsikkhA
II.92 sq., 239; III.106 sq., 327; IV.360; Nd1 39 (id.); Ps I.20, 25 sq., 45 sq., 169; II.11, 244; P
61.Page 29 Adhipatati [adhi + patati] to fly past, vanish J IV.111 (= ativiya patati sÄ«ghaá¹ƒ
C.). - Caus. adhipÄ• teti (q. v.) in diff. meaning. Cp. also adhipÄ• ta. Adhipatana (nt.) [fr. adh
attack, pressing ThA 271. Adhipati (n.-adj.) [adhi + pati, cp. adhipa] 1. ruler, master J IV.223
Miln 388; DhA I.36 (= seá¹-á¹-ha). <-> 2. ruling over, governing, predominant; ruled or gover
sq. (chandaá¹ƒ adhipatiá¹ƒ katvÄ• making energy predominant); DhsA 125, 126 (attaâˆž au
heteronomous, influenced by society). See alá¹£o Dhs. trsl. 20 & Cpd. 60. Adhipateyya (nt.)
= S IV.275 is probably misreading for Ä• dhipateyya. Adhipatthita [pp. adhi + pattheti, cp. Sk
arthayati] desired, wished, begged for D I.120. Adhipanna [cp. Sk. abhipanna, adhi + pad] g
affected with, seized by (-âˆž), a victim of (c. loc.) S I.72, Th 2, 345 (kÄ• mesu); Sn 1123 (taa
taá¹‡ha-nugata Nd2 32); Dh 288; J III.38, 369; IV.396; V.91, 379 (= dosena ajjhotthaá¹-a); V
AdhipÄ• á¹-imokkha (nt.) [adhi + pÄ• á¹-imokkha] the higher, moral, code Vin V.1 (pÄ• á¹-im
ajjhÄ• jÄ«va). AdhipÄ• ta1 [adhipÄ• teti] splitting, breaking, only in phrase muddhÄ• âˆž hea
sq., 1004, 1025 (v. l. Nd2 âˆžvipÄ• ta). AdhipÄ• ta2 [from adhipatati = Sk. atipatati, to fly pas
moth Sn 964. Expld. at Nd1 484 as "adhipÄ• tikÄ• ti tÄ• uppatitvÄ• khÄ• danti taá¹ƒkÄ• ra
72 (expld. by C. as salabhÄ•). AdhipatikÄ• (f.) [fr. adhipÄ• ta2] a moth, a mosquito Nd1 484
adhipÄ• ta2). AdhipÄ• teti [Caus. fr. adhipatati, cp. Sk. abhipÄ• tayati & P. atipÄ• teti] to bre
IV.337 (= chindati). At Ud 8 prob. to be read adhibÄ• dheti (v. l. avibÄ• deti. T. adhipÄ• teti).
Adhippagharati [adhi + ppa + gharati] to flow, to trickle ThA 284. AdhippÄ• gÄ• 3 sg. aor. of
adhippagacchati to go to J V.59. AdhippÄ• ya [adhi + ppa + i; Sk. abhiprÄ• ya] 1. intention, w
I.124; V.108; A II.81; III.363 (bhogaâˆž); V.65; J I.79, 83; Sdhp 62. As adj. (-âˆž) desiring PvA
in play = khiá¸• á¸• atthika). - 2. sense, meaning, conclusion, inference (cp. adhigama) Miln
48, 131 (the moral of a story). -adhippÄ• yena (instr.) in the way of, like PvA 215 (kÄ«á¸• fo

AdhippÄ• yosa [adhi + pÄ• yosa] distinction, difference, peculiarity, special meaning M I 46;
IV.208; A I.267; IV.158; V.48 sq. Adhippeta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone
adhippÄ• ya] 1. desired, approved of, agreeable D I.120; II.236; VvA 312, 315. - 2. meant, u
as J III.263; PvA 9, 80, 120, 164. Adhippetatta (nt.) [abstr. fr. adhippeta] the fact of being me
understood as, in abl. âˆžÄ• with reference to, as is to be understood of VvA 13; PvA 52. Ad
+ bÄ• dheti, cp. Sk. abhibÄ• dhayati] to vex, oppress, gore (to death) Ud 8 (T. adhipÄ• teti, v
AdhibrahmÄ• [adhi + BrahmÄ• , cp. atibrahmÄ•] a superior BrahmÄ• , higher than BrahmÄ
[adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S IV.185 sq. (cp
V.248, 282 (âˆžbhoti); J II.336; V.30. - aor. adhibhavi J II.80. 3. pl. adhibhaá¹ƒsu S IV.185. S
ajjhabhavi & ajjhabhÅ« pp. adhibhÅ«ta (q. v.). AdhibhÄ• sati [adhi + bhÄ• sati] to address, to
ajjhabhÄ• si Vin II.195; S I.103; IV.117; Sn p. 87; PvA 56, 90. AdhibhÅ« (adj.) (-âˆž) [fr. adhi
adhibhavati & Sk. adhibhÅ«] overpowering, having power over; master, conqueror, lord S IV
mastering. For adhibhÅ«ta the v. l. abhiâˆž is to be preferred as more usual in this connectio
abhibhÅ«); Sn 684 (migaâˆž; v. l. abhiâˆž). AdhibhÅ«ta [cp. adhibhÅ« & adhibhÅ«ta] overpo
Adhimatta (adj.) [adhi + matta of mÄ•] extreme, exceeding, extraordinary; nt. adv. âˆžá¹ƒ ex
243; S IV. 160; A II.150; IV.241; J I.92; Pug 15; Miln 146, 189, 274, 290; Pv II.36 (= adhikata
DhA II.85; cp. PvA 281. Adhimattata (nt.) [abstr. fr. prec.] preponderance A II.150; DhsA 334
trsl. 200). Adhimana (n.-adj.) [adhi + mano] (n.) attention, direction of mind, concentration Sn
(adhimanasÄ• bhavÄ• tha). <-> (adj.) directing one's mind upon, intent (on) J IV.433 (= pas
(anâˆž; v. l. âˆžmÄ• na). AdhimÄ• na [adhi + mÄ• na] undue estimate of oneself M II.252; A
AdhimÄ• nika (adj.) [fr. adhimÄ• na] having undue confidence in oneself, conceited A V.162
III.111. Adhimuccati [Pass. of adhi + muc] 1. to be drawn to, feel attached to or inclined towa
indulge in (c. loc.) S III.225; IV.185; A IV.24, 145 sq., 460; V.17; Pug 63. <-> 2. to become s
up one's mind as to (with loc.), to become clear about Vin I.209 (aor. âˆžmucci); D I.106; S I.
âˆžmucceyya); It 43; DA I.275. <-> 3. to take courage, to have faith Sn 559; Miln 234; DA I.2
IV.272; V.103; DhA I.196; III.258; IV.170. <-> 4. of a spirit, to possess, to enter into a body, v
the body. A late idiom for the older anvÄ• visati. J IV.172; V.103, 429; DhA I.196; III.258; IV.
adhimuccita and adhimutta. - Caus. adhimoceti to incline to (trs.); to direct upon (with loc.) S
(cittaá¹ƒ devesu a.). Adhimuccana (nt.) [fr. adhi + muc] making up one's mind, confidence D
Adhimuccita & Adhimucchita (pp.) [either adhi + muc or mÅ«rch; it would seem more probab
with the former (cp. adhimuccati) and consider all vv. ll. âˆžmucchita as spurious; but in view
of several passages we have to assume a regular analogy-form âˆžmucchita, cp. mucchati a
1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M II.223 (anâˆž); S
732 (v. l. âˆžmuccita), 923 (cch), 1175; J II.437 (cch); III.242; V.255 (kÄ• mesu âˆžmucchita,
âˆžmuccita). Cp. ajjhomucchita. Adhimuccitar [n. ag. of adhimuccati] one who determines fo
easily trusting, giving credence A III.165 (v. l. âˆžmucchitÄ•). Adhimutta (adj.) [pp. of adhimu
BSk. adhimukta. Av. SH I.8, 112; Divy 49, 302 etc.] intent upon (-âˆž or with loc. or acc.), ap
to, keen on, inclined to, given to Vin I.183; A V.34, 38; Dh 226; Sn 1071, 1149 (âˆžcitta); Nd2

(dÄ• nâˆž) Pug 26; PvA 134 (dÄ• nâˆž). Adhimutti (f.) [adhi + mutti] resolve, intention, dispos
A V.36; Ps I.124; Miln 161, 169; Vbh 340, 341; DA I.44, 103; Sdhp 378.Page 30 Adhimuttika
adhimutta] inclined to, attached to, bent on S II.154, 158; It 70; Vbh 339 sq. + tÄ• (f.) inclina
Adhimokkha [fr. adhi + muc] firm resolve, determination, decision M III.25 sq.; Vbh 165 sq., 4
264. See Dhs. trsl. 5; Cpd. 17, 40, 95. Adhiyita see adhÄ«yati. Adhiroha [fr. adhi + ruh] asce
ascending; in durâˆž hard to ascend Miln 322. Adhivacana (nt.) [adhi + vacana] designation,
attrÃ“bute, metaphor, metaphorical expression D II.62; M I.113, 144, 460; A II.70, 124; III.31
340; It 15, 114; Sn p. 218; J I.117; Nd2 34 = Dhs 1306 (= nÄ• ma sankhÄ• paÃ±Ã±atti etc.)
on term Dhs. trsl. 340.-patha "process of synonymous nomenclature" (Mrs. Rh. D.) D II.68; S
1306; DhsA 51. Adhivattati [adhi + vattati] to come on, proceed, issue, result S I.101; A II.32
Adhivattha (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin I.28; S I.197; J I.223; II.38
III.327; PvA 17. The form adhivuttha occurs at J VI.370. Adhivara (adj.) [adhi + vara] superb
surpassing Vv 163 (anâˆž unsurpassed, unrivalled; VvA 80 = adhika, visiá¹-á¹-ha). AdhivÄ• s
endurance, forbearance, holding out; only as adj. in durâˆž difficult to hold out Th 1, 111. Ad
âˆžika) (adj.) [fr. adhivÄ• sa] willing, agreeable, enduring, patient Vin IV.130; M I.10, 526; A I
III.163; V.132; J III.369 (anâˆž); IV.11, 77. AdhivÄ• sana (ná¹-.) [fr. adhi + vas] 1 assent A III
I.33. - 2. forbearance, endurance M I.10; J II.237; III.263; IV.307; V.174. AdhivÄ• sanatÄ• (f
adhivÄ• sana] patience, endurance, Dhs 1342; Vbh 360 (anâˆž). AdhivÄ• seti [Caus. of adhi
adhivÄ• sayati in meaning of 3] 1. to wait for (c. acc.) J I.254; II.352; III.277. - 2. to have pati
endure (c. acc.) D II.128, 157; J I.46; III.281 (pahÄ• re); IV.279, 407; V.51, 200; VvA 336, 33
consent, agree, give in Vin I.17; D I.109 (cp. DA I.277); S IV.76; DhA I.33; PvA 17, 20, 75 ar
- Caus. adhivÄ• sÄ• peti to cause to wait J I.254. AdhivÄ• ha [fr. adhi + vah; cp. Sk. abhivah
bearer, adj. bringing S IV.70 (dukkhaâˆž); A I.6; Th 1, 494. AdhivÄ• hana (nt.-adj.) [fr. adhi +
carrying, bringing, bearing Sn 79; f. âˆžÄ« Th 1, 519. Adhivimuttatta (nt.) = adhivimokkhatta
i. e. propensity, the fact of being inclined or given to J V.254 (T. kÄ• mÄ• dhivimuttitÄ• , v. l.
Adhivimokkhatta (nt.) = adhimokkha; being inclined to DhsA 261. Adhivutti (f.) [adhi + vutti, f
vac, cp. Sk. abhivadati] expression, saying, opinion; only in tt. adhivuttipada (v. l. adhimutti-p
passages) D I.13 (expld. by adhivacana-pada DA I.103); M II.228; A V.36. Adhivuttha see ad
Adhisayana (nt.-adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (maÃ±caá¹ƒ). Adhisayita
adhiseti] sat on, addled (of eggs) Vin III.3; S III.153. AdhisÄ«la (nt.) [adhi + sÄ«la] higher mo
usually in threefold set of adhicitta-sikkha, adhipaÃ±Ã±Ä• âˆž adhisÃ”laâˆž Vin I.70; D I.174;
III.133; IV.25; DhA I.334; PvA 207. See also adhicitta, sikkhÄ• & sÄ«la. Adhiseti [adhi + set
sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) - pp. adhisayita. AdhÄ«na (adj
[cp. Sk. adhÄ«na] subject, dependent D I.72 (attaâˆž & paraâˆž); J IV.112; DA I.217; also wr
V.350. See also under para. AdhÄ«yati & adhiyati [Med. of adhi + i, 1st sg. adhÄ«ye taken a
to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Boo
I.202 (dhammapadÄ• ni); J IV.184 (adhÄ«yitvÄ•), 496 (adhÄ«yamÄ• na); VI.458; DhA III.44
adhÄ«yitvÄ• J IV.75; adhiyÄ• naá¹ƒ J V.450 (= sajjhÄ• yitvÄ• C.) & adhicca: see adhicca 2

AdhunÄ• (adv.) [Vedic adhunÄ•] just now, quite recently D II.208; Vin II.185 (kÄ• lakata); M
II.94.-Ä• gata a new comer M I.457; J II.105. -a-bhisitta newly or just anointed D II.227. -upp
arisen D II.208, 221. Adhura (nt.) [a + dhura, see dhura 2] irresponsibility, indifference to obl
IV.241. Adho (adv.) [Vedic adha% ; compar. adhara% = Lat. inferus, Goth. undar, E. und
superl. adhama% = Lat. infimus] below, usually combd. or contrasted with uddhaá¹ƒ "abov
"across", describing the 3 dimensions. - uddhaá¹ƒ and adho above and below, marking zeni
uddhaá¹ƒ and the 4 bearings (disÄ•) and intermediate points (anudisÄ•) at S I.122; III.124;
uddhaá¹ƒ & tiriyaá¹ƒ at Sn 150, 537, 1055, 1068. Expld. at KhA 248 by heá¹-á¹-hÄ• and in
& speculatively) at Nd2 155. For further ref. see uddhaá¹ƒ. The compn. form of adho before
adhâˆž.-akkhaka beneath the collar-bone Vin IV.213. -agga with the points downward (of the
teeth) J v.156 (+ uddhâˆž expld. by uparima-danta C.). -kata turned down, or upside down J
gone by, past. Adv. âˆžá¹ƒ since (cp. uddhaá¹ƒ adv. later or after) J VI.187 (ito mÄ• saá¹ƒ a
one month ago). -gala (so read for T. udhoâˆž) down the throat PvA 104. -mukha head forwa
bent over, upturned Vin II.78; M I.132, 234: Vv 161 (= heá¹-á¹-hÄ• mukha VvA 78). -bhÄ• g
the body) M I.473; DhA I.148. -virecana action of a purgative (opp. uddhaâˆž of an emetic) D
adho dosÄ• naá¹ƒ nÄ«haraá¹‡aá¹ƒ); DhsA 404. -sÄ• khaá¹ƒ (+ uddhamÅ«laá¹ƒ) branches
uprooted) DhA I.75. -sira (adj.) head downward J IV.194. -siraá¹ƒ (adv.) with bowed head (c
VI.298 (= siraá¹ƒ adhokatvÄ• heá¹-á¹-hÄ• mukho C.). -sÄ«sa (adj.) head first, headlong J I.
An- form of the neg. prefix a-before vowels. For negatives beginning with anâˆž see the posi
negative prefix, contained in anappameyya, (Th 1, 1089), anamatagga & anabhava. See Vin
Anajjhiá¹-á¹-ha (adj.) [an + ajjhiá¹-á¹-ha] uncalled, unbidden, unasked Vin I.113; Pv I.123 (T.
v. l. anijjhiá¹-á¹-ha; J III.165 has anavhÄ• ta; Th 2, 129 ayÄ• cita; PvA 64 expls. by anavhÄ•
[An, Vedic aniti & anati] to breathe KhA I.124 (in def. of bÄ• la); DA I.244 (read ananti for aá
pÄ• á¹‡a. AnabhÄ• va [ana + bhÄ• va] the utter cessation of becoming. In the oldest Pali on
anabhÄ• vaá¹ƒ kata or gata. This again found only in a string of four adjectives together exp
utter destruction. They are used at Vin III.3 of bad qualities, at S II.63 of certain wrong opinio
I.487; S IV.62 = v.527 of the khandas, at M I.331 of the Mental Intoxications (Ä• savas), at A
tastes, of a bad kamma A I.135, of evil passions A I.137, 184, 218; II.214 of pride A II.41,Pa
craving A II.249, of the bonds A IV.8. In the supplement to the DÄ«gha (D III.326) and in the
115) a later idiom, anabhÄ• vaá¹ƒ gameti, cause to perish, is used of evil thoughts. Bdhgh (
reports as v. l. anubhÄ• va. Cp. Nd I.90; and Nd2 under pahÄ«na. Anabbhita (adj.) [an + abl
restored, not to be restored Vin IV.242; Pv I.123 (where reading prob. faulty & due to a gloss
Th 2, 129 has ayÄ• cita & at J III.165 anavhÄ• ta; PvA 64 expls. by anavhÄ• ta, v. l. anabbh
Anabhuá¹‡á¹‡atatÄ• (f.) [an + abbhuá¹‡á¹‡ata + tÄ•] the state of not being erect, i. e. hang
v.156. AnabhijjhÄ• (f.) [an + abhijjhÄ•] absence of covetousness or desire D III.229, 269; D
AnabhijjhÄ• lÅ« (adj.) [an + abhijjhÄ• lÅ«] not greedy or covetous D III.82; Pug 40. Anabhijjh
+ abhijjhita] not desired Sn 40 (cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201). Anabhinan
abhiâˆž etc. Anabhirata (adj.) [an + abhirata] not taking delight in J I.61 (nacca-disu). Anabhi

[an + abhirati] not delighting in, dissatisfaction, discontent D I.17 (+ paritassanÄ•); III.289; J
DA I.111. Anabhiraddha (adj.) [an + abhiraddha] in anger Vin IV.236. Anabhiraddhi (f.) [an +
anger, wrath D I.3 (= kopass-etaá¹ƒ adhivacanaá¹ƒ DA I.52). Anabhisambhuá¹‡amÄ• na (ad
abhisambhuá¹‡Ä• ti] not obtaining, unable to get or keep up D I.101 (= asampÄ• puá¹‡anto
I.268). Anamatagga (adj.) [ana (= a neg.) + mata (fr. man) + aggÄ• (pl.). So DhammapÄ• la
289); NÄ• á¹‡akitti in l Ä«kÄ• on DhsA 11; Trenckner, Notes 64; Oldenberg, Vin. Texts II.1
as an + amata + agga, and Jacobi (Erzâ€°hl. 33 and 89) and Pischel (Gram. Å› 251) as a +
agga. It is Sanskritized at Divy 197 by anavarÄ• gra, doubtless by some mistake. Weber, In
suggests an + Ä• mrta, which does not suit the context at all]. Ep. of SaC sÄ• ra "whose be
alike unthinkable", i. e., without beginning or end. Found in two passages of the Canon: S II.
III.149, 151 = v.226, 441 (quoted Kvu 29, called Anamatagga-pariyÄ• ya at DhA II.268) and
references are Nd2 664; PvA 166; DhA I.11; II.13, 32; Sdhp 505. [Cp. anÄ• mata and amata
English idiom "world without end". The meaning can best be seen, not from the derivation (v
but from the examples quoted above from the SaC yutta. According to the Yoga, on the co
Woods, Yoga--system of PataÃ±jali, 119), it is a possible, and indeed a necessary quality of
understand the beginning and end of SaC sÄ• ra]. Anamha (adj.) [according to Morris J.P.T
ana--mha "unlaughing" with ana = an (cp. anabhÄ• va & anamatagga) and mha from smi, cp
vismayati] being in consternation or distress, crying J III. 223 (âˆžkÄ• le = Ä• rodana-kÄ• le
naya] misfortune, distress Miln 277, usually combd. with vyasana (as also in BSk, e. g. Jtm 2
IV.159; A v.156; Miln 292; VvA 327; Sdhp 362. Anariya (adj.) [an + ariya, see also anÄ• riya
ignoble, low Vin I.10; D III.232 (âˆžvohÄ• ra, 3 sets of 4; the same at Vin v.125); Sn 664, 782
Pug 13. - See ariya. Anala (adj.) [an + ala] 1. not sufficient, not enough; unable, impossible,
M I.455; J II.326 = IV. 471. - 2. dissatisfied, insatiate J v.63 (= atitta C.). <-> 3. âˆžá¹ƒ kata
dissatisfied, satiated, S I.15 (kÄ• mesu). Anavaya (adj.) [derivation doubtful. See Trenckner
not lacking, complete in (loc.), fulfilling D I.88 (= anÅ«na paripÅ«ra-kÄ• rin DA I.248); A III.15
paripuá¹‡á¹‡a AA quoted by Tr. on Miln 10). Anavosita (adj.) [an + avosita; or ana + avosita
unfulfilled, undone Th 1, 101. Anasana (nt.) [an + asana, cp. Sk. an-ashana] not eating, fast
III.75 & in same context at Sn 311 (= khudÄ• SnA 324). AnasitvÄ• na [ger. of an + ashati] w
fasting J IV.371. Anasuyyaá¹ƒ [Sk. anasÅ«yan, ppr. of an + asÅ«yati] not grumbling J III.27
anusuyyaá¹ƒ T.). Anasuropa [an + asuropa] absence of abruptness Dhs 1341. AnasÅ«yaka
anasÅ«yaka, cp. usÅ«ya] not grumbling, not envious J II.192. Anassaka (adj.) either an-ass
(q. v.). Anassana (nt.) [a + nassana, nash; cp. Sk. nashana] imperishableness, freedom from
AnassÄ• vin (adj.) [an + assÄ• vin; cp. assÄ• va + Ä• sava] not intoxicated, not enjoying or f
Sn 853 (sÄ• tiyesu a. = sÄ• tavatthusa kÄ• maguá¹‡esu taá¹‡hasanthavavirahita SnA 549).
+ assÄ• sa + ika; cp. Sk. Ä• shvÄ• sana & BSk. anÄ• shvÄ• sika Divy 207] not consoling, di
comforting M I.514; S II.191. Anassuá¹ƒ 1st sq, pret. of anusÅ«yati (= Sk. anvashruvaá¹ƒ) I
I.393. AnÄ• gata (adj.) [an + Ä• gata] not come yet, i. e. future. On usual combn. with atÄ«ta
III.100 sq., 134 sq., 220, 275; M III.188 sq.; S I.5; II.283; A III.100 sq., 400; Sn 318, 373, 851

IV.159; VI.364; Dhs 1039, 1416. AnÄ• gamana (nt.) [an + Ä• gamana] not coming, not retur
AnÄ• gÄ• mitÄ• (f.) [anÄ• gÄ• min + tÄ•] the state or condition of an AnÄ• gÄ• min S v.129
v.108, 300 sq.; Sn p. 140 = A III.143; It 1 sq., 39, 40. AnÄ• gÄ• min (adj.-n.) [an + Ä• gÄ• mi
not return, a Never-Returner, as tt. designating one who has attained the 3rd stage out of fo
breaking of the bonds (Saá¹ƒyojanas) which keep a man back from Arahantship. So near is
goal, that after death he will be reborn in one of the highest heaven and there obtain Arahan
returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the des
third does not use the word anÄ• gÄ• min (D I.156; II.92; III.107; M II.146) and anÄ• gÄ• mi
breaking of bonds, but the cultivation of certain specified good mental habits (S III.168, the a
doctrine; S v.200-2, the five Indriyas; A I.64, 120, cultivation of good qualities, II 160; v.86, 1
149). We have only two cases in the canon of any living persons being called anÄ• gÄ• min
and 178. The word there means one who has broken the lower five of the ten bonds, & the i
laymen. At D II.92 nine others, of Page 32 whom eight are laymen, are declared after their d
reached the third stage (as above) during life, but they are not called anÄ• gÄ• mins. At It 96
stages, the worldling, the AnÄ• gÄ• min, and the Arahant; and the Saá¹ƒyojanas are not refe
probable that already in the NikÄ• ya period the older, wider meaning was falling into disuse
books seem to refer only to the Saá¹ƒyojana explanation; the commentaries, so far as we kn
other. See Ps II.194; Kv. Tr. 74; Dhs. Tr. 302 n; Cp. 69.-phala fruition of the state of an AnÄ•
always in combn. sotÄ• pattiâˆž sakadÄ• gÄ• miâˆž anÄ• gÄ• miâˆž arahattaâˆž Vin I.293; II
II.227, 255; S III.168; v.411; A I.23, 44; III.272 sq.; IV.204, 276, 372 sq. -magga the path of a
not return (in rebirths) Nd2 569b. AnÄ• gÄ• ra & AnÄ• gÄ• riyÄ• see [an + Ä• ghÄ• ta] freed
ill-will Vin II.249. AnÄ• cÄ• ra [an + Ä• cÄ• ra] misconduct, immorality J II.133; III. 276; adj. a
57. AnÄ• jÄ• niya (adj.) [an + Ä• jÄ• niya] of inferior race, not of good blood M I.367. AnÄ• d
Ä• dara] (a) (m) disrespect PvA 257. - (b.) (adj.) disrespectful Sn 247 (= Ä• daravirahita SnA
AnÄ• daratÄ• (f.) [abstr. fr. anÄ• dara] want of consideration, in expln. of dovacassatÄ• at
359 = Pug 30 (where reading is anÄ• dariyatÄ•). AnÄ• dariya (nt.) [fr. anÄ• dara] disregard
I.176; IV.113 (where expld. in extenso); Dhs 1325 = dug 20 = Vbh 359. AnÄ• dÄ• [ger. of an
without taking up or on to oneself Vin IV.120 (= anÄ• diyitvÄ• C.). AnÄ• dÄ• na (adj.) [an +
attachment (opp. sÄ• dÄ• na) A II.10 = It 9 = 109 = Nd2 172a; Sn 620, 741, 1094; Nd2 41 (v
taá¹‡ha); Dh 352 (= khandhÄ• disu niggahaá¹‡a DhA IV.70), 396, 406, 421. AnÄ• ditvÄ• [g
not taking up, not heeding J IV.352 (v. l. for T. anÄ• diyitvÄ•). AnÄ• diyitvÄ• [ger. of an + Ä
anÄ• dÄ• ya] without assuming or taking up, not heeding Vin IV.120; J IV.352; DhA I.41. Se
AnÄ• nu- represents the metrically lengthened from of ananu<-> (an + anu), as found e. g. i
âˆžtappaá¹ƒ (ppr.) not regretting J v.492; âˆžpuá¹-á¹-ha questioned Sn 782 (= apucchita SnA
not following or not defiled by evil Sn 1071 (expld. at Nd2 42 by both avedhamÄ• na (?) avig
arajjamÄ• na adussamÄ• na); âˆžloma not fit or suitable D II.273 (v. l. anuâˆž). AnÄ• pÄ• tha
Ä• pÄ• tha + gata] not fallen into the way of (the hunter), escaped him M I.174. AnÄ• pÄ• da
Ä• pÄ• da] unmarried (of a woman) J IV.178 (Ä• pÄ• da = apÄ• dÄ• na C.; aÃ±Ã±ehi akata-

see Ä• pucchati. AnÄ• bÄ• dha (adj.) [an + Ä• bÄ• dha] safe and sound VvA 351. AnÄ• mat
Ä• being due to metrical lengthening] not affected by death, immortal J II.56 (= asusÄ• na-á
II.99. AnÄ• manta (âˆž-) [an + Ä• manta] without asking or being asked; in âˆžkata unasked,
uninvited J VI.226; âˆžcÄ• ra living uninvited Vin v.132; A III.259. AnÄ• maya (adj.) [an + Ä•
illness, not decaying, healthy Vv 1510 (= aroga VvA 74), 177. AnÄ• masita (adj.) [an + Ä• m
Ä• massati] not touched, virgin- VvA 113 (âˆžkhetta). AnÄ• massa (adj.) [grd. of an + Ä• ma
not to be touched J II 360 (C. anÄ• mÄ• sitabba). AnÄ• yatana (nt.) [an + Ä• yatana] nonexe
oneself, sluggishness, indolence J v.121 (âˆžsÄ«la = dussÄ«la C.). AnÄ• yasa (adj.) [an + Ä
should we read anÄ• yÄ• sa?] void of means, unlucky, unfortunate Vv 845 (= natthi ettha Ä•
anÄ• yasaá¹ƒ VvA 335). AnÄ• yÄ• sa (adj.) [an + Ä• yÄ• sa] free from trouble or sorrow, pea
AnÄ• rambha [an + Ä• rambha] that which is without moil and toil Sn 745 (= nibbÄ• na SnA
(adj.) [an + Ä• rÄ• dhaka] one who fails, unsuccessful Vin I.70. AnÄ• riya (adj.) [doublet of a
Aryan, ignoble, Sn 815 (v. l. SS. anariya). AnÄ• lamba (adj.) [an + Ä• lamba] without suppor
unsuspended, not held Sn 173 (+ appatiá¹-á¹-ha; expld. at SnA 214 by heá¹-á¹-hÄ• patiá¹-á
Ä• lambhÄ• vena ca gambhÄ«ra). AnÄ• laya [an + Ä• laya] aversion, doing away with Vin I.
AnÄ• á¸• hiya & AnÄ• á¸• hika (adj.) [an + Ä• lhiya, Sk. Ä• á¸• hya, see also addhaQ] not ric
destitute, usually combd. with daá¸• idda M I.450; II.178 (v. l. BB. anÄ• á¸• iya); A III.352 sq.
anÄ• á¸• hika), 384; J v.96. AnÄ• vaá¹-a (âˆž-) [an + Ä• vaá¹-a] not shut; in âˆždvÄ• ratÄ• (f
door againa t another, accessibility, openhand edness D III.191. AnÄ• vattin (adj.--n.) [an +
who does not return, almost syn. with anÄ• gÄ• min in phrase anÄ• vatti--dhamma, one who
or return from one birth to another, D I.156 (cp. DA I.313); III.132; Pug 16 sq., 62. AnÄ• vasA
[an + ava + sÅ«ra = suriya, with ava lengthened to Ä• va in verse] as long as the sun does n
sun-down J v.56 (= anatthangata-suriyaá¹ƒ C.) cp. Sk. utsÅ«ra. AnÄ• vÄ• sa (adj.-n.) [an + A
uninhabited, an uninhabited place Vin II.22, 33; J II.77. AnÄ• vikata etc. see Ä• vikata. AnÄ•
[an + Ä• vila] undisturbed, unstained, clean, pure D I.84 (= nikkaddama DA I.226); III.269, 27
nikkilesa SnA 469 = DhA IV.192); Th 2, 369 (Ä• vilacitta +); Dh 82, 413; ThA 251; Sdhp 479
[an + Ä• vuttha, pp. of Ä• vasati] not dwelt in D .II50. AnÄ• saka (adj.) [an + Ä• saka] fasting
food S IV.118. f. âˆžÄ• [cp. Sk. anÄ• shaka nt.] fasting, abstaining from food Dh 141 (= bha
DhA III.77). AnÄ• sakatta (nt.) [abstr. of anÄ• saka] fasting Sn 249 (= abhojana SnA 292). A
[an + Ä• sava] free from the 4 intoxications (see Ä• sava) Vin II.148 = 164; D III.112; Sn 110
126, 386; Nd2 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, 100; Pv II.615; VvA 9. See
nirÄ• sava.AnÄ• sasÄ• na (adj.) [an + Ä• sasÄ• na] not longing after anything Sn 369 (SnA
anÄ• sayÄ• na & has anÄ• sasÄ• na as v. l. Cp. also vv. ll. to Ä• sasÄ• na. Expld by kaÃ±ci
na-siá¹ƒsati SnA 365. AnÄ• hÄ• ra (adj.) [an + Ä• hÄ• ra] being without food M I.487; Sn 98
Anikkaá¸• á¸• hanÄ• (f.) [a + nikkaá¸• á¸• hanÄ•] not throwing out or expelling J III.22. Anik
[a + nikkasÄ• va, cp. nikasÄ• va] not free from impurity, impure, stained Dh 9 = Th 1, 969 =
DhA I.82 (= rÄ• ga-dÄ«hi kasÄ• vehi sakasÄ• va). AnikhÄ• ta (adj.) [a + nikhÄ• ta, pp. of nik
into, not dug down, not deep J VI.109 (âˆžkÅ«la; C. agambhÄ«rÄ•). Anigha see nigha1 and

(f.) [an + icchÄ•] dispassion S v.6; adj. âˆža without desires, not desiring Sn 707. AniÃ±jana
iÃ±jana] immobility, steadfastness Ps I.15. AniÃ±jita (adj.) [an + iÃ±jita] immoveable, undistu
unshaken Th 1, 386. Aniá¹-á¹-hangata see niá¹-á¹-hÄ• 2. Aniá¹-á¹-hita see niá¹-á¹-hita. Anitt
+ itthi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman
(compd with anadÄ« a river without water; interpreted by ucchiá¹-á¹-h-itthi). Anindi- [the com
nindÄ•] in âˆžá¸• ocana (with) faultless eyes J VI.265. Anindita (adj.) [a + nindita] blameless
IV.106 (âˆžangin of blameless body or limbs). Anibbisaá¹ƒ [ppr. of nibbisati, q. v.] not finding
Dh 153 (= taá¹ƒ Ã±Ä• á¹‡aá¹ƒ avindanto DhA III.128). Animisa (adj.) [Ved. animeá¹£a, cp. n
winking, waking, watchful DÄ• vs v.26 (nayana). Aniyata (adj.) [a + niyata] not settled, uncer
Vin I.112; II.287; D III.217. Aniyamita (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231
[from an, cp. Sk. aniti to breathe, cp. Gr. a)/nemos wind; Lat. animus breath, soul, mind] win
(âˆžpatha air, sky); Miln 181; VvA 237; Sdhp 594. AnirÄ• kata (adj.) [a + nirÄ• kata] see nira
Anissara (adj.) [an + issara] without a personal ereator Th 1, 713. Anissukin (adj.) [an + issu
also an--ussukin] not hard, not greedy, generous D III.47 (+ amaccharin; v. l. anussukin); Sn
niá¹-á¹-hurin). AnÄ«ka (nt.) [Ved. anÄ«ka face, front, army to Idg. *ogw (see), cp. Gr. o)/m
oculus, see also Sk. pratÄ«ka and P. akkhi] army, array, troops (orig. "front", i. e. of the battl
IV.107 (where expld. in detail); Sn 623 (balaâˆž strong in arms, with strong array i. e. of khar
precedes; cp. SnA 467).-agga a splendid army Sn 421 (= balakÄ• ya senÄ• mukha SnA 384
royal guard D III.64, 148; J v.100; VI.15 ("men on horseback", horseguard); Miln 234, 264. -
troop-inspection D I.6 (aá¹‡Ä«kaâˆž at DA I.85, q. v. interpretation); Vin IV.107 (senÄ• byÅ«
see nigha1 and cp. Ä«gha. AnÄ«ti (f.) [an + Ä«ti] safety, soundness, sound condition, health
323 (abl. âˆžito). AnÄ«tika (adj.) [fr. anÄ«ti] free from injury or harm, healthy, secure Vin II.79
anupaddava); III.162; S IV.371; Sn 1137 (Ä«tÄ« vuccanti kilesÄ• etc. Nd2 48); Miln 304. An
+ Ä«tÄ«ha, the latter a cpd. der. fr. iti + ha = saying so and so, cp. itihÄ• sa & itihÄ«tihaá¹ƒ]
such, not based on hearsay (itiha), not guesswork or (mere) talk A II.26; Th 1, 331 (cp. M I.5
Nd2 49, 151); J I.456; Nett 166 (cp. It 28). Anu1 (indecl.) [Vedic anu, Av. anu; Gr. a)/nw to a
up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. -
anu is only found occasionally, and here its old (vedic) function with acc. is superseded by th
Traces of use w. acc. may be seen in expressions of time like anu paÃ±cÄ• haá¹ƒ by 5 days
5 days (cp. ved. anu dyÅ«n day by day); a. vassaá¹ƒ for one year or yearly; a. saá¹ƒvacchar
freq. w. loc. (= alongside, with, by) a. tÄ«re by the bank S IV.177; pathe by the way J v.302;
in every cell Vin I.80; magge along the road J v.201; vÄ• te with the wind J II.382.B. As pref.
character. anu is freq. as modifying (directional) element with well-defined meaning ("along")
as 1st component of pref.-cpds., e. g. anu + Ä• (anvÄ• âˆž), anu + pra (anuppaâˆž), + pari,
base, i. e. 2nd part of a pref.-cpd. it is rare and only found in combn sam-anuâˆž. The prefix
nearest relation as modifying pref. The opp. of anu is paá¹-i and both are often found in one
âˆžloma, âˆžvÄ• ta). (b) Meanings. I. With verbs of motion: "along towards". - (a) the motion
front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. âˆžaya going

connexion; âˆžÄ• gacchâˆž follow, âˆžkkamati follow, âˆždhÄ• vati run after, âˆžpatta receive
move about after, âˆžbandhati run after, âˆžbala rear-guard, âˆžbhÄ• sati speak after, repeat
speaking after, blame, âˆžvicarati roam about âˆžviloketi look round after (survey), âˆžsaá¹ƒ
around etc. - (b) the motion viewed from the back forward = for, towards an aim, on to, over
in double pref.-cpds. (esp. with âˆžppaâˆž), e. g. anu-Ä• disati design for, dedicate âˆžkankh
âˆžcintana care for, âˆžtiá¹-á¹-hati look after, âˆžpadinna given over to, âˆžpavecchati hand o
âˆžpaviá¹-á¹-ha entered into, âˆžpasaá¹ƒkamati go up to, âˆžrodati cry for, âˆžsocati mourn f
verbs denoting a state or condition: (a) literal: along, at, to, combined with. Often resembling
Ger. be-, also Lat. ad- and con-. Thus often transitiving or simply emphatic. E. g. âˆžkampÄ•
âˆžkiá¹‡á¹‡a be-set, âˆžgaá¹‡hÄ• ti take pity on, âˆžgÄ• yati be-singen, âˆžjagghati laugh at
pity with, âˆžmasati touch at, âˆžyuÃ±jati order along, âˆžyoga devotion to, âˆžrakkhati be-gu
be-smeared or an-ointed, âˆžvitakheti reflect over, âˆžsara con-sequential; etc. - (b) applied:
in conformity with. E. g. âˆžkÅ«la being to will, âˆžchavika befitting, âˆžÃ±Ä• ta permitted, al-
con- sent, a-greement, âˆžmadati ap-preciate, âˆžrÅ«pa = con-form, âˆžvattin acting accordi
by hearsay, âˆžsÄ• sati ad-vise, com-mand etc. - III. (a) (fig.) following after = second to, sec
supplementary, inferior, minor, after, smaller; e. g. âˆždhamma lesser morality, âˆžpabbajÄ•
âˆžpavattaka ruling after, âˆžbhÄ• ga after-share, âˆžmajjha mediocre, âˆžyÄ• gin assisting i
âˆžvyaÃ±jana smaller marks, etc.; cp. paá¹-i in same sense. - (b) distributive (cp. A. a.) each
one, (one after one): âˆždisÄ• in each direction, âˆžpaÃ±cÄ• haá¹ƒ every 5 days, âˆžpubba
- IV. As one of the contrasting (-comparative) prefixes (see remarks on ati & cp. Ä• 3) anu o
reduplicative cpds. after the style of khudda-nukhuddaka "small and still smaller", i. e. all sor
small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. unde
heading) pada-nupadaá¹ƒ, pubba-nupubbaka, ponkha-nuponkhaá¹ƒ, buddha-nubuddha, vÄ
seá¹-á¹-ha-nuseá¹-á¹-hi. - V. As regards dialectical differences in meanings of prefixes, anu
in PÄ• li where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) a
anuddhasta; = Sk. abhi see anu-gijjhati, âˆžbrÅ«heti, âˆžsandahati; = Sk. ava see anu-kanta
âˆžkiá¹‡á¹‡a, âˆžgÄ• hati, âˆžbujjhati âˆžbodha, âˆžlokin, âˆžvajja.Note (a) anu in compn. is a
contracted to âˆža-nuâˆž, never elided like adhi = âˆždhi or abhi = âˆžbhi. The rigid character
accounts for forms isolated out of this sort of epds. (like maha-nubhÄ• va), like Ä• nupubbika
*pubbÄ• nupubbaâˆž), Ä• nubhÄ• va etc. We find Ä• nu also in combn. with an- under the in
the assimilation (contracted) form of anu before vowels is anvâˆž. Anu2 (adj.) subtile; freq. s
aá¹‡u, e. g. D I.223 Sdhp 271, 346 (anuá¹ƒ thÅ«laá¹ƒ). See aá¹‡u. Anukankhin (adj.) [fr. anu
striving after, longing for J v.499 (piyaâˆž). Anukantati [anu + kantati2] to cut Dh 311 (hatthaa
phÄ• leti DhA III.484). Anukampaka & âˆžika (adj.) [fr. anukampati] kind of heart, merciful, co
full of pity (-âˆž or c. loc.) D III.187; S I.105 (lokaâˆž), 197; v.157; A IV.265 sq.; It 66
(sabba-bhÅ«taâˆž); Pv I.33 (= kÄ• runika PvA 16), 53 (= atthakÄ• ma, hitesin PvA 25), 88; II
anuggaá¹‡hataka PvA 69), 27; ThA 174; PvA 196 (satthÄ• sattesu a.). Anukampati [anu + k
on, to commiserate, to pity, to sympathise with (c. acc.) S I.82, 206; v.189. Imper. anukampa

anuddayaá¹ƒ karohi PvA 70) & anukampassu Pv III.28 (= anuggaá¹‡ha PvA 181). Med. ppr.
anupekkhamÄ• na anugayhamÄ• na Nd2 50); PvA 35 (taá¹ƒ), 62 (pitaraá¹ƒ), 104. - pp. anu
Anukampana (nt.) [fr. last] compassion, pity PvA 16, 88. AnukampÄ• (f.) [abstr. fr. anukamp
compassion, pity, mercy D I.204; M I.161; II.113; S I.206; II.274 (lokaâˆž); IV.323; v.259 sq.;
II.159; III.49; IV.139; Pug 35. - Often in abl. anukampÄ• ya out of pity, for the sake of D III.2
out of compassion for all mankind, + atthaya hitÄ• ya); J III.280; PvA 47, 147. Anukampita (a
anukampati] compassioned, gratified, remembered, having done a good deed (of mercy) Pv
(adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: hi
solicitude for the welfare of S v.86; Sn 693; Pv III.76. sabbapÄ• á¹‡a-bhÅ«ta-hitaâˆž id. S IV
III.92; IV.249; Pug 57, 68. sabba-bhÅ«taâˆž S I.25, 110; A II.9; It 102. Anukaroti [anu + kr] to
"to do after" A I.212; J I.491; II.162; DhA IV.197. - ppr. anukabbaá¹ƒ Vin II.201 (mama-âˆž).
anukubbati S I.19 = J IV.65. <-> See also anukubba. On anvakÄ• si see anukassati 2. Anuk
kassati, krá¹£] 1. [Sk. anukará¹£ati] to draw after, to repeat, recite, quote D II.255 (silokaá¹ƒ)
ava-kará¹£ati] to draw or take of, to remove, throw down, Th 1, 869 (aor. anvakÄ• si = khipi,
AnukÄ• ma (adj.) [anu + kÄ• ma] responding to love, loving in return J II.157. AnukÄ• ra [cp
imitation Dpvs v.39. AnukÄ• rin (adj.) imitating DÄ• vs v.32. Anukiá¹‡á¹‡a [pp. of anu + kirat
with, beset with, dotted all over Pv IV.121 (bhamara-gaá¹‡aâˆž). Anukubba (adj.) (-âˆž) [= Sk
ppr. of anukaroti] "doing correspondingly" giving back, retaliating J II.205 (kiccaâˆž). Anukub
anukaroti. Anukula freq. spelling for anukÅ«la. Anukulaka (adj.) = anukula Sdhp 242 (icchaâ
wish). AnukÅ«la (adj.) [anu + kÅ«la, opp. paá¹-ikÅ«la] favourable, agreeable, suitable, pleas
spelt anukula at Sdhp 297, 312.-bhava complaisance, willingness VvA 71. -yaÃ±Ã±a a prop
I.144 (expld. at DA I.302 as anukulaâˆž = sacrifice for the propagation of the clan). Anukkaá
ukkaá¹‡á¹-hati] not to be sorry or not to lack anything, in ppr. âˆžanto J v.10; and pp. âˆžita v
or in plenty PvA 13. Anukkaá¹‡á¹-hana (nt.) [an + ukkaá¹‡á¹-hana] having no lack anything,
or happy J VI.4. Anukkama [to anukkamati] 1. order, turn, succession, going along; only in in
gradually, in due course or succession J I.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. - 2. tha
animal in (regular) step, i. e. a bridle M I.446; Sn 622 (sandÄ• naá¹ƒ sahaâˆž). Anukkamati [
to follow, go along (a path = acc.) A v.195; It 80 (maggaá¹ƒ). - 2. to advance (not with Morris
111 as "abandon") S I.24, Th 1, 194. Anukkhipati [anu + khipati] to throw out Cp. XI.6 (vaá¹-
Anukkhepa [anu + khepa, see anukkhipati] compensation Vin I.285. Anukhaá¹‡ati [anu + kh
after or further J v.233. Anukhuddaka (adj.) [anu + khuddaka] in cpd. khuddaâˆž whatever th
things, all less important items Vin II.287 = D II.154 = Miln 142; Miln 144. Anuga (-âˆž) (adj.-
anu + gam] following or followed by, going after, undergoing, being in or under, standing und
of Sn 332 (vasaâˆž in the power of), 791 (ejÄ• âˆž = abhibhÅ«ta Sn 527), 1095 (MÄ• ra<-> v
viharanti Nd2 507); It 91 (ejÄ• âˆž); J III.224 (vasaâˆž = vasavattin C.); Mhvs 7, 3. Anugacch
gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (âˆžgacchanto);
âˆžgamÄ• si Vin I.16, & anvagÄ• Mhvs 7, 10; 3rd pl. anvagÅ« Sn 586 (vasaá¹ƒ = vasaá¹ƒ g
anugammati, ppr. anugammamÄ• na accompanied or followed by, surrounded, adorned wit

anugata (q. v.). Anugata (adj.) [pp. of anugacchati] gone after, accompanied by, come to; fol
fallen or gone into, affected with (-âˆž), being a victim of, suffering M I.16; D III.85, 173 (paris
II.185 (sotaâˆž, v. l. anudhata); J II.292 (samuddaâˆž); v.369; Nd2 32 (taá¹‡hÄ• âˆž); PvA 10
mayhaá¹ƒ a. has been given to me), 133 (kammaphalaâˆž). Anugati (f.) (-âˆž) [fr. anu + gam
in the train of, falling under, adherence to, dependence on S I.104 (vasâˆž being in the powe
cpd. diá¹-á¹-ha-nugati a sign (lit. belonging to) of speculation Vin II.108; S II.203; Pug 33; Dh
IV.39.Page 35 Anugama [fr. anu + gam] following after, only as adj. in durâˆž difficult to be fo
IV.65. AnugÄ• mika (adj.) going along with, following, accompanying; resulting from, conseq
VIII.8 (nidhi, a treasure acc. a man to the next world); J IV.280 (âˆžnidhi); Miln 159 (parisÄ•
(dÄ• naá¹ƒ nÄ• ma âˆžaá¹ƒ nidÄ• nan ti). AnugÄ• min (adj.) [fr. anugacchati] following, atter
attendant, follower SnA 453 (= anuyutta). AnugÄ• yati [anu + gÄ• yati] to sing after or to, rec
formula or hymn) praise, celebrate D I.104, 238; Sn 1131 (anugÄ• yissaá¹ƒ); Miln 120. Anug
gÄ• hati] to plunge into, to enter (acc.) Sdhp 611. Anugijjhati [anu + gijjhati] to be greedy afte
Sn 769 (cp. Nd1 12); J III.207; IV.4 (= giddhÄ• gathitÄ• hutvÄ• allÄ«yanti C.). pp. âˆžgiddh
abhigijjhati. Anugiddha [pp. of anugijjhati] greedy after, hankering after, desiring, coveting Sn
(ana-nuâˆž), 144, 952; Th 1, 580. Anuggaá¹‡ha (adj.) [cp. anuggaha] compassionate, ready
âˆžsÄ«la. Anuggaá¹‡hataka (adj.) [= anugganha] compassionate, commiserating, helping Pv
Anuggaá¹‡hana (nt.) anuggaha1 DhsA 403. Anu(g)gaá¹‡hÄ• ti [anu + gaá¹‡hÄ• ti] to have p
for, to help, give protection D I.53 (vÄ• caá¹ƒ; cp. DA I.160: sÄ• rato agaá¹‡haá¹‡to); J II.74
med. âˆžgayhamÄ• na = anukampamÄ• na); Pug 36; PvA 181 (imper. anuggaá¹‡ha = anuka
v.). Anuggaha1 [anu + grah] "taking up", compassion, love for, kindness, assistance, help, fa
II.11; III.109; IV.104; v.162; A I.92, 114; II.145; IV.167; v.70; It 12, 98; J I.151; v.150; Pug 25
ThA 104. Anuggaha2 (adj.) [an + uggaha] not taking up Sn 912 (= na gaá¹‡hÄ• ti Nd1 330).
âˆžita) [pp. of anuggaá¹‡hÄ• ti] commiserated, made happy, satisfied M I.457; S II.274; III.91
III.172; J III.428. AnuggÄ• haka (adj.) [fr. anuggaha] helping, assisting S III.5; V.162; Miln 35
help). AnugghÄ• á¹-eti [an + ugghÄ• á¹-eti] not to unfasten or open (a door) Miln 371 (kavÄ•
AnugghÄ• ta [an + ugghÄ• ta] not shaking, a steady walk J VI.253. AnugghÄ• tin (adj.) [fr. la
not jerking, J VI.252; Vv 53 (read âˆžÄ« for i); VvA 36. AnughÄ• yati [anu + ghÄ• yati1] to sn
sniff up Miln 343 (gandhaá¹ƒ). Anucankamati [anu + cankamati] to follow (along) after, to go
M I.227; Th 1, 481, 1044; Caus. âˆžÄ• peti M I.253, cp. Lal. Vist. 147, 3; M Vastu I.350. Anu
[fr. anucankamati] sidewalk J I.7. Anucarati [anu + cariti] to move along, to follow; to practice
anuciá¹‡á¹‡a & anucarita (q. v.) Anucarita (-âˆž) [pp. of anucarati] connected with, accompa
pervaded with D I.16, 21 (vÄ«maá¹ƒsaâˆž = anuvicarita DA I.106); M I.68 (id.); Miln 226. Anu
[pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vi
86 (pamÄ• daá¹ƒ); J I 20 (v.126); Th 1, 236; 2, 206; Dpvs IV.9. - 2. adorned with, accompan
with J IV.286. Anucintana (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164. Anu
[anu + cinteti] to think upon, to meditate, consider S I.203 (v. l. for anuvicinteti). Anuccangin
anujjangin. Anucchavika (& âˆžya) (adj.) [anu + chavi + ka] "according to one's skin", befittin

proper, pleasing, fit for, J I.58, 62, 126, 218; II.5; IV.137, 138; Miln 358; DhA I.203, 390; II.55
68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. anucchaviya at Vin II.7 (anâˆž); III.120 (id. + ana
Miln 13. Anucchiá¹-á¹-ha (adj.) [see ucchiá¹-á¹-ha] (food) that is not thrown away or left over
clean (food) J III.257; DhA II.3 (vv. ll. anucciá¹-á¹-ha). Anujagghati [anu + jagghati] to laugh a
mock D I.91; DA I.258 (cp. saÃ±jagghati ibid 256). Anujavati [anu + javati] to run after, to has
to follow J VI.452 (= anubandhati). AnujÄ• ta (adj.) [anu + jÄ• ta] "born after" i. e. after the im
resembling, taking after; esp. said of a son (putta), resembling his father, a worthy son It 64
opp. avajÄ• ta); Th 1, 827 (fig. following the example of), 1279; J VI.380; DhA I.129; DÄ• vs
AnujÄ• nÄ• ti [anu + jÄ• nÄ• ti] 1. to give permission, grant, allow Vin IV.225; A II.197; Pv IV
79, 142. - 2. to advise, prescribe Vin I.83; II.301: Sn 982. <-> grd. anuÃ±Ã±eyya that which i
II.197; pp. anuÃ±Ã±Ä• ta (q. v.) Caus. anujÄ• nÄ• peti J I.156. AnujÄ«vati [anu + jÄ«vati] to
like (acc.), to live for or on, subsist by J IV.271 (= upajÄ«vati, tassa-nubhÄ• vena jÄ«vitaá¹ƒ
- pp. anujÄ«vata (q. v.). AnujÄ«vita (nt.) [pp. of anujÄ«vati] living (after), living, livelihood,
subsistence, life Sn 836 (= jÄ«vitaá¹ƒ SnA 545). AnujÄ«vin (adj.-n.) [fr. anujÄ«vati] living upo
dependent; a follower, a dependant A I.152; III.44; J III.485; DÄ• vs v.43. Anujju (adj.) [an +
straight, crooked, bent, in cpds. âˆžangin (anujjangin) with (evenly) bent limbs, i. e. with perf
graceful f. âˆžÄ« Ep. of a beautiful woman J v.40 (= kaÃ±cana-sannibha-sarÄ«rÄ• C.); VI.5
aninditÄ• agarahitangÄ«); âˆžgÄ• min going crooked i. e. snake J IV.330; âˆžbhÅ«ta not up
J v.293. Anujjuka = anujju J III.318. AnujjhÄ• na (nt.) [anu + jhÄ• na] meditation, reflection,
introspection Miln 352 (âˆžbahula). AnuÃ±Ã±Ä• ta (adj.) [pp. of anujÄ• nÄ• ti] permitted, allo
given leave, ordained D I.88; J I.92; II.353, 416; Pv I.123 (na a. = ananuÃ±Ã±Ä• ta at id. p. T
at PvA 64 by ananumata); Pug 28; DA I.247, 248, 267; PvA 12, 81. AnuÃ±Ã±Ä• tatta (nt.) [a
anuÃ±Ã±Ä• ta] being permitted, permission J II.353. Anuá¹-á¹-haka (adj.) [fr. an + uá¹-á¹-hak
not rousing oneself, inactive, lazy Th 1, 1033.Page 36 Anuá¹-á¹-hahati [anu + á¹-hahati = âˆ
âˆžtiá¹-á¹-hati] to carry out, look after, practise do J v.121. - pp. anuá¹-á¹-hita (q. v.).
Anuá¹-á¹-hahÄ• na (adj.) [ppr. of an + uá¹-á¹-hahati] one who does not rouse himself, not ge
inactive Dh 280 (= anuá¹-á¹-hahanto avÄ• yÄ• manto DhA III.409). Anuá¹-á¹-hÄ• tar [n. ag. t
uá¹-á¹-hahati] one without energy or zeal Sn 96 (niddÄ• sÄ«lin sabhÄ• sÄ«lin +) SnA 169 (=
Anuá¹-á¹-hÄ• na (nt.) [an + uá¹-á¹-hÄ• na] "the not getting up", inactivity, want of energy Dh
(sarÄ«ra-paá¹-ijagganaá¹ƒ akaronto DhA III.347). Anuá¹-á¹-hita [pp. of anuá¹-á¹-hati = anutiá
practising, effecting or effected, come to, experienced, done D II.103; S IV. 200; A III.290 sq
II.61; Miln 198; PvA 132 (cp. anugata). Anuá¹-á¹-hubhati [formally Sk. anuá¹£á¹-obhati, but i
*anuá¹£á¹-Ä«vati; anu + á¹-á¹-hubhati, the etym. of which see under niá¹-á¹-hubhati] to lick u
saliva DA I.138. Anuá¹-á¹-hurin v. l. at SnA 569, see niá¹-á¹-hurin. Anuá¸• asati [anu + á¸• as
J VI.192. Anuá¸• ahati [anu + á¸• ahati] to burn over again, burn thoroughly, fig. to destroy, c
II.330; VI.423. Pass. âˆžá¸• ayhati J v.426. - Also spelt âˆždahati, e. g. at S IV. 190 = v.53; T
Anuá¸• ahana (nt.) [fr. anuá¸• ahati] conflagration, burning up, consumption J v.271; ThA 28
Anuá¹‡á¹‡ata (adj.) [uá¹‡á¹‡ata] not raised, not elated, not haughty, humble Sn 702 (care =

na-pajjeyya SnA 492). Anutappati [anu + tappati1; Sk. anutapyate, Pass. of anutapati] to be
regret, repent, feel remorse J I.113; IV.358; v.492 (ppr. an-anutappaá¹ƒ); Dh 67, 314; Pv II.9
grd. anutappa to be regretted A I.22, 77; III.294, and anutÄ• piya A III.46 (anâˆž). AnutÄ• pa
tÄ• pa] anguish, remorse, conscience Vv 405 (= vippaá¹-isÄ• ra VvA 180); DhsA 384. AnutÄ
anutÄ• pa] repenting, regretting Th 2, 57, 190; Vv 21; VvA 115. AnutÄ• piya grd. of anutapp
AnutÄ• á¸• eti [anu + taá¸• eti] to beat J II.280. Anutiá¹-á¹-hati [anu + tiá¹-á¹-hati see also
anuá¹-á¹-hahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78. AnutÄ«r
tÄ«re, loc. of tÄ«ra] along side or near the bank (of a river) Sn 18 (= tÄ«ra-samÄ«pe SnA 28
Anuttara (adj.) [an + uttara] "nothing higher", without a superior, incomparable, second to no
unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhÄ• vato KhA 193), 100
appaá¹-ibhÄ• ga DhA I.423); Pv IV.35 2 (dhamma); Dhs 1294; DA I.129; PvA 1, 5, 6, 18, etc
[abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They
as sets of 3 (viz. dassanaâˆž, paá¹-ipadÄ• âˆž, vimuttiâˆž) at D III.219, or of 6 (viz. dassanaâ
lÄ• bhaâˆž, sikkhÄ• âˆž, pÄ• ricariyÄ• âˆž, anussataâˆž) at D III.250, 281; A I.22; III.284, 325
Cp. M I.235; A v.37. See also Ä• nuttariya. AnuttÄ• na (adj.) [an + uttÄ• na] not (lying) open
fig. unexplained, unclear J VI.247. AnutthunÄ• (f.) [fr. anutthunÄ• ti] wailing, crying, lamenti
vÄ• cÄ• palÄ• pa vippalÄ• pa etc.). AnutthunÄ• ti [anu + thunati (thunÄ• ti); anu + stan] to w
lament, bewail D III.86; Sn 827 (cp. Nd1 167); Dh 156; J III.115; v.346, 479; DhA III.133; PvA
applied for ghÄ• yati, of the fire of conscience). AnutrÄ• sin (adj.) [an + utrÄ• sin] not terrified
Th 1, 864. Anuthera [anu + thera] an inferior Thera, one who comes next to the elder Vin II.2
(thera-nutherÄ• Th. & next in age). AnudadÄ• ti [anu + dadÄ• ti] to concede, grant, admit, fu
Miln 276, 375. Anudayati (to sympathise with) see under anuddÄ• . Anudassita [pp. of anuda
Miln 119. Anudahati see anuá¸• ahati. Anudiá¹-á¹-ha [pp. of anudisati] pointed out, appointed
nt. consecration, dedication J v.393 (anudiá¹-á¹-ha = asukassa nÄ• ma dassatÄ« ti C.); Pv I
PvA 50). Anudiá¹-á¹-hi (f.) [anu + diá¹-á¹-hi] an "after-view", sceptical view, speculation, here
M II.228; S III.45 sq.; Th 1, 754; Miln 325; DA I.103. atta-nudiá¹-á¹-hi (q. v.) a soul-speculatio
Anudisati [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). - pp
anudiá¹-á¹-ha (q. v.). AnudisÄ• (f.) [anu + disÄ•] an intermediate point of ihe compass, ofte
for the usual 4 intermediate points D I.222; S I.122; III.124. AnudÄ«peti [anu + dÄ«peti] to ex
227 (dhamma-dhammaá¹ƒ). AnudÅ«ta [anu + dÅ«ta] a person sent with another, a travelling
295; DhA II.76, 78. Anudeva see anvadeva. AnuddayatÄ• (f.) [abstr. to anuddayÄ•] sympa
compassion, kindness, favour, usually as parâˆž kindness to or sympathy with other people
anudayatÄ•); A III.184; It 72; Vbh 356. AnuddayÄ• (& anudayÄ•) (f.) [anu + dayÄ•] compa
care Vin II.196; S I.204; II.199; IV.323; A II.176; III.189; Pug 35 (anukampÄ•); J I.147, 186,
88, 181 (= anukampÄ•). In compn anudayaâˆž e. g. âˆžsampanna full of mercy J I.151, 262
(f.) [contracted form of anuddayÄ•] = anuddayÄ• Dhs 1056, where also the other abstr. for
& anuddÄ• yitattaá¹ƒ "care, forbearance & consideration"; DhsA 362 (anudayatÄ« ti anuá¸•
[anu + dhaá¹ƒseti] to spoil, corrupt, degrade Vin IV.148 (expln. here in slightly diff. meaning

codÄ• peti vÄ• to reprove, scold, bring down); It 42. Usually in ster. phrase rÄ• go cittaá¹ƒ a
the heart Vin III.111; M I.26; S I.186; A I.266; II.126; III. 393 sq. - pp. anuddhasta (q. v.). Anu
(adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhac
cp. anuá¹‡á¹‡ata); It 30; Dh 363 (= nibbutacitta DhA IV.93); Vv 648; Pug 59. Anuddharin (ac
uddharin] not proud Sn 952 (= anussukin SnA 569) see niá¹-á¹-hurin.Page 37 Anuddhasta (
dhasta, pp. of anuddhaá¹ƒseti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M I.462 (citta);
Anudhamma [anu + dhamma] 1. in compn. with dhamma as dhamma-nudhamma to be judg
the manner of cpds. mentioned under anu IV. & meaning "the Law in all its parts, the dhamm
to it, the Law in its fullness". For instances see dhamma C. IV. Freq. in phrase dhâˆž-a-nudh
"one who masters the completeness of the Dh.", e. g. S II.18; III.163; It 81; Ps II.189. - 2. co
accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase dhamm
anudhammaá¹ƒ vyÄ• karoti to explain the truth of the Dh. Vin I.234; D I.161; M I.368, 482; S
IV.51; V.7. See further M III.30; Sn 963 (cp. Nd1 481 for exegesis). Also in cpd. âˆžcÄ• rin li
to the Dhamma, living in truth S II.81, 108; A II.8; Dh 20 (cp. DhA I.158); Vv 317; Sn 69 (see
AnudhammatÄ• (f.) [abstr. to anudhamma) lawfulness, conformity to the Dhamma A II.46; P
AnudhÄ• reti [anu + dhÄ• reti] to hold up DA I.61 (chattaá¹ƒ), cp. J 1.53, dhariyamÄ• na. An
dhÄ• vati] to run after, to chase, follow, persecute, pursue M I.474; S I.9; Dh 85; Th 1, 1174;
AnudhÄ• vin (adj.-n.) [fr. anudhÄ• vati] one who runs after S I.9, 117. AnunadÄ« (-tire) along
the river S IV.177 should be read anu nadÄ«tÄ«re (= anu prep. c. loc.; see under anu A). An
namati] to incline, bend (intrs.), give way Miln 372 (of a bow). Anunaya [fr. anuneti] "leading
friendliness, courtesy, falling in with, fawning D III.254 (âˆžsaá¹ƒyojana); A IV.7 sq. (id.) M I.
1059; Vbh 145; Nett 79; combd. w. opp. paá¹-igha (repugnance) at Miln 44, 122, 322. Anuna
anuneti] fawning DhsA 362. AnunÄ• sika (adj.) [anu + nÄ• sÄ• + ika] nasal; as tt. g. the sou
apocope of the nasal á¹ƒ VvA 114, 253, 275, 333. AnunÄ«ta (adj.) [pp. of anuneti] led, induc
781. Anunetar [n. ag. fr. anuneti] one who reconciles or conciliates Ps II.194 (netÄ• vinetÄ•
Anuneti [anu + neti] to conciliate, appease, win over, flatter S I.232 (ppr. anunayamÄ• na); p
v.). Anupa see anÅ«pa. Anupakampati [anu + pakampati] to shake, move, to be unsteady T
Anupakkama [an + upakkama] not attacking, instr. âˆžena not by attack (from external enem
Anupakkuá¹-á¹-ha (adj.) [an + upakâˆž] blameless, irreproachahle D I.113; Vin IV.160; Sn p.
Anupakkhandati [anu + pa + khandati] to push oneself forward, to encroach on D I.122 (= an
I.290); ger. anupakhajja pushing oneself in, intruding Vin II.88 (= antopavisati), 213; IV.43 (=
M I.151, 469; S III.113; Vism 18. Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhandati
intrude Vin V.163. Anupagacchati [anu + pa + gacchati] to go or return into (c. acc.) D I.55 (a
AnupaghÄ• ta [an + upaghÄ• ta] not hurting Dh 185 (anÅ«paâˆž metri causa; expld. by anup
anupaghÄ• tanaÃ± ca DhA III.238). Anupacita (adj.) [anu + pa + cita, pp. of anupacinÄ• ti] h
accumulated ThA 56. AnupacinÄ• ti [an + upacinÄ• ti] not to observe or notice J V.339 (= an
anapaviá¹‡Ä• ti). Anupajagghati [anu + pa + jagghati] to laugh at, to deride, mock over A I.1
anusaá¹ƒâˆž). Anupajjati [anu + pad] to follow, accompany J IV.304. <-> pp. anupanna (q. v.

AnupaÃ±cÄ• haá¹ƒ (adv.) [anu + paÃ±cÄ• + ahaá¹ƒ] every five days PvA 139 (+ anudasÄ•
(f.) [anu + paÃ±Ã±atti] a supplementary regulation or order Vin II.286; V.2 sq. Anupaá¹-ipÄ•
paá¹-ipÄ• ti] succession; as adv. in order, successively DA I.277 (kathÄ• = anupubbikathÄ•
(anupaá¹-ipÄ• á¹-iyÄ• = anupubbena); Vism 244. Anupaá¹-á¹-hita (adj.) [anu + pa + á¹-hita]
following, attacking J V.452. Anupatati [anu + patati] 1. to follow, go after, J VI.555 anupatiyÄ
- 2. to fall upon, to befall, attack Vin III.106 = M I.364; S I.23 (read âˆžpatanti for âˆžpatatanti
(dukkhÄ•); Th 1, 41 = 1167 (of lightning). <-> pp. anupatita (q. v.). Cp. also anupÄ• ta & anu
Anupatita [pp. of anupatati] "befallen", affected with, oppressed by (-âˆž) S II.173 (dukkhaâˆž
(id.); Sn 334 (pamÄ• daâˆž). Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked
victim of (-âˆž) SnA 339. Anupatta (anuppatta) [pp. of anupÄ• puá¹‡Ä• ti; cp. Sk. anuprÄ• pt
attained, received, got to (c. acc), reached D I.87-111; II 2; It 38; Sn 027, 635; Dh 386, 403;
59 (dukkhaá¹ƒ), 242. In phrase addhagata vayo-anuppatta having reached old age, e. g. Vin
pp. 50, 92; PvA 149. Anupatti (anuppatti) (f.) [anu + patti] attainment, accomplishment, wish,
(fulfilled), ideal S I.46, 52. Anupathe at J V.302 should be read as anu pathe by the way at th
anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga-mahÄ• maggÄ• na
[cp. Sk. anupadaá¹ƒ adv., anu + pada] 1. the "afterfoot", i. e. second foot a verse, also a mo
where the second foot is recited without the first one Vin IV.15 (cp. 355); Miln 340 (anupade
katheti). - 2. (adj.) (following) on foot, at every, step, continuous, repeated, in âˆždhamma-vi
uninterrupted contemplation M III.25; âˆžvaá¹‡á¹‡anÄ• word-by-word explanation DhsA 168
close behind, immediately after (c. gen.) J II.230 (tassa-nupadaá¹ƒ agamÄ• si); VI.422. Esp.
pada-nupadaá¹ƒ (adv.) foot after foot, i. e. in the footsteps, immediately behind J III. 504; VI.
I.69; II.38. AnupadÄ• tar (anuppadÄ• tar) [n. ag. of anupadeti] one who gives, or one who se
designs D I.4 (cp. DA I.74); A II.209. AnupadÄ• na (anuppadÄ• na) (nt.) [anu + pa + dÄ• na,
giving, administering, furnishing, the giving of (-âˆž) D I.12 (cp. DA I.98; both read anuppÄ•
III.205; Miln 315.Page 38 Anupadinna (anuppadinna) [pp. of anupadeti] given, handed over,
dedicated Pv I.512. Anupadeti (anuppadeti) [anu + pa + dadÄ• ti] to give out, give as a prese
to design, set forth, undertake S III.131 (Pot. anuppadajjuá¹ƒ); M I.416 (Pot. anupadajjeyya.
I.3); Miln 210 (âˆždeti). fut. âˆždassati (see dadÄ• ti I.1); D III.92; S IV.303 (v. l. SS for T.
anusarissati); A III.43; Sn 983. ger. âˆždatvÄ• SnA 35. inf. âˆždÄ• tuá¹ƒ A I.117. pp. âˆždinn
Anupaddava (adj.) [an + upaddava] free from danger, uninjured, safe Vin II.79 = 124 (+ anÄ
Dh 338; DhA IV.48; PvA 250 (expln. for siva). AnupadhÄ• reti [an + upadhÄ• râˆž] to disrega
neglect DhA IV.197; VvA 260. Anupadhika (adj.) [an + upadhi + ka] free from attachment (se
(anupadhÄ«ka); D. III 112 (anupadhika opp. to sa-upadhika); Sn 1057 (anÅ«padhÄ«ka T., b
with Å« for u metri causa). Anupanna, [pp. of anupajjati] gone into, reached, attained Sn 764
(mÄ• radheyyaâˆž). Anupabandhati (anuppaâˆž) [anu + pa + bandhati] to follow immediately
keep on (without stopping), to continue Miln 132. - Caus. âˆžÄ• peti ibid. AnupabandhanatÄ•
[abstr. to prec.] nonstopping, not ceasing Miln 132. AnupabandhanÄ• (anuppaâˆž) (f.) [abst
anupabandhati] continuance, incessance, Pug 18 = Vbh 357 (in exegesis of upanÄ• ha). An

pabbajjÄ• , cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S V.6
Anupaya (adj.) [an + upaya] unattached, "aloof" S I.181 (akankha apiha +). Anuparigacchati
gacchati] to walk round and round, to go round about (c. acc.) Vin III.119; S I.75 (ger. âˆžgan
(aor. âˆžpariyagÄ• = parito parito agamÄ• si Sn A 393); J IV.267. AnuparidhÄ• vati [anu + p
run up & down or to move round & round (cp. anuparivattati) S. III.150 (khÄ«lan). AnupariyÄ
yÄ• ti] to go round about, to go about, to wander or travel all over (c. acc.) Vin II.111; S I.102
1235 (âˆžpariyeti), 1250 (id. to search); Pv III.34 (= anuvicarati); Miln 38; PvA 92 (âˆžyÄ• yitv
AnupariyÄ• ya (adj) [adjectivised ger. of anupariyÄ• ti] going round, encircling, in âˆžpatha th
or going round the city D II.83 = S IV 194 = A V.195; A IV.107. Anuparivattati [anu + pari + v
move round, viz. 1. to deal with, be engaged in, perform, worship Vin III.307 (Ä• diccaá¹ƒ); D
2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). - 3. to move round &
and on, keep on rolling (c. acc.), evolve S. III.150 (anuparidhÄ• vati +) Miln 253 (anudhÄ• va
Anuparivatti (f.) (-âˆž) [anu + parivatti] dealing with, occupation, connection with S III.16.
AnuparivÄ• reti [anu + pari + vÄ• reti] to surround, stand by, attend on (c. acc.) Vin I.338; M
1.55. Anupariveá¹‡iyaá¹ƒ [anu + pariveá¹‡iyaá¹ƒ = loc. of pariveá¹‡i] should be written anu p
("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin I.80, 106.
Anuparisakkati [anu + pari + sakkati] to move round, to be occupied with, take an interest in
IV.312 (v.l. âˆžvattati). Anuparisakkana (nt.) [fr. anuparisakkati] dealing with, interest in S IV.
âˆžvattana). Anupariharati [anu + pari + harati] to surround, enfold, embrace M I.306. Anupa
[an + upalitta] unsmeared, unstained, free from taint M I.319, 386 (in verse); as âˆžÅ«palitta
& Dh: Sn 211 (= lepÄ• naá¹ƒ abhÄ• vÄ• SnA 261), 392, 468, 790, 845; Dh 353. Anupavajja
upavadati] blameless, without fault, Miln 391. Anupavattaka (anuppaâˆž) (adj.) to anupavatte
succeeds (another) King or Ruler in the ruling of an empire (cakkaá¹ƒ) Miln 342, 362; SnA 4
anuvattaka. Anupavatteti (anuppaâˆž) [anu + pa + vatteti, fr. vrt] to keep moving on after, to
rolling, with cakkaá¹ƒ to wield supreme power after, i.e. in succession or imitation of a prede
Miln 362. See also anuvatteti. AnupavÄ• da [an + upavÄ• da] not blaming or finding fault, ab
grumbling or abuse Dh 185 (anÅ«paâˆž in metre; expld at DhA III.238 as anupavÄ• danaÃ±
ca "not scolding as well as not inciting others to grumbling"); adj. âˆžvÄ• daka Pug 60, & âˆž
Anupaviá¹-á¹-ha (anuppaâˆž) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc
318 sq., 409 (coming for shelter); PvA 97, 152 (GangÄ• nadiá¹ƒ a. nadÄ«: flowing into the G
Anupaviá¹-á¹-hatÄ• (f.) [abstr. to anupaviá¹-á¹-ha] the fact of having entered Miln 257. Anup
+ pa + visati] to go into, to enter Dh I.290; VvA 42 (= ogÄ• hati). - pp. âˆžpaviá¹-á¹-ha (q.v.) <
âˆžpaveseti (q.v.). Anupavecchati (anuppaâˆž) [see under pavecchati] to give, give over to, c
present, supply Vin I.221 (âˆžpavacchati); D I.74 (= pavesati DA I.218); II.78; M I.446; III.133
III.26 (v.l. âˆžvacchâˆž); J V.394; Sn 208 (v.l. âˆžvacchâˆž); SnA 256 (= anupavesati); PvA 2
[anu + pa + vis, cp. BSk. anupraveshayati Divy 238] to make enter, to give over, to supply S
âˆžpavecchati). Anupasankamati1 [anu + pa + saá¹ƒkamati] to go along up to (c. acc.) PvA 1
Anupasankamati2 [an + upasankâˆž] not to go to. not to approach DhA II.30 (+ apayirupÄ• s

Anupasaá¹‡á¹-hapanÄ• (f.) [an + upasaá¹‡á¹-hapanÄ•] not stopping, incessance, continua
at Vbh 357 has anusansandanÄ• instead); cp. anupabandhanÄ• . Anupassaka (adj.) [fr. an
viewing, contemplating Th 1, 420. Anupassati [anu + passati] to look at, contemplate, obser
I.57, 187; Sn A 505.Page 39 AnupassanÄ• (f.) [abstr. of anupassati, cf. Sk. anudarshana] lo
viewing, contemplating, consideration, realisation S V.178 sq., Sn p. 140; Ps I.10, 20, 96; II.
sq.; Vbh 194. See [pp. of anupÄ• peti] having been lead to or made to reach, attained, found
AnupÄ• puá¹‡Ä• ti (anuppÄ• âˆž) [anu + pÄ• puá¹‡Ä• ti] to reach, attain, get to, find S I.105
Pv II.924 (= âˆžpÄ• puá¹‡itvÄ• PvA 123). - pp. anupatta (q. v.). - Caus. anupÄ• peti (q. v.).
[Caus. of anupÄ• puá¹‡Ä• ti] to make reach or attain, to lead to, to give or make find J VI.88
anupÄ• payi); Miln 276. - pp. anupÄ• pita (q. v.). AnupÄ• ya [an + upÄ• ya] wrong means J
AnupÄ• yÄ• sa see upÄ• yÄ• sa. AnupÄ• laka (adj.) [anu + pÄ• laka] guarding, preserving S
(nt.) [fr. anupÄ• leti] maintenance, guarding, keeping Dpvs III.2. AnupÄ• leti [anu + pÄ• leti]
warrant, maintain Miln 160 (santatiá¹ƒ). AnupÄ• hana (adj.) [an + upÄ• hana] without shoes
(anuppiya) (adj) [anu + piya] flattering, plessant, nt. pleasantness, flattery, in âˆžbhÄ• á¹‡in
flatters I) III.185; J II.390; V.360; and âˆžbhÄ• á¹‡itar id. Vbh 352. AnupÄ«á¸• aá¹ƒ at PvA 1
anuppÄ«á¸• an (q. v.). Anupucchati [anu + pucchati] to ask or inquire after (c. acc.) Sn 432,
anupuá¹-á¹-ha (q. v.). Anupuá¹-á¹-ha [pp. of anupucchati] asked Sn 782 (= pucchita SnA 52
(adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin II.23
aâˆž-ninno etc.); D I.184; Sn 511; J V.155 (regularly formed, of Å«rÅ«). Cases adverbially: a
(instr.) by and by, in course of time, later, gradually Vin I.83; Dh 239 (= anupaá¹-ipÄ• á¹-iyÄ•
Pug 41, 64; J II.2, 105; III.127; Miln 22; PvA 19. anupubbaso (abl. cp. Sk. anupÅ«rvasha%
Sn 1000. <-> In compn. both anupubbaâˆž & anupubbiâˆž (q. v.).--kÄ• raá¹‡a gradual perfor
practice M I.446. --nirodha successive passing away, fading away in regular succession, i. e
The nine stages of this process are the same as those mentioned under âˆžvihÄ• ra, & are e
III.266, 290; A IV.409, 456; Ps I.35. -vihÄ• ra a state of gradually ascending stages, by mea
highest aim of meditation & trance is attained, viz. complete cessation of all consciousness.
stages, consisting of the 4 jhÄ• nas, the 4 Ä• yatanÄ• ni & as the crowning phrase "saÃ±Ã±
(see jhÄ• na1). Enumd. as such in var. places, esp. at the foll.: D II.156; III.265, 290; A IV.4
jhÄ• na; Ps I.5; Miln 176. -sikkhÄ• regular instruction or study (dhammavinaye) M I.479; III.
âˆžpaá¹-ipadÄ•). Anupubbaka (adj.) = anupubba, in cpd. pubba-nupubbaka all in successio
one (on nature of this kind of cpd. see anu B IV.) Vin I.20 (âˆžÄ• naá¹ƒ kulÄ• naá¹ƒ puttÄ• t
clan, one by one). Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 6
kiriyÄ• i. e. as it pleases VvA 280) cp. Ä• nupubbatÄ• . Anupubbi-kathÄ• (f.) [anupubba + k
like dhammi-kathÄ•] a gradual instruction, graduated sermon, regulated exposition of the ev
four subjects (dÄ• na-kathÄ• , sÄ«laâˆž, saggaâˆž, maggaâˆž) i. e. charity, righteousness, th
Path. Bdhgh. explains the term as anupubbikathÄ• nÄ• ma dÄ• na-nantaraá¹ƒ sÄ«laá¹ƒ sÄ
sagga-nantaro maggo ti etesaá¹ƒ dÄ«pana-kathÄ• " (DA I.277). Vin I.15, 18; II.156, 192; D I
I.379; J I.8; VvA 66, 197, 208; DA I.308; DhA I.6; Miln 228. - The spelling is frequently Ä• nu

to lengthening of anu see anu Note (a)), e. g. at D I.110; II.41; M I.379; J I.8; Miln 228. Anup
+ pekkhati] 1. to concentrate oneself on, to look carefully A III.23. - 2. to consider, to show co
for, Nd2 50 (ppr. âˆžamÄ• na = anukampamÄ• na). - Caus. anupekkheti to cause some one
II.73. AnupekkhanatÄ• (f.) [abstr. fr. anupekkhana, see anupekkhatÄ«] concentration (of tho
284, 372. Anupeti [anu + pa + i] to go into D I.55 (+ anupagacchati) S III.207; DA I.165. Anup
pa + iá¹£] to send forth after Miln 36. Anuposathikaá¹ƒ see anvaá¸• á¸• hamÄ• saá¹ƒ. Anupo
of anu + puá¹£] to be nourished or fostered Sdhp 318. Anuppaâˆž in all combns. of anu + pp
headings anupaâˆž. Anuppadajjuá¹ƒ (S III.131) see anupadeti. Anuppanna (âˆžuppÄ• da, âˆ
uppanna etc. AnuppÄ«á¸• a (adj.) [an + uppÄ«á¸• a] not molested, not oppressed (by robbe
free from harm J III.443; V.378; VvA 351; PvA 161. Anupharaá¹‡a (nt.) [anu + pharaá¹‡a] fla
pervading Miln 148. AnuphusÄ«yati [anu + phusÄ«yati, cp. Sk. pruá¹£Ä• yati, Caus. of pruá¹
moisten, make wet J V.242 (himaá¹ƒ; C. pateyya). Anubajjhati at PvA 56 is faulty reading for
v.). Anubaddha [pp. of anubandhati] following, standing behind (piá¹-á¹-hito) D I.1, 226. Anub
bandh] bondage M III.170; It 91. Anubandhati [anu + bandhati] to follow, run after, pursue J
VI.452 (= anujavati); PvA 56 (substitutePage 40 for anubajjhanti!), 103, 155. aor. âˆžbandhi
III.504; PvA 260 (= anvÄ• gacchi). ger. âˆžbandhitvÄ• J I.254. grd. âˆžbandhitabba M I.106.
v.). Anubandhana (nt.) [fr. anubandhati] that which connects or follows, connection, consequ
(âˆždukkha). Anubala (nt.) [anu + bala] rear-guard, retinue, suite, in âˆžá¹ƒ bhavati to accom
somebody Miln 125. Anubujjhati [anu + bujjhati, Med. of budh, cp. Sk. avabudhyate] to reme
III.387 (with avabujjhati in prec. verse). Anubujjhana (nt.) [fr. anubujjhati] awakening, recogn
I.18 (bujjhana +). Anubuddha [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised,
known D II.123 (âˆžÄ• ime dhammÄ•); S I.137 (dhammo vimalen- a-nubuddho) II.203; IV.1
IV.105; SnA 431. In phrase buddha-nubuddha (as to nature of cpd. see anu B IV.) either "fu
(enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. - 2. a lesser Buddh
the Buddha DA I.40. Cp. buddha-nubuddha. Anubodha [anu + budh] awakening; perception
understanding S I.126 (?) = A V.46 (anubodhiá¹ƒ as aor. of anubodhati?); Pug 21; Miln 233.
ananubodha (adj.) not understanding, not knowing the truth S II.92; III.261; V.431; A II.1; IV.
1061; VvA 321 (= anavabodha) and duranubodha (adj.) hard to understand, difficult to know
Anubodhati [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhiá¹ƒ A V
(anubodhaá¹ƒ). - Caus. âˆžbodheti to awaken, fig. to make see to instruct J VI.139 (âˆžayam
anubuddha (q. v.). Anubodhana (nt.) [fr. anubodhati] awakening, understanding, recognition
+). Anubbajati [anu + vraj] to go along, wander, follow, tread (a path) J IV.399 (maggaá¹ƒ = p
Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful,
III.521; VI.557. AnubbillÄ• vitatta see ubbillâˆž. AnubyaÃ±jana see anuvyaÃ±jana. AnubrÅ«h
anubrÅ«heti] strengthened with (-âˆž), full of Ps I.167. AnubrÅ«heti [brÅ«heti] to do very muc
practice, frequent, to be fond of (c. acc.), foster S I.178 (anubrÅ«haye); M III.187 (id., so rea
manuâˆž), Th 2, 163 (âˆžehi); Cp. III.12 (saá¹ƒvegaá¹ƒ anubrÅ«hayiá¹ƒ aor.); J III.191 (suÃ±
Often in phrase vivekaá¹ƒ anubrÅ«heti to devote oneself to detachment or solitude, e.g. J I.9

âˆžbrÅ«hetuá¹ƒ); III.31 (âˆžbrÅ«hessÄ• mi), Dh 75 (âˆžbrÅ«haye = âˆžbrÅ«heyya vaá¸• á¸•
anubrÅ«hita (q.v.) Cp. also brÅ«hana. Anubhaá¹‡anÄ• (f.) [anu + bhaá¹‡ana] talking to, adr
Vin II.88 (anuvadanÄ• +). Anubhavati & Anubhoti [anu + bhavati] to come to or by, to under
get, undertake, partake in, experience D I.129; II.12 (âˆžbhonti); M II.204; A I.61 (atthaá¹ƒ âˆ
a good result); J VI.97 (âˆžbhoma); Pv I.1011 (âˆžbhomi vipÄ• kaá¹ƒ); PvA 52 (âˆžissati = ve
Esp. freq. with dukkhaá¹ƒ to suffer pain, e.g. PvA I.1110 (âˆžbhonti); PvA 43, 68, 79 etc. (cp
ppr. med. âˆžbhavamÄ• na J I.50; aor. âˆžbhavi PvA 75 (sampattiá¹ƒ); ger. âˆžbhavitvÄ• J I
pattiá¹ƒ), 67 (dukkhaá¹ƒ), 73 (sampattiá¹ƒ); grd. âˆžbhaviyÄ• na (in order to receive) Pv II.85
PvA 109). <-> Pass. anubhÅ«yati & âˆžbhavÄ«yati to be undergone or being experienced; p
8, 159 (mayÄ• a. = anubhÅ«ta), 214 (attanÄ• by him) & âˆžbhavÄ«yamÄ• na PvA 33 (dukk
(q.v.). Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensib
Cpd. 229, 2321) Nett 28 (iá¹-á¹-ha-niá¹-á¹-h-a-nubhavana-lakkhanÄ• vedanÄ• "feeling is ch
experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita-lakkhaá¹‡Ä• vedanÄ•
anubhavana-lakkhaá¹‡Ä• ca); PvA 152 (kamma-vipÄ• kaâˆž). Esp. in combn. with dukkhaâ
sensations, e.g. at J IV.3; Miln 181; DhA IV.75; PvA 52. AnubhÄ• ga [anu + bhÄ• ga] a seco
part, (after-)share, what is left over Vin II.167. AnubhÄ• yati [anu + bhÄ• yati] to be afraid of
(kissa nv- a-nubhÄ• yissaá¹ƒ, so read for kissa-nuâˆž). AnubhÄ• va [fr. anubhavati] orig. me
concomitance" and found only in cpds. as -âˆž, in meaning "experiencing the sensation of or
experience of, accordance with", e.g. mahaâˆž sensation of greatness, rÄ• ja-âˆž s. belongin
is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distin
arises the meaning of anubhÄ• va as "power, majesty, greatness, splendour etc." & as such
the 1st component and taken as Ä• nubhÄ• va with Ä• instead of a, since the compositiona
obliterated the character of the a. As such (Ä• nubhÄ• va abs.) found only in later language.
(-âˆž): mahÄ• nubhÄ• va (of) great majesty, eminence, power S I.146 sq.; II.274; IV.323; Sn
PvA 76. devaâˆž of divine power or majesty D II.12; devatÄ• âˆž id. J I.168; dibbaâˆž id. PvA
rÄ• jÄ• âˆž kingly splendour, pomp D I.49; J IV 247; PvA 279 etc. -anubhÄ• vena (instr. -âˆž
by means of J II.200 (angavijjÄ• âˆž); PvA 53 (iddhâˆž), 77 (kammaâˆž), 148 (id.), 162 (rÄ• j
(dÄ• naâˆž), 186 (puÃ±Ã±aâˆž). yatha-nubhÄ• vaá¹ƒ (adv.) in accordance with (me), as muc
ability, according to power S I.31; Vv 15 (= yathÄ• balaá¹ƒ VvA 25). - (2) Ä• nubhÄ• va maje
magnificence, glory, splendour J V.10, 456; Pv II.811; VvA 14; PvA 43, 122, 272. See also Ä
AnubhÄ• vatÄ• (f.) [= anubhÄ• va + tÄ•] majesty, power S I.156 (maha-âˆž). AnubhÄ• sati
speak after, to repeat D I.104; Miln 345; DA I.273. AnubhÅ«ta [pp. of anubhavati] (having or
experienced, suffered, enjoyed PvA II.1218. nt. suffering, experience J I.254; Miln 78, 80.
AnubhÅ«yamÄ• natta (nt.) [abstr. fr. ppr. Pass. of anubhavati] the fact of having to undergo,
PvA 103. Anuma (-dassika) see anomaâˆž. Anumagge at J V.201 should be read anu magg
the way; anu here used as prep. c. loc. (see anu A b). Anumajjati [anu + majjati] 1. to strike a
stroke, to touch DA I.276 (= anumasati). - 2. to beat, thresh, fig. to thresh ont J VI.548; Miln
anumajjÄ«yati Miln 275 (cp. p. 428). Anumajjana (nt.) [abstr. fr. anumajjati] threshing out, po

(Dhs. trsl. 11), always used with ref. to the term vicÄ• ra (q.v.) Miln 62; DhsA 114; DA I.63, 1
(adj.) [anu + majjha] mediocre, without going to extremes J IV.192; V.387. AnumaÃ±Ã±ati [a
assent, approve, give leave Th 1, 72. - pp. anumata (q.v.).Page 41 Anumata [pp. of anumaÃ
of, given consent to, finding approval, given leave D I.99 (= anuÃ±Ã±Ä• ta DA I.267); J V.39
185, 212, 231, 275; PvA 64 (= annuÃ±Ã±Ä• ta). Anumati (f.) [from anumaÃ±Ã±ati] consent,
agreement, assent, approval Vin II.294, 301, 306; D. I.137, 143; Dpvs IV.47, Cf. V.18; DA I.2
114. Anumatta see aá¹‡uâˆž. Anumasati [anu + masati] to touch D I.106 (= anumajjati DA I.2
[fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74. Anumitta [anu + mitta] a sec
follower. acquaintance J V.77. AnuminÄ• ti [cf. Sk. anumÄ• ti, anu + minÄ• ti from mi, Sk. m
confusion of roots mÄ• & mi] to observe, draw an inference M I.97; PvA 227 (âˆžanto + nay
anumÄ«yati. AnumÄ«yati [Sk. anumÄ«yate, Pass. of anu + mÄ• , measure, in sense of Med
or infer from S III.36. Cp. anuminÄ• ti. Anumodaka (adj.) [fr. anumodati] one who enjoys, on
or thankful for (c. acc.) Vin V.172; PvA 122; Sdhf 512. Anumodati [anu + modati] to find satis
(acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy
(bhattagge a. to say grace after a meal); S II.54; A III.50 (âˆžmodanÄ«ya); IV.411; Dh 177 (p
âˆžmodamÄ• na); It 78; Pv II.919 (dÄ• naá¹ƒ âˆžmodamÄ• na = enjoying, gladly receiving);
pleased; pitisomanassajÄ• tÄ• honti PvA 27); J II.112; PvA 19, 46, 81, 201) imper. modÄ• h
pp. anumodita (q.v.). Anumodana (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, t
after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In l
with dadÄ• ti (give thanks for = loc.), karoti (= Lat. gratias agere) or vacati (say or tell thanks
datvÄ• PvA 89; âˆžá¹ƒ katvÄ• J I.91; DhA III.170, 172; VvA 118; PvA 17, 47; âˆžá¹ƒ vatvÄ•
(pÄ• nÄ«yadÄ• ne for the gift of water), 295, 306 etc. âˆžá¹ƒ karoti also "to do a favour" PvA
DhA I.198 (âˆžgÄ• thÄ• verses expressing thanks, benediction); II.97 (SatthÄ• raá¹ƒ âˆžá¹ƒ
blessing); PvA 23 (âˆžatthaá¹ƒ in order to thank), 26 (id.), 121, 141 (katabhattaâˆž), 142; Sdh
516. Anumodita [pp. of anumodati] enjoyed, rejoiced in PvA 77. Anummatta (adj.) [an + umm
mind, sane, of sound mind Miln 122; Sdhp 205. Anuyanta at A V.22 is doubtful reading (v.l. a
meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The ex
compare Sk. anuyÄ• taá¹ƒ attendance [anu + yÄ• , cp. anuyÄ• yin] or Sk. yantr ruler [yam],
anu-yantr would be "an inferior ruler" and P. yanta would represent the n. a.g. yantÄ• as a-s
perhaps preferable as long as other passages with anuyanta are not found (see anuyutta 2)
[fr. anu + yaj] offering after the example of another D I.142. AnuyÄ• ta [pp. of anuyÄ• ti] gon
after, followed, pursued S II.105 (magga); A V.236; It 29; Miln 217. AnuyÄ• ti (& anuyÄ• yati
to go after, to follow J VI.49 (fut. âˆžyissati), 499 (yÄ• yantaá¹ƒ anuyÄ• yati = anugacchati C
along by, to go over, to visit Miln 391 (âˆžyÄ• yati). - pp. anuyÄ• ta (q. v.). See also anusaá¹
AnuyÄ• yin (adj.) [cp. Sk. anuyÄ• yin, anu + yÄ•] going after, following, subject to (gen.) Sn
(ana-nuyÄ• yin); J VI.309; Miln 284. AnuyuÃ±janÄ• (f.) (& âˆžyuÃ±jana nt.) [abstr. fr. anuyu
application or devotion to (-âˆž) Miln 178; VvA 346 (anuyujjanaá¹ƒ wrong spelling?) AnuyuÃ±
yuÃ±jati] 1. to practice, give oneself up to (acc.), attend, pursue S I.25, 122 (âˆžyuÃ±jan "in l

self-devotion" Mrs. Rh. D.); III.154; IV.104, 175; Dh 26 (pamÄ• daá¹ƒ = pavatteti DhA I.257)
(surÄ• meraya-pÄ• naá¹ƒ = sevati bahulÄ«karoti DhA III.356); PvA 61 (kammaá¹-á¹-hÄ• Qa
question, to call to account, take to task Vin II.79; Vv 335; ppr. Pass. âˆžyuÃ±jiyamÄ• na Pv
anuyutta (q. v.). - Caus. anuyojeti "to put to", to address, admonish, exhort DhA IV.20. Anuy
anuyuÃ±jati] 1. applying oneself to, dealing with, practising, given to, intent upon D I.166, 16
A II.205 (attaparitÄ• pan- a-nuyogaá¹ƒ a.); S III.153; IV.104; Sn 663 (lobhaguá¹‡e), 814 (me
samÄ• yutta SnA 536), 972 (jhÄ• nâˆž); Pug 55; PvA 163 (jÄ• gariyaâˆž), 206. - 2. following,
attendant, inferior, vassal, in expression khattiya or rÄ• jÄ• anuyutta a prince royal or a sma
khattiya 3 b) A V.22 (v l. for T. anuyanta, q. v.); Sn 553 (= anugÄ• min, sevaka SnA 453). An
anuyoga, fr. anu + yuj] 1. application, devotion to (-âˆž), execution, practice of (-âˆž); often c
anuyutta in phrase âˆžanuyogaá¹ƒ anuyutta = practising, e. g. Vin I.190 (maá¹‡á¸• an- a-nuy
III.113 (attakilamath- a-nuyogaá¹ƒ a.); A II.205 (attaparitÄ• pan- a-nuyogaá¹ƒ a.). - As adj. (-
given to, practising (cp. anuyutta). D I.5; III.107; M I.385; S I.182; III.239; IV.330; V.320; A I.
III.249; IV.460 sq.; V. 17 sq., 205; J I.90 (padhÄ• n- a-nuyogakiccaá¹ƒ); Vv 8438 (dhammaâ
78, 104. - 2. invitation, appeal, question (cp. anuyuÃ±jati 2) Miln 10 (Ä• cariyassa âˆžá¹ƒ dat
Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted
Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to (-âˆž) Dh 209 (attaâˆž given to
self-concentrated). Anurakkhaka (adj.) [fr. anurakkhati, cp. âˆžrakkhin] preserving, keeping u
(vaá¹ƒsaâˆž); VI.1 (id.). Anurakkhaá¹‡a (nt.) & âˆžÄ• (f.) [abstr. fr. anurakkhati] guarding, pr
preservation D III.225 sq.; A II.16 sq.; J I.133; Pug 12; Dpvs IV.24 (adj.); VvA 32 (cittaâˆž); S
Anurakkhati [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; D
Pug 12. - ppr. med.âˆž rakkhamÄ• na(ka) as adj. Sdhp 621. AnurakkhÄ• (f.) [= anurakkhaá
protection, preservation S IV.323 (anuddayÄ• a. anukampÄ•). Anurakkhin (adj.) [fr. anurak
preserving, keeping J V.24. Anurakkhiya (adj.) [f. anurakkhati] in durâˆž difficult to guard Vin
AnuraÃ±jita [pp. of anu + raÃ±jeti, Caus. of raÃ±j] illumined, brighterted, beautified Bu I.45
(byÄ• mapabhÄ• âˆž by the shine of the halo); VvA 4 (saÃ±jhÄ• tapaâˆž for saÃ±jhÄ• pabh
(adj.) pp. of anu + raÃ±j] attached or devoted to, fond of, faithful Th 2, 446 (bhattÄ• raá¹ƒ); J
146. Anuravati [anu + ravati] to resound, to sound after, linger (of sound) Miln 63. Anuravan
[abstr. fr. anuravati] lingering of the sound, resounding Miln 63. Anuraho (adv.) [anu + raho]
face to face, private M I.27. Anurujjhati [Sk. anurudhyate, Pass. of anu + rudh] to conform o
a regard for, approve, to be pleased A IV.158; Dhs A 362. - pp. anuruddha (q. v.). Anuruddh
anurujjhati] enggaged in, devoted to; compliant or complied with, pleased S IV.71, (anÄ• nu
(adj.) [anu + rÅ«pa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, con
J I.91; VI.366 (tadâˆž); PvA 61 (ajjhÄ• sayaâˆž according to his wish), 128 (id.) 78, 122, 130
also paá¹-irÅ«pa in same meaning. Anurodati [anu + rodati] to cry after, cry for J III.166 = Pv
(dÄ• rako candaá¹ƒ a.). Anurodha [fr. anu + rudh] compliance, consideration satisfaction (op
I.111; IV.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362. AnulapanÄ• (f.) [anu + lapanÄ• , lap]
accusation Vin II.88 (spelt anullapanÄ• ; combd. with anuvadana & anubhaá¹‡anÄ•). Anulit

anulipta, pp. of anulimpati] anointed, besmeared J I.266; PvA 211. Anulimpati [anu + limpati
besmear, Miln 394 (âˆžlimpitabba). Caus. âˆžlimpeti in same meaning Miln 169, and âˆžlepe
âˆžlepanÄ«ya to be treated with ointment). - pp. anulitta (q. v.). Anulimpana (nt.) [fr. anulimp
anointing Miln 353, 394. Anulepa [fr. anu + lip] anointing Miln 152. Anulokin (adj.) [fr. anu + l
cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (-âˆž) M I.147 (sÄ«saâˆž). Anulom
anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable,
forward D II.273 (anÄ• nuloma, q. v.) S IV.401; Ps II.67, 70; DhA II.208. - nt. direct order, sta
in, adaptation Miln 148.-Ã±Ä• á¹‡a insight of adaptation (cp. Cpd. 66, 68) DhA II.208. -paá¹-
regular order & reversed, forward & backward (Ep. of paá¹-iccasamuppÄ• da, also in BSk.)
Anulomika (& âˆžya) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (
II.7 (anâˆž); III.120 (anâˆž = ananucchaviya); IV.239; A I.106; III.116 sq.; It 103 (sÄ• maÃ±Ã
(pabbajitaâˆž); KhA 243 (ananulomiya); DhsA 25; Sdhp 65. Anulometi [v. denom. fr. anulom
be in accordance with Miln 372. Anuá¸• Ä• ratta (nt.) [abstr. fr. an + uá¸• Ä• ra] smallness, li
insignificance VvA 24. Anuvajja (adj.) [grd. of anu + vadati, cp. anuvÄ• da & Sk. avavadya] t
censurable, worthy of reproach Sn p. 78 (anâˆž = anuvÄ• davimutta SnA 396). Anuvattaka (
anuvatteti] 1. = anupavattaka (q. v.) Th 1, 1014 (cakkaâˆž). - 2. following, siding with (-âˆž) V
(ukkhitta-nuvattikÄ• f.). Anuvattati [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow o
example (c. acc.), to be obedient D II.244; Vin II.309 (Bdhgh.); IV.218; J I.125, 300; DA I.288
to practice, execute Pv IV. 712. - Caus. âˆžvatteti (q. v.). Anuvattana (nt.) [abstr. fr. anuvatta
complying with, conformity with (-âˆž), compliance, observance, obedience J I.367 (dhamma
Anuvattin (adj.) [fr. anuvattati] following, acting according to or in conformity with (-âˆž), obe
II.348 (f. âˆžinÄ«); III.319 (id.); Dh 86 (dhammaâˆž); Vv 155 (vasaâˆž = anukÅ«labhÄ• vena
71); DhA II.161. Anuvatteti [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 (dhammacakkaá¹ƒ
example turn the wheel" Mrs. Rh. D.). Anuvadati [Sk. avaâˆž; anu + vadati] to blame, censur
II.80, 88. - grd. anuvajja (q. v.). AnuvadanÄ• (f.) [fr. anuvadati] blaming, blame, censure Vin
(anuvÄ• da +). Anuvasati [anu + vasati] to live with somebody, to dwell, inhabit J II.421. Cau
to pass, spend (time) J VI.296. - pp. âˆžvuttha (q. v.). Anuvassaá¹ƒ (adv.) [anu + vassa] for o
season; every rainy season or year, i. e. annually C. on Th 1, 24. Anuvassika (adj.) [fr. anuv
who has (just) passed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh.
n. 2). AnuvÄ• ceti [anu + Caus. of vac] to say after, to repeat (words), to recite or make recit
again D I.104 (= tehi aÃ±Ã±esaá¹ƒ vÄ• citaá¹ƒ anuvÄ• centi DA I.273); Miln 345. Cp. anubh
[anu + vÄ• to blow] a forward wind, the wind that blows from behind, a favourable wind; âˆž
wind, in the direction of the wind (opp. paá¹-ivÄ• taá¹ƒ). A I.226 (âˆžpaá¹-ivÄ• taá¹ƒ); Sdhp 4
(paá¹-ivÄ• taâˆž). In anuvÄ• te (anu + vÄ• te) at J II.382 "with the wind, facing the w., in fron
anu is to be taken as prep. c. loc. & to be separated from vÄ• te (see anu A b.). AnuvÄ• ta2
weave (?) in analogy to vÄ• ta from vÄ• to blow] only in connection with the making of the b
(cÄ«vara) "weaving on, supplementary weaving, or along the seam", i. e. hem, seam, bindin
II.177; IV.121 (aggala +); PvA 73 (anuvÄ• te appabhonte since the binding was insufficient).

anuvadatÄ«, cp. Sk. anuvÄ• da in meaning of "repetition"] 1. blaming, censure, admonition V
II.121 (attaâˆž, paraâˆž); Vbh 376. - 2. in combn. vÄ• da-nuvÄ• da: talk and lesser or additio
"small talk" (see anu B IV.) D I.161; M I.368.-adhikaraá¹‡a a question or case of censure Vin
III.164 (one of the 4 adhikaraá¹‡Ä• ni, q. v.). AnuvÄ• sana (nt.) [fr. anuvÄ• seti] an oily enem
Miln 353. AnuvÄ• seti [anu + vÄ• seti, Caus. of vÄ• sa3 odour, perfume] to treat with fragran
make an injection or give an enema of salubrious oil Miln 169; grd. âˆžvÄ• sanÄ«ya ibid.; pp
214. Anuvikkhitta (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S V.277 sq.
anuvisaá¹-a). Anuvigaá¹‡eti [anu + vi + gaá¹‡eti] to take care of, regard, heed, consider Th 1
43 Anuvicarati [anu + vi + carati] to wander about, stroll roam through, explore D I.235; J II.1
PvA 189 (= anupariyÄ• ti). - Caus. âˆžvicÄ• reti to think over (lit. to make one's mind wander
meditate, ponder (cp. anuvicinteti); always combd. with anuvitakketi (q. v.) A I.264 (cetasÄ•
(dhammaá¹ƒ cetasÄ• a.). - pp. anuvicarita (q. v.). Anuvicarita [pp. of anuvicÄ• reti] reflected
over, thought out S III.203 (manasÄ•); DA I.106 (= anucarita). AnuvicÄ• ra [anu + vicÄ• ra,
meditation, reflexion, thought Dhs 85 (= vicÄ• ra). Anuvicinaka [fr. anu + vicinÄ• ti] one who
examiner Miln 365. Anuvicinteti [anu + vi + cinteti] to think or ponder over, to meditate D II.2
(yoniso âˆžcintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. a
747; Dh 364; It 82 (dhammaá¹ƒ âˆžayaá¹ƒ); J III.396; IV.227; V.223 (dhammaá¹ƒ âˆžcintaya
of anuvijjati, for the regular from anuvijja prob. through influence of anu + i (anu-v-icca for an
anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, te
out M I.301, 361 (v. l. âˆžvijja); A II.3, 84; V.88; Dh 229 (= jÄ• nitvÄ• DhA III.329); Sn 530 (=
SnA 431); J I.459 (= jÄ• nitvÄ• C.); III.426; Pug. 49.-kÄ• ra a thorough investigation, examin
I.236 (here spelt anuvijja) = M I.379 (= âˆžviditvÄ• C.) = A IV.185. Anuvijjaka [fr. anuvijja, ge
anuvijjati] one who finds out, an examiner Vin V.161. Anuvijjati [anu + vid, with fusion of Ved
know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to con
inf. âˆžvijjitiá¹ƒ J III.506; ger. âˆžviditvÄ• Sn A 431, also âˆžvijja & vicca (see both under anu
ananuvejja not to be known, unfathomable, unknowable M I.140 (TathÄ• gato ananuvejjo). -
make some one find out J V.162. - pp. anuvidita (q. v.). Anuvijjhati [anu + vyadh] 1. to pierce
pierced, to be struck or hurt with (instr.) J VI.439 - 2. to be affected with, to fall into, to incur
III.380 (aparÄ• dhaá¹ƒ). - pp. anuviddha (q. v.). Anuvitakketi [anu + vi + takketi] to reflect, thi
over, usually combd with anuvicÄ• reti D I.119; III.242; S V.67 = It 107 (anussarati +); A III.3
[pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (=
431). Same in B.Sk., e.g. M Vastu III.398. Anuviddha (adj.) [pp. of anuvijjhati] pierced, intert
with (-âˆž) VvA 278. AnuvidhÄ«yati [cf. Sk. anuvidhÄ«yate & adj. anuvidhÄ• yin; Pass. of an
vidahati] to act in conformity with, to follow (instruction) M II.105 = Th 1, 875; S IV.199; J II.9
AnuvidhÄ«yanÄ• (f.) [abstr. fr. anuvidhÄ«yati] acting according to, conformity with M I.43. A
[anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M I.339; Sn
I.53; Miln 7 (lakaá¹ƒ), 21 (parisaá¹ƒ), 230. Anuvivaá¹-á¹-a [anu + vivaá¹-á¹-a] an "after-evolut
devolution; as part of a bhikkhu-s dress: a sub-vivaá¹-á¹-a (q. v.) Vin I.287 (vivaá¹-á¹-a +). An

(anu + visaá¹-a, pp. of anu + vi + sr] spread over S V.277 sq.; J IV.102. Anuvuttha [pp. of an
Sk. anÅ«á¹£ita] living with, staying, dwelling J II.42 (ciraâˆž); V.445 (id.). Anuvejja (adj.) in ar
anuvijjati. AnuvyaÃ±jana & anubyaÃ±jana (e. g. Vin IV.15; J I.12) (nt.) [anu + vyaÃ±jana] ac
e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or m
mahÄ• purisa-lakkhaá¹‡a) Vin I.65 (abl. anuvyaÃ±janaso "in detail"); M III.126; S IV.168; A I
sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400.-gÄ• hin taking up or occupying oneself with
with lesser or inferior marks D I.70 (cf. MVastu III.52); III.225; S IV.104; A I.113; II.16, 152 sq
(cf. Dhs trsl. 351). Anusaá¹ƒyÄ• yati [anu + saá¹ƒ + yÄ• yati] to traverse; to go up to, surrou
(acc.) M I.209 (Bhagavantaá¹ƒ âˆžitvÄ•), J IV.214 (v.l. anuyÄ• yitvÄ•). See also anuyÄ• ti a
Anusaá¹ƒvacchara (adj.) [anu + saá¹ƒvâˆž] yearly DhA I.388 (nakkhattaá¹ƒ). Usually nt. âˆžá
yearly, every year J I.68; V.99. On use of anu in this combn. see anu A a. AnusaÃ±carati [an
carati] to walk along, to go round about, to visit M I.279; S V.53, 301; J I.202; III.502; PvA 27
(nagaraá¹ƒ). - pp. anusaÃ±carita (q. v.). AnusaÃ±carita [pp. of anusaÃ±carati] frequented, v
to Miln 387. AnusaÃ±ceteti [anu + saá¹ƒ + ceteti] to set ones mind on, concentrate, think ove
12. AnusaÃ±Ã±Ä• ti [either anu + saá¹ƒ + jÃ±Ä• (jÄ• nÄ• ti) or (preferably) = anusaá¹ƒyÄ• t
anusaá¹ƒyÄ• yati, like anuyÄ• ti > anuyÄ• yati of anu + saá¹ƒ + yÄ• , cf. Sk. anusaá¹ƒyÄ• ti
to, to visit, inspect, control; ppr. med. âˆžsaÃ±Ã±Ä• yamÄ• na Vin III.43 (kammante); inf. âˆž
I.68. (janapade). Anusaá¹-a [Sk. anusrta, pp. of anu + sr] sprinkled with (-âˆž), bestrewn, sca
(padumaâˆž magga = vippakiá¹‡á¹‡a VvA 36). Anusatthar [n. ag. to anu + sÄ• s, cf. Sk. anu
satthar] instructor, adviser J IV.178 (Ä• cariya +). Cp. anusÄ• saka. Anusatthi (f.) [Sk. anush
shÄ• s, cp. anusÄ• sana] admonition, rule, instruction J I.241; Miln 98, 172, 186 (dhammaâˆ
Anusandati [Vedic anusyandati, anu + syad] to stream along after, to follow, to be connected
be read at Miln 63 for anusandahati (anuravati +; of sound), while at A IV.47 the reading is to
to anusandahati. Anusandahati [anu + saá¹ƒ + dhÄ• , cf. Vedic abhi + saá¹ƒ + dhÄ•] to dire
to A IV.47 sq. (cittaá¹ƒ samÄ• pattiyÄ• ; so to be read with v. l. for anusandati); Miln 63 (but
be read as anusandati, q.v.). AnusandhanatÄ• (f.) [= anusandhi] application, adjusting Dhs
Anusandhi (f.) [fr. anu + saá¹ƒ + dhÄ•] connection, (logical) conclusion, application DA I.122
kinds are enumd., viz. pucchÄ• âˆž, ajjhÄ• sayÄ• âˆž, yathÄ• âˆž); Nett 14 (pucchato; Hard.
cessation"?!). Esp. freq. in (JÄ• taka) phrase anusandhiá¹ƒ ghaá¹-eti "to form the connection
conclusion, to show the application of the story or point out its maxim J I.106; 308; DhA II.40
etc.Page 44 AnusampavankatÄ• (f.) [anu + saá¹ƒ + pavankatÄ• ; is reading correct?] disput
quarrelling(?) Vin II.88 (under anuvÄ• da-dhikaraá¹‡a). Anusaya [anu + shÄ«, seti Sk. anush
meaning] (see Kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistance of
latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word
absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. III
III.130, IV.33, V.28 236; A. I.44; II.157; III.74, 246, 443. Or in the triplet obstinacy, prejudice
(adhiá¹-á¹-hÄ• na-bhinivesa-nusayÄ•) S. II.17; III.10, 135, 161; A. V.III. Occasionally a sour
mentioned. Thus pride at S. I.188; II.252 ff., 275; III.80, 103, 169, 253; IV.41, 197; A I.132, IV

M. I.486 - ignorance lust and hatred at S IV.205, M III.285. At D III.254, 282; S V.60; and A I
list of seven anusaya's, the above five and delusion and craving for rebirth. Hence-forward t
the connotation of the word; but it would be wrong to put that connotation back into the earli
Later references are Ps I.26, 70 ff., 123, 130, 195; II.36, 84, 94, 158; Pug 21; Vbh 340, 383,
ff. Dpvs I.42. Anusayita [pp. of anuseti, anu + shÄ«] dormant, only in combn. dÄ«gharattaâˆ
Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin. Anusayin (adj.) [fr. anusaya] D II.283 (me
"for me, so long obsessed (with doubts)". The reading is uncertain. Anusarati [anu + sr] to fo
oneself to S IV. 303 (phalaá¹ƒ anusarissati BB, but balaá¹ƒ anupadassati SS perhaps to be
anusÄ• reti to bring together with, to send up to or against Miln 36 (aÃ±Ã±amaÃ±Ã±aá¹ƒ a.
Anusavati at S II.54 (Ä• savÄ• na a.; v. l. anusayanti) & IV. 188 (akusalÄ• dhammÄ• na a.
should preferably be read anusayati: see anuseti 2. Anusahagata (adj.) having a residuum,
minimum of . . S III.130; Kvu 81, see aá¹‡uâˆž. AnusÄ• yika (adj.) [fr. anusaya] attached to
inherent, chronic (of disease) M II.70 (Ä• bÄ• dha, v. l. BB anussÄ• yika); DhA I.431 (roga).
+ sr] "going along with", following, conformity. Only in obl. eases (-âˆž) anusÄ• rena (instr.) i
of, in accordance with, according to J I.8; PvA 187 (tad), 227; and anusÄ• rato (abl.) id. Sdh
(-âˆž) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to o
Freq. in formula dhamma-nusÄ• rin saddha-nusÄ• rin living in conformity with the Norm & th
I.142, 479; S III.225; V.200 sq.; A I.74; IV.10; Pug 15. - Cp. also S I.15 (bhavasotaâˆž); IV.12
VI.444 (paá¹‡á¸• itassaâˆž = veyyÄ• vaccakara C.); Sdhp 528 (atthaâˆž). AnusÄ• reti see a
[fr. anusÄ• sati] adviser, instructor, counsellor J II.105; Miln 186, 217, 264. Cp. anusatthar.
[Vedic anushÄ• sati, anu + sÄ• s] 1. to advise, admonish, instruct in or give advice upon (c.
Vin I.83; D I.135; II.154; Dh 77, 159 (aÃ±Ã±aá¹ƒ); J VI.368; cp. I.103; Pv II.68; PvA 148. - gr
Vin I.59; and âˆžsÄ• sitabba DhA III.99. - Pass âˆžsÄ• siyati Vin II.200; Miln 186. - 2. to rule,
Ä• dminister to (dat.) S I.236 = Sn 1002 (paá¹-haviá¹ƒ dhammenam-anusÄ• sati, of a Cakka
(rajjassa = rajjaá¹ƒ C., i. e. take care of) DA I.246 (read âˆžsÄ• santena); PvA 161 (rajjaá¹ƒ)
anusiá¹-á¹-ha (q. v.); cp. anusatthar, anusatthi & ovadati. AnusÄ• sana (nt.) [Vedic anushÄ•
shÄ• s] advice, instruction, admonition D III.107; A I.292 (âˆžpÄ• á¹-ihÄ• riya, cp. anusÄ• sa
AnusÄ• sanÄ« (f.) [fr. anusÄ• sati, cp. anusÄ• sana] instruction, teaching, commandment, o
II.147; III.87; V.24 sq., 49, 338; J V.113; Th 2, 172, 180; Pv III.76; ThA 162; VvA 19, 80,
81.-pÄ• á¹-ihÄ• riya (anusÄ• saniâˆž) the miracle of teaching, the wonder worked by the co
Buddha) Vin II.200; D I.212, 214; III.220; A I.170; V.327; J III.323; Ps II.227 sq. Anusikkhati
anushiká¹£ati; anu + Desid. of shak] to learn of somebody (gen.); to follow one's example, t
II.201 (ppr. med. âˆžamÄ• na); S I.235; A IV. 282, 286, 323; Sn 294 (vattaá¹ƒ, cp. RV III.59,
shiká¹£ati), 934; J I.89; II.98; III.315; V.334; VI.62; Th 1, 963; Miln 61. - Caus anusikkhÄ• pe
Sk. anushiká¹£ayati] Miln 352. Anusikkhin (adj.) [fr. anusikhati] studying, learning M I. 100; D
(ahorattaâˆž = divÄ• ca rattiÃ± ca tisso sikkhÄ• sikkhamÄ• na DhA III.324). Anusiá¹-á¹-ha
anushiá¹£á¹-a, pp. of anusÄ• sati] instructed, admonished, advised; ordered, commanded M
II.811; Miln 284, 349. Anusibbati [anu + sibbati, siv to sew] to interweave Vin III.336 (introd.

PÄ• s.). Anusuá¹‡Ä• ti [anu + shru] to hear; pret. anassuá¹ƒ [Sk. anvashruvaá¹ƒ] I heard M
Anusumbhati [anu + sumbhati (sobhati); shubh or (Vedic) shumbh] to adorn, embellish, prep
Anusuyyaá¹ƒ [cp. Sk. anasÅ«yaá¹ƒ] reading at J III.27, see anasuyyaá¹ƒ. Anusuyyaka (adj.)
not envious, not jealous Sn 325 (= usuyyÄ• vigamena a. SnA 332); J II.192 (v. l. anussuyya
Anuseá¹-á¹-hi [anu + seá¹-á¹-hi] 1. an under-seá¹-á¹-hi (banker, merchant) J V.384 (see anu
in redupl. cpd. seá¹-á¹-ha-nuseá¹-á¹-hi (see anu B IV) "bankers & lesser bankers", i. e. all kin
well-to-do families J VI.331. Anuseti [anu + seti. cp. Sk. anushayate orâˆž shete, from shÄ«]
with", i. e. (1) trs. to dwell on, harp on (an idea) S II.65; III.36; IV.208. - 2. (of the idea) to obs
fill the mind persistently, to lie dormant & be continually cropping up. M I.40, 108, 433; S II.5
with SS for anusavanti) IV.188; A I.283; III.246; Pug 32, 48. - pp. anusayita (q. v.). Anusocat
socati] to mourn for, to bewail Sn 851 (atÄ«taá¹ƒ na a.; cp. Nd1 222); Pv I.127; II.68; PvA 95
(nt.) [abstr. fr. anusocati] bewailing, mourning PvA 65. Anusotaâˆž [anu + sota, in âˆžá¹ƒ as
to expln. under anu A a.] in anusotaá¹ƒ (adv.) along the stream or current, down-stream A II
paá¹-isotaá¹ƒ against the stream); PvA 169 (GangÄ• ya a. Ä• gacchanto).-gÄ• min "one who
i. e. giving way to ones inclinations, following ones will A II.5, 6 (opp. paá¹-iâˆž); Sn. 319 (= s
anugacchanto Sn A 330); Pug 62.Page 45 Anussati (f.) [Sk. anusmrti, fr. anu + smr, cp. sati]
recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises six
anussati-á¹-á¹-hÄ• nÄ• ni, viz. Buddhaâˆž, Dhammaâˆž, Sanghaâˆž, sÄ«laâˆž, cÄ• gaâˆž, de
attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D
(cp. A I.211); A III.284, 312 sq., 452; V.329 sq.; Ps I.28. Expanded to 10 subjects (the above
Ä• nÄ• pÄ• na-sati, maraá¹‡a-sati, kÄ• yagatÄ• -sati, upasama-nussati) at A I.30, 42 (cp. La
references see D I.81; S V.67 = It 107 (anussaraá¹‡a at latter pass.); A III.284, 325, 452. Ps
Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see Dhs. trsl. 351); Sdhp. 2
See also anuttariya (anussat-a-nuttariya). Anussada (adj.) [an + ussada without haughtiness
anusaddha & anussuda; Sn A 467 expln. by taá¹‡hÄ• ussada-bhÄ• va) = Dh 400 (which pa
anussada; DhA IV.165 expls. with taá¹‡hÄ• -ussÄ• va-bhÄ• va, vv. ll. âˆžussadaâˆž); It 97 (v
anussara). Anussaraá¹‡a (nt.) [abstr. to anussarati] remembrance, memory, recollection It 1
id. p. S V.67); PvA 25, 29. Anussarati [Vedic anusmarati, anu + smr] to remember, recollect,
(acc.), bear in mind; be aware of D II.8, 53, 54 (jÄ• tito etc.); S III.86 sq. (pubbenivÄ• saá¹ƒ)
(dhammaá¹ƒ a. anuvitakketi), 303 (kappasahassaá¹ƒ); A I.25, 164 (pubbenivÄ• saá¹ƒ), 207
Dhammaá¹ƒ etc.); III.285 (id.), 323 (nivÄ• saá¹ƒ), 418; V.34, 38, 132, 199, 336 (kalyÄ• á¹‡a
(dhammaá¹ƒ), 98 (pubbenivÄ• saá¹ƒ); J I.167; II.111; Dh 364; Pv I.59; Pug 60; Sdhp 580, 58
DhA II.84; IV.95; PvA 29, 53, 69, 79, 107. - pp. anussarita (see anussaritar). - Caus anussar
someone, to call to mind J II.147. Anussaritar [n. ag. to anussarita, pp. of anussarati] one wh
or remembers S V.197, 225 (saritar +); A V.25, 28. Anussava [anu + sava fr. shru, cp. Vedic
hearsay, report, tradition M I.520; II.211; S II.115; IV.138; A I.26; J I.158 (with ref. to part. kin
annussav'atthe nipÄ• to; so also at VvA 322, cf. anussavana); II.396, 430 (id.); IV.441; instr.
hearsay, by report A II.191 (cf. itihÄ«tihaá¹ƒ). Anussavana (nt.) [anu + savana fr. shru] = anu

(kira-saddo anussavane, from hearsay). Anussavika (adj.) [fr. anussava] "belonging to hears
one who is familiar with tradition or who learns from hearsay M I.520; II.211. Cp. anussutika.
[fr. anussÄ• veti] one who proclaims or announces, a speaker (of a kammavÄ• cÄ•) Vin I.74
âˆžÄ• (f.) [fr. anussÄ• veti] a proclamation Vin I.317, 340; V.170, 186, 202 sq. AnussÄ• vita
anussÄ• veti] proclaimed, announced Vin I.103. AnussÄ• veti [anu + sÄ• veti, Caus. of shru
anushrÄ• vayati "to proclaim aloud the guilt of a criminal" AvSH. I.102; II.182] to cause to be
to proclaim, utter, speak out Vin I.103 (âˆžssÄ• viyamÄ• na ppr. Pass.); II.48 (saddaá¹ƒ a.).
Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D III.47, also aniss
apalÄ• sin. Anussukita [an + ussukâˆž] VvA 74 & anussukin Pug 23 = anussuka. Anussuta1
ud + sr] free from lust Dh 400 (= ussÄ• va-vena anussuta C.). See also anussada. Anussuta
of shru] heard of; only in cpd. ananussuta unheard of S II.9; Pug 14. Anussutika (adj.) [fr. an
anussavika] according to tradition or report, one who goes by or learns from hearsay DA I.10
Anussuyyaka see anusuyyaka. Anuhasati [anu + hasati] to laugh at, to ridicule DA I.256. An
âˆžhariyati, anu + hr] to be held up over, ppr. anuhÄ«ramÄ• na D II.15 (vv. ll. v. l. anubhiram
K. anudhÄ• riyamâˆž, cp. Trenckner, Notes 79). AnÅ«na (adj.) [Vedic anÅ«na, an + Å«na] n
complete, without deficiency J VI 273; Dpvs V.52; Miln 226; DA I.248 (+ paripÅ«ra, expld by
AnÅ«naka = anÅ«na Dpvs IV.34. AnÅ«natÄ• (f.) [abstr. fr. anÅ«na] completeness Cp. III.61
[Vedic anÅ«pa, anu + ap: see Ä• pa, orig. alongside of water] watery, moist; watery land, lo
(anopa T; anupa C. p. 359), 381 (âˆžkhetta); Miln 129 (âˆžkhetta). AnÅ«paghÄ• ta [metricall
not killing, not murdering. Dh 185 (= anupahananaÃ± c-eva anupaghÄ• tanaÃ± ca DhA III.2
anuâˆž in metre Sn 1057, see upadhi. AnÅ«panÄ• hin (adj.) [an + upanÄ• hin, with Å« metri
ill-will, not angry with J IV.463. AnÅ«pama at It 122 is metric reading for anupama (see upar
AnÅ«palitta (adj.) [an + upalitta, with Å« in metre] free from taint, unstained, unsmeared Sn
790, 845; Dh 353; cf. Nd1 90 and DhA IV.72. AnÅ«pavÄ• da [an + upavÄ• da, with metricall
grumbling, not finding fault Dh 185 (= anupavÄ• danaÃ± c- eva anupavadÄ• panaÃ± ca DhA
(adj.) [pp. of an + Å«haÃ±Ã±ati, ud + han] not rooted out, not removed or destroyed Th 1, 22
338 (= asamucchinna DhA IV.48). Aneka (adj.) (usually âˆž-) [an + eka] not one, i. e. many,
countlcss, numberless It 99 (saá¹ƒvaá¹-á¹-akappÄ• countless aeons); Sn 688 (âˆžsÄ• khÄ•
(âˆžjÄ• tisÄ• ra); J IV.2; VI.366.-pariyÄ• yena (instr.) in many ways Vin I.16; Sn p. 15. -rÅ«pa
manifold Sn 1049, 1079, 1082; Nd2 54 (= anekavidha). -vidha manifold Nd2 54; DA I.103. -v
manifold D I.12, 13, 178; It 98; Pug 55; DA I.103 (= anekavidha). Anekaá¹ƒsÄ• (f.) [an + eka
Nd2 1. Anekaá¹ƒsikatÄ• (f.) [abstr. fr. anekaá¹ƒsa + kata] uncertainty, doubtfulness Miln 93
[an + ejÄ•] free from desires or lust D II.157; Sn 920, 1043, 1101, 1112; It 91 (opp. eja-nuga
55; Dh 414 (= taá¹‡hÄ• ya abhÄ• vena DhA IV. 194), 422; Pv IV.135 (nittaá¹‡ha PvA 230).
edha] without fuel J IV.26 (=anindhana). Aneá¸• a (adj.) [an + eá¸• a = ena, see neá¸• a & cp
(mÅ«ka); Vedic anena] faultless, pure; only in foll. cpds.: âˆžgala free from the dripping or oc
impurity (thus Page 46 expld. at DA I.282, viz. elagalana-virahita), but more likely in lit. mean
a pure or clear throat" or, of vÄ• cÄ• speech: "clearly enunciated" (thus Mrs. Rh. D. at Kindr

Vin I.197 = D I.114 = S I.189; A II.51, 97; III.114, 195. Cp. also M Vastu III. 322. - âˆžmÅ«ga
"having a clear throat", i. e. not dumb, fig. clever, skilled D III.265; Sn 70 (= alÄ• lÄ• mukha
Nd2 259. Aneá¸• aka (adj.) [cp. BSk. aneá¸• aka, e. g. Av. SH. I.187, 243; M Vastu I.339; III
pure, clear M II.5; J VI.529. AnesanÄ• (f.) [an + esanÄ•] impropriety S II.194; J II.86; IV.38
401; DA I.169; DhA IV.34; Sdhp 392, 427. Ano- is a frequent form of compn. an-ava, see av
[an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to
V.24 = A V.232 = Dh 87 (okÄ• anokaá¹ƒ Ä• gamma). <-> adj. homeless, free from attachme
anÄ• laya DhA II.162); Sn 966 (adj.; expld at Nd1 487 by abhisankhÄ• ra-sahagatassa viÃ±
karoti, & at SnA 573 by abhisankhÄ• ra-viÃ±Ã±Ä• n- Ä• dÄ«naá¹ƒ anokÄ• sabhÅ«ta).sÄ• ri
state, fig. being free from worldly attachment S III.10 = Nd1 197; Sn 628 (= anÄ• laya-cÄ• ri
Dh 404 (v. l. anokkaâˆž); DhA IV.174 (= anÄ• laya-cÄ• rin); Miln 386. Anogha in anogha-tiá¹
Anojaka = anojÄ• Vv 354 (= VvA 161, where classed with yodhikÄ• bandhujÄ«vakÄ•). An
v. l. for anujagghati. AnojÄ• (f.) [*Sk. anujÄ•] a kind of shrub or tree with red flowers J VI.53
(korandaka +); usually in cpd. anojapuppha the a. flower, used for wreaths etc. J I.9 (âˆždÄ•
a flowers); VI.227 (id.); DhA II.116 (âˆžcangoá¹-aka). Anottappa (nt.) [an + ottappa] reckless
D III.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottÄ• pin. AnottÄ• pin & Anottappin (adj.)
anottappa] not afraid of sin, bold, reckless, shameless D III.252, 282 (pp; ahirika); Sn 133 (p
It 27, 115 (anatÄ• pin anottappin, vv. ll. anottÄ• pin); Pug 20, 24. Anodaka (adj.) [an + udaka
water, dry J I.307; DhA I.52; Sdhp 443. Anodissaka (adj.) [an + odissa + ka] unrestricted, wi
exception, general, universal; only in cpd. âˆžvasena universally, thoroughly (with ref. to met
146; VvA 97 (in general; opp. odissaka-vasena). See also Mrs. Rh. D. Psalms of the Brethre
Anonamati [an + onamati] not to bend, to be inflexible, in foll. expressions: anonamaka (nt.)
DhA II.136; auonamanto (ppr.) not bending D II.17 = III. 143; anonami-daá¹‡á¸• a (for anona
inflexible stick Miln 238 (anoá¹‡amiâˆž T, but anonamiâˆž vv. ll., see Miln 427). Anopa see a
(adj.) (only âˆž-) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds.-guá¹‡a sup
virtue DA I.288. -dassika of superior beauty Vv 207, VvA 103 (both as v. l.; T. anumaâˆž); Vv
who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J I.228. -nÄ• ma c
name the Peerless" Mrs. Rh. D.), 235; Sn 153, 177 (cp. SnA 200). -nikkama of perfect energ
paripuá¹‡á¹‡a-viriyatÄ• ya a. VvA 284). -paÃ±Ã±a of lofty or supreme wisdom (Ep. of the Bu
mahÄ• paÃ±Ã±a SnA 347); Th 2, 522 (= paripuá¹‡á¹‡a-paÃ±Ã±a ThA 296), DhA I.31. -vaá¹
Sn 686 J VI.202. -viriya of supreme exertion or energy Sn 353. Anomajjati [anu + ava + majj
along over, to stroke, only in phrase gattÄ• ni pÄ• á¹‡inÄ• a. to rub over one's limbs with th
509; S V.216. AnorapÄ• ra (adj.) [an + ora + pÄ• ra] having (a shore) neither on this side no
319. Anoramati [an + ava + ram] not to stop, to continue J III.487; DhA III.9 (ger. âˆžitvÄ• co
Anovassa (nt.) [an + ovassa; cp. Sk. anavavará¹£ana] absence of rain, drought J V.317 (v. l
anvÄ• vassa T.; q. v.). Anovassaka (adj.) [an + ovassaka] sheltered from the rain, dry Vin II.
I.172; II.50; III.73; DhA II. 263; ThA 188. Anosita (adj.) [an + ava + sita, pp. of sÄ•] not inhab
not accessible (to) Sn 937 (= anajjhositaá¹ƒ Nd1 441; jarÄ• dÄ«hi anajjhÄ• vutthaá¹ƒ á¹-hÄ•

Anta1 [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also Lat. antiae forehead (: E. antl
prep. anti opposite, antika near = Lat. ante; Gr. a)nti/ & a)/nta opposite; Goth., Ags. and; Ge
the opposite (i. e. what stands against or faces the starting-point)]. 1. end, finish, goal S IV.3
NibbÄ• na); Sn 467; J II.159. antaá¹ƒ karoti to make an end (of) Sn 283, 512; Dh 275, cp. ar
- loc. ante at the end of, immediately after J I.203 (vijayâˆž). - 2. limit, border, edge Vin I.47;
(vanâˆž); J III.188. - 3. side: see ekamantaá¹ƒ (on one side, aside). - 4. opposite side, oppos
counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo
antÄ• ; or does it belong to anta2 2. in this meaning? Cp. ekantaá¹ƒ extremely, under anta2)
extremes) Vin I.10; S II.17; III.135. ubho antÄ• (both sides) Vin I.10; S II.17; J I.8; Nd1 109.
anto (contrasts) Nd1 52. As tayo antÄ• or principles(?), viz. sakkÄ• ya, á¹£-samudaya, á¹£-
cp. A III. 401; as cattÄ• ro, viz. the 3 mentioned plus á¹£-nirodhagÄ• mini-paá¹-ipadÄ• at S
Interpreted by Morris as "goal" (J P T S. 1894, 70). - Often pleonastically, to be expld as a "p
figure, like kammanta (q. v.) the end of the work, i. e. the whole work (cp. E. sea-side, count
vananta the border of the wood = the woods Dh 305; Pv II.310 (expld by vana PvA 86; same
e. g. at Jtm VI.21; cp. also grÄ• ma-nta Av. SH. I.210); suttanta (q. v.), etc. Cp. Ä• kÄ• santa
pleonastic use of patha. -ananta (n.) no end, infinitude; (adj.) endless, corresponds either to
antya, see anta2.-a-nanta end & no end, or finite and endless, D I.22; DA I.115. -a-nantika (
of, or talking about) finiteness and infinitude D I.22 (see expln. at DA I.115); S III.214, 258 sq
-kara putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhass-a. (of the Buddh
A II.2; III.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other combn. A II.163 (vijjÄ• y
(paÃ±hÄ• n-). - -kiriyÄ• putting an end to, ending, relief, extirpation; always used with ref. to
IV.93; It 89; Sn 454, 725; DhA IV.45. -gata = antagÅ« Nd2 436 (+ koá¹-igata). -gÄ• hikÄ• (f.
is an attribute of micchÄ• diá¹-á¹-hi, i. e. heretical doctrine. The meaning of anta in this comb
quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4
antÄ• (thus Morris J P T S. 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, c
antya, see anta2)" (thus Kern, Toev. s. v.) Vin I.172; D III.45, 48 (anâˆž); S I.154; A I.154; II.
III.130; Ps I.151 sq. -gÅ« one Page 47 who has gone to the end, one who has gone through
(dukkha) A IV.254, 258, 262; Sn 401 (= vaá¹-á¹-adukkhassa antagata); 539. -ruddhi at J VI.8
reading (antaruci?). -vaá¹-á¹-i rimmed circumference J III.159. -saÃ±Ã±in being conscious o
world) D I.22, cp. DA I 115. Anta2 (adj.) [Vedic antya] 1. having an end, belonging to the end
ananta endless, infinite, boundless (opp. antavant); which may be taken as equal to anta1 (c
anta (adj.) or antya; also in doublet anaÃ±ca, see Ä• kÄ• s-a-naÃ±ca and viÃ±Ã±Ä• á¹‡-a-n
III.224, 262 sq.; Sn 468 (âˆžpaÃ±Ã±a); Dh 179, 180 (âˆžgocara having an unlimited range o
DhA III.197); J I.178. - 2. extreme, last, worst J II.440 (C. hÄ«na, lÄ• maka); see also anta1
adv. in ekantaá¹ƒ extremely, very much, "utterly" Dh 228 etc. See eka. Anta3 (nt.) [Vedic Ä•
antara inner = Lat. interus, Gr. e)/ntera intestines] the lower intestine, bowels, mesentery It 8
260 (âˆžvaddhi-maá¹ƒsa etc.); Vism 258; DhA I.80.-gaá¹‡á¹-hi twisting of the bowels, lit. "a k
intestines" Vin I.275 (âˆžÄ• bÄ• dha). -guá¹‡a [see guá¹‡a2 = gula1] the intestinal tract, the

A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. -mukha the anus J IV.402. -vaá¹-á¹-i = âˆžguá¹
Antaka [Vedic antaka] being at the end, or making an end, Ep. of Death or MÄ• ra Vin I.21;
(expld by ThA 65 as lÄ• maka va MÄ• ra, thus taken = anta2); Dh 48 (= maraá¹‡a-sankhÄ•
(= maraá¹‡a DhA III.434). Antamaso (adv.) [orig. abl. of antama, *Sk. antamashah; cp. BSk.
formation fr. anta, in same meaning ("even") Av. SH. I.314; Divy 161] even Vin III. 260; IV.12
III.127; A V.195; J II.129; DA I.170; SnA 35; VvA 155. Antara (adj.) [Vedic antara, cp. Gr. e)/
antra (see anta3), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "i
between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development
with a view of contrasting the (two) sides of the inside relation, i. e. having a space between
from; thus nt. antaraá¹ƒ difference.I. (Adj.-n) 1. (a) inner, having or being inside It 83 (tayo a
malÄ• three inward stains); esp. as -âˆž in cpds. Ä• misâˆž with greed inside, greedy, selfis
dosâˆž with anger inside, i. e. angry Vin II.249; D III.237; M I.123; PvA 78 (so read for desâˆ
antarato from within It 83. (b) in between, distant; dvÄ• dasa yojanâˆž antaraá¹ƒ á¹-hÄ• naá
In noun-function (nt.): (a). spatial: the inside (of) Vv 361 (pÄ«tantara a yellow cloak or inside
pÄ«tavaá¹‡á¹‡a uttariya VvA 116); DÄ• vs I.10 (dÄ«p- antara-vÄ• sin living on the island); D
(kaá¹‡á¹‡a-chiddâˆž the inside of the ear; VvA 50 (kacchâˆž inner room or apartment). There
between", break J V.352 (= chidda C.), & obstacle, hindrance, i. g. what stands in between:
antara-dhÄ• yati (for antaraá¹ƒ dhÄ• yati). - (b). temporal: an interval of time, hence time in
a specified time, i. e. occasion. As interval in Buddhantaraá¹ƒ the time between the death of
the appearance of another, PvA 10, 14, 21, 47, 191 etc. As time: It 121 (etasmiá¹ƒ antare in
this occasion); Pv I.1011 (dÄ«ghaá¹ƒ antaraá¹ƒ = dÄ«ghaá¹ƒ kÄ• laá¹ƒ PvA 52); PvA 5 (eta
time, just then). As occasion: J V.287; Pug 55 (eá¸• aka-m-antaraá¹ƒ occasion of getting rai
DA I.34, (maÃ± ca taÃ± ca kiá¹ƒ antaraá¹ƒ what is there between me and you?) C. expls. ki
Rh. D. in trsln. p. 256 "of me it is and thee (this talk) - now why is this"; J VI.8 (assa antaraá
passiá¹ƒsu they did not see a diff. in him). - 3. Phrases: antaraá¹ƒ karoti (a) to keep away fr
distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M III.14; J. IV.2 (âˆž
leaving behind); Pug A 231 (ummÄ• raá¹ƒ a. katvÄ• staying away from a threshold); also a
yojanÄ• ni a. katvÄ• at a distance of 10 y. PvA 139. - (b.) to remove, destroy J VI.56 (v. l. B
karoti).II. In prep. use (âˆž-) with acc. (direction) or loc. (rest): inside (of), in the midst of,
between, during (cp. III. use of cases). (a.) w. acc.: antaragharaá¹ƒ paviá¹-á¹-ha gone into th
11. - (b.) w. loc.: antaraghare nisÄ«danti (inside the house) Vin II.213; âˆždÄ«pake in the ce
island J I.240; âˆždvÄ• re in the door J V.231; âˆžmagge on the road (cp. antarÄ• magge) P
phrase ekasmiá¹ƒ yeva a. during one meal J I 19 = DhA I.249; âˆžbhattasmiá¹ƒ id. DhA IV.1
the middle of the road PvA 96. âˆžsatthÄ«su between the thighs Vin II.161 (has antarÄ• sat
I.218.III. Adverbial use of cases, instr. antarena in between D I.56; S IV.59, 73; J I.393; PvA
in a little while, na kÄ• lantarena ib. 19). Often in combn. antarantarena (c. gen.) right in bet
between the space of) DhA I.63, 358. - loc. antare in, inside of, in between (-âˆž or c. gen. K
in the Sutta); DhA III.416 (mama a.); PvA 56, 63 (rukkhâˆž). Also as antarantare right inside,

middle of (c. gen.) KhA 57; DhA I.59 (vanasaá¹‡á¸• assa a.). - abl. antarÄ• (see also sep. a
in combn. antarantarÄ• from time to time, occasionally; successively time after time Sn p. 1
IV.191; PvA 272.IV. anantara (adj.) having or leaving nothing in between i. e. immediately fo
incessant, next, adjoining J IV.139; Miln 382 (solQ; DhA I.397; PvA 63 (tadantaraá¹ƒ immed
92 (immed. preceding), 97 (next in caste). See also abbhantara.-atÄ«ta gone past in the me
-kappa an intermediary kappa (q. v.) D I 54. -kÄ• raá¹‡a a cause of impediment, hindrance,
-cakka "the intermediate round", i. e. in astrology all that belongs to the intermediate points o
Miln 178. -cara one who goes in between or inside, i. e. a robber S IV.173. -bÄ• hira (adj.) in
I.125. -bhogika one who has power (wealth, influence) inside the kings dominion or under th
subordinate chieftain (cp. antara-raá¹-á¹-ha) Vin III.47 -raá¹-á¹-ha an intermediate kingdom,
subordinate prince J V.135. -vÄ• sa an interregnum Dpvs V.80. -vÄ• saka "inner or intermed
the 3 robes of a Buddhist bhikkhu (viz. the sanghÄ• á¹-Ä«, uttarÄ• sanga & a.) Vin I.94, 289
-sÄ• á¹-aka an inner or lower garment [cp. Sk. antarÄ«ya id.], under garment, i. e. the one b
one & the body VvA 166 (q. v.). Antaraá¹ƒsa [B.Sk. antara-á¹ƒsa; antara + aá¹ƒsa] "in betwe
shoulders", i. e. the chest J V.173 = VI.171 (phrase lohitakkho vihat- antaraá¹ƒso). Antaraá¹
[antara + aá¹-á¹-haka] only in phrases rattisu antaraá¹-á¹-hakÄ• su and antaraá¹-á¹-hake hin
which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the t
falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aá
First phrase at Vin I.31, 288; III 31; second at M I.79 (cp. p. 536 where Trenckner divides
anta-raá¹-á¹-haka); A I.136 (in nom.); J I.390; Miln 396. AntaradhÄ• na (nt.) [fr. antaradhÄ• y
disappearance A I.58 (saddhammassa); II.147; III.176 sq.; Miln 133; Dhs 645, 738, 871. Cp.
AntaradhÄ• yati [antara + dhÄ• yati] to disappear Sn 449 (âˆždhÄ• yatha 3rd sg. med.); Vv 8
DhA I.248; DhA IV.191 (ppr. âˆždhÄ• yamÄ• na & aor. dhÄ• yi) PvA 152, 217, (âˆždhÄ• yi),
antarahita (q. v.). - Caus. antaradhÄ• peti to cause to disappear, to destroy J I.147; II.415; P
48 AntaradhÄ• yana (nt.) [fr. antaradhÄ• yati] disappearance DhA IV.191. (v. l. âˆžadhÄ• na
denom. fr. antara] to go or step in between, ger. antaritvÄ• (= antarayitvÄ•) J I.218. Antara
[pp. of antaradhÄ• yati] 1. disappeared, gone, left D I.222. M I.487. Miln 18. PvA 245. - 2 in p
anantarahitÄ• ya bhÅ«miyÄ• (loc) on the bare soil (lit. on the ground with nothing put in bet
person lying down, i. e. on an uncovered or unobstructed ground) Vin I.47; II.209; M II.57. A
[abl. or adv. formation fr. antara; Vedic antarÄ• .] prep. (c. gen. acc. or loc.), pref. (âˆž-) and
between" (of space & time), midway, inside; during, meanwhile, between. On interpretation o
sq. - (1). (prep.) c. acc. (of the two points compared as termini; cp. B.Sk. antarÄ• ca Divy 94
(antarÄ• ca RÄ• jagahaá¹ƒ antarÄ• ca NÄ• á¸• andaá¹ƒ between R. and N.). - c. gen. & loc
(satthÄ«naá¹ƒ between the thighs, where id. p. at J I.218 has antara-satthÄ«su); A II.245 (sa
v. l. satthimhi). - (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. - occasionally Miln 251. - (
see cpds.-kathÄ• "in between talk, talk for pastime, chance conversation, D II.1, 8, 9; S I.79
III.167; Sn p. 115; DA I.49 and freq. passim. -gacchati to come in between, to prevent J VI.2
-parinibbÄ• yin an AnÄ• gÄ• min who passes away in the middle of his term of life in some p

III.237; A I.233; Pug 16. -magge (loc.) on the road, on the way J I.253; Miln 16; DhA II.21; III
258, 269, 273 (cp. antaraâˆž). -maraá¹‡a premature death DhA I.409; PvA 136. -muttaka on
the meantime Vin II.167. AntarÄ• paá¹‡a (nt.) [antarÄ• + paá¹‡a "in between the shopping c
where the trading goes on, bazaar J I.55; VI.52; Miln 1, 330; DhA I.181. AntarÄ• ya1 [antara
lit. "coming in between"] obstacle, hindrance, impediment to (-âˆž); prevention, bar; danger,
There are 10 dangers (to or from) enumd. at Vin I.112, 169 etc., viz. rÄ• jaâˆž, coraâˆž, aggi
manussaâˆž, amanussaâˆž, vÄ• á¸• aâˆž, siriá¹ƒsapaâˆž, jÄ«vitaâˆž, brahmacariyaâˆž. In B.
rÄ• jÄ• -caura-manuá¹£y-amanuá¹£ya-vyÄ• á¸• -agny-udakaá¹ƒ. - D I.3, 25, 26; A III.243, 30
Dh 286 (= jÄ«vitâˆž DhA III.431); J I.62, 128; KhA 181; DhA II 52; VvA 1 = PvA 1 (hatâˆž rem
obstacles) -antarÄ• yaá¹ƒ karoti to keep away from, hinder, hold back, prevent, destroy Vin
Vism 120; PvA 20.-kara one who causes impediments or bars the way, an obstructor D I.227
Pv IV.322. AntarÄ• ya2 (adv.) [dat. of antara or formation fr. antara + ger. of i?) in the meant
(cp Nd2 58) = antarÄ• Sn A 603. AntarÄ• yika (adj.) [fr. antarÄ• ya] causing an obstacle, for
impediment Vin I.94 = II.272; M I.130; S II.226; ThA 288. AntarÄ• yikin (adj.-n.) [cp. antarÄ•
meets with an obstacle, finding difficulties Vin IV.280 (anâˆž = asati antarÄ• ye). AntarÄ• á¸•
antarÄ• la] interior, interval DÄ• vs I.52; III.53 (nabhâˆž). Antarika (adj.) [fr. antara] "being in
i. e. <-> 1. intermediate, next, following: see anâˆž. - 2. distant, lying in between PvA 173 (ar
á¹-hÄ• na). See also f. antarikÄ• . - 3. inside: see antarikÄ• . -anantarika with no interval, su
immediately following, next Vin II.165, 212 (Ä• nâˆž); IV.234. AntarikÄ• (f.) [abstr. fr. antarik
lies in between or near", i. e. - 1. the inside of Vin IV.272 (bhÄ• janâˆž). <-> 2. the neighbour
of (-âˆž), sphere, compass Vin III.39 (urâˆž, angulâˆž); J I.265 (yakkhassa sÄ«mâˆž inside th
influence). -- 3. interval, interstice Vin II.116 (suttâˆž in lace); A I.124 (vijjâˆž the interval of
lightning). Antalikkha (nt.) [Vedic antariks.a = antari--ks.a (ks.i), lit. situated in between sky a
earth] the atmosphere or air D II.15; A III.239; IV.199; Sn 222, 688; Dh 127 = Miln 150 = PvA
vehÄ• yasa-saÃ±Ã±ita a. PvA 14); KhA 166.-ga going through the air A I.215. -cara walking
Vin I.21; D I.17; S I.111; J V.267; DA I.110. Antavant (Ä• dj.) [anta1 + âˆžvant] having an end
I.22, 31, 187; Ps I.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. -anantavant endless, infini
(loka). See also loka. Anti (indecl.) [Vedic anti = Lat ante, Gr. a)nti/, Goth. and; Ags. and-, Ge
ent-] adv. & prep. c. gen.: opposite, near J V.399 (tav- antiá¹ƒ Ä• gatÄ• , read as tav- anti-m
santikaá¹ƒ), 400, 404; VI.565 (sÄ• mikass- anti = antike C.). - Cp. antika. Antika (adj.-n.) -1.
anti] near KhA 217; nt. neighbourhood Kh VIII.1. (odakâˆž); J VI.565 (antike loc. = anti near)
anta = Sk. antya] being at the end, final, finished, over S I.130 (purisÄ• etad-antikÄ• , v. l. S
are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of beg
Antima (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & fin
reincarnation; thus in combn. with deha & sarÄ«ra, the last body) D II.15; Dh 351; It 50 (anti
dhÄ• reti), 53 (id.); Vv 512; Sn 478 (sarÄ«raá¹ƒ antimaá¹ƒ dhÄ• reti) 502; Miln 122, 148; VvA
antima-dhÄ• rin); Sdhp 278.-dehadhara one who wears his last body It 101 (dhÄ• ra T, âˆžd
163. -dhÄ• rin = prec. S I.14, 53 (+ khÄ«á¹‡Ä• sava); II.278; It 32, 40; Sn 471. -vatthu "the la

the extreme, final or worst (sin) Vin I. 121, 135, 167, 320. -sarÄ«ra the last body; (adj.) havin
rebirth S I.210 (Buddho aâˆž-sarÄ«ro); A II.37; Sn 624; Dh 352, 400; DhA IV.166 (= koá¹-iya
attabhÄ• vo). Anteâˆž (pref.) [Sk. anta% , with change of --a% to --e, instead of the usual
through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: âˆžpura (nt.) "inr
town", the king's palace, esp. its inner apartments, i. e. harem [Sk. anta% pura, cp. also P.
I.75, 269; A V.81; J II.125; IV.472; Miln 1; PvA 23, 81, 280; âˆžpurikÄ• harem woman DhsA
who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin I.60; III.25; S I.180; I
I. 166; II.278; III.83, 463; PvA 12; VvA 138; âˆžvÄ• sin = âˆžvÄ• sika Vin III.66; D I.1, 45, 74,
157; M III.116; DA I.36. Anto (indecl.) [Sk. anta% ; Av antarY Lat. inter, Oir. etar between, C
Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction =
c. loc. denoting place where = in. As prefix (âˆž-) in, within, inside, inner (see cpds.) (1.) prep
anto nivesanaá¹ƒ gata gone into the house J I.158; anto jÄ• laá¹ƒ pavisati go into the net Dh
gÄ• maá¹ƒ pavisati to go into the village DhA II.273; anto nagaraá¹ƒ pavisati DhA II.89; PvA
anto gabbhe J II.182; gÄ• me DhA II.52; gehe DhA II.84; nadiyaá¹ƒ J VI.278; nivesane J II.3
rainy season J IV.242; vimÄ• nasmiá¹ƒ Pv I.101; sattÄ• he inside of a week PvA 55.Page 49
"house of the Golden Pavement" J IV.113. -gadha (âˆžgata? Kern Toev.) in phrase âˆžhetu,
reason of its intensity PvA 10; VvA 12. -jana "the inside people", i. e. people belonging to the
family (= Lat. familia) D III.61 (opp. to servants); A I.152; J VI.301; DA I.300. -jÄ• la the inside
net, the net DhA IV.41. -jÄ• likata "in-netted", gone into the net D I.45; DA I.127. -nijjhÄ• na
conflagration PvA 18. -nimugga altogether immersed D I.75; A III.26. -parisoka inner grief Ps
antepura J I.262. -mano "turning ones mind inside", thoughtful, melancholy Vin III.19. -bhavi
Miln 95. -rukkhatÄ• being among trees J I.7. -vasati to inhabit, live within S IV.136. -vaá¸• a
(parijana) indoorpeople J V.118. -vassa the rainy season (lit. the interval of the r. s.) VvA 66
inside of the V. DhA I.50 (âˆža-bhimukhÄ« turning towards etc.), -samorodha barricading wit
read for antaâˆž, cp. Dhs. trsl. 311). -soka inner grief Ps I.38. Andu [cp. Sk. andu, andÅ« & a
chain, fetter Vin I.108 = III.249 (tiá¹‡âˆž); D I.245; J I.21 (âˆžghara prisonhouse); DhA IV.54
Andha (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful]
blind, blinded, blindfolded J I.216 (dhÅ«mâˆž); Pv IV.148; PvA 3. - dark, dull, blinding M III.1
(âˆžandhaá¹ƒ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaá¹ƒ tama%); DhA II.49 (
forest). -- 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D I.191 (+ acakkhuka), 2
(âˆžveá¹‡i, reading & meaning uncertain); A I.128; Th 2, 394 (= bÄ• la ThA 258). See cpds.
âˆžkÄ• ra, âˆžbÄ• la, âˆžbhÅ«ta.-Ä• kula blinded, foolish Vv 849 (= paÃ±Ã±Ä• cakkhuno abh
-karaá¹‡a blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukara
(paÃ±ha, + gambhÄ«ra). -kÄ• ra blindness (lit. & fig), darkness, dullness, bewilderment Vin
I.56; II.54; III.233; J III.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 (= avijjâˆž VvA 106); Pug 30
I.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. -tamo deep darkness (lit. & fig.) S V.443;
andhaá¹ƒ tamaá¹ƒ); J VI.247. -bÄ• la blinded by folly, foolish, dull of mind, silly J I.246, 262;
II.43, 89; III.179; VvA 67; PvA 4, 264. -bhÅ«ta blinded (fig.), mentally blind, not knowing, ign

A II.72; J VI.139 (spelled âˆžbÅ«ta); Dh 59, 174 (= paÃ±Ã±Ä• -cakkhuno abhÄ• vena DhA II
form", disguise J III.418. Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad-fly Sn 2
kÄ• á¹‡a-makkhikÄ• naá¹ƒ adhivacanaá¹ƒ SnA 33). Anna (nt.) [Vedic anna, orig. pp. of adat
food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummÄ• sa, sattu, m
(rice, gruel, flour, fish, meat) Nd1 372 = 495. Anna is spelt aá¹‡á¹‡a in combns apar- aá¹‡á¹
aá¹‡á¹‡a. Under dhaÃ±Ã±a (Nd2 314) are distinguished 2 kinds, viz. raw, natural cereals (p
sÄ• li, vÄ«hi, yava, godhÅ«ma, kangu, varaka, kudrÅ«saka) and boiled, prepared food (apa
sÅ«peyya curry). SnA 378 (on Sn 403) expls. anna by yÄ• gubhatta-di. - D I.7; A I.107, 132;
82, 240, 403, 924; J III.190; Pug 51; Sdhp 106, 214.-Ä• pa food & water Sdhp 100. -da givin
-pÄ• na food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv I.52, 82; KhA 207,
30, 31, 43. Annaya in durâˆž see anvaya. AnvakÄ• si 3rd sg. aor. of anukassati 2: drew out,
down Th 1, 869 (= khipi, chaá¸• á¸• esi C.). Anvakkhara (adj.) [anu + akkhara] "according to
syll. after syll., also a mode of reciting by syllables Vin IV.15, cp. 355. Cp. anupadaá¹ƒ. Anva
aor. of anugacchati Mhvs 7, 10. Also in assim. form annagÄ• J V.258. AnvagÅ« 3rd pl. aor.
I.39; Sn 586. Anvaá¸• á¸• hamÄ• saá¹ƒ (adv.) [anu + aá¸• á¸• ha + mÄ• sa] every fortnight,
Vin IV.315 (= anuposathikaá¹ƒ); DhA I.162; II.25. Anvattha (adj.) [anu + attha] according to t
answering to the matter, having scnse ThA 6 (âˆžsaÃ±Ã±Ä• bhÄ• va). Anvadeva (adv.) [anv
d.; like sammad-eva corresponding to Sk. anvag-eva] behind, after, later D I.172; M III.172;
anudeva); A I.11; V. 214; It 34. Anvaya (n.-adj.) [Vedic anvaya in diff. meaning; fr. anu + i, se
anvÄ• ya] 1. (n.) conformity, accordance D II. 83 = III.100; M I.69 (dhammâˆž logical conclus
D III.226 (anvaye Ã±Ä• á¹‡aá¹ƒ); Pv II.113 (tassa kammassa anvÄ• ya, v. l. BB anvaya & an
according to = paccayÄ• PvA 147); PvA 228 (anvayato, adv. in accordance). - 2. (adj.) follo
same course, behaving according to, consequential, in conformity with (-âˆž) D I.46 (tadâˆž)
cittâˆž acting in conformity to the mind, obeying the mind); Sn 254 (anâˆž inconsistent); It 79
durâˆž spelt durannaya conforming with difficulty, hard to manage or to find out Dh 92 (gati =
paÃ±Ã±Ä• petuá¹ƒ DhA II.173); Sn 243, 251 (= duviÃ±Ã±Ä• paya SnA 287 dunneyya ibid. 2
[abstr. to anvaya] conformity, accordance M I.500 (kÄ• yâˆž giving in to the body). Anvahaá¹
aha] every day, daily DÄ• vs IV.8. AnvÄ• gacchati [anu + Ä• + gacchati] 1. to go along after
after, pursue; aor. anvÄ• gacchi Pv. IV.56 (= anubandhi PvA 260). - 2. to come back again J
âˆžgantvÄ• na). - pp. anvÄ• gata (q. v.). AnvÄ• gata [pp. of anvÄ• gacchati] having pursued
with Th 1, 63; J IV.385; V.4. AnvÄ• disati [anu + Ä• + disati] to advise, dedicate, assign; imp
Pv II.26 (= uddissa dehi PvA 80); III.28 (= Ä• disa PvA 181). AnvÄ• dhika (adj.) [derivation u
tailoring term. Only at Vin I.297. Rendered (Vinaya Texts II.232) by "half and half" ; that is a
half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new materi
up. AnvÄ• maddati [anu + Ä• + maddati] to squeeze, wring J III. 481 (galakaá¹ƒ anvÄ• mad
ll. anvÄ• numaá¹-á¹-i & anvÄ• vamaddi; C. gÄ«vaá¹ƒ maddi). AnvÄ• ya [ger. of anveti; cp. a
experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D I.13 (Ä• tappa
self-sacrifice), 97 (saá¹ƒvÄ• saá¹ƒ as a result of their cohabitation); J I.56 (buddhiá¹ƒ), 127

(piyasaá¹ƒvÄ• saá¹ƒ), 148 (gabbhaparipÄ• kaá¹ƒ). Often in phrase vuddhiá¹ƒ anvÄ• ya grov
III. 126; DhA II.87. AnvÄ• yika (adj.-n.) [fr. anvÄ• ya] following; one who follows, a companio
Nd2 59; J III.348. AnvÄ• rohati [anu + Ä• + rohati] to go up to, visit, ascend J IV.465 (aor.
anvÄ• ruhi).Page 50 AnvÄ• vassa at J V.317 should be read with v. l. BB as anovassa abse
AnvÄ• viá¹-á¹-ha [pp. of anvÄ• visati] possessed (by evil spirits) S I.114. AnvÄ• visati [anu +
to go into, to take possession of, to visit M I.326; S I.67; Miln 156. - pp. anvÄ• viá¹-á¹-ha (q. v
adhimuccati. AnvÄ• satta [pp. of anu + Ä• + saÃ±j, cp. anusatta = Sk. anusakta] clung on to
(instr.), attached to A IV.356 (v. l. anvÄ• hata), cp. Ud 35 (anvÄ• sanna q. v.). See also foll.
(f.) [abstr. fr. anvÄ• satta] being attacked by, falling a prey to (instr.), attachment to DhA I.28
context as anvÄ• satta A IV.356 & anvÄ• sanna Ud 35). AnvÄ• sanna [pp. of anu + Ä• + sa
possessed of, attacked by, Ud 35 (doubtfull; v. l. ajjhÄ• panna), = A IV.356 which has anvÄ•
AnvÄ• ssavati [anu + Ä• + savati, sru] to stream into, to attack, befall D I.70; A III.99; Pug 2
AnvÄ• hata [pp. of anu + Ä• + han] struck, beaten; perplexed Dh 39 (âˆžcetasa). AnvÄ• hiá
+ hiá¹‡á¸• ati] to wander to (acc.) A IV.374, 376 [BSk. same, e. g. Divy 68 etc.]. Anveti [cp. a
from i] to follow, approach, go with Sn 1103 (= anugacchati anvÄ• yiko hoti Nd2 59); Dh 1 (=
dukkhaá¹ƒ anugacchati DhA I.24), 2, 71, 124; perhaps at Pv II.620 (with v. l. BB at PvA 99) f
anvesati; expld. by anudesi = was anxious for, helped, instructed). Anvesa [from next] seeki
investigation, M I.140 (âˆžá¹ƒ n- a-dhigacchanti do not find). Anvesati [anu + esati] to look, fo
seek S I.112 (ppr. anvesaá¹ƒ = pariyesamÄ• na C.); Cp III.117 (ppr. anvesanto). - aor. anve
icchati] Pv II.620 (? perhaps better with v. l. PvA 99 as anventi of anveti). Anvesin [anu-esin]
striving after, seeking, wishing for Sn 965 (kusalaâˆž). Anha [Vedic ahan] see pubbanha, ma
sÄ• yanha. Cp. aha. Apaâˆž [Vedic apa; Idg. *apo = Gr. a)po/, Av. apa, Lat. ab from *ap (cp.
af, Ger. Qb, Ags. E. of. <-> A compar. form fr. apa is apara "fQther away"] Welldefined direc
meaning "away from, off". Usually as base-prefix (except with Ä•), & very seldom in compn.
modifying prefixes (like sam, abhi etc.). <-> 1. apa = Vedic apa (Idg. *apo): apeti to go away
Lat. abeo, Goth. afiddja; apeta gone away, rid; âˆžkaá¸• á¸• hati to draw away, remove; âˆžk
âˆžgacchati go away; âˆžnidhÄ• ti put away (= a)potiqhmi, abdo); âˆžnudati push away; âˆžn
âˆžvattati turn away (= Ä• verto); âˆžsakkati step aside; âˆžharati take away. <-> 2. apa = Ve
*aue; see ava for details). There exists a widespread confusion between the two preps. apa
both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, es
then to v, as b > v is frequent, e. g. byaâˆž > vyaâˆž etc.). Thus we find in PÄ• li apa where V
literary Sk. have ava in the foll. instances: apakanti, âˆžkassati, âˆžkirati, âˆžgata, âˆžcÄ• ra,
âˆžthaá¹-a, âˆždÄ• na, âˆždhÄ• reti, âˆžnata, âˆžnÄ• meti, âˆžnÄ«ta, âˆžlekhana, âˆžloketi, â
Apakaá¸• á¸• hati [apa + kaá¸• á¸• hati, cp. Sk. apa-kará¹£ati] to draw away, take off, remov
DhA II.86. <-> Caus. apakaá¸• á¸• hÄ• peti J I.342; IV.415; Miln 34. - Cp. apakassati; & see
Apakata [pp. of apakaroti] put off, done away, in Ä• jÄ«vik a-pakata being without a living M
usual phrase being âˆžapagata); Miln 279 (id.). At It 89 the reading of same phrase is Ä• jÄ«
l. Ä• âˆž vakatÄ•). ApakataÃ±Ã±u (adj.) [a + pa + kataÃ±Ã±u] ungrateful Vin II.199. Apakan

kantati, Sk. ava + krntati] to cut off Th 2, 217 (gale = gÄ«vaá¹ƒ chindati ThA 178; Kern, Toev
kabale a.). Apakaroti [apa + karoti, cp. Sk. apakaroti & apakrta in same meaning] to throw av
hurt, offend, slight; possibly in reading T. apakiritÅ«na at Th 2, 447 (q. v.). - pp. apakata (q. v
apakÄ• ra. Apakassati [Sk. apa- & ava-kará¹£ati, cp. apakaá¸• á¸• hati] to throw away, remo
SnA avaâˆž; expld. by niddhamati & nikkaá¸• á¸• hati SnA 311). -ger. apakassa Sn II.198 = I
apakÄ• sati. ApakÄ• ra & âˆžka [cf. Sk. apakÄ• ra & apakaroti] injury, mischief; one who inju
III.63; Sdhp 283. ApakÄ• sati at Vin II.204 is to be read as apakassati and interpreted as "dr
distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the co
(apakassati) as well as Bdhgh's expln. "parisaá¹ƒ Ä• kaá¸• á¸• hanti". - Cp. A III.145 & see a
reading at the id. p. at A V.74 is avakassati (combd. w. vavakassati, where Vin II.204 has av
which is much to be preferred (see vavakassati). ApakiritÅ«na at Th 2, 447 T (reading of C.
explained ThA 271 to mean apakiritvÄ• chaá¸• á¸• etvÄ• throwing away, slighting, offendin
Sk. avakirati (ava + kr2 to strew, cast out) in sense "to cast off, reject", to which also belongs
meaning "cast off" i. e. man of a so-called low tribe. See also avakirati 2. Apakkamati [cp. Sk
apa + kram] to go away, depart, go to one side J III.27; Sdhp 294. - aor. apakkami Pv IV.75;
PvA 43, 124, & apakkamma Pv II.928. Apagacchati [apa + gam] to go away, turn aside DhA
pp. apagata (q. v.). Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed
departed It 112; PvA 39, 63 (= peta), 64 (= gata). - 2. (âˆž-) freq. as prefix, meaning without,
lost, removed from; free from Vin II.129 (âˆžgabbhÄ• having lost her foetus, having a misca
(âˆžvattha without clothes); PvA 38 (âˆžsoka free from grief), 47 (âˆžlajja not shy), 219 (âˆžvi
without feeling). - Cp. apakata. Apagabbha (adj.) [a + pa + gabbha] not entering another wo
destined to another rebirth Vin III.3. Apagama [Sk. apagama] going away, disappearance Sd
(apÄ• nga) [Sk. apÄ• nga] the outer corner of the eye J III.419 (asita-pangin black-eyed); IV
Spelt avanga at Vin II.267, where the phrase avangaá¹ƒ karoti, i. e. expld. by Bdhgh. ibid p.
"avangadese adhomukhaá¹ƒ lekhaá¹ƒ karonti". According to Kern, Toev. 20, Bdhgh's expln
since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apÄ•
apa + ci] falling off, diminution (opp. Ä• caya gathering, heaping up), unmaking, esp. loss (of
decrease (of possibility of rebirth Vin II.2 = III.21 = IV.213; cp. J III.342; S II.95 (kÄ• yassa Ä•
apacayo pi); A IV.280 = Vin II.259 (opp. Ä• caya); J III.342 (sekho âˆžena na tappati); Vbh 1
330.Page 51 -gÄ• min going towards decrease, "making for the undoing of rebirth" (Dhs trsl
277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156). ApacÄ• yati [fr. apa-ci
cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacÄ• ya in meaning
apacita] to honour, respect, pay reverence D I.91 (pÅ«jeti +); J III.82. <-> Pot. apace (for apa
taken to apacinÄ• ti 2) A IV.245; ThA 72 (here to apacinÄ• ti 1). - pp. apacita (q. v.). ApacÄ•
[abstr. fr. apa + cÄ• y, which is itself a der. fr. ci, cinÄ• ti] honouring, honour, worship, revere
V.326; DA I.256 (âˆžkamma); VvA 24 (âˆžá¹ƒ karoti = aÃ±jalikaá¹ƒ karoti); PvA 104 (âˆžkara
paricariya). ApacÄ• yika (adj.) [fr. *apacÄ• ya, cp. B.Sk. apacÄ• yaka MVastu I.198; Divy 29
respecting J IV.94 (vaddhaâˆž, cp. vaddha-pacÄ• yin); Pv II.7 8 (jeá¹-á¹-haâˆž); IV.324 (id.).

corresp. phrase is jyeá¹£á¹-ha-pacayaka. ApacÄ• yin (adj.) [fr. *apacÄ• ya; cp. apacÄ• yika]
homage, revering Sn 325 (vaddhaâˆž = vaddhÄ• naá¹ƒ apaciti karaá¹‡ena SnA 332) = Dh 1
II.299; V.325; Miln 206; Sdhp 549. ApacÄ• ra [fr. apa + car, cp. Sk. apa & abhi-carati] falling
wrong doing J VI.375. Apacita [pp. of apacayati or apacinÄ• ti] honoured, worshipped, estee
II.169; IV.75; Vv 510 (= pÅ«jita VvA 39); 3511 (cp. VvA 164); Miln 21. Apaciti (f.) [Vedic apa
meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J I.220; II.435; III.82
Miln 180, 234 (âˆžá¹ƒ karoti), 377 (pÅ«jana +); SnA 332 (âˆžkaraá¹‡a). Cp. apacÄ• yana. Ap
cinÄ• ti] 1. [in meaning of Sk. apacÄ«yate cp. P. upaciyyati Pass. of upacinÄ• ti] to get rid of
(cp. apacaya), diminish, make less S III.89 (opp. Ä• cinÄ• ti); Th 1, 807; J IV.172 (apacineth
viddhaá¹ƒseyyatha C.). Here belong prob. aor. 3rd pl. apaciyiá¹ƒsu (to be read for upacciá¹ƒ
(akkhÄ«ni a. "the eyes gave out") and Pot. pres. apace ThA 72 (on v.40). - 2. [= apacayati] t
observe, guard Vin I.264 (apacinayamÄ• na cÄ«varaá¹ƒ (?) v. l apacitiyamÄ• na; trsl. guard
Texts); M I.324 (see detail under apaviá¹‡Ä• ti) Th 1, 186 (grd. apacineyya to be honoured);
(anapacinanto for T. anupacinanto, v. l. anapavinati). - pp. apacita (q.v.). Apacca [Vedic apa
fr. apa] offspring, child D I.90 (bandhupÄ• daâˆž cp. muá¹‡á¸• aka), 103 (id.); S I.69 (anâˆž)
Apaccakkha (adj.) [a + paá¹-i + akkha] unseen; in instr. f. apaccakkhÄ• ya as adv. without b
direct evidence Miln 46 sq. Apacchapurima (adj.) [a + paccha + purima] "neither after nor be
the same time, simultaneous J III.295. Apajaha (adj.) [a + pajaha] not giving up, greedy, mis
(v. l. apÄ• nuta; C. expls. (a)vaá¸• á¸• hinissita mÄ• natthaddha). Apajita (nt.) [pp. of apa + j
105. ApajjhÄ• yati [apa + jhÄ• yati1; cp. Sk. abhi-dhyÄ• yati] to muse, meditate, ponder, con
(nijjhÄ• yati +); III.14 (id.). ApaÃ±Ã±aka (adj.) = apaÃ±Ã±a, ignorant Dpvs VI.29. Apaá¹-á¹-h
fr. apa-tiá¹-á¹-hati, cp. Sk. apa + sthÄ• to stand aloof] to put aside, leave out, neglect J IV.3
Apaá¹‡á¹‡aka (adj.) [a + paá¹‡á¹‡aka; see paá¹‡á¹‡aka; Weber Ind. Str. III.150 & Kuhn, Be
as *a-prashna-ka] certain, true, absolute M I.401, 411; A V.85, 294, 296; J I.104 (where expl
aviruddha niyyÄ• nika). Apaná¹‡á¹‡akatÄ• (f.) [abstr. of apaá¹‡á¹‡aka] certainty, absoluten
Apatacchika only in khÄ• rÄ• patÄ• cchâˆž (q. v.) a kind of torture. Apattha1 (adj.) [Sk. apÄ•
+ as2] thrown away Dh 149 (= chaá¸• á¸• ita DhA III.112). Apattha2 2nd pl. pret. of pÄ• punA
Apatthaá¹-a = avatthaá¹-a covered Th 1, 759. Apatthita & Apatthiya see pattheti. ApadÄ• na
Sk. apadÄ• na] removing, breaking off, D III.88. - 2. [= Sk. avadÄ• na cp. ovÄ• da] advice, a
instruction, morals Vin II.4 (anâˆž not taking advice), 7 (id.) M I.96; A V.337 sq. (saddhÄ• âˆž
3. legend, life history. In the title MahÄ• padÄ• na suttanta it refers to the 7 Buddhas. In the
ApadÄ• naá¹ƒ, that is "the stories" , it refers almost exclusively to Arahants. The other, (olde
seems to have afterwards died out. See Dialogues II.3. - Cp. also pariyÄ• padÄ• na. Apadis
reference, testimony, witness DhA II.39. Apadisati [apa + disati] to call to witness, to refer to
Vin III.159; J I.215; III.234; IV.203; Miln 270; DhA II.39; Nett 93. Apadesa [cp. Sk. apadesha]
cause, argument M I.287 (anâˆž). - 2. statement, designation PvA 8. - 3. pretext J III.60; IV.1
Thus also apadesaka J VI.179. ApadhÄ• reti [Caus. of apa + dhr, cp. Sk. ava-dhÄ• rayati, b
apadhÄ• rayati Divy 231] to observe, request, ask ThA 16. Apanata [pp. of apanamati] "bent

aside, in ster. combn. abhinata + apanata ("strained forth & strained aside" Mrs Rh. D. Kindr
I.386; S I.28. Apanamati [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apa
apagamâˆž; expld at Nd2 60 by vajissati pakkhamissati etc. - pp. apanata (q. v.) <-> Caus. a
ApanÄ• meti [Caus. fr. apanamati] 1. to take away, remove M I.96 = A I.198 (kathaá¹ƒ bahic
outside); Kh VIII.4 (= aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ gameti KhA 220). - 2. [= Sk. ava-namati] to b
down Vin II.208 (chattaá¹ƒ); S I.226 (id.); J II.287 (id., v. l. apanetvÄ•); D I.126 (hatthaá¹ƒ, fo
Apanidahati (& apanidheti) [apa + ni + dhÄ• , cp. Vedic apadhÄ• hiding-place; Sk. apadadh
a)poti(qhmi = Lat. abdo "do away"] to hide, conceal Vin IV.123 (âˆždheti, âˆždheyya, âˆždhes
(âˆždhÄ• ya ger.). - pp. apanihita. - Caus. apanidhÄ• peti to induce somebody to conceal Vi
[pp. of apanidahati] concealed, in abstr. âˆžttaá¹ƒ (nt.) hiding, concealing, theft PvA 216. Apa
apanÄ«ta, pp. of apa + nÄ«, see apaneti & cp. also onÄ«ta = apanÄ«ta] taken away or off. r
PvA 39. Apanudati & Apanudeti [apa + nud, cp. Vedic apanudati & Caus. Sk. apanodayati] t
away, remove, dispel; pres. apanudeti Miln 38. aor. apÄ• nudi Pv I.86 (= apanesi PvA 41); II
aggahesi PvA 86); DÄ• vs I.8. ger. apanujja D II.223. See also der. apanudana.Page 52 Apa
ApanÅ«dana (nt.) [Sk. apanodana, fr. apanudati] taking or driving away, removal Vin II.148 =
(dukkhaâˆž); Sn 252 (id.); PvA 114 (id.). Apanuditar [n. ag. fr. apanudati, Sk. apanoditr] remo
dispeller D III.148. Apaneti [apa + nÄ«] to lead away, take or put away, remove J I.62, 138; I
apÄ• nayi) III.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. apanÄ«yati
apanÄ«ta (q. v.). Apapibati [apa + pibati] to drink from something J II.126 (aor. apÄ• pÄ• si).
& ApabyÅ«hati [apa + vi + Å«h] to push off, remove, scrape away A III.187 (apaviyÅ«hitvÄ•
âˆžbbÅ«hitvÄ•); J I.265 (paá¹ƒsuá¹ƒ). - Caus. âˆžbyÅ«hÄ• peti to make remove or brush J I
ApabyÄ• ma see apavyÄ• ma. ApamÄ• ra [Sk. apasmÄ• ra] epilepsy Vin I.93. Cp. apasmÄ•
[cp. Sk. apasmÄ• rin] epileptic Vin IV.8, 10, 11. ApayÄ• ti [Sk. apayÄ• ti, apa + yÄ•] to go a
(apÄ• yÄ• ti metri causa; expld. by C. as apagacchati palÄ• yati). - Caus. apayÄ• peti [Sk. a
go, drive away, dismiss M III.176; S II.119. ApayÄ• na (nt.) [Sk. apayÄ• na, fr. apayÄ• ti] goi
D I.9 (opp. upaâˆž); DA I.95. Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix -ra =
"further away, second"; cp. Gr. a)pwte/rw farther, Lat. aprilis the second month (after March,
Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. r
apare) D III.190 (âˆžpajÄ• another, i. e. future generation); Sn 791, 1089 (n-); J I.59 (aparaâ
some day following); III.51 (apare tayo sahÄ• yÄ• "other friends three", i. e. three friends, cp
nous autres Francâ• „ais); IV.3 (dÄ«pa); PvA 81 (âˆždivase on another day), 226; with other
pi D III 128. - nt. aparaá¹ƒ what follows i. e. future state, consequence; future Vin I.35 (na-pa
more); Sn 1092 (much the same as punabbhava, cp. Nd2 61). Cases adverbially; aparaá¹ƒ
also J I.256; III.278; often with other part. like atha-paraá¹ƒ & further, moreover Sn 974; and
aparaá¹ƒ It 100; Miln 418 (so read for puna ca paraá¹ƒ) and passim; aparam pi Vism 9. - apa
III.201. - Repeated (reduplicative formation) apara-paraá¹ƒ (local) to & fro J I.265, 278; PvA
again and again, off & on J II.377; Miln 132 VvA 271; PvA 176 (= punappunaá¹ƒ).-anta (apa
with anta in same function as in cpds. vananta (see anta1 5): (a.) further away, westward J v

(janapada). (b.) future D I.30 (âˆžkappika, cp. DA I.118); M II.228 (âˆža-nudiá¹-á¹-hi - though
future); S III.46 (id.). -a-pariya (fr. apara-para) ever-following, successive, continuous, everla
with ref. to kamma J V.106; Miln 108. -bhÄ• ga the future, lit. a later part of time, only in loc.
at a future date, later on J I.34, 262; IV.1; VvA 66. Aparajju (adv.) [Sk. apare-dyus] on the fo
II.167; S I.186; Miln 48. Aparajjhati [Sk. aparÄ• dhyate, apa + rÄ• dh] to sin or offend agains
II.78 = III.161; J V.68; VI.367; Miln 189; PvA 263. - pp. aparaddha & aparÄ• dhita (q. v.). Ap
(nt.) [apara + aá¹‡á¹‡a = anna] "the other kind of cereal", prepared or cooked cereals, pulse
pubbaá¹‡á¹‡a the unprepared or raw corn (= Ä• makadhaÃ±Ã±a Vin IV.265; Vin III.151 (pub
IV. 108, 112 (tila-mugga-mÄ• sÄ• âˆž; opp. sÄ• li-yavaka etc.); Nd2 314 (aparaá¹‡á¹‡aá¹ƒ n
V.406 (âˆžjÄ• = hareá¹‡ukÄ• , pea); Miln 106 (pubbaá¹‡á¹‡aâˆž). See also dhaÃ±Ã±a & ha
aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D I.91, 103, 180; S I
(suddhimaggaá¹ƒ); Th 1, 78; Sn 891 (suddhiá¹ƒ = viraddha khalita Nd1 300); PvA 195. Apar
para + paccaya] not dependent or relying on others Vin I.12 (vesÄ• rajja-ppatta +); D I.110 (
I.491; S III.83; DA I.278 (= na-ssa paro paccayo). AparÄ• jita (adj.) [Vedic aparÄ• jita; a + pa
unconquered Sn 269; J I.71, 165. AparÄ• dha [fr. apa + rÄ• dh] sin, fault, offence, guilt J I.26
III.394; IV.495; VvA 69; PvA 87, 116. AparÄ• dhika (adj.) [fr. aparÄ• dha, cp. Sk. aparÄ• dhi
offending, criminal J II.117 (vÄ• jaâˆž); Miln 149 (issaraâˆž), 189 (aparÄ• dhikatÄ•). AparÄ•
aparÄ• dheti, Caus. of apa + rÄ• dh; cp. aparaddha] transgressed, sinned, failing J V.26 (so
ito). AparÄ• yin (adj.) [a + parÄ• yin, cp. parÄ• yana] having no support J III.386 (f. âˆžÄ«; C
appatiá¹-á¹-hÄ• appaá¹-isaraá¹‡Ä•). ApalÄ• pin see apalÄ• sin [Sk. apalÄ• pin "denying, c
ApalÄ• á¸• eti [apa + lÄ• á¸• eti] to draw over to Vin I.85. ApalÄ• yin (adj.) [a + palÄ• yin] not
steadfast, brave, fearless Nd2 13 (abhÄ«ru anutrÄ• sin apalÄ• yin as expln. of acchambhin
V.4 (where C. gives variant "apalÄ• pinÄ« ti pi pÄ• á¹-ho", which latter has v. l. apalÄ• sinÄ«
as palÄ• pa-rahite anavajjasarÄ«re p. 5). See also apalÄ• sin. ApalÄ• sin (adj.) [apaá¸• Ä• s
altogether uncertain. There seems to exist a confusion between the forms apalÄ• yin, apalÄ
owing to freq. miswriting of s, y, p in MSS. (cp. Nd2 introd. p. XIX.). We should be inclined to
apalÄ• sin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalass
paá¸• Ä• so pahÄ«no ayaá¹ƒ vuccati puggalo apaá¸• Ä• sÄ«" does not help us to clear up th
either "not neglectful, pure, clean" (= apalÄ• pin fr. palÄ• sa chaff, cp. apalÄ• yin at J V.4), o
not hard, generous" (as inferred from combn. with amakkhin & amaccharin), or "brave, fearl
apalÄ• yin) D III.47, cp. Pug 22. See palÄ• sin. Apalibuddha & Apalibodha [a + palibuddha,
see palibujjhati] unobstructed, unhindered, free J III. 381 (âˆžbodha); Miln 388; DhA III.198.
(nt.) [apa + lekhana from likh in meaning of lih, corresponding to Sk. ava-lehana] licking off,
hattha-palekhana "hand-licking" (i. e. licking one's hand after a meal, the practice of certain
177 (with v. l. hattha-valekhana M I.535; Trenckner compares BSk. hastapralehaka Lal. Vist
hasta-valehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piá¹‡á¸• amhe niá¹-á¹
hatthaá¹ƒ apalekhati). Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A
(hatthaá¹ƒ). Apalepa in "so -palepa patito jarÄ• gharo" at Th 2, 270 is to be read as "so pale

Morris's interpret. J.P.T.S. 1886, 126 therefore superfluous. Apalokana (nt.) [fr. apaloketi] pe
leave, in âˆžkamma proposal of a resolution, obtaining leave (see kamma I.3) Vin II.89; IV.15
[pp. of apaloketi; Sk. avalokita] 1. asked permission, consulted S III.5. - 2. (nt.) permission, c
I.337 (NÄ• ga-palokitaá¹ƒ apalokesi). - 3. (nt.) an Ep. of NibbÄ• na S IV.370.Page 53 Apalok
avalokin] "looking before oneself", looking at, cautious Miln 398. Apaloketi [BSk. ava-lokayat
ahead, to look before, to be cautious, to look after M I.557 (v. l. for apaciá¹‡Ä• ti, where J V.
avaloketi); Miln 398. <-> 2. to look up to, to obtain permission from (acc.), to get leave, to giv
Vin III.10, 11; IV.226 (anapaloketvÄ• = anÄ• pucchÄ•), 267 (+ Ä• pucchitvÄ•); M I.337; S
(bhikkhusanghaá¹ƒ anapaloketvÄ• without informing the Sangha); J VI.298 (vÄ• jÄ• naá¹ƒ)
apalokita (q. v.). See also apalokana & âˆžlokin. Apavagga [Sk. apavarga] completion, end,
NibbÄ• na; in phrase sagga-pavagga DÄ• vs II.62; III.75. Apavattati [apa + vrt, cp. Lat. Ä• v
or aside, to go away J IV.347 (v. l. apasakkati). Apavadati [apa + vadati] to reproach, reprov
despise D I.122 (= paá¹-ikkhipati DA I.290); S V.118 (+ paá¹-ikkosati). Apavahati [apa + vah
drive away; Caus. apavÄ• heti to remove, give up Miln 324 (kaddamaá¹ƒ). Apaviá¹-á¹-ha at
read apaviddha (q. v.). Apaviá¹‡Ä• ti is probably misreading for apaciá¹‡Ä• ti (see apacâˆž 2
V.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are anuviâˆž
meaning "not paying attention". The positive form we find as apavÄ«á¹‡ati "to take care of, t
to" (c. acc.) at M I.324, where Trenckner unwarrantedly assumes a special root veá¹‡ (see N
the vv. ll. to this passage (see M. I.557) with apavÄ«á¹‡Ä• ti and apacinati confirm the readi
as does the gloss apaloketi. Apaviddha [pp. of apavijjhati, Vedic apa + vyadh] thrown away,
discarded, removed S I.202; III.143; Sn 200 (susÄ• nasmiá¹ƒ = chaá¸• á¸• ita SnA 250); Th
chaá¸• á¸• ita DhA III.452); Pv III.82 (susÄ• nasmiá¹ƒ; so read for T. apaviá¹-á¹-ha); J I.255;
chaá¸• á¸• ita C.). Sdhp 366. ApaviyÅ«hati see appabbÅ«hati. ApavÄ«á¹‡ati see apaviá¹‡Ä•
ApavyÄ• ma [apa + vyÄ• ma] disrespect, neglect, in phrase apayvÄ• mato (apabyâˆž) karot
disrespectfully, to insult, defile S I.226 (v. l. abyÄ• mato; C. expls. apabyÄ• mato karitvÄ• a
Kvu 472 (vv. ll. asabyÄ• kato, abyÄ• to, apabyÄ• to; Kvu trsl. 270 n. 1 remarks: "B. trsl.: aby
Burmese scholar U. Pandi, suggests we should read apabyÄ• kato, by which he understand
here combd. with niá¹-á¹-hubhati, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; dou
vv. ll. appabyÄ• yakamma & apasÄ• ma). For further detail see apasavya. Apasakkati [apa
to go aside J IV.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. âˆžsakki = apakkami). Apas
[apa + savya] right (i. e. not left), contrary Ud 50 (T. has niá¹-á¹-hubhitvÄ• abyÄ• mato karit
apabhyÄ• mÄ• to, abhyÄ• mato & C. apasabyÄ• mato), where C. expls. apasabyÄ• mato ka
"which latter corresponds in form but not in meaning to Sk. apasavyaá¹ƒ karoti to go on the
(Morris J P T S. 1886, 127). - See apavyÄ• ma. ApasÄ• da [fr. apa + sad] putting down, blam
III.230. ApasÄ• dita [pp. of apasÄ• deti] blamed, reproached, disparaged S II.219; SnA 541.
[Caus. of apa + sad] 1. to refuse, decline Vin IV.213, 263; J V.417 (= uyyojeti). - 2. to deprec
disparage Vin III.101; M III.230 (opp. ussÄ• deti); DA I.160. - pp. apasÄ• dita (q. v.). ApasmA
apasmÄ• ra, lit. want of memory, apa + smr] epilepsy, convulsion, fit J IV.84. Cp. apamÄ• ra

see passati. Apassaya [cp. Sk. apÄ• shraya, fr. apasseti] 1. support, rest ThA 258. - 2. bed,
mattress, in kaá¹‡á¹-akâˆž a mattress of thorns, a bolster filled with thorns (as cushion for as
I.78; J I 493; III.235. -sa-ppassaya with a head rest J IV.299.-pÄ«á¹-haka a chair with a head
III.235. Apassayika (adj.) [fr. apassaya; cp. Sk. apÄ• shrayin -âˆž] reclining on, in kaá¹‡á¹-ak
lies on a bed of thorns (see kaá¹‡á¹-aka) M I.78; J IV.299 (v. l, kaá¹‡á¸• ikesayika); Pug 55.
of apasseti] 1. leaning against J II.69 (tÄ• lamÅ«laá¹ƒ = nissÄ• ya á¹-hita C.). - 2. depending
(c. acc. or loc.) Vv 101 (para-gÄ• raá¹ƒ = nissita VvA 101); J IV.25 (balamhi = balanissita). S
avassita. Apasseti [Sk. apÄ• shrayati, apa + Ä• + sri] to lean against, have a support in (acc
on. - 1. (lit.) lean against Vin II.175 (bhitti apassetabbo the wall to be used as a head-rest). -
mostly in ger. apassÄ• ya dependent upon, depending on, trusting in (loc. or acc. or -âˆž) Vi
PvA 189. - pp. apassita (q. v.). - See also avasseti. Apassena (nt.) [fr. apasseti] a rest, supp
dependence M III.127 (âˆžka); D III.224 (cattÄ• ri apassenÄ• ni); as adj. catura-passena one
fourfold support viz. sankhÄ• y- ekaá¹ƒ paá¹-isevati, adhivÄ• seti, parivajjeti, vinodeti A V.30
(cp. Morris J.P.T.S. 1884, 71) a bolsterslab, head-rest Vin I.48; II.175, 209. Apahattar [n. ag
apaharati] one who takes away or removes, destroyer M I 447 = Kvu 528. Apahara [Sk. apa
taking away, stealing, robbing J II.34. Apaharaá¹‡a (nt.) = apahara Miln 195. Apaharati [apa
away, remove, captivate, rob J III.315 (aor. apahÄ• rayiá¹ƒ); Miln 413; DA I.38. ApÄ• kaá¹-a
pÄ• kaá¹-a + tÄ•] unfitness Miln 232 (v. l. apÄ• katatta perhaps better). ApÄ• katika (adj.) [a
ika] not in proper or natural shape, out of order, disturbed DhA II.7. Cp. appakÄ• ra. ApÄ• cÄ
[Vedic apÄ• cÄ«na; cp. apÄ• ca% & apÄ• ka, western; to Lat. opÄ• cus, orig. turned away
sun) i. e. opposite, dark] westerly, backward, below S III.84; It 120 (apÄ• cÄ«naá¹ƒ used as
here the place of adho in combn. with uddhaá¹ƒ tiriyaá¹ƒ; the reading is a conjecture of Win
ll. are apÄ• cinaá¹ƒ; apÄ• cini, apÄ• ci & apÄ• minaá¹ƒ, C. expls. by heá¹-á¹-hÄ•). ApÄ• á¹-
+ ka (?), acc. to Morris J.P.T.S. 1893, 7 der. fr. apaá¹-u not sharp, blunt, uncouth. This is ha
See pÄ• tur] not open, sly, insidious Th 1, 940 (as v. l. for T. avÄ• á¹-uka, trsl. by Mrs. Rh. D
"unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to
nekatika, i. e. fraudulent. See also next. ApÄ• á¹-ubha (adj.) [a + pÄ• tu + bha (?), at the onl
changed by Morris J. P. T. S. 1893, 7 to apÄ• á¹-uka butPage 54 without reason] = apÄ• á¹-
fraudulent J IV.184 (in context with nekatika; C. expls. apÄ• á¹-ubhÄ• va dhanuppÄ• da-vira
virahita does not fit in; the pass. seems corrupt). ApÄ• da (?) [apa + Ä• + dÄ•] giving away
IV. 179 (in expln. of anÄ• pÄ• da unmarried; reading should prob. be Ä• pÄ• da = pariggaha
+ pÄ• da + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.14
expln.). Spelt apada(ka) at It 87 (v. l. apÄ• da). ApÄ• na (nt.) breathing out, respiration (so C
in P. Cauon?) On PrÄ• á¹‡a & ApÄ• na see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 10
ApÄ• nakatta (nt.) [a + pÄ• naka + ttaá¹ƒ] "waterless state", living without drinking water J V
ApÄ• paka (adj.) [a + pÄ• paka] guiltless, innocent f. âˆžikÄ• Vv 314; 326. ApÄ• pata (adj.)
pata] falling down into (c. acc.) J IV.234 (aggiá¹ƒ). ApÄ• purana (nt.) [fr. apÄ• purati] a key (
Vin I.80; III.119; M III.127. See also avÄ• puraá¹‡a. ApÄ• purati & ApÄ• puá¹‡ati [Sk. apÄ• v

vr, but Vedic only apa--vrá¹‡oti corresponding to Lat. aperio = *apa--w erio. On form see Tr
to open (a door) Vin I.5 (apÄ• pur- etaá¹ƒ Amatassa dvÄ• raá¹ƒ: imper.; where id. p. S I.137
but v. l. apÄ• purâˆž); Vv 6427 (apÄ• puranto Amatassa dvÄ• raá¹ƒ, expld. at VvA 284 by vi
(apÄ• vuá¹‡anti A. dv. as T. conj., with v. l. apÄ• nuC anti, apÄ• purenti & apÄ• puranti). - p
v.). - Pass. apÄ• purÄ«yati [cp. BSk. apÄ• vurÄ«yati M Vastu II.158] to be opened M III.184
I.63 (avÄ• âˆž); Th 2, 494 (apÄ• puá¹‡itvÄ•). See also avÄ• purati. ApÄ• bhata [pp. of apa +
apa-bharati, but Lat. aufero to avaâˆž] taken away, stolen J III.54. ApÄ• ya [Sk. apÄ• ya, fr. a
apeti] "going away" viz. - 1. separation, loss Dh 211 (piyaâˆž = viyoga DhA III.276). - 2. loss
D III.181, 182; A II. 166; IV.283; J III.387 (atthâˆž). - 3. leakage, out flow (of water) D I.74; A
IV.287. - 4. lapse, falling away (in conduct) D I.100. - 5. a transient state of loss and woe afte
Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a
Analogous expressions are vinipÄ• ta & duggati. All combined at D I.82; III.111; A I.55; It 12
kÄ• ya; & freq. elsewhere. - apÄ• yaduggativinipÄ• ta as attr. of saá¹ƒsÄ• ra S II.92, 232; IV
opp. to khÄ«á¹‡a-pÄ• ya-duggati-vinipÄ• ta of an Arahant A IV.405; V.182 sq. - See also fol
(anapÄ• ya); Sn 231; Th 2, 63; J IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43,
duggati, vinipÄ• ta.-gÄ• min going to ruin or leading to a state of suffering DhA III.175; cp. âˆ
id. Ps. I.94, âˆžgamanÄ«yatÄ• J IV.499. -mukha "facing ruin", leading to destruction (= vinÄ
I.268), usually as nt. "cause of ruin" D I.101 (cattÄ• ri apÄ• ya mukhÄ• ni); III.181, 182 (cha
-mukhÄ• ni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287. -samudda t
distress DhA III 432. -sahÄ• ya a spendthrift companion D III.185. ApÄ• yika (adj.) [also as Ä
v.); fr. apÄ• ya] belonging to the apÄ• yas or states of misery D I.103; III.6, 9, 12; It 42; PvA
ApÄ• yin (adj.) [fr. apÄ• ya] going away J I.163 (aá¸• á¸• harattÄ• v-apÄ• yin = aá¸• á¸• hara
-anâˆž not going away, i. e. constantly following (chÄ• yÄ• anapÄ• yinÄ«, the shadow) Dh 2
ApÄ• ra (nt.) [a + pÄ• ra] 1. the near bank of a river J III.230 (+ atiá¹‡á¹‡aá¹ƒ, C. paratÄ«raá
atiá¹‡á¹‡aá¹ƒ). - 2. (fig.) not the further shore (of life), the world here, i.e. (opp. pÄ• raá¹ƒ = N
Sn 1129, 1130; Nd2 62; Dh 385 (expld. as bÄ• hirÄ• ni cha Ä• yatanÄ• ni DhA IV.141). See
ApÄ• raá¹‡eyya (adj.) [grd. of paraneti + aâˆž] that which cannot be achieved, unattainable J
apÄ• petabba). ApÄ• ruta [Sk. apÄ• vrta, pp. of apÄ• purati] open (of a door) Vin I.7 = M I.1
tesaá¹ƒ Amatassa dvÄ• rÄ•); D I.136 (= vivaá¹-a-dvÄ• ra DA I.297); J I.264 (âˆždvÄ• ra). Ap
term for the hinder part of a carriage" Morris J P T S. 1886, 128; the "Vedic" unidentified] a r
stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S I.33 (Mrs Rh. D. trsl.
board"); J VI.252 (v. l. upÄ• âˆž; Kern trsl. "remhout", i. e. brake). ApÄ• hata [pp. of apa + hr
or back, refuted, refused Sn 826 (âˆžsmiá¹ƒ = apasÄ• dite vade SnA 541). Api (indecl.) [Sk.
*epi *pi *opi; cp. Gr. e)/pi on to, o)/pi (o)/piqen behind, o)pi/ssa back = close at one's heels);
certain functions; Goth. iftuma. <-> The assimil. form before vowels is appâˆž (= Sk. apyâˆž)
details under pi.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on
adv. "later, and, moreover". - 1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (
(b) pref.: apidhÄ• na putting on to; apiá¸• ahati bind on to, apihita (= Gr. e)piqeto/s, epithet) p

v.). - 2. (conj. & part.). (a) in affirmative sentences meaning primarily "moreover, further, and
- (a) (single) prothetic: api dibbesu kÄ• mesu even in heavenly joys Dh 187; ko disvÄ• na p
kaá¹‡ha-bhijÄ• tiko even an unfortunate-born Sn 563 api yojanÄ• ni gacchÄ• ma, even for le
(= anekÄ• ni yojanÄ• ni pi g. PvA 270. Epithetic (more freq. in the form pi): muhuttam api ev
Dh 106, 107; aham api daá¹-á¹-hukÄ• mo I also wish to see Sn 685. Out of prothetic use (=
develops the conditional meaning of "if", as in api sakkuá¹‡emu (and then we may = if we m
nÄ• ma sakkuá¹‡eyyÄ• ma; see further under b app-eva nÄ• ma). - api-api in correlation co
Sk ca-ca, meaning both . . . and, and . . . as well as, & is esp. freq. in combn. app' ekacce . .
ekacce (and) some . . . and others, i. e. some . . . others [not with Kern Toev. s. v. to appa!],
I.118; Th 2, 216; VvA 208, etc. -app' ekadÄ• "morever once" = sometimes Vin IV.178; S I.1
DhA III.303, etc. - (b) (in combn with other emphatic or executive particles) api ca further, an
moreover D I.96; Miln 25, 47. -api ca kho moreover, and yet, still, all the same It 89 (+ pana
20, 239. -api ca kho pana all the same, never mind, nevertheless J I.253. -api ssu so much s
eva nÄ• ma (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, p
I.16 (surely); II.85 (id.); cp. pi D I.205 (sve pi upasaá¹ƒkameyyÄ• ma tomorrow I shall surely
(siyÄ• thus shall it be); M I.460 = It 89 (moreover, indeed); J I.168 (surely) Vin II.262 (perha
(id., piyavÄ• caá¹ƒ labheyyÄ• ma). - (b) in interrog.-dubit. sentences as part. of interrog. (w.
corresponding to Lat. nonne, i e. awaiting an affirmative answer ("not, not then"): api Yasaá¹
passeyya do you not see . . . Vin I.16; api samaá¹‡a balivadde addasÄ• have you not then
api kiÃ±ci labhÄ• mase shall we then not get anything? J III.26; api me pitaraá¹ƒ passatha d
my father? PvA 38. - Also combd. with other interr. part. e. g. api nu J. II.415. Apitika (adj.) [a
pitika] fatherless J V.251.Page 55 ApithÄ«yati [for apidhÄ«yati; api + dhÄ•] Pass. of apidah
obstructed, covered, barred, obscured J II.158. See also pithÄ«yati. Apidahati [api + dhÄ• , d
e)piti(qhmi] to put on (see api 1 b), to cover up, obstruct, J V.60 (inf. apidhetuá¹ƒ). pp. apihita
apithÄ«yati, Der. apidhÄ• na (q. v.). ApidhÄ• na (nt.) [Vedic apidhÄ• na in same meaning] c
204; II.122. See apidahati. Apiratte [read api ratte, see api 1 a] later in the night J VI.560. Ap
(nt.) [fr. api + lap] counting up, repetition [Kern, Toev, á¹£v. gives der. fr. a + plÄ• vana] Nett
Miln 37. ApilÄ• panatÄ• (f.) in the pass. at Dhs 14 = Nd2 628 is evidently meant to be taken
+ tÄ• (fr. pilavati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to
general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of supe
(lit "not floating"); see her detailed note Dhs trsl. 16. ApilÄ• peti [api + lap] "to talk close by",
to count up, recite, or: talk idly, boast of Miln 37 (sÄ• patheyyaá¹ƒ). Apiá¸• andha (adj.) at Vv
be read as apiá¸• addha (= Sk. apinaddha) pp. of apiá¸• andhati (apiá¸• andhati) "adorned w
SS) as apiá¸• andhana; VvA 167 expls. by analankata, mistaking the a of api for a negation.
(nt.) [fr. apiá¸• andhati, also in shorter (& more usual) form piá¸• andhana, q. v.] that which is
band, ornament, apparel, parure Vv 6410, 6418 (expld. inacurately at VvA 279 by; a-kÄ• ro
pilandhanaá¹ƒ = Ä• bhÄ• raá¹‡aá¹ƒ); J VI.472 (c. pilandhituá¹ƒ pi ayuttaá¹ƒ?). Apiá¸• ahati &
[Sk. apinahyati, on n: á¸• see note on gala, & cp. guá¹‡a: guá¸• a, veá¹‡u: veá¸• u etc. On n

avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J V.400 (ger. apiá¸•
piá¸• andhitvÄ• C.) - Cp. apiá¸• andhana & pp apiladdha. Apiha (adj.) [apihÄ• lu? a + piha,
see next. Morris J.P.I.S. 1886 takes it as a + sprha] "unhankering" (Mrs Rh. D.) S I 181 (+ al
asita). ApihÄ• lu (adj.) [a + pihÄ• lu, analysed by Fausbá¹‡ll Sn. Gloss. p. 229 as a-sprhayÄ
evidently different (see below)] not hankering, free from craving, not greedy S I.187 = Th 1,
nipako apihÄ• lu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana-sÄ«lo, patthanÄ• ta
vuttaá¹ƒ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhÄ• , cp. pidahati & pihita);
227). Apihita [pp. of apidahati] covered J IV.4. Apuccaá¹‡á¸• atÄ• (f.) [a + pÅ«ti + aá¹‡á¸• a
being a rotten egg," i. e. normal state, healthy birth, soundness M I.357. Apuccha (adj.) [a +
a question", i. e. not to be asked Miln 316. Apekkha (adj.) [= apekkhÄ•] waiting for, looking
(otÄ• raâˆž). Apekkhati 1. [Sk. apÄ«ká¹£ate, apa + Ä«ká¹£] to desire, long for, look for, expe
(kÄ• me n-a-pekkhate cittaá¹ƒ), 773 (ppr. apekkhamÄ• na); J IV.226 (id.); Dhs A 365. anape
attention to (acc.) Sn 59; J V.359. <-> 2. [Sk. avÄ«ks.ate, ava + Ä«ks.; see avekk% ati] to c
to, look at, ger. apekkhitvÄ• (cp. Sk. avÄ«ká¹£ya) with reference to VvA 13. - pp. apekkhita
Apekkhavant (adj.) [fr. apekkhÄ•] full of longing or desire, longing, craving Vin IV.214; S III.
558; J V.453 (= sataá¹‡ha); Sn A 76. ApekkhÄ• & ApekhÄ• (f.) [Sk. apeká¹£Ä• , fr. apa + Ä
is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as i
attention, regard, affection for (loc.); desire, longing for (c. loc.) S I.77; III.132; V.409 (mÄ• tÄ
Vin IV.214; Sn 38 (= vuccati taá¹‡hÄ• etc. Nd2 65; = taá¹‡hÄ• sineha SnA 76); J I.9, 141;
(puttesu dÄ• resu ca = taá¹‡hÄ• DhA IV.56); Dhs 1059, 1136 (= Ä• layakaraá¹‡a-vasena ap
A 365, cp. Dhs trsl. 279). Freq. as adj. (-âˆžor in combn. with saâˆž and anâˆž), viz. Vin III.90
(visuddhaâˆž); S I.122 (otaraâˆž); saâˆž A III.258, 433; IV.60 sq.; anâˆž without consideration
indifferent S V.164; A III.252, 347, 434; Sn 200 (anapekkhÄ• honti Ã±Ä• tayo); J I.9. Cp. an
apekkhavant; also B.Sk. aveká¹£atÄ• . Apekkhita [pp. of apekkhati] taken care of, looked aft
VI.142, 149 (= olokita C.). Apekkhin (adj.) [Sk. apeká¹£in, but B.Sk. aveká¹£in, e.g. Jtm 215;
Ä«ká¹£] considering, regarding, expecting, looking for; usually neg. anâˆž indifferent (agains
I.16, 77; II.281; III.19, 87; Sn 166 (kÄ• mesu), 823 (id.), 857; Dh 346. Cp. apekkhavant. Ape
of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or âˆž-) Dh 9 (damasacce
(dukkhato); usually âˆž- in sense of "without, -less", e. g. apeta-kaddama free from mud, sta
âˆžvattha without dress J V.16; âˆžviÃ±Ã±Ä• á¹‡a without feeling, senseless Dh 41; Th 2, 46
âˆžviÃ±Ã±Ä• á¹‡attaá¹ƒ senselessness, lack of feeling PvA 63. Apetatta (nt.) [abstr. to apeta
PvA 92. Apeti [apa + i, cp. Gr. a)/peimi, Lat. abeo, Goth. af-iddja] to go away, to disappear D
pi apeti pi); J I.292; Sn 1143 (= n- apagacchanti na vijahanti Nd2 66). - pp. apeta (q. v.). Ape
(f.) [a + petteyyatÄ• , abstr. fr. *paitrya fatherly] in combn. with amatteyyatÄ• irreverence ag
and mother D III.70 (cp. Dh 332 & DhA IV.34). Apeyya (adj.) [a + peyya, grd. of pÄ•] not to
drinkable J VI.205 (sÄ• gara). Apesiya (nt.) [? of uncertain origin] a means of barring a door
(Bdhgh. explns on p. 321: apesÄ« ti dÄ«ghadÄ• rumhi khÄ• á¹‡uke pavesetvÄ• kaá¹‡á¸• a
kataá¹ƒ dvÄ• ra-tthakanakaá¹ƒ). ApesiyamÄ• na (adj.) [ppr. fr. a + peseti (q. v.)] not being in

II.177. App' in app- ekacce etc. see api. Appa (adj.) [Vedic alpa, cp. Gr. a)lapa/zw (lapa/zw)
(to make little), a)lapadno/s weak; Lith. alpnas weak, alpstË˜ to faint] small, little, insignifican
in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as e
a negative part. (see appodaka) D I.61 (opp. mahant, DA I.170 = parittaka); Sn 713, 775, 80
omaka, thoka, lamaka, jatukka, parittaka Nd1 306); Dh 174; J I.262; Pug 39. - nt. appaá¹ƒ a
portion, a trifle; pl. appÄ• ni small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thokaá¹ƒ
eka-vagga-dvi-vagga-mattam pi DhA I.158), 224 (âˆžsmiá¹ƒ yÄ• cito asked for little), 259.-ag
value (opp. mahaggha priceless) J I.9; Pug 33; DhA IV.184. -assÄ• da [BSk. alpa-svÄ• da, c
alpa + Ä• + svÄ• d] of little taste or enjoyment, affording little pleasure (always used of kÄ•
M I.130 = A III.97 = Nd2 71; Sn 61; Dh Page 56 186 (= supina-sadisatÄ• ya paritta-sukha D
358 (= ThA 244); J II.313; Vism 124. -Ä• tanka little (or no) illness, freedom from illness, goo
appÄ• bÄ• dha with which often combd.) [BSk. alpÄ• tanka & alpÄ• tankatÄ•] D I.204 (+ ap
III.65, 103; Miln 14. -Ä• bÄ• dha same as appÄ• tanka (q. v.) D I.204; III.166, 237; M II.125;
III.30, 65 sq., 103, 153; Pv IV.144; âˆžÄ• bÄ• dhatÄ• id. [cp. BSk. alpÄ• bÄ• dhatÄ• good h
short lived D I.18; PvA 103, also as âˆžÄ• yukin Vv 416. -Ä• hÄ• ra taking little or no food, fa
165 (= ekÄ• sana-bhojitÄ• ya ca parimita-bhojitÄ• ya ca SnA 207), also as âˆžÄ• hÄ• ratÄ•
having little or no water, dry Sn 777 (macche va appodake khÄ«á¹‡asote = parittodake Nd1
appabhakkha; expld. at VvA 334 as "appa-saddo h- ettha abhÄ• vattho appiccho appanigg
I.70; DhA IV.12. -kasira in instr. âˆžkasirena with little or no difficulty D I.251; S V.51; Th 1, 1
having few duties, free from obligations, free from care Sn 144 (= appaá¹ƒ kiccaá¹ƒ assÄ• t
not smelling or having a bad smell Miln 252 (opp. sugandha). -á¹-á¹-ha "standing in little"; i. e
with little trouble D I.143; A I.169. -thÄ• maka having little or no strength, weak S IV.206. -da
little knowledge or wisdom Sn 1134 (see Nd2 69; expld. by paritta-paÃ±Ã±a SnA 605). -nigg
sound, quiet, still, soundless (cp. VvA 334, as quoted above under âˆžodaka) A V.15 (+ app
377; Miln 371. -paÃ±Ã±a, of little wisdom J II.166; III.223, 263. -puÃ±Ã±a of little merit M II.5
having little merit, unworthiness Pv IV.107. -phalatÄ• bringing little fruit PvA 139. -bhakkha
or nothing to eat Vv 843. -bhoga having little wealth, i. e. poor, indigent Sn 114 (= sannicitÄ•
bhogÄ• naá¹ƒ Ä• yamukhassa ca abhÄ• vato SnA 173). -maÃ±Ã±ati to consider as small, to
-matta little, slight, mean, (usually as âˆžka; not to be confounded with appamatta2) A III.275
meaning "contented with little" (of the bhikkhu) It 103 = A II.27; f. âˆžÄ• trifle, smallness, Ã“r
D I.91; DA I.55. -mattaka small, insignificant, trifling, nt. a trifle (cp. âˆžmatta) Vin 1, 213; II.1
(âˆžvissajjaka the distributor of little things, cp. A III.275 & Vin IV.38, 155); D I.3 (= appamatt
ti appamattakaá¹ƒ DA I.55); J I.167; III.12 (= aá¹‡u); PvA 262. -middha "little slothful", i. e. di
alert Miln 412. -rajakkha having little or no obtuseness D II.37; M I.169; Sdhp 519. -ssaka ha
one's own, possessing little A I.261; II.203. -sattha having few or no companious, lonely, alo
-sadda free from noise, quiet M II.2, 23, 30; A V.15; Sn 925 (= appanigghosa Nd1 377); Pug
-siddhika bringing little success or welfare, dangerous J IV.4 (= mandasiddhi vinÄ• sabahula
(samuddo a. bahu-antarÄ• yiko). -ssuta possessing small knowledge, ignorant, uneducated

bahussuta); III.252, 282; S IV.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. -harita having little
I.169; Sn p. 15 (= paritta-harita-tiá¹‡a SnA 154). Appaka (adj.) [appa + ka] little, small, trifling
few. nt. âˆžá¹ƒ adv. a little D II.4; A V.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakÄ•
bahÅ« DhA II. 160); Pv I.102 (= paritta PvA 48); II.939; Pug 62; PvA 6, 60 (= paritta). f. appi
instr. appakena by little, i. e. easily DA I.256. -anappaka not little, i. e. much, considerable, g
many S IV.46; Dh 144; Pv I.117 (= bahÅ« PvA 58); PvA 24, 25 (read anappake pi for T. âˆža
208). AppakÄ• ra (adj.) [a + pakÄ• ra] not of natural form, of bad appearance, ugly, deforme
sarÄ«rappakÄ• ra-rahita dussaá¹‡á¹-hÄ• na C.). Cp. apÄ• katika. Appakiá¹‡á¹‡a [appa + ki
formation also = a + pakiá¹‡á¹‡a] little or not crowded, not overheaped A V.15 (C. anÄ• kiá¹
Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S II.198 = Miln 3
(cp. Nd1 228 & KhA 232); Dh 245. Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfactio
sulkiness D I.3 (= appatÄ«tÄ• honti tena atuá¹-á¹-hÄ• asomanassitÄ• ti appacayo; doman
adhivacanaá¹ƒ DA I.52); III.159; M I.442; A I.79, 124, 187; II.203; III.181 sq.; IV.168, 193; J
92 (kapa + dosa + appacaya); Vv 8331 (= domanassaá¹ƒ VvA 343); SnA 423 (= appatÄ«taá
(adj.) unconditioned Dhs 1084, 1437. Appaá¹-iâˆž [a + paá¹-iâˆž] see in general under paá¹-i
Appaá¹-ikÄ• rika (adj.) [a + paá¹-ikÄ• rika] "not providing against", i. e. not making good, not
for, destructive J V.418 (spelling here & in C. appatiâˆž). Appaá¹-ikopeti [a + paá¹-ikopeti] no
disturb, shake or break (fig.) J V.173 (uposathaá¹ƒ). Appaá¹-ikkhippa (adj.) [a + paá¹-ikkhipp
paá¹-ikkhipati] not to be refused J II.370. Appaá¹-igandhika & âˆžiya (adj.) [a + paá¹-i + gand
smelling disagreeable, i. e. with beautiful smell, scented, odorous J V.405 (âˆžika, but C. âˆž
sugandhena udakena samannÄ• gata); VI.518; Pv II.120; III.226. Appaá¹-igha (adj.) [a + pa
forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 expls.
vÄ• sankhÄ• re vÄ• bhayena na paá¹-ihaÃ±Ã±atÄ« ti a."). - (b) psychol. t. t. appld. to rÅ«p
impinging (opp. sappaá¹-igha) D III.217; Dhs 660, 756, 1090, 1443. Appaá¹-icchavi (adj.) at
faulty reading for sampatitacchavi (v. l.). Appaá¹-ibhÄ• ga (adj) [a + paá¹-ibhÄ• ga] not havin
counterpart, unequalled, incomparable DhA I.423 (= anuttara). Appaá¹-ibhÄ• á¹‡a (adj.) [a +
not answering back, bewildered, cowed down Vin III.162; A III.57; âˆžá¹ƒ karoti to intimidate
V.238, 369. Appaá¹-ima (adj.) [a + paá¹-ima fr. prep. paá¹-i but cp. Vedic apratimÄ• na fr. pra
matchless, incomparable, invaluable Th 1, 614; Miln 239. Appaá¹-ivattiya (adj.) [a + paá¹-i +
vrtya, grd. or vrt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken
- (b) irresistable J II.245 (sÄ«hanada). Note. The spelling with á¹- is only found as v. l. at J II
otherwise as t. Appaá¹-ivÄ• á¹‡a (nt.) [a + paá¹-ivÄ• á¹‡a, for âˆžvrÄ• á¹‡a, the guá¹‡a-form
prativÄ• raá¹‡a] non-obstruction, not hindering, not opposing or contradicting A I.50; III.41; V
I.326. Appaá¹-ivÄ• á¹‡itÄ• (f.) [abstr. from (ap)paá¹-ivÄ• á¹‡a] not being hindered, non-obst
effort; only in phrase "asantuá¹-á¹-hitÄ• ca kusalesu dhammesu appaá¹-ivÄ• á¹‡itÄ• ca pa
(discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A I.50,
= Dhs 1367. Appaá¹-ivÄ• á¹‡Ä« (f.) [almost identical w. appaá¹-ivÄ• á¹‡itÄ• , only used in di
non-hindrance, non-restriction, free action, impulsive effort; only in stock phrase chando vÄ•

ussoá¸• hÄ« appaá¹-ivÄ• á¹‡Ä« S II.132; V.440; A II.93, 195; III.307 sq.; IV.320; Nd2 under
similarly Divy 654]. Appaá¹-ivÄ• á¹‡Ä«ya (adj.) [grd. of a + paá¹-i + vr; cp. BSk. aprativÄ• á¹
M Vastu III.343] not to be obstructed, irresistible S I.212 (appld. to NibbÄ• na; Mrs. Rh. D. K
trsls. "that source from whence there is no turning back"), Th 2, 55.Page 57 Appaá¹-ividdha
paá¹-i + viddha] "not shot through" i. e. unhurt J VI.446. Appaá¹-ivibhatta (âˆžbhogin) (adj.) [a
vibhatta] (not eating) without sharing with others (with omission of another negative: see Tre
429, where also Bdhgh's expln.) A III289; Miln 373; cp. Miln trsl. II.292. Appaá¹-ivekkhiya [ge
paá¹-i + avekkhati] not observing or noticing J IV.4 (= apaccavekkhitvÄ• anavekkhitvÄ• C.)
(f.) [a + paá¹-isankhÄ•] want of judgment Pug 21 = Dhs 1346. Appaá¹-isandhika (and âˆžiya
paá¹-isandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (âˆžiy
puna pÄ• katiko na hoti PvA 66) = J III.167 (= paá¹-ipÄ• katiko kÄ• tuá¹ƒ na sakkÄ• C.). <->
reunion, not subject to reunion, i. e. to rebirth J V.100 (âˆžbhÄ• va). Appaá¹-isama (adj.) [a +
sama; cp. BSk. apratisama M Vastu I.104] not having it's equal, incomparable J I.94 (Baddh
Appaá¹-issavatÄ• (f.) [a + paá¹-issavatÄ•] want of deference Pug 20 = Dhs 1325. Appaá¹‡i
paá¹‡ihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, comb
Vin III.92, 93 = IV.25; Dhs 351, 508, 556. See on term Cpd. 67; Dhs trsl. 93, 143 & cp. paá¹=
Appatiá¹-á¹-ha (adj.) [a + patiá¹-á¹-ha] 1. not standing still S I.1. - 2. without a footing or grou
stand on, bottomless Sn 173. Appatissa (& appaá¹-issa) (adj.) [a + paá¹-i + shru] not docile,
always in combn. with agÄ• rava A II.20; III.7 sq., 14 sq., 247, 439. Appatissa-vÄ• sa an unr
J II.352. See also paá¹-issÄ• . AppatÄ«ta (adj.) [a + patÄ«ta, of prati + i, Sk. pratÄ«ta] dissat
displeased, disappointed (cp. appaccaya) J V.103 (at this passage preferably to be read wit
= without husband, C. expls. assÄ• mika), 155 (cp. C. on p. 156); DA I.52; SnA 423. Appadu
+ paduá¹-á¹-ha] not corrupt, faultless, of good behaviour Sn 662 (= padosa-bhÄ• vena a. Sn
niraparÄ• dha DhA III.70). Appadhaá¹ƒsa (adj.) [= appadhaá¹ƒsiya, Sk. apradhvaá¹ƒsya] no
IV.344 (v. l. duppadhaá¹ƒsa). Appadhaá¹ƒsika (& âˆžiya) (adj.) [grd. of a + padhaá¹ƒseti] not
or destroyed, inconquerable, indestructible D III.175 (âˆžika, v. l. âˆžiya); J III.159 (âˆžiya); V
(âˆžiya); PvA 117 (âˆžiya). Cp. appadhaá¹ƒsa. Appadhaá¹ƒsita (adj.) [pp. of a + padhaá¹ƒse
unhurt, not offended Vin IV.229. AppanÄ• (f.) [cp. Sk. arpaá¹‡a, abstr. fr. appeti = arpayati f
fix, turn, direct one's mind; see appeti] application (of mind), ecstasy,fixing of thought on an
conception (as psychol. t. t.) J II.61 (âˆžpatta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144
(âˆžsamÄ• dhi); DhsA 55, 142 (def. by Bdhg. as "ekaggaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡e appeti")
on term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. XXVIII, 10, 53, 82, 347. Appabhoti (Appahot
AppamaÃ±Ã±ati [appa + maÃ±Ã±ati] to think little of, to underrate, despise Dh 121 (= avajÄ•
v. l. avapamaÃ±Ã±ati). AppamaÃ±Ã±Ä• (f.) [a + pamaÃ±Ã±Ä• , abstr. fr. pamÄ• á¹‡a = Sk.
boundlessness, infinitude, as psych. t. t. appld. in later books to the four varieties of philanth
mettÄ• karuá¹ƒÄ• muditÄ• upekkhÄ• i. e. love, pity, sympathy, desinterestedness, and as
III.223 (q. v. for detailed ref. as to var. passages); Ps I.84; Vbh 272 sq.; DhsA 195. By itself a
mettajjhÄ• nasankhÄ• tÄ• a. SnA 417). See for further expln. Dhs trsl. p. 66 and mettÄ• . A

[appa + matta] see appa. Appamatta2 (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e
careful, heedful, vigilant, alert, zealous M I.391-92; S I.4; Sn 223 (cp. KhA 169), 507, 779 (cp
22 (cp. DhA I.229); Th 2, 338 = upaá¹-á¹-hitasati Th A 239). AppamÄ• da [a + pamÄ• da] the
carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D I.13 (: a. vucca
avippavÄ• so DA I.104); III.30, 104 sq., 112, 244, 248, 272; M I.477 (âˆžphala); S I.25, 86, 1
132; IV.78 (âˆžvihÄ• rin), 97, 125, 252 sq.; V.30 sq. (âˆžsampadÄ•), 41 sq., 91, 135, 240, 2
I.16, 50. (âˆžadhigata); III.330, 364, 449; IV.28 (âˆžgÄ• ravatÄ•) 120 (âˆžá¹ƒ garu-karoti); V
(kusalesu dhammesu); Sn 184, 264, 334 (= sati-avippavÄ• sa-sankhÄ• ta a. SnA 339); It 16
puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ•), 74 (âˆžvihÄ• rin); Dh 57 (âˆžvihÄ• rin, cp. DhA I.434); 32
avippavÄ• se abhirata DhA IV.26); DÄ• vs II. 35; KhA 142. AppamÄ• á¹‡a (freq. spelled app
pamÄ• á¹‡a] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricte
IV.186 (âˆžcetaso); A II.73; V.63; Sn 507 (mettaá¹ƒ cittaá¹ƒ bhÄ• vayaá¹ƒ appÄ• mÄ• á¹‡aá
anavasesa-pharaá¹‡ena SnA 417; cp. appamaÃ±Ã±Ä•); It 21 (mettÄ•), 78; J II.61; Ps II.12
62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (âˆžgocara, cp. anantagocara). See
60. - 2. "without difference", irrelevant, in general (in commentary style) J I.165; II.323. Appa
(adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + mÄ•] immeasurable, infinite, boundle
A I.266; Th 1, 1089 (anâˆž); Pug 35; Miln 331; Sdhp 338. AppavattÄ• (f.) [a + pavattÄ•] the
going on, the stop (to all that), the non-continuance (of all that) Th 1, 767; Miln 326. AppasÄ
pasÄ• da. AppassÄ• da see appa. AppahÄ«na (adj.) [a + pahÄ«na, pp. of pahÄ• yati] not gi
M I.386; It 56, 57; Nd2 70 D1; Pug 12, 18. AppÄ• á¹‡aka (adj.) [a + pÄ• á¹‡a + ka] breathles
holding one's breath in a form of ecstatic meditation (jhÄ• na) M I.243; J I.67 [cp. BSk. Ä• sp
V.314, 324; M Vastu II.124; should the PÄ• li form be taken as *a + prÄ• á¹‡aka?]. (2) not h
breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water). AppikÄ• (f.) of app
Appiccha (adj.) [appa + iccha from is., cp. icchÄ•] desiring little or nothing, easily satisfied,
unassuming, contented, unpretentious S I.63, 65; A III.432; IV.2, 218 sq., 229; V.124 sq., 13
628, 707; Dh 404; Pv IV.73; Pug 70. AppicchatÄ• (f.) [abstr. fr. prec.] contentment, being sa
little, unostentatiousness Vin III.21; D III.115; M I.13; S II 202, 208 sq.; A I.12, 16 sq.; III.219
IV.218, 280 (opp. mahicchatÄ•); Miln 242; SnA 494 (catubbidhÄ• , viz.
paccaya-dhutanga-pariyatti-adhigama-vasena); PvA 73. As one of the 5 dhutanga-dhammÄ
Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prÄ«tyarpitaá¹ƒ caká¹£u% Jtm 3169] 1. fix
concentrated (mind) Miln 415 (mÄ• nasa) Sdhp 233 (citta). -- 2. brought to, put to, fixed on J
(maraá¹‡amukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)Ä«ta
303. Appiya & AppiyatÄ• see piya etc. AppekadÄ• (adv.) see api 2 ax. Appeti [Vedic arpay
rá¹‡oti & rcchati (cp. icchati2), Idg. *ar (to insert or put together, cp. also *er under aá¹‡á¹‡av
belong Sk. ara spoke of a wheel; Gr. a)rari/skw to put together, a(/rma chariot, a)/rqron limb
virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further c
see aá¹‡á¹‡ava] 1. (*er) to move forward, rush on, run into (of river) Vin II.238; Miln 70. - 2. (
in, fix, apply, insert, put on to (lit. & fig.) Vin II.136, 137; J III.34 (nimba-sÅ«lasmiá¹ƒ to impal

Ä• vuá¹‡Ä• ti); VI.17 (T. sÅ«lasmiá¹ƒ acceti, vv. ll. abbeti = appeti & upeti, C. Ä• vuá¹‡ati); M
sandhismiá¹ƒ); VvA 110 (saÃ±Ã±Ä• á¹‡aá¹ƒ). Cp. Trenckner, Notes 64 n. 19, who defends
passages. Appesakkha (adj.) [acc. to Childers = Sk. *alpa + Ä«sha + Ä• khya, the latter fr. Ä
called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are
expld. appaparivÄ• ra & mahÄ• parivÄ• ra, the former, I suppose, from appe & sakkha (Sk.
imitation of it". Thus the etym. would be "having little association or friendship" and resemble
appasattha. The BSk. forms are alpeshÄ• khya & maheshÄ• khya, e. g. at Av. SH II. 153; D
power, weak, impotent S II.229; Miln 65; Sdhp 89. Appoti [the contracted form of Ä• pnoti, u
pÄ• puá¹‡Ä• ti, fr. Ä• p] to attain, reach, get Vism 350 (in etym. of Ä• po). Appodaka see ap
(adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessa
hypothetic form of *autsukya as der. fr. ussuka] unconcerned, living at ease, careless, "not b
keeping still, inactive Vin II.188; M III.175, 176; S I 202 (in stock phrase appossukka tuá¹‡hÄ
sankasÄ• ya "living at ease, given to silence, resigned" Mrs. Rh. D. Dhs trsl. 258, see also J
22); II. 177 (id.); IV.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyÄ• vaá¹-a anap
330 (= nirÄ• laya DhA IV.31); J I.197; IV.71; Miln 371 (a. tiá¹-á¹-hati to keep still); DA I.264.
AppossukkatÄ• (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin I.5; I
Miln 232; DhA II.15. Apphuta (& apphuá¹-a) [Sk. *Ä• -sphrta for a-sphÄ• rita pp. of sphar, cp
phuá¹-a & also phusati] untouched, unpervaded, not penetrated. D I.74 = M I.276 (pÄ«tisukh
(f.) [fr. appoá¹-eti to blossom] N. of a kind of Jasmine J VI.336. Apphoá¹-ita [pp. of apphoá¹-e
snapped one's fingers or clapped one's hands J II.311 (âˆžkÄ• le). Apphoá¹-eti [Ä• + phoá¹-
snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphoá¹-ita. Aphusa
*asprshya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by ot
circumstances; Tr. on p. 425 remarks "aphusÄ• ni kiriyÄ• ni seems wrong, at any rate it is u
me"). Aphegguka (adj.) [a + pheggu + ka] not weak, i. e strong J III.318. Abaddha [a + baddh
unbound, unfettered Sn 39 (v. l. and Nd2 abandha; expld- by rajju-bandhan- Ä• disu yena ke
Abandha (n.-adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mÄ• rassa; v. l. al
Abandhana (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948
Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enumd. with many
names at A V.173 = Sn p. 126 (cp. aá¹-aá¹-a, abbuda & also Av. SH I.4, 10 & see for further
476 sq. Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appa
Dh 29 (âˆžassa a weak horse = dubbalassa DhA I.262; opp. sÄ«ghassa a quick horse). Abb
II.39, evidently interpreted by ed. as Ä• + vraje, pot. of Ä• + vraj to go to, come to (cp. pabb
preferably with v. l. SS to be read aá¹‡á¸• aje (corresponding with vihangama in prec. line).
[a + vaá¹‡a, Sk. avraá¹‡a] without wounds Dh 124. Abbata (n.-adj.) [a + vata, Sk. avrata] (a)
which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asÄ«lata +
l. SS abhabbata; expld. again as a-vatta). SnA 545 (= dhutangavataá¹ƒ vinÄ• . - (b) (adj.) or
against the moral obligation, lawless Dh 264 (= sÄ«lavatena ca dhutavatena ca virahita DhA
adhÅ«ta & abhÅ«ta; B. abbhuta, C. abbuta). Abbaya in udayâˆž at Miln 393 stands for avyay

abbuhati) [the first more freq. for pres., the second often in aor. forms; Sk. Ä• brhati, Ä• + b
brá¸• ha (see abbÅ«á¸• ha)] to draw off, pull out (a sting or dart); imper. pres. abbaha Th 1,
l. BB appuha = abbuha; C. expls. by uddharatha). - aor. abbahi J V.198 (v. l. BB abbuhi), ab
causa) J III.390 (v. l. BB dhabbuá¸• i = abbuá¸• hi) = Pv I.86 (which reads T. abbÅ«á¸• ha, b
nÄ«hari) = DhA I.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbÅ«á¸• haá¹ƒ) = Vv 839 (T. abb
abbuá¸• haá¹ƒ, SS avyahi; VvA 327 expls. as uddhari), & abbuhi A III.55 (v. l. abbahi, C. abb
see also vv. ll. under abbahi. - ger. abbuyha Sn 939 (= abbuhitvÄ• uddharitvÄ• Nd1 419; v
SnA 567 reads avyuyha & expls. by uddharitvÄ•); S I.121 (taá¹‡haá¹ƒ); III.26 (id.; but spelt
abbuá¸• ha (q. v.). - Caus. abbÄ• heti [Sk. Ä• barhayati] to pull out, drag out J IV.364 (sattha
v. l. abbhÄ• âˆž); DhA II.249 (asiá¹ƒ). ger. abbÄ• hitvÄ• (= âˆžhetvÄ•) Vin II 201 (bhisa-mu
l. BB aggahetvÄ• , SS abbÅ«hitvÄ• , cp. Vin I.214 (vv. ll. aggahitvÄ• & abbÄ• hitvÄ•). pp. a
AbbÄ• hana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbÅ«ha
Fausbá¹‡ll aá¸• ahana; glosses C. aá¹-á¹-hangata & aá¹-á¹-hangika, K. nibbÄ• pana). See a
abbhÄ• hana. Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda s
of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five pren
development, viz. kalala, abbuda, pesi, ghana, pasÄ• kha Nd1 120; Miln 40; Vism 236. - 2. a
sore Vin III.294, 307 (only in SamantapÄ• sÄ• dikÄ• ; both times as sÄ• sanassa a). - 3. a v
appld. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense u
Niraya (abbudo nirayo the "vast-period"Page 59 hell, cp. nirabbuda). S I.149 = A II.3 (chattiá
paÃ±ca ca abbudÄ• ni); S I.152 = A V.173 = Sn p. 126 (cp. SnA 476: abbudo nÄ• ma koci p
AvÄ«cimhi yeva abbuda-gaá¹‡anÄ• ya paccanokÄ• so pana abbudo nirayo ti vutto; see also
J III.360 (sataá¹ƒ ninnahuta-sahassÄ• naá¹ƒ ekaá¹ƒ abbudaá¹ƒ). - 4. a term used for "hell" i
(kiá¹ƒsu lokasmiá¹ƒ abhudaá¹ƒ "who are they who make a hell on earth" Mrs. Rh. D. The an
we can scarcely take it in meaning of 2 or 3. The C. has vinÄ• sa-karaá¹‡aá¹ƒ. Abbuá¸• hati
abbahati. Abbuá¸• hana (nt.) [fr. abbahati = abbuhati (abbuá¸• hati)] the pulling out (of a stin
taá¹‡hÄ• -sallassa abbuá¸• hanaá¹ƒ as one of the 12 achievements of a Mahesi Nd1 343 =
abbÅ«hana, v. l. SS abbussÄ• na; ed. of Nd2 abbuá¸• hana, v. l. SS abbahana, BB abbuhan
AbbÅ«á¸• ha (adj.) [Sk. Ä• brá¸• ha, pp. of a + brh1, see abbahati] drawn out, pulled (of a st
fig. removed, destroyed. Most freq. in combn. âˆžsalla with the sting removed, having the sti
thirst, taá¹‡hÄ•) pulled out D II.283 (v. l. SS asammÅ«á¸• ha); Sn 593, 779 (= abbÅ«á¸• hita
rÄ• ga-di-sallÄ• naá¹ƒ abbÅ«á¸• hattÄ• a. SnA 518); J III.390 = Vv 8310 = Pv I.87 = DhA I.3
connection: M I.139 = A III.84 (âˆžesika = taá¹‡hÄ• pahÄ«nÄ• ; see esikÄ•); Th 1, 321; Kh
AbbÅ«á¸• hatta (nt.) [abstr. of abbÅ«á¸• ha] pulling out, removal, destroying SnA 518. AbbÅ
abbÅ«hitta at J III.541) [pp. of abbÄ• heti Caus. of abbÄ• hati] pulled out, removed, destroye
(abbÅ«á¸• hita-sallo + uddhaá¹-aâˆž etc. for abbÅ«á¸• ha); J III.541 (uncertain reading; v. l.
abyÅ«hita; C. expls. pupphakaá¹ƒ á¹-hapitaá¹ƒ appaggharakaá¹ƒ kataá¹ƒ; should we explain
read abyÅ«hita?). Abbeti [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistak
appeti. Abbokiá¹‡á¹‡a [= abbhokiá¹‡á¹‡a, abhi + ava + kiá¹‡á¹‡a, cp. abhikiá¹‡á¹‡a] 1.filled

(paripuá¹‡á¹‡a +); DhA IV.182 (paÃ±ca jÄ• tisatÄ• ni a.). - 2. [seems to be misunderstood fo
vi + ava + chinna] uninterrupted, constant, as âˆžá¹ƒ adv. in combn. with satataá¹ƒ samitaá¹
Kvu 401 (v. l. abbhokiá¹‡á¹‡a), cp. also Kvu trsl. 231 n. 1 (abbokiá¹‡á¹‡a undiluted?); Vbh 3
spelling at Vin III.271 (Bdhgh on PÄ• rÄ• j. III.1, 3). Abbocchinna see abbokiá¹‡á¹‡a 2 and a
AbbohÄ• rika (adj.) [a + vi + ava + hÄ• rika of voharati] not of legal or conventional status, i.
negligible, not to be decided Vin III.91, 112 (see also Kvu trsl. 361 n. 4). - (b) uncommon, ex
III.309 (v. l. BB abbhoâˆž); V.271, 286 (Kern: ineffective). Abbha (nt.) [Vedic abhra nt. & late
m. "dark cloud"; Idg. *mbhro, cp. Gr. a)fro\s scum, froth, Lat. imber rain; also Sk. ambha wat
o)/mbros rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A II.53 = Vin II.295 =
of to things that obscure moon- & sunshine, viz. abbhaá¹ƒ mahikÄ• (mahiyÄ• A) dhÅ«mara
This list is referred to at SnA 487 & VvA 134. S I.101 (âˆžsama pabbata a mountain like a th
VI.581 (abbhaá¹ƒ rajo acchÄ• desi); Pv IV.39 (nÄ«lâˆž = nÄ«la-megha PvA 251). As f. abbh
317 (used in sense of adj. "dull"; DhsA expls. by valÄ• haka); perhaps also in abbhÄ• matta
point or summit of a storm-cloud Th 1, 1064; J VI.249, 250; Vv 11 (= valÄ• haka-sikhara VvA
of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). -paá¹-ala a mass of clouds DhsA 239. -
clouds Sn 687 (also as abbhÄ• mutta Dh 382). -saá¹ƒvilÄ• pa thundering S IV.289. Abbhakk
khyÄ• , cp. Sk. Ä• khyÄ• ti] to speak against to accuse, slander D I.161 = A I.161 (an-abbha
IV.182 (id.); J IV.377. Cp. Intens. abbhÄ• cikkhati. AbbhakkhÄ• na (nt.) [fr. abbhakkhÄ• ti] a
slander, calumny D III.248, 250; M I.130; III.207; A III.290 sq.; Dh 139 (cp. DhA III.70). Abbh
[pp. of abhi + Ä• + chÄ• deti] covered (with) Th 1, 1068. AbbhaÃ±jati [abhi + aÃ±j] to anoint
lubricate M I.343 (sappi-telena); S IV.177; Pug 56; DhA III.311 = VvA 68 (sata-pÄ• ka-telena
abbhaÃ±jeti same J I.438 (telena âˆžetvÄ•); V.376 (sata-pÄ• ka-telena âˆžayiá¹ƒsu); Caus.
cause to anoint J III.372. AbbhaÃ±jana (nt.) [fr. abbhaÃ±jati] anointing, lubricating, oiling; un
unguent Vin I.205; III.79; Miln 367 (akkhassa a.); Vism 264; VvA 295. Abbhatika (adj.) [Ä• +
bhr] brought (to), procured, got, J VI.291. Abbhatikkanta [pp. of abhi + ati + kram, cp. atikkan
has thoroughly, left behind J V.376. AbbhatÄ«ta [pp. of abhi + ati + i, cp. atÄ«ta & atikkanta]
atÄ«ta in all meanings, viz. 1 passed, gone by S II.183 (+ atikkanta); nt. âˆžá¹ƒ what is gone
past J III.169. - 2. passed away, dead M I.465; S IV.398; Th 1, 242, 1035. - 3. transgressed,
neglected J III.541 (saá¹ƒyama). Abbhattha (nt.) [abhi + attha2 in acc. abhi + atthaá¹ƒ, abhi
"towards" = homeward, as under abhi I.1 a; cp. Vedic abhi sadhasthaá¹ƒ to the seat R. V. IX
only in phrase abbhatthaá¹ƒ gacchati "to go towards home", i. e. setting; fig. to disappear, va
119; III.25; A IV.32; Miln 305; pp. abhhattangata "set", gone, disappeared Dhs 1038 (atthang
AbbhatthatÄ• (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J V.469
Abbhanumodati [abhi + anu + modati] to be much pleased at to show great appreciation of V
190; S IV.224; Miln 29, 210; DhA IV.102 (v. l. âˆžÄ• nuâˆž). Abbhanumodana (nt.) (& âˆžÄ•
abbhanumodati] being pleased, satisfaction, thanksgiving DA I.227; VvA 52 (âˆžÄ• nuâˆž); S
(adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with-in, cp
a] = antara, i. e. internal, inner, being within or between; nt. âˆžá¹ƒ the inner part, interior, int

(also as âˆž-) Vin I.111 (sattâˆž with interval of seven); A IV.16 (opp. bÄ• hira); Dh 394 (id.);
(âˆža-passaya lying inside); J III.395 (âˆžamba the inside of the Mango); Miln 30 (âˆže vÄ• y
(bÄ• hir-abbhantara dhana); DhA II.74 (adj. c. gen. being among; v. l. abbhantare). <-> Cas
instr. abbhantarena in the meantime, in between DhA II.59. loc. abbhantare in the midst of, i
(c. gen. or -âˆž) J I.262 (raÃ±Ã±o), 280 (tuyhaá¹ƒ); DhA II.64 (v. l. antare), 92 (sattavassâˆž)
anto). Abbhantarika (adj.-n.) [fr. abbhantara, cp. Sk. abhyantara in same meaning] intimate f
confidant, "chum" J I.86 (+ ativissÄ• sika), 337 ("insider", opp. bÄ• hiraka). Abbhantarima (a
formation fr. abbhantara in contrasting function] internal, inner (opp. bÄ• hirima) Vin III.149;
60 AbbhÄ• kuá¹-ika (adj.) [a + bhÄ• kuá¹-i + ka; Sk. bhrakuá¹-i frown] not frowning, genial Vi
here spelt bhÄ• kuá¹-ikabhÄ• kuá¹-ika); D I.116, cp. DA I.287; DhA IV.8 (as v. l.; T. has abbl
AbbhÄ• gata [abhi + Ä• + gata] having arrived or come; (m.) a guest, stranger Vv 15 (= abh
VvA 24). AbbhÄ• gamana (nt.) [abhi + Ä• + gamana; cp. Sk. abhyÄ• gama] coming arrival,
AbbhÄ• ghÄ• ta [abhi + Ä• ghÄ• ta] slaughtering-place Vin III.151 (+ Ä• ghÄ• ta). AbbhÄ• ci
abbhÄ• kkhÄ• ti] to accuse, slander, calumniate D I.161; III.248, 250; M I.130, 368, 482; III.2
AbbhÄ• na (nt.) [abhi + Ä• yana of Ä• + yÄ• (i)] coming back, rehabilitation of a bhikkhu wh
penance for an expiable offence Vin I.49 (âˆža-raha), 53 (id.), 143, 327; II.33, 40, 162; A I.99
abbheti. AbbhÄ• matta (adj.) [abbhÄ• + matta (?) according to the PÄ• li Com.; but more lik
huge, enormous, monstrous, with Ä• metri causa. On abhva (a + bhÅ« what is contradictory
cp. abbhuta & abbhuá¹ƒ, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enor
a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Th 1, 652 (v. l. abbhaâˆž & abbhÄ• m
(v. l. âˆžmutta). AbbhÄ• hata [abhi + Ä• + hata, pp. of han] struck, attacked, afflicted S I.40
Th 1, 448; Sn 581; J VI.26, 440; Vism 31, 232; DA I.140, 147; DhA IV.25. AbbhÄ• hana (nt.)
abbÄ• hana or Ä• vÄ• hana] in udakaâˆž the pulling up or drawing up of water Vin II.318 (Bd
V.16, 2, corresponding to udaka-vÄ• hana on p. 122). Abbhita [pp. of abbheti] 1. come back
reinstated Vin III.186 = IV.242 (anâˆž). - 2. uncertain reading at Pv I.123 in sense of "called"
uncalled), where id. p. at J III.165 reads anavhÄ• ta & at Th 2, 129 ayÄ• cita. Abbhu [a + bh
Vedic abhva and P. abbhuá¹ƒ, see also abbhÄ• matta] unprofitableness, idleness, nonsense
avaá¸• á¸• hi C.). Abbhuá¹ƒ (interj.) [Vedic abhvaá¹ƒ, nt. of abhva, see expld. under abbham
correct Morris J P T S. 1889, 201: abbhuá¹ƒ = Ä• + bhuk; cp also abbhuta] alas! terrible, dre
(excl. of fright & shock) Vin II. 115 (Bdhgh. expls. as "utrÄ• sa-vacanam-etaá¹ƒ"); M I.448. <
& abbhuta. Abbhukkiraá¹‡a (nt.) [abhi + ud + kr] drawing out, pulling, in daá¹‡á¸• a-satthaâˆž
stick or sword Nd2 5764 (cp. abbhokkiraá¹‡a). Or is it abbhuttÄ«raá¹‡a (cp. uttiá¹‡á¹‡a outle
Abbhukkirati [abhi + ud + kirati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanaá
with Morris J P T S. 1886, 131 "give up", nor with trsl. of J II.311 "roll along"); J V.390; PvA 7
abbhokkirati. Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D I.112, 127
(kitti-saddo a.); Pug 36. ger. âˆžgantvÄ• J I 88 (Ä• kÄ• saá¹ƒ), 202; DhA IV.198. aor. âˆžgaÄ
(kittisaddo); J I.93. - pp. abbhuggata. Abbhuggata [pp. of abbhuggacchati] gone forth, gone
I.88 (kitti-saddo a., cp. DhA I.146: sadevakaá¹ƒ lokaá¹ƒ ajjhottharitvÄ• uggato), 107 (saddo)

(kittisaddo). Abbhuggamana (nt.-adj.) [fr. abbhuggacchati] going out over, rising over (c. acc
(candaá¹ƒ nabhaá¹ƒ abbhuggamanaá¹ƒ; so read for T. abbhuggamÄ• naá¹ƒ). Abbhujjalana
jalana, from jval] breathing out fire, i. e. carrying fire in one's month (by means of a charm) D
mantena mukhato aggi-jala-nÄ«haraá¹‡aá¹ƒ DA I.97). Abbhuá¹-á¹-hÄ• ti (âˆžá¹-á¹-hahati) [a
get up to, proceed to, D I.105 (cankamaá¹ƒ). Abbhuá¹‡á¹‡ata [pp. of abbhunnamati] standin
erect J V.156 (in abbhuá¹‡á¹‡atatÄ• state of being erect. stiffness), 197 (âˆžunnata; v. l. ab
reading correct?). Abbhuá¹‡ha (adj.) [ahhi + uá¹‡ha] (a) very hot DhA II.87 (v. l. accuá¹‡ha).
hot, still warm (of milk) DhA II.67. Abbhuta1 (adj. nt.) [*Sk. adbhuta which appears to be con
the PÄ• li & offers like its companion *Ä• shcarya (acchariya abbhuta see below) serious dif
etym. The most probable solution is that P. abbhuta is a secondary adj.-formation from abbh
itself is nt. of abbha = Vedic abhva (see etym. under abbhÄ• matta and cp. abbhu, abbhuá¹ƒ
201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i.
abnormal, gruesome, horrible etc.; & that its significance as a + bhÅ« ("unreal?") is felt in the
is also evident from the traditional etym. of the PÄ• li Commentators (see below). See also a
terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernorma
a term of surprise & consternation (vimhay- Ä• vahass- adhivacanaá¹ƒ DA I.43 & VvA 329)
that is not" or "has not been before", viz. abhÅ«taá¹ƒ ThA 233; abhÅ«ta-pubbatÄ• ya abbhu
abhÅ«ta-pubbaá¹ƒ DA I.43. - 1. (adj.) wonderful, marvellous etc. Sn 681 (kiá¹ƒ âˆžá¹ƒ, comb
lomahaá¹ƒsana); J IV.355 (id.); Th 2, 316 (abbhutaá¹ƒ vata vÄ• caá¹ƒ bhÄ• sasi = acchariya
(âˆždassaneyya); Sdhp 345, 496. - 2. (nt.) the wonderful, a wonder, marvel S IV.371, also in
Cpd.). Very freq. in combn. with acchariyaá¹ƒ and a part. of exclamation, viz, acchariyaá¹ƒ b
wonderful indeed & beyond comprehension, strange & stupefying D I.206; acch. vata bho ab
acch. bhante abbh. A II.50; aho acch. aho abbh. J I.88; acch. vata abbh. vata Vv 8316. - Th
acchariyÄ• abbhutÄ• dhammÄ• wonderful & extraordinary signs or things M III.118, 125;
8; and in acchariya-abbhutacitta-jÄ• ta dumbfounded & surprised J I.88; DhA IV.52; PvA 6, 5
mysterious phenomenon, something wonderful, supernormal; designation of one of the nine
the Buddhist Scriptures (see nava B 2) Vin III.8; M I.133; A II.103; III.86, 177; Pug 43; Miln 3
etc. Abbhuta2 (nt.) [= abbhuta1 in the sense of invoking strange powers in gambling, thus be
spell of the "unknown"] a bet, a wager, only in phrase abbhutaá¹ƒ karoti (sahassena) to mak
(a thousand, i. e. kahÄ• paá¹‡a's or pieces of money) Vin III.138; IV.5; J I.191; V.427; VI.192
phrase paÃ±cahi sahassehi abbhutaá¹ƒ hotu J VI.193. AbbhudÄ• harati [abhi + ud + Ä• + h
towards, to fetch, to begin or introduce (a conversation) M II.132. AbbhudÄ«reti [abhi + ud +
raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514. Abbhudeti [abhi + ud + eti] to go out o
A II.50, 51 (opp. atthaá¹ƒ eti, of the sun). - ppr. abbhuddayaá¹ƒ Vv 6417 (= abhi-uggacchant
abbhusayaá¹ƒ ti pi pÄ• á¹-ho). AbbhuddhunÄ• ti [abhi + ud + dhunÄ• ti] to shake very much
uddhunÄ• ti VvA 278).Page 61 Abbhunnadita [pp. of abhi + ud + nadati] resounding, resona
Abbhunnamati [abhi, + ud + namati] to, spring up, burst forth D II.164. - pp. abbhuá¹‡á¹‡ata
q. v. <-> Caus. abbhunnÄ• meti to stiffen, straighten out, hold up, erect D I.120 (kÄ• yaá¹ƒ c

II.245 (id.); D I.126 (patodalaá¹-á¹-hiá¹ƒ; opp. apanÄ• meti to bend down). AbbhuyyÄ• ta [pp
marched against, attacked Vin I.342; M II.124. AbbhuyyÄ• ti [abhi + up + yÄ• ti of yÄ•] to go
against, to march (an army) against, to attack S I.82 (aor âˆžuyyÄ• si). - pp. abbhuyyÄ• ta (c
AbbhusÅ«yaka (adj.) [abhi + usÅ«yÄ• + ka] zealous, showing zeal, endeavouring in (-âˆž) F
Abbhussakati & âˆžusukkati [abhi + ud + á¹£vaá¹£k, see sakkati] to go out over, rise above (
freq. in phrase Ä• dicco nabhaá¹ƒ abbhussakkamÄ• no M I.317 = S III.156 = It 20. - See als
I.242 (same simile); V.22 (id.). AbbhussahanatÄ• (f.) [abstr. fr. abhi + *utsahana, cp. ussÄ•
instigation, incitement Vin II.88. Abbhusseti [abhi + ud + seti of shÄ«] to rise; v. l. at Vv 6417
to VvA 280: abbhuddayaá¹ƒ (see abbhudeti) abbhussayan ti pi pÄ• á¹-ho. Abbheti [abhi + Ä
rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (abbhento), 33 (a
(abbheti), 186 = IV.242 (abbhetabba) - pp. abbhita (q. v.). See also abbhÄ• na. AbbhokÄ• sa
the open air, an open & unsheltered space D I.63 (= alagganatthena a. viya DA I.180), 71 (=
89; M III.132; A II.210; III.92; IV.437, V.65; Sn p. 139 (âˆže nissinna sitting in the open) J I.29
57. AbbhokÄ• sika (adj.) [fr. abbhokÄ• sa] belonging to the open air, one who lives in the op
of certain ascetics. D I.167; M I.282; A III.220; Vin V.131, 193; J IV.8 (+ nesajjika); Pug 69; M
(One of the 13 Dhutaá¹ƒgas). See also Nd1 188; Nd2 587.-anga the practice or system of th
Nd1 558 (so read for abbhokÄ• si-kankhÄ• , cp. Nd1 188). Abbhokiá¹‡á¹‡a [pp. of abbhokira
abbokiá¹‡á¹‡a. Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 59 (= a
abhippakirati), 3511 (v. l. abbhukâˆž). Cp. abbhukkirati & abbhokkiraá¹‡a <-> pp. abbhokiá¹‡
abbokiá¹‡á¹‡a. Abbhokuá¹-ika spelling at DhA IV.8 for abbhÄ• kuá¹-ika. Abbhokkiraá¹‡a (nt.
abbhokirati] in naá¹-Ä• naá¹ƒ a. "turnings of dancers" DA I.84 in explQ of sobha-nagarakaá¹
Abbhocchinna (besides abbocchâˆž, q.v. under abbokiá¹‡á¹‡a2) [a + vi + ava + chinna] not c
uninterrupted, continuous J I.470 (v. l. abboâˆž); VI.254, 373; Cp. I.63; Miln 72; Vism 362 (bl
AbbhohÄ• rika see abboâˆž. Abyâˆž see avyâˆž. Abhabba (adj.) [a + bhavya. The Sk. abhav
meaning] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see
32; J I 116; Pug 13.-á¹-á¹-hÄ• na a (moral) impossibility of which there are 9 enumd. among
not likely to be found in an Arahant's character: see D III.133 & 235 (where the five first only
a set). AbhabbatÄ• (f.) [abstr. fr. abhabba] an impossibility, unlikelihood Sn 232, cp. KhA 19
(adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. -- nt. abhayaá¹ƒ confidenc
317, cp. DhA III.491. For further refs. see bhaya. Abhi-- [prefix, Vedic abhi, which represents
*mbhi, as in Gr. a)mfi/ around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi,
also Vedic (PÄ• li) abhita% on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp
obstruct), Goth. bi, Ohg. Ags. bÄ« = E. be--.I. Meaning. -- 1. The primary meaning of abhi is
taking possession and mastering, as contained in E. coming by and over-coming, thus litera
function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mast
along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of in
e., an intensifying of the action implied in the verb (see III. 1). Next to saá¹ƒ- it is the most fre
modification preflx in the meaning of "very much, greatly" as the first part of a double-prefix c

2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the secon
denotes intensity as in abhi-vi-ji (side by side with vi-ji), abhi-Ä• -kkhÄ• (side by side with Ä•
abhi-anu-mud (side by side with anu-mud). In these latter cases abhi shows a purely deictic
corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); e. g., abbhatikka
C.), abbhatÄ«ta ("vorbei gegangen"), abbhantara ("with-in", b-innen or "in here"), abbhudÄ•
("fill up"), etc. (see also II. 1, c).II. Lit. Meaning. - 1. As single pref.: (a) against, to, on to, at-,
viz., abbhatthangata gone towards home, abhighÄ• ta striking at, âˆžjjhÄ• think at, âˆžmana
âˆžmukha facing, turned towards, âˆžyÄ• ti at-tack, âˆžrÅ«hati ascend, âˆžlÄ• sa long for, âˆ
âˆžsapati ac-curse, âˆžhata hit at. (b) out, over, all around: abbhudeti go out over, âˆžkamati
âˆžjÄ• ti off-spring, âˆžjÄ• nÄ• ti know all over, âˆžbhavati overcome, âˆžvaá¸• á¸• hati increa
poured out or over, âˆžsandeti make over-flow, âˆžsiÃ±cati sprinkle over. (c) abhi has the fu
transitivising intrs. verbs after the manner of E. be- (con-) and Ger. er-, thus resembling in m
simple Caus. formation, like the foll.: abhigajjati thunder on, âˆžjÄ• nÄ• ti "er-kennen" âˆžjÄ•
âˆžtthaneti = âˆžgajjati, âˆžnadati "er tá¹‡nen", âˆžnandati approve of (cp. anerkennen), âˆžp
con-template, âˆžramati indulge in, âˆžropeti honour, âˆžvuá¸• á¸• ha increased, âˆžsaddaha
As base in compn. (2nd part of cpd.) abhi occurs only in combn. sam-abhi (which is, howeve
occurrence and a peeuliarity of later texts, and is still more freq. in BSk.: see under sam-).III
Meaning (intensifying). - 1. A single pref.: abhikiá¹‡á¹‡a strewn all over, âˆžjalati shine forth,
âˆžjighacchati be very hungry, âˆžtatta much exhausted, âˆžtÄ• pa very hot, âˆžtoseti pleuse
quite fresh, âˆžnipuá¹‡a very clever, âˆžnÄ«la of a deep black, âˆžmanÄ• pa very pleasant,
lucky, âˆžyobbana full youth, âˆžrati great liking, âˆžratta deep red, âˆžruci intense satisfactio
very handsome (= adhika-rÅ«pa C.), âˆžsambuddha wide and fully-awake, cp. abbhuddhun
adhikaá¹ƒuddhâˆž C.). - As 1st part of a prep.-cpd. (as modification-pref.) in foll. combinatio
(abbhud-) âˆžati, âˆžanu, âˆžava, âˆžÄ• , âˆžni, âˆžppa, âˆžvi, âˆžsaá¹ƒ. See all these s. v. a
contraction (assimilation before vowel) form of abhi is abbhâˆž. - On its relation to pari, see
ava see avaâˆž.IV. Dialectical Variation. - There are dial. variations in the use and meanings
Vedic abhi besides corresponding to abhi in P. is represented also by atiâˆž, adhiâˆž and an
are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi =
ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the Page 6
we find in PÄ• li one or other of these three prefixes. So ati in âˆžjÄ• ti, âˆžpÄ«á¸• ita, âˆžbrÅ
âˆžvassati, âˆžvÄ• yati, âˆžveá¹-heti; also as vv. ll. with abhi-kÄ«rati, âˆžpavassati, âˆžroceti,
atikkanta-abhiâˆž (Sk. abhikrÄ• nta); adhi in âˆžpatthita, âˆžpÄ• teti, âˆžppÄ• ya, âˆžppeta, â
âˆžbhÅ«, âˆžvÄ• ha (vice versa P. abhi-ropeti compared with Sk. adhiropayati); anu in âˆžgij
âˆžsandahati. Abhikankhati [abhi + kankhati] to desire after, long for, wish for S I.140, 198 (N
J II.428; IV.10, 241; VvA 38, 283; ThA 244. - pp. abhikankhita. Cp. BSk. abhikÄ• nká¹£ati, e
AbhikankhanatÄ• (f.) [abhi + kankhana + tÄ•] wishing, longing, desire DA I.242. Abhikankh
abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita). Abhikankhin (adj.) cp. wishi
desirous (of -âˆž) Th 2, 360 (sÄ«tibhÄ• vaâˆž). Abhikiá¹‡á¹‡a [pp. of abhikirati] 1. strewn ove

adorned, covered filled Pv II.112 (pupphaâˆž). - 2. overwhelmed, overcome, crushed by (-âˆ
vv. ll. dukkha-tiá¹‡á¹‡a & otiá¹‡á¹‡a) = A I.147 (which reads dukkhotiá¹‡á¹‡a). See also ava
Abhikirati - 1. [Sk. abhikirati] to sprinkle or cover over: see abhikiá¹‡á¹‡a 1. - 2. [Sk. avakirat
apakiritÅ«na] to overwhelm, destroy, put out, throw away, crush S I.54; Th 1, 598; 2, 447 (ge
reading of C. for T. apaâˆž, expld. by chaá¸• á¸• etvÄ•); Dh 25 (âˆžkÄ«rati metri causa; dÄ«
viddhaá¹ƒseti vikirati DhA I.255; v. l. atikirati); J IV.121 (âˆžkÄ«rati; dÄ«paá¹ƒ = viddhaá¹ƒse
(nandiyo mâˆž abhikÄ«rare = abhikiranti abhikkamanti C.); DhA I.255 (inf. âˆžkirituá¹ƒ). - pp.
see abhikiá¹‡á¹‡a 2. AbhikÄ«á¸• ati [abhi + kÃ• á¸• ati] to play (a game), to sport Miln 359 (k
AbhikÅ«jita [abhi + kÅ«jita, pp. of kÅ«j] resounding (with the song of birds) Pv II.123 (cakkav
read for kujita). Cp. abhinikÅ«jita. Abhikkanta (adj.-n.) [pp. of abhikkamati, in sense of Sk. an
atikkanta] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional exp
by Bdhgh. & Dhp (see e. g. DA I.227 = KhA 114 = VvA 52) it is used in 4 applications: abhik
pabbaniya KhA) sundar--a-bhirÅ«pa-abbhanumodanesu dissati. These are: 1. (lit.) gone aw
departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantÄ• ya rattiyÄ• at the wa
I.26; D II.220; M I.142. 2. excellent, supreme (= sundara) Sn 1118 (âˆždassÄ• vin having the
knowledge = aggadassÄ• vin etc. Nd2 76); usually in compar âˆžtara (+ paá¹‡Ä«tatara) D I.
III.350 sq.; V.140, 207 sq.; DA I.171 (= atimanÄ• patara). 3. pleasing, superb, extremely wo
exclamation âˆžá¹ƒ repeated with bho (bhante), showing appreciation (= abbha-numodana)
15, 24, etc. freq. 4. surpassing, beautiful (always with âˆžvaá¹‡á¹‡a = abhirÅ«pa) Vin I.26; D
I.142; Pv II.110 = Vv 91 (= atimanÄ• pa abhirÅ«pa PvA 71); KhA 115 (= abhirÅ«pachavin). -
abhikkantaá¹ƒ (combd. with and opp. to paá¹-ikkantaá¹ƒ) going forward (and backward), app
D I.70 (= gamaá¹‡a + nivattana DA I.183); Vin III.181; A II.104, 106 sq.; VvA 6. Abhikkama g
approach, going out Pv IV.12 (opp. paá¹-ikkama going back); DhA III.124 (âˆžpaá¹-ikkama).
abhikramati, abhi + kamati] to go forward, to proceed, approach D I.50 (=abhimukho kamati,
DA I.151); II.147, 256 (abhikkÄ• <-> muá¹ƒ aor.); DhA III.124 (evaá¹ƒ âˆžitabbaá¹ƒ evaá¹ƒ p
thus to approach & thus to withdraw). - pp. abhikkanta (q. v.). Abhikkhaá¹‡a1 (nt.) [fr. abhikk
digging up of the ground M I.143. Abhikkhaá¹‡a2 (nt.) [abhi + *ikkhaá¹‡a from Ä«ks., cp. Sk.
of which the eontracted form is P. abhiá¹‡ha] only as acc. adv. âˆžá¹ƒ constantly, repeated,
abhiá¹‡haá¹ƒ VvA 116); Pv II.84 (= abhiá¹‡haá¹ƒ bahuso PvA 107); Pug 31; DhA II.91. Abhi
khaá¹‡ati] to dig up M I.142. Abhikkhipati [abhi + khipati] to throw DÄ• vs III.60; cp. abhinikk
12. Abhigajjati [abhi + gajjati from garj, sound-root, cp. P. gaggara] (a) to roar, shout, thunde
or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Nd1 172); ger. abhigajjiy
Cp. III.108. <-> (b) hum, chatter, twitter (of birds); see abhigajjin. Abhigajjin (adj.) [fr. abhigaj
warbling, singing, chattering Th 1, 1108, 1136. AbhigamanÄ«ya (adj.) [grd. of abhigacchati]
approached, accessible PvA 9. Abhigijjhati [abhi + gijjhati] 1. to be greedy for, to crave for, s
in (c. loc.) Sn 1039 (kÄ• mesu, cp. Nd2 77). - 2. to envy (acc.) S I.15 (aÃ±Ã±am-aÃ±Ã±aá¹ƒ
of abhigÄ• yati, cp. gÄ«ta] 1. sung for. Only in one phrase, gÄ• thÄ• bhigÄ«taá¹ƒ, that which
singing or chanting verses (Ger. "ersungen") S I.173 = Sn 81 = Miln 228. See SnA 151. - 2.

filled with song (of birds) J VI.272 (= abhiruda). AbhighÄ• ta [Sk. abhighÄ• ta, abhi + ghÄ• ta
slaying, killing PvA 58 (daá¹‡á¸• aâˆž), 283 (sakkharaâˆž). <-> (b) impact, contact DhsA 312
Abhicetasika (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spe
Ä• bhicâˆž (of jhÄ• na) M I.33, 356; III.11; S II.278; A II.23; V.132. (Spelt. Ä• bhiâˆž at M I.33
Vin V.136). See Dial. III.108. Abhiceteti [abhi + ceteti] to intend, devise, have in mind J IV.31
pÄ• paá¹ƒ). Abhicchanna (adj.) [abhi + channa] covered with, bedecked or adorned with (-â
(hema-jÄ• laâˆž, v. l. abhisaÃ±channa), 370 (id.); Sn 772 (= ucchanna Ä• vuá¹-a etc. Nd1 24
Abhicchita (adj.) [abhi + icchita, cp. Sk. abhÄ«psita] desired J VI.445 (so read for abhijjhita).
Abhijacca (adj.) [Sk. Ä• bhijÄ• tya; abhi + jacca] of noble birth J V.120. Abhijaneti occasiona
for abhijÄ• neti. Abhijappati [abhi + jappati] to wish for, strive after, pray for S I.143 (read
asma-bhijappanti & cp. Kindred Sayings p. 180) = J III.359 (= namati pattheti piheti C.); b n
Ä• siá¹ƒsati thometi; Nd2 79 = jappati & same under icchati). Cp. in meaning abhigijjhati. Ab
[doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaá¹‡á¹ƒaâˆ
hatthaâˆž casting a spell to make the victim throw up or wring his hands D I.11; DA I.97. Abh
[abstr. fr. abhijappati, cp. jappÄ•] praying for, wishing, desire, longing Dhs 1059 = Nd2 taá¹
1136.Page 63 Abhijappin (adj.) [fr. abhijappati] praying for, desiring A III.353 (kÄ• ma-lÄ• bh
Abhijalati [abhi + jalati] to shine forth, ppr. âˆžanto resplendent PvA 189. Abhijavati [abhi + ja
be eager, active Sn 668. AbhijÄ• ta (adj.) [abi + jÄ• ta] of noble birth, well-born, S I.69; Vv 29
(âˆžkulakulÄ«na belonging to a family of high or noble birth). AbhijÄ• ti (f.) [abhi + jÄ• ti] 1. S
Only as t. t. in use by certain non-Buddhist teachers. They divided mankind into six species,
a colour D I.53, 54; A III.383 ff. (quoted DA I.162) gives details of each species. Two of them
the white, are interpreted in a Buddhist sense at D III.250, M II.222, and Netti 158. This inter
not the theory of the six species) has been widely adopted by subsequent Hindu writers. - 2.
Miln 226. AbhijÄ• tika (adj.) [fr. abhijÄ• ti] belonging to ones birth or race, born of, being by b
in cpd. kaá¹‡ha-bhijÄ• tika of dark birth, that is, low in the social scale D III.251 = A III.348; S
1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J V.87 (= kÄ•
C.). AbhijÄ• titÄ• (f.) [abstr. fr. abhijÄ• ti] the fact of being born, descendency VvA 216. Abh
or m?) [Sk. abhijÃ±Ä• na] recognition, remembrance, recollection Miln 78. See also abhiÃ±Ã
[abhi + jÃ±Ä• , cp. jÄ• nÄ• ti & abhiÃ±Ã±Ä•] to know by experience, to know fully or thoroug
know of (c. acc.), to be conscious or aware of D I.143; S II.58, 105, 219, 278; III.59, 91; IV.5
V.52, 176, 282, 299; Sn 1117 (diá¹-á¹-hiá¹ƒ Gotamassa na a.); J IV.142; Pv II.710 = II.103 (
bhuttaá¹ƒ vÄ• pÄ«taá¹ƒ); Sdhp 550; etc. - Pot. abhijÄ• neyya Nd2 78a, & abhijaÃ±Ã±Ä• Sn
jÄ• neyyÄ• si SnA 592); aor. abhaÃ±Ã±Ä• si Sn p. 16. - ppr. abhijÄ• naá¹ƒ S IV.19, 89; Sn 7
1114 (= âˆžjÄ• nanto Nd2 78b) abhijÄ• nitva DhA IV.233; abhiÃ±Ã±Ä• ya S IV.16; V.392; Sn
743 (jÄ• tikkhayaá¹ƒ), 1115, 1148; It 91 (dhammaá¹ƒ); Dh 166 (atta-d-atthaá¹ƒ); freq. in phra
abhiÃ±Ã±Ä• ya from personal knowledge or self-experience It 97 (v.l. abhiÃ±Ã±Ä•); Dh 353
form, like Ä• dÄ• for Ä• dÄ• ya, cp. upÄ• dÄ•] in phrase sayaá¹ƒ abhiÃ±Ã±Ä• D I.31 (+ sa
97 (v.l. for âˆžabhiÃ±Ã±Ä• ya), in abhiÃ±Ã±Ä• -vosita perfected by highest knowledge S I.16

("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 6
perhaps also in phrase sabbaá¹ƒ abhiÃ±Ã±apariÃ±Ã±eyya S IV.29. - grd. abhiÃ±Ã±eyya S I
abhiÃ±Ã±Ä• taá¹ƒ known is the knowable); Nd2 á¹£v.; DhA IV.233. - pp. abhiÃ±Ã±Ä• ta (q. v
+ jÄ• yati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in p
akaá¹‡haá¹ƒ asukkaá¹ƒ NibbÄ• naá¹ƒ a. D III.251; A III.384 sq. At Sn 214 abhijÄ• yati mean
cp. SnA 265 (abhijÄ• yati = bhavati). Abhijigiá¹ƒsati [abhi + jigiá¹ƒsati] to wish to overcome, t
VI.193 (= jinituá¹ƒ icchati C). Burmese scribes spell âˆžjigÄ«sati; Th 1, 743 ("cheat"? Mrs Rh
"vernichten" Neumann). See also abhijeti, and nijigiá¹ƒsanatÄ• . Abhijighacchati [abhi + jigha
very hungry PvA 271. AbhijÄ«vanika (adj.) [abhi + jÄ«vana + ika] belonging to one's livehood
living Vin I.187 (sippa). AbhijÄ«hanÄ• (f.) [abhi + jÄ«hanÄ• of jeh to open ones mouth] stre
exertion, strong endeavour J VI.373 (viriyakaraá¹‡a C.). Abhijeti [abhi + jayati] to win, acquir
VI.273 (Ä• bhiâˆž metri causÄ•). Abhijoteti [abhi + joteti] to make clear, explain, illuminate J
Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be mov
changed, uninfluenced J II.170; DhA III.189. AbhijjamÄ• na (adj.) [ppr. passive of a + bhid, s
that which is not being broken up or divided. In the stock descrÄ«ption of the varieties of the
the phrase udake pi abhijjamÄ• ne gacchati is doubtful. The principal passages are D I.78, 2
I.34, 494; II.18; A I.170, 255; III.17; V.199; S II 121; V.264. In about half of these passages t
abhijjamÄ• no. The various rcadings show that the MSS also are equally divided on this poin
reads âˆžmÄ• ne, and explains it, relying on Ps II.208, as that sort of water in which a man c
III.11 has the same idiom. DhammapÄ• la's note on that (PvA 169) is corrupt. At D I.78 the C
reads abhejjamÄ• ne and tr. "not dividing (the water)" ; at D I.212 it reads abhijjamÄ• no and
(in the water)" . AbhijjhÄ• (f.) [fr. abhi + dhyÄ• (jhÄ• yati1), cp. Sk. abhidhyÄ• na], covetous
meaning almost identical with lobha (cp. Dhs. trsl. 22) D I.70, 71 (âˆžÄ• ya cittaá¹ƒ parisodh
his heart from coveting; abhijjhÄ• ya = abl.; cp. DA I.211 = abhijjhÄ• to); M I.347 (id.); D III.4
172, 230, 269; S IV.73, 104, 188, 322 (adj. vigat-a-bhijjha), 343 (âˆžÄ• yavipÄ• ka); A I.280;
sq.; It 118; Nd1 98 (as one of the 4 kÄ• ya-ganthÄ• , q. v.); Nd2 taá¹‡hÄ• II.1; Pug 20, 59; D
(âˆžkÄ• yagantha); Vbh 195, 244 (vigat-a-bhijjha), 362, 364, 391; Nett 13; DhA I.23; PvA 10
- Often combd with âˆždomanassa covetousness & discontent, e. g. at D III.58, 77, 141, 221
III.2; A I.39, 296; II.16, 152; IV.300 sq., 457 sq.; V.348, 351; Vbh 105, 193 sq. -anabhijjhÄ•
covetousness Dhs 35, 62. - See also anupassin, gantha, domanassa, sÄ«la. AbhijjhÄ• tar s
AbhijjhÄ• ti [cp. abhidyÄ• ti, abhi + jhÄ• yati1; see also abhijjhÄ• yati] to wish for (acc.), long
V.74 (so read for abhijjhati); ger. abhijjhÄ• ya J VI.174 (= patthetvÄ• C.). - pp. abhijjhita. Ab
[Sk. abhidhyÄ• yati, abhi + jhÄ• yati1; see also abhijjhÄ• ti] to wish for, covet (c. acc.). Sn 30
abhijjhÄ• yiá¹ƒsu = abhipatthayamÄ• na jhÄ• yiá¹ƒsu Sn A 320). AbhijjhÄ• lÅ« (& âˆžu) (adj.
jhÄ• yati1; abhijjhÄ• lu with âˆžÄ• lu for âˆžÄ• gu which in its turn is for Ä• yin. The B.Sk. for
e. g. Divy 301, a curious reconstruction] covetous D I.139; III.82; b II.168; III.93; A I.298; II.
(anâˆž + avyapannacitto sammÄ• diá¹-á¹-hiko at conclusion of sÄ«la); V.92 sq., 163, 286 sq
40. Abhijjhiá¹-á¹-a v. l. at DhA IV.101 for ajjhiá¹-á¹-ha. Abhijjhita [pp. of abhijjhÄ• ti] coveted,

VI.445; usually neg. anâˆž not coveted, Vin I.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd2
abhikankhita VvA 201). Abhijjhitar [n. ag. fr. abhijjhita in med. function] one who covets M I.2
abhijjhÄ• tar, v. l. âˆžitar) = A V.265 (T. âˆžitar, v. l. âˆžÄ• tar). AbhiÃ±Ã±a (adj.) (usually -âˆž
abhijÃ±a] knowing, possessed of knowledge, esp. higher or supernormal knowledge (abhiÃ±
thus in chalabhiÃ±Ã±a onePage 64 who possesses the 6 abhiÃ±Ã±Ä• s Vin III.88; dandhâˆž
intellect D III.106; A II.149; V.63 (opp. khippâˆž); mahâˆž of great insight S II.139. - Compar.
S V.159 (read bhiyyo âˆžbhiÃ±Ã±ataro). AbhiÃ±Ã±atÄ• (f.) [fr. abhiÃ±Ã±Ä•] in cpd. mahÄ•
condition of great intelligence or supernormal knowledge S IV.263; V.175, 298 sq. AbhiÃ±Ã±
+ jÃ±Ä• , see jÄ• nÄ• ti]. Rare in the older texts. It appears in two contexts. Firstly, certain co
said to conduce (inter alia) to serenity, to special knowledge (abhiÃ±Ã±Ä•), to special wisdo
NibbÄ• na. These conditions precedent are the Path (S V.421 = Vin I.10 = S IV.331), the Pa
and full emancipation (A V.238), the Four Applications of Mindfulness (S V.179) and the Fou
(S. V.255). The contrary is three times stated; wrong-doing, priestly superstitions, and vain s
not conduce to abhiÃ±Ã±Ä• and the rest (D III.131; A III.325 sq. and V.216). Secondly, we f
might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear
clairaudience); 3, knowing others' thoughts (cp. thought-reading); 4, recollecting one's previo
knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assu
list occurs only at D III.281 as a list of abhiÃ±Ã±Ä• s. It stands there in a sort of index of prin
subjects appended at the end of the DÄ«gha, and belongs therefore to the very close of the
it is based on older material. Descriptions of each of the six, not called abhiÃ±Ã±Ä• 's, and i
expository sentences or paragraphs, are found at D I.89 sq. (trsl. Dial. I.89 sq.); M I.34 (see
210 sq.); A I.255, 258 = III.17, 280 = IV.421. At S I.191; Vin II.16; Pug 14, we have the adj.
chaá¸• abhiÃ±Ã±Ä• ("endowed with the 6 Apperceptions"). At S II.216 we have five, and at
abhiÃ±Ã±Ä• 's mentioned in glosses to the text. And at S II.217, 222 a bhikkhu claims the 6
II.11; III.96. It is from these passages that the list at D III. has been made up, and called
abhiÃ±Ã±Ä• 's.Afterwards the use of the word becomes stereotyped. In the Old Commentar
the later ones (of the 5th cent. A.D.), and in medieval and modern PÄ• li, abhiÃ±Ã±Ä• , nine
means just the powers given in this list. Here and there we find glimpses of the older, wider
special, supernormal power of apperception and knowledge to be acquired by long training i
See Nd1 108, 328 (expln. of Ã±Ä• á¹‡a); Nd2 s. v. and N0. 466; Ps I.35; II.156, 189; Vbh 22
19, 20; Miln 342; Vism 373; Mhvs XIX.20; DA I.175; DhA II.49; IV.30; Sdhp 228, 470, 482. S
discussion in the Cpd. 60 sp., 224 sq. For the phrase sayaC abhiÃ±Ã±Ä• sacchikatvÄ• a
see abhijÄ• nÄ• ti. The late phrase yath- abhiÃ±Ã±aC means "as you please, according to
J V.365 (= yathÄ• dhippÄ• yaC yathÄ• ruciC C.). For abhiÃ±Ã±Ä• in the use of an adj. (
abhiÃ±Ã±a. AbhiÃ±Ã±Ä• 2 ger. of abhijÄ• nÄ• ti. AbhiÃ±Ã±Ä• ta [pp. of abhijÄ• nÄ• ti] 1. kn
588 (abhiÃ±Ã±eyyaá¹ƒ âˆžá¹ƒ). - 2. (well)-known, distinguished D I.89 (âˆžkolaÃ±Ã±a = pÄ•
I.252), 235; Sn p. 115. AbhiÃ±Ã±eyya grd. of abhijÄ• nÄ• ti. Abhiá¹-hÄ• na (nt.) [abhi + á¹-hÄ
abhitiá¹-á¹-hati; lit. that which stands out above others] a great or deadly crime. Only at Sn 2

(quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parrici
Arahant, causing schisms, wounding a Buddha, following other teachers". For other relation
Dhs trsl. 267. - See also Ä• nantarika. Abhiá¹‡haá¹ƒ (adv.) [contracted form of abhikkhaá¹‡a
continuous, often M I.442 (âˆžÄ• pattika a habitual offender), 446 (âˆžkÄ• raá¹‡a continuous
(âˆžsaá¹ƒvÄ• sa continuous living together); J I.190; Pug 32; DhA II.239; VvA 116 (= abhikk
PvA 107 (= abhikkhaá¹‡aá¹ƒ). Cp. abhiá¹‡haso. Abhiá¹‡haso (adv.) [adv. case fr. abhiá¹‡ha
bahusha%] always, ever S I.194; Th 1, 25; Sn 559, 560, 998. Abhitakketi [abhi + takketi] to
DÄ• vs V.4. Abhitatta [pp. of abhi +tapati] scorched (by heat), dried up, exhausted, in phrase
II.220; Miln 97, and ghammaâˆž S II.110, 118; Sn 1014; J II.223; VvA 40; PvA 114. AbhitÄ•
extreme heat, glow; adj. very hot Vin III.83 (sÄ«saâˆž sunstroke); M I.507 (mahÄ• âˆž very h
(mahÄ• bhitÄ• patara much hotter); Pv IV.18 (mahÄ• âˆž, of niraya). AbhitÄ• á¸• ita [abhi + t
tÄ• á¸• eti] hammered to pieces, beaten, struck Vism 231 (muggaraâˆž). Abhitiá¹-á¹-hati [abh
to stand out supreme, to excel, surpass D II.261; J VI.474 (abhiá¹-á¹-hÄ• ya = abhibhavitvÄ•
(tuá¹‡á¹‡a) [not as Morris, J.P.T.S. 1886, 135, suggested fr. abhi + tud, but acc. to Kern, To
abhi + tÅ«rv. (Cp. turati & tarati2 and Ved. turvati). Thus the correct spelling is âˆžtuá¹‡á¹‡a
abhitÅ«rá¹‡a. The latter occurs as v. l. under the disguise of (sok-)a-hituá¹‡á¸• a for âˆžabhi
Vastu III.2]. Overwhelmed, overcome, overpowered S II.20; Ps I.129 (dukkhaâˆž), 164; J I.4
(âˆžtuá¹‡á¹‡a); II.399, 401; III.23 (sokaâˆž); IV.330; V.268; Sdhp 281. Abhito (indecl.) adv. c
abhi etym.]. - 1. round about, on both sides J VI.535 (= ubhayapassesu C.), 539. - 2. near, i
Vv 641 (= samÄ«pe VvA 275). Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, grat
atÄ«va toseti Sn A 496). Abhitthaneti [abhi + thaneti] to roar, to thunder J I.330, 332 = Cp. I
Abhittharati [abhi + tarati2, evidently wrong for abhittarati] to make haste Dh 116 (= turitatur
sÄ«ghasÄ«ghaá¹ƒ karoti DhA III.4). Abhitthavati [abhi + thavati] to praise J I.89; III.531; DÄ•
DhA I.77; PvA 22; cp. abhitthunati. Abhitthavana (nt.) [fr. prec.] praise Th A 74. Abhitthunati
thunati; cp. abhitthavati] to praise J I.17 (aor abhitthuniá¹ƒsu); cp. thunati 2. - pp. âˆžtthuta D
Abhida1 (adj.) as attr. of sun & moon at M II.34, 35 is doubtful in reading & meaning; vv. ll. a
abhidesa, Neumann trsl. "unbeschrâ€°nkt". The context seems to require a meaning like "fu
unbroken, unrestricted (abhijja or abhÄ«ta "fearless"?") or does abhida represent Vedic abh
Abhida2 Only in the difficult old verse D II.107 (= S V.263 = A IV.312 = Nd 64 = Nett 60 = Di
3rd sg. fr. bhindati he broke. Abhidassana (nt.) [abhi + dassana] sight, appearance, show J
Abhideyya in sabbaâˆž at PvA 78 is with v. l. BB to be read sabbapÄ• theyyaá¹ƒ. Abhidosa
before, last night; âˆžkÄ• lakata M I.170 = J I.81; âˆžgata gone last night J VI.386 (= hiyyo pa
C.).Page 65 Abhidosika belonging to last night (of gruel) Vin III.15; Miln 291. See Ä• bhiâˆž.
Abhiddavati [abhi + dru, cp. dava2] to rush on, to assail Mhvs 6, 5; DÄ• vs III.47. Abhidhama
dhamati, cp. Sk. abhiâˆž & api-dhamati] blow on or at A I.257. Abhidhamma [abhi + dhamma
Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simpl
admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam
IV.144; IV.344. Coupled with abhivinaya, D III.267; M I.272. - 2. (only in the Chronicles and

name of the Third Piá¹-aka, the third group of the canonical books. Dpvs V.37; PvA 140. See
discussion at DA I.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or
once or twice in the Dialogues, it probably came into use only towards the end of the period
great NikÄ• yas grew up.]-kathÄ• discourse on philosophical or psychological matters, M I.2
III.106, 392. See dhammakathÄ• . Abhidhammika see Ä• bhidhammika. Abhidhara (adj.) [ab
bold, in âˆžmÄ• na firmminded Dh p. 81 (acc. to Morris J.P.T.S. 1886, 135; not verified). Abh
[abhi + dhÄ• yin fr. dhÄ•]" putting on", designing, calling, meaning Pgdp 98. AbhidhÄ• reti [a
to hold aloft J I.34 = Bu IV.1. AbhidhÄ• vati [abhi + dhÄ• vati] to run towards, to rush about,
hasten Vin II.195; S I.209; J II.217; III.83; DhA IV.23. AbhidhÄ• vin (adj.) fr. abhidhÄ• vati] "p
rushing on, running J VI.559. Abhinata [pp. of abhi + namati] bent, (strained, fig. bent on plea
(+ apanata); S I.28 (id.; Mrs. Rh. D. "strained forth", cp. Kindred S I.39). See also apanata. A
[abhi + nadati] to resound, to be full of noise J VI.531. Cp. abhinÄ• dita. Abhinandati [abhi +
rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D I.46 (bhÄ
(id.), 158, 223; M I.109, 458; S I.32 (annaá¹ƒ), 57, 14, (cakkhuá¹ƒ, rÅ«pe etc.); A IV.411; Th
219; Sn 1054, 1057, 1111; Nd2 82; Miln 25; DA I.160; DhA III.194 (aor. abhinandi, opp. paá
(vacanaá¹ƒ). - pp. abhinandita (q. v.). <-> Often in combn. with abhivadati (q. v.). Abhinanda
âˆžÄ• (f.) [fr. abhinandati, cp. nandanÄ•], pleasure, delight, enjoyment D I.244; M I.498; J I
Abhinandita [pp. of abhinandati] only in anâˆž not enjoyed, not (being) an object of pleasure
38; S V. 319. Abhinandin (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (
-âˆž), enjoying A II.54 (piyarÅ«pa); esp. freq. in phrase (taá¹‡hÄ•) tatratatr-a-bhinandinÄ« fi
pleasure in this or that [cp. B.Sk. trá¹£á¹‡Ä• tatra-tatr-a-bhinandinÄ« M Vastu III.332] Vin I.1
II.147; Nett 72, etc. Abhinamati [abhi + namati] to bend. - pp. abhinata (q.v.). Abhinaya [abhi
dramatic representation VvA 209 (sÄ• khÄ• âˆž). Abhinava (adj.) [abhi + nava] quite young,
III.337; J II.143 (devaputta), 435 (so read for accuá¹‡ha in expln of paccaggha; v.v. ll. abbhu
abhiá¹‡ha); ThA 201 (âˆžyobbana = abhiyobbana); PvA 40 (âˆžsaá¹‡á¹-hÄ• na), 87 (= pacca
[pp. of abhinÄ• deti, Caus. of abhi + nad; see nadati] resounding with (-âˆž), filled with the no
of (birds) J VI.530 (= abhinadanto C.); PvA 157 (= abhiruda). AbhinikÅ«jita (adj.) [abhi + nikÄ
resounding with, full of the noise of (birds) J V.232 (of the barking of a dog), 304 (of the cuck
for âˆžkuÃ±jita T.). Cp. abhikÅ«jita. Abhinikkhamati [abhi + nikkhamati] to go forth from (abl.)
issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehÄ•
abhinikkhamitvÄ• kÄ• sÄ• ya-vattho hutvÄ• Sn A 117). Abhinikkhamana (nt.) [abhi + nikkh
away, esp. the going out into monastic life, retirement, renunciation. Usually as mahÄ• âˆž th
renunciation J I.61; PvA 19. Abhinikkhipati [abhi + nikkhipati] to lay down, put down Davs III.
Abhiniggaá¹‡hanÄ• (f.) [abstr. fr. abhiniggaá¹‡hÄ• ti] holding back Vin III.121 (+ abhinippÄ«
Abhiniggaá¹‡hÄ• ti [abhi + niggaá¹‡hÄ• ti] to hold back, restrain, prevent, prohibit; always in
abhinippÄ«á¸• eti M I.120; A V.230. - Cp. abhiniggaá¹‡hanÄ• . Abhinindriya [vv. ll. at all pas
ahÄ«nindriya] doubtful meaning. The other is expld by Bdhgh at DA I.120 as paripuá¹‡á¹‡âˆ
avikal-indriya not defective, perfect sense-organ. He must have read ahÄ«nâˆž. Abhi-n-indri

expld as "with supersenseorgans", i. e. with organs of supernormal thought or perception, th
meaning to *abhiÃ±Ã±indriya; We should read ahÄ«nâˆž throughout D I.34, 77, 186, 195. II.
Nd2 under pucchÄ• 6 (only ahÄ«nâˆž). AbhininnÄ• meti [abhi + ninnÄ• meti cp. BSk. abhini
439] to bend towards, to turn or direct to D I.76 (cittaá¹ƒ Ã±Ä• á¹‡a-dassanÄ• ya); M I.234; S
Pug 60. Abhinipajjati [abhi + nipajjati] to lie down on Vin IV.273 (+ abhinisÄ«dati); A IV.188 (
abhinisÄ«dati); Pug 67 (id.). Abhinipatati [abhi + nipatati] to rush on (to) J II.8. AbhinipÄ• ta (
destroying, hurting (?) at Vbh 321 is expld. by Ä• pÄ• tha-matta [cp. Divy 125 shastra-bhinip
or cutting with a knife]. AbhinipÄ• tana (nt.) [fr. abhi-ni-pÄ• teti in daá¹‡á¸• a-satthaâˆž attack
stick or knife Nd2 5. Q4. AbhinipÄ• tin (adj.) [abhi + nipÄ• tin] falling on io (-âˆž) J II.7. Abhin
(adj.) [abhi + nipuá¹‡a] very thorough, very clever D III.167. Abhinippajjati [abhi + nippajjati]
produced, accrue, get, come (to) M I.86 (bhogÄ• abhinipphajjanti: sic) = Nd2 99 (has n'a-bh
Cp. abhinipphÄ• deti. Abhinippata at J VI.36 is to be read abhinippanna (so v. l. BB.). Abhin
1035, 1036 is to be read abhinibbatta. Abhinippanna (& âˆžnipphanna) [abhi + nippanna, pp
produced, effected, accomplished D II.223 (siloka); J VI.36 (so read for abhinippata); Miln 8
AbhinippÄ«á¸• anÄ• (f.) [abstr. to abhinippÄ«á¸• eti, cp. nippÄ«á¸• ana] pressing, squeezing
Vin III.121 (+ abhiniggaá¹‡hanÄ•). AbhinippÄ«á¸• eti [abhi + nippÄ«á¸• eti] to squeeze, crus
399; often in combn. with abhiniggaá¹‡hÄ• ti M I. 120; A V.230. Abhinipphatti (f.) [abhi + nipp
production, effecting D II.283 (v. l. âˆžnibbatti). AbhinipphÄ• deti [abhi + nipphÄ• deti] to brin
existence, produce, effect, work, perform D I.78 (bhÄ• jana-vikatiá¹ƒ); Vin II.183 (iddhiá¹ƒ); S
Miln 39. Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn A IV.40, 401
(nibbatta abhiâˆž pÄ• tubhÅ«ta); Dhs 1035, 1036 (so read forâˆž nippatta); VvA 9 (puÃ±Ã±-a
power of merit). Abhinibbattati [abhi + nibbattati] to become, to be reproduced, to result Pug
abhinibbatta. - Cp. B.Sk. wrongly abhinivartate]. Abhinibbatti (f.) [abhi + nibbatti] becoming, r
rebirth, D I.229; II.283 (v. l. for abhinipphatti) S II.65 (punabbhavaâˆž), 101 (id.); IV.14, 215;
PvA 35. Abhinibbatteti [abhi + nibbatteti, caus. of âˆžnibbattati] to produce, cause, cause to b
III.152; A V.47; Nd2 under jÄ• neti. Abhinibbijjati [either Med. fr. nibbindati of vid for *nirvidya
nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt
with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayÄ• tha, v. l. BBâˆž nibbijjiyÄ• tha
âˆžnibbajjiyÄ• tha, SnA expls. by vivajjeyyÄ• tha mÄ• bhajeyyÄ• tha; v. l. BB. abhinippajjiyÄ
abhinibbajjayÄ• tha, vv. ll. âˆžnibbajjeyyÄ• tha & âˆžnibbijjayÄ• tha); ger. abhinibbijja Th 2, 8
Abhinibbijjhati [abhi + nibbijjhati] to break quite through (of the chick coming through the she
egg) Vin III.3; M I.104 = S III.153 (readâˆž nibbijjheyyun for nibbijjeyyun - Cp. Buddh. Suttas
AbhinibbidÄ• (f.) [abhi + nibbidÄ• ; confused with abhinibbhidÄ•] disgust with the world, tae
(taken as abhinibbhidÄ• , according to expln. as "padÄ• lanÄ• -paÃ±Ã±atti avijjâˆžaá¹‡á¸• a
MSS, but C. abhinibbidhÄ•). Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, se
two phrases, viz. diá¹-á¹-ha dhamm' a-bhinibbuta A I.142 = M III.187; Sn 1087; Nd2 83, and
cooled mind Sn 343 (= apariá¸• ayhamÄ• na-citta SnA 347), 456, 469, 783. Also at Sdhp. 35
[this the better, although not correct spelling; there exists a confusion with abhinibbidÄ• , the

spelling also abhinibbidhÄ• (Vin III.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbhe
I.272, which is wrongly referred to bhid instead of vyadh.] the successful breaking through (
through the shell of the egg), coming into (proper) life Vin III.4; M I.104; 357; Nett 98 (C. rea
also abhinibbidÄ• . AbhinimantanatÄ• (f.) [abstr. to abhinimanteti] speaking to, adressing, i
I.331. Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer to D I.61 (Ä• sanena).
Abhinimmadana (nt.) [abhi + nimmadana] crushing, subduing, levelling out M III.132; A IV.1
Abhinimmita [abhi + nimmita, pp. of abhinimminÄ• ti] created (by magic) Vv 161 (paÃ±ca rat
79). AbhinimminÄ• ti [abhi + nimminÄ• ti, cp. BSk. abhinirmÄ• ti Jtm 32; abhinirminoti Divy 2
Divy 166] to create (by magic), produce, shape, make S III.152 (rÅ«paá¹ƒ); A I.279 (oá¸• Ä•
attabhÄ• vaá¹ƒ); Nd2 under pucchÄ• 6 (rÅ«paá¹ƒ manomayaá¹ƒ); VvA 16 (mahantaá¹ƒ hatt
pp. abhinimmita (q. v.). Abhiniropana (nt.) & Ä• (f.) [fr. abhiniropeti] fixing one's mind upon,
of the mind Ps I.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. Dhs trsl. II.19). See also
Abhiniropeti [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33. Abhinivajjeti
nivajjeti] to avoid, get rid of D III. 113; M I.119, 364, 402; S V.119, 295, 318; A III.169 sq.; It
Abhinivassati [abhi + ni + vassati fr. vrá¹£] lit. to pour out in abundance, fig. to produce in ple
I.103 (kalyÄ• á¹‡e good deeds). Abhiniviá¹-á¹-ha (adj.) [abhi + niviá¹-á¹-ha, pp. of abhi-nivis
in", attached to, clinging on Nd2 152 (gahita parÄ• maá¹-á¹-ha a.); PvA 267 (= ajjhÄ• sita Pv
Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to Nd1 308, 309 (parÄ• masa
abhiniviá¹-á¹-ha; cp. also abhinivesa. Abhinivesa [abhi + nivesa, see nivesa2 & cp. nivesana
i. e. wishing for, tendency towards (-âˆž), inclination, adherence; as adj. liking, loving, being
inclined to D III.230; M I.136, 251; S II.17; III.10, 13, 135, 161, 186 (saá¹ƒyojanaâˆž IV.50; A
(paá¹-havÄ«âˆž, adj.); Nd2 227 (gÄ• ha parÄ• masa +); Pug 22; Vbh 145; Dhs 381, 1003, 1
(micchÄ• âˆž), 267 (taá¹‡hÄ• âˆž); Sdhp 71. - Often combd. with adhiá¹-á¹-hÄ• na e. g. S II.
phrase idaá¹ƒ-sacc- a-bhinivesa adherence to one's dogmas, as one of the 4 Ties: see kÄ•
171 n. 5. AbhinisÄ«dati [abhi + nisÄ«dati] to sit down by or on (acc.), always combd. with ab
III.29; IV.273; A V.188; Pug 67. Abhinissaá¹-a (pp.) [abhi + nissaá¹-a] escaped Th 1, 1089. A
(pp.) [abhi + nihata] oppressed. crushed, slain J IV.4. AbhinÄ«ta (pp.) [pp. of abhi-neti] led to
to, obliged by (-âˆž) M I.463 = Miln 32 (rÄ• jÄ• & coraâˆž); M I.282; S III.93; Th 1, 350 = 435
"foredone with cramping pains" Mrs. Rk. D.); Pug 29; Miln 362. AbhinÄ«la (adj.) [abhi + nÄ«
deep black, only with ref. to the eyes, in phrase âˆžnetta with deep-black eyes D II.18; III.14
Sp. Av. SH I.367 & 370 abhinÄ«la-padma-netra]; Th 2, 257 (nettÄ• ahesuá¹ƒ abbinÄ«la-m-
AbhinÄ«hanati [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove,
(in phrase Ä• á¹‡iá¹ƒ a. abhinÄ«harati abhinivajjeti). AbhinÄ«harati [abhi + nÄ«harati] 1. to t
out M I.119 (see abhinÄ«hanati). - 2. to direct to, to apply to (orig. to isolate? Is reading corr
phrase Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti D I.76 (= tanninnaá¹ƒ
I.220, 224; v. l. abhiniâˆž) Cp. the latter phrase also in BSk. as abhijÃ±a-bhinirhÄ• ra Av. SH
& note Index p. 221); and the pp. abhinirhrta (rddhi%) in Divy 48, 49 to obtain? Ind.), 264 (
542.Page 67 AbhinÄ«hÄ• ra [abhi + nÄ«hÄ• ra, to abhinÄ«harati; cp. BSk. sarÄ«r- a-bhinirh

body) out to burial, lit. meaning, see note on abhinÄ«harati] being bent on ("downward force
i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S
(âˆžkusala); A II.189; III.311; IV.34 (âˆžkusala); J I.14 (BuddhabhÄ• vÄ• ya a. resolve to bec
(BuddhattÄ• ya); Ps I.61 sq.; II.121; Nett 26; Miln 216; DhA I.392; II.82 (kataâˆž). Abhipattika
abhipatti] one who has attained, attaining (-âˆž), getting possession of S I.200 (devakaÃ±Ã±
Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85. Abhipattheti
pattheti] to hope for, long for, wish for Kh VIII.10; SnA 320; DhA I.30. - pp. abhipatthita (q. v.
Abhipassati [abhi + passati] to have regard for, look for, strive after A I.147 (NibbÄ• naá¹ƒ);
896 (khemaâˆž), 1070 (rattamahÄ• âˆž) Nd1 308; Nd2 428; J VI.370. AbhipÄ• teti [abhi + pÄ
to bring to fall, to throw J II.91 (kaá¹‡á¸• aá¹ƒ). AbhipÄ• ruta (adj.) [abhi + pÄ• ruta, pp. of ab
dressed Miln 222. AbhipÄ• leti [abhi + pÄ• leti] to protect Vv 8421, cp. VvA 341. AbhipÄ«á¸•
abhipiá¸• eti] crushed, squeezed Sdhp 278, 279. AbhipÄ«á¸• eti [abhi + pÄ«á¸• eti] to crush,
<-> pp. abhipÄ«á¸• ita (q. v.). Abhipucchati [abhi + pucchati] Sk. abhiprcchati] to ask J IV.18
AbhipÅ«reti [abhi + pÅ«reti] to fill (up) Miln 238; DÄ• vs III. 60 (paá¹ƒsÅ«hi). Abhippakiá¹‡á¹
abhippakirati] completely strewn (with) J I.62. Abhippakirati [abhi + pakirati] to strew over, to
(completely) D II.137 (pupphÄ• ni TathÄ• gatassa sarÄ«raá¹ƒ okiranti ajjhokiranti a.); VvA 3
Vv 59). <-> pp. abhippakiá¹‡á¹‡a (q. v.). Abhippamodati [abhi + pamodati] to rejoice (intrs.);
satisfy (trs, c. acc.) M I.425; S V.312, 330; A V.112; J III 530; Ps I.95, 176, 190. Abhippalam
palambati] to hang down M III. 164 (olambati ajjholambati a.). Abhippavassati [abhi + pavass
rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahÄ• megho abhippa
cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. atiâˆž); intrs. Miln 18 (pupphÄ• ni âˆžiá¹ƒsu p
pp. abhippavuá¹-á¹-ha. Abhippavuá¹-á¹-ha (pp.) [fr. abhippavassati] having rained, poured, f
V.51 (bandhanÄ• ni meghena âˆžÄ• ni) = A V.127; intrs. M II.117 (mahÄ• megho âˆžo there
Abhippasanna (adj.) [pp. of abhippasÄ«dati, cp. BSk. abhiprasanna] finding one's peace in (
trusting in, having faith in, believing in, devoted to (loc.) Vin III.43; D I.211 (Bhagavati) S I.13
V.225, 378; A III. 237, 270, 326 sq.; Sn p. 104 (brÄ• hmaá¹‡esu); PvA 54 (sÄ• sand), 142 (i
in same meaning. AbhippasÄ• da [abhi + pasÄ• da, cp. BSk. abhiprasÄ• da Av. SH 12 (citta
faith, belief, reliance, trust Dhs 12 ("sense of assurance" trsl., + saddhÄ•), 25, 96, 288; PvA
AbhippasÄ• deti [Caus. of abhippasÄ«dati, cp. BSk. abhiprasÄ• dayati Divy 68, 85, pp. abhi
Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173
(manaá¹ƒ arahantamhi = cittaá¹ƒ pasÄ• deti VvA 105). AbhippÄ• sÄ• reti [abhi + pasÄ• reti,
abhiprasÄ• rayati Divy 389] to stretch out Vin I.179 (pÄ• de). AbhippasÄ«dati [abhi + pasÄ«
in D I.211 (fut. âˆžissati). - pp. abhippasanna; Caus. abhippasÄ• deti. Abhippaharaá¹‡a (nt.)
paharaá¹‡a] attacking, fighting, as adj. f. âˆžaá¹‡Ä« fighting, Ep. of MÄ• rassa senÄ• , the a
(kaá¹‡hassaâˆž the fighting army of k. = samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ nippothanÄ« antar
AbhibyÄ• peti [abhi + vyÄ• peti, cp. Sk. vyÄ• pnoti, vi + Ä• p] to pervade Miln 251. Abhibhak
bhakkhayati] to eat (of animals) Vin II.201 (bhinko pankaá¹ƒ a.). Abhibhava [fr. abhibhavati]
humiliation SnA 436. Abhibhavati [abhi + bhavati] to overcome, master, be lord over, vanqui

I.18, 32, 121 (maraá¹‡aá¹ƒ); IV. 71 (rÄ• gadose), 117 (kodhaá¹ƒ), 246, 249 (sÄ• mikaá¹ƒ); J
balÄ«yati, vaá¸• á¸• hati). - fut. abhihessati see abhihÄ• reti 4. - ger. abhibhuyya Vin I.294; D
(mÄ• raá¹ƒ sasenaá¹ƒ); Sn 45, 72 (âˆžcÄ• rin), 1097, Nd2 85 (= abhibhavitvÄ• ajjhottharitvÄ
and abhibhavitvÄ• PvA 113 (= pasayha), 136. - grd. abhibhavanÄ«ya to be overcome PvA
abhibhÅ«yamÄ• na being overcome (by) PvA 80, 103. - pp. abhibhÅ«ta (q. v.). Abhibhavana
abhibhavati] overcoming, vanquishing, mastering S II.210 (v. l. BB abhipatthana). Abhibhava
[abstr. fr. abhibhavanÄ«ya, grd. of abhibhavati] as anâˆž invincibility PvA 117. AbhibhÄ• yata
[abhibhÅ« + Ä• yatana] position of a master or lord, station of mastery. The traditional accou
8 stations or stages of mastery over the senses (see Dial. II.118; Exp. I.252), detailed identi
the foll. passages, viz. D II.110; III.260 (& 287); M II.13; A I.40; IV.305, 348; V.61. Mentioned
IV.77 (6 stations); Ps I.5; Nd2 466 (as an accomplishment of the Bhagavant); Dhs 247. Abhi
[abhi + bhÄ• sana fr. bhÄ• s] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tos
AbhibhÅ« (n.-adj.) [Vedic abhibhÅ«, fr. abhi + bhÅ«, cp. abhibhavati] overcoming, conquerin
having power over, a Lord or Master of (-âˆž) D III.29; S II. 284; Sn 211 (sabbaâˆž), 545 (MÄ
MÄ• rasena-pamaddana 561), 642. - Often in phrase abhibhÅ« anabhibhÅ«ta aÃ±Ã±adatthu
unvanquished Lord of all D I 18; III.135 = Nd2 276; A II.24; IV.94; It 122; cp. DA I.111 (= abh
á¹-hito jeá¹-á¹-hako- ham asmÄ«ti). AbhibhÅ«ta [pp. of abhibhavati] overpowered, overwhelm
I.121; S I.137 (jÄ• ti-jarÄ• âˆž); II.228 (lÄ• bhasakkÄ• ra-silokena); A I.202 (pÄ• pakehi dhar
14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. anâˆž unconquered, e. g
& see phrase under abhibhÅ«. Abhimangala (adj.) [abhi + mangala] (very) fortunate, lucky, a
âˆžsammatÄ• (of VisÄ• khÄ•) "benedicted", blessed Vin III.187 = DhA I.409. Opp. avaman
(pp. -âˆž) [abhi + maá¹‡á¸• ita] adorned, embellished, beautified Miln 361; Sdhp 17. Abhimat
abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on
Abhimatthati (âˆžeti) & âˆžmantheti [abhi + math or manth, cp. nimmatheti] 1. to cleave, cut;
destroy M I.243 (sikharena muddhÄ• naá¹ƒ âˆžmantheti); S I.127; Dh 161 (v. l. âˆžnthâˆž); J
sikharena âˆžmatthiyamÄ• no); DhA III.152 (= kantati viddhaá¹ƒseti). - 2. to rub, to produce
fire, aggiá¹ƒ; cp. Vedic agniá¹ƒ nirmanthati) M I.240. Abhimaddati [Sk. abhimardati & âˆžmrd
mrd] to crush S I.102; A I.198; Sdhp 288. Abhimana (adj.) [abhi + mano, BSk. abhimana, e.
III.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J VI.451. Abhima
[abhi + manÄ• pa] very pleasing VvA 53 (where id. p. at PvA 71 has atimanÄ• pa). Abhiman
abhimatthati. AbhimÄ• ra [cp. Sk. abhimara slaughter] a bandit, bravo, robber J II.199; DA I.
(adj.) [abhi + mukha] facing, turned towards, approaching J II.3 (âˆžÄ• ahesuá¹ƒ met each o
turned to, going to, inclined towards D I.50 (puratthaâˆž); J I.203 (devalokaâˆž), 223 (varaá¹
II.3 (nagaraâˆž), 416 (Jetavanaâˆž); DhA I.170 (tadâˆž); II.89 (nagaraâˆž); PvA 3 (kÄ• maâˆž
(uyyÄ• naâˆž). - nt. âˆžá¹ƒ adv. to, towards J I.263 (matta-vÄ• raá¹‡e); PvA 4 (Ä• ghÄ• tana
as pred. adj.); DhA III.310 (uttaraâˆž). AbhiyÄ• cati [abhi + yÄ• cati] to ask, beg, entreat Sn 1
86. AbhiyÄ• ti [Vedic abhiyÄ• ti in same meaning; abhi _ yÄ•] to go against (in a hostile ma
(c. acc.) S I.216 (aor. abhiyaá¹ƒsu, v. l. SS abhijiyiá¹ƒsu); DhA III.310 (aor. abhiyÄ• si as v. l

reading pÄ• yÄ• si; the id. p. VvA 68 reads pÄ• yÄ• si with v. l. upÄ• yÄ• si). Abhiyujjhati [ab
yudh] to contend, quarrel with J I.342. AbhiyuÃ±jati [abhi + yuj] to accuse, charge; intrs. fall t
share Vin III.50; IV.304. Abhiyoga [cp. abhiyuÃ±jati] practice, observance DÄ• vs IV.7. Abhiy
[fr. abhiyoga] applying oneself to, practised, skilled (an augur, sooth sayer) D III.168. Abhiyo
[abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakÄ
Abhirakkhati [abhi + rakkhati] to guard, protect J VI.589 (= pÄ• leti C.). Cp. parirakkhati. Abh
(f.) [fr. abhirakkhati] protection, guard J I.204 (= Ä• rakkhÄ• 203). Abhirata (adj.) (-âˆž) [pp. o
abhiramati] found of, indulging in, finding delight in A IV.224 (nekkhammaâˆž); V.175 (id.), S
(nibbÄ• naâˆž), 275 (vihesaâˆž), 276 (kalahaâˆž); J V.382 (dÄ• naâˆž); PvA 54 (puÃ±Ã±akan
(satibhavanaâˆž), 105 (dÄ• na-dipuÃ±Ã±aâˆž). Abhiratatta (nt.) [abstr. fr. abhirata] the fact o
of, delighting in (-âˆž) J V.254 (kÄ• maâˆž). Abhirati (f.) [fr. abhi + ram] delight or pleasure in
-âˆž) S I.185; IV.260; A V.122; Dh 88. -anâˆž displeasure, discontent, distaste Vin II.110; D I
paritassanÄ•); S I.185; V.132; A III.259; IV.50; V.72 sq., 122; J III.395; DA I.111; PvA 187. A
(adj.) [abhi + ratta] very red J V.156; fig. very much excited or affected with (-âˆž) Sn 891
(sandiá¹-á¹-hirÄ• gena a.). Abhiraddha (adj.) [pp. of abhi + rÄ• dh] propitiated, satisfied A IV
attamana). Abhiraddhi (f.) [fr. abhiraddha] only in neg. anâˆž displeasure, dislike, discontent
I.52 (= kopass- etaá¹ƒ adhivacanaá¹ƒ). Abhiramati [abhi + ram] to sport, enjoy oneself, find p
with (c. loc.), to indulge in love Sn 718, 1085; J I.192; III.189, 393; DhA I.119; PvA 3, 61, 145
abhiranto only as nt. âˆžá¹ƒ in adv. phrase yatha-bhirantaá¹ƒ after one's liking, as much as h
one's heart's content Vin I.34; M I.170; Sn 53. <-> ppr. med. abhiramamÄ• na J III.188, PvA
(q. v.). - 2nd Caus. abhiramÄ• peti (q. v.). Abhiramana (nt.) [fr. abhiramati] sporting, dallying
oneself PvA 16. AbhiramÄ• pana (nt.) [fr. abhiramÄ• peti, Caus2 of abhiramati] causing plea
being a source of pleasure, making happy M III.132 (gÄ• mante). AbhiramÄ• peti [Caus. II. f
to induce to sport, to cause one to take pleasure J III.393. - 2. to delight, amuse, divert J I.61
abhiramÄ• pana. Abhiravati [abhi + ravati] to shout ont Bu II.90 = J I.18 (V.99) AbhirÄ• dhita
abhirÄ• dheti] having succeeded in, fallen to one's share, attained Th 1, 259. AbhirÄ• dhin (a
abhirÄ• dheti] pleasing, giving pleasure, satisfaction J IV.274 (mittaâˆž = Ä• rÄ• dhento tose
AbhirÄ• dheti [abhi + rÄ• dheti] to please, satisfy, make happy J I.421; DA I.52. - aor. (pret.)
Vv 315 (= abhirÄ• dhesi VvA 130); Vv 6423 (gloss for abhirocayi VvA 282); J I.421; III.386 (=
pp. abhirÄ• dhita. Abhiruci (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfac
168 (= ajjhÄ• saya). Abhirucita (adj.) [pp. fr. abhi + ruc] pleasing, agreeable, liked J I.402; DI
Abhiruda (adj. -âˆž) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of bird
the sound of (birds) Th 1, 1062 (kuÃ±jaraâˆž), 1113 (mayÅ«ra-koÃ±caâˆž); J IV.466 (adÄ• s
(mayÅ«ra-koÃ±caâˆž); VI.172 (id., = upagÄ«ta C.), 272 (sakuntaâˆž; = abhigÄ«ta C.), 483 (m
539; Pv II.123 (haá¹ƒsa-koÃ±caâˆž; = abhinÄ• dita PvA 157). - The form abhiruta occurs at T
(adj.) [abhi + rÅ«pa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniya
SnA 383); J I.207; Pug 52; DA I.281 (= aÃ±Ã±ehi manussehi adhikarÅ«pa); VvA 53; PvA 61
in the idiomatic phrase denoting the characteristics of true beauty abhirÅ«pa dassanÄ«ya pÄ

paramÄ• ya vaá¹‡á¹‡a-pokkharatÄ• ya samannÄ• gata), e. g. Vin I.268; D I.47, 114, 120; S
Nd2 659; Pug 66; DhA I.281 (compar.); PvA 46. AbhirÅ«á¸• ha [pp. of abhirÅ«hati] mounted
ascended J V.217; DhA I.103. AbhirÅ«hati (abhiruhati) [abhi + ruh] to ascend, mount, climb;
to (c. acc.) Dh 321; Th 1, 271; J I.259; II.388; III.220; IV.138 (navaá¹ƒ); VI.272 (peculiar aor.
with Ä• bhi metri causa; = abhirÅ«hi C.); DA I.253. - ger. abhiruyha J III.189; PvA 75, 152 (a
âˆžruyhitva), 271 (nÄ• vaá¹ƒ), & abhirÅ«hitvÄ• J I.50 (pabbataá¹ƒ) II.128. AbhirÅ«hana (nt.)
âˆžrÅ«hana, e. g. M Vastu II.289] climbing, ascending, climb Miln 356.Page 69 Abhiroceti [a
Caus. of ruc] 1. to like, to find delight in (acc.), to desire, long for J III.192; V.222 (= roceti); V
(vataá¹ƒ abhirocayi = abhirocesi ruccitvÄ• pÅ«resi ti attho; abhirÄ• dhayi ti pi pÄ• á¹-ho; sÄ
nipphÄ• desÄ« ti attho VvA 282). - 2. to please, satisfy, entertain, gladden Vv 6424 (but VvA
abhibhavitvÄ• vijjotati, thus to no. 3). - 3. v. l. for atiroceti (to surpass in splendour) at Vv 81
also no. 2. Abhiropana (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted
only) Ps II.82 (v. l. abhiniropana), 84, 93, 115 (buddhiâˆž), 142 (âˆžvirÄ• ga), 145 (âˆžvimutti
(âˆžabhisamaya). See also abhiniropana. Abhiropeti [abhi + ropeti, cp. Sk. adhiropayati, Cau
fix one's mind on, to pay attention, to show reverence, to honour Vv 377 (aor. âˆžropayi = ro
3710 (id.; = pÅ«jaá¹ƒ kÄ• resi VvA 172), 604 (= pÅ«jesi VvA 253); DÄ• vs V.19. Abhilakkhita
abhilaká¹£ita in diff. meaning; pp. of abhi + laká¹£] fixed, designed, inaugurated, marked by
DA I.18. Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characteris
characteristics DhsA 62. Abhilanghati [abhi + langhati] to ascend, rise, travel or pass over (c
traversing the sky) J III.364; VI.221. Abhilambati [abhi + lambati] to hang down over (c. acc.)
Nett 179 (+ ajjholambati); J V.70 (papÄ• taá¹ƒ), 269 (Vetaraá¹‡iá¹ƒ). - pp. abhilambita (q. v.)
(adj.) [pp. of abhilambati] hanging down J V.407 (nÄ«ladumaâˆž). AbhilÄ• pa [fr. abhi + lap]
expression Sn 49 (vÄ• ca-bhilÄ• pa making phrases, talking, idle or objectionable speech =
561); It 89 (? reading abhilÄ• pÄ• yaá¹ƒ uncertain, vv. ll. abhipÄ• yaá¹ƒ abhipÄ• pÄ• yaá¹ƒ,
abhisapÄ• yaá¹ƒ, atisappÄ• yaá¹ƒ. The corresp. passage S III.93 reads abhisapayaá¹ƒ: curs
expls. abhilÄ• po ti akkoso, see Brethren 376 n. 1); Dhs 1306 = Nd2 34 (as exegesis or para
adhivacana, combd. with vyaÃ±jana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse
281; DhsA 51. AbhilÄ• sa [Sk. abhilÄ• á¹£a, abhi + laá¹£] desire, wish, longing PvA 154. Abl
of abhi + likh] to cause to be inscribed DÄ• vs V.67 (cÄ• ritta-lekhaá¹ƒ âˆžlekhayi). Abhilepa
lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana
bandhana, upakkilesa). Abhivagga [abhi + vagga] great mass (?), superior force (?), only in
omaddati to crush with sup. force or overpower M I.87 = Nd2 1996. AbhivaÃ±cana (nt.) [abh
fraud DÄ• vs III.64. Abhivaá¹-á¹-a [pp. of abhivassati, see also abhivuá¹-á¹-ha] rained upon
âˆžvuá¹-á¹-ha; cp. DhA IV.45); Miln 176, 197, 286. - Note. Andersen P. R. prefers reading ab
335 "the abounding BÄ«raá¹‡a grass"). Abhivaá¸• á¸• hati [Vedic abhivardhati, abhi + vrdh]
(intrs.) D I.113, 195 (opp. hÄ• yati); M II.225; A III.46 (bhogÄ• a.); Dh 24; Miln 374; PvA 8, 1
523. - 2. to grow over or beyond, to outg ow J III.399 (vanaspatiá¹ƒ). - pp. abhivuá¸• á¸• ha
(q.v.). Abhivaá¸• á¸• hana (adj.-nt.) [fr. abhivaá¸• á¸• hati] increasing (trs.), augmenting; f. âˆ

Abhivaá¸• á¸• hi (f.) [cp. Sk. abhivrddhi, fr. abhi + vrdh] increase, growth Miln 94. - See also
Abhivaá¹‡á¹‡ita [pp. of abhivanneti] praised Dpvs I.4. Abhivaá¹‡á¹‡eti [abhi + vanneti] to pra
(âˆžayi). <-> pp. abhivaá¹‡á¹‡ita. Abhivadati [abhi + vadati] 1. to speak out, declare, promise
I.36; J VI.220. - 2. to speak (kindly) to, to welcome, salute, greet. In this sense always comb
abhinandati, e. g. at M I.109, 266, 458; S III.14; IV.36 sq.; Miln 69. - Caus. abhivÄ• deti. Abh
[abhi + vandati] to salute respectfully, to honour, greet; grd. âˆžvandanÄ«ya Miln 227. Abhiv
[fr. abhivassati] raining, fig. shedding, pouring ont, yielding VvA 38 (pupphaâˆž). Abhivassati
vassati from vrá¹£] to rain, shed rain, pour; fig. rain down, pour out, shed D III.160 (Ä• bhiva
causa); A III.34; Th 1, 985; J I.18 (V.100; pupphÄ• a. stream down); cp. III.106; Miln 132, 4
abhivaá¹-á¹-a & abhivuá¹-á¹-ha (q. v.). - Caus. II. abhivassÄ• peti to cause (the sky to) rain M
Abhivassin (adj.) = abhivassaka It 64, 65 (sabbatthaâˆž). AbhivÄ• dana (nt.) [fr. abhivÄ• deti
greeting, salutation, giving welcome, showing respect or devotion A II.180; IV.130, 276; J I.8
109 (âˆžsÄ«lin of devout character, cp. DhA II.239); VvA 24; Sdhp 549 (âˆžsÄ«la). AbhivÄ•
abhivadati] to salute, greet, welcome, honour Vin II.208 sq.; D I.61; A III.223; IV.173; Vv 15
aor. = abhivÄ• danaá¹ƒ kÄ• resiá¹ƒ vandiá¹ƒ VvA 24); Miln 162. Often in combn with padakk
sense of to bid goodbye, to say adieu, farewell, e. g. D I.89, 125, 225; Sn 1010. - Caus. II. a
to cause some one to salute, to make welcome Vin II.208 (âˆžetabba). AbhivÄ• yati [abhi + v
abhivÄ• ti] to blow through, to pervade Miln 385. AbhivÄ• reti [abhi + vÄ• reti, Caus. of vr] to
refuse, deny J V.325 (= nivÄ• reti C.). AbhivÄ• heti [abhi + vÄ• heti, Caus. of vah] to remove
X.5. Abhivijayati (& vijinÄ• ti) [abhi + vijayati] to overpower, to conquer. Of âˆžjayati the ger.
D I.89, 134; II.16. Of âˆžjinÄ• ti the pres. 3rd pl. âˆžjinanti at Miln 39; the ger. âˆžjinitvÄ• at M
Pug 66. AbhiviÃ±Ã±Ä• peti [abhi + viÃ±Ã±Ä• peti] to turn somebody's mind on (c. acc.), to in
(dat.) to (acc.) Vin III.18 (purÄ• á¹‡adutiyikÄ• ya methunaá¹ƒ dhammaá¹ƒ abhiviÃ±Ã±Ä• pes
+ vitarati] "to go down to", i. e. give in, to pay heed, observe Vin I.134 and in ster. expln. of s
Vin II.91; III.73, 112; IV.290. Abhivinaya [abhi + vinaya] higher discipline, the refinements of
or Vinaya; combd. with abhidhamma, e. g. D III.267; M I.472; also with vinaya Vin V.1 sg. Ab
+ vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405). Abhivisiá¹-á¹-ha (adj.)
visiá¹-á¹-ha] most excellent, very distinguished DA I.99, 313. Abhivissajjati [abhi + vissajjati]
out, send forth, deal out, give D III.160. Abhivissattha [abhi + vissattha, pp. of abhivissasati,
abhivishvasta] confided in, taken into confidence M II.52 (v. l. âˆžvisaá¹-á¹-ha).Page 70 Abhi
[pp. of abhivassati, see also abhivaá¹-á¹-a] poured out or over, shed out (of water or rain) Th
335 (gloss); PvA 29. Abhivuá¸• á¸• ha [pp. of abhivaá¸• á¸• hati, see also âˆžvuddha] increas
150. Abhivuddha [pp. of abhivaá¸• á¸• hati, see also âˆžvuá¸• á¸• ha] grown up Miln 361. Ab
abhivrddhi, see also abhivaá¸• á¸• hi] increase, growth, prosperity Miln 34. Abhiveá¹-heti: Ke
v.) proposed reading at J V.452 for atiâˆž, which however does not agree with C. expln. on p
Abhivedeti [abhi + Caus. of vid] 1. to make known, to communicate DÄ• vs V.2, 11. - 2. to kn
jÄ• nÄ• ti C.). Abhivihacca [ger. of abhi + vihanati] having destroyed, removed or expelled; c
simile of the sun driving darkness away at M I.317 = S III.156; V.44 = It 20. AbhivyÄ• peti se

Abhisaá¹ƒvisati [abhi + saá¹ƒvisati]. Only in abhisaá¹ƒvisseyyagattaá¹ƒ (or-bhastaá¹ƒ or-san
a compound of doubtful derivation and meaning. Mrs. Rh. D., following DhammapÄ• la (p. 2
carrion filled" . Abhisaá¹ƒsati [Vedic abhishaá¹ƒsati, abhi + shaá¹ƒs] to execrate, revile, lay a
V.174 (âˆžsaá¹ƒsittha 3rd sg. pret. med. = paribhÄ• si C.) - aor. abhisasi J VI.187, 505, 522
563 (id.). - pp. abhisattha. Cp. also abhisiá¹ƒsati. Abhisaá¹ƒsanÄ• (f.) [? abhisaá¹ƒsati] is do
reading at Vv 6410; meaning "neighing" (of horses) VvA 272, 279. Abhisankhata (adj.) [abhi
of abhisankharoti] prepared, fixed, made up, arranged, done M I.350; A II.43; V.343; J I.50;
+); PvA 7, 8. Abhisankharoti (& âˆžkhÄ• reti in Pot.) [abhi + sankharoti] to prepare, do, perfo
up Vin I.16 (iddh- a-bhisankhÄ• raá¹ƒ âˆžkhÄ• reyya); D I.184 (id.); S II.40; III.87, 92; IV.132
I.201; Sn 984 (ger. âˆžitvÄ• : having got up this curse, cp. SnA 582); PvA 56 (iddh- a-bhisaá
(id.), 212 (id.). - pp. abhisankhata (q. v.). AbhisankhÄ• ra [abhi + sankhÄ• ra] 1. putting forth
performance, doing, working, practice: only in two combns., viz. (a) gamiyaâˆž (or gamikaâˆ
practice Vin I.233; A IV.180, & (b) iddhaâˆž (= idd% iâˆž) working of supernormal powers V
III.92; IV.289; V.270; Sn p. 107; PvA 56, 172, 212. -- 2. preparation, store, accumulation (of
demerit), substratum, state (see for detail sankhÄ• ra) S III.58 (anâˆž); Nd1 334, 442; Nd2 s
(puÃ±Ã±aâˆž etc.), 340; DhsA 357 (âˆžviÃ±Ã±Ä• na "storing intellect" Dhs trsl. 262). Abhisan
[fr. abhisankhÄ• ra] what belongs to or is done by the sankhÄ• ras; accumulated by or accu
special (meritorious) effect (or specially prepared?) Vin II.77 = III.160; Sdhp 309 (sa âˆžpacc
Abhisankhipati [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 8
400; Miln 46. Abhisanga [fr. abhi + saÃ±j, cp. abhisajjati & Sk. abhisanga] Q sticking to, clea
adherence to J V.6; Nett 110, 112; DhsA 129 (âˆžhetukaá¹ƒ dukkhaá¹ƒ) 249 (âˆžrasa). Abhis
abhisanga] cleaving to (-âˆž) Sdhp 566. Abhisajjati [abhi + saÃ±j; cp. abhisanga] to be in ill t
angry, to curse, imprecate (in meaning of abhisanga 2) D I.91 (= kodha-vasena laggati DA I.
III.120 (+ kuppati); IV.22 (abhisajji kuppi vyÄ• pajji, cp. BSk. abhiá¹£ajyate kupyati vyÄ• pad
I.286); V.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhÄ• pana-vasena laggapeyya DhA IV
<-> See also abhisajjana & abhisajjanÄ• . Abhisajjana (nt.-adj.) [abstr. fr. abhisajjati in mean
abhisanga 2] only as adv. f. âˆžnÄ« Ep. of vÄ• cÄ• scolding, abusing, cursing A V.265 (para
AbhisajjanÄ• (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding,
being in bad temper" (cp. abhisajjati), as its combn. with vÄ• c- a-bhilÄ• pa indicates, but is
Nd2 & Bdhgh. as "sticking to, cleaving, craving, desire" (= taá¹‡hÄ•), after the meaning of a
89 & 107; SnA 98 (sineha-vasena), cp. also the compromise-expln by Bdhgh. of abhisajjati a
laggati (DA I.257). AbhisaÃ±cinÄ• ti (& âˆžcayati) [abhi + saÃ±cinÄ• ti] to accumulate, collec
(Pot. âˆžsaÃ±ceyyaá¹ƒ = âˆžsaÃ±cineyyaá¹ƒ VvA 202). AbhisaÃ±cetayita [pp. of abhisaÃ±c
consciousness, thought out, intended, planned M I.350; S II. 65; IV.132; A V.343. AbhisaÃ±c
saÃ±ceteti or âˆžcinteti] to bring to consciousness, think out, devise, plan S II.82. - pp. abhis
(q. v.). AbhisaÃ±Ã±Ä• (f.). Only in the compound abhi-saÃ±Ã±Ä• -nirodha D I.179, 184. The
qualifies, not saÃ±Ã±Ä• , but the whole compound, which means "trance" . It is an expressio
Buddhists, but by certain wanderers. See saÃ±Ã±Ä• -vedayita-nirodha. AbhisaÃ±Ã±Å«hati [

i. e. saá¹ƒ-ni-Å«hati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. abl
Abhisaá¹-a [pp. of abhisarati, abhi + sr to flow] 1. (med.) streamed forth, come together J VI.
sannipatita C.). <-> 2. (pass.) approached, visited Vin I.268. Abhisatta [pp. of abhisapati, cp.
abhishapta, fr. abhi + shap] cursed, accursed, railed at, reviled J III.460; V.71; SnA 364 (= a
VvA 335. Abhisattha [pp. of abhisaá¹ƒsati] cursed, accursed Th 1, 118 "old age falls on her a
been cursed upon her" (that is, laid upon her by a curse). Morris J P T S. 1886, 145 gives th
equivalents, "commanded, worked by a charm". This is a curious idiom. Any European woul
herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation
"hurried up" seems to us impossible. Abhisaddahati [abhi + saddahati, cp. Sk. abhishraddad
17, 337] to have faith in, believe in (c. acc.), believe S V.226; Th 1, 785; Pv IV.113, 125 (âˆž
paá¹-iÃ±eyya PvA 226); Nett 11; Miln 258; PvA 26; DÄ• vs III.58. AbhisantÄ• peti [ahhi + sa
santapati] to burn out, scorch, destroy M I.121. Abhisanda [abhi + sanda of syad, cp. BSk. a
M Vastu II.276] outflow, overflow, yield, issue, result; only in foll. phrases: cattÄ• ro puÃ±Ã±-
kusal- a-bhisandÄ• (yields in merit) S V.391 sq.; A II.54 sq.; III.51, 337; VI.245, & kamm- a-
of kamma Miln 276. - Cp. abhisandana. Abhisandana (nt.) [= abhisanda] result, outcome, co
(sukhassa).Page 71 Abhisandahati [abhi + sandahati of saá¹ƒ + dhÄ•] to put together, to m
151; ger. abhisandhÄ• ya in sense of a prep. = on account of, because of J II.386 (= paá¹-ic
Abhisandeti [abhi + sandeti, Caus. of syad] to make overflow, to make full, fill, pervade D I.7
Abhisanna (adj.) [pp. of abhisandati = abhi + syand, cp. Sk. abhisanna] overflowing, filled wi
full Vin I. 279 (âˆžkÄ• ya a body full of humours, cp. II.119 & Miln 134); J I.17 (V.88; pÄ«tiyÄ
(duggandhaâˆž). Abhisapati [abhi + sapati, of shap] to execrate, curse, accurse Vin IV.276;
DhA I.42. - pp. abhisatta. Abhisapana (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read fo
abhisampanna). Abhisamaya [abhi + samaya, from sam + i, cp. abhisameti & sameti; BSk. a
200, 654] "coming by completely", insight into, comprehension, realization, clear understand
penetration. See on term Kvu trsl. 381 sq. - Esp. in full phrases: atthaâˆž grasp of what is pr
= A III.49 = It 17, cp. A II.46; ariyasaccÄ• naá¹ƒ a. full understanding of the 4 noble truths S
441 [cp. Divy 654: anabhisamitÄ• nÄ• á¹ƒ caturnÄ• á¹ƒ Ä• ryasatyÄ• nÄ• á¹ƒ a.]; Sn 758 (sa
SnA 509); Miln 214 (catusaccâˆž); Sdhp 467 (catusaccâˆž), 525 (saccÄ• naá¹ƒ); dhamm- a-
the Dhamma, quasi conversion [cp. dharm- a-bhisamaya Divy 200] S II.134; Miln 20, 350; V
frequent; sammÄ• -mÄ• n- a-bhisamaya full understanding of false pride in ster. phrase" acc
taá¹‡haá¹ƒ, vivattayi saÃ±Ã±ojanaá¹ƒ sammÄ• mÄ• na-bhisamayÄ• antam akÄ• si dukkha
III.246, 444; It 47; cp. mÄ• naâˆž S I.188 = Th 2, 20 (tato mÄ• na-bhisamayÄ• upasanto ca
Rh. D. in K. S. 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways c
342 (expld. by mÄ• nassa abhisamayo khayo vayo pahÄ• naá¹ƒ SnA 344). Also in foll. pass
(paÃ±Ã±Ä• ya), 104 (id.), 133 sq. (Abhisamaya Saá¹ƒyutta); Sn 737 (phassaâˆž, expld. ad s
verbum by phassa-nirodha SnA 509); Ps II.215; Pug 41; Vv 1610 (= saccapaá¹-ivedha VvA
VvA 73 (bhÄ• vanaâˆž), 84 (sacchikiriyaâˆž); Dpvs I.31. -anabhisamaya not grasping correct
understanding, taken up wrongly S III.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsls. "

coordination"). AbhisamÄ• gacchati [abhi + sam + Ä• gacchati, cp. in meaning adhigacchati
(understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143). Abhis
[abhi + samÄ• cÄ• rika, to samÄ• cÄ• ra] belonging to the practice of the lesser ethics; to be
belonging to or what is the least to be expected of good conduct, proper. Of sikkhÄ• Vin V.1
of dhamma M I.469; A III.14 sq.; 422. Abhisamikkhati (& âˆžekkhati), [abhi + sam + Ä«ks, cp
behold, see, regard, notice J. IV.19 (2nd sg. med. âˆžsamekkhase = olokesi C.). - ger. âˆžsa
âˆžsamekkha [B.Sk. âˆžsamÄ«ká¹£ya, e.g. Jtm. p. 28, 30 etc.] J V.340 (âˆžsamikkha, v. l. sa
passitvÄ• C.); 393, 394 (= disvÄ• C.). Abhisameta [pp. of abhisameti, fr. abhi + sam + i, tak
formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or
understood, mastered S V.128 (dhamma a.), 440 (anabhisametÄ• ni cattÄ• ri ariyasaccÄ• n
anabhisamitÄ• ni c.a.); A IV.384 (appattaá¹ƒ asacchikataá¹ƒ +). AbhisametÄ• vin (adj.) [pos
-formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or pene
complete insight (of the truth) Vin III.189; S II.133; V.458 sq. Abhisameti [abhi + sameti, sam
inflexion base is taken partly as ordinary & partly as causative, e. g. aor. âˆžsamiá¹ƒsu & âˆž
sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: ca
to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusacca-b
abhisameti). Freg. in combn. abhisambujjhati, abhisameti; abhisambujjhitvÄ• abhisametvÄ•
III.139; Kvu 321. - fut. âˆžsamessati S V.441. - aor. âˆžsamiá¹ƒsu Miln 350; âˆžsamesuá¹ƒ S
âˆžsamecca (for âˆžicca under influence of âˆžsametvÄ• as caus. form.; Trenckner's expln.
unnecessary & hardly justifiable) S V.438 (anâˆž by not thoroughly understanding); A V.50 (
through complete realisation of what is proficient); Sn 143 (= abhisamÄ• gantvÄ• KhA 236)
II.25; III.139. - pp. abhisameta (q.v.). Abhisampanna at PvA 144 is wrong reading for v. l. ab
(curse). AbhisamparÄ• ya [abhi + samparÄ• ya] future lot, fate, state after death, future con
rebirth; usually in foll. phrases: kÄ• gati ko abhisamparÄ• yo (as hendiadys) "what fate in th
, D II.91; Vin I.293; S IV.59, 63; V.346, 356, 369; DhA I.221. - evaá¹ƒ-gatika evanabhisampa
"leading to such & such a revirn, such & such a future state" D I.16, 24, 32, 33 etc. (= evaá¹ƒ
paralokÄ• ti DA I.108). -abhisamparÄ• yaá¹ƒ (acc. as adv.) in future, after death A I.48; II.19
IV.104; Pv III.510 (= punabbhave PvA 200). - diá¹-á¹-he c-eva dhamme abhisamparÄ• yaÃ±
the world to come" A II.61; Pug 38; Miln 162; PvA 195 etc. (see also diá¹-á¹-ha). - Used abs
(= fate). Abhisambujjhati [abhi + sambujjhati] to become wideawake, to awake to the highest
gain the highest wisdom (sammÄ• sambodhiá¹ƒ) D III.135; It 121. aor. âˆžsambujjhi S V.433
abhisambujjhati abhisameti, e. g. S. II.25; III.139. - ppr. med. âˆžsambudhÄ• na; pp. âˆžsam
âˆžsambodheti to make awake, to awaken, to enlighten; pp. âˆžbodhita. Abhisambujjhana (n
I.59. Abhisambuddha [pp. of abhisambujjhati] (a) (pass.) realised, perfectly understood D III.
It 121. anâˆž not understood M I.71, 92, 114, 163, 240. - (b) (med.) one who has come to the
the highest wisdom, fully-awakened, attained Buddhahood, realising, enlightened (in or as to
D II.4; M I.6 (sammÄ• sambodhiá¹ƒ); S I.68, 138, 139 & passim PvA 94, 99. Abhisambuddha
abhisambuddha] thorough realisation, perfect understanding S V.433. AbhisambudhÄ• na (a

ppr. med. fr. pp. abhsam + budh instead of abhisam + bujjhâˆž] awaking, realising, knowing,
46 (= bujjhanto jÄ• nanto ti attho DhA I.337). Abhisambodhi (f.) [abhi + sambodhi] the highes
J I.14 (paramaâˆž). Cp. abhisambujjhana and (sammÄ• -) sambodhi. Abhisambodhita (adj.)
abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bh
[fr. abhisambhavati] only in durâˆž hard to overcome or get over, hard to obtain or reach, tro
V.454; A V.202; Sn 429, 701; J V.269, VI.139, 439. Abhisambhavati (âˆžbhoti) [abhi + samb
to", i. e. to be able to (get or stand or overcome); to attain, reach, to bear A IV.241; Th 1, 43
HYPERLINK
"http://dsal.uchicago.edu/cgi-bin/ddsa/getobject_?UNICODE.p.0:80./projects/artfl0/database
ali/IMAGE/" Page 72 485; J III.140; V.150, 417; VI.292, 293, 507 (fut. med. âˆžsambhossaá¹
adhivÄ• sessÄ• mi C.); Ps II.193. <-> ger. âˆžbhutvÄ• Th 1, 1057 & âˆžbhavitvÄ• Sn 52 (cp
âˆžbhosi D II.232. - grd. âˆžbhavanÄ«ya D II.210; Ps II.193. - See also abhisambhuá¹‡Ä• ti.
[considered to be a bastard form of abhisambhavati, but probably of diff. origin & etym.; also
freq.] to be able (to get or reach); only in neg. ppr. anabhisambhuá¹‡anto unable D I.101 (=
avisahamÄ• no vÄ• DA I.268); Nd1 77, 312. AbhisambhÅ« (adj.) [fr. abhi + sam + bhÅ«] ge
II.255 (lomahaá¹ƒsaâˆž). AbhisambhÅ«ta [pp. of abhisambhavati] attained, got Sdhp 556. Al
sam, Sk. abhishamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J VI.420 (pp. abhisam
âˆžshammento? Reading uncertain). Abhisara [fr. abhi + sarati, of sr to go] retinue J V.373.
Abhisallekhika (adj) [abhi + sallekha + ika] austere, stern, only in f. âˆžÄ• (scil. kathÄ•) A II
IV.352, 357; V.67. Abhisavati (better -ssavati?) [abhi + savati, of sru] to flow towards or into
(najjo Gangaá¹ƒ a.). Abhisasi aor. of abhisaá¹ƒsati (q. v.). AbhisÄ• dheti [abhi + sÄ• dheti] to
arrange; to get; procure, attain J VI.180; Miln 264. AbhisÄ• pa [abhisapati] a curse, anathem
89 (which latter reads abhilÄ• pa and It A expls. by akkosa: see vv. ll. under abhilÄ• pa & cp
1.); Th 1,1118. AbhisÄ• riyÄ• (f.) [Sk. abhisÄ• rikÄ• , fr. abhi + sr] a woman who goes to me
III.139. AbhisÄ• reti [abhi + sÄ• reti, Caus. of abhisarati] to approach, to persecute J VI.377.
Abhisiá¹ƒsati [= abhisaá¹ƒsati, abhi + shaá¹ƒs. As to Sk. shaá¹ƒs > P. siá¹ƒs cp. Ä• siá¹ƒsat
cp. nature of prayer as a solemn rite to the "infernals", cp. im-precare], to utter a solemn wis
(aor. âˆžsÄ«si. v. l. âˆžsisi. VvA 316 expls. by icchi sampaá¹-icchi). AbhisiÃ±cati [abhi + siÃ±
sic to sprinkle; see also Ä• siÃ±cati & avaâˆž, Vedic only Ä• âˆž] to sprinkle over, fig. to anoi
consecrate A I.107 (Khattiy- a-bhisekena) J I.399 (fig. âˆžitvÄ• ger. II.409 (id.); VI.161 (id.);
Miln 336 (amatena lokaá¹ƒ abhisiÃ±ci BhagavÄ•); PvA 144 (read abhisiÃ±ci cimillikaÃ± ca
abhisiÃ±cati Miln 359. - pp. abhisitta. - Caus. abhiseceti. Abhisitta [pp. of abhisiÃ±cati, Sk. â
sprinkled over, anointed Sn 889 (manasÄ• , cp. N1 298); Miln 336 (amatena lokaá¹ƒ Q.).- 2.
inaugurated (more freq. in this conn. is avasitta), Vin III.44; A I.107 (Khattiyo Khattiyehi Khat
a-bhisekena a.); II.87 (v.l. for avasitta, also anâˆž). Abhiseka [fr. abhi + sic, cp. Sk. abhiá¹£el
anointing, consecration, inauguration (as king) A I.107 (cp. abhisitta); II.87 read abhisek- -an
II.104, 352; DhA I.350; PvA 74. Cp. Ä• bhisekika. Abhisecana (nt.) = abhiseka, viz. (a) ablut
Th 2, 239 & 245 (udakaâˆž). - (b) consecration J II.353. Abhiseceti [caus. of abhisiÃ±cati] to

sprinkled or inaugurated J V.26. (imper. abhisecayassu). AbhisevanÄ• (f.) [abhi + sevana fr
indulgence in (-âˆž) Sdhp 210 (pÄ• pakammaâˆž). Abhissara (adj.) [abhi + issara] only neg.
atÄ• á¹‡o loko anabhissaro "without a Lord or protector" M II.68 (v.l. âˆžabhisaro); Ps I.126 (
Abhihaá¹ƒsati [abhi + haá¹ƒsati fr. hrá¹£] 1. (trs.) to gladden, please, satisfy S IV.190
(abhihaá¹-á¹-huá¹ƒ); A V.350 (id.). <-> 2. (intr.) to find delight in (c. acc.), to enjoy S V.74 (rÅ
manÄ• paá¹ƒ); A IV.419 sq. (T. reads âˆžhiá¹ƒsamÄ• na jhÄ• naá¹ƒ v.l. âˆžhisamÄ• na). Abh
abhiharati] brought, offered, presented, fetched D I.166 = Pug 55 (= puretaraá¹ƒ gahetvÄ• Ä
bhikkhaá¹ƒ Pug A 231); DhA II.79. Abhihaá¹-á¹-huá¹ƒ [ger. of abhiharati]. Only in praise abh
pavÄ• reti, to offer having fetched up. M. I.224; A V.350, 352; S IV.190, V.53, 300. See note
II.440. Abhihata [pp. of abhihanati] hit, struck PvA 55. Abhihanati (& âˆžhanti) [abhi + han] 1.
strike, hit PvA 258. - 2. to overpower, kill, destroy J V.174 (inf. âˆžhantu for T. hantuá¹ƒ). - pp
(q. v.). Abhiharati [abhi + harati, cp. Sk. abhyÄ• harati & Vedic Ä• harati & Ä• bharati] - 1. to
to offer, fetch D III.170; J I.54, 157; III.537; IV.421; DA I.272. - 2. to curse, revile, abuse [cp.
anuvyÄ• harati & abhivyÄ• âˆž] A I.198. - Pass. abhihariyati VvA 172 (for abhiharati of Vv 37
Ä• bhata VvA 172). - pp. abhihaá¹-a (q.v.). - Caus. abhihÄ• reti 1. to cause to be brought, to
D II.188 = 192 = 195 Th 1, 637; J IV.421 (abhihÄ• rayaá¹ƒ with gloss abhibhÄ• rayiá¹ƒ). - 2.
to, to visit, take to, go to Sn 414 (Paá¹‡á¸• avaá¹ƒ âˆžhÄ• resi = Ä• ruhi Sn A 383), 708 (van
= vanaá¹ƒ gaccheyya SnA 495); Th 2, 146 (aor. âˆžhÄ• rayiá¹ƒ; uyyÄ• naá¹ƒ = upanesi ThA
(mail), only in fut. abhihessati J IV.92 (kavacaá¹ƒ; C. expls. wrongly by âˆžhanissati bhindiss
evidently taking it as abhibhavissati). - 4. At J VI.27 kiá¹ƒ yobbanena ciá¹‡á¹‡ena yaá¹ƒ jarÄ
the latter is fut. of abhibhavati (for âˆžbhavissati) as indicated by gloss abhibhuyyati. AbhihÄ
abhiharati] bringing, offering, gift S I.82; Sn 710; J I.81 (Ä• sana-). Abhihiá¹ƒsati spurious rea
IV.419 for âˆžhaá¹ƒsati (q.v.). Abhihiá¹ƒsanÄ• (& âˆžá¹ƒ) [for abhihesanÄ• cp. P. hesÄ• =
hesitaá¹ƒ] neighing Vv 6410 = VvA 279 (gloss abhihesana). See in detail under abhisaá¹ƒsa
I.50. Read abhigÄ«ta with SS. So also for abhihita on p. 51. "So enchanted was I by the Buc
godlet ascribes a magic potency to the couplet. Abhihesana see abhihiá¹ƒsanÄ• . Abhihessa
3 & 4. AbhÄ«ta (adj.) [a + bhÄ«ta] fearless J VI.193. See also abhida 1. AbhÄ«ruka (adj.) [a
ka] fearless DA I.250. Abhumma (adj.) [a + bhumma] groundless, unfounded, unsubstantial,
AbhÅ«ta (adj.) [a + bhÅ«ta] not real, false, not true, usually as nt. âˆžá¹ƒ falsehood, lie, dece
It 37; instr. abhÅ«tena falsely D I.161.-vÄ• din one who speaks falsely or tells lies Sn 661 =
42; expld. as "ariy- ËšpavÄ• da-vasena alika -vÄ• din" SnA 478; as "tucchena paraá¹ƒ abhÄ
III.477. Abhejja (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split or divided, not to be d
or caused to be dissented, inalienable Sn 255 (mitto abhejjo parehi); J I.263 (varasÅ«ra . . .)
(âˆžrÅ«pa of strong character =Page 73 abhijja-hadaya); Pug 30 (= acchejja Pug A 212); Mi
(âˆžparisÄ•); Sdhp 312 (+ appadusiya); Pgdp 97 (âˆžparivÄ• ra). Amacca [Vedic amÄ• tya
"companion"), adj. formation fr. amÄ• an adverbial loc.-gen. of pron. 1st person, Sk. ahaá¹ƒ
Sk. m-ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend,
fellow-worker, helper, esp. one who gives his advice, a bosom-friend It 73; J VI. 512 (sahajÄ

II.620 (a âˆž- paricÄ• rikÄ• welladvising friends as company or around him). Freq. in combn
mitt- a-maccÄ• , friends & colleagues D III.189-90; S 190 = A II.67; PvA 29; or with Ã±Ä• tÄ«
intimate friends & near-relations), mitta-maccÄ• Ã±Ä• tisÄ• lohitÄ• Vin II.126; Sn p. 104 (=
kammakarÄ• ca SnA 447); mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• A I.
Ã±Ä• ti-sanghÄ• ca A I.152. <-> 2. Especially a king's intimate friend, king's favourite, confi
PvA 73 (âˆžkula), 74 (amaccÄ• ca purohito ca), 81 (sabba-kammika amacca), 93; and his s
councillor, as such distinguished from the official ministers (purohita, mahÄ• matta, pÄ• risa
combd. with pÄ• risajjÄ• (pl.) viz. D I.136 (= piya-sahÄ• yaka DA I.297, but cp. the foll. expl
as "sesÄ• Ä• á¹‡atti-karÄ• "); Vin I.348; D III.64 (amaccÄ• pÄ• risajjÄ• gaá¹‡akamahÄ• m
(catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ a. pÄ• risajjÄ•). See on the question of ministers in gene
Gliederung p. 93, 164 & Banerjea, Public Administration in Ancient India pp. 106-120. Amajj
J V.416 (= makula C.). AmajjapÄ• yaka [a + majja + pÄ• yaka, cp. Sk. amadyapa] one who
intoxicants, a teetotaler J II.192. Amata1 (nt.) [a + mata = mrta pp. of mr, Vedic amrta = Gr.
& a)mbrosi/a = Lat. im-mort-a(lis] 1. The drink of the gods, ambrosia, water of immortality, (c
amrta-vará¹£a "rain of Ambrosia" Jtm 221). - 2. A general conception of a state of durability
state of security i. e. where there is not any more rebirth or re-death. So Bdhgh at KhA 180 (
jÄ• yati na jÄ«yati na mÄ«yati ti amatan ti vuccati", or at DhA I.228 "ajÄ• tattÄ• na jiyyati na
amatan ti vuccati". - Vin I.7 = M I.169 (apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ•); Vin I.39; D
I.32 (= rÄ• gadosamoha-khayo), 193; III.2 (âˆžena abhisitta "sprinkled with A."); IV.94 (âˆžas
V.402 (âˆžassa patti); A I.45 sq.; III.451; IV.455; V.226 sq., 256 sq. (âˆžassa dÄ• tÄ•); J I.4
386; V.456 (âˆžmahÄ• -nibbÄ• na); Sn 204, 225, 228 (= nibbÄ• na KhA 185); Th 1, 310 (= a
62 (as dhÄ• tu), 80 (âˆžassa dvÄ• ra); Dh 114, 374 (= amata-mahÄ• -nibbÄ• na DhA IV.110
savanËšpaga), 319 (agado amataá¹ƒ & nibbÄ• naá¹ƒ amataá¹ƒ), 336 (amatena lokaá¹ƒ abh
(dhamm- a-mataá¹ƒ); DA I.217 (âˆžnibbÄ• na); DhA I.87 (âˆžá¹ƒ pÄ• yeti); DÄ• vs II.34; V.3
571.-ogadha diving into the ambrosia (of NibbÄ• na) S V. 41, 54, 181, 220, 232; A III.79, 304
317, 387; V.105 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amataá¹ƒ nibbÄ• naá¹ƒ ogahetvÄ•
-osadha the medicine of Ambrosia, ambrosial medicine Miln 247. -gÄ• min going or leading
NibbÄ• na) S I.123; IV.370; V.8; A III.329; Th 2, 222. -dasa one who sees Amata or NibbÄ•
-dundubhi the drum of the Immortal (NibbÄ• na) M I.171 = Vin I.8 (has âˆždudrabhi). -dvÄ• n
NibbÄ• na M I.353; S I. 137 = Vin I.5; S II.43, 45, 58, 80; A V.346. -dhÄ• tu the element of A
NibbÄ• na A III.356. -patta having attained to Ambrosia A IV.455. -pada the region or place
("Bourne Ambrosial" trsln. p. 274); II.280; Dh 21 (= amatassa adhigama-vupÄ• yo vuttaá¹ƒ h
-phala ambrosial fruit S I.173 = Sn 80. -magga the path to Ambrosia DhA I.94. Amata2 (adj.)
belonging to Amrta = ambrosial Sn 452 = S I.189 (amatÄ• vÄ• cÄ• = amata-sadisÄ• sÄ• c
"ambrosial"), 960 (gacchato amataá¹ƒ disaá¹ƒ = nibbÄ• naá¹ƒ, taá¹ƒ hi amatan ti tathÄ• nid
ti SnA 572). Perhaps also at It 46 = 62 (amataá¹ƒ dhÄ• tuá¹ƒ = ambrosial state or Amrta as
AmatabbÄ• ka (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".
(adj.) [a + matta + âˆžÃ±u = Sk. amÄ• trajÃ±a] not knowing any bounds (in the taking of food

immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21. AmattaÃ±Ã±utÄ• (f.) [abstr. to prec.] imm
food) D III.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402. AmatteyyatÄ• (f.) [
irreverence towards one's mother D III.70, 71. Amanussa [a + manussa] a being which is no
demon, ghost, god, spirit, yakkha Vin I.277; D I. 116; S I.91, J I.99; Dhs 617; Miln 207; DhsA
(âˆžpariggahÄ«ta haunted); PvA 216. - Cp. amÄ• nusa. Amanussika (adj.) [fr. amanussa] be
by a spirit Vin I.202, 203 (âˆža-bÄ• dha being possessed by a demon). Amama (adj.) [a + m
pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata
IV.372 (+ nirÄ• saya); VI.259 (= mamÄ• yana-taá¹‡hÄ• -rahita C.); Pv IV.134 (= mamaá¹ƒkÄ
Mhvs 1, 66, combd. with nirÄ• sa (free from longing), at Sn 469 = 494; Ud 32; J IV.303; VI.2
[a + mara from mr] not mortal, not subject to death Th 1, 276; Sn 249 (= amara-bhÄ• va-patt
pavatta-kÄ• ya-kilesa SnA 291); J V.80 (= amaraá¹‡a-sabhÄ• va), 218; DÄ• vs V.62. Amara
amara] immortality J V.223 (= devatta C.). AmarÄ• (?) a kind of slippery fish, an eel (?) Only
amarÄ• -vikkhepika eel-wobbler, one who practices eel-wriggling, fr. âˆžvikkhepa "oscillation
fish". In English idiom "a man who sits on the fence" D I.24; M I.521; Ps I.155. The expln. giv
DA I.115 is "amarÄ• nÄ• ma maccha-jÄ• ti, sÄ• ummujjana-nimmujjan-Ä• di vasena . . gah
This meaning is not beyond doubt, but Kern's expln. Toev. 71 does not help to clear it up. Am
mala] without stain or fault J V.4; Sdhp 246, 591, 596. Amassuka (adj.) [a + massu + ka] bea
AmÄ• jÄ• ta (adj.) [amÄ• + jÄ• ta; amÄ• adv. "at home", Vedic amÄ• , see under amacca]
slave J I.226 (dÄ• sa, so read for Ä• majÄ• ta, an old mistake, expld. by C. forcibly as "Ä• m
ti"!). See also Ä• mÄ• ya. AmÄ• tika (adj.) [a + mÄ• tika from mÄ• tÄ•] without a mother, mo
AmÄ• nusa (adj.) [Vedic amÄ• nuá¹£a, usually of demons, but also of gods; a + mÄ• nusa, c
superhuman, unhuman, demonic, peculiar to a non-human (Peta or Yakkha) Pv II.1220 (kÄ•
IV.36 (gandha, of Petas). - f. âˆžÄ« Dh 373 (rati = dibbÄ• rati DhA IV.110); Pv III.79 (ratti, lo
AmÄ• maka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, n
DhA I.66. AmÄ• ya (adj.) [a + mÄ• yÄ•] not deceiving, open, honest Sn 941 (see Nd1 422:
vaÃ±canikÄ• cariyÄ•). Cp. next.Page 74 AmÄ• yÄ• vin (adj.) [a + mÄ• yÄ• vin, cp. amÄ• y
deceiving, honest D III.47 (asaá¹-ha +), 55 (id.), 237; DhA I.69 (asaá¹-hena a.). AmitÄ• bha
(pp. of mÄ•) + Ä• + bhÄ•] of boundless or immeasurable splendour Sdhp 255. Amitta [Ved
one who is not friend, an enemy D III.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207
(âˆžtÄ• pana harassing the enemies). AmilÄ• tatÄ• (f.) [a + milÄ• ta + tÄ•] the condition of
J V.156. Amuâˆž base of demonstr. pron. "that", see asu. Amucchita (adj.) [a + mucchita] no
(lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhÄ• pann
anajjhopanna) D III.46; M I.369; S II.194. See ajjhopanna. Amutta (adj.) [a + mutta] not relea
from (c. abl.) It 93 (mÄ• rabandhanÄ•). Amutra (adv.) [pron. base amu + tra] in that place, t
state of existence D I.4, 14, 184; It 99. AmÅ«á¸• ha-vinaya "acquittal on the ground of restor
(Childers) Vin I.325 (IX.6, 2); II.81 (IV.5), 99 (IV.14, 27); IV.207, 351; M II.248. Amoha (adj.)
cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D III.214; Pug 25. <-> The fo
at J VI.26 in the meaning of "efficacious, auspicious" (said of ratyÄ• nights). Amba [Derivati

Not found in pre-Buddhist literature. The Sk. is Ä• mra. Probably non-Aryan], the Mango tree
D I.46, 53, 235; J II.105, 160; Vv 7910; Pug 45; Miln 46; PvA 153, 187.-aá¹-á¹-hi the kernel o
the m. fruit DhA III.207, 208. -Ä• rÄ• ma a garden of mangoes, mango grove Vv 795; VvA 3
gruel Vv 3337 (= ambilakaÃ±jika VvA 147). -pakka a (ripe) mango fruit J II.104, 394; DhA III
border of mango trees VvA 198. -pÄ• naka a drink made from mangoes DhA III.207. -piá¹‡á
III.53; DhA III.207. -pesikÄ• the peel, rind, of the m. fruit Vin II.109. -potaka a mango sprout
sq. -phala a m. fruit PvA 273, 274. -rukkha a m. tree DhA III.207; VvA 198. -vana a m. grove
J I.139; VvA 305. -siÃ±caka one who waters the mangoes, a tender or keeper of mangoes V
[= ambakÄ• ?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with refe
woman, in combn. with bÄ• lÄ• A III.349 (v. l. ammaâˆž) = V.139 (where spelt ambhaka with
gloss andhaka); V.150 (spelt ambhaka perhaps in diff. meaning).-maddarÄ« see next. Amba
amba] a little mango, only in âˆžmaddarÄ« a kiá¹‡d of bird [etym. uncertain] A I.188. AmbakA
ambikÄ• demin. of ambÄ« mother, wife, see P. amma & cp. also Sk. ambÄ• likÄ• f.] mothe
general endearing term for a woman Vin I.232 = D II.97 (here in play of words with AmbapÄ
at Vin I.385 as ambakÄ• ti itthiyikÄ•). Ambara1 (nt.) [Vedic ambara circumference, horizon
I.38; IV.51; V.32. - Note. At J V.390 we have to read muraja-Ä• lambara, and not mura-jÄ• la
(m.-nt.) [etym. = ambara1 (?) or more likely a distortion of kambala; for the latter speaks the
rattambara = ratta-kambala. - The word would thus be due to an erroneous syllable division
ambara) instead of ratta-kambala] some sort of cloth and an (upper) garment made of it (cp.
(rattâˆž = uttariya VvA 236). Ambala at J II.246 (âˆžkoá¹-á¹-haka-Ä• sana-sÄ• lÄ•) for amba
ambaka2 (?), or should we read kambalaâˆž?. AmbÄ• á¹-aka the hog-plum, Spondias Mang
Vin II.17 (âˆžvana); DA I.271 (âˆžrukkha). Ambila (adj.) [Sk. amla = Lat. amarus] sour, acid;
rasas or tastes, viz. a., lavaá¹‡a, tittaka, kaá¹-uka, kasÄ• ya, madhura (see under rasa): thus
Another enumeration at Nd2 540 & Dhs 629. - J I.242 (âˆžanambila), 505 (loá¹‡âˆž); II.394 (
(âˆžyÄ• gu sour gruel); DhA II.85 (ati-ambila, with accuá¹‡ha & atisÄ«ta). Ambu (nt.) [Vedic
Gr. o)/mbros, Lat. imber rain; cp. also Sk. abhra rain-cloud & Gr. a)fro/s scum: see P. abbha
Nd1 202 (a. vuccati udakaá¹ƒ); DÄ• vs II.16. - Cp. ambha.-cÄ• rin "living in the water", a fish
maccha Nd2 91). -sevÄ• la a water-plant Th 1, 113. Ambuja (m. & nt.) [ambu + ja of jan] "wa
1. (m.) a fish S I.52. - 2. (nt.) a lotus Sn 845 (= paduma Nd1 202); DÄ• vs V.46; Sdhp 360. A
fr. dÄ•] "water-giver", a cloud DÄ• vs V.32; Sdhp 270, 275. Ambha & Ambho (nt.) [see amb
IV.54. Ambhaka see ambaka. Ambho (indecl.) [fr. haá¹ƒ + bho, see bho, orig. "hallo you ther
exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin III.73 (= Ä• lapan- a-
II.3; PvA 62. - 2. to mark reproach & anger = you silly, you rascal D I.194; It 114; J I.174 (v. l
254; Miln 48. Amma (indecl.) [voc. of ammÄ•] endearing term, used (1) by children in addre
= mammy, mother dear D I.93; J II.133; IV.1, 281 (amma tÄ• ta uá¹-á¹-hetha daddy, mammy
PvA 73, 74. <-> (2) in general when addressing a woman familiarly = good woman, my (goo
a woman J I.292; PvA 63; DhA II.44; to a girl PvA 6; to a daughter DhA II.48; III.172. - Cp. a
Ammaá¹‡a (nt.) [of uncertain etym.; Sk. armaá¹‡a is Sanskritised PÄ• li. See on form & mea

and Kern, Toev. p. 72] 1. a trough J V.297; VI.381 (bhattâˆž). <-> 2. a certain measure of ca
II.436 (taá¹‡á¸• ulâˆž). <-> As âˆžka at J II.117 (v. l. ampaá¹‡aka); DA I.84. AmmÄ• (f.) [onc
language; Sk. ambÄ• , cp. Gr. a)mma/s mother, Oisl. amma "granny", Ohg. amma "mammy
father's sister & amÄ• re to love] mother J III.392 (gen. ammÄ• ya). - Voc. amma (see sep.).
(nt.) [Sk. ashman, see also asama2] a stone Sn 443 (instr. amhanÄ• , but SnA 392 reads as
pÄ• sÄ• á¹‡ena).-maya made of stone, hard Dh 161 (= pÄ• sÄ• á¹‡aâˆž DhA III.151). Amha
AmhÄ• (f.) [etym. uncertain; Morris J.P.T.S. 1889, 201 too vague] a cow (?) A I.229. The C.
AmhÄ• kaá¹ƒ, Amhe see ahaá¹ƒ. Amho = ambho J I.174 (v. l.). Aya1 see ayo.Page 75 Aya2
income, in aya-potthaka receipt book J I.2. - 2. inlet (for water, aya-mukha) D I.74; A II. 166,
Ayaá¹ƒ (pron.) [Sk. ayaá¹ƒ etc., pron. base Idg. *i (cp. Sk. iha), f. *Ä«. Cp. Gr. i)n, min; Lat. is
nt. id); Goth is, nt. ita; Ohg. er (= he), nt. ez (= it); Lith. jÃ• s (he), f. jÃ• (she).] demonstr. pro
"this, he"; f. ayaá¹ƒ; nt. idaá¹ƒ & imaá¹ƒ "this, it" etc. This pron. combines in its inflection two
viz. asâˆž (ayaá¹ƒ in nom. m. & f.) & imâˆž (idâˆž in nom. nt.).I. Forms. A. (sg.) nom. m. ayaá
I.168, 279; f. ayaá¹ƒ [Sk. iyaá¹ƒ] Kh VII.12; J II.128, 133; nt. idaá¹ƒ Sn 224; J III.53; & imaá¹
acc. m. imaá¹ƒ J II.160; f. imaá¹ƒ [Sk. Ä«mÄ• á¹ƒ] Sn 545, 1002; J I.280. gen. dat. m. imass
assa Sn 234, 1100; Kh VII.12 (dat.); J II.158; f. imissÄ• J I.179 & assÄ• [Sk. asyÄ• %] J I
instr. m. nt. iminÄ• J I.279; PvA 80 & (peculiarly or perhaps for amunÄ•) aminÄ• Sn 137; f
anayÄ•] J I.267. The instr. anena [Sk. anena] is not proved in PÄ• li. abl. asmÄ• Sn 185; D
(not proved). loc. m. nt. imasmiá¹ƒ Kh III.; J II. 159 & asmiá¹ƒ Sn 634; Dh 242; f. imissÄ• Pv
imissaá¹ƒ?) & imÄ• yaá¹ƒ (no ref.). -- B. (pl.) nom. m. ime J I.221; Pv I.83; f. imÄ• [Sk. imÄ•
imÄ• yo Sn 1122; nt. imÄ• ni [= Sk.] Vin I.84. acc. m. ime [Sk. imÄ• n] J I.266; II.416; f. imÄ•
429; J II.160. gen. imesaá¹ƒ J II.160 & esaá¹ƒ [Sk. es.Ä• á¹ƒ] M II.86, & esÄ• naá¹ƒ M II.154
Ä• saá¹ƒ J I.302 (= etÄ• saá¹ƒ C.) & imÄ• saá¹ƒ. instr. m. nt imehi J VI.364; f. imÄ• hi. loc. m
es.u] J I.307.II. Meanings (1) ayaá¹ƒ refers to what is immediately in front of the speaker (the
in question) or before his eyes or in his present time & situation, thus often to be trsld. by "be
eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. atthi imasmiá¹ƒ
this our visible body" Kh III.; yath- a-yaá¹ƒ padÄ«po "like this lamp here" Sn 235; ayaá¹ƒ dak
"the gift which is just given before our eyes" Kh VII.12; ime pÄ• dÄ• imaá¹ƒ sÄ«saá¹ƒ ayaá
asmiá¹ƒ loke paramhi ca "in this world & the other" Sn 634, asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ k
socati Sn 185; cp. also Dh 220, 410; J I.168; III.53. - (2) It refers to what immediately preced
of the speaker, or to what has just been mentioned in the sentence; viz. yaá¹ƒ kiÃ±ci vittaá¹
Buddhe ratanaá¹ƒ "whatever . . . that" Sn 224; ime divase these days (just gone) J II.416; cp
Sn 429; J II.128, 160. - (3) It refers to what immediately follows either in time or in thought or
connection: dve ime antÄ• "these are the two extremes, viz." Vin I.10; ayaá¹ƒ eva ariyo mag
the way" ibid.; cp. J I.280. <-> (4) With a touch of (often sarcastic) characterisation it establis
closer personal relation between the speaker & the object in question & is to be trsld. by "like
(like), that there, yonder, yon", e. g. imassa vÄ• narindassa "of that fellow, the monkey" J I.2
222, 307; II 160 (imesaá¹ƒ sattÄ• naá¹ƒ "creatures like us"). So also repeated as ayaÃ± ca a

this", "so and so" J II.3; idaÃ± c- idaÃ± ca "such & such a thing" J II.5. - (5) In combn with a
expresses either a generalisation (whoever, whatever) or a specialisation (= that is to say, w
i. e. Ger. und zwar), e. g. ya-yaá¹ƒ taá¹‡hÄ• Vin I.10; yo ca ayaá¹ƒ . . . yo ca ayaá¹ƒ "I mea
I mean" ibid.; ye kec- ime Sn 381; yadidaá¹ƒ "i. e." Miln 25; yatha-y-idaá¹ƒ "in order that" (w.
1092. See also seyyathÄ«daá¹ƒ. - (6) The gen. of all genders functions in general as a poss
3rd = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. Ä• sava- ssa na
are no intoxications" Sn 1100; sÄ«laá¹ƒ assÄ• bhindÄ• pessÄ• mi "I shall cause her charac
I.290; assa bhariyÄ• "his wife" J II.158 etc. freq. Ayana (nt.) [Vedic ayana, fr. i] (a) "going", r
(b) going to, goal S V.167 (ekÄ• yano maggo leading to one goal, a direct way), 185 (id.); DA
IV.40. <-> See also ekaâˆž. Ayasa (nt.) [a + yasa, cp. Sk. ayasha%] ill repute, disgrace Mil
DÄ• vs I.8. Ayira (& Ayyira) (n.--adj.) [Vedic Ä• rya, Metathesis for ariya as diaeretic form of
which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentl
servant); (adj.) arÄ«yan, wellborn, belonging to the ruling race, noble, aristocratic, gentleman
396. - f. ayirÄ• lady, mistress (of a servant) J II.349 (v. l. oyyakÄ•); voc. ayire my lady J V.1
C.). Ayiraka = ayira; cp. ariyaka & ayyaka; D III.190 (v. l. BB yy); J II.313. Ayo & Aya (nt.) [Sk
nt. iron & ore, Idg. *ajes--, cp. Av. ayah, Lat. aes, Goth. aiz, Ohg. r (= Ger. Erz.), Ags. Ä• r (=
iron. The nom. ayo found only in set of 5 metals forming an alloy of gold (jÄ• tarÅ«pa), viz. a
(copper), tipu (tin), sÄ«sa (lead), sajjha (silver) A III.16 = S V.92; of obl. cases only the instr.
occurs Dh 240 (= ayato DhA III.344); Pv I.1013 (paá¹-ikujjita, of Niraya). - Iron is the materia
kat)e)coxh/n in the outfit & construction of Purgatory or Niraya (see niraya & AvÄ«ci & cp. Vi
compn. both ayoâˆž & ayaâˆž occur as bases.I. ayoâˆž: -kapÄ• la an iron pot A IV.70 (v. l. âˆ
304 III. D 2 (of Niraya). -kÅ«á¹-a an iron hammer PvA 284. -khÄ«la an iron stake S V.444; M
III. C; SnA 479. -guá¸• a an iron ball S V.283; Dh 308; It 43 = 90; Th 2, 489; DA I.84. -ghana
93; VvA 20. -ghara an iron house J IV.492. -paá¹-ala an iron roof or ceiling (of Niraya) PvA 5
iron fence Pv I.1013 = Nd2 304 III. D 1. -maya made of iron Sn 669 (kÅ«á¹-a); J IV.492 (nÄ•
(bhÅ«mi of N.); PvA 43, 52. -muggara an iron club PvA 55. -sanku an iron spike S IV.168; S
-kapÄ• la = ayoâˆž DhA I.148 (v. l. ayoâˆž). -kÄ• ra a worker in iron Miln 331. -kÅ«á¹-a = ayo
II.69 (v. l.). -nangala an iron plough DhA I.223; III.67. -paá¹-á¹-aka an iron plate or sheet (cp
V.359. -paá¹-havi an iron floor (of AvÄ«ci) DhA I.148. -sanghÄ• á¹-aka an iron (door) post D
an iron stake Sn 667; DhA I.148. Ayojjha (adj.) [Sk. ayodhya] not to be conquered or subdue
(n.-adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentl
sire, lord, master J III.167 = PvA 65; DhA I.8 (ayyÄ• pl. the worthy gentlemen, the worthies)
ayyo our worthy Sir); II.95. - (b) (adj.) worthy, gentlemanly, honourable Vin II.191; DhA II.94
is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord o
with the implication of a pluralis majestatis; thus voc. proper ayya J I.221, 279, 308; pl. nom.
in addressing several J II.128, 415; nom. sg. as voc. (for all genders & numbers) ayyo Vin II.
127. - f. ayyÄ• lady, mistress M II.96 (= mother of a prince); DhA I.398; voc. ayye my lady J
lit. son of an Ariyan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); t

my master (lit.) said by a servant J III.167; (b) lord, master, "governor" J I.62 (by a servant);
sÄ• mi, opp. dÄ• si-putta); PvA 145 (by a wife to her husband); DhA II.110; (c) prince (see V
75 sq. & Epigraphia Indica III.137 sq.) J VI.146. Ayyaka [demin. of ayya] grandfather, (so als
M Vastu II.426; III.264) J III.155; IV.146; VI.196; Pv I.84; Miln 284. ayyaka-payyakÄ• grandf
grandfather, Page 76 forefathers, ancestors J I.2; PvA 107 (= pitÄ• mahÄ•). - f. ayyakÄ• gr
Vin II.169; S I.97; J II.349 (here used for "lady", as v. l. BB); & ayyikÄ• Th 2, 159; Vism 379.
ara fr. r, rá¹‡oti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. a(/rma chariot, a
aá¹‡á¹‡ava] the spoke of a wheel D II.17 (sahass- a-ra adj. with thousand spokes), cp. Miln
VI.261; Miln 238; DhA II.142; VvA 106 (in allegorical etym. of arahant = saá¹ƒsÄ• ra-cakkass
hatattÄ• "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saá¹ƒsÄ• ra-v
277. Arakkhiya (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to
of women folk) J II.326 (a. nÄ• ma itthiyo); III.90 (mÄ• tugÄ• mo nÄ• ma a.). - (2) unnecessa
II.194 (TathÄ• gatÄ•). Arakkheyya (adj.) [in form = arakkhiya] only in nt. "that which does no
guarded against", what one does not need to heed, superfluous to beware of A IV.82 (cattÄ•
aâˆž Ä• ni). - 3 arakkheyyÄ• ni are enumd. at D III.217 (but as Ä• rakkhâˆž, which is also giv
Araghaá¹-á¹-a [Sk. araghaá¹-á¹-aka (so HalÄ• yudha, see Aufrecht p. 138), dialect.] a wheel
from a well Bdgh. on cakkavaá¹-á¹-aka at CV V.16, 2 (Vin II.318). So read for T. arahatta-gh
Morris, J.P.T.S. 1885, 30; cp. also Vin. Texts III.112. - The 2rd part of the cpd. is doubtful; M
Aufrecht compare the modern HindÄ« form arhaá¹- or rahaá¹- "a well-wheel". Araja (adj.) [a
dust or impurity S IV.218 (of the wind); Vv 536 (= apagata-raja VvA 236). AraÃ±Ã±a (nt.) [Ve
from araá¹‡a, remote, + ya. In the Rig V. araá¹‡ya still means remoteness (opp. to amÄ• , a
V. it has come to mean wilderness or forest. Connected with Ä• rÄ• d and Ä• re, remote, far
M I.16; III.104; S I.4, 7, 29, 181, 203 (mahÄ•); A I.60 (âˆžvanapatthÄ• ni); II.252; III.135, 138
119; Dh 99, 329, 330; It 90; Vv 567; Ps I.176. [The commentators, give a wider meaning to t
O. C. (Vin III.46, quoted Vism 72 & SnA 83) says every place, except a village and the appro
araÃ±Ã±a. See also Vin III.51; DA I.209; PvA 73; VvA 249; J I.149, 215; II.138; V.70].-Ä• ya
haunt Vin II.201; S II.269; J I.173; VvA 301; PvA 54, 78, 141. -kuá¹-ikÄ• a hut in the forest,
S I.61; III.116; IV.116, 380; DhA IV.31 (as v. l.; T. has âˆžkuá¹-i). -gata gone into the forest (a
loneliness) M I.323; A III.353; V.109 sq., 207, 323 sq. -á¹-hÄ• na a place in the forest J I.253
dwelling in the forest, a hermitage J I.90. -vihÄ• ra living in (the) loneliness (of the forest) A I
AraÃ±Ã±aka (& Ä• raÃ±Ã±Ä• ka) (adj.) [araÃ±Ã±a + ka] belonging to solitude or to the fores
forest, fond of solitude, living as hermits (bhikkhÅ«) M I.214 (Ä• âˆž), 469; III.89; S II.187, 20
Ä• âˆž), 208 sq.; 281; A III.343, 391; IV.291, 344, 435; V.10. See also Ä• raÃ±Ã±aka. AraÃ±
[abstr. fr. araÃ±Ã±aka] the habit of one who lives in the forest, indulgence in solitude & sequ
hermit's practice, seclusion S II.202, 208 sq. See also Ä• raÃ±Ã±akatta. Araá¹‡a1 (adj.-n.) [
fr. *ara

HELL HOUSE

by Richard Matheson

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Hell House was originally published by The Viking Press, Inc., in 1971.

This is a work of fiction. All the characters and events portrayed in this novel are either fictitious or are used fictitiously.

A Tor Book
Published by Tom Doherty Associates, LLC, 175 Fifth Avenue, New York, NY 10010
ISBN 0-312-86885-5

With love, for my daughters
Bettina and Alison,
who have haunted my life so sweetly

HELL HOUSE

DECEMBER 18, 1970

3:17 P.M.

It had been raining hard since five o'clock that morning. Brontean weather, Dr. Barrett thought. He repressed a smile. He felt rather like a character in some latter-day Gothic roma The driving rain, the cold, the two-hour ride from Manhattan in one of Deutsch's long black leatherupholstered limousines. The interminable wait in this corridor while disconcerted-look men and women hurried in and out of Deutsch's bedroom, glancing at him occasionally.

He drew his watch from its vest pocket and raised the lid. He'd been here more than an hour now. What did Deutsch want of him? Something to do with parapsychology, most likely man's chain of newspapers and magazines were forever printing articles on the subject. "Re from the Grave"; "The Girl Who Wouldn't Die"--always sensational, rarely factual.

Wincing at the effort, Dr. Barrett lifted his right leg over his left. He was a tall, slightly overweight man in his middle fifties, his thinning blond hair unchanged in color, thou his trimmed beard showed traces of white. He sat erect on the straight-back chair, staring at door to Deutsch's bedroom. Edith must be getting restless downstairs. He was sorry she'd c Still, he'd had no way of knowing it would take this long.

The door to Deutsch's bedroom opened, and his male secretary, Hanley, came out. "Doctor, he said.

Barrett reached for his cane and, standing, limped across the hallway, stopping in front of the shorter man. He waited while the secretary leaned in through the doorway and annou "Doctor Barrett, sir." Then he stepped past Hanley, entering the room. The secretary closed

door behind him.
The darkly paneled bedroom was immense. Sanctum of the monarch, Barrett thought as he moved across the rug. Stopping by the massive bed, he looked at the old man sitting in it. R Rudolph Deutsch was eighty-seven, bald, and skeletal, his dark eyes peering out from bony cavities. Barrett smiled. "Good afternoon." Intriguing that this wasted creature ruled an empi he was thinking.
"You're crippled." Deutsch's voice was rasping. "No one told me that."
"I beg your pardon?" Barrett had stiffened.
"Never mind." Deutsch cut him off. "It's not that vital, I suppose. My people have recommended you. They say you're one of the five best in your field." He drew in laboring br
"Your fee will be one hundred thousand dollars."
Barrett started.
"Your assignment is to establish the facts."
"Regarding what?" asked Barrett.
Deutsch seemed hesitant about replying, as though he felt it was beneath him. Finally he said, "Survival."
"You want me--?"
"--to tell me if it's factual or not."
Barrett's heart sank. That amount of money would make all the difference in the world to him. Still, how could he in conscience accept it on such grounds?
"It isn't lies I want," Deutsch told him. "I'll buy the answer, either way. So long as it's definitive."
Barrett felt a roil of despair. "How can I convince you, either way?" He was compelled to say it.
"By giving me _facts_," Deutsch answered irritably.
"Where am I to find them? I'm a physicist. In the twenty years I've studied parapsychology, I've yet to--"
"If they exist," Deutsch interrupted, "you'll find them in the only place on earth I know of where survival has yet to be refuted. The Belasco house in Maine."
"_Hell House?_"
Something glittered in the old man's eyes.
"Hell House," he said.
Barrett felt a tingling of excitement. "I thought Belasco's heirs had it sealed off after what happened--"
"That was thirty years ago." Deutsch cut him off again. "They need the money now; I've bought the place. Can you be there by Monday?"
Barrett hesitated, then, seeing Deutsch begin to frown, nodded once. "Yes." He couldn't let this chance go by.

"There'll be two others with you," Deutsch said.
"May I ask who--?"
"Florence Tanner and Benjamin Franklin Fischer."
Barrett tried not to show the disappointment he felt. An over-emotive Spiritualist medium, and the lone survivor of the 1940 debacle? He wondered if he dared object. He had his own sensitives and didn't see how Florence Tanner or Fischer could be of any help to him. Fisch shown incredible abilities as a boy, but after his breakdown had obviously lost his gift, been caught in fraud a number of times, finally disappearing from the field entirely. He listened, ha as Deutsch told him that Florence Tanner would fly north with him, while Fischer would

meet them in Maine.
The old man noted his expression. "Don't worry, you'll be in charge," he said; "Tanner's only going because my peopie tell me she's a first-class medium--"
"But a mental medium," said Barrett.
"--and I want that line of approach employed, as well as yours," Deutsch went on, as though Barrett hadn't spoken. "Fischer's presence is obvious."
Barrett nodded. There was no way out of it, he saw. He'd have to bring up one of his own people after the project was under way. "As to costs--" he started.
The old man waved him off. "Take that up with Hanley. You have unlimited funds."
"And time?"
"That you don't have," Deutsch replied. "I want the answer in a week."
Barrett looked appalled.
"Take it or leave it!" the old man snapped, sudden, naked rage in his expression. Barrett knew he had to accede or lose the opportunity--and there _was_ a chance if he could get his machine constructed in time.
He nodded once. "A week," he said.
3:50 P.M.
Anything else?" asked Hanley.
Barrett reviewed the items in his mind again. A list of all phenomena observed in the Belasco house. Restoration of its electrical system. Installation of telephone service. The swimming pool and steam room made available to him. Barrett had ignored the small man's the fourth item. A daily swim and steam bath were mandatory for him.
"One more item," he said. He tried to sound casual but felt that his excitement showed. "I need a machine. I have the blueprints for it at my apartment."
"How soon will you need it?" Hanley asked.
"As soon as possible."
"Is it large?"
Twelve years, Barrett thought. "Quite large," he said.

"That's it?"
"All I can think of at the moment. I haven't mentioned living facilities, of course."
"Enough rooms have been renovated for your use. A couple from Caribou Falls will prepare
and deliver your meals." Hanley seemed about to smile. "They've refused to sleep in the hou
Barrett stood. "It's just as well. They'd only be in the way."
Hanley walked him toward the library door. Before they reached it, it was opened sharply
by a stout man, who glared at Barrett. Although he was forty years younger and a hundred p
heavier, William Reinhardt Deutsch bore an unmistakable resemblance to his father.
He shut the door. "I'm warning you right now," he said, "I'm going to block this thing."
Barrett stared at him.
"The truth," Deutsch said. "This is a waste of time, isn't it? Put it in writing, and I'll
make you out a check for a thousand dollars right now."
Barrett tightened. "I'm afraid--"
"There's no such thing as the supernatural, is there?" Deutsch's neck was reddening.
"Correct," said Barrett. Deutsch began to smile in triumph. "The word is '_supernormal_.'
Nature cannot be transcen--"
"What the hell's the difference?" interrupted Deutsch. "It's superstition, all of it!"
"I'm sorry, but it isn't." Barrett started past him. "Now, if you'll excuse me."
Deutsch caught his arm. "Now, _look_, you better drop this thing. I'll see you never get
that money--"
Barrett pulled his arm free. "Do what you will," he said. "I'll proceed until I hear
otherwise from your father."
He closed the door and started down the corridor. In light of present knowledge, his mind
addressed Deutsch, anyone who chooses to refer to psychic phenomena as superstition sim
aware of what's going on in the world. The documentation is immense--
Barrett stopped and leaned against the wall. His leg was starting to ache again. For the
first time, he allowed himself to recognize what a strain on his condition it might be to spend
week in the Belasco house.

What if it was really as bad as the two accounts claimed it was?
4:37 P.M.
The Rolls-Royce sped along the highway toward Manhattan.
"That's an awful lot of money." Edith still sounded incredulous.
"Not to him," said Barrett. "Especially when you consider that what he's paying for is an
assurance of immortality."
"But he must know that you don't believe--"
"I'm sure he does," Barrett interrupted. He didn't want to consider the possibility that
Deutsch hadn't been told. "He's not the sort of man who goes into anything without being tot

informed."
"But a hundred thousand dollars."
Barrett smiled. "I can scarcely believe it myself," he said. "If I were like my mother,
I'd undoubtedly consider this a miracle from God. The two things I've failed to accomplish bo
supplied at once--an opportunity to prove my theory, and provision for our later years. Really
could ask no more."
Edith returned his smile. "I'm happy for you, Lionel," she said.
"Thank you, my dear." He patted her hand.
"Monday afternoon, though." Edith looked concerned. "That doesn't give us too much time."
Barrett said, "I'm wondering if I shouldn't go alone on this one."
She stared at him.
"Well, not alone, of course," he said. "There are the two others."
"What about your meals?"
"They'll be provided. All I'll have to do is work."
"I've always helped you, though," she said.
"I know. It's just that--"
"What?"
He hesitated. "I'd rather you weren't along this time, that's all."
"_Why_, Lionel?" She looked uneasy when he didn't answer. "Is it me?"
"Of course not." Barrett's smile was quick, distracted. "It's the house."
"Isn't it just another so-called haunted house?" she asked, using his phrase.
"I'm afraid it isn't," he admitted. "It's the Mount Everest of haunted houses, you might
say. There were two attempts to investigate it, one in 1931, the other in 1940. Both were
disasters. Eight people involved in those attempts were killed, committed suicide, or went ins
Only one survived, and I have no idea how sound he is--Benjamin Fischer, one of the two w
with me.
"It's not that I fear the ultimate effect of the house," he continued, trying to
ameliorate his words. "I have confidence in what I know. It's simply that the details of the
investigation may be"--he shrugged--"a little nasty."
"And yet you want me to let you go there alone?"
"My dear--"
"What if something happens to you?"
"Nothing will."
"What if it does? With me in New York, and you in Maine?"
"Edith, nothing's going to happen."
"Then there's no reason I can't go." She tried to smile. "I'm not afraid, Lionel."
"I know you're not."
"I won't get in your way."

Barrett sighed.
"I know I don't understand much of what you're doing, but there are always things I can do to help. Pack and unload your equipment, for instance. Help you set up your experiments. T rest of your manuscript; you said you wanted to have it ready by the first of the year. And I w to be with you when you prove your theory."
Barrett nodded. "Let me think about it."
"I won't be in your way," she promised. "And I know there are any number of things I can do to help."
He nodded again, trying to think. It was obvious she didn't want to stay behind. He could

appreciate that. Except for his three weeks in London in 1962, they'd never been separated their marriage. Would it really hurt that much to take her? Certainly, she'd experienced enou psychic phenomena by now to be accustomed to it.
Still, that house was such an unknown factor. It hadn't been called Hell House without reason. There was a power there strong enough to physically and/or mentally demolish eigh three of whom had been scientists like himself.
Even believing that he knew exactly what that power was, dare he expose Edith to it?

DECEMBER 20, 1970

10:39 P.M.
Florence Tanner crossed the yard which separated her small house from the church and walked along the alley to the street. She stood on the sidewalk and gazed at her church. It w only a converted store, but it had been everything to her these past six years. She looked at sign in the painted window: TEMPLE OF SPIRITUAL HARMONY. She smiled. It was indeed years had been the most spiritually harmonious of her life.
She walked to the door, unlocked it, and went inside. The warmth felt good. Shivering, she turned on the wall lamp in the vestibule. Her eye was caught by the bulletin board:
Sunday Services--11:00 am., 8:00 p.m.
Healing and Prophecy--Tuesdays, 7:45 p.m.
Lectures and Spirit Greetings--Wednesdays, 7:45 p.m.
Messages and Revelations--Thursdays, 7:45 p.m.
Holy Communion--1st Sunday of Month
She turned and gazed at her photograph tacked to the wall, the printed words above it: _The Reverend Florence Tanner_. For several moments she was pleased to be reminded o Forty-three, she still retained it unimpaired, her long red hair untouched by grayness, her tal Junoesque figure almost as trim as it had been in her twenties. She smiled in self-depreciati then. Vanity of vanities, she thought.

She went into the church, walked along the carpeted aisle, and stepped onto the platform, taking a familiar pose behind the lectern. She looked at the rows of chairs, the hymnals set o every third one. She visualized her congregation sitting before her. "My dears," she murmur She had told them at the morning and evening services. Told them of the need for her to be away from them for the next week. Told them of the answer to their prayers--the means to b true church on their own property. Asked them to pray for her while she was gone.
Florence clasped her hands on the lectern and closed her eyes. Her lips moved slightly as she prayed for the strength to cleanse the Belasco house. It had such a dreadful history of d and suicide and madness. It was a house most horribly defiled. She prayed to end its curse.
The prayer completed, Florence lifted her head and gazed at her church. She loved it deeply. Still, to be able to build a real church for her congregation was truly a gift from heaven. And at Christmastime . . . She smiled, eyes glistening with tears.
God was good.
11:17 P.M.

Edith finished brushing her teeth and gazed at her reflection in the mirror--at her shortcut auburn hair, her strong, almost masculine features. Her expression was a worried one. Disturbed by the sight of it, she switched off the bathroom light and returned to the bedroom Lionel was asleep. She sat on her bed and looked at him, listening to the sound of his heavy breathing. Poor dear, she thought. There had been so much to do. By ten o'clock he'd exhausted, and she'd made him go to bed.
Edith lay on her side and continued looking at him. She'd never seen him so concerned before. He'd made her promise that she'd never leave his side once they'd entered the Bela house. Could it be that bad? She'd been to haunted houses with Lionel and never been frigh He was always so calm, so confident; it was impossible to be afraid when he was near.
Yet, he was disturbed enough about the Belasco house to make an issue of her staying by his side at all times. Edith shivered. Would her presence harm him? Would looking after her so much of his limited energy that his work would suffer? She didn't want that. She knew ho his work meant to him.
Still, she had to go. She'd face anything rather than be alone. She'd never told Lionel how close she'd come to a mental breakdown during those three weeks he'd been gone in 1 would only have distressed him, and he'd needed all his concentration for the work he was d So she'd lied and sounded cheerful on the telephone the three times he'd called--and, alone wept and shaken, taken tranquilizers, hadn't slept or eaten, lost thirteen pounds, fought off compulsions to end it all. Met him at the airport finally, pale and smiling, told him that she'd had the flu.
Edith closed her eyes and drew her legs up. She couldn't face that again. The worst haunted house in the world threatened her less than being alone.

11:41 P.M.
He couldn't sleep. Fischer opened his eyes and looked around the cabin of Deutsch's private plane. Strange to be sitting in an armchair in an airplane, he thought. Strange to be sitting in an airplane at all. He'd never flown in his life.
Fischer reached for the coffeepot and poured himself another cupful. He rubbed a hand across his eyes and picked up one of the magazines lying on the coffee table in front of him was one of Deutsch's. What else? he thought.
After a while his eyes went out of focus, and the words on the page began to blur together. Going back, he thought. The only one of nine people still walking around, and he w going back for more.
They'd found him lying on the front porch of the house that morning in September 1940, naked, curled up like a fetus, shivering and staring into space. When they'd put him on a stretcher, he'd begun to scream and vomit blood, his muscles knotting, rocldike. He'd lain in coma three months in the Caribou Falls Hospital. When he'd opened his eyes, he'd looked li haggard man of thirty, a month short of his sixteenth birthday. Now he was forty-five, a lean, gray-haired man with dark eyes, his expression one of hard, suspicious readiness.
Fischer straightened in the chair. Never mind; it's time, he thought. He wasn't fifteen anymore, wasn't naive or gullible, wasn't the credulous prey he'd been in 1940. Things woul different this time.
He'd never dreamed in his wildest fancies that he'd be given a second chance at the house. After his mother had died, he'd traveled to the West Coast. Probably, he later realized, to ge far away as possible from Maine. He'd committed clumsy fraud in Los Angeles and San Fra deliberately alienating Spiritualists and scientists alike in order to be free of them. He'd existed barely for thirty years, washing dishes, doing farmwork, selling door to door, janitorin anything to earn money without using his mind.
Yet, somehow, he'd protected his ability and nurtured it. It was still there, maybe not as spectacular as it had been when he was fifteen, but very much intact--and backed now by th thoughtful caution of a man rather than the suicidal arrogance of a teenager. He was ready t shake loose the dormant psychic muscles, exercise and strengthen them, use them once m that pesthole up in Maine.
Against Hell House.

DECEMBER 21, 1970

11:19 A.M.
The two black Cadillacs moved along the road, which twisted through dense forest. In the lead car was Deutsch's representative. Dr. Barrett, Edith, Florence Tanner, and Fischer rode

the second, chauffeur-driven limousine, Fischer sitting on the pull-down seat, facing the othe three.
Florence put her hand on Edith's. "I hope you didn't think me unfriendly before," she said. "It was only that I felt concern for you, going into that house."
"I understand," said Edith. She drew her hand away.
"I'd appreciate it, Miss Tanner," Barrett told her, "if you wouldn't alarm my wife prematurely."
"I had no intention of doing that, Doctor. Still--" Florence hesitated, then went on. "You _have_ prepared Mrs. Barrett, I trust."
"My wife has been advised that there will be occurrences."
Fischer grunted. "One way of putting it," he said. It was the first time he'd spoken in an hour.
Barrett turned to him. "She has also been advised," he said, "that these occurrences will not, in any way, signify the presence of the dead."
Fischer nodded, taking out a pack of cigarettes. "All right if I smoke?" he asked. His gaze flicked across their faces. Seeing no objection, he lit one.
Florence was about to say something more to Barrett, then changed her mind. "Odd that a project such as this should be financed by a man like Deutsch," she said. "I would never hav thought him genuinely interested in these matters."
"He's an old man," Barrett said. "He's thinking about dying, and wants to believe it isn't the end."
"It isn't, of course."
Barrett smiled.
"You look familiar," Edith said to Florence. "Why is that?"
"I used to be an actress years ago. Television mostly, an occasional film. My acting name was Florence Michaels."
Edith nodded.
Florence looked at Barrett, then at Fischer. "Well, this _is_ exciting," she said. "To work with two such giants. How can that house not fall before us?"
"Why is it called Hell House?" Edith asked.
"Because its owner, Emeric Belasco, created a private hell there," Barrett told her.
"Is he supposed to be the one who haunts the house?"
"Among many," Florence said. "The phenomena are too complex to be the work of one surviving spirit. It's obviously a case of multiple haunting."
"Let's just say there's something there," said Barrett.
Florence smiled. "Agreed."
"Will you get rid of it with your machine?" asked Edith.
Florence and Fischer looked at Barrett. "I'll explain it presently," he said.

They all looked toward the windows as the car angled downward. "We're almost there," Barrett said. He looked at Edith. "The house is in the Matawaskie Valley."
All of them gazed at the hill-ringed valley lying ahead, its floor obscured by fog.
Fischer stubbed his cigarette in the ashtray, blowing out smoke. Looking forward again, he v
"We're going in."

The car was suddenly immersed in greenish mist. Its speed was decreased by the driver, a they saw him leaning forward, peering through the windshield. After several moments he sw the fog lights and wipers.
"How could anyone want to build a house in such a place?" asked Florence.
"This was sunshine to Belasco," Fischer said.
They all stared through the windows at the curling fog. It was as though they rode inside a submarine, slowly navigating downward through a sea of curdled milk. At various moment or bushes or boulder formations would appear beside the car, then disappear. The only sou the hum of the engine.
At last the car was braked. They all looked forward to see the other Cadillac in front of them. There was a faint sound as its door was closed. Then the figure of Deutsch's represen loomed from the mist. Barrett depressed a button, and the window by his side slid down. He grimaced at the fetid odor of the mist.
The man leaned over. "We're at the turnoff," he said. "Your chauffeur is going into Caribou Falls with us, so one of you will have to drive to the house--it's just a little way. The telephone has been connected, the electricity is on, and your rooms are ready." He glanced floor. "The food in that basket should see you through the afternoon. Supper will be delivere six. Any questions?"
"Will we need a key for the front door?" Barrett asked.
"No, it's unlocked."
"Get one anyway," Fischer said.
Barrett looked at him, then back at the man. "Perhaps we'd better."
The man withdrew a ring of keys from his overcoat pocket and disconnected one of them, handing it to Barrett. "Anything else?"
"We'll phone if there is."
The man smiled briefly. "Good-bye, then," he said. He turned away.
"I trust he meant _au revoir_," said Edith.
Barrett smiled as he raised the window.
"I'll drive," Fischer said. He clambered over the seat and got in front. Starting the motor, he turned left onto the rutted blacktop road.
Edith drew in sudden breath. "I wish I knew what to expect."
Fischer answered without looking back. "Expect anything," he said.

11:47 A.M.
For the past five minutes Fischer had been inching the Cadillac along the narrow, fogbound road. Now he braked and stopped the engine. "We're here." he said. He wrenched up the do handle and ducked outside, buttoning his Navy pea coat.
Edith turned as Lionel opened the door beside him. She waited as he struggled out, then edged across the seat after him. She shivered as she got out. "Cold," she said, "and that _smell_."
"Probably a swamp around here somewhere."
Florence joined them, and the four stood silent for a few moments, looking around.
"That way," Fischer said then. He was gazing across the hood of the car.
"Let's take a look," said Barrett. "We can get our luggage afterward." He turned to Fischer. "Would you lead?"
Fischer moved off.
They had gone only a few yards when they reached a narrow concrete bridge. As they walke across it, Edith looked over the edge. If there was water below, the mist obscured it from sig She glanced back. Already the limousine was swallowed by fog.
"Don't fall in the tarn." Fischer's voice drifted back. Edith turned and saw a body of water ahead, a gravel path curving to its left. The surface of the water looked like clouded gelatin sprinkled with a thin debris of leaves and grass. A miasma of decay hovered above it the stones which lined its shore were green with slime.
"Now we know where the odor comes from," Barrett said. He shook his head. "Belasco _wou have a tarn."
"Bastard Bog," said Fischer.
"Why do you call it that?"

Fischer didn't answer. Finally he said, "I'll tell you later."
They walked in silence now, the only sound the crunching of gravel underneath their shoes. The cold was numbing, a clammy chill that seemed to dew itself around their bones. Edith d the collar of her coat and stayed close to Lionel, holding on to his arm and looking at the ground. Just behind them walked Florence Tanner.
When Lionel stopped at last, Edith looked up quickly.
It stood before them in the fog, a massive, looming specter of a house.
"_Hideous_," said Florence, sounding almost angry. Edith looked at her. "We haven't even gone inside, Miss Tanner," Barrett said.
"I don't have to go inside." Florence turned to Fischer, who was staring at the house. As she looked at him, he shuddered. Reaching out, she put her hand in his. He gripped it so ha made her wince.
Barrett and Edith gazed up at the shrouded edifice. In the mist, it resembled some ghostly

escarpment blocking their path. Edith leaned forward suddenly. "_It has no windows_," she s
"He had them bricked up," Barrett said.
"Why?"
"I don't know. Perhaps--"
"We're wasting time," Fischer cut him off. He let go of Florence's hand and lurched forward.
They walked the final yards along the gravel path, then started up the wide porch steps. Edith saw that all the steps were cracked, fungus and frosted yellow grass sprouting from th fissures.
They stopped before the massive double doors.
"If they open by themselves, I'm going home," Edith said, trying to sound amused. Barrett gripped the handle on the door and depressed its thumb plate. The door held fast. He glanc Fischer. "This happen to you?"
"More than once."
"Good we have the key, then." Barrett removed it from his overcoat pocket and slid it into the lock. It wouldn't turn. He wiggled the key back and forth, attempting to loosen the bolt. Abruptly the key turned over, and the heavy door began to swing in. Edith twitched as Florence caught her breath. "What is it?" she asked. Florence shook her head. "No cause fo alarm," Barrett said. Edith glanced at him in surprise.
"It's just reaction, Mrs. Barrett," Florence explained. "Your husband is quite right. It's nothing to be alarmed about."
Fischer had been reaching in to locate the light switch. Now he found it, and they heard him flick it up and down without result. "So much for restored electrical service," he said.
"Obviously the generator is too old," Barrett said.
"Generator?" Edith looked surprised again. "There's no electrical service here?"
"There aren't enough houses in the valley to make it worth the effort," Barrett answered.
"How could they put in a telephone, then?"
"It's a field telephone," Barrett said. He looked into the house. "Well, Mr. Deutsch will have to provide us with a new generator, that's all."
"You think that's the answer, do you?" Fischer sounded dubious.
"Of course," said Barrett. "The breakdown of an antique generator can scarcely be classified as a psychic phenomenon."
"What are we going to do?" asked Edith. "Stay in Caribou Falls until the new generator is installed?"
"That might take days," said Barrett. "We'll use candles until it arrives."
"Candles," Edith said.
Barrett smiled at her expression. "Just for a day or so."
She nodded, her returned smile wan. Barrett looked inside the house. "The question now,"

he said, "is how do we find some candles? I assume there must be some inside--" He broke
looking at the flashlight Fischer had taken out of his coat pocket. "_Ah_," he said.
Fischer switched on the flashlight, pointed the beam inside, then, bracing himself,
stepped acoss the threshold.
Barrett went in next. He stepped through the doorway, seemed to listen briefly. Turning
then, he extended his hand to Edith. She entered the house, clutching at his hand. "That _sı
she said. "It's even worse than outside."
"It's a very old house with no aeration," Barrett said. "It could also be the furnace,
which hasn't been used in more than twenty-nine years." He turned to Florence. "Coming, M
Tanner?" he asked.

She nodded, smiling faintly. "Yes." She took a deep breath, held herself erect, and
stepped inside. She looked around. "The _atmosphere_ in here--" She sounded queasy.
"An atmosphere of this world, not the next," said Barrett dryly.
Fischer played the flashlight beam around the dark immensity of the entry hall. The narrow
cone of light jumped fitfully from place to place, freezing momentarily on hulking groups of
furniture; huge, leaden-colored paintings; giant tapestries filmed with dust; a staircase, broa
and curving, leading upward into blackness; a second-story corridor overlooking the entry ha
and far above, engulfed by shadows, a vast expanse of paneled ceiling.
"Be it ever so humble," Barrett said.
"It isn't humble at all," said Florence. "It reeks of arrogance."
Barrett sighed. "It reeks, at any rate." He looked to his right. "According to the floor
plan, the kitchen should be that way."
Edith walked beside him as they started across the entry hall, the sound of their
footsteps loud on the hardwood floor.
Florence looked around. "It knows we're here," she said.
"Miss Tanner--" Barrett frowned. "Please don't think I'm trying to restrict you--"
"Sorry." Florence said. "I'll try to keep my observations to myself."
They reached a corridor and walked along it, Fischer in the lead, Barrett and Edith behind
him, Florence last. At the end of the corridor stood a pair of metal-faced swinging doors. Fis
pushed one of them open and stepped into the kitchen, holding the door ajar for the others.
all of them had gone inside, he let the door swing back and turned.
"Good Lord." Edith's eyes moved with the flashlight beam as Fischer shifted it around the
room.
The kitchen was twenty-five by fifty feet, its perimeter rimmed by steel counters and darkpa
cupboards, a long, double-basin sink, a gigantic stove with three ovens, and a massive
walk-in refrigerator. In the center of the room, like a giant's steel-topped casket, stood a hug
steam table.

"He must have entertained a good deal," Edith said.
Fischer pointed the flashlight at the large electric wall clock above the stove. Its hands were stopped at 7:31. A.M. or P.M., and on what day? Barrett wondered as he limped along to his right, pulling open drawers. Edith and Florence stood together, watching him. Barrett pulled open one of the cupboard doors and grunted as Fischer shone the light over. "Genuin spirits," he said, looking at the shelves of dust-filmed bottles. "Perhaps we'll raise some after supper."
Fischer pulled a sheet of yellow-edged cardboard from one of the drawers and pointed the flashlight at it.
"What's that?" Barrett asked.
"One of their menus, dated March 27, 1928. Shrimp bisque. Sweetbreads in gravy. Stewed capon. Bread sauce in gravy. Creamed cauliflower. For dessert, _amandes en crème_: crus in whipped egg whites and heavy cream."
Barrett chuckled. "His guests must have all had heartburn."
"The food wasn't aimed at their hearts," said Fischer, taking a box of candles from the drawer.
12:19 P.M.
They started back across the entry hall, each carrying a candle in a holder. As they moved, the flickering illumination made their shadows billow on the walls and ceiling.
"This must be the great hall over here," said Barrett.
They moved beneath an archway six feet deep and stopped, Edith and Florence gasping alr simultaneously. Barrett whistled softly as he raised his candle for a maximum of light.
The great hall measured ninety-five by forty-seven feet, its walls two stories high, paneled in walnut to a height of eight feet, rough-hewn blocks of stone above. Across from w they stood was a mammoth fireplace, its mantel constructed of antique carved stone.
The furnishings were all antique except for scattered chairs and sofas upholstered in the fashion of the twenties. Marble statues stood on pedestals in various locations. In the northw corner was an ebony concert grand piano, and in the center of the hall stood a circular table more than twenty feet across, with sixteen high-backed chairs around it and a large chandel

suspended over it. Good place to set up my equipment, Barrett thought; the hall had obvious cleaned. He lowered his candle. "Let's push on," he said.
They left the great hall, moved across the entry hall, beneath the overhanging staircase, and turned right into another corridor. Several yards along its length, they reached a pair of swinging walnut doors set to their left. Barrett pushed one in and peered inside. "The theate he said.
They went inside, reacting to the musty smell. The theater was designed to seat a hundred people, its walls covered with an antique red brocade, its sloping, three-aisled floor with thic

red carpeting. On the stage, gilded Renaissance columns flanked the screen, and spaced al walls were silver candelabra wired for electricity. The seats were custom-made, upholstered wine-red velvet.

"Just how wealthy _was_ Belasco?" Edith asked.

"I believe he left in excess of seven million dollars when he died," Barrett answered.

"Died?" said Fischer. He held open one of the doors.

"If there's anything you care to tell us . . ." Barrett said as he stepped into the corridor.

"What's to tell? The house tried to kill me; it almost succeeded."

Barrett looked as though he meant to speak. Then he changed his mind and peered down th corridor. "I think that staircase leads down to the pool and steam room," he said. "No point in going there until the electricity's on." He limped across the corridor and opened a heavy woo door.

"What is it?" Edith asked.

"Looks like a chapel."

"A _chapel?_" Florence looked appalled. As she neared the door, she started making sounc of apprehension in her throat. Edith glanced at her uneasily.

"Miss Tanner?" Barrett said.

She didn't answer. Almost to the door, she held back.

"Better not," said Fischer.

Florence shook her head. "I must." She began to enter.

With a faint, involuntuy cry, she shrank back. Edith started. "What _is_ it?" Florence was unable to reply. She sucked in breath and shook her head with tiny movements. Barrett put on Edith's arm. She looked at him and saw his lips frame the words, "It's all right."

"I can't go in," Florence said, as though apologizing. "Not now, anyway." She swallowed. "The atmosphere is more than I can bear."

"We'll only be a moment," Barrett told her.

Florence nodded, turning away.

As she went inside the chapel, Edith braced herself, expecting a shock of some kind. Feeling nothing, she turned to Lionel in confusion, started to speak, then waited until they w apart from Fischer. "Why couldn't she come in?" she whispered then.

"Her system is attuned to psychic energy," Barrett explained. "Obviously it's very strong in here."

"Why here?"

"Contrast, perhaps. A church in hell; that sort of thing."

Edith nodded, glancing back at Fischer. "Why doesn't it bother him?" she asked.

"Perhaps he knows how to protect himself better than she does."

Edith nodded again, stopping as Lionel did to look around the low-ceilinged chapel. There

were wooden pews for fifty people. In front was an altar; above it, glinting in the candlelight, life-size, flesh-colored figure of Jesus on the cross.
"It _looks_ like a chapel," she started to say, breaking off in shock as she saw that the figure of Jesus was naked, an enormous phallus jutting upward from between the legs. She sound of revulsion, staring at the obscene crucifix. The air seemed suddenly thick, coagulati her throat.
Now she noticed that the walls were covered with pornographic murals. Her eye was caught by one on her right, depicting a mass orgy involving half-clothed nuns and priests. The faces the figures were demented--leering, slavering, darkly flushed, distorted by maniacal lust.
"Profanation of the sacred," Barrett said. "A venerable sickness."
"He _was_ sick," Edith murmured.
"Yes, he was." Barrett took her arm. As he escorted her along the aisle, Edith saw that Fischer had already left.
They found him in the corridor.
"_She's gone_," he said.

Edith stared at him. "How can she--?" She broke off looking around.
"I'm sure it's nothing," Barrett said.
"_Are_ you?" Fischer sounded angry.
"I'm sure she's all right," said Barrett firmly. "Miss Tannet!" he called. "Come along, my dear." He started down the corridor. "Miss Tanner!" Fischer followed him without making a s
"Lionel, why would she--?"
"Let's not jump to conclusions," Barrett said. He called again. "Miss Tanner! Can you hear me?"
As they reached the entry hall, Edith pointed. There was candlelight inside the great hall.
"Miss Tanner!" Barrett called.
"Yes!"
Barrett smiled at Edith, then glanced over at Fischer. Fischer's expression had not relaxed.
She was standing on the far side of the hall. Their footsteps clicked in broken rhythm on the floor as they crossed to her. "You shouldn't have done that, Miss Tanner," Barrett said. " caused us undue alarm."
"I'm sorry," Florence said, but it was only a token apology. "I heard a voice in here."
Edith shuddered.
Florence gestured toward the piece of furniture she was standing beside, a phonograph installed inside a walnut Spanish cabinet. Reaching down to its turntable, she lifted off a rec and showed it to them. "It was this."

Edith didn't understand. "How could it play without electricity?"
"You forget they used to wind up phonographs." Barrett set his candle holder on top of the cabinet and took the record from Florence. "Homemade," he said.
"Belasco."
Barrett looked at her, intrigued. "His voice?" She nodded, and he turned to put it back on the turntable. Florence looked at Fischer, who was standing several yards away, staring at t phonograph.
Barrett wound the crank tight, ran a fingertip across the end of the steel needle, and set it on the record edge. There was a crackling noise through the speaker, then a voice.
"Welcome to my house," said Emeric Belasco. "I'm delighted you could come."
Edith crossed her arms and shivered.
"I am certain you will find your stay here most illuminating." Belasco's voice was soft and mellow, yet terrifying--the voice of a carefully disciplined madman. "It is regrettable I cannot be with you," it said, "but I had to leave before your arrival."
Bastard, Fischer thought.
"Do not let my physical absence disturb you, however. Think of me as your unseen host anc believe that, during your stay here, I shall be with you in spirit."
Edith's teeth were set on edge. _That voice_.
"All your needs have been provided for," Belasco's voice continued. "Nothing has been overlooked. Go where you will, and do what you will--these are the cardinal precepts of my h Feel free to function as you choose. There are no responsibilities, no rules. 'Each to his own device' shall be the only standard here. May you find the answer that you seek. It is here, I promise you." There was a pause. "And now . . . _auf Wiedersehen_."
The needle made a scratching noise on the record. Barrett raised the needle arm and switched off the phonograph. The great hall was immensely still.
"_Auf Wiedersehen_." said Florence. "_Until we meet again_."
"Lionel--?"
"The record wasn't meant for us," he said.
"But--"
"It was cut a good half-century ago," said Barrett. "Look at it." He held it up. "It's merely a coincidence that what he said seems applicable to us."
"What made the phonograph go on by itself, then?" Florence asked.
"That is a separate problem," Barrett said. "I'm only discussing the record now." He looked at Fischer. "Did it play by itself in 1940? The accounts say nothing of it."
Fischer shook his head.
"Do you know anything about the record?"
It appeared that Fischer wasn't going to answer. Then he said, "Guests would arrive, to

find him gone. That record would be played for them." He paused. "It was a game he played the guests were here, Belasco spied on them from hiding."
Barrett nodded.
"Then, again, maybe he was invisible," Fischer continued. "He claimed the power. Said that he could will the attention of a group of people to some particular object, and move among t unobserved."
"I doubt that," Barrett said.
"Do you?" Fischer's smile was strange as he looked at the phonograph. "We all had our attention on that a few moments ago," he said. "How do you know he didn't walk right by us we were listening?"
12:46 P.M.
They were moving up the staircase when an icy breeze passed over them, causing their candle flames to flicker. Edith's flame went out. "What was that?" she whispered.
"A breeze," said Barrett instantly. He declined his candle to relight hers. "We'll discuss it later."
Edith swallowed, glancing at Florence. Barrett took her by the arm, and they started up the stairs again. "There'll be many things like that during the week," he said. "You'll get used to them."
Edith said no more. As she and Lionel ascended the stairs, Florence and Fischer exchange a look.
They reached the second floor and, turning to the right, started along the balcony corridor. On their right, the heavy balustrade continued. To their left, set periodically along a paneled wall, were bedroom doors. Barrett approached the first of these and opened it. He l inside, then turned to Florence. "Would you like this one?" he asked.
She stepped into the doorway. After several moments, she turned back to them. "Not too bad," she said. She smiled at Edith. "You'll rest more comfortably here."
Barrett was about to comment, then relented. "Fine," he said. He gestured toward the room. He followed Edith inside and shut the door. Edith watched as he limped around the bedroom To her left were a pair of carved walnut Renaissance beds, between them a small table with and a French-style telephone on it. A fireplace was centered on the opposite wall, in front of a heavy walnut rocking chair. The teakwood floor was almost covered by a twenty-by-thirty-f blue Persian rug, in the middle of which stood an octagonal-topped table with a matching ch upholstered in red leather.
Barrett glanced into the bathroom, then returned to her. "About that breeze," he said. "I didn't want to get involved in a discussion with Miss Tanner. That's why I glossed over it."
"It really happened, didn't it?"
"Of course," he answered, smiling. "A manifestation of simple kinetics: unguided, unintelligent. No matter what Miss Tanner thinks. I should have mentioned that before we le

"Mentioned what?"
"That you'll need to inure yourself to what she'll be saying in the next week. She's a Spiritualist, as you know. Survival of and communication with the so-called disincarnate is th foundation of her belief; an erroneous foundation, as I intend to prove. In the meantime, thou he smiled--"be prepared to hear her views expressed. I can't very well ask that she remain n
To her right, their heads against the wall, were a pair of beds with elaborately carved headboards, between them a huge chest of drawers. Above the chest, suspended from the a large Italian silver lamp.
Directly across from her, by the paneled window shutters, was a Spanish table with a matching chair. On top of the table was a Chinese lamp and a French-style telephone. Flore crossed the room and pickd up the receiver. It was dead. Did I expect it to be working? she thought, amused. At any rate, it had doubtless been used only for calls made within the hous
She turned and looked around the room. There was something in it. What, though? A personality? A residue of emotion? Florence closed her eyes and waited. Something in the a doubt of it. She felt it shift and throb, advancing on her, then retreating like some unseen, timorous beast.

After several minutes she opened her eyes. It will come, she thought. She crossed to the bathroom, squinting slightly as its white tile walls glittered with reflected candlelight. Setting the holder on the sink, she turned the hot-water faucet. For a moment, nothing happened. T with a gurgling rattle, a gout of darkly rusted water splattered into the basin. Florence waited until the water cleared before she held her hand beneath it. She hissed at its coldness. I hop the water heater isn't broken too, she thought. Bending over, she started patting water onto face.
I should have gone into the chapel, she thought. I shouldn't have backed off from the very first challenge. She winced, remembering the violent nausea she'd felt as she was about to
An awful place, she thought. She'd have to work her way up to it, that was all. If she forced i now, she might lose consciousness. I'll get in there soon enough, she promised herself. Goo grant the power when it's time.
His room was smaller than the other two. There was only one bed with a canopy top. Fische sat at the foot of it, staring at the intricate pattern on the rug. He could feel the house around him like some vast, invisible being. It knows I'm here, he thought; Belasco knows, they all kn that I'm here: their single failure. They were watching him, waiting to see what he'd do.
He wasn't going to do anything prematurely, that was certain. He wasn't going to do a thing until he got the feel of the place.
2:21 P.M.
Fischer came into the great hall carrying his flashlight. He had changed into a black turtleneck sweater, black corduroy trousers, and a pair of scuffed white tennis shoes. His ste

were soundless as he moved toward the huge round table where Barrett, seated, and Edith, were opening wooden boxes and unloading equipment. In the fireplace, a fire was burning. Edith started as Fischer emerged from the shadows. "Need help?" he asked.
"No, it's going fine," said Barrett, smiling. "Thank you for the offer, though."
Fischer sat in one of the chairs. His eyes remained on Barrett as the tall, bearded man removed an instrument from protective excelsior, wiped it carefully with a cloth, and set it on the table. Fussy about his equipment, Fischer thought. He pulled a pack of cigarettes from h pocket and lit one, watching the gamboling deformity of Edith's shadow on the wall as she p up another wooden box and carried it to the table.
"Still teach physics?" he asked.
"Limitedly, because of health." Barrett hesitated, then continued. "I had polio when I was twelve; my right leg is partially paralyzed."
Fischer gazed at him in silence. Barrett took another instrument from its box and wiped it off. He set the instrument on the table and looked at Fischer. "It won't affect our project in ar way," he said.
Fischer nodded.
"You referred to the tarn before as Bastard Bog," Barrett said, returning to his work.
"Why was that?"
"Some of Belasco's female guests got pregnant while they were here."
"And they actually--?" Barrett broke off, glancing up.
"Thirteen times."
"That's hideous," said Edith.
Fischer blew out smoke. "A lot of hideous things happened here," he said.
Barrett ran his eyes across the instruments already on the table: astatic galvanometer, mirror galvanometer, quadrant electrometer, Crookes balance, camera, gauze cage, smoke manometer, weighing platform, tape recorder. Still to be unpacked were the contact clock, electroscope, lights (standard and infrared), maximum and minimum thermometer, hygrosco sthenometer, phosphorescent sulfide screen, electric stove, the box of vessels and tubes, th molding materials, and the cabinet equipment. And the most important instrument of all, Bar thought with satisfaction.
He was unpacking the rack of red, yellow, and white lights when Fischer asked, "How are you going to use those when there's no electricity?"
"There will be by tomorrow," Barrett said. "I telephoned Caribou Falls; the phone is near

the front door, incidentally. They'll install a new generator in the morning."
"And you think it will work?"
Barrett repressed a smile. "It will work."
Fischer said no more. Across the hall, a burning log popped, making Edith twitch as she

walked to one of the larger wooden boxes.
"Not that one, it's too heavy," Barrett told her.
"I'll do it." Rising from his chair, Fischer walked to Edith and, stooping, lifted the box. "What is it, an anvil?" he asked as he set it on the table.
Barrett was aware of Fischer's curious gaze as he pried up the boards on top of the box.
"Would you--?" he asked. Fischer lifted out the bulky metal instrument and set it on the table was cube-shaped, painted dark blue, an uncomplicated dial in front of it numbered 0-900, th red needle pointed at zero. Across the top of the instrument was stenciled, in black letters: BARRETT--EMR.
"EMR?" asked Fischer.
"I'll explain it later," said Barrett.
"This your machine?"
Barrett shook his head. "That's being constructed."
They all turned toward the archway at the sound of heels. Florence was approaching, carrying a candle in its holder. She had changed to a heavy green, long-sleeved sweater, th tweed skirt, and low-heeled shoes. "Hello," she said cheerfully.
As she came up to them, her gaze ran across the array of devices on the table, and she smiled. She turned to Fischer. "Like to take a walk with me?" she asked.
"Why not?"
After they were gone, Edith saw a typed list on the table and picked it up. It was headed, "Observed Psychic Phenomena at the Belasco House":
Apparitions; Apports; Asports; Automatic drawing; Automatic painting; Automatic speaking ; Automatic writing; Autoscopy; Bilocation; Biological phenomena; Book tests; Breezes; Catal Chemical phenomena; Chemicographs; Clairaudience; Clairsentience; Clairvoyance; Comm Control; Crystal gazing; Dematerialization; Direct drawing; Direct painting; Direct voice; Dire writing; Divination; Dreams; Dream communications; Dream prophecies; Ectoplasm; Eldolor Electrical phenomena; Elongation; Emanations; Exteriorization of motricity; Exteriorization o sensation; Extras; Extratemporal perception; Eyeless sight; Facsimile writing; Flower clairsentience; Ghosts; Glossolalia; Hyperamnesia; Hyperesthesia; Ideomorphs; Ideoplasm; Impersonation; Imprints; Independent voice; Interpenetration of matter; Knot tying; Levitatior Luminous phenomena; Magnetic phenomena; Materialization; Matter through matter; Metag Monition; Motor automatism; Newspaper tests; Obsession; Paraffin molds; Parakinesis; Par Paresthesia; Percussion; Phantasmata; Poltergeist phenomena; Possession; Precognition; Presentiment; Prevision; Pseudopods; Psychic photography; Psychic rods; Psychic sounds; touches; Psychic winds; Psychokinesis; Psychometry; Radiesthesia; Radiographs; Raps; Retrocognition; Scriptograph; Sensory automatism; Skin writing; Skotography; Slate writing; Smells; Somnambulism; Stigmata; Telekinesis; Teleplasm; Telescopic vision; Telesthesia; Transcendental music; Transfiguration; Transportation; Typtology; Voices; Water sprinkling;

Xenoglossy.
Edith put the list down numbly. My God, she thought. What kind of week was it going to be?
2:53 P.M.
The garage had been built to accommodate seven automobiles. Now it was empty. As they entered, Fischer thumbed off his flashlight, enough daylight filtering through the grimy door windows for them to see. He looked at the greenish mist which pressed against the panes o
"Maybe we should keep the car in here," he said.
Florence didn't answer. She was walking across the oilspotted floor, turning her head from side to side. She paused by a shelf and touched a dirty, rust-flecked hammer.
"What did you say?" she asked.
"Maybe we should keep the car in here."

Florence shook her head. "If a generator can be tampered with, so can a car."
Fischer watched the medium move around the garage. As she passed close by, he caught a scent of the cologne she wore. "Why did you give up acting?" he asked.
Florence glanced at him with a fleeting smile. "It's a long story, Ben. When we've settled down a bit, I'll tell it to you. Right now, I'd better get the feeling of the place." She stopped in a patch of light and closed her eyes.
Fischer stared at her. In the dim illumination, the medium's ivory skin and lustrous red hair gave her the appearance of a Dresden doll.
After a while she returned to Fischer. "Nothing here," she said. "You agree?"
"Whatever you say."
Fischer switched on his flashlight as they ascended the steps to the corridor. "Which way now?" she asked.
"I don't know the place that well. I was here only three days."
"We'll just explore, then," Florence said. "No need--" She broke off suddenly and stopped, head twisted to the right, as though she heard a noise behind them. "Yes," she murmured. "
Sorrow. Pain." She frowned and shook her head. "No, no." At length she sighed and looked Fischer. "You felt it," she said.
Fischer didn't answer. Florence smiled and looked away. "Well, let's see what else we can find," she said.
"Have you read Doctor Barrett's article in which he compares sensitives to Geiger counters?" she asked as they walked along the corridor.
"No."
"It's not a bad comparison. We _are_ like Geiger counters in a way. Expose us to psychic emanations, and we tick. Of course, the difference is that we are judge as well as instrumen only picking up impressions, but evaluating them as well."
"Uh-huh," said Fischer. Florence glanced at him.

They started down the flight of stairs across from the chapel, Fischer pointing the flashlight beam at their feet. "I wonder if we're going to need the full week," Florence said. "A full year wouldn't be too long."

Florence tried to make her sound of disagreement mild. "I've seen the most abstruse of psychic problems solved overnight. We mustn't--" She stopped, hand clamping on the banis "_This goddamn sewer," she muttered in a savage voice. She jolted in dismay and shook he "Oh, dear. Such fury. Such destructive venom." She drew in trembling breath. "A very hostile she said. "No wonder. Who can blame him, imprisoned in this house?" She glanced at Fisch

Reaching the lower corridor, they moved to a pair of swinging metal doors with porthole windows in them. Fischer pushed at one of the doors and held it open for Florence. As they inside, their footsteps sounded sharply on a tile floor and reverberated off the ceiling.

The pool was Olympic size. Fischer shone his flashlight into the murky green depths of it. He walked to the end of the pool and knelt at its corner. Pulling up the sleeve of his sweater put his hand in the water. "Not too cold," he said, surprised. He felt around. "And water's cor in. The pool must work on a separate generator."

Florence gazed across the glinting pool. The ripples made by Fischer were gliding across its surface. "Something in here," she said. She did not look to Fischer for verification.

"Steam room's down the other end." Fischer returned to her side.

"Let's look at it."

The ringing echoes of their footsteps as they walked along the edge of the pool made it sound as though someone were following them. Florence glanced across her shoulder. "Yes murmured, unaware that she had spoken.

Fischer pulled open the heavy metal door and held it ajar, playing the flashlight beam inside. The steam room was twelve feet square, its walls, floor, and ceiling tiled in white. Bui wooden benches lined the walls, and spiraling across the floor like some petrified serpent wa a length of faded green hose connected to a water outlet.

Florence grimaced. "Perverted," she said. "In there--" She swallowed as though to rid her throat of sour bile. "In _there_," she said. "But what?"

Fischer let the door swing shut, the thumping closure of it echoing loudly. Florence glanced at him; then, as he turned away, she fell into step beside him. "Doctor Barrett is certainly well equipped, isn't he?" she said, trying to lighten his mood. "It's strange to think he really believes that science alone can end the power of this house."

"What will?"

"Love," she answered. She squeezed his arm. "We know that, don't we?"

Fischer held open the swinging door for her, and they went back into the corridor. "What's

over there?" Florence crossed the hallway and opened a wooden door. Fischer pointed the beam inside. It was a wine cellar, all its shelves and racks empty. Florence winced. "I see th

room completely filled with bottles." She turned away. "Let's not go in."
They went back up the staircase and started along the first-floor corridor. As they passed the chapel door, Florence shuddered. "That place is the worst of all," she said. "Even though haven't seen the entire house, somehow I have the feeling . . ." Her voice faded as she spok She cleared her throat. "I'll get in there," she said.
They turned into an adjoining corridor. Twenty yards along its right wall was an archway. "What have we here?" Florence walked beneath the archway and caught her breath. "_This she said.
The ballroom was immense, its lofty, brocaded walls adorned with red velvet draperies. Three enormous chandeliers hung, spaced, along the paneled ceiling. The floor was oak, el parqueted. At the far end of the room was an alcove for musicians.
"A theater, yes, but this?" said Florence. "Can a ballroom be an evil place?"
"The evil came later," Fischer said.
Florence shook her head. "Contradictions." She looked at Fischer. "You're right, it's going to take a while. I feel as if I'm standing in the center of a labyrinth of such immeasurab intricacy that the prospect of emerging is--" She caught herself. "We _will_ emerge, howeve Overhead, there was a tinkling noise. Fischer jerked up his arm, pointing the flashlight at the parabola of heavy hanging crystal above them. Its pendants refracted the light, splayi colors of the spectrum across the ceiling. The chandelier was motionless.
"The challenge is met," whispered Florence.
"Don't be too quick to accept it," Fischer warned.
Florence looked at him abruptly. "You're blocking it off," she said.
"What?"
"_You're blocking it off_. That's why you didn't feel those things."
Fischer's smile was cold. "I didn't feel them because they weren't there. I was a Spiritualist too, remember. I know how you people find things in every corner when you wan "Ben, that isn't true." Florence looked hurt. "Those things _were_ there. You would have felt them just as I did if you weren't obstructing--"
"I'm not obstructing anything," he cut her off. "I'm just not sticking my head on the block a second time. When I came here in 1940, I was just like you--no, worse, much worse really thought I was something. God's gift to psychical research."
"You were the most powerful physical medium this country has ever known, Ben."
"Still am, Florence. Just a little bit more careful now, that's all. I suggest the same approach for you. You're walking around this house like an open nerve. When you really _d something, it'll tear your insides out. This place isn't called Hell House for nothing, you know It intends to kill every one of us, so you'd damn well better learn to protect yourself until you're ready. Or you'll just be one more victim on the list."
They looked at each other in silence for a long time. Finally she touched his hand. "'But

he who buried his talent--'" she began
"Oh, shit." Turning on his heel, he stalked away from her.
6:42 P.M.
The dining hall was sixty feet in length, and as high as it was wide--twenty-seven feet in both directions. There were two entrances to it--one an archway from the great hall, the othe swinging door leading to the kitchen.
Its ceiling was divided into a series of elaborately carved panels, its floor polished travertine. Its walls were paneled to a height of twelve feet, stone-blocked above. In the cent of the west wall was a giant fireplace, its Gothic mantel reaching to the ceiling. Spaced at intervals above the length of the forty-foot table in the center of the hall hung four immense sanctuary lamps, wired for electricity. Thirty chairs stood around the table, all of them constructed of antique walnut with wine-red velvet upholstery.
The four were sitting at one end of the table, Barrett at its head. The unseen couple from Caribou Falls had left the supper at six-fifteen.
"If no one objects, I'd like to try a sitting tonight," Florence said.
Barrett's hand froze momentarily before continuing to spoon himself a second portion of

broccoli. "I have no objection," he said.
Florence glanced at Edith, who shook her head. She looked at Fischer. "Fine," he said, reaching for the coffeepot.
Florence nodded. "After supper, then." Her plate was empty; she'd been drinking only water since they'd sat down.
"Would _you_ care to sit in the morning, Mr. Fischer?" Barrett asked.
Fischer shook his head. "Not yet."
Barrett nodded. There; it's done, he thought. He'd asked and been refused. Since his part in the project required the services of a physical medium, Deutsch couldn't object to his sen for one of his own people. _Excellent_, he thought. He'd get it settled in the morning.
"Well," he said, "I must say that the house has scarcely lived up to its reputation so far."
Fischer looked up from the scraps of food on his plate. "It hasn't taken our measure yet," he said. His lips flexed briefly in a humorless smile.
"I think we'd be mistaken to consider the house as the haunting force," Florence said. "Quite evidently, the trouble is created by surviving personalities--whoever they may be. The one we can be sure of is Belasco."
"You contacted him today, did you?" Barrett asked. His tone was mild, but Florence sensed the goading in it. "No," she said. "But Mr. Fischer did when he was here in 1940. And Belasc presence _has_ been documented."
"Reported," Barrett said.

Florence hesitated. Finally she said, "I think it might be well for us to lay our cards on the table, Doctor Barrett. I take it you are still convinced that no such things as ghosts exist."
"If, by that, you mean surviving personalities," said Barrett, "you are quite correct."
"Despite the fact that they've been observed throughout the ages?" Florence asked. "Have been seen by more than one person at a time? Been seen by animals? Been photographed imparted information that was later verified? Have touched people? Moved objects? Been w
"These are facts in evidence of a phenomenon, Miss Tanner, not proof of ghosts."
Florence smiled wearily. "I don't know how to answer that," she said.
Barrett returned her smile, gesturing with his hands as though to say: We don't agree, so why not let it go at that?
"You don't accept survival, then," Florence persisted.
"It's a charming notion," Barrett said. "I have no objection to it, so long as I am not expected to give credence to the concept of communicating with the so-called survivors."
Florence regarded him sadly. "You can say that, having heard the sobs of joy at seances?"
"I've heard similar sobs in mental institutions."
"_Mental institutions?_"
Barrett sighed. "No offense intended. But the evidence is clear that belief in communication with the dead has led more people to madness than to peace of mind."
"_That isn't true_," said Florence. "If it were, all attempts at spirit communication would have ended long ago. They haven't, though; they've lasted through the centuries." Sh intently at Barrett, as though trying to understand his point of view. "You call it a charming notion, Doctor. Surely it's more than that. What about the religions that accept the idea of life after death? Didn't Saint Paul say: 'If the dead rise not from the grave, then is our religion vain'?"
Barrett didn't respond.
"But you don't agree," she said.
"I don't agree."
"Have you any alternative to offer, though?"
"_Yes_." Barrett returned her gaze with challenge. "An alternative far more interesting, albeit far more complex and demanding; namely, _the subliminal self_, that vast, concealed of the human personality which, iceberglike, inheres beneath the so-called threshold of consciousness. That is where the fascination lies, Miss Tanner. Not in the speculative realm afterlife, but _here, today; the challenge of ourselves_. The undiscovered mysteries of the h spectrum, the infrared capacities of our bodies, the ultraviolet capacities of our minds. This i the alternative I offer: _the extended faculties of the human system not as yet established_. faculties by which, I am convinced, all psychic phenomena are produced."
Florence remained silent for a few moments before she smiled. "We'll see," she said.
Barrett nodded once. "Indeed we shall."

Edith looked around the dining hall. "When was this house built?" she asked.
Barrett looked at Fischer. "Do you know?"
"Nineteen-nineteen," Fischer answered.
"From several things you said today, I have the impression that you know quite a bit about Belasco," Barrett said. "Would you care to tell us what you know? It might not be amiss to"--repressed a smile--know our adversary."
Amused? thought Fischer. You won't be when Belasco and the others get to work. "What do you want to know?" he asked.
"Whatever you can tell us," Barrett said. "A general account of his life might be helpful."
Fischer poured himself another cupful of coffee, then set the pot back on the table, wrapped his hands around the cup, and began to speak.
"He was born in 1879, the illegitimate son of Myron Sandler, an American munitions maker, and Noelle Belasco, an English actress."
"Why did he take his mother's name?" Barrett asked.
"Sandler was married," Fischer said. He paused, went on. "His childhood is a blank except for isolated incidents. At five he hanged a cat to see if it would revive for the second of its nine lives. When it didn't, he became infuriated and chopped the cat to pieces, flinging the p from his bedroom window. After that, his mother called him Evil Emeric."
"He was raised in England, I presume," Barrett interjected.
Fischer nodded. "The next verified incident was a sexual assault on his younger sister," he said.
Barrett frowned. "Is it all to be like this?"
"He didn't live an exemplary life, Doctor," Fischer said, a caustic edge to his voice.
Barrett hesitated. "Very well." he said. He looked at Edith. "You object, my dear?" Edith shook her head. He glanced at Florence. "Miss Tanner?"
"Not if it will help us understand," she said. Barrett gestured toward Fischer, bidding him continue.
"The assault put his sister in the hospital for two months," Fischer said. "I won't go into details. Belasco was sent to a private school--he was ten and a half at the time. There, h was abused for a number of years, mostly by one of the homosexual teachers. Belasco later the man to visit his house for a week; at the end of that time, the retired teacher went home hanged himself."
"What did Belasco look like?" Barrett asked, attempting to guide the course of Fischer's account.
Fischer stared into his memory. After a while, he began to quote: " 'His teeth are those of a carnivore. When he bares them in a smile, it gives one the impression of an animal snar

His face is white, for he despises the sun, eschews the out-of-doors. He has astonishingly g
eyes, which seem to possess an inner light of their own. His forehead is broad, his hair and
beard jet black. Despite his handsomeness, his is a frightening visage, the face of some
demon who has taken on a human aspect'"
"Whose description is that?" asked Barrett.
"His second wife's. She committed suicide here in 1927."
"You know that description word for word," said Florence. "You must have read it many
times."
Fischer's smile was somber. "As the Doctor said," he answered, "know thine adversary."
"Was he tall or short?" asked Barrett.
"Tall, six-foot-five. 'The Roaring Giant,' he was called."
Barrett nodded. "Education?"
"New York. London. Berlin. Paris. Vienna. No specific course of study. Logic, ethics,
religion, philosophy."
"Just enough with which to rationalize his actions, I imagine," Barrett said. "He
inherited his money from his father, did he?"
"Mostly. His mother left him several thousand pounds, but his father left him ten and a
half million dollars--his share of the proceeds from the sales of rifles and machine guns."
"That could have given him a sense of guilt," said Florence.
"Belasco never felt a twinge of guilt in his life."
"Which only serves to verify his mental aberration," Barrett said.
"His mind may have been aberrant, but it was brilliant, too," Fischer went on. "He could
master any subject he chose to study. He spoke and read a dozen languages. He was verse
natural and metaphysical philosophy. He'd studied all the religions, cabalist and Rosicrucian

doctrines, ancient mysteries. His mind was a storehouse of information, a powerhouse of en
He paused. "_A charnelhouse of fancies_."
"Did he ever love a single person in his life?" asked Florence.
"He didn't believe in love," Fischer answered. "He believed in will. 'That rare _vis viva_
of the self, that magnetism, that most secret and prevailing delectation of the mind: influence
Unquote. Emeric Belasco, 1913."
"What did he mean by 'influence'?" asked Barrett.
"The power of the mind to dominate," Fischer said. "The control of one human being by
another. He obviously had the kind of hypnotic personality men like Cagliostro and Rasputin
Quote: 'No one ever went too close to him, lest his terrible presence overpower and engulf t
His second wife, again."
"Did Belasco have any children?" Florence asked.
"A son, they say. No one's really sure, though."

"You said the house was built in 1919," Barrett said. "Did the corruption start immediately?"

"No, it was innocent at first. _Haut monde_ dinner parties. Lavish dances in the ballroom. Soirees. People traveling from all over the country and world to spend a weekend here. Bela a perfect host--sophisticated, charming.

"Then--" He raised his right hand, thumb and index finger almost touching. "In 1920: '_un peu_,' as he referred to it. A _soupçon_ of debasement. The introduction, bit by bit, of open sensuality--first in talk, then in action. Gossip. Court intrigues. Aristocratic machinations. Flowing wine and bedroom-hopping. All of it induced by Belasco and his _influences_.

"What he did, in this phase, was create a parallel to eighteenth-century European high society. It would take too long to describe in detail how he did it. It was subtle, though, engineered with great finesse."

"I presume that the result of this was primarily sexual license," Barrett said.

Fischer nodded. "Belasco formed a club he called Les Aphrodites. Every night--later, two and three times a day-- they'd hold a meeting; what Belasco called his Sinposium. Having al partaken of drugs and aphrodisiacs, they'd sit around that table in the great hall talking abou sex until everyone was what Belasco referred to as 'lubricous.' Then an orgy would commen

"Still, it wasn't exclusively sex. The principle of excess was applied to every phase of life here. Dining became gluttony, drinking turned to drunkenness. Drug addiction mounted. the physical spectrum of his guests was perverted, so, too, was their mental."

"How?" asked Barrett.

"Visualize twenty to thirty people set loose upon each other mentally--encouraged to do whatever they wanted to one another; no limits set but those of imagination. As their minds l to open up--or close in, if you like--so did every aspect of their lives together. People stayed here months, then years. The house became their way of life. A way of life that grew a little r insane each day. Isolated from the contrast of normal society, the society in this house beca the norm. Total self-indulgence became the norm. Debauchery became the norm. Brutality a soon became the norm."

"How could all this . . . bacchanalia take place without repercussions?" Barrett asked. "Surely someone must have-- what's the expression?--blown the whistle on Belasco?"

"The house is isolated; really isolated. There were no outside telephones. But, just as important, no one dared to implicate Belasco; they were too afraid of him. Once in a while, private detectives might do a little probing. They never found a thing. Everyone was on their behavior while the investigation was taking place. There was never any evidence. Or, if ther Belasco bought it."

"And, during all this time, people kept coming to the house?" Barrett asked, incredulous.

"In droves," said Fischer. "After a while, Belasco got so tired of having only eager sinners in his house, he started to travel around the world enlisting young, creative people fo

visit to his 'artistic retreat--to write or compose, paint or meditate. Once he got them here, of course--" He gestured. "_Influences_."
"The most vile of evils," Florence said, "corruption of the innocent." She looked at Fischer almost pleadingly. "Had the man no trace of decency at all?"
"None," said Fischer. "One of his favorite hobbies was destroying women. Being so tall and imposing, so magnetic, he could make them fall in love with him at will. Then, when they we the deepest throes of adoration, he'd dump them. He did it to his own sister--the same one h assaulted. She was his mistress for a year. After he rejected her, she became a drug addict the leading lady of his Little Theater Company. She died here of an overdose of heroin in 19
"Did Belasco take drugs?" asked Barrett.

"In the beginning. Later on, he started to withdraw from all involvement with his guests. He had it in mind to make a study of evil, and he decided that he couldn't do that if he was a active participant. So he began to remove himself concentrating his energies on the mass corruption of his people.
"About 1926, he started his final thrust. He increased his efforts at encouraging guests to conceive of every cruelty, perversion, and horror they could. He conducted contests to se could come up with the ghastliest ideas. He started what he termed 'Days of Defilement,' tw hour periods of frenzied, nonstop depravities. He attempted a literal enactment of de Sade's _120 Days of Sodom_. He began to import monstrosities from all over the world to mingle w guests--hunchbacks, dwarfs, hermaphrodites, grotesques of every sort."
Florence closed her eyes and bowed her head, pressing tightly clasped hands against her forehead.
"About that time," continued Fischer, "everything began to go. There were no servants to maintain the house; they were indistinguishable from the guests by then. Laundry service fa and everyone was forced to wash their own clothes--which they refused to do, of course. Th being no cooks, everyone had to prepare their own meals with whatever was at hand--which and less, because the pickups of food and liquor had dwindled so much, with no acting serv
"An influenza epidemic hit the house in 1927. Believing the reports of several of his doctor guests that the Matawaskie Valley fog was injurious to health, Belasco had the windo sealed. About that time, the main generator, no longer being maintained, started functioning erratically, and everyone was forced to use candles most of the time. The furnace went out i winter of 1928, and no one bothered to relight it. The house became as cold as a refrigerato Pneumonia killed off thirteen guests.
"None of the others cared. By then they were so far gone that all they were concerned with was their 'daily diet of debaucheries,' as Belasco put it. They were at the bottom by 1928, delving into mutilation, murder, necrophilia, cannibalism."
The three sat motionless and silent, Florence with her head inclined, Barrett and Edith

staring at Fischer as he kept on speaking, quietly, virtually without expression, as though he were recounting something very ordinary.
"In June of 1929, Belasco held a version of the Roman circus in his theater," he said.
"The highlight was the eating of a virgin by a starving leopard. In July of the same year, a gr of drug-addicted doctors started to experiment on animals and humans, testing pain thresho exchanging organs, creating monstrosities.
"By then everyone but Belasco was at an animal level, rarely bathing, wearing torn, soiled clothes, eating and drinking anything they could get their hands on, killing each other for foo or water, liquor, drugs, sex, blood, even for the taste of human flesh, which many of them ha acquired by then.
"And, every day, Belasco walked among them, cold, withdrawn, unmoved. Belasco, a latterd Satan observing his rabble. Always dressed in black. A giant, terrifying figure, looking at the hell incarnate he'd created."
"How did it end?" asked Barrett.
"If it had ended, would we be here?"
"_It will end now_," Florence said.
Barrett persisted. "What happened to Belasco?"
"No one knows," said Fischer. "When relatives of some of his guests had the house broken into in November of 1929, everyone inside was dead--twenty-seven of them.
"Belasco was not among them."
8:46 P.M.
Florence came walking back across the great hall. For the past ten minutes, she'd been sitting in a corner, "preparing herself," she'd told them. Now she was ready. "As ready as on be in this kind of climate. Excessive dampness is always a handicap." She smiled. "Shall we our places?"
The four sat at the huge round table, Fischer across from Florence, Barrett several chairs away from her, Edith next to him.
"It's occurred to me," Florence said as she settled herself, "that the evil in this house is so intensely concentrated that it might be a constant lure to earthbound spirits everywhere

other words, the house might be acting like a giant magnet for degraded souls. This could e its complicated texture."
What is one supposed to say to that? Barrett thought. He glanced at Edith, forced to repress a smile at her expression as she gazed at Florence. "You're certain this equipment i going to bother you?" he said.
"Not at all. As a matter of fact, it might not be amiss for you to switch on your tape recorder when Red Cloud starts to speak. He might say something valuable."
Barrett nodded noncommittally.

"It works on battery as well, doesn't it?"
Barrett nodded again.
"Good." Florence smiled. "The rest of the instruments, of course, are of no use to me."
She looked at Edith. "Your husband has explained to you, I'm sure, that I'm not a physical m
Mine is solely a mental contact with those in spirit. I admit them only in the form of thought."
She glanced around. "Will you put out your candles now?"
Edith tensed as Lionel wet two fingers and crimped out the wick of his candle, Fischer blew his out. Only hers remained, a tiny, pulsing aura of light in the vastness of the hall; the fire had gone out an hour earlier. Edith was unable to make herself extinguish it. Barrett rea out and did it for her.
Blackness seemed to crash across her like a tidal wave, taking her breath. She groped for Lionel's hand, the moment reminding her of a visit she had made once to the Carlsbad Cave one of the caverns, the guide had turned out the lights, and the darkness had been so inten she had felt it pressing at her eyes.
"O Spirit of Love and Tenderness," Florence began. "We gather here tonight to discover a more perfect understanding of the laws which govern our being."
Barrett felt how cold Edith's hand was and smiled in sympathy. He knew what she was goin through; he'd been through the same thing dozens of times in the early days of his work. Tru she'd been to seances with him before, but never in a place with such an awesome size and
"Give us, O Divine Teacher, avenues of communication with those beyond, particularly thos who walk this house in restless torment."
Fischer pulled in a long, erratic breath. He recalled his first sitting here in 1940--in this hall, at this very table. Objects had been hurled about; Dr. Graham had been knocked unconscious by one of them. A greenish, glowing mist had filled the air. Fischer's throat felt parched. I shouldn't be sitting in on this, he thought.
"May the work of bridging the chasm of death be, by us, so faithfully accomplished that pain may be transformed into joy, sorrow into peace. All this we ask in the name of our infini Father. Amen."
It was silent for a while. Then Edith's legs retracted as Florence began to sing in a soft, melodious voice: "'The world hath felt a quickening breath from heaven's eternal shore. souls, triumphant over death, return to earth once more.'" Something about the sound of her singing in the darkness made Edith's flesh crawl.
When the hymn had ended. Florence started to breathe in deeply, making passes in front of her face. After several minutes, she began to rub both hands over her arms and shoulders, across her breasts, and over her stomach and thighs. The strokings were almost sensual as massaged herself, lips parted, eyes half-closed, an expression of torpid abandonment on he Her breathing became slower and louder. Soon it was a hoarsely sibilant, wheezing sound. her hands lay flaccid in her lap, her arms and legs twitching slightly. Bit by bit, her head

leaned back until it touched the chair. She drew in an extended, quavering breath, then was
The great hall was without a sound. Barrett stared at the place where Florence sat, though nothing was visible to him. Edith had closed her eyes, preferring an individual darkness to th of the room. Fischer sat tensely in his chair, waiting.
Florence's chair made a creaking noise. "Me Red Cloud," she said in a sonorous voice. Her face, in the darkness, was stonelike, her expression imperious. "Me Red Cloud," she repeat
Barrett sighed. "Good evening."
Florence grunted, nodding. "Me come from afar. Bring greeting to you from realm of Eternal Peace. Red Cloud happy see you. Always happy see earthlings gather in circle of belief. We you always, watch and ward. Death not end of road. Death but door to world without end. Th know."
"Could you--?" Barrett started.
"Earthling souls in prison," Florence interrupted. "Bound in dungeons of flesh."

"Yes," said Barrett. "Could you--?"
"Death the pardon, the release. Leave behind what poet call 'muddy vesture of decay.' Find freedom--light--eternal joy."
"Yes, but do you think--?"
Edith bit her lower lip to keep from laughing as Florence interrupted again. "Tanner woman say put on machine, get voice on ribbon. Not know what she mean. You do that?"
Barrett grunted. "Very well." Reaching across the table, he felt around for the tape recorder, switched it on, and pushed the microphone toward Florence. "Now, if you'd--"
"Red Cloud Tanner woman guide. Guide second medium on this side. Talk with Tanner wor Bring other spirits to her."
Florence looked around abruptly, teeth bared, eyebrows pressing down, a growl of disapproval rumbling in her throat "Bad house. Place of sickness. Evil here. Bad medicine." shook her head and growled again. "_Bad_ medicine."
She twisted around the other way, grunting in surprise, as though someone had come up behind her and attracted her attention. "Man here. Ugly man. Like caveman. Long hair. Dirt face. Scratches, sores. Yellow teeth. Man bent over, twisted. No clothes. Like animal. Breat hard. In pain. Very sick. Say: 'Give me peace. Let free.'"
Edith clutched at Lionel's hand, afraid to open her eyes lest she see the figure Florence had described.
Florence shook her head, then slowly raised her arm and pointed toward the entry hall.
"Go. Leave house." She stared into the darkness, turned back with a grunt. "No good. Here long. Not listen. Not understand." She tapped her head with an index finger. "Too much sick inside."
She made a sound as though something interesting had been imparted to her. "Limits," she

said. "Nations. Terms. Not know what that mean. Extremes and limits. Terminations and extremities." She shook her head. "Not know."
She jerked around as though someone had grabbed her rudely by the shoulder. "No. Go aw
She grunted. "Young man here. Say must talk--must talk." She made a grumbling noise and still.
All three twitched as Florence cried out, "I don't know you people!" She looked around the table, her expression one of rabid agitation. "Why are you here? It does no good. Nothing ev changes. _Nothing!_ Get out of here, or I'll hurt you! I can't help myself! God damn you filthy sons of bitches!"
Edith pressed back hard against her chair. The voice was totally unlike Florence's--hysterical, unbalanced, threatening. "Can't you see I'm helpless! I don't want to hurt you, but _must!_" Florence's head shifted forward, eyes hooding, lips drawn back from clenching tee warn you," she told them in a guttural voice. "_Get out of this house before I kill you all_."
Edith cried out as a series of loud, staccato rappings sounded on the table. "What's that?" she asked. Her voice was lost beneath the chain of savage blows. It sounded as thou berserk man were pounding a hammer on the tabletop as hard and fast as he could. Barrett to reach for his instruments, then remembered that there was no electricity. Damn! he thoug
Abruptly, the rappings ceased. Edith looked toward Florence as the medium started making groaning noises. She could still hear the blows ringing in her ears. Her body felt numb, as th the vibrations had deadened her flesh.
She started as Lionel pulled his hand free. She heard a rustling of his clothes, then started again as a small red light appeared where he was sitting. He had taken the pencil flashlight from his pocket and was pointing it at Florence. In the dim illumination, Edith could see the medium's head lolling back against the chair, eyes shut, mouth hanging open.
She stiffened, suddenly aware of a mounting coldness underneath the table. Shuddering, sh crossed her arms. Fischer clenched his teeth together, willing himself not to jump from his c
Barrett tugged at the microphone wire, the scraping of the microphone across the table making Edith shudder. Picking it up, he noted quickly, "Temperature decline. Strictly tactile. Instrument reading impossible. Physical phenomena commenced with series of severe perc pointed the flashlight at Florence again. "Miss Tanner reacting erratically. Trance state retained, but variable. Possible confusion at onset of unexpected physical phenomena. Abs cabinet a probable factor. Handing subject tube of uranium-salt solution."
Edith watched the red light flicking around the tabletop. She saw Lionel's dark hand pick up the tube. The coldness beneath the table was making her legs and ankles ache. Still, she little better, the unruffled tone of Lionel's voice having had a quieting effect on het. She watched as he pressed the tube into Florence's hands.
Florence sat up quickly, opening her eyes.

Barrett frowned in disappointment. "Subject out of trance." He switched off the tape recorder and struck a match. Florence averted her face while he relit the candles.
Fischer stood and moved around the table to a pitcher of water. As he poured some into a glass, the lip of the pitcher rattled on the glass edge. Barrett glanced at him. Fischer handed the glass to Florence, who drank its contents in a single swallow. "There." She smiled at Fis "Thank you." She set the glass down, shivering. "What happened?"
When Barrett told her, she stared at him in confusion. "I don't understand. I'm not a physical medium."
"You were just now. The embryo of one, at any rate."
Florence looked disturbed. "That doesn't make sense. Why should I suddenly become a physical medium after all these years?"
"I have no idea."
Florence gazed at him. Finally she nodded with reluctance. "Yes; this house." She looked around. At last she sighed. "God's will, not mine," she said. "If my part in the cleansing is to alter my mediumship, so be it. All that matters is the end." She didn't look at Fischer as she spoke. The weight's been lifted from his shoulders to be put on mine, she thought.
"We can work together now if you're amenable," said Barrett.
"Yes, of course."
"I'll telephone Deutsch's man and have him see to the construction of a cabinet tomorrow morning." Barrett wasn't convinced that what had happened indicated a physical mediumshi Florence extensive enough for his needs. There was certainly no immediate harm in seeing had the capability, however. If she did it would be more expeditious to work with her than be forced to wait for Deutsch's permission to bring up one of his own people.
Seeing her expression still reflect uneasy doubt, he asked, "You really want this?"
"_Yes, yes_." Her smile was disconcerted. "It's just that . . . well, it's difficult for me to understand. All these years, a mental medium." She shook her head. "Now this." She sound of wry amusement. "The Lord moves in mysterious ways indeed."
"So does this house," said Fischer.
Florence looked at him in surprise. "You think the house had something to do with me--?"
"Just watch your step," he cut her off. "The Lord may not have too much influence in Hell House."
9:49 P.M.
Science is more than a body of facts. It is, first and foremost, a method of investigation, and there is no acceptable reason why parapsychological phenomena should investigated by this method, for, as much as physics and chemistry, parapsychology is a sci the natural.
_This, then, is the intellectual barrier through which man must inevitably break. No longer can parapsychology be classified as a philosophical concept. It is a biological reality,

and science cannot permanently avoid this fact. Already it has wasted too much time skirting borders of this irrefutable realm. Now it must enter, to study and learn. Morselli expressed it thus: "The time has come to break with this exaggerated, negative attitude, this constant cas of the shadow of doubt with its smile of sarcasm."_

It is a sorry condemnation of our times that those words were published sixty years ago-- because the negative attitude of which Morseili wrote still persists. Indeed--

"Lionel?"

Barrett looked up from his manuscript.

"Can I help?"

"No, I'll be finished in a few moments." He looked at her propped against a bank of pillows. She was wearing blue ski pajamas, and with her short hair and slight figure she look somehow, like a child. Barrett smiled at her. "Oh, it can wait," he said, deciding with the word He put the manuscript back in its box, looking briefly at the title page: "Borders of the Human Faculty, by Lionel Barrett, B.S., M.A., Ph.D." The sight of it gratified him. Really, everything was going wonderfully. The chance to prove his theory, ample funds for retireme the book almost completed. Perhaps he'd add an epilogue about the week here; maybe eve

appending volume. Smiling, he extinguished the candle on the octagonal table, stood, and c the room. He had a momentary vision of himself as some baronial lord crossing a palace ch converse with his lady. The vision amused him, and he chuckled.

"What?" she asked.

He told her, and she smiled. "It is a fantastic house, isn't it? A museum of treasures. If it weren't haunted--" Lionel's expression made her stop.

Barrett sat down on her bed and put aside his cane. "Were you frightened before?" he asked. "You were very quiet after the sitting."

"It was a bit unnerving. Especially the coldness; I can never get used to that."

"You know what it is," he said. "The medium's system drawing heat from the air to convert it into energy."

"What about those things she said?"

Barrett shrugged. "Impossible to analyze. It might take years to trace down each remark and determine its source. We only have a week. The physical effects are where the answer He broke off as she looked across his shoulder with a gasp. Twisting around, he saw that the rocking chair had begun to move.

"What is it?" Edith whispered.

Barrett stood and limped across the room. He stood beside the chair and watched it rocking back and forth. "It's likely the breeze," he told her.

"It moves as though someone were sitting in it." Edith had unconsciously pressed back against the pillows.

"No one's sitting in it, that I guarantee you," Barrett said. "Rocking chairs are easy to set in motion. That's why the phenomenon is so frequent in haunted houses. The least appli of pressure suffices."
"But--"
"--what applies the pressure?" Barrett finished for her. "Residual energy." Edith tensed as he reached out and stopped the chair. "See?" His hand had withdrawn, and the chair rem motionless. "It's dissipated now." He pushed the chair. It rocked a few times, then was still again. "All gone," he said.
He returned to her bed and sat beside her. "I'm not very good parapsychologist material, I'm afraid," she said.
Barrett smiled and patted her hand.
"Why does this residual energy suddenly make a chair rock?" she asked.
"No specific reason I've been able to discover. Although our presence in the room undoubtedly has something to do with it. It's a kind of random mechanics which follows the l least resistance--sounds Sand movements which occurred most often in the past, establishi pattern of dynamics: breezes, door slams, rappings, footsteps, rocking chairs."
She nodded, then touched the tip of his nose. "You have to sleep," she said.
Barrett kissed her on the cheek, then stood and moved to the other bed. "Shall I leave the candle on?" he asked.
"Would you mind?"
"No. We'll use a night light while we're here. No harm in it."
They settled down, and Edith looked up at the shell design carved in the walnut ceiling panels. "Lionel?" she asked.
"Yes?"
"Are you sure there are no such things as ghosts?"
Barrett chuckled. "Nary a one."
10:21 P.M.
The hot stream of water sprayed off Florence's upper chest and rivuleted down between her breasts. She stood in the shower stall, head back, eyes shut, feeling the ribbons of water lac across her stomach and down her thighs and legs.
She was thinking about the tape recording of her sitting. Only one thing in it seemed of import: that crazed and trembling voice which had told them to get out of the house or be kil There was something there. It was amorphous, just beginning, but most compelling. _Can't y I'm helpless?_ she heard the pitiful voice in her mind. _I don't want to hurt you, but I must!_ It could be part of the answer.

She twisted off the faucets and, pushing open the shower door, stepped out onto the bathmat. Hissing at the cold, she grabbed a bath towel from its rack and rubbed herself brisl

Dry, she pulled the heavy flannel gown across her head and thrust her arms into its full-leng sleeves. She brushed her teeth, then moved across the bedroom with the candle, set it dow got into the bed closest to the bathroom door. She thrashed her legs to warm the sheets, the stretched out, pulling the bedclothes to her chin. After a while, her shivering stopped. She w two fingers and, reaching out, crimped the candle flame between them.

The house was massively silent. I wonder what Ben is doing, she thought. She clucked in distress. Poor, deluded man. She brushed aside the thought. That was for tomorrow. Now s think about her part in the project. That voice. Whose had it been? Beneath its threatening h been such despair, such harrowed anguish.

Florence turned her head. The door to the corridor had just been opened. She looked acros the darkness of the room. The door closed quietly.

Footsteps started toward her.

"Yes?" she said.

The footsteps kept approaching, muffled on the rug. Florence started reaching for the candle, then withdrew her hand, knowing it was not one of the other three. "All right," she murmured.

The footsteps halted. Florence listened carefully. There was a sound of breathing at the foot of the bed. "Who's there?" she asked.

Only the sound of breathing. Florence peered into the darkness, but it was impenetrable. She closed her eyes. Her tone was even, undismayed. "Who is it, please?"

The breathing continued.

"You wish to speak to me?"

Breathing.

"Are you the one who warned us to get out?"

The sound of breathing quickened. "Yes," she said. "It _is_ you, isn't it?"

The breathing grew more labored. It was that of a young man. She could almost visualize him standing at the foot of the bed, his posture tense, his face tormented.

"You must speak or give me some sign," she said. She waited. There was no reply. "I wait for you with God's love. Let me help you find the peace I know you hunger for."

Was that a sob? She tightened. "Yes, I hear, I understand. Tell me who you are, and I can help you."

Suddenly the room was still. Florence cupped her hands behind her ears and listened intently.

The sound of breathing had stopped.

With a sigh of disappointment, she reached to the left until her fingers found the matchbook on the chest of drawers. Striking one, she lit her candle and looked around. Ther still something in the room.

"Shall I put out the candle?" she asked.

Silence.
"Very well." She smiled. "You know where I am. Anytime you want--"
She broke off, gasping, as the bedspread leaped into the air and sailed across the foot of the bed, then stopped and settled downward flutteringly.
A figure stood beneath it.
Florence regained her breath. "Yes, I can see you now," she said. She estimated height. "How tall you are." She shivered as Fischer's words flashed across her mind. _"The Roaring he was called_. She stared at the figure. She could see its broad chest rise and fall, as thou with breath.
"No," she said abruptly. It was not Belasco. She began to rise, easing the bedclothes from her body, gazing at the figure. She let her legs slide off the mattress, stood. The head of the figure turned, as though to watch her while she drifted toward it. "You're not Belasco, are yo Such pain would not be in Belasco. And I feel your anguish. Tell me who--"
The bedspread suddenly collapsed. Florence stared at it awhile, then leaned over to pick it up.
She reared with a gasp as a hand caressed her buttocks. Angrily, she looked around the room. There was a chuckling-- low-pitched, sly. Florence drew in a shaking breath. "You've your sex to me, at any rate," she said. The chuckling deepened. Florence shook her head in "If you're all that clever, why are you a prisoner in this house?"
The chuckling stopped, and all three blankets flew from the bed as though someone were pulling them away in rage. The sheets went next, the pillows, then the mattress cover. In sev

seconds, all the bedclothes lay in scattered heaps across the rug, the mattress shifted to the side.
Florence waited. When nothing more occurred, she spoke. "Feel better now?"
Smiling to herself, she started gathering up the bedclothes. Something tried to pull a blanket from her hands. She jerked it back. "That's enough! I'm not amused!" She turned to bed. "Go away, and don't come back until you're ready to behave."
As she started to remake the bed, the corridor door was opened. She didn't even look around to watch it shut.

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7:01 A.M.
I'm afraid not." Barrett drew his foot from the water. "Maybe it'll be warm enough by tomorrow morning." He dried the foot and pulled his slipper on again. Pushing to his feet, he looked at Edith with a rueful smile. "I could have let you sleep."
"That's all right."

Barrett looked around. "I wonder if the steam room works."
Edith pulled the heavy metal door and held it open for him. Barrett limped inside and turned to watch her follow. The door thumped shut. Barrett raised his candle and peered arc then leaned forward, squinting.
"Ah." Setting down his cane and candle, he eased himself into a kneeling position. He reached underneath and tried to turn the tap wheel of the steam outlet.
Edith sat across from him and leaned against the tile wall, straightening as the chill of it pierced her robe. She stared at Lionel sleepily. The flickering of their candles and his bobbing shadow on the walls and ceiling seemed to pulse against her eyes. She closed ther momentarily, then opened them again. She found herself beginning to appraise the shadow on the ceiling over Lionel. It seemed, somehow, to be expanding. How could that be? There movement of air in the room; the candle flames burned straight up now. Only Barrett's shiftir he labored with the tap wheel was reflected on the walls and ceiling.
She blinked and shook her head. She could swear the edges of the shadow were extending like a spreading inkblot. She shifted on the bench. The room was still except for Lionel's breathing. Let's go, she thought. She tried to speak the words aloud, but something kept her it.
She stared at the shadow. It hadn't gone across that corner before, had it? Let's get out of here, she thought. It's probably nothing, but let's go.
She felt her body going rigid. She was sure she'd seen a patch of lighted wall go black.
"Lionel?" The sound she made was barely audible, a feeble stirring in her throat. She swallo hard. "Lionel?"
Her voice came so abruptly that Barrett jerked around with a gasp. "What _is_ it?"
Edith blinked. The shadow on the ceiling looked normal now.
"Edith?"
She filled her lungs with air. "Let's go?"
"Nervous?"
"Yes, I'm . . . seeing things." Her smile was wan. She didn't want to tell him. Still, she had to. If it did mean something, he would want to know. "I thought I saw your shadow start grow." He stood and picked up his cane and candle holder, turning back to join her. "It's possible," he said, "but following your sleepless night in this particular house, I'm more inclined to think it was imagination."

They left the steam room and started back along the pool edge. It _was_ imagination, Edith thought. She repressed a smile Who ever heard of a ghost in a steam room?
7:33 A.M.
Florence knocked softly on the door to Fischer's room. When there was no answer, she knocked again. "Ben?" she called.

He was sitting up in bed, eyes closed, head leaning back against the wall. On the table to his right, his candle was almost guttered. Florence drifted across the room, protecting the fla of her candle with an upraised hand. Poor man, she thought, stopping by the bed. His face w drawn and pale. She wondered when he'd gotten to sleep. Benjamin Franklin Fischer: the gr American physical medium of the century. His sittings in Professor Galbreath's house at Ma College had been the most incredible display of power since the heyday of Home and Pallad shook her head with pity. Now he was emotionally crippled, a latter-day Samson, selfshorn o might.

She returned to the corridor and shut the door as quietly as possible. She looked toward the door to Belasco's room. She and Fischer had gone there yesterday afternoon, but its atm had been curiously flat, not at all what she'd expected.

She crossed the corridor and entered it again. It was the only duplex apartment in the house, its sitting room and bath located on the lower level, its bedroom on a balcony reache curved stairway. Florence moved to it and ascended the steps.

The bed had been constructed in seventeenth-century French style, its intricately carved columns as thick as telephone poles, the initials "E. B." carved in the center of the headboar Sitting down on it, Florence closed her eyes and opened herself to impressions, wanting to v that it had not been Belasco in her room the night before. She released her mind as much a possible without going into a trance.

A tumble of images began to cross her consciousness. The room at night, lamps burning. Someone lying on the bed. A figure chuckling. Lucid, staring eyes. A calendar for 1921. A m black. A smell of pungent incense in her nostrils. A man and woman on the bed. A painting. cursing voice. A wine bottle hurled against the wall. A sobbing woman flung across the balco rail. Blood oozing on the teakwood floor. A photograph. A crib. New York. A calendar for 190 pregnant woman.

The birth of a child; a boy.

Florence opened her eyes. "Yes." She nodded. "_Yes_."

She went down the stairs and left the room. A minute later, she was entering the dining hall, where Barrett and his wife were breakfasting.

"Ah, good, you're up," Barrett said. "Breakfast just arrived."

Florence sat at the table and served herself a small portion of scrambled eggs, a piece of toast; she wouldn't be sitting until later in the day, since they had to wait for a cabinet to be built. She exchanged a few remarks with Mrs. Barrett, answered Barrett's questions by sayin she felt it would be better to let Fischer sleep than wake him up, then, finally, said, "I think I have a partial answer to the haunting of the house."

"Oh?" Barrett looked at her with interest that was clearly more polite than genuine.

"That voice warning us. That pounding on the table. The personality that approached me in my room last night. A young man."

"Who?" asked Barrett.
"Belasco's son."
They looked at her in silence.
"You recall that Mr. Fischer mentioned him."
"But didn't he say that no one was sure whether Belasco had a son or not?" Barrett said.
Florence nodded. "But he did. He's here now, suffering, tormented. He must have gone into spirit at an early age-- just past twenty, I feel. He's very young and very frightened-- and, because he's frightened, very angry, very hostile. I believe if we can convince him to go on, portion of the haunting force will be eliminated."
Barrett nodded. Don't believe a word of it, he thought. "That's very interesting."
Florence thought, I know he doesn't believe me, but it's better that I tell him what I think.
She was about to change the subject when there was a loud knocking on the front door.

Edith, who was drinking coffee, spilled some as her hand jerked. Barrett smiled at her. "Our generator, I imagine, And a carpenter, I hope."
Standing, he picked up his candle holder and cane and started toward the great hall. He stopped to look back at Edith. "Well, I guess it's safe to leave you long enough to answer the door," he said after a few moments.
He crossed the great hall and moved into the entry hall. Opening the front door, he saw Deutsch's representative standing on the porch, coat collar raised, an umbrella in his hand. Barrett's surprise, he saw that it was raining.
"I've got your generator and your carpenter," the man said.
Barrett nodded. "What about the cat?"
"That too."
Barrett smiled with satisfaction. Now he could move.
1:17 P.M.
The lights went on, and, in unison, all four uttered sounds of pleasure. "I'll be damned," said Fischer. They exchanged spontaneous smiles. "I never thought electric lights could look good," Edith said.
Bathed with light, the great hall was another place entirely. Now its size seemed regal rather than ominous. No longer black with looming shadows, it was a massive chamber in so museum, and not a haunted cavern. Edith looked at Fischer. He was obviously pleased, his different, apprehension cleansed from his eyes. She looked at Florence, who was sitting with cat on her lap. The lights on, she thought. That cat resting peacefully. She smiled. It didn't seem like a haunted house at all now.
She gasped as the lights flickered, went out, then on again. Immediately, they began to dim. "Oh, no," she murmured.

"Easy," Barrett said. "They'll get it."
A minute later, the lights were bright and steady. When another minute passed without a change, Barrett smiled. "There, you see?"
Edith nodded. Her relief had ended, though. From relaxed assurance, she had fallen back to a nagging dread that, any second, they might once more be in darkness.
Florence looked at Fischer, caught his eye, and smiled at him. He did not return it.
Idiots, he thought. Some bulbs go on, and they all think the danger's over.
1:58 P.M.
The cabinet had been constructed in the northeast corner of the great hall by the installation of an eight-foot-long round wooden bar between the walls. A pair of heavy green draperies was hanging from the bar on rings, forming a triangular enclosure seven feet high. Inside the enclosure was a straight-backed wooden armchair.
Barrett edged aside the draperies on each side until there was an opening in the middle large enough to accommodate a small wooden table he had asked Fischer to carry in. Push table in front of the opening, he placed on top of it a tambourine, a small guitar, a tea bell, and a length of rope. He looked at the cabinet appraisingly for several moments, then turned the others.
They watched as he rummaged through the contents of the wooden chest from which he'd gotten the rope, tea bell, guitar, and tambourine. He lifted out a pair of black tights and a black long-sleeved smock and held them out to Florence. "I believe they'll fit," he said.
Florence stared at him.
"You don't object, do you?"
"Well--"
"You know it's standard procedure."
"Yes, but"--Florence hesitated, then went on--"as a precaution against fraud."
"Primarily."
Florence's smile was awkward. "Surely you don't think I'm capable of perpetrating fraud

with a form of mediumship I didn't even know I had before last night."
"I'm not implying that, Miss Tanner. It's simply that I must maintain a standard. If I don't, the results of the sitting are scientifically unacceptable."
Finally she sighed. "Very well." She took the tights and smock, looked around, then went inside the cabinet to change, pulling the draperies together. Barrett turned to Edith. "Would y examine her, my dear?" he asked. Bending over the box, he lifted out a spool of black threa a needle pushed through the thread, and handed it to her.
Edith moved toward the cabinet, a discomfited look on her face. She'd always hated doing this, although she'd never indicated it to Lionel. Stopping by the cabinet, she cleared her throat. "May I come in?"

There was a momentary silence before Florence answered. "Yes." Edith pushed between th drapery edges, stepping into the cabinet.

Florence had removed her skirt and sweater and was leaning over, stepping from her halfsli Straightening, she draped the slip across the chair back. As she reached back to unhook he white brassiere, Edith stepped aside. "I'm sorry," she murmured; "I know it's--"

"Don't be embarrassed," Florence said. "Your husband is quite right. It's standard procedure."

Edith nodded, keeping her eyes on Florence's face as the medium hung her brassiere acros the chair back. Her gaze dropped as Florence bent forward to remove her underpants. She startled by the fullness of the medium's breasts, and looked up quickly. Florence stood erect

"All right," she said. Edith saw a stippling of gooseflesh on the medium's arms.

"We'll make it quick so you can dress," she said. "Your mouth?"

Florence opened her mouth, and Edith looked inside. She felt ridiculous. "Well, unless you have a hollow tooth or something--"

Florence closed her mouth and smiled. "It's just a technicality. Your husband knows I'm not concealing anything."

Edith nodded. "Your hair?"

Florence reached up both hands to unpin her hair. The movement made her breasts hitch, s their hardened nipples brushed against Edith's sweater. Edith twitched back, watching the tr of thick red hair as they rippled downward, spilling over Florence's creamy shoulders. She'd examined a woman so beautiful before.

"All right," Florence said.

Edith started fingering through the medium's hair. It was warm and silky to the touch. The fragrance of Florence's perfume drifted over her. Balenciaga, she thought. She drew in a lab breath. She could feel the pressing weight of Florence's breasts against her own. She wante step back but couldn't do it. She looked into the medium's green eyes, looked down quickly. Turning Florence's head, she looked into her ears. I will not look up her nose, she thought. S drew her hands back awkwardly. "Armpits?" she said.

Florence raised her arms and caused her breasts to jut again. Edith edged away from her and glanced down at her shaved armpits. She nodded once, and Florence lowered her arms her heartbeat thudding. The inside of the cabinet seemed very close. She looked at Florenc unhappily. It seemed as if the two of them were stopped in time. Then she noted Florence g down, and lowered her gaze. She started at the sight of Florence's hands cupped beneath h breasts, holding them up. This is ridiculous, she thought. She nodded once, and Florence to hands away. That's enough, Edith decided. I'll just say I did the rest. Obviously she has no intention of committing fraud.

She watched as the medium sat in the chair, hissing at its coldness. She looked up at Edith. I'll just say I did the rest, Edith thought.

Leaning back, Florence spread her legs apart.
Edith stared down at the medium's body: the heavy, ovate loll of her breasts, the swell of her stomach, the milk-white fullness of her thighs, the parted tuft of glossy copper hair betwe her legs. She couldn't take her eyes away. She felt a drawing hotness in her stomach.
She jerked her head around so quickly, looking up, that it sent a shooting pain through her neck.
"What _is_ it?" Florence asked.
Edith swallowed, staring up across the wooden rod. There was only ceiling visible. She looked at Florence. "_What?_" the medium asked.
Edith shook her head. "I think we can assume--" She broke off, gesturing with a trembling hand, then turned and pushed from the cabinet.
She nodded to Lionel and crossed to the fireplace. She was sure she looked completely disconcerted, but hoped he wouldn't ask her why.

She stared into the fire. There was something in her hand. She looked at it; the spool of thread. Now she'd have to bring it back. She closed her eyes. Her neck still hurt from the wrenching she'd given it. Had she really seen a movement? There'd been nothing there. Stil could have sworn that someone had been looking down into the cabinet.
At her.
2:19 P.M.
"Too tight?" asked Barrett.
"No, it's fine," Florence answered quietly.
Barrett finished tying the gloves at her wrists. As he did, Florence looked across his shoulder at Edith, who was sitting by the equipment table, the cat resting on her lap.
"Put your palms on the chair plates," Barrett instructed. The gloves he'd fastened to Florence had metal plates attached to their palms. As Florence rested them on the plates na the chair arms, a pair of tiny bulbs on the equipment table lighted.
"So long as your hands remain in place, the bulbs will burn," Barrett told her. "Break contact--" He lifted her hands, and the bulbs went out.
Florence watched as Barrett unrolled the wire for the shoe plates. It disturbed her that Edith had looked up the way she had, when she'd been conscious of nothing.
"Will the foot plates activate the same two bulbs?" she asked.
"Two others."
"Isn't that a lot of light?"
"The combined wattage of all four bulbs is less than ten," he answered as he connected the shoe plates.
"I'd assumed we'd be in darkness."
"I can't accept darkness as a test condition." Barrett glanced up. "Would you try the foot

plates?"
Florence set the plates attached to the soles of her shoes on the pair of plates Barrett had placed on the floor. On the equipment table, two more small bulbs went on. Barrett push wincing. "Don't be concerned," he said. "There'll be just enough illumination to observe by."
Florence nodded. Barrett's words failed to reassure her, though. Why do I feel so upset? she thought.
Fischer sat looking at the medium, her luxuriant figure outlined by the skin-tight costume. The sight did not arouse him. Those damned black outfits, he was thinking. How m them had he worn? The memory of his early teen years was of endless sittings like this, his and himself riding from city to city on buses, from one test to another.
He lit another cigarette and watched as Barrett connected wire leads to Florence's arms and thighs, roped her to the chair, then picked up a folded piece of mosquito netting to which tiny bells had been sewn. Shaking it open, Barrett fastened it to the wooden rod so that the netting hung down in the space uncovered by the draperies. He pulled the small table sever inches toward himself. Now the netting filled the space between the table and Florence, wei its bottom holding it taut.
Barrett arranged the infrared lights so they'd shine across the surface of the table in front of the cabinet. Switching on the invisible lights, he moved his hand across the cabinet table. There was a clicking noise as the synchronized shutters of the two cameras were acti Satisfied, Barrett checked the dynamometer and the globe of the telekinetoscope. He set ou modeling clay and briefly stirred the melted paraffin wax in its pot on the small electric stove "We're ready now," he said.
As if it understood his words, the cat jumped suddenly from Edith's lap and loped across the room, heading for the entry hall. "Isn't that encouraging?" she said.
"Doesn't mean a thing," Barrett told her. Adjusting the red and yellow lights to minimum illumination, he moved to the wall switch and depressed it. The great hall darkened. Barrett t his place at the table, switching on the tape recorder. "December 22, 1970," he said into the microphone. "Sitters: Doctor and Mrs. Lionel Barrett, Mr. Benjamin Franklin Fischer. Medium Florence Tanner." Quickly he recited the details of arrangements and precautions, then sat b "Proceed," he said.
The three sat quietly as Florence spoke an invocation and sang a hymn. After she was finished, she began to take in deep breaths. Soon, her hands and legs began to twitch as th

she were being subjected to a series of galvanic shocks. Her head began to loll from side to her face becoming flushed. Low-pitched groans quavered in her throat. "No," she muttered. now." Gradually her noises faded, until, following a wheezing inhalation, she relapsed into silence.
"Two-thirty-eight p.m.; Miss Tanner in apparent trance," Barrett said into the microphone.

"Pulse rate: eighty-five. Respiration: fifteen. Four electric contacts maintained." He checked
self-recording thermometer. "No change in temperature. Steady at seventy-three-point-two d
Dynamometer reading: eighteen hundred and seventy."
Twenty seconds later, he spoke again. "Dynamometer reading decreased to eighteen hundr
and twenty-three. Temperature lowering; now at sixty-six-point-six degrees. Pulse rate: nine
point-five and rising."
Edith drew in her legs, pressing them together as she felt coldness underneath the table.
Fischer sat immobile. Even sheltered, he could feel the power gathering around him.
Barrett checked the thermometer again. "Temperature drop now twelve-point-three degrees
Dynamometer tension reduced to seventeen hundred and seventy-nine. Pressurometer neg
Electric contacts still maintained. Rate of breath increasing. Fifty . . . fifty-seven . . .
sixty; rising steadily."
Edith stared at Florence. In the feeble light, all she could make out was the medium's
face and hands. She seemed to be lying back against the chair, eyes shut. Edith swallowed
was a cold knot in her stomach, which even Lionel's assured tones could not dispel.
She started as the camera shutters clicked. "Infrared rays broken, cameras activated,"
Barrett said. He looked at the dark blue instrument and tightened with excitement. "Evidence
EMR commencing."
Fischer looked at him. What was EMR? Clearly it was something vital to Barrett.
"Medium's respiration now two hundred and ten," Barrett was saying. "Dynamometer fourtee
hundred and sixty. Temperature--"
He broke off at the sound of Edith's gasp. "Ozone present in the air," he said.
Remarkable, he thought.
A minute passed, then two, the smell and coldness steadily increasing. Abruptly Edith
closed her eyes. She waited, opened them again, and stared at Florence's hands. It had not
her imagination.
Threads of pale white, viscous matter were oozing from the medium's fingertips.
"Teleplasm forming," Barrett said. "Separate filaments uniting into single filmy strand.
Will attempt matter penetration." He waited until the teleplasm strand was longer, then said t
Florence, "Lift the bell." He paused before repeating the instruction.
The viscous tentacle began to rear up slowly like a serpent. Edith drew back in her chair,
staring at it as it glided forward through the air, penetrated the net, and headed for the table.
"Teleplasmic stalk through net and moving toward the table." Barrett said. "Dynamometer
reading: thirteen hundred and forty, dropping steadily. Electric contacts still maintained."
His voice became a blur of meaningless sounds to Fischer as he watched the moist,
glistening tentacle inch its way across the table like a giant worm. A photograph flared briefly
in his mind: him, fourteen, deep in trance, a similar extrusion from his mouth. He shivered as
filmy member twined itself around the handle of the tea bell. The tentacle began to tighten

slowly. Suddenly it raised the bell, and Fischer's legs twitched spastically as the bell was shaken.
"Thank you. Put it down, please," Barrett said. Edith looked at him, astounded by his casual tone. Her gaze returned to the table as the gray extremity put down the bell, uncurlin itself from the handle.
"Will try for specimen retrieval," Barrett said. Standing, he set a porcelain bowl on the cabinet table; at his approach, the tentacle jerked back as though in startled retreat. "Leave section in the bowl, please," Barrett said, returning to his chair.
The gray appendage started swaying back and forth like the stalk of some undersea plant undulating in the current. "Leave a section in the bowl, please," Barrett repeated. He looked the EMR recorder. The needle had passed the 300 mark. He felt a glow of satisfaction. Turn to the cabinet, he repeated his instruction once more.
He was forced to speak the words seven times more before the glistening filament began to move. Slowly it started toward the bowl. Edith stared at it, repelled yet fascinated. It looked like an eyeless, gray-scaled serpent. As it reached the bowl, it slithered up across the rim. S flinched as it recoiled. Again it advanced on the bowl, with perceptible caution in its moveme Once again it snapped back soundlessly.
On the fifth advance, the tentacle remained in place, coiling with a languid, spiraling

movement, until it filled the bowl. Thirty seconds later it withdrew. Edith started as it disappeared from sight.
Barrett rose and transferred the bowl to the equipment table. Edith glanced at the transparent liquid inside it. "Specimen retained in bowl," Barrett said, looking at it. "No odor. Colorless and slightly turbid."
"Lionel." Edith's urgent whisper made him look up.
Across the bottom half of Florence's face, a cloudy mass was starting to form.
"Teleplasmic matter being generated across lower part of medium's face," Barrett said. "Issuance from mouth and nostrils."
As he continued speaking into the microphone, describing the materialization and noting the flux of instrument readings, Edith stared at the formation in front of Florence's face. Now resembled a torn, grimy handkerchief, the lower part of which hung down in shreds. The upp was starting to rise. It spread with a swaying movement, first obscuring Florence's nose, the eyes, finally her brow, so that her face was cloaked entirely, the formation like a ragged veil through which her pale features could be seen.
"Teleplasmic veil beginning to condense," said Barrett. This really was remarkable, he thought. For a mental medium to produce such striking teleplasm at her first physical sitting almost unprecedented. He watched with mounting interest.
The texture of the mistlike veil looked curdled now; in less than half a minute,

Florence's face had vanished behind it. Soon, her head, then upper shoulders, were concea
beneath folds of what appeared to be a soggy, grayish shroud. The bottom of this dingy fabr
descending toward her lap, lengthening into a solid strip several inches wide. As it descende
began to take on coloration.
"Separate filament extending downward," Barrett said. "Reddish hue impinging on the grayness. Stretching tissue seems to be inflamed. Getting brighter . . . brighter. The color of open flesh now."
Fischer felt numb. His chair seemed to be tilting backward as he watched the altering vesture on Florence's head and body. Sudden panic struck him. He was going under! He du into his palms until pain overshadowed all else.
The shroud on Florence was becoming more albescent every moment, starting to resemble linen dipped in white paint, transparent in some places, solid in others. Veillike strips and patches were beginning to appear at other spots on her body--her right arm and leg, her righ breast, the center of her lap. It looked as though a solid bedsheet had been dipped into som iridescent liquid, then torn apart, the fragments thrown across her indiscriminately, the large piece settling on her head and shoulders.
Edith pressed back hard against her chair, unaware that she was doing so. She had witnessed physical phenomena before, but never anything like this. Her face was masklike a watched the teleplasmic sections start to coalesce. Bit by bit, they started to assume a shap The filament, now pale again, looked vaguely like an arm and wrist.
"Something taking form," said Barrett.
Twenty-seven seconds later, a white figure stood before the cabinet, garbed in a shapeless robe, sexless, incomplete, its hands like rudimentary claws. There was a mouth, and two da for nostrils, and it had two eyes which seemed to gaze at them. Edith drew in a rasping brea
"Easy," Barrett said. "Teleplasmic figure formed. Imperfectly--"
He broke off as the figure chuckled.
Edith made a stricken noise. "_Easy_," Barrett told her.
The figure laughed: a rolling laugh, deep and resonant, which seemed to gorge the air. Edith felt her scalp begin to crawl. _The figure was turning to look at her_. It seemed to be coming closer. A frightened whimper filled her throat. "_Hold still_," Barrett whispered. Suddenly the figure reached for her, and Edith screamed, throwing her arms across her face. With a noise that sounded like the snapping of a giant rubber band, the figure vanished Florence cried out hoarsely, making Edith jump again. Fischer struggled to his feet. "Hold it!" Barrett ordered.
Fischer stood beside the table rigidly as Barrett drew up the netting and shone the red beam of his pencil flashlight into Florence's face. Immediately he turned it off and checked h instruments. "Miss Tanner coming out of trance," he said. "Premature retraction, causing bri systemic shock." He looked at Fischer.

"Help her now," he said.

4:23 P.M.

Edith woke with a start. She checked her watch and saw that she'd been sleeping more than an hour.

Lionel was sitting at the octagonal table, looking into his microscope and making notes.

Edith dropped her feet across the mattress edge and worked them into her shoes. Standing, walked across the rug. Barrett looked up, smiling. "Feeling better?"

She nodded. "I apologize for what I did before."

"No problem."

Edith made a pained face. "I caused a 'premature retraction,' didn't I?"

"Don't worry, she'll get over it; I'm sure it's not the worst thing that's ever happened to her during a sitting." Barrett looked at her a moment, then asked, "What was it that upset before the sitting? The examination?"

Edith was aware of restraining her reply. "It was a little awkward, yes."

"You've done it before."

"I know." She felt herself tensing. "I just felt awkward this time."

"You should have told me. I could have done it."

"I'm glad you didn't." Edith managed a smile. "Compared to her, I look like a boy."

Barrett made a scoffing noise. "As if that would matter."

"Anyway, I'm sorry I ruined the sitting." Edith was conscious of changing the subject.

"You didn't ruin anything. I couldn't be more satisfied."

"What are you doing?"

Barrett gestured toward the microscope. "Take a look."

Edith peered into the eyepiece. On the slide, she saw groups of shapeless forms and groups of oval and polygonal bodies. "What am I looking at?" she asked.

"A specimen of that teleplasm prepared in water. What you see are conglomerates of etiolated, lamellar, cohesive bodies, as well as single laminae of varied forms resembling epithelium without nuclei."

Edith looked up chidingly. "Now, do you really think I understood what you just said?"

Barrett smiled. "Just showing off. What I'm trying to say is that the specimen consists of cell detritus, epithelium cells, veils, lamellae, filmy aggregates, isolated fat grains, mucus, and so on."

"Which means--?"

"Which means that what the Spiritualists refer to as ectoplasm is derived almost entirely from the medium's body, the remainder being admixtures from the air and the medium's cos fibrous vegetable remains, bacterial spores, starch grains, food and dust particles, et cetera The bulk of it, however, is organic, living matter. Think of it, my dear. _An organic

externalization of thought_. Mind reduced to matter, subject to scientific observation, measurement, and analysis." He shook his head in wonderment. "The concept of ghosts see dreadfully prosaic compared to that."
"You mean Miss Tanner made that figure from her own body."
"Essentially."
"_Why?_"
"To prove a point. That figure was undoubtedly supposed to be Belasco's son--a son who, I'm convinced, never existed."
4:46 P.M.
The cat lay warmly indolent beside her. Its body throbbed with purrs as Florence stroked its neck.
When she'd come upstairs, she'd found it cowering outside her door and, despite her wretchedness, had picked it up and carried it inside. She'd held it in her lap until its trembling had stopped, then had put it on the bed and taken a hot shower. Now she was lying in her ro bedspread pulled across her.
"Poor puss," she murmured. "What a place to bring you." She ran the edge of a finger along the front of its neck, and the cat raised its head with a languid movement, eyes still closed.

Barrett had said that he needed it as an additional verification of "presence" in the house. It seemed a harsh measure, though, merely to acquire a slight scientific validation. Maybe she get it taken away by the couple who brought their meals. She'd ask Barrett to let her know th moment the cat had served its purpose.
Florence closed her eyes again. She wished she could sleep, but things kept nagging at her mind. Mrs. Barrett's strained embarrassment--the way she'd jerked around, as though some looking at her; Barrett's overzealous safeguards against fraud; the onset of physical medium in herself; her inability to go inside the chapel; her concern for Fischer; her feeling of dissatisfaction with herself; her fear that she was giving more importance to Belasco's son th he warranted. After all--
She jolted, gasping, as the cat leaped from the bed. Sitting up, she saw it rushing to the door and crouching there, back arched, fur on end, its pupils expanded so completely that its looked black. Hastily she stood and crossed to it. The instant she opened the door, it darted into the corridor and disappeared.
Something flapped behind her, and she whirled, to see the spread and blankets landing on the rug.
There was something underneath the sheet.
Florence stared at it. It was the figure of a man. She started toward the bed, tightening as she saw that the figure was nude. She could make out every body contour, from the swel broadness of the chest to the bulge of genitals. She felt a stir of sensual awareness in her b

No, she told herself; that's what he wants. "If you're here only to impress me with your cleverness again, I'm not interested," she said.
The figure made no sound. It lay immobile underneath the sheet, chest expanding and contracting in a perfect simulation of breath. Florence peered at its face. "Are you Emeric Belasco's son?" she asked. She edged along the side of the bed. "If you are, you said that n changes. Yet, with love, all things are possible. This is true of life, and true of life beyond life." She leaned across him, trying to make out his features. "Tell me who you are," she said
"Boo!" the figure shouted. Florence jumped back with a cry. Instantly the sheet collapsed, and there was nothing on the bed. The air began to ring with mocking laughter. Florence tigl with resentment. "Very funny," she said. The laughter rose in pitch, taking on a frenzied qua Florence clenched her hands. "If practical jokes are all you're interested in, stay away from r she ordered.
For almost twenty seconds, it was deathly still inside the room. Florence felt her stomach muscles slowly tightening. Suddenly the Chinese lamp was pitched to the floor, shattering its bulb; only the light from the bathroom kept the room from total darkness. Florence twitched a footsteps thudded across the rug. The door to the corridor was flung open so hard that it cra against the wall.
She waited for a while before she crossed the room to shut the door. Switching on the overhead light, she moved to the fallen lamp and picked it up. Such anger, she thought. Yet wasn't only anger; that was clear.
It was a plea as well.
6:21 P.M.
Florence walked into the dining hall. "Good evening," she said.
Fischer's smile was cursory. Florence sat down. "Have you seen this couple yet?" she asked, gesturing toward the table, which was set for supper.
"No."
She smiled. "Funny if there wasn't any couple."
Fischer showed no sign of amusement. Florence glanced toward the great hall. "I wonder where the Barretts are," she said. She looked back at him. "Well, what have you been doing
"Scouting." Fischer lifted the cover from one of the serving dishes and eyed the heap of lamb chops. He replaced the cover.
"You should eat," she said.
He pushed the dish toward her. "Maybe we should wait," she said.
"Go ahead."
Florence waited a few more seconds. Then she said, "I'll have some salad." She served her plate and looked at him. He shook his head. "A little?" Fischer shook his head again.

Florence ate some salad before she spoke again. "Were you in contact with Belasco's son

when you were here before?"
"All I was in contact with was a live wire."
The sound of footsteps made them look around. "Good evening," Florence said.
"Good evening." Barrett smiled politely; Edith nodded. "Are you feeling better?" Barrett asked.
Florence nodded. "Yes, I'm fine."
"Good," Barrett and his wife sat down, served themselves, and started eating.
"We were talking about Belasco's son," Florence said.
"Ah, yes; Belasco's son."
Something in Barrett's tone made Florence bristle. Suddenly the thought of having been subjected by him to the indignity of a physical examination galled her. The costume, those ridiculous precautions: ropes and nets and infrared lamps, hand and foot plates turning light cameras. She tried to repress a mounting anger but couldn't. How dare Barrett treat her this Her position in this project was just as vital as his.
"Will it never end?" she said.
The others looked at her. "Were you addressing me?" inquired Barrett.
"I was." Again she tried to quell her anger, but again the vision of the physical examination flashed across her mind, the costume, the absurd safeguards against fraud.
"Will what never end?" asked Barrett.
"This attitude of doubt. Distrust."
"Distrust?"
"Why should mediums be expected to produce phenomena only under conditions which scie dictates?" she demanded. "We're not machines. We're human beings. These rigid, unyieldin by science have done more harm than good to parapsychology."
"Miss Tanner--" Barrett looked confused. "What brought this on? Have I--"
"I'm not a medium for the fun of it, you know." Florence cut him off. The more she spoke, the more infuriated she became. "It's often painful, often unrewarding."
"Don't you think--?"
"It just so happens I believe that mediumship is God's manifestation in man." She couldn't stop herself. "'When I speak with thee,'" she quoted angrily. "'I will open thy mouth, and thou shalt say to them: Thus saith the Lord.'"
"Miss Tanner--"
"There is nothing in the Bible--not a single recorded phenomenon--which does not occur today, whether it be sights or sounds, shaking of the house, or coming through closed doors rushing winds, levitations, automatic writing, or the speaking in tongues."
There was a heavy silence. Florence glared at Barrett, conscious of Fischer and Edith staring at her. Somewhere, deep inside her mind, she heard a warning cry, but fury stilled it. watched Barrett pour himself some coffee, watched him pick up his cup. He looked at her. "I

Tanner," he said, "I don't know what's bothering you, but--"
He broke off as the cup exploded in his hand. Edith jerked back, gasping. Barrett, frozen, gaped at the shard of handle still in his fingers. Blood was starting to drip from the cut in his thumb. Florence felt a pounding at her temples. Fischer looked around in startlement. "What God's name--?" Barrett started.
He was drowned out as the glass beside his plate burst apart, its fragments scattering across the table. Edith jerked her hands back as her plate leaped from the table, flipping ove rapidly and dumping food across the floor before it landed, shattering. She recoiled as the to part of her glass broke off with a cracking noise and jumped across the table toward her hus Barrett, pulling out a handkerchief, twisted to the side. The glass top thudded off his arm and tumbled to the floor. Fischer's glass exploded, and he lurched back, flinging an arm in front o his face.
Florence's plate somersaulted, scattering salad over the table. She reached out to grab it, then jolted back as the plate went flying across the table. Barrett jerked his head aside. Th plate scaled past his ear and landed on its edge, rolling rapidly across the floor, to break against the wall. Edith cried out as a heavy serving dish began to slide across the table towa him. Barrett jumped up, toppling his chair. He almost fell, then leaned against the table. The serving dish slid off the table edge and crashed to the floor. Mashed potatoes splattered ove shoes and trouser cuffs.
Fischer was on his feet now. He tried to turn from the table, but was slammed against it as his chair lurched hard against his legs. He saw his cup go leaping from the table, gouting coffee over Barrett's shirt front as it struck him in the middle of the chest. Edith's scream

choked off as Fischer's plate was catapulted from the tabletop, flying closely over her head. chair slid back from Fischer, and he crumpled to his knees, his face a mask of shock.
Barrett tried to twist the handkerchief around his bleeding thumb. The silver pot fell over and began to spin across the table at him, spouting coffee. Barrett lurched aside to avo it, slipped on the potatoes, flailed for balance, then went crashing onto his right side. The coffeepot fell off the table, bouncing off his left calf. He cried out at the burning impact.
Edith tried to stand to help him, but her chair rocked backward, throwing her off balance. A k and spoon went flying past her cheek.
Florence shrank into her chair as another serving dish began to skid across the table, headed for Barrett. Barrett scrabbled aside with a gasp. The serving dish crashed down bes the edge of its cover striking his shin. Edith struggled to her feet. "Under the table!" Fischer cried. Florence slid from the chair, falling to her knees. Fischer flung himself beneath the table. Overhead, the hanging lamp began to pendulum, the length of its swings increasing ra
They were barely in the shelter of the table when the objects on the monastery table against the east wall came to life. A heavy silver chafing dish arced across the room and hit

their table with a deafening impact. Edith cried out. Barrett started reaching for her automatically, then went back to wrapping his thumb. A silver bowl came hurtling at them, st table leg, and spun around in a blur of movement. Florence glanced at Fischer. He was on h knees, eyes staring, face a frozen mask of dread. She wanted to help him but felt too dazed was a churning coldness in her stomach.

All of them looked up in shock as the dining table started rocking back and forth. The silver creamer landed nearby, contents splattering across the floor like a gout of ivory paint. The silver sugar bowl fell beside it as the table rocked with mounting violence, legs crashing down like pounding horse hooves. The table shifted suddenly, and Barrett had to jerk his ha to keep from getting it crushed. The chairs began to overturn, banging one by one against th floor, the noise like rifle shots.

Suddenly the table surged away from them, sliding fast across the polished floor. It smashed against the fire screen and bent it out of shape. Above them, all the sanctuary lam swinging violently. One of them tore loose and hurtled sideways, creating a shower of spark collided violently with the stone mantel, then crashed to the tabletop. A silver candelabrum fl across the room and landed on the floor by Barrett, thudding against his side. He fell with a of pain. Florence cried out. "_No!_"

All movement ceased abruptly, except for the decreasing arcs of the remaining sanctuary lamps. Edith bent over Barrett anxiously. "Lionel?" She touched his shoulder. He managed t "Ben, you've got to leave this house."

Fischer turned to Florence, startled by her words.

"You aren't up to it," she told him.

"_What the hell are you talking about?_"

Florence turned to Barrett for support. "Doctor--" she began, then stopped, seeing how he looked at her as Edith helped him to his feet. "Are you all right?" she asked.

He didn't answer, leaning against the table with a groan. Edith looked at him in fright. "Lionel?"

"I'll be all right." He tightened the handkerchief around his thumb. The cut was deep; it stung. There were islands of pain all over his body--his arm, his chest, his shin, his ankle, mostly his side. His leg ached horhbly.

Florence stared at him. Why had he looked at her that way? Suddenly she thought she knew

"I'm sorry I spoke so angrily," he said. "But please support me in this. I think it's important that Ben--that Mr. Fischer leave the house."

Barrett clenched his teeth against the pain. "Trying to get us both out now?" he muttered.

Florence looked at him in surprise. "Help me to our room, please?" Barrett asked his wife. E nodded faintly, handed him his cane, and took his arm.

Florence didn't understand. "What do you mean, Doctor Barrett?"

He threw a glance around the wreckage of the hall. "I should think that was obvious," he

said.
Stunned into silence, Florence watched the Barretts leave. After they were gone, she looked at Fischer. "What is he saying?" she asked. "That _I_--?"
Fischer turned away from her.
"Ben, it isn't true!"
He lurched away. Still moving, he glanced back at her. "You're the one who'd better leave," he said. "You're the one who's being used, not me."

6:48 P.M.
Barrett sat down gingerly. "My bag," he murmured. Edith let go of his arm and hurried to the Spanish table, lifting off the small black bag in which he kept his codeine and first-aid kit Returning quickly to the bed, she set the bag beside him. Lionel was removing the handkerc from his thumb with slow, careful movements, his teeth clenched at the pain.
The sight of the deep, blood-oozing cut made Edith hiss. "It's all right," Barrett told her. Reaching into the bag, he took out the first-aid kit and opened it. Removing a packet of sulfa powder, he tore it open. "Would you get me a glass of water, please?"
Edith turned to the bathroom. Barrett drew a box of gauze from the first-aid kit and started to break the seal on its cover. When Edith returned, he handed her the box. "Would bandage it?" he asked. She nodded, giving him the glass of water. Taking his container of p from the black bag, he got one out and washed it down.
Edith winced as she started bandaging. "This needs stitches."
"I don't think so." Barrett gritted his teeth, eyes narrowing, as she wrapped the gauze around the thumb. "Make it tight."
When the thumb was bandaged and taped, he eased up his left trouser leg. There was a da burn on the calf. Edith looked at it in dismay. "You have to see a doctor."
"Put some Butesin picrate on it."
She looked at him for several moments indecisively. Then, kneeling beside him, she spread the yellow cream across the burn. Barrett hissed and closed his eyes. "It's all right," he muttered, knowing she was looking at him.
Edith wrapped some gauze around his leg, then helped him lie down. Barrett groaned and shifted onto his left side. "I am one gigantic mass of bruises," he said, trying to make it soun like a joke.
"Lionel, let's go home."
Barrett took another sip of water and handed her the glass. He slumped back on the pillows she had propped behind him. "I'm all right," he said.
"What if it happens again?"
He shook his head. "It won't." He looked at her a moment. "You could go, though."
"_Leave_ you here?"

Barrett raised his right hand as though making a pledge. "Believe me, it won't happen again."
"Then why should I leave?"
"I just don't want you hurt."
"You're the one who's hurt."
Barrett chuckled. "That I am. It had to be that way, of course. I'm the one who angered her."
"You're saying"--Edith hesitated--"she did all that?"
"Making use of the power in the room," he said. "Converting it to poltergeist-type phenomena directed at me."
Edith thought about the violence of what had happened. The gigantic table rocking back and forth, then hurled across the floor like an express train. The whipping movement of those ma hanging lamps. "My God," she said.
"I made a mistake," Barrett told her. "I accepted her genial attitude toward me at face value. You can never do that with a medium. You never know what's underneath. It might be hostility, and if it is"--he blew out breath--"by making unconscious use of their power, they ca inflict tremendous damage. Especially when that power can be amplified a hundredfold by th of energy that fills this house." His smile was grim. "I'll not make that mistake again."
"Is it so important that we stay?" she asked.
Lionel answered quietly. "You know it means everything to me."
Edith nodded, trying to suppress the rise of panic in herself. _Five more days of this_, she thought.
8:09 P.M.

As she paced restlessly, her mind kept going over it again and again. Was Barrett right? She couldn't make herself believe it. Yet the evidence was there. She _had_ been furious w The poltergeist phenomena _had_ been directed primarily at him. Her body _did_ feel enerv it always did after psychic use.
She turned and crossed her room again. I was angry with him, yes, she thought, but I wouldn't try to hurt him just because our views are different.
_No_. She wouldn't accept it. She respected Dr. Barrett; loved him as a fellow human being, as a fellow soul. She'd die before she'd harm him. Truly. Truly!
With a faint sob, Florence knelt beside the bed and bowed her head to rest it on tightly clasping hands. Dear God, please help me. Show me the path to follow. I am yours to lead. consecrate my heart and soul to your exalted works. Dear Lord, I beg you for an answer. Re your hand and lift my spirit, help me to walk in your light, along your blessed way.
She looked up suddenly, eyes opened. For several moments she was frozen to the spot, he expression one of indecision. Then a radiant smile pulled back her lips, and standing eagerl

crossed the room and went into the corridor. She glanced at her wristwatch; they would still awake. Walking to the door of the Barretts' room, she knocked four times in quick successio Edith opened the door. Across her shoulder, Florence could see Dr. Barrett sitting up in bed, his legs beneath the covers.

"May I speak to you?" she asked.

Barrett hesitated, his face drawn with pain.

"I'll only be a moment," she said.

"Very well."

Edith stepped aside, and Florence crossed the room to Barrett's bed. "I know what happene now," she said. "It wasn't me. It was Belasco's son."

Barrett looked at her without response.

"Don't you see? He wants to separate us. Disunited, we are far less of a challenge to him."

Barrett didn't speak.

"Please believe me," Florence said. "I know I'm right. He's trying to turn us against each other." She looked at him with anxious eyes. "If you don't believe me, he'll have succeeded; you see that?"

Barrett sighed. "Miss Tanner--"

"I'll sit for you first thing in the morning," she broke in. "You'll see."

"There'll be no further sittings."

Florence stared at him, incredulous. "No further sittings?"

"It isn't necessary."

"But we've barely begun. We can't stop now. We've so much to learn."

"I've learned everything I wish to learn." Barrett was trying to control his temper, but the pain was making it difficult.

"You're cutting me off because of what happened before," Florence objected. "It wasn't my fault. I've told you that."

"Telling me is not convincing me," Barrett answered in a tightly restrained voice. "Now, if you don't mind--"

"Doctor, we can't stop the sittings!"

"I am doing so, Miss Tanner."

"You think it was me who--"

"Not only think it, Miss Tanner, but know it," he interrupted. "Now, _please_, I'm in considerable pain."

"Doctor, I was not responsible! It was Belasco's son!"

"Miss Tanner, _there is no such person!_"

The sharpness of his voice made Florence shrink away from him. "I know you're in pain--" she started faintly.

"Miss Tanner, will you _go?_" he asked through gritted teeth.
"Miss Tanner--" Edith began.
Florence looked around at her. She wanted desperately to convince Barrett, but the look of concern on his wife's face stopped her. She looked back at him. "You're wrong," she said. T away, she started for the door. "I'm sorry," she murmured to Edith. "Please forgive me."
She held herself in check until she'd returned to her room. There she sat down on the edge of her bed and started to cry. "You're wrong," she whispered. "Don't you see? You're wrong.

wrong."
10:18 P.M.
Edith lay on her back, staring at the ceiling. She'd closed her eyes a dozen times, only to open them again in seconds. She couldn't conceive of falling asleep. It seemed an impos to her.
She turned her head on the pillow and looked at Lionel. He was heavily asleep. It was no wonder, after what he'd been through. She'd been appalled when she'd helped him undress his pajamas. His entire body was discolored by bruises.
She closed her eyes again, a terrible uneasiness inside her--nervousness with no apparent source. It was probably the house that made her feel it. What in God's name was this power kept talking about? That it was present was undeniable. What had happened in the dining h been terrifying proof of its existence. The thought that Miss Tanner could utilize that power against them was unnerving.
Edith sat up, turning back the bedclothes. Frowning, she slid her feet into her slippers and stood. She wandered across the rug and stopped by the octagonal table, looking at the which Lionel kept his manuscript. Abruptly she turned and walked across the room. Stoppin front of the fireplace, she looked inside. There was a low-burning fire, mostly glowing wood coals. She thought of putting on another log, sitting in the rocking chair, and staring at the fire until sleep came. She glanced uneasily at the rocking chair. What would she do if it start moving by itself again?
She rubbed a hand across her face. There was a tingling underneath the skin. She drew in a shaking breath and looked around. She should have brought a book to read. Something ligh undemanding. A mystery novel would be good. Better still, some humor; that would be perfe H. Allen Smith or Perelman.
She moved to the cabinet to the right of the fireplace and opened one of its doors. "Oh, good," she murmured. There were shelves of leatherbound volumes inside. None of them w She pulled one out and opened it. It was a treatise on _Conation and Volition_. She frowned slid it back onto its shelf; drew out another. It was printed in German. "Wonderful." She repla it on the shelf, pulled out a third book. It dealt with eighteenth-century military tactics.
Edith's smile was pained. Water, water everywhere, she thought. Sighing, she pushed the b

onto its shelf and pulled out a larger volume bound in blue leather with gold-edged pages. The book was false, its center hollowed out. As she opened the cover, a pack of photographs fell out and spilled across the rug. Edith started, almost dropping the book. Her heartbeat quickened as she stared down at the fading photographs.

Swallowing, she stooped and picked one up. A shudder rippled through her flesh. The photograph was of two women in a sexual embrace. All the photographs were pornographic women in a variety of poses. Some of them made it evident that the men and women were p on the huge round table in the great hall while other men and women sat around the table, w avidly.

Edith pressed her lips together as she picked up all the photographs and pressed them into a bundle. What an ugly house this is, she thought. She put the photographs into the hollow b and thrust it back onto its shelf. As she closed the cabinet door, she saw, on one of the uppe shelves, a decanter of brandy on a silver tray with two small silver cups beside it.

She walked across the room and sat on her bed again. She felt uncomfortable and restless. Why did she have to look in that cabinet? Why, of all the books inside it, did she have to pick out that one?

She lay down on her side and drew her legs up, crossing her arms. She shivered. Cold, she thought. She stared at Lionel. If only she could lie beside him; not for sex, just to feel his warmth.

Not for sex. She closed her eyes, a look of self-reproach on her face. Had she ever wanted sex with him? She made a pained sound. Would she have even married him if he ha twenty years her senior and left virtually impotent by the polio?

Edith twisted on her back and glared up at the ceiling. What's the matter with me, anyway? she thought. Just because my mother told me sex is evil and degrading, do I have to fear it a life? My mother was a bitter woman, married to an alcoholic woman-chaser. I'm married to a kind of man entirely. I have no reason to feel like this; no reason at all.

She sat up suddenly and looked around in terror. _Someone's watching me again_, she thought. She felt the skin on the back of her neck begin to crawl. Her scalp was covered with icy tingling. Someone's looking at me, knowing what I feel.

Pushing up, she walked to Lionel's bed and looked at him. She mustn't wake him up; he needed rest. Turning hurriedly, she moved to the octagonal table and dragged its chair besid Lionel's bed. She sat on the chair, and carefully, so as not to wake him, put her hand on his There couldn't be anyone looking at her. There were no such things as ghosts. Lionel had sa Lionel knew. She closed her eyes. There are no such things as ghosts, she told herself. No looking at me. There are no such things as ghosts. _Dear God in heaven, there are no such as ghosts_.

11:23 P.M.

Fischer broke the seal on the bottle and unscrewed its cap. He poured two inches of bourbon into a glass and set down the bottle. Picking up the glass, he swirled the liquor arou
He hadn't had a drink in years. He wondered if it was a mistake to start again. There had be time when he couldn't stop once he'd started. He didn't want to sink to that again. Especially here.
He took a sip, grimacing as he swallowed. He coughed, and his eyes watered; he rubbed a finger over them. Then he leaned against the cupboard and began to take tiny sips of the bo
It felt comfortingly warm as it trickled down his throat and settled in his stomach.
Better thin it down, he thought. He walked around the steam table and over to the sink, where he turned on the cold water. After it had cleared, he held the glass of bourbon undern the faucet and added an inch of water. That was better. Now the relaxation could come with danger of his getting drunk.
Fischer lifted himself onto the sink counter and took judicious sips of his drink as he thought about the house. What was it doing this time? he wondered. There _was_ a plan; of had no doubt. That was the horror of the place. It was not amorphously haunted. Hell House method. It worked against invaders systematically. How it did this, no one had ever found ou
Until December 1970, he thought, when B. F. Fischer, moving just as systematically--
His right hand twitched so violently as the corridor door was opened that he spilled half his drink across the floor. Florence came into the kitchen, looking harried and exhausted.
"Why aren't you in bed?" she asked.
"Why aren't you?"
"I'm looking for Belasco's son."
He didn't speak.
"You don't think he exists either, do you?"
Fischer didn't know what to say.
"I'll find him," she said, turning away.
Fischer watched her go. He wondered if he should offer to accompany her. He shook his head. Things always happened around her, because she was too open. He didn't want to ex anything more today. He watched her push through the swinging door and disappear into th hall. Her footsteps faded. It was still again.
All right, the house, he thought; his plan. Two days had passed. He had the feel of the place now. It was time to start figuring what his approach was going to be. Obviously, it coul not consist of working in tandem with Barrett or Florence. He'd have to function on his own. how?
Fischer sat immobile, staring at the floor. After a while, he took a sip of his drink. It had to be something clever, he thought, something different, something that would circumve house's method.
He tapped the fingers of his left hand on the drainboard. Clever. Different. Florence was

right about the multiplehaunting idea; that much he could agree on. Belasco and a host of ot
were in this house. How to best them, though?
After several minutes Fischer put the drink down, jumped abruptly to the floor, and
started toward the entry hall. A walk around the house, he thought. All by himself this time,
without Florence Tanner to distract his train of thought. Those things she'd "felt." Jesus Chri
He shook his head, a mirthless smile on his lips. Those Spiritualists were too damn much.
He was crossing the entry hall when he froze in his tracks, his heartbeat leaping. A

figure was drifting down the staircase. Fischer blinked his eyes and squinted, trying to see w
or what it was; there were no lights on the stairs.
He started as the figure reached the foot of the steps and started toward the front door.
It was Edith in a pair of light blue ski pajamas, her eyes staring straight ahead. Fischer stood
motionless as she glided like a wraith across the entry hall and pulled open the front door.
She went outside, and Fischer, starting, ran across the entry hall. He dashed through the
open doorway, gasping in shock as he saw that she had disappeared into the mist. He ran a
porch and down the steps, hearing a crackling of frost beneath his tennis shoes as he ran al
the path. He saw a blur of movement ahead. _Is it really her?_ he thought in sudden horror.
he being tricked? He started slowing down, then caught his breath. The figure was headed t
"No!" He bolted forward, grabbing. Two emotions flared in him at once--relief that it was
flesh and skin he clutched, and fierce elation that he'd thwarted the will of the house. He pul
Edith away from the edge of the tarn. She looked at him without a sign of recognition, eyes l
glass.
"Come back inside," he said.
Edith held back stiffly, face expressionless.
"Come on. It's cold out here." He turned her toward the house. "Come on."
Edith began to shiver as he led her. For several frightening moments he thought he'd lost
his sense of direction; that they were going to walk into the freezing night to die of exposure.
Then he saw, through the swirling mist, the nebulous rectangle of the front doorway, and hu
toward it, one arm around Edith, drawing her along beside him. He led her up the porch step
into the house, pushing the door shut as they went inside. As quickly as he could, he guided
across the entry hall and into the great hall. Standing Edith before the hearth, he bent over a
picked up a log, tossing it onto the coals. He grabbed a poker and jabbed at the log until it
caught fire. Tongues of flame leaped upward cracklingly. "There we go," he said. He turned
at Edith. She was staring at the mantel, her expression taut, unreadable. Fischer turned and
looked. There were pornographic carvings on the mantel he hadn't noticed before.
Edith's groan was one of such revulsion that Fischer looked back sharply. She was
shivering. He pulled off his sweater and held it out to her. She didn't take it. Her eyes were
fixed on his face. "I'm not," she said.

Fischer stiffened as she reached up and began to remove her pajama top. "What are you doing?" he asked. His heartbeat quickened as she pulled the pajama top over her head and it on the floor. Her skin was covered with gooseflesh, but she didn't seem aware of being co
She started to work the pajama bottoms over her hips. Her blank expression was unnerving it," Fischer told her.
She didn't seem to hear. She pushed down hard, and the pajama bottoms slipped down her legs. She stepped out of them and moved toward Fischer. "No," he muttered, as she steppe to him. She pressed against him with a moan and slid her arms around his back. She pushe loins against him. Fischer started as she kissed his neck. She started reaching down to touc
Fischer pulled back. Edith's eyes were blank. He braced himself and slapped her as hard as could.
Edith spun around with a gasp and almost fell. Fischer grabbed her arm and pulled her back to her feet. She stared at him in shock. Suddenly she looked down at herself; gasping in hor
She yanked free of his grip so violently that it made her stagger backward. She almost fell a
Regaining her balance, she snatched her pajamas off the floor and held them in front of hers
"You were walking in your sleep," he told her. "I found you outside, starting to go into the tarn."
She didn't respond. Her eyes were wide with fear. She backed away from him, heading towa the archway.
"Mrs. Barrett, it was the house--"
He broke off as she whirled and ran across the room. He started after her, then stopped and listened. After almost a minute, he heard a door being closed upstairs. His shoulders slu
Turning, he stared into the fire.
Now the house was getting to her as well.
11:56 P.M.
Something kept drawing her to the cellar. Florence descended the stairs and pushed throug

the swinging metal door that opened on the swimming pool. She remembered the feeling sh when she and Fischer had looked into the steam room yesterday: a sense of something per something unwholesome. She could not resign that feeling to what she felt about Belasco's
Still, she had to be sure.
Her footsteps echoed and re-echoed as she walked along the edge of the pool. She blinked
Her eyes were tired. She felt badly in need of sleep. But she couldn't go to bed the way thing were. Before she slept, she had to prove--to herself; at least--that Belasco's son was not imagination.
She pulled open the door to the steam room, looked inside. The pipe valve had been fixed, she saw. The room was filled with steam. She stared into the curling depths of it. There was something in there, without a doubt, something terribly malignant. But Belasco's son was no

way. His fury was defensive. He was desperately in need of help, and desperately desired th help, yet, at the same time, had such scarified malaise of soul that he fought against help in almost suicidal fashion.

She turned from the steam room and walked back along the length of the pool. She'd better warn Dr. Barrett not to use the steam room. She looked around. If Belasco's son was not he had she felt a compulsion to come to the cellar? There was only the pool and steam room. N wasn't true; she remembered now. There was a wine cellar across the corridor.

The moment she remembered it, it seemed as though a burst of cognizance exploded throu her. An excited smile beginning on her lips, she hurried to the swinging door and pushed it o Running across the corridor, she opened the wine-cellar door and felt around for a light swit After a moment she found it, pushed it up. The light was dim, the overhead bulb filmed with and grime.

Florence walked into the room and looked around. The feeling was intense. Her gaze jumpe from wall to wall, across the empty wine racks. Suddenly it froze on the wall across from the door. She stared at it. _Yes_, she thought. She started toward it.

She cried out as unseen hands clutched her by the throat. She reached up and began to grapple with the hands. They were cold and moist. She yanked them away and staggered to Regaining direction, she lunged for the wall. The hands grabbed her arm and slung her side She reeled across the floor and crashed against a wine rack. "Don't!" she cried. She turned looked around the room. "I'm here to help!"

She pushed away from the wine rack, started for the wall again. Again the hands were on her, clutching at her shoulders. She was turned and hurled away. She almost hit the door be she caught her balance, whirling. "_You will not deter me_." She started forward slowly, pray in a soft, determined voice. The hands grabbed hold of her again. They jerked free as she s out loudly: "In the name of the Father, the Son, and the Holy Ghost!" Florence rushed to the and pressed herself against it. She was flooded with awareness. "Yes!" she cried. A vision le across her mind: a lion's den--a young man looking at her pleadingly. She sobbed with joy. "Daniel!" She had found him! "_Daniel!_"

DECEMBER 23, 1970

6:47 A.M.

The distant scream cut like a knife into Edith's sleep. She twitched awake, staring upward in confusion. A sound of rustling made her jerk around. Lionel was propped on his left elbow looking at her.

"What _was_ it?" she asked.

Barrett shook his head.

"I mean, was it real?"
Barrett didn't answer.
The second scream made her gasp. Barrett caught his breath. "Miss Tanner." He dropped h legs across the mattress edge and felt for his slippers. Edith started sitting up. She gasped again as Lionel's legs gave way. He fell against his bed, hissing at the pain in his thumb.
"Are you all right?" she asked.
He nodded once and pushed erect again, grabbing for his cane. Edith stood up, pulling on her quilted robe. She followed Lionel quickly to the door. He pulled it open, and they moved the corridor, Lionel hobbling badly. Edith walked beside him, buttoning her robe. She glance toward Fischer's room. Surely he had heard.
Barrett stopped at Florence Tanner's door and knocked three times in quick succession. When she failed to answer, he opened the door and went inside. The room was dark. Edith herself stiffen with anticipation as Lionel flicked up the wall switch.
Florence Tanner was on her back, arms clutched across her chest. Barrett limped to her bed, Edith close behind him. "What is it?" he asked.
Florence stared at him with narrowed, pain-glazed eyes. He leaned down, wincing at the pull of stiffened muscles. "Miss Tanner?"
She shuddered, digging teeth into her lower lip to keep from crying. Slowly she withdrew her arms, and Edith started as she saw him begin to unbutton the medium's gown. There we damp patches on it, one above each breast. Florence closed her eyes as Barrett drew aside edges of the gown. Edith shrank back.
There were deep teeth marks ringing the nipples on Florence's breasts.
Abruptly Florence pulled the blankets to her chin. Despite her will, a sob convulsed her throat; she tried in vain to check it. "Don't fight it," Barrett told her. Florence sobbed again, tears spilling down her cheeks.
Edith stared at Florence as she cried. For the first time since they'd met, the medium seemed vulnerable, and Edith felt a rush of sympathy. "Is there anything I can do?" she aske
Florence shook her head. "I'll be all right."
Edith glanced aside as Fischer entered the room and joined them by the bed. "What happened?" he asked.
Florence hesitated before drawing down the covers briefly. Edith tried not to look, but couldn't help herself. Her breath shook as she saw the bites on Florence Tanner's breasts a
"He's punishing me," Florence said.
Edith's face went blank. She glanced at Lionel, who was looking at the medium without expression.
"I found him last night," Florence told him. "Daniel Belasco."
There was heavy silence. Barrett looked embarrassed. Florence managed a smile. "No, I'm not imagining it." She laid a hand on her breasts. "Did I imagine these?"

Barrett gestured inconclusively.
"His body is in the wine cellar."
Edith could see how awkward Lionel felt. She knew that he wanted to be sympathetic but didn't know what to say that wouldn't hurt her further.
"Will you help exhume the body?" Florence asked.
"I would, but after last night, I'm afraid I'm in no condition for heavy labor."
Florence stared at him in disbelief. "But, Doctor, he's _there_. Doesn't that mean anything to you?"
"Miss Tanner--"
Florence turned to Fischer. "Will you help me, then?"
Fischer looked at her in silence. He _had_ heard her scream, Edith realized abruptly; heard but been afraid to come until Lionel had arrived. Now he was afraid to offer help. It wa not surprising. Whenever something violent occurred, Miss Tanner was always there.
When he didn't answer, Florence clenched her teeth, forcing back a sob. "All right, I'll do it myself." The pain of the bites seemed to overwhelm her, and she closed her eyes.
"I'll help you," Fischer said.
Florence opened her eyes and tried to smile. "Thank you."
Barrett put his hand on Edith's arm and started turning.
"Are you so afraid I might be right, Doctor?" Florence asked him.
Barrett looked at her appraisingly. At last he nodded. "Very well. We'll go downstairs with you. I can't dig, however, if that's what you intend to do."
"Ben and I will do that," Florence told him.
Edith glanced at Fischer. He was standing at the foot of the bed, looking at Florence

without expression. Suddenly she felt a shiver plaiting up her back.
Was there really something down there?
7:29 A.M.
Fischer drove the crowbar edge into the cleft, and, straining, levered out another chunk of brick and mortar. It had taken him more than twenty minutes to gouge away an opening n than his fist. His pants and tennis shoes were streaked with mortar stains; there was a film o powder on his hands. He sneezed as mortar dust got up his nostrils. Turning, he withdrew h handkerchief and blew his nose. He looked at Florence, who was watching him with anxious forced a smile. "I know it's hard."
Fischer nodded, drawing in a ragged breath. He almost sneezed again, controlled it, then, raising the crowbar, jammed its edge into the breach. It slipped as he began to pry away and clump of brick, and, losing balance, he pitched against the wall. "Damn!" he muttered. He straightened up, teeth set on edge, and once more drove the crowbar edge into the wall gap He jimmied out another piece of brick, which bounced across the floor, then looked at

Florence. "This could take all day," he said.
"I know it's hard," she said again. Fischer stretched his back. "Let me do it for a while," she offered. Fischer shook his head and raised the crowbar.
"Before you continue--" Barrett said.
Fischer turned.
"Since this is clearly going to take a long time," Barrett said to Florence. "you won't mind if I go upstairs and get off this leg. It's rather painful."
"Yes, of course," she said. "We'll call you when we've found him."
"Quite." Barrett took hold of Edith's arm and turned for the door. Florence exchanged a look with Fischer as he turned back to the gap in the wall.
He was about to thrust the crowbar when he saw it. "_Wait_." Barrett and Edith looked around as he picked up his flashlight and shone the beam of light into the opening.
"What is it?" Florence was unable to contain her eagerness.
Fischer squinted through the haze of dust. He blew into the gap, then pointed the flashlight beam again. "Looks like a rope," he answered.
Florence came over, and Fischer handed her the flashlight. "Keep pointing it in there."
She nodded quickly. Fischer reached into the opening and clamped his fingers on the dusty pulled down, but there was no give. He pulled up, felt the rope grow slack, then tauten as he go. "I think there's a weight on the end of it," he said.
Florence caught her breath. "A _counterbalance_."
Fischer grabbed the crowbar and started jabbing its beveled edge at the sides of the hole, widening it as quickly as he could. After a minute of forceful digging he dropped the crowbar before the clanging resonance had faded, had both hands through the opening. Clutching at rope, he started pulling upward. The resistance was too strong. He braced himself and pulle all his might, forehead pressed against the wall, eyes closed, teeth gritted. Move, you bastar _move_, he thought.
Suddenly the rope lurched upward, slamming the edge of his right wrist against the jagged brick edge. Fischer jerked his hands back. He was examining his wrist when a rumbling nois inside the wall. He looked up, startled.
A section of wall was hitching slowly to the right. Fischer braced himself for what they'd see--or wouldn't see. He was conscious of Florence standing beside him tensely as the wall creaked and shuddered to the side.
Edith made a gagging noise and turned away. Fischer's lips pulled back in a grimace. Florence's sigh of relief fell strangely on his ears.
Shackled to the wall inside the narrow passage were the mummified remains of a man. Barrett murmured, "Shades of Poe."
"I told you he was here," Florence said.
Fischer stared at the grayish, parchmentlike features of the corpse. Its eyes were like

dark, hardened berries, its lips drawn back and frozen in a soundless scream. Obviously, he
tied behind the wall while still alive.
"Well, Doctor?" Florence asked.
Barrett drew in a faltering breath. "Well, what?" he asked. "I see the mummy of a man. How

do you know it's Daniel Belasco?"
"I _know_," she said.
"Beyond a doubt? Beyond the slightest doubt?"
"_Yes_." She looked incredulous.
Barrett smiled. "I think more proof than that is called for."
Florence stared at him. "You're right," she said abruptly.
Turning to the opening, she reached out for the left hand of the shackled figure. Fischer
watched her remove a ring. "Here." She held it out to Barrett.
Barrett hesitated before taking it. Fischer glanced at Edith. She was staring at her
husband with a look of apprehension. He looked at Barrett. The physicist was handing back
ring, a forced smile on his lips. "Very good," he said.
"Do you believe me now?"
"I'll think it over."
"_Think it over?_" Florence gaped at him. "Are you telling me--?"
"I'm telling you nothing," Barrett cut her off. "I'm saying that I need more time to
digest this information and work out my interpretation of it. I must advise you, however, not t
presume that one cadaver with a ring can reverse the scientific convictions of a lifetime."
"Doctor, I'm not _trying_ to reverse your convictions. All I'm asking is that we work
together. Can't you see that both of us can be right?"
Barrett shook his head. "I'm sorry, no. That I cannot see; and never will." He turned
abruptly, limping toward the corridor. "My dear?" he said.
Edith looked at Florence for a moment, then turned to follow her husband across the room.
Fischer took the ring from Florence. It was made of gold, with an oval crest.
Across the crest, in scroll-like letters, were the initials "D. B."
8:16 A.M.
They had eaten in silence for almost twenty minutes now. Barrett pushed aside his plate
and drew his cup of coffee in front of himself. He stared across the table at the EMR indicato
Awkward that they had to take their meals at the same table on which his equipment was pla
Still, there was no help for it, since the dining hall was wrecked.
He glanced at Edith. She was sitting motionless, both hands wrapped around her coffee cup
as if for warmth. She looked like a frightened child.
He thrust aside his thinking on the problem. "Edith?" She looked at him, and Barrett
smiled. "Disturbed?"

"Aren't you?"
He shook his head. "No, not at all. Is that why you think I've been quiet?"
Edith seemed to hesitate, as if afraid to bring up points he might not be able to refute.
"There _was_ a figure," she finally said.
"Quite a dreadful one."
Edith gazed at him uneasily.
"Not necessarily _the_ figure, however," he said.
"But the ring."
"D. B. doesn't _have_ to stand for Daniel Belasco."
She did not look reassured.
"It could stand for David Bart," he said. "Donald Bascomb." He smiled. "Doctor Barrett."
"But--"
"On the other hand, it might actually _be_ Daniel Belasco-- assuming such a person existed at all."
"Doesn't that prove her story, then?"
"It would appear to."
"I don't understand, then."
"The point is not the evidence or what it seems to prove, but _who found_ that evidence."
Edith still looked bewildered. Barrett smiled. "My dear," he said, "Miss Tanner is a sensitive of considerable development. Add to that the vast power residuum in this house to she, as a medium, has access. The result is a loaded psychic situation in which she is enab create any number of effects to validate her views. She was responsible for that 'poltergeist' attack on me last night, later claiming its source as Daniel Belasco. Next she became 'aware

his body and 'discovered' it this morning, thus verifying her story even further. The fact that those may actually be the remains of Daniel Belasco is irrelevant. The point is simply that M Tanner is manipulating her power and the power in the house to build a case for herself."
Edith looked at him anxiously. Barrett knew she wanted to believe him but was still thrown off by what had happened. "What about the teeth marks, though?" he said.
She started.
"That _is_ what you're thinking, isn't it?"
Her smile was faint. "You must be psychic, too."
Barrett chuckled. "Not a bit. It has to be the only point remaining on which you're still uncertain."
"Isn't it proof?"
"To her it is."
"They _were_ teeth marks."
"They appeared to be."

"Lionel--" Edith looked more confused than ever. "Are you telling me they _weren't_ teeth marks?"
"They may have been," he said. "All I'm saying is that they most certainly were not inflicted by Daniel Belasco."
Edith grimaced. "She did it to herself?"
"Perhaps not directly, although I can't discount the possibility," he said. "More likely, though, it falls under the category of stigmata."
Edith looked a little ill.
"Stranger things have happened." Barrett hesitated, then Went on. "I never did tell you what happened to Martin Wrather that time; if you recall, I merely said he'd suffered injury w sitting. What happened was that his genitals were nearly severed. He did it to himself in a m of hysteria. To this day, however, he remains convinced that 'forces from the other side' attempted to emasculate him." He smiled somberly. "Which is a far cry from a few small bite female breasts--although I'm sure the pain she's suffering is considerable.
"You see how she's rounding out her case, though," he continued. "She comes upon the bo last night--and this morning, in a rage at having his secret discovered, Daniel Belasco punis her, tries to frighten her away."
"But you"--she gestured weakly--"don't believe any of it."
"None."
She sighed, as if surrendering. "What's going to happen, then?"
"What's going to happen is that my machine will arrive this morning, and by tomorrow I'll end the so-called curse of Hell House by purely scientific means."
They looked around as Fischer entered the great hall and walked over to the table, wearing his pea jacket, his clothes and hands streaked with earth stains. He said nothing as he sat a poured himself a cup of coffee, lit a cigarette.
"Are the services completed?" Barrett asked, the faintest edge of gibing in his voice.
Fischer glanced at him, then lifted the silver cover from the platter of bacon and eggs and looked at them before he dumped the cover back in place.
"Isn't Miss Tanner having breakfast?" Barrett asked.
Fischer shook his head, then drank some coffee. Barrett studied him. The man was obvious under pressure. He'd never given it much thought, but for Fischer to have come back to this after what had happened must have required a tremendous act of will.
"Mr. Fischer," he said.
Fischer raised his eyes.
"I didn't respond to Miss Tanner last night because I was in pain and . . . well, to be quite frank, angry with her, too. But I do think she was right when she suggested that you le
Fischer eyed him coldly.
"Please don't take this as criticism. I simply think that, for your own good, it might be

wise for you to go."
Fischer's smile was bitter. "Thanks."
Barrett laid his napkin on the table. "Well, I've given you my feelings on the matter. The decision is yours to make, of course." He took out his pocket watch and raised the lid. As he the watch back into its pocket, he noticed Edith glancing away from Fischer. "Perhaps we sh bring some food to Miss Tanner," he suggested.
"She wants to be alone right now," Fischer said.
Barrett nodded, then pushed to his feet, flinching as he set his weight down on his burned leg. "My dear?" he said. She nodded with a faint smile, standing.

"He seems particularly tense today," he said as they started across the entry hall.
"Mmm."
He looked at her. "So do you."
"It's the house."
"Of course." He smiled. "Wait until tomorrow. You'll notice quite a change."
He looked around with an elated smile as someone knocked on the front door. "My machine he said.
8:31 A.M.
So this broken body has released the spirit which shall never return to it again. This body has served its purpose, it can serve that purpose no more. Earth to earth, ashes to ash dust to dust. Amen."
She had spoken the words of the funeral service three times now, the first time when she and Fischer had laid Daniel Belasco's body to rest, twice more upon returning to her room. N soul could rest.
It had been bitterly cold outside, the ground as hard as iron. Fischer's attempt to dig a pit finally had to be abandoned. They had searched the area around the house until they'd fo hollow in the earth, placed the body in that, and covered it with leaves and stones. Then she recited the words of the funeral service, both of them standing beside the makeshift grave, h bowed, eyes closed.
Florence smiled. She'd see to it that Daniel had a proper burial as soon as possible. What mattered now was that he was released from this house.
Reaching into the pocket of her sweater, she drew out Daniel's ring and held it in her palm, closing her fingers over it.
The images began immediately. She saw him: dark-haired, handsome, imperious in attitude yet, underneath the superficial arrogance, as defenseless as a child. She saw him laughing table in the dining hall, saw him in the ballroom, waltzing with a beautiful young woman. The was only youth and tenderness in his smile.
The visions darkened. Daniel in the theater, looking at a play, face taut, eyes

glittering. Florence tightened. This was not what he desired; but he was young, impressiona
Everything degrading was available. She saw him reeling down a corridor, a drunken woma
arm. She saw him in this very bedroom, trying, in spite of everything, to find a sense of beau
in the sex act.
The corruption deepened. Drunkenness. Despair. A brief escape, then, helplessly, retreat
to Hell House, never to escape again. Florence winced. She saw him in the great hall, nake
sitting at the huge round table, watching avidly. She saw him sliding a hypodermic needle in
arm, saw him venting sexual desires that made her tremble in the darkness. Yet, always, be
mask--the face that Hell House had created--cowered the boy; wanting to flee, but incapable
doing so; wanting love, but finding only license.
She caught her breath, seeing him approach his father. She could not make out the face of
Emeric Belasco; the figure stood in shadows, giant, menacing. She moved her lips in prayer
ring gripped tightly in her hand. The shadows started to contract. In a moment she would se
Something cold began to fill her chest; the vision faltered. Florence groaned. She mustn't los
it! She descended deeper with a surge of will. If only she could see the father, get inside the
father, understand the father. Sweat broke out across her brow. She felt a snake uncoiling in
stomach, cold and wet. "No," she murmured. She must not surrender. There was meaning h
answer.
She cried out as a violent shock coursed through her body. Instantly her hand unclasped,
the ring slipped off. She heard it thumping on the rug, a vast distance below. She felt as thou
she lay in some great cavern, wounded. She could not perceive the walls or ceiling; in every
direction lay only darkness and distance. She tried to open her eyes but couldn't. Blackness
trickled sluggishly across her mind, blotting out awareness. Power, she thought. Dear God, t
power.
She started slipping down the wall of a gigantic pit, moving downward toward a darkness
which was blacker than any she had ever known. She tried to stop herself but couldn't. The
sensation was physical--her body sliding down and down, the walls of the pit adhesive enou
keep her from pitching into space, not enough to stop her inexorable descent toward the dar

below. The darkness that waited had a character, a personality. It's him, she thought. He wa
for me.
Oh, God, he waits for me!
She fought against it, praying to her guides, her spirit doctors, all those who had helped
her in the past. Keep me from falling deeper, she entreated them. Take my hand and bear m
ask this in the name of our eternal God. Help me, help me!
Abruptly she was back inside the room, the pit and cavern gone. She was asleep, yet not
asleep. She knew that she was on the bed, unconscious; knew she was aware, as well. She
opening and closing of a door. Was it the door of her room, or some imagined door within he

All she knew was that her eyes were fastened shut; that she slept, yet was awake. She hear
footsteps drawing near.
She saw a figure. With her eyes closed, she could see it coming toward her like a
silhouette cut from black paper. Did she imagine it? Was the figure in the room, or in her mir
It reached the bed and sat beside her; she could feel the mattress yielding as it sat.
Suddenly she knew that it was Daniel, and a groaning noise enveloped her. Was it a real gro
issuing from her lips, or a thought sound which expressed the shock she felt? _It could not b
him_. He was at rest. She and Fischer had placed his body in a consecrated grave. He coul
back again; it was impossible. Asleep, awake, she saw him sitting on the bed beside her, a f
in black. Was he looking at her? Were there eyes in that dark head?
"Is it you?" she asked. She heard her voice but couldn't tell if it was thought or real.
"It is."
"_Why?_" she asked, she thought. "You should have gone on."
"I cannot."
She tried to wake herself, unable to endure this limbo of fragmentary awareness. "You have
to go," she told him. "You were given your release."
"It's not the release I seek."
"What _is_, then?" She became more conscious of the battle to awaken. She had to separat
herself before it was too late.
"You know what it is," he said.
She did know, suddenly. The knowledge was a chilling wind across her heart. "_You must g
on_," she said.
"You know what you must do," he answered.
"No."
"I need it, or I cannot leave."
"No!" she answered. _Wake!_ she thought.
Daniel said, "Then I must kill you, Florence."
Icy hands were clamped around her neck. Florence cried out in her sleep. She reached up,
clawing at them. Suddenly she woke. The hands were gone. She started pushing up, then fr
shock, her heartbeat staggering.
There was a hideous sound beside her on the bed; an eerie sound, half-animal, half-human
liquid, and deranged. She couldn't move. What was it? Very slowly Florence turned her eyes
bathroom door was open slightly, faint illumination clouding through the room.
It was the cat.
She watched it staring at her. Its eyes were glittering, insane. It kept making the
wavering, unnatural sound in its throat. She began to lift her hand. "In the name of God," she
whispered.
With a savage yowl, the cat leaped at her face. Florence jerked back, both arms flung

before her. The cat thrashed into her, its sharp claws hooking deep into her arms. She cried as she felt its teeth dig brutally into her head. She tried to push it loose but couldn't; it was sprawled across her face, its hot fur in her eyes and mouth. Its teeth dug deeper, front claws buried in her arms, the harsh, demented sound still bubbling in its throat. Florence jerked he left arm free and dug her fingers into fur and skin, trying to pull its head back. The teeth pulled loose. Instantly the cat's head lunged berserkly at her throat. Florence blocked its wa with her right arm, and the cat's teeth sank into her flesh again. She sobbed in pain and trie jerk its head away. The cat began to kick its rear legs. Florence grabbed its throat and starte squeezing. It began to make a gurgling noise, its rear legs thrashing, clawing at her chest a stomach through the sweater. Suddenly the teeth pulled free. Florence hurled the cat to the She sat up quickly, gasping for breath. In the faint light from the bathroom she could see the cat roll over and regain its feet. She jumped from the bed and lunged toward the bathroo cat hurled itself against her legs, digging teeth and claws into her calves. She cried out, alm falling. Struggling to regain balance, she toppled against the Spanish table, right arm crashi

on the telephone. Instantly she snatched up the receiver, swung down at the cat with it. The blow smashed against her knee. She sobbed and swung again, hitting the cat's head. She b hit it again and again, battering at its skull until, abruptly, the teeth jerked out. Kicking the cat away, she spun around and dashed for the bathroom. The cat raked to a halt, then darte her. Lurching through the doorway, Florence slammed the door and fell against it as the cat crashed against the other side and started clawing frenziedly at the wood.

Florence stumbled to the sink and looked at her reflection in the mirror. She gasped in shock, seeing the deep holes in her forehead, blood oozing from the cavities. Tugging up he sweater, she pulled it over her head, groaning at the sight of her chest and stomach crisscro with a network of bleeding lacerations, her torn bra spotted with bloodstains.

She looked at her arms, wincing at the perforations the cat's teeth had dug into her flesh. She whimpered, turning on the cold water. Dragging a washcloth off its rack, she held underneath the faucet until it was soaked, then began to pat it on the bites and scratches. S started crying at the pain, digging teeth into her lower lip. Hot tears blurred her sight.

As she washed the wounds, she heard the cat outside the door, raking its claws through the wood and making the horrible noise in its throat.

9:14 A.M.

"It's big," Edith said.

Barrett grunted as he jimmied the end of a plank from the side of a plank from the side of the crate stamped FRONT. His movements were excited, overquick. The crowbar slipped.

"Don't overdo it, now."

He nodded, prying at the other end of the plank. She hadn't seen him so worked up in years. "Can I help you?"

Barrett shook his head.
Edith watched uneasily as he leaned forward in his chair and pried the boards loose, cracking several of them, pulling off jagged pieces with his left hand, and tossing them onto floor. "They packed it well enough," he muttered. She couldn't tell if he was pleased or anno by the fact.
The crate was eight by ten feet in width and length, and taller than Barrett by a foot.
What was in it? Edith wondered. His machine, yes; but what was his machine, and how was supposed to end the haunting of a house?
"Damn!"
She twitched as Barrett cursed and dropped the crowbar with a hiss of pain to clutch at his bandaged thumb.
"Lionel, please don't overdo it."
"All _right_," he said impatiently. He picked up the crowbar and returned to the crate.
"Why don't you ask Fischer to help you?"
"Do it myself," he muttered.
Edith flinched as he drove the crowbar in between two planks and started jimmying out one of them. "Lionel, _take it easy_," she said. "You look as though you mean to tear that crate a with your teeth."
Barrett stopped and looked at her, his chest rising and falling heavily, a dew of perspiration on his forehead. He made a sound which might have been amusement. "It's jus this is--well, the culmination of all my years in parapsychology," he said. "You can understar why I'm excited."
"And you can understand why I'm concerned."
He nodded. "I'll restrain myself," he promised. "I guess I can spare a few more minutes after twenty years."
Edith leaned back in her chair, relieved. Maybe if she kept him talking while he worked, he wouldn't get too overwrought.
"Lionel?"
"Yes?"
"Should we report that body to the police?"
"We will," he said, "when the week is up."
Edith nodded, wondering what to talk about next.
"Was Fischer really a powerful psychic?" she asked, wondering why the question came to

mind.
"At one time, it was generally conceded that he ranked with Home and Palladino."
"What did he do?"
"Oh"--Barrett pried away another plank end from the front of the crate and set the board

aside, revealing a line of glass-fronted dials--"the usual: levitation, direct voice, biological phenomena, imprints, percussion, materialization-- that sort of thing. At one sitting, a table that weighed almost five hundred pounds was raised to the ceiling in full light, him with it, an the combined strength of six men couldn't pull it down.

"Later, when the lights were out in the testing room--full controls in operation--a group of seven perfectly formed faces floated around the room. One of the testers--Doctor Wells, t famous Harvard chemist--had his face blown into by one of them, and another tried to kiss h believe he was rather a cynic about the entire subject until that night."

"What else?" Edith prompted as he fell silent again.

"Oh, a . . . dark shadow in the shape of a man walked around the testing room with a tread that shook the walls. Green phosphorescent lights, like outsize butterflies, fluttered around th table and nested in the sitters' hair. A mandolin floated near the ceiling, playing 'My Bonny L Over the Ocean.' Professor Mulvaney of the Pittsburgh Parapsychological Association held a perfectly formed materialized hand for more than ten minutes, describing it as possessing bo skin, hair, nails, and warmth. It dissolved in his grip in less than a second.

"Finally, a mass of teleplasm flooded from Fischer's mouth and formed the figure of a Chinese mandarin, seven feet tall, complete to the finest detail. It spoke to the group for twe minutes before being retracted into Fischer's body." Barrett set aside another plank. "Fische all of thirteen at the time."

"He was genuine, then."

"Oh, yes, completely." Barrett started working on the final plank. "Unfortunately, that was long ago. It's like a muscle, you see. Fail to use it, and it atrophies." He set aside the final plank and stood with his cane. "_Now_," he said.

Edith rose and walked over to him. He was peeling off a large envelope that was taped to the front of the machine. As he opened it and slid out his blueprints, Edith looked at the cont panel with its array of switches, dials, and knobs. "What did this cost to build?" she asked.

"I'd say in excess of seventy thousand dollars."

"_My God_." Edith ran her gaze over the dials. "EMR," she murmured, reading the metal plate fastened below the largest dial. The numbers on it ranged from zero to 120,000.

"What _is_ EMR, Lionel?"

"I'll explain it later, dear," he said distractedly. "I'll tell all of you exactly what the Reversor is designed to do."

"The Reversor," she said.

He nodded, looking at the top blueprint. Pulling the pencil flashlight from his pocket, he shone its thin beam through a grille-like opening on the side of the machine. He frowned and limping to the table, set down the blueprints, and picked up a screwdriver. Returning to the machine, he began to unfasten a plate.

Edith moved to the fireplace and held her hands toward the flames. She'd stood right here,

she thought after a moment. She could remember nothing before being slapped from sleep,
herself naked in front of Fischer. She shuddered, trying not to think about it.
She was moving back toward Lionel when Fischer suddenly came dashing in. Edith started
he called out, "Doctor!"
Barrett whirled.
"It's Miss Tanner!"
Edith froze. My God, what's happened now? she thought.
"She's been hurt again."
Barrett nodded once and, limping to the table, grabbed his black bag. "Where?" he asked.
"In her room."
The three moved hurriedly across the great hall, Barrett setting the pace as best he
could. "How bad is it?" he asked.
"She's scratched--torn--bitten."
"How did it happen?"
"I don't know; the cat, I think."
"The _cat?_"
"I was bringing her some food. When she didn't answer my knock, I opened the door. The
second I did, the cat shot out and disappeared."
"And Miss Tanner?"

"She was in the bathroom," Fischer said. "At first she wouldn't come out. When she did--"
He stopped, grimacing.
She was lying on her bed when they came in; she opened her eyes and turned her head as
they crossed the room. Edith made a sound of shock. The medium's skin was as pale as wa
blood-encrusted indentations on her head, puffy scratches on her face and neck.
Barrett put his bag by her bed and sat down beside her. "Have you disinfected these?" he
asked, looking at the bites on her head.
She shook her head. Barrett opened his bag and removed a small brown bottle and a box o
He glanced at the rips in Florence's sweater. "Your body, too?"
She nodded, tears welling in her eyes.
"You'd better take the sweater off."
"I've washed myself."
"That's not enough. There could be infection."
Florence glanced at Fischer. Without a word, he turned and walked to the other bed,
sitting down on it, his back to them. Florence started to remove her sweater. "Would you hel
Edith?" Barrett asked.
Edith moved to the side of the bed, wincing as she saw the pattern of the jagged slashes
across Florence's chest and stomach, the bites and lacerations on her arms. She reached b

medium to unhook her bra, stepping back as Florence slipped it off. The medium's breasts w
covered with scratches as well.
Barrett unscrewed the cap of the bottle. "This is going to hurt," he said. "Would you like
a codeine?"
Florence shook her head. Barrett dipped a Q-Tip into the bottle and began to swab out one
of the puncture wounds in her forehead. Florence hissed and closed her eyes, tears pressin
beneath the lids. Edith couldn't watch. She turned away and looked at Fischer. He was stari
the wall.
Several minutes passed, the only sound Florence's hissing and an occasional murmur of
apology from Barrett. When he was done, he drew a blanket across her chest. "Thank you,"
Edith turned back.
"The cat attacked me," Florence said. "It was possessed by Daniel Belasco."
Edith looked at her husband. His expression was unreadable.
The medium tried to smile. "I know, you think--"
"It doesn't really matter what I think, Miss Tanner," Barrett cut her off. "What matters
is your being mauled."
"I'll be all right."
"I wonder if that's so, Miss Tanner. I wonder if it might not be advisable for _you_ to
leave rather than Mr. Fischer."
Edith was aware of Fischer twisting around to look at them.
"No, Doctor." Florence shook her head. "I don't think it would be advisable at all."
Barrett looked at the medium for several moments before he spoke again. "Mr. Deutsch
needn't know," he said.
Florence looked confused.
"I mean"--he hesitated--"you've more than contributed your share to the project."
"And you'll see to it that I get paid off, is that it?"
"I'm only trying to help. Miss Tanner."
Florence started to reply, then held back. She averted her eyes before she looked at
Barrett again. "All right," she said, "I'll accept that. But I'm not going to leave."
Barrett nodded. "Very well. It's up to you, of course." He paused, then added, "But I
would feel derelict in my responsibility toward you if I didn't urge, no, _warn_ you to leave thi
house while you can." He paused again. "Furthermore, if I think your life is in danger, I may
see to it that you go."
Florence looked appalled.
"I don't intend to stand by knowingly and allow you to become yet one more victim of Hell
House," Barrett told her. He snapped his bag shut, picked it up. "My dear?" he said. Struggli
his feet, he turned for the door.
10:43 A.M.

Edith turned onto her right side and looked at the other bed. Lionel was asleep. She should never have let him work on that crate. They should have asked Fischer to open it. She thought about what Lionel had said before he'd gone to sleep: that Florence Tanner wa becoming so anxious to prove her case that she was sacrificing her bodily well-being to do i "Dissociation of mind resulting in a modification of self is the basic cause of mediumistic phenomena," he had said. "I don't know if there really was a Daniel Belasco or but the personality Miss Tanner claims to be in touch with is nothing more than a division of own personality."

Edith blew out a harried breath and turned onto her back. If only she could understand as Lionel did. All she could think of were those horrible teeth marks around Florence Tanner's nipples; the scratches and bites which Florence claimed the cat had inflicted. How could she done those things to herself, even unconsciously?

Edith slipped her legs across the mattress edge and sat up. She stared at her shoes for several minutes before pushing her feet into them. Standing, she moved to the octagonal ta looked at the manuscript. She ran a finger over the title page. Would it really hurt? she thou It was ridiculous to have this almost mindless dread of alcohol. Just because her father's drinking had made her childhood miserable was no reason to condemn liquor per se. All she contemplating was one small drink in order to relax.

She moved to the cabinet and opened the door. Lifting out the decanter and one of the small silver cups, she carried them to the table. She pulled a tissue from her purse and clea out the silver cup before she poured it full of brandy. It was very dark. She wondered sudde it could be poisoned. That would be a grisly way to end things.

She dipped a finger into the brandy, touched it to her tongue. Would she know if it was poisoned? Her tongue began to burn, and she swallowed nervously. The warmth spread de the tissues of her throat. Edith raised the silver cup and held it underneath her nostrils. The aroma was pleasing. How could it be poisoned? Surely someone had tasted it before this. She took a tiny sip, closing her eyes as it trickled down her throat. The inside of her mouth grew warm. She made a sound of pleasure as the brandy reached her stomach and heat began expanding there. She took another sip. It's what I need, she thought. I'm not a potential drunk just because I sip a little brandy. She moved to the rocking chair, hesitated, then sat down. Leaning back, she closed her eyes and drank the brandy with deliberate sips When the cup was empty, she opened her eyes and looked toward the table. No, she thou One was enough. She felt relaxed now; that was all she wanted. She held the cup before he examining the intricacies of its silverwork. Maybe she'd take it home as a souvenir when the was over. She smiled. There; that was better. She was planning ahead.

She thought about Fischer. She really should apologize to him for avoiding him so rudely this morning. She should thank him for saving her life. She shivered, thinking of the stagnan

water in the tarn, and stood up, wavering slightly as she crossed the room. She opened the
and stepped into the corridor, closing the door behind herself as quietly as possible.
A wave of dread swept over her for an instant as she realized that she was alone for the first time since they'd entered the house. She scoffed away the dread. She was being foolish Lionel was just inside the room. Florence was probably in her room, Fischer in his. She mov along the hallway to his door. Was she making a mistake? No, she thought; I owe him an ap owe him thanks.
She knocked on Fischer's door and waited. There was no sound inside the room. After several moments she knocked again, but there was no response. Edith turned the knob and the door. What am I doing? she thought. She couldn't stop herself. Opening the door, she lo inside.
The room was considerably smaller than the one she and Lionel were in. There was only on massive bed with a high, square-cut canopy. To its right was a table with a French telephon an ashtray on it. Edith looked at the ashtray filled with mashed cigarette butts. He smokes to much, she thought.
She drifted to the armchair beside the table. Fischer's tote bag was on it, its zipper undone. Edith looked inside and saw some T-shirts and an open carton of cigarettes. She s reaching down to touch the bag.
She whirled with a gasp.
Fischer was standing in the doorway, looking at her.
For a terribly extended time, it seemed to her, they stared at each other. Edith's heartbeat raced; she felt a licking heat across her face.
"What is it, Mrs. Barrett?"
She tried to get control of herself. What must he be thinking to find her here like this?

"I came to thank you," she managed.
"Thank me?"
"For saving my life last night."
She drew back unconsciously as Fischer walked over to her. "You shouldn't have left your husband."
She didn't know what to say.
"Are you all right?"
"Of course."
Fischer looked at her closely. "I think you should go back to your room now," he said.
He moved beside her as she crossed the rug. "Try tying your wrist to the bed at night," he told her.
Edith nodded as he followed her into the corridor and to her room. She turned to face him.
"Thank you."

"Don't leave your husband again," he said. "You should never--"
He broke off, leaning forward suddenly as though to kiss her. Edith twitched and drew back. "Have you been drinking?" he asked.
She tightened. "Why?"
"Because it isn't safe to drink here. It isn't safe to lose control."
"_I am not losing control_," she told him stiffly. She turned and went inside her room.
11:16 A.M.
Florence started as someone knocked on the door. "Come in."
Fischer entered.
"Ben." She tried to rise.
"Don't get up," he told her. He started across the room. "I'd like to talk to you."
"Of course." She patted the bed. "Sit here beside me."
Fischer settled on the mattress edge. "I'm sorry you're in pain."
"It will pass."
He nodded, unconvinced, then looked at her in silence, until Florence smiled. "Yes?" she asked.
He braced himself for her reaction. "I agree with Doctor Barrett. I think you should leave."
"_Ben_."
"You're being torn to pieces, Florence. Can't you see that?"
"You don't think I'm doing these things to _myself_, do you?"
"No, I don't," he answered. "But I don't know who is doing them, either. You say it's Daniel Belasco. What if you're wrong? What if you're being fooled?"
"Fooled?"
"There was a woman medium here with us in 1940. Grace Lauter. She became convinced th pair of sisters haunted the house. She built a very convincing case for it. The only trouble wa she was wrong. She cut her throat the third day we were here."
"But Daniel Belasco does exist. We found his body, found his ring with his initials on it."
"We also put him to rest. _Why isn't he at rest, then?_"
Florence shook her head. "I don't know." Her voice was faltering. "I just don't know."
"I'm sorry." He patted her hand. "I'm not trying to pick at you. I'm just concerned, that's all."
"Thank you, Ben." After several moments she smiled at him. "Benjamin Franklin Fischer," she said. "Whoever gave you such a name?"
"My father. He was nuts for Benjamin Franklin."
"Tell me about him."
"There's nothing to tell. He left my mother when I was two. I don't blame him. She must

have driven him mad."
Florence's smile faded.
"She was a fanatic," Fischer said. "When I started showing signs of mediumship at nine, she devoted her existence to it." His smile was humorless. "My existence, too."
"Do you regret it?"

"I regret it."
"Truly, Ben?" She looked at him with deep concern.
Fischer smiled abruptly. "You said you were going to tell me about Hollywood when we settled down." His smile went wry. "Not that things have settled down much."
"It's a long story, Ben."
"We have time."
She gazed at him in silence. "All right," she finally said. "I'll tell you briefly."
Fischer waited, looking at her.
"Perhaps you read about it," Florence said. "The gossip columns made a lot of it at the time. _Confidential_ even did a story on the Spiritualist meetings I held in my home. They m sound like something else, of course.
"It wasn't, Ben. It was exactly what I claimed. As for the stories about me never marrying because I wanted to 'play the field,' as they called it, they weren't true either. I never married because I never met a man I wanted to marry."
"How did you become an actress?"
"I loved to act. When I was a child, I put on little shows for my parents and relatives. Later on, I joined the high-school drama club, a local theater group, majored in dramatics at college. The progression was remarkably smooth; it happens that way sometimes. A God-gi appearance, a combination of fortunate events." She smiled a little ruefully. "I was never a g success at it. I didn't apply myself enough. But there was never anything questionable, eithe dark past, no scars covering childhood wounds. I had a wonderful childhood. My parents lov and I loved them. They were Spiritualists; I became a Spiritualist."
"Were you an only child?"
"I had a brother. David. He died when he was seventeen--spinal meningitis." She looked into the past. "It was the only real sorrow of my life."
She smiled again. "It was the 'waning' of my career, they said, that made me 'flee' from Hollywood, 'turning to religion' for comfort. They always neglected to mention that I'd been a Spiritualist all my life. Actually, I blessed my fading career. It gave me the opportunity to do what I always knew I should do--devote myself exclusively to mediumship.
"I didn't fear Hollywood--or flee from it. There's nothing fearful about it. It's a location and an enterprise, nothing more. What those involved in it make of their lives is thei own choice. The so-called 'corrupting' influences are no greater than similar influences that

exist in any line of work. It isn't the business that matters, but the corruptibility of those who enter it.
"Not that I was unaware of the moral vacuum which usually surrounded me. On crowded set at parties, I was often overwhelmed by the atmosphere of unwholesome tension in the air." S smiled, remembering. "One night, when I went to bed, I said the Lord's Prayer as I always do Suddenly I realized that what I'd said was 'Our Father which art in heaven, Hollywood be thy name.'" She shook her head in amusement. "I left within the month and came East to stay."
Fischer began to speak, then broke off as somewhere, faintly, in the distance, the cat yowled. _End of pleasant interlude_, he thought. Florence looked pained. "The wretched thi started to rise.
Fischer pressed her back against the pillows. "I'll look."
"But--"
"Rest." he told her, standing.
"Before you go, would you get my purse?"
Fischer walked across the room and got it for her. Florence opened it and removed a medallion, holding it out to him. Fischer took it. There was a single word engraved on it: BELIEVE.
"It's all within you if you do," she said.
He started to hand it back to her. "No, keep it," she said. "From me to you, with love."
Fischer forced a smile. "Thank you." He slipped the medallion into his pocket. "I'm really all right, though. Worry about yourself, not me."
"Will you sit with me after I rest?" she asked. "I've got to contact Daniel Belasco, and trance is the quickest way. But I don't want to sit alone."
"You won't consider leaving, then?"
"I can't, Ben, you know that." She paused. "Will you sit with me?"
Fischer looked at her uneasily. Finally he nodded. "Right."
He left the room without another word.

12:16 P.M.
The cool water rippling against his face felt good. The skin of his burned calf had contracted, making it painful to kick, but he didn't want to stop. Every time he lifted his right hand from the water, the pain in his thumb intensified. I need this, though, he thought. He ha been swimming for almost a week.
He reached the shallow end of the pool and stopped, holding on to the coping with his left hand. Edith was sitting on a wooden bench near the steam-room door. "Don't overdo," she s
"I won't. I'll just do two more laps."
Twisting around, Barrett began to swim again. He closed his eyes and listened to the splashing sounds his arms and feet made.

He wondered how badly the atmosphere of the house was affecting Edith. When he'd wake
he'd tried to rise without disturbing her, but the moment he'd stirred, her eyes had opened.
There'd been a smell of brandy on her breath, and when he'd gotten up he'd seen a decante
on the table, a small silver cup beside it. She'd told him that she'd found them in the cabinet
and taken one cupful to relax. He'd put the decanter back in the cabinet, telling her she'd tak
a serious risk drinking anything in this house. She'd promised not to touch any more.
Barrett's hand touched the far end of the pool and, turning, he started swimming back. We
should be out of here by tomorrow night, he thought. If he could get the Reversor functioning
without delay, he was certain they could leave by then. He smiled to himself, wondering if Ed
had any concept at all how the Reversor was going to change the atmosphere of the house.
He reached the shallow end and stood up, hissing at the coldness of the air on his body.
Edith helped him up the steps and wrapped a towel around his shoulders. "Can you stand a
minutes in the steam room?" he asked.
She nodded, handing him his cane.
"I think it would do me good."
"Yes. Go in." She pulled open the heavy door.
"You'd better remove your outer clothes," he told her.
"All right."
Barrett tossed the towel onto the wooden bench and limped inside the steam room as Edith
let the door thud shut. He groaned in pleasure at the feeling of the wet heat on his body.
Breathing through his teeth, he felt around until he found a bench. The top of it was burning
He eased around the room, feeling with his cane, until it touched the hose. Moving his left ha
along its length until he reached the wall, he turned the spigot once. Cold water gushed from
end of the hose. Barrett washed it over the bench top and sat down, putting aside his cane.
Reaching down, he worked the bathing suit across his hips. It slithered down his legs, and h
shook it off.
He looked toward the door. Edith was taking rather a long time. He frowned. He didn't want
to stand again. Still, he mustn't leave her alone for more than seconds.
He was on the verge of getting to his feet when the door opened and he saw the outline of
her figure. He was surprised to see that she had taken all her clothes off. As the door jarred
shut, he said, "Over here." He'd have to remember to put in a brighter bulb. The one overhea
either deficient in wattage or covered with grime; probably both.
Edith moved cautiously across the steam-obscured room. She made a faint sound as she
walked through the gush of cold water. Barrett pulled the hose until the end was in his hand,
washed off the bench beside himself, wincing as some of the water sprayed against his leg.
tossed down the hose, and Edith sat beside him. Barrett heard her drawing in erratic breaths
trying not to let the hot air down her throat. "All right?" he asked.
She coughed. "I never could get used to breathing in steam rooms."

"Try putting water on your face and taking a breath as you do."
"I'm all right."
Barrett closed his eyes and felt the damp heat seeping into his flesh. He twitched as Edith's hand settled on his leg. He covered it with his. After several moments she leaned ov kissed his cheek. "I love you," she said.
Barrett put his arm across her shoulders. "I love you, too," he said. She kissed him on the cheek again, then on the corner of his lips. He felt a stirring in his body as she pressed h lips to his, moving her head as she kissed him. Barrett opened his eyes as one of her hands down his stomach. Edith? he thought.

After several moments she swung around and straddled him, her lips never leaving his. He felt her hot, slick stomach thrust against his. Reaching down, she took hold of his sex and be to rub it against herself. Barrett's breath began to labor. The hot air seared his throat and chest. He made a startled sound as she dug her teeth into his lower lip. He could smell the b on her breath.
Her lips ran across his cheek, her tongue trailing over the skin. "Make it hard," she whispered in his ear. Her voice was almost fierce. Barrett caught his breath as she grabbed injured hand and pulled it up against her breast. He jerked it back as fiery pain ran up his wrist. "_Don't!_" she ordered, clutching it again.
"My thumb!" he cried. The pain was so severe, his vision started blurring. He could hardly breathe, his lungs struggling with the scalding air. Edith didn't seem to hear. She clutched at his organ, groaning so loudly it made Barrett's heartbeat leap. "For Christ's sake, make it ha she cried. She jammed her lips on his again.
Barrett couldn't breathe. Gagging, he jerked his head back, slamming it against the tile wall. He cried out in new pain, his face contorted. Edith fell against him, sobbing. Barrett trie to catch his breath. "Edith," he gasped.
She wrenched to her feet and turned away. "Don't," he muttered, reaching for her dazedly. He felt a rush of cold air as she opened the door, saw her outline vaguely. Then the door thu shut again.
Wincing, he bent over, feeling for the hose. He rubbed cold water on his face, drawing in a breath through clenched teeth. My God, what's come over her? he thought. He knew that curtailment of their sex life must have had a damaging effect on her, but she'd never shown like this. The house _must_ be affecting her. Standing groggily with his cane, he inched his across the steam-filled room, grimacing at the increase of heat on his face. The ceiling bulb all but disappeared from view now, no more than a spot of pale light overhead. Barrett reach door and felt for the handle. Finding it, he closed his fingers over it and pushed. The door he fast. He pushed it harder. The door wouldn't move. His features tightened. Clutching the har hard as he could, he pushed again.

The door refused to budge.
A flicker of uneasiness oppressed him. Barrett willed it off. "Edith?" he called. He hit the door with the palm of his left hand. "Edith, the door is stuck!"
There was no reply. _My God, she didn't go upstairs_, he thought with sudden dread. He pushed at the handle again. The door was wedged in its frame. The heat and dampness, he himself; the door had warped, expanded. "Edith!" he called. He pounded on the door with his
"What _is_ it?" he heard her answer faintly.
"The door is stuck! Try to open it from your side!"
He waited. There was a thump on the door, and he felt it stir. He grabbed the handle again and pulled with all his strength as she thrust her weight against the door on the other side. The door held.
"What are we going to do?" he heard her ask. She sounded frightened.
Could she possibly use the bench to batter open the door? No, it was too heavy. Barrett scowled. The heat seemed to be getting worse. He'd better turn it off.
"Lionel?"
"I'm all right!" He lowered himself gingerly to his left knee to get below the worst of the heat. He made a worried sound. Well, there was no other way. He couldn't stay in here. better get Fischer!" he called.
"_What?_" He couldn't tell if she hadn't heard or was appalled by what he'd said.
"_You 'd-better-get-Fischer!_"
Silence. Barrett knew the thought of going alone through the house was terrifying to her.
"It's the only way!" he shouted.
Edith didn't answer for a long time. Then he heard her call. "All right! I'll be right back!"
Barrett remained motionless for a while. He hoped to God she didn't run into anything. In her mental state, it could be catastrophic. He scowled. I can't just stay like this, he thought. I'd better turn off that steam.
He looked abruptly to his right; he thought he'd heard a sound. There was nothing but swirling steam. He stared at it with slitted eyes. It was thick and white and coiling, and made shapes. A person with an uncontrolled imagination might see all sorts of things in it.
Barrett hissed. "Ridiculous." He stood and edged his way across the floor until his shins bumped against the edge of the wooden bench. Kneeling again, he reached beneath the be tap wheel. He couldn't find it and began to crawl along the bench, feeling for it.

He froze. He was certain that he'd heard something this time, a kind of--_slithering_ noise? Barrett shivered despite the heat. "Ridiculous," he muttered. He continued crawling. I wonder this house had claimed so many victims. Its atmosphere was incredibly conducive to delusions. The sound he'd heard was probably coming from the tap wheel he was searching

escape of steam, probably too much pressure. It was getting awfully hot in here.
His hand came in contact with the tap wheel, and he felt a burst of relief. He tried to turn the wheel, but it stuck. He fought off premonition, gritting his teeth against the pain in his leg as he wrapped both hands around the wheel. "Stuck," he said aloud, as though to co somebody in the room that the problem was a normal one. He strained the muscles of his ar back, trying to revolve the wheel.
It wouldn't move.
"Oh, no." He swallowed, flinching at the scorch of air in his throat and chest. This is not good, definitely not good, he thought. Still, it was a physical problem: a door stuck in its frame, a steam valve stuck--things to be expected in an old house. Edith would be back with Fischer in a few moments. If worse came to worst, he could lie on the floor and wash his fac with the water while--
He jerked around. The noise again, too definite to be imagination. It _was_ a slithering noise, no doubt of it, like the stirring of some torpid serpent on the floor. Barrett's face hardened. Come _on_, he told himself, don't go childish on me now. He turned around slowl leaning his back against the bench and trying to see through the steam. If it _was_ some phenomenon, he had only to keep his wits about him. There was nothing in the house that c him so long as he didn't panic.
He listened carefully, wincing at the throb of pain in his thumb. After what seemed to be a minute or more, he heard the sound again, a liquid, sliding noise. He imagined lava pourin slowly down a coal chute, splattering like smoky gruel into a bin. He shuddered. "_Stop_ it," ordered himself. He was reacting as credulously as Miss Tanner now.
The hose! he thought abruptly. If wet heat could cause the door to warp out of shape, wet coldness might reverse the process. He began to feel around for the hose.
He heard the sound again, ignored it this time. _Psi phenomena abound in realms of credulity_. The sentence flashed across his mind. Precisely, he thought. He gulped in breath without thinking, groaning at the fire of it in his throat and chest. Where the hell was that damned hose, anyway? The tile floor was beginning to hurt both legs now.
He felt the gush of water then and made a sound of gruff satisfaction. He reached for the hose, edging his hand across the floor.
He cried out, jerking back his hand. It had touched what felt like hot slime. Barrett held his hand to his face and looked at it. The light was very dim; he had to squint. He felt his heartbeat catch. There seemed to be a kind of darkish ooze clinging to his palm and fingers a gagging sound, he reached down quickly, rubbing his palm on the floor. What in God's nar Melted grout from between the tiles? Some sort of--?
He jerked around so fast it made his neck hurt. He stared into the roiling steam, heartbeat jolting. The sound had started up again, louder now, moving toward him. Barrett d back unconsciously, trying to see. He rubbed his hand across his eyes without thinking, sme

some of the slime on his face. He made an angry, sickened noise and rubbed it off with his l
hand. It had a vaguely familiar smell. Where the hell is she? he suddenly thought. For an ins
he felt a rush of panic as he imagined her not telling anyone, leaving him imprisoned here be
of what had happened between them.
"No," he muttered. That was ludicrous. She'd be back any moment. He'd better get to the
door and wait. He wavered to his feet and moved haltingly away from the sound, visualizing
gigantic jellyfish heaving its transparent, quivering bulk across the floor at him. "That's
enough," he muttered, furious at himself. He had to get to the door. He stared into the steam
couldn't see which way the door was. The noise continued--a dragging, soggy noise. Barrett
chill of dread lace up his back. He'd best prepare himself. He mustn't panic.
He cried out in shock as his feet sank into hot, thick slime. He started jumping back and
slipped, landing on his left elbow and crying out again as jagged pain shot up his arm. He wr
in agony on the floor.
Suddenly he felt the slime push up against his side like heated gelatin. He thrashed away
from it, the odor welling over him. It was the smell of rot--_the odor of the tarn!_ It's come
inside! his mind cried, terrified. He flung himself to his knees. The door; where was the door
guessed and, shoving to his feet, hobbled clumsily in that direction.
Something blocked his way--something near the floor that had size and bulk and was alive.
With a cry of horror, Barrett fell across it. It reared up, shoving him onto his back, hot and

jellylike, reeking of stagnation. Barrett screamed as it flopped across his legs. He struck out
wildly with his left foot, feeling it sink into muculent slime, then strike what felt like skin
the texture of cooked mushroom.
Suddenly it was before his eyes, bulbous, glistening darkly. "No!" he screamed. He kicked
at it again, thrashing back across the floor, until his back slammed violently against the door
He felt the ropy form start oozing up his legs adhesively. Shrieks of terror flooded from his
lips. The room began to swirl and darken. He could not dislodge the glutinous weight. He fel
hotness of it sucking at his flesh.
Suddenly the door was shoving in behind him, pushing him directly into the gelatinous
form. It struck his face; his screaming mouth was filled with turgid jelly. Coldness washed ac
his side. He felt hands slip beneath his arms. He thought he heard Edith screaming. Someon
started dragging him across the floor. Looking up, he made out Fischer's face above him, pa
indistinct. Just before he lost consciousness, Barrett saw his body. There was nothing on it.
12:47 P.M.
Fischer gulped down coffee, holding the cup with both hands. Once again the couple from
Caribou Falls had come and gone, unseen.
He'd been in the theater, searching for the cat, when he'd heard Mrs. Barrett's shouting.
Rushing to the entry hall, he'd met her, and she'd told him, frightenedly, that her husband wa

locked in the steam room.
In there; he'd suddenly remembered Florence's words. Without a word, he'd dashed downstairs, shoved through the swinging doors, and raced along the side of the pool, the ra padding of his tennis shoes echoing off the walls and ceiling.
He'd heard Barrett's screams before he reached the steam-room door. He'd jarred to a halt and almost turned around when Mrs. Barrett had come running in. He'd been unable to retre her look of panic. Turning back, he'd sprinted to the steam-room door and thrown his weight against it, to no avail. Mrs. Barrett had come rushing up behind him, begging him to save he husband, her voice unnatural, shrill.
Grabbing one end of the wooden bench against the wall, he'd dragged it to the steam-room door and rammed it hard against it. Immediately the door had given, and dropping the bench shoved the door in. Inside, Barrett's screams had cut off suddenly, and Fischer had felt his weight against the door and reached around to grab him in the burning steam and pull him o forced to strain every muscle because of Barrett's weight. By then Barrett's wife was shakin uncontrollably, her face almost gray. Somehow the two of them had managed to get Barrett and put him on his bed. Fischer had offered to help put Barrett's pajamas on, but Mrs. Barre a tight, almost inaudible voice, had told him she could do it. He'd left immediately and come downstairs.
He set down the empty cup and covered his eyes with his left hand, mind a jumble of confusions. The unlocked door that had been locked by the time they'd reached the house. restored electrical system that had failed to work. Florence's inability to enter the chapel. Th record playing by itself. The cold breeze on the stairs. The tinkling chandelier. The pounding noises during the séance; Florence suddenly, inexplicably, becoming a physical medium. Th at the séance; its hysterical warning to them. The poltergeist attack. Mrs. Barrett being led to the tarn in her sleep; removing her pajamas; acting so peculiarly this morning. The bites on Florence's breasts. The body in the wall; the ring. The attack on Florence by the cat. Now th attack on Barrett in the steam room.
He slumped back in the chair. Nothing fitted, he thought. Nothing added up. They were exactly nowhere in their quest. But Florence was being torn apart emotionally and physicall Barrett was losing control. Barrett had been violently assaulted twice. And, as for himself--
His mind leaped back, remembering. Faces sprang before him: Grace Lauter's, Dr. Graham Professor Rand's, and Fenley's. Grace Lauter working by herself, convinced that she, alone solve the mystery of Hell House; not even talking to the rest of them. Him working with Dr. G and Professor Rand, who, in turn, refused to work with Professor Fenley because he was a Spiritualist and not a "man of science."
Three demoralizing days before it ended. Grace Lauter with her throat cut by her own hand; Dr. Graham, dead drunk, wandering outdoors to perish in the woods; Professor Rand dying cerebral hemorrhage after an experience in the ballroom he'd been unable to describe befor

died; Professor Fenley still in Medview Sanatorium, hopelessly insane. Himself found naked
front porch, horror-ridden, old before his time.
"And now I'm back," he muttered in a trembling voice. "I'm _back_." He closed his eyes and
couldn't stop from shaking. _How?_ he thought. I'm not afraid to try, but how do I begin? A r
of bewilderment clamped his muscles suddenly. Jerking open his eyes, he grabbed his cup
it far across the room. _It's too damn complicated!_ screamed his mind.
1:57 P.M.
She blinked her eyes. Lionel was awake. She put her hand in his. "Are you all right?"
He nodded, didn't smile. Edith forced control into her voice. "I'll pack our bags," she
said. She waited. Lionel returned her look without expression.
"We'll go today," she said.
"I want you to go."
Edith stared at him. "We'll both go, Lionel."
"Not until I'm finished."
She couldn't believe it, even though she'd anticipated his response. Her lips twitched,
words unspoken stammering in her mind.
"You go into Caribou Falls," he told her. "I'll join you tomorrow."
"Lionel, I want both of us to go."
"Edith--"
"No. I don't want to hear a word. You can't convince me, anymore, you know what's
happening. You would have died down there if Fischer hadn't come. You would have been k
. . _what?_ By _what?_ We have to go before this house destroys us all. _Now_, Lionel. _N
"Listen to me," he said. "I know it's gone beyond the point of endurance for you. It
hasn't for me, however. I'm not going to let what happened frighten me away. I've waited twe
years for this. Twenty long years of work and research, and I'm not about to lose it all becau
of--something in a steam room."
Edith stared at him, a pulsing at her temple.
"It was a shock," he said. "I admit it. It was a terrible shock. I've never experienced
anything remotely like it in my life. But it was not the dead. You hear me, Edith? _It was not
dead_."
He closed his eyes. "Please," he said. "Go into Caribou Falls. Fischer will drive you
there. I'll join you tomorrow."
He opened his eyes after a while and looked at her. "Tomorrow, Edith. After twenty years,
there's only one more day before I prove my theory. _One more day_. I can't retreat when I'm
close. What happened was ghastly, yes, but I can't, I _won't_ let it chase me away." His han
closed tightly over hers. "_I'd rather die than leave_."
The room was still. Edith felt her heartbeat like a slow, erratic drumbeat in her chest.

"Tomorrow," she said.
"I swear to you I'll end the reign of terror in this house by then."
She stared at him, feeling lost and helpless. She had no faith of her own remaining. She could only cling to his. God help us if you're wrong, she thought.
2:21 P.M.
"O Spirit of Immortal Truth," Florence began, "help us, this day, to rise above the doubts and fears of this life. Open our natures to mighty revelations. Give us eyes to see, and ears hear. Bless us in our efforts to lift the darkness from the world."
The bathroom light cast dim illumination on the place where they sat. Florence sat in the chair beside the table, eyes closed, hands on her lap, knees and feet pressed tightly togethe Fischer had pulled the other chair across the floor and sat facing her at a distance of four fe
"The sweetest expression of spiritual life is service," Florence was saying. "We offer ourselves for the service of the spirits. May they find us ready, and may they, so that naught impede our free expression, commune with us this day and reveal their light to us. Most of a

may they impart to us the power to communicate with that tortured soul who still hovers in th place, unsanctified, imprisoned: Daniel Belasco." She raised her face. "Attend us, ministerin angels. Help us in our effort to lift the burden from this soul. All this we ask in the name of the Eternal and Most Everlasting Spirit. Amen."
There was momentary silence. Fischer heard the crackling noise his throat made as he swallowed. Then Florence began to sing: "'Sweet souls around us, watch us still. Press nea our side. Into our thoughts, into our prayers, with gentle helpings glide.'"
When the song was ended, Florence began to take in deep breaths, drawing air into her lungs convulsively through clenched teeth as she rubbed both hands over her body. Soon h fell open, and her head began to loll back. The heavy breathing continued. Florence slouche in the chair, head rolling from side to side. At last she was still.
Minutes passed. Fischer began to shiver. Coldness was starting to gather between them, rising slowly like ice water, until he felt as though he were submerged to the waist in it.
He twitched as faint spots of light began to appear in front of Florence. _Focuses of condensation_; the phrase drifted across his mind. He stared at the spots as they grew in si number, hovering in the air in front of Florence like a galaxy of pale, miniature suns. His legs felt almost numb now. Soon, he thought.
His fingers dug into the chair arms as teleplasm started oozing from the medium's nostrils. The viscous filaments resembled twin gray serpents gliding downward from her nos Fischer watched in dry-mouthed silence, they joined to form a heavier coil, which started to unravel, then began to rise and cover Florence's face. Fischer lowered his eyes. He heard a like rustling paper, closed his eyes.
The smell of ozone penetrated his nostrils like the odor of a badly chlorinated swimming

pool. Compelled, he opened his eyes and looked up, wincing. The teleplasm had covered Fl
head, hanging over it like a wet, filmy sack. As he stared at it, he saw it being shaped as tho
by some invisible sculptor, the eye pits pressed in, a ridge of nose appearing, nostrils, ears,
line of mouth. In less than a minute, it was complete; the face of a young man, dark-haired,
handsome, grave in its expression.

Fischer cleared his throat. His heartbeat felt unreal. "Have you a voice?" he asked.

There was a labored, gurgling noise like the sound of a death rattle. Fischer felt his skin crawl. After half a minute, the sound stopped, and there was silence again.

"Can you speak now?" Fischer asked.

"I can." The voice was undeniably masculine.

Fischer hesitated, then drew in a quick breath. "Who are you?"

"Daniel Belasco." The lips of the face did not move, but the voice was coming from the pallid features of the young man.

"Was it your body we found behind the wall of the wine cellar this morning?"

"It was."

"We gave you proper services outside. Why are you still here?"

"I cannot leave."

"Why?"

There was no answer.

"Why?"

No answer. Fischer clutched his hands together on his lap. "Did you have anything to do with the attack on Doctor Barrett in the steam room?"

"No."

"Who did it, then?"

There was no answer.

"Did you attack Doctor Barrett in the dining hall last night?" Fischer asked.

"I did not."

"Who did?"

Silence.

"Did you bite Miss Tanner this morning?"

"I did not."

"Who did?"

Silence.

"Did you possess the cat to attack her?"

"I did not."

"Who did, then?"

Silence.

"Who did, then?" Fischer persisted. "Who attacked Doctor Barrett? Who bit Miss Tanner? W

possessed the cat?"
Silence.
"Who?" demanded Fischer.
"Cannot say."
"Why not?"
"Cannot."
"Why?"
Silence.
"You have to tell me. Who attacked Doctor Barrett in the dining hall and steam room? Who bit Miss Tanner? Who possessed the cat?"
He heard a quickening of breath.
"Who?" he demanded.
"Cannot--"
"You have to tell me."
The voice began to plead. "Cannot--"
"Who?" asked Fischer.
"Cannot say--"
"Who?"
"Please--"
"Who?"
He heard something like a sob.
"Him," said the voice.
"Who?"
"Him."
"_Who?_"
"Him. Him!"
"_Who?_"
"_Him!_" cried the voice. "The Giant! Him! Father, Father!"
Fischer sat in rigid silence as the face lost form, the teleplasm rippling. Suddenly it began to steam back into Florence's nostrils. As it vanished, Fischer heard her moan with pa less than seven seconds it was gone.
He sat immobile for almost a minute before standing. He felt numb as he walked into the bathroom, ran some water into a glass, and carried it back into the bedroom, standing motio beside the chair until she opened her eyes.
After she had drunk the water in one long swallow, he moved to the wall switch and turned on the hanging lamp beside her bed.
He sank down heavily on the chair across from hers.

"Did he come through?" she asked.
As he told her what had happened, her expression tensed to one of deep excitement.
"_Belasco_," she said. "Of course. Of _course_. We should have realized it."
Fischer did not respond.
"Daniel would never have hurt me. He would never have hurt Doctor Barrett. I _knew_ it couldn't have been him, despite the evidence; it simply didn't _feel_ right. He's as much a vi of the house as anyone." She looked at Fischer's unconvinced expression. "Don't you see?" said. "_He's being kept here by his father_."
Fischer regarded her in silence, wanting to believe what she was saying but afraid to commit his mind.
"Don't you see?" she asked him eagerly. "They're warring together, Daniel trying to escape from Hell House, his father doing everything he can to prevent it by trying to turn me against Daniel, trying to make me believe that Daniel means me harm, when he doesn't. When all h -"
She stopped so quickly that Fischer's eyes narrowed. "Wants _what?_" he asked.
"My help."
"That's not what you were going to say."
"Yes, it was. I'm the only one who can help. I'm the only one he trusts. Don't you see?"
Fischer eyed her guardedly. "I hope I do," he said.
3:47 P.M.

Edith sat up and slid her legs across the mattress edge. Reaching out, she picked up Lionel's watch from the table and raised its lid. Nearly four o'clock. How could he possibly ge his machine ready by tomorrow?
She stared at him as he slept, wondering if he still believed everything he said. Somehow, she had the uncomfortable feeling that he was no longer as confident as he claimed. Not tha would ever show it, not even to her. When it came to his work, he was a man of unrelenting always had been.
Standing abruptly, Edith moved to the cabinet and opened the door. All right, both of them had warned her. Nothing had happened, had it? The brandy had relaxed her, nothing more. going to stay in this house until tomorrow, she was damned well going to take a few steps to that stay endurable.
She carried the decanter and one of the silver cups to the table. Setting down the cup, she pulled out the decanter top and poured the cup full of brandy. Picking up the cup, she dr its contents with a swallow. She threw her head back, eyes closed, mouth open wide, suckin air as brandy scalded down her throat. It was like pouring hot syrup into her chest and stoma Heat pulsed outward, radiating through her veins.
She poured herself another cupful, took a sip of it, and eased herself onto the table,

pushing aside the box with Lionel's manuscript in it. She took another sip of brandy, then swallowed the entire cupful, head laid back again, eyes closed, a look of sensual enjoyment face.

She thought about being in the steam room with Lionel, trying not to face the nagging qualm that, beyond a certain point, she'd been infuriated at his impotence, as if, somehow, i were his fault and not that of the polio. She tightened, thinking that the real reason he wante her to go to Caribou Falls was that he didn't want to be annoyed by her needs; that he wante concentrate on his machine.

She blinked. That was a terrible thing to think of Lionel. If he'd been able to, he would have made love to her.

Would he? her mind demanded. Or did he really care at all whether they ever had sex?

With an impulsive movement, she reached around for the decanter, knocking the box off the table, spilling pages of the manuscript across the rug. She started to get up, then, with a frow ignored it. Let it lie, she thought. I'll get it later. She closed her eyes, emptying another cupful of brandy into her mouth and swallowing it.

She slipped off the table, almost fell. I'm _drunk_, she thought. A momentary pang of guilt assailed her. Mom was right, I am like him, she thought. She fought it off. I'm _not!_ she told her unseen mother; I'm a good girl. "_Hell_--" She scowled. I'm not a girl at all, I'm a woman. With desires. He should know that. He's not _that_ old. Or that impotent. It was his religious mother, not the polio. It was--

She frowned away the thought, weaving across the bedroom toward the cabinet. Her limbs felt warm and silky, and there was a lovely numbness in her head. They were wrong; getting was the only answer. She thought about the cabinet of liquor in the kitchen. Maybe she'd ge bottle of bourbon from it--maybe two bottles. Maybe she'd just drink herself insensible until tomorrow came.

She removed the hollowed book so quickly that it slipped from her fingers and thudded on the rug, the photographs scattering. She sank to her knees and started looking at them one She licked her upper lip unconsciously. She stared at a photograph of the two women lying great hall table, performing mutual cunnilingus. The room seemed to get hotter and hotter. Abruptly she flung away the photograph as though it was burning her fingers. "_No_," she muttered frightenedly. She started, looking back toward Lionel as he stirred, then pushed clu to her feet and looked around the bedroom like a cornered animal.

She walked across the room quickly. Opening the door, she moved into the hall and closed the door, flinching at the noise; she'd meant to be more quiet. Shaking her head to clear it, s walked to Fischer's room.

He wasn't there. Edith stared into his room and wondered what to do. Closing the door, she turned and started back along the hallway, drifting to her left until she reached the banister rail. She held on to it for balance as she headed for the staircase. For some strange reason,

house did not seem frightening to her. Further proof that alcohol was just the thing, she thou
She had the sensation of floating down the staircase. Vaguely she recalled some film about
the South she'd seen at a revival. All she could remember clearly was some woman in hoop
gliding down the stairs as though she were descending on a track. She felt the same way. S

wondered why she felt so confident.
A glimmer, faint, too fleeting to be captured. Edith blinked and hesitated. Nothing. She continued down the stairs. He's in the great hall, she decided. He was always where the cof was. She couldn't recall ever seeing him eat. No wonder he was so thin.
As she crossed the entry hall, she heard a sound of splintering wood. Again she stopped. She hesitated, then moved forward once again. Of course, she thought. She smiled. She'd s so fuzzy in her life. She closed her eyes. I'm floating, said her mind. Father and daughter, drunks forever.
She stopped in the archway and leaned against it dizzily. She blinked her eyes, refocusing with effort. Fischer had his back to her. He was using the crowbar to pry apart the crate. Tha sweet, she thought.
She started as Fischer spun around, the crowbar raised as though to strike at some attacker. He whirled so quickly that the cigarette between his lips arced to the floor.
"_Kamerad_," she said. She raised her arms as though surrendering.
Fischer stared at her without a sound. She saw his chest rise and fall with agitated breath. "Are you angry?" she began to say.
He cut her off. "What the hell are you doing here?"
"Nothing." She pushed off from the archway and started toward him weavingly.
"Are you _drunk?_" He sounded stunned.
"I've had a few drinks, if that's any of your business."
Fischer dumped the crowbar on the table, moving toward her. "Lionel will be pleased that you--" She gestured airily toward the machine.
Fischer reached her, took her arm. "Come on."
She pulled away from him. "Come on, yourself." She staggered slightly, then regained her balance, turning toward the machine.
"Mrs. Barrett--"
"Edith."
Fischer took her arm again. "Come _on_. You shouldn't leave your husband."
"He's all right. He's sleeping."
Fischer tried to turn her, but she wouldn't do it. Snickering, she pulled away from him again. "For Christ's sake!" he snapped.
A teasing smile drew back her lips. "No, not for his sake." Fischer looked at her confusedly.

As she started toward the table, the room was nebulous around her, and she had the vague impression it was filled with people standing just beyond the limits of her vision. That's imagination, said her mind. All there is in here is mindless energy.
She reached the table and rubbed a finger on its surface. Fischer rejoined her. "You've got to go upstairs."
"No, I don't." She took hold of his right hand. Fischer pulled it away. Edith smiled and rubbed her finger on the table again. "This is where they met," she said.
"Who?"
"Les Aphrodites. Here. Around this table."
Fischer took her arm again. Edith jerked it in against herself so that his hand was pinned against her breast. "Here. Around this table," she repeated.
"You don't know what you're saying." Fischer pulled his hand away.
"I know exactly what I'm saying. Mr. Fischer." Edith snickered. "Mr. B. F. Fischer."
"Edith--"
He tightened as she pushed against him, sliding her arms around him. "Don't you like me at all?" she asked. "I know I'm not as beautiful as Florence, but I--"
"Edith, it's the house. It's making you--"
"_The house is doing nothing_," she broke in. "_I'm_ doing it."
He tried to pull away her arms. She pressed against him harder. "Are you impotent too?" she teased.
Fischer wrenched her arms loose, pushing her away. "Wake up!" he shouted.
Fury burst inside her. "Don't tell _me_ to wake up! _You_ wake up!--you sexless bastard."
Edith stumbled back against the table, wriggled up on top of it, and yanked her skirt with cla fingers. "What's the matter, little man?" she jeered. "Never had a woman?" Grabbing at her front, she jerked it open, popping buttons. Dragging aside the edges, she undid the front hoo her bra and, clutching at her breasts with palsied fingers, held them up, a look of furious derision on her face. "What's the _matter_, little man?" she ranted. "Never had a tit before? _Try_ it! It's delicious!"

Sliding off the table, she advanced on Fischer, fingers gouging at her breasts. "Suck them," she said, her voice trembling with hatred. Her face convulsed with sudden fury. "Suc you fairy bastard, or I'll get myself a woman who will!"
His head jerked sideways. Edith scanned the movement, and a sudden weight crashed dow her.
Lionel was standing in the archway.
A wave of darkness billowed up at her. Her legs gave way; she started falling. Fischer leaped to catch her. "No!" she screamed. She twisted to the left and fell against a marble sta on a pedestal. She caught at it; the cold stone pressed against her breasts. It seemed as tho

the face was leering at her Edith cried out as the weight of it fell backward from her grasp ar
shattered on the floor. She landed on her knees and toppled forward.
Darkness swallowed her.
4:27 P.M.
Somewhere there was music playing, slowly, tenderly; a waltz. She was dancing to the music, gliding through a kind of mist. Was she in the ballroom? She could not be sure. Her partner's face was indistinct, yet she felt certain it was Daniel's. She could feel his arm arour her and his left hand holding out her right. It was warm. There was a scent of flowers in the a roses, she decided. A summer dance. A small string orchestra performing. Florence danced languorous circles with her partner.
"Are you happy?" he asked.
"Yes," she murmured. "Very."
Was she on a set? Was that it? Was she making a film? She tried to recall but couldn't. Still, how could it be a film? It was all too real; no camera, no banks of lights, no fourth wall missing and the crew in sight, the sound man at his board. No, it was a real ballroom. Floren tried again to see her partner's face, but couldn't focus her eyes. "Daniel?" she murmured.
"My dear?"
"It _is_ you," Florence said.
She saw him then, his grave face very handsome, very gentle. His arm drew tight around her. "I love you," he said.
"And I love you."
"You'll never leave me? Always be beside me?"
"Yes, my darling, always; always."
Florence closed her eyes. The music quickened, and she felt herself being swept around the ballroom floor. She heard the rustling of a hundred skirts, the ballroom filled with dancers, lovers. Florence smiled. And she loved, too; loved Daniel. Daniel held her safely as they dar She scarcely felt her feet; she seemed to float.
She felt a scented breeze across her face and smiled again. He'd danced her out onto the wide veranda. Overhead, the sky was filled with stars, like diamond fragments sprinkled on l velvet; she didn't have to look to know that they were there. The moon was full, pale silver, glowing. It shed soft radiance on the garden just beyond. She didn't have to look; she knew. she been drinking wine? She felt intoxicated. No; it was intoxication of the spirit. It was joy and love, sweet music playing in the distance as she waltzed with her beloved Daniel, arour around, dancing slowly toward--
He shouted. "No!"
Florence gasped in shock, all senses flooded. Daniel stood before her in the mist, whiteface frightened, gesturing for her to stop. Icy water numbed her feet and ankles, cold wind scored her face, the smell of rot assailed her nostrils; crying out, she staggered back and fel

Something seemed to rush away behind her. Florence thrashed around and caught a mome someone very tall and dressed in black vanishing into the mist.
She shuddered as the freezing air sliced deep into her flesh. She lay beside the tarn.
She had been walking into it.
With a sound of sickened dread, she pushed up, started running for the house. Her shoes were wet, the bottoms of her stockings. Shivering, she dashed along the gravel path. The bl face of the house loomed darkly from the mist. She ran across the gravel, up the steps. The doorway yawned. She ran inside and slammed the door, falling back against it.
She was shaking from the cold, from fright. She couldn't stop herself. _She'd almost

walked into the tarn_. The knowledge horrified her.
She started as a figure hurried down the hallway from the kitchen. It was Fischer, with a glass in his hand. Seeing her, he stopped a moment, then advanced again. "What happened asked.
"Is that whiskey?"
Fischer nodded.
"Let me have some."
He handed her the glass, and Florence drank, choking as the liquor scalded down her throat. She handed back the glass.
"What happened?" Fischer asked.
"He tried to kill me."
"Who?"
"_Belasco_," she said. She clutched at his arm. "I _saw_ him, Ben. I actually caught a glimpse of him as he left me by the tarn."
She told him what had happened, how Belasco had made her think she was dancing in the ballroom with Daniel, while he'd led her to the tarn to drown her. How Daniel had warned he the moment she was going in.
"How did Belasco get control of you?" he asked.
"I must have dozed off. I was tired after sitting, after everything that's happened today."
Fischer looked ill. "If he can get you in your sleep now--"
"_No_." She shook her head. "He won't again. I'm warned now. I'll retain my strength." She shivered. "Can we go in by the fire?"
When they were sitting in front of the fire, her shoes and stockings off, her feet propped on a stool, a new log crackling on the fire, Florence said, "I think I know the secret of Hell House, Ben."
Fischer didn't speak for almost half a minute. "Do you?" he asked then.
"It's Belasco."

"How?"
"He safeguards the haunting of his house by reinforcing it," she said. "By acting as a hidden aide for every other haunting force."
Fischer did not respond, but she could tell from the sudden flare of interest in his eyes that she had gotten through to him. He sat up slowly, as though uncoiling, his eyes fixed on
"Think of it, Ben," she said. "_Controlled multiple haunting_. Something absolutely unique in haunted houses: a surviving will so powerful that he can use that power to dominate every surviving personality in the house."
"You think the others are aware of it?" he asked.
"I don't know about the others. All I know is that his son is. If he weren't, he couldn't have saved my life.
"It all fits, Ben," she said. "It's been Belasco from the start. He's the one who's kept me from the chapel. He's the one who tried to keep me from discovering Daniel's body last n
He's the one who made it seem that Daniel had bitten me, the one who possessed the cat. H
one who caused the poltergeist attack on Doctor Barrett, trying to turn us against each other
He's the one who's keeping Daniel's soul imprisoned here.
"Think of what fantastic power he possesses, Ben. To actually be capable of keeping another's spirit from progression, _despite_ a consecrated burial. Maybe it's because Daniel his son, but, even so, it's incredible."
She leaned back in her chair, looking at the flames. "He's like a general with his army. Never entering the battle, but always controlling it."
"How can he be hurt, then? Generals don't get killed in war."
"We'll hurt him by decreasing the size of his army until he has no one left, until he has to fight his war alone." She looked at him with challenge in her eyes. "A general without an a is nothing."
"But we have only till Sunday."
Florence shook her head. "I'm staying here until the job is done," she said.
She closed the door and moved immediately to her bed. Kneeling beside it, she offered up a prayer of gratitude for the enlightenment which had been given her, a prayer of request for strength to deal with what she had discovered.
When the prayers were ended, she rose and moved into the bathroom to cleanse her ankles

and feet; there was still a residue of odor from the tarn on them. As she washed and dried th
she thought about the massive project which lay ahead: to release the earthbound spirits fro
house, against the will of Emeric Belasco. It almost seemed too much to accomplish.
"But I will," she said aloud, as though Belasco listened. She'd have to be alert, though.
What Ben had said was true. "You've been fooled before," he'd said. "Make sure you aren't
again."

"I'll be careful," she'd replied.
She would. She recognized the sense in what he'd said. How thoroughly she had been foole last night into believing that, perhaps, she'd been responsible for the poltergeist attack on Dr Barrett. How thoroughly she had been fooled this morning into thinking that Daniel was resp for the bites and for the cat's attack on her. She must not allow herself to be fooled again. Daniel had not been responsible for any of those things. He was tormented, not tormentor.
Florence closed her eyes, hands clasped in front of her. Daniel, listen now, she whispered in her mind. I thank you, with all my heart, for saving my life. But don't you see what it mean If you can thwart your father's will in that way, you can also thwart it by departing from this house. You don't have to stay here any longer. You're free to go if only you believe. Your fat has no power to hold you prisoner. Ask for the help of those beyond, and it will come to you. _can_ leave this house. You _can!_
Florence opened her eyes abruptly. Moving to the Spanish table, she opened her purse. She took out a pad and pencil, laid the pad on the table, picked up the pencil, and held its point against the paper. Instantly it started moving. She closed her eyes and felt it writing by itself tugging her hand this way and that. In seconds it stopped, and the feeling of control drained her hand. She looked at the pad.
"No!" She tore the top sheet off and crumpled it into a ball, flinging it to the floor,
"No, Daniel! No!"
She stood beside the table, trembling, staring at the paper, the words engraved on her mind.
One way only.
6:11 P.M.
Fischer stood at the edge of the tarn, shining his flashlight at the turbid surface of the water. Twice now, he was thinking. Edith first, then Florence. He moved the cone of light acr the water, grimacing at the stench which hovered over it. Once when he'd been working in a hospital, an old man had died of gangrenous wounds on his back. The smell of his room had like this.
He looked around. Footsteps were approaching through the mist. Abruptly he switched off his flashlight and turned. Who was it? Florence? Surely she would not be coming back after had happened. Barrett or his wife? He couldn't believe that they'd come out here either. Who then? Fischer tensed as the footsteps drew closer. He could not determine their origin in the mist. He waited, rigid, heartbeat thudding.
They were on him suddenly. Seeing the glow of a lantern, he flicked on his flashlight.
There was a strangled gasp. Fischer stared with blank confusion at the two gaunt faces in h light.
"_Who's that?_" the old man asked. His voice was trembling.
Fischer caught his breath and lowered the beam of light. "I'm sorry," he said. "I'm one of

the four."
The old woman released a breath which sounded like a groan. "Lord," she muttered.
"I'm sorry, I was startled, too," Fischer apologized, "I didn't realize what time it was."
"You scared the livin' breath from us," the old man said resentfully.
"Sorry." Fischer turned away.
The couple mumbled indistinctly as they trailed him to the house. Fischer held the door for them, then followed as they hurried across the entry hall, looking around uneasily. They w wearing heavy overcoats, the woman a woolen scarf on her head, the man a battered gray f
"How are things in the world?" asked Fischer.
"Mmm," the man responded. The old woman made a sound of disapproval.
"No matter," Fischer said. "We have our own world here."
He moved behind them into the great hall, observing as they set the covered dishes on the

table. He saw them looking at Barrett's machine, exchanging glances. Quickly they gathered lunch things and started toward the entry hall. Fischer watched their departure, fighting an u to yell "Boo!" and see what would happen. If they thought a flashlight beam in the face was frightening, what would they think of what had happened in the house since Monday?
"Thank you!" he called as they moved beneath the archway. The old man grunted sourly, an he saw them exchange another look.
When the front door had shut, Fischer moved to the table and lifted the covers of the trays. Lamb chops, peas and carrots, potatoes, biscuits, pie, and coffee. _A Meal Fit for a Ki he thought. His smile was dour. Or was it _The Last Supper?_
Removing his pea coat, he tossed it onto a chair, setting the flashlight on top of it. He forked a lamb chop onto a plate, added a spoonful of carrots and peas, poured himself a cup coffee. Community meals seem to have gone by the board since last night, he thought. He s table and drank some coffee, then began to eat. He'd bring some food to Florence in a while
He began to think of what she'd said. He'd been thinking of it constantly, trying to find loopholes in it. So far he'd been unable to; it made sense, there was no escaping it.
This time Florence was on the right track.
It was a strange, not altogether satisfying certainty he felt. They'd always known that Belasco was here--he and Florence had, at any rate--but the knowledge had been an unexp at least on his part. That they would come to terms with Belasco himself had never really oc to him. True, he had contacted him in 1940, but the juncture had been evanescent, a nonco tissue in the body of Hell House.
This was more than that. This was integral. He'd tried to pick it apart a dozen different ways without success. It was too logical. By using these anomalous means, Belasco could a area without his presence ever being known. He could create an all but incomprehensible ta of effects by manipulating every entity within the house, shifting from one to the other, alway

in the background--as Florence had said, a general with his army.
He thought about the record suddenly. It had been no coincidence. It had been Belasco greeting them upon their entrance into his home--his battlefield. He heard the eerie, mocking voice inside his mind again. _Welcome to my house. I'm delighted you could come_.
Fischer turned to see Barrett limping across the room, looking pale and solemn. He wondered if the older man were going to speak to him. He'd said nothing earlier, obviously suffering humiliation on humiliation by the fact that he'd been unable to carry Edith upstairs himself.
He waited. Barrett stopped and looked at his machine with a confused expression. He looke at Fischer then. "Did you do that?" he asked, his voice subdued.
Fischer nodded.
The faintest tremor raised the ends of Barrett's mouth. "Thank you," he murmured.
"You're welcome."
Barrett limped to the table and began to put food on two plates, using his left hand.
Fischer glanced at his right and saw how awkwardly the thumb was held.
"I haven't thanked you for what you did this afternoon," Barrett said. "In the steam room," he added quickly.
"Doctor?"
Barrett looked up.
"What happened in here before--"
"I'd rather not discuss it, if you don't mind."
Fischer felt obliged to speak. "I'm only trying to help."
"I appreciate that, but--"
"Doctor," Fischer interrupted, "something in this house is working on your wife. What happened before--"
"Mr. Fischer--"
"--was not her doing."
"If you don't mind, Mr. Fischer--"
"Doctor Barrett, this is life and death I'm talking about. Did you know she almost walked into the tarn last night?"
Barrett started, looking shocked. "When?" he demanded.
"Near midnight. You were asleep." Fischer paused for emphasis. "So was she."
"_She walked in her sleep?_" Barrett looked appalled.
"If I hadn't seen her go outside--"
"You should have told me sooner."
"_She_ should have told you," Fischer said. "The fact that she didn't is--" He broke off

at the look of offense on Barrett's face. "Doctor, I don't know what you think is going on in th

house, but--"
"What I think is going on is irrelevant to this conversation, Mr. Fischer," Barrett said stiffly.
"_Irrelevant?_" Fischer looked amazed. "What the hell do you mean, irrelevant? Whatever's going on is getting to your wife. It's gotten to Florence, and it's gotten to you. Or maybe you haven't noticed."
Barrett regarded him in silence, his expression hard. "I've noticed a number of things, Mr. Fischer," he finally said. "One of which is that Mr. Deutsch is wasting approximately a th of his money."
Picking up the plates of food and two forks, he turned away.
For a long time after he'd gone, Fischer sat without moving, staring across the great hall.
"Like hell," he muttered then. What in the name of God did Barrett expect him to do?--commit progressive suicide like Florence? If he wasn't handling things the way they should b handled, how come he was the only one unharmed so far?
The truth crashed over him so violently it made him catch his breath. "_No_," he muttered angrily. It wasn't true. He knew what he was doing. Of the three of them, he was the only on The defensive thought broke off in fragments. Fischer felt a wave of nausea rush through him. Barrett was right. Florence was right.
Those thirty years of waiting had been nothing but delusion.
Standing with a muffled curse, he strode to the fireplace. No, it was impossible. He couldn't deceive himself so completely. He struggled to remember what he'd done since Mo known the door would be locked, hadn't he? His mind rejected that. All right, he'd rescued E Only because you couldn't sleep and happened to be downstairs, came the answer. What a Barrett, then? _Nothing_, said his mind. He'd been available, that was all--and even then he have fled if it hadn't been for Mrs. Barrett's presence. What was left? He'd pulled the plankin off the crate. Wonderful, he thought, in sudden rage. Deutsch hired himself a hundred-thous handyman!
"Christ," he muttered. He shouted, "_Christ!_" He'd been the most powerful physical mediun in the United States in 1940--and at fifteen. _Fifteen!_ Now, at forty-five, he was a goddamn self-deluding parasite, malingering his way through the week in order to collect a hundred thousand dollars. Him! The one who should be doing the most!
He paced back and forth in front of the fireplace. The feeling he had was almost unendurable, compounded of shame and guilt and fury. He'd never felt so meaningless. To around in Hell House like a turtle with its head pulled in, a blind shell seeing nothing, knowin nothing, doing nothing, waiting for the others to accomplish the work he should be accompli He'd wanted to come back here, hadn't he? Well, he was back! Something--God only knew seen fit to give him a second chance.

Was he going to let it pass him by, untouched?
Fischer stopped and looked around the great hall with a furious expression. Who the hell is Belasco? he thought. Who the hell are any of the goddamned dead who glut this house lik maggots on a corpse? Was he going to let them terrify him to his dying day? They hadn't be to kill him in 1940, had they? He'd been a child, a thoughtless, overconfident fool--and even they'd been unable to destroy him. Grace Lauter they'd destroyed--one of the most respecte mediums of the day. Dr. Graham they'd destroyed--a hardheaded, dauntless physician. Prof they'd destroyed--one of the nation's most noted chemistry teachers, head of his departmen Hale University. Professor Fenley they'd destroyed--a shrewd, experienced Spiritualist who survived a hundred psychic pitfalls.
Only he had lived and kept his sanity--a credulous boy of fifteen. Despite the fact that he had virtually begged to be annihilated, the house had been able to do no more than eject leaving him on its porch to die of exposure. It had not been able to kill him. Why had he neve thought of it in just that way before? Despite the perfect opportunity, _it had not been able to kill him_.
Fischer moved to one of the armchairs and sat down hurriedly. Closing his eyes, he began to draw in deep breaths, starting to unlock the gates of consciousness before he had a chan change his mind. Confidence suffused his mind and body. He was not a boy now, but a thinl not so blindly confident that he would make himself a vulnerable prey. He would open up wit stage by stage, not allowing himself to be overwhelmed by impressions, as Florence did. Slo carefully, monitoring each step of the way with his adult intelligence, trusting only to himself, not allowing others to control his perception in any way.

He stopped his heavy breathing, waited, tense, alert. Nothing yet. A flatness and a vacancy about him. He waited longer, antennae feeling at the atmosphere. There was nothi drew in further breath, opening the gates a little wider, stopped again, and waited. Nothing. Fischer felt a flicker of involuntary dread cross his mind. _Had he waited too long?_ Had his power atrophied? His lips pressed hard together, whitening. _No_. He still possessed it. He breathed in deeply, inspiring further cognizance into his mind. He felt a tingling in his fingertips, the sensation of a spider web collecting on his face, his solar plexus drawing inward. He had not done this in years; too long. He had forgotten how it felt, that surging growth of awareness, all his senses widening in spectrum. Every sound was heard exaggeratedly: the crackling of the fire, the infinitesimal creaking of his chair, the sound of his breath soughing in and out. The smell of the house became intense. The texture of his c felt rough against his skin. He could feel the delicate waft of heat from the fire.
He frowned. But nothing else. What was happening? It made no sense to him. This house h to be gorged with impressions. The moment he'd walked in on Monday he'd sensed their pre some cloud of influences, always ready to attack, take advantage of the slightest flaw, the le

misstep in judgment.
It struck him suddenly. _Misstep in judgment!_
Instantly he started pulling back. But, already; something dark and vast was hurtling at him, something with discernment, something violent that meant to pounce on him and crush
Fischer gasped and pressed back hard against the chair, recoiling his awareness desperate
He was not in time. Before he could protect himself, the force swept over him, entering his system through the chink still open in his armor. He cried out loudly as it wrenched into h vitals, twisting, clawing, threatening to disembowel him, slice his brain to shreds. His eyes leaped open, staring, horrorstricken. Doubling over, he clapped both hands across his stoma Something slammed against his back, his head, hurling him out of the chair. He crashed aga table edge, was flung back with a strangling gasp. The room began to spin around, its atmos whirlpool of barbaric force. Fischer crumpled to his knees, arms crossed, trying to shut out th savage power. It tried to rip his arms apart. He fought it, teeth clenched, face a stonelike ma of agonized resistance, gurgling noises in his throat. You won't! he thought. You won't! You _won't!_
The power vanished suddenly, sucked back into the air. Fischer tottered on his knees, across his face the dazed expression of a man who'd just been bayoneted in the stomach. H to hold himself erect but couldn't. With a choking noise, he fell, landing on his side and draw up his legs, bending forward at the neck until he had contracted to a fetal pose, eyes closed body shivering uncontrollably. He felt the rug against his cheek. Nearby, he heard the pop a crackle of the fire. And it seemed as though someone were standing over him, someone wh him with cold, sadistic pleasure, gloating at the sight of his ravaged form, the helpless dissolution of his will.
And wondering, idly, casually, just how and when to finish him off.
6:27 P.M.
Barrett stood beside the bed, looking at Edith, wondering whether to wake her or not. The food was getting cold; but was it food she needed, or rest?
He moved to his own bed and sat with a groan. Crossing his left leg over his right, he touched the burn gingerly. He couldn't use his injured thumb. The cut should have been sutu God knew how infected it was getting. He was afraid to remove the bandage and look.
He didn't see how he was going to work on the machine tonight. The least exertion brought on pain in his leg and lower back; just walking downstairs and up had been a strain. Grimaci eased off his left shoe. His feet were swelling too. He had to end it by tomorrow. He wasn't s he could last beyond then.
The realization drained his waning confidence even further.
Noises had awakened him--the sound of something thumping on the rug. Slowly he had surfaced from a leaden sleep, thinking that he heard a door shut somewhere.
When he'd opened his eyes, Edith was gone.

For several groggy moments he had thought she was in the bathroom. Then, on the periphe

of vision, he'd caught sight of something on the floor, and sat up, staring at the manuscript pages scattered across the rug. His gaze had shifted to the area beside the cabinet. Photog were lying strewn about; a book had fallen.

Alarm had started rising in him then. Grabbing his cane, he'd stood, his attention caught by the brandy decanter on the table, the silver cup. Crossing to the cabinet, he'd looked dow the photographs, tensing as he saw what they were.

"Edith?" He'd turned toward the bathroom. "Edith, are you in there?" He'd limped to the bathroom door and knocked. "Edith?"

There'd been no reply. He'd waited several moments before turning the knob; the door was unlocked.

She was gone.

He'd turned in dismay, hobbling to the door as quickly as he could, trying not to panic; but everything about the situation was ominous: his manuscript thrown to the floor, those photographs, the brandy decanter back on the table, and on top of all that, Edith's absence.

He'd hurried into the corridor and moved to Florence Tanner's room. Knocking, he'd waited for several seconds, then knocked again. When there'd been no reply, he'd opened the door Miss Tanner heavily asleep on her bed. He'd backed out, shut the door, and moved to Fisch room.

There'd been no one there, and he'd begun to panic then. He'd moved across the corridor and looked into the entry hall below, thinking he heard voices. Frowning, he'd limped to the stairs and started to descend as quickly as he could, teeth set against the pain in his leg. He _told_ her not to do this! What was the matter with her?

He'd heard her voice as he crossed the entry hall, her tone unnatural as she said, "It's delicious!" With renewed alarm, he'd hastened his steps.

Then he'd reached the archway and was frozen there, staring into the great hall with a stunned expression, watching Edith, sweater open, bra unhooked, advancing on Fischer, br her hands, ordering him to--

Barrett closed his eyes and pressed a hand across them. He'd never heard such language from her in their married life, never seen a hint of such behavior, not even to himself, much l to any other man. That she was probably repressed, he'd always known; their sex life had b necessarily constrained. But this--

He dropped his hand and looked at her again. The pain was returning, the distrust, the anger, the desire for retaliation of some kind. He struggled against it. He wanted to believe t the house had done it all to her, but he could not expunge the nagging doubt that somewher within her lay the real cause of what had happened. Which, of course, explained his sudden animosity toward Fischer's words, he recognized.

He stood and crossed to her. They had to talk; he couldn't stand this doubting any longer. Reaching down, he touched her shoulder.
She awakened with a gasp, eyes flung open, legs retracting suddenly. Barrett tried to smile but couldn't. "I've brought your supper," he said.
"Supper." She spoke the word as though she'd never heard it in her life.
He nodded once. "Why don't you wash up?"
Edith looked around the room. Was she wondering where he'd put the photographs? he thought. He withdrew as she sat up, looking down at herself. He'd refastened her bra and cl her sweater with what buttons remained. Her right hand fluttered up the front of her sweater she stood and crossed to the bathroom.
Barrett limped to the octagonal table, picked up the boxed manuscript, and placed it on the library table against the wall. With great effort he pulled the chair beside her bed over to the octagonal table and sat down. He eyed the lamb chops and vegetables on his plate and He should never have brought her to this house. It had been a dreadful mistake.
He turned as the bathroom door opened. Edith, her face washed and hair combed, walked c to the table and sat. She did not pick up her fork, but sat hunched over, gaze deflected, look like a chastened girl. Barrett cleared his throat. "The food is cold," he said, "but. . . well, you need something."
He saw her dig her teeth into her lower lip as it began to tremble. After several moments she replied, "You don't have to be polite to me."
Barrett felt a sudden need to shout at her, fought it off. "You shouldn't have had any more of that brandy," he said. "I examined it before, and unless I'm mistaken, it contains mo than fifty percent absinthe."
She looked up questioningly.
"An aphrodisiac."

She gazed at him in silence.
"As for the rest," he heard himself say, "there _is_ a powerful influence in this house. I think it's begun to affect you." Why am I saying this? he wondered. Why am I absolving her? Still, the look. Barrett felt a tremor in his stomach.
"Is that all?" she finally asked.
"All?"
"You've . . . solved the problem?" There was an undertone of resentful mortification in her voice.
Barrett tensed. "I'm trying to be rational."
"I see," she whispered.
"Would you rather I ranted? Called you names?" He pulled himself erect. "I'm trying, for the moment, to blame it on outside forces."

Edith said nothing.
"I know I haven't provided sufficient . . . physical love," he said with difficulty.
"There _is_ the polio damage, but I suppose that's not a full excuse. Maybe it's my mother's influence, maybe my total absorption in my work, my inability to--"
"_Don't_."
"_I'm blaming it on that_," he said determinedly. "On myself and on the house." There was a sheen of perspiration on his brow. He took out his handkerchief and wiped it off. "Kindly pe me to do so," he said. "If there are other factors involved . . . we'll work them out later. After we've left this house."
He waited. Edith managed a nod.
"You should have told me what happened last night."
She looked up quickly.
"About your almost walking into the tarn."
She looked as though she were about to speak; but as he said no more, she changed her mind. "I didn't want to worry you," she said.
"I understand." He stood with a groan. "I think I'll rest my leg a bit before I go downstairs."
"You have to work tonight?"
"I have to finish by tomorrow."
She walked beside him to the bed and watched as he lay down, lifting his right leg with effort. He saw her trying not to show reaction to the swollen state of his ankles. "I'll be all right," he told her.
She stood beside the bed, looking at him worriedly. Finally she said, "Do you want me to leave, Lionel?"
He was quiet for a while before he answered. "Not if you'll stay with me all the time from now on."
"All right." She seemed to hold back, then, on impulse, sat beside him. "I know you can't forgive me now," she said. "I don't expect it--no, please don't speak. I know what I've done. I give twenty years of my life to undo it."
Her head dropped forward. "I don't know why I drank like that, except that I was nervous--frightened. I don't know why I went downstairs. I was conscious of what I was doing, yet, at t same time--"
She looked up, tears brimming in her eyes. "I'm not asking for forgiveness. Just try not to hate me too much. I need you, Lionel. I love you. And I don't know what's happening to m could hardly speak now. "I just don't know what's happening to me."
"My _dear_." Despite the pain, Barrett sat up and put his arms around her, pressing his cheek to hers. "It's all right, all right. It will all pass after we've left this house." He turned his face to kiss her hair. "I love you, too. But then, you've always known that, haven't

you?"
Edith clung to him, sobbing. It's going to be all right, he told himself. It _had_ been the house. Everything would be resolved after they left.
7:31 P.M.
Florence straightened with a groan. Leaning her elbow on the mattress edge, she levered to her feet. What time is it? she wondered. Declining her head, she raised her watch. _That lat

she thought, dismayed.
And still he was here.
Sighing wearily, she trudged into the bathroom and rinsed her face with cold water. As she dried her skin, she gazed at her reflection in the mirror. She looked haggard.
For more than two hours she'd been praying for Daniel's release. Kneeling beside the bed, hands clasped tightly, she had called upon all those in the spirit world who had helped her in past, asking them to aid Daniel in breaking the bonds which kept him a prisoner of Hell Hous It hadn't worked. When the hours of prayer were ended and she'd sent out feelers of awareness, Daniel had been nearby.
Waiting.
Florence hung up the towel and left the bathroom. Crossing the bedroom, she went into the corridor and started for the stairs. More and more, her deepening involvement with Daniel w disturbing her. I should be doing more, she thought. There were so many other souls to be reprieved as well. Could she really manage to remain in Hell House for as long as it would ta do that? Without light or heat or food, how could she subsist? It was obvious that, after Sund Deutsch would want the house closed up.
What about the other entities she'd contacted since Monday?--and that only a small percentage of the actual number, she was convinced. Recollections tided through her mind descended the staircase. The "something" in her room; it might not have been Daniel. That s pain and sorrow she'd experienced while leaving the garage on Monday afternoon. The furio on the staircase to the basement who had called this house a "goddamn sewer." The perver in the steam room. She still felt a terrible guilt for failing to warn Dr. Barrett. The spirit Red Cloud had described as like a caveman covered with sores. Whatever it was in the chapel w prevented her from entering; it might not be Belasco. The figure at the sitting which had reac for Mrs. Barrett. Florence shook her head. There were so many, she thought. Unhappy pres filled this house wherever she moved. Even now she felt that, if she opened herself, she wou come upon many more of them. They were everywhere. In the theater and the ballroom, in t hall, the great hall--everywhere. Would a year be long enough in which to contact all of them She thought, with anguish, about the list which Dr. Barrett had. _Apparitions_; _Apports_ . . . _Bilocation_ . . . _Chemical phenomena_ . . . _Clairsentience_ . . . _Direct voice_ . . . _Elongation_ . . . _Ideoplasm_ . . . _Imprints_ . . . There must be more than a hundred items

the list. They had barely scratched the surface of Hell House. A massive sense of hopelessn assailed her. She tried to fight it off but found it impossible. It was one thing to speak of solving the enigma, step by step, if one had unlimited time. But a week. No, less. Only a little more than four days now.

Willfully, she thrust her shoulders back and walked erect. _I'm doing all I can_, she told herself. I can do no more. If all she did in the entire week was give Daniel peace, it would be enough. She walked determinedly into the great hall. She needed food. She wasn't going to anymore. She'd make sure she ate well for the rest of the week. Moving to the table, she be serve herself some dinner.

She was about to sit at the table when she saw him. He was sitting before the fireplace, staring at the lowering flames. He hadn't even turned to look at her.

"I didn't see you," she said. She carried her plate of food over to him. "May I sit with you?"

He glanced at her as though she were a stranger. Florence sat down on another armchair a began to eat.

"What's wrong, Ben?" she asked when he gave no indication of accepting her company.

"Nothing."

She hesitated, then went on. "Has something happened?"

Fischer didn't answer.

"You seemed so hopeful before, when we were talking."

He said nothing.

"What's happened, Ben?"

"Nothing."

Florence started at the anger in his voice. "Have I done something wrong?"

He drew in breath, said nothing.

"I thought we trusted each other, Ben."

"_I don't trust anyone or anything_," he said. "And anyone who does, in this house, is a fool."

"Something _has_ happened."

"A lot of things have happened," Fischer snapped.

"Nothing we can't handle."

"_Wrong_." He turned on her, his dark eyes filled with venom--and with fear, she saw.

"There's nothing in this house we _can_ handle. Nothing anyone is _ever_ going to handle."

"That isn't true, Ben. We've made wonderful progress."

"Toward what? _Our mutual graves?_"

"No." She shook her head. "We've discovered much. Daniel, for instance; and the way Belasco works."

"_Daniel_," he said contemptuously. "How do you know there _is_ a Daniel? Barrett thinks you made him up in your mind. How do you know he isn't right?"
"Ben, the body, the ring--"
"_A_ body, _a_ ring," he broke in. "Is that your proof? Your logic for putting your head on the block?"
Florence was shocked at the malevolence in his voice. What had _happened_ to him?
"How do you know you haven't been deluding yourself from the first moment you entered thi house?" he demanded. "How do you know Daniel Belasco isn't a figment of your imaginatio you know his personality isn't exactly what you've made it, his problem exactly what you've r it? _How do you know?_"
He jarred to his feet, glaring at her. "You're _right_," he said. "I'm obstructed, shut off. And I'm going to _stay_ shut off until the week is over. At which time I'll collect my hundred thousand clams and never come within a thousand miles of this goddamned house suggest you do the same."
Turning on his heel, he moved across the floor with angry strides. "Ben--!" she called. He ignored her. Florence tried to stand to follow, but she didn't have the strength. She sat slump on the chair, gazing toward the entry hall. After a while she set her plate aside. His words ha had a terrible impact on her. She tried to repress them, but they would not be repressed. All uncertainties were returning. She'd always been a mental medium. Why should she have, su become a physical one? It made no sense, it was unprecedented.
It threatened her faith.
"No." She shook her head. It wasn't true. Daniel _did_ exist. She had to believe that.
He'd saved her life. He'd spoken to her, pleaded with her.
Pleaded. Spoken. Saved her life.
How do you know Daniel Belasco isn't a figment of your imagination?
She tried to repel the notion, but it wouldn't leave. All she could think was that if he _were_ a product of her imagination, she would have had him save her life exactly as he did trance, she would have taken herself down to the tarn to prove Belasco's murderous intent, awakened herself at the moment of entering the tarn in order to prove that Daniel existed an wanted to save her life; even given herself the vision of him standing before her, blocking the way; the vision of Belasco fleeing.
"_No_." She shook her head again. It wasn't true. Daniel did exist; he _did_.
Are you happy? she thought, the words rising unexpectedly to the surface of consciousness. _Yes. Very_. The words she'd exchanged with Daniel as she'd danced with thought that she was dancing with him. _Are you happy?_ _Yes. Very_. _Are you happy?_ _
"Oh, my God," she murmured.
She'd spoken those words in a television play once.
Her mind strained desperately to resist the onrush of doubt--but now the dam of her

resistance had fallen, and the dark waters were flooding in. _I love you_. _And I love you_. '
she whispered, tears welling in her eyes. _You'll never leave me, will you? You'll always be
beside me?_ _Yes, my darling, always; always_.
She saw him as he'd looked that evening in the hospital, pale, drawn, eyes bright with the
glitter of impending death; her beloved David. The remembrance chilled her. He had whispe
her earlier of Laura, the girl he loved. He'd never shared her physical love, and now he was
dying, and it was too late.
He'd held her hand so tightly it had hurt, his face a lined, gray mask, his lips bloodless
as he'd spoken those words to her: _I love you_. She had whispered back: _I love you, too_
known, by then, that it was her in the room with him? Dying, had he thought that she was La
You'll never leave me, will you? he'd murmured. _You'll always be beside me?_ And she
answered: _Yes, my darling, always; always_.
A sob of terror broke inside her. No, it wasn't true! She started crying. But it _was_
true. _She had made up Daniel Belasco in her mind_. There _was_ no Daniel Belasco. Ther
the memory of her brother, and the way he'd died, the loss he'd felt, the need he'd carried to
grave.

"No, no, no, no, no." Her hands were clutching at the arms of the chair, her head slumped
forward, shaking, hot tears spilling from her eyes. She couldn't seem to breathe, kept gulpin
the air, as if her lungs were bursting. No, it wasn't true! She could not have done this thing,
this blinded, terrible, deluded thing! There had to be some way of proving that! There had to
She jerked her head up with a gasp, staring at the fire through gelatinous tears. It
seemed as though someone had whispered in her ear: two words.
The chapel.
A trembling smile drew back her lips. She wavered to her feet and started toward the entry
hall, rubbing at her eyes. There was an answer in the chapel; she had always known that. N
an instant, she knew it was the answer she needed; it was proof and vindication.
This time she would get in.
She tried not to run but couldn't help herself. She rushed across the entry hall and past
the staircase, skirts rustling, shoes thudding on the floor. Turning the corner, she started dov
the side corridor, running as fast as she could.
She reached the chapel door and placed her hands against it. Instantly the rush of cold
resistance filled her vitals, the grinding churn of nausea. She pressed both palms against the
door and started praying. Nothing in this world or in the next was going to stop her now.
The force within the chapel seemed to waver. Florence pressed her weight against the door
"In the name of the Father, the Son, and the Holy Ghost!" she said in a loud, clear voice. Th
force began retreating, drawing backward and inward, as though it were shrinking. Her lips r
quickly as she prayed. "You cannot keep me from this place, for God is with me! We will ent

together! Open! You cannot repel me any longer! _Open!_"
Suddenly the force was gone. Florence pushed the door and went inside, switching on the lights. Leaning back against the door, she closed her eyes and spoke. "I thank thee, Lord, fo giving me strength."
After several moments, she opened her eyes and looked around. The dim illumination of the wall lights barely held the darkness at bay. She was standing in a shadow, only her face in li as she searched the room with her eyes. The silence was intense; she seemed to feel its pr on her eardrums.
Moving forward abruptly, she drifted down the center aisle, averting her shocked gaze from the crucifix above the altar. This was the way; she felt it unmistakably. Unseen filaments wer drawing at her.
She reached the foot of the altar and looked at it. A massive Bible with metal clasps was set on top of it. A Bible in this hideous place, she thought, shuddering. Her gaze shifted arou the wall. The drawing power was so intense it seemed as though invisible threads were tied pulling her toward . . . what? The wall? The altar? Surely not the crucifix. Florence felt herse drawn forward, forward.
She gasped, all movement frozen, as the cover of the Bible was flung back violently. As she stared at it, the pages began to turn so rapidly that they became a blur of movement. Fl felt a throbbing at her temples. Suddenly the pages stopped, and bending down, she looked page which had been uncovered.
"Yes!" she whispered joyously. "Oh, _yes!_"
The top of the page was titled BIRTHS. Below it was a single faded entry: "Daniel Myron Belasco was born at 2:00 A.M. on November 4, 1903."
9:07 P.M.
There must be _something_ I can do," she said. Barrett turned from the machine, where he was working on an uncovered circuit assembly, comparing its maze of wires and transistors of his blueprints. She had been watching him in restive silence for the past twenty minutes, noticing how tired he looked. Finally she'd had to speak.
"I'm afraid there isn't," he told her. "It's just too complicated. It would take ten times as long to explain what I wanted done as it does for me to do it myself."
"I know, but--" Edith broke off worriedly. "How much longer will it be?"
"Hard to say. I have to make certain everything's been done as specified. Otherwise there could be a malfunction, and all my work would be for nothing. I can't afford that." He tried to smile, but it was more like a grimace of pain. "I'll finish as soon as possible."
Edith nodded without assurance. She glanced at Lionel's watch on the table. He'd been at

it for more than an hour now and had barely finished checking one circuit assembly. The Re was gigantic. At this rate it could take all night, and his energy simply wasn't up to it. She'd

phone Dr. Wagman if she thought it would do any good, but she knew that Lionel would drop tracks before stopping now.

The cold weight in her stomach seemed to press down as she watched him work. He was no confident as he had been. He'd been trying to conceal it from her but she knew his convictio been badly shaken by the occurrence in the steam room. She knew how vulnerable she'd fe what she'd done.

Despite his façade of certainty, Lionel must be feeling the same way.

She had to know. "What is your machine supposed to do?"

He looked across his shoulder. "I'd rather not explain it now, my dear. It's quite involved."

"Can't you tell me anything?"

"Well, in essence, I'm going to pull the plug on all the power in the house." He swallowed dryly, turned to get a drink of water. "I'll explain it in detail tomorrow," he continued, pouring water into a glass. "Suffice to say that any form of energy can be dissipated--which is what I plan to do."

She watched him take out a codeine pill and wash it down. He drew in a shaking breath and smiled. "I know it doesn't sound too satisfying at the moment, but you'll see." He set the glas down. "By this time tomorrow, Hell House will be drained, de-energized."

They looked around abruptly at the sound of measured clapping. Fischer stood in the archway, looking at them, a bottle underneath his right arm. "Bravo," he said.

Edith turned away, a dark flush on her face.

"Have you been drinking, Mr. Fischer?" Barrett asked.

"Have been, will continue to," said Fischer. "Not enough to lose control," he cut off Barrett's words. "Just enough to blunt the senses. Nothing in this goddamn house is going to another crack at me. I've had it. I have _had_ it."

"I'm sorry," Barrett said after a few moments. He felt, somehow, responsible for Fischer's black mood.

"Don't be sorry for me. Be sorry for yourself." Fischer pointed at the Reversor. "That goddamn pile of junk isn't going to do a goddamn thing but make a lot of noise . . . assuming it works at all. You think this house is going to shape up 'cause you play your goddamn mus The _hell_ it is. Belasco's going to laugh in your face. They're all going to laugh in your face the way they've been laughing all these years at any idiot who tries to come in here and . . . deenergize the place." He made a hissing sound. "De-energize, my ass." He glared at Barre gesturing toward Edith. "Get her out of here," he said. "Get yourself out. You don't have a chance."

"What about yourself?" asked Barrett.

"I'm all right. I know the score. You don't fight this place, it can't get at you. You don't let it get inside your skin, you're fine. Hell House doesn't mind a guest or two. Anyone

stay here if they don't mind fun and games. What it doesn't like is people who attack it. Bela
doesn't like it. All his people, _they_ don't like it, and they fight back, and they kill you.
He's a general, did you know that? A general with an army. He directs them!" Fischer gestu
floridly. "Directs them like a--_mess of goddamn troops!_ No one makes a move without hi
son, not anybody."
Fischer pointed at Barrett, his expression suddenly rabid.
"I'm telling you," he said. "I'm _telling_ you! Cut out this bullshit! Leave that damn machine alone, forget it! Spend your week here eating, resting, doing nothing. Then, when S comes, tell old man Deutsch anything he wants to hear, and bank your money. Hear me, Ba anything more than that, and you're a dead man, _a-dead-man_." He looked at Edith. "With wife by your side."
He jerked himself around. "Oh, hell, why bother anyway? No one listens. Florence doesn't listen. You don't listen. No one listens. Die, then. Die!" He stumbled off. "I was the only one who made it out alive in 1940, and I'll be the only one to make it out alive in 1970." He weav across the entry hall. "You hear me, Belasco, you son of a bitch! I'm closed off! Try to get m You never will! You _hear_ me?"
Edith sat staring at her husband. He was watching Fischer's departure with a troubled look.
He looked at her, "Poor man. This house has really beaten him."
He's right; she heard the words in her mind. She hadn't the courage to voice them.
Barrett limped over, pulled a chair beside hers, and sat with a groan. He was silent for a

while, then drew in a heavy breath and said, "He's wrong."
"Is he?" Edith's voice was faint.
He nodded. "What he calls a pile of junk"--he smiled at the words--"is nothing more or less than the key to Hell House." He raised a hand. "All right, grant you, things have happen which I don't quite comprehend--although I would if I had time." He rubbed his eyes. "That's the point, however. Man controls electricity without understanding its true nature. What the details are of the energy inside this house is not as vital as the fact that I" --he pointed-- "that _machine_ . . . has the power of life and death over it."
He stood. "And _that_ is _that_. I told you from the start that Miss Tanner is wrong in what she believes. I tell you now that Fischer is equally in error. And tomorrow I'll prove my case beyond a solitary doubt."
He turned away and hobbled back to the Reversor. Edith watched him go. She wished she could believe him, but Fischer's words had driven fear so deep inside her she could feel it in blood, chill and acidic, eating at her.
10:19 P.M.
_. . . Daniel, please. You have to understand. What you ask is inconceivable. You know

that. It isn't that I have no sympathy. I do. I've opened up my heart completely to you. I belie
in you and trust you. You saved my life. Now let me save your soul._
_You don't have to stay in this house any longer. Help is present, if only you will ask
for it. Believe me, Daniel. There are those who love you and will help you if you ask. Your fa
doesn't have the power to stop you. Not if you seek out those beyond, and take the hand the
you. Let them help you. Take their hand. If you only knew the beauty which awaits you, Dan
you only knew how lovely are the realms which lie beyond this house. Would you keep yours
locked in a barren cell when all the beauties of the universe await you on the outside? Think
Accept! Don't close yourself to those who would so gladly help you. Try; only try. They wait f
you with open arms. They will help you, give you comfort. Don't remain within these cheerles
walls. You can be free. Believe that, Daniel. Believe it, and it will be so. I pledge you this.
Trust me. Let go. Let go._
She could barely stand. Shuffling to the bathroom, she washed and changed into her
nightgown with infirm movements. Her limbs were like iron. She had never felt such helpless
enervation in her life.
Daniel wouldn't listen. He simply would not listen.
She returned to the other room and got into bed. Tomorrow, then, she told herself. He had
to listen sooner or later. In the morning, she would start again. She slumped back heavily on
pillow, wincing at the flare of pain in her breasts. She lay on her back, staring at the ceiling
with heavylidded eyes. Tomorrow, she thought.
She turned her head.
There was a figure standing by the door. She gazed at it without alarm. There was no
menace in it.
"Daniel?"
The figure advanced. In the feeble light from the bathroom she saw its features clearly:
youthful, handsome, the expression grave, the eyes filled with despair.
"Can you speak?" she asked.
"Yes." His voice was gentle, pained.
"Why won't you go?"
"I cannot."
"But you must."
"Not without--"
"Daniel, no," she said.
He turned his face away.
"Daniel--"
"I love you," he said. "You're the only woman I've ever said that to. I never met another
like you. You're so good . . . so good . . . the kindest person I have ever known."
His face turned back to her, dark eyes searching her face. "I need--" He broke off,

twisting toward the door. "I _will_ speak to her!" he said frightenedly. "You can't stop me!" He looked back at her. "I can't remain much longer; he won't let me," he said. "I beg of you. Plea give me what I ask. If I am driven from this house without fulfillment . . ."
"Driven?" Florence tensed.
"_Your Doctor Barrett has the means_."
She gazed at him, stunned.
"He knows the mechanism of my being in this house and can drive me from it," he said. "But that is _all_ he knows. Whatever else I am--my heart, my mind, my soul--he knows nothing o nothing for. He's going to drive me from one hell to another, don't you see? Only you can he I can leave this house tonight if you'll help me. Please." His voice began to fade. "If you carefor me at all, have pity. Please have pity. . . ."
"_Daniel--_"
For several moments she could hear his wretched sobbing; then the room was still. She stared at the spot where he'd been standing. "You know I can't," she said. "Daniel, please. Y know I can't. _You know I can't_."
10:23 P.M.
Barrett's eyes were slitted as he climbed the stairway slowly, his arm across Edith's shoulders. He tried not to put too much weight on her, tried not to make any sounds of pain. had enough distress today; and it was only temporary, after all. Another pill, a good night's sleep, and he'd be fit enough by morning. He could endure the pain another day or so. The was almost ready for use. Another hour's work tomorrow, and he'd be prepared to prove his After all these years, he thought, the final proof. What was a little pain compared to that?
They reached the top of the stairs, and Barrett tried to walk by himself, despite the throbbing in his leg and back. Hobbling weakly, he made a sound which he intended to be w amusement but which, instead, emerged as one of pain. "After we're home," he said, "I'm go take a month's vacation. Finish up the last few pages of the book. Relax. Enjoy your compan
"Good." She didn't sound convinced. Barrett patted her shoulder. "It's going to be all right," he said.
Edith opened the door and helped him to the bed. She watched in concern as he sank down heavily on the mattress. "Lie back," she told him. She propped pillows against the headboar Barrett hitched himself against them as she lifted his legs onto the bed. He slumped back. "G He forced a smile. "Well, no one can say we aren't earning our money."
"_You_ are." Edith flinched as she pulled off his shoes; they were on so tightly. Peeling off his socks, she began to massage his feet and ankles. Barrett saw that she was trying not show distress at the swollen look of them.
"I'd better take another codeine," he said.
Edith stood and moved to his bag. Barrett tried to shift his weight on the mattress,

hissing at the effort. He felt as heavy as a statue. He wouldn't mention it to Edith, of course, but it might not be amiss for him to undergo a short period of hospitalization after they got home.
He was winding his watch when Edith returned with the pill and a glass of water. Reaching out, he set the watch on the bedside table, then washed down the pill. Edith started to unbut his sweater.
"That's all right," he said. "I'll sleep in my clothes tonight. It'll be simpler."
She nodded. "All right." She unbuckled his belt and loosened the top of his trousers.
"I'll sleep in my clothes, too."
"You may as well."
Edith sat beside him on the bed and, leaning over, pressed herself against him. Her weight on his chest made it hard to breathe, but Barrett said nothing.
"If only today had never happened," she murmured.
"We can work it out." Barrett rubbed her back, wishing he cou'd think of some excuse to get her up that wouldn't hurt her feelings.
"Would you get my tie?" he asked after several moments.
Edith sat up, looking at him curiously.
"It's hanging in the closet."
She rose and got the tie, handing it to him.

"You want to wash up, brush your teeth before you go to bed?" he asked.
"All right."
Barrett lay, half-sitting, on the bed, listening to the sounds she made in the bathroom--the splashing of water as she washed, the brushing of her teeth, the rinsing of her mouth.
Symphonie Domestique, he thought.
In hell.
He stared across the room. It was difficult to believe that they had been here only three days. He looked at the rocking chair. Two nights ago, it had moved by itself. For all the sens time he felt, it might have been two weeks ago, two months.
His gaze moved lingeringly around the room. Grotesque, he thought. It could be a display room in some museum; the house was a treasure trove of art works. Thousands upon thous creations conceived and executed in the name of beauty--ending up in this house, which ha the epitome of ugliness.
He blinked, refocusing his eyes as Edith came back into the room. "Can you stand to lie beside me in this tiny bed for one night?" he asked.
"I'd love to."
When she was lying beside him, both of them covered, Barrett started to fasten one end of the tie to her wrist. "I'm doing it so you won't sleepwalk." He tied the other end of the tie to

one of the headboard posts. "That should give you enough freedom of movement."
Edith nodded, then, as Barrett put his arm around her, pressed against him, cradling her head in the hollow between his arm and chest. She sighed. "I feel safe now."
11:02 P.M.
If only I could sleep, she thought. Her smile was barren. The human mind, she thought. This afternoon she'd wanted to stay awake until their stay in Hell House was ended. Now sh nothing more than to drift into unconsciousness, eliminating eight or nine hours of their remaining time here.
She closed her eyes again. How many times had she closed and opened them now? Forty, fifty, a hundred? She drew in a long, slow breath. That smell; always that fetid smell.
Hell House should be burned to the ground.
She opened her eyes and looked at Lionel. He was deeply asleep. Moving her right hand, sl felt the tug of the tie on her wrist. Had he really done it because she'd walked in her sleep la night? Or was it Fischer he was worried about? Did he really fear she'd go to Fischer again? couldn't fathom what had driven her to him the first time. Had it truly been the house? Or wa something in herself? She'd never had such overt sex desires before--not even about Lionel less other men. Or women; she shuddered at the thought. She was frightened and appalled things she'd said and done.
She pressed her lips together. It was more than just herself; it had to be. Something had invaded her, some virus of corruption which, even as she lay here, might be spreading its di throughout her mind and body. She would not believe it was herself alone, some unsuspecte her nature starting to emerge. It had to be the house. It had affected others. She could scarc hope to be immune.
Her chin jerked up. She stared across the room.
The rocking chair had started moving.
"Lionel," she murmured. _No_. He needed sleep. It's force, she told herself unguided, unintelligent; kinetics taking the path of least resistance--slamming doors, winds, footsteps, rocking chairs.
She wanted to close her eyes but knew that, even if she did, she'd hear the rhythmic squeaking of the chair. She stared at it. Dynamics. Force. Residuum. Her mind repeated the again and again.
Yet all the time, she knew, she really knew, that it was someone sitting in the chair--someone whom she couldn't see. Someone cruel, implacable, waiting to destroy her, waiting destroy them all. Was it Belasco? she thought in horror. What if he were suddenly to appear gigantic, terrifying, smiling at her as he rocked? There's no one there! she forced herself to think. No one there at all!
The chair rocked slowly back and forth. Back and forth.

11:28 P.M.

The room felt hot. Groaning, Florence peeled aside the top blanket and dropped it to the floor. She turned on her side and closed her eyes again. Sleep, she told herself. Tomorrow w get back to it again.

A few minutes later she thrashed onto her back and looked at the ceiling again. No use, she thought. She wasn't going to sleep tonight.

Daniel's words had stunned her. She had always thought in terms of working with Dr. Barrett, but it had never occurred to her that such an alliance was an absolute necessity. She'd almost gone to see him, tell him that they had to solve the problem of Daniel Belasco together. Then she'd realized that it would be a waste of time. As far as Dr. Barrett w concerned, there _was_ no Daniel Belasco; he was a product of her own subconscious. Wh would talking to him do? He hadn't accepted the body or the ring. Why should a Bible entry m any difference to him?

She drew aside the covers restlessly and sat up. _What was she to do?_ She couldn't just stand by and let Dr. Barrett force Daniel from the house, without giving him peace. The thou appalled her. To plunge his desolate soul into limbo would be a crime against God.

Yet how could she prevent it? She mustn't even consider what Daniel had asked. She mustn't.

She stood with a mournful sigh and crossed the room. Entering the bathroom, she ran a glass of water. What other way _was_ there, though? her mind probed. She'd been praying since morning, pleading, importuning; all to no avail.

And, by tomorrow, Dr. Barrett would be ready with his machine.

For a moment she had the wild urge to run downstairs and damage the machine. She shook that off, angry at herself for even thinking it. She had no right to stand in Dr. Barrett's way. He was an honest, conscientious man who had devoted his life to his work. That he was so the truth was incredible. It was not his fault that the answer he'd found was only partial. He didn't even believe in the existence of Daniel Belasco. Obviously, he could not feel responsi for persecuting him.

Florence put down the glass and turned from the sink. There has to be an answer, she thought; there _has_ to be. She started back into the bedroom.

She stopped with a gasp and looked toward the Spanish table.

The telephone was ringing.

It can't, she thought. It hasn't worked in more than thirty years.

She wouldn't answer it. She knew what it was.

It kept on ringing, the shrill sounds stabbing at her eardrums, at her brain.

She mustn't answer it. She wouldn't.

The telephone kept ringing.

"No," she said.

Ringing. Ringing. Ringing. Ringing.
With a sob, she lunged across the room and jerked up the receiver, dumping it on the table. She leaned against the edge of the table, suddenly weak, palms pressing on its surfac could scarcely breathe. She wondered dazedly if she were going to faint.
She heard a thin voice coming from the earpiece. She couldn't hear what it said--a single word repeated--but she knew that it was Daniel's voice.
"No," she mumbled.
The voice kept speaking the same word, over and over. She jerked up the receiver, spoke into it desperately. "No!"
"Please," said Daniel.
Florence closed her eyes. "No," she whispered.
"Please." His voice was pitiful.
"No, Daniel."
"Please."
"No. No."
"_Please_." She had never heard such anguish in a voice before. "_Please_."
"_No_." She could barely speak now. Tears were trickling down her cheeks. Her throat felt clogged.
"_Please_," he begged.

"No," she whispered. "No, no."
"_Please_." The voice of someone begging for his very existence. "_Please_." She was his only hope. "_Please_." Tomorrow he would be thrust into horror by Dr. Barrett. "_Please_." T was only the one way. "_Please_." He started crying. "_Please. Please_." The world was go were only the two of them. "_Please_." She had to help him. "_Please_." He was sobbing.
"_Please!_" Dear God, her heart was breaking! "_Please! Please! Please!_"
She hung up suddenly, a violent shudder racking through her body. All right! she thought.
It was the only way. Her spirit guides would help her and protect her; God would help her an protect her. It was the only way; the only way. She believed in Daniel, she believed in hersel There was only the one way; she could see that now with vivid clarity.
Moving to the bed on trembling legs, she sank to her knees beside it, bowed her head, and clasped her hands together tightly. Closing her eyes, she began to pray: "Dear God, reach o your hand and give me your protection. Help me, this night, to bring to your care the tortured soul of Daniel Belasco."
For five minutes she prayed without cease. Then, slowly, she rose and undid her robe.
Removing it, she laid it across the other bed. She shivered as she drew the flannel nightgow her head. She looked down at her body. Let this be the temple, then, she thought.
Drawing aside the bedclothes, she lay on her back. The room was almost dark, the bathroo

door nearly shut. She closed her eyes and started breathing deeply. _Daniel_, she called in mind. _I give you, now, the love you never knew. I do this freely so that you will gain the strength to leave this house. With God's love and with mine, you shall rest, this night, in Paradise_.

She opened her eyes. "Daniel," she said, "your bride is Waiting."

There was a movement near the door. A figure drifted toward her.

"Daniel?"

"Yes, my love."

She held out her arms.

He crossed the room, and Florence felt the drawing from her body as he neared. She could just make out his features, gentle, frightened, filled with need for her. He lay beside her on th bed. She turned to face him. She could feel his breath, and pressing close, she gave her lips him.

His kiss was long and tender. "I love you," he whispered.

"And I love you."

She closed her eyes and turned onto her back again, feeling his weight shift onto her.

"With love," she murmured. "Please, with love."

"Florence," he said.

She opened her eyes.

In an instant, she lay petrified, heartbeat staggering as she gasped at what was lying on her.

It was the figure of a corpse, its face in an advanced state of decomposition. Livid, scaly flesh was crumbling from its bones, its rotted lips wreathed in a leering smile that show discolored jagged teeth, all of them decayed. Only the slanting yellow eyes were alive, regar her with demoniacal glee. A leaden bluish light enveloped its entire body, gases of putrefact bubbling around it.

A scream of horror flooded from her throat as the moldering figure plunged inside her.

11:43 P.M.

Fischer jerked up, gasping, at the sound of screaming in the next room.

For several moments he sat frozen, bound by dread. Then something drove him to his feet and carried him across the room. Flinging open his door, he lunged into the corridor and rus the door of Florence's room, twisted the knob, and pushed.

The door was locked.

"Oh, my God." He looked around in panic, the sound of Florence's mindless screams drainir him. He glanced at the door to the Barretts' room as it opened suddenly and Edith peered ou expression taut and stricken.

Lurching across the corridor, Fischer grabbed a heavy wooden chair and dragged it to the door. He started crashing it against the wood. The screaming broke off. He kept slamming th

against the door. One of its legs snapped off. "Damn!" He battered at the door dementedly, s
on the edge of vision, Barrett and Edith hurrying toward him.
Suddenly the jamb was splintered and the door flew open. Hurling the broken chair aside, Fischer reached inside and switched the light on, then rushed into the room.
The sight of Florence made him gag. He heard the sound of Edith being sick. "Dear God," Barrett muttered.
She was naked, lying on her back, her legs spread far apart, her eyes wide open, staring upward with a look of total shock.
Her body was bruised and bitten, scratched, gouged, and running with blood.
Fischer looked at her face again, the face of a woman who had just been driven mad. Her lips stirred feebly. Compelled, he leaned over to hear. At first there were only rattling noises in her throat. Then she whispered, "_Filled_." She stared at him with wide, unblinking eyes. "_Filled_."
He was unable not to ask. "With what?"
With hideous abruptness, she began to smile.

DECEMBER 24, 1970

7:19 A.M.
Fischer sat slumped in an armchair, staring at Florence. He hadn't closed his eyes all night. When Barrett's pills had finally put her to sleep, he'd dragged the heavy armchair to he bedside; and Barrett and Edith had gone back to their room, Barrett with the promise that he return in several hours to take over watching. He'd never returned. Fischer had not expected He knew how badly Barrett had been physically and mentally abused the last two days in He
He shivered as a chill ran through him. Sitting up, he rubbed his eyes and yawned, wondering what time it was. He could use some coffee. Straining to his feet, he trudged into bathroom, twisted the cold-water faucet, and cupped his right hand underneath the icy strea Bending over, he splashed the water into his face, hissing at the sting of it. He straightened and gazed at his reflection in the cabinet mirror. Water was dripping from his chin. He puffed breath and misted drops of water on the mirror surface. Reaching out, he slid a bath towel fr its rack and patted it against his face.
He went back into the bedroom and stood beside the bed, looking at Florence. She looked a peace; a beautiful woman, asleep. It had not been that way during the night. Despite the sle pills, she had dozed erratically, limbs twitching, whimpering at times as though in pain, trembling periodically with paroxysmal seizures. He had been tempted to wake her from wha terrors she had been experiencing. It had proven unnecessary. At unexpected intervals, she jolted awake on her own, eyes staring, face disfigured by a look of dread. Each time, he'd he

her hand, trying not to wince when her grip became painful, her clutching fingers as white as bone. She'd never spoken. After a while her eyes had fallen shut, and in seconds she had g sleep again.
Fischer blinked, refocusing his eyes. Florence was awake and looking at him. Her face had no expression. It was as though she'd never seen him before.
"How are you?" he asked.
She made no reply, gazing at him fixedly, her eyes those of a doll, glasslike, unmoving.
"Florence?"
There was a crackling sound in her throat as she swallowed. Fischer rose and walked into the bathroom, returning with a glass of water. "Here." He held it out.
Florence didn't stir. Fischer held the glass awhile, then set it on the bedside table.

Florence's gaze shifted to the place where he had put it, then sprang back to his face.
"Can you speak?" he asked.
"Have you been here all night?"
Fischer nodded.
Her gaze shifted again, moving to the chair, then back again to probe at Fischer's eyes.
"There?" she asked.
"Yes."
She made a noise of cynical amusement. "_Stupid_." She ran an appraising gaze over his body. "You could have slept with me."
Fischer waited guardedly.
She pulled the covers down from her chest. "Who put on my nightgown?"
"I did."
Florence smiled with derision. "Fun?" she asked.
"After we cleaned you off."
Something flared in her eyes--a nova of awareness. Her body was convulsed by a wrenchin shudder. "Oh, my God," she whispered. Tears welled in her eyes. "He's inside me." She rea tremblingly for him.
Fischer took her hand and sat beside her on the bed. "We'll get rid of him."
She shook her head.
"We _will_." He squeezed her hand.
Florence pulled her hand away so fast he couldn't hold it. She began unbuttoning the front of her nightgown.
"What are you doing?"
Florence paid no attention. Breathing hard, she yanked aside the edges of her gown, exposing her breasts. Fischer winced at the sight of them. The teeth marks around her nippl looked purplish and infected. Florence clutched a hand around each breast, compressing ar

them erect, their nipples hardening. "Look at them," she said.
Fischer grabbed her hands and forced them to her sides. In the instant that he did so, Florence lost rigidity and, with a faint groan, turned her head on the pillow. Fischer pulled the covers to her chin. "I'm taking you out of here this morning," he said.
"He lied to me." Her voice was strengthless. "He said it was the only way."
Fischer felt ill. "You still believe there's a Daniel--"
"Yes!" She turned back suddenly. "I know there is. I found the entry of his birth inside the chapel Bible." She saw his look of startlement. "He let me in to prove that he existed. He the one who always kept me out. He learned about my brother, picked it from my mind--just said. He knew I'd believe him, because the memory of my brother's death would make me b
She clutched at Fischer's hand again. "Oh, God, he's _inside_ me, Ben; I can't get rid of him Even as I'm speaking to you, I can feel him in there, waiting to take over."
She began to shake so violently that Fischer drew her up and put his arms around her.
"Shhh. It's going to be all right. I'll take you out of here this morning."
"He won't let me go."
"He can't stop you."
"Yes he can; he _can_."
"He can't stop me."
Florence jerked away from him and thrashed back, thumping hard against the headboard of the bed. "Who the fucking hell are you?" she snarled. "Maybe you were hot stuff when you w twelve, but now you're shit. You hear me? Shit!"
Fischer stared at her in silence.
A flickering in her eyes revealed the change, like the evanescent shimmer of sunlight across a cloud-darkened landscape. Instantly she was herself again; but not emerging from It was, instead, a sudden, brutal surfacing to self, with total memory of every vileness she'd been forced to utter.
"_Oh, God, please help me, Ben_."
Fischer held her tightly, sensing the congested turmoil in her mind and body. If only he could dig inside her like some psychic surgeon, rip away the cancerous mass, and fling it fro her. He couldn't, though; he didn't have the power or the will.
He was as much a victim of this house as she was.
Fischer drew back. "Get dressed. We'll leave."
Florence stared at him.
"Now."
She nodded; but it seemed the jerk of a marionette's head as the operator moved the string

from overhead. Drawing aside the bedclothes, Florence rose and walked to the bureau. Fisc watched as she drew some clothes from its drawers and started for the bathroom.

"Florence--"
She turned to face him. Fischer braced himself. "You'd better dress in here."
The skin grew taut across her cheekbones. "I have to _piss_. Is that all right?"
"Stop it!" Fischer shouted.
Florence jerked so hard she dropped her clothes. She looked at him bewilderedly.
"Stop it," he repeated quietly.
Florence looked painfully embarrassed. "But I have to . . ." She couldn't finish.
Fischer stared at her sadly. What if she became possessed in there, did something harmful to herself?
He sighed. "Don't lock the door."
She nodded once and turned. Entering the bathroom, she closed the door. Fischer listened for the sound of the lock, relaxing gradually when it didn't come. Standing, he walked across room and picked up the clothes she'd dropped.
He looked around with relief as Florence opened the bathroom door and came out. Without word he handed her her clothes and turned away. He sat on the bed with his back to her. "K talking while you dress."
"All right." He heard the rustle of her nightgown as she took it off. He closed his eyes and yawned. "Did you sleep at all?" she asked.
"I'll sleep when you're out of here."
"You're going too, aren't you?"
"I'm not sure. I don't think I'm vulnerable as long as I'm shut off from the house, not fighting it. I might stay. I have no qualms about lifting a hundred thou from old man Deutsch' bank account. He won't miss it." He paused. "I'll give you half of it."
Florence didn't speak.
"Talk," he said.
"_Why talk?_"
The tone of her voice made him twist around. She was standing by the bureau, naked, smiling at him. "Take off _your_ clothes now," she said.
Fischer stood up quickly. "Fight it."
"Fight what?" she asked. "My love of cock?"
"Florence--"
"Strip. I want to wallow. Like a pig." She started toward him angrily. "Strip, you bastard. You've wanted to fuck my ass all week; now _do_ it!"
She seemed to think his sudden movement toward her indicated interest, and she ran to hin Fischer grabbed her wrists and jerked her to a halt. "Fight it, Florence."
"Fight what? My--?"
"_Fight_ it."
"Let me go, goddamnit!"

"_Fight_ it!' Fischer gouged his fingers into her wrists until she gasped in pain and rage.
"I want to fuck!" she screamed.
"_Fight_ it, Florence!"
"I want to _fuck_, I want to _fuck!_"
Releasing her left wrist, Fischer slapped her face as hard as possible. Her head snapped to the right, her expression one of shocked amazement.
When her head turned back, he saw that she'd been given back her mind. For several mom she stood trembling, gaping at him. Then she glanced down at her body, shamed. "Don't loo begged.
Fischer released her other wrist and turned away. "Dress," he said. "Forget your bags; I'll bring them later. Let's get out of here."
"All right."
God, I hope it is all right, he thought. He shuddered. _What if he was not allowed to take her from the house?_
7:48 A.M.

"More coffee?"
Lionel twitched, and Edith realized that he'd been half asleep, despite his open eyes.
"I'm sorry; did I startle you?"
"No, no." He shifted on the chair, grimacing; started reaching for the cup with his right hand, then did it with his left instead.
"You've got to have that thumb looked at, first thing."
"I will."
The great hall was without a sound again. Edith felt unreal. The words they'd spoken had seemed artificial. Eggs? No, thank you. Bacon? No. Chilly? Yes. I'll be glad to leave this plac Yes, so will I. Like dialogue from some inferior domestic drama.
Or was it a carry-over from the tension between them last night?
She stared at Lionel. He was drifting off again, his eyes unseeing, almost blank. He'd been working on the Reversor for more than an hour before they'd eaten, laboring without co while she dozed in a nearby easy chair. He'd said that it was almost ready now. She turned looked across the hall at it. Despite its imposing size, it was impossible to believe that it could conquer Hell House.
She looked back at the table. Everything about this morning had conspired to make her feel unreal, a character manipulated through some inexplicable role. Coming down the stairs, the seen the cat go running down the corridor toward the chapel--soundlessly, a fleeting, orange form. Then, while Lionel had been working on the Reversor, she'd heard a sound, and starting awake, had seen an old couple crossing the hall, carrying a coffeepot and covered t

Half asleep, she'd stared at them in silence, thinking them ghosts. Even when they'd set the on the table and begun collecting the supper dishes, she hadn't realized who they were. The rush, it had come to her, and smiling at her own deluding mind, she'd said, "Good morning." The old man grunted, and the woman nodded, mumbling something indistinct. In moments t were gone. Still groggy from sleep, Edith had begun to wonder if she'd really seen them. Sh drifted back into a shallow sleep, jolting awake with a gasp when Lionel had touched her sho She cleared her throat, and Lionel twitched again. "What time will we be out of here?" she asked.

Barrett tugged at his fob and pulled the watch from its pocket. Opening the cover, he gazed at its face. "I'd say early afternoon," he answered.

"How do you feel?"

"Stiff." His smile was tired. "But I'll mend."

They looked around as Fischer and Florence entered the hall, dressed for outdoors. Barrett eyed them questioningly as they approached the table. Edith looked at Florence. She was p gaze avoiding theirs.

"You have the car keys?" Fischer asked.

Barrett repressed a look of surprise. "Upstairs."

"Would you get them, please?"

Barrett winced. "Could _you?_ I really can't face those stairs again."

"Where are they?"

"In my overcoat pocket."

Fischer glanced aside. "You'd better go with me," he said to Florence.

"I'll be all right."

"Why don't you join us, Miss Tanner; have some coffee?" Barrett invited.

She was about to speak, then changed her mind, and nodding once, sat down. Edith poured cup of coffee and passed it across the table. Florence took it from her, murmuring, "Thank y Fischer looked uneasy. "Don't you think you'd better come along?"

"We'll keep an eye on her," said Barrett.

Fischer still hesitated.

"What Ben doesn't want to tell you," Florence said, "is that I was possessed by Daniel Belasco last night and could lose control of myself at any moment."

Barrett and Edith stared at her. Fischer could tell that Barrett didn't believe her, and the realization angered him. "_She's telling the truth_," he said. "I'd rather not leave her alon with you."

Barrett regarded Fischer in silence. Finally he turned to Florence. "You'd best go with him, then," he said.

Florence looked up pleadingly. "Couldn't I have a cup of coffee first?"

Fischer's eyes narrowed with suspicion.

"If anything happens, just take me outside."
"I'll buy you coffee in town."

"It's such a long way, Ben."
"_Florence--_"
"Please." She closed her eyes. "I'll be all right. I promise you." She sounded as though she were about to cry.
He stared at her, not knowing what to do.
Barrett spoke to break the painful silence. "There's really no need to stay," he said to Florence. "The house will be cleared by afternoon."
She looked up quickly. "How?"
Barrett's smile was awkward. "I'd intended to explain it to you--but, under the circumstances .
"Please. I have to know before I leave."
"There isn't time," said Fischer.
"Ben, I have to know." Her look was desperate. "I can't go until I do."
"Damn it--"
"_If I start to lose control, just take me out_," she said. She turned to Barrett pleadingly.
"Well . . ." His tone was dubious. "It's somewhat complicated."
"I have to know," was all she said. Fischer sat down gingerly near Florence. Why am I doing this? he wondered. He didn't believe that Barrett's machine would have the least effec Hell House. Why wasn't he dragging her out of here? It was her only hope.
"To begin with fundamentals," Barrett said, "all phenomena occur as events in nature--a nature the order of which is larger than that presented by current science, but nature, nonetheless. This is true of so-called psychic events as well, parapsychology being, in fact, more than an extension of biology."
Fischer kept his eyes on Florence. She had slipped in and out of possession so frequently before.
"Paranormal biology, then," Barrett said, "setting forth the premise that man overflows and is greater than the organism which he inhabits, as Doctor Carrel put it. In simplest terms the human body emits a form of energy--a psychic fluid, if you will. This energy surrounds th body with an unseen sheath; what has been called the 'aura.' It can be extruded beyond the of this aura, where it can create mechanical, chemical, and physical effects: percussions, oc movement of external objects, and the like--as we have seen repeatedly these past few day believe that when Belasco spoke of 'influences,' he may have been referring to this energy."
Fischer looked at Barrett, ambivalent emotion rising in him. The older man sounded so confident. Was it possible that all the beliefs of his life could be reduced to something one

could probe at in a laboratory?
"All through the ages," Barrett continued, "evidence in proof of this premise has been forthcoming, each new level of human development bringing about its own particular proof. I Middle Ages, for example, much superstitious thought was directed toward what were called and witches. Accordingly, these things were manifested, created by this psychic energy, this unseen fluid, these 'influences.'
"Mediums have always produced phenomena indigenous to their beliefs." Fischer glanced a Florence, seeing that she'd tightened at these words. "This is certainly the case with Spiritualism. Mediums adhering to this faith create its own particular phenomenon--so-called spirit communication."
"Not _so-called_, Doctor." Florence's voice was strained.
"Let me continue, Miss Tanner," he said. "You may refute me later if you wish. By record, the only time religious exorcisms have an effect on haunted houses or possessions is when medium who causes the phenomena is highly religious, thus profoundly moved by the exorc more cases--including this house--gallons of holy water and hours of exorcism fail to alter anything, either because the medium involved is not religious or because more than one me contributed to the effect."
Fischer glanced at Florence. Her face was pale, lips pressed together.
"Another example of this biological mechanism," Barrett was saying, "was that of animal magnetism, which produced psychic phenomena equally as impressive as those of Spiritual entirely devoid of any religious characteristics.
"How does this mechanism function, though? What is its genesis? Reichenbach, the Austria chemist, in the years between 1845 and 1868 established the existence of such a physiolog radiation. His experiments consisted, first, of having sensitives observe magnets. What they were gleams of light at the poles, like flames of unequal length, the shorter at the positive pole. Observation of electromagnets brought about the same results as did observation of c

Finally, the same phenomenon was observed on the human body.
"Colonel De Rochas continued Reichenbach's experiments, discovering that these emanatio are blue at the positive pole, red at the negative. In 1912 Dr. Kilner, a member of the Londo Royal College of Physicians, published the results of four years of experimentation during w by use of the 'dycyanine' screen, the so-called human aura was made visible to anyone. Wh pole of a magnet was brought into proximity with this aura, a ray appeared, joining the pole t the nearest point of the body. Further, when the subject was exposed to an electrostatic cha the aura gradually disappeared, returning when the charge was dissipated.
"I oversimplify the progression of discovered facts, of course," he said, "but the end result is irrefutable; _the psychic emanation which all living beings discharge is a field of electromagnetic radiation_."

He looked around the table, disappointed at the flatness of their expressions. Didn't they realize what he was saying?

He had to smile then. There was no way they could realize the import of his words until he'd proved them.

"Electromagnetic radiation--EMR--is the answer, then," he said. "All living organisms emit this energy, its dynamo the mind. The electromagnetic field around the human body behave precisely as do all such fields--spiraling around its center of force, the electric and magnetic impulses acting at right angles to each other, and so on. Such a field _must_ impinge itself o its surroundings. In extremes of emotion, the field grows stronger, impressing itself on its environment with more force--a force which, if contained, _persists_ in that environment, undischarged, saturating it, disturbing organisms sensitive to it: psychics, dogs, cats--in brie establishing a 'haunted' atmosphere.

"Is it any wonder, then, that Hell House is the way it is? Consider the years of violently emotional, destructive--evil, if you will--radiations which have impregnated its interior. Consider the veritable _storehouse_ of noxious power this house became. Hell House is, in a giant battery, the toxic power of which must, inevitably, be tapped by those who enter it, either intentionally or involuntarily. By you, Miss Tanner. By you, Mr. Fischer. By my wife. By myself. All of us have been victimized by these poisonous accumulations-- you most of all, M Tanner, because you actively sought them out, unconsciously seeking to utilize them to prov personal interpretation of the haunting force."

"_That isn't true_."

"It _is_ true," Barrett countered. "It was true of those who entered here in 1931 and 1940. It is true of you."

"What about _you?_" demanded Fischer. "How do you know _your_ interpretation isn't wron

"Simply answered," Barrett said. "Shortly, my Reversor will permeate the house with a massive countercharge of electromagnetic radiation. This countercharge will oppose the pol the atmosphere, reverse and dissipate it. Just as the radiation of light negates mediumistic phenomena, so the radiation of my Reversor will negate the phenomena of Hell House."

Barrett leaned back in his chair; he had not been aware, until now, of leaning forward.

Florence sat in stricken silence. Edith felt a rush of pity for her. After what Lionel had said, how could anyone doubt that he was right?

"One question," Fischer said.

Barrett looked at him.

"If the aura can restore itself after an electromagnetic charge is turned off, why can't the power in this house?"

"Because human radiation has a living source. The radiation in this house is only _residue_. Once it's been dissipated, it cannot return."

"Doctor," Florence said.

"Yes?"
She seemed to brace herself. "Nothing you've said contradicts what I believe."
Barrett looked astounded. "You can't be serious."
"I am. Of course there's radiation--and, of course, it persists. Because its possessor survives after death. _Your radiation is the body it survives with_."
"Here we part company, Miss Tanner," Barrett said. "The residue I speak of has nothing whatever to do with the survival of personality. The spirit of Emeric Belasco does not prowl t house. Neither does that of his son or any of the so-called entities you have believed yourse contact with. There is one thing in this house, and one thing only--_mindless, directionless power_."
"Oh," she said. Her voice was calm. "There's nothing else to do, then, is there?"
Her movement caught them by surprise. With a fluid, twisting stand, she was on her feet

and running toward the Reversor. The three sat frozen for a moment. Then, simultaneously, gasped and Fischer lurched up from his chair, knocking it over in his haste to rise. He charg from the table, dashing after Florence.
Before he'd gone halfway, she had the crowbar in her hands and was swinging it with all her might at the face of the Reversor. Barrett cried out, jarring to his feet, his face gone ashen. He jolted at the ringing sound of steel on steel, flinching as though the blow were striking him instead. "No!" he shouted.
Florence swung again, battering at the front of the machine. The glass face of a dial exploded underneath her blow. Barrett started from the table with a look of horror on his fac His right leg buckled under him, and with a startled gasp, he fell. Edith jumped up. "Lionel!"
Fischer had reached Florence by then. Clutching at her shoulder, he yanked her back from the Reversor. She whirled and swung the crowbar at his face, her expression one of manic r Fischer dodged, the crowbar missing his head by inches. Lunging in, he grabbed her right a wrestling for possession of the bar. Florence lurched back, snarling like a maddened animal bolt of shock numbed Fischer as she flung her arms up, breaking his grasp. _She was too s
Blind to everything except the threat to his Reversor, Barrett didn't even glance at Edith as she helped him to his feet. Pulling free of her, he started hobbling rapidly across the floor without his cane. "Stop her!" he cried.
Fischer had grabbed at Florence's arms again. She heaved back, and the two of them crash against the front of the Reversor. Fischer felt her hot breath on his cheek, bubbly spittle dribbling from her mouth. She jerked her right arm free and swung at him. Fischer ducked, t crowbar smashing against the metal face. He started reaching for her arm again, but she sw fast for him. He threw his arms up, crying out as the crowbar struck him on the right wrist. Ragged, burning pain shot up his arm. He saw the next blow coming but could not avoid it. T crowbar smashed against his skull, and blinding pain exploded in his head. Eyes staring, he

crumpled to his knees. Florence raised the bar to strike again.
Barrett was on her then, the strength of frenzy in his arms; with a single wrenching motion he had jerked the crowbar from her grasp. Florence spun around. Barrett's face had abruptly blank. Gasping, he was stumbling back from her, right hand clutching at his lower b Edith screamed and started forward as the crowbar slipped from Barrett's grasp and thumpe rug. He started falling.
Florence's sudden lunging movement made Edith freeze in her tracks. Florence snatched th crowbar up. Instead of turning back to the Reversor, though, she turned toward Edith and be advancing on her. "Now you," she said, "you lesbian bitch."
Edith gaped at her, as much unnerved by the words as by the sight of Florence stalking her, crowbar raised. "I'm going to smash your fucking skull in," Florence said. "I'm going to b it into jelly."
Edith shook her head, retreating. She glanced at Lionel desperately. He was writhing on the floor in pain. She started toward him, then jumped back, looking at Florence again, as, w savage howl, the medium broke into a run at her, brandishing the crowbar. Edith's breath cu She whirled and bolted toward the entry hall, her mind washed blank by panic. She heard th driving thud of shoes behind her, glanced across her shoulder. Florence was almost on her! sprang forward with a gasp, darting across the entry hall and up the stairs.
She knew the moment she'd reached the landing that she couldn't make their room; side vision showed her Florence only several yards behind. Impulsively she raced across the cor Florence's room and plunged inside, whirling to slam the door and lock it. A groan of horror t her lips back as she saw the broken lock. Too late. The door was surging in at her. She stun back and, losing balance, fell.
Florence stood across the room from her, panting, smiling. "What are you afraid of?" she asked. She tossed aside the crowbar carelessly. "I'm not going to hurt you."
Edith crouched on the floor, staring at her.
"I'm not going to hurt you, baby." Edith felt a spasm in her stomach muscles. The medium's voice was honeyed, almost purring.
Florence started to remove her coat. Edith tensed as she dropped it on the floor. Florence started to unbutton her sweater. Edith began to shake her head.
"Don't shake your head," said Florence. "You and I are going to have a lovely time."
"No." Edith started edging backward.
"_Yes_." Florence removed the sweater, dropped it. Starting across the room, she reached back to unhook her bra.
Oh, God, please don't! Edith kept shaking her head as Florence moved in on her. The bra was off now. Florence began unzipping her skirt, the smile fixed to her lips. Edith bumped ag

a bed and caught her breath convulsively. She could retreat no farther. Cold and weak, she

Florence drop her skirt, bend over to remove her panties. She stopped shaking her head. "C
she pleaded.
Florence dropped to her knees, straddling Edith's legs. Sliding both hands underneath her
breasts, she held them up in front of Edith's face; Edith winced at the purplish teeth marks o
them. "Aren't they nice?" said Florence. "Aren't they delicious-looking? Don't you want them
words drove a spear of terror into Edith's heart. She stared up frozenly as Florence fondled
breasts in front of her. "Here, feel them," Florence said. She released her left breast, reache
down, lifted Edith's hand.
The feel of the warm, yielding flesh against her fingers broke a dam in Edith's chest. A
sob of anguish shook her. _No, I'm not that way!_ screamed her mind.
"Of course you are," said Florence, as though Edith had spoken. "We're both that way;
we've always been that way. Men are ugly, men are cruel. Only women can be trusted. Only
be loved. Your own father tried to rape you, didn't he?"
She couldn't know! thought Edith, horrified. She jerked both hands against her chest and
pressed them tightly to her body, jammed her eyes shut.
With an animal-like sound, Florence fell across her. Edith tried to push her off, but
Florence was too heavy. Edith felt the medium's hands clamping on the back of her head, fo
her face. Abruptly Florence's lips were crushed on hers, mouth open, tongue trying to force
way inside her mouth. Edith tried to fight, but Florence was too strong. The room began to s
around her, burgeoning with heat. A heavy mantle fell across her body. She felt numb, detac
She couldn't keep her lips together, and Florence's tongue plunged deep inside her mouth,
at the tender roof. Curls of sensation flickered through her body. She felt one of Florence's
hands wrap her fingers around the breast again. She couldn't pull the hand away. There was
pounding in her ears. Heat poured across her.
The sound of Lionel's voice cut through the pounding. Edith jerked her head to one side,
trying to see past Florence. The heated mantle vanished. Coldness rushed across her. She
up, saw the twisted face of Florence looming overhead. Lionel called her name again. "In he
she cried. Florence pulled away from her, looking at herself with sickened realization; she lu
to her feet and ran into the bathroom. Edith struggled up and moved across the room uneve
fell against Lionel as he ran in, clinging to him, eyes shut, face against his chest. She started
crying helplessly.
9:01 A.M.
You'll be all right." Barrett patted Fischer's shoulder. "Just stay in bed awhile; don't
move."
"How is she?" Fischer mumbled.
"Asleep. I gave her pills."
Fischer tried to sit up, fell back, gasping.
"_Don't move_," Barrett told him. "That was quite a blow you took."

"Have to get her out of here."
"I'll get her out."
Fischer looked at him suspiciously.
"I promise," Barrett said. "Now rest."
Edith was standing by the door. Barrett took her arm and led her into the corridor. "How is he?" she asked.
"Unless he has a more serious concussion than I think, he should come around."
"What about you?"
"Just a few more hours," Lionel said. Edith saw that he was holding his right arm against his chest as though it were broken. There was a stain of fresh blood on the thumb bandage. he'd wrenched the crowbar out of Florence's hands, he must have torn apart the edges of th
She was about to mention it, then gave it up, a sense of utter hopelessness oppressing her. Lionel opened the door to Florence's room, and they crossed to her bed. She was lying motionless beneath the covers. After Lionel had spoken to her for a long time, she'd emerge the bathroom, a towel wrapped around her. She hadn't spoken, hadn't met their gaze. Eyes like those of a repentant child, she had accepted the three pills, slipped beneath the bedclot and in moments closed her eyes and gone to sleep.

Barrett raised her left eyelid and looked at her staring eye. Edith averted her face. Then Lionel was taking her arm again; they crossed the room and went into the corridor. Moving t room, they went inside.
"Would you get me some water?" he asked.
Edith went into the bathroom and ran cold water into the glass. When she returned, Lionel was on his bed, propped against the headboard. "Thank you," he murmured as she handed glass. He had two codeines in his palm. He washed them down his throat. "I'm going to tele Deutsch's man for an ambulance," he said. Edith felt a momentary burst of hope. "Have Fisc Miss Tanner taken to the nearest hospital."
The hope was gone. Edith looked at him without expression.
"I'd like you to go with them," Lionel said.
"Not until you go."
"It would make me feel much better."
Edith shook her head. "Not without you."
He sighed. "Very well. It'll all be over by this afternoon, at any rate."
"Will it?"
"Edith--Barrett looked surprised--"have you lost your faith in me?"
"What about--?"
"--what happened just before?" He drew in a hitching breath. "Don't you see? It proves my point precisely."

"_How?_"
"Her attack on my Reversor was the ultimate tribute. She _knows_ I'm right. There was nothing else to do--her very words, if you recall--except to destroy my beliefs before they co destroy hers."
Barrett reached out his left hand and drew her onto the bed. "She's not possessed by Daniel Belasco," he told her. "She's not possessed by anyone--unless it's by her inner self, h true self, her _repressed_ self."
Like I was yesterday, she thought. She stared at Lionel hopelessly. She wanted to believe him, but it wasn't in her anymore.
"The medium is a most unstable personality," he said. "Any psychic worthy of the name invariably turns out to be a hysteric and/or somnambulist, a victim of divided consciousness. parallel between the mediumistic trance and the somnambulistic fit is absolute. Personalities and go, methods of expression are identical, as are psychological structures, the amnesia u awakening, the artificial quality of the alternate personalities.
"What we've witnessed this morning is that part of Miss Tanner's personality she's always kept hidden, even from herself--her patience turning into anger, her withdrawal into furious expression." He paused. "Her chasteness into wanton sexuality."
Edith declined her head. She couldn't look at him. Like me, she thought.
"It's all right," Barrett said.
"No." She shook her head.
"If there are . . . things to be discussed, we'll discuss them at home."
At home, she thought. Never had a phrase implied such impossibility to her.
"All right," she said. But it was someone else's voice.
"Good," said Barrett. "In addition to my work, then, some extra value has come of this week, some personal enlightenment." He smiled at her. "Have heart, my dear. Everything w out."
9:42 A.M.
Barrett opened his eyes, to find himself looking at Edith's sleeping face. He felt a twinge of worry. He hadn't meant to sleep.
Taking hold of his cane, he slipped his legs across the edge of the mattress and stood, wincing as he put his weight down. He winced again as he slipped his feet into shoes. Sittin the other bed, he crossed his left leg over his right, and worked the lace out of the shoe, usi the fingers of his left hand.
He set the foot down. That was some improvement. He did the same to his right shoe, then drew out his watch. It was getting close to ten. His expression grew alarmed. That couldn't b P.M., could it? In this damned, windowless hulk, there was no way to be certain.

He hated to wake Edith. She'd had so little sleep this week. Did he dare leave her,

though? He stood irresolutely, staring at her. Had anything happened to them in their sleep? was an aspect of the EMR he had not investigated, but it did seem that one had to be consc order to be affected by it. No, that wasn't true; she'd walked in her sleep.

He decided to leave the door open, go downstairs as rapidly as possible, make the call, and come right back. If anything happened, surely he'd be aware of it.

He limped across the room and into the corridor, setting his teeth against the pain in his thumb. Despite his having taken codeine, it still throbbed unrelentingly. God knew what it loo like by now; he had no intention of checking. It would undoubtedly require minor surgery wh was over; he might even lose partial use of it. Never mind, he thought. The price was accept

He opened Fischer's door and looked inside the bedroom. Fischer hadn't stirred. Barrett hoped he'd remain asleep when they carried him out of here on a stretcher. He didn't belong never had. At least he was surviving once more.

Turning clumsily, he hobbled to Florence Tanner's room and looked inside. She was also immobile. Barrett gazed at her sympathetically. The poor woman had a lot to confront after s out of here. What would it be like to face the lie of her past existence? Was she up to it? Mo likely, she would slip back into pretension; it would be less difficult.

He turned from Florence's door and limped to the staircase. Well, it's been quite a week, all in all, he thought. He smiled involuntarily. That was, without a doubt, the understatement his life. Still, all was well. Thank God Miss Tanner had been blinded by her rage. A few wellp blows, and he would have been confronted by days, perhaps weeks, of work to put the Reversor into working condition. Everything would have been ruined. He shivered at the tho

What would they all do after they had left the house? he wondered as he descended the staircase haltingly, his left hand on the banister rail. It was an interesting speculation. Would Miss Tanner return to her church? _Could_ she return to it after this appalling insight into herself? What about Fischer? What would he do? With a hundred thousand dollars, he coul great deal. As for Edith and himself, the future was relatively clear. He avoided thinking of their personal problems yet to solve. That was for later.

At least they would all be out of Hell House. As the unofficial leader of the group, he felt some pride in that, although it was, perhaps, absurd for him to feel it. Still, the 1931 and 1940 groups had been virtually decimated. This time, four of them had entered Hell House, would be safely out by tonight.

He wondered what to do with the Reversor after today. Should he have it delivered to his laboratory at the college? That seemed most likely. What a delivery that would be; tantamou thought, to displaying the capsule that had taken the first astronaut into space. Perhaps, someday, the Reversor would occupy a place of honor in the Smithsonian Institution. He sm sardonically. And perhaps not. He was hardly deluding himself into thinking that the world of science would topple in submission before his accomplishment. No, there were still a good r years ahead before parapsychology was conceded its rightful place beside the other natural

sciences.
He moved to the front doors and opened one. Daylight. He shut the door and hobbled to the telephone, picked up the receiver.
There was no answer. Barrett jiggled the cradle arm. A fine time for communication to be broken off. He waited, jiggled the cradle arm again. Come on, he thought. He couldn't possib Fischer and Miss Tanner out of here without help.
He was about to hang up when the receiver was lifted on the other end of the line. "Yes?" said Deutsch's man.
Barrett exhaled loudly with relief. "You had me worried there. This is Barrett. We need an ambulance."
Silence.
"Did you hear me?"
"Yes."
"Will you have it sent out right away, then? Mr. Fischer and Miss Tanner require immediate hospitalization."
There was no reply.
"Do you understand?"
"Yes."
The line was silent.
"Is something wrong?" Barrett asked.
The man drew in a sudden breath. "Oh, hell, this isn't fair to you," he said angrily.
"What isn't?"

The man hesitated.
"_What_ isn't?"
Another hesitation. Then the man said quickly, "Old man Deutsch died this morning."
"_Died?_"
"He had terminal cancer. Took too many pills to dull the pain. Accidentally killed himself."
Barrett felt a numbing pressure on his skull. What difference does it make? he heard his mind inquiring; but he knew. "Why didn't you tell us?" he asked.
"I was ordered not to."
By the son, thought Barrett. "Well . . ." His voice was faint. "What about--?"
"I was ordered to just--leave you stranded out there."
"And the money?" Barrett had to ask, even though he knew the answer.
"I don't know about that, but under the circumstances--" The man sighed. "Is there anything in writing?"
Barrett closed his eyes. "No."

"I see." The man's tone was flat. "Then that bastard son of his will doubtless--" He broke off. "Look, I apologize for not having called you, but my hands are tied. I have to go back to York City right away. You have the car there. I suggest you all leave. There's a hospital here Caribou Falls you can go to. I'll do what I can to . . ." His voice faded, and he made a sound of disgust. "Hell," he said. "I'll probably be out of a job myself. I can't stand that man. The father was bad enough, but--"

Barrett hung up as a wave of dark despair broke over him. No money, no provision for Edith, no retirement, no chance to rest. He leaned his forehead against the wall. "Oh, no," h murmured.

The tarn.

Barrett whirled with a gasp and looked around the entry hall. The words had leaped into his mind, unbidden. No, he thought. He clenched his teeth together tightly. No, he told the h He shook his head deliberately.

He started toward the great hall. "You don't win," he said. "I may not get that money, but you're not going to beat me; not you. I know your secret, and I'm going to destroy you." He h never felt such hatred in his life. He reached the archway and pointed at the Reversor with a of triumph. "There!" he shouted. "There it stands! Your conqueror!" He had to lean against th archway wall. He felt exhausted, racked by pain. It doesn't matter, he told himself. Whatever he felt was secondary now. He'd worry later about Fischer and Miss Tanner, worry afterwar Edith and himself. There was only one thing that mattered at this moment: his defeat of Hell and the victory of his work.

10:33 A.M.

She felt herself begin to rise from darkness. Daniel's voice cajoled her. _You don't have to sleep_, he said. She seemed to feel her veins and arteries compressing, tissues drawing body forcing out the darkness. There was burning pressure in her kidneys. She tried to hold back but was unable to. The pressure kept building. _Go on_, Daniel told her; _let it go_.

Florence groaned. She couldn't stop herself. She felt the gushing from her loins, and cried a in shame.

Suddenly she was awake. She pushed aside the bedclothes and stood, looking groggily at t patch of wetness on the sheet. He was so rooted in her, he controlled the very workings of h body now.

"Florence."

She jerked her head around and saw his face projected on the hanging silver lamp.

"Please," he said.

She stared at him. He started smiling. "Please." His tone was mocking.

"Stop it."

"Please," he said.

"_Stop_ it."

"Please." He bared his teeth in a derisive grin. "_Please_."
"Stop it, Daniel!"
"Please, please, please, please, please, please, pleasel"

Florence spun around and lurched for the bathroom. A cold hand grasped her ankle, and sh toppled to the floor. Daniel's icy presence flooded over her, his voice, demoniac, howling in h ears: "Please, please, please, please!" She couldn't make a sound; his presence seemed to away her breath. "Please, please, please!" He began to laugh with wild sadistic pleasure. He God! she thought in agony. "Help me, God!" railed his voice. _Deliver me!_ she pleaded. "De me, deliver me!" his voice impersonated. Florence pressed both hands across her ears. "_H God!_" she cried.
His presence vanished. Florence gasped in air convulsively. She struggled to her feet and started for the bathroom. "Leaving?" said his voice. She set her mind against its blandishme Stumbling into the bathroom, she ran cold water and splashed it on her face.
She straightened up and stared at her reflection. Her face was pallid, marked by dark scabbed scratches and discolored bruises. What she could see of her neck and upper chest scored by jagged lacerations. Leaning forward, she saw that her breasts looked inflamed, th marks almost black now.
She stiffened as the door swung shut, then saw the full reflection of her body in the mirror fastened to the door. She started to resist, but something cold snaked up her spine. S gasped; eyes opening wide.
In a moment she began to smile. She leaned back, eyes half-closing. Daniel was behind her She could feel his hardened organ sliding deep into her rectum. His hands were clutched ar breasts, kneading them. Florence leaned back as Edith slipped into the bathroom, falling to knees in front of Florence, darting her extended tongue to Florence's vagina. Florence's tong lolled out. She bucked against Daniel eagerly. This was what she wanted, what she was.
She twitched as though electric current surged through her. Suddenly she saw herself, halfc before the mirror, face slack with vacuous abandonment, the fingers of her right hand thrust into her body. With a sickened noise she jerked the fingers free. A harsh laugh raspec behind her, and she whirled. The bathroom was empty. I was watching, his voice spoke in h She flung open the door and ran into the bedroom, Daniel's laughter following. She bent to pick her robe up. Something jerked it from her grasp and flung it away. She moved after it. T robe kept flapping from her. Florence stopped. No use, she thought, despairing. "No use," p his voice. The robe flew up and fell across her head. She jerked it off and pulled it on her bo buttoning it hastily. He's _playing_ with me, she thought; making me do everything that's mo abhorrent to me.
"--most abhorrent to me," his voice parroted, mockingly falsetto. He giggled like a girl.
"Most abhorrent to me, most abhorrent to me."

Florence fell on her knees beside the bed and, resting both arms on the mattress edge, pressed her forehead to her tightly clasping hands. "Dear God, please help me; Red Cloud, spirit doctors, help me; I have been possessed. Let the fire of the Holy Spirit burn this sickne from my mind and body. Let the strength of God rush through me, let his might instill me witl power to resist.

"Let his God cock sink into my mouth," she said. "Let me drink his holy, burning jism. Let me--"

A wail of torment jerked back her lips. She drove the knuckle of a fisted hand into her mouth and bit until the pain had filled her mind. Daniel vanished. After several moments she withdrew the still-clenched fist and looked at it. Her teeth had broken the skin; blood was trickling on the back of her hand.

She looked around uncertainly. It seemed as though the flare of pain had cleared her mind, driving him away. She pushed down on the mattress, standing. Now, she thought, the chape was where the answer lay.

She ran across the room and jerked open the door. Hurrying into the hall, he turned toward the staircase. I'll reach it, she thought. He can't possess me every moment. If I keep on goin no matter what happens, I can get there.

She stopped, her heartbeat jolting. A figure blocked her way: a gaunt man dressed in ragged, filthy clothes; bones showing through his skin; long hair shaggy; face malformed by sickness; tiny, glowing eyes buried in dark-rimmed sockets; mouth distended, filled with thicl discolored teeth. Florence stared at him. It was one of Belasco's victims, she knew. He'd loo like this before he died.

The figure disappeared. Florence began descending the stairs. The acid coldness started up her spine again. She felt the gray defilement in her blood and fought it off, biting on her hanc until the pain had driven it away. Pain was the answer! Whenever Daniel tried to take contro she'd drive him off with pain, because it filled her mind and left no room for him!

She stopped, hitched back. Two figures sprawled across the steps below, a man and woma

The man was plunging a knife into the woman's throat. He started sawing at the jagged wou spouting, splashing on his twisted, gleeful face. He was cutting off the woman's head. Floren jammed her fist into her mouth and bit down, stiffening at the burst of pain. The man and wo vanished. She descended farther, wondering where the others were: Fischer, Edith, Barrett. didn't matter; they couldn't help.

As she crossed the entry hall, she caught sight of Barrett in the great hall, working on his machine. Fool, she thought. It wasn't going to work. He was full of shit, the stupid--

No! She ground her teeth into her hand again, eyes wide and staring. Let her bite her fingers to the bone before succumbing to Daniel's sway again. She wished she had a knife. thrust it far enough into her flesh to keep the pain there constantly. It was the answer: agony

that blocked his contaminated soul from hers.
She started down the corridor. A wild-eyed man was hunched across a naked woman's bac
She was dead, a sash cord pulled around her neck, her face purplish, eyes bulging from the
sockets. Florence sank her teeth into her hand. Blood was running down her lips now, drippi
her throat. The figures vanished as she reached the chapel door. A man was crouched in fro
it. His face was white, his expression drugged. He held a severed human hand to his lips, su
on one of the fingers. She bit into her hand. The figure vanished. Florence fell against the do
and pushed it in.
She stood wavering at the head of the center aisle. A maelstrom of power filled the air.
This was the nucleus, the core. She started down the aisle, then jerked back with a gasp as
saw the cat lying in the puddle of blood. It had been cut in two.
She shook her head. She mustn't stop now. She was almost to the answer. She had beaten
Daniel; she would beat the house now. She stepped across the cat, advancing on the altar.
God, the power was incredible! It radiated through her, pulsing, driving. Darkness flickered in
her mind. She thrust her aching hand into her mouth again and bit. The darkness cleared a l
and she moved against the power. It was like a living wall before her. She was almost to the
now. Her eyes were staring, fixed. She'd win her battle yet. With God's help, she would--
Sudden weakness turned her limbs to stone. She fell against the altar heavily. The power
was too strong! She looked up dumbly at the crucifix. It seemed to move. She stared at it in
horror. It was moving toward her. No, she thought. She tried to back off, but she couldn't buc
rooted to the spot as though by some gigantic magnet. _No!_ The crucifix was falling. It was
to hit her!
Florence cried out as it struck her head and chest and knocked her backward violently. She
crashed to the floor, the massive cross and figure crushing down on her, knocking out her br
The serpentine chill went lashing up her spine. She tried to scream but couldn't. Darkness fl
through her.
The possession ended instantly.
Florence's eyes bulged, her face distorted by a look of agony. She couldn't breathe, the
pain was so intense. She tried to push the crucifix away, but it wouldn't move. The pain of try
made her gag. She lay immobile, groaning at the endless waves of agony that filled her. On
she tried to push the crucifix. It moved a little, but the movement nearly made her faint. Her
face was gray, dewed with cold sweat.
It took fifteen minutes to do. She almost fainted seven times before she'd finished,
holding on to consciousness only with the most intense exertion of will. Finally she pushed a
the heavy crucifix and tried to sit up, gasping at the agony of the attempt. Slowly, ashen lips
pressed together, she struggled to her knees. Blood tarted running down her thighs.
The sight of the phallus made her vomit. Hunching over, she expelled the contents of her
stomach on the floor, eyes glazed with pain. _He'd tricked her_. There was no answer here.

only wanted to commit this final profanation on her mind and body. Florence rubbed a palsie across her lips. No more, she thought. She looked around and saw the huge nail sticking fro crucifix's back; it had been pulled out from the wall. She dragged herself across the floor unt she'd reached the nail. Hovering above it, she began to saw the insides of her wrists across point, hissing at the pain. She began to sob. "No more," she said. "_No more_."

She slumped back. Blood was flowing from her wrists like water. She closed her eyes. He can't do anything more to me, she thought. Even if my soul is held in bondage in this house forever, I won't be his living puppet anymore.

She felt life draining from her. She was escaping. Daniel couldn't hurt her now. Feeling had begun to leave; pain was fading. God would forgive her self-destruction. It was what she to do. Her lips drew back in a surrendering smile.

He would understand.

Her eyes fluttered open. Were those footsteps? She tried to turn her head but couldn't.

The floor seemed to tremble. She tried to see. Was that a figure standing by her, looking dov She couldn't focus her eyes.

Suddenly it struck her. Horrified, she tried to push up, but was too weak. She had to let them know! Florence struggled fitfully to rise. Clouds of darkness were enveloping her. Ever felt numb. She turned her head and saw her blood running on the floorboards. Help me, Goo pleaded. _She had to let them know!_

Slowly, agonizingly, she reached out to shape the moving scarlet ribbons.

11:08 A.M.

Fischer jarred up, heartbeat pounding, and looked around in dread. His head was throbbing violently. He wanted to fall back on the pillow, but something kept him from it.

He dropped his legs across the mattress edge and stood. He began to reel, and pressed bo hands against his head, eyes closed, body rocking back and forth. He groaned, rememberin Barrett had given him pills. Damn fool! he thought. How long had he been unconscious?

He started for the door, moving like a drunken man, trying to maintain his balance. He moved unevenly into the corridor and started toward Florence's room. He entered and stopp wasn't in bed. His gaze jumped to the bathroom. Its door was open; there was no one there. turned and stumbled back into the corridor. What the hell was wrong with Barrett, anyway? H to move faster, but the impact inside his head was too painful. He stopped and leaned again wall, a billowing of nausea in his stomach. He blinked and shook his head. The pain grew w hell with it! he thought. He staggered forward willfully. He had to find her, get her out of here

He glanced into the Barretts' room in passing, jarred to a halt. He moved inside and looked around incredulously. Barrett wasn't there; he'd left his wife alone! Fischer clenched teeth in fury. _What the hell was going on?_ He moved across the room as quickly as he co dropped his hand on Edith's shoulder.

She jerked back from his touch, eyes open suddenly, gaping at him.
"Where's your husband?" Fischer asked.
She looked around in shock. "He isn't here?"
He watched dazedly as she stood. From the look on her face, he saw that she was taken aback by his appearance. "Never mind," he mumbled, heading for the corridor. Edith didn't s
She brushed past him, calling, "Lionel!"
She was halfway down the stairs before he'd reached the landing. "Don't go alone!" he cried. She paid no attention. Fischer tried to hurry down the steps but had to stagger to a ha clinging to the rail as pain drove spikes into his skull. He leaned against the banister, trembling. "Lionel!" he heard her calling as she ran across the entry hall. He heard an answe call below and opened his eyes. Where else? he thought bitterly. Barrett was so anxious to p his point, he was leaving his wife alone now, ignoring Florence. Stupid bastard!
Fischer hobbled down the stairs and walked across the entry hall, teeth set against the jolting pain. Entering the great hall, he saw Barrett and Edith standing by the Reversor. "Wh is she?" he demanded.
Barrett looked at him blankly.
"_Well?_"
"She's not in her room?"
"Would I ask if she was?" snarled Fischer.
Barrett started limping toward him, joined by Edith. From the look on her face, Fischer could tell she was upset with Barrett too. "But I listened," Barrett said; "I checked you awhile ago. And the pills I gave her--"
"To hell with your pills!" Fischer cut him off. "You think possession can be stopped with pills?"
"I don't believe--"
"Screw what you believe!" Fischer's head was pounding so hard now that he could barely see. "She's gone, that's all that matters!"
"We'll find her," Barrett said; but there was no assurance in his voice. He looked around uneasily. "We'll try the cellar first. She might--"
He stopped as Fischer clutched his head, his face distended by a look of agony. "You'd

better sit," he said.
"Shut up!" Fischer shouted hoarsely. He hunched over, making retching noises.
"Fischer--" Barrett started forward.
Fischer stumbled to a chair and dropped down heavily. Barrett approached as fast as he could, followed by Edith. They stopped as Fischer jerked down his hands and looked at ther shock.
"What?" asked Barrett.

Fischer began to shiver.
"What is it?" Barrett's voice rose involuntarily. Fischer's look unnerved him.
"The chapel."
Edith's scream of horror pierced the air. She spun away and stumbled to the wall.
"_Oh, my dear God_," Barrett murmured.
Fischer walked unsteadily to the body and stared at it. Her eyes were open, looking upward, her face the hue of pale wax. His gaze shifted to her genitals. They were caked with blood, the outer tissues shredded.
He twitched as Barrett stopped beside him. "What _happened_ to her?" the older man whispered.
"She was killed," said Fischer venomously. "Murdered by this house." He tensed, expecting Barrett's contradiction, but there was none. "I don't see how she could have gotten up with a that sedative inside her," was all Barrett said, his tone one of guilt.
He saw that Fischer had turned to look at the crucifix lying nearby and did the same. Seeing the blood on its wooden phallus, he felt his stomach walls contract. "My God," he sai
"Not here," Fischer muttered. He shouted suddenly, as if he'd gone berserk: "_There's no God in this fucking house!_"
Across the chapel, Edith jerked around to look at Fischer startledly. Barrett started to speak, then held it back. He drew in a trembling breath. The chapel smelled of gore. "We'd b get her out of here."
"I'll do it," Fischer said.
"You'll need some help."
"_I'll do it_."
Barrett shivered at the look on Fischer's face. "Very well."
Fischer crouched beside the body. Darkness pulsed before him, and he had to put down bot hands to support himself he felt them pressing into her blood. After a while his vision cleared and he looked at her face. _She tried so hard_, he thought. Reaching out, he closed her eye gently as he could.
"What's that?" Barrett asked.
Fischer glanced up, wincing at the pain the movement caused. Barrett was staring at the floor near Florence. He looked down. It was too gloomy to see. He heard Barrett fumble in h pockets, then the scratching of a match end on a striking surface. The flare of light made his eyes contract painfully.
She'd drawn a symbol on the floor, using a finger dipped in her blood. It was a crude circle with something scrawled inside it. Fischer looked at it intently, trying to decipher it. Abruptly he saw what it was. Barrett spoke at the same moment.
"It looks like the letter 'B.'"
11:47 A.M.

They stood in the doorway, watching Fischer's slowly moving form until it vanished in the mist. Then Barrett turned.
"All right," he said.
She followed him into the great hall. Barrett hobbled quickly to the Reversor, and she stopped to watch him, trying not to think of Florence. Barrett made a final check on the Reve then turned to look at her.
"It's ready," he said.
She wished, for his sake, she could experience the emotion he obviously felt. "I know this moment is important to you," she said.

"Important to science." He turned to the Reversor, set its timer, turned several knobs, then, after hesitating for a moment, threw the switch.
For several seconds Edith thought that nothing was happening. Then she heard a resonant hum rise to audibility inside the giant structure and began to feel a throbbing in the floor.
She stared at the Reversor. The hum was rising in pitch and volume, the vibration in the floor increasing; she could feel it running up her legs, into her body. _Power_, she thought--t only thing that could oppose the house. She didn't understand it, but feeling its heavy throb i her body, its reverberation starting to hurt her ears, she almost believed.
She started as, behind the Reversor's grillwork, tubes began to glow with an intense phosphorescence. Barrett backed off slowly. His fingers trembled as he drew out his pocket Exactly noon. Fittingly precise, he thought. He pushed the watch into his pocket and turned Edith. "We have to go."
Their coats were on the table by the front door; Barrett had brought them down earlier. Hastily he helped her on with hers. As she assisted him, she glanced toward the great hall. T noise of the Reversor was painful even here now. She could feel its pulsing in the floor bene her, hear the rattling of a vase nearby. "Quickly," Barrett said.
A moment later they had left the house and were hurrying along the gravel path, around the tarn, the sound of the Reversor fading behind them. As they crossed the bridge, Edith saw t Cadillac standing in the mist, and tightened at the thought of Florence being in it.
Barrett pulled open the back door, flinching as he saw that Fischer had the blanketcovered body on the seat with him, cradling its head and upper torso in his arms. "Couldn't we--" he started, breaking off as Fischer glared at him. He hesitated, then reshut the door. No poi setting Fischer off. He was close enough to the edge as it was.
"She's in there _with_ him?" Edith whispered.
"Yes."
Edith looked ill. "I can't sit in there with--" She couldn't finish.
"We'll sit in front."
"Can't we go back in the house?" she asked, fleetingly aware of the grotesqueness of her

requesting to go back inside Hell House.
"Absolutely not. The radiation would kill us."
She stared at him. "All right," she finally said.
As they got into the front and closed the door, Barrett glanced into the rearview mirror. Fischer was bent over Florence's body, his chin resting on what must have been the top of h head. How badly had her death affected him? he wondered.
Remembering then, he turned to Edith. "Deutsch is dead," he told her.
Edith didn't respond. At last she nodded. "It doesn't matter."
Unexpectedly, Barrett felt a flare of anger. _Doesn't it?_ he thought. He turned away. Why brood about it, then? He'd done his best to provide for her. If she didn't care . . .
He willed away the anger. What else could she say? He straightened up, grimacing at the pain in his thumb. "Fischer?"
There was no reply. Barrett looked around. "Deutsch is dead," he said. "His son refuses to pay us."
"What's the difference?" Fischer mumbled. Barrett saw his fingers tightening on Florence Tanner's shoulder. He turned back to the front and, reaching into his overcoat pocket, withdr the ring of keys. Fingering through them, he found the ignition key and pushed it into its slot. He turned the key enough to activate the dial needles without starting the engine. There was enough fuel to run the engine for forty minutes so they could keep the interior warm. Damn, thought. He should have remembered to bring more blankets from the house, some brandy.
He leaned his head back, closed his eyes. Well, they'd have to endure it, that was all. Personally, he didn't care-- This moment was too engulfing for anything else in the world to overshadow it.
Behind those windowless walls some several hundred yards distant, Hell House was dying.
12:45 P.M.
Barrett snapped his watch cover shut. "It's done."
Edith's face was without expression. Barrett started feeling disappointment at her lack of response, then realized that she could not conceive of what had taken place inside the hous

Reaching across the seat, he patted her hand, then turned. "Fischer?"
Fischer was still slumped over Florence, holding her body against himself. He looked up slowly.
"Will you go back in with us?"
Fischer didn't speak.
"The house is clear."
"Is it?"
Barrett wanted to smile. He couldn't blame the man, of course. His claim _did_ sound preposterous after what had taken place this week. "I need you with me," he said.

"Why?"
"To verify that the house is clear."
"What if it isn't?"
"I guarantee it is." Barrett waited for Fischer's decision. When nothing happened, he said, "It will take only a few minutes."
Fischer stared at him in silence for a while before he edged away from Florence's body and, shifting carefully to a kneeling position on the floor, lowered her to the seat. He looked a her for several moments, then withdrew his arms and turned to the door.
They came together in front of the car. _Déjà vu_, thought Edith. It was as though time had been reversed and they were about to enter Hell House for the first time. Only the abse Florence prevented the illusion from being complete. She shivered, drawing up the collar of coat. She felt numb with cold. Lionel had run the engine and heater for brief periods of time during their wait, but minutes after he switched off the engine each time, the cold had return The walk to the house was eerily reminiscent of Monday's arrival: their shoes ringing on the concrete bridge; her glancing back to see the limousine being swallowed by the mist; the circling trudge around the tarn, its hideous odor in her nostrils; the crunch of gravel underne their shoes; the cold penetrating flesh; her feelings as the massive house loomed up in front them. It was no use. She couldn't believe that Lionel was right. Which meant that they were walking back into a trap. They'd gotten out somehow; three of them, anyway. Now, incredibl were returning. Even realizing that Lionel had to know the effect of his Reversor, it was impossible to comprehend the suicidal folly of their move.
The final yards along the gravel path. The approach up the wide porch steps; the click of shoes on concrete again. The double doors ahead of them. Edith shuddered. _No_, she tho won't go back inside.
Then Barrett had opened the door for her, and without a word she'd entered Hell House again.
They stopped, and Barrett shut the door. Edith saw that the vase had fallen to the floor and shattered.
Barrett looked at Fischer questioningly.
"I don't know," Fischer said.
Barrett tensed. "You have to open up." Was it possible that Fischer had no extrasensory perception left? The thought that he might have to bring another psychic all the way to Main before finding out was appalling to him.
Fischer moved away from them. He looked around uneasily. It did feel different. That could be a trick, though. He'd been fooled before. He didn't dare expose himself like that again.
Barrett watched him restively. Edith glanced at her husband and saw how impatient he was.
"Try, Mr. Fischer," he said abruptly. "I guarantee there'll be no trouble."
Fischer didn't look around. He walked across the entry hall. Amazingly, the atmosphere

had changed. Even without opening up, he could sense that. Still, how _much_ had it cha
much faith could he really have in Barrett? His theory had sounded good. But Barrett wasn't
asking him to believe a theory. He was asking him to put his life at stake again.
He kept on walking. He was passing through the archway into the great hall now; he heard
the Barretts' footsteps following. Entering the hall, he stopped and looked around. The floor
littered with broken objects. Across from him, a tapestry hung askew on its wall. What had th
Reversor _done?_ He wanted very much to know but was afraid to try to find out.
"_Well?_" asked Barrett. Fischer waved him off. I'll do it when I'm ready, he thought
angrily.
He stood immobile, listening, waiting.
On impulse then, he dropped the barriers. Closing his eyes, he spread his arms, his hands,
his fingers, drawing in whatever might be hovering in the atmosphere.
His eyes jerked open, and he looked around in bafflement.
There was nothing.

Distrust returned. He whirled and darted past them. Edith looked alarmed, but Barrett
grabbed her arm, preventing her from panic. "He's startled because there's nothing to pick u
told her.
Fischer ran into the entry hall. Nothing. He raced down the corridor to the chapel, shoved
the door in violently. Nothing. He turned and ran to the steps, descending them with avid lea
ignoring the pain in his head. Straight-arming through the pool doors, he raced to the steam
pulled open its door, braced himself.
Nothing.
He turned in awe. "I don't believe it."
He sprinted back along the pool and out into the corridor. He ran into the wine cellar.
Nothing. He dashed back up the stairs, gasping for breath. The theater. Nothing. The ballroo
Nothing. The billiard room. Nothing. He raced along the corridor with frenzied strides. The
kitchen. Nothing. The dining hall. Nothing. He charged across the great hall, back into the en
hall. Barrett and Edith were still there. Fischer rocked to a panting halt in front of them. He
started to speak, then broke into a run for the stairs. Barrett felt a rush of exultation. "Done,"
he said. "It's _done_, Edith. _Done!_" He threw his arms around her, pulled her close. Her h
was pounding. She still couldn't believe it. Yet Fischer was beside himself. She watched him
leaping up the staircase, two steps at a time.
Fischer ran across the corridor to the Barretts' room. He plunged inside. Nothing!
Spinning with a dazzled cry, he ran into the corridor again, to Florence's room. Nothing! Alon
the corridor to his room. Nothing! Over to Belasco's quarters. Nothing! God Almighty! _Nothi
His head was pounding, but he didn't care. He raced along the corridor, flinging open doors
the unused bedrooms. Nothing! Everywhere he went, nothing, absolutely nothing! Jubilation

inside him. Barrett had done it!
Hell House was clear!
He had to sit. Staggering to the nearest chair, he dropped down limply. Hell House cleared. It was incredible. He thrust aside the knowledge that he'd have to alter everything h ever believed. It didn't matter. _Hell House had been cleared_, exorcised by that fantastic--v -down there. His laugh broke hoarsely. And he had called it a pile of junk. Jesus God, a pile _junk!_ Why hadn't Barrett kicked him in the teeth?
He slumped against the chair, eyes closed, regaining breath.
Reaction came abruptly. If shed lasted one more hour. Just another _hour!_ He felt a sudden, anguished rage at Barrett for having left her alone.
It wouldn't last. It was overpowered by the awe he felt for the physicist. Patiently, doggedly, Barrett had done his work, knowing that they'd thought him wrong. Yet he'd been all the time. Fischer shook his head in wonderment. It was a miracle. He inhaled deeply, hac smile. The air still stank.
But not with the reek of the dead.
2:01 P.M.
Fischer braked a little as the Cadillac moved into another pocket of impenetrable mist.
He'd decided to keep the car and sell it if he could, splitting the take with Barrett. Failing that, he'd drive the damn thing into a lake; but Deutsch would never see it again. He hoped t Barrett had some way of getting the Reversor out of Hell House before Deutsch could get hi on it. It had to be worth a small fortune.
Reaching forward, he turned on the windshield wipers, his eyes fixed on the road as he drove through the dark woods, trying to dovetail the pieces in his mind.
First of all, Barrett had been right. The power in the house had been a massive residue of electromagnetic radiation. Barrett had negated it, and it had vanished. Where did that leave Florence's beliefs? Were they totally invalidated now? Had she, as Barrett had claimed, crea her own haunting, unconsciously manipulating the energy in the house to prove her points? seemed to fit. It shook his own beliefs as well, but it fitted.
Still, why had her unconscious will chosen to effect a type of phenomena she'd never effected in her life? To convince Barrett, to whom physical phenomena were the only meani kind, the answer came immediately.
All right, there really had been a Daniel Belasco, he thought. He'd been bricked inside that wall alive by someone, probably his father. That much Florence had picked up psychica

reading the house's energy like the memory bank of a computer. That Daniel Belasco was, t the haunting force had been her mistaken interpretation of those facts.
Why had she carried it to such suicidal extremes, though? The question baffled him. After a lifetime of intelligent mediumship, why had she literally killed herself to prove that she was

right? Was that the kind of person she'd really been? Had her outward behavior been entirel
deception? It seemed impossible. She'd functioned as a psychic for many years without incu
harm; or inflicting it, as she apparently had on Barrett. Had the power of Hell House been so
overwhelming that she simply hadn't been able to cope with it? Barrett would undoubtedly sa
and it was true that, facing it that single time yesterday, he had almost been destroyed by its
enormity. Still . . .

Fischer lit a cigarette and blew out smoke. He had to force himself back to the unassailable fact that the house was clear. Barrett had been right; there was no denying it. H
theory made sense: shapeless power in the house requiring the focus of invading winds in o
function. What had the house been like between 1940 and last Monday? he wondered. Silen
Waiting for some new intelligence to enter? Undoubtedly--since Barrett was correct.

Correct.

He tried to fight away encroaching doubts. Damn it, he'd been in the housel He'd run from room to room, completely opened. There'd been nothing. Hell House had been clear. Why w
stupid qualms assailing him, then?

Because it was all too simple, he realized abruptly.

What about the debacles of 1931 and 1940? He'd been in one of them and knew how incred
complex the events had been. He thought about the list Barrett had. There must have been
a hundred different phenomena itemized on it. This week's occurrences had been staggerin
varied. It simply didn't make sense that it had all been radiation to be turned off like a lamp.

True, there was no logic to back up his misgiving, but he could not dispel it. There had been
many "final answers" in the past, people swearing that they knew the secret of Hell House.

Florence had believed it of herself and had been lured, by that belief, to her destruction. Nov
Barrett felt _he_ had the final answer. Granted that he had what seemed to be complete verification of his certainty. What if he was wrong, though? If there'd been any recurrent met
at all to the house, it had been that at the moment when a person thought the final answer h
been found, the house's final attack was launched.

Fischer shook his head. He didn't want to believe that. Logically, he _couldn't_ believe it. Barrett had been right. The house was clear.

Abruptly he recalled the bloody circle on the chapel floor, the "B" inside it. Belasco, obviously. Why had Florence done that? Had her thoughts been blinded by the imminence o
crystallized?

No. It couldn't be Belasco. The house was clear. He'd felt it himself, for Christ's sake!

Barrett had been absolutely right. Electromagnetic radiation was the answer.

Why, then, was his foot pressing down harder and harder on the accelerator? Why was his heart beginning to pound? Why was there an icy prickling on the back of his neck? _Why dic
this constantly increasing dread that he had to get back to the house before it was too late?_

2:17 P.M.

Barrett came out of the bathroom, wearing robe and slippers. He limped to Edith's bed and sat on the edge of it. She was lying down, the comforter pulled over her. "Feeling better?" sh asked.
"Marvelous."
"How's the thumb?"
"I'll have it checked as soon as we get home." He wouldn't tell her that he'd tried to unwind the bandage in the shower but had been forced to stop because he'd almost fainted pain.
"Home." Edith's smile was bemused. "I guess I still can't believe we're really going to see it again."
"We'll be there by tomorrow." Barrett made a face. "We'd be there by tonight if Deutsch Junior wasn't such a--"
"--son of a bitch," she provided.
Barrett smiled. "To put it mildly." The smile disappeared. "I'm afraid our security is

gone, my dear."
"You're my security," she said. "Leaving this house with you by my side will be worth a million dollars to me." She took hold of his left hand. "Is it really over, Lionel? All of it?"
He nodded. "All of it."
"It's so hard to believe."
"I know." He squeezed her hand. "You don't mind if I say I told you so, do you?"
"I don't mind anything as long as I know it's over."
"It is."
"What a pity she had to die when the answer was so close."
"It _is_ a pity. I should have made her leave."
She put her other hand on his and pressed it reassuringly. "You did everything you could."
"I shouldn't have left her alone before."
"How could you have known she'd wake up?"
"I couldn't. It was incredible. Her subconscious was so intent on validating her delusion that her system actually rejected the sedation."
"The poor woman," Edith said.
"The poor, self-defrauded woman. Even to the final touch--scrawling, in her own blood, that circle with the 'B' inside it. She had to believe, even as she died, that she was right; that it was Belasco destroying her--the father or the son, I don't know which. She couldn't allow herself to believe it was her own mind doing it." He winced. "How pitiful an end it must have been; pain-racked, terrified--"
Seeing the look on Edith's face, he stopped. "I'm sorry."
"It's all right."

He forced a smile. "Well, Fischer should be back in an hour or so, and we can leave." He frowned. "Assuming he isn't detained when he brings in her body."
"Can't say I'll miss the old place," she said after a few moments.
Barrett laughed softly. "Nor can I. Although"--he thought about it for a moment--"it is my scene of--how shall I term it?--triumph?"
"Yes." She nodded. "It _is_ a triumph. I can't really comprehend what you've done, but I sense how terribly important it is."
"Well, if I do say so myself, it's going to give parapsychology rather a leg up into polite society."
Edith smiled.
"Because it's science," he said. "No mumbo-jumbo. Nothing the critics can pick at--though I'm sure they'll try. Not that I argue with them when they cavil at the usual approach to psych phenomena. Their resentment of the aura of trivial humbug which hovers over most of the p and its advocates is justifiable. By and large, _psi_ doesn't have an air of respectability. Therefore the critics ridicule it rather than risk being ridiculed themselves for examining it seriously. This is _a priori_ evaluation, unfortunately--one hundred percent unscientific. They continue to overlook the import of parapsychology, I'm afraid, until they're able--as Huxley pu it--'to sit down before fact as a little child--be prepared to give up every preconceived notion, follow humbly wherever and to whatsoever abysses nature leads.'"
He chuckled self-consciously. "End of discourse." Leaning over, he kissed her gently on the cheek. "The speechifier loves you," he said.
"Oh, Lionel." She slipped her arms around his back. "I love you, too. And I'm so proud of you."
She was asleep now. Barrett carefully disengaged his fingers from hers and stood. He smiled down at her. She deserved this sleep. She hadn't had a decent night's rest since they entered Hell House.
His smile broadened as he turned from the bed. Hell House was a misnomer now. From this day forth, it would be merely the Belasco house.
As he dressed with slow, contented movements, he wondered what would happen to the ho It ought to be a shrine to science. Deutsch would doubtless sell it to the highest bidder, thou He grunted with amusement. Not that he could imagine anyone wanting to own it.
He combed his hair, looking at his reflection in the wall mirror. His eye was caught by the rocking chair across the room, and he smiled again. All of that was over now, the endles little outputs of meaningless kinetics. No more winds or odors, no percussions; nothing.
He crossed the room and went into the corridor, heading for the stairs. He was glad that Fischer had insisted on taking Florence Tanner's body into town immediately. He knew the c

would not have placed the body in the trunk, and it would have been terribly painful for Edith

ride all the way to Caribou Falls with the body in the back seat. He hoped that Fischer didn't take too long in returning. He was working up quite an appetite; his first of the week. A celebration meal, he thought. Poor old Deutsch, it suddenly occurred to him; he'd never kno Perhaps it was kinder that way. Not that Deutsch had wanted--or deserved--kindness.

He descended the staircase slowly, eying the enormous entry hall. A museum, he thought. Really, something should be done with the house now that the terror had been exorcised.

He hobbled across the entry hall. He'd examined his body in the full-length bathroom mirror after taking his shower, imagining it was how a prizefighter's body looked after a particularly grueling bout--the purple-black contusions everywhere. The burned skin on his c was still contracting, too; he could feel the tautness of the scalded area pulling at the skin around it. The abrasion on his shin still hurt as well; and, as for his leg and thumb--Barrett ha to smile. The Olympics I'm not ready for, he thought.

He crossed the great hall, walking to the Reversor. Once again, he stared at the main dial in awe: 14,780. He'd never dreamed the reading could be so high. No wonder this place hac Everest of haunted houses. He shook his head almost admiringly. The house had been aptl

He turned and limped to the table, frowning as he visualized the necessary packing. He looked at the array of equipment. Maybe he wouldn't have to pack it, after all. If they put blankets in the limousine trunk for padding, the equipment could probably be wrapped in tow something. Maybe they should take a few _objets d'art_ as well, he thought, repressing a sn Deutsch would never miss them. He ran a finger over the top of the EMR recorder.

Its needle stirred.

Barrett twitched. He stared at the needle. It was motionless again. Odd, he thought. Touching the recorder must have activated the needle by static electricity. It wouldn't happen again.

The needle jumped across the dial, then fluttered back to zero.

Barrett felt a tic in his right cheek. What was happening? The recorder couldn't function on its own. EMR was convertible to measurable energy only in the presence of a psychic. H a dry laugh. Grotesque if I discover I'm a medium after all these years, he thought. He made scoffing noise. That was absurd. Besides, there was no radiation left in the house. He'd eliminated it.

The needle started moving. It did not jump or flutter. It inched across the dial as though recording a build-up of radiation. "No," Barrett said. His tone was irritated. This was ludicrou

The needle continued moving. Barrett stared at it as it passed the 100 mark, the 150 mark.

He shook his head. This was absurd. It couldn't record by itself. Moreover, there was nothin in the house to record. "No," he said again. There was more anger than dismay in his voice. simply could not be.

His head jerked up so suddenly that it hurt his neck. He watched the needle of the dynamometer begin to arc across its dial. This was _impossible_. His gaze leaped to the fac

the thermometer. It was starting to record a drop in temperature. "_No_," he said. His face w
pale with malice. This was nonsense, totally illogical.
He caught his breath as the camera clicked. He gaped at it and heard the film inside it
being wound, heard the lens click shut again, He gasped again, muscles spasmed as the ra
colored lights went on, turned off, went on again. "_No_." He shook his head unyieldingly. Th
was not acceptable. It was a trick of some kind; it was fraudulent.
He started violently as one of the test tubes broke in half, falling from its rack to
clatter on the tabletop. _This cannot be!_ he heard a voice protesting in his mind. Abruptly h
remembered Fischer's single question. "No!" he snapped. He backed off from the table. It wa
utterly impossible. Once dispelled, the radiation had no restorative power whatever.
He cried out as the rack of lights began to flicker rapidly. "No!" he raged. He would not
believe it! The needles of his instruments were not all quivering across their dials. The
thermometer was not recording a constant drop in temperature. The electric stove had not b
glow. The galvanometers were not recording on their own. The camera wasn't taking photog
tubes and vessels weren't breaking one by one. The EMR recorder needle hadn't passed th
It was all delusion. He was suffering some aberration of the senses. _This-could-not-behapp
"Wrong!" he shouted, face distorted by fury. "Wrong, wrong, _wrong!_"
His mouth fell open as the EMR recorder started to expand. He stared at it in horror as it
swelled as though its sides and top were made of rubber. _No_. He shook his head in disav
was going mad. This was impossible. He would not accept it He would not--
He screamed as the recorder suddenly exploded, screamed again as metal splinters drove
into his face and eyes. He dropped his cane and threw his hands across his face. Somethin

across the table, and he jolted backward as the camera struck him on the legs. He lost his
balance, fell, heard equipment crashing to the floor as though someone were flinging it. He t
to see but couldn't, staggered blindly to his feet.
It struck him then, a crushing, arctic force that jerked him from his feet as though he
were a toy. A cry of shocked bewilderment flooded from him as the glacial force propelled hi
through the air and flung him violently against the front of the Reversor. Barrett felt his left
arm snap. He shrieked in pain, dropping to the floor.
Again the unseen force grabbed hold of him and started dragging him across the hall. He
couldn't break away from it. Trying in vain to scream for help, he bumped and slithered along
floor. A massive table blocked his way. Sensing it, he flung his right arm up, crashed against
edge, his bandaged thumb driven back against its wrist. His mouth jerked open in a stranglin
of agony. Blood began to spout from the hand. Yanked across the tabletop and somersaulte
onto the floor again, he caught an obscure glimpse of the thumb dangling from his hand by s
of bone and skin.
He tried to fight against the power which hauled him brutally across the entry hall, but

he was helpless in its grip, a plaything in the jaws of some invisible creature. Eyes staring sightlessly, face a blood-streaked mask of horror, he was dragged into the corridor feet first. His chest was filled with fiery pain as clutching hands crushed his heart. He couldn't breathe His arms and legs were going numb. His face began to darken, turning red, then purple. Vei distended on his neck; his eyes began to bulge. His mouth hung open, sucking at the air in v the savage force bounced him down the stairs and drove his broken body through the swing The tile floor rushed beneath him. He was hurtled into space.

The water crashed around him icily. The clutching force dragged him toward the bottom. Water poured into his throat. He started choking, struggled fitfully. The force would not relea him. Water gushed into his lungs. He doubled over, staring at the bottom as he strangled. Bl from his thumb was clouding everything. The power turned him slowly. He was staring upwa through a reddish haze. There was someone standing on the pool edge, looking down at hir The sound of his enfeebled thrashing faded. The figure blurred, began to disappear in shadows. Barrett settled to the bottom, eyes unseeing once again. Somewhere deep within of his mind a faint intelligence still flickered, crying out in anguish: _Edith!_

Then all was blackness, like a shroud enfolding him, as he descended into night.

2:46 P.M.

Edith's left hand jumped abruptly. Her wedding band had sheared in half and fallen to the bed. She snapped her eyelids back. The room was dark. "Lionel?"

The door was opened. The corridor was dark, too. Someone entered. "Lionel?" she said again.

"Yes."

She sat up groggily. "What happened?"

"Nothing to be concerned about. The generator just went out."

"Oh, no." She tried to see. It was too dark.

"It's not important," Lionel said. She heard his footsteps cross the room, felt his weight settle on the other side of the bed. She reached out nervously and felt his hand. "You're sure everything is all right?"

"Of course." The hand began to stroke her hair. "Don't be afraid. Let's take advantage of it."

"What?" She reached for him, but he was farther away than she'd thought.

"We haven't been together for a long time." Lionel's hand slid down her cheek. "And you're in need of it."

She made a questioning sound. His hand slid over to her left breast and began to squeeze it. "Lionel, don't," she said.

"Why not?" he asked. "Aren't I good enough for you?"

"What are you--?"

"Fischer's good enough," he interrupted. "Even Florence Tanner was good enough." His

fingers tightened on her breast, hurting it. "_How about a little pussy for the old man now?_"
Edith tried to pull away his hand. She felt her heartbeat quicken. "No," she murmured.
"Yes," he said. The hand moved down abruptly, shoving up her skirt to clutch between her

legs. "_Yes, you lesbian bitch_."
The lights went on.
Edith screamed. The hand released her, pulling back. It was bloodless, severed at the wrist, floating up above her chest now, gamboling in the air before her stricken face, vein en dangling from it. Edith recoiled against the headboard. The hand dropped to her breast agai pinching her nipple between its thumb and index finger. She cried out shrilly, tried to knock i loose. The hand jumped forward like a leprous spider, clamping on her face, cold and smelli the grave. A crazed shriek flooded from her, and the gray hand flew back. Edith jerked her le up, kicking at it berserkly. The hand jumped up and started gesturing in the air, fingers wriggling wildly.
Suddenly it darted downward, vanishing into the bedclothes, and the comforter began to swell, ballooning quickly. Gasping, Edith flung herself across the mattress, springing to her feet. She lurched around the corner of the bed, fleeing for the door. The comforter flew upwa
In an instant, she was covered by a cloud of moths. Flailing at the surge of insects, she stum blindly across the room. The moths enveloped her completely, gray wings beating at her fac bodies fluttering in her hair. She tried to scream, but moths flew in her mouth; she spit them in horrified revulsion, pressed her lips together. Moths flew in her ears. Their dusty wings whipped frenziedly against her eyes. Both arms flung across her face, she crashed against t octagonal table and began to fall.
Before she hit the floor, the moths were gone. She landed hard and scrabbled to her knees. The table thudded down nearby, pages of Lionel's manuscript spilling across the rug in front her. The pages leaped into the air. She swung at them in mindless panic as they tore in shre before her eyes. The pieces shot into the air and fluttered downward like a rain of giant snowflakes. Edith backed away from them, pushing at the floor with hands and feet. A man l laugh. She looked around in terror. "Lionel," she muttered. "Lionel." She heard her own voic played back like a tape recording. "No," she pleaded. "No," her voice repeated. Edith whined heard the whine again. She started crying, heard an echoed crying in the air. With a despera lunge, she found her feet and dashed across the room. She jerked the door in, leaped back choking scream.
Florence stood in the doorway, naked, staring at her, dark blood running down her thighs and legs. Edith shrieked. Darkness swept across her. She began to fall.
She jerked erect as an electric current spasmed through her body. Darkness fled; she was acutely conscious, knowing even as she flung herself into the empty doorway that she hadn allowed to faint. She lunged into the corridor and headed for the stairs. The air was thick wit

mist. She smelled the odor of the tarn. A figure blocked her way. Edith jolted to a stop. The woman wore a white gown. She was soaking wet, her dark hair plastered down across her g She was holding something in her arms. Edith stared at it in loathing; it was half-formed, monstrous. _Bastard Bog!_ a voice screamed in her mind. She backed off, a demented moa throat.

Something spun her, slammed against her back. To keep from falling, she was forced to run She wasn't headed for the stairs! She tried to stop herself and turn but couldn't control her limbs. She screamed as Florence rushed at her. She felt the cold arms clamp around her, a scream was cut off as the dead lips crushed on hers. She reached up, gagging, crazed with tried to pull the head away.

Florence vanished. Edith's yanking motion made her fall. She landed on her knees.

"Lionel!" she screamed. "Lionel!" roared a mocking voice. Cold wind rushed across her, whip her clothes and hair. She tried to stand. Something icy crashed against her neck. She screa teeth dug deep into her flesh. Her hands flew up, but there was nothing. Fetid spittle trickled down her skin. She felt the pitted indentations. "Lionel!" she screamed in anguish.

"Here!" he answered. Edith's head jerked up. He was running down the corridor toward her! She scrambled up and rushed toward him. She threw herself against him. Instantly she jerke staring at the man who held her. It was her father, with the slack expression of an imbecile o his face, his red-rimmed eyes regarding her with stupid glee, his mouth agape, his tongue protruding. He started pulling her against him, a sound of animal amusement rumbling in his He was naked, bloated. Edith wrenched away from him. She tried to run, but something sma against her side. She lost her balance and went floundering toward the banister that overloo the entry hall. She crashed against it, crying out in pain. Her father advanced on her, holding his enormous penis with both hands. She started clambering across the rail, to die below, es this horror.

Strong hands grabbed her. Edith whirled in horror. Lionel was holding her. She stared at him, refusing to believe. "Edith! It's me!" The sound of his familiar voice made her fall agains

him, sobbing. "Take me out of here," she begged.

"Right away," he answered. Left arm fixed around her back, he ran her to the stairs. She looked at him. He had no cane, he wasn't limping. "No," she moaned. "It's quite all right," he said. He rushed her down the staircase. Edith tried to pull away from him. "It's me," he said. sobbed again. He wouldn't let her go. Hollow laughter rippled in the air. She looked around a saw the people grouped below, watching them elatedly. She turned to Lionel, but it wasn't L anymore. It was a monstrous caricature of him, every feature gross, exaggerated, his voice vicious mocking as he said, "It's me. It's me." "No!" she screamed. She wrestled with him helplessly. His grip was too strong. He wasn't even looking ahead. He was grinning at her as ran. Edith closed her eyes. Let it be quick! she pleaded.

The entry hall, the corridor. She felt herself rushed along the floor. She couldn't make a sound. The theater door flew open; she was thrust inside. She opened her eyes and saw a c naked people sitting in the velvet chairs, keening with amusement at her plight. She was hal up the steps. The bloated parody of Lionel bound her to a post. She looked out at the audience. They howled with fierce anticipation. Edith cried out as her clothes were ripped av The people cheered. It sounded muffled, from another world. Edith heard a coughing growl a turned her head. A crouching leopard stalked across the stage. She tried to scream, but not issued from her throat. The audience screamed. Edith closed her eyes. The leopard sprang. its huge teeth sinking deep into her head, its heated, blood-sour breath flooding across her f She felt its rear legs start to thrash berserkly, felt the talons ripping out her stomach. Black pain seared her, and she fell back, shrieking.

She was crumpled on the dusty stage. Heartbeat staggering, she sat up. The theater was empty. No. There was someone, sitting in the shadows of the last row, dressed in black. She to hear a deep voice resonating in her mind. _Welcome to my house_, it said.

She tried to stand. Her legs began to buckle, and she fell against a wall. She pushed away and staggered to the steps. Lionel stood in front of her. "It's me," he said. She cried out, agonized. Laughter boomed inside the theater. Edith stumbled to the door and pushed it ope Lionel was standing in the corridor. "It's me," he said.

She tried to make the entry hall but couldn't; her body was turned to the side. Lionel was waiting on the landing of the cellar stairs. "It's me!" he cried. The stairwell yawned before he Lionel was standing at the bottom, grinning up at her. "It's me!" he cried. Edith whimpered, clutching at the banister rail, half-pushed, half-descending on her own. Lionel was standing the metal doors.

"It's me!" he cried. The swinging doors flew open, crashed against the wall inside. Lionel was standing by the pool. "It's me!" he cried. The force impelled her toward him. Edith stagg forward, stopped beside the pool. She stared into the bloody water.

Lionel was floating just below the surface, staring up at her.

Madness took her then. She backed off, screaming, stumbling out into the corridor. A figure came leaping down the stairs and grabbed her by the arms. She fought it with dement strength, shrieks of frenzy flooding from her throat. The figure shouted at her, but she heard only her own voice. Something struck her on the jaw, and suddenly she was falling, screami endlessly, as she went plummeting into the depths.

3:31 P.M.

Edith stirred again. Her eyes fluttered open. For several moments she stared toward the front of the car. Then she turned in confusion, twitching as she saw him. She looked at him i questioning silence.

"I'm sorry I had to hit you," he said.

"That was you?"

He nodded.
Edith looked around abruptly. "Lionel."
"His body's in the trunk."
She started for the door, but Fischer restrained her. "You don't want to look at him." She continued struggling against his grip. "Don't," he said.
Edith fell back, averting her face. Fischer sat in silence, listening to her cry.
She turned to him abruptly. "Let's get out of here," she said.
He didn't move.

"What is it?"
"I'm not leaving."
Edith didn't understand.
"I'm going back inside."
"_Inside?_" She looked appalled. "You don't know what it's like in there."
"I have to--"
"You don't know what it's like!" she cut him off. "It killed my husband! It killed Florence Tanner! It would have killed me if you hadn't gotten back! No one has a chance in
Fischer didn't argue.
"Aren't two deaths enough? Do you have to die too?"
"I don't plan to die."
She clutched his hand. "Don't leave me, please."
"I have to."
"_No_."
"I have to."
"Please don't do it!"
"Edith, I _have_ to."
"No! You don't! You _don't!_ There isn't any reason to go back inside!"
"Edith." Fischer took her hand in both of his and waited for her crying to abate. "Listen now."
She shook her head, eyes closing.
"I have to. For Florence. For your husband."
"They wouldn't want you to--"
"_I_ want it," Fischer interrupted. "I need it. If I leave Hell House now, I might as well crawl into my grave and die. I haven't done a thing all week. While Florence and your husba doing everything they could to solve the haunting--"
"They couldn't solve it, though! There isn't any way of solving it!"
"Maybe not." He paused. "I'm going to try, though."
Edith glanced up quickly at him, then said nothing, silenced by his look. "I'm going to

try," he said.
They were silent. Finally Fischer asked, "You drive, don't you?"
He saw a telltale flare of hope in her expression. "No," she said.
He smiled gently. "Yes, you do."
Edith's chin slumped forward on her chest. "You're going to die," she said. "Like Lionel. Like Florence."
Fischer drew in a slow breath.
"Then I will," he said.
Fischer crossed the bridge and trudged along the gravel path which ringed the tarn. He was alone now. For several moments the realization filled him with such dread that he almost tur and ran.
Edith had been crying when she left; she'd tried, in vain, to control it. Tears running down her cheeks, she'd turned the Cadillac and driven off into the mist. He had to go inside house now anyway. He couldn't walk to Caribou Falls in this cold.
The bottoms of his tennis shoes made crunching noises on the gravel as he walked. What w he going to do? he wondered. He had no idea. Had Florence accomplished anything? Had E had no way of knowing. He might be confronted with starting from the beginning all over aga
He began to shake, stiffening his back to fight it off. It didn't matter what he had to do. He was here; he'd do it. Edith would bring back food and leave it on the porch for him. H long it lasted didn't matter either. Only one thing counted at the moment.
As he continued walking, he became conscious of the medallion Florence had given him pressed against his chest. He'd told Edith he was doing this for Barrett too, but really it was all for Florence. She was the one he could have helped, the one he should have helped.
The house again, a mist-obscured escarpment up ahead. Fischer stopped and looked at it. I might have stood there for a thousand years. Was there an answer to its haunting? He didn' But if he couldn't discover it, then no one could: of that much he was certain.
He padded silently across the porch steps to the door. It was still ajar, the way he'd left it when he'd carried Barrett's body to the car. He hesitated for a long time, sensing that t walk inside would decide, finally and irrevocably, his fate.
"Hell." What fate did he have, anyway? He went inside and shut the door. Moving to the

telephone, he picked up the receiver. The line was dead. What did you expect? he asked hi dumped the receiver on the table. He was cut off absolutely now. He turned and looked arou
As he crossed the entry hall, he had the feeling that the house was swallowing him alive.
6:29 P.M.
Fischer sat at the huge round table in the great hall, eating a sandwich and drinking a cup of coffee; Edith had brought two sacks of food and left again without a word. It's insane, Fischer was thinking. He'd thought it endlessly for the past hour.

The atmosphere of Hell House was completely flat.
He hadn't even had to open up to realize it. The awareness had developed quickly as he'd toured the house, first upstairs, all the bedrooms, used and unused. If there'd been any pres in the air, he would have sensed it. There was nothing. It was grotesque. What had killed Ba so violently, then? What had almost killed Edith? He'd felt that presence strongly as he'd rus down the cellar steps to rescue her before. Now it was gone; the house felt as clear as it had after the Reversor had been used. It wasn't any kind of trick, either; he was sure of that. Wh he'd opened up the first time yesterday, he'd known that there was something lurking in the He'd miscalculated its power and its cunning, but he'd known it was there.
Now it wasn't.
Fischer stared at the floor. One of Barrett's galvanometers was lying near his feet, its side cracked open, springs and coils protruding from the gash like polished entrails. His gaz shifted to the other equipment lying broken on the rug, shifted to the Reversor, and held on t huge dent on its face. Something devastating had struck this room, struck this equipment, st Barrett.
Where had it gone?
He sighed, and propping the soles of his tennis shoes against the table edge, leaned the chair back slightly. Now what? he thought. He'd come back imbued with fine dramatic resolu For what? He was no further along than he'd ever been. There wasn't even anything to work now.
He'd walked through every room on the first floor, stood for almost twenty minutes in the dining hall, looking at its wreckage: the massive table wedged against the fireplace screen, t giant sanctuary lamp battered on the floor, the overturned chairs, the debris of broken crock and glassware, the coffeepot and serving dish, the scattering of silverware, the dried food, th coffee stain, the sallow blots of sugar and cream. Staring at it all, he'd tried to calculate what had happened. Which one of the two had been correct? Had Florence caused the attack, as had claimed? Or had it been Daniel Belasco, as Florence had insisted?
No way of knowing. Fischer had walked through the kitchen, out through the west doorway and down the corridor to the ballroom. What had made the chandelier move? Electromagnet radiation, or the dead?
The chapel. Had Daniel Belasco possessed Florence?--or suicidal madness?
He'd gone into the garage, the theater, the cellar, walked along the pool, into the steam room. What had attacked Barrett there? Mindless power, or Belasco?
The wine cellar. He'd stood there for minutes, staring at the open section of wall.
Nothing there; a void.
Where was the power?
Fischer picked up the tape recorder and set it back on the table. Finding the extension cord, he plugged it in, surprised to discover that it still worked. He reversed the spool, then

pressed the PLAY button.
"Hold it!" Barrett's voice said loudly. There were shuffling noises. He heard heavy
breathing; was it his? Then Barrett said, "Miss Tanner coming out of trance. Premature retra
causing brief systemic shock." After several moments of silence, the recorder was turned off
Fischer reversed the tape farther, played it back. "Teleplasmic veil beginning to
condense," said Barrett's voice. Silence. Fischer remembered the mistlike fabric which had c
Florence's head and shoulders like a wet shroud. Why had she manifested physical phenom
question still disturbed him. "Separate filament extending downward," Barrett's voice said.
Fischer reversed the spool and switched the recorder to PLAY again. "Medium's respiration

hundred and ten," Barrett's voice was saying. "Dynamometer fourteen hundred and sixty. Te
-" He stopped as someone gasped; Edith, Fischer recalled. Momentary silence. Then Barret
said, "Ozone present in the air."
Fischer stopped the spool, reversed it, let it run. What could he possibly hope to learn
from reliving those moments? They hadn't added up to anything, except to confirm to Floren
she believed, and to Barrett what he believed. He stopped the spool, began to play the tape
"Sitters: Doctor and Mrs. Lionel Barrett, Mr. Benjamin--" Fischer switched it off and ran the ta
back farther still.
He stopped and played it, starting as the hysterical voice-- Florence's, yet so unlike
hers--cried out, "--don't want to hurt you, but I must! I _must!_" A momentary silence. The vo
near choking with venom as it said: "I warn you. _Get out of this house before I kill you all_."
Sudden banging sounds. Edith's frightened voice asking, "_What's that?_" Fischer stopped
the spool, reversed the tape, and listened to the threatening voice again. Had it been the voi
of Daniel Belasco? He listened to it five times, gleaning nothing from it. Barrett could have b
right. It might have been Florence's subconscious creating the voice, the character, the threa
With a muffled curse, he reversed the tape again and played it back. "Leave house," said
the imperious voice of Red Cloud. Had there ever been such an entity, or had it, too, been a
segment of Florence's personality? Fischer shook his head. There was a grunting noise. "No
said the voice, deep-pitched, but conceivably Florence's, forced to a lower register. "No goo
Here too long. Not listen. Not understand. Too much sick inside." Fischer had to smile, altho
it pained him. It was such a poor excuse for the voice of an Indian. "Limits," it was saying.
"Nations. Terms. Not know what that mean. Extremes and limits. Terminations and extremiti
pause. "Not know."
"Shit," said Fischer, jabbing in the button which stopped the spool. He reversed it
farther, switched it on. Silence. "Now, if you'd--" Barrett began. "Red Cloud Tanner woman g
Florence interrupted in the deep voice. "Guide second medium on this side."
He listened to the entire sitting: the rumbling voice of the Indian; the description of
the caveman entity; the "arrival" of "the young man"; the hysterical voice, threatening them;

fierce percussions; Barrett's voice describing the unexpected onset of physical phenomena. The second sitting: Florence's invocation and hymn; her sinking into trance--the lowpitched, wavering moans, the wheezing inhalations; Barrett's impersonal voice recording instrument readings; his description of the materialization; the rolling laugh; Edith's scream.

The tape moved soundlessly. Fischer reached out and switched off the recorder. _Zero_, he thought. Who had he been kidding, to come charging back in here like Don Quixote? What a

He stood. Well, he wasn't leaving. Not until something happened. Not until he started to pick up the threads. There had to be an answer somewhere. All right, he'd walk around the h again. He'd keep on ferreting in corners until he found that little mote of insight he was searching for. The house felt flat, but somewhere there was something still alive, something powerful enough to murder.

He was going to find it if it took a year.

As he moved across the great hall, he began to open up. There seemed no danger to it now There seemed no point to it, either. Still, he had to do something.

He had scarcely let the last of his defenses down when something pushed him. He was mov into the entry hall, and the unexpected shove almost made him fall. Staggering to one side, crossed his arms automatically, braced for resistance.

There was no more. Fischer scowled. He knew that he should open up again. Here was something tangible at last. Except that it had caught him by surprise. He didn't dare expose himself the way he had yesterday.

He stood hesitantly, sensing the presence hovering around him, wanting to confront it but afraid to.

Enraged at his weakness, he opened up.

Immediately something clutched his arm and flung him toward the south corridor. Fischer stumbled to a halt. He removed his crossed arms, which had, with instant selfprotection, cov his solar plexus. He had to stop this opening and closing like a goddamned frightened clam!

He opened the door inside himself enough to feel the presence squeezing in. Again he was impelled toward the corridor. It was as though invisible hands were plucking at his clothes, holding his hand, clutching at his arm. He moved along with it, amazed by the blandness of presence. This was no dark, destructive force. This was like some unseen maiden aunt hast to the kitchen for milk and cookies. Fischer almost felt inclined to smile at the feel of it--insistent, yes, demanding, but totally devoid of menace. He gasped at the sudden thought: Florence! She had sworn the answer lay in the chapel! A rush of joy burst through him. Flore

helping him! He pushed in through the heavy door and went inside.

The chapel was oppressively still. Fischer looked around as though to see her. There was nothing.

The altar.

The words had flashed across his mind as clearly as though someone had spoken them alo
He moved quickly down the aisle, wincing as he stepped across the cat, then the fallen cruc
He reached the altar and looked at the open Bible. The page he saw was headed BIRTHS. "
Myron Belasco was born at 2:00 A.M. on November 4, 1903." He felt a chilling disappointme
wasn't it; it couldn't be.
He started as the pages of the Bible were flung over in a bunch. Now individual pages
began to whirl by so fast he felt a breeze across his face. They stopped. He looked down, co
tell which paragraph he was meant to see. He felt his hand being lifted, let it move to the pag
His index finger settled on a line. He bent across the book to read it.
"_If thy right eye offend thee, pluck it out_."
He stared at the words. It seemed as though Florence were standing beside him, anxious an
impatient; but he didn't understand. The words made no sense to him.
"Florence--" he started.
He jerked his head up at the tearing sound behind the altar. A strip of wallpaper was
hanging down, revealing the plaster wall behind it.
Fischer cried out as the medallion burned against his chest. Reaching frantically inside
his shirt, he yanked it out and dropped it with a hiss of pain. It broke in pieces on the floor.
Fischer stared at it in dazed confusion. A wedge like the head of an arrow had fallen from th
other parts. It seemed to be pointing at--
It came with an appalling rush. Like some native paralyzed to mindless terror by the roar
of an approaching tidal wave. Fischer looked up dumbly.
In the next moment, the power had smashed against him violently, driving him backward. He
screamed in horror as it flung him to the floor and covered him with crushing blackness. The
no resisting it. Helplessly, he lay there as the cold force flooded through him, swelling every
vein with dark contamination. _Now!_ a voice howled in his mind, triumphantly. And suddenl
knew the answer, just as Florence Tanner had, and Barrett had, and knew that he was being
because he was about to die.
He didn't move for a long time. His eyes did not blink. He looked like a dead man sprawled
on the floor.
Then, very slowly, face without expression, he got up and drifted to the door. Pulling it
open, he walked into the corridor and headed toward the entry hall. He walked to the front d
opened it, and went outside. Crossing the porch, he descended the broad steps, reached th
path, and started walking on it. He stared straight ahead as he walked to the edge of the tar
stepped into the glutinous ooze. The water rose above his knees.
He seemed to hear a distant cry. He blinked, kept moving. Something crashed into the wate
with him, grabbed his sweater, jerked him back. There was an acid wrenching in his vitals an
gasped in pain. He tried to throw himself into the water. Someone tried to pull him back to sh
Fischer groaned and pulled away. The cold hands grabbed him by the neck. He snarled and

break away from them. His stomach muscles knotted, and he doubled over, falling to his kne
water splashed across his face. He shook his head and tried to rise, to move into the tarn ag
The hands kept pulling at him. Looking up, he saw, as through a veil of gelatin, a white, distorted face. Its lips were moving, but he couldn't hear a sound. He stared up dazedly. He to die. He knew that clearly.
Belasco had told him so.
7:58 P.M.
For the past half-hour Fischer had been hunched in the corner of the seat, face as white as chalk, teeth chattering, arms crossed across his stomach, eyes unblinking for minutes at time, staring sightlessly ahead. His shaking had kept dislodging the blanket from his shoulde Edith had had to draw it around him repeatedly. Fischer had not responded to her attentions way. She might have been invisible to him.
It had taken her what seemed an endless amount of time to prevent him from walking into the tarn. Although his struggles had become progressively weaker, his obvious intention to d

himself had persisted. Like a somnambulist, he had tried stubbornly to wrest himself away fr her. Nothing she'd said or done seemed to help. He hadn't spoken, was almost soundless in single-minded attempt at suicide. Pulling at his clothes, clutching at his hands and arms and hair, slapping his face, Edith had thwarted his efforts again and again. By the time his strugg had finally ended, she'd been as soaked and shivering as he.
She looked around, trying to see the gasoline gauge. She'd been running the motor and heater since she'd gotten him into the car; the Cadillac was warm now. She saw that there w still more than half a tank, and turned back. The temperature did not appear to have the slig effect on Fischer. His shivering continued unabated. Still, it was more than cold, she knew. S stared at his palsied features. Full circle; she could not avoid the thought.
The 1970 attempt on Hell House was one more item on the list of failures.
Fischer twitched convulsively and closed his eyes. His teeth stopped chattering; his body was immobile. As Edith watched in anxious silence, she saw faint streaks of color returning cheeks.
Several minutes later he opened his eyes and looked at her. She heard a dry, crackling sound in his throat as he swallowed. He reached out slowly toward her, and she took his ha was as cold as ice.
"Thank you," he murmured.
She couldn't speak.
"What time is it?"
Edith looked at her watch and saw that it had stopped. She twisted around to look at the dashboard. "Just past eight."
Fischer sank back with a feeble groan. "How did you get me here?"

He listened as she told him. When she was through, he asked, "Why did you come back again?"
"I didn't think you should be alone."
"In spite of what happened to you before?"
"I was going to try."
His fingers tightened on hers.
"What happened?" she asked.
"I was trapped."
"By what?"
"By _whom_."
She waited.
"Florence told us," Fischer said. "She _told_ us, but I didn't have the brains to see."
"What?"
"The 'B' inside the circle," Fischer answered. "Belasco. Alone."
"_Alone?_" She couldn't comprehend it.
"He created everything."
"How do you know?"
"He told me so," he said. "He let me know, because I was about to die.
"No wonder the secret was never found. There's never been anything like it in the history of haunted houses: a single personality so powerful that he could create what seemed to be complex multiple haunting; one entity appearing to be dozens, imposing endless physical ar effects on those who entered his house--utilizing his power like some soloist performing on a giant, hellish console."
The motor was off now; the car was getting cold. They should be getting into town, but sitting in the darkness, stunned, subdued, she couldn't stir herself as Fischer's voice droned
"I think he knew, from the second we entered, that Florence was the one to concentrate on. She was our weakest link; not because she had no strength, but because she was so willing vulnerable to him.
"When she sat on Monday night, he must have fed her various impressions, looking for one that would create a response in her. It was the young man that 'took' in her mind-- the one Florence came to identify as Daniel Belasco.
"At the same time, in order to use her against your husband, Belasco caused her to manifest physical phenomena. It served a multiple purpose. It verified your husband's belief was the first wedge in Florence's assurance; she knew she was a mental medium, and ever

tried to convince herself that it was God's will, it always distressed her. She knew it was wro We both did.
"And, as a third effect, it prevented your husband from bringing another psychic into the

house after I refused to sit for him." His eyes flinted. "Belasco keeping the group to a workab number.

"Then," he continued, "he started to evolve a situation of hostility between Florence and your husband. He knew that they disagreed on their beliefs, knew that, subconsciously. Flor would resent your husband's insistence on the physical examination, the intimation--howeve politely phrased-- that she was capable of fraud, even if it was involuntary. Belasco worked that resentment, worked on their differences of belief, built them up, then caused the polterg attack in the dining hall, using some of Florence's strength but mostly his own. Again, a mult purpose was served. First, it weakened Florence, made her doubt her motivations. Second, increased the animosity between her and your husband. Third, it further verified your husbar convictions. Fourth, it injured him, frightened him a little."

"He wasn't frightened," Edith said; but there was no conviction in her voice.

"He kept on working on Florence," Fischer said, as though she hadn't spoken, "draining her physically and mentally: the bites, the cat's attack--undermining her strength on the one han elaborating her misconception about Daniel on the other. When her confidence was flagging because of what your husband said, Belasco let her find the body--even staging an apparen resistance to her finding it, to make it more convincing.

"So she became persuaded that Daniel Belasco haunted the house. To guarantee the conviction, Belasco led her to the tarn in her sleep, let 'Daniel' rescue her, even gave her a fleeting glimpse of himself rushing from the tarn. She was positive then. She came to me an me what she thought--that Belasco controlled the haunting by manipulating every other entit the house. She was so close. _My God!_ Even fooled every step of the way, she almost had was why she was so certain. Because, in everything she said, there was only the thinnest w between her and the actual truth. If I'd helped her, she might have broken through, might ha Fischer stopped abruptly. For a long time he stared through the window. Finally he went on.

"It was a matter of timing," he said. "Belasco must have known that, sooner or later, Florence would come up with the right answer. So he concentrated on her even more, used about her brother's death, and tied it in to her obsession about Daniel Belasco. Her brother's grief became Daniel's grief, her brother's need"--Fischer clenched his teeth-- "became Danie His expression was one of hatred now. "He clinched it by finally letting her into the chapel. Admitting her to the very place she was positive possessed the secret of Hell House was his final stratagem, showing her the Bible entry made when his son was born. Belasco she'd believe it, because it was exactly what she was looking for--a final verification. There w no room left in her mind for doubt after that. There had been a Daniel Belasco, and his spirit needed her help. Combining the facts of his son's existence with her lasting sorrow for her brother's death, Belasco had convinced her."

Edith twitched as, unexpectedly, Fischer drove the edge of a fist against his palm. "And I

sensed what that help was going to be. I knew it inside!" He turned his face away from her. "
let it go. Let her do what she should never have done, let her destroy herself.
"From then on, she was lost," he went on bitterly. "There was no way I could have gotten her out of the house; I was a fool for thinking that I could. She was his . . . a puppet to be played with, tortured." Again, the sound of self-derision. "There I sat at the table while your husband explained his theory to us, knowing she was possessed, yet not even questioning
suddenly, illogically--she was so quiet and attentive, on her best behavior. Because it wasn't
listening at all; it was Belasco.
"He wanted to hear the details."
"Was it him that tried to break the Reversor, then?"
"Why should he break it? He knew it wasn't any danger to him."
"But you said the house was clear after Lionel used it."
"Another of Belasco's tricks."
"I can't believe--"
"He's still in that house, Edith," Fischer interrupted, pointing. "He murdered your husband, murdered Florence, almost murdered you and me--"
His laugh was cold with defeat. "His final jest. Even though we actually know his secret now, there's not a damn thing we can do about it."

8:36 P.M.
Fischer held back as they reached the house. Edith turned to face him. He was staring at the doors. "What is it?" she asked.
"I don't know if I can go back in."
She hesitated, finally said, "I have to have his things, Ben."
Fischer didn't respond.
"You said if you were closed off, Belasco couldn't touch you."
"I said a lot of things this week. Most of them wrong."
"Shall I go in, then?"
He was silent.
"Shall I?"
Stepping to the doors, he pushed the right one open. He looked inside for several moments,
then turned to her. "I'll be as fast as I can," he said.
Fischer stepped inside the house. For a few minutes he stood motionless, anticipating. When nothing happened, he started across the entry hall, heading for the stairs. Again the atmosphere was flat. It did not assuage his fears this time. As he ascended the steps quickly
wondered if Belasco was still in the chapel or moving about the house. He hoped that being
off was enough defense. He wasn't even sure of that now. Entering the Barretts' room, he th
their suitcases on the bed and opened them.

What had unnerved him as much as anything, he thought as he started packing, was the realization that Barrett had been wrong. The man had seemed so confident; everything he'd made so much sense. Still, what did that weigh against the fact that he'd failed?

Fischer moved quickly between bed, closet, and bureau, grabbing clothes and other persona belongings and tossing them into the two open suitcases. Belasco must have decided, from start, never to show himself, he thought. If no one ever saw him, they could never think him important a part of the haunting. If, instead, they observed a fantastic array of phenomena, a apparently disconnected, they would work on separate elements of those phenomena, neve realizing that he was the cause of all of them. Bastard, he thought. His features hardened, a with angry movements he began to cram things together in the suitcases so he could shut th

The only thing he couldn't understand was why Belasco-- so diabolically efficient when it came to plotting Florence's and Barrett's overthrow--had chosen such an inefficient way to fi him. Sending him away from the house could not have been fail-proof under any circumstan Belasco's power was unlimited, why had he chosen such an inept method?

Fischer stopped packing abruptly.

Unless that power was not unlimited any more.

Was it possible? He'd certainly been vulnerable to Belasco in the chapel. If there had ever been a time when Belasco should have been able to crush him, that had been the time despite that, the most he'd been able to do was direct him to commit suicide in the tarn. _Wh

Had Florence been right about him, too? Was his own power really so vast? He shook his he didn't make sense. It was ego-flattering, but unconvincing. Maybe when he was a boy, but n

More acceptable an idea was that Belasco hadn't been strong enough to destroy him after d Barrett and Florence.

Again, _why?_ With such power at his disposal as he'd manifested all week, why should he be weakened now? It couldn't be that the Reversor had worked. If it had, Belasco would be

What was it, then?

Edith stamped her feet on the porch, waiting for Fischer's return. The blanket she'd wrapped around herself was not keeping her warm; her clothes, still damp, were getting chil again. She looked into the entry hall. Would it hurt to step a few feet inside and get out of the worst of the cold?

She had to do it finally. Entering the house, she closed the door and stood beside it, looking toward the staircase.

It seemed as if they'd come into this house in another life. Monday seemed as distant in her mind as the time of Christ. That had been one reason she'd come back. Now that Lionel gone, nothing seemed important anymore.

She wondered how long it would take before the full impact of his death hit her. Maybe when she saw his body again.

She thrust aside the thought. Had it been only yesterday that she'd come down those stairs after Fischer? She shivered. She'd been such an easy prey for Belasco.
When she was examining Florence, it had been Belasco looking in at her, noting her embarrassment. Belasco had shown her the photos, made her drink the brandy, turned her possessing lesbian tendencies into a thoughtless counterdesire for Fischer; she winced at th memory. How weak she was; how easily Belasco had manipulated her.
She thrust aside that thought as well. Every thought about Belasco was an affront to Lionel's memory. She was almost sorry she'd come back, to discover that he'd been wrong i everything he'd said and done.
She grimaced with self-accusing guilt. How could his entire body of work have been for nothing? She felt herself tighten with anger against Fischer for destroying her faith in Lionel. What right had he to do that?
A rush of sudden anguish made her start across the entry hall. Ascending the stairs, she crossed the corridor. The two suitcases stood outside their room. She looked around, heard in Fischer's room, and moved there rapidly.
He started as she came in. "I told you--"
"I know what you told me," she interrupted. She had to get it out before he spoke. "I want to know why you're so sure my husband was wrong."
"I'm not."
The impetus of her anger carried her past the point of reaction. She began to speak again, then had to catch herself and backtrack. "What?"
"I'm wondering if he might have been partially right."
"I don't--"
"You recall what Florence said?"
"What?"
"She said, 'Can't you see that _both_ of us can be right?'"
"I don't understand."
"I'm wondering if Belasco's power is electromagnetic radiation, as she said," Fischer told her. "I'm wondering if he was weakened by the Reversor."
He scowled. "But why would he allow himself to be weakened? It doesn't make sense. Especially when he had a chance to wreck the Reversor."
Edith wouldn't listen to his objection. Eager to restore validity to Lionel's work, she said, "Maybe he _is_ weakened, though. You said he trapped you in the chapel. If he was st powerful, why would he have to do that? Why not attack you anywhere you were?"
Fischer didn't look convinced. He started pacing. "It might explain why he lured me there," he said. "If, in coming out after the Reversor had weakened him, he used up most of remaining energy to destroy your husband and attack you--" He broke off angrily. "No. It doe add up. If the Reversor worked at all, it would have dissipated all his power, not just part of

it."
"Maybe it wasn't strong enough. Maybe his power was too great for even the Reversor to destroy it entirely."
"I doubt it," he said. "And that still wouldn't explain why he'd allow the Reversor to be used at all when he had a chance to destroy it _before_ it could be used."
"But Lionel believed in the Reversor," she persisted. "If Belasco had destroyed it before it could be used, wouldn't that be as much as an admission, to Lionel, that he was right?"
Fischer studied her face. Something was needling up inside him, something that had the same exhilarating sense of rightness he'd felt when Florence had told him her theory about Belasco. Seeing his expression, Edith hurried on, desperate to convince him that Lionel had right, even if only partially. "Wouldn't it be more satisfying to Belasco to let Lionel actually use the Reversor, _then_ destroy him?" she asked. "Because Lionel must have believed tha wrong when he died. Wouldn't that be what Belasco would want?"
The feeling was increasing steadily. Fischer's mind struggled to fit the pieces together. Could Belasco really have been so determined to destroy Barrett in just that way that he'd deliberately let himself be weakened? Only an egomaniac would--
It sounded like a groan that shuddered upward from his vitals.
"What?" she asked in alarm.
"Ego," he said.
He pointed at Edith without realizing it. "Ego," he repeated.
"What do you mean?"
"That's why he did it that way. You're right; it wouldn't have been satisfying to him any other way. But to let your husband actually use his Reversor, apparently dissipate the powe

when your husband was at the peak of his fulfillment, to get him then." He nodded. "Yes. Or way could satisfy his ego.
"He had to let Florence know before she died that it was him alone. Ego. He must have told your husband, too. Ego. He let you know in the theater. Ego. He had to let me know. Ego. It enough to lure us to our destruction. He had to tell us, at the precise moment when he had u powerless, that it was him. Except that, by the time he got to me, most of his power was use and he couldn't destroy me. All he could do was direct me to destroy myself."
He looked suddenly excited. "_What if he can't leave the chapel now?_"
"But you said he made you go there."
"What if he didn't? What if it _was_ her? What if she _knew_ he was trapped in there?"
"But why would she lead you to destruction?"
Fischer looked distressed. "She wouldn't. Why _would_ she lead me there, then? It had to be for a reason."
He caught his breath. "The Bible entry." There was a throbbing in his system he had not

experienced since he was a boy, the pulsing of force inside him, crying for release. "_If thy right eye offend thee, pluck it out_." He paced restlessly, feeling himself near the edge of the precipice, the mist about to part in front of him, the truth about to appear. "_If thy right eye offend thee--_"

He couldn't get it; turned his mind away from it. What else had happened in the chapel? The torn wallpaper. What had that meant? The medallion--broken, like a spearhead pointing altar. And, on the altar, the open Bible. "God." His voice was trembling, eager. He was so cl so close. "_If thy right eye offend thee, pluck it out_." Ego, the thought recurred. "_If thy right eye offend thee, pluck it out_." _Ego_. He stopped, his inner senses heightening with awareness. He was almost there. Something; _something_. "_If thy right eye--_"

"The tape!" he cried.

He whirled and rushed for the doorway. Edith ran after him as he plunged into the corridor and over to the staircase. He was halfway down before she'd reached the landing, springing the steps with vaulting leaps. Edith descended as quickly as she could and ran across the e hall.

He was at the great-hall table, listening to the tape recorder. She bit her lip involuntarily as she heard Lionel's voice. "--causing brief systemic shock." Fischer made a grumbling sound and shook his head as he pressed the REVERSE button and turned the sp pressed the PLAY button again. "Dynamometer fourteen hundred and sixty," Lionel's voice s Fischer made an impatient sound and reversed the spool again, waited, pushed the button f position. Edith heard Florence's voice saying, "_Get out of this house before I kill you all_." Fischer snarled and punched the REVERSE button again. He switched to PLAY. "Here too l Florence's voice said deeply, supposedly the voice of her Indian guide. "Not listen. Not understand. Too much sick inside." There was a pause. Fischer leaned across the table ten unaware that he was doing so. "Limits," said the voice. "Nations. Terms. Not know what that Extremes and limits. Terminations and extremities."

Edith flinched as Fischer cried out with a savage glee. He reversed the tape and played it again. "Extremes and limits. Terminations and extremities." Fischer snatched up the tape re and held it high above his head in triumph. "She knew!" he shouted. "She knew! She knew!" the tape recorder across the room. Before it had crashed to the floor, he was running for the entry hall. "Come on!" he shouted.

Fischer sprinted across the entry hall and down the corridor, followed by Edith. With a howl like that of an attacking Indian, he flung open the chapel door and leaped inside. "Bela he roared. "I'm here again! Destroy me if you can!" Edith ran in beside him. "Come on!" he y "Both of us are here now! Finish us! Don't leave the job half done!"

Massive silence fell, and Edith heard how strangely Fischer breathed. "Come on," he mumbled to himself.

He shouted suddenly, "_Come on, you lousy bastard!_"

Edith's gaze leaped toward the altar. For a moment she could not believe her hearing. Then the sounds grew louder, clearer, unmistakable.
Approaching footsteps.
She drew back automatically, eyes fixed on the altar. The footsteps were louder now. She was unconscious of Fischer's hand restraining her. She gaped at the altar. The sounds were louder every second. The floor began to shake. It was as though an unseen giant were appr
Edith whimpered, pulling constantly at Fischer's grip. The footsteps were almost deafening now. She tried to lift her hands to shield her ears but could lift only one. The chapel seemed shudder with the thundering noises coming closer, closer. She jerked back hard, her cry of p

engulfed by the titanic, crashing footsteps. Closer; closer. We're going to die, she thought.
We're going to die!
She screamed as a violent explosion filled the chapel; closed her eyes involuntarily.
Deathly silence made her open them.
She lurched back, gasping. Fischer held her. "Don't be afraid." His voice was taut with excitement. "This is a special moment, Edith. No one's ever seen his nibs before; not unless were about to die, that is. Take a good look, Edith. Meet Emeric Belasco. '_The Roaring Gia
Edith gaped at the figure.
Belasco was enormous; dressed in black, his features broad and white, framed by a jetblack beard. His teeth, bared in a savage grin, were those of a carnivore. His green eyes glowed with inner light. Edith had never seen such a malignant face in her life. Deep within the froze dread she felt, she wondered why they weren't being murdered at this very moment.
"Tell me something, Belasco," Fischer said. Edith didn't know whether to feel reassurance or terror at the brazen insult in his tone. "Why didn't you ever go outside? Why did you 'esch the sunlight,' as you put it? Didn't care for it?
"_Or was it better hiding in the shadows?_"
The figure started toward them. Released, Edith drew back quickly, horrified to see Fischer move forward.
"You walk with a labored tread, Belasco," Fischer said. "You dominate your movements at a cost, don't you?"
He shouted abruptly, fiercely, "Don't you, Belasco?"
Edith's mouth fell open.
Belasco had stopped moving. His features were ablaze with fury, but it seemed, somehow, a fury of frustration.
"Look at your lips, Belasco," Fischer said, still advancing. "Spastic pressure holds them together. Look at your hands. Spastic tension holds them fisted at your sides. Why is that, Belasco? Is it because you're a fraud?"
His mocking cackle rang out in the chapel. "Roaring Giant!" he shouted. "You? My ass! You

bullshit artist! You sawed-off little freak!"
Edith caught her breath. Belasco was retreating! She rubbed a shaking hand across her eyes. And it was true.
He _did_ look smaller.
"Evil?" Fischer said. He moved at Belasco steadily, a look of ruthless animosity on his face. "You, you funny little bastard?"
He stiffened as a cry of anguished rage burst from the lips of the dwindling figure in black. For a moment Fischer couldn't react. Then the grin returned. "Oh, no," he said. He sta shaking his head. "Oh, no. You couldn't be _that_ small."
He started forward again. "Bastard?" The figure drew back farther. "_Bastard?_ _That_ disturbed you? Oh, Belasco. What a funny little man you really were. What a funny little crav bug of a ghost. You weren't a genius. You were a nut, a creep, a deviate, a slob, a loser. _A sawed-off little bastard in the bargain!_
"_BELASCO!_" He howled. "Your mother was a whore, a slut, a bitch! You were a bastard, Emeric! A funny little driedup bastard! Do you hear me, Evil Emeric? A bastard, _bastard_, BASTARD, _BASTARD!_"
Edith flung her hands across her ears to shut away the hideous wail that gorged the air. Fischer stumbled to a halt, his features washed of fury by the sound. He stared at the nebul figure behind the altar--cowering, rat-faced, beaten--and it seemed as though he heard Flore voice in his mind, whispering: _Perfect love casteth out fear_. And suddenly despite everyth he felt a sickened pity for the figure standing there before him.
"God help you, Belasco," he said.
The figure vanished. For a long time they could hear a screaming, as of someone falling down into a bottomless pit, the sound fading slowly, until the chapel was still.
Fischer moved behind the altar and looked at the section of wall revealed by the torn wallpaper.
He smiled. She'd shown him this too; if only he had known.
Leaning over, he pushed at the wall. It opened with a grating rumble.
A short staircase declined in front of him. He turned to Edith and extended his hand. She didn't speak. Moving across the chapel, she circled the altar and took his hand.
They descended the staircase. At the bottom was a heavy door. Fischer shouldered it open.

They stood in the doorway, looking at the mummified figure sitting upright on a large wooden armchair.
"They never found him because he was here," Fischer said.
They entered the small, dim-lit chamber and crossed to the chair. Despite the feeling Edith had that everything was over, she couldn't help cringing from the sight of Emeric Belas dark eyes glaring at them from death.

"Look." Fischer picked up a jug.
"What is it?"
"I'm not sure but--" Fischer ran his palms across the surface of the jug. The impressions came immediately. "Belasco set it down beside himself and made himself die of thirst," he to her. "It was his final achievement of will. In life, that is."
Edith averted her face from the eyes. She looked down, leaning forward suddenly. The chamber was so gloomy that she hadn't noticed before. "His legs," she said.
Fischer didn't speak. He set down the jug and knelt in front of Belasco's corpse. She saw his hands moving in the shadows; made a tiny sound of shock as he stood up with a leg in h hands.
"'_If thy right eye offend thee_,'" he said. "'Extremities.' She was giving us the answer, you see." He ran a hand over the artificial leg. "_He so despised his shortness that he had h legs surgically removed and wore these instead, to give him height_. That's why he chose to here--so no one would ever know. He had to be the Roaring Giant or nothing. There simply enough stature inside him to compensate for his shortness--_or_ his bastardy."
He turned abruptly and looked around. Setting down the leg, he crossed the floor and put his hands against the wall. "My God," he said.
"What is it?"
"Maybe he was a genius, after all." He walked around the chamber, touching all the walls, examining the ceiling and the door. "The final mystery solved," he said. "It wasn't that his po was so great that he could resist the Reversor." His tone was almost awed. "He must have k more than forty years ago, about the connection between electromagnetic radiation and surv after death.
"_The walls, door, and ceiling are sheathed with lead_."
9:12 P.M.
The two walked slowly down the steps, Edith carrying her suitcase, Fischer carrying Barrett's suitcase and his duffel bag.
"How does it feel?" she asked.
"What?"
"To be the one who conquered Hell House."
"I didn't conquer it," he said. "It took all of us."
Edith tried not to smile. She knew it was true, but wanted him to say it.
"Your husband's efforts weakened Belasco's power. Florence's efforts led us to the final answer. I just polished it off, that's all--and even that would have been impossible if you had saved my life.
"It had to be that way, I guess," he said. "Your husband's mentality helped, but wasn't enough by itself. Florence's spirituality helped, but wasn't enough by itself. It took one more element, which I provided--a willingness to face Belasco on his own terms, defeat him with h

weaknesses."
He made a scoffing noise. "Then again, Belasco may have beaten himself, I suspect that's part of it, too. After all, he'd been waiting thirty years for more guests. Maybe he was so eag to utilize his power again that he overextended himself, made the first mistakes of his existe in this house."
He stopped at the door, and both of them turned. For a long time they stood quietly. Edith thought about returning to Manhattan and to life without Lionel. She couldn't visualize it, but for now a kind of inexplicable peace had taken hold of her. She had the remnants of his mar with her. She'd see to its publication, see to it that people in his field learned what he'd accomplished. After that she'd worry about herself.
Fischer looked around, extending tendrils of unconscious thought. As he did, he wondered, consciously, what lay ahead for him. Not that it mattered. Whatever it was, he had a chance

face it now. It was bizarre that, in this house, where his horror had first begun, he should fee the returning stir of self-assurance.
He turned and smiled at Edith. "She isn't here," he said. "She just stayed long enough to help."
They took a final look around. Then, without another word, they went outside and moved into the mist. Fischer grunted, mumbled something.
"What?" she asked.
"Merry Christmas," he repeated softly.

Rise & Shine, Sleepyhead! (She wakes up from erotic dream to find it's reality)
bySvenskaflicka©

I was sleeping, and I had a dream. A nice, silly dream about Joey and me. We were walking
eating wild raspberries off a bush, and talking about going abroad for our next vacation. The
sunny, and we were far away from sneaking eyes. We laid down in the grass and started to
around Joey and he rolled on top of me. He caressed me and nibbled on my earlobes. I mad

My clothes must have melted away, because suddenly I was naked, and Joey parted my leg
opened my eyes and gazed into his. My eye-lids were heavy, and didn't want to open. My lim
brain was too sleepy to understand why the meadow had suddenly disappeared, and instea
I was sleepy. I wanted to go back to bed; it was calling me to it...

But Joey was on top of me, his big, hard dick was inside of me, and the irritation I felt for him
was forced out of me, when Joey gently poked in and out of me with his amazing dick. That
went from smoking ember to burning flames, and I wrapped my legs around his waist, and h
hands and kissed him.

He too was a little sleepy, I think. He held a slow pace which teased me and aroused me, bu
the edge. I moved my hips along with his, put my hands on his ass and tried to make him m
harder, but he just smiled and kissed me, and continued in his own speed.

Had he woke me up for this? Horny and frustrated, I went desperate. I held on to him and, u
had got from 4 years of karate practise, pushed against the bed, rolled over, and got on top
calling the shots around here!

Joey clearly enjoyed that too. He caressed my hips as I put his dick back inside and rode hi
horse. I held myself up with one arm resting on Joey's chest, and put my free hand between
my clit in quick little circles. I love the feeling of being stimulated both on my clit and in my pu
makes the feelings so much more intense, and the orgasm twice as strong.

The sleepiness made it impossible for me to think, I was just a body now, a horny body that
instincts to get to that itch within... I moaned and increase my speed when I felt my pussy cr
then the feeling of relief came over me. I rubbed myself against Joey to make the feeling las
the high waves sank back down, I was wide awake. Tired as hell, but awake. I could see tha
coming as well, and decided to take him for a little extra ride.

I turned around and straddled him, facing away from him. In this position, it was hard to put

me, and hard to keep it from falling out, but it also gave Joey the chance to see my butt bou
his shaft, and I know that he really loves that. Some men drool when they see big boobs, oth
hard-on for big, full, rounded asses. Joey was definitely an ass-man.

And he did like my manoeuvre. He moaned an "oh, yeah, baby!", and caressed my butt, hel
upwards into me. I just sat there, squatting over him, and got fucked from underneath. I look
shoulder and blinked at him. He held me still as he got up on his knees. He made me stand
started pounding me like a jackhammer, quick and hard. All the time, he had a firm grip on m
asscheeks. My second orgasm came almost immediately as I felt Joey's dick so deep inside
Joey's moans joined my cries, and he gave me those three hard pushes that I know means
stopped, stood still, panting, and then he pulled out, bent down, and kissed my butt.

-Good morning, honey! he said.

Rock Chick (A night to remember with Lydia the rock chick)
byChris Cross©

Dante's was such a good club. Isn't it funny that it always seems to be the really good place
down? Well, it's still there I suppose. It's got a different name now and you wouldn't recognis
New owners, new decor, different music, different clubbers. Higher prices. But I'll always rem
rock club where I met her that night. The night she showed me the time of my life. Lydia. Se
chick.

I'd been living in Sheffield for two months, training with a multinational company that had a lo
the city. I was living in a bed & breakfast paid for by the company and had enjoyed exploring
life. A friend from work called John told me about a small rock club that had opened about a
an old mill on the outskirts of the city. It was supposed to have a real good mix of music. Me
and even some chart stuff thrown together in such a way that you just didn't want to leave th
Moshing one minute, bopping the next. And rock chicks have always turned me on. Yeah, y
well and good; short skirts, high heels, skimpy tops, - you wouldn't kick 'em out of bed, y'kno
goth chicks. More mysterious. Black, dark purple and red clothing, lace, leather, PVC, fishne
buckles, piercings, tattoos, eyeliner – attitude. Not just blonde sheep grazing their way acros
dancefloor giggling inanely at anything and everything and blowing bloody whistles in time to
'drumbeat'. What can I say? Rock chicks do it for me.

John and I went to Dante's that Saturday. We caught the bus and with my not knowing the a
got there I was pretty lost. It was worth it though – Dante's lived up to its reputation - good p
fine music. We'd been there for over two hours (it was past 11.00pm) and I only came off the
drinks or dispose of the one's I'd already drank. I was so caught up in the music that I'd almo
about checking out the local talent. I'd noticed some really pretty and good looking girls (and
huffermoose) but they were all already with someone, together in a group or busy dancing. J
chatting with somebody he knew at this point, so I was dancing on my own.

Then she appeared. There were about twenty or so people dancing so I didn't see her comin
later, but more on that in a while) she was just suddenly there as if she'd popped out of thin
kind of appropriate, as the track playing at the time was by Faith No More – From out of Now
not). Arms held up above her, eyes demurely looking down then darting up to meet mine an
coloured lights. Her hips swayed and gyrated as she danced in front of me, just within arms
More finished, seamlessly blending into another track, I can't remember which one. All my a
girl in front – no. Where'd she gone? Ah. This girl behind me. I span around to face her agai
movements. She was light on her feet, swaying and turning with ease and grace. As I turned
stern expression broke into a dazzling smile.

Something went off in my head like a firework and my heart did what felt like a triple backflip
danced our way through the track and then the DJ paused the music at the end of it to make
announcement for someone. As the music stopped, so did she. She ran a hand through her
and spiky on top and

"She danced in front of me, just within arms reach..."
***

looked up at me. I lent close to her and asked if she would like a drink. Eyes twinkling, she s
(boom!) and said yes. As the music started up again we

weaved our way round and past people to the edge of the dancefloor and across to the bar,

There the music was a little more distant and you could make yourself heard without having
your arms like a pillock. I asked what she wanted and after catching the attention of one of t
rustling the £10 note in my hand at him; ordered us two pints of cider. A girl who'll drink from
always impresses me somehow. It just seems so unpretentious.

While waiting to be served I turned to look at her and found she'd been having a good look a
Thankfully, she didn't seem to have decided she'd made a mistake of any kind and was look
bright eyes in a kind of laid back manner. She just seemed to be reserved, a kind of inner ca
sound like some kind of transcendental horse manure, but it's the best way I can find to desc
across. I held out my hand and introduced myself. She smiled and said

"Lydia." holding out her hand to mine. Taking her hand (her skin felt incredibly soft) I lifted it
bending forwards to kiss it. I know what you're probably thinking. You kissed her hand? Wha
Austin bodice ripper? Well, no. But it always seems to surprise a girl and if she doesn't think
and walk off on you there and then, she's usually a little taken aback, flattered and intereste
laughed and I smiled back at her. Taking our drinks, we took a seat in a booth in a far corne
little places where you could make out away from the crowds. However, we sat and talked, f
about one another. Nothing too deep. The main thing was that she could hold a conversatio
and happy to listen as well as talk. I checked her out as we chatted and drank.

Average height, cracking figure (I'd looked down her ample cleavage and watched her hips s
dancing). Short, dark hair (I'd later notice the tips of her spikes were dyed a dark red) and a

Several piercings in each ear, pierced eyebrow and lip and a Celtic knot nose stud. Dark ma
liner making her eyes really piercing. Black vest top. A pewter skull choker round her neck o
dark ribbon; almost like a collar. Long cobweb pattern black fingerless gloves that came to h
with lots of silver bangles and a red and black sweatband. Rings on all fingers. I couldn't see
the table but remembered she was wearing a ragged lacy skirt that ended in tatters midway
and black stripy tights and heavy treaded boots. Maybe New-Rocks. We were both about th
through our drinks when Rage Against the Machine came on. Lydia grabbed my hand (adios
looked at me excitedly.

"I love this track. C'mon!"

She downed what was left of her drink and stood up, pulling at my wrist. I knocked back my
followed her onto the dancefloor, stifling a belch. The floor was busy, folk moshing away, he
hands held together behind backs. We danced on through Bullet in the Head and then jump
Pain (Lydia's' boobs bounced about in the vest top very pleasingly) then danced to Good Ch
and Limp Bizkit. Lydia was attracting some attention and I became uneasy she'd find someo
interesting than me - my dreams of getting her on her own later ending up in pieces like the
glass I was treading on at the time. At one point a guy came over to her and throwing me a
whispered (okay, to be heard; I guess he yelled) something in her ear. I held my breath and
Lydia wrinkled up her nose at the guy. She swayed away from him and in front of me, lacing
the back of my neck and then turning, rubbing her shoulders and bum against me. The guy
(if looks could kill, I'd have been hamburger) and moved off through the crowd. I put my han
stomach and guided her against me, a real hard on building in my pants.

Lydia turned to face me and lifted her chin up to speak. I turned my head to one side and lea
slipping my hands onto her hips. Touch taboo hopefully now totally out of the window.

"I hope you don't mind. That guy's always pestering me. I'm not interested in him."

I leaned back so we could see each other's faces and smiled at her before moving my mout
telling her that I didn't mind at all. I squeezed her waist for emphasis and moved back a little
carry on dancing. Lydia smiled and began to dance again. The mix of music was great in Da
on the dancefloor for the next thirty minutes solid. By then, hot and a little dehydrated I was
another drink (yes, I know alcohol just dehydrates you even more, but an ice cold pint is alw
looked a little done in too (perspiration glinted in her cleavage) and as I was thinking about a
would like another drink she put a hand on my chest, asking me the very same thing. On the
saw John and motioned to Lydia that I'd be just a minute. She nodded and headed off. John
two women and a bloke he knew from work and grinned at me as I came over. He'd seen m

wishing me luck we agreed to each make our own way back that night (hello taxi service) an
I went off to find Lydia.

Anticipations high now, I fretted briefly that Lydia my have done a runner or be getting off wi
in the minute or so since I left her (I know, I know, but when you're that close to something s
worry about it a lot, huh?). I was glad to see her tucking change into a pouch around her wa
noticed before and picking up a pint glass in each hand. I hurried over to her and when I got
what a girl like her was doing on her own in a place like this. Turning, she handed me my dri
humorously

"Waiting for a guy like you!"

We clinked glasses (slopping cider onto the floor) and went to see if there were any seats fre
booths. There weren't, so we stood around the area drinking and talking (as best we could),
space to free up. Less than half a pint later we were sat down again. This was my fifth pint o
I was pleasantly relaxed and would be heading towards tipsy with whatever drink I had next.
about the same and we talked freely, shoulder to shoulder, arms and thighs touching. Her b
turning me on and I was waiting for the right time to make a move.

Lydia surprised me by saving me the effort. Telling me it was great to find someone so easy
didn't try and jump on top of her (yikes, close!) she asked if I'd like to go and get something t
then go back to hers? She took a long swig of cider, draining her glass before setting it down
and then looking deep into my eyes.

"I've got a settee you can sleep on."

Uh-huh! Soon, we were outside. It was July and the night was quite close, despite a light bre
Lydia's nipples poke at the black cotton of her vest top as we walked. I didn't know this area
told me there was a takeaway ten minutes walk from here and a short taxi ride would take u
was in a part of Sheffield I'd never heard of, close to some big park, apparently. Fair enough

As Lydia said, we found the takeaway within minutes. It was a Chinese, so we ordered mixe
crackers. It was almost one o'clock in the morning and the place was getting ready to shut, s
prawn crackers thrown in for free (never look a gift horse in the mouth, eh?) being the last cu
night. The fresh air was making me feel a little giddy and I wondered if Lydia felt the same. W
flag down a taxi, saving us a short walk to their offices a couple of streets away and were so
seat, supper steaming in a white plastic carrier bag to my right, Lydia sat to my left. The driv
and I guess he either didn't speak very good English or he just didn't want to talk, as he said

other than 'ok' when Lydia gave him our destination.

I looked down at Lydia's cleavage, breasts swelling and contracting as she breathed in and
her eyes, which were looking into mine. Oops. Caught out ogling her tits! Lydia gave me and
kaboom smiles. Her eyes seemed a bit more heavily lidded than before. I hoped she wasn't
yet. Far from it, it turned out. Bringing her lips so close to my left ear that they tickled it when
(my cock began to stand to attention) she whispered

"I'm not wearing any knickers. I just thought you should know."

Hello! My heart beat a little quicker as what she'd said sank in. Lydia sat back with a small g
face, looking quite pleased with herself and obviously waiting to gauge my reaction. I decide
broke. Hell if tonight wasn't going to bring what I hoped for, it would be better to find out soo
later. I put my right hand on her knee, leaned close and as I kissed her, slipped my hand up
along her thigh. What I had thought were red & black stripy tights turned out to be hold-up st
found bare flesh at her upper thigh. Continuing upwards, my finger tips nudged hot, yielding
stirred slightly in her seat. Yep. No knickers.

My cock was straining against my black jeans as our lips parted and my hand withdrew from
opened her eyes gave me that measured look; her smile somehow conveying relief, admirat
all at the same time. Her right hand found my left and we laced fingers and squeezed hands
glanced up at the rear view mirror. The cabbie didn't appear to be paying any attention. I gu
snogging in the back of your ride is a part and parcel of a Friday or Saturday night for taxi dr

Then we were there. I paid the driver as Lydia got out with our food and then joined her on t
the taxi drove off, Lydia fumbled in the pouch for her keys. I looked up at her digs. A big old
building, in a row of six of the same. Wrought iron fencing with leafy trees planted in the fron
the road was a wrought iron fence with a row of trees and an expanse of grass beyond them
guessed. There was a panel to the right of the green painted door with six doorbells on it. Th
looked like it made for pleasant accommodation. Lydia lightly trotted up the three broad ston
front door. I was struck by how light she was on her feet in those boots. We were soon insid
the front door shut.

Lydia's rooms were on the top floor. Bad 'cause you had to climb up two flights of stairs to g
good, as she pointed out, because there were only her rooms at the top, so nobody above h
There were two flats below her, two on the floor below that and one underdwelling below tho
the carpeted stairs. I could hear faint music coming form one flat we passed (probably the T
all was quiet. Reaching the top floor, Lydia undid two locks on her door and stepped into her

on a lamp by the door. I stepped in and closed the door behind me. Lydia moved to my right
lamp. Keeping the lights down low, I thought.

We were in a large room; in the far left corner was a bed with neatly folded black sheets and
and settee along the wall at its foot. Opposite (to my right along the wall we had just entered
fridge freezer, cooker and worktop. In the opposite corner to the settee was a TV, video and
storage unit. On the wall to my right, a window (no doubt overlooking the park) and to my lef
full bookcase and two doors leading off from the room, both shut. The whole room was deco
colours with several framed posters and prints on the walls (Escher and Dali).

Lydia was rattling about in cupboards under the worktop, producing plates and forks. She lo
me a seat on the settee (you guessed it; it was black - with dark purple velvety cushions). I s
as Lydia dished out supper and walked over offering me a plate and cutlery. Thanking her, I
bustled about the room, turning on another lamp by her bed and lighting several large candl
holders. Then she picked up her own plate, sat down next to me and was about to tuck in wh
strike her.

"Sorry. Fancy a drink?"

I did and soon, Lydia was seated next to me with two of what must have been least quadrup
with ice. We ate and chatted between mouthfuls. Lydia explained the two doors led to the ba
should really be the bedroom. She thought it was a bit too small though and preferred to use
room/kitchen as a bed-sit, keeping her bedroom as a spare room/study for her laptop and ot
complimented her on the flat (it was pleasant – everything was neat and tidy, smelt of incens
splash of green from a potted plant to brighten it up) I found out Lydia worked at Meadowhal
branch of an electrical goods chain. I was a little surprised and wondered how she looked dr

We finished our noodles and turned to our drinks. I swilled the JD round my gums a little, ho
away the noodles in anticipation of kissing her again soon. And more, of course. We joked a
my arm slung casually over the back of the settee. Lydia had just told me I was mad, laughin
particularly bad joke. Wiping at her eyes (and smudging her makeup a little) she looked up.
She looked at me. Then as it always does when things go just right - we came together and

After some gentle smooching I rested my hand on her thigh, resisted the urge to explore und
instead opted to cup and fondle her breasts. As our tongues met and moved together in unis
to rub at my crotch. I slipped mine inside her vest top, feeling the smooth texture of her bra a
cushions of flesh it encased. As we petted I felt her nipples begin to swell and harden under
and gently pinched and nudged them. Lydia sighed and planted a firm kiss smack on my lips

slightly and whispered

"Have you got any condoms?"

Pleased at her directness I smiled and whipped out my wallet. Swiftly undoing a zip I pulled pack of three condoms with a small flourish and 'Ta-dah!' Lydia smiled and snatched the pac standing as I stuck my wallet back into my jeans.

I saw her move away and looked up to see her reach the bed with quick steps. Lydia tossed condoms next to the alarm clock on her bedside table and turned to face me. I watched with she flashed me another of those kaboom smiles and then hurriedly lifted up her vest top, mo head and throwing it on the floor. Reaching behind her back; the black bra followed next. Ly bounced free with nipples pointing and erect. She fumbled at her waist briefly and her skirt u her hips and slid to the floor. I felt a thrill of excitement when I could see no fuzzy triangle of below her pierced belly button. Shaved pussy, then! A new one for me. Bangles, sweatband Still wearing her long gloves, stripy stockings and boots, she sat on the bed and lay back. G parted her legs, feet on tip toe (or as close as she could get in those boots) with knees swin gently, brazenly flashing me her pussy. Looking at me challengingly, she simply said.

Without a word, I obliged. I was surprised by how fast things were moving but just decided to flow, which looked to be taking me exactly where I had been hoping to go for the past couple boots and socks came off first. I smiled up at Lydia, who now had her right thigh resting flat left leg still pointing up towards the ceiling, swinging side to side like a red and black pendulu down time to mutual pleasure. I had a good view of the delights awaiting me between Lydia' seemed completely devoid of any pubic hair, a narrow pink slit dividing the swell of her mou surprised not to see any piercing down there. My t-shirt and jeans were soon in a pile, leavir My cock was hard and straining against my pants. Lydia looked me up and down and said a

"M'mmm. Not bad."

I got my cock out, pulling down my pants and tensing so that it sprang free, energetically.

I'm no John Holmes but past girlfriends have commented approvingly on my cock. Sarah, th virginity to; was a couple of years older than me and had lost her virginity several partners a penetrated her for the first time, relishing the surprising tightness and heat of her body, she her eyebrows together and breathed in sharply. Concerned, I'd asked if she was alright, to w

"I'd be fine... if your cock wasn't so big."

That's good for your self confidence when you're starting out. Sarah had come to a gasping couldn't reach one, my cock not having yet adjusted to the sensation of a woman's body (it's your own hand; no matter how good your imagination is you can't improve on that feeling of tight, wet pussy). Ironic that. When you first start getting laid, you can't cum in a woman. It's doesn't feel good, it just feels so different at first that your cock doesn't seem to know what's tells you 'yeah, it feels good, but I don't know if it's as exciting as what I'm used to'. Just as y to get the knack of what you're doing (and used to the fact you're actually doing it!) – hello; p ejaculation!

Anyway, I digress. As I stood naked before her, Lydia stroked her left index finger up her pu That finger proceeded up her belly, stomach and between her boobs, fingernail rasping agai a faint pink line where it passed. Its journey ended by it dipping into her mouth, where her da briefly at it, before it emerged into the air and beckoned me over. I approached, my heart po chest and pulse throbbing at my temple and in my cock. I sat on the end of the bed and rolle side, lying to Lydia's left between her and the wall. We kissed again and as our tongues circ Lydia's soft hand slipped down to where it needed to be and encircled my cock. She squeez traced a fingernail up and down its sensitive underbelly, making me twitch in pleasure. She r my balls and gently began to squeeze and knead them, more and more firmly. I had been ru through her spiky hair and fondling her soft, large breasts. I stiffened a little, my excitement l replaced by concern at her grip on my balls as one of her rings pinched slightly at my skin.

Lydia noticed my tension and opened her hand, gently rubbing with the flat of her hand whe previously taken hold. With a leisurely kiss, she opened her eyes to look into mine.

"Don't worry. I won't pop 'em. But they feel pretty full to me. Think they need emptying befor down to business?"

I told her I was sure that they did. Laughing lightly and looking into my eyes so she could en Lydia began to wank me, very slowly. I winced in pleasure and stirred on the smooth, satin s eyes and lying back. I heard the bed creak as Lydia sat up, her hand pausing for a moment. my chest, facing away from me and pinning my arms with her legs. I looked up at her smoot skull and crossbones tattoo on her lower back. Then both her hands took hold of me and wo slowly five times, followed by five rapid strokes. I gasped and writhed as this was repeated. five quickly. And repeated. And repeated.

"You like that, huh?" Lydia chuckled. "You'll be begging to cum soon."

She wasn't wrong. After less than a minute of this exquisite torture I was gasping and writhin
move my arms and instead thrusting and jerking my groin and legs. I wanted her to speed u
be inside her body instead, to cum, to last longer; all at the same time. I was flooded with pl
couldn't think straight at all. Her soft hands contrasted with the feel of the hard metal of her r
my skin. The low tingle of my orgasm began to build after another minute or so, cutting throu
my mind with a promise of certainty. God, this was going to be huge. I tried to arch my back
couldn't move much because of her weight on my chest. The tingle grew. Lost in the momen
moaned, begging her not to stop. Which was exactly what Lydia did!

Just as I felt that I was about to explode, her hands stopped dead. My muscles locked and I
going to cum anyway, but the tingle began to fade, not quite blossoming into the fire of ecsta
my head back onto the pillows and gasped, disappointed, Lydia hopped off the bed, her boo
floor. My balls felt as though they were about to burst; a dull ache growing deep inside them
to the fridge and opened it. I looked up to see her momentarily bathed in the light from the fr
interior, her erect pink nipples almost silhouetted in profile. She grabbed something from ins
quickly slamming the door shut and standing, reaching the bed again with quick, long stride
jiggling wildly. The question I was about to ask faded from my mind. Lydia had a wicked grin
can of Diet Coke in her hand.

Pulling open the can ('plink-fssshhhh') with one black painted fingernail, she briefly held it ag
left breast, pushing it there and gasping aloud at the feel of cold metal against her skin, befo
down at me.

"You'll never have felt anything like this."

With that, she rasped her tongue over the underbelly of my cock, lapping at its head. Then h
gone. Lydia quickly took a swig from the can, plonked it onto the floor and lent forwards, taki
cock. Suddenly I was inside her mouth, cold fizzy coke bubbling against my cock as her tong
her cheeks hollowed as she sucked and swilled. It was only later I'd think 'how the hell did sh
down on me with a mouthful of coke without spilling any of it? To this day, I don't know. But
it and she was right; I had never felt anything like this before. With her head rocking back an
hand squeezing my balls and shaft, I was soon moaning and gasping again. After a short wh
become warm and lost most of its fizz. Lydia swallowed and slipped my cock out of her mou
continued to work my shaft, smearing the leaking precum over the bulbous head of my cock
her grip, while she reached down to the can and took another mouthful.

The cold liquid. Bubbles exploding and fizzing against my cock, her hot tongue circling arou
it. The teeth grazing gently, catching and dragging. Her squeezing, rubbing hand, caressing

balls, coaxing and kneading. The liquid, sloshing sounds and enthusiastic noises from deep
It all became too much. I started to pant as the tingle returned. I silently prayed she wouldn't
and forced my eyes to open so I could watch myself cum in her mouth. But with a slurp, Lyd
a blow job. I watched her swallow the coke as her hand immediately went into overdrive inst
pushing down on my cock so it pointed away from me and towards her, working back and fo
No, this time she wasn't going to stop. Oh, thank you Lydia, thank you-

"You'll never have felt anything like this..."
***

I cried out as my hips jerked up off the bed and a jet of cum shot from the tip of my cock, spl
Lydia's chest, just below her collarbone. Her hand stopped moving, its grip relaxing so the c
way out where she wanted it to go. Her eyes were closed, mouth open and panting in lust. T
and landed lower, on her left breast, sliding down its curvature like rain off a waterproofed co
hit her breast again. A third and fourth hit her stomach, sliding down towards her crotch. A fi
landed on her forearm, standing out against the cobweb pattern gloves. I'd snarled in primal
huge orgasm had taken me and now laid back on the bed, momentarily overcome, the dull a
As my orgasm passed, her hand slowly moved again, milking the cum from me. When enou
fingers to start to run off them and onto the sheets, she lifted her hands to her stomach, whe
dribbling down her in viscous streams. Lydia smeared my cum up to her breasts and started
her skin with circular motion.

"God, cum's so hot when it hits your skin." she moaned, squeezing her breasts together into
cleavage. Lydia was obviously enjoying herself, and moved slowly and sensuously, her han
neck down to her belly, pausing to squeeze her breasts (I noticed they were too large for he
fully cup) and pinch and pull her nipples. Her skin shone and glistened in the light from the la
wiping her hands down her ribs, to her hips and onto her thighs she paused to thoughtfully r
from her fingers. Each ring was carefully placed in a pile just under the bed, and as each fin
was stripped, Lydia licked at each one, tasting me on her. With all ten rings finally removed,
at me.

"She moaned, squeezing her breasts together into an impressive cleavage..."
***

"Thought I was gonna be washed off the bed there for a moment."

I puffed out something in response, still a little breathless from having cum what felt like buc
then watching Lydia's little display. Lydia laughed lightly as she noticed my cum on her glove
of it smeared into the fabric at her wrists. She took them off too, letting them both fall to the f
alongside her rings. Lydia breathed in deeply through her nose, running her hands up to her
exhaling with a drawn out "H'aaaahhh" before pushing her shoulders back and stretching he
her. Then she lay down on top of me with her knees between mine, legs bent back and feet
ceiling. Her breasts and stomach felt sticky against my skin.

Smiling at me, she breathed in deeply the pollen aroma now coming from her skin, closing h
and then looking into mine again. My hands found the swell of her bum and taking a soft but
squeezed and smiled back. I rubbed her bum, squeezing and circling her buttocks and tracin
her tattoo before lifting my hands to her shoulders and gently raking my nails down her back
eyes and shivered a little, pressing against me. Cushioned against my chest, her breasts sw
pressure impressively. I moved one hand up to the back of her head and pulled her face dow
her moist lips. With my right hand I tickled and scratched at her bum, running along the crea
buttocks where they met the tops of her thighs. Probing gently between her legs, the flesh th
damp. Kissing her hungrily I did my best to arouse Lydia without steaming straight for her pu
lightly ran my fingernails down the sides of her neck and the insides of her arms. Teased he
backs of her thighs, all the time keeping her pressed tightly against me, either holding the ba
or pulling her bum to me.

After I felt I'd teased the back of Lydia's body enough, I wrapped an arm around her shoulde
bum to me and rolled over to my right. Lydia surprised me by emitting a high pitched, girly sc
on top of her. As she giggled I kissed her forehead and temple, planting a kiss on the end of
and then kissing her neck and shoulder. The giggling stopped as I licked around her nipples
with my teeth. Her nipples were very round and small; given the size of her bust. There was
taste which I did my best to ignore. Shuffling backwards I kissed and licked my way down to
button, sticking my tongue into it briefly. Lydia's stomach twitched as I worked lower, her ski
increasingly sensitive. Kneeling upright, I lifted up her right foot and undid the fastenings to r
heavy boot. As the second one clumped to the floor I told her it was her turn to get naked. R
to her thighs, I tugged her stockings down one at a time and threw them over the edge of the
fingers over the impressions left in the soft flesh where the hold ups had gripped them. Bar h
and pewter choker; Lydia was now naked too.

I lay down at the edge of the bed to her right, and we kissed again. The dark purple, almost
was now more than a little smudged (reminds me of Brodie Dahl from 'The Distillers' when I

now). Lydia's hands played with the back of my head and shoulders, and then one stole dow
down on index and second finger. Those fingers rasped briefly in my pubic hair and then wra
cock, which had hardly begun to stiffen again. With a couple of squeezes it had hardened a
bemoaned aloud the fact I wasn't hard enough to do anything more yet (I started to worry tha
let me down at this late stage!). In response, Lydia propped herself up on one elbow, breast
on my arm and started kissing and sucking my left nipple, pushing my cock down towards th
tugging the foreskin to and fro. This girl knew what she was doing, for as I relaxed and my c
with her saliva I felt my cock stiffen in Lydia's grip, my heart pounding blood down to it. After
seconds Lydia admonished

"Don't tell me that's not hard enough."

My cock sprang back erect as she released it. Reaching over she picked up the packet of co
flap. My heart pounded even harder. This was it. I was going to find out what it was like to be
Lydia took out a foil wrapped package and the folded sheet of instructions and whispered

"I like reading these, they turn me on."

With that she lay back, placed the condom on her belly and unfolded the sheet of paper, stu
I waited for a few seconds but Lydia still pretended to be engrossed. I couldn't quite believe
unbelievable tease! I took the packet from her belly and tore open the foil, squeezing out the
my finger and thumb. Dropping the empty packet I positioned the transparent pink cap over
throbbing cock, paused to check I had the damn thing the right way up and then rolled it dow
Thankfully it went on easily. Snapping it into position and squeezing the teat at the end I was
There was no way I was going to let what she had created go to waste. Lydia was still 'readi
instructions. I placed my right fingertips onto her bare mound and lightly doodled them aroun
circles and figures of eight to get her attention. She still studied the piece of paper. I stopped
fingers and looked at her, smiling patiently.

"Aw. That felt nice." She said petulantly.

Her eyes didn't leave the sheet of paper as she turned it over to look at the other side. I deci
her game for a little while longer and then to get her attention. I ran my index finger over her
another thirty seconds or so. She was incredibly smooth, with no stubble down there at all. I
she waxed or shaved, but Lydia was smooth as a snooker ball, even around the folds of her
breasts rise and fall as she lay back, 'reading' and made small circles at the top of her pussy
pink flesh crease and stretch. Leaning forwards I planted a kiss on her pussy, just brushing i
own. Then I traced down her labia with my fingers, pressing slightly to open up that tight rav

lips parted a little and my fingers ran down a wet, pink trench. When I reached the bottom I t
sensitive skin between her pussy and anus and then ran two fingers side by side back up its
moist noise, her lips parted. Moisture shone in the low light. Lydia was really wet; despite he
aloofness there was now no hiding the fact she felt turned on!

Hearing Lydia sigh, I located the nub of her clitoris and teased the skin around that area, ca
actually making contact with it. Two could play at being a tease! Moving back down I nudge
second fingers against her lips, finding her entrance and feeling the wetness drooling from it
around quickly to open her up just a little more I pushed my forefingers into her soft, hot emb
squelched as they circled rapidly in her ribbed tunnel, first in one direction, then in another. I
forwards and turned my wrist, curling my fingers so they ran over the bump of her g-spot (wl
call that bump inside a woman, and I haven't been able to quite locate it in every one I've ha
found if you touch it, you get one hell of a reaction!), the tip of my second finger was just abl
over it repeatedly. Lydia's hips jerked and she dropped the instructions, eyes closed in pleas
pushing forwards against me. I slipped my fingers from her body and waited for her reaction
open looking straight into mine

"Fuck me!"

I was eager to oblige and rolling on top of her, settled between her thighs. My cock was just
to be and with no need for any awkward lining up I rammed it deep into her, gasping as I felt
surround me. All pretence of play was now gone. There was only the lust and sex.

"I rammed it deep inside her..."
***

I broke into a fast, hard pace, glad to fulfill my aspirations to experience Lydia's body. Her sl
felt to grasp me at all times, the sensation was constant and strong. (Under other circumstar
would have cum in her really quickly.) Lydia's breasts jiggled up and down hard, bouncing b
her body was rocked by my thrusts. Lydia groaned and lifted up her knees, grabbing one in
pulling them as far up towards her as she could. I adjusted my balance for this new position
even deeper into her, Lydia lost her grip on one knee, quickly snatching back at it and pullin
further. Eyes closed, her head sank back into the pillow as she moaned.

"Harder! Fuck me harder!!"

I thrust into her as hard as I could, now more aware of fighting against bouncing back up fro
order to be able to push hard back into her again than of the feel of her pussy around my co
little like trying to fuck on a trampoline and I briefly considered suggesting we move to the flo
deciding that there was no way I wanted something that felt this good to stop, even for some
feel better.

Instead I lowered my weight so my belly clapped against hers with each thrust, pinning her t
weight. Her legs crossed behind my back, pulling me into her with her heels. Braced better r
her harder. My cock felt so hard I thought the skin might split and as I pumped in and out he
and squelched, drenched now with her juices. Making a hungry noise, her lipstick smudged
and we french-kissed, breathing hard through our noses. While kissing I could feel more ser
tightly gripped my length. I was thrusting in balls deep and withdrawing almost entirely so I c
full length into her each time. The bed creaked repeatedly. Each thrust almost carried the se
penetration and I enjoyed the confidence of being able to fuck her without worrying about cu
balls were all but drained by Lydia's earlier attentions.

Lydia broke her lips away from mine and they pulled back in a snarl from her gritted teeth as
eyebrows drawn together and fingernails digging into my buttocks, her hands pulled me aga
continued to thrust, my range of motion now limited. Lydia winced, panted through her nose
then hissed urgently through her teeth

"Yes!"

Hands clutched at me as Lydia forcefully pulled me into her. I thrust as deeply as I could, pe
my full length as Lydia's orgasm seized her. Her hips trembled and she hissed again, more

"Yes. Yyeesss."

Her whole body tensed; trembling and shaking for a few seconds more. Her thighs didn't cla
was surprised at how quietly Lydia came. As her muscles relaxed, Lydia's eyebrows unknitte
forward into an 'o' as she puffed out a long breath. I stayed inside her and kissed her poutin
at her dark eyelids and long lashes. Those wonderful eyes stayed shut as Lydia wriggled un
then another. Her head moved slowly as if drawing a small circle with her chin, before shaki
twice as if to clear it. She opened her eyes to look at me and breathed

"Don't pull out. Fuck me again. I love to fuck."

To emphasis her words, she slowly started to gyrate her hips. Her pussy made smacking so

around my cock. I matched Lydia's slow pace, circling my hips in the opposite direction to he
the slow, luxurious feeling of being engulfed by her. We moved together in this slow dance f
like a long time, accompanied by the creak of the bed, 'm'mmms' from Lydia and the fleshy r
I still felt really hard and thought at this rate I'd be good to go for most of the night. Hell, this
so hot it would be a crime not to shag her senseless!

Initial lust at least partially quenched, our next fuck was a slightly more civilised affair. I witho
cock entirely from her body. Lydia moaned unhappily and then again in pleasure as I slipped
did this three times, (I love that feeling of penetration, you feel like you've become a part of s
else's body. -that you're joined together. And watching as a gaping pussy swallows you who
as you slide inside. What a turn on!) Lydia planted her feet on the bed, so she could push fir
my thrusts. Remaining inside her now, we found our rhythm once more. The pace was more
breakneck at about a thrust per second. We'd been at it for a couple of minutes when Lydia

"Bite me."

I made a dumb sounding questioning noise.

"Bite me. It turns me on."

Now this was something new. I'd never had a girl want me to bite her before. I'd no problem
wondered how hard and far to go? I decided to err on the side of caution and gently nipped l
murmured happily and said

"Harder."

Fuck me harder, bite me harder – Lydia seemed to like things to the max! I obliged and sper
experimenting until I was biting her as hard as she wanted. Which was very! I'd catch a roll o
between my teeth and then suck hard at it, suck even harder and bite down hard at the sam
not draw blood but could see angry red marks and bruising where I had worked.

All this turned Lydia on, all right. She moaned and panted, wincing in pleasure (pain? both?!

"Oh, fuck! Yeah!" And "Do me, baby, do me." over and over.

Her pussy was still lubricating nicely and I slid in and out of her easily as I bit and sucked. Ly
orgasm hit her shortly after as I lifted myself up, arms straightening to work my muscles loos
licked at her nipple as I rose and she groaned urgently. Encouraged, I gently bit at her breas

spluttered and her nails raked down my back almost painfully. I returned to her breast, lickin
her breathing became quicker and quicker. Resisting the urge to break into a fast, hard pace
and out of her slowly and deliberately, so Lydia could feel every inch of me filling her up and
massaging the walls of her pussy and rubbing against her swollen labia. Her nails raked dov
I rocked into her, making it feel sore. Lydia suddenly sucked in a deep breath, her face looke
pain and she paused at the edge of ecstasy making an inarticulate

"Hnnnnghh!" sound which turned into a noise I can only capture as "Grrooarghhh!"

She dug her nails into my shoulders and her pussy fluttered around my cock, hips shaking a

We would screw again and again that night. My erection would die down every once in a wh
cuddle, then Lydia would get me hard again; going down on me, rubbing my cock between h
trying to make a sausage shape out of a lump of plasticine; and at one point lying at the end
facing me with her knees in the air and masturbating herself to orgasm to turn me on. She w
and purr

"You've kept it up!"

admiringly before we would fall on each other and rut again. What a girl! I finally came as Ly
riding me slowly and deliberately, head tilted back and breasts thudding up and down. Wher
about to cum she flicked her head back (in a motion that made me think she was used to ha
some point) smiled that kaboom smile and maintained her steady rhythm.

"Come on, baby. Cum for me. Cum for me."

I came clutching at her thighs and bum, crying out her name. We never shared a mutual org
can't count on one hand the number of orgasms we had between us.

"I came as Lydia was on top..."
***

The sun was coming up as we finally exhausted our passions, had a token clean up in the b
down to sleep. I was not cast out to the far reaches of the settee and we slept under the bla
(smeared in places where my cum had dried or I'd wiped Lydia's juices off my fingers) arms
other with her head on my shoulder. Lydia was supposed to work that Sunday, but said she'

before the shop opened. Fulfilled and with a sore back from Lydia's clawing in her heights of
friend at the gym would point at my back three days later in the changing rooms and loudly a
have you been shagging Catwoman?") I drifted off to sleep.

I woke as Lydia's alarm went off at 9.30 in the morning and she stumbled out of bed to phon
sunlight was filtering in through the curtains and I could hear birds twittering and singing in th
across the road. After determining that I didn't have a monster hangover, I waited until Lydia
work number and then snuck out of bed and up behind her. She explained to her staff that s
today with my fingers slipping into her pussy and pinching at her nipples! Perhaps her falteri
made her seem more convincing? Either way, we put my morning glory to good use as (afte
a condom and put it on!) I took Lydia doggy style on the floor of her kitchenette.

We shared a shower after that and soaped each other down. This (of course!) led to more se
Metre Condom Dash were an Olympic sport, I'd have a damn good chance at Gold!)This tim
and from behind. Lydia clasped the edge of the sink basin as I thrust hard in and out of her,
slapping against her buttocks. Turned on from the hot water, steam, running our hands over
slippery bodies and watching ourselves in the large mirror (it looked a little bit like a dream s
movie, y'know?– all soft focus fluffiness around the edges of the 'screen') we both came, alm
Lydia gripped the taps so hard she twisted on the hot water tap as she came, pushing her bu
shouting something incoherent. All that turned me on so much that I shot my load only secon
recovered just enough to turn the tap off.

Minutes later I was sat on the settee with a dry bath towel wrapped around my waist while L
on. She was naked under a short, black satin dressing gown that clung to her curves and sh
sunlight as her breasts jiggled when she walked. I had another boner and really wanted to fu
we hadn't explored the 'spare' room yet!) but we were out of condoms. Over a pot of tea with
chatted for half an hour and I suddenly realised what it was that looked so different about he

The red colour in her hair had gone, washed away in the shower. Her short dark brown hair
into spikes now and lay forward and flat. Her heavy makeup was removed, although her eye
still sparkled wickedly. I guess they were like that all the time. Looking into her eyes it sudde
that her eyebrow and lip piercings were gone. Lydia laughed and explained head office didn
dyed hair and too many piercings, so she used clip-ons for her eyebrow and lip and only app
colour to her hair when she went for a night out. Work guidelines would allow her nose pierc
several discreet, studs to choose from) and she only had three rings through each ear, no ba
of shrapnel.

I admitted to Lydia I'd been curious about how she looked dressed for work. Asking if I'd like

did) she smiled and walked over to the 'spare' room, pausing at the door to slip out of her dr
shake her boobs at me with a laugh. She then went in and the door closed behind her. Ther
curious about and unable to resist; I got up and quickly checked her black bra from the night
wash-faded label I discovered Lydia was a 36D. I know, I know; sad. But it seemed too obvi
by then way, just how big are those titties I've been fondling and sucking on all night?'

I marveled at how lucky I thought myself to be - Lydia was a girl of contrasts. Although I gue
woman. She was twenty-two and had a great blend of maturity and playfulness. Her confide
although she had what some might see as rough edges (drinking from a pint, tucking into a
swearing like a trooper during sex) I just found that this made her all the more attractive. She
well spoken and pleasant mannered. I hadn't heard her swear or curse other than when we'
early hours of this morning and she otherwise talked softly and intelligently.

And if fucking seems like a hard word to use, well that's what it was. It wasn't 'making love' I
something else more tender and caring; It wasn't just 'sex' it was far too lusting and wild for
biting, scratching, swearing and the hard and fast way we took each other. No we fucked ea
out, that's how I see it. So knowing that Lydia could be, well it sounds lame; but nice (she wa
to stay the night, snuggled up to me so tightly, had made me tea and breakfast in the mornin
brightly and pleasantly) and could also be forward, demanding and sexually aggressive whe
just made her more and more fascinating to me.

The door opened again a few minutes later and I started as somebody else walked in from t
hang on. It was Lydia. She'd brushed her hair, applied conservative amounts of eyeliner and
wearing glasses. This gave more colour and almost a different shape to her face. A complet
contrast between pale skin and dark makeup from the night before. She had a fine chain ne
a white blouse, with only the top button undone and no cleavage on display. A Light grey ma
skirt and jacket, barely black tights (they didn't look shiny enough to be stockings) and low h
shoes. I must have been gaping because Lydia laughed as she walked over and sat alongsi

"Kinda different, huh?"

I doubted if even one of her work colleagues would have recognised her at Dante's last nigh
golden metal frame of her glasses.

"These seem to make the most difference to folk. I only wear them to work for squinting at th
tills and the stock control displays."

I chuckled and agreed that it was quite a transformation. Lydia told me she only looked "so

for work, preferring to dress more like last night the rest of the time, but not quite as extreme

"I like to save the clip on piercings, wild tights and boots for nights out." she laughed.

I smiled, looking down at her sexy legs (dark mesh, whether it's tights or stockings, has alwa
and glancing up to her chest. Sat to Lydia's left, I could see inside her blouse, between the b
her ample chest was restrained by a white, lacy, bra. I betted many a customer and staff me
same view, and wondered what those breasts would be like naked and to the touch. Fortuna
myself, I knew first hand. Although I did wonder what it would be like rub them with baby oil,
together and slip my cock between them.

Realising I was ogling her again and looking up; I saw Lydia was looking down at the towel I
rising where my cock was stiffening again.

"Hell, have you got it up again?" she asked.

I shrugged and 'apologised' with a grin. Lydia's eyes sparkled behind her glasses.

"I guess we need to go shopping then. There's a corner shop down the road. I'll be five minu
at the bulge under the towel.

"Make sure that doesn't go anywhere!"

Grabbing her keys and her money pouch from the night before, she winked at me and dashe
letting the door close to behind her.

Five minutes later, she was back. I'd taken the dirty sheets off the bed and was now lying on
my carefully nursed erection still present and correct. Lydia had a carrier bag in one hand th
more than just a packet of condoms in it. Those she produced form her jacket pocket, tossin
over to me. I caught the packet in my right hand as Lydia looked at my cock, actually licked

"Get one of those on!"

I opened the packet and removed a foil wrapper as Lydia set down the carrier bag and stoop
something from it – a squeezy bottle of chocolate sauce and a loop of that plastic coated wa
pinched together at the middle by a ring of cardboard. Taking off her glasses and putting the
she undid the buttons on her blouse and tossing her head back a little, pulled it apart, reveal
bra and magnificent cleavage. Kicking off her shoes she picked up her shopping and advanc

head down and with a wicked grin. Like I said back at the start. Attitude. A bit of mystery. Ro
for me.

Roommates (Brother & sister have to share a bed)
by_©

My relatives came to visit over the summer. My aunt and uncle on my mom's side, and my g
father's side. Our house was full, with myself, my sister, and my parents already filling our th
home before taking in more people. I loved having the relatives visit us, so it wasn't a proble
meant that my sister had to share my room for a week.

That was going to prove very beneficial, as I was soon to discover. I'm eighteen, and my sis
quite a year older than me. My mom got pregnant with me almost immediately after she was
that people think we're twins. We get along pretty well, although sharing a room was going t
adjustment.

After we had a big dinner, everyone went to their rooms. My aunt and uncle slept in my siste
was slightly bigger than mine, and my grandparents took my parents' room, and my parents
sofa in the living room. I went to the bathroom and then waited in my room for Brynn. She so
closed the door.

When I saw her in her nightgown, I realized what a great body she had. I guess I never paid
before, but she was very attractive. I wasn't prepared for the thoughts I was having. I wasn't
anything sexual in particular, but we were going to be sleeping in the same bed. That made
I had to shift so that my boxers wouldn't tent.

She kind of smiled at me, a little uncomfortable probably. I was too, but I got under the cove
as far as I could. She shut the light off and nervously got in next to me. She faced away from
ass to brush against me for a brief moment. I couldn't stop myself from getting hard, even th
want to. I had to face away from her so I wasn't poking her.

"You don't have to roll over," she said, glancing back at me. "I don't mind if you face me."

"Oh, I…uh, just getting comfortable," I answered.

For the next few minutes, I tried to think about something else other than my sister next to m
erection wouldn't go down. Normally I didn't get hard thinking about my sister, which is not to
fantasized about her. But if I ever got aroused thinking about her, it was because I allowed m

She rolled over and faced me, and noticed that I was still facing away from her.

"Are you embarrassed to be sleeping with me?" she asked.

I turned my head, but not my body. "Of course not."

"Then roll over. I can't talk to you with your back facing me."

By this time our eyes had adjusted to the dark, so she would definitely see my hard dick if I t
what could I say?

"I…can't," I replied stupidly.

"Why not?"

I sighed. "Because when I get comfortable, like when I'm in bed, then…you know, I get…cor

I could hear her smile.

"Really?" she asked. "Are you hard?"

I nodded.

"It's okay, don't be embarrassed. Just face me so I can't see it under the covers."

I rolled over and faced her, making sure there was enough space between us so that I wasn
wasn't easy, since we were in a bed made for one person.

"Now you're about to fall off the bed," Brynn said. "Don't worry about…touching me with it. I
anything."

"But, it's embarrassing."

She giggled. "I promise not to do anything. Just scoot closer so you're not hanging over the

I moved a few inches closer to her, and misjudged the length of my dick. I jabbed her stoma
her eyes go wide. She tried not to laugh, while I tried to shift myself so I wasn't touching her.
lay on my back and let my dick tent up through the covers, but that would be even more em

"Sorry," I said.

"That's okay. We're family, so I guess that stuff shouldn't bother us."

"That's easy for you to say," I said. "Your boobs aren't going around poking people."

She laughed. The other bedrooms were a ways down the hall, and there was a bathroom be
room, so no one could hear us.

"I don't have enough room," she said, twisting her body. "The floor would be better than this.
have to sleep like this for a week."

"What are you saying? You want me to sleep on the floor?"

Brynn smiled, thinking for a moment. "Look, we're brother and sister, so let's just forget abou
my boobs, and sleep normally."

"How do we do that?"

Brynn moved closer to me until we were an inch from touching, and only because I was still
over the bed.

"Move closer," she said.

I complied, and scooted closer until our bodies touched. Her breasts against my chest made
moment about my dick nesting firmly against her belly. She nuzzled into me.

"Hmm, this is much better," she said.

I didn't know what to say. We just stared at each other, while I enjoyed her warmth pressed
dick twitched and jumped a few times, and her breathing was causing her breasts to move s

"Is this alright?" she asked.

"Yeah," I said.

Surprisingly, we both soon fell asleep. When I awoke, Brynn was facing away from me and
against her. My hard dick was nestled between her ass cheeks. I glanced to my alarm clock
one in my family would be up yet, but now I couldn't get back to sleep. I put my hand on Bry

ground my dick into her ass gently.

She stirred and moved back against me. She was still asleep, but her body was responding carefully pulled her nightgown up, revealing her panties which I had my boxer-clad dick pres brave and pulled my boxers off, careful not to wake Brynn. I lay there naked, fully aroused, a nightgown up again.

I gently nudged my dick up into her ass again, pressing into her panties. After I was certain s waking up, I very slowly and carefully began to pull her panties down. I had not gone very fa waist, when she started to wake up.

I froze, hoping she wouldn't notice I was naked. She squirmed a bit, feeling something differ were pressed against each other. I think she knew what I had been doing.

"I need to get more comfortable," she said. "Do you mind?"

I shook my head, not sure what she meant. She pulled her nightgown over her head and tos She laid her head back down and went back to sleep, or at least looked like she had.

There we lay, me naked and her in just her panties. I lifted my head so I could see her breas kicked the covers off so they were exposed. She looked to be a C-cup, and I was glued to th The thought of her lying naked next to me, or at least mostly naked, made my really horny. I into her ass, and again, and I began humping her ass through her panties.

I didn't know how she could have slept through it, so she must have been pretending to be a since she didn't try to move away from me or object. But then I felt myself start to cum. I stop sensation would pass, but Brynn squeezed her ass cheeks around my shaft, and I couldn't s

I held her tightly against my body as I thrust myself into her ass. I figured if I was going to cu going to make sure it felt good. I pressed against her tightly, knowing if she wasn't awake fro would be when I soaked her panties. I squirted cum into her ass through her panties. I thrust hand found her breast while I grasped her body against me.

When I was finished, I didn't know what to do. I released my grip on her, and she didn't mov brief second that she was truly asleep, but then she slid off the bed and stood before me, he me. Without a word, she slipped out of her panties, dropped them next to her nightgown on back into bed without looking at me. She faced away from me and pushed her ass against m

burying me between her ass cheeks.

I sensed that she eventually fell back asleep, but I was wide awake. We were both naked, a
pressed into her naked ass. I couldn't believe what I had done, and that she had gone along
have shed her panties simply because they were soiled, but she had very firmly pressed her
me.

At about 8:00, my family started getting up. Brynn got up and stretched, giving me a wonder
naked body. She glanced back at me and smiled, and then started dressing. I lay in bed unt
then dressed. When I went downstairs to the kitchen, everyone was sitting around the table
breakfast. I glanced at Brynn, who smiled knowingly at me.

That day, the family did various activities, like shopping and playing games. I avoided Brynn
know how to act around her, so we didn't speak until that night when everyone was going to
waited for her in my room, in just my boxers. When she came in, she shut the door and stoo
time wearing panties and a sports bra.

"You kept your boxers on," she said. "I thought you would want to be more comfortable."

I didn't say anything. She started to strip before me, and when she was naked, I had only a s
her nudity before she turned the lights off. She crawled into bed, and I shed my boxers befor
thought we were going to assume the same position, but she was facing me this time. She w
close, so that our faces were practically touching. Our bodies were also dangerously close.
brushed against my chest.

"Are you mad?" I finally asked.

She frowned. "Why would I be mad?"

"You know, about this morning."

She paused. "Let's not talk about it right now. Let's just lay here quietly, and not say anythin

I thought she meant we were to lay still, but in a few seconds I felt her fingers wrap around m
jumped, not expecting her warm grip. She tugged lightly on my length, her hand exploring pe
penis. I myself was a virgin, and she was the first girl I had seen naked this close.

I lightly touched her breasts, and she arched her back so I had better access to them. We pl

other like this for a while until I wanted to feel her pussy. I ran my hand down her chest and
I reached her lower belly. She shifted so I could reach her crotch, and I soon felt her neatly t
traced her slit up and down, and bravely entered her with my finger.

Her gentle tugging on my dick soon turned into jacking me off. I didn't know if she wanted m
distracted myself by playing with her pussy. She began to moan, and I began to feel up her
fingered her.

She tensed suddenly and her body spasmed. I felt her pussy tighten and contract around m
and her face contorted, and I realized she was having an orgasm. After she finished, she loo
contentedly.

"Are you a virgin?" she asked suddenly.

I nodded. "What about you?"

She nodded too. "Do you want to…?"

"Do you?"

She thought for a moment and then nodded. I got on top of her and clumsily guided my dick
hole. I thrust forward, and when I felt resistance I carefully pushed past. She gasped as I too
virginity, and after I was buried all the way inside of her, I laid still on top of her. I could feel h
heart beating through my chest. She held me tightly against her while she adjusted to the fe
inside of her for the first time.

I started fucking her, slowly at first, and then faster until we had a rhythm going. I watched a
tensed up once more, and she had another orgasm. I was amazed I was lasting this long, bu
vaginal muscles grip my cock, I knew I wouldn't last much longer.

I started to pull out, but she held me inside of her.

"Cum in me," she said. "Cum in my pussy. It's alright."

I trusted her and resumed humping. Our eyes were locked together as I fucked her pussy ev
could feel my dick throb and twitch inside of her. I grunted and released my semen into her,
endlessly inside of her belly. When I finally finished, we just started at each other panting, m
inside of her.

Brynn smiled. "That was much better than fucking my ass."

I smiled. "Yeah, for me too."

"Let's rest for a while, and then we can do it again."

We lay there beside each other, catching our breath and stroking each other. It was going to

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

suttantapiá¹-aka

saá¹ƒyuttanikÄ• ye

sagÄ• thÄ• vaggapÄ• á¸·i

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

__pucchÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le \Be I 1/ Ä• vuso dhammasaá¹ƒgÄ• ha
mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• paá¹-hamaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹ƒgÄ
suttantapiá¹-akaá¹ƒ saá¹ƒgÄ• yantÄ• dÄ«ghanikÄ• yaÃ±ca majjhimanikÄ• yaÃ±ca saá¹ƒgÄ
kiá¹ƒnÄ• ma pÄ• vacanaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ paá¹-hamamahÄ• saá¹ƒgÄ«tikÄ• le bhante dhammasaá¹ƒgÄ• hakÄ• m
porÄ• á¹‡atheravarÄ• paá¹-hamaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹ƒgÄ• yitvÄ• tadanantaraá¹ƒ su
saá¹ƒgÄ• yantÄ• dÄ«ghanikÄ• yaÃ±ca majjhimanikÄ• yaÃ±ca saá¹ƒgÄ• yitvÄ• tadanantar
sattahi ca suttasatehi dvÄ• saá¹-á¹-hiyÄ• ca suttehi paá¹-imaá¹‡á¸• itaá¹ƒ bhÄ• á¹‡avÄ• ras
saá¹ƒyuttanikÄ• yaá¹ƒ nÄ• ma pÄ• vacanaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__pucchÄ• --- _ saá¹ƒyuttanikÄ• ye \Be I 2/ ca Ä• vuso sagÄ• thÄ• vaggo nidÄ• navaggo k
saá¸·Ä• yatanavaggo mahÄ• vaggoti paÃ±casaá¹ƒyuttappakaraá¹‡Ä• ni, tesu paá¹-hamaá¹ƒ
saá¹ƒyuttappakaraá¹‡aá¹ƒ te saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ paÃ±casu bhante saá¹ƒyuttappakaraá¹‡esu paá¹-hamaá¹ƒ
sagÄ• thÄ• vaggasaá¹ƒyuttappakaraá¹‡aá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

__pucchÄ• --- _ sagÄ• thÄ• vaggepi \Be I 3/ Ä• vuso devatÄ• saá¹ƒyuttÄ• divasena ekÄ• d
paá¹-hamaá¹ƒ kataraá¹ƒ saá¹ƒyuttaá¹ƒ te saá¹ƒgÄ• yiá¹ƒsu.

__vissajjanÄ• --- _ ekÄ• dasasu bhante saá¹ƒyuttesu paá¹-hamaá¹ƒ devatÄ• saá¹ƒyuttaá¹ƒ

__pucchÄ• --- _ devatÄ• saá¹ƒyuttepi Ä• vuso naá¸·avaggÄ• dayo aá¹-á¹-ha vaggÄ• , ogha
ekÄ• sÄ«ti suttÄ• ni, tesu paá¹-hamaá¹ƒ kataraá¹ƒ vaggaá¹ƒ kataraÃ±ca suttaá¹ƒ sagÄ• yiá

__vissajjanÄ• --- _ aá¹-á¹-hasu bhante vaggesu paá¹-hamaá¹ƒ naá¸·avaggaá¹ƒ ekÄ• sÄ«ti
paá¹-hamaá¹ƒ oghataraá¹‡asuttaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu.

sÄ• dhu \Be I 4/ sÄ• dhu Ä• vuso, mayampi dÄ• ni tatoyeva paá¹-á¹-hÄ• ya saá¹ƒgÄ«tipubb
pucchanavissajjanakiccÄ• ni Ä• vahituá¹ƒ samÄ• rabhÄ• ra.

devatÄ• saá¹ƒyutta

oghataraá¹‡asutta

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambud
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ devataá¹ƒ Ä• rabbha bhÄ• sitaá
devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho sÄ• devatÄ• bhagavantaá¹ƒ etadavoca ``kathaá¹ƒ nu tvaá¹ƒ mÄ• risa oghamatarÄ«â€

tasmiá¹ƒ \Be I 5/ bhante vatthusmiá¹ƒ ``apatiá¹-á¹-haá¹ƒ khvÄ• haá¹ƒ Ä• vuso anÄ• yÅ«haá
ti, evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

accentisutta

__pucchÄ• --- _ accentisuttaá¹ƒ \Be I 8/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ devataá¹ƒ Ä• rabbha bhÄ• sitaá
devatÄ• bhagavantaá¹ƒ etadavoca ---

``accenti kÄ• lÄ• tarayanti rattiyo,

vayoguá¹‡Ä• anupubbaá¹ƒ jahanti,

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• nÄ«â€™â€™ ti ---

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``accenti kÄ• lÄ• tarayanti rattiyo,

vayoguá¹‡Ä• anupubbaá¹ƒ jahanti,

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

lokÄ• misaá¹ƒ pajahe santipekkhoâ€™â€™ ti ---

 evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sattisutta

 __pucchÄ• --- _ sattisuttaá¹ƒ \Be I 10/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kis
kathaÃ±ca bhÄ• sitaá¹ƒ.

 __vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ devataá¹ƒ Ä• rabbha bhÄ• sitaá
devatÄ• bhagavantaá¹ƒ etadavoca ---

``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ---

 tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

sattiyÄ• \Be I 11/ viya omaá¹-á¹-ho á¸• ayhamÄ• nova matthake.

sakkÄ• yadiá¹-á¹-hippahÄ• nÄ• ya, sato bhikkhu paribbajeti.

 evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbaje ---

sattiyÄ• \Be I 12/ viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake,

sakkÄ• yadiá¹-á¹-hippamÄ• nÄ• ya, sato bhikkhu paribbaje ---

jaá¹-Ä• sutta

__pucchÄ• --- _ jaá¹-Ä• suttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ devataá¹ƒ Ä• rabbha bhÄ• sitaá
devatÄ• bhavagantaá¹ƒ etadavoca ---

``anto jaá¹-Ä• bahijaá¹-Ä• , jaá¹-Ä• ya jaá¹-itÄ• pajÄ• .

taá¹ƒ taá¹ƒ gotama pucchÄ• mi, ko imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti ---

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ ||

yesaá¹ƒ \Be I 13/ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, tesaá¹ƒ vijaá¹-itÄ• jaá¹-Ä• ti.

evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sÄ«le \Be I 14/ patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ ---

yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, tesaá¹ƒ vijaá¹-itÄ• jaá¹-Ä• ---

yattha \Be I 15/ nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

paá¹-ighaá¹ƒ rÅ«pasaÃ±Ã±Ä• ca, etthesÄ• chijjate jaá¹-Ä• ||

accharÄ• sutta

__pucchÄ• --- _ accharÄ• suttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismia

bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ devaputtaá¹ƒ Ä• rabbha bhÄ• si
devaputto bhagavantaá¹ƒ etadavoca ---

``accharÄ• gaá¹‡asaá¹…ghaá¹-á¹-haá¹ƒ, pisÄ• ca gaá¹‡asevitaá¹ƒ.

vanantaá¹ƒ mohanaá¹ƒ nÄ• ma, kathaá¹ƒ yÄ• trÄ• bhavissatÄ«â€™â€™ ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``ujuko nÄ• ma so maggo, abhayÄ• nÄ• ma sÄ• disÄ• ,

ratho akÅ«jano nÄ• ma, dhammacakkehi saá¹ƒyuto ||

hirÄ« \Be I 16/ tassa apÄ• lambo, satyassa parivÄ• raá¹‡aá¹ƒ.

dhammÄ• haá¹ƒ sÄ• rathiá¹ƒ brÅ«mi, sammÄ• diá¹-á¹-hi purejavaá¹ƒ ||

yassa etÄ• disaá¹ƒ yÄ• naá¹ƒ, itthiyÄ• purisassa vÄ• .

á¹• 22sa ve etena yÄ• nena, nibbÄ• nasseva santikeâ€™â€™ ti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

accharÄ• gaá¹‡asaá¹…ghuá¹-á¹-haá¹ƒ \Be I 17/, pisÄ• cagaá¹‡asevitaá¹ƒ.

vanantaá¹ƒ mohanaá¹ƒ nÄ• ma, kathaá¹ƒ yÄ• trÄ• bhavissati ---

jarÄ• sutta

__pucchÄ• --- _ jarÄ• suttaá¹ƒ \Be I 19/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ devataá¹ƒ Ä• rabbha bhÄ• sitaá
devatÄ• bhagavantaá¹ƒ etadavoca ---

``kiá¹ƒ su yÄ• va jarÄ• sÄ• dhu, kiá¹ƒ su sÄ• dhu patiá¹-á¹-hitaá¹ƒ.

kiá¹ƒ su narÄ• naá¹ƒ ratanaá¹ƒ, kiá¹ƒ su corehi dÅ«haraâ€™â€™ nti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``sÄ«laá¹ƒ yÄ• va jarÄ• sÄ• dhu, saddhÄ• sÄ• dhu patiá¹-á¹-hitÄ• .

paÃ±Ã±Ä• narÄ• naá¹ƒ ratanaá¹ƒ, puÃ±Ã±aá¹ƒ corehi dÅ«haraâ€™â€™ nti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

kiá¹ƒ su yÄ• va jarÄ• sÄ• dhu.

kiá¹ƒ su sÄ• dhu patiá¹-á¹-hitaá¹ƒ.

kiá¹ƒ \Be I 20/ su narÄ• naá¹ƒ ratanaá¹ƒ.

kiá¹ƒ su corehi dÅ«haraá¹ƒ.

devaputtasaá¹ƒyutta

subrahmasutta

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambud
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kataÃ±ca bhÄ• sitaá¹ƒ. kÄ«diso ca tattha dhammap
dhammassavanÄ• nisaá¹ƒso adhigato.

__vissajjanÄ• --- _ rÄ• jagahe \Be I 21/ bhante subrahmadevaputtaá¹ƒ Ä• rabbha bhÄ• sita
devaputto maraá¹‡abhayabhÄ«to bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ---

``niccaá¹ƒ utrastamidaá¹ƒ cittaá¹ƒ, niccaá¹ƒ ubbiggamidaá¹ƒ mano.

anuppannesu kicchesu, atho uppatitesu ca.

sace atthi anutrastaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ---

tasmiá¹ƒ bhante vatthusmiá¹ƒ.

``nÄ• Ã±Ã±atra bojjÄ• tapasÄ• , nÄ• Ã±Ã±atrindriyasaá¹ƒvarÄ• .

nÄ• Ã±Ã±atra sabbanissaggÄ• , sotthiá¹ƒ passÄ• mi pÄ• á¹‡inaâ€™â€™ nti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ. desanÄ• pariyosÄ• ne ca bhante subrahmas
Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di, ``yaá¹ƒkiÃ±ci samudayadha
nirodhadhammaâ€™â€™ nti.

niccaá¹ƒ \Be I 22/ utrastamidaá¹ƒ cittaá¹ƒ, niccaá¹ƒ ubbiggamidaá¹ƒ mano.

anuppannesu kicchesu, atho uppatitesu ca.

sace atthi anutrasta, taá¹ƒ me akkhÄ• hi pucchito-hu ---

nÄ• Ã±Ã±atra \Be I 23/ bojjÄ• tapasÄ• , nÄ• Ã±Ã±atrindriyasaá¹ƒvarÄ• .

nÄ• Ã±Ã±atra sabbanissaggÄ• , sotthiá¹ƒ passÄ• mi pÄ• á¹‡inaá¹ƒ ---

rohitassasutta

__pucchÄ• --- _ rohitassasuttaá¹ƒ \Be I 24/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rohitassaá¹ƒ devaputtaá¹ƒ Ä• rabbha bhÄ• sitaá
devaputto bhagavantaá¹ƒ etadavoca ``yattha nu kho bhante na jÄ• yati na jÄ«yati na mÄ«ya
upapajjati, sakkÄ• nu kho so bhante gamanena lokassa anto Ã±Ä• tuá¹ƒ vÄ• daá¹-á¹-huá¹
vÄ• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yattha kho Ä• vuso na jÄ• yati na jÄ«yati na
upapajjati, nÄ• haá¹ƒ taá¹ƒ gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ aá¹-á¹-heyyaá¹ƒ patte
evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

kosalasaá¹ƒyutta

daharasutta

__pucchÄ• --- _ daharasuttaá¹ƒ \Be I 26/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ Ä• rabbha

bhante pasenadi kosalo yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavatÄ
ekamantaá¹ƒ nisinno kho bhante rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca ``bhav
`anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti. tas
``yaÃ±hi taá¹ƒ mahÄ• rÄ• ja sammÄ• vadamÄ• novadeyya `anuttaraá¹ƒ sammÄ• sambodh
27/, mameva taá¹ƒ sammÄ• vadamÄ• no vadeyyÄ• â€™â€™ ti evamÄ• dinÄ• bhante bha

tasmÄ• \Be I 29/ hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

bhujaá¹…gamaá¹ƒ pÄ• vakaÃ±ca, khattiyaÃ±ca yasassinaá¹ƒ.

bhikkhuÃ±ca sÄ«lasampannaá¹ƒ, sammadeva samÄ• care ---

attarakkhitasutta

__pucchÄ• --- _ attarakkhitasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kism
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒyeva pasenadiá¹ƒ kosalaá¹ƒ Ä• ra
bhante pasenadi kosalo bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``idha mayhaá¹ƒ bhante rahog
I 30/ evaá¹ƒ cetaso parivitakko udapÄ• dÄ«â€™â€™ ti evamÄ• dikaá¹ƒ vacanaá¹ƒ avoca. b
evametaá¹ƒ mahÄ• rÄ• ja evametaá¹ƒ mahÄ• rÄ• jÄ• ti evamÄ• dinÄ• vibhajitvÄ• bhÄ• sit

kÄ• yena \Be I 32/ saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu, sabbattha saá¹ƒvaro.

sabbattha saá¹ƒvuto lajjÄ«, rakkhitoti pavuccati ||

appakasutta

__pucchÄ• --- _ appakasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒyeva pasenadiá¹ƒ kosalaá¹ƒ Ä• ra
bhante pasenadi kosalo bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``idha mayhaá¹ƒ bhante rahog
evaá¹ƒ cetaso parivitakko udapÄ• di appakÄ• te sattÄ• lokasmiá¹ƒ, ye uá¸·Ä• re uá¸·Ä• re
majjanti na ca pamajjanti, na ca kÄ• mesu gedhaá¹ƒ Ä• pajjantÄ«â€™â€™ ti evamÄ• dikaá
ca bhante ``evametaá¹ƒ mahÄ• rÄ• ja evametaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti evamÄ• dinÄ

mallikÄ• sutta

__pucchÄ• --- _ mallikÄ• suttaá¹ƒ \Be I 34/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒyeva pasenadiá¹ƒ kosalaá¹ƒ Ä• ra
bhante pasenadi kosalo mallikaá¹ƒ deviá¹ƒ etadavoca ``atthi nu kho te mallike kocaÃ±Ã±o a
ti. tasmiá¹ƒ vatthusmiá¹ƒ sabbÄ• disÄ• anuparigamma cetasÄ• ti evamÄ• dinÄ• bhante bh

sabbÄ• \Be I 35/ disÄ• anuparigamma cetasÄ• , nevajjhagÄ• piyataramattanÄ• kvaci. ev
paresaá¹ƒ, tasmÄ• na hiá¹ƒse paramattakÄ• mo ---

sattajaá¹-ilasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 36/ bhagavatÄ• ... pe ... sammÄ• sambuddhena sattajaá
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ Ä• rabbha
bhante pasenadi kosalo acirapakkantesu sattasu ca jaá¹-ilesu sattasu ca nigaá¹‡á¹-hesu sa
sattasu ca ekasÄ• á¹-akesu sattasu ca paribbÄ• jakesu yena bhagavÄ• tenupasaá¹…kami,
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kho bhante rÄ•
bhagavantaá¹ƒ etadavoca ``ye te bhante loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ•
aÃ±Ã±atarÄ• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``dujjÄ• naá¹ƒ kho etaá¹ƒ mahÄ• r
kÄ• mabhoginÄ• puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vasantena kÄ• siá¹‡acandanaá¹ƒ pac
mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayantena jÄ• tarÅ«parajataá¹ƒ sÄ• diyantena ``ime vÄ•
arahattamaggaá¹ƒ samÄ• pannÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sita

na \Be I 40/ vaá¹‡á¹‡arÅ«pena naro sujÄ• no, na vissase ittaradassanena.

susaÃ±Ã±atÄ• naÃ±hi viyaÃ±janena, asaÃ±Ã±atÄ• lokamimaá¹ƒ caranti ||

patirÅ«pako mattikÄ• kuá¹‡á¸• alova, lohaá¸• á¸• hamÄ• sova suvaá¹‡á¹‡achanno.

caranti loke parivÄ• rachannÄ• , anto asuddhÄ• bahisobhamÄ• nÄ• -hÅ«Å«Ì†

paÃ±carÄ• jasutta

__pucchÄ• --- _ paÃ±carÄ• jasuttaá¹ƒ \Be I 41/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• r
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒyeva pasenadiá¹ƒ kosalaá¹ƒ Ä• ra
bhante pasenadi kosalo bhagavantaá¹ƒ etadavoca ``kiá¹ƒ nu kho bhante kÄ• mÄ• naá¹ƒ ag
bhante vatthusmiá¹ƒ ``manÄ• papariyantaá¹ƒ khvÄ• haá¹ƒ mahÄ• rÄ• ja paÃ±casu kÄ• mag
ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

idha \Be I 42/ bhante amhÄ• kaá¹ƒ paÃ±cannaá¹ƒ rÄ• jÅ«naá¹ƒ paÃ±cahi kÄ• maguá¹‡ehi
samaá¹…gÄ«bhÅ«tÄ• naá¹ƒ paricÄ• rayamÄ• nÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• diá¹
nti ---

padumaá¹ƒ \Be I 43/ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ, pÄ• to siyÄ• phullamavÄ«tagand
virocamÄ• naá¹ƒ, tapantamÄ• diccamivantalikkhe ---

dutiyaaputtakasutta

__pucchÄ• --- _ dutiyaaputtakasuttaá¹ƒ \Be I 44/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒyeva pasenadiá¹ƒ kosalaá¹ƒ Ä• ra
bhante pasenadi kosalo bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``idha bhante sÄ• vatthiyaá¹ƒ s
kÄ• laá¹…kato, tamahaá¹ƒ aputtakaá¹ƒ sÄ• pateyyaá¹ƒ rÄ• jantepuraá¹ƒ atiharitvÄ• Ä• gac
evamÄ• dikaá¹ƒ vacanaá¹ƒ avoca. bhagavÄ• ca bhante ``evametaá¹ƒ mahÄ• rÄ• ja, evame
bhÅ«tapubbaá¹ƒ so mahÄ• rÄ• ja seá¹-á¹-hi gahapati taggarasikhiá¹ƒ nÄ• ma paccekasamb
paá¹-ipÄ• desÄ«â€™â€™ ti evamÄ• dinÄ• tassa seá¹-á¹-hissa gahapatissa atÄ«taá¹ƒ vatth
catÅ«hi gÄ• thÄ• hi bhÄ• sitaá¹ƒ.

dhaÃ±Ã±aá¹ƒ \Be I 47/ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, pariggahaá¹ƒ vÄ• pi yadatthi kiÃ

dÄ• sÄ• kammakarÄ• pessÄ• , ye cassa anujÄ«vino ||

sabbaá¹ƒ nÄ• dÄ• ya gantabbaá¹ƒ, sabbaá¹ƒ nikkhippagÄ• minaá¹ƒ.

yaÃ±ca karoti kÄ• yena, vÄ• cÄ• ya udacetasÄ• ||

taÃ±hi tassa sakaá¹ƒ hoti, taá¹ƒva Ä• dÄ• ya gacchati.

taá¹ƒvassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« ||

tasmÄ• kareyya kalyÄ• á¹‡aá¹ƒ, nicayaá¹ƒ samparÄ• yikaá¹ƒ.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaá¹ƒ ---

mÄ• rasaá¹ƒyutta

tapokammasutta

__pucchÄ• --- _ tapokammasuttaá¹ƒ \Be I 48/ panÄ• vuso bhagavatÄ• jinena kattha kaá¹ƒ
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ uruvelÄ• yaá¹ƒ bhante mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• rabbha bhÄ• sitaá
bhagavantaá¹ƒ upasaá¹…kamitvÄ• gÄ• thÄ• ya ajjhabhÄ• si.

``tapokammÄ• apakkamma, yena sujjhanti mÄ• á¹‡avÄ• .

asuddho maÃ±Ã±asi suddho, suddhimaggÄ• aparaddhoâ€™â€™ ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``anattasaá¹ƒhitaá¹ƒ Ã±atvÄ• , yaá¹ƒ kiÃ±ci amaraá¹ƒ tapaá¹ƒ.

sabbaá¹ƒ natthÄ• vahaá¹ƒ hoti, phiyÄ• rittaá¹ƒva dhammani.

sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±aÃ±ca, maggaá¹ƒ bodhÄ• ya bhÄ• vayaá¹ƒ.

pattosmi paramaá¹ƒ suddhiá¹ƒ, nihato tvamasi antakÄ• â€™â€™ ti ||

evaá¹ƒ kho bhante bhagavatÄ• jinena bhÄ• sitaá¹ƒ.

tapokammÄ• \Be I 49/ apakkamma, ye na sujjhanti mÄ• á¹‡avÄ• .

asuddho maÃ±Ã±asi suddho, suddhimaggÄ• aparaddho ---

anatthasaá¹ƒhitaá¹ƒ \Be I 50/ utvÄ• , yaá¹ƒkiÃ±ci amaraá¹ƒ tapaá¹ƒ.

sabbaá¹ƒ natthÄ• vahaá¹ƒ hoti, phiyÄ• rittaá¹ƒva dhammani.

hatthirÄ• javaá¹‡á¹‡asutta

__pucchÄ• --- _ hatthirÄ• javaá¹‡á¹‡asuttaá¹ƒ \Be I 51/ panÄ• vuso bhavagatÄ• jinena ka
kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ uruvelÄ• yaá¹ƒ bhante mÄ• rakaá¹ƒyeva pÄ• pimantaá¹ƒ Ä• rabbha bh
pÄ• pimÄ• bhagavato bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo maha
abhinimminitvÄ• yena bhagavÄ• tenupasaá¹…kami.

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, vaá¹‡á¹‡aá¹ƒ katvÄ• subhÄ• subhaá¹ƒ.

á¹• 22alaá¹ƒ te tena pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti ||

evaá¹ƒ kho bhante bhagavatÄ• jinena bhÄ• sitaá¹ƒ.

saá¹ƒsaraá¹ƒ \Be I 52/ dÄ«ghamaddhÄ• naá¹ƒ, vaá¹‡á¹‡aá¹ƒ katvÄ• subhÄ• subhaá¹ƒ,

alaá¹ƒ te tena pÄ• pima, nihato tvamasi antaka ---

bhikkhunÄ«saá¹ƒyutta

Ä• á¸·avikÄ• sutta

__pucchÄ• --- _ idÄ• ni Ä• vuso bhikkhunÄ« saá¹ƒyuttaá¹ƒ pucchÄ• mi, yaá¹ƒ tassa bhaga
sammÄ• sambuddhassa sÄ• vikÄ• hi therÄ«hi attano

ca \Be I 53/ buddhasÄ• sanassa ca yathÄ• bhÅ«taá¹ƒ guá¹‡aá¹ƒ pakÄ• setvÄ• bhÄ• sitaá
porÄ• á¹‡akehi mahÄ• kassapÄ• dÄ«hi dhammasaá¹ƒgÄ• hakehi theravarehi saá¹ƒgÄ«taá
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• rabbha Ä• á¸·avi
bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• Ä• á¸·avikÄ• ya bhikkhuniyÄ• bhayaá¹ƒ chambhita
uppÄ• detukÄ• mo vivekamhÄ• cÄ• vetukÄ• mo Ä• á¸·avikaá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• ya a

``natthi nissaraá¹‡aá¹ƒ loke, kiá¹ƒ vivekena kÄ• hasi.

bhuÃ±jassa kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«â€™â€™ ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``atthi nissaraá¹‡aá¹ƒ loke, paÃ±Ã±Ä• ya me suphussitaá¹ƒ.

pamattabandhu pÄ• pima, na tvaá¹ƒ jÄ• nÄ• si taá¹ƒ padaá¹ƒ.

sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, arahi mayha sÄ• ahÅ«â€™â€™ ti ||

evaá¹ƒ kho bhante Ä• á¸·avikÄ• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ.

natthi \Be I 54/ nissaraá¹‡aá¹ƒ loke, kiá¹ƒ vivekena kÄ• hasi.

bhuÃ±jassu kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«-hu ---

atthi \Be I 55/ nissaraá¹‡aá¹ƒ loke, paÃ±Ã±Ä• ya me suphussitaá¹ƒ.

pamattabandhu pÄ• pima, na tvaá¹ƒ jÄ• nÄ• si taá¹ƒ padaá¹ƒ ||

sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, arati mayha sÄ• ahu ---

somÄ• sutta

__pucchÄ• --- _ somÄ• suttaá¹ƒ \Be I 56/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vat
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante andhavane mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• r
bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• somÄ• ya bhikkhuniyÄ• bhayaá¹ƒ chambhitattaá¹ƒ
samÄ• dhimhÄ• cÄ• vetukÄ• mo somaá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si.

``yaá¹ƒ taá¹ƒ isÄ«hi pattabbaá¹ƒ, á¹-hÄ• naá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ dvaá¹…gulapaÃ±Ã±Ä• ya, sakkÄ• pappotumitthiyÄ• â€™â€™ ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``itthibhÄ• vo kiá¹ƒ kayirÄ• , cittamhi susamÄ• hite.

Ã±Ä• á¹‡amhi vattamÄ• namhi, sammÄ• dhammaá¹ƒ vipassato.

yassa nÅ«na siyÄ• evaá¹ƒ, itthÄ• haá¹ƒ purisoti vÄ• .

kiÃ±ci vÄ• pana aÃ±Ã±asmi, taá¹ƒ mÄ• ro vattumarahatÄ«â€™â€™ ti ||

evaá¹ƒ kho bhante somÄ• ya bhikkhuniyÄ• ariyasÄ• vikÄ• ya bhÄ• sitaá¹ƒ.

yaá¹ƒ \Be I 57/ taá¹ƒ isÄ«hi pattabbaá¹ƒ, á¹-hÄ• naá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ dvaá¹…gulapaÃ±Ã±Ä• ya, sakkÄ• pappotumitthiyÄ• ---

itthi \Be I 58/ bhÄ• vo kiá¹ƒ kayirÄ• , cittamhi susamÄ• hite.

Ã±Ä• á¹‡amhi vatta mÄ• namhi, sammÄ• dhammaá¹ƒ vipassato ||

yassa nÅ«na siyÄ• evaá¹ƒ, itthÄ• haá¹ƒ purisoti vÄ• .

kiÃ±ci vÄ• pana aÃ±Ã±asmi, taá¹ƒ mÄ• ro vattumarahati ||

kisÄ• gotamÄ«sutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 59/ kisÄ• gotamÄ«suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kism
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante andhavane mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• r
bhikkhuniyÄ• theriyÄ• bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• kisÄ• gotamiyÄ• bhikkhun
lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo kisÄ• gotamiá¹ƒ bhik

``kiá¹ƒ nu tvaá¹ƒ mataputtÄ• va, ekamÄ• si rudammukhÄ«.

vanamajjhagatÄ• ekÄ• , purisaá¹ƒ nu gavesasÄ«â€™â€™ ti ||

 tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

accantaá¹ƒ mataputtÄ• mhi, purisÄ• ekadantikÄ• .

na socÄ• mi na rodÄ• mi, na taá¹ƒ bhÄ• yÄ• mi Ä• vuso ||

sabbattha vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

jetvÄ• na maccuno senaá¹ƒ, viharÄ• mi anÄ• savÄ• â€™â€™ ti ||

 evaá¹ƒ kho bhante kisÄ• gotamiyÄ• bhikkhuniyÄ• bhÄ• sitaá¹ƒ.

kiá¹ƒ \Be I 60/ nu tvaá¹ƒ mataputtÄ• va, ekamÄ• si rudammukhÄ«.

 á¹• 22vanamajjhagatÄ• ekÄ• , purisaá¹ƒ nu gasesasi-hu ---

accantaá¹ƒ mataputtÄ• mhi, purisÄ• etadantikÄ• .

na socÄ• mi na rodÄ• mi, na taá¹ƒ bhÄ• yÄ• mi Ä• vuso ||

sabbattha \Be I 61/ vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

jetvÄ• na maccuno senaá¹ƒ, viharÄ• mi anÄ• savÄ• ||

uppalavaá¹‡á¹‡Ä• sutta

 __pucchÄ• --- _ tatthÄ• vuso porÄ• á¹‡ehi saá¹ƒgÄ«tikÄ• ramahÄ• theravarehi saá¹ƒgÄ«ta
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

 __vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante andhavane mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• m
bhikkhuniyÄ• bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ•
lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo uppalavaá¹‡á¹‡aá¹ƒ

 ``supupphitaggaá¹ƒ \Be I 62/ upagamma bhikkhuni, ekÄ• tuvaá¹ƒ tiá¹-á¹-hasi sÄ• lamÅ«le.
vaá¹‡á¹‡adhÄ• tu, bÄ• le na tvaá¹ƒ bhÄ• yasi dhuttakÄ• naâ€™â€™ nti.

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``sataá¹ƒ sahassÄ• nipi dhuttakÄ• naá¹ƒ,

idhÄ• gatÄ• tÄ• disakÄ• bhaveyyuá¹ƒ.

lomaá¹ƒ na iÃ±jÄ• mi na santasÄ• mi,

na mÄ• ra bhÄ• yÄ• mi tamekikÄ• pi ||

esÄ• antaradhÄ• yÄ• mi, kucchiá¹ƒ vÄ• pavisÄ• mi te.

pakhumantarikÄ• yampi, tiá¹-á¹-hantiá¹ƒ maá¹ƒ na dakkhasi ||

cittasmiá¹ƒ vasÄ«bhÅ«tÄ• mhi, iddhipÄ• dÄ• subhÄ• vitÄ• .

sabbabandhanamuttÄ• mhi, na taá¹ƒ bhÄ• yÄ• mi Ä• vusoâ€™â€™ ti ||

evaá¹ƒ kho bhante uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ.

cÄ• lÄ• sutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 64/ cÄ• lÄ• suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ va
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante andhavane mÄ• raá¹ƒyeva pÄ• pimantaá¹ƒ Ä• r
ariyasÄ• vikÄ• ya bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• cÄ• laá¹ƒ bhikkhuniá¹ƒ upasaá¹.
tvaá¹ƒ bhikkhuni na rocesÄ«â€™â€™ ti. jÄ• tiá¹ƒ khvÄ• haá¹ƒ Ä• vuso na rocemÄ«â€™â€™

kiá¹ƒ nu jÄ• tiá¹ƒ na rocesi, jÄ• to kÄ• mÄ• ni bhuÃ±jati.

ko nu taá¹ƒ idamÄ• dapayi, jÄ• tiá¹ƒ mÄ• roca bhikkhunÄ«ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

jÄ• tassa maraá¹‡aá¹ƒ hoti, jÄ• to dukkhÄ• ni phussati.

bandhaá¹ƒ vadhaá¹ƒ pariklesaá¹ƒ, tasmÄ• jÄ• tiá¹ƒ na rocaye ||

buddho dhammamadesesi, jÄ• tiyÄ• samatikkamaá¹ƒ.

sabbadukkhappahÄ• nÄ• ya, so maá¹ƒ sacce nivesayi ||

ye ca rÅ«pÅ«pagÄ• sattÄ• , ye ca arÅ«paá¹-á¹-hÄ• yino.

nirodhaá¹ƒ appajÄ• nantÄ• , Ä• gantÄ• ro punabbhavanti ||

evaá¹ƒ kho bhante cÄ• lÄ• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ.

kiá¹ƒ \Be I 65/ nu jÄ• tiá¹ƒ na rocesi, jÄ• to kÄ• mÄ• ni bhuÃ±jati.

ko nu taá¹ƒ idamÄ• dapayi, jÄ• tiá¹ƒ mÄ• roca bhikkhunÄ« ||

jÄ• tassa \Be I 66/ maraá¹‡aá¹ƒ hoti, jÄ• to dukkhÄ• ni phussati.

bandhaá¹ƒ vadhaá¹ƒ pariklesaá¹ƒ, tasmÄ• jÄ• tiá¹ƒ na rocaye ||

buddho dhammamadesesi, jÄ• tiyÄ• samatikkamaá¹ƒ,

sabbadukkhappahÄ• nÄ• ya, so maá¹ƒ sacce nivesayi ||

selÄ• sutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 67/ selÄ• suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatth
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante mÄ• raá¹ƒyeva pÄ• pimantaá¹ƒ Ä• rabbbha selA
ariyasÄ• vikÄ• ya bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• selÄ• ya bhikkhuniyÄ• bhayaá¹ƒ
lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo selaá¹ƒ bhikkhuniá¹ƒ

kenidaá¹ƒ pakataá¹ƒ bimbaá¹ƒ, kvanu bimbassa kÄ• rako.

kvanu bimbaá¹ƒ samuppannaá¹ƒ, kvanu bimbaá¹ƒ nirujjhatÄ«ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

nayidaá¹ƒ attakataá¹ƒ bimbaá¹ƒ, nayidaá¹ƒ parakataá¹ƒ aghaá¹ƒ.

hetuá¹ƒ paá¹-icca sambhÅ«taá¹ƒ, hetubhaá¹…gÄ• nirujjhatÄ«ti ||

evamÄ• dinÄ• bhante selÄ• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ.

kenidaá¹ƒ \Be I 68/ pakataá¹ƒ bimbaá¹ƒ, kvanu bimbassa kÄ• rako.

kvanu bimbaá¹ƒ samuppannaá¹ƒ, kvanu bimbaá¹ƒ nirujjhati-hu ---

nayidaá¹ƒ attakataá¹ƒ bimbaá¹ƒ, nayidaá¹ƒ parakataá¹ƒ aghaá¹ƒ.

hetuá¹ƒ paá¹-icca sambhÅ«taá¹ƒ, hetubhaá¹…gÄ• nirujjhati ||

vajirÄ• sutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 69/ porÄ• á¹‡akehi mahÄ• kassapÄ• dÄ«hi dhammasaá
saá¹ƒgÄ«taá¹ƒ vajirÄ• suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante mÄ• raá¹ƒ pÄ• pimantaá¹ƒ Ä• rabbha vajirÄ• ya
bhÄ• sitaá¹ƒ. mÄ• ro bhante pÄ• pimÄ• purimanayeneva vajiraá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• y

kenÄ• yaá¹ƒ \Be I 70/ pakato satto, kuvaá¹ƒ sattassa kÄ• rako,

kuvaá¹ƒ satto samuppanno, kuvaá¹ƒ satto nirujjhatÄ«ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

kiá¹ƒ nu sattoti paccesi, mÄ• radiá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhati ||

yathÄ• hi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti ||

dukkhameva hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca,

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhatÄ«ti ||

evaá¹ƒ kho bhante vajirÄ• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ.

kenÄ• yaá¹ƒ pakato satto, kuvaá¹ƒ sattassakÄ• rako.

kuvaá¹ƒ satto samuppanno, kuvaá¹ƒ satto nirujjhati-hu ---

kiá¹ƒ \Be I 71/ nu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhati ||

brahmasaá¹ƒyutta

gÄ• ravasutta

__pucchÄ• --- _ brahmasaá¹ƒyutte \Be I 72/ Ä• vuso porÄ• á¹‡ehi mahÄ• kassapatherÄ• d
dhammasaá¹ƒgÄ• hakatheravarehi dutiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ gÄ• ravasuttaá¹ƒ kattha kathaÅ

__vissajjanÄ• --- _ uruvelÄ• yaá¹ƒ bhante samuppannaá¹ƒ. bhagavÄ• bhante uruvelÄ• ya
neraÃ±jarÄ• ya tÄ«re ajapÄ• lanigrodhamÅ«le paá¹-hamÄ• bhisambuddho. atha kho bhaga
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di ``dukkhaá¹ƒ kho agÄ• ravo viharati a
khvÄ• haá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ

atha kho bhante bhagavato etadahosi ``aparipuá¹‡á¹‡assa kho sÄ«lakkhandhassa pÄ• ripÅ
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya viharey
passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya
sÄ«lasampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ•

brÄ• hmaá¹‡aá¹ƒ \Be I 73/ vÄ• , yamahaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihar

aparipuá¹‡á¹‡assa kho samÄ• dhikkhandhassa.

aparipuá¹‡á¹‡assa kho paÃ±Ã±Ä• kkhandhassa.

aparipuá¹‡á¹‡assa kho vimuttikkhandhassa ||

aparipuá¹‡á¹‡assa kho vimuttiÃ±Ä• á¹‡adassanakkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ katvÄ• upaninissÄ• ya vihareyyaá¹ƒ. na kho par loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya vimuttiÃ±Ä• á¹‡adassanasampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ yvÄ• yaá¹ƒ dhammo mayÄ dhammaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaâ€™â€™ nti. evaá¹ƒ kho bh parivitakkavasena uppannaá¹ƒ.

ye \Be I 75/ ca atÄ«tÄ• sambuddhÄ• , ye ca buddhÄ• anÄ• gatÄ• .

yo cetarahi sambuddho, bahÅ«naá¹ƒ sokanÄ• sano.

sabbe saddhammagaruno, vihaá¹ƒsu viharanti ca.

tathÄ• pi viharissanti, esÄ• buddhÄ• na dhammatÄ• ||

tasmÄ• hi attakÄ• mena, mahattamabhikaá¹…khatÄ• .

saddhammo garukÄ• tabbo, saraá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

aÃ±Ã±aratabrahmasutta

pucchÄ• - tatthÄ• vuso \Be I 76/ porÄ• á¹‡akehi mahÄ• kassapÄ• dÄ«hi dhammasaá¹ƒgÄ• saá¹ƒgÄ«taá¹ƒ aÃ±Ã±atarabrahmasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ k

__vissajjanÄ• --- _ brahmaloke bhante aÃ±Ã±ataraá¹ƒ brahmÄ• naá¹ƒ Ä• rabbha Ä• yasm bhÄ• sitaá¹ƒ. aÃ±Ã±atarassa bhante brahmuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• , yo idha Ä• gaccheyyÄ• â€™â€™ ti. tasmiá¹ƒ bhante

ajjÄ• pi te Ä• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaranti.

evaá¹ƒ kho bhante Ä• yasmatÄ• mahÄ• moggallÄ• nattherena bhÄ• sitaá¹ƒ ||

ajjÄ• pi \Be I 78/ te Ä• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattanta, brahmaloke pabhassaraá¹ƒ-hu ---

na me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu.

passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

svÄ• haá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassato hu ---

tevijjÄ• \Be I 79/ iddhipattÄ• ca, cetopariyÄ• ya kovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• -hu ---

aruá¹‡avatÄ«sutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 80/ aruá¹‡avatÄ«suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``bhÅ«tapubba aruá¹‡avÄ• nÄ• ma. raÃ±Ã±o kho pana bhikkhave aruá¹‡avato aruá¹‡avatÄ« nÄ• ma rÄ• ja evamÄ• dinÄ• bhante bhagavatÄ• aruá¹‡avatÄ« suttaá¹ƒ bhÄ• sitaá¹ƒ.

Ä• rambhatha \Be I 83/ nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro.

yo imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• ti saá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissati-hu ---

brÄ• hmaá¹‡asaá¹ƒyutta

dhanaÃ±jÄ• nÄ«sutta

__pucchÄ• --- _ brÄ• hmaá¹‡asaá¹ƒyutte \Be I 84/ Ä• vuso paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ c bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante bhÄ• radvÄ• jagottaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ• radvÄ• jagotto bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• gÄ• thÄ• ya

``kiá¹ƒ su chetvÄ• sukhaá¹ƒ seti,

kiá¹ƒ su chetvÄ• na socati.

kissassu ekadhammassa,

vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti ---

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``kodhaá¹ƒ chetvÄ• sukhaá¹ƒ seti.

kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa,

madhuraggassa brÄ• hmaá¹‡a.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti,

taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti.

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

kiá¹ƒ \Be I 86/ su chetvÄ• sukhaá¹ƒseti, kiá¹ƒ su chetvÄ• na socati.

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotama ---

__pucchÄ• --- _ imaÃ±ca \Be I 87/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• bhÄ• radvÄ• ja
dhammavinaye pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si, kÄ«vattakaÃ±ca atthaá¹ƒ s

__vissajjanÄ• --- _ imaÃ±ca pana bhante dhammadesanaá¹ƒ sutvÄ• bhÄ• radvÄ• jagotto
bho gotama, abhikkantaá¹ƒ bho gotama, seyyathÄ• pi bho gotama nikkujjitaá¹ƒ vÄ• ukkujje
vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ
rÅ«pÄ• ni dakkhantÄ«â€™â€™ ti evamÄ• dinÄ• bhante imasmiá¹ƒ dhammavinaye pasann
pana bhante dhammadesanaá¹ƒ sutvÄ• bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o bhagavato san
yÄ• citvÄ• acirÅ«pasampanno yÄ• va arahattaá¹ƒ sampÄ• desi.

akkosasutta

__pucchÄ• --- _ akkosakabhÄ• radvÄ• jasuttaá¹ƒ \Be I 88/ panÄ• vuso bhagavatÄ• kattha
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante akkosakabhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rab
akkosakabhÄ• radvÄ• jo bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• asabbh
bhagavantaá¹ƒ akkosati paribhÄ• sati. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±a
nukho te Ä• gacchanti mittÄ• maccÄ• \Be I 89/ Ã±Ä• tisÄ• lohitÄ• atitiyoâ€™â€™ ti evamÄ
bhÄ• sitaá¹ƒ.

akkodhassa \Be I 91/ kuto kodho,

dantassa samajÄ«vino.

sammadaÃ±Ã±Ä• vimuttassa,

upasantassa tÄ• dino ||

tasseva \Be I 92/ tena pÄ• piyo,

yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto,

saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

ubhinnamatthaá¹ƒ carati,

attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• ,

yo sato upasammati ||

ubhinnaá¹ƒ tikicchantÄ• naá¹ƒ,

attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti,

ye dhammassa akovidÄ• ||

__pucchÄ• --- _ imaÃ±ca \Be I 93/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• akkosakabhÄ• dhammavinaye pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si. kÄ«vattakaÃ±ca atthaá¹ƒ s

__vissajjanÄ• --- _ imaÃ±ca pana bhante dhammadesanaá¹ƒ sutvÄ• akkosakabhÄ• radvÄ ``abhikkantaá¹ƒ bho gotama, abhikkantaá¹ƒ bho gotamÄ• â€™â€™ ti evamÄ• dinÄ• imasm pasannÄ• kÄ• ramakÄ• si. yÄ• va arahattÄ• ca pana mahantaá¹ƒ atthaá¹ƒ sampÄ• desi.

bahudhÄ«tarasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 95/ bhagavatÄ• jÄ• natÄ• ... pe ... sammÄ• sambuddhe bahudhÄ«tarasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá

__vissajjanÄ• --- _ kosalesu bhante aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e aÃ±Ã±ataraá¹ƒ bhÄ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. aÃ±Ã±ataro bhante bhÄ• radvÄ• jagotto brÄ• hm pariyesanto bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si.

``na hi nÅ«nimassa samaá¹‡assa, balÄ«baddÄ• catuddasa.

ajjasaá¹-á¹-hiá¹ƒ na dissanti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ«.

na hi nÅ«nimassa samaá¹‡assa, tilÄ• khettasmi pÄ• pakÄ• .

ekapaá¹‡á¹‡Ä• dupaá¹‡á¹‡Ä• ca, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(peyyÄ• la)

na hi nÅ«nimassa samaá¹‡assa, paccÅ«samhi iá¹‡Ä• yikÄ• .

detha dethÄ• ti codenti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ«â€™â€™ ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, balÄ«baddÄ• catuddasa.

ajjasaá¹-á¹-hiá¹ƒ na dissanti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ«.

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, tilÄ• khettasmi pÄ• pakÄ• .

ekapaá¹‡á¹‡Ä• dupaá¹‡á¹‡Ä• ca, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(peyyÄ• la)

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, paccÅ«samhi iá¹‡Ä• yikÄ• .

detha dethÄ• ti codenti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ«ti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

(1)

na \Be I 96/ hi nÅ«nimassa samaá¹‡assa, balÄ«baddÄ• catuddasa.

ajjasaá¹-á¹-hiá¹ƒ na dissanti, tenÄ• haá¹ƒ samaá¹‡o sukhÄ« ||

(2)

na hi nÅ«nimassa samaá¹‡assa, tilÄ• khettasmi pÄ• pakÄ• .

ekapaá¹‡á¹‡Ä• dupaá¹‡á¹‡Ä• ca, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(3)

na \Be I 97/ hi nÅ«nimassa samaá¹‡assa, tucchakoá¹-á¹-hasmi mÅ«sikÄ• .

ussoá¸·hikÄ• ya naccanti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(4)

na hi nÅ«nimassa samaá¹‡assa, santhÄ• ro sattamÄ• siko.

uppÄ• á¹-akehi saÃ±channo, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(5)

na hi nÅ«nimassa samaá¹‡assa, vidhavÄ• satta dhÄ«taro.

ekaputtÄ• duputtÄ• ca, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(6)

na \Be I 98/ hi nÅ«nimassa samaá¹‡assa, piá¹…galÄ• tilakÄ• hatÄ• .

sottaá¹ƒ pÄ• dena bodheti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(7)

na hi nÅ«nimassa samaá¹‡assa, paccÅ«sami iá¹‡Ä• yikÄ• .

detha dethÄ• ti codenti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

(1)

na \Be I 99/ hi mayhaá¹ƒ brÄ• hmaá¹‡a, balÄ«baddÄ• catuddasa.

ajjasaá¹-á¹-hiá¹ƒ na dissanti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(2)

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, tilÄ• khettasmi pÄ• pakÄ• .

ekapaá¹‡á¹‡Ä• dupaá¹‡á¹‡Ä• ca, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(3)

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, tucchakoá¹-á¹-hasmi mÅ«sikÄ• .

ussoá¸·hÄ«kÄ• ya naccanti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(4)

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, santhÄ• ro sattamÄ• siko.

uppÄ• á¹-akehi saÃ±channo, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(5)

na \Be I 100/ hi mayhaá¹ƒ brÄ• hmaá¹‡a, vidhavÄ• satta dhÄ«taro.

ekaputtÄ• duputtÄ• ca, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(6)

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, piá¹…galÄ• tilakÄ• hatÄ• .

sottaá¹ƒ pÄ• dena bodheti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

(7)

na hi mayhaá¹ƒ brÄ• hmaá¹‡a, paccÅ«samhi iá¹‡Ä• yikÄ• .

detha dethÄ• ti codenti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

__pucchÄ• --- _ imaÃ±ca \Be I 101/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• so bhÄ• radvÄ
imasmiá¹ƒ dhammavinaye pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si. kÄ«va mahantaÄ
atthaá¹ƒ sampÄ• desi.

__vissajjanÄ• --- _ imaÃ±ca pana bhante dhammadesanaá¹ƒ sutvÄ• so bhÄ• radvÄ• jago
``abhikkantaá¹ƒ bho gotama abhikkantaá¹ƒ bho gotama, seyyathÄ• pi bhogotama, nikkujjita
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
cakkhumanto rÅ«pÄ• ni dukkhantÄ«â€™â€™ ti evamÄ• dinÄ• imasmi dhammavinaye pasa
bhagavato ca santike ``labheyyÄ• haá¹ƒ bhoto gotamassa santike pabbajaá¹ƒ, labheyyaá¹ƒ
evamÄ• dinÄ• pabbajjaá¹ƒ upasampadaá¹ƒ yÄ• citvÄ• acirÅ«pasampanno yÄ• va arahattÄ
sampÄ• desi.

kasibhÄ• radvÄ• jasutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 104/ ekÄ• dasamaá¹ƒ mahÄ• kassapÄ• dÄ«hi porÄ• á¹
saá¹ƒgÄ«taá¹ƒ kasibhÄ• radvÄ• jasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ va
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ magadhesu bhante dakkhiá¹‡Ä• girismiá¹ƒ ekanÄ• á¸·Ä• yaá¹ƒ brÄ• hm
kasibhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. kasibhÄ• radvÄ• jo bhante
gÄ• thÄ• ya ajjhabhÄ• si.

``kassako \Be I 105/ paá¹-ijÄ• nÄ• si, na ca passÄ• mi te kasiá¹ƒ. kassako pucchito brÅ«hi,
taá¹ƒ kasiâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hi, paÃ±Ã±Ä• me yuganaá¹…galaá¹ƒ.

hirÄ« Ä«sÄ• mano yottaá¹ƒ, sati me phÄ• lapÄ• canaá¹ƒ ||

kÄ• yagutto vacÄ«gutto, Ä• hÄ• re udare yato.

saccaá¹ƒ karomi niddÄ• naá¹ƒ, soraccaá¹ƒ me pamocanaá¹ƒ ||

vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

gacchati anivattantaá¹ƒ, yattha gantvÄ• na socati ||

evamesÄ• kasÄ« kaá¹-á¹-hÄ• , sÄ• hoti amatapphalÄ• .

etaá¹ƒ kasiá¹ƒ kasitvÄ• na, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

kassako \Be I 106/ paá¹-ijÄ• nÄ• si, na ca passÄ• mi te kasiá¹ƒ.

kassako pucchito brÅ«hi, kathaá¹ƒ jÄ• nemu taá¹ƒ kasiá¹ƒ ||

saddhÄ• \Be I 107/ bÄ«jaá¹ƒ tapo vuá¹-á¹-hi, paÃ±Ã±Ä• me yuganaá¹…galaá¹ƒ.

hirÄ« Ä«sÄ• mano yottaá¹ƒ, sati me phÄ• lapÄ• canaá¹ƒ ||

__pucchÄ• --- _ imaÃ±ca \Be I 109/ panÄ• vuso dhammadesanaá¹ƒ sutvÄ• so kasibhÄ• r

dhammavinaye pasanno kÄ«disaá¹ƒ pasannÄ• kÄ• ramakÄ• si.

__vissajjanÄ• --- _ imaÃ±ca pana bhante dhammadesanaá¹ƒ sutvÄ• kasibhÄ• radvÄ• jo b
bho gotama, abhikkantaá¹ƒ bho gotamÄ• â€™â€™ tievamÄ• dinÄ• imasmiá¹ƒ dhammavin

seyyathÄ• pi bho gotama ukkujjitaá¹ƒ vÄ• nikkujjeyya.

udayasutta

__pucchÄ• --- _ udayasuttaá¹ƒ \Be I 110/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante udayaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ• sita
brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``pakaá¹-á¹-hakoyaá¹ƒ samaá¹‡o gotamo punappu
tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

punappunaÃ±ceva vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati devarÄ• jÄ• .

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

punappunaá¹ƒ \Be I 111/ ceva vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati deva rÄ• jÄ• .

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

punappunaá¹ƒ \Be I 112/ yÄ• cakÄ• yÄ• cayanti, punappunaá¹ƒ dÄ• napatÄ« dadanti.

punappunaá¹ƒ dÄ• napatÄ« daditvÄ• , punappunaá¹ƒ saggamupeti á¹-hÄ• naá¹ƒ ||

punappunaá¹ƒ khÄ«ranikÄ• duhanti, punappunaá¹ƒ vaccho upeti mÄ• taraá¹ƒ.

punappunaá¹ƒ kilamati phandati ca, punappunaá¹ƒ gabbhamupeti mando ||

punappunaá¹ƒ jÄ• yati mÄ«yati ca, punappunaá¹ƒ sivathikaá¹ƒ haranti.

maggaÃ±ca laddhÄ• apunabbhavÄ• ya, na punappunaá¹ƒ jÄ• yati bhÅ«ripaÃ±Ã±o-hu ---

mÄ• tuposakasutta

__pucchÄ• --- _ mÄ• tuposakasuttaá¹ƒ \Be I 113/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante mÄ• tuposakaá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha b
bhante brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``ahaÃ±hi bho gotama dhammena bhikkha
bhikkhaá¹ƒ pariyesitvÄ• mÄ• tÄ• pitaro posemi, kaccÄ• haá¹ƒ bho gotama evaá¹ƒkÄ• rÄ« k
tasmiá¹ƒ bhante vatthusmiá¹ƒ ``taggha tvaá¹ƒ brÄ• hmaá¹‡a evaá¹ƒkÄ• rÄ« kiccakÄ• rÄ« h
dhammena bhikkhaá¹ƒ pariyesati, dhammena bhikkhaá¹ƒ pariyesitvÄ• mÄ• tÄ• pitaro pose
pasavatÄ«â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitÄ• .

yo \Be I 114/ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• , macco dhammena posati.

tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodati ---

khomadussasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 115/ bhagavatÄ• ... pe ... sammÄ• sambuddhena brÄ• h
khomadussasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ

__vissajjanÄ• --- _ sakkesu bhante khomadusse nÄ• ma sakyÄ• naá¹ƒ nigame khomadus
Ä• rabbha bhÄ• sita, khomadussakÄ• bhante brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ e
samaá¹‡akÄ• , ke ca sabhÄ• dhammaá¹ƒ jÄ• nissantÄ«â€™â€™ ti.

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``nesÄ• sabhÄ• yattha na santi santo,

santo na te ye na vadanti dhammaá¹ƒ.

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ,

dhammaá¹ƒ vadantÄ• ca bhavanti santoâ€™â€™ ti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

nesÄ• \Be I 116/ sabhÄ• yattha nasanti santo,

santo na te ye na vadanti dhammaá¹ƒ.

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ,

dhammaá¹ƒ vadantÄ• ca bhavanti santo ---

vaá¹…gÄ«sasaá¹ƒyutta

Ä• nandasutta

__pucchÄ• --- _ vaá¹…gÄ«sasaá¹ƒyutte \Be I 117/ panÄ• vuso catutthaá¹ƒ saá¹ƒá¹…gÄ«ta
katthakaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ vaá¹…gÄ«sattheraá¹ƒ Ä• rabbh
Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. Ä• yasmatÄ• bhante vaá
gÄ• thÄ• ya ajjhabhÄ• si ---

``kÄ• marÄ• gena á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhati.

sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotamÄ• â€™â€™ ti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``saÃ±Ã±Ä• ya vipariyesÄ• , cittaá¹ƒ te pariá¸• ayhati.

nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ.

saá¹…khÄ• re parato passa, dukkhato mÄ• ca attato.

nibbÄ• pehi mahÄ• rÄ• gaá¹ƒ, mÄ• á¸• ayhittho punappunaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulo bhava.

animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«â€™â€™ ti ||

evaá¹ƒ kho bhante Ä• yasmatÄ• Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ•

kÄ• marÄ• gena \Be I 118/ á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhati.

sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotama ---

saÃ±Ã±Ä• ya \Be I 119/ vipariyesÄ• , cittaá¹ƒ te pariá¸• ayhati.

nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ ||

saá¹…khÄ• re paratopassa, dukkhato mÄ• ca attato.

nibbÄ• pehi mahÄ• rÄ• gaá¹ƒ, mÄ• á¸• ayhittho punappunaá¹ƒ ||

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulo bhava ||

animittaÃ±ca \Be I 120/ bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasi ||

vaá¹…gÄ«sasutta

__pucchÄ• --- _ tattha Ä• vuso dvÄ• dasamaá¹ƒ vaá¹…gÄ«sasuttaá¹ƒ kattha kena kathaÃ±

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmatÄ• vaá¹…gÄ«sattherena acira araha
vimuttisukhapaá¹-isaá¹ƒvedinÄ• ---

``kÄ• veyyamattÄ• vicarimha pubbe, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ,

athaddasÄ• ma sambuddhaá¹ƒ, saddhÄ• no upapajjatha.

so me dhamma madesesi, khandhÄ• yatana dhÄ• tuyo.

tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

bahunnaá¹ƒ vata atthÄ• ya, bodhiá¹ƒ ajjhagamÄ• muni.

bhikkhÅ«naá¹ƒ bhikkhÅ«nÄ«naÃ±ca, ye niyÄ• magataddasÄ• .

svÄ• gataá¹ƒ \Be I 121/ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

pubbe nivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhuá¹ƒ visodhitaá¹ƒ.

tevijjo iddhipattomhi, cetopariyÄ• ya kovido ||

evaá¹ƒ kho bhante udÄ• navasena bhÄ• sitaá¹ƒ.

kÄ• veyya \Be I 124/ mattÄ• vicarimha pubbe. gÄ• mÄ• gÄ• maá¹ƒpurÄ• puraá¹ƒ,

athaddasÄ• ma sambuddhaá¹ƒ, saddhÄ• no upapajjatha ||

so \Be I 125/ me dhammamadesesi, khandhÄ• yatana dhÄ• tuyo.

tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

bahunnaá¹ƒ vata atthÄ• ya, bodhiá¹ƒ ajjhagamÄ• muni.

bhikkhÅ«naá¹ƒ bhikkhunÄ« naÃ±ca, ye niyÄ• magataddasÄ• ||

svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tasso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

pubbenivÄ• saá¹ƒ \Be I 126/ jÄ• nÄ• mi. dibbacakkhu visodhitaá¹ƒ.

tevijjo iddhipattomhi, cetopariyÄ• yakovido ||

vanasaá¹ƒyutta

Ä• nandasutta

__pucchÄ• --- _ vanasaá¹ƒyutte panÄ• vuso paÃ±camaá¹ƒ saá¹ƒgÄ«taá¹ƒ Ä• nandasuttaá
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e aciraparinibbute bh
Ä• nandaá¹ƒ Ä• rabbha tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• ya devatÄ• ya bhÄ• sitaá¹ƒ. Ä
aciraparinibbute bhagavati ativelaá¹ƒ gihisaÃ±Ã±attibahulo viharati, tasmiá¹ƒ bhante vatthus

``rukkhamÅ«lagahanaá¹ƒ pasakkiya,

nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiya.

jhÄ• ya gotama mÄ• pamÄ• do,

kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissatÄ«â€™â€™ ti ||

evaá¹ƒ \Be I 127/ kho bhante vanasaá¹‡á¸• e adhivatthÄ• ya devatÄ• ya Ä• yasmato Ä• na
atthakÄ• mÄ• ya bhÄ• sitaá¹ƒ.

rukkhamÅ«la \Be I 128/ gahanaá¹ƒ pasakkiya, nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiya.

jhÄ• ya gotama mÄ• pamÄ• do, kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissati-hu ---

yakkhasaá¹ƒyutta

indakasutta

__pucchÄ• --- _ yakkhasaá¹ƒyutte \Be I 129/ panÄ• vuso paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ inc
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante indakÅ«á¹-e pabbate indakassa yakkhassa bhavane
Ä• rabbha bhÄ• sitaá¹ƒ. indako bhante yakkho attavÄ• do bhagavantaá¹ƒ upasaá¹…kamitv

``rÅ«paá¹ƒ na jÄ«vanti vadanti buddhÄ• ,

kathaá¹ƒ nvayaá¹ƒ vindatimaá¹ƒ sarÄ«raá¹ƒ.

kutassa aá¹-á¹-hÄ«yakapiá¹‡á¸• amebhi,

kathaá¹ƒ nvayaá¹ƒ sajjati gabbharasmiâ€™â€™ nti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaá¹ƒ,

abbudÄ• jÄ• yate pesi, pesi nibbattatÄ« ghano.

ghanÄ• pasÄ• khÄ• jÄ• yanti, kesÄ• lomÄ• nakhÄ• pica.

yaÃ±cassa bhuÃ±jatÄ« mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigatonaroâ€™â€™ ti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

Ä• á¸·avakasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 132/ bhagavatÄ• ... pe ... sammÄ• sambuddhena yakkha
Ä• á¸·avakasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante Ä• á¸·avakassa yakkhassa bhavane Ä• á¸·avaka
bhÄ• sitaá¹ƒ. Ä• á¸·avako bhante yakkho bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

kiá¹ƒ sÅ«dhavittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

kiá¹ƒ su suciá¹‡á¹‡aá¹ƒ sukhamÄ• vahÄ• ti.

kiá¹ƒ su have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

kathaá¹ƒ jÄ«viá¹ƒ jÄ«vitÄ• mÄ• hu seá¹-á¹-hanti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

saddhÄ«ca vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ,

dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ,

paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-hanti ||

evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

na \Be I 134/ khvÄ• haá¹ƒ taá¹ƒ Ä• vuso nikkhamissÄ• mi, yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ

paÃ±haá¹ƒ taá¹ƒ samaá¹‡a pucchissÄ• mi, sace me na byÄ• karissasi, cittaá¹ƒ vÄ• te khip
te phÄ• lessÄ• mi, pÄ• desu vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya khipissÄ• mi ---

kiá¹ƒ \Be I 135/ sÅ«kha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, kiá¹ƒ su suciá¹‡á¹‡aá¹ƒ sukhamÄ•

kiá¹ƒ su have sÄ• dubharaá¹ƒ rasÄ• naá¹ƒ, kathaá¹ƒ jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haá¹ƒ

saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haá¹ƒ

kathaá¹ƒsu \Be I 136/ tarati oghaá¹ƒ, kathaá¹ƒsu tarati aá¹‡á¹‡avaá¹ƒ.

kathaá¹ƒsu dukkha macceti, kathaá¹ƒsu parisujjhati ||

saddhÄ• ya tarati oghaá¹ƒ, appamÄ• dena aá¹‡á¹‡avaá¹ƒ.

vÄ«riyena dukkha macceti, paÃ±Ã±Ä• ya parisujjhati ---

kathaá¹ƒsu \Be I 137/ labhate paÃ±Ã±aá¹ƒ, kathaá¹ƒsu vindate dhanaá¹ƒ.

kathaá¹ƒsu kittiá¹ƒ pappoti, kathaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, kathaá¹ƒ pecca na socati ---

saddahÄ• no arahataá¹ƒ, dhammaá¹ƒ nibbÄ• napattiyÄ• .

sussÅ«saá¹ƒ labhate paÃ±Ã±aá¹ƒ, appamatto vicakkhaá¹‡o.

patirÅ«pakÄ• rÄ« dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ.

saccena \Be I 138/ kittiá¹ƒ pappoti, dadaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, evaá¹ƒ pecca na socati.

yassete caturo dhammÄ• , saddhassa gharamesino.

saccaá¹ƒ dhammo dhiti cÄ• go, sa ve peccana socati ---

sakkasaá¹ƒyutta

vatapadasutta

__pucchÄ• --- _ sakkasaá¹ƒyutte \Be I 139/ panÄ• vuso vatapadasuttaá¹ƒ bhagavatÄ• kat
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha sakkassa bhikk
pubbe manussabhÅ«tassa satta vatapadÄ• ni samattÄ• ni samÄ• dinnÄ• ni ahesuá¹ƒ, yesa
sakkattaá¹ƒ ajjhagÄ• ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sakkassa \Be I 141/ bhikkhave devÄ• namindassa pubbe manussabhÅ«tassa imÄ• ni satta
samÄ• dinnÄ• ni ahesuá¹ƒ.

mÄ• tÄ• pettibharaá¹ƒ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ.

maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu ``sappurisoâ€™â€™ iti ||

daliddasutta

__pucchÄ• --- _ daliddasuttaá¹ƒ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá

bhante sambahule bhikkhÅ« Ä• rabbha ``bhÅ«tapubbaá¹ƒ bhikkhave aÃ±Ã±ataro puriso ima
manussadaliddo \Be I 142/ ahosi manussakapaá¹‡o manussavarÄ• ko, so tathÄ• gatappave
samÄ• diyi, sÄ«laá¹ƒ, sutaá¹ƒ, cÄ• gaá¹ƒ, paÃ±Ã±aá¹ƒ samÄ• diyÄ«â€™â€™ ti evamÄ• di
bhÄ• sitaá¹ƒ.

yassa \Be I 144/ saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

yajamÄ• nasutta

__pucchÄ• --- _ yajamÄ• nasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kisn
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be I 145/ bhante sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• rabbha bh
devÄ• namindo bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, kattha dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

tasmiá¹ƒ bhante vatthusmiá¹ƒ ---

``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• roca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito.

yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒâ€™â€™ nti ||

evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

yajamÄ• nÄ• naá¹ƒ \Be I 146/ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ,

karotaá¹ƒ opadhitaá¹ƒ puÃ±Ã±aá¹ƒ, kattha dinnaá¹ƒ mahapphalaá¹ƒ ---

cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito.

yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ ---

gahaá¹-á¹-havandanÄ• sutta

__pucchÄ• --- _ gahaá¹-á¹-havandanÄ• suttaá¹ƒ \Be I 147/ panÄ• vuso bhagavatÄ• kattha
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``bhÅ«tapubba
devÄ• namindo mÄ• taliá¹ƒ saá¹…gÄ• hakaá¹ƒ Ä• mantesÄ«â€™â€™ ti evamÄ• dinÄ• bh

taá¹ƒ \Be I 148/ namassanti tevijjÄ• , sabbe bhummÄ• ca khattiyÄ• .

cattÄ• ro ca mahÄ• rÄ• jÄ• , tidasÄ• ca yasassino.

athako nÄ• ma so yakkho, yaá¹ƒ tvaá¹ƒ sakka namassasi ---

ahaÃ±ca \Be I 149/ sÄ«lasampanne, cirarattasamÄ• hite.

sammÄ• pabbajite vande, brahmacariyaparÄ• yane ||

ye gahaá¹-á¹-hÄ• puÃ±Ã±akarÄ• , sÄ«lavanto upÄ• sakÄ• .

dhammena dÄ• raá¹ƒ posenti, te namassÄ• mi mÄ• tali ||

nidÄ• navaggapÄ• á¸·i

nidÄ• nasaá¹ƒyutta

paá¹-iccasamuppÄ• dasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 151/ bhagavatÄ• ... pe ... sammÄ• sambuddhena nidÄ•
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ paá¹-iccasamuppÄ• dasuttaá¹ƒ kattha taá¹ƒ Ä• rabbha kismiá
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±casate janapadavÄ• sino bhikkhÅ« Ä• rab
paÃ±casatÄ• bhante janapadavÄ• sino bhikkhÅ« sabbe ugghÄ• á¹-itaÃ±Ã±uno dhutaá¹…g
yuttayogÄ• vipassakÄ• saá¹‡haá¹ƒ sukhumaá¹ƒ suÃ±Ã±ataá¹ƒ paccayÄ• kÄ• radhammad
bhagavantaá¹ƒ abhivÄ• detvÄ• bhagavantaá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsu. tasmiá¹ƒ vatth
``paá¹-iccasamuppÄ• daá¹ƒ vo bhikkhave desessÄ• mi, taá¹ƒ suá¹‡Ä• tha sÄ• dhukaá¹ƒ ma
bhÄ• sissÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

katamo \Be I 152/ ca bhikkhave paá¹-iccasamuppÄ• do. avijjÄ• paccayÄ• bhikkhave saá¹…
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ (peyyÄ• la) jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ
sokaparidevadukkhadomanassupÄ• sÄ• sambhavanti, evametassa kevalassa dukkhandha
vuccati bhikkhave paá¹-iccasamuppÄ• do.

avijjÄ• ya tveva asesavirÄ• ganirodho saá¹…khÄ• ranirodho (peyyÄ• la) jÄ• tinirodhÄ• jarÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti, evametassa kevalassa dukkhakkh

vibhaá¹…gasutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 154/ dutiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ vibhaá¹…gasuttaá¹ƒ bhag
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±casate janapadavÄ• sino vipaÃ±citaÃ±Ã±u
bhÄ• sitaá¹ƒ. paÃ±casatÄ• bhante janapadavÄ• sikÄ• bhikkhÅ« vipaÃ±citaÃ±Ã±uno dhuta
yuttayogÄ• vissakÄ• saá¹‡haá¹ƒ sukhumaá¹ƒ suÃ±Ã±atapaá¹-isaá¹ƒyuttaá¹ƒ paccayÄ• kÄ
patthayamÄ• nÄ• bhagavantaá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsu. tasmiá¹ƒ vatthusmiá¹ƒ ``pa
bhikkhave dedessÄ• mi vibhajissÄ• mi, taá¹ƒ suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasikarotha, bh
evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

paÃ±caverabhayasutta

__pucchÄ• --- _ paÃ±caverabhayasuttaá¹ƒ \Be I 156/ panÄ• vuso bhagavatÄ• kattha kaá¹
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ Ä• rabbha
ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti, catÅ«hi ca sotÄ• pattiya
ariyo cassa Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho, so Ä• kaá¹…khamÄ• n
byÄ• kareyya khÄ«á¹‡anirayomi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä•
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yanoâ€™â€™ ti evaá¹ƒ kh

__pucchÄ• --- _ kathaÃ±cÄ• vusotattha \Be I 157/ bhagavatÄ• ariyasÄ• vakassa paÃ±can
verÄ• naá¹ƒ vÅ«pasantatÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ ``katamÄ• ni \Be I 158/ paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni hon
pÄ• á¹‡Ä• tipÄ• tÄ« pÄ• á¹‡Ä• tipÄ• tapaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ
bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati. pÄ•
á¹-iviratassa evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hotÄ«â€™â€™ ti evamÄ• dinÄ
ariyasÄ• vakassa paÃ±cannaá¹ƒ bhayÄ• naá¹ƒ verÄ• naá¹ƒ vÅ«pasantatÄ• pakÄ• sitÄ• .

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 159/ tattha bhagavatÄ• ariyasÄ• vakassa catÅ«hi
samannÄ• gatatÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti. idha gaha
aveccappasÄ• dena samannÄ• gato hoti ``itipiso bhagavÄ• arahaá¹ƒ sammÄ• sambuddho
lokavidÅ« anuttaropurisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â
tattha bhagavatÄ• ariyasÄ• vakassa catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gatatÄ• pak

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 161/ tattha bhagavatÄ• ariyasÄ• vakena ariyassa
sudiá¹-á¹-hatÄ• suppaá¹-ividdhatÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ katamo cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ivi
ariyasÄ• vako paá¹-iccasamuppÄ• daÃ±Ã±eva sÄ• dhukaá¹ƒ yoniso manasi karoti ``iti imas
imasmiá¹ƒ asati idaá¹ƒ na hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati, imassa nirodhÄ• idaá¹ƒ n
avijjÄ• paccayÄ• (peyyÄ• la) evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™
bhagavatÄ• tattha ariyasÄ• vakena ariyassa Ã±Ä• yassa paÃ±Ã±Ä• ya sudiá¹-á¹-hatÄ• su

yato \Be I 162/ kho gahapati ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasa
catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti. ayaÃ±cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya
suppaá¹-ividdho ---

dukkhasutta

__pucchÄ• --- _ dukkhasuttaá¹ƒ \Be I 163/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``dukkhassa bh
atthaá¹…gamaÃ±ca desessÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 164/ tattha bhagavatÄ• dukkhasamudayo pakÄ• s

__vissajjanÄ• --- _ katamo ca bhikkhave dukkhassa samudayo. cakkhuÃ±ca paá¹-icca rÅ«
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• , veda
kho bhikkhave dukkhassa samudayo. sotaÃ±ca paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä•
ghÄ• naÃ±ca paá¹-icca gandhe ca ... pe ... jivhaÃ±ca paá¹-icca rase ca ... pe ... kÄ• yaÃ±ca
phoá¹-á¹-habbe ca ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá
saá¹…gati phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• . ayaá¹ƒ kho
evaá¹ƒkho bhante tattha bhagavatÄ• dukkhassa samudayo pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 165/ tattha bhagavatÄ• dukkhassa atthaá¹…gamo

__vissajjanÄ• --- _ katamo ca bhikkhave dukkhassa atthaá¹…gamo. cakkhuÃ±ca paá¹-icca
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• , veda
tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho upÄ• dÄ• nanirodhÄ•
jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ
kevalassa dukkhakkhandhassa nirodho hotÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• d
pakÄ• sito.

puttamaá¹ƒsÅ«pamasutta

__pucchÄ• --- _ puttamaá¹ƒsÅ«pamasuttaá¹ƒ \Be I 166/ panÄ• vuso bhagavatÄ• kattha ka
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule adhunÄ• pabbajite bhikkhÅ« Ä• rab
bhagavato ca bhante bhikkhusaá¹…ghassa ca mahÄ• lÄ• bhasakkÄ• ro udapÄ• di, ekacce
acirapabbajitÄ• kulaputtÄ• Ä• hÄ• raá¹ƒ apaccavekkhitvÄ• paribhuÃ±jiá¹ƒsu. tasmiá¹ƒ bha
``cattÄ• rome bhikkhave Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhave
katame cattÄ• ro kabaá¸·Ä«kÄ• ro Ä• hÄ• ro oá¸·Ä• riko vÄ• sukhumo vÄ• phasso dutiyo r
viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaâ€™â€™ nti evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 168/ tattha kabaá¸·Ä«kÄ• rassa Ä• hÄ• rassa daá¹
pakÄ• sito.

__vissajjanÄ• --- _ seyyathÄ• pi bhikkhave dve jÄ• yampatikÄ• parittaá¹ƒ sambalaá¹ƒ Ä• d
paá¹-ipajjeyyuá¹ƒ. tesamassa ekaputtako piyo manÄ• poti evamÄ• dinÄ• bhante tattha bha
kabaá¸·Ä«kÄ• rassa Ä• hÄ• rassa daá¹-á¹-habbÄ• kÄ• ro pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 172/ tattha bhagavatÄ• phassÄ• hÄ• rassa daá¹-á

__vissajjanÄ• --- _ seyyathÄ• pi bhikkhave gÄ• vÄ« niccammÄ• kuá¹-á¹-aá¹ƒ ce nissÄ• ya
kuá¹-á¹-anissitÄ• pÄ• á¹‡Ä• , te naá¹ƒ khÄ• deyyuá¹ƒ. rukkhaá¹ƒ ce nissÄ• ya tiá¹-á¹-heyya
tiá¹-á¹-heyya. Ä• kÄ• saá¹ƒ ce nissÄ• ya tiá¹-á¹-heyya, ye Ä• kÄ• sanissitÄ• pÄ• á¹‡Ä• , te
evamÄ• dinÄ• bhante tattha bhagavatÄ• phassassa Ä• hÄ• rassa daá¹-á¹-habbÄ• kÄ• ro

evameva \Be I 173/ khvÄ• haá¹ƒ bhikkhave phassÄ• hÄ• ro daá¹-á¹-habboti vadÄ• mi.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 174/ tattha bhagavatÄ• manosaÃ±cetanÄ• hÄ• ra
pakÄ• sito.

__vissajjanÄ• --- _ seyyathÄ• pi bhikkhave aá¹…gÄ• rakÄ• su sÄ• dhikaporisÄ• puá¹‡á¹‡
vÄ«taccikÄ• naá¹ƒ vÄ«tadhÅ«mÄ• naá¹ƒ. atha puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritu
dukkhappaá¹-ikÅ«loti evamÄ• dinÄ• bhante tattha bhagavatÄ• manosaÃ±cetanÄ• hÄ• ras
vitthÄ• rena pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 176/ tattha bhagavatÄ• viÃ±Ã±Ä• á¹‡Ä• hÄ• rassa
pakÄ• sito.

__vissajjanÄ• --- _ seyyathÄ• pi bhikkhave coraá¹ƒ Ä• gucÄ• riá¹ƒ gahetvÄ• raÃ±Ã±o das
devacoro Ä• gucÄ• rÄ«, imassa yaá¹ƒ icchasi, taá¹ƒ daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€™â€™ ti e
bhagavatÄ• viÃ±Ã±Ä• á¹‡Ä• hÄ• rassa daá¹-á¹-habbÄ• kÄ• ro pakÄ• sito.

susimaparibbÄ• jakasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 179/ bhagavatÄ• ... pe ... sammÄ• sambuddhena susim
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ susimaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ.
yÄ• vatako bhikkhÅ«hi saddhiá¹ƒ ahosi kathÄ• sallÄ• po, taá¹ƒ sabbaá¹ƒ bhagavato Ä• roce
``pubbe kho susima dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, pacchÄ• nibbÄ• ne Ã±Ä• á¹‡aâ€™â€™
bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 184/ tattha bhagavÄ• Ä• yasmato susimattherass
anuyogavasena paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• uttari dhammadesanaá¹ƒ vitthÄ• retvÄ•

__vissajjanÄ• --- _ jÄ• tipaccayÄ• jarÄ• maraá¹‡anti susima passasÄ«ti. evaá¹ƒ bhante. b
susima passasÄ«ti. evaá¹ƒ bhanteti evamÄ• dinÄ• bhante bhagavÄ• tattha Ä• yasmato su
sampatiarahattapattassa uttaripi anuyogavasena paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• vitthÄ•

tassa \Be I 186/ me bhante bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒsa

abhisamayasaá¹ƒyutta

nakhasikhÄ• sutta

__pucchÄ• --- _ abhisamayasaá¹ƒyutte \Be I 187/ panÄ• vuso paá¹-hamaá¹ƒ saá¹ƒgÄ«taá
bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``taá¹ƒ kiá¹ƒ ma
katamaá¹ƒ nu kho bahutaraá¹ƒ, yo vÄ• yaá¹ƒ mayÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsuÄ•
mahÄ• pathavÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

dhÄ• tusaá¹ƒyutta

caá¹…kamasutta

__pucchÄ• --- _ dhÄ• tusaá¹ƒyutte \Be I 189/ panÄ• vuso caá¹…kamasuttaá¹ƒ bhagavatÄ•
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha ``dhÄ• tusova bhikk
samenti, hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti, kalyÄ
kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti evamÄ• dinÄ• bh

assaddhasaá¹ƒsandanasutta

__pucchÄ• --- _ assaddhasaá¹ƒsandanasuttaá¹ƒ \Be I 192/ panÄ• vuso bhagavatÄ• katth
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``dhÄ• tusova b
saá¹ƒsandanti samenti, assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti, ahirikÄ•
saá¹ƒsandanti samenti, anottappino. appassutÄ• . kusÄ«tÄ• . muá¹-á¹-hassatino. duppaÃ±Ã
saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

anamataggasaá¹ƒyutta

pathavÄ«sutta

__pucchÄ• --- _ anamataggasaá¹ƒyutte \Be I 194/ Ä• vuso dutiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ patha
Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``anamataggoy
pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy
saá¹ƒsarataá¹ƒ. seyyathÄ• pi bhikkhave puriso imaá¹ƒ mahÄ• pathaviá¹ƒ kolaá¹-á¹-himattaá
mattikÄ• guá¸·ikaá¹ƒ karitvÄ• nikkhipeyya `ayaá¹ƒ me piyÄ• , tassa me pitu ayaá¹ƒ pitÄ• â€
bhikkhave tassa purisassa pitupitaro assu. athÄ• yaá¹ƒ mahÄ• pathavÄ« parikkhayaá¹ƒ par
taá¹ƒ kissahetu, anamataggoyaá¹ƒ bhikkhave saá¹ƒsÄ• ro, pubbÄ• koá¹-i na paÃ±Ã±Ä• ya
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒâ€™â€™ evan

evaá¹ƒ \Be I 195/ dÄ«gharattaá¹ƒ vo bhikkhave dukkhaá¹ƒ paccanubhÅ«taá¹ƒ tibbaá¹ƒ pac
paccanubhÅ«taá¹ƒ kaá¹-asÄ« vaá¸• á¸• hitÄ• .

alameva \Be I 196/ sabbasaá¹…khÄ• resu nibbindituá¹ƒ,

alaá¹ƒ virajjituá¹ƒ, alaá¹ƒ vimuccituá¹ƒ,

assusutta

__pucchÄ• --- _ tatthÄ• vuso tatiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ assusuttaá¹ƒ bhagavatÄ• kattha ka
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahuleyeva bhikkhÅ« Ä• rabbha ``taá¹ƒ kiá
katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• vo iminÄ• dÄ«ghena addhunÄ• sandhÄ• vataá
amanÄ• pasampayogÄ• manÄ• pavippayogÄ• kandantÄ• naá¹ƒ rodantÄ• naá¹ƒ assu pas
catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sÄ• sapasutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 198/ chaá¹-á¹-haá¹ƒ saá¹ƒgÄ«taá¹ƒ sÄ• sapasuttaá¹ƒ b
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha bhÄ• sita
bhikkhu bhagavantaá¹ƒ etadavoca ``kÄ«vadÄ«gho nu kho bhante kappoâ€™â€™ ti. tasmiá
``dÄ«gho kho bhikkhu kappo, so na sukaro saá¹…khÄ• tuá¹ƒ ettakÄ• ni vassÄ• ni itivÄ• , (p
vassasatasahassÄ• ni itivÄ• ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

gaá¹…gÄ• sutta

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be I 200/ sammÄ• sambuddhena anamataggasaá¹ƒy
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante aÃ±Ã±ataraá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• rabbha bhÄ• si
brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ``kÄ«va-

bahukÄ• \Be I 201/ nu kho bho gotama kappÄ• abbhatÄ«tÄ• atikkantÄ• â€™â€™ ti. tasm
``bahukÄ• kho brÄ• hmaá¹‡a kappÄ• abbhatÄ«tÄ• atikkantÄ• , te na sukarÄ• saá¹…khÄ
vÄ• `ettakÄ• ni kappasatÄ• niâ€™ iti vÄ• `ettakÄ• ni kappasahassÄ• niâ€™ itivÄ• `ettakÄ
iti vÄ• â€™â€™ ti eva mÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

puggalasutta

__pucchÄ• --- _ puggalasuttaá¹ƒ \Be I 203/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbl

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha ``anamataggoyaá¹ƒ
pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy
saá¹ƒsarataá¹ƒ. ekapuggalassa bhikkhave kappaá¹ƒ sandhÄ• vato saá¹ƒsarato siyÄ• evaá
aá¹-á¹-hipuÃ±jo aá¹-á¹-hirÄ• si, yathÄ• yaá¹ƒ vepullo pabbato. sace saá¹ƒhÄ• rako assa, sa
vinassetyÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

duggatasutta, sukhitasutta

__pucchÄ• --- _ tatthÄ• vuso \Be I 204/ duggatasuttaÃ±ca sukhitasuttaÃ±ca bhagavatÄ• k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``anamataggoy
pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy
saá¹ƒsarataá¹ƒ. yaá¹ƒ bhikkhave passeyyÄ• tha duggataá¹ƒ durÅ«petaá¹ƒ, niá¹-á¹-hamettha
evarÅ«paá¹ƒ paccanubhÅ«taá¹ƒ iminÄ• dÄ«ghena addhunÄ• â€™ ti, yaá¹ƒ bhikkhave pass

susajjitaá¹ƒ,

niá¹-á¹-hamettha \Be I 205/ gantabbaá¹ƒ, ``amhehipi paccanubhÅ«taá¹ƒ iminÄ• dÄ«ghena
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

tiá¹ƒsamattasutta

__pucchÄ• --- _ tiá¹ƒsamattasuttaá¹ƒ \Be I 206/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• r
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante tiá¹ƒsamatte pÄ• veyyake bhikkhÅ« Ä• rabbha ``ana
saá¹ƒsÄ• ro, pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhave, katamaá¹ƒ nu kho ba
iminÄ• dÄ«ghena addhunÄ• sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ sÄ«sacchinnÄ• naá¹ƒ lohita
yaá¹ƒ vÄ• catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti evamÄ• dinÄ• bhavagatÄ• bhÄ

mÄ• tusutta

__pucchÄ• --- _ mÄ• tusuttÄ• dÄ«ni \Be I 209/ panÄ• vuso chasuttÄ• ni bhagavatÄ• katth
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``anamataggoy
pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy
saá¹ƒsarataá¹ƒ. na so bhikkhave satto sulabharÅ«po, yo na mÄ• tÄ• bhÅ«tapubbo iminÄ• d
pitÄ• bhÅ«tapubbo. yo na bhÄ• tÄ• bhÅ«tapubbo. yo na bhaginibhÅ«tapubbo. yo na puttabh
dhÄ«tÄ• bhÅ«tapubbo \Be I 210/ iminÄ• dÄ«ghena addhunÄ• â€™â€™ ti evamÄ• dinÄ• b

kassapasaá¹ƒyutta

candÅ«pamasutta

__pucchÄ• --- _ kassapasaá¹ƒyutte \Be I 211/ panÄ• vuso candÅ«pamasuttaá¹ƒ bhagavat
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``candÅ«pamÄ
upasaá¹…kamatha apakasseva kÄ• yaá¹ƒ apakassa cittaá¹ƒ niccanavakÄ• kulesu appagal
puriso jarudapÄ• naá¹ƒ vÄ• olokeyya pabbatavisamaá¹ƒ vÄ• nadÄ«viduggaá¹ƒ vÄ• apaka
cittaá¹ƒ. evameva kho bhikkhave candÅ«pamÄ• kulÄ• ni upasaá¹…kamatha apakasseva k

niccanavakÄ• kulesu appagabbhÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

taá¹ƒ \Be I 213/ kiá¹ƒ maÃ±Ã±atha bhikkhave, kathaá¹ƒ rÅ«pÄ• bhikkhu arahati kulÄ• ni up

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be I 214/ tattha bhagavatÄ• parisuddhÄ• parisuddha d
bhikkhÅ«naá¹ƒ ovÄ• do dinno.

__vissajjanÄ• --- _ ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhave, kathaá¹ƒ rÅ«passa bhikkhuno ap
dhammadesanÄ• hoti, kathaá¹ƒ rÅ«passa bhikkhuno parisuddhÄ• dhammadesanÄ• \Be I
evamÄ• dinÄ• parisuddhÄ• parisuddhadhammadesanÄ• vitthÄ• rato dassetvÄ• ``kassape
ovadissÄ• mi yo vÄ• panassa kassapasadiso, ovaditehi ca pana vo tathattÄ• ya paá¹-ipajjit
kho bhante bhagavato bhikkhÅ«naá¹ƒ ovÄ• do dinno.

yo \Be I 216/ hi koci bhikkhave bhikkhu evaá¹ƒcitto paresaá¹ƒ dhammaá¹ƒ deseti ``aho vata
suá¹‡eyyuá¹ƒ, sutvÄ• ca pana dhammaá¹ƒ pasÄ«deyyuá¹ƒ, pasannÄ• ca me pasannÄ• kÅ

svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehi passiko opaneyyiko pacc
viÃ±Ã±Å«hi ---

kassapena \Be I 217/ vÄ• hi vo bhikkhave ovadissÄ• mi yo vÄ• panassa kassapasadiso, o
tathattÄ• ya paá¹-ipajjitabbaá¹ƒ ---

kulÅ«pakasutta

__pucchÄ• --- _ tenÄ• vuso \Be I 218/ bhagavatÄ• ... pe ... sammÄ• sambuddhena kassap
kulÅ«pakasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``taá¹ƒ kiá¹ƒ ma
kathaá¹ƒ rÅ«po bhikkhu arahati kulÅ«pako hotuá¹ƒ, kathaá¹ƒ rÅ«po bhikkhu na arahati kulÅ
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

kassapena \Be I 222/ vÄ• hi vo bhikkhave ovadissÄ• mi yo vÄ• panassa kassapasadiso, o
tathattÄ• ya paá¹-ipajjitabbaá¹ƒ.

dutiya ovÄ• dasutta

__pucchÄ• --- _ tatthevÄ• vuso \Be I 223/ bhagavatÄ• dutiya ovÄ• dasuttaá¹ƒ kattha kena
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmatÄ• mahÄ• kassapena saddhiá¹ƒ ``ovada
kassapa bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ, ahaá¹ƒ vÄ• kassapa bhikkhÅ« ovadeyyaá¹ƒ
bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ kareyyaá¹ƒ tvaá¹ƒ vÄ• â€™â€™ ti evamÄ• dinÄ• bha

yassa \Be I 224/ kassaci bhante saddhÄ• natthi kusalesu dhammesu, hirÄ« natthi. ottappa
natthi. paÃ±Ã±Ä• natthi kusalesu dhammesu.

tatiya ovÄ• dasutta

__pucchÄ• --- _ tatthevÄ• vuso \Be I 227/ bhagavatÄ• tatiyaovÄ• dasuttaá¹ƒ kattha kena s
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmatÄ• yeva mahÄ• kassapena saddhiá¹ƒ ``ov
kassapa bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ, ahaá¹ƒ vÄ• kassapa bhikkhÅ« ovadeyyaá¹ƒ
bhikkhÅ«naá¹ƒ dhammaá¹ƒ kathaá¹ƒ kareyyaá¹ƒ tvaá¹ƒ vÄ• â€™â€™ ti evamÄ• dinÄ• bha

dubbacÄ• \Be I 228/ kho bhante etarahi bhikkhÅ« dovacassakaraá¹‡ehi dhammehi saman
appadakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ ---

saddhammappatirÅ«pakasutta

__pucchÄ• --- _ tatthevÄ• vuso \Be I 231/ bhagavatÄ• pariyosÄ• naá¹ƒ saddhammappatir
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒyeva mahÄ• kassapaá¹ƒ Ä• rab
bhante mahÄ• kassapo bhagavantaá¹ƒ etadevoca ``ko nu kho bhante hetu ko paccayo, yen
sikkhÄ• padÄ• ni ahesuá¹ƒ, bahutarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahiá¹ƒsu. ko par
yenetarahi bahutarÄ• ni ceva sakkhÄ• padÄ• ni appatarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á
bhante vatthusmiá¹ƒ ``evaÃ±cetaá¹ƒ kassapa hoti sattesu hÄ• yamÄ• nesu saddhamme an
bahutarÄ• niceva sikkhÄ• padÄ• ni \Be I 232/ honti, appatarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya sa
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

lÄ• bhasakkÄ• rasaá¹ƒyutta

mÄ«á¸·hakasutta

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be I 235/ sammÄ• sambuddhena lÄ• bhasakkÄ• raá¹

saá¹ƒgÄ«taá¹ƒ mÄ«á¸·hakasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``dÄ• ruá¹‡o bh
lÄ• bhasakkÄ• rasiloko pharuso antarÄ• yiko anuttarassa yogakkhemassa adhigamÄ• ya. s
mÄ«á¸·hakÄ• gÅ«thÄ• dÄ« gÅ«thapÅ«rÄ• puá¹‡á¹‡Ä• gÅ«thassa, purato cassa mahÄ• g
mÄ«á¸·hakÄ• atimaÃ±Ã±eyya ``ahamhi gÅ«thÄ• dÄ« gÅ«thapÅ«rÄ• puá¹‡á¹‡Ä• gÅ«thas
mahÄ• gÅ«thapuÃ±joâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

taá¹ƒ \Be I 237/ hi tassa bhikkhave moghapurisassa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ•

evaá¹ƒ dÄ• ruá¹‡o kho bhikkhave lÄ• bhasakkÄ• rasiloko.

tasmÄ• tiha \Be I 238/ bhikkhave evaá¹ƒ sikkhitabbaá¹ƒ, ``uppannaá¹ƒ lÄ• bhasakkÄ• rasi
ca no uppanno lÄ• bhasakkÄ• rasiloko cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassabhÄ«â€™â€™ ti, ev
sikkhitabbaá¹ƒ.

ekaputtakasutta

__pucchÄ• --- _ tattho Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakehi saá¹ƒgÄ«taá¹ƒ e
kaá¹ƒ Ä• rabbhaá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``dÄ• ruá¹‡o bh
lÄ• bhasakkÄ• rasiloko kaá¹-uko pharuso antarÄ• yiko anuttarassa yogakkhemassa adhigam
upÄ• sikÄ• ekaputtakaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ evaá¹ƒ sammÄ• Ä• yÄ• camÄ• nÄ• \Be I
bhavÄ• hi, yÄ• diso citto ca gahapati hatthako ca Ä• á¸·avakoâ€™â€™ ti evamÄ• dinÄ• bh

esÄ• \Be I 240/ bhikkhave tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ
gahapati hatthako ca Ä• á¸·avako.

sace kho tvaá¹ƒ tÄ• ta agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajasi, tÄ• diso tÄ• ta bhavÄ• hi, y
sÄ• riputtamoggallÄ• nÄ• .

mÄ• ca kho tvaá¹ƒ tÄ• ta sekhaá¹ƒ appattamÄ• nasaá¹ƒ lÄ• bhasakkÄ• rasiloko anupÄ• p

evaá¹ƒ \Be I 241/ dÄ• ruá¹‡o bhikkhave lÄ• bhasakkÄ• rasiloko kaá¹-uko pharuso antarÄ• y
yogakkhemassa adhigamÄ• ya.

ekavÄ«tusutta

__pucchÄ• --- _ tattheva \Be I 242/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• yakehi saá¹
bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha ``dÄ• ruá¹
lÄ• bhasakkÄ• rasiloko kaá¹-uko pharuso antarÄ• yiko anuttarassa yogakkhemassa adhigan
upÄ• sikÄ• ekaá¹ƒ dhÄ«taraá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ evaá¹ƒ sammÄ• Ä• yÄ• camÄ• nÄ•
bhavÄ• hi, yÄ• disÄ• khujjuttarÄ• ca upÄ• sikÄ• veá¸·ukaá¹‡á¸• akiyÄ• ca nandamÄ• tÄ•
etaá¹ƒ pamÄ• á¹‡aá¹ƒ mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, yadidaá¹ƒ khujjuttarÄ• ca
veá¸·ukaá¹‡á¸• akiyÄ• ca nandamÄ• tÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bh

sace \Be I 243/ kho tvaá¹ƒ ayye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajasi, bhÄ• disÄ• ayye
ca bhikkhunÄ« uppalavaá¹‡á¹‡Ä• ca ---

tasmÄ• tiha \Be I 244/ bhikkhave evaá¹ƒ sikkhitabbaá¹ƒ.

rÄ• hulasaá¹ƒyutta

__pucchÄ• --- _ rÄ• hulasaá¹ƒyuttaá¹ƒ \Be I 245/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• rabbha bhÄ• sit
rÄ• hulo bhagavantaá¹ƒ etadavoca ``sÄ• dhu me bhante bhagavÄ• saá¹ƒkhittena dhammaá
bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihare
bhante vatthusmiá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi rÄ• hula, cakkhuniccaá¹ƒ vÄ• aniccaá¹ƒ vÄ•
yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti. dukkhaá¹ƒ bhante. yaá¹ƒ panÄ
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ `etaá¹ƒ mama, eso hamasm
hetaá¹ƒ bhanteâ€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

lakkhaá¹‡asaá¹ƒyutta

aá¹-á¹-hisutta

__pucchÄ• --- _ lakkhaá¹‡asaá¹ƒyutte \Be I 247/ panÄ• vuso porÄ• á¹‡akehi dhammasaá¹
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ aá¹-á¹-hisuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaÃ±ca lakkhaá¹‡aá¹ƒ Ä• yasmantaÃ±ca

bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante lakkhaá¹‡o bhagavatÄ• sammukhe Ä• yasmantaá¹ƒ mah
248/ ``idhÄ• yasmÄ• mahÄ• moggallÄ• no gijjhakÅ«á¹-Ä• pabbatÄ• orohanto aÃ±Ã±atara
pÄ• tvÄ• kÄ• si, ko nu kho Ä• vuso moggallÄ• na hetu, ko paccayo sitassa pÄ• tukammÄ• y
bhante mahÄ• moggallÄ• no ``idhÄ• haá¹ƒ Ä• vuso gijjhakÅ«á¹-Ä• pabbatÄ• orohanto adc
aá¹-á¹-hikasaá¹…khalikaá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒâ€™â€™ ti evamÄ• dinÄ• Ä• rocesi.
``cakkhubhÅ«tÄ• vata bhikkhave sÄ• vakÄ• viharanti, Ã±Ä• á¹‡abhÅ«tÄ• vata bhikkhave
nÄ• ma sÄ• vako evarÅ«paá¹ƒ Ã±assati vÄ• dakkhati vÄ• sakkhiá¹ƒ vÄ• karissatÄ«â€™â
bhÄ• sitaá¹ƒ.

á¹• 21acchariyaá¹ƒ \Be I 250/ vata bho, abbhutaá¹ƒ vata bho.

evarÅ«popi nÄ• ma satto bhavissati ||

piá¹‡á¸• asutta

__pucchÄ• --- _ tenÄ• vuso \Be I 251/ jÄ• natÄ• ... pe ... sammÄ• sambuddhena lakkhaá¹
saá¹ƒgÄ«taá¹ƒ piá¹‡á¸• asuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaÃ±ca lakkhaá¹‡aá¹ƒ Ä• yasmantaÃ±ca
bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante lakkhaá¹‡o bhaggavato sammukhe Ä• yasmantaá¹ƒ mahÄ
``idhÄ• yasmÄ• mahÄ• moggallÄ• no gijjhakÅ«á¹-Ä• pabbatÄ• orohanto aÃ±Ã±atarasmiá
\Be I 252/, ko nukho Ä• vuso moggallÄ• nahetu, ko paccayo sitassa pÄ• tukammÄ• yÄ• â€™
mahÄ• moggallÄ• no ``idhÄ• haá¹ƒ Ä• vuso gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ
gacchantaá¹ƒ, tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacche
sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karotÄ«â€™â€™ ti evamÄ• dinÄ• Ä• rocesi. tasmiá¹ƒ bhante vat
vata bhikkhave sÄ• vakÄ• viharanti, Ã±Ä• á¹‡abhÅ«tÄ• vata bhikkhave sÄ• vakÄ• viharar
evarÅ«paá¹ƒ Ã±assati vÄ• dakkhati vÄ• sakkhiá¹ƒ vÄ• karissatÄ«â€™â€™ ti evamÄ• dinÄ

asilomasutta

__pucchÄ• --- _ tattheva \Be I 255/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakehi mah
asilomasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaÃ±ca lakkhaá¹‡aá¹ƒ Ä• yasmantaÃ±ca
bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante lakkhaá¹‡o bhagavato sammukhe Ä• yasmantaá¹ƒ mahÄ•
etadavoca ``ko nu kho Ä• vuso moggallÄ• na hetu, ko paccayo sitassa pÄ• tukammÄ• yÄ• â
mahÄ• moggallÄ• natthero ``idhÄ• haá¹ƒ Ä• vuso gijjhakÅ«á¹-Ä• pabbatÄ• orohanto adda
gacchantaá¹ƒâ€™â€™ ti evamÄ• dinÄ• Ä• rocesi. tasmiá¹ƒ bhante vatthusmiá¹ƒ cakkhubh

viharanti, Ã±Ä• á¹‡abhÅ«tÄ• vata bhikkhave sÄ• vakÄ• viharanti. (peyyÄ• la) eso bhikkhav
rÄ• jagahe sÅ«kariko ahosÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sÅ«cilomasutta

__pucchÄ• --- _ tattheva \Be I 258/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ•
sÅ«cilomasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca b

__vissajjanÄ• --- _ tattheva bhante rÄ• jagahe Ä• yasmantaÃ±ca lakkhaá¹‡aá¹ƒ Ä• yasma
Ä• rabbha bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante lakkhaá¹‡o bhagavato sammukhe tatheva avoc

Ä• yasmÄ• \Be I 259/ ca bhante mahÄ• moggallÄ• no tatheva Ä• rocesi. tasmiá¹ƒ bhante v
vata bhikkhave sÄ• vakÄ• viharanti, Ã±Ä• á¹‡abhÅ«tÄ• vata bhikkhave sÄ• vakÄ• viharan
satto imasmiá¹ƒyeva rÄ• jagahe sÅ«to ahosÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ

pÄ• pabhikkhusutta

__pucchÄ• --- _ tattheva \Be I 261/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ•
pÄ• pabhikkhusuttÄ• dÄ«ni paÃ±casuttÄ• ni bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ v
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ rÄ• jagahe Ä• yasmantaÃ±ca lakkhaá¹‡aá¹ƒ Ä• yasmantaÃ±ca mahÄ•
bhÄ• sitÄ• ni. Ä• yasmÄ• bhante lakkhaá¹‡o bhagavato sammukhe pubbe vuttanayeneva Ä
mahÄ• moggallÄ• no ``idhÄ• haá¹ƒ Ä• vuso gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ
gacchantaá¹ƒ. addasaá¹ƒ bhikkhuniá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. addasaá¹ƒ sikkhamÄ• na
gacchantiá¹ƒ. addasaá¹ƒ sÄ• maá¹‡eraá¹ƒ vehÄ• saá¹ƒ gacchantaá¹ƒ. addasaá¹ƒ sÄ• maá
gacchantiá¹ƒ. tassÄ• saá¹…ghÄ• á¹-ipi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• , pattopi Ä• d
sajotibhÅ«to, kÄ• yabandhanampi Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ \Be I 262/, kÄ
sampajjalito sajotibhÅ«to, sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karotÄ«â€™â€™ ti evamÄ• dinÄ•
vatthusmiá¹ƒ ``cakkhubhÅ«tÄ• vata bhikkhave sÄ• vakÄ• viharanti Ã±Ä• á¹‡abhÅ«tÄ• vat
viharanti. (peyyÄ• la). eso bhikkhave bhikkhu kassapassasammÄ• sambuddhassa pÄ• vaca
bhikkhave bhikkhunÄ« kassapassa sammÄ• sambuddhassa pÄ• vacane pÄ• pabhikkhunÄ«
sikkhamÄ• nÄ• kassapassa sammÄ• sambuddhassa pÄ• vacane pÄ• pasikkhamÄ• nÄ• a
kassapassasammÄ• sambuddhassa pÄ• vacane pÄ• pasÄ• maá¹‡ero ahosi. esÄ• bhikkha
sammÄ• sambuddhassa pÄ• vacane pÄ• pasÄ• maá¹‡erÄ« ahosÄ«â€™â€™ ti evamÄ• din

opammasaá¹ƒyutta

nakhasikhasutta

__pucchÄ• --- _ opammasaá¹ƒyutte \Be I 264/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• h
nakhasikhasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``taá¹ƒ kiá¹ƒ ma
katamaá¹ƒ nu kho bahutaraá¹ƒ, yo cÄ• yaá¹ƒ mayÄ• paritto \Be I 265/ nakhasikhÄ• yaá¹ƒ p
cÄ• yaá¹ƒ mahÄ• pathavÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ.

tasmÄ• tiha \Be I 266/ bhikkhave evaá¹ƒ sikkhitabbaá¹ƒ.

Ä• á¹‡isutta

__pucchÄ• --- _ tattheva Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ• therehi sa
bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha ``bhÅ«tapu
dasÄ• rahÄ• naá¹ƒ Ä• nako nÄ• ma mudiá¹…go ahosi, tassa dasÄ• rahÄ• Ä• nake ghaá¹-i
odahiá¹ƒsu, ahu kho so bhikkhave samayo yaá¹ƒ Ä• nakassa mudiá¹…gassa porÄ• á¹‡aá¹ƒ
antaradhÄ• yi \Be I 267/, Ä• á¹‡isaá¹…ghÄ• á¹-ova avasissÄ«â€™â€™ ti evamÄ• dinÄ• bh

bhikkhusaá¹ƒyutta

navasutta

__pucchÄ• --- _ bhikkhusaá¹ƒyutte \Be I 269/ Ä• vuso bhagavatÄ• navasuttaá¹ƒ kattha ka
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ navaá¹ƒ bhikkhuá¹ƒ Ä• rabbha b
bhante navo bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto vihÄ• raá¹ƒ pavisitvÄ
saá¹…kasÄ• yabhi, na bhikkhÅ«naá¹ƒ veyyÄ• vaccaá¹ƒ karoti cÄ«varakÄ• rasamaye tasmi
kho tumhe bhikkhave etassa bhikkhuno ujjhÄ• yitthÄ• eso kho bhikkhave bhikkhu catunnaá
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhamma sukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchal
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

ahampi \Be I 270/ kho bhante sakaá¹ƒ kiccaá¹ƒ karomi,

eso \Be I 271/ kho bhikkhave bhikkhu catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ

nayidaá¹ƒ sithilamÄ• rabbha, nayidaá¹ƒ appena thÄ• masÄ• .

nibbÄ• naá¹ƒ adhigantabbaá¹ƒ, sabbadukkhappamocanaá¹ƒ.

ayaÃ±ca daharo bhikkhu, ayamuttamapuriso.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniá¹ƒ ---

khandhavaggasaá¹ƒyuttapÄ• á¸·i

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

nakulapitusutta

__pucchÄ• --- _ tenÄ• vuso \Be II 1/ bhagavatÄ• jÄ• natÄ• ... pe ... sammÄ• sambuddhen paá¹-hamaá¹ƒ nakulapitusuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca

__vissajjanÄ• --- _ bhaggesu bhante susumÄ• ragire bhesakaá¸·Ä• vane migadÄ• ye naku Ä• rabbha bhÄ• sitaá¹ƒ. nakulapitÄ• bhante gahapati bhagavantaá¹ƒ ``ahamasmi bhante jiá mahallako addhagato vayoanuppatto Ä• turakÄ• yo abhikkhaá¹‡Ä• taá¹…ko, aniccadassÄ• bhagavato manobhÄ• vanÄ«yÄ• naÃ±ca bhikkhÅ«naá¹ƒ, ovadatu maá¹ƒ bhante bhagavÄ• bhagavÄ• , yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. tasmiá¹ƒ bhan gahapati, evametaá¹ƒ gahapati, Ä• turo hÄ• yaá¹ƒ gahapati kÄ• yo aá¹‡á¸• abhÅ«to pariyon imaá¹ƒ kÄ• yaá¹ƒ pariharanto muhuttampi Ä• rogyaá¹ƒ paá¹-ijÄ• neyya, kimaÃ±Ã±atra bÄ• evaá¹ƒ sikkhitabbaá¹ƒ `Ä• turakÄ• yassa me sato cittaá¹ƒ anÄ• turaá¹ƒ bhavissatÄ«â€™ ti. sikkhitabbaâ€™â€™ nti. evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

tasmÄ• tiha \Be II 3/ te gahapati evaá¹ƒ sikkhitabbaá¹ƒ.

__pucchÄ• --- _ taÃ±cÄ• vuso \Be II 4/ bhagavatÄ• saá¹ƒkhittena bhÄ• sitaá¹ƒ vitthÄ• ren vibhattaá¹ƒ.

__vissajjanÄ• --- _ taá¹ƒ kho bhante bhagavatÄ• saá¹ƒkhittena desitaá¹ƒ ``kathaÃ±ca gah hoti Ä• turacitto ca. idha gahapati assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadha

ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sapp
attato samanupassati rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ v
rÅ«paá¹ƒ mama rÅ«paâ€™â€™ nti pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hoti. tassa ``ahaá¹ƒ rÅ«paá
pariyuá¹-á¹-haá¹-á¹-hÄ• yino taá¹ƒ rÅ«paá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa
rÅ«pavipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassupÄ• y
Ä• yasmatÄ• sÄ• riputtena dhammasenÄ• patinÄ• vitthÄ• rena vibhattaá¹ƒ.

aniccasutta

__pucchÄ• --- _ tattheva \Be II 9/ Ä• vuso dutiyavagge porÄ• á¹‡akehi dhammasaá¹ƒgÄ• h
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ aniccasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±c

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``rÅ«paá¹ƒ bhik
aniccÄ• , saÃ±Ã±Ä• aniccÄ• , saá¹…khÄ• rÄ• aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. evaá
ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi nibbindati, saÃ±Ã±Ä• yapi nibbindati, s
nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati, nibbindaá¹ƒ virajjati, virÄ• gÄ• vimuccati, vimu
`vimuttaâ€™ miti Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti. evaá¹ƒ kho bhante bhagavatÄ• bhÄ• sita

dukkhaanattasutta

__pucchÄ• --- _ dukkhaanattasuttÄ• ni \Be II 10/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä•
bhÄ• sitÄ• ni.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha ``rÅ«paá¹ƒ
vedanÄ• dukkhÄ• , saÃ±Ã±Ä• dukkhÄ• , saá¹…khÄ• rÄ• dukkhÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ duk
anattÄ• , vedanÄ• anattÄ• , saÃ±Ã±Ä• anattÄ• , saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá
bhikkhave sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi nibbindati, saÃ±Ã±
saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati, nibbindaá¹ƒ virajjati, virÄ• gÄ
vimuttasmiá¹ƒ `vimuttaâ€™ miti Ã±Ä• á¹‡aá¹ƒ hoti, khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariy
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti evaá¹ƒ kho bhante b

bhÄ• rasutta

__pucchÄ• --- _ bhÄ• rasuttaá¹ƒ \Be II 11/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbh

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha ``bhÄ• raÃ
desessÄ• mi bhÄ• rahÄ• raÃ±ca bhÄ• rÄ• dÄ• naÃ±ca bhÄ• ranikkhepanaÃ±ca, taá¹ƒ suá¹
`paÃ±cupÄ• dÄ• nakkhandhÄ• â€™ tissa vacanÄ«yaá¹ƒ. katame paÃ±ca, rÅ«pupÄ• dÄ• na

saÃ±Ã±upÄ• dÄ• nakkhandho saá¹…khÄ• rupÄ• dÄ• nakkhandho viÃ±Ã±Ä• á¹‡upÄ• dÄ• r
bhÄ• roâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

bhÄ• rÄ• \Be II 13/ have paÃ±cakkhandhÄ• , bhÄ• rahÄ• ro ca puggalo.

bhÄ• rÄ• dÄ• naá¹ƒ dukhaá¹ƒ loke, bhÄ• ranikkhepanaá¹ƒ sukhaá¹ƒ.

nikkhipitvÄ• garuá¹ƒ bhÄ• raá¹ƒ, aÃ±Ã±aá¹ƒ bhÄ• raá¹ƒ anÄ• diya.

samÅ«laá¹ƒ taá¹‡hamabbuyha, nicchÄ• to parinibbuto ||

natumhÄ• kasutta

__pucchÄ• --- _ na tumhÄ• kasuttaá¹ƒ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha ka

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhu Ä• rabbha ``yaá¹ƒ bhik
taá¹ƒ pajahatha, taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• yabhavissatÄ«â€™â€™ ti evamÄ• d

anattalakkhaá¹‡asutta

__pucchÄ• --- _ anattalakkhaá¹‡asuttaá¹ƒ \Be II 15/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante isipatane migadÄ• ye paÃ±cavaggiye bhikk
bhikkhave anattÄ• , rÅ«paÃ±ca hidaá¹ƒ bhikkhave attÄ• abhavissa, nayidaá¹ƒ rÅ«paá¹ƒ Ä•
labbhetha ca rÅ«pe evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™â€™
bhÄ• sitaá¹ƒ.

yamakasutta

__pucchÄ• --- _ theravagge panÄ• vuso tatiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ yamakasuttaá¹ƒ kattha k
vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ yamakattheraá¹ƒ Ä• rabbha Ä•
sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. Ä• yasmato bhante yamakatthera
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ•
khÄ«á¹‡Ä• savo bhikkhu kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒmaraá¹‡Ä• a
vatthusmiá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi Ä• vuso yamaka, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ v

bhante Ä• yasmatÄ• sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 18/ tattha Ä• yasmÄ• sÄ• riputtatthero dhammase
yamakattherassa paá¹-ividdhasaccassa diá¹-á¹-hisampannassa anuyogavattajhÄ• panavase
dhammadesanaá¹ƒ vitthÄ• rena desesi.

__vissajjanÄ• --- _ taá¹ƒ kiá¹ƒ maÃ±Ã±asi Ä• vuso yamaka, rÅ«paá¹ƒ `tathÄ• gatoâ€™ ti s
hetaá¹ƒ Ä• vusoâ€™. vedanaá¹ƒ. saÃ±Ã±aá¹ƒ. saá¹…khÄ• re. viÃ±Ã±Ä• á¹‡aá¹ƒ `tathÄ• ga
hetaá¹ƒ Ä• vusoâ€™ ti evamÄ• dinÄ• bhante Ä• yasmÄ• sÄ• riputtatthero dhammasenÄ•
anuyogavattajhÄ• panavasena paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• uttari dhammadesanaá¹

taá¹ƒ \Be II 20/ kiá¹ƒ maÃ±Ã±asi Ä• vuso yamaka, rÅ«paá¹ƒ, vedanaá¹ƒ, saÃ±Ã±aá¹ƒ, saá
`tathÄ• gatoâ€™ ti samanupassasi ---

vakkalisutta

__pucchÄ• --- _ tenÄ• vuso \Be II 22/ bhagavatÄ• ... pe ... sammÄ• sambuddhena khandh
theravagge paÃ±camaá¹ƒ vakkalisuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kat

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ vakkaliá¹ƒ theraá¹ƒ Ä• rabbha bhÄ•
vakkalithero Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no bhagavantaá¹ƒ etadavoca ``cirapaá¹-i
bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamitukÄ• mo, natthi ca me kÄ• yasmiá¹ƒ tÄ• vatikÄ
bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kameyyaâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmiá¹
iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kho vakkali dhammaá¹ƒ passati, so maá¹ƒ passati, y
dhammaá¹ƒ passati. dhammaÃ±hi vakkali passanto maá¹ƒ passati, maá¹ƒ passanto dhamm
maÃ±Ã±asi vakkali \Be II 23/, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti evamÄ• di
bhÄ• sitaá¹ƒ.

``ahaá¹ƒ \Be II 26/ vakkali, kiá¹ƒ te iminÄ• pÅ«tikÄ• yena diá¹-á¹-henaâ€™â€™ ---

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi vakkali, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ---

aniccaá¹ƒ bhante.

``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ---

dukkhaá¹ƒ bhante.

yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupas
esohamasmi, eso me attÄ• â€™â€™ ---

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 27/ punapi bhagavÄ• bhikkhÅ« pesetvÄ• Ä• yas
paggahavacanaá¹ƒ Ä• rocÄ• pesi. sopi kathaá¹ƒ attano pavattiá¹ƒ bhagavato paccÄ• rocÄ•
abhisamparÄ• yo ahosi.

__vissajjanÄ• --- _ suá¹‡Ä• vuso tvaá¹ƒ vakkali bhagavato vacanaá¹ƒ dvinnaÃ±ca devatÄ•
rattiá¹ƒ dve devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ gijj
yena

bhagavÄ• \Be II 28/ tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
aá¹-á¹-haá¹ƒsu, ekamantaá¹ƒ á¹-hitÄ• kho Ä• vuso ekÄ• devatÄ• bhagavantaá¹ƒ etadavo
vimokkhÄ• ya cetetÄ«â€™ ti. aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca `so hi nÅ«na bha
vimuccissatÄ«â€™ ti. bhagavÄ• ca taá¹ƒ Ä• vuso vakkali evamÄ• ha `mÄ• bhÄ• yi vakkali
apÄ• pakaá¹ƒ te maraá¹‡aá¹ƒ bhavissati, apÄ• pikÄ• kÄ• lakiriyÄ• â€™ ti. evaá¹ƒ kho bha
bhikkhÅ« pesetvÄ• Ä• yasmato vakkalittherassa paggahavacanaá¹ƒ Ä• rocÄ• pesi. sopi bh
mama vacanena bhagavato pÄ• de sirasÄ• vandatha ``vakkali bhante bhikkhu Ä• bÄ• dhik
so bhagavato pÄ• de sirasÄ• vandatÄ«â€™â€™ ti, evaÃ±ca vadetha ``rÅ«paá¹ƒ aniccaá¹ƒ
kaá¹…khÄ• mi, yadaniccaá¹ƒ taá¹ƒ dukkhanti navicikicchÄ• mi, yadaniccaá¹ƒ dukkhaá¹ƒ vip
natthi me tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒvÄ• ti na vicikicchÄ• mÄ«â€™â€™ ti eva
pavattiá¹ƒ paccÄ• rocÄ• pesi. so hi bhante Ä• yasmÄ• acirapakkantesu tesu bhikkhÅ«su sa
vedanaá¹ƒ vikkhambhetvÄ• mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ Ä• dÄ• ya sampajÄ• no arahatta
evaá¹ƒ kho bhante tassa Ä• yasmato abhisamparÄ• yo ahosi.

assajisutta

__pucchÄ• --- _ assajisuttaá¹ƒ \Be II 33/ panÄ• vuso bhagavatÄ• kattha kaá¹ƒ Ä• rabbha
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ assajiá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. Ä
Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no bhagavantaá¹ƒ etadavoca ``pubbe khvÄ• haá¹ƒ bh
passambhetvÄ• kÄ• yasaá¹…khÄ• re viharÄ• mi, sohaá¹ƒ samÄ• dhiá¹ƒ nappaá¹-ilabhÄ• r
samÄ• dhiá¹ƒ appaá¹-ilabhato evaá¹ƒ hoti no cassÄ• haá¹ƒ parihÄ• yÄ• mÄ«â€™â€™ ti. ta
``ye te assaji samaá¹‡abrÄ• hmaá¹‡Ä• samÄ• dhisÄ• rakÄ• samÄ• dhisÄ• maÃ±Ã±Ä• , te
appaá¹-ilabhataá¹ƒ evaá¹ƒ hoti `no cassu mayaá¹ƒ parihÄ• yÄ• mÄ• â€™ ti. taá¹ƒ kiá¹ƒ ma
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

khemakasutta

__pucchÄ• --- _ khemakasuttaá¹ƒ \Be II 36/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ v
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante sambahule there bhikkhÅ« Ä• rabbha Ä• yasmat
bhÄ• sitaá¹ƒ. sambahulÄ• bhante therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ dÄ• sakaá¹ƒ pesetvÄ•
khemakaá¹ƒ Ä• bÄ• dhikaá¹ƒ dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ gelaÃ±Ã±akÄ• raá¹‡aÃ±ca
37/, tasmiá¹ƒ bhante vatthusmiá¹ƒ ``paÃ±cime Ä• vuso upÄ• dÄ• nakkhandhÄ• vuttÄ• bha
rÅ«pupÄ• dÄ• nakkhandho vedanupÄ• dÄ• nakkhandho saÃ±Ã±upÄ• dÄ• nakkhandho saá
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho, imesu khvÄ• haá¹ƒ Ä• vuso paÃ±casu upÄ• dÄ• nakk
attaniyaá¹ƒ vÄ• samanupassÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhante Ä• yasmatÄ• khem

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 40/ tattha Ä• yasmÄ• khemako uttari dhammades
vitthÄ• rena therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ desesi. kÄ«diso ca nesaá¹ƒ dhammadesakadham
dhammadesanÄ• ya Ä• nisaá¹ƒso adhigato.

__vissajjanÄ• --- _ catutthe bhante vÄ• re Ä• yasmÄ• khemako ``alaá¹ƒ Ä• vuso dÄ• saka
sandhÄ• vanikÄ• ya, Ä• harÄ• vuso daá¹‡á¸• aá¹ƒ, ahameva therÄ• naá¹ƒ santikaá¹ƒ gamis
daá¹‡á¸• amolubbha Ä• yasmÄ• khemako yena therÄ• bhikkhÅ« tenupasaá¹…kami, upasa
pucchito ``nakhvÄ• haá¹ƒ Ä• vuso rÅ«paá¹ƒ asmÄ«ti vadÄ• mi, napi aÃ±Ã±atra rÅ«pÄ• asm
Ä• vuso vedanaá¹ƒ asmÄ«ti vadÄ• mi, napi aÃ±Ã±atra vedanÄ• asmÄ«ti vadÄ• mÄ«â€™â
khemako uttaripi dhammadesanaá¹ƒ pavaá¸• á¸• hetvÄ• vitthÄ• rena desesi. imasmiÃ±ca p
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ therÄ• naá¹ƒ bhikkhÅ«na
cittÄ• ni vimucciá¹ƒsu Ä• yasmatoca khemakassa. evaá¹ƒ kho bhante tesaá¹ƒ therÄ• naá¹ƒ
dhammadesakadhammappaá¹-iggÄ• hakÄ• naá¹ƒ dhammÄ• bhisamayo ahosi.

channasutta

__pucchÄ• --- _ channasuttaá¹ƒ \Be II 44/ panÄ• vuso kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ va
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒ channattheraá¹ƒ Ä• rabbha bhÄ
channatthero Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca ``ovadatu maá¹ƒ Ä• yasmÄ• Ä• nan
Ä• nando, karotu me Ä• yasmÄ• Ä• nando dhammiá¹ƒ kathaá¹ƒ, yathÄ• haá¹ƒ dhammaá¹ƒ
bhante vatthusmiá¹ƒ ``sammukhÄ• me taá¹ƒ Ä• vuso channa bhagavato sutaá¹ƒ, sammukh
kaccÄ• nagottaá¹ƒ bhikkhuá¹ƒ ovadantassa, dvayanissito khvÄ• yaá¹ƒ kaccÄ• na loko yebh
natthitaÃ±ca, lokasamudayaá¹ƒ kho kaccÄ• na yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya pa

hotÄ«â€™â€™ ti evamÄ• dinÄ• bhante Ä• yasmatÄ• Ä• nandattherena dhammabhaá¹‡á¸

ovadatu \Be II 46/ maá¹ƒ Ä• yasmÄ• Ä• nando, anusÄ• satu maá¹ƒ Ä• yasmÄ• Ä• nando.

pupphasutta

__pucchÄ• --- _ tenÄ• vuso ... pe ... \Be II 47/ sammÄ• sambuddhena khandhavaggasaá¹ƒ
pupphasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``nÄ• haá¹ƒ bhi
lokova mayÄ• vivadati, na bhikkhave dhammavÄ• dÄ« \Be II 48/ kenaci lokasmiá¹ƒ vivadat
sammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ, ahampitaá¹ƒ ``natthÄ«â€™â€™ ti vadÄ• mi, yaá¹ƒ bh
loke paá¹‡á¸• itÄ• naá¹ƒ, ahampitaá¹ƒ ``atthÄ«â€™â€™ ti vadÄ• mÄ«â€™â€™ ti evamÄ• d

nÄ• haá¹ƒ bhikkhave lokena vivadÄ• mi.

na bhikkhave dhammavÄ• dÄ« kenaci lokasmiá¹ƒ vivadati.

pheá¹‡apiá¹‡á¸• Å«pamasutta

__pucchÄ• --- _ tattheva \Be II 51/ Ä• vuso pheá¹‡apiá¹‡á¸• Å«pamasuttaá¹ƒ bhagavatÄ•
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ ayujjhÄ• yaá¹ƒ bhante gaá¹…gÄ• ya nadiyÄ• tÄ«re sambahule bhikkhA
bhikkhave ayaá¹ƒ gaá¹…gÄ• nadÄ« mahantaá¹ƒ pheá¹‡apiá¹‡á¸• aá¹ƒ Ä• vaheyya, tamen
nijjhÄ• yeyya yoniso upaparikkheyya, tassa taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato
khÄ• yeyya, tucchakaÃ±Ã±eva khÄ• yeyya, asÄ• rakaÃ±Ã±eva khÄ• yeyya, kiá¹ƒ siyÄ• bh
evameva kho bhikkhave yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
nijjhÄ• yati yoniso upaparikkhati, tassa taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato ritta
khÄ• yati, tucchakaÃ±Ã±eva khÄ• yati, asÄ• rakaÃ±Ã±eva khÄ• yati, kiÃ±hi siyÄ• bhikkhav
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ \Be II 54/ rÅ«paá¹ƒ, vedanÄ• pubbuá¸·upamÄ• .

marÄ«cikÅ«pamÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• kadalÅ«pamÄ• .

mÄ• yÅ«pamaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, desitÄ• diccabandhunÄ• .

yathÄ• yathÄ• nijjhÄ• yati, yoniso upaparikkhati.

rittakaá¹ƒ tucchakaá¹ƒ hoti, yo naá¹ƒ passati yoniso ||

imaÃ±ca \Be II 55/ kÄ• yaá¹ƒ Ä• rabbha, bhÅ«ripaÃ±Ã±ena desitaá¹ƒ.

pahÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ, rÅ«paá¹ƒ passatha chaá¸• á¸• itaá¹ƒ ||

Ä• yu usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho tadÄ• seti, parabhattaá¹ƒ acetanaá¹ƒ ||

etÄ• disÄ• yaá¹ƒ santÄ• no, mÄ• yÄ• yaá¹ƒ bÄ• lalÄ• pinÄ«.

vadhako esa akkhÄ• to, sÄ• ro ettha na vijjati ||

evaá¹ƒ khandhe avekkheyya, bhikkhu Ä• raddhavÄ«riyo.

divÄ• vÄ• yadi vÄ• rattiá¹ƒ, sampajÄ• no paá¹-issato ||

jaheyya sabbasaá¹ƒyogaá¹ƒ, kareyya saraá¹‡attano.

careyyÄ• dittasÄ«sova, patthayaá¹ƒ accutaá¹ƒ padaá¹ƒ ||

dutiyadhammakatikasutta

__pucchÄ• --- _ tattheva Ä• vuso dhammakathikavagge dutiyadhammakathikasuttaá¹ƒ bha
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha bhÄ• sita
bhikkhu bhagavantaá¹ƒ etadavoca ``dhammakathiko dhammakathikoti bhante vuccati, kittÄ•
dhammakathiko hoti, kittÄ• vatÄ• dhammÄ• nudhammappaá¹-ipanno hoti, kittÄ• vatÄ• diá¹
hotÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``rÅ«passa ce bhikkhu nibbidÄ• ya virÄ• gÄ
deseti, `dhammakathiko bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• bh

sÄ«lavantasutta, sutavantasutta

__pucchÄ• --- _ tattheva \Be II 57/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ•
sÄ«lavantasuttaÃ±ca sutavantasuttaÃ±ca kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ ker

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ \Be II 58/ bhante Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-h
Ä• yasmatÄ• sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹.
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ``sÄ«lavatÄ• vuso sÄ• riputta bhikkhunÄ• katam
manasikÄ• tabbÄ• . sutÄ• vatÄ• vuso sÄ• riputta bhikkhunÄ• katame dhammÄ• yoniso ma
bhante vatthusmiá¹ƒ ``sÄ«lavatÄ• vuso koá¹-á¹-hika bhikkhunÄ• , sutÄ• vatÄ• vuso koá¹-á¹-
paÃ±cupÄ• dÄ• nakkhandhÄ• aniccato dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ•
suÃ±Ã±ato anattato yoniso manasikÄ• tabbÄ• â€™â€™ ti evamÄ• dinÄ• Ä• yasmatÄ• sÄ•
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

rÄ• dhasaá¹ƒyutta

sattasutta

__pucchÄ• --- _ rÄ• dhasaá¹ƒyutte \Be II 61/ panÄ• vuso dutiyaá¹ƒ sattasuttaá¹ƒ bhagavat
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ rÄ• dhattheraá¹ƒ Ä• rabbha bh
rÄ• dhatthero bhagavantaá¹ƒ etadavoca ``satto sattoti bhante vuccati, kittÄ• vatÄ• nu kho b
vuccatÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``rÅ«pe kho rÄ• dha yo chando yo rÄ• g
tatra satto tatra visatto, tasmÄ• sattoti vuccatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bh

diá¹-á¹-hisaá¹ƒyutta

soattÄ• sutta

__pucchÄ• --- _ diá¹-á¹-hisaá¹ƒyutte \Be II 63/ panÄ• vuso tatiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ soattÄ•
kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``kismiá¹ƒ nu kh
upÄ• dÄ• ya kiá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati so attÄ• so loko so pecca bhaviss
sassato aviparia¹‡Ä• madhammoâ€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá

natthidinnasutta

__pucchÄ• --- _ tattheva \Be II 65/ Ä• vuso paÃ±camaá¹ƒ natthidinnasuttaá¹ƒ bhagavatÄ• kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha ``kismiá¹ƒ kiá¹ƒ upÄ• dÄ• ya kiá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati natthi dinnaá¹ƒ, natthi yiá¹-á¹- hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koâ€™â€™ ti evam bhÄ• sitaá¹ƒ.

okkantasaá¹ƒyutta

cakkhusutta

__pucchÄ• --- _ okkantasaá¹ƒyutte \Be II 66/ panÄ• vuso paá¹-hamaá¹ƒ cakkhusuttaá¹ƒ bh Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 67/ bhante sambahule bhikkhÅ« Ä• rabbha ``cakk aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. sotaá¹ƒ. ghÄ• naá¹ƒ. jivhaá¹ƒ. kÄ• yo. mano aÃ±Ã±athÄ• bhÄ• vÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sÄ• riputtasaá¹ƒyutta

sucimukhÄ«sutta

__pucchÄ• --- _ sÄ• riputtasaá¹ƒyutte \Be II 68/ panÄ• vuso dasamaá¹ƒ sucimukhÄ«suttaá kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sucimukhiá¹ƒ paribbÄ• jikaá¹ƒ Ä• rabbha Ä• yasmat dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. sucimukhÄ« bhante paribbÄ• jikÄ• Ä• yasmantaá¹ƒ s nu kho samaá¹‡a adhomukho bhuÃ±jasÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``na k bhuÃ±jÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• paá¹-ikkhipitvÄ• ``ye hi keci bhagini samaá¹‡abrÅ tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappenti, ime vuccanti bhagini samaá¹‡al bhuÃ±jantÄ«â€™â€™ ti evamÄ• dinÄ• Ä• yasmatÄ• sÄ• riputtattherena dhammasenÄ• pa

kiá¹ƒ \Be II 69/ nu kho samaá¹‡a adho mukho bhuÃ±jasi.

na khvÄ• haá¹ƒ bhagini adhomukho bhuÃ±jÄ• mi.

tena hi samaá¹‡a ubbhamukho bhuÃ±jasi.

na khvÄ• haá¹ƒ bhagini ubbhamukho bhuÃ±jÄ• mi.

saá¸·Ä• yatanavaggasaá¹ƒyuttapÄ• á¸·i

ajjhattÄ• niccasutta, bÄ• hirasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 73/ bhagavatÄ• ... pe ... sammÄ• sambuddhena saá¸·Ä
paá¹-hamaá¹ƒ ajjhattÄ• niccasuttaÃ±ca catutthaá¹ƒ bÄ• hirÄ• niccasuttaÃ±ca kattha kaá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``cakkhuá¹ƒ bh
yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• , yadanattÄ• taá¹ƒ `netaá¹ƒ ma
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaâ€™â€™
bhikkhave aniccÄ• . yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• , yadanattÄ
nesohamasmi, na meso attÄ• â€™â€™ ti ca evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sabbavagga

Ä• dittasutta

__pucchÄ• --- _ tatthÄ• vuso \Be II 74/ sabbavagge chaá¹-á¹-haá¹ƒ Ä• dittasuttaá¹ƒ bhaga
Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ gayÄ• yaá¹ƒ \Be II 75/ bhante gayÄ• sÄ«se purÄ• á¹‡ajaá¹-ilaá¹ƒ bhikk
``sabbaá¹ƒ bhikkhave Ä• dittaá¹ƒ, kiÃ±ca bhikkhave sabbaá¹ƒ Ä• dittaá¹ƒ. cakkhu bhikkhav
Ä• dittÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ, cakkhusamphasso Ä• ditto, yampidaá¹ƒ ca
uppajjati, vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒvÄ• , tampi Ä• dit
rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi
domanassehi upÄ• yÄ• sehi Ä• dittanti vadÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•

migajÄ• lavagga

paá¹-hama migajÄ• lasutta

__pucchÄ• --- _ migajÄ• lavagge \Be II 76/ Ä• vuso paá¹-hamamigajÄ• lasuttaá¹ƒ bhagava
kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 77/ bhante Ä• yasmantaá¹ƒ migajÄ• lattheraá¹ƒ Ä
Ä• yasmÄ• bhante migajÄ• latthero bhagavantaá¹ƒ etadavoca ``ekavihÄ• rÄ« ekavihÄ• rÄ«
kittÄ• vatÄ• nukho bhante ekavihÄ• rÄ« hoti, kittÄ• vatÄ• ca pana sadutiyavihÄ• rÄ« hotÄ«â
vatthusmiá¹ƒ ``santi kho migajÄ• la cakkhuviÃ±Ã±eyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹
abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«, nandiyÄ• sati sÄ• rÄ• go
saá¹ƒyogo hoti, nandisaá¹ƒyojanasaá¹ƒyutto kho migajÄ• la bhikkhu sadutiyavihÄ• rÄ«ti vuc
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

paá¹-hama chaphassÄ• yatanasutta

__pucchÄ• --- _ tattheva \Be II 79/ navamaá¹ƒ saá¹ƒgÄ«taá¹ƒ paá¹-hamachaphassÄ• yata
kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha ``yo hi koci vikkhave
phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±c
nappajÄ• nÄ• ti, avusitaá¹ƒ tena brahmacariyaá¹ƒ, Ä• rakÄ• so imasmÄ• dhammavinayÄ•
bhagavatÄ• bhÄ• sitaá¹ƒ.

ahaá¹ƒ \Be II 80/ hi bhante channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…ga
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mi.

cakkhuá¹ƒ \Be II 81/ etaá¹ƒ mama, esohamasmi, eso me attÄ• ti samanupassasi.

no hetaá¹ƒ bhante.

ettha ca te bhikkhu cakkhu netaá¹ƒ mama, nesohamasmi, na meso attÄ• ti evametaá¹ƒ yat
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati, esevanto dukkhassa.

gilÄ• navagga

paá¹-hama gilÄ• nasutta

__pucchÄ• --- _ gilÄ• navagge \Be II 82/ panÄ• vuso paá¹-hamaá¹ƒ gilÄ• nasuttaá¹ƒ bhaga
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ navaá¹ƒ bhikkhuá¹ƒ gilÄ• naá¹ƒ

dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. aÃ±Ã±ataro bhante bhikkhu gilÄ•
bÄ• á¸·hagilÄ• no bhagavantaá¹ƒ etadavoca ``nakhvÄ• haá¹ƒ bhante sÄ«lavisuddhatthaá¹ƒ
desitaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ taá¹ƒ bhikkhuá¹ƒ paá¹-
vacanaá¹ƒ sÄ• dhukÄ• raá¹ƒ datvÄ• ``rÄ• gavirÄ• gattho hi bhikkhu mayÄ• dhammo desit
bhikkhu, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti. aniccaá¹ƒ bhante. yaá¹ƒ panÄ• niccaá¹ƒ du
sukhaá¹ƒ vÄ• ti, dukkhaá¹ƒ bhanteâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

na \Be II 84/ me bhante khamanÄ«yaá¹ƒ.

sÄ• dhu \Be II 85/ kho tvaá¹ƒ bhikkhu rÄ• gavirÄ• gatthaá¹ƒ mayÄ• dhammaá¹ƒ desitaá¹ƒ

channavagga

puá¹‡á¹‡asutta

__pucchÄ• --- _ channavagge \Be II 87/ panÄ• vuso paÃ±camaá¹ƒ saá¹ƒgÄ«taá¹ƒ puá¹‡á
kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ puá¹‡á¹‡attheraá¹ƒ Ä• rabbha
bhante puá¹‡á¹‡atthero bhagavantaá¹ƒ etadavoca ``sÄ• dhu me bhante bhagavÄ• saá¹ƒkh
yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pah
tasmiá¹ƒ vatthusmiá¹ƒ ``santi kho puá¹‡á¹‡a cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-
abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«, nandÄ« samudayo dukkh
vadÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ evaÃ±cÄ• vuso \Be II 89/ bhagavÄ• Ä• yasmato puá¹‡á¹‡attherassa saá¹
kathaÃ±ca naá¹ƒ paá¹-ipucchi, kathaÃ±ca so bhagavato Ä• rocesi, kathaÃ±cassÄ• yasmato
abhisamparÄ• yo ahosi.

__vissajjanÄ• --- _ evaá¹ƒ kho bhante bhagavÄ• Ä• yasmato puá¹‡á¹‡attherassa saá¹ƒkh
``iminÄ• tvaá¹ƒ puá¹‡á¹‡a mayÄ• saá¹ƒkhittena ovÄ• dena ovadito katamasmiá¹ƒ janapad
taá¹ƒ Ä• yasmantaá¹ƒ puá¹‡á¹‡attheraá¹ƒ paá¹-ipucchi. so ca bhante Ä• yasmÄ• ``atthi bha
janapado, tatthÄ• haá¹ƒ viharissÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhagavato Ä• rocesi. so
sunÄ• parante janapade vasitvÄ• teneva antaravassena tisso vijjÄ• sacchÄ• kÄ• si. teneva
parinibbÄ• yi. evaá¹ƒ kho bhante tassa Ä• yasmato abhisamparÄ• yo ahosi.

santi \Be II 92/ kho tassa bhagavato sÄ• vakÄ• kÄ• yena ca jÄ«vitena ca aá¹-á¹-Ä«yamÄ•

jigucchamÄ• nÄ• satthahÄ• rakaá¹ƒ pariyesanti.

sakkhissasi kho tvaá¹ƒ puá¹‡á¹‡a iminÄ• damÅ«pasamena samannÄ• gato sunÄ• parasa

saá¸·avagga

mÄ• lukyaputtasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 93/ bhagavatÄ• ... pe ... sammÄ• sambuddhena saá¸·a
mÄ• lukyaputtasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sita

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 94/ bhante Ä• yasmantaá¹ƒ mÄ• lukyaputtatthera
bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante mÄ• lukyaputtatthero bhagavantaá¹ƒ etadavoca ``sÄ• dhu
saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«paka
pahitatto vihareyyaâ€™â€™ nti. tasmiá¹ƒ vatthusmiá¹ƒ ``ettha dÄ• ni mÄ• lukyaputta kiá¹ƒ
vakkhÄ• mÄ• tiâ€™â€™ Ä• dinÄ• theraá¹ƒ apasÄ• detvÄ• ceva ussÄ• detvÄ• ca ``taá¹ƒ
te cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• adiá¹-á¹-hÄ• adiá¹-á¹-hapubbÄ• , na ca passasi, na ca te h
tattha chando vÄ• rÄ• go vÄ• evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ imasmiá¹ƒ \Be II 97/ ca kho panÄ• vuso bhagavatÄ• ovÄ• de saá¹ƒkhitte
mÄ• lukyaputtatthero bhagavantaá¹ƒ kiá¹ƒ avoca kathaÃ±cassa bhagavÄ• anuÃ±Ã±Ä• si.
mÄ• lukyaputtattherassa dhammÄ• bhisamayo ahosi.

__vissajjanÄ• --- _ imasmiá¹ƒ kho bhante ovÄ• de bhagavatÄ• saá¹ƒkhittena bhÄ• site Ä•
mÄ• lukyaputtatthero bhagavantaá¹ƒ etadavoca ``imassa khvÄ• haá¹ƒ bhante bhagavatÄ•
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi.

rÅ«paá¹ƒ disvÄ• muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rÅ«pasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati.

peyyÄ• la

na so rajjati dhammesu, dhammaá¹ƒ Ã±atvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

yathÄ• ssa jÄ• nato dhammaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccatÄ«ti ||

imassa khvÄ• haá¹ƒ bhante bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena at
bhagavÄ• ca bhante ``sÄ• dhu sÄ• dhu mÄ• lukyaputta, sÄ• dhu kho tvaá¹ƒ mÄ• lukyaputt
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• sÄ«â€™â€™ ti sÄ• dhukÄ• raá¹ƒ datvÄ• ---

``rÅ«paá¹ƒ disvÄ• sati muá¹-á¹-ho, piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hatÄ«â€™â€™ ti ---

Ä• dinÄ•

therassa vacanaá¹ƒ samanuÃ±Ã±Ä• si. so ca bhante Ä• yasmÄ• mÄ• lukyaputtatthero ek
Ä• tÄ• pÄ« pahitatto \Be II 98/ viharanto nacirasseva yassatthÄ• ya kulaputtÄ• sammadeva
pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abh
upasampajja vihÄ• si, ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«ya
itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataroca panÄ• yasmÄ• mÄ• lukyaputto a
bhante tassa Ä• yasmato abhisamparÄ• yo ahosi.

rÅ«paá¹ƒ \Be II 100/ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

pamÄ• davihÄ• rÄ«sutta

__pucchÄ• --- _ tattheva \Be II 101/ Ä• vuso catutthaá¹ƒ pamÄ• davihÄ• rÄ«suttaá¹ƒ bhag
Ä• rabbha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``pamÄ• davih

desessÄ• mi appamÄ• davihÄ• riÃ±ca, taá¹ƒ suá¹‡Ä• tha. kathaÃ±ca bhikkhave pamÄ• dav
asaá¹ƒvutassa bhikkhave viharato cittaá¹ƒ byÄ• siÃ±cati cakkhuviÃ±Ã±eyyesu rÅ«pesu, tas
pÄ• mojjaá¹ƒ na hoti, pÄ• mojje asati pÄ«ti na hoti, pÄ«tiyÄ• passaddhi na hoti, passaddhiy
hoti, dukkhino cittaá¹ƒ na samÄ• dhiyati, asamÄ• hi te citte dhammÄ• na pÄ• tubhavanti, d
apÄ• tubhÄ• vÄ• pamÄ• davihÄ• rÄ«tveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti evamÄ• di

lokakÄ• maguá¹‡avagga

rÄ• hulovÄ• dasutta

__pucchÄ• --- _ lokakÄ• maguá¹‡avagge \Be II 104/ Ä• vuso aá¹-á¹-hamaá¹ƒ rÄ• hulovÄ•
kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• rabbha ``ta
rÄ• hula, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti. aniccaá¹ƒ bhante. yaá¹ƒ panÄ• niccaá¹ƒ, d
sukhaá¹ƒvÄ• ti. dukkhaá¹ƒ bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhamm
samanupassituá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti. no hetaá¹ƒ bhanteâ€™
bhagavatÄ• bhÄ• sitaá¹ƒ.

yaá¹ƒnÅ«nÄ• haá¹ƒ \Be II 105/ rÄ• hulaá¹ƒ uttariá¹ƒ Ä• savÄ• naá¹ƒ khaye vineyyaá¹ƒ.

gaá¹‡hÄ• hi rÄ• hula nisÄ«danaá¹ƒ.

gahapativagga

bhÄ• radvÄ• jasutta

__pucchÄ• --- _ gahapativagge \Be II 107/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• haka
saá¹ƒgÄ«taá¹ƒ bhÄ• radvÄ• jasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante rÄ• jÄ• naá¹ƒ udenaá¹ƒ Ä• rabbha Ä• yasmatÄ•
piá¹‡á¸• olabhÄ• radvÄ• jattherena bhÄ• sitaá¹ƒ. rÄ• jÄ• bhante udeno Ä• yasmantaá¹ƒ pi
etadavoca ``ko nu kho bho bhÄ• radvÄ• ja hetu ko paccayo, yenime daharÄ• bhikkhÅ« sus
yobbanena samannÄ• gatÄ• paá¹-hamena vayasÄ• anikÄ«á¸·itÄ• vino kÄ• mesu yÄ• vajÄ
parisuddhaá¹ƒ brahmacariyaá¹ƒ caranti, addhÄ• naÃ±ca Ä• pÄ• dentÄ«â€™â€™ ti. tasmiá¹

etaá¹ƒ \Be II 108/ mahÄ• rÄ• ja tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ•
bhikkhave mÄ• tumattÄ«su mÄ• tucittaá¹ƒ upaá¹-á¹-hapetha. bhaganimattÄ«su bhaginicitta

dhÄ«tumattÄ«su dhÄ«tucittaá¹ƒ upaá¹-á¹-hapethÄ• â€™â€™ ti evamÄ• dinÄ• bhante Ä• y
bhÄ• radvÄ• jattherena bhÄ• sitaá¹ƒ.

verahaccÄ• nisutta

__pucchÄ• --- _ tattheva \Be II 112/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ verahaccÄ• nisuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena k

__vissajjanÄ• --- _ kÄ• maá¹‡á¸• Ä• yaá¹ƒ bhante verahaccÄ• nigottaá¹ƒ brÄ• hmaá¹‡iá¹ƒ
udÄ• yittherena bhÄ• sitaá¹ƒ. verahaccÄ• nÄ«gottÄ• bhante brÄ• hmaá¹‡Ä« Ä• yasmantaá
``kismiá¹ƒ nu kho bhante sati arahanto sukhadukkhaá¹ƒ paÃ±Ã±apenti, kismiá¹ƒ asati araha
paÃ±Ã±apentÄ«â€™â€™ ti. tasmiá¹ƒ vatthusmiá¹ƒ ``cakkhusmiá¹ƒ kho bhagini sati \Be II 1
sukhadukkhaá¹ƒ paÃ±Ã±apenti, cakkhusmiá¹ƒ asati arahanto sukhadukkhaá¹ƒ na paÃ±Ã±a
bhante Ä• yasmatÄ• udÄ• yittherena bhÄ• sitaá¹ƒ.

devadahavagga

khaá¹‡asutta

__pucchÄ• --- _ devadahavagge \Be II 115/ Ä• vuso khaá¹‡asuttaá¹ƒ bhagavatÄ• kattha k
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante devadahe nÄ• ma sakyÄ• naá¹ƒ nigame sambahule bh
bhikkhave, suladdhaá¹ƒ vo bhikkhave, khaá¹‡o vo paá¹-iladdho brahmacariyavÄ• sÄ• yÄ• â
bhagavatÄ• bhÄ• sitaá¹ƒ.

samuddavagga

bÄ• á¸·isikopamasutta

__pucchÄ• --- _ samuddavagge \Be II 117/ panÄ• vuso tatiyaá¹ƒ bÄ• á¸·isikopamasuttaá¹ƒ
Ä• rabbha bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be II 118/ bhante jÄ«vakambavane sambahule bhikkhÅ« Ä
bhikkhave bÄ• á¸·isiko Ä• misagatabaá¸·isaá¹ƒ gambhÄ«re udakarahade pakkhipeyyÄ• â€™
bhÄ• sitaá¹ƒ.

Ä• dittapariyÄ• yasutta

__pucchÄ• --- _ saá¸·Ä• yatanavaggasaá¹ƒyutte \Be II 120/ samuddavagge panÄ• vuso pc
dhammasaá¹ƒgÄ• hakamahÄ• therehi saá¹ƒgÄ«taá¹ƒ aá¹-á¹-hamaá¹ƒ Ä• dittapariyÄ• yasut
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha ``Ä• dittapariyÄ• yaá¹ƒ vo bhikk
desessÄ• mi, taá¹ƒ suá¹‡Ä• tha. katamo ca bhikkhave Ä• dittapariyÄ• yo dhammapariyÄ• y
ayosalÄ• kÄ• ya Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya cakkhundriyaá¹ƒ sampalima
cakkhuviÃ±Ã±eyyesu rÅ«pesu anubyaÃ±janaso nimittaggÄ• hoâ€™â€™ tiÄ• dinÄ• bhagav

Ä• sÄ«visavagga

paá¹-hamadÄ• rukkhandhopamasutta

__pucchÄ• --- _ Ä• sÄ«visavagge \Be II 126/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• ha
saá¹ƒgÄ«taá¹ƒ paá¹-hamadÄ• rukkhandhopamasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbh

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante gaá¹…gÄ• ya nadiyÄ• tÄ«re sambahule bhikkhÅ
tumhe bhikkhave amhaá¹ƒ mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena v
bhagavatÄ• bhÄ• sitÄ• .

upacÄ• ravacanaá¹ƒ

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 129/ tattha bhagavatÄ• orimatÄ«rÄ• dÄ«naá¹ƒ up
vitthÄ• rena vibhajitvÄ• pakÄ• sito.

__vissajjanÄ• --- _ orimaá¹ƒ tÄ«ranti kho bhikkhu channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ
pÄ• rimaá¹ƒ tÄ«ranti kho bhikkhu channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhivacan
kho bhikkhu nandirÄ• gassetaá¹ƒ adhivacanaá¹ƒ. thale ussÄ• doti kho bhikkhu asmimÄ• na
evamÄ• dinÄ• bhante bhagavatÄ• tattha orimatÄ«rÄ• dÄ«naá¹ƒ upacÄ• ravacanÄ• naá¹ƒ
pakÄ• sito.

__pucchÄ• --- _ imasmiá¹ƒ \Be II 131/ kho pana Ä• vuso sutte bhagavatÄ• bhÄ• site vises
kathaÃ±ca paá¹-iladdho.

__vissajjanÄ• --- _ imasmiá¹ƒ bhante sutte bhagavatÄ• bhÄ• site visesato nandassa gopÄ
upasampadÄ• ca yÄ• va arahattÄ• ca visesato attho adhigato.

labheyyÄ• haá¹ƒ \Be II 132/ bhante bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampa

tena hi tvaá¹ƒ nanda sÄ• mikÄ• naá¹ƒ gÄ• vo niyyÄ• tehi.

gamissanti \Be II 133/ bhante gÄ• vo vacchagiddhiniyo.

kiá¹ƒsukopamasutta

__pucchÄ• --- _ tattheva \Be II 134/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ kiá¹ƒsukopamasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me aÃ±Ã±ataraá¹ƒ k
Ä• rabbha bhÄ• sitaá¹ƒ. aÃ±Ã±ataro bhante kÄ• rako bhikkhu cattÄ• ro khÄ• á¹‡Ä• save bh
Ã±Ä• á¹‡adassanavisuddhaá¹ƒ pucchitvÄ• asantuá¹-á¹-ho tesaá¹ƒ bhikkhÅ«naá¹ƒ paÃ±hÄ
bhagavÄ• tenupasaá¹…kami. upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca ``kittÄ• vatÄ•
dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti. tasmiá¹ƒ vatthusmiá¹ƒ ``seyyathÄ• pi bhikkhu
adiá¹-á¹-hapubbo assa, so yenaÃ±Ã±ataro puriso kiá¹ƒsukassa dassÄ• vÄ« tenupasaá¹…ka
bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

chappÄ• á¹‡akopamasutta

__pucchÄ• --- _ tattheva \Be II 140/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ chappÄ• á¹‡akopamasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±

__vissajjanÄ• --- _ sakkesuyeva bhante sambahule bhikkhÅ« Ä• rabbha ``seyyathÄ• pi, bh
pakkagatto saravanaá¹ƒ paviseyyÄ• â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 141/ tattha bhagavatÄ• asaá¹ƒvaro vitthÄ• rena v

__vissajjanÄ• --- _ kathaÃ±ca bhikkhave asaá¹ƒvaro hoti, idha bhikkhave bhikkhu cakkhun
piyarÅ«pe rÅ«pe adhimuccati, appiyarÅ«pe rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati c
parittacetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• t
pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhantÄ«ti evamÄ• dinÄ• bhante bhagava
vitthÄ• rena vibhajitvÄ• desito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 143/ tattha bhagavatÄ• saá¹ƒvaro vibhajitvÄ• vitt

__vissajjanÄ• --- _ kathaÃ±ca bhikkhave saá¹ƒvaro hoti, idha bhikkhave bhikkhu cakkhunÄ
piyarÅ«pe rÅ«pe nÄ• dhimuccati, appiyarÅ«pe rÅ«pe na byÄ• pajjatÄ«ti, evamÄ• dinÄ• \Be
tattha saá¹ƒvaro vibhajitvÄ• vitthÄ• rena desito.

vedanÄ• saá¹ƒyutta

daá¹-á¹-habbasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 147/ bhagavatÄ• ... pe ... sammÄ• sambuddhena vedan
daá¹-á¹-habbasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me sambahule bhikk
bhikkhave vedanÄ• . katamÄ• tisso, sukhÄ• vedanÄ• dukkhÄ• vedanÄ• adukkhamasukh
vedanÄ• dukkhato daá¹-á¹-habbÄ• , dukkhÄ• vedanÄ• sallato daá¹-á¹-habbÄ• , adukkham
daá¹-á¹-habbÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

sukhÄ• \Be II 148/ bhikkhave vedanÄ• dukkhato daá¹-á¹-habbÄ• .

yo sukhaá¹ƒ dukkhato addasa, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhinaá¹ƒ aniccato ||

sa ve sammaddaso bhikkhu, parijÄ• nÄ• ti vedanÄ• .

so vedanÄ• pariÃ±Ã±Ä• ya, diá¹-á¹-he dhamme anÄ• savo.

kÄ• yassa bhedÄ• dhammaá¹-á¹-ho, saá¹…khyaá¹ƒ nopeti vedagÅ« ||

sallasutta

__pucchÄ• --- _ tattheva \Be II 149/ Ä• vuso chaá¹-á¹-haá¹ƒ sallasuttaá¹ƒ bhagavatÄ• katt
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me sambahule bhikk
bhikkhave puthujjano sukhampi vedanaá¹ƒ vedayati, dukkhampi vedanaá¹ƒ vedayati, adukk
vedayati. sutavÄ• bhikkhave ariyasÄ• vako sukhampi vedanaá¹ƒ vedayati, dukkhampi veda
adukkhamasukhampi vedanaá¹ƒ vedayati. tatra bhikkhave ko viseso, ko adhippayÄ• so, kiá
sutavato ariyabhÄ• vakassa assutavatÄ• puthujjanenÄ• â€™â€™ ti evamÄ• dinÄ• bhagav

jambukhÄ• dakasaá¹ƒyutta

nibbÄ• napaÃ±hÄ• sutta

__pucchÄ• --- _ jambukhÄ• dakasaá¹ƒyutte \Be II 154/ Ä• vuso paá¹-hamaá¹ƒ nibbÄ• napa
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ magadhesu bhante nÄ• lakagÄ• make jambukhÄ• dakaá¹ƒ paribbÄ• ja
sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. jambukhÄ• dako bhante paribbÄ•
sÄ• riputtaá¹ƒ etadavoca ``nibbÄ• naá¹ƒ nibbÄ• nanti Ä• vuso sÄ• riputta vuccati, katamaá¹
nibbÄ• naâ€™â€™ nti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yo \Be II 155/ kho Ä• vuso rÄ• gakk
mohakkhayo, idaá¹ƒ vuccati nibbÄ• naâ€™â€™ nti evamÄ• dinÄ• Ä• yasmatÄ• sÄ• riputta
bhÄ• sitaá¹ƒ.

dhammavÄ• dÄ«paÃ±hÄ• sutta

__pucchÄ• --- _ tattheva \Be II 157/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ dhammavÄ• dÄ«paÃ±hÄ• suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthus
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ magadhesuyeva bhante nÄ• lakagÄ• me jambukhÄ• dakaá¹ƒ paribbÄ•
sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. jambukhÄ• dako bhante paribbÄ•
sÄ• riputtaá¹ƒ etadavoca ``ke nu kho Ä• vuso sÄ• riputta loke dhammavÄ• dino, ke loke sup
sugatÄ• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``ye kho Ä• vuso rÄ• gappahÄ• nÄ• ya
dosappahÄ• nÄ• ya dhammaá¹ƒ desenti, mohappahÄ• nÄ• ya dhammaá¹ƒ desenti. te loke
evamÄ• dinÄ• Ä• yasmatÄ• sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

ke \Be II 158/ loke suppaá¹-ipannÄ• .

ke loke sugatÄ• .

dukkarapaÃ±hÄ• sutta

__pucchÄ• --- _ tattheva \Be II 161/ porÄ• á¹‡akehi dhammasaá¹ƒgÄ• haka mahÄ• thereh
saá¹ƒgÄ«taá¹ƒ dukkarapaÃ±hÄ• suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ ker

__vissajjanÄ• --- _ magadhesuyeva nÄ• lakagÄ• me jambukhÄ• dakaá¹ƒ paribbÄ• jakaá¹ƒ

sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ. jambukhÄ• dako bhante paribbÄ•
sÄ• riputtaá¹ƒ etadavoca ``kiá¹ƒ nu kho Ä• vuso sÄ• riputta imasmiá¹ƒ dhammavinaye dukk
bhante vatthusmiá¹ƒ ``pabbajjÄ• kho Ä• vuso imasmiá¹ƒ dhammavinaye dukkarÄ• â€™â€™
sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

moggallÄ• nasaá¹ƒyutta

sakkasutta

__pucchÄ• --- _ moggallÄ• nasaá¹ƒyutte \Be II 163/ Ä• vuso dasamaá¹ƒ saá¹ƒgÄ«taá¹ƒ sa
Ä• rabbha kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ devesu bhante tÄ• vatiá¹ƒsesu sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• rabbha
buddhasaraá¹‡agamanaá¹ƒ hoti, buddhasaraá¹‡agamanahetu kho devÄ• naminda \Be II 16
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™
Ä• yasmatÄ• mahÄ• moggallÄ• nattherena bhÄ• sitaá¹ƒ.

cittasaá¹ƒyutta

nigaá¹‡á¹-hanÄ• á¹-aputtasutta

__pucchÄ• --- _ cittasaá¹ƒyutte \Be II 168/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• haka
aá¹-á¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ nigaá¹‡á¹-hanÄ• á¹-aputtasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ macchikÄ• saá¹‡á¸• e bhante nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ Ä• rabl
bhÄ• sitaá¹ƒ. nigaá¹‡á¹-ho bhante nÄ• á¹-aputto cittaá¹ƒ gahapatiá¹ƒ etadavoca ``saddahas
samaá¹‡assa gotamassa atthi avitakko avicÄ• ro samÄ• dhi, atthi vitakkavicÄ• rÄ• naá¹ƒ ni
bhante vatthusmiá¹ƒ ``na khvÄ• haá¹ƒ ettha bhante bhagavato saddhÄ• ya gacchÄ• mi, atth
samÄ• dhi, atthi vitakkavicÄ• rÄ• naá¹ƒ nirodhoâ€™â€™ ti evamÄ• dinÄ• cittena gahapatin

idaá¹ƒ \Be II 169/ bhavanto passantu.

yÄ• va ujuko cÄ• yaá¹ƒ citto gahapati.

``ahaá¹ƒ \Be II 170/ kho bhante yÄ• vadeva Ä• kaá¹…khÄ• mi, vivicceva kÄ• mehi vivicca a
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj

idaá¹ƒ \Be II 171/ bhavanto passantu.

acelakassapasutta

__pucchÄ• --- _ tattheva \Be II 172/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ acelakassapasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena k

__vissajjanÄ• --- _ tattheva bhante macchikÄ• saá¹‡á¸• e acelaá¹ƒ kassapaá¹ƒ Ä• rabbha
bhÄ• sitaá¹ƒ. acelo bhante kassapo cittaá¹ƒ gahapatiá¹ƒ etadavoca ``imehi pana te gahapat
vassehi atthi koci uttarimanussadhammo alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ•
tasmiá¹ƒ bhante vatthusmiá¹ƒ ``gihinopi siyÄ• bhante ahaÃ±hi bhante yÄ• vadeva Ä• kaá¹.
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• cittena gahapatinÄ• bhÄ• sitaá¹ƒ.

gÄ• maá¹‡isaá¹ƒyutta

caá¹‡á¸• asutta

__pucchÄ• --- _ tenÄ• vuso \Be II 175/ bhagavatÄ• ... pe ... sammÄ• sambuddhena gÄ• m
paá¹-hamaá¹ƒ caá¹‡á¸• asuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 176/ bhante caá¹‡á¸• aá¹ƒ gÄ• maá¹‡iá¹ƒ Ä• rabb
caá¹‡á¸• o bhante gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca ``ko nu kho bhante hetu ko paccay
caá¹‡á¸• o caá¹‡á¸• otveva saá¹…khaá¹ƒ gacchati. ko pana bhante hetu ko paccayo, yena n
soratotveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``idha gÄ• n
appahÄ«no hoti, rÄ• gassa appahÄ«nattÄ• pare kopenti, parehi kopiyamÄ• no kopaá¹ƒ pÄ•
saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

khettÅ«pamasutta

__pucchÄ• --- _ tattheva \Be II 178/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ khettÅ«pamasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±

__vissajjanÄ• --- _ nÄ• á¸·andÄ• yaá¹ƒ bhante pÄ• vÄ• rikambavane asibandhakaputtaá¹ƒ
bhÄ• sitaá¹ƒ. asibandhakaputto bhante gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca ``nanu bhante
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharatÄ«ti. evaá¹ƒ gÄ• maá¹‡i tathÄ• gato sabbapÄ
viharatÄ«ti. atha kiÃ±carahi bhante bhagavÄ• ekaccÄ• naá¹ƒ sakkaccaá¹ƒ dhammaá¹ƒ des
\Be II 179/ sakkaccaá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``te

taÃ±Ã±evettha paá¹-ipucchissÄ• mi, yathÄ• te khameyya, tathÄ• naá¹ƒ byÄ• kareyyÄ• sÄ«
bhagavatÄ• bhÄ• sitaá¹ƒ.

saá¹…khadhamasutta

__pucchÄ• --- _ tattheva \Be II 183/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• haka mahÄ
saá¹ƒgÄ«taá¹ƒ saá¹…khadhamasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vattl
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ nÄ• á¸·andÄ• yaá¹ƒyeva bhante pÄ• vÄ• rikambavane asibandhakaput
nigaá¹‡á¹-hasÄ• vakaá¹ƒ Ä• rabbha bhÄ• sitaá¹ƒ. bhagavÄ• bhante asibandhakaputtaá¹ƒ g
nigaá¹‡á¹-hasÄ• vakaá¹ƒ etadavoca ``kathaá¹ƒ nu kho gÄ• maá¹‡i nigaá¹‡á¹-ho nÄ• á¹-apu
desetÄ«â€™â€™ ti. evaá¹ƒ kho bhante nigaá¹‡á¹-ho nÄ• á¹-aputto sÄ• vakÄ• naá¹ƒ dhamr
pÄ• á¹‡aá¹ƒ atipÄ• teti, sabbo so Ä• pÄ• yiko nerayiko. (peyyÄ• la) yaá¹ƒbahulaá¹ƒ yaá¹ƒba
tena nÄ«yatÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yaá¹ƒbahulaá¹ƒ yaá¹ƒbahulaÃ±c
tena nÄ«yati, evaá¹ƒ sante na koci Ä• pÄ• yiko nerayiko bhavissati, yathÄ• nigaá¹‡á¹-hassa
vacanaâ€™â€™ nti evaá¹ƒ kho bhagavatÄ• saá¹ƒkhittena bhÄ• sitaá¹ƒ.

yaá¹ƒ bahulavÄ• da

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 185/ tattha bhagavatÄ• yaá¹ƒbahulavÄ• de doso

__vissajjanÄ• --- _ taá¹ƒ kiá¹ƒ maÃ±Ã±asi gÄ• maá¹‡i, yo so puriso pÄ• á¹‡Ä• tipÄ• tÄ« ra
samayÄ• samayaá¹ƒ upÄ• dÄ• ya katamo bahutaro samayo yaá¹ƒ vÄ• so pÄ• á¹‡amatipÄ•
nÄ• tipÄ• tetÄ«ti evamÄ• dinÄ• bhante tattha bhagavatÄ• asibandhakaá¹ƒ nigaá¹‡á¹-hanÄ
gÄ• maá¹‡iá¹ƒ pucchitvÄ• pucchitvÄ• yaá¹ƒbahulavÄ• de doso pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 188/ tattha bhagavatÄ• anekaá¹ƒsa vipÄ• kakam
doso pakÄ• sito.

__vissajjanÄ• --- _ idha gÄ• maá¹‡i ekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi y
pÄ• á¹‡amatipÄ• teti, sabbo so Ä• pÄ• yiko nerayikoti evamÄ• dinÄ• bhante tattha bhagava
kammavipÄ• kassa ekaá¹ƒsavipÄ• kavÄ• de doso vitthÄ• retvÄ• pakÄ• sito.

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 189/ tattha bhagavatÄ• yathÄ• dhammasÄ• sane

__vissajjanÄ• --- _ idha \Be II 190/ pana gÄ• maá¹‡i tathÄ• gato loke uppajjati arahaá¹ƒ sa

vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaropurisa dammasÄ• rathi satthÄ• devama
so anekapariyÄ• yena pÄ• á¹‡Ä• tipÄ• taá¹ƒ garahati vigarahati. ``pÄ• á¹‡Ä• tipÄ• tÄ• viran
evamÄ• dinÄ• bhante bhagavatÄ• tattha yathÄ• dhammasÄ• sane guá¹‡o vitthÄ• retvÄ• p

bhadrakasutta

__pucchÄ• --- _ tattheva \Be II 193/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ bhadrakasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹

__vissajjanÄ• --- _ mallesu bhante uruvelakappenÄ• ma mallÄ• naá¹ƒ nigame bhadrakaá¹
bhÄ• sitaá¹ƒ. bhadrako bhante gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca ``sÄ• dhu me bhante
samudayaÃ±ca atthaá¹…gamaÃ±ca desetÅ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``ah
atÄ«tamaddhÄ• naá¹ƒ Ä• rabbha dukkhassa samudayaÃ±ca atthaá¹…gamaÃ±ca deseyyaá
atÄ«tamaddhÄ• naâ€™ nti. tatra te siyÄ• kaá¹…khÄ• siyÄ• vimatÄ«â€™â€™ ti evamÄ• d

sÄ• dhu \Be II 194/ me bhante bhagavÄ• dukkhassa

samudayaÃ±ca atthaá¹…gamaÃ±ca desetu ---

``taá¹ƒ \Be II 195/ kiá¹ƒ maÃ±Ã±asi gÄ• maá¹‡i, atthi uruvelakappe manussÄ• â€™â€™ ---

rÄ• siyasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 199/ bhagavatÄ• ... pe ... sammÄ• sambuddhena gÄ• m
dvÄ• dasamaá¹ƒ saá¹ƒgÄ«taá¹ƒ rÄ• siyasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusm

__vissajjanÄ• --- _ mallesu bhante uruvelakappenÄ• ma mallÄ• naá¹ƒ nigame rÄ• siyaá¹ƒ
bhÄ• sitaá¹ƒ. rÄ• siyo bhante gÄ• maá¹‡i bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadadoca \B
`samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garahati, sabbaá¹ƒ tamassiá¹ƒ lÅ«khajÄ«viá¹ƒ ekaá¹ƒ
upakkosatÄ«â€™â€™ ti. ye te bhante evamÄ• haá¹ƒsu `samaá¹‡o gotamo sabbaá¹ƒ tapaá
tapassiá¹ƒ lÅ«khajÄ«viá¹ƒ ekaá¹ƒsena upavadati upakkosatÄ«â€™â€™ ti. kacci te bhante b
na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ byÄ• ka
vatthusmiá¹ƒ ye te gÄ• maá¹‡i evamÄ• haá¹ƒsu ``samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ gara
lÅ«khajÄ«viá¹ƒ ekaá¹ƒsena upavadati upakkosatÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ•

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 202/ tattha bhagavatÄ• garahitabbÄ• garahitabbÄ
vitthÄ• rena vibhajitvÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ tayo kho me gÄ• maá¹‡i kÄ• mabhogino santo saá¹ƒvijjamÄ• nÄ• loka
gÄ• maá¹‡i ekacco kÄ• mabhogÄ« adhammena \Be II 203/ bhoge pariyesati sÄ• hasena, a
sÄ• hasena na attÄ• naá¹ƒ sukheti na pÄ«á¹‡eti, na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karotÄ«
tattha bhagavatÄ• garahitabbÄ• garahitabbÄ• kÄ• mabhogino vitthÄ• rena vibhajitvÄ• pak

__pucchÄ• --- _ kathaÃ±cÄ• vuso \Be II 207/ tattha bhagavatÄ• garahitabbÄ• garahitabbÄ
vitthÄ• rena vibhajitvÄ• pakÄ• sitÄ• .

__vissajjanÄ• --- _ tayo me gÄ• maá¹‡i tapassino lÅ«khajÄ«vino santo saá¹ƒvijjamÄ• nÄ•
idha gÄ• maá¹‡Ä« ekacco tapassÄ« lÅ«khajÄ«vÄ« saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ
kusalaá¹ƒ dhammaá¹ƒ adhigaccheyyaá¹ƒ, appeva nÄ• ma uttarimanussadhammÄ• alamar
sacchikareyyaâ€™â€™ nti, so attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, kusalaÃ±ca dhammaá¹ƒ
manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ na sacchikarotÄ«ti evamÄ• dinÄ
garahitabbÄ• garahitabbÄ• tapassino lÅ«khajÄ«vino vitthÄ• rena vibhajitvÄ• pakÄ• sitÄ• .

abyÄ• katasaá¹ƒyutta

khemÄ• sutta

__pucchÄ• --- _ abyÄ• katasaá¹ƒyutte \Be II 209/ panÄ• vuso porÄ• á¹‡akehi dhammasaá
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ khemÄ• suttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá
bhÄ• sitaá¹ƒ. kathaÃ±ca taá¹ƒ bhagavatÄ• pi puna bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ antarÄ• ca bhante sÄ• vatthiá¹ƒ antarÄ• ca sÄ• ketaá¹ƒ toraá¹‡avatth
rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ Ä• rabbha khemÄ• ya bhikkhuniyÄ• bhÄ• sitaá¹ƒ. rÄ•
yena khemÄ• bhikkhunÄ« tenupasaá¹…kami, upasaá¹…kamitvÄ• abhivÄ• detvÄ• ekamar
nisinno kho bhante rÄ• jÄ• pasenadikosalo khemaá¹ƒ bhikkhuniá¹ƒ etadavoca ``kiá¹ƒ nukh
paraá¹ƒmaraá¹‡Ä• â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``abyÄ• kataá¹ƒ kho etaá¹ƒ m
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti evamÄ• dinÄ• khemÄ• ya bhikkhuniyÄ• bhÄ•
aparena samayena raÃ±Ã±Ä• pasenadikosalena puá¹-á¹-hena evameva puna bhÄ• sitaá¹ƒ

kiá¹ƒ \Be II 211/ panayye nahoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• .

kutÅ«halasÄ• lÄ• sutta

__pucchÄ• --- _ tattheva \Be II 215/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ kutÅ«halasÄ• lÄ• suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vat

bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante vacchagottaá¹ƒ paribbÄ• jakaá¹ƒ Ä• rabbha bhÄ•
bhante paribbÄ• jako bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``purimÄ• ni bho gotama divasÄ•
sambahulÄ• naá¹ƒ nÄ• nÄ• titthiyÄ• naá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ paribbÄ• jakÄ•
sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarakathÄ• udapÄ• dÄ«â€™â€™ ti evamÄ•
bhante vatthusmiá¹ƒ ``alaÃ±hi te vaccha kaá¹…khituá¹ƒ, alaá¹ƒ vicikicchituá¹ƒ. kaá¹…khanÄ
á¹-hÄ• ne vicikicchÄ• uppannÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

mahÄ• vaggasaá¹ƒyuttapÄ• á¸·i

avijjÄ• vagga

upaá¸• á¸• hasutta

__pucchÄ• --- _ mahÄ• vaggasaá¹ƒyutte \Be II 219/ panÄ• vuso porÄ• á¹‡akehi dhammas
dutiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ upaá¸• á¸• hasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante sakkare nÄ• ma sakyÄ• naá¹ƒ nigame Ä• yasmantaá¹ƒ
bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante Ä• nandatthero bhagavantaá¹ƒ etadavoca ``upaá¸• á¸• ha
yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• â€™
vatthusmiá¹ƒ ``mÄ• hevaá¹ƒ Ä• nanda, mÄ• hevaá¹ƒ Ä• nanda, sakalamevidaá¹ƒ Ä• nand
kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ ti ev

mamaá¹ƒ \Be II 220/ hi Ä• nanda kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ

bojjhaá¹…gasaá¹ƒyutta

kuá¹‡á¸• aliyasutta

__pucchÄ• --- _ bojjhaá¹…gasaá¹ƒyutte \Be II 221/ panÄ• vuso porÄ• á¹‡akehi dhammasa
chaá¹-á¹-haá¹ƒ saá¹ƒgÄ«taá¹ƒ kuá¹‡á¸• aliyasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha k
kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• kete bhante aÃ±janavane migadÄ• ye kuá¹‡á¸• aliyaá¹ƒ paribbÄ• ja
bhÄ• sitaá¹ƒ. kuá¹‡á¸• aliyo bhante paribbÄ• jako bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``aha

Ä• rÄ• manissayÄ« parisÄ• vacaro, tassa mayhaá¹ƒ bho gotama pacchÄ• bhattaá¹ƒ bhuttap
Ä• rÄ• mena Ä• rÄ• maá¹ƒ uyyÄ• nena uyyÄ• naá¹ƒ anucaá¹…kamÄ• mi anuvicarÄ• mi, so
samaá¹‡abrÄ• hmaá¹‡e itivÄ• dappamokkhÄ• nisaá¹ƒsaÃ±ceva kathaá¹ƒ kathante upÄ• ra
pana gotamo kimÄ• nisaá¹ƒso viharatÄ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ avoca. tasmiá¹ƒ bhar
``vijjÄ• vimuttiphalÄ• nisaá¹ƒso \Be II 222/ kho kuá¹‡á¸• aliya tathÄ• gato viharatÄ«â€™â€™
bhagavatÄ• bhÄ• sitaá¹ƒ.

paá¹-hama gilÄ• nasutta

__pucchÄ• --- _ tenÄ• vuso \Be II 224/ bhagavvatÄ• jÄ• natÄ• ... pe ... sammÄ• sambudd
dutiye gilÄ• navagge paá¹-hamagilÄ• nasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmi
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante pippaliguhÄ• yaá¹ƒ Ä• yasmantaá¹ƒ mahÄ• kassapa
bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante mahÄ• kassapatthero pippaliguhÄ• yaá¹ƒ viharati Ä• bÄ•
bÄ• á¸·hagilÄ• no. atha kho bhante bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-
mahÄ• kassapo tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di, nisaj
mahÄ• kassapaá¹ƒ \Be II 225/ etadavoca --- ``kacci te kassapa khamanÄ«yaá¹ƒ, kacci yÄ•
vedanÄ• paá¹-ikkamanti no abhikkamanti, paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no abhikk
khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ, bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti no p
paÃ±Ã±Ä• yati no paá¹-ikkamoâ€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``sattime kassapa
sammadakkhÄ• tÄ• bhÄ• vitÄ• bahulÄ«katÄ• abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ•
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

udÄ• yisutta

__pucchÄ• --- _ tattheva \Be II 227/ Ä• vuso tatiye udÄ• yivagge porÄ• á¹‡akehi dhammas
dasamaá¹ƒ saá¹ƒgÄ«taá¹ƒ udÄ• yisuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ va
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sumbhesu bhante setakenÄ• ma sumbhÄ• naá¹ƒ nigame Ä• yasmanta
bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante udÄ• yitthero bhagavantaá¹ƒ upasaá¹…kamitvÄ• ``accha
bhante, yÄ• va bahukataÃ±ca me bhante bhagavati pemaÃ±ca gÄ• ravo ca hirÄ« ca ottapp
vacanaá¹ƒ avoca. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``sÄ• dhu sÄ• dhu udÄ• yi eso hi te udÄ• y
te bhÄ• vito bahulÄ«kato, tathÄ• tathÄ• viharantaá¹ƒ tathattÄ• ya upanessati, yathÄ• tvaá
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
evaá¹ƒ kho bhagavatÄ• bhÄ• sitaá¹ƒ.

satipaá¹-á¹-hÄ• nasaá¹ƒyutta

satisutta

__pucchÄ• --- _ satipaá¹-á¹-hÄ• nasaá¹ƒyutte \Be II 230/ Ä• vuso porÄ• á¹‡akehi dhamma
dutiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ satisuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ kÄ• rabbha kathaÃ±ca bhÄ•

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante ambapÄ• livane sambahule bhikkhÅ« Ä• rabbha `
vihareyya sampajÄ• no ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti evamÄ• dinÄ• b

sÄ• lasutta

__pucchÄ• --- _ tattheva \Be II 232/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ sÄ• lasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ kosalesu bhante sÄ• lÄ• yanÄ• ma kesalÄ• naá¹ƒ brÄ• hmaá¹‡agÄ• m
``ye te bhikkhave bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinayaa
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• ya samÄ• dapetabbÄ• nivesetabbÄ• pa
evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sakuá¹‡agghisutta

__pucchÄ• --- _ tattheva \Be II 234/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ sakuá¹‡agghisuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ•

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``bhÅ«tapubba
lÄ• paá¹ƒ sakuá¹‡aá¹ƒ sahasÄ• ajjhappattÄ• aggahesi. atha kho bhikkhave lÄ• po sakuá¹‡
hariyamÄ• no evaá¹ƒ paridevasi mayamevamha alakkhikÄ• , mayaá¹ƒ appapuÃ±Ã±Ä• , ye
paravisaye, sacejja mayaá¹ƒ gocare careyyÄ• ma sake pettike visaye, na myÄ• haá¹ƒ saku
yadidaá¹ƒ yuddhÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

mayamevamha \Be II 235/ alakkhikÄ• , mayaá¹ƒ appapuÃ±Ã±Ä• .

ko pana te lÄ• pa gocaro sako pettiko visayo.

yadidaá¹ƒ naá¹…galakaá¹-á¹-hakaraá¹‡aá¹ƒ leá¸• á¸• uá¹-á¹-hÄ• naá¹ƒ.

ehi \Be II 236/ kho dÄ• ni me sakuá¹‡agghi, ehi kho dÄ• ni me sakuá¹‡agghi,

(dÄ• ruguá¸·oviya vinivattitvÄ• tasseva leá¸• á¸• ussa antare paccupÄ• di. aá¹-á¹-hakathÄ•

evaÃ±hi taá¹ƒ bhikkhave hoti yo agocare carati paravisaye.

tasmÄ• tiha \Be II 237/ bhikkhave mÄ• agocare carittha paravisaye.

gocare bhikkhave caratha sake pettike visaye.

gocare bhikkhave carataá¹ƒ sake pettike visaye na lacchati mÄ• ro otÄ• raá¹ƒ, na lacchati r

bhikkhunupassayasutta

__pucchÄ• --- _ tattheva \Be II 238/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ bhikkhunupassayasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ va
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ Ä• nandattheraá¹ƒ Ä• rabbha b
bhante Ä• nando yÄ• vattako ahosi bhikkhunÄ«hi saddhiá¹ƒ kathÄ• sallÄ• po taá¹ƒ sabbaá
tasmiá¹ƒ bhante vatthusmiá¹ƒ ``evametaá¹ƒ Ä• nanda, evametaá¹ƒ Ä• nanda, yohi koci Ä• r
bhikkhunÄ« vÄ• catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto viharati, tassetaá¹ƒ pÄ
uá¸·Ä• raá¹ƒ pubbenÄ• paraá¹ƒ visesaá¹ƒ saÃ±jÄ• nissatÄ«â€™â€™ ti evamÄ• dinÄ• bha

cundasutta

__pucchÄ• --- _ tattheva \Be II 242/ Ä• vuso dutiye nÄ• landavagge porÄ• á¹‡akehi dhamr
tatiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ cundasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒyeva Ä• nandattheraá¹ƒ Ä• rabl
bhante Ä• nandatthero cundena samaá¹‡uddesena saddhiá¹ƒ yena bhagavÄ• tenupasaá¹.
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho bhante Ä•
etadavoca ``ayaá¹ƒ bhante cundo samaá¹‡uddeso evamÄ• ha `Ä• yasmÄ• bhante sÄ• ripu
pattacÄ«varaâ€™ nti. api ca me bhante madhurakajÄ• to viya kÄ• yo, disÄ• pi me na pakkh
nappaá¹-ibhanti `Ä• yasmÄ• sÄ• riputto parinibbutoâ€™ ti sutvÄ• â€™â€™ ti. tasmiá¹ƒ bha
nu kho te Ä• nanda sÄ• riputto sÄ«lakkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibbuto, samÄ• dhikk
paÃ±Ã±Ä• kkhandhaá¹ƒvÄ• , vimuttikkhandhaá¹ƒvÄ• , vimuttiÃ±Ä• á¹‡adassanakkhandhaá

ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

ayaá¹ƒ \Be II 243/ bhante cundosamaá¹‡uddeso evamÄ• ha.

tasmÄ• tihÄ• nanda \Be II 245/ attadÄ«pÄ• viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• .

bÄ• hiyasutta

__pucchÄ• --- _ tattheva \Be II 246/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ saá¹ƒgÄ«taá¹ƒ bÄ• hiyasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ bÄ• hiyaá¹ƒ Ä• rabbha bhÄ• si bÄ• hiyo bhagavantaá¹ƒ etadavoca ``sÄ• dhu me bhante bhagavÄ• saá¹ƒkhittena dhamma bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihare bhante vatthusmiá¹ƒ ``tasmÄ• tiha tvaá¹ƒ bÄ• hiya Ä• dimeva visodhehi kusalesu dhammes dhammÄ• naá¹ƒ, sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hica ujukÄ• â€™â€™ ti evamÄ• dinÄ•

sÄ«laá¹-á¹-hitivagga

ciraá¹-á¹-hitisutta

__pucchÄ• --- _ tattheva \Be II 248/ Ä• vuso tatiye sÄ«laá¹-á¹-hitivagge porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ• therehi dutiyaá¹ƒ saá¹ƒgÄ«taá¹ƒ ciraá¹-á¹-hitisuttaá¹ƒ kattha vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ pÄ• á¹-aliputte bhante Ä• yasmantaá¹ƒ bhaddaá¹ƒ Ä• rabbha Ä• yasma dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. Ä• yasmÄ• bhante bhaddo sÄ• yanhasama yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nand Ä• nanda hetu ko paccayo, yena tathÄ• gate parinibbute saddhammo na ciraá¹-á¹-hitiko hot hetu ko paccayo, yena tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko hotÄ«â€™â€™ t vatthusmiá¹ƒ ``sÄ• dhu sÄ• dhu Ä• vuso bhadda, bhaddako kho te Ä• vuso bhadda ummaá Ä• yasmatÄ• Ä• nandattherena dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ.

bhaddako \Be II 249/ te Ä• vuso bhadda ummaá¹…go.

``catunnaá¹ƒ \Be II 250/ kho Ä• vuso satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«ka parinibbute saddhammo na ciraá¹-á¹-hitiko hotÄ«â€™â€™ ---

sirivaá¸• á¸• hasutta

__pucchÄ• --- _ tassÄ• vuso bhagavatÄ• arahato sammÄ• sambuddhassa pÄ• vacanasa
mahÄ• vaggapÄ• á¸·iyÄ• satipaá¹-á¹-hÄ• nasaá¹ƒyutte sÄ«laá¹-á¹-hitivagge navamaá¹ƒ siri
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kena kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sirivaá¸• á¸• haá¹ƒ gahapatiá¹ƒ Ä• rabbha Ä• yasma
dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ. sirivaá¸• á¸• ho bhante gahapati Ä• bÄ• dhik
bÄ• á¸·hagilÄ• no. athakho bhante Ä• yasmÄ• Ä• nando yenasirivaá¸• á¸• hassa gahapatis
tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di \Be II 251/. nisajja kho
sirivaá¸• á¸• haá¹ƒ gahapatiá¹ƒ etadavoca ``kacci te gahapati khamanÄ«yaá¹ƒ, kacci yÄ• pa
vedanÄ• paá¹-ikkamanti no abhikkamanti, paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no abhikka
khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ, bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti no
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no paá¹-ikkamoâ€™â€™ ti. tasmiá¹ƒ bhante vatthusmi
evaá¹ƒ sikkhitabbaá¹ƒ `kÄ• ye kÄ• yÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ« sampajÄ• no sa
domanassaá¹ƒ. vedanÄ• su. citte. dhammesu dhammÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ
abhijjhÄ• domanassaâ€™ nti. evaÃ±hi te gahapati sikkhitabbaâ€™â€™ nti. evaá¹ƒ kho Ä•
dhammabhaá¹‡á¸• Ä• gÄ• rikena bhÄ• sitaá¹ƒ.

iddhipÄ• dasaá¹ƒyutta

moggallÄ• nasutta

__pucchÄ• --- _ iddhipÄ• dasaá¹ƒyutte \Be II 254/ Ä• vuso catutthaá¹ƒ moggallÄ• nasuttaá
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha bhÄ• sitaá¹ƒ. sa
heá¹-á¹-hÄ• migÄ• ramÄ• tupÄ• sÄ• de viharanti uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ•
muá¹-á¹-hassatino asampajÄ• nÄ• asamÄ• hitÄ• bhantacittÄ• pÄ• katindriyÄ• . tasmiá¹ƒ b
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ te bhikkhÅ« saá¹ƒvejetvÄ• ``kiá¹ƒ nu tumhe bhikk
lomahaá¹-á¹-hajÄ• tÄ• ekamantaá¹ƒ á¹-hitÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ•

acchariyaá¹ƒ \Be II 256/ vata bho, abbhutaá¹ƒ vata bho.

nivÄ• taÃ±ca vata.

ayaÃ±ca migÄ• ramÄ• tupÄ• sÄ• do gambhÄ«ranemo.

tumheva \Be II 257/ kho bhikkhave saá¹ƒvejetukÄ• mena moggallÄ• nena bhikkhunÄ• pÄ•
migÄ• ramÄ• tupÄ• sÄ• do saá¹…kampito sampakampito sampadhÄ• lito.

taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhave, katamesaá¹ƒ dhammÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«k
evaá¹ƒ mahiddhiko evaá¹ƒ mahÄ• nubhÄ• vo.

anuruddhasaá¹ƒyutta

bÄ• á¸·hagilÄ• nasutta

__pucchÄ• --- _ anuruddhasaá¹ƒyutte \Be II 259/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ
saá¹ƒgÄ«taá¹ƒ bÄ• á¸·haginÄ• nasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ ke

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha Ä• yasmatÄ• a
bhÄ• sitaá¹ƒ. sambahulÄ• bhante bhikkhÅ« Ä• yasmantaá¹ƒ anuruddhaá¹ƒ Ä• bÄ• dhikaá¹
bÄ• á¸·hagilÄ• naá¹ƒ etadavocuá¹ƒ ``katamenÄ• yasmato anuruddhassa vihÄ• rena viharat
dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™â€™ ti. tasmiá¹ƒ bhante va
me Ä• vuso satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittassa viharato uppannÄ• sÄ• rÄ«rikÄ•
na pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™â€™ ti evamÄ• dinÄ• Ä• yasmatÄ• anuruddhatthere

Ä• nÄ• pÄ• nasaá¹ƒyutta

mahÄ• kappinasutta

__pucchÄ• --- _ Ä• nÄ• pÄ• nasaá¹ƒyutte \Be II 261/ Ä• vuso porÄ• á¹‡akehi dhammasaá
sattamaá¹ƒ saá¹ƒgÄ«taá¹ƒ mahÄ• kappinasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kat

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``passatha no t
bhikkhuno kÄ• yassa iÃ±jitattaá¹ƒ vÄ• phanditabbaá¹ƒ vÄ• â€™â€™ ti evamÄ• dinÄ• bha

icchÄ• naá¹…galasutta

__pucchÄ• --- _ tattheva \Be II 263/ Ä• vuso dutiyavagge paá¹-hamaá¹ƒ icchÄ• naá¹…gala
kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ icchÄ• naá¹…gale bhante sambahule bhikkhÅ« Ä• rabbha ``sace kho b
paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ `katame nÄ• vuso vihÄ• rena samaá¹‡o gotamo vass

vihÄ• sÄ«â€™ ti. evaá¹ƒ puá¹-á¹-hÄ• tumhe bhikkhave tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ parib
byÄ• kareyyÄ• tha Ä• nÄ• pÄ• nassatisamÄ• dhinÄ• kho Ä• vuso bhagavÄ• vassÄ• vÄ• s
evamÄ• dinÄ• bhante bhagavatÄ• bhÄ• sitaá¹ƒ.

sotÄ• pattisaá¹ƒyutta

cakkavattirÄ• jasutta

__pucchÄ• --- _ sotÄ• pattisaá¹ƒyutte \Be II 266/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ cakkavattirÄ• jasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``kiÃ±cÄ• pi bh
cakkavattÄ« catunnaá¹ƒ dÄ«pÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• retvÄ• kÄ• yass
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ, so t
accharÄ• saá¹…ghaparivuto dibbehi ca paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«
dhammehi asamannÄ• gato, atha kho so aparimuttova nirayÄ• , aparimutto tiracchÄ• nayon
pettivisayÄ• , aparimutto apÄ• yaduggativinipÄ• tÄ• â€™â€™ ti evamÄ• dinÄ• bhante bhag

dÄ«ghÄ• vu upÄ• sakasutta

__pucchÄ• --- _ tattheva \Be II 268/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ dÄ«ghÄ• vuupÄ• sakasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be II 269/ bhante dÄ«ghÄ• vuá¹ƒ upÄ• sakaá¹ƒ Ä• rabbha
bhante dÄ«ghÄ• vuá¹ƒ upÄ• sakaá¹ƒ Ä• bÄ• dhikaá¹ƒ dukkhitaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ eta
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci dukkhÄ• vedanÄ• paá¹-ikkamanti no abhikk
paÃ±Ã±Ä• yati no abhikkamoâ€™â€™ ti. na me bhante khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá
abhikkamanti no paá¹-ikkamanti, abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no paá¹-ikkamoti. tasm
``tasmÄ• tiha te dÄ«ghÄ• vu evaá¹ƒ sikkhitabbaá¹ƒ buddhe aveccappasÄ• dena samannÄ•
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

yÄ• nimÄ• ni \Be II 271/ bhante bhagavatÄ• cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni desitÄ• ni, sa
mayi ---

tasmÄ• tiha tvaá¹ƒ dÄ«ghÄ• vu imesu catÅ«su sotÄ• pattiyaá¹…gesu patiá¹-á¹-hÄ• ya cha
uttari bhÄ• veyyÄ• si ---

mÄ• \Be II 272/ tvaá¹ƒ tÄ• ta dÄ«ghÄ• vu evaá¹ƒ manasÄ• kÄ• si.

iá¹…gha tvaá¹ƒ tÄ• ta dÄ«ghÄ• vu yadeva te bhagavÄ• Ä• ha, tadeva tvaá¹ƒ sÄ• dhukaá¹

paá¹‡á¸• ito \Be II 273/ bhikkhave dÄ«ghÄ• vu upÄ• sako.

paccapÄ• di dhammassÄ• nudhammaá¹ƒ.

na \Be II 274/ ca maá¹ƒ dhammÄ• dhikaraá¹‡aá¹ƒ viheá¹-hesi.

dÄ«ghÄ• vu bhikkhave upÄ• sako paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá
parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• .

veá¸·udvÄ• reyyasutta

__pucchÄ• --- _ tenÄ• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena sotÄ• pattisaá¹ƒ
saá¹ƒgÄ«taá¹ƒ veá¸·udvÄ• reyyasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kat

__vissajjanÄ• --- _ kosalesu bhante veá¸·udvÄ• re nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡a gA
brÄ• hmaá¹‡agahapatike Ä• rabbha bhÄ• sitaá¹ƒ.

veá¸·udvÄ• reyyakÄ• \Be II 275/ bhante brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadav
evaá¹ƒkÄ• mÄ• evaá¹ƒchandÄ• evaá¹ƒadhippÄ• yÄ• puttasambÄ• dhasayanaá¹ƒ ajjhÄ• v
jÄ• tarÅ«parajataá¹ƒ sÄ• diyeyyÄ• ma, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
upapajjeyyÄ• ma, tesaá¹ƒ no bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ evaá¹ƒkÄ• mÄ• naá¹ƒ evaá¹ƒ
evaá¹ƒadhippÄ• yÄ• naá¹ƒ tathÄ• dammaá¹ƒ desetu, yathÄ• mayaá¹ƒ puttasambÄ• dhasa
... kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• mÄ• â€
vatthusmiá¹ƒ ``attÅ«panÄ• yikaá¹ƒ vo gahapatayo dhammapariyÄ• yaá¹ƒ desessÄ• mi, taá¹
manasi karotha, bhÄ• sissÄ• mÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

saraá¹‡Ä• nivagga

paá¹-hama mahÄ• nÄ• masutta

__pucchÄ• --- _ tattheva \Be II 280/ Ä• vuso tatiye saraá¹‡Ä• nivagge porÄ• á¹‡akehi
dhammasaá¹ƒgÄ• hakamahÄ• therehi paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ paá¹-hamamahÄ• nÄ•
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sakkesu \Be II 281/ bhante kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me mahÄ
Ä• rabbha bhÄ• sitaá¹ƒ. mahÄ• nÄ• mo bhante sakko bhagavantaá¹ƒ etadavoca ``idaá¹ƒ bh
phÄ«taÃ±ca bÄ• hujaÃ±Ã±aá¹ƒ Ä• kiá¹‡á¹‡amanussaá¹ƒ sambÄ• dhabyÅ«haá¹ƒ, so khvÄ•
payirupÄ• sitvÄ• manobhÄ• vanÄ«ye vÄ• bhikkhÅ« sÄ• yanhasamayaá¹ƒ kapilavatthuá¹ƒ
samÄ• gacchÄ• mi, bhantenapi assena samÄ• gacchÄ• mi, bhantenapi rathena samÄ• gac
samÄ• gacchÄ• mi, bhantenapi purisena samÄ• gacchÄ• mi, tassa mayhaá¹ƒ bhante tasmi
bhagavantaá¹ƒ Ä• rabbha sati, mussati dhammaá¹ƒ Ä• rabbha sati, mussati saá¹…ghaá¹ƒ Ä
mayhaá¹ƒ bhante evaá¹ƒ hoti imamhi cÄ• haá¹ƒ samaye kÄ• laá¹ƒ kareyyaá¹ƒ, kÄ• mayha
abhisamparÄ• yoâ€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``mÄ• bhÄ• yi mahÄ• nÄ• ma,
apÄ• pakaá¹ƒ te maraá¹‡aá¹ƒ bhavissati apÄ• pikÄ• kÄ• laá¹ƒ kiriyÄ• â€™â€™ ti evamÄ•

dutiya saraá¹‡Ä• nisakkasutta

__pucchÄ• --- _ tattheva \Be II 284/ Ä• vuso dhammasaá¹ƒgÄ• hakamahÄ• therehi paÃ±ca
dutiyasaraá¹‡Ä• nisakkasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me mahÄ• nÄ• maá¹
bhÄ• sitaá¹ƒ.

mahÄ• nÄ• mo bhante sakko bhagavantaá¹ƒ etadavoca ``idha bhante saraá¹‡Ä• ni sakko k
byÄ• kato `sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™ ti. tatra suda
saá¹…gamma samÄ• gamma ujjhÄ• yanti khÄ«yanti vipÄ• centi `acchariyaá¹ƒ vata bho, abh

bho \Be II 285/, ettha dÄ• ni ko na sotÄ• panno bhavissati, yatra hi nÄ• ma saraá¹‡Ä• ni sa
bhagavatÄ• byÄ• kato `sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™
aparipÅ«rakÄ• rÄ« ahosÄ«â€™â€™ ti tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yo so mahÄ• nÄ• ma
buddhaá¹ƒ saraá¹‡aá¹ƒ gato, dhammaá¹ƒ saraá¹‡aá¹ƒ gato, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato
gaccheyyÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

paá¹-hama anÄ• thapiá¹‡á¸• ikasutta

__pucchÄ• --- _ tattheva \Be II 289/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ paá¹-hamaanÄ• thapiá¹‡á¸• ikasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vat
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ Ä• rabbha
sÄ• riputtattherena dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

Ä• yasmÄ• bhbhante sÄ• riputtatthero Ä• yasmatÄ• Ä• nandattherena pacchÄ• samaá¹‡e
anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• p
nisajja kho Ä• yasmÄ• sÄ• riputto anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ Ä• bÄ• dhikaá¹ƒ du
etadavoca ``kacci te gahapati khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ, kacci dukkhÄ• veda
abhikkamanti, paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti, na me bha
yÄ• panÄ«yaá¹ƒ, bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti, abhi
no paá¹-ikkamoti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yathÄ• rÅ«pena kho gahapati buddhe ap
assutavÄ• puthujjano kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinip
tathÄ• rÅ«po te buddhe appasÄ• do natthi, atthi ca kho te gahapati buddhe aveccappasÄ• d
arahaá¹ƒ sammÄ• sambuddho ... pe ... bhagavÄ• â€™ ti taÃ±ca pana te buddhe aveccapp
samanupassato á¹-hÄ• naso vedanÄ• paá¹-ippassambheyyÄ• â€™â€™ ti evamÄ• dinÄ• Ä
dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ.

yassa \Be II 293/ saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• nasÄ• sanaá¹ƒ ||

puÃ±Ã±Ä• bhisandavagga

mahÄ• nÄ• masutta

__pucchÄ• --- _ tattheva Ä• vuso puÃ±Ã±Ä• bhisandavaggo porÄ• á¹‡akehi dhammasaá¹
saá¹ƒgÄ«taá¹ƒ mahÄ• nÄ• masuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu

__vissajjanÄ• --- _ sakkesu \Be II 294/ bhante kapilavatthusmiá¹ƒ mahÄ• nÄ• maá¹ƒ sakka
bhÄ• sitaá¹ƒ.

mahÄ• nÄ• mo bhante sakko bhagavantaá¹ƒ etadavoca ``kittÄ• vatÄ• nu kho bhante upÄ•
bhante vatthusmiá¹ƒ ``yato kho mahÄ• nÄ• ma buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá

saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hotÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

kittÄ• vatÄ• nu kho bhante upÄ• sako hoti.

kÄ• á¸·igodhasutta

__pucchÄ• --- _ tattheva \Be II 297/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«taá¹ƒ kÄ• á¸·igodhasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ kÄ• rabbha kathaÃ±ca bhÄ

__vissajjanÄ• --- _ sakkesu bhante kÄ• á¸·igodhaá¹ƒ nÄ• ma sÄ• kiyÄ• niá¹ƒ Ä• rabbha ``
samannÄ• gatÄ• ariyasÄ• vikÄ• sotÄ• pannÄ• hoti avinipÄ• tadhammÄ• niyatÄ• sambo
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

lÄ• bhÄ• \Be II 300/ te godhe, suladdhaá¹ƒ te godhe, sotÄ• pattiphalaá¹ƒ tayÄ• godhe ---

á¹• !4 nandiyasakkasutta

__pucchÄ• --- _ tenÄ• vuso jÄ• natÄ• ... pe ... sammÄ• sambuddhena sotÄ• pattisaá¹ƒyu
dasamaá¹ƒ nandiyasakkasuttaá¹ƒ kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ kathaÃ±ca

__vissajjanÄ• --- _ sakkesu bhante kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me nandiyaá¹ƒ sakk
bhÄ• sitaá¹ƒ. nandiyo bhante sakko bhagavantaá¹ƒ etadavoca ``yasseva nu kho bhante ari
sotÄ• pattiyaá¹…gÄ• ni sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ natthi, sveva nu kho bhant
pamÄ• davihÄ• rÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yassa kho nandiya cattÄ• r
sabbenasabbaá¹ƒ sabbathÄ• sabbaá¹ƒ natthi, tamahaá¹ƒ bÄ• hiro puthujjanapakkhe á¹-hit
evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

saccasaá¹ƒyutta

tiracchÄ• nakathÄ• sutta

__pucchÄ• --- _ saccasaá¹ƒyutte \Be II 304/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• ya
saá¹ƒgÄ«taá¹ƒ tiracchÄ• nakathÄ• suttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha mÄ• bhikkhav
tiracchÄ• nakathaá¹ƒ katheyyÄ• tha. seyyathidaá¹ƒ, rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• m
bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakath
bhagavatÄ• bhÄ• sitaá¹ƒ.

idaá¹ƒ \Be II 305/ dukkhanti katheyyÄ• tha.

tasmÄ• tiha \Be II 306/ bhikkhave idaá¹ƒ dukkhanti yogo karaá¹‡Ä«yo ... pe ... ayaá¹ƒ dukk
paá¹-ipadÄ• ti yogo karaá¹‡Ä«yo.

dhammacakkapavattanasutta

__pucchÄ• --- _ tattheva Ä• vuso dhammacakkappavattanavagge porÄ• á¹‡akehi dhamma
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ dhammacakkapavattanasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä
bhÄ• sitaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante isipatane migadÄ• ye paÃ±cavaggiye bhik
bhikkhave antÄ• pabbajitena nasevitabbÄ• . katame dve, yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masu
pothujjaniko anariyo anatthasaá¹ƒhito, yo cÄ• yaá¹ƒ attakilamathÄ• nuyogo \Be II 307/ dukk
anatthasaá¹ƒhito, ete kho bhikkhave ubho ante anupagamma majjhimÄ• paá¹-ipadÄ• tathÄ
abhisambuddhÄ• â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sitaá¹ƒ.

Ä• savakkhayasutta

__pucchÄ• --- _ tattheva \Be II 308/ Ä• vuso koá¹-igÄ• mavagge porÄ• á¹‡akehi dhammas
paÃ±camaá¹ƒ saá¹ƒgÄ«taá¹ƒ Ä• savakkhayasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha k

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``jÄ• natohaá¹ƒ
Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• nato apassato. kiÃ±ca bhikkhave jÄ• nato pass
idaá¹ƒ dukkhanti bhikkhave jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti, ayaá¹ƒ dukkhasam
dukkhanirodhoti, ayaá¹ƒ dukkhanirodhagÄ• minÄ«paá¹-ipadÄ• ti jÄ• nato passato Ä• savÄ•
bhikkhave jÄ• nato evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hoti. tasmÄ• tiha bhikkhave ``idaá
karaá¹‡Ä«yo, ayaá¹ƒ dukkhasamudayoti, ayaá¹ƒ dukkhanirodhoti, ayaá¹ƒ dukkhanirodhagÄ
karaá¹‡Ä«yoâ€™â€™ ti evaá¹ƒ kho bhagavatÄ• bhÄ• sitaá¹ƒ.

sÄ«sapÄ• vanasutta

__pucchÄ• --- _ tattheva \Be II 309/ Ä• vuso sÄ«sapÄ• vanavagge porÄ• á¹‡akehi dhamm
paá¹-hamaá¹ƒ saá¹ƒgÄ«taá¹ƒ sÄ«sapÄ• vanasuttaá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha

__vissajjanÄ• --- _ kosambiyaá¹ƒ \Be II 310/ bhante sÄ«sapÄ• vane sambahule bhikkhÅ« .
maÃ±Ã±atha bhikkhave, katamaá¹ƒ nukho bahutaraá¹ƒ yÄ• ni vÄ• mayÄ• parittÄ• ni sÄ«s

gahitÄ• ni yadidaá¹ƒ upari sÄ«sapÄ• vaneâ€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sita

paÃ±cagatipeyyÄ• lavagga

__pucchÄ• --- _ tattheva \Be II 312/ Ä• vuso porÄ• á¹‡akehi dhammasaá¹ƒgÄ• hakamahÄ
saá¹ƒgÄ«to paÃ±cagatipeyyÄ• lavagge, bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kathaÃ±ca bh

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha ``taá¹ƒ kiá¹ƒ maÃ
katamaá¹ƒ nu kho bahutaraá¹ƒ, yo vÄ• yaá¹ƒ mayÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä•
mahÄ• pathavÄ«â€™â€™ ti evamÄ• dinÄ• bhagavatÄ• bhÄ• sito.

__pucchÄ• --- _ ke \Be II 315/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke \Be II 316/ Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kattha Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ ke Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati te dhÄ• renti.

__pucchÄ• --- _ kassa \Be II 317/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kena Ä• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

Sadhana !

For those who want to seriously practice kriyas, it is time to formulate a specific sadhana. Sadhana means "endeavoring to obtain a particular result." The result kriyabans seek is accelerated spiritual evolution. Sadhana becomes a powerful method to achieve this result. There are three important aspects of sadhana: choice, commitment and aspiration.

The first stage of sadhana is to choose a practice. Even the most simple sadhana will be challenging to the newcomer. Consider the sadhana of lighting a candle every night, then immediately blowing it out. Nothing more or nothing less. Do this for ninety days. You will observe the mind coming up with every reason why you shouldn't do it and every excuse why you missed a few (or many) nights. Yet by accepting it as a sadhana, you make a choice to do it and it becomes a spiritual practice.

The second aspect of sadhana relates to regularity -- doing something at periodic intervals. This typically would be at the same time in the same place everyday. Yet it doesn't have to be everyday; it could be every other day or every Tuesday and Thursday, as long as it is regular. Doing practice irregularly is not sadhana. Once the schedule is selected, the challenge of sadhana is to stick with it -- not to miss the appointed time. This is the first measure of commitment. The second measure is to make a commitment for a specific period of time; that is, choose do the practice for thirty days, sixty days, ninety days, or even 108 days. Notice the level of your success, then take a break. Decide upon another practice (or the same one) and make another commitment.

Yet choice and regularity are not the only aspects of sadhana. If they were, simply dressing every day would be a sadhana. We choose what clothes to wear and we do it. Dressing could be a sadhana, yet it is just a mechanical action done every day. Thus, the final key to a successful sadhana is conscious intention. This is where the power is generated, and more still, when the intention becomes an aspiration.

When I first started my sadhana, I chose a simple action, that of the yogic practice of "neti", the washing of the nostrils with water. I had been doing yoga for many years but never as a sadhana. I had even been doing kriya practice for about a year, but never as a sadhana. I chose "neti" because every morning I took a shower in a typically mechanical way. Since I was immersed in streams of water, it became a convenient place and time to remember to do "neti". Besides, snorting water is one good way to shock the mechanism awake. For this to be a sadhana, however -- rather than just another cleansing action like washing behind the ears -- intention was necessary. The one I chose,
the one I still employ in all the practices of my sadhana today, is represented by the simple statement: "This is all I have to do to evolve spiritually." Other variations included: "This is the only practice I must do to spiritually grow." "This is the only act that I need to do to develop as a spiritual being." With those words not only was an intention created around the practice, but an aspiration. For one moment each day, I became consciously aware of having a spiritual goal, of being a spiritual being.

Consider once again the candle exercise cited above. Initially, it will challenge the mind and the ego. The spiritual "you" may even win the battle, but to keep it from becoming mechanical, an intention is required. Try this variation. Light the candle. Say, "This is all I have to do for the benefit of self, other, and the world." Then blow out the candle. Doing no other practice than this will begin a transformation process that will alter your life. To add even more power behind it, consider this statement, "This is all I have to do to remember who I am; I remember this for the benefit of Self, Other, and the World."

One immediate result of sadhana is the remembrance of "who we are" rather than "what we are" during the brief moments the sadhana takes. Repetitively remembering our inner essence nature is at the heart of all spiritual growth. One day we will remember our spiritual essence in every moment. That is the realized state.

So start with a simple sadhana to build your confidence. Add another sadhana in addition to this one. Expand a sadhana to include many practices including yoga or other bodily movement, chanting or inner mantra, and kriya practice.

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1991]----------A COMPLETE CATALOGUE
OFSAKYA LAM 'BRAS LITERATURE SERIEScompiled byLama Choedak T. Yuthokprivate
Chisholm, Canberra, ACT 2905, AustraliaThis documents appears as an appendix to a thes
Yuthokentitled "The Origin of Lam'dre Tradition in India", Oct.1990, South & West AsiaCente
Asian Studies, Australian National University, Canberra ACT2601NOTE: Originally this docu
MsWord 3 file using "ANUIndian" font tohandle diacritical marks.Lamdre represents one of t
non-canonical literatures of SakyaTibetan Buddhism. It generally covers esoteric teaching
ofMahŒnuttara-yoga-tantra and Hevajra Tantra. The Lamdre literature is not onlythe grea
evidence of the tradition but the greatest gift of itsmasters. While exact dates of the Indian
not easy to determine,the preservation of their teachings in notes, manuscripts and stories h
primary sources for the study of this 1400 year old tradition.The Lamdre texts are meditation
practical manuals used by hundreds ofecclesiastics and lay practitioners of the Sakya traditi
asacred and secret path which past great masters have trodden. Those who arefortunate e
of Lamdre texts would treat them as most valuablething and they are taken wherever they m
texts are known as"non-detachable" ['bral spaõs] for practitioners. Works on Lamdre contai
history, hagiographies of the lineage masters, instructions onesoteric meditation practices o
SŒdhana, numerous commentaries onHevajra Tantra, and related liturgies on rites and ritu
Tantra.Traditionally these texts are only accessible to the faithful and fortunateinitiates, who
allowed to practise the meanings of these texts.A brief account of the origin of the selective
of Lamdre workswritten by scholars and Yogins during a period that spanned from the 7th to
C. E. will be useful. Generally the entire Lamdre literature canbe divided into six main divisi
Expositons on Hevajra Tantra [góuõ b§ad].2. Classical Lamdre Manuscripts [lam 'bras glegs
Hagiography of the Lineage Masters [bla ma brgyud pa'i rnam thar].4. Treatises on Commo
[lam 'bras tshogs b§ad].5. Manuals on Uncommon Lamdre Teachings [lam 'bras slob b§ad].
Initiation Rites, Maº¶ala Rituals and Hevajra SŒdhana[dbaõ daõ dkyil chog sgrub thabs sk
the expositions written by Lamdre masters and the like, there arenumerous Indian expositio
rnam 'grel on Hevajra Tantra in theTibetan Buddhist canon. They are used and consulted w
theLamdre tradition. The classical Lamdre manuscripts are pre-15th centuryscriptures extra
expositions and oral instructions which arecompiled and edited, and named after the colour
cloth excluding"Lamdre Blue Annals" [lam 'bras pod sõon]. Prior to 13th century, notes on t
teachings were passed down from master to disciple and werecirculated in manuscript form
when carving and production ofxylographic blocks began in Tibet, selected works were com
inthe collected works of the five founding masters of Sakya [sa skya goõ ma lõa].Beside Vir
Indian authors, the earliest Lamdre authors were sachen kun dga' s–iõ po (1092-1158) and
bsod nams rtse mo(1142-1182) and rje btsun grags pa rgyal mtshan (1147-1216),whose wo
their collected works [bka' 'bum]. This was then followed by saskya paº ¶i ta kun dga' rgyal r

(1182-1251/52) and his nephew 'gro mgonchos rgyal 'phags pa blo gros rgyal mtshan (1235
Lamdreare also found in their collected works. In spite of the inclusion of theLamdre works
Masters in their collected works, the Lamdre literaturedid not become known until the emerg
editions of extractedLamdre work(s) wrapped in different coloured clothes. The hagiographi
lineage masters cover one third of the entire Lamdre literature. Thereare many works on La
'bums of Sakya masters which are notincluded in this edition. The success story of Sakyapa
the13th to the 16th century and the glorification of individual scholars and Yoginshave led to
compilation and creation of "Collected Works" [bka' 'bum].However the nature of the content
being secret and esoteric didnot allow its disclosure through compilation and printing. There
aself-imposed restriction on the disclosure of Tantric instructions in almostevery tradition. F
óaõ ston chos 'bar advised Sachen not to writeor even talk to anyone about Lamdre practic
years, and only afterthe lapse of time, did Sachen began to teach and write on Lamdre. Ou
commentaries, which were in fact commentaries to the same root text [góuõrtsa ba rdo rje ts
'bras g–ags ma, being the last one of all andespecially because of its conciseness, was com
with some notes andthey sealed and locked in a wooden trunk. Although it was originally kn
ma," a name derived from the wooden trunk, its actual name is g–ags masince it was given
dbaõ phyug dpal, not to be confused withg–ags s–iõ po rgyal mtshan, a disciple of tshogs sg
Accordingto Ngorchen, since Jetsun Drakpa Gyaltshan located, selected, compiled andwrap
instructions on Lamdre in a yellow cloth, it becameknown as "Lamdre Yellow Annals" [lam
As a matter ofinterest we can see here that within one generation, this work had receivedthr
names much to the confusion of the historians of Lamdreliterature. One can imagine how th
identification of theeleven commentaries would have arisen. Another important Lamdre auth
rgyal po,who as a close disciple of Sapan, wrote " góuõ g§ad dmar ma "on the basis of instr
Sapan which later became known as "LamdreRed Annals" [lam 'bras pod dmar]. In his introd
reiterates that lam'bras g–ags ma was primarily used as a reference by Sapan when giving t
 Based on these two works, the first systematic and comprehensiveLamdre treatise, "Lamdr
'bras pod nag], was written by blama dam pa bsod nams rgyal msthan (1312-1375), who als
firstedition of the collected works of the five masters as a tribute at the funeralobservance of
deceased teacher dpal ldan seõ ge. His treatise was so namedbecause it was wrapped in
cloth. Beside these, there werenumber of works on Lamdre written by some disciples of Dro
fivemasters which are not listed in this edition.The 16th century saw the emergence of a gala
scholars and masters.In spite of the aforementioned Lamdre works named after the differen
volumes, other works found in the collected works of numerous masters mayhave been carv
is no evidence of Lamdre being printed. Inthis edition of Sakya Lamdre Literature Series (S
will noticethat the works are divided into lam 'bras slob b§ad and lam 'bras tshogs b§ad.Prio
century, there was neither any literature which distinguishedbetween the two lineages nor a
their existence. This system oftwo lineages has been developed from a practice of mus che
rgyalmtshan (1388-1469), who gave pithy instructions to bdag chen blo gros rgyalmtshan (1

private. It was restricted to small number of selecteddisciples, and was seldom given, as it v
guide advancedindividuals who were making experiential progress [myoõ khrid] on the basis
experiential advice [man õag]. The common lineage, however,allowed a larger group of stud
annually in Ngor monastery inTibet, and bore the name tshogs b§ad. Dagchen Lodro Gyalts
alsowritten numerous works, is regarded as the first promulgator of both lineages.Subseque
and grand-disciples, who followed the two distinctlineages, made a vast liturgical contributio
development of thelineages. An obvious difference between the two is the language and sty
rather than the contents. Lobshey manuals are straight forwardinstructions written in the wa
language of Upper Tsang, whileTshogshey manuals use rather classical and scholastic Tibe
numerousquotes from Sètras and Tantras.ðor chen dkon mchog lhun grub (1497-1547), a p
wrote somescholastic treatises on Three Visions and Three Tantras. His works simplifiedth
later Lamdre masters, who made a habit of reading it inteaching sessions, so that it became
Lamdre Tshogshey manual ofSakya and Ngor monasteries. Perhaps his works were widely
first introduction to Lamdre work was his "Beautiful Ornament of ThreeVisions" [snaõ gsum r
1970. Later 'jam mgon a mes óabs õag dbaõkun dga' bsod nams (1537-1601) and paº chen
(1572-1651)works were and are still used as alternative or supplementary to the formerman
tradition.The uncommon Lamdre lineage was transmitted through rdo riõ pa kun spaõs pa ch
sgo rum kun dga' legs pa and from both of them to Tsharchen.It remained solely as oral tea
dbyaõs mkhyen brtse dbaõ phyug(1524-1568) and maõ thos klu sgrub rgya mtsho (1523-15
andmoon-like disciples of tshar chen blo gsal rgya mtsho (1502-1567). These twoeminent m
on the basis of instruction heard from Tsharchen, andwrote two complete sets of Lamdre Lo
which were later endorsed byTsharchen. Most of these works remained as manuscripts [gz
1904'jam mgon blo gter dbaõ po (1847-1914) courageously arranged and sponsored thetas
xylographic blocks of seventeen volume Lamdre Lobshey(including all the biographies) in sp
from others who fearedthat the printing and disclosure of the secret teachings might displeas
protectors. Ignoring their opposition, he wrote a synthesis of the twoLamdre Lobshey manu
the doubts of contradiction between the twoworks raised by other scholars. Without his tirel
noble exampleof sponsoring, editing and publishing many important Sakya works e.g. sgrub
including lam 'bras slob b§ad, this edition of the completecollection of Lamdre (31 Volumes)
materialized. Prior to thisthey were not published together since the uncommon texts were
indirectlycensored from printing.This catalogue is based on the collection of legitimate works
Lamdretradition written by many lineage Gurus of both traditions from Virèpa to HisEminenc
Rinpoche. They are a gradual accumulation of workscompiled, edited and re-edited by nume
Naturally there are Lamdrebibliographies and lists of received teachings [gsan yig] of early
prominentmasters which do not contain the latter works. Notwithstanding this, we do notse
guide us how to distinguish between the authors or works ofthe two traditions. The classific
follow chronological order norare there technical reasons to indicate how the works were dis
theconcept of slob b§ad tradition came into being after Dagchen Lodro Gyaltshan,then all w

should be tshogs b§ad and post Dagchen LodroGyaltshan works should be slob b§ad. But
be the case.For instance, while most works of Drakpa Gyaltshan are listed in the slob b§ad,
are listed in tshogs b§ad. Similarly the lam 'bras g–ags maand other ten commentaries whic
of all works listed in thiscatalogue were and are not used for either of the Lamdre teaching
situation.Separate teaching and oral transmission sessions [luõ rgyun] on thesecommentarie
outside of Lamdre sessions if the commentarial lineagesand transmissions were extant. It is
include the elevencommentaries in the collection of Lamdre works since they were the firste
subject. Eminent Lamdre scholars such as Ngawang Choedak'sworks should not necessari
b§ad division as he has been arecipient and promulgator of both traditions. The free usage
workspractised in both traditions is evidence of the impartiality of his works. Hehas been a g
of both traditions.The emergence of this thirty one volume Sakya Lamdre Literature Series is
new phenomenon in the history of Lamdre texts. We may hope thatthis edition can be enlar
the near future. It amalgamatestshogs b§ad, slob b§ad, the eleven commentaries by Sache
manyother works related to Lamdre. It was edited by His Holiness Sakya Trizin forits public
by Sakya Centre, Dehra Dun in 1983. His Holinessexplains the model of his edition in the p
bibiography. It ispublished in the traditional folio style [dpe gzugs] or loose leafs whichrequir
years of painstaking calligraphy work by many dedicated monksof Sakya Centre. Thanks ar
monks, including Venerable MigmarTseten, for their dedication in making such a publication
sakeof convenience in locating the references, I have amended the title numberswhich are r
sequence. The folio numbers are given without specifyingside a or side b since odd and eve
them. Translation of theessential part of the Tibetan titles are provided together with
theirtransliterations. Volumes are marked alphabetically; hence the first volume ismarked 'p
Volume One. Future editors of Lamdre texts need to considercollecting more works on Lam
sources e.g. bka' 'bums, which arenot included in this edition, and to develop a systematic th
ofclassification arrangements between the two traditions and different works.# # #Vol. 1 Ka
b§ad]Title No. 1. ff. 1 - 13.Hagiography of Virèpa.bla ma 'phags bod kyi lo rgyus las rnal 'byo
phyugs bir wa pa'i lo rgyus .Author: grags pa rgyal mtshan (1147-1216).Title No. 2. ff 14 - 17
of Drogmi Lotsawa.bla ma bod kyi lo rgyus bla chen 'brog mi lo tsŒ ba'i lo rgyus.Author: gra
mtshan (1147-1216).Title No. 3. ff. 18 - 31.Hagiography of Sachen Kunga Nyingpo [sa chen
rnam thar].Author: grags pa rgyal mtshan (1147-1216).Title No. 4. ff. 32 - 34.Hagiography of
[bsod nams rtse mo'i rnam thar].Author: grags pa rgyal mtshan (1147-1216).Title No. 5. A ff.
56.Hagiography of Drakpa Gyaltshan [rje btsun rin po che'i rnam par thar pa].Author: sbal st
mtshan (?).Title No. 6 (A). ff. 57 - 63 (B) ff. 64 - 75.Versified Hagiography of Sakya Paº¶ita [
paº gyi rnam thar].Author: yar kluõ pa grags pa rgyal mtshan (?).Title No. 7. ff. 77 - 112.Hag
Sakya Paº¶ita [sa paº gyi rnam thar].Author: rin chen dpal (?).Title No. 8. ff. 113 - 133.Hagio
Sakya Paº¶ita [rnam thar gsuõ sgros ma].Author: 'phags pa blo gros rgal mtshan (1235-128
ff. 134 - 289.Path of the Fortunate Aeon: A Hagiography of Sakya Paº¶ita.rnam thar skal pa
lam.Author: rin spuõ õag dbaõ 'jig rten dbaõ phyug grags pa (In 1255).Title No. 10. ff. 290 -

338.Hagiography of Dharma King Choegyal Phakpa (1235-1280).bla ma dam pa chos kyi rg
par thar pa.Author: ye §es rgyal mtshan (In 1283).Title No. 11. ff. 338 - 340.Hagiography of
Kunga Pal [bla ma tshogs sgom rin po che'i rnam thar].Author:Title No. 12. ff. 341 - 344.Hag
Nyenchen Sonam Tenpa.–en chen bsod nam bstan pa'i rnam thar.Title No. 13. ff. 345 - 361
of Rinchen Senge.§aõs kyi bla ma chos rje rin chen seõ ge'i rnam thar raõ gis mdzad pa.Au
ge.Title No. 14. ff. 362 - 367.Hagiography of Zhang Konchok Pal (1240-1302) [óaõ dkon mc
thar].Author: dge sloõ dpal ldan tshul khrims (1333-1389).Title No. 15. ff. 367 - 374.Hagiogr
Gyalwa Drakphukpa (1277-1350) [rgyal ba brag phug pa'i rnam thar].Author: dpal ldan blo g
(1315-1358).Title No. 16. ff. 374 - 385.Hagiography of Hermit Lodro Tenpa (1315-1358) [ri l
gros brtan pa'i rnam thar].Author: dge sloõ dpal ldan tshul khrims (1333-1389).Title No. 17. f
406.Hagiography of Lama Dampa Sonam Gyaltshan.bla ma dam pa bsod nams rgyal mtsha
dge sloõ dpal ldan tshul khrims (1333-1389).Title No. 18. ff. 406 - 412.Hagiography of Lama
Tshultrim.bla ma dam pa dpal ldan tshul khrims gyi rnam thar.Author: dkon mchog rgyal mts
(1388-1469).Title No. 19. ff. 413 - 431.Hagiography of MahŒsiddha Buddha êr´ (1339-1419
dddha §r´s rnam thar].Author: õor chen kun dga' bzaõ po (1382-1456).Title No. 20. ff. 432 -
Hagiography of Ngorchen Kunga Sangpo.[õor chen gyi rnam thar mdor bsdus].Author: dkon
(1388-1469).Title No. 21. ff. 475 - 585.Ocean of Collected Elegant Sayings: A Hagiography
Sangpo.[rnam thar legs b§ad chu bo 'dus pa'i rgya mtsho].Author: dge sloõ dpal ldan don gr
ff. 586 - 627.Wondrous Ocean: A Hagiography of Muchen (1388-1469).[mus chen gyi rnam
mtsho].Author: bsod nams seõ ge (1429-1489).# # #Vol. 2 Kha [slob b§ad]Title No. 23. ff. 1
Garland: A Hagiography of Muchen.[mus chen gi rnam thar õo mtshar phreõ ba].Author: bda
mtshan (1444-1479).Title No. 24. ff. 35 - 151.Garland of Utpala Flowers: A Hagiography of D
Gyaltshan (1444-1479).[bdag chen blo gros rgyal mtshan gyi rnam thar ut pa la'i do §al].Aut
blo gsal rgya mtsho (1502-1567).Title No. 25. ff. 153 - 247.A hagiography of Doringpa Kunp
(1449-1524).[rje btsun kun spaõ pa chen po'i rnam thar õo mtshar dad pa'i spu loõ].Author:
gsal rgya mtsho (1502-1567).Title No. 26. ff. 249 - 397.A Treasure of Jewel: A Hagiography
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be between human and super-human, mortal and immortal. At the level of everyday experience, it is admitted, all is not well in the world. There has to be a transcendence, a rising above or a getting beyond this state of affairs of the mundane world. The Buddhist looks upon life in the world as not being totally satisfactory. Both areas of life of man, the psycho- and the physical, suffer on account of this deficiency. Some part of it, particularly the physical, like decay, disease and death, is natural and hereditary by virtue of our being caught up in the recurring life process or sams*ƒ*ra.

Psychopathic disturbances, on the other hand, like greed, hatred and jealousy, are products of maladjustment and miscalculation by man, through ignorance and deception (avidy*ƒ* and moha). The totality of this unsatisfactory nature of life is what is termed in Buddhism as dukkha and the Buddhist, in his highest and perfect religious pursuit, seeks salvation therefrom (na vo dukkh*ƒ* pamutti attthi Ud.51; dukkh*ƒ* atthi pamocanam S.I.62; dukkhassa nissaranam pa¤¤*ƒ*yissati S.II.10). From loka or lokiya, the world or the worldly, he seeks transcendence to the lokuttara which shares not of the nature of the world. Whether such transcendence results in a perpetual state of factual existence, to the extent of being real in terms of time and space, or it is only a logical assumption in contrast to what is being rejected, is to be examined in detail elsewhere. At any rate, we may here safely conclude that the Buddhist therefore has no problem in his own religious context in subscribing to the general definition of salvation as `the saving of the soul', which to him would mean no more and no less than the liberation or emancipation of the individual being from the `turmoil of the life process' or sams*ƒ*ra in which he is caught up. Coming next to the idea of `the deliverance from sin,' it has already been indicated that the Buddhist seeks deliverance from the unsatisfactory nature of the world which, more precisely speaking, pertains to the life of man than to the physical world outside. It is man's submission to this conflict which is termed dukkha. In fact, the Buddha himself declares that his entire mission consists of clarifying the real nature of this unsatisfactory position of man in the world which

is essentially the connotation of the term dukkha and of prescribing for the termination of this dukkha referred to as nirodha (Pubbe c'ƒham bhikkhave etarahi ca dukkha¤c'eva pa¤¤ƒpemi dukkhassa ca nirodham. M.I.140). From the point of view of the Buddhist, man is in this plight through his own seeking, or rather because of his non-seeking of a release therefrom. It is this seeking of what is antithetical to the mundane that liberates the bodhisatta [Siddhƒrtha Gautama] in his attainment of Buddhahood, and elevates him from man to super-man. Subject to birth, disease and death, he seeks release from them. In the Buddhist sense, this release or salvation from what is characteristic of human and worldly existence, converges on the transcendental here in this very existence. The word transcendental has certainly to be conceded to the Buddhist, together with the right to determine what it connotes. Since this state does not gravitate towards the earthly and is thus not moored to it, it is very precisely described in Buddhism as a state untraceable here and therefore much less in a world beyond. Much confusion with regard to Buddhism, particularly with regard to Nirvana which is its ultimate goal has arisen out of this inability to view it in terms of Buddhist values.

It is as a result of the discriminative consciousness of man which is referred to as vi¤¤ƒna getting loaded with too many mundane or worldly leanings that the life process both here and now as well as in the future existences to come gets charged with vitality or produces the life continuum which the Buddhists refer to as bhava or becoming. It is this process which renders the individual being in time-space dimension. Hence in the formula of Causal Genesis or Paticcasamuppƒda (Sk. pratŒtyasamutpƒda) we find the statement bhavapaccayƒ jƒti which means `becoming produces birth.' The very traceability of the individual is on account of this density and opacity which his consciousness acquires in the process. Consequently it is possible to point out and say that his mind has these propensities, that it leans on this or that (idam nissitam v¤¤ƒnan'ti). It is the very fuel on which life, with all its manifestations, glows. On the other hand, the scope of salvation in Buddhism is to bring about a de-conditioning of the

mind or an ultimate reduction of the activity of the discriminative consciousness. Hence in Nirvana the process of this fuel generation ceases and the very basis of becoming (bhava), and not of the being, is totally destroyed. For Nirvana in Buddhism neither equates with nor is dependent on physical death.

In consequence of this, an inquiry with regard to what happens to a being who has attained Nirvana, after his death, in relation to the process of becoming this or that, is an unwarranted question. A predication with regard to his identity even in this very life is an untenable position. His mind being totally de-conditioned and being completely free from leanings of any sort, no identity whatsoever can be established of him, now or for the future. Sams*ƒ*ra-wise (i.e. life-process wise) he has ceased to be. This position with regard to the emancipated being, the one who has attained the state of Nirvana is clearly enunciated in the Buddhist texts. It stands well defended as the logical outcome of Buddhist thinking. The Alagadd–pama Sutta of the Majjhima Nikaya (M.I.p.140) expresses this very clearly. Its importance as a vital piece of information for the correct understanding of the scope of salvation in Buddhism, eschatologically, cannot be overrated. But lamentably, the Pali Text Society translation of this passage has completely missed this point and produced in its place something which does not consistently fit into the logic of the Buddhist theory of salvation. For the purpose of clarification, the original text in Pali together with the P.T.S translation and the suggested new rendering is added here.

Evam vimuttacittam kho bhikkhave bhikkhum sa-Ind*ƒ* dev*ƒ* sa-Brahmak*ƒ* sa-Paj*ƒ*patik*ƒ* anvesam n*ƒ*dhigacchanti - idam nissitam tath*ƒ*gatassa vi¤¤*ƒ*nan'ti. Tam kissa hetu. Ditthev*ƒ*ham bhikkhave dhamme tath*ƒ*gatam ananuvejjo ti vad*ƒ*mi (M.I.p.140).

P.T.S. Translation :

Monks, when a monk's mind is freed thus, the devas with Indra, Brahma and Paj*ƒ*pati, do not succeed in their search if they think : `This is the discriminative consciousness attached to a

Tathƒgata.' What is the reason for this ? I, monks, say here and now that a Tathƒgata is untraceable.

Suggested translation :

Monks, devas with Indra, Brahma and Prajƒpati, tracking down a monk whose mind is freed, i.e. a monk who is emancipated, would not discover the discriminative consciousness of such a one (Tathƒgata) to be leaning on this or that (idam nissitam.) What is the reason for this ? I, monks, say that a Tathƒgata is untraceable even in this very life.

This same curiosity to track down the consciousness of the emancipated being after his death, is recorded in the story of Godhika in the Samyutta Nikaya (S.I.p.122). The Buddha declares that Godhika having attained the state of Nirvana passed away with a consciousness that finds no foothold : appatitthitena ca bhikkhave vi¤¤ƒnena godhiko kulaputto parinibbuto.

As against this, the goal in terms of Christian concepts is given as `admission to eternal bliss.' Here again, concept-wise and vocabulary-wise, the Buddhists would appear to be somewhat different from the Christians. Considering the fleeting and transitory nature of worldly phenomena which is consequently labeled as unsatisfactory, transcendence from it must logically bring about its antithesis, namely a non-transitory nature. But the bliss of Nirvana in Buddhism consists primarily of this elimination of transitoriness. Thus Nirvana is described as being non-birth (ajƒta), non-decay (ajara) and non-death (amata), i.e. free from features which are characteristic of samsƒra or the round of worldly existence. To be in this mortal frame of man and be assured that there would be no more subjection to these travails is truly the bliss of Nirvana. Even where they manifest themselves in the life of a liberated disciple during the remaining days of his life, it is as though they matter not to him any more and count for nothing in his life. That is why it is possible for him to say, with calm and composure-`I yearn not for life, I long not for death.' This was said by none other than the

great disciple Sariputta (See Theragatha vv.1002-3). In this state one sees the consummation of the religious life in Buddhism. A liberated Buddhist disciple is a jŒvan mukta in the true sense of the word. His release is not eschatological. This alone, and not more nor less, is true Buddhist salvation. It is the transcendence of the true Buddhist disciple. The Buddhists have not the need like their fellow-religionists in Jainism, Sankhya, Yoga and Vedanta, to think of a videha mukti beyond this, to be looked upon as final liberation.

At this stage one is compelled to observe that it would be difficult to find in Buddhism, with regard to the notion of salvation, a parallel to the above mentioned Christian idea of `admission to eternal bliss.' In this context one cannot afford to lose sight of the basic divergences in the definition of life, the explanation of its origin and its ultimate goal in the two systems. To insist on a uniformity here is far from desirable and to assume the existence of such a uniformity is far from the truth. One has to point out that even the assumed relationship of the liberated tathƒgata in Buddhism with the Absolute in the Upanishads is only a forced one. Of the many words used to refer to the state of Nirvana, amata or non-death or deathless is the direct outcome of the earlier concept of ajƒta or non-birth. Primarily Nirvana is the state which signifies the cessation of the process of being born again. Some of the Pali phrases which signify this are khŒnƒ jƒti [birth is terminated] and nƒparam itthattƒyƒti pajƒnƒti [comprehends that there is no more of being such and such] as at M.I.138. Thus the idea of deathless as an attribute of Nirvana is a derivative and negative concept, coming in the wake of 'no more rebirth'. Reference to Nirvana as `the realm of the Eternal', while one appears to be making use of Pali sources belonging to the Theravada tradition, has to be judged as a gross distortion (The God of Buddha by Jamshed Fozdar pp.23,24).

Lastly, let us take note of the crowning phrase of the more or less Christian definition of salvation viz. `wrought for man by the atonement of Christ.' The approximating likeness of this

concept in Buddhism is seen in the Bodhisattva doctrine of the Mahayanic schools where the magnanimity of the saviour in the person of the bodhisattva works out the moral, social and spiritual emancipation of man. Acts of sacrifice and surrender of what is personally beneficial in the interests of the multitude marks out the bodhisattva as one who is dedicated to work for the salvation of suffering humanity. Texts like the Sukhƒ vatŒvy–ha S–tra and the SaddharmapundarŒka S–tra (Ch.24 entitled Samantamukhaparivarta) deal with this role of the bodhisattva in great detail.

It is on such a religio-philosophical basis as described so far that the Buddhists structure their salvation machinery. The goal of their salvation is Nirvana which is the complete cessation of the worldly life process as it is discernible to man (compare such uses in Pali as `acchijji vattam : terminated the process of revolving in samsara' and `chinnam vattam na vattati : the wheel is destroyed, it rolls not again' at Ud.p.75. Note the imagery of the wheel rolling on. Also `ettƒ vatƒ vattam vattati itthattam pa¤¤ƒ panƒ ya : So long will the wheel roll on establishing a state of thusness' at D.II.63f. It is this process of the wheel of life rolling on which is termed samsara, and stands in marked contrast to Nirvana which is the cessation of that process. The travails thereof are known as dukkha and transcendence or release from them is what is implied by the term moksa.

In Buddhism, the discovery of both the malady as well as the remedy for it was made by the Buddha himself at a human level of analysis and inference and through a diligent application to the perfection of wisdom via a process of personal self-culture and self-development. This is why the Buddha ultimately declared that as far as salvation is concerned man is without the external refuge of a Divine Being (attƒ no loko anabhissaro M.II.68). Another very popular Pali term used for the concept of salvation in Buddhism is vimutti (Sk. vimukti) which also etymologically means release. Having looked upon this release from the trumoil of life or the cessation thereof as the real salvation of man, the Buddha in his profound but simple thesis of the Four Noble Truths,

prescribed in his Truth of the Way or magga sacca a path leading to its attainment. It is the path that leads man from grief to happiness, from death to immortality, from worldliness to transcendence. In the process of winning this salvation according to the tradition of Theravada Buddhism the role or the Buddha begins and ends at the level of indicating what this path is. The Buddha is in fact called the proclaimer of the way, hitherto undeclared : anakkhƒtassa maggassa akkhƒtƒ (M.III.8). The striving for the successful attainment of it is entirely the work of each individual. `Each individual must make an effort by himself. The Buddhas only indicate the way : `Tumhehi kiccam ƒtappam akkhƒtƒro tathƒgatƒ (Dhammapada.v.276).

In marked contrast to the salvation process in most theistic religions which invoke qualities of heart like faith and devotion (sraddhƒ and bhakti), the Buddhists stress on the role of the individual towards this same attainment which requires the development of the human personality in a different direction. First and foremost, it requires initiative and effort, the first steps in putting oneself on gear, as it were. This attempt at making a sustained effort or application of viriya (viriyam ƒrabhati) is in fact, one of the ten perfections (viriya pƒramŒ) which in the tradition of the Theravada a bodhisattva is required to develop towards the attainment of his Buddhahood. Of this too, the initiative or getting into stride (arabbha dhƒtu) comes to be specially commented upon as a vigorous and vital aspect of personality. This, together with resolve or determination (adhitthƒna) which is another of the ten perfections, invokes the qualities of the heart with a different stress. Development of the Buddhist path to salvation on the other hand is predominantly weighted on the side of qualities of the head. Decisive mental alertness (sati or Skt. smrti) is an early requirement for the development of a meaningful concentration (samƒdhi) of mind. All these are invariably found to be prerequisites for the acquisition of the very vital tool for the salvation process, which is none other than the penetrative wisdom or pa¤¤ƒ (Skt. praj¤ƒ) which is the crown jewel of Buddhist salvation yet serving only as a means to an end and not an end in itself.

As far as the Buddhist concept of salvation is concerned, it is to be observed that this transcendence from the world is the result of comprehending the true nature of the world and consequently of coming to proper relations with it. The forces that bind man to it, in rather inevitably painful ways, are to be personally comprehended in order to be able to reduce their gravitation towards the earthly. This involves both an individual and inward adjustment as well as adjustments with social implications. There is no denying the fact that the former is more basic and primary while the social implications are more derivative. While this is necessarily so, it does not reduce the ethical richness of the religious system. Starting with the religiously primary consideration of self-adjustment with the goal of salvation in mind, we have to focus attention on two major items which relate to this. The degree of involvement of man in the affairs of the world being the basic core of the phenomenon of his unhappiness in life or dukkha, the remedial measures towards its elimination or reduction require that man studies, in the first instance, the reason for this involvement. At the same time he has also to investigate and find out for himself why this involvement brings about unhappiness. This latter leads to an exhaustive analysis of the true nature of the world or worldly phenomena.

It would be profitable at this stage to indicate that as far as the early phase of Buddhism known as the Theravada is concerned the search for reality is no more than the desire to comprehend the real and true nature (yathabhucca) of the world in which we are and with which we are constantly in communication. It is to be categorically stated that this is not a search for a Reality beyond this life or beyond this world. Nor does the attempt of the Buddhist to grasp the real and true nature of the world lead to the assumption, as with some of the other Indian philosophies, that the empirical world is no more than mƒyƒ or a mind-made illusion. The world does exist on its own tempo. In the Buddhist analysis and scrutiny it becomes evident that the world, including man therein, is essentially subject to the law of change

(viparinƒmadhamma). Known also as the law of impermanence or anicca, this basic character necessarily generates in the mind of the worlding states of conflict, tension and frustration, on account of his own inability to cope with these changes which, though by no means welcome are characteristic of the world in which he lives. Of the three signata or characteristics which mark the life of man in the world, it is this changing, transitory nature, its anicca characteristic which in its wake brings along the other two, namely unsatisfactoriness or dukkha and substancelessness or anatta (soullessness).

Such a world view or an awareness of the true characteristics of the world must put the Buddhist disciple who is endowed with a degree of self-awareness in a position of guarded activity. The over-enlargement of the ego with an associated assertion of I and mine has then necessarily to be kept at a minimum. Speaking in Buddhist terms, derivative notions of greed and hatred (lobha and dosa) which start spiraling around the assertion of I and mine, are set in motion by likes and dislikes (piya and appiya), in terms of man's desire to possess or reject (abhijjhƒ and vyƒpƒda). A true Buddhist disciple is called upon to start his religious life with a regulation of this process. The impact of this psycho-ethical correction in ultimate terms of salvation, is comparable to the two sides of a coin. The result of this ethical correction is concurrently active in the two areas, individual and social. A disciple who is in quest of his salvation is thus seen to be gradually working towards the reduction and eradication of these pernicious traits of mind, namely greed and hatred. In their place, there develops in the mind of the disciple love and charity, a desire to give and share instead of a greed to selfishly possess as well as a desire to love, tolerate and accommodate rather than hate, reject and repel. Salvation-wise, these virtues are individually elevating and ennobling, and socially exhilarating and leading to productive growth. They form the very bases from which a man's right to his life and property comes to be vindicated.

The survey which I have just concluded was undertaken with a view

to indicate the intellectual basis on which the Buddhist formula of salvation operates. However, it is to be appreciated that the socio-intellectual changes which come upon the individual at this stage are, from the point of view of the Buddhist, absolved from the charge of `being purely theoretical'. With the Buddhists, all activities have their origin at the level of the mind (Manopubbangamƒ dhammƒ Dhp.1). Correctness or otherwise, propriety or impropriety, of all action committed by man is determined in terms of the intellectual activity, or in other words, decision making undertaken by the doer (manasƒ ce pasannena.....manasƒ ce padutthena bhƒsati vƒ karoti vƒ Dhp.1 & 2). Even before an act is rendered in physical terms through word or deed, it already registers at the mind level its impact on the doer. Human activity lends itself to evaluation with greater ease at the level of physical expression. Their social desirability or viciousness is felt unmistakably at this level. In Buddhism, this gauging of human activity is attempted from both ends. In the Ambalatthika Rƒhulovƒda Sutta of the Majjhima Nikaya, the Buddha in his admonitions to Rahula, uses the yardstick of results of action to determine their approvability. `That which is detrimental to one's own well-being, or to the well-being of the other or of both, should unhesitatingly be given up as being bad', says the Buddha (See MLS.II.89f).

In counselling the Kalamas. on the other hand. the Buddha advises them to determine the nature of their motivation to activity (as having its origin in greed, hatred or delusion) and to regulate their activity to be of non-pernicious motivation, free from greed, hatred and delusion.

It would now be easy to indicate and clarify that the Buddhist way to salvation is founded on this theoretical basis and on this intellectual analysis. The Buddha who was concerned with the unsatisfactoriness (or dukkha) of the world in which man was caught up and for which he was earnestly searching a way out, until he himself attained the stage of enlightenment or Buddhahood, thus transcending this worldliness, and prescribed a way (magga or patipadƒ) for the salvation of man.

This is the fourth of the Four Noble Truths propounded by the Buddha. Designated as the Noble Eightfold Path (ariya atthangika magga) it covers a very vast expanse of human development, both individual and social. It starts with a basic intellectual grasp of the human situation, upholding that such a corrected vision about life alone could regulate it, harnessing its resources for its own redemption. This is termed samm*ƒ* ditthi or corrected vision, man's vision about life and the world. Working with an efficient intellectual quantum, provided both from within and without (parato ca ghoso yoniso ca manasik*ƒ*ro M.I.294) man is able judge for himself the ill-effects of his own actions. First and foremost, he learns to cultivate the Buddhist attitude to life, the non-permissibility of a staggering ego (sakk*ƒ*yaditthi), a position which is most desirable salvation- wise, to the individual. Psychologically, this elimination of the basis of individuation or personal assertion, brings in a whole series of changes in social values. This brings in a direct relationship of man to man in terms of friendship, totally non-discriminative. This is maitrŒ or loving kindness. This universal love which is the result of the obliteration of the ego is not restricted even by considerations of human and animal. Life in the universe, both great and small, comes within its range. So does friend and foe, those near and far, those seen and unseen (Ye keci p*ƒ*nabh£tatthi tas*ƒ* v*ƒ* th*ƒ*var*ƒ* v*ƒ* anavases*ƒ* dŒhg*ƒ* v*ƒ* ye mahant*ƒ* v*ƒ* majjhim*ƒ*rassak*ƒ*nukath–l*ƒ* ditth*ƒ* v*ƒ* ye va additth*ƒ* ye ca d–re vasanti avid–re bh–t*ƒ* v*ƒ* sambhavesŒ v*ƒ* sabbe satt*ƒ* bhavantu sukhitatt*ƒ*. Sn.vv.164-7) Consequent to this corrected (samm*ƒ*) vision about life, everything else that follows in the noble eightfold way necessarily acquire the tone of correctness. Thoughts which spring from such a basis are invariably wholesome thoughts (samm*ƒ* sankappa :item no 2). As these manifest themselves in action they give rise to inoffensive, fruitful speech (samm*ƒ* v*ƒ*c*ƒ* :item no 3) and justifiable forms of activity (samm*ƒ* kammanta : item no 4). Up to this stage, while the individual is being cultured in terms of his thought, word and deed, society is at the same tine benefiting from the non-corrosiveness of individual action. This being the graduation

of the individual on the path of salvation as we have already indicated above, we witness a twofold benefit in two distinct spheres.

While gradual spiritual ascendance on the path of salvation is assured to the individual on the one hand, we also find him fitting himself to life in the world with great ease and with even greater harmony. Conflict and tension as far as each individual is concerned, thereby necessarily step out of the way. On the other hand, society is not harassed by erring individuals. The composition of society would witness a greater percentage of such persons of corrected vision and regulated action. Item no 5 of this code for salvation, namely samm*ƒ* *ƒ*jiva or corrected livelihood grooms the life style of an individual in society in such a way as to make society completely safe for living. The term *ƒ*jiva implies the means whereby one makes a living. At the minimum, man must find the food and clothing for himself and his dependents. But he must earn his bread, himself. But this wherewithal for living which in Buddhist contexts is referred to as bhoga has to be acquired by just and fair means : dhammikehi dhammaladdhehi bhogehi (A.II.67). One has to toil for it (b*ƒ*h*ƒ* balapariciteh i. ibid.) and earn it with the sweat of one's brow (sed*ƒ*vakkhittehi. ibid.). Thus in terms of Buddhist values, while it is accepted that life is dear to every one (sabbesam jŒvitam piyam : Dhp.v.130), it has to be nurtured and kept going by fair and honourable means. These social safeguards, built into the Buddhist scheme of salvation, enhances its relevance in a highly competitive commercialized society, where money values and material turnover, and those alone, seem to topple down other considerations.

Viewing the Buddhist concept of salvation from yet another angle, we find the process leading to it built upon three ascending terraces. This is referred to as the training via the threefold-culture or tisso sikkh*ƒ*. Here too, in the final ascent is perfection of wisdom or attainment of undistorted vision about oneself. In the Eightfold way discussed earlier the perfection of right concentration (samm*ƒ* sam*ƒ*dhi or item no. 8) brings about

perfected wisdom or samm*ƒ* ¤*ƒ*na. This is what precedes salvation or release (vimutti). The threefold culture of sikkh*ƒ* too, has wisdom (pa¤¤*ƒ*) as its final state preceding release (samm*ƒ* ¤*ƒ*nassa samm*ƒ* vimutti pahoti. D.II.217). While the second stage of this training geared towards salvation, isolates the individual, more or less, to a transcendent plane, from his involvement with the mundane, its basis or sŒla deals essentially with the correction of man in relation to the social environment. This, in other words, is no doubt the moral uplift of man. As far as this code of sŒla is concerned, there is a difference in scope and content between that of monk and layman. Geared towards the attainment of the goal of salvation, worked out through a gradual process of up-lifting, a Buddhist disciple rids himself of obnoxious patterns of behaviour through word and deed and cultivates positive traits of character which contribute to the healthy growth of social harmony and concord. The Buddhist charter for this is the `code of five precepts' or pa¤casŒla. Abstaining from the destruction of life both human and animal, he develops boundless love for all life, working for their weal and welfare. This indeed is the first moral precept of the Buddhist layman. Abstaining from stealing, he cultivates the manifold aspects of honesty, preventing the alienation of any one from his legitimate possessions. A special precept safeguards the privacy of his domestic life, the safety and security of the females of his household. Honesty of word and deed is guaranteed and safeguarded by the fourth precept relating to speech. This protects and upholds societal interconnectedness founded on honesty and trustworthiness. Finally, there is included the fifth precept of abstinence from drugs and alcoholic drinks for the sake of greater sanity and sound judgement among men.

Thus, it may be said that from whatever angle one looks upon the Buddhist path to salvation, it becomes abundantly clear that it is geared towards and invariably results in character formation or reformation of character which the Buddhists refer to as a `developed or cultured self' (bh*ƒ*vitatta). The real standing of such a person is indeed both within the society and outside it, with its individual and social dimensions.

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files][This version: 22 March
1994]----------HEART TO HEART: ZEN AND
RELIGION: THE ROOTS AND THE SHAPE.An un-dated teisho, most likely delivered to an
audience in the mid- or late 1980s, made available to SydneyZen Center in a xeroxed form.
addresses some of the most fundamental and delicate religious issues.Therefore, it should
analysed in a mindful way.All copyrights to this document belong to Father Ama Genunken
Centre, Madras, India----------Heart to
Heart:Zen and religion: the roots and the shape.by Ama SAMY S.J. RoshiBodhi Zen Centre
originally comes from the religion of Mahayana Buddhism. But thespirit and practise of Zen
institutional religion. The heartof Zen, is indeed religious, and the heart of religion is Zen.
Whatrelationship is there between Buddhism and Zen, between Christ ianityand Zen, and be
Zen ?The roots of Zen are in ancient India. Indian Mahayana sutras andphilosophy being at
origin. Particularly the'indwelling of everything in everything else', of the Avatamsara Sutra(
Buddhism), and the Heart Sutra's 'form is no other thanemptiness, and emptiness no other
very heart ofZen. The 'heart to heart' transmission of Zen can be traced back toIndian origin
seen in Kukai's response to Saicho's requestfor Kukai's Indian manuscripts. The straight-ba
ofzazen is yogic in origin as well. Chinese Taoism gave to Zen anappreciation of, and identi
nature.The Japanese contribution was the systematization of the Zen practiceand the additi
discipline and aesthetics via the Zen arts.As regards the koan practice, 'who am ?' Is the we
ofRamana Maharishi which goes back to the upanishads. Who am i? What isthe real? Wher
quest of the ancient Indianseekers for salvation-enlightenment. It was, however, theheart-re
Asia which formed the heart of Zen,Zen is sometimes identified with the discipline, or the ritu
aesthetics, all of which is distortion of authentic Zen. Zen isprimarily and fundamentally a wa
salvation, or of enlightenment-compassion which bursts forth in Linchi's realisation of the co
individual as the "absolute" subject & master, or better, thetrue person of the way, and which
in the greatcompassion of the bodhisattva "Four Great Vows". Zen as is known todayby mos
'Japanese-made' body and form. There are also Chinese,Korean and Vietmanese forms of
ignored in theunderstanding and transmission of Zen. Being rooted in thesetraditions and di
vital, but these are not withoutambiguity and darkness. The letter kills, the spirit gives life.Sp
Zen spirit, cannot live apart from the letter. It isabove all in the truly enlightened, authentic p
the letterbecomes spirit, and the spirit becomes life-giving word. He or she isthe 'ferryman' b
worlds.The main point made in the essays is - that Zen must be practisedsimply as Zen, whi
and koan practice, and thatChristians can practice Zen wholeheartedly, can lose themselves
new life. Standing in the in-between of Buddhism andChristianity, one can come to quite a n
depth. Inthis journey, a Christ ian is not a Christ ian, a Buddhist not aBuddhist: then, the Bu

truly a Buddhist and the Christ iantruly a Christian. As one Christian practitioner put it nicely,
am a Buddhist, my mother hates me: when I am a Buddha, sheadores me". 'Putting on'the r
'putting-on' theheart-mind of Buddha. From heart to heart.Heart: hsin or shin, can mean min
soul. Yamada Ko-unRoshi used to translate it as heart-mind: in Zen literature it wasusually t
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[This version: 9 June 1994]

HEART TO HEART: ZEN AND RELIGION: THE ROOTS AND THE SHAPE.

An un-dated teisho, most likely delivered to an Enlish speaking, Christian audience in the mid- or late 1980s, made available to Sydney Zen Center in a xeroxed form.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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Bodhi Zen Centre, Madras, India

Heart to Heart:
Zen and religion: the roots and the shape.

by Ama SAMY S.J. Roshi
Bodhi Zen Centre, Madras, India

Zen originally comes from the religion of Mahayana Buddhism. But the spirit and practise of Zen go beyond institutional religion. The heart of Zen, is indeed religious, and the heart of religion is Zen. What relationship is there between Buddhism and Zen, between Christianity and

Zen, and between religion and Zen?

The roots of Zen are in ancient India. Indian Mahayana sutras and philosophy being at the source and origin. Particularly the 'indwelling of everything in everything else', of the Avatamsara Sutra (Hua Yen Buddhism), and the Heart Sutra's 'form is no other than emptiness, and emptiness no other than form', are the very heart of Zen. The 'heart to heart' transmission of Zen can be traced back to Indian origins, as can be seen in Kukai's response to Saicho's request for Kukai's Indian manuscripts. The straight-backed lotus sitting of zazen is yogic in origin as well. Chinese Taoism gave to Zen an appreciation of, and identification with, nature.

The Japanese contribution was the systematization of the Zen practice and the addition to it of discipline and aesthetics via the Zen arts. As regards the koan practice, 'who am I?' Is the well known inquiry of Ramana Maharishi which goes back to the Upanishads. Who am i? What is the real? Where do I go? Such is the quest of the ancient Indian seekers for salvation-enlightenment. It was, however, the heart-response of East Asia which formed the heart of Zen, Zen is sometimes identified with the discipline, or the rituals, or the aesthetics, all of which is distortion of authentic Zen. Zen is primarily and fundamentally a way of salvation, or of enlightenment-compassion which bursts forth in Linchi's realisation of the concrete human individual as the "absolute" subject & master, or better, the true person of the way, and which is actualised in the great compassion of the bodhisattva "Four Great Vows". Zen as is known today by most, has a 'Japanese-made' body and form. There are also Chinese, Korean and Vietmanese forms of Zen and these cannot be ignored in the understanding and transmission of Zen. Being rooted in these traditions and discipline is vital, but these are not without ambiguity and darkness. The letter kills, the spirit gives life. Spirit, even Zen spirit, cannot live apart from the letter. It is above all in the truly enlightened, authentic person that the letter becomes spirit, and the spirit becomes life-giving word. He or she is the 'ferryman' between the worlds.

The main point made in the essays is -- that Zen must be practised simply as Zen, which means, zazen and koan practice, and that Christians can practice Zen wholeheartedly, can lose themselves into Zen and find new

life. Standing in the in-between of Buddhism and Christianity, one can come to quite a new perspective and depth. In this journey, a Christian is not a Christian, a Buddhist not a Buddhist: then, the Buddhist is truly a Buddhist and the Christian truly a Christian. As one Christian practitioner put it nicely, -- "when I am a Buddhist, my mother hates me: when I am a Buddha, she adores me". 'Putting on'the mind of Christ ; 'putting-on' the heart-mind of Buddha. From heart to heart.

Heart: hsin or shin, can mean mind, heart, self, soul. Yamada Ko-un Roshi used to translate it as heart-mind: in Zen literature it was usually translated as mind, and Zen in the West tended towards the philosophical, intuitive, wilful, mindless, a-personal, freedom aspects. Zen, as Mahayana Buddhism, is the heart-mind of wisdom -- compassion: suffering heart, seeking heart, discerning heart, heart liberated, transformed, enlightened, compassionate. This 'heart' is the unity of the human and cosmos and god. Heart is presence and mystery: knowing as well as unknowing: grace and freedom: time and eternity: beauty, truth and goodness: joy, peace, sorrow and compassion. The journey is from heart to heart. From heart-mind to heart-mind is the transmission. Mu_shin to mu-shin: empty heart to empty heart of no-heart.

How many heart-minds are there? Standing nowhere how do you let your heart-mind come forth ? Middle of the night, the moon is laughing -- do you hear?

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[This article appeared in //Gassho// vol 1 no 4 (May/Jun 1994).]

FOR THE AWAKENING OF ALL:
The Sarvodaya Shramadana Movement in Sri Lanka

by Joanna Macy

The Sarvodaya movement started in Sri Lanka, where in 1958, a Buddhist high school teacher named A.T. Ariyaratne took a handful of his students and started work camps in the poorest of outcaste villages. From that inconspicuous beginning grew a movement which has spread to over 5000 towns and villages and is now, as the largest non-governmental organization in the country, offering an alternative to the Western industrial model of development.

Ariyaratne, inspired by Gandhian thought, adopted the name Sarvodaya for the movement. However, as a devout and learned Buddhist, he recast the notion in terms of the Buddhadharma, translating it as the "awakening of all." That is what the Buddha did under the Bo Tree: he woke up. And that is the movement's definition of what development is: not necessarily the transfer of technology or foreign aid schemes or steel mills or nuclear plants, but a "waking up" on every level -- personal, spiritual, cultural, economic. A wholistic view of social change results, one which is deeply inspired by Buddhist teachings. Because of its extraordinary record in winning popular participation on the grassroots level, Sarvodaya has attracted the attention of development experts worldwide.

Sri Lanka is a beautiful country with very beautiful people who are beset with the crushing problems endemic now to Third World societies -- inflation, joblessness, deforestation, growing poverty, and hunger. In the Sarvodaya experience, Buddhism serves as a resource for social change. It is used to define what development is in terms that are meaningful to the people, and it offers community organizing strategies that release their energies and commitment.

Sarvodaya means "everybody waking up" -- waking up to the degenerate condition of our village, waking up to work together and harness our energy, waking up to our capacity for compassion and joy and responsibility. The Four Noble Truths are even expressed in these terms, painted with illustrations on the walls of village centers: there is a decadent village, there is a cause for its misery, there is a hope for its regeneration, and there is a path. It is not expressed abstractly, but very concretely in terms of repaired roads, de-silted irrigation canals, nutrition programs, and schools. The Eightfold Path is even expressed architecturally. The movement's headquarters near Colombo is built on an octagonal plan around a large central courtyard with open prayer hall. The building on each side is named after an aspect of the path. The volunteers' hostel, for example, is in Right Action; the accounting office is in Right Mindfulness.

Most important of all, perhaps, is the notion and practice of "shramadana." Shramadana is how we wake up. The word means the sharing (//dana//) of human energy (//shrama//). The movement's full name, Sarvodaya Shramadana Sangamaya, literally means "the movement of everybody waking up by working together." Note the skillful means at work here in the use of the word //dana//. Generosity is the pre-eminent Buddhist virtue -- in no other tradition is it accorded so central a position; but over the centuries //dana// had come to mean alms to the monks, the material support of the Buddhist Order. What the movement has done is to reclaim the original scope of //dana// and to present it, not just as alms-giving, but the gift of one's time, energy, skills, goods, and information to the community. So people "wake up" by giving.

I am convinced that a chief strength of the movement lies in the fact that it asks people what they can give rather than what they want to get -- and provides them the opportunity to offer that in the shramadana camps. These are collective work projects which a village chooses and undertakes, such as cutting an access road, digging latrines, roofing the pre-school. In that context even the poorest families are expected to contribute, not only their labor but also food for the collective meal, and songs and ideas in the meetings. This is empowering to people. Even if it is only a betel leaf or matchbook of rice you can give, you walk differently on the earth as a bestower.

Another Buddhist teaching that is skillfully drawn upon is the four Brahma abodes, or as the subsequently became known, the four abodes of the Buddha: //metta//, //karuna//, //muditha//, and //upekkha//, or lovingkindness, compassion, joy in the joy of others, and equanimity. In the sutra in which this teaching appears, the Buddha is approached by someone who asks, "How can we enter Brahma's abode?" This was the goal of the Vedic people of his time and, up until then it was a question of the ritual sacrifices one performed and the ritual cleanliness one maintained. But the Buddha answered, "You can enter Brahma's abode right now; it is fourfold: just practice //metta//, //karuna//, //muditha//, and //upekkha// and you are in it."

The Sarvodaya movement takes these abodes very seriously and very engagingly as means and measures of being awake. They are translated, not just by clergy but by the lay adults and children into day-to-day behavior in social enterprises in the village. //Metta// is the loving respect for all beings that gets you off your duff and liberates you from self-involvement. Compassion is being out there, digging or dancing, to improve the common lot. //Muditha// is the pleasure you find in being of service, and equanimity keeps you going in spite of criticism and setbacks. These abodes are on the lips of every village organizer and painted on the walls of village centers. Every meeting, whether it is a village gathering or a committee on latrines, begins with two minutes of silence for //metta// meditation, extending loving thoughts to all beings.

Learning Love and Compassion

The primary dictum of the Judeo-Christian tradition is to love your neighbor as yourself, but we are never told how to do it. It is not always easy to love people. It might be easy to love people in general, but how do you love somebody you do not even like? The Buddhist tradition, with its high regard for means, for technique, teaches how to do this. These teaching can be enablers and motivators to skillful personal and social change. Qualities like love and compassion are not just abstract virtues that are the property of saints and adepts. There are concrete ways by which anyone can experience these qualities in themselves. As the Buddha said, "//Ehipassiko//," come and see. You don't have to be a Buddhist;

come and see for yourself in your own experience.

In our workshops on despair and empowerment, we draw upon these teachings of the four abodes. There is a meditation practice for developing the quality of //metta// or lovingkindness, the first abode, which involves focusing on someone mentally and experiencing your desire that this person will be free from fear, from greed, free from sorrow and the causes of suffering. Taking a moment to internally identify with your desire that another be free from suffering changes the whole ambiance of a conflicting relationship. It gives endurance and patience, and it releases our tremendous capacity for love.

The second abode, compassion, means to identify with the suffering of others, to experience their pain as your own. We are often reluctant to experience pain because we think we will fall apart, or we do not want to look at a problem unless we know the solution. Buddhism teaches that the first step is simply to experience the pain -- we won't fall apart -- and the ability to respond creatively and skillfully will arise naturally out of this openness. There is an exercise adapted from the Mahayana tradition that I share with people that we have found to be enormously helpful in this regard. It involves visualizing the suffering of the world coming in with the breath, passing through the nose, throat, lungs, and heart, and then out through the bottom of the heart back into the world. You simply permit yourself to experience the pain, allowing it to pass through the heart and then letting it go. This is a very effective tool in opening to the compassion that inheres in us.

The third abode, joy in the joy of others, is a quality we tend to overlook. It is the flip side of compassion, and to the extent that you can experience the suffering of another as your own, you can also experience the joy and power and gifts of another as your own. The synergy that is inherent in dependent co-arising is made available through taking joy in the joy of others. The courage of Martin Luther King Jr. or the endurance of Gandhi is not just Martin Luther King's or Gandhi's, but is ours too, by virtue of //anatman//, by virtue of the fact that we do not exist as separate beings but interpenetrate with all. We can draw on this imaginatively by seeing that the good done by beings, past or present, enters into this reality structure in which we exist, and constitutes an

ever-present resource. Anyone with whom we come in contact -- family, friends, the person next to you at the check-out counter -- all have goodness and capacities that we can open to and share in. Looking at things this way helps release us from the envy and competitiveness which are such energy drains.

The fourth abode, //upekkha//, is usually translated as equanimity or impartiality, but those terms seem rather weak. As with the others, //upekkha// springs from the Jewel Net of Indra, the co-arising web in which we take being. This is an image from the //Avatamsaka Sutra//, in which reality is likened to a multi-dimensional net with each knot a jewel reflecting every other jewel. As we regard another, we can let our consciousness sink within us like a stone, below the level of word and deed, to that deeper level of interdependent relationship. In each moment it arises in new forms, but the substratum of dynamic ordered unfolding of reality persists and sustains, and in it we can rest. Out of it we cannot fall. Below the separate "I's" that come like froth on the sea, that net is where we are, and in it we find the great peace.

The sense of deep trust and peace in the intertwining web of reality permits us to take risks, because we know we can never be separated from it. No stupidity or failure can sever us from it. Imprisonment, even death, cannot sever us from it. I am certain that our Vietnamese Buddhist sisters and brothers, who have worked so long for peace in their homeland in the face of violent repression, have been sustained and empowered by the deep peace of knowing that in the co-arising nature of things nothing that happens can sever them from the reality of that great peace, or from us.

The Dharma of Social Change

Sarvodaya has taught me much about how spiritual teachings can inspire and guide people -- Buddhist and non-Buddhist -- in social action. Also, we can see in Sarvodaya that as well as empowering individuals in the work of social change, the Dharma gives direction to the change itself. The Buddha's teachings on economic sharing, political participation, right livelihood, and so forth, offer guidelines for building a sane, equitable, ecological, and nonviolent society. In reclaiming these

teachings, Sarvodaya is creating a "social gospel" form of Buddhism.

Some fellow scholars of Buddhism, whom I had consulted, considered Sarvodaya's reinterpretation of doctrine -- such as in its version of the Four Noble Truths -- to be a new-fangled adulteration of Buddhism, lacking doctrinal respectability. To present release from suffering in terms of irrigation, literacy, and marketing cooperatives appears to them to trivialize the Dharma. When I asked very learned Buddhist monks in Sri Lanka what they thought of this recasting of the Four Noble Truths, I did so with te expectation that they, too, would see it as a corruption of the purity of the Buddha's teachings. Instead, almost invariably, they seemed surprised that a Buddhist would ask such a question -- and gave an answer that was like a slight rap on the knuckles: "But it is the same teaching, don't you see? Whether you put it on the psycho-spiritual plane or on the socio-economic plane, there is suffering and there is cessation of suffering." In other words, you are not diluting or distorting the Noble Truths by applying them to conditions of physical misery or social conflict. Their truth lies in the contingent nature of suffering, however you view it. Because it has a cause, it can cease. Because it co-dependently arises, it can be overcome.

On Sarvodaya charts and murals the Four Noble Truths are illustrated with wheels of causation featuring the interrelationship of disease, greed, and apathy, or between nutrition, literacy, //metta//, and self-reliance, for example. They reveal another way in which the notion of dependent co-arising is empowering to social action, because there is not one single cause you have to seek out and attack -- be it malarial mosquitoes or local interest rates. Everything is so interrelated that whatever you do, whether you decide to organize a pre-school, a community kitchen, or a craft cooperative, each is equally valid. Each endeavor toward human well-being pulls a prop out from under the house of suffering.

I find that very applicable to social change here in North America. Whatever our contribution, it is of great value; we need not feel torn between responses to different aspects of the global crisis: "Oh, should I go out and try to protect the whales, or should I go march for disarmament at the U.N.?" If you simply stick with trying to stop the strip-mining, you're helping to save the whales, because it is all interwoven. And that

is important to know if we are to stay sane and collected in our work, and if we are to respect and support each other. It helps us be more effective with other people, to assume that we are already working together.

By the same token, we become more effective by also assuming that we are all aware of the suffering and would like to stop it. When you intuit that everyone -- to some extent, at least, and on some level of consciousness -- feels pain for what is happening to our world, it changes your style. Your strategy and tactics become different. For example, our style in the anti-nuclear and peace movements has been largely predicated on the assumption that people do not know and do not care. So we come on to them with more and more terrifying information and an accusatory tone: "There are 50,000 nuclear missiles on hair-trigger alert -- don't you realize where your tax dollars are going? Or how fast you would incinerate?" But when your point of departure is one of pre-existing interconnection -- that is, when you assume that people hurt and care -- the approach is different. It is one of opening -- providing an opportunity, perhaps by just asking a question, that allows people to open to what they know in the depths of their being and have feared to acknowledge. What people need most to hear is not our information, but what is inside them already.

In the last analysis, what we are and what brought us into being is the Jewel Net of Indra. Co-arising and inseparable, we can never fall out of the web of our reality/home. Opening to its presence and resilience, we can now trust. Moving beyond ego fears, we can risk; we can act. Act, as the Buddha said, "//bahujana hitaya bahujana sukhaya//" -- for the sake of all beings and for their happiness.

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JOANNA MACY teaches at the California Institute of Integral Studies in San Francisco and is author of //World As Lover, World As Self//, //Dharma and Development// and //Despair and Personal Power in the Nuclear Age//. This article is reprinted, with the author's permission, as it appeared in //Karuna: A Journal of Buddhist Meditation// (Summer/Fall 1988). A revised and expanded version appears in //The Path of Compassion// (Berkeley: Parallax Press, 1985, 1988).

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[Since this article was published in 1988, Sri Lanka's political situation has shifted dramatically. In 1989 President Premadasa came to power after a series of political assassinations. The political climate under his rule severely inhibited the ability of humanitarian aid organizations (in particular, Sarvodaya) to carry out their work. In 1993 Premadasa was assassinated. Since then, Sarvodaya has regained its place as Sri Lanka's largest and most effective force for poverty alleviation in Sri Lanka. In 1993 Ariyaratne received the Niwano Peace Prize from the Japanese government, in recognition for his work. --GASSHO]

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AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: //Gassho//, POB 4951, Berkeley CA 94704
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DATE OF PUBLICATION: 1988
DATE OF DHARMANET PUBLICATION: May 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33.0)

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words does not make it unreal - quite the reverse. Mindfulness is the reality which gives rise to words - the words that follow are simply pale shadows of reality. So, it is important to understand that everything that follows here is an analogy. It is not going to make perfect sense. Please don't sit around scratching your head and trying to figure it all out. In fact, the meditational technique called Vipassana (insight) that was introduced by the Buddha about twenty-five centuries ago is a set of mental activities specifically aimed at experiencing a state of uninterrupted Mindfulness or Sati.

When you first become aware of something there is a fleeting instant of pure awareness just before you conceptualize he thing, before you identify it. That is a stage of Mindfulness (Sati). Ordinarily, this stage is very short. It is that flashing split second just before you focus your eyes on the thing, just before you focus your mind on the thing, just before you objectify it, clamp down on it mentally and segregate it from the rest of existence. It takes place just before ,you start thinking about it - before that little 'yak, yak' machine inside your skull says, "Oh, it's a dog." That flowing, soft-focused moment of pure awareness is Mindfulness (Sati). In that brief flashing mind-moment you experience a thing as an un-thing. You experience a softly flowing moment of pure experience that is interlocked with the rest of reality, not separate from it. Mindfulness is very much like what you see with your peripheral vision as opposed to the hard focus of normal or central vision. Yet this moment of soft, unfocused, awareness contains a very deep sort of knowing that is lost as soon as you focus your mind and objectify the object into a thing. In the process of ordinary perception, the Mindfulness (Sati) step is so fleeting as to be unobservable. We have developed the habit of squandering our attention on all the remaining steps, focusing on the perception, cognizing the perception, labeling it, and most of all, getting involved in a long string of symbolic thought about it. That original moment of Mindfulness just gets lost in the shuffle. It is the purpose of the above mentioned Vipassana (or insight) meditation to train us to prolong that moment of awareness.

When this Mindfulness (Sati) is prolonged by using proper techniques, you find that this experience is profound and it changes your whole view of the universe. This state of perception has to be learned, however, and it takes regular practice. Once you learn the technique, you will find that Mindfulness has a number of interesting characteristics.

THE CHARACTERISTICS OF MINDFULNESS (SATI)

Mindfulness (Sati) is mirror-thought. It reflects only what is presently happening and in exactly the way it is happening. There are no biases.

Mindfulness (Sati) is non-judgmental observation. It is that ability of the mind to observe without criticism. With this ability, one sees things without condemnation or judgment. One is surprised by nothing. One simply takes a balanced interest in things exactly as they are in their natural states. One does not decide and does not judge. One just observes.

It is psychologically impossible for us to objectively observe what is going on within us if we do not at the same time accept the occurrence of our various states of mind. This is especially true with unpleasant states of mind. In order to observe our own fear, we must accept the fact that we are afraid. We can't examine our own depression without accepting i fully. The same is true for irritation and agitation, frustration and all those other uncomfortable emotional states. You can't examine something fully if you are busy rejecting the existence of it. Whatever experience we may be having, Mindfulness just accepts it. It is simply another of life's occurrences, just another thing to be aware of. No pride, no shame, nothing personal at stake - what is there, is there.

Mindfulness (Sati) is an impartial watchfulness. It does not take sides. It does not get hung up in what is perceived. It just

perceives. Mindfulness does not get infatuated with the good stuff. It does not try to sidestep the bad stuff. There is no clinging to the pleasant, no fleeing from the unpleasant. Mindfulness sees all experiences as equal, all thoughts as equal, all feelings as equal. Nothing is suppressed. Nothing is repressed. Mindfulness does not play favourites.

Mindfulness (Sati) is nonconceptual awareness. Another English term for Sati is 'bare attention.' It is not thinking. It does not get involved with thought or concepts. It does not get hung up on ideas or opinions or memories. It just looks. Mindfulness registers experiences, but it does not compare them. It just observes everything as if they were occurring for the first time. It is not analysis which is based on reflection and memory. It is, rather, the direct and immediate experience of whatever is happening, without the medium of thought. It comes BEFORE thought in the perceptual process.

Mindfulness (Sati) is present-time awareness. It takes place in the here and now. It is the observance of what is happening right now, in the present moment. It stays forever in the present, surging perpetually on the crest of the ongoing wave of passing time. If you are remembering your second-grade teacher, that is memory. When you then become aware that you are remembering your second-grade teacher, that is Mindfulness. If you then conceptualize the process and say to yourself, "Oh, I am remembering", that is thinking.

Mindfulness (Sati) is non-egoistic alertness. It takes place without reference to self. With Mindfulness one sees all phenomena without references to concepts like "me", "my" or "mine". For example, suppose there is a pain in your left leg. Ordinary consciousness would say, "I have a pain." Using Mindfulness, one would simply note the sensation as a sensation. One would not tack on that extra concept "I". Mindfulness stops one from adding anything to perception, or subtracting anything from it. One does not enhance anything. One does not emphasize anything. One just observes what is there - without distortion.

Mindfulness (Sati) is goal-less awareness. In Mindfulness, one does not strain for results. One does not try to accomplish anything. When one is mindful, one experiences reality in the present moment in whatever form it takes. There is nothing to be achieved. There is only observation.

Mindfulness (Sati) is awareness of change. It is observing the passing flow of experience. It is watching things as they are changing. It is seeing the birth, growth, and maturity of all phenomena. It is watching phenomena decay and die. Mindfulness is watching things moment by moment, continuously. It is observing all phenomena - physical, mental or emotional - whatever is presently taking place in the mind. One just sits back and watches the show. Mindfulness is the observance of the basic nature of each passing phenomena. It is watching the thing arising and passing away. It is seeing how the thing makes us feel and how we react to it. It is observing how it affects others. In Mindfulness, one is an unbiased observer whose sole job is to keep track of the constantly passing show of the universe within. Please note that last point. In Mindfulness, one watches the universe within. The meditator who is developing Mindfulness (Sati) is not concerned with the external universe. It is there, but in meditation, one's field of study is one's own experience, one's thoughts, one's feelings, and one's perceptions. In meditation, one is one's own laboratory. The universe within has an enormous fund of information containing the reflection of the external world and much more. An examination of this material leads to total freedom.

Mindfulness (Sati) is participatory observation. The meditator is both participant and observer at one and the same time. If one watches one's emotions or physical sensations, one is feeling them at that very same moment. Mindfulness is not an intellectual awareness. It is just awareness. The Mirror-thought metaphor breaks down here. Mindfulness is objective, but it is not cold or unfeeling. It is the wakeful experience of life, an alert participation in the ongoing process of living.

Mindfulness is an extremely difficult concept to define in words - not because it is complex, but because it is too simple and open. The same problem crops up in every area of human experience. The most basic concept is always the most difficult to pin down. Look at a dictionary and you will see a clear example. Long words generally have concise definitions, but for short basic words like "the", "is" or "but", definitions can be a page long. And in physics, the most difficult functions to describe are the most basic - those that deal with the most fundamental realities of quantum mechanics. Mindfulness is a pre-symbolic function. You can play with word symbols all day long and you will never pin it down completely. We can never fully express what it is. However, we can say what it does.

THREE FUNDAMENTAL ACTIVITIES

There are three fundamental activities of Mindfulness (Sati). We can use these activities as functional definitions of the term: (1) Mindfulness reminds us what we are supposed to be doing; (2) it sees things as they really are; and (3) it sees the deep nature of all phenomena. Let's examine these definitions in greater detail.

Mindfulness (Sati) reminds you what you are supposed to be doing. In meditation, you put your attention on one item. When your mind wanders from this focus, it is Mindfulness that reminds you that your mind is wandering and what you are supposed to be doing. It is Mindfulness that brings your mind back to the object of meditation. All of this occurs instantaneously and without internal dialogue. Meditation is not thinking. Repeated practice in meditation establishes this function as a mental habit which then carries over into the rest of your life. You should be paying bare attention to occurrences all the time, day in, day out, whether formally sitting in meditation or not. This is a very lofty ideal towards which those who meditate may be working for a period of years or even decades. Our habit of getting stuck in

thought is years old, and that habit will hang on in the most tenacious manner. The only way out is to be equally persistent in the cultivation of constant Mindfulness (Sati). When Mindfulness is present, you will notice when you become stuck in your thought patterns. It is that very noticing which allows you to back out of the thought process and free yourself from it. Mindfulness then returns your attention to its proper focus. If you are meditating at that moment, then your focus will be the formal object of meditation. If you are not in formal meditation, it will be just a pure application of bare attention itself, just a pure noticing of whatever comes up without getting involved - "Ah, this comes up... and now this, and now this... and now this."

Mindfulness (Sati) is at one and the same time both bare attention itself and the function of reminding us to pay bare attention if we have ceased to do so. Bare attention is noticing. It re-establishes itself simply by noticing that it has not been present. As soon as you are noticing that you have not been noticing, then by definition you are noticing and then again you are back to paying bare attention. Well, that all sounds very involved, but there is nothing complex about it. It is just the words. It is just a thing you will learn to do by feel, the way you play baseball. Mindfulness creates its own distinct feeling in consciousness. It has a flavour - a light, clear, energetic flavour. Conscious thought is heavy by comparison, ponderous and picky. But here again, these are just words. Your own practice will show you the difference. Then you will probably come up with your own words and the words used here will become superfluous. Remember, practice is the thing.

Mindfulness (Sati) sees things as they really are. It adds nothing to perception and it subtracts nothing. It distorts nothing. It is bare attention and just looks at whatever comes up. Conscious thought loves to paste things over our experience, to load us down with concepts and ideas, to immerse us in a churning vortex of plans and worries, fears and fantasies. When mindful, you don't play that game. You just notice exactly what arises in the mind, then you notice the next thing. "Ah, this... and this... and now

this." It is really very simple.

Mindfulness (Sati) sees the true nature of all phenomena. Mindfulness and only Mindfulness can perceive the three prime characteristics that Buddhism teaches are the deepest truth of existence. In Pali these three are called Anicca (impermanence), Dukkha (unsatisfactoriness), and Anatta (selflessness - the absence of a permanent, unchanging, entity that we call soul or self). These truths, by the way, are not presented in Buddhist teaching as dogmas subject to blind faith. The Buddhists feel that these truths are universal and self-evident to anyone who cares to investigate in a proper way. Mindfulness is that method of investigation. Mindfulness alone has the power to reveal the deepest level of reality available to human observation. At this level of inspection, one sees the following: (a) All conditioned things are inherently transitory; (b) every worldly thing is, in the end, unsatisfying; and (c) there are really no entities that are unchanging or permanent, only processes.

Mindfulness works like an electron microscope. That is, it operates on so fine a level that one can actually see directly those realities which are at best theoretical constructs to the conscious thought process. Mindfulness actually sees the impermanent character of every perception. It sees the transitory and passing nature of everything that is perceived. It also sees the inherently unsatisfactory nature of all conditioned things. It sees that there is no sense grabbing onto any of these passing shows. Peace and happiness just cannot be found that way. And finally, Mindfulness sees the inherent selflessness of all phenomena. It sees the way we have arbitrarily selected a certain bundle of perceptions, chopped them off from the rest of the surging flow of experience and then conceptualized them as separate, enduring, entities. Mindfulness actually sees these things. It does not think about them, it sees them directly.

When it is fully developed, Mindfulness sees these three attributes of existence directly, instantaneously, and without the intervening medium of conscious thought. In fact, even the

attributes which we just covered are inherently arbitrary. They don't really exist as separate items. They are purely the result of our struggle to take this fundamentally simple process called Mindfulness and express it in the cumbersome and inherently unsuitable thought symbols of the conscious level. Mindfulness is a PROCESS, but it does not take place in steps. It is a wholistic process that occurs as a unit: you notice your own lack of Mindfulness; and that noticing itself is a result of Mindfulness; and Mindfulness is bare attention; and bare attention is noticing things exactly as they are without distortion; and the way they are is Anicca, Dukkha, and Anatta (impermanent, unsatisfactory, and self-less). It all takes place in a flash-bang. This does not mean, however, that you will instantly attain liberation (freedom from all human weaknesses) as a result of your first moment of Mindfulness. Learning to integrate this material into your conscious life is another whole process. And learning to prolong this state of Mindfulness is still another. They are joyous processes, however, and they are well worth the effort.

MINDFULNESS (SATI) AND INSIGHT (VIPASSANA) MEDITATION

Mindfulness is the center of Vipassana meditation and the key to the whole process. It is both the goal of this meditation and the means to that end. You reach Mindfulness by being ever more mindful. One other Pali word that is translated into English as Mindfulness is Appamada, which means non-negligence or an absence of madness. One who attends constantly to what is really going on in one's mind achieves the state of ultimate sanity.

The Pali term 'Sati' also bears the connotation of remembering. It is not memory in the sense of ideas and pictures from the past, but rather clear, direct, wordless knowing of what is and what is not, of what is correct and what is incorrect, of what we are doing and how we should go about it. Mindfulness (Sati) reminds the meditator to apply his attention to the proper object at the proper time and to exert precisely the amount of energy needed to do that job. When this energy is properly applied, the meditator

stays constantly in a state of calmness and alertness. As long as this condition is maintained, those mind-states called 'hindrances' or 'psychic irritants' cannot arise - there is no greed, no hatred, no lust or laziness. But we are all human and we all goof. Most of us are very human and we goof repeatedly. Despite honest effort, the meditator lets his Mindfulness slip now and then and he finds himself stuck in some nasty, but normal, human failure. It is Mindfulness that notices that change. And it is Mindfulness that reminds him to apply the energy required to pull himself out of the soup. These slips happen over and over, but their frequency decreases with practice. Once Mindfulness has pushed these mental defilements aside, more wholesome states of mind can take their place. Hatred makes way for loving kindness, lust is replaced by detachment. It is Mindfulness which notices this change, too, and which reminds the Vipassana meditator to maintain that extra little mental sharpness needed to keep these more desirable states of mind. Mindfulness makes possible the growth of wisdom and compassion. Without Mindfulness they cannot develop to full maturity.

Deeply buried in the mind, there lies a mental mechanism which accepts what the mind perceives as beautiful and pleasant experiences and rejects those experiences which are perceived as ugly and painful. This mechanism gives rise to those states of mind which we are training ourselves to avoid - things like greed, lust, hatred, aversion, and jealousy. We choose to avoid these hindrances, not because they are evil in the normal sense of the word, but because they are compulsive; because they take the mind over and capture the attention completely; because they keep going round and round in tight little circles of thought; and because they seal us off from living reality.

These hamperings cannot arise when Mindfulness is present. Mindfulness is attention to present time reality, and therefore, directly antithetical to the dazed state of mind which characterizes the impediments. As meditators, it is only when we let our Mindfulness slip that the deep mechanisms of our minds take over - grasping, clinging and rejecting. Then resistance

emerges and obscures our awareness. We do not notice that the change is taking place - we are too busy with a thought of revenge, or greed, whatever it may be. While an untrained person will continue inn this state indefinitely, a trained meditator will soon realize what is happening. It is Mindfulness that notices the change. It is Mindfulness that remembers the training received and that focuses our attention so that the confusion fades away. And it is Mindfulness that then attempts to maintain itself indefinitely so that the resistance cannot arise again. Thus, Mindfulness is the specific antidote for hindrances. It is both the cure and the preventive measure.

Fully developed Mindfulness (Sati) is a state of total non-attachment and utter absence of clinging to anything in the world. If we can maintain this state, no other means or device is needed to keep ourselves free of obstructions, to achieve liberation from our human weaknesses. Mindfulness is non-superficial awareness. It sees things deeply, down below the level of concepts and opinions. This sort of deep observation leads to total certainty, a complete absence of confusion. It manifests itself primarily as a constant and unwavering attention which never flags an which never turns away.

This pure and unstained investigative awareness not only holds the fetters at bay, it lays bare their very mechanism and destroys them. Mindfulness neutralizes defilements in the mind. The result is a mind which remains unstained and invulnerable, completely unaffected by the ups and downs of life.

[California Buddhist Vihara Society, 4797 Myrtle Drive, Concord CA 94521]

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ØhÀ]Àna = recollecting Dhamma.

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THE DHAMMAPADA

A COLLECTION OF VERSES

BEING ONE OF THE CANONICAL BOOKS OF THE
BUDDHISTS

TRANSLATED FROM PALI

BY

F. MAX MULLER

Oxford, the Clarendon Press

[1881]

{partially scanned, (re)proofread, and formatted by Christopher M. Weimer, March 2002}

Vol. X Part I of The Sacred Books of the East

translated by various Oriental scholars and edited by F. Max Muller

Sacred Books of the East, Vol. 10: The Dhammapada and Sutta Nipata, by Max Muller and
sacred-texts.com

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INTRODUCTION

TO

THE DHAMMAPADA.

THE DHAMMAPADA, A CANONICAL BOOK.

THE Dhammapada forms part of the Pali Buddhist canon, though its exact place varies ac

authorities, and we have not as yet a sufficient number of complete MSS. of the Tipitaka to h
the question[1].

Those who divide that canon into three Pitakas or baskets, the Vinaya-pitaka, Sutta-pitaka
Abhidhamma-pitaka, assign the Dhammapada to the Sutta-pitaka. That Pitaka consists of fiv
Digha-nikaya, the Magghima-nikaya, the Samyutta-nikaya, the Anguttara-nikaya, and the Kh
fifth, or Khuddaka-nikaya, comprehends the following works: 1. Khuddaka-patha; 2. DHAMM
Itivuttaka; 5. Sutta-nipata; 6. Vimanavatthu; 7. Petavatthu; 8. Theragatha; 9. Therigatha; 10.
Niddesa; 12. Patisambhida; 13. Apadana; 14. Buddhavamsa; 15. Kariya-pitaka.

According to another division[2], however, the whole Buddhist canon consists of five Nikay
Digha-nikaya, the Magghima-nikaya, the Samyutta-nikaya, the Anguttara-nikaya, and the fift
Khuddaka-nikaya, which Khuddaka-nikaya is then made to comprehend the whole of the Vin
Abhidhamma (metaphysics), together with the fifteen books beginning with the Khuddaka-pa

The order of these fifteen books varies, and even, as it would seem, their number. The Dig

[1. see Feer, Journal Asiatique, 1871, p. 263. There is now at least one complete MS. of the
Phayre MS., at the India Office, and Professor Forchhammer has just published a most usef
collected in Burma, the largest collection hitherto known.

2. See Childers, s. v. Nikaya, and extracts from Buddhaghosa's commentary on the Brahma

p. x admits twelve books only, and assigns them all to the Abhidhamma, while the Magghim
fifteen books, and assign them to the Sutta-pitaka. The order of the fifteen books is: 1. Gatal
Mahaniddesa [11]; 3. Kullaniddesa [11]; 4. Patisambhidamagga [12]; 5. Sutta-nipata [5]; 6. D
Udana [3]; 8. Itivuttaka [4]; 9. Vimanavatthu [6]; 10. Petavatthu [7]; 11. Theragatha [8]; 12. T
13. Kariya-pitaka [15]; 14. Apadana [13]; 15. Buddhavamsa [14][1].

The Khuddaka-patha is left out in the second list, and the number is brought to fifteen by c
into Maha-niddesa and Kulla-niddesa.

There is a commentary on the Dhammapada in Pali, and supposed to be written by Buddh
half of the fifth century A.D. In explaining the verses of the Dhammapada, the commentator
nearly every verse a parable to illustrate its meaning, which is likewise believed to have bee
Buddha in his intercourse with his disciples, or in preaching to the multitudes that came to h

DATE OF THE DHAMMAPADA.

The only means of fixing the date of the Dhammapada is trying to ascertain the date of the of which it forms a part, or the date of Buddhaghosa, who wrote a commentary on it. This, h means easy, and the evidence on which we have to rely is such that we must not be surpris accustomed to test historical and chronological evidence

[1. The figures within brackets refer to the other list of books in the Khuddaka-nikiya. See als xxviii>.

2. M. Leon Feer in the Journal Asiatique, 1871, p. 266, mentions another commentary of a n character, equally ascribed to Buddhaghosa. and having the title Vivara Bra Dhammapada, Dhammapada devoile. Professor Forchhammer in his 'List of Manuscripts,' 1879-80, mentio in connection with the Dhammapada: Dhammapada-Nissayo; Dh. P. Atthakatha by Buddhag Nissayo. 3 vols., containing a complete translation of the commentary; Dh. P. Vatthu. Of prin quotes: Kayanupassanakyam, a work based on the Garavaggo, Mandalay, 1876 (390 pages Dhammapada-desanakyam, printed in 'British Burma News.']

p. xi in Greece and Rome, decline to be convinced by it. As a general rule, I quite agree that too sceptical in assigning a date to ancient books, particularly if we intend to use them as do tracing the history of human thought. To the initiated, I mean to those who have themselves mines of ancient Oriental literature, such extreme scepticism may often seem unscientific an They are more or less aware of hundreds of arguments, each by itself, it may be, of small w combined proving irresistible. They are conscious, too, of having been constantly on the lool and, as all has gone on smoothly, they feel sure that, in the main, they are on the right road. always useful to be as incredulous as possible, particularly against oneself, and to have befo critics who will not yield one inch beyond what they are forced to yield by the strongest press

The age of our MSS. of the canonical books, either in Pali or Sanskrit, is of no help to us. A MSS. are comparatively modern, and one who has probably handled more Indian MSS. than Burnell, has lately expressed his conviction that 'no MS. written one thousand years ago is n India, and that it is almost impossible to find one written five hundred years ago, for most MS to be of that date are merely copies of old MSS. the dates of which are repeated by the copy

Nor is the language, whether Sanskrit or Pali, a safe guide for fixing dates. Both languages written to our own time, and though there are some characteristic marks to distinguish more ancient Buddhist Sanskrit and Pali, this branch of critical scholarship requires to be cultivate

extensively and accurately before true scholars would venture to fix the date of a Sanskrit or
the strength of linguistic evidence alone[2].

[1. Indian Antiquary, 1880, p. 233.

2. See some important remarks on this subject in Fausboll's Introduction to Sutta-nipita, <pa

p. xii

The Buddhists themselves have no difficulty in assigning a date to their sacred canon. The
that canon itself that it was settled at the First Council, or immediately after the death of Bud
believe that it was afterwards handed down by means of oral tradition, or actually written do
order of Kasyapa, the president of the First Council[1]. Buddhaghosa, a learned and in some
critical scholar, living in the beginning of the fifth century A.D., asserts that the canon which
before him, was the same as that fixed by the First Council[2].

Several European students have adopted the same opinion, and, so far as I know, no argu
advanced showing the impossibility of the native view, that some collection of Buddha's doc
immediately after his death at Ragagaha, and that it was finally settled at what is called the
or the Council of Vesali. But what is not impossible is not therefore true, nor can anything be
appealing to later witnesses, such as, for instance, Hiouen Thsang, who travelled through In
century, and wrote down anything that he could learn, little concerned whether one stateme
other or not[3]. He says that the Tipitaka was written down on palm leaves by Kasyapa at th
Council. But what can be the weight of such a witness, living more than a thousand years af
compared with that, for instance, of the Mahavamsa, which dates from the fifth century of ou

[1. Bigandet, Life of Gaudama (Rangoon, 1866), p. 350; but also p. 120 note.

2. See Childers, s.v. Tipitaka. There is a curious passage in Buddhaghosa's account of the
one may ask,' he says, 'Is there or is there not in this first Paragika anything to be taken awa
reply, There is nothing in the words of the Blessed Buddha that can be taken away, for the B
even a single syllable in vain, yet in the words of disciples and devatas there are things whic
omitted, and these the elders who made the recension, did omit. On the other hand, addition
necessary, and accordingly, whenever it was necessary to add anything, they added it. If it b
the additions referred to? I reply, Only sentences necessary to connect the text, as 'at that ti
that time,' 'and so forth.'

3. Pelerins Bouddhistes, vol. i. p. 158.]

p. xiii tells us in the account of Mahinda's missionary journey to Ceylon (241/318), that the s
to spend three years in learning the Tipitaka by heart from the mouth of a teacher[1]? No me
of any books or MSS., when it would have been most natural to do so[2]. At a later time, dur
King Vattagamani[3] (88-76 B.C.), the same chronicle, the Mahavamsa, tells us that 'the pro
priests had theretofore orally (mukhapathena) perpetuated the Pali of the Pitakattaya and its
(commentary), but that at this period the priests, foreseeing the perdition of the people asse
order that the religion might endure for ages, recorded the same in books (potthakesu likhap

No one has yet questioned the dates of the Dipavamsa, about 400 A.D., or of the first part
Mahavamsa, between 459-477 A.D., and though no doubt there is an interval of nearly 600
composition of the Mahavamsa and the recorded writing down of the Buddhist canon under
must remember that the Ceylonese chronicles were confessedly founded on an older Atthak
monasteries of the island, and representing an unbroken line of local tradition.

My own argument therefore, so long as the question was only whether we could assign a
the Pali Buddhist canon, has always been this. We have the commentaries on the Pali cano
Sinhalese into Pali, or actually composed, it may be, by Buddhaghosa. Buddhaghosa confe
various

[1. Mahavamsa, p. 37; Dipavamsa VII, 28-31; Buddhaghosha's Parables, p. xviii.

2. Bigandet, Life of Gaudama, p. 351.

3. Dr. E. Muller (Indian Antiquary, Nov. 1880, p. 270) has discovered inscriptions in Ceylon,
Devanapiya Maharaga Gamini Tissa, whom he identifes with Vattagamani.

4. The same account is given in the Dipavamsa XX, 20, and in the Sarasangraha, as quoted
Legends, p. 192. As throwing light on the completeness of the Buddhist canon at the time of
it should be mentioned that, according to the commentary on the Mahavamsa (Turnour, p. li
Dhammarukikas established itself at the Abhayavihara, which had been constructed by Vatt
of the grounds of their secession was their refusing to acknowledge the Parivara (thus I read
Pariwana) as part of the Vinaya-pitaka. According to the Dipavamsa (VII, 42) Mahinda knew

p. xiv MSS., and gives various readings, just as any modern scholar might do. This was in th
fifth century A.D., and there is nothing improbable, though I would say no more, in supposing
MSS., consulted by Buddhaghosa, dated from the first century B.C., when Vattagamani orde
to be reduced to writing.

There is one other event with reference to the existence of the sacred canon in Ceylon, re
Mahavamsa, between the time of Buddhaghosa and Vattagamani, viz. the translation of the
the language of Ceylon, during the reign of Buddhadasa, 339-368 A.D. If MSS. of that ancie
existed, they would, no doubt, be very useful for detrmining the exact state of the Pali origina
time[1]. But even without them there seems no reason to doubt that Buddhaghosa had befo
Pali canon, and that these were in the main the same as those written down at the time of V

BUDDHAGHOSA'S AGE.

The whole of this argument, however, rested on the supposition that Buddhaghosa's date
the fifth century A.D. was beyond the reach of reasonable doubt. 'His age,' I had ventured to
Preface to Buddhaghosha's Parables (1870), 'can be fixed with greater accuracy than most
history of India.' But soon after, one of our most celebrated Pali scholars, the great Russian
Professor Joh. Minayeff, expressed in the Melanges Asiatiques (13/25 April, 1871) the grave
Buddhaghosa's age, and thus threw the whole Buddhist chronology, so far as it had then be
or nearly all scholars, back into chaos. He gave as his chief reason that Buddhaghosa was n
the contemporary of Mahanama, the

[1. A note is added, stating that several portions of the other two divisions also of the Pitakat
translated into the Sinhalese language, and that these alone are consulted by the priests, wh
unacquainted with Pali. On the other hand, it is stated that the Sinhalese text of the Atthakat
longer. See Spence Hardy, Legends, p. xxv, and p. 69.]

p. xv author of the Mahavamsa, but of another Mahanama, the king of Ceylon.

Professor Minayeff is undoubtedly right in this, but I am not aware that I, or anybody else,
questioned so palpable a fact. There are two Mahanamas; one, the king who reigned from 4
other, the supposed author of the Mahavamsa, the uncle and protector of King Dhatusena, 4
I had written, 'was the nephew of the historian Mahanama, and owed the throne to the prote
Dhatusena was in fact the restorer of a national dynasty, and after having defeated the forei
Damilo dynasty) "he restored the religion which had been set aside by the foreigners"' (Maha
his many pious acts it is particularly mentioned that he gave a thousand, and ordered the Di
promulgated. As Mahanama was the uncle of Dhatusena, who reigned from 459-477, he ma
trustworthy witness with regard to events that occurred between 410 and 432. Now the litera
Buddhaghosa in Ceylon falls in that period[1].'

These facts being admitted, it is surely not too great a stretch of probability to suppose, as a man whose nephew was king in 459-477, might have been alive in 410-432, that is to say, contemporary of Buddhaghosa. I did not commit myself to any further theories. The questior the uncle of Dhatusena, was really the author of the Mahavamsa, the question whether he w of the 37th chapter of that work, or broke off his chronicle in the middle of that chapter, I did having no new materials to bring forward beyond those on which Turnour and those who foll their conclusions, and which I had discussed in my History of Sanskrit Literature (1859), p. 2 was, 'It is difficult to determine whether the 38th as well as the (whole of the) 37th chapter ca pen of Mahanama, for

[1. 'Ungefahr 50 Jahre alter als Mahanama ist Buddhaghosha,' see Westergaard, Uber Budd

p. xvi the Mahavamsa was afterwards continued by different writers, even to the middle of th But, taking into account all the circumstances of the case, it is most probable that Mahanam history to his own time, to the death of Dhatusena, 477 A.D.'

What I meant by 'all the circumstances of the case' might easily be understood by any one Turnour's Preface to the Mahavamsa. Turnour himself thought at first that Mahanama's shar ended with the year 301 A.D., and that the rest of the work, called the Sulu Wanse, was com writers[1]. Dharmakirti is mentioned by name as having continued the work to the reign of Pr 1266). But Turnour afterwards changed his mind[2]. Considering that the account of Mahase of the Seven Kings, terminates in the middle of a chapter, at verse 48, while the whole chap Sattaragiko, 'the chapter of the Seven Kings,' he naturally supposed that the whole of that ch to the end of the reign of his nephew Dhatusena, might be the work of Mahanama, unless th proofs to the contrary. Such proofs, beyond the tradition of writers of the MSS., have not, as adduced[3].

But even if it could be proved that Mahanama's own pen did not go beyond the 48th verse chapter, the historical trustworthiness of the concluding portion of that chapter, containing th Buddhaghosa's literary activity, nay, even of the 38th chapter, would be little affected thereb both the Mahavamsa and the somewhat earlier Dipavamsa were founded on the Sinhalese commentaries and chronicles preserved in the Mahavihara at Anuradhapura. We also know demolished by Mahasena, and deserted by nearly all its inmates for the space of nine years for the space of nine months

[1. Introduction, p. ii. The Kulavamsa is mentioned with the Mahavamsa, both as the works o Professor Forchhammer in his List of Pali MSS.

2. Introduction, p. xci.

3. See Rhys Davids, Journal of the Royal Asiatic Society, 1875, p. 196.]

p. xvii (p. 237). We can well understand therefore why the older history, the Dipavamsa, sho
death of Mahasena (died 302 A.D.), and why in the Mahavamsa too there should have been
But we must not forget that, during Mahanama's life, the Mahavihara at Anuradhapura was r
kind of chronicle, called the Dipavamsa, whether it be a general name of any 'chronicle of th
our Dipavamsa, or, it may be, even of our Mahavamsa, was ordered to be published or pron
under Dhatusena, the nephew and protege of Mahanama. Therefore, even if we do not insis
authorship of Mahanama, we may certainly maintain that historical entries had been made in
Anuradhapura during Dhatusena's reign, and probably under the personal auspices of Maha
find afterwards, in the second half of the 37th chapter of his Mahavamsa, an account of even
happened between the destruction of the Mahavihara and the reign of Dhatusena, and amon
important an event as the arrival of Buddhaghosa from Magadha and his translation of the S
into the language of Magadha, we may well suppose that they rest on the authority of native
written not long after the events, and that therefore, 'under all the circumstances of the case
Buddhaghosa can be fixed with greater accuracy than most dates in the literary history of In

There is one difficulty still remaining with regard to the date of the historian Mahanama wh
perplexed Turnour's mind, and has certainly proved a stumbling-block to myself. Turnour tho
author of the commentary on the Mahavamsa, the Vamsatthappakasini, was the same as th
Mahavamsa, viz. Mahanama. The date of that commentary, however, as we know now, mus
it speaks of a schism which took place in the year 601 A.D., during the reign of Agrabodhi (a
Dhatapatisso). Turnour[1] looked

[1. Introduction, p. liii.]

p. xviii upon that passage as a later interpolation, because he thought the evidence for the id
author and the commentator of the Mahavamsa too strong to be set aside. He trusted chiefly
commentary, and if that passage had been correctly rendered, the conclusion which be drew
be resisted. We read in the Mahavamsa (p. 254):

'Certain members of the Moriyan dynasty, dreading the power of the (usurper) Subho, the
settled in various parts of the country, concealing themselves. Among them there was a cert
proprietor Dhatusena, who had established himself at Nandivapi. His son named Dhata, who
Ambiliyago, had two sons, Dhatusena and Silatissabodhi, of unexceptional descent. Their m

(Mahanama), devoted to the cause of religion, continued to reside (at Anuradhapura) in his s
character, at the edifice built by the minister Dighasandana. The youth Dhatusena became a
fraternity, and on a certain day, while he was chaunting at the foot of a tree, a shower of rain
Naga, seeing him there, encircled him in his folds, and covered him and his book with his ho
an image of Maha Mahinda to be made, and conveying it to the edifice (Ambamalaka) in wh
had been burnt, in order that be might celebrate a great festival there, and that he might also
contents of the Dipavamsa, distributing a thousand pieces, he caused it to be read aloud[1].

If we compare with this extract from the Mahavamsa a passage from the commentary as t
we can well understand how he arrived at the conclusion that it was written by the same per
Mahavamsa.

Turnour translates (p. liv):

'Upon these data by me, the thera, who had, with due

[1. Mr. Turnour added a note in which he states that Dipavamsa is here meant for Mahavam
brought down to this period, or only to the end of the reign of Mahasena, to which alone the
there is no means of ascertaining (p. 257).]

p. xix solemnity, been invested with the dignified title of Mahanama, resident at the parivena
minister Dighasandana, endowed with the capacity requisite to record the narrative comprise
in due order, rejecting only the dialect in which the Singhalese Atthakatha are written, but re
import and following their arrangement, the history, entitled the Palapadoruvamsa (Padyapa
compiled. As even in times when the despotism of the ruler of the land, and the horrors arisi
inclemencies of the seasons, and when panics of epidemics and other visitations prevailed,
all injury; and moreover, as it serves to perpetuate the fame of the Buddhas, their disciples,
Buddhas of old, it is also worthy of bearing the title of Vamsatthappakasini.'

As the evidence of these two passages in support of the identity of the author and the com
Mahavamsa seemed to me very startling, I requested Mr. Rhys Davids to copy for me the pa
commentary. The passage runs as follows:

Ya ettavata mahavamsatthanusarakusalena Dighasanda-senapatina karapita-mahaparive
garuhi gahitanamadheyyena therena pubba-Sihala-bhasitaya Sihalatthakathaya bhasantara
eva gahetva tantinayanurupena katassa imassa Padyapada-nuvamsassa atthavannana ma
araddha, padesissariya-dubbutthibhaya-rogabhayadi-vividha-antaraya-yuttakale pi anantara
upagata, sa buddha-buddhasavaka-pakkekabuddhadinam porananam kikkam pubbavamsa

Vamsatthappakasini nama ti dharetabba. . . . Padyapadanuvamsa-vannana Vamsatthappak

Mr. Rhys Davids translates this:

'The commentary on this Padyapadanuvamsa, which (latter work) was made (in the same and retaining the sense, but rejecting the dialect, of the Sinhalese commentary formerly exp Sinhalese tongue) by the elder who bore the name of Mahanama, which he had p. xx receiv who resided at the Mahaparivena built by the minister Dighasanda, and who was well able t sense of the Mahavamsa--(this commentary) which was undertaken by me out of devotion t which (though thus undertaken) at a time full of danger of various kinds--such as the danger the danger from drought, and the danger from the government of the province--has been sa conclusion--this (commentary), since it makes known the meaning of the history of old, the r ancients, of the Buddhas, of their disciples, and of the Pakkeka Buddhas, should bear the na Vamsatthappakasini. . . .

'End of the Vamsatthappakasini, the commentary on the Padyapadanuvamsa.'

This shows clearly that Turnour made a mistake in translating this exceedingly involved, y intelligible, passage, and that so far from proving that the author of the commentary was the the author of the text[1], it proves the very contrary. Nay, I feel bound to add, that we might r as the commentator must have lived later than 601 A.D., the fact that he too breaks off at ve 37, seems to show that at his time also the Mahavamsa did not extend as yet beyond that v the fact that with the restoration of the Mahavihara of Anuradhapura an interest in historical in Ceylon, would clearly show that we may trust the date of Buddhaghosa, as fixed by the se 37th chapter of the Mahavamsa, at all events till stronger evidence is brought forward agains

Now I am not aware of any such evidence[2]. On the contrary, making allowance for a diff or twenty years, all the evidence which we can gain from other quarters tends to confirm, the

[1. Dr. Oldenberg informs me that the commentator quotes various readings in the text of th

2. The passage, quoted by Professor Minayeff from the Sasanavamsa, would assign to Bud 930-543 = 387 A.D., which can easily be reconciled with his accepted date. If he is called th Siripala, we ought to know who that Siripala is.]

p. xxi Buddhaghosa[1]. I therefore feel no hesitation in here reprinting that story, as we find i Mahavamsa, not free from legendary ingredients, it is true, yet resting, I believe, on a sound historical fact.

'A Brahman youth, born in the neighbourhood of the terrace of the great Bo-tree (in Magad
in the "vigga" (knowledge) and "sippa" (art), who had achieved the knowledge of the three V
great aptitude in attaining acquirements; indefatigable as a schismatic disputant, and himsel
wanderer over Gambudipa, established himself, in the character of a disputant, in a certain
in the habit of rehearsing, by night and by day with clasped hands, a discourse which he had
in all its component parts, and sustained throughout in the same lofty strain. A certain Maha
becoming acquainted with him there, and (saying to himself), "This individual is a person of
knowledge, it will be worthy (of me) to convert him;" enquired, "Who is this who is braying lik
Brahman replied to him, "Thou canst define, then, the meaning conveyed in the bray of asse
rejoining, "I can define it;" he (the Brahman) exhibited the extent of the knowledge he posse
criticised each of his propositions, and pointed out in what respect they were fallacious. He
thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a pass
Abhidhamma (of the Pitakattaya). He (the Brahman) could not divine the signification of that
enquired, "Whose manta is this?"--"It is Buddha's manta." On his exclaiming, "Impart it to me
replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the
subsequently coming to this conviction, "This is the sole road" (to salvation), became a conv
faith. As he was as profound in his eloquence (ghosa) as Buddha himself, they conferred on
of Buddhaghosa (the

[1. See Bigandet, Life of Gaudama. pp. 351, 381.

2. On this vihara, its foundation and character, see Oldenberg, Vinaya, vol. i. p. liii; Hiouen-t
p. 487 seq.]

p. xxii voice of Buddha); and throughout the world he became as renowned as Buddha. Hav
Gambudipa) composed an original work called Nanodaya (Rise of Knowledge), he, at the sa
chapter called Atthasalini, on the Dhammasangani (one of the commentaries on the Abhidha

'Revata Thera then observing that he was desirous of undertaking the compilation of a ge
the Pitakattaya, thus addressed him: "The text alone of the Pitakattaya has been preserved
Atthakatha are not extant here, nor is there any version to be found of the schisms (vada) co
Sinhalese Atthakatha are genuine. They were composed in the Sinhalese language by the i
wise Mahinda, who had previously consulted the discourses (kathamagga) of Buddha, authe
convocations, and the dissertations and arguments of Sariputta and others, and they are ext
Sinhalese. Preparing for this, and studying the same, translate them according to the rules o
the Magadhas. It will be an act conducive to the welfare of the whole world."

'Having been thus advised, this eminently wise personage rejoicing therein, departed from
visited this island in the reign of this monarch (i.e. Mahanama, 410-432). On reaching the M
Anuradhapura), he entered the Mahapadhana hall, the most splendid of the apartments in th
listened to the Sinhalese Atthakatha, and the Theravada, from the beginning to the end, pro
Thera Sanghapala; and became thoroughly convinced that they conveyed the true meaning
Lord of Dhamma. Thereupon paying reverential respect to the priesthood, he thus petitioned
translating the Atthakatha; give me access to all your books." The priesthood, for the purpos
qualifications, gave only two gathas, saying, "Hence prove thy qualification; having satisfied
this point, we will then let thee have all our books." From these (taking these gatha for his te
xxiii consulting the Pitakattaya, together with the Atthakatha, and condensing them into an a
composed the work called the Visuddhimagga. Thereupon, having assembled the priesthoo
thorough knowledge of the doctrines of Buddha, at the Bo-tree, he commenced to read out t
composed. The devatas, in order that they might make his (Buddhaghosa's) gifts of wisdom
rendered that book invisible. He, however, for a second and third time recomposed it. When
of producing his book for the third time, for the purpose of propounding it, the devatas restor
two copies also. The assembled priests then read out the three books simultaneously. In tho
there was no variation whatever from the orthodox Theravadas in passages, in words, or in
Thereupon, the priesthood rejoicing, again and again fervently shouted forth, saying, "Most
Metteya (Buddha) himself," and made over to him the books in which the Pitakattaya were r
with the Atthakatha. Taking up his residence in the secluded Ganthakara-vihara (at Anuradh
translated, according to the grammatical rules of the Magadhas, which is the root of all langu
of the Sinhalese Atthakatha (into Pali). This proved an achievement of the utmost conseque
whatever their language.

'All the Theras and Akariyas held this compilation in the same estimation as the text (of the
Thereafter, the objects of his mission having been fulfilled, he returned to Gambudipa, to wo
Bo-tree (at Uruvelaya, or Uruvilva, in Magadha).'

Here[1] we have a simple account of Buddhaghosa[2] and

[1. Mahavamsa, p. 250, translated by Turnour.

2. The Burmese entertain the highest respect for Buddhaghosa. Bishop Bigandet, in his Life
Gaudama (Rangoon, 1866), writes: 'It is perhaps as well to mention here an epoch which ha
famous in the history of Budhism in Burma. I allude to the voyage which a Religious of Thato
Budhagosa, made to Ceylon, in the year of religion 943 = 400 A.D. The object of this voyage
copy of the scriptures. He succeeded in his undertaking. He made use of the Burmese, or ra
characters, in transcribing the manuscripts, which were written with the characters of Magat

lay much stress upon that voyage, and always carefully note down the year it took place. In
Budhagosa that the people living on the shores of the Gulf of Martaban owe the possession
scriptures. From Thaton, the collection made by Budhagosa was transferred to Pagan, six h
years after it had been imported from Ceylon.' See ibid. p. 392.]

p. xxiv his literary labours written by a man, himself a priest, and who may well have known
during his stay in Ceylon. It is true that the statement of his writing the same book three time
a single various reading, partakes a little of the miraculous; but we find similar legends mixe
accounts of translations of other sacred books, and we cannot contend that writers who beli
legends are therefore altogether unworthy to be believed as historical witnesses.

But although the date which we can assign to Buddhaghosa's translation of the commenta
Tipitaka proves the existence of that canon, not only for the beginning or the fifth century of
likewise, though it may be, with less stringency, for the first century before our era, the time
Vattagamani, the question whether Buddhaghosa was merely a compiler and translator of o
more particularly of the commentaries brought to Ceylon by Mahinda (241 B.C.), or whether
his own[1], requires to be more carefully examined. The Buddhists themselves have no diffic
They consider the Atthakathas or commentaries as old as the canon itself. To us, such a su
improbable, yet it has never been proved to be impossible. The Mahavamsa tells us that Ma
Asoka, who had become a priest, learnt the whole of the Buddhist canon, as it then was, in t
37)[2]; and that at the end of the Third Council he was despatched to Ceylon, in order to est
religion of Buddha (p. 71). The king of Ceylon, Devanampiya Tissa, was converted, and Buc
dominant

[1. He had written the Nanodaya, and the Atthasalini, a commentary on the Dhamma-sanga
Ceylon. Cf. Mahavamsa, p. 251.

2. He learnt the five Nikayas, and the seven sections (of the Abhidhamma); the two Vibhang
the Parivara and the Khandhaka. See Dipavamsa VII, 42.]

p. xxv religion of the island, The Tipitaka and the Atthakatha, such as they had been collecte
the Third Council in 242 B.C., were brought to Ceylon by Mahinda, who promulgated them c
Pali, the Atthakatha in Sinhalese, together with an additional Atthakatha of his own. It does n
Mahinda knew the whole of that enormous literature by heart, for, as he was supported by a
they may well have divided the different sections among them, following the example of Ana
First Council. The same applies to their disciples also. But the fact of their transmitting the sa
literature by oral tradition[1] was evidently quite familiar to the author of the Mahavamsa. Fo
to describe the reign of Vattagamani (88-76 B.C.) he simply says: 'The profoundly wise pries

orally perpetuated the Pali Pitakattaya and its Atthakatha (commentaries). At this period thes
foreseeing the perdition of the people (from the perversions of the true doctrines), assemble
that the religion might endure for ages, wrote the same in books.' No valid objection has yet
our accepting Buddhaghosa's Atthakathas as a translation and new redaction of the Atthaka
reduced to writing under Vattagamani[2], and these again as a translation of the old Atthaka
Ceylon by Mahinda[3]. There is prima facie evidence in favour of the truth of historical event
such works as the Dipavamsa and the Mahavamsa so far back at least as Mahinda, becaus
events were recorded in the monasteries of Ceylon long before Mahanama's time. Beyond M
legendary history, and must be ready to surrender every name and every date as soon as re
been produced, but not till then.

I cannot, therefore, see any reason why we should not treat the verses of the Dhammapad
utterances of Buddha, at least as what were believed by the

[1. On the importance of oral tradition in the history of Sanskrit literature see the writer's Anc
Sanskrit Literature, 1859, pp. 497-524.

2. Mahavamsa, p. 207; Dipavamsa XX, 20.

3. Mahavamsa, p. 251.]

p. xxvi members of the Council under Asoka, in 242 B.C., to have been the utterances of the
religion; nor can I see that Professor Minayeff has shaken the date of Buddhaghosa and the
of the Ceylonese tradition, that he was the translator and editor of commentaries which had
island for many centuries; whether from the time of Vattagamani or from the time of Mahinda

DATE OF THE BUDDHIST CANON.

We now return to the question of the date of the Buddhist canon, which, as yet, we have o
the first century before Christ, when it was reduced to writing in Ceylon under King Vattagam
is, how far beyond that date we may trace its existence in a collected form, or in the form of
Pitakas or baskets. There may be, and we shall see that there is, some doubt as to the age
now incorporated in the Tipitaka. We are told, for instance, that some doubt attached to the
Kariya-pitaka; the Apadana, and the Buddhavamsa[1], and there is another book of the Abh
Kathavatthu, which was reported to be the work of Tissa Moggaliputta, the president of the T
Childers, s.v., stated that it was composed by the apostle Moggaliputtatissa, and delivered b

Third Mahasangiti. The same scholar, however, withdrew this opinion on p. 507 of his valua
where he says: 'It is a source of great regret to me that in my article on Kathavatthuppakara
inadvertently followed James D'Alwis in the stupendous blunder of his assertion that the Kat
by Moggaliputtatissa at the Third Convocation. The Kathavatthu is one of the Abhidhamma
Buddhaghosa as having been rehearsed at the First Convocation, immediately after Gotama
passage in Mahavamsa upon which D'Alwis rests his assertion is as follows, Kathavatthupp
paravadappamaddanam abhasi Tissatthero ka tasmim sangitimandale, which simply means
Convocation-assembly

[1. See Childers, s.v. Nikaya.]

p. xxvii the Thera Tissa also recited (Buddha's) heresy-crushing Kathavatthuppakarana.'

This mistake, for I quite agree with Childers that it was a mistake, becomes however less
at first sight it would appear, when we read the account given in the Dipavamsa. Here the im
conveyed that Moggaliputta was the author of the Kathavatthu, and that he recited it for the
Third Council. 'Wise Moggaliputta,' we read[1], 'the destroyer of the schismatic doctrines, fir
the Theravada, and held the Third Council. Having destroyed the different (heretical) doctrin
many shameless people, and restored splendour to the (true) faith, he proclaimed (pakasayi
called) Kathavatthu.' And again: 'They all were sectarians[2], opposed to the Theravada; an
annihilate them and to make his own doctrine resplendent, the Thera set forth (desesi) the t
to the Abhidhamma, which is called Kathavatthu[3].'

At present, however, we are not concerned with these smaller questions. We treat the can
divided into three parts, and containing the books which still exist in MSS., and we want to fi
time such a collection was made. The following is a short abstract of the Tipitaka, chiefly tak
Childers' Pali Dictionary:

I. Vinaya-pitaka.

Vibhanga[4].
Vol. I, beginning with Paragika, or sins involving expulsion.
Vol. II, beginning with Pakittiya, or sins involving penance.

Khandhaka.
Vol. I, Mahavagga, the large section.

Vol. II, Kullavagga, the small section.

Parivarapatha, an appendix and later resume (25 chapters). See p. xiii, n. 4; p. xxiv, n. 2.

[1. Dipavamsa VII, 40.

2. Dipavamsa VII, 55.

3. Dr. Oldenberg, in his Introduction to the Vinaya-pitaka, p. xxxii.

4. Oldenberg, Vinaya-pitaka I, p. xvi, treats it as an extended reading of Patimokkha.]

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II. Sutta-pitaka.

Digha-nikaya, collection of long suttas (34 suttas)[1]. Magghima-nikaya, collection of midc suttas). Samyutta-nikaya, collection of joined suttas. Anguttara-nikaya[2], miscellaneous su divisions the length of which increases by one. Khuddaka-nikaya[3], the collection of short s consisting of-- Khuddakapatha, the small texts[4]. Dhammapada, law verses (423)[5]. Ud suttas). Itivuttaka, stories referring to sayings of Buddha. Suttanipata 70 suttas[6]. Vimana stories of Vimanas, celestial palaces. Petavatthu, stories of Pretas, departed spirits. Therag of monks. Therigatha, stanzas of nuns. Gataka, former births (550 tales)[7]. Niddesa, expl certain suttas by Sariputta.

[1. The Mahaparinibbana-sutta, ed. by Childers, Journal of the Royal Asiatic Society, transla Suttas by Rhys Dayids (). Sept Suttas Palis, par Grimblot, Paris, l876.

2. The first four are sometimes called the Four Nikayas, the five together the five Nikayas. T the Dharma, as settled at the First and Second Councils, described in the Kullavagga (Older

3. Sometimes Khuddaka-nikaya stands for the whole Vinaya and Abhidhamma- pitaka, with here given of Khuddaka-nikaya. In the commentary on the Brahmagala-sutta it is said that th professors rehearsed the text of the Gataka, Maha and Kulla Niddesa, Patisambhidamagga Dhammapada, Udana, Itivuttaka, Vimana, and Petavatthu, Thera and Theri Gatha, and calle and made it a canonical text, forming part of the Abhidhamma; while the Magghimanikaya p

with the addition of the Kariyapitaka, Apadana, and Buddhavamsa, the whole of this Khudda
in the Suttapitaka. See Childers, s.v. Nikaya;. See also <page x>.

4. Published by Childers, Journal of the Royal Asiatic Society, 1869.

5. Published by Fausboll, 1855.

6. Thirty translated by Sir Coomara Swamy; the whole by Fausboll, in Sacred Books of the E

7. Published by Fausboll, translated by Rhys Davids.]

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Patisambhidamagga, the road of discrimination, and intuitive insight. Apadana[1], legend
Buddhavamsa[1], story of twenty-four preceding Buddhas and of Gotama. Kariyapitaka[1], l
Buddha's meritorious actions[2].III. Abhidhamma-pitaka.

Dhammasangani, numeration of conditions of life[3]. Vibhanga, disquisitions (18). Kathav
book of subjects for discussion (1000 suttas). Puggalapannatti or pannatti, declaration on p
personality. Dhatukatha, account of dhatus or elements. Yamaka, pairs (ten divisions). Pa
book of causes. Taking this collection as a whole we may lay it down as self-evident that th
collected form, cannot be older than any of the events related therein.

There are two important facts for determining the age of the Pali canon, which, as Dr. Olde
been the first to show, should take precedence of all other arguments, viz.

1. That in the Tipitaka, as we now have it, no mention is made of the so-called Third Coun
place at Pataliputta, under King Asoka, about 242 B.C.

2. That in the Tipitaka, as we now have it, the First Council of Ragagaha (477 B.C.) and th
of Vesali (377 B.C.) are both mentioned.

From these two facts it may safely be concluded that the Buddhist canon, as handed down
closed

[1. Buddhaghosa does not say whether these were recited at the First Council.

2. Partly translated by Gogerly, Journal of the Asiatic Society of Ceylon, 1852.

3. Cf. Gogerly, Journal of the Asiatic Society of Ceylon. 1848, p. 7.

4. See Oldenberg's Vinaya-pitaka, Introduction. p. xxv. The kings Agatasatru (485-453 B.C.) B.C.), and Munda (437-429 B.C.) are all mentioned in the Tipitaka. See Oldenberg, Zeitschr XXXIV. pp. 752, 753.]

p. xxx after the Second and before, or possibly at, the Third Council. Nay, the fact that the d the two Councils stands at the very end of the Kullavagga may be taken, as Dr. Oldenberg r indication that it was one of the latest literary contributions which obtained canonical authori great bulk of the canon may probably claim a date anterior to the Second Council.

This fact, namely, that the collection of the canon, as a whole, must have preceded the Se rests on an argument which does great credit to the ingenuity of Dr. Oldenberg. The Second convoked to consider the ten deviations[1] from the strict discipline of the earliest times. Tha had been laid down first in the Patimokkha rules, then in the commentary now included in th in the Mahavagga and Kullavagga. The rules as to what was allowed or forbidden to a Bhikk minute[2], and they were so firmly established that no one could have ventured either to tak anything to them as they stood in the sacred code. In that code itself a distinction is made be offences which were from the first visited with punishment (paragika and pakittiya) and those and crimes which were put down as punishable at a later time (dukkata and thullakkaya). W code was considered as closed, and if any doubt arose as to the criminality of certain acts, i settled at once by an appeal to the Vinaya-pitaka. Now it so happens that, with one exceptio deviations that had to be considered at the Second Council, are not provided for in the Vinay quite agree with Dr. Oldenberg's argument that, if they had been mentioned in the Vinaya-pi Council would have been objectless. A mere appeal to chapter and verse in the existing Pita silenced all dissent. On the other side, if it had been possible to add anything to the canon, a existed, the ten, or nine, deviations might have been condemned

[1. Oldenberg, Introduction, p. xxix.

2. Oldenberg, loc. cit. p. xx.]

p. xxxi by a few additional paragraphs of the canon, without convoking a new Council.

I think we may be nearly certain, therefore, that we possess the principal portion of the Vin it existed before the Council of Vesali.

So far I quite agree with Dr. Oldenberg. But if he proceeds to argue[1] that certain portions must have been finally settled before even the First Council took place, or was believed to h I do not think his arguments conclusive. He contends that in the Parinibbana-sutta, which tel days of Buddha's life, of his death, the cremation of his body, and the distribution of his relic Subhadda's revolt, it would have been impossible to leave out all mention of the First Counc Council had then been known. It is true, no doubt, that Subhadda's disloyalty was the chief c Council, but there was no necessity to mention that Council. On the contrary, it seems to me the Parinibbana-sutta would have been broken if, besides telling of the last days of Buddha, a full description of the Council. The very title, the Sutta of the Great Decease, would have b inappropriate, if so important a subject as the first Sangiti had been mixed up with it. Howev we may trust to such general arguments, is best shown by the fact that in some very early C of the Hinayana text of the Mahaparinibbana-sutta the story is actually carried on to the Firs (Nos. 552 and 119) mentioning the rehearsal under Kasyapa, while the third (No. 118) simpl Tiptaka was then collected[2].

[1. Loc. cit. pp. xxvi-xxviii.

2. There are several Chinese translations of Sutras on the subject of the Mahaparinirvana. T Mahayana school: 1. Mahaparinirvana-sutra, translated by Dharmaraksha, about 414-423 A 424-453 (Nos. 113, 114). 2. Translation by Fa-hian and Buddhabhadra, about 415 A.D.; less 3. Translation (vaipulya) by Dharmaraksha I, i.e. Ku Fa-hu, about 261-308 A.D. (No. 116). T Hinayana school: 1. Mahiparinirvana-sutra. translated by Po-fa-tsu, about 290-306 A.D. (No Translation under the Eastern Tsin dynasty, 317-42O A.D. (No. 119). 3. Translation by Fa-h (No. 118).]

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We must be satisfied therefore, so far as I can see at present, with fixing the date, and the of a Buddhist canon at the time of the Second Council, 377 B.C. That some works were add that many of the treatises included in the canon existed before that Council, can hardly be d second chapter of the Dhammapada, for instance, is called the Appamada-vagga, and if the tells us that at the time when Asoka was converted by Nigrodha, that Buddhist priest explain Appamada-vagga, we can hardly doubt that there existed then a collection (vagga) of verses as we now possess in the Dhammapada and in the Samyutta-nikaya[1].

With regard to the Vinaya, I should even feel inclined to admit, with Dr. Oldenberg, that it r existed in a more or less settled form before that time. What I doubt is whether such terms a or Tipitaka, the three baskets, i.e. the canon, existed at that early time. They have not been

yet, in any of the canonical books; and if the Dipavamsa (IV, 32) uses the word 'Tipitaka,' wh
the First Council, this is due to its transferring new terms to older times. If Dr. Oldenberg spe
Dvi-pitaka[2] as the name of the canon before the third basket, that of the Abhidhamma, was
seems to me an impossible name, because at the time when the Abhidhamma was not yet r
of the canon, the word pitaka had probably no existence as a technical term[3].

We must always, I think, distinguish between the three portions of the canon, called the ba
Suttas, the

[1. Feer, Revue Critique, 1870, No. 24, p. 377.

2. Introduction. pp. x, xii.

3. Dr. Oldenberg informs me that pitaka occurs in the Kankisuttanta in the Magghima Nikaya
fol. the), but applied to the Veda. He also refers to the tipitakakaryas mentioned in the Weste
inscriptions as compared with the Pankanekayaka in the square Asoka character inscription
Bharhut, pl. lvi, No. 52). In the Sutrakrid-anga of the Gainas, too, the term pidagam occurs (
77 a). He admils, however, that pitaka or tipitaka, as the technical name of the Buddhist can
been met with in that canon itself, and defends Dvipitaka only as a convenient term.]

p. xxxiii basket of Vinaya, and the basket of Abhidhamma, and the three subjects of Dhamm
and Abhidhamma, treated in these baskets. The subjects existed and were taught long befo
were definitely arranged. Dhamma had originally a much wider meaning than Sutta-pitaka. I
whole teaching of Buddha; and even when it refers more particularly to the Sutta-pitaka, we
Dhamma there taught deals largely with Vinaya and Abhidhamma doctrines. Even the fact th
Council, according to the description given in the Kullavagga, the Vinaya and Dhamma only
though proving the absence at that time of the Abhidhamma, as a separate Pitaka, by no me
subject of the Abhidhamma having been taught under the head of Dhamma. In the Mahakar
doctrine of Buddha is divided into Dharma and Vinaya; the Abhidharma is not mentioned. Bu
of all the twelve Dharmapravakanani[1], the 1. Sutra; 2. Geya; 3. Vyakarana; 4. Gatha; 5. Ud
Avadana; 8. Itivrittaka; 9. Gataka; 10. Vaipulya; 11. Adbhutadharma; 12. Upadesa; some of
decidedly metaphysical.

To my mind nothing shows so well the historical character both of the Kullavagga and of B
Introduction to his commentary on the Digha-nikaya, as that the former, in its account of the
should know only of the Vinaya, as rehearsed by Upali, and the Dhamma, as rehearsed by A
later Buddhaghosa, in his account of the First Council[2], divides the Dhamma into two parts
the second part, the Abhidhamma, was rehearsed after the first part, the Dhamma. Between

Kullavagga and the time of Buddhaghosa the Abhidhamma must have assumed its recognis
Vinaya and Sutta. It must be left to further researches to determine, if possible,

[1. See Academy, August 28, 1880, Division of Buddhist Scriptures.

2. Oldenberg, Introduction, p. xii; Turnour, Journal of the Asiatic Society of Bengal, vi, p. 510

p. xxxiv the time when the name of pitaka was first used, and when Tipitaka was accepted a
whole canon.

Whenever we see such traces of growth, we feel that we are on historical ground, and in t
Oldenberg's researches into the growth of the Vinaya, previous to the Second Council, dese
credit. He shows, in opposition to other scholars, that the earliest elements of Vinaya must b
the short Patimokkha rules, which were afterwards supplemented by explanations, by glosse
and in that form answered for some time every practical purpose. Then followed a new gene
satisfied, as it would seem, with these brief rules and comments, wished to know the occasi
rules had been originally promulgated. What we now call the Vibhanga, i.e. the first and sec
the Vinaya-pitaka, is a collection of the stories, illustrating the origin of each rule, of the rules
themselves (the Patimokkha), and of the glosses and comments on these rules.

The third and fourth books, the Mahavagga and Kullavagga, are looked upon as possibly
date. They treat, in a similar manner as the Vibhanga, on the rules not included in that collec
a general picture of the outward life of the monks. While the Vibhanga deals chiefly with the
so-called paragika, sanghadisesa, and pakittiya offences, the Khandhaka, i.e. the Mahavagg
treats of the so-called dukkata and thullakkaya crimes. The arrangement is the same, story,
succeeding each other in regular sequence. If we follow the guidance of the Vinaya-pitaka, w
to distinguish the following steps in the growth of Buddhism before the Second Council of Ve

Teaching of Buddha and his disciples (543/477 A.D. Buddha's death). Collection of Patim
code). Comment and glosses on these rules. Stories in illustration of these rules (vibhanga
Kullavagga (Khandhaka).p. xxxv

Council of Vesali for the repression of ten abuses (443/377 A.D.) Description of First and
in Kullavagga. The Kulavagga ascribes the settlement of the canon to the First Council, an
claim a revision of that canon for the Second Council. The Dipavamsa claims a revision of th
Arhats for the Second Council.

CHRONOLOGY.

In order to bring the Council of Vesali in connection with the chronology of the world, we m
Buddhist historians for another century. One hundred and eighteen years after the Council o
the anointment of King Asoka, during whose reign a Third Council, under the presidency of T
took place at Pataliputta, the new capital adopted by that king, instead of Ragagaha and Ves
is chiefly known to us through the writings of the southern Buddhists (Dipavamsa, Mahavam
who belong to the school of Moggaliputta (Theravada or Vibhaggavada), which ruled suprem
while Upagupta, the chief authority of the northern Buddhists, is altogether ignored in the Pa

Now it is well known that Asoka was the grandson of Kandagutta, and Kandagutta the con
Alexander the Great. Here we see land, and I may refer to my History of Sanskrit Literature,
1859, for the process by which the storm-tossed ship of Indian chronology has been landed
real historical chronology. We are told by the monks of the Mahavihara in Ceylon that Asoka
according to their computation, 146 + 18 years before the accession of Dutthagamani, 161 B
that between his coronation and his father's death four years had elapsed (329 B.C.); that hi
Bindusara had reigned twenty-eight years[1] (357-329 B.C.), and Bindusara's father, Kanda

[1. Mahavamsa, p. 21.]

p. xxxvi twenty-four years (381-357). As we know that Kandagutta, whom the Ceylonese pla
king of India after Alexander's conquest, it follows that Ceylonese chronology is wrong by m
century. For reasons stated in my History of Sanskrit Literature, I fix the exact fault in Ceylon
chronology as sixty-six years, assigning to Kandagutta the dates 315-291, instead of 381-35
291-263 for Bindusara, 259 for Asoka's abhisheka; 259 + 118 = 377 for the Council of Vesal
477 for Buddha's death, instead of 543 B.C.[1]

These dates are, of course, approximate only, and they depend on one or two points on w
differ. But, with that reservation, I see no ground whatever for modifying the chronological sy
put forward more than twenty years ago. Professor Westergaard and Professor Kern, who h
different dates for the death of Buddha, do not really differ from me in principle, but only in th
of one or the other alternative, which I readily admit as possible, but not as more certain than
Professor Westergaard[2], for instance, fixes Buddha's death at 368 (370), instead of 477. T
difference, but it is so in appearance only.

Following Justinus, who says that Sandrokyptos[3] had conquered the empire of India at th
Seleucus laid the foundations of his own greatness, I had accepted 315[4], half-way betwee

Porus and the taking of Babylon by Seleucus, as the probable beginning

[1. According to Bigandet, Life of Gaudama, p. 361, the era of Buddha's death was introduce
the conclusion of the First Council, and began in the year 46 of the older Eetzana era (p. 12)
Rhys Davids, Num. Orient. vi, p. 38. In the Karanda-vyuha, p. 96, a date is given as 300 afte
'tritiye varshasate gate mama parinirvritasya.' In the Asoka-avadana we read, mama nirvritin
satavarshagata Upagupto nama bhikshur utpatsyati.

2. Uber Buddha's Todesjahr (1860), 1862.

3. The Greek name Sandrokyptus shows that the Pali corruption Kandagutta was not yet the
the king.

4. Mr. Rhys Davids accepts 315 B.C. as the date when, after the murder of king Nanda, Kan
the vacant throne, though he had begun to count his reign seven or eight years before. Bud

p. xxxvii of Kandragupta's reign. Westergaard prefers 320 as a more likely date for Kandragu
places the death of the last Nanda and the beginning of Asoka's royal pretensions 268. Here
difference between him and me of five years, which depends chiefly on the view we take as
Seleucus really laid what Justinus calls the foundation of his future greatness. Secondly, We
actually adopts the idea, at which I only hinted as possible, that the southern Buddhists mad
of one, and two Councils out of one. Trusting in the tradition that 118 years elapsed between
and the Council under Asoka (at Pataliputra), and that the Council took place in the king's te
the case with the imaginary Kalasoka's Council), he gets 268 - 10 = 258 as the date of the C
370 as the date of Buddha's death[1].

The two points on which Westergaard differs from me, seem to me questions which shoul
mind in dealing with early Buddhist history, but which, for the present at least, admit of no de
solution.

The same remark seems to me to apply to the calculations of another eminent Sanskrit sc
Kern[2]. He lays great stress on the general untrustworthiness of Indian chronology, and I ar
differ from him on that point. He then places the beginning of Kandragupta's reign in 322 B.C
twenty-four years to him and twenty-eight to his son Bindusara, he places the beginning of A
270. Asoka's inscriptions would fall about 258. As Asoka reigned thirty-six or thirty-seven ye
would fall in 234 or 233 B.C. Like Westergaard, Professor Kern too eliminates Kalasoka, as
chronological Asoka, and the Council of Vaisali, and therefore places Buddha's death, accor
northern tradition, 100 or 110 years before Dharmasoka, i.e. 270 + 100 or + 110 = 370 or 38

according to the southern

[1. Westergaard. loc. cit. p. 128.

2. Jaartelling der Zuidelijke Buddhisten, 1873.

3. See Professor Kern's remark in Indian Antiquary, 1874, p. 79.]

p. xxxviii tradition, that 118 years elapsed between Asoka's accession and Buddha's death, would seem originally to have retained 270 + 118[1] = 388 B.C. as Buddha's Nirvana, a date Kern holds, happens to coincide with the date assigned to the death of Mahavira, the founde religion.

Here we see again that the moot point is the beginning of Kandragupta's reign in accordar information supplied by Greek historians. Professor Kern places it in 322, Westergaard in 32 315. That difference once granted, Dr. Kern's reasoning is the same as my own. According t which we follow, Buddha's death took place 100, 110, 118, or 228 years before Asoka. Henc Westergaard arrives at 368 or 370 B.C., Professor Kern at 370 (380) or 388 B.C., I myself a one of these dates is liable to certain objections, and if I prefer my own date, 477 B. C., it is because it seems to me liable to neither more nor less reservations than those of Professor Professor Kern, and because, so long as we always remember the grounds of our differenc beginning of Kandragupta's reign, and the additional century, every one of these dates furni hypothesis to work on, until we can arrive at greater certainty in the ancient chronology of In all dates beyond Kandragupta are as yet purely tentative, resting far more on a chronologica actual tradition; and though I do not doubt the historical chatacter of the Council of Vaisali, I the date assigned to it, on the authority of the Dipavamsa and Mahavamsa, as, for the prese only.

[1. When Professor Kern states that the Mahavamsa (p. 22) places the Third Council 218 ye death, this is not so. Asoka's abhisheka takes place in that year. The prophecy that a calami their religion, 118 years after the Second Council (Mahavamsa, p. 28), does not refer to the Kandasoka's accession, 477 - 218 = 259 B.C.]

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B.C.
557. Buddha born.
552. Bimbisara born.

537-485. Bimbisara, 5 years younger than Buddha, was 15 when crowned, 30 or 31 whe

485-453. Agatasatru (4 × 8 years).
477. Buddha's death (485 - 8 = 477).
477. COUNCIL AT RAGAGRIHA under Kasyapa, Ananda, and Upali.
453-437. Udayibhadra (2 × 8 years).
437-429. { Anuruddhaka (8 years).
Munda (at Pataliputra).
429-405. Nagadasaka (3 × 8 years).
405-387. Sisunaga (at Vaisali).
387-359. Kalasoka.
377. COUNCIL AT VAISALI, under Yasas and Revata, a disciple of Ananda (259 + 118 =
359-337. Ten sons of Kalasoka (22 years).
337-315. Nine Nandas (22 years); the last, Dhanananda, killed by Kanakya.
315-291. Kandragupta (477 - 162 = 315; 3 × 8 years)[1].
291-263. Bindusara.
263-259. Asoka, sub-king at Uggayini, as pretender--his brothers killed.
259. Asoka anointed at Pataliputra (477 - 218 = 259).
256. Asoka converted by Nigrodha (D. V. VI, 18).
256-253. Building of Viharas, Sthupas, &c.
255. Conversion of Tishya (M. V. p. 34).
253. Ordination of Mahendra (born 477 - 204 = 273).
251. Tishya and Sumitra die (D. V. VII, 32).
242. COUNCIL AT PATALIPUTRA (259 - 17 = 242; 477 - 236 = 271), under Tishya Mau
241; D.V. VII, 37).
241. Mahendra to Ceylon.
222. Asoka died (259 - 37 = 222).
193. Mahendra died (D. V. XVII, 93).
161. Dutthagamani.
88-76. Vattagamani, canon reduced to writing.
A.D.
400. Dipavamsa.
420. Buddhaghosha, Pali commentaries.
459-477. Mahavamsa.

[1. Westergaard, 320-296; Kern, 322-298.]

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Though the preceding table, embodying in the main the results at which I arrived in my His Sanskrit Literature, still represents what I hold to be true or most probable with respect to Ind chronology, previous to the beginning of our era, yet I suppose I may be expected to say he the two latest attempts to fix the date of Buddha's death; the one by Mr. Rhys Davids in the Orientalia, Part VI, 1877, the other by Dr. Buhler in the Indian Antiquary, 1877 and 1878[1]. to whom we owe so much for the elucidation of the history of Buddha's religion, accepts We the beginning of Kandragupta's reign, 320 B.C., instead of 322 (Kern), 315 (myself); and as to Bindusara 25 years instead of 28 (Mahavamsa, p. 21), he arrives at 268 as the year of As coronation[2]. He admits that the argument derived from the mention of the five foreign kings Asoka's inscriptions, dated the twelfth year of his reign, is too precarious to enable us to fix t Asoka's reign more definitely, and though, in a general way, that inscription confirms the dat nearly all scholars to Asoka in the middle of the third century B.C., yet there is nothing in it th might not have written in 247 quite as well as in 258-261. What chiefly distinguishes Mr. Rhy chronology from that of his predecessors is the shortness of the period between Asoka's con Buddha's death. On the strength of an examination of the list of kings and the list of the so-c patriarchs, he reduces the traditional 218 years to 140 or 150, and thus arrives at 412 B.C. a beginning of the Buddhist era.

In this, however, I cannot follow him, but have to follow Dr. Buhler. As soon as I saw Dr. B essay on the Three New Edicts of Asoka, I naturally felt delighted at the unexpected confirm furnished of the date which I had assigned to Buddha's death, 477 B.C. And though I am qu

[1. Three New Edicts of Asoka, Bombay, 1877; Second Notice, Bombay, 1878.

2. Mr. Rhys Davids on p. 50 assigns the 35 years of Bindusara rightly to the Puranas, the 38 Ceylon Chronicles.]

p. xli danger of unexpected confirmations of one's own views, yet, after carefully weighing th raised by Mr. Rhys Davids and Professor Pischel against Dr. Buhler's arguments, I cannot th shaken Dr. Buhler's position. I fully admit the difficulties in the phraseology of these inscriptio ask, Who could have written these inscriptions, if not Asoka? And how, if written by Asoka, c they contain mean anything but 256 years after Buddha's Nirvana? These points, however, masterly a manner by Dr. Buhler in his 'Second Notice,' that I should be afraid of weakening adding anything of my own, and must refer my readers to his 'Second Notice.' Allowing that owing to the doubtful readings of MSS., and the constant neglect of odd months, we must al interpretation of Buddhist chronology, Asoka is the only king we know of who could have spo

thirty-fourth year since the beginning of his reign and since his conversion to Buddhism. And
year, say the very last of his reign (212 B.C.), 256 after the departure of the Master, we have
that as early as Asoka's time, Buddha was believed to have died about 477 B.C. Whether th
been accurately copied and rightly read is, however, a more serious question, and the doubt
Oldenberg (Mahavagga, p. xxxviii) make a new collation of the originals absolutely indispens
can definitely accept Dr. Buhler's interpretation.

I cannot share Dr. Buhler's opinion[1] as to the entire worthlessness of the Gaina chronolo
the date of Buddha's death. If the Svetambara Gainas place the death of Mahavira 470 befo
56 B.C. + 470 = 526 B.C.,and the Digambaras 605, i.e. 78 A.D. deducted from 605 = 527 B.
confirms Dr. Buhler's and Dr. Jacobi's brilliant discovery that Mahavira was the same as Nig
who died at Pava during Buddha's lifetime[2]. Most likely 527 is too early a date, while anoth

[1. Three Edicts. p. 21; Second Notice. pp. 9, 10.

2. See Jacobi, Kalpa-sutra of Bhadrabahu, and Oldenberg, Zeitschrift der D.M.G., XXXIV, p

p. xlii tradition fixing Mahavira's death 155 years before Kandragupta[1], 470 B.C., is too late
both show that the distance between Asoka (259-222 B.C.), the grandson of Kandragupta (3
contemporaries of Buddha was by the Gainas also believed to be one of two rather than one

When I saw that the date of Buddha's death, 477 B.C., which in my History of Ancient San
(1859) I had myself tried to support by such arguments as were then accessible, had receive
support by the discovery of the inscriptions of Sahasram, Rupnath, and Bairat, due to Gener
had himself always been an advocate of the date 477 B.C., and through their careful deciph
Buhler, I lost no time in testing that date once more by the Dipavamsa, that Ceylonese chron
become accessible through Dr. Oldenberg's edition and translation[2]. And here I am able to
having read Dr. Buhler's Second Notice, I arrived, though by a somewhat different way, at n
conclusions as those so well worked out by Dr. Buhler in his restoration of the Episcopal Su
(theravali) of the Buddhists, and therefore feel convinced that, making all such allowances a
requires, we know now as much of early Buddhist chronology as could be known at the time
242 B.C.

Taking the date of Buddha's death 477 B.C. for granted, I found that Upali, who rehearsed
First Council, 477 B.C., had been in orders sixty years in the twenty-fourth year of Agatasatr
B.C., which was the sixteenth year A.B. He must therefore[3] have been born in 541 B.C., a
i.e. thirty years A.D., at the age of 94. This is said to have been the sixth year of Udayi, and
- 6 = 447 B.C.

In the year 461 B.C. Dasaka received orders from Upali, who was then 80 years of age; ar
been

[1. Oldenberg, loc. cit. p. 750.

2. The Dipavamsa, an ancient Buddhist historical record. London, 1879.

3. Assuming twenty to be the minimum age at which a man could be ordained.]

p. xliii in orders forty-five years (Dipavamsa IV, 41), he ordained Saunaka. This would give u
B.C., while the tenth year of Nagadasa, 429 - 10, would give us 419 A.D. Later on the Dipav
an interval of forty years between the ordinations of Dasaka and Saunaka, which would brin
Saunaka's ordination to 421 B.C., instead of 419 or 416 B.C. Here there is a fault which mus
died 461 - 64 = 397 A.D., which is called the eighth year of Sisunaga, and so it is 405 - 8 = 3

When Saunaka had been in orders forty years, i.e. 416 - 40 = 376, Kalasoka is said to hav
over ten years, i.e. 387 - 11 = 376 A.D., and in that year Saunaka ordained Siggava. He die
A.D., which is called the sixth year of the Ten, while in reality it is the ninth, 359 - 6 = 353 A.
however, we take 419 as the year of Saunaka's ordination, his death would fall 419 - 66 = 35

Siggava, when he had been in orders sixty-four years, ordained Tishya Maudgaliputra. Th
312 B.C. is called more than two years after Kandragupta's accession, and so it very nearly

Siggava died when he had been in orders seventy-six years, i.e. 376 - 76 = 300 A.D. This
fourteenth year of Kandragupta, which it very nearly is, 315 - 14 = 301.

When Tishya had been in orders sixty[1] years, he ordained Mahendra, 312 - 60 = 252 B.C
years after Asoka's coronation, 259 - 6 = 253, and so it very nearly is. He died 312 - 80 = 23
called the twenty-sixth year of Asoka, and so it very nearly is.

[1. I take 60 (80), as given in Dipavamsa V, 95, 107, instead of 66 (86), given in Dipavamsa

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BUDDHIST PATRIARCHS.

{not all of the formatting could be reproduced in this table; all cells with three number are joi
brace on the right in the original}

Birth. Ordination. Ordination of
successor. Death. Age. Patriarchate.
Upali (Generally
20 years
before
ordination.) 527 461 447 94 30
(60)
Dasaka 461 416
419
421 397 84 50
45
42
40
Saunaka " 416
419
421 376
379
381 350
353 86 44 (47)
(40)
Siggava " 376½ 312½ 300½ 96 50 (52)
(64)
Tishya " 312½ 253 233 100 68
(60)
Mahendra 273 253 " 193 80 40
282 (284)

If we test the dates of this table by the length of time assigned to each patriarchate, we fin
ruled thirty years, from Buddha's death, 477 to 447; Dasaka fifty years. To Saunaka forty-fou
assigned, instead of forty-seven, owing to a fault pointed out before; and to Siggava fifty-two
fifty-five[1] instead of fifty. Tishya's patriarchate is said to have lasted sixty-eight years, whic
with previous statements.

Lastly, the years of the death of the six patriarchs, as fixed according to the reigns of the k
Magadha, agree extremely well.

Upali died in the sixth year of Udayi, i.e. 453 - 6 = 447 B.C.

Dasaka died in the eighth year of Sisunaga, i.e. 405 - 8 = 397 B.C.

Saunaka died in the sixth year of the Ten, i.e. 359 - 6 = 353 B.C., showing again the differ
years.

[1. The combined patriarchates of Saunaka and Siggava are given as 99 by the Dipavamsa.

Siggava died in the fourteenth year of Kandragupta, i.e. 315 - 14 = 301 B.C.

Tishya died in the twenty-sixth or twenty-seventh year of Asoka, i.e. 259 - 27 = 233 B.C.

This general and more than general agreement between dates taken from the history of th
history of the patriarchs leaves on my mind a decided impression of a tradition which, thoug
historical, in our sense of the word, represents at all events the result of such enquiries as c
into the past ages of Buddhism at the time of Asoka. There are difficulties in that tradition wh
certainly have been avoided, if the whole chronology had been simply made up: but there is
method too perceptible throughout, which warns us that we must not mistake a smooth chro
history.

THE TITLE OF DHAMMAPADA.

The title of Dhammapada has been interpreted in various ways. It is an ambiguous word, a
accepted as such by the Buddhists themselves. Dhamma has many meanings. Under one a
particularly the religion taught by Buddha, the law which every Buddhist should accept and c
another aspect dhamma is virtue, or the realisation of the law.

Pada also has many meanings. In the Abhidhanapadipika it is explained by place, protecti
word, thing, portion, foot, footstep.

Hence dhammapada may mean 'footstep of religion,' and thus the title was first rendered b
that he used the plural instead of the singular, and called it 'The Footsteps of Religion,' while
still more freely called it 'The Paths of Religion.' It may be quite true, as pointed out by Child
pada by itself never means path. But it means footstep, and the footstep towards a thing is n
what we call the path to a thing. Thus we read, verse 21, 'appamado amatapadam,' earnestn
the path that leads to immortality. p. xlvi Again, 'pamado makkuno padam' can hardly mean
thoughtlessness is the path of death, is the path that leads to death. The commentator, too,
it here by amatasya adhigamupaya, the means of obtaining immortality, i.e. Nirvana, or simp
even by maggo, the way. If we compare verses 92 and 93 of our text, and verses 254 and 2
is used synonymously with gati, going. In the same manner dhammapada would mean the f
of virtue, i.e. the path that leads to virtue, and supply a very appropriate title for a collection o
precepts. In verses 44 and 45 'path of virtue' seems to be the most appropriate meaning for
it is hardly possible to assign any other meaning to it in the following verse (Kundasutta, v. 6

Yo dhammapade sudesite
Magge givati sannato satima,
Anavagga-padani sevamano
Tatiyam bhikkhum ahu maggagivim,

'He who lives restrained and attentive in the way that has been well pointed out, in the path
cultivating blameless words, such a Bhikkhu they call a Maggagivi (living in the way).'

I therefore think that 'Path of Virtue,' or 'Footstep of the Law,' was the idea most prominent
of those who originally framed the title of this collection of verses. It seems to me that Buddh
took the same view, for the verse which D'Alwis[2] quotes from the introduction of Buddhagh

Sampatta-saddhammapado sattha dhammapadam subham Desesi,and which he translates
the very depths (lit. bottom) of Saddhamma, preached this holy Dhammapada,'--lends itself
another translation, viz. 'The Teacher who had gained a firm

[1. Cf. Dhammapada, v. 285, nibbanam sugatena desitam.

2. Buddhist Nirvana, p. 62.]

p. xlvii footing in the Good Law, showed (preached) the holy Path of the Law.'

Gogerly, again, who may generally be taken as a faithful representative of the tradition of t still preserved in Ceylon, translates the title by the 'Footsteps of Religion,' so that there can b doubt that the priests of that island accept Dhammapada in the sense of 'Vestiges of Religio different point of view, 'The Path of Virtue.'

M. L. Feer[1] takes a slightly different view, and assigning to pada the meaning of foot or b translates Dhammapada by Loi fondamentale, or Base de la Religion.

But it cannot be denied that the title of Dhammapada was very soon understood in a differ namely, as 'Sentences of Religion.' Pada means certainly a foot of a verse, a verse, or a line dhammapadam actually occurs in the sense of a 'religious sentence.' Thus we read in verse recite a hundred Gathas made up of senseless words, one dhammapadam, i.e. one single v is better, which if a man hears, he becomes quiet.' But here we see at once the difficulty of t title of 'dhammapadam' by 'religious sentences.' Dhammapadam means one law verse, or w Professor Fausboll, who in his excellent edition of the Dhammapada translated that title by 'a verses on religion,' appeals to such passages as verses 44 and 102 in support of his interpr verse 42 dhammapadam sudesitam, even if it does not mean the path of the law, could neve bene enarratos,' but only versum legis bene enarratum, as Dr. Fausboll himself renders eka verse 102, by unus legis versus. Buddhaghosa, too, when he speaks of many law verses us instance[2], 'Be it known that the Gatha consists of the Dhammapadani, Theragatha, Therig unmixed (detached) Gatha not comprehended in any of the above-named Suttanta.'

[1. Revue Critique, 1870, p. 378.

2. D'Alwis, Pali Grammar, p. 61.]

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The only way in which Dhammapada could be defended in the sense of 'Collection of Vers be if we took it for an aggregate compound. But such aggregate compounds, in Sanskrit at l with numerals only; for instance, tribhuvanam, the three worlds; katuryugam, the four ages[1 therefore be possible in Pali, too, to form such compounds as dasapadam, a collection of te consisting of ten padas, a decamerone, but it would in no wise follow that we could in that la such a compound as Dhammapadam, in order to express a collection of law verses[2]. Mr. B the Chinese seem to have taken Dhammapada in the sense of 'stanzas of law,' 'law texts,' o

It should be remembered, also, that the idea of representing life, and particularly the life of faithful, as a path of duty or virtue leading to deliverance, (in Sanskrit dharmapatha,) is very

Buddhists. The four great truths of their religion[4] consist in the recognition of the following
1. that there is suffering; 2. that there is a cause of that suffering; 3. that such cause can be
that there is a way of deliverance, viz. the doctrine of Buddha. This way is the ashtanga-mar
way[5], taught by Buddha, and leading to Nirvana[6]. The faithful advances on that road, pac

[1. See M. M.'s Sanskrit Grammar, § 519.

2. Mr. D'Alwis' arguments (Buddhist Nirvana, pp. 63-67) in support of this view, viz. the dhar
collective term, do not seem to me to strengthen my own conjecture.

3. Dhammapada from Chinese, p. 4.

4. Spence Hardy, Manual, p. 496.

5. Burnouf, Lotus, p. 520, 'Ajoutons, pour terminer ce que nous trouvons a dire sur le mot m
commentaire qu'on en donne d'ailleurs, que suivant une definition rapportee par Turnour, le
sous-division que l'on nomme patipada, en sanscrit pratipad. Le magga, dit Tumour, est la v
Nibbana, la patipada, litteralement "la marche pas a pas, ou le degre," est la vie de rectitude
suivre, quand on marche dans la voie du magga.'

6. See Spence Hardy, Manual, p. 496. Should not katurvidha-dharmapada, mentioned on p.
'the fourfold path of the Law?' It can hardly be the fourfold word of the Law.]

p. xlix step by step, and it is therefore called patipada, lit. the step by step.

If we make allowance for these ambiguities, inherent in the name of Dhammapada, we ma
the Buddhists themselves play with the word pada (see v. 45). Thus we read in Mr. Beal's tr
Chinese version of the Pratimoksha[1]:

'Let all those who desire such birth,
Who now are living in the world,
Guard and preselve these Precepts, as feet.'

TRANSLATION.

In translating the verses of the Dhammapada, I have followed the edition of the Pali text, p
1855 by Dr. Fausboll, and I have derived great advantage from his Latin translation, his note
copious extracts from Buddhaghosa's commentary. I have also consulted translations, eithe
Dhammapada, or of portions of it, by Burnouf, Gogerly[2], Upham, Weber, and others. Thou
that in many places my translation differs from those of my predecessors, I can only claim fo
of a very humble gleaner in this field of Pali literature. The greatest credit is due to Dr. Fausb
editio princeps of the Dhammapada will mark for ever an important epoch in the history of P
and though later critics have been able to point out some mistakes, both in his text and in his
the value of their labours is not to be compared with that of the work accomplished single-ha
eminent Danish scholar.

In revising my translation, first published in 1870[3], for

[1. Catena, p. 207.

2. Several of the chapters have been translated by Mr. Gogerly, and have appeared in The I
1840. (Spence Hardy, Eastern Monachism, p. 169.)

3. Buddhaghosha's Parables, translated from Burmese by Captain T. Rogers, R. E. With an
containing Buddha's Dhammapada, translated from Pali by F. Max Muller. London, 1870.]

p. l the Sacred Books of the East, I have been able to avail myself of 'Notes on Dhammapad
Childers in the Journal of the Royal Asiatic Society (May, 1871), and of valuable hints as to t
certain words and verses scattered about in the Pali Dictionary of that much regretted schola
carefully weighed the remarks of Mr. James D'Alwis in his 'Buddhist Nirvana, a review of Ma
Dhammapada' (Colombo, 1871), and accepted some of his suggestions. Some very succes
of verses by Mr. Rhys Davids in his ('Buddhism,' and a French translation, too, of the Dhamm
by Fernand Hu[1], have been consulted with advantage.

It was hoped for a time that much assistance for a more accurate understanding of this wo
derived from a Chinese translation of the Dhammapada[2], of which Mr. S. Beal published a
in 1878. But this hope has not been entirely fulfilled. It was, no doubt, a discovery of great in
Mr. Beal announced that the text of the Dhammapada was not restricted to the southern Bu
similar collections existed in the north, and had been translated into Chinese. It was equally
Schiefner proved the existence of the same work in the sacred canon of the Tibetans. But as
Chinese nor a Tibetan translation of the Pali Dhammapada has been rendered accessible to
these translations into English or German, and what we have received instead, cannot make
hoped for.

The state of the case is this. There are, as Mr. Beal informs us, four principal copies of wh called Dhammapada in Chinese, the first dating from the Wu dynasty, about the beginning o A.D. This translation, called Fa-kheu-king, is the work of a

[1. Le Dhammapada avec introduction et notes par Fernand Hu, suivi du Sutra en 42 articles Tibetain, par Leon Feer. Paris, 1878.

2. Texts from the Buddhist Canon, commonly known as Dhammapada, translated from the C London, 1878.]

p. li Shaman Wei-ki-lan and others. Its title means 'the Sutra of Law verses,' kheu being exp a verse, a word which we shall meet with again in the Tibetan title, Gathasangraha. In the pr translator states that the Shamans in after ages copied from the canonical scriptures various four lines and some of six, and attached to each set of verses a title, according to the subjec explained. This work of extracting and collecting is ascribed to Tsun-ke-Fa-kieou, i.e. Arya-D author of the Samyuktabhidharma-sastra and other works, and the uncle of Vasumitra. If this patriarch who took a prominent part in the Council under Kanishka, Dharmatrata's collection the first century B.C.; but this is, as yet, very doubtful.

In the preface to the Fa-kheu-king we are told that the original, which consisted of 500 ver brought from India by Wai-ki-lan in 223 A.D., and that it was translated into Chinese with the Indian called Tsiang-sin. After the translation was finished, thirteen sections were added, ma whole to 752 verses, 14,580 words, and 39 chapters[1].

If the Chinese translation is compared with the Pali text, it appears that the two agree from the 35th chapter (with the exception of the 33rd), so far as their subjects are concerned, thou has in these chapters 79 verses more than the Pali. But the Chinese translation has eight ad in the beginning (viz. On Intemperance, Inciting to Wisdom; The Sravaka, Simple Faith, Obs Reflection, Loving-kindness, Conversation), and four at the end (viz. Nirvana, Birth and Dea Religion, and Good Fortune), and one between the 24th and 25th chapter of the Pali text (vi Seivice), all of which are absent in our Pali texts. This, the most ancient

[1. Beal, Dhammapada, p. 30. The real number of verses, however, is 760. In the Pali text, t verses more than stated in the Index; see M.M., Buddhaghosha's Parables, p. ix, note; Beal note.]

p. lii Chinese translation of Dharmatrata's work, has not been rendered into English by Mr. B

assures us that it is a faithful reproduction of the original. The book which he has chosen for
the Fa-kheu-pi-u, i.e. parables connected with the Dhammapada, and translated into Chines
the western Tsin dynasty (A.D. 265-313). These parables are meant to illustrate the teachin
like the parables of Buddhaghosa, but they are not the same parables, nor do they illustrate

A third Chinese version is called Kuh-yan-king, i.e. the Sutra of the Dawn (avadana?), con
volumes. Its author was Dharmatrata, its translator Ku-fo-nien (Buddhasmriti), about 410 A.D
work is said to have been broght from India by a Shaman Sanghabhadanga of Kipin (Cabul)
a much more extensive work in 33 chapters, the last being, as in the Pali text, on the Brahm

A fourth translation dates from the Sung dynasty (800 or 900 A.D.), and in it, too, the autho
text is ascribed to Arya-Dharmatrata.

A Tibetan translation of a Dhammapada was discovered by Schiefner in the 28th volume o
collection called Udanavarga. It contains 33 chapters, and more than 1000 verses, of which
only can be traced in the Pali text. The same collection is found also in the Tangur, vol. 71 o
foll. 1-53, followed by a commentary, the Udanavarga-vivarana by the Akarya Pragnavarma
Schiefner's intention of publishing a translation of it (Melanges Asiatiques, tom. viii. p. 560) h
frustrated by his death. All that he gives us in his last paper is the Tibetan text with translatio
another shorter collection, the Gathasangraha by Vasubandhu, equally published in the 72n
Sutras in the Tangur, and accompanied by a commentary.

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SPELLING OF BUDDHIST TERMS.

I had on a former occasion[1] pleaded so strongly in favour of retaining, as much as possib
Sanskrit forms of Pali Buddhist terms, that I feel bound to confess openly that I hold this opin
or, at all events, that I see it is hopeless to expect that Pali scholars will accept my proposal.
arguments were these: 'Most of the technical terms employed by Buddhist writers come from
eyes of the philologist the various forms which they have assumed in Pali, in Burmese, in Ti
in Mongolian, are only so many corruptions of the same original forms. Everything, therefore
in favour of retaining the Sanskrit forms throughout, and of writing, for instance, Nirvana inst
Pali Nibbana, the Burmese Niban or Nepbhan, the Siamese Niruphan, the Chinese Nipan. T
that writers on Buddhism will ever arrive at a uniform and generally intelligible phraseology s
their agreeing to use throughout the Sanskrit terms in their original form, instead of the vario

disguises and disfigurements which they present in Ceylon, Burmah, Siam, Tibet, China, an

I fully admitted that many Buddhist words have assumed such a strongly marked local or r in the different countries and in the different languages in which the religion of Buddha has f home, that to translate them back into Sanskrit might seem as affected, nay, prove in certain misleading, as if, in speaking of priests and kings, we were to speak of presbyters and cynin which I meant mainly to be guided was to use the Sanskrit forms as much as possible; in fac except where it seemed affected to do so. I therefore wrote Buddhaghosha instead of the Pa because the name of that famous theologian, 'the Voice of Buddha,' seemed to lose its signi

[1. Introduction to Buddhaghosha's Parables, 1870. p. l.]

p. liv into Buddhaghosa. But I was well aware what may be said on the other side. The name 'Voice of Buddha,' was given him after he had been converted from Brahmanism to Buddhis him by people to whom the Pali word ghosa conveyed the same meaning as ghosha does to retained the Pali Dhammapada instead of Dharmapada, simply because, as the title of a Pa so familiar that to speak of it as Dharmapada seemed like speaking of another work. We are of Samanas instead of Sramanas, for even in the days of Alexander's conquest, the Sanskri assumed the prakritized or vulgar form which we find in Pali, and which alone could have be later Greek writers (first by Alexander Polyhistor, 80-60 B.C.) by {Greek: samanaioi}[1]. As a the Pali form Samana has so entirely supplanted that of Sramana that, even in the Dhamma an etymology of Samana as derived from sam, 'to be quiet,' and not from sram, 'to toil.' But i Samanas, we ought also to speak of Bahmanas instead of Brahmanas, for this word had be at so early a time, that in the Dhammapada it is derived from a root vah, 'to remove, to sepa cleanse[2].'

I still believe that it would be best if writers on Buddhist literature and religion were to adop throughout as the lingua franca. For an accurate understanding of the original meaning of m technical terms of Buddhism a knowledge of their Sanskrit form is indispensable; and nothin much would be gained, if, even in the treating of southern Buddhism, we were to

[1. See Lassen, Indische Alterthumskunde, vol. ii. p. 700, note. That Lassen is right in taking Sarmanai}, mentioned by Megasthenes, for Brahmanic, not for Buddhist ascetics, might be p dress. Dresses made of the bark of trees are not strictly Buddhistic.

2. See Dhammapada, v. 388; Bastian. Volker des ostlichen Asien, vol iii. p. 412: 'Ein buddhi erklarte mir, dass die Brahmanen ihren Namen fuhrten, als Leute, die ihre Sunden abgespul Lalita-Vistara, p. 551, line 1; p. 553, line 7.]

p. lv speak of the town of Sravasti instead of Savatthi in Pali, Sevet in Sinhalese; of Tripitaka baskets,' instead of Tipitaka in Pali, Tunpitaka in Sinhalese; of Arthakatha, 'commentary,' ins Atthakatha in Pali, Atuwava in Sinhalese; and therefore also of Dharmapada, 'the path of vir Dhammapada.

But inclinations are stronger than arguments. Pali scholars prefer their Pali terms, and I ca them for it. Mr. D'Alwis (Buddhist Nirvana, p. 68) says: 'It will be seen how very difficult it is t the rule rigidly. We are, therefore, inclined to believe that in translating Pali works, at least, n inconvenience may not be felt by the retention of the forms of the language in which the Buc were originally delivered.' For the sake of uniformity, therefore, I have given up my former pl Pali forms when I quote from Pali, but I still prefer the Sanskrit forms, not only when I quote Buddhist books, but also when I have to speak of Buddhism in general. I speak of Nirvana, c rather than of Nibbana, dhamma, and bhikkhu, when discussing the meaning of these words reference to southern Buddhism; but when treating of the literature and religion of the Thera must so far yield to the arguments of Pali scholars as to admit that it is but fair to use their la speaking of their opinions.

Sacred Books of the East, Vol. 10: The Dhammapada and Sutta Nipata, by Max Muller and
sacred-texts.com

DHAMMAPADA.

CHAPTER I.

THE TWIN-VERSES.

1. All that we are is the result of what we have thought: it is founded on our thoughts, it is n our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel fol the ox that draws the carriage.

[1. Dharma, though clear in its meaning, is difficult to translate. It has different meanings in c
systems of philosophy, and its peculiar application in the phraseology of Buddhism has been
by Burnouf, Introduction a l'Histoire du Buddhisme, p. 41 seq. He writes: 'Je traduis ordinaire
par condition, d'autres fois par lois, mais aucune de ces traductions n'est parfaitement comp
entendre par dharma ce qui fait qu'une chose est ce qu'elle est, ce qui constitue sa nature p
bien montre Lassen, a l'occasion de la celebre formule, "Ye dharma hetuprabhava."' Etymol
for-ma expresses the same general idea which was expressed by dhar-ma. See also Burnou
Loi, p. 524. Fausboll translates: 'Naturae a mente principium ducunt,' which shows that he ri
dharma in the Buddhist sense. Gogerly (see Spence Hardy, Eastern Monachism, p. 28) tran
action,' which, if not wrong, is at all events wrongly expressed; while Professor Weber's rend
Pflichten aus dem Herz folgern,' is quite inadmissible. D'Alwis (Buddhist Nirwana, p. 70 seq.
commentary, proposes to give a more technical interpretation of this verse, viz. 'Mind is the
its faculties. Mind is the chief (of all its faculties). The very mind is made up of those (facultie
speaks or acts with a polluted mind, then affliction follows him as the wheel follows the feet o
(the bullock).' To me this technical acceptation seems not applicable here, where we have to
simplest moral precepts, and not with psychological niceties of Buddhist philosophy. It shoul
however, that Childers, who first (s.v. dhamma) approved of my translation, seems afterward
his opinion. On p. 120 of his excellent Pali Dictionary he said: 'Three of the five khandhas, vi
sanna, and sankhara, are collectively termed dhamma (plur.), "mental faculties," and in the f
Dhammapada the commentator takes the word dhamma to mean those three faculties. But
appears forced and unnatural, and I look upon Dr. Max Muller's translation, "All that we are i
what we have thought," as the best possible rendering of the spirit of the phrase mano pubb
on p. 577 the same scholar writes: 'Of the four mental khandhas the superiority of vinnana is
asserted in the first verse of Dhammapada, "The mental faculties (vedana, sanna, and sank
by Mind," they are governed by Mind, they are made up of Mind." That this is the true meani
am now convinced; see D'Alwis, Nirwana, pp. 70-75.' I do not deny that this may have been
interpretation, at all events since the days of Buddhaghosa, but the very legend quoted by B
illustration of this verse shows that its simpler and purely moral interpretation was likewise s
tradition, and I therefore adhere to my original translation.]

p. 4

2. All that we are is the result of what we have thought: it is founded on our thoughts, it is
our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shad
leaves him.

3. 'He abused me, he beat me, he defeated me, he robbed me,'--in those who harbour suc
will never cease.

4. 'He abused me, he beat me, he defeated me, he robbed me,'--in those who do not harb
hatred will cease.

[2. See Beal, Dhammapada, p. 169.

3. On akkokkhi, see Kakkayana VI, 4, 17. D'Alwis, Pali Grammar, p. 38 note, 'When akkokkh
it is derived from krus, not from krudh.' See Senart, Kakkayana, I. c.]

p. 5

5. For hatred does not cease by hatred at any time: hatred ceases by love, this is an old ru

6. The world does not know that we must all come to an end here;--but those who know it,
cease at once.

7. He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food
weak, Mara (the tempter) will certainly overthrow him, as the wind throws down a weak tree.

8. He who lives without looking for pleasures, his senses well controlled, moderate in his f
and strong, him Mara will certainly not overthrow, any more than the wind throws down a roc

9. He who wishes to put on the yellow dress without having cleansed himself from sin, wh
temperance and truth, is unworthy of the yellow dress.

[6. Pare is explained by 'fools,' but it has that meaning by implication only. It is {Greek: oi po
Vinaya, ed. Oldenberg, vol. i., p. 5, l. 4. Yamamase, a 1 pers. plur. imp. Atm., but really a Le
Fausboll, Five Gatakas, p. 38.

7. Mara must be taken in the Buddhist sense of 'tempter,' or 'evil spirit.' See Burnouf, Introdu
'Mara est le demon de l'amour, du peche et de la mort; c'est le tentateur et l'ennemi de Budd
definite meaning of virya, see Burnouf, Lotus, p. 548.

In the Buddhistical Sanskrit, kusida, 'idle,' is the exact counterpart of the Pali kusita; see Bur
p. 548. On the change of Sanskrit d into Pali t, see Kuhn, Beitrage zur Pali Grammatik, p. 40
Studien, XIII, p. 135.

9. The dark yellow dress, the Kasava or Kashaya, is the distinctive garment of the Buddhist

Vishnu-sutra LXIII, 36. The play on the words anikkasavo kasavam, or in Sanskrit anishkash cannot be rendered in English. Kashaya means 'impurity,' nish-kashaya, 'free from impurity,' 'not free from impurity,' while kashaya is the name of the yellowish Buddhist garment. The p favourite one, for, as Fausboll shows, it occurs also in the Mahabharata, XII, 568:

Anishkashaye kashayam ihartham iti viddhi tam,
Dharmadhvaganam mundanam vrittyartham iti me matih.

'Know that this yellow-coloured garment on a man who is not free from impurity, serves only or cupidity; my opinion is, that it is meant to supply the means of living to those shavelings, w their virtue or the dharma like a flag.'

(I read vrittyartham, according to the Bombay edition, instead of kritartham, the reading of th edition.)

On the exact colour of the dress, see Bishop Bigandet, The Life or Legend or Gaudama, the Burmese, Rangoon, 1866, p. 504. Cf. Gataka, vol. ii. p. 198.]

p. 6

10. But he who has cleansed himself from sin, is well grounded in all virtues, and regards and truth, he is indeed worthy of the yellow dress.

11. They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but fo desires.

12. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true des

13. As rain breaks through an ill-thatched house, passion will break through an unreflectin

14. As rain does not break through a well-thatched house, passion will not break through a mind.

15. The evil-doer mourns in this world, and he

[10. With regard to sila, 'virtue,' see Burnouf, Lotus, p. 547.

11, 12. Sara, which I have translated by 'truth,' has many meanings in Sanskrit. It means the then essence or reality; in a metaphysical sense, the highest reality; in a moral sense, truth. impossible in a translation to do more than indicate the meaning of such words, and in order

them fully, we must know not only their definition, but their history. See Beal, Dhammapada,

13. See Beal, Dhammapada, p. 65.

15. Kilittha is klishta, a participle of klis. It means literally, what is spoilt. The abstract noun k
'evil or sin,' is contantly employed in Budddist works; see Burnouf, Lotus, p. 443.]

p. 7

mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his c

16. The virtuous man delights in this world, and he delights in the next; he delights in both
and rejoices, when he sees the purity of his own work.

17. The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suf
thinks of the evil he has done; he suffers more when going on the evil path.

18. The virtuous man is happy in this world, and he is happy in the next; he is happy in bo
when he thinks of the good he has done; he is still more happy when going on the good pat

19. The thoughtless man, even if he can recite a large portion (of the law), but is not a doe
no share in the priesthood, but is like a cowherd counting the cows of others.

[16. Like klishta in the preceding verse, visuddhi in the present has a technical meaning. On
Buddhaghosa's most famous works is called Visuddhi-magga. See Burnouf, Lotus, p. 844; E

17, 18. 'The evil path and the good path' are technical expressions for the descending and a
worlds through which all beings have to travel upward or downward, according to their deed
Life of Gaudama, p. 5, note 4, and p. 449; Burnouf, Introduction, p. 599; Lotus, p. 865, l. 7; I
translates 'heaven and hell,' which comes to the same; cf. vv. , .

19. In taking sahitam in the sense of samhitam or samhita, I follow the commentator who sa
Buddhavakanass' etam namam, but I cannot find another passage where the Tipitaka, or an
called Sahita. Samhita in has a different meaning. The fact that some followers of Buddha w
learn short portions only of the sacred writings by heart, and to repeat them, while others ha
larger collection, is shown by the story of Kakkhupala, p. 3. of Mahakala, p. 26, &c. See Chil
sahita.]

20. The follower of the law, even if he can recite only a small portion (of the law), but, havi passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, ca this world or that to come, has indeed a share in the priesthood.

[20. Samanna, which I have rendered by 'priesthood,' expresses all that belongs to, or const Samana or Sramana, this being the Buddhist name corresponding to the Brahmana, or pries Hindus. Buddha himself is frequently called the Good Samana. Fausboll takes the abstract w corresponding to the Sanskrit samanya, 'community,' but Weber has well shown that it ough representing sramanya. He might have quoted the Samanna-phala-sutta, of which Burnouf l interesting details in his Lotus, p. 449 seq. Fausboll also, in his notes on v. 332, rightly expla samannata by sramanyata. See Childers, s.v. samanna.

Anupadiyano, which I have translated by 'caring for nothing,' has a technical meaning. It is th the fourth Nidana, the so-called Upadana, which Koppen has well explained by Anhanglichk world, loving the world.' Koppen, Die Religion des Buddha, p. 610. Cf. .]

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CHAPTER II.

ON EARNESTNESS[1].

21. Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Th earnest do not die, those who are thoughtless are as if dead already.

22. Those who are advanced in earnestness, having understood this clearly, delight in ear rejoice in the knowledge of the Ariyas (the elect).

23. These wise people, meditative, steady, always possessed of strong powers, attain to N highest happiness.

[1. There is nothing in the tenth section of the Dhammapada, as translated by Beal, correspo
verses of this chapter.

21. Apramada, which Fausboll translates by 'vigilantia,' Gogerly by 'religion,' Childers by 'dili
expresses literally the absence of that giddiness or thoughtlessness which characterizes the
worldly people. It is the first entering into oneself, and hence all virtues are said to have thei
apramada. (Ye keki kusala dhamma sabbe te appamadamulaka.) I have translated it by 'ear
'reflection.' 'Immortality,' amrita, is explained by Buddhaghosa as Nirvana. Amrita is used, no
synonym of Nirvana, but this very fact shows how many different conceptions entered from t
the Nirvana of the Buddhists. See Childers, s.v. nibbana, p. 269.

This verse, as recited to Asoka; occurs in the Dipavamsa VI, 53, and in the Mahavamsa, p.
Sanatsugatiya, translated by Telang, Sacred Books of the East, vol. viii. p. 138.

22. The Ariyas, the noble or elect, are those who have entered on the path that leads to Nirv
p. 396. Their knowledge and general status is minutely described; see Koppen, p. 436.

23. Childers, s.v. nibbana, thinks that nibbana here and in many other places means Arhatsh

p. 10

24. If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if h
consideration, if he restrains himself, and lives according to law,--then his glory will increase

25. By rousing himself, by earnestness, by restraint and control, the wise man may make f
island which no flood can overwhelm.

26. Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his

27. Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and
obtains ample joy.

28. When the learned man drives away vanity by earnestness, he, the wise, climbing the t
wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that star
looks down upon them that stand upon the plain.

29. Earnest among the thoughtless, awake among the sleepers, the wise man advances li

behind the hack.

30. By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise ea
thoughtlessness is always blamed.

31. A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtles

[25. Childers explains this island again as the state of an Arhat (arahatta-phalam).

28. Cf. Childers, Dictionary, Preface, p. xiv. See Vinaya, ed. Oldenberg, vol. i. p. 5, s.f.

31. Instead of saham, which Dr. Fausboll translates by 'vincens,' Dr. Weber by 'conquering,'
to read dahan, 'burning,' which was evidently the reading adopted by Buddhaghosa. Mr. R. C
requested to see whether the MS. at the India Office gives saham or daham, writes that the
clear as possible in that MS. The fetters are meant for the senses. See .]

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moves about like fire, burning all his fetters, small or large.

32. A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessne
away (from his perfect state)--he is close upon Nirvana.

[1. See Childers, Notes, p. 5.]

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CHAPTER III.

THOUGHT.

33. As a fletcher makes straight his arrow, a wise man makes straight his trembling and ur

which is difficult to guard, difficult to hold back.

34. As a fish taken from his watery home and thrown on dry ground, our thought trembles
to escape the dominion of Mara (the tempter).

35. It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it l
tamed mind brings happiness.

36. Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and t
wherever they list: thoughts well guarded bring happiness.

37. Those who bridle their mind which travels far, moves about alone, is without a body, a
chamber (of the heart), will be free from the bonds of Mara (the tempter).

38. If a man's thoughts are unsteady, if he does not know the true law, if his peace of minc
his knowledge will never be perfect.

39. If a man's thoughts are not dissipated, if

[33. Cf. Gataka, vol. i. p. 400.

34. On Mara, see .

35-39. Cf. Gataka, vol. i. pp. 312, 400.

39. Fausboll traces anavassuta, 'dissipated,' back to the Sanskrit root syai, 'to become rigid;
participle of that root would be sita, not syuta. Professor Weber suggests that anavassuta st
Sanskrit anavasruta, which he translates unbefleckt, 'unspotted.' If avasruta were the right w
taken in the sense of 'not fallen off, not fallen away,' but it could not mean 'unspotted;' cf. dh
'susruvat, 'our firmness ran away.' I have little doubt, however, that avassuta represents the
avasruta, and is derived from the root sru, here used in its technical sense, peculiar to the B
literature, and so well explained by Burnouf in his Appendix XIV (Lotus, p. 820). He shows th
Hemakandra and the Gina-alankara, asravakshaya, Pali asavasamkhaya is counted as the
six of these intellectual powers are mentioned, instead of five. The Chinese translate the ter
Chinese fashion by 'stillationis finis,' but Burnouf claims for it the definite sense of destructio
or vices. He quotes from the Lalita-vistara (Adhyaya XXII, ed. Rajendra Lal Mittra, p. 448) th
by Buddha when he arrived at his complete Buddhahood:--

Sushka asrava na punah sravanti,

'The vices are dried up, they will not flow again;'
and he shows that the Pali Dictionary, the Abhidhanappadipika, explains asava simply by ka
of the senses.' In the Mahaparinibbana-sutta, three classes of asava are distinguished, the k
bhavasava, and the aviggasava. See also Burnouf, Lotus, p. 665; Childers, s.v. asavo.

That sru means 'to run,' and is in fact a merely dialectic variety of sru, has been proved by B
Boehtlingk thinks the substitution of s for s is a mistake. Asrava therefore, or asrava, meant
running out towards objects of the senses' (cf. sanga, alara, &c.), and had nothing to do with
running, a sore,' Atharva-veda I, 2, 4. This conception of the original purport of a + sru or ava
confirmed by a statement of Colebrooke's, who, when treating of the Gainas, writes (Miscella
382); 'Asrava is that which directs the embodied spirit (asravayati purusham) towards extern
the occupation and employment (vritti or pravritti) of the senses or organs on sensible object
means of the senses it, affects the embodied spirit with the sentiment of taction, colour, sme
Or it is the association or connection of body with right and wrong deeds. It comprises all the
they (asravayanti) pervade, influence, and attend the doer, following him or attaching to him
misdirection (mithya-pravritti) of the organs, for it is vain, a cause of disappointment, renderi
of sense and sensible objects subservient to fruition. Samvara is that which stops (samvrino
the foregoing, or closes up the door or passage to it, and consists in self-command or restra
internal and external, embracing all means of self-control and subjection of the senses, calm
them.'

For a full account of the asravas, see Lalita-vistara, ed. Calc. pp. 445 and 552, where Kshina
as a name of Buddha. Asrava occurs in Apastamba's Dharma-sutras II, 5, 9, where the com
objects of the senses, by which the soul is made to run out. It is better, however, to take asra
as the act of running out, the affections, appetites, passions.]

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his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for h
is watchful.

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40. Knowing that this body is (fragile) like a jar, and making this thought firm like a fortress
should attack Mara (the tempter) with the weapon of knowledge, one should watch him whe
never rest.

41. Before long, alas! this body will lie on the earth, despised, without understanding, like a

log.

42. Whatever a hater may do to a hater, or

[40. Anivesana has no doubt a technical meaning, and may signify, one who has left his hou
friends, to become a monk. A monk shall not return to his home, but travel about; he shall be
'homeless,' anagara, 'houseless.' But I doubt whether this can be the meaning of anivesana
sentence, let him be an anchorite, would come in too abruptly. I translate it therefore in a mo
sense, let him not return or turn away from the battle, let him watch Mara, even after he is va
him keep up a constant fight against the adversary, without being attached to anything or an

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an enemy to an enemy, a wrongly-directed mind will do us greater mischief.

43. Not a mother, not a father will do so much, nor any other relative; a well-directed mind
greater service.

[43. See Beal, Dhammapada, p. 73.]

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CHAPTER IV.

FLOWERS[1].

44. Who shall overcome this earth, and the world of Yama (the lord of the departed), and t
gods? Who shall find out the plainly shown path of virtue, as a clever man finds out the (righ

45. The disciple will overcome the earth, and the world of Yama, and the world of the gods
will find out the plainly shown path of virtue, as a clever man finds out the (right) flower.

[1. See Beal, Dhammapada, p. 75.

44, 45. If I differ from the translation of Fausboll and Weber, it is because the commentary ta
verbs, vigessati and pakessati, to mean in the end the same thing, i.e. sakkhi-karissati, 'he w
I have not ventured to take vigessate for viganissati, though it should be remembered that th
the earth and of the worlds below and above, as here alluded to, is meant to be achieved by
knowledge. Pakessati, 'he will gather' (cf. vi-ki, Indische Spruche, 4560), means also, like 'to
English, 'he will perceive or understand,' and the dhammapada, or 'path of virtue,' is distinctl
Buddhaghosa as consisting of the thirty-seven states or stations which lead to Bodhi. (See B
430; Hardy, Manual, p. 497.) Dhammapada might, no doubt, mean also 'a law-verse,' and su
and this double meaning may be intentional here as elsewhere. Buddha himself is called Ma
Marga-desika (cf. Lal. Vist. p. 551). There is a curions similarity between these verses and v
and 9939 of the Santi-parva:

Pushpaniva vikinvantam anyatragatamanasam,
Anavapteshu kameshu mrityur abhyeti manavam.

'Death approaches man like one who is gathering flowers, and whose mind is turned elsewh
desires have been fulfilled.'

Suptam vyaghram mahaugho va mrityur adaya gakkhati,
Sankinvanakam evainam kamanam avitriptikam.

'As a stream (carries off) a sleeping tiger, death carries off this man who is gathering flower
not satiated in his pleasures.'

This last verse, particularly, seems to me clearly a translation from Pali, and the kam of sank
as if put in metri causa.]

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46. He who knows that this body is like froth, and has learnt that it is as unsubstantial as a
break the flower-pointed arrow of Mara, and never see the king of death.

47. Death carries off a man who is gathering flowers and whose mind is distracted, as a flo
sleeping village.

48. Death subdues a man who is gathering flowers, and whose mind is distracted, before h
his pleasures.

49. As the bee collects nectar and departs without injuring the flower, or its colour or scent
sage dwell in his village.

50. Not the perversities of others, not their sins

[46. The flower-arrows of Mara, the tempter, are borrowed from Kama, the Hindu god of love expression see Lalita-vistara, ed. Calc. p. 40, l. 20, mayamarikisadrisa vidyutphenopamas k account of this parallel passage that I prefer to translate mariki by 'mirage,' and not by 'sunb Fausboll, or by 'solar atom,' as Weber proposes. The expression, 'he will never see the king supposed to mean Arhatship by Childers, s.v. nibbana, p. 270.

47. See Thiessen, Die Legende von Kisagotami, p. 9.

48. Antaka, 'death,' is given as an explanation of Mara in the Amarakosha and Abhidhanapp Fausboll, p. 210).

49. See Beal, Catena, p. 159, where vv. 49 and 50 are ascribed to Wessabhu, i.e. Visvabhu und der Thor, p. 134.]

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of commission or omission, but his own misdeeds and negligences should a sage take notic

51. Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words does not act accordingly.

52. But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words who acts accordingly.

53. As many kinds of wreaths can be made from a heap of flowers, so many good things mortal when once he is born.

54. The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Mallika flowers; but the odour of good people travels even against the wind; a good man per

55. Sandal-wood or Tagara, a lotus-flower, or a Vassiki, among these sorts of perfumes, t virtue is unsurpassed.

56. Mean is the scent that comes from Tagara and sandal-wood;--the perfume of those wh rises up to the gods as the highest.

57. Of the people who possess these virtues, who live without thoughtlessness, and who a

[51. , 'For they say, and do not.'

54. Tagara, a plant from which a scented powder is made. Mallaka or mallika, according to B
vessel. Hence tagaramallika was supposed to mean a bottle holding aromatic powder, or oil
Mallika, however, is given by Dr. Eitel (Handbook of Chinese Buddhism) as the name of a flo
Casturi (musk) on account of its rich odour, and Dr. Morris informs me that he has found ma
name of jasmine. See also Childers, s.v.; Notes, p. 6 ; and Beal, Dhammapada, p. 76.]

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through true knowledge, Mara, the tempter, never finds the way.

58., 59. As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfu
delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge amo
like rubbish, among the people that walk in darkness.

[58, 59. Cf. Beal, Dhammapada, p. 76.]

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CHAPTER V.

THE FOOL.

60. Long is the night to him who is awake; long is a mile to him who is tired; long is life to t
who do not know the true law.

61. If a traveller does not meet with one who is his better, or his equal, let him firmly keep
solitary journey; there is no companionship with a fool.

62. 'These sons belong to me, and this wealth belongs to me,' with such thoughts a fool is
himself does not belong to himself; how much less sons and wealth?

63. The fool who knows his foolishness, is wise at least so far. But a fool who thinks himse
called a fool indeed.

64. If a fool be associated with a wise man even all his life, he will perceive the truth as litt
spoon perceives the taste of soup.

65. If an intelligent man be associated for one minute only with a wise man, he will soon p
truth, as the tongue perceives the taste of soup.

66. Fools of little understanding have themselves

[60. 'Life,' samsara, is the constant revolution of birth and death which goes on for ever until
of the true law or the true doctrine of Buddha enables a man to free himself from samsara, a
Nirvana. See Buddhaghosha's Parables, Parable XIX, p. 134.

61. Cf. .

63. Cf. Beal, Dhammapada, p. 77.

65. Cf. Beal, Dhammapada, p. 78.]

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for their greatest enemies, for they do evil deeds which must bear bitter fruits.

67. That deed is not well done of which a man must repent, and the reward of which he re
with a tearful face.

68. No, that deed is well done of which a man does not repent, and the reward of which he
and cheerfully.

69. As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but wh
ripens, then the fool suffers grief.

70. Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Kus
he is not worth the sixteenth particle of those who have well weighed the law.

71. An evil deed, like newly-drawn milk, does not turn (suddenly); smouldering, like fire co
it follows the fool.

[67. See Beal, l.c. p. 78.

69. Taken from the Samyutta-nikaya, where, however, we read thananhi instead of madhuv
Rendus, 1871, p. 64.

70. The commentator clearly takes sankhata in the sense of sankhyata, 'reckoned,' for he ex
natadhamma, tulitadhamma. The eating with the tip of Kusa grass has reference to the fasti
Brahmans, but disapproved of, except as a moderate discipline, by the followers of Buddha.
interrupt the continuity of the other verses which treat of the reward of evil deeds, or of the s
ripening of every sinful act. See Childers, s.v. sankhato.

71. I am not at all certain of the simile, unless mukkati, as applied to milk, can be used in the
changing or turning sour. In Manu IV, 172, where a similar sentence occurs, the commentat
doubtful: Nadharmas karito loke sadyah phalati gaur iva, 'for an evil act committed in the wo
fruit at once, like a cow;' or 'like the earth (in due season);' or 'like milk.' See Childers, Notes

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72. And when the evil deed, after it has become known, brings sorrow to the fool, then it d
bright lot, nay, it cleaves his head.

73. Let the fool wish for a false reputation, for precedence among the Bhikshus, for lordshi
convents, for worship among other people!

74. 'May both the layman and he who has left the world think that this is done by me; may
to me in everything which is to be done or is not to be done,' thus is the mind of the fool, and
and pride increase.

75. 'One is the road that leads to wealth, another the road that leads to Nirvana;' if the Bhi
disciple of Buddha, has learnt this, he will not yearn for honour, he will strive after separatio
world.

[72. I take nattam for gnapitam, the causative of gnatam, for which in Sanskrit, too, we have i, gnaptam. This gnaptam, 'made known, revealed,' stands in opppsition to the khanna, 'cove preceding verse. Sukkamsa, which Fausboll explains by suklamsa, has probably a more tec meaning. Childers traces nattam to the Vedic gnatram, 'knowledge.' Fausboll refers to Gatal v. 118.

75. Viveka, which in Sanskrit means chiefly understanding, has with the Buddhists the more of separation, whether separation from the world and retirement to the solitude of the forest or separalion from idle thoughts (kitta-viveka), or the highest separation and freedom (Nirvar

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CHAPTER VI.

THE WISE MAN (PANDITA).

76. If you see an intelligent man who tells you where true treasures are to be found, who s be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for th him.

77. Let him admonish, let him teach, let him forbid what is improper!--he will be beloved of the bad he will be hated.

78. Do not have evil-doers for friends, do not have low people for friends: have virtuous pe friends, have for friends the best of men.

79. He who drinks in the law lives happily with a serene mind: the sage rejoices always in preached by the elect (Ariyas).

80. Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters wood; wise people fashion themselves.

[78. It is hardly possible to take mitte kalyane in the technical sense of kalyana-mitra, 'ein ge
Rath,' a spiritual guide. Burnouf (Introd. p. 284) shows that in the technical sense kalyana-m
spread in the Buddhist world.

79. Ariya, 'elect, venerable,' is explained by the commentator as referring to Buddha and oth

80. See verses and , the latter being a mere repetition of our verse. The nettikas, to judge fr
commentary and from the general purport of the verse, are not simply water-carriers, but bu
and aqueducts, who force the water to go where it would not go by itself. The Chinese trans
pilot manages his ship.' See Beal, l.c. p. 79.]

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81. As a solid rock is not shaken by the wind, wise people falter not amidst blame and prai

82. Wise people, after they have listened to the laws, become serene, like a deep, smooth

83. Good people walk on whatever befall, the good do not prattle, longing for pleasure; wh
happiness or sorrow wise people never appear elated or depressed.

84. If, whether for his own sake, or for the sake of others, a man wishes neither for a son,
wealth, nor for lordship, and if he does not wish for his own success by unfair means, then h
and virtuous.

85. Few are there among men who arrive at the other shore (become Arhats); the other pe
down the shore.

[83. The first line is very doubtful. I have adopted, in my translation, a suggestion of Mr. Chil
writes, 'I think it will be necessary to take sabbattha in the sense of "everywhere," or "under
condition;" pankakhandadibhedesu, sabbadhammesu, says Buddhaghosha. I do not think w
means the word vigahanti to be a synonym of vaganti. I would rather take the whole sentenc
gloss upon the word vaganti:--vagantiti arahattananena apakaddhanta khandaragam vigaha
ridding themselves of lust by the wisdom which Arhatship confers, they cast it away.' I am in
the line means 'the righteous walk on (unmoved) in all the conditions of life.' Ninda, pasamsa
are four of the eight lokadhammas, or earthly conditions; the remaining lokadhammas are la
ayasa.

In , passata, 'by a man who sees,' means 'by a man who sees clearly or truly.' In the same m

mean, not simply 'to walk,' but 'to walk properly,' or may be used synonymously with pravrag

85. 'The other shore' is meant for Nirvana, 'this shore' for common life. On reaching Nirvana
death is overcome. The commentator supplies taritva, 'having crossed,' in order to explain th
makkudheyyam. Possibly param essanti should here be taken as one word, in the sense of

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86. But those who, when the law has been well preached to them, follow the law, will pass
dominion of death, however difficult to overcome.

87., 88. A wise man should leave the dark state (of ordinary life), and follow the bright stat
Bhikshu). After going from his home to a homeless state, he should in his retirement look for
there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own
should purge himself from all the troubles of the mind.

89. Those whose mind is well grounded in the (seven) elements of knowledge, who withou

[87, 88. Dark and bright are meant for bad and good; cf. , and . Leaving one's home is the sa
mendicant, without a home or family, an anagara, or anchorite. A man in that state of viveka
(see , note), sees, that where before there seemed to be no pleasure there real pleasure is t
vice versa. A similar idea is expressed in . See Burnouf, Lotus, p. 474, where he speaks of '
satisfaction, ne de la distinction.'

The five troubles or evils of the mind are passion, anger, ignorance, arrogance, pride; see B
pp. 360, 443. As to pariyodapeyya, see , and Lotus, pp. 523, 528; as to akinkano, see Maha

89. The elements of knowledge are the seven Sambodhvangas, on which see Burnouf, Lotu
explains them as the thirty-seven Bodhipakkhiya-dhamma. Khinasava, which I have translat
frailties have been conquered,' may also be taken in a more metaphysical sense, as explain
The same applies to the other terms occurring in this verse, such as adana, anupadaya, &c.
inclined to take asava in this passage, and in the other passages where it occurs, as the Pal
of asraya. But asraya, in Buddhist phraseology, means rather the five organs of sense with
and these are kept distinct from the asavas, 'the inclinations, the appetites, passions, or vice
commentary on the Abhidharma, when speaking of the Yogakaras, says, 'En reunissant ens
(asr ya), les choses recues (asrita) et les supports (alambana), qui sont chacun composes d
dix-huit termes qu'on appelle "Dhatus" ou contenants. La collection des six receptacles, ce s
de la vue, de l'ouie, de l'odorat, du gout, du toucher, et le "manas" (ou l'organe du coeur), qu

dernier. La collection des six choses recues, c'est la connaissance produite par la vue et pa
jusqu'au "manas" inclusivement. La collection des six supports, ce sont la forme et les autre
sensibles jusqu'au "Dharma" (la loi ou l'etre) inclusivement.' See Burnouf, Introduction, p. 44

Parinibbuta is again a technical term, the Sanskrit parinivrita meaning 'freed from all worldly
vimukta. See Burnouf, Introduction, p. 590. See Childers, s.v. nibbana, p. 270, and Notes or
and D'Alwis, Buddhist Nirvana, p. 75.]

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to anything, rejoice in freedom from attachment, whose appetites have been conquered, and
light, are free (even) in this world.

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CHAPTER VII.

THE VENERABLE (ARHAT).

90. There is no suffering for him who has finished his journey, and abandoned grief, who h
on all sides, and thrown off all fetters.

91. They depart with their thoughts well-collected, they are not happy in their abode; like s
left their lake, they leave their house and home.

92. Men who have no riches, who live on recognised food, who have perceived void and u
(Nirvana), their path is difficult to understand, like that of birds in the air.

[91. Satimanto, Sanskrit smrimantah, 'possessed of memory,' but here used in the technical
first of the Bodhyangas. See Burnouf, Introduction, p. 797. Clough translates it by 'intense th
this is the original meaning of smar, even in Sanskrit. See Lectures on the Science of Langu
332.

Uyyunganti, which Buddhaghosa explains by 'they exert themselves,' seems to me to signify depart,' i.e. they leave their family, and embrace an ascetic life. See note to . See also Rhys Mahaparinibbana-sutta, Sacred Books of the East, vol. xi. <page 22>.

92. Sunnato and animitto are adjectives belonging to vimokho, one of the many names of Ni to Childers, s.v. nibbana, p, 270, Arhatship; see Burnouf, Introduction, pp. 442, 462, on suny expression sunyatanimittapranihitam occurs in L'enfant egare, 5 a, l. 4. Nimitta is cause in th sense, i.e, what causes existence. The commentator explains it chiefly in a moral sense: Ra animittam, tehi ka vimuttan ti animitto vimokho, i.e. owing to the absence of passion and oth without causation; because freed from these causes, therefore it is called freedom without c Childers, Pali Dictionary, p. 270, col. 2, line 1.

The simile is intended to compare the ways of those who have obtained spiritual freedom to birds, it being difficult to understand how the birds move on without putting their feet on anyt least, is the explanation of the commentator; The same metaphor occurs Mahabh. XII, 6763 'leaving no more trace of existence than a bird in the air.']

p. 28

93. He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived unconditioned freedom (Nirvana), his path is difficult to understand, like that of birds in the a

94. The gods even envy him whose senses, like horses well broken in by the driver, have is free from pride, and free from appetites.

95. Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lak mud; no new births are in store for him.

96. His thought is quiet, quiet are his word and deed, when he has obtained freedom by tr he has thus become a quiet man.

[95. Without the hints given by the commentator, we should probably take the three similes their natural sense, as illustrating the imperturbable state of an Arahanta, or venerable perso always represented as an emblem of patience; the bolt of Indra, if taken in its technical sens of a gate, might likewise suggest the idea of firmness; while the lake is a constant represent serenity and purity. The commentator, however, suggests that what is meant is, that the ear are cast on it, does not feel pleasure, nor the bolt of Indra displeasure, although less savour

thrown upon it; and that in like manner a wise person is indifferent to honour and dishonour.

96. That this very natural threefold division, thought, word, and deed, the trividha-dvara or th
of the Buddhists (Hardy, Manual, p. 494), was not peculiar to the Buddhists or unknown to th
been proved against Dr. Weber by Professor Koppen in his 'Religion des Buddha,' I, p. 445.
called attention to Manu XII, 4-8; and he might have added Mahabh. XII, 4059, 6512, 6549,
&c. Dr. Weber has himself afterwards brought forward a passage from the Atharva-veda, VI
manasa yak ka vaka uparima), which, however, has a different meaning. A better one was c
Taitt. Ar. X, 1, 12 (yan me manasa, vaka, karmana va dushkritam kritam). Similar expressior
to exist in the Zend-avesta, and among the Manichaeans (Lassen, Indische Alterthumskund
also Boehtlingk's Dictionary, s.v. kaya, and Childers, s.v. kayo). There was no ground, there
supposing that this formula had found its way into the Christian liturgy from Persia, for, as Pr
remarks (Journal of Philology, vol. vii, p. 215), Greek writers, such as Plato, employ very sim
expressions, e.g. Protag. p. 348, 30, {Greek: pros apan ergon kai logon kai dianohma}. In fa
between words and deeds occurs in almost every writer, from Homer downwards; and the fu
between thoughts and words is clearly implied even in such expressions as, 'they say in thei
idea of sin committed by thought was not a new idea, even to the Jews, may be seen from ,
foolishness is sin.' In the Apastamba-sutras, lately edited by Professor Buhler, we find the ex
yatkinka manasa vaka kakshusha va sankalpayan dhyayaty ahabhivipasyati va tathaiva tad
'they say that whatever a Brahman intending with his mind, voice, or eye, thinks, says, or loo
be.' This is clearly a very different division, and it is the same which is intended in the passa
Atharva-veda, quoted above. In the mischief done by the eye, we have, perhaps, the first inc
evil eye. (Mahabh. XII, 3417. See Dhammapada, .)

On the technical meaning of tadi, see Childers, s.v. D'Alwis (p. 78) has evidently received th
interpretation, but has not understood it. Madrisa also is used very much like tadrisa, and fro
venerable person, in Sanskrit marsha.]

p. 29

97. The man who is free from credulity, but knows the uncreated, who has cut all ties, rem
temptations, renounced all desires, he is the greatest of men.

p. 30

98. In a hamlet or in a forest, in the deep water or on the dry land, wherever venerable per
dwell, that place is delightful.

99. Forests are delightful; where the world finds no delight, there the passionless will find d
they look not for pleasures.

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CHAPTER VIII.

THE THOUSANDS.

100. Even though a speech be a thousand (of words), but made up of senseless words, or
better, which if a man hears, he becomes quiet.

101. Even though a Gatha (poem) be a thousand (of words), but made up of senseless wo
Gatha is better, which if a man hears, he becomes quiet.

102. Though a man recite a hundred Gathas made up of senseless words, one word of the
if a man hears, he becomes quiet.

103. If one man conquer in battle a thousand times thousand men, and if another conquer
greatest of conquerors.

104., 105. One's own self conquered is better than all other people; not even a god, a Gan
with Brahman could change into defeat the

[100. This Sahasravarga, or Chapter of the Thousands, is quoted by that name in the Mahav
Melanges Asiatiques, VI, p. 583): Tesham Bhagavan gatilanam Dharmapadeshu sahasrava
api vakanam anarthapadasamhitanam, ekarthavati sreya yam srutva upasamyati. Sahasram
anarthapadasamhitanam, ekarthavati sreya yam srutva upasamyati.' (MS. R. A. S. Lond.) H
decidedly more original and perfect.

104. Gitam, according to the commentator, stands for gito (lingavipallaso, i.e. viparyasa); se
Journal Asiatique, 1880, p. 500.

The Devas (gods), Gandharvas (fairies), and other fanciful beings of the Brahmanic religion, Nagas, Sarpas, Garudas, &c., were allowed to continue in the traditional language of the pe embraced Buddhism. See the pertinent remarks of Burnouf, Introduction, pp. 134 seq., 184. tempter, see v. 7. Sastram Aiyar, On the Gaina Religion, p. xx, says: 'Moreover as it is decla Vedas that all the gods worshipped by the various Hindu sects, viz. Siva, Brahma, Vishnu, G Subramaniyan, and others, were devoted adherents of the above-mentioned Tirthankaras, t not consider them as unworthy of their worship; but as they are servants of Arugan, they co deities of their system, and accordingly perform certain pugas in honour of them, and worsh case is more doubtful with orthodox Buddhists. 'Orthodox Buddhists,' as Mr. D'Alwis writes (p. 55), 'do not consider the worship of the Devas as being sanctioned by him who disclaime all the Devas any power over man's soul. Yet the Buddhists are everywhere idol-worshipper acknowledges the existence of some of the Hindu deities, and from the various friendly offic Devas are said to have rendered to Gotama, Buddhists evince a respect for their idols.' See Buddhaghosha's Parables, p. 162.]

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victory of a man who has vanquished himself, and always lives under restraint.

106. If a man for a hundred years sacrifice month after month with a thousand, and if he b pay homage to a man whose soul is grounded (in true knowledge), better is that homage tha hundred years.

107. If a man for a hundred years worship Agni (fire) in the forest, and if he but for one mo homage to a man whose soul is grounded (in true knowledge), better is that homage than sa years.

108. Whatever a man sacrifice in this world as an offering or as an oblation for a whole yea gain merit, the whole of it is not worth a quarter (a farthing); reverence shown to the righteou

p. 33

109. He who always greets and constantly reveres the aged, four things will increase to hi beauty, happiness, power.

110. But he who lives a hundred years, vicious and unrestrained, a life of one day is better virtuous and reflecting.

111. And he who lives a hundred years, ignorant and unrestrained, a life of one day is bett
wise and reflecting.

112. And he who lives a hundred years, idle and weak, a life of one day is better if a man l
firm strength.

113. And he who lives a hundred years, not seeing beginning and end, a life of one day is
sees beginning and end.

114. And he who lives a hundred years, not seeing the immortal place, a life of one day is
sees the immortal place.

115. And he who lives a hundred years, not seeing the highest law, a life of one day is bet
sees the highest law.

[109. Dr. Fausboll, in a most important note, called attention to the fact that the same verse,
variations, occurs in Manu. We there read, II, 121:

Abhivadanasilasya nityam vriddhopasevinah,
Katvari sampravardhante ayur vidya yaso balam.

Here the four things are, life, knowledge, glory, power.

In the Apastamba-sutras, I, 2, 5, 15, the reward promised for the same virtue is svargam ayu
long life.' It seems, therefore, as if the original idea of this verse came from the Brahmans, a
afterwards adopted by the Buddhists. How largely it spread is shown by Dr. Fausboll from th
Researches, XX, p. 259, where the same verse of the Dhammapada is mentioned as being
Buddhists of Siam.

112. On kusito, see note to .]

Chapter IX.

Evil.

116. If a man would hasten towards the good, he should keep his thought away from evil; is good slothfully, his mind delights in evil.

117. If a man commits a sin, let him not do it again; let him not delight in sin: pain is the ou evil.

118. If a man does what is good, let him do it again; let him delight in it: happiness is the o good.

119. Even an evil-doer sees happiness as long as his evil deed has not ripened; but when ripened, then does the evil-doer see evil.

120. Even a good man sees evil days, as long as his good deed has not ripened; but wher ripened, then does the good man see happy days.

121. Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Ever falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it litt little.

122. Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Ev falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gat by little.

123. Let a man avoid evil deeds, as a merchant, if he has few companions and carries mu

avoids a dangerous road; as a man who loves life avoids poison.

124. He who has no wound on his hand, may touch poison with his hand; poison does not wound; nor is there evil for one who does not commit evil.

125. If a man offend a harmless, pure, and innocent person, the evil falls back upon that fo dust thrown up against the wind.

126. Some people are born again; evil-doers go to hell; righteous people go to heaven; tho
from all worldly desires attain Nirvana.

127. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mounta
there known a spot in the whole world where death could not overcome (the mortal).

128. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mounta
there known a spot in the whole world where death could not overcome (the mortal).

[125. Cf. ; Indische Spruche, 1582; Kathasaritsagara, 49, 222.

126. For a description of hell and its long, yet not endless sufferings, see Buddhaghosha's P
The pleasures of heaven, too, are frequently described in these Parables and elsewhere. Bu
these pleasures of heaven, before he was born for the last time. It is probably when good ar
equally balanced, that men are born again as human beings; this, at least, is the opinion of t
Chintamani, ed. H. Bower, Introd. p. xv.

127. Cf. , 'For there is nothing covered that shall not be revealed;' and .]

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CHAPTER X.

PUNISHMENT.

129. All men tremble at punishment, all men fear death; remember that you are like unto th
kill, nor cause slaughter.

130. All men tremble at punishment, all men love life; remember that thou art like unto the
kill, nor cause slaughter.

131. He who seeking his own happiness punishes or kills beings who also long for happin
happiness after death.

[129. One feels tempted, no doubt, to take upama in the sense of 'the nearest (der Nachste)
and to translate, 'having made oneself one's neighbour,' i.e. loving one's neighbour as onese
upamam, with a short a, is the correct accusative of upama, we must translate, 'having mad
likeness, the image of others, having placed oneself in the place of others.' This is an expres
occurs frequently in Sanskrit; cf. Hitopadesa I, 11:

Prana yathatmano 'bhishta bhutanam api te tatha,
Atmaupamyena bhuteshu dayam kurvanti sadhavah.

'As life is dear to oneself, it is dear also to other living beings: by comparing oneself with oth
people bestow pity on all beings.'

See also Hit. I, 12; Ram. V, 23, 5, atmanam upamam kritva sveshu dareshu ramyatam, 'mak
i.e. putting oneself in the position of other people, it is right to love none but one's own wife.'
Fausboll has called attention to similar passages in the Mahabharata, XIII, 5569 seq.

130. Cf. .

131. Dr. Fausboll points out the striking similarity between this verse and two verses occurri
the Mahabharata:--

Manu V, 45:

Yo 'himsakani bhutani hinasty atmasukhekkhaya,
Sa givams ka mritas kaiva na kvakit sukham edhate.

Mahabharata XIII, 5568:

Ahimsakani bhutani dandena vinihanti yah,
Atmanah sukham ikkhan sa pretya naiva sukhi bhavet.

If it were not for ahimsakani, in which Manu and the Mahabharata agree, I should say that t
were Sanskrit modifications of the Pali original. The verse in the Mahabharata presupposes
Dhammapada.]

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132. He who seeking his own happiness does not punish or kill beings who also long for h
happiness after death.

133. Do not speak harshly to anybody; those who are spoken to will answer thee in the sa
speech is painful, blows for blows will touch thee.

134. If, like a shattered metal plate (gong), thou utter not, then thou hast reached Nirvana;
not known to thee.

135. As a cowherd with his staff drives his cows into the stable, so do Age and Death drive
men.

136. A fool does not know when he commits his evil deeds: but the wicked man burns by h
burnt by fire.

137. He who inflicts pain on innocent and harmless persons, will soon come to one of thes

[133. See Mahabharata XII, 4056.

134. See Childers, s.v. nibbana, p. 270, and s.v. kamso; D'Alwis, Buddhist Nirvana, p. 35.

136. The metaphor of 'burning' for 'suffering' is very common in Buddhist literature. Everythi
everything suffers, was one of the first experiences of Buddha himself. See .]

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138. He will have cruel suffering, loss, injury of the body, heavy affliction, or loss of mind,

139. Or a misfortune coming from the king, or a fearful accusation, or loss of relations, or c
treasures,

140. Or lightning-fire will burn his houses; and when his body is destroyed, the fool will go

141. Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing

[138. 'Cruel suffering' is explained by sisaroga, 'headache,' &c. 'Loss' is taken for loss of mo
of the body' is held to be the cutting off of the arm, and other limbs. 'Heavy afflictions' are, ag
various kinds of diseases.

139. Upasarga means 'accident, misfortune.' Dr. Fausboll translates ragato va upassaggam
defectionem;' Dr. Weber by 'Bestrafung vom Konig;' Beal by 'some governmental difficulty.' A
Sanskrit abhyakhyanam, is a heavy accusation for high treason, or similar offences. Beal tra
false accusation.' The 'destruction of pleasures or treasures' is explained by gold being char

(see Buddhaghosha's Parables, p. 98; Thiessen, Kisagotami, p. 6), pearls to cotton seed, co
and by men and cattle becoming blind, lame, &c.

141. Cf. Hibbert Lectures, p. 355. Dr. Fausboll has pointed out that the same or avery simila
a legend taken from the Divyavadana, and translated by Burnouf (Introduction, p. 313 seq.)
the verse: 'Ce n'est ni la coutume de marcher nu, ni les cheveux nattes, ni l'usage d'argile, n
diverses especes d'aliments, ni l'habitude de coucher sur la terre nue, ni la poussiere, ni la r
l'attention a fuir l'abri d'un toit, qui sont capables de dissiper le trouble dans lequel nous jette
desirs non-satisfaits; mais qu'un homme, maitre de ses sens, calme, recueilli, chaste, evitan
a aucune creature, accomplisse la Loi, et il sera, quoique pare d'ornements, un Brahmane, u
Religieux.' See also .

Walking naked and the other things mentioned in our verse are outward signs of a saintly life
Buddha rejects because they do not calm the passions. Nakedness he seems to have reject
too, if we may judge from the Sumagadha-avadana: 'A number of naked friars were assemb
daughter of Anatha-pindika. She called ber daughter-in-law, Sumagadha, and said, "Go and
respectable persons." Sumagadha, expecting to see some of the saints, like Sariputra, Mau
others, ran out full of joy. But when she saw these friars with their hair like pigeon wings, cov
nothing but dirt, offensive, and looking like demons, she became sad. "Why are you sad?" s
mother-in-law. Sumagadha replied, "O mother, if these are saints, what must sinners be like

Burnouf (Introduction, p. 312) supposed that the Gainas only, and not the Buddhists, allowe
the Gainas, too, do not allow it universally. They are divided into two parties, the Svetambar
Digambaras. The Svetambaras, clad in white, are the followers of Parsvanatha, and wear cl
Digambaras, i.e. sky-clad, disrobed, are followers of Mahavira, resident chiefly in Southern I
they, too, wear clothing, but not when eating. See Sastram Aiyar, p. xxi.

The gata, or the hair platted and gathered up in a knot, was a sign of a Saiva ascetic. The si
is one of the postures assumed by ascetics. Clough explains ukkutika as 'the act of sitting o
Wilson gives for utkatukasana, 'sitting on the hams.' See Fausboll, note on verse 140.]

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not sitting motionless, can purify a mortal who has not overcome desires.

142. He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restr
and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (sran
(bhikshu).

143. Is there in this world any man so restrained by humility that he does not mind reproof well-trained horse the whip?

144. Like a well-trained horse when touched by

[142. As to dandanidhana, see Mahabh. XII, 6559, and .

143, 144. I am very doubtful as to the real meaning of these verses. If their object is to show punishment should be borne, my translation would be right, though alpabodhati in the sense strange.]

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the whip, be ye active and lively, and by faith, by virtue, by energy, by meditation, by discern law you will overcome this great pain (of reproof), perfect in knowledge and in behaviour, an forgetful.

145. Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters wood; good people fashion themselves.

[145. The same as . According to Fausboll and Subhuti we ought to render the verses by, 'W found on earth so restrained by shame that he never provokes reproof, as a good horse the s.v. appabodhati.]

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CHAPTER XI.

OLD AGE.

146. How is there laughter, how is there joy, as this world is always burning? Why do you

ye who are surrounded by darkness?

147. Look at this dressed-up lump, covered with wounds, joined together, sickly, full of ma
which has no strength, no hold!

148. This body is wasted, full of sickness, and frail; this heap of corruption breaks to piece
indeed ends in death.

[148. Dr. Fausboll informs me that Childers proposed the emendation maranantam hi givitar
extract from a letter, addressed by Childers to Dr. Fausboll, will be read with interest:--'As re
148, I have no doubt whatever. I quite agree with you that the idea (mors est vita ejus) is a p
noble one, but the question is, Is the idea there? I think not. Maranam tamhi givitam is not P
a Pali construction, and years ago even it grated on my ear as a harsh phrase. The reading
texts is nothing; your MSS. of Dhammapada are very bad ones, and it is merely the vicious
of bad MSS., like kammamtam for kammantam. But the comment sets the question at rest a
maranantam by maranapariyosanam, which is exactly the same. I see there is one serious c
all your MSS. seem to have tamhi, and not tam hi; but are you sure it is so? There was a Dh
India Office Library, and I had a great hunt for it a few days ago, but to my deep disappointm
missing. I do not agree with you that the sentence "All Life is bounded by Death," is trivial: it
but half the noblest passages in poetry are truisms, and unless I greatly mistake, this very pa
found in many other literatures.'

Dr. Fausboll adds:--

'I have still the same doubt as before, because of all my MSS. reading maranam tamhi. I do
readings of the London MSS. The explanation of the commentary does not settle the questio
be considered an explanation of my reading as of the reading which Childers proposed.--V.

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149. Those white bones, like gourds thrown away in the autumn, what pleasure is there in

150. After a stronghold has been made of the bones, it is covered with flesh and blood, an
it old age and death, pride and deceit.

151. The brilliant chariots of kings are destroyed, the body also approaches destruction, bu
good people never approaches destruction,--thus do the good say to the good.

152. A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge d

153., 154. Looking for the maker of this tabernacle, I shall have to run through a course of so long as I do not find (him); and painful is birth again and again. But now, maker of the tab hast been seen; thou shalt not make up

[149. In the Rudrayanavadana of the Divyavadana this verse appears as,

Yanimany apariddhani vikshiptani diso disah,
Kapotavarnany asthini tani drishtvaiha ka ratih.

See Schiefner, Mel. Asiat. VIII, p. 589; Gataka, vol. i. p. 322.

150. The expression mamsalohitalepanam is curiously like the expression used in Manu VI, mamsasonitalepanam, and in several passages of the Mahabharata, XII, 12462, 12053, as Fausboll.

153, 154. These two verses are famous among Buddhists, for they are the words which the supposed to have uttered at the moment he attained to Buddhahood. (See Spence Hardy, M According to the Lalita-vistara, however, the words uttered on that solemn occasion were th note to . In the commentary on the Brahmagala this verse is called the first speech of Buddh being the words in the Mabaparinibbana-sutta, 'Life is subject to age; strive in earnest.' The the Mahaparinibbana-sutta, Chap. IV, 2, Katunnam dhammanam ananubodha appativedha sandhavitam samsaritam maman k' eva tumhakan ka, answer to the anticipation expressed

The exact rendering of this verse has been much discussed, chiefly by Mr. D'Alwis in the Att cxxviii, and again in his Buddhist Nirvana, p. 78; also by Childers, Notes on Dhammapada, p Dictionary. Gogerly translated: 'Through various transmigrations I must travel, if I do not disc builder whom I seek.' Spence Hardy: 'Through many different births I have run (to me not ha seeking the architect of the desire-resembling house.' Fausboll: 'Multiplices generationis rev percurreram, non inveniens, domus (corporis) fabricatorem quaerens.' And again (p. 322): 'M generationum revolutio mihi subeunda esset, nisi invenissem domus fabricatorem.' Childers the revolution of countless births, seeking the architect of this dwelling and finding him not.' 'Through transmigrations of numerous births have I run, not discovering, (though) seeking th All depends on how we take sandhavissam, which Fausboll takes as a conditional, Childers as an aorist, because the sense imperatively requires an aorist. In either case, the dropping and the doubling of the s are, however, irregular. Sandhavissam is the regular form of the fu I translate it, qualifying, however, the future, by the participle present anibbisan, i.e. not findi taking it in the sense of, if or so long as I do not find the true cause of existence. I had forme translated anibbisan, as not resting (anirvisan), but the commentator seems to authorise the

finding (avindanto, alabhanto), and in that case all the material difficulties of the verse seem disappear.

'The maker of the tabernacle' is explained as a poetical expression for the cause of new birt according to the views of Buddha's followers, whatever his own views may have been. Budd the representative of worldly temptations, the father of worldly desires, and as desires (tamh of upadana and bhava, the cause of gati, or 'birth,' the destruction of desires and the conque nearly the same thing, though expressed differently in the philosophical and legendary langu Buddhists. Tamha, 'thirst' or 'desire,' is mentioned as serving in the army of Mara. (Lotus, p.

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this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approa Eternal (visankhara, nirvana), has attained to the extinction of all desires.

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155. Men who have not observed proper discipline, and have not gained treasure in their y old herons in a lake without fish.

156. Men who have not observed proper discipline, and have not gained treasure in their y broken bows, sighing after the past.

[155. On ghayanti, i.e. kshayanti, see Dr. Bollensen's learned remarks, Zeitschrift der Deuts Gesellschaft, XVIII, 834, and Boehtlingk-Roth, s.v. ksha.]

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CHAPTER XII.

SELF.

157. If a man hold himself dear, let him watch himself carefully; during one at least out of t
watches a wise man should be watchful.

158. Let each man direct himself first to what is proper, then let him teach others; thus a w
not suffer.

159. If a man make himself as he teaches others to be, then, being himself well subdued,
(others); one's own self is indeed difficult to subdue.

160. Self is the lord of self, who else could be the lord? With self well subdued, a man find
as few can find.

161. The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond
precious stone.

162. He whose wickedness is very great brings himself down to that state where his enem
as a creeper does with the tree which it surrounds.

163. Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and goo
difficult to do.

[157. The three watches of the night are meant for the three stages of life. Cf. , 'And what I s
say unto all, Watch.'

158. Cf. Gataka, vol. ii. p. 441.

161. The Chinese translation renders vagiram by 'steel drill.']

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164. The foolish man who scorns the rule of the venerable (Arahat), of the elect (Ariya), of
and follows false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka

165. By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by o
purified. Purity and impurity belong to oneself, no one can purify another.

166. Let no one forget his own duty for the sake of another's, however great; let a man, aft
discerned his own duty, be always attentive to his duty.

[164. The reed either dies after it has borne fruit, or is cut down for the sake of its fruit.

Ditthi, literally 'view,' is used even by itself like the Greek 'hairesis,' in the sense of heresy (s
Burnouf, Lotus, p. 444). In other places a distinction is made between mikkhaditthi (vv. ,) ar
(). If arahatam ariyanam are used in their technical sense, we should translate 'the reverend
being the highest degree of the four orders of Ariras, viz. Srotaapanna, Sakadagamin, Anag
note to .

166. Attha, lit. 'object,' must here be taken in a moral sense, as 'duty' rather than as 'advanta
rendered it by 'spiritual good.' The story which Buddhaghosa tells of the Thera Attadattha giv
origin of some of his parables, which seem to have been invented to suit the text of the Dha
than vice versa. A similar case occurs in the commentary to verse 227.]

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CHAPTER XIII.

THE WORLD.

167. Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctr
friend of the world.

168. Rouse thyself! do not be idle! Follow the law of virtue! The virtuous rests in bliss in thi
in the next.

169. Follow the law of virtue; do not follow that of sin. The virtuous rests in bliss in this wor
the next.

170. Look upon the world as a bubble, look upon it as a mirage: the king of death does no
looks down upon the world.

171. Come, look at this glittering world, like unto a royal chariot; the foolish are immersed i
the wise do not touch it.

172. He who formerly was reckless and afterwards became sober, brightens up this world.
freed from clouds.

173. He whose evil deeds are covered by good deeds, brightens up this world, like the mo
clouds.

174. This world is dark, few only can see here; a few only go to heaven, like birds escaped

175. The swans go on the path of the sun, they go through the ether by means of their mir

[168, 169. See Rhys Davids, Buddhism, p. 65.

170. See .

175. Hamsa may be meant for the bird, whether flamingo, or swan, or ibis (see Hardy, Manu
may also, I believe, be taken in the sense of saint. As to iddhi, 'magical power,' i.e. riddhi, se
Lotus, p. 310; Spence Hardy, Manual, pp. 498, 504; Legends, pp. 55, 177; and note to .]

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power; the wise are led out of this world, when they have conquered Mara and his train.

176. If a man has transgressed one law, and speaks lies, and scoffs at another world, ther
will not do.

177. The uncharitable do not go to the world of the gods; fools only do not praise liberality
rejoices in liberality, and through it becomes blessed in the other world.

178. Better than sovereignty over the earth, better than going to heaven, better than lordsh
worlds, is the reward of the first step in holiness.

[178. Sotapatti, the technical term for the first step in thr path that leads to Nirvana. There ar
steps, or stages, and on entering each, a man receives a new title:--

(1) The Srotaapanna, lit. he who has got into the stream. A man may have seven more birth

the other shore, i.e. Nirvana.

(2) Sakridagamin, lit. he who comes back once, so called because, after having entered this
born only once more among men or gods. Childers shows that this involves really two more
deva world, the other in the world of men: Burnouf says the same, Introduction, p. 293.

(3) Anagamin, lit. he who does not come back, so called because, after this stage, a man ca
in a lower world; but can only be born into a Brahman world, before he reaches Nirvana.

(4) Arhat, the venerable, the perfect, who has reached the highest stage that can be reache
Nirvana is perceived (sukkhavipassana, Lotus, p. 849). See Hardy, Eastern Monachism, p. 2
Introduction, p. 209; Koppen, p. 398; D'Alwis, Attanugaluvansa, p. cxxiv; Feer, Sutra en 42 a

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CHAPTER XIV.

THE BUDDHA (THE AWAKENED).

179. He whose conquest is not conquered again, into whose conquest no one in this worl
track can you lead him, the Awakened, the Omniscient, the trackless?

180. He whom no desire with its snares and poisons can lead astray, by what track can yo
Awakened, the Omniscient, the trackless?

181. Even the gods envy those who are awakened and not forgetful, who are given to med
wise, and who delight in the repose of retirement (from the world).

182. Difficult (to obtain) is the conception of men, difficult is the life of mortals, difficult is th
hearing of the True Law, difficult is the birth of the Awakened (the attainment of Buddhahood

[179, 180. Buddha, the Awakened, is to be taken as an appellative rather than as the proper

(see v. 183). It means, anybody who has arrived at complete knowledge. Anantagokaram I t
possessed of unlimited knowledge. Apadam, which Dr. Fausboll takes as an epithet of Budd
'non investigabilis,' is translated 'trackless,' in order to show the play on the word pada; see
s.v. The commentator says: 'The man who is possessed of even a single one of such condit
ye may lead forward; but the Buddha has not even one condition or basis of renewed existe
what track will you lead this unconditioned Buddha?' Cf. Dhp. vv. , ; and Gataka, vol. i. pp. 7

182. Mr. Beal (Dhammapada, p. 110) states that this verse occurs in the Sutra of the Forty-t

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183. Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (al
Awakened.

184. The Awakened call patience the highest penance, long-suffering the highest Nirvana;
anchorite (pravragita) who strikes others, he is not an ascetic (sramana) who insults others.

185. Not to blame, not to strike, to live restrained under the law, to be moderate in eating,
sit alone, and to dwell on the highest thoughts,--this is the teaching of the Awakened.

[183. This verse is again one of the most solemn verses among the Buddhists. According to
ought to follow the famous Arya stanza, 'Ye dhamma' (Lotus, p. 522), and serve as its comp
this may be the case in Tibet, it was not so originally. The same verse (ascribed to Kanakam
end of the Chinese translation of the Pratimoksha. (Beal, J. R. A. S. XIX, p. 473; Catena, p.
Tibetan translation of the Gathasangraha, v. 14 (Schiefner, Mel. Asiat. I VIII, pp. 568, 586; a
Korosi, As. Res. XX, p. 79). Burnouf has fully discussed the metre and meaning of our verse
his 'Lotus.' He prefers sakittaparidamanam, which Csoma translated by 'the mind must be b
subjection' (svakittaparidamanam), and the late Dr. Mill by 'proprii intellectus subjugatio.' Bu
of the Mahapadhana-sutta gave likewise sakittapariyodapanam, and this is no doubt the cor
D'Alwis, Attanugaluvansa, p. cxxix.) We found pariyodappeya in , in the sense of purging on
troubles of thought. From the same verb, (pari) ava + dai, we may derive the name Avadana
originally a pure and virtuous act, an {Greek: aridteia}, afterwards a sacred story, and possib
hearing of which purifies the mind. See Boehtlingk-Roth, s.v. avadana.

184. Childers, following the commentator, translates, 'Patience, which is long-suffering, is th
devotion, the Buddhas declare that Nirvana is the best (of things).'

185. Cf. Suttanipata, . Patimokkhe, 'under the law,' i.e. according to the law, the law which le

or 'freedom.' Pratimoksha is the title of the oldest collection of the moral laws of the Buddhis
Introduction, p. 300; Bigandet, The Life of Gaudama, p. 439; Rhys Davids, Buddhism, p. 162
common both to the Southem and the Northem Buddhists, patimokkhe in our passage may
Professor Weber suggests, as the title of that very collection. The commentator explains it b
and patimokkhasila. Sayanasam might stand for sayanasanam, see Mahabh. XII, 6684; but
it is intended for sayanasanam; see also Mahabh. XII, 9978, sayyasane. Fausboll now reads
patthan.

187. There is a curious similarity between this verse and verse 6503 (9919) of the Santiparv

Yak ka kamasukham loke, yak ka divyam mahat sukham,
Trishnakshayasukhasyaite narhatah shodasim kalam.

'And whatever delight of love there is on earth, and whatever is the great delight in heaven,
worth the sixteenth part of the pleasure which springs from the destruction of all desires.' Th
186, 187 are ascribed to king Mandhatri shortly before his death (Mel. Asiat. VIII, p. 471; see
vol. ii. p. 113).]

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186. There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts
taste and cause pain, he is wise;

187. Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakene
in the destruction of all desires.

188. Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sa

189. But that is not a safe refuge, that is not the best refuge; a man is not delivered from a
after having gone to that refuge.

190. He who takes refuge with Buddha, the Law,

[188-192. These verses occur in Sanskrit in the Pratiharyasutra, translated by Burnouf, Intro
162-189; see p. 186. Burnouf translates rukkhaketyani by 'arbres consacres;' properly, sacre
near a tree. See also Gataka vol. i. p. 97.

190. Budda, Dharma, and Sangha are called the Trisarana (cf. Burnouf, Introd. p. 630). The
are the four statements that there is pain in this world, that the source of pain is desire, that
be annihilated, that there is a way (shown by Buddha) by which the annihilation of all desires

achieved, and freedom be obtained. That way consists of eight parts. (See Burnouf, Introduc
eightfold way forms the subject of Chapter XVIII. (See also Feer, Journal As. 1870, p. 418, a
German Workshop, 2nd ed. vol. i. p. 251 seq.)]

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and the Church; he who, with clear understanding, sees the four holy truths:--

191. Viz. pain, the origin of pain, the destruction of pain, and the eightfold holy way that lea
quieting of pain;--

192. That is the safe refuge, that is the best refuge; having gone to that refuge, a man is d
all pain.

193. A supernatural person (a Buddha) is not easily found, he is not born everywhere. Wh
is born, that race prospers.

194. Happy is the arising of the awakened, happy is the teaching of the True Law, happy i
church, happy is the devotion of those who are at peace.

195., 196. He who pays homage to those who deserve homage, whether the awakened (B
disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he
such as have found deliverance and know no fear, his merit can never be measured by anyl

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CHAPTER XV.

HAPPINESS.

197. Let us live happily then, not hating those who hate us! among men who hate us let us
hatred!

198. Let us live happily then, free from ailments among the ailing! among men who are aili
free from ailments!

199. Let us live happily then, free from greed among the greedy! among men who are gree
from greed!

200. Let us live happily then, though we call nothing our own! We shall be like the bright g
happiness!

201. Victory breeds hatred, for the conquered is unhappy. He who has given up both victo
the contented, is happy.

[198. The ailment here meant is moral rather than physical. Cf. Mahabh. XII, 9924, sampras
9925, yo 'sau pranantiko rogas tam trishnam tyagatah sukham.

200. The words placed in the mouth of the king of Videha, while his residence Mithila was in
curiously like our verse; cf. Mahabh. XII, 9917,

Susukham vata givami yasya me nasti kinkana,
Mithilayam pradiptayam na me dahyati kinkana.

'I live happily, indeed, for I have nothing; while Mithila is in flames, nothing of mine is burnin
Muir, Religious sentiments, p. 106.

The abhassara, i.e. abhasvara, 'the bright gods,' are frequently mentioned. Cf. Burnouf, Intro

201. This verse is ascribed to Buddha, when he heard of the defeat of Agatasatru by Praser
the Northern or Sanskrit and in the Southern or Pali texts, i.e. in the Avadana-sataka, in the
Samyutta-nikaya. See Feer, Comptes Rendus, 1871, p. 44. and Journal As. 1880, p. 509. In
the Sanskrit version is--

Gayo vairam prasavati, duhkham sete paragitah
Upasantah sukham sete hitva gayaparagayam.]

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202. There is no fire like passion; there is no losing throw like hatred; there is no pain like t
there is no happiness higher than rest.

203. Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly

Nirvana, the highest happiness.

[202. I take kali in the sense of an unlucky die which makes a player lose his game. A real s wanted here, as in , where, for the same reason, I translate graha by 'shark,' not by 'captivita Fausboll proposes. The same scholar translates kali in our verse by 'peccatum.' If there is a translating kali in Pali by 'unlucky die,' I should still prefer to take it in the sense of the age o depravity, or the demon of depravity. To judge from Abhidhanappadipika, 1106, kali was use loss at game, a losing throw, and occurs in that sense again in . The Chinese translation has distress (poison) worse than hate.' A similar verse occurs Mahabh. Santip. 175, v. 35.

'Body' for khandha is a free translation, but it is difficult to find any other rendering. The Chin translation also has 'body.' According to the Buddhists each sentient being consists of five k (skandha), or aggregates, the organized body (rupakhandha) with its four internal capacities (vedana), perception (sangna), conception (samskara), knowledge (vignana). See Burnouf, Lotus, p. 335.

203. Samskara is the fourth of the five khandhas, but the commentator takes it here, as well five khandhas together, in which case we can only translate it by 'body.' See also . Childers 'organic life'. (Notes on Dhammapada, p. 1). There is, however, another samskara, that whic inimediately upon avidya, 'ignorance,' as the second of the nidanas, or 'causes of existence, might be called the greatest pain, considering that it is the cause of birth, which is the cause Samskara seems sometimes to have a different and less techninal meaning, being used in t conceptions, plans, desires, as, for instance, in , where sankharanam khayam is used much Again, in his comment on verse 75, Buddhaghosa says, upadhiviveko sankharasanganikam upadhiviveko ka nirupadhinam puggalanam visankharagatanam.

For a similar sentiment, see Stanislas Julien, Les Avadanas, vol. i. p. 40, 'Le corps est la plu source de souffrance,' &c. I should say that the khandhas in verse 202 and the sankharas in nearly, if not quite, synonymous. I should prefer to read gigakkha-parama as a compound. C written in one MS., digakkha (Sk. gighatsa), means not only 'hunger,' but 'appetite; desire.']

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204. Health is the greatest of gifts, contentedness the best riches; trust is the best of relati Nirvana the highest happiness.

205. He who has tasted the sweetness of solitude and tranquillity, is free from fear and fre while he tastes the sweetness of drinking in the law.

206. The sight of the elect (Arya) is good, to live with them is always happiness; if a man c
fools, he will be truly happy.

207. He who walks in the company of fools suffers a long way; company with fools, as with
always painful; company with the wise is pleasure, like meeting with kinsfolk.

208. Therefore, one ought to follow the wise, the intelligent, the learned, the much endurin
the elect; one ought to follow a good and wise man, as the moon follows the path of the star

[204. Childers translates, 'the best kinsman is a man you can trust.'

205. Cf. .

208. I should like to read sukho ka dhirasamvaso.]

CHAPTER XVI.

PLEASURE.

209. He who gives himself to vanity, and does not give himself to meditation, forgetting the
life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.

210. Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is p
and it is pain to see what is unpleasant.

211. Let, therefore, no man love anything; loss of the beloved is evil. Those who love noth
nothing, have no fetters.

212. From pleasure comes grief, from pleasure comes fear; he who is free from pleasure k

nor fear.

213. From affection comes grief, from affection comes fear; he who is free from affection k
grief nor fear.

214. From lust comes grief, from lust comes fear; he who is free from lust knows neither g

215. From love comes grief, from love comes fear; he who is free from love knows neither

216. From greed comes grief, from greed comes fear; he who is free from greed knows ne

217. He who possesses virtue and intelligence,

[214. See Beal, Catena, p. 200.]

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who is just, speaks the truth, and does what is his own business, him the world will hold dea

218. He in whom a desire for the Ineffable (Nirvana) has sprung up, who is satisfied in his
thoughts are not bewildered by love, he is called urdhvamsrotas (carried upwards by the str

219. Kinsmen, friends, and lovers salute a man who has been long away, and returns safe

220. In like manner his good works receive him who has done good, and has gone from th
other;--as kinsmen receive a friend on his return.

[218. Urdhvamsrotas or uddhamsoto is the technical name for one who has reached the wo
(Aviha), and is proceeding to that of the Akanishthas (Akanittha). This is the last stage befor
the formless world, the Arupadhatu. (See Buddhaghosha's Parables, p. 123; Burnouf, Introd
Originally urdhvamsrotas may have been used in a less technical sense, meaning one who
stream, and is not carried away by the vulgar passions of the world.]

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CHAPTER XVII.

ANGER.

221. Let a man leave anger, let him forsake pride, let him overcome all bondage! No suffe man who is not attached to name and form, and who calls nothing his own.

222. He who holds back rising anger like a rolling chariot, him I call a real driver; other pec holding the reins.

223. Let a man overcome anger by love, let him overcome evil by good; let him overcome liberality, the liar by truth!

224. Speak the truth, do not yield to anger; give, if thou art asked for little; by these three s wilt go near the gods.

225. The sages who injure nobody, and who always control their body, they will go to the u (Nirvana), where, if they have gone, they will suffer no more.

226. Those who are ever watchful, who study day and night, and who strive after Nirvana, will come to an end.

227. This is an old saying, O Atula, this is not only of to-day: 'They blame him who sits sile

[221. 'Name and form' or 'mind and body' is the translation of nama-rupa, the ninth of the Bu Cf. Burnouf, Introduction, p. 501; see also Gogerly, Lecture on Buddhism, and Bigandet, Th p. 454.

223. Mahabh. XII, 3550, asadhum sadhuna gayet. Cf. Ten Gatakas, ed. Fausboll, p. 5.

227. It appears from the commentary that poranam and aggatanam are neuters, referring to formerly and what happens to-day, and that they are not to be taken as adjectives referring t commentator must have read atula instead of atulam, and he explains it as the name of a pu addressed by that name. This may be so (see note to); but atula may also be taken in the s incomparable (Mahabh. XIII, 1937), and in that case we ought to supply, with Professor Web

as 'saw' or 'saying.']

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they blame him who speaks much, they also blame him who says little; there is no one on ea
blamed.'

228. There never was, there never will be, nor is there now, a man who is always blamed,
always praised.

229., 230. But he whom those who discriminate praise continually day after day, as withou
rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from th
the gods praise him, he is praised even by Brahman.

231. Beware of bodily anger, and control thy body! Leave the sins of the body, and with th
virtue!

232. Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tong
virtue with thy tongue!

233. Beware of the anger of the mind, and control thy mind! Leave the sins of the mind, ar
with thy mind!

234. The wise who control their body, who control their tongue, the wise who control their
well controlled.

[230. The Brahman worlds are higher that the Deva worlds as the Brahman is higher than a
Manual, p. 25; Burnouf, Introduction, pp. 134, 184.]

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CHAPTER XVIII.

IMPURITY.

235. Thou art now like a sear leaf, the messengers of death (Yama) have come near to th
the door of thy departure, and thou hast no provision for thy journey.

236. Make thyself an island, work hard, be wise! When thy impurities are blown away, and
guilt, thou wilt enter into the heavenly world of the elect (Ariya).

237. Thy life has come to an end, thou art come near to death (Yama), there is no resting-
the road, and thou hast no provision for thy journey.

238. Make thyself an island, work hard, be wise! When thy impurities are blown away, and
guilt, thou wilt not enter again into birth and decay.

239. Let a wise man blow off the impurities of his self, as a smith blows off the impurities o
by one, little by little, and from time to time.

240. As the impurity which springs from the iron,

[235. Uyyoga seems to mean departure. See Buddhaghosa's commentary on verse 152, p.
Gatakas, p. 35.

236. 'An island,' for a drowning man to save himself; (see verse 25.) Dipankara is the name
former Buddhas, and it is also used as an appellative of the Buddha, but is always derived fr
lamp.'

239. This verse is the foundation of the thirty-fourth section of the Sutra of the forty-two sect
Beal, Catena, p. 201; .]

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when it springs from it, destroys it; thus do a transgressor's own works lead him to the evil p

241. The taint of prayers is non-repetition; the taint of houses, non- repair; the taint of the l
sloth; the taint of a watchman, thoughtlessness.

242. Bad conduct is the taint of woman, greediness the taint of a benefactor; tainted are al

this world and in the next.

243. But there is a taint worse than all taints,--ignorance is the greatest taint. O mendicant that taint, and become taintless!

244. Life is easy to live for a man who is without shame, a crow hero, a mischief-maker, ar bold, and wretched fellow.

245. But life is hard to live for a modest man, who always looks for what is pure, who is dis quiet, spotless, and intelligent.

246. He who destroys life, who speaks untruth, who in this world takes what is not given h another man's wife;

247. And the man who gives himself to drinking intoxicating liquors, he, even in this world, own root.

248. O man, know this, that the unrestrained are in a bad state; take care that greediness bring thee to grief for a long time!

[244. Pakkhandin is identified by Dr. Fausboll with praskandin, one who jumps forward, insu Buddhaghosa explains it, one who meddles with other people's business, an interloper. At a term of reproach, and, as it would seem, of theological reproach.

246. On the five principal commandments which are recapitulated in verses 246 and 247, se Parables, p. 153.

248. Cf. Mahabharata XII, 4055, yesham vrittis ka samyata. See also .]

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249. The world gives according to their faith or according to their pleasure: if a man frets a and the drink given to others, he will find no rest either by day or by night.

250. He in whom that feeling is destroyed, and taken out with the very root, finds rest by d night.

251. There is no fire like passion, there is no shark like hatred, there is no snare like folly,

no torrent like greed.

252. The fault of others is easily perceived, but that of oneself is difficult to perceive; a ma
his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from

253. If a man looks after the faults of others, and is always inclined to be offended, his ow
will grow, and he is far from the destruction of passions.

254. There is no path through the air, a man is not a Samana by outward acts. The world

[249. This verse has evidently regard to the feelings of the Bhikshus or mendicants who rec
little, and who are exhorted not to be envious if others receive more than they themselves. S
Parables illustrate this feeling.

251. Dr. Fausboll translates gaho by 'captivitas,' Dr. Weber by 'fetter.' I take it in the same se
in Manu VI, 78; and Buddhaghosa does the same, though he assigns to graha a more gene
anything that seizes, whether an evil spirit (yakkha), a serpent (agagara), or a crocodile (kur

Greed or thirst is represented as a river in Lalita-vistara, ed. Calc. p. 482, trishna-nadi tivega
me gnanasuryena, 'the wild river of thirst is dried up by the sun of my knowledge.'

252. See Childers, Notes, p. 7; .

253. As to asava, 'appetite, passion,' see note to .

254. I have translated this verse very freely, and not in accordance with Buddhaghosa's com
Fausboll proposed to translate, 'No one who is outside the Buddhist community can walk thr
only a Samana;' and the same view is taken by Professor Weber, though he arrives at it by a
construction. Now it is perfectly true that the idea of magical powers (riddhi) which enable sa
through the air, &c., occurs in the Dhammapada, see , note. But the Dhammapada may con
verses, and in that case our verse might be an early protest on the part of Buddha against th
miraculous powers. We know how Buddha himself protested against his disciples being call
vulgar miracles. 'I command my disciples not to work miracles,' he said, 'but to hide their goo
show their sins' (Burnouf, Introd. p. 170). It would be in harmony with this sentiment if we tra
verse as I have done. As to bahira, I should take it in the sense of 'external,' as opposed to a
'internal;' and the meaning would be, 'a Samana is not a Samana by outward acts, but by his
translates (p. 85): 'There is no footprint in the air; there is not a Samana out of the pale of th
community.'

Prapanka, which I have here translated by 'vanity,' seems to include the whole host of huma
where it is explained by tamhaditthimanapapanka; in our verse by tamhadisu papankesu: cf.
564, analayam nishprapankam anutpadam asambhavam (dharmakakram). As to Tathagata
Burnouf, Introd. p. 75.]

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delights in vanity, the Tathagatas (the Buddhas) are free from vanity.

255. There is no path through the air, a man is not a Samana by outward acts. No creature
the awakened (Buddha) are never shaken.

[255. Sankhara for samskara; cf. note to . Creature does not, as Mr. D'Alwis (p. 69) suppose
Christian conception of creation.]

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CHAPTER XIX.

THE JUST.

256., 257. A man is not just if he carries a matter by violence; no, he who distinguishes bo
wrong, who is learned and leads others, not by violence, but by law and equity, and who is g
and intelligent, he is called just.

258. A man is not learned because he talks much; he who is patient, free from hatred and
learned.

259. A man is not a supporter of the law because he talks much; even if a man has learnt
the law bodily, he is a supporter of the law, a man who never neglects the law.

260. A man is not an elder because his head is grey; his age may be ripe, but he is called

261. He in whom there is truth, virtue, love, restraint, moderation, he who is free from impu
wise, he is called an elder.

262. An envious, greedy, dishonest man does not become respectable by means of much
beauty of his complexion.

263. He in whom all this is destroyed, and taken out with the very root, he, when freed fro
wise, is called respectable.

[259. Buddhaghosa here takes law (dhamma) in the sense of the four great truths, see note
kayena passati mean, 'he observes the law in his acts?' Hardly, if we compare expressions
vipassato, .]

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264. Not by tonsure does an undisciplined man who speaks falsehood become a Samana
who is still held captive by desire and greediness?

265. He who always quiets the evil, whether small or large, he is called a Samana (a quiet
has quieted all evil.

266. A man is not a mendicant (Bhikshu) simply because he asks others for alms; he who
is a Bhikshu, not he who only begs.

267. He who is above good and evil, who is chaste, who with knowledge passes through t
is called a Bhikshu.

268., 269. A man is not a Muni because he observes silence (mona, i.e. mauna), if he is fo

[265. This is a curious etymology, because it shows that at the time when this verse was wri
meaning of sramana had been forgotten. Sramana meant originally, in the language br the B
performed hard penances, from sram, 'to work hard,' &c. When it became the name of the B
language had changed, and sramana was pronounced samana. Now there is another Sansk
which in Pali becomes likewise sam, and from this root sam, 'to quiet,' and not from sram, 'to
popular etymology of the day and the writer of our verse derive the title of the Buddhist pries
original form sramana became known to the Greeks as {Greek: Sarmanai}, that of samana a

the former through Megasthenes, the latter through Bardesanes, 80-60 B.C. (See Lassen, In
Alterthumskunde, II, 700.) The Chinese Shamen and the Tungusian Shamen come from the
latter has sometimes been doubted. See Schott, Uber die doppelte Bedeutung des Wortes S
Philosophical Transactions of the Berlin Academy, 1842, p. 463 seq.

266-270. The etymologies here given of the ordinary titles of the followers of Buddha are ent
and are curious only as showing how the people who spoke Pali had lost the etymological co
language. A Bhikshu is a beggar, i.e. a Buddhist friar who bas left his family and lives entirel
Muni is a sage, hence Sakya-muni, a name of Gautama. Muni comes from man, 'to think,' an
mauna, 'silence.' Ariya, again, is the general name of those who embrace a religious life. It m
'respectable, noble.' In verse 270 it seems as if the writer wished to guard against deriving a
'enemy.' See note to .]

p. 66

and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is
Muni thereby; he who in this world weighs both sides is called a Muni.

270. A man is not an elect (Ariya) because he injures living creatures; because he has pity
creatures, therefore is a man called Ariya.

271., 272. Not only by discipline and vows, not only by much learning, not by entering into
by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu
as long as thou hast not attained the extinction of desires.

[272. See Childers, Notes, p. 7.]

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CHAPTER XX.

THE WAY.

273. The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.

274. This is the way, there is no other that leads to the purifying of intelligence. Go on this Everything else is the deceit of Mara (the tempter).

275. If you go on this way, you will make an end of pain! The way was preached by me, w the removal of the thorns (in the flesh).

276. You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. Th enter the way are freed from the bondage of Mara.

277. 'All created things perish,' he who knows and sees this becomes passive in pain; this purity.

[273. The eightfold or eight-membered way is the technical term for the way by which Nirvar Burnouf, Lotus, p. 519.) This very way constitutes the fourth of the Four Truths, or the four w viz. Duhkha, 'pain ;' Samudaya, 'origin;' Nirodha, 'destruction;' Marga, 'road.' (Lotus, p. 517.) . For another explanation of the Marga, or 'way,' see Hardy, Eastern Monachism, p. 280.

274. The last line may mean, 'this way is the confusion of Mara,' i.e. the discomfiture of Mara

275. The salyas, 'arrows or thorns,' are the sokasalya, 'the arrows of grief.' Buddha himself i mahasalya-harta, 'the great remover of thorns.' (Lalita-vistara, p. 550; Mahabh. XII, 5616.)

277. See .]

p. 68

278. 'All created things are grief and pain,' he who knows and sees this becomes passive the way that leads to purity.

279. 'All forms are unreal,' he who knows and sees this becomes passive in pain; this is th to purity.

280. He who does not rouse himself when it is time to rise, who, though young and strong whose will and thought are weak, that lazy and idle man will never find the way to knowledg

281. Watching his speech, well restrained in mind, let a man never commit any wrong with man but keep these three roads of action clear, and he will achieve the way which is taught

282. Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man w double path of gain and loss thus place himself that knowledge may grow.

283. Cut down the whole forest (of lust), not a tree only! Danger comes out of the forest (o you have cut down both the forest (of lust) and its undergrowth, then, Bhikshus, you will be r and free!

[278. See .

279. Dhamma is here explained, like sankhara, as the five khandha, i.e. as what constitutes

281. Cf. Beal, Catena, p. 159.

282. Bhuri was rightly translated 'intelligentia' by Dr. Fausboll. Dr. Weber renders it by 'Gede commentator distinctly explains it as 'vast knowledge,' and in the technical sense the word o and before medha, in the Lalita-vistara, p. 541.

283. A pun, vana meaning both 'lust' and 'forest.' See some mistaken remarks on this verse Nirvana, p. 86, and some good remarks in Childers, Notes, p. 7.]

p. 69

284. So long as the love of man towards women, even the smallest, is not destroyed, so lo bondage, as the calf that drinks milk is to its mother.

285. Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peac been shown by Sugata (Buddha).

286. 'Here I shall dwell in the rain, here in winter and summer,' thus the fool meditates, an think of his death.

287. Death comes and carries off that man, praised for his children and flocks, his mind di flood carries off a sleeping village.

288. Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one wh
seized.

289. A wise and good man who knows the meaning of this, should quickly clear the way th

[285. Cf. Gataka, vol. i. p. 183.

286. Antaraya, according to the commentator, givitantaraya, i.e. interitus, death. In Sanskrit,
used in the sense of 'vanished' or 'perished.'

287. See notes to , Thiessen, Kisagotami, p. 11, and Mahabh. XII, 9944, 6540.]

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CHAPTER XXI.

MISCELLANEOUS.

290. If by leaving a small pleasure one sees a great pleasure, let a wise man leave the sm
look to the great.

291. He who, by causing pain to others, wishes to obtain pleasure for himself, he, entangl
of hatred, will never be free from hatred.

292. What ought to be done is neglected, what ought not to be done is done; the desires o
thoughtless people are always increasing.

293. But they whose whole watchfulness is always directed to their body, who do not follo
to be done, and who steadfastly do what ought to be done, the desires of such watchful and
come to an end.

294. A true Brahmana goes scatheless, though he have killed father and mother, and two

though he has destroyed a kingdom with all its subjects.

295. A true Brahmana goes scatheless, though he have killed father and mother, and two eminent man besides.

[292. Cf. Beal, Catena, p. 264.

294, 295. These two verses are either meant to show that a truly holy man who, by accident crimes is guiltless, or they refer to some particular event in Buddha's history. The commenta startled that he explains them allegorically. Mr. D'Alwis is very indignant that I should have s capable of pardoning patricide. 'Can it be believed,' he writes, 'that a Teacher, who held life, of the minutest insect, nay, even a living tree, in such high estimation as to prevent its wanto has declared that the murder of a Brahmana, to whom he accorded reverence, along with hi blameless?' D'Alwis, Nirvana, p. 88. Though something might be said in reply, considering th king Agatasatru, the patron of Buddha, and stories such as that quoted by the commentator (Beal, l.c. p. 150), or in Der Weise und der Thor, p. 306, still these two verses are startling, a aware that Buddha has himself drawn the conclusion, which has been drawn by others, viz. reached the highest Sambodhi, and are in fact no longer themselves, are outside the domai and beyond the reach of guilt. Verses like and admit of a different explanation. Still our vers miscellaneous extracts, might possibly have been taken from a work in which such an opinio I find that Mr. Childers, no mean admirer of Buddha, was not shocked by my explanation. 'In says, 'this verse is intended to express in a forcible manner the Buddhist doctrine that the Ar commit a serious sin.' However, we have met before wilh far-fetched puns in these verses, a impossible that the native commentators were right after all in seeing some puns or riddles i D'Alwis, following the commentary, explains mother as lust, father as pride, the two valiant k heretical systems, and the realm as sensual pleasure, while veyyaggha is taken by him for a wilh the tigers of obstruction against final beatitude. Some confirmation of this interpretation by a passage in the third book of the Lankavatara-sutra, as quoted by Mr. Beal in his transla Dhammapada, Introduction, p. 5. Here a stanza is quoted as having been recited by Buddha similar startling utterance which he had made to Mahamati:

'Lust, or carnal desire, this is the Mother,
Ignorance, this is the Father,
The highest point of knowledge, this is Buddha,
All the klesas, these are the Rahats,
The five skandhas, these are the Priests;
To commit the five unpardonable sins
Is to destroy these five
And yet not suffer the pains of hell.'

The Lankavatara-sutra was translated into Chinese by Bodhiruki (508-511); when it was wri
See also Gataka, vol. ii. p. 263.]

p. 71

296. The disciples of Gotama (Buddha) are always well awake, and their thoughts day and
set on Buddha.

297. The disciples of Gotama are always well awake, and their thoughts day and night are
law.

298. The disciples of Gotama are always well awake, and their thoughts day and night are
church.

299. The disciples of Gotama are always well awake, and their thoughts day and night are
their body.

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300. The disciples of Gotama are always well awake, and their mind day and night always
compassion.

301. The disciples of Gotama are always well awake, and their mind day and night always
meditation.

302. It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is th
monastery, painful are the houses; painful it is to dwell with equals (to share everything in co
itinerant mendicant is beset with pain. Therefore let no man be an itinerant mendicant and h
beset with pain.

303. Whatever place a faithful, virtuous, celebrated, and wealthy man chooses, there he is

304. Good people shine from afar, like the snowy

[302. This verse is difficult, and I give my translation as tentative only. Childers (Notes, p. 11
remove the difficulties, and I have been chiefly guided by the interpretation put on the verse
translator; Beal, Dhammapada, p. 137.]

mountains; bad people are not seen, like arrows shot by night.

305. He alone who, without ceasing, practises the duty of sitting alone and sleeping alone himself, will rejoice in the destruction of all desires alone, as if living in a forest.

[305. I have translated this verse so as to bring it into something like harmony with the prece Vanante, according to a pun pointed out before (), means both 'in the end of a forest,' and 'in desires.']

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CHAPTER XXII.

THE DOWNWARD COURSE.

306. He who says what is not, goes to hell; he also who, having done a thing, says I have After death both are equal, they are men with evil deeds in the next world.

307. Many men whose shoulders are covered with the yellow gown are ill-conditioned and evil-doers by their evil deeds go to hell.

308. Better it would be to swallow a heated iron ball, like flaring fire, than that a bad unrest fellow should live on the charity of the land.

309. Four things does a wreckless man gain who covets his neighbour's wife,--a bad reput uncomfortable bed, thirdly, punishment, and lastly, hell.

[306. I translate niraya, 'the exit, the downward course, the evil path,' by 'hell,' because the r assigned to that ancient mythological name by Christian writers comes so near to the Buddh that it is difficult not to believe in some actual contact between these two streams of thought

Mahabh. XII, 7176. Cf. Gataka, vol. ii. p. 416; .

307, 308. These two verses are said to be taken frorn the Vinaya-pitaka I, 4, 1; D'Alwis, Nirv

308. The charity of the land, i.e. the alms given, from a sense of religious duty, to every mer
asks for it.

309, 310. The four things rnentioned in verse 309 seem to be repeated in verse 310. Theref
'bad fame,' is the same in both: gati papika must be niraya; danda must be ninda, and rati th
the anikamaseyyam. Buddhaghosa takes the same view of the meaning of anikamaseyya, i
seyyam alabhitva, anikkhitam parittakam eva kalam seyyam labhati, 'not obtaining the rest a
obtains it, as he does not wish it, for a short time only.']

p. 75

310. There is bad reputation, and the evil way (to hell), there is the short pleasure of the fr
the arms of the frightened, and the king imposes heavy punishment; therefore let no man thi
neighbour's wife.

311. As a grass-blade, if badly grasped, cuts the arm, badly-practised asceticism leads to

312. An act carelessly performed, a broken vow, and hesitating obedience to discipline, al
great reward.

313. If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrin
scatters the dust of his passions more widely.

314. An evil deed is better left undone, for a man repents of it afterwards; a good deed is b
for having done it, one does not repent.

315. Like a well-guarded frontier fort, with defences within and without, so let a man guard
moment should escape, for they who allow the right moment to pass, suffer pain when they

316. They who are ashamed of what they ought not to be ashamed of, and are not asham
to be ashamed of, such men, embracing false doctrines enter the evil path.

317. They who fear when they ought not to fear, and fear not when they ought to fear, suc
false doctrines, enter the evil path.

[313. As to raga meaning 'dust' and 'passion,' see Buddhaghosha's Parables, pp. 65, 66.]

p. 76

318. They who forbid when there is nothing to be forbidden, and forbid not when there is s
forbidden, such men, embracing false doctrines, enter the evil path.

319. They who know what is forbidden as forbidden, and what is not forbidden as not forbi
embracing the true doctrine, enter the good path.

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CHAPTER XXIII.

THE ELEPHANT.

320. Silently shall I endure abuse as the elephant in battle endures the arrow sent from the
world is ill-natured.

321. They lead a tamed elephant to battle, the king mounts a tamed elephant; the tamed is
men, he who silently endures abuse.

322. Mules are good, if tamed, and noble Sindhu horses, and elephants with large tusks; b
himself is better still.

323. For with these animals does no man reach the untrodden country (Nirvana), where a
tamed animal, viz. on his own well-tamed self.

324. The elephant called Dhanapalaka, his temples running with sap, and difficult to hold,
morsel when bound; the elephant longs for the elephant grove.

[320. The elephant is with the Buddhists the emblem of endurance and self-restraint. Thus E
called Naga, 'the Elephant' (Lal. Vist. p. 553), or Mahanaga, 'the great Elephant' (Lal. Vist. p
one passage (Lal. Vist. p. 554) the reason of this name is given, by stating that Buddha was
'well-tamed,' like an elephant. He descended from heaven in the form of an elephant to be b

Cf. Manu VI, 47, ativadams titiksheta.

323. I read, as suggested by Dr. Fausboll, yath' attana sudantena danto dantena gakkhati' (
Office MS. reads na hi etehi thanehi gakkheya agatam disam, yath' attanam sudantena dan
to thanehi instead of yanehi, see .]

p. 78

325. If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fo
fed on wash, is born again and again.

326. This mind of mine went formerly wandering about as it liked, as it listed, as it pleased
now hold it in thoroughly, as the rider who holds the hook holds in the furious elephant.

327. Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an ele
mud.

328. If a man find a prudent companion who walks with him, is wise, and lives soberly, he
him, overcoming all dangers, happy, but considerate.

329. If a man find no prudent companion who walks with him, is wise, and lives soberly, le
like a king who has left his conquered country behind,--like an elephant in the forest.

330. It is better to live alone, there is no companionship with a fool; let a man walk alone, l
commit no sin, with few wishes, like an elephant in the forest.

[326. Yoniso, i.e. yonisah, is rendered by Dr. Fausboll 'sapientia,' and this is the meaning as
by many Buddhist authorities. But the reference to Hemakandra (ed. Boehtlingk and Rieu, p
that it meant 'origin,' or 'cause.' Yoniso occurs frequently as a mere adverb, meaning 'thorou
(Dhammapada, p. 359), and yoniso manasikara (Dhammapada, p. 110) means 'taking to he
thoroughly,' or, what is nearly the same, 'wisely.' In the Lalita-vistara, p. 41, the commentato
mistaken yonisah, changing it to ye 'niso, and explaining it by yamnisam, whereas M. Fouca
translated it by 'depuis l'origine.' Professor Weber suspected in yonisah a double entendre, l

would show that our author is innocent of it. In Lalita-vistara, p. 544, l. 4, ayonisa occurs in th
error.

328, 329. Cf. .]

p. 79

331. If an occasion arises, friends are pleasant; enjoyment is pleasant, whatever be the ca
is pleasant in the hour of death; the giving up of all grief is pleasant.

332. Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant
a Samana, pleasant the state of a Brahmana.

333. Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attain
intelligence, pleasant is avoiding of sins.

[332. The commentator throughout takes these words, like matteyyata, &c., to signify, not th
mother, or maternity, but reverence shown to a mother.]

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CHAPTER XXIV.

THIRST.

334. The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a m
fruit in the forest.

335. Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings in
the abounding Birana grass.

336. He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings

him, like water-drops from a lotus leaf.

337. This salutary word I tell you, 'Do ye, as many as are here assembled, dig up the root
who wants the sweet-scented Usira root must dig up the Birana grass, that Mara (the tempte
again and again, as the stream crushes the reeds.'

338. As a tree, even though it has been cut down, is firm so long as its root is safe, and gr
thus, unless the feeders of thirst are destroyed, the pain (of life) will return again and again.

339. He whose thirst running towards pleasure is exceeding strong in the thirty-six channe

[334. This is explained by a story in the Chinese translation. Beal, Dhammapada, p. 148.

335. Birana grass is the Andropogon muricatum, and the scented root of it is called Usira (cf

338. On Anusaya, i.e. Anusaya (Anlage), see Wassiljew, Der Buddhismus, p. 240 seq.

339. The thirty-six channels, or passions, which are divided by the commentator into eightee
eighteen internal, are explained by Burnouf (Lotus, p. 649), from a gloss of the Gina-alankar
precise des affections dont un Buddha acte independant, affections qui sont au nombre de c
fourni par la glose d'un livre appartenant aux Buddhistes de Ceylan,' &c. Subhuti gives the r
manapassavana; cf. Childers, Notes, p. 12.

Vaha, which Dr. Fausboll translates by 'equi,' may be vaha, 'undae.' Cf. .]

p. 81

waves will carry away that misguided man, viz. his desires which are set on passion.

340. The channels run everywhere, the creeper (of passion) stands sprouting; if you see th
springing up, cut its root by means of knowledge.

341. A creature's pleasures are extravagant and luxurious; sunk in lust and looking for plea
undergo (again and again) birth and decay.

342. Men, driven on by thirst, run about like a snared hare; held in fetters and bonds, they
for a long time, again and again.

343. Men, driven on by thirst, run about like a snared hare; let therefore the mendicant driv
by striving after passionlessness for himself.

344. He who having got rid of the forest (of lust) (i.e. after having reached Nirvana) gives h
to forest-life (i.e. to lust), and who, when removed from the forest (i.e. from lust), runs to the
(i.e. to lust), look at that man! though free, he runs into bondage.

[344. This verse seems again full of puns, all connected with the twofold meaning of vana, 'f
By replacing 'forest' by 'lust,' we may translate: 'He who, when free from lust, gives himself u
who, when removed from lust runs into lust, look at that man,' &c. Nibbana, 'though with a sl
intended to remind the hearer of Nibbana. The right reading is nibbanatho; see Childers, No

p. 82

345. Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far
care for precious stones and rings, for sons and a wife.

346. That fetter wise people call strong which drags down, yields, but is difficult to undo; a
cut this at last, people leave the world, free from cares, and leaving desires and pleasures b

347. Those who are slaves to passions, run down with the stream (of desires), as a spider
which he has made himself; when they have cut this, at last, wise people leave the world fre
leaving all affection behind.

348. Give up what is before, give up what is behind, give up what is in the middle, when th
other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and

349. If a man is tossed about by doubts, full of strong passions, and yearning only for wha
his thirst will grow more and more, and he will indeed make his fetters strong.

350. If a man delights in quieting doubts, and, always reflecting, dwells on what is not delig

[345. Apekha, apeksha, 'care;' see Manu VI, 41, 49; ; and Gataka, vol. ii. p. 140.

346. Paribbag, i.e. parivrag ; see Manu VI, 41.

347. The commentator explains the simile of the spider as follows: 'As a spider, after having
thread-web, sits in the middle, and after killing with a violent rush a butterfly or a fly which ha

its circle, drinks its juice, returns, and sits again in the same place, in the same manner crea given to passions, depraved by hatred, and maddened by wrath, run along the stream of thi made themselves, and cannot cross it,' &c.]

p. 83

(the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Mara.

351. He who has reached the consummation, who does not tremble, who is without thirst a has broken all the thorns of life: this will be his last body.

352. He who is without thirst and without affection, who understands the words and their in who knows the order of letters (those which are before and which are after), he has receivec is called the great sage, the great man.

353. 'I have conquered all, I know all, in all conditions of life I am free from taint; I have left and through the destruction of thirst I am free; having learnt myself, whom shall I teach?'

354. The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the law exceeds all delights; the extinction of thirst overcomes all pain.

355. Pleasures destroy the foolish, if they look not for the other shore; the foolish by his th pleasures destroys himself, as if he were his own enemy.

[352. As to nirutti, and its technical meaning among the Buddhists, see Burnouf, Lotus, p. 84 translates 'niruttis vocabulorum peritus,' which may be right, if we take nirutti in the sense of of the Scriptures. See note to . Could not sannipata mean samhita or sannikarsha? Sannipa Sakala-pratisakhya, but with a different meaning.

353. Cf. .

354. The dhammadana, or 'gift of the law,' is the technical term for instruction in the Buddhis Buddhaghosha's Parables, p. 160, where the story of the Sakkadevaraga is told, and where our verse is given.]

p. 84

356. The fields are damaged by weeds, mankind is damaged by passion: therefore a gift b

passionless brings great reward.

357. The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift be
do not hate brings great reward.

358. The fields are damaged by weeds, mankind is damaged by vanity: therefore a gift be
are free from vanity brings great reward.

359. The fields are damaged by weeds, mankind is damaged by lust: therefore a gift besto
are free from lust brings great reward.

CHAPTER XXV.

THE BHIKSHU (MENDICANT).

360. Restraint in the eye is good, good is restraint in the ear, in the nose restraint is good,
restraint in the tongue.

361. In the body restraint is good, good is restraint in speech, in thought restraint is good,
restraint in all things. A Bhikshu, restrained in all things, is freed from all pain.

362. He who controls his hand, he who controls his feet, he who controls his speech, he w
controlled, he who delights inwardly, who is collected, who is solitary and content, him they c

363. The Bhikshu who controls his mouth, who speaks wisely and calmly, who teaches the
his word is sweet.

364. He who dwells in the law, delights in the law, meditates on the law, follows the law, th
will never fall away from the true law.

365. Let him not despise what he has received,

[363. On artha and dharma, see Stanislas Julien, Les Avadanas, I, 217, note; 'Les quatre co
1° la connaissance du sens (artha); 2° la connaissance de la Loi (dharma); 3&deg
explications (niroukti); 4° la connaissance de l'intelligence (pratibhana).'

364. The expression dhammaramo, 'having his garden or delight (Lustgarten) in the law,' is
Brahmanic expression ekarama, i.e. nirdvandva (Mahabh. XIII, 1930). Cf. ; .]

p. 86

nor ever envy others: a mendicant who envies others does not obtain peace of mind.

366. A Bhikshu who, though he receives little, does not despise what he has received, eve
praise him, if his life is pure, and if he is not slothful.

367. He who never identifies himself with name and form, and does not grieve over what i
indeed is called a Bhikshu.

368. The Bhikshu who acts with kindness, who is calm in the doctrine of Buddha, will reac
(Nirvana), cessation of natural desires, and happiness.

369. O Bhikshu, empty this boat! if emptied, it will go quickly; having cut off passion and h
wilt go to Nirvana.

370. Cut off the five (senses), leave the five, rise above the five. A Bhikshu, who has esca
five fetters, he is called Oghatinna, 'saved from the flood.'

371. Meditate, O Bhikshu, and be not heedless! Do not direct thy thought to what gives pl
mayest not for thy heedlessness have to swallow the iron ball (in hell), and that thou mayest
burning, 'This is pain.'

[367. Namarupa is here used again in its technical sense of mind and body, neither of which
the Buddhists atman, or 'self.' Asat, 'what is not,' may therefore mean the same as namarup
it in the sense of what is no more, as, for instance, the beauty or youth of the body, the vigo
&c.

368. See Childers, Notes, p. 11.

371. The swallowing of hot iron balls is considered as a punishment in hell; see . Professor V
perceived the right meaning of bhavassu, which can only be bhavayasva, but I doubt wheth
rendering is right, for who would swallow an iron ball by accident?]

p. 87

372. Without knowledge there is no meditation, without meditation there is no knowledge:
knowledge and meditation is near unto Nirvana.

373. A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a mor
when he sees the law clearly.

374. As soon as he has considered the origin and destruction of the elements (khandha) c
finds happiness and joy which belong to those who know the immortal (Nirvana).

375. And this is the beginning here for a wise Bhikshu: watchfulness over the senses, con
restraint under the law; keep noble friends whose life is pure, and who are not slothful.

376. Let him live in charity, let him be perfect in his duties; then in the fulness of delight he
an end of suffering.

377. As the Vassika plant sheds its withered flowers, men should shed passion and hatred

378. The Bhikshu whose body and tongue and mind are quieted, who is collected, and has
of the world, he is called quiet.

379. Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive
happily, O Bhikshu!

380. For self is the lord of self, self is the refuge of self; therefore curb thyself as the merch
a good horse.

[372. Cf. Beal, Catena, p. 247.

375. Cf. .]

p. 88

381. The Bhikshu, full of delight, who is calm in the doctrine of Buddha will reach the quiet (Nirvana), cessation of natural desires, and happiness.

382. He who, even as a young Bhikshu, applies himself to the doctrine of Buddha, brighte like the moon when free from clouds.

[381. See . D'Alwis translates, 'dissolution of the sankharas (elements of existence).']

CHAPTER XXVI.

THE BRAHMANA (ARHAT).

383. Stop the stream valiantly, drive away the desires, O Brahmana! When you have unde destruction of all that was made, you will understand that which was not made.

384. If the Brahmana has reached the other shore in both laws (in restraint and contempla vanish from him who has obtained knowledge.

385. He for whom there is neither this nor that shore, nor both, him, the fearless and unsh indeed a Brahmana.

386. He who is thoughtful, blameless, settled, dutiful, without passions, and who has attai end, him I call indeed a Brahmana.

387. The sun is bright by day, the moon shines by night, the warrior is bright in his armour is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and nigh

388. Because a man is rid of evil, therefore he is called Brahmana; because he walks quie is called Samana; because he has sent away his own impurities, therefore he is called Prav

pilgrim).

[385. The exact meaning of the two shores is not quite clear, and the commentator who take
of internal and external organs of sense can hardly be right. See .

388. These would-be etytmologies are again interesting as showing the decline of the etyml
spoken language of India at the time when such etymologies became possible. In order to d
vah, it must have been pronounced bahmano; vah, 'to remove,' occurs frequently in the Bud
Cf. Lal. Vist. p. 551, l. 1; 553, l. 7. See note to .]

p. 90

389. No one should attack a Brahmana, but no Brahmana (if attacked) should let himself f
aggressor! Woe to him who strikes a Brahmana, more woe to him who flies at his aggressor

390. It advantages a Brahmana not a little if he holds his mind back from the pleasures of
wish to injure has vanished, pain will cease.

391. Him I call indeed a Brahmana who does not offend by body, word, or thought, and is
three points.

392. After a man has once understood the law as taught by the Well-awakened (Buddha),
carefully, as the Brahmana worships the sacrificial fire.

393. A man does not become a Brahmana by his platted hair, by his family, or by birth; in
truth and righteousness, he is blessed, he is a Brahmana.

394. What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee
ravening, but the outside thou makest clean.

395. The man who wears dirty raiments, who is

[390. I am afraid I have taken too much liberty with this verse. Dr. Fausboll translates, 'Non
paulo melius, quando retentio fit mentis a jucundis.'

393. Fausboll proposes to read gakka (gatya). 'Both' in the first edition of my translation was
'birth.'

394. I have not copied the language of the Bible more than I was justified in. The words are gahanam, bahiram parimaggasi, 'interna est abyssus, externum mundas.' Cf. Gataka, vol. i.

395. The expression Kisan dhamanisanthatam is the Sanskrit krisam dhamanisantatam, the which in the Mahabharata has been pointed out by Boehtlingk, s.v. dhamani. It looks more li like a Buddhist phrase.]

p. 91

emaciated and covered with veins, who lives alone in the forest, and meditates, him I call in

396. I do not call a man a Brahmana because of his origin or of his mother. He is indeed a is wealthy: but the poor, who is free from all attachments, him I call indeed a Brahmana.

397. Him I call indeed a Brahmana who has cut all fetters, who never trembles, is indepen unshackled.

398. Him I call indeed a Brahmana who has cut the strap and the thong, the chain with all it, who has burst the bar, and is awakened.

399. Him I call indeed a Brahmana who, though he has committed no offence, endures re stripes, who has endurance for his force, and strength for his army.

400. Him I call indeed a Brahmana who is free from anger, dutiful, virtuous, without appeti subdued, and has received his last body.

[396. From verse 396 to the first half of verse 423, the text of the Dhammapada agrees with Vasishtha-Bharadvagasutra. These verses are translated by D'Alwis in his Nirvana, pp. 113- Fausboll, Suttanipata, .

The text contains puns on kinkana, which means 'wealth,' but also 'attachment;' cf. Childers,

398. D'Alwis points out a double entendre in these words. Nandhi may be either the strap th drum, or enmity; varatta may be either a thong or attachment; sandana either chain or scept either due order or all its concomitants; paligha either bar or ignorance.

399. The exact meaning of balanika is difficult to find. Does it mean, possessed of a strong a force, or leading a force?]

p. 92

401. Him I call indeed a Brahmana who does not cling to pleasures, like water on a lotus le
mustard seed on the point of a needle.

402. Him I call indeed a Brahmana who, even here, knows the end of his suffering, has pu
and is unshackled.

403. Him I call indeed a Brahmana whose knowledge is deep, who possesses wisdom, wh
and the wrong, and has attained the highest end.

404. Him I call indeed a Brahmana who keeps aloof both from laymen and from mendican
houses, and has but few desires.

405. Him I call indeed a Brahmana who finds no fault with other beings, whether feeble or
not kill nor cause slaughter.

406. Him I call indeed a Brahmana who is tolerant with the intolerant, mild with fault-finders
from passion among the passionate.

407. Him I call indeed a Brahmana from whom anger and hatred, pride and envy have dro
from the point of a needle.

408. Him I call indeed a Brahmana who utters true speech, instructive and free from harsh
offend no one.

409. Him I call indeed a Brahmana who takes nothing in the world that is not given him, be
short, small or large, good or bad.

410. Him I call indeed a Brahmana who fosters no desires for this world or for the next, ha
inclinations, and is unshackled.

[405. On tasa and thavara, see Childers, s.v., and D'Alwis, Nirvana, p. 115. On danda, 'the r
Lectures, p. 355, note.]

p. 93

411. Him I call indeed a Brahmana who has no interests, and when he has understood (th
say How, how? and who has reached the depth of the Immortal.

412. Him I call indeed a Brahmana who in this world is above good and evil, above the bo
from grief from sin, and from impurity.

413. Him I call indeed a Brahmana who is bright like the moon, pure, serene, undisturbed,
gaiety is extinct.

414. Him I call indeed a Brahmana who has traversed this miry road; the impassable worl
who has gone through, and reached the other shore, is thoughtful, guileless, free from doub
attachment, and content.

415. Him I call indeed a Brahmana who in this world, leaving all desires, travels about with
in whom all concupiscence is extinct.

416. Him I call indeed a Brahmana who, leaving all longings, travels about without a home
covetousness is extinct.

417. Him I call indeed a Brahmana who, after leaving all bondage to men, has risen above

[411. Akathankathi is explained by Buddhaghosa as meaning, 'free from doubt or hesitation.
kathankatha in the sense of 'doubt' (verse 414). In the Kavyadarsa, III, 17, the commentator
by katharahitam, nirvivadam, which would mean, 'without a katha, a speech, a story without
unconditionally.' From our passage, however, it seems as if kathankatha was a noun derive
kathankathayati, 'to say How, how?' so that neither the first nor the second element had any
kath, 'to relate;' and in that case akatham, too, ought to be taken in the sense of 'without a W

412. See . The distinction between good and evil vanishes when a man has retired from the
ceased to act, longing only for deliverance.]

p. 94

bondage to the gods, and is free from all and every bondage.

418. Him I call indeed a Brahmana who has left what gives pleasure and what gives pain,
free from all germs (of renewed life), the hero who has conquered all the worlds.

419. Him I call indeed a Brahmana who knows the destruction and the return of beings ev
free from bondage, welfaring (Sugata), and awakened (Buddha).

[418. Upadhi, if not used in a technical sense, is best translated by 'passions or affections.' T
there are four upadhis or substrata, viz. the kandhas, kama, 'desire,' kilesa, 'sin,' and kamma
Brahmana may be called nirupadhi, as being free from desire, misery, and work and its cons
yet of the kandhas, which end through death only. The commentator explains nirupadhi by n
from sin.' See Childers, s.v. nibbana, p. 268 a.

419. Sugata is one of those many words in Buddhist literature which it is almost impossible t
because they have been taken in so many acceptations by the Buddhists themselves. Suga
'one who has fared well,' sugati means 'happiness and blessedness.' It is wrong to translate
'welcome,' for that in Sanskrit is svagata; and we cannot accept Dr. Eitel's staternent (Handb
that sugata stands incorrectly for svagata. Sugata is one of the not very numerous technical
for which hitherto we know of no antecedents in earlier Brahmanism. It may have been usec
'happy and blessed,' but it never became a title, while in Buddhism it has become, not only a
almost a proper name of Buddha. The same applies to tathagata, lit. 'thus come,' but used in
much like tathavidha, in the sense of talis, while in Buddhism it means a Buddha. There are
interpretations of the word, and many reasons are given why Buddhas should be called Tath
Introduction, p. 75, &c.) Boehtlingk s.v. supposed that, because Buddha had so many predic
the sake of brevity, called 'such a one as he really is.' I think we may go a step further. Anoth
tadrisa, meaning talis, becomes in Pali, under the form of tadi, a name of Buddha's disciples
of Buddha himself. If applied to Buddha's disciples, it may have meant originally 'such as he
fellows; but when applied to Buddha himself, it can only mean 'such a one,' i.e. 'so great a m
Sanskrit marsha is probably the Pali mariso, which stands for madiso, Sk. madrisa, 'like me,
when a superior addresses others as his equals, and afterwards changed into a mere title o

p. 95

420. Him I call indeed a Brahmana whose path the gods do not know, nor spirits (Gandha
passions are extinct, and who is an Arhat (venerable).

421. Him I call indeed a Brahmana who calls nothing his own, whether it be before, behinc
is poor, and free from the love of the world.

422. Him I call indeed a Brahmana, the manly, the noble, the hero, the great sage, the con
impassible, the accomplished, the awakened.

423. Him I call indeed a Brahmana who knows his former abodes, who sees heaven and h
end of births, is perfect in knowledge, a sage, and whose perfections are all perfect.

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THE SUTTA-NIPATA

A COLLECTION OF DISCOURSES

BEING ONE OF THE CANONICAL BOOKS OF THE
BUDDHISTS

TRANSLATED FROM PALI

BY

V. FAUSBOLL

Oxford, the Clarendon Press

[1881]

{scanned, proofread, and formatted by Christopher M. Weimer, March 2002}

Vol. X Part II of The Sacred Books of the East

translated by various Oriental scholars and edited by F. Max Muller

Sacred Books of the East, Vol. 10: The Dhammapada and Sutta Nipata, by Max Muller and
sacred-texts.com

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EXPLANATION OF WORDS
the meaning of which is not always given in the translation.

Agivika, one belonging to a sect of naked ascetics.
Arahat, a holy man, a saint.
Ariya, noble.
Bhagavat, worshipful; blessed, a name of a Buddha.
Bhikkhu, a mendicant.
Brahman, the supreme god of the Hindus.
Brahmana, a sage.
Buddha, enlightened, a name of certain holy men who have freed themselves from exister
Samana Gotama.
Dhamma, tenet, doctrine, custom, law, religion, virtue, thing.
Gahattha, Gihin, a householder.
Gotama, a name of the last Buddha.
Gatila, an ascetic wearing clotted hair.
Gina, a conqueror, a name of a Buddha.
Isi, a sage.
Khattiya, a warrior, a prince.
Kandala, an outcast.
Mara, a name of the king of death, the devil.
Muni, a thinker, a sage.
Naga, an eminent man; sinless?
Namuki = Mara.
Nibbana, extinction, the state of bliss of the Buddhist.
Nigantha, a naked ascetic.
Pabbagga, leaving the world, embracing ascetic life, taking the robe.
Pabbagita, an ascetic, having taken the robe.
Paribbaga, Paribbagaka, a wandering mendicant.
Sakka = Sakya, belonging to the Sakya tribe.
Sakyamuni, the Sakya sage, a name of Buddha.

Samana, an ascetic.
Samkhara, all compound things, the material world.
Samsara, revolution, transmigration.
Savaka, a hearer, a follower, a disciple of Buddha, including both laity and clergy.
Sekha, a novice, student.
Sudda, a man of the servile caste.
Sugata, happy, a name of a Buddha.
Thera, an elder, a senior priest.
Titthiya, an ascetic adhering to a certain system of philosophy.
Upadhi, the elements of the world.
Upasaka, a follower, a lay devotee.
Upasampada, priest's orders.
Vessa, Vessika, a man of the third caste.
Yakkha, a giant, a malignant spirit.

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INTRODUCTION

TO

THE SUTTA-NIPATA.

THE Collection of Discourses, Sutta-Nipata, which I have here translated[1], is very remar
can be no doubt that it contains some remnants of Primitive Buddhism. I consider the greate
Mahavagga, and nearly the whole of the Atthakavagga as very old. I have arrived at this con
reasons, first from the language, and secondly from the contents.

1. We not only find here what we meet with in other Pali poetry, the fuller Vedic forms of n
in the plural, as avitatamhase, panditase, dhammase, sitase, upatthitase, pavadiyase, &c., a
asmase, sikkhissamase; the shorter Vedic plurals and the instrumental singular of nouns, as
lakkhana for vinikkhayani, lakkhanani, manta, parinna, vinaya, labhakamya for mantaya, &c.
as vippahatave, sampayatave, unnametave; contracted (or sometimes old) forms, as santya
sammukka, titthya, thiyo, parihirati for santiya, gatiya, sammutiya, titthiya, itthiyo, parihariyat
side of protracted forms, such as atumanam; but also some unusual (sometimes old) forms
apukkhasi, sagghasi[2] = sakkhissasi, sussam = sunissami (Sansk. sroshyami), pava and pa
= paveseyya, parikissati = parikilissati, vineyya, vikeyya, nikkheyya, pappuyya, = vinayitva, &
disva (S. drishtva), atisitva = atikkamitva, anuvikka = anuviditva, paribbasana = vasamana, a
= pasanena, vakibhi, katubbhi, rattamahabhi, ise (vocative), suvami = sami, maga = miga,

[1. Sir M. Coomara Swamy's translation of part of the book has been a great help to me. I ho
publish the Pali text.

2. C reads pagghasi.]

tumo = so, parovara = paravara, bhunahu = bhutihanaka, upaya, amagandha, dhona, vyapp
vevikkha, visenibhuta, visenikatva, patiseniyanti. Sometimes we meet also with difficult and
constructions, and very condensed expressions. All this proves, I think, that these parts of th
older than the Suttas in which the language is not only fluent, but of which some verses are
melodious.

2. In the contents of the Suttanipata we have, I think, an important contribution to the right
understanding of Primitive Buddhism, for we see here a picture not of life in monasteries, bu
hermits in its first stage. We have before us not the systematizing of the later Buddhist churc
first germs of a system, the fundamental ideas of which come out with sufficient clearness. F
Atthakavagga especially it is evident where Buddha takes his stand in opposition to Philosop
darsana).

Indian society at the time of Buddha had two large and distinguished religious sects, Sama
Brahmanas. This is apparent from several passages where they are mentioned together; for
Oldenberg, II, p. 295; Grimblot, Sept Suttas Palis, p. ix, 8 &c., 118 &c., 158 &c., 306 &c., 309
p. 392; Suttanipata; vv. 99, 129, 189, 440, 529, 859, 1078; Sabhiyasutta, at the beginning; th
of Asoka; Mahabhashya, II, 4, 9 (fol. 398 a); Lalita Vistara, pp. 309, l. 10, 318, l. 18, 320, l. 2

lastly, Megasthenes (Schwanbeck, p. 45), {Greek: duo genh figodofwn, wn tous men Braxm
Sarmanas}.

Famous teachers arose and gathered around them flocks of disciples. As such are mentio
Makkhali-Gosala, Agita-Kesakarnbali, Pakudha-Kakkayana, Sangaya-Belatthiputta, and Nig
Suttanipata, p. 86; Mahaparinibbanasutta, ed. Childers, p. 58; Vinaya II, p. 111; Grimblot, Se
p. 114, &c.; Milindapanha, ed. Trenckner, p. 4. Besides these there is Bavari (Suttanipata, p
disciples Agita, Tissametteyya, Punnaka, Mettagu, Dhotaka, Upasiva, Nanda,

[1. Cf. Indian Antiquary, 1880, p. 158.]

Hemaka, Todeyya, Kappa, Gatukannin, Bhadravudha, Udaya, Posala, Mogharagan (Pingiya
98), and, Kankin, Tarukkha, Pokkharasati, Ganussoni, Vasettha, and Bharadvaga, p. 109.

We learn that there were four kinds of Samanas, viz. Maggaginas, Maggadesakas (or Mag
Maggagghayins), Maggagivins, and Maggadusins, vv. 83-88. Among these Samanas disput
a number of philosophical systems were formed, and at the time of Buddha there were as m
them, v. 538. These systems are generally designated by ditthi, vv. 54, 151, 786, 837, 851,
ditthigata, vv. 834, 836, 913; or by ditthasuta, v. 778; or by dittha, suta, and muta, vv. 793, 8
by dittha, suta, silavata[1], and muta, vv. 790, 797-798, 836, 887, 1080. The doctrines them
ditthinivesa, v. 785; or nivesana, vv. 209, 470, 801, 846; or vinikkhaya, vv. 838, 866, 887, 89
entertains any of them, is called nivissavadin, vv. 910, 913.

What is said of the Samanas seems mostly to hold good about the Brahmanas also. They
disputatious, vadasila, v. 381, &c., p. 109; and three kinds of them are mentioned, viz. Titthi
and Niganthas, vv. 380, 891-892. In contradistinction to the Samanas the Brahmanas are de
vv. 594, 1019; they are Padakas, Veyyakaranas, and perfect in Gappa, Nighandu, Ketubha,
p. 98. They are called friends of the hymns, v. 139; well versed in the hymns, v. 976; and the
hymn is Savitti[2], vv. 568, 456. They worship and make offerings to the fire, pp. 74, 20. In
Brahmanadhammikasutta the ancient and just Brahmanas are described in opposition to the

[1. I am not sure whether silavata is to be understood as one notion or two. It is generally wr
word, but at p. 109 Vasettha says, when one is virtuous and endowed with works, he is a Br
silava ka hoti vatasampanno ka ettavata kho brahmano hoti. Silavata, I presume, refers chie
Brahmanas.

2. From v. 456 we see that Buddha has rightly read vareniyam as the metre requires; but I m
mention that the Commentator understands by Savitti the Buddhistic formula: Buddham sara
saranam gakkhami, Samgham saranam gakkhami, which, like Savitti, contains twenty-four s

Brahmanas, who slay innocent cows and have acquired wealth through the favour of the kin
302[1].

All these disputants hold fast to their own prejudiced views, v. 910. They say that purity co
philosophical views, from tradition, and from virtuous works, and in many other ways, v. 107
is no bliss excepting by following their opinions, vv. 889, 891, 892.

Buddha himself has, it is true, sprung from the Samanas: he is called Samana Gotama, p.
a sun in the midst of the Samanas, v. 550; and intercourse with Samanas is said to be the h
265. But Buddha has overcome all their systems, v. 538; there is nothing which has not bee
thought by him, and nothing which has not been understood by him, v. 1121. All the disputat
not overcome him in understanding, v. 380; and he asserts that no one is purified and saved
by virtuous works, vv. 1079, 839. Sanctification, in fact, does not come from another, vv. 773
can be attained only by going into the yoke with Buddha, v. 834; by believing in him and in th
Saints, vv. 183, 185, 370, 1142; on the whole, by being what Buddha is.

What then is Buddha?

First he is a Visionary, in the good sense of the word; his knowledge is intuitive. 'Seeing m
says, 'in the philosophical views, without adopting any of them, searching for truth, I saw inw
837, 207. And again, 'He, a conqueror unconquered, saw the Dhamma visibly, without any t
instruction,' vv. 934, 1052, 1065. He teaches an instantaneous, an immediate religious life, v
is called kakkhumat, endowed with an eye, clearly-seeing, vv. 160, 405, 540, 562, 596, 956,
1127; samantakakkhu, the all-seeing, vv. 1062, 1068; and as such he has become an eye to
sees the subtle meaning of things, vv. 376, 175; he is, in one word, Sambuddha, the perfect
177, 555, 596, 992; and by knowledge he is delivered, vv. 1106,

[1. Besides the religious Brahmanas some secular Brahmanas are mentioned, p. 11.]

727, 733. Existence is avigga, ignorance, v. 729; vigga, knowledge, is the extinction of the w

Secondly, he is an Ascetic, a Muni[1], one that forsakes othe world and wanders from the houseless state, vv. 273, 375, 1003; because from house-life arises defilement, v. 206. An a prejudiced ideas, v. 802; he has shaken off every philosophical view, v. 787; he does not en v. 887; he is not pleased nor displeased with anything, v. 813; he is indifferent to learning, v. not cling to good and evil, vv. 520, 547, 790; he has cut off all passion and all desire, vv. 2, 7 916; he is free from marks, v. 847; and possessionless, akinkana, vv. 175, 454, 490, 620, 10 1069, 1114. He is equable, v. 855; under all circumstances the same, v. 952; still as the dee calm, vv. 459, 861. He has reached peace, vv. 837, 845, 919; he knows that bliss consists i has gone to immortal peace, the unchangeable state of Nibbana, v. 203. And how is this sta the destruction of consciousness, vv. 734-735. And how does consciousness cease? By the sensation, vv. 1109-1110; by being without breathing, vv. 1089-1090[2].

1. What then is sin according to Buddha?

Subjectively sin is desire, in all its various forms, vv. 923, 1103; viz. desire tor existence ge vv. 776, 1059, 1067, and especially for name and form, i.e. individual existence, vv. 354, 109 man is led by desire he will be whirled about in existence, v. 740; for as long as there is birth be death, v. 742. Existence is called the stream of death, v. 354; the realm of Mara, vv. 164, continually go to samsara with birth and death, are the ignorant, v. 729.

[1. Buddha is sometimes styled the great Isi, vv. 1060, 1082; sometimes a Muni, vv. 164, 70 Brahmana, v. 1064; sometimes a Bhikkhu, vv. 411, 415; and all these appellations are used 283, 284, 1064, 1056, 843, 844, 911, 912, 946, 220. Ascetic life is praised throughout the bo the Uraga-, Muni-, Rahula-, Sammaparibbaganiya-, Dhammika-, Nalaka-, Purabheda-, Tuva Sariputta-suttas.

2. This system ends, it will be seen from this, like other ascetic systems, in mysticism.]

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But desire originates in the body, vv. 270, 1099; sin lies objectively in embodiment or matt consequently the human body is looked upon as a contemptible thing. See Vigayasutta, p. 3

2. And what is bliss?

Subjectively, it is emancipation from desire by means of the peace that Buddha preaches, 1069, 1084, 1108, 838-839.

Objectively, it is emancipation from body and matter. One must destroy the elements of ex vv. 373, 546, 1050, 1056; and leave the body behind, that one may not come to exist again, 761. The ignorant only create upadhi, v. 1050, and go again and again to samsara, v. 729. T enter time, kappa, vv. 521, 535, 860; they look upon the world as void, v. 1118; hold that the really existing, v. 1069; and those whose minds are disgusted with a future existence, the wi destroyed their seeds (of existence), go out like a lamp, vv. 234, 353-354. As a flame, blown violence of the wind, goes out, and cannot be reckoned (as existing), even so a Muni, delive body, disappears, and cannot be reckoned (as existing), v. 1073. For him who has disappea form; that by which they say he is, exists for him no longer, v. 1075.

'Exert thyself, then, O Dhotaka,'--so said Bhagavat,--'being wise and thoughtful in this worl having listened to my utterance, learn his own extinction,' v. 1061.

Tena h' atappam karohi,--Dhotaka 'ti Bhagava,--
idh' eva nipako sato
ito sutvana nigghosam
sikkhe nibbanam attano.

With this short sketch of the contents of the Suttanipata for a guide, I trust it will be easy to understand even the more obscure parts of the book.

V. FAUSBOLL.

COPENHAGEN,
Sept. 13, 1880.

Sacred Books of the East, Vol. 10: The Dhammapada and Sutta Nipata, by Max Muller and
sacred-texts.com

I. URAGAVAGGA.

1. URAGASUTTA.

The Bhikkhu who discards all human passions is compared to a snake that casts his skin.--
in Fr. Spiegel's Anecdota Palica. 1. He who restrains his anger when it has arisen, as (they
(restrain) the poison of the snake spreading (in the body), that Bhikkhu leaves this and the fu
a snake (quits its) old worn out skin. (1)

2. He who has cut off passion entirely, as (they cut off) the lotus-flower growing in a lake, a
(into the water), that Bhikkhu leaves this and the further shore, as a snake (quits its) old wor
(2)

3. He who has cut off desire entirely, the flowing, the quickly running, after drying it up, tha
leaves this and the further shore, as a snake (quits its) old worn out skin. (3)

4. He who has destroyed arrogance entirely, as the flood (destroys) a very frail bridge of re
Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out skin. (4)

5. He who has not found any essence in the existences, like one that looks for flowers on t
Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out skin. (5)

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6. He in whose breast there are no feelings of anger, who has thus overcome reiterated ex
Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out skin. (6)

7. He whose doubts are scattered, cut off entirely inwardly, that Bhikkhu leaves this and th
shore, as a snake (quits its) old worn out skin. (7)

8. He who did not go too fast forward, nor was left behind, who overcame all this (world of)
Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out skin. (8)

9. He who did not go too fast forward, nor was left behind, having seen that all this in the w
false, that Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out skin.

10. He who did not go too fast forward, nor was left behind, being free from covetousness,
all this is false, that Bhikkhu leaves this and the further shore, as a snake (quits its) old worn
(10)

11. He who did not go too fast forward, nor was left behind, being free from passion, (seei
this is false, that Bhikkhu leaves this and the further shore, as a snake (quits its) old worn ou

12. He who did not go too fast forward, nor was left behind, being free from hatred, (seein
is false, that Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out sk

13. He who did not go too fast forward, nor was left behind, being free from folly, (seeing)
is false, that Bhikkhu leaves his and the further shore, as a snake (quits its) old worn out ski

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14. He to whom there are no affections whatsoever, whose sins are extirpated from the ro
leaves this and the further shore, as a snake (quits its) old worn out skin. (14)

15. He to whom there are no (sins) whatsoever originating in fear, which are the causes of
this shore, that Bhikkhu leaves this and the further shore, as a snake (quits its) old worn out

16. He to whom there are no (sins) whatsoever originating in desire, which are the causes
to existence, that Bhikkhu leaves this and the further shore, as a snake (quits its) old worn o

17. He who, having left the five obstacles, is free from suffering, has overcome doubt, and
pain, that Bhikkhu leaves this and the further shore. as a snake (quits its) old worn out skin.

Uragasutta is ended.

2. DHANIYASUTTA.

A dialogue between the rich herdsman Dhaniya and Buddha, the one rejoicing in his worldl
other in his religious belief.--This beautiful dialogue calls to mind the parable in the . 1. 'I ha
(my) rice, I have milked (my cows),'--so said the herdsman Dhaniya,--'I am living together wi
near the banks of the Mahi (river), (my) house is covered, the fire is kindled: therefore, if tho
O sky!' (18)

2. 'I am free from anger, free from stubbornness,'--so said Bhagavat,--'I am abiding for one
banks of the Mahi (river), my house

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is uncovered, the fire (of passions) is extinguished: therefore, if thou like, rain, O sky!' (19)

3. 'Gad-flies are not to be found (with me),'--so said the herdsman Dhaniya,--'in meadows grass the cows are roaming, and they can endure rain when it comes: therefore, if thou like, (20)

4. '(By me) is made a well-constructed raft,'--so said Bhagavat,--'I have passed over (to Ni reached the further bank, having overcome the torrent (of passions); there is no (further) use therefore, if thou like, rain, O sky!' (21)

5. 'My wife is obedient, not wanton,'--so said the herdsman Dhaniya,--'for a long time she l together (with me), she is winning, and I hear nothing wicked of her: therefore, if thou like, ra (22)

6. 'My mind is obedient, delivered (from all worldliness),'--so said Bhagavat,--'it has for a lo been highly cultivated and well-subdued, there is no longer anything wicked in me: therefore rain, O sky!' (23)

7. 'I support myself by my own earnings,'--so said the herdsman Dhaniya,--'and my childre me, healthy; I hear nothing wicked of them: therefore, if thou like, rain, O sky!' (24)

8. 'I am no one's servant,'--so said Bhagavat,--'with what I have gained I wander about in a there is no need (for me) to serve: therefore, if thou like, rain, O sky!' (25)

9. 'I have cows, I have calves,'-- so said the herdsman Dhaniya;--'I have cows in calf and h have also a bull as lord over the cows: therefore, if thou like, rain, O sky!' (26)

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10. 'I have no cows, I have no calves,'--so said Bhagavat,--'I have no cows in calf and no h have no bull as a lord over the cows: therefore, if thou like, rain, O sky! (27)

11. 'The stakes are driven in, and cannot be shaken,'--so said the herdsman Dhaniya,--'the of munga grass, new and well-made, the cows will not be able to break them: therefore, if th sky!' (28)

12. 'Having, like a bull, rent the bonds; having, like an elephant, broken through the galukk
shall not again enter into a womb: therefore, if thou like, rain, O sky!' (29)

Then at once a shower poured down, filling both sea and land. Hearing the sky raining, Dh

13. 'No small gain indeed (has accrued) to us since we have seen Bhagavat; we take refu
who art) endowed with the eye (of wisdom); be thou our master, O great Muni!' (30)

14. 'Both my wife and myself are obedient; (if) we lead a holy life before Sugata, we shall
and death, and put an end to pain.' (31)

15. 'He who has sons has delight in sons,'--so said the wicked Mara,--'he who has cows h
in cows; for upadhi (substance) is the delight of man, but he who has no upadhi has no delig

16. 'He who has sons has care with (his) sons,'--so said Bhagavat,--'he who has cows has
(his) cows; for upadhi (is the cause of) people's cares, but he who has no upadhi has no car

Dhaniyasutta is ended.

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3. KHAGGA VISANASUTTA.

Family life and intercourse with others should be avoided, for society has all vices in its trai
one should leave the corrupted state of society and lead a solitary life. 1. Having laid aside
against all beings, and not hurting any of them, let no one wish for a son, much less for a co
wander alone like a rhinoceros[1]. (34)

2. In him who has intercourse (with others) affections arise, (and then) the pain which follo
considering the misery that originates in affection let one wander alone like a rhinoceros. (35

3. He who has compassion on his friends and confidential (companions) loses (his own) a
fettered mind; seeing this danger in friendship let one wander alone like a rhinoceros. (36)

4. Just as a large bamboo tree (with its branches) entangled (in each other, such is) the ca

children and wife; (but) like the shoot of a bamboo not clinging (to anything) let one wander a
rhinoceros[2]. (37)

5. As a beast unbound in the forest goes feeding at pleasure, so let the wise man, conside
own will, wander alone like a rhinoceros. (38)

6. There is (a constant) calling in the midst of company, both when sitting, standing, walkin
away; (but) let one, looking (only) for freedom from desire and for following his own will, wan
a rhinoceros. (39)

7. There is sport and amusement in the midst of

[1. Comp .

2. Comp. .]

company, and for children there is great affection; (although) disliking separation from his de
one wander alone like a rhinoceros. (40)

8. He who is at home in (all) the four regions and is not hostile (to any one), being content
that, overcoming (all) dangers fearlessly, let him wander alone like a rhinoceros. (41)

9. Discontented are some pabbagitas (ascetics), also some gahatthas (householders) dwe
one, caring little about other people's children, wander alone like a rhinoceros. (42)

10. Removing the marks of a gihin (a householder) like a Kovilara tree whose leaves are fa
after cutting off heroically the ties of a gihin, wander alone like a rhinoceros. (43)

11. If one acquires a clever companion, an associate righteous and wise, let him, overcom
wander about with him glad and, thoughtful[1]. (44)

12. If one does not acquire a clever companion, an associate righteous and wise, then as
(his) conquered kingdom, let him wander alone like a rhinoceros[2]. (45)

13. Surely we ought to praise the good luck of having companions, the best (and such as a
ought to be sought for; not having acquired such friends let one, enjoying (only) allowable th

alone like a rhinoceros[3]. (46)

14. Seeing bright golden (bracelets), well-wrought by the goldsmith, striking (against each there are) two on one arm, let one wander alone like a rhinoceros. (47)

[1. Comp. .

2. Comp. .

3. Comp. .]

p. 8

15. Thus (if I join myself) with another I shall swear or scold; considering this danger in fut wander alone like a rhinoceros. (48)

16. The sensual pleasures indeed, which are various, sweet, and charming, under their dif agitate the mind; seeing the misery (originating) in sensual pleasures, let one wander alone rhinoceros. (49)

17. These (pleasures are) to me calamities, boils, misfortunes, diseases, sharp pains, and this danger (originating) in sensual pleasures, let one wander alone like a rhinoceros. (50)

18. Both cold and heat, hunger and thirst, wind and a burning sun, and gad-flies and snak overcome all these things, let one wander alone like a rhinoceros[1]. (51)

19. As the elephant, the strong, the spotted, the large, after leaving the herd walks at plea forest, even so let one wander alone like a rhinoceros. (52)

20. For him who delights in intercourse (with others, even) that is inconvenient which tend deliverance; reflecting on the words of (Buddha) the kinsman of the Adikka family, let one w rhinoceros. (53)

21. The harshness of the (philosophical) views I have overcome, I have acquired self-com attained to the way (leading to perfection), I am in possession of knowledge, and not to be l speaking, let one wander alone like a rhinoceros. (54)

22. Without covetousness, without deceit, without

[1. Comp. Gataka I p. 93.]

p. 9

craving, without detraction, having got rid of passions and folly, being free from desire in all t
let one wander alone like a rhinoceros. (55)

23. Let one avoid a wicked companion who teaches what is useless and has gone into wh
not cultivate (the society of) one who is devoted (to and) lost in sensual pleasures, let one w
like a rhinoceros. (56)

24. Let one cultivate (the society of) a friend who is learned and keeps the Dhamma, who
wise; knowing the meaning (of things and) subduing his doubts, let one wander alone like a

25. Not adorning himself, not looking out for sport, amusement, and the delight of pleasure
(on the contrary) being loath of a life of dressing, speaking the truth, let one wander alone lik
rhinoceros. (58)

26. Having left son and wife, father and mother, wealth, and corn, and relatives, the differe
desire, let one wander alone like a rhinoceros. (59)

27. 'This is a tie, in this there is little happiness, little enjoyment, but more of pain, this is a
fish-hook,' so having understood, let a thoughtful man wander alone like a rhinoceros. (60)

28: Having torn the ties, having broken the net as a fish in the water, being like a fire not re
the burnt place, let one wander alone like a rhinoceros. (61)

29. With downcast eyes, and not prying[1], with his senses guarded, with his mind protecte

[1. Na ka padalolo ti ekassa dutiyo dvinnam tatiyo ti evam ganamaggham pavisitukamataya
abhavanto dighakarika-anavatthakarikavirato va. Commentator.]

p. 10

passion, not burning (with lust), let one wander alone like a rhinoceros. (62)

30. Removing the characteristics of a gihin (householder), like a Parikhatta tree whose lea

clothed in a yellow robe after wandering away (from his house), let one wander alone like a

31. Not being greedy of sweet things, not being unsteady, not supporting others, going beg to house, having a mind which is not fettered to any household, let one wander alone like a r

32. Having left the five obstacles of the mind, having dispelled all sin, being independent, h the sin of desire, let one wander alone like a rhinoceros. (65)

33. Having thrown behind (himself bodily) pleasure and pain, and previously (mental) joy a having acquired equanimity, tranquillity, purity, let one wander alone like a rhinoceros. (66)

34. Strenuous for obtaining the supreme good (i.e. Nibbana), with a mind free from attachn in idleness, being firm, endowed with bodily and mental strength, let one wander alone like a

35. Not abandoning seclusion and meditation, always wandering in (accordance with) the misery in the existences, let one wander alone like a rhinoceros[2]. (68)

36. Wishing for the destruction of desire (i.e. Nibbana), being careful, no fool, learned, stre considerate, restrained, energetic, let one wander alone like a rhinoceros. (69)

[1. Dhammesu nikkam anudhammakari.

2. Comp. .]

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37. Like a lion not trembling at noises, like the wind not caught in a net, like a lotus not sta water, let one wander alone like a rhinoceros. (70)

38. As a lion strong by his teeth, after overcoming (all animals), wanders victorious as the animals, and haunts distant dwelling-places[1], (even so) let one wander alone like a rhinoce

39. Cultivating in (due) time kindness, equanimity, compassion, deliverance, and rejoicing unobstructed by the whole world, let one wander alone like a rhinoceros. (72)

40. Having abandoned both passion and hatred and folly, having rent the ties, not tremblin life, let one wander alone like a rhinoceros[2]. (73)

41. They cultivate (the society of others) and serve them for the sake of advantage; friends motive are now difficult to get, men know their own profit and are impure; (therefore) let one like a rhinoceros. (74)

Khaggavisanasutta is ended.

4. KASIBHARADVAGASUTTA.

The Brahmana Kasibharadvaga reproaches Gotama with idleness, but the latter convinces also works, and so the Brahmana is converted, and finally becomes a saint. Compare Sp. H Buddhism, p. 214; . So it was heard by me:

At one time Bhagavat dwelt in Magadha at Dakkhinagiri in the Bramana village Ekanala. A Bramana Kasibharadvaga's five hundred

[1. Pantaniti durani senasananiti vasatitthanani. Commentator.

2. Comp. .]

p. 12

ploughs were tied (to the yokes) in the sowing season. Then Bhagavat, in the morning, havi raiment and taken his bowl and robes, went to the place where the Bramana Kasibharadvag on). At that time the Bramana Kasibharadvaga's distribution of food took place. Then Bhaga place where the distribution of food took place, and having gone there, he stood apart. The Kasibharadvaga saw Bhagavat standing there to get alms, and having seen him, he said thi

'I, O Samana, both plough and sow, and having ploughed and sown, I eat; thou also, O Sa plough and sow, and having ploughed and sown, thou shouldst eat.'

'I also, O Bramana, both plough and sow, and having ploughed and sown, I eat,' so said B

'Yet we do not see the yoke, or the plough, or the ploughshare, or the goad, or the oxen of Gotama.'

And then the venerable Gotama spoke in this way:

'I also, O Bramana, both plough and sow, and having ploughed and sown, I eat,' so said B

Then the Bramana Kasibharadvaga addressed Bhagavat in a stanza:

1. 'Thou professest to be a ploughman, and yet we do not see thy ploughing; asked about tell us (of it), that we may know thy ploughing.' (75)

2. Bhagavat answered: 'Faith is the seed, penance the rain, understanding my yoke and p pole of the plough, mind the tie, thoughtfulness my ploughshare and goad. (76)

3. 'I am guarded in respect of the body, I am

guarded in respect of speech, temperate in food; I make truth to cut away (weeds), tenderne deliverance. (77)

4. 'Exertion is my beast of burden; carrying (me) to Nibbana he goes without turning back where having gone one does not grieve. (78)

5. 'So this ploughing is ploughed, it bears the fruit of immortality; having ploughed this plou freed from all pain.' (79)

Then the Bramana Kasibharadvaga, having poured rice-milk into a golden bowl, offered it saying, 'Let the venerable Bhagavat eat of the rice-milk; the venerable is a ploughman, for th Gotama ploughs a ploughing that bears the fruit of immortality.'

6. Bhagavat said: 'What is acquired by reciting stanzas is not to be eaten by me; this is, O the Dhamma of those that see rightly; Buddha rejects what is acquired by reciting stanzas, t (of Buddhas) as long as the Dhamma exists. (80)

7. 'One who is an accomplished great Isi, whose passions are destroyed and whose misbe thou shouldst serve with other food and drink, for this is the field for one who looks for good (81)

'To whom then, O Gotama, shall I give this rice-milk?' so said Kasibharadvaga.

'I do not see, O Bramana, in the world (of men)

[1. Annena ka kevalinam mahesim
Khinasavam kukkukkavupasantam
Annena panena upatthahassu,
Khettam hi tam punnapekhassa hoti.
Cf. .]

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and gods and Maras and Brahmans, amongst beings comprising gods and men, and Saman
this rice-milk when eaten can be properly digested with the exception of Tathagata, or a disc
Tathagata. Therefore, O Bramana, thou shalt throw this rice-milk in (a place where there is)
cast it into water with no worms: so said Bhagavat.

Then the Bramana Kasibharadvaga threw the rice-milk into some water with no worms. Th
thrown into the water splashed, hissed, smoked in volumes; for as a ploughshare that has g
day when thrown into the water splashes, hisses, and smokes in volumes, even so the rice-
into the water splashed, hissed, and smoked in volumes.

Then the Bramana Kasibharadvaga alarmed and terrified went up to Bhagavat, and after h
fallen with his head at Bhagavat's feet, he said this to Bhagavat:

'It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises wi
overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, o
lamp in the dark that those who have eyes may see the objects, even so by the venerable G
ways the Dhamma (has been) illustrated. I take refuge in the venerable Gotama and in the D
Assembly of Bhikkhus; I wish to receive the pabbagga, I wish to receive the upasampada (th
orders) from the venerable Gotama,' so said Kasibharadvaga.

Then the Bramana Kasibharadvaga received the

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pabbagga from Bhagavat, and he received also the upasampada; and the venerable Bharad
received the upasampada, leading a solitary, retired, strenuous, ardent, energetic life, lived a
a short time in this existence by his own understanding ascertained and possessed himself o
perfection of a religious life for the sake of which men of good family rightly wander, away fro

to houseless state. 'Birth had been destroyed, a religious life had been led, what was to be d done, there was nothing else (to be done) for this existence,' so he perceived, and the vener became one of the arahats (saints).

Kasibharadvagasutta is ended.

5. KUNDASUTTA.

Buddha describes the four different kinds of Samanas to Kunda, the smith. 1. 'I ask the Mu understanding,'--so said Kunda, the smith,--'Buddha, the lord of the Dhamma, who is free fro of bipeds, the most excellent of charioteers, how many (kinds of) Samanas are there in the w that?' (82)

2. 'There are four (kinds of) Samanas, (there is) not a fifth, O Kunda,'--so said Bhagavat,-- reveal to thee, being asked in person; (they are) Maggaginas and Maggadesakas, Maggagiv (83)

3. 'Whom do the Buddhas call a Maggagina?'--so said Kunda, the smith,--'How is a Magga

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unequalled? Being asked, describe to me a Maggagivin, and reveal to me a Maggadusin.' (8

4. Bhagavat said: 'He who has overcome doubt, is without pain, delights in Nibbana, is free leader of the world of men and gods, such a one the Buddhas call a maggagina (that is, vict (85)

5. 'He who in this world having known the best (i.e. Nibbana) as the best, expounds and ex Dhamma, him, the doubt-cutting Muni, without desire, the second of the Bhikkhus they call a is, teaching the way). (86)

6. 'He who lives in the way that has so well been taught in the Dhammapada, and is restra cultivating blameless words, him the third of the Bhikshus they call a maggagivin (that is, livi way[1]). (87)

7. 'He who although counterfeiting the virtuous is forward, disgraces families, is impudent,

unrestrained, a babbler, walking in disguise, such a one is a maggadusin (that is, defiling the

8. 'He who has penetrated these (four Samanas), who is a householder, possessed of kno the venerable ones, wise, having known that they all are such,--having seen so, his faith is r could he make the undepraved equal to the depraved and the pure equal to the impure?' (89

Kundasutta is ended.

[1. Yo Dhammapade sudesite
Magge givati sannato satima
Anavaggapadani sevamano
Tatiyam bhikkhunam ahu maggagivim.

2. Comp. Gataka II, p. 281.]

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6. PARABHAVASUTTA.

A dialogue between a deity and Buddha on the things by which a man loses and those by w world.--Text by Grimblot, in Journal Asiatique, t. xviii (1871), p. 237; translation by L. Feer, in Asiatique, t. xviii (1871), p. 309, and by Gogerly, reprinted in Journal Asiatique, t. xx (1872), it was heard by me:

At one time Bhagavat dwelt at Savatthi, in Getavana, in the park of Anathapindika. Then w gone, a certain deity of a beautiful appearance, having illuminated the whole Getavana, wen and having approached and saluted him, he stood apart, and standing apart that deity addre stanzas:

1. 'We ask (thee), Gotama, about a man that suffers loss; having come to ask, Bhagavat, the cause (of loss) to the losing (man).' (90)

2. Bhagavat: 'The winner is easily known, easily known (is also) the loser: he who loves Dh winner, he who hates Dhamma is the loser.' (91)

3. Deity: 'We know this to be so, this is the first loser; tell (us) the second, O Bhagavat, wh

cause (of loss) to the losing (man).' (92)

4. Bhagavat: 'Wicked men are dear to him, he does not do anything that is dear to the goo
the Dhamma of the wicked,--that is the cause (of loss) to the losing (man).' (93)

5. Deity: 'We know this to be so, this is the second loser; tell us the third, O Bhagavat, wha
cause (of loss) to the losing (man).' (94)

6. Bhagavat: 'The man who is drowsy, fond of society and without energy, lazy, given to a
cause (of loss) to the losing (man).' (95)

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7. Deity: 'We know this to be so, this is the third loser; tell us the fourth, O Bhagavat, what
cause (of loss) to the losing (man).' (96)

8. Bhagavat: 'He who being rich does not support mother or father who are old or past the
the cause (of loss) to the losing (man).' (97)

9. Deity: 'We know this to be so, this is the fourth loser; tell us the fifth, O Bhagavat, what i
cause (of loss) to the losing (man).' (98)

10. Bhagavat: 'He who by falsehood deceives either a Bramana or a Samana or any other
the cause (of loss) to the losing (man).' (99)

11. Deity: 'We know this to be so, this is the fifth loser; tell us the sixth, O Bhagavat, what i
cause (of loss) to the losing (man).' (100)

12. Bhagavat: 'The man who is possessed of much property, who has gold and food, (and
his sweet things,--that is the cause (of loss) to the losing (man).' (101)

13. Deity: 'We know this to be so, this is the sixth loser; tell us the seventh, O Bhagavat, w
cause (of loss) to the losing (man).' (102)

14. Bhagavat: 'The man who proud of his birth, of his wealth, and of his family, despises h
relatives,--that is the cause (of loss) to the losing (man).' (103)

15. Deity: 'We know this to be so, this is the seventh loser; tell us the eighth, O Bhagavat,

cause (of loss) to the losing (man).' (104)

16. Bhagavat: 'The man who given to women, to strong drink, and to dice, wastes whateve gained,--that is the cause (of loss) to the losing (man).' (105)

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17. Deity: 'We know this to be so, this is the eighth loser; tell us the ninth, O Bhagavat, wh cause (of loss) to the losing (man).' (106)

18. Bhagavat: 'He who, not satisfied with his own wife, is seen with harlots and the wives o is the cause (of loss) to the losing (man).' (107)

19. Deity: 'We know this to be so, this is the ninth loser; tell us the tenth, O Bhagavat, wha cause (of loss) to the losing (man).' (108)

20. Bhagavat: 'The man who, past his youth, brings home a woman with breasts like the ti for jealousy of her cannot sleep,--that is the cause (of loss) to the losing (man).' (109)

21. Deity: 'We know this to be so, this is the tenth loser; tell us the eleventh, O Bhagavat, w cause (of loss) to the losing (man).' (110)

22. Bhagavat: 'He who places in supremacy a woman given to drink and squandering, or a kind,--that is the cause (of loss) to the losing (man).' (111)

23. Deity: 'We know this to be so, this is the eleventh loser; tell us the twelfth, O Bhagavat cause (of loss) to the losing (man).' (112)

24. Bhagavat: 'He who has little property, (but) great desire, is born in a Khattiya family an the kingdom in this world,--that is the cause (of loss) to the losing (man).' (113)

25. Having taken into consideration these losses in the world, the wise, venerable man, wh insight, cultivates the happy world (of the gods).' (114)

Parabhavasutta is ended.

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7. VASALASUTTA.

The Bramana Aggikabharadvaga is converted by Buddha, after hearing his definition of an by the story of Matanga, told in the Matangagataka. Comp. Sp. Hardy, The Legends and Th Buddhists, p. 49.--Text and translation in Alwis's Buddhist Nirvana, p. 119. So it was heard time Bhagavat dwelt at Savatthi, in Getavana, in the park of Anathapindika. Then Bhagavat raiment in the morning, and having taken his bowl and his robes, entered Savatthi for alms. in the house of the Bramana Aggikabharadvaga the fire was blazing, the offering brought fo going for alms from house to house in Savatthi went to the house of the Bramana Aggikabh Aggikabharadvaga saw Bhagavat coming at a distance, and seeing him he said this: 'Stay t (stay) there, O Samanaka (i.e. wretched Samana); (stay) there, O Vasalaka (i.e. outcast)!'

This having been said, Bhagavat replied to the Bramana Aggikabharadvaga: 'Dost thou kn outcast, or the things that make an outcast?'

'No, O venerable Gotama, I do not know an outcast, or the things that make an outcast; le Gotama teach me this so well that I may know an outcast, or the things that make an outcas

'Listen then, O Bramana, attend carefully, I will tell (thee).'

'Even so, O venerable one,' so the Bramana Aggikabharadvaga replied to Bhagavat.

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Then Bhagavat said this:

1. 'The man who is angry and bears hatred, who is wicked and hypocritical, who has embr who is deceitful, let one know him as an outcast. (115)

2. 'Whosoever in this world harms living beings, whether once or twice born, and in whom compassion for living beings, let one know him as an outcast. (116)

3. 'Whosoever destroys or lays siege to villages and towns, and is known as an enemy, le an outcast. (117)

4. 'Be it in the village or in the wood, whosoever appropriates by theft what is the property

what has not been given, let one know him as an outcast. (118)

5. 'Whosoever, having really contracted a debt, runs away when called upon (to pay), sayi debt (that I owe) thee," let one know him as an outcast. (119)

6. 'Whosoever for love of a trifle having killed a man going along the road, takes the trifle, him as an outcast. (120)

7. 'The man who for his own sake or for that of others or for the sake of wealth speaks fals as a witness, let one know him as an outcast. (121)

8. 'Whosoever is seen with the wives of relatives or of friends either by force or with their c one know him as an outcast. (122)

9. 'Whosoever being rich does not support mother or father when old and past their youth, as an outcast. (123)

10. 'Whosoever strikes or by words annoys mother

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or father, brother, sister, or mother-in-law, let one know him as an outcast. (124)

11. 'Whosoever, being asked about what is good, teaches what is bad and advises (anoth (something from him), let one know him as an outcast. (125)

12. 'Whosoever, having committed a bad deed, hopes (saying), "Let no one know me" (as is) a dissembler, let one know him as an outcast. (126)

13. 'Whosoever, having gone to another's house and partaken of his good food, does not i when he comes, let one know him as an outcast. (127)

14. 'Whosoever by falsehood deceives either a Brahmana or a Samana or any other menc as an outcast. (128)

15. 'Whosoever by words annoys either a Brahmana or a Samana when meal-time has co anything), let one know him as an outcast. (129)

16. 'Whosoever enveloped in ignorance in this world predicts what is not (to take place), c
trifle, let one know him as an outcast. (130)

17. 'Whosoever exalts himself and despises others, being mean by his pride, let one know
(131)

18. 'Whosoever is a provoker and is avaricious, has sinful desires, is envious, wicked, sha
fearless of sinning, let one know him as an outcast. (132)

19. 'Whosoever reviles Buddha or his disciple, be he a wandering mendicant (paribbaga) o
(gahattha), let one know him as an outcast. (133)

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20. 'Whosoever without being a saint (arahat) pretends to be a saint, (and is) a thief in all t
including that of Brahman, he is indeed the lowest outcast; (all) these who have been descri
are indeed called outcasts. (134)

21. 'Not by birth does one become an outcast, not by birth does one become a Bramana; b
an outcast, by deeds one becomes a Bramana. (135)

22. 'Know ye this in the way that this example of mine (shows): There was a Kandala of th
well known as Matanga. (136)

23. 'This Matanga reached the highest fame, such as was very difficult to obtain, and man
Bramanas went to serve him. (137)

24. 'He having mounted the vehicle of the gods, (and entered) the high road (that is) free f
having abandoned sensual desires, went to the Brahma world. (138)

25. 'His birth did not prevent him from being re-born in the Brahma world; (on the other ha
Bramanas, born in the family of preceptors, friends of the hymns (of the Vedas), (139)

26. 'But they are continually caught in sinful deeds, and are to be blamed in this world, whi
coming (world) hell (awaits them); birth does not save them from hell nor from blame. (140)

27. '(Therefore) not by birth does one become an outcast, not by birth does one become a
one becomes an outcast, by deeds one becomes a Bramana.' (141)

This having been said, the Bramana Aggikabharadvaga answered Bhagavat as follows:

'Excellent, O venerable Gotama! Excellent, O

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venerable Gotama! As one, O venerable Gotama, raises what has been overthrown, or reve
hidden, or tells the way to him who has gone astray, or holds out an oil lamp in the dark that
eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma
take refuge in the venerable Gotama and in the Dhamma and in the Assembly of Bhikkhus.
Gotama accept me as an upasaka (a follower, me) who henceforth for all my life have taken

Vasalasutta is ended.

8. METTASUTTA.

A peaceful mind and goodwill towards all beings are praised.--Text by Grimblot in Journal A
(1871), p. 250, and by Childers in Khuddaka Patha, p. 15; translation (?) by Gogerly in the C
1839, p. 211, by Childers in Kh. Patha and by L. Feer in Journal Asiatique, t. xviii (1871), p.
Whatever is to be done by one who is skilful in seeking (what is) good, having attained that t
(of Nibbana):--Let him be able and upright and conscientious and of soft speech, gentle, not

2. And contented and easily supported and having few cares, unburdened and with his se
not arrogant, without (showing) greediness (when going his round) in families. (143)

3. And let him not do anything mean for which others who are wise might reprove (him); m
happy and secure, may they be happy-minded. (144)

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4. Whatever living beings there are, either feeble or strong, all either long or great, middle-
short, small or large, (145)

5. Either seen or which are not seen, and which live far (or) near, either born or seeking bi
creatures be happy-minded. (146)

6. Let no one deceive another, let him not despise (another) in any place, let him not out o
resentment wish harm to another. (147)

7. As a mother at the risk of her life watches over her own child, her only child, so also let
cultivate a boundless (friendly) mind towards all beings. (148)

8. And let him cultivate goodwill towards all the world, a boundless (friendly) mind, above a
across, unobstructed, without hatred, without enmity. (149)

9. Standing, walking or sitting or lying, as long as he be awake, let him devote himself to th
(way of) living they say is the best in this world. (150)

10. He who, not having embraced (philosophical) views, is virtuous, endowed with (perfect
subduing greediness for sensual pleasures, will never again go to a mother's womb. (151)

Mettasutta is ended.

9. HEMAVATASUTTA.

A dialogue between two Yakkhas on the qualities of Buddha. They go to Buddha, and after
questions answered they, together with ten hundred Yakkhas, become the followers of Budd
the fifteenth, a fast day; a lovely

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night has come,'--so said the Yakkha Satagira,--'let us (go and) see the renowned Master G

2. 'Is the mind of such a one well disposed towards all beings?'--so said the Yakkha Hema
thoughts restrained as to things wished for or not wished for?' (153)

3. 'His mind is well disposed towards all beings, (the mind) of such a one,'--so said the Yak
Satagira,--'and his thoughts are restrained as to things wished for or not wished for.' (154)

4. 'Does he not take what has not been given (to him)?'--so said the Yakkha Hemavata,--'i
self-controlled (in his behaviour) to living beings? is he far from (a state of) carelessness? do

abandon meditation?' (155)

5. 'He does not take what has not been given (to him),'--so said the Yakkha Satagira,--'and
self-controlled (in his behaviour) to living beings, and he is far from (a state of) carelessness
not abandon meditation.' (156)

6. 'Does he not speak falsely?'--so said the Yakkha Hemavata,--'is he not harsh-spoken? d
slander? does he not talk nonsense?' (157)

7. 'He does not speak falsely,'--so said the Yakkha Satagira,--'he is not harsh-spoken, he d
slander, with judgment he utters what is good sense.' (158)

8. 'Is he not given to sensual pleasures?'--so said the Yakkha Hemavata,--'is his mind und
overcome folly? does he see clearly in (all) things (dhammas)?' (159)

9. 'He is not given to sensual pleasures,'--so said the Yakkha Satagira,--'and his mind is u

he has overcome all folly; Buddha sees clearly in (all) things.' (160)

10. 'Is he endowed with knowledge?'--so said the Yakkha Hemavata,--'is his conduct pure
been destroyed? is there no new birth (for him)?' (161)

11. 'He is endowed with knowledge,'--so said the Yakkha Satagira,--'and his conduct is pu
passions have been destroyed; there is no new birth for him. (162)

12. 'The mind of the Muni is accomplished in deed and word; Gotama, who is accomplishe
and conduct, let us (go and) see. (163)

13. 'Come, let us (go and) see Gotama, who has legs like an antelope, who is thin, who is
little food, not covetous, the Muni who is meditating in the forest. (164)

14. 'Having gone to him who is a lion amongst those that wander alone and does not look
pleasures, let us ask about the (means of) deliverance from the snares of death. (165)

15. 'Let us ask Gotama, the preacher, the expounder, who has penetrated all things, Budd
hatred and fear.' (166)

16. 'In what has the world originated?'--so said the Yakkha Hemavata,--'with what is the w
what is the world afflicted, after having grasped at what?' (167)

17. 'In six the world has originated, O Hemavata,'--so said Bhagavat,--'with six it is intimate
world is afflicted, after having grasped at six.' (168)

18. Hemavata said: 'What is the grasping by

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which the world is afflicted? Asked about salvation, tell (me) how one is released from pain?

19. Bhagavat said: 'Five pleasures of sense are said to be in the world, with (the pleasure
the sixth; having divested oneself of desire for these, one is thus released from pain. (170)

20. 'This salvation of the world has been told to you truly, this I tell you: thus one is release
pain.' (171)

21. Hemavata said: 'Who in this world crosses the stream (of existence)? who in this world
who does not sink into the deep, where there is no footing and no support?' (172)

22. Bhagavat said: 'He who is always endowed with virtue, possessed of understanding, w
reflecting within himself, and thoughtful, crosses the stream that is difficult to cross. (173)

23. 'He who is disgusted with sensual pleasures, who has overcome all bonds and destroy
does not sink into the deep.' (174)

24. Hemavata said: 'He who is endowed with a profound understanding, seeing what is su
nothing, not clinging to sensual pleasures, behold him who is in every respect liberated, the
walking in the divine path. (175)

25. 'He who has got a great name, sees what is subtile, imparts understanding; and does
abode of sensual pleasures, behold him, the all-knowing, the wise, the great Isi, walking in t
(176)

26. 'A good sight indeed (has met) us to-day, a good daybreak, a beautiful rising, (for) we
perfectly enlightened (sambuddham), who has crossed the stream, and is free from passion

27. 'These ten hundred Yakkhas, possessed of supernatural power and of fame, they all ta
thou art our incomparable Master. (178)

28. 'We will wander about from village to village, from mountain to mountain, worshipping t
enlightened and the perfection of the Dhamma[1].' (179)

Hemavatasutta is ended.

10. ALAVAKASUTTA.

The Yakkha Alavaka first threatens Buddha, then puts some questions to him which Buddh
Alavaka is converted. So it was heard by me:

At one time Bhagavat dwelt at Alavi, in the realm of the Yakkha Alavaka. Then the Yakkha
the place where Bhagavat dwelt, and having gone there he said this to Bhagavat:

'Come out, O Samana!'

'Yes, O friend!' so saying Bhagavat came out.

'Enter, O Samana!'

'Yes, O friend!' so saying Bhagavat entered.

A second time the Yakkha Alavaka said this to Bhagavat: 'Come out, O Samana!'

'Yes, O friend!' so saying Bhagavat came out.

'Enter, O Samana!'

'Yes, O friend!' so saying Bhagavat entered.

A third time the Yakkha Alavaka said this Bhagavat: 'Come out, O Samana!'

' Yes, O friend!' so saying Bhagavat came out.

'Enter, O Samana!'

[1. Dhammassa ka sudhammatam.]

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'Yes, O friend!' so saying Bhagavat entered.

A fourth time the Yakkha Alavaka said this to Bhagavat: 'Come out, O Samana!'

'I shall not come out to thee, O friend, do what thou pleasest.'

'I shall ask thee a question, O Samana, if thou canst not answer it, I will either scatter thy t
cleave thy heart, or take thee by thy feet and throw thee over to the other shore of the Gang

'I do not see, O friend, any one in this world nor in the world of gods, Maras, Brahmans, ar
beings comprising gods, men, Samanas, and Brahmanas, who can either scatter my though
take me by the feet and throw me over to the other shore of the Ganga; however, O friend, a
pleasest.'

Then the Yakkha Alavaka addressed Bhagavat in stanzas:

1. 'What in this world is the best property for a man? what, being well done, conveys happ
indeed the sweetest of sweet things? how lived do they call life the best?' (180)

2. Bhagavat said: 'Faith is in this world the best property for a man; Dhamma, well observe
happiness; truth indeed is the sweetest of things; and that life they call the best which is live
understanding.' (181)

3. Alavaka said: 'How does one cross the stream (of existence)? how does one cross the s
conquer pain? how is one purified?' (182)

4. Bhagavat said: 'By faith one crosses the stream, by zeal the sea, by exertion one conqu
understanding one is purified.' (183)

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5. Alavaka said: 'How does one obtain understanding? how does one acquire wealth? how how does one bind friends (to himself)? how does one not grieve passing away from this wo (184)

6. Bhagavat said: 'He who believes in the Dhamma of the venerable ones as to the acquis will obtain understanding from his desire to hear, being zealous and discerning. (185)

7. 'He who does what is proper, who takes the yoke (upon him and) exerts himself, will ac truth he will obtain fame, and being charitable he will bind friends (to himself). (186)

8. 'He who is faithful and leads the life of a householder, and possesses the following four (virtues), truth, justice (dhamma), firmness, and liberality,--such a one indeed does not griev away. (187)

9. 'Pray, ask also other Samanas and Brahmanas far and wide, whether there is found in t greater than truth, self-restraint, liberality, and forbearance.' (188)

10. Alavaka said: 'Why should I now ask Samanas and Brahmanas far and wide? I now kn good. (189)

11. 'For my good Buddha came to live at Alavi; now I know where (i.e. on whom bestowed great fruit. (190)

12. 'I will wander about from village to village, from town to town, worshipping the perfectly (sambuddha) and the perfection of the Dhamma.' (191)

Alavakasutta is ended.

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11. VIGAYASUTTA.

A reflection on the worthlessness of the human body; a follower of Buddha only sees the bo and consequently goes to Nibbana.--Comp. Gataka I, p. 146. 1. If either walking or standin

lying, any one contracts (or) stretches (his body, then) this is the motion of the body. (192)

2. The body which is put together with bones and sinews, plastered with membrane and fl
with skin, is not seen as it really is. (193)

3. It is filled with the intestines, the stomach, the lump of the liver, the abdomen, the heart,
the kidneys, the spleen. (194)

4. With mucus, saliva, perspiration, lymph, blood, the fluid that lubricates the joints, bile, ar
(195)

5. Then in nine streams impurity flows always from it; from the eye the eye-excrement, fro
ear-excrement, (196)

6. Mucus from the nose, through the mouth it ejects at one time bile and (at other times) it
and from (all) the body come sweat and dirt. (197)

7. Then its hollow head is filled with the brain. A fool led by ignorance thinks it a fine thing.

8. And when it lies dead, swollen and livid, discarded in the cemetery, relatives do not care
(199)

9. Dogs eat it and jackals, wolves and worms; crows and vultures eat it, and what other liv
there are. (200)

10. The Bhikkhu possessed of understanding in this world, having listened to Buddha's wo

certainly knows it (i.e. the body) thoroughly, for he sees it as it really is. (201)

11. "As this (living body is) so is that (dead one), as this is so that (will be[1]); let one put a
desire for the body, both as to its interior and as to its exterior." (202)

12. Such a Bhikkhu who has turned away from desire and attachment, and is possessed o
this world, has (already) gone to the immortal peace, the unchangeable state of Nibbana. (2

13. This (body) with two feet is cherished (although) impure, ill-smelling, filled with various

stench, and trickling here and there. (204)

14. He who with such a body thinks to exalt himself or despises others--what else (is this) (205)

Vigayasutta is ended.

12. MUNISUTTA.

Definition of a Muni. 1. From acquaintanceship arises fear, from house-life arises defileme houseless state, freedom from acquaintanceship--this is indeed the view of a Muni. (206)

2. Whosoever, after cutting down the (sin that has) arisen, does not let (it again) take root give way to it while springing up towards him, him

[1. Yatha idam tatha etam
Yatha etam tatha idam.]

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the solitarily wandering they call a Muni; such a great Isi has seen the state of peace[1]. (20

3. Having considered the causes (of sin, and) killed the seed, let him not give way to desir a Muni who sees the end of birth and destruction (i.e. Nibbana), after leaving reasoning beh enter the number (of living beings)[2]. (208)

4. He who has penetrated all the resting-places[3] (of the mind, and) does not wish for any a Muni indeed, free from covetousness and free from greediness, does not gather up (restin has reached the other shore. (209)

5. The man who has overcome everything, who knows everything, who is possessed of a undefiled in all things (dhamma), abandoning everything, liberated in the destruction of desir Nibbana), him the wise style a Muni[4]. (210)

6. The man who has the strength of understanding, is endowed with virtue and (holy) work delights in meditation, is thoughtful, free from ties, free from harshness (akhila), and free fro

him the wise style a Muni. (211)

7. The Muni that wanders solitarily, the zealous,

[1. Yo gatam ukkhigga na ropayeyya
Gayantam assa nanuppavekkhe
Tam ahu ekam muninam karantam,
Addakkhi so santipadam mahesi.

2. Samkhaya vatthuni pamaya bigam
Sineham assa nanuppavekkhe,
Sa ve muni gatikhayantadassi
Takkam pahaya na upeti samkham.

3. Nivesanani. Comp. Dutthaka, v. 6.

4. Comp. .]

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that is not shaken by blame and praise, like a lion not trembling at noises, like the wind not c
net, like a lotus not soiled by water, leading others, not led by others, him the wise style a M

8. Whosoever becomes firm as the post in a bathing-place, in whom others acknowledge p
who is free from passion, and (endowed) with well-composed senses, such a one the wise s

9. Whosoever is firm, like a straight shuttle, and is disgusted with evil actions, reflecting on
just and unjust, him the wise style a Muni. (214)

10. Whosoever is self-restrained and does not do evil, is a young or middle-aged Muni, se
that should not be provoked (as) he does not provoke any, him the wise style a Muni. (215)

11. Whosoever, living upon what is given by others, receives a lump of rice from the top, fr
or from the rest (of the vessel, and) does not praise (the giver) nor speak harsh words, him t
Muni. (216)

12. The Muni that wanders about abstaining from sexual intercourse, who in his youth is n
case, is abstaining from the insanity of pride, liberated, him the wise style a Muni. (217)

13. The man who, having penetrated the world, sees the highest truth, such a one, after cr
and sea (of existence), who has cut off all ties, is independent, free from passion, him indee
a Muni. (218)

14. Two whose mode of life and occupation are quite different, are not equal: a household
wife, and an unselfish virtuous man. A householder (is intent) upon the destruction of

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other living creatures, being unrestrained; but a Muni always protects living creatures, being
(219)

15. As the crested bird with the blue neck (the peacock) never attains the swiftness of the
householder does not equal a Bhikkhu, a secluded Muni meditating in the wood. (220)

Munisutta is ended.

Uragavagga is ended.

Sacred Books of the East, Vol. 10: The Dhammapada and Sutta Nipata, by Max Muller and
sacred-texts.com

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II. KULAVAGGA.

1. RATANASUTTA.

For all beings salvation is only to be found in Buddha, Dhamma, and Sangha.--Text and tra
Childers' Khuddaka Patha, p. 6. 1. Whatever spirits have come together here, either belong
or living in the air, let all spirits be happy, and then listen attentively to what is said. (221)

2. Therefore, O spirits, do ye all pay attention, show kindness to the human race who both bring their offerings; therefore protect them strenuously. (222)

3. Whatever wealth there be here or in the other world, or whatever excellent jewel in the h certainly not equal to Tathagata. This excellent jewel (is found) in Buddha, by this truth may salvation. (223)

4. The destruction (of passion), the freedom from passion, the excellent immortality which attained (being) composed,--there is nothing equal to that Dhamma. This excellent jewel (is Dhamma, by this truth may there be salvation. (224)

5. The purity which the best of Buddhas praised, the meditation which they call uninterrupt meditation like this. This excellent jewel (is

found) in the Dhamma, by this truth may there be salvation. (225)

6. The eight persons that are praised by the righteous[1], and make these four pairs, they offerings, (being) Sugata's disciples; what is given to these will bear great fruit. This excellen found) in the Assembly (sangha), by this truth may there be salvation. (226)

7. Those who have applied themselves studiously with a firm mind and free from desire to of Gotama, have obtained the highest gain, having merged into immortality, and enjoying ha getting it for nothing. This excellent jewel (is found) in the Assembly, by this truth may there (227)

8. As a post in the front of a city gate is firm in the earth and cannot be shaken by the four that I declare the righteous man to be who, having penetrated the noble truths, sees (them c excellent jewel (is found) in the Assembly, by this truth may there be salvation. (228)

9. Those who understand the noble truths well taught by the profoundly wise (i.e. Buddha) greatly distracted, will not (have to) take the eighth birth. This excellent jewel (is found) in the by this truth may there be salvation. (229)

10. On his (attaining the) bliss of (the right) view three things (dhammas) are left behind (b conceit and doubt and whatever he has got of virtue and (holy) works. He is released also fr and he is incapable of committing the six

[1. The Commentator: satam pasattha ti sappurisehi buddhapakkekabuddhasavakehi anneh
pasattha.]

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deadly sins. This excellent jewel (is found) in the Assembly, by this truth may there be salva

11. Even if he commit a sinful deed by his body, or in word or in thought, he is incapable o
it, (for) to conceal is said to be impossible for one that has seen the state (of Nibbana). This
jewel (is found) in the Assembly, by this truth may there be salvation. (231)

12. As in a clump of trees with their tops in bloom in the first heat of the hot month, so (Bu
the excellent Dhamma leading to Nibbana to the greatest benefit (for all). This excellent jewe
Buddha, by this truth may there be salvation. (232)

13. The excellent one who knows what is excellent, who gives what is excellent, and who
excellent, the incomparable one taught the excellent Dhamma. This excellent jewel (is found
this truth may there be salvation. (233)

14. The old is destroyed, the new has not arisen, those whose minds are disgusted with a
the wise who have destroyed their seeds (of existence, and) whose desires do not increase,
lamp. This excellent jewel (is found) in the Assembly, by this truth may there be salvation. (2

15. Whatever spirits have come together here, either belonging to the earth or living in the
worship the perfect (tathagata) Buddha, revered by gods and men; may there be salvation. (

16. Whatever spirits have come together here, either belonging to the earth or living in the
worship the perfect (tathagata) Dhamma, revered by gods and men; may there be salvatlon.

17. Whatever spirits have come together here,

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either belonging to the earth or living in the air, let us worship the perfect (tathagata) Sangha
gods and men; may there be salvation. (237)

Ratanasutta is ended.

2. AMAGANDHASUTTA.

A bad mind and wicked deeds are what defiles a man; no outward observances can purify h
Amagandhabrahmana: 'Those who eat samaka, kingulaka, and kinaka, pattaphala, mulapha
(different sorts of grass, leaves, roots, &c.), justly obtained of the just, do not speak falsehoo
they) desirous of sensual pleasures. (238)

2. 'He who eats what has been well prepared, well dressed, what is pure and excellent, giv
who enjoys food made of rice, eats, O Kassapa, Amagandha (what defiles one). (239)

3. '(The charge of) Amagandha does not apply to me,' so thou sayest, 'O Brahman (brahm
enjoying food (made) of rice together with the well-prepared flesh of birds. I ask thee, O Kas
meaning of this, of what description (is then) thy Amagandha?' (240)

4. Kassapabuddha: 'Destroying living beings, killing, cutting, binding, stealing, speaking fa
and deception, worthless reading[1], intercourse with another's wife;--this is Amagandha, bu
of flesh. (241)

[1. Agghenakuggan ti niratthakanatthaganakaganthapariyapunanam. Commentator.]

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5. 'Those persons who in this world are unrestrained in (enjoying) sensual pleasures, gree
things, associated with what is impure, sceptics (natthikaditthi), unjust, difficult to follow;--this
Amagandha, but not the eating of flesh. (242)

6. 'Those who are rough, harsh, backbiting, treacherous, merciless, arrogant, and (who be
not give anything to any one;--this is Amagandha, but not the eating of flesh. (243)

7. 'Anger, intoxication, obstinacy, bigotry, deceit, envy, grandiloquence, pride and conceit,
the unjust;--this is Amagandha, but not the eating of flesh. (244)

8. 'Those who in this world are wicked, and such as do not pay their debts, are slanderers
dealings, counterfeiters, those who in this world being the lowest of men commit sin;--this is
not the eating of flesh. (245)

9. 'Those persons who in this world are unrestrained (in their behaviour) towards living cre
bent upon injuring after taking others' (goods), wicked, cruel, harsh, disrespectful;--this is An
not the eating of flesh. (246)

10. 'Those creatures who are greedy of these (living beings, who are) hostile, offending; al
(evil) and therefore, when dead, go to darkness and fall with their heads downwards into hel
Amagandha, but not the eating of flesh. (247)

11. 'Neither the flesh of fish, nor fasting, nor nakedness, nor tonsure, nor matted hair, nor
rough skins, nor the worshipping of the fire, nor the many immortal penances in the world, n
oblations, nor sacrifice, nor observance of the

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seasons, purify a mortal who has not conquered his doubt[1]. (248)

12. 'The wise man wanders about with his organs of sense guarded, and his senses conqu
in the Dhamma, delighting in what is right and mild; having overcome all ties and left behind
does not cling to what is seen and heard.' (249)

13. Thus Bhagavat preached this subject again and again, (and the Brahmana) who was a
hymns (of the Vedas) understood it; the Muni who is free from defilement, independent, and
follow, made it clear in various stanzas. (250)

14. Having heard Buddha's well-spoken words, which are free from defilement and send a
worshipped Tathagata's (feet) in humility, and took orders at once. (251)

Amagandhasutta is ended.

3. HIRISUTTA.

On true frendship. 1. He who transgresses and despises modesty, who says, 'I am a friend
undertake any work that can be done, know (about) him: 'he is not my (friend).' (252)

2. Whosoever uses pleasing words to friends without effect[2], him the wise know as one t

but does not do anything. (253)

3. He is not a friend who always eagerly suspects a breach and looks out for faults; but he dwells as a son at the breast (of his mother),

[1. Comp. .

2. Ananvayan ti yam attham dassami karissamiti bhasati tena ananugatam. Commentator.]

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he is indeed a friend that cannot be severed (from him) by others. (254)

4. He who hopes for fruit, cultivates the energy that produces joy and the pleasure that bri (while) carrying the human yoke[1]. (255)

5. Having tasted the sweetness of seclusion and tranquillity one becomes free from fear a drinking in the sweetness of the Dhamma[2]. (256)

Hirisutta is ended.

4. MAHAMANGALASUTTA.

Buddha defines the highest blessing to a deity.--Text by Grimblot in Journal Asiatique, t. xvi 229, and by Childers in Kh. Patha, p. 4; translation by Gogerly in the Ceylon Friend, 1839, p Childers in Kh. Patha, p. 4; and by L. Feer in Journal Asiatique, t. xviii (1871), p. 296. So it by me:

At one time Bhagavat dwelt at Savatthi, in Getavana, in the park of Anathapindika. Then, gone, a deity of beautiful appearance, having illuminated the whole Getavana, approached approached and saluted him, he stood apart, and standing apart that deity addressed Bhaga

1. 'Many gods and men have devised blessings, longing for happiness, tell thou (me) the h (257)

2. Buddha said: 'Not cultivating (the society of)

[1. Pamuggakaranam thanam
Pasamsavahanam sukham
Phalanisamso[*] bhaveti
Vahanto porisam dhuram.

2. Comp. .

*. Phalam patikankhamano phalanisamso. Commentator.]

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fools, but cultivating (the society of) wise men, worshipping those that are to be worshipped,
highest blessing. (258)

3. 'To live in a suitable country, to have done good deeds in a former (existence), and a th
one's self, this is the highest blessing. (259)

4. 'Great learning and skill, well-learnt discipline, and well-spoken words, this is the highes
(260)

5. 'Waiting on mother and father, protecting child and wife, and a quiet calling, this is the h
blessing. (261)

6. 'Giving alms, living religiously, protecting relatives, blameless deeds, this is the highest
(262)

7. 'Ceasing and abstaining from sin, refraining from intoxicating drink, perseverance in the
is the highest blessing. (263)

8. 'Reverence and humility, contentment and gratitude, the hearing of the Dhamma at due
the highest blessing. (264)

9. 'Patience and pleasant speech, intercourse with Samanas, religious conversation at due
the highest blessing. (265)

10. 'Penance and chastity, discernment of the noble truths, and the realisation of Nibbana,
highest blessing. (266)

11. 'He whose mind is not shaken (when he is) touched by the things of the world (lokadha remains) free from sorrow, free from defilement, and secure, this is the highest blessing. (26

12. 'Those who, having done such (things), are undefeated in every respect, walk in safety theirs is the highest blessing.' (268)

Mahamangala is ended.

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5. SUKILOMASUTTA.

The Yakkha Sukiloma threatens to harm Buddha, if he cannot answer his questions. Buddh passions proceed from the body. So it was heard by me:

At one time Bhagavat dwelt at Gaya (seated) on a stone seat in the realm of the Yakkha S that time the Yakkha Khara and the Yakkha Sukiloma passed by, not far from Bhagavat. An said this to the Yakkha Sukiloma: 'Is this man a Samana?'

Sukiloma answered: 'He is no Samana, he is a Samanaka (a wretched Samana); howeve he is a Samana or a Samanaka.'

Then the Yakkha Sukiloma went up to Bhagavat, and having gone up to him, he brushed a body. Then Bhagavat took away his body. Then the Yakkha Sukiloma said this to Bhagavat: afraid of me?'

Bhagavat answered: 'No, friend, I am not afraid of thee, but thy touching me is sinful.'

Sukiloma said: 'I will ask thee a question, O Samana; if thou canst not answer it I will eithe thoughts or cleave thy heart, or take thee by the feet and throw thee over to the other shore

Bhagavat answered: 'I do not see, O friend, neither in this world together with the world of Maras, Brahmans, nor amongst the generation of Samana and Brahmanas, gods and men, scatter my thoughts or cleave my heart, or take me by the feet and throw me over

to the other shore of the Ganga. However ask, O friend, what thou pleasest.' Then the Yakk addressed Bhagavat in a stanza:

1. ' What origin have passion and hatred, disgust, delight, and horror? wherefrom do they arising do doubts vex the mind, as boys vex a crow?' (269)

2. Buddha said: 'Passion and hatred have their origin from this (body), disgust, delight, an from this body; arising from this (body) doubts vex the mind, as boys vex a crow. (270)

3. 'They originate in desire, they arise in self, like the shoots of the banyan tree; far and wi connected, with sensual pleasures, like the maluva creeper spread in the wood. (271)

4. 'Those who know whence it (sin) arises, drive it away. Listen, O Yakkha! They cross ov that is difficult to cross, and has not been crossed before, with a view to not being born agai

Sukilomasutta is ended.

6. DHAMMAKARIYASUTTA OR KAPILASUTTA.

The Bhikkhus are admonished to rid themselves of sinful persons and advised to lead a pu life, a religious life, this they call the best gem, if any one has gone forth from house-life to a life. (273)

2. But if he be harsh-spoken, and like a beast delighting in injuring (others), then the life of is very wicked, and he increases his own pollution. (274)

3. A Bhikkhu who delights in quarrelling and is shrouded in folly, does not understand the preached and taught by Buddha. (275)

4. Injuring his own cultivated mind, and led by ignorance, he does not understand that sin leading to hell. (276)

5. Having gone to calamity, from womb to womb, from darkness to darkness, such a Bhikk
passing away, goes to pain. (277)

6. As when there is a pit of excrement (that has become) full during a number of years,--he
such a one full of sin is difficult to purify. (278)

7. Whom you know to be such a one, O Bhikkhus, (a man) dependent on a house, having
thoughts, and being with sinful deeds and objects, (279)

8. Him do avoid, being all in concord; blow him away as sweepings, put him away as rubb

9. Then remove as chaff those that are no Samanas, (but only) think themselves, blowing
have sinful desires and those with sinful deeds and objects. (281)

10. Be pure and live together with the pure, being thoughtful; then agreeing (and) wise you
to pain. (282)

Dhammakariyasutta is ended.

7. BRAHMANADMAMMIKASUTTA.

Wealthy Brahmanas come to Buddha, asking about the customs of the ancient Brahmanas.
mode of life and the change wrought in them by seeing the king's riches, and furthermore, h
king to commit the sin ofp. 48

having living creatures slain at sacrifices. On hearing Buddha's enlightened discourse the w
are converted. Compare Sp. Hardy's Legends, p. 46. So it was heard by me:

At one time Bhagavat dwelt at Savatthi, in Getavana, in the park of Anathapindika. Then m
Brahmanas of Kosala, decrepit, elderly, old, advanced in age, or arrived at extreme old age,
and having gone to him they talked pleasantly with him, and after having had some pleasant
with him, they sat down apart. Sitting down apart these wealthy Brahmanas said this to Bhag
Gotama, are the Brahmanas now-a-days seen (engaged) in the Brahmanical customs (dhar
Brahmanas?'

Bhagavat answered: 'The Brahmanas now-a-days, O Brahmanas, are not seen (engaged)

customs of the ancient Brahmanas.'

The Brahmanas said: 'Let the venerable Gotama tell us the Brahmanical customs of the an
it is not inconvenient to the venerable Gotama.'

Bhagavat answered: 'Then listen, O Brahmanas, pay great attention, I will speak.'

'Yes,' so saying the wealthy Brahmanas listened to Bhagavat. Bhagavat said this:

1. The old sages (isayo) were self-restrained, penitent; having abandoned the objects of th
they studied their own welfare. (283)

2. There were no cattle for the Brahmanas, nor gold, nor corn, (but) the riches and corn of
for them, and theey kept watch over the best treasure. (284)

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3. What was prepared for them and placed as food at the door, they thought was to be giv
seek for what has been prepared by faith. (285)

4. With garments variously coloured, with beds and abodes, prosperous people from the p
whole country worshipped those Brahmanas. (286)

5. Inviolable were the Brahmanas, invincible, protected by the Dhamma, no one opposed t
at the doors of the houses anywhere. (287)

6. For forty-eight years they practised juvenile chastity, the Brahmanas formerly went in se
and exemplary conduct. (288)

7. The Brahmanas did not marry (a woman belonging to) another (caste), nor did they buy
living together in mutual love after having come together. (289)

8. Excepting from the time about the cessation of the menstruation else the Brahmanas di
sexual intercourse[1]. (290)

9. They praised chastity and virtue, rectitude, mildness, penance, tenderness, compassion
(291)

10. He who was the best of them, a strong Brahmana, did not (even) in sleep indulge in se
(292)

11. Imitating his practices some wise men in this world praised chastity and patience. (293

12. Having asked for rice, beds, garments, butter. and oil, and gathered them justly, they r

[1. Annatra tamha samaya
Utuveramanim pati
Antara methunam dhammam
Nasu gakkhanti brahmana.]

out of them, and when the sacrifice came on, they did not kill cows. (294)

13. Like unto a mother, a father, a brother, and other relatives the cows are our best frienc
medicines are produced. (295)

14. They give food, and they give strength, they likewise give (a good) complexion and ha
the real state of this, they did not kill cows. (296)

15. They were graceful, large, handsome, renowned, Brahmanas by nature, zealous for th
long as they lived in the world, this race prospered. (297)

16. But there was a change in them: after gradually seeing the king's prosperity and adorn

17. Well-made chariots drawn by noble horses, carpets in variegated colours, palaces anc
into compartments and measured out, (299)

18. The great human wealth, attended with a number of cows, and combined with a flock c
the Brahmanas became covetous. (300)

19. They then, in this matter, having composed hymns, went to Okkaka, and said: 'Thou h
corn, sacrifice thy great property, sacrifice thy great wealth.' (301)

20. And then the king, the lord of chariots, instructed by the Brahmanas, brought about ass
purisamedha, sammapasa, and vakapeyya without any hinderance, and having offered thes

Brahmanas wealth: (302)

21. Cows, beds, garments, and adorned women, and well-made chariots, drawn by noble
variegated colours, (303)

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22. Beautiful palaces, well divided into compartments; and having filled these with differen
corn, he gave this wealth to the Brahmanas. (304)

23. And they having thus received wealth wished for a store, and the desire of those who l
(their) wishes increased still more; they then, in this matter, having composed hymns, went a
and said: (305)

24. 'As water, earth, gold, wealth, and corn, even so are there cows for men, for this is a re
living beings; sacrifice thy great property, sacrifice thy wealth.' (306)

25. And then the king, the lord of chariots, instructed by the Brahmanas, caused many hur
to be slain in offerings. (307)

26. The cows, that are like goats, do not hurt any one with their feet or with either of their h
are tender, and yield vessels (of milk),--seizing them by the horns the king caused them to b
weapon. (308)

27. Then the gods, the forefathers, Inda, the Asuras, and the Rakkhasas cried out: 'This is
because of the weapon falling on the cows. (309)

28. There were formerly three diseases: desire, hunger, and decay, but from the slaying o
came ninety-eight. (310)

29. This injustice of (using) violence that has come down (to us), was old; innocent (cows)
sacrificing (priests) have fallen off from the Dhamma. (311)

30. So this old and mean Dhamma is blamed by the wise; where people see such a one, t
sacrificing priest. (312)

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31. So Dhamma being lost, the Suddas and the Vessikas disagreed, the Khattiyas disagre
the wife despised her husband. (313)

32. The Khattiyas and the Brahmanas and those others who had been protected by their c
away with their disputes on descent, fell into the power of sensual pleasures. (314)

This having been said, those wealthy Brahmanas said to Bhagavat as follows:

'It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises wh
overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, c
lamp in the dark that those who have eyes may see the objects, even so by the venerable G
ways the Dhamma has been illustrated; we take refuge in the venerable Gotama, in the Dha
Assembly of Bhikkhus; may the venerable Gotama receive us as followers (upasaka), who f
have taken refuge (in him).'

Brahmanadhammikasutta is ended.

8. NAVASUTTA.

On choosing a good and learned teacher. 1. A man should worship him from whom he lea
gods (worship) Inda; the learned man being worshipped and pleased with him, makes the (h
manifest. (315)

2. Having heard and considered that (Dhamma), the wise man practising the Dhamma tha

accordance with the (highest) Dhamma, becomes learned, expert, and skilful, strenuously a
a (learned teacher). (316)

3. He who serves a low (teacher), a fool who has not understood the meaning, and who is
death, not having overcome doubt, and not having understood the Dhamma. (317)

4. As a man, after descending into a river, a turgid water with a rapid current, is borne alon
the current,--how will he be able to put others across? (318)

5. Even so how will a man, not having understood the Dhamma, and not attending to the e learned and not knowing it himself, not having overcome doubt, be able to make others und

6. As one, having gone on board a strong ship, provided with oars and rudder, carries acro others, knowing the way to do it, and being expert and thoughtful, (320)

7. So also he who is accomplished, of a cultivated mind, learned, intrepid, makes others e attention and assiduity understand it, knowing (it himself). (321)

8. Therefore indeed one should cultivate (the society of) a good man, who is intelligent and who leads a regular life, having understood what is good and penetrated the Dhamma, will c (322)

Navasutta is ended.

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9. KIMSILASUTTA.

How to obtain the highest good. 1. By what virtue, by what conduct, and performing what w be perfectly established (in the commandments) and obtain the highest good? (323)

2. Let him honour old people, not be envious, let him know the (right) time for seeing his te him know the (right) moment for listening to their religious discourses, let him assiduously he well-spoken (words). (324)

3. Let him in due time go to the presence of his teachers, let him be humble after casting a let him remember and practise what is good, the Dhamma, self-restraint, and chastity. (325)

4. Let his pleasure be the Dhamma, let him delight in the Dhamma, let him stand fast in th know how to enquire into the Dhamma, let him not raise any dispute that pollutes the Dhamm his time in (speaking) well-spoken truths[1]. (326)

5. Having abandoned ridiculous talk, lamentation, corruption, deceit, hypocrisy, greedines haughtiness, clamour and harshness, depravity and foolishness, let him live free from infatu steady mind. (327)

6. The words, the essence of which is understood, are well spoken, and what is heard, if u
contains the essence of meditation; but the understanding and learning of the man who is ha
does not increase. (328)

[1. Comp. .]

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7. Those who delight in the Dhamma, proclaimed by the venerable ones, are unsurpassed
work, they are established in peace, tenderness and meditation, and have gone to the essen
understanding. (329)

Kimsilasutta is ended.

10. UTTHANASUTTA.

Advice not to be lukewarm and slothful. 1. Rise, sit up, what is the use of your sleeping; to
sick, pierced by the arrow (of pain), and suffering, what sleep is there? (330)

2. Rise, sit up, learn steadfastly for the sake of peace, let not the king of death, knowing yo
indolent (pamatta), befool you and lead you into his power. (331)

3. Conquer this desire which gods and men stand wishing for and are dependent upon, let
moment pass by you; for those who have let the (right) moment pass, will grieve when they
to hell. (332)

4. Indolence (pamada) is defilement, continued indolence is defilement; by earnestness (a
knowledge let one pull out his arrow. (333)

Utthanasutta is ended.

11. RAHULASUTTA.

Buddha recommends the life of a recluse to Rahula, and admonishes him to turn his mind a
and to be moderate. 1. Bhagavat said: 'Dost thou not despise the wise man, from living wit
Is he

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who holds up a torch to mankind honoured by thee?' (334)

2. Rahula: 'I do not despise the wise man, from living with him constantly; he who holds up
mankind is always honoured by me.' (335)

Vatthugatha.

3. Bhagavat: 'Having abandoned the objects of the five senses, the beautiful, the charming
from thy house with faith, do thou put an end to pain. (336)

4. 'Cultivate (the society of) virtuous friends and a distant dwelling-place, secluded and qu
moderate in food[1]. (337)

5. 'Robes, alms (in bowl), requisites (for the sick), a dwelling-place,--do not thirst after thes
(things), that thou mayest not go back to the world again. (338)

6. 'Be subdued according to the precepts, and as to the five senses, be attentive as regard
be full of disgust (with the world). (339)

7. 'Avoid signs, what is pleasant and is accompanied with passion, turn thy mind undisturb
composed to what is not pleasant. (340)

8. 'Cherish what is signless, leave the inclinations for pride; then by destroying pride thou s
calm.' (341)

So Bhagavat repeatedly admomshed the venerable Rahula with these stanzas.

Rahulasutta is ended.

[1. Mitte bhagassu kalyane
Pantan ka sayanasanam
Vivittam appanigghosam,

Mattannu hohi bhogane.
Comp. Dhp. and .]

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12. VANGISASUTTA.

Vangisa desires to know the fate of Nigrodhakappa, whether he has been completely exting
is still with some elements of existence left behind. He is answered by Buddha. So it was h

At one time Bhagavat dwelt at Alavi, in the temple of Aggalava. At that time the teacher of
Vangisa, the Thera, by name Nigrodhakappa, had attained bliss not long before (akiraparinil
reflection occurred to the venerable Vangisa, while retired and meditating:

Whether my teacher be blessed (parinibbuta) or whether he be not blessed. Then the ven
the evening time, coming forth from his retirement went to Bhagavat, and having gone to hin
after saluting him, and sitting down apart the venerable Vangisa said this to Bhagavat:

'Lord, while retired and meditating, this reflection occurred to me here: Whether my teache
whether he be not blessed.'

Then the venerable Vangisa, rising from his seat, throwing his robe over one shoulder and
joined hands towards Bhagavat, addressed him in stanzas:

1. 'We ask the Master of excellent understanding: he who in this world had cut off doubt, d
a Bhikkhu, well known, famous, and of a calm mind. (342)

2. 'The name "Nigrodhakappa" was given to that Brahmana by thee, O Bhagavat; he wand

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about worshipping thee, having liberation in view, strong, and seeing Nibbana. (343)

3. 'O Sakka, thou all-seeing, we all wish to learn (something about) this disciple; our ears a
hear, thou art our Master, thou art incomparable. (344)

4. 'Cut off our doubt, tell me of him, inform us of the blessed, O thou of great understandin
the midst of us, O thou all-seeing, as the thousand-eyed Sakka (speaks in the midst) of the

5. 'Whatever ties there are in this world (constituting) the way to folly, combined with ignor
the seat of doubt, they do not exist before Tathagata, for he is the best eye of men. (346)

6. 'If a man does not for ever dispel the sin as the wind (dispels) a mass of clouds, all the
enveloped in darkness, not even illustrious men will shine. (347)

7. 'Wise men are light-bringers, therefore, O wise man, I consider thee as such a one; we
who beholds meditation, reveal Kappa to us in the assembly. (348)

8. 'Uplift quickly, O thou beautiful one, thy beautiful voice, like the swans drawing up (their
softly with a rich and well-modulated voice; we will all listen to thee attentively. (349)

9. 'Having earnestly called upon him who has completely left birth and death behind and s
will make him proclaim the Dhamma, for ordinary people cannot do what they want, but the
purpose[1]. (350)

[1. Pahinagatimaranam asesam
Niggayha dhonam vadessami dhammam,
Na kamakaro hi puthugganam
Samkheyyakaro ka tathagatanam.]

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10. 'This full explanation by thee, the perfectly wise, is accepted, this last clasping of the h
well bent, O thou of high wisdom, knowing (Kappa's transmigration), do not delude us[1]. (35

11. ' Having perfectly[2] comprehended the Dhamma of the venerable ones, do not delude
unsurpassed strength, knowing (everything); as one in the hot season pained by the heat (lo
I long for thy words; send a shower of learning. (352)

12. 'The rich religious life which Kappayana led, has not that been in vain (to him), has he
(completely) extinguished; or is he still with some elements of existence (left behind)? How h
that we want to hear.' (353)

13. Bhagavat: 'He cut off the desire for name and form in this world,'--so said Bhagavat,--'

Mara's) stream, adhered to for a long time, he crossed completely birth and death,' so said B
of the five (Brahmanas, pankavaggiya). (354)

14. Vangisa: 'Having heard thy word, O thou the best of the Isis, I am pleased; not in vain
the Brahmana did not deceive me. (355)

15. 'As he talked so he acted, he was a (true) disciple of Buddha, he cut asunder the outsp
of deceitful death. (356)

16. 'Kappiya (Kappayana) saw, O Bhagavat, the beginning

[1. Sampannaveyyakaranam tava-y-idam
Samuggupannassa samuggahitam,
Ayam angali pakkhimo suppanamito,
Ma mohayi ganam anomapanna.

2. Parovaran ti lokuttaralokiyavasena sundarasundaram dure santikam va. Commentator.]

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of attachment, Kappayana verily crossed the realm of death, which is very difficult to cross.'

Vangisasutta is ended.

13. SAMMAPARIBBAGANIYASUTTA.

The right path for a Bhikkhu. 1. 'We will ask the Muni of great understanding, who has cros
other shore, is blessed (parinibbuta), and of a firm mind: How does a Bhikkhu wander rightly
after having gone out from his house and driven away desire?' (358)

2. 'He whose (ideas of) omens, meteors, dreams and signs are destroyed,'--so said Bhaga
Bhikkhu who has abandoned the sinful omens, wanders rightly in the world. (359)

3. 'Let the Bhikkhu subdue his passion for human and divine pleasures, then after conque
understanding the Dhamma, such a one will wander rightly in the world. (360)

4. 'Let the Bhikkhu, after casting behind him slander and anger, abandon avarice and be fr
compliance and opposition, then such a one will wander rightly in the world. (361)

5. 'He who having left behind both what is agreeable and what is disagreeable, not seizing
is independent in every respect and liberated from bonds, such a one will wander rightly in th

6. 'He does not see any essence in the Upadhis, having subdued his wish and passion for

he is independent and not to be led by others, such a one will wander rightly in the world[1].

7. 'He who is not opposed (to any one) in word, thought or deed, who, after having unders
perfectly, longs for the state of Nibbana, such a one will wander rightly in the world. (364)

8. 'He who thinking "he salutes me" is not elated, the Bhikkhu who, although abused, does
it, and) having received food from others does not get intoxicated (with pride), such a one wi
rightly in the world. (365)

9. 'The Bhikkhu who, after leaving behind covetousness and existence, is disgusted with c
(others), he who has overcome doubt, and is without pain, such a one will wander rightly in t

10. 'And knowing what becomes him, the Bhikkhu will not harm any one in the world, unde
thoroughly, such a one will wander rightly in the world. (367)

11. 'He to whom there are no affections whatsoever, whose sins are extirpated from the ro
desire and not longing (for anything), such a one will wander rightly in the world. (368)

12. 'He whose passions have been destroyed, who is free from pride, who has overcome a
passion, is subdued, perfectly happy (parinibbuta), and of a firm mind, such a one will wand
world. (369)

13. 'The believer, possessed of knowledge, seeing

[1. Na so upadhisu saram eti
Adanesu vineyya khandaragam
So anissito anannaneyyo
Samma so.]

the way (leading to Nibbana), who is no partisan amongst the partisans (of the sixty-two phil
wise after subduing covetousness, anger, such a one will wander rightly in the world. (370)

14. 'He who is pure and victorious, who has removed the veil (of the world), who is subdue
has gone to the other shore, is without desire, and skilled in the knowledge of the cessation
Samkharas, such a one will wander rightly in the world. (371)

15. 'He who has overcome time (kappatita) in the past and in the future, is of an exceeding
understanding, liberated from all the dwelling-places (of the mind), such a one will wander ri
world. (372)

16. 'Knowing the step (of the four truths), understanding the Dhamma, seeing clearly the a
passions, destroying all the elements of existence (upadhi), such a one will wander rightly in
(373)

17. 'Certainly, O Bhagavat, it is so: whichever Bhikkhu lives in this way, subdued and havi
bonds, such a one will wander rightly in the world.' (374)

Sammaparibbaganiyasutta is ended.

14. DHAMMIKASUTTA.

Buddha shows Dhammika what the life of a Bhikkhu and what the life of a householder oug
heard by me:

At one time Bhagavat dwelt at Savatthi, in Getavana, in the park of Anathapindika. Then th
(upasaka) Dhammika, together with five

hundred followers, went to Bhagavat, and having gone to Bhagavat and saluted him, he sat
down apart the follower Dhammika addressed Bhagavat in stanzas:

1. 'I ask thee, O Gotama of great understanding, How is a Savaka (disciple) to act to be a
the one who goes from his house to the wilderness, or the followers with a house? (375)

2. 'For thou knowest the doings of this world and that of the gods, and the final end; there
thee seeing the subtle meaning (of things); they call thee the excellent Buddha. (376)

3. 'Knowing all knowledge thou hast revealed the Dhamma, having compassion on creatu
the veil (of the world), thou art all-seeing, thou shinest spotless in all the world. (377)

4. 'The king of elephants, Eravana by name, hearing that thou wert Gina (the Conqueror),
presence, and having conversed with thee he went away delighted, after listening (to thee, a
good!" (378)

5. 'Also king Vessavana Kuvera came to ask thee about the Dhamma; him, too, thou, O w
when asked, and he also after listening was delighted. (379)

6. 'All these disputatious Titthiyas and Agivikas and Niganthas do not any of them overcom
understanding, as a man standing (does not overcome) the one that is walking quickly. (380

7. 'All these disputatious Brahmanas, and there are even some old Brahmanas, all are bou
and others also that are considered disputants. (381)

8. 'This subtle and pleasant Dhamma that has

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been well proclaimed by thee, O Bhagavat, and which we all long to hear, do thou, O thou b
speak to us when asked. (382)

9. 'Let all these Bhikkhus and also Upasakas that have sat down to listen, hear the Dhamm
(anubuddha) by the stainless (Buddha), as the gods (hear) the well-spoken (words) of Vasav

10. Bhagavat: 'Listen to me, O Bhikkhus, I will teach you the Dhamma that destroys sin, d
of you; let him who looks for what is salutary, the thoughtful, cultivate the mode of life suitab
Pabbagitas. (384)

11. 'Let not the Bhikkhu walk about at a wrong time, let him go to the village for alms at the
for ties ensnare the one that goes at a wrong time, therefore Buddhas do not go at a wrong

12. 'Form, sound, taste, smell, and touch which intoxicate creatures, having subdued the c
these things (dhammas), let him in due time go in for his breakfast. (386)

13. 'And let the Bhikkhu, after having obtained his food at the right time and returned, sit d
privately; reflecting within himself let him not turn his mind to outward things, (but be) self-co
(387)

14. 'If he speak with a Savaka or with anybody else, or with a Bhikkhu, let him talk about th
Dhamma, (but let him) not (utter) slander, nor blaming words against others. (388)

15. 'For some utter language contradicting others[1]; those narrow-minded ones we do not

[1. Vadam hi eke patiseniyanti = virugghanti yugghitukama hutva senaya patimukham gakkh
Commentator.]

from here and there ensnare them, and they send their mind far away in that (dispute). (389

16. 'Let a Savaka of him with the excellent understanding (Buddha), after hearing the Dha
Sugata, discriminately seek for food, a monastery, a bed and a chair, and water for taking av
his clothes. (390)

17. 'But without clinging to these things, to food, to bed and chair, to water for taking away
his clothes, let a Bhikkhu be like a waterdrop on a lotus. (391)

18. 'A householder's work I will also tell you, how a Savaka is to act to be a good one; for t
Bhikkhu-dhamma cannot be carried out by one who is taken up by (worldly) occupations. (39

19. 'Let him not kill, nor cause to be killed any living being, nor let him approve of others ki
after having refrained from hurting all creatures, both those that are strong and those that tre
world. (393)

20. 'Then let the Savaka abstain from (taking) anything in any place that has not been give
knowing (it to belong to another), let him not cause any one to take, nor approve of those tha
avoid all (sort of) theft. (394)

21. ' Let the wise man avoid an unchaste life as a burning heap of coals; not being able to chastity, let him not transgress with another man's wife. (395)

22. 'Let no one speak falsely to another in the hall of justice or in the hall of the assembly, cause (any one) to speak (falsely), nor approve of those that speak (falsely), let him avoid al untruth. (396)

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23. 'Let the householder who approves of this Dhamma, not give himself to intoxicating dri cause others to drink, nor approve of those that drink, knowing it to end in madness. (397)

24. 'For through intoxication the stupid commit sins and make other people intoxicated; let seat of sin, this madness, this folly, delightful to the stupid. (398)

25. 'Let him not kill any living being, let him not take what has not been given (to him), let h speak falsely, and let him not drink intoxicating drinks, let him refrain from unchaste sexual i and let him not at night eat untimely food. (399)

26. 'Let him not wear wreaths nor use perfumes, let him lie on a couch spread on the earth the eightfold abstinence (uposatha), proclaimed by Buddha, who has overcome pain. (400)

27. 'Then having with a believing mind kept abstinence (uposatha) on the fourteenth, fiftee eighth days of the half-month, and (having kept) the complete Patiharakapakkha[1] consistin (401)

28. 'And then in the morning, after having kept abstinence, let a wise man with a believing gladdening the assembly of Bhikkhus with food and drink, make distributions according to hi

29. 'Let him dutifully maintain his parents, and practise an honourable trade; the househol this strenuously goes to the gods by name, Sayampabhas.' (403)

Dhammikasutta is ended.

Kulavagga is ended.

[1. Compare T. W. Rhys Davids, Buddhism, p. 141.]

III. MAHAVAGGA.

1. PABBAGGASUTTA.

King Bimbisara feeling interested in Buddha tries to tempt him with wealth, but is mildly rebu

1. I will praise an ascetic life such as the clearly-seeing (Buddha) led, such as he thinking (c approved of as an ascetic life. (404)

2. ' This house-life is pain, the seat of impurity,' and 'an ascetic life is an open-air life,' so considering he embraced an ascetic life. (405)

3. Leading an ascetic life, he avoided with his body sinful deeds, and having (also) abando words, he cleansed his life. (406)

4. Buddha went to Ragagaha, he entered the Giribbaga in Magadha for alms with a profus signs. (407)

5. Bimbisara standing in his palace saw him, and seeing him endowed with these signs, h (408)

6. 'Attend ye to this man, he is handsome, great, clean, he is both endowed with good con not look before him further than a yuga (the distance of a plough). (409)

7. 'With downcast eyes, thoughtful, this one is not like those of low caste; let the king's me off, (and ask): "Where is the Bhikkhu going?"' (410)

8. The king's messengers followed after (him, and

said): 'Where is the Bhikkhu going, where will he reside? (411)

9. 'Going begging from house to house, watching the door (of the senses), well restrained, filled his bowl, conscious, thoughtful. (412)

10. 'Wandering about in search of alms, having gone out of town, the Muni repaired to (the Pandava; it must be there he lives.' (413)

11. Seeing that he had entered his dwelling, the messengers then sat down, and one mes returned announced it to the king. (414)

12. 'This Bhikkhu, O great king, is sitting on the east side of Pandava, like a tiger, like a bu lion in a mountain cave.' (415)

13. Having heard the messenger's words, the Khattiya in a fine chariot hastening went out mountain. (416)

14. Having gone as far as the ground was practicable for a chariot, the Khattiya, after aligh chariot, and approaching on foot, having come up (to him), seated himself. (417)

15. Having sat down the king then exchanged the usual ceremonious greetings with him, a complimentary talk he spoke these words: (418)

16. 'Thou art both young and delicate, a lad in his first youth, possessed of a fine complexi high-born Khattiya. (419)

17. 'I will ornament the army-house, and at the head of the assembly of chiefs (naga) give enjoy it and tell me thy birth, when asked.' (420)

18. Buddha: 'Just beside Himavanta, O king, there lives a people endowed with the power inhabitants of Kosala. (421)

19. 'They are Adikkas by family, Sakiyas by birth; from that family I have wandered out, no sensual pleasures. (422)

20. 'Seeing misery in sensual pleasures, and considering the forsaking of the world as hap
and exert myself; in this my mind delights.' (423)

Pabbaggasutta is ended.

2. PADHANASUTTA.

Mara tries to tempt Buddha, but disappointed is obliged to withdraw. Comp. . 1. To me, wh
intent upon exertion near the river Nerangara, having exerted myself, and given myself to m
sake of acquiring Nibbana (yogakkhema), (424)

2. Came Namuki speaking words full of compassion: 'Thou art lean, ill-favoured, death is i
neighbourhood. (425)

3. 'A thousandth part of thee (is the property) of death, (only) one part (belongs to) life; livi
thou venerable one, is better; living thou wilt be able to do good works[1]. (426)

4. 'When thou livest a religious life, and feedest the sacrificial fire, manifold good works are
thee; what dost thou want with exertion? (427)

5. 'Difficult is the way of exertion, difficult to pass, difficult to enter upon;' saying these vers
stood near Buddha. (428)

[1. Sahassabhago maranassa,
Ekamso tava givitam,
Givam bho givitam seyyo,
Givam punnani kahasi.]

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6. To Mara thus speaking Bhagavat said this: 'O thou friend of the indolent, thou wicked o
purpose hast thou come here? (429)

7. 'Even the least good work is of no use to me; and what good works are required, Mara
(430)

8. 'I have faith and power, and understanding is found in me; while thus exerting myself, w
to live[1]? (431)

9. 'This (burning) wind will dry up even the currents of the rivers; should it not by degrees d
blood, while I am exerting myself? (432)

10. 'While the blood is drying up, the bile and the phlegm are dried up; while the flesh is wa
the mind gets more tranquil, and my attention, understanding, and meditation get more stea

11. 'While I am living thus, after having felt the extreme sensations, my mind does not look
pleasures; behold a being's purity. (434)

12. 'Lust thy first army is called, discontent thy second, thy third is called hunger and thirst
fourth desire. (435)

13. 'Thy fifth is called sloth and drowsiness, thy sixth cowardice, thy seventh doubt, thy eig
and stupor, (436)

14. 'Gain, fame, honour, and what celebrity has

[1. Evam mam pahitattam pi
Kim givam anupukkhasi.

2. Lohite sussamanamhi
Pittam semhan ka sussati,
Mamsesu khiyamanesu
Bhiyyo kittam pasidati
Bhiyyo sati ka panna ka
Samadhi mama titthati.]

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been falsely obtained; and he who exalts himself and despises others[1]. (437)

15. 'This, O Namuki, is thine, the black one's, fighting army; none but a hero conquers it, a
conquering it obtains joy. (438)

16. 'Woe upon life in this world! death in battle is better for me than that I should live defea

17. 'Plunged into this world some Samanas and Bramanas are not seen, and they do not l
the virtuous walk. (440)

18. 'Seeing on all sides an army arrayed, and Mara on his elephant, I am going out to do b
may not drive me away from my place. (441)

19. 'This army of thine, which the world of men and gods cannot conquer, I will crush with
(one crushes) an unbaked earthen pot with a stone[2]. (442)

20. 'Having made my thought subject to me and my attention firm, I shall wander about fro
kingdom, training disciples extensively. (443)

21. 'They (will be) zealous and energetic, executing my orders, (the orders) of one free fro
they will go (to the place) where, having gone, they will not mourn.' (444)

22. Mara: 'For seven years I followed Bhagavat step by step; I found no fault in the perfect
thoughtful (Buddha). (445)

[1. Yo k' attanam samukkamse
Pare ka avaganati.

2. Yam te tam na-ppasahati
Senam loko sadevako
Tam te pannaya gakkhami[*]
Amam pattam va amhana.

*. Instead of gakkhami I read bhangami. Ba has vekkhapi, Bi vegghami.]

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23. 'The crow hovered round the rock that looked like (a lump of) fat: "Do we here find som
it something sweet?" (446)

24. 'Having obtained nothing sweet there, the crow went away from that spot. Thus like the
the rock, being disgusted, we shall go away from Gotama[1].' (447)

25. While overcome with sorrow the string of his lute slipped down; then that evil-minded Y
disappeared there. (448)

Padhanasutta is ended.

3. SUBHASITASUTTA.

On well-spoken language. So it was heard by me:

At one time Bhagavat dwelt at Savatthi in Getavana. Bhagavat said this: 'O Bhikkhus, the
provided with four requisites is well-spoken, not ill-spoken, both faultless and blameless to th

'Which four?'

'O Bhikkhus, the Bhikkhu speaks well-spoken (language), not ill-spoken; he speaks what is
not what is unrighteous (adhamma); he speaks what is pleasing, not what is unpleasing; he
not what is false. O Bhikkhus, the speech that is provided with these four requisites, is well-s
ill-spoken, both faultless

[1. Kako va selam asagga[*].
Nibbiggapema Gotamam[+].

*. Cb Ck avagga, Ba assagga, Bi assagga.

+. Instead of Gotamam I read Gotama.]

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and blameless to the wise.' This said Bhagavat. When Sugata had said this, then the Maste
following:

1. 'Well-spoken language the just call the principal (thing); let one speak what is right (dha
what is unrighteous (adhamma), that is the second; let one speak what is pleasing, not what
that is the third; let one speak what is true, not what is false, that is the fourth.' (449)

Then the venerable Vangisa, rising from his seat, throwing his robe over one shoulder and

joined hands towards Bhagavat, said this: 'It occurs to me, O Sugata!'

'Let it occur to thee, O Vangisa!' said Bhagavat.

Then the venerable Vangisa, standing before Bhagavat, praised him with appropriate stan

2. 'Let one say such words by which he does not pain himself, nor hurt others; such words well-spoken. (450)

3. 'Let one speak pleasing words which are received joyfully (by all), and which (saying) he committing sins, speaks what is pleasing to others. (451)

4. 'Truth verily is immortal speech, this is a true saying; in what is true, in what is good, an is right, the just stand firm, so they say. (452)

5. 'The words which Buddha speaks, which are sure to bring about extinction and put an e (words) are truly the best.' (453)

Subhasitasutta is ended.

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4. SUNDARIKABHARADVAGASUTTA.

Buddha shows to Sundarikabharadvaga on whom to bestow oblations, and the Bramana is it was heard by me:

At one time Bhagavat dwelt in Kosala on the bank of the river Sundarika. And during that t Sundarikabharadvaga made offerings to the fire and worshipped the fire. Then the Bramana having made offerings to the fire and worshipped the fire, and having risen from his seat, loo all sides towards the four quarters of the globe, saying: 'Who is to enjoy the rest of this oblat Bramana Sundarikabharadvaga saw Bhagavat sitting not far off at the root of a tree, wrappe and seeing him he, after taking the rest of the oblation with his left hand and the waterpot wi hand, went up to Bhagavat. Then Bhagavat, on hearing the footsteps of Sundarikabharadva uncovered his head. Then the Brahmana Sundarikabharadvaga thought: 'This man is shave shaveling,' and he wished to return again from there. Then this came to the mind of Sundari

Bramana: 'Some Bramanas also here are shaved, I think I shall go up and ask him about his
Brahmana Sundarikabharadvaga went up to Bhagavat, and having gone up he said this: 'Of

Then Bhagavat answered Sundarikabharadvaga, the Bramana, in stanzas:

1. 'No Bramana am I, nor a king's son, nor any

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Vessa; having thoroughly observed the class of common people, I wander about the world r
possessing nothing. (454)

2. 'Dressed in a sanghati[1] and houseless I wander about, with my hair cut off, calm, not i
people in this world. Thou askest me an unseasonable question about (my) family, O Brahm

3. Sundarikabharadvaga: 'Sir, Bramanas together with Bramanas ask truly, Art thou a Bra

Bhagavat: 'If thou sayest, I am a Bramana, and callest me no Bramana, then I ask thee ab
that consists of three padas and twenty-four syllables[2].' (456)

4. Sundarikabharadvaga: 'For what (reason) did the Isis, men, Khattiyas, Bramanas make
gods abundantly in this world?'

Bhagavat: 'He who, perfect and accomplished at the time of offering, obtains the ear of on
(god), he will succeed, so I say.' (457)

5. 'Surely his offering will bear fruit,'--so said the Bramana,--'because we saw such an acc
for by not seeing such as you, somebody else will enjoy the oblation.' (458)

6. Bhagavat: 'Therefore, O Bramana, as you have come here to ask for something, ask; p
here find one that is calm, without anger, free from pain, free from desire, one with a good u
(459)

[1. See Rhys Davids, Buddhism, p. 166.

2. Tam Savittim pukkhami
Tipadam katuvisatakkharam.
(Rig-veda III, 62, 10.)]

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7. Sundarikabharadvaga: 'I delight in offering, O Gotama, I desire to make an offering, but understand it; do thou instruct me, tell me in what case the offering succeeds.' (460)

8. Bhagavat: 'Therefore, O Bramana, lend me thy ear, I will teach thee the Dhamma. (461)

9. 'Do not ask about descent, but ask about conduct; from wood, it is true, fire is born; (like Muni, although belonging to a low family, may become noble, when restrained (from sinning

10. 'He who is subdued by truth, endowed with temperance, accomplished, leading a relig one in due time people should bestow oblations; let the Bramana who has good works in vie

11. 'Those who, after leaving sensual pleasures, wander about houseless, well restrained, straight shuttle, on such in due time people should bestow oblations; let the Bramana who h view, offer. (464)

12. 'Those whose passions are gone, whose senses are well composed, who are liberated the grasp of Rahu, on such in due time people should bestow oblations; let the Bramana wh view, offer. (465)

13. 'Those who wander about in the world without clinging (to anything), always thoughtful selfishness, on such in due time people should bestow oblations; let the Bramana who has g offer. (466)

14. 'He who, after leaving sensual pleasures, wanders about victorious, he who knows the death, who is perfectly happy (parinibbuta),

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calm like a deep water, Tathagata deserves the oblation. (467)

15. 'Just with the just and far from the unjust[1], Tathagata is possessed of infinite underst undefiled both in this world and in the other, Tathagata deserves the oblation. (468)

16. 'He in whom there lives no deceit, no arrogance, he who is free from cupidity, free from free from desire, who has banished anger, who is calm, the Bramana who has removed the

Tathagata deserves the oblation. (469)

17. 'He who has banished (every) resting-place of the mind, he for whom there is no grasp nothing either in this world or in the other, Tathagata deserves the oblation[2]. (470)

18. 'He who is composed, who has crossed over the stream (of existence) and knows the the highest view (of it), he whose passions are destroyed, who is wearing the last body, Tath the oblation. (471)

19. 'He whose passion for existence and whose harsh talk are destroyed, are perished, (a not, he the accomplished and in every respect liberated Tathagata deserves the oblation. (4

20. 'He who has shaken off all ties, for whom there are no ties, who amongst arrogant bein arrogance, having penetrated pain together with its domain and subject, Tathagata deserves

21. 'He who, without giving himself up to desire, sees seclusion (i.e. Nibbana), who has ov that is to be taught by others, to whom there

[1. Samo samehi visamehi dure.

2. Comp. .]

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are no objects of sense whatever, Tathagata deserves the oblation[1]. (474)

22. 'He to whom all Dhammas of every description, after he has penetrated them, are dest perished, (and therefore) exist not, he who is calm, liberated in the destruction of attachmen Nibbana), Tathagata deserves the oblation. (475)

23. 'He who sees the destruction of bond and birth, who has totally evaded the path of pas pure, faultless, spotless, undepraved, Tathagata deserves the oblation. (476)

24. 'He who does not measure himself by himself, who is composed, upright, firm, without harshness (akhila), free from doubt, Tathagata deserves the oblation. (477)

25. 'He to whom there is no cause of folly, who has a supernatural insight in all Dhammas, last body, and who has acquired perfect enlightenment, the highest, the blessed, (for him) th

purification (takes place)[2].' (478)

26. Sundarikabharadvaga: 'May my offering be a true offering, because I met with such a
accomplished; Brahman is my witness, may Bhagavat accept me, may Bhagavat enjoy my

27. Bhagavat: 'What is obtained by stanzas is not to be enjoyed by me, this is not the cust
clearly-seeing, O Bramana; Buddhas reject what is obtained by stanzas. While the Dhamma

[1. Asam anissaya vivekadassi
Paravediyam[*] ditthim upativatto
Arammana yassa na santi keki, &c.

2. Comp. .

*. Paravediyan ti parehi napetabbam. Commentator.]

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exists, O Bramana, this is the practice (of the Buddhas). (480)

28. 'With other food and drink must thou serve one that is perfect, a great Isi, whose passi
destroyed, and whose misbehaviour has ceased, for this is a field for one who looks for goo

29. Sundarikabharadvaga: 'Good, O Bhagavat, then I should like to know, who will enjoy a
me, and whom I shall seek at the time of sacrifice (as one worthy of offerings) after having a
doctrine.' (482)

30. Bhagavat: 'Whosoever has no quarrels, whose mind is untroubled, and who has freed
whose sloth is driven away, (483)

31. 'Whosoever conquers his sins, knows birth and death, the Muni who is endowed with
who has resorted to offering, (484)

32. 'Him you should worship and honour with food and drink; so the gifts will prosper.' (485

33. Sundarikabharadvaga: 'Thou Buddha deservest the oblation, (thou art) the best field fo
object of offering to all the world; what is given to thee will bear great fruit.' (486)

Then the Bramana Sundarikabharadvaga said this to Bhagavat: 'It is excellent, O venerab excellent, O venerable Gotama! As one raises what has been overthrown, or reveals what h tells the way to him who has gone astray, or holds out an oil lamp in the dark that those who see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been refuge in

[1. Comp. .

2. Moneyyasampannam = pannasampannam. Commentator.]

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the venerable Gotama, in the Dhamma, and in the Assembly of Bhikkhus; I wish to receive t orders from the venerable Gotama.'

The Bramana Sundarikabharadvaga received the pabbagga from Bhagavat, and he receiv and the venerable Bharadvaga, having lately received the upasampada, leading a solitary, r ardent, energetic life, lived after having in a short time in this existence by his own understar ascertained and possessed himself of that highest perfection of a religious life for the sake o good family rightly wander away from their houses to a houseless state. 'Birth had been des life had been led, what was to be done had been done, there was nothing else (to be done) so he perceived, and the venerable Bharadvaga became one of the arahats.

Sundarikabharadvagasutta is ended.

5. MAGHASUTTA.

Buddha on being asked tells Magha of those worthy of offerings and the blessing of offering heard by me:

At one time Bhagavat dwelt at Ragagaha, in the mountain (called) the Vulture's Peak (Gig

Then the young man Magha went to Bhagavat, and having gone to him he talked pleasant having had some pleasant, remarkable conversation with him he sat down apart; sitting dow Magha spoke this to Bhagavat:

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'O venerable Gotama, I am a liberal giver, bountiful, suitable to beg of; justly I seek for rich
having sought for riches justly, I give out of the justly obtained and justly acquired riches to o
to three, to four, to five, to six, to seven, to eight, to nine, to ten, to twenty, to thirty, to forty, t
fifty, to a hundred, I give still more. (I should like to know), O venerable Gotama, whether I, w
giving, so offering, produce much good.'

'Certainly, O young man, dost thou in so offering produce much good; he, O young man, w
giver, bountiful, suitable to beg of, and who justly seeks for riches, and having sought for rich
gives out of his justly obtained and justly acquired riches to one, to two, to three, to four, to f
six, to seven, to eight, to nine, to ten, to twenty, to thirty, to forty, to fifty, to a hundred, and g
still more, produces much good.'

Then the young man Magha addressed Bhagavat in stanzas:

1. 'I ask the venerable Gotama, the bountiful,'--so said the young man Magha,--'wearing th
wandering about houseless:' 'He who is a householder, suitable to beg of, a donor, who, des
offers having what is good in view, and giving to others in this world food and drink,--where (
bestowed) will the oblation of such an offerer prosper?' (487)

2. 'He who is a householder, suitable to beg of, a donor, O Magha,'--so said Bhagavat,--'w
good, offers having what is good in view, and giving to others in this world food and drink, su
prosper with those worthy of offerings.' (488)

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3. 'He who is a householder, suitable to beg of, a donor,'--so said the young man,--'who, d
offers having what is good in view, and giving to others in this world food and drink,--tell me
a one), O Bhagavat, of those worthy of offerings.' (489)

4. Bhagavat: 'Those indeed who wander about in the world without clinging to anything an
possessing anything, perfect, self-restrained, on such in due time people should bestow obla
Brahmana who has good (works) in view, offer. (490)

5. 'Those who have cut through all bonds and fetters, who are subdued, liberated, free fro
from desire, on such in due time people should bestow oblations; let the Bramana who has g
offer. (491)

6. 'Those who are released from all bonds, who are subdued, liberated, free from pain, an
on such in due time people should bestow oblations; let the Bramana who has good (works)

7. 'Those who, having forsaken both passion and hatred and folly, have destroyed their de
religious life, on such in due time people should bestow oblations; let the Brahmana who ha
view, offer[1]. (493)

8. 'Those in whom there lives no deceit, no arrogance, who are free from cupidity, free fro
free from desire, on such in due time people should bestew oblations; let the Bramana who
view, offer. (494)

9. 'Those indeed who without being lost in desire,

[1. Comp. .]

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after crossing the stream (of existence), wander about free from selfishness, on such in due
should bestow oblations; let the Bramana who has good (works) in view, offer. (495)

10. 'Those in whom there is no desire for anything in the world, nor for existence after exis
in the other world, on such in due time people should bestow oblations; let the Bramana wh
in view, offer. (496)

11. 'Those who, after leaving sensual pleasures, wander about houseless, well restrained,
straight shuttle, on such in due time people should bestow oblations; let the Bramana who h
view, offer. (497)

12. 'Those whose passions are gone, whose senses are well composed, who are liberated
the grasp of Rahu, on such in due time people should bestow oblations; let the Brahmana w
in view, offer. (498)

13. 'Those who are calm, whose passions are gone, who are without anger, and for whom
transmigration after having left here, on such in due time people should bestow oblations; le
who has good (works) in view, offer. (499)

14. 'Those who, after leaving birth and death altogether, have conquered all doubt, on suc

people should bestow oblations; let the Bramana who has good (works) in view, offer. (500)

15. 'Those who wander about in the world with themselves for a light, not possessed of an respect liberated, on such in due time people should bestow oblations; let the Bramana who view, offer. (501)

16. 'Those who in this world rightly understand

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this: "This is the last (birth), there is no re-birth," on such in due time people should bestow o let the Bramana who has good (works) in view, offer. (502)

17. 'He who is accomplished, and delights in meditation, thoughtful, possessed of thoroug refuge for many, on such a one in due time people should bestow oblations; let the Brahman (works) in view, offer.' (503)

18. 'Certainly my question was not in vain, Bhagavat has told me of those worthy of offerin truly knowest this in this world, as surely to thee this Dhamma is known. (504)

19. 'He who is a householder, suitable to beg of, a donor,'--so said the young man Magha, of good, offers having what is good in view, and giving to others in this world food and drink, being such a one), O Bhagavat, of the blessing of offering.' (505)

20. 'Offer, O Magha,'--so said Bhagavat,--'and while offering make calm thy mind in all thin of the one that offers is the oblation, standing fast in this he leaves hatred behind. (506)

21. 'Such a one whose passion is gone will repress hatred, cultivating an unbounded frien continually strenuous night and day he will spread infinite goodness through all regions.' (50

22. Magha: 'Who prospers? who is liberated and who is bound? In which way can one by Brahmaloka? Tell this to me who does not know, O Muni, when asked. Bhagavat is indeed r is seen by me to-day, for thou art to us equal to Brahman, this is the truth; how can one atta thou glorious one?' (508)

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23. 'He who offers the threefold blessing of oblation, O Magha,'--so said Bhagavat,--'such

prosper with those worthy of offerings; so, having offered properly, he who is suitable to beg
Brahmaloka, so I say.' (509)

This having been said, Magha the young man spoke as follows to Bhagavat: 'Excellent, O
Excellent, O venerable Gotama! As one raises what has been overthrown, or reveals what h
tells the way to him who has gone astray, or holds out an oil lamp in the dark that those who
see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been
refuge in the venerable Gotama and in the Dhamma and in the Assembly of Bhikkhus. Let th
accept me as an upasaka (a follower, me), who henceforth for all my life have taken refuge

Maghasutta is ended.

6. SABHIYASUTTA.

Sabhiya, the Paribbagaka, goes to the six famous teachers of his time to have his question
having his doubts solved, he repairs to Gotama and asks him how one is to behave to becor
Samana, a Nahataka, a Khettagina, a Kusala, a Pandita, a Muni, a Vedagu, an Anuvidita, a
Sottiya, an Ariya, a Karanavat, a Paribbagaka. Bhagavat answers his questions, and Sabhiy
the robe and the orders from Buddha. So it was heard by me:

At one time Bhagavat dwelt at Ragagaha, in Veluvana, in Kalandakanivapa. And at that tir
recited to Sabhiya, the Paribbagaka

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(wandering mendicant), by an old benevolent deity: 'He who, O Sabhiya, be it a Samana or
these questions to thee when asked, near him thou shouldst live a religious life.'

Then Sabhiya, the Paribbagaka, having learnt the questions from that deity, went to whate
Bramanas there were that had an assembly (of Bhikkhus), a crowd (of followers), and were
famous leaders, considered excellent by the multitude, as Purana-Kassapa, Makkhali-Gosal
Pakudha-Kakkayana, Sangaya-Belatthiputta, and Nigantha-Nataputta. Those he went to, an
he asked the questions. They, being asked the questions by Sabhiya, the Paribbagaka, did
answering them), and not succeeding, they showed wrath and hatred and discontent, and th
questions to Sabhiya, the Paribbagaka.

Then this came to the mind of Sabhiya, the Paribbagaka: 'Whatever Samanas and Brama
an assembly (of Bhikkhus), a crowd (of followers), and are well-known teachers, famous lea
excellent by the multitude, as Purana-Kassapa, Makkhali-Gosala, Agita-Kesakambali, Paku
Sangaya-Belatthiputta, and Nigantha-Nataputta, they, being asked questions by me, did not
answering them), and not succeeding they showed wrath and hatred and discontent, and th
questions to me in this matter; surely I think I shall go back to what I have left, and enjoy ser
pleasures.

Then this came to the mind of Sabhiya, the Paribbagaka: 'This Samana Gotama has both

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assembly (of Bhikkhus) and a crowd (of followers), and is a well-known teacher, a famous le
excellent by the multitude, surely I think I shall go to Samana Gotama and ask these questio
came to the mind of Sabhiya, the Paribbagaka: 'Whatever Samanas and Brahmanas there a
aged, advanced in years, having reached old age, experienced elders, long ordained, havin
Bhikkhus), crowds (of followers), being teachers well-known, famous leaders, considered ex
multitude, as Purana-Kassapa, Makkhali-Gosala, Agita-Kesakambali, Pakudha-Kakkayana,
and Nigantha-Nataputta, they, being asked questions by me, did not succeed (in answering
succeeding they showed wrath and hatred and discontent, and they also in return put questi
matter; (I should like to know) whether Samana Gotama being asked these questions will be
to me, for Samana Gotama is both young by birth and new in ascetic life.'

Then this came to the mind of Sabhiya, the Paribbagaka: 'Samana Gotama is not to be sli
young; even if the Samana is young, yet he is mighty and powerful; surely I think I shall go t
and ask these questions.' Then Sabhiya, the Paribbagaka, went on a journey to Ragagaha,
journey in regular order he came to Ragagaha, Veluvana, Kalandakanivapa, to Bhagavat, a
Bhagavat he talked pleasantly with him, and after having had some pleasant and remarkabl
him he sat down apart; sitting down apart

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Sabhiya, the Paribbagaka, spoke to Bhagavat in stanzas:

1. 'Anxious and doubtful I have come,'--so said Sabhiya,--'longing to ask questions. Do tho
these (doubts when) asked these questions by me, in regular order, and rightly explain them

2. 'Thou hast come from afar, O Sabhiya,'--so said Bhagavat,--'longing to ask questions; I

to those (doubts when) asked those questions by thee, in regular order, and rightly I shall ex
thee. (511)

3. 'Ask me, O Sabhiya, a question; whatsoever thou wishest in thy mind that question I (wi
put an end to (thy doubt).' (512)

Then this came to the mind of Sabhiya, the Paribbagaka: 'It is marvellous, it is wonderful in
reception which I did not get from other Samanas and Brahmanas has been given me by Go
glad, rejoicing, delighted, and highly elated asked Bhagavat a question:

4. 'What should a man (necessarily) have obtained that people may call him a Bhikkhu?'--s
Sabhiya,--'how may they call him compassionate, and how subdued? how can he be called
Asked (about this) do thou, Bhagavat, explain it to me.' (513)

5. 'He who by the path he has himself made, O Sabhiya,'--so said Bhagavat,--'has attained
happiness, who has conquered doubt, who lives after having left behind both gain and good
re-birth, he is a Bhikkhu. (514)

6. 'Always resigned and attentive, he will not hurt any one in all the world, the Samana wh

crossed the stream (of existence, and is) untroubled; for whom there are no desires (ussada
compassionate. (515)

7. 'He whose senses are trained internally and externally in all the world, he who after pen
and the other world longs for death, being trained, he is subdued. (516)

8. 'Whosoever, after having considered all times (kappa), the revolution (samsara), both th
re-appearance (of beings), is free from defilement, free from sin, is pure, and has obtained c
birth, him they call enlightened (buddha).' (517)

Then Sabhiya, the Paribbagaka, having approved of and rejoiced at the words of Bhagava
delighted, highly elated, asked Bhagavat another question:

9. 'What should a man (necessarily) have obtained that people may call him a Bramana?'-
Sabhiya,--'and how (may they call him) a Samana? and how a Nahataka? how can he be ca
this) do thou Bhagavat explain it to me.' (518)

10. 'He who, after removing all sins, O Sabhiya,'--so said Bhagavat,--'is immaculate, well c
firm-minded, perfect after crossing the Samsara, such an independent one is called a Brama

11. 'He who is calm, having left behind good and evil, free from defilement, having underst
other world, and conquered birth and death, such a one is called a Samana by being so[1].'

12. 'Whosoever, after having washed away all sins internally and externally in all the world

[1. Samano tadi pavukkate tathatta.]

not enter time (kappa) amongst gods and men who are subject to time, him they call a Naha
(521)

13. 'He who does not commit any crime in the world, who, after abandoning all bonds and
nothing, being liberated, such a one is called a Naga (sinless) by being so[2].' (522)

Then Sabhiya, the Paribbagaka, having approved of and rejoiced at the words of Bhagava
delighted, highly elated, further asked Bhagavat a question:

14. 'Whom do the Buddhas call a Khettagina?'--so said Sabhiya,--'how (can they call any c
how a Pandita? how can he be called a Muni? Asked (about this) do thou Bhagavat explain

15. 'He who, after examining all regions, O Sabhiya,'--so said Bhagavat,--'the divine and th
Brahman's region, is delivered from the radical bond of all regions, such a one is called a Kh
has conquered the regions) by being so. (524)

16. 'He who, after examining all treasures, the divine and the human, and Brahman's treas
from the radical bond of all treasures, such a one is called a Kusala (happy) by being so. (52

17. 'He who, after examining both kinds of senses, internally and externally, is endowed w

[1. Devamanussesu kappiyesu
Kappan n' eti tam ahu nahatako.

2. Agum na karoti kinki loke

Sabbasamyoge visagga bandhanani
Sabbattha na saggati vimutto
Nago tadi pavukkate tathatta.
But compare , , &c.]

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clear understanding and has conquered evil and good (kanhasukka), such a one is called a
being so. (526)

18. 'He who, having understood the Dhamma of the just and the unjust, internally and exte
world, is to be worshipped by gods and men, he, after breaking through the net of ties, is ca
(sage).' (527)

Then Sabhiya, the Paribbagaka, having approved of and rejoiced at the words of Bhagava
delighted, highly elated, further asked Bhagavat a question:

19. 'What should one (necessarily) have obtained that people may call him Vedagu?'--so s
how (may they call him) Anuvidita? and how Viriyavat? How does one become Aganiya? As
O Bhagavat, explain it to me.' (528)

20. 'He who, having conquered all sensations, O Sabhiya,'--so said Bhagavat,--'which are
and to Bramanas, is free from passion for all sensations, he is Vedagu (having passed sens
conquering all sensation. (529)

21. 'He who, having seen the delusion of name and form[1], internally and externally, the r
and is delivered from the radical bond of all sickness, such a one is called Anuvidita (well-in
being so. (530)

22. 'He who is disgusted in this world with all sins, is strong after conquering the pain of he
strong and powerful, such a one is called Dhira (= viriyavat, firm) by being so. (531)

[1. Anuvikka papankanamarupam.]

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23. 'He whose bonds are cut off internally and externally, the root of ties[1], who is delivere
radical bond of all ties, such a one is called Aganiya (high-bred) by being so.' (532)

Then Sabhiya, the Paribbagaka, having approved of and rejoiced at the words of Bhagava
delighted, highly elated, further asked Bhagavat a question:

24. 'What should a man (necessarily) have obtained that people may call him a Sottiya?'--
Sabhiya,--'how (may they call him) an Ariya? and how a Karanavat? how may he become a
(about this) do thou, O Bhagavat, explain it to me.' (533)

25. 'Whosoever, after having heard and understood every Dhamma in the world, O Sabhiy
Bhagavat,--'whatsoever is wrong and whatsoever is blameless, is victorious, free from doub
from pain in every respect, him they call a Sottiya (learned in the revelation). (534)

26. 'Whosoever, after having cut off passions and desires, is wise and does not (again) en
having driven away the threefold sign, the mud (of lust), and who does not (again) enter time
they call an Ariya (noble). (535)

27. 'He who in this world, after having attained the (highest) gain in the Karanas, is skilful,
understood the Dhamma, clings to nothing, is liberated, and for whom there are no passions
(endowed with the obsrvances). (536)

28. 'Whosoever abstains from the action that has a painful result, above and below and ac

[1. Yass' assu lutani bandhanani
Agghattam bahiddha ka sangamulam.]

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the middle, who wanders with understanding, who has put an end to deceit, arrogance, cupi
and form, him they call a Paribbagaka (a wandering mendicant) who has attained the (highe

Then Sabhiya, the Paribbagaka, having approved of and rejoiced at the words of Bhagava
delighted, highly elated, having risen from his seat, and having put his upper robe upon one
his joined hands towards Bhagavat, praised Bhagavat face to face in appropriate stanzas:

29. 'Having conquered the three and sixty (philosophical) views referring to the disputation
Samanas, thou hast crossed over the darkness of the stream[1]. (?) (538)

30. 'Thou hast passed to the end of and beyond pain, thou art a saint, perfectly enlightene

thee one that has destroyed his passions, thou art glorious, thoughtful, of great understandi
puts an end to pain, thou hast carried me across. (539)

31. 'Because thou sawest my longing, and carriedst me across my doubt, adoration be to
hast attained the (highest) gain in the ways of wisdom; O thou who art a true kinsman of the
compassionate. (540)

32. 'The doubt I had before thou hast cleared away for me, O thou clearly-seeing; surely th
perfectly enlightened, there is no obstacle for thee. (541)

[1. Yani ka tini yani ka satthi
Samanappavadasitani bhuripanna
Sannakkhara sannanissitani (?)
Osaranani vineyya oghatam' aga.]

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33. 'And all thy troubles are scattered and cut off, thou art calm, subdued, firm, truthful. (54

34. 'All gods and both Narada and Pabbata rejoice at thee, the chief of the sinless (nagana
hero, when thou art speaking. (543)

35. 'Adoration be to thee, O noble man, adoration be to thee, O thou best of men; in the w
gods there is no man equal to thee. (544)

36. 'Thou art Buddha, thou art the Master, thou art the Muni that conquers Mara; after hav
desire thou hast crossed over and hast carried across this generation. (545)

37. 'The elements of existence (upadhi) are overcome by thee, the passions are destroyed
a lion, free from desire, thou hast left behind fear and terror. (546)

38. 'As a beautiful lotus does not adhere to the water, so thou dost not cling to good and e
stretch forth thy feet, O hero, Sabbiya worships the Master's (feet).' (547)

Then Sabhiya, the Paribbagaka, stooping with his head to Bhagavat's feet, said this to Bha

'It is excellent, O venerable! It is excellent, O venerable! As one raises what has been ove
reveals what has been hidden, or tells the way to him who has gone astray, or holds out an

dark that those who have eyes may see the objects, even so by the venerable Gotama in m
has been illustrated; I take refuge in the venerable Gotama, in the Dhamma, and in the Asse
wish to receive the robe and the orders from the venerable Bhagavat.'

'He who, O Sabhiya, formerly belonging

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another creed (annatitthiyapubba), wishes to be adopted into this religion (dhammavinaya),
receive the robe and the orders, he serves for four months; after the lapse of four months Bh
appeased their thoughts will give him the robe and the orders to become a Bhikkhu, (for) I a
acknowledge difference of persons.'

'If, O venerable, those that formerly belonged to another creed and wish to be adopted into
and to receive the robe and the orders, serve for four months, and after the lapse of four mo
have appeased their thoughts give them the robe and the orders that they may become Bhik
serve for four months, and after the lapse of four months Bhikkhus who have appeased thei
(me) the robe and the orders that I may become a Bhikkhu.'

Sabhiya, the Paribbagaka, received the robe and the orders from Bhagavat, and the vene
lately received the upasampada, leading a solitary, retired, strenuous, ardent, energetic life,
having in a short time in this existence by his own understanding ascertained and possesse
highest perfection of a religious life for the sake of which men of good family rightly wander a
houses to a houseless state. 'Birth had been destroyed, a religious life had been led, what w
been done, there was nothing else (to be done) for this existence,' so he perceived, and the
became one of the saints.

Sabhiyasutta is ended.

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7. SELASUTTA.

Keniya, the Gatila, invites Buddha with his assembly to take his meals with him on the morr
Bramana, arrived at that place with his three hundred young men; seeing the preparations h
on, and is answered that Buddha is expected the next day. On hearing the word 'Buddha,' S

lives, goes to him, converses with him, and is converted; so are his followers. So it was hea

At one time Bhagavat wandering about in Anguttarapa, with a large assembly of Bhikkhus went to Apana, a town in Anguttarapa.

And Keniya, the ascetic, with matted hair (gatila) heard the following: 'The Samana, the ve the Sakya son, gone out from the family of the Sakyas, wandering about in Anguttarapa with Bhikkhus, with 1250 Bhikkhus, has reached Apana, and the following good praising words m Gotama: "And so he is Bhagavat, the venerable, the perfectly enlightened, endowed with sc (viggakarana), the happy, knowing the world, the incomparable, the charioteer of men that a the master, the enlightened of gods and men, the glorious; he teaches this world and the wo Maras, of Brahmans, and beings comprising Samanas and Bramanas, gods and men, havin them face to face; he teaches the Dhamma (which is) good in the beginning, in the middle, a full of meaning and rich in words, quite complete; he teaches a religious life, and good is the saints.'"

Then Keniya, the Gatila, went (to the place) where

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Bhagavat was, and having gone there he talked pleasantly with him, and after having had so remarkable conversation (with him) he sat down apart; and while Keniya, the Gatila, was sitt Bhagavat, by religious talk, taught, advised, roused, and delighted him. Then Keniya, the Ga taught, advised, roused, and delighted by Bhagavat through religious talk, said this to Bhaga

'Let the venerable Gotama accept my food tomorrow, together with the assembly of Bhikkh

This having been said, Bhagavat answered Keniya, the Gatila: 'Large, O Keniya, is the ass one thousand two hundred and fifty Bhikkhus, and thou art intimate with the Bramanas.'

A second time Keniya, the Gatila, said this to Bhagavat: 'Although, O venerable Gotama, t Bhikkhus is large, one thousand two hundred and fifty Bhikkhus, and I am intimate with the B venerable Gotama accept my food to-morrow, together with the assembly of Bhikkhus.'

A second time Bhagavat said this to Keniya, the Gatila: 'Large, O Keniya, is the assembly thousand two hundred and fifty Bhikkhus, and thou art intimate with the Bramanas.'

A third time Keniya, the Gatila, said this to Bhagavat: 'Although, O venerable Gotama, the

Bhikkhus is large, one thousand two hundred and fifty Bhikkhus, and I am intimate with the B
the venerable Gotama accept my food to-morrow, together with the assembly of Bhikkhus.' I
being silent.

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Then Keniya, the Gatila, having learnt the assent of Bhagavat, after rising from his seat we
hermitage, and having gone there he addressed his friends and servants, his relatives and k
follows): 'Let my venerable friends and servants, relatives and kinsmen hear me;--the Sama
invited by me to (take his) food (with me) to-morrow, together with the assembly of Bhikkhus
must render me bodily service.'

'Surely, O venerable one,' so saying the friends and servants, relatives and kinsmen of Ke
complying with his request, some of them dug fireplaces, some chopped firewood, some wa
placed waterpots, some prepared seats. Keniya, the Gatila, on the other hand, himself provi
pavilion.

At that time the Bramana Sela lived at Apana, perfect in the three Vedas, vocabulary, Ketu
Itihasa as the fifth (Veda), versed in metre, a grammarian, one not deficient in popular contro
signs of a great man, he taught three hundred young men the hymns[1]. At that time Keniya
intimate with the Brahmana Sela. Then the Bramana Sela surrounded by three hundred you
arrived at the place where the hermitage of Keniya, the Gatila, was. And the Bramana Sela s
Keniya's hermitage, some of them digging fireplaces, some chopping firewood, some washi
placing waterpots, some

[1. Tena kho pana samayena. Selo brahmano Apane pativasati tinnam vedanam paragu sa
sakkharappabhedanam itihasapankamanam padako veyyakarano lokayatamahapurisalakkh
manavakasatani mante vaketi.]

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preparing seats, and Keniya, the Gatila, on the other hand, himself providing a circular pavil
Keniya, the Gatila, he said this: 'Is the venerable Keniya to celebrate the marriage of a son o
of a daughter, or is there a great sacrifice at hand, or has Bimbisara, the king of Magadha, w
body of troops, been invited for to-morrow, together with his army?'

'I am not to celebrate the marriage of a son or the marriage of a daughter, nor has Bimbisa
Magadha, who has a large body of troops, been invited for to-morrow, together with his arm

sacrifice of mine is at hand. The Samana Gotama, the Sakya son, gone out from the Sakya
about in Anguttarapa with a large assembly of Bhikkhus, one thousand two hundred and fifty
reached Apana, and the following good praising words met the venerable Gotama: "And so
venerable, the perfectly enlightened, endowed with science and works (viggakarana), the ha
world, the incomparable, the charioteer of men that are to be subdued, the master, the enlig
men, the glorious, he has been invited by me for to-morrow, together with the assembly of B

'Didst thou say that he is a Buddha, O venerable Keniya?'

'Yes, I say, O venerable Sela, that he is a Buddha.'

'Didst thou say that he is a Buddha, O venerable Keniya? ,

'Yes, I say, O venerable Sela, that he is a Buddha.'

Then this occurred to the Brahmana Sela: 'This sound "Buddha" is (indeed) rare, but in ou

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are to be found the thirty-two signs of a great man, and for a great man endowed with these
conditions, and no more: if he lives in a house he is a king, a universal (king), a just religious
lord of the four-cornered (earth), a conqueror, one who has obtained the security of his peop
possessed of the seven gems. These are his seven gems, namely, the wheel gem, the elep
the pearl gem, the woman gem, the householder gem, and the chief gem as the seventh. He
thousand sons, heroes, possessing great bodily strength and crushing foreign armies; he ha
ocean-girt earth without a rod and without a weapon, but by justice, lives (in a house). But if,
hand, he goes out from (his) house to the houseless state, he becomes a saint, a perfectly e
who has removed the veil in the world. And where, O venerable Keniya, dwells now that ven
saint and the perfectly enlightened?'

This having been said, Keniya, the Gatila, stretching out his right arm, spoke as follows to
Sela: 'There, where yon blue forest line is, O venerable Sela.'

Then the Bramana Sela together with (his) three hundred young men went to the place wh
Then the Bramana Sela addressed those young men: 'Come ye, venerable ones, with but lit
by step, for Bhagavats are difficult of access, walking alone like lions, and when I speak to th
Samana Gotama, do ye not utter interrupting words, but wait ye venerable ones, for the end

Then the Bramana Sela went to the place where

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Bhagavat was, and having gone there he talked pleasantly with Bhagavat, and after having remarkable conversation with him he sat down apart, and while sitting down apart Sela, the for the thirty-two signs of a great man on the body of Bhagavat. And the Bramana Sela saw of a great man on the body of Bhagavat with the exception of two; in respect to two of the si man he had doubts, he hesitated, he was not satisfied, he was not assured as to the membe membrane and as to his having a large tongue.

Then this occurred to Bhagavat: 'This Bramana Sela sees in me the thirty-two signs of a g exception of two, in respect to two of the signs of a great man he has doubts, he hesitates, h satisfied, he is not assured as to the member being enclosed in a membrane, and as to my l tongue.' Then Bhagavat created such a miraculous creature that the Bramana Sela might se enclosed in a membrane. Then Bhagavat having put out his tongue touched and stroked bo stroked both nostrils, and the whole circumference of his forehead he covered with his tongu

Then this occurred to the Brahmana Sela: 'The Samana Gotama is endowed with the thirty man, with them all, not with (only) some of them, and yet I do not know whether he is a Budd heard old and aged Brahmanas, teachers and their previous teachers, say that those who a perfectly enlightened manifest themselves when their praise is uttered. I think I shall praise t Gotama face to

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face in suitable stanzas.' Then the Bramana Sela praised Bhagavat face to face in suitable s

1. 'Thou hast a perfect body, thou art resplendent, well-born, of beautiful aspect, thou hast colour, O Bhagavat, thou hast very white teeth, thou art strong. (548)

2. 'All the signs that are for a well-born man, they are on thy body, the signs of a great man

3. 'Thou hast a bright eye, a handsome countenance, thou art great, straight, majestic, tho sun in the midst of the assembly of the Samanas. (550)

4. 'Thou art a Bhikkhu of a lovely appearance, thou hast a skin like gold; what is the use o Samana to thee who art possessed of the highest beauty? (551)

5. 'Thou deservest to be a king, a king of universal kings, a ruler of the four-cornered (eart
conqueror, a lord of the jambu grove (i.e. India). (552)

6. 'Khattiyas and wealthy kings are devoted to thee; rule, O Gotama, as a king of kings, a
(553)

7. 'I am a king, O Sela,'--so said Bhagavat,--'an incomparable, religious king (dhammaraga
(dhammena) I turn the wheel, a wheel that is irresistible[1].' (554)

8. 'Thou acknowledgest thyself (to be) perfectly enlightened (sambuddha),'--so said Sela,
Brahmana,--'an incomparable, religious king; "with justice I turn the wheel," so thou sayest,

[1. Compare Gospel of .]

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9. 'Who is thy general, (who is thy) disciple, (who is) the successor of the master, who is to
thee the wheel of religion turned (by thee)? ' (556)

10. 'The wheel turned by me, O Sela,'--so said Bhagavat,--'the incomparable wheel of relig
to turn after (me), he taking after Tathagata. (557)

11. 'What is to be known is known (by me), what is to be cultivated is cultivated (by me), w
left is left by me, therefore I am a Buddha, O Bramana. (558)

12. 'Subdue thy doubt about me, have faith (in me), O Bramana, difficult (to obtain) is the
Buddhas repeatedly. (559)

13. 'Of those whose manifestation is difficult for you (to obtain) in the world repeatedly, I a
Bramana, a perfectly enlightened, an incomparable physician, (560)

14. 'Most eminent, matchless, a crusher of Mara's army; having subjected all enemies I re
every side.' (561)

15. Sela: 'O venerable ones, pay attention to this: as the clearly-seeing (Buddha) says, (s
a physician, a great hero, and roars like a lion in the forest. (562)

16. 'Who, having seen him, the most eminent, the matchless, the crusher of Mara's army, even if he be, of black origin (kanhabhigatika). (563)

17. 'He who likes me, let him follow after (me), he who does not like me, let him go away; take the orders in the presence of him of excellent understanding (i.e. Buddha).' (564)

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18. The followers of Sela: 'If this doctrine of the perfectly enlightened pleases thee, we als the orders in the presence of him of excellent understanding.' (565)

19. These three hundred Bramanas asked with clasped hands (to be admitted into the ord cultivate a religious life, O Bhagavat, in thy presence.' (566)

20. 'A religious life is well taught (by me), O Sela,'--so said Bhagavat,--'an instantaneous, (life), in which it is not in vain to become an ascetic to one who learns in earnest[1].' (567)

Then the Bramana Sela together with his assembly took the robe and the orders in the pre

Then Keniya, the Gatila, by the expiration of that night, having provided in his hermitage n and soft food, let Bhagavat know the time (of the meal): 'It is time, O venerable Gotama, the prepared.' Then Bhagavat in the morning, having put on his raiment and taken his bowl and Gatila Keniya's hermitage, and having gone there he sat down on the prepared seat, togeth of Bhikkhus. Then Keniya, the Gatila, satisfied and served with his own hands the assembly Buddha at their head, with nice hard food and soft food. Then Keniya, the Gatila, having gor who had finished eating and had taken his hand out of the bowl, took a low seat and sat dov

[1. Svakkhatam brahmakariyam
Sanditthikam akalikam
Yattha amogha pabbagga
Appamattassa sikkhato.]

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while Keniya, the Gatila, was sitting down apart, Bhagavat delighted him with these stanzas

21. 'The principal thing in sacrifice is the sacred fire, the principal thing amongst the hymns Savitti[1], the king is the principal amongst men, and the sea the principal amongst waters (

(568)

22. 'Amongst the stars the moon is the principal thing, the sun is the principal thing among burning[3] (objects), amongst those that wish for good works and make offerings the assem is the principal.' (569)

Then Bhagavat, having delighted Keniya, the Gatila, with these stanzas, rose from (his) se

Then the venerable Sela together with his assembly leading a solitary, retired, strenuous, energetic life, lived after having in a short time in this existence by his own understanding as possessed himself of that highest perfection of a religious life for the sake of which men of g rightly wander away from their houses to a houseless state; 'birth (had been) destroyed, a re been) led, what was to be done (had been) done, there was nothing else (to be done) for thi perceived, and the venerable Sela together with his assembly became one of the saints.

Then the venerable Sela together with his assembly went to Bhagavat, and having gone (t upper robe on one shoulder, and bending his joined hands towards Bhagavat he addressed

[1. Savitti khandaso mukham.

2. Comp. .

3. Adikko tapatam mukham.]

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23. 'Because we took refuge in thee on the eighth day previous to this, O thou clearly-seei nights, O Bhagavat, we have been trained in thy doctrine. (570)

24. 'Thou art Buddha, thou art the Master, thou art the Muni that conquered Mara, thou ha off the affections, crossed over (the stream of existence) and taken over these beings. (571)

25. 'The elements of existence (upadhi) have been overcome by thee, the passions have b thee, thou art a lion not seizing on anything, thou hast left behind fear and danger. (572)

26. 'These three hundred Bhikkhus stand here with clasped hands; stretch out thy feet, O Nagas worship the Master's feet.' (573)

Selasutta is ended.

8. SALLASUTTA.

Life is short, all mortals are subject to death, but knowing the terms of the world the wise do and those who have left sorrow will be blessed.--Text in the Dasaratha-Gataka, p. 34. 1. W unknown is the life of mortals in this world, troubled and brief, and combined with pain. (574)

2. For there is not any means by which those that have been born can avoid dying; after re there is death, of such a nature are living beings. (575)

3. As ripe fruits are early in danger of falling, so mortals when born are always in danger o

4. As all earthen vessels made by the potter end in being broken, so is the life of mortals.

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5. Both young and grown-up men, both those who are fools and those who are wise men, power of death, all are subject to death. (578)

6. Of those who, overcome by death, go to the other world, a father does not save his son their relations. (579)

7. Mark! while relatives are looking on and lamenting greatly, one by one of the mortals is like an ox that is going to be killed. (580)

8. So the world is afflicted with death and decay, therefore the wise do not grieve, knowing the world. (581)

9. For him, whose way thou dost not know, either when he is coming or when he is going, ends, thou grievest in vain. (582)

10. If he who grieves gains anything, (although he is only) a fool hurting himself, let the wis same. (583)

11. Not from weeping nor from grieving will any one obtain peace of mind; (on the contrary

his pain will be, and his body will suffer. (584)

12. He will be lean and pale, hurting himself by himself, (and yet) the dead are not saved, (therefore) is of no avail. (585)

13. He who does not leave grief behind, goes (only) deeper into pain; bewailing the dead h power of grief. (586)

14. Look at others passing away, men that go (to what they deserve) according to their de trembling already here, after falling into the power of death. (587)

15. In whatever manner people think (it will come to pass), different from that it becomes, s

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the disappointment[1] (in this world); see, (such are) the terms of the world. (588)

16. Even if a man lives a hundred years or even more, he is at last separated from the cor relatives, and leaves life in this world. (589)

17. Therefore let one, hearing (the words of) the saint, subdue his lamentation; seeing the passed away and is dead, (let him say): 'He will not be found by me (any more).' (590)

18. As a house on fire is extinguished by water, so also the wise, sensible, learned, clever drives away sorrow that has arisen, as the wind a tuft of cotton. (591)

19. He who seeks his own happiness should draw out his arrow (which is) his lamentation grief. (592)

20. He who has drawn out the arrow and is not dependent (on anything) will obtain peace overcome all sorrow will become free from sorrow, and blessed (nibbuta). (593)

Sallasutta is ended.

9. VASETTHASUTTA.

A dispute arose between two young men, Bharadvaga and Vasettha, the former contending
birth, the latter by deeds. They agreed to go and ask Samana Gotama, and he answered tha
his work only. The two young men are converted.--Text (from Magghimanikaya) and translat
Buddhist Nirvana, p. 103. So it was heard by me:

At one time Bhagavat dwelt at Ikkhanamkala, in the Ikkhanamkala forest. At that time man

[1. Etadiso vinabhavo.]

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wealthy Bramanas lived at Ikkhanamkala, as the Bramana Kamkin, the Bramana Tarukkha,
the Brahmana Ganussoni, the Bramana Todeyya, and other distinguished, wealthy Braman

Then this dialogue arose between the young men Vasettha and Bharadvaga while walking

'How does one become a Bramana?'

The young man Bharadvaga said: 'When one is noble by birth on both sides, on the mothe
father's side, of pure conception up to the seventh generation of ancestors, not discarded ar
in point of birth, in this way one is a Bramana.'

The young man Vasettha said: 'When one is virtuous and endowed with (holy) works, in th
Bramana.'

Neither could the young man Bharadvaga convince the young man Vasettha, nor could th
convince the young man Bharadvaga. Then the young man Vasettha addressed the young
Bharadvaga, this Samana Gotama, the Sakya son, gone out from the Sakya family, dwells a
forest of Ikkhanamkala, and the following good praising words met the venerable Gotama: "
Bhagavat, the venerable, the enlightened, the glorious, let us go, O venerable Bharadvaga,
place) where the Samana Gotama is, and having gone there let us ask the Samana Gotama
as the Samana Gotama replies so will we understand it.'"

'Very well, O venerable one;' so the young man Bharadvaga answered the young man Va

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Then the young men Vasettha and Bharadvaga went (to the place) where Bhagavat was,

talked pleasantly with Bhagavat, and after having had some pleasant and remarkable conve
they sat down apart. Sitting down apart the young man Vasettha addressed Bhagavat in sta

1. 'We are accepted and acknowledged masters of the three Vedas[1], I am (a pupil) of Pc
this young man is (the pupil) of Tarukkha. (594)

2. 'We are accomplished in all the knowledge propounded by those who are acquainted w
we are padakas (versed in the metre), veyyakaranas (grammarians?), and equal to our teac
(gappa)[2]. (595)

3. 'We have a controversy regarding (the distinctions of) birth, O Gotama! Bharadvaga say
Bramana by birth, and I say, by deeds; know this, O thou clearly-seeing! (596)

4. 'We are both unable to convince each other, (therefore) we have come to ask thee (who
perfectly enlightened. (597)

5. 'As people adoring the full moon worship (her) with uplifted clasped hands, so (they wor
the world. (598)

6. 'We ask Gotama who has come as an eye to the world: Is a man a Brahmana by birth, c

[1. Anunnatapatinnata
Tevigga mayam asm' ubho.

2. Tevigganam[*] yad akkhatam
Tatra kevalino 'smase,
Padak' asma veyyakarana,
Gappe[+] akariyasadisa.

*. Tevigganam = tivedanam. Commentator; but compare .

+. Gappe = vede. Commentator.]

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by deeds? Tell us who do not know, that we may know a Bramana.' (599)

7. 'I will explain to you, O Vasettha,'--so said Bhagavat,--'in due order the exact distinction

beings according to species, for their species are manifold. (600)

8. 'Know ye the grass and the trees, although they do not exhibit (it), the marks that consti
are for them, and (their) species are manifold. (601)

9. 'Then (know ye) the worms, and the moths, and the different sorts of ants, the marks tha
species are for them, and (their) species are manifold. (602)

10. 'Know ye also the four-footed (animals), small and great, the marks that constitute spe
them, and (their) species are manifold. (603)

11. 'Know ye also the serpents, the long-backed snakes, the marks that constitute species
(their) species are manifold. (604)

12. 'Then know ye also the fish which range in the water, the marks that constitute species
and (their) species are manifold. (605)

13. 'Then know ye also the birds that are borne along on wings and move through the air,
constitute species are for them, and (their) species are manifold. (606)

14. 'As in these species the marks that constitute species are abundant, so in men the ma
constitute species are not abundant. (607)

15. 'Not as regards their hair, head, ears, eyes, mouth, nose, lips, or brows, (608)

16. 'Nor as regards their neck, shoulders, belly, back, hip, breast, female organ, sexual int
(609)

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17. 'Nor as regards their hands, feet, palms, nails, calves, thighs, colour, or voice are there
constitute species as in other species. (610)

18. 'Difference there is in beings endowed with bodies, but amongst men this is not the ca
difference amongst men is nominal (only)[1]. (611)

19. 'For whoever amongst men lives by cowkeeping,--know this, O Vasettha,--he is a husb
Bramana.' (612)

20. 'And whoever amongst men lives by different mechanical arts,--know this, O Vasettha, not a Bramana. (613)

21. 'And whoever amongst men lives by trade,--know this, O Vasettha,--he is a merchant, (614)

22. And whoever amongst men lives by serving others,--know this, O Vasettha,--he is a se Brahmana. (615)

23. 'And whoever amongst men lives by theft,--know this, O Vasettha,--he is a thief, not a

24. 'And whoever amongst men lives by archery,--know this, O Vasettha,--he is a soldier, (617)

25. 'And whoever amongst men lives by performing household ceremonials,--know this, O sacrificer, not a Bramana. (618)

26. 'And whoever amongst men possesses villages and countries,--know this, O Vasettha Bramana. (619)

[1. Pakkattam sasariresu,
Manussesv-etam na viggati,
Vokaran ka manussesu
Samannaya pavukkati.]

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27. 'And I do not call one a Bramana on account of his birth or of his origin from (a particul he may be called bhovadi, and he may be wealthy, (but) the one who is possessed of nothir nothing, him I call a Brahmana[1]. (620)

28. 'Whosoever, after cutting all bonds, does not tremble, has shaken off (all) ties and is lib I call a Bramana. (621)

29. 'The man who, after cutting the strap (i.e. enmity), the thong (i.e. attachment), and the scepticism) with all that pertains to it, has destroyed (all) obstacles (i.e. ignorance), the enlig (buddha), him I call a Bramana. (622)

30. 'Whosoever, being innocent, endures reproach, blows, and bonds, the man who is stro
endurance and has for his army this strength, him I call a Bramana. (623)

31. 'The man who is free from anger, endowed with (holy) works, virtuous, without desire,
wearing the last body, him I call a Brahmana. (624)

32. 'The man who, like water on a lotus leaf, or a mustard seed on the point of a needle, d
sensual pleasures, him I call a Brahmana. (625)

33. 'The man who knows in this world the destruction of his pain, who has laid aside (his) l
liberated, him I call a Bramana. (626)

34. 'The man who has a profound understanding, who is wise, who knows the true way an
has attained the highest good, him I call a Bramana. (627)

[1. Comp. , &c.]

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35. 'The man who does not mix with householders nor with the houseless, who wanders a
and who has few wants, him I call a Brahmana. (628)

36. 'Whosoever, after refraining from hurting (living) creatures, (both) those that tremble ar
are strong, does not kill or cause to be killed, him I call a Bramana. (629)

37. 'The man who is not hostile amongst the hostile, who is peaceful amongst the violent,
anything) amongst those that seize (upon everything), him I call a Bramana. (630)

38. 'The man whose passion and hatred, arrogance and hypocrisy have dropt like a musta
point of a needle, him I call a Bramana. (631)

39. 'The man that utters true speech, instructive and free from harshness, by which he doe
one, him I call a Bramana. (632)

40. 'Whosoever in the world does not take what has not been given (to him), be it long or s
large, good or bad, him I call a Brahmana. (633)

41. 'The man who has no desire for this world or the next, who is desireless and liberated,
Bramana. (634)

42. 'The man who has no desire, who knowingly is free from doubt; and has attained the d
immortality, him I call a Bramana. (635)

43. 'Whosoever in this world has overcome good and evil, both ties, who is free from grief
and is pure, him I call a Bramana. (636)

44. 'The man that is stainless like the moon, pure, serene, and undisturbed, who has destr
call a Bramana. (637)

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45. 'Whosoever has passed over this quagmire difficult to pass, (who has passed over) rev
and folly, who has crossed over, who has reached the other shore, who is meditative, free fr
doubt, calm without seizing (upon anything), him I call a Bramana. (638)

46. 'Whosoever in this world, after abandoning sensual pleasures, wanders about housele
destroyed the existence of sensual pleasures (kamabhava), him I call a Bramana. (639)

47. 'Whosoever in this world, after abandoning desire, wanders about houseless, and has
existence of desire (tanhabhava), him I call a Bramana. (640)

48. 'Whosoever, after leaving human attachment (yoga), has overcome divine attachment,
from all attachment, him I call a Brahmana. (641)

49. 'The man that, after leaving pleasure and disgust, is calm and free from the elements o
(nirupadhi), who is a hero, and has conquered all the world, him I call a Bramana. (642)

50. 'Whosoever knows wholly the vanishing and reappearance of beings, does not cling to
happy (sugata), and enlightened, him I call a Bramana. (643)

51. 'The man whose way neither gods nor Gandhabbas nbr men know, and whose passio
saint, him I call a Bramana. (644)

52. 'The man for whom there is nothing, neither before nor after nor in the middle, who pos
and does not seize (upon anything), him I call a Bramana. (645)

53. 'The (man that is undaunted like a) bull, who

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is eminent, a hero, a great sage (mahesi), victorious, free from desire, purified, enlightened,
Bramana. (646)

54. 'The man who knows his former dwellings, who sees both heaven and hell, and has re
of births, him I call a Bramana. (647)

55. 'For what has been designated as "name" and "family" in the world is only a term, wha
designated here and there is understood by common consent[1]. (648)

56. 'Adhered to for a long time are the views of the ignorant, the ignorant tell us, one is a B
birth. (649)

57. 'Not by birth is one a Bramana, nor is one by birth no Bramana; by work (kammana) or
work one is no Bramana. (650)

58. 'By work one is a husbandman, by work one is an artisan, by work one is a merchant,
servant. (651)

59. 'By work one is a thief, by work one is a soldier, by work one is a sacrificer, by work on
(652)

60. 'So the wise, who see the cause of things and understand the result of work, know this
really is[2]. (653)

61. 'By work the world exists, by work mankind

[1. Samanna h' esa lokasmim
Namagottam pakappitam,
Sammukka samudagatam
Tattha tattha pakappitam.

2. Evam etam yathabhutam
Kammam passanti pandita

Patikkasamuppadadasa
Kammavipakakovida.]

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exists, beings are bound by work as the linch-pin of the rolling cart (keeps the wheel on)[1].

62. 'By penance, by a religious life, by self-restraint, and by temperance, by this one is a B
a one (they call) the best Bramana. (655)

63. 'He who is endowed with the threefold knowledge[2], is calm, and has destroyed regen
this, O Vasettha,--he is to the wise Brahman and Sakka.' (656)

This having been said, the young men Vasettha and Bharadvaga spoke to Bhagavat as fo

'It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises w
overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, o
lamp in the dark that those who have eyes may see the objects, even so by the venerable G
ways the Dhamma has been illustrated; we take refuge in the venerable Gotama, in the Dha
Assembly of Bhikkhus; may the venerable Gotama receive us as followers (upasaka), who f
have taken refuge (in him).'

Vasetthasutta is ended.

[1. Kammana vattati loko,
Kammana vattati paga,
Kammanibandhana satta
Rathasaniva yayato.

2. Tihi viggahi sampanno.]

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10. KOKALIYASUTTA.

Kokaliya abuses Sariputta and Moggallana to Buddha; therefore as soon as he has left Buc

with boils, dies and goes to the Paduma hell, whereupon Buddha describes to the Bhikkhus backbiters in hell. So it was heard by me:

At one time Bhagavat dwelt at Savatthi, in Getavana, in the park of Anathapindika. Then th Kokaliya approached Bhagavat, and after having approached and saluted Bhagavat he sat d apart the Bhikkhu Kokaliya said this to Bhagavat: "O thou venerable one, Sariputta and Mog desires, they have fallen into the power of evil desires.'

When this had been said, Bhagavat spoke to the Bhikkhu Kokaliya as follows: '(Do) not (sa (do) not (say) so, Kokaliya; appease, O Kokaliya, (thy) mind in regard to Sariputta and Mogg and Moggallana are amiable[1].'

A second time the Bhikkhu Kokaliya said this to Bhagavat: 'Although thou, O venerable Bh to me (to be) faithful and trustworthy, yet Sariputta and Moggallana have evil desires, they h the power of evil desires.'

A second time Bhagavat said this to the Bhikkhu Kokaliya: '(Do) not (say) so, Kokaliya; (do Kokaliya; appease, O Kokaliya, (thy) mind in regard to Sariputta and Moggallana: Sariputta a amiable.'

A third time the Bhikkhu Kokaliya said this to Bhagavat: 'Although thou, O venerable Bhag to me (to be) faithful and trustworthy,

[1. Pesala ti piyasila. Commentator.]

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yet Sariputta and Moggallana have evil desires, Sariputta and Moggallana have fallen into th desires.'

A third time Bhagavat said this to the Bhikkhu Kokaliya: '(Do) not (say) so, Kokaliya; (do) n Kokaliya; appease, O Kokaliya, (thy) mind in regard to Sariputta and Moggallana: Sariputta a amiable.'

Then the Bhikkhu Kokaliya, after having risen from his seat and saluted Bhagavat and wal towards the right, went away; and when he had been gone a short time, all his body was stru large as mustard seeds; after being only as large as mustard seeds, they became as large a after being only as large as kidney beans, they became as large as chick peas; after being o

chick peas, they became as large as a Kolatthi egg (?); after being only as large as a Kolatth
became as large as the jujube fruit; after being only as large as the jujube fruit, they became
the fruit of the emblic myrobalan; after being only as large as the fruit of the emblic myrobala
as large as the unripe beluva fruit; after being only as large as the unripe beluva fruit, they b
large as a billi fruit (?); after being as large as a billi fruit, they broke, and matter and blood fl
out. Then the Bhikkhu Kokaliya died of that disease, and when he had died the Bhikkhu Kok
Paduma hell, having shown a hostile mind against Sariputta and Moggallana. Then when th
Brahman Sahampati of a beautiful appearance, having lit up all Getavana, approached Bhag
approached and saluted Bhagavat,

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he stood apart, and standing apart Brahman Sahampati said this to Bhagavat: 'O thou vener
the Bhikkhu, is dead and after death, O thou venerable one, the Bhikkhu Kokaliya is gone to
having shown a hostile mind against Sariputta and Moggallana.'

This said Brahman Sahampati, and after saying this and saluting Bhagavat, and walking ro
right, he disappeared there.

Then Bhagavat, after the expiration of that night, addressed the Bhikkhus thus: 'Last night
when the night had (nearly) passed, Brahman Sahampati of a beautiful appearance, having
approached Bhagavat, and having approached and saluted Bhagavat, he stood apart, and s
Sahampati said this to Bhagavat: "O thou venerable one, Kokaliya, the Bhikkhu, is dead; and
thou venerable one, the Bhikkhu Kokaliya is gone to the Paduma hell, having shown a hostil
Sariputta and Moggallana." This said Brahman Sahampati, O Bhikkhus, and having said this
walked round me towards the right, he disappeared there.'

When this had been said, a Bhikkhu asked Bhagavat: 'How long is the rate of life, O vener
Paduma hell?'

'Long, O Bhikkhu, is the rate of life in the Paduma hell, it is not easy to calculate either (by
many years or so many hundreds of years or so many thousands of years or so many hundr

'But it is possible, I suppose, to make a comparison, O thou venerable one?'

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'It is possible, O Bhikkhu;' so saying, Bhagavat spoke (as follows): 'Even as, O Bhikkhu, (if

Kosala load of sesamum seed containing twenty kharis, and a man after the lapse of every l
take from it one sesamum seed at a time, then that Kosala load of sesamum seed, containir
would, O Bhikkhu, sooner by this means dwindle away and be used up than one Abbuda he
twenty Abbuda hells, O Bhikkhu, so is one Nirabbuda hell; and even as are twenty Nirabbud
so is one Ababa hell; and even as are twenty Ababa hells, O Bhikkhu, so is one Ahaha hell;
twenty Ahaha hells, O Bhikkhu, so is one Atata hell; and even as are twenty Atata hells, O B
Kumuda hell; and even as are twenty Kumuda hells, O Bhikkhu, so is one Sogandhika hell;
Sogandhika hells, O Bhikkhu, so is one Uppalaka hell; and even as are twenty Uppalaka he
one Pundarika hell; and even as are twenty Pundarika hells, O Bhikkhu, so is one Paduma h
Paduma hell, O Bhikkhu, the Bhikkhu Kokaliya is gone, having shown a hostile mind against
Moggallana.' This said Bhagavat, and having said this Sugata, the Master, furthermore spok

1. 'To (every) man that is born, an axe is born in his mouth, by which the fool cuts himself,
bad language. (657)

2. 'He who praises him who is to be blamed or blames him who as to be praised, gathers u
and through that (sin) he will not find any joy. (658)

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3. 'Trifling is the sin that (consists in) losing riches by dice; this is a greater sin that corrupt
mind against Sugatas. (659)

4. 'Out of the one hundred thousand Nirabbudas (he goes) to thirty-six, and to five Abbuda
blames an Ariya he goes to hell, having employed his speech and mind badly. (660)

5. 'He who speaks falsely goes to hell, or he who having done something says, "I have not
these after death become equal, in another world (they are both) men guilty of a mean deed

6. 'He who offends an offenceless man, a pure man, free from sin, such a fool the evil (dee
against, like fine dust thrown against the wind[2]. (662)

7. 'He who is given to the quality of covetousness, such a one censures others in his spee
himself) unbelieving, stingy, wanting in affability, niggardly, given to backbiting. (663)

8. 'O thou foul-mouthed, false, ignoble, blasting, wicked, evil-doing, low, sinful, base-born
be garrulous in this world, (else) thou wilt be an inhabitant of hell[3]. (664)

9. 'Thou spreadest pollution to the misfortune (of others), thou revilest the just, committing (yourself), and having done many evil deeds thou wilt go to the pool (of hell) for a long time.

[1. Comp. .

2. Comp. .

3. Mukhadugga vibhuta-m-anariya
Bhunahu[*] papaka dukkatakari
Purisanta kali avagata
Ma bahubhani dha nerayiko si.

*. Bhunahu bhutihanaka vuddhinasaka. Commentator.]

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110. 'For one's deeds are not lost, they will surely come (back to you), (their) master will m them, the fool who commits sin will feel the pain in himself in the other world[1]. (666)

11. 'To the place where one is struck with iron rods, to the iron stake with sharp edges he there is (for him) food as appropriate, resembling a red-hot ball of iron. (667)

12. 'For those who have anything to say (there) do not say fine things, they do not approac faces); they do not find refuge (from their sufferings), they lie on spread embers, they enter a (668)

13. 'Covering (them) with a net they kill (them) there with iron hammers; they go to dense that is spread out like the body of the earth. (669)

14. 'Then (they enter) an iron pot, they enter a blazing pyre, for they are boiled in those (ir a long time, jumping up and down in the pyre. (670)

15. 'Then he who commits sin is surely boiled in a mixture of matter and blood; whatever c inhabits, he becomes rotten there from coming in contact (with matter and blood). (671)

16. 'He who commits sin will surely be boiled in the water, the dwelling-place of worms; the (possible) to get to the shore, for the jars (are) exactly alike[3]. (?) (672)

[1. Comp. .

2. Andham va Timisam ayanti.

3. Pulavavasathe salilasmim
Tattha kim pakkati kibbisakari,
Gantum na hi tiram p' atthi
Sabbasama hi samantakapalla.]

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17. 'Again they enter the sharp Asipattavana with mangled limbs; having seized the tongu
different watchmen (of hell) kill (them). (673)

18. 'Then they enter Vetarani, that is difficult to cross and has got streams of razors with s
there the fools fall in, the evil-doers after having done evil. (674)

19. 'There black, mottled flocks of ravens eat them who are weeping, and dogs, jackals, g
falcons, crows tear (them). (675)

20. 'Miserable indeed is the life here (in hell) which the man sees that commits sin. Theref
man in this world for the rest of his life be strenuous, and not indolent. (676)

21. 'Those loads of sesamum seed which are carried in Paduma hell have been counted b
(several) nahutas and five kotis, and twelve hundred kotis besides[1]. (677)

22. 'As long as hells are called painful in this world, so long people will have to live there fo
time; therefore amongst those who have pure, amiable, and good qualities one should alway
mind.' (678)

Kokaliyasutta is ended.

11. NALAKASUTTA.

The Isi Asita, also called Kanhasiri, on seeing the gods rejoicing, asks the cause of it, and h
that Buddha has been born, he descends from Tusita heaven. When the Sakyas showed the

received it joyfully and prophesied [1. Nahutani hi kotiyo panka bhavanti
Dvadasa kotisatani pun' anna.]p. 125

about it. Buddha explains to Nalaka, the sister's son of Asita, the highest state of wisdom.--
Lalita-vistara, Adhyaya VII; Asita and Buddha, or the Indian Simeon, by J. Muir, in the Indian
Sept. 1878.Vatthugatha.

1. The Isi Asita saw in (their) resting-places during the day the joyful, delighted flocks of th
gods, and the gods in bright clothes, always highly praising Inda, after taking their clothes ar
(679)

2. Seeing the gods with pleased minds, delighted, and showing his respect, he said this or
'Why is the assembly of the gods so exceedingly pleased, why do they take their clothes and

3. 'When there was an encounter with the Asuras, a victory for the gods, and the Asuras w
there was not such a rejoicing. What wonderful (thing) have the gods seen that they are so c

4. 'They shout and sing and make music, they throw (about their) arms and dance; I ask y
of the tops of (mount) Meru, remove my doubt quickly, O venerable ones!' (682)

5. 'The Bodhisatta, the excellent pearl, the incomparable, is born for the good and for a ble
world of men, in the town of the Sakyas, in the country of Lumbini. Therefore we are glad an
pleased. (683)

6. 'He, the most excellent of all beings, the preeminent man, the bull of men, the most exc
creatures will turn the wheel (of the Dhamma) in the forest called after the Isis, (he who is) li
roaring lion, the strong lord of beasts.' (684)

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7. Having heard that noise he descended from (the heaven of) Tusita. Then he went to Su
and having sat down there he said this to the Sakyas: 'Where is the prince? I wish to see (hi

8. Then the Sakyas showed to (the Isi), called Asita, the child, the prince who was like shi
manufactured by a very skilful (smith) in the mouth of a forge, and beaming in glory and hav
appearance. (686)

9. Seeing the prince shining like fire, bright like the bull of stars wandering in the sky, like t

burning sun in autumn, free from clouds, he joyfully obtained great delight. (687)

10. The gods held in the sky a parasol with a thousand circles and numerous branches, ya golden sticks were fanned, but those who held the yaks' tails and the parasol were not seen

11. The Isi with the matted hair, by name Kanhasiri, on seeing the yellow blankets (shining coin, and the white parasol held over his head, received him delighted and happy. (689)

12. And having received the bull of the Sakyas, he who was wishing to receive him and kn the hymns, with pleased thoughts raised his voice, saying: 'Without superior is this, the most men.' (690)

13. Then remembering his own migration he was displeased and shed tears; seeing this th weeping Isi, whether there would be any obstacle in the prince's path. (691)

14. Seeing the Sakyas displeased the Isi said: 'I do not remember anything (that will be) u prince, there will be no obstacles at

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all for him, for this is no inferior (person). Be without anxiety. (692)

15. ' This prince will reach the summit of perfect enlightenment, he will turn the wheel of th who sees what is exceedingly pure (i.e. Nibbana), this (prince) feels for the welfare of the mu his religion[1] will be widely spread. (693)

16. 'My life here will shortly be at an end, in the middle (of his life) there will be death for m shall not hear the Dhamma of the incomparable one; therefore I am afflicted, unfortunate, an (694)

17. Having afforded the Sakyas great joy he went out from the interior of the town to lead a life; but taking pity on his sister's son, he induced him to embrace the Dhamma of the incom

18. 'When thou hearest from others the sound "Buddha," (or) "he who has acquired perfec walks the way of the Dhamma," then going there and enquiring about the particulars, lead a that Bhagavat.' (696)

19. Instructed by him, the friendly-minded, by one who saw in the future what is exceeding

Nibbana), he, Nalaka, with a heap of gathered-up good works, and with guarded senses dw
forward to Gina (i.e. Buddha). (697)

20. Hearing the noise, while the excellent Gina turned the wheel (of the Dhamma), and go
bull of the Isis, he, after being converted,

[1. Brahmakariyam = sasanam. Commentator.]

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asked the eminent Muni about the best wisdom, when the time of Asita's order had come. (6

The Vatthugathas are ended.

21. 'These words of Asita are acknowledged true (by me), therefore we ask thee, O Gotan
in all things (dhamma). (699)

22. 'O Muni, to me who am houseless, and who wish to embrace a Bhikkhu's life, explain
highest state, the state of wisdom (moneyya).' (700)

23. 'I will declare to thee the state of wisdom,'--so said Bhagavat,--'difficult to carry out, an
difficult to obtain; come, I will explain it to thee, stand fast, be firm. (701)

24. 'Let a man cultivate equanimity: which is (both) reviled and praised in the village, let hi
not to corrupt his mind, let him live calm, and without pride. (702)

25. 'Various (objects) disappear, like a flame of fire in the wood[1]; women tempt the Muni
tempt him. (703)

26. 'Let him be disgusted with sexual intercourse, having left behind sensual pleasures of
inoffensive and dispassionate towards living creatures, towards anything that is feeble or str

27. 'As I am so are these, as these are so am I, identifying himself with others, let him not
cause (any one) to kill[2]. (705)

[1. Ukkavaka nikkharanti
Daye aggisikhupama.

2. Yatha aham tatha ete
Yatha ete tatha aham
Attanam upamam katva
Na haneyya na ghataye.
Comp. .]

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28. 'Having abdoned desire and covetousness let him act as one that sees clearly where a
let him cross over this hell. (706)

29. 'Let him be with an empty stomach, taking little food, let him have few wants and not b
being consumed by desire he will without desire be happy. (707)

30. 'Let the Muni, after going about for alms, repair to the outskirts of the wood, let him go
near the root of a tree. (708)

31. 'Applying himself to meditation, and being wise, let him find his pleasure in the outskirt
wood, let him meditate at the root of a tree enjoying himself. (709)

32. 'Then when night is passing away let him repair to the outskirts of the village, let him n
being invited nor in what is brought away from the village. (710)

33. 'Let not the Muni, after going to the village, walk about to the houses in haste; cutting o
talk while seeking food, let him not utter any coherent speech[1]. (711)

34. '"What I have obtained that is good," "I did not get (anything that is) good," so thinking
cases he returns to the tree unchanged[2]. (712)

35. "Wandering about with his alms-bowl in his

[1. Na vakam payutam bhane.

2. Alattham yad idam sadhu
Nalattham kusalam iti,
Ubhayen' eva so tadi[*]
Rukkham va upanivattati.

*. Tadi = nibbikaro. Commentator.]

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hand, considered dumb without being dumb, let him not blush at a little gift, let him not desp
(713)

36. 'Various are the practices illustrated by the Samana, they do not go twice to the other s
(is) not once thought[1]. (?) (714)

37. 'For whom there is no desire, for the Bhikkhu who has cut off the stream (of existence)
all kinds of work, there is no pain. (715)

38. 'I will declare to thee the state of wisdom,'--so said Bhagavat,--'let one be like the edge
having struck his palate with his tongue, let him be restrained in (regard to his) stomach. (71

39. 'Let his mind be free from attachment, let him not think much[2] (about worldly affairs),
without defilement, independent, and devoted to a religious life. (717)

40. 'For the sake of a solitary life and for the sake of the service that is to be carried out by
let him learn, solitariness is called wisdom[3]; alone indeed he will find pleasure. (718)

41. 'Then he will shine through the ten regions, having heard the voice of the wise, of the r
those that have abandoned sensual pleasures, let my adherent then still more devote himse
belief. (719)

42. 'Understand this from the waters in chasms

[1. Ukkavaka hi patipada
Samanena pakasita,
Na param digunam yanti,
Na idam ekagunam mutam.

2. Na kapi bahu kintaye.

3. Ekattam monam akkhatam.]

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and cracks: noisy go the small waters, silent goes the vast ocean[1]. (720)

43. 'What is deficient that makes a noise, what is full that is calm; the fool is like a half-(fille water-pot, the wise is like a full pool. (721)

44. 'When the Samana speaks much that is possessed of good sense, he teaches the Dha while knowing it he speaks much[2]. (722)

45. 'But he who while knowing it is self-restrained, and while knowing it does not speak mu deserves wisdom (mona), such a Muni has attained to wisdom (mona)[3].' (723)

Nalakasutta is ended.

12. DVAYATANUPASSANASUTTA.

All pain in the world arises from upadhi, avigga, samkhara vinnana, phassa, vedana, tanha, ahara, ingita, nissaya, rupa, mosadhamma, sukha. So it was heard by me:

At one time Bhagavat dwelt at Savatthi in Pubbarama, Migaramatar's mansion. At that tim Uposatha day[4], on the fifteenth,

[1. Tan nadihi viganatha
Sobbhesu padaresu ka:
Sananta yanti kussobbha
Tunhi yati mahodadhi.

2. Yam samano bahu bhasati
Upetam atthasamhitam
Ganam so dhammam deseti
Ganam so bahu bhasati.

3. Yo ka ganam samyatatto
Ganam na bahu bhasati
Sa muni monam arahati
Sa muni monam agghaga.

4. See Rhys Davids, Buddhism, p. 140.]

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it being full moon, in the evening was sitting in the open air, surrounded by the assembly of
Bhagavat surveying the silent assembly of Bhikkhus addressed them (as follows):

'Whichever Dhammas there are, O Bhikkhus, good, noble, liberating, leading to perfect en
is the use to you of listening to these good, noble, liberating Dhammas, leading to perfect en
O Bhikkhus, there should be people that ask so, they shall be answered thus: "Yes, for the r
of the two Dhammas." "Which two do you mean?" "(I mean), this is pain, this is the origin of
one consideration, "this is the destruction of pain, this is the way leading to the destruction o
is the second consideration; thus, O Bhikkhus, by the Bhikkhu that considers the Dyad duly[
ardent, resolute, of two fruits one fruit is to be expected: in this world perfect knowledge, or,
the (five) attributes still remain, the state of an Anagamin (one that does not return).' This sa
(and) when Sugata had said this, the Master further spoke:

1. 'Those who do not understand pain and the origin of pain, and where pain wholly and to
and do not know the way that leads to the cessation of pain, (724)

2. 'They, deprived of the emancipation of thought

[1. . . . ka upanisa savanaya,'ti iti ke bhikknave pukkhitaro assu te evam assu vakaniya: yava
dhammanam yathabhutam nanaya 'ti, kinka dvayatam vadetha? 'idam dukkham, ayam dukk
ekanupassana, 'ayam dukkhanirodho, ayam dukkhanirodhagamini patipada' ti ayam dutiyan
sammadvayatanupassino . . .]

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and the emancipation of knowledge, are unable to put an end (to samsara), they will verily c
birth and decay. (725)

3. 'And those who understand pain and the origin of pain, and where pain wholly and totall
who know the way that leads to the cessation of pain, (726)

4. 'They, endowed with the emancipation of thought and the emancipation of knowledge, a
end (to samsara), they will not undergo birth and decay. (727)

'"Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons the upadhis (elements of existence)," this is one consideration, "but from the complete destr upadhis, through absence of passion, there is no origin of pain," this is the second considera Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, o fruit is to be expected: in this world perfect knowledge, or, if any of the (five) attributes still re the state of an Anagamin (one that does not return).' This said Bhagavat, (and) when Sugata Master further spoke:

5. 'Whatever pains there are in the world, of many kinds, they arise having their cause in t who being ignorant creates upadhi, that fool again undergoes pain; therefore being wise do considering what is the birth and origin of pain. (728)

'"Should there be a perfect consideration of the

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Dyad in another way," if, O Bhikkhus, there are people that ask so, they shall be told, there i there is: "Whatever pain arises is all in consequence of avigga (ignorance)," this is one cons from the complete destruction of avigga, through absence of passion, there is no origin of pa second consideration; thus, O Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is ardent, resolute, of two fruits one fruit is to be expected: in this world perfect knowledge, or, the (five) attributes still remain, the state of an Anagamin (one that does not return).' This sa (and) when Sugata had said this, the Master further spoke:

6. 'Those who again and again go to samsara with birth and death, to existence in this way way,--that is the state of avigga. (729)

7. 'For this avigga is the great folly by which this (existence) has been traversed long, but who resort to knowledge do not go to rebirth. (730)

'"Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons the samkharas (matter)," this is one consideration, "but from the complete destruction of the through absence of passion, there is no origin of pain," this is the second consideration; thus by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits to be expected: in this world perfect knowledge, or, if any of the (five) attributes still remain,

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of an Anagamin (one that does not return).' This said Bhagavat; (and) when Sugata had said
further spoke:

8. 'Whatever pain arises is all in consequence of the samkharas, by the destruction of the
will be no origin of pain. (731)

9. 'Looking upon this pain that springs from the samkharas as misery, from the cessation o
samkharas, and from the destruction of consciousness will arise the destruction of pain, hav
this exactly, (732)

10. 'The wise who have true views and are accomplished, having understood (all things) c
having conquered all association with Mara, do not go to re-birth. (733)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons
vinnana (consciousness)," this is one consideration, "but from the complete destruction of vi
absence of passion, there is no origin of pain," this is the second consideration; thus, O Bhik
Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fru
expected: in this world perfect knowledge, or, if any of the (five) attributes still remain, the sta
Anagamin (one that does not return).' This said Bhagavat, (and) when Sugata had said this,
spoke:

11. 'Whatever pain arises is all in consequence of vinnana, by the destruction of vinnana t
origin of pain. (734)

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12. 'Looking upon this pain that springs from vinnana as misery, from the cessation of vinn
free from desire (will be) perfectly happy (parinibbuta). (735)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons
phassa (touch)," this is one consideration, "but from the complete destruction of phassa, thro
passion, there is no origin of pain," this is the second consideration; thus, O Bhikkhus, by the
considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fruit is to be ex

this world perfect knowledge, or, if any of the (five) attributes still remain, the state of an Ana
that does not return).' This said Bhagavat, (and) when Sugata had said this, the Master furth

13. 'For those who are ruined by phassa, who follow the stream of existence, who have er
the destruction of bonds is far off. (736)

14. 'But those who, having fully understood phassa, knowingly have taken delight in cessa
from the comprehension of phassa, and being free from desire, are perfectly happy. (737)

'"Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons
the vedanas (sensations)," this is one consideration, "but from the complete destruction of th
through absence of passion, there

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no origin of pain," this is the second consideration; thus, O Bhikkhus, by the Bhikkhu that co
duly, that is strenuous, ardent, resolute, of two fruits one fruit is to be expected: in this world
knowledge, or, if any of the (five) attributes still remain, the state of an Anagamin (one that d
return).' This said Bhagavat, (and) when Sugata had said this, the Master further spoke:

15. 'Pleasure or pain, together with want of pleasure and want of pain, whatever is perceiv
and externally, (738)

16. 'Looking upon this as pain, having touched what is perishable and fragile, seeing the d
everything), the Bhikkhu is disgusted, having from the perishing of the vedanas become free
perfectly happy. (739)

'"Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons
tanha (desire)," this is one consideration, "but from the complete destruction of tanha, throug
passion, there is no origin of pain," this is the second consideration; thus, O Bhikkhus, by the
considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fruit is to be ex
this world perfect knowledge, or, if any of the (five) attributes still remain, the state of an Ana
that does not return).' This said Bhagavat, (and) when Sugata had said this, the Master furth

17. 'A man accompanied by tanha, for a long time transmigrating into existence in this way

that way, does not overcome transmigration (samsara). (740)

18. 'Looking upon this as misery, this origin of the pain of tanha, let the Bhikkhu free from
seizing (upon anything), thoughtful, wander about. (741)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons
the upadanas (the seizures)," this is one consideration, "but from the complete destruction o
through absence of passion, there is no origin of pain," this is the second consideration; thus
by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits
to be expected: in this world perfect knowledge, or, if any of the (five) attributes still remain,
of an Anagamin (one that does not return).' This said Bhagavat, (and) when Sugata had said
further spoke:

19. 'The existence is in consequence of the upadanas; he who has come into existence go
has been born is to die, this is the origin of pain. (742)

20. 'Therefore from the destruction of the upadanas the wise with perfect knowledge, havi
causes) the destruction of birth, do not go to re-birth. (743)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in

consequence of the arambhas (exertions)," this is one consideration, "but from the complete
arambhas, through absence of passion, there is no origin of pain," this is the second conside
Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, o
fruit is to be expected: in this world perfect knowledge, or, if any of the (five) attributes still re
the state of an Anagamin (one that does not return).' This said Bhagavat, (and) when Sugata
Master further spoke:

21. 'Whatever pain arises is all in consequence of the arambhas, by the destruction of the
is no origin of pain. (744)

22, 23. 'Looking upon this pain that springs from the arambhas as misery, having abandon

arambhas, birth and transmigration have been crossed over by the Bhikkhu who is liberated has cut off the desire for existence, and whose mind is calm; there is for him no re-birth. (74

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons the aharas (food?)," this is one consideration, "but from the complete destruction of the ahar absence of passion, there is no origin of pain," this is the second consideration; thus, O Bhik Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fr expected: in this world perfect knowledge, or, if any of the (five) attributes still

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remain, the state of an Anagamin (one that does not return).' This said Bhagavat, (and) whe this, the Master further spoke:

24. 'Whatever pain arises is all in consequence of the aharas, by the destruction of the aha origin of pain. (747)

25. 'Looking upon this pain that springs from the aharas as misery, having seen the result not resorting to all aharas, (748)

26. 'Having seen that health is from the destruction of desire, he that serves discriminating fast in the Dhamma cannot be reckoned as existing, being accomplished[1]. (749)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there that ask so, they shall be told, there is, and how there is: "Whatever pain arises is all in cons the ingitas (commotions)," this is one consideration, "but from the complete destruction of th through absence of passion, there is no origin of pain," this is the second consideration; thus by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits to be expected: in this world perfect knowledge, or, if any of the (five) attributes still remain, of an Anagamin (one that does not return).' This said Bhagavat, (and) when Sugata had said further spoke:

27. 'Whatever pain arises is all in consequence of the ingitas, by the destruction of the ing no origin of pain. (750)

28. 'Looking upon this pain that springs from

[1. Samkham nopeti vedagu.]

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the ingitas as misery, and therefore having abandoned the ingitas and having stopped the s
Bhikkhu free from desire and not seizing (upon anything), thoughtful, wander about. (751)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "For the nissita (dependent) there i
vacillation," this is one consideration, "the independent (man) does not vacillate," this is the
consideration; thus, O Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is strenu
resolute, of two fruits one fruit is to be expected: in this world perfect knowledge, or, if any o
attributes still remain, the state of an Anagamin (one that does not return).' This said Bhagav
Sugata had said this, the Master further spoke:

29. 'The independent (man) does not vacillate, and the dependent (man) seizing upon exis
in another, does not overcome samsara. (752).

30. 'Looking upon this as misery (and seeing) great danger in things you depend upon, let
about independent, not seizing (upon anything), thoughtful. (753)

"'Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there
that ask so, they shall be told, there is, and how there is: "The formless (beings), O Bhikkhus
than the rupas (for ruppa, i.e. form-possessing)," this is one consideration, "cessation is calm
formless," this is another consideration, "thus, O Bhikkhus, by the Bhikkhu that considers

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the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fruit is to be expected: in
perfect knowledge, or, if any of the (five) attributes still remain, the state of an Anagamin (on
not return).' This said Bhagavat, (and) when Sugata had said this, the Master further spoke:

31. 'Those beings who are possessed of form, and those who dwell in the formless (world)
cessation, have to go to re-birth. (754)

32. 'But those who, having fully comprehended the forms, stand fast in the formless (world
liberated in the cessation, such beings leave death behind. (755)

'"Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there that ask so, they shall be told, there is, and how there is: "What has been considered true by men, together with the gods, Mara, Brahman, and amongst the Samanas, Bramanas, gods, noble through their perfect knowledge been well seen to be really false," this is one consider Bhikkhus, has been considered false by the world of men, together with the gods, Mara, Bra the Samanas, Bramanas, gods, and men, that has by the noble through their perfect knowle be really true," this is another consideration. Thus, O Bhikkhus, by the Bhikkhu that consider that is strenuous, ardent, resolute, of two fruits one fruit is to be expected: in this world perfe knowledge, or, if any of the (five) attributes still remain, the state of an Anagamin (one that d return).' This said Bhagavat,

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(and) when Sugata had said this, the Master further spoke:

33. 'Seeing the real in the unreal, the world of men and gods dwelling in name and form[1] "This is true." (756)

34. 'Whichever way they think (it), it becomes otherwise, for it is false to him, and what is f perishable[2]. (?) (757)

35. 'What is not false, the Nibbana, that the noble conceive as true, they verily from the co truth are free from desire (and) perfectly happy[3]. (758)

'"Should there be a perfect consideration of the Dyad in another way," if, O Bhikkhus, there that ask so, they shall be told, there is, and how there is: "What, O Bhikkhus, has been cons by the world of men, gods, Mara, Brahman, and amongst the Samanas, Bramanas, gods, an noble by (their) perfect knowledge been well seen to be really pain," this is one consideratio Bhikkhus, has been considered pain by the world of men, gods, Mara, Brahman, and among Brahmanas, gods, and men, that has by the noble by their perfect knowledge been well see pleasure," this is the second consideration. Thus, O

[1. Namarupasmim, 'individuality.'

2. Yena yena hi mannanti
Tato tam hoti annatha,
Tam hi tassa musa hoti,
Mosadhammam hi ittaram.

3. Amosadhammam nibbanam
Tad ariya sakkato vidu,
Te ye sakkabhisamaya
Nikkhata parinibbuta.]

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Bhikkhus, by the Bhikkhu who considers the Dyad duly, who is strenuous, ardent, resolute, c
fruit is to be expected: in this world perfect knowledge, or, if any of the (five) attributes still re
the state of an Anagamin (one who does not return).' This said Bhagavat, (and) when Sugat
Master further spoke:

36. 'Form, sound, taste, smell, and touch are all wished for, pleasing and charming (things
they last, so it is said. (759)

37. 'By you, by the world of men and gods these (things) are deemed a pleasure, but wher
deemed pain by them. (760)

38. 'By the noble the cessation of the existing body is regarded as pleasure; this is the opp
(what) the wise in all the world (hold)[1]. (761)

39. 'What fools say is pleasure that the noble say is pain, what fools say is pain that the no
pleasure:--see here is a thing difficult to understand, here the ignorant are confounded. (762

40. 'For those that are enveloped there is gloom, for those that do not see there is darknes
good it is manifest, for those that see there is light; (even being) near, those that are ignoran
and the Dhamma, do not discern (anything)[2]. (763)

[1. Sukhan ti dittham ariyehi
Sakkayass' uparodhanam,
Pakkanikam idam hoti
Sabbalokena passatam.

2. Nivutanam tamo hoti
Andhakaro apassatam,
Satan ka vivatam hoti
Aloko passatam iva,

Santike na vigananti
Magadhammass' akovida.]

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41. 'By those that are overcome by the passions of existence, by those that follow the stre
by those that have entered the realm of Mara, this Dhamma is not perfectly understood. (764

42. 'Who except the noble deserve the well-understood state (of Nibbana)? Having perfec
state, those free from passion are completely extinguished[1].' (765)

This spoke Bhagavat. Glad those Bhikkhus rejoiced at the words of Bhagavat. While this e
being given, the minds of sixty Bhikkhus, not seizing (upon anything), were liberated.

Dvayatanupassanasutta is ended.

Mahavagga, the third.

[1. Ko nu annatra-m-ariyehi
Padam sambuddham arahati
Yam padam samma-d-annaya
Parinibbanti anasava.]

Sacred Books of the East, Vol. 10: The Dhammapada and Sutta Nipata, by Max Muller and
sacred-texts.com

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IV. ATTHAKAVAGGA.

1. KAMASUTTA.

Sensual pleasures are to be avoided. 1. If he who desires sensual pleasures is successful

becomes glad-minded, having obtained what a mortal wishes for. (766)

2. But if those sensual pleasures fail the person who desires and wishes (for them), he wil pierced by the arrow (of pain). (767)

3. He who avoids sensual pleasures as (he would avoid treading upon) the head of a snak such a one, being thoughtful (sato), will conquer this desire. (768)

4. He who covets extensively (such) pleasures (as these), fields, goods, or gold, cows and servants, women, relations, (769)

5. Sins will overpower him, dangers will crush him, and pain will follow him as water (pours ship. (770)

6. Therefore let one always be thoughtful, and avoid pleasures; having abandoned them, l stream, after baling out the ship, and go to the other shore. (771)

Kamasutta is ended.

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2. GUHATTHAKASUTTA.

Let no one cling to existence and sensual pleasures. 1. A man that lives adhering to the ca body), who is covered with much (sin), and sunk into delusion, such a one is far from seclus sensual pleasures in the world are not easy to abandon. (772)

2. Those whose wishes are their motives, those who are linked to the pleasures of the wor difficult to liberate, for they cannot be liberated by others, looking for what is after or what is coveting these and former sensual pleasures. (773)

3. Those who are greedy of, given to, and infatuated by sensual pleasures, those who are having entered upon what is wicked, wail when they are subjected to pain, saying: 'What wil when we die away from here?' (774)

4. Therefore let a man here[1] learn, whatever he knows as wicked in the world, let him no

that (?) practise (what is) wicked[2]; for short is this life, say the wise. (775)

5. I see in the world this trembling race given to desire for existences; they are wretched m
in the mouth of death, not being free from the desire for reiterated existences. (776)

6. Look upon those men trembling in selfishness, like fish in a stream nearly dried up, with
seeing this, let one wander about unselfish, without forming any attachment to existences. (

[1. Idheva = imasmim yeva sasane. Commentator.

2. Na tassa hetu visamam kareyya.]

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7. Having subdued his wish for both ends[1], having fully understood touch without being g
what he has himself blamed, the wise (man) does not cling to what is seen and heard[2]. (77

8. Having understood name[3], let the Muni cross over the stream, not defiled by any gras
pulled out the arrow (of passion), wandering about strenuous, he does not wish for this worl
(779)

Guhatthakasutta is ended.

3. DUTTHATTHAKASUTTA.

The Muni undergoes no censure, for he has shaken off all systems of philosophy, and is the

1. Verily, some wicked-minded people censure, and also just-minded people censure, but t
undergo the censure that has arisen; therefore there is not a discontented (khila) Muni anyw

2. How can he who is led by his wishes and possessed by his inclinations overcome his ov
Doing his own doings let him talk according to his understanding[4]. (781)

3. The person who, without being asked, praises

[1. Comp. .

2. Ubhosu antesu vineyya khandam
Phassam parinnaya ananugiddho
Yad atta garahi tad akubbamano
Na lippati ditthasutesu dhiro.

3. Sannam = namarupam. Commentator.

4. Sakam hi ditthim katham akkayeyya
Khandanunito rukiya nivittho,
Sayam samattani pakubbamano
Yatha hi ganeyya tatha vadeyya.]

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his own virtue and (holy) works to others, him the good call ignoble, one who praises himsel

4. But the Bhikkhu who is calm and of a happy mind, thus not praising himself for his virtue call noble, one for whom there are no desires anywhere in the world[2]. (783)

5. He whose Dhammas are (arbitrarily) formed and fabricated, placed in front, and confuse in himself a good result, is therefore given to (the view which is called) kuppa-patikka-santi[3

6. For the dogmas of philosophy are not easy to overcome, amongst the Dhammas (now t adopted after consideration; therefore a man rejects and adopts (now this and now that) Dha dogmas[4]. (785)

7. For him who has shaken off (sin) there is nowhere in the world any prejudiced view of th existences; he who has shaken off (sin), after leaving deceit and arrogance behind, which (w he (is) independent[6]. (786)

[1. Yo atumanam sayam eva pava = yo evam attanam sayam eva vadati. Commentator.

2. Yass' ussada n' atthi kuhinki loke.

3. Pakappita samkhata yassa dhamma
Purakkhata santi avivadata
Yad attani passati anisamsam
Tam nissito kuppapatikkasantim.

4. Ditthinivesa na hi svativatta,
Dhammesu nikkheyya samuggahitam,
Tasma naro tesu nivesanesu
Nirassati adiyati-kka dhammam.
Comp. .

5. Dhonassa hi n' atthi kuhinki loke
Pakappita ditthi bhavabhavesu,
Mayan ka manan ka pahaya dhono
Sa kena gakkheyya, anupayo so.]

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8. But he who is dependent undergoes censure amongst the Dhammas; with what (name) him who is independent? For by him there is nothing grasped or rejected, he has in this worl (philosophical) view[1]. (787)

Dutthatthakasutta is ended.

4. SUDDHATTHAKASUTTA.

No one is purified by philosophy, those devoted to philosophy run from one teacher to anot are not led by passion, and do not embrace anything in the world as the highest. 1. I see a excellent, sound man, by his views a man's purification takes place, holding this opinion, an this view to be the highest he goes back to knowledge, thinking to see what is pure[2]. (788)

2. If a man's purification takes place by (his philosophical) views, or he by knowledge leav then he is purified by another (way than the ariyamagga, i.e. the noble way), together with h account of his views he tells him to say so[3]. (789)

[1. Upayo[*] hi dhammesu upeti vadam
Anupayam kena katham vadeyya
Attam nirattam na hi tassa atthi
Adhosi so ditthim idh' eva sabbam.

2. Passami suddham paramam arogam,
Ditthena samsuddhi narassa hoti,
Et' abhiganam paraman ti natva.
Suddhanupassiti pakketi nanam.

3. Ditthihi nam pava tatha vadanam.
Comp. ; .

*. Upayo ti tanhaditthinissito. Commentator.]

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3. But the Brahmana who does not cling to what has been seen, or heard, to virtue and (h
what has been thought, to what is good and to what is evil, and who leaves behind what has
without doing anything in this world, he does not acknowledge that purification cornes from a

4. Having left (their) former (teacher) they go to another, following their desires they do no
asunder their ties; they grasp, they let go like a monkey letting go the branch (just) after hav
(hold of it). (791)

5. Having himself undertaken some (holy) works he goes to various (things) led by his sen
great understanding, a wise man who by his wisdom has understood the Dhamma, does no
(occupations). (792)

6. He being secluded amongst all the Dhammas, whatever has been seen, heard, or thoug
in this world be able to alter him, the seeing one, who wanders openly[2]? (793)

7. They do not form (any view), they do not prefer (anything), they do not say, 'I am infinite
having cut the tied knot of attachment, they do not long for (anything) anywhere in the world

[1.Na brahmano annato suddhim aha
Ditthe sute silavate mute va
punne ka pape ka anupalitto
Attangaho na idha pakubbamano.

2. Sa sabbadhammesu visenibhuto[*]
Yam kinki dittham va sutam mutam va
Tam eva dassim vivatam karantam

Ken' idha lokasmim vikappayeyya?

*. Marasenam vinasetva thitabhavena visenibhuto. Commentator.]

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8. He is a Brahmana that has conquered (sin)[1]; by him there is nothing embraced after k
it; he is not affected by any kind of passion; there is nothing grasped by him as the highest i
(795)

Suddhatthakasutta is ended.

5. PARAMATTHAKASUTTA.

One should not give oneself to philosophical disputations; a Brahmana who does not adopt
philosophy, is unchangeable, has reached Nibbana. 1. What one person, abiding by the (p
saying, 'This is the most excellent,' considers the highest in the world, everything different fr
says is wretched, therefore he has not overcome dispute[2]. (796)

2. Because he sees in himself a good result, with regard to what has been seen (or) heard
(holy) works, or what has been thought, therefore, having embraced that, he looks upon eve
bad[3]. (797)

3. The expert call just that a tie dependent

[1. Katunnam kilesasimanam atitatta
Simatigo bahitapapatta ka brahmano.

2. Paraman ti ditthisu paribbasano
Yad uttarim kurute gantu loke
Hina ti anne tato sabbam aha,
Tasma vivadani avitivatto.
Properly, 'others (are) wretched.'

3. Yad attani passati anisamsam
Ditthe sute silavate mute va

Tad eva so tattha samuggahaya
Nihinato passati sabbam annam.]

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upon which one looks upon anything else as bad. Therefore let a Bhikkhu not depend upon
or thought, or upon virtue and (holy) works[1]. (798)

4. Let him not form any (philosophical) view in this world, either by knowledge or by virtue
works, let him not represent himself equal (to others), nor think himself either low or distingu

5. Having left what has been grasped, not seizing upon anything he does not depend ever
does not associate with those that are taken up by different things, he does not return to any
view[2]. (800)

6. For whom there is here no desire for both ends, for reiterated existence either here or in
world, for him there are no resting-places (of the mind) embraced after investigation amongs
(dhammesu)[3]. (801)

7. In him there is not the least prejudiced idea with regard to what has been seen, heard, c
could any one in this world alter such a Brahmana who does not adopt any view? (802)

[1. Tam vapi gantham kusala vadanti
Yam nissito passati hinam annam,
Tasma hi dittham va sutam mutam va
Silabbatam bhikkhu na nissayeyya.

2. Attam pahaya anupadiyano
Nane pi so nissayam no karoti,
Sa ve viyattesu na vaggasari,
Ditthim pi so na pakketi kinki.

3. Yass' ubhayante panidhidha n' atthi
Bhavabhavaya idha va huram va
Nivesana tassa na santi keki
Dhammesu nikkheyya samuggahita.]

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8. They do not form (any view), they do not prefer (anything), the Dhammas are not chose
Brahmana is not dependent upon virtue and (holy) works; having gone to the other shore, su
return. (803)

Paramatthakasutta is ended.

6. GARASUTTA.

From selfishness come grief and avarice; The Bhikkhu who has turned away frorn the worlc
houseless, is independent, and does not wish for purification through another. 1. Short inde
within a hundred years one dies, and if any one lives longer, then he dies of old age. (804)

2. People grieve from selfishness, perpetual cares kill them, this (world) is full of disappoin
seeing this, let one not live in a house. (805)

3. That even of which a man thinks 'this is mine' is left behind by death: knowing this, let n
(man) turn himself to worldliness (while being my) follower[1]. (806)

4. As a man awakened does not see what he has met with in his sleep, so also he does n
person that has passed away and is dead. (807)

5. Both seen and heard are the persons whose particular name is mentioned, but only the

[1. Maranena pi tam pahiyati
Yam puriso mama-y-idan ti mannati,
Evam pi viditva pandito
Na pamattaya nametha mamako.]

remains undecayed of the person that has passed away[1]. (808)

6. The greedy in their selfishness do not leave sorrow, lamentation, and avarice; therefore
leaving greediness wandered about seeing security (i.e. Nibbana). (809)

7. For a Bhikkhu, who wanders about unattached and cultivates the mind of a recluse, the that he does not show himself (again) in existence[2]. (810)

8. Under all circumstances the independent Muni does not please nor displease (any one) do not stick to him (as little) as water to a leaf. (811)

9. As a drop of water does not stick to a lotus, as water does not stick to a lotus, so a Mun cling to anything, namely, to what is seen or heard or thought[3]. (812)

10. He who has shaken off (sin) does not therefore think (much of anything) because it ha heard or thought; he does not wish for

[1. Ditthapi sutapi te gana
Yesam namam idam pavukkati
Namam evavasissati
Akkheyyam petassa gantuno.

2. Patilinakarassa bhikkhuno
Bhagamanassa vittamanasam[*]
Samaggiyam ahu tassa tam
Yo attanam bhavane na dassaye.

3. Udabindu yathapi pokkhare
Padume vari yatha na lippati
Evam muni nopalippati
Yad idam dittthasutam mutesu va.

*. Bi has vivitta-.]

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purification through another, for he is not pleased nor displeased (with anything)[1]. (813)

Garasutta is ended.

7. TISSAMETTEYYASUTTA.

Sexual intercourse should be avoided. 1. 'Tell me, O venerable one,'--so said the venerab Metteyya,--'the defeat of him who is given to sexual intercourse; hearing thy precepts we wil seclusion.' (814)

2. 'The precepts of him who is given to sexual intercourse, O Metteyya,'--so said Bhagava he employs himself wrongly, this is what is ignoble in him. (815)

3. 'He who, having formerly wandered alone, gives himself up to sexual intercourse, him th world a low, common fellow, like a rolling chariot. (816)

4. 'What honour and renown he had before, that is lost for him; having seen this let him lea sexual intercourse. (817)

5. 'He who overcome by his thoughts meditates like a miser, such a one, having heard the others, becomes discontented. (818)

6. 'Then he makes weapons (i.e. commits evil

[1. Dhono na hi tena mannati
Yad idam ditthasutam mutesu va,
Nannena visuddhim ikkhati,
Na hi so raggati no viraggati.
Comp. .]

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deeds) urged by the doctrines of others, he is very greedy, and sinks into falsehood[1]. (819

7. 'Designated "wise" he has entered upon a solitary life, then having given himself up to s intercourse, he (being) a fool suffers pain. (820)

8. 'Looking upon this as misery let the Muni from first to last in the world firmly keep to his life, let him not give himself up to sexual intercourse. (821)

9. 'Let him learn seclusion, this is the highest for noble men, but let him not therefore think best, although he is verily near Nibbana. (822)

10. 'The Muni who wanders void (of desire), not coveting sensual pleasures, and who has him the creatures that are tied in sensual pleasures envy.' (823)

Tissametteyyasutta is ended.

8. PASURASUTTA.

Disputants brand each other as fools, they wish for praise, but being repulsed they become is not purified by dispute, but by keeping to Buddha, who has shaken off all sin. 1. Here the 'purity,' in other doctrines (dhamma) they do not allow purity; what they have devoted thems they call good, and they enter extensively upon the single truths[2]. (824)

[1. Atha satthani kurute
Paravadehi kodito,
Esa khv-assa mahagedho,
Mosavaggam pagahati.

2. Idh' eya suddhim iti vadiyanti
Nannesu dhammesu visuddhim ahu
Yam nissita tattha subham vadana
Pakkekasakkesu puthu nivittha.]

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2. Those wishing for dispute, having plunged into the assembly, brand each other as fools to others and pick a quarrel, wishing for praise and calling themselves (the only) expert. (825

3. Engaged in dispute in the middle of the assembly, wishing for praise he lays about on a when his dispute has been repulsed he becomes discontented, at the blame he gets angry h faults (of others). (826)

4. Because those who have tested his questions say that his dispute is lost and repulsed, grieves having lost his disputes; 'he has conquered me,' so saying he wails. (827)

5. These disputes have arisen amongst the Samanas, in these (disputes) there is (dealt) b having seen this, let him leave off disputing, for there is no other advantage in trying to get p

6. Or he is praised there, having cleared up the dispute in the middle of the assembly; ther laugh and be elated, having won that case as he had a mind to. (829)

7. That which is his exaltation will also be the field of his defeat, still he talks proudly and arrogantly; seeing this, let no one dispute, for the expert do not say that purification (takes p that[1]. (830)

8. As a hero nourished by kingly food goes about roaring, wishing for an adversary--where philosopher, Ditthigatika) is, go thou there, O

[1. Yi unnati sassa vighatabumi,
Manatimanam vadate pan' eso,
Etam pi disva na vivadayetha
Na hi tena suddhim kusala vadanti.
Comp. .]

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hero; formerly there was nothing like this to fight against[1]. (831)

9. Those who, having embraced a (certain philosophical) view, dispute and maintain 'this o to them say thou when a dispute has arisen, 'Here is no opponent[2] for thee.' (832)

10. Those who wander about after having secluded themselves, without opposing view to (opposition) wilt thou meet with amongst those, O Pasura, by whom nothing in this world is g best? (833)

11. Then thou wentest to reflection thinking in thy mind over the (different philosophical) vi hast gone into the yoke with him who has shaken off (al1 sin), but thou wilt not be able to pr (with him)[3]. (834)

Pasurasutta is ended.

9. MAGANDIYASUTTA.

A dialogue between Magandiya and Buddha. The former offers Buddha his daughter for a w
her. Magandiya says that purity cornes from philosophy, Buddha from 'inward peace.' The M
peace, he does not dispute, he is free from marks. 1. Buddha: 'Even seeing Tanha, Arati, a
daughters of Mara), there was not the least wish

[1. Suro yatha ragakhadaya puttho
Abhigaggam eti patisuram ikkham--
Yen' eva so tena palehi sura,
Pubbe va n' atthi yad idam yudhaya.

2. Patisenikatta ti patilomakarako. Commentator.

3. Atha tvam pavitakkam agama
Manasa ditthigatani kintayanto,
Dhonena yugam samagama,
Na hi tvam pagghasi sampayatave.]

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(in me) for sexual intercourse. What is this (thy daughter's body but a thing) full of water and
do not even want to touch it with my foot.' (835)

2. Magandiya: 'If thou dost not want such a pearl, a woman desired by many kings, what v
(holy) works, (mode of) life, re-birth dost thou profess?' (836)

3. '"This I say," so (I do now declare), after investigation there is nothing amongst the doct
such a one (as I would) embrace, O Magandiya,'-- so said Bhagavat,--'and seeing (misery) i
(philosophical) views, without adopting (any of them), searching (for truth) I saw "inward pea

4. 'All the (philosophical) resolutions[2] that have been formed,'--so said Magandiya,--'thos
explainest without adopting (any of them); the notion "inward peace" which (thou mentionest
explained by the wise?' (838)

5. 'Not by (any philosophical) opinion, not by tradition, not by knowledge, O Magandiya,'--s
Bhagavat,--'not by virtue and (holy) works can any one say that purity exists; nor by absence
(philosophical) opinion, by absence of tradition, by absence of knowledge, by absence of vir
works either; having abandoned these without adopting (anything else), let him, calm and in
desire existence[3]. (839)

[1. Idam vadamiti na tassa hoti--Magandiya ti Bhagava--
Dhammesu nikkheyya samuggahitam
Passan ka ditthisu anuggahaya
Agghattasantim pakinam adassam.

2. Vinikkhaya, placita?

3. Na ditthiya na sutiya na nanena--Magandiya ti Bhagava--
Silabbatenapi na suddhim aha
Aditthiya assutiya anana
Asilata abbata no pi tena,
Ete ka nissagga anuggahaya
Santo anissaya bhavam na gappe.]

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6. 'If one cannot say by (any philosophical) opinion, or by tradition, or by knowledge,'--so s
Magandiya,--'or by virtue and (holy) works that purity exists, nor by absence of (philosophica
absence of tradition, by absence of knowledge, by absence of virtue and (holy) works, then
doctrine foolish, for by (philosophical) opinions some return to purity.' (840)

7. 'And asking on account of (thy philosophical) opinion, O Magandiya,'--so said Bhagavat
to infatuation in what thou hast embraced, and of this (inward peace) thou hast not the least
thou holdest it foolish[1]. (841)

8. 'He who thinks himself equal (to others), or distinguished, or low, he for that very reason
but he who is unmoved under those three conditions, for him (the notions) "equal" and "disti
exist. (842)

9. 'The Brahmana for whom (the notions) "equal" and "unequal" do not exist, would he say
Or with whom should he dispute, saying, "This is false?" With whom should he enter into dis

10. 'Having left his house, wandering about

[1. Ditthin ka nissaya anupukkhamano
Samuggahitesu pamoham aga
Ito ka naddakkhi anum pi sannam

Tasma tuvam momuhato dahasi.

2. Sakkan ti so brahmano kim vadeyya
Musa ti va so vivadetha kena
Yasmim samam visaman kapi n' atthi
Sa kena vadam patisamyugeyya.]

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houseless, not making acquaintances in the village, free from lust, not desiring (any future e
the Muni not get into quarrelsome talk with people. (844)

11. 'Let not an eminent man (naga) dispute after having embraced those (views) separate
(formerly) wandered in the world; as the thorny lotus elambuga is undefiled by water and mu
confessor of peace, free from greed, does not cling to sensual pleasures and the world. (845

12. 'An accomplished man does not by (a philosophical) view, or by thinking become arrog
of that sort; not by (holy) works, nor by tradition is he to be led, he is not led into any of the
resting-places (of the mind). (846)

13. 'For him who is free from marks there are no ties, to him who is delivered by understan
no follies; (but those) who grasped after marks and (philosophical) views, they wander abou
annoying (people)[1].' (847)

Magandiyasutta is ended.

10. PURABHEDASUTTA.

Definition of a calm Muni. 1. 'With what view and with what virtue is one called calm, tell m
Gotama, (when) asked about the best man?' (848)

2. 'He whose desire is departed before the dissolution (of his body),'--so said Bhagavat,--'

[1. Sannavirattassa na santi gantha,
Pannavimuttassa na santi moha,
Sannan ka ditthin ka ye aggahesum

Te ghattayanta vikaranti loke.]

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does not depend upon beginning and end, nor reckons upon the middle, by him there is notl
(849)

3. 'He who is free from anger, free from trembling, free from boasting, free from misbehavi
speaks wisely, he who is not elated, he is indeed a Muni who has restrained his speech. (85

4. 'Without desire for the future he does not grieve for the past, he sees seclusion in the ph
(touch), and he is not led by (any philosophical) views. (851)

5. 'He is unattached, not deceitful, not covetous, not envious, not impudent, not contemptu
given to slander. (852)

6. 'Without desire for pleasant things and not given to conceit, and being gentle, intelligent
credulous, he is not displeased (with anything). (853)

7. 'Not from love of gain does he learn, and he does not get angry on account of loss, and
desire he has no greed for sweet things[2]. (854)

8. 'Equable (upekhaka), always thoughtful, he does not think himself equal (to others)[3] in
distinguished, nor low: for him there are no desires (ussada). (855)

[1. Vitatanho pura bheda
Pubbam antam anissito
Vemagghe n' upasamkheyyo
Tassa n' atthi purekkhatam.

2. Rasesu nanugigghati

3. Na loke mannate samam
Na visesi na nikeyyo.
Compare ; .]

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9. 'The man for whom there is nothing upon which he depends, who is independent, havin
Dhamma, for whom there is no desire for coming into existence or leaving existence, (856)

10. 'Him I call calm, not looking for sensual pleasures; for him there are no ties, he has ov
(857)

11. 'For him there are no sons, cattle, fields, wealth, nothing grasped or rejected is to be fo
(858)

12. 'That fault of which common people and Samanas and Brahmanas say that he is poss
by him, therefore he is not moved by their talk. (859)

13. 'Free from covetousness, without avarice, the Muni does not reckon himself amongst t
nor amongst the plain, nor amongst the low, he does not enter time, being delivered from tin

14. 'He for whom there is nothing in the world (which he may call) his own, who does not g
is no more, and does not walk amongst the Dhammas (after his wish), he is called calm[2].'

Purabhedasutta is ended.

11. KALAHAVIVADASUTTA.

The origin of contentions, disputes, &c. &c. 1. 'Whence (do spring up) contentions and dis
lamentation and sorrow together with envy;

[1. Vitagedho amakkhari
Na ussesu vadate muni
Na samesu na omesu,
Kappam n' eti akappiyo.

2. Comp. infra, , and .]

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and arrogance and conceit together with slander, whence do these spring up? pray, tell me

2. 'From dear (objects) spring up contentions and disputes, lamentation and sorrow togeth arrogance and conceit together with slander; contentions and disputes are joined with envy, slander in the disputes arisen.' (863)

3. 'The dear (objects) in the world whence do they originate, and (whence) the covetousne in the world, and desire and fulfilment whence do they originate, which are (of consequence) state of a man[1]?' (864)

4. 'From wish[2] originate the dear (objects) in the world, and the covetousness that prevai world, and desire and fulfilment originate from it, which are (of consequence) for the future s (865)

5. 'From what has wish in the world its origin, and resolutions[3] whence do they spring, ar falsehood and doubt, and the Dhammas which are made known by the Samana (Gotama)?'

6. 'What they call pleasure and displeasure in the world, by that wish springs up; having se origin in (all) bodies[4], a person forms (his) resolutions in the world. (867)

7. 'Anger and falsehood and doubt, these Dhammas are a couple[5]; let the doubtful learn knowledge, knowingly the Dhammas have been proclaimed by the Samana.' (868)

8. 'Pleasure and displeasure, whence have they

[1. Ye samparayaya narassa honti.

2. Khanda.

3. Vinikkhaya.

4. Rupesu disva vibhavam bhavan ka.

5. Te pi kodhadayo dhamma satasatadvaye sante eva pahonti uppagganti. Commentator.]

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their origin, for want of what do these not arise? This notion which (thou mentionest), viz. "d origin," tell me from what does this arise.' (869)

9. 'Pleasure and displeasure have their origin from phassa (touch), when there is no touch arise. This notion which (thou mentionest), viz. "decay and origin," this I tell thee has its orig this.' (870)

10. 'From what has phassa its origin in the world and from what does grasping spring up? is there no egotism, by the cessation of what do the touches not touch? ' (871)

11. 'On account of name and form the touches (exist), grasping has its origin in wish; by th wishes there is no egotism, by the cessation of form the touches do not touch.' (872)

12. 'How is one to be constituted that (his) form may cease to exist, and how do joy and pa exist? Tell me this, how it ceases, that we should like to know, such was my mind[1]?' (873)

13. 'Let one not be with a natural consciousness, nor with a mad consciousness, nor witho nor with (his) consciousness gone; for him who is thus constituted form ceases to exist, for w delusion has its origin in consciousness[2].' (?) (874)

14. 'What we have asked thee thou hast explained

[1. Katham sametassa vibhoti rupam,
Sukham dukham vapi katham vibhoti,
Etam me pabruhi, yatha vibhoti
Tam ganiyama, iti me mano ahu.

2. Na sannasanni na visannasanni
No pi asanni na vibhutasanni
Evam sametassa vibhoti rupam
Sannanidana hi papankasamkha.]

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unto us; we will ask thee another question, answer us that: Do not some (who are considere world tell us that the principal (thing) is the purification of the yakkha, or do they say someth from this[1]?' (875)

15. 'Thus some (who are considered) wise in this world say that the principal (thing) is the of the yakkha; but some of them say samaya (annihilation), the expert say (that the highest anupadisesa (none of the five attributes remaining)[2]. (876)

16. 'And having known these to be dependent, the investigating Muni, having known the th
upon, and after knowing them being liberated, does not enter into dispute, the wise (man) do
reiterated existence[3].' (877)

Kalahavivadasutta is ended.

12. KULAVIYUHASUTTA.

A description of disputing philosophers. The different schools of philosophy contradict each
proclaim different truths, but the truth is only one. As long as the disputations are going on, s
there be strife in the world. 1. Abiding by their own views, some (people), having got into co
themselves to be

[1. Comp. .

2. Ettavat' aggam pi vadanti h' eke
Yakkhassa suddhim idha panditase,
Tesam pun' eke samayam[*] vadanti
Anupadisese kusala vadana.

3. Ete ka natva upanissita ti
Natva muni nissaye so vimamsi
Natva vimutto na vivadam eti
Bhavabhavaya na sameti dhiro.

*. Ukkhedam. Commentator.]

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the (only) expert (saying), '(He) who understands this, he knows the Dhamma; he who revile
perfect[1].' (878)

2. So having got into contest they dispute: 'The opponent (is) a fool, an ignorant (person),'
Which one of these, pray, is the true doctrine (vada)? for all these assert themselves (to be t
expert. (879)

3. He who does not acknowledge an opponent's doctrine (dhamma), he is a fool, a beast,
understanding, all are fools with a very poor understanding; all these abide by their (own) vie

4. They are surely purified by their own view, they are of a pure understanding, expert, tho
amongst them there is no one of poor understanding, their view is quite perfect! (881)

5. I do not say, 'This is the reality,' which fools say mutually to each other; they made their
the truth, therefore they hold others to be fools. (882)

6. What some say is the truth, the reality, that others say is void, false, so having disagree
dispute. Why do not the Samanas say one (and the same thing)? (883)

7. For the truth is one, there is not a second, about which one intelligent man might disput
intelligent man; (but) they themselves praise different truths, therefore the Samanas do not s
same thing)[2]. (884)

[1. Sakam sakam ditthi paribbasana
Viggayha nana kusala vadanti
Yo evam ganati sa vedi dhammam
Idam patikkosam akevali so.

2. Ekam hi sakkam na dutiyam atthi
Yasmim pagano vivade paganam,
Nana te sakkani sayam thunanti,
Tasma na ekam samana vadanti.]

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8. Why do the disputants that assert themselves (to be the only) expert, proclaim different
many different truths been heard of, or do they (only) follow (their own) reasoning? (885)

9. There are not many different truths in the world, no eternal ones except consciousness;
reasoned on the (philosophical) views they proclaim a double Dhamma, truth and falsehood

10. In regard to what has been seen, or heard, virtue and (holy) works, or what has been t
account of these (views) looking (upon others) with contempt, standing in (their) resolutions
that the opponent is a fool and an ignorant person[2] (?) (887)

11. Because he holds another (to be) a fool, therefore he calls himself expert, in his own o
one that tells what is propitious, others he blames, so he said[3]. (?) (888)

12. He is full of his overbearing (philosophical) view, mad with pride, thinking himself perfe
his own opinion anointed with the spirit (of genius), for his (philosopbical) view is quite comp

[1. Na h' eva sakkani bahuni nana
Annatra sannaya nikkani loke,
Takkan ka ditthisu pakappayitva
Sakkam musa ti dvayadhammam ahu.

2. Ditthe sute silavate mute va
Ete ka nissaya vimanadassi
Vinikkhaye thatva pahassamana
Balo paro akusalo ti kahu.

3. Yen' eva balo ti param dahati
Tenatumanam kusalo ti kaha,
Sayam attana sa kusala vadano
Annam vimaneti, tath' eva pava.]

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13. If he according to another's report is low, then (he says) the other is also of a low unde
and if he himself is accomplished and wise, there is not any fool amongst the Samanas[1]. (

14. 'Those who preach a doctrine (dhamma) different from this, fall short of purity and are
the Titthiyas say repeatedly, for they are inflamed by passion for their own (philosophical) vi

15. Here they maintain purity, in other doctrines (dhamma) they do not allow purity; so the
entering extensively (upon details), say that in their own way there is something firm. (892)

16. And saying that there is something firm in his own way he holds his opponent to be a f
himself brings on strife, calling his opponent a fool and impure (asuddhadhamma). (893)

17. Standing in (his) resolution, having himself measured (teachers, &c.), he still more ent
dispute in the world; but having left all resolutions nobody will excite strife in the world[2]. (89

Kulaviyuhasutta is ended.

[1. Parassa ke hi vakasa nihino
Tumo[*] saha hoti nihinapanno,
Atha ke sayam vedagu hoti dhiro
Na koki balo samanesu atthi.

2. Vinikkhaye thatva sayam pamaya
Uddham so lokasmim vivadam eti,
Hitvana sabbani vinikkhayani
Na medhakam kurute gantu loke.

*. So pi ten' eva. Commentator. Ved. tva (?).]

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13. MAHAVIYUHASUTTA.

Philosophers cannot lead to purity, they only praise themselves and stigmatise others. But a overcome all dispute, he is indifferent to learning, he is appeased. 1. Those who abiding in (philosophical) views dispute, saying, 'This is the truth,' they all incur blame, and they also o in this matter. (895)

2. This is little, not enough to (bring about) tranquillity, I say there are two fruits of dispute; seen this let no one dispute, understanding Khema (i.e. Nibbana) to be the place where ther (896)

3. The opinions that have arisen amongst people, all these the wise man does not embrac independent. Should he who is not pleased with what has been seen and heard resort to de

4. Those who consider virtue the highest of all, say that purity is associated with restraint; upon themselves a (holy) work they serve. Let us learn in this (view), then, his (the Master's wishing for existence they assert themselves to be the only expert[2]. (898)

5. If he falls off from virtue and (holy) works, he trembles, having missed (his) work; he lam

[1. Ya kak' ima sammutiyo puthugga
Sabba va eta na upeti vidva,
Anupayo so, upayam kim eyya
Ditthe sute khantim[*] akubbamano?

2. Siluttama sannamenahu suddhim,
Vatam samadaya upatthitase,
Idh' eva sikkhema ath' assa suddhim,
Bhavupanita kusala vadana.

*. So all the MSS.]

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prays for purity in this world, as one who has lost his caravan or wandered away from his ho

6. Having left virtue and (holy) works altogether, and both wrong and blameless work, not purity or impurity, he wanders abstaining (from both purity and impurity), without having emb (900)

7. By means of penance, or anything disliked, or what has been seen, or heard, or though they wail for what is pure, without being free from desire for reiterated existence. (901)

8. For him who wishes (for something there always are) desires[1], and trembling in (the m plans; he for whom there is no death and no re-birth, how can he tremble or desire anything

9. What some call the highest Dhamma, that others again call wretched; which one of thes true doctrine (vada)? for all these assert themselves (to be the only) expert. (903)

10. Their own Dhamma they say is perfect, another's Dhamma again they say is wretched they dispute, they each say their own opinions (are) the truth. (904)

11. If one (becomes) low by another's censure, then there will be no one distinguished am for they all say another's Dhamma (is) low, in their own they say there is something firm[2]. (

[1. Gappitani.

2. Parassa ke vamhayitena hino
Na koki dhammesu visesi assa,
Puthu hi annassa vadanti dhammam
Nihinato samhi dalham vadana.]

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12. The worshipping of their own Dhamma is as great as their praise of their own ways; all in the same case, for their purity is individual[1]. (906)

13. There is nothing about a Brahmana dependent upon others, nothing amongst the Dha embrace after investigation; therefore he has overcome the disputes, for he does not regard as the best. (907)

14. 'I understand, I see likewise this,' so saying, some by (their philosophical) views return If he saw purity, what then (has been effected) by another's view? Having conquered they sa exists by another[2]. (?) (908)

15. A seeing man will see name and form, and having seen he will understand those (thing pleasure see much or little, for the expert do not say that purity exists by that. (909)

16. A dogmatist is no leader to purity, being guided by prejudiced views, saying that good he is given to, and saying that purity is there, he saw the thing so[3]. (910)

17. A Brahmana does not enter time, (or) the

[1. Sadhammapuga ka pana tath' eva
Yatha pasamsanti sakayanani,
Sabbe pavada tath' iva bhaveyyum
Suddhi hi nesam pakkattam eva.

2. Ganami passami tath' eva etam
ditthiya eke pakkenti suddhim
Addakkhi ke kim hi tumassa tena
Atisitva annena vadanti suddhim.

3. Nivissavadi na hi suddhinayo
Pakappita ditthi purekkharano

Yam nissito tattha subham vadano
Suddhim vado tattha, tath' addasa so.]

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number (of living beings), (he is) no follower of (philosophical) views, nor a friend of knowlec
penetrated the opinions that have arisen amongst people, he is indifferent to learning, while
it. (911)

18. The Muni, having done away with ties here in the world, is no partisan in the disputes t
arisen; appeased amongst the unappeased he is indifferent, not embracing learning, while c
(912)

19. Having abandoned his former passions, not contracting new ones, not wandering acco
being no dogmatist, he is delivered from the (philosophical) views, being wise, and he does
world, neither does he blame himself. (913)

20. Being secluded amongst all the doctrines (dhamma), whatever has been seen, heard,
Muni who has laid down his burden and is liberated, not belonging to time (na kappiyo), not
for anything. So said Bhagavat. (914)

Mahaviyuhasutta is ended.

14. TUVATAKASUTTA.

How a Bhikkhu attains bliss, what his duties are, and what he is to avoid. 1. 'I ask thee, wh
kinsman of the Adikkas and a great Isi, about seclusion (viveka) and the state of peace. How
after having seen it, extinguished, not grasping at anything in the world?' (915)

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2. 'Let him completely cut off the root of what is called papanka[1] (delusion), thinking "I ar
wisdom;"'--so said Bhagavat,--'all the desires that arise inwardly, let him learn to subdue the
thoughtful. (916)

3. 'Let him learn every Dhamma inwardly or outwardly; let him not therefore be proud, for t

called bliss by the good. (917)

4. 'Let him not therefore think himself better (than others or) low or equal (to others); quest different people, let him not adorn himself[2]. (918)

5. 'Let the Bhikkhu be appeased inwardly, let him not seek peace from any other (quarter) inwardly appeased there is nothing grasped or rejected. (919)

6. 'As in the middle (i.e. depth) of the sea no wave is born, (but as it) remains still[3], so let Bhikkhu be still[3], without desire, let him not desire anything whatever.' (920)

7. He with open eyes expounded clearly the Dhamma that removes (all) dangers; tell (now practices; the precepts or contemplation[4]. (921)

8. Bhagavat: 'Let him not be greedy with his eyes, let him keep his ears from the talk of the not be greedy after sweet things, and let him not desire anything in the world. (922)

9. 'When he is touched by the touch (of illness),

[1. Aviggadayo kilesa. Commentator.

2. Natumanam vikappayan titthe.

3. Thito.

4. Akittayi vivatakakkhu sakkhi
Dhammam parissayavinayam,
Patipadam vadehi, bhaddan te,
Patimokkham athavapi samadhim.]

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let the Bhikkhu not lament, and let him not wish for existence anywhere, and let him not trem (923)

10. 'Having obtained boiled rice and drink, solid food and clothes, let him not store up (thes and let him not be anxious, if he does not get them. (924)

11. 'Let him be meditative, not prying, let him abstain from misbehaviour[1], let him not be the Bhikkhu live in his quiet dwelling. (925)

12. 'Let him not sleep too much, let him apply himself ardently to watching, let him abando laughter, sport, sexual intercourse, and adornment. (926)

13. 'Let him not apply himself to practising (the hymns of) the Athabbana(-veda), to (the in of) sleep and signs, nor to astrology; let not (my) follower (mamaka) devote himself to (interp of birds, to causing impregnation, nor to (the art of) medicine. (927)

14. 'Let the Bhikkhu not tremble at blame, nor puff himself up when praised; let him drive c together with avarice, anger, and slander. (928)

15. 'Let the Bhikkhu not be engaged in purchase and sale, let him not blame others in any scold in the village, let him not from love of gain speak to people. (929)

16. 'Let not the Bhikkhu be a boaster, and let him not speak coherent[2] language; let him let him not speak quarrelsome language. (930)

[1. Virame kukkukkam.

2. Payuta; comp. .]

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17. 'Let him not be led into falsehood, let him not consciously do wicked things; and with re livelihood, understanding, virtue, and (holy) works let him not despise others. (931)

18. 'Having heard much talk from much-talking Samanas let him not irritated answer them language; for the good do not thwart[1] others. (932)

19. 'Having understood this Dhamma, let the investigating and always thoughtful Bhikkhu conceived bliss to consist in peace, let him not be indolent in Gotama's commandments. (93

20. 'For he a conqueror unconquered saw the Dhamma visibly, without any traditional inst therefore let him learn, heedful in his, Bhagavat's, commandments, and always worshipping

Tuvatakasutta is ended.

15. ATTADANDASUTTA.

Description of an accomplished Muni. 1. From him who has seized a stick fear arises. Loo
(each other); I will tell of grief as it is known to me. (935)

2. Seeing people struggling like fish in (a pond with) little water, seeing them obstructed by
a fear came over me. (936)

3. The world is completely unsubstantial, all quarters are shaken; wishing for a house for r
see (one) uninhabited. (937)

4. But having seen (all beings) in the end obstructed, discontent arose in me; then I saw in

[1. Patisenikaronti.

2. Sakkhi dhammam anitiham adassi.]

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this world an arrow, difficult to see, stuck in the heart. (938)

5. He who has been pierced by this arrow runs through all quarters; but having drawn out
will not run, he will sit down (quietly). (939)

6. There (many) studies are gone through; what is tied in the world let him not apply himse
it; having wholly transfixed desire, let him learn his own extinction (nibbana). (940)

7. Let the Muni be truthful, without arrogance, undeceitful, free from slander, not angry, let
avarice. (941)

8. Let the man who has turned his mind to Nibbana conquer sleepiness, drowsiness, and
live together with indolence, let him not indulge in conceit. (942)

9. Let him not be led into falsehood, let him not turn his affection to form; let him penetrate
let him wander abstaining from violence. (943)

10. Let him not delight in what is old, let him not bear with what is new, let him not grieve f
lost, let him not give himself up to desire[1]. (944)

11. (This desire) I call greed, the great stream, I call (it) precipitation, craving, a trouble, a l
lust difficult to cross[2]. (945)

12. The Muni who without deviating from truth

[1. Akasam na sito siya ti tanham nissito na bhaveyya. Commentator.

2. Gedham brumi mahogho ti
Agavam brumi gappanam
Arammanam pakappanam
Kamapamko durakkayo.]

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stands fast on the firm ground (of Nibbana, being) a Brahmana, he, having forsaken everyth
called calm. (946)

13. He indeed is wise, he is accomplished, having understood the Dhamma independent (
wandering rightly in the world he does not envy any one here. (947)

14. Whosoever has here overcome lust, a tie difficult to do away with in the world, he does
does not covet[1], having cut off the stream, and being without bonds. (948)

15. What is before (thee), lay that aside; let there be nothing behind thee; if thou wilt not gr
what is in the middle, thou wilt wander calm[2]. (949)

16. The man who has no desire at all for name and form (individuality) and who does not g
no more, he indeed does not decay in the world[3]. (950)

17. He who does not think, 'this is mine' and 'for others there is also something,' he, not ha
does not grieve at having nothing[4]. (951)

18. Not being harsh, not greedy, being without desire, and being the same under all circun
(samo[5]),--that I call a good result, when asked about an undaunted man. (952)

19. For him who is free from desire, for the

[1. Naggheti = nabhigghati (read nabhigghayati). Commentator.

2. Comp. infra, , and Dhammapada, p. 308.

3. Comp. infra, .

4. Yassa n'atthi 'idam me' ti
'Paresam vapi kinkanam'
Mamattam so asamvindam
'N' atthi me' ti na sokati.

5. = upekhako. Commentator.]

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discerning (man) there is no Samkhara; abstaining from every sort of effort he sees happine
(953)

20. The Muni does not reckon himself amongst the plain, nor amongst the low, nor among
being calm and free from avarice, he does not grasp after nor reject anything[2]. (954)

Attadandasutta is ended.

16. SARIPUTTASUTTA.

On Sariputta asking what a Bhikkhu is to devote himself to, Buddha shows what life he is to
'Neither has before been seen by me,'--so said the venerable Sariputta,--'nor has any one h
beautifully-speaking master, a teacher arrived from the Tusita heaven. (955)

2. 'As he, the clearly-seeing, appears to the world of men and gods, after having dispelled
so he wanders alone in the midst (of people). (956)

3. 'To this Buddha, who is independent, unchanged, a guileless teacher, who has arrived (

have come supplicatingly with a question[3] from many who are bound in this world. (957)

4. 'To a Bhikkhu who is loath (of the world) and affects an isolated seat, the root of a tree o
cemetery, or (who lives) in the caves of the mountains, (958)

[1. Anegassa viganato
N' atthi kaki nisamkhiti,
Virato so viyarambha
Khemam passati sabbadhi.

2. Comp. supra, Purabhedasutta, vv. 15, 20 {sic., vv. , }.

3. Atthi panhena agamim = atthiko panhena agato 'mhiti atthikanam va panhena atthi agama
Commentator.]

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5. 'How many dangers (are there not) in these various dwelling-places at which the Bhikkh
in his quiet dwelling! (959)

6. 'How many dangers (are there not) in the world for him who goes to the immortal region
which the Bhikkhu overcomes in his distant dwelling! (960)

7. 'Which are his words, which are his objects in this world, which are the virtue and (holy)
energetic Bhikkhu? (961)

8. 'What study having devoted himself to, intent on one object[2], wise and thoughtful, can
own filth as the smith (blows off) that of the silver[3]?' (962)

9. 'What is pleasant for him who is disgusted (with birth, &c.), O Sariputta,'--so said Bhaga
cultivates a lonely dwelling-place, and loves perfect enlightenment in accordance with the D
tell thee as I understand it. (963)

10. 'Let not the wise and thoughtful Bhikkhu wandering on the borders[4] be afraid of the fi
gad-flies and (all other) flies[5], snakes, contact with (evil) men[6], and quadrupeds. (964)

11. 'Let him not be afraid of adversaries[7], even having seen many dangers from them; fu

[1. Gakkhato amatam disam.

2. Ekodi = ekaggakitto. Commentator.

3. Comp. .

4. Pariyantakari.

5. Damsadhipatanan ti pingalamakkhikanan ka sesamakkhikanan ka, sesamakkhika hi tato tasma adhipata ti vukkanti. Commentator.

6. Manussaphassanan ti koradiphassanam. Commentator.

7. Paradhammikanam.]

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will overcome other dangers while seeking what is good. (965)

12. 'Touched by sickness and hunger let him endure cold and excessive heat, let him, touc many ways, and being houseless, make strong exertions. (966)

13. 'Let him not commit theft, let him not speak falsely, let him touch friendly what is feeble what he acknowledges to be the agitation of the mind, let him drive that off as a partisan of k Mara). (967)

14. 'Let him not fall into the power of anger and arrogance; having dug up the root of these and let him overcome both what is pleasant and what is unpleasant. (968)

15. 'Guided by wisdom, taking delight in what is good, let him scatter those dangers, let hi discontent in his distant dwelling, let him overcome the four causes of lamentation. (969)

16. 'What shall I eat, or where shall I eat?--he lay indeed uncomfortably (last night)--where this night? let the Sekha who wanders about houseless subdue these lamentable doubts. (9

17. 'Having had in (due) time both food and clothes, let him know moderation in this world happiness; guarded in these (things) and wandering restrained in the village let him, even (if irritated, not speak harsh words. (971)

18. 'Let him be with down-cast eyes, and not prying, devoted to meditation, very watchful; equanimity let him with a composed mind cut off the seat of doubt, and misbehaviour. (972)

19. 'Urged on by words (of his teachers) let him be thoughtful and rejoice (at this urging), l

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him break stubbornness in his fellow-students, let him utter propitious words and not unseas not think detractingly of others. (973)

20. 'And then the five impurities in the world, the subjection of which he must learn though him overcome passion for form, sound and taste, smell and touch. (974)

21. 'Let the Bhikkhu subdue his wish for these Dhammas and be thoughtful, and with his m then in time he will, reflecting upon Dhamma, and having become intent upon one object, de said Bhagavat. (975)

Sariputtasutta is ended.

Atthakavagga, the fourth.

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V. PARAYANAVAGGA.

1. VATTHUGATHA.

To the Brahmana Bavari, living on the banks of the Godhavari, in Assaka's territory, comes and asks for five hundred pieces of money, but not getting them he curses Bavari, saying, 'M

seventh day hence cleave into seven.' A deity comforts Bavari by referring him to Buddha. T
his sixteen disciples to Buddha, and each of thern asks Buddha a question. 1. From the be
Kosalas (Savatthi) a Brahmana, well versed in the hymns, went to the South (Dakkhinapath
nothingness[1]. (976)

2. In Assaka's territory, in the neighbourhood of Alaka, he dwelt on the banks of the Godha
on gleanings and fruit. (977)

3. And close by the bank there was a large village, with the income of which he prepared a
(978)

4. Having offered the great sacrifice, he again entered the hermitage. Upon his re-enterin
Brahmana arrived, (979)

5. With swollen feet[2], trembling, covered with mud, with dust on his head. And he going

[1. Akinkanna.

2. Ugghattapado ti maggakkamanena ghattapadatalo panhikaya va panhikam gopphakena
gannukam agantvapi ghattapado. Commentator.]

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to him (i.e. the first Brahmana) demanded five hundred (pieces of money). (980)

6. Bavari, seeing him, bade him be seated, asked him whether he was happy and well, an
(981)

7. 'What gifts I had are all given away by me; pardon me, O Brahmana, I have no five hun

8. 'If thou wilt not give to me who asks, may thy head on the seventh clay cleave into seve

9. So after the usual ceremonies this impostor made known his fearful (curse). On hearing
Bavari became sorrowful. (984)

10. He wasted away taking no food, transfixed by the arrow of grief, but yet his mind delig
meditation. (985)

11. Seeing Bavari struck with horror and sorrowful, the benevolent deity (of that place) app said as follows: (986)

12. 'He does not know (anything about) the head; he is a hypocrite coveting riches; knowle and head-splitting is not found in him[1].' (987)

13. 'If the venerable (deity) knows it, then tell me, when asked, all about the head and hea let us hear thy words.' (988)

14. 'I do not know this; knowledge of it is not found in me; as to the head and head-splittin be seen by Buddhas (only).' (989)

15. 'Who then, say, in the circumference of the

[1. Na so muddham paganati,
Kuhako so dhanatthiko,
Muddhani muddhapate ka
Nanam tassa na viggati.]

earth knows the head and head-splitting, tell me that, O deity?' (990)

16. 'Formerly went out from Kapilavatthu a ruler of the world, an offspring of the Okkaka ki son, the light-giving; (991)

17. 'He is, O Brahmana, the perfectly Enlightened (Sambuddha); perfect in all things, he h power of all knowledge, sees clearly in everything; he has arrived at the destruction of all thi liberated in the destruction of the upadhis[1]. (992)

18. 'He is Buddha, he is Bhagavat in the world, he, the clearly-seeing, teaches the Dhamm and ask, he will explain it to thee.' (993)

19. Having heard the word 'Sambuddha,' Bavari rejoiced, his grief became little, and he wa great delight. (994)

20. Bavari glad, rejoicing, and eager asked the deity: 'In what village or in what town or in dwells the chief of the world, that going there we may adore the perfectly Enlightened, the fi

(995)

21. 'In Savatthi, the town of the Kosalas, dwells Gina (the Victorious), of great understandi excellent wide knowledge, he the Sakya son, unyoked, free from passion, skilled in head-sp men.' (996)

22. Then (Bavari) addressed his disciples, Brahmanas, perfect in the hymns: 'Come, youth something), listen to my words: (997)

23. 'He whose appearance in the world is difficult to be met with often, he is at the present

[1. Sabbadhammakkhayam patto (i.e. nibbana)
Vimutto upadhisamkhaye.2. Sv-agga.]

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born in the world and widely renowned as Sambuddha (the perfectly Enlightened); go quic behold the best of men.' (998)

24. 'How then can we know, on seeing him, that he is Buddha, O Brahmana? Tell us who what may we recognise him? (999)

25. 'For in the hymns are to be found the marks of a great man, and thirty-two are disclose one by one.' (1000)

26. 'For him on whose limbs these marks of a great man are to be found, there are two wa does not exist. (1001)

27. 'If he abides in a dwelling, he will subdue this earth without rod (or) sword, he will rule justice. (1002)

28. 'And if he departs from his dwelling for the wilderness, he becomes the saint, incompa who has removed the veil (from the world)[1]. (1003)

29. 'Ask in your mind about my birth and family, my marks, hymns, and my other disciples head-splitting. (1004)

30. 'If he is Buddha, the clear-sighted, then he will answer by word of mouth the questions

in your mind.' (1005)

31, 32, 33. Having heard Bavari's words his disciples, sixteen Brahmanas, Agita, Tissame further Mettagu, Dhotaka and Upasiva, and Nanda, further Hemaka, the two Todeyya and K Gatukanni, Bhadravudha and Udaya, and also the Brahmana Posala, and the wise Moghara Pingiya, (1006-1008)

34. All of them, having each their host (of pupils),

[1. Comp. Lalita-vistara (ed. Calc.), pp. 116, 118.]

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and being themselves widely renowned throughout the world, thinkers delighting in meditatio with the perfume of former (good deeds)[1], (1009)

35. Having saluted Bavari and gone round him towards the right, all with matted hair and b departed with their faces turned to the north. (1010)

36. To Patitthana of Alaka first, then to Mahissati, and also to Uggeni, Gonaddha, Vedisa, (1011)

37. And also to Kosambi, Saketa, and Savatthi, the most excellent of cities, to Setavya, Ka the city of Kusinara, (1012)

38. And to Pava, the city of wealth, to Vesali, the city of Magadha, to Pasanaka Ketiya (the the lovely, the charming. (1013)

39. As he who is athirst (longs for) the cold water, as the merchant (longs for) gain, as he w by heat (longs for) shade, so in haste they ascended the mountain. (1014)

40. And Bhagavat at that time attended by the assembly of the Bhikkhus taught the Dham and roared like a lion in the forest. (1015)

41. Agita beheld Sambuddha as the shining (sun) without (burning) rays, as the moon on t having reached her plenitude. (1016)

42. Then observing his limbs and all the marks in their fulness, standing apart, rejoiced, he

questions of his mind:-- (1017)

43. 'Tell me about (my master's) birth, tell me about his family together with the marks, tell perfection in the hymns, how many (hymns) does the Brahmana recite?' (1018)

[1. Pubbavasanavasita.]

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44. Bhagavat said: 'One hundred and twenty years (is his) age, and by family he is a Bava marks on the limbs, and in the three Vedas he is perfect. (1019)

45. 'In the marks and in the Itihasa together with Nighandu and Ketubha--he recites five hu his own Dhamma he has reached perfection.' (1020)

46. Agita thought: 'Explain fully the marks of Bavari, O thou best of men, who cuts off desi be no doubt left for us.' (1021)

47. Bhagavat said: 'He covers his face with his tongue, he has a circle of hair between the (his) privy member (is) hidden in a sheath, know this, O young man[1].' (1022)

48. Not hearing him ask anything, but hearing the questions answered, the multitude reflec with joined hands:-- (1023)

49. 'Who, be he a god, or Brahman, or Inda, the husband of Suga, asked in his mind those whom did that (speech) reply?' (1024)

50. Agita said: 'The head and head-splitting Bavari asked about; explain that, O Bhagavat, doubt, O Isi.' (1025)

51. Bhagavat said: 'Ignorance is the head, know this; knowledge cleaves the head, togeth thoughtfulness, meditation, determination, and strength.' (1026)

52. Then with great joy having composed himself the young man put his hide on one shou

[1. Mukham givhaya khadeti,
Unn' assa bhamukantare,
Kosohitam vatthaguyham,

Evam ganahi manava.]

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fell at (Bhagavat's) feet (and saluted him) with his head, (saying): (1027)

53. 'Bavari, the Brahmana, together with his disciples, O thou venerable man, delighted ar homage to thy feet, O thou clearly-seeing.' (1028)

54. Bhagavat said: 'Let Bavari, the Brahmana, be glad together with his disciples! Be thou long, O young man! (1029)

55. 'For Bavari and for thee, for all there are all (kinds of) doubt; having got an opportunity whatever you wish.' (1030)

56. After getting permission from Sambuddha, Agita sitting there with folded hands asked first question. (1031)

The Vatthugathas are ended.

2. AGITAMANAVAPUKKHA.

1. 'By what is the world shrouded,'--so said the venerable Agita,--'by what does it not shine thou its pollution, what is its great danger?' (1032)

2. 'With ignorance is the world shrouded, O Agita,'--so said Bhagavat,--'by reason of avari shine; desire I call its pollution, pain is its great danger.' (1033)

3. 'The streams of desire flow in every direction,'--so said the venerable Agita;--'what dams say what restrains the streams, by what may the streams be shut off[1]?' (1034)

[1. Comp. .]

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4. 'Whatever streams there are in the world, O Agita,'--so said Bhagavat,--'thoughtfulness

thoughtfulness I call the restraint of the streams, by understanding they are shut off.' (1035)

5. 'Both understanding and thoughtfulness,'--so said the venerable Agita,--'and name and venerable man,--asked about this by me, declare by what is this stopped? ' (1036)

6. Buddha: 'This question which thou hast asked, O Agita, that I will explain to thee; (I will thee) by what name and shape[2] are totally stopped; by the cessation of consciousness this (1037)

7. Agita: 'Those who have examined (all) Dhammas (i.e. the saints), and those who are dis who are) common men here,--when thou art asked about their mode of life, declare it unto m wise, O venerable man.' (1038)

8. Buddha: 'Let the Bhikkhu not crave for sensual pleasures, let him be calm in mind, let hi skilful in all Dhammas, and thoughtful.' (1039)

Agitamanavapukkha is ended.

3. TISSAMETTEYYAMANAVAPUKKHA.

1. 'Who is contented in the world,'--so said the venerable Tissametteyya,--'who is without c after knowing both ends does not stick in the middle, as far as his understanding is

[1. Namarupan ka.

2. Naman ka rupan ka.]

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concerned? Whom dost thou call a great man? Who has overcome desire in this world?' (10

2. 'The Bhikkhu who abstains from sensual pleasures, O Metteyya,'--so said Bhagavat,--'w desire, always thoughtful, happy by reflection, he is without commotions, he after knowing b stick in the middle, as far as his understanding is concerned; him I call a great man; he has c in this world.' (1041)

Tissametteyyamanavapukkha is ended.

4. PUNNAKAMANAVAPUKKHA.

1. 'To him who is without desire, who has seen the root (of sin),'--so said the venerable Pu
come supplicatingly with a question: on account of what did the Isis and men, Khattiyas and
sacrifices to the gods abundantly in this world? (about this) I ask thee, O Bhagavat, tell me t

2. 'All these Isis and men, Khattiyas and Brahmanas, O Punnaka,'--so said Bhagavat,--'wh
sacrifices to the gods abundantly in this world, offered sacrifices, O Punnaka, after reaching
wishing for their present condition.' (1043)

3. 'All these Isis and men, Khattiyas and Brahmanas,'--so said the venerable Punnaka,--'w
sacrifices to the gods abundantly in this world, did they, O Bhagavat, indefatigable in the wa
cross over both birth and old age, O venerable man? I ask thee, O Bhagavat, tell me this.' (1

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4. 'They wished for, praised, desired, abandoned (sensual pleasures), O Punnaka,'--so sa
desired sensual pleasures on account of what they reached by them; they, devoted to offeri
passions of existence, did not cross over birth and old age, so I say.' (1045)

5. 'If they, devoted to offering,'--so said the venerable Punnaka,--'did not by offering cross
and old age, O venerable man, who then in the world of gods and men crossed over birth ar
venerable man, I ask thee, O Bhagavat, tell me this?' (1046)

6. 'Having considered everything[1] in the world, O Punnaka,'--so said Bhagavat,--'he who
anywhere in the world, who is calm without the smoke of passions, free from woe, free from
over birth and old age, so I say.' (1041)

Punnakamanavapukkha is ended.

5. METTAGUMANAVAPUKKHA.

1. 'I ask thee, O Bhagavat, tell me this,'--so said the venerable Mettagu,--'I consider thee a
and of a cultivated mind, why are these (creatures), whatsoever they are of many kinds in th
subject to pain? (1048)

2. 'Thou mayest well ask me concerning the origin of pain, O Mettagu,'--so said Bhagavat,

[1. Parovaraniti parani ka orani ka parattabhavasakattabhavadini parani ka orani ka ti vuttam
Commentator.]

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'I will explain that to thee in the way I myself know it: originating in the upadhis pains arise, w
they are, of many kinds in the world. (1049)

3. 'He who being ignorant creates upadhi, that fool again undergoes pain; therefore let not
create upadhi, considering (that this is) the birth and origin of pain.' (1050)

4. Mettagu: 'What we have asked thee thou hast explained to us; another (question) I ask
pray: How do the wise cross the stream, birth and old age, and sorrow and lamentation? Exp
to me, O Muni, for this thing (dhamma) is well known to thee.' (1051)

5. 'I will explain the Dhamma to thee, O Mettagu,'--so said Bhagavat,--'if a man in the visib
without any traditional instruction, has understood it, and wanders about thoughtful, he may
in the world.' (1052)

6. Mettagu: 'And I take a delight in that, in the most excellent Dhamma, O great Isi, which i
understood, and he wanders about thoughtful, he may overcome desire in the world.' (1053)

7. 'Whatsoever thou knowest, O Mettagu,'--so said Bhagavat,--'(of what is) above, below, a
middle, taking no delight and no rest in these things, let thy mind not dwell on existence. (10

8. 'Living so, thoughtful, strenuous, let the Bhikkhu wandering about, after abandoning self

[1. Kittayissami te dhammam--Mettagu ti Bhagava--
Ditthe dhamme anitiham
Yam viditva sato karam
Tare loke visattikam.]

and old age, and sorrow, and lamentation, being a wise man, leave pain in this world.' (1055

9. Mettagu: 'I delight in these words of the great Isi; well expounded, O Gotama, is (by the
upadhi (i.e. Nibbana). Bhagavat in truth has left pain, for this Dhamma is well known to thee

10. 'And those also will certainly leave pain whom thou, O Muni, constantly mayest admon
bow down to thee, having come hither, O chief (naga), may Bhagavat also admonish me co

11. Buddha: 'The Brahmana whom I may acknowledge as accomplished, possessing noth
world of lust, he surely has crossed this stream, and he has crossed over to the other shore
harshness (akhila), (and) free from doubt. (1058)

12. 'And he is a wise and accomplished man in this world; having abandoned this cleaving
existence he is without desire, free from woe, free from longing, he has crossed over birth a
say.' (1059)

Mettagumanavapukkha is ended.

[1. Et' abhinandami vako mahesino
Sukittitam Gotama nupadhikam,
Addha hi Bhagava pahasi dukkham,
Tatha hi te vidito esa dhammo.

Sukittitam Gotama nupadhikan ti ettha anupadhikan ti nibbanam, tam sandhaya va Bhagava
sukittitam, &c. Commentator.]

6. DHOTAKAMANAVAPUKKHA.

1. 'I ask thee, O Bhagavat, tell me this,'--so said the venerable Dhotaka,--'I long for thy wo
Isi; let one, having listened to thy utterance, learn his own extinction.' (1060)

2. 'Exert thyself then, O Dhotaka,'--so said Bhagavat,--'being wise and thoughtful in this w

having listened to my utterance, learn his own extinction.' (1061)

3. Dhotaka: 'I see in the world of gods and men a Brahmana wandering about, possessing
bow down to thee, O thou all-seeing one, free me, O Sakka, from doubts.' (1062)

4. Buddha: 'I shall not go to free any one in the world who is doubtful, O Dhotaka; when th
the best Dhamma, then thou shalt cross this stream[1].' (1063)

5. Dhotaka: 'Teach (me), O Brahmana, having compassion (on me), the Dhamma of seclu
that I may understand (it and) that I, without falling into many shapes like the air, may wande
independent in this world[2].' (?) (1064)

[1. Naham gamissami pamokanaya
Kathamkathim Dhotaka kanki loke,
Dhamman ka settham aganamano
Evam tuvam ogham imam taresi.

2. Anusasa brahme karunayamano
Vivekadhammam yam aham vigannam
Yathaham akaso va avyapaggamano[*]
Idh' eva santo asito kareyyam.

*. Nanappakaratam anapaggamano. Commentator.]

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6. 'I will explain to thee peace[1], O Dhotaka,'--so said Bhagavat;--'if a man in the visible w
without any traditional instruction, has understood it, and wanders about thoughtful, he may
in the world.' (1065)

7. Dhotaka: 'And I take delight in that, the highest peace[2], O great Isi, which if a man has
and he wanders about thoughtful, he may overcome desire in the world.' (1066)

8. 'Whatsoever thou knowest, O Dhotaka,'--so said Bhagavat,--'(of what is) above, below,
middle, knowing this to be a tie in the world, thou must not thirst for reiterated existence.' (10

Dhotakamanavapukkha is ended.

7. UPASIVAMANAVAPUKKHA.

1. 'Alone, O Sakka; and without assistance I shall not be able to cross the great stream,'--s venerable Upasiva;--'tell me an object, O thou all-seeing one, by means of which one may c (1068)

2. 'Having in view nothingness, being thoughtful, O Upasiva,'--so said Bhagavat,--'by the r nothing existing shalt thou cross the stream; having abandoned sensual pleasures, being lo shalt regard the extinction of desire (i.e. Nibbana), both day and night[3].' (1069)

[1. Santim.

2. Santim uttamam.

3. Akinkannam pekkhamano satima--Upasiva ti Bhagava--
N' atthiti nissaya tarassu ogham,
Kame pahaya. virato kathahi
Tanhakkhayam rattamahabhi passa.]

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3. Upasiva: 'He whose passion for all sensual pleasures has departed, having resorted to leaving everything else, and being delivered in the highest deliverance by knowledge, will he without proceeding further[1]?' (1070)

4. 'He whose passion for all sensual pleasures has departed, O Upasiva,'--so said Bhagav resorted to nothingness after leaving everything else, and being delivered in the highest deli knowledge, he will remain there without proceeding further.' (1071)

5. Upasiva: 'If he remains there without proceeding further for a multitude of years, O thou one, (and if) he becomes there tranquil and delivered, will there be consciousness for such a

6. 'As a flame blown about by the violence of the wind, O Upasiva,'--so said Bhagavat,--'go be reckoned (as existing), even so a Muni, delivered from name and body, disappears, and (as existing)[3].' (1073)

7. Upasiva: 'Has he (only) disappeared, or does he not exist (any longer), or is he for ever

[1. Sabbesu kamesu yo vitarago
Akinkannam nissito hitva-m-annam
Sannavimokhe parame vimutto
Titthe nu so tattha ananuyayi.

2. Titthe ke so tattha ananuyayi
Pugam pi vassanam samantakakkhu
Tatth' eva so siti siya vimutto
Bhavetha vinnanam tathavidhassa?

3. Akki yatha vatavegena khitto
Attham paleti na upeti samkham
Evam muni namakaya vimutto
Attham paleti na upeti samkham.]

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from sickness? Explain that thoroughly to me, O Muni, for this Dhamma is well known to the

8. 'For him who has disappeared there is no form, O Upasiva,'--so said Bhagavat,--'that by he is, exists for him no longer, when all things (dhamma) have been cut off, all (kinds of) dis cut off[2].' (1075)

Upasivamanavapukkha is ended.

8. NANDAMANAVAPUKKHA.

1. 'There are Munis in the world,'--so said the venerable Nanda,--'so people say. How is th by thee? Do they call him a Muni who is possessed of knowledge or him who is possessed

2. Buddha: 'Not because of (any philosophical) view, nor of tradition, nor of knowledge, O expert call (any one) a Muni; (but) such as wander free from woe, free from desire, after hav themselves, those I call Munis[4].' (1077)

[1. Atthangato so uda va so n' atthi
Udahu ve sassatiya arogo,
Tam me muni sadhu viyakarohi,
Tatha hi te vidito esa dhammo.

2. Atthangatassa na pamanam atthi,
Yena nam vaggu tam tassa n' atthi,
Sabbesu dhammesu samuhatesu
Samuhata vadapathapi sabbe.

3. Nanupapannam no munim vadanti
Udahu ve giviten' upapannam?

4. Na ditthiya na sutiya na nanena
Munin ka Nanda kusala vadanti,
Visenikatva anigha nirasa
Karanti ye te munayo ti brumi.]

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3. 'All these Samanas and Brahmanas,'--so said the venerable Nanda,--'say that purity co
(philosophical) views, and from tradition, and from virtue and (holy) works, and in many (oth
they, in the way in which they lived in the world, cross over birth and old age, O venerable m
O Bhagavat, tell me this.' (1078)

4. 'All these Samanas and Brahmanas, O Nanda,'--so said Bhagavat,--'say that purity com
(philosophical) views, and from tradition, and from virtue and (holy) works, and in many (oth
they did not, in the way in which they lived in the world, cross over birth and old age, so I sa

5. 'All these Samanas and Brahmanas,'--so said the venerable Nanda,--'say that purity co
(philosophical) views, and from tradition, and from virtue and (holy) works, and in many (oth
thou, O Muni, sayest that such have not crossed the stream, who then in the world of gods a
birth and old age, O venerable man? I ask thee, O Bhagavat, tell me this.' (1080)

6. 'I do not say that all Samanas and Brahmanas, O Nanda,'--so said Bhagavat,--'are shro
old age; those who, after leaving in this world what has been seen or heard or thought, and
(holy) works, after leaving everything of various kinds, after penetrating desire, are free from
indeed I call men that have crossed the stream[1].' (1081)

[1. Naham 'sabbe samanabrahmanase
Gatigaraya nivuta' ti brumi,
Ye s' idha dittham va sutam mutam va
Silabbatam vapi pahaya sabbam
Anekarupam pi pahaya sabbam
Tanham parinnaya anasavase
Te ve nara oghatinna ti brumi.]

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7. Nanda: 'I delight in these words of the great Isi; well expounded (by thee), O Gotama, is
upadhi (i.e. Nibbana); those who, after leaving in this world what has been seen or heard or
virtue and (holy) works, after leaving everything of various kinds, after penetrating desire, ar
passion, such I call men that have crossed the stream.' (1082)

Nandamanavapukkha is ended.

9. HEMAKAMANAVAPUKKHA.

1. 'Those who before in another world,'--so said the venerable Hemaka,--'explained to me
Gotama, saying, "So it was, so it will be," all that (was only) oral tradition, all that (was only)
that increased (my) doubts[1]. (1083)

2. 'I took no pleasure in that, but tell thou me the Dhamma that destroys desire, O Muni, w
has understood, and he wanders about thoughtful, he may cross desire in the world.' (1084)

3. Buddha: 'In this world (much) has been seen,

[1. Ye me pubbe viyakamsu
Huram Gotamasasanam
Ikk-asi iti bhavissati
Sabban tam itihitiham
Sabban tam takkavaddhanam.]

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heard, and thought; the destruction of passion and of wish for the dear objects that have bee
Hemaka, is the imperishable state of Nibbana. (1085)

4. 'Those who, having understood this, are thoughtful, calm, because they have seen the I
and divine, such have crossed desire in this world[1].' (1086)

Hemakamanavapukkha is ended.

10. TODEYYAMANAVAPUKKHA.

1. 'He in whom there live no lusts,'--so said the venerable Todeyya,--'to whom there is no d
has overcome doubt, what sort of deliverance is there for him?' (1087)

2. 'He in whom there live no lusts, O Todeyya,'--so said Bhagavat,--'to whom there is no d
has overcome doubt, for him there is no other deliverance.' (1088)

3. Todeyya: 'Is he without breathing or is he breathing, is he possessed of understanding o
himself an understanding[2]? Explain this to me, O thou all-seeing one, that I may know a M
(1089)

[1. Etad annaya ye sata
Ditthadhammabhinibhuta
Upasanta ka tedasa (?)[*]
Tinna loke visattikam.

2. Nirasaso so uda asasano
Pannanava so uda pannakappi.

*. B reads ye sata instead of tedasa.]

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4. Buddha: 'He is without breathing, he is not breathing, he is possessed of understanding
forming himself an understanding; know, O Todeyya, that such is the Muni, not possessing a
cleaving to lust and existence.' (1090)

Todeyyamanavapukkha is ended.

11. KAPPAMANAVAPUKKHA.

1. 'For those who stand in the middle of the water,'--so said the venerable Kappa,--'in the f stream that has set in, for those who are overcome by decay and death, tell me of an island and tell thou me of an island that this (pain) may not again come on[1].' (1091)

2. 'For those who stand in the middle of the water, O Kappa,'--so said Bhagavat,--'in the fo that has set in, for those overcome by decay and death, I will tell thee of an island, O Kappa

3. 'This matchless island, possessing nothing (and) grasping after nothing, I call Nibbana, of decay and death[2]. (1093)

[1. Tvan ka me dipam[*] akkhab
Yatha yidam naparam siya.

2. Akinkanam anadanam
Etam dipam anaparam
Nibbanam iti nam brumi
Garamakkuparikkhayam.

Akinkanan ti kinkanapatipakkham, anadanan ti adanapatipakkham, kinkanadanavupasamar Commentator.

*. B reads disam.]

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4. 'Those who, having understood this, are thoughtful (and) calm, because they have seen fall into the power of Mara, and are not the companions of Mara.' (1094)

Kappamanavapukkha is ended.

12. GATUKANNIMANAVAPUKKHA.

1. 'Having heard of a hero free from lust,'--so said the venerable Gatukannin,--'who has cr
stream, I have come to ask him who is free from lust; tell me the seat of peace, O thou with
wisdom), tell me this truly, O Bhagavat. (1095)

2. 'For Bhagavat wanders about after having conquered lust as the hot sun (conquers) the
tell the Dhamma to me who has (only) little understanding, O thou of great understanding, th
how to leave in this world birth and decay.' (1096)

3. 'Subdue thy greediness for sensual pleasures, O Gatukannin,'--so said Bhagavat,--'havi
forsaking of the world as happiness, let there not be anything either grasped after or rejecte
(1097)

4. 'What is before thee, lay that aside; let there be nothing behind thee; if thou wilt not gras
what is in the middle, thou wilt wander calm[2]. (1098)

[1. Kamesu vinaya gedham,
Nekkhammam datthu khemato
Uggahitam nirattam va
Ma te viggittha kinkanam.

2. Comp. supra, .]

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5. 'For him whose greediness for name and form is wholly gone, O Brahmana, for him ther
which he might fall into the power of death.' (1099)

Gatukannimanavapukkha is ended.

13. BHADRAVUDHAMANAVAPUKKHA.

1. 'I entreat the wise (Buddha), the houseless, who cuts off desire,'--so (said) the venerabl
Bhadravudha,--'who is free from commotion, forsakes joy, has crossed the stream, is liberat

time behind; having heard the chief's (word), they will go away from here[1]. (1100)

2. 'Different people have come together from the provinces, longing (to hear) thy speech, O expound it thoroughly to them, for this Dhamma is well known to thee.' (1101)

3. 'Let one wholly subdue the desire of grasping (after everything), O Bhadravudha,'--so sa Bhagavat,--'above, below, across, and in the middle; for whatever they grasp after in the wo Mara follows the man. (1102)

4. 'Therefore, knowing this, let not the thoughtful Bhikkhu grasp after anything in all the wo considering as creatures of desire this generation, sticking fast in the realm of death.' (1103)

Bhadravudhamanavapukkha is ended.

[1. Okamgaham tanhakkhidam anegam
Nandimgaham oghatinnam vimuttam
Kappamgaham abhiyake sumedham,
Sutvana nagassa apanamissanti ito.]

14. UDAYAMANAVAPUKKHA.

1. 'To Buddha who is sitting meditating, free from pollution,'--so said the venerable Udaya, performed his duty, who is without passion, accomplished in all things (dhamma), I have com tell me the deliverance by knowledge, the splitting up of ignorance.' (1104)

2. '(It consists in) leaving lust and desire, O Udaya,'--so said Bhagavat,--'and both (kinds o driving away sloth, and warding off misbehaviour. (1105)

3. 'The deliverance by knowledge which is purified by equanimity and thoughtfulness and reasoning on Dhamma I will tell thee, the splitting up of ignorance[1].' (1106)

4. Udaya: 'What is the bond of the world, what is its practice? By the leaving of what is Nib be[2]?' (1107)

5. Buddha: 'The world is bound by pleasure, reasoning is its practice; by the leaving of des
said to be.' (1108)

6. Udaya: 'How does consciousness cease in him that wanders thoughtful? Having come t
hear thy words.' (1109)

[1. Upekhasatisamsuddham
Dhammatakkapuregavam
Annavimokham pabrumi
Aviggaya pabhedanam.

2. Kim su samyogano loko,
Kim su tassa vikarana
Kiss' assa vippahanena
Nibbanam iti vukkati?]

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7. Buddha: 'For him who both inwardly and outwardly does not delight in sensation, for hin
thoughtful, consciousness ceases.' (1110)

Udayamanavapukkha is ended.

15. POSALAMANAVAPUKKHA.

1. 'He who shows the past (births, &c.),'--so said the venerable Posala,--'who is without de
cut off doubt, to him who is accomplished in all things (dhamma), I have come supplicatingly
(1111)

2. 'O Sakka, I ask about his knowledge who is aware of past shapes, who casts off every c
who sees that there exists nothing either internally or externally; how can such a one be led
(1112)

3. 'Tathagata, knowing all the faces of consciousness, O Posala,'--so said Bhagavat,--'kno
stands delivered, devoted to that (object)[2]. (1113)

4. 'Having understood that the bonds of pleasure do not originate in nothingness (?), he se

[1. Vibhutarupasannissa
Sabbakayapahayino
Agghattan ka bahiddha ka
Natthi kinkiti passato
Nanam Sakkanupukkhami,
Katham neyyo tathavidho.

2. Vinnanatthitiyo sabba--Posala ti Bhagava--
Abhiganam Tathagato
Titthantam enam ganati
Vimuttam tapparayanam.]

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this (matter), this (is) the knowledge of a perfect, accomplished Brahmana[1].' (1114)

Posalamanavapukkha is ended.

16. MOGHARAGAMANAVAPUKKHA

1. 'Twice have I asked Sakka,'--so said the venerable Mogharagan,--'but the clearly-seein explained it to me; if the divine Isi is asked for the third time, he will explain it, so I have hear

2. 'There is this world, the other world, Brahman's world together with the world of the god know thy view, the famous Gotama's (view). (1116)

3. 'To this man who sees what is good I have come supplicatingly with a question: How is upon the world that the king of death may not see him?' (1117)

4. 'Look upon the world as void, O Mogharagan, being always thoughtful; having destroye oneself (as really existing), so one may overcome death; the king of death will not see him w the world[2].' (1118)

Mogharagamanavapukkha is ended.

[1. Akinkannasambhavam
Nandisamyoganam iti
Evam evam abhinnaya
Tato tattha vipassati,
Etam nanam tathamtassa
Brahmanassa vusimato.

2. Comp. .]

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17. PINGIYAMANAVAPUKKHA.

1. 'I am old, feeble, colourless,'--so said the venerable Pingiya,--'my eyes are not clear, my
not good; lest I should perish a fool on the way, tell me the Dhamma, that I may know how to
decay in this world.' (1119)

2. 'Seeing others afflicted by the body, O Pingiya,'--so said Bhagavat,--'(seeing) heedless
in their bodies;--therefore, O Pingiya, shalt thou be heedful, and leave the body behind, that
never come to exist again.' (1120)

3. Pingiya: 'Four regions, four intermediate regions, above and below, these are the ten re
nothing which has not been seen, heard, or thought by thee, and (is there) anything in the w
understood (by thee)? Tell (me) the Dhamma, that I may know how to leave birth and decay

4. 'Seeing men seized with desire, O Pingiya,'--so said Bhagavat,--'tormented and overcom
decay,--therefore thou, O Pingiya, shalt be heedful, and leave desire behind, that thou maye
exist again.' (1122)

Pingiyamanavapukkha is ended.

This said Bhagavat, living in Magadha at Pasanaka Ketiya (the Rock Temple). Sought by s
the followers (of Bavari, and) questioned by each of them in turn, he responded to the quest
having understood the meaning and tenor of each question, lives according to the Dhamma
the further shore of decay and death, for these Dhammas lead to the

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further shore, and therefore this order of Dhamma was called 'the way to the other shore.'

1, 2. Agita, Tissametteyya, Punnaka and Mettagu, Dhotaka and Upasiva, Nanda and Hem
Kappa, and the wise Gatukannin, Bhadravudha and Udaya, and also the Brahmana Posala,
and Pingiya the great Isi, (1123, 1124)

3. These went up to Buddha, the Isi of exemplary conduct; asking subtle questions they w
supreme Buddha. (1125)

4. Buddha, being asked, responded to their questions truly, and in responding to the quest
delighted the Brahmanas.(1126)

5. They, having been delighted by the clearly-seeing Buddha, the kinsman of the Adikkas,
to a religious life near the man of excellent understanding. (1127)

6. He who lived according to what had been taught by Buddha (in answer) to each single q
this shore to the other shore. (1128)

7. From this shore he went to the other shore entering upon the most excellent way; this w
the other shore, therefore it is called 'the way to the other shore.' (1129)

8. 'I will proclaim accordingly the way to the further shore,'--so said the venerable Pingiya;
it, so he told it; the spotless, the very wise, the passionless, the desireless lord, for what reas
he speak falsely? (1130)

9. 'Well! I will praise the beautiful voice of (Buddha), who is without stain and folly, and wh
behind arrogance and hypocrisy. (1131)

10. 'The darkness-dispelling Buddha, the all-seeing,

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who thoroughly understands the world[1], has overcome all existences, is free from passion
all pain, is rightly called (Buddha), he, O Brahmana, has come to me. (1132)

11. 'As the bird, having left the bush, takes up his abode in the fruitful forest, even so I, ha
men of narrow views, have reached the great sea, like the hamsa[2]. (1133)

12. 'Those who before in another world explained the doctrine of Gotama, saying, "So it w
be," all that was only oral tradition, all that was only something that increased my doubts[3].

13. 'There is only one abiding dispelling darkness, that is the high-born, the luminous, Got
understanding, Gotama of great wisdom, (1135)

14. 'Who taught me the Dhamma, the instantaneous, the immediate, the destruction of des
distress, whose likeness is nowhere[4].' (1136)

15. Bavari: 'Canst thou stay away from him even for a moment, O Pingiya, from Gotama o
understanding, from Gotama of great wisdom, (1137)

[1. Lokantagu.

2. Digo yatha kubbanakam pahaya
Bahupphalam kananam avaseyya
Evam p' aham appadasse pahaya
Mahodadhim hamso-r-iv' agghapatto.

3. Ye 'me pubbe viyakamsu
huram Gotamasasanam
ikk-asi iti bhavissati
sabban tam itihitiham
sabban tam takkavaddhanam.

4. Yo me dhammam adesesi
Sanditthikam akalikam
Tanhakkhayam anitikam
Yassa n'atthi upama kvaki.]

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16. 'Who taught thee the Dhamma, the instantaneous, the immediate, the destruction of de
distress, whose likeness is nowhere?' (1138)

17. Pingiya: 'I do not stay away from him even for a moment, O Brahmana, from Gotama o understanding, from Gotama of great wisdom, (1139)

18. 'Who taught me the Dhamma, the instantaneous, the immediate, the destruction of des distress, whose likeness is nowhere. (1140)

19. 'I see him in my mind and with my eye, vigilant, O Brahmana, night and day; worshippi night, therefore I think I do not stay away from him. (1141)

20. 'Belief and joy, mind and thought incline me towards the doctrine of Gotama; whicheve wise man goes, the very same I am inclined to[1]. (?) (1142)

21. 'Therefore, as I am worn out and feeble, my body does not go there, but in my thought there, for my mind, O Brahmana, is joined to him. (1143)

22. 'Lying in the mud (of lusts) wriggling, I jumped from island to island; then I saw the per Enlightened, who has crossed the stream, and is free from passion.' (1144)

23. Bhagavat[2]: 'As Vakkali was delivered by

[1. Saddha ka piti ka mano sati ka
Namenti me Gotamasasanamha (?),
Yam yam disam vagati bhuripanno
Sa tena ten' eva nato 'ham asmi.

2. At the conclusion of this (i.e. the preceding) gatha, Bhagavat, who stayed at Savatthi, whe maturity of the minds of Pingiya and Bavari, shed a golden light. Pingiya, who sat picturing B to Bavari, having seen the light, looked round, saying, 'What is this?' And when he saw Bhag it were, before him, he said to the Brahmana Bavari: 'Buddha has come.' The Brahmana ros stood with folded hands. Bhagavat, shedding a light, showed himself to the Brahmana, and beneficial for both, he said this stanza while addressing Pingiya. Commentator.]

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faith, (as well as) Bhadravudha and Alavi-Gotama, so thou shalt let faith deliver thee, and th Pingiya, to the further shore of the realm of death[1].' (1145)

24. Pingiya: 'I am highly pleased at hearing the Muni's words; Sambuddha has removed th

from harshness, and wise. (1146)

25. 'Having penetrated (all things) concerning the gods, he knows everything of every des
Master will put an end to all questions of the doubtful that (will) admit (him). (1147)

26. 'To the insuperable, the unchangeable (Nibbana), whose likeness is nowhere, I shall c
this (Nibbana) there will be no doubt (left) for me, so know (me to be) of a dispossessed min

Parayanavagga is ended.

Suttanipata is ended.

[1. Yatha ahu Vakkali muttasaddho
Bhadravudho Alavi-Gotamo ka
Evam eva tvam pi pamunkayassu saddham,
Gamissasi tvam Pingiya makkudheyyaparam.

2. Asamhiram asamkuppam
Yassa n' atthi upama kvaki
Addha gamissami, na me 'ttha kamkha,
Evam padharehi avittakittam.]

ÉÍÍÍ

Introduction

Preamble

1. Science and Technology

Two kinds of technology
The place of ethics
Science and technology cannot be separated
Reaching the limits and finding no answer
Behind the prosperity ...

2. Religion and Science

From common beginnings to separation
A clarity that is not free of confusion
Towards a unity of science and religion
Too little, too late
Not above blunders

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The natural religions: understanding nature through wisdom
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Too little
Too late
Encouraging constructive technology

Translator's Foreword

When transmitting any set of ideas from one culture to another, we are confronted not only with a difference of language, but a disparity of backgrounds and cultural values. This is particularly so when the ideas stem from an examination of one culture through the eyes of another. This book is one such examination: a collection of reflections and suggestions on a traditionally Western domain -- science -- from a traditionally Eastern point of view -- that of a Buddhist monk.

Many of the ideas and concepts presented here may seem strange to the Western reader uninitiated into traditional Buddhist thinking, which necessitates some initial guidance. I advise the reader to open up to a new set of values -- not necessarily agreeing with or denying them, but trying to see the meaning within them.

The contents of the book are taken from the National Science Day Lecture given by Bhikkhu P.A. Payutto at the Faculty of Science, Chiang Mai University, in August 1991, which was recorded and later printed in the Thai language as Buddhasasana ny Thana Pen Rahk Than Korng Wityasaht (published by the Science Faculty, Chiang Mai University, 1992). For this third revised edition I would like to express my thanks to Venerable Jayasaro Bhikkhu, who gave many helpful editorial suggestions. They have helped to produce a more polished product than

the first edition, which was somewhat rushed.

It may be helpful to appreciate the vast disparity between the cultural context in which the talk was given and that in which the book will be received. The talks were given at one of Thailand's major universities to an audience of highly educated, modernized Thais. Like many people in modern times, many members of the audience had drifted away from their native religion, Buddhism, because of the unscientific stigma attached to religion from the West. Venerable Payutto takes the position of a concerned father chiding his children, pointing out to them the great value of that which they have left behind. In the process he gives us as Westerners some invaluable insights into our own ways of thinking and confronts our whole cultural development with questions that, particularly at this time, demand answers.

Essentially, then, the talk was given to Thai Buddhists. Now, in book form, it is being presented to Westerners. I hope the reader will be open and at the same time discerning, taking heed of those teachings which are relevant to our situation (not just agreeing with those that we like or disagreeing with those that we don't) and making a sincere effort to benefit from them. In the final analysis, the teachings lead only to benefit, not to harm. The question is, are we ready to benefit from them?

Bruce Evans

Introduction

In this modern, scientific age the sciences and technology have enjoyed remarkable progress, leading to the rapid and exciting changes we see around us. One of the most important factors in this progress is the

expertise resulting from specialization, which has enabled human beings to utilize profound and highly detailed stores of knowledge. This knowledge has in turn been used to answer mankind's needs on a practical level, which is a concrete and tangible fruit of scientific research. Science is at the vanguard of this specialized approach to research, and the exciting developments of technology are a concrete manifestation of it.

Before embarking on this quest for specialization, human beings lived surrounded by innumerable natural forces, all of which had a great effect on their lives. Human beings were ignorant of the causes for these natural phenomena, how they affected their lives, or how they were related to each other -- all of nature was a mysterious enigma.

In order to know and understand the natural world, human beings were motivated to begin searching for answers, with a variety of different people searching in a variety of ways, amassing knowledge in ever-increasing detail. But the more they learned, the more there was to learn, and the search for knowledge went deeper and deeper into specialized channels. The world has long been absorbed in this specialized search for knowledge and delighting in the knowledge found. Now we find ourselves immersed in a mass of minutiae, and we tend to think, speak, act and try to solve problems in a specialized way.

We seem to have forgotten that the original objective of this meticulous and compartmentalized search for knowledge was an understanding of the relationship which natural phenomena have on human life, both from a specialized perspective and from a holistic one. With researchers drowning in the data of their own isolated fields of research, human knowledge becomes fragmented and disjointed. We have till now concerned ourselves mainly with the wonders that all this knowledge has enabled us to produce, to the neglect of the fundamental problems with which humanity is still faced.

Ultimately, an impasse has been reached, and we are beginning to see warning signals. This impasse can be seen on two levels:

1. In the search for knowledge: some of the branches of learning,

especially physics, which is leading the race for knowledge, seem to have reached the limits that depth and detail can take them. They are incapable of understanding the basic truths of nature, because such an understanding demands an awareness of other fields of learning. This has forced researchers to look for ways to transcend their self-imposed specialized limitations and integrate their knowledge with other fields. At the very least, they are beginning to realize that research in any one specialized field will not lead to realization of the truth.

2. In the application of knowledge: the practical application of knowledge has been geared mostly to responding to human needs and desires. This has led to many problems, which the funnel vision arising from specialization prevented us from foreseeing. These problems are becoming increasingly urgent, even threatening the destruction of the human race. The most obvious and urgent of them is the destruction of the environment, which is forcing us to search for a solution based on a more integrated approach to knowledge.

One of the most important indications of the extent to which the specialized approach to knowledge has developed is the human ability to synthesize both knowledge and new products. Such developments have caused many scientists to delude themselves into believing that they have penetrated reality and conquered nature.

But in fact such knowledge of causal factors and relationships is still limited to the confines of specialization. Beyond these confines, in the whole natural order, such knowledge is inadequate, and the practical application of it leads to problems. It has led to an impasse, one that has awakened humanity to its limitations. The realization of this impasse and its implications is itself one of the most recent advances of research.

From this realization and awareness of the insufficiency of human knowledge, movements have begun to try to integrate the knowledge of these various specialized fields and arrive at a more holistic understanding of the natural order, one which includes both mankind and the natural environment, both the physical world and the mental. This step beyond the confines of specialization and the attempts to

integrate diverse bodies of knowledge is a change in direction for mankind, one which has been very difficult to make.

In the context of a holistic understanding of the natural order, the human position within it, and the development of a beneficial human society, the extremely detailed knowledge of specialization has in effect led nowhere, and human beings are still very much in the dark. Science, as the major actor in this scenario, the leader of the quest for knowledge and specialization, is in a most opportune position to help the world in this regard, by integrating its research and knowledge with other fields of learning in order to arrive at a more holistic understanding of the natural order.

That the Science Faculty of Chiang Mai University invited me to present a lecture, which is the source material for this book, and organized the printing of editions of the book in both Thai and English, is a beginning in this direction. It is a gesture of open-mindedness and willingness to consider ideas about the field of science in the eyes of a field which is traditionally regarded as its direct opposite -- religion.

It is worth mentioning here that Buddhism has never seen science as an antagonist. Buddhism welcomes scientific knowledge, recognizing it as another branch of learning about the natural order. Many Buddhists are in fact hopeful that the truths unearthed by science will serve to support and verify the timeless teachings given by the Buddha thousands of years ago. At the very least scientific knowledge may reveal the truths of the physical world, which can only help to improve our understanding of life and mankind's place in the natural order, especially when such knowledge is incorporated with knowledge about the mental world or human world as explained through the teachings of Buddhism.

From the perspective of academic research, this book represents a step toward a more integrated approach to academic learning, broadening the fields of research by recognizing that religion is one branch of the humanities. It is not only academic learning which stands to gain, but human civilization, society and the whole human race.

I would like to extend my appreciation to Ajahn Chatchawal Poonpun, of the Science Faculty of Chiang Mai University, who diligently took upon himself the task of helping the Science Faculty realize its objective, and also saw to the subsequent extension of that first initiative into the printed page. I would also like to extend my appreciation to Khun Yongyuth Dhanapura, the Director of the Buddhadhamma Foundation, who tirelessly dedicates himself to the task of spreading the Buddha's teachings.

I would like to express my thanks to Venerable Phra Kru Palat Insorn (Cintapanno) who has given of his time and energy in the preparation through the Desk Top Publishing process of the original Thai text, which was the source from which the English translation was taken.

Last but not least, I would like to extend my appreciation to Bruce Evans, who brought to the English translation of the Thai book not only a fluency in both the Thai and English languages, but an understanding of the Buddha's teachings and a dedication to the work, resulting in this admirable English version of the talk in book form. For any inaccuracies which may be remaining in the text, I myself take responsibility.

Bhikkhu P.A. Payutto

November 30, 1993

Preamble

National Science Day Lecture, given at Chiang Mai University, Northern Thailand, on August 16, 1991, entitled, "Buddhism as the Foundation of Science."

To many people, the notion of a Buddhist monk talking about science may seem surprising or incongruous, but I feel that such a reaction is unwarranted. It might be necessary to come to some understanding with each other before beginning the subject matter proper of this book in order to establish a better frame of mind.

The perception of me as a religious scholar talking about scientific matters may be a result of modern tendencies. Our age is one of specialists. We tend to put people into pigeonholes -- religious, scientific, economic and so on -- each specializing in his or her own particular field. But I don't think of myself as a religious scholar, and I don't want to be called one. I am simply a Buddhist monk.

To be a Buddhist monk is not necessarily to be a religious scholar, and vice versa. To be a Buddhist monk means to live a certain way of life. To use current terminology, we could say that it is a "specialized" way of life. Religion, on the other hand, is a specialized branch of knowledge. One who has a specialized life style has a role to play, defined by the constraints of that life style, which, in this case, is designed to allow him to live as skilfully as possible on both the personal and social levels. Specialized academic disciplines result from dividing knowledge up into categories. There is no consideration of life style involved, it is a purely academic concern. In this light it is inaccurate to call a Buddhist monk a religious scholar.

Today's lecture, "Buddhism as the Foundation of Science," should not be looked on as a meeting between two disparate academic disciplines. This kind of attitude leads to the impression that you are about to witness some kind of strange confrontation. Let us remember that science is our subject of discussion, our meeting ground. Scientists are the owners of this branch of knowledge, the ones most conversant with it, and now the scientists are allowing me, an outsider, to give some reflections about science. If it is understood in this way, the spirit of the lecture will be more easily grasped.

Thus it isn't necessary for the speaker, an outsider, to have such a vast knowledge of the subject of science. He may know some things about

science, of much he may be ignorant, he may speak rightly or wrongly, but nonetheless there is something to be gained from the lecture, even if only an idea of how scientists are viewed by outsiders. And of what use is that? Practically speaking, it is impossible to live or act completely alone. We must interact with other ways of thinking and with events around us. We must be able to interact with other people and other branches of knowledge. If such interaction is successful, then the quality of our own work is enhanced. If it is not successful, our own activity or field of knowledge suffers accordingly.

So this lecture is about science through the eyes of an outsider, in this case a Buddhist monk. As to how a Buddhist monk views science, this will become clear as the lecture proceeds.

A second point that I would like to clarify is in relation to the title of the lecture. Not only is a religious person talking about science -- he is even claiming that his religion is the foundation of science! I won't go into the reasons for this title at present, but would simply like to state that it is inspired by the words of a scientist, and an eminent one at that. He didn't use the exact words I have used, but I don't think I have misrepresented him. In any case, I don't put too much weight on the matter, and as I will be explaining it in the progress of the talk, I don't think you need trouble yourselves over whether Buddhism really is the foundation of science or not. Any benefit you obtain from today's lecture, or whether Buddhism really is the foundation of science, are things that you can each decide for yourselves at your own discretion.

I would like to clarify the meaning of two of the words that will be used throughout this talk, and they are "Buddhism" and "science." By Buddhism here I do not mean the institutional form of Buddhism, but its essential teaching, which is an abstract quality. As for science, we may have a problem. Some scientists may feel that in this context, only pure science should be considered, not applied science or technology. But whenever the average person thinks of the word "science," he thinks of the whole totality, not this narrow definition. I myself am an average person, an outsider like most people. I speak of science in a very general sort of way, including both the pure and the applied

sciences.

Chapter 1

Science and Technology

At the outset we must acknowledge the innumerable blessings bestowed on us by science. Nobody will dispute the enormous value science has for us. In order to be able to give this lecture, I have travelled all the way from Bangkok to Chiang Mai in only one hour. Back in the days of King Rama I, you would have had to wait three months for me to get here, and for that matter I probably wouldn't have come at all. For this we must acknowledge science's contribution to travel.

Looking around at communications, we see radios, telephones, fax machines, televisions, videos and satellites, all of which have arisen from scientific and technological developments. Other obvious areas of development are in the medical world, where so many contagious diseases have now been virtually eradicated. Cholera is now quite rare, bubonic plague no longer exists, and smallpox has all but vanished. We no longer have to fear these infectious diseases. In olden times one could die from an infected appendix, but nowadays an appendectomy is a relatively simple operation. Even brain operations are getting easier. Sophisticated tools for accurate examination and diagnosis are more and more accessible. X-Ray machines are being replaced with computer X-Ray machines, and now we have ultra sound and MRI. It's almost no longer necessary for the doctor to examine the patient, the machines do it for him. These are all examples of extremely valuable technological advances.

But on the other hand, when we really look into it, we find that science, and in particular technology, has created a great many problems for humanity as well. In the present time, particularly in the highly developed countries, there is even a fear that the human race, and indeed the whole world, may meet destruction at the hands of this

technological progress. It might be a very instantaneous kind of destruction, at the flick of a switch, so to speak, or it could be a slow and gradual kind of destruction, as the gradual deterioration of the environment.

Even within the immediacy of our everyday lives we are threatened by dangers. We can't be sure whether our food has been contaminated with chemicals or not. Sometimes the plants and animals used for our food supply are treated with hormones to boost their growth. Hogs are given special additives to make their meat turn an appealing red color. Poisonous substances are sometimes used in foods as preservatives, flavor enhancers or dyes, not to mention the uncontrolled use of pesticides. Some of the people who sell these foods wouldn't dare eat them themselves!

Two kinds of technology

The application of science which effects the changes in the natural world is called technology. Technology is dependent for its existence on the knowledge obtained through science. It is the tool, or channel, through which humanity has worked to manipulate nature in the pursuit of material comfort. But at the same time, the dangers which threaten us are also contingent on this technology. Technology is thus both an instrument for finding happiness and a catalyst for danger.

Now in answer to all this, scientists may counter that by "science" we mean only pure science. Pure science seeks to discover and explain the truth, its concern is primarily the search for knowledge. Whatever anybody wants to do with this knowledge is their business, not the concern of science. Pure science tends to shake off responsibility in this regard.

Technology has been accused of using scientific knowledge to its own ends, but this is not entirely true. Initially, technology was aimed at bringing benefit to humanity, but nowadays there are two kinds of technology. One is the technology which is used to create benefit, while the other is used to seek personal gain. What we need is the

technology that is used to create benefit, but the problems of the present time exist largely because modern technology is of the kind that seeks personal gain.

If we constrain ourselves to creating benefit, the repercussions arising from technological development will be few and far between, but whenever technology is used to seek personal gain, problems arise. Thus we must clearly distinguish between these two kinds of technology.

The place of ethics

Be it the wrong utilization of scientific knowledge, the utilization of technology for personal gain, or even utilization of technology to destroy the earth, all these problems have arisen entirely as a result of human activity, they are a matter of utilization. Because they are rooted in human activity, their solutions are an ethical or moral concern.

These problems can only be simply and directly solved through moral awareness. Only then will technology and science be used for constructive purposes. With moral awareness, even though there may be some harmful consequences arising from lack of circumspection or ignorance, the prevention and rectification of problems will be on the best possible level.

Mankind has looked to science and technology to bring benefit to human society, but there is no guarantee that science and technology will bring only the benefit that humanity hopes for. These things can be used to create harm or benefit. How they are used is entirely at the disposal of the user.

If we ignore morality or ethics, instead of creating benefit, the most likely result is that science and technology will bring problems, stressing as they do:

1. the unrestrained production and consumption of goods with which to gratify the senses, feeding craving and greed (raga and lobha);

2. escalation of the power to destroy (dosa); and

3. increased availability of objects which lure people into delusion and carelessness (moha).

In so doing, technology tarnishes the quality of life and pollutes the environment. Only true moral awareness can alleviate these destructive influences.

Without morality, technological progress, even the beneficial kind, tends to increase the propensity for destruction. The more science and technology advance, and the more keenly destruction seems to threaten mankind, the more is morality necessitated, and the more will the stability and well-being of humanity be dependent on ethical principles.

In any case, this subject of ethics, although a simple and straightforward one, is largely ignored in modern times. Most people want to live without problems, but they don't want to solve them. As long as ethics are ignored like this, problems will persist.

Science and technology cannot be separated

It is not only science that has fostered technology's growth -- technology has also been a decisive factor in the development of science. It is the scientific method that has enabled scientific learning to progress to where it is now, and an essential part of the scientific method is observation and experiment. The earliest forms of observation and experiment were carried out through the five senses -- eye, ear, nose, tongue and body, particularly the eyes for looking, the ears for listening and the hands for touching. However, our sense organs have their limitations. With the naked eye we can see a limited number of stars and a limited portion of the universe. With technological development, the telescope was invented, enabling science to make a Great Leap Forward. Microscopic organisms, invisible to the naked eye, were made visible through the invention of the microscope,

allowing science to once again make great advances. Pure science, then, has relied heavily on technology for its progress.

The tools used for scientific research are products of technology, that is why science and technology have been inseparably connected in their development. In the present day, scientists are looking to the computer to further their quest for truth. Capable of collecting and collating vast amounts of information, much more than the ordinary human mind, the computer will be indispensable in the testing of hypotheses and the formulation of theories.

The benefits of science appear to the mass of people through technology. Humanity must, however, learn to choose between technology for creating benefit and technology for seeking personal gain.

Reaching the limits and finding no answer

Science has advanced so far-reaching that it seems to be approaching the limits of the physical universe and, as it approaches the limits of that world, it is turning to the mysteries of the mind. What is mind? How does it work? What is consciousness? Does it arise from a physical source, or is it entirely separate from the physical world? These days computers have Artificial Intelligence. Will the development of Artificial Intelligence lead to computers with minds? This is a question some scientists are speculating about.

Modern methods of observation and verification seem to have transcended the limitations of the five senses. We have developed instruments to expand their limited capabilities. Whenever the senses are incapable of perceiving any further, we resort to these technological instruments. Now, even with these instruments, we seem to have reached our limit, and scientific investigations are reduced to mathematical symbols.

As observation, experimentation and analysis enter the sphere of the psyche, science retains its basic attitude and experimental method, and so there is a lot of guesswork and preconception in its operation. It

remains to be seen whether science can in fact enter into the domain of the mind, and by what means.

Values and motivation

Even though pure science tends to be distinguished from applied science and technology, pure science nevertheless shares some of the responsibility for the harm resulting from these things. In fact, in the last hundred years or so, pure science has not really been so pure. There are values implicit within pure science which the scientific fraternity is unaware of; and because it isn't aware of these values, scientific research comes unwittingly under their influence.

What is the source of science? All sciences, be they natural or social sciences, are based on values. Take economics for example. What is the origin or source of economics? It is want. What is want, can it be observed with any of the five senses? It can't, because it is a quality of mind, a value. The discipline known as science claims it is free of values, but in fact it can never be truly value-free because it involves mental qualities.

Where is the source of the physical sciences? The source of science is the desire to know the truth of nature, or reality. This answer is acceptable to most scientists, and in fact it was given by a scientist. The desire to know nature's truths, together with the belief that nature does have constant laws, which function according to cause and effect, are the two foundations on which science bases its quest for nature's secrets.

The source of science is within this human mind, at desire for knowledge and faith. Without these two mental qualities it would be impossible for science to grow and develop. The motivation which drove the early developments of science, and which still exists to some extent, was the desire to know the truths of nature. This was a relatively pure kind of desire. In later times, during the Dark Ages, this desire to know was actively suppressed by the Christian Church and the Inquisition. Those who doubted the word of the Bible, or who made

statements which cast doubt on it, were brought before the court and put on trial. If found guilty they were punished. Galileo was one of those brought on trial. He had said that the earth revolved around the sun, and was almost put to death for his beliefs. At the last moment he pleaded guilty and was absolved; he didn't die, but many others were burnt alive at the stake.

At that time there was overt suppression of the search for truth. But the stronger the suppression, the stronger the reaction, so it came about that the suppression and constraint of the Dark Ages had the effect of intensifying the desire to know the truths of nature. This desire has fired the thinking of Western cultures.

This drive can still be considered a relatively pure desire for knowledge. The science we have nowadays, however, is no longer so pure. It has been influenced by two important attitudes or assumptions:

1. That the prosperity of mankind hinges on the subjugation of nature.

This attitude stems from the Christian belief that God created mankind in his own image, to take control of the world and have dominion over nature. God created nature, and all of the things within it, for man's use. Mankind is the leader, the hub of the universe, the master. Mankind learns the secrets of nature in order to manipulate it according to his desires, and nature exists for man's use.

One Western text[1] states that this idea is responsible for Western scientific progress. The text states that in ancient times, people in the East, particularly China and India, were scientifically more advanced than the West, but owing to the influence of this drive to conquer nature, the West has gradually overtaken the East.

So the first major value system is the belief in Man's right to conquer nature. Now we come to the second major influence:

2. That well-being depends on an abundance of material goods.

This line of thinking has exerted a very powerful influence on Western

industrial expansion. It has been argued that industries in the West were created to address the problem of scarcity, which is found throughout Western history. Life in Western countries was beset by hostile elemental forces, such as freezing winters, which made farming impossible. People in such places had to live exceedingly arduous lives. Not only were they subject to freezing temperatures, but also food shortages. Life was a struggle for survival, and this struggle led to the development of industry.

The opposite of scarcity is plenty. People in Western countries saw that happiness hinged on the elimination of scarcity, and this was the impulse behind the Industrial Revolution. The awareness of scarcity and the desire to provide plenty, is in turn based on the assumption that material abundance is the prerequisite for happiness.

This kind of thinking has developed into materialism, and from there, consumerism, a significant contribution to which has been made by industrialists working under the influence of the first line of thinking mentioned above. Coupled with the assumption that happiness is dependent on an abundance of material goods, we have the belief that nature must be conquered in order to cater to man's desires. The two assumptions support each other well.

It seems as if the pure desire for knowledge mentioned earlier has been corrupted, coming under the influence of the desires to conquer nature and to produce an abundance of material goods, or materialism. When these two values enter the picture, the pure desire for knowledge becomes an instrument for satisfying the aims of these secondary values, giving rise to an exploitative relationship with nature.

The assumption is that by conquering nature, mankind will be able to create unlimited material goods with which to cater to his desires, resulting in perfect happiness. The search for methods to implement this assumption naturally follows, leading to the marked material progress we have seen in recent times, especially since the Industrial Revolution. It has been said that the science which has developed in the Industrial Age is a servant of industry. It may be claimed that science has paved the way for industry, but industry says, "Science?

That is my servant!"

Together with the development of industry we have observed the gradual appearance, in ever-increasing severity, of the harmful effects contingent on it. Now, with the danger that threatens us from the destruction of the environment, it is all too clear. The cause for this destruction is the powerful influence of these two assumptions: the desire to conquer nature and the drive for material wealth. Together they place mankind firmly on the path to manipulating, and as a result destroying, nature on an ever-increasing scale. These two influences are also the cause for mankind's internal struggles, the contention to amass material comforts. It might even be said that modern man has had to experience the harmful consequences of the past century of industrial development principally because of the influence of these two assumptions.

Behind the prosperity ...

These two assumptions are not the whole picture. There are also two major trends which have served to support them:

1. Specialization: The Industrial Age is the age of specialization. Learning has been subdivided into specialized fields, each of which may be very proficient in its respective right, but on an overall level they lack integration.

The purpose of the specialization of learning is to obtain knowledge on a more detailed level, which can then be brought together into one integrated whole, but the specialists have become blinded by their knowledge, producing an unbalanced kind of specialization. In the field of science there are those who feel that science alone will solve mankind's problems and answer all his questions, which gives them little inclination to integrate their learning with other fields of knowledge.

This kind of outlook has caused the belief that religion and ethics are also specialized fields of learning. Modern education reduces

ethics to just another academic subject. When people think of ethics, they think, "Oh, religion," and file it away in its little compartment. They aren't interested in ethics, but when it comes to solving the world's problems, they say, "Oh, my discipline can do that!" They don't think of trying to integrate their learning with other disciplines. If they really were capable of solving all problems as they say, then they would have to be able to solve the ethical ones, too. But then they say that ethics is a concern of religion, or some other specialized field. This brings us to the second trend:

2. The belief that ethical problems can be solved without the need for ethics. Supporters of this idea believe that when material development has reached its peak, all ethical problems will disappear of their own accord.

According to this view, it is not necessary to train people or to develop the mind. This is a line of reasoning which has recently appeared in the field of economics. Economists say that when the economy is healthy and material goods are in plentiful supply, there will no longer be any contention, and society will be harmonious. This is to say in effect that ethical or moral problems can be solved through material means.

This is not entirely wrong. Economic situations do have a bearing on ethical problems, but it is a mistake to oversimplify the situation by believing that ethical problems would somehow disappear of their own accord if the economy were healthy. It might be said, however, that this line of reasoning is true in one sense, because without morality it would be impossible for the economy to be healthy. It could also be said that if ethical practice was good (for example, people were encouraged to be diligent, generous, prudent, and to use their possessions in a way that is beneficial to society), then economic problems would disappear.

The statement, "When the economy is good, ethical problems will not arise," is true in the sense that before the economy can be healthy, ethical problems must be addressed. Similarly, the statement, "When ethical problems are all solved, the economy will be healthy," is true

in the sense that before ethical problems can be solved, economic problems must also be addressed.

The phrase "ethical problems" takes in a wide range of situations, including mental health and the pursuit of happiness. Thus, the attempt to solve ethical problems through materialistic means must also entail dealing with moods and feelings, examples of which can be seen in the synthesization of tranquillizers to relieve stress and depression. But it would be a mistake to try to solve ethical problems through such means. This kind of relief is only temporary, it soothes the problem but does not solve it.

Many branches of academic learning strive to be recognized as proper sciences, but the specialist perspective causes funnel-vision and discord, and in itself becomes an impediment to true science. Specialization is inimical to true science. Even physics cannot be called true science, because it lacks integration; its facts are piecemeal, its truth is partial. When truth is partial, it is not the real truth. Without the whole picture, our deductions will not be in accordance with the total reality. The stream of cause and effect is not seen in its entirety, so the truth remains out of reach.

These two trends, specialization and the belief that ethical problems can be solved through material means, pervade the Age of Industrialization. Coupled with the two assumptions previously mentioned, they intensify problems accordingly.

Many of the points I have mentioned so far come within the domain of religion, and in order to see this more clearly, I would like to enter the subject of religion itself. I have been speaking about science, its origins and development, now let us take a look at the origins and development of religion and try to integrate the two.

Footnote:

1. Encyclopaedia Britannica, 15th Ed., (1988), s.v. "Science, the

History of," by L. Pearce Williams (vol. 27, p.37). [Back to text]

Chapter 2

Religion and Science

From common beginnings to separation

It is commonly asserted that religion arose from the fear of danger, particularly natural dangers, such as lightning, floods, earthquakes, volcanic eruptions, and hurricanes. These dangers have threatened human beings throughout the ages. Ancient man, ignorant of the workings of nature, could not understand the causes of these natural forces. Terrified at the threat they presented, he began to search for answers. This quest precipitated an interest in the nature that surrounded man, and a desire to find some solutions to his problems.

This awareness of danger is the common origin of both religion and science. The desire for security was the motivating force for the birth of religion. Together with the fear of danger arose a sense of wonder at the marvels of nature, which led to the desire to know its truths. This was no idle curiosity: human beings were forced to find out about nature in order to address the dangers which threatened them. Thus the aspiration to be free of danger, which was based on fear, indirectly led to the desire to know nature's truths, which gave birth to science. Religion was born from the desire to escape danger, and science was born from the desire to know nature's truths.

History tells us that the earliest forms of scientific research, in such cultures as in Egypt and Mesopotamia, were in fact conducted by priests. They were the first people to take an interest in nature and to devote time to finding solutions to the dangers that threatened them.

However, the common origin of science and religion is also the point at which they parted. The reason they parted lies within the nature of

truth itself. The natural dangers which threaten humanity are immediate concerns, matters of life and death. The threat is tangible and urgent. Do what you will, we must have an answer right now. Because all people are faced equally with the same dangers, answers must be relevant to the whole of society. In such a situation, it is necessary to come up with answers which can be acted upon immediately, answers which put an end to the urgent demands for security. When an answer appears that is acceptable, it is institutionalized as religion.

The practical answers thus provided may take forms, such as mystic ceremonies, which to the modern eye would seem absurd, but even so, they are something which can be acted upon immediately. For the mainstream of society, this is what becomes religion.

Now there are others who take the time to gradually collect facts, experiment and analyze. These people, through observation and experiment, arrive at a different set of answers. This is what is known as "science," the knowledge that comes from gradual and systematic observation.

Here religion and science diverge. One answer serves as a remedy for an immediate need, for the masses, and, relying heavily on faith and belief, lacks systematic observation. This is religion. Religion, then, is tied to faith. Science, on the other hand, is a discipline of gradual and systematic investigation. It is not concerned with finding immediate answers, and is available only to the few who are so inclined, not the whole of society. The systematic observation of natural facts has been carried on through the ages by interested parties, and the resulting institution has become known as "science."

At this juncture we have one clear distinction between religion and science: religion is for the masses, whereas science is for a select few. It may be questioned how religion manages to maintain uniformity in the letter and the practice of its teachings. This is achieved through faith. Religion has its roots in faith, and uses faith to preserve its teaching. Religion provides an unchanging belief system, a dogma, which must be adhered to and upheld, one that is unquestionable.

Science is accessible to those who are capable of understanding it, the thinkers. Its essence is preserved through verifiable truths and valid methods of experimentation. Science thus preserves and propagates its truths through wisdom, or, more specifically, the scientific method.

Religion seeks to convey an all-embracing, absolute truth, an answer which addresses an immediate need. It might be more accurate to say that the answer thus provided is what becomes known as religion, rather than that religion provides the answer. There is no institution of religion, as such, which comes up with these answers. It is rather that the answers proposed by humanity have become institutionalized as religion.

In one sense, religion seeks to provide one absolute answer to the fundamental questions of life, covering all levels, from the highest to the lowest. Science, on the other hand, attempts to observe truth from its individual manifestations, piece by piece. It is a collection of piecemeal facts which are hoped will gradually lead to an overall picture.

Even though science, too, wants general principles, its general principles are conditional. They are confined to specific situations and conditions, and are only part of the overall, or fundamental, truth. We could say that religion gives a total answer, science a piecemeal one.

Owing to the limitations of both science and religion, there arose a third group which, too, aspired to find answers to the fundamental questions of life and the universe. They were dissatisfied with religion because, although it gave such an answer, it was not one that appealed to reason. Science, on the other hand, although providing answers that were verifiable and appealed to reason, had not yet come up with any absolute answers. Scientific research had still not reached the fundamental level of reality. This third group did not want to wait for science's answers, so they attempted to find answers to those fundamental questions through reasoned analysis, without the need for verification. This system of thought became another science, known as

philosophy.

We could compare these three disciplines, using the fundamental questions of nature as a measuring stick, in this way:

1. Science: is still in the process of verification and observation and is yet to come up with an answer.

2. Philosophy: attempts to give an answer pending verification by using reasoned analysis.

3. Religion: provides an absolute answer which needs no verification.

Both science and philosophy appeared after religion, and both attempt to give clearer answers. However, both of them fail to give answers that are satisfactory and fulfilling for everyday life, and that is why religion still exists and answers a need through faith.

Because religion offers this comprehensive and immediate truth, an answer that is suitable for the masses, but which at the same time is not verifiable through any of the five senses, it must hinge on faith. And because these answers are unverified, they will be constantly changing. At one time one kind of answer is given: people don't know whether it is true or not, because it can't be verified. If they believe it they accept it. At a later time a new answer is given. Nobody knows whether this new answer is true or not either -- it, too, can't be verified. It boils down to preference. Some prefer the older belief, some the newer one. Religions, built as they are on faith, vary in accordance with that faith. For this reason we can see at any one time many different religions. This is because an all-embracing, absolute answer cannot be verified, it rests on belief. When a new answer arises there may be some who believe that, but others won't, and all the answers are equally unverifiable.

In contrast, science answers slowly and methodically, verifying each point as it goes. It solves problems rationally. At any given time there is only one science. It is often said, "There are many religions, but only one science." However, from a historical perspective it can be

said that there are many sciences, because science doesn't give a total view of truth. Theories about the nature of the universe vary from time to time. For example, at one time science favored the Ptolemaic universe, which portrayed an earth-centered model. Then came the Copernican System, with the heliocentric solar system, and then there were the Cartesian and Newtonian systems, and now we have the universe of the new physics. Science's picture of reality has been constantly changing. Nature, or the universe, according to the modern theories of physics, whether the quantum or relativity theories, is completely different from the universe in the time of Newton. In this sense there have been many sciences.

It is not only from the historical perspective that there have been many sciences. In the present age there also seem to be many sciences existing together. There are scientists who now say that the time has come for science to reappraise some of its basic premises. They reject some of the old scientific premises and talk of a "new physics" and a "new science."

Science deals with the outside world, which is measured by the five senses. Here religion differs yet again. It not only looks at the outside world, but also the human being, the one who is observing. While science concerns itself solely with the objects of observation, religion concerns itself with the observer, the one who is using these five sense bases. Thus, religion is not confined to data observable through the five senses, but is directly related to the level of development of each individual. The way religion is perceived is directly related to the level of mental development of the perceiver, which gives it an added level of complexity.

In any case, as far as religion goes, even though it lays emphasis on the human being, it does so only insofar as the human being is experiencing a problem, and that problem needs to be dealt with. When looking for the causes of that problem, however, most religions look, like science, to the external environment. In this respect, most religions are similar to science: they look to the external natural world as the source of problems or suffering.

Religion's search for truth is in order to solve the human problem, while science's search for truth is in order to satisfy the thirst for knowledge. For most religions, which are compelled to have ready answers, the causes of problems, whether internal or external, are seen as existing behind that natural world, in the form of spirits, deities, gods or other supernatural forces. For external disturbances, such as lightning, earthquakes and so on, sacrifices and prayers are prescribed. For internal disturbances, such as sickness, mental disease or hysteria, mediums or spirit healers perform mystic ceremonies. Meanwhile science, not being compelled to find any immediate remedies, slowly and systematically goes about its search for data.

The natural religions, Buddhism in particular, have a special interest in the human condition, but they do not see the source of problems entirely in the external world. Buddhism looks for the source of problems within the entire process of causes and conditions -- including those within the human being, such as wrong ways of thinking -- be they internal or external, material or immaterial, physical or mental.

Among ordinary religions, there are many that teach the treatment of problems by appropriate means, through morality or ethics, which seems to indicate an understanding of the internal factors contributing to them, but this is not necessarily the case. In fact, such practice is often done not with real understanding of these factors, but out of obedience to some external, supernatural force. The relationship is one between mankind and an external power. Ethical behavior in these religions is usually done in order to avoid punishment, or to gain favors or blessings, rather than through awareness of the factors occurring in the natural processes.

Religions, many and varied at the one time, address the needs of different levels of people. At any one time society consists of many different levels of virtue and understanding, thus the need for many religions, answering many different levels of need.

In the past, scientific truths were verifiable through the five

senses, but this is no longer the case. With the passage of time it has become necessary to develop instruments, such as the telescope and the microscope, to extend the capabilities of these senses. Nowadays even those instruments have reached their limits, making it necessary to develop even more complex instruments and test hypotheses with mathematics. Mathematical languages and computers are the newest instruments of verification.

Science's development of increasingly complex means of verification has caused it to become a highly specialized field, accessible to very few people. It has become impossible for the average man to observe the truths of science, because the instruments are not available to him.

Religion, on the other hand, belongs to the masses. It is available for the average man, who is free to accept or reject it without the need for proof. Although it is true that some religions, like science, reserve their truths for a select few, the priests or monks, and even reserve the right to spiritual attainments, this is more a result of manipulations by certain individuals than the nature of religions themselves. In the natural religions, such as Buddhism, there is no such distinction or exclusion, because nature is its own master. How can truth be monopolized? Each individual has a right to understand and attain the truths of nature, depending on intelligence and discernment.

Note that there are two kinds of inability to verify truths. One is through an inability to access the instruments of verification, while the other is because such truths cannot be verified through the means being used. In the present time science is experiencing problems on both counts, especially when attempting to make a statement of ultimate truth, or delving into the realm of the mind.

If the scope of science is not broadened, it will arrive at a dead end. In science there is a very strong aspiration to answer the fundamental and ultimate questions of the universe, but we never seem to get near them. Just as scientific research seems to be getting on the verge of an answer, the truth seems to slip beyond reach once more.

A clarity that is not free of confusion

In addition to the new science and the classical science, or the new physics and the classical physics, we have one science for the specialists and one for the average man. Many of the concepts spoken of in science are completely beyond the ability of the average man to visualize. Not only can he not verify them for himself, he can't even grasp the concepts in question. And this applies not only to the average man: some of the concepts of science are even beyond the ability of most scientists to visualize! One can only take their word for it.

Let us take an example. According to science, light is at once a wave and a particle. Scientists were trying to define the nature of light itself: it's a particle, right? One group said, "Yes, that's right. It's a particle, a stream of photons." But another group said, "No, light is a wave." In the end it seems that it is both a particle and a wave. But what's that? It has to be proven with mathematics. This kind of thing is beyond the grasp of the ordinary human mind.

Let's look at some more examples: astronomers tell us that there are black holes scattered throughout the universe. These are stars with such extremely high gravitational pulls that even light cannot escape them, they are absolutely dark. Now what does the average man make of that? Something that even light cannot escape from?! Now they say that in these black holes both matter and energy are compacted to such terrific densities that nothing on this earth of ours can compare. As an illustration, they say that if all the empty space were somehow pressed out of a skyscraper, like the Empire State Building, 102 stories high, its mass and energy could be compacted into the size of a needle! A skyscraper! Now what is the man in the street going to make of that?

Scientists say that this is how a black hole is. In fact it's even stranger, because, apart from being the size of a needle, at the same time it would still weigh as much as the original Empire State Building. It's inconceivable -- all we can do is believe them. We've trusted the scientists for so long, we give them the benefit of the

doubt. But deep inside we're all wondering, "Huh? How is that possible?"

Science is not yet able to provide an explanation of the totality of life and the world, it is still engaged in the process of collecting and verifying pieces of data. It can still not explain many of the basic questions of the universe, such as the nature, or even existence, of the basic particle.

Science has gone beyond the point where it can be proven with the five senses. Hypotheses are proven through mathematics, which is then interpreted by physicists. The truth is reduced to algebraic equations, which are not in themselves the truth, and don't really clarify the truth in a convincing way. Mathematical symbols have become the new objects of faith. They are interpreted without a direct awareness of reality, which is very nearly the condition that Sir Arthur Eddington spoke of. Sir Arthur Eddington was an English scientist, credited with being the first person to devise a way to prove Einstein's Theory of Relativity, on account of which he was knighted. He said:

"Science is incapable of leading mankind directly to the truth, or reality as such, it can only lead him to a shadow world of symbols."[2]

Even observable phenomena are not a certainty. Scientists use the scientific method as a means of testing their observations. The main factors of this method are observation and experiment, which must be done until there is no longer room for doubt. But, even then, the matter is not closed, because of the limitations of the experimental method and the instruments used.

Let's take as an example Newton's Law of Gravitation. This was a universally accepted truth, a Law, until Einstein came along and said it was not entirely correct. On the subatomic level, the Law of Gravity no longer applies. In Newton's time, however, there were no instruments to observe the subatomic level. Mankind had to wait until the twentieth century and the arrival of Einstein, using mathematical equations and reasoning, to perceive this truth. So we must be careful. You cannot ultimately believe even experimentation.

I am reminded of the story of the chicken and Farmer Brown. Every morning that the chicken sees Farmer Brown, Farmer Brown is carrying some food for him. He sees this every single morning, so it follows that whenever he sees Farmer Brown the chicken gets fed. Chicken sees Farmer Brown = gets fed ... this is the equation. But there comes a morning when the chicken sees Farmer Brown and doesn't get fed, because Farmer Brown isn't carrying food in his hand, he's carrying a knife. The equation "Chicken sees Farmer Brown = gets fed" becomes "Chicken sees Farmer Brown = gets throat cut." So it seems that even verification based on repeated observation cannot be completely trusted, it's still not a foregone conclusion.

Towards a unity of science and religion

Science is of little direct use to the masses. The function through which science should really help the people is in the field of understanding, but the role it in effect plays is by and large through technology, which does not improve understanding by any means. In what direction does technology assist humanity? Mostly in consumption, often nourishing greed, aversion, or delusion. Television is invented, and so we are able to watch that. But when people watch television they don't look at things which are going to increase their understanding and intelligence, they prefer to look at things which make them more indulgent and heedless. We have communications technology, but rather than using it for developing wisdom and discernment, it is too often used to encourage delusion.

Science takes no responsibility for the uses its knowledge is put to, leaving technology to help the masses. Technology, however, doesn't always help; sometimes it is downright harmful. As I said, instead of becoming a tool to create benefit, it becomes a tool for seeking personal gain. Thus, science leaves the people in the hands of religion. Who can you blame? One may ask, "Why does religion make people so gullible?" but then it can be countered, "Why does science abandon the people to religion?"

Very few people have access to the more profound levels of science. All most people can do is believe it, they can't really know it. Nowadays science has become more and more a matter of faith, not knowledge, which puts it on much the same standing as most religions.

When science is finally able to arrive at the truth, to answer mankind's ultimate questions, it will be perfected. Many religions will no longer be sustainable. Conversely, a religion which points to the highest truth, to reality, will be in a position to unify with science. At that time science and religion will have reached another meeting point, their last one, where religion becomes science and science becomes religion, the division between the two gone forever.

Too little, too late

The real-life problems in society are in need of an immediate answer or remedy -- now, in this present life. As individuals we are only on this earth for a limited time. The situations threatening us give no time for procrastination.

Even though science is capable of providing many efficient ways of answering our problems, it is hampered by being "too little, too late." By being "too little," I mean that the knowledge of science is insufficient to solve the fundamental problems of life. It cannot make people good, it cannot make them happy, it cannot show them how to rectify bad habits, it cannot heal suffering, sadness, anger, sorrow, depression and so on. It can't even solve social problems.

Scientists may counter that science has helped in many ways. People with insomnia, depression and mental problems are all helped by drugs. Science is of great benefit in these areas. It must be conceded that applied science and technology in the medical fields have helped vast numbers of people. People with severe mental problems are indeed helped to some degree by science, and scientists may even believe that in the future it will be possible to make people happy through the use of drugs. Whenever you feel unhappy, just pop a capsule and the suffering is gone ... but this is no longer medicine, it is hedonism. Scientists

may conduct research into the nature of the brain, ascertain which particular chemicals are secreted when certain emotions, such as happiness, are experienced, isolate the chemical agent and synthesize it. Then, whenever people have a feeling of depression or sadness, they can take this drug and be immediately relieved. With chemicals like this as freely available as food, people will always be happy, and never again have to experience depression.

But then again, reflecting on the dangers of chemicals, there are enough problems in the world already with food additives and pesticides, without adding any more. However, this is not the most important point. Even more important is the perspective of values, or quality of life. The objective of religion is to lead people to freedom. Freedom means the ability to be happy without the need for external agents, to be more and more independently happy and less and less dependent on externals, to develop a life free of enslavement to a mass of external trappings. But the use of drugs forces people to lay their happiness and their fate more and more into the hands of externals, making them less and less able to live with themselves.

In causing people to depend increasingly on externals, science is not unlike the ancient religions, which led people to invest their fate in the gods with sacrifices and supplications. In both cases, the happiness and suffering of human beings is offered up into the hands of external agents, and in essence they equally destroy man's independence.

This is what I mean by "too little." Science on its own is not capable of solving mankind's problems. To use Buddhist terminology, we could say that science and technology do not encourage people to have good behavior (sila), do not encourage quality in the mind, or inner well-being (samadhi) and they suffer from "funnel vision," in that they seek to amass data, but they do not provide us with the knowledge of how to lead a happy life (panna).[*]

The second objection to science is that it is "too late." Scientific truth is not whole or complete, it is not yet able to give us definitive and final answers, and there is no indication of when it

will be able to do so. Scientific knowledge is constantly changing. At one time the truth is thought to be one way, later on it is found to be otherwise. If we had to sit and wait for science to come up with a final answer to the nature of the universe, we would all die first without ever finding out how to conduct our lives.

Scientists are always looking for a general principle, but they can only arrive at "sub-principles," only pieces of the overall picture. In the meantime, while we are waiting for science's explanation of fundamental truth, we are using it, through technology, to enhance our lives and pander to our desires. For the moment, it is technology that is actually giving concrete results rather than science itself. But technology cannot answer mankind's fundamental questions. For an answer to the truth (or non-truth) of the natural world, mankind must first rely on religion, using science only for the convenience offered through technological progress. This is the situation at the present time.

Religion is still present in this world because mankind is still waiting for a complete and absolute answer, one that is right for the situation and which is immediately practicable. Because such answers cannot be verified, and because science cannot verify them, most people are forced to resort to belief.

Although science has made such great advances, all it has done is expand the perceivable limits of the material world. In terms of answering mankind's fundamental questions and showing man's proper relationship and position in the world, science seems to have been running in circles and made no real progress.

Not above blunders

It is not only in the field of pure science that the problem of mistakes arises from time to time. Within the field of applied science and technology, mistakes are common. They are usually not wrongdoings as such, but blunders that arise out of ignorance, oversight or lack of circumspection.

Take for example the drug chloramphenicol. At one time this drug was very widespread. It was reputed to be a wonder drug, it seemed to cure everything. Whenever you were sick, all you had to do was just go and buy some chloramphenicol, they sold it everywhere. Later on, after about ten years, it was discovered that this drug would gradually build up in the body and cause bone marrow to cease production of blood corpuscles, and many people had died of leukemia.

Then there was the case of DDT. At one time it was thought that with DDT, our problems with the insect world were over - ants, mosquitoes... all gone. People thought that they could eradicate these creatures and no longer have to be bothered by them. Many years later it was found that DDT was carcinogenic, an insidious substance which could prove fatal even to humans. What's more, while the humans were suffering ill effects from the drug, the insect population was becoming immune to it. In time it has become less effective as an insecticide, and is now more likely to kill the human beings. Many countries have banned the use of DDT, but Thailand is still using it, even now.

Then there was the case of thalidomide. Thalidomide was a pain killer and tranquillizer which was highly praised by the medical profession. It was reputed to have passed the most rigorous tests, and was trusted so highly that it was announced as an exceptionally safe drug. It was so lauded that even the developed countries, which are normally very cautious about drugs and medicines, allowed the drug to be bought without a prescription. It was sold for about five years, up until 1961, at which time it was found that this drug, when taken by pregnant women, caused deformities in babies. Before the danger was realized and the drug recalled from the market, about 8,000 children were born deformed.

Let's take one more example, the case of CFC's (chlorofluorocarbons). This group of chemicals is widely used in refrigerators, air conditioners and "pressure-pack" spray cans, and they have been used for a long time with complete confidence. By the time we knew what was going on, these chemicals had risen up into the upper levels of the atmosphere and caused gaps in the ozone layer, causing great concern

among scientists and environmentalists the world over. And so a new piece of knowledge arises -- what we thought was a good thing turns out to be not so good after all.

The emergence and development of science has undoubtedly helped to improve understanding and the human intellect, about this there is no argument. But at the same time, if we look closely we will see that it has also caused human intelligence and understanding to decline. Previously, when science was just beginning to develop, people were very impressed with its achievements. There was a great deal of excitement over the discoveries and technological achievements of science, and people put all their hopes into science and technology. All of nature's mysteries were going to be revealed, and science would lead humanity into an age of perfect happiness. Those who wholeheartedly trusted science began to doubt religions and the answers provided by them, and many people lost faith entirely and discarded religion.

Unfortunately, the truth dealt with by science is only a partial one. It deals only with the physical world. Science has no answers to the questions dealing with internal human problems, the answers for which mankind had previously turned to religion. This renunciation of religion in modern times would not be such a big loss if by religion we simply meant the institutional forms of religion, but it means that the part of religion which deals with solving internal human problems has also been discarded. With science taking no interest in these matters, and people ignoring them, there arises a break in the stream of knowledge. The answers which had previously been provided by religions have been ignored, and mankind's mental and spiritual growth has been retarded and even, in some areas, gone into decline.

The nature of the world, life and human problems, will not allow mankind to ignore the need for religion. Fundamental, practical and immediate answers are still as much in demand as ever before. When science is seen to be incapable of providing an answer to this need, and when human beings tire of their fascination with science, they may come to their senses and remember this fundamental need within. They

may then turn once more to religion for their answers. But because the stream of mental development has been interrupted, or set back, their searching will be very erratic, and a fresh start may have to be made. Indications of this can be seen in some of the religious developments in highly developed countries, where there has been a persistence of religious superstition and gullibility in spite of being surrounded by a high level of scientific sophistication.

However that may be, science is not without its merits and blessings in leading to better understanding within religious circles. The active role religion, especially in its institutional forms, has taken on occasion in suppressing the development of human intelligence is well known. Some religions have clung blindly to absurd beliefs and practices, even in the face of their own fundamental principles.

The development of science and its attitudes and methods has had some measure of good influence on religions and religious attitudes in society. At the very least, it has prodded religions to reevaluate some of their teachings and attitudes. It has also served as a gauge with which to appraise the answers offered by different religions.

However, from the point of view of the masses, especially in countries in which outlooks and methods have been heavily influenced by science, science does not seem to have had a significantly beneficial effect on life-styles and mental well-being. Science itself is of not much interest to most people. While they look at science favorably, their belief in it is really no different from the beliefs of former generations in magical forces and the occult. It is naive, not based on knowledge. This is "scientism." When most people think of science, they look straight past it at technology, which they look on as a means for gratifying their desires. For that reason, the development of science has had little ennobling influence on the knowledge, understanding, or attitudes of society.

On the brighter side, people seem to be getting over their excitement about science and are beginning to look at their needs in relation to religion. Many religions are addressing these needs on different levels. At the same time, some members of scientific circles are

becoming aware of the limitations of orthodox science, and are expanding the horizons of their research to include more religious perspectives, which suggests the possibility of a fully-developed science merging with a fully-developed religion, together to lead humanity to reality, peace, and a life free of foolish attachments.

On the other hand, it may be that science is trying to prove what religion has already predicted. While humanity cannot wait for an answer, we must provide one of some kind, and this answer has become religion. As long as the answer is not proven, we must accept it, while science slowly and methodically tests it out. In this scenario, science is that effort on the part of humanity to prove the truths (or non-truths) of religion. Looking at it in this way, the two fields harmonize; having arisen from a common origin, they eventually merge once more.

As time goes on, the limits of the scientific method will once again be felt. Science will be unable to prove the truths presented by religion. A number of leading scientists are now beginning to realize that this final, ultimate truth spoken of by religion is beyond the reach of science at any point in time.

Footnotes:

2. Sir Arthur Stanley Eddington, The Nature of the Physical World (New York: Macmillan, 1929), p.282. [Back to text]

[*] Sila, samadhi and panna, or moral restraint, concentration and wisdom, are the threefold foundation of Buddhist training. [Back to text]

Chapter 3

Science and Buddhism: A meeting or a parting?

To talk of Buddhism we must first talk about its origins. I have suggested that the origin of religion was the fear of danger, but this is not true of Buddhism, which arose from the fear of suffering. Please note this distinction. Dealing with the origins of religion we talk about danger, but when dealing with Buddhism we talk about suffering, which has a more specific meaning. The fear of danger has its object in external factors, such as floods, earthquakes, and so on, but suffering includes all the problems experienced in life, including those within the mind.

What is suffering? Suffering is the condition of stress and conflict inherent within the human predicament. Simply speaking, suffering (dukkha) is difficulty (panha), because difficulty is what causes stress and conflict.

In the religious quest for protection from danger, people saw that in human society events were caused by human agents. They thought that there must be someone directing things in the natural world also, and so religions proposed God, a "someone," a supernatural source for all natural events. Applying the human social model to the forces behind nature, they came up with God. This is why some contemporary psychologists, reversing a well-known Christian teaching, have said that mankind created God in his own image. Mankind reasoned that it was necessary to appease the God, just as for an earthly leader, and this gave rise to various techniques and ceremonies for paying homage to the deity.

- The essential factor in determining events in the world, according to these ancient religions, was the will of God.
- The factor which tied humanity to god or the supernatural was faith.
- That faith was demonstrated through sacrifices, prayers, and ceremonies.

So we have an overall picture here of a director of events -- the will of God; we have the human connection -- faith; and we have the method of interaction -- sacrifices, prayers and ceremonies. This is

the general picture of the role of faith in most religions.

Now, let's see how these factors relate when it comes to Buddhism. As I have mentioned, Buddhism is based on the desire to be free of suffering. To be free of suffering, you must have a method. To know the method, you have to look at the source of suffering. Whereas other religions taught that the source of danger was in supernatural forces, Buddhism says that the source of suffering is a natural process which must be understood.

Suffering has an origin which is subject to the natural processes of cause and effect. Not knowing or understanding this natural cause and effect process is the cause of suffering. Buddhism delves into the origin of suffering by encouraging keen investigation of this law of cause and effect, or Law of Nature.

At this point we have arrived at the source of Buddhism. Just now I said that the origin of other religions was the awareness of danger, the origin of danger in turn being the will of God or supernatural forces; but the source of Buddhism is the awareness of suffering, and the origin of suffering is ignorance of the Law of Nature.

Now we come to redressing the problem. When ignorance of the Law of Nature is the cause, the remedy is its exact opposite, and that is knowledge and understanding of it, which we call wisdom. Up until the emergence of Buddhism, religions had relied on faith as the connection between human beings and the source of danger. Buddhism shifted the human connection from faith to wisdom, and this is a salient characteristic of Buddhism. According to Buddhism, human beings must know and understand the process of cause and effect, and treat problems according to such knowledge.

Finally,[*] the work of correcting the factors involved in the creation of suffering is a human responsibility, and lies within human potential. Responsibility for solving the problem has shifted from the will of God to human endeavor.

Three points are highly significant:

1. Theistic religions concern themselves with the source of danger, which is said to be God (or divine), but Buddhism concerns itself with the source of suffering, which is said to be ignorance.

2. The tie to this source in theistic religions is faith, but in Buddhism it is wisdom.

3. The director of results in theistic religions is a divine or supernatural power, but in Buddhism this responsibility has been placed back into human hands, with the emphasis on human action.

The emphasis in Buddhism shifts from faith to wisdom, and this is a revolutionary change. Such wisdom begins with the desire to know, or the desire for knowledge -- before there can be wisdom, there must be an aspiration for it. But this aspiration differs from the aspiration for knowledge in science, as I will presently point out.

Another important shift in emphasis in Buddhism is from the directives of a deity to human endeavor. This is one of Buddhism's cornerstones. No matter where Buddhism spreads to, or how distorted the teaching becomes, this emphasis on human endeavor never varies. If this one principle is missing, then we can confidently say that it is no longer Buddhism.

The principle of human endeavor is expressed in Buddhist circles as the law of kamma. People may misunderstand kamma, there may be many misconceptions about it, even within the Buddhist world, but no matter how the teachings of Buddhism may vary from place to place and time to time, kamma always deals with human endeavor.

Buddhism's combination of adherence to the Law of Nature, proclaiming man's independence, and putting wisdom to the fore instead of faith, is a unique event in the history of religion. It has even caused some Western scholars to wonder whether Buddhism is a religion at all, and Western books on Buddhism often state that Buddhism is not a religion.

Summarizing, we have these three important principles:

1. a Law of Nature
2. proclaiming man's independence
3. replacing faith with wisdom

The natural religions: understanding nature through wisdom

I would like to describe here some of the basic characteristics of Buddhism. Firstly I would like to present some of the teachings from the Buddha himself, and then expand on them to see how they relate to science.

1. Adherence to the Law of Nature: Truth is the Law of Nature, something which naturally exists. The Buddha was the one who discovered this truth. At funerals, Buddhist monks chant a Sutta called the Dhammaniyama Sutta. The meaning of this Sutta is that the truth of nature exists as a normal condition, whether a Buddha arises or not.

What is this Law of Nature? The monks chant uppada va bhikkhave tathagatanam, anuppada va tathagatanam: "Whether Buddhas arise or not, it is a natural, unchanging truth that all compounded things are unenduring, stressful, and not-self." [Dhammaniyama or Uppada Sutta, A.I. 286]

Unenduring (anicca) means that compounded things are constantly being born and dying, arising and passing away.

Stressful (dukkha) means that they are constantly being conditioned by conflicting and opposing forces, they are unable to maintain any constancy.

Not-self (anatta) means that they are not a self or intrinsic entity, they merely follow supporting factors. Any form they take is entirely at the direction of supporting factors. This is the principle of conditioned arising, the most basic level of truth.

The Buddha was enlightened to these truths, after which he declared

and explained them. This is how the chant goes. This first principle is a very important one, the basis of Buddhism. Buddhism regards these natural laws as fundamental truths.

2. The interrelation and interdependence of all things: Buddhism teaches the Law of Dependent Origination. In brief, the law states:

Imasmim sati idam hoti Imasmim asati idam na hoti
Imassuppada idam uppajjati Imassa nirodha idam nirujjhati

Which means:

When there is this, this is; when this is not, neither is this.
Because this arises, so does this; because this ceases, so does this.
[As in the Natumha Sutta, S.II. 64-5]

This is a truth, a natural law. It is the natural law of cause and effect on its most basic level.

It is worth noting that Buddhism prefers to use the words "causes and conditions" rather than "cause and effect." Cause and effect refers to a specific and linear relationship. In Buddhism it is believed that results do not arise simply from a cause alone, but also from numerous supporting factors. When the conditions are ready, then the result follows. For example, suppose we plant a mango seed and a mango tree sprouts. The mango tree is the fruit (effect), but what is the cause of that mango tree? You might say the seed is the cause, but if there were only the seed, the tree couldn't grow. Many other factors are needed, such as earth, water, oxygen, suitable temperature, fertilizer and so on. Only when factors are right can the result arise. This principle explains why some people, even when they feel that they have created the causes, do not receive the results they expected. They must ask themselves whether they have also created the conditions.

Note also that this causal relationship does not necessarily proceed in a linear direction. We tend to think of these things as following on one from the other -- one thing arises first, and then the result

arises afterwards. But it doesn't necessarily have to function in that way. Suppose we had a blackboard and I took some chalk and wrote on it the letters A, B, and C. The letters that appear on the blackboard are a result, but what is their cause? We might answer "a person," but we might also answer "chalk." No matter which factor we take to be the cause, it alone cannot give rise to the result. To achieve a letter "A" on a blackboard there must be a confluence of many factors -- a writer, chalk, a blackboard of a color that contrasts with the color of the chalk, a suitable temperature, the surface must be free of excess moisture -- so many things have to be just right, and these are all factors in the generation of the result.

Now, in the appearance of that letter "A," it isn't necessary for all the factors involved to have occurred one after the other, is it? We can see that some of those factors must be there simultaneously. Many of the factors are interdependent in various ways. This is the Buddhist teaching of cause and condition.

3. The position of faith: Just now I said that Buddhism shifted the emphasis in religion from faith to wisdom, so why should we be speaking about faith again? In fact faith plays a very important role in Buddhism, but the emphasis is changed. Let us take a look at how faith in Buddhism is connected to verification through actual experience. The teaching that is most quoted in this respect is the Kalama Sutta, which contains the passage:

"Here, Kalamas,
"Do not believe simply because you have heard it.
"Do not believe simply because you have learn it.
"Do not believe simply because you have practiced it from ancient times.
"Do not believe simply because it is rumored.
"Do not believe simply because it is in the scriptures.
"Do not believe simply on logic.
"Do not believe simply through guesswork.
"Do not believe simply through reasoning.
"Do not believe simply because it conforms to your theory.
"Do not believe simply because it seems credible.

"Do not believe simply out of faith in your teacher.
[Kalama or Kesaputtiya Sutta, A.I. 188]

This teaching amazed people in the West when they first heard about it, it was one of Buddhism's most popular teachings, because at that time science was just beginning to flourish. This idea of not believing anything other than verifiable truths was very popular. The Kalama Sutta is fairly well known to Western people familiar with Buddhism, but Thai Buddhists have barely heard of it.

The Buddha goes on to say in the Kalama Sutta that one must know and understand through experience which things are skillful and which unskillful. When something is seen to be unskillful and harmful, conducive not to benefit but to suffering, it should be given up. When something is seen to be skillful, useful and conducive to happiness, it should be acted upon. This is a matter of clear knowledge, of direct realization, of personal experience -- it is a shift from faith to wisdom.

The Buddha also gave some clear principles for examining one's personal experience: "Independent of faith, independent of learning, independent of reasoned thinking, independent of conformity with one's own views, one knows clearly for oneself, in the present moment, when there is greed in the mind, when there is not greed in the mind; when there is hatred in the mind and when there is not hatred in the mind; when there is delusion in the mind and when there is not delusion in the mind." This is true personal experience, the state of our own minds, which can be known clearly for ourselves in the present moment.

4. Proclamation of mankind's independence: Buddhism arose among the Brahmanical beliefs, which held that Brahma was the creator of the world. Brahma (God) was the appointer of all events, and mankind had to perform sacrifices and ceremonies of homage, of which people at that time had devised many, to keep Brahma happy. Their ceremonies for gaining the favor of Brahma and other gods were lavish. The Vedas stated that Brahma had divided human beings into four castes. Whichever caste a person was born into, he was bound for life. There was no way to change the situation, it was all tied up by the directives of

Brahma.

When the Buddha-to-be was born, as the Prince Siddhattha Gotama, the first thing attributed to him was his proclamation of human independence. You may have read in the Buddha's biography, how, when the Prince was born, he performed the symbolic gesture of walking seven steps and proclaiming, "I am the greatest in the world, I am the foremost in the world, I am the grandest in the world." [Mahapadana Sutta, D.II. 15] This statement can be easily misconstrued. One may wonder, "Why was Prince Siddhattha being so arrogant?" but this statement should be understood as the Buddha's proclamation of human independence. The principles expounded by the Buddha in his later life all point to the potential of human beings to develop themselves and realize the highest good, and so become the most sublime of all beings. The Buddha's own enlightenment was the supreme demonstration and proof of that potential. With such potential, it is no longer necessary for human beings to plead for help from external sources. Instead they can better themselves. A human being who becomes a Buddha is revered by even the celestial beings and gods.

There are many examples of this kind of teaching in the scriptures. Consider, for example, the oft-quoted:

Manussabhutam sambuddham
attadantam samahitam ...
deva'pi namassan'ti

This means: "The Buddha, although a human being, is one who has trained and perfected himself ... Even the gods revere him." [Naga Sutta, A.III. 346; Udayitherakatha, Khu., Thag. 689]

With this principle, the human position changes. The attitude of looking externally, taking refuge in gods and deities, has been firmly retracted, and people are advised to look at themselves, to see within themselves a potential for the finest achievement. No longer is it necessary for people to throw their fates to the gods. If human beings realize this potential, even those gods will recognize their excellence and pay reverence.

This principle entails a belief, or faith, in the potential of human beings to be developed to the highest level, of which the Buddha is our example.

5. Remedy based on practical and reasoned action rather than dependence on external forces: This principle is well illustrated in one of the teachings of the Dhammapada:

"Finding themselves threatened by danger, people take refuge in spirits, shrines, and sacred trees, but these are not a true refuge. Turning to such things as a refuge, there is no true safety.

"Those who go for refuge to the Buddha, Dhamma and Sangha, who understand the Four Noble Truths by seeing problems, the cause of problems, freedom from problems, and the way leading to freedom from problems, are able to transcend all danger." [Dhammapada, Verses 188-192]

This is a turning point, a shift in emphasis from pleading with deities to responsible action. However, if unaware of this principle, people can even see the Triple Gem as simply an object of devotion, in the same way that members of theistic religions see deities.

The Triple Gem begins with the Buddha, our example of a perfected human being. This is a reminder to humanity of its potential, and as such encourages us to reflect on our responsibility for its development. By taking the Buddha for refuge, we reflect on our responsibility to develop ourselves and use wisdom to address the problems of life.

When we think of the Dhamma, we are reminded that this development of potential must be done through means which conform to the Law of Nature and function according to causes and conditions.

When we reflect on the Sangha, we think of those who have used the Dhamma (teaching) skillfully, developing and realizing their highest potential. They are living examples of the actual attainment of the

truth, and, through developing ourselves in right practice, we can become one of them.

These are the Three Refuges. To believe or have faith in these refuges means that we strive to solve problems like wise human beings. This tenet compels us to use wisdom.

The way to solve problems through wisdom is:

1. Dukkha (suffering): We begin with the problem, recognizing that there is one.

2. Samudaya (the cause of suffering -- craving based on ignorance): We search out the cause of that problem.

3. Nirodha (the cessation of suffering -- Nibbana): We establish our aim, which is to extinguish the problem.

4. Magga (the way leading to the cessation of suffering): We practice in accordance with that aim.

6. Teaching only those truths which are of benefit: There are many different kinds of knowledge and many different kinds of truth, but some of them are not useful, they are not concerned with solving the problems of life. The Buddha did not teach such truths and was not interested in finding out about them. He concentrated on teaching only those truths which would be of practical benefit. This principle is illustrated in the simile of the leaves, which the Buddha gave while he was staying with a company of monks in the Sisapa forest. One day he picked up a handful of leaves from the forest floor and asked the monks, "Which is the greater number, the leaves in my hand, or the leaves on the trees?" An easy question, and the monks answered immediately. The leaves in the Buddha's hand were very few, while the leaves in the forest were of far greater number.

The Buddha replied, "It is the same with the things that I teach you. There are many truths that I know, but most of them I do not teach. They are like the leaves in the forest. The truths that I do teach are

like the leaves here in my hand. Why do I not teach those other truths? Because they are not conducive to ultimate wisdom, to understanding of the way things are, or to the rectification of problems and the transcendence of suffering. They do not lead to the attainment of the goal, which is Nibbana." [Sisapa Sutta, S.V. 437]

The Buddha said that he taught the things he did because they were useful, they led to the solving of problems, and were conducive to a good life. In short, they led to the transcendence of suffering.

Another important simile was given in answer to some questions of metaphysics. Such questions are among the questions with which science is currently wrestling, such as: Is the Universe finite or infinite? Does it have a beginning? The scriptures mention ten stock philosophical questions which had been in existence from before the time of the Buddha. One monk went to ask the Buddha about them. The Buddha refused to answer his questions, but instead gave the following simile:

A man was shot by a poisoned arrow. With the arrowhead still embedded within him, his relatives raced to find a doctor. As the doctor was preparing to cut out the arrowhead, the man said, "Wait! I will not let you take out this arrowhead until you tell me the name of the man who shot me, where he lives, what caste he is, what kind of arrow he used, whether he used a bow or a crossbow, what the arrow was made of, what the bow was made of, what the bowstring was made of, and what kind of feather was attached to the end of the arrow. Until I find out the answers to these questions, I will not let you take this arrow out." [Chulamalunkyovada Sutta, M.I. 428]

Obviously, if he were to wait for the answers to all those questions that man would not only fail to find out the information he wanted, but he would die needlessly. What would be the proper course of action here? Before anything else, he would have to have that arrowhead taken out. Then, if he still wanted to know the answers to those questions, he could go ahead and find out.

In the same way, the subject of the Buddha's teaching is human

suffering and the way to relieve it. Metaphysical questions are not at all relevant. Even if the Buddha had answered them, his answers could not be verified. The Buddha taught to quickly do what must be done, not to waste time in vain pursuits and debates. This is why he did not answer such questions.

Good and evil

I have already said that most religions see the events of the world as the workings of God or supernatural forces. According to them, if mankind does not want any unpleasant events to befall him, or if he wants prosperity, he must let God see some display of worship and obeisance. This applies not only to external natural events, but even people's personal lives. The deity, God, is the Creator of the universe, together with all of its happiness and suffering. He is constantly monitoring mankind's behavior to ascertain whether it is pleasing to Him or not, and people are constantly on their guard to avoid any actions which might displease Him.

According to this standard, all of humanity's behavior can be classified into two categories. Firstly, those actions which are pleasing to God, which are duly rewarded, and which are known as "good"; and those actions which are displeasing to God, which He punishes, and which are known as "evil." Whatever God approves of is "good," whatever He forbids is "evil." The priests of the religion are the mediators who inform mankind which actions are good and which are evil, according to God's standards. These have been the accepted standards for defining good and evil in Western culture.

As for science, from the time it parted with religion it interested itself solely with the external, physical world and completely ignored the abstract side of things. Science took no interest at all in moral or ethical issues, seeing them as matters of religion, unfounded on facts, and turned its back on them altogether. People in Western countries, the countries which are technologically developed, were captivated by the advances of science. In comparison, religion's teachings of deities and supernatural forces seemed ill-founded, and so

they, too, turned their backs on religion. At that time morals and ethics lost their meaning. If God is no longer important, then morals or ethics, God's set of laws, are no longer important. Many people today, especially those in scientific circles, view ethics as merely the arbitrary dictates of certain groups of people, such as priests, established at best to maintain order in society, but lacking any basis in ultimate truth.

Those branches of science which study the development of human civilization, especially sociology, and some branches of anthropology, seeing the success of the physical sciences, have tried to afford their branches of learning a similar standing, by using much the same principles and methods as the physical sciences. The social sciences have tended to look on ethics or morals as values without scientific foundation. They have tended to avoid the subject of ethics in order to show that they, too, are pure sciences void of value systems. Even when they do make studies about ethical matters, they look on them only as measurable quantities of social behavior.

The physical sciences, the social sciences, and people in the modern age in general, look on ethical principles as purely conventional creations. They confuse ethics with its conventional manifestations, a grave mistake in the search for authentic knowledge -- in trying to avoid falsehood, they have missed the truth.

Now let us come back to the subject of Buddhism. In regard to ethics, both science and Buddhism differ from the mainstream of religions, but while science has cut itself off from them, completely disregarding any consideration of ethics or values, Buddhism turns toward them, studying and teaching the role of ethical principles within the natural process. While most religions look at the events of nature, both outside of man and within him, as directed by the will of God, Buddhism looks at these events as a normal and natural process of causes and conditions. These same laws apply as much to mental phenomena as to the physical workings of nature. They are part of the stream of causes and conditions, functioning entirely at the directives of the natural laws. The difference in quality is determined by variations within the factors of the stream.

Buddhism divides the laws of nature, called niyama, into five kinds. They are:

1. Utuniyama (physical laws): The natural laws dealing with the events in the natural world or physical environment.

2. Bijaniyama (biological laws): The natural laws dealing with animals and plants, particularly heredity.

3. Cittaniyama (psychic laws): The natural laws dealing with the workings of the mind and thinking.

4. Kammaniyama (karmic or moral laws): The natural law dealing with human behavior, specifically intention and the actions resulting from it.

5. Dhammaniyama (the general law of cause and effect): The natural law dealing with the relationship and interdependence of all things, known simply as the way of things. [DA.U. 234; Dhs A. 272]

In terms of these five divisions of natural law, we can see that science has complete confidence in the dhammaniyama (the general law of cause and effect), while limiting its field of research to utuniyama (physical laws) and bijaniyama (biological laws). As for Buddhism, practically speaking it emphasizes kammaniyama (the law of moral action), although the Abhidhamma stresses the study of cittaniyama (psychic laws), in their relation to kammaniyama and dhammaniyama.

The Law of Kamma -- scientific morality

A true understanding of reality is impossible if there is no understanding of the interrelation and unity of all events in nature. This includes, in particular, the human element, the mental factors and values systems, of those who are studying those events. Scientists may study the physical laws, but as long as they are ignorant of themselves, the ones who are studying those laws, they will never be

able to see the truth -- even of the physical sciences.

On a physical level, human beings exist within the natural physical environment, but on an experiential level the world is in fact more a product of our intentions. Our daily lives, our thoughts, behavior and deeds, our communications, our traditions and social institutions are entirely products of human intentional action, which is known in Buddhism as kamma. Intention is the unique faculty which lies behind human progress. The human world is thus the world of intention, and intention is the creator and mover of the world. In Buddhism it is said: kammuna vattati loko -- the world is driven by kamma. [Vasettha Sutta, Khu., Sm., 654] In order to understand the human world, or the human situation, it is necessary to understand the natural law of kamma.

All behavior, intentional action, ethical principles and mental qualities are entirely natural. They exist in accordance with the Laws of Nature. They are neither the will of God, nor are they accidental. They are processes which are within our human capacity to understand and influence.

Please note that Buddhism distinguishes between the Law of Kamma and psychic laws. This indicates that the mind and intention are not the same thing, and can be studied as separate truths. However, these two truths are extremely closely linked. The simple analogy is that of a man driving a motor boat. The mind is like the boat and its engine, while intention is the driver of the boat, who decides where the boat will go and what it will do.

Certain natural events may occur as a result of the workings of different laws in different situations, while some events are a product of a number of these natural laws functioning in unison. A man with tears in his eyes may be suffering from the effects of smoke (physical law), or from extremely happy or sad emotional states (psychic law), or he may be suffering anxiety over past deeds (law of kamma). A headache might be caused by illness (biological law), a stuffy or overheated room (physical law) or it could be from depression and worry (law of kamma).

The question of free will

When people from the West start studying the subject of kamma, they are often confused by the problem of free will. Is there such a thing as free will? In actual fact there is no free will, in the absolute sense, because intention is just one factor within the overall natural processes of cause and effect. However, will can be considered free in a relative way. We might say it is relatively free, in that it is in fact one of the factors within the overall natural process. In Buddhism this is called purisakara. Each person has the ability to initiate thinking and intention, and as such become the instigating factor in a cause and effect process, or kamma, for which we say each individual must accept responsibility.

Misunderstandings, or lack of understanding, in relation to this matter of free will, arise from a number of more deeply-rooted misconceptions, in particular, the delusion of self. The concept of self causes a lot of confusion when people try to look at reality as an actual condition with minds still trapped in habitual thinking, which clings fast to concepts. The two perspectives clash. The perception is of a doer and a receiver of results. While in reality there is only a feeling, the perception is of "one who feels." (In the texts it is said: "There is the experience of feeling, but no-one who feels.") The reason for this confusion is ignorance of the teaching of anatta, not-self.

Buddhism doesn't stop simply at free will, but strives to the stage of being "free of will," transcending the power of will, which can only be achieved through the complete development of human potential through wisdom.

Within the process of human development, the mind and wisdom are distinguished from each other. Wisdom that is fully developed will liberate the mind. So we have the mind with intention, and the mind with wisdom. However, this is a practical concern, a vast subject which must be reserved for a later time.

Footnote:

[*] The allusion here, and in the previous four paragraphs, is to the Four Noble Truths, for which click here. [Back to text]

Chapter 4

The Role of Faith in Science and Buddhism

Now let us take a comparative look at some of the qualities related to Buddhism, science and other religions, beginning with faith.

Most religions use emotion as the driving force for attaining their goals. Emotion arouses belief and obedience to the teachings, and emotions, particularly those which produce faith, are a necessary part of most religions. In other words, because faith is so crucial to them, emotion is encouraged. In contrast to other religions, Buddhism stresses wisdom, giving faith a place of importance only in the initial stages. Even then, faith is used with reservation, as wisdom is considered to be the prime factor in attaining the goal.

In order to clearly understand faith, it helps to analyze it into different kinds. Generally speaking, faith can be divided into two main kinds:

The first kind of faith is that which obstructs wisdom. It relies on inciting, or even enforcing, belief, and such belief must be complete and unquestioning. To doubt the teaching is forbidden, only unquestioning obedience is allowed. This kind of faith does not allow any room for wisdom to develop. Faith in most religions is of this variety. There must be belief and there must be obedience. Whatever the religion says must go, no questions asked. This feature of religion is

known as dogma, the doctrine that is unquestionable, characterized by adherence in the face of reason.

The second kind of faith is a channel for wisdom. It stimulates curiosity and is the incentive for learning. In this world there are so many things to learn about; without faith we have no starting point or direction in which to set our learning, but when faith arises, be it in a person or a teaching, we have that direction. Faith, particularly in a person, awakens our interest and encourages us to approach the object of that interest. Having faith in the order of monks, for example, encourages us to approach them and learn from them, to gain a clearer understanding of the teachings.

An example of this kind of faith can be seen in the life story of Sariputta, the Buddha's foremost disciple. He became interested in the teachings of the Buddha through seeing the monk Assaji walking on alms round. Being impressed by the monk's bearing, which suggested some special quality, some special knowledge or spiritual attainment, he approached Assaji and asked for a teaching. This is a good example of the second kind of faith.

The second kind of faith is a positive influence, an incentive for learning. It also gives a point of focus for that learning. Energies are motivated in whatever direction faith inclines. A scientist, for example, having the faith in a particular hypothesis, will direct his enquiry specifically in that direction, and will not be distracted by irrelevant data.

These two kinds of faith must be clearly distinguished. The faith that functions in Buddhism is the faith which leads to wisdom, and as such is secondary to wisdom. Buddhism is a religion free of dogma.

The second kind of faith is found in both Buddhism and science. It has three important functions in relation to wisdom:

1. It gives rise to interest and is the incentive to begin learning.

2. It provides the energy needed in the pursuit of that learning.

3. It gives direction or focus to that energy.

Apart from these main functions, well-directed faith has a number of further characteristics, which can be shown in the Buddhist system of practice. The goal of Buddhism is liberation, transcendence, or freedom. Buddhism wants human beings to be free, to transcend defilements and suffering. This freedom must be attained through wisdom, understanding of the truth, or the law of nature. This truth is as equally attainable by the disciples as it was by the Teacher, and their knowledge is independent of him. The Buddha once asked Sariputta, "Do you believe what I have been explaining to you?" Sariputta answered, "Yes, I see that it is so." The Buddha asked him, "Are you saying this just out of faith in me?" Sariputta answered, "No, I answered in agreement not because of faith in the Blessed One, but because I clearly see for myself that it is so." [Pubbakotthaka Sutta, Saim. S.V. 220]

This is another of Buddhism's principles. The Buddha did not want people to simply believe him or attach to him. He pointed out the fault of faith in others, because he wanted people to be free. This liberation, or freedom, the goal of Buddhism, is attained through wisdom, through knowledge of reality.

But how is wisdom to arise? For most people, faith is an indispensable stepping stone in the development of wisdom. (For clear thinkers, those who have what is known as yoniso manasikara,[*] the need for faith may be greatly reduced.)

In order to attain liberation it is necessary to develop wisdom, and that development is in turn dependent on faith. This gives us three stages connected like links in a chain:

Faith leads to Wisdom leads to Liberation

Faith is the initiator of the journey to truth, which in turn leads to wisdom, which in turn leads to liberation. This model of conditions is the defining constraint on faith in Buddhism. Because faith is related

to both wisdom and liberation, it has two characteristics:

1. It leads to wisdom.
2. It is coupled with, and leads to, liberation.

Faith in Buddhism does not forbid questions or doubts, nor demand belief or unquestioning committal in any way. Both Buddhism and science use faith as a stepping stone on the journey to truth. Now the question arises, what kind of faith is it which leads to wisdom? It is the belief that this universe, or the world of nature, functions according to constant and invariable laws, and these laws are accessible to man's understanding. This faith is the impetus for the search for truth, but because faith in itself is incapable of leading directly to the truth, it must be used to further develop wisdom. At this stage the faith of Buddhism and the faith of science look very similar. Both have a belief in the laws of nature, and both strive to know the truth of these laws through wisdom. However, the similarity ends here. From this point on, the faith of Buddhism and the faith of science part their ways.

I have said that the source of both religion and science is the awareness of problems in life, the dangers of the natural world. In search of a remedy for this problem, human beings looked on the natural environment with trepidation and wonder. These two kinds of feeling led to both the desire for a way out of danger, and the desire to know the truth of nature. From this common origin, religion and science part their ways. Science, in particular, confines its research exclusively to external, physical phenomena. Science does not include mankind in its picture of the universe, except in a very limited, biological sense. In other words, science does not consider the universe as including mankind, and does not look at mankind as encompassing the whole of the universe.

Looking at nature in this way, science has only one object for its faith, and that is the physical universe -- the faith that nature has fixed laws. In brief we could call this "faith in nature."

But the objective of Buddhism is to solve the problem of human

suffering, which arises from both internal and external conditions, with an emphasis on the world of human behavior. At the same time, Buddhism sees this process as a natural one. For this reason, Buddhism, like science, has faith in nature, but this faith also includes human beings, because human beings are a part of nature, and they encompass the whole of nature within themselves.

The faith of science has only one object, but the faith of Buddhism has two objects, and they are:

1. Nature
2. Mankind

In one sense, these two kinds of faith are one and the same, because they are both beliefs in nature, the first kind more obviously so. But the first kind of faith does not cover the whole picture, it includes only the external environment. In Buddhism, mankind is recognized as a part of nature. The physical human organism is as natural as the external environment.

Moreover, human beings possess a special quality which differs from the external manifestations of nature, and distinguishes mankind from the world around him. This is a quality peculiar to human beings. You could even say it is their "humanness." This unique quality is mankind's inner world, that aspect of nature which has an ethical dimension.

In Buddhism we believe that this abstract quality of human beings is also a natural phenomenon, and is also subject to the natural laws of cause and effect, and as such is included in natural truth. In order to know and understand nature, both the physical and the mental sides of nature should be thoroughly understood.

Bearing in mind that human beings want to know and understand nature, it follows that in order to do so they must understand the ones who are studying it. Mental qualities, such as faith and desire to know, are abstract qualities. They are part of the human inner world, and as such must come into our field of research and understanding. If mental

qualities are not studied, any knowledge or understanding of nature is bound to be distorted and incomplete. It will be incapable of leading to true understanding of reality.

Although in science there is faith in nature and an aspiration to know its truths, nature is not seen in its entirety. Science ignores human values and as a result has an incomplete or faulty view of nature. The scientific search for knowledge is inadequate and cannot reach completion, because one side of nature, the internal nature of man, is ignored.

As in Buddhism, the faith of science can be divided into two aspects, and has two objects. That is, firstly there is belief in the laws of nature, and secondly, belief in the ability of human intelligence to realize those laws, in other words faith in human potential. However, this second aspect of faith is not clearly stated in science, it is more a tacit understanding. Science does not mention this second kind of faith, and pays little attention to the development of the human being. Science is almost wholly motivated by the first kind of faith.

Buddhism differs from science in this respect, in that it holds the faith in human potential to be of prime importance. Buddhism has developed comprehensive practical methods for realizing this potential, and these have come to form the main body of its teachings. Throughout these teachings, faith is based on three interconnected principles:

- the conviction that nature functions according to fixed laws;
- the conviction in human potential to realize the truth of those laws through wisdom;
- the conviction that the realization of these laws will enable human beings to realize the highest good, liberation from suffering.

This kind of faith makes a great difference between Buddhism and science. In Buddhism the search for truth is conducted in conjunction with training to develop human potential. The development of human potential is what determines the way knowledge is used, thus the probability of using knowledge to serve the destructive influences of greed, hatred and delusion is minimized. Instead, knowledge is used in

a constructive way.

As for science, a one-sided faith in the laws of nature is liable to cause the search for knowledge to be unfocused and misdirected. There is no development of the human being, and there is no guarantee that the knowledge gained will be used in ways that are beneficial. Science's search for the truths of nature does not, therefore, help anybody, even the scientists, to attain contentment, to relieve suffering, to ease tension or to have calmer and clearer minds. Moreover, science opens wide the way for undesirable values to subvert scientific development, leading it in the direction of greed, aversion and delusion. Thus, the drives to subjugate nature and to achieve material wealth, which have guided scientific development over the last century or more, have caused exploitation and destruction of the environment. If this trend continues, scientific development will be unsustainable.

It should be stressed that human beings have minds, or, more specifically, their actions are conditioned by the mental factor of intention. Faith in the laws of nature, and the desire to understand those laws, implies a value system, be it conscious or otherwise. Beliefs and attitudes will condition the style and direction of methods used for finding the truth, as well as the context and way in which that truth is seen.

According to the Buddha's teaching, the attainment of ultimate truth is only possible with a mind which has been purified of greed, aversion and delusion. Such purification requires training, a central concern of which are beliefs, attitudes and views. A search for truth blind to the assumptions on which it is based will not only be doomed to failure (because it ignores one side of reality) but will be overwhelmed by inferior values.

Simply speaking, the knowledge of scientists is not independent of values. A simple example of these secondary values is the pleasure obtained from, and which lies behind, the search for knowledge and the discoveries it yields. Even the pure kind of search for knowledge, which is a finer value, if analyzed deeply, is likely to have other

sets of values hidden within it, such as the desire to feed some personal need.

In summary, we have been looking at two levels of values: the highest value and those intermediate values which are compatible with it. The highest value is a truth which must be attained to, it cannot be artificially set up in the mind. Scientists already have faith in nature. Such conviction or faith is a value that is within them from the outset, but this faith must be expanded on to include the human being, which necessarily entails faith in the highest good, simply by bearing in mind that the laws of nature are connected to the highest good.

With the proper kind of faith, commensurate secondary values will also arise, or will be further underscored by intentional inducement. This will serve to prevent values from straying into undesirable areas, or from being overwhelmed by inferior qualities.

Faith, which is our fundamental value, conditions the values which are secondary to it, in particular the aspiration to know. From faith in the truth of nature arises the aspiration to know the truth of nature. Such an aspiration is important in both science and Buddhism. From faith in the existence of the highest good and in human potential arises the aspiration to attain the state of freedom from suffering, to remedy all problems and pursue personal development.

The first kind of aspiration is the desire to know the truth of nature. The second aspiration is the desire to attain the state of freedom. When these two aspirations are integrated, the desire for knowledge is more clearly defined and focused: it becomes the desire to know the truth of nature in order to solve problems and lead human beings to freedom. This is the consummation of Buddhism. With the merging of these two kinds of aspiration, we complete the cycle, producing balance and sufficiency. There is a clear definition for our aspiration for knowledge. It is firmly related to the human being, and directed to the express purpose of creating a noble life for the human race. This direction defines the way knowledge is to be used.

As for science, from ancient times there has been merely an aspiration for knowledge. When the aspiration for knowledge is aimless and undefined, the result is a random collection of data, an attempt to know the truth of nature by looking further and further outward. It is truth for its own sake. The scientific search for truth lacks direction. However, human beings are driven by values. Since this aspiration for knowledge is without clear definition, it throws open the chance for other aspirations, or lesser values, to fill the vacuum. Some of these ulterior aims I have already mentioned, such as the desire to subjugate nature and the desire to produce material wealth. These two aspirations have created a different kind of process. I would like to reiterate the meaning of that process: it is the aspiration to know the truths of nature in order to exploit it for the production of material wealth. This process has been the cause of innumerable problems in recent times -- mental, social, and in particular, as we are seeing at present, environmental.

The thinking of the industrial age has taken advantage of science's oversight, an undefined aspiration for knowledge, and led to human action without consideration for the human being. Looking closely, we will see that the reason science has this lack of direction is because it looks for truth exclusively in the external, material world. It does not search for knowledge within the human individual. Science is not interested in, and in fact ignores, human nature, and as a result has become an instrument of industry and its selfish advances on the environment.

Ignorance of human nature means ignorance of the fact that pandering to the five senses is incapable of making humankind happy or contented. Sensual desire has no end, and so the need for material resources is endless. Because material goods are obtained through exploitation of nature, it follows that the manipulation of nature is also without end and without check. Ultimately, nature will not have enough to satisfy human desires, and in fact the exploitation of nature in itself gives man more misery than happiness.

Man-centered versus self-centered

Just now I mentioned some important common ground shared by Buddhism and science in regard to faith and aspiration for knowledge. Now I would like to take a look at the object of this faith and aspiration, which is reality or truth. Our aspiration and our faith are rooted in the desire for truth or knowledge. Having reached the essential truth of nature through knowledge, our aspiration is fulfilled.

In Buddhism the goal is to use the knowledge of truth to improve on life, to solve problems and attain perfect freedom. The goal of science, on the other hand, is the utilization of knowledge for the subjugation of nature, in order to provide a wealth of material goods. This is perhaps illustrated most clearly in the words of Rene Descartes, whose importance in the development of Western science and philosophy is well known. He wrote that science was part of the struggle to "render ourselves the masters and possessors of nature."[3]

With different goals, the object of knowledge must also be different. The prime object of Buddhist enquiry is the nature of the human being, and from there all the things with which the human being must deal. Mankind is always the centre from which we study the truth of nature.

In science, on the other hand, the object of research is the external, physical environment. Even though science occasionally looks into the human being, it is usually only as a physical organism within the physical universe. Mankind as such is not studied. That is, science may study human life, but only in a biological sense, not in relation to "being human."

So the field of the Buddhist search for knowledge is the human being, while that of science is the external world. With this point of reference, let us take a look at the respective extents of the nature that science seeks to know, and the nature that Buddhism seeks to know.

Buddhism believes that human beings are the highest evolution of nature, and so encompass the entire spectrum of reality within themselves. That is, a human being contains nature on both the physical and mental planes. Therefore, only through studying mankind is it

possible to know the truth of all aspects of nature, both the physical and the mental.

Buddhism puts mankind at the centre, it is anthropocentric. Its express aim is to understand and to develop the human being. Science, on the other hand, is interested primarily in the external world. It seeks to know the truths of things outside of the human being. Over the years, however, as science incorporated the intention to conquer nature into its values, it once again put mankind at the centre of the picture, but in a very different way from the way Buddhism does. Buddhism gives human beings the central position in the sense of recognizing their responsibilities toward nature, insofar as they must develop themselves and redress problems. This outlook is of benefit, it is aimed at the transcendence of suffering, freedom and the highest good.

Science, in incorporating the view of the desirability of subjugating nature into its aspirations, places mankind in the centre of the picture also, but only as the exploiter of nature. Man says "I want this," from where he proceeds to manipulate nature to his desires. Simply speaking, science's placing of man in the centre is from the perspective of feeding his selfishness.

Having looked at the aim of enquiry, let us now consider the means or methods for attaining that aim. In Buddhism, the method is threefold.

1. Impartial awareness of sense data, awareness of things as they are.
2. Ordered or systematic thinking.
3. Verification through direct experience.

How can we ensure that the awareness of sense data will be unbiased? In general, whenever human beings cognize sense data, certain values immediately become involved. Right here, at the very first arising of awareness, there is already the problem of whether the experiencer is free of these values or not.

Buddhism stresses the importance of seeing the truth right from the

first arising of awareness: when eye sees sights, ear hears sounds, and so on. For most human beings, this is already a problem. Awareness is usually in accordance with the way we would like things to be, or as we think they are, rarely as they really are. We cannot see things the way they are because of distortions, biases, and preferences. When there is awareness of a feeling, the workings of the mind will immediately react with like or dislike. People build these reactions into habits and they become extremely fluent. As soon as an experience is cognized, these values of comfort, discomfort or indifference immediately follow, and from there to love or hate, delight or aversion. Once like and dislike arise, they influence the subsequent thought process. If there is attraction, thinking will take on one form; if there is repulsion, it will take another form. Because of this, experience is distorted and biased, awareness is false; only some perspectives are seen, not others. The knowledge that arises form this sort of awareness is not clear or comprehensive, it is not awareness of things as they really are.

In Buddhist practice, we try to establish ourselves correctly from the beginning. There must be awareness of things as they are, awareness with sati, mindfulness, neither delighting nor being averse. Experiences must be perceived with an aware mind, the mind of a student or the mind of an observer, not with a mind that is liking or disliking. In brief, there are two ways to do this:

1. Cognizing by seeing the truth: to be aware of things as they are, not to be swayed by the powers of delight and aversion. This is a pure kind of awareness, bare perception of experience without the addition of value-judgements. It is referred to in the scriptures as "perceiving just enough for the development of wisdom (nana)," just enough to know and understand the experience as it is, and for the presence of mindfulness (sati). Specifically, this is to see things according to their causes and conditions.

2. Cognizing in a beneficial way: that is, cognizing in conjunction with a skillful value, one that will be useful, rather than one that caters to sense desires. This is to perceive experiences in such a way as to be able to make use of them all, both the liked and the disliked.

This second kind of knowing can be enlarged on thus: experience is a natural function of life, but in order for the mind to benefit from experiences, we must perceive them in the proper way. There must be a conscious attempt to perceive experiences in a way that is beneficial in solving problems and leading to personal development. Otherwise, awareness will be merely a tool for either satisfying or frustrating sense-desires, and any benefit will be lost. With this kind of awareness, we perceive experiences in such a way as to make use of them. Whether experiences are pleasant, unpleasant, comfortable or not, they can all be used in a beneficial way. It all depends on whether we learn how to perceive them properly or not.

In the context of this book, where the object is knowledge of the truth, we will emphasize the first kind of awareness. In this awareness, if the wrong channels are avoided, the effects of delight and aversion do not occur, and awareness will be of the learning variety.

Clear awareness of sense data is very important. Learning must begin at the first moment of awareness -- cognizing in order to learn, not in order to indulge in like or dislike, or to feed sense desires. Although science may not openly speak about or emphasize this method, it is essential if the aim is to perceive the truth.

The second factor in attaining knowledge is right thinking. This means thinking that is structured, reasoned and in harmony with causes and conditions. In Buddhist scriptures many ways of thinking, collectively known as yoniso-manasikara, or intelligent reflection, are mentioned. Intelligent reflection is an important factor in the development of Right View, understanding in accordance with reality. It is to see things according to their causes and conditions, or to understand the principle of causes and conditions. Some of the ways of intelligent reflection mentioned in the texts are:

a. Searching for causes and conditions: This kind of thinking was of prime importance in the Buddha's own enlightenment. For example, when the Buddha investigated the experience of pleasure and pain, he asked

himself, "On what do these feelings of pleasure and pain depend? By what are they conditioned?" He saw that sense contact is the condition for feeling. Then, asking himself, "By what is sense contact conditioned?" the Buddha saw that the six sense bases are the condition for sense contact, and so on. This is an example of thinking according to causes and conditions.

b. Thinking by way of analysis: Life as a human organism can be analyzed into two main constituents, body and mind. Body and mind can both be further analyzed. Mind, for example, can be analyzed into vedana (feeling), sanna (perception), sankhara (volitional activities), and vinnana (consciousness),[**] and each of these categories can be further divided into even smaller constituents. Feeling, for example, can be divided into three kinds, five kinds, six kinds and more. Thinking in this way is called "thinking by way of analysis," which is a way of breaking up the overall picture or system so that the causes and conditions involved can be more easily seen.

c. Thinking in terms of benefit and harm: This is to look at the quality of things, both their benefit and their harm, rather than looking exclusively at their benefit or their harm. Most people tend to see only the benefits of things that they like, and only the faults of the things they don't like, but Buddhism encourages us to look at things from all perspectives, to see both the benefit and the harm in them.

These different kinds of thinking (altogether, ten are mentioned in the scriptures) are known as yoniso-manasikara, a very important part of the Buddhist way to truth. In its broadest sense, thinking also includes the way we perceive things, and so it also includes the level of first awareness, and, like those forms of awareness, can also be divided into two main groups -- that is, thinking in order to see the truth, and thinking in a way that is beneficial.

The third method for finding knowledge used in Buddhism is that of verification through personal experience. One of the important principles of Buddhism is that the truth can be known and verified through direct experience (sanditthiko, paccattam veditabbo vinnuuhi).

Note, for example, the Kalamasutta mentioned earlier, in which the Buddha advises the Kalamas not to simply believe in things, but, "when you have seen for yourself which conditions are skillful and which unskillful, then strive to develop the skillful ones and to give up the unskillful." This teaching clearly illustrates practice based on personal experience.

The Buddha's life story recounts that he used this method throughout his practice. When he first left his palace in search of enlightenment, he practiced according to the methods prevalent at that time -- asceticism, yoga, trances and the rest. When he later went to live alone in the forest, the practices he undertook were all ways of experimenting. For example, the Buddha is recorded as recounting how he went to live alone in wild jungles so that he could experiment with fear. In the deep hours of the night a branch would crack and fear would arise. The Buddha would always look for the causes of the fear. No matter what posture he happened to be in when fear arose, he would maintain that posture until he had overcome the fear. (That is, if he was walking he would continue to walk until his fear subsided; if he was sitting, standing or lying down he would continue to sit, stand or lie down until his fear subsided.) Most people would have run for their lives, but the Buddha didn't run. He stayed still until he had overcome the problem. Another example of the Buddha's experimenting was his experimenting with good and bad thoughts until he was able to give up unskillful thoughts.

The Buddha used the method of personal experience throughout his practice. Later, when he was teaching his disciples, he taught them to assess the teacher closely before believing him, because faith must always be a vehicle for the development of wisdom. The Buddha taught to closely assess teachers, even the Buddha himself, both from the perspective of whether he was teaching the truth, and also in the sense of the purity of the teacher's intentions.

The teacher's knowledge can be tested by considering the plausibility of the teaching. The teacher's intentions can be tested by considering the teacher's intentions in teaching: Does he teach out of desire for a personal reward? Is he looking for anything other than the benefit of

the listener? Such assessment and evaluation should continue through all the levels of the teacher-disciple relationship.

Then there is the teaching of the Four Foundations of Mindfulness, which emphasizes insight meditation. When we are practising insight meditation, we must always consider and reflect on the experiences that come into our awareness, as they arise. Whether a pleasant feeling or unpleasant feeling arises, whether the mind is depressed or elated, the Buddha taught to look into it and note its arising, its faring and its passing away.

Even in the highest stages of practice, when assessing to see whether one is enlightened or not, we are told to look directly into our own hearts, to see whether there is still greed, hatred and delusion or not, rather than looking for special signs or miracles.

Because the emphasis and field of research in Buddhism and science differ in terms of observation, experiment and verification, results in the two fields will differ. Science strives to observe events solely in the physical universe, through the five senses, with the objective of manipulating the external physical world. In the language of Buddhism we might say that science specializes in the fields of utuniyama (physical laws) and bijaniyama (biological laws). Buddhism, on the other hand, emphasizes the study of the human organism, accepting experiences through all the six senses, including the mind. The objective of Buddhist practice is to attain the highest good and an understanding of the truth of nature. Even before the objective is reached, there is correction of problems and progress in human development. In Buddhist terminology we would say that Buddhism has its strength in the fields of kammaniyama (moral laws) and cittaniyama (psychic laws).

If it were possible to incorporate the respective fields of expertise of both science and Buddhism, to bring the fruits of their labors together, we might arrive at a balanced way for leading human development to a higher level.

Differences in methods

While on the subject of the three methods for finding knowledge, I would like to look at the differences between these methods in Buddhism and in science.

Firstly, science uses the technique of amassing knowledge in order to find truth. This amassing of knowledge is completely divorced from concerns of life-style, whereas in Buddhism, the method of attaining knowledge is part of the way of life. Science has no concern with life-style, it seeks truth for its own sake, but in Buddhism, method is part of the way of life -- in fact it is the way of life. Consider, for example, the effect of clear awareness, without the bias of delight and loathing, on the quality of life. The Buddhist search for knowledge has great worth in itself, regardless of whether or not the goal is attained.

Science takes its data exclusively from the experiences arising through the five senses, while Buddhism includes the experiences of the sixth sense, the mind -- a sense which science does not acknowledge. Buddhism states that the sixth sense is a verifiable truth. However, verification can only really be done through the respective senses from which that data arose. For instance, to verify a taste we must use the tongue; to verify volume of sound we must use the ear, not the eye. If we want to verify colors, we don't use our ears. The sense base which verifies sense data must be compatible with the kind of data that is being verified.

If the sixth sense is not recognized, we will be deprived of an immense amount of sense data, because there is much experience which arises exclusively in the mind. There are, for example, many experiences within the mind which can be immediately experienced and verified, such as love, hate, anger, and fear. These things cannot be verified or experienced through other sense organs. If we experience love, we ourselves know our own mind, we can verify it for ourselves. When there is fear, or a feeling of anger, or feelings of comfort, peace, or contentment, we can know them directly in our own minds. Therefore, in Buddhism we give this sixth sense, the mind and its

thinking, a prominent role in the search for knowledge or truth.

Science resorts to instruments designed for the other five senses, mainly the eyes and ears, such as the encephalogram, to study the thinking process. Scientists tell us that in the future they'll be able to tell what people are thinking simply by using a machine, or by analyzing the chemicals secreted by the brain. These things do have a factual basis, but the truths that they are likely to reveal will probably be like Sir Arthur Eddington's "shadow world of symbols." They will not be the truth, but shadows of the truth. Scientific truth, like the scientific method, is faulty, because it breaches one of the rules of observation: the instruments do not correspond with the data. As long as this is so, science will have to continue observing shadows of reality for a long time to come.

Now this sixth sense, the mind, is also very important in science. The scientific method, from the very beginnings right up to and including experimentation and conclusion, has developed through this sixth sense. Before any other senses can be used, the scientist must utilize thinking. He must organize a plan, a method of verification, and he must establish an hypothesis. All of these activities are mental processes, which are dependent on the sixth sense, the mind. Even in practical application, the mind must be following events, taking notes. Moreover, the mind is the arbitrator, the judge of whether or not to accept the data that arise during the experiment.

The final stages of scientific enquiry, the assessment and conclusions of the experiment, the formulation of a theory and so on, are all thought processes. We can confidently say that the theories of science are all results of thinking, they are fruits of the sixth sense, which is the headquarters of all the other senses.

Buddhism acknowledges the importance of the sixth sense as a channel through which events can be directly experienced. The truth of the mind is a verifiable cause and effect process. It is subject to the laws of nature. Even though it may seem very intricate and difficult to follow, Buddhism teaches that the mind conforms to the stream of causes and conditions, just like any other natural phenomenon. In the material

world, or the world of physics, it is recognized that all things exist according to causes and conditions, but in cases where the conditions are extremely intricate, it is very difficult to predict or follow events. A simple example is weather prediction, which is recognized as a very difficult task because there are so many inconstants. The sequence of causes and conditions within the mind is even more complex than the factors involved in the weather, making prediction of results even more difficult.

Human beings are a part of nature which contain the whole of nature within them. If people were able to open their eyes and look, they would be able to attain the truth of nature as a direct experience. Using scientific instruments, extensions of the five senses, is a roundabout way of proceeding. It can only verify truth on some levels, just enough to conquer nature and the external world (to an extent), but it cannot lead mankind to the total truth of reality.

Footnotes:

[*] Systematic attention, wise consideration, critical reflection. [Back to text]

[**] These are the four mental khandhas which, together with rupa, or material form, go to make up the whole of conditioned existence. [Back to text]

3. Rene Descartes, quoted by Clive Ponting, A Green History of the World, (St. Martin's Press, New York, 1992) p. 148. [Back to text]

Chapter 5

Approaching the Frontiers of Mind

Science, and in particular physics, has made such great advances that it can almost be said to have reached the limits of its field. At one time it was believed that scientific research would lead to an understanding of the whole universe simply through observation based on the five senses. Scientists considered that all phenomena relating to the mind were derived from matter. By understanding matter completely, the mind would also be understood. Nowadays very few scientists still believe this, because the enormous amount of knowledge amassed about matter has not led to a clearer understanding of the nature of the mind.

At the present time, concepts about the reality of matter and mind fall into two main categories, or models:

1. That the world of matter and the world of mind are like two sides of one coin. That is, they are separate, but they interact with each other. Those who maintain this view believe that these two realities are on opposite sides, and each side must be independently studied and then integrated into one body of knowledge.

2. That the world of matter and the world of mind are like two rings. In this model, the borders of knowledge are pictured as a big ring, containing within it a smaller ring. The inner ring is limited to its own circumference, while the outer ring covers both its own area and that of the smaller one. That is, one ring surrounds the other. If the larger ring is understood, then all is understood, but if only the smaller ring is understood, such knowledge is still incomplete.

Now if, in this model, the knowledge of matter is the smaller ring, even if our knowledge covers the entire world of matter, still it is only the smaller ring that is understood. The outer ring, which includes the mind, is still not known. If, on the other hand, the outer ring is matter, then to know the truth of matter will automatically be to know everything. Now which model is more correct?

Many eminent physicists have said that the knowledge of science is only partial, it is only a beginning. In terms of the model of the two rings, it would seem that the knowledge of matter is only the inner

ring, because it is limited to the five senses. Beyond these senses we arrive at the world of symbols, mathematical proofs, in relation to which we have Sir Arthur Eddington's words:

"We have learned that the exploration of the external world by the methods of the physical sciences leads not to a concrete reality but to a shadow world of symbols."[4]

Another eminent physicist, Max Planck, winner of the Nobel Prize for Physics in 1918, and regarded as the father of modern Quantum Theory, once stated that no sooner was one of science's mysteries solved than another would arise in its place. He conceded the limitations of scientific truth in these words:

"... Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are part of nature, and, therefore, part of the mystery that we are trying to solve."[5]

One scientist went so far as to write:

"...the most outstanding achievement of twentieth-century physics is not the theory of relativity with its welding together of space and time, or the theory of quanta with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem; it is the general recognition that we are not yet in contact with ultimate reality."[6]

So it has reached this stage: the most significant advance of science is the realization that it is incapable of reaching the truth. All it can lead to is a shadow world of symbols. If scientists accept this, then it must be time to choose a new path: either to redefine the scope of science, or to expand its field of research in order to attain a more holistic understanding of nature.

If scientific research remains limited to its original scope, it will become just another specialized field, incapable of seeing the overall picture of the way things are. If, on the other hand, science is to lead mankind to a true understanding of nature, it must expand its

field of thought by redefining its fundamental nature and transcending its present limitations.

The material world: science's unfinished work

Fundamental questions remain unanswered, even in the world of matter, in which science specializes. There are still many things that science cannot explain, or were once taken to be understood but which now are no longer on sure ground. One example is the "quark." The quark is taken to be the most basic constituent of matter, but whether it really is or not is still open to question. At present it is believed to be so, but the possibility that there is a more fundamental particle cannot be dismissed. In fact, the very existence of the quark has not been conclusively proven. The same applies with quanta, fundamental units of energy. Once again, these are not irrefutably known to exist, they are only understood or believed to exist.

We are still not sure that matter and energy are like two faces of the same thing. If that's the case, then how can they be interchanged? Even light, which scientists have been studying for so long, has still not been clearly defined. The fundamental nature of light is still considered to be one of the deeper mysteries of science. Light is an energy force that is at once a wave and a particle. How can this be so? And how can it be a fixed velocity when, according to the Theory of Relativity, even time can be stretched and shrunk? The electromagnetic field is another mystery, another form of energy which is not yet clearly defined as a wave or a particle. Where do cosmic rays come from? We don't know. Even gravitation is still not completely understood. How does it work? We know that it's a law, and we can use it, but how does it work? We don't know. And the Theory of Relativity tells us that the space-time mass can be warped. How is that? It is very difficult for ordinary people to understand these things.

All in all, science still does not clearly know how the universe and life came about. The ultimate point of research in science is the origin of the universe and the birth of life. At the present time, the Big Bang Theory is in fashion. But how did the Big Bang occur? From

where did the primal atom originate? The questions roll on endlessly.

In short, we can say that the nature of reality on the fundamental level is still beyond the scope of scientific research. Some scientists even say that there is no way that science will ever directly know the fundamental nature of reality.

It might be said that the fundamental truth will naturally continue to elude us if we confine our research to the material world. Even the most fundamental truth of the physical universe cannot be understood by searching on only one side, because in fact all things in the universe are interconnected. Being interconnected, looking at only one side will not lead to a final answer. The remaining fragment of the mystery might exist on the other side of reality, the side that is being ignored.

There will come a time when science will be forced to take an interest in solving the riddles of the mind. Many scientists and physicists are in fact beginning to look at the mind and how it works. Is the mind merely a phenomenon which arises within the workings of matter, like the functions of a computer? Can a computer have a mind? Numerous books have been written on this subject.[7]

Some people say that, on one level, even the Theory of Relativity is simply a philosophical concept. Space and time depend on consciousness. Mundane perceptions of form and size are not merely the workings of the sense organs, but are also a product of interpretation. Eye sees form, but it doesn't know size or shape. The apprehension of size and shape are functions of the mind. Thus, awareness of the material world is not limited to the five senses, but includes mental factors.

It is the mind which knows science, but science has yet to discover the nature of the mind, which it must do if science is to reveal the ultimate truth. Doubt will not be dispelled until science takes an interest in the field of mind. The problem of whether mind and matter are one and the same or separate things will come to the fore. This problem has existed since the time of the Buddha, and is related in the abyakata panha (questions the Buddha wouldn't answer).

Nowadays, leaders in the field of science seem to be divided into four main approaches to the nature of reality.

The first approach is that of the orthodox or conservative scientists. They stand by their conviction that science can eventually answer all questions, and that only through science can reality be understood.

The second approach is that of a group of "new" scientists, who concede that science is not able to explain the reality of the mind. They feel that science doesn't need to become involved and are willing to leave research into the mind to other fields, such as religion.

The third approach is a that of a group of new physicists who believe that the Eastern religions can help to explain the nature of reality. They believe that the way for future of scientific research is pointed out in Eastern religions. The most well-known of these is Fritjof Capra, author of The Tao of Physics and The Turning Point.[*]

The fourth approach is that of another group of new physicists, who maintain that the material world is one level of reality contained within the realm of the mind. This is the model I mentioned earlier, of the large ring with the smaller ring inside it.

Ethics: a truth awaiting verification

Ethics is a very broad subject, one which is normally considered a religious matter, but here we will consider it in relation to science. Some people go so far as to say that good and evil are merely social conventions, almost a matter of personal preference. Such an idea seems to contain some measure of truth, when it is considered how in some societies certain actions are deemed good, but in other societies those very same actions are deemed evil.

However, the perception of good and evil as merely social conventions arises from confusion of the factors involved. It stems from:

1. A failure to differentiate between ethical principles and

conventions. (A failure to differentiate between naturally good behavior (cariyadhamma) and that which a society or culture agrees on as good or appropriate behavior (pannattidhamma).) And more profoundly ...

2. A failure to see the relationship that connects ethical principles with reality. (A failure to see the relationship between good behavior and reality; namely that actions are good and appropriate when they are in harmony with the way things are.)

This gives us three levels to be considered: (a) reality, (b) ethics, and (c) convention. The differences and the relationship between these three levels must be clearly understood. The conditions involved in the stream, ranging from the qualities of good and evil, which are true conditions in reality, to good and evil actions and speech, which are ethics, and from there to the laws and conventions of society, are always interconnected.

This threefold system of reality, ethics and regulations is very similar to the scientific system. The basis of science, pure science, is comparable to reality. Resting on this base we have the applied sciences and technology. If pure science is faulty, then the applied sciences and technology will suffer. From the applied sciences and technology we reach the third level, which is the forms technology takes, which are many and varied. One of the reasons for this is that technology seeks to work with the laws of nature in the most efficient way. The forms of technology will vary in efficiency because the extent to which they are consistent with the laws of nature varies. Those forms of technology which are most harmonious with the laws of nature, and through which those laws function most fluently, will be the most efficient, and vice versa.

Reality can be compared to pure science.

Ethics can be compared to applied science and technology.

Regulations or conventions can be compared to the forms that technology takes.

Rules and regulations are determined to organize societies. This is convention, which can be established according to preference. For example, in Thailand the regulation is that cars drive on the left side of the road, while in America cars drive on the right side. The two countries have determined different regulations. Now, which is good and which is evil? Can Thailand say that the Americans are bad because they drive on the right side of the road, or can America say the opposite? Of course not. These regulations are the standard for each country, and each country is free to make its own standards. This is convention.

However, convention is not simply a matter of preference, it is based on natural factors. Even in very simple matters, such as deciding which side of the road cars must drive, there is an objective in mind, which is order and harmony on the road and well-being for society. This is what both countries want, and this is a concern of ethics. American society wants this quality, and so does Thai society. Even though their conventions differ, the ethical quality desired by both societies is the same. In this instance we can see that although there is a difference in the regulations made, ethically speaking there is consistency.

Now the problem arises, which regulation gives better results? This is the crucial point. It may be questioned which is the more conducive to order and harmony between the regulations of keeping to the right in America and keeping to the left in Thailand, and there may be some differences of opinion, but this does not mean that societies determine these regulations merely out of preference.

This is the relationship between ethics and convention, or regulations. Regulations are made to provide an ethical result. In Buddhist monastic terms, the monks put it very simply by saying "Vinaya is for developing sila": Vinaya refers to the rules and regulations of society, but the objective of these is sila, which is good and skillful behavior.

There is an exception in cases where regulations have indeed been made out of partiality, for the benefit of a privileged few. For example,

there are times when it seems that certain laws have been made to serve the interests of a select group. In this case we say that corruption has arisen within the regulating process, which will in turn cause a degeneration of moral behavior. When the root of the legal structure is rotten, it will be very unlikely to produce a good result.

Because conventions have this common objective of ethical well-being, but their forms differ, we must learn how to distinguish clearly between ethics and conventions. Many of these differences are observable in the customs and traditions of different societies -- family customs, for example. In one society, a woman is allowed so many husbands, a man is allowed so many wives, while in other societies, the customs differ. Nevertheless, overall, the objective is order and harmony within the family, which is an ethical quality.

However, in the determining of regulations for society, administrators have varying levels of intelligence and wisdom, and their intentions are sometimes honest, sometimes not. Societies have different environments, different histories. With so many variables, the ethical result also varies, being more or less efficacious as the case may be. From time to time these regulations must be reevaluated. Conventions are thus tied to specific situations and considerations of time and place, while ethical objectives are universal.

Therefore, by looking at the situation in the right manner, even though there may be some discrepancies in the form regulations take, we can see that they are in fact the results of humanity's efforts to create a harmonious society. That is, conventions are not the end result, but rather the means devised to attain an ethical standard, more or less effective, depending on the intelligence and honesty of the people determining them.

Bearing this in mind, we can avoid the mistaken belief that good and evil are merely social conventions, or are determined by preference. We must look on regulations as our human attempts to find well-being. No matter how useful or ineffective regulations may be, our objective remains an ethical one.

The success of regulations is very much tied to the presence of a moral standard within the people who are determining them, and whether or not they have made their decisions intelligently.

Ethical principles must be based on ultimate reality or truth. That is, moral principles must be in conformity with the process of cause and effect, or causes and conditions. In the field of convention, whenever a regulation brings about an ethically satisfactory result, it has been successful. For example, if we establish that cars must run on the left or right side of the road, and this regulation is conducive to order and harmony, then we say that it has fulfilled its purpose.

Reality (saccadhamma), ethics (cariyadhamma) and convention (pannattidhamma) are abstract qualities. Because ethical qualities are tied to reality, it follows that they are factors within the whole stream of causes and conditions. Failing to understand or see the relationship and connection between reality, ethics and convention, we will not be able to enter into a thorough consideration of values, which are mental properties, and see their proper place within the laws of nature and the process of causes and conditions.

"What is" versus "what should be"

Buddhism learns the laws of nature, and then applies them to an ethical perspective. When people practice in accordance with ethics, they receive the results in accordance with the natural law of cause and effect, and attain well-being, which is their objective. This gives us three stages: (1) knowing or realizing the truth; (2) practicing according to an ethical standard; (3) attaining a good result.

Science learns the truths of nature, but only on the material side, and then uses the knowledge gained for technology, with the objective of a life of abundance.

One path leads to a healthy life, while the other leads to abundance; one way deals with the nature of man, the other deals with the nature

of material things. Science does not connect the truth to ethics, but instead, because it deals only with the material world, connects it to technology.

It is generally understood that science concerns itself exclusively with the question "What is," shrugging off any concern with "What should be?" as a concern of values or ethics, which lie beyond its scope. Science does not see that ethics is based on reality because it fails to see the connection between "What is?" and "What should be?"

Science applies itself to problems on the material plane, but on ethical questions it is silent. Suppose we saw a huge pit full of fire, with a temperature of thousands of degrees. We tell someone, "The human body is only able to withstand a certain temperature. If a human body were to enter into that fire it would be burnt to a crisp." This is a truth. Now suppose we further say, "If you don't want to be burnt to a crisp, don't go into that pit." In this case, the level of science tells us that the hole is of such and such a temperature, and that the human body cannot withstand such a temperature. Ethics is the code of practice which says, "If you don't want to be burnt to a crisp, don't go into that fire."

In the same way that technology must be based on the truths of pure science, ethics must be based on reality. And just as any technology which is not founded on scientific truth will be unworkable, so too will any ethic not founded on natural truth be a false ethic. The subject of ethics covers both "What should be?" and "What is?" in that it deals with the truth of human nature, which is that aspect of natural truth overlooked by science. For that reason, a true understanding of reality, which includes an understanding of human nature, is impossible without a clear understanding of proper ethics. The question is, what kind of reality, and how much of it, and in what degree, is sufficient to bring about an understanding of ethics?

True religion is the foundation of science

Science does not have any advice on how human beings are to live or

behave. However, the origin and inspiration for the birth and growth of science was a desire to know the truth and a conviction in the laws of nature, which are mental qualities. Even the secondary values which were later incorporated into this aspiration, such as the aspiration to subjugate nature, are all mental processes. Not only the aspiration for knowledge, but even the great discoveries of science have been products of the mind. Some scientists possessed a quality we could call "intuition." They foresaw the truths that they discovered in their mind's eye before actually verifying them in the field.

Without this quality of intuition and foresight, science might have become just another baseless branch of knowledge, or largely a matter of guesswork, lacking direction or goal. Intuition has played a vital role in the history of science. For many eminent scientists it was involved in making their most important discoveries. Some train of thought, never before thought of, would arise in the scientist's mind, initiating systematic reasoning, formulation of a hypothesis and experimentation, and eventually a new theory. All the advances of science made so far have arisen through faith, conviction, aspiration to know, intuition and other mental qualities, and in the minds of the most eminent scientists, those who made the most far-reaching breakthroughs, these qualities could be found in abundance. Even observation begins with a thought, which establishes a path of investigation, and constrains observation to the relevant framework. For example, Newton saw the apple fall and understood the Law of Gravity. According to the story, he saw the apple fall and immediately had a realization, but in fact Newton had been pondering the nature of motion for months at that time. It was a mental process in his mind, which culminated in a realization when he saw the apple fall.

This kind of thing may happen to anybody. We may be thinking of some particular problem to no avail for a long time, and then, while we happen to be just sitting quietly, the answer suddenly flashes into the mind. These answers don't just arise randomly or by accident. In fact, the mind has been functioning on a subtle level. The realization is the result of a cause and effect process.

Mind, through faith and motivation, is the origin of science; through

intuition and foresight it is the drive for scientific progress; and through the goals and objectives which are envisioned and aspired to in the mind, it is the direction for science's future advancement. The search for fundamental truths is possible because the mind conceives that such truths do exist.

Having reached this point, I would like to tell you the name of the eminent scientist who inspired the title of this talk. He is none other than Albert Einstein. He didn't, however, say the exact words I have used. What he did say was:

"... in this materialistic age of ours the serious scientific workers are the only profoundly religious people ..."[8]

Einstein felt that in this age it is hard to find people with religion. Only the scientists who study science with a pure heart have true religion. He went on to say,

"... but science can only be created by those who are thoroughly imbued with the aspiration toward truth and understanding ... those individuals to whom we owe the great creative achievements of science were all of them imbued with the truly religious conviction that this universe of ours is something perfect and susceptible to the rational striving for knowledge ..."[9]

The desire to know the truth, and the faith that behind nature there are laws which are constant truths throughout the entire universe is what Einstein called religious feeling, or more specifically, 'cosmic religious feeling'. Then he went on to say,

"... cosmic religious feeling is the strongest and noblest motive for scientific research."[10]

And again:

"... Buddhism, as we have learned especially from the wonderful writings of Schopenhauer, contains a much stronger element of this..."[11]

Einstein says that Buddhism has a high degree of cosmic religious feeling, and this cosmic religious feeling is the origin or seed of scientific research. So you can decide for yourselves whether the title I have used for this talk is suitable or not.

I have mentioned this to show in what manner it can be said that Buddhism is the foundation of science, but please don't attach too much importance to this idea, because I don't completely agree with Einstein's view. My disagreement is not with what he said, but that he said too little. What Einstein called the "cosmic religious feeling" is only part of what religious feeling is, because religion should always come back to the human being, to the nature of being human, including how human beings should behave towards nature, both internally and externally. I cannot see that Einstein's words clearly include self-knowledge and benefit to the human being. However that may be, from Einstein's words it is evident that he felt that science had its roots in the human desire for knowledge, and conviction in the order of nature.

However, I don't wish to place too much emphasis on whether Buddhism really is the foundation of science or not. It might be better, in fact, to change the title of this talk, to something like ... "What would a science which is based on Buddhism be like?" This may give us some new perspectives to think about. The statement "Buddhism is the foundation of science" is just an opinion, and some may say a conceited opinion at that. And that would get us nowhere. To ask "How should science be in order to be founded on Buddhism?" would be much more constructive.

In answer, we must first expand the meaning of the word "religion" or "religious feeling" in order to correspond to Buddhism:

a. The words "cosmic religious feeling" must cover both the external natural world and the natural world within the human being, or both the physical universe and the abstract, or mental.

b. The definition of science as originating from the aspiration to

know the truth must be complemented by a desire to attain the highest good, which Buddhism calls "freedom from human imperfection."

In point (a) we are extending the scope of that which is to be realized. In point (b) we are reiterating those values which are in conformity with the highest good, ensuring that the aspiration for truth is pure and clear, and minimizing the possibility of lesser values corrupting that aspiration.

With these two points in mind, we can now answer, "The science which accords with Buddhism is that which aspires to understand natural truth, in conjunction with the development of the human being and the attainment of the highest good," or, "the science which is founded on Buddhism arises from an aspiration for knowledge of nature, together with a desire to attain the highest good, which is the foundation for constructive human development."

This kind of definition may seem to be bordering onto applied science, but it isn't really. From one perspective, the natural sciences of the last age were influenced by selfish motives. This is why these alternative incentives are so important, to replace the desire to conquer nature and produce an abundance of material wealth with an aspiration for freedom from suffering.

To rephrase our definition, we could say "The science which attains a true and comprehensive knowledge of reality will be the integration of the physical sciences, the social sciences and the humanities. All sciences will be connected and as one." Or to put it another way, "Once science extends the limits of its fundamental definition and improves its techniques for research and study, the truths of the social sciences and humanities will be attainable through the study of science."

This statement is not said in jest or carelessness. In the present day, the advances of the sciences and human society within the global environment have necessitated some cohesiveness in the search for knowledge. It could be said that the time is ripe. If we don't deal with the situation in the proper way, that ripeness may give way to

putrefaction, like an overripe fruit. The question is, will science take on the responsibility of leading mankind to this unification of learning?

Knowledge of truth should be divided into two categories:

a. That which is necessary or useful, and is possible for a human being to attain within the limits of one lifetime.

b. That which is not necessary or useful. Phenomena which have not yet been verified can be looked into, but a good life should not be dependent on having to wait for their verification.

The human life-span is limited and soon comes to an end. Quality of life, or the highest good, are things which are needed within this life-span. Scientists tend to say, "Wait until I've verified this first, and then you will know what to do." This attitude should be changed. We need to distinguish between the different kinds of knowledge mentioned above. If science is to be a truly comprehensive body of learning, it must relate correctly to these two kinds of truth.

On the other hand, if science is to continue its present course, it might provide a more integrated response by cooperating with Buddhism for answers to those questions which demand immediate answers, so that the attainment of the highest good in this very life is a possibility. In the meantime, science can seek answers to those questions which, even if not answered, do not affect our ability to live in peace and well-being.

Effect of values on scientific research

The reason we need to clarify intermediate aims is that if pure science does not determine its own set of values, it will not be able to escape the influence of other interests. Outside parties with personal interests have determined science's values in the past, and these values have led to the destruction of the environment. Science has become a "lackey of industry." A lackey of industry cannot be a servant

of mankind. These days some say that industry is destroying mankind, a point that deserves consideration. If scientists do not establish their own values, someone else will.

Human beings possess intention. It is one of mankind's unique qualities, one which affects everything we do. This means the search for knowledge cannot be totally without intention and values. Human beings, as the highest kind of being, are capable of realizing truth and the highest good. We should aspire to realize this potential.

As long as science lacks clarity on its position in relation to values, and yet exists within a world of values, it will have its direction determined by other interests. This may cause some scientists to feel cheated and frustrated in their pursuit of knowledge. As long as industry is society's "star player," it will continue to exert a powerful influence over science, through its influence on government policies and financial institutions. For example, if a scientific institute submits a proposal for research in a particular field, but such research is not in the interests of industry, the industrial sector has the power to withhold support, thus pressuring the government to do likewise.

When this happens the scientists may get discouraged and end up like Sir Isaac Newton. Newton was heavily influenced by values in his research. He discovered the Law of Gravity when he was only 24 years old. However, some of his ideas clashed with the establishment of the time, and he was ridiculed. Newton was a very moody fellow, and easily hurt. He didn't like to associate with other people. As soon as people started to criticize his work, he got upset and gave it up. He wouldn't go anywhere near science for twenty-two years.

Now Edmond Halley, the scientist who predicted the cycles of the comet named after him, saw the value of Newton's work, and so he went to Newton and encouraged him to start work again. Newton, taking heart, began work on the momentous book Philosophiae Naturalis Principia Mathematica. But then, when he had finished only two thirds of the manuscript, another scientist, who, during the twenty-two years that Newton had refused to put his ideas to print, had come to an

understanding of the Law of Gravity and calculus, claimed that he had discovered all of this before Newton. When Newton heard this he went off into another sulk. He wasn't going to write the book after all. He had only written two thirds of it when he gave up once more. Halley had to go to him again and give him another pep talk to coax him into continuing his work, after which he finally completed it.

This is a good example of how values can completely overwhelm a scientist, with repercussions for the whole scientific world. If Newton, who was a genius, had had a strong heart, not giving in to feelings of hurt and indignation, he may have been able to give the scientific world so much more than he did, instead of discarding his research for over twenty years.

In the present time, with the industrial and financial sectors all-powerful, scientists must adhere to their own ethics to prevent external values from overwhelming them. In this age of environmental ruin, some of the truths being discovered by scientific research may not be in the interests of some of the industrial and financial sectors. We hear statements in the USA from research teams that the greenhouse scare is unfounded, that the world isn't going to heat up. Then, at a later time, another group of researchers tells us that the first group was influenced by financial considerations from industrial sectors. The situation is very complicated. Personal advantage begins to play a role in scientific research, and subjects it even more to the influence of values.

At the very least, ethical principles encourage scientists to have a pure aspiration for knowledge. This is the most powerful force the progress of science can have. At the present moment we are surrounded by a world which is teeming with values, mostly negative. In the past, science and industry worked together, like husband and wife. Industry spurred science on, and science helped industry to grow. But in the coming age, because some of the interests of industry are becoming a problem in the natural environment, and because science is being questioned about this, scientific research may come up with facts that are embarrassing to the industrial sector, science and industry may have to part their ways, or at least experience some tension in their

relationship. Science may be forced to find a new friend, one who will help and encourage it to find knowledge that is useful to the human race.

As science approaches the frontiers of the mind, the question arises, "Will science recognize the sixth sense and the data which are experienced there? Or will scientists continue to try to verify moods and thoughts by looking at the chemicals secreted by the brain, or measuring the brain's waves on a machine, and thereby looking at mere shadows of the truth?" This would be like trying to study a stone from the "plops" it makes in the water, or from the ripples that arise on the water's surface. One might measure the waves that correspond to stones of different sizes, and then turn that into a mathematical equation, or estimate the mass of the stone that's fallen into the water by measuring the ripples extending from it. Has this been the approach of science's study of nature? The fact is, they never actually pick up a stone! If this is the case, science may have to take a look at some of the ways of observing and experimenting used in other traditions, such as Buddhism, which maintains that observation and experiment from direct experience in the mind the best way to observe the laws of nature.

Footnotes:

4. Sir Arthur Stanley Eddington, The Nature of the Physical World (new York: Macmillan, 1929), p. 282. [Back to text]

5. Max Planck, "The Mystery of Our Being," in Quantum Questions, ed. Ken Wilbur (Boston: New Science Library, 1984), p. 153. [Back to text]

6. Sir James Jeans, The Mysterious Universe (Cambridge University Press, 1931), p.111. [Back to text]

7. Roger Penrose, The Emperor's New Mind (New York, Penguin Books USA, 1991). [Back to text]

8. Albert Einstein, Ideas and Opinions (New York: Bonanza Books, 1954), p.40. [Back to text]

9. Ibid., pp. 45, 52. [Back to text]

10. Ibid., p.39. [Back to text]

11. Ibid., p.38. [Back to text]

Chapter 6

Future Directions

Too little

I would like to suggest some areas in which science could be improved upon, beginning with a discussion of "insufficiency." Science is not sufficient to remedy the problems of the modern day world. To illustrate, let us look at the situation in the environment. The problem of conservation is one of the major issues of our time, and science must play a leading role in dealing with this problem, especially in terms of research and proposals for solutions.

Scientific knowledge is invaluable. It can warn us of the dangers that exist, their causes, and the ways in which we have to deal with them. Technology is an essential tool in this work. But such valuable tools alone are not enough to solve the problem. Indeed, we may find that the problems have largely arisen from science and technology.

Science and technology are not able to correct their own handiwork. In spite of having the necessary knowledge at our disposal, we do not use it. In spite of having the technical capability to solve problems, we continue to use the kind of technology which aggravates them. Scientific knowledge is incapable of changing human behavior. Attempts to solve these problems always flounder on indecision. Science may have

to open up and work in conjunction with other disciplines, by providing them with data for use in a collective effort to address these problems.

From a Buddhist perspective, any attempt to solve human problems, regardless of type, must always be implemented on three levels.

To give an example, environmental problems must be addressed on three levels:

1. behavior
2. the mind
3. understanding

These three levels must be integrated in the process of problem solving, thus:

1. On the level of behavior, there must be social constraint, that is, restraint on the outward manifestations of bodily and verbal behavior.

There are two ways to constrain behavior in society:

Firstly, restraint from without, through regulations and laws, including punishment for lawbreakers and so on. In Buddhism this is called "vinaya." The second way is restraint from within the individual, through intention. Usually such intention arises from religious faith. With belief or confidence in religion, there is a readiness and willingness to restrain behavior. In Buddhism such internal restraint is called sila.

In short, the first way is vinaya -- regulations and standards for constraining destructive actions, and the second way is sila -- the conscious intention to be restrained within the restrictions thus imposed.

Both of these levels are related in that they are concerned with the control and training of behavior. On a social level it is necessary to establish regulations, but alone they are not enough. There must also

be sila, restraint from within, moral conduct that is fluent and regular.

2. In terms of the mind, since it is one of the factors involved in causing problems, solving problems by control of behavior alone is not enough. We must also deal with the mind. In our example, our aim is to conserve nature. If we want all people to contribute in the conservation of nature, we must first instill into them a desire to do so. So from "conservation of nature" we arrive at "wanting to conserve nature."

A desire to conserve nature is dependent on a love of nature. With an appreciation of nature, the desire to conserve it will naturally follow. But that's not the end -- people will only appreciate nature when they can live happily with nature. It seems that most people have realized the importance of appreciating nature, but if that is all they see they are not seeing the whole chain of conditions. Failing to see all the factors involved, their attempts to address the problem will also fail. We must search further down to find the beginning of the chain, to see what needs to be done to encourage people to appreciate nature.

A love of nature will arise with difficulty if people are not happy living with nature. Our minds must be at ease living with nature before we can love nature, and we must love nature before we can a develop a desire to conserve nature, which is a necessary prerequisite for the actual work of conservation.

Even though there may be other factors, or some discrepancies, in our chain of conditions, this much is enough to convey the general idea. It seems, though, that so far scientific work has obstructed this process from taking place. The desire to seek happiness from the exploitation of nature has caused people to feel, deeply within, that they can only be happy through technology, and that nature is an obstacle to this happiness. Many children in the present day feel that their happiness lies with technology, they do not feel at all comfortable with nature. They may even go so far as to see nature as an enemy, an obstacle to their happiness. Nature must be conquered so that they can enjoy the

happiness of technology. Take a look at the minds of people in the present age and you will see that most people in society feel this way. This is a result of the influence of science in the recent Industrial Age.

The beliefs in conquering nature and seeking happiness in material goods, which are represented and advocated by technology, have held sway over the minds of human beings for such a long time that people have developed the feeling that nature is an enemy, an obstruction to human progress. As long as this kind of thinking prevails, it will be very difficult for us to love nature. Our ways of thinking must be changed. If we are to continue living in a natural world we must find a point of balance, and in order to do that we must develop an appreciation of nature, at least to see that nature can provide us with happiness. There is much beauty in nature, and technology can be used to enhance our appreciation of it.

In order to be more effective, constraint of behavior needs to be supported by mental conviction. If there is appreciation of skilful action and a sense of satisfaction in such behavior, self-training need not be a forced or difficult process.

3. In terms of understanding, wisdom refers to an understanding of the process of cause and effect, or causes and conditions, in nature. This is of prime importance. In order to understand the pro's and cons of the issue of conservation we must have some understanding of the natural order. In this respect Pure science can be of immense benefit, providing the data which will clarify the relevant factors involved in the deterioration of the environment, in what ways the environment has deteriorated, and what effects are to be expected from this deterioration.

An understanding of the situation will open people's minds and make them receptive. If there is understanding that a certain action causes damage to the environment, and that this will in turn have a detrimental effect on human beings, there will be an incentive to change behavior.

Sometimes, however, in spite of understanding the ill-effects of something, we cannot change our behavior because the mind has not yet accepted the truth on a deep enough level. That is why it is important for the mind to have both an understanding of the situation on an intellectual level, and also an emotional feeling, an appreciation, an ability to be happy with nature. Scientific knowledge alone is not enough to induce people to change their ways, because of attachment to habits, personal gains, social preferences and so on. With enjoyment of nature as a foundation, any intellectual understanding of the ecological system will serve to deepen or fortify all qualities on the emotional level.

The methods of Buddhism are a comprehensive solution to the problem at all levels. There are three prongs or divisions of the Buddhist path. In Buddhism we call the first level sila, the constraint or control of moral behavior through vinaya, laws and regulations. Restraint of action is achieved through intention, which is the essence of sila. Both these levels, regulations and moral intention, are included under the general heading of sila, training in moral conduct.

The second level concerns the mind, training the feelings, qualities and habits of the mind to be virtuous and skillful. This division is known as samadhi, the training of the mind.

The third level is wisdom, panna, or knowledge and understanding. Wisdom is the quality which monitors the activities of the first and second levels and keeps them on the right track. On its own, wisdom tends to be inactive. It must be supported by training in moral conduct and meditation.

Wisdom not only supervises the practice of moral restraint and meditation, but also examines the negative side of things, seeing, for example, the harmful effects of unskillful behavior patterns, even when such behavior is enjoyable or profitable. If such pleasure is seen to be in any way harmful, wisdom is the voice which tells us that such behavior should be given up or corrected, and in which ways it can be done.

These three divisions work together and are interdependent. Initially we train our actions, cultivating skillful behavior and giving up the unskillful. At the same time we train the mind, instilling in it skillful drives and a feeling of joy or satisfaction in the practice. We also develop understanding of reality and the reasons for practice, seeing the benefit and harm of our actions as they are. As we train and the practice becomes more and more consistent, the mind takes joy in the practice, which causes faith to increase. When faith increases, the mind is keen to contemplate and understand our actions. When wisdom or understanding arises, seeing the benefit in practicing skillfully and the harm of not practicing, faith is enhanced once again. When faith is increased, we are more able to control and adapt our behavior and make it more in accordance with the right path.

Too late

Now we come to the quality of "too late." I would like to give an illustration of what I mean by this statement to show what it has to do with science. As an example I would like to compare the attitudes of Buddhism with the attitudes of science, which have some strong similarities.

In science we have scientific knowledge on one hand, and scientific attitude on the other. In many cases the scientific attitude is more important than scientific knowledge. Why is this? Because the data or knowledge obtained by science has sometimes proven to be wrong and had to be corrected. This tends to be an ongoing process. This scientific attitude or objective is a constant principle, one which has been of immense benefit to human beings. Whether individual pieces of knowledge can actually be used or not is not a sure thing, but this attitude is a condition that can be used immediately and is of immediate benefit. However, the attitudes of science and Buddhism have some slight discrepancies.

Firstly, let us define our terms. What are the attitudes of Buddhism and science? Both attitudes have the same objectives, and that is to see all things according to cause and effect, or causes and conditions.

On encountering any situation, both the Buddhist attitude and the scientific attitude will try to look at it according to its causes and conditions, to try to see it as it really is.

For example: You see your friend walking towards you with a sour look on his face. For most of us, seeing a sour expression on our friend's face would normally be an unpleasant sight. We would think our friend was angry with us, and we would react in negative ways. An awareness of unpleasant experience has taken place, and a reaction of dislike arises. Thinking, "He can get angry, well so can I," we wear a sour expression in response.

But with a Buddhist or scientific attitude, when we see our friend walking towards us with a sour expression, we do not look on it with an aggravated state of mind, through liking or disliking, but with the objective of finding out the truth. This is the attitude of looking at things according to causes and conditions ... "Hmm, he's looking angry. I wonder why my friend is looking angry today. I wonder if something's bothering him. Maybe somebody said something to upset him at home, or maybe he's got no money, or maybe ..." That is, we look for the real causes for his expression. This is what I call the Buddhist attitude, which is applied to mental phenomena, and which correlates with the scientific attitude, which applies to the material plane. It is an attitude of learning, of looking at things according to causes and conditions.

If we look at the situation in this way no problem arises. Such an attitude leads to the relief of problems and the development of wisdom. Searching for the causes and conditions for our friend's sour expression, we might ask him the cause or act in some other intelligent way, initiating a response which is attuned to solving the problem.

This is an example of an attitude which is common to both Buddhism and science. But how do their attitudes differ? The scientific attitude is one that is used only to gain knowledge, but the Buddhist attitude is considered to be part and parcel of life itself. That is, this attitude is part of the skillful life, it is a way of living harmoniously in society. In short, it is ethics.

The scientific attitude is one clear example of how science avoids the subject of ethics or values while in fact containing them. That is, the scientific attitude is in itself an ethic, but because science does not clearly recognize this, it fails to fully capitalize on this ethic.
More importantly, science fails to see ethics as an essential factor within the process of realizing the truth of nature.

Buddhism does not use its attitude simply for the acquisition of knowledge, but incorporates it into daily life, in the actuality of the present moment. This brings us to the quality I call "too late." Because the scientific attitude is an attitude and means simply of finding knowledge, any practical application must wait until science finds out all the answers. As long as we don't know the answers our hands are tied. If we don't yet know what something is, we don't know how we should behave towards it.

But in this world there are so many things that science does not yet have the answers for, and there's no telling when science will have the answers. In the meantime, mankind, both as an individual and as a society, must conduct life in the present moment. To put it simply, the conduct of life for human beings in a skillful and proper way, within the space of one individual life-span or one society, in real time, cannot wait for these answers from the scientific world.

The Buddhist attitude is to search for knowledge in conjunction with living life, holding that to look at things according to cause and effect is part and parcel of the process of living a good life, not simply a tool to find knowledge. Therefore, with the Buddhist attitude, whenever we meet something that is not yet known clearly to us, or has not yet been verified, we have an outlook which enables us to practice skillfully towards it. We do not lose our standard in life.

The scientific attitude seeks knowledge only, but does not give an outlook for living life. Buddhism teaches both levels, giving a path of practice in relation to things in present day life. I will give an illustration, one which has troubled mankind throughout the ages and toward which even we, as Buddhists, fail to use a proper Buddhist

outlook. I refer to the subject of heavenly beings [devata].

The subject of heavenly beings is one that can be looked at in terms of its relation to verifiable truth, or it can be looked at in relation to human society, in the light of everyday life. Looking at the subject with the scientific attitude, we think of it in terms of its verifiable truth, that is, whether these things actually exist or not. Then we have to find a means to verify the matter. The subject would eventually become one of those truths "waiting to be verified," or perhaps "unverifiable." And there the matter ends, with mankind having no practical course to follow. As long as it remains unverified, it becomes simply a matter of belief. One group believes these things do exist, one group believes they don't. Each side has its own ideas. Take note that those who believe that there are no such things are not beyond the level of belief -- they are still stuck on the belief that such things do not exist. Both of these groups of people are living in the one society. As long as they hold these differing and unresolvable beliefs, there is going to be a state of tension.

In this instance, science has no recommendations to offer, but in Buddhism there are ways of practice given in graded steps. On the first level, looking for truth by experimentation, regardless of who wants to prove the matter one way or the other, there is no problem. Those who are looking for the facts are free to continue their search, either in support of the existence of heavenly beings or against it.

On the second level, finding a right attitude for the conduct of everyday life, what should we do? In Buddhism there is a way of practice which does not contradict the case either for or against the existence of heavenly beings. Our lives have a standard which is clear and can be applied immediately. We are always ready to accept the truth, whether it is eventually proven that heavenly beings do exist or they do not, and our way of life will be in no way affected by such a discovery.

Most people are easily swayed or put on the defensive because of doubts about issues such as this, which tends to make them lean towards either one of two extreme views -- either that heavenly beings do exist

or that they don't. If you believe that heavenly beings do exist, then you have to make supplications and perform ritual ceremonies to placate them. If you believe that there aren't any heavenly beings, then you must argue with those who do.

But in Buddhism we distinguish clearly between the search for facts, which proceeds as normal, and the conduct of everyday life. Our life does not depend on the heavenly beings. If there are heavenly beings, then they are beings in this universe just like us, subject to birth, aging, sickness and death, just like us. We Buddhists have a teaching which encourages us to develop kind thoughts to all beings in the universe. If there are heavenly beings, then we must have kind thoughts toward those heavenly beings.

The essential teaching of Buddhism is self-development and self-reliance. The objective is freedom. If we are practicing in accordance with the principle of self-reliance, we know what our responsibility is. It is to train ourselves, to better ourselves. The responsibility of the heavenly beings is to better themselves. So we both have the same responsibility, to better ourselves. We can coexist with the heavenly beings with kind thoughts. At the same time, whether heavenly beings exist or not is no concern of ours. In this way, Buddhism has a clear outlook on the matter, and Buddhists do not have to worry about such things.

Without this attitude, we get caught in the problem of whether these things do exist or not. If they do exist, how should we conduct ourselves? We might create ceremonies and sacrifices, which is not the duty of a Buddhist. The Buddhist responsibility is to practice to better oneself. If a human being succeeds in fully bettering himself, then he becomes the most excellent of all beings -- revered even by the heavenly beings.

This is an example of Buddhist attitude, which in essence is very similar to the attitude described in the simile of the man wounded by the poisoned arrow. If you have been pierced by an arrow, your first duty is to remove it before the poison spreads throughout the body and kills you. As for searching for data in relation to that incident,

whoever feels so inclined can do so, but first it is necessary to take out that arrow.

This is very similar to the thinking of Sir Arthur Stanley Eddington. He had a similar idea, although he did not put it in Buddhist terms. He wrote:

"Verily, it is easier for a camel to pass through the eye of a needle than for a scientific man to pass through a door. And whether the door be barn door or church door it might be wiser that he should consent to be an ordinary man and walk in rather than wait till all the difficulties involved in a really scientific ingress are resolved."[12]

In Christian texts it is said that it would be easier for a camel to pass through the eye of a needle than for a rich man to go to heaven. Eddington rephrased this a little, saying that it would be easier for a camel to pass through the eye of a needle than for a scientific man to go through a door and into a room. What did he mean by this?

I stress here that Eddington is talking about a scientific man, not a scientist. The reason it would be so hard for a scientific man to enter a room is that a scientific man would have to first stand in front of the door and wonder, "... Hmm, I wonder if I should go through this door?" He would have to consider all the physical laws. He might try to figure for example, how many pounds of air pressure per square inch would be on his body if he walked through the door, how fast the earth would be spinning at the time, how this would effect his walking into the room ... he would be thinking for ever. In the end the scientific man would find it impossible to go through the door, because he would never finish his scientific calculations. That is why Eddington said it would be even easier for a camel to pass through the eye of a needle than for a scientific man to pass through a door. He concluded that scientists should behave as normal. Whether it be the door of a church, a barn door or any other kind of door, then just to go through it.

If things continue as they are, science is in danger of becoming another kind of "higher philosophy." That is, one of those "truths" which are impossible to use in the situations of everyday life, because

they are forever waiting to be verified. Pure science maintains that it is void of values, but it is well known how important the role of science has been in the development of society in recent times, even though this development has been the activity of human beings, imbued as they are with values. When we look closely at history we find that values have been exerting a subtle influence over the birth and development of science, beginning with faith and the aspiration to know the truths of nature, up until the most destructive value, the desire to conquer nature and produce an abundance of material goods.

The solution to the problem of values in science is not to try to get rid of them. It is not necessary for science to try to evade values. It is more a matter of trying to clarify the values that science does, or should, have. Otherwise, science may unknowingly become the victim of other values, values which obstruct the truth, and cause it to become a negative influence, one that could even threaten the complete destruction of the human race.

In the preceding parts of this lecture I have tried to show the connection of science to values on two levels, the highest value and the provisional value. This highest value is one that science must adhere to in order to attain to the highest truth, because the highest value is in itself the truth and thus an indispensable factor in the attainment of ultimate truth. However, this highest value, the highest good, or freedom, is an ideal, it is an objective, and as such will not exert a major influence on the quality of science in general.

The value which will have the most immediate influence over science is the secondary value, of which there are two kinds: that which is derived from, and harmonious with, the highest value; and the phony value which has infiltrated into science as a result of a lack of reflection on values.

While scientists have no understanding of values, and fail to see the relationship between them and the truth they are seeking, science will, in addition to limiting the scope of knowledge to which it aspires and rendering the search for highest knowledge fruitless, be taken over by the lesser and more counterproductive values, some inherited from

previous generations, and some fed by desire and the search for happiness within the minds of present-day scientists themselves. When these inferior values dominate the mind, not only do they throw the search for true knowledge off course, but they lead to destructive tendencies, causing problems either in the immediate present, or if not, then at some time in the future.

Conversely, if scientists, or those seeking truth, realize the connection between abstract values and the physical world, they will also realize that to search for and understand natural truth is to understand the nature of man; that for man to understand himself is to understand the nature around him. When there is this kind of realization, the secondary value which is derived from the highest value will arise of itself. It will automatically be fulfilled. When there is right understanding, the result will be twofold, namely:

1. The search for knowledge will not be limited or misdirected, but will be set straight on the course for the highest kind of knowledge.

2. The correct kind of secondary value will automatically arise and human development will proceed in conjunction with the search for knowledge.

If research is based on this right understanding, the right kind of value will automatically be present.

The highest kind of value is a condition that will be attained on the realization of truth. It is not necessary to strive to attain this value in itself, simply to bear it in mind. When this is realized, a balanced kind of secondary value, which is congruous with the highest value, will arise.

Even though in the path that is directed toward, and harmonious with, the truth, the assurance of values is not necessary, being already included in the awareness of truth, in practical terms, such as when scientific knowledge is transferred into technology, it may be necessary to emphasize some values in order to clarify the direction of research and to prevent the infiltration of inferior and destructive

values. Examples of some of these positive values might be: the search for knowledge in order to attain freedom from human imperfection, or to search for knowledge in order to solve problems and further the development of mankind and even such lesser values as striving to do everything as circumspectly as possible, with minimal harmful results.

At the very least, the realization of the importance of values will enable scientists to be aware of and to understand the way to relate to the values with which they have to deal in their search for knowledge, such as greed, anger, hurt, jealousy, envy and so on, such as in the case of Newton. More importantly, they will see the benefit of a correct set of values and know how to use them effectively, even in the advancement of the search for knowledge. At the very least, scientists will have a sense of morals and not become the mere servants of industry.

One value which is of prime importance to humanity and its activities is happiness. The value of happiness lies deeply and subconsciously behind all human activities and is thus an essential part of ethics. Our conception of happiness will naturally influence all our undertakings. For example, the values of the Industrial Age saw that happiness lay in the subjugation of nature, after which nature could be used as humanity wished. This has led to the developments which are presently causing so many problems in the world.

In order to address problems successfully we must see the truth of happiness and suffering as they really are. Conversely, if we do not correct our values in regard to happiness and suffering, we will have no way of addressing the problems of human development.

To correct our definition of happiness means, in brief, to change our social values, no longer trying to find happiness in the destruction of nature, but instead finding happiness in harmony with nature. In this way we can limit the manipulation of nature to only what is necessary to relieve human suffering rather than to feed pleasure-seeking.

Mankind must realize that if he continues to seek happiness from the destruction of nature, he will not find the happiness he is looking

for, even if nature is completely destroyed. Conversely, if mankind is able to live happily with nature, he will experience happiness even while developing the freedom from suffering.

Roughly speaking, there are three main values with which scientists will inevitably have to deal. They are:

1. Mundane values, which scientists, as ordinary people, have in common with everybody else. This includes incentives or motivations, both good and bad, occurring in everyday life, and also in the search for and use of knowledge. Such values include selfishness, the desire for wealth, gains, fame or eminence, or, on the other hand, altruistic values, such as kindness and compassion.

2. Values which are adhered to as principles, and which guide the direction of learning, such as the idea of subjugating nature, the values of the industrial age, the belief that happiness can be obtained through a wealth of material goods, or conversely, the principle of addressing problems and improving the quality of life.

3. The highest value, which scientists should adhere to as members of the human race, is the ideal of the human race as a whole, which, as I have said, has so far been neglected by the world of science. Science is still only half way, with an aspiration to know the truths of nature solely on an outward level. Such an aspiration does not include the matter of "being human," or the highest good.

Science has still some unfinished business to do in regard to these three values.

Encouraging constructive technology

On the level of everyday life, or satisfying the everyday needs of humanity, science plays the vital role of paving the way for technological development and encouraging the production, development and consumption of lopsided technology. On the other hand, social preferences for a particular kind of technology encourage scientific

research aimed at producing, developing and consuming that technology.

From what we have seen, science, supported by the beliefs in the efficacy of conquering nature and producing an abundance of material goods, has spurred the production and development of technology along a path resulting in serious problems. Science and technology may have actually done more harm than good.

The kind of production, development and consumption of technology which has caused these problems is one geared to feeding greed (selfishly and wastefully catering to desires on the sensual plane), hatred (causing exploitation, destruction, power mongering), and delusion (encouraging heedlessness, time-wasting activities, and the blind consumption and use of technology).

In the development of science on the technological level, it will be necessary to change some of the basic assumptions it is based on, by encouraging the development of constructive technology, which is free of harmful effects, within the constraints of these three principles:

1. Technology which is moderate.
2. Technology which is used for creating benefit.
3. Technology which serves to develop understanding and improve the human being.

I would like to expand on this a little.

1. We must acknowledge the needs of the ordinary human being. Ordinary people want to be able to satisfy their desires for sense pleasures. We do not want to suppress or deny these sense pleasures. The important point is to encourage the constraint of behavior to a degree which is not destructive or extravagant, by encouraging restraint on the mind, keeping it within moderate limitations. It must be a limitation in which self-created sense desires are balanced by an awareness of what is of real benefit to and truly necessary in life. This is expressed in the words "know moderation." This value is closely related to the development of wisdom. In particular, there should be some principles governing the production, development and consumption of material goods

wherein they are directed towards real benefit, aimed at bettering the quality of life rather than satisfying inferior values. In short, we can call this, "technology which is moderate," or technology which puts a limitation on greed.

2. In addition to selfishness and greed, mankind has a tendency to covet power over others, and to destroy those who oppose his desires. The human potential for hatred has found expression in many ways, causing the production, development and consumption of technology which facilitates mutual destruction more than mutual cooperation. Mankind must turn around and change this direction of development, by establishing a clear objective and creating a firm and decisive plan to encourage the production, development and consumption of goods which are constructive and beneficial to human society. This technology for benefit will help to do away with or diminish the production of technology which caters to hatred.

3. So far, the production, development and consumption of technology has mostly been of a kind which leads people to heedlessness, intoxication and dullness, especially in the present time, when many parts of the world have stepped into the Information Age. If mankind practices wrongly in regard to this information technology, it becomes an instrument for promoting heedlessness rather than an educational aid. Witness, for example, the gambling machines and video games which abound in the cities of the world, completely void of any purpose other than to waste time and money. Witness also the ignorant use of technology, without any awareness of its benefits and dangers, leading to environmental damage. These things not only degrade the environment, they also debase human dignity.

For this reason we need to effectuate a conscious change of direction -- to stress production, development and consumption of technology which promotes intelligence and development of the human being, using it as a tool for the communication of knowledge that is useful, and which encourages people to use their time constructively. There must also be conscious use of technology, with an awareness of the benefits and dangers involved in it. In this way, technology will be an instrument for enhancing the quality of life and protecting the

environment. Society will become an environment which supports and encourages mental development. This third kind of technology can be called, "technology which enhances intelligence and human development," which is directly opposite to the technology which encourages delusion.

If production, development and consumption of technology can be channelled in this way, and if science opens the way to this kind of technology, then sustainable development will surely become a reality.

Footnote:

12. Sir Arthur Stanley Eddington, "Defense of Mysticism," in Quantum Questions, ed. Ken Wilbur (Boston: New Science Library, 1984), p. 208. [Back to text]

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PUBLISHER'S ADDRESS: Buddhadhamma Foundation
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Lad Yao, Chatuchak,
Bangkok 10900
THAILAND
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DATE OF PUBLICATION: 1993
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294.35699
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BOOK LAYOUT AND DESIGN BY
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Introduction

The practice of loving-kindness or mettà, can be done in one of two ways: Either in intensive prolonged meditation to develop deep states of concentration or in daily life at any time one meets with people and animals or thinks about them. The systematic practice of loving-kindness for deep concentration as it is practised in various meditation centres has been discussed in detail by such teachers like late Venerable Mahasi Sayadaw and Venerable Sujiva.*

To learn about the radiating of metta to all beings with children, we have to tap into the store of knowledge accumulated by lay people and parents. It must be know-ledge which has grown out of years of living and loving with children and young adults. Gregory Kramer, father of three boys, shows us in his short essay with what subtle but precise adjustments in the standard practice of loving-kindness he was able to anchor it in the lives of his children. There are three aspects in Mr. Kramer's mettà practice with his sons, which seem to me particularly important for his success:

* Parents should know themselves how metta feels like and be in the habit of radiating it to their children and all beings.

* Children should never be coerced into sending, wishes of well-being to themselves or others.

* Parents should trust their intuitive understanding of their children and be flexible enough to adjust the method to the age and unique personalities of the kids.

* See: Brahma Vihara Dhamma by Mahasi Sayadaw
Meditation on Loving Kindness by Ven. Sujiva.

There are many wonderful ways to radiate loving-kindness with children and young adults. I hope that this essay will encourage parents to share their own experiences, successes and obstacles, in their family metta practice.

We would like to thank Gregory Kramer for his co-operation to publish this booklet. Thanks also to Sandy Eastoak and NORTH ATLANTIC BOOKS for the permission to reprint this text.

Bodhisara
Penang, 1997

'One has to learn to live with oneself,
to be a friend with oneself,
to be at peace with oneself,
to somehow learn to be happy with oneself,
because where you go, you take you with you.'
- Ajahn Brahmavamso

I believe the fruits of the loving-kindness meditation as advocated by Gregory Kramer and borne from his personal experience will help us and our children - for those of us with young children - achieve the goals set out above by the Venerable as necessary to one find peace here and

now.
- C. T. Teo

Ever since my first child was just about old enough to understand speech, I have practiced loving-kindness meditation with him at bedtime every evening. I've done the same with my other two children. It's been about sixteen years now. I would be happy to pass along some of what I've learned.

Loving-kindness is a meditation practice taught by the Buddha to develop the mental habit of self-less or altruistic, love. By arousing within ourselves feelings of good will towards ourselves, those near to us, and all beings, we make it likely that these feelings will arise rather than other, less desirable feelings. Hatred cannot coexist with loving-kindness; it dissipates and is not replenished if we supplant thoughts rooted in anger with thoughts rooted in love.

Loving-kindness makes the mind more pliable, counteracts the judgments that arise as we become more perceptive about ourselves and others, and brings us beyond our selfishness. This outward movement is very important to balance the inner focus of meditation practice. The benefits of loving-kindness practice extend far beyond those who meditate. It offers to all the opportunity to kind selflessness, joy, adaptability, and expansiveness. It is a truly universal practice and need not be associated with any particular religious concept.

I've always given my three sons a choice. Most evenings they clearly want to do this. If, however, one of them is cranky or upset, I'll say, "Would you like to do loving-kindness tonight?" and if the answer is no, then I'll say, "OK, honey," give him a kiss (through the blanket if necessary), and say goodnight. So they know it is for them. If they see it is OK with me not to do it - it won't hurt my feelings - then it is alive and part of their lives. It prevents it from becoming a ritual with little meaning.

Feeling good about doing this meditation is what brings it into their lives. They associate their own happiness and peace with a meditation

that wishes happiness and peace for themselves and others.

It also feels good that the practice has become part of our evening, just as the story and my lying down with them. It is a special time of attention, gentleness, fantasy, mind opening, and familial love.

It tells me something about how this practice feels to them when, following a tense time, such as an argument, they still want me to practice loving-kindness with them. At times like these the pleasant and wholesome associ-ations of loving-kindness meditation are of unique value.

I long expected the day to arrive when my eldest son, who is now eighteen, would not want to practice anymore. Even as I expected this, he and I benefitted from the connection we felt at bedtime (and, of course, through many other times.) The wedge of teenagerdom and his growing, independence was a challenge at times, but this special connection was very strong. I am now finding a similar connection with our middle child as he enters his teenage years.

What finally did happen, as the eldest reached about sixteen years of age, was I became busier at bedtime with his two brothers and he simply became less insistent on my presence for the practice. Every now and then I ask him if he still practices loving-kindness on his own and am pleased to find that he does.

Now, I have to point out, this can all take a lot of time. The stories (usually made up rather than read), the loving-kindness meditation, and the "be with" time can add up to twenty or thirty minutes. With children in separate rooms this can add up to an hour each night. As wonderful as it can be, sometimes I can't do it. And it's good to know that even a five minute practice has great value.

Interestingly, when I'm busy the boys still request a "quick loving-kindness" even before a story or "be with" time. When I have to be away, they do just fine without me. Here is how we do the loving-kindness practice. I ask them to close their eyes and relax. I suggest that they pay attention to their bodies, noticing, the

sensation of lying down. Then, they think along with me as I say the following:

Send loving-kindness to yourself.
Really love yourself.
Want yourself to be happy.

Think:
I love myself.
May I be free from anger.
May I be free from sadness.
May I be free from pain.
(I really want to be free from pain.)
May I be free from difficulties.
May I be free from all suffering.
May I be healthy.
May my body be healthy and strong.
May I be filled with loving-kindness.
May I know the joy of generosity and love.
May I be happy.
May I really be happy.
May I be at peace.

I spread this loving-kindness out.
I send love to Dad and Mom.
May Mom and Dad be free from difficulties.
May they be free from pain and sadness.
May they be free from attachment,
Free from anger and ill will.
May they be free from all suffering.
May Mom and Dad be healthy and happy.
Completely healthy and happy.
May they be at peace.

I send loving-kindness to both my brothers.
May they be free from sadness and anger.
May they be free from sickness.
May they be free from all suffering.

May they be happy and free.
Free from suffering, free from difficulties.
May they be well and happy.
May they be at peace.

I send loving-kindness to my teachers and the kids at school
(Even the ones I don't know).
May they all be free from sorrow
and suffering.
May they be free
from anger and difficulties.
May they be happy.
Free from all difficulties and sadness.
May they be well and happy.
May they be at peace.

I send love now to all the people
I don't know everywhere on the earth.
May all beings on the planet be free from suffering.
May they be free from pain, grief, and despair.
May they be happy,
Truly happy.
May they be at peace.

May all beings in the universe be free from suffering.
May all beings in all universes,
everywhere, be free from suffering.
May they be well and happy.
May they be at peace.

May all beings of all kinds, in all directions
be happy and at peace.
Above and below,
Near and far,
High and low.
All types of beings.
Humans and non-humans.
Seen and unseen.

All the animals, birds, and fishes.
All beings and creatures,
With no exceptions.
May they all be happy.
May they be free.

I open my heart
And accept the loving-kindness
of every being and creature in return.
I let that love into my heart.
And I share the benefits of this meditation
with every one.

May all beings be well and happy.
May all beings be well and happy.
May all beings be well and happy.
May there be peace.
May there be peace.
May there be peace.

Following, the meditation, each child gets a kiss and an "I love you."
I lie there briefly, then leave.

This practice is slightly different from the one I do with my adult meditation students. There are nuances that I adjust with age and mood, to make the meditation something that kids can relate to directly and emotionally. As they mature and their world grows, the scope of the meditation can grow and still be congruent with that world.
By beginning with some instructions rather than the practice itself, I'm setting the stage and the mood. This creates a transition from listening, to stories to focusing, on their feelings and then growing those feelings towards love. Another adjustment is that each person, group, or region towards whom the loving-kindness is sent has slightly different words. I do not want this practice to become rote. By avoiding repetition, we help the meditation stay alive and relevant.
Then, we grow the feelings of love in the most fertile soil: logically the closest and most loved people (or animals or plants). The children themselves get the most attention, based on the simple fact that we all

want to be free from pain and difficulties. When we know how that feels for ourselves, we can, with identification and understanding, spread that feeling to others. After all, they are just like us and must also want to be free from pain, discomfort, and other suffering.
We extend loving-kindness toward ourselves, toward someone we love a great deal (DAD AND MOM), toward others we love (THE BROTHERS), then toward those we like (OUR FRIENDS AT SCHOOL) or at least feel neutral toward (TEACHERS, OTHER KIDS), then toward all beings. With adults, the practice goes from oneself to a loved one, then to a neutral one, than to one towards whom we feel anger, then on out geographically. With children, we slowly grow the world; we are not "pushing the river."
When they are ready, we extend the loving-kindness toward people they feel some agitation toward. Even with the youngest child I will occasionally add people he may feel anger towards. With my thirteen year old we do so often, though he seems to feel little agitation towards others.

There is an element of improvisation in the way I conduct this practice. If I feel the kids are in a particularly loving place, I may focus more on sending love to their teachers. "May they really be free from difficulties and suffering." This would help them to see their teachers as regular humans, with pain, with lives outside the classroom, and not beyond error and emotion. I may also focus extra loving-kindness on someone in need, such as an ill grandmother. The child can then be helped to see that when there is need, you step outside yourself and you give extra.

In spreading the loving-kindness geographically, I try to walk the line between it becoming a mental exercise ("Where is that town?" "What is a continent?") and being so general as not to invoke feelings of expansiveness ("Oh, we're at that spreading thing that I don't really understand, I'll just lie here."). This grows in sophistication with age.

But one must be careful not to turn it into a geography lesson, although a little intrigue doesn't hurt ("I send loving-kindness across all of Asia, Africa, Australia; across all the oceans to all the creatures in the sea"). The feeling of expansiveness is paramount here.

From me, to them, to all on earth, to all in the universe, to all in all directions, with no exceptions. This helps the heart grow and soften. It takes children (or us) out of themselves in a gentle way. Questions come up with kids that may not come up with adults, like the time my youngest wanted to send loving-kindness to YELLOW BLANKIE. First, I said to him that YELLOW BLANKIE doesn't have a consciousness. This did not impress him. Then I said we'd send loving-kindness to YELLOW BLANKIE, figuring, that "all beings" could include his fabric friend if my son so chose. However, when we began the loving-kindness practice, it went like this:

ME: "I send loving-kindness to Dad and Mom . . ."
MY SON: ". . . and YELLOW BLANKIE."
ME: "OK, and YELLOW BLANKIE."

As my eldest son matured and his emotional understanding was expanded, I gently expanded the meditation. Compassion is an extension of love, further along this trajectory of going beyond ourselves to embrace others. So the eldest may, having been instructed, after sending, loving-kindness to all beings, let himself feel the suffering of others, to let his heart resonate with the pain of others. This was done in a gentle and non-dogmatic way. There is a sense of respect and maturity that he may have felt, albeit subtly, for being able to grow in his practice in this way.

I can't say for certain, but it is my hope that this compassion will grow within my sons as they reach deeper into the rich and complex social world of young adulthood and thus act as counterbalance to the arrogance and judgment that comes with the territory. I particularly hope that they can develop a true compassion for those less fortunate than themselves, people without enough to eat, without adequate clothing or housing, people who are in war zones or are stricken by disease. In our privileged society, where many of us don't see the outer reaches of human suffering, I want actively to instil the capacity for compassion. The compassion itself will grow with their experience.

I try to do this without too much attachment to results or to the

process itself. If my children decide they don't want to do this anymore, I hope I can let go of it lightly But for now, as for the past sixteen years, they value this practice of loving-kindness.

About the Author

GREGORY KRAMER lives with his wife and three sons in Portland, Oregon, USA. He is long-time student of insight meditation (vipassana), having, practiced with various Asian teachers. He has taught insight meditation for 18 years and conducted numerous retreats under the auspices of the METTA FOUNDATION and at the BARRE CENTER FOR BUDDHIST STUDIES in Massachusetts. Gregory Kramer also co-founded HARVEST WITH HEART, a hunger project in upstate New York. As the president of the METTA FOUNDATION, Kramer is directing their efforts to build a bridge between the study and practice of meditation and to develop artistic and scholarly supports for contemplation, he has investigated various approaches to mindfulness training and studied the Buddhist psychology, Abhidhamma.

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[Last updated: 29 September 1993]

"SEIJO AND HER SOUL SEPARATED".

[this text was first published in the MIND MOON CIRCLE, Summer 1991 pp 2-4]

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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SEIJO AND HER SOUL SEPARATED

SUBHANA BARZAGHI, SENSEI

Spring 1991

The story: During the T'ang dynasty, there lived a man called Chokan. He had two daughters. When the elder girl died, he devoted himself to the younger, Seijo. As she grew up he turned his attention to the question of a suitable husband for her and eventually selected a good and strong young man. But Seijo had already taken her cousin Ochu as her lover. She had grown up with him in a union blessed since childhood, and she considered herself betrothed to him. When Chokan announced that his choice of a suitor was to arrive in the village, Seijo became cast down

and sad. Ochu, unable to bear the prospect of witnessing the betrayal, left the village without saying farewell. He took his boat and rowed into the night. As he rowed he noticed the outline of a figure running along the bank. He put into the shore to see who it was; and there was Seijo, tear stained and adamant. Together they travelled to a distant land where they lived as man and wife. Five years went by. Seijo gave birth to two girls. But though she loved Ochu and the children, she was weighed down by the dishonour she'd done to her father. All this she told to Ochu. And he admitted that he too longed for his homeland. "Let us go back and beg forgiveness," he said.

And so they returned. At the port, Ochu left Seijo and the girls while he walked to the village. He went directly to Chokan's house, confessed the whole story and bowed his head at their ungrateful behaviour. Chokan received him kindly. "Which girl do you mean?" he asked. "Your daughter Seijo," Ochu replied. "That is not possible," Chokan said. "Seijo is here in the house with me. Since you left the village without bidding her farewell she has lain here; she lies here now."

Mystified, Chokan refused Ochu's invitation to go with him to the port. Instead he sent a servant to check the boat. When the servant returned, reporting that it was indeed Seijo who waited there, Chokan took Ochu into the house. "She has not spoken since you left," he said. "It is as if she has been absent in mind, or drugged. Now I see that her soul left to follow you." So saying, he showed Ochu into Seijo's room. Hearing the story, Seijo rose from her bed, still without speaking, and walked out into the village just as Seijo and her children stepped from the cart that had brought them from the port. The silent Seijo moved forward to greet her, and as she did, the two were united.

Chokan spoke to Seijo. "Ever since Ochu left this village, you have not uttered a word, and you have always been absent in mind as if you were drugged. Now I see that your soul left your body and has been with Ochu." To this Seijo replied, "I did not know that I was sick in bed at home. When I learned that Ochu had left this village in distress, I followed his boat that night, feeling as if it were a dream. I myself am not sure which was the real me - the one with you, sick in bed, or the one with Ochu as his wife."

This story is a useful metaphor for each of our lives and also highlights a process of realisation. How I would like to approach it is to go beyond the content of the story and focus on the process. The first part of the process being separation, the illusion of duality, the second part the sense of longing, being the turning point; and the third part, reunion and transformation. Our koan study here requires us to take up the point, which is the real Seijo? It's not enough to say they were one from the beginning. We must seek the true Seijo here and now.

The first aspect that I want to address is Seijo's spirit separated. If we take this story as our own story, how often do we separate ourselves, live our lives in a fragmented way, disconnected from the environment and unresponsive the the people around us? If we start the day with a shower we are no sooner under the shower before we are thinking about what we want for breakfast. We start eating our breakfast and after the first two mouthfuls we are then off planning the day. So we tend to live in this unmindful and disconnected way. We see in this dramatised analogy that Seijo was like a ghost, living with her parents at home and not knowing she was at home. We often split off from this present moment, wanting to be somewhere else, dreaming of the ideal mate, or wanting to be something more than we are. We are ghosts to our children when we are preoccupied by our careers, mortgages, or even preoccupied saving the planet.

This is obvious when we try to engage in this simple act of sitting on our cushions, and being aware of our breath, when something from the past, some fantasy, some soap opera, will pop up and take over and suddenly we are up off our cushion and spend the next twenty minutes wandering around in our head.

If we look at our lives, how many roles do we divide ourselves into? Parent, partner, career/job, member of a sangha/community, peace activist, student - no Hollywood movie director would cast any actor in so many roles, yet we taken on these roles daily. Seijo was a wife and mother of two children in a far city. Seijo was a sick daughter at home. When we split off or divide ourselves from the present moment we drain our vital energy and are basically ineffective. In this story Seijo was

completely laid low.

If our attention is not focused we are no longer congruent. We may be thinking one thing, feeling another, saying something else, and doing something entirely different. If we look into our own emotional and psychological split, what emotions do we encounter that are difficult for us to be with? We often avoid or suppress unpleasant feelings and sensations. To be with them and include them in our zazen is our growing edge. In the very midst of our pain and difficulties lies a great freedom.

So our practice of mindfulness is to bring us home to this moment, moment after moment, to heal the splits in our psyche and to let go of that psychological conflict. The dawning of the heart and the steady light of insight will emerge by gently and faithfully returning to the practice of being with the way of things just as they are.

If we are worried about the future or preoccupied by anger or fear, although our child may be standing in front of us, the child will not really exist for us. She or he is like a ghost and we may be living like ghosts too. If I want to be with my son, I need to return to the present moment, hold him in my arms and connect with our breathing, then I naturally awaken that precious playfulness and dance of the love of life.

If we look deeper we find (as Yasutani Roshi said), "The fundamental delusion of humanity is to suppose that "I" am here and "you" are out there." This fundamental delusion of a separate permanent self is the root cause of much of our suffering. We get caught by the dualistic concepts of subject/object, self/other, oneness/emptiness, true/false, body/soul. Seijo is not simply limited to this body and soul and we are also not limited, we are this great life that is neither one nor two.

If we see from the Bodhisattva's point of view that the actuality of our daily lives and the essential world are intrinsically one and the same, one indivisible whole, then our daily actions, driving the car, feeding the kids, cleaning the house are all manifestations of the Tao. The clouds, colours, sounds, smells, feelings and thoughts are the

interconnected net of Indra and the very texture and body of the Buddha.

Another major way in which we hold onto our separation is by attachment to our fixed opinions, views and beliefs. There is no mistake as to why Thich Nhat Hanh made the first precept in the "Order of Interbeing" (which means to continue to realise or to be in touch with): Do not be idolatrous about or bound to any doctrine, theory or ideology - this includes Buddhist ones. This encourage us to experience directly for ourselves the truth. What often gets in the way is our own self-centred preoccupations. It's when we get out of our own way, let go, that the great universe opens up. If we return to the story, there is something very beautiful in this process, Seijo's longing to return home. Essentially we all have this deep longing to return to our true home, however often it is masked by the veils of our desires and ignorance. It is often pain and discontent that leads us in search of the truth, and our longing for inner peace and harmony that turns us around. Our suffering and our joy returns us to our practice over and over.

When the Buddha said the first noble truth is ~Life is suffering", what did he mean? The statement was not made from a morbid depressing view of life. Yet if we are intimate with the moment to moment impermanent nature of all things, we recognise that there is an underlying dissatisfaction. The question arises: is there something more? What emerges is the longing to understand. I know in my own life there welled up inside of me a great passion to want to know what I am, what I am. In fact, it was that passion and determination that led me to meet Aitken Roshi and it's the same passion and determination that the Buddha had when he sat down under the Bodhi tree. Our search for peace is, in truth, the longing for the empty infinite self, the heart longing to discover its own original face. It is this very longing which is the manifestation of the Bodhisattva vow to save all beings.

So we do our zazen and we patiently refuse the domination of our fantasies, judgmental opinions about ourselves and others and we turn around as Seijo did to this moment. We turn the dharma wheel when we encounter this moment this is our focus and our samadhi will gradually deepen us, the process has its own natural momentum and unfolding .

The story has a beautiful and inspiring ending, symbolic of the process of realisation. The Seijo sick at home in bed and the Seijo with the two children from the distant city rejoined and became one. Seijo is here with us now, she is inviting us to discover our affinity with the stones and clouds, not to change from one form into another but rather to enable us to experience this ancient truth of no-self.

Another aspect that is reflected in this story, probably relevant more to women, is that we have traditionally experienced our lives and defined ourselves by who we are with. For example, Seijo was a daughter in relationship to her parents, Seijo was a wife in relationship to her husband. The person we are partner to can very often define who we think we are. We are constantly in relationship, each moment is relationship and in truth there is only one relationship. All things are no other than one's very self, so we are constantly in relationship with the self, with our infinite true self. The split Seijo became one, our maturity is not to just define ourselves by the person in our lives but to stop and be in communion with our original face without definition. The true self knows no separation.

The moon and the clouds are the same
Mountains and valleys are different.
All are blessed, all are blessed.
Is this one? Is this two?

Yes, indeed the blessed outcome. The Bodhisattva way is to nurture our longing to return home, to find our unity with all beings. The moon and the clouds are the same, essentially all beings by nature are the Buddha Tao. If we cannot see into the essential world, and only recognise our uniqueness and our differences, (mountains and valleys are different) this thinking directly leads to chaos. Such chaos is evident in our society and reflected in the way we treat our environment. Dharma/Gaia calls us to wake up the light of dawn and remember that the moon and clouds are the same, even in our darkest valleys and most difficult moments. The garden is watered, Dharma/Gaia is nurtured, all are blessed, all are blessed.

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end of file

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Sek 17
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Sek 21
I SHALL NOT WALK WITH ARMS IN AKIMBO IN INHABITED AREAS
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Sek 26
I SHALL NOT SIT CLASPING THE KNEES IN INHABITED AREAS
Sek 27
I SHALL ACCEPT ALMS CAREFULLY
Sek 28
I SHALL ACCEPT ALMS WITH ATTENTION ON THE BOWL
Sek 29
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I SHALL EAT ALMS CAREFULLY
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I SHALL EAT ALMS IN PROPER PROPORTION
Sek 35
I SHALL NOT EAT DIGGING HOLES
Sek 36
I SHALL NOT HIDE CURRIES
Sek 37
I SHALL NOT ASK FOR RICE AND CURRIES
Sek 38
I SHALL NOT LOOK AT ANOTHER'S WAY OF EATING TO FIND FAULT

Sek 39
I SHALL NOT EAT MAKING UP EXTRA LARGE MOUTHFULS
Sek 40
I SHALL MAKE UP A ROUND MOUTHFUL
Sek 41
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Sek 42
I SHALL NOT PUT THE FINGERS IN THE MOUTH
Sek 43
I SHALL NOT SPEAK WITH THE MOUTH FULL
Sek 44
I SHALL NOT EAT BREAKING FOOD, UNLESS APPROPRIATE
Sek 45
I SHALL NOT EAT BITING INTO FOOD, UNLESS APPROPRIATE
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I SHALL NOT EAT STUFFING OUT THE CHEEKS
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I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING ON THE PATH WHILE
Sek 73
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I SHALL NOT SIT SWINGING THE ARMS IN INHABITED AREAS
18
I SHALL NOT WALK MOVING THE HEAD IN INHABITED AREAS
19
I SHALL NOT SIT MOVING THE HEAD IN INHABITED AREAS
20

I SHALL NOT WALK WITH ARMS IN AKIMBO IN INHABITED AREAS
21
I SHALL NOT SIT WITH ARMS IN AKIMBO IN INHABITED AREAS
22
I SHALL NOT WALK WITH MY HEAD COVERED IN INHABITED AREAS
23
I SHALL NOT SIT WITH MY HEAD COVERED IN INHABITED AREAS
24
I SHALL NOT WALK OVER TOES OR HEELS IN INHABITED AREAS
25
I SHALL NOT SIT HOLDING UP THE KNEES IN INHABITED AREAS
26
I SHALL ACCEPT ALMS CAREFULLY
27
I SHALL ACCEPT ALMS WITH ATTENTION ON THE BOWL
28
I SHALL ACCEPT ALMS IN PROPER PROPORTION
29
I SHALL ACCEPT ALMS LEVEL WITH THE RIM OF THE BOWL
30
I SHALL EAT ALMS CAREFULLY
31
I SHALL EAT ALMS WITH ATTENTION ON THE BOWL
32
I SHALL EAT ALMS EVENLY
33
I SHALL EAT ALMS IN PROPER PROPORTION
34
I SHALL NOT EAT DIGGING HOLES
35
I SHALL NOT HIDE CURRIES
36
I SHALL NOT ASK FOR RICE AND CURRIES
37
I SHALL NOT LOOK AT ANOTHER'S SHALL NOT WAY OF EATING TO FIND FAULT
38
I SHALL NOT EAT MAKING UP EXTRA LARGE MOUTHFULS
39

I SHALL MAKE UP A ROUND MOUTHFUL
40
I SHALL NOT EAT WITH THE MOUTH OPEN
41
I SHALL NOT PUT THE FINGERS IN THE MOUTH
42
I SHALL NOT SPEAK WITH THE MOUTH FULL
43
I SHALL NOT EAT BREAKING FOOD, UNLESS APPROPRIATE
44
I SHALL NOT EAT BITING INTO FOOD, UNLESS APPROPRIATE
45
I SHALL NOT EAT STUFFING OUT THE CHEEKS
46
I SHALL NOT EAT SHAKING THE HAND
47
I SHALL NOT EAT SCATTERING RICE
48
I SHALL NOT EAT PUTTING OUT THE TONGUE
49
I SHALL NOT EAT MAKING A CHAMPING SOUND
50
I SHALL NOT EAT MAKING A SUCKING SOUND
51
I SHALL NOT EAT LICKING THE HAND
52
I SHALL NOT EAT LICKING THE BOWL
53
I SHALL NOT EAT LICKING THE LIPS
54
I SHALL NOT ACCEPT A WATER POT WITH A SOILED HAND
55
I SHALL NOT THROW WATER WITH GRAINS OUT IN INHABITED AREAS
56
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS AN UMBRELLA IN HIS HAND
57
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A STICK IN HIS HAND
58

I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A KNIFE IN HIS HAND
59
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS A WEAPON IN HIS HAND
60
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WEARING NON-LEATHER FO
61
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WEARING LEATHER FOOTWE
62
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS IN A VEHICLE
63
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS LYING DOWN
64
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS CLASPING HIS KNEES
65
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WEARING A TURBAN
66
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO HAS HIS HEAD COVERED
67
I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE SITTING ON THE GROUND TO
68
I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE SITTING ON A LOWER SEAT
69
I SHALL NOT TEACH ONE WHO IS NOT SICK WHILE STANDING TO ONE SITTING
70
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING AHEAD
71
I SHALL NOT TEACH ONE WHO IS NOT SICK WHO IS WALKING ON THE PATH WHI
72
I SHALL NOT STOOL OR URINATE WHILE STANDING
73
I SHALL NOT STOOL, URINATE OR SPIT ON CROPS
74
I SHALL NOT STOOL, URINATE OR SPIT INTO WATER
75

FAITH IN MIND

The Supreme Way is not difficult
If only you do not pick and choose.
Neither love nor hate,
And you will clearly understand.
Be off by a hair,
And you are as far apart as heaven from earth.
If you want it to appear,
Be neither for nor against.
For and against opposing each other --
This is the mind's disease.
Without recognizing the mysterious principle
It is useless to practice quietude.
The Way is perfect like great space,
Without lack, without excess.
Because of grasping and rejecting,
You cannot attain it.
Do not pursue conditioned existence;
Do not abide in acceptance of emptiness.
In oneness and equality,
Confusion vanishes of itself.
Stop activity and return to stillness,
And that stillness will be even more active.
Only stagnating in duality,
How can you recognize oneness?
If you fail to penetrate oneness,
Both places lose their function.
Banish existence and you fall into existence;
Follow emptiness and you turn your back on it.
Excessive talking and thinking
Turn you from harmony with the Way.
Cut off talking and thinking,
And there is nowhere you cannot penetrate.
Return to the root and attain the principle;
Pursue illumination and you lose it.
One moment of reversing the light

Is greater than the previous emptiness.
The previous emptiness is transformed;
It was all a product of deluded views.
No need to seek the real;
Just extinguish your views.
Do not abide in dualistic views;
take care not to seek after them.
As soon as there is right and wrong
The mind is scattered and lost.
Two comes from one,
Yet do not even keep the one.
When one mind does not arise,
Myriad dharmas are without defect.
Without defect, without dharmas,
No arising, no mind.
The subject is extinguished with the object.
The object sinks away with the subject.
Object is object because of the subject;
Subject is subject because of the object.
Know that the two
Are originally one emptiness.
In one emptiness the two are the same,
Containing all phenomena.
Not seeing fine or coarse,
How can there be any bias?
The Great Way is broad,
Neither easy nor difficult.
With narrow views and doubts,
Haste will slow you down.
Attach to it and you lose the measure;
The mind will enter a deviant path.
Let it go and be spontaneous,
Experience no going or staying.
Accord with your nature, unite with the Way,
Wander at ease, without vexation.
Bound by thoughts, you depart from the real;
And sinking into a stupor is as bad.
It is not good to weary the spirit.

Why alternate between aversion and affection?
If you wish to enter the one vehicle,
Do not be repelled by the sense realm.
With no aversion to the sense realm,
You become one wit true enlightenment.
The wise have no motives;
Fools put themselves in bondage.
One dharma is not different from another.
The deluded mind clings to whatever it desires.
Using mind to cultivate mind --
Is this not a great mistake?
The erring mind begets tranquility and confusion;
In enlightenment there are no likes or dislikes.
The duality of all things
Issues from false discriminations.
A dream, an illusion, a flower in the sky --
How could they be worth grasping?
Gain and loss, right and wrong --
Discard them all at once.
If the eyes do not close in sleep,
All dreams will cease of themselves.
If the mind does not discriminate,
All dharmas are of one suchness.
The essence of one suchness is profound;
Unmoving, conditioned things are forgotten.
Contemplate all dharmas as equal,
And you return to things as they are.
When the subject disappears,
There can be no measuring or comparing.
Stop activity and there is no activity;
When activity stops, there is no rest.
Since two cannot be established,
How can there be one?
In the very ultimate,
Rules and standards do not exist.
Develop a mind of equanimity,
And all deeds are put to rest.
Anxious doubts are completely cleared.

Right faith is made upright.
Nothing lingers behind,
Nothing can be remembered.
Bright and empty, functioning naturally,
The mind does not exert itself.
It is not a place of thinking,
Difficult for reason and emotion to fathom.
In the Dharma Realm of true suchness,
There is no other, no self.
To accord with it is vitally important;
Only refer to "not-two."
In not-two all things are in unity;
Nothing is not included.
The wise throughout the ten directions
All enter this principle.
This principle is neither hurried nor slow --
One thought for ten thousand years.
Abiding nowhere yet everywhere,
The ten directions are right before you.
The smallest is the same as the largest
In the realm where delusion is cut off.
The largest is the same as the smallest;
No boundaries are visable.
Existence is precisely emptiness;
Emptiness is precisely existence.
If it is not like this,
Then you must not preserve it.
One is everything;
Everything is one.
If you can be like this,
Why worry about not finishing?
Faith and mind are not two;
Non-duality is faith in mind.
The path of words is cut off;
There is no past, no future, no present.

Seng Ts'an
Third Patriarch of Ch'an

ÉÍÍÍ

consciousness that arise.

Meditation is not confined to a static, crossed-legged posture. This is especially true of insight (//vipassana//) meditation, which is a dynamic practice of paying close attention to what you are doing in whatever posture or situation you happen to be in. To establish meditative attention, a conscious orientation to one of the six-sense doors is necessary for getting your bearings and for being in the present moment context.

Try this Exercise in Orientating to a Sense-Door

Check! Where is your attention at this present moment? What sense impression is predominant now? Is it the eye-door as you view the page, the ear-door attracted by sounds or the touch sensations of the body's contact on the chair your sitting on. This //moment// is the time to establish the habit of being consciously present at a sense door and notice what is happening during a sense impression.

Stop now for a few minutes, choose a sense-door and be attentive to what is happening there: what feeling is present, what is the quality of that feeling, is it pleasant, unpleasant or neutral; the associated thought and particularly notice the changes. It is useful to make a habit of asking yourself //checking questions// on the practice during your daily routine: what sense door am I at?; what is happening there?; what are the associated feelings that arise?.

This strategy of being present at a sense-door ties in with the practical application and study of Dependent Origination, //Paticcasamuppada// or causality. As the meditator experiences the series of causal events, they

can be intercepted at the linkage of either consciousness, sense impression and or feeling. The ability to do this gives you the potential of being free of the conditioned cycle of suffering that most people are unknowingly trapped in.

The Law of Dependent Origination is a profound subject, it is the very essence of the Buddha's Teachings. There is the famous exchange between the Buddha and his personal attendant, Ananda, when Ananda casually remarked that he thought it was an easy thing to understand. The Buddha responded by saying, "Not so Ananda, don't ever say such a thing. It's because people do not understand dependent origination, that they are not able to penetrate it, that their minds are befuddled. Just as a ball of twine becomes all tangled up and knotted, just so are beings ensnared and unable to free themselves from the wheel of existence, the conditions of suffering and states of hell and ruin".

How to untangle the tangle? (quote from the //Visuddhi Magga// -The Path of Purification)

The untangling is done by "insighting" into dependent origination through awareness //at a sense door//. What we are experiencing now is from a series of events that arose because of previous conditions and is linked as a causal chain of effects, i.e. as cyclic existence.

It is useful to have a working knowledge of the eleven links in the cycle of Dependent Origination. Even such theoretical knowledge will point you in the right direction to find out how to be free of it:

1 With Ignorance as a condition, Karmic Formations or Volitional Actions arise;

2 With Volitional Actions as a condition, Consciousness arises;

3 With Consciousness as a condition, Mentality/Materiality arises;

4 With Mentality/Materiality as a condition, The Six Sense Bases arise;

5 With The Six Sense Bases as a condition, Contact (sense impressions) arise;

6 With Sense Impressions as a condition, Feelings (//vedana//) arise;

7 With Feelings as a condition, Grasping arises;

8 With Grasping as a condition, Clinging arises;

9 With Clinging as a condition, Becoming arises;

10 With Becoming as a condition, Birth arises;

11 With Birth as a condition - Pain, old age, death arise, i.e. conditioned suffering.

Here is the enlightenment story of Bahiya, the wooden robed one, who was able to practice in this way. Bahiya was originally a merchant, who when travelling at sea with all his merchandise was shipwrecked and was cast ashore naked. He found bark to cover himself, and finding an old bowl, he went searching for alms-food. The local people were impressed by his seeming austerities and his reputation grew as an ascetic. He was tested when people offered him fine robes, but knowing that they would lose faith in him if he

accepted, he refused keeping up the deception. Bahiya was installed in a temple and worshipped as an Arahant (an Enlightened One). So that in time he came to believe that he was actually an enlightened being.

He lived impeccably and gained good concentration powers. Sitting in meditation one day, it is said that a deva (who was a former blood-relation) was able to persuade Bahiya that he wasn't really enlightened at all and that he should go and see the Buddha, an Arahant who could help him.

Bahiya made a long journey to where the Buddha was at Savatthi and reached the monastery just as the Buddha was about to go on the daily alms-round. Bahiya had to request the Buddha to teach him the Dharma three times, before the Buddha would teach at such an inopportune time.

The Buddha then gave these brief instructions:
"Bahiya, you should train yourself in this way:
With the seen, there will be //just the seen//; with the heard, there will be //just the heard//; with the sensed (touched, tasted, smelt) there will be //just the sensed//; with the cognized, there will be //just the cognized//."

When for you, Bahiya, there is merely the seen, heard, sensed and cognized, then you will not be therein. Then you, Bahiya, will be neither here nor there nor within both - this is itself the end of suffering.

Through this brief instruction, Bahiya was immediately Enlightened - through non-clinging - thus becoming an Arahant.

Not long after the Buddha had departed, Bahiya was fatally gored by a cow. The Buddha returned from his

alms-round and finding Bahiya dead, arranged for his cremation and a stupa to be built for him. When asked what the destiny of Bahiya was the Buddha said, that because he had grasped the meditation subject in the teachers presence, and practised as instructed according to the Dharma, Bahiya had attained Parinibbana - final Enlightenment.

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[This document can be acquired from a sub-directory coombspapers via anonymous FTP or
COOMBS.ANU.EDU.AU][Last updated: 30 March
1992]----------This document describes
organizational details of sesshin (a Zen meditation retreat) as practiced by members of the S
of the Diamond Sangha traditionSESSHIN GUIDELINES(Note for Tanto: These guidelines
abbreviated as you go.)At sesshin, we separate ourselves from our daily affairs and sink de
question, "What is my essential nature?" In these special circumstances, we hold the convi
human being like Shakyamuni Buddha and all succeeding founding teachers, may attain to
potential as an enlightened person."At sesshin, we are free to be true to our hearts. We are
transcend the background chatter of our busy, superficial minds, and to see into the fact of
After this realisation, sesshin offers us the chance to make great progress on the broad path
maturity.The procedures outlined below are designed to provide the optimum setting for true
everyone attending this sesshin. If you have heard all this before, please listen carefully aga
beginner's mind.I. THE THREE ESSENTIALS OF SESSHIN; l) Don't talk or whisper. 2)
around. 3) Don't indulge in social greetings.These strictures are designed to free you of e
concerns and make it easier to keep your zazen attention and awareness in everything that
absolutely necessary for you to talk to a work leader - please do so as quietly and succinctly
possible.Don't write notes to anyone, especially the cooks. Don't seek or give counsel to yo
sister students.If you have any problem about logistics please refer to the Jisha. If you have
problems, such as illness, an emergency or a personal problem, please refer to the Tanto. U
urgent emergency, wait until the break period before approaching the leader.Avoid eye cont
people. Don't bother to gassho to each other, and don't bother with the normal courtesies s
another at doorways. The first to the doorway should simply go straight through.2. SCHED
ARRANGEMENTS;The schedule and seating plan for the dojo are both posted outside the
strictly to your allocated place and don't interfere with anyone else's mats or cushions.3.
CLOTHING:Clothing should be plain and dark coloured, preferably black. It should be loose
wear shorts or singlets as shoulders should be covered.You may keep a jumper neatly folde
case of cold weather. Don't use blankets to drape around yourself.Shoes: Shoes should be
you step up onto the verandah and placed on the shoe shelf to keep the verandah quiet and
leave the dojo, collect your shoes and sit on the verandah edge to put them on. The shoe s
shoes. Hats and coats take up too much space.4. WATCHES:Unless you have a job which
watch (leaders and cooks)don't wear one. Sesshin gives you a rare chance to forget time.5
LOTIONS:Don't wear strong-smelling perfume or aftershave. It can be distracting to your br
sisters. Insect repellant and sunscreen is provided.6. PROMPTNESS AND ATTENDANCE
early, and do not leave until you have been given the signal to do so. Do not enter or leave
periods of zazen or during ceremonies or talks. Always attend every group function. If som
emergency arises, speak to the Tanto about it. Do not ask to leave just because you are up
can be important for your zazen. Your absence would inevitably disturb the group spirit. Ne

speaking first with the Tanto. If you do, we will be obliged to search for you to be sure that y
right, or even to suspend the sesshin so that everyone may look for you. It is not enough to
the Tanto in such circumstances. Don't go too far away at the breaks or fall asleep in a far p
won't be able to hear the han announcing the next period - always stay within earshot.7. TE
(irrelevant at Gorricks Run)Don't use the phone or arrange for any calls to be made to you.
some urgent need to use the phone, please talk to the Tanto first. 8. DOORS:Be very carefu
and closing doors to cause the least possible noise. Doors to be left open should be wedge
position. Don't stand about in doorways. Move well clear, especially when entering or leavi
WINDOWS:Don't touch windows in the dojo. The leaders will look after them for you.l0. SM
are any smokers here, please only smoke during the breaks, and go far away. Wash your h
coming back to the dojo, and don't smoke in your dojo clothes as the smell lingers on. Fire i
at Gorrick's Run, so take extreme care when lighting matches, or stubbing out butts. Better
smoke up here at all.11. WASHINGIt is important to prevent colds and other illnesses going
group. Please wash your hands carefully before handling any food, and after work periods.
available every second day, alternating the upstairs and downstairs dojos, during the lunch l
will be hot shower day for upstairs people. Conserve water by turning off the water supply w
Half a bucket is ample. It is essential that you don't indulge in long showers as we have lots
few showers.At Gorrick's Run there are two open showers, and one cubicle. Cold showers
the creek, but do not wash off your soap into the creek. Take a bucket down with you, and w
Up here, water is precious, please be mindful about how it is used. Do not wash hands, clo
under running water. A mugful of water will suffice to wash soap off hands. If you notice oth
water, tell the Jisha, who will remind people.During sesshin in hot weather it is most importa
drink enough water to prevent dehydration. Make it a practice to have a cup of water every
(The following pages contain guidlelines for meal ceremonies and signals. It has been our p
those new to sesshin, or those who feel rusty about tea and meal ceremonies, to meet with
to go through the following procedures. Note: Since Autumn l99l sesshin, people can conti
servers enter dojo for seconds.) 12. TEA:When the server appears before you, bow with yo
gasssho, then hold your cup or bowl beside that of your neighbour with one hand, while hold
next to the cup, palm up. When the serving of tea is sufficient, raise your free hand smartly.
signal for the server to stop pouring. Be mindful of the server's line of vision and keep your
hand close to the cup. Remember a brisk gesture communicatesmore clearly than a vague
hand.13. MEALS:When the server appears before you for the first serving of a meal, bow w
gassho. When the server extends a hand in your direction, place your bowl firmly in the paln
hand, and then come to gassho. When the server has given you enough, rub your hands to
accept something from each main dish during the first serving of a meal. While the server is
neighbour, speed the serving process by helping yourself to those dishes within reasonable
server rises to move on to the next group of people, bow again with your hands at gassho.
person to be served, bow holding your bowl in your left hand, resting it on your left thigh, and

with your right hand. Avoid touching your food with fingers or eating utensils until eating beg
to make your offering of a small quantity of grain, cereal or bread when the offering dish is p
breakfast and noon, eating begins at the end of a sutra which is recited with your first bowl h
at eye level. Take your first bite from this bowl before putting it down. At the evening meal,
recited, and eating begins on a signal from the Ino.When the servers enter the dojo for the s
you may continue eating unless you want a second helping. When the server nears your pla
your hands to gassho without bowing If you indicate you do want more, the server will stop
and you should hold out your bowl in the direction of the dish from which you wish to be serv
of the meal, each person washes his or her bowls with tea and dries them with the cloth prov
bowls have been washed, drink all the tea except a small amount, which is offered when the
it. Make this offering carefully and respectfully, as with the grain offering.There will be three
the end of each meal. At the first, rise with your bowl. At the second, bow and straighten yo
return to your regular place if you moved for the meal. At the third, bow, then goto your rest
place.GENERAL MEAL CAUTIONS:Please handle your bowls and utensils quietly at all time
the servers, or attempt signals other than those specified. Eat as heartily as you wish, but d
behind in finishing. Eat everything you accept. Stay out of the kitchen unless you have an a
 Do not speak or write notes to the cooks for any reason. Food and food trips (such as fruita
fasting) can be extremely preoccupying during sesshin. Make up your mind in advance that
sesshin, you will let go of your particular convictions in this area, and will eat with the rest of
of the group. Please avoid loading up on one or two particular dishes, or picking and choosi
 People who do not eat animal products need not take cheese or milk or eggs: they will be c
not as ingredients in main dishes. Do not fast. Be circumspect about following these guidel
will maintain your strength for zazen. If you have a medically assigned diet, special arrange
made if they have not been already, by talking to the Jisha. Do not take food that has been
those with special diets, ie rice crackers.l4. ENTERING AND LEAVING THE DOJO:Approa
hands in the kinhin position, gassho at the door, facing the altar, then walk to your seat with
the kinhin position. Keep to the sides of the dojo, rather than walking diagonally, and walk si
briskly. Bow to your seat, turning so that you do not place your back to the altar as you do s
again facing into the dojo and bow to the Sangha. Turn again, plump your zafu if necessary
Gassho again whenever leaving the dojo, facing the altar, except when leaving to go to doku
formal kinhin. 15. KINHIN:Kinhin or walking meditation is an opportunity to continue zazen
walking, a transition from the cushion to the everyday world.Kinhin comes at the end of ever
(with a few exceptions),and is signalled by the Jikijitsu with two bells. (Demonstrate bells)Wh
the bells, gassho. Carefully unfold your feet and swing around on your cushion in the directi
place your feet firmly on the floor and stand up. Wait there with your hands in the kinhin mu
careful if your feet or legs have gone numb. Make sure the feeling has returned before atten
If necessary, remain seated on your cushion for the first round of kinhin and rejoin the line w
comes round again. While everybody is standing, there will be a pause before the Jiki hits t

people to leave the dojo to use the toilet or to join the dokusan line. If you wish to leave, gas
walk briskly down the dojo with hands in kinhin position.The beginning of kinhin is signalled
the clappers. You gassho then turn left and begin the slow walk with hands in kinhin mudra
breathing to the number of footsteps and let your facial muscles relax into a half smile. Brea
take you three steps, breathing in,two - whatever is natural. Remember your breath countin
up with the person in front maintaining the same distance between you and that person. If a
you have left the dojo, thatdistance can be quite a way. When the end of kinhin is approach
will signal with a clap. Keep walking until you are at your place, then stop, face inwards and
Jiki to lead a silent gassho which you join in. Then turn in the direction of the altar, gassho t
cushion, and sit down. If you wish to pick up an extra cushion or use a chair, do so after the
bow. You may leave the kinhin line to go to the toilet, to your job (cooks) or to the dokusan l
at the beginning of kinhin as mentioned, or as the line passes the dojo door. Gassho as you
line.To return to the line. If you return from the toilet while kinhin is going on, you may wait u
empty place in the line comes past the dojo door, then gassho and rejoin the line. If your pla
passed, wait at the dojo door until the end of kinhin, then when the sangha bows, gassho, a
palace.Kinhin may be outdoors sometimes. This will be announced. Leave the dojo in line, t
shoes and hat and join the line without attempting to keep to dojo positions.l6. TOILETS:At
there are three toilets. Preferably pee outside behind the building, not in the space between
l7. FULL BOWS:When the Ino rings the inkin with an accelerando, there will be three full b
(Demonstrate)l8. ZAZEN:If anyone is not familiar with the practice that we do here, or has n
oriented into posture and breathing, please put up your hands and we'll go through that afte
Warning. Please be very careful and aware of your bodies. Don't force yourself to maintain
difficult positions. Feel free to use achair if you cannot stay on your cushions without pain.
cushions or kneeling benches if necessary. When getting up from sitting in cross-legged po
cradle your knees. It is quite easy to damage knees.Relax down into your sitting position, m
gently before settling down.Moving. Try to be as steady as possible throughout the sitting pe
minor irritations. If it is necessary lto adjust your position because you are in pain, and you
judge of this, do so carefully and slowly, keeping your practice going throughout. Be careful
single unnecessary shift in position can set off a chain of moves.Using a chair: Use a chair
sitting block rather than chopping and changing. Fold your zabuton in half. Remember to b
zafu or bench at mealtimes. (Demonstrate)Neatness. Keep your place and yourselves tidy
time.l9. NOTEBOOKS:Unless you are working on koans, don't write or read anything during
is a wonderful opportunity to concentrate solely on the matter at hand. If you are writing and
unobtrusively.20. SUTRAS:For the sutra period in the morning, the Shodoka reading, and c
at night, sutra books will be handed out. Keep them on the back of your mat when not in us
floor. When using them, hold them thus (demonstrate). Sutra books are not handed out be
TEISHO or DHARMA TALK:There will be a teisho every day at 2.00 p.m. The Jiki will say, "
and everyone stands at their place. After gassho, move with zafu to your place under the ch

your hands in kinhin mudra, and wait for the Ino's signals. During the talk, sit formally in za
until it is indicated that you may sit comfortably. 22. KYOSAKU:The kyosaku or Waking Stic
request only. You may wish to be struck if you are feeling tired, have some tension in your r
need some encouragement, are feeling stale and blocked, or for no reason at all. Don't pon
won't I ask for the kyosaku?" as you hearthe footsteps approaching. Asking for it simply me
hands to gassho when the stick is being walked, then inclining the head first to the left, then
the stick. After the stick has been used, gassho again. Do not ask for it twice within the one
kyosaku will be walked approximately every second period.23. IN THE MORNING:Get up a
the 4 a.m. bell. Don't get up before the bell. Everyone should be in the dojo before 4.l5 a.m
exercise period. 24. KENTAN:Towards the end of the first period of zazen each morning, th
enter the room for kentan. This consists of his making his bows before the altar, then walkin
line of students around the dojo. As he approaches your seat, raise your hands to gassho.
you, lower your hands to zazen mudra once again.25. END OF DAY:At the end of each day
ceremony conducted by the Jiki and Jisha. Please bring your hands to gassho for the eveni
sit up doing zazen after the last gassho but go straight to bed.26. ENDING OF SESSHIN:O
sesshin after sosan there will be a closing ceremony. After this, there will be a tea meditatio
photo, then lunch. Arrangements for packing and cleaning up will be announced on the day
SPIRIT:Join the group. Do everything our way and forget for the time being any other practi
free time resting, washing or doing zazen or walking meditation. Enjoy your sesshin. Guard
if it were a precious jewel.(On the following page are Dokusan Guidelines, for those who are
sesshin, or for those who feel rusty.)DOKUSAN GUIDELINES Dokusan is a time for deeper
ordinary conversation. l. Getting in line: When the dokusan bell rings, step to the dokusan l
your place if your block has been called. If all places are filled, return to your seat and wait f
vacancy. You may try again when you hear the dokusan bell ring twice, or when somebody
but only if your block has been called. Do not delay taking your turn, but do not stampede t
either. Do not bow when you leave the dojo for dokusan. Take your zafu or bench with you
Consideration: Be considerate to slower, or older people when going to the dokusan line. C
also consider pacing their dokusan particularly if the sesshin is full and there may not be tim
everyone.3. Sosan: The first, last and on occasion middle dokusan of each sesshin is comp
or sosan (pron: shosan). The Jisha will lightly tap your shoulder when it is your turn to go.
extend over two or three periods during the first day of sesshin. Everybody goes in order of
dojo.4. In line: Continue your zazen while sitting in the dokusan line. Move up as the perso
you moves ahead. Do not leave the line unless you intend to give up your place entirely. 5.
first in line, and you hear the teacher's bell ring, hit the kansho twice, loud enough for it to be
the dokusan room and without further ceremony, walk to the edge of the verandah with your
sandals on, and wait for the wait for the next bell to go to dokusan.6. Entering the dokusan
your first full bow at the threshold of the dokusan room. Step immediately inside with your h
allowing the person who has just finished dokusan to pass behind you and close the door as

Make another full bow in front of the teacher, then kneel on the zabuton in front of him and b
dialogue.Tell the teacher your name initially, and your practice or koan. This is an opportuni
deepening insight, not for ordinary conversation.When the bell rings, gassho, rise, and move
door, which you open, then make a full bow near the threshold, wait for the next student to e
then move behind them, out the door, which you close.7. Returning to the dojo: you may u
after dokusan, but do not dawdle. If kinhin is in progress, wait till it is finished before
re-entering.----------end of file

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organizational details of sesshin (a Zen meditation retreat) as practiced by members of the S
of the Diamond Sangha tradition TRADITIONAL EVENING CLOSING CEREMONY.
as third repetition of Great Vows begins. At end ofGreat vows, Jiki on drum and Jisha on be
time thus. If it isbefore 9 p.m., Jiki hits drum 8 times, and Jisha signals which third of the8th
is, e.g. if l0 to 9, with three bells. Each bell denotes 20 minutes.If it is after 9 p.m., Jiki hits d
times. and Jisha indicates what thirdit is with the bell. JIKI AND JISHA SHOULD
AND SEPARATE, AS THOUGH ANSWERING EACH OTHER ACROS
drum) X X X X X X x X (if before 9 pm) X X X X X X X x X (if after 9
p.m.)JISHA (On bell) O O O (if last third) O
(if lst third) REPEAT FOR TOTAL OF THREE TIMES,
WITH FIVE SECOND INTERVALS BETWEEN. JIKI (On han)
XJISHA I beg to urge you, everyone - life and death is a grave matter - all
things pass quickly awayyyyyyyyyy..... Each of you must be completely alert, n
neglectful, never indulgentttttttt.....JIKI (han) X X X X X X X (7 at 5
second intervals) Accelerando (about l5 seconds) X X X X X
(5 at 5 second intervals) Accelerando (about l5 seconds) X X X
(3 at 5 second intervals) Accelerando (about l5 seconds)
X X X (5 seconds)JISHA (Bell) OINO (Bell) OJIKI AND JISHA RETURN TO
END OF SESSHIN CEREMONYJIKI: Sit facing in (when sosan nea
finished)TANTO: Tanto walks the stick to close the dojo and prepares incense for
ie two half sticks lit and one long standing by. Teacher enters, offers incens
bows. Downstairs dojo joins upstairs dojo.TEACHER: Offers closing words for sess
Hands out sutra books.INO: Leads Heart Sutra and End of Sesshin dedication, then
Musical offering, then 3 bows.TANTO: Tells sangha what is to happen. Form circle fo
leaving spaces for leaders. Tea and sharing follows, depending on th
time available. Sesshin photo at end of tea.JISHA; Announces clean-up leaders and team
straight after group photograph has been taken, in spirit of silence. COOK: Anno
lunch on han. (Lunch may be served prior to cleaning up, depending on the time.)(G
bell-of-mindfulness ringer: BODY, SPEECH & MIND IN PERFECTONENESS, I SEND MY
THE BELL,MAY THE HEARERS AWAKEN FROM FORGETFULNESS AND TRANSCEND
who hear the bell: LISTEN, LISTEN, THIS WONDERFUL SOUND BRINGS ME BACK TO M
SELF.)----------end of file

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drink tea. When all have finished, hit inkin again to signal return of wrapped teacu
place behidnd zabutons.6.30 a.m. Ino leads meal chants (after Jiki has responde
with inkin). After the 2 clap-dings (Ino on clappers, Jiki on inkin) which end meals a
which are followed by a standing bow, bowls at eye level, participants replace bo
straighten places, turn and stand with hands in kinhin position until Ino
rings final inkin to dismiss sangha.8.30 a.m. Morning sutra ceremony. All sutras are done i
except Hakuin Zenji's Song of Zazen and the dedication which follows it.
(Note: there are 2 dedications following Sho Sai Myo Kichijo Dharani. We
First Sutra Dedication during sesshin, the other one during daily practice at Annan
There are 3 dedications following Kanzeon, "In the purity and clarity of the
Dharmakaya" is used at the closing ceremony on the last day of sesshin. "Infinite r
light and dark" is the daily dedication and "The Buddha and his teachers" is the rig
use during sutra service.)ll.30 am Ino again leads meal sutras.l.55 pm Teisho is
announced. When Jiki hits drum 3 times at 2.00 p.m. Ino says, "Please stand" and
clappers full sound, length-to- length, then muted sound, length-to-end, at 5 secon
intervals, ideally arriving on a full hit to coincide with arrival of teacher
in dojo. As he bows, Ino bows, teacher reaches for incense (Tanto will offer it), Ino
down clappers and picks up inkin. Hits inkin as teacher bows and begins accele
bows, 4th standing bow when teacher is at his seat. He will come to gas
to signal "On Opening the dharma". Then, after teisho, teacher's gassho signals "
Vows".4.25 pm Approx. Jiki will say "Sit facing in for the reading" and Ino will lea
Shodoka. If it is a large sesshin, the Ino should go early to dokusan to be sure to b
in time for this.5.00 pm Supper. No sutras. Clappers are used to signal the beginning of
meal and seconds. Meal ends with the usual clap-dings.8.50 pm Closing ceremony. Onc
initiates the 3 bows, timing the inkin to coincide with the teacher's personal bow
following his incense offering. When all are seated and sutra books have bee
out, Ino leads Hakuin Zenji's Song of Zazen, followed by "The sky of samadhi" de
then Great Vows. The ceremony ends with the Jiki on han and Jisha on
and Ino on inkin (Bok, Bong, Ding- accelerando) initiating final 3 prostrations. Tea
his final words, departs, Ino hits inkin, cushions are straightened, then final Inkin to
dismiss for the night is hit by
Jiki.----------end of file

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organizational details of sesshin (a Zen meditation retreat) as practiced by members of the S
of the Diamond Sangha traditionAdditional notes for Jikijitsu during sesshin.All periods are 2
long exactly (unless the teacher specifies somethingdifferent). If, due to this rule, the last pe
block is only 5 minutes long,it is 5 minutes long. Jiki hits han before all but the early morning
The diagram for this is withthe han, but it is important to have practised it prior to sesshin.4.
Jiki rings wake-up bell. Don't get up more than a couple of minutes before thi
Head server may ask Jiki to start the water for tea. Light candle on altar and in
Light the lamps at Gorrick's Run.4.l5 a.m. Jiki hits inkin once, stands with it, a second hit,
lead to morning exercise area (if this is somewhere other than dojo) If the group
is large enough to be split in two, Jisha leads second group in exercise. 4.25 a.m.
inkin for fast kinhin, slow down after a couple of minutes. If out of dojo, hit inkin
again as Jiki crosses threshhold. When all are at places, hit inkin again, bow an
facing in for tea.4.55 a.m. Following kentan, when Roshi bows on threshhold just as he is
leave the dojo, Jiki bows and reaches for bell to end period. If Roshi has
not entered dojo by 4.55, end period anyway.6.30a.m. Head server strikes han with accel
answers with inkin All stand up with bowls, Jiki hits inkin, all bow.
At the end of the meal, following last sutra, Ino hits clappers, Jiki hits inkin, Ino
clappers, Jiki inkin, all rise with bowls at eye level, Jiki hits inkin, bowls put away,
cushions straightened, Jiki dismisses on inkin.l0.00 a.m. Jiki leads long kinhin, outside if Go
Run.l.55 p.m. Teisho: Jiki hits shijo once, says "Prepare for teisho" then goes out to hit
han once as signal to teacher, and waits there.2.00 p.m. Jiki hits drum 3 times (if by som
Jisha is still in the dojo at this time, Jiki should delay drum until Jisha is ready outs
dokusan door.) 4.30 p.m. Around this time the Shodoka reading begins. This depends o
kinhin. If a period began at 4.20 p.m., sit for 5 minutes. Jiki hits shijo once
and says, "Prepare for reading" and hands round sutra books. Ino begins. Alwa
about 5 minutes after Shodoka reading. If kinhin ends between 4.25 and 4.35, the
of kinhin, Jiki says, "Sit facing in" and hands out sutra books. In this case, after
reading, continue zazen for l0 minutes, then do kinhin. (Shdoka usually takes app
l5 minutes to read.) Be sure there's enough time for kinhin before meal bell8.30 p.m.
of last kinhin, Jiki says, "Sit facing in". If dokusan is over, and Roshi is not in the d
by 8.55 p.m., go ahead with evening ceremony.
----------end of file

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of the Diamond Sangha traditionDOKUSAN/SOSAN/INTERVIEWSThe following are notes f
interview procedure & times.Sosan (pronounced SHOSAN), happens Day l, 4 and 7 during
strictly in dojo order, Jisha tapping each person on the shoulder, taking about 6 at a time. Ji
head of line, and hits bell for everybody during sosan, whereas at other times, Jisha only hits
person. To start sosan, or any block of interviews, teacher rings bell, Jisha replies with an ac
teacher rings again, then Jisha rings 2 open bells. Jisha indicates that first in line actually w
verandah edge with shoes on to save time crossing to hojo. Jisha has to establish with tea
he wants to finish, so that Jisha can estimate when to close the line. Maintain communicatio
line: to signal all have completed interviews for time being, ring 3 open bells, then l mute, l c
then returns to dojo.Ordinary dokusan/interviews happen other days at 5.l0 a.m., 3.00 p.m. a
These are done in blocks, or as upstairs and downstairs dojos, when sitting at Gorrick's Run
begin, Jisha announces "Block l for dokusan/interviews" or whatever is appropriate. When a
an end, Jisha announces "Last call for block l", then "Block 2 for dokusan."

IF YOU NEED TO MAKE ANY ANNOUNCEMENTSIt is best to make these after meals, b

NOTES ON SITTING UP ON LAST NIGHT - YASATeacher announces "sitting up lat
and then Jisha goesinto details about what the guidelines are.Prepare beds first, so as to mi
disturb others when you decide tofinish your yasa. People not sitting up have priority.Don't u
incense, bells or candles.Last person remember to turn off light, close doors. Addition
explanatory notes for Jisha during sesshin.Make sure Roshi has list of sesshin participants a
in dojo.Jisha should ensure hojo altar is set up, bell, incense/candles, ready.May need lamp
for early morning and evening dokusan.4.55 a.m. After Kentan, when Ros
leaves the dojo, follow him out after he has bowed. Go into
dokusan room, light candle and incense,
check water. Check Roshi on when to start
dokusan. Set up dokusan line. SOSAN: Tanto goes first on
Day l. Except for sosan, Jisha always goes first to
dokusan.6.l5 a.m. Stop the dokusan, noting down in order those
returned to dojo unseen. Jisha goes in to
Roshi after last person, then returns to dojo.8.30-ll.30 a.m. Unless
otherwise mentioned by Roshi, usually no dokusan in this
block. (Dokusan is pronounced with short 'o' as
DOKSAN.)l.55 p.m. Jisha sees Teisho area
(chestnut tree) is organised with Roshi
zabuton/zafu water, tape recorder standing by.

Tanto waits with incense. Jisha picks up
incense from Tanto and goes and waits outside
Roshi's door.2.00 p.m. When Jiki beats drum 3 times, Jisha knocks
fast on Roshi's door 3 times, enters, bows,
picks up teisho notes, bows, then leads
Roshi to dojo. Bow at dojo door, follow Roshi in. Bow
to altar. Place teisho notes on mat and come down right
hand side of dojo, hand over incense, and return to
seat near lectern.approx 2.30 p.m.
After teisho, follow Roshi out with notes. Bow, turning book
so that arrow on cloth faces Roshi, give it to him and bow.
Return to dojo.3.05 p.m. approx.
(Check Roshi for dokusan time) Enter dokusan room, light
candle, incense, pick up people left over from morning in
correct order. Then announce BLOCK1 FOR
(or whatever) after morning people have
left, then go to dokusan line. Roshi rings
handbell. Jisha accelerando (l0 secs). Roshi rings bell.
Jisha ring twice, then go yourself. (Remember for Sosan,
Jisha rings bell for people)ends 4.45/4.50 p.m.
TO FINISH OFF DOKUSAN: 3 open bells, l closed bell, l
open bell AFTER Roshi's bell. Put bell & cushions
away and return to dojo.6.55 p.m. Kinhin
Jisha sets up line, lights incense, candle, lamp, checks
Roshi's water and start time.7.00 p.m. approx. after bells Jisha picks up any leftover peop
announces X BLOCK FOR DOKUSAN8.50/9.00 p.m. approx
Nobody in to dokusan after 8.45 p.m. (check with
Roshi). Close dokusan line (bells as above) return
to
dojo.----------end of file

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of the Diamond Sangha traditionSCHEDULE FOR TRADITIONAL SEVEN-DAY SESSHIN D
LEADERS' ROLES THROUGHOUT THE DAY.TIME LEADER
ACTION_____
Rings bell to wake up everybody. (Jiki has map
of people/tents)4.l5 A.M. JIKI Rings bell x l - all stand up.
"Spread out for exercise"4.20 A.M. JIKI
Clap x l and form kinhin line. Kinhin should last for 5
minutes. Clap x l when approaching own zafu.
JIKI Leads silent bow.
'Sit facing in for tea' Open cups/cloths.
Servers enter dojo on own initiative
and serve tea. When servers leave, INO
Inkin x l Bow, drink, wrap cups. INO Inkin x l (Don't wait
for slow ones) Bow, return cups behind zabutons.
TANTO Lights incense, picks up kyosaku, bows
to Buddha, Dharma and Sangha, then
stands with stick down showing calligraphy. JIKI Clap x l just
as Tanto puts stick down, ready to walk.
TANTO Stick down, calligraphy facing into dojo,
Tanto walks once around dojo; stick up
return to starting point, again bow to Sangha,
Dharma, Buddha and replaces stick on altar.
JIKI As soon as Tanto bows to Buddha, Jiki
hits 3 bells for beginning of zazen.
Everybody should be in dojo by now. If anybody is missing
from their place, Tanto should go get them.4.53 A.M.
TANTO Lights second candle, breaks one piece of(hears Roshi coming)
incense in half, puts one on either side of incense
holder, lit (waiting incense). Takes out stick of
long incense for teacher.
4.55 A.M. TEACHER Enters dojo for Kentan. Tanto lights
incense and hands to teacher.
JIKI On teacher's final bow at exit, Jiki picks
up striker, waits until teacher out of the

dojo, then hits bells for end of period.
Kinhin then zazen for three periods
with dokusan/shosan.6.20 A.M. COOK Hits han x 3.
SERVERS Exit to kitchen, to prepare trays.
6.30 A.M. HEADSERVER Accelerando on umpan. JIKI
Be ready with inkin and hit as soon as
accelerando finishes. Everyone rises with bowls.
JIKI Hits inkin x l to bow with bowls. Sit.
INO Leads meal ceremony as per cards.
During meal, if anything slows down, Ino says, "Pass
fruit salad along" etc. INO & JIKI At very end of meal sutras, Ino hits
inkin x l and Jiki hits clapper x l twice.
(Important to do this briskly.) JIKI
Hits inkin x l, we bow with wrapped bowls,
tidy cushions then Jiki hits final inkin.7.l5 A.M.
SANGHA Samu. LEADERS Leaders meeting with
teacher.8.00 A.M. SANGHA Tea and bikkies on verandah. 8.20 A.M
JIKI Hits han as per instructions.8.30 A.M. INO
Hits inkin after last hit on han for three bows. Sit
facing in for sutras. JIKI Hands out sutra books briskly.
Down- stairs leader does likewise.
INO Lead morning sutras (no "Song of Zazen")
and include "Dedication for morning at
sesshin". If it is necessary to announce page number,
don't wait to start. At end of sutra service, Great Vows,
then 3 bows. JIKI
Collects sutra books, then leads kinhin. 9-ll.30 A.M. ALL Zazen for five
periods. Probably outside kinhin around l0 a.m (check
Roshi).ll.20 A.M. COOK Hits han x 3. Servers leave dojo.
Brings in lunch offering for altar.ll.30 A.M. HEADSERVER
Accelerando on umpan. JIKI Hits inkin straightaway, all rise.
INO Meal sutras as per card.
At end of meal, Ino hits inkin x l, JIKI
Jiki hits clapper x l, repeat, then stand Jiki hits
inkin, bow with bowls, tidy up cushions, then Jiki hits
final inkin.NOON SANGHA Rest period. (Removal of offering)l.00 P.M.
" " Tea on verandahl.20 P.M. JIKI Hits han.
1.30 P.M. JIKI Hits clappers

once then 3 bells to start period.l.55 P.M.
JIKI Hits bell x l "Prepare for Teisho".
Goes straight out and hits han x l as signal
to teacher. JISHA Sees everything is ready: Roshi's mat,
water, tape-recorder, en route to the
chestnut tree TANTO Lights stick for
Jisha to take to teacher.
JISHA Walks towards Tanto who is holding
incense on thumbs, gasshos and takes incense
in same manner, leaves dojo without bowing at exit
and goes to teacher's quarters, carries his papers.
JIKI Hits drum 3 times. INO
"Please stand". Hits clappers, with
five second intervals, first loud, then soft,
ending on a loud clap when teacher reaches dojo
entrance. JISHA Bows to teacher, follows him in,
bow to altar, places papers at
teacher's place, goes straight to
altar. Teacher bows, Jisha hands him
incense, and as teacher bows on placing incense
INO Hits inkin for 3 bows, then standing
bow to altar, then when teacher in
place, Ino hits inkin x l to bow
to each other, then all sit formally. When
teacher's hands to gassho, Ino starts "On opening
the Dharma" on big bell. Dharma talk follows.
At end of talk, teacher's hands to
gassho, Ino starts "Great Vows"
then 3 bows. At final bow to
altar, teacher leaves. JISHA Picks up notes and follows
Roshi. INO Hits inkin when Jisha/teacher gone.
All return to dojo. JIKI
Claps for kinhin as usual. Four
periods of zazen follow, with dokusan
starting around 3.05 pm.4.30 P.M. JIKI Hits bell x l and says, "Prepar
for reading" then hands out books.
INO Announces page number, hits bell,
"Shodoka", starts reading. JIKI

Wait five minutes after reading to collect books.
(Make sure there is time for kinhin before evening meal.)4.50 P.M. COOK
Hits han x 3. Servers exit dojo. Cook enters dojo with offering.5.00 P.M. HEADSERVER Acceleranda on umpan/ha
JIKI Hits inkin x l at end of accelerando.
All stand with bowls. Jiki hits inkin and all bow, sit. INO Leads silent bow to unwrap bowls. SERVERS Enter dojo after bow. (No bells)
INO Bow to start offering, and when servers have left dojo, clap x l to eat. Clap x l for seconds. SERVERS Bring in tea. All wash bowls. INO Bow to pass offering jug along. Wrap bowls. Ino hits inkin x l,
JIKI clap x l, repeat, stand, inkin x l, bow tidy cushions, inkin x l, bow.5.30 P.M. ALL
Rest period.6.20 P.M. JIKI Hits han.
6.30 P.M. JIKI Rings inkin x 3 - no clapper.
Normal zazen, dokusan until last period.
JIKI Judges when last kinhin will be by checking dokusan line - should begin
8.30 - 8.35 P.M. At end of kinhin, says, "Sit facing in."8.40 P.M. TANTO Holding kyosaku up for first round of dojo, and down for second, Tanto closes dojo. JIKI Clap x l as Tanto holds stick up to start walking, and when Tanto does final bow to Buddha, Jiki hits bell x 3 to signal start of zazen period.
JISHA At end of interviews, Jisha rings last bell. TANTO Lights incense and candle. TEACHER Comes in and bows to altar.
INO Have inkin ready in hand to hit as teacher is at bottom of bow, then
accelerando for 3 bows. Sit facing in. JIKI Hands out sutra books. INO Lead evening service, Song of Zazen, Evening Dedication, Great Vows - no accelerando at end of this. JIKI & JISHA Leave dojo at end of second round of

Vows for closing ceremony. (see notes for details) INO At last hit of closing ceremony, inkin x l, then three bows.

TEACHER Final words for the night. Leaves. INO Hits inkin x l, all bow, tidy up. JIKI Hits inkin x l, bow at waist, leave.----------end of file

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[Last updated: 15 October 1995]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

SESSHIN CAUTIONS

(Tanto speaks.)
At sesshin, we separate ourselves from the concerns and preoccupations of our busy every day lives and sink deeply into the question, "What is my essential nature?" In these special training circumstances we are free to devote ourselves entirely to the practice of realising the Buddha Way.

At sesshin we are free to be true to our hearts. We are free to transcend the background chatter of our busy minds and to see into the fact of our own nature. Sesshin offers us the chance to make great progress on the broad path of maturity.

The forms and procedures which follow are designed to establish an optimum setting for true Zen training for everyone attending sesshin, a structure which supports each of us in giving full attention to the matter at hand. At the same time, internalising the guidelines, and practising them mindfully, creates an environment for the entire group which fosters and expresses our deepest aspirations.

There is a lot to remember. It is all right to make mistakes. You will find that you will pick it up as sesshin continues. Just practice with sincerity. If you have heard all this before, please listen carefully again with beginner's mind.

The three essentials of sesshin.

I. Don't talk or whisper.

2. Don't look around.
3. Don't greet people or make gestures.

If a practice-related problem arises and it is necessary to speak to someone about it, speak only to the Tanto or to the Teacher in dokusan. If a work-related problem arises, speak only to your work leader - the head vegetable chopper, the head server etc, or to the Jisha. Don't speak or write notes to the cooks or to anyone else. Don't give advice or seek help from your fellow students. Let the sesshin leaders and the Teacher handle any difficulties.

Your eyes should be kept lowered. Eye contact is distracting during sesshin. Don't signal others with gestures. Don't greet or acknowledge your friends as you come and go in sesshin. Continue your zazen at all times. Keeping your hands in kinhin position whenever possible will help to bring you back to your practice. During work periods, bring all your attention to the task at hand.

Schedule and seating arrangements: The schedule and seating plan for the dojos are both posted outside the door. Please keep strictly to your allocated place and don't interfere with anyone else's mats or cushions.

Clothing. Clothing should be plain and dark coloured, preferably black. It should be loose-fitting. Don't wear shorts or singlets. You may keep a jumper folded at your place in case of cold weather.

Watches. Unless you have a job which requires wearing a watch - leaders and cooks - don't wear one. Sesshin gives us a rare chance to forget time.

Perfumes and lotions. Don't wear strong-smelling perfume or aftershave, it can be distracting. Insect repellant lotion and sunscreen is provided on the shelf outside the door.

Promptness and attendance. Attend every group function. Always be at your place early. If you are not at your place, someone will have to go looking for you. Don't come in after the bells have rung.

Don't go too far away at the breaks or fall asleep in a far paddock, you won't be able to hear the han announcing the next period. Always stay within earshot. Don't leave the dojo until you have the signal to do so.

If some emergency arises, speak only to one of the leaders about it. Do not leave a note. Do not ask to leave sesshin just because you are upset. Such times can be important for your zazen. Your absence inevitably would disturb the group spirit. Never leave sesshin wtihout speaking first to one of the leaders and to the Teacher.

Doors and windows. Be careful when opening and closing doors to cause the least possible noise. Doors to be left open should be hooked into position. Don't stand about in doorways. Don't touch the windows in the dojo. The leaders will look after them for you.

Shoes. The verandah is a shoes-off area to save trekking grass into the dojo. Sit on the edge of the verandah, take your shoes off and carry them to the shoeshelf. Don't leave them higgledy piggledy on the verandah, where they may block the doors. Come to the dojo via the stone step near the double doors to avoid treading around the verandah.

Smoking: If there are smokers here, please only smoke during breaks and go far away, taking care when lighting matches or stubbing out butts. Wash your hands afterwards and don't smoke in your sitting clothes. Better still, don't smoke up here at all.

Hygiene: Please wash your hands carefully before handling any food, and after work periods. Water is precious here. Don't wash hands, clothes or utensils under running water. Put the plug in the basin.

Dehydration: Remember to drink plenty of water if the weather is warm. Don't squirrel mugs away in your tent or there won't be enough to go round at morning and afternoon tea time.

Toilets: There are three pit toilets here. Just use them for shitting, ladling out some lime every other time. Put the lid down

when you're through, and close the latch on the toilet door as a signal the toilet is unoccupied. Pee outside, discreetly. Just avoid peeing between the dojo and hojo area.

Showers: At Gorricks Run there are two open showers and one cubicle and there will be hot showers in the lunch break, alternating dojos every day, tomorrow showers for people in the upstairs dojo, the next day, downstairs. Cold showers may be taken during the other breaks or you may want to take a bucket down to the creek but please soap up and rinse well away from the creek.

Dojo Cautions:

(Tanto speaks, Jikki demonstrates)

Entering the dojo.

1) Step into the dojo, bow in the direction of the altar. This is your bow to the Buddha. Do this every time you come in, even if you are only fetching a cushion.

2) If you are coming in for zazen, place your hands in the kinhin position and walk quietly around the edge of the dojo to your seat as others will be already sitting.

3) Bow towards your seat. This is your bow to the Dharma.

4) Turning in the direction of the altar, face the room and bow. This is your bow to the Sangha.

5) Turning in the direction of the altar, take your seat. Plump up your cushion if necessary.

Leaving the Dojo.

When you leave the dojo, bow to the Buddha at the door. There are two instances when you do not do this, when you are leaving to go to dokusan and when you are leaving during kinhin (bow as you step out of

the line but not at the door.)

In the Dojo.

Please walk quietly in the dojo and keep your hands in kinhin position. The only exception to this is when you leave to go to dokusan, then your hands should be in gassho and your cushion under your arm.

Sit still during zazen, chanting and other activities in the dojo. Ignore minor irritations. If it is necessary to adjust your position because you are in pain, and you must be the judge of this, do so carefully and slowly, keeping your practice going throughout. Be careful though - a single shift in position can set off a chain of moves.

Extra cushions, benches and knee pads are stored under the stairs. There are chairs outside the dojo to use if your knees are sore. Please be very careful and aware of your bodies.

(Jikki demonstrates use of chair.)

Stay with the chair for an entire block of sitting but remember to be sitting on your cushion or bench for mealtimes.

If you feel a sneeze or a cough coming, do not hesitate to cover your mouth., At such times, consideration for others should be your first concern.

From time to time during the sesshin day, the Jikki Jitsu will say, "please sit facing in". Those in the centre block cannot do this. Just stay as you are.

Kinhin

(Tanto speaks, Jikki and other leaders demonstrate:)

When you hear the bell ring twice, it is time for kinhin.

Still sitting on your cushion, bow.

Rock gently from side to side.

Turn around on your cushion in the direction of the altar.

Stand up and place your hands in kinhin position. If your foot has gone to sleep, be careful when standing. It's all right to stay sitting down until you can safely stand. If you can't join the kinhin line when it begins, wait on your cushion until your place comes back. Then gassho and join the line.

Gassho when you hear the Jikki's clappers. Turn to your left and start walking. The Jikki sets the pace. Please keep up with the person in front.

Keep your head up and your eyes lowered in kinhin. There will sometimes be extended outside kinhin. Continue your zazen practice during kinhin and at all other times, keying your breath to your steps.

The Jikki will clap the clappers before you reach your cushion to let you know kinhin is finishing. Stop at your place with your back to your cushion.

Gassho with everybody together then turn in the direction of the altar to face your place. gassho again and take your seat.

(Tanto speaks, Jikki and others demonstrate)

If you need to leave the dojo during kinhin to get a drink, go to the toilet or attend to some sesshin job, you may leave in the following ways:

1) Go quickly when you hear the bell struck twice for kinhin, especially if you are heading for the toilets. Gassho at the door.

2) If you cannot leave quickly, walk in the kinhin line until you get to the door. Gassho as you leave the line but not at the door.

3) If the person in front of you leaves, maintain the gap.

4) When you return to the dojo, wait near the door until your place in the line comes round. Gassho quickly and step in.

5) Sometimes you cannot rejoin the line. Your place has already passed or you are too late. In this situation, wait near the door until the line has stopped. Bow with the final bow. Only then return to your place. Also if you need to fetch a chair or another cushion you must wait for the final bow of kinhin. The principle is "everyone moves together."

Kinhin is not a rest period. Leave the line only to go to the toilet or to get a drink or if you need to attend to some sesshin duty, such as cooking. If you need to go to the toilet, leave promptly so you will be back in the dojo before the bells ring for the next period of zazen.

Early Morning Procedures

(Tanto speaks, other leaders demonstrate:)

The bell will be rung at 4 am. Get up quickly and go to the dojo.

Kentan. The first period of zazen is sat facing in. Towards the end of this, the Teacher will enter the dojo for kentan. The Teacher first bows to the altar and then walks slowly round the dojo. As he/she approaches your place, raise your hands in gassho but do not bow. After the Teacher has passed, lower your hands to zazen mudra again.

Kyosaku and Massage

I(no speaks, other leaders demosnstrate.)

The kyosaku is an effective way to relieve tiredness and tension, in the shoulders or on either side of the lower back. The sound of the kyosaku, as with all other sounds, brings us back to our practice. The kyosaku and brief massage will be offered during this sesshin but only at your request.

To request the kyosaku on the shoulders, when you hear one of the leaders walking behind you, raise your hands in gassho. When the leader taps your shoulder, lower your hands to zazen mudra. Do not tense your shoulders but move your head to the side and pull long hair out of the way.

If you would like to be hit on the lower back, raise your hands in gassho and lean right forward.

To request a brief massage, do a tea ceremony bow with hands on knees.

When the leader has finished, gassho. The leader walking the kyosaku may adjust your posture.

Sutras.

(Ino speaks, other leaders demonstrate.)

1) To request a sutra book, hands are at gassho.

2) When you use the book, hold it well up with your three middle fingers outside and thumb and little finger inside.

3) When you are not using the book, lay it on the mat beside you, not on the floor.

4) Most of the chants are recited with hands in gassho. For the first day or two, watch the leaders.

Teisho. (Tanto speaks)

There will be a teisho every afternoon. The Jiki will say, "Prepare for Teisho" and everyone stands at their place. When the weather is fine, we will sit under the chestnut tree. Carry your zafu across and wait for the Ino's signals. During the talk, sit formally in zazen position until it is indicated you may sit comfortably.

Dokusan. (Tanto speaks)

It is important to meet the Teacher in dokusan. Dokusan is a chance for creativity and mutual deepening. The Teacher's intention is to guide us towards realisation of our essential nature, not to judge us.

Dokusan is a time to ask questions about our practice. You don't have to have a reason to go. Say what is in your heart. If you have nothing to say, that's all right. Tell the Teacher you have nothing to say. This is your presentation.

Dokusan is completely confidential. The Teacher does not discuss it with anyone else and it is requested that you keep your side private. The teaching given to you may be harmful medicine for someone else.

(Jisha speaks.)

On the first and last days of sesshin, everybody goes to dokusan in turn, tapped by the Jisha. This is called sosan. The Jisha will say, "Sosan - please wait until you are tapped." When you are tapped, take your zafu to your place on the verandah. The Jisha will ring the bell for sosan.

At other times, the Jisha will call "Upstairs dokusan" or "downstairs dokusan". Stay seated until the Teacher rings the bell, the Jisha does an accelerando, the Teacher rings again, and finally the Jisha rings twice, the signal for dokusan to begin. You may leave the dojo at this point and take your place in the line outside.

You may also leave the dojo for dokusan when kinhin starts, at the end of kinhin, when you hear Jisha's two bells, or when somebody else comes back from dolusan. This helps to cut the coming and going to a

minimum.

If you are a cook or a leader and you cannot wait in the dokusan line, stand next to the person standing. If it's you at the head of the line and one of the leaders or a cook stands beside you, let them go in first.

When the person in front of you leaves the dokusan line, take up the bell-stick and wait for the Teacher's bell. When you hear it, ring the bell twice, pick up your zafu and shoes and move to the edge of the verandah. Continue your practice while you wait. When you next hear the Teacher's bell, leave your zafu behind and set off for the hojo with your hands in kinhin position. Leave your shoes on the verandah and step into the room. Do a full bow at the threshhold, close the door and turning to the Teacher, do a full bow, then sit down in front of the Teacher in any formal zazen position. (Not full bows for apprentice teachers)

Give your practice - "I am doing Mu" or "My practice is counting my breath" - whatever.

Leaving dokusan
(Jisha speaks)

1) When the teacher rings the bell, do a tea ceremony bow as you sit.

2) Stand up and gassho, then move towards the door, which you open, and make a full bow on the threshold again.

3) Put on your shoes, return to the dojo with your hands at gassho, collect your cushion and return to the dojo in the ordinary way, unless kinhin is in progress, in which case follow kinhin procedure.

4) You may wish to use the toilet or drink some water after dokusan. Do this mindfully and return to the dojo without delay.

Meals

(Ino speaks)

Please handle your bowls and utensils quietly. Don't speak to servers or attempt signals other than those specified. Remember a brisk gesture communicates to servers more clearly than a vague wave of your hand. Eat everything you accept. Stay out of the kitchen unless you have an assignment there. People with medically assigned diets will have separate dishes sometimes which will be labelled. Do not take them unless you have notified the planners. Has anybody questions about formal tea and meals?

General rules for sesshin:
(Tanto speaks)

Do not read or take notes in the dojo. There should be no books except sutra books in the dojo. Unless you are working on koans, don't write or read anything during sesshin. Sesshin is a wonderful opportunity to concentrate solely on the matter at hand. If you are writing and reading, do so unobtrusively.

It is important to be careful of personal hygiene during sesshin as infection can spread very quickly. There is a supply of basic medicines should you require them.

At the end of each day there is a closing ceremony conducted by the Jiki and Jisha. Do not sit up doing zazen after the last gassho but go straight to bed.

These rules and procedures provide us with a conversation-free structure that we come to know. This security sets us free to settle into our depths.

Sangha Spirit
(Tanto speaks)

Wholeheartedly joining in is the key to a fulfilling sesshin. If you come from another discipline, please put it aside during sesshin and join with us. Engage in the timetable of activities, and in your free

time have a sleep, go for a walk etc. With this spirit, relaxing or working, everything becomes zazen.

Join the group. Do everything our way and forget for the time being any other practice. Spend your free time resting, washing or doing zazen or walking meditation. There's a lot to remember. Most of it is learned as you do sesshin. Just do your best and feel free to make mistakes. No one is judging you.

The term "sesshin" means "to settle the mind, to touch the mind, to convey the mind". Each day provides a myriad opportunities to continue this practice. Essentially, each moment contains everything we need. Doing zazen moment by moment opens us up to these possibilities, allowing us to settle into our depths.

Enjoy your sesshin. Guard every moment as if it were a precious jewel.

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[Last updated: 28 November 1993]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

SESSHIN GUIDELINES

(Note for Tanto: These guidelines can be considerably abbreviated as you go.)

At sesshin, we separate ourselves from our daily affairs and sink deeply into the question, "What is my essential nature?" In these special circumstances, we hold the conviction, "I, too, a human being like Shakyamuni Buddha and all succeeding founding teachers, may attain to my own fullest potential as an enlightened person."

At sesshin, we are free to be true to our hearts. We are free to transcend the background chatter of our busy, superficial minds, and to see into the fact of our own nature. After this realisation, sesshin offers us the chance to make great progress on the broad path of maturity.

The procedures outlined below are designed to provide the optimum setting for true Zen training for everyone attending this sesshin. If you have heard all this before, please listen carefully again with beginner's mind.

l. THE THREE ESSENTIALS OF SESSHIN;

l) Don't talk or whisper.

2) Don't look around.

3) Don't indulge in social greetings.

These strictures are designed to free you of everyday concerns and make it easier to keep your zazen attention and awareness in everything that you do.

If it is absolutely necessary for you to talk to a work leader - please do so as quietly and succinctly as possible.

Don't write notes to anyone, especially the cooks. Don't seek or give counsel to your brother and sister students.

If you have any problem about logistics please refer to the Jisha. If you have any other problems, such as illness, an emergency or a personal problem, please refer to the Tanto. Unless there is an urgent emergency, wait until the break period before approaching the leader.

Avoid eye contact with other people. Don't bother to gassho to each other, and don't bother with the normal courtesies such as waiting for another at doorways. The first to the doorway should simply go straight through.

2. SCHEDULE AND SEATING ARRANGEMENTS;

The schedule and seating plan for the dojo are both posted outside the door.

Please keep strictly to your allocated place and don't interfere with anyone else's mats or cushions.

3. CLOTHING:

Clothing should be plain and dark coloured, preferably black. It should be loose-fitting. Don't wear shorts or singlets as shoulders should be covered. You may keep a jumper neatly folded at your place in case of cold weather. Don't use blankets to drape around yourself.
Shoes: Shoes should be removed before you step up onto the verandah and placed on the shoe shelf to keep the verandah quiet and clean. When you leave the dojo, collect your shoes and sit on the verandah edge to put them on. The shoe shelf is just for shoes. Hats and coats take up too much space.

4. WATCHES:

Unless you have a job which requires wearing a watch (leaders and cooks) don't wear one. Sesshin gives you a rare chance to forget time.

5. PERFUMES & LOTIONS:

Don't wear strong-smelling perfume or aftershave. It can be distracting to your brothers and sisters. Insect repellant and sunscreen is provided.

6. PROMPTNESS AND ATTENDANCE;

Always be at your place early, and do not leave until you have been given the signal to do so. Do not enter or leave the dojo during periods of zazen or during ceremonies or talks. Always attend every group function. If some extreme emergency arises, speak to the Tanto about it. Do not ask to leave just because you are upset. Such times can be important for your zazen. Your absence would inevitably disturb the group spirit. Never leave without speaking first with the Tanto. If you do, we will be obliged to search for you to be sure that you are all right, or even to suspend the sesshin so that everyone may look for you. It is not enough to leave a note for the Tanto in such circumstances. Don't go too far away at the breaks or fall asleep in a far paddock. You won't be able to hear the han announcing the next period - always stay within earshot.

7. TELEPHONE; (irrelevant at Gorricks Run)

Don't use the phone or arrange for any calls to be made to you. If there is some urgent need to use the phone, please talk to the Tanto first.

8. DOORS:

Be very careful when opening and closing doors to cause the least possible noise. Doors to be left open should be wedged or hooked into position. Don't stand about in doorways. Move well clear, especially when entering or leaving the dojo.

9. WINDOWS:

Don't touch windows in the dojo. The leaders will look after them for you.

l0. SMOKING:

If there are any smokers here, please only smoke during the breaks, and go far away. Wash your hands and face before coming back to the dojo, and don't smoke in your dojo clothes as the smell lingers on. Fire is a real hazard at Gorrick's Run, so take extreme care when lighting matches, or stubbing out butts. Better still, don't smoke up here at all.

11. WASHING

It is important to prevent colds and other illnesses going round the group. Please wash your hands carefully before handling any food, and after work periods. Hot showers will be available every second day, alternating the upstairs and downstairs dojos, during the lunch break. Tomorrow will be hot shower day for upstairs people. Conserve water by turning off the water supply while soaping up. Half a bucket is ample. It is essential that you don't indulge in long showers as we have lots of people and few showers.

At Gorrick's Run there are two open showers, and one cubicle. Cold

showers can be taken down at the creek, but do not wash off your soap into the creek. Take a bucket down with you, and wash off with that. Up here, water is precious, please be mindful about how it is used. Do not wash hands, clothes or utensils under running water. A mugful of water will suffice to wash soap off hands. If you notice others misusing water, tell the Jisha, who will remind people.

During sesshin in hot weather it is most important that you drink enough water to prevent dehydration. Make it a practice to have a cup of water every second period.

(The following pages contain guidlelines for meal ceremonies and signals. It has been our practice to ask those new to sesshin, or those who feel rusty about tea and meal ceremonies, to meet with the Ino in a group, to go through the following procedures. Note: Since Autumn l99l sesshin, people can continue eating when servers enter dojo for seconds.)

12. TEA:

When the server appears before you, bow with your hands at gasssho, then hold your cup or bowl beside that of your neighbour with one hand, while holding your other hand next to the cup, palm up. When the serving of tea is sufficient, raise your free hand smartly. This is the signal for the server to stop pouring. Be mindful of the server's line of vision and keep your signalling hand close to the cup. Remember a brisk gesture communicates more clearly than a vague wave of your hand.

13. MEALS:

When the server appears before you for the first serving of a meal, bow with your hands at gassho. When the server extends a hand in your direction, place your bowl firmly in the palm of his or her hand, and then come to gassho. When the server has given you enough, rub your hands together audibly. Always accept something from each main dish during the first serving of a meal.

While the server is helping your neighbour, speed the serving process by

helping yourself to those dishes within reasonable reach. When the server rises to move on to the next group of people, bow again with your hands at gassho. If you are the last person to be served, bow holding your bowl in your left hand, resting it on your left thigh, and covering it with your right hand.

Avoid touching your food with fingers or eating utensils until eating begins, except to make your offering of a small quantity of grain, cereal or bread when the offering dish is passed. At breakfast and noon, eating begins at the end of a sutra which is recited with your first bowl held before you at eye level. Take your first bite from this bowl before putting it down. At the evening meal, no sutras are recited, and eating begins on a signal from the Ino.

When the servers enter the dojo for the second serving, you may continue eating unless you want a second helping. When the server nears your place in line, bring your hands to gassho without bowing If you indicate you do want more, the server will stop in front of you, and you should hold out your bowl in the direction of the dish from which you wish to be served. At the end of the meal, each person washes his or her bowls with tea and dries them with the cloth provided. After the bowls have been washed, drink all the tea except a small amount, which is offered when the jug is passed for it. Make this offering carefully and respectfully, as with the grain offering.

There will be three bells at the end of each meal. At the first, rise with your bowl. At the second, bow and straighten your place and return to your regular place if you moved for the meal. At the third, bow, then go to your resting or work place.

GENERAL MEAL CAUTIONS:

Please handle your bowls and utensils quietly at all times. Don't speak to the servers, or attempt signals other than those specified. Eat as heartily as you wish, but do not lag behind in finishing. Eat everything you accept. Stay out of the kitchen unless you have an assignment there. Do not speak or write notes to the cooks for any reason.

Food and food trips (such as fruitarianism and fasting) can be extremely preoccupying during sesshin. Make up your mind in advance that, for the interval of sesshin, you will let go of your particular convictions in this area, and will eat with the rest of us as one of the group. Please avoid loading up on one or two particular dishes, or picking and choosing among dishes. People who do not eat animal products need not take cheese or milk or eggs: they will be offered separately, not as ingredients in main dishes. Do not fast. Be circumspect about following these guidelines, and you will maintain your strength for zazen. If you have a medically assigned diet, special arrangements may be made if they have not been already, by talking to the Jisha. Do not take food that has been set aside for those with special diets, ie rice crackers.

l4. ENTERING AND LEAVING THE DOJO:

Approach the dojo with your hands in the kinhin position, gassho at the door, facing the altar, then walk to your seat with your hands in the kinhin position. Keep to the sides of the dojo, rather than walking diagonally, and walk silently and briskly. Bow to your seat, turning so that you do not place your back to the altar as you do so. Then turn again facing into the dojo and bow to the Sangha. Turn again, plump your zafu if necessary and sit down.

Gassho again whenever leaving the dojo, facing the altar, except when leaving to go to dokusan, or during formal kinhin.

15. KINHIN:

Kinhin or walking meditation is an opportunity to continue zazen while walking, a transition from the cushion to the everyday world. Kinhin comes at the end of every period of zazen (with a few exceptions), and is signalled by the Jikijitsu with two bells. (Demonstrate bells) When you hear the bells, gassho. Carefully unfold your feet and swing around on your cushion in the direction of the altar, place your feet firmly on the floor and stand up. Wait there with your hands in the kinhin mudra. Be very careful if your feet or legs have gone numb. Make sure the feeling has returned before attempting to stand. If necessary, remain

seated on your cushion for the first round of kinhin and rejoin the line when your place comes round again. While everybody is standing, there will be a pause before the Jiki hits the clappers for people to leave the dojo to use the toilet or to join the dokusan line. If you wish to leave, gassho, then walk briskly down the dojo with hands in kinhin position.

The beginning of kinhin is signalled by Jiki with the clappers. You gassho then turn left and begin the slow walk with hands in kinhin mudra. Key your breathing to the number of footsteps and let your facial muscles relax into a half smile. Breathing out may take you three steps, breathing in, two - whatever is natural. Remember your breath counting, or 'mu'. Keep up with the person in front maintaining the same distance between you and that person. If a few people near you have left the dojo, that distance can be quite a way.

When the end of kinhin is approaching, the Jiki will signal with a clap. Keep walking until you are at your place, then stop, face inwards and wait for the Jiki to lead a silent gassho which you join in. Then turn in the direction of the altar, gassho to your cushion, and sit down. If you wish to pick up an extra cushion or use a chair, do so after the initial group bow.

You may leave the kinhin line to go to the toilet, to your job (cooks) or to the dokusan line either at the beginning of kinhin as mentioned, or as the line passes the dojo door. Gassho as you leave the line.

To return to the line. If you return from the toilet while kinhin is going on, you may wait until your empty place in the line comes past the dojo door, then gassho and rejoin the line. If your place has already passed, wait at the dojo door until the end of kinhin, then when the sangha bows, gassho, and return to your palace.

Kinhin may be outdoors sometimes. This will be announced. Leave the dojo in line, then find your shoes and hat and join the line without attempting to keep to dojo positions.

l6. TOILETS:

At Gorrick's Run there are three toilets. Preferably pee outside behind the building, not in the space between dojo and hojo.

l7. FULL BOWS:

When the Ino rings the inkin with an accelerando, there will be three full bows. (Demonstrate)

l8. ZAZEN:

If anyone is not familiar with the practice that we do here, or has not been oriented into posture and breathing, please put up your hands and we'll go through that after this.

A Warning. Please be very careful and aware of your bodies. Don't force yourself to maintain uncomfortable or difficult positions. Feel free to use a chair if you cannot stay on your cushions without pain. Use support cushions or kneeling benches if necessary. When getting up from sitting in cross-legged positions be careful, cradle your knees. It is quite easy to damage knees.

Relax down into your sitting position, move your body gently before settling down.

Moving. Try to be as steady as possible throughout the sitting period. Ignore minor irritations. If it is necessary lto adjust your position because you are in pain, and you must be the judge of this, do so carefully and slowly, keeping your practice going throughout. Be careful though - a single unnecessary shift in position can set off a chain of moves.

Using a chair: Use a chair for a whole sitting block rather than chopping and changing. Fold your zabuton in half. Remember to be sitting on your zafu or bench at mealtimes. (Demonstrate)

Neatness. Keep your place and yourselves tidy and neat all the time.

l9. NOTEBOOKS:

Unless you are working on koans, don't write or read anything during sesshin. Sesshin is a wonderful opportunity to concentrate solely on the matter at hand. If you are writing and reading, do so unobtrusively.

20. SUTRAS:

For the sutra period in the morning, the Shodoka reading, and closing ceremony at night, sutra books will be handed out. Keep them on the back of your mat when not in use, not on the floor. When using them, hold them thus (demonstrate). Sutra books are not handed out before Teisho.

2l. TEISHO or DHARMA TALK:

There will be a teisho every day at 2.00 p.m. The Jiki will say, "Prepare for Teisho" and everyone stands at their place. After gassho, move with zafu to your place under the chestnut tree with your hands in kinhin mudra.

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Love (metta) in the Theravadin teaching

"Love, but not the sensuous fire that burns, scorches and tortures, that inflicts more wounds than it cures - flaring up now, at the next moment being extinguished, leaving behind more coldness and loneliness than was felt before.(2)"

The three main antidotes against attraction to the opposite sex

The first is, "Think of every female (male) that you encounter as either your mother, sister, or daughter (father, brother, son)(3). In fact if one accepts the theory of endless transmigration as literal truth, every other human being has been, at one time or another, such a relative.(4)

The second antidote to sensual desire include the contemplation of the thirty-two parts of the body. The first five and visible parts are:

hair of the head, hair of the body (pubic hair), nails, teeth and skin.

When considered in isolation, these body parts lose their attraction. This meditation helps to protect one's whole mental make-up - emotionally, ethically, intellectually against the insidious influences of the media directed at the sex instinct(5)

The third antidote is watchfulness. In Burma, for example, the monk is hidden behind a screen to prevent him from being captivated by anyone in his audience or vice versa.(6)

Sex and morality

> "If we have no moral commitment, then our instincts can take control. For example, if we just follow sexual desire without any reference to morality,

then we become caught up in all kinds of things
that cause self-aversion. There is adultery,
promiscuity and disease, and all the disruption and
confusion that come from not reining in our
instinctual nature through the limitations of
morality." from "The Four Noble Truths"
by Ajahn Sumedho(4NOBLETR.ZIP)" p68.

Buddha's positive comments on love and marriage

In Buddha's time there was the devoted couple known as "Nakulas parents" The father once declared to Buddha that ever since he had taken her as a child bride, he had not transgressed against his wife, even in thought - "My sole wish is to be united with her forever, in this world and the next." When Buddha heard the wife echo the same sentiments regarding her husband, he announced to his followers:

"This husband and wife are indeed well-matched - well-matched in faith, well-matched in virtue, well-matched in generosity, well-matched in goodness, well-matched in wisdom. A perfect pair and a wonderful example of wedded bliss, surely they will be together for eternity, enjoying great felicity."(7)

One of the Buddha's followers was blessed with a devoted wife who was good and virtuous as well as beautiful and charming. On a journey the couple was waylaid by bandits. The gang leader threatened to kill the husband and carry off the wife. The woman told the bandit chief defiantly, "If you kill my husband, I will kill myself on the spot." Seeing that there was no chance of getting their way, the bandits let the couple go.

Buddha was told of the incident and said to the husband, "You are very fortunate to have such a good wife. She also saved my life in a previous incarnation. I was an elephant king and she was my mate. I was determined to destroy a monster crab that was terrorising our herd, but it caught my leg with one of its claws. All the other elephants fled in panic, and I was being pulled down into the river. 'Don't leave me!' I

yelled out to my mate. 'I will never leave you, noble husband, the one I have adored for all these years,' she reassured me. She then tricked the crab into slightly loosening its grip and I was able to crush the monster."

Buddha concluded, "With such a fine woman as your wife you are assured of eternal happiness and joint attainment of enlightenment.(8)". (Note that enlightenment is normally considered to be a solitary attainment.)

Ven Anuruddha's story of restraint

There were monks who took their vows seriously. While on a journey, Anuruddha requested lodging at a rest-house in a certain village. The woman proprietess welcomed him, but soon after he was taken in a group arrived and also asked to be put up.

The proprietess became enamored of the handsome monk and invited him to spend the night in her quarters on the pretense that the rest-house would be too crowded and noisy for him. Anuruddha consented, and the woman moved quickly to prepare the chamber. She set up a luxurious couch and dressed herself in her most alluring clothes and wore her sweetest perfume. When Anuruddha entered, she declared her love for him and added that they would make a perfect couple. She cast off her gown and paraded before the monk. But even when she slipped onto the couch next to him, Anuruddha admirably retained control of his faculties and successfully resisted the woman's considerable charms.

Amazed at the monk's dignified self-control, the woman asked for forgiveness, listened keenly to the monk's Dhamma discourse through the rest of the night, and that morning took refuge in the Buddha's teaching. Word got out about the episode, and Anuruddha was, rather surprisingly, censured despite his noble behaviour and conversion of the woman - he had allowed himself to be alone with a woman in her sleeping quarters, and that is absolutely forbidden.

Ven Ananda's story of restraint

Few can reside in a state of true celibacy in both body and mind. Ananda, for instance, was Buddha's personal attendant for years. He became Buddha's follower primarily because of the Master's transcendence of sex: "When anyone becomes inflamed by sexual passion, his mind becomes disturbed and confused, he loses self-control, and he becomes reckless and crude. Besides, in sexual intercourse the blood becomes inflamed and adulterated with impure secretions. Naturally, from such a source there can never originate an aureole of such transcendently pure and golden brightness as I have seen emanating from the person of [Buddha.....and that is why I became] one of his true followers."(9)

With that kind of example ever before him, we might expect Ananda to be the ideal celibate, but no - it was very rough going even for him. Ananda seems to have had a much more pleasant personality than many of the other lugubrious monks and was consequently a great favourite of the women in the community. It was Ananda who lobbied the Buddha for the establishment of the Order of Nuns. Women, including nuns, continually fell in love with Ananda (his name means "Beloved") and more than once he had to be rescued by miraculous intervention from the clutches of some adoring female(10) He did, however, stay the course, and he remains an inspiration for celibate Buddhists.(11)

Conclusion

Theravada Buddhism gives very thorough treatment of the issue of sex and the monks are supported by strict rules regarding sexuality. Laypeople too are given advice to reduce sexual craving and Buddha gave a positive message to some marriages - that they could lead to the joint attainment of Nibbana/Nirvana.

Notes

1) Tsomo, "Sakyadhita: Daughters of the Buddha", p298, Ithaca, N.Y, Snow Lion Publications, 1980.

2) Nyanaponika Thera, "The Four Sublime States", Buddhist Publication Society, PO Box 61, Kandy, Sri Lanka.
3) Rahula, Gotama's son, was given similar advice: "Regard all women as your mother - gracious, sweet, beautiful, and chaste (Jones, "Mahavastu", Vol.2 p254, London Pali Text Society, 1973)
4) Stevens, John, "Lust for Enlightenment - Buddhism and Sex" p45, Shambhala, 1990
5) Nyanaponika Thera, "The Heart of Buddhist Meditation"p66, Buddhist Publication Society, PO Box 61, Kandy, Sri Lanka.
6) Bechert and Grombrich p31
7) Woodward and Hare, "Gradual Sayings" Vol.2 pp69-70
8) Jataka 267
9) Goddard "A Buddhist Bible" p112, Boston, Beacon Press, 1966
10) Goddard "A Buddhist Bible" p110
11) Woodward and Hare, "Gradual Sayings", Vol.1 p148ff, London , Pali Text Society, 1973.

Sanghadisesa Procedures at Wat Pah Nanachat
(For information on the computer files see below)

Introduction

This is a collection of material designed to facilitate procedures for settling Sanghadisesa of
Parivasa (probation), Manatta ('counting of nights') and Abbhana (rehabilitation). It describes
as they are currently used at Wat Pah Nanachat. The main chapter 'Procedures for Practisin
Manatta' was based on a guide produced by the English Sangha, but has been modified and
current Wat Pah Nanachat practice. Since the material has been compiled on computer (the
Microsoft Word 6.0 format), it can be printed out as separate articles or sheets, reworked, or
desired.

Some practices detailed here are extra to those found in the Vinaya Pitaka, but are the gene
practices of Wat Pah Pong and its branches. It should be borne in mind that these practices
according to the individual interpretations of senior monks. However, they are usually in exc
Vinaya requires. When these points are referred to some indication will be given.

The supplementary articles provide additional information and discussion of related issues:

Observances for Bhikkhus Practising Parivasa and Manatta covers in detail the duties which
undertaken during these periods.

Announcing by Messenger for a sick parivasika or manattacarika bhikkhu

What Constitutes Concealment - from Ajahn Thanissaro's 'Buddhist Monastic Code.'

Leddupata - discussion of distances in the light of parivasa and manatta procedures.

Hatthapasa and Sãma discusses these issues in the light of Wat Pah Pong practices.

Defective Kammavaca - conditions which make Sanghakamma fail.

Other Ways of Practising Parivasa and Manatta - how these can be done in other traditions.

Chanting Section

The normal way of putting together the chanting for these procedures using Vinaya Mukha V

since the examples in VM are abbreviated, and a knowledge of Pali is assumed. This Chant
complete sets of chanting sheets which are drawn from the examples given in Vinaya Mukha
been expanded in full. A set consists of eight sheets if doing parivasa, five if doing manatta

In most cases it should be possible to adapt these existing sheets for a particular circumstan
few simple alterations. Since the material is maintained on computer the sheets needed can
printed out easily. The sheets reproduced here can also be photocopied

Preparing the Chanting

The sets of chanting sheets have been compiled according to the instructions contained in t
'Preparing the Chanting for Sanghadisesa Procedures' which explains how to make up new
to adapt those given here.
Although the chanting appears complicated, it is in fact quite straightforward. There are two
chanting:

a standard pattern followed by the chanting which remains the same whatever the offence.

chunks of specific information inserted, which give details of the particular circumstance bei

The standard pattern is a kind of framework into which the details of specific circumstances
Parivasa and Manatta Templates contain this framework and have been used to construct t
way this works is described in full in the article 'Preparing the Chanting for Sanghadisesa Pr
---
It is hoped that the community will find this material useful and it will help these procedures
smoothly in future. The chanting sheets have been checked several times for errors, but the
again in order to ensure that the chanting can be done properly.

Vipassi Bhikkhu
Wat Pah Nanachat July 2542

The Computer Files
The computer files come on a floppy disk in a self-extracting zip file. These are all in Microso
format contained in the folder 'SG Files'.

In this folder there are three copies of the files:
SG Mastermaster copy - read-only file protected from editing

SG Wkg working copy
SG Bakbackup copy - also read only
Sanskrit Palatino Fonts (in which the document is composed) are also included (they are pu

It is recommended that these folders be copied onto the computer's hard disk - the backup c
in a different location in case of hard disk crash. The self-extracting zip file SG Files.exe can
saved in a suitable place. This file will work with Windows 3.1 and Windows 95. If you do no
Word 6 you can still view and print the files using 'Word Viewer' which is freeware and come
installation CD of Windows 95. Each folder contains the following files:

Contents:
article name:file name:
IntroductionIntro
Types of Sanghadisesa ProcedureSGTypes
Procedures for Practising Parivasa and ManattaProcedur
Checklist of things to be Covered before Entering ParivasaCheck
Observances for Bhikkhus Practising Parivasa and ManattaObserve
Announcing by Messenger for a Sick BhikkhuAnnounce
What Constitutes ConcealmentConceal
LeddupataLeddu
Hatthapasa and SimaHattha
Defective KammavacaDefKam
Other Ways of Practising Parivasa and ManattaOtherWay

Chanting Section:
Cuëasuddhanta Parivasa (Purifying Probation)Cula
Mahasuddhanta Parivasa (Purifying Probation)Maha
For One Unconcealed Offence of Sanghadisesa One: (Manatta only)OneSg1
For One Unconcealed Offence of Sanghadisesa Two: (Manatta only)OneSg2
Two Unconcealed Offences of Sanghadisesa Three : (Manatta only)One Sg3
Several Unconcealed Offences of Sanghadisesa One: (Manatta only)ManySg
One Offence Concealed for Five DaysConc5
Combining Concealed and Unconcealed OffencesConcUnc
Aggha-Samodhana Parivasa (For Offences Concealed Difft Durations)Agga
Missaka-Samodhana Parivasa (Difft. Offences Concealed Differently)Missaka
Mulaya-Patikassana (Sending Back To The Beginning)Mulaya

Preparing the Chanting:

Preparing the Chanting for Sanghadisesa ProceduresChanting
Extracts From The Chanting SheetsExtract
Manatta TemplateManTemp
Parivasa TemplatePariTemp
The Computer FilesCompFile

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The individual document 'Master' is a 'Master Document' which contains the whole book - ar other files as a set of subdocuments. Opening the file 'Master' will open the whole set of do together. This can then be worked on as if it were a single document. Individual files can als worked on separately. Changes made to each affect the other, but if the subdocuments are link is broken and the master document will no longer be able to load it. If you want to re-nar location of a subdocument it is best to copy it into a new location as a new file leaving the or it was. The new file will not be part of the master document but the original will remain so. In working with master documents can be found in the on-line Help with Microsoft Word or in th Microsoft Word 6.0.

When individual files are opened it is possible that the appearance may be strange - this oc document may take on the 'styles' (headings, text, paragraphs and so on) to which Word ha resident users. To avoid this it is best to open the Master document even if you only want to article or set of chanting sheets.

17 1# What are the five things to be done according to seniority during penance?
PATIMOKKHA, PARIVARA, DISTRIBUTION OF RAINS-CLOTH, GIFTS, FOOD

What are the three things that interrupt Parivasa (Pali & English)?
SAHAVASA - STAYING WITH REGULAR MONKS AT DAWN; VIPPAVASA - DWELLING A
ANNOUNCING THE PENANCE TO ARRIVING MONKS OR AT THE PATIMOKKHA

In addition to the things that interrupt Parivasa, what are the things that interrupt Manatta (
BEING WITH LESS THAN A GROUP, IE FOUR MONKS; NOT ANNOUNCING DAILY TO A

According to the commentary, what does 'pakatatta-bhikkhu' mean?
ANY MONK NOT DOING THE SAME PENANCE OR ONE WHO HAS PUT THE DUTIES A

According to the commentary, can a monk practicing Manatta accept duties from a junior m
undertaking Manatta?
YES

In which ways are all bhikkhus doing any form of probation equal?
THEY CAN'T FILL A QUORUM FOR SANGHAKAMMA; ALL DUTIES, EXCEPT INFORMIN

According to the commentary, if a Manatta or Parivasa monk receives duties from a Pakat
told not to do them, does he have an offence?
NO

On which formal occasions, other than acts relating to his case does a monk doing any pe
the Sangha?
PATIMOKKHA & PAVARANA

Does a monk who is doing penance have to inform another monk who is doing penance?
YES

Is it necessary for a monk doing any penance to be present within arms-length during any
YES

According to the commentary, what are the factors for concealment?
COMMITED OFFENCE, NOT SUSPENDED, NO OBSTRUCTION, ABLE TO INFORM & KN

According to the commentary, if one is not sure whether the offence is heavy or not but co

count as concealed?
YES

In which (six) cases should a monk doing any penance not receive help from a regular mo
GETTING WATER FOR WASHING THE FEET, FOOTSTOOL, SLEEPING PLACE, RECEIV

Can a monk doing penance receive help from a novice?
NOT ATTENDANCE DUTIES

What is the legality if a monk who is doing any penance pays respect (anjali or bow) to a ju
DUKKATA FOR THE SENIOR

Are there any attendance duties a monk doing any penance is not allow to do?
NO

Within which distance does a monk doing Manatta have to be outside the monastery?
TWO LEDDUPATA

13 1# Where in the Vinaya Pitaka can the duties for the Sanghadisesa penances be found
CV 2.1

Where in the Vinaya Pitaka does it say when a day doesn't count (ratticcheda)?
CV 2.2

Where in the Vinaya Pitaka can the five things to be done according to seniority be found?
CV 2.7

Where in the Vinaya Pitaka can be found that a monk should participate in the Patimokkha
CV 2.2

Where else does the term 'vippavasa' (dwelling apart) occur?
NP 2 & 29

Where in the Vinaya Pitaka can the term 'vatta' be found to feature dominantly?
CV 8

Where in the Canon does 'ratti' mean night/dawn and where day?
NIGHT: P 5 & 49; DAY: M 131-4

Where in the Canon does it say that a monk must be within arms lengths to be considered
Sanghakamma?
P 80

In which Patimokkha-rules does the term 'leddupata' ('a stone's throw') occur?
P 14, 84, 85

In which Patimokkha-rules is hatthapasa the determining factor whether an offence has oc
NP 2, P 19 & 80; BNI PJ 4 & SG 3

Where does it say that a monk doing any penance may go on almsround?
COMY: IF HE USUALLY GOES

Where does it say that a leddupata might be 18 meters?
PG 306

Where does it say or what suggests that two leddupata might mean 36 meters from one m

almsround?
NOWHERE, NOTHING

[This document can be acquired from a sub-directory coombspapers via anonymous FTP ar
on the node COOMBS.ANU.EDU.AU]The document's ftp filename and the full directory path
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1993]----------Subject: relationship between
shakuhachi and zenFrom: draven@iris.dazixco.ingr.com (Denise Raven)Date: 26 Jul 1993 2
0700Newsgroups: soc.religion.eastern[...]The Japanese Music Institute of America is a non-
educationalorganization dedicated to fostering the growth and study of traditionalJapanese r
institute provides quality music programs,specifically in the areas of Shakuhachi and traditio
Japaneseensemble training. All programs are funded through student fees anddonations. J
Masayuki Koga, one of Japan's finest Shakuhachimasters. Koga-sensei received his maste
the TozanShakuhachi Flute School in 1964. He has recorded several albums forColumbia r
information about the institute, lessons, performances, orteaching materials as well as Shak
instruments, pleasecontact the JMI: Japanese Music InstituteP.O. Box 317Navarro, CA 954
"There is no secret to excel in playing the shakuhachi. Blow not intensely, but from your he
Although technique is secondary, it helps to express your true self. If we are natural, we mal
If we have an open mind, our sound will be mellow. If we have right attitudes toward life, our
acceptable to everyone. Take care of your sound as you would care for yourself." -- Koga
Raven----------end of file

É ÍÍÍ

3. Activity of any kind is meditation.
4. The community is independent -- creating its own resources, such as growing food.

Although some scholars debate whether the "pure regulations" originated in this period, these trends are noticeable in the Ch'an stories and documents of the 6th and 7th century.

With Ch'an practice codified and carried out, and the emergence of the unified and stable T'ang dynasty, the next generations of students were given a platform on which to base their own ideas and teachings.

During the period of Tao-hsin's lifetime, the argument about sudden versus gradual enlightenment emerged. Although Tao-hsin was a proponent of gradual enlightenment, later generations continued to debate and new schools began to emerge based on doctrinal differences. Tao-hsin's position is summed up in his work Five Gates of Tao-hsin:

> Let it be known: Buddha is the mind. Outside of the mind there is no Buddha. In short, this includes the following five things:
>
> First: The ground of the mind is essentially one with the Buddha.
>
> Second: The movement of the mind brings forth the treasure of the Dharma. The mind moves yet is ever quiet; it becomes turbid and yet remains such as it is.
>
> Third: The mind is awake and never ceasing; the awakened mind is always present; the Dharma of awakened mind is without specific form.
>
> Fourth: The body is always empty and quiet; both within and without, it is one and the same; the body is located in the Dharma world, yet is unfettered.
>
> Fifth: Maintaining unity without going astray -- dwelling at once in movement and rest, one can see the Buddha nature clearly and enter the gate of samadhi.

Tao-hsin had two students of prominence: Fa-jung, who started what is now known as the Oxhead School and his successor Hung-jen.

Hung-jen, the fifth Chinese patriarch of Ch'an, has a history similar to the first four patriarchs of Ch'an. He left home early to become a monk, sat for long periods of time in meditation,

discarded the sutras, realized enlightenment, and died at an advanced age after transmitting his teachings to a single successor.

Hung-jen marks the beginning of a new period of Ch'an, one characterized by strong master-disciple relationships and the expanding of spiritual practice beyond the Indian dhyana meditations. Hung-jen's spiritual practice was based on the "gradual enlightenment" teachings of his predecessor, Tao-hsin. In the text Tsui-shang-ch'en lun, a work believed to be written by Hung-jen, he gives instruction to his students:

> Look to where the horizon disappears beyond the sky and behold the figure one. This is a great help. It is good for those beginners to sit in meditation, when they find their mind distracted, to focus their mind on the figure one.

In this period of expansion of Ch'an practice, Hung-jen had as many as eleven students who he confirmed as mastering the teachings. Even more incredible than this, three of these students, Shen-hsiu, Hui-neng and Chih-hsien started their own schools based on variations of Hung-jen's teachings.

However, the tradition of choosing a dharma heir continued, and Hung-jen's heir was a brilliant student named Fa-ju. For some reason, however, Fa-ju was never included in the list of patriarchs, and at the time, a formal theory of a patriarchal lineage had not been established. Despite the succession of Fa-ju, the official heir to Hung-jen, according to the Confucian scholar Ch'ang Yueh (667-730), is Shen-hsiu.

Before we look at Shen-hsiu, we should first look at the teacher who modern day Zen schools consider the sixth patriarch, Hui-neng. It is almost impossible to separate fact from fiction in the case of Hui-neng. Nearly everything that is known about him comes from the Platform Sutra, a work whose historical basis was completely fabricated. We do know that he was a younger contemporary to Shen-hsiu who led the typical mundane life of the Ch'an teacher as was discussed in the section about Hung-jen.

As for Hui-neng's actual teachings, they were no different from those of Shen-hsiu. In fact, as John McRae discovered in his research, "Ch'eng-kuan of the Hua-yen school, for example, was

unable to see any significant difference between the teachings of Northern (Shen-hsiu's) and Southern (Hui-neng's) Ch'an. The arguments over sudden versus gradual enlightenment were complete fabrications created by one of Hui-neng's successors, Shen-hui, who will be discussed later.

Shen-hsiu was a very famous, highly educated teacher who attempted, like Hui-neng, to emulate the teachings of his late master. Shen-hsiu moved to Lo-yang, the capitol, in 701. He was accepted by the Emperor and Empress and even tailored his teachings to fit their needs. This was the beginning of the Zen idea of "skillful means". Shen-hsiu named his school the "East Mountain Teaching" in honor of his teacher Hung-jen, who taught on what was known as the East Mountain.

Up to this time, there was no reference to Northern or Southern schools and there was little or no conflict between methods of spiritual practice. This harmonious period between the time of Hung-jen and the deaths of Shen-hsiu and Hui-neng was the most creative period of Ch'an. However, this broad range of creativity inevitably resulted in conflict. As Heinrich Dumoulin points out: "The rich diversity of spiritual and intellectual elements that flowed together during this early period of Zen Buddhism were the harbinger of conflicts to appear in the following two or three generations." The instigator of these conflicts was a monk named Shen-hui.

It is with Shen-hui and his successors that the colorful legends of Ch'an are created and developed. Before Shen-hui, there had been no Northern and Southern schools, gradual or sudden enlightenment, or even a conflict over lineage.

Shen-hui was a monk from Nan-yang who was determined to start his own school of Ch'an. He studied with Hui-neng for about seven years, until Hui-neng's death in 713. In 732, Shen-hui held a conference in Hua-t'ai at the Ta-yun Temple. This was where he planned his attack against the school of Shen-hsiu which included referring to Shen-hsiu's school as the Northern School, substituting Shen-hsiu for Hui-neng in the lineage, attacking Shen-hsiu's school on doctrinal points and once his attack was successful, declaring himself Hui-neng's successor.

Shen-hui's first line of attack was to create a broader

difference between the schools of Hui-neng and Shen-hsiu. He did this by labeling Shen-hsiu's teachings "The Northern School", an attack that implied that Shen-hsiu's school was based on inferior teachings. Before this attack, as was mentioned earlier, Shen-hsiu referred to his school as "The East Mountain Teaching". Shen-hsiu's disciples later referred to their school as the "Southern School". This controversy over what is the Northern School and what is the Southern School is based both on geography (the "Northern School" was in the North) and the Chinese saying nan-tun pei-chien, meaning "suddenness of the South, gradualness of the North".

At the time, sudden enlightenment was considered the true teaching, and everyone identified their school with the practice of sudden enlightenment. Therefore, for Shen-hui to label Shen-hsiu's school "The Northern School" is an insult, implying that Shen-hsiu's school had inferior teachings. It would be similar to referring to Theravadan Buddhism as Hinayana. Heinrich Dumoulin writes: "According to the mainstream of later Zen, not only is sudden enlightenment incomparably superior to gradual enlightenment but it represents true Zen -- indeed, it is the very touchstone of authentic Zen."

Shen-hui's substitution of Hui-neng as the real dharma heir involves a series of fabricated stories and teachings, including re-writing the lineage, and attempting to prove that Hung-jen intended for Hui-neng to be his successor.

Shen-hui first makes his point by saying that from the time of Bodhidharma, each master has given his robes to his successor. This line of succession continues all the way down to Hung-jen, who, according to Shen-hui, gave his robes to Hui-neng. Shen-hui wrote:

> The robe is proof of the Dharma, and the Dharma is the doctrine (confirmed by the possession) of the robe. Both Dharma and robe are passed on through each other. There is no other transmission. Without the robe, the Dharma cannot be spread, and without the Dharma, the robe cannot be obtained.

Up to this point, the idea of a singular line of succession did not exist. In fact, when Shen-hui first told this story at the

conference in Hua-t'ai, a representative from Shen-hsiu's lineage expressed puzzlement: "Confused, Ch'ung-yuan asked why there could be only one succession in each generation and whether the transmission of the Dharma was dependent on the transmission of the robe." As most lies tend to be, this one required additional supporting lies to make it stand on its own.

To legitimize these fabricated stories, Shen-hui created another story to complement them. In this story, Shen-hui creates a fictional dialogue that he uses in his teachings: "During his lifetime the Ch'an Master Shen-hsiu stated that the robe, symbolic of the Dharma, as transferred in the sixth generation, was at Shao-chou (near Hui-neng's temple)."

The most important fabricated story is probably the dialogue that takes place between Shen-hsiu and the Empress Wu. Philip Yampolsky describes this story from one of Shen-hui's texts called Nan-yang ho-shang wen-ta tsa-cheng i:

> ...when the Empress Wu invited Shen-hsiu to court, in the year 700 or 701, this learned priest is alleged to have said that in Shao-chou there was a great master [Hui-neng], who had in secret inherited the Dharma of the Fifth Patriarch.

See Apendix I. This story appears in almost every account of Ch'an in this period, including the Sutra of the Sixth Patriarch which will be discussed later.

Shen-hui then attacks "The Northern School" on doctrinal differences. Again, these attacks are fabricated. Shen-hui claims, as was mentioned in his labeling of Shen-hsiu's teachings, "the Northern School", that the Northern School practices gradual enlightenment. To back up this claim, he uses several fabricated dialogues similar to the ones he used in his robe claims. The most famous one is a dialogue between Master Yuan and Shen-hui about two of Shen-hsiu's successors, P'u-chi and Hsiang-mo:

> The Master Yuan said: "P'u-chi chan shih of Sung-yueh and Hsiang-mo of Tung-shan, these two priests of great virtue, teach men to "concentrate the mind to enter dhyana, to settle the mind to see purity, to stimulate the mind to illuminate the external, to control the mind to demonstrate the internal." On this they base their

> teaching. Why, when you talk about Ch'an, don't you teach men these things? What is sitting in meditation (tso-ch'an)?"
>
> The priest [Shen-hui] said: "If I taught people to do these things, it would be a hindrance to attaining enlightenment. The sitting (tso) I'm talking about means not to give rise to thoughts. The meditation (ch'an) I'm talking about is to see the original nature."

This assault was Shen-hui's best shot against the Northern School. As Philip Yampolsky writes: "This attack was clever and effective; it may, however, have been quite unjustified." The Northern School also taught a form of sudden enlightenment. It's teachings were a sophisticated blend of practices derived from the Heart Sutra, the Lankavatara Sutra and the teachings of Hua-Yen. As Philip Yampolsky points out, it may have been closer to the teachings of Hung-jen than what Shen-hui promoted.

These descriptions of Shen-hui's attacks might sound as if there was a pitched battle between the Northern School and the Southern School. This was not the case. The "Northern School" as it is known today, ignored Shen-hui. There is not a single reference to Shen-hui in any Northern School text. As John McRae points out, "This failure to rebut Shen-hui's criticism is indicative of the fictitious nature of the entity `Northern School.'" Even if these attacks failed, however, it gave Shen-hui's school much needed publicity. If it had not been for Shen-hui's attack, which drew attention to the school of Hui-neng, Hui-neng's school would have drifted into obscurity. The down side to this for Shen-hui, was that his outspoken attacks attracted the attention of the imperial censor, Lu I, who was in favor of the Northern School. After an interview with Emperor Hsuan-tsung in 753, government officials were convinced that Shen-hui was a dangerous person, and therefore banished him from the capitol, Lo-yang.

Shen-hui was sent to various places during his exile, all of which were strongholds of Northern School teachings. He used this situation to his advantage, preaching and gaining increasing influence through his attacks. The government which banished Shen-hui was driven into exile in 756, when a rebel army took the

capital cities in the An Lu-Shan Rebellion. Forced to defend themselves from this attack, the government began fund-raising efforts to support their armies, which included setting up ordination platforms to sell certificates of ordination. Shen-hui was brought back from exile to help in these efforts. In return for his service, the government promised him a position of authority and power. Heinrich Dumoulin responds to this by saying:

> It seems ironic that one who so relentlessly criticized masters of the Northern School for carelessly assuming honorific titles and so betraying the true spirit of Bodhidharma should spend his old age basking in the grace of the powers that be.

A discussion of this conflict would not be complete without mentioning the Platform Sutra of the Sixth Patriarch. This work was composed by a monk of the Ox-head school in an attempt to reconcile the difference between the schools of Northern and Southern Ch'an. In what some Buddhist historians call brilliant planning, the Oxhead School, in writing the Platform Sutra, decided to agree with the doctrinal points of the Northern School while supporting Shen-hui's claim that Hui-neng was the 6th Patriarch. At the same time, they carefully avoided any mention of Shen-hui. The historical accounts of Hui-neng and Shen-hsiu in the Platform Sutra, which some scholars and Zen teachers still hold as true, come mainly from the fictional tales created by Shen-hui. Although the historical accounts in the Platform Sutra are completely false, however, the teachings within it come from the Northern School, and as was pointed out earlier, are very much along the lines of those taught by Hung-jen.

The Northern School continued to exist until the Hui-ch'ang Persecutions of the 9th century (842-845), but without much prestige or power. Shen-hui's school, fostered by the government, became the predominant school of Ch'an. By being so close to the imperial court, Northern Ch'an had become the "trendy" religion of the day. Therefore, it is not surprising that a new trend emerged, a trend led by Shen-hui. This event has prompted Zen masters to warn their students against "setting up shop" near centers of government. 500 years later, Zen Master Do-gen, clearly the most famous Japanese Zen Master, was warned by his Chinese

teacher Ju-ching:

> You should not live in cities or other places of human habitation. Rather, staying clear of kings and ministers, make your home in deep mountains and remote valleys, transmitting the essence of Zen Buddhism forever, if even only to a single true Bodhiseeker.

Not only was this loss of favor a reason for Northern Chan's initial decline, but it stood as a blemish against its reputation, not only because of its degeneration but because of the stigma of being a religion of court, and therefore trendy and superficial. Another important, and often overlooked reason for the decline of the Northern School, is argued by John McRae.

McRae's argument is: Why shouldn't the Northern School cease to exist? After all, the labels, lineage tables and arguments over doctrine were insignificant to followers of the Northern School. They were only individuals studying under a teacher in an attempt to follow the path of the Buddha. McRae argues:

> There is no evidence that its members took any pledge of loyalty other than a personal dedication to the bodhisattva path. Each individual's affiliation was with the Dharma and with his own master, not to some institutional entity known as the East Mountain Teaching, or the Northern School.

Far from being vanquished in a religious struggle, the Northern School simply lost its popularity and slowly declined. However, the Southern School shared the same fate.

Although Shen-hui won the battle, forever resulting in the inclusion of Hui-neng as the 6th Patriarch, his Southern School slowly died out due to a lack of creativity among its successors. As Heinrich Dumoulin points out: "There are no names of note among the direct disciples of Shen-hui."

The interaction and creativity of the seven different schools that emerged from the Hui-ch'ang Persecutions became the imaginative force that brought Ch'an to where it is today. They included Hui-neng as the 6th Patriarch, as it was taught in the Oxhead School's Platform Sutra, but left out Shen-hui, substituting his name with the creative leaders of their own schools. This clearly became the Golden Age of Ch'an Buddhism, characterized by

"...a relaxing of traditional institutional structures, a loosening of metropolitan controls, a geographical diffusion across the entire country, a deeper penetration among the common people, and in general a widespread process of inculturation."

This period of Ch'an is what eventually resulted in the spread of Ch'an Buddhism to Vietnam, Korea and Japan -- and ultimately to the West. Although this period of infighting was unusual, it was very important in the development of Ch'an. After Shen-hui, Ch'an schools began to cooperate with each other, allowing themselves to grow, both in size and in understanding as students and masters exposed themselves to different aspects of teachings. In fact, there is a Zen tradition today of not looking at "sects" or "schools" of Buddhism as separate or different, but as some of the different manifestations of Buddhist teachings; a "skillful means" for teaching a variety of students. Although the period of Ch'an infighting was lacking in Buddhist spiritual values, it nevertheless brought about a period of cooperation and creativity that exists to the present day.

Appendix I

FROM: A.F. Price & Wong Mou-lam, Trans. The Diamond Sutra & The Sutra of Hui-neng. (Boston: Shambhala, 1990) 138. (PRE TUN-HUANG)

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THE DEVELOPMENT AND DECLINE OF THE NORTHERN SCHOOL OF CH'AN

by

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HRHS1621

History of Buddhism II

Richard K. Payne

Institute of Buddhist Studies

Berkeley, CA

May 5, 1992

TABLE I

[This document can be acquired from a sub-directory coombspapers viaanonymous FTP an
on the node COOMBS.ANU.EDU.AU]The document's ftp filename and the full directory path
coombspapers top level INDEX file][This version: 23 November
1993]----------CHENG-TAO-KO [Zhengdaoge]
(J. Shodoka (J.); Song of Enlightenment,Song of Immediate Satori, Song of Realization, Son
Realizationof the Way, Odes on Enlightenment is a Zen Buddhist didactical poem in64 verse
the Ch'an (Zen).Its authorship is traditionally attributed to Yung-chia Hsuan-chueh[Yongjia X
of the most gifted teachers of the Ch'an (Zen)school during the T'ang Dynasty China.Yung-c
[also known under the names of Yung-chiaHsuan-chio, Great Master Chen-chio, Yoka Genk
(J.)]was a scholar and a monk who lived in the years 665-713. He was a Dharmaheir of the
Hui-neng (J. Eno) and Dharma brother tosuch personalities as Ch'ing-yuan Hsing-ssu (J. Se
Nan-yuehHuai-jang (J. Nangaku Ejo), Nan-yang Hui-chung (J. Nan'yo Echu) andHo-tse She
Jinne).The Cheng-tao-ko poem was published 1924-1934 in Japan as a part of theTaisho S
(Buddhist Canon Published in The Taisho Era) [No. 2014, Vol. 48].It was also translated fron
into English and given extensivecommentaries by the Ch'an Master Sheng-Yen in his 1990
ofWisdom: Lectures on 'The Song of Enlightenment'. Elmhurst, N.Y.: DharmaDrum Publicati
translation from Japanese was prepared in the 1960s by Mr RobertAitken and Eido Shimano
Diamond Sangha Zen BuddhistSociety, Koko An, 2119 Kaloa Way, Honolulu, Hawaii, USA
was subsequently re-printed in a book: Daily Sutras forChanting and Recitation. n.d. New Y
of the ZenStudies Society Inc.In December 1991 the Aitken-Shimano's translation was revis
RobertAitken Roshi and incorporated (under its japanese title 'Shodoka') intoa collection of t
Sutras in use by the Diamond Sangha itselfas well as by other affiliated Zen centers and con
includingthe California Diamond Sangha; Sydney Zen Center and the Zen Group ofWestern
below has been also used to construct a"ANU-Cheng-Tao-Ko-Verses" WAIS database acce
thestandard WAIS client software and the Coombsquest gopher atcoombs.anu.edu.au, port
Ciolek <tmciolek@coombs.anu.edu.au>19 November
1993----------CHENG-TAO-KO [Zhengdaoge]
(J. Shodoka (J.); Song of EnlightenmentEnglish transl. copyright (c) 1991 by R. Aitken & the
Sangha,Hawaii.Verse 1 - There is the leisurely one ...There is the leisurely one,Walking the
beyond philosophy,Not avoiding fantasy, not seeking truth.The real nature of ignorance is th
itself;The empty delusory body is the very body of the Dharma.When the Dharma body awa
completely,There is nothing at all.The source of our self-natureIs the Buddha of innocent tru
physical reactions come and goLike clouds in the empty sky;Greed, hatred, and ignorance a
disappearLike bubbles on the surface of the sea.When we realize actuality,There is no distin
mind and thingAnd the path to hell instantly vanishes.If this is a lie to fool the world,My tongu
cut out forever.Once we awaken to the Tathagata-Zen,The six noble deeds and the ten thou
actionsAre already complete within us.In our dream we see the six levels of illusion clearly;A
awaken the whole universe is empty.No bad fortune, no good fortune, no loss, no gain;Neve

in eternal serenity.For years the dusty mirror has gone uncleaned,Now let us polish it compl
for all.Who has no-thought? Who is not-born?If we are truly not-born,We are not un-born eit
robot if this is not so.How can we realize ourselvesBy virtuous deeds or by seeking the Bud
your hold on earth, water, fire, wind;Drink and eat as you wish in eternal serenity.All things a
and completely empty;This is the great enlightenment of the Tathagata.Transience, emptine
enlightenment --These are the ultimate truths of Buddhism;Keeping and teaching them is tru
devotion.If you don`t agree, please ask me about it.Cut out directly the root of it all, --This is
point of the Buddha-seal.I can't respond to any concern about leaves and branches.People
the Mani-jewel.Living intimately within the Tathagata-garbha,It operates our sight, hearing, s
sensation, awareness;And all of these are empty, yet not empty.The rays shining from this p
Mani-jewelHave the form of no form at all.Clarify the five eyes and develop the five powers;
intellectual work, -- just realize, just know.It is not difficult to see images in a mirror,But who
hold of the moon in the water?Always working alone, always walking alone,The enlightened
way of NirvanaWith melody that is old and clear in spiritAnd naturally elegant in style,But wit
is tough and bony,Passing unnoticed in the world.We know that Shakya's sons and daughte
but not in the Tao.In their poverty, they always wear ragged clothing,But they have the jewel
treasured within.This jewel of no price can never be used upThough they spend it freely to h
meet.Dharmakaya, Sambogakaya, Nirmanakaya,And the four kinds of wisdomAre all contai
kinds of emancipation and the six universal powersAre all impressed on the ground of their
student goes directly to the ultimate,The others are very learned but their faith is uncertain.R
dirty garments from your own mind;Why should you show off your outward striving?Some m
abuse;They try to set fire to the heavens with a torchAnd end by merely tiring themselves ou
scandal as though it were ambrosial truth;Immediately everything meltsAnd I enter the place
and words.When I consider the virtue of abusive words,I find the scandal-monger is my goo
do not become angry at gossip,We have no need for powerful endurance and compassion.T
to be mature in expression,And full-moon brilliance of dhyana and prajnaDoes not stagnate
only can I take hold of complete enlightenment by myself,But all Buddha-bodies, like sands
become awakened in exactly the some way.The incomparable lion-roar of doctrineShatters
one hundred kinds of animals.Even the king of elephants will run away, forgetting his pride;
heavenly dragon listens calmly, with pure delight.I wandered over rivers and seas, crossing
streams,Visiting teachers, asking about the Way in personal interviews;Since I recognized th
Teacher at Ts'ao Ch'i,I know what is beyond the relativity of birth and death.Walking is Zen,
Zen;Speaking or silent, active or quiet, the essence is at peace.Even facing the sword of dea
unmoved;Even drinking poison, our mind is quiet.Our teacher, Shakyamuni, met Dipankara
eons he trained as Kshanti, the ascetic.Many births, many deaths;I am serene in this cycle,-
to it.Since I abruptly realized the unborn,I have had no reason for joy or sorrowAt any honor
disgrace.I have entered the deep mountains to silence and beauty;In a profound valley bene
cliffs,I sit under the old pine trees.Zazen in my rustic cottageIs peaceful, lonely, and truly

comfortable.When you truly awaken,You have no formal merit.In the multiplicity of the relativ
cannot find such freedom.Self-centered merit brings the joy of heaven itself,But it is like sho
arrow at the sky;When the force is exhausted, it falls to the earth,And then everything goes
should this be betterThan the true way of the absolute,Directly penetrating the ground of Ta
take hold of the sourceAnd never mind the branches.It is like a treasure-moonEnclosed in a
emerald.Now I understand this Mani-jewelAnd my gain is the gain of everyone endlessly.Th
the river,The wind blows through the pines,--Whose providence is this long beautiful evenin
Buddha-nature jewel of moralityIs impressed on the ground of my mind,And my robe is the
cloud, and the mist.A bowl once calmed dragonsAnd a staff separated fighting tigers;The ri
staff jingle musically.The form of these expressions is not to be taken lightly;The treasure-st
TathagataHas left traces for us to follow.The awakened one does not seek truth--Does not
delusion.Truth and delusion are both vacant and without form,But this no-form is neither em
empty;It is the truly real form of the Tathagata.The mind-mirror is clear, so there are no obst
brilliance illuminates the universeTo the depths and in every grain of sand.Multitudinous thi
cosmosAre all reflected in the mind,And this full clarity is beyond inner and outer.To live in
is to ignore cause and effect;This chaos leads only to disaster.The one who clings to vacan
world of things,Escapes from drowning but leaps into fire.Holding truth and rejecting delusio
but skillful lies.Students who do zazen by such liesLove thievery in their own children.They
Dharma-treasure;They lose accumulated power;And this disaster follows directly upon duali
Zen is the complete realization of mind,The complete cutting off of delusion,The power of w
penetrating directly to the unborn.Students of vigorous will hold the sword of wisdom;The pr
diamond flame.It not only cuts off useless knowledge,But also exterminates delusions.They
Dharma-thunder;They strike the Dharma-drum;They spread clouds of love, and pour ambro
footsteps nourish limitless beings;Sravaka, Pratyeka, Bodhisattva--all are enlightened;Five
nature all are emancipated.High in the Himalayas, only fei-ni grass grows.Here cows produ
delicious milk,And this food I continually enjoy.One complete nature passes to all natures;O
Dharma encloses all Dharmas.One moon is reflected in many waters;All the water-moons a
moon.The Dharma-body of all Buddhas has entered my own nature,And my nature become
Tathagata.One level completely contains all levels;It is not matter, mind nor activity.In an ins
eighty-thousand teachings are fulfilled;In a twinkling the evil of eons is destroyed.All categor
category;What relation have have these to my insight?Beyond praise, beyond blame, --Like
has no bounds.Right here it is eternally full and serene,If you search elsewhere, you cannot
cannot grasp it, you cannot reject it;In the midst of not gaining,In that condition you gain it.It
in silence,In speech you hear its silence.The great way has opened and there are no obstac
asks, what is your sectAnd how do you understand it?I reply, the power of tremendous praj
is positive;People say it is negative;But they do not know.A smooth road, a rough road --Eve
cannot imagine.I have continued my zazen for many eons;I do not say this to confuse you.I
Dharma-banner and set forth our teaching;It is the clear doctrine of the BuddhaWhich I foun

teacher, Hui Neng,Mahakashyapa became the Buddha-successor,Received the lamp and p
generations of teachers in India,Then over seas and rivers to our landBodhi Dharma came a
founder,And his robe, as we all know, passed through six teachers here,And how many gen
gain the path,No one knows.The truth is not set forth;The false is basically vacant.Put both e
and non-existence aside,Then even non-vacancy is vacant,The twenty kinds of vacancy hav
oneness of the Tathagata-beingIs naturally sameness.Mind is the base, phenomena are dus
a flaw in the mirror.When the flaw is brushed aside,The light begins to shine.When both min
are forgotten,Then we become naturally genuine.Ah, the degenerate materialistic world!Peo
they find self-control difficult.In the centuries since Shakyamuni, false views are deep,Demo
the Dharma is weak, disturbances are many.People hear the Buddha's doctrine of immediac
it, the demons will be crushedAs easily as a roofing tile.But they cannot accept, what a pity!Y
the source of action;Your body is the agent of calamity;No pity nor blame to anyone else.If y
an invitation to hell,Never slander the Tathagata's true teaching.In the sandalwood forest, th
other tree.Only the lion lives in such deep luxuriant woods,Wandering freely in a state of pea
animals and birds stay far away.Just baby lions follow the parent,And three-year-olds alread
loudly.How can the jackal pursue the king of the DharmaEven with a hundred-thousand dem
Buddha's doctrine of directnessIs not a matter for human emotion.If you doubt this or feel ur
you must discuss it with me.This is not the free rein of a mountain monk's ego.I fear your tra
to wrong viewsOf permanent soul or complete extinction.Being is not being; non-being is no
this rule by a hair,And you are off by a thousand miles.Understanding it, the dragon-child ab
Buddhahood;Misunderstanding it, the greatest scholar falls into hell.From my youth I piled st
studies,In sutras and sastras I searched and researched,Classifying terms and forms, oblivi
entered the sea to count the sands in vainAnd then the Tathagata scolded me kindlyAs I rea
counting your neighbor's treasure?"My work had been scattered and entirely useless,For ye
blown by the wind.If the seed-nature is wrong, misunderstandings arise,And the Buddha's d
immediacy cannot be attained.Shravaka and Pratyeka students may study earnestlyBut they
aspiration.Others may be very clever,But they lack prajna.Stupid ones, childish ones,They s
is something in an empty fist.They mistake the pointing finger for the moon.They are idle dre
form and sensation.Not supposing something is the Tathagata.This is truly called Kwan-Yin,
who sees freely.When awakened we find karmic hindrances fundamentally empty.But when
repay all our debts.The hungry are served a king's repast,And they cannot eat.The sick mee
doctors;Why don't they recover?The practice of Zen in this greedy world --This is the power
vision.The lotus lives in the midst of the fire;It is never destroyed.Pradhanashura broke the g
precepts;But he went on to realize the unborn.The Buddhahood he attained in that momentL
our time.The incomparable lion roar of the doctrine!How sad that people are stubbornly igno
knowing that crime blocks enlightenment,Not seeing the secret of the Tathagata teaching.Tw
guilty of murder and carnality.Their leader, Upali, had the light of a glow-worm;He just added
guilt.Vimalakirti cleared their doubts at onceAs sunshine melts the frost and snow.The rema

emancipationWorks wonders innumerable as the sands of the Ganges.To this we offer cloth
medicine.Ten thousand pieces of gold are not sufficient;Though you break your bodyAnd yo
powder, --This is not enough for repayment.One vivid word surpasses millions of years of pr
of the Dharma deserves our highest respect.Tathagatas, innumerable as sands of the Gang
fact by their attainment.Now I know what the Mani-jewel is:Those who believe this will gain i
accordingly.When we see truly, there is nothing at all.There is no person; there is no Buddha
things of the universeAre just bubbles on the sea.Wise sages are all like flashes of lightning
burning iron ring revolves around my head,With bright completeness of dhyana and prajnaI
equanimity.If the sun becomes cold, and the moon hot,Evil cannot shatter the truth.The carr
elephant moves like a mountain,How can the mantis block the road?The great elephant doe
rabbit's path.Great enlightenment is not concerned with details.Don't belittle the sky by looki
pipe.If you still don't understand,I will settle it for
you.----------end of record

THE SHORTER DISCOURSE ON THE LION'S ROAR

INTRODUCTION

Among the hordes of animals that roam the wild, whether the jungle, the mountains or the plain, the lion is universally recognized to be their chief. The living embodiment of self-possessed power, he is the most regal in manner and deportment, the mightiest, the foremost with respect to speed, courage and dominion. The expression of the lion's supremacy is its roar -- a roar which reduces to silence the cries, howls, bellows, shrieks, barks and growls of lesser creatures. When the lion steps forth from his den and sounds his roar, all the other animals stop and listen. On such an occasion none dares even to sound its own cry, let alone to come into the open and challenge the fearless, unsurpassable roar of the golden-maned king of beasts.

The Buddha's discourses, as found in the ancient Pali Canon, frequently draw their imagery from the rich and varied animal life of the luxuriant Indian jungle. It is thus not surprising that when the Buddha has occasion to refer to himself, he chooses to represent himself as the stately lion and to describe his proclamation of the Dhamma, bold and thunderous, as a veritable lion's roar in the spiritual domain. The Majjhima Nikaya, the Collection of Middle Length Discourses, contains two suttas which bear this metaphor in their title. These two -- No. 11 and No. 12 in the collection -- are called respectively the Shorter Discourse on the Lion's Roar and the Great Discourse on the Lion's Roar. The variation in their titles, signalled by the Pali words //cula//, "minor," and //maha//, "great," evidently refers at one level to their different lengths, the one being four pages in the Pali, the other sixteen. At another level, these different designations may allude to the relative weight of the

subject matter with which they deal, the "great" discourse being a rare revelation by the Buddha of his exalted spiritual endowments and all-encompassing knowledge, which entitle him to "roar his lion's roar" in the assemblies of human beings and gods. Still, both suttas, as their controlling image suggests, are of paramount importance. Each delivers in its own way an eloquent and inspiring testimony to the uniquely emancipating nature of the Buddha's Teaching and the peerless stature of the Teacher among the spiritual guides of humanity.

* * *

The Pali Commentaries explain that there are two kinds of lion's roar: that of the Buddha himself and that of his disciples. The former is sounded when the Buddha extols his own attainments or proclaims the potency of the doctrine he has realized; the latter, when accomplished disciples testify to their own achievement of the final goal, the fruit of Arahantship. Viewed in the light of this distinction, the Shorter Discourse on the Lion's Roar exhibits a hybrid character, being a sutta spoken by the Buddha to instruct his disciples how they should affirm, in discussions with others who hold different convictions, the singular greatness of the Teaching.

Section 2. The Buddha opens the discourse by disclosing the content of this roar. He tells his monks that they can boldly declare that "only here" (//idh'eva//) -- i.e. in the Dispensation of the Enlightened One -- is it possible to find true recluses of the first, second, third and fourth degrees. The expression "recluse" (//samana//) here refers elliptically to the four grades of noble disciples who have reached the stages of realization at which final deliverance from suffering is irrevocably assured: the stream-enterer, the once-returner, the non-returner and the Arahant. The "doctrines of others" (//parappavada//), the Buddha says, are devoid of true recluses, of those who stand on these elevated planes. In order to understand this statement properly, it is important to distinguish exactly what the words imply and what they do not imply. The words do not mean that other religions are destitute of persons of saintly stature. Such religions may well engender individuals who have attained to a high degree of spiritual purity -- beings of noble

character, lofty virtue, deep contemplative experience, and rich endowment with love and compassion. These religions, however, would not be capable of giving rise to //ariyan// individuals, those equipped with the penetrative wisdom that can cut through the bonds that fetter living beings to samsara, the round of repeated birth and death. For such wisdom can only be engendered on a basis of right view -- the view of the three characteristics of all conditioned phenomena, of dependent arising, and of the Four Noble Truths -- and that view is promulgated exclusively in the fold of the Buddha's Dispensation.

Admittedly, this claim poses an unmistakable challenge to eclectic and universalist approaches to understanding the diversity of humankind's religious beliefs, but it in no way implies a lack of tolerance or good will. During the time of the Buddha himself, in the Ganges Valley, there thrived a whole panoply of religious teachings, all of which proposed, with a dazzling diversity of doctrines and practices, to show seekers of truth the path to liberating knowledge and to spiritual perfection. In his frequent meetings with uncommitted inquirers and with convinced followers of other creeds, the Buddha displayed the most complete tolerance and gracious cordiality. But though he was always ready to allow each individual to form his or her own convictions without the least constraint or coercion, he clearly did not subscribe to the universalist thesis that all religions teach essentially the same message, nor did he allow that the attainment of final release from suffering, Nibbana, was accessible to those who stood outside the fold of his own Dispensation. While this position may seem narrow and parochial to many today, when reaction against the presumptions of dogmatic religion has become so prevalent, it is not maintained by the Buddha as a hidebound dogma or from motives of self-exalting pride, but from a clear and accurate discernment of the precise conditions required for the attainment of deliverance.

The Buddha's statement on this issue emerges in at least two important passages in the Canon, each of which reveals, from a slightly different angle, exactly what those conditions are. One is found in the Mahaparinibbana Sutta (DN 16/ii,151-52). While the Buddha was lying between the twin sal trees on the eve of his demise, a wandering ascetic named Subhadda came into his presence to resolve a

doubt: he wished to know whether or not the other great religious teachers contemporary with the Buddha, who were regarded as saints by the multitude, had actually attained spiritual realization, as they claimed to have done. The Buddha shifted the burden of the discussion away from a question aimed at assessing particular individuals and rephrased it in terms of a general evaluative principle. He declared: "In whatsoever Dhamma and Discipline the Noble Eightfold Path is not found, there one cannot find true recluses of the four degrees of liberation. But in whatever Dhamma and Discipline the Noble Eightfold Path is found, there one can find the four types of true recluses." Then the Buddha imparted to Subhadda the information that was important for him to know: "In this Dhamma and Discipline the Noble Eightfold Path is found, and in it alone are found also the true recluses of the four degrees. Outside this Dispensation the four types of enlightened individuals are not to be found. The doctrines of others are devoid of true recluses." In this passage the thrust of the Buddha's explanation points to a particular method of practice as essential to the attainment of true realization. That method of practice is the training in the Noble Eightfold Path, and because this path, in its fullness and perfection, is unique to the Dispensation of a Fully Enlightened One, it follows that persons who have reached the planes of deliverance are unique to his Dispensation as well.

In the Shorter Discourse on the Lion's Roar the reason for the Buddha's exclusivistic claim does not focus upon practice but upon doctrine, upon the understanding of the nature of reality that separates his own Dhamma from all other attempts to comprehend the human situation. As the argument unfolds, the Buddha will show that the essential key to liberation, the key that he alone makes available, is the teaching of //anatta//, of non-self or egolessness, which is at the same time the boundary line that marks the difference between his own doctrine and the doctrines of other teachers.

Sections 3-4. After announcing the "lion's roar" in Section 2, in the next section the Buddha begins to construct an imaginary dialogue between "the wanderers of other sects," i.e. the proponents of the rival religious systems, and his own ordained disciples, the bhikkhus. In the first stage of the discussion, the wanderers ask the bhikkhus

about the grounds on which they advance their seemingly sweeping claim. The Buddha advises the monks that they should answer by mentioning four reasons: that they have confidence in the Teacher, they have confidence in his Teaching, they have fulfilled the precepts of training, and their co-religionists, both monastic and lay, live together in cordial harmony. The wanderers, however, do not remain satisfied with this answer, but join issue with the bhikkhus by pointing out that the four reasons that the Buddhists have offered are also found in their own sects. Thus there seems to be no essential distinction between them that the bhikkhus can appeal to as the basis for their thesis.

Section 5. The Buddha does not meet this challenge with a direct reply, but instead approaches it via an indirect route. He enters upon this route by first clarifying, through questioning of the wanderers, the criteria of a truly emancipating teaching. As a matter of mutual consensus both the bhikkhus and the wanderers agree that such a teaching must posit a goal that can be attained only by those who have achieved complete purification: freedom from lust, hate and delusion, from craving and clinging, from arbitrary prejudices ("favouring and opposing"), and from the coils of "proliferation" (//papanca//), i.e. thought constructions born of craving and groundless speculation.

Although the bhikkhus and the wanderers both agree on these criteria, this does not suffice to establish that they are shared equally by the different spiritual systems, nor does this imply that they are capable of being fulfilled regardless of the specific doctrine to which one subscribes or the discipline in which one trains. To show, again in an indirect manner, that the outside systems are not capable of leading to final liberation, the Buddha points out that there are two broad "families" of views, diametrically opposed to each other, under which the wide diversity of speculative systems can be subsumed. These two views are called, in the sutta, the view of being (//bhavaditthi//) and the view of non-being (//vibhavaditthi//). The view of being is identical with eternalism (//sassatavada//), the positing of some eternal entity or spiritual principle, i.e. a substantial self or soul, as the essence of the individual, and the positing of an eternal entity, such as a creator God or metaphysical

Absolute, as the ground or source of the objective universe. The view of non-being is identical with annihilationism (//ucchedavada//), the repudiation of any principle of continuity beyond death and the denial of an objective, transpersonal foundation for morality.

While those who adhere to the former view do concur with the Buddhists in accepting the efficacy of spiritual practice, their teachings, according to the Buddha, are not free of an erroneous grasp of actuality. They spring from a deep clinging to the notion of a permanent self, which issues in an edifice of doctrine designed to substantiate that idea and guarantee the immortality of the imagined self. Hence the Buddha traces this view to its root in the craving for being (//bhavatanha//), and he maintains that those who adopt such a view are for that very reason the victims, even though unwittingly, of craving and attachment. The view of non-being, on the other hand, arises from an attitude of contempt towards existence, and finds its root in the craving for non-being (//vibhavatanha//). The thinkers who adopt this view generally begin, as the Buddha does, by recognizing the pervasive nature of suffering; but instead of pursuing this suffering back to its true causes, they rush to an unwarranted extreme by declaring that the entire life-process comes to an absolute end with the breakup of the body at death, so that at death a being is annihilated and exists no more in any way.

Having isolated these two views and shown them in their mutual opposition, the Buddha then states that any "recluses or brahmins," i.e. spiritual teachers, who do not understand these views as they really are fail to measure up to the criteria of those who have achieved the final goal. They are still subject to lust, hatred and delusion, to craving and clinging, etc., and thus they cannot claim to be freed from the cycle of repeated birth and death. Only those who have comprehended these views, who see their dangers and have relinquished them, are accessible to the right view that leads beyond all erroneous extremes, and it is by the instrumentality of that view that they are capable of cutting off the defilements and arriving at release from the samsaric round.

Sections 9-15. Even at this point, however, the Buddha has not yet

explicitly shown that liberation from cyclic existence is an exclusive prerogative of his own Dispensation. He has only left this conclusion as an inference for those who are already aware that his Dhamma makes known the middle way that transcends extremist views. In the present sequence, however, he will bring his argument to its conclusion by homing in on the crucial point that separates his own teaching from all other religious and philosophical systems. He takes up this task by way of an examination of the mental activity of clinging (//upadana//). He states that there are four kinds of clinging: (1) clinging to sense pleasures; (2) clinging to speculative views regarding the self and the world; (3) clinging to rules and observances, i.e. to external rules, rituals and austerities in the belief that they lead to liberation; (4) and clinging to a doctrine of self, i.e. to a view of a truly existent self. The last type of clinging, the subtlest and most elusive of the group, is tantamount to what the texts refer to as "personality view" (//sakkayaditthi//): the view of a substantial self taken to be either identical in some way to the five aggregates that constitute the personality, or to stand in some relationship to those aggregates (see MN 44/i,300, etc.).

The Buddha next points out that the recluses and brahmins who propose a path to liberation all declare that they propound "the full understanding of all kinds of clinging," a phrase the commentary to the sutta glosses as meaning the //overcoming// (//samatikkama//) of all kinds of clinging. However, the Buddha says, in spite of this claim, the other spiritual teachers recognize and attack only a limited number of the forms of clinging; at best, they might teach the overcoming of the first three forms of clinging. What they cannot teach, because they have not comprehended this for themselves, is the overcoming of clinging to a doctrine of self, and it is this fourth type of clinging that vitiates even the aspects of their teachings that are wholesome and praiseworthy. Because they perceive the dangers in the grosser types of clinging, they might urge their disciples to relinquish them, to give up sensuality, dogmatism and ritualism, and to cultivate in their place renunciation, detachment and equanimity. Thereby they can enjoin their disciples to engage in virtuous courses of spiritual practice, courses which have the potency to generate superior states of rebirth within the round of samsara. However, what

they have not discovered, because of the insurmountable limits to their range of understanding, is the buried root of the entire cycle of repeated existence, which consists precisely in that adherence to the notion of self. For this reason, the Buddha maintains, such a Dhamma and Discipline cannot show the way to the uprooting of the belief in self, and he therefore concludes that it is "unemancipating, unconducive to peace" -- the final peace of Nibbana. Being taught by one who is not a Fully Enlightened Buddha, such a system does not merit the confidence of those who can be satisfied with nothing less than complete release from all samsaric suffering.

In contrast to other spiritual teachers, the Buddha continues, he himself, the Tathagata, describes the full understanding of all kinds of clinging, inclusive of the clinging to a doctrine of self. Recognizing the danger in views of self, aware that all such views, no matter how lofty, are undermined by a fundamental cognitive error, he proclaims a path that leads to the eradication of views of self in all their bewildering variety. Hence, the Buddha says, his Dhamma and Discipline is truly emancipating, truly capable of leading to final peace, promulgated by a Fully Enlightened One, the proper field of confidence for seekers of liberation.

Sections 16-17. In the final sections of the discourse, the Buddha will validate his claim regarding the emancipating quality of his Dispensation by showing how a disciple who undertakes the practice of his teaching can reach the fruit of final deliverance. He first takes up the four kinds of clinging, the subject around which the preceding portion of the exposition revolved, and connects this topic with another major principle of his doctrine, dependent arising (//paticca samuppada//). By applying the principle of dependent arising, he traces clinging to its source in craving, and then, continuing this line of inquiry, he pursues the entire sequence of conditional factors at the base of samsara back to its deepest and most pernicious root, ignorance (//avijja//).

In the final paragraph he introduces a bhikkhu who arrives at the culmination of the path: one who develops wisdom to the fullest extent, abandons all ignorance, and arouses the liberating knowledge.

Such a one no longer clings through any kind of clinging: he has eradicated all four types of clinging, including the clinging to a doctrine of self, and with their eradication has attained the final goal, the personal realization of Nibbana right in this very life.

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MAJJHIMA NIKAYA No. 11

The Shorter Discourse on the Lion's Roar

(//Culasihanada Sutta//)

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." -- "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid [*p.64] of recluses: that is how you should rightly roar your lion's roar. [1]

3. "It is possible, bhikkhus, that wanderers of other sects might ask: 'But on the strength of what (argument) or with the support of what (authority) do the venerable ones say thus?' Wanderers of other sects who ask thus may be answered in this way: 'Friends, four things have been declared to us by the Blessed One who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: "Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses." What are the four? We have

confidence in the Teacher, we have confidence in the Dhamma, we have fulfilled the precepts, and our companions in the Dhamma are dear and agreeable to us whether they are layfolk or those gone forth. These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.'

4. "It is possible, bhikkhus, that wanderers of other sects might say thus: 'Friends, we too have confidence in the Teacher, that is, in our Teacher; we too have confidence in the Dhamma, that is, in our Dhamma; we too have fulfilled the precepts, that is, our precepts; our companions in the Dhamma are dear and agreeable to us too whether they are layfolk or those gone forth. What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. "Wanderers of other sects who ask thus may be answered in this way: 'How then, friends, is the goal one or many?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, the goal is one, not many.' [2] -- 'But, friends, is that goal for one affected by lust or free from lust?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, that goal is for one free from lust, not for one affected by lust.' -- 'But, friends, is that goal for one affected by hate or free from hate?' Answering rightly, they would answer: 'Friends, that goal is for one free from hate, not for one affected by hate.' -- 'But, friends, is that goal for one affected by delusion or free from delusion?' Answering rightly, they would answer: 'Friends, that goal is for one free from delusion, not for one affected by delusion.' -- 'But, friends, is that goal for one affected by craving or free from craving?' [*p.65] Answering rightly, they would answer: 'Friends, that goal is for one free from craving, not for one affected by craving.' -- 'But, friends, is that goal for one affected by clinging or free from clinging?' Answering rightly, they would answer: 'Friends, that goal is for one free from clinging, not for one affected by clinging.' -- 'But, friends, is that goal for one who has vision or for one without vision?' Answering rightly, they would answer: 'Friends, that goal is for one with vision, not for one without vision.' -- 'But, friends, is that goal for one who favours

and opposes, or for one who does not favour and oppose?' Answering rightly, they would answer: 'Friends, that goal is for one who does not favour and oppose, not for one who favours and opposes.' [3] -- 'But, friends is that goal for one who delights in and enjoys proliferation, or for one who does not delight in and enjoy proliferation?' Answering rightly, they would answer: 'Friends, that goal is for one who does not delight in and enjoy proliferation, not for one who delights in and enjoys proliferation.' [4]

6. "Bhikkhus, there are these two views: the view of being and the view of non-being. Any recluses or brahmins who rely on the view of being, adopt the view of being, accept the view of being, are opposed to the view of non-being. Any recluses or brahmins who rely on the view of non-being, adopt the view of non-being, accept the view of non-being, are opposed to the view of being. [5]

7. "Any recluses or brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger and the escape [6] in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favouring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, ageing and death, from sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say.

8. "Any recluses or brahmins who understand as they actually are the origin, the disappearance, the gratification, the danger and the escape in the case of these two views are without lust, without hate, without delusion, without craving, without clinging, with vision, not given to favouring and opposing, and they do not delight in and enjoy proliferation. They are freed from birth, ageing and death, from sorrow, lamentation, pain, grief and despair; they are freed from suffering, I say. [*p.66]

9. "Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

10. "Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds of clinging. [7] They describe the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. "Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging ... they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances ... therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. "Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging ... they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance ... therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. [8]

13. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfilment of the precepts is not rightly directed, and that the affection among

companions in the Dhamma is not rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is [*p.67] badly proclaimed and badly expounded, unemancipating, unconducive to peace, expounded by one who is not fully enlightened.

14. "Bhikkhus, when a Tathagata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self. [9]

15. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfilment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well proclaimed and well expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

16. "Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving. [10] Craving has what as its source ...? Craving has feeling as its source.... Feeling has what as its source ...? Feeling has contact as its source ... Contact has what as its source ...? Contact has the sixfold base as its source.... The sixfold base has what as its source ...? The sixfold base has mentality-materiality as its source.... Mentality-materiality has what as its source ...? Mentality-materiality has consciousness as its source.... Consciousness has what as its source ...? Consciousness has formations as its source.... Formations have what as their source ...? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

17. "Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the

arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. [11] When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbana. He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' " [12] [*p.68]

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

* * *

Notes

1. Comy. explains "lion's roar" (//sihanada//) as meaning a supreme roar (//setthanada)//, a fearless roar (//abhitanada//), and a roar which cannot be confuted (//appatinada//). It adds: The roar about the existence of these four types of recluse only here is the supreme roar. The absence of any fear on account of others when one advances such a claim makes it a fearless roar. As none of the rival teachers can rise up and say, "These recluses also exist in our Dispensation," it is a roar which cannot be confuted.

2. Comy.: Even though the adherents of other sects all declare Arahantship -- understood in a general sense as spiritual perfection -- to be the goal, they point to other attainments as the goal in accordance with their views. Thus the brahmins declare the Brahma-world to be the goal, the great ascetics declare the gods of Streaming Radiance, the wanderers the gods of Refulgent Glory, and the Ajivakas the non-percipient state, which they posit to be "infinite mind" (//anantamanasa//).

3. "Favouring and opposing" (//anurodha-pativirodha//): reacting with attraction through lust and with aversion through hatred.

4. Proliferation (papanca), according to Comy., generally means mental activity governed by craving, conceit and views, but here only craving and views are intended.

5. The adoption of one view entailing opposition to the other links up with the earlier statement that the goal is for one who does not favour and oppose.

6. Comy. mentions eight conditions which serve as the origin (//samudaya//) of these views: the five aggregates, ignorance, contact, perception, thought, unwise attention, bad friends, and the voice of another. Their disappearance (//atthangama//) is the path of stream-entry, which eradicates all wrong views. Their gratification (//assada//) may be understood as the satisfaction of psychological need to which the view caters, specifically the nurturing of craving for being by the eternalist view and of craving for non-being by the annihilationist view. Their danger (//adinava//) is the continued bondage they entail, by obstructing the acceptance of right view, which leads to liberation. And the escape from them (//nissarana//) is Nibbana.

7. Comy. glosses full understanding (//parinna//) here as overcoming (//samatikkama//), with reference to the commentarial notion of //pahanaparinna//, "full understanding as abandonment."

8. This passage clearly indicates that the critical differentiating factor of the Buddha's Dhamma is its "full understanding of clinging to a doctrine of self." This means, in effect, that the Buddha alone is able to show how to overcome all views of self by developing penetration into the truth of non-self (//anatta//).

9. Comy.: The Buddha teaches how clinging to sense pleasures is abandoned by the path of Arahantship, while the other three types of clinging are eliminated by the path of stream-entry. The path of stream-entry eliminates the other three clingings because these three are all forms of wrong view, and all wrong views are overcome at that stage. Although the statement that clinging to sense

pleasures is abandoned by the path of Arahantship may sound strange, in view of the fact that sensual desire is already eliminated by the non-returner, the Tika (subcommentary) to the sutta explains that in the present context the word //kama//, sense pleasure, should be understood to comprise all forms of greed, and the subtler types of greed are only eliminated with the attainment of Arahantship.

10. This passage is explained in order to show how clinging is to be abandoned. Clinging is traced back, via the chain of dependent arising, to its root-cause in ignorance, and then the destruction of ignorance is shown to be the means to eradicate clinging.

11. The Pali idiom, //n'eva kamupadanam upadiyati//, would have to be rendered literally as "he does not cling to the clinging to sense pleasures," which may obscure the sense more than it illuminates it. The word //upadana// in Pali is the object of its own verb form, while "clinging" in English is not. The easiest solution is to translate directly in accordance with the sense rather than to try to reproduce the idiom in translation.

12. This is the stock canonical declaration of Arahantship.

* * * * * * * *

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

sagÄ• thÄ• vagga-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

karuá¹‡Ä• sÄ«talahadayaá¹ƒ \Ne I 1/ \Ee I 1/ \Be I 1/, paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ

sanarÄ• maralokagaruá¹ƒ, vande __sugataá¹ƒ_ gativimuttaá¹ƒ ||

buddhopi buddhabhÄ• vaá¹ƒ, bhÄ• vetvÄ• ceva sacchikatvÄ• ca.

yaá¹ƒ upagato gatamalaá¹ƒ, vande tamanuttaraá¹ƒ __dhammaá¹ƒ_ ||

sugatassa orasÄ• naá¹ƒ, puttÄ• naá¹ƒ mÄ• rasenamathanÄ• naá¹ƒ.

aá¹-á¹-hannampi samÅ«haá¹ƒ, sirasÄ• vande __ariyasaá¹…ghaá¹ƒ_ ||

iti \Ne I 2/ me pasannamatino, ratanattayavandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ.

yaá¹ƒ suvihatantarÄ• yo, hutvÄ• tassÄ• nubhÄ• vena ||

saá¹ƒyuttavaggapaá¹-imaá¹‡á¸• itassa, __saá¹ƒyuttaÄ• gamavarassa_.

buddhÄ• nubuddhasaá¹ƒvaá¹‡á¹‡itassa, Ã±Ä• á¹‡appabhedajananassa ||

atthappakÄ• sanatthaá¹ƒ, __aá¹-á¹-hakathÄ• _ Ä• dito vasisatehi.

paÃ±cahi yÄ• saá¹…gÄ«tÄ• , anusaá¹…gÄ«tÄ• ca pacchÄ• pi ||

sÄ«haá¸·adÄ«paá¹ƒ pana Ä• bhatÄ• tha, vasinÄ• mahÄ• mahindena.

á¹-hapitÄ• sÄ«haá¸·abhÄ• sÄ• ya, dÄ«pavÄ• sÄ«namatthÄ• ya ||

apanetvÄ• na \Be I 2/ tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropento vigatadosaá¹ƒ ||

samayaá¹ƒ avilomento, therÄ• naá¹ƒ theravaá¹ƒsadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sÄ«naá¹ƒ ||

hitvÄ• \Ee I 2/ punappunÄ• gata-matthaá¹ƒ, atthaá¹ƒ pakÄ• sayissÄ• mi.

sujanassa ca tuá¹-á¹-hatthaá¹ƒ, ciraá¹-á¹-hitatthaÃ±ca dhammassa ||

sÄ• vatthipabhÅ«tÄ«naá¹ƒ, nagarÄ• naá¹ƒ vaá¹‡á¹‡anÄ• katÄ• heá¹-á¹-hÄ• .

saá¹…gÄ«tÄ«naá¹ƒ dvinnaá¹ƒ, yÄ• me atthaá¹ƒ vadantena ||

vitthÄ• ravasena sudaá¹ƒ, vatthÅ«ni ca yÄ• ni tattha vuttÄ• ni.

tesampi na idha bhiyyo, vitthÄ• rakathaá¹ƒ karissÄ• mi ||

suttÄ• naá¹ƒ \Ne I 3/ pana atthÄ• , na vinÄ• vatthÅ«hi ye pakÄ• santi.

tesaá¹ƒ pakÄ• sanatthaá¹ƒ, vatthÅ«nipi dassayissÄ• mi ||

sÄ«lakathÄ• dhutadhammÄ• , kammaá¹-á¹-hÄ• nÄ• ni ceva sabbÄ• ni.

cariyÄ• vidhÄ• nasahito, jhÄ• nasamÄ• pattivitthÄ• ro ||

sabbÄ• ca abhiÃ±Ã±Ä• yo, paÃ±Ã±Ä• saá¹…kalananicchayo ceva.

khandhÄ• dhÄ• tÄ• yatanindriyÄ• ni, ariyÄ• ni ceva cattÄ• ri ||

saccÄ• ni paccayÄ• kÄ• radesanÄ• , suparisuddhanipuá¹‡anayÄ• .

avimuttatantimaggÄ• , vipassanÄ• bhÄ• vanÄ• ceva ||

iti pana sabbaá¹ƒ yasmÄ• , __visuddhimagge_ mayÄ• suparisuddhaá¹ƒ.

vuttaá¹ƒ tasmÄ• bhiyyo, na taá¹ƒ idha vicÄ• rayissÄ• mi ||

``majjhe __visuddhimaggo, _ esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitamatthaá¹ƒâ€™â€™ ||

icceva kato tasmÄ• , tampi gahetvÄ• na saddhimetÄ• ya.

aá¹-á¹-hakathÄ• ya vijÄ• natha, saá¹ƒyuttavinissitaá¹ƒ atthanti ||

1. devatÄ• saá¹ƒyuttaá¹ƒ

1. naá¸·avaggo

1. oghataraá¹‡asuttavaá¹‡á¹‡anÄ•

tattha \Ne I 4/ \Be I 3/ __saá¹ƒyuttÄ• gamo_ nÄ• ma sagÄ• thÄ• vaggo, nidÄ• navaggo, kha
saá¸·Ä• yatanavaggo, mahÄ• vaggoti paÃ±cavaggo hoti. suttato ---

``satta suttasahassÄ• ni, satta suttasatÄ• ni ca.

dvÄ• saá¹-á¹-hi ceva suttÄ• ni, eso saá¹ƒyuttasaá¹…gahoâ€™â€™ ||

bhÄ• á¹‡avÄ• rato \Ee I 3/ bhÄ• á¹‡avÄ• rasataá¹ƒ hoti. tassa vaggesu __sagÄ• thÄ• vagg
__oghataraá¹‡asuttaá¹ƒ_. tassÄ• pi ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dikaá¹ƒ Ä• yasmatÄ•
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaá¹ƒ nidÄ• namÄ• di. sÄ• panesÄ• paá¹-hamama
sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya Ä• dimhi vitthÄ• ritÄ• , tasmÄ
vitthÄ• ritanayeneva veditabbÄ• .

<1> yaá¹ƒ \Ee I 4/ panetaá¹ƒ ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dikaá¹ƒ nidÄ• naá¹ƒ, tattha _
__me_tiÄ• dÄ«ni nÄ• mapadÄ• ni. __sÄ• vatthiyaá¹ƒ viharatÄ«_ti ettha __vÄ«_ti upasagga
Ä• khyÄ• tapadanti iminÄ• tÄ• va nayena padavibhÄ• go veditabbo.

atthato pana __evaá¹ƒ_saddo tÄ• va
upamÅ«padesa-sampahaá¹ƒsana-garahaá¹‡a-vacanasampaá¹-iggahÄ• kÄ• ranidassanÄ•
tathÄ• hesa --- ``evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti (Dhp 5
upamÄ• yaá¹ƒ Ä• gato. ``evaá¹ƒ te abhikkamitabbaá¹ƒ \Ne I 5/, evaá¹ƒ te paá¹-ikkamitabba
4.122) upadese. ``evametaá¹ƒ bhagavÄ• , evametaá¹ƒ sugatÄ• â€™â€™ tiÄ• dÄ«su (AN I
``evamevaá¹ƒ panÄ• yaá¹ƒ vasalÄ« yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa sa
bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su (SN I 1.187) garahaá¹‡e. ``evaá¹ƒ, bhanteti kho te bhikkhÅ

paccassosuâ€™â€™ ntiÄ• dÄ«su (MN I 1) vacanasampaá¹-iggahe. ``evaá¹ƒ byÄ• kho aha
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 398) Ä• kÄ• re \Be I 4/. ``
samaá¹‡o Ä• nando tenupasaá¹…kama; upasaá¹…kamitvÄ• mama vacanena samaá¹‡aá¹
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `subho mÄ•
bhavantaá¹ƒ Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹
ti. evaÃ±ca vadehi --- `sÄ• dhu kira bhavaá¹ƒ Ä• nando yena subhassa mÄ• á¹‡avassa \Ee
nivesanaá¹ƒ, tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™ tiâ€™â€™ Ä• dÄ«su (
maÃ±Ã±atha kÄ• lÄ• mÄ• , ime dhammÄ• kusalÄ• vÄ• akusalÄ• vÄ• ti? akusalÄ• , bhant
sÄ• vajjÄ• , bhante. viÃ±Ã±ugarahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• ti? viÃ±Ã±ugarahitÄ• ,
samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti vÄ• no vÄ• , kathaá¹ƒ vo ettha hotÄ«ti?
samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, evaá¹ƒ no ettha hotÄ«â€™â€™ tiÄ• dÄ
svÄ• yamidha Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡esu daá¹-á¹-habbo.

tattha Ä• kÄ• ratthena __evaá¹ƒ_saddena etamatthaá¹ƒ dÄ«peti --- nÄ• nÄ• nayanipuá¹‡aa
anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasampannaá¹ƒ vividhapÄ• á¹-ihÄ• riyaa
paá¹-ivedhagambhÄ«raá¹ƒ sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nurÅ«pato sotapathamÄ•
vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ? sabbathÄ• mena pana sotukÄ•
sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutanti.

nidassanatthena --- ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ
``evaá¹ƒ me sutaá¹ƒ, mayÄ• pi evaá¹ƒ sutaâ€™â€™ nti idÄ• ni vattabbaá¹ƒ sakalasuttaá¹ƒ

avadhÄ• raá¹‡atthena --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹
Ä• nando, gatimantÄ• naá¹ƒ, satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
(AN I 1.220-223) evaá¹ƒ \Ne I 6/ bhagavatÄ• --- ``Ä• yasmÄ• Ä• nando atthakusalo dhamm
niruttikusalo pubbÄ• parakusaloâ€™â€™ ti (AN II 5.169) evaá¹ƒ dhammasenÄ• patinÄ• ca
attano dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá¹ƒ sotukÄ• mataá¹ƒ janeti --- ``evaá¹ƒ me su
atthato vÄ• byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva na aÃ±Ã±athÄ• daá¹-á¹-hal

__me_saddo \Be I 5/ tÄ«su atthesu dissati. tathÄ• hissa --- ``gÄ• thÄ• bhigÄ«taá¹ƒ me abh
ntiÄ• dÄ«su (Sn 81) mayÄ• ti attho. ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhamm
tiÄ• dÄ«su (SN II 4.88) mayhanti attho. ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavathÄ• â
mamÄ• ti attho. idha pana ``mayÄ• sutaâ€™â€™ nti ca ``mama sutaâ€™â€™ nti ca atthac

__suta_nti ayaá¹ƒ __suta_saddo saupasaggo anupasaggo ca
gamana-vissuta-kilinnaupacitÄ• nuyoga-sotaviÃ±Ã±eyya-sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tÄ
hissa --- ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa passa
vissutadhammassÄ• ti attho. ``avassutÄ• avassutassÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 657) k

``tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ ntiÄ• dÄ«su (Khp 7.12) upacitanti atth
dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su (Dhp 181) jhÄ• nÄ• nuyuttÄ• ti attho. ``diá¹-á¹-haá¹ƒ sutaá¹ƒ
241) sotaviÃ±Ã±eyyanti attho. ``sutadharo sutasannicayoâ€™â€™ tiÄ• dÄ«su (MN I 339)
sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharoti attho. idha panassa sotadvÄ• rÄ• nusÄ• rena upa
upadhÄ• raá¹‡anti vÄ• attho. me-saddassa hi mayÄ• ti atthe sati --- ``evaá¹ƒ mayÄ• sutaá
upadhÄ• ritaâ€™â€™ nti yujjati. mamÄ• ti atthe sati --- ``evaá¹ƒ mama sutaá¹ƒ, sotadvÄ• rÄ
upadhÄ• raá¹‡aâ€™â€™ nti yujjati.

evametesu tÄ«su padesu __eva_nti sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaá¹
vuttaviÃ±Ã±Ä• á¹‡asamaá¹…gipuggalanidassanaá¹ƒ. __suta_nti assavanabhÄ• vapaá¹-ikkh
anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. tathÄ• __eva_nti tassa sotadvÄ• rÄ•
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• nÄ• nappakÄ• rena Ä• rammaá¹‡e \Ne I 7/ pavattibhÄ• vappakÄ•
attappakÄ• sanaá¹ƒ. __suta_nti dhammappakÄ• sanaá¹ƒ. ayaÃ±hettha saá¹…khepo --- ``nÄ
pavattÄ• ya viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• mayÄ• na aÃ±Ã±aá¹ƒ kataá¹ƒ, idaá¹ƒ pana kataá¹ƒ,

tathÄ• \Be I 6/ __eva_nti niddisitabbappakÄ• sanaá¹ƒ. __me_ti puggalappakÄ• sanaá¹ƒ. __
puggalakiccappakÄ• sanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``yaá¹ƒ suttaá¹ƒ niddisissÄ• mi, taá¹ƒ
sutaâ€™â€™ nti.

tathÄ• __eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ• nÄ• natthabyaÃ±jan
nÄ• nÄ• kÄ• raniddeso \Ee I 7/. __eva_nti hi ayaá¹ƒ Ä• kÄ• rapaÃ±Ã±atti. __me_ti kattunido
visayaniddeso. ettÄ• vatÄ• nÄ• nÄ• kÄ• rappavattena cittasantÄ• nena taá¹ƒsamaá¹…gino
gahaá¹‡asanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ hoti.

atha vÄ• __eva_nti puggalakiccaniddeso. __suta_nti viÃ±Ã±Ä• á¹‡akiccaniddeso. __me_ti
ubhayakiccayuttapuggalaniddeso. ayaá¹ƒ panettha saá¹…khepo --- ``mayÄ• savanakiccavi
puggalena viÃ±Ã±Ä• á¹‡avasena laddhasavanakiccavohÄ• rena sutaâ€™â€™ nti.

tattha __eva_nti ca __me_ti ca saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±atti.
paramatthato atthi, yaá¹ƒ evanti vÄ• meti vÄ• niddesaá¹ƒ labhetha. __suta_nti vijjamÄ• na
taá¹ƒ ettha sotena upaladdhaá¹ƒ, taá¹ƒ paramatthato vijjamÄ• nanti. tathÄ• __eva_nti ca __
upÄ• dÄ• ya vattabbato upÄ• dÄ• paÃ±Ã±atti. __suta_nti diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya v
upanidhÄ• paÃ±Ã±atti.

ettha ca __eva_nti vacanena asammohaá¹ƒ dÄ«peti. na hi sammÅ«á¸·ho nÄ• nappakÄ• ra
__suta_nti vacanena sutassa asammosaá¹ƒ dÄ«peti. yassa hi sutaá¹ƒ sammuá¹-á¹-haá¹ƒ h
mayÄ• sutanti paá¹-ijÄ• nÄ• ti. iccassa asammohena paÃ±Ã±Ä• siddhi, asammosena pana

paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• byaÃ±janÄ• vadhÄ• raá¹‡asamatthatÄ• , satipubba
atthapaá¹-ivedhasamatthatÄ• \Ne I 8/. tadubhayasamatthatÄ• yogena atthabyaÃ±janasamp
anupÄ• lanasamatthato dhammabhaá¹‡á¸• Ä• gÄ• rikattasiddhi.

aparo nayo --- __eva_nti vacanena yoniso manasikÄ• raá¹ƒ dÄ«peti, ayoniso manasikaroto
nÄ• nappakÄ• rapaá¹-ivedhÄ• bhÄ• vato. __suta_nti vacanena avikkhepaá¹ƒ dÄ«peti vikkhi
tathÄ• hi vikkhittacitto puggalo sabbasampattiyÄ• vuccamÄ• nopi ``na mayÄ• sutaá¹ƒ, pu
bhaá¹‡athÄ• â€™â€™ ti bhaá¹‡ati. yoniso manasikÄ• rena cettha attasammÄ• paá¹‡idhiá¹ƒ
sÄ• dheti, sammÄ• appaá¹‡ihitattassa pubbe akatapuÃ±Ã±assa vÄ• tadabhÄ• vato. avikkh
saddhammassavanaá¹ƒ sappurisÅ«panissayaÃ±ca sÄ• dheti. na hi vikkhittacitto sotuá¹ƒ sa
anupanissayamÄ• nassa savanaá¹ƒ atthÄ«ti.

aparo nayo --- yasmÄ• __ ``eva_nti yassa cittasantÄ• nassa nÄ• nÄ• kÄ• rappavattiyÄ•
nÄ• natthabyaÃ±janaggahaá¹‡aá¹ƒ hoti, tassa nÄ• nÄ• kÄ• raniddesoâ€™â€™ ti vuttaá¹ƒ,
na sammÄ• appaá¹‡ihitattano pubbe akatapuÃ±Ã±assa vÄ• hoti, tasmÄ• __eva_nti iminÄ
pacchimacakkadvayasampattimattano dÄ«peti. __suta_nti savanayogena purimacakkadvay
appatirÅ«padese vasato sappurisÅ«panissayavirahitassa vÄ• savanaá¹ƒ atthi. iccassa pac
Ä• sayasuddhi siddhÄ• hoti, purimacakkadvayasiddhiyÄ• payogasuddhi, tÄ• ya ca Ä• saya
adhigamabyattisiddhi, payogasuddhiyÄ• Ä• gamabyattisiddhi. iti payogÄ• sayasuddhassa Ä
vacanaá¹ƒ aruá¹‡uggaá¹ƒ viya sÅ«riyassa udayato, yoniso manasikÄ• ro viya ca kusalakam
vacanassa pubbaá¹…gamaá¹ƒ bhavitunti á¹-hÄ• ne nidÄ• naá¹ƒ á¹-hapento __evaá¹ƒ me su

aparo nayo --- __eva_nti iminÄ• nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakena vacanena attano
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. __suta_nti iminÄ•
sotabbabhedapaá¹-ivedhadÄ«pakena dhammaniruttipaá¹-isambhidÄ• sampattisabbhÄ• vaá
manasikÄ• radÄ«pakavacanaá¹ƒ bhÄ• samÄ• no --- ``ete mayÄ• dhammÄ• manasÄ• nup
suppaá¹-ividdhÄ• â€™â€™ ti dÄ«peti. __suta_nti idaá¹ƒ savanayogadÄ«pakavacanaá¹ƒ bh
dhammÄ• sutÄ• dhÄ• tÄ• vacasÄ• paricitÄ• â€™â€™ ti dÄ«peti. tadubhayenapi atthabya
savane Ä• daraá¹ƒ janeti. atthabyaÃ±janaparipuá¹‡á¹‡aÃ±hi \Ne I 9/ dhammaá¹ƒ Ä• darena
9/ hitÄ• paribÄ• hiro hotÄ«ti Ä• daraá¹ƒ janetvÄ• sakkaccaá¹ƒ dhammo sotabboti.

__evaá¹ƒ_ \Be I 8/ __me suta_nti iminÄ• pana sakalena vacanena Ä• yasmÄ• Ä• nando t
dhammaá¹ƒ attano adahanto asappurisabhÅ«miá¹ƒ atikkamati, sÄ• vakattaá¹ƒ paá¹-ijÄ• nan
okkamati. tathÄ• asaddhammÄ• cittaá¹ƒ vuá¹-á¹-hÄ• peti, saddhamme cittaá¹ƒ patiá¹-á¹-hÄ
sutamevetaá¹ƒ mayÄ• , tasseva pana bhagavato vacanaâ€™â€™ nti dÄ«pento attÄ• naá¹ƒ
apadisati, jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá¹-á¹-hÄ• peti.

apica ``evaá¹ƒ me sutaâ€™â€™ nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purim

``sammukhÄ• paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa
Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa dhammasaraá¹‡assa saddhammavaracakkavattino
ettha atthe vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati vÄ• katta
sabbadevamanussÄ• naá¹ƒ imasmiá¹ƒ dhamme assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• sampa
vuccati ---

``vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

__eka_nti gaá¹‡anaparicchedaniddeso. __samaya_nti paricchinnaniddeso. __ekaá¹ƒ sama
aniyamitaparidÄ«panaá¹ƒ. tattha __samaya_saddo ---

``samavÄ• ye khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissatiâ€™â€™ ||

tathÄ• hissa ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca up
I 447) samavÄ• yo attho. ``ekova kho, bhikkhave, khaá¹‡o ca samayo \Ne I 10/ ca brahmac
tiÄ• dÄ«su (AN III 8.29) khaá¹‡o. ``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ tiÄ• dÄ«su
``mahÄ• samayo \Ee I 10/ pavanasmiâ€™â€™ ntiÄ• dÄ«su (DN II 332) samÅ«ho. ``samayo
appaá¹-ividdho ahosi, bhagavÄ• kho sÄ• vatthiyaá¹ƒ viharati, bhagavÄ• pi maá¹ƒ jÄ• nissat
bhikkhu satthusÄ• sane sikkhÄ• ya aparipÅ«rakÄ• rÄ«â€™ ti. ayampi kho te \Be I 9/, bhado
appaá¹-ividdho ahosÄ«â€™â€™ tiÄ• dÄ«su (MN II 135) hetu. ``tena kho pana samayena u
samaá¹‡amuá¹‡á¸• ikÄ• putto samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya
tiÄ• dÄ«su (MN II 260) diá¹-á¹-hi.

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || ---

Ä• dÄ«su (SN I 1.129) paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkh
pahÄ• naá¹ƒ. ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipari
abhisamayaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is II 8) paá¹-ivedho. idha panassa kÄ• lo att
saá¹ƒvacchara-utu-mÄ• saá¸• á¸• hamÄ• sa-ratti-diva-pubbaá¹‡ha-majjhanhika-sÄ• yanha-
-muhuttÄ• dÄ«su kÄ• lappabhedabhÅ«tesu samayesu ekaá¹ƒ samayanti dÄ«peti.

tattha kiÃ±cÄ• pi etesu saá¹ƒvaccharÄ• dÄ«su samayesu yaá¹ƒ yaá¹ƒ suttaá¹ƒ yasmiá¹ƒ ya
utumhi mÄ• se pakkhe rattibhÄ• ge divasabhÄ• ge vÄ• vuttaá¹ƒ, sabbaá¹ƒ taá¹ƒ therassa s
suvavatthÄ• pitaá¹ƒ paÃ±Ã±Ä• ya. yasmÄ• pana ``evaá¹ƒ me sutaá¹ƒ asukasaá¹ƒvacchare
asukapakkhe asukarattibhÄ• ge asukadivasabhÄ• ge vÄ• â€™â€™ ti evaá¹ƒ vutte na sakk
uddisituá¹ƒ vÄ• uddisÄ• petuá¹ƒ vÄ• , bahu ca vattabbaá¹ƒ hoti, tasmÄ• ekeneva padena
``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

ye vÄ• ime gabbhokkantisamayo jÄ• tisamayo saá¹ƒvegasamayo abhinikkhamanasamayo
mÄ• ravijayasamayo abhisambodhisamayo diá¹-á¹-hadhammasukhavihÄ• rasamayo desan
evamÄ• dayo bhagavato devamanussesu ativiya suppakÄ• sÄ• \Ee I 11/ anekakÄ• lappab
tesu samayesu desanÄ• samayasaá¹…khÄ• taá¹ƒ ekaá¹ƒ samayanti dÄ«peti. yo cÄ• yaá¹ƒ
karuá¹‡Ä• kiccasamayo, attahitaparahitapaá¹-ipattisamayesu parahitapaá¹-ipattisamayo \Be
sannipatitÄ• naá¹ƒ karaá¹‡Ä«yadvayasamayesu dhammikathÄ• samayo, desanÄ• paá¹-ipa
tesupi samayesu aÃ±Ã±ataraá¹ƒ sandhÄ• ya ``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

kasmÄ• panettha yathÄ• abhidhamme ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraâ€™â€™ nti c
``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva kÄ• mehÄ«â€™â€™ ti ca bhummavacan
``tena samayena buddho bhagavÄ• â€™â€™ ti karaá¹‡avacanena, tathÄ• akatvÄ• ``ekaá
upayogavacanena niddeso katoti. tattha tathÄ• , idha ca aÃ±Ã±athÄ• atthasambhavato. tat
aÃ±Ã±esu suttapadesu ca adhikaraá¹‡attho bhÄ• venabhÄ• valakkhaá¹‡attho ca sambhava
kÄ• lattho samÅ«hattho ca samayo, tattha vuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ khaá¹‡a
ca samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkhÄ«yati. tasmÄ• tadatthajotanatthaá¹ƒ tattha
kato.

vinaye ca hetuattho karaá¹‡attho ca sambhavati. yo hi so sikkhÄ• padapaÃ±Ã±attisamayo
dubbiÃ±Ã±eyyo, tena samayena hetubhÅ«tena karaá¹‡abhÅ«tena ca sikkhÄ• padÄ• ni paÃ
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• si. tasmÄ•
karaá¹‡avacanena niddeso kato.

idha pana aÃ±Ã±asmiá¹ƒ ca evaá¹ƒjÄ• tike accantasaá¹ƒyogattho sambhavati. yaÃ±hi sam
aÃ±Ã±aá¹ƒ vÄ• suttantaá¹ƒ desesi, accantameva taá¹ƒ samayaá¹ƒ karuá¹‡Ä• vihÄ• rena v
tadatthajotanatthaá¹ƒ idha upayogavacananiddeso katoti.

tenetaá¹ƒ vuccati ---

``taá¹ƒ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• â€™â€™ ti ||

porÄ• á¹‡Ä• \Ne I 12/ \Ee I 12/ pana vaá¹‡á¹‡ayanti --- ``tasmiá¹ƒ samayeâ€™â€™ ti vÄ• ti vÄ• ``ekaá¹ƒ samayaâ€™â€™ nti vÄ• abhilÄ• pamattabhedo esa, sabbattha bhummame ``ekaá¹ƒ samayaâ€™â€™ nti vuttepi ``ekasmiá¹ƒ samayeâ€™â€™ ti attho veditabbo.

__bhagavÄ• _ti garu. garuá¹ƒ hi loke ``bhagavÄ• â€™â€™ ti vadanti. ayaÃ±ca sabbaguá¹‡ sabbasattÄ• naá¹ƒ garu, tasmÄ• ``bhagavÄ• â€™â€™ ti veditabbo. porÄ• á¹‡ehipi vuttaá¹ƒ

``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti || (Vism I 142).

apica ---

``bhagyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti || ---

imissÄ• gÄ• thÄ• ya vasenassa padassa vitthÄ• rato attho veditabbo. so ca __visuddhimag buddhÄ• nussatiniddese vuttoyeva.

ettÄ• vatÄ• cettha __evaá¹ƒ me suta_nti vacanena yathÄ• sutaá¹ƒ dhammaá¹ƒ dassento b paccakkhaá¹ƒ karoti. tena ``nayidaá¹ƒ atikkantasatthukaá¹ƒ pÄ• vacanaá¹ƒ, ayaá¹ƒ vo satth adassanena ukkaá¹‡á¹-hitaá¹ƒ janaá¹ƒ samassÄ• seti. __ekaá¹ƒ samayaá¹ƒ bhagavÄ• _ti v bhagavato avijjamÄ• nabhÄ• vaá¹ƒ dassento rÅ«pakÄ• yaparinibbÄ• naá¹ƒ sÄ• dheti. tena ariyadhammassa desako dasabaladharo vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo sopi bhagavÄ jÄ«vite Ä• sÄ• janetabbÄ• â€™â€™ ti jÄ«vitamadamattaá¹ƒ janaá¹ƒ saá¹ƒvejeti, saddhamm __eva_nti ca bhaá¹‡anto desanÄ• sampattiá¹ƒ niddisati. __me suta_nti sÄ• vakasampattiá¹ kÄ• lasampattiá¹ƒ. __bhagavÄ• _ti desakasampattiá¹ƒ.

__sÄ• vatthiya_nti evaá¹ƒnÄ• make nagare. samÄ«patthe cetaá¹ƒ bhummavacanaá¹ƒ. __v avisesena iriyÄ• pathadibbabrahmaariyavihÄ• resu \Ne I 13/ aÃ±Ã±ataravihÄ• rasamaá¹…g pana á¹-hÄ• nagamananisajjÄ• sayanappabhedesu iriyÄ• pathesu aÃ±Ã±atarairiyÄ• pathas 12/, tena á¹-hitopi gacchantopi nisinnopi sayÄ• nopi bhagavÄ• viharaticceva veditabbo. so iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ• tasmÄ• ``viharatÄ«â€™â€™ ti vuccati.

__jetavane_ti jetassa rÄ• jakumÄ• rassa vane. taÃ±hi tena ropitaá¹ƒ saá¹ƒvaá¸• á¸• hitaá¹ƒ

tasmÄ• ``jetavanaâ€™â€™ nti saá¹…khaá¹ƒ gataá¹ƒ. tasmiá¹ƒ jetavane. __anÄ• thapiá¹‡á
anÄ• thapiá¹‡á¸• ikena gahapatinÄ• catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-ipariccÄ• gena buddh
bhikkhusaá¹…ghassa niyyÄ• titattÄ• ``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moâ€™â€™ ti saá¹…
saá¹…khepo, vitthÄ• ro pana papaÃ±casÅ«daniyÄ• majjhimaá¹-á¹-hakathÄ• ya sabbÄ• sav
14) vutto.

tattha siyÄ• --- yadi tÄ• va bhagavÄ• sÄ• vatthiyaá¹ƒ viharati, ``jetavaneâ€™â€™ ti na vat
viharati, ``sÄ• vatthiyaâ€™â€™ nti na vattabbaá¹ƒ. na hi sakkÄ• ubhayattha ekaá¹ƒ samay
panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ.

nanu avocumha ``samÄ«patthe bhummavacanaâ€™â€™ nti. tasmÄ• yathÄ• gaá¹…gÄ• y
carantÄ• ni ``gaá¹…gÄ• yaá¹ƒ caranti, yamunÄ• yaá¹ƒ carantÄ«â€™â€™ ti vuccati, evamid
samÄ«pe jetavanaá¹ƒ, tattha viharanto vuccati ``sÄ• vatthiyaá¹ƒ viharati jetavaneâ€™â€™ t
gocaragÄ• manidassanatthaá¹ƒ hissa sÄ• vatthivacanaá¹ƒ, pabbajitÄ• nurÅ«panivÄ• saá¹-á
sesavacanaá¹ƒ.

__aÃ±Ã±atarÄ• devatÄ• _ti nÄ• magottavasena apÄ• kaá¹-Ä• ekÄ• devatÄ• ti attho. ``abh
bhagavÄ• ahu Ã±Ä• taÃ±Ã±atarassa mahesakkhassa yakkhassa saá¹ƒkhittena taá¹‡hÄ• s
bhÄ• sitÄ• â€™â€™ ti ettha pana abhiÃ±Ã±Ä• to sakkopi devarÄ• jÄ• ``aÃ±Ã±ataroâ€™â€
\Ee I 14/ ca idaá¹ƒ devÄ• nampi devadhÄ«tÄ• nampi sÄ• dhÄ• raá¹‡avacanaá¹ƒ. imasmiá¹ƒ
ca kho rÅ«pÄ• vacarÄ• naá¹ƒ devÄ• naá¹ƒ aÃ±Ã±ataro.

__abhikkantÄ• ya rattiyÄ• _ti ettha abhikkanta-saddo khayasundarÄ• bhirÅ«paabbhÄ• num
14/. tattha ``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo \Be I 13/, ciranisinno b
uddisatu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti evamÄ• dÄ«su (AN
dissati. ``ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ•
(AN I 4.100) sundare.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || ---

evamÄ• dÄ«su (Vv 857) abhirÅ«pe. ``abhikkantaá¹ƒ bho gotama, abhikkantaá¹ƒ bho gotam
(Vin III 15) abbhÄ• numodane. idha pana khaye. tena abhikkantÄ• ya rattiyÄ• , parikkhÄ«á¹
vuttaá¹ƒ hoti. tatthÄ• yaá¹ƒ devaputto majjhimayÄ• masamanantare Ä• gatoti veditabbo. niy
devatÄ• naá¹ƒ yadidaá¹ƒ buddhÄ• naá¹ƒ vÄ• buddhasÄ• vakÄ• naá¹ƒ vÄ• upaá¹-á¹-hÄ• n
majjhimayÄ• masamanantareyeva Ä• gacchanti.

__abhikkantavaá¹‡á¹‡Ä• _ti idha __abhikkanta_-saddo abhirÅ«pe, __vaá¹‡á¹‡a_-saddo pa
chavithuti-kulavagga-kÄ• raá¹‡a-saá¹‡á¹-hÄ• nappamÄ• á¹‡a-rÅ«pÄ• yatanÄ• dÄ«su dissa
``suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• â€™â€™ ti evamÄ• dÄ«su (Sn 553) chaviyÄ• . ``kadÄ
gahapati, ime samaá¹‡assa vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (MN II 77) thutiyaá¹ƒ. ``
vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (DN III 115) kulavagge. ``atha kena nu vaá¹‡á¹‡ena
vuccatÄ«â€™â€™ ti evamÄ• dÄ«su (SN I 1.234) kÄ• raá¹‡e. ``mahantaá¹ƒ hatthirÄ• javaá¹
abhinimminitvÄ• â€™â€™ ti evamÄ• dÄ«su (SN I 1.138) saá¹‡á¹-hÄ• ne. ``tayo pattassa va
evamÄ• dÄ«su (Vin III 602) pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™ ti evamÄ•
chaviyÄ• daá¹-á¹-habbo. tena abhikkantavaá¹‡á¹‡Ä• abhirÅ«pacchavi, iá¹-á¹-havaá¹‡á¹‡Ä
vuttaá¹ƒ hoti. devatÄ• hi manussalokaá¹ƒ Ä• gacchamÄ• nÄ• pakativaá¹‡á¹‡aá¹ƒ pakatiido
oá¸·Ä• rikaá¹ƒ attabhÄ• vaá¹ƒ katvÄ• \Ee I 15/ atirekavaá¹‡á¹‡aá¹ƒ atirekaiddhiá¹ƒ mÄ• pe
gacchantÄ• manussÄ• viya abhisaá¹…khatena kÄ• yena Ä• gacchanti. tattha kÄ• mÄ• vac
Ä• gantuá¹ƒ sakkonti, rÅ«pÄ• vacarÄ• pana na \Be I 14/ sakkonti. tesaÃ±hi atisukhumo atta
15/ iriyÄ• pathakappanaá¹ƒ hoti. tasmÄ• ayaá¹ƒ devaputto abhisaá¹…khateneva Ä• gato. t
``abhikkantavaá¹‡á¹‡Ä• â€™â€™ ti.

__kevalakappa_nti ettha __kevala_-saddo
anavasesa-yebhuyyÄ• byÄ• missÄ• natirekadaá¸·hatthavisaá¹ƒyogÄ• dianekattho. tathÄ• h
parisuddhaá¹ƒ brahmacariyaâ€™â€™ nti evamÄ• dÄ«su (Vin III 1) anavasesatthamattho. ``
aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ Ä• dÄ• ya upasaá¹…kamissa
yebhuyyatÄ• . ``kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti evamÄ• dÄ«su
``kevalaá¹ƒ saddhÄ• mattakaá¹ƒ nÅ«na ayamÄ• yasmÄ• â€™â€™ ti evamÄ• dÄ«su (Vin I
bhante, anuruddhassa bÄ• hiyo nÄ• ma saddhivihÄ• riko kevalakappaá¹ƒ saá¹…ghabhedÄ•
evamÄ• dÄ«su (AN I 4.243) daá¸·hatthatÄ• . ``kevalÄ« vusitavÄ• uttamapurisoti vuccatÄ«â
II 3.57) visaá¹ƒyogo attho. idha panassa anavasesattho adhippeto.

__kappa_-saddo panÄ• yaá¹ƒ
abhisaddahana-vohÄ• ra-kÄ• la-paÃ±Ã±atti-chedana-vikappa-lesasamantabhÄ• vÄ• dianek
``okappaniyametaá¹ƒ bhoto gotamassa, yathÄ• taá¹ƒ arahato sammÄ• sambuddhassÄ• â€
abhisaddahanamattho. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ p
evamÄ• dÄ«su (Vin II 250) vohÄ• ro. ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™
kÄ• lo. ``iccÄ• yasmÄ• kappoâ€™â€™ ti evamÄ• dÄ«su paÃ±Ã±atti. ``alaá¹…kato kappital
evamÄ• dÄ«su (Vv 1094, 1101) chedanaá¹ƒ. ``kappati dvaá¹…gulakappoâ€™â€™ ti evamÄ
``Ä• tthi kappo nipajjituâ€™â€™ nti \Ee I 16/ evamÄ• dÄ«su (AN III 8.80) leso. ``kevalakapp
obhÄ• setvÄ• â€™â€™ ti evamÄ• dÄ«su (SN I 1.94) samantabhÄ• vo. idha panassa saman
__kevalakappaá¹ƒ jetavana_nti ettha ``anavasesaá¹ƒ samantato jetavanaâ€™â€™ nti evam

__obhÄ• setvÄ• _ti \Be I 15/ vatthÄ• laá¹…kÄ• rasarÄ«rasamuá¹-á¹-hitÄ• ya Ä• bhÄ• ya ph

sÅ«riyo viya ca ekobhÄ• saá¹ƒ ekapajjotaá¹ƒ karitvÄ• ti attho.

__yenÄ• _ti \Ne I 16/ bhummatthe karaá¹‡avacanaá¹ƒ. __yena bhagavÄ• tenupasaá¹…ka
bhagavÄ• , tattha upasaá¹…kamÄ«â€™â€™ ti evamettha attho daá¹-á¹-habbo. yena vÄ• k
devamanussehi upasaá¹…kamitabbo, tena kÄ• raá¹‡ena upasaá¹…kamÄ«ti evamettha atth
kÄ• raá¹‡ena bhagavÄ• upasaá¹…kamitabbo? nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• c
sÄ• duphalÅ«pabhogÄ• dhippÄ• yena dijagaá¹‡ehi niccaphalitamahÄ• rukkho viya. __upas
vuttaá¹ƒ hoti. __upasaá¹…kamitvÄ• _ti upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ
Ä• sannataraá¹ƒ á¹-hÄ• naá¹ƒ bhagavato samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• tipi vuttaá¹ƒ h

idÄ• ni yenatthena loke aggapuggalassa upaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• , taá¹ƒ pucchitukÄ• n
dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±juliá¹ƒ sirasi patiá¹-á¹-hapetvÄ• ekamantaá¹ƒ aá¹
bhÄ• vanapuá¹ƒsakaniddeso --- ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«â€™â€™ tiÄ•
tasmÄ• yathÄ• á¹-hitÄ• ekamantaá¹ƒ á¹-hitÄ• hoti, tathÄ• aá¹-á¹-hÄ• sÄ«ti evamettha att
bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ. __aá¹-á¹-hÄ• sÄ«_ti á¹-hÄ• naá¹ƒ kappesi. pa
garuá¹-á¹-hÄ• niyaá¹ƒ upasaá¹…kamitvÄ• Ä• sanakusalatÄ• ya ekamantaá¹ƒ tiá¹-á¹-hanti,
aÃ±Ã±ataro, tasmÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.

kathaá¹ƒ á¹-hito pana ekamantaá¹ƒ á¹-hito hotÄ«ti? cha á¹-hÄ• nadose vajjetvÄ• . seyyathi
accÄ• sannaá¹ƒ, uparivÄ• taá¹ƒ \Ee I 17/, unnatappadesaá¹ƒ, atisammukhaá¹ƒ, atipacchÄ•
sace kathetukÄ• mo hoti, uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne á¹-hito saá¹…gh
uparivÄ• te á¹-hito sarÄ«ragandhena bÄ• dhati. unnatappadese á¹-hito agÄ• ravaá¹ƒ pakÄ•
sace daá¹-á¹-hukÄ• mo hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á¹-habbaá¹ƒ hoti. atipac
daá¹-á¹-hukÄ• mo hoti, gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ• ayampi ete
aá¹-á¹-hÄ• si. tena vuttaá¹ƒ ``ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

__etadavocÄ• _ti \Be I 16/ etaá¹ƒ avoca. __kathaá¹ƒ nÅ«_ti kÄ• raá¹‡apucchÄ• . bhagavat
dasasahassilokadhÄ• tuyÄ• pÄ• kaá¹-o, tenimissÄ• devatÄ• ya tattha kaá¹…khÄ• natthi, i
``tiá¹‡á¹‡oâ€™â€™ ti na jÄ• nÄ• ti, tena sÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ pucchamÄ• nÄ• evamÄ•

__mÄ• risÄ• _ti \Ne I 17/ devatÄ• naá¹ƒ piyasamudÄ• cÄ• ravacanametaá¹ƒ. niddukkhÄ• ti
``yadÄ• kho te, mÄ• risa, saá¹…kunÄ• saá¹…ku hadaye samÄ• gaccheyya, atha naá¹ƒ tva
`vassasahassaá¹ƒ me niraye paccamÄ• nassÄ• â€™â€™ â€™ ti (MN I 512) idaá¹ƒ virujjhat
niddukkho nÄ• ma hoti. kiÃ±cÄ• pi na niddukkho, ruá¸·hÄ«saddena pana evaá¹ƒ vuccati. pu
paá¹-hamakappikÄ• naá¹ƒ niddukkhÄ• naá¹ƒ sukhasamappitÄ• naá¹ƒ esa vohÄ• ro, aparab
vÄ• , ruá¸·hÄ«saddena ayaá¹ƒ vohÄ• ro vuccateva nippadumÄ• pi nirudakÄ• pi vÄ• pokkha

__oghamatarÄ«_ti ettha cattÄ• ro oghÄ• , kÄ• mogho bhavogho diá¹-á¹-hogho avijjoghoti. t

kÄ• maguá¹‡esu chandarÄ• go kÄ• mogho nÄ• ma. rÅ«pÄ• rÅ«pabhavesu chandarÄ• go jh
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo diá¹-á¹-hogho nÄ• ma. catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ avijjo
kÄ• mogho aá¹-á¹-hasu lobhasahagatesu cittuppÄ• desu uppajjati, bhavogho catÅ«su
diá¹-á¹-higatavippayuttalobhasahagatesu cittuppÄ• desu uppajjati, diá¹-á¹-hogho catÅ«su
diá¹-á¹-higatasampayuttesu cittuppÄ• desu uppajjati, avijjogho sabbÄ• kusalesu uppajjati.

sabbopi cesa avahananaá¹-á¹-hena rÄ• saá¹-á¹-hena ca oghoti veditabbo. __avahananaá¹-á
adhogamanaá¹-á¹-hena. ayaÃ±hi attano vasaá¹ƒ gate satte adho gameti, nirayÄ• dibhedÄ•
nibbatteti, uparibhÄ• vaá¹ƒ vÄ• nibbÄ• naá¹ƒ gantuá¹ƒ adento adho tÄ«su bhavesu catÅ«s
sattasu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su navasu sattÄ• vÄ• sesu ca gametÄ«tipi attho. __rÄ• sa
mahantaá¹-á¹-hena. mahÄ• heso kilesarÄ• si avÄ«cito paá¹-á¹-hÄ• ya yÄ• va bhavaggÄ• p
paÃ±casu kÄ• maguá¹‡esu chandarÄ• go nÄ• ma. sesesupi eseva nayo. evamayaá¹ƒ rÄ• s
veditabbo. __atarÄ«_ti imaá¹ƒ catubbidhampi oghaá¹ƒ kena nu tvaá¹ƒ, mÄ• risa, kÄ• raá¹‡e

athassÄ• bhagavÄ• paÃ±haá¹ƒ vissajjento __appatiá¹-á¹-haá¹ƒ khvÄ• ha_ntiÄ• dimÄ• ha.
appatiá¹-á¹-hahanto. __anÄ• yÅ«ha_nti anÄ• yÅ«hanto, avÄ• yamantoti attho. iti bhagavÄ•
paá¹-icchannaá¹ƒ katvÄ• paÃ±haá¹ƒ kathesi. devatÄ• pi naá¹ƒ sutvÄ• ``bÄ• hirakaá¹ƒ tÄ•
á¹-hÄ• tabbaá¹-á¹-hÄ• ne tiá¹-á¹-hantÄ• taritabbaá¹-á¹-hÄ• ne Ä• yÅ«hantÄ• taranti, ayaá¹
bhavaggÄ• patthaá¹-aá¹ƒ \Ne I 18/ kilesoghaá¹ƒ kilesarÄ• siá¹ƒ appatiá¹-á¹-hahanto anÄ• y
kiá¹ƒ nu kho etaá¹ƒ? kathaá¹ƒ nu kho etaâ€™â€™ nti? vimatiá¹ƒ pakkhantÄ• paÃ±hassa a

kiá¹ƒ pana bhagavatÄ• yathÄ• sattÄ• na jÄ• nanti, evaá¹ƒ kathanatthÄ• ya pÄ• ramiyo pÅ
paá¹-ividdhÄ• ti? na etadatthÄ• ya paá¹-ividdhÄ• . dve pana bhagavato desanÄ• niggaham
ca. tattha ye paá¹‡á¸• itamÄ• nino honti aÃ±Ã±Ä• tepi Ã±Ä• tasaÃ±Ã±ino paÃ±casatÄ• brÄ
tesaá¹ƒ mÄ• naniggahatthaá¹ƒ yathÄ• na jÄ• nanti, evaá¹ƒ mÅ«lapariyÄ• yÄ• disadisaá¹ƒ d
niggahamukhena desanÄ• . vuttampi cetaá¹ƒ ``niggayha niggayhÄ• haá¹ƒ, Ä• nanda, vakkh
Ä• nanda, vakkhÄ• mi, yo sÄ• ro, so á¹-hassatÄ«â€™â€™ ti (MN III 196). ye \Ee I 19/ pana
tesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ katvÄ• Ä• kaá¹…kheyyasuttÄ• disadisaá¹ƒ dhammaá¹ƒ deseti, ``
tissa, ahamovÄ• dena ahamanuggahena ahamanusÄ• saniyÄ• â€™â€™ ti (SN II 3.84) ca n
anuggahamukhena desanÄ• .

ayaá¹ƒ pana devaputto mÄ• natthaddho paá¹‡á¸• itamÄ• nÄ«, evaá¹ƒ kirassa ahosi --- aha
tathÄ• gatassa oghatiá¹‡á¹‡abhÄ• vaá¹ƒ jÄ• nÄ• mi, ``iminÄ• pana kÄ• raá¹‡ena tiá¹‡á¹‡oa
jÄ• nÄ• mi. iti mayhaá¹ƒ Ã±Ä• tameva bahu, appaá¹ƒ aÃ±Ã±Ä• taá¹ƒ, tamahaá¹ƒ kathitama
nÄ• ma taá¹ƒ bhagavÄ• vadeyya, yassÄ• haá¹ƒ atthaá¹ƒ na jÄ• neyyanti. atha satthÄ• ``ay
viya \Be I 18/ raá¹…gajÄ• taá¹ƒ abhabbo imaá¹ƒ mÄ• naá¹ƒ appahÄ• ya desanaá¹ƒ sampaa
tÄ• vassa katvÄ• puna nÄ«cittena pucchantassa pakÄ• sessÄ• mÄ«â€™â€™ ti paá¹-icc

kathesi. sopi nihatamÄ• no ahosi, sÄ• cassa nihatamÄ• natÄ• uttaripaÃ±hapucchaneneva paÃ±hapucchanassa ayamattho --- kathaá¹ƒ pana tvaá¹ƒ, mÄ• risa, appatiá¹-á¹-haá¹ƒ anÄ• yathÄ• haá¹ƒ jÄ• nÄ• mi, evaá¹ƒ me kathehÄ«ti.

athassa bhagavÄ• kathento __yadÄ• svÄ• ha_ntiÄ• dimÄ• ha. tattha __yadÄ• svÄ• ha_nt sukÄ• ro nipÄ• tamattaá¹ƒ. yathÄ• ca ettha, evaá¹ƒ sabbapadesu. __saá¹ƒsÄ«dÄ• mÄ«_ti ataranto tattheva osÄ«dÄ• mi. __nibbuyhÄ• mÄ«_ti á¹-hÄ• tuá¹ƒ asakkonto ativattÄ• mi. iti a dosaá¹ƒ disvÄ• atiá¹-á¹-hanto avÄ• yamanto oghamatarinti evaá¹ƒ bhagavatÄ• paÃ±ho ka paá¹-ividdho, na pana pÄ• kaá¹-o, tassa pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ satta dukÄ• dassitÄ• hi santiá¹-á¹-hanto saá¹ƒsÄ«dati nÄ• ma, abhisaá¹…khÄ• ravasena Ä• yÅ«hanto nibbuyhati taá¹‡hÄ• diá¹-á¹-hÄ«hi vÄ• santiá¹-á¹-hanto saá¹ƒsÄ«dati nÄ• ma, avasesakilesÄ• naÃ±cev vasena Ä• yÅ«hanto nibbuyhati nÄ• ma. taá¹‡hÄ• vasena vÄ• santiá¹-á¹-hanto saá¹ƒsÄ«da Ä• yÅ«hanto nibbuyhati nÄ• ma. sassatadiá¹-á¹-hiyÄ• vÄ• santiá¹-á¹-hanto saá¹ƒsÄ«dati n ucchedadiá¹-á¹-hiyÄ• Ä• yÅ«hanto nibbuyhati nÄ• ma. olÄ«yanÄ• bhinivesÄ• hi bhavadiá¹ atidhÄ• vanÄ• bhinivesÄ• vibhavadiá¹-á¹-hi \Ee I 20/. lÄ«navasena vÄ• santiá¹-á¹-hanto sa uddhaccavasena Ä• yÅ«hanto nibbuyhati nÄ• ma. tathÄ• kÄ• masukhallikÄ• nuyogavasena nÄ• ma, attakilamathÄ• nuyogavasena Ä• yÅ«hanto nibbuyhati nÄ• ma. sabbÄ• kusalÄ• bh santiá¹-á¹-hanto saá¹ƒsÄ«dati nÄ• ma, sabbalokiyakusalÄ• bhisaá¹…khÄ• ravasena Ä• yÅ« vuttampi cetaá¹ƒ --- ``seyyathÄ• pi, cunda, ye keci akusalÄ• dhammÄ• , sabbe te adhobhÄ kusalÄ• dhammÄ• , sabbe te uparibhÄ• gaá¹…gamanÄ«yÄ• â€™â€™ ti (MN I 86).

imaá¹ƒ paÃ±havissajjanaá¹ƒ sutvÄ• va devatÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya tuá¹-á¹-h tuá¹-á¹-hiÃ±ca pasÄ• daÃ±ca pakÄ• sayantÄ« __cirassaá¹ƒ vatÄ• _ti gÄ• thamÄ• ha. tattha kÄ• lassa accayenÄ• ti attho. ayaá¹ƒ \Be I 19/ kira devatÄ• kassapasammÄ• sambuddhaá¹ parinibbÄ• nato paá¹-á¹-hÄ• ya antarÄ• aÃ±Ã±aá¹ƒ buddhaá¹ƒ na diá¹-á¹-hapubbÄ• , tasm evamÄ• ha. kiá¹ƒ panimÄ• ya devatÄ• ya ito pubbe satthÄ• na diá¹-á¹-hapubboti. diá¹-á¹-ha adiá¹-á¹-hapubbo vÄ• , dassanaá¹ƒ upÄ• dÄ• ya evaá¹ƒ vattuá¹ƒ vaá¹-á¹-ati. __brÄ• hmaá¹ khÄ«á¹‡Ä• savabrÄ• hmaá¹‡aá¹ƒ. __parinibbuta_nti kilesanibbÄ• nena nibbutaá¹ƒ. __loke_ __visattika_nti rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu Ä• sattavisattatÄ• dÄ«hi kÄ• raá¹‡ehi visatti taá¹ƒ visattikaá¹ƒ appatiá¹-á¹-hamÄ• naá¹ƒ anÄ• yÅ«hamÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ nittiá¹‡á¹‡a cirassaá¹ƒ vata khÄ«á¹‡Ä• savabrÄ• hmaá¹‡aá¹ƒ passÄ• mÄ«ti attho.

__samanuÃ±Ã±o satthÄ• ahosÄ«_ti tassÄ• devatÄ• ya vacanaá¹ƒ citteneva samanumodi, __antaradhÄ• yÄ«_ti abhisaá¹…khatakÄ• yaá¹ƒ jahitvÄ• attano pakatiupÄ• diá¹‡á¹‡akakÄ• laddhÄ• sÄ• laddhapatiá¹-á¹-hÄ• hutvÄ• dasabalaá¹ƒ gandhehi ca mÄ• lehi ca pÅ«jetvÄ• agamÄ• sÄ«ti.

oghataraá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nimokkhasuttavaá¹‡á¹‡anÄ•

<2> idÄ• ni \Ne I 20/ dutiyasuttato paá¹-á¹-hÄ• ya paá¹-hamamÄ• gataÃ±ca uttÄ• natthaÃ±
anuttÄ• naá¹ƒ, taá¹ƒ tadeva vaá¹‡á¹‡ayissÄ• ma. __jÄ• nÄ• si no_ti jÄ• nÄ• si nu. __nimok
maggÄ• dÄ«naá¹ƒ nÄ• mÄ• ni \Ee I 21/. maggena hi sattÄ• kilesabandhanato nimuccanti, t
__nimokkho_ti vutto. phalakkhaá¹‡e pana te kilesabandhanato pamuttÄ• , tasmÄ• phalaá¹ƒ
__pamokkho_ti vuttaá¹ƒ. nibbÄ• naá¹ƒ patvÄ• sattÄ• naá¹ƒ sabbadukkhaá¹ƒ viviccati, tasm
__viveko_ti vuttaá¹ƒ. sabbÄ• ni vÄ• etÄ• ni nibbÄ• nasseva nÄ• mÄ• ni. nibbÄ• naÃ±hi pat
nimuccanti pamuccanti viviccanti, tasmÄ• tadeva ``nimokkho pamokkho vivekoâ€™â€™ ti
khvÄ• ha_nti jÄ• nÄ• mi kho ahaá¹ƒ. avadhÄ• raá¹‡attho khokÄ• ro \Be I 20/. ahaá¹ƒ jÄ• nÄ
nimokkhÄ• dijÄ• nanatthameva hi mayÄ• samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±u
sÄ«hanÄ• daá¹ƒ nadati. buddhasÄ«hanÄ• daá¹ƒ nÄ• ma kira etaá¹ƒ suttaá¹ƒ.

__nandÄ«bhavaparikkhayÄ• _ti nandÄ«mÅ«lakassa kammabhavassa parikkhayena. nandiy
vaá¹-á¹-ati. tattha hi purimanaye nandÄ«bhavena tividhakammÄ• bhisaá¹…khÄ• ravasena s
saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡ehi taá¹ƒsampayuttÄ• ca dve khandhÄ• . tehi pana tÄ«hi khandhe
gahaá¹‡ena gahitÄ• vÄ• ti anupÄ• diá¹‡á¹‡akÄ• naá¹ƒ catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ
saupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ kathitaá¹ƒ hoti. __vedanÄ• naá¹ƒ nirodhÄ• upasamÄ• _ti u
nirodhena ca upasamena ca. tattha vedanÄ• gahaá¹‡ena taá¹ƒsampayuttÄ• tayo khandhÄ
vatthÄ• rammaá¹‡avasena rÅ«pakkhandhopi. evaá¹ƒ imesaá¹ƒ upÄ• diá¹‡á¹‡akÄ• naá¹ƒ pa
appavattivasena anupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ kathitaá¹ƒ hoti. dutiyanaye pana nandigga
saá¹…khÄ• rakkhandho gahito, bhavaggahaá¹‡ena upapattibhavasaá¹…khÄ• to rÅ«pakkha
tayo khandhÄ• . evaá¹ƒ imesaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ appavattivasena nibbÄ• n
veditabbaá¹ƒ. imameva ca nayaá¹ƒ catunikÄ• yikabhaá¹‡á¸• ikatthero roceti. iti nibbÄ• nava
desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti.

nimokkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. upanÄ«yasuttavaá¹‡á¹‡anÄ•

<3> tatiye \Ne I 21/ \Ee I 22/ __upanÄ«yatÄ«_ti parikkhÄ«yati nirujjhati, upagacchati vÄ• , a
maraá¹‡aá¹ƒ upetÄ«ti attho. yathÄ• vÄ• gopÄ• lena gogaá¹‡o nÄ«yati, evaá¹ƒ jarÄ• ya ma
upanÄ«yatÄ«ti attho. __jÄ«vita_nti jÄ«vitindriyaá¹ƒ. __appa_nti parittaá¹ƒ thokaá¹ƒ. tassa dv
parittatÄ• veditabbÄ• sarasaparittatÄ• ya ca khaá¹‡aparittatÄ• ya ca. sarasaparittatÄ• yap
ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyoâ€™â€™ ti (DN II 7; SN I 2.143) vacan
khaá¹‡aparittatÄ• yapi. paramatthato hi atiparitto sattÄ• naá¹ƒ jÄ«vitakkhaá¹‡o ekacittappav
21/. yathÄ• nÄ• ma rathacakkaá¹ƒ pavattamÄ• nampi ekeneva nemippadesena pavattati, ti

tiá¹-á¹-hati, evamevaá¹ƒ ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaá¹ƒ, tasmiá¹ƒ citte nirudd
niruddhoti vuccati. yathÄ• ha --- atÄ«te cittakkhaá¹‡e jÄ«vittha na jÄ«vati na jÄ«vissati, anÄ
cittakkhaá¹‡e jÄ«vissati na jÄ«vati na jÄ«vittha, paccuppanne cittakkhaá¹‡e jÄ«vati na jÄ«vi
jÄ«vissati.

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡o ||

``ye niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbepi sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• ||

``anibbattena na jÄ• to, paccuppannena jÄ«vati.

cittabhaá¹…gÄ• mato loko, paÃ±Ã±atti paramatthiyÄ• â€™â€™ ti || (Nidd I 10).

__jarÅ«panÄ«tassÄ• _ti jaraá¹ƒ upagatassa, jarÄ• ya vÄ• maraá¹‡asantikaá¹ƒ upanÄ«tass
tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ saraá¹‡aá¹ƒ bhavituá¹ƒ samatthÄ• nÄ• ma keci natthi. __etaá¹ƒ bhay
jÄ«vitindriyassa maraá¹‡Å«pagamanaá¹ƒ, Ä• yuparittatÄ• , jarÅ«panÄ«tassa tÄ• á¹‡Ä• bhÄ
bhayavatthu bhayakÄ• raá¹‡anti \Ee I 23/ attho. __puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• n
sukhÄ• vahÄ• ni sukhadÄ• yakÄ• ni puÃ±Ã±Ä• ni kareyya. iti devatÄ• rÅ«pÄ• vacarajjhÄ•
aparacetanaá¹ƒ muÃ±cacetanaÃ±ca gahetvÄ• bahuvacanavasena \Ne I 22/ ``puÃ±Ã±Ä• nA
jhÄ• nassÄ• daá¹ƒ jhÄ• nanikantiá¹ƒ jhÄ• nasukhaÃ±ca gahetvÄ• ``sukhÄ• vahÄ• nÄ«â€™
devatÄ• ya sayaá¹ƒ dÄ«ghÄ• yukaá¹-á¹-hÄ• ne brahmaloke nibbattattÄ• heá¹-á¹-hÄ• kÄ• n
parittÄ• yukaá¹-á¹-hÄ• ne cavamÄ• ne upapajjamÄ• ne ca thullaphusitake vuá¹-á¹-hipÄ• tas
etadahosi ``ahovatime sattÄ• jhÄ• naá¹ƒ bhÄ• vetvÄ• aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒ katv
ekakappa-dvekappa-catukappa-aá¹-á¹-hakappa-soá¸·asakappa-dvattiá¹ƒsakappa-catusaá¹-
addhÄ• naá¹ƒ tiá¹-á¹-heyyuâ€™â€™ nti. tasmÄ• evamÄ• ha.

atha bhagavÄ• --- ``ayaá¹ƒ devatÄ• aniyyÄ• nikaá¹ƒ vaá¹-á¹-akathaá¹ƒ kathetÄ«â€™â€™
dassento dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __lokÄ• misa_nti dve lokÄ• misÄ• \Be I 22/ pariy
ca. pariyÄ• yena tebhÅ«makavaá¹-á¹-aá¹ƒ lokÄ• misaá¹ƒ, nippariyÄ• yena cattÄ• ro paccay
pariyÄ• yalokÄ• misaá¹ƒ adhippetaá¹ƒ. nippariyÄ• yalokÄ• misampi vaá¹-á¹-atiyeva. __sant
nibbÄ• nasaá¹…khÄ• taá¹ƒ accantasantiá¹ƒ pekkhanto icchanto patthayantoti.

upanÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. accentisuttavaá¹‡á¹‡anÄ•

<4> catutthe __accentÄ«_ti atikkamanti. __kÄ• lÄ• _ti purebhattÄ• dayo kÄ• lÄ• . __taraya
atikkamamÄ• nÄ• puggalaá¹ƒ maraá¹‡Å«pagamanÄ• ya tarayanti sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ g
paá¹-hamamajjhimapacchimavayÄ• naá¹ƒ guá¹‡Ä• , rÄ• sayoti attho. ``anujÄ• nÄ• mi, bhikk
vatthÄ• naá¹ƒ diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ nti (Vin I 348) ettha hi paá¹-alaá¹-á¹-ho
``sataguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ ti (MN III 379) ettha Ä• nisa
antaguá¹‡aâ€™â€™ nti ettha koá¹-á¹-hÄ• saá¹-á¹-ho. ``kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«â€™
rÄ• saá¹-á¹-ho. ``paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ ti ettha bandhanaá¹-á¹-ho. idha pana rÄ
tasmÄ• __vayoguá¹‡Ä• _ti vayorÄ• sayo veditabbÄ• . __anupubbaá¹ƒ_ \Ee I 24/ __jahantÄ
puggalaá¹ƒ jahanti. majjhimavaye á¹-hitaá¹ƒ hi paá¹-hamavayo jahati, pacchimavaye á¹-hita
paá¹-hamamajjhimÄ• jahanti, maraá¹‡akkhaá¹‡e pana tayopi vayÄ• jahanteva. __etaá¹ƒ b
kÄ• lÄ• naá¹ƒ atikkamanaá¹ƒ, rattidivÄ• naá¹ƒ taritabhÄ• vo, vayoguá¹‡Ä• naá¹ƒ jahanabhÄ
sesaá¹ƒ purimasadisamevÄ• ti.

accentisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. katichindasuttavaá¹‡á¹‡anÄ•

<5> paÃ±came \Ne I 23/ \Be I 23/ __kati chinde_ti chindanto kati chindeyya. sesapadesupi
``chinde jaheâ€™â€™ ti atthato ekaá¹ƒ. gÄ• thÄ• bandhassa pana maá¹-á¹-habhÄ• vatthaá
saddapunaruttiá¹ƒ vajjayantÄ« evamÄ• ha. __kati saá¹…gÄ• tigo_ti kati saá¹…ge atigato, at
saá¹…gÄ• tikotipi pÄ• á¹-ho, ayameva attho. __paÃ±ca chinde_ti chindanto paÃ±ca orambh
chindeyya. __paÃ±ca jahe_ti jahanto paÃ±cuddhambhÄ• giyasaá¹ƒyojanÄ• ni jaheyya. idhÄ
atthato ekameva, bhagavÄ• pana devatÄ• ya Ä• ropitavacanÄ• nurÅ«peneva evamÄ• ha. a
baddhapÄ• sasakuá¹‡o viya paÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni heá¹-á¹-hÄ• Ä• kaá¸• á¸
anÄ• gÄ• mimaggena chindeyyÄ• ti vadati. hatthehi gahitarukkhasÄ• khÄ• viya paÃ±cuddh
upari Ä• kaá¸• á¸• hamÄ• nÄ• kÄ• rÄ• ni honti, tÄ• ni arahattamaggena jaheyyÄ• ti vadati. _
etesaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ chindanatthÄ• ya ceva pahÄ• natthÄ• ya ca uttari atirekaá¹ƒ v
saddhÄ• paÃ±camÄ• ni indriyÄ• ni bhÄ• veyyÄ• ti attho. __paÃ±ca saá¹…gÄ• tigo_ti rÄ• ga
mohasaá¹…go mÄ• nasaá¹…go diá¹-á¹-hisaá¹…goti ime paÃ±ca saá¹…ge atikkanto. __ogh
caturoghatiá¹‡á¹‡oti kathÄ«yati. imÄ• ya pana gÄ• thÄ• ya paÃ±cindriyÄ• ni lokiyalokuttarÄ

katichindasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jÄ• garasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he \Ee I 25/ __jÄ• garata_nti jÄ• garantÄ• naá¹ƒ. __paÃ±ca jÄ• garata_nti vis

pana saddhÄ• dÄ«su paÃ±casu indriyesu jÄ• garantesu paÃ±ca nÄ«varaá¹‡Ä• suttÄ• nÄ•
taá¹ƒsamaá¹…gÄ«puggalo yattha katthaci nisinno vÄ• á¹-hito vÄ• aruá¹‡aá¹ƒ uá¹-á¹-haper
akusalasamaá¹…gitÄ• ya sutto nÄ• ma hoti. evaá¹ƒ suttesu paÃ±casu nÄ«varaá¹‡esu paÃ±
nÄ• ma. kasmÄ• \Be I 24/? yasmÄ• taá¹ƒsamaá¹…gÄ«puggalo yattha katthaci nipajjitvÄ•
appamÄ• datÄ• ya kusalasamaá¹…gitÄ• ya jÄ• garo nÄ• ma hoti. paÃ±cahi pana nÄ«varaá
gaá¹‡hÄ• ti parÄ• masati. purimÄ• \Ne I 24/ hi kÄ• macchandÄ• dayo pacchimÄ• naá¹ƒ pa
indriyehi parisujjhatÄ«ti ayamattho veditabbo. idhÄ• pi paÃ±cindriyÄ• ni lokiyalokuttarÄ• nev

jÄ• garasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. appaá¹-ividitasuttavaá¹‡á¹‡anÄ•

<7> sattame __dhammÄ• _ti catusaccadhammÄ• . __appaá¹-ividitÄ• _ti Ã±Ä• á¹‡ena appa
dvÄ• saá¹-á¹-hidiá¹-á¹-higatavÄ• desu. te hi ito paresaá¹ƒ titthiyÄ• naá¹ƒ vÄ• dattÄ• paravÄ
__nÄ«yare_ti attano dhammatÄ• yapi gacchanti, parenapi nÄ«yanti. tattha sayameva sassa
gacchanti nÄ• ma, parassa vacanena tÄ• ni gaá¹‡hantÄ• nÄ«yanti nÄ• ma. __kÄ• lo tesaá
puggalÄ• naá¹ƒ pabujjhituá¹ƒ ayaá¹ƒ kÄ• lo. lokasmiÃ±hi buddho uppanno, dhammo desiya
suppaá¹-ipanno, paá¹-ipadÄ• bhaddikÄ• , ime ca pana mahÄ• janÄ• vaá¹-á¹-e suttÄ• napp
__sambuddhÄ• _ti sammÄ• hetunÄ• kÄ• raá¹‡ena buddhÄ• . cattÄ• ro hi buddhÄ• --- sab
catusaccabuddho, sutabuddhoti. tattha samatiá¹ƒsapÄ• ramiyo pÅ«retvÄ• sammÄ• sambo
nÄ• ma. kappasatasahassÄ• dhikÄ• ni dve asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«retvÄ• saya
nÄ• ma. avasesÄ• khÄ«á¹‡Ä• savÄ• catusaccabuddhÄ• nÄ• ma. bahussuto sutabuddho
purimÄ• vaá¹-á¹-anti. __sammadaÃ±Ã±Ä• _ti sammÄ• hetunÄ• \Ee I 26/ kÄ• raá¹‡ena jÄ•
sama_nti visame vÄ• lokasannivÄ• se visame vÄ• sattanikÄ• ye visame vÄ• kilesajÄ• te s

appaá¹-ividitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. susammuá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Be I 25/ __susammuá¹-á¹-hÄ• _ti paÃ±Ã±Ä• ya appaá¹-ividdhabhÄ• vene
dve khettÄ• ni kasitvÄ• , ekaá¹ƒ vapitvÄ• , bahudhaÃ±Ã±aá¹ƒ adhigatassa avÄ• pitakhettato
``bahuá¹ƒ me dhaÃ±Ã±aá¹ƒ naá¹-á¹-haâ€™â€™ nti vadanto aladdhameva ``naá¹-á¹-haâ€™
appaá¹-ividitÄ• va susammuá¹-á¹-hÄ• nÄ• ma. __asammuá¹-á¹-hÄ• _ti paÃ±Ã±Ä• ya paá¹-
sesaá¹ƒ purimasadisamevÄ• ti.

susammuá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mÄ• nakÄ• masuttavaá¹‡á¹‡anÄ•

<9> navame \Ne I 25/ __mÄ• nakÄ• massÄ• _ti mÄ• naá¹ƒ kÄ• mentassa icchantassa. __
samÄ• dhipakkhiko damo natthÄ«ti vadati. ``saccena danto damasÄ• upeto, vedantagÅ« v
(SN I 1.195) ettha hi indriyasaá¹ƒvaro damoti vutto. ``yadi saccÄ• damÄ• cÄ• gÄ• , khanty
vijjatÄ«â€™â€™ ti (SN I 1.246; Sn 191) ettha paÃ±Ã±Ä• . ``dÄ• nena damena saá¹ƒyamen
puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamoâ€™â€™ ti (SN II 4.365) ettha uposathakammaá¹ƒ
puá¹‡á¹‡a, iminÄ• damÅ«pasamena samannÄ• gato sunÄ• parantasmiá¹ƒ janapade vihari
III 396) ettha adhivÄ• sanakhanti. imasmiá¹ƒ pana sutte damoti samÄ• dhipakkhikadhammÄ
tenevÄ• ha --- ``na monamatthi asamÄ• hitassÄ• â€™â€™ ti. tattha __mona_nti catumagga
munÄ• tÄ«ti monaá¹ƒ, catusaccadhamme jÄ• nÄ• tÄ«ti attho. __maccudheyyassÄ• _ti tebh
maccuno patiá¹-á¹-hÄ• naá¹-á¹-hena maccudheyyanti vuccati. __pÄ• ra_nti \Ee I 27/ tasseva
__tareyyÄ• _ti paá¹-ivijjheyya pÄ• puá¹‡eyya vÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- eko araÃ±Ã±e vih
puggalo maccudheyyassa pÄ• raá¹ƒ na tareyya na paá¹-ivijjheyya na pÄ• puá¹‡eyyÄ• ti.

__mÄ• naá¹ƒ pahÄ• yÄ• _ti arahattamaggena navavidhamÄ• naá¹ƒ pajahitvÄ• . __susamÄ
upacÄ• rappanÄ• samÄ• dhÄ«hi suá¹-á¹-hu samÄ• hitatto. __sucetaso_ti Ã±Ä• á¹‡asampay
sundaracitto. Ã±Ä• á¹‡avippayuttacittena hi sucetasoti na vuccati, tasmÄ• Ã±Ä• á¹‡asampa
hutvÄ• ti attho. __sabbadhi vippamutto_ti sabbesu khandhÄ• yatanÄ• dÄ«su vippamutto hu
tebhÅ«makavaá¹-á¹-aá¹ƒ samatikkamanto nibbÄ• naá¹ƒ paá¹-ivijjhanto taratÄ«ti paá¹-ivedha
vuttaá¹ƒ. iti imÄ• ya gÄ• thÄ• ya tisso sikkhÄ• kathitÄ• honti. kathaá¹ƒ --- mÄ• no nÄ• mÄ
tasmÄ• ``mÄ• naá¹ƒ pahÄ• yÄ• â€™â€™ ti iminÄ• adhisÄ«lasikkhÄ• kathitÄ• hoti. ``susa
adhicittasikkhÄ• . ``sucetasoâ€™â€™ ti ettha cittena paÃ±Ã±Ä• dassitÄ• , tasmÄ• iminÄ•
kathitÄ• . adhisÄ«laÃ±ca nÄ• ma sÄ«le sati hoti, adhicittaá¹ƒ citte sati, adhipaÃ±Ã±Ä• paÃ
sÄ«laá¹ƒ nÄ• ma paÃ±capi dasapi sÄ«lÄ• ni, pÄ• timokkhasaá¹ƒvaro adhisÄ«laá¹ƒ nÄ• mÄ
samÄ• pattiyo cittaá¹ƒ, vipassanÄ• pÄ• dakajjhÄ• naá¹ƒ adhicittaá¹ƒ. kammassakataÃ±Ä• â
adhipaÃ±Ã±Ä• . anuppannepi hi buddhuppÄ• de pavattatÄ«ti paÃ±casÄ«laá¹ƒ \Ne I 26/ das
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ buddhuppÄ• deyeva pavattatÄ«ti adhisÄ«laá¹ƒ. cittapaÃ±Ã
nibbÄ• naá¹ƒ patthayantena samÄ• dinnaá¹ƒ paÃ±casÄ«lampi dasasÄ«lampi adhisÄ«lamev
samÄ• pattiyopi adhicittameva. sabbampi vÄ• lokiyasÄ«laá¹ƒ sÄ«lameva, lokuttaraá¹ƒ adhi
cittapaÃ±Ã±Ä• supi eseva nayoti. iti imÄ• ya gÄ• thÄ• ya samodhÄ• netvÄ• tisso sikkhÄ• s
hotÄ«ti.

mÄ• nakÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. araÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<10> dasame __santÄ• na_nti santakilesÄ• naá¹ƒ, paá¹‡á¸• itÄ• naá¹ƒ vÄ• . ``santo have s
21.413), dÅ«re santo pakÄ• santÄ«â€™â€™ tiÄ• dÄ«su (Dhp 304) hi paá¹‡á¸• itÄ• pi \Ee I

__brahmacÄ• rina_nti seá¹-á¹-hacÄ• rÄ«naá¹ƒ maggabrahmacariyavÄ• saá¹ƒ vasantÄ• naá
pasÄ«datÄ«_ti kena kÄ• raá¹‡ena chavivaá¹‡á¹‡o pasÄ«datÄ«ti pucchati. kasmÄ• panesÄ
vanasaá¹‡á¸• avÄ• sikÄ• bhummadevatÄ• Ä• raÃ±Ã±ake bhikkhÅ« pacchÄ• bhattaá¹ƒ piá
araÃ±Ã±aá¹ƒ pavisitvÄ• \Be I 27/ rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu mÅ«lakammaá¹-á¹-
passati. tesaÃ±ca evaá¹ƒ nisinnÄ• naá¹ƒ balavacittekaggatÄ• uppajjati. tato visabhÄ• gasa
sabhÄ• gasantati okkamati, cittaá¹ƒ pasÄ«dati. citte pasanne lohitaá¹ƒ pasÄ«dati, cittasamu
upÄ• dÄ• rÅ«pÄ• ni parisuddhÄ• ni honti, vaá¹‡á¹-Ä• pamuttatÄ• laphalassa viya mukhass
disvÄ• devatÄ• cintesi --- ``sarÄ«ravaá¹‡á¹‡o nÄ• mÄ• yaá¹ƒ paá¹‡Ä«tÄ• ni rasasampann
sukhasamphassÄ• ni nivÄ• sanapÄ• puraá¹‡asayanÄ• ni utusukhe tebhÅ«mikÄ• dibhede c
mÄ• lÄ• gandhavilepanÄ• dÄ«ni ca labhantÄ• naá¹ƒ pasÄ«dati, ime pana bhikkhÅ« piá¹‡á¸
missakabhattaá¹ƒ bhuÃ±janti, viraá¸·amaÃ±cake vÄ• phalake vÄ• silÄ• ya vÄ• sayanÄ• n
rukkhamÅ«lÄ• dÄ«su vÄ• abbhokÄ• se vÄ• vasanti, kena nu kho kÄ• raá¹‡ena etesaá¹ƒ v
tasmÄ• pucchi.

athassÄ• bhagavÄ• kÄ• raá¹‡aá¹ƒ kathento dutiyaá¹ƒ gÄ• thaá¹ƒ Ä• ha. tattha __atÄ«ta_
rÄ• jÄ• dhammiko ahosi, so amhÄ• kaá¹ƒ paá¹‡Ä«te paccaye adÄ• si. Ä• cariyupajjhÄ• yÄ
mayaá¹ƒ evarÅ«pÄ• ni bhojanÄ• ni bhuÃ±jimhÄ• , cÄ«varÄ• ni pÄ• rupimhÄ• ti evaá¹ƒ ekad
paccayabÄ• hullikÄ• viya ime bhikkhÅ« atÄ«taá¹ƒ nÄ• nusocanti. __nappajappanti nÄ• gat
rÄ• jÄ• bhavissati, phÄ«tÄ• janapadÄ• bhavissanti, bahÅ«ni sappinavanÄ«tÄ• dÄ«ni uppa
bhuÃ±jathÄ• â€™â€™ ti tattha tattha vattÄ• ro bhavissanti, tadÄ• mayaá¹ƒ evarÅ«pÄ• ni b
cÄ«varÄ• ni pÄ• rupissÄ• mÄ• ti evaá¹ƒ anÄ• gataá¹ƒ na patthenti. __paccuppannenÄ• _ti
laddhena yÄ• penti. __tenÄ• _ti tena tividhenÄ• pi kÄ• raá¹‡ena.

evaá¹ƒ vaá¹‡á¹‡asampattiá¹ƒ dassetvÄ• idÄ• ni tasseva vaá¹‡á¹‡assa vinÄ• saá¹ƒ dassen
tattha \Ee I 29/ __anÄ• gatappajappÄ• yÄ• _ti anÄ• gatassa patthanÄ• ya. __etenÄ• _ti ete
__naá¸·ova harito luto_ti yathÄ• harito naá¸·o lÄ• yitvÄ• uá¹‡hapÄ• sÄ• á¹‡e pakkhitto sus
sussantÄ«ti.

araÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . naá¸·avaggo paá¹-hamo.

2. nandanavaggo

1. nandanasuttavaá¹‡á¹‡anÄ•

<11> nandanavaggassa \Be I 28/ paá¹-hame __tatrÄ• _ti tasmiá¹ƒ Ä• rÄ• me. __kho_ti
byaÃ±janasiliá¹-á¹-hatÄ• vasena nipÄ• tamattaá¹ƒ. __bhikkhÅ« Ä• mantesÄ«_ti parisajeá¹-á
jÄ• nÄ• pesi. __bhikkhavo_ti tesaá¹ƒ Ä• mantanÄ• kÄ• radÄ«panaá¹ƒ. __bhadante_ti pativa
bhikkhÅ«_ti ye tattha sammukhÄ«bhÅ«tÄ• dhammapaá¹-iggÄ• hakÄ• bhikkhÅ«. __bhagav

vacanaá¹ƒ patiassosuá¹ƒ, abhimukhÄ• hutvÄ• suá¹‡iá¹ƒsu sampaá¹-icchiá¹ƒsÅ«ti attho. __
idÄ• ni vattabbaá¹ƒ ``bhÅ«tapubbaâ€™â€™ ntiÄ• divacanaá¹ƒ avoca. tattha __tÄ• vatiá¹ƒs
tÄ• vatiá¹ƒsakÄ• ye nibbattÄ• . tÄ• vatiá¹ƒsakÄ• yo nÄ• ma dutiyadevaloko vuccati. maghe
macalagÄ• me kÄ• laá¹ƒ katvÄ• tattha uppanne tettiá¹ƒsa devaputte upÄ• dÄ• ya kira tass
paá¹‡á¹‡atti jÄ• tÄ• ti vadanti. yasmÄ• pana sesacakkavÄ• á¸·esupi cha kÄ• mÄ• vacarade
cetaá¹ƒ ``sahassaá¹ƒ \Ne I 28/ cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ sahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naâ
tasmÄ• nÄ• mapaá¹‡á¹‡attiyevesÄ• tassa devalokassÄ• ti veditabbÄ• . evaÃ±hi niddosaá

__nandane vane_ti ettha taá¹ƒ vanaá¹ƒ paviá¹-á¹-he paviá¹-á¹-he nandayati tosetÄ«ti nand
maraá¹‡animittesu uppannesu ``sampattiá¹ƒ pahÄ• ya cavissÄ• mÄ• â€™â€™ ti paridevam
devÄ• namindo ``mÄ• paridevittha, abhijjanadhammÄ• nÄ• ma saá¹…khÄ• rÄ• natthÄ«â€
pavesÄ• peti. tÄ• saá¹ƒ aÃ±Ã±Ä• hi devatÄ• hi bÄ• hÄ• su gahetvÄ• pavesitÄ• nampi \Ee
disvÄ• va maraá¹‡asoko vÅ«pasammati, pÄ«tipÄ• mojjameva uppajjati. atha tasmiá¹ƒ kÄ«á
uá¹‡hasantatto himapiá¹‡á¸• o viya vilÄ«yanti, vÄ• tÄ• pahatadÄ«pasikhÄ• viya vijjhÄ• yan
anto paviá¹-á¹-haá¹ƒ nandayati tosetiyevÄ• ti nandanaá¹ƒ, tasmiá¹ƒ nandane. __accharÄ• s
__accharÄ• _ti devadhÄ«tÄ• naá¹ƒ nÄ• maá¹ƒ, tÄ• saá¹ƒ samÅ«hena parivutÄ• .

__dibbehÄ«_ti devaloke nibbattehi. __paÃ±cahi kÄ• maguá¹‡ehÄ«_ti
manÄ• piyarÅ«pasaddagandharasaphoá¹-á¹-habbasaá¹…khÄ• tehi paÃ±cahi kÄ• mabandh
I 29/. __samappitÄ• _ti upetÄ• . itaraá¹ƒ tasseva vevacanaá¹ƒ. __paricÄ• rayamÄ• nÄ• _ti r
rÅ«pÄ• dÄ«su indriyÄ• ni saÃ±cÄ• rayamÄ• nÄ• . __tÄ• yaá¹ƒ velÄ• ya_nti tasmiá¹ƒ paricÄ
devaputtassa adhunÄ• abhinibbattakÄ• lo veditabbo. tassa hi paá¹-isandhikkhaá¹‡eyeva ra
viya virocayamÄ• no tigÄ• vutappamÄ• á¹‡o attabhÄ• vo nibbatti. so dibbavatthanivattho
dibbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ito dibbamÄ• lÄ• vilepanadharo dibbehi candanacuá¹‡á
dibbehi paÃ±cahi kÄ• maguá¹‡ehi ovuto nivuto pariyonaddho lobhÄ• bhibhÅ«to hutvÄ• lob
nibbÄ• naá¹ƒ apassanto Ä• sabhiá¹ƒ vÄ• caá¹ƒ bhÄ• santo viya mahÄ• saddena ``na te suk
imaá¹ƒ gÄ• thaá¹ƒ gÄ• yamÄ• no nandanavane vicari. tena vuttaá¹ƒ --- ``tÄ• yaá¹ƒ velÄ• ya
abhÄ• sÄ«â€™â€™ ti.

__ye na passanti nandana_nti ye tatra paÃ±cakÄ• maguá¹‡Ä• nubhavanavasena nandana
__naradevÄ• na_nti devanarÄ• naá¹ƒ, devapurisÄ• nanti attho. __tidasÄ• na_nti tikkhattuá¹
__yasassina_nti parivÄ• rasaá¹…khÄ• tena yasena sampannÄ• naá¹ƒ.

__aÃ±Ã±atarÄ• devatÄ• _ti ekÄ• ariyasÄ• vikÄ• devatÄ• . __paccabhÄ• sÄ«_ti ``ayaá¹ƒ b
sampattiá¹ƒ \Ne I 29/ niccaá¹ƒ acalaá¹ƒ maÃ±Ã±ati, nÄ• ssÄ• chedanabhedanaviddhaá¹ƒs
jÄ• nÄ• tÄ«â€™â€™ ti adhippÄ• yaá¹ƒ vivaá¹-á¹-etvÄ• dassentÄ« ``na tvaá¹ƒ bÄ• leâ€™â€
patiabhÄ• si. __yathÄ• arahataá¹ƒ vaco_ti yathÄ• arahantÄ• naá¹ƒ vacanaá¹ƒ, tathÄ• tva
tassÄ• adhippÄ• yaá¹ƒ paá¹-ikkhipitvÄ• \Ee I 31/ idÄ• ni arahantÄ• naá¹ƒ vacanaá¹ƒ dasse

__aniccÄ• _tiÄ• dimÄ• ha. tattha __aniccÄ• vata saá¹…khÄ• rÄ• _ti sabbe tebhÅ«makasaá
aniccÄ• . __uppÄ• davayadhammino_ti uppÄ• davayasabhÄ• vÄ• . __uppajjitvÄ• nirujjhant
vevacanaá¹ƒ. yasmÄ• vÄ• uppajjitvÄ• nirujjhanti, tasmÄ• uppÄ• davayadhamminoti. uppA
tadanantarÄ• vemajjhaá¹-á¹-hÄ• naá¹ƒ gahitameva hoti. __tesaá¹ƒ vÅ«pasamo sukho_ti te
vÅ«pasamasaá¹…khÄ• taá¹ƒ nibbÄ• nameva sukhaá¹ƒ. idaá¹ƒ arahataá¹ƒ vacoti.

nandanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nandatisuttavaá¹‡á¹‡anÄ•

<12> dutiye \Be I 30/ __nandatÄ«_ti tussati attamano hoti. __puttimÄ• _ti bahuputto. tassa
kasikammaá¹ƒ katvÄ• dhaÃ±Ã±assa koá¹-á¹-he pÅ«renti, ekacce vaá¹‡ijjaá¹ƒ katvÄ• hiraÃ
Ä• haranti, ekacce rÄ• jÄ• naá¹ƒ upaá¹-á¹-hahitvÄ• yÄ• navÄ• hanagÄ• manigamÄ• dÄ«ni
Ä• nubhÄ• vasaá¹…khÄ• taá¹ƒ siriá¹ƒ anubhavamÄ• nÄ• mÄ• tÄ• vÄ• pitÄ• vÄ• nandati
maá¹‡á¸• itapasÄ• dhite putte sampattiá¹ƒ anubhavamÄ• ne disvÄ• nandatÄ«ti, ``nandati p
Ä• ha. __gohi tathevÄ• _ti yathÄ• puttimÄ• puttehi, tathÄ• gosÄ• mikopi sampannaá¹ƒ go
nissÄ• ya gorasasampattiá¹ƒ anubhavamÄ• no gohi nandati. __upadhÄ« hi narassa nandan
cattÄ• ro upadhÄ« --- kÄ• mÅ«padhi, khandhÅ«padhi, kilesÅ«padhi, abhisaá¹…khÄ• rÅ«pa
paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ
evaá¹ƒ vuttassa sukhassa adhiá¹-á¹-hÄ• nabhÄ• vato ``upadhiyati ettha sukhaâ€™â€™ nti
upadhÄ«ti vuccati. khandhÄ• pi khandhamÅ«lakassa dukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato
adhiá¹-á¹-hÄ• nabhÄ• vato, abhisaá¹…khÄ• rÄ• pi bhavadukkhassa adhiá¹-á¹-hÄ• nabhÄ• v
adhippeto. paÃ±ca hi kÄ• maguá¹‡Ä•
tebhÅ«mikÄ• dipÄ• sÄ• da-uá¸·Ä• rasayana-vatthÄ• laá¹…kÄ• ra-nÄ• á¹-akaparivÄ• rÄ• div
paccupaá¹-á¹-hitÄ• pÄ«tisomanassaá¹ƒ upasaá¹ƒharamÄ• nÄ• naraá¹ƒ nandayanti. tasmÄ
evaá¹ƒ imepi upadhÄ« hi narassa nandanÄ• ti veditabbÄ• . __na hi so nandati yo nirÅ«padh
kÄ• maguá¹‡asampattirahito daliddo dullabhaghÄ• sacchÄ• dano \Ne I 30/, na hi so nandat
manussanerayiko ca kiá¹ƒ nandissati bhagavÄ• ti Ä• ha.

idaá¹ƒ sutvÄ• satthÄ• cintesi --- ``ayaá¹ƒ devatÄ• sokavatthumeva nandavatthuá¹ƒ karoti
sokavatthubhÄ• vamassÄ• dÄ«pessÄ• mÄ«â€™â€™ ti phalena phalaá¹ƒ pÄ• tento viya tÄ
bhindanto tameva gÄ• thaá¹ƒ parivattetvÄ• __socatÄ«_ti Ä• ha. tattha __socati puttehÄ«_ti
puttesu naá¹-á¹-hesupi nassantesupi idÄ• ni nassissantÄ«ti nÄ• sasaá¹…kÄ«pi \Be I 31/ soc
marantesupi corehi rÄ• japurisehi gahitesu vÄ• paccatthikÄ• naá¹ƒ hatthaá¹ƒ upagatesu vÄ
hutvÄ• socati. rukkhapabbatÄ• dÄ«hi patitvÄ• hatthapÄ• dÄ• dÄ«naá¹ƒ bhedavasena bhin
bhedasaá¹…kÄ«pi hutvÄ• socati. yathÄ• ca puttehi puttimÄ• , gosÄ• mikopi tatheva navah
__upadhÄ« hi narassa socanÄ• _ti yathÄ• ca puttagÄ• vo, evaá¹ƒ paÃ±ca kÄ• maguá¹‡opa

``tassa ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppatÄ«â€™â€™ ti || (Sn 773) ---

vuttanayena naraá¹ƒ socanti. tasmÄ• narassa socanÄ• sokavatthukamevÄ• ti veditabbÄ• .
nirÅ«padhÄ«_ti yassa pana catubbidhÄ• pete upadhiyo natthi, so nirupadhi mahÄ• khÄ«á¹‡
socati devateti.

nandatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. natthiputtasamasuttavaá¹‡á¹‡anÄ•

<13> tatiye __natthi puttasamaá¹ƒ pema_nti virÅ«pepi hi attano puttake suvaá¹‡á¹‡abimba
mÄ• lÄ• guá¸·e viya sÄ«sÄ• dÄ«su katvÄ• pariharamÄ• nÄ• tehi ohaditÄ• pi omuttikÄ• pi
somanassaá¹ƒ Ä• pajjanti. tenÄ• ha --- ``natthi puttasamaá¹ƒ pemaâ€™â€™ nti \Ee I 33/. p
nÄ• ma natthÄ«ti vuttaá¹ƒ hoti. __gosamitaá¹ƒ dhana_nti gohi samaá¹ƒ godhanasamaá¹ƒ g
aÃ±Ã±aá¹ƒ dhanaá¹ƒ nÄ• ma natthi bhagavÄ• ti Ä• ha. __sÅ«riyasamÄ• Ä• bhÄ• _ti sÅ«ri
nÄ• ma natthÄ«ti dasseti. __samuddaparamÄ• _ti ye keci aÃ±Ã±e sarÄ• nÄ• ma, sabbe te
tesaá¹ƒ uttamo, samuddasadisaá¹ƒ aÃ±Ã±aá¹ƒ udakanidhÄ• naá¹ƒ nÄ• ma natthi, bhagavÄ

yasmÄ• pana attapemena samaá¹ƒ pemaá¹ƒ nÄ• ma natthi. mÄ• tÄ• pitÄ• dayo hi chaá¸• a
aposetvÄ• pi sattÄ• attÄ• nameva \Be I 32/ posenti. dhaÃ±Ã±ena ca samaá¹ƒ dhanaá¹ƒ nÄ
sattÄ• dubbhikkhÄ• honti), tathÄ• rÅ«pe hi kÄ• le hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni gomahiá
dhaÃ±Ã±aggahaá¹‡atthaá¹ƒ dhaÃ±Ã±asÄ• mikÄ• nameva santikaá¹ƒ gahetvÄ• gacchanti.
nÄ• ma natthi. sÅ«riyÄ• dayo hi ekadesaá¹ƒyeva obhÄ• santi, paccuppannameva ca tamaá
dasasahassimpi lokadhÄ• tuá¹ƒ ekappajjotaá¹ƒ kÄ• tuá¹ƒ sakkoti, atÄ«taá¹ƒsÄ• dipaá¹-icch
vidhamati. meghavuá¹-á¹-hiyÄ• ca samo saro nÄ• ma natthi. nadÄ«vÄ• pi hotu talÄ• kÄ• d
saro nÄ• ma natthi. meghavuá¹-á¹-hiyÄ• hi pacchinnÄ• ya mahÄ• samuddo aá¹…gulipabba
hoti, vuá¹-á¹-hiyÄ• pana pavattamÄ• nÄ• ya yÄ• va Ä• bhassarabhavanÄ• pi ekodakaá¹ƒ h
paá¹-igÄ• thaá¹ƒ vadanto __natthi attasamaá¹ƒ pema_ntiÄ• dimÄ• hÄ• ti.

natthiputtasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. khattiyasuttavaá¹‡á¹‡anÄ•

<14> catutthe __khattiyo dvipada_nti dvipadÄ• naá¹ƒ rÄ• jÄ• seá¹-á¹-ho. __komÄ• rÄ«_ti k
ayaá¹ƒ sesabhariyÄ• naá¹ƒ seá¹-á¹-hÄ• ti vadati. __pubbajo_ti paá¹-hamaá¹ƒ jÄ• to kÄ• á¹‡
kuá¹‡iÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataro, yo paá¹-hamaá¹ƒ jÄ• to, ayameva putto imissÄ• deva

hoti. yasmÄ• pana dvipadÄ• dÄ«naá¹ƒ buddhÄ• dayo seá¹-á¹-hÄ• , tasmÄ• bhagavÄ• paá
kiÃ±cÄ• pi bhagavÄ• sabbesaá¹ƒyeva apadÄ• dibhedÄ• naá¹ƒ sattÄ• naá¹ƒ seá¹-á¹-ho, up
sabbasattaseá¹-á¹-ho dvipadesuyeva uppajjati, tasmÄ• __sambuddho dvipadaá¹ƒ seá¹-á¹-h
uppannassa cassa sabbasattaseá¹-á¹-habhÄ• vo \Ee I 34/ appaá¹-ihatova hoti. __Ä• jÄ• nÄ
assÄ• dÄ«su aÃ±Ã±ataro vÄ• , yo kÄ• raá¹‡aá¹ƒ jÄ• nÄ• ti, ayaá¹ƒ Ä• jÄ• nÄ«yova catuppa
kÅ«á¹-akaá¹‡á¹‡araÃ±Ã±o guá¸·avaá¹‡á¹‡aasso viya. rÄ• jÄ• kira pÄ• cÄ«nadvÄ• rena nik
gamissÄ• mÄ«ti kalambanadÄ«tÄ«raá¹ƒ sampatto, asso tÄ«re á¹-hatvÄ• udakaá¹ƒ otarituá
rÄ• jÄ• assÄ• cariyaá¹ƒ Ä• mantetvÄ• , ``aho \Be I 33/ vata tayÄ• asso sikkhÄ• pito udaka
icchatÄ«â€™â€™ ti Ä• ha. Ä• cariyo ``susikkhÄ• pito deva asso, etassa hi cittaá¹ƒ --- `sacÄ
otarissÄ• mi, vÄ• laá¹ƒ temissati, vÄ• le tinte raÃ±Ã±o aá¹…ge udakaá¹ƒ pÄ• teyyÄ• â€™ ti
sarÄ«re udakapÄ• tanabhayena na otarati, vÄ• laá¹ƒ gaá¹‡hÄ• pethÄ• â€™â€™ ti Ä• ha. rÄ
vegena otaritvÄ• pÄ• raá¹ƒ gato. __sussÅ«sÄ• _ti sussÅ«samÄ• nÄ• . kumÄ• rikÄ• le vÄ•
surÅ«pÄ• vÄ• virÅ«pÄ• vÄ• , yÄ• sÄ• mikaá¹ƒ sussÅ«sati paricarati toseti, sÄ• bhariyÄ•
__assavo_ti Ä• suá¹‡amÄ• no. jeá¹-á¹-ho vÄ• hi hotu kaniá¹-á¹-ho vÄ• , yo mÄ• tÄ• pitÅ«na
sampaá¹-icchati, ovÄ• dapaá¹-ikaro hoti, ayaá¹ƒ puttÄ• naá¹ƒ seá¹-á¹-ho, aÃ±Ã±ehi sandhic
puttehi ko attho devateti.

khattiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¹‡amÄ• nasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __á¹-hite majjhanhike_ti á¹-hitamajjhanhike. __sannisÄ«vesÅ«_ti yathÄ• p
upagantvÄ• sannisinnesu vissamamÄ• nesu. á¹-hitamajjhanhikakÄ• lo nÄ• mesa sabbasat
iriyÄ• pathadubbalyakÄ• lo. idha pana pakkhÄ«naá¹ƒyeva vasena dassito. __saá¹‡atevÄ• _
mahÄ• viravaá¹ƒ viya muccati. saá¹‡amÄ• nameva cettha ``saá¹‡atevÄ• â€™â€™ ti vuttaá
nÄ• metaá¹ƒ. nidÄ• ghasamayasmiÃ±hi á¹-hitamajjhanhikakÄ• le catuppadagaá¹‡esu ceva
sannisinnesu vÄ• tapÅ«ritÄ• naá¹ƒ susirarukkhÄ• naÃ±ceva chiddaveá¹‡upabbÄ• naÃ±ca k
sÄ• khaá¹ƒ saá¹…ghaá¹-á¹-ayantÄ• naá¹ƒ pÄ• dapÄ• naÃ±ca araÃ±Ã±amajjhe mahÄ• sado
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __taá¹ƒ bhayaá¹ƒ paá¹-ibhÄ• ti ma_nti taá¹ƒ evarÅ«pe kÄ• le ma
saá¹‡amÄ• naá¹ƒ mayhaá¹ƒ bhayaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. dandhapaÃ±Ã±Ä• kiresÄ•
nisajjaphÄ• sukaá¹ƒ kathÄ• phÄ• sukaá¹ƒ dutiyakaá¹ƒ alabhantÄ« evamÄ• ha. yasmÄ• pa
piá¹‡á¸• apÄ• tapaá¹-ikkantassa vivitte araÃ±Ã±Ä• yatane kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ•
anappakaá¹ƒ sukhaá¹ƒ uppajjati, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ \Be I 34/ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti || (Dhp 373) ca,

``purato \Ne I 33/ pacchato vÄ• pi, aparo ce na vijjati.

atÄ«va phÄ• su bhavati, ekassa vasato vaneâ€™â€™ ti || (Th 537) ca.

tasmÄ• bhagavÄ• dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __sÄ• rati paá¹-ibhÄ• ti ma_nti yÄ• ev
nisajjÄ• nÄ• ma, sÄ• rati mayhaá¹ƒ upaá¹-á¹-hÄ• tÄ«ti attho. sesaá¹ƒ tÄ• disamevÄ• ti.

saá¹‡amÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. niddÄ• tandÄ«suttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __niddÄ• _ti, ``abhijÄ• nÄ• mahaá¹ƒ, aggivessana, gimhÄ• naá¹ƒ pacchi
okkamitÄ• â€™â€™ ti (MN I 387) evarÅ«pÄ• ya abyÄ• kataniddÄ• ya pubbabhÄ• gÄ• para
sasaá¹…khÄ• rikaakusale citte uppannaá¹ƒ thinamiddhaá¹ƒ. __tandÄ«_ti aticchÄ• tÄ• tisÄ«
Ä• gantukaá¹ƒ Ä• lasiyaá¹ƒ. vuttampi cetaá¹ƒ --- ``tattha katamÄ• tandÄ«? yÄ• tandÄ« tan
Ä• lasyaá¹ƒ Ä• lasyÄ• yanÄ• Ä• lasyÄ• yitattaá¹ƒ, ayaá¹ƒ vuccati tandÄ«â€™â€™ ti (Vibh
kÄ• yavijambhanÄ• . __aratÄ«_ti akusalapakkhÄ• ukkaá¹‡á¹-hitatÄ• . __bhattasammado_t
bhattakilamatho. vitthÄ• ro pana tesaá¹ƒ --- ``tattha katamÄ• \Ee I 36/ vijambhitÄ• ? yÄ• kÄ
vijambhanÄ• â€™â€™ tiÄ• dinÄ• nayena abhidhamme Ä• gatova. __etenÄ• _ti etena nidd
upakkiliá¹-á¹-ho nivÄ• ritapÄ• tubhÄ• vo. __nappakÄ• satÄ«_ti na jotati, na pÄ• tubhavatÄ«t
lokuttaramaggo. __idhÄ• _ti imasmiá¹ƒ loke. __pÄ• á¹‡ina_nti sattÄ• naá¹ƒ. __vÄ«riyenÄ• _
maggasahajÄ• tavÄ«riyena. __naá¹ƒ paá¹‡Ä• metvÄ• _ti etaá¹ƒ kilesajÄ• taá¹ƒ nÄ«haritvÄ•
lokiyalokuttaramaggo. iti maggeneva upakkilese nÄ«haritvÄ• maggassa visuddhi vuttÄ• ti.

niddÄ• tandÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dukkarasuttavaá¹‡á¹‡anÄ•

<17> sattame \Be I 35/ __duttitikkha_nti dukkhamaá¹ƒ duadhivÄ• siyaá¹ƒ. __abyattenÄ• _ti
__sÄ• maÃ±Ã±a_nti samaá¹‡adhammo. iminÄ• devatÄ• idaá¹ƒ dasseti --- yaá¹ƒ paá¹‡á¸•
vassÄ• ni vÄ«satipi saá¹-á¹-hipi \Ne I 34/ vassÄ• ni dante abhidantamÄ• dhÄ• ya jivhÄ• ya t
cetasÄ• cittaá¹ƒ abhiniggaá¹‡hitvÄ• pi ekÄ• sanaá¹ƒ ekabhattaá¹ƒ paá¹-isevamÄ• nÄ• Ä•
brahmacariyaá¹ƒ carantÄ• sÄ• maÃ±Ã±aá¹ƒ karonti. taá¹ƒ bhagavÄ• bÄ• lo abyatto kÄ• tu
hi tattha sambÄ• dhÄ• _ti tasmiá¹ƒ sÄ• maÃ±Ã±asaá¹…khÄ• te ariyamagge bahÅ« sambÄ•
paá¹-ipannassa pubbabhÄ• ge bahÅ« parissayÄ• ti dasseti.

__cittaÃ±ce na nivÄ• raye_ti yadi ayoniso uppannaá¹ƒ cittaá¹ƒ na nivÄ• reyya, kati ahÄ• ni
careyya? ekadivasampi na careyya. cittavasiko hi samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ na sakko

Ä• rammaá¹‡e Ä• rammaá¹‡e. Ä• rammaá¹‡aÃ±hi idha padanti adhippetaá¹ƒ. yasmiá¹ƒ yas
uppajjati, tattha tattha bÄ• lo visÄ«dati nÄ• ma. iriyÄ• pathapadampi vaá¹-á¹-ati. gamanÄ• d
kileso uppajjati, tattha tattheva visÄ«dati nÄ• ma. __saá¹…kappÄ• na_nti kÄ• masaá¹…kap

__kummo vÄ• _ti kacchapo viya. __aá¹…gÄ• nÄ«_ti gÄ«vapaÃ±camÄ• ni aá¹…gÄ• ni. __sa
samodahitvÄ• vÄ• . __manovitakke_ti manamhi uppannavitakke. ettÄ• vatÄ• idaá¹ƒ dasse
soá¹‡á¸• ipaÃ±camÄ• ni aá¹…gÄ• ni sake kapÄ• le samodahanto siá¹…gÄ• lassa otÄ• raá¹
\Ee I 37/ appasayhataá¹ƒ Ä• pajjati, evamevaá¹ƒ bhikkhu manamhi uppannavitakke sake Ä•
samodahaá¹ƒ mÄ• rassa otÄ• raá¹ƒ na deti, samodahitvÄ• cassa appasayhataá¹ƒ Ä• pajja
taá¹‡hÄ• diá¹-á¹-hinissayehi anissito hutvÄ• . __aheá¹-hayÄ• no_ti avihiá¹ƒsamÄ• no. __pa
kilesanibbÄ• nena parinibbuto. __nÅ«pavadeyya kaÃ±cÄ«_ti yaá¹ƒkiÃ±ci puggalaá¹ƒ Ä• cÄ
kÄ• yaci maá¹…kuá¹ƒ kÄ• tukÄ• mo hutvÄ• na vadeyya, ``kÄ• lena vakkhÄ• mi no akÄ• le
dhamme ajjhattaá¹ƒ upaá¹-á¹-hapetvÄ• ullumpanasabhÄ• vasaá¹‡á¹-hitena cittena kÄ• ruÃ
vadeyyÄ• ti.

dukkarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. hirÄ«suttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame \Be I 36/ __hirÄ«nisedho_ti hiriyÄ• akusale dhamme nisedhetÄ«ti hirÄ«
lokasmiá¹ƒ_ \Ne I 35/ __vijjatÄ«_ti koci evarÅ«po vijjatÄ«ti pucchati. __yo nindaá¹ƒ apabodh
garahaá¹ƒ apaharanto bujjhati. __asso bhadro kasÄ• mivÄ• _ti yathÄ• bhadro assÄ• jÄ• nÄ
bujjhati, patodacchÄ• yaá¹ƒ disvÄ• saá¹ƒvijjhanto viya kasÄ• ya attani nipÄ• taá¹ƒ na deti,
bhÅ«tassa dasaakkosavatthuno attani nipÄ• taá¹ƒ adadanto nindaá¹ƒ apabodhati apaharan
khÄ«á¹‡Ä• savo vijjatÄ«ti pucchati. abhÅ«takkosena pana parimutto nÄ• ma natthi. __tanuy
akusale dhamme nisedhetvÄ• carantÄ• khÄ«á¹‡Ä• savÄ• nÄ• ma appakÄ• ti attho. __sad
sativepullena samannÄ• gatÄ• . __antaá¹ƒ dukkhassa pappuyyÄ• _ti vaá¹-á¹-adukkhassa k
nibbÄ• naá¹ƒ pÄ• puá¹‡itvÄ• . sesaá¹ƒ vuttanayamevÄ• ti.

hirÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kuá¹-ikÄ• suttavaá¹‡á¹‡anÄ•

<19> navame __kacci te kuá¹-ikÄ• _ti ayaá¹ƒ devatÄ• dasa mÄ• se antovasanaá¹-á¹-hÄ• n
kuá¹-ikaá¹ƒ katvÄ• , yathÄ• sakuá¹‡Ä• divasaá¹ƒ gocarapasutÄ• rattiá¹ƒ kulÄ• vakaá¹ƒ al
sattÄ• \Ee I 38/ tattha tattha gantvÄ• pi mÄ• tugÄ• massa santikaá¹ƒ Ä• gacchanti, Ä• laya
kulÄ• vakaá¹ƒ katvÄ• . kulapaveá¹‡iá¹ƒ santÄ• nakaá¹-á¹-hena putte santÄ• nake katvÄ• , t
katvÄ• , gÄ• thÄ• bandhanena ime paÃ±he samodhÄ• netvÄ• bhagavantaá¹ƒ pucchi, bhag

__tagghÄ• _tiÄ• dimÄ• ha. tattha __tagghÄ• _ti ekaá¹ƒsavacane nipÄ• to. __natthÄ«_ti pah
vaá¹-á¹-asmiá¹ƒ vÄ• puna mÄ• tukucchivÄ• sassa dÄ• rabharaá¹‡assa puttanibbattiyÄ• vÄ

devatÄ• ``mayÄ• sannÄ• haá¹ƒ bandhitvÄ• guá¸·hÄ• paÃ±hÄ• pucchitÄ• , ayaÃ±ca sam
vissajjesi, jÄ• naá¹ƒ nu kho me ajjhÄ• sayaá¹ƒ kathesi, udÄ• hu \Be I 37/ ajÄ• naá¹ƒ yaá¹ƒ v
mukhÄ• ruá¸·haá¹ƒ kathesÄ«â€™â€™ ti cintetvÄ• puna __kintÄ• ha_ntiÄ• dimÄ• ha. tattha
ahaá¹ƒ. athassÄ• bhagavÄ• Ä• cikkhanto __mÄ• tara_ntiÄ• dimÄ• ha. __sÄ• hu te_ti gÄ•
sampahaá¹ƒsitvÄ• bhagavantaá¹ƒ vanditvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• attano deva

kuá¹-ikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. samiddhisuttavaá¹‡á¹‡anÄ•

<20> dasame \Ne I 36/ __tapodÄ• rÄ• me_ti tapodassa tattodakassa rahadassa vasena ev
vebhÄ• rapabbatassa kira heá¹-á¹-hÄ• bhummaá¹-á¹-hakanÄ• gÄ• naá¹ƒ paÃ±cayojanasat
devalokasadisaá¹ƒ maá¹‡imayena talena Ä• rÄ• muyyÄ• nehi ca samannÄ• gataá¹ƒ. tattha
kÄ«á¸·anaá¹-á¹-hÄ• ne mahÄ• udakarahado, tato tapodÄ• nÄ• ma nadÄ« sandati kuthitÄ•
edisÄ• ? rÄ• jagahaá¹ƒ kira parivÄ• retvÄ• mahÄ• petaloko tiá¹-á¹-hati, tattha dvinnaá¹ƒ
mahÄ• lohakumbhinirayÄ• naá¹ƒ antarena ayaá¹ƒ tapodÄ• Ä• gacchati, tasmÄ• kuthitÄ• s

``yatÄ• yaá¹ƒ, bhikkhave, tapodÄ• sandati, so daho acchodako sÄ«todako sÄ• todako seto
ramaá¹‡Ä«yo pahÅ«tamacchakacchapo, cakkamattÄ• ni ca padumÄ• ni pupphanti. apicÄ• y
dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacchati, tenÄ• yaá¹ƒ tapodÄ• kuthitÄ• sa
231).

imassa pana Ä• rÄ• massa \Ee I 39/ abhimukhaá¹-á¹-hÄ• ne tato mahÄ• udakarahado jÄ• t
``tapodÄ• rÄ• moâ€™â€™ ti vuccati.

__samiddhÄ«_ti tassa kira therassa attabhÄ• vo samiddho abhirÅ«po pÄ• sÄ• diko, tasmÄ
saá¹…khaá¹ƒ gato. __gattÄ• ni parisiÃ±citu_nti padhÄ• nikatthero esa, balavapaccÅ«se uá¹
sarÄ«raá¹ƒ utuá¹ƒ gÄ• hÄ• petvÄ• bahi \Be I 38/ saá¹-á¹-hihatthamatte mahÄ• caá¹…kame
``sedagahitehi gattehi paribhuÃ±jamÄ• naá¹ƒ senÄ• sanaá¹ƒ kilissatÄ«â€™â€™ ti maÃ±Ã±
parisiÃ±canatthaá¹ƒ sarÄ«radhovanatthaá¹ƒ upasaá¹…kami. __ekacÄ«varo aá¹-á¹-hÄ• sÄ«
kÄ• yabandhanaá¹ƒ bandhitvÄ• cÄ«varaá¹ƒ hatthena gahetvÄ• aá¹-á¹-hÄ• si.

__gattÄ• ni pubbÄ• payamÄ• no_ti gattÄ• ni pubbasadisÄ• ni vodakÄ• ni kurumÄ• no. allas
cÄ«varaá¹ƒ kilissati duggandhaá¹ƒ hoti, na cetaá¹ƒ vattaá¹ƒ. thero pana vattasampanno, tas
nhÄ• yitvÄ• paccuttaritvÄ• aá¹-á¹-hÄ• si. tattha idaá¹ƒ nhÄ• navattaá¹ƒ --- udakatitthaá¹ƒ g

katthaci cÄ«varÄ• ni nikkhipitvÄ• vegena á¹-hitakeneva na otaritabbaá¹ƒ, sabbadisÄ• pana
vivittabhÄ• vaá¹ƒ Ã±atvÄ• khÄ• á¹‡ugumbalatÄ• dÄ«ni vavatthapetvÄ• tikkhattuá¹ƒ ukkÄ•
uttarÄ• saá¹…gacÄ«varaá¹ƒ apanetvÄ• pasÄ• retabbaá¹ƒ, kÄ• yabandhanaá¹ƒ mocetvÄ•
á¹-hapetabbaá¹ƒ. sace udakasÄ• á¹-ikÄ• natthi, udakante ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• nivÄ•
sinnaá¹-á¹-hÄ• naá¹ƒ atthi, pasÄ• retabbaá¹ƒ. no ce atthi, saá¹ƒharitvÄ• á¹-hapetabbaá¹ƒ. u
saá¹‡ikaá¹ƒ nÄ• bhippamÄ• á¹‡amattaá¹ƒ otaritvÄ• vÄ«ciá¹ƒ anuá¹-á¹-hÄ• pentena saddaá
Ä• gatadisÄ• bhimukhena nimujjitabbaá¹ƒ, evaá¹ƒ cÄ«varaá¹ƒ rakkhitaá¹ƒ hoti. ummujjante
saá¹‡ikaá¹ƒ ummujjitvÄ• nhÄ• napariyosÄ• ne udakante ukkuá¹-ikena nisÄ«ditvÄ• nivÄ• s
uá¹-á¹-hÄ• ya suparimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• cÄ«var
á¹-hÄ• tabbanti.

theropi tathÄ• nhÄ• yitvÄ• paccuttaritvÄ• vigacchamÄ• naudakaá¹ƒ kÄ• yaá¹ƒ olokayamÄ
pakatiyÄ• pi pÄ• sÄ• dikassa \Ee I 40/ paccÅ«sasamaye sammÄ• pariá¹‡atÄ• hÄ• rassa u
mukhavaá¹‡á¹‡o viroci, bandhanÄ• pavuttatÄ• laphalaá¹ƒ viya pabhÄ• sampanno puá¹‡á¹‡
taá¹…khaá¹‡avikasitapadumaá¹ƒ viya mukhaá¹ƒ sassirikaá¹ƒ ahosi, sarÄ«ravaá¹‡á¹‡opi vip
vanasaá¹‡á¸• e adhivatthÄ• bhummadevatÄ• pÄ• sÄ• dikaá¹ƒ bhikkhuá¹ƒ olokayamÄ• nÄ
asakkontÄ« kÄ• mapariá¸·Ä• hÄ• bhibhÅ«tÄ• hutvÄ• , ``theraá¹ƒ palobhessÄ• mÄ«â€™â€
I 39/ alaá¹…kÄ• rena alaá¹…karitvÄ• sahassavaá¹-á¹-ipadÄ«paá¹ƒ pajjalamÄ• nÄ• viya ca
viya sakalÄ• rÄ• maá¹ƒ ekobhÄ• saá¹ƒ katvÄ• theraá¹ƒ upasaá¹…kamitvÄ• avanditvÄ• va
abhÄ• si. tena vuttaá¹ƒ --- ``atha kho aÃ±Ã±atarÄ• devatÄ• ... pe ... ajjhabhÄ• sÄ«â€™â€

__abhutvÄ• _ti paÃ±ca kÄ• maguá¹‡e aparibhuÃ±jitvÄ• . __bhikkhasÄ«_ti piá¹‡á¸• Ä• ya c
upaccagÄ• _ti ettha kÄ• lo nÄ• ma paÃ±cakÄ• maguá¹‡apaá¹-isevanakkhamo daharayobba
obhaggena daá¹‡á¸• aparÄ• yaá¹‡ena pavedhamÄ• nena kÄ• sasÄ• sÄ• bhibhÅ«tena na s
imaá¹ƒ kÄ• laá¹ƒ sandhÄ• ya devatÄ• ``mÄ• taá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti Ä• ha. ta
atikkami.

__kÄ• laá¹ƒ vohaá¹ƒ na jÄ• nÄ• mÄ«_ti ettha __vo_ti nipÄ• tamattaá¹ƒ. __kÄ• laá¹ƒ na jÄ•
sandhÄ• ya vadati. sattÄ• naÃ±hi ---

``jÄ«vitaá¹ƒ \Ne I 38/ byÄ• dhi kÄ• lo ca, dehanikkhepanaá¹ƒ gati.

paÃ±cete jÄ«valokasmiá¹ƒ, animittÄ• na nÄ• yareâ€™â€™ ||

tattha __jÄ«vitaá¹ƒ_ tÄ• va ``ettakameva, na ito paraâ€™â€™ nti vavatthÄ• nÄ• bhÄ• vato
kalalakÄ• lepi hi sattÄ• maranti,
abbuda-pesi-ghana-aá¸• á¸• hamÄ• sa-ekamÄ• sa-dvemÄ• sa-temÄ• sa-catumÄ• sapaÃ±c
kucchito nikkhantasamayepi, tato paraá¹ƒ vassasatassa antopi bahipi marantiyeva. __byÄ•

byÄ• dhinÄ• sattÄ• maranti, na aÃ±Ã±enÄ• â€™â€™ ti vavatthÄ• nÄ• bhÄ• vato animitto.
maranti sotarogÄ• dÄ«naá¹ƒ aÃ±Ã±atarenapi. __kÄ• lo_pi, ``imasmiá¹ƒ yeva kÄ• le maritab
nti evaá¹ƒ \Ee I 41/ vavatthÄ• nÄ• bhÄ• vato animitto. pubbaá¹‡hepi hi sattÄ• maranti majjh
aÃ±Ã±atarasmimpi. __dehanikkhepana_mpi, ``idheva mÄ«yamÄ• nÄ• naá¹ƒ dehena patitab
evaá¹ƒ vavatthÄ• nÄ• bhÄ• vato animittaá¹ƒ. antogÄ• me jÄ• tÄ• naÃ±hi bahigÄ• mepi attal
jÄ• tÄ• naá¹ƒ antogÄ• mepi. tathÄ• thalajÄ• naá¹ƒ jale, jalajÄ• naá¹ƒ thaleti anekappakÄ• r
__gati_pi, ``ito cutena idha nibbattitabbaâ€™â€™ nti evaá¹ƒ vavatthÄ• nÄ• bhÄ• vato anim
cutÄ• manussesupi nibbattanti \Be I 40/, manussalokato cutÄ• devalokÄ• dÄ«naá¹ƒ yattha
evaá¹ƒ yante yuttagoá¹‡o viya gatipaÃ±cake loko samparivattati. tassevaá¹ƒ samparivattato
kÄ• le maraá¹‡aá¹ƒ bhavissatÄ«â€™â€™ ti imaá¹ƒ maraá¹‡assa kÄ• laá¹ƒ vohaá¹ƒ na jÄ•

__channo kÄ• lo na dissatÄ«_ti ayaá¹ƒ kÄ• lo mayhaá¹ƒ paá¹-icchanno avibhÅ«to na paÃ±
yasmÄ• ayaá¹ƒ kÄ• lo paá¹-icchanno na paÃ±Ã±Ä• yati, tasmÄ• paÃ±ca kÄ• maguá¹‡e ab
maá¹ƒ kÄ• lo upaccagÄ• _ti ettha samaá¹‡adhammakaraá¹‡akÄ• laá¹ƒ sandhÄ• ya ``kÄ• lo
samaá¹‡adhammo nÄ• ma pacchime kÄ• le tisso vayosÄ«mÄ• atikkantena obhaggena daâ
pavedhamÄ• nena kÄ• sasÄ• sÄ• bhibhÅ«tena na sakkÄ• kÄ• tuá¹ƒ. tadÄ• hi na sakkÄ•
buddhavacanaá¹ƒ vÄ• gaá¹‡hituá¹ƒ, dhutaá¹…gaá¹ƒ vÄ• paribhuÃ±jituá¹ƒ, araÃ±Ã±avÄ• s
icchiticchitakkhaá¹‡e samÄ• pattiá¹ƒ vÄ• samÄ• pajjituá¹ƒ, padabhÄ• á¹‡a-sarabhaÃ±Ã±ad
vÄ• kÄ• tuá¹ƒ, taruá¹‡ayobbanakÄ• le panetaá¹ƒ sabbaá¹ƒ sakkÄ• kÄ• tunti ayaá¹ƒ samaa
mÄ• maá¹ƒ upaccagÄ• , yÄ• va maá¹ƒ nÄ• tikkamati, tÄ• va kÄ• me abhutvÄ• va samaá¹‡

__pathaviyaá¹ƒ_ \Ne I 39/ __patiá¹-á¹-hahitvÄ• _ti sÄ• kira devatÄ• --- ``ayaá¹ƒ bhikkhu
samaá¹‡adhammakaraá¹‡assa kÄ• laá¹ƒ nÄ• ma katheti, akÄ• laá¹ƒ nÄ• ma katheti, sahetu
sÄ• nisaá¹ƒsaâ€™â€™ nti ettÄ• vatÄ• va there lajjaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• mahÄ• b
viya \Ee I 42/ ca naá¹ƒ maÃ±Ã±amÄ• nÄ• gÄ• ravajÄ• tÄ• Ä• kÄ• sÄ• oruyha pathaviyaá¹
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. kiÃ±cÄ• pi pathaviyaá¹ƒ á¹-hitÄ• , yena panatthena Ä• gatÄ• , pu
__daharo tva_ntiÄ• dimÄ• ha. tattha __susÅ«_ti taruá¹‡o. __kÄ• á¸·akeso_ti suá¹-á¹-hu kÄ•
bhaddakena. ekacco hi daharopi samÄ• no kÄ• á¹‡o vÄ• hoti kuá¹‡iÄ• dÄ«naá¹ƒ vÄ• aÃ±
samannÄ• gato nÄ• ma na hoti. yo pana abhirÅ«po hoti dassanÄ«yo pÄ• sÄ• diko sabbasa
alaá¹…kÄ• raparihÄ• raá¹ƒ icchati, tena tena alaá¹…kato devaputto viya carati, ayaá¹ƒ bhad
samannÄ• gato nÄ• ma hoti. thero ca uttamarÅ«pasampanno, tena naá¹ƒ evamÄ• ha.

__anikkÄ«á¸·itÄ• vÄ«_ \Be I 41/ __kÄ• mesÅ«_ti kÄ• mesu akÄ«á¸·itakÄ«á¸·o abhuttÄ• vÄ
attho. __mÄ• sandiá¹-á¹-hikaá¹ƒ hitvÄ• _ti yebhuyyena hi tÄ• adiá¹-á¹-hasaccÄ• avÄ«tarÄ
devatÄ• bhikkhÅ« dasapi vassÄ• ni vÄ«satimpi ... pe ... saá¹-á¹-himpi vassÄ• ni parisuddha
brahmacariyaá¹ƒ caramÄ• ne disvÄ• --- ``ime bhikkhÅ« mÄ• nusake paÃ±ca kÄ• maguá¹‡e
patthayantÄ• samaá¹‡adhammaá¹ƒ karontÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ uppÄ• denti, ayampi
mÄ• nusake kÄ• me sandiá¹-á¹-hike, dibbe ca kÄ• like katvÄ• evamÄ• ha.

__na kho ahaá¹ƒ, Ä• vuso_ti, Ä• vuso, ahaá¹ƒ sandiá¹-á¹-hike kÄ• me hitvÄ• kÄ• like kÄ• n
patthemi na pihemi. __kalikaÃ±ca kho ahaá¹ƒ, Ä• vuso_ti ahaá¹ƒ kho, Ä• vuso, kÄ• likaá¹ƒ
sandiá¹-á¹-hikaá¹ƒ lokuttaradhammaá¹ƒ anudhÄ• vÄ• mi. iti thero cittÄ• nantaraá¹ƒ aladdha
mÄ• nusakepi paÃ±ca kÄ• maguá¹‡e __kÄ• likÄ• _ti akÄ• si, cittÄ• nantaraá¹ƒ laddhabbatÄ
__sandiá¹-á¹-hika_nti. paÃ±cakÄ• maguá¹‡esu samohitesupi sampannakÄ• massÄ• pi kÄ•
icchiticchitÄ• rammaá¹‡Ä• nubhavanaá¹ƒ na sampajjati. cakkhudvÄ• re iá¹-á¹-hÄ• rammaá¹
cittakÄ• rapotthakÄ• rarÅ«pakÄ• rÄ• dayo pakkosÄ• petvÄ• , ``idaá¹ƒ nÄ• ma sajjethÄ• â€™
etthantare anekakoá¹-isatasahassÄ• ni cittÄ• ni uppajjitvÄ• nirujjhanti. atha pacchÄ• taá¹ƒ
sampÄ• puá¹‡Ä• ti \Ee I 43/. sesadvÄ• resupi eseva nayo. sotÄ• pattimaggÄ• nantaraá¹ƒ pa
I 40/ uppajjati, antarÄ• aÃ±Ã±assa cittassa vÄ• ro natthi. sesaphalesupi eseva nayoti.

so tamevatthaá¹ƒ gahetvÄ• __kÄ• likÄ• hi, Ä• vuso_tiÄ• dimÄ• ha. tattha __kÄ• likÄ• _ti v
samohitasampattinÄ• pi kÄ• lantare pattabbÄ• . __bahudukkhÄ• _ti paÃ±ca kÄ• maguá¹‡e
bahutÄ• ya bahudukkhÄ• . taá¹ƒvatthukasseva upÄ• yÄ• sassa bahutÄ• ya __bahupÄ• yÄ•
paÃ±ca kÄ• maguá¹‡e nissÄ• ya laddhabbasukhato Ä• dÄ«navo bhiyyo, dukkhameva bahu
ayaá¹ƒ dhammo_ti ayaá¹ƒ lokuttaradhammo yena yena adhigato hoti, tena tena parasaddhÄ
paccavekkhaá¹‡aÃ±Ä• á¹‡ena sayaá¹ƒ daá¹-á¹-habboti \Be I 42/ __sandiá¹-á¹-hiko_. attano
nÄ• ssa kÄ• loti akÄ• lo, akÄ• loyeva __akÄ• liko_. yo ettha ariyamaggadhammo, so attano
phalaá¹ƒ detÄ«ti attho. ``ehi passa imaá¹ƒ dhammaâ€™â€™ nti evaá¹ƒ pavattaá¹ƒ ehipassa
__ehipassiko_. Ä• dittaá¹ƒ celaá¹ƒ vÄ• sÄ«saá¹ƒ vÄ• ajjhupekkhitvÄ• pi bhÄ• vanÄ• vasen
arahatÄ«ti __opaneyyiko_. sabbehi ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«hi viÃ±Ã±Å«hi ``bhÄ• vito me
phalaá¹ƒ, sacchikato nirodhoâ€™â€™ ti attani attani veditabboti __paccattaá¹ƒ veditabbo vi
ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimagge_ (Vism I 146 Ä• dayo) dhammÄ•
vutto.

idÄ• ni sÄ• devatÄ• andho viya rÅ«pavisesaá¹ƒ therena kathitassa atthe ajÄ• nantÄ« __ka
bhikkhÅ«_tiÄ• dimÄ• ha. tattha __kathaÃ±cÄ• _tipadassa ``kathaÃ±ca bhikkhu kÄ• likÄ• kA
kathaá¹ƒ bahudukkhÄ• , kathaá¹ƒ bahupÄ• yÄ• sÄ• â€™â€™ ti? evaá¹ƒ sabbapadehi samb

__navo_ti aparipuá¹‡á¹‡apaÃ±cavasso hi bhikkhu navo nÄ• ma hoti, paÃ±cavassato paá¹-á
dasavassato paá¹-á¹-hÄ• ya thero. aparo nayo --- aparipuá¹‡á¹‡adasavasso navo, dasavass
majjhimo, vÄ«sativassato paá¹-á¹-hÄ• ya thero. tesaá¹ƒ ahaá¹ƒ navoti vadati.

navopi ekacco sattaá¹-á¹-havassakÄ• le pabbajitvÄ• dvÄ• dasaterasavassÄ• ni \Ee I 44/ sA
atikkanto cirapabbajito hoti, ahaá¹ƒ pana acirapabbajitoti vadati. __imaá¹ƒ dhammavinaya_n
vinayaÃ±ca. ubhayampetaá¹ƒ sÄ• sanasseva nÄ• maá¹ƒ. dhammena hettha dve piá¹-akÄ•
vinayapiá¹-akaá¹ƒ, iti tÄ«hi piá¹-akehi pakÄ• sitaá¹ƒ paá¹-ipattiá¹ƒ adhunÄ• Ä• gatomhÄ«ti

__mahesakkhÄ• hÄ«_ti mahÄ• parivÄ• rÄ• hi. ekekassa hi devaraÃ±Ã±o koá¹-isatampi koa
te attÄ• naá¹ƒ mahante á¹-hÄ• ne á¹-hapetvÄ• tathÄ• gataá¹ƒ passanti. tattha amhÄ• disÄ•
mÄ• tugÄ• majÄ• tikÄ• naá¹ƒ kuto okÄ• soti dasseti.

__mayampi_ \Be I 43/ __Ä• gaccheyyÄ• mÄ• _ti idaá¹ƒ sÄ• devatÄ• ``sacepi cakkavÄ• á¹
nisinnÄ• hoti, mahatiyÄ• buddhavÄ«thiyÄ• satthu santikaá¹ƒ gantuá¹ƒ labhatÄ«â€™â€™
bhikkhu, puccha bhikkhÅ«_ti thirakaraá¹‡avasena Ä• meá¹• itaá¹ƒ kataá¹ƒ.

__akkheyyasaÃ±Ã±ino_ti ettha ``devo, manusso, gahaá¹-á¹-ho, pabbajito, satto, puggalo, ti
tiÄ• dinÄ• nayena akkheyyato sabbesaá¹ƒ akkhÄ• nÄ• naá¹ƒ sabbÄ• saá¹ƒ kathÄ• naá¹ƒ v
``akkheyyÄ• â€™â€™ ti vuccanti. ``satto naro poso puggalo itthÄ« purisoâ€™â€™ ti evaá¹ƒ
atthÄ«ti saÃ±Ã±ino, akkheyyesveva saÃ±Ã±inoti __akkheyyasaÃ±Ã±ino, _ paÃ±casu khand
sattapuggalÄ• disaÃ±Ã±inoti attho. __akkheyyasmiá¹ƒ patiá¹-á¹-hitÄ• _ti paÃ±casu khandhe
patiá¹-á¹-hitÄ• . ratto hi rÄ• gavasena patiá¹-á¹-hito hoti, duá¹-á¹-ho dosavasena, mÅ«á¹·ho
parÄ• maá¹-á¹-ho diá¹-á¹-hivasena, thÄ• magato anusayavasena, vinibaddho mÄ• navasen
vicikicchÄ• vasena, vikkhepagato uddhaccavasena patiá¹-á¹-hito hoti. __akkheyyaá¹ƒ apari
paÃ±cakkhandhe tÄ«hi pariÃ±Ã±Ä• hi aparijÄ• nitvÄ• . __yogamÄ• yanti maccuno_ti maccu
pakkhepaá¹ƒ upakkhepaá¹ƒ upakkamaá¹ƒ abbhantaraá¹ƒ Ä• gacchanti, maraá¹‡avasaá¹ƒ g
gÄ• thÄ• ya kÄ• likÄ• kÄ• mÄ• kathitÄ• .

__pariÃ±Ã±Ä• yÄ• _ti Ã±Ä• tapariÃ±Ã±Ä• , tÄ«raá¹‡apariÃ±Ã±Ä• , pahÄ• napariÃ±Ã±Ä• ti
parijÄ• nitvÄ• . tattha katamÄ• __Ã±Ä• tapariÃ±Ã±Ä• ? _ paÃ±cakkhandhe \Ee I 45/ parijÄ•
rÅ«pakkhandho, ayaá¹ƒ vedanÄ• kkhandho, ayaá¹ƒ saÃ±Ã±Ä• kkhandho, ayaá¹ƒ saá¹…kh
viÃ±Ã±Ä• á¹‡akkhandho, imÄ• ni tesaá¹ƒ lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ
Ã±Ä• tapariÃ±Ã±Ä• . katamÄ• __tÄ«raá¹‡apariÃ±Ã±Ä• ? _ evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• paÃ
dukkhato rogatoti dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi. ayaá¹ƒ \Ne I 42/ tÄ«raá¹‡apariÃ±Ã±Ä•
__pahÄ• napariÃ±Ã±Ä• ? _ evaá¹ƒ tÄ«rayitvÄ• aggamaggena paÃ±casu khandhesu chand
pahÄ• napariÃ±Ã±Ä• .

__akkhÄ• tÄ• raá¹ƒ na maÃ±Ã±atÄ«_ti evaá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi paÃ±cakkhandhe parijÄ
bhikkhu akkhÄ• tÄ• raá¹ƒ puggalaá¹ƒ na maÃ±Ã±ati. __akkhÄ• tÄ• ra_nti kammavasena kÄ
akkhÄ• tabbaá¹ƒ kathetabbaá¹ƒ puggalaá¹ƒ na maÃ±Ã±ati, na passatÄ«ti attho \Be I 44/. ki
``tissoâ€™â€™ ti vÄ• ``phussoâ€™â€™ ti vÄ• evaá¹ƒ yena kenaci nÄ• mena vÄ• gottena
__taÃ±hi tassa na hotÄ«_ti taá¹ƒ tassa khÄ«á¹‡Ä• savassa na hoti. __yena naá¹ƒ vajjÄ• _ti
rattoâ€™â€™ ti vÄ• ``dosena duá¹-á¹-hoâ€™â€™ ti vÄ• ``mohena mÅ«á¹·hoâ€™â€™ ti v
kÄ• raá¹‡aá¹ƒ tassa khÄ«á¹‡Ä• savassa natthi.

__sace vijÄ• nÄ• si vadehÄ«_ti sace evarÅ«paá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ jÄ• nÄ• si, ``jÄ• nÄ•
jÄ• nÄ• si, atha ``na jÄ• nÄ• mÄ«â€™â€™ ti vadehi. __yakkhÄ• _ti devataá¹ƒ Ä• lapanto Ä
sandiá¹-á¹-hiko navavidho lokuttaradhammo kathito. __sÄ• dhÅ«_ti Ä• yÄ• canatthe nipÄ• t

__yo maÃ±Ã±atÄ«_ti yo attÄ• naá¹ƒ ``ahaá¹ƒ samoâ€™â€™ ti vÄ• ``visesÄ«â€™â€™ ti v
maÃ±Ã±ati. etena ``seyyohamasmÄ«â€™â€™ tiÄ• dayo tayo mÄ• nÄ• gahitÄ• va. tesu ga
honti. __so vivadetha tenÄ• _ti so puggalo teneva mÄ• nena yena kenaci puggalena saddhi
tvaá¹ƒ pÄ• puá¹‡Ä• si, kiá¹ƒ jÄ• tiyÄ• pÄ• puá¹‡Ä• si, udÄ• hu gottena, kulapadesena, vaá
bÄ• husaccena, dhutaguá¹‡enÄ• â€™â€™ ti evaá¹ƒ vivadeyya. iti imÄ• yapi upaá¸• á¸• hag
kathitÄ• .

__tÄ«su vidhÄ• sÅ«_ti tÄ«su mÄ• nesu. ``ekavidhena rÅ«pasaá¹…gahoâ€™â€™ tiÄ• dÄ«
``vidhoâ€™â€™ ti vutto. ``kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ±
vadantÄ«â€™â€™ tiÄ• dÄ«su (SN I 1.95) Ä• kÄ• ro. ``tisso imÄ• , bhikkhave, vidhÄ• . kata
seyyohamasmÄ«ti vidhÄ• , sadisohamasmÄ«ti vidhÄ• , hÄ«nohamasmÄ«ti vidhÄ• â€™â€™
``vidhÄ• â€™â€™ ti vutto. idhÄ• pi mÄ• nova. tena vuttaá¹ƒ ``tÄ«su vidhÄ• sÅ«ti tÄ«su mÄ
__avikampamÄ• no_ti so puggalo etesu saá¹…khepato tÄ«su \Ne I 43/, vitthÄ• rato navasu
calati. __samo visesÄ«ti na tassa hotÄ«_ti tassa pahÄ«namÄ• nassa khÄ«á¹‡Ä• savassa ``
``seyyoâ€™â€™ ti vÄ• ``hÄ«noâ€™â€™ ti vÄ• na hotÄ«ti dasseti. pacchimapadaá¹ƒ vutta
upaá¸• á¸• hagÄ• thÄ• ya navavidho sandiá¹-á¹-hiko lokuttaradhammo kathito.

__pahÄ• si_ \Be I 45/ __saá¹…kha_nti, ``paá¹-isaá¹…khÄ• yoniso Ä• hÄ• raá¹ƒ Ä• hÄ• ret
4.120, 239) paÃ±Ã±Ä• ``saá¹…khÄ• â€™â€™ ti Ä• gatÄ• . ``atthi te koci gaá¹‡ako vÄ• mu
yo pahoti gaá¹…gÄ• ya vÄ• lukaá¹ƒ gaá¹‡etuâ€™â€™ nti (SN II 4.410) ettha gaá¹‡anÄ• . ``
papaÃ±casaá¹…khÄ• â€™â€™ tiÄ• dÄ«su (Sn 880) koá¹-á¹-hÄ• so. ``yÄ• tesaá¹ƒ tesaá¹ƒ
samaÃ±Ã±Ä• â€™â€™ ti (Dhs 1313-1315) ettha paá¹‡á¹‡atti ``saá¹…khÄ• â€™â€™ ti Ä• g
adhippetÄ• . __pahÄ• si saá¹…kha_nti padassa hi ayamevattho --- ratto duá¹-á¹-ho mÅ«á¸·h
paá¹‡á¹‡attiá¹ƒ khÄ«á¹‡Ä• savo pahÄ• si jahi pajahÄ«ti.

__na vimÄ• namajjhagÄ• _ti navabhedaá¹ƒ tividhamÄ• naá¹ƒ na upagato. nivÄ• saá¹-á¹-he
``vimÄ• naâ€™â€™ nti vuccati, taá¹ƒ Ä• yatiá¹ƒ paá¹-isandhivasena na upagacchÄ«tipi atth
atÄ«tavacanaá¹ƒ. __acchecchÄ«_ti chindi. __chinnagantha_nti cattÄ• ro ganthe chinditvÄ•
__anÄ«gha_nti niddukkhaá¹ƒ. __nirÄ• sa_nti nittaá¹‡haá¹ƒ. __pariyesamÄ• nÄ• _ti olokaya
na adhigacchanti na vindanti na passanti. vattamÄ• natthe atÄ«tavacanaá¹ƒ. __idha vÄ• hu
vÄ• paraloke vÄ• . __sabbanivesanesÅ«_ti tayo bhavÄ• , catasso yoniyo, paÃ±ca gatiyo, s
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, nava sattÄ• vÄ• sÄ• , iti imesupi sabbesu sattanivesanesu evarÅ
kÄ• yassa bhedÄ• uppajjamÄ• naá¹ƒ vÄ• uppannaá¹ƒ \Ee I 47/ vÄ• na passantÄ«ti attho.
sandiá¹-á¹-hikaá¹ƒ lokuttaradhammameva kathesi.

imaÃ±ca gÄ• thaá¹ƒ sutvÄ• sÄ• pi devatÄ• atthaá¹ƒ sallakkhesi, teneva kÄ• raá¹‡ena __i
bhante_tiÄ• dimÄ• ha. tattha __pÄ• paá¹ƒ na kayirÄ• _ti gÄ• thÄ• ya dasakusalakammapat
vaá¹-á¹-ati aá¹-á¹-haá¹…gikamaggavasenapi. dasakusalakammapathavasena tÄ• va __vaca
vacÄ«sucaritaá¹ƒ gahitaá¹ƒ. __manasÄ• _ti tividhaá¹ƒ manosucaritaá¹ƒ gahitaá¹ƒ. __kÄ• ye
sabbaloke_ti tividhaá¹ƒ kÄ• yasucaritaá¹ƒ gahitaá¹ƒ. ime tÄ• va dasakusalakammapathadha
pahÄ• yÄ• _ti iminÄ• pana kÄ• masukhallikÄ• nuyogo \Ne I 44/ paá¹-ikkhitto. __satimÄ• sa
dasakusalakammapathakÄ• raá¹‡aá¹ƒ satisampajaÃ±Ã±aá¹ƒ gahitaá¹ƒ. __dukkhaá¹ƒ na se
iminÄ• attakilamathÄ• nuyogo paá¹-isiddho. iti devatÄ• ``ubho ante vivajjetvÄ• \Be I 46/ kÄ
satisampajaÃ±Ã±ehi saddhiá¹ƒ dasakusalakammapathadhamme tumhehi kathite Ä• jÄ• nÄ•

aá¹-á¹-haá¹…gikamaggavasena pana ayaá¹ƒ nayo --- tasmiá¹ƒ kira á¹-hÄ• ne mahatÄ« dha
desanÄ• pariyosÄ• ne devatÄ• yathÄ• á¹-hÄ• ne á¹-hitÄ• va desanÄ• nusÄ• rena Ã±Ä• á¹‡
patiá¹-á¹-hÄ• ya attanÄ• adhigataá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ dassentÄ« evamÄ• h
sammÄ• vÄ• cÄ• gahitÄ• , mano pana aá¹…gaá¹ƒ na hotÄ«ti __manasÄ• _ti maggasampa
__kÄ• yena vÄ• kiÃ±cana sabbaloke_ti sammÄ• kammanto gahito, Ä• jÄ«vo pana vÄ• cÄ•
hoti. __satimÄ• _ti iminÄ• vÄ• yÄ• masatisamÄ• dhayo gahitÄ• . __sampajÄ• no_tipadena
sammÄ• diá¹-á¹-hisammÄ• saá¹…kappÄ• . __kÄ• me pahÄ• ya, dukkhaá¹ƒ na sevethÄ• _ti
iti ime dve ante anupagamma majjhimaá¹ƒ paá¹-ipadaá¹ƒ tumhehi kathitaá¹ƒ, Ä• jÄ• nÄ• mi
tathÄ• gataá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mÄ«ti.

samiddhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nandanavaggo dutiyo.

3. sattivaggo

1. sattisuttavaá¹‡á¹‡anÄ•

<21> sattivaggassa paá¹-hame \Ee I 48/ __sattiyÄ• _ti desanÄ• sÄ«sametaá¹ƒ. ekatokhÄ•
attho. __omaá¹-á¹-ho_ti pahato. cattÄ• ro hi pahÄ• rÄ• omaá¹-á¹-ho ummaá¹-á¹-ho maá¹-á¹
tattha upari á¹-hatvÄ• adhomukhaá¹ƒ dinnapahÄ• ro omaá¹-á¹-ho nÄ• ma; heá¹-á¹-hÄ• á¹-
dinno ummaá¹-á¹-ho nÄ• ma; aggaá¸·asÅ«ci viya vinivijjhitvÄ• gato maá¹-á¹-ho nÄ• ma; ses
nÄ• ma. imasmiá¹ƒ pana á¹-hÄ• ne omaá¹-á¹-ho gahito. so hi sabbadÄ• ruá¹‡o duruddharas
antopubbalohitova hoti \Ne I 45/, pubbalohitaá¹ƒ anikkhamitvÄ• vaá¹‡amukhaá¹ƒ pariyonan
pubbalohitaá¹ƒ \Be I 47/ niharitukÄ• mehi maÃ±cena saddhiá¹ƒ bandhitvÄ• adhosiro kÄ• ta
maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ti. __paribbaje_ti vihareyya.

imÄ• ya gÄ• thÄ• ya kiá¹ƒ katheti? yathÄ• sattiyÄ• omaá¹-á¹-ho puriso sallubbahana-vaá¹‡
atthÄ• ya vÄ«riyaá¹ƒ Ä• rabhati, payogaá¹ƒ karoti parakkamati. yathÄ• ca á¸• ayhamÄ• no
tassa nibbÄ• panatthÄ• ya vÄ«riyaá¹ƒ Ä• rabhati, payogaá¹ƒ karoti parakkamati, evameva b
pahÄ• nÄ• ya sato appamatto hutvÄ• vihareyya bhagavÄ• ti kathesi.

atha bhagavÄ• cintesi --- imÄ• ya devatÄ• ya upamÄ• tÄ• va daá¸·haá¹ƒ katvÄ• Ä• nÄ«tÄ
parittakaá¹ƒ gahetvÄ• á¹-hitÄ• , punappunaá¹ƒ kathentÄ«pi hesÄ• kÄ• marÄ• gassa vikkha
yÄ• va ca kÄ• marÄ• go maggena na samugghÄ• á¹-iyati, tÄ• va anubaddhova hoti. iti tame
paá¹-hamamaggavasena desanaá¹ƒ vinivaá¹-á¹-etvÄ• desento dutiyaá¹ƒ gÄ• thamÄ• ha. ta
veditabboti. paá¹-hamaá¹ƒ.

2. phusatisuttavaá¹‡á¹‡anÄ•

<22> dutiye __nÄ• phusantaá¹ƒ phusatÄ«_ti kammaá¹ƒ aphusantaá¹ƒ vipÄ• ko na phusati,
kammaá¹ƒ na phusati. kammaÃ±hi nÄ• karoto kariyati. __phusantaÃ±ca tato_ \Ee I 49/ __p
phusantaá¹ƒ vipÄ• ko phusati, kammameva vÄ• phusati. kammaÃ±hi karoto kariyati. __tas
appaduá¹-á¹-hapadosina_nti yasmÄ• na aphusantaá¹ƒ phusati, phusantaÃ±ca phusati, aya
dhammatÄ• , tasmÄ• yo ``appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…
vutto appaduá¹-á¹-hapadosÄ« puggalo, taá¹ƒ puggalaá¹ƒ kammaá¹ƒ phusantameva kamma
phusati. so hi parassa upaghÄ• taá¹ƒ kÄ• tuá¹ƒ sakkoti vÄ• mÄ• vÄ• , attÄ• panÄ• nena c
nÄ• ma hoti. tenÄ• ha bhagavÄ• --- ``tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo pa
khittoâ€™â€™ ti. dutiyaá¹ƒ.

3. jaá¹-Ä• suttavaá¹‡á¹‡anÄ•

<23> tatiye \Ne I 46/ \Be I 48/ __antojaá¹-Ä• _ti gÄ• thÄ• yaá¹ƒ __jaá¹-Ä• _ti taá¹‡hÄ• ya jÄ
adhivacanaá¹ƒ. sÄ• hi rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu heá¹-á¹-hupariyavasena punappuna
saá¹ƒsibbanaá¹-á¹-hena veá¸·ugumbÄ• dÄ«naá¹ƒ sÄ• khÄ• jÄ• lasaá¹…khÄ• tÄ• jaá¹-Ä• v
sakaparikkhÄ• raparaparikkhÄ• resu sakaattabhÄ• va-paraattabhÄ• vesu ajjhattikÄ• yatana
uppajjanato __antojaá¹-Ä• bahijaá¹-Ä• _ti vuccati. tÄ• ya evaá¹ƒ uppajjamÄ• nÄ• ya __jaá¹
yathÄ• nÄ• ma veá¸·ujaá¹-Ä• dÄ«hi veá¸·uÄ• dayo, evaá¹ƒ tÄ• ya taá¹‡hÄ• jaá¹-Ä• ya sabb
sattanikÄ• yasaá¹…khÄ• tÄ• pajÄ• jaá¹-itÄ• vinaddhÄ• , saá¹ƒsibbitÄ• ti attho. yasmÄ• ca
taá¹ƒ gotama pucchÄ• mÄ«_ti tasmÄ• taá¹ƒ pucchÄ• mi. __gotamÄ• _ti bhagavantaá¹ƒ go
vijaá¹-aye jaá¹-a_nti imaá¹ƒ evaá¹ƒ tedhÄ• tukaá¹ƒ jaá¹-etvÄ• á¹-hitaá¹ƒ jaá¹-aá¹ƒ ko vijaá¹-
vijaá¹-etuá¹ƒ ko samatthoti pucchati.

athassa bhagavÄ• tamatthaá¹ƒ vissajjento __sÄ«le patiá¹-á¹-hÄ• yÄ• _tiÄ• dimÄ• ha. tattha
patiá¹-á¹-hÄ• yÄ• _ti catupÄ• risuddhisÄ«le á¹-hatvÄ• . ettha ca bhagavÄ• jaá¹-Ä• vijaá¹-an

Ä• rabhanto na ``aÃ±Ã±aá¹ƒ puá¹-á¹-ho aÃ±Ã±aá¹ƒ kathetÄ«â€™â€™ ti veditabbo. jaá¹-Ä• patiá¹-á¹-hÄ• dassanatthamettha sÄ«laá¹ƒ kathitaá¹ƒ.

__naro_ti \Ee I 50/ satto. __sapaÃ±Ã±o_ti kammajatihetukapaá¹-isandhipaÃ±Ã±Ä• ya paÃ± paÃ±Ã±aÃ±ca bhÄ• vaya_nti samÄ• dhiÃ±ceva vipassanaÃ±ca bhÄ• vayamÄ• no. cittasÄ« samÄ• pattiyo kathitÄ• , paÃ±Ã±Ä• nÄ• mena vipassanÄ• . __Ä• tÄ• pÄ«_ti vÄ«riyavÄ• . vÄ Ä• tÄ• panaparitÄ• panaá¹-á¹-hena ``Ä• tÄ• poâ€™â€™ ti vuccati, tadassa atthÄ«ti Ä• tÄ• p vuccati paÃ±Ã±Ä• , tÄ• ya samannÄ• gatoti attho. iminÄ• padena pÄ• rihÄ• riyapaÃ±Ã±aá¹ __pÄ• rihÄ• riyapaÃ±Ã±Ä• _ nÄ• ma ``ayaá¹ƒ kÄ• lo uddesassa, ayaá¹ƒ kÄ• lo paripucchÄ• sabbattha kÄ• rÄ• pitÄ• pariharitabbapaÃ±Ã±Ä• . imasmiÃ±hi paÃ±hÄ• byÄ• karaá¹‡e tikk tattha paá¹-hamÄ• jÄ• tipaÃ±Ã±Ä• , dutiyÄ• vipassanÄ• paÃ±Ã±Ä• , tatiyÄ• sabbakiccapa pÄ• rihÄ• riyapaÃ±Ã±Ä• .

__so_ \Be I 49/ __imaá¹ƒ vijaá¹-aye jaá¹-a_nti so imehi sÄ«lÄ• dÄ«hi samannÄ• gato bhikk pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya sunisitaá¹ƒ satthaá¹ƒ ukkhipitvÄ• mahantaá¹ƒ veá¸·ugumbaá evamevaá¹ƒ sÄ«le \Ne I 47/ patiá¹-á¹-hÄ• ya samÄ• dhisilÄ• yaá¹ƒ sunisitaá¹ƒ vipassanÄ• p vÄ«riyabalapaggahitena pÄ• rihÄ• riyapaÃ±Ã±Ä• hatthena ukkhipitvÄ• sabbampi taá¹ƒ atta taá¹‡hÄ• jaá¹-aá¹ƒ vijaá¹-eyya saÃ±chindeyya sampadÄ• leyyÄ• ti.

ettÄ• vatÄ• sekhabhÅ«miá¹ƒ kathetvÄ• idÄ• ni jaá¹-aá¹ƒ vijaá¹-etvÄ• á¹-hitaá¹ƒ mahÄ• kh __yesa_ntiÄ• dimÄ• ha. evaá¹ƒ jaá¹-aá¹ƒ vijaá¹-etvÄ• á¹-hitaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ dasse vijaá¹-anokÄ• saá¹ƒ dassento __yattha nÄ• maÃ±cÄ• _tiÄ• dimÄ• ha. tattha __nÄ• ma_nti __paá¹-ighaá¹ƒ rÅ«pasaÃ±Ã±Ä• cÄ• _ti ettha paá¹-ighasaÃ±Ã±Ä• vasena kÄ• mabhavo ga rÅ«pabhavo. tesu dvÄ«su gahitesu arÅ«pabhavo gahitova hoti bhavasaá¹…khepenÄ• ti. __ jaá¹-Ä• _ti ettha tebhÅ«makavaá¹-á¹-assa pariyÄ• diyanaá¹-á¹-hÄ• ne esÄ• jaá¹-Ä• chijjati, chijjati nirujjhatÄ«ti ayaá¹ƒ attho dassito hoti. tatiyaá¹ƒ.

4. manonivÄ• raá¹‡asuttavaá¹‡á¹‡anÄ•

<24> catutthe __yato yato_ti pÄ• pato vÄ• kalyÄ• á¹‡ato vÄ• . ayaá¹ƒ kira devatÄ• ``yaá¹ kusalÄ• dibhedaá¹ƒ lokiyaá¹ƒ vÄ• lokuttaraá¹ƒ vÄ• mano, taá¹ƒ nivÄ• retabbameva, na up evaá¹ƒ laddhikÄ• \Ee I 51/. __sa sabbato_ti so sabbato. atha bhagavÄ• --- ``ayaá¹ƒ devatÄ katheti, mano nÄ• ma nivÄ• retabbampi atthi bhÄ• vetabbampi, vibhajitvÄ• namassÄ• das dutiyagÄ• thaá¹ƒ Ä• ha. tattha __na mano saá¹ƒ yatattamÄ• gata_nti, yaá¹ƒ vuttaá¹ƒ ``na sa nivÄ• rayeâ€™â€™ ti, kataraá¹ƒ taá¹ƒ mano, yaá¹ƒ taá¹ƒ sabbato na nivÄ• retabbanti ce. m Ä• gataá¹ƒ, yaá¹ƒ mano yattha saá¹ƒ yatabhÄ• vaá¹ƒ Ä• gataá¹ƒ, ``dÄ• naá¹ƒ dassÄ• mi, sÄ tiÄ• dinÄ• nayena uppannaá¹ƒ, etaá¹ƒ mano na nivÄ• retabbaá¹ƒ, aÃ±Ã±adatthu brÅ«heta __yato yato ca pÄ• paka_nti yato yato akusalaá¹ƒ uppajjati, tato tato ca taá¹ƒ nivÄ• retabba

5. arahantasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came \Be I 50/ __katÄ• vÄ«_ti catÅ«hi maggehi katakicco. __ahaá¹ƒ vadÄ• mÄ«
vanasaá¹‡á¸• avÄ• sinÄ«, sÄ• Ä• raÃ±Ã±akÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ``ahaá¹ƒ bhuÃ±jÄ• m
mama \Ne I 48/ cÄ«varaâ€™â€™ ntiÄ• dikathÄ• vohÄ• raá¹ƒ sutvÄ• cintesi --- ``ahaá¹ƒ im
`khÄ«á¹‡Ä• savÄ• â€™ ti maÃ±Ã±Ä• mi, khÄ«á¹‡Ä• savÄ• naÃ±ca nÄ• ma evarÅ«pÄ• att
nu khoâ€™â€™ ti jÄ• nanatthaá¹ƒ evaá¹ƒ pucchati.

__sÄ• maÃ±Ã±a_nti lokaniruttiá¹ƒ lokavohÄ• raá¹ƒ. __kusalo_ti khandhÄ• dÄ«su kusalo. _
upaladdhinissitakathaá¹ƒ hitvÄ• vohÄ• rabhedaá¹ƒ akaronto ``ahaá¹ƒ, mamÄ• â€™â€™ ti
bhuÃ±janti, khandhÄ• nisÄ«danti, khandhÄ• naá¹ƒ patto, khandhÄ• naá¹ƒ cÄ«varaâ€™â€™
hoti, na koci jÄ• nÄ• ti. tasmÄ• evaá¹ƒ avatvÄ• lokavohÄ• rena voharatÄ«ti.

atha devatÄ• --- ``yadi diá¹-á¹-hiyÄ• vasena na vadati, mÄ• navasena nu kho vadatÄ«â€™
__yo hotÄ«_ti pucchi. tattha __mÄ• naá¹ƒ nu kho_ti so bhikkhu mÄ• naá¹ƒ upagantvÄ• mÄ
atha bhagavÄ• --- ``ayaá¹ƒ devatÄ• khÄ«á¹‡Ä• savaá¹ƒ samÄ• naá¹ƒ viya karotÄ«â€™â€
``khÄ«á¹‡Ä• savassa navavidhopi mÄ• no pahÄ«noâ€™â€™ ti dassento paá¹-igÄ• thaá¹ƒ
vidhamitÄ• . __mÄ• naganthassÄ• _ti mÄ• nÄ• ca \Ee I 52/ ganthÄ• ca assa. __maÃ±Ã±a
taá¹‡hÄ• -diá¹-á¹-hi-mÄ• na-maÃ±Ã±anaá¹ƒ so vÄ«tivatto, atikkantoti attho. sesaá¹ƒ uttÄ• n
paÃ±camaá¹ƒ.

6. pajjotasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __puá¹-á¹-hu_nti pucchituá¹ƒ. __kathaá¹ƒ jÄ• nemÅ«_ti kathaá¹ƒ jÄ• ney
divÄ• ca rattiÃ±ca. __tattha tatthÄ• _ti yattha yattheva pajjalito hoti, tattha tattha. __esÄ• Ä
buddhÄ• bhÄ• . katamÄ• pana sÄ• ti? Ã±Ä• á¹‡Ä• loko vÄ• hotu pÄ«tiÄ• loko vÄ• pasÄ•
vÄ• , sabbopi buddhÄ• naá¹ƒ pÄ• tubhÄ• vÄ• uppanno Ä• loko __buddhÄ• bhÄ• _ nÄ• ma
asadisÄ• ti. chaá¹-á¹-haá¹ƒ.

7. sarasuttavaá¹‡á¹‡anÄ•

<27> sattame \Be I 51/ __kuto sarÄ• nivattantÄ«_ti ime saá¹ƒsÄ• rasarÄ• kuto nivattanti,
nappavattantÄ«ti \Ne I 49/ attho. __na gÄ• dhatÄ«_ti na patiá¹-á¹-hÄ• ti. __ato_ti ato nibbÄ•
uttÄ• natthamevÄ• ti. sattamaá¹ƒ.

8. mahaddhanasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame nidhÄ• nagataá¹ƒ muttasÄ• rÄ• di mahantaá¹ƒ dhanametesanti __maha
suvaá¹‡á¹‡arajatabhÄ• janÄ• di mahÄ• bhogo etesanti __mahÄ• bhogÄ• . aÃ±Ã±amaÃ±Ã±
aÃ±Ã±amaÃ±Ã±aá¹ƒ abhigijjhanti patthenti pihenti. __analaá¹…katÄ• _ti atittÄ• apariyattaj
__ussukkajÄ• tesÅ«_ti nÄ• nÄ• kiccajÄ• tesu anuppannÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ uppÄ• c
anubhavanatthÄ• ya ussukkesu. __bhavasotÄ• nusÄ• rÄ«sÅ«_ti vaá¹-á¹-asotaá¹ƒ anusaran
avÄ• vaá¹-Ä• . __agÄ• ra_nti mÄ• tugÄ• mena saddhiá¹ƒ gehaá¹ƒ. __virÄ• jiyÄ• _ti virÄ• jet
aá¹-á¹-hamaá¹ƒ.

9. catucakkasuttavaá¹‡á¹‡anÄ•

<29> navame \Ee I 53/ __catucakka_nti catuiriyÄ• pathaá¹ƒ. iriyÄ• patho hi idha cakkanti a
__navadvÄ• ra_nti navahi vaá¹‡amukhehi navadvÄ• raá¹ƒ. __puá¹‡á¹‡a_nti asucipÅ«raá¹ƒ
taá¹‡hÄ• ya saá¹ƒyuttaá¹ƒ. __kathaá¹ƒ yÄ• trÄ• bhavissatÄ«_ti etassa evarÅ«passa sarÄ«
niggamanaá¹ƒ bhavissati, kathaá¹ƒ mutti parimutti samatikkamo bhavissatÄ«ti pucchati. __n
upanÄ• haá¹ƒ, pubbakÄ• le kodho, aparakÄ• le upanÄ• hoti evaá¹ƒ pavattaá¹ƒ balavakodha
``chetvÄ• naddhi varattaÃ±ca, sandÄ• naá¹ƒ sahanukkamaâ€™â€™ nti gÄ• thÄ• ya (Dhp 3
__varattÄ• , _ diá¹-á¹-hi __sandÄ• naá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. idha pana pÄ• á¸·iniddiá¹-á¹-he
avasesÄ• ``varattÄ• â€™â€™ ti veditabbÄ• , iti kilesavarattaÃ±ca chetvÄ• ti attho. __icchÄ
dhammo icchanaá¹-á¹-hena icchÄ• , lubbhanaá¹-á¹-hena lobhoti vutto. paá¹-hamuppattikÄ•
aparÄ• paruppattiko balavÄ• lobho. aladdhapatthanÄ• vÄ• icchÄ• , paá¹-iladdhavatthumh
taá¹‡ha_nti avijjÄ• mÅ«lena samÅ«lakaá¹ƒ taá¹‡haá¹ƒ. __abbuyhÄ• _ti aggamaggena uppÄ
uttÄ• namevÄ• ti. navamaá¹ƒ.

10. eá¹‡ijaá¹…ghasuttavaá¹‡á¹‡anÄ•

<30> dasame \Ne I 50/ \Be I 52/ __eá¹‡ijaá¹…gha_nti eá¹‡imigassa viya suvaá¹-á¹-itajaá¹…
athÅ«laá¹ƒ samasarÄ«raá¹ƒ. atha vÄ• Ä• tapena milÄ• taá¹ƒ mÄ• lÄ• gandhavilepanehi an
attho. __vÄ«ra_nti vÄ«riyavantaá¹ƒ. __appÄ• hÄ• ra_nti bhojane mattaÃ±Ã±utÄ• ya mitÄ• h
vikÄ• labhojanapaá¹-ikkhepavasena vÄ• parittÄ• hÄ• raá¹ƒ. __alolupa_nti \Ee I 54/ catÅ«su
loluppavirahitaá¹ƒ. rasataá¹‡hÄ• paá¹-ikkhepo vÄ• esa. __sÄ«haá¹ƒvekacaraá¹ƒ nÄ• ga_nt
viya, ekacaraá¹ƒ nÄ• gaá¹ƒ viya. gaá¹‡avÄ• sino hi pamattÄ• honti, ekacarÄ• appamattÄ•
gahitÄ• ti. __paveditÄ• _ti pakÄ• sitÄ• kathitÄ• . __etthÄ• _ti etasmiá¹ƒ nÄ• marÅ«pe. paÃ±
rÅ«paá¹ƒ gahitaá¹ƒ, manena nÄ• maá¹ƒ, ubhayehi pana avinibhuttadhamme gahetvÄ• paÃ
bhummaá¹ƒ yojetabbanti. dasamaá¹ƒ.

sattivaggo tatiyo.

4. satullapakÄ• yikavaggo

1. sabbhisuttavaá¹‡á¹‡anÄ•

<31> satullapakÄ• yikavaggassa paá¹-hame __satullapakÄ• yikÄ• _ti sataá¹ƒ dhammaá¹ƒ
sagge nibbattÄ• ti satullapakÄ• yikÄ• . tatridaá¹ƒ vatthu --- sambahulÄ• kira samuddavÄ• á
samuddaá¹ƒ pakkhandiá¹ƒsu. tesaá¹ƒ khittasaravegena gacchantiyÄ• nÄ• vÄ• ya sattame
mahantaá¹ƒ uppÄ• tikaá¹ƒ pÄ• tubhÅ«taá¹ƒ, mahÄ• Å«miyo uá¹-á¹-hahitvÄ• nÄ• vaá¹ƒ uda
nimujjamÄ• nÄ• ya mahÄ• jano attano attano devatÄ• naá¹ƒ nÄ• mÄ• ni gahetvÄ• Ä• yÄ•
tesaá¹ƒ majjhe eko puriso --- ``atthi nu kho me evarÅ«pe bhaye patiá¹-á¹-hÄ• â€™â€™ ti Ä•
parisuddhÄ• ni saraá¹‡Ä• ni ceva sÄ«lÄ• ni ca disvÄ• yogÄ« viya pallaá¹…kaá¹ƒ Ä• bhujitv
itare sabhayakÄ• raá¹‡aá¹ƒ pucchiá¹ƒsu. so tesaá¹ƒ \Be I 53/ kathesi --- ``ambho ahaá¹ƒ nÄ
abhirÅ«hanadivase bhikkhusaá¹…ghassa dÄ• naá¹ƒ datvÄ• saraá¹‡Ä• ni ceva sÄ«lÄ• ni ca
bhayaá¹ƒ natthÄ«â€™â€™ ti. kiá¹ƒ pana sÄ• mi etÄ• ni aÃ±Ã±esampi vattantÄ«ti? Ä• ma v
\Ne I 51/ amhÄ• kampi dethÄ• ti. so te manusse sataá¹ƒ sataá¹ƒ katvÄ• satta koá¹-á¹-hÄ• s
paÃ±casÄ«lÄ• ni adÄ• si. tesu paá¹-hamaá¹ƒ jaá¹…ghasataá¹ƒ gopphakamatte udake á¹-hi
jÄ• á¹‡umatte, tatiyaá¹ƒ kaá¹-imatte, catutthaá¹ƒ nÄ• bhimatte, paÃ±camaá¹ƒ thanamatte, c
galappamÄ• á¹‡e, sattamaá¹ƒ mukhena loá¹‡odake pavisante aggahesi. so tesaá¹ƒ sÄ«lÄ•
tumhÄ• kaá¹ƒ paá¹-isaraá¹‡aá¹ƒ natthi, sÄ«lameva Ä• vajjethÄ• â€™â€™ ti ugghosesi. tÄ•
tattha kÄ• laá¹ƒ katvÄ• Ä• sannakÄ• le gahitasÄ«laá¹ƒ nissÄ• ya tÄ• vatiá¹ƒsabhavane nib
ghaá¹-Ä• vaseneva vimÄ• nÄ• ni nibbattiá¹ƒsu. sabbesaá¹ƒ majjhe Ä• cariyassa yojanasatik
nibbatti, avasenÄ• ni tassa parivÄ• rÄ• ni hutvÄ• sabbaheá¹-á¹-himaá¹ƒ dvÄ• dasayojanika
nibbattakkhaá¹‡eyeva kammaá¹ƒ Ä• vajjentÄ• Ä• cariyaá¹ƒ nissÄ• ya sampattilÄ• bhaá¹ƒ Ä
dasabalassa santike amhÄ• kaá¹ƒ Ä• cariyassa vaá¹‡á¹‡aá¹ƒ katheyyÄ• mÄ• â€™â€™ ti m
bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu, tÄ• devatÄ• Ä• cariyassa vaá¹‡á¹‡abhaá¹‡anatthaá¹
abhÄ• siá¹ƒsu.

tattha __sabbhirevÄ• _ti paá¹‡á¸• itehi, sappurisehi eva. ra-kÄ• ro padasandhikaro. __sam
nisÄ«deyya. desanÄ• sÄ«sameva cetaá¹ƒ, sabbairiyÄ• pathe sabbhireva saha kubbeyyÄ• t
kareyya. __santhava_nti mittasanthavaá¹ƒ. taá¹‡hÄ• santhavo pana na kenaci saddhiá¹ƒ kÄ
buddha-paccekabuddha-buddhasÄ• vakehi saha kÄ• tabbo. idaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá
sappurisÄ• naá¹ƒ. __saddhamma_nti paÃ±casÄ«ladasasÄ«lacatusatipaá¹-á¹-hÄ• nÄ• dibhe
paÃ±casÄ«laá¹ƒ adhippetaá¹ƒ. __seyyo hotÄ«_ti vaá¸• á¸• hi hoti. __na pÄ• piyo_ti lÄ• mak
__nÄ• Ã±Ã±ato_ti vÄ• likÄ• dÄ«hi telÄ• dÄ«ni viya aÃ±Ã±ato andhabÄ• lato paÃ±Ã±Ä• nÄ
pana telÄ• dÄ«ni viya sataá¹ƒ dhammaá¹ƒ Ã±atvÄ• paá¹‡á¸• itameva sevanto bhajanto lab
\Ee I 56/ sokavatthÅ«naá¹ƒ sokÄ• nugatÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ majjhagato na socati ba
\Be I 54/ upÄ• sikÄ• viya, paÃ±cannaá¹ƒ corasatÄ• naá¹ƒ majjhe dhammasenÄ• patissa sa
saá¹ƒkiccasÄ• maá¹‡ero viya ca.

__Ã±Ä• timajjhe virocatÄ«_ti Ã±Ä• tigaá¹‡amajjhe saá¹ƒkiccatherassa saddhivihÄ• riko adh
sobhati. so kira therassa bhÄ• gineyyo hoti, atha naá¹ƒ thero Ä• ha --- ``sÄ• maá¹‡era, mah
gaccha, vassÄ• ni pucchitvÄ• ehi, upasampÄ• dessÄ• mi taâ€™â€™ nti. so ``sÄ• dhÅ«â€™
pattacÄ«varamÄ• dÄ• ya coraaá¹-aviyÄ• orabhÄ• ge bhaginigÄ• maá¹ƒ gantvÄ• piá¹‡á¸• A
bhaginÄ« disvÄ• vanditvÄ• gehe nisÄ«dÄ• petvÄ• bhojesi. so katabhattakicco vassÄ• ni p
jÄ• nÄ• mi, mÄ• tÄ• me jÄ• nÄ• tÄ«â€™â€™ ti Ä• ha. atha so ``tiá¹-á¹-hatha tumhe, ahaá¹
gamissÄ• mÄ«â€™â€™ ti aá¹-aviá¹ƒ otiá¹‡á¹‡o. tamenaá¹ƒ dÅ«ratova corapuriso disvÄ• c
``sÄ• maá¹‡ero kireko aá¹-aviá¹ƒ otiá¹‡á¹‡o, gacchatha naá¹ƒ Ä• nethÄ• â€™â€™ ti Ä• á¹‡
naâ€™â€™ nti Ä• haá¹ƒsu, ekacce vissajjemÄ• ti. sÄ• maá¹‡ero cintesi --- ``ahaá¹ƒ sekho
saddhiá¹ƒ mantetvÄ• sotthimattÄ• naá¹ƒ karissÄ• mÄ«â€™â€™ ti corajeá¹-á¹-hakaá¹ƒ Ä• n
Ä• vuso, karissÄ• mÄ«â€™â€™ ti imÄ• gÄ• thÄ• abhÄ• si ---

``ahu atÄ«tamaddhÄ• naá¹ƒ, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

ceto kÅ«á¹-Ä• ni oá¸• á¸• etvÄ• , sasakaá¹ƒ avadhÄ« tadÄ• ||

``sasakaÃ±ca mataá¹ƒ disvÄ• , ubbiggÄ• migapakkhino.

ekarattiá¹ƒ apakkÄ• muá¹ƒ, `akiccaá¹ƒ vattate idhaâ€™ ||

``tatheva samaá¹‡aá¹ƒ hantvÄ• , adhimuttaá¹ƒ akiÃ±canaá¹ƒ.

addhikÄ• nÄ• gamissanti, dhanajÄ• ni bhavissatÄ«â€™â€™ ti ||

``saccaá¹ƒ kho samaá¹‡o Ä• ha, adhimutto akiÃ±cano.

addhikÄ• nÄ• gamissanti, dhanajÄ• ni bhavissati ||

``sace paá¹-ipathe disvÄ• , nÄ• rocessasi kassaci.

tava saccamanurakkhanto, gaccha bhante yathÄ• sukhaâ€™â€™ nti ||

so \Ne I 53/ \Ee I 57/ \Be I 55/ tehi corehi vissajjito gacchanto Ã±Ä• tayopi disvÄ• tesampi n
te anuppatte corÄ• gahetvÄ• viheá¹-hayiá¹ƒsu, uraá¹ƒ paharitvÄ• paridevamÄ• naÃ±cass
etadavocuá¹ƒ ---

``kiá¹ƒ te hoti adhimutto, udare vasiko asi.

puá¹-á¹-hÄ• me amma akkhÄ• hi, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

``adhimuttassa ahaá¹ƒ mÄ• tÄ• , ayaÃ±ca janako pitÄ• .

bhaginÄ« bhÄ• taro cÄ• pi, sabbeva idha Ã±Ä• tayo ||

``akiccakÄ• rÄ« adhimutto, yaá¹ƒ disvÄ• na nivÄ• raye.

etaá¹ƒ kho vattaá¹ƒ samaá¹‡Ä• naá¹ƒ, ariyÄ• naá¹ƒ dhammajÄ«vinaá¹ƒ ||

``saccavÄ• dÄ« adhimutto, yaá¹ƒ disvÄ• na nivÄ• raye.

adhimuttassa suciá¹‡á¹‡ena, saccavÄ• dissa bhikkhuno.

sabbeva abhayaá¹ƒ pattÄ• , sotthiá¹ƒ gacchantu Ã±Ä• tayoâ€™â€™ ti ||

 evaá¹ƒ te corehi vissajjitÄ• gantvÄ• adhimuttaá¹ƒ Ä• haá¹ƒsu ---

``tava tÄ• ta suciá¹‡á¹‡ena, saccavÄ• dissa bhikkhuno.

sabbeva abhayaá¹ƒ pattÄ• , sotthiá¹ƒ paccÄ• gamamhaseâ€™â€™ ti ||

 tepi paÃ±casatÄ• corÄ• pasÄ• daá¹ƒ Ä• pajjitvÄ• adhimuttassa sÄ• maá¹‡erassa santike
upajjhÄ• yassa santikaá¹ƒ gantvÄ• paá¹-hamaá¹ƒ attanÄ• upasampanno pacchÄ• te paÃ±
katvÄ• upasampÄ• desi. te adhimuttatherassa ovÄ• de á¹-hitÄ• sabbe aggaphalaá¹ƒ araha
imamatthaá¹ƒ gahetvÄ• devatÄ• ``sataá¹ƒ saddhammamaÃ±Ã±Ä• ya Ã±Ä• timajjhe viroca

 __sÄ• tata_nti satataá¹ƒ sukhaá¹ƒ vÄ• ciraá¹ƒ tiá¹-á¹-hantÄ«ti vadati. __sabbÄ• saá¹ƒ vo_
tumhÄ• kaá¹ƒ. __pariyÄ• yenÄ• _ti kÄ• raá¹‡ena. __sabbadukkhÄ• pamuccatÄ«_ti, na kev
kevalaá¹ƒ paÃ±Ã±aá¹ƒ labhati, sokamajjhe na socati, Ã±Ä• timajjhe virocati, sugatiyaá¹ƒ nib
sukhaá¹ƒ tiá¹-á¹-hati, sakalasmÄ• pana vaá¹-á¹-adukkhÄ• pi muccatÄ«ti. paá¹-hamaá¹ƒ.

2. maccharisuttavaá¹‡á¹‡anÄ•

 <32> dutiye \Ne I 54/ \Ee I 58/ \Be I 56/ __maccherÄ• ca pamÄ• dÄ• cÄ• _ti attasampattin
maccherena ceva sativippavÄ• salakkhaá¹‡ena pamÄ• dena ca. ekacco hi `idaá¹ƒ me denta
gamissati, mayhaá¹ƒ vÄ• gharamÄ• nusakÄ• naá¹ƒ vÄ• na bhavissatÄ«â€™â€™ ti macch
khiá¸• á¸• Ä• dipasutattÄ• `dÄ• naá¹ƒ dÄ• tabbaâ€™â€™ nti cittampi na uppÄ• deti. __eva

evametaá¹ƒ yasadÄ• yakaá¹ƒ sirÄ«dÄ• yakaá¹ƒ sampattidÄ• yakaá¹ƒ sukhadÄ• yakaá¹ƒ dÄ
dÄ«yatÄ«tiÄ• dinÄ• kÄ• raá¹‡aá¹ƒ kathesi. __puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nenÄ• _ti pub
icchamÄ• nena. __deyyaá¹ƒ hoti vijÄ• natÄ• _ti atthi dÄ• nassa phalanti jÄ• nantena dÄ• ta

__tameva bÄ• laá¹ƒ phusatÄ«_ti taá¹ƒyeva bÄ• laá¹ƒ idhalokaparalokesu jighacchÄ• ca pi
anubandhati na vijahati. __tasmÄ• _ti yasmÄ• tameva phusati, tasmÄ• . __vineyya macche
vinetvÄ• . __dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«_ti malÄ• bhibhÅ« hutvÄ• taá¹ƒ maccherama
dadeyya.

__te matesu na mÄ«yantÄ«_ti adÄ• nasÄ«latÄ• ya maraá¹‡ena matesu na mÄ«yanti. yath
á¹-hapite bahumhipi annapÄ• nÄ• dimhi ``idaá¹ƒ imassa hotu, idaá¹ƒ imassÄ• â€™â€™ ti u
saá¹ƒvibhÄ• gaá¹ƒ na karoti, evaá¹ƒ adÄ• nasÄ«lopÄ«ti matakassa ca adÄ• nasÄ«lassa ca
honti. tena dÄ• nasÄ«lÄ• evarÅ«pesu matesu na mÄ«yantÄ«ti attho. __panthÄ• naá¹ƒva sa
pavecchantÄ«_ti yathÄ• addhÄ• naá¹ƒ kantÄ• ramaggaá¹ƒ saha vajantÄ• pathikÄ• saha v
appasmiá¹ƒ pÄ• theyye saá¹ƒvibhÄ• gaá¹ƒ katvÄ• pavecchanti dadantiyeva, evamevaá¹ƒ y
saá¹ƒsÄ• rakantÄ• raá¹ƒ saha vajantÄ• saha vajantÄ• naá¹ƒ appasmimpi deyyadhamme sa
dadantiyeva, te matesu na mÄ«yanti.

__esa dhammo sanantano_ti esa porÄ• á¹‡ako dhammo, sanantanÄ• naá¹ƒ \Ee I 59/ vÄ•
dhammoti. __appasmeke_ti appasmiá¹ƒ deyyadhamme eke. __pavecchantÄ«_ti \Be I 57/ da
dicchare_ti bahunÄ• pi bhogena samannÄ• gatÄ• ekacce na dadanti. __sahassena samaá
saddhiá¹ƒ mitÄ• , sahassa dÄ• nasadisÄ• hoti.

__duranvayo_ti \Ne I 55/ duranugamano, duppÅ«roti attho. __dhammaá¹ƒ care_ti dasakusa
carati. __yopi samuÃ±jakaÃ±care_ti yo api khalamaá¹‡á¸• alÄ• disodhanapalÄ• lapoá¹-han
samuÃ±jakaÃ±carati. __dÄ• raÃ±ca posa_nti dÄ• raÃ±ca posanto. __dadaá¹ƒ appakasmi_n
paá¹‡á¹‡asÄ• kamattasmimpi saá¹ƒvibhÄ• gaá¹ƒ katvÄ• dadantova so dhammaá¹ƒ carati.
sahassaá¹ƒ sahassaá¹ƒ katvÄ• gaá¹‡itÄ• naá¹ƒ purisÄ• naá¹ƒ sataá¹ƒ, satasahassanti atth
bhikkhusahassassa vÄ• yÄ• go kahÄ• paá¹‡asahassena vÄ• nibbattito yÄ• gopi sahassay
sahassayÄ• gino, tesaá¹ƒ sahassayÄ• ginaá¹ƒ. etena dasannaá¹ƒ vÄ• bhikkhukoá¹-Ä«naá
kahÄ• paá¹‡akoá¹-Ä«naá¹ƒ piá¹‡á¸• apÄ• to dassito hoti. ye ettakaá¹ƒ dadanti, te kalampi n
tathÄ• vidhassÄ• ti Ä• ha. yvÄ• yaá¹ƒ samuÃ±jakaá¹ƒ carantopi dhammaá¹ƒ carati, dÄ• raá
dadantopi, tathÄ• vidhassa ete sahassayÄ• gino kalampi nagghanti. yaá¹ƒ tena daliddena e
salÄ• kabhattamattampi vÄ• dinnaá¹ƒ, tassa dÄ• nassa sabbesampi tesaá¹ƒ dÄ• naá¹ƒ kal
nÄ• ma soá¸·asabhÄ• gopi satabhÄ• gopi sahassabhÄ• gopi. idha satabhÄ• go gahito. yaá
tasmiá¹ƒ satadhÄ• vibhatte itaresaá¹ƒ dasakoá¹-isahassadÄ• naá¹ƒ tato ekakoá¹-á¹-hÄ• sa

evaá¹ƒ tathÄ• gate dÄ• nassa agghaá¹ƒ karonte samÄ«pe á¹-hitÄ• devatÄ• cintesi --- ``ev

dÄ• naá¹ƒ pÄ• dena pavaá¹-á¹-etvÄ• ratanasatike viya narake pakkhipanto idaá¹ƒ evaá¹ƒ p
dÄ• naá¹ƒ candamaá¹‡á¸• ale paharanto viya ukkhipati, kathaá¹ƒ nu kho etaá¹ƒ mahapphal
jÄ• nanatthaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si. tattha __kenÄ• _ti kena kÄ• raá¹‡ena. __mahagg
vipulassetaá¹ƒ vevacanaá¹ƒ. __samena dinnassÄ• _ti samena dinnassa dÄ• nassa. athass
vibhajitvÄ• dassento __dadanti heke_tiÄ• dimÄ• ha. tattha __visame niviá¹-á¹-hÄ• _ti visam
patiá¹-á¹-hitÄ• hutvÄ• . __chetvÄ• _ti pothetvÄ• . __vadhitvÄ• _ti mÄ• retvÄ• . __socayitvÄ
sokasamappitaá¹ƒ katvÄ• . __assumukhÄ• _ti assumukhasammissÄ• . paraá¹ƒ rodÄ• petvÄ
assumukhadÄ• nanti vuccati. __sadaá¹‡á¸• Ä• _ti daá¹‡á¸• ena tajjetvÄ• paharitvÄ• dinna
vuccati. __eva_nti nÄ• haá¹ƒ sammÄ• sambuddhatÄ• ya mahÄ• dÄ• naá¹ƒ gahetvÄ• appa
parittakadÄ• naá¹ƒ vÄ• mahapphalaá¹ƒ nÄ• ma. idaá¹ƒ pana mahÄ• dÄ• naá¹ƒ attano upp
appaphalaá¹ƒ nÄ• ma hoti, itaraá¹ƒ parittadÄ• naá¹ƒ attano uppattiyÄ• parisuddhatÄ• ya ev
nÄ• mÄ• ti imamatthaá¹ƒ dassento __eva_ntiÄ• dimÄ• hÄ• ti. dutiyaá¹ƒ.

3. sÄ• dhusuttavaá¹‡á¹‡anÄ•

<33> tatiye \Ne I 56/ __udÄ• naá¹ƒ udÄ• nesÄ«_ti udÄ• hÄ• raá¹ƒ udÄ• hari. yathÄ• hi yaa
gahetuá¹ƒ na sakkoti vissanditvÄ• gacchati, taá¹ƒ avasesakoti vuccati. yaÃ±ca jalaá¹ƒ taá¸
na sakkoti, ajjhottharitvÄ• gacchati, taá¹ƒ oghoti vuccati, evamevaá¹ƒ yaá¹ƒ pÄ«tivacanaá¹
gahetuá¹ƒ na sakkoti, adhikaá¹ƒ hutvÄ• anto asaá¹‡á¹-hahitvÄ• bahi nikkhamati, taá¹ƒ __u
evarÅ«paá¹ƒ pÄ«timayaá¹ƒ vacanaá¹ƒ nicchÄ• resÄ«ti attho. __saddhÄ• yapi sÄ• hu dÄ• n
kammaphalaÃ±ca saddahitvÄ• pi dinnadÄ• naá¹ƒ sÄ• hu laddhakaá¹ƒ bhaddakameva. __Ä
kathaá¹ƒ panetaá¹ƒ ubhayaá¹ƒ samaá¹ƒ nÄ• ma hotÄ«ti? jÄ«vitabhÄ«ruko hi yujjhituá¹ƒ na
dÄ• tuá¹ƒ na sakkoti. ``jÄ«vitaÃ±ca rakkhissÄ• mi yujjhissÄ• mi cÄ• â€™â€™ ti hi vadanto
Ä• layaá¹ƒ vissajjetvÄ• , ``chejjaá¹ƒ vÄ• hotu maraá¹‡aá¹ƒ vÄ• , gaá¹‡hissÄ• metaá¹ƒ issa
ussahantova yujjhati. ``bhoge ca rakkhissÄ• mi, dÄ• naÃ±ca dassÄ• mÄ«â€™â€™ ti vadan
Ä• layaá¹ƒ vissajjetvÄ• mahÄ• dÄ• naá¹ƒ dassÄ• mÄ«ti ussahantova deti. evaá¹ƒ dÄ• naÃ
kiÃ±ca bhiyyo? __appÄ• pi santÄ• bahuke jinantÄ«_ti yathÄ• ca yuddhe appakÄ• pi vÄ«ra
jinanti, evaá¹ƒ saddhÄ• disampanno appakampi dÄ• naá¹ƒ dadanto bahumaccheraá¹ƒ mad
adhigacchati. evampi dÄ• naÃ±ca yuddhaÃ±ca samÄ• naá¹ƒ. tenevÄ• ha ---

``appampi ce saddahÄ• no dadÄ• ti,

teneva so hoti sukhÄ« paratthÄ• â€™â€™ ti ||

imassa \Be I 59/ ca panatthassa pakÄ• sanatthaá¹ƒ ekasÄ• á¹-akabrÄ• hmaá¹‡avatthu ca a
vitthÄ• retabbaá¹ƒ.

__dhammaladdhassÄ• _ti dhammena samena laddhassa bhogassa dhammaladdhassa ca

laddhadhammo nÄ• ma adhigatadhammo ariyapuggalo. iti yaá¹ƒ dhammaladdhassa bhogas
ariyapuggalassa dÄ«yati, tampi sÄ• dhÅ«ti attho. __yo dhammaladdhassÄ• _ti imasmimpi g
__uá¹-á¹-hÄ• navÄ«riyÄ• dhigatassÄ• _ti uá¹-á¹-hÄ• nena ca vÄ«riyena ca adhigatassa bho
I 57/ desanÄ• sÄ«samattametaá¹ƒ. yamassa pana vetaraá¹‡impi saÃ±jÄ«vakÄ• á¸·asuttÄ•
ekatiá¹ƒsamahÄ• nirayepi sabbasova atikkamitvÄ• ti attho.

__viceyya dÄ• na_nti vicinitvÄ• dinnadÄ• naá¹ƒ. tattha dve vicinanÄ• dakkhiá¹‡Ä• vicinan
dakkhiá¹‡eyyavicinanaÃ±ca. tesu lÄ• makalÄ• make paccaye apanetvÄ• paá¹‡Ä«tapaá¹‡Ä
dÄ• naá¹ƒ dakkhiá¹‡Ä• vicinanaá¹ƒ nÄ• ma. vipannasÄ«le \Ee I 62/ ito bahiddhÄ• paÃ±can
dakkhiá¹‡eyye pahÄ• ya sÄ«lÄ• diguá¹‡asampannÄ• naá¹ƒ sÄ• sane pabbajitÄ• naá¹ƒ dÄ•
nÄ• ma. evaá¹ƒ dvÄ«hÄ• kÄ• rehi viceyya dÄ• naá¹ƒ. __sugatappasattha_nti sugatena vaá
dakkhiá¹‡eyyavicinanaá¹ƒ dassento __ye dakkhiá¹‡eyyÄ• _tiÄ• dimÄ• ha. __bÄ«jÄ• ni vuttÄ
dakkhiá¹‡Ä• vicinanaá¹ƒ Ä• ha. avipannabÄ«jasadisÄ• hi vicinitvÄ• gahitÄ• paá¹‡Ä«tapaá

__pÄ• á¹‡esupi sÄ• dhu saá¹ƒyamo_ti pÄ• á¹‡esu saá¹ƒyatabhÄ• vopi bhaddako. ayaá¹ƒ d
dÄ• nÄ• nisaá¹ƒsaá¹ƒ atikkamitvÄ• sÄ«lÄ• nisaá¹ƒsaá¹ƒ kathetumÄ• raddhÄ• . __aheá¹-ha
caramÄ• no. __parÅ«pavÄ• dÄ• _ti parassa upavÄ• dabhayena. __bhayÄ• _ti upavÄ• dabh
dhammapadaá¹ƒva seyyo_ti dÄ• nato nibbÄ• nasaá¹…khÄ• taá¹ƒ dhammapadameva seyyo
santo_ti pubbe ca kassapabuddhÄ• dikÄ• le pubbatare ca koá¹‡Ä• gamanabuddhÄ• dikÄ• l
pubbatare ca santo nÄ• mÄ• ti. tatiyaá¹ƒ.

4. nasantisuttavaá¹‡á¹‡anÄ•

<34> catutthe \Be I 60/ __kamanÄ«yÄ• nÄ«_ti rÅ«pÄ• dÄ«ni iá¹-á¹-hÄ• rammaá¹‡Ä• ni. __
puriso maccudheyyÄ• _ti tebhÅ«makavaá¹-á¹-asaá¹…khÄ• tÄ• maccudheyyÄ• apunÄ• ga
anÄ• gantÄ• . nibbÄ• naÃ±hi sattÄ• na punÄ• gacchanti, tasmÄ• taá¹ƒ apunÄ• gamananti
ca pamatto ca anÄ• gantÄ• nÄ• ma hoti, so taá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti, tasmÄ• evam
taá¹‡hÄ• chandato jÄ• taá¹ƒ. __agha_nti paÃ±cakkhandhadukkhaá¹ƒ. dutiyapadaá¹ƒ tassev
__chandavinayÄ• aghavinayo_ti taá¹‡hÄ• vinayena paÃ±cakkhandhavinayo \Ee I 63/. __ag
paÃ±cakkhandhavinayena vaá¹-á¹-adukkhaá¹ƒ vinÄ«tameva hoti. __citrÄ• nÄ«_ti Ä• ramma
__saá¹…kapparÄ• go_ti saá¹…kappitarÄ• go. evamettha vatthukÄ• maá¹ƒ paá¹-ikkhipitvÄ•
ayaá¹ƒ panattho __pasÅ«rasuttena_ \Ne I 58/ (Sn 830 Ä• dayo) vibhÄ• vetabbo. pasÅ«rapa
``saá¹…kapparÄ• go purisassa kÄ• moâ€™â€™ ti vutte ---

``na te kÄ• mÄ• yÄ• ni citrÄ• ni loke,

saá¹…kapparÄ• gaÃ±ca vadesi kÄ• maá¹ƒ.

saá¹…kappayaá¹ƒ akusale vitakke,

bhikkhÅ«pi te hehinti kÄ• mabhogÄ«â€™â€™ ti || ---

Ä• ha. atha naá¹ƒ thero avoca ---

``te ce kÄ• mÄ• yÄ• ni citrÄ• ni loke,

saá¹…kapparÄ• gaá¹ƒ na vadesi kÄ• maá¹ƒ.

passanto rÅ«pÄ• ni manoramÄ• ni,

satthÄ• pi te hehiti kÄ• mabhogÄ« ||

suá¹‡anto saddÄ• ni, ghÄ• yanto gandhÄ• ni.

sÄ• yanto rasÄ• ni, phusanto phassÄ• ni manoramÄ• ni.

satthÄ• pi te hehiti kÄ• mabhogÄ«â€™â€™ ti ||

__athettha dhÄ«rÄ• _ti atha etesu Ä• rammaá¹‡esu paá¹‡á¸• itÄ• chandarÄ• gaá¹ƒ vinaya
sabba_nti dasavidhampi saá¹ƒyojanaá¹ƒ. __akiÃ±cana_nti rÄ• gakiÃ±canÄ• divirahitaá¹ƒ. _
vaá¹-á¹-adukkhÄ• pana tassa upari na patanti. __iccÄ• yasmÄ• _ \Be I 61/ __mogharÄ• jÄ•
saá¹…khaâ€™â€™ nti gÄ• thaá¹ƒ sutvÄ• tassaá¹ƒ \Ee I 64/ parisati anusandhikusalo mogl
``imissÄ• gÄ• thÄ• ya attho na yathÄ• nusandhiá¹ƒ gatoâ€™â€™ ti cintetvÄ• yathÄ• nusa
tattha __idha vÄ• huraá¹ƒ vÄ• _ti idhaloke vÄ• paraloke vÄ• . __naruttamaá¹ƒ atthacaraá¹
sabbe khÄ«á¹‡Ä• savÄ• naruttamÄ• ceva atthacarÄ• ca narÄ• naá¹ƒ, thero pana dasabal
taá¹ƒ namassanti pasaá¹ƒsiyÄ• te_ti yadi tathÄ• vimuttaá¹ƒ devamanussÄ• namassanti, at
kÄ• yena vÄ• vÄ• cÄ• ya vÄ• anupaá¹-ipattiyÄ• vÄ• namassanti, te kiá¹ƒ pasaá¹ƒsiyÄ• ,
__bhikkhÅ«ti_ mogharÄ• jattheraá¹ƒ \Ne I 59/ Ä• lapati. __aÃ±Ã±Ä• ya dhamma_nti catusa
__saá¹…gÄ• tigÄ• tepi bhavantÄ«_ti ye taá¹ƒ kÄ• yena vÄ• vÄ• cÄ• ya vÄ• anupaá¹-ipatt
catusaccadhammaá¹ƒ aÃ±Ã±Ä• ya vicikicchaá¹ƒ pahÄ• ya saá¹…gÄ• tigÄ• pi honti, pasaá¹
catutthaá¹ƒ.

5. ujjhÄ• nasaÃ±Ã±isuttavaá¹‡á¹‡anÄ•

<35> paÃ±came __ujjhÄ• nasaÃ±Ã±ikÄ• _ti ujjhÄ• nasaÃ±Ã±Ä« devaloko nÄ• ma pÄ• á¹-i
tathÄ• gatassa catupaccayaparibhogaá¹ƒ nissÄ• ya ujjhÄ• yamÄ• nÄ• Ä• gatÄ• . tÄ• saá¹ƒ

``samaá¹‡o gotamo bhikkhÅ«naá¹ƒ paá¹ƒsukÅ«lacÄ«vara-piá¹‡á¸• iyÄ• lopa-rukkhamÅ«las
santosasseva pariyantakÄ• ritaá¹ƒ vaá¹‡á¹‡eti, sayaá¹ƒ pana pattuá¹‡á¹‡adukÅ«la khomÄ•
dhÄ• reti, rÄ• jÄ• rahaá¹ƒ uttamaá¹ƒ bhojanaá¹ƒ bhuÃ±jati, devavimÄ• nakappÄ• ya gandha
sappinavanÄ«tÄ• dÄ«ni bhesajjÄ• ni paá¹-isevati, divasaá¹ƒ mahÄ• janassa dhammaá¹ƒ de
gacchati, kiriyÄ• aÃ±Ã±atoâ€™â€™ ti ujjhÄ• yamÄ• nÄ• Ä• gamiá¹ƒsu. tena tÄ• saá¹ƒ dha
``ujjhÄ• nasaÃ±Ã±ikÄ• â€™â€™ ti nÄ• maá¹ƒ gahitaá¹ƒ.

__aÃ±Ã±athÄ• santa_nti aÃ±Ã±enÄ• kÄ• rena bhÅ«taá¹ƒ. __nikaccÄ• _ti nikatiyÄ• vaÃ±c
__kitavassevÄ• _ti kitavo vuccati sÄ• kuá¹‡iko. so \Be I 62/ hi agumbova samÄ• no
sÄ• khapaá¹‡á¹‡Ä• dipaá¹-icchÄ• danena gumbavaá¹‡á¹‡aá¹ƒ dassetvÄ• upagate moratitt
mÄ• retvÄ• dÄ• rabharaá¹‡aá¹ƒ karoti. iti tassa kitavassa imÄ• ya vaÃ±canÄ• ya evaá¹ƒ va
sakuá¹‡amaá¹ƒsabhojanaá¹ƒ viya kuhakassÄ• pi paá¹ƒsukÅ«lena attÄ• naá¹ƒ paá¹-icchÄ•
mahÄ• janaá¹ƒ vaÃ±cetvÄ• khÄ• damÄ• nassa vicarato. __bhuttaá¹ƒ theyyena tassa ta_nt
catupaccayaparibhogo theyyena paribhutto nÄ• ma hotÄ«ti devatÄ• bhagavantaá¹ƒ sandhÄ
paá¹‡á¸• itÄ• _ti ayaá¹ƒ kÄ• rako vÄ• akÄ• rako vÄ• ti paá¹‡á¸• itÄ• jÄ• nanti. iti tÄ• devat
mayameva paá¹‡á¸• itÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• evamÄ• haá¹ƒsu.

atha bhagavÄ• __nayida_ntiÄ• dimÄ• ha. tattha __yÄ• yaá¹ƒ paá¹-ipadÄ• daá¸·hÄ• _ti ay
dhammÄ• nudhammapaá¹-ipadÄ• daá¸·hÄ• thirÄ• . yÄ• ya paá¹-ipadÄ• ya dhÄ«rÄ• paá¹‡
lakkhaá¹‡Å«panijjhÄ• nena cÄ• ti dvÄ«hi jhÄ• nehi jhÄ• yino mÄ• rabandhanÄ• pamuccant
bhÄ• sitamattena vÄ• savanamattena vÄ• okkamituá¹ƒ \Ne I 60/ paá¹-ipajjituá¹ƒ na sakkÄ•
dhÄ«rÄ• pakubbantÄ«_ti dhÄ«rÄ• paá¹‡á¸• itÄ• viditvÄ• lokapariyÄ• yaá¹ƒ saá¹…khÄ• ra
catusaccadhammaÃ±ca aÃ±Ã±Ä• ya kilesanibbÄ• nena nibbutÄ• loke visattikaá¹ƒ tiá¹‡á¹‡Å
mayaá¹ƒ evarÅ«pÄ• ni na kathemÄ• ti attho.

__pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• _ti ``ayuttaá¹ƒ amhehi kataá¹ƒ, akÄ• rakameva mayaá¹ƒ
samudÄ• carimhÄ• â€™â€™ ti lajjamÄ• nÄ• mahÄ• brahmani viya bhagavati gÄ• ravaá¹ƒ
aggikkhandhaá¹ƒ viya bhagavantaá¹ƒ durÄ• sadaá¹ƒ katvÄ• passamÄ• nÄ• Ä• kÄ• sato o
attho. __accayo_ti aparÄ• dho. __no, bhante, accÄ• gamÄ• _ti amhe atikkamma abhibhavit
__Ä• sÄ• detabba_nti ghaá¹-á¹-ayitabbaá¹ƒ. tÄ• kira devatÄ• bhagavantaá¹ƒ kÄ• yena vÄ•
ghaá¹-á¹-ayiá¹ƒsu. tathÄ• gataá¹ƒ avanditvÄ• Ä• kÄ• se patiá¹-á¹-hamÄ• nÄ• kÄ• yena gh
kitavopamaá¹ƒ Ä• haritvÄ• nÄ• nappakÄ• rakaá¹ƒ asabbhivÄ• daá¹ƒ vadamÄ• nÄ• vÄ• cÄ
Ä• sÄ• detabbaá¹ƒ amaÃ±Ã±imhÄ• ti Ä• haá¹ƒsu. __paá¹-iggaá¹‡hÄ• tÅ«_ti khamatu. __Ä•
63/ anÄ• gate saá¹ƒvaraá¹‡atthÄ• ya, puna evarÅ«passa aparÄ• dhassa dosassa akaraá¹‡

__sitaá¹ƒ_ \Ee I 66/ __pÄ• tvÄ• kÄ• sÄ«_ti aggadante dassento pahaá¹-á¹-hÄ• kÄ• raá¹ƒ d
devatÄ• na sabhÄ• vena khamÄ• penti, lokiyamahÄ• janaÃ±ca sadevake loke aggapuggal
ekasadisaá¹ƒ karonti. atha bhagavÄ• ``parato kathÄ• ya uppannÄ• ya buddhabalaá¹ƒ dÄ«p

khamissÄ• mÄ«â€™â€™ ti sitaá¹ƒ pÄ• tvÄ• kÄ• si. __bhiyyoso mattÄ• yÄ• _ti atirekappam
abhÄ• sÄ«_ti kupito esa amhÄ• kanti maÃ±Ã±amÄ• nÄ• abhÄ• si.

__na paá¹-igaá¹‡hatÄ«_ti na khamati nÄ• dhivÄ• seti. __kopantaro_ti abbhantare uppanna
dosaá¹ƒ garuá¹ƒ katvÄ• Ä• dÄ• ya viharanto. __sa veraá¹ƒ paá¹-imuÃ±catÄ«_ti so evarÅ«p
paá¹-imuÃ±canto viya taá¹ƒ veraá¹ƒ attani paá¹-imuÃ±cati á¹-hapeti, na paá¹-inissajjatÄ«ti a
na vijjethÄ• _ti sace accÄ• yikakammaá¹ƒ na bhaveyya. __no cidhÄ• pagataá¹ƒ siyÄ• _ti ya
bhÄ• veyya. __kenÄ«dha kusalo siyÄ• _ti yadi verÄ• ni na sammeyyuá¹ƒ, kena kÄ• raá¹‡er

__kassaccayÄ• _ti \Ne I 61/ gÄ• thÄ• ya kassa atikkamo natthi? kassa aparÄ• dho natthi?
ko niccameva paá¹‡á¸• ito nÄ• mÄ• ti attho? imaá¹ƒ kira gÄ• thaá¹ƒ bhaá¹‡Ä• panatthaá¹ƒ
sitapÄ• tukammaá¹ƒ. tasmÄ• idÄ• ni devatÄ• naá¹ƒ buddhabalaá¹ƒ dÄ«petvÄ• khamissÄ•
buddhassÄ• _tiÄ• dimÄ• ha. tattha __tathÄ• gatassÄ• _ti tathÄ• Ä• gatoti evamÄ• dÄ«hi kÄ
__buddhassÄ• _ti catunnaá¹ƒ saccÄ• naá¹ƒ buddhattÄ• dÄ«hi kÄ• raá¹‡ehi vimokkhantikap
laddhanÄ• massa. __accayaá¹ƒ desayantÄ«na_nti yaá¹ƒ vuttaá¹ƒ tumhehi ``accayaá¹ƒ des
veraá¹ƒ paá¹-imuÃ±catÄ«â€™â€™ ti, taá¹ƒ sÄ• dhu vuttaá¹ƒ, ahaá¹ƒ pana taá¹ƒ veraá¹ƒ nÄ
patthayÄ• mÄ«ti attho. __paá¹-iggaá¹‡hÄ• mi voccaya_nti tumhÄ• kaá¹ƒ aparÄ• dhaá¹ƒ kha

6. saddhÄ• suttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he \Be I 64/ __saddhÄ• dutiyÄ• purisassa hotÄ«_ti purisassa devaloke mar
nibbÄ• naÃ±ca gacchantassa saddhÄ• dutiyÄ• hoti, sahÄ• yakiccaá¹ƒ sÄ• dheti. __no ce a
avatiá¹-á¹-hatÄ«_ti yadi \Ee I 67/ assaddhiyaá¹ƒ na tiá¹-á¹-hati. __yaso_ti parivÄ• ro. __kittÄ
vaá¹‡á¹‡abhaá¹‡anaá¹ƒ. __tatvassa hotÄ«_ti tato assa hoti. __nÄ• nupatanti saá¹…gÄ• _ti
saá¹…gÄ• na anupatanti. __pamÄ• damanuyuÃ±jantÄ«_ti ye pamÄ• daá¹ƒ karonti nibbatte
nÄ• ma. __dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhatÄ«_ti muttÄ• maá¹‡isÄ• rÄ• diuttamadhanaá¹
__jhÄ• yanto_ti lakkhaá¹‡Å«panijjhÄ• nena ca Ä• rammaá¹‡Å«panijjhÄ• nena ca jhÄ• yanto
__lakkhaá¹‡Å«panijjhÄ• naá¹ƒ_ nÄ• ma vipassanÄ• maggaphalÄ• ni. vipassanÄ• hi tÄ«á¹‡
upanijjhÄ• yatÄ«ti lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. maggo vipassanÄ• ya Ä• gatakiccaá¹ƒ sÄ•
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. phalaá¹ƒ tathalakkhaá¹‡aá¹ƒ nirodhasaccaá¹ƒ upanijjhÄ• yatÄ
lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. aá¹-á¹-ha samÄ• pattiyo pana kasiá¹‡Ä• rammaá¹‡assa upanij
__Ä• rammaá¹‡Å«panijjhÄ• na_nti veditabbÄ• . __paramaá¹ƒ_ nÄ• ma arahattasukhaá¹ƒ a

7. samayasuttavaá¹‡á¹‡anÄ•

<37> sattame __sakkesÅ«_ti ``sakyÄ• vata, bho kumÄ• rÄ• â€™â€™ ti (DN I 267) udÄ• n
laddhanÄ• mÄ• naá¹ƒ rÄ• jakumÄ• rÄ• naá¹ƒ nivÄ• so ekopi janapado rÅ«á¸·hÄ«saddena s
tasmiá¹ƒ sakkesu janapade. __mahÄ• vane_ti sayaá¹ƒjÄ• te aropime himavantena saddhiá

__sabbeheva arahantehÄ«_ti imaá¹ƒ suttaá¹ƒ kathitadivaseyeva pattaarahantehi.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- sÄ• kiyakoliyÄ• hi kira kapilavatthunagarassa ca koliyana
rohiá¹‡iá¹ƒ nÄ• ma nadiá¹ƒ ekeneva Ä• varaá¹‡ena bandhÄ• petvÄ• sassÄ• ni kÄ• renti. at
sassesu milÄ• yantesu ubhayanagaravÄ• sÄ«nampi kammakÄ• rÄ• sannipatiá¹ƒsu. tattha
--- ``idaá¹ƒ udakaá¹ƒ ubhayato Ä• hariyamÄ• naá¹ƒ na tumhÄ• kaá¹ƒ, na amhÄ• kaá¹ƒ paho
pana sassaá¹ƒ ekena udakeneva nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ• kaá¹ƒ dethÄ• â€™
Ä• haá¹ƒsu --- ``tumhesu koá¹-á¹-he pÅ«retvÄ• á¹-hitesu mayaá¹ƒ rattasuvaá¹‡á¹‡anÄ«lam
\Be I 65/ ca gahetvÄ• pacchipasibbakÄ• dihatthÄ• na sakkhissÄ• ma tumhÄ• kaá¹ƒ gharad
amhÄ• kampi sassaá¹ƒ ekeneva udakena nipphajjissati, idaá¹ƒ udakaá¹ƒ amhÄ• kaá¹ƒ deth
dassÄ• mÄ• â€™â€™ ti. ``mayampi na dassÄ• mÄ• â€™â€™ ti. evaá¹ƒ kathaá¹ƒ vaá¸• á¸•
pahÄ• raá¹ƒ adÄ• si, sopi aÃ±Ã±assÄ• ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• rÄ• jakul
ghaá¹-á¹-etvÄ• kalahaá¹ƒ vaá¸• á¸• hayiá¹ƒsu.

koliyakammakÄ• rÄ• vadanti --- ``tumhe kapilavatthuvÄ• sike gahetvÄ• gajjatha, ye soá¹‡
attano bhaginÄ«hi saddhiá¹ƒ saá¹ƒvasiá¹ƒsu, etesaá¹ƒ hatthino ca assÄ• ca phalakÄ• vudh
karissantÄ«â€™â€™ ti? sÄ• kiyakammakÄ• rÄ• vadanti --- ``tumhe dÄ• ni kuá¹-á¹-hino dÄ
anÄ• thÄ• niggatikÄ• tiracchÄ• nÄ• viya kolarukkhe vasiá¹ƒsu, etesaá¹ƒ hatthino ca assÄ
amhÄ• kaá¹ƒ kiá¹ƒ karissantÄ«â€™â€™ ti? te gantvÄ• tasmiá¹ƒ kamme niyuttaamaccÄ• n
rÄ• jakulÄ• naá¹ƒ kathesuá¹ƒ. tato sÄ• kiyÄ• --- ``bhaginÄ«hi saddhiá¹ƒ saá¹ƒvasitakÄ• naa
dassessÄ• mÄ• â€™â€™ ti yuddhasajjÄ• nikkhamiá¹ƒsu. koliyÄ• pi --- ``kolarukkhavÄ• sÄ
dassessÄ• mÄ• â€™â€™ ti yuddhasajjÄ• nikkhamiá¹ƒsu.

bhagavÄ• pi rattiyÄ• paccÅ«sasamayeva mahÄ• karuá¹‡Ä• samÄ• pattito uá¹-á¹-hÄ• ya lo
yuddhasajje nikkhamante addasa. disvÄ• --- ``mayi gate ayaá¹ƒ kalaho vÅ«pasammissati n
upadhÄ• rento --- ``ahamettha gantvÄ• kalahavÅ«pasamanatthaá¹ƒ tÄ«á¹‡i jÄ• takÄ• ni ka
vÅ«pasammissati. atha sÄ• maggidÄ«panatthÄ• ya dve jÄ• takÄ• ni kathetvÄ• __attadaá¹‡
desessÄ• mi. desanaá¹ƒ sutvÄ• \Ee I 69/ ubhayanagaravÄ• sinopi aá¸• á¸• hatiyÄ• ni aá¸•
dassanti, ahaá¹ƒ te pabbÄ• jessÄ• mi, tadÄ• mahÄ• samÄ• gamo bhavissatÄ«â€™â€™ ti
tasmÄ• imesu yuddhasajjesu nikkhamantesu kassaci anÄ• rocetvÄ• sayameva pattacÄ«va
senÄ• naá¹ƒ antare Ä• kÄ• se pallaá¹…kaá¹ƒ Ä• bhujitvÄ• chabbaá¹‡á¹‡arasmiyo vissajjet

kapilavatthuvÄ• sino bhagavantaá¹ƒ disvÄ• va, ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-ho satthÄ• Ä
tena amhÄ• kaá¹ƒ kalahakaraá¹‡abhÄ• voâ€™â€™ ti cintetvÄ• , ``na kho pana sakkÄ• bha
sarÄ«re satthaá¹ƒ \Be I 66/ pÄ• tetuá¹ƒ. koliyanagaravÄ• sino amhe hanantu vÄ• bajjhantu
Ä• vudhÄ• ni chaá¸• á¸• etvÄ• , bhagavantaá¹ƒ vanditvÄ• , nisÄ«diá¹ƒsu. koliyanagaravÄ• s
Ä• vudhÄ• ni chaá¸• á¸• etvÄ• , bhagavantaá¹ƒ vanditvÄ• , nisÄ«diá¹ƒsu.

bhagavÄ• jÄ• nantova, ``kasmÄ• Ä• gatattha, mahÄ• rÄ• jÄ• â€™â€™ ti pucchi? ``na, bh
pabbatakÄ«á¸·Ä• ya, na nadÄ«kÄ«á¸·Ä• ya, na giridassanatthaá¹ƒ, imasmiá¹ƒ pana á¹-hÄ•
paccupaá¹-á¹-hapetvÄ• Ä• gatamhÄ• â€™â€™ ti. ``kiá¹ƒ nissÄ• ya vo kalaho, mahÄ• rÄ• j
udakaá¹ƒ kiá¹ƒ agghati, mahÄ• rÄ• jÄ• ti? appaá¹ƒ, bhanteti. pathavÄ« nÄ• ma kiá¹ƒ aggha
anagghÄ• , bhanteti. khattiyÄ• kiá¹ƒ agghantÄ«ti? khattiyÄ• nÄ• ma anagghÄ• , bhanteti. a
nissÄ• ya kimatthaá¹ƒ anagghe khattiye nÄ• setha, mahÄ• rÄ• ja, kalahe assÄ• do nÄ• ma
mahÄ• rÄ• ja, aá¹-á¹-hÄ• ne veraá¹ƒ katvÄ• ekÄ• ya rukkhadevatÄ• ya kÄ• á¸·asÄ«hena s
sakalampi imaá¹ƒ kappaá¹ƒ anuppattoyevÄ• ti vatvÄ• __phandanajÄ• takaá¹ƒ_ (J I 13.14 Ä
``parapattiyena nÄ• ma, mahÄ• rÄ• ja, na bhavitabbaá¹ƒ. parapattiyÄ• hutvÄ• hi ekassa sa
tiyojanasahassavitthate himavante catuppadagaá¹‡Ä• mahÄ• samuddaá¹ƒ pakkhandino \E
parapattiyena na bhavitabbaâ€™â€™ nti vatvÄ• , __pathavÄ«undriyajÄ• takaá¹ƒ_ kathesi. t
mahÄ• rÄ• ja, dubbalopi mahÄ• balassa randhaá¹ƒ vivaraá¹ƒ passati, kadÄ• ci mahÄ• balo
sakuá¹‡ikÄ• hatthinÄ• gaá¹ƒ ghÄ• tesÄ«â€™â€™ ti __laá¹-ukikajÄ• takaá¹ƒ_ (J I 5.39 Ä• c
kalahavÅ«pasamanatthÄ• ya tÄ«á¹‡i jÄ• takÄ• ni kathetvÄ• sÄ• maggiparidÄ«panatthÄ• ya
kathaá¹ƒ? ``samaggÄ• naÃ±hi, mahÄ• rÄ• ja, koci otÄ• raá¹ƒ nÄ• ma passituá¹ƒ na sakkotÄ
__rukkhadhammajÄ• takaá¹ƒ_ (J I 1.74) kathesi \Ne I 64/. tato ``samaggÄ• naá¹ƒ, mahÄ• rÄ
dassituá¹ƒ na sakkhi. yadÄ• pana aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• damakaá¹ƒsu, atha te nesÄ•
Ä• dÄ• ya gatoti vivÄ• de assÄ• do nÄ• ma natthÄ«â€™â€™ ti vatvÄ• , __vaá¹-á¹-akajÄ• ta
evaá¹ƒ imÄ• ni paÃ±ca jÄ• takÄ• ni kathetvÄ• avasÄ• ne __attadaá¹‡á¸• asuttaá¹ƒ_ (Sn 94

rÄ• jÄ• no pasannÄ• --- ``sace satthÄ• nÄ• gamissa, mayaá¹ƒ sahatthÄ• aÃ±Ã±amaÃ±Ã±
pavattayissÄ• ma. amhÄ• kaá¹ƒ puttabhÄ• taro ca gehadvÄ• re \Be I 67/ na passeyyÄ• ma,
Ä• haraá¹‡ako nÄ• bhavissa. satthÄ• raá¹ƒ nissÄ• ya no jÄ«vitaá¹ƒ laddhaá¹ƒ. sace pana s
ajjhÄ• vasissa dÄ«pasahassadvayaparivÄ• raá¹ƒ catumahÄ• dÄ«parajjamassa hatthagataá
atirekasahassaá¹ƒ kho panassa puttÄ• abhavissaá¹ƒsu, tato khattiyaparivÄ• ro avicarissa. t
sampattiá¹ƒ pahÄ• ya nikkhamitvÄ• sambodhiá¹ƒ patto. idÄ• nipi khattiyaparivÄ• royeva vic
ubhayanagaravÄ• sino aá¸• á¸• hatiyÄ• ni aá¸• á¸• hatiyÄ• ni kumÄ• rasatÄ• ni adaá¹ƒsu. b
mahÄ• vanaá¹ƒ agamÄ• si. tesaá¹ƒ garugÄ• ravena na attano ruciyÄ• pabbajitÄ• naá¹ƒ an
purÄ• á¹‡adutiyikÄ• yopi tesaá¹ƒ --- ``ayyaputtÄ• ukkaá¹‡á¹-hantu, gharÄ• vÄ• so na saá¹‡
vatvÄ• sÄ• sanaá¹ƒ pesenti. te ca atirekataraá¹ƒ ukkaá¹‡á¹-hiá¹ƒsu.

bhagavÄ• Ä• vajjento tesaá¹ƒ anabhiratibhÄ• vaá¹ƒ Ã±atvÄ• --- ``ime bhikkhÅ« mÄ• diser
vasantÄ• ukkaá¹‡á¹-hanti, handa nesaá¹ƒ \Ee I 71/ kuá¹‡Ä• ladahassa vaá¹‡á¹‡aá¹ƒ kathe
anabhiratiá¹ƒ vinodemÄ«â€™â€™ ti kuá¹‡Ä• ladahassa vaá¹‡á¹‡aá¹ƒ kathesi. te taá¹ƒ daá
daá¹-á¹-hukÄ• mattha, bhikkhave, kuá¹‡Ä• ladahanti? Ä• ma bhagavÄ• ti. yadi evaá¹ƒ etha
iddhimantÄ• naá¹ƒ bhagavÄ• gamanaá¹-á¹-hÄ• naá¹ƒ mayaá¹ƒ kathaá¹ƒ gamissÄ• mÄ• ti.
mamÄ• nubhÄ• vena gahetvÄ• gamissÄ• mÄ«ti. sÄ• dhu, bhanteti. bhagavÄ• paÃ±ca bhik
uppatitvÄ• kuá¹‡Ä• ladahe patiá¹-á¹-hÄ• ya te bhikkhÅ« Ä• ha --- ``bhikkhave, imasmiá¹ƒ k

macchÄ• naá¹ƒ nÄ• maá¹ƒ na jÄ• nÄ• tha mamaá¹ƒ pucchathÄ• â€™â€™ ti.

te pucchiá¹ƒsu. bhagavÄ• pucchitaá¹ƒ pucchitaá¹ƒ kathesi. na kevalaÃ±ca, macchÄ• naá¹
vanasaá¹‡á¸• e rukkhÄ• nampi pabbatapÄ• de dvipadacatuppadasakuá¹‡Ä• nampi nÄ• mÄ
dvÄ«hi \Ne I 65/ sakuá¹‡ehi mukhatuá¹‡á¸• akena á¸• aá¹ƒsitvÄ• gahitadaá¹‡á¸• ake nisinn
purato pacchato ubhosu ca passesu sakuá¹‡asaá¹…ghaparivuto Ä• gacchati. bhikkhÅ« taá
bhante, imesaá¹ƒ sakuá¹‡Ä• naá¹ƒ rÄ• jÄ• bhavissati, parivÄ• rÄ• ete etassÄ• â€™â€™ ti
bhikkhave, ayampi mameva vaá¹ƒso mama paveá¹‡Ä«ti. idÄ• ni tÄ• va mayaá¹ƒ, bhante, et
pana bhagavÄ• \Be I 68/ ``ayampi mameva vaá¹ƒso mama paveá¹‡Ä«â€™â€™ ti Ä• ha, ta
sotukÄ• mattha, bhikkhaveti? Ä• ma bhagavÄ• ti. tena hi suá¹‡Ä• thÄ• ti tÄ«hi gÄ• thÄ• sat
__kuá¹‡Ä• lajÄ• takaá¹ƒ_ (J II 21.kuá¹‡Ä• lajÄ• taka) kathento anabhiratiá¹ƒ vinodesi. desa
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, maggeneva ca nesaá¹ƒ iddhipi Ä• gatÄ• . bhagavÄ• ``
tesaá¹ƒ bhikkhÅ«naâ€™â€™ nti Ä• kÄ• se uppatitvÄ• mahÄ• vanameva agamÄ• si. tepi b
Ä• nubhÄ• vena gantvÄ• Ä• gamanakÄ• le attano Ä• nubhÄ• vena bhagavantaá¹ƒ parivÄ•

bhagavÄ• paÃ±Ã±attÄ• sane nisÄ«ditvÄ• te bhikkhÅ« Ä• mantetvÄ• --- ``etha, bhikkhave
uparimaggattayavajjhÄ• naá¹ƒ vo kilesÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathessÄ• mÄ«â€™
kathesi. bhikkhÅ« cintayiá¹ƒsu --- ``bhagavÄ• amhÄ• kaá¹ƒ anabhiratabhÄ• vaá¹ƒ Ã±atvÄ•
anabhiratiá¹ƒ \Ee I 72/ vinodesi, tattha sotÄ• pattiphalaá¹ƒ pattÄ• naá¹ƒ no idÄ• ni idha tiá¹‡
maggÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si, na kho pana amhehi `sotÄ• pannÄ• mayaâ
vaá¹-á¹-ati, purisapurisehi no bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti te dasabalassa pÄ• de var
nisÄ«danaá¹ƒ papphoá¹-etvÄ• visuá¹ƒ visuá¹ƒ pabbhÄ• rarukkhamÅ«lesu nisÄ«diá¹ƒsu.

bhagavÄ• cintesi --- ``ime bhikkhÅ« pakatiyÄ• pi avissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• , lado
bhikkhuno kilamanakÄ• raá¹‡aá¹ƒ nÄ• ma natthi. gacchantÄ• gacchantÄ• ca vipassanaá¹ƒ
patvÄ• `attanÄ• paá¹-ividdhaguá¹‡aá¹ƒ Ä• rocessÄ• mÄ• â€™ ti mama santikaá¹ƒ Ä• gam
dasasahassacakkavÄ• á¸·adevatÄ• ekacakkavÄ• á¸·e sannipatissanti, mahÄ• samayo bha
nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti tato vivitte okÄ• se buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ

sabbapaá¹-hamaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gatatthero saha paá¹-isambhidÄ• hi
__tato aparo tato aparo_ti paÃ±casatÄ• pi paduminiyaá¹ƒ padumÄ• ni viya vikasiá¹ƒsu. sab
arahattaá¹ƒ pattabhikkhu \Ne I 66/ ``bhagavato Ä• rocessÄ• mÄ«â€™â€™ ti pallaá¹…kaá¹ƒ
nisÄ«danaá¹ƒ papphoá¹-etvÄ• uá¹-á¹-hÄ• ya dasabalÄ• bhimukho ahosi. __evaá¹ƒ aparopi
bhattasÄ• laá¹ƒ pavisantÄ• \Be I 69/ viya paá¹-ipÄ• á¹-iyÄ• va Ä• gamiá¹ƒsu. paá¹-hamaá¹ƒ
nisÄ«danaá¹ƒ paÃ±Ã±Ä• petvÄ• , ekamantaá¹ƒ nisÄ«ditvÄ• , paá¹-ividdhaguá¹‡aá¹ƒ Ä• roc
aÃ±Ã±o koci? natthÄ«â€™â€™ ti nivattitvÄ• Ä• gatamaggaá¹ƒ olokento aparampi addasa
sabbepi te Ä• gantvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• , ayaá¹ƒ imassa harÄ• yamÄ• no na kathe
harÄ• yamÄ• no na kathesi. khÄ«á¹‡Ä• savÄ• naá¹ƒ kira dve Ä• kÄ• rÄ• honti --- ``aho vat

paá¹-ividdhaguá¹‡aá¹ƒ sadevako loko khippameva paá¹-ivijjheyyÄ• â€™â€™ ti cittaá¹ƒ upp
paá¹-ividdhabhÄ• vaá¹ƒ pana nidhiladdhapuriso viya na aÃ±Ã±assa Ä• rocetukÄ• mÄ• hon

evaá¹ƒ osaá¹-amatte pana tasmiá¹ƒ ariyamaá¹‡á¸• ale pÄ• cÄ«nayugandharaparikkhepato
dhÅ«mo rajo rÄ• hÅ«ti, imehi upakkilesehi vippamuttaá¹ƒ buddhuppÄ• dapaá¹-imaá¹‡á¸• ita
rÄ• maá¹‡eyyakadassanatthaá¹ƒ pÄ• cÄ«nadisÄ• ya ukkhittarajatamayamahÄ• Ä• dÄ• sam
nemivaá¹-á¹-iyaá¹ƒ gahetvÄ• , parivattiyamÄ• narajatacakkasassirikaá¹ƒ puá¹‡á¹‡acandam
ullaá¹…ghitvÄ• , anilapathaá¹ƒ paá¹-ipajjittha. iti evarÅ«pe khaá¹‡e laye muhutte bhagavÄ•
kapilavatthusmiá¹ƒ mahÄ• vane mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi b
arahantehi.

tattha bhagavÄ• pi mahÄ• sammatassa vaá¹ƒse uppanno, tepi paÃ±casatÄ• bhikkhÅ« ma
bhagavÄ• pi khattiyagabbhe jÄ• to, tepi khattiyagabbhe jÄ• tÄ• . bhagavÄ• pi rÄ• japabbajit
bhagavÄ• pi setacchattaá¹ƒ pahÄ• ya hatthagataá¹ƒ cakkavattirajjaá¹ƒ nissajjitvÄ• pabbajit
pahÄ• ya hatthagatÄ• ni rajjÄ• ni vissajjitvÄ• pabbajitÄ• . iti bhagavÄ• parisuddhe okÄ• se
rattibhÄ• ge, sayaá¹ƒ parisuddho parisuddhaparivÄ• ro, vÄ«tarÄ• go vÄ«tarÄ• gaparivÄ• ro
vÄ«tadosaparivÄ• ro, vÄ«tamoho vÄ«tamohaparivÄ• ro, nittaá¹‡ho nittaá¹‡haparivÄ• ro, nik
nikkilesaparivÄ• ro, santo santaparivÄ• ro, danto dantaparivÄ• ro, mutto muttaparivÄ• ro, at
vaá¹‡á¹‡abhÅ«mi nÄ• mesÄ• , yattakaá¹ƒ sakkoti, tattakaá¹ƒ vattabbaá¹ƒ. iti ime bhikkhÅ«
``paÃ±camattehi bhikkhusatehi sabbeheva arahantehÄ«â€™â€™ ti.

__yebhuyyenÄ• _ti \Ne I 67/ \Be I 70/ bahutarÄ• sannipatitÄ• , mandÄ• na sannipatitÄ• a
arÅ«pÄ• vacaradevatÄ• samÄ• pannadevatÄ• yo ca. tatrÄ• yaá¹ƒ sannipÄ• takkamo --- ma
devatÄ• caliá¹ƒsu, ``Ä• yÄ• ma bho! buddhadassanaá¹ƒ nÄ• ma bahÅ«pakÄ• raá¹ƒ, dham
bhikkhusaá¹…ghadassanaá¹ƒ bahÅ«pakÄ• raá¹ƒ. Ä• yÄ• ma Ä• yÄ• mÄ• â€™â€™ ti! mah
Ä• gantvÄ• bhagavantaÃ±ca taá¹ƒmuhuttaá¹ƒ arahattappattakhÄ«á¹‡Ä• save ca vanditvÄ•
eteneva upÄ• yena tÄ• saá¹ƒ tÄ• saá¹ƒ saddaá¹ƒ sutvÄ•
saddantaraá¸• á¸• hagÄ• vutagÄ• vutaá¸• á¸• hayojanayojanÄ• divasena tiyojanasahassa
tikkhattuá¹ƒ tesaá¹-á¹-hiyÄ• nagarasahassesu, navanavutiyÄ• doá¹‡amukhasatasahasses
paá¹-á¹-anakoá¹-isatasahassesu, chapaá¹‡á¹‡Ä• sÄ• ya ratanÄ• karesÅ«ti sakalajambudÄ«
aparagoyÄ• ne, uttarakurumhi, dvÄ«su parittadÄ«pasahassesÅ«ti sakalacakkavÄ• á¸·e, tato
dutiyatatiyacakkavÄ• á¸·eti evaá¹ƒ dasasahassacakkavÄ• á¸·esu devatÄ• sannipatitÄ• ti ve
dasasahassacakkavÄ• á¸·aÃ±hi idha dasalokadhÄ• tuyoti adhippetaá¹ƒ. tena vuttaá¹ƒ --- ``d
devatÄ• yebhuyyena sannipatitÄ• hontÄ«â€™â€™ ti.

evaá¹ƒ sannipatitÄ• hi devatÄ• hi sakalacakkavÄ• á¸·agabbhaá¹ƒ yÄ• va brahmalokÄ• sÅ«
pakkhittasÅ«cÄ«hi viya paripuá¹‡á¹‡aá¹ƒ hoti. tattha brahmalokassa evaá¹ƒ uccattanaá¹ƒ v
lohapÄ• sÄ• de kira sattakÅ«á¹-Ä• gÄ• rasamo pÄ• sÄ• á¹‡o brahmaloke á¹-hatvÄ• adho k

pathaviá¹ƒ pÄ• puá¹‡Ä• ti. evaá¹ƒ mahante okÄ• se yathÄ• heá¹-á¹-hÄ• á¹-hatvÄ• khittÄ•
upari gantuá¹ƒ, upari vÄ• á¹-hatvÄ• khittasÄ• sapÄ• heá¹-á¹-hÄ• otarituá¹ƒ antaraá¹ƒ na
nirantarÄ• devatÄ• ahesuá¹ƒ. yathÄ• kho pana cakkavattiraÃ±Ã±o nisinnaá¹-á¹-hÄ• naá¹ƒ
Ä• gatÄ• gatÄ• mahesakkhÄ• khattiyÄ• okÄ• saá¹ƒ labhantiyeva, parato parato pana atis
bhagavato nisinnaá¹-á¹-hÄ• naá¹ƒ asambÄ• dhaá¹ƒ, Ä• gatÄ• gatÄ• mahesakkhÄ• devÄ•
labhantiyeva. api sudaá¹ƒ bhagavato Ä• sannÄ• sannaá¹-á¹-hÄ• ne vÄ• lagganittudanamatt
devÄ• sukhume attabhÄ• ve mÄ• petvÄ• aá¹-á¹-haá¹ƒsu. sabbaparato saá¹-á¹-hi saá¹-á¹-h

__suddhÄ• vÄ• sakÄ• yikÄ• na_nti \Be I 71/ \Ee I 75/ suddhÄ• vÄ• savÄ• sÄ«naá¹ƒ. suddh
anÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• naá¹ƒ Ä• vÄ• sÄ• paÃ±ca brahmalokÄ• . __etadahosÄ«_ti k
samÄ• pattiá¹ƒ samÄ• pajjitvÄ• yathÄ• paricchedena vuá¹-á¹-hitÄ• brahmabhavanaá¹ƒ ol
bhattagehaá¹ƒ viya suÃ±Ã±ataá¹ƒ addasaá¹ƒsu. tato ``kuhiá¹ƒ brahmÄ• no gatÄ• â€™â€™
mahÄ• samÄ• gamaá¹ƒ Ã±atvÄ• \Ne I 68/ --- ``ayaá¹ƒ samÄ• gamo mahÄ• , mayaá¹ƒ ohÄ
dullabho hoti, tasmÄ• gacchantÄ• atucchahatthÄ• hutvÄ• ekekaá¹ƒ gÄ• thaá¹ƒ abhisaá¹.
mahÄ• samÄ• game ca attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pessÄ• ma, dasabalassa ca vaá
iti tesaá¹ƒ samÄ• pattito uá¹-á¹-hÄ• ya Ä• vajjitattÄ• etadahosi.

__bhagavato purato pÄ• turahesu_nti pÄ• á¸·iyaá¹ƒ bhagavato santike abhimukhaá¹-á¹-hÄ
katvÄ• vuttÄ• , na kho panettha evaá¹ƒ attho veditabbo. te pana brahmaloke á¹-hitÄ• yeva
abhisaá¹…kharitvÄ• eko puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otari, eko
dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ, eko pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iy
uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otari. tato puratthimacakkavÄ• á¸·amukhavaá¹-á¹-i
nÄ«lakasiá¹‡aá¹ƒ samÄ• pajjitvÄ• nÄ«larasmiyo vissajjetvÄ• dasasahassacakkavÄ• á¸·ad
paá¹-imuÃ±canto viya attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• buddhavÄ«thi nÄ• ma ken
tasmÄ• mahatiyÄ• buddhavÄ«thiyÄ• va Ä• gantvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekam
á¹-hito kho attanÄ• abhisaá¹…khataá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otiá¹‡á¹‡abrahmÄ• pÄ«takasiá¹‡aá¹ƒ samÄ
suvaá¹‡á¹‡apabhaá¹ƒ muÃ±citvÄ• dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ suvaá¹‡á¹‡ap
Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• tatheva akÄ• si. pacchimacakkavÄ• á¸·amukhavaá¹-á¹-i
lohitakasiá¹‡aá¹ƒ samÄ• pajjitvÄ• lohitakarasmiyo muÃ±citvÄ• dasasahassacakkavÄ• á¸·a
rattavarakambalena parikkhipanto viya attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• tatheva a
uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otiá¹‡á¹‡abrahmÄ• odÄ• takasiá¹‡aá¹ƒ \Ee I 76/ s
odÄ• tarasmiyo vissajjetvÄ• dasasahassacakkavÄ• á¸·adevatÄ• naá¹ƒ sumanakusumapaá
Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• tatheva akÄ• si.

pÄ• á¸·iyaá¹ƒ pana __bhagavato purato pÄ• turahesuá¹ƒ. atha kho tÄ• devatÄ• bhagavan
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsÅ«_ti evaá¹ƒ ekakkhaá¹‡e viya purato pÄ• tubhÄ• vo ca abhivÄ•

á¹-hitabhÄ• vo ca vutto, so iminÄ• anukkamena ahosi, ekato katvÄ• pana dassito. gÄ• thÄ
pÄ• á¸·iyampi visuá¹ƒ visuá¹ƒyeva vuttaá¹ƒ.

tattha \Ne I 69/ __mahÄ• samayo_ti mahÄ• samÅ«ho. __pavanaá¹ƒ_ vuccati vanasaá¹‡á¸•
``imasmiá¹ƒ pana vanasaá¹‡á¸• e ajja mahÄ• samÅ«ho sannipÄ• toâ€™â€™ ti Ä• ha. tato
dassetuá¹ƒ __devakÄ• yÄ• samÄ• gatÄ• _ti Ä• ha. tattha __devakÄ• yÄ• _ti devaghaá¹-Ä•
dhammasamaya_nti evaá¹ƒ samÄ• gate devakÄ• ye disvÄ• mayampi imaá¹ƒ dhammasam
__dakkhitÄ• ye aparÄ• jitasaá¹…gha_nti kenaci aparÄ• jitaá¹ƒ ajjeva tayo mÄ• re madditvÄ
imaá¹ƒ aparÄ• jitasaá¹…ghaá¹ƒ dassanatthÄ• ya Ä• gatamhÄ• ti attho. so pana, brahmÄ• ,
bhagavantaá¹ƒ abhivÄ• detvÄ• , puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒyeva aá¹-á¹-h

atha dutiyo vuttanayeneva Ä• gantvÄ• abhÄ• si. tattha __tatra bhikkhavo_ti tasmiá¹ƒ sann
bhikkhÅ«. __samÄ• dahaá¹ƒsÅ«_ti samÄ• dhinÄ• yojesuá¹ƒ. __cittamattano ujukaá¹ƒ akaá
vaá¹…kakuá¹-ilajimhabhÄ• ve haritvÄ• ujukaá¹ƒ akariá¹ƒsu. __sÄ• rathÄ«va nettÄ• ni gahe
samappavattesu sindhavesu odhastapatodo sÄ• rathÄ« sabbayottÄ• ni gahetvÄ• acodento
evaá¹ƒ chaá¸·aá¹…gupekkhÄ• ya samannÄ• gatÄ• guttadvÄ• rÄ• sabbepete paÃ±casatÄ•
paá¹‡á¸• itÄ• , ete daá¹-á¹-huá¹ƒ idhÄ• gatamhÄ• bhagavÄ• ti, sopi gantvÄ• yathÄ• á¹-hÄ•

atha tatiyo vuttanayeneva Ä• gantvÄ• abhÄ• si. tattha __chetvÄ• khÄ«la_nti rÄ• gadosam
__paligha_nti rÄ• gadosamohapalighameva. __indakhÄ«la_nti rÄ• gadosamohaindakhÄ«la
manejÄ• _ti ete taá¹‡hÄ• ejÄ• ya anejÄ• bhikkhÅ« indakhÄ«laá¹ƒ Å«hacca samÅ«hanitvÄ•
appaá¹-ihatacÄ• rikaá¹ƒ \Be I 73/ caranti. __suddhÄ• _ti nirupakkilesÄ• . __vimalÄ• _ti nimn
vevacanaá¹ƒ. __cakkhumatÄ• _ti paÃ±cahi cakkhÅ«hi cakkhumantena. __sudantÄ• _ti cakk
ghÄ• natopi jivhÄ• topi kÄ• yatopi manatopi dantÄ• . __susunÄ• gÄ• _ti taruá¹‡anÄ• gÄ• . t
chandÄ• dÄ«hi na gacchantÄ«ti __nÄ• gÄ• , _ tena tena maggena pahÄ«ne kilese na Ä• ga
nÄ• nappakÄ• raá¹ƒ Ä• guá¹ƒ na karontÄ«ti nÄ• gÄ• . ayamettha saá¹…khepo, vitthÄ• ro pa
vuttanayeneva veditabbo.

apica ---

``Ä• guá¹ƒ na karoti kiÃ±ci loke,

sabbasaá¹ƒyoga visajja bandhanÄ• ni.

sabbattha \Ne I 70/ na sajjatÄ« vimutto,

nÄ• go tÄ• di pavuccate tathattÄ• â€™â€™ ti || ---

evamettha attho veditabbo. __susunÄ• gÄ• _ti susÅ« nÄ• gÄ• , susunÄ• gabhÄ• vasampat
evarÅ«pe anuttarena yoggÄ• cariyena damite taruá¹‡anÄ• ge dassanÄ• ya Ä• gatamha bha
yathÄ• á¹-hÄ• neyeva aá¹-á¹-hÄ• si.

atha catuttho vuttanayeneva Ä• gantvÄ• abhÄ• si. tattha __gatÄ• se_ti nibbematikasaraá¹
gantvÄ• yathÄ• á¹-hÄ• neyeva aá¹-á¹-hÄ• sÄ«ti. sattamaá¹ƒ.

8. sakalikasuttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame __maddakucchismi_nti evaá¹ƒnÄ• make uyyÄ• ne. taÃ±hi ajÄ• tasattum
--- ``ayaá¹ƒ mayhaá¹ƒ kucchigato gabbho raÃ±Ã±o sattu bhavissati. kiá¹ƒ me iminÄ• â€™â€
gabbhapÄ• tanatthaá¹ƒ kucchi maddÄ• pitÄ• . tasmÄ• ``maddakucchÄ«â€™â€™ ti saá¹…
abhayavÄ• satthÄ• ya dinnattÄ• __migadÄ• yo_ti vuccati.

__tena kho pana samayenÄ• _ti ettha ayaá¹ƒ anupubbikathÄ• --- devadatto hi ajÄ• tasattu
ca dhanapÄ• lakaÃ±ca \Ee I 78/ payojetvÄ• pi tathÄ• gatassa \Be I 74/ jÄ«vitantarÄ• yaá¹ƒ
``sahattheneva mÄ• ressÄ• mÄ«â€™â€™ ti gijjhakÅ«á¹-apabbataá¹ƒ abhiruhitvÄ• mahanta
kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡aá¹ƒ silaá¹ƒ ukkhipitvÄ• , ``samaá¹‡o gotamo cuá¹‡á¹‡avicuá¹‡
pavijjhi. mahÄ• thÄ• mavÄ• kiresa paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti. aá¹-á¹-h
yaá¹ƒ buddhÄ• naá¹ƒ parÅ«pakkamena jÄ«vitantarÄ• yo bhaveyyÄ• ti taá¹ƒ tathÄ• gatassa
Ä• gacchantaá¹ƒ Ä• kÄ• se aÃ±Ã±Ä• silÄ• uá¹-á¹-hahitvÄ• sampaá¹-icchi. dvinnaá¹ƒ silÄ•
pÄ• sÄ• á¹‡assa sakalikÄ• uá¹-á¹-hahitvÄ• bhagavato piá¹-á¹-hipÄ• dapariyantaá¹ƒ abhiha
pahato viya samuggatalohitena lÄ• khÄ• rasamakkhito viya ahosi. bhagavÄ• uddhaá¹ƒ ullo
etadavoca --- ``bahu tayÄ• moghapurisa, apuÃ±Ã±aá¹ƒ pasutaá¹ƒ, yo tvaá¹ƒ paduá¹-á¹-hac
tathÄ• gatassa lohitaá¹ƒ uppÄ• desÄ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya bhagavato aphÄ• su
cintayiá¹ƒsu --- ``ayaá¹ƒ vihÄ• ro ujjaá¹…galo \Ne I 71/ visamo, bahÅ«naá¹ƒ khattiyÄ• dÄ«n
pabbajitÄ• naÃ±ca anokÄ• soâ€™â€™ ti. te tathÄ• gataá¹ƒ maÃ±casivikÄ• ya Ä• dÄ• ya m
vuttaá¹ƒ --- ``tena kho pana samayena bhagavato pÄ• do sakalikÄ• ya khato hotÄ«â€™â€™

__bhusÄ• _ti balavatiyo. __suda_nti nipÄ• tamattaá¹ƒ. __dukkha_nti sukhapaá¹-ikkhepo. __
__kharÄ• _ti pharusÄ• . __kaá¹-ukÄ• _ti tikhiá¹‡Ä• . __asÄ• tÄ• _ti amadhurÄ• . na tÄ• su n
appÄ• yanti vaá¸• á¸• hentÄ«ti __amanÄ• pÄ• . sato sampajÄ• no_ti vedanÄ• dhivÄ• sanas
hutvÄ• . __avihaÃ±Ã±amÄ• no_ti apÄ«á¸·iyamÄ• no, samparivattasÄ• yitÄ• ya vedanÄ• na

__sÄ«haseyya_nti ettha kÄ• mabhogiseyyÄ• , petaseyyÄ• , sÄ«haseyyÄ• , tathÄ• gatasey
``yebhuyyena, bhikkhave, kÄ• mabhogÄ« sattÄ• vÄ• mena passena sentÄ«â€™â€™ ti aya
yebhuyyena dakkhiá¹‡apassena \Ee I 79/ sayÄ• no nÄ• ma natthi. ``yebhuyyena, bhikkhave
sentÄ«â€™â€™ ti ayaá¹ƒ petaseyyÄ• . appamaá¹ƒsalohitattÄ• hi aá¹-á¹-hisaá¹…ghÄ• á¹-a

sayituá¹ƒ na sakkonti, uttÄ• nÄ• va senti. ``yebhuyyena, bhikkhave, sÄ«ho migarÄ• jÄ• naá
antarasatthimhi anupakkhipitvÄ• dakkhiá¹‡ena passena setÄ«â€™â€™ ti ayaá¹ƒ sÄ«hasey
75/ hi sÄ«ho migarÄ• jÄ• dve purimapÄ• de ekasmiá¹ƒ, `pacchimapÄ• de ekasmiá¹ƒ á¹-hÄ
naá¹…guá¹-á¹-haá¹ƒ antarasatthimhi pakkhipitvÄ• purimapÄ• dapacchimapÄ• danaá¹…guá
sallakkhetvÄ• dvinnaá¹ƒ purimapÄ• dÄ• naá¹ƒ matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati, diva
pabujjhamÄ• no na utrasanto pabujjhati, sÄ«saá¹ƒ pana ukkhipitvÄ• purimapÄ• dÄ• dÄ«na
sallakkhetiâ€™. sace kiÃ±ci á¹-hÄ• naá¹ƒ vijahitvÄ• á¹-hitaá¹ƒ hoti, ``nayidaá¹ƒ tuyhaá¹ƒ jÄ
sÅ«rabhÄ• vassa anurÅ«paâ€™â€™ nti anattamano hutvÄ• tattheva sayati, na gocarÄ• ya
á¹-hite pana ``tuyhaá¹ƒ jÄ• tiyÄ• ca sÅ«rabhÄ• vassa ca anurÅ«pamidaâ€™â€™ nti haá¹-á
sÄ«havijambhitaá¹ƒ vijambhitvÄ• kesarabhÄ• raá¹ƒ vidhunitvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá
pakkamati. catutthajjhÄ• naseyyÄ• pana ``tathÄ• gataseyyÄ• â€™â€™ ti vuccati. tÄ• su idh
ayaÃ±hi tejussadairiyÄ• pathattÄ• uttamaseyyÄ• nÄ• ma.

__pÄ• de pÄ• da_nti dakkhiá¹‡apÄ• de vÄ• mapÄ• daá¹ƒ. __accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ
á¹-hapetvÄ• \Ne I 72/. gopphakena hi gopphake jÄ• á¹‡unÄ• vÄ• jÄ• á¹‡umhi saá¹…ghaá
vedanÄ• uppajjati, cittaá¹ƒ ekaggaá¹ƒ na hoti, seyyÄ• aphÄ• sukÄ• hoti. yathÄ• na saá¹…
atikkamma á¹-hapite vedanÄ• nuppajjati, cittaá¹ƒ ekaggaá¹ƒ hoti, seyyÄ• phÄ• su hoti. tas
__sato sampajÄ• no_ti sayanapariggÄ• hakasatisampajaÃ±Ã±ena samannÄ• gato. ``uá¹-á¹
panettha na vuttaá¹ƒ, gilÄ• naseyyÄ• hesÄ• tathÄ• gatassa.

__sattasatÄ• _ti \Ee I 80/ imasmiá¹ƒ sutte sabbÄ• pi tÄ• devatÄ• gilÄ• naseyyaá¹-á¹-hÄ• n
__udÄ• naá¹ƒ udÄ• nesÄ«_ti gilÄ• naseyyaá¹ƒ Ä• gatÄ• naá¹ƒ domanassena bhavitabbaá¹
tathÄ• gatassa vedanÄ• dhivÄ• sanaá¹ƒ disvÄ• , ``aho buddhÄ• naá¹ƒ mahÄ• nubhÄ• vatÄ
vattamÄ• nÄ• su vikÄ• ramattampi natthi, sirÄ«sayane alaá¹…karitvÄ• á¹-hapitasuvaá¹‡á¹‡
aniÃ±jamÄ• nena kÄ• yena nipanno, idÄ• nissa adhikataraá¹ƒ mukhavaá¹‡á¹‡o virocati, Ä•
viya sampati vikasitaá¹ƒ viya ca aravindaá¹ƒ assa mukhaá¹ƒ sobhati, kÄ• yepi vaá¹‡á¹‡Ä• y
susammaá¹-á¹-hakaÃ±canaá¹ƒ viya vippasÄ«datÄ«â€™â€™ ti udÄ• naá¹ƒ udapÄ• di.

__nÄ• go_ \Be I 76/ __vata bho_ti, ettha __bho_ti dhammÄ• lapanaá¹ƒ. balavantaá¹-á¹-hena
nÄ• gabhÄ• vena. __sÄ«ho vatÄ• _tiÄ• dÄ«su asantÄ• sanaá¹-á¹-hena __sÄ«ho_. byattapa
kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanena vÄ• __Ä• jÄ• nÄ«yo_. appaá¹-isamaá¹-á¹-hena __nisab
usabho, gavasahassajeá¹-á¹-hako vasabho, gavasatasahassajeá¹-á¹-hako nisabhoti vuccati
appaá¹-isamaá¹-á¹-hena Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti. tenevatthena idha ``nisa
dhuravÄ• haá¹-á¹-hena __dhorayho_. nibbisevanaá¹-á¹-hena __danto_.

__passÄ• _ti aniyamitÄ• á¹‡atti. __samÄ• dhi_nti arahattaphalasamÄ• dhiá¹ƒ. __suvimutta_
suvimuttaá¹ƒ. rÄ• gÄ• nugataá¹ƒ pana cittaá¹ƒ abhinataá¹ƒ nÄ• ma hoti, dosÄ• nugataá¹ƒ a
tadubhayapaá¹-ikkhepena __na cÄ• bhinataá¹ƒ na cÄ• panata_nti Ä• ha. __na ca sasaá¹…

na sasaá¹…khÄ• rena sappayogena kilese niggahetvÄ• vÄ• ritavataá¹ƒ, kilesÄ• naá¹ƒ pana
phalasamÄ• dhinÄ• samÄ• hitanti attho. __atikkamitabba_nti viheá¹-hetabbaá¹ƒ ghaá¹-á¹-e
aÃ±Ã±Ä• á¹‡Ä• . aÃ±Ã±Ä• á¹‡Ä« hi andhabÄ• lova evarÅ«pe satthari aparajjheyyÄ• ti deva
vadanti.

__paÃ±cavedÄ• _ti \Ee I 81/ itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naá¹ƒ dhÄ• rakÄ• . __sataá
__tapassÄ«_ti tapanissitakÄ• \Ne I 73/ hutvÄ• . __cara_nti carantÄ• . __na sammÄ• vimutt
brÄ• hmaá¹‡Ä• vassasataá¹ƒ caranti, cittaÃ±ca nesaá¹ƒ sammÄ• vimuttaá¹ƒ na hoti. __hÄ
gamÄ• te_ti hÄ«nattasabhÄ• vÄ• te nibbÄ• naá¹…gamÄ• na honti. ``hÄ«nattharÅ«pÄ• â€
hÄ«natthajÄ• tikÄ• parihÄ«natthÄ• ti attho. __taá¹‡hÄ• dhipannÄ• _ti taá¹‡hÄ• ya ajjhottha
__vatasÄ«labaddhÄ• _ti ajavatakukkuravatÄ• dÄ«hi ca vatehi tÄ• diseheva ca sÄ«lehi badd
paÃ±cÄ• tapatÄ• panaá¹ƒ kaá¹‡á¹-akaseyyÄ• dikaá¹ƒ tapaá¹ƒ. idÄ• ni sÄ• devatÄ• sÄ• sa
kathentÄ« __na mÄ• nakÄ• massÄ• _tiÄ• dimÄ• ha. taá¹ƒ vuttatthamevÄ• ti. aá¹-á¹-hamaá

9. paá¹-hamapajjunnadhÄ«tusuttavaá¹‡á¹‡anÄ•

<39> navame __pajjunnassa dhÄ«tÄ• _ti pajjunnassa nÄ• ma vassavalÄ• hakadevaraÃ±Ã
dhÄ«tÄ• . __abhivande_ti bhagavÄ• tumhÄ• kaá¹ƒ pÄ• de \Be I 77/ vandÄ• mi. __cakkhum
cakkhumantena tathÄ• gatena. __dhammo anubuddho_ti, ``idaá¹ƒ mayÄ• pubbe paresaá¹ƒ
sutaá¹ƒyeva Ä• sÄ«â€™â€™ ti vadati. __sÄ• haá¹ƒ dÄ• nÄ«_ti, sÄ• ahaá¹ƒ idÄ• ni. __sakk
paá¹-ivedhavasena paccakkhameva jÄ• nÄ• mi. __vigarahantÄ• _ti, ``hÄ«nakkharapadabya
``aniyyÄ• nikoâ€™â€™ ti vÄ• evaá¹ƒ garahantÄ• . __roruva_nti, dve roruvÄ• --- dhÅ«maro
tattha dhÅ«maroruvo visuá¹ƒ hoti, jÄ• laroruvoti pana avÄ«cimahÄ• nirayassevetaá¹ƒ nÄ• n
aggimhi jalante jalante punappunaá¹ƒ ravaá¹ƒ ravanti, tasmÄ• so ``roruvoâ€™â€™ ti vucca
dÄ• ruá¹‡aá¹ƒ. __khantiyÄ• upasamena upetÄ• _ti ruccitvÄ• khamÄ• petvÄ• gahaá¹‡akha
upetÄ• ti. navamaá¹ƒ.

10. dutiyapajjunnadhÄ«tusuttavaá¹‡á¹‡anÄ•

<40> dasame __dhammaÃ±cÄ• _ti ca saddena saá¹…ghaÃ±ca, iti tÄ«á¹‡i ratanÄ• ni nama
vadati. __atthavatÄ«_ti, atthavatiyo. __bahunÄ• pi kho ta_nti yaá¹ƒ dhammaá¹ƒ sÄ• abhÄ•
dhammaá¹ƒ bahunÄ• pi pariyÄ• yena ahaá¹ƒ vibhajeyyaá¹ƒ. __tÄ• diso dhammo_ti, tÄ• dis
taá¹ƒsaá¹‡á¹-hito tappaá¹-ibhÄ• go bahÅ«hi pariyÄ• yehi vibhajitabbayuttakoti dasseti. __la
kathayissÄ• mi. __yÄ• vatÄ• me manasÄ• pariyatta_nti yattakaá¹ƒ mayÄ• manasÄ• pariy
I 74/ divasaá¹ƒ avatvÄ• madhupaá¹-alaá¹ƒ pÄ«á¸·entÄ« viya muhutteneva saá¹ƒkhittena ka
uttÄ• namevÄ• ti. dasamaá¹ƒ.

satullapakÄ• yikavaggo catuttho.

5. Ä• dittavaggo

1. Ä• dittasuttavaá¹‡á¹‡anÄ•

<41> Ä• dittavaggassa paá¹-hame __jarÄ• ya maraá¹‡ena cÄ• _ti desanÄ• sÄ«sametaá¹ƒ, aggÄ«hi loko Ä• dittova. __dÄ• nenÄ• _ti dÄ• nacetanÄ• ya. __dinnaá¹ƒ hoti sunÄ«hata_nti dÄ• yakasseva hoti gharasÄ• mikassa viya nÄ«hatabhaá¹‡á¸• akaá¹ƒ, tenetaá¹ƒ vuttaá¹ƒ. _ 78/ adinne bhoge corÄ• pi haranti rÄ• jÄ• nopi, aggipi á¸• ahati, á¹-hapitaá¹-á¹-hÄ• nepi nas maraá¹‡ena. __sarÄ«raá¹ƒ sapariggaha_nti sarÄ«raÃ±ceva corÄ• dÄ«naá¹ƒ vasena avinaá __saggamupetÄ«_ti vessantaramahÄ• rÄ• jÄ• dayo viya sagge nibbattatÄ«ti. paá¹-hamaá¹ƒ

2. kiá¹ƒdadasuttavaá¹‡á¹‡anÄ•

<42> dutiye __annado_ti yasmÄ• atibalavÄ• pi dve tÄ«á¹‡i bhattÄ• ni abhutvÄ• uá¹-á¹-hÄ bhutvÄ• pana dubbalopi hutvÄ• balasampanno hoti, tasmÄ• ``annado baladoâ€™â€™ ti Ä surÅ«popi duccoá¸·o vÄ• acoá¸·o vÄ• virÅ«po hoti ohÄ«á¸·ito duddasiko, vatthacchanno d \Ee I 83/, tasmÄ• ``vatthado hoti vaá¹‡á¹‡adoâ€™â€™ ti Ä• ha. __yÄ• nado_ti hatthiyÄ• nÄ pana ---

``na hatthiyÄ• naá¹ƒ samaá¹‡assa kappati,

na assayÄ• naá¹ƒ, na rathena yÄ• tuá¹ƒ.

idaÃ±ca yÄ• naá¹ƒ samaá¹‡assa kappati,

upÄ• hanÄ• rakkhato sÄ«lakhandhaâ€™â€™ nti ||

tasmÄ• \Ne I 75/ chattupÄ• hanakattarayaá¹-á¹-himaÃ±capÄ«á¹-hÄ• naá¹ƒ dÄ• yako, yo ca nisseá¹‡iá¹ƒ karoti, setuá¹ƒ karoti, nÄ• vaá¹ƒ paá¹-iyÄ• deti, sabbopi yÄ• nadova hoti. __suk yÄ• nassa sukhÄ• vahanato sukhado nÄ• ma hoti. __cakkhudo_ti andhakÄ• re cakkhumant dÄ«pado cakkhudo nÄ• ma hoti, anuruddhatthero viya dibbacakkhu sampadampi labhati.

__sabbadado hotÄ«ti_ sabbesaá¹ƒyeva balÄ• dÄ«naá¹ƒ dÄ• yako hoti. dve tayo gÄ• me pi aladdhÄ• Ä• gatassÄ• pi sÄ«talÄ• ya pokkharaá¹‡iyÄ• nhÄ• yitvÄ• patissayaá¹ƒ pavisitvÄ nipajjitvÄ• uá¹-á¹-hÄ• ya nisinnassa hi kÄ• ye balaá¹ƒ Ä• haritvÄ• pakkhittaá¹ƒ viya hoti. ba kÄ• ye vaá¹‡á¹‡Ä• yatanaá¹ƒ vÄ• tÄ• tapehi jhÄ• yati, patissayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ p nipannassa ca visabhÄ• gasantati vÅ«pasammati, sabhÄ• gasantati okkamati, vaá¹‡á¹‡Ä• y

pakkhittaá¹ƒ \Be I 79/ viya hoti. bahi vicarantassa pÄ• de kaá¹‡á¹-ako vijjhati, khÄ• á¹‡u pah
sarÄ«sapÄ• diparissayo ceva corabhayaÃ±ca uppajjati, patissayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ
sabbete parissayÄ• na honti, dhammaá¹ƒ sajjhÄ• yantassa dhammapÄ«tisukhaá¹ƒ, kamma
manasikarontassa upasamasukhaá¹ƒ uppajjati. tathÄ• bahi vicarantassa ca sedÄ• muccan
senÄ• sanaá¹ƒ pavisanakkhaá¹‡e kÅ«pe otiá¹‡á¹‡o viya hoti, maÃ±capÄ«á¹-hÄ• dÄ«ni na p
nisinnassa pana akkhipasÄ• do Ä• haritvÄ• pakkhitto viya hoti, dvÄ• rakavÄ• á¹-avÄ• tapÄ
I 84/ paÃ±Ã±Ä• yanti. tena vuttaá¹ƒ --- ``so ca sabbadado hoti, yo dadÄ• ti upassayaâ€™â€

__amataá¹ƒdado ca so hotÄ«_ti paá¹‡Ä«tabhojanassa pattaá¹ƒ pÅ«rento viya amaraá¹‡ad
dhammamanusÄ• satÄ«_ti yo dhammaá¹ƒ anusÄ• sati, aá¹-á¹-hakathaá¹ƒ katheti, pÄ• á¸·iá
pucchitapaÃ±haá¹ƒ vissajjeti, kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhati, dhammassavanaá¹ƒ karot
anusÄ• sati nÄ• ma. sabbadÄ• nÄ• naÃ±ca idaá¹ƒ dhammadÄ• nameva agganti veditabbaa

``sabbadÄ• naá¹ƒ dhammadÄ• naá¹ƒ jinÄ• ti,

sabbarasaá¹ƒ dhammaraso jinÄ• ti.

sabbaratiá¹ƒ \Ne I 76/ dhammarati jinÄ• ti,

taá¹‡hakkhayo sabbadukkhaá¹ƒ jinÄ• tÄ«â€™â€™ ti || (Dhp 354). dutiyaá¹ƒ.

3. annasuttavaá¹‡á¹‡anÄ•

<43> tatiye __abhinandantÄ«_ti patthenti. __bhajatÄ«_ti upagacchati, cittagahapatisÄ«valit
pacchato anubandhati. __tasmÄ• _ti yasmÄ• idhaloke paraloke ca annadÄ• yakameva anu
uttÄ• namevÄ• ti. tatiyaá¹ƒ.

4. ekamÅ«lasuttavaá¹‡á¹‡anÄ•

<44> catutthe __ekamÅ«la_nti avijjÄ• taá¹‡hÄ• ya mÅ«laá¹ƒ, taá¹‡hÄ• avijjÄ• ya. idha pa
dvÄ«hi sassatucchedadiá¹-á¹-hÄ«hi Ä• vaá¹-á¹-atÄ«ti __dvirÄ• vaá¹-á¹-Ä• _. sÄ• ca rÄ• gÄ
__timalÄ• _. tatrÄ• ssÄ• moho sahajÄ• takoá¹-iyÄ• \Be I 80/ malaá¹ƒ hoti, rÄ• gadosÄ• up
pana kÄ• maguá¹‡Ä• assÄ• pattharaá¹‡aá¹-á¹-hÄ• nÄ• , tesu sÄ• pattharatÄ«ti __paÃ±ca
apÅ«raá¹‡Ä«yaá¹-á¹-hena __samuddo_. ajjhattikabÄ• hiresu panesÄ• dvÄ• dasÄ• yatanes
parivaá¹-á¹-atÄ«ti __dvÄ• dasÄ• vaá¹-á¹-Ä• _. apatiá¹-á¹-haá¹-á¹-hena pana __pÄ• tÄ• lo_ti
... pe ... pÄ• tÄ• laá¹ƒ, atari isi, uttari samatikkamÄ«ti attho. catutthaá¹ƒ.

5. anomasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came __anomanÄ• ma_nti sabbaguá¹‡asamannÄ• gatattÄ• avekallanÄ• maá¹ƒ
__nipuá¹‡atthadassi_nti bhagavÄ• saá¹‡hasukhume khandhantarÄ• dayo atthe passatÄ«ti
__paÃ±Ã±Ä• dada_nti anvayapaÃ±Ã±Ä• dhigamÄ• ya paá¹-ipadaá¹ƒ kathanavasena paÃ±Ã
asatta_nti paÃ±cakÄ• maguá¹‡Ä• laye alaggaá¹ƒ. __kamamÄ• na_nti bhagavÄ• mahÄ• bo
gato, na idÄ• ni gacchati, atÄ«taá¹ƒ pana upÄ• dÄ• ya idaá¹ƒ vuttaá¹ƒ. __mahesi_nti mahan
sÄ«lakkhandhÄ• dÄ«naá¹ƒ esitÄ• raá¹ƒ pariyesitÄ• ranti. paÃ±camaá¹ƒ.

6. accharÄ• suttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he \Ne I 77/ __accharÄ• gaá¹‡asaá¹…ghuá¹-á¹-ha_nti ayaá¹ƒ kira devaputto
pabbajitvÄ• vattapaá¹-ipattiá¹ƒ pÅ«rayamÄ• no paÃ±cavassakÄ• le pavÄ• retvÄ• dvemÄ•
kammÄ• kammaá¹ƒ uggahetvÄ• cittarucitaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hitvÄ• salla
pavisitvÄ• yo bhagavatÄ• majjhimayÄ• mo sayanassa koá¹-á¹-hÄ• soti anuÃ±Ã±Ä• to. tasm
bhÄ• yÄ• mÄ«â€™â€™ ti maÃ±cakaá¹ƒ ukkhipitvÄ• rattiÃ±ca divÄ• ca nirÄ• hÄ• ro kamm

athassa abbhantare satthakavÄ• tÄ• uppajjitvÄ• jÄ«vitaá¹ƒ pariyÄ• diyiá¹ƒsu. so dhurasm
yo hi koci bhikkhu caá¹…kame caá¹…kamamÄ• no vÄ• Ä• lambanatthambhaá¹ƒ nissÄ• ya
cÄ«varaá¹ƒ \Ee I 86/ sÄ«se á¹-hapetvÄ• nisinno vÄ• nipanno vÄ• parisamajjhe alaá¹…kat
desento vÄ• kÄ• laá¹ƒ karoti, sabbo so dhurasmiá¹ƒ kÄ• laá¹ƒ \Be I 81/ karoti nÄ• ma. iti ay
kÄ• laá¹ƒ katvÄ• upanissayamandatÄ• ya Ä• savakkhayaá¹ƒ appatto tÄ• vatiá¹ƒsabhavane
niddÄ• yitvÄ• pabujjhanto viya paá¹-isandhiá¹ƒ aggahesi. tÄ• vadevassa suvaá¹‡á¹‡atoraá
attabhÄ• vo nibbatti.

antovimÄ• ne sahassamattÄ• accharÄ• taá¹ƒ disvÄ• , ``vimÄ• nasÄ• miko devaputto Ä• g
tÅ«riyÄ• ni gahetvÄ• parivÄ• rayiá¹ƒsu. devaputto na tÄ• va cutabhÄ• vaá¹ƒ jÄ• nÄ• ti, pab
accharÄ• oloketvÄ• vihÄ• racÄ• rikaá¹ƒ Ä• gataá¹ƒ mÄ• tugÄ• maá¹ƒ disvÄ• lajjÄ«. paá¹ƒ
á¹-hitaá¹ƒ ghanadukÅ«laá¹ƒ ekaá¹ƒsaá¹ƒ karonto aá¹ƒsakÅ«á¹-aá¹ƒ paá¹-icchÄ• detvÄ• ind
adhomukho aá¹-á¹-hÄ• si. tassa kÄ• yavikÄ• reneva tÄ• devatÄ• ``samaá¹‡adevaputto aya
evamÄ• haá¹ƒsu --- ``ayya, devaputta, devaloko nÄ• mÄ• yaá¹ƒ, na samaá¹‡adhammassa
anubhavanokÄ• soâ€™â€™ ti. so tatheva aá¹-á¹-hÄ• si. devatÄ• ``na tÄ• vÄ• yaá¹ƒ sallakh
paggaá¹‡hiá¹ƒsu. so tathÄ• pi anolokentova aá¹-á¹-hÄ• si.

athassa sabbakÄ• yikaá¹ƒ Ä• dÄ• saá¹ƒ purato á¹-hapayiá¹ƒsu. so chÄ• yaá¹ƒ disvÄ• cuta
mayÄ• imaá¹ƒ á¹-hÄ• naá¹ƒ patthetvÄ• samaá¹‡adhammo kato, uttamatthaá¹ƒ arahattaá¹ƒ
sampattiyÄ• vippaá¹-isÄ• rÄ« ahosi, ``suvaá¹‡á¹‡apaá¹-aá¹ƒ paá¹-ilabhissÄ• mÄ«â€™â€™
yuddhaá¹-á¹-hÄ• naá¹ƒ otiá¹‡á¹‡amallo \Ne I 78/ mÅ«lakamuá¹-á¹-hiá¹ƒ labhitvÄ• viya. so -
saggasampatti nÄ• ma sulabhÄ• , buddhÄ• naá¹ƒ pÄ• tubhÄ• vo dullabhoâ€™â€™ ti cintet

asambhinneneva sÄ«lena accharÄ• saá¹…ghaparivuto dasabalassa santikaá¹ƒ Ä• gamma
á¹-hito imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __accharÄ• gaá¹‡asaá¹…ghuá¹-á¹-ha_nti accharÄ• gaá¹‡ena gÄ«tavÄ• ditasaddehi
__pisÄ• cagaá¹‡asevita_nti tameva accharÄ• gaá¹‡aá¹ƒ pisÄ• cagaá¹‡aá¹ƒ katvÄ• vadati.
sandhÄ• ya vadati. ayaÃ±hi niyÄ• macittatÄ• ya attano garubhÄ• vena devagaá¹‡aá¹ƒ ``dev
na roceti. ``pisÄ• cagaá¹‡oâ€™â€™ ti vadati. nandanavanaÃ±ca ``nandanaâ€™â€™ nti av
vadati \Be I 82/. __kathaá¹ƒ yÄ• trÄ• bhavissatÄ«_ti \Ee I 87/ kathaá¹ƒ niggamanaá¹ƒ bhav
atikkamo bhavissati, arahattassa me padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ vipassanaá¹ƒ Ä• cikkhath

atha bhagavÄ• ``atisallikhateva ayaá¹ƒ devaputto, kiá¹ƒ nu kho idaâ€™â€™ nti? Ä• vajjen
pabbajitabhÄ• vaá¹ƒ Ã±atvÄ• --- ``ayaá¹ƒ accÄ• raddhavÄ«riyatÄ• ya kÄ• laá¹ƒ katvÄ• dev
caá¹…kamanasmiá¹ƒyeva attabhÄ• vo asambhinnena sÄ«lena Ä• gatoâ€™â€™ ti cintesi. b
Ä• dikammikassa akataparikammassa antevÄ• sino cittakÄ• ro bhittiparikammaá¹ƒ viya --- `
samÄ• dhiá¹ƒ bhÄ• vehi, kammassakatapaÃ±Ã±aá¹ƒ ujuá¹ƒ karohÄ«â€™â€™ ti paá¹-hama
Ä• cikkhanti, kÄ• rakassa pana yuttapayuttassa arahattamaggapadaá¹-á¹-hÄ• nabhÅ«taá¹ƒ
suÃ±Ã±atÄ• vipassanaá¹ƒyeva Ä• cikkhanti, ayaÃ±ca devaputto kÄ• rako abhinnasÄ«lo, ek
suÃ±Ã±atÄ• vipassanaá¹ƒ Ä• cikkhanto __ujuko nÄ• mÄ• _tiÄ• dimÄ• ha.

tattha __ujuko_ti kÄ• yavaá¹…kÄ• dÄ«naá¹ƒ abhÄ• vato aá¹-á¹-haá¹…giko maggo ujuko nÄ
disÄ• _ti nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. tasmiá¹ƒ hi kiÃ±ci bhayaá¹ƒ natthi, taá¹ƒ vÄ• patta
``abhayÄ• nÄ• ma sÄ• disÄ• â€™â€™ ti vuttaá¹ƒ. __ratho akÅ«jano_ti aá¹-á¹-haá¹…giko
pÄ• katikaratho akkhe vÄ• anabbhaÃ±jite atirekesu vÄ• manussesu abhiruá¸·hesu kÅ«jati
ariyamaggo. so hi ekappahÄ• rena caturÄ• sÄ«tiyÄ• pi pÄ• á¹‡asahassesu abhiruhantesu \
viravati. tasmÄ• ``akÅ«janoâ€™â€™ ti vutto. __dhammacakkehi saá¹ƒyuto_ti kÄ• yikaceta
dhammacakkehi saá¹ƒyutto.

__hirÄ«_ti ettha hiriggahaá¹‡ena ottappampi gahitameva hoti. __tassa apÄ• lambo_ti yathÄ
rathe á¹-hitÄ• naá¹ƒ yodhÄ• naá¹ƒ apatanatthÄ• ya dÄ• rumayaá¹ƒ apÄ• lambanaá¹ƒ hoti, e
ajjhattabahiddhÄ• samuá¹-á¹-hÄ• naá¹ƒ hirottappaá¹ƒ apÄ• lambanaá¹ƒ. __satyassa_ \Ee I
rathassa sÄ«hacammÄ• diparivÄ• ro viya imassÄ• pi maggarathassa sampayuttÄ• sati par
lokuttaramaggaá¹ƒ \Be I 83/. __sammÄ• diá¹-á¹-hipurejava_nti vipassanÄ• sammÄ• diá¹-á¹-
pubbayÄ• yikÄ• ti sammÄ• diá¹-á¹-hipurejavo, taá¹ƒ sammÄ• diá¹-á¹-hipurejavaá¹ƒ. yathÄ•
rÄ• japurisehi kÄ• á¹‡akuá¹‡iÄ• dÄ«naá¹ƒ___nÄ«haraá¹‡ena magge sodhite pacchÄ• rÄ•
vipassanÄ• sammÄ• diá¹-á¹-hiyÄ• aniccÄ• divasena khandhÄ• dÄ«su sodhitesu pacchÄ•
parijÄ• namÄ• nÄ• maggasammÄ• diá¹-á¹-hi uppajjati. tena vuttaá¹ƒ ``dhammÄ• haá¹ƒ sÄ•
sammÄ• diá¹-á¹-hipurejavaâ€™â€™ nti.

iti bhagavÄ• desanaá¹ƒ niá¹-á¹-hÄ• petvÄ• avasÄ• ne cattÄ• ri saccÄ• ni dÄ«pesi. desanÄ
sotÄ• pattiphale patiá¹-á¹-hÄ• si. yathÄ• hi raÃ±Ã±o bhojanakÄ• le attano mukhappamÄ• á
aá¹…ke nisinno putto attano mukhappamÄ• á¹‡eneva tato kabaá¸·aá¹ƒ karoti, evamevaá¹ƒ
arahattanikÅ«á¹-ena desanaá¹ƒ desentepi sattÄ• attano upanissayÄ• nurÅ«pena sotÄ• pat
ayampi devaputto sotÄ• pattiphalaá¹ƒ patvÄ• bhagavantaá¹ƒ gandhÄ• dÄ«hi pÅ«jetvÄ• pa

7. vanaropasuttavaá¹‡á¹‡anÄ•

<47> sattame __dhammaá¹-á¹-hÄ• sÄ«lasampannÄ• _ti ke dhammaá¹-á¹-hÄ• , ke sÄ«lasa
imaá¹ƒ paÃ±haá¹ƒ thÄ• varavatthunÄ• dÄ«pento __Ä• rÄ• maropÄ• _tiÄ• dimÄ• ha. tattha
pupphÄ• rÄ• maphalÄ• rÄ• maropakÄ• . __vanaropÄ• _ti sayaá¹ƒjÄ• te aropimavane sÄ«m
cetiyabodhicaá¹…kamanamaá¹‡á¸• apakuá¹-ileá¹‡arattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• naá
rukkhe ropetvÄ• dadamÄ• nÄ• pi vanaropÄ• yeva nÄ• ma. __setukÄ• rakÄ• _ti visame set
paá¹-iyÄ• denti \Ne I 80/. __papa_nti pÄ• nÄ«yadÄ• nasÄ• laá¹ƒ. __udapÄ• na_nti yaá¹ƒkiÃ
pokkharaá¹‡Ä«taá¸·Ä• kÄ• diá¹ƒ. __upassaya_nti vÄ• sÄ• gÄ• raá¹ƒ. ``upÄ• sayaâ€™â€™

__sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti na akusalavitakkaá¹ƒ \Ee I 89/ vÄ• vitakkentas
pavaá¸• á¸• hati. yadÄ• yadÄ• pana anussarati, tadÄ• tadÄ• tassa vaá¸• á¸• hati. imamat
puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ ti vuttaá¹ƒ. __dhammaá¹-á¹-hÄ• sÄ«lasampannÄ•
tenapi sÄ«lena sampannattÄ• dhammaá¹-á¹-hÄ• sÄ«lasampannÄ• . atha vÄ• \Be I 84/ ev
karontÄ• naá¹ƒ dasa kusalÄ• dhammÄ• pÅ«renti, tesu á¹-hitattÄ• dhammaá¹-á¹-hÄ• . tene
sÄ«lasampannÄ• ti. sattamaá¹ƒ.

8. jetavanasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame __idaá¹ƒ hi taá¹ƒ jetavana_nti anÄ• thapiá¹‡á¸• iko devaputto jetavanass
buddhÄ• dÄ«naÃ±ca vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ Ä• gato evamÄ• ha. __isisaá¹…ghanisev
bhikkhusaá¹…ghanisevitaá¹ƒ.

evaá¹ƒ paá¹-hamagÄ• thÄ• ya jetavanassa vaá¹‡á¹‡aá¹ƒ kathetvÄ• idÄ• ni ariyamaggassa
vijjÄ• _tiÄ• dimÄ• ha. tattha __kamma_nti maggacetanÄ• . __vijjÄ• _ti maggapaÃ±Ã±Ä• . __
dhammÄ• . __sÄ«laá¹ƒ jÄ«vitamuttama_nti sÄ«le patiá¹-á¹-hitassa jÄ«vitaá¹ƒ uttamanti dass
__vijjÄ• _ti diá¹-á¹-hisaá¹…kappÄ• . __dhammo_ti vÄ• yÄ• masatisamÄ• dhayo. __sÄ«la_n
__jÄ«vitamuttama_nti etasmiá¹ƒ sÄ«le á¹-hitassa jÄ«vitaá¹ƒ nÄ• ma uttamaá¹ƒ. __etena ma
aá¹-á¹-haá¹…gikamaggena sattÄ• visujjhanti.

__tasmÄ• _ti yasmÄ• maggena sujjhanti, na gottadhanehi, tasmÄ• . __yoniso vicine dham
samÄ• dhipakkhiyadhammaá¹ƒ vicineyya. __evaá¹ƒ tattha visujjhatÄ«_ti evaá¹ƒ tasmiá¹ƒ an

atha vÄ• __yoniso vicine dhamma_nti upÄ• yena paÃ±cakkhandhadhammaá¹ƒ vicineyya. _
evaá¹ƒ tesu catÅ«su saccesu visujjhati.

idÄ• ni sÄ• riputtattherassa vaá¹‡á¹‡aá¹ƒ kathento __sÄ• riputtovÄ• _tiÄ• dimÄ• ha. tattha
avadhÄ• raá¹‡avacanaá¹ƒ, etehi paÃ±Ã±Ä• dÄ«hi sÄ• riputtova seyyoti vadati. __upasamen
81/. __pÄ• raá¹ƒ gato_ti nibbÄ• naá¹ƒ gato. yo koci nibbÄ• naá¹ƒ patto bhikkhu, so __etÄ• v
therena uttaritaro nÄ• ma atthÄ«ti vadati. sesaá¹ƒ uttÄ• namevÄ• ti. aá¹-á¹-hamaá¹ƒ.

9. maccharisuttavaá¹‡á¹‡anÄ•

<49> navame \Ee I 90/ __maccharino_ti maccherena samannÄ• gatÄ• . ekacco hi attano v
hatthaá¹ƒ pasÄ• retvÄ• pi na vandati, aÃ±Ã±attha gato vihÄ• raá¹ƒ \Be I 85/ pavisitvÄ• sak
madhurapaá¹-isanthÄ• raá¹ƒ karoti --- ``bhante, amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ nÄ• ga
paá¹-ibalÄ• mayaá¹ƒ ayyÄ• naá¹ƒ yÄ• gubhattÄ• dÄ«hi upaá¹-á¹-hÄ• naá¹ƒ kÄ• tuâ€™â€™
upÄ• sakoâ€™â€™ ti yÄ• gubhattÄ• dÄ«hi saá¹…gaá¹‡hanti. atheko thero tassa gÄ• maá¹
so taá¹ƒ disvÄ• aÃ±Ã±ena vÄ• gacchati, gharaá¹ƒ vÄ• pavisati. sacepi sammukhÄ«bhÄ• v
vanditvÄ• --- ``ayyassa bhikkhaá¹ƒ detha, ahaá¹ƒ ekena kammena gacchÄ• mÄ«â€™â€™
sakalagÄ• maá¹ƒ caritvÄ• tucchapattova nikkhamati. idaá¹ƒ tÄ• va mudumacchariyaá¹ƒ nÄ
adÄ• yakopi dÄ• yako viya paÃ±Ã±Ä• yati. idha pana thaddhamacchariyaá¹ƒ adhippetaá¹ƒ,
bhikkhÅ«su piá¹‡á¸• Ä• ya paviá¹-á¹-hesu, ``therÄ• á¹-hitÄ• â€™â€™ ti vutte, ``kiá¹ƒ mayha
rujjantÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• silÄ• thambho viya khÄ• á¹‡uko viya ca thaddho hutvÄ
na karoti. __kadariyÄ• _ti idaá¹ƒ maccharinoti padasseva vevacanaá¹ƒ. mudukampi hi macc
``macchariyaâ€™â€™ nteva vuccati, thaddhaá¹ƒ pana kadariyaá¹ƒ nÄ• ma. __paribhÄ• sak
á¹-hite disvÄ• , ``kiá¹ƒ tumhe kasitvÄ• Ä• gatÄ• , vapitvÄ• , lÄ• yitvÄ• ? mayaá¹ƒ attanopi n
tumhÄ• kaá¹ƒ, sÄ«ghaá¹ƒ nikkhamathÄ• â€™â€™ tiÄ• dÄ«hi saá¹ƒtajjakÄ• . __antarÄ• yak
saggantarÄ• yo, paá¹-iggÄ• hakÄ• naá¹ƒ lÄ• bhantarÄ• yo, attano upaghÄ• toti imesaá¹ƒ an

__samparÄ• yo_ti paraloko. __ratÄ«_ti paÃ±cakÄ• maguá¹‡arati. __khiá¸• á¸• Ä• _ti kÄ• yi
khiá¸• á¸• Ä• . __diá¹-á¹-he dhammesa vipÄ• ko_ti tasmiá¹ƒ nibbattabhavane diá¹-á¹-he dha
__samparÄ• ye ca duggatÄ«_ti ``yamalokaá¹ƒ upapajjareâ€™â€™ ti vutte samparÄ• ye ca

__vadaÃ±Ã±Å«_ti bhikkhÅ« gharadvÄ• re á¹-hitÄ• kiÃ±cÄ• pi tuá¹‡hÄ«va honti, atthato pa
dethÄ• â€™â€™ ti vadanti nÄ• ma. tatra ye ``mayaá¹ƒ pacÄ• ma, ime pana na pacanti, pac
\Ne I 82/ kuhiá¹ƒ labhissantÄ«â€™â€™ ti? deyyadhammaá¹ƒ saá¹ƒvibhajanti, te vadaÃ±Ã±
vimÄ• nappabhÄ• ya jotanti. __parasambhatesÅ«_ti parehi sampiá¹‡á¸• itesu. __samparÄ•
saggÄ• â€™â€™ ti \Be I 86/ evaá¹ƒ vuttasamparÄ• ye sugati. ubhinnampi vÄ• etesaá¹ƒ tat
samparÄ• yepi duggatisugatiyeva hotÄ«ti. navamaá¹ƒ.

10. ghaá¹-Ä«kÄ• rasuttavaá¹‡á¹‡anÄ•

<50> dasame __upapannÄ• se_ti nibbattivasena upagatÄ• . __vimuttÄ• _ti avihÄ• brahmal
upapattisamanantarameva arahattaphalavimuttiyÄ• vimuttÄ• . __mÄ• nusaá¹ƒ deha_nti idh
paÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni eva vuttÄ• ni. __dibbayoga_nti paÃ±ca uddhambhÄ•
__upaccagu_nti atikkamiá¹ƒsu. __upako_tiÄ• dÄ«ni tesaá¹ƒ therÄ• naá¹ƒ nÄ• mÄ• ni. __ku
``kusalaâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ imassa atthÄ«ti __kusalÄ«, _ tesaá¹ƒ therÄ• naá¹ƒ t
anavajjaá¹ƒ bhÄ• sasi, thomesi pasaá¹ƒsasi \Ee I 92/, paá¹‡á¸• itosi devaputtÄ• ti vadati. __
idhaÃ±Ã±Ä• yÄ• _ti te therÄ• taá¹ƒ dhammaá¹ƒ idha tumhÄ• kaá¹ƒ sÄ• sane jÄ• nitvÄ• . __
gambhÄ«ratthaá¹ƒ. __brahmacÄ• rÄ« nirÄ• miso_ti nirÄ• misabrahmacÄ• rÄ« nÄ• ma anÄ•
attho. __ahuvÄ• _ti ahosi. __sagÄ• meyyo_ti ekagÄ• mavÄ• sÄ«. pariyosÄ• nagÄ• thÄ• sa
dasamaá¹ƒ.

Ä• dittavaggo paÃ±camo.

6. jarÄ• vaggo

1. jarÄ• suttavaá¹‡á¹‡anÄ•

<51> jarÄ• vaggassa paá¹-hame __sÄ• dhÅ«_ti laddhakaá¹ƒ bhaddakaá¹ƒ. __sÄ«laá¹ƒ yÄ•
dasseti --- yathÄ• muttÄ• maá¹‡irattavatthÄ• dÄ«ni Ä• bharaá¹‡Ä• ni taruá¹‡akÄ• leyeva s
jarÄ• jiá¹‡á¹‡akÄ• le tÄ• ni dhÄ• rento ``ayaá¹ƒ ajjÄ• pi bÄ• labhÄ• vaá¹ƒ pattheti, ummatta
vattabbataá¹ƒ Ä• pajjati \Ne I 83/, na evaá¹ƒ sÄ«laá¹ƒ. sÄ«laÃ±hi niccakÄ• laá¹ƒ sobhati. bÄ
sÄ«laá¹ƒ rakkhantaá¹ƒ ``kiá¹ƒ imassa sÄ«lenÄ• â€™â€™ ti? vattÄ• ro natthi. majjhimakÄ• l

__saddhÄ• _ \Be I 87/ __sÄ• dhu patiá¹-á¹-hitÄ• _ti hatthÄ• á¸·avakacittagahapatiÄ• dÄ«na
patiá¹-á¹-hitasaddhÄ• nÄ• ma sÄ• dhu. __paÃ±Ã±Ä• narÄ• naá¹ƒ ratana_nti ettha cittÄ«ka
veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yadi cittÄ«katanti ratanaá¹ƒ, nanu bhagavÄ• cittÄ«kato purisasÄ«ho, ye ca loke cittÄ«katÄ
cittÄ«kato bhagavÄ• . yadi ratikaranti ratanaá¹ƒ, nanu bhagavÄ• ratikaro purisasÄ«ho, tass
jhÄ• naratisukhena abhiramanti. yadi atulyanti ratanaá¹ƒ, nanu bhagavÄ• atulo purisasÄ«h
sakkÄ• tuletuá¹ƒ guá¹‡ehi guá¹‡apÄ• ramiá¹ƒ gato. yadi dullabhanti ratanaá¹ƒ, nanu bhaga
purisasÄ«ho. yadi anomasattaparibhoganti ratanaá¹ƒ, nanu bhagavÄ• anomo sÄ«lena sam
vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanenÄ• â€™â€™ ti.

idha pana dullabhapÄ• tubhÄ• vaá¹-á¹-hena paÃ±Ã±Ä• ``ratanaâ€™â€™ nti vuttaá¹ƒ. __p
sÄ• hi arÅ«pattÄ• pariharituá¹ƒ na sakkÄ• ti. paá¹-hamaá¹ƒ.

2. ajarasÄ• suttavaá¹‡á¹‡anÄ•

<52> dutiye __ajarasÄ• _ti ajÄ«raá¹‡ena, avipattiyÄ• ti attho. sÄ«laÃ±hi avipannameva sÄ•
vipannasÄ«laá¹ƒ Ä• cariyupajjhÄ• yÄ• dayopi na saá¹…gaá¹‡hanti, gatagataá¹-á¹-hÄ• ne ni
dutiyaá¹ƒ.

3. mittasuttavaá¹‡á¹‡anÄ•

<53> tatiye __sattho_ti saddhiá¹ƒcaro, jaá¹…ghasattho vÄ• sakaá¹-asattho vÄ• . __mitta_n
pÄ• á¹-aá¹…kiyÄ• vÄ• aÃ±Ã±ena vÄ• yÄ• nena haritvÄ• khemantasampÄ• panena mitta
\Ne I 84/. tathÄ• rÅ«pe roge jÄ• te puttabhariyÄ• dayo jigucchanti, mÄ• tÄ• pana asucimpi
maÃ±Ã±ati. tasmÄ• sÄ• sake ghare mittaá¹ƒ. __sahÄ• yo atthajÄ• tassÄ• _ti uppannakicc
vahati nittharati, so kiccesu saha ayanabhÄ• vena sahÄ• yo mittaá¹ƒ, surÄ• pÄ• nÄ• disahÄ
__samparÄ• yika_nti samparÄ• yahitaá¹ƒ. tatiyaá¹ƒ.

4. vatthusuttavaá¹‡á¹‡anÄ•

<54> catutthe \Be I 88/ __puttÄ• vatthÅ«_ti mahallakakÄ• le paá¹-ijagganaá¹-á¹-hena puttÄ
__paramo_ti aÃ±Ã±esaá¹ƒ akathetabbassapi guyhassa kathetabbayuttatÄ• ya bhariyÄ• pa
catutthaá¹ƒ.

5-7. paá¹-hamajanasuttÄ• divaá¹‡á¹‡anÄ•

<55> paÃ±came __vidhÄ• vatÄ«_ti parasamuddÄ• digamanavasena ito cito ca vidhÄ• vati.

<56> chaá¹-á¹-he \Ee I 94/ __dukkhÄ• _ti vaá¹-á¹-adukkhato. chaá¹-á¹-haá¹ƒ.

<57> sattame __parÄ• yaá¹‡a_nti nipphatti avassayo. sattamaá¹ƒ.

8. uppathasuttavaá¹‡á¹‡anÄ•

<58> aá¹-á¹-hame __rÄ• go uppatho_ti sugatiÃ±ca nibbÄ• naÃ±ca gacchantassa amaggo.
rattidivehi, rattidivesu vÄ• khÄ«yati. __itthÄ« mala_nti sesaá¹ƒ bÄ• hiramalaá¹ƒ bhasmakhÄ
sakkÄ• sodhetuá¹ƒ, mÄ• tugÄ• mamalena duá¹-á¹-ho pana na sakkÄ• suddho nÄ• ma kÄ•
vuttÄ• . __etthÄ• _ti ettha itthiyaá¹ƒ pajÄ• sajjati. __tapo_ti
indriyasaá¹ƒvaradhutaá¹…gaguá¹‡avÄ«riyadukkarakÄ• rikÄ• naá¹ƒ nÄ• maá¹ƒ, idha pana á
sabbÄ• pi kilesasantÄ• pikÄ• paá¹-ipadÄ• vaá¹-á¹-ati. __brahmacariya_nti methunavirati. a

9. dutiyasuttavaá¹‡á¹‡anÄ•

<59> navame \Ne I 85/ __kissa cÄ• bhirato_ti kismiá¹ƒ abhirato. __dutiyÄ• _ti sugatiÃ±ceva gacchantassa dutiyikÄ• . __paÃ±Ã±Ä• cenaá¹ƒ pasÄ• satÄ«_ti paÃ±Ã±Ä• etaá¹ƒ purisaá¹ mÄ• karÄ«â€™â€™ ti anusÄ• sati. navamaá¹ƒ.

10. kavisuttavaá¹‡á¹‡anÄ•

<60> dasame __chando nidÄ• na_nti gÄ• yattiÄ• diko chando gÄ• thÄ• naá¹ƒ nidÄ• naá¹ƒ Ä• rabhanto hi ``kataracchandena hotÅ«â€™â€™ ti Ä• rabhati \Be I 89/. __viyaÃ±jana_nti ja padaá¹ƒ janeti, padaá¹ƒ gÄ• thaá¹ƒ janeti, gÄ• thÄ• atthaá¹ƒ pakÄ• setÄ«ti. __nÄ• masann samuddÄ• dipaá¹‡á¹‡attinissitÄ• . gÄ• thÄ• \Ee I 95/ Ä• rabhanto hi samuddaá¹ƒ vÄ• path nÄ• maá¹ƒ nissayitvÄ• va Ä• rabhati. __Ä• sayo_ti patiá¹-á¹-hÄ• . kavito hi gÄ• thÄ• pavatta patiá¹-á¹-hÄ• hotÄ«ti. dasamaá¹ƒ.

jarÄ• vaggo chaá¹-á¹-ho.

7. addhavaggo

1. nÄ• masuttavaá¹‡á¹‡anÄ•

<61> addhavaggassa paá¹-hame __nÄ• maá¹ƒ sabbaá¹ƒ addhabhavÄ«_ti nÄ• maá¹ƒ sabb opapÄ• tikena vÄ• hi kittimena vÄ• nÄ• mena mutto satto vÄ• saá¹…khÄ• ro vÄ• natthi. y pÄ• sÄ• á¹‡assa vÄ• ``idaá¹ƒ nÄ• ma nÄ• maâ€™â€™ nti na jÄ• nanti, anÄ• makotveva ta

2-3. cittasuttÄ• divaá¹‡á¹‡anÄ•

<62> dutiye \Ne I 86/ __sabbeva vasamanvagÅ«_ti ye cittassa vasaá¹ƒ gacchanti, tesaá¹ƒy anavasesapariyÄ• dÄ• nametaá¹ƒ. dutiyaá¹ƒ.

<63> tatiyepi eseva nayo. tatiyaá¹ƒ.

4-5. saá¹ƒyojanasuttÄ• divaá¹‡á¹‡anÄ•

<64> catutthe __kiá¹ƒ su saá¹ƒyojano_ti kiá¹ƒ saá¹ƒyojano kiá¹ƒ bandhano? __vicÄ• raá¹‡a pÄ• dÄ• ni. bahuvacane ekavacanaá¹ƒ kataá¹ƒ. __vitakkassa vicÄ• raá¹‡a_nti vitakko tassa

<65> paÃ±camepi eseva nayo. paÃ±camaá¹ƒ.

6. attahatasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he __kenassubbhÄ• hato_ti kena abbhÄ• hato. su-kÄ• ro nipÄ• tamattaá¹ƒ. icchÄ• ya Ä• ditto. chaá¹-á¹-haá¹ƒ.

7-9. uá¸• á¸• itasuttÄ• divaá¹‡á¹‡anÄ•

<67> sattame \Be I 90/ \Ee I 96/ __taá¹‡hÄ• ya uá¸• á¸• ito_ti taá¹‡hÄ• ya ullaá¹…ghito. cal taá¹‡hÄ• rajjunÄ• Ä• vunitvÄ• rÅ«panÄ• gadante uá¸• á¸• itaá¹ƒ, sotÄ• dÄ«ni saddÄ• dÄ« loko. __maccunÄ• pihito_ti anantare attabhÄ• ve kataá¹ƒ kammaá¹ƒ na dÅ«raá¹ƒ ekacittan mÄ• raá¹‡antikavedanÄ• ya pabbatena viya otthaá¹-attÄ• sattÄ• taá¹ƒ na bujjhantÄ«ti ``ma ti vuttaá¹ƒ. sattamaá¹ƒ.

<68> aá¹-á¹-hame sveva paÃ±ho devatÄ• ya heá¹-á¹-hupariyÄ• yavasena pucchito. aá¹-á¹-

<69> navame \Ne I 87/ sabbaá¹ƒ uttÄ• nameva. navamaá¹ƒ.

10. lokasuttavaá¹‡á¹‡anÄ•

<70> dasame __kismiá¹ƒ loko samuppanno_ti kismiá¹ƒ uppanne loko uppannoti pucchati. _ ajjhattikesu Ä• yatanesu uppannesu uppannoti vuccati. __chasu kubbatÄ«_ti tesuyeva chas __upÄ• dÄ• yÄ• _ti tÄ• niyeva ca upÄ• dÄ• ya Ä• gamma paá¹-icca pavattati. __vihaÃ±Ã±a vihaÃ±Ã±ati pÄ«á¸·iyati. iti ajjhattikÄ• yatanavasena ayaá¹ƒ paÃ±ho Ä• gato, ajjhattikabÄ• h Ä• harituá¹ƒ vaá¹-á¹-ati. chasu hi ajjhattikÄ• yatanesu uppannesu ayaá¹ƒ uppanno nÄ• ma h santhavaá¹ƒ karoti, channaá¹ƒ ajjhattikÄ• naá¹ƒ upÄ• dÄ• ya chasu bÄ• hiresu vihaÃ±Ã±atÄ

addhavaggo sattamo.

8. chetvÄ• vaggo

1. chetvÄ• suttavaá¹‡á¹‡anÄ•

<71> chetvÄ• vaggassa \Ee I 97/ paá¹-hame __chetvÄ• _ti vadhitvÄ• . __sukhaá¹ƒ setÄ«_t aparidayhamÄ• nattÄ• sukhaá¹ƒ sayati. __na socatÄ«_ti kodhavinÄ• sena vinaá¹-á¹-hadom __visamÅ«lassÄ• _ti dukkhavipÄ• kassa \Be I 91/. __madhuraggassÄ• _ti kuddhassa paá¹-

paccakkositvÄ• , pahaá¹-assa ca paá¹-ipaharitvÄ• sukhaá¹ƒ uppajjati, taá¹ƒ sandhÄ• ya ma
imasmiá¹ƒ hi á¹-hÄ• ne pariyosÄ• naá¹ƒ agganti vuttaá¹ƒ. __ariyÄ• _ti buddhÄ• dayo. paá¹-

2. rathasuttavaá¹‡á¹‡anÄ•

<72> dutiye paÃ±Ã±Ä• yati etenÄ• ti __paÃ±Ã±Ä• á¹‡aá¹ƒ. dhajo rathassÄ• _ti mahantasm
dÅ«ratova \Ne I 88/ dhajaá¹ƒ disvÄ• ``asukaraÃ±Ã±o nÄ• ma ayaá¹ƒ rathoâ€™â€™ ti ratho
vuttaá¹ƒ ``dhajo rathassa paÃ±Ã±Ä• á¹‡aâ€™â€™ nti. __aggi_pi dÅ«ratova dhÅ«mena paÃ
coá¸·araá¹-á¹-haá¹ƒ paá¹‡á¸• uraá¹-á¹-hanti evaá¹ƒ __raá¹-á¹-ha_mpi raÃ±Ã±Ä• paÃ±Ã±Ä•
dhÄ«tÄ• pi pana __itthÄ«_ ``asukassa nÄ• ma bhariyÄ• â€™â€™ ti bhattÄ• raá¹ƒ patvÄ• va
__dhÅ«mo paÃ±Ã±Ä• á¹‡amaggino_tiÄ• di vuttaá¹ƒ. dutiyaá¹ƒ.

3. vittasuttavaá¹‡á¹‡anÄ•

<73> tatiye __saddhÄ«dha vitta_nti yasmÄ• saddho saddhÄ• ya muttamaá¹‡iÄ• dÄ«nipi v
kulasampadÄ• , cha kÄ• masaggÄ• ni, nava brahmaloke patvÄ• pariyosÄ• ne amatamahÄ
tasmÄ• maá¹‡imuttÄ• dÄ«hi vittehi saddhÄ• vittameva seá¹-á¹-haá¹ƒ. __dhammo_ti dasaku
__sukhamÄ• vahatÄ«_ti sabbampi sÄ• savÄ• nÄ• savaá¹ƒ asaá¹ƒkiliá¹-á¹-hasukhaá¹ƒ Ä• va
98/ lokasmiá¹ƒ loá¹‡ambilÄ• dÄ«naá¹ƒ sabbarasÄ• naá¹ƒ saccameva madhurataraá¹ƒ. sacc
sÄ«ghavegaá¹ƒ nadimpi nivattenti, visampi nimmaddenti, aggimpi paá¹-ibÄ• hanti, devampi
taá¹ƒ sabbarasÄ• naá¹ƒ madhurataranti vuttaá¹ƒ. __paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹
paÃ±Ã±Ä• jÄ«vÄ« gahaá¹-á¹-ho samÄ• no paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• ya salÄ• kabha
paÃ±Ã±Ä• ya jÄ«vati, pabbajito vÄ• pana dhammena uppanne paccaye ``idamatthaâ€™â€
paribhuÃ±janto kammaá¹-á¹-hÄ• naá¹ƒ Ä• dÄ• ya vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ariyapha
jÄ«vati, taá¹ƒ paÃ±Ã±Ä• jÄ«viá¹ƒ puggalaá¹ƒ seá¹-á¹-haá¹ƒ jÄ«vitaá¹ƒ jÄ«vatÄ«ti Ä• hu. tati

4. vuá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<74> catutthe \Be I 92/ __bÄ«ja_nti uppatantÄ• naá¹ƒ sattavidhaá¹ƒ dhaÃ±Ã±abÄ«jaá¹ƒ se
uggate janapado khemo hoti subhikkho. __nipatata_nti nipatantÄ• naá¹ƒ meghavuá¹-á¹-hi s
meghavuá¹-á¹-hiyaÃ±hi sati vividhÄ• ni sassÄ• ni uppajjanti, janapadÄ• phÄ«tÄ• honti khe
__pavajamÄ• nÄ• na_nti jaá¹…gamÄ• naá¹ƒ padasÄ• caramÄ• nÄ• naá¹ƒ gÄ• vo seá¹-á¹-
gorase paribhuÃ±jamÄ• nÄ• sukhaá¹ƒ viharanti. __pavadata_nti rÄ• jakulamajjhÄ• dÄ«su v
hi mÄ• tÄ• pitÅ«naá¹ƒ anatthÄ• vahaá¹ƒ na vadati.

__vijjÄ• _ \Ne I 89/ __uppatataá¹ƒ seá¹-á¹-hÄ• _ti purimapaÃ±he kira sutvÄ• samÄ«pe á¹-
``devate, kasmÄ• tvaá¹ƒ etaá¹ƒ paÃ±haá¹ƒ dasabalaá¹ƒ pucchasi? ahaá¹ƒ te kathessÄ• m
khantiyÄ• laddhiyÄ• paÃ±haá¹ƒ kathesi. atha naá¹ƒ itarÄ• devatÄ• Ä• ha --- ``yÄ• va pad

yÄ• va pagabbhÄ• mukharÄ• , ahaá¹ƒ buddhaá¹ƒ bhagavantaá¹ƒ pucchÄ• mi. tvaá¹ƒ mayh
nivattetvÄ• tadeva paÃ±haá¹ƒ dasabalaá¹ƒ pucchi. athassÄ• satthÄ• vissajjento __vijjÄ•
tattha __vijjÄ• _ti catumaggavijjÄ• . sÄ• hi uppatamÄ• nÄ• sabbÄ• kusaladhamme samugg
seá¹-á¹-hÄ• â€™â€™ ti vuttÄ• . __avijjÄ• _ti vaá¹-á¹-amÅ«lakamahÄ• avijjÄ• . sÄ• hi nipata
varÄ• . __pavajamÄ• nÄ• na_nti padasÄ• caramÄ• nÄ• naá¹ƒ jaá¹…gamÄ• naá¹ƒ \Ee I 99/
saá¹…gho varo. taÃ±hi tattha tattha disvÄ• pasannacittÄ• sattÄ• sotthiá¹ƒ pÄ• puá¹‡anti.
putto vÄ• hotu aÃ±Ã±o vÄ• , yesaá¹ƒ kesaÃ±ci vadamÄ• nÄ• naá¹ƒ buddho varo. tassa hi
anekasatasahassÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ bandhanamokkho hotÄ«ti. catutthaá¹ƒ.

5. bhÄ«tÄ• suttavaá¹‡á¹‡anÄ•

<75> paÃ±came __kiá¹ƒsÅ«dha bhÄ«tÄ• _ti kiá¹ƒ bhÄ«tÄ• ? __maggo canekÄ• yatanappa
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡avasena anekehi kÄ• raá¹‡ehi kathito. evaá¹ƒ sante kissa bhÄ«
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo aggahesÄ«ti vadati. __bhÅ«ripaÃ±Ã±Ä• _ti bahupaÃ±Ã±a ussa
na bhÄ• ye_ti imasmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ gacchanto na bhÄ• yeyya. __paá¹‡idhÄ• yÄ
__bahvannapÄ• naá¹ƒ \Be I 93/ gharamÄ• vasanto_ti anÄ• thapiá¹‡á¸• ikÄ• dayo viya bahv
__saá¹ƒvibhÄ• gÄ«_ti accharÄ• ya gahitampi nakhena phÄ• letvÄ• parassa datvÄ• va bhu
vuttatthameva.

idÄ• ni gÄ• thÄ• ya aá¹…gÄ• ni uddharitvÄ• dassetabbÄ• ni --- ``vÄ• caâ€™â€™ nti hi imi
vacÄ«sucaritÄ• ni gahitÄ• ni, ``manenÄ• â€™â€™ tipadena tÄ«á¹‡i manosucaritÄ• ni, ``kÄ•
tÄ«á¹‡i kÄ• yasucaritÄ• ni. iti ime dasa kusalakammapathÄ• pubbasuddhiaá¹…gaá¹ƒ nÄ• n
gharamÄ• vasanto_ti iminÄ• yaÃ±Ã±aupakkharo gahito. __saddho_ti ekamaá¹…gaá¹ƒ, __n
__saá¹ƒvibhÄ• gÄ«_ti ekaá¹ƒ, __vadaÃ±Ã±Å«_ti ekaá¹ƒ. iti imÄ• ni cattÄ• ri aá¹…gÄ• ni sa
á¹-hito catÅ«sÅ«â€™â€™ ti Ä• ha.

aparopi \Ne I 90/ pariyÄ• yo --- vÄ• cantiÄ• dÄ«ni tÄ«á¹‡i aá¹…gÄ• ni, bahvannapÄ• nanti
gahito, saddho mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«ti ekaá¹ƒ aá¹…gaá¹ƒ. aparo dukanayo
manaÃ±cÄ• â€™â€™ ti idamekaá¹ƒ aá¹…gaá¹ƒ, ``kÄ• yena pÄ• pÄ• ni akubbamÄ• no, bah
gharamÄ• vasantoâ€™â€™ ti ekaá¹ƒ, ``saddho mudÅ«â€™â€™ ti ekaá¹ƒ, ``saá¹ƒvibhÄ• g
etesu catÅ«su dhammesu á¹-hito dhamme á¹-hito nÄ• ma hoti. so ito paralokaá¹ƒ gacchanto
paÃ±camaá¹ƒ.

6. najÄ«ratisuttavaá¹‡á¹‡anÄ•

<76> chaá¹-á¹-he \Ee I 100/ __nÄ• magottaá¹ƒ na jÄ«ratÄ«_ti atÄ«tabuddhÄ• naá¹ƒ yÄ• va
kathiyati, tasmÄ• na jÄ«ratÄ«ti vuccati. porÄ• á¹‡Ä• pana ``addhÄ• ne gacchante na paÃ±
jÄ«raá¹‡asabhÄ• vo pana na hotiyevÄ• â€™â€™ ti vadanti. __Ä• lasya_nti Ä• lasiyaá¹ƒ, ye

á¹-hitova, nisinnaá¹-á¹-hÄ• ne nisinnova hoti, telepi uttarante á¹-hitiá¹ƒ na karoti. __pamÄ• d
kilesavasena vÄ• pamÄ• do. __anuá¹-á¹-hÄ• na_nti kammasamaye kammakaraá¹‡avÄ«riy
sÄ«lasaÃ±Ã±amÄ• bhÄ• vo vissaá¹-á¹-hÄ• cÄ• ratÄ• . __niddÄ• _ti soppabahulatÄ• . tÄ• ya
nisinnopi niddÄ• yati, pageva nipanno. __tandÄ«_ti aticchÄ• tÄ• divasena Ä• gantukÄ• lasiy
tÄ• ni cha chiddÄ• ni vivarÄ• ni. __sabbaso_ti \Be I 94/ sabbÄ• kÄ• rena. __ta_nti nipÄ• tan
vajjeyya jaheyya. chaá¹-á¹-haá¹ƒ.

7. issariyasuttavaá¹‡á¹‡anÄ•

<77> sattame __satthamala_nti malaggahitasatthaá¹ƒ. __kiá¹ƒ su harantaá¹ƒ vÄ• rentÄ«_t
nisedhenti. __vaso_ti Ä• á¹‡Ä• pavattanaá¹ƒ. __itthÄ«_ti avissajjanÄ«yabhaá¹‡á¸• attÄ• ``i
bhaá¹‡á¸• Ä• namuttamaá¹ƒ, varabhaá¹‡á¸• aâ€™â€™ nti Ä• ha. atha vÄ• sabbepi bodhis
mÄ• tukucchiyaá¹ƒyeva nibbattantÄ«ti ``itthÄ« bhaá¹‡á¸• Ä• namuttamaâ€™â€™ nti Ä• ha.
malaggahitasatthasadiso, paÃ±Ã±Ä• satthassa vÄ• malanti satthamalaá¹ƒ. __abbuda_nti v
lokasmiá¹ƒ vinÄ• sakÄ• ti attho. __haranto_ti salÄ• kabhattÄ• dÄ«ni gahetvÄ• gacchanto. s
paá¹-á¹-hapitakÄ• leyeva manussehi pariccattÄ• ni. tesaá¹ƒ tÄ• ni haranto samaá¹‡o piyo h
puÃ±Ã±ahÄ• niá¹ƒ nissÄ• ya vippaá¹-isÄ• rino honti. sattamaá¹ƒ.

8. kÄ• masuttavaá¹‡á¹‡anÄ•

<78> aá¹-á¹-hame \Ne I 91/ \Ee I 101/ __attÄ• naá¹ƒ na dade_ti parassa dÄ• saá¹ƒ katvÄ•
á¹-hapetvÄ• sabbabodhisatteti vuttaá¹ƒ. __na pariccaje_ti sÄ«habyagghÄ• dÄ«naá¹ƒ na pa
sabbabodhisatte á¹-hapetvÄ• yevÄ• ti vuttaá¹ƒ. __kalyÄ• á¹‡a_nti saá¹‡haá¹ƒ mudukaá¹ƒ. _
vÄ• caá¹ƒ. aá¹-á¹-hamaá¹ƒ.

9. pÄ• theyyasuttavaá¹‡á¹‡anÄ•

<79> navame __saddhÄ• bandhati pÄ• theyya_nti saddhaá¹ƒ uppÄ• detvÄ• dÄ• naá¹ƒ de
uposathakammaá¹ƒ karoti, tenetaá¹ƒ vuttaá¹ƒ. __sirÄ«_ti issariyaá¹ƒ. __Ä• sayo_ti vasanaá
issariye hi abhimukhÄ«bhÅ«te thalatopi jalatopi bhogÄ• Ä• gacchantiyeva. tenetaá¹ƒ vuttaá
parikaá¸• á¸• hati. navamaá¹ƒ.

10. pajjotasuttavaá¹‡á¹‡anÄ•

<80> dasame __pajjoto_ti padÄ«po viya hoti. __jÄ• garo_ti jÄ• garabrÄ• hmaá¹‡o viya hoti
sajÄ«vÄ• na_nti kammena saha jÄ«vantÄ• naá¹ƒ \Be I 95/ gÄ• vova kamme kammasahÄ• y
gomaá¹‡á¸• alehi saddhiá¹ƒ kasikammÄ• dÄ«ni nipphajjanti. __sÄ«tassa iriyÄ• patho_ti sÄ«
iriyÄ• patho jÄ«vitavutti. __sÄ«ta_nti naá¹…galaá¹ƒ. yassa hi naá¹…galehi khettaá¹ƒ appam

kaá¹-á¹-haá¹ƒ na hoti, so kathaá¹ƒ jÄ«vissatÄ«ti vadati. dasamaá¹ƒ.

11. araá¹‡asuttavaá¹‡á¹‡anÄ•

<81> ekÄ• dasame __araá¹‡Ä• _ti nikkilesÄ• . __vusita_nti vusitavÄ• so. __bhojissiya_nti a
__samaá¹‡Ä• _ti khÄ«á¹‡Ä• savasamaá¹‡Ä• . te hi ekantena araá¹‡Ä• nÄ• ma. __vusitaá¹
ariyamaggavÄ• so \Ee I 102/ na nassati. __parijÄ• nantÄ«_ti puthujjanakalyÄ• á¹‡akato paá
lokiyalokuttarÄ• ya pariÃ±Ã±Ä• ya parijÄ• nanti. __bhojissiya_nti khÄ«á¹‡Ä• savasamaá¹‡Ä
bhujissabhÄ• vo nÄ• ma. __vandantÄ«_ti pabbajitadivasato paá¹-á¹-hÄ• ya vandanti. __pat
patiá¹-á¹-hitaá¹ƒ \Ne I 92/. __samaá¹‡Ä«dhÄ• _ti samaá¹‡aá¹ƒ idha. __jÄ• tihÄ«na_nti api c
pabbajitaá¹ƒ. __khattiyÄ• _ti na kevalaá¹ƒ khattiyÄ• va, devÄ• pi sÄ«lasampannaá¹ƒ samaá
ekÄ• dasamaá¹ƒ.

chetvÄ• vaggo aá¹-á¹-hamo.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

devatÄ• saá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. devaputtasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. paá¹-hamakassapasuttavaá¹‡á¹‡anÄ•

<82> devaputtasaá¹ƒyuttassa \Ne I 93/ \Ee I 103/ \Be I 96/ paá¹-hame __devaputto_ti devÄ
nibbattÄ• purisÄ• devaputtÄ• nÄ• ma, itthiyo devadhÄ«taro nÄ• ma honti. nÄ• mavasena
devatÄ• â€™â€™ ti vuccati, pÄ• kaá¹-o ``itthannÄ• mo devaputtoâ€™â€™ ti. tasmÄ• heá¹
devatÄ• â€™â€™ ti vatvÄ• idha ``devaputtoâ€™â€™ ti vuttaá¹ƒ. __anusÄ• sa_nti anusiá¹-
devaputto bhagavatÄ• sambodhito sattame vasse yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• tidas
abhidhammaá¹ƒ desentena jhÄ• navibhaá¹…ge --- ``bhikkhÅ«ti samaÃ±Ã±Ä• ya bhikkhu, pa
ti (Vibh 510). evaá¹ƒ bhikkhuniddesaá¹ƒ kathiyamÄ• naá¹ƒ assosi. ``evaá¹ƒ vitakketha, mÄ•
evaá¹ƒ manasikarotha, mÄ• evaá¹ƒ manasÄ• kattha. idaá¹ƒ pajahatha, idaá¹ƒ upasampajja
III 19). evarÅ«paá¹ƒ pana bhikkhuovÄ• daá¹ƒ bhikkhuanusÄ• sanaá¹ƒ na assosi. so taá¹ƒ s
bhagavÄ• pakÄ• sesi, no ca bhikkhuno anusÄ• saâ€™â€™ nti Ä• ha.

__tena hÄ«_ti yasmÄ• mayÄ• bhikkhuno anusiá¹-á¹-hi na pakÄ• sitÄ• ti vadasi, tasmÄ• . _
paá¹-ibhÄ• tÅ«_ti tuyhevesÄ• anusiá¹-á¹-hipakÄ• sanÄ• upaá¹-á¹-hÄ• tÅ«ti. yo hi paÃ±haá

ca sakkoti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsanditvÄ• kathetuá¹ƒ. yo vÄ• na
pana kathetuá¹ƒ. yo vÄ• \Ee I 104/ neva kathetukÄ• mo hoti, kathetuá¹ƒ na ca sakkoti. sabl
bhagavÄ• paÃ±haá¹ƒ bhÄ• raá¹ƒ na karoti. ayaá¹ƒ pana devaputto kathetukÄ• mo ceva, sa
tasseva bhÄ• raá¹ƒ karonto bhagavÄ• evamÄ• ha. sopi paÃ±haá¹ƒ kathesi.

tattha \Ne I 94/ __subhÄ• sitassa sikkhethÄ• _ti subhÄ• sitaá¹ƒ sikkheyya, catusaccanissita
dasakathÄ• vatthunissitaá¹ƒ sattatiá¹ƒsabodhipakkhiyanissitaá¹ƒ catubbidhaá¹ƒ vacÄ«sucar
__samaá¹‡Å«pÄ• sanassa cÄ• _ti samaá¹‡ehi upÄ• sitabbaá¹ƒ samaá¹‡Å«pÄ• sanaá¹ƒ \Be
aá¹-á¹-hatiá¹ƒsabhedaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, tampi sikkheyya bhÄ• veyyÄ• ti attho. ba
bhikkhÅ«naá¹ƒ upÄ• sanampi samaá¹‡Å«pÄ• sanaá¹ƒ. tampi `kiá¹ƒ, bhante, kusalaâ€™â€™
paÃ±Ã±Ä• vuddhatthaá¹ƒ sikkheyya. __cittavÅ«pasamassa cÄ• _ti aá¹-á¹-hasamÄ• pattivas
sikkheyya. iti devaputtena tisso sikkhÄ• kathitÄ• honti. purimapadena hi adhisÄ«lasikkhÄ•
dutiyapadena adhipaÃ±Ã±Ä• sikkhÄ• , cittavÅ«pasamena adhicittasikkhÄ• ti evaá¹ƒ imÄ• ya
sÄ• sanaá¹ƒ pakÄ• sitameva hoti. paá¹-hamaá¹ƒ.

2. dutiyakassapasuttavaá¹‡á¹‡anÄ•

<83> dutiye __jhÄ• yÄ«_ti dvÄ«hi jhÄ• nehi jhÄ• yÄ«. __vimuttacitto_ti kammaá¹-á¹-hÄ• na
__hadayassÄ• nupatti_nti arahattaá¹ƒ. __lokassÄ• _ti saá¹…khÄ• ralokassa. __anissito_ti t
anissito, taá¹‡hÄ• diá¹-á¹-hiyo vÄ• anissito. __tadÄ• nisaá¹ƒso_ti arahattÄ• nisaá¹ƒso. idaá
arahattÄ• nisaá¹ƒso bhikkhu arahattaá¹ƒ patthento jhÄ• yÄ« bhaveyya, suvimuttacitto bhave
udayabbayaá¹ƒ Ã±atvÄ• anissito bhaveyya. tantidhammo pana imasmiá¹ƒ sÄ• sane pubba

3-4. mÄ• ghasuttÄ• divaá¹‡á¹‡anÄ•

<84> tatiye __mÄ• gho_ti sakkassetaá¹ƒ nÄ• maá¹ƒ. sveva vattena aÃ±Ã±e abhibhavitvÄ•
__vatrabhÅ«, _ vatranÄ• makaá¹ƒ vÄ• asuraá¹ƒ abhibhavatÄ«ti vatrabhÅ«. tatiyaá¹ƒ.

<85> catutthaá¹ƒ \Ee I 105/ vuttatthameva. catutthaá¹ƒ.

5. dÄ• malisuttavaá¹‡á¹‡anÄ•

<86> paÃ±came __na tenÄ• sÄ«sate bhava_nti tena kÄ• raá¹‡ena yaá¹ƒ kiÃ±ci bhavaá¹ƒ n
nÄ• mesa devaputto, khÄ«á¹‡Ä• savassa kiccavosÄ• naá¹ƒ natthi. khÄ«á¹‡Ä• savena hi Ä•
95/ vÄ«riyaá¹ƒ kataá¹ƒ \Be I 98/, aparabhÄ• ge mayÄ• arahattaá¹ƒ pattanti mÄ• tuá¹‡hÄ«
vÄ«riyaá¹ƒ daá¸·haá¹ƒ karotu parakkamatÅ«ti cintetvÄ• evamÄ• ha.

atha bhagavÄ• ``ayaá¹ƒ devaputto khÄ«á¹‡Ä• savassa kiccavosÄ• naá¹ƒ akathento mama

katheti, kiccavosÄ• namassa kathessÄ• mÄ«â€™â€™ ti cintetvÄ• __natthi kicca_ntiÄ• dim
ayaá¹ƒ gÄ• thÄ• asaá¹ƒkiá¹‡á¹‡Ä• . bhagavatÄ• hi aÃ±Ã±attha vÄ«riyassa doso nÄ• ma d
imaá¹ƒ devaputtaá¹ƒ paá¹-ibÄ• hitvÄ• ``khÄ«á¹‡Ä• savena pubbabhÄ• ge Ä• savakkhayatt
kammaá¹-á¹-hÄ• naá¹ƒ Ä• dÄ• ya vÄ«riyaá¹ƒ kataá¹ƒ, aparabhÄ• ge sace icchati, karotu, n
yathÄ• sukhaá¹ƒ viharatÅ«â€™â€™ ti khÄ«á¹‡Ä• savassa kiccavosÄ• nadassanatthaá¹ƒ e
patiá¹-á¹-haá¹ƒ. paÃ±camaá¹ƒ.

6. kÄ• madasuttavaá¹‡á¹‡anÄ•

<87> chaá¹-á¹-he __dukkara_nti ayaá¹ƒ kira devaputto pubbayogÄ• vacaro bahalakilesatÄ
vikkhambhento samaá¹‡adhammaá¹ƒ katvÄ• pubbÅ«panissayamandatÄ• ya ariyabhÅ«mi
devaloke nibbatto. so ``tathÄ• gatassa santikaá¹ƒ gantvÄ• dukkarabhÄ• vaá¹ƒ Ä• rocessÄ
evamÄ• ha. tattha __dukkara_nti dasapi vassÄ• ni ... pe ... saá¹-á¹-hipi yadetaá¹ƒ ekantapa
samaá¹‡adhammassa karaá¹‡aá¹ƒ nÄ• ma, taá¹ƒ dukkaraá¹ƒ. __sekhÄ• _ti satta sekhÄ• .
samÄ• hitÄ• samupetÄ• . __á¹-hitattÄ• _ti patiá¹-á¹-hitasabhÄ• vÄ• . evaá¹ƒ pucchitapaÃ±
uparipaÃ±hasamuá¹-á¹-hÄ• panatthaá¹ƒ __anagÄ• riyupetassÄ• _tiÄ• dimÄ• ha. tattha \Ee
__anagÄ• riyupetassÄ• _ti anagÄ• riyaá¹ƒ niggehabhÄ• vaá¹ƒ upetassa. sattabhÅ«mikepi
vuá¸• á¸• hatarena Ä• gantvÄ• ``mayhaá¹ƒ idaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vutte pattac
nikkhamateva. tasmÄ• ``anagÄ• riyupetoâ€™â€™ ti vuccati. __tuá¹-á¹-hÄ«_ti catupaccaya
cittavÅ«pasamabhÄ• vanÄ• ya.

__te chetvÄ• maccuno jÄ• la_nti ye rattindivaá¹ƒ indriyÅ«pasame ratÄ• , te dussamÄ• dah
samÄ• dahanti. ye ca samÄ• hitacittÄ• , te catupaccayasantosaá¹ƒ pÅ«rentÄ• na kilamanti
sÄ«laá¹ƒ pÅ«rentÄ• na kilamanti \Be I 99/. ye sÄ«le patiá¹-á¹-hitÄ• satta sekhÄ• , te ariyÄ
jÄ• lasaá¹…khÄ• taá¹ƒ kilesajÄ• laá¹ƒ chinditvÄ• gacchanti. __duggamo_ti ``saccametaá¹ƒ
indriyÅ«pasame \Ne I 96/ ratÄ• , te dussamÄ• dahaá¹ƒ samÄ• dahanti ... pe ... ye sÄ«le pat
maccuno jÄ• laá¹ƒ chinditvÄ• gacchantiâ€™â€™. kiá¹ƒ na gacchissanti? ayaá¹ƒ pana dug
maggoti Ä• ha. tattha kiÃ±cÄ• pi ariyamaggo neva duggamo na visamo, pubbabhÄ• gapaá¹
parissayÄ• honti. tasmÄ• evaá¹ƒ vutto. __avaá¹ƒsirÄ• _ti Ã±Ä• á¹‡asirena adhosirÄ• hutv
ariyamaggaá¹ƒ Ä• rohituá¹ƒ asamatthatÄ• yeva ca te anariyamagge papatantÄ«ti ca vuccan
maggo_ti sveva maggo ariyÄ• naá¹ƒ samo hoti. __visame samÄ• _ti visamepi sattakÄ• ye s

7. paÃ±cÄ• lacaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<88> sattame __sambÄ• dhe_ti nÄ«varaá¹‡asambÄ• dhaá¹ƒ kÄ• maguá¹‡asambÄ• dhanti
nÄ«varaá¹‡asambÄ• dhaá¹ƒ adhippetaá¹ƒ. __okÄ• sa_nti jhÄ• nassetaá¹ƒ nÄ• maá¹ƒ. __pa
paá¹-ilÄ«naseá¹-á¹-ho. paá¹-ilÄ«no nÄ• ma pahÄ«namÄ• no vuccati. yathÄ• ha --- ``kathaÃ
paá¹-ilÄ«no hoti \Ee I 107/. idha, bhikkhave, bhikkhuno asmimÄ• no pahÄ«no hoti ucchinna

anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™â€™ ti (AN I 4.38; Nidd I 87). __pac
paá¹-ilabhiá¹ƒsu. __sammÄ• te_ti ye nibbÄ• napattiyÄ• satiá¹ƒ paá¹-ilabhiá¹ƒsu, te lokuttar
susamÄ• hitÄ• ti missakajjhÄ• naá¹ƒ kathitaá¹ƒ. sattamaá¹ƒ.

8. tÄ• yanasuttavaá¹‡á¹‡anÄ•

<89> aá¹-á¹-hame __purÄ• á¹‡atitthakaro_ti pubbe titthakaro. ettha ca titthaá¹ƒ nÄ• ma dvÄ
diá¹-á¹-hiyo, titthakaro nÄ• ma tÄ• saá¹ƒ uppÄ• dako satthÄ• . seyyathidaá¹ƒ nando, vaccho
purÄ• á¹‡Ä• dayo pana titthiyÄ• nÄ• ma. ayaá¹ƒ pana diá¹-á¹-hiá¹ƒ uppÄ• detvÄ• kathaá¹ƒ
kammavÄ• ditÄ• ya. esa kira uposathabhattÄ• dÄ«ni adÄ• si, anÄ• thÄ• naá¹ƒ vattaá¹ƒ paá
akÄ• si, pokkharaá¹‡iyo khaá¹‡Ä• pesi, aÃ±Ã±ampi bahuá¹ƒ kalyÄ• á¹‡aá¹ƒ akÄ• si. so tas
nibbatto, sÄ• sanassa \Be I 100/ pana niyyÄ• nikabhÄ• vaá¹ƒ jÄ• nÄ• ti. so tathÄ• gatassa s
sÄ• sanÄ• nucchavikÄ• vÄ«riyappaá¹-isaá¹ƒyuttÄ• gÄ• thÄ• vakkhÄ• mÄ«ti Ä• gantvÄ• _

tattha \Ne I 97/ __chindÄ• _ti aniyamitaÄ• á¹‡atti. __sota_nti taá¹‡hÄ• sotaá¹ƒ. __parakkam
vÄ«riyaá¹ƒ katvÄ• . __kÄ• me_ti kilesakÄ• mepi vatthukÄ• mepi. __panudÄ• _ti nÄ«hara. _
idaá¹ƒ vuttaá¹ƒ hoti --- kÄ• me ajahitvÄ• muni jhÄ• naá¹ƒ na upapajjati, na paá¹-ilabhatÄ«ti
kayirÄ• thena_nti yadi vÄ«riyaá¹ƒ kareyya, kareyyÄ• tha, taá¹ƒ vÄ«riyaá¹ƒ na osakkeyya. __
parakkame_ti daá¸·haá¹ƒ enaá¹ƒ kareyya. __sithilo hi paribbÄ• jo_ti sithilagahitÄ• pabbajjÄ
raja_nti atirekaá¹ƒ \Ee I 108/ upari kilesarajaá¹ƒ Ä• kirati. __akataá¹ƒ dukkaá¹-aá¹ƒ seyyo_ti
akatameva seyyo. __yaá¹ƒ kiÃ±cÄ«_ti na kevalaá¹ƒ dukkaá¹-aá¹ƒ katvÄ• katasÄ• maÃ±Ã±
kiÃ±ci sithilaá¹ƒ kataá¹ƒ evarÅ«pameva hoti. __saá¹ƒkiliá¹-á¹-ha_nti dukkarakÄ• rikavataá¹ƒ
sÄ• sane paccayahetu samÄ• dinnadhutaá¹…gavataá¹ƒ saá¹ƒkiliá¹-á¹-hameva. __saá¹…ka
saritaá¹ƒ, ``idampi iminÄ• kataá¹ƒ bhavissati, idampi iminÄ• â€™â€™ ti evaá¹ƒ Ä• saá¹…k
__Ä• dibrahmacariyikÄ• _ti maggabrahmacariyassa Ä• dibhÅ«tÄ• pubbapadhÄ• nabhÅ«tÄ

9. candimasuttavaá¹‡á¹‡anÄ•

<90> navame __candimÄ• _ti candavimÄ• navÄ• sÄ« devaputto. __sabbadhÄ«_ti sabbesu
__lokÄ• nukampakÄ• _ti tuyhampi etassapi tÄ• disÄ• eva. __santaramÄ• novÄ• _ti turito vi
atÄ«tatthe vattamÄ• navacanaá¹ƒ. navamaá¹ƒ.

10. sÅ«riyasuttavaá¹‡á¹‡anÄ•

<91> dasame __sÅ«riyo_ti sÅ«riyavimÄ• navÄ• sÄ« devaputto. __andhakÄ• re_ti
cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡ena andhabhÄ• vakaraá¹‡e. virocatÄ«ti __verocano.
maá¹‡á¸• alasaá¹‡á¹-hÄ• no. __mÄ• , rÄ• hu, gilÄ« caramantalikkhe_ti antalikkhe caraá¹ƒ s
gilÄ«ti vadati. kiá¹ƒ panesa taá¹ƒ gilatÄ«ti \Be I 101/? Ä• ma, gilati. rÄ• hussa hi attabhÄ• vo

uccattanena aá¹-á¹-hayojanasatÄ• dhikÄ• ni cattÄ• ri yojanasahassÄ• ni, bÄ• hantaramassa
bahalattena cha yojanasatÄ• ni, sÄ«saá¹ƒ nava yojanasataá¹ƒ, nalÄ• á¹-aá¹ƒ tiyojanasataá
paá¹‡á¹‡Ä• sayojanaá¹ƒ, mukhaá¹ƒ dviyojanasataá¹ƒ, ghÄ• naá¹ƒ tiyojanasataá¹ƒ, mukhÄ•
tiyojanasatagambhÄ«raá¹ƒ hatthatalapÄ• datalÄ• ni puthulato dviyojanasatÄ• ni \Ee I 109/.
paá¹‡á¹‡Ä• sa yojanÄ• ni. so candimasÅ«riye virocamÄ• ne disvÄ• issÄ• pakato \Ne I 98/ t
otaritvÄ• mukhaá¹ƒ vivaritvÄ• tiá¹-á¹-hati. candavimÄ• naá¹ƒ sÅ«riyavimÄ• naá¹ƒ vÄ• tiyo
pakkhittaá¹ƒ viya hoti. vimÄ• ne adhivatthÄ• devatÄ• maraá¹‡abhayatajjitÄ• ekappahÄ• re
vimÄ• naá¹ƒ kadÄ• ci hatthena chÄ• deti, kadÄ• ci hanukassa heá¹-á¹-hÄ• pakkhipati, kadÄ
kadÄ• ci avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±janto viya kapolantare á¹-hapeti. vegaá¹ƒ pana vÄ
vÄ• ressÄ• mÄ«ti gaá¹‡á¸• akaá¹ƒ katvÄ• tiá¹-á¹-heyya, matthakaá¹ƒ tassa bhinditvÄ• nikk
vÄ• naá¹ƒ onameyya. tasmÄ• vimÄ• nena saheva gacchati. __pajaá¹ƒ mama_nti candima
mahÄ• samayasuttakathanadivase sotÄ• pattiphalaá¹ƒ pattÄ• . tena bhagavÄ• ``pajaá¹ƒ m
mama esoti attho. dasamaá¹ƒ.

paá¹-hamo vaggo.

2. anÄ• thapiá¹‡á¸• ikavaggo

1. candimasasuttavaá¹‡á¹‡anÄ•

<92> dutiyavaggassa paá¹-hame __kacchevÄ• _ti kacche viya. __kacche_ti pabbatakacche
nipakÄ• _ti ekaggacittÄ• ceva paÃ±Ã±Ä• nepakkena ca samannÄ• gatÄ• . __satÄ• _ti sati
--- ye jhÄ• nÄ• ni labhitvÄ• \Be I 102/ ekodÄ« nipakÄ• satÄ• viharanti, te amakase pabbat
vÄ• magÄ• viya sotthiá¹ƒ gamissantÄ«ti. __pÄ• ra_nti nibbÄ• naá¹ƒ. __ambujo_ti maccho.
kilesaÃ±jahÄ• . yepi jhÄ• nÄ• ni labhitvÄ• appamattÄ• kilese jahanti, te suttajÄ• laá¹ƒ bhin
nibbÄ• naá¹ƒ gamissantÄ«ti vuttaá¹ƒ hoti. paá¹-hamaá¹ƒ.

2. veá¹‡á¸• usuttavaá¹‡á¹‡anÄ•

<93> dutiye \Ee I 110/ __veá¹‡á¸• Å«_ti tassa devaputtassa nÄ• maá¹ƒ. __payirupÄ• siyÄ•
__anusikkhare_ti \Ne I 99/ sikkhanti. __siá¹-á¹-hipade_ti anusiá¹-á¹-hipade. __kÄ• le te appa
te appamÄ• daá¹ƒ karontÄ• . dutiyaá¹ƒ.

3. dÄ«ghalaá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<94> tatiye __dÄ«ghalaá¹-á¹-hÄ«_ti devaloke sabbe samappamÄ• á¹‡Ä• tigÄ• vutikÄ• va
dÄ«ghattabhÄ• vatÄ• ya evaá¹ƒnÄ• maá¹ƒ ahosi. so puÃ±Ã±Ä• ni katvÄ• devaloke nibbatt
tatiyaá¹ƒ.

4. nandanasuttavaá¹‡á¹‡anÄ•

<95> catutthe __gotamÄ• _ti bhagavantaá¹ƒ gottena Ä• lapati. __anÄ• vaá¹-a_nti tathÄ• ga
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pesentassa rukkho vÄ• pabbato vÄ• Ä• varituá¹ƒ samattho
``anÄ• vaá¹-aâ€™â€™ nti. iti tathÄ• gataá¹ƒ thometvÄ• devaloke abhisaá¹…khatapaÃ±haá
__kathaá¹ƒvidha_ntiÄ• dimÄ• ha. tattha __dukkhamaticca iriyatÄ«_ti dukkhaá¹ƒ atikkamitvÄ
__sÄ«lavÄ• _ti lokiyalokuttarena sÄ«lena samannÄ• gato khÄ«á¹‡Ä• savo. __paÃ±Ã±Ä• _d
__pÅ«jayantÄ«_ti gandhapupphÄ• dÄ«hi pÅ«jenti. catutthaá¹ƒ.

5-6. candanasuttÄ• divaá¹‡á¹‡anÄ•

<96> paÃ±came __appatiá¹-á¹-he anÄ• lambe_ti heá¹-á¹-hÄ• apatiá¹-á¹-he upari anÄ• lam
appanÄ• yapi upacÄ• renapi suá¹-á¹-hu samÄ• hito \Be I 103/. __pahitatto_ti pesitatto.
__nandÄ«rÄ• gaparikkhÄ«á¹‡o_ti parikkhÄ«á¹‡anandÄ«rÄ• go. nandÄ«rÄ• go nÄ• ma tayo
imÄ• ya gÄ• thÄ• ya kÄ• masaÃ±Ã±Ä• gahaá¹‡ena paÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni, n
uddhambhÄ• giyasaá¹ƒyojanÄ• ni, nandÄ«rÄ• gena tayo kammÄ• bhisaá¹…khÄ• rÄ• \Ee I
saá¹ƒyojanÄ• ni tayo ca kammÄ• bhisaá¹…khÄ• rÄ• pahÄ«nÄ• , so gambhÄ«re mahoghe
kÄ• mabhavo, rÅ«pasaá¹ƒyojanena rÅ«pabhavo gahito, tesaá¹ƒ gahaá¹‡ena arÅ«pabhavo
nandÄ«rÄ• gena tayo kammÄ• bhisaá¹…khÄ• rÄ• gahitÄ• ti evaá¹ƒ yassa tÄ«su bhavesu t
gambhÄ«re na sÄ«datÄ«tipi dasseti. paÃ±camaá¹ƒ.

<97> chaá¹-á¹-haá¹ƒ vuttatthameva. chaá¹-á¹-haá¹ƒ.

7. subrahmasuttavaá¹‡á¹‡anÄ•

<98> sattame __subrahmÄ• _ti so kira devaputto accharÄ• saá¹…ghaparivuto nandanakÄ«
pÄ• ricchattakamÅ«le paÃ±Ã±attÄ• sane nisÄ«di. taá¹ƒ paÃ±casatÄ• devadhÄ«taro parivÄ
paÃ±casatÄ• rukkhaá¹ƒ abhiruá¸·hÄ• . nanu ca devatÄ• naá¹ƒ cittavasena yojanasatikopi r
Ä• gacchati, kasmÄ• tÄ• abhiruá¸·hÄ• ti. khiá¸• á¸• Ä• pasutatÄ• ya. abhiruyha pana madh
gÄ• yitvÄ• pupphÄ• ni pÄ• tenti, tÄ• ni gahetvÄ• itarÄ• ekatovaá¹‡á¹-ikamÄ• lÄ• divasena
abhiruá¸·hÄ• upacchedakakammavasena ekappahÄ• reneva kÄ• laá¹ƒ katvÄ• avÄ«cimhi
anubhavanti.

atha kÄ• le gacchante devaputto ``imÄ• saá¹ƒ neva saddo suyyati, na pupphÄ• ni pÄ• tenti
gatÄ• â€™â€™ ti? Ä• vajjento niraye nibbattabhÄ• vaá¹ƒ disvÄ• piyavatthukasokena ruppa
tÄ• va yathÄ• kammena gatÄ• , mayhaá¹ƒ Ä• yusaá¹…khÄ• ro kittakoâ€™â€™ ti. so --- ``sa
avasesÄ• hi paÃ±casatÄ• hi saddhiá¹ƒ kÄ• laá¹ƒ katvÄ• tattheva nibbattitabbaâ€™â€™ nti

ruppi. so --- ``imaá¹ƒ mayhaá¹ƒ sokaá¹ƒ sadevake loke aÃ±Ã±atra tathÄ• gatÄ• niddhamitu
natthÄ«â€™â€™ ti cintetvÄ• satthu santikaá¹ƒ gantvÄ• __niccaá¹ƒ utrasta_nti gÄ• thamÄ•

tattha \Be I 104/ __ida_nti attano cittaá¹ƒ dasseti. dutiyapadaá¹ƒ purimasseva \Ee I 112/ ve
__nicca_nti ca padassa devaloke nibbattakÄ• lato paá¹-á¹-hÄ• yÄ• ti attho na gahetabbo, so
paá¹-á¹-hÄ• ya niccanti veditabbaá¹ƒ. __anuppannesu kicchesÅ«_ti ito sattÄ• haccayena yÄ
uppajjissanti, tesu. __atho uppatitesu cÄ• _ti yÄ• ni paÃ±casatÄ• naá¹ƒ accharÄ• naá¹ƒ nira
diá¹-á¹-hÄ• ni, tesu cÄ• ti evaá¹ƒ imesu uppannÄ• nuppannesu dukkhesu niccaá¹ƒ mama u
abbhantare á¸• ayhamÄ• no viya homi bhagavÄ• ti dasseti.

__nÄ• Ã±Ã±atra_ \Ne I 101/ __bojjhÄ• tapasÄ• _ti bojjhaá¹…gabhÄ• vanaÃ±ca tapoguá¹‡
sotthiá¹ƒ na passÄ• mÄ«ti attho. __sabbanissaggÄ• _ti nibbÄ• nato. ettha kiÃ±cÄ• pi bojjha
paá¹-hamaá¹ƒ gahitÄ• , indriyasaá¹ƒvaro pacchÄ• , atthato pana indriyasaá¹ƒvarova paá¹-h
indiyasaá¹ƒvare hi gahite catupÄ• risuddhisÄ«laá¹ƒ gahitaá¹ƒ hoti. tasmiá¹ƒ patiá¹-á¹-hito bh
nissayamuttako dhutaá¹…gasaá¹…khÄ• taá¹ƒ tapoguá¹‡aá¹ƒ samÄ• dÄ• ya araÃ±Ã±aá¹ƒ p
bhÄ• vento saha vipassanÄ• ya bojjhaá¹…ge bhÄ• veti. tassa ariyamaggo yaá¹ƒ nibbÄ• naá
uppajjati, so ``sabbanissaggoâ€™â€™ ti bhagavÄ• catusaccavasena desanaá¹ƒ vinivattes
desanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hahÄ«ti. sattamaá¹ƒ.

8-10. kakudhasuttÄ• divaá¹‡á¹‡anÄ•

<99> aá¹-á¹-hame __kakudho devaputto_ti ayaá¹ƒ kira kolanagare mahÄ• moggallÄ• natth
daharakÄ• leyeva therassa santike vasanto jhÄ• naá¹ƒ nibbattetvÄ• kÄ• laá¹…kato, brahm
naá¹ƒ kakudho brahmÄ• tveva saÃ±jÄ• nanti. __nandasÄ«_ti tussasi. __kiá¹ƒ laddhÄ• _ti tu
manÄ• paá¹ƒ labhitvÄ• hoti, tasmÄ• evamÄ• ha. __kiá¹ƒ jÄ«yitthÄ• _ti yassa hi kiÃ±ci mar
jiá¹‡á¹‡aá¹ƒ hoti, so socati, tasmÄ• evamÄ• ha. __aratÄ« nÄ• bhikÄ«ratÄ«_ti ukkaá¹‡á¹-hit
__aghajÄ• tassÄ• _ti dukkhajÄ• tassa, vaá¹-á¹-adukkhe á¹-hitassÄ• ti attho. __nandÄ«jÄ• ta
__agha_nti evarÅ«passa \Ee I 113/ hi vaá¹-á¹-adukkhaá¹ƒ Ä• gatameva hoti \Be I 105/. ``du
patthayatÄ«â€™â€™ ti hi vuttaá¹ƒ. iti aghajÄ• tassa nandÄ« hoti, sukhaviparia¹‡Ä• mena d
nandÄ«jÄ• tassa aghaá¹ƒ hoti. aá¹-á¹-hamaá¹ƒ.

<100> navamaá¹ƒ vuttatthameva. navamaá¹ƒ.

<101> dasame Ä• nandattherassa anumÄ• nabuddhiyÄ• Ä• nubhÄ• vappakÄ• sanatthaá¹

dutiyo vaggo.

3. nÄ• nÄ• titthiyavaggo

1-2. sivasuttÄ• divaá¹‡á¹‡anÄ•

<102> tatiyavaggassa \Ne I 102/ paá¹-hamaá¹ƒ vuttatthameva. paá¹-hamaá¹ƒ.

<103> dutiye __paá¹-ikaccevÄ• _ti paá¹-hamaá¹ƒyeva. __akkhacchinnovajhÄ• yatÄ«_ti akk
balavacintanaá¹ƒ cinteti. dutiyagÄ• thÄ• ya __akkhacchinnovÄ• _ti akkhacchinno viya. dutiy

3-4. serÄ«suttÄ• divaá¹‡á¹‡anÄ•

<104> tatiye __dÄ• yako_ti dÄ• nasÄ«lo. __dÄ• napatÄ«_ti yaá¹ƒ dÄ• naá¹ƒ demi, tassa pa
na sahÄ• yo. yo hi attanÄ• madhuraá¹ƒ bhuÃ±jati, paresaá¹ƒ amadhuraá¹ƒ deti, so dÄ• nas
deyyadhammassa dÄ• so hutvÄ• deti. yo yaá¹ƒ attanÄ• bhuÃ±jati, tadeva deti, so sahÄ• y
attanÄ• yena tena yÄ• peti, paresaá¹ƒ madhuraá¹ƒ deti, so pati jeá¹-á¹-hako sÄ• mi hutvÄ•
ahosiâ€™â€™ nti \Ee I 114/ vadati.

__catÅ«su dvÄ• resu_ti tassa kira raÃ±Ã±o sindhavaraá¹-á¹-haá¹ƒ sodhivÄ• karaá¹-á¹-hant
ahesuá¹ƒ, nagaraá¹ƒ roruvaá¹ƒ nÄ• ma. tassa ekekasmiá¹ƒ dvÄ• re devasikaá¹ƒ satasahas
vinicchayaá¹-á¹-hÄ• ne satasahassaá¹ƒ. so bahuhiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ rÄ• sibhÅ«taá¹ƒ
kammassakataÃ±Ä• á¹‡aá¹ƒ uppÄ• detvÄ• catÅ«su dvÄ• resu \Be I 106/ dÄ• nasÄ• lÄ• yo
dvÄ• re uá¹-á¹-hitaÄ• yena dÄ• naá¹ƒ dethÄ• ti amacce á¹-hapesi. tenÄ• ha --- ``catÅ«su dv
dÄ«yitthÄ• â€™â€™ ti.

__samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavanibbakayÄ• cakÄ• na_nti ettha __samaá¹‡Ä•
__brÄ• hmaá¹‡Ä• _ti bhovÄ• dino. samitapÄ• pabÄ• hitapÄ• pe pana samaá¹‡abrÄ• hmaá
duggatÄ• daliddamanussÄ• kÄ• á¹‡akuá¹‡iÄ• dayo. __addhikÄ• _ti pathÄ• vino. __vanibb
dinnaá¹ƒ, kantaá¹ƒ, manÄ• paá¹ƒ, kÄ• lena, anavajjaá¹ƒ dinnaá¹ƒ, dadaá¹ƒ cittaá¹ƒ pasÄ• c
brahmalokaâ€™â€™ ntiÄ• dinÄ• nayena \Ne I 103/ dÄ• nassa vaá¹‡á¹‡aá¹ƒ thomayamÄ•
``pasatamattaá¹ƒ detha, sarÄ• vamattaá¹ƒ dethÄ• â€™â€™ tiÄ• dÄ«ni ca vatvÄ• yÄ• camA
__itthÄ• gÄ• rassa dÄ• naá¹ƒ dÄ«yitthÄ• _ti paá¹-hamadvÄ• rassa laddhattÄ• tattha uppajj
dhanaá¹ƒ pakkhipitvÄ• raÃ±Ã±o amacce hÄ• retvÄ• attano amacce á¹-hapetvÄ• raÃ±Ã±Ä
mahantataraá¹ƒ dÄ• naá¹ƒ adaá¹ƒsu. taá¹ƒ sandhÄ• yevamÄ• ha. __mama dÄ• naá¹ƒ paá¹
tattha dÄ«yittha, taá¹ƒ paá¹-inivatti. sesadvÄ• resupi eseva nayo. __kocÄ«_ti katthaci. __dÄ
asÄ«tivassasahassÄ• ni. ettakaá¹ƒ kira kÄ• laá¹ƒ tassa raÃ±Ã±o dÄ• naá¹ƒ dÄ«yittha. tatiya

<105> catutthaá¹ƒ vuttatthameva. catutthaá¹ƒ.

5. jantusuttavaá¹‡á¹‡anÄ•

<106> paÃ±came \Ee I 115/ __kosalesu viharantÄ«_ti bhagavato santike kammaá¹-á¹-hÄ• gantvÄ• viharanti. __uddhatÄ• _ti akappiye kappiyasaÃ±Ã±itÄ• ya ca kappiye akappiyasaÃ sÄ• vajjasaÃ±Ã±itÄ• ya ca sÄ• vajje anavajjasaÃ±Ã±itÄ• ya ca uddhaccapakatikÄ• hutvÄ• uggatanaá¸·Ä• , uá¹-á¹-hitatucchamÄ• nÄ• ti vuttaá¹ƒ hoti. __capalÄ• _ti pattacÄ«varamaá¹ yuttÄ• . __mukharÄ• _ti mukhakharÄ• , kharavacanÄ• ti vuttaá¹ƒ hoti. __vikiá¹‡á¹‡avÄ• cÄ• divasampi niratthakavacanapalÄ• pino. __muá¹-á¹-hassatino_ti naá¹-á¹-hassatino sativirahit ettha pamussanti. __asampajÄ• nÄ• _ti nippaÃ±Ã±Ä• . __asamÄ• hitÄ• _ti appanÄ• upacÄ caá¹‡á¸• asote \Be I 107/ baddhanÄ• vÄ• sadisÄ• . __vibbhantacittÄ• _ti anavaá¹-á¹-hitacitt panthÄ• ruá¸·habÄ• lamigasadisÄ• . __pÄ• katindriyÄ• _ti saá¹ƒvarÄ• bhÄ• vena gihikÄ• le

__jantÅ«_ti evaá¹ƒnÄ• mako devaputto. __tadahuposathe_ti tasmiá¹ƒ ahu uposathe, uposa __pannarase_ti cÄ• tuddasikÄ• dipaá¹-ikkhepo. __upasaá¹…kamÄ«_ti codanatthÄ• ya upa ``ime bhikkhÅ« satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nikkhantÄ• , idÄ• ni pamatt panete pÄ• á¹-iyekkaá¹ƒ nisinnaá¹-á¹-hÄ• ne codiyamÄ• nÄ• kathaá¹ƒ gaá¹‡hissanti, samÄ codissÄ• mÄ«â€™â€™ ti uposathadivase tesaá¹ƒ sannipatitabhÄ• vaá¹ƒ Ã±atvÄ• upasaá¹ ajjhabhÄ• sÄ«_ti sabbesaá¹ƒ majjhe á¹-hatvÄ• gÄ• thÄ• abhÄ• si.

tattha \Ne I 104/ yasmÄ• guá¹‡akathÄ• ya saddhiá¹ƒ nigguá¹‡assa aguá¹‡o pÄ• kaá¹-o ho kathento __sukhajÄ«vino pure Ä• su_ntiÄ• dimÄ• ha. tattha __sukhajÄ«vino pure Ä• su_nti subharÄ• \Ee I 116/ ahesuá¹ƒ, uccanÄ«cakulesu sapadÄ• naá¹ƒ caritvÄ• laddhena missak adhippÄ• yena evamÄ• ha. __anicchÄ• _ti nittaá¹‡hÄ• hutvÄ• .

evaá¹ƒ porÄ• á¹‡akabhikkhÅ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathetvÄ• idÄ• ni tesaá¹ƒ avaá¹‡á¹‡aá¹ __dupposa_ntiÄ• dimÄ• ha. tattha __gÄ• me gÄ• maá¹‡ikÄ• viyÄ• _ti yathÄ• gÄ• me gÄ• pÄ«á¸·etvÄ• khÄ«radadhitaá¹‡á¸• ulÄ• dÄ«ni Ä• harÄ• petvÄ• bhuÃ±janti, evaá¹ƒ tumhepi tumhÄ• kaá¹ƒ jÄ«vikaá¹ƒ kappethÄ• ti adhippÄ• yena vadati. __nipajjantÄ«_ti uddesaparipu anatthikÄ• hutvÄ• sayanamhi hatthapÄ• de vissajjetvÄ• nipajjanti. __parÄ• gÄ• resÅ«_ti p kulasuá¹‡hÄ• dÄ«sÅ«ti attho. __mucchitÄ• _ti kilesamucchÄ• ya mucchitÄ• .

__ekacce_ti vattabbayuttakeyeva. __apaviddhÄ• _ti chaá¸• á¸• itakÄ• . __anÄ• thÄ• _ti apa susÄ• ne chaá¸• á¸• itÄ• kÄ• laá¹…katamanussÄ• . yathÄ• hi susÄ• ne chaá¸• á¸• itÄ• nÄ Ã±Ä• takÄ• pi nesaá¹ƒ nÄ• thakiccaá¹ƒ na \Be I 108/ karonti, na rakkhanti, na gopayanti, ev Ä• cariyupajjhÄ• yÄ• dÄ«naá¹ƒ santikÄ• ovÄ• dÄ• nusÄ• saniá¹ƒ na labhantÄ«ti apaviddhÄ tatheva honti. paÃ±camaá¹ƒ.

6. rohitassasuttavaá¹‡á¹‡anÄ•

<107> chaá¹-á¹-he __yatthÄ• _ti cakkavÄ• á¸·alokassa ekokÄ• se bhummaá¹ƒ. __na cavat
aparÄ• paraá¹ƒ cutipaá¹-isandhivasena gahitaá¹ƒ. __gamanenÄ• _ti padagamanena. __nÄ•
satthÄ• saá¹…khÄ• ralokassa antaá¹ƒ sandhÄ• ya vadati. __Ã±Ä• teyya_ntiÄ• dÄ«su Ã±Ä•
pattabbanti attho.

iti devaputtena cakkavÄ• á¸·alokassa anto pucchito, satthÄ• rÄ• saá¹…khÄ• ralokassa kat
paÃ±hena saddhiá¹ƒ satthu byÄ• karaá¹‡aá¹ƒ sametÄ«ti saÃ±Ã±Ä• ya pasaá¹ƒsanto __acc

__daá¸·hadhammo_ti \Ne I 105/ daá¸·hadhanu, uttamappamÄ• á¹‡ena dhanunÄ• samann
dhanuÄ• cariyo. __susikkhito_ti \Ee I 117/ dasa dvÄ• dasa vassÄ• ni dhanusippaá¹ƒ sikkhit
usabhappamÄ• á¹‡epi vÄ• laggaá¹ƒ vijjhituá¹ƒ samatthabhÄ• vena katahattho. __katÅ«pÄ•
dassitasippo. __asanenÄ• _ti kaá¹‡á¸• ena. __atipÄ• teyyÄ• _ti atikkameyya. yÄ• vatÄ• so
atikkameyya, tÄ• vatÄ• kÄ• lena ekacakkavÄ• á¸·aá¹ƒ atikkamÄ• mÄ«ti attano javasampat

__puratthimÄ• samuddÄ• pacchimo_ti yathÄ• puratthimasamuddÄ• pacchimasamuddo
padavÄ«tihÄ• ro ahosÄ«ti vadati. so kira pÄ• cÄ«nacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-h
pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ akkamati, puna dutiyaá¹ƒ pÄ• daá¹ƒ pasÄ• ret
paracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ akkamati. __icchÄ• gata_nti icchÄ• eva. __aÃ±Ã±a
dasseti. bhikkhÄ• cÄ• rakÄ• le kiresa nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• anotatte
sampatte uttarakurumhi piá¹‡á¸• Ä• ya caritvÄ• cakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ nisinno
tattha muhuttaá¹ƒ vissamitvÄ• puna javati. __vassasatÄ• yuko_ti tadÄ• dÄ«ghÄ• yukakÄ•
vassasatÄ• vasiá¹-á¹-he \Be I 109/ Ä• yumhi gamanaá¹ƒ Ä• rabhi. __vassasatajÄ«vÄ«_ti ta
anantarÄ• yena jÄ«vanto. __antarÄ• va kÄ• laá¹…kato_ti cakkavÄ• á¸·alokassa antaá¹ƒ ap
pana tattha kÄ• laá¹ƒ katvÄ• pi Ä• gantvÄ• imasmiá¹ƒyeva cakkavÄ• á¸·e nibbatti. __appat
antaá¹ƒ appatvÄ• . __dukkhassÄ• _ti vaá¹-á¹-adukkhassa. __antakiriya_nti pariyantakaraá¹
attabhÄ• ve. __sasaÃ±Ã±imhi samanake_ti sasaÃ±Ã±e sacitte. __loka_nti dukkhasaccaá¹ƒ
samudayasaccaá¹ƒ. __lokanirodha_nti nirodhasaccaá¹ƒ. __paá¹-ipada_nti maggasaccaá¹ƒ.
Ä• vuso, imÄ• ni cattÄ• ri saccÄ• ni tiá¹‡akaá¹-á¹-hÄ• dÄ«su paÃ±Ã±apemi \Ee I 118/, imas
cÄ• tumahÄ• bhÅ«tike kÄ• yasmiá¹ƒ yeva paÃ±Ã±apemÄ«â€™â€™ ti dasseti. __samitÄ• v
__nÄ• sÄ«satÄ«_ti na pattheti. chaá¹-á¹-haá¹ƒ.

108-109__._ sattamaá¹-á¹-hamÄ• ni vuttatthÄ• neva. sattamaá¹ƒ, aá¹-á¹-hamaá¹ƒ.

9. susimasuttavaá¹‡á¹‡anÄ•

<110> navame __tuyhampi no, Ä• nanda, sÄ• riputto ruccatÄ«_ti satthÄ• therassa vaá¹‡á¹
vaá¹‡á¹‡o ca nÄ• mesa visabhÄ• gapuggalassa santike kathetuá¹ƒ na vaá¹-á¹-ati. tassa sa
hi matthakaá¹ƒ na pÄ• puá¹‡Ä• ti. so hi ``asuko nÄ• ma bhikkhu sÄ«lavÄ• â€™â€™ ti vutte

gorÅ«pasÄ«lo so. kiá¹ƒ tayÄ• aÃ±Ã±o sÄ«lavÄ• na diá¹-á¹-hapubboâ€™â€™ ti vÄ• ? ``pa
``kiá¹ƒ paÃ±Ã±o so? kiá¹ƒ tayÄ• aÃ±Ã±o paÃ±Ã±avÄ• na diá¹-á¹-hapubboâ€™â€™ ti? vÄ
vaá¹‡á¹‡akathÄ• ya antarÄ• yaá¹ƒ karoti. Ä• nandatthero pana sÄ• riputtattherassa sabhÄ•
therassa deti, attano upaá¹-á¹-hÄ• kadÄ• rake pabbÄ• jetvÄ• therassa santike upajjhaá¹ƒ g
upasampÄ• deti. sÄ• riputtattheropi Ä• nandattherassa tatheva karoti. kiá¹ƒ kÄ• raá¹‡Ä• ? a
pasÄ«ditvÄ• . Ä• nandatthero hi --- ``amhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tiko ekaá¹ƒ asaá¹…khyey
kappe pÄ• ramiyo pÅ«retvÄ• soá¸·asavidhaá¹ƒ paÃ±Ã±aá¹ƒ paá¹-ivijjhitvÄ• dhammasenÄ•
á¹-hitoâ€™â€™ ti therassa guá¹‡esu pasÄ«ditvÄ• va theraá¹ƒ mamÄ• yati. sÄ• riputtatthero
``sammÄ• sambuddhassa mayÄ• kattabbaá¹ƒ mukhodakadÄ• nÄ• dikiccaá¹ƒ sabbaá¹ƒ Ä•
ahaá¹ƒ icchiticchitaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjituá¹ƒ labhÄ• mÄ«â€™â€™ ti Ä• yasmato
110/ pasÄ«ditvÄ• va taá¹ƒ mamÄ• yati. tasmÄ• bhagavÄ• sÄ• riputtattherassa vaá¹‡á¹‡aá
Ä• nandattherassa santike kathetuá¹ƒ Ä• raddho.

tattha __tuyhampÄ«_ti sampiá¹‡á¸• anattho pi-kÄ• ro. idaá¹ƒ vuttaá¹ƒ hoti --- ``Ä• nanda, s
gocaro vihÄ• ro abhikkamo \Ee I 119/ paá¹-ikkamo Ä• lokitavilokitaá¹ƒ samiÃ±jitapasÄ• raá¹
asÄ«timahÄ• therÄ• naá¹ƒ ruccati, sadevakassa lokassa ruccati. tuyhampi ruccatÄ«â€™â€

tato thero sÄ• á¹-akantare laddhokÄ• so balavamallo viya tuá¹-á¹-hamÄ• naso hutvÄ• --- ``
piyasahÄ• yassa vaá¹‡á¹‡aá¹ƒ kathÄ• petukÄ• mo. labhissÄ• mi no ajja, dÄ«padhajabhÅ«t
viya valÄ• hakantarato candaá¹ƒ nÄ«haritvÄ• dassento viya sÄ• riputtattherassa vaá¹‡á¹‡a
cintetvÄ• paá¹-hamataraá¹ƒ tÄ• va catÅ«hi padehi puggalapalÄ• pe haranto __kassa hi nÄ
abÄ• lassÄ• _tiÄ• dimÄ• ha. bÄ• lo hi bÄ• latÄ• ya, duá¹-á¹-ho dosatÄ• ya, mÅ«á¸·ho mohe
cittavipallÄ• sena vaá¹‡á¹‡aá¹ƒ ``vaá¹‡á¹‡oâ€™â€™ ti vÄ• avaá¹‡á¹‡aá¹ƒ ``avaá¹‡á¹‡eâ€
buddho, ayaá¹ƒ sÄ• vakoâ€™â€™ ti vÄ• na jÄ• nÄ• ti. abÄ• lÄ• dayo pana jÄ• nanti, tasm
__na rucceyyÄ• _ti bÄ• lÄ• dÄ«naá¹ƒyeva hi so na rucceyya, na aÃ±Ã±assa kassaci na ruc

evaá¹ƒ \Ne I 107/ puggalapalÄ• pe haritvÄ• idÄ• ni soá¸·asahi padehi yathÄ• bhÅ«taá¹ƒ va
__paá¹‡á¸• ito, bhante_tiÄ• dimÄ• ha. tattha __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• g
á¹-hitassetaá¹ƒ nÄ• maá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``yato kho, Ä• nanda, bhikkhu dhÄ• tukusalo
ca paá¹-iccasamuppÄ• dakusalo ca á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalo ca, ettÄ• vatÄ• kho, Ä•
bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti (MN III 124). __mahÄ• paÃ±Ã±o_tiÄ• dÄ«s
samannÄ• gatoti attho. tatridaá¹ƒ mahÄ• paÃ±Ã±Ä• dÄ«naá¹ƒ nÄ• nattaá¹ƒ (Paá¹-is III 4) --
__mahÄ• paÃ±Ã±Ä• _? mahante sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , m
paÃ±Ã±Ä• kkhandhe, vimuttikkhandhe, vimuttiÃ±Ä• á¹‡adassanakkhandhe pariggaá¹‡hÄ• t
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni, mahÄ• vihÄ• rasamÄ• pattiyo, mahantÄ• ni ariyasaccÄ• ni, ma
sammappadhÄ• ne, iddhipÄ• de, mahantÄ• ni indriyÄ• ni, balÄ• ni, bojjhaá¹…gÄ• ni, mahan
I 120/, mahantÄ• ni sÄ• maÃ±Ã±aphalÄ• ni, mahÄ• abhiÃ±Ã±Ä• yo, mahantaá¹ƒ paramatth
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• .

sÄ• pana therassa devorohanaá¹ƒ katvÄ• saá¹…kassanagaradvÄ• re á¹-hitena satthÄ• rÄ
pucchite taá¹ƒ vissajjentassa pÄ• kaá¹-Ä• jÄ• tÄ• .

katamÄ• __puthupaÃ±Ã±Ä• _? puthu nÄ• nÄ• khandhesu, (Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti put
nÄ• nÄ• dhÄ• tÅ«su, puthu nÄ• nÄ• Ä• yatanesu, puthu nÄ• nÄ• paá¹-iccasamuppÄ• desu,
nÄ• nÄ• suÃ±Ã±atamanupalabbhesu, puthu nÄ• nÄ• atthesu, dhammesu niruttÄ«su paá¹-ib
nÄ• nÄ• sÄ«lakkhandhesu, puthu nÄ• nÄ• samÄ• dhi-paÃ±Ã±Ä• vimutti-vimuttiÃ±Ä• á¹‡ada
nÄ• nÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu, puthu nÄ• nÄ• vihÄ• rasamÄ• pattÄ«su, puthu nÄ• nÄ•
nÄ• nÄ• satipaá¹-á¹-hÄ• nesu, sammappadhÄ• nesu, iddhipÄ• desu, indriyesu, balesu, bojj
nÄ• nÄ• ariyamaggesu, sÄ• maÃ±Ã±aphalesu, abhiÃ±Ã±Ä• su, puthu nÄ• nÄ• janasÄ• dhÄ
paramatthe nibbÄ• ne Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• .

katamÄ• __hÄ• sapaÃ±Ã±Ä• _? idhekacco hÄ• sabahulo vedabahulo tuá¹-á¹-hibahulo pÄ•
paripÅ«reti, indriyasaá¹ƒvaraá¹ƒ paripÅ«reti, bhojane mattaÃ±Ã±utaá¹ƒ, jÄ• gariyÄ• nuyoga
samÄ• dhikkhandhaá¹ƒ, paÃ±Ã±Ä• kkhandhaá¹ƒ, vimuttikkhandhaá¹ƒ, vimuttiÃ±Ä• á¹‡adas
paripÅ«retÄ«ti, hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo pÄ• mojjabahulo á¹-hÄ• nÄ• á¹-á¹-hÄ• naá
hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo vihÄ• rasamÄ• pattiyo paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• . h
paá¹-ivijjhati. satipaá¹-á¹-hÄ• ne \Ne I 108/, sammappadhÄ• ne, iddhipÄ• de, indriyÄ• ni, bal
bojjhaá¹…gÄ• ni, ariyamaggaá¹ƒ bhÄ• vetÄ«ti hÄ• sapaÃ±Ã±Ä• . hÄ• sabahulo sÄ• maÃ±Ã
abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo vedatuá¹-á¹-hipÄ• mojjaba
nibbÄ• naá¹ƒ sacchikarotÄ«ti hÄ• sapaÃ±Ã±Ä• .

thero ca sarado nÄ• ma tÄ• paso hutvÄ• anomadassissa bhagavato pÄ• damÅ«le aggasÄ
paá¹-á¹-hapesi. taá¹ƒkÄ• lato paá¹-á¹-hÄ• ya hÄ• sabahulo sÄ«laparipÅ«raá¹‡Ä• dÄ«ni akÄ

katamÄ• \Be I 112/ __javanapaÃ±Ã±Ä• _? yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccup
dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ aniccato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . duk
khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä•
... yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... sabbaá¹ƒ viÃ±Ã
dukkhato, anattato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . cakkhu ... pe ... jarÄ• maraá¹‡aá¹
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccato, dukkhato, anattato khippaá¹ƒ javatÄ«ti javanap
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-hena,
asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• rÅ«pa
javatÄ«ti javanapaÃ±Ã±Ä• . vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹
jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena ... pe ... vi
jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . rÅ«paá¹ƒ atÄ«tÄ•
... viÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-icc

khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti \Ee I 122/ tulay
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti

katamÄ• __tikkhapaÃ±Ã±Ä• _? khippaá¹ƒ kilese chindatÄ«ti tikkhapaÃ±Ã±Ä• . uppannaá¹
nÄ• dhivÄ• seti, uppannaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ ... uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ ...
akusale dhamme ... uppannaá¹ƒ rÄ• gaá¹ƒ ... dosaá¹ƒ ... mohaá¹ƒ ... kodhaá¹ƒ ... upanÄ• h
paá¸·Ä• saá¹ƒ ... issaá¹ƒ ... macchariyaá¹ƒ ... mÄ• yaá¹ƒ ... sÄ• á¹-heyyaá¹ƒ ... thambhaá¹ƒ
mÄ• naá¹ƒ ... atimÄ• naá¹ƒ ... madaá¹ƒ ... pamÄ• daá¹ƒ ... sabbe kilese ... sabbe duccarite
abhisaá¹…khÄ• re ... sabbe bhavagÄ• mikamme nÄ• dhivÄ• seti pajahati vinodeti, byantÄ«
gametÄ«ti tikkhapaÃ±Ã±Ä• . ekasmiá¹ƒ Ä• sane \Ne I 109/ cattÄ• ro ca ariyamaggÄ• , cattÄ
catasso ca paá¹-isambhidÄ• yo, cha ca abhiÃ±Ã±Ä• yo adhigatÄ• honti sacchikatÄ• phass
tikkhapaÃ±Ã±Ä• .

thero ca bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• jakassa vedanÄ• pariggahasutte desiyam
chinditvÄ• sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ paá¹-ividdhakÄ• lato paá¹-á¹-hÄ• ya tikkhapaÃ±
``tikkhapaÃ±Ã±o, bhante, Ä• yasmÄ• sÄ• riputtoâ€™â€™ ti.

katamÄ• \Be I 113/ __nibbedhikapaÃ±Ã±Ä• _? idhekacco sabbasaá¹…khÄ• resu ubbegab
ukkaá¹‡á¹-hanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaá¹…khÄ•
appadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• . an
appadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ ... mohakkhandhaá¹ƒ ... kodhaá¹ƒ ... upanÄ• haá¹ƒ
bhavagÄ• mikamme nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• .

__appiccho_ti santaguá¹‡aniguhanatÄ• , paccayapaá¹-iggahaá¹‡e ca mattaÃ±Ã±utÄ• , eta
iminÄ• lakkhaá¹‡ena samannÄ• gato. __santuá¹-á¹-ho_ti catÅ«su paccayesu yathÄ• lÄ• bh
yathÄ• sÄ• ruppasantosoti, imehi tÄ«hi santosehi samannÄ• gato. __pavivitto_ti kÄ• yavive
vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca parisuddhacittÄ• n
paramavodÄ• nappattÄ• naá¹ƒ, upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
tiá¹‡á¹‡aá¹ƒ vivekÄ• naá¹ƒ lÄ• bhÄ«. __asaá¹ƒsaá¹-á¹-ho_ti dassanasaá¹ƒsaggo savanasa
samullapanasaá¹ƒsaggo paribhogasaá¹ƒsaggo kÄ• yasaá¹ƒsaggoti, imehi paÃ±cahi saá¹ƒs
paÃ±cavidho saá¹ƒsaggo rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi upÄ• sa
bhikkhÅ«hi bhikkhunÄ«hÄ«ti aá¹-á¹-hahi puggalehi saddhiá¹ƒ jÄ• yati, so sabbopi therassa
asaá¹ƒsaá¹-á¹-ho.

__Ä• raddhavÄ«riyo_ti paggahitavÄ«riyo paripuá¹‡á¹‡avÄ«riyo. tattha Ä• raddhavÄ«riyo bh
uppannakilesassa á¹-hÄ• naá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, á¹-hÄ• ne uppannassa nisajjaá¹ƒ, n
seyyaá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, tasmiá¹ƒ tasmiá¹ƒ iriyÄ• pathe uppannaá¹ƒ tattha tatthev
pana catucattÄ• lÄ«sa vassÄ• ni maÃ±ce piá¹-á¹-hiá¹ƒ na pasÄ• reti. taá¹ƒ sandhÄ• ya ``Ä•

Ä• ha. __vattÄ• _ti \Ne I 110/ odhunanavattÄ• . bhikkhÅ«naá¹ƒ ajjhÄ• cÄ• raá¹ƒ disvÄ• ``aj
kathessÄ• mÄ«â€™â€™ ti kathÄ• vavatthÄ• naá¹ƒ na karoti, tasmiá¹ƒ tasmiá¹ƒ yeva á¹-hÄ
attho.

__vacanakkhamo_ti vacanaá¹ƒ khamati. eko hi parassa ovÄ• daá¹ƒ deti, sayaá¹ƒ pana aÃ±
kujjhati. thero pana parassapi ovÄ• daá¹ƒ deti, sayaá¹ƒ \Be I 114/ ovadiyamÄ• nopi sirasÄ•
ekadivasaá¹ƒ kira sÄ• riputtattheraá¹ƒ sattavassiko sÄ• maá¹‡ero --- ``bhante, sÄ• riputta, t
nivÄ• sanakaá¹‡á¹‡o olambatÄ«â€™â€™ ti Ä• ha. thero kiÃ±ci avatvÄ• va ekamantaá¹ƒ ga
nivÄ• setvÄ• Ä• gamma ``ettakaá¹ƒ vaá¹-á¹-ati Ä• cariyÄ• â€™â€™ ti aÃ±jaliá¹ƒ paggayha

``tadahu pabbajito santo, jÄ• tiyÄ• sattavassiko.

sopi maá¹ƒ anusÄ• seyya, sampaá¹-icchÄ• mi matthakeâ€™â€™ ti || (Mil VI 4.8) ---

Ä• ha.

__codako_ti \Ee I 124/ vatthusmiá¹ƒ otiá¹‡á¹‡e vÄ• anotiá¹‡á¹‡e vÄ• vÄ«tikkamaá¹ƒ disvÄ
bhikkhunÄ• nÄ• ma evaá¹ƒ nivÄ• setabbaá¹ƒ, evaá¹ƒ pÄ• rupitabbaá¹ƒ, evaá¹ƒ gantabbaá
evaá¹ƒ nisÄ«ditabbaá¹ƒ, evaá¹ƒ khÄ• ditabbaá¹ƒ, evaá¹ƒ bhuÃ±jitabbaâ€™â€™ nti tantivas
deti.

__pÄ• pagarahÄ«_ti pÄ• papuggale na passe, na tesaá¹ƒ vacanaá¹ƒ suá¹‡e, tehi saddhiá¹
vaseyyaá¹ƒ.

``mÄ• me kadÄ• ci pÄ• piccho, kusÄ«to hÄ«navÄ«riyo.

appassuto anÄ• daro, sameto ahu katthacÄ«â€™â€™ ti || ---

evaá¹ƒ pÄ• papuggalepi garahati, ``samaá¹‡ena nÄ• ma rÄ• gavasikena dosamohavasiken
doso moho pahÄ• tabboâ€™â€™ ti evaá¹ƒ pÄ• padhammepi garahatÄ«ti dvÄ«hi kÄ• raá¹‡
Ä• yasmÄ• sÄ• riputtoâ€™â€™ ti vadati.

evaá¹ƒ \Ne I 111/ Ä• yasmatÄ• Ä• nandena soá¸·asahi padehi therassa yathÄ• bhÅ«tavaá
``kiá¹ƒ Ä• nando attano piyasahÄ• yassa vaá¹‡á¹‡aá¹ƒ kathetuá¹ƒ na labhati, kathetu kiá¹ƒ
tatheva hoti, kiá¹ƒ so sabbaÃ±Ã±Å«â€™â€™ ti? koci pÄ• papuggalo vattuá¹ƒ mÄ• labhatÅ
vaá¹‡á¹‡abhaá¹‡anaá¹ƒ akuppaá¹ƒ sabbaÃ±Ã±ubhÄ• sitaá¹ƒ karonto jinamuddikÄ• ya laÃ±
__evameta_ntiÄ• dimÄ• ha.

evaá¹ƒ \Be I 115/ tathÄ• gatena ca Ä• nandattherena ca mahÄ• therassa vaá¹‡á¹‡e kathiya
devatÄ• uá¹-á¹-hahitvÄ• eteheva soá¸·asahi padehi vaá¹‡á¹‡aá¹ƒ kathayiá¹ƒsu. tato Ä• kÄ
sÄ«tavalÄ• hakÄ• uá¹‡havalÄ• hakÄ• cÄ• tumahÄ• rÄ• jikÄ• ti yÄ• va akaniá¹-á¹-habrahm
eteheva soá¸·asahi padehi vaá¹‡á¹‡aá¹ƒ kathayiá¹ƒsu. etenupÄ• yena ekacakkavÄ• á¸·aá¹ƒ
cakkavÄ• á¸·asahassesu devatÄ• uá¹-á¹-hahitvÄ• kathayiá¹ƒsu. athÄ• yasmato sÄ• riputta
devaputto cintesi --- ``imÄ• devatÄ• attano attano nakkhattakÄ«á¸·aá¹ƒ pahÄ• ya \Ee I 125
gantvÄ• mayhaá¹ƒ upajjhÄ• yasseva vaá¹‡á¹‡aá¹ƒ kathenti, gacchÄ• mi tathÄ• gatassa sa
vaá¹‡á¹‡abhaá¹‡anaá¹ƒ devatÄ• bhÄ• sitaá¹ƒ karomÄ«â€™â€™ ti, so tathÄ• akÄ• si. taá¹
susÄ«mo_tiÄ• di vuttaá¹ƒ.

__uccÄ• vacÄ• _ti aÃ±Ã±esu á¹-hÄ• nesu paá¹‡Ä«taá¹ƒ uccaá¹ƒ vuccati, hÄ«naá¹ƒ avacaá
nÄ• nÄ• vidhÄ• vaá¹‡á¹‡anibhÄ• . tassÄ• kira devaparisÄ• ya nÄ«laá¹-á¹-hÄ• naá¹ƒ atinÄ
atipÄ«takaá¹ƒ, lohitaá¹-á¹-hÄ• naá¹ƒ atilohitaá¹ƒ, odÄ• taá¹-á¹-hÄ• naá¹ƒ accodÄ• tanti, catu
vaá¹‡á¹‡anibhÄ• pÄ• tubhavi. teneva __seyyathÄ• pi nÄ• mÄ• _ti catasso upamÄ• Ä• gat
__jÄ• timÄ• _ti jÄ• tisampanno. __suparikammakato_ti dhovanÄ• diparikammena suá¹-á¹-hu
__paá¹‡á¸• ukambale nikkhitto_ti rattakambale á¹-hapito. __evameva_nti rattakambale nikkh
ekappahÄ• reneva virocituá¹ƒ Ä• raddhÄ• . __nikkha_nti atirekapaÃ±casuvaá¹‡á¹‡ena kata
ghaá¹-á¹-anamajjanakkhamaá¹ƒ hoti. __jambonada_nti mahÄ• jambusÄ• khÄ• ya pavattana
mahÄ• jambuphalarase vÄ• pathaviyaá¹ƒ paviá¹-á¹-he suvaá¹‡á¹‡aá¹…kurÄ• uá¹-á¹-hahan
katapiá¸·andhanantipi attho. __dakkhakammÄ• raputtaukkÄ• mukhasukusalasampahaá¹-á¹-
kammÄ• raputtena ukkÄ• mukhe pacitvÄ• sampahaá¹-á¹-haá¹ƒ. dhÄ• tuvibhaá¹…ge (MN II
akatabhaá¹‡á¸• aá¹ƒ gahitaá¹ƒ, idha pana katabhaá¹‡á¸• aá¹ƒ.

__viddhe_ti dÅ«rÄ«bhÅ«te. __deve_ti Ä• kÄ• se. __nabhaá¹ƒ abbhussakkamÄ• no_ti Ä• kÄ
iminÄ• \Ne I 112/ taruá¹‡asÅ«riyabhÄ• vo dassito. __sorato_ti \Be I 116/ soraccena saman
nibbisevano. __satthuvaá¹‡á¹‡Ä• bhato_ti \Ee I 126/ satthÄ• rÄ• Ä• bhatavaá¹‡á¹‡o. satthÄ
aá¹-á¹-haparisamajjhe nisÄ«ditvÄ• ``sevatha, bhikkhave, sÄ• riputtamoggallÄ• neâ€™â€™
nayena therassa vaá¹‡á¹‡aá¹ƒ Ä• harÄ«ti thero Ä• bhatavaá¹‡á¹‡o nÄ• ma hoti. __kÄ• laá¹
parinibbÄ• nakÄ• laá¹ƒ pattheti. khÄ«á¹‡Ä• savo hi neva maraá¹‡aá¹ƒ abhinandati, na jÄ«vi
divasasaá¹…khepaá¹ƒ vetanaá¹ƒ gahetvÄ• á¹-hitapuriso viya kÄ• laá¹ƒ pana pattheti, oloke
attho. tenevÄ• ha ---

``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 1001-1002).

10. nÄ• nÄ• titthiyasÄ• vakasuttavaá¹‡á¹‡anÄ•

<111> dasame __nÄ• nÄ• titthiyasÄ• vakÄ• _ti te kira kammavÄ• dino ahesuá¹ƒ, tasmÄ• c
sagge nibbattÄ• , te ``attano attano satthari pasÄ• dena nibbattamhÄ• â€™â€™ ti saÃ±Ã±i
dasabalassa santike á¹-hatvÄ• amhÄ• kaá¹ƒ satthÄ• rÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ kathessÄ• mA
paccekagÄ• thÄ• hi kathayiá¹ƒsu. tattha __chinditamÄ• rite_ti chindite ca mÄ• rite ca. __hat
ca dhanajÄ• nÄ«su ca. __puÃ±Ã±aá¹ƒ vÄ• panÄ• _ti attano puÃ±Ã±ampi na samanupassa
puÃ±Ã±Ä• puÃ±Ã±Ä• naá¹ƒ vipÄ• ko natthÄ«ti vadati. __sa ve vissÄ• samÄ• cikkhÄ«_ti so
katapuÃ±Ã±Ä• nampi vipÄ• ko natthÄ«â€™â€™ ti vadanto sattÄ• naá¹ƒ vissÄ• saá¹ƒ avass
Ä• cikkhati, tasmÄ• mÄ• nanaá¹ƒ vandanaá¹ƒ pÅ«janaá¹ƒ arahatÄ«ti vadati.

__tapojigucchÄ• yÄ• _ti kÄ• yakilamathatapena pÄ• pajigucchanena. __susaá¹ƒvutatto_ti s
__jegucchÄ«_ti tapena pÄ• pajigucchako. __nipako_ti paá¹‡á¸• ito. __cÄ• tuyÄ• masusaá¹ƒ
susaá¹ƒvuto. cÄ• tuyÄ• mo \Ee I 127/ nÄ• ma sabbavÄ• rivÄ• rito ca hoti sabbavÄ• riyutto c
sabbavÄ• riphuá¹-o cÄ• ti ime cattÄ• ro koá¹-á¹-hÄ• sÄ• . tattha __sabbavÄ• rivÄ• rito_ti vÄ
paá¹-ikkhittasabbasÄ«todakoti attho. so kira sÄ«todake sattasaÃ±Ã±Ä« hoti \Be I 117/, tasm
valaÃ±jeti. __sabbavÄ• riyutto_ti sabbena pÄ• pavÄ• raá¹‡ena yuto. __sabbavÄ• ridhuto_ti
dhutapÄ• po \Ne I 113/. __sabbavÄ• riphuá¹-o_ti sabbena pÄ• pavÄ• raá¹‡ena phuá¹-á¹-ho
Ä• cikkha_nti diá¹-á¹-haá¹ƒ ``diá¹-á¹-haá¹ƒ meâ€™â€™ ti sutaá¹ƒ ``sutaá¹ƒ meâ€™â€™ ti Ä
niguhanto. __na hi nÅ«na kibbisÄ«_ti evarÅ«po satthÄ• kibbisakÄ• rako nÄ• ma na hoti.

__nÄ• nÄ• titthiye_ti so kira nÄ• nÄ• titthiyÄ• naá¹ƒyeva upaá¹-á¹-hÄ• ko, tasmÄ• te Ä• ra
kÄ• tiyÄ• no_ti pakudho kaccÄ• yano. __nigaá¹‡á¹-ho_ti nÄ• á¹-aputto. __makkhalipÅ«raá¹
pÅ«raá¹‡o ca. __sÄ• maÃ±Ã±appattÄ• _ti samaá¹‡adhamme koá¹-ippattÄ• . __na hi nÅ«na
teyeva loke sappurisÄ• ti vadati. __paccabhÄ• sÄ«_ti ``ayaá¹ƒ Ä• koá¹-ako imesaá¹ƒ nagga
dasabalassa santike á¹-hatvÄ• vaá¹‡á¹‡aá¹ƒ kathetÄ«ti tesaá¹ƒ avaá¹‡á¹‡aá¹ƒ kathessÄ• n
patiabhÄ• sÄ«ti.

tattha __sahÄ• caritenÄ• _ti saha caritamattena. __chavo sigÄ• lo_ti lÄ• mako kÄ• lasigÄ• l
vevacanaá¹ƒ. __saá¹…kassarÄ• cÄ• ro_ti Ä• saá¹…kitasamÄ• cÄ• ro. __na sataá¹ƒ sarikkh
sappurisÄ• naá¹ƒ sadiso na hoti, kiá¹ƒ tvaá¹ƒ kÄ• lasigÄ• lasadise titthiye sÄ«he karosÄ«ti?

__anvÄ• visitvÄ• _ti ``ayaá¹ƒ evarÅ«pÄ• naá¹ƒ satthÄ• rÄ• naá¹ƒ avaá¹‡á¹‡aá¹ƒ katheti, te
vaá¹‡á¹‡aá¹ƒ kathÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• tassa sarÄ«re anuÄ• visi adhimucc
__Ä• yuttÄ• _ti tapojigucchane yuttapayuttÄ• . __pÄ• layaá¹ƒ pavivekiya_nti pavivekaá¹ƒ pÄ
``nhÄ• pitapavivekaá¹ƒ pÄ• lessÄ• mÄ• â€™â€™ ti \Ee I 128/ sayaá¹ƒ kese luÃ±canti. ``cÄ
pÄ• tessÄ• mÄ• â€™â€™ ti naggÄ• vicaranti. ``piá¹‡á¸• apÄ• tapavivekaá¹ƒ pÄ• lessÄ• m
bhÅ«miyaá¹ƒ vÄ• bhuÃ±janti hatthesu vÄ• . ``senÄ• sanapavivekaá¹ƒ pÄ• lessÄ• mÄ• â€™
kappenti. __rÅ«pe niviá¹-á¹-hÄ• _ti taá¹‡hÄ• diá¹-á¹-hÄ«hi rÅ«pe patiá¹-á¹-hitÄ• . __devalok
devalokapatthanakÄ• mÄ• . __mÄ• tiyÄ• _ti maccÄ• , te ve maccÄ• paralokatthÄ• ya samn

__iti_ \Be I 118/ __viditvÄ• _ti ``ayaá¹ƒ paá¹-hamaá¹ƒ etesaá¹ƒ avaá¹‡á¹‡aá¹ƒ kathetvÄ• id
katheti, ko nu kho esoâ€™â€™ ti Ä• vajjento jÄ• nitvÄ• va. __ye cantalikkhasmiá¹ƒ pabhÄ•
antalikkhe candobhÄ• sasÅ«riyobhÄ• sasaÃ±jhÄ• rÄ• gaindadhanutÄ• rakarÅ«pÄ• naá¹ƒ p
te_ti sabbeva te tayÄ• . __namucÄ«_ti mÄ• raá¹ƒ Ä• lapati. __Ä• misaá¹ƒva macchÄ• naá¹
macchÄ• naá¹ƒ vadhatthÄ• ya baá¸·isalaggaá¹ƒ \Ne I 114/ Ä• misaá¹ƒ khipati, evaá¹ƒ tayÄ•
rÅ«pÄ• sattÄ• naá¹ƒ vadhÄ• ya khittÄ• ti vadati.

__mÄ• á¹‡avagÄ• miyo_ti ayaá¹ƒ kira devaputto buddhupaá¹-á¹-hÄ• ko. __rÄ• jagahÄ«yÄ•
rÄ• jagahapabbatÄ• naá¹ƒ. __seto_ti kelÄ• so. __aghagÄ• mina_nti Ä• kÄ• sagÄ• mÄ«naá
udakanidhÄ• nÄ• naá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• rÄ• jagahÄ«yÄ• naá¹ƒ pabbatÄ• na
himavantapabbatÄ• naá¹ƒ kelÄ• so, Ä• kÄ• sagÄ• mÄ«naá¹ƒ Ä• dicco, udakanidhÄ• nÄ• na
cando, evaá¹ƒ sadevakassa lokassa buddho seá¹-á¹-hoti. dasamaá¹ƒ.

nÄ• nÄ• titthiyavaggo tatiyo.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

devaputtasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kosalasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. daharasuttavaá¹‡á¹‡anÄ•

<112> kosalasaá¹ƒyuttassa \Ne I 115/ \Be I 119/ paá¹-hame \Ee I 129/ __bhagavatÄ• sadd
yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto bhagavÄ• tena, evaá¹ƒ sopi bhagavatÄ• saddhiá¹
sÄ«todakaá¹ƒ viya uá¹‡hodakena sammoditaá¹ƒ ekÄ«bhÄ• vaá¹ƒ agamÄ• si. yÄ• ya ca ---
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci bhoto ca gotamassa sÄ• vakÄ• naÃ±ca app
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• roâ€™â€™ tiÄ• dikÄ• ya kathÄ• ya sammodi, ta
pÄ«tipÄ• mojjasaá¹…khÄ• tasammodajananato sammodituá¹ƒ yuttabhÄ• vato ca __sammo
atthabyaÃ±janamadhuratÄ• ya cirampi kÄ• laá¹ƒ sÄ• retuá¹ƒ nirantaraá¹ƒ pavattetuá¹ƒ arah
saritabbabhÄ• vato ca __sÄ• raá¹‡Ä«yaá¹ƒ_. suyyamÄ• nasukhato ca sammodanÄ«yaá¹ƒ,
sÄ• raá¹‡Ä«yaá¹ƒ. tathÄ• byaÃ±janaparisuddhatÄ• ya sammodanÄ«yaá¹ƒ, atthaparisuddh
anekehi pariyÄ• yehi sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• pariy
ito pubbe tathÄ• gatassa adiá¹-á¹-hattÄ• guá¹‡Ä• guá¹‡avasena gambhÄ«rabhÄ• vaá¹ƒ vÄ
ajÄ• nanto ekamantaá¹ƒ nisÄ«di, ekamantaá¹ƒ nisinno kho yaá¹ƒ ovaá¹-á¹-ikasÄ• raá¹ƒ kat

lokanissaraá¹‡abhavokkantipaÃ±haá¹ƒ satthu sammÄ• sambuddhataá¹ƒ pucchituá¹ƒ __bha

tattha __bhavampÄ«_ti pi-kÄ• ro sampiá¹‡á¸• anatthe nipÄ• to, tena ca cha satthÄ• re sam
pÅ«raá¹‡Ä• dayo ``sammÄ• sambuddhamhÄ• â€™â€™ ti paá¹-ijÄ• nanti, evaá¹ƒ bhavamp
idaá¹ƒ pana rÄ• jÄ• na attano laddhiyÄ• , loke mahÄ• janena \Ee I 130/ gahitapaá¹-iÃ±Ã±Ä
bhagavÄ• buddhasÄ«hanÄ• daá¹ƒ nadanto __yaá¹ƒ hi taá¹ƒ mahÄ• rÄ• jÄ• _tiÄ• dimÄ• ha
mahÄ• rÄ• jÄ• _ti anuttaraá¹ƒ sabbaseá¹-á¹-haá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• t
abhisambuddhoti attho. __samaá¹‡abrÄ• hmaá¹‡Ä• _ti \Ne I 116/ pabbajjÅ«pagamanena \E
jÄ• tivasena brÄ• hmaá¹‡Ä• . __saá¹…ghino_tiÄ• dÄ«su pabbajitasamÅ«hasaá¹…khÄ• to s
__saá¹…ghino_. sveva gaá¹‡o etesaá¹ƒ atthÄ«ti __gaá¹‡ino_. Ä• cÄ• rasikkhÄ• panavasen
Ä• cariyÄ• ti __gaá¹‡Ä• cariyÄ• . Ã±Ä• tÄ• _ti paÃ±Ã±Ä• tÄ• pÄ• kaá¹-Ä• . ``appicchÄ• sa
vatthampi na nivÄ• sentÄ«â€™â€™ ti evaá¹ƒ samuggato yaso etesaá¹ƒ atthÄ«ti __yasassin
laddhikarÄ• . __sÄ• dhusammatÄ• _ti ``santo sappurisÄ• â€™â€™ ti evaá¹ƒ sammatÄ• . __
andhabÄ• laputhujjanassa. __pÅ«raá¹‡o_tiÄ• dÄ«ni tesaá¹ƒ nÄ• magottÄ• ni. __pÅ«raá¹‡o
__makkhalÄ«_ti. so pana gosÄ• lÄ• ya jÄ• tattÄ• __gosÄ• lo_ti vutto. __nÄ• á¹-aputto_ti nÄ
__belaá¹-á¹-haputto_ti belaá¹-á¹-hassa putto. __kaccÄ• yano_ti pakudhassa gottaá¹ƒ. kesak
__ajito kesakambalo_ti vutto.

__tepi mayÄ• _ti kappakolÄ• halaá¹ƒ buddhakolÄ• halaá¹ƒ cakkavattikolÄ• halanti tÄ«á¹‡i
``vassasatasahassamatthake kappuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti kappakolÄ• ha
vassasatasahassamatthake loko vinassissati, mettaá¹ƒ mÄ• risÄ• , bhÄ• vetha, karuá¹‡aá¹ƒ
nti manussappathe devatÄ• ghosentiyo vicaranti. ``vassasahassamatthake pana buddho up
buddhakolÄ• halaá¹ƒ nÄ• ma hoti --- ``ito vassasahassamatthake buddho uppajjitvÄ• dham
paá¹-ipannena saá¹…gharatanena parivÄ• rito dhammaá¹ƒ desento vicarissatÄ«â€™â€™ ti
``vassasatamatthake pana cakkavattÄ« uppajjissatÄ«â€™â€™ ti cakkavattikolÄ• halaá¹ƒ nÄ
vassasatamatthake sattaratanasampanno catuddÄ«pissaro \Ee I 131/ sahassa puttaparivÄ•
cakkavattirÄ• jÄ• uppajjissatÄ«â€™â€™ ti devatÄ• ugghosenti.

imesu tÄ«su kolÄ• halesu ime cha satthÄ• ro buddhakolÄ• halaá¹ƒ sutvÄ• Ä• cariye payiru
cintÄ• mÄ• á¹‡ivijjÄ• dÄ«ni uggaá¹‡hitvÄ• --- ``mayaá¹ƒ buddhamhÄ• â€™â€™ ti paá¹-iÃ±
mahÄ• janaparivutÄ• janapadaá¹ƒ vicarantÄ• anupubbena sÄ• vatthiyaá¹ƒ pattÄ• . tesaá¹ƒ
rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• , ``mahÄ• rÄ• ja, pÅ«raá¹‡o kassapo ... pe ... ajito kesaka
sabbaÃ±Ã±Å« kirÄ• â€™â€™ ti Ä• rocesuá¹ƒ. rÄ• jÄ• ``tumheva ne nimantetvÄ• Ä• nethÄ
gantvÄ• tehi, ``rÄ• jÄ• vo nimanteti. raÃ±Ã±o gehe bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vu
ussahanti, punappunaá¹ƒ vuccamÄ• nÄ• upaá¹-á¹-hÄ• kÄ• naá¹ƒ cittÄ• nurakkhaá¹‡atthÄ•
agamaá¹ƒsu. rÄ• jÄ• Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• \Ne I 117/ ``nisÄ«dantÅ«â€™â€™ ti Ä
rÄ• jusmÄ• nÄ• ma pharati, te mahÄ• rahesu Ä• sanesu nisÄ«dituá¹ƒ asakkontÄ• phalake
nisÄ«diá¹ƒsu.

rÄ• jÄ• ``ettakeneva natthi tesaá¹ƒ anto sukkadhammoâ€™â€™ ti vatvÄ• Ä• hÄ• raá¹ƒ ad
muggarena pothento viya ``tumhe buddhÄ• , na buddhÄ• â€™â€™ ti paÃ±haá¹ƒ pucchi. te
`buddhamhÄ• â€™ ti vakkhÄ• ma, rÄ• jÄ• buddhavisaye paÃ±haá¹ƒ pucchitvÄ• kathetuá¹
buddhÄ• ti mahÄ• janaá¹ƒ vaÃ±cetvÄ• Ä• hiá¹‡á¸• athÄ• â€™ ti jivhampi chindÄ• peyya, a
kareyyÄ• â€™â€™ ti sakapaá¹-iÃ±Ã±Ä• ya eva `na mayaá¹ƒ buddhÄ• â€™ ti vadiá¹ƒsu. at
nikaá¸• á¸• hÄ• pesi. te rÄ• jagharato nikkhante upaá¹-á¹-hÄ• kÄ• pucchiá¹ƒsu --- ``kiá¹ƒ Ä•
paÃ±haá¹ƒ pucchitvÄ• sakkÄ• rasammÄ• naá¹ƒ akÄ• sÄ«â€™â€™ ti? rÄ• jÄ• ``buddhÄ•
mayaá¹ƒ --- ``sace ayaá¹ƒ rÄ• jÄ• buddhavisaye paÃ±haá¹ƒ kathiyamÄ• naá¹ƒ ajÄ• nanto a
bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasavissatÄ«â€™â€™ ti raÃ±Ã±o anukampÄ• ya `na mayaá¹ƒ budd
buddhÄ• eva, amhÄ• kaá¹ƒ buddhabhÄ• vo, udakena dhovitvÄ• pi harituá¹ƒ na sakkÄ• ti. it
ti \Ee I 132/ Ä• haá¹ƒsu --- raÃ±Ã±o santike `na mayaá¹ƒ buddhÄ• â€™ ti vadiá¹ƒsÅ«ti, idaá
evamÄ• ha. tattha __kiá¹ƒ pana bhavaá¹ƒ gotamo daharo ceva jÄ• tiyÄ• , navo ca pabbajjÄ
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• vadati. tattha __ki_nti paá¹-ikkhepavacanaá¹ƒ. ete jÄ• timahallak
ca ``buddhamhÄ• â€™â€™ ti na paá¹-ijÄ• nanti, bhavaá¹ƒ gotamo jÄ• tiyÄ• ca daharo pab
paá¹-ijÄ• nÄ• ti? mÄ• paá¹-ijÄ• nÄ• hÄ«ti attho.

__na uÃ±Ã±Ä• tabbÄ• _ti na avajÄ• nitabbÄ• . __na paribhotabbÄ• _ti na paribhavitabbÄ• .
kathetukamyatÄ• pucchÄ• . __khattiyo_ti rÄ• jakumÄ• ro. __urago_ti Ä• sÄ«viso. __aggÄ«_
imasmiá¹ƒ pana pade desanÄ• kusalatÄ• ya attÄ• naá¹ƒ abbhantaraá¹ƒ katvÄ• sÄ«lavanta
ettha \Be I 122/ ca daharaá¹ƒ rÄ• jakumÄ• raá¹ƒ disvÄ• , ukkamitvÄ• maggaá¹ƒ adento, pÄ
nisinnÄ• sanato anuá¹-á¹-hahanto, hatthipiá¹-á¹-hÄ• dÄ«hi anotaranto, heá¹-á¹-hÄ• katvÄ•
aÃ±Ã±ampi evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ karonto khattiyaá¹ƒ avajÄ• nÄ• ti nÄ• ma. ``bhadd
mahÄ• kaá¹‡á¸• o mahodaro --- kiá¹ƒ nÄ• ma yaá¹ƒkiÃ±ci corÅ«paddavaá¹ƒ vÅ«pasametuá
rajjaá¹ƒ anusÄ• situá¹ƒ sakkhissatÄ«â€™â€™ tiÄ• dÄ«ni vadanto paribhoti nÄ• ma. aÃ±jan
Ä• sÄ«visapotakaá¹ƒ kaá¹‡á¹‡Ä• dÄ«su piá¸·andhanto aá¹…gulimpi jivhampi á¸• aá¹ƒsÄ• p
nÄ• ma \Ne I 118/. ``bhaddako vatÄ• yaá¹ƒ Ä• sÄ«viso udakadeá¸• á¸• ubho viya kiá¹ƒ nÄ•
kassacideva kÄ• ye visaá¹ƒ pharituá¹ƒ sakkhissatÄ«â€™â€™ tiÄ• dÄ«ni vadanto paribhoti
khajjopanakamattampi aggiá¹ƒ gahetvÄ• hatthena kÄ«á¸·anto bhaá¹‡á¸• ukkhalikÄ• ya khi
sayanapiá¹-á¹-hasÄ• á¹-akapasibbakÄ• dÄ«su vÄ• á¹-hapento aggiá¹ƒ avajÄ• nÄ• ti nÄ• m
kataraá¹ƒ nu kho yÄ• gubhattaá¹ƒ pacissati, kataraá¹ƒ macchamaá¹ƒsaá¹ƒ, kassa sÄ«taá¹ƒ
tiÄ• dÄ«ni vadanto paribhoti nÄ• ma. daharasÄ• maá¹‡erampi pana disvÄ• ukkamitvÄ• ma
rÄ• jakumÄ• re vuttaá¹ƒ anÄ• cÄ• raá¹ƒ karonto bhikkhuá¹ƒ avajÄ• nÄ• ti nÄ• ma. ``bhadda
mahÄ• kaá¹‡á¹-ho mahodaro yaá¹ƒkiÃ±ci buddhavacanaá¹ƒ uggahetuá¹ƒ yaá¹ƒkiÃ±ci araÃ±
vasituá¹ƒ sakkhissati, saá¹…ghattherakÄ• le manÄ• po bhavissatÄ«â€™â€™ tiÄ• dÄ«ni va
sabbampi na kÄ• tabbanti dassento __na uÃ±Ã±Ä• tabbo na paribhotabbo_ti Ä• ha.

__etadavocÄ• _ti etaá¹ƒ gÄ• thÄ• bandhaá¹ƒ avoca. gÄ• thÄ• ca nÄ• metÄ• tadatthadÄ«

visesatthadÄ«panÄ• pi, tatrimÄ• tadatthampi visesatthampi dÄ«pentiyeva. tattha __khattiya
adhipatiá¹ƒ. vuttaÃ±hetaá¹ƒ ``khettÄ• naá¹ƒ adhipatÄ«ti kho, vÄ• seá¹-á¹-ha, `khattiyo khatti
dutiyaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€™ nti (DN III 131). __jÄ• tisampanna_nti tÄ• yeva l
jÄ• tisampannaá¹ƒ. __abhijÄ• ta_nti tÄ«á¹‡i kulÄ• ni atikkamitvÄ• jÄ• taá¹ƒ.

__á¹-hÄ• naá¹ƒ hÄ«_ti kÄ• raá¹‡aá¹ƒ vijjati. __manujindo_ti manussajeá¹-á¹-hako. __rÄ• ja
uddhaá¹-adaá¹‡á¹£• ena, so appako nÄ• ma na hoti, dasasahassavÄ«satisahassappamÄ• á
pakkamate bhusa_nti \Be I 123/ tasmiá¹ƒ puggale balavaupakkamaá¹ƒ upakkamati. __rakkh
attano jÄ«vitaá¹ƒ rakkhamÄ• no taá¹ƒ khattiyaá¹ƒ parivajjeyya na ghaá¹-á¹-eyya.

__uccÄ• vacehÄ«_ti nÄ• nÄ• vidhehi. __vaá¹‡á¹‡ehÄ«_ti saá¹‡á¹-hÄ• nehi. yena yena hi v
gocaraá¹ƒ labhati, yadi sappavaá¹‡á¹‡ena, yadi deá¹£• á¹£• ubhavaá¹‡á¹‡ena, yadi dhamaniv
kalandakavaá¹‡á¹‡enapi caratiyeva. __Ä• sajjÄ• _ti patvÄ• . __bÄ• la_nti yena bÄ• lena gh
naraá¹ƒ vÄ• nÄ• riá¹ƒ vÄ• á¹£• aá¹ƒseyya.

__pahÅ«tabhakkha_nti bahubhakkhaá¹ƒ. aggissa hi abhakkhaá¹ƒ nÄ• ma natthi. __jÄ• lina
__pÄ• vaka_nti \Ne I 119/ aggiá¹ƒ. pÄ• vagantipi pÄ• á¹-ho. __kaá¹‡havattani_nti vattanÄ«t
gatamaggo kaá¹‡ho hoti kÄ• á¹£·ako, tasmÄ• ``kaá¹‡havattanÄ«â€™â€™ ti vuccati.

__mahÄ• hutvÄ• nÄ• _ti mahanto hutvÄ• . aggi hi ekadÄ• yÄ• vabrahmalokappamÄ• á¹‡c
__tattha pÄ• rohÄ• _ti tattha agginÄ• daá¹£• á¹£• havane pÄ• rohÄ• jÄ• yanti. __pÄ• rohÄ• _
vuccanti. te hi agginÄ• daá¹£• á¹£• haá¹-á¹-hÄ• ne mÅ«lamattepi avasiá¹-á¹-he pÄ• dato roha
vaá¹£• á¹£• hanti, tasmÄ• ``pÄ• rohÄ• â€™â€™ ti vuccanti. puna rohanatthena vÄ• __pÄ• ro
rattindivÄ• naá¹ƒ atikkame. nidÄ• ghepi deve vuá¹-á¹-hamatte jÄ• yanti.

__bhikkhu á¹£• ahati tejasÄ• _ti ettha akkosantaá¹ƒ paccakkosanto bhaá¹‡á¹£• antaá¹ƒ paá¹-
paharantaá¹ƒ paá¹-ipaharanto bhikkhu nÄ• ma kiÃ±ci bhikkhutejasÄ• á¹£• ahituá¹ƒ na sakko
na paccakkosati, bhaá¹‡á¹£• antaá¹ƒ na paá¹-ibhaá¹‡á¹£• ati. paharantaá¹ƒ na paá¹-ipaharati,
vippaá¹-ipanno tassa sÄ«latejena á¹£• ayhati. tenevetaá¹ƒ vuttaá¹ƒ. __na tassa puttÄ• pasav
puttadhÄ«taropi gomahiá¹ƒsakukkuá¹-asÅ«karÄ• dayo pasavopi na bhavanti, vinassantÄ«ti
vindare dhana_nti tassa dÄ• yÄ• dÄ• pi dhanaá¹ƒ na vindanti. __tÄ• lÄ• vatthÅ« bhavanti te
daá¹£• á¹£• hÄ• vatthumattÄ• vasiá¹-á¹-ho matthakacchinnatÄ• lo viya bhavanti, puttadhÄ«tÄ
vaá¹£• á¹£• hantÄ«ti attho.

__tasmÄ• _ti \Be I 124/ yasmÄ• samaá¹‡atejena daá¹£• á¹£• hÄ• matthakacchinnatÄ• lo viy
bhavanti, tasmÄ• . __sammadeva samÄ• care_ti sammÄ• samÄ• careyya. sammÄ• samÄ
khattiyaá¹ƒ tÄ• va nissÄ• ya laddhabbaá¹ƒ gÄ• manigamayÄ• navÄ• hanÄ• diÄ• nisaá¹ƒsaa
kÄ«á¹£·Ä• panena laddhabbaá¹ƒ vatthahiraÃ±Ã±asuvaá¹‡á¹‡Ä• diÄ• nisaá¹ƒsaá¹ƒ aggiá¹ƒ n

pattabbaá¹ƒ yÄ• gubhattapacanasÄ«tavinodanÄ• diÄ• nisaá¹ƒsaá¹ƒ, bhikkhuá¹ƒ nissÄ• ya
asutasavanasutapariyodapana-saggamaggÄ• dhigamÄ• diÄ• nisaá¹ƒsaá¹ƒ sampassamÄ•
vuttappakÄ• ro Ä• dÄ«navo atthi. kiá¹ƒ imehÄ«â€™â€™ ti? na sabbaso pahÄ• tabbÄ• . iss
vuttappakÄ• raá¹ƒ avajÄ• nanaÃ±ca paribhavanaÃ±ca akatvÄ• pubbuá¹-á¹-hÄ• yipacchÄ•
upÄ• yehi khattiyakumÄ• ro tosetabbo, evaá¹ƒ tato issariyaá¹ƒ adhigamissati. ahituá¹‡á¸• ik
akatvÄ• nÄ• gavijjaá¹ƒ parivattetvÄ• ajapadena daá¹‡á¸• ena gÄ«vÄ• ya gahetvÄ• visaha
dhovitvÄ• peá¸·Ä• yaá¹ƒ pakkhipitvÄ• kÄ«á¸·Ä• pentena caritabbaá¹ƒ. evaá¹ƒ taá¹ƒ nissÄ•
labhissati. yÄ• gupacanÄ• dÄ«ni \Ne I 120/ kattukÄ• mena aggiá¹ƒ vissÄ• sena bhaá¹‡á¸•
apakkhipitvÄ• hatthehi anÄ• masantena gomayacuá¹‡á¹‡Ä• dÄ«hi jÄ• letvÄ• yÄ• gupacan
taá¹ƒ nissÄ• ya Ä• nisaá¹ƒsaá¹ƒ labhissati. asutasavanÄ• dÄ«ni patthayantenapi bhikkhuá¹
vejjakammanavakammÄ• dÄ«su ayojetvÄ• catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hÄ• ta
asutapubbaá¹ƒ buddhavacanaá¹ƒ asutapubbaá¹ƒ paÃ±hÄ• vinicchayaá¹ƒ diá¹-á¹-hadhamm
tisso kulasampattiyo cha kÄ• masaggÄ• ni nava ca brahmaloke patvÄ• amatamahÄ• nibbÄ
imamatthaá¹ƒ sandhÄ• ya __sammadeva samÄ• care_ti Ä• ha.

__etadavocÄ• _ti dhammadesanaá¹ƒ sutvÄ• pasanno pasÄ• daá¹ƒ Ä• vikaronto etaá¹ƒ ``a
ntiÄ• divacanaá¹ƒ avoca. tattha __abhikkanta_nti abhikantaá¹ƒ atiiá¹-á¹-haá¹ƒ atimanÄ• paá
attho. ettha ekena abhikkantasaddena desanaá¹ƒ thometi ``abhikkantaá¹ƒ, bhante, yadidaá
dhammadesanÄ• â€™â€™ ti. ekena attano \Be I 125/ pasÄ• daá¹ƒ ``abhikkantaá¹ƒ, bhante
dhammadesanaá¹ƒ Ä• gamma mama pasÄ• doâ€™â€™ ti.

tato paraá¹ƒ catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti adhomukhaa
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti uparimukhaá¹ƒ kareyya. __paá¹-icchan
tiá¹‡apaá¹‡á¹‡Ä• dichÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __mÅ«á¸·hassÄ• _ti dis
Ä• cikkheyyÄ• _ti \Ee I 136/ hatthe gahetvÄ• ``esa maggoâ€™â€™ ti vadeyya. __andhakÄ
kÄ• á¸·apakkhacÄ• tuddasÄ« aá¸• á¸• harattaghanavanasaá¹‡á¸• a meghapaá¹-alehi catura
hoti --- yathÄ• koci nikkujjitaá¹ƒ ukkujjeyya, evaá¹ƒ saddhammavimukhaá¹ƒ asaddhamme p
asaddhammÄ• vuá¹-á¹-hÄ• pentena, yathÄ• paá¹-icchannaá¹ƒ vivareyya, evaá¹ƒ kassapas
sÄ• sanantaradhÄ• nÄ• pabhuti micchÄ• diá¹-á¹-higahanapaá¹-icchannaá¹ƒ sÄ• sanaá¹ƒ v
maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummaggamicchÄ• maggapaá¹-ipannassa me saggamokk
andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, evaá¹ƒ mohandhakÄ• re nimuggassa me buddhÄ• c
tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsakadesanÄ• pajjotaá¹ƒ dhÄ• rentena mayh
pariyÄ• yehi pakÄ• sitattÄ• anekapariyÄ• yena dhammo pakÄ• sitoti.

evaá¹ƒ desanaá¹ƒ thometvÄ• imÄ• ya desanÄ• ya ratanattaye pasannacitto pasannÄ• kÄ•
__esÄ• ha_ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ. __bhagavantaá¹ƒ saraá¹‡aá¹
bhikkhusaá¹…ghaÃ±cÄ• _ti \Ne I 121/ bhagavantaÃ±ca dhammaÃ±ca bhikkhusaá¹…ghaÃ±
saraá¹‡aá¹ƒ gacchÄ• mi. __upÄ• sakaá¹ƒ maá¹ƒ, bhante, bhagavÄ• dhÄ• retÅ«_ti maá¹ƒ b

evaá¹ƒ dhÄ• retu, jÄ• nÄ• tÅ«ti attho. __ajjatagge_ti ajjataá¹ƒ Ä• diá¹ƒ katvÄ• . ajjadaggeti v
da-kÄ• ro padasandhikaro, ajja aggaá¹ƒ katvÄ• ti attho. __pÄ• á¹‡upeta_nti pÄ• á¹‡ehi upe
pavattati, tÄ• va upetaá¹ƒ anaÃ±Ã±asatthukaá¹ƒ tÄ«hi saraá¹‡agamanehi saraá¹‡aá¹ƒ gata
kappiyakÄ• rakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retÅ«ti ayamettha saá¹…khepo, vitthÄ• ro pana
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya sÄ• maÃ±Ã±aphalasutte sabbÄ• kÄ• rena vuttoti. paá¹-h

2. purisasuttavaá¹‡á¹‡anÄ•

<113> dutiye \Be I 126/ \Ee I 137/ __abhivÄ• detvÄ• _ti purimasutte saraá¹‡agatattÄ• idha
__ajjhatta_nti niyakajjhattaá¹ƒ, attano santÄ• ne uppajjantÄ«ti attho. __lobhÄ• _dÄ«su lubb
dussanalakkhaá¹‡o doso, muyhanalakkhaá¹‡o mohoti. __hiá¹ƒsantÄ«_ti viheá¹-henti nÄ• se
__attasambhÅ«tÄ• _ti attani sambhÅ«tÄ• . __tacasÄ• raá¹ƒva samphala_nti yathÄ• tacasÄ
naá¸·aá¹ƒ vÄ• attano phalaá¹ƒ hiá¹ƒsati vinÄ• seti, evaá¹ƒ hiá¹ƒsanti vinÄ• sentÄ«ti. dutiya

3. jarÄ• maraá¹‡asuttavaá¹‡á¹‡anÄ•

<114> tatiye __aÃ±Ã±atra jarÄ• maraá¹‡Ä• _ti jarÄ• maraá¹‡ato mutto nÄ• ma atthÄ«ti vuc
__khattiyamahÄ• sÄ• lÄ• _ti khattiyamahÄ• sÄ• lÄ• nÄ• ma mahÄ• sÄ• rappattÄ• khattiyÄ
heá¹-á¹-himantena koá¹-isataá¹ƒ nidhÄ• nagataá¹ƒ hoti, tayo kahÄ• paá¹‡akumbhÄ• valaÃ±
rÄ• siá¹ƒ katvÄ• á¹-hapitÄ• honti, te __khattiyamahÄ• sÄ• lÄ• _ nÄ• ma. yesaá¹ƒ brÄ• hma
asÄ«tikoá¹-idhanaá¹ƒ nihitaá¹ƒ hoti, diyaá¸• á¸• ho kahÄ• paá¹‡akumbho valaÃ±janatthÄ• y
katvÄ• á¹-hapito hoti, te __brÄ• hmaá¹‡amahÄ• sÄ• lÄ• _ nÄ• ma. yesaá¹ƒ gahapatÄ«naá
nihitaá¹ƒ hoti, kahÄ• paá¹‡akumbho valaÃ±janatthÄ• ya gehamajjhe rÄ• siá¹ƒ katvÄ• á¹-ha
__gahapatimahÄ• sÄ• lÄ• _ nÄ• ma.

__aá¸• á¸• hÄ• _ti issarÄ• . nidhÄ• nagatadhanassa mahantatÄ• ya __mahaddhanÄ• _. su
upabhogabhaá¹‡á¸• Ä• naá¹ƒ mahantatÄ• ya __mahÄ• bhogÄ• _. anidhÄ• nagatassa jÄ• ta
__pahÅ«tajÄ• tarÅ«parajatÄ• _ \Ne I 122/. vittÅ«pakaraá¹‡assa tuá¹-á¹-hikaraá¹‡assa pahÅ
__pahÅ«tavittÅ«pakaraá¹‡Ä• _. godhanÄ• dÄ«naÃ±ca sattavidhadhaÃ±Ã±Ä• naÃ±ca pahÅ
tesampi jÄ• tÄ• naá¹ƒ natthi aÃ±Ã±atra jarÄ• maraá¹‡Ä• _ti tesampi evaá¹ƒ issarÄ• naá¹ƒ j
natthi aÃ±Ã±atra jarÄ• maraá¹‡Ä• , jÄ• tattÄ• yeva jarÄ• maraá¹‡ato mokkho nÄ• ma natthi
hoti.

__arahanto_tiÄ• dÄ«su \Be I 127/ \Ee I 138/ Ä• rakÄ• kilesehÄ«ti arahanto. khÄ«á¹‡Ä• et
Ä• savÄ• ti __khÄ«á¹‡Ä• savÄ• _. brahmacariyavÄ• saá¹ƒ vuá¹-á¹-hÄ• pariniá¹-á¹-hitavÄ• s
maggehi karaá¹‡Ä«yaá¹ƒ etesaá¹ƒ katanti __katakaraá¹‡Ä«yÄ• _. khandhabhÄ• ro kilesabh
kÄ• maguá¹‡abhÄ• roti, ime ohitÄ• bhÄ• rÄ• etesanti __ohitabhÄ• rÄ• _. anuppatto arahat
etesanti __anuppattasadatthÄ• _. dasavidhampi parikkhÄ«á¹‡aá¹ƒ bhavasaá¹ƒyojanaá¹ƒ et

__parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• _. sammÄ• kÄ• raá¹‡ehi jÄ• nitvÄ• vimuttÄ• ti __sam
maggapaÃ±Ã±Ä• ya catusaccadhammaá¹ƒ Ã±atvÄ• phalavimuttiyÄ• vimuttÄ• ti attho. __b
bhijjanasabhÄ• vo. __nikkhepanadhammo_ti nikkhipitabbasabhÄ• vo. khÄ«á¹‡Ä• savassa h
Ä• rammaá¹‡ato paá¹-ividdhaá¹ƒ nibbÄ• naá¹ƒ, taá¹ƒ hi na jÄ«rati. idha panassa jÄ«raá¹‡ad
evamÄ• ha. atthuppattiko kirassa suttassa nikkhepo. sivikasÄ• lÄ• ya nisÄ«ditvÄ• kathitant
bhagavÄ• citrÄ• ni rathayÄ• nÄ• dÄ«ni disvÄ• diá¹-á¹-hameva upamaá¹ƒ katvÄ• , ``jÄ«rant
gÄ• thamÄ• ha.

tattha __jÄ«rantÄ«_ti jaraá¹ƒ pÄ• puá¹‡anti. __rÄ• jarathÄ• _ti raÃ±Ã±o abhirÅ«hanarathÄ•
suvaá¹‡á¹‡arajatÄ• dÄ«hi suá¹-á¹-hu cittitÄ• . __atho sarÄ«rampi jaraá¹ƒ upetÄ«_ti evarÅ«p
anupÄ• diá¹‡á¹‡akesu sÄ• radÄ• rumayesu rathesu jÄ«rantesu imasmiá¹ƒ ajjhattike upÄ• d
maá¹ƒsalohitÄ• dimaye sarÄ«re kiá¹ƒ vattabbaá¹ƒ? sarÄ«rampi jaraá¹ƒ upetiyevÄ• ti attho.
pavedayantÄ«_ti santo sabbhÄ«hi saddhiá¹ƒ sataá¹ƒ dhammo na jaraá¹ƒ upetÄ«ti evaá¹ƒ p
dhammo nÄ• ma nibbÄ• naá¹ƒ, taá¹ƒ na jÄ«rati, ajaraá¹ƒ amatanti evaá¹ƒ kathentÄ«â€™â€
nibbÄ• naá¹ƒ Ä• gamma sÄ«danasabhÄ• vÄ• kilesÄ• bhijjanti, tasmÄ• taá¹ƒ sabbhÄ«ti vu
kÄ• raá¹‡aá¹ƒ dassento ``santo have sabbhi pavedayantÄ«â€™â€™ ti Ä• ha. idaá¹ƒ hi vutta
dhammo na jaraá¹ƒ upeti, tasmÄ• santo sabbhi pavedayanti. ajaraá¹ƒ nibbÄ• naá¹ƒ sataá¹
Ä• cikkhantÄ«ti attho. sundarÄ• dhivacanaá¹ƒ vÄ• etaá¹ƒ sabbhÄ«ti. yaá¹ƒ sabbhidhamma
pavedayanti kathayanti, so sataá¹ƒ dhammo na jaraá¹ƒ upetÄ«tipi attho. tatiyaá¹ƒ.

4. piyasuttavaá¹‡á¹‡anÄ•

<115> catutthe \Ne I 123/ \Be I 128/ __rahogatassÄ• _ti rahasi gatassa. __paá¹-isallÄ«nass
ekÄ«bhÅ«tassa. __evametaá¹ƒ, mahÄ• rÄ• jÄ• _ti idha bhagavÄ• imaá¹ƒ suttaá¹ƒ sabbaÃ±
__antakenÄ• dhipannassÄ• _ti maraá¹‡ena ajjhotthaá¹-assa. catutthaá¹ƒ.

5. attarakkhitasuttavaá¹‡á¹‡anÄ•

<116> paÃ±came __hatthikÄ• yo_ti hatthighaá¹-Ä• . sesesupi eseva nayo. __saá¹ƒvaro_ti
sabbattha saá¹ƒvaro_ti iminÄ• kammapathabhedaá¹ƒ apattassa kammassa saá¹ƒvaraá¹ƒ c
lajjÄ«gahaá¹‡ena cettha ottappampi gahitameva hoti. paÃ±camaá¹ƒ.

6. appakasuttavaá¹‡á¹‡anÄ•

<117> chaá¹-á¹-he __uá¸·Ä• re uá¸·Ä• re_ti paá¹‡Ä«te ca bahuke ca. __majjantÄ«_ti mÄ• r
__atisÄ• ra_nti atikkamaá¹ƒ. __kÅ«á¹-a_nti pÄ• saá¹ƒ. __pacchÄ• sa_nti pacchÄ• tesaá¹ƒ.

7. aá¸• á¸• akaraá¹‡asuttavaá¹‡á¹‡anÄ•

<118> sattame __kÄ• mahetÅ«_ti kÄ• mamÅ«lakaá¹ƒ. __kÄ• manidÄ• na_nti kÄ• mapacc
kÄ• makÄ• raá¹‡Ä• . sabbÄ• ni hetÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. __bhadramukh
rÄ• jÄ• aá¸• á¸• akaraá¹‡e nisÄ«di. tattha paá¹-hamataraá¹ƒ laÃ±jaá¹ƒ gahetvÄ• nisinnÄ•
sÄ• mike kariá¹ƒsu. rÄ• jÄ• taá¹ƒ Ã±atvÄ• --- ``mayhaá¹ƒ tÄ• va pathavissarassa sammuk
parammukhÄ• kiá¹ƒ nÄ• ma na karissanti? paÃ±Ã±Ä• yissati dÄ• ni viá¹-aá¹-Å«bho senÄ•
rajjena, kiá¹ƒ mayhaá¹ƒ evarÅ«pehi laÃ±jakhÄ• dakehi musÄ• vÄ• dÄ«hi saddhiá¹ƒ ekaá¹-á
ti cintesi. tasmÄ• evamÄ• ha. __khippaá¹ƒva oá¸• á¸• ita_nti kuminaá¹ƒ viya oá¸• á¸• itaá¹ƒ
oá¸• á¸• itaá¹ƒ kuminaá¹ƒ pavisantÄ• na jÄ• nanti, evaá¹ƒ sattÄ• kilesakÄ• mena vatthukÄ
jÄ• nantÄ«ti attho. sattamaá¹ƒ.

8. mallikÄ• suttavaá¹‡á¹‡anÄ•

<119> aá¹-á¹-hame \Ne I 124/ \Be I 129/ __atthi nu kho te mallike_ti kasmÄ• pucchati? aya
duggatamÄ• lÄ• kÄ• rassa dhÄ«tÄ• , ekadivasaá¹ƒ Ä• paá¹‡ato pÅ«vaá¹ƒ gahetvÄ• ``mÄ•
khÄ• dissÄ• mÄ«â€™â€™ ti gacchantÄ« paá¹-ipathe bhikkhusaá¹…ghaparivÄ• raá¹ƒ bhaga
pavisantaá¹ƒ disvÄ• pasannacittÄ• taá¹ƒ bhagavato adÄ• si. satthÄ• nisÄ«danÄ• kÄ• raá
cÄ«varaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. bhagavÄ• tattha nisÄ«ditvÄ• taá¹ƒ pÅ«vaá¹ƒ parib
vikkhÄ• letvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. thero ``imissÄ• , bhante, ko vipÄ• ko bhavissatÄ«â€
ajjesÄ• tathÄ• gatassa paá¹-hamabhojanaá¹ƒ adÄ• si, ajjeva kosalaraÃ±Ã±o aggamahesÄ
taá¹ƒdivasameva ca rÄ• jÄ• kÄ• sigÄ• me bhÄ• gineyyena yuddhena parÄ• jito palÄ• yitvÄ
mÄ• lÄ• rÄ• maá¹ƒ pavisitvÄ• balakÄ• yassa Ä• gamanaá¹ƒ Ä• gamesi. tassa sÄ• vattaá¹
pasÄ«ditvÄ• taá¹ƒ antepÅ«raá¹ƒ atihÄ• rÄ• petvÄ• taá¹ƒ aggamahesiá¹-á¹-hÄ• ne á¹-hape

athekadivasaá¹ƒ cintesi --- ``mayÄ• imissÄ• duggatakulassa dhÄ«tuyÄ• mahantaá¹ƒ issar
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ puccheyyaá¹ƒ `ko te piyoâ€™ ti? sÄ• `tvaá¹ƒ me, mahÄ• rÄ• ja
maá¹ƒ pucchissati. athassÄ• haá¹ƒ `mayhampi tvaá¹ƒyeva piyÄ• â€™ ti vakkhÄ• mÄ«â€™â
vissÄ• sajananatthaá¹ƒ sammodanÄ«yaá¹ƒ kathaá¹ƒ kathento pucchati. sÄ• pana devÄ« p
buddhupaá¹-á¹-hÄ• yikÄ• dhammupaá¹-á¹-hÄ• yikÄ• saá¹…ghupaá¹-á¹-hÄ• yikÄ• mahÄ•
cintesi --- ``nÄ• yaá¹ƒ paÃ±ho raÃ±Ã±o mukhaá¹ƒ oloketvÄ• kathetabboâ€™â€™ ti. sÄ• s
rÄ• jÄ• naá¹ƒ pucchi. rÄ• jÄ• tÄ• ya sarasena kathitattÄ• nivattituá¹ƒ alabhanto sayampi sa
``sakÄ• raá¹‡aá¹ƒ idaá¹ƒ, tathÄ• gatassa naá¹ƒ Ä• rocessÄ• mÄ«â€™â€™ ti gantvÄ• bhag
__nevajjhagÄ• _ti nÄ• dhigacchati. __evaá¹ƒ piyo puthu attÄ• paresa_nti yathÄ• ekassa a
paresaá¹ƒ puthusattÄ• nampi attÄ• piyoti attho. aá¹-á¹-hamaá¹ƒ.

9. yaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<120> navame \Be I 130/ __thÅ«á¹‡Å«panÄ«tÄ• nÄ«_ti thÅ«á¹‡aá¹ƒ upanÄ«tÄ• ni, thÅ«á¹

__parikammÄ• ni karontÄ«_ti ettÄ• vatÄ• tehi bhikkhÅ«hi raÃ±Ã±o Ä• raddhayaÃ±Ã±o tath
pana raÃ±Ã±Ä• ayaá¹ƒ yaÃ±Ã±o Ä• raddho? dussupinapaá¹-ighÄ• tÄ• ya. ekadivasaá¹ƒ ki
sabbÄ• laá¹…kÄ• rappaá¹-imaá¹‡á¸• ito \Ne I 125/ hatthikkhandhavaragato nagaraá¹ƒ anus
vivaritvÄ• olokayamÄ• naá¹ƒ ekaá¹ƒ itthiá¹ƒ disvÄ• tassÄ• paá¹-ibaddhacitto tatova paá¹-i
antepuraá¹ƒ pavisitvÄ• ekassa purisassa tamatthaá¹ƒ Ä• rocetvÄ• ``gaccha tassÄ• sassÄ
assÄ• mikabhÄ• vaá¹ƒ vÄ• jÄ• nÄ• hÄ«â€™â€™ ti pesesi. so gantvÄ• pucchi. sÄ• ``eso
nisinnoâ€™â€™ ti dassesi. rÄ• japuriso raÃ±Ã±o tamatthaá¹ƒ Ä• cikkhi. rÄ• jÄ• taá¹ƒ puris
``maá¹ƒ upaá¹-á¹-hahÄ• â€™â€™ ti Ä• ha. ``nÄ• haá¹ƒ, deva, upaá¹-á¹-hahituá¹ƒ jÄ• nÄ• m
``upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na Ä• cariyassa santike uggahetabbaâ€™â€™ nti balakkÄ• re
gÄ• hÄ• petvÄ• upaá¹-á¹-hÄ• kaá¹ƒ akÄ• si. upaá¹-á¹-hahitvÄ• gehaá¹ƒ gatamattameva ca
``upaá¹-á¹-hÄ• kena nÄ• ma raÃ±Ã±o vacanaá¹ƒ kattabbaá¹ƒ, gaccha ito yojanamatte amhÄ
sÄ«sadhovanapokkharaá¹‡Ä« atthi, tato aruá¹‡amattikaÃ±ca lohituppalamÄ• laÃ±ca gaá¹‡h
nÄ• gacchasi, rÄ• jadaá¹‡á¸• aá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• pesesi. so rÄ• jabhayen
gato.

rÄ• jÄ• pi tasmiá¹ƒ gate dovÄ• rikaá¹ƒ pakkosÄ• petvÄ• , ``ajja sÄ• yanheyeva dvÄ• raá¹ƒ
rÄ• jadÅ«toâ€™ ti vÄ• `uparÄ• jadÅ«toâ€™ ti vÄ• bhaá¹‡antÄ• nampi mÄ• vivarÄ«â€™â
mattikaÃ±ca uppalÄ• ni ca gahetvÄ• dvÄ• re pihitamatte Ä• gantvÄ• bahuá¹ƒ vadantopi dv
parissayabhayena jetavanaá¹ƒ gato. rÄ• jÄ• pi rÄ• gapariá¸·Ä• hena abhibhÅ«to kÄ• le nisÄ
kÄ• le nipajjati, sanniá¹-á¹-hÄ• naá¹ƒ alabhanto yattha katthaci nisinnakova makkaá¹-aniddÄ

pubbe \Be I 131/ ca tasmiá¹ƒyeva nagare cattÄ• ro seá¹-á¹-hiputtÄ• paradÄ• rikakammaá¹
nÄ• ma lohakumbhiyÄ• nibbattiá¹ƒsu. te pheá¹‡uddehakaá¹ƒ paccamÄ• nÄ• tiá¹ƒsavassas
gacchantÄ• kumbhiyÄ• talaá¹ƒ pÄ• puá¹‡anti, tiá¹ƒsavassasahassÄ• ni upari gacchantÄ•
te taá¹ƒ divasaá¹ƒ Ä• lokaá¹ƒ oloketvÄ• attano dukkaá¹-abhayena ekekaá¹ƒ gÄ• thaá¹ƒ vat
asakkontÄ• ekekaá¹ƒ akkharameva Ä• haá¹ƒsu. eko sa-kÄ• raá¹ƒ, eko so-kÄ• raá¹ƒ, eko n
Ä• ha. rÄ• jÄ• tesaá¹ƒ nerayikasattÄ• naá¹ƒ saddaá¹ƒ sutakÄ• lato paá¹-á¹-hÄ• ya sukhaá¹
taá¹ƒrattÄ• vasesaá¹ƒ vÄ«tinÄ• mesi.

aruá¹‡e uá¹-á¹-hite purohito Ä• gantvÄ• taá¹ƒ sukhaseyyaá¹ƒ pucchi. so ``kuto me, Ä• cari
\Ne I 126/? vatvÄ• , ``supine evarÅ«pe sadde assosiâ€™â€™ nti Ä• cikkhi. brÄ• hmaá¹‡o -
supinena vuá¸• á¸• hi vÄ• hÄ• ni vÄ• natthi, apica kho pana yaá¹ƒ imassa gehe atthi, taá¹ƒ
hoti, gotamasÄ• vakÄ• naá¹ƒ hoti, brÄ• hmaá¹‡Ä• kiÃ±ci na labhanti, brÄ• hmaá¹‡Ä• naá¹ƒ
uppÄ• dessÄ• mÄ«â€™â€™ ti, ``bhÄ• riyo ayaá¹ƒ, mahÄ• rÄ• ja, supino tÄ«su jÄ• nÄ«su e
vÄ• bhavissati jÄ«vitantarÄ• yo vÄ• , devo vÄ• na vassissatÄ«â€™â€™ ti Ä• ha. kathaá¹ƒ
Ä• cariyÄ• ti? ``mantetvÄ• Ã±Ä• tuá¹ƒ sakkÄ• , mahÄ• rÄ• jÄ• ti. gacchatha Ä• cariyehi sad
sotthiá¹ƒ karothÄ• â€™â€™ ti.

so sivikasÄ• lÄ• yaá¹ƒ brÄ• hmaá¹‡e sannipÄ• tetvÄ• tamatthaá¹ƒ Ä• rocetvÄ• , ``visuá¹ƒ v
vadathÄ• â€™â€™ ti tayo vagge akÄ• si \Ee I 143/. brÄ• hmaá¹‡Ä• pavisitvÄ• rÄ• jÄ• naá
rÄ• jÄ• purohitassa kathitaniyÄ• meneva kathetvÄ• ``kathaá¹ƒ sotthi bhaveyyÄ• â€™â€™
--- ``sabbapaÃ±casataá¹ƒ yaÃ±Ã±aá¹ƒ yajitvÄ• etassa kammassa sotthi bhaveyya, evaá¹ƒ,
kathentÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• tesaá¹ƒ sutvÄ• anabhinanditvÄ• appaá¹-ikkositv
dutiyavaggabrÄ• hmaá¹‡Ä• pi Ä• gantvÄ• tattheva kathesuá¹ƒ. tathÄ• tatiyavaggabrÄ• hm
``yaÃ±Ã±aá¹ƒ karontÅ«â€™â€™ ti Ä• á¹‡Ä• pesi. tato paá¹-á¹-hÄ• ya brÄ• hmaá¹‡Ä• usab
Ä• harÄ• pesuá¹ƒ. nagare mahÄ• saddo udapÄ• di \Be I 132/. taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ma
tathÄ• gatassa santikaá¹ƒ pesesi. so gantvÄ• bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ
--- ``handa kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti Ä• ha. rÄ•
supinake cattÄ• ro saddÄ• sutÄ• , sohaá¹ƒ brÄ• hmaá¹‡e pucchiá¹ƒ. brÄ• hmaá¹‡Ä• `bhÄ
sabbapaÃ±casataá¹ƒ yaÃ±Ã±aá¹ƒ yajitvÄ• paá¹-ikammaá¹ƒ karomÄ• ti Ä• raddhÄ• â€™â€
mahÄ• rÄ• ja, saddÄ• sutÄ• ti. so yathÄ• sutaá¹ƒ Ä• rocesi. atha naá¹ƒ bhagavÄ• Ä• ha --
imasmiá¹ƒyeva nagare cattÄ• ro seá¹-á¹-hiputtÄ• paradÄ• rikÄ• hutvÄ• nandopanandÄ• y
saá¹-á¹-hivassasahassamatthake uggacchiá¹ƒsu.

tattha eko ---

``saá¹-á¹-hivassasahassÄ• ni, paripuá¹‡á¹‡Ä• ni sabbaso.

niraye paccamÄ• nÄ• naá¹ƒ, kadÄ• anto bhavissatÄ«â€™â€™ ti || (Pv 802; J I 4.54) ---

imaá¹ƒ \Ne I 127/ gÄ• thaá¹ƒ vatthukÄ• mo ahosi. dutiyo ---

``sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahuâ€™â€™ nti || (Pv 805; J I 4.56) -

imaá¹ƒ gÄ• thaá¹ƒ vatthukÄ• mo ahosi. tatiyo ---

``natthi anto kuto anto, na anto paá¹-idissati.

tadÄ• hi pakataá¹ƒ pÄ• paá¹ƒ, mama tuyhaÃ±ca mÄ• risÄ• â€™â€™ ti || (Pv 803; J I 4.55)

imaá¹ƒ gÄ• thaá¹ƒ vatthukÄ• mo ahosi. catuttho ---

``dujjÄ«vitamajÄ«vimhÄ• , ye sante na dadamhase.

vijjamÄ• nesu bhogesu, dÄ«paá¹ƒ nÄ• kamha attanoâ€™â€™ ti || (Pv 804; J I 4.53) ---

imaá¹ƒ \Ee I 144/. te imÄ• gÄ• thÄ• vattuá¹ƒ asakkontÄ• ekekaá¹ƒ akkharaá¹ƒ vatvÄ• tat
mahÄ• rÄ• ja, te nerayikasattÄ• yathÄ• kammena viraviá¹ƒsu. tassa saddassa sutapaccay
vuá¸• á¸• hi vÄ• natthi. ettakÄ• naá¹ƒ pana pasÅ«naá¹ƒ ghÄ• tanakammaá¹ƒ nÄ• ma bhÄ•
dhammakathaá¹ƒ \Be I 133/ kathesi. rÄ• jÄ• dasabale pasÄ«ditvÄ• , ``muÃ±cÄ• mi, nesaá
haritÄ• ni ceva tiá¹‡Ä• ni khÄ• dantu, sÄ«talÄ• ni ca pÄ• nÄ«yÄ• ni pivantu, sÄ«to ca nesaá
upavÄ• yatÅ«â€™â€™ ti vatvÄ• , ``gacchatha hÄ• rethÄ• â€™â€™ ti manusse Ä• á¹‡Ä• p
palÄ• petvÄ• taá¹ƒ pÄ• á¹‡asaá¹…ghaá¹ƒ bandhanato mocetvÄ• nagare dhammabheriá¹ƒ

atha rÄ• jÄ• dasabalassa santike nisinno Ä• ha --- ``bhante, ekaratti nÄ• ma tiyÄ• mÄ• ho
dve rattiyo ekato ghaá¹-itÄ• viya ahesuâ€™â€™ nti. sopi puriso tattheva nisinno \Ne I 128/
yojanaá¹ƒ nÄ• ma catugÄ• vutaá¹ƒ hoti, mayhaá¹ƒ pana ajja dve yojanÄ• ni ekato katÄ• ni
bhagavÄ• --- ``jÄ• garassa tÄ• va rattiyÄ• dÄ«ghabhÄ• vo pÄ• kaá¹-o, santassa yojanassa
vaá¹-á¹-apatitassa pana bÄ• laputhujjanassa anamataggasaá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ ekantad
rÄ• jÄ• naÃ±ca taÃ±ca purisaá¹ƒ nerayikasatte ca Ä• rabbha dhammapade imaá¹ƒ gÄ• tha

``dÄ«ghÄ• jÄ• garato ratti, dÄ«ghaá¹ƒ santassa yojanaá¹ƒ.

dÄ«gho bÄ• lÄ• naá¹ƒ saá¹ƒsÄ• ro, saddhammaá¹ƒ avijÄ• nataâ€™â€™ nti || (Dhp 60).

gÄ• thÄ• pariyosÄ• ne so itthisÄ• miko puriso sotÄ• pattiphale patiá¹-á¹-hahi. __etamatthaá
kÄ• raá¹‡aá¹ƒ jÄ• nitvÄ• .

__assamedha_ntiÄ• dÄ«su --- porÄ• á¹‡arÄ• jakÄ• le kira sassamedhaá¹ƒ purisamedhaá¹
vÄ• cÄ• peyyanti cattÄ• ri saá¹…gahavatthÅ«ni ahesuá¹ƒ, yehi rÄ• jÄ• no lokaá¹ƒ saá¹…ga
nipphannasassato \Ee I 145/ dasamabhÄ• gaggahaá¹‡aá¹ƒ __sassamedhaá¹ƒ_ nÄ• ma, sa
attho. mahÄ• yodhÄ• naá¹ƒ chamÄ• sikaá¹ƒ bhatta-vetanÄ• nuppadÄ• naá¹ƒ __purisamedh
purisasaá¹…gaá¹‡hane medhÄ• vitÄ• ti attho. daliddamanussÄ• naá¹ƒ hatthato lekhaá¹ƒ ga
vinÄ• va vaá¸• á¸• hiyÄ• sahassadvisahassamattadhanÄ• nuppadÄ• naá¹ƒ __sammÄ• pÄ•
pÄ• seti, hadaye bandhitvÄ• viya á¹-hapeti, tasmÄ• sammÄ• pÄ• santi vuccati. ``tÄ• ta mÄ
nayena saá¹‡havÄ• cÄ• bhaá¹‡anaá¹ƒ vÄ• cÄ• peyyaá¹ƒ nÄ• ma, piyavÄ• cÄ• ti attho. eva
saá¹…gahitaá¹ƒ raá¹-á¹-haá¹ƒ iddhaÃ±ceva \Be I 134/ hoti phÄ«taÃ±ca pahÅ«taannapÄ• na
manussÄ• mudÄ• modamÄ• nÄ• ure putte naccentÄ• apÄ• rutagharadvÄ• rÄ• viharanti.
aggaá¸·Ä• naá¹ƒ abhÄ• vato __niraggaá¸·a_nti vuccati. ayaá¹ƒ porÄ• á¹‡ikÄ• paveá¹‡Ä«.

aparabhÄ• ge pana okkÄ• karÄ• jakÄ• le brÄ• hmaá¹‡Ä• imÄ• ni cattÄ• ri saá¹…gahavatt
raá¹-á¹-hasampattiá¹ƒ parivattetvÄ• uddhaá¹ƒmÅ«lakaá¹ƒ katvÄ• assamedhaá¹ƒ purisame

yaÃ±Ã±e nÄ• ma akaá¹ƒsu. tesu assamettha medhanti vadhantÄ«ti __assamedho_. dvÄ«hi
ekavÄ«satiyÅ«passa ekasmiá¹ƒ majjhimadivaseyeva sattanavutipaÃ±capasusataghÄ• tabh
bhÅ«miÃ±ca \Ne I 129/ purise ca avasesasabbavibhavadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ ad
medhantÄ«ti __purisamedho_. catÅ«hi pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒ bhÅ«miyÄ• a
vuttavibhavadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. sammamettha pÄ• sentÄ«ti _
sammaá¹ƒ khipitvÄ• tassa \Ee I 146/ patitokÄ• se vediá¹ƒ katvÄ• saá¹ƒhÄ• rimehi yÅ«pÄ•
nimuggokÄ• sato pabhuti paá¹-ilomaá¹ƒ gacchantena yajitabbassa satrayÄ• gassetaá¹ƒ adh
pivantÄ«ti __vÄ• japeyyo_. ekena pariyaÃ±Ã±ena sattarasahi pasÅ«hi yajitabbassa beluvay
sattarasakadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. natthi ettha aggaá¸·Ä• ti __nira
pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒ bhÅ«miyÄ• ca purisehi ca assamedhe vuttavibhava
sabbamedhapariyÄ• yanÄ• massa assamedhavikappassevetaá¹ƒ adhivacanaá¹ƒ. __mahÄ•
mahÄ• karaá¹‡Ä«yÄ• . __sammaggatÄ• _ti sammÄ• paá¹-ipannÄ• buddhÄ• dayo. __nirÄ•
__yajanti anukula_nti anukulesu yajanti, yaá¹ƒ niccabhattÄ• di pubbapurisehi paá¹-á¹-hapita
aparÄ• paraá¹ƒ anupacchinnattÄ• manussÄ• dadantÄ«ti attho. navamaá¹ƒ.

10. bandhanasuttavaá¹‡á¹‡anÄ•

<121> dasame __idha, bhante, raÃ±Ã±Ä• _ti idaá¹ƒ te bhikkhÅ« tesu manussesu Ä• nanda
sukatakÄ• raá¹‡aá¹ƒ Ä• rocentÄ• Ä• rocesuá¹ƒ. raÃ±Ã±o kira sakkena kusarÄ• jassa dinno
paveá¹‡iyÄ• Ä• gato. rÄ• jÄ• alaá¹…karaá¹‡akÄ• le taá¹ƒ maá¹‡iá¹ƒ Ä• harathÄ• ti Ä• ha.
``á¹-hapitaá¹-á¹-hÄ• ne \Be I 135/ na passÄ• mÄ• â€™â€™ ti Ä• rocesuá¹ƒ. rÄ• jÄ• antogh
pariyesitvÄ• dethÄ• â€™â€™ ti bandhÄ• pesi. Ä• nandatthero te disvÄ• maá¹‡ipaá¹-isÄ• n
Ä• cikkhi \Ee I 147/. te raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• ``paá¹‡á¸• ito thero, therassa vacana
paá¹-isÄ• makamanussÄ• rÄ• jaá¹…gaá¹‡e udakacÄ• á¹-iá¹ƒ á¹-hapetvÄ• sÄ• á¹‡iyÄ• pa
Ä• haá¹ƒsu --- ``sÄ• á¹-akaá¹ƒ pÄ• rupitvÄ• ettha gantvÄ• hatthaá¹ƒ otÄ• rethÄ• â€™â€™
``rÄ• jabhaá¹‡á¸• aá¹ƒ vissajjetuá¹ƒ vÄ• valaÃ±jetuá¹ƒ vÄ• na sakkÄ• â€™â€™ ti. so geha
upakacchake á¹-hapetvÄ• sÄ• á¹-akaá¹ƒ pÄ• rupitvÄ• Ä• gamma udakacÄ• á¹-iyaá¹ƒ pakk
paá¹-ikkante rÄ• jamanussÄ• cÄ• á¹-iyaá¹ƒ hatthaá¹ƒ otÄ• retvÄ• maá¹‡iá¹ƒ disvÄ• Ä• ha
``Ä• nandattherena kira dassitanayena maá¹‡i diá¹-á¹-hoâ€™â€™ ti mahÄ• jano kolÄ• hala
taá¹ƒ kÄ• raá¹‡aá¹ƒ tathÄ• gatassa Ä• rocentÄ• imaá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. satthÄ• -
bhikkhave, yaá¹ƒ Ä• nando manussÄ• naá¹ƒ hatthÄ• ruá¸·hamaá¹‡iá¹ƒ Ä• harÄ• peyya \Ne
paá¹‡á¸• itÄ• attano Ã±Ä• á¹‡e á¹-hatvÄ• ahetukapaá¹-isandhiyaá¹ƒ nibbattÄ• naá¹ƒ tiracc
hatthÄ• ruá¸·haá¹ƒ bhaá¹‡á¸• aá¹ƒ Ä• harÄ• petvÄ• raÃ±Ã±o adaá¹ƒsÅ«â€™â€™ ti vatvÄ•

``ukkaá¹-á¹-he sÅ«ramicchanti, mantÄ«su akutÅ«halaá¹ƒ.

piyaÃ±ca annapÄ• namhi, atthe jÄ• te ca paá¹‡á¸• itaâ€™â€™ nti || (J I 1.92) ---

mahÄ• sÄ• rajÄ• takaá¹ƒ kathesi.

__na taá¹ƒ daá¸·ha_nti taá¹ƒ bandhanaá¹ƒ thiranti na kathenti. __yadÄ• yasa_nti yaá¹ƒ Ä•
__sÄ• rattarattÄ• _ti suá¹-á¹-hu rattarattÄ• , sÄ• rattena vÄ• rattÄ• sÄ• rattarattÄ• , sÄ• raa
rattÄ• ti attho. __apekkhÄ• _ti Ä• layo nikanti. __Ä• hÅ«_ti kathenti. __ohÄ• rina_nti catÅ«s
Ä• kaá¸• á¸• hanakaá¹ƒ. __sithila_nti na Ä• yasÄ• dibandhanaá¹ƒ viya iriyÄ• pathaá¹ƒ nivÄ•
bandhanena baddhÄ• paradesampi gacchantiyeva. __duppamuÃ±ca_nti aÃ±Ã±atra lokutta
asakkuá¹‡eyyanti. dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1. sattajaá¹-ilasuttavaá¹‡á¹‡anÄ•

<122> dutiyavaggassa \Be I 136/ paá¹-hame \Ee I 148/ __pubbÄ• rÄ• me migÄ• ramÄ• tup
pubbÄ• rÄ• masaá¹…khÄ• te vihÄ• re migÄ• ramÄ• tuyÄ• pÄ• sÄ• de. tatrÄ• yaá¹ƒ anupul
satasahassakappamatthake ekÄ• upÄ• sikÄ• padumuttaraá¹ƒ bhagavantaá¹ƒ nimantetvÄ•
bhikkhusaá¹…ghassa satasahassadÄ• naá¹ƒ datvÄ• bhagavato pÄ• damÅ«le nipajjitvÄ• --
buddhassa aggupaá¹-á¹-hÄ• yikÄ• homÄ«â€™â€™ ti patthanaá¹ƒ akÄ• si. sÄ• kappasata
ca saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le bhaddiyanagare meá¹‡á¸• akaputtassa dh
sumanadeviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hi \Ne I 131/. jÄ• takÄ• le cassÄ• visÄ
akaá¹ƒsu. sÄ• yadÄ• bhagavÄ• bhaddiyanagaraá¹ƒ agamÄ• si, tadÄ• paÃ±cahi dÄ• rikÄ
paccuggamanaá¹ƒ gatÄ• paá¹-hamadassanamhiyeva sotÄ• pannÄ• ahosi. aparabhÄ• ge s
migÄ• raseá¹-á¹-hiputtassa puá¹‡á¹‡avaá¸• á¸• hanakumÄ• rassa gehaá¹ƒ gatÄ• . tattha na
mÄ• tiá¹-á¹-hÄ• ne á¹-hapesi, tasmÄ• migÄ• ramÄ• tÄ• ti vuccati. tÄ• ya kÄ• rite pÄ• sÄ• d

__bahi dvÄ• rakoá¹-á¹-hake_ti pÄ• sÄ• dadvÄ• rakoá¹-á¹-hakassa bahi, na vihÄ• radvÄ• ra
pÄ• sÄ• do lohapÄ• sÄ• do viya samantÄ• catudvÄ• rakoá¹-á¹-hakayuttena pÄ• kÄ• rena p
pÄ• cÄ«nadvÄ• rakoá¹-á¹-hakassa bahi pÄ• sÄ• dacchÄ• yÄ• yaá¹ƒ pÄ• cÄ«nalokadhÄ• tu
varabuddhÄ• sane nisinno hoti.

__parÅ«á¸·hakacchanakhalomÄ• _ti parÅ«á¸·hakacchÄ• parÅ«á¸·hanakhÄ• parÅ«á¸·halo
dÄ«ghanakhÄ• cÄ• ti attho. __khÄ• rivividha_nti vividhakhÄ• riá¹ƒ nÄ• nappakÄ• rakaá¹ƒ
pabbajitaparikkhÄ• rabhaá¹‡á¸• akaá¹ƒ. __avidÅ«re atikkamantÄ«_ti avidÅ«ramaggena nag
__rÄ• jÄ• haá¹ƒ_ \Ee I 149/, __bhante_ti ahaá¹ƒ, bhante, rÄ• jÄ• pasenadi kosalo, mayhaá
jÄ• nÄ• thÄ• ti. kasmÄ• pana rÄ• jÄ• loke aggapuggalassa santike nisinno evarÅ«pÄ• naá
aÃ±jaliá¹ƒ paggaá¹‡hÄ• tÄ«ti. saá¹…gaá¹‡hanatthÄ• ya. evaá¹ƒ hissa ahosi --- ``sacÄ• haá

karissÄ• mi \Be I 137/, `mayaá¹ƒ puttadÄ• raá¹ƒ pahÄ• ya etassatthÄ• ya dubbhojanadukkh
ayaá¹ƒ amhÄ• kaá¹ƒ aÃ±jalimattampi na karotÄ«â€™ ti attanÄ• diá¹-á¹-haá¹ƒ sutaá¹ƒ paá¹
katheyyuá¹ƒ. evaá¹ƒ kate pana anigÅ«hitvÄ• kathessantÄ«â€™â€™ ti. tasmÄ• evamakÄ•
ajjhÄ• sayajÄ• nanatthaá¹ƒ evamakÄ• si.

__kÄ• sikacandana_nti saá¹‡hacandanaá¹ƒ. __mÄ• lÄ• gandhavilepana_nti vaá¹‡á¹‡agan
sugandhabhÄ• vatthÄ• ya gandhaá¹ƒ, vaá¹‡á¹‡agandhatthÄ• ya vilepanaÃ±ca dhÄ• renten

__saá¹ƒvÄ• senÄ• _ti sahavÄ• sena. __sÄ«laá¹ƒ veditabba_nti ayaá¹ƒ susÄ«lo vÄ• dussÄ
upasaá¹…kamantena jÄ• nitabbo. __taÃ±ca kho dÄ«ghena addhunÄ• na ittara_nti taÃ±ca
veditabbaá¹ƒ, na ittarena. dvÄ«hatÄ«haÃ±hi saá¹ƒyatÄ• kÄ• ro ca saá¹ƒvutindriyÄ• kÄ• ro
__manasikarotÄ• _ti sÄ«lamassa pariggahessÄ• mÄ«ti manasikarontena paccavekkhanten
jÄ• nituá¹ƒ, na itarena. __paÃ±Ã±avatÄ• _ti tampi sappaÃ±Ã±eneva paá¹‡á¸• itena. bÄ• lo
jÄ• nituá¹ƒ na sakkoti.

__saá¹ƒvohÄ• renÄ• _ti kathanena.

``yo hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, vÄ• á¹‡ijo so na brÄ• hmaá¹‡oâ€™â€™ ti || (MN II 457) --

ettha hi byavahÄ• ro vohÄ• ro nÄ• ma. ``cattÄ• ro ariyavohÄ• rÄ• cattÄ• ro anariyavohÄ• r
ettha cetanÄ• . ``saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• roâ€™â€™ ti (Dhs 1313-131
``vohÄ• ramattena so vohareyyÄ• â€™â€™ ti (SN I 1.25) ettha kathÄ• vohÄ• ro. idhÄ• pi e
hi sammukhÄ• kathÄ• parammukhÄ• ya kathÄ• ya na sameti, parammukhÄ• \Ee I 150/ ka
tathÄ• purimakathÄ• ca pacchimakathÄ• ya, pacchimakathÄ• ca purimakathÄ• ya. so kat
``asuci eso puggaloâ€™â€™ ti. sucisÄ«lassa pana purimaá¹ƒ pacchimena, pacchimaÃ±ca
sammukhÄ• kathitaá¹ƒ parammukhÄ• kathitena, parammukhÄ• kathitaÃ±ca sammukhÄ• ka
sucibhÄ• vo jÄ• nitunti pakÄ• sento evamÄ• ha.

__thÄ• mo_ti \Be I 138/ Ã±Ä• á¹‡athÄ• mo. yassa hi Ã±Ä• á¹‡athÄ• mo natthi, so uppanne
gahetabbaggahaá¹‡aá¹ƒ katabbakiccaá¹ƒ apassanto advÄ• ragharaá¹ƒ paviá¹-á¹-ho viya ca
kho, mahÄ• rÄ• ja, thÄ• mo veditabbo_ti. __sÄ• kacchÄ• yÄ• _ti saá¹ƒkathÄ• ya. duppaÃ±Ã
geá¹‡á¸• u viya uppalavati, paÃ±Ã±avato kathentassa paá¹-ibhÄ• naá¹ƒ anantaraá¹ƒ hoti. u
maccho khuddako vÄ• mahanto vÄ• ti Ã±Ä• yati. __ocarakÄ• _ti heá¹-á¹-hÄ• carakÄ• . __o
carantÄ• pi heá¹-á¹-hÄ• --- carakÄ• va honti. __ocaritvÄ• _ti avacaritvÄ• vÄ«maá¹ƒsitvÄ• ,
Ã±atvÄ• ti attho. __rajojalla_nti rajaÃ±ca jallaÃ±ca. __vaá¹‡á¹‡arÅ«penÄ• _ti vaá¹‡á¹‡asaá
__ittaradassanenÄ• _ti lahukadassanena. __viyaÃ±janenÄ• _ti parikkhÄ• rabhaá¹‡á¸• aken

mattikÄ• kuá¹‡á¸• alovÄ• _ti suvaá¹‡á¹‡akuá¹‡á¸• alapatirÅ«pako mattikÄ• kuá¹‡á¸• alova.
lohaá¸• á¸• hamÄ• sako. paá¹-hamaá¹ƒ.

2. paÃ±carÄ• jasuttavaá¹‡á¹‡anÄ•

<123> dutiye \Ne I 133/ __rÅ«pÄ• _ti nÄ«lapÄ«tÄ• dibhedaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ. __k
kÄ• mÄ• naá¹ƒ uttamaá¹ƒ seá¹-á¹-hanti rÅ«pagaruko Ä• ha. sesesupi eseva nayo. __yato_t
__manÄ• papariyanta_nti \Ee I 151/ manÄ• panipphattikaá¹ƒ manÄ• pakoá¹-ikaá¹ƒ. tattha d
puggalamanÄ• paá¹ƒ sammutimanÄ• paÃ±ca. puggalamanÄ• paá¹ƒ nÄ• ma yaá¹ƒ ekassa
hoti, tadeva aÃ±Ã±assa aniá¹-á¹-haá¹ƒ akantaá¹ƒ. paccantavÄ• sÄ«naÃ±hi gaá¹‡á¸• uppÄ•
kantÄ• manÄ• pÄ• , majjhimadesavÄ• sÄ«naá¹ƒ atijegucchÄ• . tesaÃ±ca moramaá¹ƒsÄ• d
itaresaá¹ƒ tÄ• ni atijegucchÄ• ni. idaá¹ƒ puggalamanÄ• paá¹ƒ. itaraá¹ƒ sammutimanÄ• paá¹

iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aá¹ƒ nÄ• ma loke paá¹-ivibhattaá¹ƒ natthi, vibhajitvÄ• pan
vibhajantena ca na atiissarÄ• naá¹ƒ mahÄ• sammatamahÄ• sudassanadhammÄ• sokÄ• dÄ
tesaÃ±hi dippakappampi Ä• rammaá¹‡aá¹ƒ amanÄ• paá¹ƒ upaá¹-á¹-hÄ• ti. atiduggatÄ• naá
vasenapi na vibhajitabbaá¹ƒ. tesaÃ±hi kaá¹‡Ä• jakabhattasitthÄ• nipi pÅ«timaá¹ƒsassa rasc
amatasadiso hoti. majjhimÄ• naá¹ƒ pana gaá¹‡akamahÄ• mattaseá¹-á¹-hi kuá¹-umbikavÄ• a
139/ iá¹-á¹-haá¹ƒ kÄ• lena aniá¹-á¹-haá¹ƒ labhamÄ• nÄ• naá¹ƒ vasena vibhajitabbaá¹ƒ. taÃ±
Ä• rammaá¹‡aá¹ƒ javanaá¹ƒ paricchindituá¹ƒ na sakkoti. javanaÃ±hi iá¹-á¹-hepi rajjati aniá¹-
iá¹-á¹-hepi dussati aniá¹-á¹-hepi. ekantato pana vipÄ• kacittaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ par
kiÃ±cÄ• pi hi micchÄ• diá¹-á¹-hikÄ• buddhaá¹ƒ vÄ• saá¹…ghaá¹ƒ vÄ• mahÄ• cetiyÄ• dÄ«
Ä• rammaá¹‡Ä• ni disvÄ• akkhÄ«ni pidahanti domanassaá¹ƒ Ä• pajjanti, dhammasaddaá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡asotaviÃ±Ã±Ä• á¹‡Ä• ni pana tesaá¹ƒ kusalavipÄ• kÄ• neva honti. kiÃ±
gÅ«thagandhaá¹ƒ ghÄ• yitvÄ• khÄ• dituá¹ƒ labhissÄ• mÄ• ti somanassajÄ• tÄ• honti, gÅ«
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tassa gandhaghÄ• yane ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, rasasÄ• yan
akusalavipÄ• kameva hoti. bhagavÄ• pana puggalamanÄ• pataá¹ƒ sandhÄ• ya __te ca, ma

__candanaá¹…galiko_ti idaá¹ƒ tassa upÄ• sakassa nÄ• maá¹ƒ. __paá¹-ibhÄ• ti maá¹ƒ bhag
ekaá¹ƒ kÄ• raá¹‡aá¹ƒ upaá¹-á¹-hÄ• ti paÃ±Ã±Ä• yati. tassa te paÃ±ca rÄ• jÄ• no Ä• muttam
\Ee I 152/ Ä• pÄ• nabhÅ«miyÄ• nisinnavaseneva mahatÄ• rÄ• jÄ• nubhÄ• vena paramena
dasabalassa \Ne I 134/ santike á¹-hitakÄ• lato paá¹-á¹-hÄ• ya divÄ• padÄ«pe viya udakÄ• l
sÅ«riyuá¹-á¹-hÄ• ne khajjopanake viya ca hatappabhe hatasobhe taá¹ƒ tathÄ• gataÃ±ca teh
sahassaguá¹‡ena virocamÄ• naá¹ƒ disvÄ• , ``mahantÄ• vata bho buddhÄ• nÄ• mÄ• â€™â
tasmÄ• evamÄ• ha.

__kokanada_nti padumassevetaá¹ƒ vevacanaá¹ƒ. __pÄ• to_ti kÄ• lasseva. __siyÄ• _ti bha
avigatagandhaá¹ƒ. __aá¹…gÄ«rasa_nti sammÄ• sambuddhaá¹ƒ. bhagavato hi aá¹…gato ra

aá¹…gÄ«rasoti vuccati. yathÄ• kokanadasaá¹…khÄ• taá¹ƒ padumaá¹ƒ pÄ• tova phullaá¹ƒ
evameva bhagavantaá¹ƒ aá¹…gÄ«rasaá¹ƒ tapantaá¹ƒ Ä• diccamiva antalikkhe virocamÄ• n
saá¹…khepattho. __bhagavantaá¹ƒ acchÄ• desÄ«_ti bhagavato adÄ• sÄ«ti attho. lokavohÄ
vacanaá¹ƒ hoti. so kira upÄ• sako --- ``ete tathÄ• gatassa guá¹‡esu pasÄ«ditvÄ• mayhaá¹ƒ
\Be I 140/ denti, ahampi te bhagavatova dassÄ• mÄ«â€™â€™ ti cintetvÄ• adÄ• si. dutiyaá

3. doá¹‡apÄ• kasuttavaá¹‡á¹‡anÄ•

<124> tatiye __doá¹‡apÄ• kakura_nti doá¹‡apÄ• kaá¹ƒ kuraá¹ƒ, doá¹‡assa taá¹‡á¸• ulÄ• n
tadÅ«piyaÃ±ca sÅ«pabyaÃ±janaá¹ƒ bhuÃ±jatÄ«ti attho. __bhuttÄ• vÄ«_ti pubbe bhattasam
muhuttaá¹ƒ vissamitvÄ• buddhupaá¹-á¹-hÄ• naá¹ƒ gacchati, taá¹ƒdivasaá¹ƒ pana bhuÃ±jan
hatthe dhovitvÄ• agamÄ• si. __mahassÄ• sÄ«_ti tassa gacchato balavÄ• bhattaparÄ«á¸·Ä
mahantehi assÄ• sehi assasati, gattatopissa sedabindÅ«ni muccanti, tamenaá¹ƒ ubhosu pa
yamakatÄ• lavaá¹‡á¹-ehi bÄ«janti, buddhagÄ• ravena pana nipajjituá¹ƒ na ussahatÄ«ti idaá
``mahassÄ• sÄ«â€™â€™ ti vuttaá¹ƒ. __imaá¹ƒ gÄ• thaá¹ƒ abhÄ• sÄ«_ti, rÄ• jÄ• bhojane \
kilamati, phÄ• su vihÄ• raá¹ƒ dÄ• nissa karissÄ• mÄ«ti cintetvÄ• abhÄ• si. __manujassÄ• _
__kahÄ• paá¹‡asata_nti pÄ• tarÄ• se paá¹‡á¹‡Ä• saá¹ƒ sÄ• yamÄ• se paá¹‡á¹‡Ä• santi ev
__pariyÄ• puá¹‡itvÄ• _ti raÃ±Ã±Ä• saddhiá¹ƒ thokaá¹ƒ gantvÄ• ``imaá¹ƒ maá¹…galaasiá¹
mahÄ• rÄ• jÄ• â€™â€™ ti? asukassa nÄ• ma dehÄ«ti so taá¹ƒ asiá¹ƒ datvÄ• dasabalassa
á¹-hitakova ``gÄ• thaá¹ƒ vadatha, bho gotamÄ• â€™â€™ ti vatvÄ• bhagavatÄ• vuttaá¹ƒ pa

__bhattÄ• bhihÄ• re_ \Ne I 135/ __sudaá¹ƒ bhÄ• satÄ«_ti kathaá¹ƒ bhÄ• sati? bhagavatÄ•
bhagavÄ• hi naá¹ƒ evaá¹ƒ anusÄ• si --- ``mÄ• á¹‡ava, imaá¹ƒ gÄ• thaá¹ƒ naá¹-o viya patta
avaca, raÃ±Ã±o bhuÃ±janaá¹-á¹-hÄ• ne á¹-hatvÄ• paá¹-hamapiá¹‡á¸• Ä• dÄ«supi avatvÄ•
vadeyyÄ• si, rÄ• jÄ• sutvÄ• va bhattapiá¹‡á¸• aá¹ƒ chaá¸• á¸• essati. atha raÃ±Ã±o hatthes
apanetvÄ• sitthÄ• ni gaá¹‡etvÄ• tadupiyaá¹ƒ byaÃ±janaá¹ƒ Ã±atvÄ• punadivase tÄ• vatak
pÄ• tarÄ• se ca vatvÄ• sÄ• yamÄ• se mÄ• vadeyyÄ• sÄ«â€™â€™ ti. so sÄ• dhÅ«ti paá¹-i
raÃ±Ã±o pÄ• tarÄ• saá¹ƒ bhutvÄ• gatattÄ• sÄ• yamÄ• se bhagavato anusiá¹-á¹-hiniyÄ• m
141/. rÄ• jÄ• dasabalassa vacanaá¹ƒ saritvÄ• bhattapiá¹‡á¸• aá¹ƒ pÄ• tiyaá¹ƒyeva chaá¸•
dhotesu pÄ• tiá¹ƒ apanetvÄ• sitthÄ• ni gaá¹‡etvÄ• tadupiyaá¹ƒ byaÃ±janaá¹ƒ Ã±atvÄ• pu
taá¹‡á¸• ule hariá¹ƒsu.

__nÄ• á¸·ikodanaparamatÄ• ya saá¹‡á¹-hÄ• sÄ«_ti so kira mÄ• á¹‡avo divase divase tathÄ
gacchati, dasabalassa vissÄ• siko ahosi. atha naá¹ƒ ekadivasaá¹ƒ pucchi ``rÄ• jÄ• kittakaá
ti? so ``nÄ• á¸·ikodanaâ€™â€™ nti Ä• ha. vaá¹-á¹-issati ettÄ• vatÄ• purisabhÄ• go esa, ito
mÄ• vadÄ«ti. iti rÄ• jÄ• tattheva saá¹‡á¹-hÄ• si. __diá¹-á¹-hadhammikena ceva atthena sa
ettha sallikhitasarÄ«ratÄ• diá¹-á¹-hadhammikattho nÄ• ma, sÄ«laá¹ƒ samparÄ• yikattho. bh
sÄ«laá¹…gaá¹ƒ nÄ• ma hotÄ«ti. tatiyaá¹ƒ.

4. paá¹-hamasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ•

<125> catutthe \Ee I 154/ __vedehiputto_ti __vedehÄ«_ti paá¹‡á¸• itÄ• dhivacanametaá¹ƒ, puttoti attho. __caturaá¹…gini_nti hatthiassarathapattisaá¹…khÄ• tehi catÅ«hi aá¹…gehi sa __sannayhitvÄ• _ti cammapaá¹-imuÃ±canÄ• dÄ«hi sannÄ• haá¹ƒ kÄ• retvÄ• . __saá¹…gÄ• kÄ• raá¹‡ena? mahÄ• kosalaraÃ±Ã±Ä• kira bimbisÄ• rassa dhÄ«taraá¹ƒ dentena dvinnaá¹ satasahassuá¹-á¹-hÄ• no kÄ• sigÄ• mo nÄ• ma dhÄ«tu dinno. ajÄ• tasattunÄ• ca pitari mÄ viyogasokena nacirasseva matÄ• . tato rÄ• jÄ• pasenadi kosalo --- ``ajÄ• tasattunÄ• mÄ• mayhaá¹ƒ pitu santako gÄ• moâ€™â€™ ti tassatthÄ• ya aá¸• á¸• aá¹ƒ karoti. ajÄ• tasattupi santakoâ€™â€™ ti tassa gÄ• massatthÄ• ya dvepi mÄ• tulabhÄ• gineyyÄ• yujjhiá¹ƒsu.

pÄ• pÄ• \Ne I 136/ devadattÄ• dayo mittÄ• assÄ• ti __pÄ• pamitto_. teyevassa sahÄ• yÄ• tesvevassa cittaá¹ƒ ninnaá¹ƒ sampavaá¹…kanti __pÄ• pasampavaá¹…ko_. pasenadissa sÄ vasena kalyÄ• á¹‡amittÄ• ditÄ• veditabbÄ• . __dukkhaá¹ƒ setÄ«_ti jitÄ• ni hatthiÄ• dÄ«ni a sayissati. idaá¹ƒ bhagavÄ• puna tassa jayakÄ• raá¹‡aá¹ƒ disvÄ• Ä• ha. __jayaá¹ƒ veraá¹ƒ veraá¹ƒ pasavati, veripuggalaá¹ƒ labhati. catutthaá¹ƒ.

5. dutiyasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ•

<126> paÃ±came \Be I 142/ __abbhuyyÄ• sÄ«_ti parÄ• jaye garahappatto ``Ä• rÄ• maá¹ƒ kathÄ• sallÄ• paá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti rattibhÄ• ge buddharakkhitena nÄ• ma vuá¸• dhammarakkhitassa vuá¸• á¸• hapabbajitassa ``sace rÄ• jÄ• imaÃ±ca upÄ• yaá¹ƒ katvÄ• ti vuttajayakÄ• raá¹‡aá¹ƒ sutvÄ• abhiuyyÄ• si.

__yÄ• vassa upakappatÄ«_ti yÄ• va tassa upakappati sayhaá¹ƒ hoti. __yadÄ• caÃ±Ã±e_ti __vilumpantÄ«_ti taá¹ƒ vilumpitvÄ• \Ee I 155/ á¹-hitapuggalaá¹ƒ vilumpanti. __vilumpatÄ«_ __á¹-hÄ• naá¹ƒ hi maÃ±Ã±atÄ«_ti ``kÄ• raá¹‡aâ€™â€™ nti hi maÃ±Ã±ati. __yadÄ• _ti yas labhate jaya_nti jayanto puggalo pacchÄ• jetÄ• rampi labhati. __rosetÄ• ra_nti ghaá¹-á¹-etÄ ghaá¹-á¹-ako. __kammavivaá¹-á¹-enÄ• _ti kammapariá¹‡Ä• mena, tassa vilumpanakammas vilutto viluppatÄ«_ti so vilumpako vilumpiyati. paÃ±camaá¹ƒ.

6. mallikÄ• suttavaá¹‡á¹‡anÄ•

<127> chaá¹-á¹-he __upasaá¹…kamÄ«_ti mallikÄ• ya deviyÄ• gabbhavuá¹-á¹-hÄ• nakÄ• l paá¹-ijaggÄ• petvÄ• Ä• rakkhaá¹ƒ datvÄ• upasaá¹…kami. __anattamano ahosÄ«_ti, ``dug mahantaá¹ƒ issariyaá¹ƒ dinnaá¹ƒ, sace puttaá¹ƒ alabhissa, mahantaá¹ƒ sakkÄ• raá¹ƒ adhig parihÄ«nÄ• â€™â€™ ti anattamano ahosi. __seyyÄ• _ti dandhapaÃ±Ã±asmÄ• elamÅ«gap

__posÄ• _ti posehi. __janÄ• dhipÄ• _ti janÄ• dhibhuá¹ƒ rÄ• jÄ• naá¹ƒ Ä• lapati. __sassude
__disampatÄ«_ti disÄ• jeá¹-á¹-hakÄ• . __tÄ• disÄ• subhagiyÄ• _ti tÄ• disÄ• ya subhariyÄ•

7. appamÄ• dasuttavaá¹‡á¹‡anÄ•

<128> sattame \Ne I 137/ __samadhiggayhÄ• _ti samadhiggaá¹‡hitvÄ• , Ä• diyitvÄ• ti attho
kÄ• rÄ• pakaappamÄ• do. __samodhÄ• na_nti samavadhÄ• naá¹ƒ upakkhepaá¹ƒ. __evam
kÄ• rÄ• pakaappamÄ• do, sesapadajÄ• tÄ• ni viya avasesÄ• catubhÅ«makÄ• kusaladham
viya \Be I 143/ \Ee I 156/ appamÄ• de samodhÄ• naá¹ƒ gacchanti, appamÄ• dassa anto pa
hatthipadaá¹ƒ sesapadÄ• naá¹ƒ aggaá¹ƒ seá¹-á¹-haá¹ƒ, evaá¹ƒ appamÄ• do sesadhammÄ•
mahaggatalokuttaradhammÄ• nampi hesa paá¹-ilÄ• bhakaá¹-á¹-hena lokiyopi samÄ• no agg

__appamÄ• daá¹ƒ pasaá¹ƒsantÄ«_ti ``etÄ• ni Ä• yuÄ• dÄ«ni patthayantena appamÄ• dova
appamÄ• dameva pasaá¹ƒsanti. yasmÄ• vÄ• puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ• appamÄ•
Ä• yuÄ• dÄ«ni patthayantena appamÄ• dova kÄ• tabboti attho. __atthÄ• bhisamayÄ• _ti att

8. kalyÄ• á¹‡amittasuttavaá¹‡á¹‡anÄ•

<129> aá¹-á¹-hame __so ca kho kalyÄ• á¹‡amittassÄ• _ti so cÄ• yaá¹ƒ dhammo kalyÄ• á¹‡
nÄ• ma hoti, na pÄ• pamittassÄ• ti. kiÃ±cÄ• pi hi dhammo sabbesampi svÄ• kkhÄ• tova, ka
sussÅ«santassa saddahantassa atthaá¹ƒ pÅ«reti bhesajjaá¹ƒ viya vaá¸·aÃ±jantassa na itara
vuttaá¹ƒ. __dhammo_ti cettha desanÄ• dhammo veditabbo.

__upaá¸• á¸• hamida_nti thero kira rahogato cintesi --- ``ayaá¹ƒ samaá¹‡adhammo nÄ• ma
kalyÄ• á¹‡amitte sati paccattapurisakÄ• re á¹-hitassa sampajjati, upaá¸• á¸• haá¹ƒ kalyÄ• á¹
upaá¸• á¸• haá¹ƒ paccattapurisakÄ• ratoâ€™â€™ ti. athassa etadahosi --- ``ahaá¹ƒ padesa
nippadesaá¹ƒ cintetuá¹ƒ na sakkomi, satthÄ• raá¹ƒ pucchitvÄ• nikkaá¹…kho bhavissÄ• mÄ
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha. __brahmacariyassÄ• _ti ariyamaggassa. __y
yÄ• esÄ• kalyÄ• á¹‡amittatÄ• nÄ• ma, sÄ• upaá¸• á¸• haá¹ƒ, tato upaá¸• á¸• haá¹ƒ Ä• ga
``upaá¸• á¸• hupaá¸• á¸• hÄ• sammÄ• diá¹-á¹-hiÄ• dayo kalyÄ• á¹‡amittato Ä• gacchanti, u
paccattapurisakÄ• ratoâ€™â€™ ti vuttaá¹ƒ. kiÃ±cÄ• pi \Ne I 138/ therassa ayaá¹ƒ manorath
silÄ• thambhe ussÄ• pite, ``ettakaá¹ƒ á¹-hÄ• naá¹ƒ asukena ussÄ• pitaá¹ƒ, ettakaá¹ƒ asuke
natthi, yathÄ• ca mÄ• tÄ• pitaro nissÄ• ya uppannesu puttesu ``ettakaá¹ƒ mÄ• tito \Ee I 157
ettakaá¹ƒ pititoâ€™â€™ ti vinibbhogo natthi, evaá¹ƒ idhÄ• pi avinibbhogadhammo hesa, ``e
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ \Be I 144/ kalyÄ• á¹‡amittato nibbattaá¹ƒ, ettakaá¹ƒ paccatta
na sakkÄ• laddhuá¹ƒ, kalyÄ• á¹‡amittatÄ• ya pana upaá¸• á¸• haguá¹‡o labbhatÄ«ti theras
__upaá¸• á¸• haá¹ƒ_ nÄ• ma jÄ• taá¹ƒ, sakalaguá¹‡o paá¹-ilabbhatÄ«ti bhagavato ajjhÄ• sa
jÄ• taá¹ƒ. __kalyÄ• á¹‡amittatÄ• _ti cetaá¹ƒ pubbabhÄ• gapaá¹-ilÄ• bhaá¹…gaá¹ƒ nÄ• mÄ•

kalyÄ• á¹‡amittaá¹ƒ nissÄ• ya laddhÄ• sÄ«lasamÄ• dhivipassanÄ• vasena cattÄ• ro khanc
vadantiyeva.

__mÄ• hevaá¹ƒ, Ä• nandÄ• _ti, Ä• nanda, mÄ• evaá¹ƒ abhaá¹‡i, bahussuto tvaá¹ƒ sekha
aá¹-á¹-ha vare gahetvÄ• maá¹ƒ upaá¹-á¹-hahasi, catÅ«hi acchariyabbhutadhammehi samar
kathetuá¹ƒ na vaá¹-á¹-ati. __sakalameva hidaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ, yadidaá¹ƒ ka
idaá¹ƒ bhagavÄ• --- ``cattÄ• ro maggÄ• cattÄ• ri phalÄ• ni tisso vijjÄ• cha abhiÃ±Ã±Ä• sa
kalyÄ• á¹‡amittamÅ«lakameva hotÄ«â€™â€™ ti sandhÄ• yÄ• ha. idÄ• ni vacÄ«bhedeneva
__kalyÄ• á¹‡amittasseta_ntiÄ• dimÄ• ha. tattha __pÄ• á¹-ikaá¹…kha_nti pÄ• á¹-ikaá¹…khita
avassaá¹ƒbhÄ• vÄ«ti attho.

__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• vetÄ«_tiÄ• dÄ«su aá¹-á¹-ha
tÄ• va ayaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ• --- sammÄ• dassanalakkhaá¹‡Ä• sammÄ• diá¹-
abhiniropanalakkhaá¹‡o sammÄ• saá¹…kappo. sammÄ• pariggahaá¹‡alakkhaá¹‡Ä• samm
samuá¹-á¹-hÄ• panalakkhaá¹‡o sammÄ• kammanto. sammÄ• vodÄ• panalakkhaá¹‡Ä• sa
paggahalakkhaá¹‡o sammÄ• vÄ• yÄ• mo. sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• sammÄ•
sammÄ• samÄ• dhi.

tesu ekekassa tÄ«á¹‡i kiccÄ• ni honti. seyyÄ• thidaá¹ƒ --- sammÄ• diá¹-á¹-hi tÄ• va aÃ±Ã±
paccanÄ«kakilesehi saddhiá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ pajahati, nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ
ca passati tappaá¹-icchÄ• dakamohavidhamanavasena asammohato. sammÄ• saá¹…kapp
micchÄ• saá¹…kappÄ• dÄ«ni ca pajahanti, nirodhaÃ±ca Ä• rammaá¹‡aá¹ƒ karonti. visesato
sahajÄ• tadhamme sammÄ• dasseti \Ee I 158/. sammÄ• saá¹…kappo sahajÄ• tadhamme
pariggaá¹‡hÄ• ti, sammÄ• kammanto sammÄ• \Be I 145/ samuá¹-á¹-hÄ• peti, sammÄ• Ä•
139/, sammÄ• vÄ• yÄ• mo sammÄ• paggaá¹‡hÄ• ti, sammÄ• sati sammÄ• upaá¹-á¹-hÄ• p

apicesÄ• sammÄ• diá¹-á¹-hi nÄ• ma pubbabhÄ• ge nÄ• nÄ• khaá¹‡Ä• nÄ• nÄ• rammaá¹‡
ekÄ• rammaá¹‡Ä• . kiccato pana sammÄ• diá¹-á¹-hi dukkhe Ã±Ä• á¹‡antiÄ• dÄ«ni cattÄ• ri
sammÄ• saá¹…kappÄ• dayopi pubbabhÄ• ge nÄ• nÄ• khaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• ho
ekÄ• rammaá¹‡Ä• . tesu sammÄ• saá¹…kappo kiccato nekkhammasaá¹…kappotiÄ• dÄ«ni
sammÄ• vÄ• cÄ• dayo tayo viratiyopi honti cetanÄ• yopi, maggakkhaá¹‡e pana viratiyova. s
sammÄ• satÄ«ti idampi dvayaá¹ƒ kiccato sammappadhÄ• nasatipaá¹-á¹-hÄ• navasena catt
sammÄ• samÄ• dhi pana pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhiyeva.

evaá¹ƒ tÄ• va ``sammÄ• diá¹-á¹-hiâ€™â€™ ntiÄ• dinÄ• nayena vuttÄ• naá¹ƒ aá¹-á¹-hanna
atthavaá¹‡á¹‡anaá¹ƒ Ã±atvÄ• idÄ• ni __bhÄ• veti vivekanissita_ntiÄ• dÄ«su evaá¹ƒ Ã±Ä• t
vaá¸• á¸• heti, attano cittasantÄ• ne punappunaá¹ƒ janeti, abhinibbattetÄ«ti attho. __vivekan
nissitaá¹ƒ, viveke vÄ• nissitanti vivekanissitaá¹ƒ. __viveko_ti vivittatÄ• . vivittatÄ• cÄ• yaá¹

tadaá¹…gaviveko, vikkhambhana-samuccheda-paá¹-ippassaddhi-nissaraá¹‡avivekoti paÃ±c
paÃ±cavidhe viveke. __vivekanissita_nti tadaá¹…gavivekanissitaá¹ƒ samucchedavivekaniss
nissaraá¹‡avivekanissitaÃ±ca sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• vetÄ«ti ayamattho veditabbo. tath
ariyamaggabhÄ• vanÄ• nuyutto yogÄ« vipassanÄ• kkhaá¹‡e kiccato tadaá¹…gavivekanissit
nissaraá¹‡avivekanissitaá¹ƒ, maggakÄ• le pana kiccato samucchedavivekanissitaá¹ƒ, Ä• ra
nissaraá¹‡avivekanissitaá¹ƒ sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti. esa nayo __virÄ• ganissitÄ• _
virÄ• gÄ• dayo \Ee I 159/.

kevalaÃ±cettha vossaggo duvidho pariccÄ• gavossaggo ca pakkhandanavossaggo cÄ• ti. t
__pariccÄ• gavossaggo_ti vipassanÄ• kkhaá¹‡e ca tadaá¹…gavasena, maggakkhaá¹‡e ca
kilesappahÄ• naá¹ƒ. __pakkhandanavossaggo_ti vipassanÄ• kkhaá¹‡e tanninnabhÄ• vena,
Ä• rammaá¹‡akaraá¹‡ena nibbÄ• napakkhandanaá¹ƒ, tadubhayampi imasmiá¹ƒ lokiyalokutt
atthavaá¹‡á¹‡anÄ• naye \Be I 146/ vaá¹-á¹-ati. tathÄ• hi ayaá¹ƒ sammÄ• diá¹-á¹-hi yathÄ• v
ca pariccajati, nibbÄ• naÃ±ca pakkhandati.

__vossaggapariá¹‡Ä• mi_nti iminÄ• pana sakalena vacanena vossaggatthaá¹ƒ pariá¹‡ama
paripaccantaá¹ƒ paripakkaÃ±cÄ• ti idaá¹ƒ vuttaá¹ƒ hoti. ayaÃ±hi ariyamaggabhÄ• vanÄ• nu
sammÄ• diá¹-á¹-hi kilesapariccÄ• gavossaggatthaá¹ƒ nibbÄ• napakkhandanavossaggatthaÃ
paripakkÄ• hoti, tathÄ• naá¹ƒ bhÄ• vetÄ«ti. esa nayo sesamaggaá¹…gesu.

__Ä• gammÄ• _ti Ä• rabbha sandhÄ• ya paá¹-icca. __jÄ• tidhammÄ• _ti jÄ• tisabhÄ• vÄ•
yasmÄ• sakalo ariyamaggopi kalyÄ• á¹‡amittaá¹ƒ nissÄ• ya labbhati, tasmÄ• . __handÄ• _
__appamÄ• daá¹ƒ pasaá¹ƒsantÄ«_ti appamÄ• daá¹ƒ vaá¹‡á¹‡ayanti, tasmÄ• appamÄ• do
atthapaá¹-ilÄ• bhÄ• . aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamaaputtakasuttavaá¹‡á¹‡anÄ•

<130> navame __divÄ• divassÄ• _ti divasassa divÄ• , majjhanhikasamayeti attho. __sÄ• p
pana vÄ• do rÅ«piyassÄ• _ti suvaá¹‡á¹‡arajatatambalohakÄ• á¸·alohaphÄ• lakacchapakÄ•
paribhogabhÄ• janÄ• dibhedassa ca rÅ«piyabhaá¹‡á¸• assa pana ko vÄ• do? ``ettakaá¹ƒ nA
paricchedakathÄ• ti attho. __kaá¹‡Ä• jaka_nti sakuá¹‡á¸• akabhattaá¹ƒ. __bilaá¹…gadutiya
__sÄ• á¹‡a_nti sÄ• á¹‡avÄ• kamayaá¹ƒ \Ee I 160/. __tipakkhavasana_nti tÄ«á¹‡i khaá¹‡á¸•
sibbitvÄ• katanivÄ• sanaá¹ƒ.

__asappuriso_ti lÄ• makapuriso. __uddhaggika_ntiÄ• dÄ«su uparÅ«paribhÅ«mÄ«su phala
aggamassÄ• ti __uddhaggikÄ• _. saggassa hitÄ• tatrupapattijananatoti __sovaggikÄ• _. nil
vipÄ• ko assÄ• ti __sukhavipÄ• kÄ• _. suá¹-á¹-hu aggÄ• naá¹ƒ dibbavaá¹‡á¹‡Ä• dÄ«naá¹ƒ
__saggasaá¹ƒvattanikÄ• _. evarÅ«paá¹ƒ dakkhiá¹‡adÄ• naá¹ƒ na patiá¹-á¹-hÄ• petÄ«ti.

__sÄ• todakÄ• _ti madhurodakÄ• . __settodakÄ• _ti vÄ«cÄ«naá¹ƒ bhinnaá¹-á¹-hÄ• ne uda
__supatitthÄ• _ti \Ne I 141/ sundaratitthÄ• . __taá¹ƒ jano_ti \Be I 147/ yena udakena sÄ• toc
jano bhÄ• janÄ• ni pÅ«retvÄ• neva hareyya. __na yathÄ• paccayaá¹ƒ vÄ• kareyyÄ• _ti, ya
udakakiccaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ taá¹ƒ na kareyya. __tadapeyyamÄ• na_nti taá¹ƒ apeyya
hotÄ«_ti attanÄ• kattabbakiccakaro ceva kusalakiccakaro ca, bhuÃ±jati ca, kammante ca p
detÄ«ti attho. navamaá¹ƒ.

10. dutiyaaputtakasuttavaá¹‡á¹‡anÄ•

<131> dasame __piá¹‡á¸• apÄ• tena paá¹-ipÄ• desÄ«_ti piá¹‡á¸• apÄ• tena saddhiá¹ƒ saá
adÄ• sÄ«ti attho. __pakkÄ• mÄ«_ti kenacideva rÄ• jupaá¹-á¹-hÄ• nÄ• dinÄ• kiccena gato.
ahosÄ«_ti so kira aÃ±Ã±esupi divasesu taá¹ƒ paccekasambuddhaá¹ƒ passati, dÄ• tuá¹ƒ pa
uppajjati. tasmiá¹ƒ pana divase ayaá¹ƒ padumavatideviyÄ• tatiyaputto taggarasikhÄ« pacce
gandhamÄ• danapabbate phalasamÄ• pattisukhena vÄ«tinÄ• metvÄ• pubbaá¹‡hasamaye
mukhaá¹ƒ dhovitvÄ• manosilÄ• tale nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• pattacÄ
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• iddhiyÄ• vehÄ• saá¹ƒ abbhu
cÄ«varaá¹ƒ pÄ• rupitvÄ• pattamÄ• dÄ• ya nagaravÄ• sÄ«naá¹ƒ gharadvÄ• resu sahassabl
pÄ• sÄ• dikehi abhikkantÄ• dÄ«hi anupubbena seá¹-á¹-hino gharadvÄ• raá¹ƒ sampatto. taá
seá¹-á¹-hi pÄ• tova uá¹-á¹-hÄ• ya paá¹‡Ä«tabhojanaá¹ƒ bhuÃ±jitvÄ• , gharadvÄ• rakoá¹-á¹-
paÃ±Ã±Ä• petvÄ• , dantantarÄ• ni sodhento nisinno hoti. so paccekabuddhaá¹ƒ disvÄ• , taá
nisinnattÄ• dÄ• nacittaá¹ƒ uppÄ• detvÄ• , bhariyaá¹ƒ pakkosÄ• petvÄ• , ``imassa samaá¹‡
dehÄ«â€™â€™ ti vatvÄ• pakkÄ• mi.

seá¹-á¹-hibhariyÄ• cintesi --- ``mayÄ• ettakena kÄ• lena imassa `dethÄ• â€™ ti vacanaá¹ƒ
dÄ• pentopi ca ajja na yassa vÄ• tassa vÄ• dÄ• peti, vÄ«tarÄ• gadosamohassa vantakiles
paccekabuddhassa dÄ• peti, yaá¹ƒ vÄ• taá¹ƒ vÄ• adatvÄ• paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• ta
gharÄ• nikkhamma paccekabuddhaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• pattaá¹ƒ Ä• dÄ•
paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• suparisuddhehi sÄ• litaá¹‡á¸• ulehi bhattaá¹ƒ sampÄ•
khÄ• danÄ«yaá¹ƒ byaÃ±janaá¹ƒ supeyyaÃ±ca sallakkhetvÄ• pattaá¹ƒ pÅ«retvÄ• bahi gan
paccekabuddhassa hatthesu \Be I 148/ patiá¹-á¹-hapetvÄ• vandi. paccekabuddho --- ``aÃ±
paccekabuddhÄ• naá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€™ ti \Ne I 142/ aparibhuÃ±jitvÄ
pakkÄ• mi. sopi kho seá¹-á¹-hi bÄ• hirato Ä• gacchanto paccekabuddhaá¹ƒ disvÄ• mayaá¹
piá¹‡á¸• apÄ• taá¹ƒ dethÄ• â€™â€™ ti vatvÄ• pakkantÄ• , api vo laddhoti? Ä• ma, seá¹-á¹
``passÄ• mÄ«â€™â€™ ti gÄ«vaá¹ƒ ukkhipitvÄ• olokesi. athassa piá¹‡á¸• apÄ• tagandho u
nÄ• sÄ• puá¹-aá¹ƒ pahari. so cittaá¹ƒ saá¹ƒyametuá¹ƒ asakkonto pacchÄ• vippaá¹-isÄ• rÄ«

__varameta_ntiÄ• di vippaá¹-isÄ• rassa uppannÄ• kÄ• radassanaá¹ƒ. __bhÄ• tu ca pana e

kÄ• raá¹‡Ä• jÄ«vitÄ• voropesÄ«_ti tadÄ• kirassa avibhatteyeva kuá¹-umbe mÄ• tÄ• pitaro
kÄ• lamakaá¹ƒsu. so bhÄ• tujÄ• yÄ• ya saddhiá¹ƒyeva saá¹ƒvÄ• saá¹ƒ kappesi. bhÄ• tu pa
vÄ«thiyÄ• kÄ«á¸·antaá¹ƒ manussÄ• vadanti --- ``ayaá¹ƒ dÄ• so ayaá¹ƒ dÄ• sÄ« idaá¹ƒ yÄ•
santakaâ€™â€™ nti. so tesaá¹ƒ kathaá¹ƒ gahetvÄ• --- ``ayaá¹ƒ dÄ• so mayhaá¹ƒ santakaâ

athassa cÅ«á¸·apitÄ• cintesi --- ``ayaá¹ƒ dÄ• rako idÄ• neva evaá¹ƒ kathesi, mahallakakÄ•
bhindÄ• peyya, idÄ• nevassa kattabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti ekadivasaá¹ƒ vÄ• siá¹ƒ
araÃ±Ã±aá¹ƒ gacchÄ• mÄ• â€™â€™ ti taá¹ƒ araÃ±Ã±aá¹ƒ netvÄ• viravantaá¹ƒ viravantaá
162/ pakkhipitvÄ• paá¹ƒsunÄ• paá¹-icchÄ• desi. idaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __sattal
pubbapacchimacetanÄ• vasena cettha attho veditabbo. ekapiá¹‡á¸• apÄ• tadÄ• nasmiÃ±hi
paá¹-isandhiyo na deti, pubbapacchimacetanÄ• hi panesa sattakkhattuá¹ƒ sagge, sattakkha
nibbatto. __purÄ• á¹‡a_nti paccekasambuddhassa dinnapiá¹‡á¸• apÄ• tacetanÄ• kammaá¹

__pariggaha_nti pariggahitavatthu. __anujÄ«vino_ti ekaá¹ƒ mahÄ• kulaá¹ƒ nissÄ• ya paá¹‡
kulÄ• ni jÄ«vanti, te manusse sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __sabbaá¹ƒ nÄ• dÄ• ya gantabba_
Ä• diyitvÄ• gantabbaá¹ƒ. __sabbaá¹ƒ nikkhippagÄ• mina_nti sabbametaá¹ƒ nikkhippasabh
pariccajitabbasabhÄ• vamevÄ• ti attho. dasamaá¹ƒ.

dutiyo vaggo.

3. tatiyavaggo

1. puggalasuttavaá¹‡á¹‡anÄ•

<132> tatiyavaggassa \Ne I 143/ \Be I 149/ paá¹-hame ``nÄ«ce kule paccÄ• jÄ• toâ€™â€™
__tamo_. kÄ• yaduccaritÄ• dÄ«hi puna nirayatamÅ«pagamanato __tamaparÄ• yaá¹‡o_. iti
kathito hoti. ``ucce kule paccÄ• jÄ• toâ€™â€™ tiÄ• dikena jotinÄ• yuttato __joti, _ Ä• lokÄ«
hoti. kÄ• yasucaritÄ• dÄ«hi puna saggÅ«papattijotibhÄ• vÅ«pagamanato __jotiparÄ• yaá¹‡o
dve veditabbÄ• .

__venakule_ti vilÄ«vakÄ• rakule. __nesÄ• dakule_ti migaluddakÄ• dÄ«naá¹ƒ kule. __ratha
cammakÄ• rakule. __pukkusakule_ti pupphachaá¸• á¸• akakule. __kasiravuttike_ti dukkhavu
paá¹ƒsupisÄ• cako viya jhÄ• makhÄ• á¹‡uvaá¹‡á¹‡o. __duddasiko_ti vijÄ• tamÄ• tuyÄ• pi a
__okoá¹-imako_ti lakuá¹‡á¸• ako. __kÄ• á¹‡o_ti ekakkhikÄ• á¹‡o vÄ• ubhayakkhikÄ• á¹‡o
ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« vÄ• . __khaÃ±jo_ti ekapÄ• dakhaÃ±jo vÄ• u
__pakkhahato_ti hatapakkho pÄ«á¹-hasappÄ«. __padÄ«peyyassÄ• _ti telakapallakÄ• dino
__evaá¹ƒ kho, mahÄ• rÄ• jÄ• _ti ettha eko puggalo bahiddhÄ• Ä• lokaá¹ƒ adisvÄ• mÄ• tuk
katvÄ• apÄ• yesu nibbattanto sakalaá¹ƒ kappampi saá¹ƒsarati, sopi tamotamaparÄ• yaá¹‡o

bhaveyya. kuhakassa hi evarÅ«pÄ• nibbatti hotÄ«ti vuttaá¹ƒ.

ettha ca ``nÄ«ce kule paccÄ• jÄ• to hoti caá¹‡á¸• Ä• lakule vÄ• â€™â€™ tiÄ• dÄ«hi Ä• gar
pubbuppannapaccayavipatti ca dassitÄ• . __dalidde_tiÄ• dÄ«hi pavattapaccayavipatti. __ka
Ä• jÄ«vupÄ• yavipatti. __dubbaá¹‡á¹‡o_tiÄ• dÄ«hi \Be I 150/ attabhÄ• vavipatti. __bavhÄ•
dukkhakÄ• raá¹‡asamÄ• yogo. __na lÄ• bhÄ«_tiÄ• dÄ«hi sukhakÄ• raá¹‡avipatti ceva upab
duccarita_ntiÄ• dÄ«hi tamaparÄ• yaá¹‡abhÄ• vassa kÄ• raá¹‡asamÄ• yogo. __kÄ• yassa b
samparÄ• yikatamÅ«pagamo. sukkapakkho vuttapaá¹-ipakkhanayena veditabbo.

__akkosatÄ«_ti \Ne I 144/ dasahi akkosavatthÅ«hi akkosati. __paribhÄ• satÄ«_ti, ``kasmÄ•
tumhehi amhÄ• kaá¹ƒ kasikammÄ• dÄ«ni katÄ• nÄ«â€™â€™ tiÄ• dÄ«hi? paribhavavacane
ghaá¹-á¹-ako. __abyaggamanaso_ti ekaggacitto. paá¹-hamaá¹ƒ.

2. ayyikÄ• suttavaá¹‡á¹‡anÄ•

<133> dutiye __jiá¹‡á¹‡Ä• _ti jarÄ• jiá¹‡á¹‡Ä• . __vuá¸• á¸• hÄ• _ti vayovuá¸• á¸• hÄ• . __r
jÄ• timahallikÄ• . __addhagatÄ• _ti addhaá¹ƒ cirakÄ• laá¹ƒ atikkantÄ• . __vayoanuppattÄ• _
sampattÄ• . __piyÄ• manÄ• pÄ• _ti raÃ±Ã±o kira mÄ• tari matÄ• ya ayyikÄ• mÄ• tuá¹-á¹-h
tenassa ayyikÄ• ya balavapemaá¹ƒ uppajji. tasmÄ• evamÄ• ha. __hatthiratanenÄ• _ti \Ee I
hatthÄ« satasahassagghanakena alaá¹…kÄ• rena alaá¹…kato hatthiratanaá¹ƒ nÄ• ma. __a
__gÄ• mavaro_pi satasahassuá¹-á¹-hÄ• nakagÄ• mova. __sabbÄ• ni tÄ• ni bhedanadhamm
kariyamÄ• nameva bhijjati, kiÃ±ci katapariyositaá¹ƒ cakkato anapanÄ«tameva, kiÃ±ci apane
á¹-hapitamattaá¹ƒ, kiÃ±ci tato paraá¹ƒ, evameva sattesupi koci paá¹-isandhiá¹ƒ gahetvÄ• m
mÅ«á¸·hagabbhÄ• ya mÄ• tari mÄ• tukucchito anikkhantova, koci nikkhantamatto, koci tato
dutiyaá¹ƒ.

<134> tatiye sabbaá¹ƒ uttÄ• nameva. tatiyaá¹ƒ.

4. issattasuttavaá¹‡á¹‡anÄ•

<135> catutthassa aá¹-á¹-huppattiko nikkhepo. bhagavato kira paá¹-hamabodhiyaá¹ƒ mahÄ
bhikkhusaá¹…ghassa ca. titthiyÄ• hatalÄ• bhasakkÄ• rÄ• hutvÄ• kulesu evaá¹ƒ kanthentÄ
gotamo \Be I 151/ evamÄ• ha, `mayhameva dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, na aÃ±Ã±esaá¹ƒ dÄ•
sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, na aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ
mahapphalaá¹ƒ, na aÃ±Ã±esaá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ. mayhameva sÄ• vakÄ• naá¹ƒ d
aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaâ€™ nti. yuttaá¹ƒ nu kho sayampi bhik
bhikkhÄ• cÄ• ranissitÄ• naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ antarÄ• yaá¹ƒ kÄ• tuá¹ƒ, ayuttaa
ananucchavikaâ€™â€™ nti. sÄ• \Ne I 145/ kathÄ• pattharamÄ• nÄ• rÄ• jakulaá¹ƒ sampat

--- ``aá¹-á¹-hÄ• nametaá¹ƒ yaá¹ƒ tathÄ• gato paresaá¹ƒ lÄ• bhantarÄ• yaá¹ƒ kareyya. ete ta
ayasÄ• ya parisakkanti. sacÄ• haá¹ƒ idheva á¹-hatvÄ• `mÄ• evaá¹ƒ avocuttha, na satthÄ•
vadeyyaá¹ƒ, evaá¹ƒ sÄ• kathÄ• nijjhattiá¹ƒ na gaccheyya, imassa mahÄ• janassa sannipa
nijjhÄ• pessÄ• mÄ«â€™â€™ ti ekaá¹ƒ chaá¹‡adivasaá¹ƒ Ä• gamento tuá¹‡hÄ« ahosi.

aparena \Ee I 165/ samayena mahÄ• chaá¹‡e sampatte ``ayaá¹ƒ imassa kÄ• loâ€™â€™ ti
--- ``saddhÄ• vÄ• assaddhÄ• vÄ• sammÄ• diá¹-á¹-hikÄ• vÄ• micchÄ• diá¹-á¹-hikÄ• vÄ•
mÄ• tugÄ• me vÄ• á¹-hapetvÄ• avasesÄ• ye vihÄ• raá¹ƒ nÄ• gacchanti, paÃ±Ã±Ä• saá¹ƒ
pÄ• tova nhatvÄ• katapÄ• tarÄ• so sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• ito mahatÄ• balakÄ•
agamÄ• si. gacchanto ca cintesi --- ``bhagavÄ• tumhe kira evaá¹ƒ vadatha `mayhameva dÄ
... na aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaâ€™ nti evaá¹ƒ pucchituá¹ƒ ayut
pucchissÄ• mi, paÃ±haá¹ƒ kathento ca me bhagavÄ• avasÄ• ne titthiyÄ• naá¹ƒ vÄ• daá¹ƒ
paÃ±haá¹ƒ pucchanto __kattha nu kho, bhante, dÄ• naá¹ƒ dÄ• tabba_nti Ä• ha. __yatthÄ• _
cittaá¹ƒ pasÄ«dati, tasmiá¹ƒ dÄ• tabbaá¹ƒ, tassa vÄ• dÄ• tabbanti attho.

evaá¹ƒ vutte rÄ• jÄ• yehi manussehi titthiyÄ• naá¹ƒ vacanaá¹ƒ Ä• rocitaá¹ƒ, te olokesi. te r
olokitamattÄ• va maá¹…kubhÅ«tÄ• adhomukhÄ• pÄ• daá¹…guá¹-á¹-hakena bhÅ«miá¹ƒ le
--- ``ekapadeneva, bhante, hatÄ• titthiyÄ• â€™â€™ ti mahÄ• janaá¹ƒ sÄ• vento mahÄ• sad
bhÄ• sitvÄ• --- ``bhagavÄ• cittaá¹ƒ nÄ• ma nigaá¹‡á¹-hÄ• celakaparibbÄ• jakÄ• dÄ«su yat
152/, kattha pana, bhante, dinnaá¹ƒ mahapphalaâ€™â€™ nti pucchi. __aÃ±Ã±aá¹ƒ kho eta
aÃ±Ã±aá¹ƒ tayÄ• paá¹-hamaá¹ƒ pucchitaá¹ƒ, aÃ±Ã±aá¹ƒ pacchÄ• , sallakkhehi etaá¹ƒ, paÃ
mayhaá¹ƒ bhÄ• roâ€™â€™ ti vatvÄ• __sÄ«lavato kho_tiÄ• dimÄ• ha. tattha __idha tyassÄ
__samupabyÅ«á¸·ho_ti rÄ• sibhÅ«to. __asikkhito_ti dhanusippe asikkhito. __akatahattho_ti
muá¹-á¹-hibandhÄ• divasena asampÄ• ditahattho. __akatayoggo_ti tiá¹‡apuÃ±jamattikÄ• pu
__akatÅ«pÄ• sano_ti rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ adassitasarakkhepo. __chambhÄ«_t

__kÄ• macchando pahÄ«no_tiÄ• dÄ«su arahattamaggena kÄ• macchando pahÄ«no hoti, a
146/, arahattamaggeneva thinamiddhaá¹ƒ, tathÄ• uddhaccaá¹ƒ, tatiyeneva kukkuccaá¹ƒ, pa
vicikicchÄ• pahÄ«nÄ• hoti. __asekkhena_ \Ee I 166/ __sÄ«lakkhandhenÄ• _ti asekkhassa
sÄ«lakkhandho nÄ• ma. esa nayo sabbattha. ettha ca purimehi catÅ«hi padehi
lokiyalokuttarasÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiyo kathitÄ• . vimuttiÃ±Ä• á¹‡adassanaá¹ƒ p
hoti, taá¹ƒ lokiyameva.

__issatta_nti ususippaá¹ƒ. __balavÄ«riya_nti ettha balaá¹ƒ nÄ• ma vÄ• yodhÄ• tu, __vÄ«ri
kÄ• yikacetasikavÄ«riyameva. __bhare_ti bhareyya. __nÄ• sÅ«raá¹ƒ jÄ• tipaccayÄ• _ti, ``ay
ti evaá¹ƒ jÄ• tikÄ• raá¹‡Ä• asÅ«raá¹ƒ na bhareyya.

__khantisoracca_nti ettha __khantÄ«_ti adhivÄ• sanakhanti, __soracca_nti arahattaá¹ƒ. __

dhammÄ• . __assame_ti Ä• vasathe. __vivane_ti araÃ±Ã±aá¹-á¹-hÄ• ne, nirudake araÃ±Ã±
caturassapokkharaá¹‡iÄ• dÄ«ni kÄ• rayeti attho. __dugge_ti visamaá¹-á¹-hÄ• ne. __saá¹…k
paá¹‡á¹‡Ä• sahatthasaá¹-á¹-hihatthÄ• ni samokiá¹‡á¹‡aparisuddhavÄ• likÄ• ni saá¹…kama

idÄ• ni etesu araÃ±Ã±asenÄ• sanesu vasantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhikkhÄ• cÄ• ravatta
pÄ• na_ntiÄ• dimÄ• ha. tattha__ senÄ• sanÄ• nÄ«_ti maÃ±capÄ«á¹-hÄ• dÄ«ni. __vippasan
dentopi sakaá¹…khena kilesamalinena cittena adatvÄ• vippasanneneva cittena dadeyya. _
__satakkakÅ«_ti satasikharo, anekakÅ«á¹-oti attho. __abhisaá¹…khaccÄ• _ti abhisaá¹…kha
rÄ• siá¹ƒ katvÄ• .

__Ä• modamÄ• no_ti \Be I 153/ tuá¹-á¹-hamÄ• naso hutvÄ• . __pakiretÄ«_ti dÄ• nagge vic
dÄ• naá¹ƒ deti. __puÃ±Ã±adhÄ• rÄ• _ti anekadÄ• nacetanÄ• mayÄ• puÃ±Ã±adhÄ• rÄ• . _
Ä• kÄ• se samuá¹-á¹-hitameghato nikkhantÄ• udakadhÄ• rÄ• pathaviá¹ƒ sinehayantÄ« ter
abhivassati, evameva ayampi dÄ• yakassa abbhantare uppannÄ• puÃ±Ã±adhÄ• rÄ• tame
pÅ«reti abhisandeti. tena vuttaá¹ƒ ``dÄ• tÄ• raá¹ƒ abhivassatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. pabbatÅ«pamasuttavaá¹‡á¹‡anÄ•

<136> paÃ±came \Ne I 147/ __muddhÄ• vasittÄ• na_nti khattiyÄ• bhisekena muddhani ava
katÄ• bhisekÄ• naá¹ƒ. __kÄ• magedhapariyuá¹-á¹-hitÄ• na_nti kÄ• mesu gedhena pariyuá¹-
abhibhÅ«tÄ• naá¹ƒ. __janapadatthÄ• variyappattÄ• na_nti \Ee I 167/ janapade thirabhÄ• va
__rÄ• jakaraá¹‡Ä«yÄ• nÄ«_ti rÄ• jakammÄ• ni rÄ• jÅ«hi kattabbakiccÄ• ni. __tesu khvÄ• ha
__usukkamÄ• panno_ti byÄ• pÄ• raá¹ƒ Ä• panno. esa kira rÄ• jÄ• divasassa tikkhattuá¹ƒ b
gacchati, antarÄ• gamanÄ• ni bahÅ«nipi honti. tassa nibaddhaá¹ƒ gacchato balakÄ• yo mah
athekadivasaá¹ƒ paÃ±casatÄ• corÄ• cintayiá¹ƒsu --- ``ayaá¹ƒ rÄ• jÄ• avelÄ• ya appena b
gotamassa upaá¹-á¹-hÄ• naá¹ƒ gacchati, antarÄ• magge naá¹ƒ gahetvÄ• rajjaá¹ƒ gaá¹‡hiss
andhavane nilÄ«yiá¹ƒsu. rÄ• jÄ• no ca nÄ• ma mahÄ• puÃ±Ã±Ä• honti. atha tesaá¹ƒyeva a
nikkhamitvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• mahantaá¹ƒ balakÄ• yaá¹ƒ Ä• dÄ• ya andhavana
gahetvÄ• andhavanato yÄ• va nagaradvÄ• rÄ• maggassa ubhosu passesu yathÄ• aÃ±Ã±
upanibandhitvÄ• olokenti, evaá¹ƒ Ä• sannÄ• ni sÅ«lÄ• ni ropÄ• petvÄ• sÅ«lesu uttÄ• sesi.

atha satthÄ• cintesi --- ``sacÄ• haá¹ƒ vakkhÄ• mi, `mahÄ• rÄ• ja, mÄ• dise nÄ• ma samm
vasante tayÄ• evarÅ«paá¹ƒ dÄ• ruá¹‡aá¹ƒ kammaá¹ƒ kataá¹ƒ, ayuttaá¹ƒ te kataâ€™ nti, at
hutvÄ• santhambhituá¹ƒ na sakkuá¹‡eyya, pariyÄ• yena dhammaá¹ƒ kathentasseva me sa
dhammadesanaá¹ƒ Ä• rabhanto \Be I 154/ __taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«_tiÄ• dimÄ• ha. tatth
saddhÄ• tabbo, yassa tvaá¹ƒ vacanaá¹ƒ saddahasÄ«ti attho. __paccayiko_ti tasseva vevac
pattiyÄ• yasÄ«ti attho. __abbhasama_nti Ä• kÄ• sasamaá¹ƒ. __nippothento Ä• gacchatÄ«_

akaniá¹-á¹-habrahmalokÄ• sabbe satte saá¹‡hakaraá¹‡Ä«yaá¹ƒ tiá¹‡acuá¹‡á¹‡aá¹ƒ viya ka

__aÃ±Ã±atra dhammacariyÄ• yÄ• _ti á¹-hapetvÄ• dhammacariyaá¹ƒ aÃ±Ã±aá¹ƒ kÄ• tabba
dasakusalakammapathasaá¹…khÄ• tÄ• dhammacariyÄ• va kattabbÄ• , bhanteti --- __sama
vevacanÄ• ni. __Ä• rocemÄ«_ti Ä• cikkhÄ• mi. __paá¹-ivedayÄ• mÄ«_ti jÄ• nÄ• pemi. __ad
ajjhottharati. __hatthiyuddhÄ• nÄ«_ti nÄ• á¸·Ä• girisadise hemakappane nÄ• ge abhiruyha y
__gatÄ«_ti nipphatti. __visayo_ti okÄ• so, samatthabhÄ• vo vÄ• . na hi sakkÄ• tehi jarÄ• m
paá¹-ibÄ• hituá¹ƒ \Ne I 148/. __mantino mahÄ• mattÄ• _ti mantasampannÄ• mahosadhavid
mahÄ• amaccÄ• . __bhÅ«migata_nti mahÄ• lohakumbhiyo pÅ«retvÄ• bhÅ«miyaá¹ƒ á¹-hap
cammapasibbake pÅ«retvÄ• tulÄ• saá¹…ghÄ• á¹-Ä• dÄ«su laggetvÄ• ceva niyyuhÄ• dÄ«s
__upalÄ• petu_nti aÃ±Ã±amaÃ±Ã±aá¹ƒ bhindituá¹ƒ. yathÄ• dve janÄ• ekena maggena na

__nabhaá¹ƒ Ä• haccÄ• _ti Ä• kÄ• saá¹ƒ pÅ«retvÄ• . __evaá¹ƒ jarÄ• ca maccu cÄ• _ti idha
rÄ• jovÄ• de pana ``jarÄ• Ä• gacchati sabbayobbanaá¹ƒ vilumpamÄ• nÄ• â€™â€™ ti evaá
vipattÄ«ti cattÄ• ropete Ä• gatÄ• va. __tasmÄ• _ti yasmÄ• hatthiyuddhÄ• dÄ«hi jarÄ• mara
tasmÄ• . __saddhaá¹ƒ nivesaye_ti saddhaá¹ƒ niveseyya, patiá¹-á¹-hÄ• peyyÄ• ti. paÃ±cama

tatiyo vaggo.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

kosalasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mÄ• rasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. tapokammasuttavaá¹‡á¹‡anÄ•

<137> mÄ• rasaá¹ƒyuttassa \Ne I 149/ \Ee I 169/ \Be I 155/ paá¹-hame __uruvelÄ• yaá¹ƒ vi
paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡o uruvelagÄ• maá¹ƒ upanissÄ• ya viharati. __paá¹-h
abhisambuddho hutvÄ• paá¹-hamaá¹ƒ antosattÄ• hasmiá¹ƒyeva. __dukkarakÄ• rikÄ• yÄ• _
dukkarakÄ• rikÄ• ya. __mÄ• ro pÄ• pimÄ• _ti attano visayaá¹ƒ atikkamituá¹ƒ paá¹-ipanne sa
pÄ• pe niyojeti, sayaá¹ƒ vÄ• pÄ• pe niyuttoti __pÄ• pimÄ• _. aÃ±Ã±Ä• nipissa kaá¹‡ho, ad
namuci, pamattabandhÅ«tiÄ• dÄ«ni bahÅ«ni nÄ• mÄ• ni, idha pana nÄ• madvayameva gah
``ayaá¹ƒ samaá¹‡o gotamo `muttosmÄ«â€™ ti maÃ±Ã±ati, amuttabhÄ• vamassa kathessÄ•
upasaá¹…kami.

__tapokammÄ• apakkammÄ• _ti tapokammato apakkamitvÄ• . __aparaddho_ti ``dÅ«re tva
vadati. __amaraá¹ƒ tapa_nti amaratapaá¹ƒ amarabhÄ• vatthÄ• ya kataá¹ƒ lÅ«khatapaá¹ƒ, a
__sabbÄ• natthÄ• vahaá¹ƒ hotÄ«_ti, ``sabbaá¹ƒ tapaá¹ƒ mayhaá¹ƒ atthÄ• vahaá¹ƒ na bhav
__phiyÄ• rittaá¹ƒva dhammanÄ«_ti araÃ±Ã±e thale phiyÄ• rittaá¹ƒ viya. idaá¹ƒ vuttaá¹ƒ hoti
thale nÄ• vaá¹ƒ á¹-hapetvÄ• bhaá¹‡á¸• assa pÅ«retvÄ• mahÄ• janÄ• abhirÅ«hitvÄ• phiyÄ
saá¹ƒkaá¸• á¸• heyyuá¹ƒ ceva uppÄ«leyyuá¹ƒ ca, so mahÄ• janassa vÄ• yÄ• mo ekaá¹…gu
gamanaá¹ƒ asÄ• dhento niratthako bhaveyya \Ee I 170/ na anatthÄ• vaho, evameva ahaá¹ƒ
anatthÄ• vahaá¹ƒ hotÄ«â€™ ti Ã±atvÄ• vissajjesinti.

idÄ• ni \Be I 156/ taá¹ƒ amaraá¹ƒ tapaá¹ƒ pahÄ• ya yena maggena buddho jÄ• to, taá¹ƒ da
__sÄ«la_ntiÄ• dimÄ• ha \Ne I 150/. tattha __sÄ«la_nti vacanena sammÄ• vÄ• cÄ• kamman
__samÄ• dhinÄ• _ sammÄ• vÄ• yÄ• masatisamÄ• dhayo, __paÃ±Ã±Ä• ya_ sammÄ• diá¹-á
bhÄ• vaya_nti imaá¹ƒ aá¹-á¹-haá¹…gikameva ariyamaggaá¹ƒ bodhatthÄ• ya bhÄ• vayanto.
maggatthÄ• ya. yathÄ• hi yÄ• gutthÄ• ya yÄ• gumeva pacanti, pÅ«vatthÄ• ya pÅ«vameva
karonti, evaá¹ƒ maggameva maggatthÄ• ya bhÄ• veti. tenÄ• ha ``maggaá¹ƒ bodhÄ• ya bhÄ
suddhi_nti arahattaá¹ƒ. __nihato_ti tvaá¹ƒ mayÄ• nihato parÄ• jito. paá¹-hamaá¹ƒ.

2. hatthirÄ• javaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<138> dutiye __rattandhakÄ• ratimisÄ• ya_nti rattiá¹ƒ andhabhÄ• vakÄ• rake mahÄ• tame
__abbhokÄ• se nisinno hotÄ«_ti gandhakuá¹-ito nikkhamitvÄ• caá¹…kamanakoá¹-iyaá¹ƒ pÅ
mahÄ• cÄ«varaá¹ƒ sÄ«se á¹-hapetvÄ• padhÄ• naá¹ƒ pariggaá¹‡hamÄ• no nisinno hoti.

nanu ca tathÄ• gatassa abhÄ• vito vÄ• maggo, appahÄ«nÄ• vÄ• kilesÄ• , appaá¹-ividdha
asacchikato vÄ• nirodho natthi, kasmÄ• evamakÄ• sÄ«ti? anÄ• gate kulaputtÄ• naá¹ƒ aá¹
kulaputtÄ• mayÄ• gatamaggaá¹ƒ Ä• vajjitvÄ• abbhokÄ• savÄ• saá¹ƒ vasitabbaá¹ƒ maÃ±Ã
karissantÄ«â€™â€™ ti sampassamÄ• no satthÄ• evamakÄ• si. __mahÄ• _ti mahanto. __a
__maá¹‡Ä«_ti pÄ• sÄ• á¹‡o. __evamassa sÄ«saá¹ƒ hotÄ«_ti evarÅ«paá¹ƒ tassa kÄ• á¸·ava
kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡aá¹ƒ mahÄ• pÄ• sÄ• á¹‡asadisaá¹ƒ sÄ«saá¹ƒ hoti.

__subhÄ• subha_nti dÄ«ghamaddhÄ• naá¹ƒ saá¹ƒsaranto sundarÄ• sundaraá¹ƒ vaá¹‡á¹‡a
atha vÄ• __saá¹ƒsara_nti saá¹ƒsaranto Ä• gacchanto. __dÄ«ghamaddhÄ• na_nti vasavatti
uruvelÄ• ya dÄ«ghamaggaá¹ƒ, pure bodhÄ• ya vÄ• chabbassÄ• ni \Ee I 171/ dukkarakÄ• n
dÄ«ghakÄ• laá¹ƒ. __vaá¹‡á¹‡aá¹ƒ katvÄ• subhÄ• subha_nti sundaraÃ±ca asundaraÃ±ca n
katvÄ• anekavÄ• raá¹ƒ mama santikaá¹ƒ Ä• gatosÄ«ti attho. so kira vaá¹‡á¹‡o nÄ• ma natt
vaá¹‡á¹‡ena mÄ• ro vibhiá¹ƒsakatthÄ• ya bhagavato santikaá¹ƒ na Ä• gatapubbo. tena taá¹
__alaá¹ƒ te tenÄ• _ti alaá¹ƒ tuyhaá¹ƒ etena mÄ• ravibhiá¹ƒsÄ• kÄ• radassanabyÄ• pÄ• ren

3. subhasuttavaá¹‡á¹‡anÄ•

<139> tatiye \Ne I 151/ __susaá¹ƒvutÄ• _ti supihitÄ• . __na te mÄ• ravasÄ• nugÄ• _ti, mÄ•
vasÄ• nugÄ• na honti. __na te mÄ• rassa baddhagÅ«_ti te tuyhaá¹ƒ mÄ• rassa baddhacar
honti. tatiyaá¹ƒ.

4. paá¹-hamamÄ• rapÄ• sasuttavaá¹‡á¹‡anÄ•

<140> catutthe __yoniso manasikÄ• rÄ• _ti upÄ• yamanasikÄ• rena. __yoniso sammappad
kÄ• raá¹‡avÄ«riyena. __vimuttÄ«_ti arahattaphalavimutti. __ajjhabhÄ• sÄ«_ti ``ayaá¹ƒ attan
arahattaá¹ƒ patvÄ• pi na tussati, idÄ• ni aÃ±Ã±esampi `pÄ• puá¹‡Ä• thÄ• â€™ ti ussÄ• haá
naâ€™â€™ nti cintetvÄ• abhÄ• si.

__mÄ• rapÄ• senÄ• _ti kilesapÄ• sena. __ye dibbÄ• ye ca mÄ• nusÄ• _ti ye dibbÄ• kÄ• r
kÄ• maguá¹‡asaá¹…khÄ• tÄ• ca mÄ• rapÄ• sÄ• nÄ• ma atthi, sabbehi tehi tvaá¹ƒ baddho
__mÄ• rabandhanabaddho_ti mÄ• rabandhanena baddho, mÄ• rabandhane vÄ• baddho. _
samaá¹‡a tvaá¹ƒ mama visayato na muccissasi. catutthaá¹ƒ.

5. dutiyamÄ• rapÄ• sasuttavaá¹‡á¹‡anÄ•

<141> paÃ±came __muttÄ• ha_nti mutto ahaá¹ƒ. purimaá¹ƒ suttaá¹ƒ antovasse vuttaá¹ƒ, id
vuá¹-á¹-havassakÄ• le. __cÄ• rika_nti anupubbagamanacÄ• rikaá¹ƒ. (pavÄ• retvÄ•) divase
I 172/ gacchantÄ• carathÄ• ti vadati. __mÄ• ekena dve_ti ekamaggena dve janÄ• mÄ• ag
ekasmiá¹ƒ dhammaá¹ƒ desente, ekena tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ hoti. tasmÄ• ev

__Ä• dikalyÄ• á¹‡a_nti Ä• dimhi kalyÄ• á¹‡aá¹ƒ sundaraá¹ƒ bhaddakaá¹ƒ. tathÄ• majjhapa
Ä• dimajjhapariyosÄ• naÃ±ca nÄ• metaá¹ƒ sÄ• sanassa ca desanÄ• ya ca \Be I 158/ vasen
sÄ• sanassa sÄ«laá¹ƒ Ä• di, samathavipassanÄ• maggÄ• majjhaá¹ƒ, phalanibbÄ• nÄ• ni p
vÄ• Ä• di \Ne I 152/, vipassanÄ• maggÄ• majjhaá¹ƒ, phalanibbÄ• nÄ• ni pariyosÄ• naá¹ƒ.
Ä• di, maggo majjhaá¹ƒ, phalanibbÄ• nÄ• ni pariyosÄ• naá¹ƒ. desanÄ• ya pana catuppadik
paá¹-hamapÄ• do Ä• di, dutiyatatiyÄ• majjhaá¹ƒ, catuttho pariyosÄ• naá¹ƒ. paÃ±capadacha
Ä• di, avasÄ• napÄ• do pariyosÄ• naá¹ƒ, avasesÄ• majjhaá¹ƒ. ekÄ• nusandhikasuttassa n
``idamavocÄ• â€™â€™ ti pariyosÄ• naá¹ƒ, sesaá¹ƒ majjhaá¹ƒ. anekÄ• nusandhikassa majj
majjhameva, nidÄ• naá¹ƒ Ä• di, ``idamavocÄ• â€™â€™ ti pariyosÄ• naá¹ƒ.

__sÄ• ttha_nti sÄ• tthakaá¹ƒ katvÄ• desetha. __sabyaÃ±jana_nti byaÃ±janehi ceva padeh
desetha. __kevalaparipuá¹‡á¹‡a_nti sakalaparipuá¹‡á¹‡aá¹ƒ. __parisuddha_nti nirupakkiles

__brahmacariya_nti sikkhattayasaá¹…gahaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ. __pakÄ• sethÄ•

__apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• cakkhumhi appakilesarajasabhÄ• vÄ• , dukÅ«lasÄ• catuppadikagÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pattuá¹ƒ samatthÄ• santÄ«ti attho. __assav __parihÄ• yantÄ«_ti alÄ• bhaparihÄ• niyÄ• dhammato parihÄ• yanti. __senÄ• nigamo_ti pa niviá¹-á¹-hokÄ• se patiá¹-á¹-hitagÄ• mo, sujÄ• tÄ• ya vÄ• pitu senÄ• nÄ« nÄ• ma nigamo. _ nÄ• haá¹ƒ tumhe uyyojetvÄ• pariveá¹‡Ä• dÄ«ni kÄ• retvÄ• upaá¹-á¹-hÄ• kÄ• dÄ«hi parica viharissÄ• mi, tiá¹‡á¹‡aá¹ƒ pana jaá¹-ilÄ• naá¹ƒ aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasa dhammameva desetuá¹ƒ upasaá¹…kamissÄ• mÄ«ti. __tenupasaá¹…kamÄ«_ti, ``ayaá¹ƒ sa vicÄ• rento viya, `mÄ• ekena dve agamittha, dhammaá¹ƒ desethÄ• â€™ ti saá¹-á¹-hi jane u ekasmimpi dhammaá¹ƒ desente mayhaá¹ƒ cittassÄ• daá¹ƒ natthi, evaá¹ƒ bahÅ«su desente paá¹-ibÄ• hÄ• mi naâ€™â€™ nti cintetvÄ• upasaá¹…kami. paÃ±camaá¹ƒ.

6. sappasuttavaá¹‡á¹‡anÄ•

<142> chaá¹-á¹-he __soá¹‡á¸• ikÄ• kilaÃ±ja_nti surÄ• kÄ• rakÄ• naá¹ƒ piá¹-á¹-hapattharaá __kosalikÄ• kaá¹ƒsapÄ• tÄ«_ti kosalaraÃ±Ã±o rathacakkappamÄ• á¹‡Ä• paribhogapÄ• ti __gaá¸·agaá¸·Ä• yante_ti gajjante. __kammÄ• ragaggariyÄ• _ti kammÄ• ruddhanapaá¹‡Ä• bhastavÄ• tena pÅ«riyamÄ• nÄ• ya. __iti viditvÄ• _ti --- ``samaá¹‡o gotamo padhÄ• naman ghaá¹-á¹-ayissÄ• mi naâ€™â€™ nti vuttappakÄ• raá¹ƒ \Ne I 153/ attabhÄ• vaá¹ƒ mÄ• petvÄ cito ca saÃ±carantaá¹ƒ vijjulatÄ• lokena disvÄ• , ``ko nu kho eso sattoâ€™â€™ ti? Ä• vajjen nti evaá¹ƒ viditvÄ• .

__suÃ±Ã±agehÄ• nÄ«_ti suÃ±Ã±Ä• gÄ• rÄ• ni. __seyyÄ• _ti seyyatthÄ• ya. á¹-hassÄ• mi nipajjissÄ• mÄ«ti etadatthÄ• ya yo suÃ±Ã±Ä• gÄ• rÄ• ni sevatÄ«ti attho. __so muni attasaÃ hatthapÄ• dakukkuccÄ• bhÄ• vena saá¹ƒyatattabhÄ• vo. __vossajja careyya tattha so_ti so Ä• layaá¹ƒ nikantiá¹ƒ vossajjitvÄ• pahÄ• ya careyya. __patirÅ«paá¹ƒ hi tathÄ• vidhassa ta_ taá¹ƒsaá¹‡á¹-hitassa buddhamunino taá¹ƒ attabhÄ• ve nikantiá¹ƒ vossajjitvÄ• caraá¹‡aá¹ƒ yuttaá¹ƒ anucchavikaá¹ƒ.

__carakÄ• _ti sÄ«habyagghÄ• dikÄ• saÃ±caraá¹‡asattÄ• . __bheravÄ• _ti saviÃ±Ã±Ä• á¹ tattha saviÃ±Ã±Ä• á¹‡akÄ• sÄ«habyagghÄ• dayo, aviÃ±Ã±Ä• á¹‡akÄ• rattibhÄ• ge khÄ• â tasmiá¹ƒ kÄ• le yakkhÄ• viya upaá¹-á¹-hahanti, rajjuvalliyÄ• dÄ«ni sabbÄ• ni sappÄ• viya u __tatthÄ• _ti tesu bheravesu suÃ±Ã±Ä• gÄ• ragato \Ee I 174/ buddhamuni lomacalanamatta

idÄ• ni aá¹-á¹-hÄ• naparikappaá¹ƒ dassento __nabhaá¹ƒ phaleyyÄ• _tiÄ• dimÄ• ha. tattha viya hÄ«rahÄ«raso phaleyya. __caleyyÄ• _ti pokkharapatte vÄ• tÄ• hato udakabindu viya c urasi pakappayeyyu_nti tikhiá¹‡asattisallaá¹ƒ cepi urasmiá¹ƒ cÄ• reyeyyuá¹ƒ. __upadhÄ«sÅ

__tÄ• á¹‡aá¹ƒ na karontÄ«_ti tikhiá¹‡e salle urasmiá¹ƒ cÄ• riyamÄ• ne bhayena gumbantar
tÄ• á¹‡aá¹ƒ karonti nÄ• ma. buddhÄ• pana samucchinnasabbabhayÄ• evarÅ«paá¹ƒ tÄ• á
chaá¹-á¹-haá¹ƒ.

7. supatisuttavaá¹‡á¹‡anÄ•

<143> sattame \Be I 160/ __pÄ• de pakkhÄ• letvÄ• _ti utugÄ• hÄ• panatthaá¹ƒ dhovitvÄ• .
rajojallaá¹ƒ na upalimpati, udakampi pokkharapatte pakkhittaá¹ƒ viya vivaá¹-á¹-itvÄ• gaccha
dhotapÄ• dake gehe pÄ• de dhovitvÄ• pavisanaá¹ƒ pabbajitÄ• naá¹ƒ vattaá¹ƒ. tattha buddh
natthi, vattasÄ«se pana á¹-hatvÄ• dhovanti. sace hi tathÄ• gato neva nhÄ• yeyya, na pÄ• c
\Ne I 154/ manussoâ€™â€™ ti vadeyyuá¹ƒ. tasmÄ• manussakiriyaá¹ƒ amuÃ±canto dhovat
soppapariggÄ• hakena satisampajaÃ±Ã±ena samannÄ• gato. __upasaá¹…kamÄ«_ti samaá
abbhokÄ• se caá¹…kamitvÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• niddÄ• yati, ativiya sukhasayito b
ghaá¹-á¹-ayissÄ• mi nanti cintetvÄ• upasaá¹…kami.

__kiá¹ƒ soppasÄ«_ti kiá¹ƒ supasi, kiá¹ƒ soppaá¹ƒ nÄ• midaá¹ƒ tavÄ• ti vadati. __kiá¹ƒ nu so
supasi? __dubbhago viyÄ• _ti mato viya, visaÃ±Ã±Ä« viya ca. __suÃ±Ã±amagÄ• ra_nti suÃ
laddhanti soppasÄ«ti vadati. __sÅ«riye uggate_ti sÅ«riyamhi uá¹-á¹-hite. idÄ• ni hi aÃ±Ã±e
\Ee I 175/, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapenti, bhikkhÄ• cÄ• ragamanasajjÄ• bhavanti, tvaá¹ƒ

__jÄ• linÄ«_ti tayo bhave ajjhottharitvÄ• á¹-hitena ``ajjhattikassupÄ• dÄ• ya
aá¹-á¹-hÄ• rasataá¹‡hÄ• vicaritÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Vibh 842) tena tena attano koá
jÄ• linÄ«. __visattikÄ• _ti rÅ«pÄ• dÄ«su tattha tattha visattatÄ• ya visamÅ«latÄ• ya visapari
visattikÄ• . __kuhiÃ±ci netave_ti katthaci netuá¹ƒ. __sabbÅ«padhi parikkhayÄ• _ti sabbesaá
khandhakilesÄ• bhisaá¹…khÄ• rakÄ• maguá¹‡abhedÄ• naá¹ƒ upadhÄ«naá¹ƒ parikkhayÄ• .
mÄ• ra, tuyhaá¹ƒ kiá¹ƒ ettha? kasmÄ• tvaá¹ƒ uá¹‡hayÄ• guyaá¹ƒ nilÄ«yituá¹ƒ asakkontÄ«
antanteneva ujjhÄ• yanto Ä• hiá¹‡á¸• asÄ«ti. sattamaá¹ƒ.

8. nandatisuttavaá¹‡á¹‡anÄ•

<144> aá¹-á¹-hamaá¹ƒ devatÄ• saá¹ƒyutte vuttatthameva. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamaÄ• yusuttavaá¹‡á¹‡anÄ•

<145> navame \Be I 161/ __appaá¹ƒ vÄ• bhiyyo_ti bhiyyo jÄ«vanto aparaá¹ƒ vassasataá¹
paá¹‡á¹‡Ä• saá¹ƒ vÄ• saá¹-á¹-hi vÄ• vassÄ• ni jÄ«vati. __ajjhabhÄ• sÄ«_ti samaá¹‡o gota
appamÄ• yÅ«â€™â€™ ti katheti, dÄ«ghabhÄ• vamassa kathessÄ• mÄ«ti paccanÄ«kasÄ• t

__na_ \Ne I 155/ __naá¹ƒ hÄ«á¸·e_ti taá¹ƒ Ä• yuá¹ƒ ``appakamidaâ€™â€™ nti na hÄ«á¸·e
yathÄ• daharo kumÄ• ro uttÄ• naseyyako khÄ«raá¹ƒ pivitvÄ• dukÅ«lacumbaá¹-ake nipann
kassaci Ä• yuá¹ƒ appaá¹ƒ vÄ• dÄ«ghaá¹ƒ vÄ• ti na cinteti, evaá¹ƒ sappuriso. __careyyÄ• d
parittanti Ã±atvÄ• pajjalitasÄ«so viya careyya. navamaá¹ƒ.

10. dutiyaÄ• yusuttavaá¹‡á¹‡anÄ•

<146> dasame __nemÄ«va rathakubbara_nti yathÄ• divasaá¹ƒ gacchantassa rathassa ca
anupariyÄ• yati na vijahati, evaá¹ƒ Ä• yu anupariyÄ• yatÄ«ti. dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1. pÄ• sÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

<147> dutiyavaggassa \Ee I 176/ paá¹-hame __nisinno_ti pubbe vuttanayeneva padhÄ• na
nisinno. mÄ• ropissa sukhanisinnabhÄ• vaá¹ƒ Ã±atvÄ• ghaá¹-á¹-ayissÄ• mÄ«ti upasaá¹…k
pabbatapiá¹-á¹-he á¹-hatvÄ• pavijjhi. pÄ• sÄ• á¹‡Ä• nirantarÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ abhih
__kevala_nti sakalaá¹ƒ. __sabba_nti tasseva vevacanaá¹ƒ. paá¹-hamaá¹ƒ.

2. kinnusÄ«hasuttavaá¹‡á¹‡anÄ•

<148> dutiye __vicakkhukammÄ• yÄ• _ti parisÄ• ya paÃ±Ã±Ä• cakkhuá¹ƒ vinÄ• setukamy
paÃ±Ã±Ä• cakkhuá¹ƒ vinÄ• setuá¹ƒ na sakkoti, parisÄ• ya bheravÄ• rammaá¹‡aá¹ƒ \Be I 16
sakkoti. __vijitÄ• vÄ« nu maÃ±Ã±asÄ«_ti kiá¹ƒ nu tvaá¹ƒ ``vijitavijayo ahaâ€™â€™ nti maÃ±
maÃ±Ã±i, natthi te jayo. __parisÄ• sÅ«_ti, aá¹-á¹-hasu parisÄ• su. __balappattÄ• _ti dasaba

3. sakalikasuttavaá¹‡á¹‡anÄ•

<149> tatiye \Ne I 156/ __mandiyÄ• nÅ«_ti mandabhÄ• vena momÅ«habhÄ• vena. __udÄ
yathÄ• kavi kabbaá¹ƒ cintento tena kabbakaraá¹‡ena matto sayati, evaá¹ƒ sayasi. __sampa
__kimidaá¹ƒ soppase vÄ• _ti kasmÄ• idaá¹ƒ soppaá¹ƒ soppasiyeva? __atthaá¹ƒ sameccÄ•
pÄ• puá¹‡itvÄ• . mayhaá¹ƒ hi asaá¹…gaho nÄ• ma saá¹…gahavipanno vÄ• attho natthi. __
sattisallaá¹ƒ. __jaggaá¹ƒ na saá¹…ke_ti yathÄ• ekacco sÄ«hapathÄ• dÄ«su jagganto saá¹.
jaggantopi na saá¹…kÄ• mi. __napi bhemi sottu_nti yathÄ• ekacco sÄ«hapathÄ• dÄ«suyev
ahaá¹ƒ supitumpi na bhÄ• yÄ• mi. __nÄ• nutapanti mÄ• ma_nti yathÄ• Ä• cariyassa vÄ• a
jÄ• te uddesaparipucchÄ• ya \Ee I 177/ á¹-hitattÄ• antevÄ• siá¹ƒ rattindivÄ• atikkamantÄ•

maá¹ƒ nÄ• nutapanti. na hi mayhaá¹ƒ kiÃ±ci apariniá¹-á¹-hitakammaá¹ƒ nÄ• ma atthi. tenev
passÄ• mi kuhiÃ±ci loke_ti. tatiyaá¹ƒ.

4. patirÅ«pasuttavaá¹‡á¹‡anÄ•

<150> catutthe __anurodhavirodhesÅ«_ti rÄ• gapaá¹-ighesu. __mÄ• sajjittho tadÄ• cara_r
Ä• caranto mÄ• laggi. dhammakathaá¹ƒ kathentassa hi ekacce sÄ• dhukÄ• raá¹ƒ dadanti, t
asakkaccaá¹ƒ suá¹‡anti, tesu paá¹-igho uppajjati. iti dhammakathiko anurodhavirodhesu saj
evaá¹ƒ mÄ• sajjitthoti vadati. __yadaÃ±Ã±amanusÄ• satÄ«_ti yaá¹ƒ aÃ±Ã±aá¹ƒ anusÄ• sa
hitÄ• nukampÄ« hitena anupakampati. yasmÄ• ca hitÄ• nukampÄ« \Be I 163/, tasmÄ• anu
tathÄ• gatoti. catutthaá¹ƒ.

5. mÄ• nasasuttavaá¹‡á¹‡anÄ•

<151> paÃ±came Ä• kÄ• se carantepi bandhatÄ«ti __antalikkhacaro. pÄ• so_ti rÄ• gapÄ• s
manasampayutto. paÃ±camaá¹ƒ.

6. pattasuttavaá¹‡á¹‡anÄ•

<152> chaá¹-á¹-he \Ne I 157/ __paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ upÄ• dÄ• yÄ
Ä• diyitvÄ• , sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡avasena nÄ• nappakÄ• rato vibhajitvÄ• das
khandhÄ• naá¹ƒ sabhÄ• valakkhaá¹‡Ä• dÄ«ni dasseti. __samÄ• dapetÄ«_ti gaá¹‡hÄ• peti.
samÄ• dÄ• namhi ussÄ• haá¹ƒ janeti. __sampahaá¹ƒsetÄ«_ti paá¹-ividdhaguá¹‡ena vodÄ•
katvÄ• _ti atthikaá¹ƒ katvÄ• , ``ayaá¹ƒ no adhigantabbo atthoâ€™â€™ ti evaá¹ƒ sallakkhetv
atthikÄ• hutvÄ• . __manasi katvÄ• _ti citte á¹-hapetvÄ• . __sabbacetaso samannÄ• haritvÄ
tena kammakÄ• rakacittena samannÄ• haritvÄ• . __ohitasotÄ• _ti á¹-hapitÄ• sotÄ• . __abbh
otÄ• panatthÄ• ya á¹-hapitÄ• .

__rÅ«paá¹ƒ vedayitaá¹ƒ saÃ±Ã±Ä• _nti, ete rÅ«pÄ• dayo tayo khandhÄ• . __yaÃ±ca saá¹…
saá¹…khÄ• rakkhandho gahito. __evaá¹ƒ tattha virajjatÄ«_ti ``eso ahaá¹ƒ na homi, etaá¹ƒ n
ti passanto evaá¹ƒ tesu khandhesu virajjati. __khematta_nti khemÄ«bhÅ«taá¹ƒ attabhÄ• vaá
phalakkhaá¹‡aá¹ƒ dasseti. __anvesa_nti bhavayonigatiá¹-hitisattÄ• vÄ• sasaá¹…khÄ• tesu
pariyesamÄ• nÄ• . __nÄ• jjhagÄ• _ti na passÄ«ti. chaá¹-á¹-haá¹ƒ.

7. chaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<153> sattame __phassÄ• yatanÄ• na_nti saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hena chadvÄ• rika
__bhayabheravaá¹ƒ sadda_nti meghadundubhiasanipÄ• tasaddasadisaá¹ƒ bhayajanakaá¹ƒ

undrÄ«yatÄ«_ti ayaá¹ƒ mahÄ• pathavÄ« paá¹-apaá¹-asaddaá¹ƒ \Be I 164/ kurumÄ• nÄ• viy
vimucchito_ti etesu chasu Ä• rammaá¹‡esu loko adhimucchito. __mÄ• radheyya_nti mÄ• ra
tebhÅ«makavaá¹-á¹-aá¹ƒ. sattamaá¹ƒ.

8. piá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<154> aá¹-á¹-hame __pÄ• hunakÄ• ni bhavantÄ«_ti tathÄ• rÅ«pe nakkhatte tattha tattha pe
bhavanti, Ä• gantukapaá¹‡á¹‡Ä• kÄ• radÄ• nÄ• ni vÄ• . sayaá¹ƒcaraá¹‡adivase samavayaj
158/ tato tato sannipatanti. kumÄ• rikÄ• yopi attano attano vibhavÄ• nurÅ«pena alaá¹…katÄ
vicaranti. tatra kumÄ• rikÄ• yopi yathÄ• rucikÄ• naá¹ƒ kumÄ• rakÄ• naá¹ƒ paá¹‡á¹‡Ä• kÄ• n
kumÄ• rikÄ• naá¹ƒ aÃ±Ã±asmiá¹ƒ asati antamaso mÄ• lÄ• guá¸·enapi parikkhipanti. __anv
Ä• viá¹-á¹-hÄ• . taá¹ƒdivasaá¹ƒ kira paÃ±casatÄ• \Ee I 179/ kumÄ• rikÄ• yo uyyÄ• nakÄ«á¸
paá¹-ipathe satthÄ• raá¹ƒ disvÄ• chaá¹‡apÅ«vaá¹ƒ dadeyyuá¹ƒ. satthÄ• tÄ• saá¹ƒ dÄ• nÄ
pakiá¹‡á¹‡akadhammadesanaá¹ƒ deseyya, desanÄ• pariyosÄ• ne sabbÄ• pi sotÄ• pattipha
tÄ• saá¹ƒ sampattiyÄ• antarÄ• yaá¹ƒ karissÄ• mÄ«ti anvÄ• visi. pÄ• á¸·iyaá¹ƒ pana __mÄ•
piá¹‡á¸• amalatthÄ• _ti ettakaá¹ƒyeva vuttanti.

kiá¹ƒ pana satthÄ• mÄ• rÄ• vaá¹-á¹-anaá¹ƒ ajÄ• nitvÄ• paviá¹-á¹-hoti? Ä• ma ajÄ• nitvÄ•
buddhÄ• naÃ±hi --- ``asukaá¹-á¹-hÄ• ne bhattaá¹ƒ labhissÄ• ma, na labhissÄ• mÄ• â€™â€
ananucchavikaá¹ƒ. paviá¹-á¹-ho pana manussÄ• naá¹ƒ upacÄ• rabhedaá¹ƒ disvÄ• , ``kiá¹ƒ
Ã±atvÄ• , ``Ä• misatthaá¹ƒ mÄ• rÄ• vaá¹-á¹-anaá¹ƒ bhindituá¹ƒ ananucchavikaâ€™â€™ nti

__upasaá¹…kamÄ«_ti amittavijayena viya tuá¹-á¹-ho sakalagÄ• me kaá¹-acchumattampi bh
nikkhamantaá¹ƒ bhagavantaá¹ƒ gÄ• miyamanussavesena upasaá¹…kami. __tathÄ• haá¹ƒ k
bhÄ• sati. evaá¹ƒ kirassa ahosi --- ``mayÄ• evaá¹ƒ vutte puna pavisissati, atha naá¹ƒ gÄ• m
`sakalagÄ• me caritvÄ• kaá¹-acchubhikkhampi alabhitvÄ• gÄ• mato nikkhamma puna pavi
I 165/ vatvÄ• uppaá¹‡á¸• essantÄ«â€™â€™ ti. bhagavÄ• pana --- ``sacÄ• yaá¹ƒ maá¹ƒ ev
muddhamasseva sattadhÄ• phalissatÄ«â€™â€™ ti tasmiá¹ƒ anukampÄ• ya apavisitvÄ• gA

tattha __pasavÄ«_ti janesi nipphÄ• desi. __Ä• sajjÄ• _ti Ä• sÄ• detvÄ• ghaá¹-á¹-etvÄ• . __
vipaccatÄ«_ti mama pÄ• paá¹ƒ na paccati. __nipphalaá¹ƒ eta_nti kiá¹ƒ nu tvaá¹ƒ evaá¹ƒ ma
maÃ±Ã±i, atthi tayÄ• katassa pÄ• passa phalanti dÄ«peti. __kiÃ±cana_nti madduituá¹ƒ sam
kilesajÄ• taá¹ƒ. __Ä• bhassarÄ• yathÄ• _ti yathÄ• Ä• bhassarÄ• devÄ• sappÄ«tikajjhÄ• n
nÄ• ma honti, evaá¹ƒ bhavissÄ• mÄ• ti. aá¹-á¹-hamaá¹ƒ.

9. kassakasuttavaá¹‡á¹‡anÄ•

<155> navame \Ne I 159/ \Ee I 180/ __nibbÄ• napaá¹-isaá¹ƒyuttÄ• yÄ• _ti nibbÄ• naá¹ƒ ap

__haá¹-ahaá¹-akeso_ti purimakese pacchato, pacchimakese purato vÄ• mapassakese dakk
dakkhiá¹‡apassakese vÄ• mato pharitvÄ• pharitvÄ• vippakiá¹‡á¹‡akeso. __mama
cakkhusamphassaviÃ±Ã±Ä• á¹‡Ä• yatana_nti cakkhuviÃ±Ã±Ä• á¹‡ena sampayutto cakkhus
viÃ±Ã±Ä• á¹‡Ä• yatanampi mamevÄ• ti. ettha ca cakkhusamphassena viÃ±Ã±Ä• á¹‡asamp
viÃ±Ã±Ä• á¹‡Ä• yatanena sabbÄ• nipi cakkhudvÄ• re uppannÄ• ni Ä• vajjanÄ• diviÃ±Ã±Ä•
nayo. manodvÄ• re pana __mano_ti sÄ• vajjanakaá¹ƒ bhavaá¹…gacittaá¹ƒ. __dhammÄ• _ti
__manosamphasso_ti sÄ• vajjanena bhavaá¹…gena sampayuttaphasso. __viÃ±Ã±Ä• á¹‡Ä•
tadÄ• rammaá¹‡ampi vaá¹-á¹-ati.

__taveva pÄ• pima, cakkhÅ«_ti yaá¹ƒ loke timirakÄ• cÄ• dÄ«hi upaddutaá¹ƒ anekarogÄ• y
antamaso kÄ• á¹‡acakkhupi, sabbaá¹ƒ taá¹ƒ taveva bhavatu. rÅ«pÄ• dÄ«supi eseva nayo.

__yaá¹ƒ vadantÄ«_ti yaá¹ƒ bhaá¹‡á¸• akaá¹ƒ ``mama idaâ€™â€™ nti vadanti. __ye vadant
puggalÄ• ``mamaâ€™â€™ nti vadanti. __ettha ce te mano atthÄ«_ti etesu ca á¹-hÄ• nesu
me samaá¹‡a mokkhasÄ«_ti samaá¹‡a mayhaá¹ƒ visayato na muccissasi. __yaá¹ƒ vadantÄ
vadanti, na taá¹ƒ mayhaá¹ƒ. __ye vadantÄ«_ti yepi puggalÄ• evaá¹ƒ vadanti, na te ahaá¹ƒ.
dakkhasÄ«_ti bhavayonigatiÄ• dÄ«su mayhaá¹ƒ gatamaggampi na passasi. navamaá¹ƒ.

10. rajjasuttavaá¹‡á¹‡anÄ•

<156> dasame \Be I 166/ __ahanaá¹ƒ aghÄ• taya_nti ahanantena aghÄ• tayantena. __ajin
dhanajÄ• niá¹ƒ akarontena akÄ• rÄ• pentena. __asocaá¹ƒ asocÄ• paya_nti asocantena asc
adhammikarÄ• jÅ«naá¹ƒ rajje vijite daá¹‡á¸• akarapÄ«á¸·ite manusse disvÄ• kÄ• ruÃ±Ã±av
__upasaá¹…kamÄ«_ti \Ee I 181/ ``samaá¹‡o gotamo `sakkÄ• nu kho rajjaá¹ƒ kÄ• retuâ€™
kÄ• retukÄ• mo bhavissati, rajjaÃ±ca nÄ• metaá¹ƒ pamÄ• daá¹-á¹-hÄ• naá¹ƒ, rajjaá¹ƒ kÄ• r
labhituá¹ƒ, gacchÄ• mi ussÄ• hamassa janessÄ• mÄ«â€™â€™ ti cintetvÄ• upasaá¹…kami
ijjhanakakoá¹-á¹-hÄ• sÄ• \Ne I 160/. __bhÄ• vitÄ• _ti vaá¸• á¸• hitÄ• . __bahulÄ«katÄ• _ti p
__yÄ• nÄ«katÄ• _ti yuttayÄ• naá¹ƒ viya katÄ• . __vatthukatÄ• _ti patiá¹-á¹-haá¹-á¹-henavatt
__anuá¹-á¹-hitÄ• _ti avijahitÄ• niccÄ• nubaddhÄ• . __paricitÄ• _ti sÄ• taccakiriyÄ• ya supa
avirÄ• dhitavedhihattho viya. __susamÄ• raddhÄ• _ti suá¹-á¹-hu samÄ• raddhÄ• paripuá¹‡
__adhimucceyyÄ• _ti cinteyya.

__pabbatassÄ• _ti pabbato bhaveyya. __dvittÄ• vÄ• _ti tiá¹-á¹-hatu eko pabbato, dvikkhattu
suvaá¹‡á¹‡apabbato ekassa nÄ• laá¹ƒ, na pariyattoti attho. __iti vidvÄ• samaÃ±care_ti eva
careyya. __yatonidÄ• na_nti dukkhaá¹ƒ nÄ• ma paÃ±cakÄ• maguá¹‡anidÄ• naá¹ƒ, taá¹ƒ ya
adakkhi. __kathaá¹ƒ nameyyÄ• _ti so jantu tesu dukkhassa nidÄ• nabhÅ«tesu kÄ• mesu ke
__upadhiá¹ƒ viditvÄ• _ti kÄ• maguá¹‡aupadhiá¹ƒ ``saá¹…go eso, lagganametaâ€™â€™ nti
jantu vinayÄ• ya sikkhe_ti tasseva upadhissa vinayÄ• ya sikkheyya. dasamaá¹ƒ.

dutiyo vaggo.

3. tatiyavaggo

1. sambahulasuttavaá¹‡á¹‡anÄ•

<157> tatiyavaggassa paá¹-hame __jaá¹-aá¹‡á¸• uvenÄ• _ti jaá¹-Ä• cumbaá¹-akena. __ajin
sakhuraá¹ƒ ajinacammaá¹ƒ ekaá¹ƒ nivattho ekaá¹ƒ pÄ• ruto. __udumbaradaá¹‡á¸• a_nti \Be
appicchabhÄ• vappakÄ• sanatthaá¹ƒ Ä«sakaá¹ƒ vaá¹…kaá¹ƒ udumbaradaá¹‡á¸• aá¹ƒ gahe
brÄ• hmaá¹‡assa vacanaá¹ƒ nÄ• ma sussÅ«santi, brÄ• hmaá¹‡esupi pabbajitassa, pabbajit
mahallakabrÄ• hmaá¹‡assa pabbajitavesaá¹ƒ gahetvÄ• padhÄ• nabhÅ«miyaá¹ƒ kammaá¹
upasaá¹…kamitvÄ• hatthaá¹ƒ ukkhipitvÄ• etaá¹ƒ ``daharÄ• bhavantoâ€™â€™ tiÄ• divaca
__okampetvÄ• _ti hanukena uraá¹ƒ paharanto adhonataá¹ƒ katvÄ• . __jivhaá¹ƒ nillÄ• letvÄ•
nÄ«haritvÄ• uddhamadho ubhayapassesu ca lÄ• letvÄ• . __tivisÄ• kha_nti tisÄ• khaá¹ƒ. __
bhakuá¹-iá¹ƒ, nalÄ• á¹-e uá¹-á¹-hitaá¹ƒ valittayanti attho. __pakkÄ• mÄ«_ti tumhe jÄ• nantÄ
vacanaá¹ƒ akatvÄ• attanova tele paccissathÄ• ti vatvÄ• ekaá¹ƒ maggaá¹ƒ gahetvÄ• gato.

2. samiddhisuttavaá¹‡á¹‡anÄ•

<158> dutiye __lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me_ti evarÅ«passa satthu ceva dham
sabrahmacÄ• rÄ«naÃ±ca laddhattÄ• mayhaá¹ƒ lÄ• bhÄ• mayhaá¹ƒ suladdhanti. so kirÄ• y
mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ sammasitvÄ• ``arahattaá¹ƒ gahessÄ• mÄ«â€™â€™ ti pÄ• sA
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• buddhadhammasaá¹…ghaguá¹‡e Ä• vajjetvÄ• cittakallat
hÄ• setvÄ• tosetvÄ• nisinno. tenassa evamahosi. __upasaá¹…kamÄ«_ti ``ayaá¹ƒ samiddh
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisinnasadiso, yÄ• va mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahe
tÄ• vassa antarÄ• yaá¹ƒ karissÄ• mÄ«â€™â€™ ti upasaá¹…kami. __gaccha tva_nti satthÄ•
``tasmiá¹ƒyeva á¹-hÄ• ne tassa kammaá¹-á¹-hÄ• naá¹ƒ sappÄ• yaá¹ƒ bhavissatÄ«â€™â€™
__satipaÃ±Ã±Ä• ca me buddhÄ• _ti mayÄ• sati ca paÃ±Ã±Ä• ca Ã±Ä• tÄ• . __karassu rÅ
vibhiá¹ƒsakÄ• rahÄ• ni rÅ«pÄ• ni karassu. __neva maá¹ƒ byÄ• dhayissasÄ«_ti maá¹ƒ neva
dutiyaá¹ƒ.

3. godhikasuttavaá¹‡á¹‡anÄ•

<159> tatiye \Be I 168/ __isigilipasse_ti isigilissa nÄ• ma pabbatassa passe. __kÄ• á¸·asilÄ
kÄ• á¸·avaá¹‡á¹‡Ä• ya silÄ• yaá¹ƒ. __sÄ• mayikaá¹ƒ cetovimutti_nti \Ee I 183/ appitappitakl
paccanÄ«kadhammehi vimuccati, Ä• rammaá¹‡e ca adhimuccatÄ«ti lokiyasamÄ• patti sÄ• n
__phusÄ«_ti paá¹-ilabhi. __parihÄ• yÄ«_ti kasmÄ• yÄ• va chaá¹-á¹-haá¹ƒ parihÄ• yi? sÄ• b

vÄ• tapittasemhavasena anusÄ• yiko Ä• bÄ• dho atthi, tena samÄ• dhissa sappÄ• ye upak
sakkoti, appitappitÄ• ya samÄ• pattiyÄ• parihÄ• yati.

__yaá¹ƒnÅ«nÄ• haá¹ƒ satthaá¹ƒ Ä• hareyya_nti so kira cintesi, yasmÄ• parihÄ«najjhÄ• na
anibaddhÄ• gati hoti, aparihÄ«najjhÄ• nassa nibaddhÄ• gati hoti, brahmaloke nibbattati, ta
Ä• haritukÄ• mo ahosi. __upasaá¹…kamÄ«_ti --- ``ayaá¹ƒ samaá¹‡o satthaá¹ƒ Ä• haritukÄ•
I 162/ nÄ• metaá¹ƒ kÄ• ye ca jÄ«vite ca anapekkhassa hoti. yo evaá¹ƒ kÄ• ye ca jÄ«vite ca
mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ sammasitvÄ• arahattampi gahetuá¹ƒ samattho hoti, mayÄ• p
oramissati, satthÄ• rÄ• paá¹-ibÄ• hito oramissatÄ«â€™â€™ ti therassa atthakÄ• mo viya h
tenupasaá¹…kami.

__jalÄ• _ti jalamÄ• nÄ• . __pÄ• de vandÄ• mi cakkhumÄ• _ti paÃ±cahi cakkhÅ«hi cakkhum
__jutindharÄ• _ti Ä• nubhÄ• vadharÄ• . __appattamÄ• naso_ti appattaarahatto. __sekho_ti
sakaraá¹‡Ä«yo. __jane sutÄ• _ti jane vissutÄ• . __satthaá¹ƒ Ä• haritaá¹ƒ hotÄ«_ti thero kira
iminÄ• jÄ«vitenÄ• â€™â€™ ti? uttÄ• no nipajjitvÄ• satthena galanÄ• á¸·iá¹ƒ chindi, dukkhÄ
thero vedanaá¹ƒ vikkhambhetvÄ• taá¹ƒyeva vedanaá¹ƒ pariggahetvÄ• satiá¹ƒ upaá¹-á¹-ha
mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ sammasanto arahattaá¹ƒ patvÄ• samasÄ«sÄ« hutvÄ• parini
tividho hoti iriyÄ• pathasamasÄ«sÄ«, rogasamasÄ«sÄ«, jÄ«vitasamasÄ«sÄ«ti.

tattha \Be I 169/ yo á¹-hÄ• nÄ• dÄ«su iriyÄ• pathesu aÃ±Ã±ataraá¹ƒ adhiá¹-á¹-hÄ• ya --- ``i
arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti vipassanaá¹ƒ paá¹-á¹-hapeti, athassa arahatta
iriyÄ• pathakopanaÃ±ca ekappahÄ• reneva hoti. ayaá¹ƒ __iriyÄ• pathasamasÄ«sÄ«_ nÄ• n
aÃ±Ã±atarasmiá¹ƒ \Ee I 184/ sati --- ``ito anuá¹-á¹-hitova arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â
paá¹-á¹-hapeti, athassa arahattappatti ca rogato vuá¹-á¹-hÄ• naÃ±ca ekappahÄ• reneva hot
__rogasamasÄ«sÄ«_ nÄ• ma. keci pana tasmiá¹ƒyeva iriyÄ• pathe tasmiÃ±ca roge parinibb
samasÄ«sitaá¹ƒ paÃ±Ã±Ä• penti. yassa pana Ä• savakkhayo ca jÄ«vitakkhayo ca ekappah
__jÄ«vitasamasÄ«sÄ«_ nÄ• ma. vuttampi cetaá¹ƒ --- ``yassa puggalassa apubbaá¹ƒ acarim
Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±ca, ayaá¹ƒ vuccati puggalo samas

ettha ca pavattisÄ«saá¹ƒ kilesasÄ«santi dve sÄ«sÄ• ni. tattha __pavattisÄ«saá¹ƒ_ nÄ• ma
__kilesasÄ«saá¹ƒ_ nÄ• ma avijjÄ• . tesu jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ khepeti, avijjÄ• magga
cittÄ• naá¹ƒ ekato uppÄ• do natthi. maggÄ• nantaraá¹ƒ pana phalaá¹ƒ, phalÄ• nantaraá¹ƒ b
vuá¹-á¹-hÄ• ya paccavekkhaá¹‡aá¹ƒ, taá¹ƒ paripuá¹‡á¹‡aá¹ƒ vÄ• hoti aparipuá¹‡á¹‡aá¹ƒ vÄ
sÄ«se chijjantepi \Ne I 163/ hi eko vÄ• dve vÄ• paccavekkhaá¹‡avÄ• rÄ• avassaá¹ƒ uppa
pana lahuparivattitÄ• ya Ä• savakkhayo ca jÄ«vitapariyÄ• dÄ• naÃ±ca ekakkhaá¹‡e viya pa

__samÅ«laá¹ƒ taá¹‡hamabbuyhÄ• _ti avijjÄ• mÅ«lena samÅ«lakaá¹ƒ taá¹‡haá¹ƒ arahattan
__parinibbuto_ti anupÄ• disesanibbÄ• nena parinibbuto.

__vivattakkhandha_nti parivattakkhandhaá¹ƒ. __semÄ• na_nti uttÄ• naá¹ƒ hutvÄ• sayitaá¹
kiÃ±cÄ• pi uttÄ• nako sayito, tathÄ• pissa dakkhiá¹‡ena passena paricitasayanattÄ• sÄ«sa
parivattitvÄ• á¹-hitaá¹ƒ. __dhÅ«mÄ• yitatta_nti dhÅ«mÄ• yitabhÄ• vaá¹ƒ. tasmiá¹ƒ hi khaá¹
timiravalÄ• hakÄ• viya ca uá¹-á¹-hahiá¹ƒsu. __viÃ±Ã±Ä• á¹‡aá¹ƒ samanvesatÄ«_ti paá¹-isa
__appatiá¹-á¹-hitenÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ena appatiá¹-á¹-hitena, appatiá¹-á¹-hitak
__beluvapaá¹‡á¸• uvÄ«á¹‡a_nti beluvapakkaá¹ƒ viya paá¹‡á¸• uvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡a
__Ä• dÄ• yÄ• _ti kacche á¹-hapetvÄ• . __upasaá¹…kamÄ«_ti \Ee I 185/ ``godhikattherassa
\Be I 170/ jÄ• nÄ• mi, samaá¹‡aá¹ƒ gotamaá¹ƒ pucchitvÄ• nikkaá¹…kho bhavissÄ• mÄ«â€
khuddakadÄ• rakavaá¹‡á¹‡Ä« hutvÄ• upasaá¹…kami. __nÄ• dhigacchÄ• mÄ«_ti na passÄ
phuá¹-á¹-hassa. __abhassathÄ• _ti pÄ• dapiá¹-á¹-hiyaá¹ƒ patitÄ• . tatiyaá¹ƒ.

4. sattavassÄ• nubandhasuttavaá¹‡á¹‡anÄ•

<160> catutthe __satta vassÄ• nÄ«_ti pure bodhiyÄ• chabbassÄ• ni, bodhito pacchÄ• eka
__otÄ• rÄ• pekkho_ti ``sace samaá¹‡assa gotamassa kÄ• yadvÄ• rÄ• dÄ«su kiÃ±cideva an
codessÄ• mi naâ€™â€™ nti evaá¹ƒ vivaraá¹ƒ apekkhamÄ• no. __alabhamÄ• no_ti rathareâ
apassanto. tenÄ• ha ---

``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448).

__upasaá¹…kamÄ«_ti ``ajja samaá¹‡aá¹ƒ gotamaá¹ƒ atigahetvÄ• gamissÄ• mÄ«â€™â€™

__jhÄ• yasÄ«_ti \Ne I 164/ jhÄ• yanto avajjhÄ• yanto nisinnosÄ«ti vadati. __vittaá¹ƒ nu jÄ«
sahassaá¹ƒ vÄ• jitosi nu. __Ä• guá¹ƒ nu gÄ• masmi_nti, kiá¹ƒ nu antogÄ• me pamÄ• á¹‡Ä
akÄ• si, yena aÃ±Ã±esaá¹ƒ mukhaá¹ƒ oloketuá¹ƒ avisahanto araÃ±Ã±e vicarasi? __sakkhi_

__palikhÄ• yÄ• _ti khaá¹‡itvÄ• . __bhavalobhajappa_nti bhavalobhasaá¹…khÄ• taá¹ƒ taá¹‡
jhÄ• yÄ• mÄ«_ti nittaá¹‡ho hutvÄ• dvÄ«hi jhÄ• nehi jhÄ• yÄ• mi. __pamattabandhÅ«_ti mÄ
loke pamattÄ• , tesaá¹ƒ bandhu.

__sace maggaá¹ƒ anubuddha_nti yadi tayÄ• maggo anubuddho. __apehÄ«_ti apayÄ• hi.
maccuno anokÄ• sabhÅ«taá¹ƒ nibbÄ• naá¹ƒ. __pÄ• ragÄ• mino_ti yepi pÄ• raá¹ƒ gatÄ• , te
gacchissanti, yepi pÄ• raá¹ƒ gantukÄ• mÄ• , tepi pÄ• ragÄ• mino.

__visÅ«kÄ• yikÄ• nÄ«_ti \Be I 171/ mÄ• ravisÅ«kÄ• ni. __visevitÄ• nÄ«_ti viruddhasevitÄ•

manussÄ• naá¹ƒ, accayanti ahorattÄ• â€™â€™ ti vutte. ``dÄ«ghamÄ• yu manussÄ• naá¹ƒ,
tiÄ• dÄ«ni paá¹-ilomakÄ• raá¹‡Ä• ni. __vipphanditÄ• nÄ«_ti, tamhi tamhi kÄ• le
hatthirÄ• javaá¹‡á¹‡asappavaá¹‡á¹‡Ä• didassanÄ• ni. __nibbejanÄ«yÄ• _ti ukkaá¹‡á¹-hanÄ

__anupariyagÄ• _tiÄ• dÄ«su kiÃ±cÄ• pi atÄ«tavacanaá¹ƒ kataá¹ƒ, attho pana vikappavase
vuttaá¹ƒ hoti --- yathÄ• medavaá¹‡á¹‡aá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ vÄ• yaso disvÄ• --- ``api nÄ• n
vindeyyÄ• ma, api assÄ• do siyÄ• â€™â€™ ti anuparigaccheyya, atha so tattha assÄ• daá¹
apakkameyya, tato pÄ• sÄ• á¹‡Ä• apagaccheyya, evaá¹ƒ mayampi so kÄ• ko viya selaá¹ƒ
vÄ• santhavaá¹ƒ vÄ• alabhantÄ• gotamÄ• nibbinditvÄ• apagacchÄ• ma. catutthaá¹ƒ.

5. mÄ• radhÄ«tusuttavaá¹‡á¹‡anÄ•

<161> paÃ±came __abhÄ• sitvÄ• _ti ettha a-kÄ• ro nipÄ• tamattaá¹ƒ, bhÄ• sitvÄ• ti attho.
165/ pÄ• á¹-ho. __upasaá¹…kamiá¹ƒsÅ«_ti ``gopÄ• lakadÄ• rakaá¹ƒ viya daá¹‡á¸• akena b
ativiya dummano hutvÄ• nisinno. `kinnu kho kÄ• raá¹‡aâ€™ nti? pucchitvÄ• , jÄ• nissÄ• mA
upasaá¹…kamiá¹ƒsu.

__socasÄ«_ti cintesi. __Ä• raÃ±Ã±amiva kuÃ±jara_nti yathÄ• araÃ±Ã±ato pesitagaá¹‡ikÄ•
Ä• raÃ±Ã±akaá¹ƒ kuÃ±jaraá¹ƒ itthikuttadassanena palobhetvÄ• bandhitvÄ• Ä• nayanti, eva
__mÄ• radheyya_nti tebhÅ«makavaá¹-á¹-aá¹ƒ.

__upasaá¹…kamiá¹ƒsÅ«_ti --- ``tumhe thokaá¹ƒ adhivÄ• setha, mayaá¹ƒ taá¹ƒ \Ee I 187/ Ä
pitaraá¹ƒ samassÄ• setvÄ• upasaá¹…kamiá¹ƒsu. __uccÄ• vacÄ• _ti nÄ• nÄ• vidhÄ• . __ek
sataá¹ƒ sataá¹ƒ katvÄ• . __kumÄ• rivaá¹‡á¹‡asata_nti iminÄ• nayena kumÄ• riattabhÄ• vÄ

__atthassa_ \Be I 172/ __pattiá¹ƒ hadayassa santi_nti, dvÄ«hipi padehi arahattameva kathe
kilesasenaá¹ƒ. sÄ• hi piyarÅ«pasÄ• tarÅ«pÄ• nÄ• ma. __ekÄ• haá¹ƒ jhÄ• ya_nti eko ahaá
__sukhamanubodhi_nti arahattasukhaá¹ƒ anubujjhiá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- piyarÅ«paá¹ƒ
senaá¹ƒ jinitvÄ• ahaá¹ƒ eko jhÄ• yanto ``atthassa pattiá¹ƒ hadayassa santiâ€™â€™ nti saá
arahattasukhaá¹ƒ anubujjhiá¹ƒ. tasmÄ• janena mittasanthavaá¹ƒ na karomi, teneva ca me l
saddhiá¹ƒ sakkhÄ« na sampajjatÄ«ti.

__kathaá¹ƒvihÄ• rÄ«bahulo_ti katamena vihÄ• rena bahulaá¹ƒ viharanto. __aladdhÄ• _ti al
nipÄ• tamattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- katamena jhÄ• nena bahulaá¹ƒ jhÄ• yantaá¹ƒ taá¹
kÄ• masaÃ±Ã±Ä• alabhitvÄ• va paribÄ• hirÄ• hontÄ«ti.

__passaddhakÄ• yo_ti catutthajjhÄ• nena assÄ• sapassÄ• sakÄ• yassa passaddhattÄ• pa
__suvimuttacitto_ti arahattaphalavimuttiyÄ• suá¹-á¹-hu vimuttacitto. __asaá¹…kharÄ• no_ti

kammÄ• bhisaá¹…khÄ• re anabhisaá¹…kharonto. __anoko_ti anÄ• layo. __aÃ±Ã±Ä• ya dh
jÄ• nitvÄ• . __avitakkajhÄ• yÄ«_ti avitakkena catutthajjhÄ• nena jhÄ• yanto. __na kuppatÄ«
kuppati, rÄ• gena na sarati, mohena na thÄ«no. imesu tÄ«su mÅ«lakilesesu gahitesu diyaá¹
\Ne I 166/ gahitameva hoti. paá¹-hamapadena vÄ• byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ gahitaá¹ƒ,
kÄ• macchandanÄ«varaá¹‡aá¹ƒ, tatiyena thinaá¹ƒ Ä• diá¹ƒ katvÄ• sesanÄ«varaá¹‡Ä• ni. it
nÄ«varaá¹‡appahÄ• nena khÄ«á¹‡Ä• savaá¹ƒ dasseti.

__paÃ±coghatiá¹‡á¹‡o_ti paÃ±cadvÄ• rikaá¹ƒ kilesoghaá¹ƒ tiá¹‡á¹‡o. __chaá¹-á¹-ha_nti ma
chaá¹-á¹-haá¹ƒ kilesoghaá¹ƒ atari. paÃ±coghaggahaá¹‡ena vÄ• paÃ±corambhÄ• giyÄ• ni s
chaá¹-á¹-haggahaá¹‡ena paÃ±cuddhambhÄ• giyÄ• ni veditabbÄ• ni. __gaá¹‡asaá¹…ghacÄ
caratÄ«ti satthÄ• gaá¹‡asaá¹…ghacÄ• rÄ« nÄ• ma. __addhÄ• carissantÄ«_ti aÃ±Ã±epi sa
carissanti. __aya_nti ayaá¹ƒ satthÄ• . __anoko_ti anÄ• layo.

__acchejja_ \Be I 173/ __nessatÄ«_ti acchinditvÄ• nayissati, maccurÄ• jassa hatthato acc
nibbÄ• napÄ• raá¹ƒ nayissatÄ«ti vuttaá¹ƒ hoti. __nayamÄ• nÄ• na_nti nayamÄ• nesu.

__selaá¹ƒva sirasÅ«hacca, pÄ• tÄ• le gÄ• dhamesathÄ• _ti mahantaá¹ƒ kÅ«á¹-Ä• gÄ• rap
á¹-hapetvÄ• pÄ• tÄ• le patiá¹-á¹-hagavesanaá¹ƒ viya. __khÄ• á¹‡uá¹ƒva urasÄ• sajjÄ• _ti u
paharitvÄ• viya. __apethÄ• _ti apagacchatha. imasmiá¹ƒ á¹-hÄ• ne saá¹…gÄ«tikÄ• rÄ• ``i
desanaá¹ƒ niá¹-á¹-hapetvÄ• __daddallamÄ• nÄ• _ti gÄ• thaá¹ƒ Ä• haá¹ƒsu. tattha __dadda
jalamÄ• nÄ• sobhamÄ• nÄ• . __Ä• gaÃ±chu_nti Ä• gatÄ• . __panudÄ«_ti nÄ«hari. __tÅ«la
yathÄ• phalato bhaá¹-á¹-haá¹ƒ simbalitÅ«laá¹ƒ vÄ• poá¹-akitÅ«laá¹ƒ vÄ• vÄ• to panudati
panudÄ«ti. paÃ±camaá¹ƒ.

tatiyo vaggo.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

mÄ• rasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhikkhunÄ«saá¹ƒyuttaá¹ƒ

1. Ä• á¸·avikÄ• suttavaá¹‡á¹‡anÄ•

<162> bhikkhunÄ«saá¹ƒyuttassa \Ne I 167/ \Ee I 189/ \Be I 174/ paá¹-hame __Ä• á¸·avikÄ•
jÄ• tÄ• Ä• á¸·avinagaratoyeva ca nikkhamma pabbajitÄ• . __andhavana_nti kassapasamm
navakammatthÄ• ya dhanaá¹ƒ samÄ• dapetvÄ• Ä• gacchantassa yasodharassa nÄ• ma d
akkhÄ«ni uppÄ• á¹-etvÄ• tattheva akkhibhedappattehi paÃ±cahi corasatehi nivutthattÄ• ta

``andhavanaâ€™â€™ nti saá¹…khaá¹ƒ gataá¹ƒ vanaá¹ƒ. taá¹ƒ kira sÄ• vatthito dakkhiá¹‡a
rÄ• jÄ• rakkhÄ• ya guttaá¹ƒ. tattha pavivekakÄ• mÄ• bhikkhÅ« ca bhikkhuniyo ca gacchant
kÄ• yavivekatthinÄ« yena taá¹ƒ vanaá¹ƒ, tenupasaá¹…kami. __nissaraá¹‡a_nti nibbÄ• naá¹
paccavekkhaá¹‡aÃ±Ä• á¹‡ena. __na tvaá¹ƒ jÄ• nÄ• si taá¹ƒ pada_nti tvaá¹ƒ etaá¹ƒ nibbÄ•
nibbÄ• nagÄ• mimaggapadaá¹ƒ vÄ• na jÄ• nÄ• si. __sattisÅ«lÅ«pamÄ• _ti vinivijjhanatther
__khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• _ti khandhÄ• tesaá¹ƒ adhikuá¹-á¹-anabhaá¹‡á¸• ikÄ• .

2. somÄ• suttavaá¹‡á¹‡anÄ•

<163> dutiye __á¹-hÄ• na_nti arahattaá¹ƒ. __durabhisambhava_nti duppasahaá¹ƒ. __dvaá
parittapaÃ±Ã±Ä• ya. yasmÄ• vÄ• dvÄ«hi aá¹…gulehi kappÄ• savaá¹-á¹-iá¹ƒ gahetvÄ• sut
190/ itthÄ« ``dvaá¹…gulapaÃ±Ã±Ä• â€™â€™ ti vuccati. __Ã±Ä• á¹‡amhi vattamÄ• namhÄ«
pavattamÄ• ne. __dhammaá¹ƒ vipassato_ti catusaccadhammaá¹ƒ vipassantassa, pubbabh
Ä• rammaá¹‡abhÅ«taá¹ƒ khandhapaÃ±cakameva. __kiÃ±ci vÄ• pana aÃ±Ã±asmÄ«_ti aÃ±
asmÄ«â€™â€™ ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena yassa siyÄ• . dutiyaá¹ƒ.

3. kisÄ• gotamÄ«suttavaá¹‡á¹‡anÄ•

<164> tatiye \Ne I 168/ __kisÄ• gotamÄ«_ti appamaá¹ƒsalohitatÄ• ya kisÄ• , gotamÄ«ti pa
kira sÄ• vatthiyaá¹ƒ ekasmiá¹ƒ kule asÄ«tikoá¹-idhanaá¹ƒ sabbaá¹ƒ aá¹…gÄ• rÄ• va jÄ• taá
aá¹…gÄ• rajÄ• tÄ• ni anÄ«haritvÄ• \Be I 175/ --- ``avassaá¹ƒ koci puÃ±Ã±avÄ• bhavissati
pÄ• katikaá¹ƒ bhavissatÄ«â€™â€™ ti suvaá¹‡á¹‡ahiraÃ±Ã±assa cÄ• á¹-iyo pÅ«retvÄ• Ä• p
nisÄ«di. athekÄ• duggatakulassa dhÄ«tÄ• --- ``aá¸• á¸• hamÄ• sakaá¹ƒ gahetvÄ• dÄ• rus
ti vÄ«thiá¹ƒ gatÄ• taá¹ƒ disvÄ• kuá¹-umbikaá¹ƒ Ä• ha --- ``Ä• paá¹‡e tÄ• va dhanaá¹ƒ ettal
bhavissatÄ«â€™â€™ ti. kiá¹ƒ disvÄ• amma evaá¹ƒ kathesÄ«ti? imaá¹ƒ hiraÃ±Ã±asuvaá¹‡a
esÄ• bhavissatÄ«â€™â€™ ti tassÄ• vasanaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• Ä• paá¹‡e bhaá¹‡
mÄ• tÄ• pitaro upasaá¹…kamitvÄ• evamÄ• ha --- ``amhÄ• kaá¹ƒ gehe vayappatto dÄ• rak
dethÄ• â€™â€™ ti. kiá¹ƒ sÄ• mi duggatehi saddhiá¹ƒ keá¸·iá¹ƒ karosÄ«ti? mittasanthavo nÄ
saddhiá¹ƒ hoti, detha naá¹ƒ, kuá¹-umbasÄ• minÄ« bhavissatÄ«ti naá¹ƒ gahetvÄ• gharaá¹ƒ
saá¹ƒvÄ• samanvÄ• ya puttaá¹ƒ vijÄ• tÄ• . putto padasÄ• Ä• hiá¹‡á¸• anakÄ• le kÄ• lamak
uppajjitvÄ• mahÄ• kulaá¹ƒ gantvÄ• pi ``puttavinÄ• saá¹ƒ pattÄ• mhÄ«â€™â€™ ti uppanna
sarÄ«rakiccaá¹ƒ vÄ• retvÄ• taá¹ƒ matakaá¸·evaraá¹ƒ Ä• dÄ• ya nagare vippalapantÄ« cara

ekadivasaá¹ƒ mahatiyÄ• buddhavÄ«thiyÄ• dasabalassa \Ee I 191/ santikaá¹ƒ gantvÄ• ---
arogabhÄ• vatthÄ• ya bhesajjaá¹ƒ detha bhagavÄ• â€™â€™ ti Ä• ha. gaccha sÄ• vatthiá¹ƒ
matapubbo natthi, tato siddhatthakaá¹ƒ Ä• hara, puttassa te bhesajjaá¹ƒ bhavissatÄ«ti. sÄ•
dhuragehato paá¹-á¹-hÄ• ya bhagavatÄ• vuttanayena gantvÄ• siddhatthakaá¹ƒ yÄ• cantÄ«
evarÅ«paá¹ƒ gharaá¹ƒ passissasÄ«â€™â€™ ti vuttÄ• katipayÄ• ni gehÄ• ni Ä• hiá¹‡á¸• itv

kirÄ• yaá¹ƒ dhammatÄ• , na mayhaá¹ƒ puttassevÄ• â€™â€™ ti sÄ• lÄ• yaá¹ƒ chavaá¹ƒ cha
satthÄ• ``imaá¹ƒ pabbÄ• jetÅ«â€™â€™ ti bhikkhuniupassayaá¹ƒ pesesi. sÄ• khuraggeyev
imaá¹ƒ theriá¹ƒ sandhÄ• ya ``atha kho kisÄ• gotamÄ«â€™â€™ ti vuttaá¹ƒ.

__ekamÄ• sÄ«_ti ekÄ• Ä• si. __rudammukhÄ«_ti rudamÄ• namukhÄ« viya. __accantaá¹ƒ
169/ antaá¹ƒ atÄ«taá¹ƒ accantaá¹ƒ, bhÄ• vanapuá¹ƒsakametaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ya
antaá¹ƒ atÄ«taá¹ƒ hoti, evaá¹ƒ mataputtÄ• ahaá¹ƒ, idÄ• ni mama puna puttamaraá¹‡aá¹ƒ n
etadantikÄ• _ti purisÄ• pi me etadantikÄ• va \Be I 176/. yo me puttamaraá¹‡assa anto, puris
abhabbÄ• ahaá¹ƒ idÄ• ni purisaá¹ƒ gavesitunti. __sabbattha vihatÄ• nandÄ«_ti sabbesu
khandhÄ• yatanadhÄ• tubhavayonigatiá¹-hitinivÄ• sesu mama taá¹‡hÄ• nandÄ« vihatÄ• . _
avijjÄ• kkhandho. __padÄ• lito_ti Ã±Ä• á¹‡ena bhinno. tatiyaá¹ƒ.

4. vijayÄ• suttavaá¹‡á¹‡anÄ•

<165> catutthe __paÃ±caá¹…gikenÄ• _ti Ä• tataá¹ƒ vitataá¹ƒ Ä• tatavitataá¹ƒ ghanaá¹ƒ sus
paÃ±caá¹…gasamannÄ• gatena. __niyyÄ• tayÄ• mi tuyhevÄ• _ti sabbe tuyhaá¹ƒyeva demi
nÄ• haá¹ƒ tena atthikÄ• . __pÅ«tikÄ• yenÄ• _ti suvaá¹‡á¹‡avaá¹‡á¹‡opi kÄ• yo niccaá¹ƒ ug
pÅ«tikÄ• yova, tasmÄ• evamÄ• ha. __bhindanenÄ• _ti bhijjanasabhÄ• vena. __pabhaá¹…g
Ä• pajjanadhammena. __aá¹-á¹-Ä«yÄ• mÄ«_ti aá¹-á¹-Ä• pÄ«á¸·itÄ• homi. __harÄ• yÄ• mÄ
samÄ• pattÄ«_ti \Ee I 192/ aá¹-á¹-havidhÄ• lokiyasamÄ• patti Ä• rammaá¹‡asantatÄ• ya aa
vuttÄ• . __sabbatthÄ• _ti sabbesu rÅ«pÄ• rÅ«pabhavesu, tesaá¹ƒ dvinnaá¹ƒ bhavÄ• naá¹ƒ
aá¹-á¹-hasu ca samÄ• pattÄ«sÅ«ti etesu sabbesu á¹-hÄ• nesu mayhaá¹ƒ avijjÄ• tamo vihate

5. uppalavaá¹‡á¹‡Ä• suttavaá¹‡á¹‡anÄ•

<166> paÃ±came __supupphitagga_nti aggato paá¹-á¹-hÄ• ya suá¹-á¹-hu pupphitaá¹ƒ sÄ•
dutiyÄ• vaá¹‡á¹‡adhÄ• tÅ«_ti tava vaá¹‡á¹‡adhÄ• tusadisÄ• dutiyÄ• vaá¹‡á¹‡adhÄ• tu na
bhikkhunÄ« natthÄ«ti vadati. __idhÄ• gatÄ• tÄ• disikÄ• bhaveyyu_nti yathÄ• tvaá¹ƒ idhÄ•
vÄ• sinehaá¹ƒ vÄ• na labhasi, evamevaá¹ƒ tepi tayÄ• va sadisÄ• bhaveyyuá¹ƒ. __pakhun
akkhÄ«naá¹ƒ majjhe nÄ• savaá¹ƒsepi tiá¹-á¹-hantiá¹ƒ maá¹ƒ na passasi. __vasÄ«bhÅ«tamh
paÃ±camaá¹ƒ.

6. cÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<167> chaá¹-á¹-he \Ne I 170/ __ko nu taá¹ƒ idamÄ• dapayÄ«_ti ko nu mandabuddhi bÄ• lo
__pariklesa_nti aÃ±Ã±ampi nÄ• nappakÄ• raá¹ƒ upaddavaá¹ƒ. idÄ• ni yaá¹ƒ mÄ• ro Ä• ha
idamÄ• dapayÄ«â€™â€™ ti, taá¹ƒ maddantÄ« --- ``na maá¹ƒ andhabÄ• lo Ä• dapesi, loke p
dhammaá¹ƒ desesÄ«â€™â€™ ti dassetuá¹ƒ, __buddho_tiÄ• dimÄ• ha. tattha __sacce nive

nibbÄ• ne nivesesi. __nirodhaá¹ƒ appajÄ• nantÄ• _ti nirodhasaccaá¹ƒ ajÄ• nantÄ• . chaá¹-á

7. upacÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<168> sattame \Ee I 193/ __enti mÄ• ravasaá¹ƒ punÄ• _ti punappunaá¹ƒ maraá¹‡amÄ• rakilesamÄ• radevaputtamÄ• rÄ• naá¹ƒ vasaá¹ƒ Ä• gacchanti. __padhÅ«pito mÄ• rassÄ• _ti yattha tuyhaá¹ƒ mÄ• rassa agati. __tatthÄ• _ti tasmiá¹ƒ nibbÄ• ne. sattamaá

8. sÄ«supacÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<169> aá¹-á¹-hame __samaá¹‡Ä« viya dissasÄ«_ti samaá¹‡isadisÄ• dissasi. __kimiva car kÄ• raá¹‡Ä• momÅ«hÄ• viya carasi? __ito bahiddhÄ• _ti imamhÄ• sÄ• sanÄ• bahi. pÄ• s __pÄ• saá¹‡á¸• Ä• , _ sattÄ• naá¹ƒ cittesu diá¹-á¹-hipÄ• saá¹ƒ khipantÄ«ti attho. sÄ• sanaá tasmÄ• pÄ• saá¹‡á¸• oti na vuccati, ito bahiddhÄ• yeva pÄ• saá¹‡á¸• Ä• honti. __pasÄ«da lagganti.

idÄ• ni ``kaá¹ƒ nu uddissa muá¹‡á¸• Ä• sÄ«â€™â€™ ti paÃ±haá¹ƒ kathentÄ« __atthi sakya tattha __sabbÄ• bhibhÅ«_ti sabbÄ• ni khandhÄ• yatanadhÄ• tubhavayonigatiÄ• dÄ«ni abhi maraá¹‡amÄ• rÄ• dayo nudi nÄ«harÄ«ti __mÄ• ranudo. sabbatthamaparÄ• jito_ti sabbesu vÄ• ajito. __sabbattha mutto_ti sabbesu khandhÄ• dÄ«su mutto. __asito_ti taá¹‡hÄ• diá¹-á anissito. __sabbakammakkhayaá¹ƒ patto_ti sabbakammakkhayasaá¹…khÄ• taá¹ƒ arahattaa __upadhisaá¹…khaye_ti upadhisaá¹…khayasaá¹…khÄ• te nibbÄ• ne Ä• rammaá¹‡ato vimu

9. selÄ• suttavaá¹‡á¹‡anÄ•

<170> navame __kenidaá¹ƒ pakata_nti kena idaá¹ƒ kataá¹ƒ. __bimba_nti attabhÄ• vaá¹ƒ s __agha_nti dukkhapatiá¹-á¹-hÄ• nattÄ• attabhÄ• vameva vadati. __hetubhaá¹…gÄ• _ti hetu navamaá¹ƒ.

10. vajirÄ• suttavaá¹‡á¹‡anÄ•

<171> dasame \Be I 178/ \Ee I 194/ __nayidha sattupalabbhatÄ«_ti imasmiá¹ƒ suddhasaá¹ paramatthato satto nÄ• ma na upalabbhati. __khandhesu santesÅ«_ti paÃ±casu khandhesu tenÄ• kÄ• rena vavatthitesu. __sammutÄ«_ti sattoti samaÃ±Ã±Ä• mattameva hoti. __dukkh paÃ±cakkhandhadukkhaá¹ƒ. __nÄ• Ã±Ã±atra dukkhÄ• _ti á¹-hapetvÄ• dukkhaá¹ƒ aÃ±Ã±o dasamaá¹ƒ.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

bhikkhunÄ«saá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. brahmasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. brahmÄ• yÄ• canasuttavaá¹‡á¹‡anÄ•

<172> brahmasaá¹ƒyuttassa \Ne I 172/ \Ee I 195/ \Be I 179/ paá¹-hame __parivitakko udap
sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o ayaá¹ƒ cetaso vitakko udapÄ• di. kadÄ•
aá¹-á¹-hame sattÄ• he rÄ• jÄ• yatanamÅ«le sakkena devÄ• namindena Ä• bhataá¹ƒ dantak
osadhaharÄ«takaÃ±ca khÄ• ditvÄ• mukhaá¹ƒ dhovitvÄ• catÅ«hi lokapÄ• lehi upanÄ«te pa
tapussabhallikÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• puna paccÄ• gantvÄ• ajapÄ•

__adhigato_ti paá¹-ividdho. __dhammo_ti catusaccadhammo. __gambhÄ«ro_ti uttÄ• napaá
__duddaso_ti gambhÄ«rattÄ• va duddaso dukkhena daá¹-á¹-habbo, na sakkÄ• sukhena da
__duranubodho_ dukkhena avabujjhitabbo, na sakkÄ• sukhena avabujjhituá¹ƒ. __santo_ti n
atappako. idaá¹ƒ dvayaá¹ƒ lokuttarameva sandhÄ• ya vuttaá¹ƒ. __atakkÄ• vacaro_ti takken
ogÄ• hitabbo na hoti, Ã±Ä• á¹‡eneva avacaritabbo. __nipuá¹‡o_ti saá¹‡ho. __paá¹‡á¸• itave
sammÄ• paá¹-ipadaá¹ƒ paá¹-ipannehi paá¹‡á¸• itehi veditabbo. __Ä• layarÄ• mÄ• _ti sattÄ•
allÄ«yanti, tasmÄ• te __Ä• layÄ• _ti vuccanti. aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni vÄ• allÄ«y
Ä• layÄ• ti vuccanti. tehi Ä• layehi ramantÄ«ti __Ä• layarÄ• mÄ• _. Ä• layesu ratÄ• ti __Ä• l
196/ suá¹-á¹-hu muditÄ• ti __Ä• layasammuditÄ• _. yatheva hi susajjitaá¹ƒ pupphaphalabha
uyyÄ• naá¹ƒ paviá¹-á¹-ho rÄ• jÄ• tÄ• ya tÄ• ya sampattiyÄ• ramati, sammudito Ä• moditap
ukkaá¹‡á¹-hati, sÄ• yampi nikkhamituá¹ƒ na icchati, evamimehipi kÄ• mÄ• layataá¹‡hÄ• lay
ramanti, saá¹ƒsÄ• ravaá¹-á¹-e sammuditÄ• anukkaá¹‡á¹-hitÄ• vasanti. tena tesaá¹ƒ bhaga
uyyÄ• nabhÅ«miá¹ƒ viya dassento ``Ä• layarÄ• mÄ• â€™â€™ tiÄ• dimÄ• ha.

tattha __yadida_nti nipÄ• to, tassa á¹-hÄ• naá¹ƒ sandhÄ• ya ``yaá¹ƒ idaâ€™â€™ nti, paá¹-
sandhÄ• ya ``yo ayaâ€™â€™ nti evamattho daá¹-á¹-habbo. __idappaccayatÄ• paá¹-iccasam
180/ paccayÄ• idappaccayÄ• , idappaccayÄ• eva idappaccayatÄ• , idappaccayatÄ• ca sÄ
__idappaccayatÄ• paá¹-iccasamuppÄ• do_. saá¹…khÄ• rÄ• dipaccayÄ• naá¹ƒ etaá¹ƒ adhiv
__sabbasaá¹…khÄ• rasamatho_tiÄ• di sabbaá¹ƒ nibbÄ• nameva. yasmÄ• hi taá¹ƒ Ä• gam
samanti, vÅ«pasammanti, tasmÄ• __sabbasaá¹…khÄ• rasamatho_ti vuccati. yasmÄ• ca ta
paá¹-inissaá¹-á¹-hÄ• honti, sabbÄ• taá¹‡hÄ• khÄ«yanti, sabbe kilesarÄ• gÄ• virajjanti, sa
nirujjhati, tasmÄ• __sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho_ti vucca
bhavena bhavaá¹ƒ, phalena vÄ• saddhiá¹ƒ kammaá¹ƒ vinati saá¹ƒsibbatÄ«ti katvÄ• __vÄ•

nikkhantaá¹ƒ vÄ• natoti __nibbÄ• naá¹ƒ. so mamassa kilamatho_ti yÄ• ajÄ• nantÄ• naá¹ƒ
kilamatho assa, sÄ• mama vihesÄ• assÄ• ti attho. kÄ• yakilamatho ceva kÄ• yavihesÄ• c
citte pana ubhayampetaá¹ƒ buddhÄ• naá¹ƒ natthi. __apissÅ«_ti anubrÅ«hanatthe nipÄ• to.
parivitakko udapÄ• di, imÄ• pi gÄ• thÄ• paá¹-ibhaá¹ƒsÅ«â€™â€™ ti dÄ«peti. __anacchariy
__paá¹-ibhaá¹ƒsÅ«_ti \Ee I 197/ paá¹-ibhÄ• nasaá¹…khÄ• tassa Ã±Ä• á¹‡assa gocarÄ• ah
parivitakkayitabbataá¹ƒ pÄ• puá¹‡iá¹ƒsu.

__kicchenÄ• _ti dukkhena, na dukkhÄ• ya paá¹-ipadÄ• ya. buddhÄ• naá¹ƒ hi cattÄ• ropi ma
honti. pÄ• ramÄ«pÅ«raá¹‡akÄ• le pana sarÄ• gasadosasamohasseva sato Ä• gatÄ• gatÄ•
alaá¹…katapaá¹-iyattaá¹ƒ sÄ«saá¹ƒ kantitvÄ• galalohitaá¹ƒ nÄ«haritvÄ• suaÃ±jitÄ• ni akkh
kulavaá¹ƒsappadÄ«paá¹ƒ puttaá¹ƒ manÄ• pacÄ• riniá¹ƒ bhariyanti evamÄ• dÄ«ni dentassa
khantivÄ• disadisesu attabhÄ• vesu chejjabhejjÄ• dÄ«ni pÄ• puá¹‡antassa Ä• gamanÄ«yap
vuttaá¹ƒ. __hala_nti ettha __ha_-kÄ• ro nipÄ• tamatto, alanti attho. __pakÄ• situ_nti desituá
adhigatassa alaá¹ƒ desituá¹ƒ pariyattaá¹ƒ desituá¹ƒ. ko attho desitenÄ• ti vuttaá¹ƒ hoti?
__rÄ• gadosaparetehÄ«_ti rÄ• gadosaphuá¹-á¹-hehi rÄ• gadosÄ• nugatehi vÄ• .

__paá¹-isotagÄ• mi_nti \Ne I 174/ niccÄ• dÄ«naá¹ƒ paá¹-isotaá¹ƒ, ``aniccaá¹ƒ dukkhamana
evaá¹ƒ gataá¹ƒ catusaccadhammaá¹ƒ. __rÄ• garattÄ• _ti kÄ• marÄ• gena bhavarÄ• gena d
__na dakkhantÄ«_ti aniccaá¹ƒ dukkhamanattÄ• asubhanti iminÄ• sabhÄ• vena na passiss
apassante ko sakkhissati evaá¹ƒ gÄ• hÄ• petuá¹ƒ. __tamokhandhena Ä• vuá¹-Ä• _ti avijjÄ•

__appossukkatÄ• yÄ• _ti nirussukkabhÄ• vena, adesetukÄ• matÄ• yÄ• ti attho. kasmÄ• pa
nanu esa mutto mocessÄ• mi, tiá¹‡á¹‡o tÄ• ressÄ• mi ---

``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• rayissaá¹ƒ sadevakaâ€™â€™ nti || (Bv II 56) ---

patthanaá¹ƒ katvÄ• pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ pattoti? saccametaá¹ƒ, tadev
paccavekkhaá¹‡Ä• nubhÄ• vena panassa \Ee I 198/ evaá¹ƒ cittaá¹ƒ nami. tassa hi sabbaÃ±
sattÄ• naá¹ƒ kilesagahanataá¹ƒ, dhammassa ca gambhÄ«rataá¹ƒ paccavekkhantassa sattÄ
dhammagambhÄ«ratÄ• ca sabbÄ• kÄ• rena pÄ• kaá¹-Ä• jÄ• tÄ• . athassa --- ``ime sattÄ•
takkabharitÄ• cÄ• á¹-i viya, vasÄ• telapÄ«tapilotikÄ• viya, aÃ±janamakkhitahattho viya ca
atisaá¹ƒkiliá¹-á¹-hÄ• rÄ• garattÄ• dosaduá¹-á¹-hÄ• mohamÅ«á¸·hÄ• , te kiá¹ƒ nÄ• ma paá
cintayato kilesagahanapaccavekkhaá¹‡Ä• nubhÄ• venÄ• pi evaá¹ƒ cittaá¹ƒ nami.

``ayaÃ±ca dhammo pathavÄ«sandhÄ• rakaudakakkhandho viya gambhÄ«ro, pabbatena pa
sÄ• sapo viya duddaso, satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-ipaá¹-ipÄ• danaá¹ƒ

mayÄ• hi imaá¹ƒ dhammaá¹ƒ paá¹-ivijjhituá¹ƒ vÄ• yamantena adinnaá¹ƒ dÄ• naá¹ƒ nÄ• ma
sÄ«laá¹ƒ nÄ• ma natthi, aparipÅ«ritÄ• kÄ• ci pÄ• ramÄ« nÄ• ma natthi, tassa me nirussÄ•
vidhamantassÄ• pi pathavÄ« na kampittha, paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaran
majjhimayÄ• me dibbacakkhuá¹ƒ visodhentassÄ• pi na kampittha, pacchimayÄ• me pana p
paá¹-ivijjhantasseva me dasasahassilokadhÄ• tu kampittha. iti mÄ• disenÄ• pi tikkhaÃ±Ä• á
dhammo paá¹-ividdho. taá¹ƒ lokiyamahÄ• janÄ• kathaá¹ƒ paá¹-ivijjhissantÄ«â€™â€™ ti?
dhammagambhÄ«rapaccavekkhaá¹‡Ä• nubhÄ• venÄ• pi evaá¹ƒ cittaá¹ƒ namÄ«ti veditabba

apica \Ne I 175/ brahmunÄ• yÄ• cite desetukÄ• matÄ• yapissa evaá¹ƒ cittaá¹ƒ nami. jÄ• n
``mama appossukkatÄ• ya citte namamÄ• ne maá¹ƒ mahÄ• brahmÄ• dhammadesanaá¹ƒ \
brahmagarukÄ• . te `satthÄ• kira dhammaá¹ƒ na desetukÄ• mo ahosi. atha naá¹ƒ mahÄ• b
santo vata bho dhammo, paá¹‡Ä«to vata bho dhammoâ€™ ti maÃ±Ã±amÄ• nÄ• sussÅ«sis
kÄ• raá¹‡aá¹ƒ paá¹-icca appossukkatÄ• ya cittaá¹ƒ nami, no dhammadesanÄ• yÄ• ti vedital

__sahampatissÄ• _ti \Ee I 199/ so kira kassapassa bhagavato sÄ• sane sahako nÄ• ma th
nibbattetvÄ• paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ kappÄ• yukabrahmÄ• hutvÄ• nibbatto. tatra
``sahampatibrahmÄ• â€™â€™ ti paá¹-isaÃ±jÄ• nanti. taá¹ƒ sandhÄ• yÄ• ha ``brahmuno sa
__nassati vata bho_ti so kira imaá¹ƒ saddaá¹ƒ tathÄ• nicchÄ• resi, yathÄ• dasasahassilok
sabbe sannipatiá¹ƒsu. __yatra hi nÄ• mÄ• _ti yasmiá¹ƒ nÄ• ma loke. __purato pÄ• turahosÄ
brahmasahassehi saddhiá¹ƒ pÄ• turahosi. __apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• maye akk
rÄ• gadosamoharajaá¹ƒ etesaá¹ƒ evaá¹ƒsabhÄ• vÄ• ti __apparajakkhajÄ• tikÄ• . assavana
__bhavissantÄ«_ti purimabuddhesu dasapuÃ±Ã±akiriyavasena katÄ• dhikÄ• rÄ• paripÄ• k
sÅ«riyarasmisamphassaá¹ƒ, dhammadesanaá¹ƒyeva Ä• kaá¹…khamÄ• nÄ• catuppadikag
okkamanÄ• rahÄ• na eko, na dve, anekasatasahassÄ• dhammassa aÃ±Ã±Ä• tÄ• ro bhavi

__pÄ• turahosÄ«_ti pÄ• tubhavi. __samalehi cintito_ti samalehi chahi satthÄ• rehi cintito. te
uppajjitvÄ• sakalajambudÄ«pe kaá¹‡á¹-ake pattharamÄ• nÄ• viya, visaá¹ƒ siÃ±camÄ• nÄ•
micchÄ• diá¹-á¹-hidhammaá¹ƒ desayiá¹ƒsu. __apÄ• pureta_nti vivaraá¹ƒ etaá¹ƒ. __amatass
nibbÄ• nassa dvÄ• rabhÅ«taá¹ƒ ariyamaggaá¹ƒ. __suá¹‡antu dhammaá¹ƒ vimalenÄ• nubud
rÄ• gÄ• dimalÄ• naá¹ƒ abhÄ• vato vimalena sammÄ• sambuddhena anubuddhaá¹ƒ catusac
bhagavÄ• ti yÄ• cati.

__sele yathÄ• pabbatamuddhaniá¹-á¹-hito_ti selamaye ekagghane pabbatamuddhani yath
á¹-hitassa dassanatthaá¹ƒ gÄ«vukkhipanapasÄ• raá¹‡Ä• dikiccaá¹ƒ atthi. __tathÅ«pama_nt
selapabbatÅ«pamaá¹ƒ. ayaá¹ƒ panettha saá¹…khepattho --- yathÄ• selapabbatamuddhani
samantato janataá¹ƒ passeyya \Be I 183/, tathÄ• tvampi sumedha sundarapaÃ±Ã±a sabba
samantacakkhu bhagavÄ• dhammamayaá¹ƒ pÄ• sÄ• damÄ• ruyha sayaá¹ƒ apetasoko sok
jÄ• tijarÄ• bhibhÅ«taá¹ƒ janataá¹ƒ avekkhassu \Ne I 176/ upadhÄ• raya upaparikkha. ayaá¹

yathÄ• hi pabbatapÄ• de samantÄ• mahantaá¹ƒ khettaá¹ƒ katvÄ• , tattha kedÄ• rapÄ• á¸·
rattiá¹ƒ aggiá¹ƒ jÄ• leyyuá¹ƒ, caturaá¹…gasamannÄ• gataÃ±ca andhakÄ• raá¹ƒ assa, atha
á¹-hatvÄ• cakkhumato purisassa bhÅ«miá¹ƒ olokayato neva khettaá¹ƒ na kedÄ• rapÄ• á¸·i
sayitamanussÄ• paÃ±Ã±Ä• yeyyuá¹ƒ. kuá¹-ikÄ• su pana aggijÄ• lÄ• mattakameva paÃ±Ã±
dhammapÄ• sÄ• daá¹ƒ Ä• ruyha sattanikÄ• yaá¹ƒ olokayato tathÄ• gatassa ye te akatakaly
dakkhiá¹‡ajÄ• á¹‡upasse nisinnÄ• pi buddhacakkhussa Ä• pÄ• thaá¹ƒ nÄ• gacchanti, rattiá
ye pana katakalyÄ• á¹‡Ä• veneyyapuggalÄ• , te evassa dÅ«repi á¹-hitÄ• Ä• pÄ• thaá¹ƒ Ä•
himavantapabbato viya ca. vuttampi cetaá¹ƒ ---

``dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti || (Dhp 304).

__ajjhesana_nti yÄ• canaá¹ƒ. __buddhacakkhunÄ• _ti indriyaparopariyattaÃ±Ä• á¹‡ena ca
ca. imesaá¹ƒ hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ ``buddhacakkhÅ«â€™â€™ ti nÄ• maá¹ƒ, sabb
``samantacakkhÅ«â€™â€™ ti, tiá¹‡á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• naá¹ƒ ``dhammacakkhÅ«â€
yesaá¹ƒ vuttanayeneva paÃ±Ã±Ä• cakkhumhi rÄ• gÄ• dirajaá¹ƒ appaá¹ƒ, te __apparajakkh
mahantaá¹ƒ, te __mahÄ• rajakkhÄ• _. yesaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni tikkhÄ• ni, te __ti
tÄ• ni mudÅ«ni, te __mudindriyÄ• _. yesaá¹ƒ teyeva saddhÄ• dayo Ä• kÄ• rÄ• sundarÄ• ,
kathitakÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti viÃ±Ã±Ä• petuá¹ƒ, te __suviÃ±Ã±
paralokaÃ±ceva vajjaÃ±ca bhayato passanti, te __paralokavajjabhayadassÄ• vino_ nÄ• ma

ayaá¹ƒ panettha pÄ• á¸·i --- ``saddho puggalo apparajakkho, assaddho \Ee I 201/ puggalo
Ä• raddhavÄ«riyo, kusÄ«to. upaá¹-á¹-hitassati, muá¹-á¹-hassati. samÄ• hito \Be I 184/, asan
duppaÃ±Ã±o puggalo mahÄ• rajakkho. tathÄ• saddho puggalo tikkhindriyo ... pe ... paÃ±Ã±
paralokavajjabhayadassÄ• vÄ«, duppaÃ±Ã±o puggalo na paralokavajjabhayadassÄ• vÄ«. l
Ä• yatanaloko, dhÄ• tuloko, sampattibhavaloko, sampattisambhavaloko, vipattibhavaloko, v
loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• nÄ• maÃ±ca rÅ«paÃ±ca. tayo \Ne I 17
cattÄ• ro lokÄ• cattÄ• ro Ä• hÄ• rÄ• . paÃ±ca lokÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• . cha lo
Ä• yatanÄ• ni. satta lokÄ• satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha lokÄ• aá¹-á¹-ha lokad
nava sattÄ• vÄ• sÄ• . dasa lokÄ• dasÄ• yatanÄ• ni. dvÄ• dasa lokÄ• dvÄ• dasÄ• yatanÄ•
aá¹-á¹-hÄ• rasa dhÄ• tuyo. vajjanti sabbe kilesÄ• vajjÄ• , sabbe duccaritÄ• vajjÄ• , sabbe
vajjÄ• , sabbe bhavagÄ• mikammÄ• vajjÄ• , iti imasmiÃ±ca loke imasmiÃ±ca vajje tibbÄ• b
paccupaá¹-á¹-hitÄ• hoti, seyyathÄ• pi ukkhittÄ• sike vadhake. imehi paÃ±Ã±Ä• sÄ• ya Ä• k
paÃ±cindriyÄ• ni jÄ• nÄ• ti passati aÃ±Ã±Ä• si paá¹-ivijjhi. idaá¹ƒ tathÄ• gatassa indriyapar
Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 112).

__uppaliniya_nti uppalavane. itaresupi eseva nayo. __antonimuggaposÄ«nÄ«_ti yÄ• ni ant

posiyanti. __udakaá¹ƒ accuggamma á¹-hitÄ• nÄ«_ ti udakaá¹ƒ atikkamitvÄ• á¹-hitÄ• ni. tatt
á¹-hitÄ• ni, tÄ• ni sÅ«riyarasmisamphassaá¹ƒ Ä• gamayamÄ• nÄ• ni á¹-hitÄ• ni ajja puppha
samodakaá¹ƒ á¹-hitÄ• ni, tÄ• ni sve pupphanakÄ• ni. yÄ• ni udakÄ• nuggatÄ• ni antonimug
pupphanakÄ• ni. udakÄ• pana anuggatÄ• ni aÃ±Ã±Ä• nipi sarogauppalÄ• dÄ«ni nÄ• ma at
macchakacchapabhakkhÄ• neva bhavissanti, tÄ• ni pÄ• á¸·iá¹ƒ nÄ• ruá¸·hÄ• ni. Ä• haritvÄ•
dÄ«pitÄ• ni. yatheva hi tÄ• ni catubbidhÄ• ni pupphÄ• ni, evamevaá¹ƒ ugghaá¹-itaÃ±Ã±Å« \
neyyo padaparamoti cattÄ• ro puggalÄ• .

tattha ``yassa puggalassa saha udÄ• haá¹-avelÄ• ya dhammÄ• bhisamayo hoti, ayaá¹ƒ vu
__ugghaá¹-itaÃ±Ã±Å«_. yassa puggalassa saá¹ƒkhittena bhÄ• sitassa \Be I 185/ vitthÄ• ren
dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __vipaÃ±citaÃ±Ã±Å«_. yassa puggalass
yoniso manasikaroto kalyÄ• á¹‡amitte sevato bhajato payirupÄ• sato anupubbena dhammÄ
vuccati puggalo __neyyo_. yassa puggalassa bahumpi suá¹‡ato bahumpi bhaá¹‡ato bahum
vÄ• cayato na tÄ• ya jÄ• tiyÄ• dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __padapa
bhagavÄ• uppalavanÄ• disadisaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ olokento --- ``ajja pupphan
ugghaá¹-itaÃ±Ã±Å«, sve pupphanakÄ• ni viya \Ne I 178/ vipaÃ±citaÃ±Ã±Å«, tatiyadivase pu
macchakacchapabhakkhÄ• ni pupphÄ• ni viya padaparamoâ€™â€™ ti addassa. passanto
ettakÄ• mahÄ• rajakkhÄ• , tatrÄ• pi ettakÄ• ugghaá¹-itaÃ±Ã±Å«â€™â€™ ti evaá¹ƒ sabbÄ•

tattha tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ imasmiá¹ƒyeva attabhÄ• ve bhagavato dhammadesanÄ
padaparamÄ• naá¹ƒ anÄ• gatatthÄ• ya vÄ• sanÄ• hoti. atha bhagavÄ• imesaá¹ƒ catunnaá
dhammadesanaá¹ƒ viditvÄ• desetukamyataá¹ƒ uppÄ• detvÄ• puna sabbepi tÄ«su bhavesu
koá¹-á¹-hÄ• se akÄ• si. ye sandhÄ• ya vuttaá¹ƒ --- ``katame sattÄ• abhabbÄ• ? ye te sattÄ•
samannÄ• gatÄ• kilesÄ• varaá¹‡ena samannÄ• gatÄ• vipÄ• kÄ• varaá¹‡ena samannÄ• ga
duppaÃ±Ã±Ä• abhabbÄ• niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ, im
sattÄ• bhabbÄ• ? ye te sattÄ• na kammÄ• varaá¹‡ena ... pe ... ime te sattÄ• bhabbÄ• â€™
I 115). tattha sabbepi abhabbapuggale pahÄ• ya bhabbapuggaleyeva Ã±Ä• á¹‡ena parigga
rÄ• gacaritÄ• ettakÄ• dosa-mohacaritÄ• \Ee I 203/ vitakka-saddhÄ• -buddhicaritÄ• â€™â
akÄ• si. evaá¹ƒ katvÄ• dhammaá¹ƒ desessÄ• mÄ«ti cintesi.

__paccabhÄ• sÄ«_ti patiabhÄ• si. __apÄ• rutÄ• _ti vivaá¹-Ä• . __amatassa dvÄ• rÄ• _ti ari
amatasaá¹…khÄ• tassa nibbÄ• nassa dvÄ• raá¹ƒ, so mayÄ• vivaritvÄ• á¹-hapitoti dasseti.
sabbe attano saddhaá¹ƒ pamuÃ±cantu \Be I 186/ vissajjentu. pacchimapadadvaye ayamatth
paguá¹‡aá¹ƒ suppavattitampi imaá¹ƒ paá¹‡Ä«taá¹ƒ uttamaá¹ƒ dhammaá¹ƒ kÄ• yavÄ• cÄ• k
bhÄ• siá¹ƒ. idÄ• ni pana sabbo jano saddhÄ• bhÄ• janaá¹ƒ upanetu, pÅ«ressÄ• mi tesaá¹ƒ

__antaradhÄ• yÄ«_ti satthÄ• raá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• antarahito, sakaá¹-á¹-
gate ca pana tasmiá¹ƒ bhagavÄ• ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyy

Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• laá¹…katabhÄ• vaá¹ƒ, paÃ±cavaggiyÄ• naÃ±ca bahÅ«pakÄ• r
dhammaá¹ƒ desetukÄ• mo bÄ• rÄ• á¹‡asiyaá¹ƒ isipatanaá¹ƒ gantvÄ• dhammacakkaá¹ƒ pa

2. gÄ• ravasuttavaá¹‡á¹‡anÄ•

<173> dutiye \Ne I 179/ __udapÄ• dÄ«_ti ayaá¹ƒ vitakko paÃ±came sattÄ• he udapÄ• di. _
gÄ• ravarahito, kaÃ±ci garuá¹-á¹-hÄ• ne aá¹-á¹-hapetvÄ• ti attho. __appatisso_ti patissayara
jeá¹-á¹-hakaá¹-á¹-hÄ• ne aá¹-á¹-hapetvÄ• ti attho.

__sadevake_tiÄ• dÄ«su saddhiá¹ƒ devehi __sadevake_. devaggahaá¹‡ena cettha mÄ• rab
nÄ• ma vasavattÄ« sabbesaá¹ƒ upari vasaá¹ƒ vatteti, brahmÄ• nÄ• ma mahÄ• nubhÄ• vo
cakkavÄ• á¸·asahasse Ä• lokaá¹ƒ pharati. dvÄ«hi dvÄ«su ... pe ... dasahi aá¹…gulÄ«hi dasa
cakkavÄ• á¸·asahassesu Ä• lokaá¹ƒ pharati, so iminÄ• sÄ«lasampannataroti vattuá¹ƒ mÄ•
sabrahmake_ti visuá¹ƒ vuttaá¹ƒ. tathÄ• samaá¹‡Ä• nÄ• ma ekanikÄ• yÄ• divasena bahuss
brÄ• hmaá¹‡Ä• pi vatthuvijjÄ• divasena bahussutÄ• paá¹‡á¸• itÄ• , te iminÄ• sÄ«lasampar
labhantÅ«ti __sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• yÄ• _ti vuttaá¹ƒ. __sadevamanussÄ• y
nippadesato dassanatthaá¹ƒ gahitameva gahetvÄ• vuttaá¹ƒ. apicettha purimÄ• ni tÄ«á¹‡i p
vuttÄ• ni, pacchimÄ• ni dve pajÄ• vasena. __sÄ«lasampannatara_nti sÄ«lena sampannatar
sesesupi eseva nayo. ettha ca sÄ«lÄ• dayo cattÄ• ro dhammÄ• lokiyalokuttarÄ• kathitÄ• ,
lokiyameva. paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ hetaá¹ƒ.

__pÄ• turahosÄ«_ti \Be I 187/ --- ``ayaá¹ƒ satthÄ• avÄ«cito yÄ• va bhavaggÄ• sÄ«lÄ• dÄ«
apassanto `mayÄ• paá¹-ividdhaá¹ƒ navalokuttaradhammameva sakkatvÄ• garuá¹ƒ katvÄ•
ti cinteti, kÄ• raá¹‡aá¹ƒ bhagavÄ• cinteti, atthaá¹ƒ vuá¸• á¸• hivisesaá¹ƒ cinteti, gacchÄ• mi
janessÄ• mÄ«â€™â€™ ti cintetvÄ• purato pÄ• kaá¹-o ahosi, abhimukhe aá¹-á¹-hÄ• sÄ«ti a

__viharanti cÄ• _ti ettha yo vadeyya ``viharantÄ«ti vacanato paccuppannepi bahÅ« buddhÄ
``bhagavÄ• pi, bhante, etarahi arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti iminÄ• vacanena

``na \Ne I 180/ me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™â€™ ti || (Vin I 11; MN I 285) ---

Ä• dÄ«hi cassa suttehi aÃ±Ã±esaá¹ƒ buddhÄ• naá¹ƒ abhÄ• vo dÄ«petabbo. __tasmÄ• _ti y
saddhammagaruno, tasmÄ• . __mahattamabhikaá¹…khatÄ• _ti mahantabhÄ• vaá¹ƒ patthay
buddhÄ• na-sÄ• sana_nti buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ sarantena. dutiyaá¹ƒ.

3. brahmadevasuttavaá¹‡á¹‡anÄ•

<174> tatiye __eko_ti á¹-hÄ• nÄ• dÄ«su iriyÄ• pathesu ekako, ekavihÄ• rÄ«ti attho. __vÅ«
vÅ«pakaá¹-á¹-ho nissaá¹-o. __appamatto_ti satiyÄ• avippavÄ• se á¹-hito. __Ä• tÄ• pÄ«_ti
samannÄ• gato. __pahitatto_ti pesitatto. __kulaputtÄ• _ti Ä• cÄ• rakulaputtÄ• . __sammade
bhayaá¹-á¹-Ä• na jÄ«vitapakatÄ• hutvÄ• , yathÄ• vÄ• tathÄ• vÄ• pabbajitÄ• pi ye anulo
te sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti nÄ• ma. __brahmacariyapariyosÄ•
I 205/ pariyosÄ• nabhÅ«taá¹ƒ ariyaphalaá¹ƒ. __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva atta
abhiÃ±Ã±Ä• sacchikatvÄ• _ti sÄ• maá¹ƒ jÄ• nitvÄ• paccakkhaá¹ƒ katvÄ• . __upasampajjÄ
sampÄ• detvÄ• vihÄ• si. evaá¹ƒ viharanto ca __khÄ«á¹‡Ä• jÄ• ti ... pe ... abbhaÃ±Ã±Ä• sÄ
paccavekkhaá¹‡abhÅ«mi dassitÄ• .

katamÄ• \Be I 188/ panassa jÄ• ti khÄ«á¹‡Ä• , kathaÃ±ca naá¹ƒ abbhaÃ±Ã±Ä• sÄ«ti? vuc
jÄ• ti khÄ«á¹‡Ä• pubbeva khÄ«á¹‡attÄ• , na anÄ• gatÄ• tattha vÄ• yÄ• mÄ• bhÄ• vato, na
maggassa pana abhÄ• vitattÄ• yÄ• uppajjeyya ekacatupaÃ±cavokÄ• rabhavesu ekacatup
sÄ• maggassa bhÄ• vitattÄ• anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• . taá¹ƒ so
paccavekkhitvÄ• --- ``kilesÄ• bhÄ• ve vijjamÄ• nampi kammaá¹ƒ Ä• yatiá¹ƒ appaá¹-isandhi
jÄ• nanto jÄ• nÄ• ti.

__vusita_nti vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hÄ• pitanti attho. __brahmac
maggabrahmacariyaá¹ƒ \Ne I 181/. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«hi ma
pariÃ±Ã±Ä• pahÄ• nasacchikiriyabhÄ• vanÄ• vasena soá¸·asavidhampi kiccaá¹ƒ niá¹-á¹-hÄ
itthattÄ• yÄ• _ti idÄ• ni puna itthabhÄ• vÄ• ya, evaá¹ƒ soá¸·asakiccabhÄ• vÄ• ya, kilesakkh
katamaggabhÄ• vanÄ• natthÄ«ti. atha vÄ• __itthattÄ• yÄ• _ti itthattabhÄ• vato, imasmÄ•
vattamÄ• nakkhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ natthi, ime pana paÃ±ca
tiá¹-á¹-hanti chinnamÅ«lako rukkho viyÄ• ti abbhaÃ±Ã±Ä• si. __aÃ±Ã±ataro_ti eko. __araha
bhagavato sÄ• vakÄ• naá¹ƒ arahataá¹ƒ abbhantaro ahosi.

__sapadÄ• na_nti sapadÄ• nacÄ• raá¹ƒ, sampattagharaá¹ƒ anukkamma paá¹-ipÄ• á¹-iyÄ•
upasaá¹…kamanto. mÄ• tÄ• panassa puttaá¹ƒ disvÄ• va gharÄ• nikkhamma pattaá¹ƒ gah
pavesetvÄ• paÃ±Ã±attÄ• sane nisÄ«dÄ• pesi.

__Ä• hutiá¹ƒ niccaá¹ƒ paggaá¹‡hÄ• tÄ«_ti niccakÄ• le Ä• hutipiá¹‡á¸• aá¹ƒ paggaá¹‡hÄ• ti
tasmiá¹ƒ ghare bhÅ«tabalikammaá¹ƒ hoti. sabbagehaá¹ƒ haritupalittaá¹ƒ vippakiá¹‡á¹‡alÄ•
vanamÄ• laparikkhittaá¹ƒ ussitaddhajapaá¹-Ä• kaá¹ƒ tattha tattha puá¹‡á¹‡aghare á¹-hapet
jÄ• letvÄ• gandhacuá¹‡á¹‡amÄ• lÄ• dÄ«hi alaá¹…kataá¹ƒ, samantato saÃ±chÄ• diyamÄ• n
brÄ• hmaá¹‡Ä« kÄ• lasseva vuá¹-á¹-hÄ• ya soá¸·asahi gandhodakaghaá¹-ehi nhÄ• yitvÄ• s
attabhÄ• vaá¹ƒ alaá¹…kari. sÄ• tasmiá¹ƒ samaye mahÄ• khÄ«á¹‡Ä• savaá¹ƒ nisÄ«dÄ• pet
adatvÄ• , ``mahÄ• brahmaá¹ƒ bhojessÄ• mÄ«â€™â€™ ti suvaá¹‡á¹‡apÄ• tiyaá¹ƒ pÄ• yÄ•

sappimadhusakkharÄ• dÄ«hi yojetvÄ• nivesanassa pacchÄ• bhÄ• ge haritupalittabhÄ• vÄ•
bhÅ«tapÄ«á¹-hikÄ• atthi. sÄ• taá¹ƒ pÄ• tiá¹ƒ Ä• dÄ• ya, tattha gantvÄ• , catÅ«su koá¹‡esu
pÄ• yÄ• sapiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• , ekaá¹ƒ piá¹‡á¸• aá¹ƒ hatthena gahetvÄ• , yÄ• va kap
pathaviyaá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ patiá¹-á¹-hÄ• petvÄ• ``bhuÃ±jatu bhavaá¹ƒ mahÄ• b
mahÄ• brahmÄ• , tappetu bhavaá¹ƒ mahÄ• brahmÄ• â€™â€™ ti vadamÄ• nÄ• brahmÄ• n

__etadahosÄ«_ti mahÄ• khÄ«á¹‡Ä• savassa sÄ«lagandhaá¹ƒ chadevaloke ajjhottharitvÄ•
ghÄ• yamÄ• nassa etaá¹ƒ ahosi. __saá¹ƒvejeyya_nti codeyyaá¹ƒ, sammÄ• paá¹-ipattiyaá¹ƒ
evarÅ«paá¹ƒ aggadakkhiá¹‡eyyaá¹ƒ mahÄ• khÄ«á¹‡Ä• savaá¹ƒ nisÄ«dÄ• petvÄ• yÄ• guu
``mahÄ• brahmaá¹ƒ bhojessÄ• mÄ«â€™â€™ ti tulaá¹ƒ pahÄ• ya hatthena tulayantÄ« viya,
vÄ• dentÄ« viya, aggiá¹ƒ \Ne I 182/ pahÄ• ya khajjopanakaá¹ƒ dhamamÄ• nÄ• viya bhÅ«ta
Ä• hiá¹‡á¸• ati. gacchÄ• missÄ• micchÄ• dassanaá¹ƒ bhinditvÄ• apÄ• yamaggato uddhari
asÄ«tikoá¹-idhanaá¹ƒ buddhasÄ• sane vippakiritvÄ• saggamaggaá¹ƒ Ä• rohati, tathÄ• kar

__dÅ«re ito_ti imamhÄ• á¹-hÄ• nÄ• dÅ«re brahmaloko. tato hi kÅ«á¹-Ä• gÄ• ramattÄ• sil
ahorattena aá¹-á¹-hacattÄ• lÄ«sayojanasahassÄ• ni khepayamÄ• nÄ• catÅ«hi mÄ• sehi pa
sabbaheá¹-á¹-himopi brahmaloko evaá¹ƒ dÅ«re. __yassÄ• huti_nti yassa brahmuno Ä• huti
brahmaloko \Ee I 207/ dÅ«reti attho. __brahmapatha_nti ettha brahmapatho nÄ• ma cattÄ•
vipÄ• kajjhÄ• nÄ• ni pana nesaá¹ƒ jÄ«vitapatho nÄ• ma, taá¹ƒ brahmapathaá¹ƒ ajÄ• nantÄ«
vippalapasi? brahmÄ• no hi sappÄ«tikajjhÄ• nena yÄ• penti, na etaá¹ƒ tiá¹‡abÄ«jÄ• ni pakk
goyÅ«saá¹ƒ khÄ• danti, mÄ• akÄ• raá¹‡Ä• kilamasÄ«ti.

evaá¹ƒ vatvÄ• puna so mahÄ• brahmÄ• aÃ±jaliá¹ƒ paggayha avakujjo hutvÄ• theraá¹ƒ up
brÄ• hmaá¹‡i brahmadevo_tiÄ• dimÄ• ha. tattha __nirÅ«padhiko_ti kilesÄ• bhisaá¹…khÄ• r
virahito. __atidevapatto_ti devÄ• naá¹ƒ atidevabhÄ• vaá¹ƒ brahmÄ• naá¹ƒ atibrahmabhÄ• v
__anaÃ±Ã±aposÄ«_ti \Be I 190/ á¹-hapetvÄ• imaá¹ƒ attabhÄ• vaá¹ƒ aÃ±Ã±assa attabhÄ• v
aposanatÄ• ya anaÃ±Ã±aposÄ«.

__Ä• huneyyo_ti Ä• hunapiá¹‡á¸• aá¹ƒ paá¹-iggahetuá¹ƒ yutto. __vedagÅ«_ti catumaggasa
dukkhassantaá¹ƒ gato. __bhÄ• vitatto_ti attÄ• naá¹ƒ bhÄ• vetvÄ• vaá¸• á¸• hetvÄ• á¹-hito.
taá¹‡hÄ• dÄ«hi lepehi Ä• litto. __ghÄ• sesanaá¹ƒ iriyatÄ«_ti Ä• hÄ• rapariyesanaá¹ƒ carati.

__na tassa pacchÄ• na puratthamatthÄ«_ti pacchÄ• vuccati atÄ«taá¹ƒ, puratthaá¹ƒ vucca
atÄ«tÄ• nÄ• gatesu khandhesu chandarÄ• gavirahitassa pacchÄ• vÄ• puratthaá¹ƒ vÄ• na
__santo_tiÄ• dÄ«su rÄ• gÄ• disantatÄ• ya santo. kodhadhÅ«mavigamÄ• __vidhÅ«mo, _ d
kattaradaá¹‡á¸• Ä• dÄ«ni gahetvÄ• vicarantopi vadhakacetanÄ• ya abhÄ• vÄ• __nikkhitta
ettha pana puthujjanÄ• tasÄ• nÄ• ma, khÄ«á¹‡Ä• savÄ• thÄ• varÄ• nÄ• ma. satta pana s
I 183/ sakkÄ• , thÄ• varÄ• na honti, bhajamÄ• nÄ• pana thÄ• varapakkhameva bhajanti. __

Ä• hutiá¹ƒ.

__visenibhÅ«to_ti kilesasenÄ• ya viseno jÄ• to. __anejo_ti nittaá¹‡ho. __susÄ«lo_ti khÄ«á¹
susÄ«lo. __suvimuttacitto_ti phalavimuttiyÄ• suá¹-á¹-hu vimuttacitto. __oghatiá¹‡á¹‡a_nti ca
oghe tiá¹‡á¹‡aá¹ƒ. ettakena kathÄ• maggena brahmÄ• therassa vaá¹‡á¹‡aá¹ƒ kathento Ä•
niyojesi. avasÄ• nagÄ• thÄ• pana saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• . __patiá¹-á¹-hapesi dakk
catupaccayadakkhiá¹‡aá¹ƒ patiá¹-á¹-hapesi. __sukhamÄ• yatika_nti sukhÄ• yatikaá¹ƒ Ä• ya
sukhÄ• vahanti attho. tatiyaá¹ƒ.

4. bakabrahmasuttavaá¹‡á¹‡anÄ•

<175> catutthe __pÄ• pakaá¹ƒ diá¹-á¹-higata_nti lÄ• mikÄ• sassatadiá¹-á¹-hi. __idaá¹ƒ nic
kÄ• yena brahmaá¹-á¹-hÄ• naá¹ƒ aniccaá¹ƒ ``niccaâ€™â€™ nti vadati. dhuvÄ• dÄ«ni tasse
__dhuva_nti thiraá¹ƒ. __sassata_nti sadÄ• vijjamÄ• naá¹ƒ. __kevala_nti akhaá¹‡á¸• aá¹ƒ s
__acavanadhamma_nti acavanasabhÄ• vaá¹ƒ. __idaá¹ƒ hi na jÄ• yatÄ«_tiÄ• dÄ«su imasmi
vÄ• jÄ«yanako vÄ• mÄ«yanako vÄ• cavanako \Be I 191/ vÄ• upapajjanako vÄ• natthi, ta
ca panaÃ±Ã±a_nti ito sahakÄ• yÄ• brahmaá¹-á¹-hÄ• nÄ• uttari aÃ±Ã±aá¹ƒ nissaraá¹‡aá¹ƒ
thÄ• magatÄ• sassatadiá¹-á¹-hi uppannÄ• hoti. evaá¹ƒvÄ• dÄ« ca pana so upari tisso jhÄ•
cattÄ• ri phalÄ• ni nibbÄ• nanti sabbaá¹ƒ paá¹-ibÄ• hati. kadÄ• panassa sÄ• diá¹-á¹-hi upp
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbattakÄ• le. dutiyajjhÄ• nabhÅ«miyanti eke.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- heá¹-á¹-hupapattiko kiresa brahmÄ• anuppanne buddhup
pabbajitvÄ• kasiá¹‡aparikammaá¹ƒ katvÄ• samÄ• pattiyo nibbattetvÄ• aparihÄ«najjhÄ• n
catutthajjhÄ• nabhÅ«miyaá¹ƒ vehapphalabrahmaloke paÃ±cakappasatikaá¹ƒ Ä• yuá¹ƒ gahe
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• heá¹-á¹-hupapattikaá¹ƒ katvÄ• tatiyajjhÄ• naá¹ƒ paá¹‡Ä«taá¹
subhakiá¹‡habrahmaloke catusaá¹-á¹-hikappaá¹ƒ Ä• yuá¹ƒ gahetvÄ• nibbatti. tattha dutiyaj
Ä• bhassare aá¹-á¹-ha kappe Ä• yuá¹ƒ gahetvÄ• nibbatti. tattha paá¹-hamajjhÄ• naá¹ƒ bhÄ
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ kappÄ• yuko hutvÄ• nibbatti \Ne I 184/. so paá¹-hamakÄ•
nibbattaá¹-á¹-hÄ• naÃ±ca \Ee I 209/ aÃ±Ã±Ä• si, kÄ• le pana gacchante gacchante ubhaya
sassatadiá¹-á¹-hiá¹ƒ uppÄ• desi.

__avijjÄ• gato_ti avijjÄ• ya gato samannÄ• gato aÃ±Ã±Ä• á¹‡Ä« andhÄ«bhÅ«to. __yatra hi
__vakkhatÄ«_ti bhaá¹‡ati. ``yatrÄ• â€™â€™ ti nipÄ• tayogena pana anÄ• gatavacanaá¹ƒ k

evaá¹ƒ vutte so brahmÄ• yathÄ• nÄ• ma maggacoro dve tayo pahÄ• re adhivÄ• sento sab
uttariá¹ƒ pahÄ• raá¹ƒ pahariyamÄ• no ``asuko ca asuko ca mayhaá¹ƒ sahÄ• yoâ€™â€™ ti
bhagavatÄ• santajjiyamÄ• no satiá¹ƒ labhitvÄ• , ``bhagavÄ• mayhaá¹ƒ padÄ• nupadaá¹ƒ p
nippÄ«á¸·itukÄ• moâ€™â€™ ti bhÄ«to attano sahÄ• ye Ä• cikkhanto __dvÄ• sattatÄ«_tiÄ•

gotama, mayaá¹ƒ dvÄ• sattati janÄ• __puÃ±Ã±akammÄ• _ tena puÃ±Ã±akammena idha ni
aÃ±Ã±esaá¹ƒ vase avattitvÄ• pare attano vase vattema, jÄ• tiÃ±ca jaraÃ±ca atÄ«tÄ• , ayaá
``vedagÅ«â€™â€™ ti saá¹…khaá¹ƒ gatÄ• bhagavÄ• antimÄ• brahmupapatti. __asmÄ• bh
anekajanÄ• amhe \Be I 192/ abhijappanti. ``ayaá¹ƒ kho bhavaá¹ƒ brahmÄ• , mahÄ• brahm
aÃ±Ã±adatthudaso, vasavattÄ«, issaro, kattÄ• , nimmÄ• tÄ• , seá¹-á¹-ho, sajitÄ• , vasÄ«, pi
bhÅ«tabhabyÄ• naâ€™â€™ nti evaá¹ƒ patthenti pihentÄ«ti.

atha naá¹ƒ bhagavÄ• __appaá¹ƒ hi eta_ntiÄ• dimÄ• ha. tattha __eta_nti yaá¹ƒ tvaá¹ƒ idha
``dÄ«ghaâ€™â€™ nti maÃ±Ã±asi, etaá¹ƒ appaá¹ƒ parittakaá¹ƒ. __sataá¹ƒ sahassÄ• naá¹ƒ
nirabbudagaá¹‡anÄ• ya satasahassanirabbudÄ• naá¹ƒ. __Ä• yuá¹ƒ pajÄ• nÄ• mÄ«_ti, ``idÄ
ettakaá¹ƒ Ä• yÅ«â€™â€™ ti ahaá¹ƒ jÄ• nÄ• mi. __anantadassÄ« bhagavÄ• hamasmÄ«_ti,
anantadassÄ« jÄ• tiÄ• dÄ«ni upÄ• tivattoâ€™â€™ ti vadatha. __kiá¹ƒ me purÄ• á¹‡a_nti, y
evaá¹ƒ sante idaá¹ƒ me Ä• cikkha, kiá¹ƒ mayhaá¹ƒ purÄ• á¹‡aá¹ƒ? __vatasÄ«lavatta_nti sÄ
__yamahaá¹ƒ vijaÃ±Ã±Ä• _ti yaá¹ƒ ahaá¹ƒ \Ee I 210/ tayÄ• kathitaá¹ƒ jÄ• neyyaá¹ƒ, taá¹ƒ

idÄ• nissa Ä• cikkhanto bhagavÄ• __yaá¹ƒ tvaá¹ƒ apÄ• yesÄ«_tiÄ• dimÄ• ha. tatrÄ• yaá¹
kulaghare nibbattitvÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• --- ``jÄ• tijarÄ• maraá¹‡assa antaá
nikkhamma isipabbajjaá¹ƒ pabbajitvÄ• samÄ• pattiyo nibbattetvÄ• abhiÃ±Ã±Ä• pÄ• dakajj
hutvÄ• gaá¹…gÄ• tÄ«re paá¹‡á¹‡asÄ• laá¹ƒ kÄ• retvÄ• jhÄ• naratiyÄ• vÄ«tinÄ• meti. tad
satthavÄ• hÄ• paÃ±cahi sakaá¹-asatehi marukantÄ• raá¹ƒ paá¹-ipajjanti. marukantÄ• re pa
gantuá¹ƒ, rattiá¹ƒ gamanaá¹ƒ hoti. atha purimasakaá¹-assa aggayuge yuttabalibaddÄ• gac
nivattitvÄ• Ä• gatamaggÄ• bhimukhÄ• ahesuá¹ƒ, sabbasakaá¹-Ä• ni tatheva nivattitvÄ• a
nivattitabhÄ• vaá¹ƒ jÄ• niá¹ƒsu. tesaÃ±ca tadÄ• kantÄ• raá¹ƒ atikkamanadivaso ahosi. sab
parikkhÄ«á¹‡aá¹ƒ --- tasmÄ• ``natthi dÄ• ni amhÄ• kaá¹ƒ jÄ«vitaâ€™â€™ nti cintetvÄ• , go
manussÄ• sakaá¹-acchÄ• yaá¹ƒ pavisitvÄ• nipajjiá¹ƒsu.

tÄ• pasopi kÄ• lasseva paá¹‡á¹‡asÄ• lato nikkhamitvÄ• paá¹‡á¹‡asÄ• ladvÄ• re nisinno g
addasa gaá¹…gaá¹ƒ mahatÄ• udakoghena pÅ«riyamÄ• naá¹ƒ pavattitamaá¹‡ikkhandhaá¹ƒ
cintesi --- ``atthi nu kho imasmiá¹ƒ loke evarÅ«passa madhurodakassa alÄ• bhena kilissam
so evaá¹ƒ Ä• vajjento marukantÄ• re taá¹ƒ satthaá¹ƒ disvÄ• `ime sattÄ• mÄ• nassantÅ«â
mahÄ• udakakkhandho chijjitvÄ• marukantÄ• re \Be I 193/ satthÄ• bhimukho gacchatÅ«â€
adhiá¹-á¹-hÄ• si. saha cittuppÄ• dena mÄ• tikÄ• ruá¸·haá¹ƒ viya udakaá¹ƒ tattha agamÄ• si
vuá¹-á¹-hÄ• ya udakaá¹ƒ disvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• nhÄ• yitvÄ• pivitvÄ• goá¹‡epi pÄ•
icchitaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. satthÄ• taá¹ƒ brahmuno pubbakammaá¹ƒ dassento pa
tattha __apÄ• yesÄ«_ti pÄ• yesi. a-kÄ• ro nipÄ• tamattaá¹ƒ. __gammanÄ«_ti gimhe. __sam
phuá¹-á¹-he anugate.

aparasmimpi samaye tÄ• paso gaá¹…gÄ• tÄ«re paá¹‡á¹‡asÄ• laá¹ƒ mÄ• petvÄ• araÃ±Ã±

ca samayena corÄ• taá¹ƒ gÄ• maá¹ƒ paharitvÄ• hatthasÄ• raá¹ƒ gahetvÄ• gÄ• viyo ca ka
gacchanti. gÄ• vopi sunakhÄ• pi manussÄ• pi mahÄ• viravaá¹ƒ viravanti. tÄ• paso taá¹ƒ sa
etaâ€™â€™ nti? Ä• vajjento ``manussÄ• naá¹ƒ bhayaá¹ƒ uppannaâ€™â€™ nti Ã±atvÄ• ``
nassantÅ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ab
paá¹-ipathe caturaá¹…giniá¹ƒ senaá¹ƒ mÄ• pesi. kammasajjÄ• Ä• gacchantÄ• corÄ• disv
Ä• gatoâ€™â€™ ti vilopaá¹ƒ chaá¸• á¸• etvÄ• pakkamiá¹ƒsu. tÄ• paso ``yaá¹ƒ yassa santa
hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si, taá¹ƒ tatheva ahosi. mahÄ• jano sotthibhÄ• vaá¹ƒ pÄ• pu
186/ tassa pubbakammaá¹ƒ dassento dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __eá¹‡ikÅ«lasmi_nti
__gayhakaá¹ƒ nÄ«yamÄ• na_nti gahetvÄ• nÄ«yamÄ• naá¹ƒ, karamaraá¹ƒ nÄ«yamÄ• nant

puna ekasmiá¹ƒ samaye uparigaá¹…gÄ• vÄ• sikaá¹ƒ ekaá¹ƒ kulaá¹ƒ heá¹-á¹-hÄ• gaá¹…gÄ
mittasanthavaá¹ƒ katvÄ• , nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ bandhitvÄ• , bahuá¹ƒ khÄ• danÄ«ya
gandhamÄ• lÄ• dÄ«ni ca Ä• ropetvÄ• gaá¹…gÄ• sotena Ä• gacchati. manussÄ• khÄ• dam
gÄ• yantÄ• devavimÄ• nena gacchantÄ• viya balavasomanassÄ• ahesuá¹ƒ. gaá¹…geyya
saÃ±Ã±ampi na karonti. idÄ• ni ne samuddameva pÄ• pessÄ• mÄ«â€™â€™ ti mahantaá¹ƒ
dvidhÄ• bhinditvÄ• uá¹-á¹-hÄ• ya phaá¹‡aá¹ƒ katvÄ• , susukÄ• raá¹ƒ karonto aá¹-á¹-hÄ• s
vissaramakÄ• si. tÄ• paso paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ nisinno sutvÄ• , ``ime gÄ• yantÄ• nacca
Ä• gacchanti. idÄ• ni pana bhayaravaá¹ƒ raviá¹ƒsu, kinnu khoâ€™â€™ ti? Ä• vajjento \Be I
disvÄ• , ``mayi passante sattÄ• mÄ• nassantÅ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá
pajahitvÄ• supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ mÄ• petvÄ• nÄ• garÄ• jassa dassesi. nÄ• garÄ• jÄ•
saá¹ƒharitvÄ• udakaá¹ƒ paviá¹-á¹-ho, mahÄ• jano sotthibhÄ• vaá¹ƒ pÄ• puá¹‡i. satthÄ• ida
dassento tatiyaá¹ƒ gÄ• thamÄ• ha. tattha __luddenÄ• _ti dÄ• ruá¹‡ena. __manussakamyÄ•
manusse viheá¹-hetukÄ• matÄ• yÄ• ti attho.

aparasmimpi \Ee I 212/ samaye esa isipabbajjaá¹ƒ pabbajitvÄ• kesavo nÄ• ma tÄ• paso a
amhÄ• kaá¹ƒ bodhisatto kappo nÄ• ma mÄ• á¹‡avo kesavassa baddhacaro antevÄ• siko hu
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« buddhisampanno atthacaro ahosi. kesavo tena
taá¹ƒ nissÄ• yeva jÄ«vikaá¹ƒ kappesi. satthÄ• idampi tassa pubbakammaá¹ƒ dassento catu

tattha __baddhacaro_ti antevÄ• siko, so pana jeá¹-á¹-hantevÄ• siko ahosi. __sambuddhima
amaÃ±Ã±Ä«_ti, ``sammÄ• buddhimÄ• vatasampanno ayaâ€™â€™ nti evaá¹ƒ maÃ±Ã±am
ahosiá¹ƒ ahaá¹ƒ so tena samayenÄ• ti dasseti. __aÃ±Ã±epi jÄ• nÄ• sÄ«_ti na kevalaá¹ƒ ma
tvaá¹ƒ jÄ• nÄ• siyeva. __tathÄ• hi buddho_ti tathÄ• hi tvaá¹ƒ buddho, yasmÄ• buddho, ta
__tathÄ• hi tyÄ• yaá¹ƒ jalitÄ• nubhÄ• vo_ti yasmÄ• ca tvaá¹ƒ buddho, tasmÄ• \Ne I 187/ t
Ä• nubhÄ• vo. __obhÄ• sayaá¹ƒ tiá¹-á¹-hatÄ«_ti sabbaá¹ƒ brahmalokaá¹ƒ obhÄ• sayanto ti

5. aÃ±Ã±atarabrahmasuttavaá¹‡á¹‡anÄ•

<176> paÃ±came __tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• _ti tejokasiá¹‡aparikammaá¹ƒ katvÄ• vuá¹-á¹-hÄ• ya, __ ``sarÄ«rato jÄ• lÄ• nikkhamantÅ«â€™â€™ ti_ adhiá¹-á¹-hahanto adhiá¹ sakalasarÄ«rato jÄ• lÄ• nikkhamanti, evaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• panno nÄ• ma hoti, tath __tasmiá¹ƒ brahmaloke_ti kasmÄ• thero tattha agamÄ• si? therassa kira tejodhÄ• tuá¹ƒ sa brahmuno upari nisinnaá¹ƒ tathÄ• gataá¹ƒ disvÄ• ``aá¹-á¹-hivedhÄ« \Be I 195/ ayaá¹ƒ pugg gantabbaâ€™â€™ nti ahosi, tasmÄ• agamÄ• si. sesÄ• naá¹ƒ gamanepi \Ee I 213/ eseva n tathÄ• gatassa ceva tathÄ• gatasÄ• vakÄ• naÃ±ca Ä• nubhÄ• vaá¹ƒ adisvÄ• abhabbo vina sannipÄ• to ahosi. tattha tathÄ• gatassa sarÄ«rato uggatajÄ• lÄ• sakalabrahmalokaá¹ƒ atik pakkhandÄ• , tÄ• ca pana chabbaá¹‡á¹‡Ä• ahesuá¹ƒ, tathÄ• gatassa sÄ• vakÄ• naá¹ƒ Ä•

__passasi vÄ«tivattanta_nti imasmiá¹ƒ brahmaloke aÃ±Ã±abrahmasarÄ«ravimÄ• nÄ• laá¹. atikkamamÄ• naá¹ƒ buddhassa bhagavato pabhassaraá¹ƒ pabhaá¹ƒ passasÄ«ti pucchati. _ diá¹-á¹-hÄ«_ti yÄ• mesÄ• , ``idhÄ• gantuá¹ƒ samattho aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹ diá¹-á¹-hi, natthi me sÄ• . __kathaá¹ƒ vajja_nti kena kÄ• raá¹‡ena vadeyyaá¹ƒ. __niccomhi s brahmuno laddhidiá¹-á¹-hi sassatadiá¹-á¹-hi cÄ• ti dve diá¹-á¹-hiyo. tatrÄ• ssa tathÄ• gataÃ± tathÄ• gatasÄ• vake ca passato laddhidiá¹-á¹-hi pahÄ«nÄ• . bhagavÄ• panettha mahantaá brahmÄ• desanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hahi. itissa maggena sassatadiá evamÄ• ha.

__brahmapÄ• risajja_nti brahmapÄ• ricÄ• rikaá¹ƒ. therÄ• naÃ±hi bhaá¹‡á¸• agÄ• hakadaha pÄ• risajjÄ• brahmÄ• no nÄ• ma honti. __tenupasaá¹…kamÄ• _ti kasmÄ• therasseva sant tattakeneva kathÄ• sallÄ• pena vissÄ• so udapÄ• di, tasmÄ• tasseva santikaá¹ƒ pesesi __ cattÄ• ro janÄ• , kinnu kho evarÅ«pÄ• aÃ±Ã±epi atthi, udÄ• hu tumhe cattÄ• ro eva mahido pubbenivÄ• sadibbacakkhuÄ• savakkhayasaá¹…khÄ• tÄ• hi tÄ«hi vijjÄ• hi \Ne I 188/ saman iddhividhaÃ±Ä• á¹‡aá¹ƒ pattÄ• . __cetopariyÄ• yakovidÄ• _ti paresaá¹ƒ cittÄ• cÄ• re kusalÄ abhiÃ±Ã±Ä• pi sarÅ«pena vuttÄ• . dibbasotaá¹ƒ pana tÄ• saá¹ƒ vasena Ä• gatameva hoti. _ chaá¸·abhiÃ±Ã±Ä• buddhasÄ• vakÄ• bahÅ« gaá¹‡anapathaá¹ƒ atikkantÄ• , sakalaá¹ƒ jam katvÄ• vicarantÄ«ti. paÃ±camaá¹ƒ.

6. brahmalokasuttavaá¹‡á¹‡anÄ•

<177> chaá¹-á¹-he \Be I 196/ \Ee I 214/ __paccekaá¹ƒ dvÄ• rabÄ• ha_nti ekeko ekekaá¹ƒ d dvÄ• rapÄ• lÄ• viya aá¹-á¹-haá¹ƒsu. __iddho_ti jhÄ• nasukhena samiddho. __phÄ«to_ti abl supupphito. __anadhivÄ• sento_ti asahanto. __etadavocÄ• _ti etesaá¹ƒ nimmitabrahmÄ• na ``passasi meâ€™â€™ tiÄ• divacanaá¹ƒ avoca.

__tayo supaá¹‡á¹‡Ä• _ti gÄ• thÄ• ya paÃ±casatÄ• ti satapadaá¹ƒ rÅ«pavasena vÄ• pantiv rÅ«pavasena tÄ• va __tayo supaá¹‡á¹‡Ä• _ti tÄ«á¹‡i supaá¹‡á¹‡arÅ«pasatÄ• ni. __caturo d

cattÄ• rihaá¹ƒsarÅ«pasatÄ• ni. __bugghÄ«nisÄ• paÃ±casatÄ• _ti byagghasadisÄ• ekacce
tesaá¹ƒ byagghÄ«nisÄ• rÅ«pakÄ• naá¹ƒ paÃ±casatÄ• ni, pantivasena __tayo supaá¹‡á¹‡Ä•
supaá¹‡á¹‡apantisatÄ• ni, __caturo haá¹ƒsÄ• _ti cattÄ• ri haá¹ƒsapantisatÄ• ni. __byagghÄ
paÃ±ca byagghÄ«nisÄ• pantisatÄ• ni. __jhÄ• yino_ti jhÄ• yissa mayhaá¹ƒ vimÄ• ne ayaá¹ƒ
__obhÄ• saya_nti obhÄ• sayamÄ• naá¹ƒ. __uttarassaá¹ƒ disÄ• ya_nti taá¹ƒ kira kanakavim
mahÄ• brahmÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• nato uttaradisÄ• yaá¹ƒ hoti. tasmÄ• evamÄ• ha. ay
evarÅ«pe kanakavimÄ• ne vasanto ahaá¹ƒ kassa aÃ±Ã±assa upaá¹-á¹-hÄ• naá¹ƒ gamissÄ•
disvÄ• _ti rÅ«pamhi jÄ• tijarÄ• bhaá¹…gasaá¹…khÄ• taá¹ƒ dosaá¹ƒ disvÄ• . __sadÄ• pave
niccaá¹ƒ pavedhitaá¹ƒ calitaá¹ƒ ghaá¹-á¹-itaá¹ƒ rÅ«paá¹ƒ disvÄ• . __tasmÄ• na rÅ«pe rama
rÅ«pe raá¹‡aá¹ƒ passati, sadÄ• pavedhitaÃ±ca rÅ«paá¹ƒ passati, tasmÄ• sumedho sunda
na ramatÄ«ti. chaá¹-á¹-haá¹ƒ.

7. kokÄ• likasuttavaá¹‡á¹‡anÄ•

<178> sattame __appameyyaá¹ƒ paminanto_ti appameyyaá¹ƒ khÄ«á¹‡Ä• savapuggalaá¹ƒ
\Ne I 189/ samÄ• dhi, ettakÄ• paÃ±Ã±Ä• â€™â€™ ti evaá¹ƒ minanto. __kodhavidvÄ• vika
215/ medhÄ• vÄ« vikappeyya, khÄ«á¹‡Ä• savova khÄ«á¹‡Ä• savaá¹ƒ minanto kappeyyÄ• t
maÃ±Ã±e_ti yo pana puthujjano taá¹ƒ pametuá¹ƒ Ä• rabhati, taá¹ƒ nivutaá¹ƒ avakujjapaÃ±Ã
sattamaá¹ƒ.

8. katamodakatissasuttavaá¹‡á¹‡anÄ•

<179> aá¹-á¹-hame \Be I 197/ __akissava_nti kissavÄ• vuccati paÃ±Ã±Ä• , nippaÃ±Ã±oti a

9. turÅ«brahmasuttavaá¹‡á¹‡anÄ•

<180> navame __Ä• bÄ• dhiko_ti ``sÄ• sapamattÄ«hi pÄ«á¸·akÄ• hÄ«â€™â€™ tiÄ• dinÄ•
Ä• bÄ• dhena Ä• bÄ• dhiko. __bÄ• á¸·hagilÄ• no_ti adhimattagilÄ• no. __turÅ«_ti kokÄ• lika
nÄ• ma anÄ• gÄ• miphalaá¹ƒ patvÄ• brahmaloke nibbatto. so bhÅ«maá¹-á¹-hakadevatÄ• A
kokÄ• likena kataá¹ƒ aggasÄ• vake antimavatthunÄ• abbhÄ• cikkhantenÄ• â€™â€™ ti par
kokÄ• likassa pÄ• pakammaá¹ƒ sutvÄ• --- ``mÄ• mayhaá¹ƒ passantasseva varÄ• ko nassi
cittapasÄ• datthÄ• yÄ• â€™â€™ ti Ä• gantvÄ• tassa purato aá¹-á¹-hÄ• si. taá¹ƒ sandhÄ• y
paccekabrahmÄ• â€™â€™ ti. __pesalÄ• _ti piyasÄ«lÄ• . __kosi tvaá¹ƒ, Ä• vuso_ti nipanna
ummÄ«letvÄ• evamÄ• ha. __passa yÄ• vaÃ±ca te_ti passa yattakaá¹ƒ tayÄ• aparaddhaá¹
mahÄ• gaá¹‡á¸• aá¹ƒ apassanto sÄ• sapamattÄ• ya pÄ«á¸·akÄ• ya maá¹ƒ codetabbaá¹ƒ m

atha naá¹ƒ ``adiá¹-á¹-hippatto ayaá¹ƒ varÄ• ko, gilaviso viya kassaci vacanaá¹ƒ na karissatÄ
__purisassa hÄ«_tiÄ• dimÄ• ha. tattha __kuá¹-hÄ• rÄ«_ti kuá¹-hÄ• risadisÄ• pharusÄ• vÄ•

kusalamÅ«lasaá¹…khÄ• te mÅ«leyeva nikantati. __nindiya_nti ninditabbaá¹ƒ dussÄ«lapugg
uttamatthe sambhÄ• vetvÄ• khÄ«á¹‡Ä• savoti vadati. __taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo_
pasaá¹ƒsitabbo khÄ«á¹‡Ä• savo, taá¹ƒ antimavatthunÄ• codento ``dussÄ«lo ayaâ€™â€™
mukhena so kali_nti, so taá¹ƒ aparÄ• dhaá¹ƒ mukhena vicinÄ• ti nÄ• ma. __kalinÄ• tenÄ• _
sukhaá¹ƒ na vindati. nindiyapasaá¹ƒsÄ• ya hi pasaá¹ƒsiyanindÄ• ya ca samakova vipÄ• ko.

__sabbassÄ• pi_ \Ne I 190/ __sahÄ• pi attanÄ• _ti sabbena sakenapi attanÄ• pi saddhiá¹ƒ
nÄ• ma, ayaá¹ƒ appamattako aparÄ• dho. __yo_ \Be I 198/ __sugatesÅ«_ti yo pana samma
padusseyya, ayaá¹ƒ cittapadosova tato kalito mahantataro kali.

idÄ• ni tassa mahantatarabhÄ• vaá¹ƒ dassento __sataá¹ƒ sahassÄ• na_ntiÄ• dimÄ• ha. ta
nirabbudagaá¹‡anÄ• ya satasahassaá¹ƒ. __chattiá¹ƒsatÄ«_ti aparÄ• ni chattiá¹ƒsati nirabbu
abbudagaá¹‡anÄ• ya paÃ±ca abbudÄ• ni. __yamariyagarahÄ«_ti yaá¹ƒ ariye garahanto nir
ettakaá¹ƒ Ä• yuppamÄ• á¹‡anti. navamaá¹ƒ.

10. kokÄ• likasuttavaá¹‡á¹‡anÄ•

<181> dasame __kokÄ• liko bhikkhu yena bhagavÄ• tenupasaá¹…kamÄ«_ti, ko ayaá¹ƒ ko
upasaá¹…kami? ayaá¹ƒ kira kokÄ• likaraá¹-á¹-he kokÄ• likanagare kokÄ• likaseá¹-á¹-hissa
kÄ• rÄ• pite vihÄ• re paá¹-ivasati cÅ«á¸·akokÄ• likoti nÄ• mena, na devadattassa sisso. so
mahÄ• kokÄ• liko nÄ• ma. bhagavati pana sÄ• vatthiyaá¹ƒ viharante dve aggasÄ• vakÄ• p
saddhiá¹ƒ janapadacÄ• rikaá¹ƒ caramÄ• nÄ• upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya viv
bhikkhÅ« uyyojetvÄ• attano pattacÄ«varamÄ• dÄ• ya tasmiá¹ƒ janapade taá¹ƒ nagaraá¹ƒ p
agamaá¹ƒsu. tattha nesaá¹ƒ kokÄ• liko vattaá¹ƒ dassesi. te tena saddhiá¹ƒ sammoditvÄ• , `
temÄ• saá¹ƒ vasissÄ• ma, mÄ• kassaci Ä• rocehÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ•
pavÄ• raá¹‡Ä• divase pavÄ• retvÄ• , ``gacchÄ• ma mayaá¹ƒ, Ä• vusoâ€™â€™ ti kokÄ• lika
``ajjekadivasaá¹ƒ, Ä• vuso, vasitvÄ• sve gamissathÄ• â€™â€™ ti vatvÄ• dutiyadivase nag
Ä• mantesi --- ``Ä• vuso, tumhe aggasÄ• vake idhÄ• gantvÄ• \Ee I 217/ vasamÄ• nepi na j
paccayenÄ• pi nimantetÄ«â€™â€™ ti. nagaravÄ• sino, ``kahaá¹ƒ, bhante, therÄ• , kasmÄ•
ti? kiá¹ƒ Ä• vuso Ä• rocitena, kiá¹ƒ na passatha dve bhikkhÅ« therÄ• sane nisÄ«dante, ete
khippaá¹ƒ sannipatitvÄ• sappiphÄ• á¹‡itÄ• dÄ«ni ceva cÄ«varadussÄ• ni ca saá¹ƒhariá¹ƒsu

kokÄ• liko \Be I 199/ cintesi --- ``paramappicchÄ• aggasÄ• vakÄ• payuttavÄ• cÄ• ya uppa
sÄ• diyissanti \Ne I 191/, asÄ• diyantÄ• `Ä• vÄ• sikassa dethÄ• â€™ ti vakkhantÄ«â€™â€™
gÄ• hÄ• petvÄ• therÄ• naá¹ƒ santikaá¹ƒ agamÄ• si. therÄ• disvÄ• va ``ime paccayÄ• nev
kappantÄ«â€™â€™ ti paá¹-ikkhipitvÄ• pakkamiá¹ƒsu. kokÄ• liko ``kathaá¹ƒ hi nÄ• ma atta
adÄ• petvÄ• pakkamissantÄ«â€™â€™ ti? Ä• ghÄ• taá¹ƒ uppÄ• desi. tepi bhagavato santi
vanditvÄ• puna attano parisaá¹ƒ Ä• dÄ• ya janapadacÄ• rikaá¹ƒ carantÄ• anupubbena tas

nagaraá¹ƒ paccÄ• gamiá¹ƒsu. nÄ• garÄ• there saÃ±jÄ• nitvÄ• saha parikkhÄ• rehi dÄ• na
maá¹‡á¸• apaá¹ƒ katvÄ• dÄ• naá¹ƒ adaá¹ƒsu, therÄ• naÃ±ca parikkhÄ• re upanÄ• mesuá¹
niyyÄ• dayiá¹ƒsu. taá¹ƒ disvÄ• kokÄ• liko cintesi --- ``ime pubbe appicchÄ• ahesuá¹ƒ, idÄ•
pubbepi appicchasantuá¹-á¹-hapavivittasadisÄ• maÃ±Ã±eâ€™â€™ ti there upasaá¹…kami
appicchÄ• viya, idÄ• ni pana pÄ• pabhikkhÅ« jÄ• tÄ• â€™â€™ ti vatvÄ• ``mÅ«laá¹-á¹-hÄ•
patiá¹-á¹-haá¹ƒ bhindissÄ• mÄ«â€™â€™ ti taramÄ• narÅ«po nikkhamitvÄ• sÄ• vatthiá¹ƒ ga
tenupasaá¹…kami. ayameva kokÄ• liko iminÄ• ca kÄ• raá¹‡ena upasaá¹…kamÄ«ti veditab

bhagavÄ• taá¹ƒ turitaturitaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va Ä• vajjento aÃ±Ã±Ä• si --- ``ayaá
akkositukÄ• mo Ä• gatoâ€™â€™ ti. ``sakkÄ• nu kho paá¹-isedhetuâ€™â€™ nti ca Ä• vajje
paá¹-isedhetuá¹ƒ, theresu aparajjhitvÄ• kÄ• laá¹…kato ekaá¹ƒsena padumaniraye nibbattis
``sÄ• riputtamoggallÄ• nepi nÄ• ma garahantaá¹ƒ sutvÄ• na nisedhetÄ«â€™â€™ ti vÄ• da
ca mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ __mÄ• heva_nti tikkhattuá¹ƒ paá¹-isedhesi. tatt
evaá¹ƒ abhaá¹‡i. __saddhÄ• yiko_ti saddhÄ• ya Ä• karo pasÄ• dÄ• vaho saddhÄ• tabbava
pattiyÄ• yitabbavacano.

__pakkÄ• mÄ«_ti kammÄ• nubhÄ• vena codiyamÄ• no pakkÄ• mi. okÄ• sakataá¹ƒ hi kamm
taá¹ƒ tassa tattha á¹-hÄ• tuá¹ƒ na adÄ• si. __acirapakkantassÄ• _ti pakkantassa \Ee I 218/
__sabbo kÄ• yo phuá¹-o_ \Be I 200/ __ahosÄ«_ti kesaggamattampi okÄ• saá¹ƒ Ä• vajjetvÄ•
aá¹-á¹-hÄ«ni bhinditvÄ• uggatÄ• hi pÄ«á¸·akÄ• hi ajjhotthaá¹-aá¹ƒ ahosi. yasmÄ• pana bu
tathÄ• rÅ«paá¹ƒ kammaá¹ƒ buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve vipÄ• kaá¹ƒ na deti, dassa
tasmÄ• tassa acirapakkantassa pÄ«á¸·akÄ• uá¹-á¹-hahiá¹ƒsu. __kalÄ• yamattiyo_ti caá¹‡a
__beluvasalÄ• á¹-ukamattiyo_ti \Ne I 192/ taruá¹‡abeluvamattiyo. (__billamattiyo_ti mahÄ• l
__pabhijjiá¹ƒsÅ«_ti bhijjiá¹ƒsu. tÄ• su bhinnÄ• su sakalasarÄ«raá¹ƒ panasapakkaá¹ƒ viya al
gattena jetavanadvÄ• rakoá¹-á¹-hake visagilito maccho viya kadalipattesu sayi. atha dhamm
Ä• gatÄ• gatÄ• manussÄ• --- ``dhi kokÄ• lika, dhi kokÄ• lika, ayuttamakÄ• si, attanoyeva n
anayabyasanaá¹ƒ pattoâ€™â€™ ti Ä• haá¹ƒsu. tesaá¹ƒ sutvÄ• Ä• rakkhadevatÄ• dhi-kÄ•
Ä• rakkhakadevatÄ• naá¹ƒ Ä• kÄ• sadevatÄ• ti iminÄ• upÄ• yena yÄ• va akaniá¹-á¹-habha
athassa upajjhÄ• yo Ä• gantvÄ• ovÄ• daá¹ƒ agaá¹‡hantaá¹ƒ Ã±atvÄ• garahitvÄ• pakkÄ•

__kÄ• lamakÄ• sÄ«_ti upajjhÄ• ye pakkante kÄ• lamakÄ• si. __padumaá¹ƒ niraya_nti pÄ•
natthi, avÄ«cimahÄ• nirayamhiyeva pana padumagaá¹‡anÄ• ya paccitabbe ekasmiá¹ƒ á¹-h

__vÄ«satikhÄ• riko_ti mÄ• gadhakena patthena cattÄ• ro patthÄ• kosalaraá¹-á¹-he ekapat
cattÄ• ro patthÄ• Ä• á¸·hakaá¹ƒ, cattÄ• ri Ä• á¸·hakÄ• ni doá¹‡aá¹ƒ, catudoá¹‡Ä• mÄ• nik
tÄ• ya khÄ• riyÄ• vÄ«satikhÄ• riko. __tilavÄ• ho_ti mÄ• gadhakÄ• naá¹ƒ sukhumatilÄ• naá
nirayo_ti abbudo nÄ• ma pÄ• á¹-iyekko nirayo natthi. avÄ«cimhiyeva pana abbudagaá¹‡anÄ
paccitabbaá¹-á¹-hÄ• nassetaá¹ƒ nÄ• maá¹ƒ. __nirabbudÄ• _dÄ«supi \Ee I 219/ eseva nayo.

vassagaá¹‡anÄ• pi panettha evaá¹ƒ veditabbÄ• --- yatheva hi sataá¹ƒ satasahassÄ• ni koa
satasahassakoá¹-iyo pakoá¹-i nÄ• ma hoti, sataá¹ƒ satasahassapakoá¹-iyo koá¹-ipakoá¹-i nÄ
satasahassakoá¹-ipakoá¹-iyo \Be I 201/ nahutaá¹ƒ, sataá¹ƒ satasahassanahutÄ• ni ninnahut
satasahassaninnahutÄ• ni ekaá¹ƒ abbudaá¹ƒ, tato vÄ«satiguá¹‡aá¹ƒ nirabbudaá¹ƒ. eseva n
dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1. sanaá¹…kumÄ• rasuttavaá¹‡á¹‡anÄ•

<182> dutiyavaggassa \Ne I 193/ paá¹-hame __sappinÄ«tÄ«re_ti sappinÄ«nÄ• mikÄ• ya na
__sanaá¹…kumÄ• ro_ti so kira paÃ±casikhakumÄ• rakakÄ• le jhÄ• naá¹ƒ bhÄ• vetvÄ• bral
kumÄ• rakavaá¹‡á¹‡eneva vicarati. tena naá¹ƒ ``kumÄ• roâ€™â€™ ti saÃ±jÄ• nanti, porÄ•
``sanaá¹…kumÄ• roâ€™â€™ ti vuccati. __janetasmi_nti janitasmiá¹ƒ, pajÄ• yÄ• ti attho. __
ye janetasmiá¹ƒ gottaá¹ƒ paá¹-isaranti tesu loke gottapaá¹-isÄ• rÄ«su khattiyo seá¹-á¹-ho.
__vijjÄ• caraá¹‡asampanno_ti bhayabheravasuttapariyÄ• yena (MN I 34 Ä• dayo) pubbeniv
ambaá¹-á¹-hasuttapariyÄ• yena (DN I 278 Ä• dayo) vipassanÄ• Ã±Ä• á¹‡aá¹ƒ manomayidd
vÄ• aá¹-á¹-hahi vijjÄ• hi, sÄ«lesu paripÅ«rakÄ• ritÄ• indriyesu guttadvÄ• ratÄ• bhojane ma
jÄ• gariyÄ• nuyogo satta saddhammÄ• cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• nÄ«ti evaá¹ƒ pann
ca samannÄ• gato. __so seá¹-á¹-ho devamÄ• nuse_ti so khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o dev
uttamoti. paá¹-hamaá¹ƒ.

2. devadattasuttavaá¹‡á¹‡anÄ•

<183> dutiye \Ee I 220/ __acirapakkante_ti saá¹…ghaá¹ƒ bhinditvÄ• nacirasseva veá¸·uva
gate. __assatari_nti gadrabhassa vaá¸·avÄ• ya jÄ• taá¹ƒ. dutiyaá¹ƒ.

3. andhakavindasuttavaá¹‡á¹‡anÄ•

<184> tatiye \Be I 202/ __andhakavinda_nti evaá¹ƒnÄ• makaá¹ƒ gÄ• maá¹ƒ. __upasaá¹…k
vÄ«riyaá¹ƒ karoti padhÄ• namanuyuÃ±jati, gacchÄ• missa santike á¹-hatvÄ• sÄ• sanÄ• nu
vÄ«riyapaá¹-isaá¹ƒyuttaá¹ƒ gÄ• thaá¹ƒ vakkhÄ• mÄ«â€™â€™ ti upasaá¹…kami.

__pantÄ• nÄ«_ti \Ne I 194/ janataá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• re á¹-hitÄ• n
__saá¹ƒyojanavippamokkhÄ• _ti tÄ• ni ca senÄ• sanÄ• ni sevamÄ• no na cÄ«varÄ• dÄ«naa

dasasaá¹ƒyojanavippamokkhatthÄ• ya careyya. __saá¹…ghe vase_ti tesu senÄ• sanesu ra
upaá¹-á¹-hÄ• kÄ• dÄ«naá¹ƒ cittÄ• nurakkhaá¹‡atthaá¹ƒ gadrabhapiá¹-á¹-he rajaá¹ƒ viya upp
saá¹…ghamajjhe vaseyya. __rakkhitatto satÄ«mÄ• _ti tattha ca vasanto sagavacaá¹‡á¸• o g
sabrahmacÄ• rino avijjhanto aghaá¹-á¹-ento rakkhitatto satipaá¹-á¹-hÄ• naparÄ• yaá¹‡o hut

idÄ• ni saá¹…ghe vasamÄ• nassa bhikkhuno bhikkhÄ• cÄ• ravattaá¹ƒ Ä• cikkhanto __kulÄ
__piá¹‡á¸• ikÄ• ya caranto_ti piá¹‡á¸• atthÄ• ya caramÄ• no. __sevetha pantÄ• ni senÄ• sa
otaritvÄ• vasamÄ• nopi dhurapariveá¹‡e tÄ• lanÄ• á¸·ikeraÄ• dÄ«ni ropetvÄ• upaá¹-á¹-hÄ
vaseyya, cittakallataá¹ƒ pana janetvÄ• cittaá¹ƒ hÄ• setvÄ• tosetvÄ• puna pantasenÄ• san
araÃ±Ã±asseva vaá¹‡á¹‡aá¹ƒ katheti. __bhayÄ• _ti vaá¹-á¹-abhayato. __abhaye_ti nibbÄ• n
hutvÄ• vaseyya.

__yattha bheravÄ• _ti yasmiá¹ƒ á¹-hÄ• ne bhayajanakÄ• saviÃ±Ã±Ä• á¹‡akÄ• sÄ«habyag
rattibhÄ• ge khÄ• á¹‡uvalliÄ• dayo bahÅ« atthi. __sarÄ«sapÄ• _ti dÄ«ghajÄ• tikÄ• disarÄ«s
bhikkhÅ«_ti \Ee I 221/ tÄ• dise á¹-hÄ• ne bhikkhu nisinno. iminÄ• idaá¹ƒ dÄ«peti --- bhagav
etarahi tatraá¹-á¹-hakabheravÄ• rammaá¹‡Ä• ni ceva sarÄ«sape ca vijjunicchÄ• raá¹‡Ä• dÄ
nisinnÄ• , evamevaá¹ƒ padhÄ• namanuyuttÄ• bhikkhÅ« nisÄ«dantÄ«ti.

__jÄ• tu me diá¹-á¹-ha_nti ekaá¹ƒsena mayÄ• diá¹-á¹-haá¹ƒ. __na yidaá¹ƒ itihÄ«tiha_nti ida
na takkahetu vÄ• nayahetu vÄ• piá¹-akasampadÄ• nena vÄ• \Be I 203/ ahaá¹ƒ vadÄ• mi.
brahmacariyasmi_nti ekÄ• ya dhammadesanÄ• ya. dhammadesanÄ• hi idha brahmacariya
__maccuhÄ• yina_nti maraá¹‡apariccÄ• ginaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ.

__dasÄ• ca dasadhÄ• dasÄ• _ti ettha __dasÄ• _ti daseva, __dasadhÄ• dasÄ• _ti sataá¹ƒ
sekhasataá¹ƒ passÄ• mÄ«ti vadati. __sotasamÄ• pannÄ• _ti maggasotaá¹ƒ samÄ• pannÄ•
desanÄ• mattametaá¹ƒ, avinipÄ• tadhammÄ• ti attho. __saá¹…khÄ• tuá¹ƒ nopi sakkomÄ«_
nÄ• ma \Ne I 195/ puÃ±Ã±abhÄ• gino sattÄ• ti gaá¹‡etuá¹ƒ na sakkomÄ«ti bahuá¹ƒ brahma
evamÄ• ha. tatiyaá¹ƒ.

4. aruá¹‡avatÄ«suttavaá¹‡á¹‡anÄ•

<185> catutthe __abhibhÅ«sambhava_nti abhibhÅ« ca sambhavo ca. tesu abhibhÅ«thero s
paÃ±Ã±Ä• ya aggo, sambhavatthero mahÄ• moggallÄ• no viya samÄ• dhinÄ• aggo. __ujjh
lÄ• makato vÄ• cintenti. __khiyyantÄ«_ti, kinnÄ• metaá¹ƒ kinnÄ• metanti? aÃ±Ã±amaÃ±Ã±
__vipÄ• centÄ«_ti vitthÄ• rayantÄ• punappunaá¹ƒ kathenti. __heá¹-á¹-himena upaá¸• á¸• h
paá¹-á¹-hÄ• ya heá¹-á¹-himakÄ• yena. pÄ• á¸·iyaá¹ƒ ettakameva Ä• gataá¹ƒ. thero pana ``p
vijahitvÄ• nÄ• gavaá¹‡á¹‡aá¹ƒ gahetvÄ• dasseti, supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ gahetvÄ• vÄ•
(Paá¹-is III 13) nayena Ä• gataá¹ƒ anekappakÄ• raá¹ƒ iddhivikubbanaá¹ƒ dassesi. __imÄ• g

thero kira cintesi --- ``kathaá¹ƒ desitÄ• nu kho dhammadesanÄ• sabbesaá¹ƒ piyÄ• assa m
Ä• vajjento --- ``sabbepi pÄ• saá¹‡á¸• Ä• sabbe devamanussÄ• attano attano samaye puri
vaá¹‡á¹‡ayanti, vÄ«riyassa avaá¹‡á¹‡avÄ• dÄ« nÄ• ma natthi, vÄ«riyapaá¹-isaá¹ƒyuttaá¹ƒ k
ayaá¹ƒ dhammadesanÄ• sabbesaá¹ƒ piyÄ• bhavissati manÄ• pÄ• â€™â€™ ti Ã±atvÄ• tÄ
gÄ• thÄ• abhÄ• si.

tattha __Ä• rambhathÄ• _ti Ä• rambhavÄ«riyaá¹ƒ karotha. __nikkamathÄ• _ti nikkamavÄ«r
__yuÃ±jathÄ• _ti payogaá¹ƒ karotha parakkamatha. __maccuno sena_nti maccuno senÄ• r
dhunÄ• tha. __jÄ• tisaá¹ƒsÄ• ra_nti jÄ• tiÃ±ca \Be I 204/ saá¹ƒsÄ• raÃ±ca, jÄ• tisaá¹…khÄ•
__dukkhassantaá¹ƒ karissatÄ«_ti vaá¹-á¹-adukkhassa paricchedaá¹ƒ karissati. kiá¹ƒ pana ka
sahassilokadhÄ• tuá¹ƒ viÃ±Ã±Ä• pesÄ«ti? nÄ«lakasiá¹‡aá¹ƒ tÄ• va samÄ• pajjitvÄ• sabbat
andhakÄ• raá¹ƒ phari, odÄ• takasiá¹‡aá¹ƒ samÄ• pajjitvÄ• andhakÄ• raá¹-á¹-hÄ• ne obhÄ•
andhakÄ• raâ€™â€™ nti? sattÄ• naá¹ƒ Ä• bhoge uppanne Ä• lokaá¹ƒ dassesi. Ä• lokaá¹-á
``kiá¹ƒ Ä• loko ayaâ€™â€™ nti? vicinantÄ• naá¹ƒ attÄ• naá¹ƒ dassesi. atha tesaá¹ƒ theroti
gÄ• thÄ• yo abhÄ• si, sabbe osaá¹-Ä• ya parisÄ• ya majjhe nisÄ«ditvÄ• dhammaá¹ƒ deser
suá¹‡iá¹ƒsu. atthopi nesaá¹ƒ pÄ• kaá¹-o ahosi. catutthaá¹ƒ.

5. parinibbÄ• nasuttavaá¹‡á¹‡anÄ•

<186> paÃ±came \Ne I 196/ __upavattane mallÄ• naá¹ƒ sÄ• lavane_ti yatheva hi kadamba
rÄ• jamÄ• tuvihÄ• radvÄ• rena thÅ«pÄ• rÄ• maá¹ƒ gantabbaá¹ƒ hoti, evaá¹ƒ hiraÃ±Ã±avati
pÄ• rimatÄ«rato sÄ• lavanaá¹ƒ uyyÄ• naá¹ƒ. yathÄ• anurÄ• dhapurassa thÅ«pÄ• rÄ• mo, e
yathÄ• thÅ«pÄ• rÄ• mato dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisanamaggo pÄ• cÄ«namukh
evaá¹ƒ uyyÄ• nato sÄ• lapanti pÄ• cÄ«namukhÄ• gantvÄ• uttarena nivattÄ• . tasmÄ• taá¹
vuccati. tasmiá¹ƒ upavattane mallÄ• naá¹ƒ sÄ• lavane. __antarena_ \Ee I 223/ __yamakasÄ
mÅ«lakkhandhaviá¹-apapattehi aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbitvÄ• á¹-hitasÄ• lÄ• naá¹ƒ a
sampÄ• dethÄ• _ti satiavippavÄ• sena kattabbakiccÄ• ni sampÄ• dayatha. iti bhagavÄ• ya
nipanno mahaddhano kuá¹-umbiko puttÄ• naá¹ƒ dhanasÄ• raá¹ƒ Ä• cikkheyya, evamevaá¹ƒ
paÃ±cacattÄ• lÄ«sa vassÄ• ni dinnaá¹ƒ ovÄ• daá¹ƒ sabbaá¹ƒ ekasmiá¹ƒ appamÄ• dapadey
__ayaá¹ƒ tathÄ• gatassa pacchimÄ• vÄ• cÄ• _ti idaá¹ƒ pana saá¹…gÄ«tikÄ• rÄ• naá¹ƒ vac

ito paraá¹ƒ yaá¹ƒ parinibbÄ• naparikammaá¹ƒ katvÄ• bhagavÄ• parinibbuto, taá¹ƒ dassetu
paá¹-hamaá¹ƒ jhÄ• na_ntiÄ• di vuttaá¹ƒ. tattha saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panne
assÄ• sapassÄ• sÄ• naá¹ƒ appavattiá¹ƒ disvÄ• , ``parinibbuto satthÄ• â€™â€™ ti saÃ±Ã±Ä
ekappahÄ• rena viraviá¹ƒsu, Ä• nandattheropi --- ``parinibbuto nu kho, bhante, anuruddha b
theraá¹ƒ \Be I 205/ pucchi. thero ``na kho, Ä• vuso Ä• nanda, tathÄ• gato parinibbuto, apica
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannoâ€™â€™ ti Ä• ha. kathaá¹ƒ pana so aÃ±Ã±Ä•
saddhiá¹ƒyeva taá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjanto yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±

tÄ• va gantvÄ• , ``idÄ• ni bhagavÄ• nirodhaá¹ƒ samÄ• panno, antonirodhe ca kÄ• laá¹ƒkiri
aÃ±Ã±Ä• si.

__atha kho bhagavÄ• saÃ±Ã±Ä• vedayitanirodhasamÄ• pattito vuá¹-á¹-hahitvÄ• nevasaÃ±
samÄ• pajji ... pe ... tatiyajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ«_
catuvÄ«satiyÄ• á¹-hÄ• nesu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, terasasu á¹-hÄ• nesu d
tathÄ• tatiyaá¹ƒ ... pannarasasu á¹-hÄ• nesu catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. kathaá¹ƒ?
dvattiá¹ƒsÄ• kÄ• re aá¹-á¹-hasu \Ne I 197/ kasiá¹‡esu mettÄ• karuá¹‡Ä• muditesu Ä• nÄ• p
imesu tÄ• va catuvÄ«satiyÄ• á¹-hÄ• nesu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. á¹-hapetv
dvattiá¹ƒsÄ• kÄ• raÃ±ca dasa ca asubhÄ• ni sesesu terasasu dutiyaá¹ƒ jhÄ• naá¹ƒ ... tesuy
samÄ• pajji. aá¹-á¹-hasu pana kasiá¹‡esu upekkhÄ• brahmavihÄ• re Ä• nÄ• pÄ• ne paricch
imesu \Ee I 224/ pannarasasu á¹-hÄ• nesu catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. ayampi ca s
nibbÄ• napuraá¹ƒ pavisanto pana bhagavÄ• dhammassÄ• mi sabbÄ• pi catuvÄ«satikoá¹-is
samÄ• pattiyo pavisitvÄ• videsaá¹ƒ gacchanto Ã±Ä• tijanaá¹ƒ Ä• liá¹…getvÄ• viya sabbas
anubhavitvÄ• paviá¹-á¹-ho.

__catutthajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• samanantarÄ• bhagavÄ• parinibbÄ• yÄ«_ti ettha c
paccavekkhaá¹‡asamanantaranti, dve samanantarÄ• ni. catutthajjhÄ• nÄ• vuá¹-á¹-hÄ• ya b
tattheva parinibbÄ• naá¹ƒ __jhÄ• nasamanantaraá¹ƒ_ nÄ• ma, catutthajjhÄ• nÄ• vuá¹-á¹-h
paccavekkhitvÄ• bhavaá¹…gaá¹ƒ otiá¹‡á¹‡assa tattheva parinibbÄ• naá¹ƒ __paccavekkha
imÄ• ni dvepi samanantarÄ• neva. bhagavÄ• pana jhÄ• naá¹ƒ samÄ• pajjitvÄ• jhÄ• nÄ• v
paccavekkhitvÄ• bhavaá¹…gacittena abyÄ• katena dukkhasaccena parinibbÄ• yi. ye hi kec
paccekabuddhÄ• vÄ• ariyasÄ• vakÄ• vÄ• antamaso kunthakipillikaá¹ƒ upÄ• dÄ• ya sabb
abyÄ• katena dukkhasaccena kÄ• laá¹ƒ karonti.

__bhÅ«tÄ• _ti \Be I 206/ sattÄ• . __appaá¹-ipuggalo_ti paá¹-ibhÄ• gapuggalavirahito. __bala
Ã±Ä• á¹‡abalaá¹ƒ patto. __uppÄ• davayadhammino_ti uppÄ• davayasabhÄ• vÄ• . __tesaá¹
saá¹…khÄ• rÄ• naá¹ƒ vÅ«pasamo. __sukho_ti asaá¹…khataá¹ƒ nibbÄ• nameva sukhanti at
parinibbÄ• nÄ• mahÄ• bhÅ«micÄ• lo ahosÄ«â€™â€™ ti evaá¹ƒ mahÄ• parinibbÄ• ne (DN
sandhÄ• yÄ• ha. so hi lomahaá¹ƒsanako ca bhiá¹ƒsanako ca Ä• si. __sabbÄ• kÄ• ravarÅ«p
sabbÄ• kÄ• ravaraguá¹‡Å«pete. __nÄ• hu assÄ• sapassÄ• so_ti na jÄ• to assÄ• sapassÄ•
taá¹‡hÄ• saá¹…khÄ• tÄ• ya ejÄ• ya abhÄ• vena anejo. __santimÄ• rabbhÄ• _ti anupÄ• dis
paá¹-icca sandhÄ• ya. __cakkhumÄ• _ti paÃ±cahi cakkhÅ«hi cakkhumÄ• . __parinibbuto_ti
parinibbuto. __asallÄ«nenÄ• _ti anallÄ«nena asaá¹…kuá¹-itena suvikasiteneva cittena. __ve
ajjhavÄ• sayÄ«_ti \Ee I 225/ vedanaá¹ƒ adhivÄ• sesi, na vedanÄ• nuvattÄ« hutvÄ• ito cito s
__vimokkho_ti \Ne I 198/ kenaci dhammena anÄ• varaá¹‡avimokkho sabbaso apaÃ±Ã±attib
pajjotanibbÄ• nasadiso jÄ• toti. paÃ±camaá¹ƒ.

dutiyo vaggo.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

brahmasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. brÄ• hmaá¹‡asaá¹ƒyuttaá¹ƒ

1. arahantavaggo

1. dhanaÃ±jÄ• nÄ«suttavaá¹‡á¹‡anÄ•

<187> brÄ• hmaá¹‡asaá¹ƒyuttassa \Ne I 199/ \Ee I 226/ \Be I 207/ paá¹-hame __dhanaÃ±jÄ
dhanaÃ±jÄ• nigottÄ• . ukkaá¹-á¹-hagottÄ• kiresÄ• . sesabrÄ• hmaá¹‡Ä• kira brahmuno mu
dhanaÃ±jÄ• nigottÄ• matthakaá¹ƒ bhinditvÄ• nikkhantÄ• ti tesaá¹ƒ laddhi. __udÄ• naá¹ƒ u
udÄ• nesi? so kira brÄ• hmaá¹‡o micchÄ• diá¹-á¹-hiko ``buddho dhammo saá¹…ghoâ€™â€
thaddho khadirakhÄ• á¹‡usadiso. brÄ• hmaá¹‡Ä« pana sotÄ• pannÄ• ariyasÄ• vikÄ• . brÄ•
paÃ±casatÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ appodakaá¹ƒ pÄ• yÄ• saá¹ƒ deti, brÄ• hmaá¹‡Ä«
nÄ• nÄ• rasabhojanaá¹ƒ. brÄ• hmaá¹‡assa dÄ• nadivase brÄ• hmaá¹‡Ä« tassa vasavattitÄ
sahatthÄ• parivisati. brÄ• hmaá¹‡iyÄ• pana dÄ• nadivase brÄ• hmaá¹‡o pÄ• tova gharÄ•
athekadivasaá¹ƒ brÄ• hmaá¹‡o brÄ• hmaá¹‡iyÄ• saddhiá¹ƒ asammantetvÄ• paÃ±casate b
brÄ• hmaá¹‡iá¹ƒ Ä• ha --- ``sve bhoti amhÄ• kaá¹ƒ ghare paÃ±casatÄ• brÄ• hmaá¹‡Ä• bh
kiá¹ƒ kÄ• tabbaá¹ƒ brÄ• hmaá¹‡Ä• ti? tayÄ• aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabbaá¹ƒ natthi, sabbaá
aÃ±Ã±e karissanti. yaá¹ƒ pana tvaá¹ƒ á¹-hitÄ• pi nisinnÄ• pi khipitvÄ• pi ukkÄ• sitvÄ• pi ``na
ti tassa muá¹‡á¸• akassa samaá¹‡akassa namakkÄ• raá¹ƒ karosi, taá¹ƒ sve ekadivasamatta
sutvÄ• brÄ• hmaá¹‡Ä• anattamanÄ• honti, mÄ• maá¹ƒ brÄ• hmaá¹‡ehi bhindasÄ«ti. tvaá
vÄ• bhijja devehi vÄ• , ahaá¹ƒ pana satthÄ• raá¹ƒ anussaritvÄ• na sakkomi anamassamÄ•
kulasatike gÄ• me gÄ• madvÄ• rampi tÄ• va pidahituá¹ƒ vÄ• yamanti, tvaá¹ƒ dvÄ«haá¹…gu
brÄ• hmaá¹‡Ä• naá¹ƒ bhojanakÄ• lamattaá¹ƒ pidahituá¹ƒ na sakkosÄ«ti. evaá¹ƒ punappuna
nivÄ• retuá¹ƒ asakkonto ussÄ«sake á¹-hapitaá¹ƒ maá¹‡á¸• alaggakhaggaá¹ƒ \Ne I 200/ gah
brÄ• hmaá¹‡esu nisinnesu taá¹ƒ \Be I 208/ muá¹‡á¸• asamaá¹‡akaá¹ƒ namassasi, iminÄ• t
paá¹-á¹-hÄ• ya yÄ• va kesamatthakÄ• kaá¸·Ä«raá¹ƒ viya koá¹-á¹-etvÄ• rÄ• siá¹ƒ karissÄ• n
gÄ• thaá¹ƒ abhÄ• si ---

``iminÄ• maá¹‡á¸• alaggena, pÄ• dato yÄ• va matthakÄ• .

kaá¸·Ä«ramiva chejjÄ• mi, yadi micchaá¹ƒ na kÄ• hasi ||

``sace buddhoti bhaá¹‡asi, sace dhammoti bhÄ• sasi.

sace saá¹…ghoti kittesi, jÄ«vantÄ« me nivesaneâ€™â€™ ti ||

ariyasÄ• vikÄ• pana pathavÄ« viya duppakampÄ• , sineru viya dupparivattiyÄ• . sÄ• tena

``sace me aá¹…gamaá¹…gÄ• ni, kÄ• maá¹ƒ chejjasi brÄ• hmaá¹‡a.

nevÄ• haá¹ƒ viramissÄ• mi, buddhaseá¹-á¹-hassa sÄ• sanÄ• ||

``nÄ• haá¹ƒ okkÄ• varadharÄ• , sakkÄ• rodhayituá¹ƒ jinÄ• .

dhÄ«tÄ• haá¹ƒ buddhaseá¹-á¹-hassa, chinda vÄ• maá¹ƒ vadhassu vÄ• â€™â€™ ti ||

evaá¹ƒ dhanaÃ±jÄ• nigajjitaá¹ƒ nÄ• ma gajjantÄ« paÃ±ca gÄ• thÄ• satÄ• ni abhÄ• si. brÄ• parÄ• masituá¹ƒ vÄ• pahariituá¹ƒ vÄ• asakkonto ``bhoti yaá¹ƒ te ruccati, taá¹ƒ karohÄ«â€™ sayane khipi. punadivase gehaá¹ƒ haritupalittaá¹ƒ kÄ• rÄ• petvÄ• lÄ• jÄ• puá¹‡á¹‡aghaá¹-á tattha alaá¹…kÄ• rÄ• petvÄ• paÃ±cannaá¹ƒ brÄ• hmaá¹‡asatÄ• naá¹ƒ navasappisakkhara appodakapÄ• yÄ• saá¹ƒ paá¹-iyÄ• dÄ• petvÄ• kÄ• laá¹ƒ Ä• rocÄ• pesi.

brÄ• hmaá¹‡Ä«pi pÄ• tova gandhodakena sayaá¹ƒ nhÄ• yitvÄ• sahassagghanakaá¹ƒ ahat paÃ±casatagghanakaá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• \Ee suvaá¹‡á¹‡akaá¹-acchuá¹ƒ gahetvÄ• bhattagge brÄ• hmaá¹‡e \Ne I 201/ parivisamÄ• nÄ• nisinnassa tassa brÄ• hmaá¹‡assa bhattaá¹ƒ upasaá¹ƒharantÄ« dunnikkhitte dÄ• rubhaá¹‡á pakkhalanaghaá¹-á¹-anÄ• ya dukkhÄ• vedanÄ• uppajji. tasmiá¹ƒ samaye dasabalaá¹ƒ sari pÄ• yÄ• sapÄ• tiá¹ƒ achaá¸• á¸• etvÄ• saá¹‡ikaá¹ƒ otÄ• retvÄ• bhÅ«miyaá¹ƒ saá¹‡á¹-hape brÄ• hmaá¹‡asatÄ• naá¹ƒ majjhe sirasi aÃ±jaliá¹ƒ á¹-hapetvÄ• yena veá¸·uvanaá¹ƒ, tenaÃ± imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tasmiÃ±ca \Be I 209/ samaye tesu brÄ• hmaá¹‡esu keci bhuttÄ• honti, keci bhuÃ±jamÄ• nÄ otÄ• ritamattÄ• , kesaÃ±ci bhojanaá¹ƒ purato á¹-hapitamattaá¹ƒ hoti. te taá¹ƒ saddaá¹ƒ sutv muggarena sÄ«se pahaá¹-Ä• viya kaá¹‡á¹‡esu sÅ«lena viddhÄ• viya dukkhadomanassaá ``iminÄ• aÃ±Ã±aladdhikena mayaá¹ƒ gharaá¹ƒ pavesitÄ• â€™â€™ ti kujjhitvÄ• hatthe piá mukhena gahitaá¹ƒ niá¹-á¹-hubhitvÄ• dhanuá¹ƒ disvÄ• kÄ• kÄ• viya brÄ• hmaá¹‡aá¹ƒ akk pakkamiá¹ƒsu. brÄ• hmaá¹‡o evaá¹ƒ bhijjitvÄ• gacchante brÄ• hmaá¹‡e disvÄ• brÄ• hmaá oloketvÄ• , ``idameva bhayaá¹ƒ sampassamÄ• nÄ• mayaá¹ƒ hiyyo paá¹-á¹-hÄ• ya bhotiá¹ƒ ti nÄ• nappakÄ• rehi brÄ• hmaá¹‡iá¹ƒ akkositvÄ• , etaá¹ƒ ``evamevaá¹ƒ panÄ• â€™â€™ tiÄ

__upasaá¹…kamÄ«_ti ``samaá¹‡o gotamo gÄ• manigamaraá¹-á¹-hapÅ«jito, na sakkÄ• gar
vatvÄ• santajjetuá¹ƒ, ekameva naá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti gacchantova
_ti gÄ• thaá¹ƒ abhisaá¹…kharitvÄ• --- ``sace `asukassa nÄ• ma vadhaá¹ƒ rocemÄ«â€™ ti v
tuyhaá¹ƒ na ruccanti, te mÄ• retukÄ• mosi, lokavadhÄ• ya uppanno, kiá¹ƒ tuyhaá¹ƒ samaá¹
niggahessÄ• mi. sace `na kassaci vadhaá¹ƒ rocemÄ«â€™ ti vakkhati, atha naá¹ƒ `tvaá¹ƒ rÄ
icchasi. kasmÄ• samaá¹‡o hutvÄ• Ä• hiá¹‡á¸• asÄ«â€™ ti? niggahessÄ• mÄ«. iti imaá¹ƒ u
samaá¹‡o gotamo neva gilituá¹ƒ na uggilituá¹ƒ sakkhissatÄ«â€™â€™ ti cintetvÄ• upasaá¹.
__sammodÄ«_ti attano paá¹‡á¸• itatÄ• ya kuddhabhÄ• vaá¹ƒ adassetvÄ• madhurakathaá¹
devatÄ• saá¹ƒyutte kathito. sesampi heá¹-á¹-hÄ• vitthÄ• ritamevÄ• ti. paá¹-hamaá¹ƒ.

2. akkosasuttavaá¹‡á¹‡anÄ•

<188> dutiye \Ne I 202/ __akkosakabhÄ• radvÄ• jo_ti bhÄ• radvÄ• jova so, paÃ±camattehi
tathÄ• gataá¹ƒ akkosanto Ä• gatoti. ``akkosakabhÄ• radvÄ• joâ€™â€™ ti tassa saá¹…gÄ«t
__kupito anattamano_ti ``samaá¹‡ena gotamena mayhaá¹ƒ jeá¹-á¹-hakabhÄ• taraá¹ƒ pabbÄ
katÄ• , pakkho bhinnoâ€™â€™ ti kodhena kupito domanassena ca anattamano hutvÄ• ti at
``corosi, bÄ• losi, mÅ«á¸·hosi, thenosi, oá¹-á¹-hosi, meá¹‡á¸• osi, goá¹‡osi, gadrabhosi, tirac
nerayikosÄ«â€™â€™ ti dasahi akkosavatthÅ«hi akkosati. __paribhÄ• satÄ«_ti ``hotu muá¹‡
`adaá¹‡á¸• o ahaâ€™ nti karosi, idÄ• ni te rÄ• jakulaá¹ƒ gantvÄ• daá¹‡á¸• aá¹ƒ Ä• ropessÄ
vadanto paribhÄ• sati nÄ• ma.

__sambhuÃ±jatÄ«_ti ekato bhuÃ±jati. __vÄ«tiharatÄ«_ti katassa paá¹-ikÄ• raá¹ƒ karoti. __b
gotama_nti kasmÄ• evamÄ• ha? ``tavevetaá¹ƒ, brÄ• hmaá¹‡a, tavevetaá¹ƒ, brÄ• hmaá¹‡Ä
``isayo nÄ• ma kupitÄ• sapanaá¹ƒ denti kisavacchÄ• dayo viyÄ• â€™â€™ ti anussavavase
samaá¹‡o gotamoâ€™â€™ ti bhayaá¹ƒ uppajji. tasmÄ• evamÄ• ha.

__dantassÄ• _ti nibbisevanassa. __tÄ• dino_ti tÄ• dilakkhaá¹‡aá¹ƒ pattassa. __tasseva ten
puggalassa tena kodhena pÄ• paá¹ƒ hoti. __sato upasammatÄ«_ti satiyÄ• samannÄ• gato
__ubhinnaá¹ƒ tikicchantÄ• na_nti ubhinnaá¹ƒ tikicchantaá¹ƒ. ayameva vÄ• pÄ• á¹-ho. yo pu
ubhinnamatthaá¹ƒ carati tikicchati sÄ• dheti, taá¹ƒ puggalaá¹ƒ janÄ• bÄ• loti maÃ±Ã±anti. k
dhammassa akovidÄ• . dhammassÄ• _ti paÃ±cakkhandhadhammassa vÄ• catusaccadhan
dhamme akusalÄ• andhabÄ• laputhujjanÄ• . dutiyaá¹ƒ.

3. asurindakasuttavaá¹‡á¹‡anÄ•

<189> tatiye \Ee I 230/ __asurindakabhÄ• radvÄ• jo_ti akkosakabhÄ• radvÄ• jassa kaniá¹-
kÄ• raá¹‡ena kuddho. __jayaÃ±cevassa taá¹ƒ hotÄ«_ti asseva taá¹ƒ jayaá¹ƒ hoti, so jayo h
203/. katamassÄ• ti? yÄ• titikkhÄ• vijÄ• nato adhivÄ• sanÄ• ya guá¹‡aá¹ƒ vijÄ• nantassa t

ayaá¹ƒ tassa vijÄ• natova jayo. bÄ• lo \Be I 211/ pana pharusaá¹ƒ bhaá¹‡anto ``mayhaá¹ƒ ja
jayaá¹ƒ maÃ±Ã±ati. tatiyaá¹ƒ.

4. bilaá¹…gÄ«kasuttavaá¹‡á¹‡anÄ•

<190> catutthe __bilaá¹…gikabhÄ• radvÄ• jo_ti bhÄ• radvÄ• jova so, nÄ• nappakÄ• raá¹ƒ
sambhÄ• rayuttaÃ±ca kaÃ±jikaá¹ƒ kÄ• retvÄ• vikkiá¹‡Ä• pento bahudhanaá¹ƒ saá¹…kharÄ
``bilaá¹…gikabhÄ• radvÄ• joâ€™â€™ ti tassa saá¹…gÄ«tikÄ• rehi nÄ• maá¹ƒ gahitaá¹ƒ. __
jeá¹-á¹-hakabhÄ• taro iminÄ• pabbÄ• jitÄ• â€™â€™ ti ativiya kuddho kiÃ±ci vattuá¹ƒ asakk
aá¹-á¹-hÄ• si. gÄ• thÄ• pana devatÄ• saá¹ƒyutte kathitÄ• va. catutthaá¹ƒ.

5. ahiá¹ƒsakasuttavaá¹‡á¹‡anÄ•

<191> paÃ±came __ahiá¹ƒsakabhÄ• radvÄ• jo_ti bhÄ• radvÄ• jovesa, ahiá¹ƒsakapaÃ±haá
saá¹…gÄ«tikÄ• rehi nÄ• maá¹ƒ gahitaá¹ƒ. nÄ• mena vÄ• esa ahiá¹ƒsako, gottena bhÄ• rac
ahiá¹ƒsako ahaá¹ƒ, iti me bhavaá¹ƒ gotamo jÄ• nÄ• tÅ«ti Ä• ha. __tathÄ• cassÄ• _ti tathÄ•
attho. __na hiá¹ƒsatÄ«_ti na viheá¹-heti na dukkhÄ• peti. paÃ±camaá¹ƒ.

6. jaá¹-Ä• suttavaá¹‡á¹‡anÄ•

<192> chaá¹-á¹-he __jaá¹-Ä• bhÄ• radvÄ• jo_ti bhÄ• radvÄ• jovesa, jaá¹-Ä• paÃ±hassa pa
saá¹…gÄ«tikÄ• rehi evaá¹ƒ vutto. sesaá¹ƒ devatÄ• saá¹ƒyutte kathitameva. chaá¹-á¹-haá¹ƒ.

7. suddhikasuttavaá¹‡á¹‡anÄ•

<193> sattame \Ee I 231/ __suddhikabhÄ• radvÄ• jo_ti ayampi bhÄ• radvÄ• jova, suddhika
\Ne I 204/ saá¹…gÄ«tikÄ• rehi evaá¹ƒ vutto. __sÄ«lavÄ• pi tapokara_nti sÄ«lasampannopi t
__vijjÄ• caraá¹‡asampanno_ti ettha __vijjÄ• _ti tayo vedÄ• . __caraá¹‡a_nti gottacaraá¹‡aá
aÃ±Ã±Ä• itarÄ• pajÄ• _ti so tevijjo brÄ• hmaá¹‡o sujjhati, ayaá¹ƒ pana aÃ±Ã±Ä• nÄ• mikÄ
sujjhatÄ«ti vadati. __bahumpi palapaá¹ƒ jappa_nti bahumpi palapaá¹ƒ jappanto, ``brÄ• hma
ti evaá¹ƒ vacanasahassampi bhaá¹‡antoti attho. __antokasambÅ«_ti anto kilesapÅ«tisabhÄ
__saá¹ƒkiliá¹-á¹-ho_ti kiliá¹-á¹-hehi kÄ• yakammÄ• dÄ«hi samannÄ• gato. sattamaá¹ƒ.

8. aggikasuttavaá¹‡á¹‡anÄ•

<194> aá¹-á¹-hame __aggikabhÄ• radvÄ• jo_ti ayampi bhÄ• radvÄ• jova, aggi paricaraá¹‡a
saá¹…gÄ«tikÄ• rehi etaá¹ƒ nÄ• maá¹ƒ gahitaá¹ƒ. __sannihito hotÄ«_ti saá¹ƒyojito hoti. __aa
tattha aá¹-á¹-hÄ• si? bhagavÄ• kira paccÅ«sasamaye lokaá¹ƒ olokento imaá¹ƒ brÄ• hmaá¹

``ayaá¹ƒ brÄ• hmaá¹‡o evarÅ«paá¹ƒ aggapÄ• yÄ• saá¹ƒ gahetvÄ• `mahÄ• brahmÄ• naá¹ƒ
aphalaá¹ƒ karoti apÄ• yamaggaá¹ƒ okkamati, imaá¹ƒ laddhiá¹ƒ avissajjanto apÄ• yapÅ«rak
gacchÄ• missa dhammadesanÄ• ya, micchÄ• diá¹-á¹-hiá¹ƒ bhinditvÄ• pabbÄ• jetvÄ• cattÄ
phalÄ• ni demÄ«â€™â€™ ti, tasmÄ• pubbaá¹‡hasamaye rÄ• jagahaá¹ƒ pavisitvÄ• tattha

__tÄ«hi vijjÄ• hÄ«_ti tÄ«hi vedehi. __jÄ• timÄ• _ti yÄ• va sattamÄ• pitÄ• mahayugÄ• pari
samannÄ• gato. __sutavÄ• bahÅ«_ti bahu nÄ• nappakÄ• re ganthe sutavÄ• . __somaá¹ƒ b
brÄ• hmaá¹‡o imaá¹ƒ pÄ• yÄ• saá¹ƒ bhuÃ±jituá¹ƒ yutto, tumhÄ• kaá¹ƒ panesa pÄ• yÄ• so

__vedÄ«_ti pubbenivÄ• saÃ±Ä• á¹‡ena jÄ• ni paá¹-ivijjhi. __saggÄ• pÄ• ya_nti dibbena cal
passati. __jÄ• tikkhaya_nti arahattaá¹ƒ. __abhiÃ±Ã±Ä• vosito_ti jÄ• nitvÄ• vositavosÄ• no.
232/ __bhava_nti avÄ«cito yÄ• va bhavaggÄ• bhotÄ• gotamena sadiso jÄ• tisampanno kh
natthi, bhavaá¹ƒyeva brÄ• hmaá¹‡oti.

evaÃ±ca pana vatvÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ pÅ«retvÄ• dasabalassa pÄ• yÄ• saá¹ƒ upanÄ
dÄ«petvÄ• \Ne I 205/ bhojanaá¹ƒ paá¹-ikkhipanto __gÄ• thÄ• bhigÄ«taá¹ƒ me_tiÄ• dimÄ• h
__gÄ• thÄ• bhigÄ«ta_nti gÄ• thÄ• hi abhigÄ«taá¹ƒ. __abhojaneyya_nti abhuÃ±jitabbaá¹ƒ \B
hoti --- tvaá¹ƒ, brÄ• hmaá¹‡a, mayhaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ bhikkhÄ• cÄ• ravattena á¹-hitas
dÄ• tuá¹ƒ nÄ• sakkhi, idÄ• ni pana mayÄ• tuyhaá¹ƒ kilaÃ±jamhi tile vitthÄ• rentena viya sal
pakÄ• sitÄ• , iti gÄ• yanena gÄ• yitvÄ• laddhaá¹ƒ viya idaá¹ƒ bhojanaá¹ƒ hoti, tasmÄ• idaá
abhojaneyyanti. __sampassataá¹ƒ, brÄ• hmaá¹‡a, nesa dhammo_ti, brÄ• hmaá¹‡a, atthaÃ±
sampassantÄ• naá¹ƒ ``evarÅ«paá¹ƒ bhojanaá¹ƒ bhuÃ±jitabbaâ€™â€™ nti esa dhammo na
__gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• , _ gÄ• thÄ• hi gÄ• yitvÄ• laddhaá¹ƒ buddhÄ•
brÄ• hmaá¹‡a, vuttiresÄ• _ti, brÄ• hmaá¹‡a, dhamme sati dhammaá¹ƒ apekkhitvÄ• dhamm
kappentÄ• naá¹ƒ esÄ• vutti ayaá¹ƒ Ä• jÄ«vo --- evarÅ«paá¹ƒ nÄ«haritvÄ• dhammaladdhar

atha brÄ• hmaá¹‡o cintesi --- ahaá¹ƒ pubbe samaá¹‡assa gotamassa guá¹‡e vÄ• aguá¹‡e
panassÄ• haá¹ƒ guá¹‡e Ã±atvÄ• mama gehe asÄ«tikoá¹-imattaá¹ƒ dhanaá¹ƒ sÄ• sane vipp
``mayÄ• dinnapaccayÄ• akappiyÄ• â€™â€™ ti vadati. appaá¹-iggayho ahaá¹ƒ samaá¹‡en
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pesetvÄ• tassa cittÄ• cÄ• raá¹ƒ vÄ«maá¹ƒsanto, ``ayaá¹ƒ s
`akappiyÄ• â€™ ti sallakkheti. yaá¹ƒ hi bhojanaá¹ƒ Ä• rabbha kathÄ• uppannÄ• , etadeva n
niddosÄ• â€™â€™ ti brÄ• hmaá¹‡assa catunnaá¹ƒ paccayÄ• naá¹ƒ dÄ• nadvÄ• raá¹ƒ dass
tattha __kukkuccavÅ«pasanta_nti hatthakukkuccÄ• dÄ«naá¹ƒ vasena vÅ«pasantakukkucca
desanÄ• mattametaá¹ƒ \Ee I 233/. ayaá¹ƒ panattho --- aÃ±Ã±ehi tayÄ• ``pariccajissÄ• mÄ«
cÄ«varÄ• dÄ«hi paccayehi upaá¹-á¹-hahassu. __khettaá¹ƒ hi taá¹ƒ puÃ±Ã±apekkhassa hot
tathÄ• gatasÄ• sanaá¹ƒ nÄ• ma puÃ±Ã±apekkhassa puÃ±Ã±atthikassa tuyhaá¹ƒ appepi bÄ
sukhettaá¹ƒ viya paá¹-iyattaá¹ƒ hoti. aá¹-á¹-hamaá¹ƒ.

9. sundarikasuttavaá¹‡á¹‡anÄ•

<195> navame __sundarikabhÄ• radvÄ• jo_ti sundarikÄ• ya nadiyÄ• tÄ«re aggijuhaá¹‡ena
__sundarikÄ• yÄ• _ti evaá¹ƒnÄ• mikÄ• ya nadiyÄ• . __aggiá¹ƒ_ \Be I 214/ __juhatÄ«_ti Ä• I
\Ne I 206/. __aggihuttaá¹ƒ paricaratÄ«_ti agyÄ• yatanaá¹ƒ sammajjanupalepanabalikammÄ
nu kho imaá¹ƒ habyasesaá¹ƒ bhuÃ±jeyyÄ• _ti so kira brÄ• hmaá¹‡o aggimhi hutÄ• vasesaá
cintesi --- ``aggimhi tÄ• va pakkhittapÄ• yÄ• so mahÄ• brahmunÄ• bhutto, ayaá¹ƒ pana ava
brahmuno mukhato jÄ• tassa brÄ• hmaá¹‡assa dadeyyaá¹ƒ, evaá¹ƒ me pitarÄ• saha puttop
suvisodhito cassa brahmalokagÄ• mimaggoâ€™â€™ ti. so brÄ• hmaá¹‡assa dassanatthaá
catuddisÄ• anuvilokesi, ``ko nu kho imaá¹ƒ habyasesaá¹ƒ bhuÃ±jeyyÄ• â€™â€™ ti?

__rukkhamÅ«le_ti tasmiá¹ƒ vanasaá¹‡á¸• e jeá¹-á¹-hakarukkhassa mÅ«le. __sasÄ«saá¹ƒ pA
sÄ«sena pÄ• rutakÄ• yaá¹ƒ nisinnaá¹ƒ. kasmÄ• pana bhagavÄ• tattha nisÄ«di? bhagavÄ•
olokento imaá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• cintesi --- ayaá¹ƒ brÄ• hmaá¹‡o evarÅ«paá¹ƒ agg
``mahÄ• brahmÄ• naá¹ƒ bhojemÄ«â€™â€™ ti aggimhi jhÄ• pento aphalaá¹ƒ karoti ... pe ...
cattÄ• ri ca phalÄ• ni demÄ«ti. tasmÄ• kÄ• lasseva vuá¹-á¹-hÄ• ya sarÄ«rapaá¹-ijagganaá¹
Ä• dÄ• ya gantvÄ• vuttanayena tasmiá¹ƒ rukkhamÅ«le nisÄ«di. atha kasmÄ• sasÄ«saá¹ƒ
sÄ«tavÄ• tassa ca paá¹-ibÄ• haá¹‡atthaá¹ƒ, paá¹-ibalova etaá¹ƒ tathÄ• gato adhivÄ• setuá¹
\Ee I 234/ nisÄ«deyya, brÄ• hmaá¹‡o dÅ«ratova saÃ±jÄ• nitvÄ• nivatteyya, evaá¹ƒ sati kath
bhagavÄ• --- ``brÄ• hmaá¹‡e Ä• gate sÄ«saá¹ƒ vivarissÄ• mi, atha maá¹ƒ so disvÄ• katha
tassÄ• haá¹ƒ kathÄ• nusÄ• rena dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti kathÄ• pavattanatt

__upasaá¹…kamÄ«_ti brÄ• hmaá¹‡o --- ``ayaá¹ƒ sasÄ«saá¹ƒ pÄ• rupitvÄ• sabbarattiá¹ƒ p
dakkhiá¹‡odakaá¹ƒ datvÄ• imaá¹ƒ habyasesaá¹ƒ dassÄ• mÄ«â€™â€™ ti, brÄ• hmaá¹‡asa
__muá¹‡á¸• o ayaá¹ƒ bhavaá¹ƒ, muá¹‡á¸• ako ayaá¹ƒ bhava_nti sÄ«se vivaritamatte nÄ«ca
``muá¹‡á¸• oâ€™â€™ ti Ä• ha. tato suá¹-á¹-hutaraá¹ƒ olokento pavattamattampi sikhaá¹ƒ a
``muá¹‡á¸• akoâ€™â€™ ti Ä• ha. __tatovÄ• _ti yattha á¹-hito addasa, tamhÄ• va padesÄ• .
kenaci kÄ• raá¹‡ena muá¹‡á¸• itasÄ«sÄ• pi honti.

__mÄ• _ \Be I 215/ __jÄ• tiá¹ƒ pucchÄ• _ti yadi dÄ• nassa mahapphalataá¹ƒ paccÄ• sÄ«sa
akÄ• raá¹‡aá¹ƒ hi dakkhiá¹‡eyyabhÄ• vassa jÄ• ti. __caraá¹‡aÃ±ca pucchÄ• _ti apica kho s
caraá¹‡aá¹ƒ puccha. etaá¹ƒ hi dakkhiá¹‡eyyabhÄ• vassa kÄ• raá¹‡aá¹ƒ. idÄ• nissa tamatth
__kaá¹-á¹-hÄ• have jÄ• yati jÄ• tavedo_tiÄ• dimÄ• ha \Ne I 207/. tatrÄ• yaá¹ƒ adhippÄ• yo
jÄ• yati, na ca so sÄ• lÄ• dikaá¹-á¹-hÄ• jÄ• tova aggikiccaá¹ƒ karoti, sÄ• pÄ• na-doá¹‡iÄ• c
karoti, attano pana acciyÄ• diguá¹‡asampattiyÄ• yato vÄ• tato vÄ• jÄ• to karotiyeva. evaá
brÄ• hmaá¹‡akulÄ• dÄ«su jÄ• tova dakkhiá¹‡eyyo hoti, caá¹‡á¸• Ä• lakulÄ• dÄ«su jÄ• to na
nÄ«cakulinopi uccakulinopi khÄ«á¹‡Ä• sava-muni dhitimÄ• hirÄ«nisedho Ä• jÄ• nÄ«yo hoti
dhitihiripamokkhÄ• ya guá¹‡asampattiyÄ• jÄ• timÄ• uttamadakkhiá¹‡eyyo hoti. so hi dhitiy

hiriyÄ• dose nisedhetÄ«ti. apicettha __munÄ«_ti monadhammena samannÄ• gato. __dhitin
__Ä• jÄ• nÄ«yo_ti kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanako. __hirÄ«nisedho_ti hiriyÄ• pÄ• pÄ• n

__saccena danto_ti \Ee I 235/ paramatthasaccena danto. __damasÄ• upeto_ti indriyadam
__vedantagÅ«_ti catunnaá¹ƒ maggavedÄ• naá¹ƒ antaá¹ƒ, catÅ«hi vÄ• maggavedehi kilesÄ
__vusitabrahmacariyo_ti maggabrahmacariyavÄ• saá¹ƒ vuttho. __yaÃ±Ã±opanÄ«to_ti upan
paá¹-iyÄ• ditayaÃ±Ã±o ca. __tamupavhayethÄ• _ti yena yaÃ±Ã±o paá¹-iyÄ• dito, so taá¹ƒ p
avhayeyya. ``indamavhayÄ• ma, somamavhayÄ• ma, varuá¹‡amavhayÄ• ma, Ä«sÄ• nama
idaá¹ƒ pana avhÄ• naá¹ƒ niratthakaá¹ƒ. __kÄ• lenÄ• _ti avhayanto ca ``kÄ• lo, bhante, niá¹-
nti antomajjhanhikakÄ• leyeva taá¹ƒ upavhayeyya. __so juhati dakkhiá¹‡eyye_ti yo evaá¹ƒ k
Ä• mantetvÄ• tattha catupaccayadakkhiá¹‡aá¹ƒ patiá¹-á¹-hapeti, so dakkhiá¹‡eyye juhati nA
aggimhi pakkhipanto.

iti brÄ• hmaá¹‡o bhagavato kathaá¹ƒ suá¹‡anto pasÄ«ditvÄ• idÄ• ni attano pasÄ• daá¹ƒ Ä
suyiá¹-á¹-ha_ntiÄ• dimÄ• ha. tassattho --- addhÄ• mama yidaá¹ƒ idÄ• ni suyiá¹-á¹-haÃ±ca s
pubbe pana aggimhi jhÄ• pitaá¹ƒ niratthakaá¹ƒ ahosÄ«ti. __aÃ±Ã±o jano_ti ``ahaá¹ƒ brÄ• h
brÄ• hmaá¹‡oâ€™â€™ ti vadanto \Be I 216/ andhabÄ• laputhujjano. __habyasesa_nti hutas
bhava_ntiÄ• di purimasutte vuttanayeneva veditabbaá¹ƒ.

__na khvÄ• ha_nti na kho ahaá¹ƒ. kasmÄ• panevamÄ• hÄ• ti? tasmiá¹ƒ kira bhojane upah
208/ bhuÃ±jissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya catÅ«su mahÄ• dÄ«pesu dvÄ«su parittadÄ«pa
pupphaphalÄ• dÄ«ni ceva sappinavanÄ«tatelamadhuphÄ• á¹‡itÄ• dÄ«ni ca Ä• dÄ• ya mad
madhuá¹ƒ gaá¹‡hantiyo viya dibbÄ• nubhÄ• vena nibbattitojameva gahetvÄ• pakkhipiá¹ƒsu
gataá¹ƒ, manussÄ• naÃ±ca oá¸·Ä• rikaá¹ƒ vatthÅ«ti tesaá¹ƒ tÄ• va oá¸·Ä• rikavatthutÄ• ya s
gacchati. goyÅ«se pana tilabÄ«jÄ• ni pakkhipitvÄ• pakkattÄ• oá¸·Ä• rikamissakaá¹ƒ jÄ• ta
sukhumaá¹ƒ vatthÅ«ti tesaá¹ƒ sukhumavatthutÄ• ya sammÄ• pariá¹‡Ä• maá¹ƒ na gacchati
sukkhavipassakakhÄ«á¹‡Ä• savassÄ• pi kucchiyaá¹ƒ na pariá¹‡amati. aá¹-á¹-hasamÄ• patt
pana samÄ• pattibalena \Ee I 236/ pariá¹‡Ä• meyya. bhagavato pana pÄ• katikeneva kamm

__appaharite_ti aharite. sace hi haritesu tiá¹‡esu pakkhipeyya, siniddhapÄ• yÄ• sena tiá¹‡A
bhaveyyuá¹ƒ. buddhÄ• ca bhÅ«tagÄ• masikkhÄ• padaá¹ƒ na vÄ«tikkamanti, tasmÄ• evam
galappamÄ• á¹‡Ä• ni mahÄ• tiá¹‡Ä• ni, tÄ• dise á¹-hÄ• ne pakkhipituá¹ƒ vaá¹-á¹-ati. __appA
sappÄ• á¹‡akasmiá¹ƒ hi parittake udake pakkhitte pÄ• á¹‡akÄ• maranti, tasmÄ• evamÄ• h
mahÄ• udakaá¹ƒ hoti, pÄ• tisatepi pÄ• tisahassepi pakkhitte na Ä• luá¸·ati, tathÄ• rÅ«pe ud
__opilÄ• pesÄ«_ti suvaá¹‡á¹‡apÄ• tiyÄ• saddhiá¹ƒyeva nimujjÄ• pesi. __cicciá¹-Ä• yati ciá
evarÅ«paá¹ƒ saddaá¹ƒ karoti. kiá¹ƒ panesa pÄ• yÄ• sassa Ä• nubhÄ• vo, udÄ• hu tathÄ• g
ayaá¹ƒ hi brÄ• hmaá¹‡o taá¹ƒ pÄ• yÄ• saá¹ƒ opilÄ• petvÄ• ummaggaá¹ƒ Ä• ruyha satthu s
gaccheyya, atha bhagavÄ• --- ``ettakaá¹ƒ acchariyaá¹ƒ disvÄ• mama santikaá¹ƒ Ä• gamis

dhammadesanÄ• ya micchÄ• diá¹-á¹-higahaá¹‡aá¹ƒ bhinditvÄ• sÄ• sane otÄ• retvÄ• amat
adhiá¹-á¹-hÄ• nabalena evamakÄ• si.

__dÄ• ru_ \Be I 217/ __samÄ• dahÄ• no_ti dÄ• ruá¹ƒ jhÄ• payamÄ• no. __bahiddhÄ• hi e
nÄ• ma ariyadhammato bahiddhÄ• . yadi etena suddhi bhaveyya, ye davaá¸• Ä• hakÄ• day
te paá¹-hamataraá¹ƒ sujjheyyuá¹ƒ. __kusalÄ• _ti khandhÄ• dÄ«su kusalÄ• . __ajjhattamevu
niyakajjhatte attano santÄ• nasmiá¹ƒyeva Ã±Ä• á¹‡ajotiá¹ƒ jÄ• lemi. __niccagginÄ«_ti Ä• va
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena niccaá¹ƒ pajjalitaggi. __niccasamÄ• hitatto_ti niccaá¹ƒ samm
__brahmacariyaá¹ƒ carÄ• mÄ«_ti bodhimaá¹‡á¸• e caritaá¹ƒ brahmacariyaá¹ƒ gahetvÄ• ev

__mÄ• no_ \Ne I 209/ __hi te, brÄ• hmaá¹‡a, khÄ• ribhÄ• ro_ti yathÄ• khÄ• ribhÄ• ro khar
á¹-hitopi akkantakkantaá¹-á¹-hÄ• ne pathaviyÄ• saddhiá¹ƒ phuseti, evameva jÄ• tigottakulÄ
nissÄ• ya ussÄ• pito mÄ• nopi tattha tattha issaá¹ƒ uppÄ• dento catÅ«su apÄ• yesu saá¹ƒs
hi te, brÄ• hmaá¹‡a, khÄ• ribhÄ• roâ€™â€™ ti \Ee I 237/. __kodho dhÅ«mo_ti tava Ã±Ä• á¹
upakkilesaá¹-á¹-hena kodho dhumo. tena hi te upakkiliá¹-á¹-ho Ã±Ä• á¹‡aggi na virocati. __
mosavajja_nti nirojaá¹-á¹-hena musÄ• vÄ• do chÄ• rikÄ• nÄ• ma. yathÄ• hi chÄ• rikÄ• ya
evaá¹ƒ te musÄ• vÄ• dena paá¹-icchannaá¹ƒ Ã±Ä• á¹‡anti dasseti. __jivhÄ• sujÄ• _ti yathÄ
suvaá¹‡á¹‡arajatalohakaá¹-á¹-hamattikÄ• su aÃ±Ã±ataramayÄ• yÄ• gayajanatthÄ• ya sujÄ
dhammayÄ• gaá¹ƒ yajanatthÄ• ya pahÅ«tajivhÄ• sujÄ• ti vadati. __hadayaá¹ƒ jotiá¹-á¹-hÄ•
nadÄ«tÄ«re jotiá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ mayhaá¹ƒ dhammayÄ• gassa yajanaá¹-á¹-hÄ• natth
jotiá¹-á¹-hÄ• naá¹ƒ. __attÄ• _ti cittaá¹ƒ.

__dhammo rahado_ti yathÄ• tvaá¹ƒ aggiá¹ƒ paricaritvÄ• dhÅ«machÄ• rikasedakiliá¹-á¹-ha
nadiá¹ƒ otaritvÄ• nhÄ• yasi, evaá¹ƒ mayhaá¹ƒ sundarikÄ• sadisena bÄ• hirena rahadena a
aá¹-á¹-haá¹…gikamaggadhammo pana mayhaá¹ƒ rahado, tatrÄ• haá¹ƒ pÄ• á¹‡asatampi pÄ
caturÄ• sÄ«tipÄ• á¹‡asahassÄ• nipi ekappahÄ• rena nhÄ• pemi. __sÄ«latittho_ti tassa pan
catupÄ• risuddhisÄ«laá¹ƒ titthanti dasseti. __anÄ• vilo_ti yathÄ• tuyhaá¹ƒ sundarikÄ• nadÄ
ekato nhÄ• yantehi heá¹-á¹-hupariyavÄ• likÄ• Ä• luá¸·Ä• hoti \Be I 218/, na evaá¹ƒ mayhaá
anekasatasahassesupi pÄ• á¹‡esu otaritvÄ• nhÄ• yantesu so anÄ• vilo vippasannova hoti.
pasattho_ti paá¹‡á¸• itehi paá¹‡á¸• itÄ• naá¹ƒ pasaá¹-á¹-ho. uttamatthena vÄ• so sabbhÄ«t
pasatthattÄ• sataá¹ƒ pasattho. __taranti pÄ• ra_nti nibbÄ• napÄ• raá¹ƒ gacchanti.

idÄ• ni ariyamaggarahadassa aá¹…gÄ• ni uddharitvÄ• dassento __saccaá¹ƒ dhammo_tiÄ
vacÄ«saccaá¹ƒ. __dhammo_ti iminÄ• diá¹-á¹-hisaá¹…kappavÄ• yÄ• masatisamÄ• dhayo d
kammantÄ• jÄ«vÄ• gahitÄ• . __sacca_nti vÄ• iminÄ• maggasaccaá¹ƒ gahitaá¹ƒ. sÄ• atth
vuttaÃ±hetaá¹ƒ --- ``sammÄ• diá¹-á¹-hi maggo ceva hetu cÄ• â€™â€™ ti (Dhs 1039). samm
gahitÄ• ya taggatikattÄ• sammÄ• saá¹…kappo gahitova hoti. __dhammo_ti iminÄ• vÄ• yÄ
__saá¹ƒyamo_ti iminÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• . evampi aá¹-á¹-haá¹…giko maggo das

__sacca_nti paramatthasaccaá¹ƒ \Ee I 238/, taá¹ƒ atthato nibbÄ• naá¹ƒ. __dhammo_tipade
vÄ• yÄ• mo sati samÄ• dhÄ«ti paÃ±caá¹…gÄ• ni gahitÄ• ni. __saá¹ƒyamo_ti vÄ• cÄ• kam
aá¹-á¹-haá¹…giko maggo dassito hoti. __brahmacariya_nti etaá¹ƒ brahmacariyaá¹ƒ nÄ• ma
sassatucchede vajjetvÄ• majjhe nissitÄ• . __brahmapattÄ«_ti seá¹-á¹-hapatti. __sa tujjubhÅ
ettha ta-kÄ• ro padasandhikaro, sa tvaá¹ƒ ujubhÅ«tesu khÄ«á¹‡Ä• savesu namo karohÄ«ti
dhammasÄ• rÄ«ti brÅ«mÄ«_ti yo evaá¹ƒ paá¹-ipajjati, tamahaá¹ƒ puggalaá¹ƒ ``dhammasÄ•
paá¹-icchannoâ€™â€™ ti ca ``kusaladhammehi akusaladhamme sÄ• retvÄ• á¹-hitoâ€™â€
navamaá¹ƒ.

10. bahudhÄ«tarasuttavaá¹‡á¹‡anÄ•

<196> dasame __aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e_ti paccÅ«sasamaye lokaá¹ƒ olokento
arahattassa upanissayaá¹ƒ disvÄ• ``gacchÄ• missa saá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€™
vanasaá¹‡á¸• e viharati. __naá¹-á¹-hÄ• hontÄ«_ti kasitvÄ• vissaá¹-á¹-hÄ• aá¹-avimukhÄ•
bhuÃ±jituá¹ƒ gate palÄ• tÄ• honti. __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä
\Be I 219/. __ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapet
piá¹-á¹-hikaá¹‡á¹-ake koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . __parimukhaá¹ƒ satiá¹ƒ upaá¹-
kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹-hapayitvÄ• , mukhasamÄ«pe vÄ• katvÄ• ti at
vuttaá¹ƒ --- ``ayaá¹ƒ sati upaá¹-á¹-hitÄ• hoti sÅ«paá¹-á¹-hitÄ• nÄ• sikagge vÄ• mukhanimi
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti (Vibh 537). atha vÄ• __ ``parÄ«_ti par
__mukha_nti niyyÄ• naá¹-á¹-ho. __satÄ«_ti upaá¹-á¹-hÄ• naá¹-á¹-ho. tena vuccati parimukh
upaá¹-á¹-hapetvÄ• â€™â€™ ti evaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 164) vuttanayenape
tatrÄ• yaá¹ƒ saá¹…khepo --- ``pariggahitaniyyÄ• naá¹ƒ satiá¹ƒ katvÄ• â€™â€™ ti. evaá¹ƒ n
chabbaá¹‡á¹‡Ä• ghanabuddharasmiyo vissajjetvÄ• nisÄ«di. __upasaá¹…kamÄ«_ti doman
``sukhena vatÄ• yaá¹ƒ samaá¹‡o nisinnoâ€™â€™ ti cintetvÄ• upasaá¹…kami.

__ajjasaá¹-á¹-hiá¹ƒ_ \Ee I 239/ __na dissantÄ«_ti ajja chadivasamattakÄ• paá¹-á¹-hÄ• ya n
__pÄ• pakÄ• _ti lÄ• makÄ• tilakhÄ• á¹‡ukÄ• . tena kira tilakhette vapite tadaheva devo vas
osÄ«dÄ• pesi \Ne I 211/, pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• gahetuá¹ƒ nÄ• sakkhiá¹ƒsu. yepi va
upari pÄ• á¹‡akÄ• patitvÄ• paá¹‡á¹‡Ä• ni khÄ• diá¹ƒsu, ekapaá¹‡á¹‡adupaá¹‡á¹‡Ä• khÄ•
brÄ• hmaá¹‡o khettaá¹ƒ oloketuá¹ƒ gato te disvÄ• --- ``vaá¸• á¸• hiyÄ• me tilÄ• gahitÄ• , t
ti domanassajÄ• to ahosi, taá¹ƒ gahetvÄ• imaá¹ƒ gÄ• thamÄ• ha.

__ussoá¸·hikÄ• yÄ• _ti ussÄ• hena kaá¹‡á¹‡anaá¹…guá¹-á¹-hÄ• dÄ«ni ukkhipitvÄ• vicaran
anupubbena bhogesu parikkhÄ«á¹‡esu pakkhipitabbassa abhÄ• vena tucchakoá¹-á¹-hÄ• a
sattahi gharehi Ä• gatÄ• mÅ«sikÄ• te tucchakoá¹-á¹-he pavisitvÄ• uyyÄ• nakÄ«á¸·aá¹ƒ kÄ
taá¹ƒ gahetvÄ• evamÄ• ha.

__uppÄ• á¹-akehi saÃ±channo_ti uppÄ• á¹-akapÄ• á¹‡akehi saÃ±channo. tassa kira brÄ• h
santhataá¹ƒ tiá¹‡apaá¹‡á¹‡asanthÄ• raá¹ƒ koci antarantarÄ• paá¹-ijagganto natthi. so divas
kammaá¹ƒ katvÄ• sÄ• yaá¹ƒ Ä• gantvÄ• tasmiá¹ƒ nipajjati. athassa uppÄ• á¹-akapÄ• á¹‡a
karontÄ• khÄ• danti, taá¹ƒ gahetvÄ• evamÄ• ha.

__vidhavÄ• _ti \Be I 220/ matapatikÄ• . yÄ• va kira tassa brÄ• hmaá¹‡assa gehe vibhavam
vidhavÄ• pi hutvÄ• patikulesu vasituá¹ƒ labhiá¹ƒsu. yadÄ• pana so niddhano jÄ• to, tadÄ•
gacchathÄ• â€™â€™ ti sassusasurÄ• dÄ«hi nikkaá¸• á¸• hitÄ• tato tasseva gharaá¹ƒ Ä• ga
brÄ• hmaá¹‡assa bhojanakÄ• le ``gacchatha ayyakena saddhiá¹ƒ bhuÃ±jathÄ• â€™â€™ ti
hatthesu otÄ• ritesu brÄ• hmaá¹‡o hatthassa okÄ• saá¹ƒ na labhati. taá¹ƒ gahetvÄ• imaá¹ƒ

__piá¹…galÄ• _ti kaá¸·Ä• rapiá¹…galÄ• . __tilakÄ• hatÄ• _ti kÄ• á¸·asetÄ• divaá¹‡á¹‡ehi ti
__sottaá¹ƒ pÄ• dena bodhetÄ«_ti niddaá¹ƒ okkantaá¹ƒ pÄ• dena paharitvÄ• pabodheti. aya
mÅ«sikasaddena ubbÄ• á¸·ho uppÄ• á¹-akehi ca khajjamÄ• no sabbarattiá¹ƒ \Ee I 240/ nidd
paccÅ«sakÄ• le niddÄ• yati. atha naá¹ƒ akkhÄ«su nimmilitamattesveva --- ``kiá¹ƒ karosi, brÄ
pubbe ca gahitassa iá¹‡assa? vaá¸• á¸• hi matthakaá¹ƒ pattÄ• , satta dhÄ«taro posetabbÄ•
Ä• gantvÄ• \Ne I 212/ gehaá¹ƒ parivÄ• ressanti, gaccha kammaá¹ƒ karohÄ«â€™â€™ ti pÄ
taá¹ƒ gahetvÄ• imaá¹ƒ gÄ• thamÄ• ha.

__iá¹‡Ä• yikÄ• _ti yesaá¹ƒ anena hatthato iá¹‡aá¹ƒ gahitaá¹ƒ. so kira kassaci hatthato ekaá
kassaci dve kassaci dasa ... pe ... kassaci satanti evaá¹ƒ bahÅ«naá¹ƒ hatthato iá¹‡aá¹ƒ agg
brÄ• hmaá¹‡aá¹ƒ apassantÄ• ``gehato taá¹ƒ nikkhantameva gaá¹‡hissÄ• mÄ• â€™â€™ ti
taá¹ƒ gahetvÄ• imaá¹ƒ gÄ• thamÄ• ha.

bhagavÄ• tena brÄ• hmaá¹‡ena imÄ• hi sattahi gÄ• thÄ• hi dukkhe kathite ``yaá¹ƒ yaá¹ƒ, l
dukkhaá¹ƒ kathitaá¹ƒ, sabbametaá¹ƒ mayhaá¹ƒ natthÄ«â€™â€™ ti dassento paá¹-igÄ• thÄ•
dhammadesanaá¹ƒ vaá¸• á¸• hesi. brÄ• hmaá¹‡o tÄ• gÄ• thÄ• sutvÄ• bhagavati pasanno
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. taá¹ƒ dassetuá¹ƒ __evaá¹ƒ vutte bhÄ• radvÄ• jagotto_
__alatthÄ• _ti labhi.

taÃ±ca pana brÄ• hmaá¹‡aá¹ƒ bhagavÄ• pabbÄ• jetvÄ• Ä• dÄ• ya jetavanaá¹ƒ gantvÄ• p
pacchÄ• samaá¹‡ena kosalaraÃ±Ã±o gehadvÄ• raá¹ƒ agamÄ• si \Be I 221/. rÄ• jÄ• ``satth
pÄ• sÄ• dÄ• oruyha vanditvÄ• hatthato pattaá¹ƒ gahetvÄ• tathÄ• gataá¹ƒ uparipÄ• sÄ• da
nisÄ«dÄ• petvÄ• gandhodakena pÄ• de dhovitvÄ• satapÄ• katelena makkhetvÄ• yÄ• guá
rajatadaá¹‡á¸• aá¹ƒ suvaá¹‡á¹‡akaá¹-acchuá¹ƒ gahetvÄ• satthu upanÄ• mesi. satthÄ• pat
tathÄ• gatassa pÄ• desu patitvÄ• , ``sace me, bhante, doso atthi, khamathÄ• â€™â€™ ti Ä•
atha kasmÄ• yÄ• guá¹ƒ na gaá¹‡hathÄ• ti? palibodho atthi, mahÄ• rÄ• jÄ• ti. kiá¹ƒ pana, bh
agaá¹‡hanteheva labhitabbo esa palibodho, paá¹-ibalo ahaá¹ƒ palibodhaá¹ƒ dÄ• tuá¹ƒ, gaá

satthÄ• aggahesi. mahallakattheropi dÄ«gharattaá¹ƒ chÄ• to yÄ• vadatthaá¹ƒ yÄ• guá¹ƒ pi
khÄ• danÄ«yabhojanÄ«yaá¹ƒ datvÄ• bhattakiccÄ• vasÄ• ne bhagavantaá¹ƒ \Ee I 241/ van
tumhe paveá¹‡iyÄ• Ä• gate okkÄ• kavaá¹ƒse uppajjitvÄ• cakkavattisiriá¹ƒ pahÄ• ya pabba
patto, ko nÄ• ma, bhante, tumhÄ• kaá¹ƒ palibodhoâ€™â€™ ti? mahÄ• rÄ• ja, etassa mahal
amhÄ• kaá¹ƒ palibodhasadisovÄ• ti.

rÄ• jÄ• \Ne I 213/ theraá¹ƒ vanditvÄ• --- ``ko, bhante, tumhÄ• kaá¹ƒ palibodhoâ€™â€™ ti
mahÄ• rÄ• jÄ• ti. kittako, bhanteti? gaá¹‡ehi, mahÄ• rÄ• jÄ• ti. raÃ±Ã±o ``ekaá¹ƒ dve sataá
gaá¹‡entassa aá¹…guliyo nappahonti. athekaá¹ƒ purisaá¹ƒ pakkositvÄ• , ``gaccha, bhaá¹‡e
carÄ• pehi `sabbe bahudhÄ«tikabrÄ• hmaá¹‡assa iá¹‡Ä• yikÄ• rÄ• jaá¹…gaá¹‡e sannipata
bheriá¹ƒ sutvÄ• sannipatiá¹ƒsu. rÄ• jÄ• tesaá¹ƒ hatthato paá¹‡á¹‡Ä• ni Ä• harÄ• petvÄ• s
dhanamadÄ• si. tattha suvaá¹‡á¹‡ameva satasahassagghanakaá¹ƒ ahosi. puna rÄ• jÄ• pu
bhante, palibodhoâ€™â€™ ti. iá¹‡aá¹ƒ nÄ• ma, mahÄ• rÄ• ja, datvÄ• muccituá¹ƒ sakkÄ• ,
mahÄ• palibodhÄ• mayhanti. rÄ• jÄ• yÄ• nÄ• ni pesetvÄ• tassa dhÄ«taro Ä• harÄ• petvÄ
taá¹ƒ kulagharaá¹ƒ pesetvÄ• , ``aÃ±Ã±opi, bhante, atthi palibodhoâ€™â€™ ti pucchi? brÄ•
rÄ• jÄ• yÄ• naá¹ƒ pesetvÄ• , tassa brÄ• hmaá¹‡iá¹ƒ Ä• harÄ• petvÄ• , ayyikaá¹-á¹-hÄ• ne
``aÃ±Ã±opi, bhante, atthi palibodhoâ€™â€™ ti? natthi \Be I 222/, mahÄ• rÄ• jÄ• ti vutte rÄ•
dÄ• petvÄ• , ``bhante, mama santakaá¹ƒ tumhÄ• kaá¹ƒ bhikkhubhÄ• vaá¹ƒ jÄ• nÄ• thÄ• â€
mahÄ• rÄ• jÄ• ti. atha naá¹ƒ rÄ• jÄ• Ä• ha --- ``bhante, cÄ«varapiá¹‡á¸• apÄ• tÄ• dayopi s
santakÄ• bhavissanti. tumhe tathÄ• gatassa manaá¹ƒ gahetvÄ• samaá¹‡adhammaá¹ƒ kar
appamatto samaá¹‡adhammaá¹ƒ karonto nacirasseva Ä• savakkhayaá¹ƒ pattoti. dasamaá¹

paá¹-hamo vaggo.

2. upÄ• sakavaggo

1. kasibhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ•

<197> dutiyavaggassa \Ee I 242/ paá¹-hame __magadhesÅ«_ti evaá¹ƒnÄ• make janapade
rÄ• jagahaá¹ƒ parivÄ• retvÄ• á¹-hitassa girino dakkhiá¹‡abhÄ• ge janapado atthi, tasmiá¹ƒ
vihÄ• rassÄ• pi tadeva nÄ• maá¹ƒ. __ekanÄ• á¸·Ä• yaá¹ƒ brÄ• hmaá¹‡agÄ• me_ti ekanÄ• a
brÄ• hmaá¹‡Ä• \Ne I 214/ panettha sambahulÄ• paá¹-ivasanti, brÄ• hmaá¹‡abhogo eva vÄ
``brÄ• hmaá¹‡agÄ• moâ€™â€™ ti vuccati.

__tena kho pana samayenÄ• _ti yaá¹ƒ samayaá¹ƒ bhagavÄ• magadharaá¹-á¹-he ekanÄ• a
upanissÄ• ya dakkhiá¹‡agirimahÄ• vihÄ• re brÄ• hmaá¹‡assa indriyaparipÄ• kaá¹ƒ Ä• gam
samayena. __kasibhÄ• radvÄ• jassÄ• _ti so brÄ• hmaá¹‡o kasiá¹ƒ nissÄ• ya jÄ«vati, bhÄ•
__paÃ±camattÄ• nÄ«_ti paÃ±ca pamÄ• á¹‡Ä• ni, anÅ«nÄ• ni anadhikÄ• ni paÃ±canaá¹…g

__payuttÄ• nÄ«_ti yojitÄ• ni, balÄ«baddÄ• naá¹ƒ khandhesu á¹-hapetvÄ• yuge yottehi yojit

__vappakÄ• le_ti vappanakÄ• le bÄ«janikkhepasamaye. tattha dve vappÄ• ni kalalavappaÂ
paá¹ƒsuvappaá¹ƒ idha adhippetaá¹ƒ, taÃ±ca kho paá¹-hamadivase maá¹…galavappaá¹ƒ. ta
upakaraá¹‡asampadÄ• --- tÄ«á¹‡i balibaddasahassÄ• ni upaá¹-á¹-hÄ• pitÄ• ni honti, sabbe
siá¹…gÄ• ni paá¹-imukkÄ• ni, rajatamayÄ• khurÄ• , sabbe \Be I 223/ setamÄ• lÄ• hi ceva g
alaá¹…katÄ• paripuá¹‡á¹‡apaÃ±caá¹…gÄ• sabbalakkhaá¹‡asampannÄ• , ekacce kÄ• á¸·Â
setÄ• phalikavaá¹‡á¹‡Ä• , ekacce rattÄ• pavÄ• á¸·avaá¹‡á¹‡Ä• , ekacce kammÄ• sÄ• ma
paÃ±casatÄ• kassakÄ• sabbe ahatasetavatthÄ• gandhamÄ• lÄ• laá¹…katÄ• dakkhiá¹‡aa
patiá¹-á¹-hitapupphacumbaá¹-akÄ• haritÄ• lamanosilÄ• laÃ±janujjalagattÄ• dasa dasa naá
gacchanti. naá¹…galÄ• naá¹ƒ sÄ«saÃ±ca yugaÃ±ca patodÄ• ca suvaá¹‡á¹‡akhacitÄ• \Ee
aá¹-á¹-ha balÄ«baddÄ• yuttÄ• , sesesu cattÄ• ro cattÄ• ro, avasesÄ• kilantaparivattanattha
ekekagumbe ekekabÄ«jasakaá¹-aá¹ƒ ekeko kasati, ekeko vappati.

brÄ• hmaá¹‡o pana pageva massukammaá¹ƒ kÄ• rÄ• petvÄ• nhÄ• yitvÄ• sugandhagandh
vatthaá¹ƒ nivÄ• setvÄ• sahassagghanakaá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ• ekekissÄ• aá¹…guliyÄ
aá¹…gulimuddikÄ• yo kaá¹‡á¹‡esu sÄ«hakuá¹‡á¸• alÄ• ni sÄ«se brahmaveá¹-hanaá¹ƒ paá¹
suvaá¹‡á¹‡amÄ• laá¹ƒ kaá¹‡á¹-he katvÄ• brÄ• hmaá¹‡agaá¹‡aparivuto kammantaá¹ƒ vosÄ
anekasatabhÄ• janesu pÄ• yÄ• saá¹ƒ pacÄ• petvÄ• mahÄ• sakaá¹-esu Ä• ropetvÄ• gandh
sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• brÄ• hmaá¹‡Ä«gaá¹‡aparivutÄ• kammantaá¹ƒ agamÄ• si
vippakiá¹‡á¹‡alÄ• jaá¹ƒ \Ne I 215/ puá¹‡á¹‡aghaá¹-akadalidhajapaá¹-Ä• kÄ• hi alaá¹…kataá
sukatabalikammaá¹ƒ, khettaÃ±ca tesu tesu á¹-hÄ• nesu samussitaddhajapaá¹-Ä• kaá¹ƒ aho
saddhiá¹ƒ osaá¹-aparisÄ• aá¸• á¸• hateyyasahassÄ• ahosi, sabbe ahatavatthÄ• , sabbesa
paá¹-iyattaá¹ƒ.

atha brÄ• hmaá¹‡o suvaá¹‡á¹‡apÄ• tiá¹ƒ dhovÄ• petvÄ• pÄ• yÄ• sassa pÅ«retvÄ• sappin
abhisaá¹…kharitvÄ• naá¹…galabalikammaá¹ƒ kÄ• rÄ• pesi. brÄ• hmaá¹‡Ä« paÃ±cannaá¹ƒ
suvaá¹‡á¹‡arajatakaá¹ƒsatambalohamayÄ• ni bhÄ• janÄ• ni dÄ• petvÄ• suvaá¹‡á¹‡akaá¹-a
parivisantÄ« gacchati. brÄ• hmaá¹‡o pana balikammaá¹ƒ kÄ• retvÄ• rattabandhikÄ• yo upÂ
rattasuvaá¹‡á¹‡adaá¹‡á¸• akaá¹ƒ gahetvÄ• , ``idha pÄ• yÄ• saá¹ƒ detha, idha sappiá¹ƒ \Be
sakkharaá¹ƒ dethÄ• â€™â€™ ti vosÄ• samÄ• no vicarati. ayaá¹ƒ tÄ• va kammante pavatti.

vihÄ• re pana yattha yattha buddhÄ• vasanti, tattha tattha nesaá¹ƒ devasikaá¹ƒ paÃ±ca kic
seyyathidaá¹ƒ --- purebhattakiccaá¹ƒ pacchÄ• bhattakiccaá¹ƒ purimayÄ• makiccaá¹ƒ majjhi
pacchimayÄ• makiccanti.

tatridaá¹ƒ purebhattakiccaá¹ƒ \Ee I 244/ --- bhagavÄ• hi pÄ• tova uá¹-á¹-hÄ• ya upaá¹-á¹-h
sarÄ«raphÄ• sukatthaÃ±ca mukhadhovanÄ• diparikammaá¹ƒ katvÄ• yÄ• va bhikkhÄ• cÄ•

vÄ«tinÄ• metvÄ• bhikkhÄ• cÄ• ravelÄ• ya nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• c
pattamÄ• dÄ• ya kadÄ• ci ekako kadÄ• ci bhikkhusaá¹…ghaparivuto gÄ• maá¹ƒ vÄ• nigam
kadÄ• ci pakatiyÄ• , kadÄ• ci anekehi pÄ• á¹-ihÄ• riyehi vattamÄ• nehi. seyyathidaá¹ƒ --- pi
lokanÄ• thassa purato purato gantvÄ• mudugatiyo vÄ• tÄ• pathaviá¹ƒ sodhenti, valÄ• hak
muÃ±cantÄ• magge reá¹‡uá¹ƒ vÅ«pasametvÄ• upari vitÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hanti, apa
upaharitvÄ• magge okiranti. unnatÄ• bhÅ«mippadesÄ• onamanti, onatÄ• unnamanti. pÄ•
bhÅ«mi hoti, sukhasamphassÄ• ni padumapupphÄ• ni vÄ• pÄ• de sampaá¹-icchanti. indak
dakkhiá¹‡apÄ• de sarÄ«rÄ• chabbaá¹‡á¹‡arasmiyo nikkhamitvÄ• suvaá¹‡á¹‡arasasiÃ±ca
citrapaá¹-aparikkhittÄ• ni viya ca pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni karontiyo ito cito ca vic
hatthiassavihaá¹…gÄ• dayo sakasakaá¹-á¹-hÄ• nesu á¹-hitÄ• yeva madhurenÄ• kÄ• rena s
tathÄ• bherivÄ«á¹‡Ä• dÄ«ni tÅ«riyÄ• ni manussÄ• naÃ±ca kÄ• yÅ«pagÄ• ni Ä• bharaá¹‡Ä
jÄ• nanti ``ajja bhagavÄ• idha piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€™â€™ ti. te sunivatthÄ• supÄ•
Ä• dÄ• ya gharÄ• nikkhamitvÄ• antaravÄ«thiá¹ƒ paá¹-ipajjitvÄ• bhagavantaá¹ƒ gandhapu
pÅ«jetvÄ• vanditvÄ• --- ``amhÄ• kaá¹ƒ, bhante, dasa bhikkhÅ«, amhÄ• kaá¹ƒ vÄ«sati, am
dethÄ• â€™â€™ ti yÄ• citvÄ• bhagavatopi pattaá¹ƒ gahetvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petv
paá¹-imÄ• nenti.

bhagavÄ• \Be I 225/ katabhattakicco tesaá¹ƒ santÄ• nÄ• ni oloketvÄ• tathÄ• dhammaá¹ƒ
saraá¹‡agamane patiá¹-á¹-hahanti, keci paÃ±casu sÄ«lesu, keci sotÄ• pattisakadÄ• gÄ• mi
aÃ±Ã±atarasmiá¹ƒ, keci pabbajitvÄ• aggaphale arahatteti \Ee I 245/. evaá¹ƒ mahÄ• janaá¹ƒ
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ gacchati. tattha gandhamaá¹‡á¸• alamÄ• á¸·e paÃ±Ã±att
bhikkhÅ«naá¹ƒ bhattakiccapariyosÄ• naá¹ƒ Ä• gamayamÄ• no. tato bhikkhÅ«naá¹ƒ bhattak
upaá¹-á¹-hÄ• ko bhagavato nivedeti. atha bhagavÄ• gandhakuá¹-iá¹ƒ pavisati. idaá¹ƒ tÄ• va

atha bhagavÄ• evaá¹ƒ katapurebhattakicco gandhakuá¹-iyÄ• upaá¹-á¹-hÄ• ne nisÄ«ditvÄ•
pÄ• dapÄ«á¹-he á¹-hatvÄ• bhikkhusaá¹…ghaá¹ƒ ovadati --- __ ``bhikkhave, appamÄ• dena
buddhuppÄ• do lokasmiá¹ƒ, dullabho manussattapaá¹-ilÄ• bho, dullabhÄ• saddhÄ• sampat
dullabhaá¹ƒ saddhammassavanaâ€™â€™ nti. _ tattha keci bhagavantaá¹ƒ kammaá¹-á¹-hÄ•
tesaá¹ƒ attano cariyÄ• nurÅ«paá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ deti. tato sabbepi bhagavantaá¹ƒ
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni gacchanti, keci araÃ±Ã±aá¹ƒ, keci rukkhamÅ«laá¹ƒ,
aÃ±Ã±ataraá¹ƒ, keci cÄ• tumahÄ• rÄ• jikabhavanaá¹ƒ ... pe ... keci vasavattibhavananti. tat
gandhakuá¹-iá¹ƒ pavisitvÄ• sace Ä• kaá¹…khati, dakkhiá¹‡ena passena sato sampajÄ• no
kappeti. atha samassÄ• sitakÄ• yo uá¹-á¹-hahitvÄ• dutiyabhÄ• ge lokaá¹ƒ voloketi. tatiyabh
nigamaá¹ƒ vÄ• upanissÄ• ya viharati, tattha mahÄ• jano purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ•
supÄ• ruto gandhapupphÄ• dÄ«ni Ä• dÄ• ya vihÄ• re sannipatati. tato bhagavÄ• sampatta
pÄ• á¹-ihÄ• riyena gantvÄ• dhammasabhÄ• yaá¹ƒ paÃ±Ã±attavarabuddhÄ• sane \Ne I 217
kÄ• layuttaá¹ƒ samayayuttaá¹ƒ. atha kÄ• laá¹ƒ viditvÄ• parisaá¹ƒ uyyojeti, manussÄ• bhag

pakkamanti. idaá¹ƒ __pacchÄ• bhattakiccaá¹ƒ_.

so evaá¹ƒ niá¹-á¹-hitapacchÄ• bhattakicco sace gattÄ• ni osiÃ±citukÄ• mo hoti, buddhÄ• sa
nhÄ• nakoá¹-á¹-hakaá¹ƒ pavisitvÄ• upaá¹-á¹-hÄ• kena paá¹-iyÄ• ditaudakena gattÄ• ni utua
upaá¹-á¹-hÄ• kopi buddhÄ• sanaá¹ƒ Ä• netvÄ• papphoá¹-etvÄ• gandhakuá¹-ipariveá¹‡e pa
surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• uttarÄ• saá¹…gaá¹ƒ k
nisÄ«dati \Be I 226/ ekakova muhuttaá¹ƒ paá¹-isallÄ«no. atha bhikkhÅ« tato tato Ä• gamma
upaá¹-á¹-hÄ• naá¹ƒ gacchanti. tattha ekacce paÃ±haá¹ƒ pucchanti, ekacce kammaá¹-á¹-hÄ•
dhammassavanaá¹ƒ yÄ• canti. bhagavÄ• tesaá¹ƒ adhippÄ• yaá¹ƒ sampÄ• dento purimayÄ
__purimayÄ• makiccaá¹ƒ_.

purimayÄ• makiccapariyosÄ• ne pana bhikkhÅ«su bhagavantaá¹ƒ vanditvÄ• pakkamantes
sakaladasasahassilokadhÄ• tudevatÄ• yo okÄ• saá¹ƒ labhamÄ• nÄ• bhagavantaá¹ƒ upasa
yathÄ• bhisaá¹…khataá¹ƒ antamaso caturakkharampi. bhagavÄ• tÄ• saá¹ƒ tÄ• saá¹ƒ deva
majjhimayÄ• maá¹ƒ vÄ«tinÄ• meti. idaá¹ƒ __majjhimayÄ• makiccaá¹ƒ_.

pacchimayÄ• maá¹ƒ pana tayo koá¹-á¹-hÄ• se katvÄ• purebhattato paá¹-á¹-hÄ• ya nisajjÄ•
kilÄ• subhÄ• vamocanatthaá¹ƒ ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ caá¹…kamena vÄ«tinÄ• meti. duti
gandhakuá¹-iá¹ƒ pavisitvÄ• dakkhiá¹‡ena passena sato sampajÄ• no sÄ«haseyyaá¹ƒ kapp
paccuá¹-á¹-hÄ• ya nisÄ«ditvÄ• purimabuddhÄ• naá¹ƒ santike dÄ• nasÄ«lÄ• divasena katÄ
buddhacakkhunÄ• lokaá¹ƒ oloketi. idaá¹ƒ __pacchimayÄ• makiccaá¹ƒ_.

tadÄ• pi evaá¹ƒ olokento kasibhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ arahattassa upanissayas
``tattha mayi gate kathÄ• pavattissati, kathÄ• vasÄ• ne dhammadesanaá¹ƒ sutvÄ• eso brÄ
tÄ«su saraá¹‡esu patiá¹-á¹-hÄ• ya asÄ«tikoá¹-idhanaá¹ƒ mama sÄ• sane vippakiritvÄ• apa
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti Ã±atvÄ• tattha gantvÄ• kathaá¹ƒ sa
desesi. etamatthaá¹ƒ dassetuá¹ƒ __atha kho bhagavÄ• _tiÄ• di vuttaá¹ƒ.

tattha \Ne I 218/ __pubbaá¹‡hasamaya_nti bhummatthe upayogavacanaá¹ƒ, pubbaá¹‡hasa
__nivÄ• setvÄ• _ti paridahitvÄ• . vihÄ• racÄ«varaparivattanavasenetaá¹ƒ vuttaá¹ƒ. __pattac
pattaá¹ƒ hatthehi, cÄ«varaá¹ƒ kÄ• yena Ä• diyitvÄ• , sampaá¹-icchitvÄ• \Ee I 247/ dhÄ• ret
kira piá¹‡á¸• Ä• ya pavisitukÄ• massa bhamaro viya vikasitapadumadvayamajjhaá¹ƒ,
indanÄ«lamaá¹‡ivaá¹‡á¹‡aselamayapatto hatthadvayamajjhaá¹ƒ Ä• gacchati. taá¹ƒ evamÄ•
sampaá¹-icchitvÄ• cÄ«varaÃ±ca parimaá¹‡á¸• alaá¹ƒ pÄ• rutaá¹ƒ kÄ• yena dhÄ• retvÄ• ti v
__tenupasaá¹…kamÄ«_ti \Be I 227/ yena maggena kammanto gantabbo, tena ekakova upa
bhikkhÅ« nÄ• nubandhiá¹ƒsÅ«ti? yadÄ• hi bhagavÄ• ekakova katthaci gantukÄ• mo hoti, y
dvÄ• raá¹ƒ pidahitvÄ• antogandhakuá¹-iyaá¹ƒ nisÄ«dati. bhikkhÅ« tÄ• ya saÃ±Ã±Ä• ya jÄ•
ekakova piá¹‡á¸• Ä• ya caritukÄ• mo, addhÄ• kaÃ±ci eva vinetabbapuggalaá¹ƒ addasÄ• â€

pattacÄ«varaá¹ƒ gahetvÄ• gandhakuá¹-iá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• bhikkhÄ• c
bhagavÄ• evamakÄ• si, tasmÄ• bhikkhÅ« nÄ• nubandhiá¹ƒsÅ«ti.

__parivesanÄ• vattatÄ«_ti tesaá¹ƒ suvaá¹‡á¹‡abhÄ• janÄ• dÄ«ni gahetvÄ• nisinnÄ• naá¹
kassakÄ• naá¹ƒ parivisanÄ• vippakatÄ• hoti. __ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti yattha á¹-h
passati, tathÄ• rÅ«pe dassanÅ«pacÄ• re kathÄ• savanaphÄ• suke uccaá¹-á¹-hÄ• ne aá¹-á¹
rajatasuvaá¹‡á¹‡arasapiÃ±jaraá¹ƒ candimasÅ«riyÄ• naá¹ƒ pabhaá¹ƒ atirocamÄ• naá¹ƒ sam
muÃ±ci, yÄ• ya ajjhotthaá¹-attÄ• brÄ• hmaá¹‡assa kammantasÄ• lÄ• bhittirukkhakasitamat
suvaá¹‡á¹‡amayÄ• viya ahesuá¹ƒ. atha manussÄ• bhuÃ±jantÄ• ca kasantÄ• ca sabbakic
asÄ«tianubyaÃ±janaparivÄ• raá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ
byÄ• mappabhÄ• parikkhepavibhÅ«sitaá¹ƒ bÄ• huyugalaá¹ƒ jaá¹…gamaá¹ƒ viya padumasa
rasmijÄ• lasamujjalitatÄ• rÄ• gaá¹‡amiva gaganatalaá¹ƒ, vijjulatÄ• vinaddhamiva ca kanaka
jalamÄ• naá¹ƒ sammÄ• sambuddhaá¹ƒ ekamantaá¹ƒ á¹-hitaá¹ƒ disvÄ• hatthapÄ• de dhovit
samparivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. evaá¹ƒ tehi samparivÄ• ritaá¹ƒ addasÄ• kho kasibhÄ• r
bhagavantaá¹ƒ piá¹‡á¸• Ä• ya á¹-hitaá¹ƒ, disvÄ• na bhagavantaá¹ƒ etadavoca --- __ahaá¹ƒ
vapÄ• mi cÄ• _ti.

kasmÄ• \Ee I 248/ panÄ• yaá¹ƒ evamÄ• ha, kiá¹ƒ samantapÄ• sÄ• dike pasÄ• danÄ«ye utt
tathÄ• gate appasÄ• dena, udÄ• hu aá¸• á¸• hatiyÄ• naá¹ƒ janasahassÄ• naá¹ƒ pÄ• yÄ• sa
kaá¹-acchubhikkhÄ• ya maccherenÄ• ti? ubhayathÄ• pi no, bhagavato panassa dassanena
nikkhittakammantaá¹ƒ janaá¹ƒ disvÄ• ``kammabhaá¹…gaá¹ƒ \Ne I 219/ me kÄ• tuá¹ƒ Ä• ga
ahosi, tasmÄ• \Be I 228/ evamÄ• ha. bhagavato ca lakkhaá¹‡asampattiá¹ƒ disvÄ• --- ``sac
appayojayissa, sakalajambudÄ«pe manussÄ• naá¹ƒ sÄ«se cÅ«á¸·Ä• maá¹‡i viya abhavissa
sampajjissati, evamevaá¹ƒ alasatÄ• ya kammante appayojetvÄ• vappamaá¹…galÄ• dÄ«su
tipissa anattamanatÄ• ahosi. tenÄ• ha --- ``ahaá¹ƒ kho, samaá¹‡a, kasÄ• mi ca vapÄ• mi c
ca bhuÃ±jÄ• mÄ«â€™â€™ ti.

ayaá¹ƒ kirassa adhippÄ• yo --- mayhampi tÄ• va kammantÄ• na byÄ• pajjanti, na camhi ya
lakkhaá¹‡asampanno, tvampi kasitvÄ• ca vapitvÄ• ca bhuÃ±jassu, ko te attho na sampajje
lakkhaá¹‡asampannassÄ• ti. apicÄ• yaá¹ƒ assosi --- ``sakyarÄ• jakule kira kumÄ• ro uppan
pahÄ• ya pabbajitoâ€™â€™ ti. tasmÄ• idÄ• ni ``ayaá¹ƒ soâ€™â€™ ti Ã±atvÄ• ``cakkavatt
kilantosÄ«â€™â€™ ti upÄ• rambhaá¹ƒ Ä• ropento evamÄ• ha. apica tikkhapaÃ±Ã±o esa br
apasÄ• dento bhaá¹‡ati, bhagavato pana rÅ«pasampattiá¹ƒ disvÄ• puÃ±Ã±asampattiá¹ƒ sa
kathÄ• pavattanatthampi evamÄ• ha. atha bhagavÄ• veneyyavasena sadevake loke aggak
dassento __ahampi kho brÄ• hmaá¹‡o_tiÄ• dimÄ• ha.

atha brÄ• hmaá¹‡o cintesi --- ``ayaá¹ƒ samaá¹‡oâ€™â€™ `ahampi kasÄ• mi ca vapÄ• mi c
oá¸·Ä• rikÄ• ni yuganaá¹…galÄ• dÄ«ni kasibhaá¹‡á¸• Ä• ni passÄ• mi, kiá¹ƒ nu kho musÄ•

bhagavantaá¹ƒ pÄ• datalato paá¹-á¹-hÄ• ya yÄ• va kesaggÄ• olokayamÄ• no, aá¹…gavijjÄ
dvattiá¹ƒsavaralakkhaá¹‡asampattimassa Ã±atvÄ• , ``aá¹-á¹-hÄ• nametaá¹ƒ yaá¹ƒ evarÅ«p
ti saÃ±jÄ• tabahumÄ• no \Ee I 249/ bhagavati samaá¹‡avÄ• daá¹ƒ pahÄ• ya gottena bhaga
__na kho pana mayaá¹ƒ passÄ• ma bhoto gotamassÄ• _tiÄ• dimÄ• ha. bhagavÄ• pana ya
kathanaá¹ƒ nÄ• ma buddhÄ• naá¹ƒ Ä• nubhÄ• vo, tasmÄ• buddhÄ• nubhÄ• vaá¹ƒ dÄ«pen

kÄ• panettha pubbadhammasabhÄ• gatÄ• ? nanu brÄ• hmaá¹‡ena bhagavÄ• naá¹…galÄ
puá¹-á¹-ho apucchitassa bÄ«jassa sabhÄ• gatÄ• ya Ä• ha ``saddhÄ• bÄ«jaâ€™â€™ nti, ev
ananusandhikÄ• hoti? na hi buddhÄ• naá¹ƒ ananusandhikakathÄ• \Be I 229/ nÄ• ma atthi,
asabhÄ• gatÄ• ya \Ne I 220/ kathenti. evaá¹ƒ panettha anusandhi veditabbÄ• --- brÄ• hmaá
yuganaá¹…galÄ• dikasisambhÄ• ravasena kasiá¹ƒ pucchito. so tassa anukampÄ• ya ``idaá
aparihÄ• petvÄ• samÅ«laá¹ƒ saupakÄ• raá¹ƒ sasambhÄ• raá¹ƒ saphalaá¹ƒ kasiá¹ƒ paÃ±Ã
paá¹-á¹-hÄ• ya dassento ``saddhÄ• bÄ«jaâ€™â€™ ntiÄ• dimÄ• ha. tattha bÄ«jaá¹ƒ kasiyÄ
kattabbato, asati akattabbato, tappamÄ• á¹‡ena ca kattabbato. bÄ«je hi sati kasiá¹ƒ karonti,
bÄ«jappamÄ• á¹‡ena ca kusalÄ• kassakÄ• khettaá¹ƒ kasanti, na Å«naá¹ƒ ``mÄ• no sassa
adhikaá¹ƒ ``mÄ• no mogho vÄ• yÄ• mo ahosÄ«â€™â€™ ti. yasmÄ• ca bÄ«jameva mÅ«la
paá¹-á¹-hÄ• ya kasisambhÄ• raá¹ƒ dassento tassa brÄ• hmaá¹‡assa kasiyÄ• pubbadhamm
attano kasiyÄ• pubbadhammaá¹ƒ dassento Ä• ha ``saddhÄ• bÄ«jaâ€™â€™ nti. evamettha
veditabbÄ• .

pucchitaá¹ƒyeva vatvÄ• apucchitaá¹ƒ pacchÄ• kiá¹ƒ na vuttanti ce? tassa upakÄ• rabhÄ•
dhammasambandhasamatthabhÄ• vato ca. ayaá¹ƒ hi brÄ• hmaá¹‡o paÃ±Ã±avÄ• , micchÄ•
saddhÄ• rahito, saddhÄ• rahito ca paÃ±Ã±avÄ• paresaá¹ƒ saddhÄ• ya attano avisaye apaá
nÄ• dhigacchati, kilesakÄ• lussiyaparÄ• maá¹-á¹-hÄ• pi cassa dubbalÄ• saddhÄ• balavatiy
vattamÄ• nÄ• atthasiddhiá¹ƒ na karoti hatthinÄ• saddhiá¹ƒ ekadhure yutto goá¹‡o \Ee I 25
upakÄ• rikÄ• ti taá¹ƒ brÄ• hmaá¹‡aá¹ƒ saddhÄ• ya patiá¹-á¹-hÄ• pentena pacchÄ• pi vattab
desanÄ• kusalatÄ• ya pubbe vutto. bÄ«jassa ca upakÄ• rikÄ• vuá¹-á¹-hi, sÄ• tadanantaraá
samatthÄ• hoti. evaá¹ƒ dhammasambandhasamatthabhÄ• vato pacchÄ• pi vattabbo ayama
Ä«sÄ• yottÄ• di pubbe vuttoti veditabbo.

tattha sampasÄ• dalakkhaá¹‡Ä• saddhÄ• , okappanalakkhaá¹‡Ä• vÄ• . __bÄ«ja_nti paÃ±
mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ phalubÄ«jaá¹ƒ aggabÄ«jaá¹ƒ bÄ«jabÄ«jameva paÃ±cam
viruhaá¹‡aá¹-á¹-hena bÄ«janteva saá¹…khaá¹ƒ gacchati.

tattha \Be I 230/ yathÄ• brÄ• hmaá¹‡assa kasiyÄ• mÅ«labhÅ«taá¹ƒ bÄ«jaá¹ƒ dve kiccÄ• m
mÅ«lena patiá¹-á¹-hÄ• ti, upari aá¹…kuraá¹ƒ uá¹-á¹-hÄ• peti, evaá¹ƒ bhagavato kasiyÄ• mÅ
heá¹-á¹-hÄ• sÄ«lamÅ«lena patiá¹-á¹-hÄ• ti \Ne I 221/, upari samathavipassanaá¹…kuraá¹ƒ
ca taá¹ƒ mÅ«lena pathavirasaá¹ƒ Ä• porasaá¹ƒ gahetvÄ• nÄ• á¸·ena dhaÃ±Ã±aparipÄ• ka

evamayaá¹ƒ sÄ«lamÅ«lena samathavipassanÄ• rasaá¹ƒ gahetvÄ• ariyamagganÄ• á¸·ena
ariyaphaladhaÃ±Ã±aparipÄ• kagahaá¹‡atthaá¹ƒ vaá¸• á¸• hati. yathÄ• ca taá¹ƒ subhÅ«miy
mÅ«laá¹…kurapaá¹‡á¹‡anÄ• á¸·akaá¹‡á¸• apasavehi vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pa
anekasÄ• liphalabharitaá¹ƒ sÄ• lisÄ«saá¹ƒ nipphÄ• deti, evamesÄ• cittasantÄ• ne patiá¹-á
visuddhÄ«hi vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ patvÄ• Ã±Ä• á¹‡adassanavisuddhikhÄ«raá
anekapaá¹-isambhidÄ• bhiÃ±Ã±Ä• bharitaá¹ƒ arahattaphalaá¹ƒ nipphÄ• deti. tena vuttaá¹ƒ

kasmÄ• pana aÃ±Ã±esu paropaÃ±Ã±Ä• sÄ• ya kusaladhammesu ekato uppajjamÄ• nesu
vuttÄ• ti ce? bÄ«jakiccakaraá¹‡ato. yathÄ• hi tesu viÃ±Ã±Ä• á¹‡aá¹ƒyeva vijÄ• nanakiccaá
bÄ«jakiccaá¹ƒ. sÄ• ca sabbakusalÄ• naá¹ƒ mÅ«labhÅ«tÄ• . yathÄ• ha --- ``saddhÄ• jÄ• to
upasaá¹…kamanto payirupÄ• sati ... pe ... paÃ±Ã±Ä• ya ca naá¹ƒ ativijjha passatÄ«â€™â€

akusaladhamme \Ee I 251/ ceva kÄ• yaÃ±ca tapatÄ«ti __tapo_.
indriyasaá¹ƒvaravÄ«riyadhutaá¹…gadukkarakÄ• rikÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ, idha pa
adhippeto. __vuá¹-á¹-hÄ«_ti vassavuá¹-á¹-hi vÄ• tavuá¹-á¹-hÄ«tiÄ• di anekavidhÄ• , idha va
adhippetÄ• . yathÄ• hi brÄ• hmaá¹‡assa vassavuá¹-á¹-hisamanuggahitaá¹ƒ bÄ«jaá¹ƒ bÄ«ja
viruhati na milÄ• yati nipphattiá¹ƒ gacchati, evaá¹ƒ bhagavato indriyasaá¹ƒvarasamanuggah
saddhÄ• mÅ«lÄ• ca sÄ«lÄ• dayo dhammÄ• viruhanti, na milÄ• yanti nipphattiá¹ƒ gacchant
vuá¹-á¹-hÄ«â€™â€™ ti.

__paÃ±Ã±Ä• me_ti ettha vutto me-saddo purimapadesupi yojetabbo ``saddhÄ• me bÄ«jaa
vuá¹-á¹-hÄ«â€™â€™ ti tena kiá¹ƒ dÄ«peti? yathÄ• , brÄ• hmaá¹‡a, tayÄ• vapite khette sac
iccetaá¹ƒ kusalaá¹ƒ. no ce atthi, udakampi tÄ• va dÄ• tabbaá¹ƒ hoti. tathÄ• mayÄ• hiriÄ«s
manoyottena ekÄ• baddhe kate vÄ«riyabalÄ«badde yojetvÄ• satipÄ• canena vijjhitvÄ• atta
saddhÄ• bÄ«je vapite \Be I 231/ vuá¹-á¹-hiyÄ• abhÄ• vo nÄ• ma natthi, ayaá¹ƒ pana me nic
indriyasaá¹ƒvaratapo vuá¹-á¹-hÄ«ti.

__paÃ±Ã±Ä• _ti \Ne I 222/ kÄ• mÄ• vacarÄ• dibhedato anekavidhÄ• . idha pana saha vipa
adhippetÄ• . __yuganaá¹…gala_nti yugaÃ±ca naá¹…galaÃ±ca yuganaá¹…galaá¹ƒ. yathÄ•
yuganaá¹…galaá¹ƒ, evaá¹ƒ bhagavato duvidhÄ• pi vipassanÄ• paÃ±Ã±Ä• ca. tattha yathÄ
upanissayaá¹ƒ hoti, purato ca Ä«sÄ• baddhaá¹ƒ hoti, yottÄ• naá¹ƒ nissayaá¹ƒ hoti, balÄ«ba
gamanaá¹ƒ dhÄ• reti, evaá¹ƒ paÃ±Ã±Ä• hirippamukhÄ• naá¹ƒ dhammÄ• naá¹ƒ upanissayÄ
``paÃ±Ã±uttarÄ• sabbe kusalÄ• dhammÄ• â€™â€™ ti (AN III 8.83; III 10.58) ca, ``paÃ±Ã±
vadanti, nakkhattarÄ• jÄ• riva tÄ• rakÄ• naâ€™â€™ nti (J II 17.81) ca. kusalÄ• naá¹ƒ dham
pubbaá¹…gamaá¹-á¹-hena purato ca hoti. yathÄ• ha --- ``sÄ«laá¹ƒ sirÄ« cÄ• pi sataÃ±ca dh
paÃ±Ã±avato bhavantÄ«â€™â€™ ti hirivippayogena anuppattito pana Ä«sÄ• baddho hoti. n
samÄ• dhiyottassa nissayapaccayato yottÄ• naá¹ƒ \Ee I 252/ nissayo hoti.

accÄ• raddhÄ• tilÄ«nabhÄ• vapaá¹-isedhanato vÄ«riyabalÄ«baddÄ• naá¹ƒ ekato gamanaá¹
naá¹…galaá¹ƒ phÄ• layuttaá¹ƒ kasanakÄ• le pathavighanaá¹ƒ bhindati, mÅ«lasantÄ• nakÄ•
satiyuttÄ• paÃ±Ã±Ä• vipassanÄ• kÄ• le dhammÄ• naá¹ƒ santatisamÅ«hakiccÄ• rammaá¹
sabbakilesamÅ«lasantÄ• nakÄ• ni padÄ• leti. sÄ• ca kho lokuttarÄ• va, itarÄ• pana lokikÄ
``paÃ±Ã±Ä• me yuganaá¹…galaâ€™â€™ nti.

hirÄ«yati pÄ• pakehi dhammehÄ«ti __hirÄ«_. taggahaá¹‡ena tÄ• ya avippayuttaá¹ƒ ottappa
__Ä«sÄ• _ti yuganaá¹…galasandhÄ• rikÄ• rukkhalaá¹-á¹-hi. yathÄ• hi brÄ• hmaá¹‡assa Ä
dhÄ• reti, evaá¹ƒ bhagavatopi hirÄ« lokiyalokuttarapaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ yuganaá¹…
paÃ±Ã±Ä• ya abhÄ• vato. yathÄ• ca Ä«sÄ• paá¹-ibaddhayuganaá¹…galaá¹ƒ kiccakaraá¹ƒ
evaá¹ƒ hiripaá¹-ibaddhÄ• ca paÃ±Ã±Ä• kiccakÄ• rÄ« hoti acalÄ• asithilÄ• abbokiá¹‡á¹‡Ä
``hirÄ« Ä«sÄ• â€™â€™ ti. munÄ• tÄ«ti __mano, _ cittassetaá¹ƒ nÄ• maá¹ƒ. idha pana man
samÄ• dhi adhippeto. __yotta_nti rajjubandhanaá¹ƒ. taá¹ƒ tividhaá¹ƒ Ä«sÄ• ya saha yugass
bandhanaá¹ƒ, yugena saha balÄ«baddÄ• naá¹ƒ bandhanaá¹ƒ, sÄ• rathinÄ• saha balÄ«bad
tattha yathÄ• brÄ• hmaá¹‡assa yottaá¹ƒ Ä«sÄ• yugabalÄ«badde ekÄ• baddhe katvÄ• sak
bhagavato samÄ• dhi sabbeva te hiripaÃ±Ã±Ä• vÄ«riyadhamme ekÄ• rammaá¹‡e avikkhep
paá¹-ipÄ• deti. tenÄ• ha ``mano yottaâ€™â€™ nti.

cirakatÄ• dimatthaá¹ƒ \Ne I 223/ saratÄ«ti __sati_. phÄ• letÄ«ti __phÄ• lo_. pÄ• jenti etenÄ
taá¹ƒ idha ``pÄ• canaâ€™â€™ nti vuttaá¹ƒ. patodassetaá¹ƒ nÄ• maá¹ƒ. phÄ• lo ca pÄ• can
yathÄ• hi brÄ• hmaá¹‡assa phÄ• lapÄ• canaá¹ƒ, evaá¹ƒ bhagavato vipassanÄ• sampayutt
tattha yathÄ• phÄ• lo naá¹…galaá¹ƒ \Ee I 253/ anurakkhati, purato cassa gacchati, evaá¹ƒ
kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanvesamÄ• nÄ• Ä• rammaá¹‡e vÄ• up
paÃ±Ã±Ä• naá¹…galaá¹ƒ rakkhati. tenevesÄ• ``satÄ• rakkhena cetasÄ• viharatÄ«â€™â€™
Ä• rakkhÄ• ti vuttÄ• . appamussanavasena cassÄ• purato hoti. satiparicite hi dhamme paÃ
pamuá¹-á¹-he. yathÄ• ca pÄ• canaá¹ƒ balÄ«baddÄ• naá¹ƒ vijjhanabhayaá¹ƒ dassentaá¹ƒ s
uppathagamanaá¹ƒ vÄ• reti, evaá¹ƒ sati vÄ«riyabalÄ«baddÄ• naá¹ƒ apÄ• yabhayaá¹ƒ dass
na deti, kÄ• maguá¹‡asaá¹…khÄ• te agocare cÄ• raá¹ƒ nivÄ• retvÄ• kammaá¹-á¹-hÄ• ne n
vÄ• reti. tenÄ• ha ``sati me phÄ• lapÄ• canaâ€™â€™ nti.

__kÄ• yagutto_ti tividhena kÄ• yasucaritena gutto. __vacÄ«gutto_ti catubbidhena vacÄ«su
ettÄ• vatÄ• pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ vuttaá¹ƒ. __Ä• hÄ• re udare yato_ti ettha Ä• h
sabbapaccayÄ• naá¹ƒ gahitattÄ• catubbidhepi paccaye yato saá¹ƒyato nirupakkilesoti attho
Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ vuttaá¹ƒ. __udare yato_ti udare yato saá¹ƒyato mitabhojÄ«, Ä
vuttaá¹ƒ hoti. iminÄ• bhojane mattaÃ±Ã±utÄ• mukhena paccayapaá¹-isevanasÄ«laá¹ƒ vutta
yathÄ• tvaá¹ƒ, brÄ• hmaá¹‡a, bÄ«jaá¹ƒ vapitvÄ• sassaparipÄ• lanatthaá¹ƒ kaá¹‡á¹-akavat
pÄ• kÄ• raparikkhepaá¹ƒ vÄ• karosi, tena te gomahiá¹ƒsamigagaá¹‡Ä• pavesaá¹ƒ alabhan
evamahampi taá¹ƒ saddhÄ• bÄ«jaá¹ƒ vapitvÄ• nÄ• nappakÄ• rakusalasassaparipÄ• lanatt

kÄ• yavacÄ«Ä• hÄ• raguttimayaá¹ƒ tividhaá¹ƒ parikkhepaá¹ƒ karomi \Be I 233/, tena me
rÄ• gÄ• diakusaladhammagomahiá¹ƒsamigagaá¹‡Ä• pavesaá¹ƒ alabhantÄ• nÄ• nappakÄ
vilumpantÄ«ti.

__saccaá¹ƒ karomi niddÄ• na_nti ettha dvÄ«hÄ• kÄ• rehi avisaá¹ƒvÄ• danaá¹ƒ __saccaá¹ƒ
lunanaá¹ƒ uppÄ• á¹-anaá¹ƒ \Ee I 254/. karaá¹‡atthe cetaá¹ƒ upayogavacanaá¹ƒ veditabbaá
``saccena karomi niddÄ• naâ€™â€™ nti. kiá¹ƒ vuttaá¹ƒ hoti --- ``yathÄ• tvaá¹ƒ bÄ• hiraá¹ƒ
sassadÅ«sakÄ• naá¹ƒ tiá¹‡Ä• naá¹ƒ hatthena vÄ• asitena vÄ• niddÄ• naá¹ƒ karosi, evaá¹
kasiá¹ƒ katvÄ• kusalasassadÅ«sakÄ• naá¹ƒ \Ne I 224/ visaá¹ƒvÄ• danatiá¹‡Ä• naá¹ƒ sacc
karomÄ«â€™â€™ ti. yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ vÄ• ettha __sacca_nti veditabbaá¹ƒ. ten
tiá¹‡Ä• naá¹ƒ niddÄ• naá¹ƒ karomÄ«ti dasseti. atha vÄ• __niddÄ• na_nti chedakaá¹ƒ lÄ• va
attho. yathÄ• tvaá¹ƒ dÄ• saá¹ƒ vÄ• kammakaraá¹ƒ vÄ• niddÄ• naá¹ƒ karosi, ``niddehi tiá¹
tiá¹‡Ä• naá¹ƒ chedakaá¹ƒ lÄ• vakaá¹ƒ uppÄ• á¹-akaá¹ƒ karosi, evamahaá¹ƒ saccaá¹ƒ karo
__sacca_nti diá¹-á¹-hisaccaá¹ƒ. tamahaá¹ƒ niddÄ• naá¹ƒ karomi, chinditabbaá¹ƒ lunitabbaá
karomÄ«ti. iti imesu dvÄ«su vikappesu upayogenevattho yujjati.

__soraccaá¹ƒ me pamocana_nti ettha yaá¹ƒ taá¹ƒ ``kÄ• yiko avÄ«tikkamo vÄ• casiko avÄ«
``soraccaâ€™â€™ nti vuttaá¹ƒ, na taá¹ƒ adhippetaá¹ƒ. ``kÄ• yaguttoâ€™â€™ tiÄ• dinÄ• hi
arahattaphalaá¹ƒ pana adhippetaá¹ƒ. taá¹ƒ hi sundare nibbÄ• ne ratattÄ• ``soraccaâ€™â€
__pamocana_nti yogavissajjanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• tava pamocanaá¹ƒ puna
dutiyadivase vÄ• anÄ• gatasaá¹ƒvacchare vÄ• yojetabbato appamocanameva hoti, na ma
mocanaá¹ƒ nÄ• ma atthi. ahaá¹ƒ hi dÄ«paá¹…karadasabalakÄ• lato paá¹-á¹-hÄ• ya paÃ±Ã±
yojetvÄ• kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni mahÄ• kasiá¹ƒ kasant
sammÄ• sambodhiá¹ƒ abhisambujjhiá¹ƒ. yadÄ• ca me sabbaá¹ƒ taá¹ƒ kÄ• laá¹ƒ khepetvÄ•
aparÄ• jitapallaá¹…ke nisinnassa sabbaguá¹‡aparivÄ• raá¹ƒ arahattaphalaá¹ƒ udapÄ• di, ta
255/ sabbussukkapaá¹-ippassaddhiyÄ• pamuttaá¹ƒ, na dÄ• ni puna yojetabbaá¹ƒ bhavissa
sandhÄ• yÄ• ha ``soraccaá¹ƒ me pamocanaâ€™â€™ nti.

__vÄ«riyaá¹ƒ_ \Be I 234/ __me dhuradhorayha_nti ettha __vÄ«riya_nti kÄ• yikacetasiko vÄ
__dhuradhorayha_nti dhurÄ• yaá¹ƒ dhorayhaá¹ƒ, dhurÄ• vahanti attho. yathÄ• hi brÄ• hma
dhorayhÄ• kaá¸• á¸• hitaá¹ƒ naá¹…galaá¹ƒ bhÅ«mighanaá¹ƒ bhindati, mÅ«lasantÄ• nakÄ•
bhagavato vÄ«riyÄ• kaá¸• á¸• hitaá¹ƒ paÃ±Ã±Ä• naá¹…galaá¹ƒ yathÄ• vuttaá¹ƒ ghanaá¹ƒ
ca padÄ• leti. tenÄ• ha ``vÄ«riyaá¹ƒ me dhuradhorayhaâ€™â€™ nti. atha vÄ• purimadhurÄ
mÅ«ladhurÄ• vahattÄ• dhorayhÄ• , dhurÄ• ca dhorayhÄ• ca dhuradhorayhÄ• . iti yathÄ•
naá¹…gale catubalÄ«baddapabhedaá¹ƒ dhuradhorayhaá¹ƒ vahantaá¹ƒ uppannuppannaá¹ƒ
sassasampattiÃ±ca sÄ• dheti, evaá¹ƒ bhagavato catusammappadhÄ• navÄ«riyabhedaá¹ƒ c
uppannuppannaá¹ƒ akusalaghÄ• taÃ±ceva kusalasampattiÃ±ca sÄ• dheti. tenÄ• ha ``vÄ«ri
nti.

__yogakkhemÄ• dhivÄ• hana_nti \Ne I 225/ ettha yogehi khemattÄ• nibbÄ• naá¹ƒ yogakkh
adhikicca vÄ• hÄ«yati, abhimukhaá¹ƒ vÄ• vÄ• hÄ«yatÄ«ti adhivÄ• hanaá¹ƒ, yogakkhemass
yogakkhemÄ• dhivÄ• hananti. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• tava dhuradhorayhaá¹ƒ puratt
aÃ±Ã±ataradisÄ• bhimukhaá¹ƒ vÄ• hÄ«yati, tathÄ• mama dhuradhorayhaá¹ƒ nibbÄ• nÄ• b
vÄ• hÄ«yamÄ• naá¹ƒva __gacchati anivattantaá¹ƒ_. yathÄ• tava naá¹…galaá¹ƒ vahantaá¹
khettakoá¹-iá¹ƒ patvÄ• puna nivattati, evaá¹ƒ anivattantaá¹ƒ dÄ«paá¹…karakÄ• lato paá¹-á
yasmÄ• vÄ• tena tena maggena pahÄ«nÄ• kilesÄ• na punappunaá¹ƒ pahÄ• tabbÄ• hon
chinnÄ• ni tiá¹‡Ä• ni puna aparasmiá¹ƒ samaye chinditabbÄ• ni honti, tasmÄ• pi evaá¹ƒ paá
diá¹-á¹-hekaá¹-á¹-he \Ee I 256/ kilese, dutiyavasena oá¸·Ä• rike, tatiyavasena aá¹‡usahagat
sabbakilese pajahantaá¹ƒ gacchati anivattantaá¹ƒ. atha vÄ• __gacchati anivatta_nti nivatta
gacchatÄ«ti attho. __ta_nti taá¹ƒ dhuradhorayhaá¹ƒ. evamettha attho veditabbo. evaá¹ƒ gac
tava dhuradhorayhaá¹ƒ na taá¹ƒ á¹-hÄ• naá¹ƒ gacchati, yattha gantvÄ• kassako asoko vira
etaá¹ƒ pana taá¹ƒ á¹-hÄ• naá¹ƒ gacchati __yattha gantvÄ• na socati_. yattha satipÄ• caner
vÄ«riyadhuradhorayhaá¹ƒ codento gantvÄ• mÄ• diso kassako asoko virajo hutvÄ• na soca
sabbasokasallasamugghÄ• tabhÅ«taá¹ƒ nibbÄ• naá¹ƒ nÄ• ma asaá¹…khataá¹ƒ á¹-hÄ• naá

idÄ• ni \Be I 235/ nigamanaá¹ƒ karonto __evamesÄ• kasÄ«_ti gÄ• thamÄ• ha. tassÄ• yaá
brÄ• hmaá¹‡a, esÄ• saddhÄ• bÄ«jÄ• tapovuá¹-á¹-hiyÄ• anuggahitÄ• kasÄ« paÃ±Ã±Ä• m
hirimayaÃ±ca Ä«saá¹ƒ manomayena yottena ekÄ• baddhaá¹ƒ katvÄ• paÃ±Ã±Ä• naá¹…gal
satipÄ• canaá¹ƒ gahetvÄ• kÄ• yavacÄ«Ä• hÄ• raguttiyÄ• gopetvÄ• saccaá¹ƒ niddÄ• naá
vÄ«riyadhuradhorayhaá¹ƒ yogakkhemÄ• bhimukhaá¹ƒ anivattantaá¹ƒ vÄ• hantena kaá¹-á¹-h
catubbidhaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ pÄ• pitÄ• , __sÄ• hoti amatapphalÄ• , _ sÄ• esÄ• k
amataá¹ƒ vuccati nibbÄ• naá¹ƒ, nibbÄ• nÄ• nisaá¹ƒsÄ• hotÄ«ti attho. sÄ• kho panesÄ• ka
amatapphalÄ• hoti, atha kho yo koci khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso vÄ• suddo vÄ
pabbajito vÄ• etaá¹ƒ kasiá¹ƒ kasati, so sabbopi etaá¹ƒ kasitvÄ• na sabbadukkhÄ• pamucc

evaá¹ƒ bhagavÄ• brÄ• hmaá¹‡assa arahattanikÅ«á¹-ena nibbÄ• napariyosÄ• naá¹ƒ katvÄ
tato \Ne I 226/ brÄ• hmaá¹‡o gambhÄ«ratthaá¹ƒ desanaá¹ƒ sutvÄ• --- ``mama kasiphalaá¹
divaseyeva chÄ• to hoti, imassa pana kasÄ« amatapphalÄ• , tassa phalaá¹ƒ bhuÃ±jitvÄ• sa
pamuccatÄ«â€™â€™ ti Ã±atvÄ• pasanno pasannÄ• kÄ• raá¹ƒ karonto __bhuÃ±jatu bhava
sabbaá¹ƒ tato paraÃ±ca vuttatthamevÄ• ti. paá¹-hamaá¹ƒ.

2. udayasuttavaá¹‡á¹‡anÄ•

<198> dutiye \Ee I 257/ __odanena pÅ«resÄ«_ti attano atthÄ• ya sampÄ• ditena sÅ«pabya
adÄ• si. bhagavÄ• kira paccÅ«sasamaye lokaá¹ƒ olokentova taá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• , gandhakuá¹-iá¹ƒ pavisitvÄ• , dvÄ• raá¹ƒ pidhÄ• ya, nisinn

upasaá¹ƒhariyamÄ• naá¹ƒ disvÄ• , ekakova pattaá¹ƒ aá¹ƒsakÅ«á¹-e laggetvÄ• , gandhakuá
nagaradvÄ• re pattaá¹ƒ nÄ«haritvÄ• , antonagaraá¹ƒ pavisitvÄ• , paá¹-ipÄ• á¹-iyÄ• gacchan
dvÄ• rakoá¹-á¹-hake aá¹-á¹-hÄ• si. brÄ• hmaá¹‡o bhagavantaá¹ƒ disvÄ• , attano sajjitaá¹ƒ b
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __dutiyampÄ«_ti dutiyadivasepi. __tatiyampÄ«_ti tatiyadivasepi.
divasÄ• ni nirantaraá¹ƒ \Be I 236/ brÄ• hmaá¹‡assa gharadvÄ• raá¹ƒ gacchantassa bhagav
uá¹-á¹-hÄ• ya pattaá¹ƒ gahetuá¹ƒ samattho nÄ• ma nÄ• hosi, mahÄ• jano olokentova aá¹-á

__etadavocÄ• _ti brÄ• hmaá¹‡o tÄ«á¹‡i divasÄ• ni pattaá¹ƒ pÅ«retvÄ• dentopi na saddhÄ
``gharadvÄ• raá¹ƒ Ä• gantvÄ• á¹-hitassa pabbajitassa bhikkhÄ• mattampi adatvÄ• bhuÃ±ja
upÄ• rambhabhayena adÄ• si. dadanto ca dve divasÄ• ni datvÄ• kiÃ±ci avatvÄ• va nivatto.
avatvÄ• va pakkanto. tatiyadivase pana adhivÄ• setuá¹ƒ asakkonto etaá¹ƒ ``pakaá¹-á¹-hako
avoca. bhagavÄ• pi etaá¹ƒ vacanaá¹ƒ nicchÄ• rÄ• panatthameva yÄ• va tatiyamagamÄ• si.
rasagiddho.

__punappunaá¹ƒ ceva vapanti bÄ«ja_nti satthÄ• brÄ• hmaá¹‡assa vacanaá¹ƒ sutvÄ• , ``br
divasÄ• ni piá¹‡á¸• apÄ• taá¹ƒ datvÄ• osakkasi, punappunaá¹ƒ kÄ• tabbÄ• nÄ• ma lokasm
vatvÄ• te dhamme dassetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha __punappunaá¹ƒ ceva va
sassavÄ• re vuttaá¹ƒ \Ne I 227/ ``alamettÄ• vatÄ• â€™â€™ ti anosakkitvÄ• aparÄ• paresu
vapantiyeva. __punappunaá¹ƒ vassatÄ«_ti na ekadivasaá¹ƒ vassitvÄ• tiá¹-á¹-hati, punappu
punappunasaá¹ƒvaccharesupi vassatiyeva, evaá¹ƒ janapadÄ• iddhÄ• honti. etenupÄ• yena

__yÄ• cakÄ• _ti \Ee I 258/ imasmiá¹ƒ pade satthÄ• desanÄ• kusalatÄ• ya attÄ• nampi pak
__khÄ«ranikÄ• _ti khÄ«rakÄ• rakÄ• godohakÄ• . na hi te ekavÄ• rameva thanaá¹ƒ aÃ±cha
dhenuá¹ƒ duhantÄ«ti attho. __kilamati phandati cÄ• _ti ayaá¹ƒ satto tena iriyÄ• pathena kila
ca. __gabbha_nti soá¹‡asiá¹…gÄ• lÄ• dÄ«nampi tiracchÄ• nagatÄ• naá¹ƒ kucchiá¹ƒ. __siva
mataá¹ƒ mataá¹ƒ sattaá¹ƒ tattha punappunaá¹ƒ harantÄ«ti attho. __maggaÃ±ca laddhÄ• ap
apunabbhavÄ• ya maggo nÄ• ma nibbÄ• naá¹ƒ, taá¹ƒ labhitvÄ• ti attho.

__evaá¹ƒ vutte_ti evaá¹ƒ bhagavatÄ• antaravÄ«thiyaá¹ƒ á¹-hatvÄ• va soá¸·asa punappuna
__etadavocÄ• _ti desanÄ• pariyosÄ• ne pasanno saddhiá¹ƒ \Be I 237/ puttadÄ• ramittaÃ±Ä
vanditvÄ• etaá¹ƒ ``abhikkantaá¹ƒ bhoâ€™â€™ tiÄ• divacanaá¹ƒ avoca. dutiyaá¹ƒ.

3. devahitasuttavaá¹‡á¹‡anÄ•

<199> tatiye __vÄ• tehÄ«_ti udaravÄ• tehi. bhagavato kira chabbassÄ• ni dukkarakÄ• rikaá
pasatamuggayÅ«sÄ• dÄ«ni Ä• hÄ• rayato dubbhojanena ceva dukkhaseyyÄ• ya ca udarav
sambodhiá¹ƒ patvÄ• paá¹‡Ä«tabhojanaá¹ƒ bhuÃ±jantassÄ• pi antarantarÄ• so Ä• bÄ• dho
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __upaá¹-á¹-hÄ• ko hotÄ«_ti paá¹-hamabodhiyaá¹ƒ anibaddhupaá

upaá¹-á¹-hÄ• ko hoti. tasmiá¹ƒ kira kÄ• le satthuasÄ«timahÄ• theresu upaá¹-á¹-hÄ• ko abhÅ
nÄ• gasamÄ• lo upavÄ• no sunakkhatto cundo samaá¹‡uddeso sÄ• gato bodhi meghiyoti in
Ä• gatupaá¹-á¹-hÄ• kÄ• . imasmiá¹ƒ pana kÄ• le upavÄ• natthero pÄ• tova uá¹-á¹-hÄ• ya pa
dantakaá¹-á¹-hadÄ• naá¹ƒ nhÄ• nodakapariyÄ• danaá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• anugan
upaá¹-á¹-hÄ• namakÄ• si. __upasaá¹…kamÄ«_ti paá¹-hamabodhiyaá¹ƒ kira vÄ«sati vassÄ•
araÃ±Ã±ameva hoti, bhikkhusaá¹…ghassa udakatÄ• panampi na bhagavatÄ• anuÃ±Ã±Ä• t
uddhanapÄ• á¸·iá¹ƒ bandhÄ• petvÄ• \Ne I 228/ mahÄ• cÄ• á¹-iyo uddhanamÄ• ropetvÄ• u
nhÄ• nÄ«yacuá¹‡á¹‡Ä• dÄ«hi saddhiá¹ƒ taá¹ƒ vikkiá¹‡anto jÄ«vikaá¹ƒ kappeti. nhÄ• yitukÄ•
mÅ«laá¹ƒ datvÄ• nhÄ• yitvÄ• gandhe vilimpitvÄ• mÄ• laá¹ƒ piá¸·andhitvÄ• pakkamanti. ta
upasaá¹…kami.

__kiá¹ƒ patthayÄ• no_ti kiá¹ƒ icchanto. __kiá¹ƒ esa_nti kiá¹ƒ gavesanto. __pÅ«jito pÅ«jane
thero dasabalassa vaá¹‡á¹‡aá¹ƒ kathetumÄ• rabhi. gilÄ• nabhesajjatthaá¹ƒ gatena kira gilÄ
kathetabboti vattametaá¹ƒ. vaá¹‡á¹‡aá¹ƒ hi sutvÄ• manussÄ• sakkaccaá¹ƒ bhesajjaá¹ƒ dÄ
sappÄ• yabhesajjaá¹ƒ laddhÄ• gilÄ• no khippameva vuá¹-á¹-hÄ• ti. kathentena ca
jhÄ• navimokkhasamÄ• pattimaggaphalÄ• ni Ä• rabbha kathetuá¹ƒ na vaá¹-á¹-ati. ``sÄ«lavÄ
bahussuto Ä• gamadharo vaá¹ƒsÄ• nurakkhakoâ€™â€™ ti evaá¹ƒ pana Ä• gamanÄ«yapaá
vaá¹-á¹-ati. __pÅ«janeyyÄ• na_nti asÄ«timahÄ• therÄ• sadevakena lokena \Be I 238/ pÅ«je
teyeva sakkÄ• tabbÄ• ti __sakkareyyÄ• _. tesaá¹ƒyeva apaciti kattabbÄ• ti __apaceyyÄ• _.
sakkato apacito ca, iccassa taá¹ƒ guá¹‡aá¹ƒ pakÄ• sento thero evamÄ• ha. __hÄ• tave_ti h

__phÄ• á¹‡itassa ca puá¹-a_nti mahantaá¹ƒ nicchÄ• rikaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ. so kira ``k
gotamassa aphÄ• sukaâ€™â€™ nti? pucchitvÄ• , ``udaravÄ• toâ€™â€™ ti sutvÄ• , ``tena k
jÄ• nÄ• ma, ito thokena udakena idaá¹ƒ phÄ• á¹‡itaá¹ƒ Ä• loá¸·etvÄ• nhÄ• napariyosÄ• ne
uá¹‡hodakena bahi parisedo bhavissati, iminÄ• antoti evaá¹ƒ samaá¹‡assa gotamassa phÄ
bhavissatÄ«â€™â€™ ti vatvÄ• therassa patte pakkhipitvÄ• adÄ• si.

__upasaá¹…kamÄ«_ti tasmiá¹ƒ kira Ä• bÄ• dhe paá¹-ippassaddhe ``devahitena tathÄ• gata
teneva rogo vÅ«pasanto, aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ brÄ• hmaá¹‡assÄ• â€™â€™ ti k
sutvÄ• kittikÄ• mo brÄ• hmaá¹‡o ``ettakenapi \Ee I 260/ tÄ• va me ayaá¹ƒ kittisaddo abbhu
somanassajÄ• to attanÄ• katabhÄ• vaá¹ƒ jÄ• nÄ• petukÄ• mo tÄ• vatakeneva dasabale vis
upasaá¹…kami.

__dajjÄ• ti_ dadeyya. __kathaá¹ƒ hi yajamÄ• nassÄ• _ti kena kÄ• raá¹‡ena yajantassa. __i
mahapphalo hoti. __yovedÄ«_ti yo avedi aÃ±Ã±Ä• si, viditaá¹ƒ pÄ• kaá¹-amakÄ• si ``yovetÄ
pÄ• á¹-ho, yo aveti jÄ• nÄ• tÄ«ti attho. __passatÄ«_ti dibbacakkhunÄ• passati. __jÄ• tikkha
__abhiÃ±Ã±Ä• vosito_ti jÄ• nitvÄ• vosito vosÄ• naá¹ƒ katakiccataá¹ƒ patto. __evaá¹ƒ hi ya
khÄ«á¹‡Ä• save yajanÄ• kÄ• rena yajantassa. tatiyaá¹ƒ.

4. mahÄ• sÄ• lasuttavaá¹‡á¹‡anÄ•

<200> catutthe __lÅ«kho lÅ«khapÄ• vuraá¹‡o_ti jiá¹‡á¹‡o jiá¹‡á¹‡apÄ• vuraá¹‡o. __upasa
upasaá¹…kami? tassa kira ghare aá¹-á¹-hasatasahassadhanaá¹ƒ ahosi. so catunnaá¹ƒ putt
cattÄ• ri satasahassÄ• ni adÄ• si \Be I 239/. athassa brÄ• hmaá¹‡iyÄ• kÄ• laá¹…katÄ• ya
``sace aÃ±Ã±aá¹ƒ brÄ• hmaá¹‡iá¹ƒ Ä• nessati, tassÄ• kucchiyaá¹ƒ nibbattavasena kulaá¹ƒ
mayaá¹ƒ saá¹…gaá¹‡hÄ• mÄ• â€™â€™ ti. te cattÄ• ropi paá¹‡Ä«tehi ghÄ• sacchÄ• danÄ•
hatthapÄ• dasambÄ• hanÄ• dÄ«ni karontÄ• saá¹…gaá¹‡hitvÄ• ekadivasaá¹ƒ divÄ• niddÄ
hatthapÄ• de sambÄ• hamÄ• nÄ• pÄ• á¹-iyekkaá¹ƒ gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ vatvÄ•
nÄ«hÄ• rena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hahissÄ• ma, sesadhanampi no dethÄ• â€™â€™ ti
ekekassa satasahassaá¹ƒ satasahassaá¹ƒ datvÄ• attano nivatthapÄ• rupanamattaá¹ƒ á¹-h
upabhogaparibhogaá¹ƒ cattÄ• ro koá¹-á¹-hÄ• se katvÄ• niyyÄ• desi. taá¹ƒ jeá¹-á¹-haputto k
upaá¹-á¹-hahi.

atha naá¹ƒ ekadivasaá¹ƒ nhatvÄ• Ä• gacchantaá¹ƒ dvÄ• rakoá¹-á¹-hake á¹-hatvÄ• suá¹‡h
tayÄ• jeá¹-á¹-haputtassa sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• atirekaá¹ƒ dinnamatthi? nanu sabbe
satasahassÄ• ni dinnÄ• ni, kiá¹ƒ sesaputtÄ• naá¹ƒ gharassa maggaá¹ƒ na jÄ• nÄ• sÄ«â€™
vasalÄ«â€™â€™ ti \Ee I 261/ kujjhitvÄ• aÃ±Ã±assa gharaá¹ƒ agamÄ• si, tatopi katipÄ• ha
palÄ• pito aÃ±Ã±assÄ• ti evaá¹ƒ ekagharepi pavesanaá¹ƒ alabhamÄ• no paá¹‡á¸• araá¹…g
bhikkhÄ• ya caranto kÄ• lÄ• namaccayena jarÄ• jiá¹‡á¹‡o dubbhojanadukkhaseyyÄ• hi mil
Ä• gamma, pÄ«á¹-hakÄ• ya nipanno niddaá¹ƒ okkamitvÄ• vuá¹-á¹-hÄ• ya nisinno attÄ• naá
patiá¹-á¹-haá¹ƒ apassanto cintesi --- ``samaá¹‡o kira gotamo abbhÄ• kuá¹-iko uttÄ• namukh
paá¹-isanthÄ• rakusalo, sakkÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• paá¹-isanthÄ
nivÄ• sanapÄ• vuraá¹‡aá¹ƒ saá¹‡á¹-hapetvÄ• bhikkhÄ• bhÄ• janamÄ• dÄ• ya yena bhaga

__dÄ• rehi_ \Ne I 230/ __saá¹ƒpuccha gharÄ• nikkhÄ• mentÄ«_ti sabbaá¹ƒ mama santak
niddhanabhÄ• vaá¹ƒ Ã±atvÄ• attano bhariyÄ• hi saddhiá¹ƒ mantayitvÄ• maá¹ƒ gharÄ• nik

__nandissa_nti nandijÄ• to tuá¹-á¹-ho pamudito ahosiá¹ƒ. __bhavamicchisa_nti vuá¸• á¸• h
__sÄ• va vÄ• renti sÅ«kara_nti yathÄ• sunakhÄ• vaggavaggÄ• hutvÄ• bhussantÄ• \Be I
vÄ• renti, punappunaá¹ƒ mahÄ• ravaá¹ƒ ravÄ• penti, evaá¹ƒ dÄ• rehi saddhiá¹ƒ maá¹ƒ bah
palÄ• pentÄ«ti attho.

__asantÄ• _ti asappurisÄ• . __jammÄ• _ti lÄ• makÄ• . __bhÄ• sare_ti bhÄ• santi. __puttar
__vayogata_nti tayo vaye gataá¹ƒ atikkantaá¹ƒ pacchimavaye á¹-hitaá¹ƒ maá¹ƒ. __jahantÄ«

__nibbhogo_ti nipparibhogo. __khÄ• danÄ• apanÄ«yatÄ«_ti asso hi yÄ• vadeva taruá¹‡o

nÄ• nÄ• rasaá¹ƒ khÄ• danaá¹ƒ dadanti, jiá¹‡á¹‡aá¹ƒ nibbhogaá¹ƒ tato apanenti, antimavaye
labhati, gÄ• vÄ«hi saddhiá¹ƒ aá¹-aviyaá¹ƒ sukkhatiá¹‡Ä• ni khÄ• danto carati. yathÄ• so as
jiá¹‡á¹‡akÄ• le viluttasabbadhanattÄ• nibbhogo mÄ• disopi bÄ• lakÄ• naá¹ƒ pitÄ• thero pa

__yaÃ±ce_ti nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti --- ye mama puttÄ• anassavÄ• appatissÄ• ava
daá¹‡á¸• ova kira seyyo sundarataroti. idÄ• nissa seyyabhÄ• vaá¹ƒ dassetuá¹ƒ __caá¹‡á¸•
vuttaá¹ƒ.

__pure hotÄ«_ti aggato hoti, taá¹ƒ purato katvÄ• gantuá¹ƒ sukhaá¹ƒ hotÄ«ti attho \Ee I 262
__gÄ• dhamedhatÄ«_ti udakaá¹ƒ otaraá¹‡akÄ• le gambhÄ«re udake patiá¹-á¹-haá¹ƒ labhati

__pariyÄ• puá¹‡itvÄ• _ti uggaá¹‡hitvÄ• vÄ• vÄ• cuggatÄ• katvÄ• . __sannisinnesÅ«_ti ta
samÄ• gamadivase sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itesu puttesu taá¹ƒ sabhaá¹ƒ ogÄ•
mahÄ• rahe Ä• sane nisinnesu. __abhÄ• sÄ«_ti `ayaá¹ƒ me kÄ• loâ€™ ti sabhÄ• ya majjhe
ukkhipitvÄ• \Ne I 231/, ``bho ahaá¹ƒ tumhÄ• kaá¹ƒ gÄ• thÄ• bhÄ• situkÄ• mo, bhÄ• site su
--- ``bhÄ• sa, brÄ• hmaá¹‡a, suá¹‡omÄ• â€™â€™ ti vutto á¹-hitakova abhÄ• si. ``tena ca sa
vattaá¹ƒ hoti yo mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ khÄ• danto mÄ• tÄ• pitaro na poseti, so mÄ
te brÄ• hmaá¹‡aputtÄ• pitupÄ• desu nipatitvÄ• ``jÄ«vitaá¹ƒ no tÄ• ta, dehÄ«â€™â€™ ti yÄ
puttÄ• naá¹ƒ muduttÄ• ``mÄ• me, bho, bÄ• lake vinÄ• sayittha, posissanti maâ€™â€™ nti

athassa \Be I 241/ putte manussÄ• Ä• haá¹ƒsu --- ``sace, bho, ajja paá¹-á¹-hÄ• ya pitaraá¹
paá¹-ijaggissatha, ghÄ• tessÄ• ma voâ€™â€™ ti. te bhÄ«tÄ• gharaá¹ƒ netvÄ• paá¹-ijaggiá
__atha kho naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• la_ntiÄ• di vuttaá¹ƒ. tattha __netvÄ• _ti pÄ«á¹-h
ukkhipitvÄ• nayiá¹ƒsu. __nhÄ• petvÄ• _ti sarÄ«raá¹ƒ telena abbhaÃ±jitvÄ• ubbaá¹-á¹-etvÄ
nhÄ• pesuá¹ƒ. brÄ• hmaá¹‡iyopi pakkosÄ• petvÄ• , ``ajja paá¹-á¹-hÄ• ya amhÄ• kaá¹ƒ pitar
sace pamÄ• daá¹ƒ Ä• pajjissatha, gharato vo nikkaá¸• á¸• hissÄ• mÄ• â€™â€™ ti vatvÄ• ,
bhojesuá¹ƒ.

brÄ• hmaá¹‡o subhojanaÃ±ca sukhaseyyaÃ±ca Ä• gamma katipÄ• haccayena saÃ±jÄ• tab
oloketvÄ• , ``ayaá¹ƒ me sampatti samaá¹‡aá¹ƒ gotamaá¹ƒ nissÄ• ya laddhÄ• â€™â€™ ti pa
bhagavato santikaá¹ƒ agamÄ• si. taá¹ƒ dassetuá¹ƒ __atha kho so_tiÄ• di vuttaá¹ƒ. tattha __
dussayugaá¹ƒ pÄ• damÅ«le á¹-hapetvÄ• etaá¹ƒ avoca. saraá¹‡agamanÄ• vasÄ• ne cÄ• pi
``bho gotama, mayhaá¹ƒ puttehi cattÄ• ri dhurabhattÄ• ni dinnÄ• ni \Ee I 263/, tato ahaá¹ƒ c
dve sayaá¹ƒ paribhuÃ±jissÄ• mÄ«â€™â€™ ti. kalyÄ• á¹‡aá¹ƒ, brÄ• hmaá¹‡a, pÄ• á¹-iyekka
amhÄ• kaá¹ƒ ruccanaá¹-á¹-hÄ• nameva gamissÄ• mÄ• ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho brÄ
vanditvÄ• gharaá¹ƒ gantvÄ• putte Ä• mantesi ``tÄ• tÄ• , samaá¹‡o gotamo mayhaá¹ƒ sahÄ
dhurabhattÄ• ni dinnÄ• ni, tumhe tasmiá¹ƒ sampatte mÄ• pamajjathÄ• â€™â€™ ti. sÄ• dhu
bhagavÄ• pubbaá¹‡hasamaye pattacÄ«varaá¹ƒ Ä• dÄ• ya jeá¹-á¹-haputtassa nivesanadvÄ

disvÄ• va hatthato pattaá¹ƒ gahetvÄ• gharaá¹ƒ pavesetvÄ• mahÄ• rahe pallaá¹…ke nisÄ«
paá¹‡Ä«tabhojanamadÄ• si. satthÄ• punadivase itarassa, punadivase itarassÄ• ti paá¹-ipÄ
gharÄ• ni agamÄ• si. sabbe tatheva sakkÄ• raá¹ƒ akaá¹ƒsu.

athekadivasaá¹ƒ \Ne I 232/ jeá¹-á¹-haputtassa ghare maá¹…galaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ.
``tÄ• ta, kassa maá¹…galaá¹ƒ demÄ• â€™â€™ ti. amhe aÃ±Ã±aá¹ƒ na jÄ• nÄ• ma? nanu s
sahÄ• yoti? tena hi tumhe paÃ±cahi bhikkhusatehi saddhiá¹ƒ svÄ• tanÄ• ya samaá¹‡aá¹ƒ g
brÄ• hmaá¹‡o tathÄ• akÄ• si \Be I 242/. bhagavÄ• adhivÄ• setvÄ• punadivase bhikkhusa
gehadvÄ• raá¹ƒ agamÄ• si. so haritupalittaá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ ge
pavesetvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paÃ±Ã±attÄ• sanesu nisÄ«dÄ• pet
khajjakavikatiÃ±ca adÄ• si. antarabhattasmiá¹ƒyeva brÄ• hmaá¹‡assa cattÄ• ropi puttÄ• sa
Ä• haá¹ƒsu --- ``bho gotama, mayaá¹ƒ amhÄ• kaá¹ƒ pitaraá¹ƒ paá¹-ijaggÄ• ma nappamajjÄ
attabhÄ• vaâ€™â€™ nti. satthÄ• ``kalyÄ• á¹‡aá¹ƒ vo kataá¹ƒ, mÄ• tÄ• pituposakaá¹ƒ nÄ•
porÄ• á¹‡akapaá¹‡á¸• itÄ• naá¹ƒ Ä• ciá¹‡á¹‡amevÄ• â€™â€™ ti vatvÄ• mahÄ• nÄ• gajÄ•
Ä• dayo) nÄ• ma kathetvÄ• , cattÄ• ri saccÄ• ni dÄ«petvÄ• dhammaá¹ƒ desesi. desanÄ• p
saddhiá¹ƒ catÅ«hi puttehi catÅ«hi ca suá¹‡hÄ• hi desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetv
patiá¹-á¹-hito. tato paá¹-á¹-hÄ• ya satthÄ• na sabbakÄ• laá¹ƒ tesaá¹ƒ gehaá¹ƒ agamÄ• sÄ«

5. mÄ• natthaddhasuttavaá¹‡á¹‡anÄ•

<201> paÃ±came \Ee I 264/ __mÄ• natthaddho_ti vÄ• tabharitabhastÄ• viya mÄ• nena tha
sippuggahaá¹‡akÄ• le Ä• cariyo anabhivÄ• dentassa sippaá¹ƒ na deti, aÃ±Ã±asmiá¹ƒ pana
atthibhÄ• vampissa na jÄ• nÄ• ti. __nÄ• yaá¹ƒ samaá¹‡o_ti evaá¹ƒ kirassa ahosi --- ``yasm
mÄ• dise jÄ• tisampannabrÄ• hmaá¹‡e sampatte paá¹-isanthÄ• ramattampi na karoti, tasm
ti.

__abbhutavittajÄ• tÄ• _ti abhÅ«tapubbÄ• ya tuá¹-á¹-hiyÄ• samannÄ• gatÄ• . __kesu cass
__kyassÄ• _ti ke assa puggalassa. __apacitÄ• assÅ«_ti apacitiá¹ƒ dassetuá¹ƒ yuttÄ• bhav
imÄ• ya gÄ• thÄ• ya desanÄ• kusalattÄ• attÄ• naá¹ƒ antokatvÄ• pÅ«janeyyaá¹ƒ dasseti. p

6. paccanÄ«kasuttavaá¹‡á¹‡anÄ•

<202> chaá¹-á¹-he \Ne I 233/ ``sabbaá¹ƒ setaâ€™â€™ nti vutte ``sabbaá¹ƒ kaá¹‡haâ€™â€
paccanÄ«kaá¹ƒ karontassevassa sÄ• taá¹ƒ sukhaá¹ƒ hotÄ«ti __paccanÄ«kasÄ• to_. __yo_
sÄ• rambha_nti yo karaá¹‡uttariyalakkhaá¹‡aá¹ƒ sÄ• rambhaá¹ƒ vinetvÄ• suá¹‡Ä• tÄ«ti att

7. navakammikasuttavaá¹‡á¹‡anÄ•

<203> sattame __navakammikabhÄ• radvÄ• jo_ti so kira araÃ±Ã±e rukkhaá¹ƒ chindÄ• pet
pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni yojetvÄ• nagaraá¹ƒ Ä• haritvÄ• vikkiá¹‡Ä• ti, iti navaka
navakammiko, gottena bhÄ• radvÄ• joti __navakammikabhÄ• radvÄ• jo. disvÄ• nassa etad
vissajjetvÄ• nisinnaá¹ƒ bhagavantaá¹ƒ disvÄ• na assa etaá¹ƒ ahosi. __vanasmi_nti imasmi
__ucchinnamÅ«laá¹ƒ me vana_nti mayhaá¹ƒ kilesavanaá¹ƒ ucchinnamÅ«laá¹ƒ. __nibbanat
rame_ti ekako abhiramÄ• mi. __aratiá¹ƒ vippahÄ• yÄ• _ti pantasenÄ• sanesu ceva bhÄ• va
jahitvÄ• . sattamaá¹ƒ.

8. kaá¹-á¹-hahÄ• rasuttavaá¹‡á¹‡anÄ•

<204> aá¹-á¹-hame \Ee I 265/ __antevÄ• sikÄ• _ti veyyÄ• vaccaá¹ƒ katvÄ• sippuggaá¹‡ha
__nisinna_nti chabbaá¹‡á¹‡arasmiyo vissajjetvÄ• nisinnaá¹ƒ. __gambhÄ«rarÅ«pe_ti gamb

__bahubherave_ti tatraá¹-á¹-hakasaviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akabheravehi bahubhe
anupavisitvÄ• . __aniÃ±jamÄ• nenÄ• _tiÄ• dÄ«ni kÄ• yavisesanÄ• ni, evarÅ«pena kÄ• yen
vatÄ• _ti atisundaraá¹ƒ vata jhÄ• naá¹ƒ jhÄ• yasÄ«ti vadati.

__vanavassito munÄ«_ti vanaá¹ƒ avassito buddhamuni. __ida_nti idaá¹ƒ tumhÄ• kaá¹ƒ eva
nisinnakÄ• raá¹‡aá¹ƒ mayhaá¹ƒ accherarÅ«paá¹ƒ paá¹-ibhÄ• ti. __pÄ«timano_ti tuá¹-á¹-hac
vanamhi vasi.

__maÃ±Ã±Ä• maha_nti \Ne I 234/ maÃ±Ã±Ä• mi ahaá¹ƒ. __lokÄ• dhipatisahabyata_nti lok
sahabhÄ• vaá¹ƒ. __Ä• kaá¹…khamÄ• no_ti icchamÄ• no. __tidivaá¹ƒ anuttara_nti idaá¹ƒ br
__kasmÄ• bhavaá¹ƒ vijanamaraÃ±Ã±amassito_ti ahaá¹ƒ tÄ• va brahmalokaá¹ƒ Ä• kaá¹…k
evaá¹ƒ na hoti, atha me Ä• cikkha, kasmÄ• bhavanti? pucchati. __brahmapattiyÄ• _ti seá¹-
244/. idha idaá¹ƒ tapo kasmÄ• karosÄ«ti aparenapi Ä• kÄ• rena pucchati.

__kaá¹…khÄ• _ti taá¹‡hÄ• . __abhinandanÄ• _ti abhinandanavasena taá¹‡hÄ• va vuttÄ• .
anekasabhÄ• vesu Ä• rammaá¹‡esu. __puthÅ«_ti nÄ• nappakÄ• rÄ• taá¹‡hÄ• sesakilesÄ
niccakÄ• laá¹ƒ avassitÄ• . __aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• _ti avijjÄ• mÅ«lÄ• hutvÄ• jÄ
taá¹‡hÄ• va ``idampi mayhaá¹ƒ, idampi mayhaâ€™â€™ nti pajappÄ• panavasena pajappit
mayÄ• byantikatÄ• _ti sabbÄ• taá¹‡hÄ• mayÄ• aggamaggena vigatantÄ• nirantÄ• katÄ
aÃ±Ã±Ä• á¹‡amÅ«lena.

__anÅ«payo_ti anupagamano. __sabbesu dhammesu visuddhadassano_ti iminÄ• sabbaÃ
__sambodhimanuttara_nti arahattaá¹ƒ sandhÄ• yÄ• ha. __siva_nti seá¹-á¹-haá¹ƒ \Ee I 266/
jhÄ• nehi jhÄ• yÄ• mi. __visÄ• rado_ti vigatasÄ• rajjo. aá¹-á¹-hamaá¹ƒ.

9. mÄ• tuposakasuttavaá¹‡á¹‡anÄ•

<205> navame __peccÄ• _ti ito paá¹-igantvÄ• . navamaá¹ƒ.

10. bhikkhakasuttavaá¹‡á¹‡anÄ•

<206> dasame __idhÄ• _ti imasmiá¹ƒ bhikkhubhÄ• ve. __vissaá¹ƒ dhamma_nti duggandha
__bÄ• hitvÄ• _ti aggamaggena jahitvÄ• . __saá¹…khÄ• yÄ• _ti Ã±Ä• á¹‡ena. __sa ve bhikk
bhinnakilesattÄ• bhikkhu nÄ• ma vuccati. dasamaá¹ƒ.

11. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<207> ekÄ• dasame \Ne I 235/ __paccetÄ«_ti icchati pattheti. __sÄ• dhu, bhante_ti Ä• yÄ•
kiresa gihisahÄ• yo, tasmÄ• thero ``ayaá¹ƒ varÄ• ko maá¹ƒ sahÄ• yaá¹ƒ labhitvÄ• pi micch
mÄ• apÄ• yapÅ«rako ahosÄ«â€™â€™ ti Ä• yÄ• cati. apicesa mahÄ• parivÄ• ro, tasmiá¹ƒ
paÃ±cakulasatÄ• ni anuvattissantÄ«ti maÃ±Ã±amÄ• nopi Ä• yÄ• cati. __atthavasa_nti atthÄ
atthakÄ• raá¹‡aá¹ƒ. __pÄ• pa_nti pÄ• á¹‡Ä• tipÄ• tÄ• diakusalaá¹ƒ. __pavÄ• hemÄ«_ti gal
otaritvÄ• pavÄ• hemi palÄ• pemi. __dhammo_ti gÄ• thÄ• vuttatthÄ• va. ekÄ• dasamaá¹ƒ.

12. khomadussasuttavaá¹‡á¹‡anÄ•

<208> dvÄ• dasame __khomadussaá¹ƒ nÄ• mÄ• _ti khomadussÄ• naá¹ƒ ussannattÄ• eva
sÄ• lÄ• yaá¹ƒ. __phusÄ• yatÄ«_ti phusitÄ• ni muÃ±cati vassati. satthÄ• kira taá¹ƒ sabhaá¹
``mayi evamevaá¹ƒ upasaá¹…kamante aphÄ• sukadhÄ• tukaá¹ƒ hoti, ekaá¹ƒ kÄ• raá¹‡aá¹ƒ
upasaá¹…kamissÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hÄ• navasena vuá¹-á¹-hiá¹ƒ uppÄ• desi. __s
kira asaÃ±cÄ• letvÄ• ekapassena pavisanaá¹ƒ tesaá¹ƒ sabhÄ• dhammo \Ee I 267/ nÄ• ma
ujukameva pavisanaá¹ƒ. bhagavÄ• ca ujukameva Ä• gacchati, tena te kupitÄ• bhagavanta
muá¹‡á¸• akÄ• samaá¹‡akÄ• , ke ca sabhÄ• dhammaá¹ƒ jÄ• nissantÄ«â€™â€™ ti Ä• haá¹
sappurisÄ• . __pahÄ• yÄ• _ti ete rÄ• gÄ• dayo jahitvÄ• rÄ• gÄ• divinayÄ• ya dhammaá¹ƒ b
nÄ• mÄ• ti. dvÄ• dasamaá¹ƒ.

upÄ• sakavaggo dutiyo.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

brÄ• hmaá¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vaá¹…gÄ«sasaá¹ƒyuttaá¹ƒ

1. nikkhantasuttavaá¹‡á¹‡anÄ•

<209> vaá¹…gÄ«sasaá¹ƒyuttassa \Ne I 236/ \Be I 246/ paá¹-hame \Ee I 268/ __aggÄ• á¸·a
Ä• á¸·aviyaá¹ƒ aggacetiye. anuppanne buddhe aggÄ• á¸·avagotamakÄ• dÄ«ni yakkhanÄ• g
cetiyÄ• ni ahesuá¹ƒ. uppanne buddhe tÄ• ni apanetvÄ• manussÄ• vihÄ• re kariá¹ƒsu. tesa
jÄ• tÄ• ni. __nigrodhakappenÄ• _ti nigrodharukkhamÅ«lavÄ• sinÄ• kappattherena. __ohiyy
__vihÄ• rapÄ• lo_ti so kira tadÄ• avassiko hoti pattacÄ«varaggahaá¹‡e akovido. atha naá¹
``Ä• vuso, imÄ• ni chattupÄ• hanakattarayaá¹-á¹-hiÄ• dÄ«ni olokento nisÄ«dÄ• â€™â€™ ti
piá¹‡á¸• Ä• ya pavisiá¹ƒsu. tena vuttaá¹ƒ ``vihÄ• rapÄ• loâ€™â€™ ti. __samalaá¹…karitvÄ•
vibhavÄ• nurÅ«pena alaá¹…kÄ• rena alaá¹…karitvÄ• . __cittaá¹ƒ anuddhaá¹ƒsetÄ«_ti kusa
vinÄ• seti. __taá¹ƒ kutettha labbhÄ• _ti etasmiá¹ƒ rÄ• ge uppanne taá¹ƒ kÄ• raá¹‡aá¹ƒ kuto
paro_ti yena me kÄ• raá¹‡ena aÃ±Ã±o puggalo vÄ• dhammo vÄ• anabhiratiá¹ƒ vinodetvÄ•
uppÄ• deyya Ä• cariyupajjhÄ• yÄ• pi maá¹ƒ vihÄ• re ohÄ• ya gatÄ• .

__agÄ• rasmÄ• _ti agÄ• rato nikkhantaá¹ƒ. __anagÄ• riya_nti pabbajjaá¹ƒ upagatanti attho
kaá¹‡hapakkhato mÄ• rapakkhato Ä• dhÄ• vanti. __uggaputtÄ• _ti uggatÄ• naá¹ƒ puttÄ• m
__daá¸·hadhammino_ti daá¸·hadhanuno, uttamappamÄ• á¹‡aá¹ƒ Ä• cariyadhanuá¹ƒ dhÄ• r
apalÄ• yina_nti ye te samantÄ• sarehi parikireyyuá¹ƒ, tesaá¹ƒ apalÄ• yÄ«naá¹ƒ saá¹…khaá
``sahassaâ€™â€™ nti Ä• ha. __etato_ \Ee I 269/ __bhiyyo_ti etasmÄ• sahassÄ• atirekata
byÄ• dhayissantÄ«_ti maá¹ƒ cÄ• letuá¹ƒ na sakkhissanti. __dhamme samhi patiá¹-á¹-hita_n
vinodetvÄ• abhiratiá¹ƒ uppÄ• danasamatthe sake sÄ• sanadhamme patiá¹-á¹-hitaá¹ƒ. idaá¹
issÄ• sasahasse tÄ• va samantÄ• sarehi parikirante sikkhito \Ne I 237/ puriso daá¹‡á¸• aka
sarÄ«re apatamÄ• ne antarÄ• va paharitvÄ• pÄ• damÅ«le pÄ• teti. tattha \Be I 247/ ekopi i
khipati, imÄ• pana itthiyo rÅ«pÄ• rammaá¹‡Ä• divasena paÃ±ca paÃ±ca sare ekato khipan
sacepi atirekasahassÄ• honti, neva maá¹ƒ cÄ• letuá¹ƒ sakkhissantÄ«ti.

__sakkhÄ« hi me sutaá¹ƒ eta_nti mayÄ• hi sammukhÄ• etaá¹ƒ sutaá¹ƒ. __nibbÄ• nagama
sandhÄ• yÄ• ha. so hi nibbÄ• nassa pubbabhÄ• gamaggo, liá¹…gavipallÄ• sena pana ``ma
me_ti tasmiá¹ƒ me attano taruá¹‡avipassanÄ• saá¹…khÄ• te nibbÄ• nagamanamagge man
kilesaá¹ƒ Ä• lapati. __maccÅ«_tipi tameva Ä• lapati. __na me maggampi dakkhasÄ«_ti yath
gatamaggampi na passasi, tathÄ• karissÄ• mÄ«ti. paá¹-hamaá¹ƒ.

2. aratÄ«suttavaá¹‡á¹‡anÄ•

<210> dutiye __nikkhamatÄ«_ti vihÄ• rÄ• nikkhamati. __aparajju vÄ• kÄ• le_ti dutiyadivas
bhikkhÄ• cÄ• rakÄ• le. vihÄ• ragaruko kiresa thero. __aratiÃ±ca ratiÃ±cÄ• _ti sÄ• sane arat
ratiá¹ƒ. __sabbaso gehasitaÃ±ca vitakka_nti paÃ±cakÄ• maguá¹‡agehanissitaá¹ƒ pÄ• pavit

pahÄ• ya. __vanatha_nti kilesamahÄ• vanaá¹ƒ. __kuhiÃ±cÄ«_ti kismiÃ±ci Ä• rammaá¹‡e. _
nikkilesavano. __arato_ti taá¹‡hÄ• ratirahito.

__pathaviÃ±ca vehÄ• sa_nti pathaviá¹-á¹-hitaÃ±ca \Ee I 270/ itthipurisavatthÄ• laá¹…kÄ• r
vehÄ• saá¹-á¹-hakaÃ±ca candasÅ«riyobhÄ• sÄ• di. __rÅ«pagata_nti rÅ«pameva. __jagato
antopathaviyaá¹ƒ nÄ• gabhavanagatanti attho. __parijÄ«yatÄ«_ti parijÄ«rati. __sabbamanic
aniccaá¹ƒ. ayaá¹ƒ therassa mahÄ• vipassanÄ• ti vadanti. __evaá¹ƒ samaccÄ• _ti evaá¹ƒ sa
mutattÄ• _ti viÃ±Ã±Ä• tattabhÄ• vÄ• viharanti.

__upadhÄ«sÅ«_ti khandhakilesÄ• bhisaá¹…khÄ• resu. __gadhitÄ• _ti giddhÄ• . __diá¹-á¹-
diá¹-á¹-he rÅ«pe, sotena sute sadde. __paá¹-ighe ca mute cÄ• _ti ettha paá¹-ighapadena ga
mutapadena phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ \Ne I 238/. __yo ettha na limpatÄ«_ti yo etesu
taá¹‡hÄ• diá¹-á¹-hilepehi na limpati.

__atha saá¹-á¹-hinissitÄ• savitakkÄ• , puthÅ« janatÄ• ya adhammÄ• niviá¹-á¹-hÄ• _ti atha
puthÅ« adhammavitakkÄ• janatÄ• ya niviá¹-á¹-hÄ• ti attho. __na_ \Be I 248/ __ca vaggaga
tesaá¹ƒ vasena na katthaci kilesavaggagato bhaveyya. __no pana duá¹-á¹-hullabhÄ• á¹‡Ä«
duá¹-á¹-hullavacanabhÄ• á¹‡Ä«pi na siyÄ• . __sa bhikkhÅ«_ti so evaá¹ƒvidho bhikkhu nÄ•

__dabbo_ti dabbajÄ• tiko paá¹‡á¸• ito. __cirarattasamÄ• hito_ti dÄ«gharattaá¹ƒ samÄ• hita
nepakkena samannÄ• gato pariá¹‡atapaÃ±Ã±o. __apihÄ• lÅ«_ti nittaá¹‡ho. __santaá¹ƒ pad
__ajjhagamÄ• munÄ«_ti adhigato muni. __paá¹-icca parinibbuto kaá¹…khati kÄ• la_nti nibb
kilesaparinibbÄ• nena parinibbuto parinibbÄ• nakÄ• laá¹ƒ Ä• gameti. dutiyaá¹ƒ.

3. pesalasuttavaá¹‡á¹‡anÄ•

<211> tatiye \Ee I 271/ __atimaÃ±Ã±atÄ«_ti ``kiá¹ƒ ime mahallakÄ• ? na etesaá¹ƒ pÄ• á¸·i,
na padabyaÃ±janamadhuratÄ• , amhÄ• kaá¹ƒ pana pÄ• á¸·ipi aá¹-á¹-hakathÄ• pi nayasaten
upaá¹-á¹-hÄ• tÄ«â€™â€™ ti atikkamitvÄ• maÃ±Ã±ati. __gotamÄ• _ti gotamabuddhasÄ• va
__mÄ• napatha_nti mÄ• nÄ• rammaá¹‡aÃ±ceva mÄ• nasahabhuno ca dhamme. __vippaá¹
ahuvÄ• , ahosÄ«ti attho. __maggajino_ti maggena jitakileso. __kittiÃ±ca sukhaÃ±cÄ• _ti vaa
kÄ• yikacetasikasukhaÃ±ca. __akhilodha padhÄ• navÄ• _ti akhilo idha padhÄ• navÄ• vÄ«r
visuddho bhaveyya. __asesa_nti nissesaá¹ƒ navavidhaá¹ƒ. __vijjÄ• yantakaro_ti vijjÄ• ya ki
__samitÄ• vÄ«_ti rÄ• gÄ• dÄ«naá¹ƒ samitatÄ• ya samitÄ• vÄ«. tatiyaá¹ƒ.

4. Ä• nandasuttavaá¹‡á¹‡anÄ•

<212> catutthe __rÄ• go_ti Ä• yasmÄ• Ä• nando mahÄ• puÃ±Ã±o sambhÄ• vito, taá¹ƒ rÄ•

239/ nimantetvÄ• antonivesane nisÄ«dÄ• penti. sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• pi
upasaá¹…kamitvÄ• vanditvÄ• tÄ• lavaá¹‡á¹-ena bÄ«jenti, upanisÄ«ditvÄ• paÃ±haá¹ƒ puc
tattha Ä• yasmato vaá¹…gÄ«sassa navapabbajitassa Ä• rammaá¹‡aá¹ƒ pariggahetuá¹ƒ asa
itthirÅ«pÄ• rammaá¹‡e rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so saddhÄ• pabbajitattÄ• ujujÄ• tik
rÄ• go vaá¸• á¸• hitvÄ• diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒ atthaá¹ƒ nÄ• seyyÄ• â€™â€
anantaraá¹ƒ nisinnova therassa attÄ• naá¹ƒ Ä• vikaronto __kÄ• marÄ• genÄ• _tiÄ• dimÄ• h

tattha __nibbÄ• pana_nti rÄ• ganibbÄ• nakÄ• raá¹‡aá¹ƒ. __vipariyesÄ• _ti vipallÄ• sena. _
rÄ• gÅ«pasaÃ±hita_nti rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ. __parato passÄ•
attato_ti \Ee I 272/ attato mÄ• passa. __kÄ• yagatÄ• tyatthÅ«_ti kÄ• yagatÄ• te atthu. __a
bhÄ• vehÄ«_ti niccÄ• dÄ«naá¹ƒ nimittÄ• naá¹ƒ ugghÄ• á¹-itattÄ• vipassanÄ• animittÄ• nÄ
vadati. __mÄ• nÄ• bhisamayÄ• _ti mÄ• nassa dassanÄ• bhisamayÄ• ceva pahÄ• nÄ• bhis
rÄ• gÄ• disantatÄ• ya upasanto. catutthaá¹ƒ.

5. subhÄ• sitasuttavaá¹‡á¹‡anÄ•

<213> paÃ±came __aá¹…gehÄ«_ti kÄ• raá¹‡ehi, avayavehi vÄ• . musÄ• vÄ• dÄ• veramaá
subhÄ• sitavÄ• cÄ• ya kÄ• raá¹‡Ä• ni, saccavacanÄ• dayo cattÄ• ro avayavÄ• . kÄ• raá¹‡a
``catÅ«hÄ«â€™â€™ ti nissakkavacanaá¹ƒ hoti, avayavatthe karaá¹‡avacanaá¹ƒ. __samann
pavattÄ• yuttÄ• ca. __vÄ• cÄ• _ti samullapanavÄ• cÄ• , yÄ• ``vÄ• cÄ• girÄ• byappathoâ
kaá¹‡á¹‡asukhÄ• â€™â€™ ti (DN I 9) ca Ä• gatÄ• . ``yÄ• pana vÄ• cÄ• ya ce kataá¹ƒ kam
ca ``yÄ• catÅ«hi vacÄ«duccaritehi Ä• rati ... pe ... ayaá¹ƒ vuccati sammÄ• vÄ• cÄ• â€™â€
virati ca, ``pharusavÄ• cÄ• , bhikkhave, Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• nirayasaá¹ƒv
(AN III 8.40) evaá¹ƒ cetanÄ• ca vÄ• cÄ• ti Ä• gatÄ• , na sÄ• idha adhippetÄ• . kasmÄ• ? a
__subhÄ• sitÄ• _ti suá¹-á¹-hu bhÄ• sitÄ• . tenassÄ• atthÄ• vahataá¹ƒ dÄ«peti. __no dubbh
bhÄ• sitÄ• . tenassÄ• anatthÄ• vahanapahÄ• nataá¹ƒ dÄ«peti. __anavajjÄ• _ti rÄ• gÄ• diva
kÄ• raá¹‡asuddhiá¹ƒ catudosÄ• bhÄ• vaÃ±ca dÄ«peti. __ananuvajjÄ• _ti anuvÄ• davimuttÄ
sabbÄ• kÄ• rasampattiá¹ƒ dÄ«peti. __viÃ±Ã±Å«na_nti paá¹‡á¸• itÄ• naá¹ƒ. tena nindÄ• pas
appamÄ• á¹‡Ä• ti dÄ«peti.

__subhÄ• sitaá¹ƒyeva_ \Be I 250/ \Ee I 273/ __bhÄ• satÄ«_ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya
vÄ• caá¹…gesu aÃ±Ã±ataraniddosavacanametaá¹ƒ. __no dubbhÄ• sita_nti tasseva vÄ• caá
paá¹-ipakkhabhÄ• sananivÄ• raá¹‡aá¹ƒ. __no dubbhÄ• sita_nti iminÄ• micchÄ• vÄ• cappal
__subhÄ• sita_nti iminÄ• pahÄ«namicchÄ• vÄ• cena bhÄ• sitabbavacanalakkhaá¹‡aá¹ƒ. a
panettha abhÄ• sitabbaá¹ƒ pubbe avatvÄ• bhÄ• sitabbamevÄ• ha. esa nayo __dhammaá¹ƒ
paá¹-hamena pisuá¹‡adosarahitaá¹ƒ samaggakaraá¹‡aá¹ƒ vacanaá¹ƒ vuttaá¹ƒ, dutiyena sa
dhammato anapetaá¹ƒ mantÄ• vacanaá¹ƒ, itarehi dvÄ«hi pharusÄ• likarahitÄ• ni piyasaccav
Ä• dinÄ• tÄ• ni aá¹…gÄ• ni paccakkhato dassento taá¹ƒ vÄ• caá¹ƒ nigameti. yaÃ±ca aÃ±Ã

avayavehi, nÄ• mÄ• dÄ«hi padehi, liá¹…gavacanavibhattikÄ• lakÄ• rakasampattÄ«hi ca sar
musÄ• vÄ• dÄ• divÄ• campi subhÄ• sitanti maÃ±Ã±anti, taá¹ƒ paá¹-isedheti. avayavÄ• disa
vÄ• cÄ• dubbhÄ• sitÄ• va hoti attano ca paresaÃ±ca anatthÄ• vahattÄ• . imehi pana catÅ«
sacepi milakkhubhÄ• sÄ• pariyÄ• pannÄ• ghaá¹-aceá¹-ikÄ• gÄ«tikapariyÄ• pannÄ• pi hoti,
lokiyalokuttarahitasukhÄ• vahattÄ• . tathÄ• hi maggapasse sassaá¹ƒ rakkhantiyÄ• sÄ«haá
sÄ«haá¸·akeneva jÄ• tijarÄ• maraá¹‡ayuttaá¹ƒ gÄ«tikaá¹ƒ gÄ• yantiyÄ• saddaá¹ƒ sutvÄ• r
saá¹-á¹-himattÄ• vipassakÄ• bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tathÄ• tisso nÄ• ma
padumasarasamÄ«pena gacchanto padumasare padumÄ• ni bhaÃ±jitvÄ• ---

``pÄ• tova \Ee I 274/ phullitakokanadaá¹ƒ, sÅ«riyÄ• lokena bhijjiyate.

evaá¹ƒ manussattaá¹ƒ gatÄ• sattÄ• , jarÄ• bhivegena maddiyantÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ«tikaá¹ƒ gÄ• yantiyÄ• ceá¹-ikÄ• ya sutvÄ• arahattaá¹ƒ patto.

buddhantarepi aÃ±Ã±ataro puriso sattahi puttehi saddhiá¹ƒ aá¹-avito Ä• gamma aÃ±Ã±atar
taá¹‡á¸• ule koá¹-á¹-entiyÄ• ---

``jarÄ• ya \Ne I 241/ \Be I 251/ parimadditaá¹ƒ etaá¹ƒ, milÄ• tachavicammanissitaá¹ƒ.

maraá¹‡ena bhijjati etaá¹ƒ, maccussa ghÄ• samÄ• misaá¹ƒ ||

``kimÄ«naá¹ƒ Ä• layaá¹ƒ etaá¹ƒ, nÄ• nÄ• kuá¹‡apena pÅ«ritaá¹ƒ.

asucissa bhÄ• janaá¹ƒ etaá¹ƒ, kadalikkhandhasamaá¹ƒ idaâ€™â€™ nti || ---

imaá¹ƒ gÄ«tikaá¹ƒ sutvÄ• paccavekkhanto saha puttehi paccekabodhiá¹ƒ patto. evaá¹ƒ ime
samannÄ• gatÄ• vÄ• cÄ• sacepi milakkhubhÄ• sÄ• pariyÄ• pannÄ• ghaá¹-aceá¹-ikÄ• gÄ«
subhÄ• sitÄ• ti veditabbÄ• . subhÄ• sitattÄ• eva ca anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å
atthapaá¹-isaraá¹‡Ä• naá¹ƒ, no byaÃ±janapaá¹-isaraá¹‡Ä• nanti.

__sÄ• ruppÄ• hÄ«_ti anucchavikÄ• hi. __abhitthavÄ«_ti pasaá¹ƒsi. __na tÄ• paye_ti vippaa
vibÄ• dheyya. __pare_ti parehi bhindanto nÄ• bhibhaveyya na bÄ• dheyya. iti imÄ• ya gÄ• t
apisuá¹‡avÄ• cÄ• vasena bhagavantaá¹ƒ thometi. __paá¹-inanditÄ• _ti piyÄ• yitÄ• . __yaá¹
vÄ• caá¹ƒ bhÄ• santo paresaá¹ƒ pÄ• pÄ• ni appiyÄ• ni pharusavacanÄ• ni anÄ• dÄ• ya atth
bhÄ• sati, taá¹ƒ vÄ• caá¹ƒ bhÄ• seyyÄ• ti \Ee I 275/ piyavÄ• cÄ• vasena abhitthavi.

__amatÄ• _ti sÄ• dhubhÄ• vena amatasadisÄ• . vuttampi hetaá¹ƒ --- ``saccaá¹ƒ have sÄ• d

(SN I 1.246) nibbÄ• nÄ• matapaccayattÄ• vÄ• amatÄ• . __esa dhammo sanantano_ti yÄ• porÄ• á¹‡o dhammo cariyÄ• paveá¹‡Ä«. idameva hi porÄ• á¹‡Ä• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ, na tenevÄ• ha --- __sacce atthe ca dhamme ca, Ä• hu santo patiá¹-á¹-hitÄ• _ti.

tattha sacce patiá¹-á¹-hitattÄ• va attano ca paresaÃ±ca atthe patiá¹-á¹-hitÄ• , atthe patiá¹-á dhamme patiá¹-á¹-hitÄ• hontÄ«ti veditabbÄ• . saccavisesanameva vÄ• etaá¹ƒ. idaá¹ƒ hi vu patiá¹-á¹-hitÄ• , kÄ«dise? atthe ca dhamme ca, yaá¹ƒ paresaá¹ƒ atthato anapetattÄ• atthaá \Ne I 242/, dhammato anapetattÄ• dhammaá¹ƒ dhammikameva atthaá¹ƒ sÄ• dhetÄ«ti. iti im saccavacanavasena abhitthavi.

__khema_nti \Be I 252/ abhayaá¹ƒ nirupaddavaá¹ƒ. kena kÄ• raá¹‡enÄ• ti ce. __nibbÄ• na dukkhassantakiriyÄ• ya, _ yasmÄ• kilesanibbÄ• naá¹ƒ pÄ• peti, vaá¹-á¹-adukkhassa ca ant attho. atha vÄ• yaá¹ƒ buddho nibbÄ• napattiyÄ• dukkhassantakiriyÄ• yÄ• ti dvinnaá¹ƒ nibb khemamaggappakÄ• sanato khemaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, __sÄ• ve vÄ• cÄ• namuttamÄ seá¹-á¹-hÄ• ti evamettha attho daá¹-á¹-habbo. iti imÄ• ya gÄ• thÄ• ya mantÄ• vacanavasen abhitthavanto arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hapesÄ«ti. paÃ±camaá¹ƒ.

6. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<214> chaá¹-á¹-he __poriyÄ• _ti akkharÄ• diparipuá¹‡á¹‡Ä• ya. __vissaá¹-á¹-hÄ• yÄ• _ti a apalibuddhÄ• ya. dhammasenÄ• patissa hi kathentassa pittÄ• dÄ«naá¹ƒ vasena apalibuddh ayadaá¹‡á¸• ena pahatakaá¹ƒsatÄ• lato saddo viya niccharati. __anelagalÄ• yÄ• _ti anelÄ• ceva akkhalitapadabyaÃ±janÄ• ya ca. therassa hi kathayato padaá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ __atthassa viÃ±Ã±Ä• paniyÄ• _ti atthassa viÃ±Ã±Ä• panasamatthÄ• ya. __bhikkhuna_nti \B

__saá¹ƒkhittenapÄ«_ti ``cattÄ• rimÄ• ni, Ä• vuso, ariyasaccÄ• ni. katamÄ• ni cattÄ• ri? duk pe ... imÄ• ni kho, Ä• vuso, cattÄ• ri ariyasaccÄ• ni, tasmÄ• tiha, Ä• vuso, idaá¹ƒ dukkhaá¹ƒ karaá¹‡Ä«yoâ€™â€™ ti (SN III 5.1096-1098) evaá¹ƒ saá¹ƒkhittenapi deseti. __vitthÄ• renap Ä• vuso, dukkhaá¹ƒ ariyasaccaâ€™â€™ ntiÄ• dinÄ• (MN III 373) nayena tÄ• neva vibhajan khandhÄ• didesanÄ• supi eseva nayo. __sÄ• á¸·ikÄ• yiva nigghoso_ti yathÄ• madhuraá¹ƒ pakkhehi vÄ• taá¹ƒ datvÄ• madhurassaraá¹ƒ nicchÄ• rentiyÄ• sÄ• á¸·ikasakuá¹‡iyÄ• nigg dhammaá¹ƒ kathentassa madhuro nigghoso hoti. __paá¹-ibhÄ• naá¹ƒ udÄ«rayÄ«_ti samudd paá¹-ibhÄ• naá¹ƒ uá¹-á¹-hahati. __odhentÄ«_ti odahanti. chaá¹-á¹-haá¹ƒ.

7. pavÄ• raá¹‡Ä• suttavaá¹‡á¹‡anÄ•

<215> sattame \Ne I 243/ \Be I 253/ __tadahÅ«_ti tasmiá¹ƒ ahu, tasmiá¹ƒ divaseti attho. up __uposatho_. upavasantÄ«ti ca sÄ«lena vÄ• anasanena vÄ• upetÄ• hutvÄ• vasantÄ«ti a

uposathadivaso aá¹-á¹-hamÄ«cÄ• tuddasÄ«pannarasÄ«bhedena tividho, tasmÄ• sesadvay
__pannaraseti_ vuttaá¹ƒ. __pavÄ• raá¹‡Ä• yÄ• _ti vassaá¹ƒ-vuá¹-á¹-ha-pavÄ• raá¹‡Ä• ya. v
etissÄ• va nÄ• maá¹ƒ. __nisinno hotÄ«_ti sÄ• yanhasamaye sampattaparisÄ• ya kÄ• layutt
udakakoá¹-á¹-hake gattÄ• ni parisiÃ±citvÄ• nivatthanivÄ• sano ekaá¹ƒsaá¹ƒ sugatamahÄ•
majjhimatthambhaá¹ƒ nissÄ• ya paÃ±Ã±atte varabuddhÄ• sane puratthimadisÄ• ya uá¹-á¹-h
siriá¹ƒ siriyÄ• abhibhavamÄ• no nisinno hoti. __tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti ya
tato tato tuá¹‡hÄ«bhÅ«tameva. tattha hi ekabhikkhussÄ• pi hatthakukkuccaá¹ƒ vÄ• pÄ• da
sabbe niravÄ• santena iriyÄ• pathena nisÄ«diá¹ƒsu. __anuviloketvÄ• _ti dissamÄ• napaÃ±
anuviloketvÄ• . __handÄ• _ti vossaggatthe nipÄ• to. __na ca me kiÃ±ci garahathÄ• _ti ettha
pucchanatthe na-kÄ• ro. kiá¹ƒ me kiÃ±ci \Ee I 277/ garahatha? yadi garahatha, vadatha, icc
attho. __kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• _ti iminÄ• kÄ• yavacÄ«dvÄ• rÄ• neva pavÄ• r
apÄ• kaá¹-attÄ• . kÄ• yavacÄ«dvÄ• resu hi doso pÄ• kaá¹-o hoti, na manodvÄ• re. ``ekama
cintesÄ«â€™â€™ ti? pucchitvÄ• cittÄ• cÄ• raá¹ƒ jÄ• nÄ• ti. iti manodvÄ• raá¹ƒ apÄ• kaá¹-a
aparisuddhattÄ• . bodhisattabhÅ«tassÄ• pi hi tassa bhÅ«ridattachaddantasaá¹…khapÄ• lac
manodvÄ• raá¹ƒ parisuddhaá¹ƒ, idÄ• nettha vattabbameva natthi.

__etadavocÄ• _ti dhammasenÄ• patiá¹-á¹-hÄ• ne á¹-hitattÄ• bhikkhusaá¹…ghassa bhÄ• ra
__na kho mayaá¹ƒ, bhante_ti, bhante, mayaá¹ƒ bhagavato na kiÃ±ci garahÄ• ma. __kÄ• yik
vÄ• _ti idaá¹ƒ catunnaá¹ƒ arakkhiyataá¹ƒ sandhÄ• ya thero Ä• ha. bhagavato hi cattÄ• ri ara

``cattÄ• rimÄ• ni \Be I 254/, bhikkhave, tathÄ• gatassa arakkhiyÄ• ni. katamÄ• ni cattÄ• ri?
parisuddhakÄ• yasamÄ• cÄ• ro, bhikkhave, tathÄ• gato, natthi tathÄ• gatassa kÄ• yaducca
rakkheyya `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. parisuddhavacÄ«samÄ• cÄ• ro, bhik
tathÄ• gatassa \Ne I 244/ vacÄ«duccaritaá¹ƒ, yaá¹ƒ tathÄ• gato rakkheyya, `mÄ• me idaá¹ƒ
parisuddhamanosamÄ• cÄ• ro, bhikkhave, tathÄ• gato, natthi tathÄ• gatassa manoduccarita
rakkheyya, `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti. parisuddhÄ• jÄ«vo, bhikkhave, tathÄ
micchÄ• Ä• jÄ«vo, yaá¹ƒ tathÄ• gato rakkheyya ``mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™â€

idÄ• ni bhagavato yathÄ• bhÅ«taguá¹‡e kathento __bhagavÄ• hi, bhante_tiÄ• dimÄ• ha. ta
kassapasammÄ• sambuddhato paá¹-á¹-hÄ• ya aÃ±Ã±ena samaá¹‡ena vÄ• brÄ• hmaá¹‡en
__asaÃ±jÄ• tassÄ• _ti idaá¹ƒ anuppannavevacanameva. __anakkhÄ• tassÄ• _ti aÃ±Ã±ena
samannÄ• gatÄ• _ti paá¹-hamagatassa bhagavato pacchÄ• samanuÄ• gatÄ• . iti thero yas
sÄ«lÄ• dayo guá¹‡Ä• arahattamaggameva nissÄ• ya Ä• gatÄ• , tasmÄ• arahattamaggame
tena sabbaguá¹‡Ä• kathitÄ• va honti. __ahaÃ±ca kho, bhante_ti idaá¹ƒ thero sadevake lok
ceva saá¹…ghassa ca kÄ• yikavÄ• casikaá¹ƒ pavÄ• rento Ä• ha.

__pitarÄ• _ \Ee I 278/ __pavattita_nti cakkavattimhi kÄ• laá¹…kate vÄ• pabbajite vÄ• satt

antaradhÄ• yati, tato dasavidhaá¹ƒ dvÄ• dasavidhaá¹ƒ cakkavattivattaá¹ƒ pÅ«retvÄ• nisinn
pÄ• tubhavati, taá¹ƒ so pavatteti. ratanamayattÄ• pana sadisaá¹-á¹-hena tadeva vattaá¹ƒ ka
pavattitaâ€™â€™ nti vuttaá¹ƒ. yasmÄ• vÄ• so ``appossukko tvaá¹ƒ, deva, hohi, ahamanus
Ä• ha, tasmÄ• pitarÄ• pavattitaá¹ƒ Ä• á¹‡Ä• cakkaá¹ƒ anuppavatteti nÄ• ma. __sammadev
nayena hetunÄ• kÄ• raá¹‡eneva anuppavattesi. bhagavÄ• hi catusaccadhammaá¹ƒ kathet
tasmÄ• evamÄ• ha. __ubhatobhÄ• gavimuttÄ• _ti dvÄ«hi bhÄ• gehi vimuttÄ• \Be I 255/, an
rÅ«pakÄ• yato vimuttÄ• , aggamaggena nÄ• makÄ• yatoti. __paÃ±Ã±Ä• vimuttÄ• _ti paÃ±Ã
tevijjÄ• dibhÄ• vaá¹ƒ appattÄ• khÄ«á¹‡Ä• savÄ• .

__visuddhiyÄ• _ti visuddhatthÄ• ya. __saá¹ƒyojanabandhanacchidÄ• _ti saá¹ƒyojanasaá¹…
bandhanasaá¹…khÄ• te ca kilese chinditvÄ• á¹-hitÄ• . __vijitasaá¹…gÄ• ma_nti vijitarÄ• ga
mÄ• rabalassa vijitattÄ• pi \Ne I 245/ vijitasaá¹…gÄ• maá¹ƒ. __satthavÄ• ha_nti aá¹-á¹-haá¹
Ä• ropetvÄ• veneyyasatthaá¹ƒ vÄ• heti saá¹ƒsÄ• rakantÄ• raá¹ƒ uttÄ• retÄ«ti bhagavÄ• sa
satthavÄ• haá¹ƒ. __palÄ• po_ti antotuccho dussÄ«lo. __Ä• diccabandhuna_nti Ä• diccaban
dasabalaá¹ƒ vandÄ• mÄ«ti vadati. sattamaá¹ƒ.

8. parosahassasuttavaá¹‡á¹‡anÄ•

<216> aá¹-á¹-hame __parosahassa_nti atirekasahassaá¹ƒ. __akutobhaya_nti nibbÄ• ne ku
nibbÄ• nappattassa vÄ• kutoci bhayaá¹ƒ natthÄ«ti nibbÄ• naá¹ƒ akutobhayaá¹ƒ nÄ• ma. __
vipassito paá¹-á¹-hÄ• ya isÄ«naá¹ƒ sattamako isi.

__kiá¹ƒ nu te vaá¹…gÄ«sÄ• _ti idaá¹ƒ bhagavÄ• atthuppattivasena Ä• ha. saá¹…ghamajjhe
``vaá¹…gÄ«satthero vissaá¹-á¹-havatto \Ee I 279/, neva uddese, na paripucchÄ• ya, na yon
karoti, gÄ• thÄ• bandhanto cuá¹‡á¹‡iyapadÄ• ni karonto vicaratÄ«â€™â€™ ti. atha bhagav
bhikkhÅ« vaá¹…gÄ«sassa paá¹-ibhÄ• nasampattiá¹ƒ na jÄ• nanti, cintetvÄ• cintetvÄ• vada
paá¹-ibhÄ• nasampattimassa jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• , __ ``kiá¹ƒ nu te va

__ummaggapatha_nti anekÄ• ni kilesummujjanasatÄ• ni, vaá¹-á¹-apathattÄ• pana pathant
khilÄ• nÄ«_ti rÄ• gakhilÄ• dÄ«ni paÃ±ca bhinditvÄ• carasi. __taá¹ƒ passathÄ• _ti taá¹ƒ eva
bhinditvÄ• carantaá¹ƒ buddhaá¹ƒ passatha. __bandhapamuÃ±cakara_nti bandhanamocana
anissitaá¹ƒ. __bhÄ• gaso pavibhaja_nti satipaá¹-á¹-hÄ• nÄ• dikoá¹-á¹-hÄ• savasena dhamm
pavibhajjÄ• ti vÄ• pÄ• á¹-ho, aá¹…gapaccaá¹…gakoá¹-á¹-hÄ• savasena vibhajitvÄ• vibhaji

__oghassÄ• _ti \Be I 256/ caturoghassa. __anekavihita_nti satipaá¹-á¹-hÄ• nÄ• divasena a
ca amate akkhÄ• te_ti tasmiá¹ƒ tena akkhÄ• te amate. __dhammaddasÄ• _ti dhammassa p
asaá¹ƒhÄ«rÄ• _ti asaá¹ƒhÄ• riyÄ• hutvÄ• patiá¹-á¹-hitÄ• .

__ativijjhÄ• _ti ativijjhitvÄ• . __sabbaá¹-á¹-hitÄ«na_nti sabbesaá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• nÄ• n
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«naá¹ƒ vÄ• \Ne I 246/. __atikkamamaddasÄ• _ti atikkamabhÅ«taá
__agga_nti uttamadhammaá¹ƒ. aggeti vÄ• pÄ• á¹-ho, paá¹-hamataranti attho. __dasaddhÄ
aggadhammaá¹ƒ paÃ±cavaggiyÄ• naá¹ƒ, agge vÄ• paÃ±cavaggiyÄ• naá¹ƒ dhammaá¹ƒ de
esa dhammo sudesitoti jÄ• nantena ca pamÄ• do na kÄ• tabbo, tasmÄ• . __anusikkhe_ti tis
aá¹-á¹-hamaá¹ƒ.

9. koá¹‡á¸• aÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<217> navame \Ee I 280/ __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o_ti paá¹-hamaá¹ƒ dhammassa aÃ
thero. __sucirassevÄ• _ti kÄ«vacirassa? dvÄ• dasannaá¹ƒ saá¹ƒvaccharÄ• naá¹ƒ. ettakaá¹
vihÄ• sÄ«ti. chaddantabhavane mandÄ• kinipokkharaá¹‡iyÄ• tÄ«re paccekabuddhÄ• naá¹
vihÄ• ragarutÄ• ya. so hi paÃ±Ã±avÄ• mahÄ• sÄ• vako. yatheva bhagavato, evamassa da
devamanussÄ• naá¹ƒ abbhantare guá¹‡Ä• patthaá¹-Ä• va. devamanussÄ• tathÄ• gatassa
gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ katvÄ• ``aggadhammaá¹ƒ paá¹-ividdhasÄ• vakoâ€™â€™
upasaá¹…kamitvÄ• pÅ«jenti. santikaá¹ƒ Ä• gatÄ• naÃ±ca nÄ• ma tathÄ• rÅ«pÄ• dhamma
kÄ• tabbo hoti. thero ca vihÄ• ragaruko, tenassa so papaÃ±co viya upaá¹-á¹-hÄ• ti. iti vihÄ•
gantvÄ• vihÄ• si.

aparampi kÄ• raá¹‡aá¹ƒ --- bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ tÄ• va sabbasÄ• vakÄ• vassagge
dhammadesanÄ• kÄ• le pana majjhaá¹-á¹-hÄ• ne alaá¹…katabuddhÄ• sanamhi satthari nis
dhammasenÄ• pati, vÄ• mahatthapasse mahÄ• moggallÄ• natthero nisÄ«dati, tesaá¹ƒ piá¹
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa Ä• sanaá¹ƒ paÃ±Ã±Ä• penti. sesÄ• bhikkhÅ« taá¹ƒ
aggasÄ• vakÄ• aggadhammapaá¹-ividdhattÄ• ca mahallakattÄ• ca there sagÄ• ravÄ• the
257/ viya aggikkhandhaá¹ƒ viya Ä• sÄ«visaá¹ƒ viya ca maÃ±Ã±amÄ• nÄ• dhurÄ• sane nis
harÄ• yanti. thero cintesi --- ``imehi dhurÄ• sanatthÄ• ya kappasatasahassÄ• dhikaá¹ƒ asaá
pÅ«ritÄ• , te idÄ• ni dhurÄ• sane nisÄ«dantÄ• mama ottappanti harÄ• yanti, phÄ• suvihÄ•
karissÄ• mÄ«â€™â€™ ti. so patirÅ«pe kÄ• le tathÄ• gataá¹ƒ upasaá¹…kamitvÄ• ``icchÄ• n
vasituâ€™â€™ nti Ä• ha, satthÄ• anujÄ• ni.

thero \Ne I 247/ senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya chaddantabha
pubbe paccekabuddhÄ• naá¹ƒ pÄ• ricariyÄ• ya kataparicayÄ• aá¹-á¹-hasahassÄ• hatthinÄ
``amhÄ• kaá¹ƒ puÃ±Ã±akkhettaá¹ƒ Ä• gataâ€™â€™ nti nakhehi \Ee I 281/ caá¹…kamanaá
Ä• varaá¹‡asÄ• khÄ• haritvÄ• therassa vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggitvÄ• vattaá¹ƒ ka
mantayiá¹ƒsu --- ``sace hi mayaá¹ƒ `ayaá¹ƒ therassa kattabbaá¹ƒ karissati, ayaá¹ƒ karissatÄ
paá¹-ipajjissÄ• ma, thero bahuÃ±Ä• tikagÄ• maá¹ƒ gato viya yathÄ• dhoteneva pattena gam
paá¹-ijaggissÄ• ma, ekassa pana vÄ• re patte sesehipi nappamajjitabbaâ€™â€™ nti vÄ• ra

vÄ• rikanÄ• go pÄ• tova therassa mukhodakaÃ±ca dantakaá¹-á¹-haÃ±ca á¹-hapeti, vattaá¹ƒ

__mandÄ• kinipokkharaá¹‡Ä«_ nÄ• ma cesÄ• paá¹‡á¹‡Ä• sayojanÄ• hoti. tassÄ• paÃ±ca
sevÄ• lo vÄ• paá¹‡akaá¹ƒ vÄ• natthi, phalikavaá¹‡á¹‡aá¹ƒ udakameva hoti. tato paraá¹ƒ p
udake aá¸• á¸• hayojanavitthataá¹ƒ sesapadumavanaá¹ƒ paá¹‡á¹‡Ä• sayojanaá¹ƒ saraá¹ƒ p
tadanantaraá¹ƒ tÄ• va mahantameva rattapadumavanaá¹ƒ, tadanantaraá¹ƒ rattakumudavan
setakumudavanaá¹ƒ, tadanantaraá¹ƒ nÄ«luppalavanaá¹ƒ, tadanantaraá¹ƒ rattuppalavanaá¹
sugandharattasÄ• livanaá¹ƒ, tadanantaraá¹ƒ eá¸·Ä• lukalÄ• bukumbhaá¹‡á¸• Ä• dÄ«ni mad
tadanantaraá¹ƒ aá¸• á¸• hayojanavitthÄ• rameva ucchuvanaá¹ƒ, tattha pÅ«garukkhakkhand
tadanantaraá¹ƒ kadalivanaá¹ƒ, yato duve pakkÄ• ni khÄ• dantÄ• kilamanti, tadanantaraá¹ƒ
cÄ• á¹-ippamÄ• á¹‡aphalaá¹ƒ panasavanaá¹ƒ, tadanantaraá¹ƒ jambuvanaá¹ƒ, tadanantaraá
tadanantaraá¹ƒ kapitthavananti. saá¹…khepato tasmiá¹ƒ dahe khÄ• ditabbayuttakaá¹ƒ phala
vattabbaá¹ƒ. kusumÄ• naá¹ƒ pupphanasamaye vÄ• to reá¹‡uvaá¹-á¹-iá¹ƒ uá¹-á¹-hÄ• petvÄ•
tattha udakaphusitÄ• ni patanti. tato Ä• diccapÄ• kena paccitvÄ• pakkapayoghanikÄ• viya
pokkharamadhu nÄ• ma \Be I 258/, taá¹ƒ therassa Ä• haritvÄ• denti. muá¸·Ä• laá¹ƒ naá¹…
tampi Ä• haritvÄ• denti. bhisaá¹ƒ mahÄ• bheripokkharappamÄ• á¹‡aá¹ƒ hoti, tassa ekasmi
pÄ• daghaá¹-akappamÄ• á¹‡aá¹ƒ khÄ«raá¹ƒ hoti, taá¹ƒ Ä• haritvÄ• denti. pokkharaá¹-á¹-hÄ
yojetvÄ• \Ee I 282/ denti. ucchuá¹ƒ pÄ• sÄ• á¹‡apiá¹-á¹-he á¹-hapetvÄ• pÄ• dena akkaman
soá¹‡á¸• iÄ• vÄ• á¹-e pÅ«retvÄ• , Ä• diccapÄ• kena paccitvÄ• khÄ«rapÄ• sÄ• á¹‡apiá¹‡á¸•
Ä• haritvÄ• denti. panasakadaliambapakkÄ• dÄ«su kathÄ• va natthi.

kelÄ• sapabbate \Ne I 248/ nÄ• gadatto nÄ• ma devaputto vasati. thero kÄ• lena kÄ• laá¹ƒ
gacchati. so navasappipokkharamadhucuá¹‡á¹‡ayuttassa nirudakapÄ• yÄ• sassa pattaá¹ƒ
kassapabuddhakÄ• le vÄ«sativassasahassÄ• ni sugandhasappinÄ• khÄ«rasalÄ• kaá¹ƒ adA
uppajjati. evaá¹ƒ thero dvÄ• dasa vassÄ• ni vasitvÄ• attano Ä• yusaá¹…khÄ• raá¹ƒ olokent
Ã±atvÄ• ``kattha parinibbÄ• yissÄ• mÄ«â€™â€™ ti cintetvÄ• --- ``hatthinÄ• gehi maá¹ƒ dv
upaá¹-á¹-hahantehi dukkaraá¹ƒ kataá¹ƒ, satthÄ• raá¹ƒ anujÄ• nÄ• petvÄ• etesaá¹ƒyeva sa
parinibbÄ• yissÄ• mÄ«â€™â€™ ti Ä• kÄ• sena bhagavato santikaá¹ƒ agamÄ• si. tena vutta
bhagavÄ• tenupasaá¹…kamÄ«â€™â€™ ti.

__nÄ• maÃ±cÄ• _ti kasmÄ• nÄ• maá¹ƒ sÄ• veti? theraÃ±hi keci saÃ±jÄ• nanti, keci na sa
cintesi --- ``ye maá¹ƒ ajÄ• nantÄ• `ko esa paá¹‡á¸• arasÄ«so obhaggo gopÄ• nasivaá¹…ko
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karotÄ«â€™ ti cittaá¹ƒ padÅ«sessanti, te apÄ• yapÅ«rakÄ•
maá¹ƒ jÄ• nantÄ• --- `dasasahassacakkavÄ• á¸·e satthÄ• viya paÃ±Ã±Ä• to pÄ• kaá¹-o ma
pasÄ• dessanti, te saggÅ«pagÄ• bhavissantÄ«â€™â€™ ti, sattÄ• naá¹ƒ apÄ• yamaggaá¹ƒ
vivaranto nÄ• maá¹ƒ sÄ• veti.

__buddhÄ• nubuddho_ti paá¹-hamaá¹ƒ satthÄ• cattÄ• ri saccÄ• ni bujjhi, pacchÄ• thero, t

vuccati. __tibbanikkamo_ti bÄ• á¸·havÄ«riyo. __vivekÄ• na_nti tiá¹‡á¹‡aá¹ƒ vivekÄ• naá¹ƒ.
cetopariyÄ• yakovido_ti chasu abhiÃ±Ã±Ä• su catasso vadati. itarÄ• dve kiÃ±cÄ• pi na vutt
chaá¸·abhiÃ±Ã±ova. imissÄ• ca gÄ• thÄ• ya pariyosÄ• ne parisÄ• sannisÄ«di. parisÄ• ya
sannisinnabhÄ• vaá¹ƒ Ã±atvÄ• thero satthÄ• rÄ• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• ``
Ä• yusaá¹…khÄ• rÄ• , parinibbÄ• yissÄ• mÄ«â€™â€™ ti, parinibbÄ• nakÄ• laá¹ƒ anujÄ• n
parinibbÄ• yissasi koá¹‡á¸• aÃ±Ã±Ä• ti? upaá¹-á¹-hÄ• kehi me, bhante, hatthinÄ• gehi dukk
santiketi. satthÄ• anujÄ• ni.

thero dasabalaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• --- ``pubbaá¹ƒ taá¹ƒ me, bhante, paá¹-hamadas
pacchimadassanaâ€™â€™ nti paridevante mahÄ• jane satthÄ• raá¹ƒ vanditvÄ• nikkhamitv
á¹-hito --- ``mÄ• \Ne I 249/ socittha, mÄ• paridevittha, buddhÄ• vÄ• hontu buddhasÄ• vak
saá¹…khÄ• rÄ• abhijjanakÄ• nÄ• ma natthÄ«â€™â€™ ti mahÄ• janaá¹ƒ ovaditvÄ• passa
abbhuggamma mandÄ• kinitÄ«re otaritvÄ• pokkharaá¹‡iyaá¹ƒ nhatvÄ• nivatthanivÄ• sano
senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• phalasamÄ• pattiyÄ• tayo yÄ• me vÄ«tinÄ• metvÄ• bala
therassa sahaparinibbÄ• nÄ• himavati sabbarukkhÄ• pupphehi ca phalehi ca onatavinatÄ•
therassa parinibbutabhÄ• vaá¹ƒ ajÄ• nanto pÄ• tova mukhodakadantakaá¹-á¹-hÄ• ni upaá¹-
khÄ• danÄ«yaphalÄ• ni Ä• haritvÄ• caá¹…kamanakoá¹-iyaá¹ƒ aá¹-á¹-hÄ• si. so yÄ• va sÅ«
nikkhamanaá¹ƒ apassanto ``kiá¹ƒ nu kho etaá¹ƒ? pubbe ayyo pÄ• tova caá¹…kamati, mukh
paá¹‡á¹‡asÄ• latopi na nikkhamatÄ«â€™â€™ ti kuá¹-idvÄ• raá¹ƒ kampetvÄ• olokento thera
hatthaá¹ƒ pasÄ• retvÄ• parÄ• masitvÄ• assÄ• sapassÄ• se pariyesanto tesaá¹ƒ appavattil
``parinibbuto theroâ€™â€™ ti soá¹‡á¸• aá¹ƒ mukhe pakkhipitvÄ• mahÄ• ravaá¹ƒ viravi. sak
ahosi. aá¹-á¹-hanÄ• gasahassÄ• ni sannipatitvÄ• theraá¹ƒ jeá¹-á¹-hakanÄ• gassa kumbhe
supupphitarukkhasÄ• khÄ• gahetvÄ• parivÄ• retvÄ• sakalahimavantaá¹ƒ anuvicaritvÄ• s

sakko vissakammaá¹ƒ Ä• mantesi --- ``tÄ• ta, amhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tÄ• parinibbuto
navayojanikaá¹ƒ sabbaratanamayaá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ mÄ• pehÄ«â€™â€™ ti. so tathÄ
nipajjÄ• petvÄ• hatthinÄ• gÄ• naá¹ƒ adÄ• si. te kÅ«á¹-Ä• gÄ• raá¹ƒ ukkhipitvÄ• tiyojanasa
punappunaá¹ƒ Ä• vijjhiá¹ƒsu \Be I 260/. tesaá¹ƒ hatthato Ä• kÄ• saá¹-á¹-hakÄ• devÄ• gahe
sÄ• dhukÄ«á¸·itaá¹ƒ kÄ«á¸·iá¹ƒsu. tato vassavalÄ• hakÄ• sÄ«tavalÄ• hakÄ• uá¹‡havalÄ•
tÄ• vatiá¹ƒsÄ• ti etenupÄ• yena yÄ• va brahmalokÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ agamÄ• si, puna
hatthinÄ• gÄ• naá¹ƒyeva kÅ«á¹-Ä• gÄ• raá¹ƒ adaá¹ƒsu. ekekÄ• devatÄ• caturaá¹…gulama
Ä• hari, citako navayojaniko ahosi. kÅ«á¹-Ä• gÄ• raá¹ƒ citakaá¹ƒ Ä• ropayiá¹ƒsu. paÃ±ca bh
Ä• kÄ• senÄ• gantvÄ• sabbarattiá¹ƒ sajjhÄ• yamakaá¹ƒsu. anuruddhatthero dhammaá¹ƒ k
dhammÄ• bhisamayo ahosi. punadivase aruá¹‡uggamanavelÄ• yameva citakaá¹ƒ nibbÄ• p
sumanamakuá¸·avaá¹‡á¹‡Ä• naá¹ƒ dhÄ• tÅ«naá¹ƒ parisÄ• vanaá¹ƒ pÅ«retvÄ• bhagavati n
veá¸·uvanavihÄ• rakoá¹-á¹-hakaá¹ƒ sampatte Ä• haritvÄ• satthu hatthe á¹-hapayiá¹ƒsu. sat
dhÄ• tuparisÄ• vanaá¹ƒ gahetvÄ• pathaviyÄ• hatthaá¹ƒ pasÄ• resi, mahÄ• pathaviá¹ƒ bhi
rajatabubbuá¸·asadisaá¹ƒ cetiyaá¹ƒ \Ne I 250/ nikkhami. satthÄ• sahatthena cetiye dhÄ• tu

kira taá¹ƒ cetiyaá¹ƒ dharatiyevÄ• ti. navamaá¹ƒ.

10. moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<218> dasame __samannesatÄ«_ti pariyesati paccavekkhati. __nagassÄ• _ti pabbatassa. __dukkhassa pÄ• ragu_nti dukkhapÄ• raá¹ƒ gataá¹ƒ. __samannesa_nti samannesanto. __e evaá¹ƒ sabbaguá¹‡asampannaá¹ƒ. __anekÄ• kÄ• rasampanna_nti anekehi guá¹‡ehi saman

11. gaggarÄ• suttavaá¹‡á¹‡anÄ•

<219> ekÄ• dasame __tyÄ• ssuda_nti te assudaá¹ƒ. assudanti nipÄ• tamattaá¹ƒ. __vaá¹‡á sarÄ«ravaá¹‡á¹‡ena. __yasasÄ• _ti parivÄ• rena. __vigatamalova bhÄ• á¹‡umÄ• _ti vigatan ekÄ• dasamaá¹ƒ.

12. vaá¹…gÄ«sasuttavaá¹‡á¹‡anÄ•

<220> dvÄ• dasame \Ee I 285/ __Ä• yasmÄ• _ti piyavacanaá¹ƒ. __vaá¹…gÄ«so_ti tassa th pubbe padumuttarakÄ• le paá¹-ibhÄ• nasampannaá¹ƒ sÄ• vakaá¹ƒ disvÄ• dÄ• naá¹ƒ \Be I kappasatasahassaá¹ƒ pÄ• ramiyo pÅ«retvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le sakalajambuc jambusÄ• khaá¹ƒ pariharitvÄ• ekena paribbÄ• jakena saddhiá¹ƒ vÄ• daá¹ƒ katvÄ• vÄ• de teneva paribbÄ• jakena saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappetvÄ• vasamÄ• nÄ• ya ekissÄ• pa nibbatto vayaá¹ƒ Ä• gamma mÄ• tito paÃ±cavÄ• dasatÄ• ni, pitito paÃ±cavÄ• dasatÄ• nÄ«t uggaá¹‡hitvÄ• vicarati. ekaÃ±ca vijjaá¹ƒ jÄ• nÄ• ti, yaá¹ƒ vijjaá¹ƒ parijappitvÄ• matÄ• naá¹ aá¹…guliyÄ• paharitvÄ• --- ``asukaá¹-á¹-hÄ• ne nibbattoâ€™â€™ ti jÄ• nÄ• ti. so anupubb vicaranto paÃ±cahi mÄ• á¹‡avakasatehi saddhiá¹ƒ sÄ• vatthiá¹ƒ anuppatto nagaradvÄ• re s

tadÄ• \Ne I 251/ ca nagaravÄ• sino purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ s gandhamÄ• lÄ• dihatthÄ• dhammassavanÄ• ya vihÄ• raá¹ƒ gacchanti. mÄ• á¹‡avo disvÄ• pucchi. te ``dasabalassa santikaá¹ƒ dhammassavanÄ• yÄ• â€™â€™ ti Ä• haá¹ƒsu. sopi sa gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá¹ƒ bhagavÄ• Ä• bhaddakaá¹ƒ kira sippaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti. ``bho gotama, ahaá¹ƒ bahusippaá¹ƒ jÄ• sandhÄ• ya vadathÄ• â€™â€™ ti? chavadÅ«sakasippanti. Ä• ma, bho gotamÄ• ti. athassa niraye nibbattassa sÄ«saá¹ƒ dassetvÄ• , ``vaá¹…gÄ«sa, ayaá¹ƒ kahaá¹ƒ nibbattoâ€™â€™ jappitvÄ• aá¹…guliyÄ• paharitvÄ• ``nirayeâ€™â€™ ti Ä• ha. ``sÄ• dhu, vaá¹…gÄ«sa, suk nibbattassa sÄ«saá¹ƒ dassesi. tampi so tatheva byÄ• kÄ• si. athassa khÄ«á¹‡Ä• savassa s punappunaá¹ƒ mantaá¹ƒ parivattetvÄ• pi aá¹…guliyÄ• paharitvÄ• pi nibbattaá¹-á¹-hÄ• naá¹

atha naá¹ƒ bhagavÄ• ``kilamasi, vaá¹…gÄ«sÄ• â€™â€™ ti Ä• ha? Ä• ma bho, gotamÄ• ti

tathÄ• karontopi adisvÄ• , ``tumhe, bho gotama, jÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. Ä• ma, va
gato, ahamassa gatiá¹ƒ jÄ• nÄ• mÄ«ti. mantena jÄ• nÄ• si, bho gotamÄ• ti? Ä• ma, vaá¹…g
jÄ• nÄ• mÄ«ti. bho gotama, mayhaá¹ƒ mantena imaá¹ƒ mantaá¹ƒ dethÄ• ti. amÅ«liko, vaá¹…
detha, bho gotamÄ• ti. na \Be I 262/ sakkÄ• mayhaá¹ƒ santike apabbajitassa dÄ• tunti. so a
--- ``tÄ• tÄ• samaá¹‡o gotamo atirekasippaá¹ƒ jÄ• nÄ• ti, ahaá¹ƒ imassa santike pabbajitvÄ
tato sakalajambudÄ«pe amhehi bahutaraá¹ƒ jÄ• nanto nÄ• ma na bhavissati. tumhe yÄ• va
anukkaá¹‡á¹-hitvÄ• vicarathÄ• â€™â€™ ti te uyyojetvÄ• ``pabbÄ• jetha maâ€™â€™ nti Ä
paá¹-ipÄ• desi. thero taá¹ƒ attano vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• pabbÄ• jesi. so pabbajitvÄ
Ä• gamma vanditvÄ• á¹-hito ``sippaá¹ƒ dethÄ• â€™â€™ ti yÄ• ci. vaá¹…gÄ«sa, tumhe sipp
aloá¹‡abhojanathaá¹‡á¸• ilaseyyÄ• dÄ«hi parikammaá¹ƒ katvÄ• gaá¹‡hatha, imassÄ• pi sip
taá¹ƒ tÄ• va karohÄ«ti. sÄ• dhu, bhanteti. athassa satthÄ• dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-
taá¹ƒ anulomapaá¹-ilomaá¹ƒ manasikaronto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anukkamena ar

__vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ«_ti evaá¹ƒ arahattaá¹ƒ patvÄ• vimuttisukhaá¹ƒ paá¹-is
__kÄ• veyyamattÄ• _ti kÄ• veyyena \Ne I 252/ kabbakaraá¹‡ena mattÄ• . __khandhÄ• yata
imÄ• ni khandhÄ• dÄ«ni pakÄ• sento dhammaá¹ƒ desesi. __ye niyÄ• magataddasÄ• _ti ye
niyÄ• madassÄ• ti ca. __svÄ• gata_nti suÄ• gamanaá¹ƒ. __iddhipattomhÄ«_ti iminÄ• iddhi
__cetopariyÄ• yakovido_ti iminÄ• cetopariyaÃ±Ä• á¹‡aá¹ƒ. dibbasotaá¹ƒ pana avuttampi ga
abhiÃ±Ã±Ä• patto eso mahÄ• sÄ• vakoti veditabbo. dvÄ• dasamaá¹ƒ.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

vaá¹…gÄ«sasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vanasaá¹ƒyuttaá¹ƒ

1. vivekasuttavaá¹‡á¹‡anÄ•

<221> vanasaá¹ƒyuttassa \Ne I 253/ \Be I 263/ paá¹-hame \Ee I 288/ __kosalesu viharatÄ«
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• tassa janapadassa sulabhabhikkhatÄ• ya tattha gantvÄ•
__saá¹ƒvejetukÄ• mÄ• _ti vivekaá¹ƒ paá¹-ipajjÄ• petukÄ• mÄ• . __vivekakÄ• mo_ti tayo viv
__niccharatÄ« bahiddhÄ• _ti bÄ• hiresu puthuttÄ• rammaá¹‡esu carati. __jano janasmi_nti
jane chandarÄ• gaá¹ƒ vinayassu. __pajahÄ• sÄ«_ti pajaha. __bhavÄ• sÄ«_ti bhava. __sata
satimantaá¹ƒ paá¹‡á¸• itaá¹ƒ taá¹ƒ mayampi sÄ• rayÄ• ma, sataá¹ƒ vÄ• dhammaá¹ƒ maya
__pÄ• tÄ• larajo_ti appatiá¹-á¹-haá¹-á¹-hena pÄ• tÄ• lasaá¹…khÄ• to kilesarajo. __mÄ• taá
kÄ• marÄ• garajo taá¹ƒ mÄ• avahari, apÄ• yameva mÄ• netÅ«ti attho. __paá¹ƒsukunthito_
__vidhuna_nti vidhunanto. __sitaá¹ƒ raja_nti sarÄ«ralaggaá¹ƒ rajaá¹ƒ. __saá¹ƒvegamÄ• pÄ
maá¹ƒ evaá¹ƒ sÄ• retÄ«ti vivekamÄ• panno, uttamavÄ«riyaá¹ƒ vÄ• paggayha paramavivek

paá¹-hamaá¹ƒ.

2. upaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<222> dutiye __supatÄ«_ti ayaá¹ƒ kira khÄ«á¹‡Ä• savo, so dÅ«re bhikkhÄ• cÄ• ragÄ• maá
paá¹‡á¹‡asÄ• lÄ• ya pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• avidÅ«re jÄ• tassaraá¹ƒ otaritvÄ•
gÄ• hÄ• petvÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• tattha nÄ«camaÃ±cakaá¹ƒ paÃ±Ã±Ä•
anokkamantova nipanno. khÄ«á¹‡Ä• savassÄ• pi hi kÄ• yadaratho hotiyevÄ• ti tassa vinoda
supatÄ«ti vuttaá¹ƒ. __ajjhabhÄ• sÄ«_ti ``ayaá¹ƒ bhikkhu satthu santike kammaá¹-á¹-hÄ• naá
supati, divÄ• soppaÃ±ca nÄ• metaá¹ƒ vaá¸• á¸• hitaá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikaá
maÃ±Ã±amÄ• nÄ• ``codessÄ• mi naâ€™â€™ nti cintetvÄ• abhÄ• si.

__Ä• turassÄ• _ti \Ne I 254/ jarÄ• turo rogÄ• turo kilesÄ• turoti tayo Ä• turÄ• , tesu kilesÄ•
sandhÄ• yevamÄ• ha. __sallaviddhassÄ• _ti savisena \Be I 264/ sattisallena viya avijjÄ• vis
taá¹‡hÄ• sallena hadaye viddhassa. __ruppato_ti ghaá¹-á¹-iyamÄ• nassa.

idÄ• nissa kÄ• mesu Ä• dÄ«navaá¹ƒ kathayantÄ« __aniccÄ• _tiÄ• dimÄ• ha. tattha __asita
taá¹‡hÄ• diá¹-á¹-hinissayena anissitaá¹ƒ. __kasmÄ• pabbajitaá¹ƒ tape_ti evarÅ«paá¹ƒ khÄ
divÄ• soppaá¹ƒ na tapati, tÄ• disaá¹ƒ pana kasmÄ• na tapessatÄ«ti? vadati. therasseva vÄ
tasmÄ• ayamettha attho --- baddhesu muttaá¹ƒ asitaá¹ƒ mÄ• disaá¹ƒ khÄ«á¹‡Ä• savapabb
divÄ• soppaá¹ƒ tape, na tapessatÄ«ti? sesagÄ• thÄ• supi eseva nayo. devatÄ• ya hi vacana
khÄ«á¹‡Ä• savapabbajitaá¹ƒ divÄ• soppaá¹ƒ na tapati, tÄ• disaá¹ƒ pana kasmÄ• na tapess
ti attho. therassa vacanapakkhe --- ``evarÅ«paá¹ƒ mÄ• disaá¹ƒ khÄ«á¹‡Ä• savapabbajitaá¹
tape? na tapatiyevÄ• â€™â€™ ti attho. ayaá¹ƒ panettha anuttÄ• napadavaá¹‡á¹‡anÄ• . __v
__samatikkamÄ• _ti vaá¹-á¹-amÅ«likÄ• ya avijjÄ• ya samatikkamena. __taá¹ƒ Ã±Ä• á¹‡a_nt
catusaccaÃ±Ä• á¹‡aá¹ƒ. __paramodÄ• na_nti paramaparisuddhaá¹ƒ. __pabbajita_nti evarÅ
samannÄ• gataá¹ƒ pabbajitaá¹ƒ. __vijjÄ• yÄ• _ti catutthamaggavijjÄ• ya. __Ä• raddhavÄ«riy
paripuá¹‡á¹‡avÄ«riyaá¹ƒ. dutiyaá¹ƒ.

3. kassapagottasuttavaá¹‡á¹‡anÄ•

<223> tatiye __cheta_nti ekaá¹ƒ migaluddakaá¹ƒ. __ovadatÄ«_ti so kira migaluddako pÄ• t
vadhissÄ• mÄ«â€™â€™ ti araÃ±Ã±aá¹ƒ paviá¹-á¹-ho ekaá¹ƒ rohitamigaá¹ƒ disvÄ• ``sattiyÄ
paharissÄ• mÄ«â€™â€™ ti \Ee I 290/ anubandhamÄ• no therassa paá¹-hamasutte vuttanay
nisinnassa avidÅ«rena pakkamati. atha naá¹ƒ thero --- ``upÄ• saka, pÄ• á¹‡Ä• tipÄ• to nÄ•
appÄ• yukasaá¹ƒvattaniko, sakkÄ• aÃ±Ã±enapi kasivaá¹‡ijjÄ• dikammena dÄ• rabharaá¹‡a
kakkhaá¸·akammaá¹ƒ karohÄ«â€™â€™ ti Ä• ha. sopi ``mahÄ• paá¹ƒsukÅ«likatthero kathet
á¹-hatvÄ• sotuá¹ƒ Ä• raddho. athassa sotukÄ• mataá¹ƒ janessÄ• mÄ«ti thero aá¹…guá¹-á¹

akkhÄ«hipi passati, kaá¹‡á¹‡ehipi suá¹‡Ä• ti, cittaá¹ƒ panassa ``asukaá¹-á¹-hÄ• naá¹ƒ \Be I
bhavissati, asukatitthaá¹ƒ otiá¹‡á¹‡o, tattha naá¹ƒ gantvÄ• ghÄ• tetvÄ• yÄ• vadicchakaá¹ƒ
sesaá¹ƒ kÄ• jenÄ• dÄ• ya \Ne I 255/ gantvÄ• puttake tosessÄ• mÄ«â€™â€™ ti evaá¹ƒ mig
evaá¹ƒ vikkhittacittassa dhammaá¹ƒ desentaá¹ƒ theraá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ovadatÄ«â€
__ajjhabhÄ• sÄ«_ti ``ayaá¹ƒ thero adÄ• ruá¹ƒ tacchanto viya akhette vappanto viya attanop
etassÄ• pi codessÄ• mi naâ€™â€™ nti abhÄ• si.

__appapaÃ±Ã±a_nti nippaÃ±Ã±aá¹ƒ. __acetasa_nti kÄ• raá¹‡ajÄ• nanasamatthena cittena
andhabÄ• lo viya. __suá¹‡Ä• tÄ«_ti tava dhammakathaá¹ƒ suá¹‡Ä• ti. __na vijÄ• nÄ• tÄ«_ti
__Ä• loketÄ«_ti tava puthujjanikaiddhiyÄ• jalantaá¹ƒ aá¹…guá¹-á¹-hakaá¹ƒ Ä• loketi. __na
``neva telaá¹ƒ na vaá¹-á¹-i na dÄ«pakapallikÄ• , therassa pana Ä• nubhÄ• venÄ• yaá¹ƒ jala
kÄ• raá¹‡aá¹ƒ na passati. __dasa pajjote_ti dasasu aá¹…gulÄ«su dasa padÄ«pe. __rÅ«pÄ•
__cakkhÅ«_ti paÃ±Ã±Ä• cakkhu. __saá¹ƒvegamÄ• pÄ• dÄ«_ti kiá¹ƒ me iminÄ• ti? vÄ«riyaá
arahattamaggaá¹ƒ paá¹-ipajji. tatiyaá¹ƒ.

4. sambahulasuttavaá¹‡á¹‡anÄ•

<224> catutthe __sambahulÄ• _ti bahÅ« suttantikÄ• Ä• bhidhammikÄ• vinayadharÄ• ca.
santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharanti. __pakkamiá¹ƒsÅ«_ti te kira tasmiá¹ƒ jar
gÄ• maá¹ƒ upasaá¹…kamante disvÄ• manussÄ• pasannacittÄ• \Ee I 291/ Ä• sanasÄ• lÄ•
paÃ±Ã±Ä• petvÄ• yÄ• gukhajjakÄ• ni datvÄ• upanisÄ«diá¹ƒsu. mahÄ• thero ekaá¹ƒ dham
kathehÄ«â€™â€™ ti Ä• ha. so cittaá¹ƒ dhammakathaá¹ƒ kathesi. manussÄ• pasÄ«ditvÄ•
paá¹‡Ä«tabhojanaá¹ƒ adaá¹ƒsu. mahÄ• thero manuÃ±Ã±aá¹ƒ bhattÄ• numodanamakÄ• si.
pasannÄ• ``idheva, bhante, temÄ• saá¹ƒ vasathÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ•
á¹-hÄ• ne senÄ• sanÄ• ni kÄ• retvÄ• catÅ«hi paccayehi upaá¹-á¹-hahiá¹ƒsu. mahÄ• thero
bhikkhÅ« ovadi --- ``Ä• vuso, tumhehi garukassa satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gah
nÄ• ma dullabho. mÄ• sassa aá¹-á¹-ha divase dhammassavanaá¹ƒ katvÄ• gaá¹‡asaá¹…ga
viharathÄ• â€™â€™ ti. te tato paá¹-á¹-hÄ• ya yuÃ±janti ghaá¹-enti. kadÄ• ci sabbarattikaá¹ƒ
I 266/ karonti, kadÄ• ci paÃ±haá¹ƒ vissajjenti, kadÄ• ci padhÄ• naá¹ƒ karonti. tesaá¹ƒ dham
dhammaá¹ƒ kathentÄ• naá¹ƒyeva aruá¹‡o uggacchati. paÃ±hÄ• vissajjanadivase \Ne I 256/
pucchati, paá¹‡á¸• ito vissajjetÄ«ti pucchanavissajjanaá¹ƒ karontÄ• naá¹ƒyeva. padhÄ• nad
sÅ«riyatthaá¹…gamane gaá¹‡á¸• iá¹ƒ paharitvÄ• va caá¹…kamaá¹ƒ otaritvÄ• padhÄ• naá¹
vassaá¹ƒ vassitvÄ• pavÄ• retvÄ• pakkamiá¹ƒsu. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __paride
tathÄ• rÅ«paá¹ƒ madhuraá¹ƒ dhammassavanaá¹ƒ paÃ±hÄ• kathanaá¹ƒ kuto labhissÄ• mÄ«
rodamÄ• nÄ• .

__khÄ• yatÄ«_ti paÃ±Ã±Ä• yati upaá¹-á¹-hÄ• ti. __ko me_ti kahaá¹ƒ ime. __vajjibhÅ«miyÄ•
vajjiraá¹-á¹-hÄ• bhimukhÄ• gatÄ• . __magÄ• viyÄ• _ti yathÄ• magÄ• tasmiá¹ƒ tasmiá¹ƒ p

vanasaá¹‡á¸• e vÄ• vicarantÄ• --- ``idaá¹ƒ amhÄ• kaá¹ƒ mÄ• tusantakaá¹ƒ pitusantakaá¹ƒ
agahetvÄ• , yattheva nesaá¹ƒ gocaraphÄ• sutÄ• ca hoti paripanthÄ• bhÄ• vo ca, tattha vica
agehÄ• bhikkhavopi ``ayaá¹ƒ, Ä• vuso, amhÄ• kaá¹ƒ Ä• cariyupajjhÄ• yÄ• naá¹ƒ santako p
agahetvÄ• yattheva nesaá¹ƒ utusappÄ• yaá¹ƒ bhojanasappÄ• yaá¹ƒ puggalasappÄ• yaá¹ƒ
dhammassavanasappÄ• yaÃ±ca sulabhaá¹ƒ hoti, tattha viharanti. catutthaá¹ƒ.

5. Ä• nandasuttavaá¹‡á¹‡anÄ•

<225> paÃ±came \Ee I 292/ __Ä• nando_ti dhammabhaá¹‡á¸• Ä• gÄ• rikatthero. __ativela
__gihisaÃ±Ã±attibahulo_ti rattiÃ±ca divÄ• ca bahukÄ• laá¹ƒ gihÄ« saÃ±Ã±Ä• payanto. bha
mahÄ• kassapatthero theraá¹ƒ Ä• ha --- ``Ä• vuso, mayaá¹ƒ rÄ• jagahe vassaá¹ƒ upagantv
saá¹…gÄ• yissÄ• ma, gaccha tvaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• uparimaggattayatthÄ• ya vÄ•
bhagavato pattacÄ«varamÄ• dÄ• ya kosalaraá¹-á¹-haá¹ƒ gantvÄ• ekasmiá¹ƒ araÃ±Ã±Ä• v
gÄ• maá¹ƒ pÄ• visi. manussÄ• theraá¹ƒ disvÄ• --- ``bhante Ä• nanda, tumhe pubbe satthÄ
ajja ekakÄ• va Ä• gatÄ• . kahaá¹ƒ satthÄ• raá¹ƒ á¹-hapetvÄ• Ä• gatattha? idÄ• ni kassa pa
vicaratha? kassa mukhodakaá¹ƒ dantakaá¹-á¹-haá¹ƒ detha, pariveá¹‡aá¹ƒ sammajjatha, vat
karothÄ• â€™â€™ ti bahuá¹ƒ vatvÄ• parideviá¹ƒsu. thero --- ``mÄ• , Ä• vuso, socittha, mÄ
paridevittha, aniccÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• te saÃ±Ã±Ä• petvÄ• bh
vasanaá¹-á¹-hÄ• nameva gacchati. manussÄ• sÄ• yampi tattha gantvÄ• tatheva paridevan
taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __ajjhabhÄ• sÄ«_ti \Ne I 257/ ``ayaá¹ƒ thero bhikkhusaá¹…
`samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™ ti araÃ±Ã±aá¹ƒ pavisitvÄ• idÄ• ni gihÄ« saÃ±Ã±
sÄ• sanaá¹ƒ asaá¹…gahitapuppharÄ• si viya á¹-hitaá¹ƒ, dhammasaá¹…gahaá¹ƒ na karoti, c
cintetvÄ• abhÄ• si.

__pasakkiyÄ• _ti pavisitvÄ• . __hadayasmiá¹ƒ opiyÄ• _ti kiccato ca Ä• rammaá¹‡ato ca ha
``nibbÄ• naá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti vÄ«riyaá¹ƒ karonto nibbÄ• naá¹ƒ kiccato ha
nibbÄ• nÄ• rammaá¹‡aá¹ƒ pana samÄ• pattiá¹ƒ appetvÄ• nisÄ«danto Ä• rammaá¹‡ato. ta
bhÄ• sati. __jhÄ• yÄ• _ti dvÄ«hi jhÄ• nehi jhÄ• yiko bhava. __biá¸·ibiá¸·ikÄ• _ti ayaá¹ƒ gihÄ
biá¸·ibiá¸·ikathÄ• . paÃ±camaá¹ƒ.

6. anuruddhasuttavaá¹‡á¹‡anÄ•

<226> chaá¹-á¹-he \Ee I 293/ __purÄ• á¹‡adutiyikÄ• _ti anantare attabhÄ• ve aggamahesÄ
sobhasi, idÄ• nipi sobhasi. __duggatÄ• _ti na gatiduggatiyÄ• duggatÄ• . tÄ• hi sugatiyaá¹ƒ
anubhavanti, paá¹-ipattiduggatiyÄ• pana duggatÄ• . tato cutÄ• hi tÄ• nirayepi upapajjantÄ
__patiá¹-á¹-hitÄ• _ti sakkÄ• yasmiá¹ƒ hi patiá¹-á¹-hahanto aá¹-á¹-hahi kÄ• raá¹‡ehi patiá¹-á¹
rÄ• gavasena patiá¹-á¹-hÄ• ti, duá¹-á¹-ho dosavasena ... mÅ«á¸·ho mohavasena ... vinibado
parÄ• maá¹-á¹-ho diá¹-á¹-hivasena ... thÄ• magato anusayavasena ... aniá¹-á¹-haá¹…gato v

vikkhepagato uddhaccavasena patiá¹-á¹-hÄ• ti. tÄ• pi evaá¹ƒ patiá¹-á¹-hitÄ• va. __naradevÄ

__natthi dÄ• nÄ«_ti sÄ• kira devadhÄ«tÄ• there balavasinehÄ• ahosi, paá¹-igantuá¹ƒ nÄ•
Ä• gantvÄ• pariveá¹‡aá¹ƒ sammajjati, mukhodakaá¹ƒ dantakaá¹-á¹-haá¹ƒ pÄ• nÄ«yaá¹ƒ pa
upaá¹-á¹-hapeti. thero anÄ• vajjanena paribhuÃ±jati. ekasmiá¹ƒ divase therassa jiá¹‡á¹‡acÄ
coá¸·akabhikkhaá¹ƒ carato saá¹…kÄ• rakÅ«á¹-e dibbadussaá¹ƒ á¹-hapetvÄ• pakkami. there
olokento dussantaá¹ƒ \Be I 268/ disvÄ• ``dussametaâ€™â€™ nti Ã±atvÄ• , ``alaá¹ƒ ettÄ• v
tenevassa cÄ«varaá¹ƒ niá¹-á¹-hÄ• si. atha dve aggasÄ• vakÄ• anuruddhatthero cÄ• ti tayo
kariá¹ƒsu. satthÄ• sÅ«ciá¹ƒ yojetvÄ• \Ne I 258/ adÄ• si. niá¹-á¹-hitacÄ«varassa piá¹‡á¸• Ä•
piá¹‡á¸• apÄ• taá¹ƒ samÄ• dapeti. sÄ• kÄ• lena ekikÄ• , kÄ• lena attadutiyÄ• therassa sam
pana attatatiyÄ• Ä• gantvÄ• divÄ• á¹-á¹-hÄ• ne theraá¹ƒ upasaá¹…kamitvÄ• --- ``mayaá¹ƒ
manasÄ• icchiticchitarÅ«paá¹ƒ mÄ• pemÄ• â€™â€™ ti Ä• ha. thero --- ``etÄ• evaá¹ƒ vada
sabbÄ• nÄ«lakÄ• hontÅ«â€™â€™ ti cintesi. tÄ• therassa manaá¹ƒ Ã±atvÄ• sabbÄ• va n
evaá¹ƒ pÄ«talohitaodÄ• tavaá¹‡á¹‡Ä• ti. tato cintayiá¹ƒsu --- ``thero amhÄ• kaá¹ƒ dassanaá
tÄ• samajjaá¹ƒ kÄ• tuá¹ƒ Ä• raddhÄ• , ekÄ• pi gÄ• yi, ekÄ• pi nacci, ekÄ• pi accharaá¹ƒ pa
okkhipi. tato --- ``na amhÄ• kaá¹ƒ dassanaá¹ƒ thero assÄ• detÄ«â€™â€™ ti Ã±atvÄ• sineh
alabhamÄ• nÄ• nibbinditvÄ• gantumÄ• raddhÄ• . thero tÄ• saá¹ƒ gamanabhÄ• vaá¹ƒ Ã±at
punappunaá¹ƒ Ä• gacchiá¹ƒsÅ«â€™â€™ ti arahattaá¹ƒ byÄ• karonto imaá¹ƒ gÄ• thamÄ• h
khÄ«á¹‡o. __jÄ• tisaá¹ƒsÄ• ro_ti tattha tattha jÄ• tisaá¹…khÄ• to saá¹ƒsÄ• ro. chaá¹-á¹-haá

7. nÄ• gadattasuttavaá¹‡á¹‡anÄ•

<227> sattame __atikÄ• lenÄ• _ti sabbarattiá¹ƒ niddÄ• yitvÄ• balavapaccÅ«se koá¹-isamm
sammajjitvÄ• mukhaá¹ƒ dhovitvÄ• yÄ• gubhikkhÄ• ya pÄ• tova pavisati. __atidivÄ• _ti yÄ•
Ä• sanasÄ• laá¹ƒ gantvÄ• pivitvÄ• ekasmiá¹ƒ á¹-hÄ• ne nipanno niddÄ• yitvÄ• --- ``manus
paá¹‡Ä«taá¹ƒ bhikkhaá¹ƒ labhissÄ• mÄ«â€™â€™ ti upakaá¹-á¹-he majjhanhike uá¹-á¹-hÄ•
gahetvÄ• akkhÄ«ni pamajjitvÄ• piá¹‡á¸• Ä• ya caritvÄ• yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• majj
paá¹-ikkamati. __divÄ• ca Ä• gantvÄ• _ti atikÄ• le paviá¹-á¹-hena nÄ• ma aÃ±Ã±ehi bhikkh
Ä• gantabbaá¹ƒ hoti, tvaá¹ƒ pana ativiya divÄ• Ä• gantvÄ• gatÄ• sÄ«ti attho. __bhÄ• yÄ• n
nÄ• gadattaá¹ƒ ahaá¹ƒ bhÄ• yÄ• mi. __suppagabbha_nti suá¹-á¹-hu pagabbhaá¹ƒ. __kules
khattiyakulÄ• diupaá¹-á¹-hÄ• kakulesu. sattamaá¹ƒ.

8. kulagharaá¹‡Ä«suttavaá¹‡á¹‡anÄ•

<228> aá¹-á¹-hame \Be I 269/ __ajjhogÄ• á¸·happatto_ti ogÄ• happatto. so kira satthu sant
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• \Ne I 259/ taá¹ƒ vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• dutiyadiva
pÄ• visi pÄ• sÄ• dikehi abhikkantÄ• dÄ«hi. aÃ±Ã±ataraá¹ƒ kulaá¹ƒ tassa iriyÄ• pathe pasÄ«

paÃ±capatiá¹-á¹-hitena vanditvÄ• piá¹‡á¸• apÄ• taá¹ƒ adÄ• si. bhattÄ• numodanaá¹ƒ puna
pasÄ«ditvÄ• , ``bhante, niccakÄ• laá¹ƒ idheva bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimante
tesaá¹ƒ Ä• hÄ• raá¹ƒ paribhuÃ±jamÄ• no vÄ«riyaá¹ƒ paggayha ghaá¹-ento arahattaá¹ƒ patv
``bahÅ«pakÄ• raá¹ƒ me etaá¹ƒ kulaá¹ƒ, aÃ±Ã±attha gantvÄ• kiá¹ƒ karissÄ• mÄ«â€™â€™
anubhavanto tattheva vasi. __ajjhabhÄ• sÄ«_ti sÄ• kira therassa khÄ«á¹‡Ä• savabhÄ• vaá
cintesi --- ``ayaá¹ƒ thero neva aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gacchati, na aÃ±Ã±aá¹ƒ gharaá¹ƒ, na
rukkhamÅ«laÄ• sanasÄ• lÄ• dÄ«su nisÄ«dati, niccakÄ• laá¹ƒ gharaá¹ƒ pavisitvÄ• va nisÄ«
paá¹-igÄ• dhappattÄ• , kadÄ• ci esa imaá¹ƒ kulaá¹ƒ dÅ«seyya, codessÄ• mi naâ€™â€™ nt

__saá¹‡á¹-hÄ• ne_ti nagaradvÄ• rassa Ä• sanne manussÄ• naá¹ƒ bhaá¹‡á¸• akaá¹ƒ otÄ•
__saá¹…gammÄ• _ti samÄ• gantvÄ• . __mantentÄ«_ti kathenti. __maÃ±ca taÃ±cÄ• _ti ma
__kimantara_nti kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __bahÅ« hi saddÄ• paccÅ«hÄ• _ti bahukÄ• ete loka
__na tenÄ• _ti tena kÄ• raá¹‡ena, tena vÄ• tapassinÄ• na maá¹…ku hotabbaá¹ƒ. __na hi t
vuttavacanena satto kilissati, attanÄ• katena pana pÄ• pakammeneva kilissatÄ«ti dasseti. _
yathÄ• vane vÄ• tamigo vÄ• teritÄ• naá¹ƒ paá¹‡á¹‡Ä• dÄ«naá¹ƒ saddena paritassati, evaá
hotÄ«ti attho. __nÄ• ssa sampajjate vata_nti tassa lahucittassa vataá¹ƒ na sampajjati. thero
khÄ«á¹‡Ä• savattÄ• sampannavatoti veditabbo. aá¹-á¹-hamaá¹ƒ.

9. vajjiputtasuttavaá¹‡á¹‡anÄ•

<229> navame __vajjiputtako_ti vajjiraá¹-á¹-he rÄ• japutto chattaá¹ƒ pahÄ• ya pabbajito. __
kattikanakkhattaá¹ƒ ghosetvÄ• sakalanagaraá¹ƒ dhajapaá¹-Ä• kÄ• dÄ«hi \Be I 270/ paá¹-im
sabbaratticÄ• ro. idaÃ±hi nakkhattaá¹ƒ yÄ• va cÄ• tumahÄ• rÄ• jikehi ekÄ• baddhaá¹ƒ hoti.
__tÅ«riyatÄ• á¸·itavÄ• ditanigghosasadda_nti bheriÄ• ditÅ«riyÄ• naá¹ƒ tÄ• á¸·itÄ• naá¹ƒ vÄ
vÄ• ditÄ• naá¹ƒ nigghosasaddaá¹ƒ. __abhÄ• sÄ«_ti vesÄ• liyaá¹ƒ kira satta rÄ• jasahassÄ•
rÄ• jÄ• no, tattakÄ• va tesaá¹ƒ uparÄ• jasenÄ• patiÄ• dayo \Ne I 260/. tesu alaá¹…katapaá
nakkhattakÄ«á¸·anatthÄ• ya vÄ«thiá¹ƒ otiá¹‡á¹‡esu saá¹-á¹-hihatthe mahÄ• caá¹…kame ca
majjhe á¹-hitaá¹ƒ candaá¹ƒ disvÄ• caá¹…kamanakoá¹-iyaá¹ƒ phalakaá¹ƒ nissÄ• ya á¹-hito a
__apaviddhaá¹ƒva_ \Ee I 296/ __vanasmiá¹ƒ dÄ• ruka_nti vatthaveá¹-hanÄ• laá¹…kÄ• rara
chaá¸• á¸• itadÄ• rukaá¹ƒ viya jÄ• taá¹ƒ. __pÄ• piyo_ti lÄ• makataro amhehi aÃ±Ã±o koci a
Ä• raÃ±Ã±iko paá¹ƒsukÅ«liko piá¹‡á¸• apÄ• tiko sapadÄ• nacÄ• riko appiccho santuá¹-á¹-h
patthayantÄ«ti attho. __saggagÄ• mina_nti saggaá¹ƒ gacchantÄ• naá¹ƒ gatÄ• nampi. navan

10. sajjhÄ• yasuttavaá¹‡á¹‡anÄ•

<230> dasame __yaá¹ƒ suda_nti nipÄ• tamattaá¹ƒ. __sajjhÄ• yabahulo_ti nissaraá¹‡apariy
bahutaraá¹ƒ kÄ• laá¹ƒ sajjhÄ• yanto. so kira Ä• cariyassa divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitv
tiá¹-á¹-hati. atha naá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-ig

nisinnassa tÄ• lavaá¹‡á¹-avÄ• taá¹ƒ datvÄ• pÄ• nÄ«yaá¹ƒ Ä• pucchitvÄ• pÄ• de dhovitvÄ•
á¹-hito uddesaá¹ƒ gahetvÄ• yÄ• va sÅ«riyatthaá¹…gamÄ• sajjhÄ• yaá¹ƒ karoti. so nhÄ• na
upaá¹-á¹-hapetvÄ• aá¹…gÄ• rakapalle aggiá¹ƒ karoti. Ä• cariyassa nhatvÄ• Ä• gatassa pÄ
piá¹-á¹-hiparikammaá¹ƒ katvÄ• vanditvÄ• uddesaá¹ƒ gahetvÄ• paá¹-hamayÄ• me sajjhÄ•
sarÄ«raá¹ƒ samassÄ• setvÄ• pacchimayÄ• me uddesaá¹ƒ gahetvÄ• yÄ• va aruá¹‡uggama
niruddhasaddaá¹ƒ khayato sammasati. tato sesaá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ bhÅ«tarÅ«paá¹ƒ
khandhesu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. __appossukko_ti uddes
sajjhÄ• yakaraá¹‡Ä«ye ca nirussukko. __saá¹…kasÄ• yatÄ«_ti yassa dÄ• ni atthÄ• ya ahaá
so me attho matthakaá¹ƒ \Be I 271/ patto. kiá¹ƒ me idÄ• ni sajjhÄ• yenÄ• ti phalasamÄ• pat
ativatteti. __ajjhabhÄ• sÄ«_ti, ``kiá¹ƒ nu kho assa therassa aphÄ• sukaá¹ƒ jÄ• taá¹ƒ, udÄ• h
nu kho kÄ• raá¹‡ena pubbe viya madhurassarena na sajjhÄ• yatÄ«â€™â€™ ti? Ä• gantvÄ•

__dhammapadÄ• nÄ«_ti idha sabbampi buddhavacanaá¹ƒ adhippetaá¹ƒ \Ee I 297/. __nÄ•
nÄ• diyasÄ«ti vÄ• pÄ• á¹-ho, na gaá¹‡hÄ• sÄ«ti attho. __pasaá¹ƒsa_nti dhammabhÄ• á¹‡a
Ä• bhidhammiko \Ne I 261/ suttantiko vinayadharotissa pasaá¹ƒsitÄ• bhavanti. __virÄ• gen
__aÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . __nikkhepana_nti tassa diá¹-á¹-hasutÄ• dino vissajjanaá¹ƒ s
na buddhavacanassa. ettÄ• vatÄ• ``thero buddhavacanaá¹ƒ na vissajjÄ• petÄ«â€™â€™ ti
sajjhÄ• yanteneva bhavitabbaá¹ƒ, sajjhÄ• yitvÄ• pana --- ``ettakassÄ• haá¹ƒ atthassa vÄ•
bhavituá¹ƒ samatthoâ€™â€™ ti Ã±atvÄ• vaá¹-á¹-adukkhassa antakiriyÄ• ya paá¹-ipajjitabb

11. akusalavitakkasuttavaá¹‡á¹‡anÄ•

<231> ekÄ• dasame __akusale vitakke_ti kÄ• mavitakkÄ• dayo tayo mahÄ• vitakke. __ayo
anupÄ• yamanasikÄ• rena. __so_ti so tvaá¹ƒ. __ayoniso paá¹-inissajjÄ• _ti etaá¹ƒ anupÄ• y
__satthÄ• ra_nti imÄ• ya gÄ• thÄ• ya pÄ• sÄ• dikakammaá¹-á¹-hÄ• naá¹ƒ katheti. __pÄ«tis
ekaá¹ƒseneva balavapÄ«tiÃ±ca sukhaÃ±ca adhigamissasi. ekÄ• dasamaá¹ƒ.

12. majjhanhikasuttavaá¹‡á¹‡anÄ•

<232> dvÄ• dasame yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ devatÄ• saá¹ƒyutte nandanavagge vuttamev

13. pÄ• katindriyasuttavaá¹‡á¹‡anÄ•

<233> terasamaá¹ƒ devaputtasaá¹ƒyutte jantudevaputtasutte vitthÄ• ritameva. terasamaá¹ƒ

14. gandhatthenasuttavaá¹‡á¹‡anÄ•

<234> cuddasame \Be I 272/ __ajjhabhÄ• sÄ«_ti taá¹ƒ bhikkhuá¹ƒ nÄ• á¸·e gahetvÄ• padu

disvÄ• va --- ``ayaá¹ƒ bhikkhu satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• samaá¹‡adh
araÃ±Ã±aá¹ƒ \Ee I 298/ paviá¹-á¹-ho gandhÄ• rammaá¹‡aá¹ƒ upanijjhÄ• yati, svÄ• yaá¹ƒ ajj
punadivasepi upasiá¹…ghissati, evamassa sÄ• gandhataá¹‡hÄ• vaá¸• á¸• hitvÄ• diá¹-á¹-h
atthaá¹ƒ nÄ• sessati, mÄ• mayi passantiyÄ• nassatu, codessÄ• mi naâ€™â€™ nti upasaá

__ekaá¹…gametaá¹ƒ_ \Ne I 262/ __theyyÄ• na_nti thenitabbÄ• naá¹ƒ rÅ«pÄ• rammaá¹‡Ä•
paÃ±cakoá¹-á¹-hÄ• sÄ• naá¹ƒ idaá¹ƒ ekaá¹…gaá¹ƒ, ekakoá¹-á¹-hÄ• soti attho. __na harÄ• n
gacchÄ• mi. __Ä• rÄ• _ti dÅ«re nÄ• á¸·e gahetvÄ• nÄ• metvÄ• dÅ«re á¹-hito upasiá¹…ghÄ
__vaá¹‡á¹‡enÄ• _ti kÄ• raá¹‡ena.

__yvÄ• ya_nti yo ayaá¹ƒ. tasmiá¹ƒ kira devatÄ• ya saddhiá¹ƒ kathenteyeva eko tÄ• paso ot
bhisakhananÄ• dÄ«ni kÄ• tuá¹ƒ Ä• raddho, taá¹ƒ sandhÄ• yevamÄ• ha. __Ä• kiá¹‡á¹‡akam
aparisuddhakammanto. akhÄ«á¹‡akammantotipi pÄ• á¹-ho, kakkhaá¸·akammantoti attho. __
vÄ• pupphacoroti vÄ• kasmÄ• na vuccati.

__Ä• kiá¹‡á¹‡aluddo_ti bahupÄ• po gÄ• á¸·hapÄ• po vÄ• , tasmÄ• na vuccati. __dhÄ• tice
dhÄ• tiyÄ• nivatthakiliá¹-á¹-havatthaá¹ƒ uccÄ• rapassÄ• vapaá¹ƒsumasikaddamÄ• dÄ«hi m
rÄ• gadosÄ• dÄ«hi makkhito. __arahÄ• mi vattave_ti arahÄ• mi vattuá¹ƒ. devatÄ• ya codan
sugatÄ• nusiá¹-á¹-hisadisÄ• , na taá¹ƒ lÄ• makÄ• hÄ«nÄ• dhimuttikÄ• micchÄ• paá¹-ipann
tasmiá¹ƒ pana attabhÄ• ve maggaphalÄ• naá¹ƒ bhabbarÅ«pÄ• puggalÄ• taá¹ƒ labhanti, ta

__sucigavesino_ti sucÄ«ni sÄ«lasamÄ• dhiÃ±Ä• á¹‡Ä• ni gavesantassa. __abbhÄ• mattaá¹
valÄ• hakakÅ«á¹-amattaá¹ƒ viya. __jÄ• nÄ• sÄ«_ti suddho ayanti jÄ• nÄ• si. __vajjÄ• sÄ«_t
upajÄ«vÄ• mÄ• _ti devatÄ• kira cintesi --- ``ayaá¹ƒ bhikkhu atthi me hitakÄ• mÄ• devatÄ•
sÄ• ressatÄ«ti \Be I 273/ pamÄ• dampi anuyuÃ±jeyya, nÄ• ssa \Ee I 299/ vacanaá¹ƒ sampa
tasmÄ• evamÄ• ha. __tvamevÄ• _ti tvaá¹ƒyeva. __jÄ• neyyÄ• _ti jÄ• neyyÄ• si. __yenÄ• _
gaccheyyÄ• si, taá¹ƒ kammaá¹ƒ tvaá¹ƒyeva jÄ• neyyÄ• sÄ«ti. cuddasamaá¹ƒ.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

vanasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. yakkhasaá¹ƒyuttaá¹ƒ

1. indakasuttavaá¹‡á¹‡anÄ•

<235> yakkhasaá¹ƒyuttassa \Ne I 263/ \Be I 274/ paá¹-hame \Ee I 300/ __indakassÄ• _ti in
yakkhassa. yakkhato hi kÅ«á¹-ena, kÅ«á¹-ato ca yakkhena nÄ• maá¹ƒ laddhaá¹ƒ. __rÅ«paá

yadi buddhÄ• rÅ«paá¹ƒ jÄ«vanti na vadanti, yadi rÅ«paá¹ƒ satto puggaloti evaá¹ƒ na vadan
__kathaá¹ƒ nvaya_nti kathaá¹ƒ nu ayaá¹ƒ? __kutassa aá¹-á¹-hÄ«yakapiá¹‡á¸• ametÄ«_ti as
aá¹-á¹-hiyakapiá¹‡á¸• aÃ±ca kuto Ä• gacchati? ettha ca aá¹-á¹-higgahaá¹‡ena tÄ«á¹‡i aá¹-á
yakapiá¹‡á¸• aggahaá¹‡ena nava maá¹ƒsapesisatÄ• ni gahitÄ• ni. yadi rÅ«paá¹ƒ na jÄ«vo,
aá¹-á¹-hÄ«ni imÄ• ca maá¹ƒsapesiyo kuto Ä• gacchantÄ«ti pucchati. __kathaá¹ƒ nvayaá¹ƒ
kena nu kÄ• raá¹‡ena ayaá¹ƒ satto mÄ• tukucchismiá¹ƒ sajjati laggati, tiá¹-á¹-hatÄ«ti? pugg
yakkho, ``ekappahÄ• reneva satto mÄ• tukucchismiá¹ƒ nibbattatÄ«â€™â€™ ti gahetvÄ• ga
macchamaá¹ƒsÄ• dÄ«ni khÄ• dati, sabbÄ• ni ekarattivÄ• sena pacitvÄ• pheá¹‡aá¹ƒ viya vi
satto na bhaveyya, evameva vilÄ«yeyyÄ• ti laddhiyÄ• evamÄ• ha. athassa bhagavÄ• --- ``
ekappahÄ• reneva nibbattati, anupubbena pana vaá¸• á¸• hatÄ«â€™â€™ ti dassento __paá
hotÄ«_tiÄ• dimÄ• ha. tattha __paá¹-hama_nti paá¹-hamena paá¹-isandhiviÃ±Ã±Ä• á¹‡ena s
phussoti vÄ• nÄ• maá¹ƒ natthi, atha kho tÄ«hi jÄ• tiuá¹‡á¹‡aá¹ƒsÅ«hi katasuttagge
saá¹‡á¹-hitatelabinduppamÄ• á¹‡aá¹ƒ kalalaá¹ƒ hoti, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``tilatelassa yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒ vaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ, kalalaá¹ƒ sampavuccatÄ«â€™â€™ ti ||

__kalalÄ• _ \Ne I 264/ \Ee I 301/ __hoti abbuda_nti tasmÄ• kalalÄ• sattÄ• haccayena
maá¹ƒsadhovanaudakavaá¹‡á¹‡aá¹ƒ abbudaá¹ƒ nÄ• ma hoti, kalalanti nÄ• maá¹ƒ antaradh

``sattÄ• haá¹ƒ kalalaá¹ƒ hoti, paripakkaá¹ƒ samÅ«hataá¹ƒ.

vivaá¹-á¹-amÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, abbudaá¹ƒ nÄ• ma jÄ• yatÄ«â€™â€™ ti ||

__abbudÄ• _ \Be I 275/ __jÄ• yate pesÄ«_ti tasmÄ• pi abbudÄ• sattÄ• haccayena vilÄ«na
saÃ±jÄ• yati. sÄ• maricaphÄ• á¹‡itena dÄ«petabbÄ• . gÄ• madÄ• rikÄ• hi supakkÄ• ni ma
bhaá¹‡á¸• ikaá¹ƒ katvÄ• pÄ«á¸·etvÄ• maá¹‡á¸• aá¹ƒ Ä• dÄ• ya kapÄ• le pakkhipitvÄ• Ä• t
sukkhamÄ• naá¹ƒ sabbabhÄ• gehi muccati. evarÅ«pÄ• pesi hoti, abbudanti nÄ• maá¹ƒ ant
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``sattÄ• haá¹ƒ abbudaá¹ƒ hoti, paripakkaá¹ƒ samÅ«hataá¹ƒ.

vivaá¹-á¹-amÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, pesi nÄ• ma pajÄ• yatÄ«â€™â€™ ti ||

__pesi nibbattatÄ« ghano_ti tato pesito sattÄ• haccayena kukkuá¹-aá¹‡á¸• asaá¹‡á¹-hÄ• no
maá¹ƒsapiá¹‡á¸• o nibbattati, pesÄ«ti nÄ• maá¹ƒ antaradhÄ• yati. vuttampi cetaá¹ƒ ---

``sattÄ• haá¹ƒ pesi bhavati, paripakkaá¹ƒ samÅ«hataá¹ƒ.

vivaá¹-á¹-amÄ• naá¹ƒ tabbhÄ• vaá¹ƒ, ghanoti nÄ• ma jÄ• yati ||

``yathÄ• kukkuá¹-iyÄ• aá¹‡á¸• aá¹ƒ, samantÄ• parimaá¹‡á¸• alaá¹ƒ.

evaá¹ƒ ghanassa saá¹‡á¹-hÄ• naá¹ƒ, nibbattaá¹ƒ kammapaccayÄ• â€™â€™ ti ||

__ghanÄ• pasÄ• khÄ• jÄ• yantÄ«_ti paÃ±came sattÄ• he dvinnaá¹ƒ hatthapÄ• dÄ• naá¹ƒ pÄ«á¸·akÄ• jÄ• yanti, yaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ ``paÃ±came, bhikkhave, sattÄ• he p saá¹‡á¹-hahanti kammatoâ€™â€™ ti.

ito \Ne I 265/ paraá¹ƒ chaá¹-á¹-hasattamÄ• dÄ«ni sattÄ• hÄ• ni atikkamma desanaá¹ƒ saá¹ dvÄ• cattÄ• lÄ«se sattÄ• he pariá¹‡atakÄ• laá¹ƒ gahetvÄ• dassento __kesÄ• _tiÄ• dimÄ• h nakhÄ• pi cÄ• _ti dvÄ• cattÄ• lÄ«se sattÄ• he etÄ• ni jÄ• yanti.

__tena so tattha yÄ• petÄ«_ti tassa hi nÄ• bhito uá¹-á¹-hito nÄ• á¸·o mÄ• tu udarapaá¹-alen uppaladaá¹‡á¸• ako viya chiddo, tena Ä• hÄ• raraso saá¹ƒsaritvÄ• Ä• hÄ• rasamuá¹-á¹-hÄ samuá¹-á¹-hÄ• peti. evaá¹ƒ so dasa mÄ• se yÄ• peti. __mÄ• tukucchigato naro_ti mÄ• tuyÄ abbhantaragatoti attho. iti bhagavÄ• \Be I 276/ ``evaá¹ƒ kho, yakkha, ayaá¹ƒ satto anupubb vaá¸• á¸• hati, na ekappahÄ• reneva nibbattatÄ«â€™â€™ ti dasseti. paá¹-hamaá¹ƒ.

2. sakkanÄ• masuttavaá¹‡á¹‡anÄ•

<236> dutiye \Ee I 302/ __sakkanÄ• mako_ti evaá¹ƒ nÄ• mako eko yakkho, so kira mÄ• ra __vippamuttassÄ• _ti tÄ«hi bhavehi vippamuttassa. __yadaÃ±Ã±a_nti yaá¹ƒ aÃ±Ã±aá¹ƒ. __ kÄ• raá¹‡ena. __saá¹ƒvÄ• so_ti ekato vÄ• so, sakkhidhammo mittadhammoti attho. __sapp sambuddho. dutiyaá¹ƒ.

3. sÅ«cilomasuttavaá¹‡á¹‡anÄ•

<237> tatiye __gayÄ• ya_nti gayÄ• gÄ• me, gayÄ• ya avidÅ«re niviá¹-á¹-hagÄ• maá¹ƒ upa __á¹-aá¹…kitamaÃ±ce_ti dÄ«ghamaÃ±ce pÄ• damajjhe vijjhitvÄ• aá¹-aniyo pavesetvÄ• ka upari, idaá¹ƒ heá¹-á¹-hÄ• â€™â€™ ti natthi, parivattetvÄ• atthatopi tÄ• disova hoti, taá¹ƒ de á¹-hapenti. catunnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ upari pÄ• sÄ• á¹‡aá¹ƒ attharitvÄ• katagehamp ti vuccati. __sÅ«cilomassÄ• _ti kathinasÅ«cisadisalomassa. so kira kassapassa bhagavato dÅ«raá¹-á¹-hÄ• nato Ä• gato sedamalaggahitena gattena supaÃ±Ã±attaá¹ƒ saá¹…ghikama apaccattharitvÄ• nipajji, tassa parisuddhasÄ«lassa taá¹ƒ kammaá¹ƒ suddhavatthe kÄ• á¸·a

tasmiá¹ƒ attabhÄ• ve visesaá¹ƒ nibbattetuá¹ƒ asakkonto kÄ• laá¹ƒkatvÄ• gayÄ• gÄ• madvÄ
yakkho hutvÄ• nibbatti. nibbattamattasseva cassa sakalasarÄ«raá¹ƒ kathinasÅ«cÄ«hi gavi
jÄ• taá¹ƒ.

athekadivasaá¹ƒ \Ne I 266/ bhagavÄ• paccÅ«sasamaye lokaá¹ƒ olokento taá¹ƒ yakkhaá¹ƒ
Ä• pÄ• thaá¹ƒ Ä• gataá¹ƒ disvÄ• --- ``ayaá¹ƒ ekaá¹ƒ buddhantaraá¹ƒ mahÄ• dukkhaá¹ƒ an
maá¹ƒ Ä• gamma sotthikÄ• raá¹‡aá¹ƒ bhaveyyÄ• â€™â€™ ti? Ä• vajjento \Be I 277/ paá¹-h
addasa. athassa saá¹…gahaá¹ƒ kÄ• tukÄ• mo surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• sugatan
devavimÄ• nakappaá¹ƒ gandhakuá¹-iá¹ƒ pahÄ• ya hatthigavÄ• ssamanussakukkurÄ• dikuá
saá¹…kÄ• raá¹-á¹-hÄ• naá¹ƒ gantvÄ• tattha mahÄ• gandhakuá¹-iyaá¹ƒ viya nisÄ«di. taá¹ƒ s
``sÅ«cilomassa yakkhassa bhavaneâ€™â€™ ti.

__kharo_ti \Ee I 303/ suá¹ƒsumÄ• rapiá¹-á¹-hi viya chadaniá¹-á¹-hakÄ• hi visamacchadanap
kharasarÄ«ro. so kira kassapasammÄ• sambuddhakÄ• le sÄ«lasampanno upÄ• sako ekadi
cittattharaá¹‡Ä• dÄ«hi atthatÄ• ya bhÅ«miyÄ• saá¹…ghike attharaá¹‡e attano uttarÄ• saá¹
nipajji. saá¹…ghikaá¹ƒ telaá¹ƒ abhÄ• jetvÄ• attano uttarÄ• saá¹…gaá¹ƒ apaccattharitvÄ• n
telaá¹ƒ abhÄ• jetvÄ• attano hatthehi sarÄ«raá¹ƒ makkhesÄ«tipi vadanti. so tena kammena
asakkonto tasseva gÄ• massa dvÄ• re saá¹…kÄ• raá¹-á¹-hÄ• ne yakkho hutvÄ• nibbatti. ni
sakalasarÄ«raá¹ƒ vuttappakÄ• raá¹ƒ ahosi. te ubhopi sahÄ• yÄ• jÄ• tÄ• . iti kharassa khara

__avidÅ«re atikkamantÄ«_ti gocaraá¹ƒ pariyesantÄ• samÄ• gamaá¹-á¹-hÄ• naá¹ƒ vÄ• ga
gacchanti. tesu sÅ«cilomo satthÄ• raá¹ƒ na passati, kharalomo paá¹-hamataraá¹ƒ disvÄ• s
etadavoca --- __ ``eso samaá¹‡oâ€™â€™ _ti, samma, esa tava bhavanaá¹ƒ pavisitvÄ• nis
__neso samaá¹‡o, samaá¹‡ako eso_ti so kira yo maá¹ƒ passitvÄ• bhÄ«to palÄ• yati, taá¹ƒ
na bhÄ• yati, taá¹ƒ samaá¹‡oti. tasmÄ• ``ayaá¹ƒ maá¹ƒ disvÄ• bhÄ«to palÄ• yissatÄ«â€™
evamÄ• ha.

__kÄ• yaá¹ƒ upanÄ• mesÄ«_ti bheravarÅ«paá¹ƒ nimminitvÄ• mahÄ• mukhaá¹ƒ vivaritvÄ•
uá¹-á¹-hÄ• petvÄ• kÄ• yaá¹ƒ upanÄ• mesi. __apanÄ• mesÄ«_ti ratanasatikaá¹ƒ suvaá¹‡á¹
apanÄ• mesi. __pÄ• pako_ti lÄ• mako amanuÃ±Ã±o. so gÅ«thaá¹ƒ viya aggi viya kaá¹‡has
na iminÄ• suvaá¹‡á¹‡avaá¹‡á¹‡ena sarÄ«rena sampaá¹-icchitabbo. evaá¹ƒ vutte pana sÅ«
samphassoâ€™â€™ ti kuddho __paÃ±haá¹ƒ taá¹ƒ, samaá¹‡Ä• _tiÄ• dimÄ• ha. __cittaá¹ƒ v
amanussÄ• cittaá¹ƒ \Be I 278/ khipitukÄ• mÄ• honti, tesaá¹ƒ setamukhaá¹ƒ nÄ«lodaraá¹ƒ
I 267/ mahÄ• sÄ«saá¹ƒ pajjalitanettaá¹ƒ bheravaá¹ƒ vÄ• attabhÄ• vaá¹ƒ nimminitvÄ• dass
saddaá¹ƒ sÄ• venti, kathentÄ• naá¹ƒyeva vÄ• mukhe hatthaá¹ƒ pakkhipitvÄ• hadayaá¹ƒ m
ummattakÄ• honti khittacittÄ• . taá¹ƒ sandhÄ• yevamÄ• ha. __pÄ• ragaá¹…gÄ• yÄ• _ti dvÄ
304/ taá¹ƒ Ä• viÃ±chetvÄ• yathÄ• na punÄ• gacchasi, evaá¹ƒ pÄ• raá¹ƒ vÄ• gaá¹…gÄ• y
__sadevake_tiÄ• di vuttatthameva. __puccha yadÄ• kaá¹…khasÄ«_ti yaá¹ƒkiÃ±ci Ä• kaá¹…

asesaá¹ƒ te byÄ• karissÄ• mÄ«ti sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• reti.

__kutonidÄ• nÄ• _ti kiá¹ƒnidÄ• nÄ• , kiá¹ƒpaccayÄ• ti attho? __kumÄ• rakÄ• dhaá¹…kami
kumÄ• rakÄ• kÄ• kaá¹ƒ gahetvÄ• ossajanti khipanti, evaá¹ƒ pÄ• pavitakkÄ• kuto samuá¹-
ossajantÄ«ti pucchati?

__itonidÄ• nÄ• _ti ayaá¹ƒ attabhÄ• vo nidÄ• naá¹ƒ etesanti ito nidÄ• nÄ• . __itojÄ• _ti ito at
__ito samuá¹-á¹-hÄ• ya manovitakkÄ• _ti yathÄ• dÄ«ghasuttakena pÄ• de baddhaá¹ƒ kÄ•
suttapariyantaá¹ƒ aá¹…guliyaá¹ƒ veá¹-hetvÄ• ossajanti, so dÅ«raá¹ƒ gantvÄ• pi puna tesaá
patati, evameva ito attabhÄ• vato samuá¹-á¹-hÄ• ya pÄ• pavitakkÄ• cittaá¹ƒ ossajanti.

__snehajÄ• _ti taá¹‡hÄ• sinehato jÄ• tÄ• . __attasambhÅ«tÄ• _ti attani sambhÅ«tÄ• . __ni
nigrodhakhandhe jÄ• tÄ• pÄ• rohÄ• viya. __puthÅ«_ti bahÅ« anekappakÄ• rÄ• pÄ• pavita
ca. __visattÄ• _ti laggÄ• laggitÄ• . __kÄ• mesÅ«_ti vatthukÄ• mesu. __mÄ• luvÄ• va vitatÄ
mÄ• luvÄ• latÄ• yaá¹ƒ rukkhaá¹ƒ nissÄ• ya jÄ• yati, taá¹ƒ mÅ«lato yÄ• va aggÄ• , aggato
saá¹ƒsibbitvÄ• ajjhottharitvÄ• otatavitatÄ• tiá¹-á¹-hati. evaá¹ƒ vatthukÄ• mesu puthÅ« kiles
puthÅ« vÄ• sattÄ• tehi kilesakÄ• mehi vatthukÄ• mesu visattÄ• . __ye naá¹ƒ pajÄ• nantÄ«
``attasambhÅ«tÄ• â€™â€™ ti ettha vuttaá¹ƒ attabhÄ• vaá¹ƒ jÄ• nanti.

__yatonidÄ• na_nti \Be I 279/ yaá¹ƒ nidÄ• namassa attabhÄ• vassa taÃ±ca jÄ• nanti. __te
evaá¹ƒ attabhÄ• vasaá¹…khÄ• tassa dukkhasaccassa nidÄ• nabhÅ«taá¹ƒ samudayasaccaá
duttara_nti te samudayasaccaá¹ƒ nÄ«harantÄ• idaá¹ƒ duttaraá¹ƒ kilesoghaá¹ƒ taranti. __at
anamatagge saá¹ƒsÄ• re supinantepi na tiá¹‡á¹‡apubbaá¹ƒ. __apunabbhavÄ• yÄ• _ti apun
nirodhasaccassatthÄ• ya. iti \Ne I 268/ imÄ• ya gÄ• thÄ• ya cattÄ• ri saccÄ• ni pakÄ• sento
305/ desanaá¹ƒ niá¹-á¹-hapesi. desanÄ• vasÄ• ne sÅ«cilomo tasmiá¹ƒyeva padese á¹-hito
Ã±Ä• á¹‡aá¹ƒ pesetvÄ• sotÄ• pattiphale patiá¹-á¹-hito. sotÄ• pannÄ• ca nÄ• ma na kiliá¹-á
tiá¹-á¹-hantÄ«ti saha phalapaá¹-ilÄ• bhenassa sarÄ«re setakaá¹‡á¸• upÄ«á¸·akasÅ«ciyo sal
dibbavatthanivattho dibbavaradukÅ«luttarÄ• saá¹…go dibbaveá¹-hanaveá¹-hito dibbÄ• bhar
suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• bhummadevatÄ• parihÄ• raá¹ƒ paá¹-ilabhÄ«ti. tatiyaá¹ƒ.

4. maá¹‡ibhaddasuttavaá¹‡á¹‡anÄ•

<238> catutthe __sukhamedhatÄ«_ti, sukhaá¹ƒ paá¹-ilabhati. __suve seyyo_ti suve suve s
attho. __verÄ• na parimuccatÄ«_ti ahaá¹ƒ satimÄ• ti ettakena verato na muccati. __yassÄ•
__ahiá¹ƒsÄ• yÄ• _ti karuá¹‡Ä• ya ceva karuá¹‡Ä• pubbabhÄ• ge ca. __mettaá¹ƒso_ti so me
mettÄ• pubbabhÄ• gaÃ±ca bhÄ• veti. atha vÄ• __aá¹ƒso_ti koá¹-á¹-hÄ• so vuccati. mettÄ•
mettaá¹ƒso. idaá¹ƒ vuttaá¹ƒ hoti --- yassa arahato sabbakÄ• laá¹ƒ ahiá¹ƒsÄ• ya rato mano,
mettÄ• koá¹-á¹-hÄ• so atthi, tassa kenaci puggalena saddhiá¹ƒ veraá¹ƒ nÄ• ma natthi yakkh

5. sÄ• nusuttavaá¹‡á¹‡anÄ•

<239> paÃ±came __yakkhena gahito hotÄ«_ti so kira tassÄ• upÄ• sikÄ• ya ekaputtako. at
daharakÄ• leyeva pabbÄ• jesi. so pabbajitakÄ• lato paá¹-á¹-hÄ• ya sÄ«lavÄ• ahosi vattasa
Ä• cariyupajjhÄ• yaÄ• gantukÄ• dÄ«naá¹ƒ \Be I 280/ vattaá¹ƒ katameva hoti, mÄ• sassa aá
vuá¹-á¹-hÄ• ya udakamÄ• á¸·ake udakaá¹ƒ upaá¹-á¹-hÄ• petvÄ• dhammassavanaggaá¹ƒ s
madhurassarena dhammassavanaá¹ƒ ghoseti. bhikkhÅ« tassa thÄ• maá¹ƒ Ã±atvÄ• ``sarab
sÄ• maá¹‡erÄ• â€™â€™ ti ajjhesanti. so ``mayhaá¹ƒ hadayavÄ• to rujati, kÄ• so vÄ• bÄ• d
paccÄ• hÄ• raá¹ƒ akatvÄ• dhammÄ• sanaá¹ƒ \Ee I 306/ abhiruhitvÄ• Ä• kÄ• sagaá¹…gaá
vatvÄ• otaranto --- ``mayhaá¹ƒ mÄ• tÄ• pitÅ«nampi imasmiá¹ƒ sarabhaÃ±Ã±e pattÄ«â€™â
mÄ• tÄ• pitaro pattiyÄ• dinnabhÄ• vaá¹ƒ na jÄ• nanti. anantarattabhÄ• ve panassa mÄ• tÄ
devatÄ• hi saddhiá¹ƒ Ä• gatÄ• \Ne I 269/, dhammaá¹ƒ sutvÄ• --- ``sÄ• maá¹‡erena dinnap
tÄ• tÄ• â€™â€™ ti vadati. sÄ«lasampannÄ• ca nÄ• ma bhikkhÅ« sadevakassa lokassa piy
sÄ• maá¹‡ere devatÄ• salajjÄ• sagÄ• ravÄ• mahÄ• brahmaá¹ƒ viya aggikkhandhaá¹ƒ viya
sÄ• maá¹‡ere gÄ• ravena taá¹ƒ yakkhiniá¹ƒ garuá¹ƒ katvÄ• passanti. dhammassavanayakl
``sÄ• numÄ• tÄ• sÄ• numÄ• tÄ• â€™â€™ ti yakkhiniyÄ• aggÄ• sanaá¹ƒ aggodakaá¹ƒ agg
yakkhÄ• taá¹ƒ disvÄ• maggÄ• okkamanti, Ä• sanÄ• vuá¹-á¹-hahanti.

atha kho sÄ• maá¹‡ero vuá¸• á¸• himanvÄ• ya paripakkindriyo anabhiratipÄ«á¸·ito anabhira
asakkonto parÅ«á¸·hakesanakho kiliá¹-á¹-hanivÄ• sanapÄ• rupano kassaci anÄ• rocetvÄ•
mÄ• tu gharaá¹ƒ gato. upÄ• sikÄ• puttaá¹ƒ disvÄ• , vanditvÄ• Ä• ha --- ``tÄ• ta, tvaá¹ƒ pub
vÄ• daharasÄ• maá¹‡erehi vÄ• saddhiá¹ƒ idhÄ• gacchasi. kasmÄ• ekakova ajja Ä• gatoâ
ukkaá¹‡á¹-hitabhÄ• vaá¹ƒ Ä• rocesi. saddhÄ• upÄ• sikÄ• nÄ• nappakÄ• rena gharÄ• vÄ•
puttaá¹ƒ ovadamÄ• nÄ• pi taá¹ƒ saÃ±Ã±Ä• petuá¹ƒ asakkontÄ«, ``appeva nÄ• ma attano dh
sallakkhessatÄ«â€™â€™ ti anuyojetvÄ• va --- ``tiá¹-á¹-ha, tÄ• ta, yÄ• va te yÄ• gubhattaá¹ƒ
pivitvÄ• katabhattakiccassa te manÄ• pÄ• ni vatthÄ• ni nÄ«haritvÄ• dassÄ• mÄ«â€™â€™
paÃ±Ã±Ä• petvÄ• adÄ• si. nisÄ«di sÄ• maá¹‡ero. upÄ• sikÄ• muhutteneva yÄ• gukhajjaka
``bhattaá¹ƒ sampÄ• dessÄ• mÄ«â€™â€™ ti avidÅ«re nisinnÄ• taá¹‡á¸• ule dhovati. tasmiâ
``kahaá¹ƒ nu kho sÄ• maá¹‡ero? kiÃ±ci bhikkhÄ• hÄ• raá¹ƒ labhati \Be I 281/, udÄ• hu noâ€
tassa vibbhamitukÄ• matÄ• ya nisinnabhÄ• vaá¹ƒ Ã±atvÄ• , ``mÄ• heva kho me devatÄ• n
uppÄ• deyya, gacchÄ• missa \Ee I 307/ vibbhamane antarÄ• yaá¹ƒ karomÄ«â€™â€™ ti Ä•
gÄ«vaá¹ƒ parivattetvÄ• bhÅ«miyaá¹ƒ pÄ• tesi. so akkhÄ«hi viparivattehi kheá¸·ena paggha
vipphandati. tena vuttaá¹ƒ ``yakkhena gahito hotÄ«â€™â€™ ti.

__abhÄ• sÄ«_ti upÄ• sikÄ• puttassa taá¹ƒ vippakÄ• raá¹ƒ disvÄ• vegena gantvÄ• puttaá
nipajjÄ• pesi. sakalagÄ• mavÄ• sino Ä• gantvÄ• balikammÄ• dÄ«ni karonti. upÄ• sikÄ• pa
abhÄ• si.

__pÄ• á¹-ihÄ• riyapakkhaÃ±cÄ• _ti manussÄ• ``aá¹-á¹-hamÄ«uposathassa paccuggamana
karissÄ• mÄ• â€™â€™ ti \Ne I 270/ sattamiyÄ• pi navamiyÄ• pi uposathaá¹…gÄ• ni samÄ•
cÄ• tuddasÄ«pannarasÄ«naá¹ƒ paccuggamanÄ• nuggamanaá¹ƒ karontÄ• terasiyÄ• pi pÄ•
``vassÄ• vÄ• sassa anuggamanaá¹ƒ karissÄ• mÄ• â€™â€™ ti dvinnaá¹ƒ pavÄ• raá¹‡Ä• na
nibaddhuposathikÄ• bhavanti. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``pÄ• á¹-ihÄ• riyapakkhaÃ±cÄ• â
__aá¹-á¹-haá¹…gasusamÄ• gata_nti aá¹-á¹-haá¹…gehi suá¹-á¹-hu samÄ• gataá¹ƒ, sampayu
__brahmacariya_nti seá¹-á¹-hacariyaá¹ƒ. __na te hi yakkhÄ• kÄ«á¸·antÄ«_ti na te gahetvÄ•

puna __cÄ• tuddasi_nti imÄ• ya gÄ• thÄ• ya sÄ• maá¹‡erassa kÄ• ye adhimuttÄ• yakkhin
raho_ti kassaci sammukhe vÄ• parammukhe vÄ• . __pamutyatthÄ«_ti pamutti atthi. __uppa
sacepi sakuá¹‡o viya uppatitvÄ• palÄ• yasi, tathÄ• pi te mokkho natthÄ«ti vadati. evaÃ±ca
sÄ• maá¹‡eraá¹ƒ muÃ±ci. sÄ• maá¹‡ero akkhÄ«ni ummÄ«lesi, mÄ• tÄ• kese pakiriya assa
``amanussena gahitomhÄ«â€™â€™ ti na jÄ• nÄ• ti. olokento pana ``ahaá¹ƒ pubbe pÄ«á¹-h
avidÅ«re nisÄ«ditvÄ• taá¹‡á¸• ule dhovati. idÄ• ni panamhi bhÅ«miyaá¹ƒ \Ee I 308/ nisinno
assasantÄ« passasantÄ« rodati, sakalagÄ• mavÄ• sinopi sannipatitÄ• . kiá¹ƒ nu kho etaâ€™
__mataá¹ƒ vÄ• ammÄ• _ti gÄ• thamÄ• ha.

__kÄ• me_ \Be I 282/ __cajitvÄ• nÄ• _ti duvidhepi kÄ• me pahÄ• ya. __punarÄ• gacchate_
Ä• gacchati. __puna jÄ«vaá¹ƒ mato hi so_ti uppabbajitvÄ• puna jÄ«vantopi so matakova, ta
vadati.

idÄ• nissa gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ dassentÄ« __kukkuá¸·Ä• _tiÄ• dimÄ• ha. tattha _
kira uá¹‡haá¹-á¹-hena kukkuá¸·Ä• nÄ• ma hoti. __kassa ujjhÄ• payÄ• mase_ti --- ``abhidhÄ
hotÅ«â€™â€™ ti evaá¹ƒ vatvÄ• --- ``yaá¹ƒ tvaá¹ƒ vibbhamitukÄ• mo yakkhena pÄ• pito, im
mayaá¹ƒ ujjhÄ• payÄ• ma nijjhÄ• payÄ• ma Ä• rocayÄ• mÄ• â€™â€™ ti vadati. __puna á¸•
nÄ«haá¹-abhaá¹‡á¸• aá¹ƒ viya gharÄ• nÄ«haritvÄ• buddhasÄ• sane pabbajito puna mahÄ
á¸• ayhituá¹ƒ icchasÄ«ti attho. so mÄ• tari kathentiyÄ• kathentiyÄ• sallakkhetvÄ• hirottapp
``natthi mayhaá¹ƒ gihibhÄ• vena atthoâ€™â€™ ti Ä• ha. athassa mÄ• tÄ• ``sÄ• dhu, tÄ• tÄ
271/ paá¹‡Ä«tabhojanaá¹ƒ bhojetvÄ• , ``kati vassosi, tÄ• tÄ• â€™â€™ ti pucchi. paripuá¹‡á
``tena hi, tÄ• ta, upasampadaá¹ƒ karohÄ«â€™â€™ ti cÄ«varasÄ• á¹-ake adÄ• si. so ticÄ«va
upasampanno buddhavacanaá¹ƒ uggaá¹‡hanto tepiá¹-ako hutvÄ• sÄ«lÄ• dÄ«naá¹ƒ Ä• gat
pÅ«rento nacirasseva arahattaá¹ƒ patvÄ• mahÄ• dhammakathiko hutvÄ• vÄ«savassasata
sakalajambudÄ«paá¹ƒ khobhetvÄ• parinibbÄ• yi. paÃ±camaá¹ƒ.

6. piyaá¹…karasuttavaá¹‡á¹‡anÄ•

<240> chaá¹-á¹-he __jetavane_ti jetavanassa paccante kosambakakuá¹-i nÄ• ma atthi, tatt

__dhammapadÄ• nÄ«_ti idha pÄ• á¹-iyekkaá¹ƒ saá¹…gahaá¹ƒ Ä• ruá¸·hÄ• chabbÄ«sativa
309/. tatra thero tasmiá¹ƒ samaye antovihÄ• re nisinno madhurassarena sarabhaÃ±Ã±aá¹ƒ
bhÄ• sati. __evaá¹ƒ tosesÄ«_ti sÄ• kira puttaá¹ƒ piyaá¹…karaá¹ƒ aá¹…kenÄ• dÄ• ya jetava
paá¹-á¹-hÄ• ya gocaraá¹ƒ pariyesantÄ« anupubbena nagarÄ• bhimukhÄ« hutvÄ•
uccÄ• rapassÄ• vakheá¸·asiá¹…ghÄ• á¹‡ikadubbhojanÄ• ni pariyesamÄ• nÄ• therassa vas
madhurassaraá¹ƒ assosi. tassÄ• so saddo chaviÄ• dÄ«ni chetvÄ• \Be I 283/ aá¹-á¹-himiÃ±
hadayaá¹…gamanÄ«yo hutvÄ• aá¹-á¹-hÄ• si. athassÄ• gocarapariyesane cittampi na uppa
suá¹‡antÄ« á¹-hitÄ• . yakkhadÄ• rakassa pana daharatÄ• ya dhammassavane cittaá¹ƒ natth
pÄ«á¸·itattÄ• , ``kasmÄ• ammÄ• gatagataá¹-á¹-hÄ• ne khÄ• á¹‡uko viya tiá¹-á¹-hasi? na m
bhojanÄ«yaá¹ƒ vÄ• pariyesasÄ«â€™â€™ ti punappunaá¹ƒ mÄ• taraá¹ƒ codeti. sÄ• ``dhar
karotÄ«â€™â€™ ti puttakaá¹ƒ ``mÄ• saddaá¹ƒ kari, piyaá¹…karÄ• â€™â€™ ti evaá¹ƒ tose
karÄ«_ti saddaá¹ƒ mÄ• kari.

__pÄ• á¹‡esu cÄ• _ti gÄ• thÄ• ya sÄ• attano dhammatÄ• ya samÄ• diá¹‡á¹‡aá¹ƒ paÃ±cas
__saá¹ƒyamÄ• mase_ti saá¹ƒyamÄ• ma saá¹ƒyatÄ• homa. iminÄ• pÄ• á¹‡Ä• tipÄ• tÄ• vir
musÄ• vÄ• dÄ• virati, tatiyapadena sesÄ• tisso viratiyo. __api muccema pisÄ• cayoniyÄ• _
uppannÄ• ni paÃ±ca verÄ• ni pahÄ• ya, yoniso paá¹-ipajjitvÄ• imÄ• ya chÄ• takadubbhikkh
muccema, tÄ• tÄ• ti vadati. chaá¹-á¹-haá¹ƒ.

7. punabbasusuttavaá¹‡á¹‡anÄ•

<241> sattame \Ne I 272/ __tena kho pana samayenÄ• _ti katarasamayena? sÅ«riyassa at
tadÄ• kira bhagavÄ• pacchÄ• bhatte mahÄ• janassa dhammaá¹ƒ desetvÄ• mahÄ• janaá¹
nhatvÄ• gandhakuá¹-ipariveá¹‡e paÃ±Ã±attavarabuddhÄ• sane puratthimalokadhÄ• tuá¹ƒ
athekacÄ• rikadvicÄ• rikÄ• dayo paá¹ƒsukÅ«likapiá¹‡á¸• apÄ• tikabhikkhÅ« attano \Ee I 310
vasanaá¹-á¹-hÄ• nehi nikkhamitvÄ• Ä• gamma dasabalaá¹ƒ vanditvÄ• rattasÄ• á¹‡iyÄ• pa
nisÄ«diá¹ƒsu. atha nesaá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ• satthÄ• nibbÄ• napaá¹-isaá¹ƒyuttaá¹ƒ

__evaá¹ƒ tosesÄ«_ti sÄ• kira dhÄ«taraá¹ƒ aá¹…kenÄ• dÄ• ya puttaá¹ƒ aá¹…guliyÄ• gahe
pÄ• kÄ• raparikkhepasamÄ«pe uccÄ• rapassÄ• vakheá¸·asiá¹…ghÄ• á¹‡ikaá¹ƒ pariyesamÄ
jetavanadvÄ• rakoá¹-á¹-hakaá¹ƒ sampattÄ• . bhagavato ca, ``Ä• nanda, pattaá¹ƒ Ä• hara, c
vighÄ• sÄ• dÄ• naá¹ƒ dÄ• naá¹ƒ dehÄ«â€™â€™ ti kathentassa saddo samantÄ• dvÄ• das
dhammaá¹ƒ desentassa \Be I 284/ sacepi cakkavÄ• á¸·apariyantaá¹ƒ katvÄ• parisÄ• nisÄ«
gacchati, bahiparisÄ• ya ekaá¹…gulimattampi na niggacchati, ``mÄ• akÄ• raá¹‡Ä• madhur
tatrÄ• yaá¹ƒ yakkhinÄ« bahiparisÄ• ya á¹-hitÄ• saddaá¹ƒ na suá¹‡Ä• ti, dvÄ• rakoá¹-á¹-hak
mahatiyÄ• buddhavÄ«thiyÄ• abhimukhe á¹-hitÄ• gandhakuá¹-i paÃ±Ã±Ä• yi. sÄ• nivÄ• te
buddhagÄ• ravena hatthakukkuccÄ• dirahitaá¹ƒ niccalaá¹ƒ parisaá¹ƒ disvÄ• --- ``nÅ«na me
bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ bhavissati, yato ahaá¹ƒ sappitelamadhuphÄ• á¹‡itÄ• dÄ«su ki

hatthato vÄ• paggharantaá¹ƒ bhÅ«miyaá¹ƒ vÄ• pana patitaá¹ƒ labhissÄ• mÄ«â€™â€™ ti a
dvÄ• rakoá¹-á¹-hake avaruddhakÄ• naá¹ƒ nivÄ• raá¹‡atthÄ• ya á¹-hitÄ• Ä• rakkhadevatÄ•
disvÄ• na nivÄ• resi. tassÄ• saha parisÄ• ya ekÄ«bhÄ• vagamanena madhurassaro chavi
aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. taá¹ƒ dhammassavanatthÄ• ya niccalaá¹ƒ á¹-hita
puttakÄ• codayiá¹ƒsu. sÄ• ``dhammassavanassa me antarÄ• yaá¹ƒ karontÄ«â€™â€™ ti p
hohÄ«_ti evaá¹ƒ tosesi.

tattha __yÄ• vÄ• _ti yÄ• va dhammaá¹ƒ suá¹‡Ä• mi, tÄ• va tuá¹‡hÄ« hohÄ«ti attho. __sabb
nibbÄ• naá¹ƒ Ä• gamma sabbe ganthÄ• pamuccanti, tasmÄ• taá¹ƒ sabbaganthappamocan
velÄ• tikkantÄ• pamÄ• á¹‡Ä• tikkantÄ• . __piyÄ• yanÄ• _ti magganÄ• patthanÄ• . __tato p
ayaá¹ƒ assa dhammassa magganÄ• patthanÄ• , idaá¹ƒ mayhaá¹ƒ tato piyataranti attho. piy
__pÄ• á¹‡ina_nti yathÄ• \Ee I 311/ pÄ• á¹‡Ä«naá¹ƒ dukkhÄ• moceti. ke mocetÄ«ti? pÄ• á¹
vattabbaá¹ƒ. __yaá¹ƒ dhammaá¹ƒ abhisambuddha_nti, yaá¹ƒ dhammaá¹ƒ bhagavÄ• abhisa
__tuá¹‡hÄ«bhÅ«tÄ• yamuttarÄ• _ti na kevalaá¹ƒ ahameva, ayaá¹ƒ me bhaginÄ« uttarÄ• pi
__saddhammassa anaÃ±Ã±Ä• yÄ• _ti, amma, mayaá¹ƒ pubbepi imaá¹ƒ saddhammameva a
khuppipÄ• sÄ• didukkhaá¹ƒ anubhavantÄ• dukkhaá¹ƒ carÄ• ma viharÄ• ma.

__cakkhumÄ• _ti paÃ±cahi cakkhÅ«hi cakkhumÄ• . dhammaá¹ƒ desentoyeva bhagavÄ• p
yakkhiniyÄ• ceva yakkhadÄ• rakassa ca sotÄ• pattiphalassa upanissayaá¹ƒ disvÄ• desana
catusaccakathaá¹ƒ dÄ«peti, taá¹ƒ sutvÄ• tasmiá¹ƒyeva dese á¹-hitÄ• yakkhinÄ« saddhiá¹ƒ
sotÄ• pattiphale patiá¹-á¹-hitÄ• . dhÄ«tuyÄ• pi panassÄ• upanissayo atthi, atidaharattÄ• pa
sampaá¹-icchituá¹ƒ nÄ• sakkhi.

idÄ• ni sÄ• yakkhinÄ« puttassa anumodanaá¹ƒ karontÄ« __sÄ• dhu kho paá¹‡á¸• ito nÄ• n
samuggatÄ• _ti ahamhi ajja vaá¹-á¹-ato uggatÄ• samuggatÄ• sÄ• sane vÄ• uggatÄ• sam
hohÄ«ti. __diá¹-á¹-hÄ• nÄ«_ti mayÄ• ca tayÄ• ca diá¹-á¹-hÄ• ni. __uttarÄ• pi suá¹‡Ä• tu m
catusaccapaá¹-ivedhabhÄ• vaá¹ƒ, dhÄ«tÄ• me uttarÄ• pi, suá¹‡Ä• tÅ«â€™â€™ ti vadati. s
sÄ• pi sÅ«cilomo viya sabbaá¹ƒ setakaá¹‡á¸• ukacchuÄ• dibhÄ• vaá¹ƒ pahÄ• ya dibbasamp
saddhiá¹ƒ puttena. dhÄ«tÄ• panassÄ• yathÄ• nÄ• ma loke mÄ• tÄ• pitÅ«hi issariye laddh
evaá¹ƒ mÄ• tu-Ä• nubhÄ• veneva sampattiá¹ƒ labhi. tato paá¹-á¹-hÄ• ya ca sÄ• saddhiá¹ƒ
gandhakuá¹-isamÄ«parukkheyeva nivÄ• sarukkhaá¹ƒ labhitvÄ• sÄ• yaá¹ƒ pÄ• taá¹ƒ buddh
dhammaá¹ƒ suá¹‡amÄ• nÄ• dÄ«gharattaá¹ƒ tattheva vasi. sattamaá¹ƒ.

8. sudattasuttavaá¹‡á¹‡anÄ•

<242> aá¹-á¹-hame __kenacideva karaá¹‡Ä«yenÄ• _ti vÄ• á¹‡ijjakammaá¹ƒ adhippetaá¹ƒ.
rÄ• jagahaseá¹-á¹-hi ca aÃ±Ã±amaÃ±Ã±aá¹ƒ bhaginipatikÄ• honti. yadÄ• rÄ• jagahe uá¹-á
mahagghaá¹ƒ hoti, tadÄ• rÄ• jagahaseá¹-á¹-hi taá¹ƒ gahetvÄ• \Ee I 312/ paÃ±casakaá¹-as

gantvÄ• yojanamatte á¹-hito attano \Ne I 274/ Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• peti. anÄ• thapiá¹
tassa mahÄ• sakkÄ• raá¹ƒ katvÄ• ekayÄ• naá¹ƒ Ä• ropetvÄ• sÄ• vatthiá¹ƒ pavisati. so sac
vikkÄ«yati, vikkiá¹‡Ä• ti. no ce, bhaginighare á¹-hapetvÄ• pakkamati. anÄ• thapiá¹‡á¸• ikop
svÄ• yaá¹ƒ tadÄ• pi teneva karaá¹‡Ä«yena agamÄ• si. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

taá¹ƒ divasaá¹ƒ pana rÄ• jagahaseá¹-á¹-hi yojanamatte á¹-hitena anÄ• thapiá¹‡á¸• ikena
Ä• gatabhÄ• vajÄ• nanatthaá¹ƒ pesitaá¹ƒ paá¹‡á¹‡aá¹ƒ na suá¹‡i, dhammassavanatthÄ• ya
dhammakathaá¹ƒ sutvÄ• svÄ• tanÄ• ya buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimant
uddhanakhaá¹‡Ä• panadÄ• ruphÄ• lanÄ• dÄ«ni kÄ• resi. anÄ• thapiá¹‡á¸• ikopi ``idÄ• ni m
karissati, idÄ• ni karissatÄ«â€™â€™ ti gharadvÄ• repi paccuggamanaá¹ƒ alabhitvÄ• \Be I
paviá¹-á¹-ho paá¹-isanthÄ• rampi na bahuá¹ƒ alattha. ``kiá¹ƒ, mahÄ• seá¹-á¹-hi, kusalaá¹ƒ d
nasi magge kilantoâ€™â€™ ti? ettakova paá¹-isanthÄ• ro ahosi. so tassa mahÄ• byÄ• pÄ•
gahapati, Ä• vÄ• ho vÄ• bhavissatÄ«â€™â€™ ti? khandhake (Vin II 304) Ä• gatanayeneva
mukhato buddhasaddaá¹ƒ sutvÄ• paÃ±cavaá¹‡á¹‡aá¹ƒ pÄ«tiá¹ƒ paá¹-ilabhi. sÄ• tassa sÄ«
pÄ• dapiá¹-á¹-hiyÄ• , pÄ• dapiá¹-á¹-hiyÄ• uá¹-á¹-hÄ• ya yÄ• va sÄ«sÄ• gacchati, ubhato u
majjhe uá¹-á¹-hÄ• ya ubhato gacchati. so pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-á¹-ho, ``buddhoti tva
vadesi? buddho tÄ• haá¹ƒ, gahapati, vadÄ• mÄ«â€™â€™ ti evaá¹ƒ tikkhattuá¹ƒ pucchitvÄ•
dullabho lokasmiá¹ƒ yadidaá¹ƒ buddhoâ€™â€™ ti Ä• ha. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``asso
gahapati, buddho kira loke uppannoâ€™â€™ ti.

__etadahosi akÄ• lo kho ajjÄ• _ti so kira taá¹ƒ seá¹-á¹-hiá¹ƒ pucchi, ``kuhiá¹ƒ gahapati sattl
viharatÄ«â€™â€™ ti? athassa so --- ``buddhÄ• \Ee I 313/ nÄ• ma durÄ• sadÄ• Ä• sÄ«visa
sivathikÄ• ya vasati, na sakkÄ• tattha tumhÄ• disehi imÄ• ya velÄ• ya gantuâ€™â€™ nti Ä
__buddhagatÄ• ya satiyÄ• nipajjÄ«_ti taá¹ƒdivasaá¹ƒ kirassa bhaá¹‡á¸• asakaá¹-esu vÄ• u
cittampi na uppajji, sÄ• yamÄ• sampi na akÄ• si, sattabhÅ«mikaá¹ƒ pana pÄ• sÄ• daá¹ƒ Ä•
supaÃ±Ã±attÄ• laá¹…katavarasayane ``buddho buddhoâ€™â€™ ti sajjhÄ• yaá¹ƒ karontova
tena vuttaá¹ƒ ``buddhagatÄ• ya satiyÄ• nipajjÄ«â€™â€™ ti.

__rattiyÄ• sudaá¹ƒ tikkhattuá¹ƒ uá¹-á¹-hÄ• si pabhÄ• tanti maÃ±Ã±amÄ• no_ti paá¹-hamay
uá¹-á¹-hÄ• ya buddhaá¹ƒ \Ne I 275/ anussari, athassa balavappasÄ• do udapÄ• di, pÄ«tiÄ•
vigacchi, dÄ«pasahassujjalaá¹ƒ viya canduá¹-á¹-hÄ• naá¹ƒ sÅ«riyuá¹-á¹-hÄ• naá¹ƒ viya ca j
``papÄ• daá¹ƒ Ä• panno vatamhi, sÅ«riyo uggatoâ€™â€™ ti uá¹-á¹-hÄ• ya Ä• kÄ• satale á¹
``ekova yÄ• mo gato, aÃ±Ã±e dve atthÄ«â€™â€™ ti puna pavisitvÄ• nipajji. etenupÄ• yena
pacchimayÄ• mÄ• vasÄ• nepÄ«ti tikkhattuá¹ƒ uá¹-á¹-hÄ• si. pacchimayÄ• mÄ• vasÄ• ne pa
uá¹-á¹-hÄ• ya Ä• kÄ• satalaá¹ƒ Ä• gantvÄ• \Be I 287/ mahÄ• dvÄ• rÄ• bhimukhova ahosi, s
vivaá¹-aá¹ƒ ahosi. so pÄ• sÄ• dÄ• oruyha antaravÄ«thiá¹ƒ paá¹-ipajji.

__vivariá¹ƒsÅ«_ti ``ayaá¹ƒ mahÄ• seá¹-á¹-hi `buddhupaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™

paá¹-hamadassaneneva sotÄ• pattiphale patiá¹-á¹-hÄ• ya tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ aggup
asadisaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ katvÄ• cÄ• tuddisassa ariyagaá¹‡assa anÄ• vaá¹-advÄ•
dvÄ• raá¹ƒ pidahituâ€™â€™ nti cintetvÄ• vivariá¹ƒsu. __antaradhÄ• yÄ«_ti rÄ• jagahaá¹ƒ
antonagare nava koá¹-iyo, bahinagare navÄ• ti taá¹ƒ upanissÄ• ya aá¹-á¹-hÄ• rasa manuss
avelÄ• ya matamanusse bahi nÄ«harituá¹ƒ asakkontÄ• aá¹-á¹-Ä• lake á¹-hatvÄ• bahidvÄ•
nagarato bahinikkhantamattova allasarÄ«raá¹ƒ pÄ• dena akkami, aparampi piá¹-á¹-hipÄ• de
uppatitvÄ• parikiriá¹ƒsu. duggandho nÄ• sapuá¹-aá¹ƒ abhihani. buddhappasÄ• do tanuttaá
314/ Ä• loko antaradhÄ• yi, andhakÄ• ro pÄ• turahosi. __saddamanussÄ• vesÄ«_ti ``seá¹-á
janessÄ• mÄ«â€™â€™ ti suvaá¹‡á¹‡akiá¹…kiá¹‡ikaá¹ƒ ghaá¹-á¹-ento viya madhurassarena

__sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• nÄ«_ti purimapadÄ• nipi iminÄ• va sahassapadena saddhi
hi sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, sataá¹ƒ sahassÄ• ni hatthÄ«, sataá¹ƒ sahassÄ• ni assÄ•
rathÄ• ti ayamettha attho. iti ekekasatasahassameva dÄ«pitaá¹ƒ. __padavÄ«tihÄ• rassÄ• _
samagamane dvinnaá¹ƒ padÄ• naá¹ƒ antare muá¹-á¹-hiratanamattaá¹ƒ. __kalaá¹ƒ nÄ• ggha
ekaá¹ƒ padavÄ«tihÄ• raá¹ƒ soá¸·asabhÄ• ge katvÄ• tato eko koá¹-á¹-hÄ• so puna soá¸·asa
soá¸·asadhÄ• ti evaá¹ƒ soá¸·asa vÄ• re soá¸·asadhÄ• bhinnassa eko koá¹-á¹-hÄ• so soá¸·a
soá¸·asikalaá¹ƒ etÄ• ni cattÄ• ri satasahassÄ• ni na agghanti. idaá¹ƒ vuttaá¹ƒ hoti --- sataá
sataá¹ƒ assasahassÄ• ni sataá¹ƒ rathasahassÄ• ni sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, tÄ• ca
Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• sakalajambudÄ«parÄ• jadhÄ«taro vÄ• ti imasmÄ• ettakÄ•
\Ne I 276/ tasmiá¹ƒ soá¸·asikalasaá¹…khÄ• te padese pavattacetanÄ• va uttaritarÄ• ti. idaá
vihÄ• ragamanaá¹ƒ kassa vasena gahitanti? vihÄ• raá¹ƒ gantvÄ• anantarÄ• yena sotÄ• pa
patiá¹-á¹-hahantassa. ``gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ karissÄ• mi \Be I 288/, cetiyaá¹ƒ va
sossÄ• mi, dÄ«papÅ«jaá¹ƒ karissÄ• mi, saá¹…ghaá¹ƒ nimantetvÄ• dÄ• naá¹ƒ dassÄ• mi, s
vÄ• patiá¹-á¹-hahissÄ• mÄ«â€™â€™ ti gacchatopi vasena vaá¹-á¹-atiyeva.

__andhakÄ• ro antaradhÄ• yÄ«_ti so kira cintesi --- ``ahaá¹ƒ ekakoti saÃ±Ã±aá¹ƒ karomi, a
kasmÄ• bhÄ• yÄ• mÄ«â€™â€™ ti sÅ«ro ahosi. athassa balavÄ• buddhappasÄ• do udapÄ
antaradhÄ• yÄ«ti. sesavÄ• resupi eseva nayo. apica purato purato gacchanto bhiá¹ƒsanake
aá¹-á¹-hikasaá¹…khalikasamaá¹ƒsalohitantiÄ• dÄ«ni anekavidhÄ• ni kuá¹‡apÄ• ni addasa \
soá¹‡asiá¹…gÄ• lÄ• dÄ«naá¹ƒ saddaá¹ƒ assosi. taá¹ƒ sabbaá¹ƒ parissayaá¹ƒ punappunaá
vaá¸• á¸• hetvÄ• maddanto agamÄ• siyeva.

__ehi sudattÄ• _ti so kira seá¹-á¹-hi gacchamÄ• nova cintesi --- ``imasmiá¹ƒ loke bahÅ« pÅ
titthiyÄ• `mayaá¹ƒ buddhÄ• mayaá¹ƒ buddhÄ• â€™ ti vadanti, kathaá¹ƒ nu kho ahaá¹ƒ sat
jÄ• neyyaâ€™â€™ nti? athassa etadahosi --- ``mayhaá¹ƒ guá¹‡avasena uppannaá¹ƒ nÄ• m
kuladattiyaá¹ƒ pana me nÄ• maá¹ƒ aÃ±Ã±atra mayÄ• na koci jÄ• nÄ• ti. sace buddho bhav
maá¹ƒ Ä• lapissatÄ«â€™â€™ ti. satthÄ• tassa cittaá¹ƒ Ã±atvÄ• evamÄ• ha.

__parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __Ä• sattiyo_ti taá¹‡hÄ• yo. __santi_nt
__pappuyyÄ• _ti patvÄ• . idaÃ±ca pana vatvÄ• satthÄ• tassa anupubbikathaá¹ƒ kathetvÄ•
pakÄ• sesi. seá¹-á¹-hi dhammadesanaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• ya buddha
bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• punadivasato paá¹-á¹-hÄ• ya mahÄ• dÄ• naá¹ƒ dÄ• tuá
seá¹-á¹-hissa sÄ• sanaá¹ƒ pesenti --- ``tvaá¹ƒ Ä• gantuko, yaá¹ƒ nappahoti, taá¹ƒ ito Ä• har
``alaá¹ƒ tumhe bahukiccÄ• â€™â€™ ti sabbe paá¹-ikkhipitvÄ• paÃ±cahi sakaá¹-asatehi Ä•
mahÄ• dÄ• naá¹ƒ adÄ• si. dÄ• napariyosÄ• ne ca bhagavantaá¹ƒ sÄ• vatthiyaá¹ƒ vassÄ• v
rÄ• jagahassa ca sÄ• vatthiyÄ• \Be I 289/ ca antare yojane yojane satasahassaá¹ƒ datvÄ•
277/ vihÄ• re kÄ• rento sÄ• vatthiá¹ƒ gantvÄ• jetavanamahÄ• vihÄ• raá¹ƒ kÄ• retvÄ• budd
bhikkhusaá¹…ghassa niyyÄ• desÄ«ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamasukkÄ• suttavaá¹‡á¹‡anÄ•

<243> navame __rathikÄ• ya rathika_nti ekaá¹ƒ rathikaá¹ƒ gahetvÄ• tato aparaá¹ƒ gaccha
rathikaá¹ƒ upasaá¹…kamanto nÄ• ma hoti. siá¹…ghÄ• á¹-akepi eseva nayo. ettha ca __rath
__siá¹…ghÄ• á¹-aka_nti catukkaá¹ƒ. __kiá¹ƒ me katÄ• _ti kiá¹ƒ ime katÄ• ? kiá¹ƒ karontÄ«ti
__madhupÄ«tÄ• va_ \Ee I 316/ __seyare_ti gandhamadhupÄ• naá¹ƒ pÄ«tÄ• viya sayanti. g
kira sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkoti, asaÃ±Ã±Ä« hutvÄ• sayateva. tasmÄ• evamÄ• ha.

__taÃ±ca pana appaá¹-ivÄ• nÄ«ya_nti taÃ±ca pana dhammaá¹ƒ appaá¹-ivÄ• nÄ«yaá¹ƒ des
sumadhurampi bhojanaá¹ƒ punappunaá¹ƒ bhuÃ±jantassa na ruccati, ``apanetha, kiá¹ƒ imin
paá¹-ivÄ• netabbaá¹ƒ apanetabbaá¹ƒ hoti, na evamayaá¹ƒ dhammo. imaá¹ƒ hi dhammaá¹ƒ
vassasahassampi suá¹‡antÄ• tittiá¹ƒ na gacchanti. tenÄ• ha ``appaá¹-ivÄ• nÄ«yaâ€™â€™
anÄ• sittakaá¹ƒ ojavantaá¹ƒ. yathÄ• hi bÄ• hirÄ• ni asambhinnapÄ• yÄ• sÄ• dÄ«nipi sappi
yojitÄ• neva madhurÄ• ni ojavantÄ• ni honti, na evamayaá¹ƒ dhammo. ayaá¹ƒ hi attano dha
ojavÄ• ca, na aÃ±Ã±ena upasitto. tenÄ• ha ``asecanakamojavaâ€™â€™ nti. __pivanti maÃ
paá¹‡á¸• itapurisÄ• pivanti viya. __valÄ• hakameva panthagÅ«_ti valÄ• hakantarato nikkha
ghammÄ• bhitattÄ• pathikÄ• viya. navamaá¹ƒ.

10-11. dutiyasukkÄ• suttÄ• divaá¹‡á¹‡anÄ•

<244> dasame __puÃ±Ã±aá¹ƒ vata pasavi bahu_nti bahuá¹ƒ vata puÃ±Ã±aá¹ƒ pasavatÄ«t

<245> ekÄ• dasamaá¹ƒ uttÄ• nameva. ekÄ• dasamaá¹ƒ.

12. Ä• á¸·avakasuttavaá¹‡á¹‡anÄ•

<246> dvÄ• dasame \Ne I 278/ __Ä• á¸·aviya_nti Ä• á¸·avÄ«ti taá¹ƒ raá¹-á¹-hampi nagaram

nagarassa avidÅ«re gÄ• vutamatte á¹-hitaá¹ƒ. bhagavÄ• tattha viharanto taá¹ƒ nagaraá¹ƒ u
Ä• á¸·aviyaá¹ƒ viharatÄ«ti \Ee I 317/ vutto. __Ä• á¸·avakassa yakkhassa bhavane_ti ettha p
--- Ä• á¸·avako kira rÄ• jÄ• vividhanÄ• á¹-akÅ«pabhogaá¹ƒ chaá¸• á¸• etvÄ• corapaá¹-ibÄ•
paá¹-irÄ• janisedhanatthaá¹ƒ byÄ• yÄ• makaraá¹‡atthaÃ±ca sattame sattame divase migav
balakÄ• yena saddhiá¹ƒ katikaá¹ƒ akÄ• si --- ``yassa passena migo palÄ• yati, tasseva so b
tasseva passena migo palÄ• yi, javasampanno rÄ• jÄ• dhanuá¹ƒ gahetvÄ• pattikova tiyoja
anubandhi. eá¹‡imigÄ• ca tiyojanavegÄ• eva honti. atha parikkhÄ«á¹‡ajavaá¹ƒ taá¹ƒ udak
á¹-hitaá¹ƒ vadhitvÄ• dvidhÄ• chetvÄ• anatthikopi maá¹ƒsena ``nÄ• sakkhi migaá¹ƒ gahetu
apavÄ• damocanatthaá¹ƒ kÄ• jenÄ• dÄ• ya Ä• gacchanto nagarassÄ• vidÅ«re bahalapatta
disvÄ• parissamavinodanatthaá¹ƒ tassa mÅ«lamupagato. tasmiÃ±ca nigrodhe Ä• á¸·avako
bhavanaá¹ƒ labhitvÄ• majjhanhikasamaye tassa rukkhassa chÄ• yÄ• ya phuá¹-á¹-hokÄ• sa
khÄ• danto paá¹-ivasati. so taá¹ƒ disvÄ• khÄ• dituá¹ƒ upagato. rÄ• jÄ• tena saddhiá¹ƒ kati
``muÃ±ca maá¹ƒ, ahaá¹ƒ te divase divase manussaÃ±ca thÄ• lipÄ• kaÃ±ca pesessÄ• mÄ«
rÄ• jÅ«pabhogena pamatto na sarissasi, ahaá¹ƒ pana bhavanaá¹ƒ anupagataÃ±ca ananuÃ
labhÄ• mi, svÄ• haá¹ƒ bhavantampi jÄ«yeyyaâ€™â€™ nti na muÃ±ci. rÄ• jÄ• ``yaá¹ƒ divas
divasaá¹ƒ maá¹ƒ gahetvÄ• khÄ• dÄ• â€™â€™ ti attÄ• naá¹ƒ anujÄ• nitvÄ• tena mutto nag

balakÄ• yo magge khandhÄ• vÄ• raá¹ƒ bandhitvÄ• á¹-hito rÄ• jÄ• naá¹ƒ disvÄ• , ``kiá¹ƒ, m
evaá¹ƒ kilantosÄ«â€™â€™ ti? vadanto paccuggantvÄ• paá¹-iggahesi. rÄ• jÄ• taá¹ƒ pavatt
nagaraá¹ƒ gantvÄ• katapÄ• tarÄ• so nagaraguttikaá¹ƒ Ä• mantetvÄ• etamatthaá¹ƒ Ä• roce
``kiá¹ƒ, deva \Ee I 318/, kÄ• laparicchedo katoâ€™â€™ ti Ä• ha? na kato bhaá¹‡eti. duá¹-á¹
amanussÄ• hi paricchinnamattameva labhanti, aparicchinne pana janapadassÄ• bÄ• dho b
kiÃ±cÄ• pi evamakÄ• si, appossukko tvaá¹ƒ rajjasukhamanubhohi, ahamettha kÄ• tabbaá¹ƒ
kÄ• lasseva vuá¹-á¹-hÄ• ya bandhanÄ• gÄ• radvÄ• re á¹-hatvÄ• ye ye vajjhÄ• honti, te te s
jÄ«vitatthiko, so nikkhamatÅ«â€™â€™ ti \Be I 291/ bhaá¹‡ati. yo paá¹-hamaá¹ƒ nikkhamati,
279/ netvÄ• nhÄ• petvÄ• bhojetvÄ• ca ``imaá¹ƒ thÄ• lipÄ• kaá¹ƒ yakkhassa dehÄ«â€™â€
rukkhamÅ«laá¹ƒ paviá¹-á¹-hamattaá¹ƒyeva yakkho bheravaá¹ƒ attabhÄ• vaá¹ƒ nimminitvÄ•
yakkhÄ• nubhÄ• vena kira manussÄ• naá¹ƒ kesÄ• dÄ«ni upÄ• dÄ• ya sakalasarÄ«raá¹ƒ na
yakkhassa bhattaá¹ƒ gÄ• hÄ• petuá¹ƒ gatapurisÄ• taá¹ƒ disvÄ• bhÄ«tÄ• yathÄ• mittaá¹ƒ
``rÄ• jÄ• core gahetvÄ• yakkhassa detÄ«â€™â€™ ti manussÄ• corakammato paá¹-iviratÄ
navacorÄ• naá¹ƒ abhÄ• vena purÄ• á¹‡acorÄ• naÃ±ca parikkhayena bandhanÄ• gÄ• rÄ• n

atha nagaraguttiko raÃ±Ã±o Ä• rocesi. rÄ• jÄ• attano dhanaá¹ƒ nagararacchÄ• su chaá¸• â
koci lobhena gaá¹‡heyyÄ• â€™â€™ ti. taá¹ƒ pÄ• denapi koci nacchupi. so core alabhanto a
amaccÄ• ``kulapaá¹-ipÄ• á¹-iyÄ• ekamekaá¹ƒ jiá¹‡á¹‡akaá¹ƒ pesema, so pakatiyÄ• pi mac
Ä• haá¹ƒsu. rÄ• jÄ• ``amhÄ• kaá¹ƒ pitaraá¹ƒ amhÄ• kaá¹ƒ pitÄ• mahaá¹ƒ pesetÄ«ti manus
vo etaá¹ƒ ruccÄ«â€™â€™ ti vÄ• resi. ``tena hi, deva, dÄ• rakaá¹ƒ pesema uttÄ• naseyyaka
`mÄ• tÄ• meâ€™ ti `pitÄ• meâ€™ ti sineho natthÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• anujÄ

nagare dÄ• rakamÄ• taro ca dÄ• rake gahetvÄ• gabbhiniyo ca palÄ• yitvÄ• parajanapade
Ä• nenti. evaá¹ƒ dvÄ• dasa vassÄ• ni gatÄ• ni.

tato ekadivasaá¹ƒ sakalanagaraá¹ƒ vicinitvÄ• \Ee I 319/ ekampi dÄ• rakaá¹ƒ alabhitvÄ• ar
Ä• rocesuá¹ƒ --- ``natthi, deva, nagare dÄ• rako á¹-hapetvÄ• antepure tava puttaá¹ƒ Ä• á¸·a
rÄ• jÄ• ``yathÄ• mama putto piyo, evaá¹ƒ sabbalokassa, attanÄ• pana piyataraá¹ƒ natthi,
mama jÄ«vitaá¹ƒ rakkhathÄ• â€™â€™ ti. tena ca samayena Ä• á¸·avakassa mÄ• tÄ• putta
dukÅ«lacumbaá¹-ake katvÄ• aá¹…ke sayÄ• petvÄ• nisinnÄ• hoti. rÄ• japurisÄ• raÃ±Ã±o
vippalapantiyÄ• tassÄ• soá¸·asannaÃ±ca devisahassÄ• naá¹ƒ saddhiá¹ƒ dhÄ• tiyÄ• taá¹ƒ
yakkhabhakkho bhavissatÄ«â€™â€™ ti. taá¹ƒdivasaÃ±ca bhagavÄ• paccÅ«sasamayaá¹ƒ
jetavanavihÄ• re gandhakuá¹-iyaá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• bud
addasa Ä• á¸·avakassa kumÄ• rassa anÄ• gÄ• miphaluppattiyÄ• upanissayaá¹ƒ yakkhassa
desanÄ• pariyosÄ• ne ca caturÄ• sÄ«tipÄ• á¹‡asahassÄ• naá¹ƒ dhammacakkhupaá¹-ilÄ• b
purimabhattakiccaá¹ƒ katvÄ• suniá¹-á¹-hitapacchÄ• bhattakicco kÄ• á¸·apakkhÅ«posathadi
sÅ«riye eko adutiyo pattacÄ«varamÄ• dÄ• ya pÄ• damaggeneva sÄ• vatthito tiá¹ƒsa yojanÄ
yakkhassa bhavanaá¹ƒ pÄ• visi. tena vuttaá¹ƒ ``Ä• á¸·avakassa yakkhassa bhavaneâ€™â€

kiá¹ƒ pana bhagavÄ• yasmiá¹ƒ nigrodhe Ä• á¸·avakassa bhavanaá¹ƒ, tassa mÅ«le vihÄ• s
bhavaneyeva. yatheva hi yakkhÄ• attano bhavanaá¹ƒ passanti, tathÄ• bhagavÄ• pi. so tat
aá¹-á¹-hÄ• si. tadÄ• Ä• á¸·avako himavante yakkhasamÄ• gamaá¹ƒ gato hoti. tato Ä• á¸·av
nÄ• ma yakkho bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• , ``kiá¹ƒ, bhante, bhagavÄ• v
Ä• ma, gadrabha, Ä• gatomhi, sace te agaru, vihareyyÄ• mekarattaá¹ƒ Ä• á¸·avakassa bhav
bhante, garu, apica kho so yakkho kakkhaá¸·o pharuso, mÄ• tÄ• pitÅ«nampi abhivÄ• danÄ•
bhagavato idha vÄ• soti. jÄ• nÄ• mi, gadrabha, tassa sabhÄ• vaá¹ƒ, na koci mamantarÄ• yo
vihareyyÄ• mekarattanti.

dutiyampi gadrabho yakkho bhagavantaá¹ƒ etadavoca --- ``aggitattakapÄ• lasadiso, bhante
mÄ• tÄ• pitaroti vÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ti vÄ• dhammoti vÄ• na jÄ• nÄ• ti, idhÄ• ga
karoti, hadayampi phÄ• leti, pÄ• depi gahetvÄ• parasamuddaá¹ƒ vÄ• paracakkavÄ• á¸·aá¹
dutiyampi bhagavÄ• Ä• ha --- ``jÄ• nÄ• mi, gadrabha, sacepi te agaru, vihareyyÄ• mekarat
bhante, garu, apica kho so yakkho attano anÄ• rocetvÄ• anujÄ• nantaá¹ƒ maá¹ƒ jÄ«vitÄ• p
bhante, tassÄ• ti. yathÄ• sukhaá¹ƒ \Be I 293/, gadrabha, Ä• rocehÄ«ti. ``tena hi, bhante, tva
ti bhagavantaá¹ƒ abhivÄ• detvÄ• himavantÄ• bhimukho pakkÄ• mi. bhavanadvÄ• rampi sa
bhagavÄ• antobhavanaá¹ƒ pavisitvÄ• yattha abhilakkhitesu maá¹…galadivasÄ• dÄ«su nis
anubhoti, tasmiá¹ƒyeva dibbaratanamaye pallaá¹…ke nisÄ«ditvÄ• suvaá¹‡á¹‡Ä• bhaá¹ƒ mu
yakkhassa itthiyo Ä• gantvÄ• bhagavantaá¹ƒ vanditvÄ• samparivÄ• retvÄ• nisÄ«diá¹ƒsu.
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• pÅ«janeyyaá¹ƒ pÅ«jetvÄ• imaá¹ƒ sampattiá¹ƒ
karotha, mÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ issÄ• macchariyÄ• bhibhÅ«tÄ• viharathÄ• â€™â€™ ti

pakiá¹‡á¹‡akadhammakathaá¹ƒ kathesi. tÄ• bhagavato madhuranigghosaá¹ƒ sutvÄ• sÄ• c
bhagavantaá¹ƒ samparivÄ• retvÄ• nisÄ«diá¹ƒsuyeva. gadrabhopi himavantaá¹ƒ gantvÄ• Ä
``yagghe \Ne I 281/, mÄ• risa, jÄ• neyyÄ• si vimÄ• ne te bhagavÄ• nisinnoâ€™â€™ ti. so g
akÄ• si ``tuá¹‡hÄ« hohi, gantvÄ• kattabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti. purisamÄ• nena ki
``mÄ• koci parisamajjhe suá¹‡eyyÄ• â€™â€™ ti evamakÄ• si.

tadÄ• sÄ• tÄ• girahemavatÄ• bhagavantaá¹ƒ jetavaneyeva vanditvÄ• ``yakkhasamÄ• ga
saparivÄ• rÄ• nÄ• nÄ• yÄ• nehi \Ee I 321/ Ä• kÄ• sena gacchanti. Ä• kÄ• se ca yakkhÄ• n
Ä• kÄ• saá¹-á¹-hÄ• ni vimÄ• nÄ• ni pariharitvÄ• maggaá¹-á¹-hÄ• neneva maggo hoti. Ä• á¸
bhÅ«maá¹-á¹-haá¹ƒ suguttaá¹ƒ pÄ• kÄ• raparikkhittaá¹ƒ susaá¹ƒvihitadvÄ• raaá¹-á¹-Ä• laka
kaá¹ƒsajÄ• lasaÃ±channaá¹ƒ maÃ±jÅ«sasadisaá¹ƒ tiyojanaá¹ƒ ubbedhena, tassa upari mag
padesamÄ• gamma gantuá¹ƒ nÄ• sakkhiá¹ƒsu. buddhÄ• naá¹ƒ hi nisinnokÄ• sassa uparibh
gantuá¹ƒ na sakkoti. te ``kimidaâ€™â€™ nti? Ä• vajjetvÄ• bhagavantaá¹ƒ disvÄ• Ä• kÄ• s
oruyha vanditvÄ• dhammaá¹ƒ sutvÄ• padakkhiá¹‡aá¹ƒ katvÄ• , ``yakkhasamÄ• gamaá¹ƒ g
tÄ«á¹‡i vatthÅ«ni pasaá¹ƒsantÄ• yakkhasamÄ• gamaá¹ƒ agamaá¹ƒsu. Ä• á¸·avako te disv
ti paá¹-ikkamma okÄ• samadÄ• si. te Ä• á¸·avakassa nivedesuá¹ƒ --- ``lÄ• bhÄ• te, Ä• á¸·a
bhagavÄ• viharati, gacchÄ• vuso, bhagavantaá¹ƒ payirupÄ• sassÅ«â€™â€™ ti. evaá¹ƒ bh
na yasmiá¹ƒ nigrodhe \Be I 294/ Ä• á¸·avakassa bhavanaá¹ƒ, tassa mÅ«leti. tena vuttaá¹ƒ --
bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati Ä• á¸·avakassa yakkhassa bhavaneâ€™â€™ ti.

__atha kho Ä• á¸·avako ... pe ... etadavoca --- ``nikkhama, samaá¹‡Ä• â€™â€™ _ti kasmÄ
rosetukÄ• matÄ• ya. tatrevaá¹ƒ Ä• dito pabhuti sambandho veditabbo --- ayaá¹ƒ hi yasmÄ•
dukkathÄ• hoti dussÄ«lÄ• dÄ«naá¹ƒ sÄ«lÄ• dikathÄ• viya, tasmÄ• tesaá¹ƒ yakkhÄ• naá¹
pasaá¹ƒsaá¹ƒ sutvÄ• yeva aggimhi pakkhittaloá¹‡asakkharÄ• viya abbhantare kopena taá¹
hutvÄ• ``ko so bhagavÄ• nÄ• ma, yo mama bhavanaá¹ƒ paviá¹-á¹-hoâ€™â€™ ti Ä• ha. te
Ä• vuso, jÄ• nÄ• si bhagavantaá¹ƒ amhÄ• kaá¹ƒ satthÄ• raá¹ƒ, yo tusitabhavane á¹-hito pa
viloketvÄ• â€™â€™ tiÄ• dinÄ• nayena yÄ• va dhammacakkapavattanÄ• kathentÄ• paá¹-i
pubbanimittÄ• ni vatvÄ• , ``imÄ• nipi tvaá¹ƒ, Ä• vuso, acchariyÄ• ni nÄ• ddasÄ• â€™â€™ ti
kodhavasena ``nÄ• ddasaâ€™â€™ nti Ä• ha. Ä• vuso Ä• á¸·avaka, passeyyÄ• si vÄ• tvaá¹
passatÄ• vÄ• apassatÄ• \Ee I 322/ vÄ• ? kiá¹ƒ tvaá¹ƒ karissasi \Ne I 282/ amhÄ• kaá¹ƒ sa
upanidhÄ• ya calakkakudha-mahÄ• usabhasamÄ«pe tadahujÄ• tavacchako viya, tidhÄ• pa
bhiá¹…kapotako viya, bhÄ• suravilambitakesarasobhitakkhandhassa migaraÃ±Ã±o samÄ«p
diyaá¸• á¸• hayojanasatapavaá¸• á¸• hakÄ• yasupaá¹‡á¹‡arÄ• jasamÄ«pe chinnapakkhakÄ
yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«ti. evaá¹ƒ vutte duá¹-á¹-ho Ä• á¸·avako uá¹-á¹-hahit
vÄ• mapÄ• dena á¹-hatvÄ• --- ``passatha dÄ• ni tumhÄ• kaá¹ƒ vÄ• satthÄ• mahÄ• nubhÄ
dakkhiá¹‡apÄ• dena saá¹-á¹-hiyojanamattaá¹ƒ kelÄ• sapabbatakÅ«á¹-aá¹ƒ akkami. taá¹ƒ ay
niddhantaayopiá¹‡á¸• o papaá¹-ikÄ• yo muÃ±ci, so tatra á¹-hatvÄ• , ``ahaá¹ƒ Ä• á¸·avakoâ€
sakalajambudÄ«paá¹ƒ saddo phari.

__cattÄ• ro kira saddÄ• _ sakalajambudÄ«pe sÅ«yiá¹ƒsu --- yaÃ±ca puá¹‡á¹‡ako yakkhase
dhanaÃ±jayakorabyarÄ• jÄ• naá¹ƒ jÅ«taá¹ƒ jinitvÄ• apphoá¹-etvÄ• ``ahaá¹ƒ jiniâ€™â€™ n
devÄ• namindo kassapabhagavato sÄ• sane osakkante vissakammadevaputtaá¹ƒ sunakha
pÄ• pabhikkhÅ« ca \Be I 295/ pÄ• pabhikkhuniyo ca upÄ• sake ca upÄ• sikÄ• yo ca sabbev
khÄ• dÄ• mÄ«â€™â€™ ti ugghosÄ• pesi; yaÃ±ca kusajÄ• take pabhÄ• vatihetu sattahi rÄ•
pabhÄ• vatiá¹ƒ attanÄ• saha hatthikkhandhe Ä• ropetvÄ• nagarÄ• nikkhamma --- ``ahaá¹
sÄ«hassaramahÄ• kusarÄ• jÄ• â€™â€™ ti mahÄ• puriso ugghosesi; yaÃ±ca kelÄ• samudd
hi sakalajambudÄ«pe dvÄ• re á¹-hatvÄ• ugghositasadisaá¹ƒ ahosi. tiyojanasahassavitthato
yakkhassÄ• nubhÄ• vena.

so __vÄ• tamaá¹‡á¸• alaá¹ƒ_ samuá¹-á¹-hÄ• pesi --- ``eteneva samaá¹‡aá¹ƒ palÄ• pessÄ•
puratthimÄ• dibhedÄ• vÄ• tÄ• samuá¹-á¹-hahitvÄ• aá¸• á¸• hayojanayojanadviyojanatiyoja
pabbatakÅ«á¹-Ä• ni padÄ• letvÄ• vanagaccharukkhÄ• dÄ«ni ummÅ«laá¹ƒ katvÄ• , Ä• á¸·av
jiá¹‡á¹‡ahatthisÄ• lÄ• dÄ«ni cuá¹‡á¹‡entÄ• chadaniá¹-á¹-hakÄ• Ä• kÄ• se vidhamentÄ• . b
uparodho hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. te vÄ• tÄ• dasabalaá¹ƒ patvÄ• cÄ«varakaá¹‡
nÄ• sakkhiá¹ƒsu. tato __mahÄ• vassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. ``udakena ajjhottharitvÄ• s
mÄ• ressÄ• mÄ«â€™â€™ ti. tassÄ• nubhÄ• vena uparÅ«pari satapaá¹-alasahassapaá¹-alÄ
uá¹-á¹-hahitvÄ• pavassiá¹ƒsu. vuá¹-á¹-hidhÄ• rÄ• vegena pathavÄ« chiddÄ• ahosi. vanaru
mahogho Ä• gantvÄ• dasabalassa cÄ«vare ussÄ• vabindumattampi temetuá¹ƒ nÄ• sakkhi.
samuá¹-á¹-hÄ• pesi. mahantÄ• ni mahantÄ• ni pabbatakÅ«á¹-Ä• ni dhÅ«mÄ• yantÄ• ni \Ne
Ä• kÄ• senÄ• gantvÄ• dasabalaá¹ƒ patvÄ• dibbamÄ• lÄ• guá¸·Ä• ni sampajjiá¹ƒsu. tato __
samuá¹-á¹-hÄ• pesi. ekatodhÄ• rÄ• ubhatodhÄ• rÄ• asisattikhurappÄ• dayo dhÅ«mÄ• yant
dasabalaá¹ƒ patvÄ• dibbapupphÄ• ni ahesuá¹ƒ. tato __aá¹…gÄ• ravassaá¹ƒ_ samuá¹-á¹-h
aá¹…gÄ• rÄ• Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ• v
__kukkulavassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. accuá¹‡hÄ• kukkulÄ• Ä• kÄ• senÄ• gantvÄ• da
candanacuá¹‡á¹‡aá¹ƒ hutvÄ• nipatiá¹ƒsu. tato __vÄ• likavassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. at
dhÅ«mÄ• yantÄ• pajjalantÄ• Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le dibbapupp
__kalalavassaá¹ƒ_ samuá¹-á¹-hÄ• pesi. taá¹ƒ kalalavassaá¹ƒ dhÅ«mÄ• yantaá¹ƒ pajjalanta
dasabalassa pÄ• damÅ«le dibbagandhaá¹ƒ hutvÄ• nipati. tato \Be I 296/ __andhakÄ• raá¹ƒ
``bhiá¹ƒsetvÄ• samaá¹‡aá¹ƒ palÄ• pessÄ• mÄ«â€™â€™ ti. taá¹ƒ caturaá¹…gasamannÄ• g
hutvÄ• dasabalaá¹ƒ patvÄ• sÅ«riyappabhÄ• vihatamiva andhakÄ• raá¹ƒ antaradhÄ• yi.

evaá¹ƒ yakkho imÄ• hi navahi vÄ• tavassapÄ• sÄ• á¹‡apaharaá¹‡aá¹…gÄ• rakukkulavÄ• l
\Ee I 324/ bhagavantaá¹ƒ palÄ• petuá¹ƒ asakkonto nÄ• nÄ• vidhapaharaá¹‡ahatthÄ• ya
anekappakÄ• rarÅ«pabhÅ«tagaá¹‡asamÄ• kulÄ• ya caturaá¹…giniyÄ• senÄ• ya sayameva
bhÅ«tagaá¹‡Ä• anekappakÄ• re vikÄ• re katvÄ• ``gaá¹‡hatha hanathÄ• â€™â€™ ti bhaga
honti. apica kho niddhantalohapiá¹‡á¸• aá¹ƒ viya makkhikÄ• , bhagavantaá¹ƒ allÄ«yituá¹ƒ a

evaá¹ƒ santepi yathÄ• bodhimaá¹‡á¸• e mÄ• ro Ä• gatavelÄ• yameva nivatto, tathÄ• aniva
upaá¸• á¸• harattimattaá¹ƒ byÄ• kulamakaá¹ƒsu. evaá¹ƒ upaá¸• á¸• harattimattaá¹ƒ
anekappakÄ• ravibhiá¹ƒsanakadassanenapi bhagavantaá¹ƒ cÄ• letuá¹ƒ asakkonto Ä• á¸·av
``yaá¹ƒnÅ«nÄ• haá¹ƒ kenaci ajeyyaá¹ƒ dussÄ• vudhaá¹ƒ muÃ±ceyyaâ€™â€™ nti.

__cattÄ• ri kira Ä• vudhÄ• ni_ loke seá¹-á¹-hÄ• ni --- sakkassa vajirÄ• vudhaá¹ƒ, vessavaá¹
yamassa nayanÄ• vudhaá¹ƒ, Ä• á¸·avakassa dussÄ• vudhanti. yadi hi sakko duá¹-á¹-ho vaj
pahareyya, aá¹-á¹-hasaá¹-á¹-hisahassÄ• dhikayojanasatasahassaá¹ƒ vinivijjhitvÄ• heá¹-á¹-
vessavaá¹‡ena kujjhanakÄ• le vissajjitaá¹ƒ gadÄ• vudhaá¹ƒ bahÅ«naá¹ƒ yakkhasahassÄ• n
hatthapÄ• saá¹ƒ Ä• gantvÄ• tiá¹-á¹-hati. yamena duá¹-á¹-hena nayanÄ• vudhena olokitama
kumbhaá¹‡á¸• asahassÄ• ni tattakapÄ• le tilÄ• viya pharantÄ• ni vinassanti. Ä• á¸·avako du
dussÄ• vudhaá¹ƒ muÃ±ceyya, dvÄ• dasa vassÄ• ni devo na vasseyya. sace pathaviyaá¹ƒ n
sabbarukkhatiá¹‡Ä• dÄ«ni sussitvÄ• \Ne I 284/ dvÄ• dasavassantare na puna viruheyyuá¹ƒ
tattakapÄ• le udakabindu viya sabbamudakaá¹ƒ susseyya. sace sinerusadisepi pabbate mu
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ hutvÄ• vikireyya. so evaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ dussÄ• vud
muÃ±citvÄ• aggahesi. yebhuyyena dasasahassÄ«lokadhÄ• tudevatÄ• vegena sannipatiá¹
325/ bhagavÄ• Ä• á¸·avakaá¹ƒ damessati, tattha dhammaá¹ƒ sossÄ• mÄ• â€™â€™ ti yud
sannipatiá¹ƒsu. evaá¹ƒ sakalampi Ä• kÄ• saá¹ƒ devatÄ• hi paripuá¹‡á¹‡amahosi.

atha Ä• á¸·avako bhagavato samÄ«pe uparÅ«pari vicaritvÄ• vatthÄ• vudhaá¹ƒ muÃ±ci. taá
Ä• kÄ• se bheravasaddaá¹ƒ karontaá¹ƒ dhÅ«mÄ• yantaá¹ƒ pajjalantaá¹ƒ bhagavantaá¹ƒ pa
yakkhamÄ• namaddanatthaá¹ƒ pÄ• dapuÃ±chanacoá¸·aá¹ƒ hutvÄ• pÄ• damÅ«le nipati. Ä•
chinnavisÄ• á¹‡o viya usabho uddhatadÄ• á¹-ho viya sappo nittejo nimmado nipatitamÄ• na
``dussÄ• vudhampi me samaá¹‡aá¹ƒ nÄ• bhibhosi. kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti? ``
mettÄ• vihÄ• rayutto samaá¹‡o, handa naá¹ƒ rosetvÄ• mettÄ• ya viyojemÄ«â€™â€™ ti imi
--- atha kho Ä• á¸·avako yakkho yena bhagavÄ• ... pe ... nikkhama samaá¹‡Ä• ti. tatthÄ• ya
mayÄ• ananuÃ±Ã±Ä• to mama bhavanaá¹ƒ pavisitvÄ• gharasÄ• miko viya itthÄ• gÄ• rass
ananuyuttametaá¹ƒ samaá¹‡assa yadidaá¹ƒ adinnaparibhogo itthisaá¹ƒsaggo ca? tasmÄ• y
á¹-hito, nikkhama samaá¹‡Ä• ti. eke pana --- ``etÄ• ni aÃ±Ã±Ä• ni ca pharusavacanÄ• ni va
etadavocÄ• â€™â€™ ti bhaá¹‡anti.

atha bhagavÄ• --- ``yasmÄ• thaddho paá¹-ithaddhabhÄ• vena vinetuá¹ƒ na sakkÄ• , so hi
kayiramÄ• ne, seyyathÄ• pi caá¹‡á¸• assa kukkurassa nÄ• sÄ• ya pittaá¹ƒ bhindeyya, so bh
caá¹‡á¸• ataro assa, evaá¹ƒ thaddhataro hoti, mudunÄ• pana so sakkÄ• vinetuâ€™â€™ n
piyavacanena tassa vacanaá¹ƒ sampaá¹-icchitvÄ• nikkhami. tena vuttaá¹ƒ __sÄ• dhÄ• vus

tato Ä• á¸·avako --- ``subbaco vatÄ• yaá¹ƒ samaá¹‡o ekavacaneneva nikkhanto, evaá¹ƒ nÄ
sukhaá¹ƒ samaá¹‡aá¹ƒ akÄ• raá¹‡enevÄ• haá¹ƒ sakalarattiá¹ƒ yuddhena abbhuyyÄ• siâ€™

cintesi --- ``idÄ• nipi na sakkÄ• jÄ• nituá¹ƒ, kiá¹ƒ nu kho subbacatÄ• ya nikkhanto udÄ• hu
handÄ• haá¹ƒ \Ee I 326/ vÄ«maá¹ƒsÄ• mÄ«â€™â€™ ti. tato __pavisa, samaá¹‡Ä• _ti Ä• ha
mudubhÅ«tacittavavatthÄ• nakaraá¹‡atthaá¹ƒ puna piyavacanaá¹ƒ vadanto __sÄ• dhÄ• vus
pÄ• visi. Ä• á¸·avako punappunaá¹ƒ tameva subbacabhÄ• vaá¹ƒ vÄ«maá¹ƒsanto dutiyampi
pavisÄ• _ti Ä• ha. bhagavÄ• pi tathÄ• akÄ• si. yadi na kareyya, pakatiyÄ• pi thaddhayakkh
thaddhataraá¹ƒ hutvÄ• dhammakathÄ• ya bhÄ• janaá¹ƒ na bhaveyya. tasmÄ• yathÄ• nÄ•
yaá¹ƒ so icchati, taá¹ƒ datvÄ• vÄ• katvÄ• vÄ• saÃ±Ã±Ä• pesi tathÄ• bhagavÄ• kilesaro
saÃ±Ã±Ä• petuá¹ƒ yaá¹ƒ so bhaá¹‡ati, taá¹ƒ akÄ• si. yathÄ• ca dhÄ• tÄ« thaÃ±Ã±aá¹ƒ apiv
datvÄ• upalÄ• á¸·etvÄ• pÄ• yeti, tathÄ• bhagavÄ• yakkhaá¹ƒ lokuttaradhammakhÄ«raá¹ƒ
patthitavacanakaraá¹‡ena upalÄ• á¸·ento evamakÄ• si. yathÄ• ca puriso lÄ• bumhi catuma
tassabbhantaraá¹ƒ sodheti, evaá¹ƒ bhagavÄ• yakkhassa citte lokuttaracatumadhuraá¹ƒ pÅ«
kodhamalaá¹ƒ sodhetuá¹ƒ yÄ• va tatiyaá¹ƒ nikkhamanapavisanaá¹ƒ akÄ• si.

atha Ä• á¸·avako ``subbaco ayaá¹ƒ samaá¹‡o `nikkhamÄ• â€™ ti vutto nikkhamati, `pavisÄ
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ evameva sakalarattiá¹ƒ kilametvÄ• pÄ• de gahet
khipeyyaâ€™â€™ nti? pÄ• pakaá¹ƒ cittaá¹ƒ uppÄ• detvÄ• catutthavÄ• raá¹ƒ Ä• ha __nikkh
Ã±atvÄ• bhagavÄ• __na khvÄ• haá¹ƒ ta_nti Ä• ha. evaá¹ƒ vÄ• vutte taduttarikaraá¹‡Ä«ya
pucchitabbaá¹ƒ maÃ±Ã±issati. taá¹ƒ dhammakathÄ• ya mukhaá¹ƒ bhavissatÄ«ti Ã±atvÄ• , _
tattha __na_-iti paá¹-ikkhepe. __kho_ti avadhÄ• raá¹‡e. __aha_nti attanidassanaá¹ƒ. __ta_n
tenevettha ``yasmÄ• tvaá¹ƒ evaá¹ƒ cintesi, tasmÄ• ahaá¹ƒ, Ä• vuso, neva nikkhamissÄ• m
karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«â€™â€™ ti evamattho daá¹-á¹-habbo.

tato Ä• á¸·avako yasmÄ• pubbepi Ä• kÄ• sena gamanavelÄ• ya --- ``kiá¹ƒ nu kho etaá¹ƒ s
udÄ• hu rajatamaá¹‡ivimÄ• nÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ, handa naá¹ƒ passÄ• mÄ• â€™â€™
iddhimante tÄ• pasaparibbÄ• jake paÃ±haá¹ƒ pucchitvÄ• vissajjetuá¹ƒ \Ee I 327/ asakkonte
viheá¹-heti, tasmÄ• bhagavantampi tathÄ• viheá¹-hessÄ• mÄ«ti maÃ±Ã±amÄ• no __paÃ±

kuto panassa paÃ±hÄ• ti \Be I 299/? tassa kira mÄ• tÄ• pitaro kassapaá¹ƒ bhagavantaá¹ƒ
\Ne I 286/ paÃ±he saha vissajjanena uggahesuá¹ƒ. te daharakÄ• le Ä• á¸·avakaá¹ƒ pariyÄ•
kÄ• laccayena vissajjanaá¹ƒ sammussi. tato ``ime paÃ±hÄ• pi mÄ• vinassantÅ«â€™â€™ t
jÄ• tihiá¹…gulakena lekhÄ• petvÄ• vimÄ• ne nikkhipi. evamete puá¹-á¹-hapaÃ±hÄ• buddha
taá¹ƒ sutvÄ• yasmÄ• buddhÄ• naá¹ƒ pariccattalÄ• bhantarÄ• yo vÄ• jÄ«vitantarÄ• yo vÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡abyÄ• mappabhÄ• dipaá¹-ighÄ• to vÄ• na sakkÄ• kenaci kÄ• tu
asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ dassento __na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, pa
loke_tiÄ• dimÄ• ha.

evaá¹ƒ bhagavÄ• tassa bÄ• dhanacittaá¹ƒ paá¹-isedhetvÄ• paÃ±hÄ• pucchane ussÄ• haa
tvaá¹ƒ, Ä• vuso, puccha, yadÄ• kaá¹…khasÄ«_ti. tassattho --- puccha, yadi Ä• kÄ• á¹…kha

bhÄ• ro atthi. atha vÄ• puccha, yaá¹ƒ Ä• kaá¹…khasi. sabbaá¹ƒ te vissajjessÄ• mÄ«ti sabb
pavÄ• resi asÄ• dhÄ• raá¹‡aá¹ƒ paccekabuddhaaggasÄ• vakamahÄ• sÄ• vakehi. evaá¹ƒ b
pavÄ• ritÄ• ya __atha kho Ä• á¸·avako yakkho bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si_.

tattha __kiá¹ƒ sÅ«dha vitta_nti, kiá¹ƒ su idha vittaá¹ƒ. __vitta_nti dhanaá¹ƒ. taá¹ƒ hi pÄ«tisa
vittiá¹ƒ karoti, tasmÄ• ``vittaâ€™â€™ nti vuccati. __suciá¹‡á¹‡a_nti sukataá¹ƒ. __sukha_nti
sÄ• taá¹ƒ. __Ä• vahÄ• tÄ«_ti Ä• vahati Ä• neti deti appeti. __have_-iti daá¸·hatthe nipÄ• to.
atisayena sÄ• du. ``sÄ• dhutaraâ€™â€™ ntipi pÄ• á¹-ho. __rasÄ• na_nti rasasaÃ±Ã±itÄ• na
__katha_nti kena pakÄ• rena. kathaá¹ƒjÄ«vino jÄ«vitaá¹ƒ __kathaá¹ƒjÄ«viá¹ƒjÄ«vitaá¹ƒ_.
gÄ• thÄ• bandhasukhatthaá¹ƒ pana sÄ• nunÄ• sikaá¹ƒ \Ee I 328/ vuccati. kathaá¹ƒjÄ«viá¹ƒ
tassa ``jÄ«vantÄ• naá¹ƒ kathaá¹ƒjÄ«viâ€™â€™ nti attho. evaá¹ƒ imÄ• ya gÄ• thÄ• ya ``kiá¹
vittaá¹ƒ seá¹-á¹-haá¹ƒ? kiá¹ƒ su suciá¹‡á¹‡aá¹ƒ sukhamÄ• vahÄ• ti? kiá¹ƒ rasÄ• naá¹ƒ sÄ•
kathaá¹ƒjÄ«viá¹ƒ jÄ«vitaá¹ƒ seá¹-á¹-hamÄ• hÅ«â€™â€™ ti? ime cattÄ• ro paÃ±he pucchi.

athassa bhagavÄ• kassapadasabalena vissajjitanayeneva vissajjento imaá¹ƒ gÄ• thamÄ•
tattha yathÄ• hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di vittaá¹ƒ upabhogasukhaá¹ƒ \Be I 300/ Ä• vahati, k
paá¹-ibÄ• hati, dÄ• liddiyaá¹ƒ vÅ«pasameti, muttÄ• diratanapaá¹-ilÄ• bhahetu hoti, lokasant
evaá¹ƒ lokiyalokuttarÄ• saddhÄ• pi yathÄ• sambhavaá¹ƒ lokiyalokuttaraá¹ƒ vipÄ• kaá¹ƒ su
saddhÄ• dhurena paá¹-ipannÄ• naá¹ƒ jÄ• tijarÄ• didukkhaá¹ƒ paá¹-ibÄ• hati, guá¹‡adÄ• lidd
satisambojjhaá¹…gÄ• diratanapaá¹-ilÄ• bhahetu hoti.

``saddho \Ne I 287/ sÄ«lena sampanno, yaso bhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jitoâ€™â€™ ti || (Dhp 303) ---

vacanato lokasantatiÃ±ca Ä• vahatÄ«ti katvÄ• ``vittaâ€™â€™ nti vuttaá¹ƒ. yasmÄ• pana t
anugÄ• mikaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ sabbasampattihetu, lokiyassa hiraÃ±Ã±asuv
nidÄ• naá¹ƒ. saddhoyeva hi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• vittaá¹ƒ adhigacchati, assa
yÄ• vadeva anatthÄ• ya hoti, tasmÄ• seá¹-á¹-hanti vuttaá¹ƒ. __purisassÄ• _ti ukkaá¹-á¹-hap
tasmÄ• na kevalaá¹ƒ purisassa, itthiÄ• dÄ«nampi saddhÄ• vittameva seá¹-á¹-hanti veditab

__dhammo_ti dasakusaladhammo, dÄ• nasÄ«labhÄ• vanÄ• dhammo vÄ• . __suciá¹‡á¹‡o_
__sukhamÄ• vahatÄ«_ti soá¹‡aseá¹-á¹-hiputtaraá¹-á¹-hapÄ• lÄ• dÄ«naá¹ƒ viya manussasu
dibbasukhaá¹ƒ, pariyosÄ• ne mahÄ• padumÄ• dÄ«naá¹ƒ viya nibbÄ• nasukhaÃ±ca Ä• vaha

__sacca_nti ayaá¹ƒ saccasaddo anekesu atthesu dissati. seyyathidaá¹ƒ --- ``saccaá¹ƒ bhaá
I 329/â€™â€™ tiÄ• dÄ«su (Dhp 224) vÄ• cÄ• sacce. ``sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá
21.433) viratisacce. ``kasmÄ• nu saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• vad

891) diá¹-á¹-hisacce. ``cattÄ• rimÄ• ni, bhikkhave, brÄ• hmaá¹‡asaccÄ• nÄ«â€™â€™ tiÄ• d
brÄ• hmaá¹‡asacce. ``ekaá¹ƒ hi saccaá¹ƒ na dutiyamatthÄ«â€™â€™ tiÄ• dÄ«su (Sn 890; N
``catunnaá¹ƒ saccÄ• naá¹ƒ kati kusalÄ• â€™â€™ tiÄ• dÄ«su (Vibh 216) ariyasacce. idha pa
nibbÄ• naá¹ƒ viratisaccaÃ±ca abbhantaraá¹ƒ katvÄ• \Be I 301/ vÄ• cÄ• saccaá¹ƒ adhippeta
udakÄ• dÄ«ni vase vattenti, jÄ• tijarÄ• maraá¹‡apÄ• raá¹ƒ taranti. yathÄ• ha ---

``saccena vÄ• cenudakamhi dhÄ• vati,

visampi saccena hananti paá¹‡á¸• itÄ• .

saccena devo thanayaá¹ƒ pavassati,

sace á¹-hitÄ• nibbutiá¹ƒ patthayanti ||

``ye \Ne I 288/ kecime atthi rasÄ• pathabyÄ• ,

saccaá¹ƒ tesaá¹ƒ sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ.

sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca,

taranti jÄ• timaraá¹‡assa pÄ• raâ€™â€™ nti || (J II 21.433).

__sÄ• dutara_nti madhurataraá¹ƒ paá¹‡Ä«tataraá¹ƒ. __rasÄ• na_nti ye ime ``mÅ«laraso kh
(Dhs 628-630) nayena sÄ• yanÄ«yadhammÄ• , yecime ``anujÄ• nÄ• mi, bhikkhave, sabbaá
arasarÅ«po bhavaá¹ƒ gotamo, ye te, brÄ• hmaá¹‡a, rÅ«parasÄ• saddarasÄ• (Vin III 3; AN
rasarase (Vin IV 605-611), ayaá¹ƒ dhammavinayo ekaraso vimuttiraso (Vin II 385; AN III 8.1
bhagavÄ• attharasassa dhammarasassÄ• â€™â€™ tiÄ• dinÄ• (Nidd I 149) nayena rÅ«pÄ
byaÃ±janÄ• dayo ``dhammarasÄ• â€™â€™ ti vuccanti \Ee I 330/. tesaá¹ƒ rasÄ• naá¹ƒ sacc
saccameva sÄ• dutaraá¹ƒ. sÄ• dhutaraá¹ƒ vÄ• , seá¹-á¹-hataraá¹ƒ, uttamataraá¹ƒ. mÅ«laras
sarÄ«ramupabrÅ«henti, saá¹ƒkilesikaÃ±ca sukhamÄ• vahanti. saccarase viratisaccavÄ• cÄ
samathavipassanÄ• dÄ«hi cittaá¹ƒ upabrÅ«heti, asaá¹ƒkilesikaÃ±ca sukhamÄ• vahati. vimu
paramatthasaccarasaparibhÄ• vitattÄ• sÄ• du, attharasadhammarasÄ• ca tadadhigamÅ«p
dhammaÃ±ca nissÄ• ya pavattitoti.

__paÃ±Ã±Ä• jÄ«viá¹ƒjÄ«vita_nti ettha pana yvÄ• yaá¹ƒ andhekacakkhudvicakkhukesu dvic
vÄ• kammantÄ• nuá¹-á¹-hÄ• na-saraá¹‡agamanadÄ• na-saá¹ƒvibhÄ• ga-sÄ«lasamÄ• dÄ•
gahaá¹-á¹-hapaá¹-ipadaá¹ƒ, pabbajito vÄ• avippaá¹-isÄ• rakarasÄ«lasaá¹…khÄ• taá¹ƒ
taduttaricittavisuddhiÄ• dibhedampi pabbajitapaá¹-ipadaá¹ƒ paÃ±Ã±Ä• ya Ä• rÄ• dhetvÄ• jÄ

paÃ±Ã±Ä• ya jÄ«vino jÄ«vitaá¹ƒ, taá¹ƒ vÄ• paÃ±Ã±Ä• jÄ«vitaá¹ƒ seá¹-á¹-hamÄ• hÅ«ti evam

evaá¹ƒ bhagavatÄ• vissajjite cattÄ• ropi paÃ±he sutvÄ• attamano yakkho avasesepi cattÄ
__kathaá¹ƒsu tarati ogha_nti gÄ• thamÄ• ha. athassa bhagavÄ• purimanayeneva vissajjen
gÄ• thamÄ• ha. tattha kiÃ±cÄ• pi yo catubbidhamoghaá¹ƒ tarati, so saá¹ƒsÄ• raá¹‡á¹‡avam
vaá¹-á¹-adukkhampi acceti, kilesamalÄ• pi parisujjhati, evaá¹ƒ santepi pana yasmÄ• assad
asaddahanto na pakkhandati, paÃ±casu kÄ• maguá¹‡esu cittavossaggena pamatto \Ne I 28
saá¹ƒsÄ• raá¹‡á¹‡avaá¹ƒ na tarati, kusÄ«to dukkhaá¹ƒ viharati vokiá¹‡á¹‡o akusalehi dham
suddhimaggaá¹ƒ ajÄ• nanto na parisujjhati, tasmÄ• tappaá¹-ipakkhaá¹ƒ dassentena bhagav
vuttÄ• .

evaá¹ƒ vuttÄ• ya cetÄ• ya yasmÄ• sotÄ• pattiyaá¹…gapadaá¹-á¹-hÄ• naá¹ƒ saddhindriyaá
ogha_nti iminÄ• padena diá¹-á¹-hoghataraá¹‡aá¹ƒ sotÄ• pattimaggaá¹ƒ sotÄ• pannaÃ±ca p
sotÄ• panno kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya sÄ• taccakiriyasaá¹…khatena a
dutiyamaggaá¹ƒ Ä• rÄ• dhetvÄ• á¹-hapetvÄ• sakidevimaá¹ƒ \Ee I 331/ lokaá¹ƒ Ä• gamana
sotÄ• pattimaggena atiá¹‡á¹‡aá¹ƒ bhavoghavatthuá¹ƒ saá¹ƒsÄ• raá¹‡á¹‡avaá¹ƒ tarati, tasm
aá¹‡á¹‡ava_nti iminÄ• padena bhavoghataraá¹‡aá¹ƒ sakadÄ• gÄ• mimaggaá¹ƒ sakadÄ• g
sakadÄ• gÄ• mÄ« vÄ«riyena tatiyamaggaá¹ƒ Ä• rÄ• dhetvÄ• sakadÄ• gÄ• mimaggena ana
kÄ• moghasaÃ±Ã±itaÃ±ca kÄ• madukkhamacceti, tasmÄ• __vÄ«riyena dukkhamaccetÄ«_
kÄ• moghataraá¹‡aá¹ƒ anÄ• gÄ• mimaggaá¹ƒ anÄ• gÄ• miÃ±ca pakÄ• seti. yasmÄ• pana
parisuddhÄ• ya paÃ±Ã±Ä• ya ekantaparisuddhaá¹ƒ catutthamaggapaÃ±Ã±aá¹ƒ Ä• rÄ• dhet
appahÄ«naá¹ƒ avijjÄ• saá¹…khÄ• taá¹ƒ paramamalaá¹ƒ pajahati, tasmÄ• __paÃ±Ã±Ä• ya
avijjoghataraá¹‡aá¹ƒ arahattamaggaÃ±ca arahattaÃ±ca pakÄ• seti. imÄ• ya ca arahattanikÅ
gÄ• thÄ• ya pariyosÄ• ne yakkho sotÄ• pattiphale patiá¹-á¹-hÄ• si.

idÄ• ni \Be I 303/ tameva ``paÃ±Ã±Ä• ya parisujjhatÄ«â€™â€™ ti ettha vuttaá¹ƒ paÃ±Ã±Ä•
paá¹-ibhÄ• nena lokiyalokuttaramissakaá¹ƒ paÃ±haá¹ƒ pucchanto __kathaá¹ƒsu labhate pa
chappadaá¹ƒ gÄ• thamÄ• ha. tattha __kathaá¹ƒsÅ«_ti sabbattheva atthayuttipucchÄ• honti
paÃ±Ã±Ä• diatthaá¹ƒ Ã±atvÄ• tassa yuttiá¹ƒ pucchati --- ``kathaá¹ƒ, kÄ• ya yuttiyÄ• , kena
labhatÄ«â€™â€™ ti? esa nayo dhanÄ• dÄ«su.

athassa bhagavÄ• catÅ«hi kÄ• raá¹‡ehi paÃ±Ã±Ä• lÄ• bhaá¹ƒ dassento __saddahÄ• no_t
pubbabhÄ• ge kÄ• yasucaritÄ• dibhedena aparabhÄ• ge ca sattatiá¹ƒsabodhipakkhiyabhed
buddhapaccekabuddhasÄ• vakÄ• nibbÄ• naá¹ƒ pattÄ• , taá¹ƒ saddahÄ• no arahataá¹ƒ dha
lokiyalokuttarapaÃ±Ã±aá¹ƒ labhati, taÃ±ca kho na saddhÄ• mattakeneva. yasmÄ• pana sa
\Ne I 290/, upasaá¹…kamanto payirupÄ• sati, payirupÄ• santo sotaá¹ƒ odahati, ohitasoto dh
tasmÄ• upasaá¹…kamanato pabhuti yÄ• va dhammassavanena sussÅ«saá¹ƒ labhati. kiá¹ƒ
dhammaá¹ƒ saddahitvÄ• pi Ä• cariyupajjhÄ• ye kÄ• lena upasaá¹…kamitvÄ• \Ee I 332/ vat

yadÄ• payirupÄ• sanÄ• ya Ä• rÄ• dhitacittÄ• kiÃ±ci vattukÄ• mÄ• honti. atha adhigatÄ• ya
odahitvÄ• suá¹‡anto labhatÄ«ti. evaá¹ƒ sussÅ«sampi ca satiavippavÄ• sena appamatto
subhÄ• sitadubbhÄ• sitaÃ±Ã±utÄ• ya vicakkhaá¹‡o eva labhati, na itaro. tenÄ• ha ``appama

evaá¹ƒ yasmÄ• saddhÄ• ya paÃ±Ã±alÄ• bhasaá¹ƒvattanikaá¹ƒ paá¹-ipadaá¹ƒ paá¹-ipajjati
paÃ±Ã±Ä• dhigamÅ«pÄ• yaá¹ƒ suá¹‡Ä• ti, appamÄ• dena gahitaá¹ƒ na pamussati. vicakkha
aviparÄ«taÃ±ca gahetvÄ• vitthÄ• rikaá¹ƒ karoti. sussÅ«sÄ• ya vÄ• ohitasoto paÃ±Ã±Ä• pa
suá¹‡Ä• ti, appamÄ• dena sutadhammaá¹ƒ dhÄ• reti, vicakkhaá¹‡atÄ• ya dhatÄ• naá¹ƒ dha
athÄ• nupubbena paramatthasaccaá¹ƒ sacchikaroti, tasmÄ• ssa bhagavÄ• ``kathaá¹ƒsu lab
puá¹-á¹-ho imÄ• ni cattÄ• ri kÄ• raá¹‡Ä• ni dassento imaá¹ƒ gÄ• thamÄ• ha.

idÄ• ni \Be I 304/ tato pare tayo paÃ±he vissajjento __patirÅ«pakÄ• rÄ«_ti imaá¹ƒ gÄ• than
desakÄ• lÄ• dÄ«ni ahÄ• petvÄ• lokiyassa lokuttarassa vÄ• dhanassa patirÅ«paá¹ƒ adhiga
__patirÅ«pakÄ• rÄ«. dhuravÄ• _ti cetasikavÄ«riyavasena anikkhittadhuro. __uá¹-á¹-hÄ• tÄ•
uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• (Th 232) nayena kÄ• yika
uá¹-á¹-hÄ• nasampanno asithilaparakkamo. __vindate dhana_nti ekamÅ«sikÄ• ya nacirasse
catusatasahassasaá¹…khaá¹ƒ cÅ«á¸·antevÄ• sÄ« viya lokiyadhanaÃ±ca, mahallakamahÄ•
lokuttaradhanaÃ±ca labhati. so ``tÄ«hiyeva iriyÄ• pathehi viharissÄ• mÄ«â€™â€™ ti vattaá¹
thinamiddhÄ• gamanavelÄ• ya palÄ• lacumbaá¹-akaá¹ƒ temetvÄ• sÄ«se katvÄ• galappam
thinamiddhaá¹ƒ paá¹-ibÄ• hanto dasahi vassehi arahattaá¹ƒ \Ee I 333/ pÄ• puá¹‡i. __saccen
``saccavÄ• dÄ« bhÅ«tavÄ• dÄ«â€™â€™ ti, paramatthasaccenÄ• pi ``buddho paccekabudd
kittiá¹ƒ pappoti. __dada_nti yaá¹ƒkiÃ±ci icchitapatthitaá¹ƒ dadanto mittÄ• ni ganthati, sampÄ
attho. duddadaá¹ƒ vÄ• dadaá¹ƒ taá¹ƒ ganthati. dÄ• namukhena vÄ• cattÄ• ripi saá¹…gaha
veditabbÄ• ni, tehi mittÄ• ni karotÄ«ti vuttaá¹ƒ hoti.

evaá¹ƒ \Ne I 291/ gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ena lokiyalokuttaramissake
vissajjetvÄ• idÄ• ni ``kathaá¹ƒ pecca na socatÄ«â€™â€™ ti imaá¹ƒ paÃ±camaá¹ƒ paÃ±haa
vissajjento __yassete_tiÄ• dÄ«mÄ• ha. tassattho --- yassa ``saddahÄ• no arahataâ€™â€™
sabbakalyÄ• á¹‡adhammuppÄ• dikÄ• ya saddhÄ• ya samannÄ• gatattÄ• __saddhassa, gh
vÄ• kÄ• maguá¹‡e esantassa gavesantassa kÄ• mabhogino gahaá¹-á¹-hassa ``saccena kit
vuttappakÄ• raá¹ƒ __saccaá¹ƒ_. ``sussÅ«saá¹ƒ labhate paÃ±Ã±aâ€™â€™ nti ettha sussÅ«
__damo_. ``dhuravÄ• uá¹-á¹-hÄ• tÄ• â€™â€™ ti ettha dhuranÄ• mena uá¹-á¹-hÄ• nanÄ• m
``dadaá¹ƒ mittÄ• ni ganthatÄ«â€™â€™ ti ettha vuttappakÄ• ro __cÄ• go_ cÄ• ti ete caturo d
pecca na socatÄ«_ti idhalokÄ• paralokaá¹ƒ gantvÄ• sa ve na socatÄ«ti.

evaá¹ƒ \Be I 305/ bhagavÄ• paÃ±camampi paÃ±haá¹ƒ vissajjetvÄ• taá¹ƒ yakkhaá¹ƒ coden
aÃ±Ã±epÄ«_tiÄ• dimÄ• ha. tattha __iá¹…ghÄ• _ti codanatthe nipÄ• to. __aÃ±Ã±epÄ«_ti aÃ

samaá¹‡abrÄ• hmaá¹‡e pucchassu. aÃ±Ã±epi vÄ• pÅ«raá¹‡Ä• dayo sabbaÃ±Ã±upaá¹-iÃ±
pucchassu. yadi amhehi ``saccena kittiá¹ƒ pappotÄ«â€™â€™ ti ettha vuttappakÄ• rÄ• sacc
kittippattikÄ• raá¹‡aá¹ƒ vÄ• , ``sussÅ«saá¹ƒ labhate paÃ±Ã±aâ€™â€™ nti ettha sussÅ«sÄ•
dammÄ• bhiyyo \Ee I 334/ lokiyalokuttarapaÃ±Ã±Ä• paá¹-ilÄ• bhakÄ• raá¹‡aá¹ƒ vÄ• , ``dac
ganthatÄ«â€™â€™ ti ettha vuttappakÄ• rÄ• cÄ• gÄ• bhiyyo mittaganthanakÄ• raá¹‡aá¹ƒ v
uá¹-á¹-hÄ• tÄ• â€™â€™ ti ettha taá¹ƒ taá¹ƒ atthavasaá¹ƒ paá¹-icca dhuranÄ• mena uá¹-á¹-h
mahÄ• bhÄ• rasahanatthena ussoá¸·hibhÄ• vappattÄ• ya vÄ«riyasaá¹…khÄ• tÄ• ya khanty
lokiyalokuttaradhanavindanakÄ• raá¹‡aá¹ƒ vÄ• , ``saccaá¹ƒ dammo dhiti cÄ• goâ€™â€™ ti
catÅ«hi dhammehi bhiyyo asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ pecca asocanakÄ• raá¹‡aá¹ƒ vÄ•
saddhiá¹ƒ saá¹…khepayojanÄ• ya atthavaá¹‡á¹‡anÄ• . vitthÄ• rato pana ekamekaá¹ƒ pada
atthuddhÄ• rapaduddhÄ• rapadavaá¹‡á¹‡anÄ• nayehi vibhajitvÄ• veditabbÄ• .

evaá¹ƒ vutte yakkho yena saá¹ƒsayena aÃ±Ã±e puccheyya, tassa pahÄ«nattÄ• __kathaá¹
puthÅ« samaá¹‡abrÄ• hmaá¹‡e_ti vatvÄ• yepissa apucchanakÄ• raá¹‡aá¹ƒ na jÄ• nanti, te
ajjapajÄ• nÄ• mi, yo attho samparÄ• yiko_ti Ä• ha. tattha __ajjÄ• _ti ajjÄ• diá¹ƒ katvÄ• ti adh
__pajÄ• nÄ• mÄ«_ti yathÄ• vuttena pakÄ• rena jÄ• nÄ• mi. __yo attho_ti ettÄ• vatÄ• ``suss
paÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• nayena vuttaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ dasseti. __sampar
caturo \Ne I 292/ dhammÄ• â€™â€™ ti vuttaá¹ƒ pecca sokÄ• bhÄ• vakÄ• raá¹‡aá¹ƒ sampa
kÄ• raá¹‡assetaá¹ƒ adhivacanaá¹ƒ. ayaá¹ƒ hi atthasaddo ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€
1; DN I 255) pÄ• á¹-hatthe vattati. ``attho me, gahapati, hiraÃ±Ã±asuvaá¹‡á¹‡enÄ• â€™â€™
MN III 258) vicakkhaá¹‡e. ``hoti sÄ«lavataá¹ƒ atthoâ€™â€™ tiÄ• dÄ«su (J I 1.11) vuá¸• á¸•
bhajate atthahetÅ«â€™â€™ tiÄ• dÄ«su dhane. ``ubhinnamatthaá¹ƒ caratÄ«â€™â€™ tiÄ• d
443) hite \Be I 306/. ``atthe jÄ• te ca paá¹‡á¸• itaâ€™â€™ ntiÄ• dÄ«su (J I 1.92) kÄ• raá¹‡e
tasmÄ• yaá¹ƒ paÃ±Ã±Ä• dilÄ• bhÄ• dÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ diá¹-á¹-hadhammikaá¹ƒ, yaÃ±
kÄ• raá¹‡aá¹ƒ samparÄ• yikaá¹ƒ, taá¹ƒ yohaá¹ƒ ajja bhagavatÄ• vuttanayena \Ee I 335/ sÄ
kathaá¹ƒ nu dÄ• ni puccheyyaá¹ƒ puthÅ« samaá¹‡abrÄ• hmaá¹‡eti evamettha saá¹…khepa

evaá¹ƒ yakkho ``pajÄ• nÄ• mi yo attho samparÄ• yikoâ€™â€™ ti vatvÄ• tassa Ã±Ä• á¹‡as
dassento __atthÄ• ya vata me buddho_ti Ä• ha. tattha __atthÄ• yÄ• _ti hitÄ• ya vuá¸• á¸• hi
mahapphala_nti ``yassete caturo dhammÄ• â€™â€™ ti ettha vuttacÄ• gena yattha dinnaá¹ƒ
aggadakkhiá¹‡eyyaá¹ƒ buddhaá¹ƒ pajÄ• nÄ• mÄ«ti attho. keci pana ``saá¹…ghaá¹ƒ sandhÄ
bhaá¹‡anti.

evaá¹ƒ imÄ• ya gÄ• thÄ• ya attano hitÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni sahitapaá¹-ipattiá¹
vicarissÄ• mÄ«_tiÄ• dimÄ• ha. tattha __gÄ• mÄ• gÄ• ma_nti devagÄ• mÄ• devagÄ• maá¹
devanagaraá¹ƒ. __namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammata_nti ``sam
svÄ• kkhÄ• to vata bhagavato dhammoâ€™â€™ tiÄ• dinÄ• nayena buddhasubodhitaÃ±ca
``suppaá¹-ipanno vata bhagavato sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• saá¹…ghasuppa

namassamÄ• no dhammaghosako hutvÄ• vicarissÄ• mÄ«ti vuttaá¹ƒ hoti.

evamimÄ• ya gÄ• thÄ• ya pariyosÄ• naÃ±ca rattivibhÄ• vanaÃ±ca sÄ• dhukÄ• rasadduá¹-
yakkhabhavanaá¹ƒ Ä• nayanaÃ±ca ekakkhaá¹‡eyeva ahosi. rÄ• japurisÄ• sÄ• dhukÄ• rasa
sÄ• dhukÄ• rasaddo á¹-hapetvÄ• buddhe na aÃ±Ã±esaá¹ƒ abbhuggacchati, Ä• gato nu kh
bhagavato sarÄ«rappabhaá¹ƒ disvÄ• pubbe viya bahi aá¹-á¹-hatvÄ• nibbisaá¹…kÄ• antoy
bhagavantaá¹ƒ yakkhassa bhavane nisinnaá¹ƒ, yakkhaÃ±ca aÃ±jaliá¹ƒ paggahetvÄ• \Ne I
yakkhaá¹ƒ Ä• haá¹ƒsu --- ``ayaá¹ƒ te, mahÄ• yakkha, rÄ• jakumÄ• ro balikammÄ• ya Ä• nÄ
bhuÃ±ja vÄ• , yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti. so sotÄ• pannattÄ• lajjito vises
purato evaá¹ƒ vuccamÄ• no atha taá¹ƒ kumÄ• raá¹ƒ ubhohi hatthehi paá¹-iggahetvÄ• bhag
``ayaá¹ƒ, bhante, kumÄ• ro mayhaá¹ƒ pesito, imÄ• haá¹ƒ bhagavato dammi, hitÄ• nukampa
paá¹-iggaá¹‡hÄ• tu, bhante, bhagavÄ• imaá¹ƒ dÄ• rakaá¹ƒ imassa hitatthÄ• ya sukhatthÄ•
gÄ• thamÄ• ha ---

``imaá¹ƒ kumÄ• raá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ,

sabbaá¹…gupetaá¹ƒ paripuá¹‡á¹‡abyaÃ±janaá¹ƒ.

udaggacitto sumano dadÄ• mi te,

paá¹-iggaha lokahitÄ• ya cakkhumÄ• â€™â€™ ti ||

paá¹-iggahesi bhagavÄ• kumÄ• raá¹ƒ. paá¹-iggaá¹‡hanto ca yakkhassa ca kumÄ• rassa c
pÄ• dÅ«nagÄ• thaá¹ƒ abhÄ• si. taá¹ƒ yakkho kumÄ• raá¹ƒ saraá¹‡aá¹ƒ gamento tikkhattuá
seyyathidaá¹ƒ ---

``dÄ«ghÄ• yuko hotu ayaá¹ƒ kumÄ• ro,

tuvaÃ±ca yakkha sukhito bhavÄ• hi.

abyÄ• dhitÄ• lokahitÄ• ya tiá¹-á¹-hatha,

ayaá¹ƒ kumÄ• ro saraá¹‡amupeti buddhaá¹ƒ.

ayaá¹ƒ kumÄ• ro saraá¹‡amupeti dhammaá¹ƒ.

ayaá¹ƒ kumÄ• ro saraá¹‡amupeti saá¹…ghaâ€™â€™ nti ||

atha bhagavÄ• kumÄ• raá¹ƒ rÄ• japurisÄ• naá¹ƒ adÄ• si --- ``imaá¹ƒ vaá¸• á¸• hetvÄ• pur
evaá¹ƒ so kumÄ• ro rÄ• japurisÄ• naá¹ƒ hatthato yakkhassa hatthaá¹ƒ, yakkhassa hatthato
bhagavato hatthato puna rÄ• japurisÄ• naá¹ƒ hatthaá¹ƒ gatattÄ• nÄ• mato ``hatthako Ä• á¸
taá¹ƒ Ä• dÄ• ya paá¹-inivatte rÄ• japurise disvÄ• kassakavanakammikÄ• dayo ``kiá¹ƒ yakk
na icchÄ«â€™â€™ ti? bhÄ«tÄ• pucchiá¹ƒsu. rÄ• japurisÄ• ``mÄ• bhÄ• yatha. khemaá¹ƒ
sabbamÄ• rocesuá¹ƒ \Ne I 294/. tato ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti sakalaá¹ƒ Ä• á¸·avinag
yakkhÄ• bhimukhaá¹ƒ ahosi. yakkhopi bhagavato bhikkhÄ• cÄ• rakÄ• le anuppatte pattacÄ
upaá¸• á¸• hamaggaá¹ƒ anugantvÄ• nivatti.

atha bhagavÄ• nagare piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco nagaradvÄ• re aÃ±Ã±atara
paÃ±Ã±attabuddhÄ• sane nisÄ«di. tato mahÄ• janakÄ• yena saddhiá¹ƒ rÄ• jÄ• ca nÄ• gar
bhagavantaá¹ƒ upasaá¹…kamma \Be I 308/ vanditvÄ• parivÄ• retvÄ• \Ee I 337/ nisinnÄ•
evaá¹ƒ dÄ• ruá¹‡aá¹ƒ yakkhaá¹ƒ damayitthÄ• â€™â€™ ti pucchiá¹ƒsu. tesaá¹ƒ bhagavÄ•
``evaá¹ƒ navavidhaá¹ƒ vassaá¹ƒ vassetvÄ• evaá¹ƒ vibhiá¹ƒsanakaá¹ƒ akÄ• si, evaá¹ƒ paÃ±
evaá¹ƒ vissajjesiâ€™â€™ nti tamevÄ• á¸·avakasuttaá¹ƒ kathesi. kathÄ• pariyosÄ• ne
caturÄ• sÄ«tipÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. tato rÄ• jÄ• ceva nÄ• g
bhavanasamÄ«pe yakkhassa bhavanaá¹ƒ katvÄ• pupphagandhÄ• disakkÄ• rupetaá¹ƒ nicc
kumÄ• raá¹ƒ viÃ±Ã±utaá¹ƒ pattaá¹ƒ ``tvaá¹ƒ bhagavantaá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ labhi, gac
payirupÄ• sassu bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti vissajjesuá¹ƒ. so bhagavantaÃ±ca bh
payirupÄ• samÄ• no nacirasseva anÄ• gÄ• miphale patiá¹-á¹-hÄ• ya sabbaá¹ƒ buddhavaca
paÃ±casataupÄ• sakaparivÄ• ro ahosi. bhagavÄ• ca naá¹ƒ etadagge niddisi --- ``etadagga
sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ catÅ«hi saá¹…gahavatthÅ«hi parisaá¹ƒ saá¹…gaá¹‡ha
Ä• á¸·avakoâ€™â€™ ti (AN I 1.251). dvÄ• dasamaá¹ƒ.

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

yakkhasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sakkasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. suvÄ«rasuttavaá¹‡á¹‡anÄ•

<247> sakkasaá¹ƒyuttassa \Ne I 295/ \Ee I 338/ \Be I 309/ paá¹-hame __abhiyaá¹ƒsÅ«_ti k
yadÄ• balavanto ahesuá¹ƒ, tadÄ• . tatrÄ• yaá¹ƒ anupubbikathÄ• --- sakko kira magadhara
magho nÄ• ma mÄ• á¹‡avo hutvÄ• tettiá¹ƒsa purise gahetvÄ• kalyÄ• á¹‡akammaá¹ƒ karo
tattha kÄ• laá¹…kato devaloke nibbatti. taá¹ƒ balavakammÄ• nubhÄ• vena saparisaá¹ƒ ses

adhigaá¹‡hantaá¹ƒ disvÄ• ``Ä• gantukadevaputtÄ• Ä• gatÄ• â€™â€™ ti nevÄ• sikÄ• gan
sakaparisÄ• ya saÃ±Ã±aá¹ƒ adÄ• si --- ``mÄ• risÄ• mÄ• gandhapÄ• naá¹ƒ pivittha, pivanÄ
dassethÄ• â€™â€™ ti. te tattha akaá¹ƒsu. nevÄ• sikadevatÄ• suvaá¹‡á¹‡asarakehi upanÄ
yÄ• vadatthaá¹ƒ pivitvÄ• mattÄ• tattha tattha suvaá¹‡á¹‡apathaviyaá¹ƒ patitvÄ• sayiá¹ƒsu
puttahatÄ• ya putteâ€™â€™ ti te pÄ• desu gahetvÄ• sinerupÄ• de khipÄ• pesi. sakkassa p
tadanuvattakÄ• pi sabbe tattheva patiá¹ƒsu. te sineruvemajjhakÄ• le saÃ±Ã±aá¹ƒ labhitvÄ•
pivimha, na suraá¹ƒ pivimhÄ• â€™â€™ ti Ä• haá¹ƒsu. tato paá¹-á¹-hÄ• ya asurÄ• nÄ• ma j
kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ sinerussa heá¹-á¹-himatale dasayojanasahassaá¹ƒ
sakko tesaá¹ƒ nivattetvÄ• \Ee I 339/ anÄ• gamanatthÄ• ya Ä• rakkhaá¹ƒ á¹-hapesi, yaá¹ƒ s

``antarÄ• dvinnaá¹ƒ ayujjhapurÄ• naá¹ƒ,

paÃ±cavidhÄ• á¹-hapitÄ• abhirakkhÄ• .

udakaá¹ƒ karoá¹-i-payassa ca hÄ• rÄ«,

madanayutÄ• caturo ca mahatthÄ• â€™â€™ ti ||

dve \Ne I 296/ \Be I 310/ nagarÄ• ni hi yuddhena gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya ayujjhapu
devanagaraÃ±ca asuranagaraÃ±ca. yadÄ• hi asurÄ• balavanto honti, atha devehi palÄ• yi
pavisitvÄ• dvÄ• re pidahite asurÄ• naá¹ƒ satasahassampi kiÃ±ci kÄ• tuá¹ƒ na sakkoti. yadÄ
athÄ• surehi palÄ• yitvÄ• asuranagarassa dvÄ• re pidahite sakkÄ• naá¹ƒ satasahassampi
iti imÄ• ni dve nagarÄ• ni ayujjhapurÄ• ni nÄ• ma. nesaá¹ƒ antarÄ• etesu udakÄ• dÄ«su pa
Ä• rakkhÄ• á¹-hapitÄ• . tattha __udaka_saddena nÄ• gÄ• gahitÄ• . te hi udake balavanto
paá¹-hamÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __karoá¹-i_saddena supaá¹‡á¹‡Ä• gahitÄ• . tesaá¹
pÄ• nabhojanaá¹ƒ, tena taá¹ƒ nÄ• maá¹ƒ labhiá¹ƒsu. dutiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __p
kumbhaá¹‡á¸• Ä• gahitÄ• . dÄ• navarakkhasÄ• kira te. tatiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . _
gahitÄ• . visamacÄ• rino kirate yujjhasoá¹‡á¸• Ä• . catutthÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __c
cattÄ• ro mahÄ• rÄ• jÄ• no vuttÄ• . paÃ±camÄ• linde tesaá¹ƒ Ä• rakkhÄ• . tasmÄ• yadi as
devapuraá¹ƒ upayanti yuddhesÅ«, yaá¹ƒ girino paá¹-hamaá¹ƒ paribhaá¹‡á¸• aá¹ƒ, taá¹ƒ ura
evaá¹ƒ sesesu sesÄ• .

te pana asurÄ• Ä• yuvaá¹‡á¹‡arasaissariyasampattÄ«hi tÄ• vatiá¹ƒsasadisÄ• va. tasmÄ•
ajÄ• nitvÄ• pÄ• á¹-aliyÄ• pupphitÄ• ya, ``na idaá¹ƒ devanagaraá¹ƒ, tattha pÄ• ricchattako
cittapÄ• á¹-alÄ«, jarasakkenÄ• mhÄ• kaá¹ƒ \Ee I 340/ suraá¹ƒ pÄ• yetvÄ• vaÃ±citÄ• , deva
gacchÄ• ma tena saddhiá¹ƒ yujjhissÄ• mÄ• â€™â€™ ti hatthiassarathe Ä• ruyha suvaá¹‡á¹
gahetvÄ• , yuddhasajjÄ• hutvÄ• , asurabheriyo vÄ• dentÄ• mahÄ• samudde udakaá¹ƒ dvi
deve vuá¹-á¹-he vammikamakkhikÄ• vammikaá¹ƒ viya sineruá¹ƒ abhiruhitu Ä• rabhanti. ath

nÄ• gehi saddhiá¹ƒ yuddhaá¹ƒ hoti. tasmiá¹ƒ kho pana yuddhe na kassaci chavi vÄ• camm
lohitaá¹ƒ uppajjati, kevalaá¹ƒ kumÄ• rakÄ• naá¹ƒ dÄ• rumeá¹‡á¸• akayuddhaá¹ƒ viya aÃ±Ã±
santÄ• sanamattameva \Be I 311/ hoti. koá¹-isatÄ• pi koá¹-isahassÄ• pi nÄ• gÄ• tehi saddh
asurapuraá¹ƒyeva pavesetvÄ• nivattanti.

yadÄ• pana asurÄ• balavanto honti, atha nÄ• gÄ• osakkitvÄ• dutiye Ä• linde supaá¹‡á¹‡
hutvÄ• yujjhanti. esa nayo supaá¹‡á¹‡Ä• dÄ«sÅ«pi. yadÄ• pana tÄ• ni paÃ±capi \Ne I 297
maddanti, tadÄ• ekato sampiá¹‡á¸• itÄ• nipi paÃ±ca balÄ• ni osakkanti. atha cattÄ• ro mah
sakkassa taá¹ƒ pavattiá¹ƒ Ä• rocenti. sakko tesaá¹ƒ vacanaá¹ƒ sutvÄ• diyaá¸• á¸• hayojana
vejayantarathaá¹ƒ Ä• ruyha sayaá¹ƒ vÄ• nikkhamati, ekaá¹ƒ vÄ• puttaá¹ƒ peseti. imasmiá¹
pesetukÄ• mo, __tÄ• ta suvÄ«rÄ• _tiÄ• dimÄ• ha.

__evaá¹ƒ bhaddantavÄ• ti kho_ti evaá¹ƒ hotu bhaddaá¹ƒ tava iti kho. __pamÄ• daá¹ƒ Ä• pA
akÄ• si. accharÄ• saá¹…ghaparivuto saá¹-á¹-hiyojanaá¹ƒ vitthÄ• rena suvaá¹‡á¹‡amahÄ• v
nakkhattaá¹ƒ kÄ«á¸·anto nandanavanÄ• dÄ«su vicaratÄ«ti attho.

__anuá¹-á¹-haha_nti anuá¹-á¹-hahanto. __avÄ• yÄ• ma_nti avÄ• yamanto. __alasvassÄ• _
kiccÄ• ni kÄ• raye_ti kiÃ±ci kiccaá¹ƒ nÄ• ma na kareyya. __sabbakÄ• masamiddhassÄ• _ti
__taá¹ƒ me, sakka, varaá¹ƒ disÄ• _ti, sakka devaseá¹-á¹-ha, taá¹ƒ me varaá¹ƒ uttamaá¹ƒ á¹
disaá¹ƒ Ä• cikkha kathehÄ«ti vadati. __nibbÄ• nassa hi so maggo_ti kammaá¹ƒ akatvÄ• jÄ
nibbÄ• nassa maggo. paá¹-hamaá¹ƒ.

2. susÄ«masuttavaá¹‡á¹‡anÄ•

<248> dutiye \Ee I 341/ __susÄ«ma_nti attano puttasahassassa antare evaá¹ƒnÄ• makaá¹
dutiyaá¹ƒ.

3. dhajaggasuttavaá¹‡á¹‡anÄ•

<249> tatiye __samupabyÅ«á¸·ho_ti sampiá¹‡á¸• ito rÄ• sibhÅ«to. __dhajaggaá¹ƒ_ __ullok
diyaá¸• á¸• hayojanasatÄ• yÄ• mo ratho \Be I 312/. tassa hi pacchimanto paá¹‡á¹‡Ä• sayoja
paá¹‡á¹‡Ä• sayojano, rathasandhito yÄ• va rathasÄ«sÄ• paá¹‡á¹‡Ä• sayojanÄ• ni. tadeva
katvÄ• tiyojanasatÄ• yÄ• motipi vadantiyeva. tasmiá¹ƒ yojanikapallaá¹…ko atthato, tiyojanik
matthake á¹-hapitaá¹ƒ, ekasmiá¹ƒyeva yuge sahassaÄ• jaÃ±Ã±Ä• yuttÄ• , sesÄ• laá¹…kÄ
dhajo panassa aá¸• á¸• hatiyÄ• ni yojanasatÄ• ni uggato, yassa vÄ• tÄ• hatassa paÃ±caá¹.
saddo niccharati, taá¹ƒ ullokeyyÄ• thÄ• ti vadati. kasmÄ• ? taá¹ƒ passantÄ• naÃ±hi rÄ• jÄ•
parisapariyante nikhÄ• tathambho viya á¹-hito, kassa mayaá¹ƒ bhÄ• yÄ• mÄ• ti bhayaá¹ƒ na
so kira sakkena samÄ• navaá¹‡á¹‡o samÄ• nÄ• yuko dutiyaá¹ƒ Ä• sanaá¹ƒ labhati. tathÄ•

varuá¹‡o pana tatiyaá¹ƒ Ä• sanaá¹ƒ labhati, Ä«sÄ• no catutthaá¹ƒ. __palÄ• yÄ«_ti asurehi p
á¹-hito appamattakampi rajadhajaá¹ƒ disvÄ• palÄ• yanadhammo.

__itipi so bhagavÄ• _tiÄ• dÄ«ni visuddhimagge vitthÄ• ritÄ• neva. __idamavocÄ• _ti idaá¹ƒ
bhagavÄ• avoca, yassa Ä• á¹‡Ä• khette koá¹-isatasahassacakkavÄ• á¸·e Ä• nubhÄ• vo va
yakkhabhayacorabhayÄ• dÄ«hi dukkhehi muttÄ• naá¹ƒ anto natthi. tiá¹-á¹-hatu aÃ±Ã±adukk
Ä• vajjamÄ• no hi pasannacitto Ä• kÄ• sepi patiá¹-á¹-haá¹ƒ labhati.

tatridaá¹ƒ vatthu --- dÄ«ghavÄ• picetiyamhi kira sudhÄ• kamme \Ee I 342/ kayiramÄ• ne ek
muddhavedikÄ• pÄ• dato patitvÄ• cetiyakucchiyÄ• bhassati. heá¹-á¹-hÄ• á¹-hito bhikkhus
``dhajaggaparittaá¹ƒ, Ä• vuso, Ä• vajjÄ• hÄ«â€™â€™ ti Ä• ha. so maraá¹‡abhayena tajjito
rakkhatÅ«â€™â€™ ti Ä• ha. tÄ• vadevassa cetiyakucchito dve iá¹-á¹-hakÄ• nikkhamitvÄ•
aá¹-á¹-haá¹ƒsu, upariá¹-á¹-hito vallinisseá¹‡iá¹ƒ otÄ• resuá¹ƒ. tasmiá¹ƒ nisseá¹‡iyaá¹ƒ á¹-hit
yathÄ• á¹-á¹-hÄ• neyeva aá¹-á¹-haá¹ƒsu. tatiyaá¹ƒ.

4. vepacittisuttavaá¹‡á¹‡anÄ•

<250> catutthe \Be I 313/ __vepacittÄ«_ti so kira asurÄ• naá¹ƒ sabbajeá¹-á¹-hako. __yenÄ•
__na_nti ca. __kaá¹‡á¹-hapaÃ±camehÄ«_ti dvÄ«su hatthesu pÄ• desu kaá¹‡á¹-he cÄ• ti ev
tÄ• ni pana naá¸·inasuttaá¹ƒ viya makkaá¹-akasuttaá¹ƒ viya ca cakkhussÄ• pÄ• thaá¹ƒ Ä• g
rujjhanti. tehi pana citteneva bajjhati, citteneva muccati. __akkosatÄ«_ti corosi bÄ• losi mÅ«
oá¹-á¹-hosi goá¹‡osi gadrabhosi nerayikosi tiracchÄ• nagatosi, natthi tuyhaá¹ƒ sugati, dugga
pÄ• á¹-ikaá¹…khÄ• ti imehi dasahi akkosavatthÅ«hi akkosati. __paribhÄ• satÄ«_ti, jarasakk
sabbakÄ• laá¹ƒ jinissasi, yadÄ• asurÄ• naá¹ƒ jayo bhavissati, tadÄ• tampi evaá¹ƒ bandhitv
dvÄ• re nipajjÄ• petvÄ• pothÄ• pessÄ• mÄ«ti Ä• dÄ«ni vatvÄ• tajjeti. sakko vijitavijayo na
mahÄ• paá¹-iggahaá¹‡aá¹ƒ panassa matthake vidhunanto sudhammadevasabhaá¹ƒ pavisa
ca. __ajjhabhÄ• sÄ«_ti ``kiá¹ƒ nu kho esa sakko imÄ• ni pharusavacanÄ• ni bhayena titikkh
adhivÄ• sanakhantiyÄ• samannÄ• gatattÄ• â€™â€™ ti? vÄ«maá¹ƒsanto abhÄ• si.

__dubbalyÄ• no_ti dubbalabhÄ• vena nu. __paá¹-isaá¹ƒyuje_ti paá¹-isaá¹ƒyujeyya paá¹-ip
__pabhijjeyyu_nti virajjeyyuá¹ƒ. pakujjheyyuntipi pÄ• á¹-ho. __para_nti paccatthikaá¹ƒ. __yo
upasammatÄ«_ti yo satimÄ• hutvÄ• upasammati, tassa upasamaá¹ƒyevÄ• haá¹ƒ \Ee I 343
maÃ±Ã±eti attho. __yadÄ• naá¹ƒ maÃ±Ã±atÄ«_ti yasmÄ• taá¹ƒ maÃ±Ã±ati. __ajjhÄ• ruha
bhiyyo palÄ• yina_nti yathÄ• goyuddhe tÄ• vadeva dve gÄ• vo yujjhante gogaá¹‡o olokento
eko palÄ• yati, atha naá¹ƒ palÄ• yantaá¹ƒ sabbo gogaá¹‡o bhiyyo ajjhottharati. evaá¹ƒ dum
bhiyyo ajjhottharatÄ«ti attho.

__sadatthaparamÄ• _ti sakatthaparamÄ• . __khantyÄ• bhiyyo na vijjatÄ«_ti tesu sakaattha

uttaritaro aÃ±Ã±o attho na vijjati. __tamÄ• hu paramaá¹ƒ khanti_nti yo balavÄ• titikkhati, ta
khantiá¹ƒ paramaá¹ƒ Ä• hu. __bÄ• labalaá¹ƒ_ nÄ• ma aÃ±Ã±Ä• á¹‡abalaá¹ƒ. taá¹ƒ yassa b
taá¹ƒ balanti Ä• hu kathentÄ«ti dÄ«peti. __dhammaguttassÄ• _ti dhammena rakkhitassa, dh
__paá¹-ivattÄ• _ti paá¹-ippharitvÄ• vattÄ• , paá¹-ippharitvÄ• vÄ• bÄ• labalanti vadeyyÄ• p
pana cÄ• letuá¹ƒ samattho nÄ• ma natthi. __tasseva tena pÄ• piyo_ti tena kodhena tasseva
katarassa? __yo kuddhaá¹ƒ paá¹-ikujjhati. tikicchantÄ• na_nti ekavacane bahuvacanaá¹ƒ, ti
__janÄ• maÃ±Ã±antÄ«_ti evarÅ«paá¹ƒ attano ca parassa cÄ• ti ubhinnaá¹ƒ atthaá¹ƒ tikicch
puggalaá¹ƒ ``andhabÄ• lo ayaâ€™â€™ nti andhabÄ• laputhujjanÄ• va evaá¹ƒ maÃ±Ã±anti.
catusaccadhamme achekÄ• . __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __kho_ti nipÄ• tamattaá¹ƒ. c

5. subhÄ• sitajayasuttavaá¹‡á¹‡anÄ•

<251> paÃ±came __asurindaá¹ƒ etadavocÄ• _ti chekatÄ• ya etaá¹ƒ avoca. evaá¹ƒ kirassa
gÄ• haá¹ƒ mocetvÄ• paá¹-hamaá¹ƒ vattuá¹ƒ garu. parassa vacanaá¹ƒ anugantvÄ• pana pa
vattuâ€™â€™ nti. __pubbadevÄ• _ti devaloke ciranivÄ• sino pubbasÄ• mikÄ• , tumhÄ• kaâ
bhaá¹‡athÄ• ti \Ne I 300/. __adaá¹‡á¸• Ä• vacarÄ• _ti daá¹‡á¸• Ä• vacaraá¹‡arahitÄ• , daá¹
gahetabbanti evamettha natthÄ«ti attho. paÃ±camaá¹ƒ.

6. kulÄ• vakasuttavaá¹‡á¹‡anÄ•

<252> chaá¹-á¹-he __ajjhabhÄ• sÄ«_ti tassa kira simbalivanÄ• bhimukhassa jÄ• tassa rath
dhajasaddo ca samantÄ• asanipÄ• tasaddo viya ahosi. taá¹ƒ sutvÄ• simbalivane balavasu
jarÄ• jiá¹‡á¹‡Ä• ceva rogadubbalÄ• ca asaÃ±jÄ• tapakkhapotakÄ• ca palÄ• yituá¹ƒ asakk
tajjitÄ• ekappahÄ• reneva mahÄ• viravaá¹ƒ viraviá¹ƒsu. sakko taá¹ƒ sutvÄ• ``kassa saddo
mÄ• taliá¹ƒ pucchi. rathasaddaá¹ƒ, te deva, sutvÄ• supaá¹‡á¹‡Ä• palÄ• yituá¹ƒ asakkontÄ
sutvÄ• karuá¹‡Ä• samÄ• vajjitahadayo abhÄ• si. __Ä«sÄ• mukhenÄ• _ti rathassa Ä«sÄ• m
Ä«sÄ• mukhaá¹ƒ na saÃ±cuá¹‡á¹‡eti, evaá¹ƒ iminÄ• Ä«sÄ• mukhena te parivajjaya. so hi n
puÃ±Ã±apaccayanibbatto cakkavÄ• á¸·apabbatepi \Be I 315/ sinerumhipi sammukhÄ«bhÅ«
na sajjati, Ä• kÄ• sagatasadiseneva gacchati. sace tena simbalivanena gato bhaveyya, yath
kadalivanamajjhena vÄ• eraá¹‡á¸• avanamajjhena vÄ• gacchante sabbavanaá¹ƒ vibhagga
evaá¹ƒ tampi simbalivanaá¹ƒ bhaveyya. chaá¹-á¹-haá¹ƒ.

7. nadubbhiyasuttavaá¹‡á¹‡anÄ•

<253> sattame __upasaá¹…kamÄ«_ti ``ayaá¹ƒ sakko `yopi me assa supaccatthiko, tassa p
nti cinteti, mayÄ• tassa paccatthikataro nÄ• ma natthi, vÄ«maá¹ƒsissÄ• mi tÄ• va naá¹ƒ, ki
passitvÄ• dubbhati, na dubbhatÄ«â€™â€™ ti cintetvÄ• upasaá¹…kami. __tiá¹-á¹-ha vepac
vepacitti, ettheva tiá¹-á¹-ha, gahito tvaá¹ƒ mayÄ• ti vadati. saha vacanenevassa \Ee I 345/ s

kaá¹‡á¹-hapaÃ±camehi bandhanehi baddhova ahosi. __sapassu ca me_ti mayi adubbhatth
vadati. __yaá¹ƒ musÄ• bhaá¹‡ato pÄ• pa_nti imasmiá¹ƒ kappe paá¹-hamakappikesu cetiya
sandhÄ• yÄ• ha. __ariyÅ«pavÄ• dino_ti kokalikassa viya pÄ• paá¹ƒ. __mittadduno ca yaá¹ƒ
mahÄ• satte duá¹-á¹-hacittassa \Ne I 301/ pÄ• paá¹ƒ. __akataÃ±Ã±uno_ti devadattasadisas
imÄ• ni kira imasmiá¹ƒ kappe cattÄ• ri mahÄ• pÄ• pÄ• ni. sattamaá¹ƒ.

8. verocanaasurindasuttavaá¹‡á¹‡anÄ•

<254> aá¹-á¹-hame __aá¹-á¹-haá¹ƒsÅ«_ti dvÄ• rapÄ• larÅ«pakÄ• ni viya á¹-hitÄ• . __nipph
attho nipphajjati, tÄ• va vÄ• yamethevÄ• ti vadati. dutiyagÄ• thÄ• sakkassa. tattha __khant
nipphannasobhanesu atthesu khantito uttaritaro attho nÄ• ma natthi. __atthajÄ• tÄ• _ti kicca
soá¹‡asiá¹…gÄ• lÄ• dayopi hi upÄ• dÄ• ya akiccajÄ• to satto nÄ• ma natthi. ito etto gaman
__saá¹ƒyogaparamÄ• tveva, sambhogÄ• sabbapÄ• á¹‡ina_nti pÄ• rivÄ• sikaodanÄ• dÄ«n
tÄ• ni puna uá¹‡hÄ• petvÄ• bhajjitvÄ• sappimadhuphÄ• á¹‡itÄ• dÄ«hi saá¹ƒyojitÄ• ni sam
``saá¹ƒyogaparamÄ• tveva, sambhogÄ• sabbapÄ• á¹‡inaâ€™â€™ nti \Be I 316/. __nippha
atthÄ• nÄ• ma nipphannÄ• va sobhanti. puna catutthagÄ• thÄ• sakkassa. tatthÄ• pi vuttan
aá¹-á¹-hamaá¹ƒ.

9. araÃ±Ã±Ä• yatanaisisuttavaá¹‡á¹‡anÄ•

<255> navame __paá¹‡á¹‡akuá¹-Ä«su sammantÄ«_ti himavantapadese ramaá¹‡Ä«ye araÃ
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá¹…kamanÄ• dÄ«hi sampannÄ• su paá¹‡á¹‡asÄ• lÄ•
devÄ• namindo vepacitti cÄ• _ti ime dve janÄ• jÄ• mÄ• tikasasurÄ• kÄ• lena kalahaá¹ƒ ka
caranti, imasmiá¹ƒ pana kÄ• le ekato \Ee I 346/ caranti. __paá¹-aliyo_ti gaá¹‡aá¹…gaá¹‡Å«p
olaggetvÄ• _ti khaggaá¹ƒ aá¹ƒse olaggetvÄ• . __chattenÄ• _ti dibbasetacchattena matthake
__apabyÄ• mato karitvÄ• _ti byÄ• mato akatvÄ• . __ciradikkhitÄ• na_nti cirasamÄ• diá¹‡á¹‡
paá¹-ikkammÄ• _ti ``ito pakkama parivajjaya, mÄ• uparivÄ• te tiá¹-á¹-hÄ• â€™â€™ ti vadan
etasmiá¹ƒ sÄ«lavantÄ• naá¹ƒ gandhe devÄ• na paá¹-ikkÅ«lasaÃ±Ã±ino, iá¹-á¹-hakantaman
dÄ«peti. navamaá¹ƒ.

10. samuddakasuttavaá¹‡á¹‡anÄ•

<256> dasame \Ne I 302/ __samuddatÄ«re paá¹‡á¹‡akuá¹-Ä«sÅ«_ti cakkavÄ• á¸·amahÄ•
rajatapaá¹-á¹-avaá¹‡á¹‡e vÄ• lukapuá¸·ine vuttappakÄ• rÄ• su paá¹‡á¹‡asÄ• lÄ• su vasanti
amhÄ• kaá¹ƒ. __abhayadakkhiá¹‡aá¹ƒ yÄ• ceyyÄ• mÄ• _ti abhayadÄ• naá¹ƒ yÄ• ceyyÄ• m
devÄ• surasaá¹…gÄ• mo mahÄ• samuddapiá¹-á¹-he hoti. asurÄ• naá¹ƒ na sabbakÄ• laá¹ƒ
hoti. te devehi parÄ• jitÄ• palÄ• yantÄ• isÄ«naá¹ƒ assamapadena gacchantÄ• ``sakko im
amhe nÄ• seti, gaá¹‡hatha puttahatÄ• ya putteâ€™â€™ ti kupitÄ• assamapade pÄ• nÄ«ya

viddhaá¹ƒsenti. isayo araÃ±Ã±ato phalÄ• phalaá¹ƒ Ä• dÄ• ya Ä• gatÄ• naá¹ƒ disvÄ• puna
\Be I 317/ karonti. tepi punappunaá¹ƒ tatheva vinÄ• senti. tasmÄ• ``idÄ• ni tesaá¹ƒ saá¹…g
paccupaá¹-á¹-hitoâ€™â€™ ti sutvÄ• evaá¹ƒ cintayiá¹ƒsu.

__kÄ• maá¹ƒkaro_ti \Ee I 347/ icchitakaro. __bhayassa abhayassa vÄ• _ti bhayaá¹ƒ vÄ• ab
vuttaá¹ƒ hoti --- sace tvaá¹ƒ abhayaá¹ƒ dÄ• tukÄ• mo, abhayaá¹ƒ dÄ• tuá¹ƒ pahosi. sace bh
bhayaá¹ƒ dÄ• tuá¹ƒ pahosi. amhÄ• kaá¹ƒ pana abhayadÄ• naá¹ƒ dehÄ«ti. __duá¹-á¹-hÄ• na
__pavutta_nti khette patiá¹-á¹-hÄ• pitaá¹ƒ.

__tikkhattuá¹ƒ ubbijjÄ«_ti sÄ• yamÄ• sabhattaá¹ƒ bhuÃ±jitvÄ• sayanaá¹ƒ abhiruyha nipann
okkantamattÄ• ya samantÄ• á¹-hatvÄ• sattisatena pahaá¹-o viya viravanto uá¹-á¹-hahati, d
asurabhavanaá¹ƒ ``kimidaâ€™â€™ nti saá¹…khobhaá¹ƒ Ä• pajjati. atha naá¹ƒ Ä• gantvÄ•
pucchanti. so ``na kiÃ±cÄ«â€™â€™ ti vadati. dutiyayÄ• mÄ• dÄ«supi eseva nayo. iti asurÄ•
mahÄ• rÄ• jÄ• â€™â€™ ti taá¹ƒ assÄ• sentÄ• naá¹ƒyeva aruá¹‡aá¹ƒ uggacchati. evamassa
gelaÃ±Ã±ajÄ• taá¹ƒ cittaá¹ƒ vepati. teneva cassa ``vepacittÄ«â€™â€™ ti aparaá¹ƒ nÄ• maa
dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1. vatapadasuttavaá¹‡á¹‡anÄ•

<257> dutiyavaggassa \Ne I 303/ paá¹-hame __vatapadÄ• nÄ«_ti vatakoá¹-á¹-hÄ• sÄ• ni. _
paripuá¹‡á¹‡Ä• ni. __samÄ• dinnÄ• nÄ«_ti gahitÄ• ni. __kule jeá¹-á¹-hÄ• pacÄ• yÄ«_ti kula
mahÄ• pitÄ• mahÄ• mÄ• tÄ• cÅ«á¸·apitÄ• cÅ«á¸·amÄ• tÄ• mÄ• tulo mÄ• tulÄ• nÄ«tiÄ• c
__saá¹‡havÄ• co_ti piyamudumadhuravÄ• co. __muttacÄ• go_ti vissaá¹-á¹-hacÄ• go. __pa
deyyadhammadÄ• natthÄ• ya sadÄ• dhotahattho. __vossaggarato_ti vossajjane rato. __yÄ
yÄ• citabbÄ• raho, __yÄ• cayogo_ti vÄ• yÄ• cayogeneva yutto. __dÄ• nasaá¹ƒvibhÄ• gara
rato. paá¹-hamaá¹ƒ.

2. sakkanÄ• masuttavaá¹‡á¹‡anÄ•

<258> dutiye \Be I 318/ \Ee I 348/ __manussabhÅ«to_ti magadharaá¹-á¹-he macalagÄ• me
__Ä• vasathaá¹ƒ adÄ• sÄ«_ti catumahÄ• pathe mahÄ• janassa Ä• vasathaá¹ƒ kÄ• retvÄ• a
sahassampi kÄ• raá¹‡Ä• naá¹ƒ, janasahassena vÄ• vacanasahassena vÄ• osÄ• rite ``aya
imassa atthoâ€™â€™ ti ekapade á¹-hitova vinicchinati. dutiyaá¹ƒ.

3. mahÄ• lisuttavaá¹‡á¹‡anÄ•

<259> tatiye __upasaá¹…kamÄ«_ti ``sakko devarÄ• jÄ• ti kathenti, atthi nu kho so sakko, y
diá¹-á¹-hapubboti imamatthaá¹ƒ dasabalaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti upasaá¹…kami. _
bahuvacane ekavacanaá¹ƒ, te ca dhamme pajÄ• nÄ• mÄ«ti attho. sakko kira anantare attab
macalagÄ• me magho nÄ• ma mÄ• á¹‡avo ahosi paá¹‡á¸• ito byatto, bodhisattacariyÄ• viy
tettiá¹ƒsa purise gahetvÄ• kalyÄ• á¹‡amakÄ• si. ekadivasaá¹ƒ attanova paÃ±Ã±Ä• ya upap
mahÄ• janassa sannipatitaá¹-á¹-hÄ• ne kacavaraá¹ƒ ubhatopassesu apabyÅ«hitvÄ• taá¹ƒ a
akÄ• si. puna tattheva maá¹‡á¸• apaá¹ƒ kÄ• resi. puna gacchante kÄ• le sÄ• laá¹ƒ \Ne I 304
nikkhamitvÄ• gÄ• vutampi aá¸• á¸• hayojanampi tigÄ• vutampi yojanampi vicaritvÄ• tehi sa
visamaá¹ƒ samaá¹ƒ akÄ• si. te sabbeva ekacchandÄ• tattha tattha setuyuttaá¹-á¹-hÄ• ne s
maá¹‡á¸• apasÄ• lÄ• pokkharaá¹‡imÄ• lÄ• vaccharopanapadÄ«naá¹ƒ yuttaá¹-á¹-hÄ• nesu
maá¹‡á¸• apasÄ• lÄ• pokkharaá¹‡imÄ• lÄ• vaccharopanÄ• dÄ«ni karontÄ• bahuá¹ƒ puÃ±Ã
vatapadÄ• ni pÅ«retvÄ• kÄ• yassa bhedÄ• saddhiá¹ƒ sahÄ• yehi tÄ• vatiá¹ƒsabhavane nil
bhagavÄ• jÄ• nÄ• ti. tenÄ• ha --- __yesaá¹ƒ dhammÄ• naá¹ƒ samÄ• dinnattÄ• sakko sakk
pajÄ• nÄ• mÄ«_ti. ayaá¹ƒ sakkassa sakkattÄ• dhigame saá¹…khepakathÄ• , vitthÄ• ro pan
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya sakkapaá¹‡havaá¹‡á¹‡anÄ• yaá¹ƒ vutto. tatiyaá¹ƒ.

4. daliddasuttavaá¹‡á¹‡anÄ•

<260> catutthe \Be I 319/ \Ee I 349/ __manussadaliddo_ti manussaadhano. __manussakap
manussakÄ• ruÃ±Ã±ataá¹ƒ patto. __manussavarÄ• ko_ti manussalÄ• mako. __tatrÄ• _ti ta
atirocane. __ujjhÄ• yantÄ«_ti avajjhÄ• yanti lÄ• makato cintenti. __khiyantÄ«_ti kathenti pak
__vipÄ• centÄ«_ti tattha tattha kathenti vitthÄ• renti. __eso kho mÄ• risÄ• _ti ettha ayamanu
kira anuppanne buddhe kÄ• siraá¹-á¹-he bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• samussitaddhajapa
suá¹-á¹-hu alaá¹…kataá¹ƒ nagaraá¹ƒ padakkhiá¹‡aá¹ƒ akÄ• si attano sirisampattiyÄ• samÄ
janakÄ• yena samullokiyamÄ• no. tasmiÃ±ca samaye eko paccekabuddho gandhamÄ• dan
piá¹‡á¸• Ä• ya carati, santindriyo santamÄ• naso uttamadamathasamannÄ• gato. mahÄ• ja
cittÄ«kÄ• raá¹ƒ pahÄ• ya paccekabuddhameva olokesi. rÄ• jÄ• --- ``idÄ• ni imasmiá¹ƒ jana
oloketi. kiá¹ƒ nu kho etaâ€™â€™ nti? olokento paccekabuddhaá¹ƒ addasa. sopi paccekabu
pacchimavaye á¹-hito. cÄ«varÄ• nipissa jiá¹‡á¹‡Ä• ni, tato tato suttÄ• ni gaá¸·anti. raÃ±Ã±o
dve asaá¹…khyeyyÄ• ni pÅ«ritapÄ• ramiá¹ƒ paccekabuddhaá¹ƒ disvÄ• cittapasÄ• damatta
vandanamattaá¹ƒ vÄ• nÄ• hosi. so rÄ• jÄ• ``pabbajito maÃ±Ã±e esa usÅ«yÄ• ya maá¹ƒ na
``kvÄ• yaá¹ƒ kuá¹-á¹-hicÄ«varÄ• ni pÄ• rutoâ€™â€™ ti niá¹-á¹-hubhitvÄ• pakkÄ• mi. tassa
mahÄ• niraye nibbattitvÄ• vipÄ• kÄ• vasesena manussalokaá¹ƒ Ä• gacchanto rÄ• jagahe p
kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. gahitakÄ• lato paá¹-á¹-hÄ• ya sÄ• itthÄ« kaÃ±jikamatta
udarapÅ«raá¹ƒ nÄ• lattha. tassa kucchigatasseva kaá¹‡á¹‡anÄ• sÄ• vilÄ«nÄ• , saá¹…khap
mÄ• tukucchito nikkhanto. mÄ• tÄ• pitaro \Ee I 350/ nÄ• ma dukkarakÄ• rikÄ• honti, tenass

gahetvÄ• carituá¹ƒ na sakkoti, tÄ• vassa kaÃ±jikampi udakampi Ä• haritvÄ• adÄ• si. bhikk
samatthakÄ• le panassa kapÄ• laá¹ƒ hatthe datvÄ• ``paÃ±Ã±Ä• yissasi sakena kammenÄ•

athassa \Be I 320/ tato paá¹-á¹-hÄ• ya sakalasarÄ«rato maá¹ƒsÄ• ni chijjitvÄ• chijjitvÄ• pat
paggharati, mahÄ• vedanÄ• vattanti. yaá¹ƒ yaá¹ƒ racchaá¹ƒ nissÄ• ya sayati, sabbarattiá¹ƒ
tassa kÄ• ruÃ±Ã±aparidevitasaddena sakalavÄ«thiyaá¹ƒ manussÄ• sabbarattiá¹ƒ niddaá¹ƒ
paá¹-á¹-hÄ• ya sukhasayite pabodhetÄ«ti __suppabuddho_tveva nÄ• maá¹ƒ udapÄ• di. ath
rÄ• jagahaá¹ƒ sampatte nÄ• garÄ• satthÄ• raá¹ƒ nimantetvÄ• nagaramajjhe mahÄ• maá¹‡
adaá¹ƒsu. suppabuddhopi kuá¹-á¹-hÄ« gantvÄ• dÄ• naggamaá¹‡á¸• apassa avidÅ«re nisÄ
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena p
yÄ• gubhattaá¹ƒ adaá¹ƒsu. tassa paá¹‡Ä«tabhojanaá¹ƒ bhuttassa cittaá¹ƒ ekaggaá¹ƒ ahosi
bhattakiccÄ• vasÄ• ne anumodanaá¹ƒ katvÄ• saccÄ• ni dÄ«pesi, suppabuddho nisinnaá¹-á
desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• sotÄ• pattiphale patiá¹-á¹-hito. satthÄ• uá¹-á¹
sopi cumbaá¹-aá¹ƒ Ä• ruyha kapÄ• lamÄ• dÄ• ya daá¹‡á¸• amolubbha attano vasanaá¹-á¹-h
gÄ• viyÄ• jÄ«vitÄ• voropito mattikapÄ• tiá¹ƒ bhinditvÄ• suvaá¹‡á¹‡apÄ• tiá¹ƒ paá¹-ilabhan
devaloke nibbatto attano puÃ±Ã±aá¹ƒ nissÄ• ya aÃ±Ã±e deve atikkamma virocittha. taá¹ƒ k
sakko devÄ• namindo __eso kho mÄ• risÄ• _tiÄ• dimÄ• ha.

__saddhÄ• _ti maggenÄ• gatasaddhÄ• . __sÄ«laÃ±ca yassa kalyÄ• á¹‡a_nti kalyÄ• á¹‡as
ariyakantasÄ«laá¹ƒ vuccati. tattha kiÃ±cÄ• pi ariyasÄ• vakassa ekasÄ«lampi akantaá¹ƒ nÄ•
panatthe bhavantarepi appahÄ«naá¹ƒ paÃ±casÄ«laá¹ƒ adhippetaá¹ƒ. catutthaá¹ƒ.

5. rÄ• maá¹‡eyyakasuttavaá¹‡á¹‡anÄ•

<261> paÃ±came \Ee I 351/ __Ä• rÄ• macetyÄ• _ti Ä• rÄ• macetiyÄ• ni. __vanacetyÄ• _ti
\Ne I 306/ cittÄ«kataá¹-á¹-hena cetyaá¹ƒ veditabbaá¹ƒ. __manussarÄ• maá¹‡eyyassÄ• _ti
manussaramaá¹‡Ä«yabhÄ• vassa. idÄ• ni manussaramaá¹‡Ä«yakavasena bhÅ«miramaá¹‡
vÄ• _tiÄ• dimÄ• ha. paÃ±camaá¹ƒ.

6. yajamÄ• nasuttavaá¹‡á¹‡anÄ•

<262> chaá¹-á¹-he \Be I 321/ __yajamÄ• nÄ• na_nti yajantÄ• naá¹ƒ. tadÄ• kira aá¹…gama
anusaá¹ƒvaccharaá¹ƒ sappimadhuphÄ• á¹‡itÄ• dÄ«su aggaá¹ƒ gahetvÄ• ekasmiá¹ƒ á¹-hÄ
sakaá¹-abhÄ• re rÄ• siá¹ƒ katvÄ• aggiá¹ƒ datvÄ• pajjalitakÄ• le ``mahÄ• brahmuno yajÄ• m
pakkhipanti. ``ekavÄ• raá¹ƒ pakkhittaá¹ƒ sahassaguá¹‡aphalaá¹ƒ detÄ«â€™â€™ ti nesaá¹ƒ
``sabbepime sabbaaggÄ• ni gahetvÄ• `mahÄ• brahmuno yajÄ• mÄ• â€™ ti aggimhi jhÄ• p
passante mÄ• nassantu, yathÄ• buddhassa ceva saá¹…ghassa ca datvÄ• bahuá¹ƒ puÃ±Ã
karissÄ• mÄ«â€™â€™ ti dÄ• rurÄ• siá¹ƒ jalÄ• petvÄ• olokentesu manussesu puá¹‡á¹‡ama

mÄ• petvÄ• mahÄ• janassa passantasseva candamaá¹‡á¸• alaá¹ƒ bhinditvÄ• nikkhanto vi
``imaá¹ƒ yaÃ±Ã±aá¹ƒ paá¹-iggahetuá¹ƒ mahÄ• brahmÄ• Ä• gacchatÄ«â€™â€™ ti jaá¹‡á¹‡
patiá¹-á¹-hÄ• ya, aÃ±jaliá¹ƒ paggayha namassamÄ• no aá¹-á¹-hÄ• si. brÄ• hmaá¹‡Ä• Ä• ha
takkena kathemÄ• â€™ ti maÃ±Ã±atha, idÄ• ni passatha, ayaá¹ƒ vo brahmÄ• sahatthÄ• y
Ä• gacchatÄ«â€™â€™ ti. sakko Ä• gantvÄ• dÄ• rucitakamatthake Ä• kÄ• se á¹-hatvÄ• ``k
pucchi? tumhÄ• kaá¹ƒ, bhante, paá¹-iggaá¹‡hatha no yaÃ±Ã±anti. tena hi Ä• gacchatha, mÄ
hatthena tulayittha, ayaá¹ƒ satthÄ• dhuravihÄ• re vasati, taá¹ƒ pucchissÄ• ma ``kassa dinn
hotÄ«â€™â€™ ti \Ee I 352/? ubhayaraá¹-á¹-havÄ• sino gahetvÄ• satthu santikaá¹ƒ gantvÄ

tattha __puÃ±Ã±apekkhÄ• na_nti puÃ±Ã±aá¹ƒ icchantÄ• naá¹ƒ puÃ±Ã±atthikÄ• naá¹ƒ. __c
upadhivipÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ. __saá¹…ghe dinnaá¹ƒ mahapphala_nti ariyasaá¹…ghe din
desanÄ• vasÄ• ne caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni amatapÄ• naá¹ƒ piviá¹ƒsu. tato paá¹-
aggadÄ• nÄ• ni bhikkhusaá¹…ghassa adaá¹ƒsu. chaá¹-á¹-haá¹ƒ.

7. buddhavandanÄ• suttavaá¹‡á¹‡anÄ•

<263> sattame \Ne I 307/ __uá¹-á¹-hehÄ«_ti uá¹-á¹-haha, ghaá¹-a, vÄ• yama. __vijitasaá¹…
rÄ• gÄ• dÄ«naÃ±ceva dvÄ• dasayojanikassa ca mÄ• rabalassa jitattÄ• bhagavantaá¹ƒ eva
__pannabhÄ• rÄ• _ti oropitakhandhakilesÄ• bhisaá¹…khÄ• rabhÄ• ra. __pannarasÄ• ya rat
puá¹‡á¹‡amÄ• ya rattiá¹ƒ. sattamaá¹ƒ.

8. gahaá¹-á¹-havandanÄ• suttavaá¹‡á¹‡anÄ•

<264> aá¹-á¹-hame __puthuddisÄ• _ti catasso disÄ• catasso anudisÄ• ca. __bhummÄ• _
__cirarattasamÄ• hite_ti upacÄ• rappanÄ• hi cirarattasamÄ• hitacitte. __vande_ti vandÄ• m
__brahmacariyaparÄ• yaá¹‡e_ti dasapi vassÄ• ni vÄ«satipi vassÄ• ni ... pe ... saá¹-á¹-hipi v
Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ ekaseyyaá¹ƒ ekabhattantiÄ• dikaá¹ƒ seá¹-á¹-hacariyaá¹ƒ brahmaca
__puÃ±Ã±akarÄ• _ti catupaccayadÄ• naá¹ƒ kusumbhasumanapÅ«jÄ• dÄ«pasahassajÄ• la
__sÄ«lavanto_ti upÄ• sakatte patiá¹-á¹-hÄ• ya paÃ±cahipi dasahipi sÄ«lehi samannÄ• gatÄ
posentÄ«_ti umaá¹…gabhindanÄ• dÄ«ni akatvÄ• dhammikehi kasigorakkhavaá¹‡ijjÄ• dÄ«h
__pamukho rathamÄ• ruhÄ«_ti devÄ• naá¹ƒ pamukho seá¹-á¹-ho rathaá¹ƒ Ä• ruhi. aá¹-á¹-ha

9. satthÄ• ravandanÄ• suttavaá¹‡á¹‡anÄ•

<265> navame \Ee I 353/ __bhagavantaá¹ƒ namassatÄ«_ti ekaá¹ƒsaá¹ƒ uttariyaá¹ƒ dukula
brahmajÄ• á¹‡uko hutvÄ• sirasi aÃ±jaliá¹ƒ á¹-hapetvÄ• namassati. __so yakkho_ti so sakk
sabbaguá¹‡ehi omakabhÄ• vassa natthitÄ• ya sabbaguá¹‡anemittakehi nÄ• mehi anomanÄ
__avijjÄ• samatikkamÄ• _ti catusaccapaá¹-icchÄ• dikÄ• ya vaá¹-á¹-amÅ«lakaavijjÄ• ya sam

satta sekkhÄ• . __apacayÄ• rÄ• mÄ• _ti vaá¹-á¹-aviddhaá¹ƒsane ratÄ• . __sikkhare_ti sikkh

10. saá¹…ghavandanÄ• suttavaá¹‡á¹‡anÄ•

<266> dasame __ajjhabhÄ• sÄ«_ti kasmÄ• esa punappunaá¹ƒ evaá¹ƒ bhÄ• satÄ«ti? sakk
308/ saddo madhuro, suphasitaá¹ƒ dantÄ• varaá¹‡aá¹ƒ, kathanakÄ• le suvaá¹‡á¹‡akiá¹…ki
niccharati. taá¹ƒ punappunaá¹ƒ sotuá¹ƒ labhissÄ• mÄ«ti bhÄ• sati. __pÅ«tidehasayÄ• _ti pÅ
attanoyeva vÄ• sarÄ«raá¹ƒ avattharitvÄ• sayanato pÅ«tidehasayÄ• . __nimuggÄ• _ \Be I 3
dasamÄ• se mÄ• tukucchisaá¹…khÄ• te kuá¹‡apasmiá¹ƒ ete nimuggÄ• . __etaá¹ƒ tesaá¹ƒ
pihayÄ• mi patthayÄ• mi. __na te saá¹ƒ koá¹-á¹-he opentÄ«_ti na te saá¹ƒ santakaá¹ƒ dhaÃ
pakkhipanti. na hi etesaá¹ƒ dhaÃ±Ã±aá¹ƒ atthi. __na kumbhÄ«_ti na kumbhiyaá¹ƒ. __na kaá
pacchiyaá¹ƒ. __paraniá¹-á¹-hitamesÄ• nÄ• _ti paresaá¹ƒ niá¹-á¹-hitaá¹ƒ paraghare pakkaá¹ƒ
esamÄ• nÄ• gavesamÄ• nÄ• . __tenÄ• _ti evaá¹ƒ pariyiá¹-á¹-hena. __subbatÄ• _ti dasapi
vassÄ• ni susamÄ• dinnasundaravatÄ• .

__sumantamantino_ti dhammaá¹ƒ sajjhÄ• yissÄ• ma, dhutaá¹…gaá¹ƒ samÄ• diyissÄ• ma,
samaá¹‡adhammaá¹ƒ karissÄ• mÄ• ti evaá¹ƒ subhÄ• sitabhÄ• sino. __tuá¹‡hÄ«bhÅ«tÄ• s
asanighosena \Ee I 354/ ghositÄ• viya dhammaá¹ƒ kathentÄ• pi tuá¹‡hÄ«bhÅ«tÄ• samaá¹
niratthakavacanassÄ• bhÄ• vÄ• . __puthumaccÄ• cÄ• _ti bahusattÄ• ca aÃ±Ã±amaÃ±Ã±a
nibbutÄ• _ti paraviheá¹-hanatthaá¹ƒ gahitadaá¹‡á¸• esu sattesu nibbutÄ• vissaá¹-á¹-hadaá¹
anÄ• dÄ• nÄ• _ti sagahaá¹‡esu sattesu ca bhavayoniÄ• dÄ«naá¹ƒ ekakoá¹-á¹-hÄ• sassÄ•
dasamaá¹ƒ.

dutiyo vaggo.

3. tatiyavaggo

1. chetvÄ• suttavaá¹‡á¹‡anÄ•

<267> tatiyavaggassa paá¹-hamaá¹ƒ vuttatthameva. paá¹-hamaá¹ƒ.

2. dubbaá¹‡á¹‡iyasuttavaá¹‡á¹‡anÄ•

<268> dutiye \Ne I 309/ __dubbaá¹‡á¹‡o_ti jhÄ• makhÄ• á¹‡uvaá¹‡á¹‡o. __okoá¹-imako_ti
__Ä• sane_ti paá¹‡á¸• ukambalasilÄ• yaá¹ƒ. __kodhabhakkho_ti sakkena gahitanÄ• mamev
rÅ«pÄ• vacarabrahmÄ• , ``sakko kira khantibalena samannÄ• gatoâ€™â€™ ti sutvÄ• vÄ«r
324/. avaruddhakayakkhÄ• pana evarÅ«paá¹ƒ saá¹ƒvihitÄ• rakkhaá¹ƒ á¹-hÄ• naá¹ƒ pavisitu
__upasaá¹…kamÄ«_ti devÄ• naá¹ƒ sutvÄ• ``na sakkÄ• esa pharusena cÄ• letuá¹ƒ, nÄ«ca

á¹-hitena sakkÄ• palÄ• petuâ€™â€™ nti tathÄ• palÄ• petukÄ• mo upasaá¹…kami. __anta
á¹-hatvÄ• balavacittÄ«kÄ• raá¹ƒ paccupaá¹-á¹-hapetvÄ• nÄ«cavuttiyÄ• dassiyamÄ• nÄ• y
asakkonto antaradhÄ• yi. __na sÅ«pahatacittomhÄ«_ti ettha __sÅ«_ti nipÄ• tamattaá¹ƒ, up
__nÄ• vattena suvÄ• nayo_ti na kodhÄ• vattena suÄ• nayo, kodhavase vattetuá¹ƒ na sukar
cirÄ• ha_nti __vo_ti nipÄ• tamattaá¹ƒ, ahaá¹ƒ ciraá¹ƒ na kujjhÄ• mÄ«ti vadati. dutiyaá¹ƒ.

3. sambarimÄ• yÄ• suttavaá¹‡á¹‡anÄ•

<269> tatiye \Ee I 355/ __Ä• bÄ• dhiko_ti isigaá¹‡ena abhisapakÄ• le uppannÄ• bÄ• dhena
ma_nti sace maá¹ƒ sambarimÄ• yaá¹ƒ vÄ• cesi, evamahaá¹ƒ tampi tikicchissÄ• mÄ«ti vada
mÄ• risa, vÄ• cesÄ«_ti vinÄ• pi tÄ• va sambarimÄ• yaá¹ƒ sakko amhe bÄ• dhati, yadi pana
naá¹-á¹-hÄ• mayaá¹ƒ, mÄ• attano ekassa atthÄ• ya amhe nÄ• sehÄ«ti vatvÄ• nivÄ• rayiá
sama_nti yathÄ• sambaro asurindo mÄ• yÄ• vÄ« mÄ• yaá¹ƒ payojetvÄ• vassasataá¹ƒ nira
tumhe dhammikÄ• va, alaá¹ƒ vo mÄ• yÄ• yÄ• ti vadati. kiá¹ƒ pana sakko tassa kodhaá¹ƒ tik
sakkuá¹‡eyyÄ• ti? Ä• ma sakkuá¹‡eyya. kathaá¹ƒ? tadÄ• kira so isigaá¹‡o dharatiyeva, tas
santikaá¹ƒ netvÄ• khamÄ• peyya, evamassa phÄ• su bhaveyya. tena pana vaÃ±citattÄ• ta
tatiyaá¹ƒ.

4. accayasuttavaá¹‡á¹‡anÄ•

<270> catutthe __sampayojesu_nti kalahaá¹ƒ akaá¹ƒsu. __accasarÄ• _ti atikkami, eko bhik
bhikkhuá¹ƒ atikkamma vacanaá¹ƒ avocÄ• ti attho. __yathÄ• dhammaá¹ƒ_ \Be I 325/ __napp
khamati. __kodho vo vasamÄ• yÄ• tÅ«_ti kodho tumhÄ• kaá¹ƒ vasaá¹ƒ Ä• gacchatu, mÄ• t
dÄ«peti. __mÄ• ca mitte hi vo jarÄ• _ti ettha __hÄ«_ti nipÄ• tamattaá¹ƒ, tumhÄ• kaá¹ƒ mitt
nibbatti. bhummatthe vÄ• karaá¹‡avacanaá¹ƒ, mittesu vo jarÄ• mÄ• nibbatti, mittabhÄ• va
hotÅ«ti attho. __agarahiyaá¹ƒ mÄ• garahitthÄ• _ti agÄ• rayhaá¹ƒ khÄ«á¹‡Ä• savapuggalaá
catutthaá¹ƒ.

5. akkodhasuttavaá¹‡á¹‡anÄ•

<271> paÃ±came __mÄ• vo kodho ajjhabhavÄ«_ti kodho tumhe mÄ• abhibhavi, tumheva
ca kujjhittha kujjhita_nti kujjhantÄ• naá¹ƒ mÄ• paá¹-ikujjhittha. __akkodho_ti mettÄ• \Ee I 3
mettÄ• pubbabhÄ• go ca. __avihiá¹ƒsÄ• _ti karuá¹‡Ä• ca karuá¹‡Ä• pubbabhÄ• go ca. __a
pabbatovÄ• bhimaddatÄ«_ti lÄ• makajanaá¹ƒ pabbato viya kodho abhimaddatÄ«ti. paÃ±car

tatiyo vaggo.

sakkasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

sagÄ• thÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya paá¹-hamo bhÄ• go.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

sagÄ• thÄ• vaggaá¹-Ä«kÄ•

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

1__._ saá¹ƒvaá¹‡á¹‡anÄ• rambhe \Ne I 1/ \Be I 1/ ratanattayavandanÄ• saá¹ƒvaá¹‡á¹‡etab
pabhavanissayavisuddhipaá¹-ivedanatthaá¹ƒ, taá¹ƒ pana dhammasaá¹ƒvaá¹‡á¹‡anÄ• su vi
bahumÄ• nuppÄ• danatthaá¹ƒ, taá¹ƒ sammadeva tesaá¹ƒ uggahaá¹‡adhÄ• raá¹‡Ä• dikkam
sammÄ• paá¹-ipattiyÄ• sabbahitasukhanipphÄ• danatthanti. atha vÄ• maá¹…galabhÄ• vat
pubbakiccabhÄ• vato, paá¹‡á¸• itehi samÄ• caritabhÄ• vato, Ä• yatiá¹ƒ paresaá¹ƒ diá¹-á¹-h
saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ratanattayapaá¹‡Ä• makiriyÄ• ti. atha vÄ• ratanattayapaá¹‡Ä• m
pÅ«janÄ«yapÅ«jÄ• puÃ±Ã±avisesanibbattanatthaá¹ƒ, taá¹ƒ attano yathÄ• laddhasampattini
balÄ• nuppadÄ• natthaá¹ƒ, antarÄ• ca tassa asaá¹ƒkocÄ• panatthaá¹ƒ, tadubhayaá¹ƒ anar
parisamÄ• panatthanti idameva ca payojanaá¹ƒ Ä• cariyena idhÄ• dhippetaá¹ƒ. tathÄ• hi va
pasannamatino ... pe ... tassÄ• nubhÄ• venÄ• â€™â€™ ti. vatthuttayapÅ«jÄ• hi
niratisayapuÃ±Ã±akkhettasaá¹ƒbuddhiyÄ• aparimeyyapabhÄ• vo puÃ±Ã±Ä• tisayoti bahuv
\Ne I 2/ antarÄ• yanibandhanasakalasaá¹ƒkilesaviddhaá¹ƒsanÄ• ya pahoti, bhayÄ• diupadd
``pÅ«jÄ• rahe pÅ«jayatoâ€™â€™ tiÄ• di (Dhp 195; Ap thera I 10.1), tathÄ• ``ye, bhikkhave
te pasannÄ• , agge kho pana pasannÄ• naá¹ƒ aggo vipÄ• ko hotÄ«â€™â€™ tiÄ• di (It 90).

``buddhoti \Be I 2/ kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passa.

dhammoti ... pe ..., saá¹…ghoti ... pe ..., jambudÄ«passÄ• â€™â€™ ti || (Sv I 6).

tathÄ• ``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevas
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
tiÄ• di (AN b VI 10; c 1I 11). ``araÃ±Ã±e rukkhamÅ«le vÄ• ... pe ... bhayaá¹ƒ vÄ• chambhit
lomahaá¹ƒso na hessatÄ«â€™â€™ ti (SN a I 249) ca.

tattha yassa vatthuttayassa vandanaá¹ƒ kattukÄ• mo, tassa guá¹‡Ä• tisayayogasandassana
``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _ntiÄ• dinÄ• gÄ• thattayamÄ• ha. guá¹‡Ä• tisayayoge
vandanÄ• rahe ca katÄ• vandanÄ• yathÄ• dhippetaá¹ƒ payojanaá¹ƒ sÄ• dhetÄ«ti. tattha ya
saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, sÄ• na vinayadesanÄ• viya karuá¹‡Ä• ppadhÄ• nÄ• , n

paÃ±Ã±Ä• ppadhÄ• nÄ• , atha kho karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• ti tadubhayappadhÄ
thomanaá¹ƒ kÄ• tuá¹ƒ tammÅ«lakattÄ• sesaratanÄ• naá¹ƒ __ ``karuá¹‡Ä• sÄ«talahadayaâ
tattha kiratÄ«ti __karuá¹‡Ä• , _ paradukkhaá¹ƒ vikkhipati apanetÄ«ti attho. atha vÄ• kiá¹‡Ä
_ paradukkhe sati kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsati vibÄ• dhatÄ«ti attho. paradukkhe sati sÄ• dhÅ«
hadayakhedaá¹ƒ karotÄ«ti vÄ• __karuá¹‡Ä• _. atha vÄ• kamiti sukhaá¹ƒ, taá¹ƒ rundhatÄ«t
paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä• attasukhanirapekkhatÄ• ya kÄ• ruá¹‡ikÄ• r
vibandhatÄ«ti attho. karuá¹‡Ä• ya sÄ«talaá¹ƒ __karuá¹‡Ä• sÄ«talaá¹ƒ, _ karuá¹‡Ä• sÄ«tala
__karuá¹‡Ä• sÄ«talahadayo, _ taá¹ƒ karuá¹‡Ä• sÄ«talahadayaá¹ƒ.

tattha kiÃ±cÄ• pi paresaá¹ƒ hitopasaá¹ƒhÄ• rasukhÄ• diaparihÄ• nicchanasabhÄ• vatÄ• ya
ujuvipaccanÄ«katÄ• ya ca sattasantÄ• nagatasantÄ• pavicchedanÄ• kÄ• rapavattiyÄ• mett
cittasÄ«talabhÄ• vakÄ• raá¹‡atÄ• upalabbhati, tathÄ• pi paradukkhÄ• panayanÄ• kÄ• rapp
parÅ«patÄ• pÄ• sahanarasÄ• avihiá¹ƒsÄ• bhÅ«tÄ• \Ne I 3/ karuá¹‡Ä• va visesena bhagav
viya sÄ«tibhÄ• vanimittanti vuttaá¹ƒ __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _nti. karuá¹‡Ä
mettÄ• muditÄ• nampi hadayasÄ«talabhÄ• vakÄ• raá¹‡atÄ• vuttÄ• ti daá¹-á¹-habbÄ• \Be I

atha vÄ• chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡avisesanibandhanabhÅ«tÄ• sÄ• tisayaá¹ƒ niravas
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ viya savisayabyÄ• pitÄ• ya mahÄ• karuá¹‡Ä• bhÄ• vamupa
abhisayena hadayasÄ«talabhÄ• vahetÅ«ti Ä• ha __ ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ _n

atha vÄ• satipi mettÄ• muditÄ• naá¹ƒ sÄ• tisaye hadayasÄ«tibhÄ• vanibandhanatte
sakalabuddhaguá¹‡avisesakÄ• raá¹‡atÄ• ya tÄ• sampi kÄ• raá¹‡anti karuá¹‡Ä• va bhagava
``hadayasÄ«talabhÄ• vakÄ• raá¹‡aâ€™â€™ nti vuttÄ• . karuá¹‡Ä• nidÄ• nÄ• hi sabbepi bu
karuá¹‡Ä• nubhÄ• vanibbÄ• piyamÄ• nasaá¹ƒsÄ• radukkhasantÄ• passa hi bhagavato para
anekÄ• nipi asaá¹…khyeyyÄ• ni kappÄ• naá¹ƒ akilantarÅ«passeva niravasesabuddhakarad
samadhigatadhammÄ• dhipateyyassa ca sannihitesupi sattasaá¹…ghÄ• á¹-asamupanÄ«tah
Ä«sakampi cittasÄ«tibhÄ• vassa aÃ±Ã±athattamahosÄ«ti. etasmiÃ±ca atthavikappe tÄ«sup
karuá¹‡Ä• saá¹…gahitÄ• ti daá¹-á¹-habbÄ• .

pajÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• , _ yathÄ• sabhÄ• vaá¹ƒ pakÄ• rehi paá¹-ivijjhatÄ«ti attho. pa
Ã±eyyÄ• varaá¹‡appahÄ• nato pakÄ• rehi dhammasabhÄ• vajotanaá¹-á¹-hena pajjototi __p
savÄ• sanappahÄ• nato visesena hataá¹ƒ samugghÄ• á¹-itaá¹ƒ __vihataá¹ƒ_. paÃ±Ã±Ä• pa
__paÃ±Ã±Ä• pajjotavihataá¹ƒ_. muyhanti tena, sayaá¹ƒ vÄ• muyhati, mohanamattameva v
sveva visayasabhÄ• vapaá¹-icchÄ• danakaraá¹‡ato andhakÄ• rasarikkhatÄ• ya tamo viyÄ•
paÃ±Ã±Ä• pajjotavihato mohatamo etassÄ• ti __paÃ±Ã±Ä• pajjotavihatamohatamo, _ taá¹ƒ
paÃ±Ã±Ä• pajjotavihatamohatamaá¹ƒ. sabbesampi hi khÄ«á¹‡Ä• savÄ• naá¹ƒ satipi paÃ±Ã
avijjandhakÄ• rassa vihatabhÄ• ve saddhÄ• dhimuttehi viya diá¹-á¹-hippattÄ• naá¹ƒ sÄ• vak
savÄ• sanappahÄ• nena sammÄ• sambuddhÄ• naá¹ƒ kilesappahÄ• nassa viseso vijjatÄ«ti

bhagavantaá¹ƒ thomento Ä• ha __ ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti.

atha vÄ• antarena paropadesaá¹ƒ attano santÄ• ne accantaá¹ƒ avijjandhakÄ• ravigamass
sabbaÃ±Ã±utÄ• ya balesu ca vasÄ«bhÄ• vassa samadhigatattÄ• , parasantatiyaÃ±ca dham
sammadeva tassa \Be I 4/ pavattitattÄ• bhagavÄ• va visesato mohatamavigamena thometa
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. imasmiÃ±ca atthavikappe ``paÃ±Ã±Ä• p
bhagavato paá¹-ivedhapaÃ±Ã±Ä• viya desanÄ• paÃ±Ã±Ä• pi sÄ• maÃ±Ã±aniddesena, eka
daá¹-á¹-habbÄ• .

atha vÄ• bhagavato Ã±Ä• á¹‡assa Ã±eyyapariyantikattä• sakalaÃ±eyyadhammasabhÄ• v
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tena paÃ±Ã±Ä• pajjotena sabbaÃ±eyyadhammasabhÄ
vidhamitattÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡o bhagavato mohatamavinÄ• soti katvÄ• vuttaá¹ƒ
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti. ettha ca mohatamavidhamanante adhiga
kÄ• raá¹‡Å«pacÄ• rena sasantÄ• ne mohatamavidhamananti daá¹-á¹-habbaá¹ƒ. abhinÄ«hÄ
savÄ• sanappahÄ• nameva hi kilesÄ• naá¹ƒ Ã±eyyÄ• varaá¹‡apahÄ• nanti, parasantÄ• ne
kÄ• raá¹‡abhÄ• vato phalÅ«pacÄ• rena anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``mohatamavidhaman

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ avijjÄ• samugghÄ• toyeveko pahÄ• nasampattivasena bhagavato
na pana sÄ• tisayaá¹ƒ niravasesakilesapahÄ• nanti? tappahÄ• navacaneneva tadekaá¹-á¹-h
sakalasaá¹ƒkilesagaá¹‡asamugghÄ• tassa jotitabhÄ• vato. na hi so tÄ• diso kileso atthi, yo
niravasesaavijjÄ• ppahÄ• nena na pahÄ«yatÄ«ti.

atha vÄ• vijjÄ• viya sakalakusaladhammasamuppattiyÄ• niravasesÄ• kusaladhammanibb
ca avijjÄ• padhÄ• nakÄ• raá¹‡anti tabbighÄ• tavacanena sakalasaá¹ƒkilesagaá¹‡asamuggh
vuttaá¹ƒ __ ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ _nti.

narÄ• ca amarÄ• ca __narÄ• marÄ• , _ saha narÄ• marehÄ«ti __sanarÄ• maro, _ sanarÄ
__sanarÄ• maraloko, _ tassa garÅ«ti __sanarÄ• maralokagaru, _ taá¹ƒ sanarÄ• maralokaga
devamanussÄ• naá¹ƒ viya tadavasiá¹-á¹-hasattÄ• nampi yathÄ• rahaá¹ƒ guá¹‡avisesÄ• vah
upakÄ• rataá¹ƒ dasseti. na cettha padhÄ• nÄ• ppadhÄ• nabhÄ• vo codetabbo. aÃ±Ã±o hi s
edisesu hi samÄ• sapadesu padhÄ• nampi appadhÄ• naá¹ƒ viya niddisÄ«yati yathÄ• ``sarÄ
\Be I 5/ (Ap-a I 1.82). kÄ• maÃ±cettha sattasaá¹…khÄ• rokÄ• savasena tividho loko, garubh
adhippetattÄ• garukaraá¹‡asamatthasseva sattalokassa vasena attho gahetabbo. so hi lokÄ
puÃ±Ã±apÄ• pÄ• ni tabbipÄ• ko cÄ• ti ``lokoâ€™â€™ ti vuccati. amaraggahaá¹‡ena cettha

atha \Ne I 5/ vÄ• samÅ«hattho __loka_-saddo samudÄ• yavasena lokÄ«yati paÃ±Ã±Ä• pÄ
__sanarÄ• , _ sanarÄ• ca te amarÄ• cÄ• ti __sanarÄ• marÄ• , _ tesaá¹ƒ lokoti __sanarÄ•
yojetabbaá¹ƒ. amara-saddena cettha visuddhidevÄ• pi saá¹…gayhanti. te hi maraá¹‡Ä• bhÄ

narÄ• marÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ ukkaá¹-á¹-haniddesavasena yathÄ• ``satthÄ• devam
157). tathÄ• hi sabbÄ• natthapariharaá¹‡apubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ•
payogasampattiyÄ• sadevamanussÄ• ya pajÄ• ya accantamupakÄ• ritÄ• ya
aparimitanirupamappabhÄ• vaguá¹‡avisesasamaá¹…gitÄ• ya ca sabbasattuttamo bhagavÄ
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ uttamaá¹ƒ gÄ• ravaá¹-á¹-hÄ• naá¹ƒ. tena vuttaá¹ƒ __ ``
_nti.

sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti __sugato_. bhagavato hi veneyyajanupasaá¹…
hitasukhanipphÄ• danato sobhanaá¹ƒ, tathÄ• lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• ita
dutavilambitakhalitÄ• nukaá¸• á¸• hananippÄ«á¸·anukkuá¹-ikakuá¹-ilÄ• kulatÄ• di-
dosarahitamavahasitarÄ• jahaá¹ƒsavasabhavÄ• raá¹‡amigarÄ• jagamanaá¹ƒ kÄ• yagaman
vipulanimmalakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesasahitamabhinÄ«hÄ• rato yÄ• va mahÄ
sobhanamevÄ• ti.

atha vÄ• sayambhÅ«Ã±Ä• á¹‡ena sakalamapi lokaá¹ƒ pariÃ±Ã±Ä• bhisamayavasena pari
avagatoti __sugato, _ tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• bhisamayavasena pajahanto an
sammÄ• gato atÄ«toti __sugato, _ lokanirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikiriyÄ• bhisamayava
adhigatoti __sugato, _ lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ bhÄ• vanÄ• bhisamayavasena
paá¹-ipannoti __sugato_. ``sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti n
paccÄ• gacchatÄ«ti sugatoâ€™â€™ tiÄ• dinÄ• nayena (Nidd I 38) ayamattho vibhÄ• vetab

atha vÄ• sundaraá¹ƒ á¹-hÄ• naá¹ƒ sammÄ• sambodhiá¹ƒ, nibbÄ• nameva vÄ• gato adhig
bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ veneyyÄ• naá¹ƒ yathÄ• rahaá¹ƒ kÄ• layuttameva ca
sammÄ• gadati vadatÄ«ti __sugato_ da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . iti sobhanagamana
sugataá¹ƒ.

puÃ±Ã±apÄ• pakehi upapajjanavasena gantabbato __gatiyo, _ upapattibhavavisesÄ• . tÄ•
paÃ±cavidhÄ• . tÄ• hi sakalassapi bhavagÄ• mikammassa ariyamaggÄ• dhigamena avipÄ
6/ nivattitattÄ• bhagavÄ• paÃ±cahipi gatÄ«hi suá¹-á¹-hu mutto visaá¹ƒyuttoti Ä• ha __ ``ga
etena bhagavato katthacipi apariyÄ• pannataá¹ƒ dasseti, yato bhagavÄ• ``devÄ• tidevoâ€™

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

taá¹ƒtaá¹ƒgatisaá¹ƒvattanakÄ• naÃ±hi kammakilesÄ• naá¹ƒ aggamaggena bodhimÅ«leyev
bhagavato gatipariyÄ• pannatÄ• ti accantameva bhagavÄ•
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sasattanikÄ• yehi suparimutto. taá¹ƒ
__vande_ti namÄ• mi, thomemÄ«ti vÄ• attho.

atha vÄ• __gativimutta_nti anupÄ• disesanibbÄ• nadhÄ• tuppattiyÄ• bhagavantaá¹ƒ thom
Ä• kÄ• rehi bhagavato thomanÄ• veditabbÄ• attahitasampattito parahitapaá¹-ipattito ca. te
anÄ• varaá¹‡aÃ±Ä• á¹‡Ä• dhigamato, savÄ• sanÄ• naá¹ƒ sabbesaá¹ƒ kilesÄ• naá¹ƒ accant
anupÄ• disesanibbÄ• nappattito ca veditabbÄ• . __parahitapaá¹-ipatti_ lÄ• bhasakkÄ• rÄ• c
sabbadukkhaniyyÄ• nikadhammadesanato, viruddhesupi niccaá¹ƒ hitajjhÄ• sayavasena Ã±
ca. sÄ• panettha Ä• sayato payogato ca duvidhÄ• parahitapaá¹-ipatti, tividhÄ• \Be I 7/ ca
pakÄ• sitÄ• hoti, kathaá¹ƒ? ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena Ä• sayato parah
sammÄ• gadanatthena sugata-saddena payogato parahitapaá¹-ipatti, ``paÃ±Ã±Ä• pajjotavih
gativimuttaâ€™â€™ nti etehi catusaccapaá¹-ivedhatthena ca sugata-saddena tividhÄ• pi att
avasiá¹-á¹-hatthena tena ``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena ca sabbÄ•
parahitapaá¹-ipatti pakÄ• sitÄ• hotÄ«ti.

atha vÄ• tÄ«hi Ä• kÄ• rehi bhagavato thomanÄ• veditabbÄ• --- hetuto phalato upakÄ• rat
mahÄ• karuá¹‡Ä• , sÄ• paá¹-hamapadena dassitÄ• . __phalaá¹ƒ_ catubbidhaá¹ƒ Ã±Ä• á¹‡
Ä• nubhÄ• vasampadÄ• rÅ«pakÄ• yasampadÄ• cÄ• ti. tÄ• su Ã±Ä• á¹‡apahÄ• nasampad
ca sugata-saddena pakÄ• sitÄ• honti, Ä• nubhÄ• vasampadÄ• pana tatiyapadena, rÅ«pak
yathÄ• vuttakÄ• yagamanasobhanatthena sugata-saddena lakkhaá¹‡Ä• nubyaÃ±janapÄ• ri
I 7/. __upakÄ• ro_ anantaraá¹ƒ abÄ• hiraá¹ƒ karitvÄ• tividhayÄ• namukhena vimuttidhamm
sammÄ• gadanatthena sugata-saddena pakÄ• sito hotÄ«ti veditabbaá¹ƒ.

tattha ``karuá¹‡Ä• sÄ«talahadayaâ€™â€™ nti etena sammÄ• sambodhiyÄ• mÅ«laá¹ƒ das
saÃ±coditamÄ• naso hi bhagavÄ• saá¹ƒsÄ• rapaá¹…kato sattÄ• naá¹ƒ samuddharaá¹‡atth
anupubbena pÄ• ramiyo pÅ«retvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ adhigatoti karuá¹‡Ä
``paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ nti etena sammÄ• sambodhiá¹ƒ dasseti.
anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±hi maggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apada
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ sammÄ• sambodhÄ«ti vuccatÄ«ti. sammÄ• gamanatthena sug
paá¹-ipattiá¹ƒ dasseti
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhallikattakilamathÄ• nuyoga-sassatucch
tÄ• ya karuá¹‡Ä• paÃ±Ã±Ä• pariggahitÄ• ya majjhimÄ• ya paá¹-ipattiyÄ• pakÄ• sanato sug
sammÄ• sambodhiyÄ• padhÄ• nÄ• ppadhÄ• nabhedaá¹ƒ payojanaá¹ƒ dasseti. saá¹ƒsÄ• ra
sattasantÄ• raá¹‡aÃ±hettha padhÄ• naá¹ƒ payojanaá¹ƒ, tadaÃ±Ã±amappadhÄ• naá¹ƒ. tesu
parahitapaá¹-ipattiá¹ƒ dasseti, itarena attahitasampattiá¹ƒ, tadubhayena attahitÄ• ya paá¹-ip
puggalesu bhagavato \Be I 8/ catutthapuggalabhÄ• vaá¹ƒ dasseti. tena ca anuttaradakkhiá¹

uttamavandanÄ«yabhÄ• vaá¹ƒ, attano ca vandanakiriyÄ• ya khettaá¹…gatabhÄ• vaá¹ƒ das

ettha ca karuá¹‡Ä• gahaá¹‡ena lokiyesu mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡aguá¹‡
sabbalokiyaguá¹‡asampatti dassitÄ• hoti, paÃ±Ã±Ä• gahaá¹‡ena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• namaggaÃ±Ä• á¹‡adÄ«panato sabbalokuttaragu
tadubhayaggahaá¹‡asiddho hi attho ``sanarÄ• maralokagaruâ€™â€™ ntiÄ• dinÄ• vipaÃ±c
ca upagamanaá¹ƒ nirupakkilesaá¹ƒ dasseti, paÃ±Ã±Ä• gahaá¹‡ena apagamanaá¹ƒ. tathÄ•
lokasamaÃ±Ã±Ä• nurÅ«paá¹ƒ bhagavato pavattiá¹ƒ dasseti lokavohÄ• ravisayattÄ• karuá¹
samaÃ±Ã±Ä• ya anatidhÄ• vanaá¹ƒ. sabhÄ• vÄ• navabodhena hi dhammÄ• naá¹ƒ samaÃ±
sattÄ• diparÄ• masanaá¹ƒ hotÄ«ti. tathÄ• karuá¹‡Ä• gahaá¹‡ena mahÄ• karuá¹‡Ä• samÄ•
paÃ±Ã±Ä• gahaá¹‡ena tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ catusaccaÃ±Ä• á¹‡aá¹ƒ
catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ, karuá¹‡Ä• gahaá¹‡ena mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹
sesÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni cha abhiÃ±Ã±Ä• aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä•
buddhaÃ±Ä• á¹‡Ä• ni soá¸·asa Ã±Ä• á¹‡acariyÄ• aá¹-á¹-hÄ• rasa buddhadhammÄ• catuc
sattasattati Ã±Ä• á¹‡avatthÅ«nÄ«ti evamÄ• dÄ«naá¹ƒ anekesaá¹ƒ paÃ±Ã±Ä• pabhedÄ• na
dasseti. tathÄ• karuá¹‡Ä• gahaá¹‡ena caraá¹‡asampattiá¹ƒ, paÃ±Ã±Ä• gahaá¹‡ena vijjÄ•
karuá¹‡Ä• gahaá¹‡ena \Ne I 8/ attÄ• dhipatitÄ• , paÃ±Ã±Ä• gahaá¹‡ena dhammÄ• dhipatit
lokanÄ• thabhÄ• vo, paÃ±Ã±Ä• gahaá¹‡ena attanÄ• thabhÄ• vo. tathÄ• karuá¹‡Ä• gahaá¹
paÃ±Ã±Ä• gahaá¹‡ena kataÃ±Ã±utÄ• . karuá¹‡Ä• gahaá¹‡ena aparantapatÄ• , paÃ±Ã±Ä•
karuá¹‡Ä• gahaá¹‡ena vÄ• buddhakaradhammasiddhi, paÃ±Ã±Ä• gahaá¹‡ena buddhabhÄ
karuá¹‡Ä• gahaá¹‡ena paresaá¹ƒ tÄ• raá¹‡aá¹ƒ, paÃ±Ã±Ä• gahaá¹‡ena sayaá¹ƒ tÄ• raá¹‡a
karuá¹‡Ä• gahaá¹‡ena sabbasattesu anuggahacittatÄ• , paÃ±Ã±Ä• gahaá¹‡ena sabbadhar
hoti.

sabbesaÃ±ca buddhaguá¹‡Ä• naá¹ƒ karuá¹‡Ä• Ä• di tannidÄ• nabhÄ• vato, paÃ±Ã±Ä• pa
karaá¹‡Ä«yÄ• bhÄ• vato. iti Ä• dipariyosÄ• nadassanena sabbe buddhaguá¹‡Ä• dassitÄ•
karuá¹‡Ä• gahaá¹‡ena sÄ«lakkhandhapubbaá¹…gamo \Be I 9/ samÄ• dhikkhandho dassito
sÄ«laá¹ƒ tato pÄ• á¹‡Ä• tipÄ• tÄ• diviratippavattito, sÄ• ca jhÄ• nattayasampayoginÄ«ti. pa
paÃ±Ã±Ä• kkhandho. sÄ«laÃ±ca sabbabuddhaguá¹‡Ä• naá¹ƒ Ä• di, samÄ• dhi majjhe, paÃ
Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡adassanena sabbe buddhaguá¹‡Ä• dassitÄ• honti naya
niravasesato buddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo, yadidaá¹ƒ nayaggahaá¹‡aá¹ƒ, aÃ±Ã±a
bhagavato guá¹‡e anupadaá¹ƒ niravasesato dassetuá¹ƒ. tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; III 141; Ps III 425; Ud 53;
nidÄ• nakathÄ• , pakiá¹‡á¹‡akakathÄ• ; Ap II 7.20) ---

teneva ca Ä• yasmatÄ• sÄ• riputtattherenapi buddaguá¹‡apariccheda naá¹ƒ pati anuyuttena
bhanteâ€™â€™ ti paá¹-ikkhipitvÄ• ``api ca me, bhante, dhammanvayo viditoâ€™â€™ ti (D

2__._ evaá¹ƒ saá¹…khepena sakalasabbaÃ±Ã±uguá¹‡ehi bhagavantaá¹ƒ abhitthavitvÄ• id
__ ``buddhopÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __buddho_ti kattuniddeso. __buddhabhÄ•
__bhÄ• vetvÄ• sacchikatvÄ• _ti \Ne I 9/ ca pubbakÄ• lakiriyÄ• niddeso. __ya_nti aniyamato
__upagato_ti aparakÄ• lakiriyÄ• niddeso. __vande_ti kiriyÄ• niddeso. __ta_nti niyamanaá¹ƒ
vandanakiriyÄ• ya kammaniddeso. __gatamalaá¹ƒ anuttaranti_ ca tabbisesanaá¹ƒ.

tattha buddhasaddassa tÄ• va --- ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti
niddesanayena (Nidd I 192; Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97) attho veditabbo.
aÃ±Ã±Ä• á¹‡aniddÄ• ya accantavigamato, buddhiyÄ• vÄ• vikasitabhÄ• vato buddhavÄ• ti
jÄ• garaá¹‡avikasanatthavasena. atha vÄ• kassacipi Ã±eyyadhammassa anavabuddhassa
kammabhÄ• vena \Be I 10/ aggahaá¹‡ato kammavacanicchÄ• ya abhÄ• vena avagamanatt
labbhatÄ«ti buddhavÄ• ti __buddho_ yathÄ• ``dikkhito na dadÄ• tÄ«â€™â€™ ti. atthato pa
sayambhÅ«Ã±Ä• á¹‡ena saha vÄ• sanÄ• ya vihataviddhastaniravasesakileso mahÄ• karuá
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimeyyaguá¹‡agaá¹‡Ä• dhÄ• ro khandhasantÄ• no budd
bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhammesu sÄ• maá¹ƒ saccÄ•
sabbaÃ±Ã±utaá¹ƒ patto balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192). __api_-saddo sa
guá¹‡avisesayutto sopi nÄ• ma bhagavÄ• â€™â€™ ti vakkhamÄ• naguá¹‡e dhamme samb
__buddhabhÄ• va_nti sammÄ• sambodhiá¹ƒ. __bhÄ• vetvÄ• _ti uppÄ• detvÄ• vaá¸• á¸• he
paccakkhaá¹ƒ katvÄ• . __upagato_ti patto, adhigatoti attho. etassa ``buddhabhÄ• vaâ€™â€
__gatamala_nti vigatamalaá¹ƒ, niddosanti attho. __vande_ti paá¹‡amÄ• mi, thomemi vÄ• . _
uttararahitaá¹ƒ, lokuttaranti attho. __dhamma_nti yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne
ca apatamÄ• ne dhÄ• retÄ«ti __dhammo_.

ayaÃ±hettha saá¹…khepattho --- evaá¹ƒ vividhaguá¹‡agaá¹‡asamannÄ• gato buddhopi bh
ariyamaggasaá¹…khÄ• taá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• phalanibbÄ• nasaá¹…khÄ• taá¹ƒ pa
anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ adhigato, tametaá¹ƒ buddhÄ• nampi buddhabhÄ• vahetu
sabbadosamalarahitaá¹ƒ attano uttaritarÄ• bhÄ• vena anuttaraá¹ƒ paá¹-ivedhasaddhammaa
pariyattisaddhammassapi tappakÄ• sanattÄ• idha saá¹…gaho daá¹-á¹-habbo. atha vÄ• ``a
adhigacchi, tÄ«á¹‡i piá¹-akÄ• ni sammasÄ«â€™â€™ ti ca aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ•
sacchikiriyasammasanapariyÄ• yo labbhatÄ«ti sopi idha vutto evÄ• ti daá¹-á¹-habbaá¹ƒ.

tathÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• sacchikatvÄ• â€™â€™ ti ca vuttattÄ• buddhakar
saha \Ne I 10/ pubbabhÄ• ge adhisÄ«lasikkhÄ• dayopi idha dhamma-saddena saá¹…gahitÄ
malapaá¹-ipakkhatÄ• ya gatamalÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya anuttarÄ• cÄ• ti. tath
sakalavaá¹-á¹-adukkhanissaraá¹‡atthÄ• ya katamahÄ• bhinÄ«hÄ• ro mahÄ• karuá¹‡Ä• dhiv
paÃ±Ã±Ä• visesaparidhotanimmalÄ• naá¹ƒ dÄ• nadamasaÃ±Ã±amÄ• dÄ«naá¹ƒ uttamadha
satasahassÄ• dhikÄ• ni kappÄ• naá¹ƒ cattÄ• ri asaá¹…khyeyyÄ• ni sakkaccaá¹ƒ nirantaraá
bhÄ• vanÄ• paccakkhakaraá¹‡ehi kammÄ• dÄ«su adhigatavasibhÄ• vo acchariyÄ• cinteyya
adhisÄ«lÄ• dhicittÄ• naá¹ƒ paramukkaá¹ƒsapÄ• ramippatto bhagavÄ• paccayÄ• kÄ• re
catuvÄ«satikoá¹-isatasahassamukhena mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ pesetvÄ• anuttaraá¹ƒ sa
abhisambuddhoti.

ettha ca ``bhÄ• vetvÄ• â€™â€™ ti etena vijjÄ• sampadÄ• ya dhammaá¹ƒ thometi, ``sacchi
vimuttisampadÄ• ya. tathÄ• paá¹-hamena jhÄ• nasampadÄ• ya, dutiyena vimokkhasampad
samÄ• dhisampadÄ• ya, dutiyena samÄ• pattisampadÄ• ya. atha vÄ• paá¹-hamena khaye
anuppÄ• deÃ±Ä• á¹‡abhÄ• vena. purimena vÄ• vijjÅ«pamatÄ• ya, dutiyena vajirupamatÄ•
virÄ• gasampattiyÄ• , dutiyena nirodhasampattiyÄ• . tathÄ• paá¹-hamena niyyÄ• nabhÄ• ve
nissaraá¹‡abhÄ• vena. paá¹-hamena vÄ• hetubhÄ• vena, dutiyena asaá¹…khatabhÄ• vena
dassanabhÄ• vena, dutiyena vivekabhÄ• vena. paá¹-hamena vÄ• adhipatibhÄ• vena, dutiy
thometi. atha vÄ• ``yaá¹ƒ dhammaá¹ƒ bhÄ• vetvÄ• buddhabhÄ• vaá¹ƒ upagatoâ€™â€™ ti
dhammaá¹ƒ thometi, ``sacchikatvÄ• â€™â€™ ti etena sandiá¹-á¹-hikatÄ• ya. tathÄ• purime
pacchimena ehipassikatÄ• ya. purimena vÄ• opaneyyikatÄ• ya, pacchimena paccattaá¹ƒ ve
thometi. ``gatamalaâ€™â€™ nti iminÄ• saá¹ƒkilesÄ• bhÄ• vadÄ«panena dhammassa paris
``anuttaraâ€™â€™ nti etena aÃ±Ã±assa visiá¹-á¹-hassa abhÄ• vadÄ«panena vipulaparipuá
vÄ• pahÄ• nasampadaá¹ƒ dhammassa dasseti, dutiyena sabhÄ• vasampadaá¹ƒ. bhÄ• veta
gatamalabhÄ• vo yojetabbo. bhÄ• vanÄ• balena hi so dosÄ• naá¹ƒ samugghÄ• tako hotÄ«t
anuttarabhÄ• vo yojetabbo. sacchikiriyÄ• nibbattito hi tatuttarikaraá¹‡Ä«yÄ• bhÄ• vato anaÃ
anuttaroti. tathÄ• ``bhÄ• vetvÄ• â€™â€™ ti etena saha pubbabhÄ• gasÄ«lÄ• dÄ«hi sekkhÃ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• honti. ``sacchikatvÄ• â€™â€™ ti etena sa
asekkhÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• dassitÄ• hontÄ«ti.

3__._ evaá¹ƒ saá¹…khepeneva sabbadhammaguá¹‡ehi saddhammaá¹ƒ abhitthavitvÄ• idÄ
__ ``sugatassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sugatassÄ• _ti sambandhaniddeso \Be
nti etena sambandho \Ne I 11/. __orasÄ• na_nti puttavisesanaá¹ƒ. __mÄ• rasenamathanÄ•
kÄ• raá¹‡aniddeso. tena kilesapahÄ• nameva bhagavato orasaputtabhÄ• ve kÄ• raá¹‡aá¹ƒ
__aá¹-á¹-hanna_nti gaá¹‡anaparicchedaniddeso. tena ca satipi tesaá¹ƒ sattavisesabhÄ• ve
anekasahassasaá¹…khÄ• bhÄ• ve imaá¹ƒ gaá¹‡anaparicchedaá¹ƒ nÄ• tivattantÄ«ti dasseti
maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vÄ• nativattanato. __samÅ«ha_nti samudÄ• yaniddeso. _
guá¹‡avisiá¹-á¹-hasaá¹…ghÄ• tabhÄ• vaniddeso. tena asatipi ariyapuggalÄ• naá¹ƒ kÄ• yas

ariyasaá¹…ghabhÄ• vaá¹ƒ dasseti diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vato.

tattha urasi bhavÄ• jÄ• tÄ• saá¹ƒbaddhÄ• ca orasÄ• . yathÄ• hi sattÄ• naá¹ƒ orasaputtÄ
santakassa dÄ• yajjassa visesena bhÄ• gino honti, evametepi ariyapuggalÄ• sammÄ• sam
ariyÄ• ya jÄ• tiyÄ• jÄ• tatÄ• ya bhagavato santakassa vimuttisukhassa ariyadhammaratana
orasÄ• viya __orasÄ• _. atha vÄ• bhagavato dhammadesanÄ• nubhÄ• veneva ariyabhÅ«
ariyasÄ• vakÄ• bhagavato urena vÄ• yÄ• majanitÄ• bhijÄ• titÄ• ya nippariyÄ• yena orasÄ•
arahanti. sÄ• vakehi pavattiyamÄ• nÄ• pi hi dhammadesanÄ• ``bhagavato dhammadesanÄ
tammÅ«likattÄ• lakkhaá¹‡Ä• divisesÄ• bhÄ• vato ca.

yadipi ariyasÄ• vakÄ• naá¹ƒ ariyamaggÄ• dhigamasamaye bhagavato viya tadantarÄ• yak
mÄ• ravÄ• hinÄ« vÄ• na ekantena apasÄ• deti, tehi pana apasÄ• detabbatÄ• ya kÄ• raá¹‡
nÄ• ma hontÄ«ti Ä• ha __ ``mÄ• rasenamathanÄ• naâ€™â€™ _nti. imasmiá¹ƒ panatthe ``m
nti vattabbe __mÄ• rasenamathanÄ• na_nti ekadesasarÅ«pekaseso katoti daá¹-á¹-habbaá¹
khandhÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ viya devaputtamÄ• rassapi guá¹‡amÄ• raá¹‡e s
kilesabalakÄ• yo ``senÄ• â€™â€™ ti vuccati. yathÄ• ha ``kÄ• mÄ• te paá¹-hamÄ• senÄ• â
tehi diyaá¸• á¸• hasahassabhedÄ• , anantabhedÄ• vÄ• kilesavÄ• hinÄ«
satidhammavicayavÄ«riyasamathÄ• diguá¹‡apaharaá¹‡ehi odhiso vimathitÄ• \Be I 13/ viha
__mÄ• rasenamathanÄ• , _ ariyasÄ• vakÄ• . etena tesaá¹ƒ bhagavato anujÄ• taputtataá¹ƒ

Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato __ariyÄ• _ niruttinayena. atha vÄ
saraá¹‡anti araá¹‡Ä«yato upagantabbato, upagatÄ• naÃ±ca tadatthasiddhito __ariyÄ• _. ari
__ariyasaá¹…gho_. ariyo ca so saá¹…gho cÄ• ti vÄ• __ariyasaá¹…gho_. bhagavato \Ne I 1
buddhadhammaratanÄ• nampi samadhigamo saá¹…gharatanÄ• dhÄ«noti assa ariyasaá¹…
dassetuá¹ƒ idheva __ ``sirasÄ• vandeâ€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.

ettha ca ``sugatassa orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa pabhav
``mÄ• rasenamathanÄ• naâ€™â€™ nti etena pahÄ• nasampadaá¹ƒ sakalasaá¹ƒkilesapahÄ
samÅ«haâ€™â€™ nti etena Ã±Ä• á¹‡asampadaá¹ƒ maggaá¹-á¹-haphalaá¹-á¹-habhÄ• vadÄ
nti etena pabhavasampadaá¹ƒ dasseti sabbasaá¹…ghÄ• naá¹ƒ aggabhÄ• vadÄ«panato. ath
puttÄ• na_nti ariyasaá¹…ghassa visuddhanissayabhÄ• vadÄ«panaá¹ƒ. __mÄ• rasenamatha
sammÄ• ujuÃ±Ä• yasÄ• mÄ«cippaá¹-ipannabhÄ• vadÄ«panaá¹ƒ. __aá¹-á¹-hannampi samÅ
Ä• huneyyÄ• dibhÄ• vadÄ«panaá¹ƒ. __ariyasaá¹…gha_nti anuttarapuÃ±Ã±akhettabhÄ• vad
orasÄ• naá¹ƒ puttÄ• naâ€™â€™ nti etena ariyasaá¹…ghassa lokuttarasaraá¹‡agamanasab
lokuttarasaraá¹‡agamanena hi te bhagavato orasaputtÄ• jÄ• tÄ• . ``mÄ• rasenamathanÄ• n
abhinÄ«hÄ• rasampadÄ• ya siddhaá¹ƒ pubbabhÄ• ge sammÄ• paá¹-ipattiá¹ƒ dasseti. katÄ•
sammÄ• paá¹-ipannÄ• mÄ• raá¹ƒ mÄ• raparisaá¹ƒ vÄ• abhivijinanti. ``aá¹-á¹-hannampi sa
paá¹-ividdhastavipakkhe sekkhÄ• sekkhadhamme dasseti puggalÄ• dhiá¹-á¹-hÄ• nena mag

pakÄ• sitattÄ• . ``ariyasaá¹…ghaâ€™â€™ nti aggadakkhiá¹‡eyyabhÄ• vaá¹ƒ dasseti. saraá
sabbaguá¹‡Ä• naá¹ƒ Ä• di, sapubbabhÄ• gapaá¹-ipadÄ• sekkhÄ• sÄ«lakkhandhÄ• dayo n
sÄ«lakkhandhÄ• dayo pariyosÄ• nanti Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• saá¹…khepat
pakÄ• sitÄ• honti.

4__._ evaá¹ƒ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹ƒkittanamukhena ratanatta
idÄ• ni taá¹ƒ nipaccakÄ• raá¹ƒ yathÄ• dhippete payojane pariá¹‡Ä• mento \Be I 14/ __ ``iti r
tattha ratijananaá¹-á¹-hena __ratanaá¹ƒ, _ buddhadhammasaá¹…ghÄ• . tesaÃ±hi ``itipi so b
yathÄ• bhÅ«taguá¹‡e Ä• vajjentassa amatÄ• dhigamahetubhÅ«taá¹ƒ anappakaá¹ƒ pÄ«tipÄ

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapari
cittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti tathÄ• gataá¹ƒ Ä• rabbha. ujuga
mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dham
pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ tiÄ• di (AN b VI 10; c 1I 11).

cittÄ«katÄ• dibhÄ• vo \Ne I 13/ vÄ• ratanaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sv II 33; Khp-a VI 3; Sn-a

cittÄ«katabhÄ• vÄ• dayo ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• dÄ«su eva labbhantÄ«ti

vandanÄ• va __vandanÄ• mayaá¹ƒ_ yathÄ• ``dÄ• namayaá¹ƒ sÄ«lamayaâ€™â€™ nti. va
tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ guá¹‡aninnatÄ• , thomanÄ• vÄ• . pujjabhavaphalanibbattanato
santÄ• naá¹ƒ punÄ• tÄ«ti vÄ• . __suvihatantarÄ• yo_ti. suá¹-á¹-hu vihatantarÄ• yo. etena at
ratanattayassa ca khettabhÄ• vasampattiyÄ• taá¹ƒ puÃ±Ã±aá¹ƒ atthappakÄ• sanassa upa
vihanane samatthanti dasseti. __hutvÄ• _ti pubbakÄ• lakiriyÄ• . tassa ``atthaá¹ƒ pakÄ• sayi
sambandho. __tassÄ• _ti yaá¹ƒ ratanattayavandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ, tassa. __Ä• nu

5__._ evaá¹ƒ ratanattayassa nipaccakÄ• re payojanaá¹ƒ dassetvÄ• idÄ• ni yassÄ• dhamm
saá¹ƒvaá¹‡á¹‡etukÄ• mo, tassÄ• tÄ• va guá¹‡Ä• bhitthavanavasena upaÃ±Ã±Ä• panatthaa
``saá¹ƒyuttavaggapaá¹-imaá¹‡á¸• itassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, devatÄ• saá¹ƒyuttÄ• d
naá¸·avaggÄ• divaggehi ca vibhÅ«sitassÄ• ti attho. tattha \Be I 15/ ``saá¹ƒyuttaâ€™â€™ nti
ca atthato ekaá¹ƒ. kesaá¹ƒ saá¹ƒyuttaá¹ƒ? suttavaggÄ• naá¹ƒ. yathÄ• hi byaÃ±janasamudÄ
atthesu ca katÄ• vadhiko padasamudÄ• yo vÄ• kyaá¹ƒ, vÄ• kyasamudÄ• yo suttaá¹ƒ, suttas

tathÄ• suttavaggasamudÄ• ye saá¹ƒyuttasamaÃ±Ã±Ä• . saá¹ƒyujjantÄ«ti ettha suttavaggÄ
avayavavinimutto samudÄ• yo nÄ• ma paramatthato natthi, avayave eva taá¹ƒtaá¹ƒsannive
padÄ• disamaÃ±Ã±Ä• viya suttavaggasamaÃ±Ã±Ä• saá¹ƒyuttasamaÃ±Ã±Ä• Ä• gamasan
avijjamÄ• nopi samudÄ• yo buddhiparikappitarÅ«pena vijjamÄ• no viya gayhamÄ• no avaya
adhiá¹-á¹-hÄ• nabhÄ• vena voharÄ«yati yathÄ• ``rukkhe sÄ• khÄ• â€™â€™ ti, tasmÄ• vut
``saá¹ƒyuttavaggapaá¹-imaá¹‡á¸• itassÄ• â€™â€™ _ti.

nanu saá¹ƒyuttavaggo eva Ä• gamo, tassa pana kehi maá¹‡á¸• ananti? na codetabbameta
vatthusmiá¹ƒ yathÄ• dhippetavisesÄ• vabodhanato bhedakasamudÄ• cÄ• ro yathÄ• ``silÄ•
sarÄ«raâ€™â€™ nti. Ä• gamissanti ettha, etena, etasmÄ• vÄ• attatthaparatthÄ• dayoti __
Ä• dikalyÄ• á¹‡Ä• diguá¹‡asampattiyÄ• uttamaá¹-á¹-hena taá¹ƒtaá¹ƒabhipatthitasamiddhih
varitabbato __varo, _ Ä• gamo ca so varo cÄ• ti __Ä• gamavaro_. Ä• gamasammatehi vÄ•
saá¹ƒyutto ca so Ä• gamavaro cÄ• ti __saá¹ƒyuttÄ• gamavaro, _ tassa. buddhÄ• naá¹ƒ anu
_ buddhÄ• naá¹ƒ saccapaá¹-ivedhaá¹ƒ anugamma paá¹-ividdhasaccÄ• aggasÄ• vakÄ• day
atthasaá¹ƒvaá¹‡á¹‡anÄ• guá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• naá¹ƒ vasena __saá¹ƒvaá¹‡á¹‡itassa_.

atha vÄ• buddhÄ• ca anubuddhÄ• ca __buddhÄ• nubuddhÄ• _ti yojetabbaá¹ƒ. sammÄ•
vinayasuttaabhidhammÄ• naá¹ƒ pakiá¹‡á¹‡akadesanÄ• divasena yo paá¹-hamaá¹ƒ attho vi
tesaá¹ƒ atthavaá¹‡á¹‡anÄ• vasena saá¹…gÄ«tikÄ• rehi saá¹…gahaá¹ƒ Ä• ropitoti. ettha ca
samÅ«hÄ• ti __saá¹ƒyuttavaggÄ• , _ sagÄ• thÄ• vaggÄ• dayo. tappariyÄ• pannatÄ• ya saá
__saá¹ƒyuttavaggÄ• , _ naá¸·avaggÄ• dayo. saá¹ƒyuttÄ• va vaggÄ• __saá¹ƒyuttavaggÄ• _
gahetvÄ• vuttaá¹ƒ __ ``saá¹ƒyuttavaggapaá¹-imaá¹‡á¸• itassÄ• â€™â€™ _ti.

tattha sagÄ• thÄ• vagge tÄ• va ekÄ• dasa saá¹ƒyuttÄ• ni aá¹-á¹-hatiá¹ƒsa vaggÄ• . nidÄ• n
ekÅ«nacattÄ• lÄ«sa vaggÄ• . khandhavagge ekÄ• dasa saá¹ƒyuttÄ• ni \Be I 16/ ekÅ«nasaá
saá¸·Ä• yatanavagge nava saá¹ƒyuttÄ• ni aá¹-á¹-hatiá¹ƒsa vaggÄ• . mahÄ• vagge dvÄ• das
aá¹-á¹-hacattÄ• lÄ«sa vaggÄ• . idamettha saá¹ƒyuttantaravaggÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ.

__Ã±Ä• á¹‡appabhedajananassÄ• _ti paá¹-iccasamuppÄ• dakhandhÄ• yatanÄ• dikathÄ• b
gambhÄ«raÃ±Ä• á¹‡acariyÄ• vibhÄ• vanato paÃ±Ã±Ä• vibhÄ• gasamuppÄ• dakassa. idha
``paÃ±Ã±Ä• ppabhedajananassÄ• â€™â€™ ti svÄ• yamÄ• gamo thomito, saá¹ƒvaá¹‡á¹‡an
yadidaá¹ƒ taá¹ƒtaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• naá¹ƒ Ä• dito tassa tassa saá¹ƒvaá¹‡á¹‡etabbassa
visesaguá¹‡akittanena thomanÄ• . tathÄ• hi
sumaá¹…galavilÄ• sinÄ«papaÃ±casÅ«danÄ«manorathapÅ«raá¹‡Ä«aá¹-á¹-hasÄ• linÄ«Ä• d
``saddhÄ• vahaguá¹‡assa, paravÄ• damathanassa, dhammakathikapuá¹…gavÄ• naá¹ƒ vici
gambhÄ«raÃ±Ä• á¹‡ehi ogÄ• á¸·hassa abhiá¹‡haso nÄ• nÄ• nayavicittassa abhidhammass
katÄ• .

6__._ attho kathÄ«yati etÄ• yÄ• ti __atthakathÄ• , _ atthakathÄ• va __aá¹-á¹-hakathÄ• _ tth
á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• yathÄ• ``dukkhassa pÄ«á¸·anaá¹-á¹-hoâ€™â€™ ti. __Ä• dito_ti
paá¹-hamasaá¹…gÄ«tiyaá¹ƒ. chaá¸·abhiÃ±Ã±atÄ• ya paramena cittavasibhÄ• vena samann
paÃ±cavidhavasitÄ• sambhÄ• vato ca __vasino, _ therÄ• mahÄ• kassapÄ• dayo \Ne I 15/.
__yÄ• _ti yÄ• aá¹-á¹-hakathÄ• . __saá¹…gÄ«tÄ• _ti atthaá¹ƒ kathetuá¹ƒ yuttaá¹-á¹-hÄ• ne
ayaá¹ƒ etassa atthoâ€™â€™ ti saá¹…gahetvÄ• vuttÄ• . __anusaá¹…gÄ«tÄ• ca_ yasatthe
dutiyatatiyasaá¹…gÄ«tÄ«su. iminÄ• attano saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gamanavisuddhiá¹ƒ c

7__._ sÄ«hassa lÄ• nato gahaá¹‡ato __sÄ«haá¸·o, _ sÄ«hakumÄ• ro, tabbaá¹ƒsajÄ• tatÄ•
khattiyÄ• , tesaá¹ƒ nivÄ• satÄ• ya tambapaá¹‡á¹‡idÄ«passa ca sÄ«haá¸·abhÄ• vo veditabb
jambudÄ«pato Ä• nÄ«tÄ• . __athÄ• _ti pacchÄ• . aparabhÄ• ge hi nikÄ• yantaraladdhÄ«hi a
sÄ«haá¸·abhÄ• sÄ• ya aá¹-á¹-hakathÄ• á¹-hapitÄ• ti. tena mÅ«laá¹-á¹-hakathÄ• sabbasÄ•
idaá¹ƒ atthappakÄ• sanaá¹ƒ ekantena karaá¹‡Ä«yanti dasseti. tenevÄ• ha __ ``dÄ«pavÄ• s
ettha __dÄ«pavÄ• sÄ«na_nti jambudÄ«pavÄ• sÄ«naá¹ƒ, sÄ«haá¸·adÄ«pavÄ• sÄ«naá¹ƒ vÄ
á¹-hapitÄ• ti yojanÄ• .

8__._ __apanetvÄ• _ti \Be I 17/ kaÃ±cukasadisaá¹ƒ sÄ«haá¸·abhÄ• saá¹ƒ apanetvÄ• . __ta
__aha_nti attÄ• naá¹ƒ niddisati. __manoramaá¹ƒ bhÄ• sa_nti mÄ• gadhabhÄ• saá¹ƒ. sÄ• h
paá¹‡á¸• itamanaá¹ƒ ramayati. tenevÄ• ha __ ``tantinayÄ• nucchavikaâ€™â€™ _nti, pÄ• á¸
pÄ• á¸·ichÄ• yÄ• nuvidhÄ• yininti attho. __vigatadosa_nti asabhÄ• vaniruttibhÄ• santararah

9__._ __samayaá¹ƒ avilomento_ti siddhantaá¹ƒ avirodhento. etena atthadosÄ• bhÄ• vamÄ•
theravÄ• dÄ• pi idha pakÄ• sÄ«yissanti. __theravaá¹ƒsadÄ«pÄ• na_nti thirehi sÄ«lakkhand
__therÄ• , _ mahÄ• kassapÄ• dayo. tehi Ä• gatÄ• Ä• cariyaparamparÄ• __theravaá¹ƒso, _
Ä• gamÄ• dhigamasampannattÄ• paÃ±Ã±Ä• pajjotena tassa samujjalanato __theravaá¹ƒsa
tesaá¹ƒ. vividhehi Ä• kÄ• rehi nicchÄ«yatÄ«ti __vinicchayo, _ gaá¹‡á¹-hiá¹-á¹-hÄ• nesu khila
pavattÄ• vimaticchedanÄ« kathÄ• . suá¹-á¹-hunipuá¹‡o saá¹‡ho vinicchayo etesanti __suni
vÄ• vinicchinotÄ«ti __vinicchayo_ vuttappakÄ• ravisayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. suá¹-á¹-hu nipuá
etesanti yojetabbaá¹ƒ. etena mahÄ• kassapÄ• ditheraparamparÄ• gato, tato eva ca aviparÄ
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vinicchayo, tassa pamÄ• á¹‡abhÅ«taá¹ƒ dasseti.

10__._ __sujanassa cÄ• _ti __ca_-saddo sampiá¹‡á¸• anattho. tena ``na kevalaá¹ƒ jambud
\Ne I 16/, atha kho sÄ• dhujanatosanatthaÃ±cÄ• â€™â€™ ti dasseti. tena ca ``tambapaá¹‡á
atthÄ• yÄ• â€™â€™ ti ayamattho siddho hoti uggahaá¹‡Ä• disukaratÄ• ya tesampi bahukÄ
__ciraá¹-á¹-hitattha_nti ciraá¹-á¹-hitiatthaá¹ƒ, cirakÄ• lappavattanÄ• yÄ• ti attho. idaÃ±hi att
aviparÄ«tapadabyaÃ±janasunikkhepassa atthasunayassa ca upÄ• yabhÄ• vato saddhamm
pavattati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``dveme, bhikkhave, dhammÄ• saddhammassa á¹-h
anantaradhÄ• nÄ• ya saá¹ƒvattanti. katame dve? sunikkhittaÃ±ca padabyaÃ±janaá¹ƒ attho

II 20).

11-12__._ yaá¹ƒ atthavaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, tassÄ• mahattaá¹ƒ parihariuá¹ƒ __ ``sÄ• vatthipabhÅ«tÄ«naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tenevÄ• ha --- __ ``na idha bhiyyo vitt karissÄ• mi, na taá¹ƒ idha vicÄ• rayissÄ• mÄ«â€™â€™ _ti ca. __saá¹…gÄ«tÄ«naá¹ƒ dvinn dÄ«ghamajjhimanikÄ• yÄ• naá¹ƒ.

13__._ ``na idha bhiyyo vitthÄ• rakathaá¹ƒ karissÄ• mÄ«â€™â€™ ti sÄ• maÃ±Ã±ato vuttas dassetuá¹ƒ __ ``suttÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

14__._ yaá¹ƒ aá¹-á¹-hakathaá¹ƒ kattukÄ• mo, tadekadesabhÄ• vena visuddhimaggo gaheta upadesaá¹ƒ karonto tatta vicÄ• ritadhamme uddesavasena dasseti __ ``sÄ«lakathÄ• â€™â€ __sÄ«lakathÄ• _ti cÄ• rittavÄ• rittÄ• divasena sÄ«lassa vitthÄ• rakathÄ• . __dhutadhammÄ piá¹‡á¸• apÄ• tikaá¹…gÄ• dayo terasa kilesadhunanakadhammÄ• . __kammaá¹-á¹-hÄ• nÄ• Ä• gatÄ• ni aá¹-á¹-hattiá¹ƒsa, aá¹-á¹-hakathÄ• yaá¹ƒ dveti niravasesÄ• ni yogakammassa b pavattiá¹-á¹-hÄ• nÄ• ni. __cariyÄ• vidhÄ• nasahito_ti rÄ• gacariyÄ• dÄ«naá¹ƒ sabhÄ• gÄ• __jhÄ• nÄ• ni_ cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni, __samÄ• pattiyo_ catasso arÅ«pasamÄ paá¹-iladdhamattÄ• ni __jhÄ• nÄ• ni, _ samÄ• pajjanavasibhÄ• vappattiyÄ• __samÄ• patti rÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nÄ• ni, __samÄ• pattiyo_ phalasamÄ• pattinirodhasamÄ• patti

15__._ lokiyalokuttarabhedÄ• cha abhiÃ±Ã±Ä• yo __sabbÄ• abhiÃ±Ã±Ä• yo_. Ã±Ä• á¹‡av ekavidhÄ• dinÄ• paÃ±Ã±Ä• ya saá¹…kaletvÄ• sampiá¹‡á¸• etvÄ• nicchayo __paÃ±Ã±Ä•

16__._ paccayadhammÄ• naá¹ƒ hetuÄ• dÄ«naá¹ƒ paccayuppannadhammÄ• naá¹ƒ hetupa tassa desanÄ• __paccayÄ• kÄ• radesanÄ• , _ paá¹-iccasamuppÄ• dakathÄ• ti attho. sÄ• nikÄ• yantaraladdhisaá¹…kararahitatÄ• ya suá¹-á¹-huparisuddhÄ• , ghanavinibbhogassa ca saá¹‡hasukhumÄ• , ekattanayÄ• disahitÄ• \Ne I 17/ ca tattha vicÄ• ritÄ• ti Ä• ha __ ``suparisuddhanipuá¹‡anayÄ• â€™â€™ _ti. paá¹-isambhidÄ• dÄ«su Ä• gatanayaá¹ƒ avisaj __avimuttatantimaggÄ• _.

17__._ __iti pana sabba_nti __iti_-saddo parisamÄ• pane, __pana_-saddo vacanÄ• laá¹…k attho. __idhÄ• _ti imissÄ• aá¹-á¹-hakathÄ• ya. __na taá¹ƒ vicÄ• rayissÄ• mi_ punaruttibhÄ•

18__._ idÄ• ni \Be I 19/ tasseva avicÄ• raá¹‡assa ekantakÄ• raá¹‡aá¹ƒ niddhÄ• rento __ ``r visuddhimaggoâ€™â€™ _tiÄ• dimÄ• ha. tattha ``majjhe á¹-hatvÄ• â€™â€™ ti etena majjha visesato catunnaá¹ƒ Ä• gamÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• visuddhimaggo, na s asÄ• dhÄ• raá¹‡aá¹-á¹-hakathÄ• ti dasseti. ``visesatoâ€™â€™ ti ca idaá¹ƒ vinayÄ• bhidhan yathÄ• rahaá¹ƒ atthavaá¹‡á¹‡anÄ• hoti evÄ• ti katvÄ• vuttaá¹ƒ.

19__._ __iccevÄ• _ti iti eva. __tampÄ«_ti visuddhimaggampi. __etÄ• yÄ• _ti sÄ• ratthappak

ettha ca ``sÄ«haá¸·adÄ«paá¹ƒ Ä• bhatÄ• â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• karaá¹‡ass
``dÄ«pavÄ• sÄ«namatthÄ• ya sujanassa ca tuá¹-á¹-hatthaá¹ƒ ciraá¹-á¹-hitatthaÃ±ca dhamm
payojanaá¹ƒ, ``saá¹ƒyuttÄ• gamavarassa atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti etena pi
tatohaá¹ƒ sÄ«haá¸·abhÄ• saâ€™â€™ ntiÄ• dinÄ• ``sÄ• vatthipabhÅ«tÄ«naâ€™â€™ ntiÄ•
tiÄ• dinÄ• ca karaá¹‡appakÄ• raá¹ƒ. heá¹-á¹-himanikÄ• yesu visuddhimagge ca vicÄ• ritÄ•
avicÄ• raá¹‡ampi hi idha karaá¹‡appakÄ• ro evÄ• ti.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. devatÄ• saá¹ƒyuttaá¹ƒ

1. naá¸·avaggo

1. oghataraá¹‡asuttavaá¹‡á¹‡anÄ•

vibhÄ• gavantÄ• naá¹ƒ \Ne I 18/ \Be I 20/ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanavase
tÄ• va saá¹ƒyuttavaggasuttÄ• divasena saá¹ƒyuttÄ• gamassa vibhÄ• gaá¹ƒ dassetuá¹ƒ __ `
nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tatthÄ• _ti yaá¹ƒ vuttaá¹ƒ --- ``saá¹ƒyuttÄ• gam
pakÄ• sayissÄ• mÄ«â€™â€™ ti, tasmiá¹ƒ vacane. __tatthÄ• _ti vÄ• ``etÄ• ya aá¹-á¹-hakat
saá¹ƒyuttanissitaá¹ƒ atthaâ€™â€™ nti ettha yaá¹ƒ saá¹ƒyuttaggahaá¹‡aá¹ƒ kataá¹ƒ, tattha.
etassÄ• ti __paÃ±cavaggo_. avayavena viggaho, samudÄ• yo samÄ• sattho.

idÄ• ni taá¹ƒ Ä• dito paá¹-á¹-hÄ• ya saá¹ƒvaá¹‡á¹‡etukÄ• mo attano saá¹ƒvaá¹‡á¹‡anÄ• ya
paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkameneva pavattabhÄ• vaá¹ƒ dassetuá¹ƒ
sagÄ• thÄ• vaggo Ä• dÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yathÄ• paccayaá¹ƒ tattha tattha
ca vippakiá¹‡á¹‡Ä• naá¹ƒ dhammavinayÄ• naá¹ƒ saá¹…gahetvÄ• gÄ• yanaá¹ƒ kathanaá¹ƒ
pÅ«janiyattÄ• ca mahatÄ« saá¹…gÄ«ti __mahÄ• saá¹…gÄ«ti_. paá¹-hamÄ• mahÄ• saá¹…
_ tassÄ• pavattitakÄ• lo __paá¹-hamamahÄ• saá¹…gÄ«tikÄ• lo, _ tasmiá¹ƒ paá¹-hamamah

nidadÄ• ti desanaá¹ƒ desakÄ• lÄ• divasena aviditaá¹ƒ viditaá¹ƒ katvÄ• nidassetÄ«ti __nid
ganthassa upogghÄ• toti vuccati, svÄ• yamettha ``evaá¹ƒ me sutaâ€™â€™ nti-Ä• diko gant
``sanidÄ• nÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemÄ«â€™â€™ tiÄ• dÄ«su (AN a III 126) v
attajjhÄ• sayÄ• didesanuppattihetu. tenevÄ• ha --- ``evaá¹ƒ me sutanti-Ä• dikaá¹ƒ Ä• yasma
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le __vuttaá¹ƒ nidÄ• namÄ• dÄ«â€™â€™ _ti. kÄ• maÃ±c
paá¹-hamamahÄ• saá¹…gÄ«tiyaá¹ƒ nikkhittÄ• nukkamena saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• m

sumaá¹…galavilÄ• siniyaá¹ƒ \Ne I 19/ pana attanÄ• vitthÄ• ritattÄ• tattheva gahetabbÄ• ti
saá¹ƒvaá¹‡á¹‡anÄ• ya mahattaá¹ƒ pariharanto __ ``sÄ• panesÄ• â€™â€™ _tiÄ• dimÄ• ha

<1> evaá¹ƒ bÄ• hiranidÄ• ne vattabbaá¹ƒ atidisitvÄ• idÄ• ni abbhantaranidÄ• naá¹ƒ Ä• dit
saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``yaá¹ƒ panetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha yasmÄ• saá¹ƒva
saá¹ƒvaá¹‡á¹‡etabbe dhamme padavibhÄ• gaá¹ƒ padatthaÃ±ca dassetvÄ• tato paraá¹ƒ pi
saá¹ƒvaá¹‡á¹‡anÄ• kÄ• tabbÄ• , tasmÄ• padÄ• ni tÄ• va dassento \Be I 21/ __ ``evanti ni
_nti-Ä• dimÄ• ha. tattha __padavibhÄ• go_ti padÄ• naá¹ƒ viseso, na padaviggaho. atha vÄ•
ca __padavibhÄ• go_. padaviggaho ca padavibhÄ• go ca __padavibhÄ• go_ti vÄ• ekasesa
padavibhÄ• gasaddena vuttÄ• ti veditabbaá¹ƒ. tattha padaviggaho ``jetassa vanaá¹ƒ jetava
samÄ• sapadesu daá¹-á¹-habbo.

__atthato_ti padatthato. taá¹ƒ pana padatthaá¹ƒ atthuddhÄ• rakkamena paá¹-hamaá¹ƒ eva
``evaá¹ƒsaddo tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __avadhÄ• raá¹‡Ä• dÄ«_ti ettha __Ä• di_
idamatthapucchÄ• parimÄ• á¹‡Ä• diatthÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tathÄ• hi ``ev
puthusippÄ• yatanÄ• ni (DN I 163, 165), evaá¹ƒvidho evamÄ• kÄ• roâ€™â€™ ti ca Ä• dÄ«s
evaá¹ƒ-saddo. gata-saddo hi pakÄ• rapariyÄ• yo, tathÄ• vidhÄ• kÄ• ra-saddo ca. tathÄ• hi
lokiyÄ• pakÄ• ratthe vadanti. ``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• kappitakesamassÅ« Ä•
odÄ• tavatthavasanÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paric
etarahi sÄ• cariyakoti. no hidaá¹ƒ, bho gotamÄ• â€™â€™ tiÄ• dÄ«su (DN I 286) pucchÄ• y
lahuparivattaá¹ƒ (AN a I 48), evamÄ• yupariyantoâ€™â€™ ti (Vin III 12) ca Ä• dÄ«su parim

nanu ca ``evaá¹ƒ su te sunhÄ• tÄ• suvilittÄ• , evamÄ• yupariyantoâ€™â€™ ti ettha evaá¹ƒ
pucchanÄ• kÄ• raparimÄ• á¹‡Ä• kÄ• rÄ• naá¹ƒ vuttattÄ• Ä• kÄ• rattho eva evaá¹ƒ-saddoti
Ä• kÄ• ramattavÄ• cako hi evaá¹ƒ-saddo, Ä• kÄ• ratthoti adhippeto yathÄ• ``evaá¹ƒ byÄ• k
Ä• kÄ• ravisesavÄ• cako. evaÃ±ca katvÄ• , ``evaá¹ƒ jÄ• tena maccenÄ• â€™â€™ tiÄ• dÄ«
udÄ• haraá¹‡Ä• ni upapannÄ• ni honti. tathÄ• hi ``yathÄ• pi ... pe ... bahuâ€™â€™ nti (Dhp
puppharÄ• siá¹-á¹-hÄ• niyato manussÅ«papattisappurisÅ«panissaya-saddhammassavana-
yonisomanasikÄ• ra-bhogasampattiÄ• didÄ• nÄ• dipuÃ±Ã±akiriyahetusamudÄ• yato sobhÄ
mÄ• lÄ• guá¸·asadisiyo pahÅ«tÄ• puÃ±Ã±akiriyÄ• maritabbasabhÄ• vatÄ• ya maccena sa
I 20/ puppharÄ• simÄ• lÄ• guá¸·Ä• va upamÄ• , tesaá¹ƒ upamÄ• kÄ• ro yathÄ• -saddena a
upamÄ• kÄ• ranigamanatthoâ€™â€™ ti \Be I 22/ vatthuá¹ƒ yuttaá¹ƒ, so pana upamÄ• kÄ• r
upamÄ• va hotÄ«ti Ä• ha __ ``upamÄ• yaá¹ƒ Ä• gatoâ€™â€™ _ti. tathÄ• ``evaá¹ƒ iminÄ•
ntiÄ• dinÄ• upadisiyamÄ• nÄ• ya samaá¹‡asÄ• ruppÄ• ya Ä• kappasampattiyÄ• yo tattha
upadeso evÄ• ti vuttaá¹ƒ, __ ``evaá¹ƒ te ... pe ... upadeseâ€™â€™ _ti. tathÄ• ``evametaá¹
sugatÄ• â€™â€™ ti ettha ca bhagavatÄ• yathÄ• vuttamatthaá¹ƒ aviparÄ«tato jÄ• nantehi k
saá¹ƒvijjamÄ• naguá¹‡Ä• naá¹ƒ pakÄ• rehi haá¹ƒsanaá¹ƒ udaggatÄ• karaá¹‡aá¹ƒ sampaha
sampahaá¹ƒsanÄ• kÄ• roti yojetabbaá¹ƒ.

__evamevaá¹ƒ panÄ• ya_nti ettha garahaá¹‡Ä• kÄ• roti yojetabbaá¹ƒ, so ca garahaá¹‡Ä• k
vasalÄ«ti-Ä• dikhuá¹ƒsanasaddasannidhÄ• nato idha evaá¹ƒ-saddena pakÄ• sitoti viÃ±Ã±Ä
upamÄ• kÄ• rÄ• dayopi upamÄ• divasena vuttÄ• naá¹ƒ puppharÄ• siÄ• disaddÄ• naá¹ƒ sa
evaá¹ƒ, bhanteti pana dhammassa sÄ• dhukaá¹ƒ savanamanasikÄ• re sanniyojitehi bhikkhÄ
á¹-hitabhÄ• vassa paá¹-ijÄ• nanavasena vuttattÄ• ettha evaá¹ƒ-saddo __ ``vacanasampaá¹
vutto. tena __evaá¹ƒ, bhante_ti sÄ• dhu, bhante, suá¹-á¹-hu, bhanteti vuttaá¹ƒ hoti. __evaÃ±
yathÄ• haá¹ƒ vadÄ• mi, evaá¹ƒ samaá¹‡aá¹ƒ Ä• nandaá¹ƒ vadehÄ«ti yo evaá¹ƒ vadanÄ• kÄ
evaá¹ƒ-saddena nidassÄ«yatÄ«ti __ ``nidassanatthoâ€™â€™ _ti vuttoti. __evaá¹ƒ no_ti ett
yathÄ• vuttadhammÄ• naá¹ƒ ahitadukkhÄ• vahabhÄ• ve sanniá¹-á¹-hÄ• najananatthaá¹ƒ a
``saá¹ƒvattanti vÄ• no vÄ• , kathaá¹ƒ vo ettha hotÄ«â€™â€™ ti pucchÄ• ya katÄ• ya ``eva
ti vuttattÄ• tadÄ• kÄ• rasanniá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ-saddena vibhÄ• vitanti viÃ±Ã±Ä• yati.
dhammÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanÄ• kÄ• ro niyamiyamÄ• no avadhÄ• raá¹
``evaá¹ƒ no ettha hotÄ«tiÄ• dÄ«su avadhÄ• raá¹‡eâ€™â€™ _ti.

__nÄ• nÄ• nayanipuá¹‡a_nti ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹…khÄ• t
nandiyÄ• vaá¹-á¹-atipukkhalasÄ«havikkÄ«á¸·itaaá¹…kusadisÄ• locanasaá¹…khÄ• tÄ• vÄ•
nÄ• nÄ• vidhÄ• nayÄ• __nÄ• nÄ• nayÄ• _. nayÄ• vÄ• pÄ• á¸·igatiyo tÄ• ca paÃ±Ã±attia
saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomissakÄ• divasena kusalÄ• divasena khand
samayavimuttÄ• divasena á¹-hapanÄ• divasena kusalamÅ«lÄ• divasena tikappaá¹-á¹-hÄ• n
nÄ• nappakÄ• rÄ• ti __nÄ• nÄ• nayÄ• , _ tehi nipuá¹‡aá¹ƒ saá¹‡haá¹ƒ sukhumanti __nÄ• n
__ajjhÄ• sayo, _ te ca sassatÄ• dibhedena tattha ca apparajakkhatÄ• dibhedena __aneke,
vÄ• samuá¹-á¹-hÄ• naá¹ƒ uppattihetu etassÄ• ti __anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ_
__atthabyaÃ±janasampanna_nti atthabyaÃ±janaparipuá¹‡á¹‡aá¹ƒ upanetabbÄ• bhÄ• vato,
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__vividhapÄ• á¹-ihÄ• riya_nti ettha pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ (Ud-a 1; It-a nid
Dhs-má¹- 2) ``paá¹-ipakkhaharaá¹‡ato rÄ• gÄ• dikilesÄ• panayanato __pÄ• á¹-ihÄ• riyaâ€™
pana paá¹-ipakkhÄ• rÄ• gÄ• dayo na santi ye haritabbÄ• , puthujjanÄ• nampi vigatÅ«pakki
aá¹-á¹-haguá¹‡asamannÄ• gate citte hatapaá¹-ipakkhe iddhividhaá¹ƒ pavattati, tasmÄ• tatt
na sakkÄ• idha __ ``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vattuá¹ƒ. sace pana mahÄ• kÄ• ruá¹‡ika
ca kilesÄ• paá¹-ipakkhÄ• , tesaá¹ƒ haraá¹‡ato __ ``pÄ• á¹-ihÄ• riyaâ€™â€™ _nti vuttaá¹ƒ,
yuttametaá¹ƒ. atha vÄ• bhagavato ca sÄ• sanassa ca paá¹-ipakkhÄ• titthiyÄ• , tesaá¹ƒ ha
__pÄ• á¹-ihÄ• riyaá¹ƒ_. te hi diá¹-á¹-hiharaá¹‡avasena diá¹-á¹-hippakÄ• sane asamatthabhÄ
iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apanÄ«tÄ• hontÄ«ti. __paá¹-Ä«_ti vÄ• ayaá¹ƒ sa
atthaá¹ƒ bodheti ``tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â

II vatthugÄ• thÄ• 4) viya, tasmÄ• samÄ• hite citte vigatÅ«pakkilese katakiccena pacchÄ• h
pavattetabbanti paá¹-ihÄ• riyaá¹ƒ, attano vÄ• upakkilesesu catutthajjhÄ• namaggehi harites
paá¹-ihÄ• riyaá¹ƒ, iddhiÄ• desanÄ• nusÄ• saniyo ca vigatÅ«pakkilesena katakiccena ca sat
pavattetabbÄ• , haritesu ca attano upattilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni ho
bhavanti, paá¹-ihÄ• riyameva __pÄ• á¹-ihÄ• riyaá¹ƒ_. paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• n
ekekaá¹ƒ __pÄ• á¹-ihÄ• riya_nti vuccati. paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo c
paá¹-ipakkhaharaá¹‡ato, tattha jÄ• taá¹ƒ, tasmiá¹ƒ vÄ• nimittabhÅ«te, tato vÄ• Ä• gatanti _
tassa pana iddhiÄ• dibhedena visayabhedena ca bahuvidhassa \Be I 24/ bhagavato desanÄ
Ä• ha ``vividhapÄ• á¹-ihÄ• riyaâ€™â€™ nti.

__na aÃ±Ã±athÄ• _ti bhagavato sammukhÄ• sutÄ• kÄ• rato na aÃ±Ã±athÄ• ti attho, na pa
acinteyyÄ• nubhÄ• vÄ• hi bhagavato desanÄ• . evaÃ±ca katvÄ• ``sabbappakÄ• rena ko sa
idaá¹ƒ vacanaá¹ƒ samatthitaá¹ƒ bhavati, dhÄ• raá¹‡abaladassanaÃ±ca na virujjhati sutÄ• kA
adhippetattÄ• . na hettha atthantaratÄ• parihÄ• ro dvinnampi atthÄ• naá¹ƒ ekavisayattÄ• . it
desanÄ• ya sabbathÄ• paá¹-iggahaá¹‡e samattho asamattho cÄ• ti Ä• pajjeyyÄ• ti.

``yo \Ne I 22/ paro na hoti, so attÄ• â€™â€™ ti evaá¹ƒ vuttÄ• ya niyakajjhattasaá¹…khÄ• tA
vattanato tividhopi me-saddo kiÃ±cÄ• pi ekasmiá¹ƒ eva atthe dissati, karaá¹‡asampadÄ• na
vijjamÄ• naá¹ƒ bhedaá¹ƒ sandhÄ• yÄ• ha, __ ``me-saddo tÄ«su atthesu dissatÄ«â€™â€™

kiÃ±cÄ• pi upasaggo kiriyaá¹ƒ viseseti, jotakabhÄ• vato pana satipi tasmiá¹ƒ suta-saddo ev
vadatÄ«ti anupasaggassa suta-saddassa atthuddhÄ• re saupasaggassa gahaá¹‡aá¹ƒ na vi
``saupasaggo anupasaggo cÄ• â€™â€™ _tiÄ• dimÄ• ha. __assÄ• _ti suta-saddassa. kamm
sutasadde sambhavantÄ«ti vuttaá¹ƒ __ ``upadhÄ• ritanti vÄ• upadhÄ• raá¹‡anti vÄ• atthoâ
atthe satÄ«_ti yadÄ• me-saddassa kattuvasena karaá¹‡aniddeso, tadÄ• ti attho. __mamÄ•
sambandhavasena sÄ• miniddeso, tadÄ• .

suta-saddasannidhÄ• ne payuttena evaá¹ƒ-saddena savanakiriyÄ• jotakena bhavitabbanti
sotaviÃ±Ã±Ä• á¹‡Ä• diviÃ±Ã±Ä• á¹‡akiccanidassanaâ€™â€™ _nti. __Ä• di_-saddena samp
paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tadabhinÄ«haá¹-Ä• naÃ±ca manodvÄ• rikaviÃ±Ã±Ä
veditabbaá¹ƒ. sabbesampi vÄ• kyÄ• naá¹ƒ evakÄ• ratthasahitattÄ• ``sutaâ€™â€™ nti etas
labbhatÄ«ti Ä• ha __ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti. etena avadhÄ• raá¹‡e
yathÄ• ca sutaá¹ƒ sutamevÄ• ti niyametabbaá¹ƒ, taá¹ƒ sammÄ• sutaá¹ƒ hotÄ«ti Ä• ha __
``anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaâ€™â€™ _nti. atha vÄ• saddantaratthÄ
atthaá¹ƒ vadatÄ«ti sutanti asutaá¹ƒ na hotÄ«ti ayametassa atthoti vuttaá¹ƒ __
``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti. iminÄ• diá¹-á¹-hÄ• divinivattanaá¹ƒ karoti.

idaá¹ƒ vuttaá¹ƒ hoti --- na idaá¹ƒ mayÄ• diá¹-á¹-haá¹ƒ, na sayambhÅ«Ã±Ä• á¹‡ena sacchik

sutaá¹ƒ, taÃ±ca kho sammadevÄ• ti. tenevÄ• ha __ ``anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹
avadhÄ• raá¹‡atthe vÄ• evaá¹ƒ-sadde ayamatthayojanÄ• karÄ«yatÄ«ti tadapekkhassa sut
__ ``assavanabhÄ• vapaá¹-ikkhepatoâ€™â€™ _ti. tenevÄ• ha __ ``anÅ«nÄ• nadhikÄ• vipa
_nti. savanasaddo cettha kammattho veditabbo ``suyyatÄ«â€™â€™ ti.

evaá¹ƒ savanahetusavanavisesavasena padattayassa ekena pakÄ• rena atthayojanaá¹ƒ da
pakÄ• rantarehi taá¹ƒ dassetuá¹ƒ __ ``tathÄ• evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __tass
sammukhÄ• \Ne I 23/ dhammassavanÄ• kÄ• rena pavattÄ• manodvÄ• raviÃ±Ã±Ä• á¹‡avÄ
nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattetuá¹ƒ samatthÄ• . tathÄ• ca vuttaá¹ƒ __ ``sotadv
__nÄ• nappakÄ• renÄ• _ti vakkhamÄ• nÄ• naá¹ƒ anekavihitÄ• naá¹ƒ byaÃ±janatthaggahaá
imissÄ• yojanÄ• ya Ä• kÄ• rattho evaá¹ƒ-saddo gahitoti dÄ«peti. __pavattibhÄ• vappakÄ• s
atthitÄ• pakÄ• sanaá¹ƒ. __sutanti dhammappakÄ• sana_nti yasmiá¹ƒ Ä• rammaá¹‡e vuttap
nÄ• nappakÄ• rena pavattÄ• , tassa dhammattÄ• vuttaá¹ƒ, na suta-saddassa dhammatthat
pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ __ ``ayaá¹ƒ hetthÄ• â€™â€™ _tiÄ• di. tattha __viÃ±Ã±Ä• á¹‡avÄ«
karaá¹‡avacanaá¹ƒ, __mayÄ• _ti kattuatthe.

__evanti niddisitabbappakÄ• sana_nti nidassanatthamevaá¹ƒ saddaá¹ƒ gahetvÄ• vuttaá¹ƒ
niddisitabbattÄ• bhÄ• vÄ• bhÄ• vato. tena evaá¹ƒ-saddena sakalampi suttaá¹ƒ paccÄ• maá
suta-saddassa kiriyÄ• saddattÄ• savanakiriyÄ• ya ca sÄ• dhÄ• raá¹‡aviÃ±Ã±Ä• á¹‡appaba
puggalavohÄ• roti vuttaá¹ƒ __ ``sutanti puggalakiccappakÄ• sanaâ€™â€™ _nti. na hi pugga
dhammappabandhe savanakiriyÄ• labbhatÄ«ti.

__yassa cittasantÄ• nassÄ• _tiÄ• dipi Ä• kÄ• ratthameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• purim
atthayojanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __Ä• kÄ• rapaÃ±Ã±attÄ«_ti upÄ• dÄ• paÃ±Ã±at
pavattiÄ• kÄ• rupÄ• dÄ• navasena tathÄ• \Be I 26/ vuttÄ• . __sutanti visayaniddeso_ti sota
savanakiriyÄ• kattupuggalassa savanakiriyÄ• vasena pavattiá¹-á¹-hÄ• nanti katvÄ• vuttaá¹ƒ
cittasantÄ• navinimuttassa paramatthato kassaci kattu abhÄ• vepi saddavohÄ• rena
buddhiparikappitabhedavacanicchÄ• ya cittasantÄ• nato aÃ±Ã±aá¹ƒ viya taá¹ƒsamaá¹…giá
``cittasantÄ• nena taá¹ƒsamaá¹…gÄ«noâ€™â€™ _ti. savanakiriyÄ• visayopi sotabbadhamm
pavattacittasantÄ• nassa idha paramatthato kattubhÄ• vato, savanavasena cittappavattiyÄ•
savanakiriyÄ• bhÄ• vato taá¹ƒkiriyÄ• kattu ca visayo hotÄ«ti vuttaá¹ƒ __ ``taá¹ƒsamaá¹…gÄ
_ti. sutÄ• kÄ• rassa ca therassa sammÄ• nicchitabhÄ• vato Ä• ha __ ``gahaá¹‡asanniá¹-á¹-
avadhÄ• raá¹‡atthaá¹ƒ evaá¹ƒ-saddaá¹ƒ gahetvÄ• ayamatthayojanÄ• katÄ• ti daá¹-á¹-hab

pubbe sutÄ• naá¹ƒ nÄ• nÄ• vihitÄ• naá¹ƒ suttasaá¹…khÄ• tÄ• naá¹ƒ atthabyaÃ±janÄ• naá
Ä• kÄ• rassa nidassanassa, avadhÄ• raá¹‡assa vÄ• pakÄ• sanasabhÄ• vo evaá¹ƒ-saddoti
puggalapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tadhammappabandhabyÄ• pÄ• ratÄ• ya vuttaá¹ƒ
puggalakiccaniddesoâ€™â€™ _ti. savanakiriyÄ• pana puggalavÄ• dinopi viÃ±Ã±Ä• á¹‡ani

viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti Ä• ha \Ne I 24/ __ ``sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€
saddappavattiyÄ• ekanteneva sattavisayattÄ• viÃ±Ã±Ä• á¹‡akiccassa ca tattheva samoda
ubhayakiccayuttapuggalaniddesoâ€™â€™ _ti vuttaá¹ƒ. avijjamÄ• napaÃ±Ã±attivijjamÄ• na
yathÄ• kkamaá¹ƒ evaá¹ƒ-saddasuta-saddÄ• naá¹ƒ atthÄ• ti te
tathÄ• rÅ«pa-paÃ±Ã±atti-upÄ• dÄ• nabhÅ«ta-dhammappabandhabyÄ• pÄ• rabhÄ• vena da
puggalakiccaniddeso, sutanti viÃ±Ã±Ä• á¹‡akiccaniddesoâ€™â€™ _ti. ettha ca
karaá¹‡akiriyÄ• kattukamma-visesappakÄ• sanavasena puggalabyÄ• pÄ• ravisaya-puggala
gahaá¹‡Ä• kÄ• ragÄ• hakatabbisayavisesaniddesavasena kattukaraá¹‡abyÄ• pÄ• ra-kattu
catasso atthayojanÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

sabbassapi saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipajjitabbattÄ•
vijjamÄ• nÄ• divasena chasu paÃ±Ã±attibhedesu antogadhattÄ• tesu ``evaâ€™â€™ ntiÄ•
sarÅ«paá¹ƒ niddhÄ• rento Ä• ha __ ``evanti ca meti cÄ• â€™â€™ _tiÄ• di. tattha evanti ca
atthassa Ä• kÄ• rÄ• dino \Be I 27/ dhammÄ• naá¹ƒ asalakkhaá¹‡abhÄ• vato avijjamÄ• napa
``saccikaá¹-á¹-haparamatthavasena avijjamÄ• napaÃ±Ã±attÄ«â€™â€™ _ti. tattha
__saccikaá¹-á¹-haparamatthavasenÄ• _ti bhÅ«tatthauttamatthavasena. idaá¹ƒ vuttaá¹ƒ hoti
mÄ• yÄ• marÄ«ciÄ• dayo viya abhÅ«tatto, anussavÄ• dÄ«hi gahetabbo viya anuttamattho
rÅ«pasaddÄ• disabhÄ• vo, ruppanÄ• nubhavanÄ• disabhÄ• vo vÄ• attho saccikaá¹-á¹-ho p
tathÄ• evaá¹ƒ meti padÄ• naá¹ƒ atthoti. etamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``k
_ntiÄ• di vuttaá¹ƒ. sutanti pana saddÄ• yatanaá¹ƒ sandhÄ• yÄ• ha __ ``vijjamÄ• napaÃ±Ã±
__ ``yaÃ±hi taá¹ƒ ettha sotena upaladdhaâ€™â€™ _nti vuttaá¹ƒ. sotadvÄ• rÄ• nusÄ• rena
atthabyaÃ±janÄ• di sabbaá¹ƒ labbhatÄ«ti. __taá¹ƒ taá¹ƒ upÄ• dÄ• ya vattabbato_ti sotapath
upÄ• dÄ• ya tesaá¹ƒ upadhÄ• ritÄ• kÄ• rÄ• dino paccÄ• masanavasena evanti, sasantatipa
meti vattabbattÄ• ti attho. diá¹-á¹-hÄ• disabhÄ• varahite saddÄ• yatane pavattamÄ• nopi su
tatiyaâ€™â€™ ntiÄ• diko viya paá¹-hamÄ• dÄ«ni diá¹-á¹-hamutaviÃ±Ã±Ä• te apekkhitvÄ• p
``diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbatoâ€™â€™ _ti. asutaá¹ƒ na hotÄ«ti hi sutanti pak

attanÄ• paá¹-ividdhÄ• suttassa pakÄ• ravisesÄ• evanti therena paccÄ• maá¹-á¹-hÄ• ti Ä•
dÄ«petÄ«â€™â€™ _ti. __nÄ• nappakÄ• rapaá¹-ivedhasamattho hotÄ«_ti etena vakkhamÄ•
nÄ• nappakÄ• rataá¹ƒ duppaá¹-ivijjhataÃ±ca dasseti. __sutassa asammosaá¹ƒ dÄ«petÄ«_t
dassiyamÄ• nattÄ• vuttaá¹ƒ. __asammohenÄ• _ti sammohÄ• bhÄ• vena, paÃ±Ã±Ä• ya eva
taduttarakÄ• lapaÃ±Ã±Ä• siddhi \Ne I 25/. evaá¹ƒ __asammosenÄ• _ti etthÄ• pi vattabbaá¹
paá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambhÄ«ro yathÄ• sutadhÄ• raá¹‡ameva tattha karaá¹‡Ä«
adhiko, paÃ±Ã±Ä• tattha guá¹‡Ä«bhÅ«tÄ• ti vuttaá¹ƒ __ ``paÃ±Ã±Ä• pubbaá¹…gamÄ• yÄ•
pubbaá¹…gamÄ• ti katvÄ• . pubbaá¹…gamatÄ• cettha padhÄ• natÄ• ``manopubbaá¹…ga
pubbaá¹…gamatÄ• ya vÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su Ä• vajjanÄ• dÄ«naá¹ƒ viya appa
etissÄ• ti ayampi attho yujjati, evaá¹ƒ sati __pubbaá¹…gamÄ• yÄ• _ti etthÄ• pi vuttavipariyÄ
yathÄ• sambhavaá¹ƒ attho veditabbo. __atthabyaÃ±janasampannassÄ• _ti atthabyaÃ±jana

saá¹…kÄ• sana-pakÄ• sana-vivaraá¹‡a-vibhajana-uttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena cha
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
daá¹-á¹-habbo.

__yoniso manasikÄ• raá¹ƒ dÄ«peti_ evaá¹ƒ-saddena vuccamÄ• nÄ• naá¹ƒ Ä• kÄ• ranidass
aviparÄ«tasaddhammavisayattÄ• ti adhippÄ• yo. __avikkhepaá¹ƒ dÄ«petÄ«_ti ``oghataraá¹
bhÄ• sitaâ€™â€™ ntiÄ• dipucchÄ• vasena pakaraá¹‡appavattassa vakkhamÄ• nassa sutta
samÄ• dhÄ• namantarena na sambhavatÄ«ti katvÄ• vuttaá¹ƒ. __vikkhittacittassÄ• _tiÄ• di
samatthanavasena vuttaá¹ƒ. __sabbasampattiyÄ• _ti atthabyaÃ±janadesaka-payojanÄ• dis
aviparÄ«tasaddhammavisayehi viya Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthehi yonisomana
viya ca avikkhepassa yathÄ• yonisomanasikÄ• rena phalabhÅ«tena attasammÄ• paá¹‡idhi
siddhi vuttÄ• tadavinÄ• bhÄ• vato, evaá¹ƒ avikkhepeneva phalabhÅ«tena kÄ• raá¹‡abhÅ«t
saddhammassavanasappurisÅ«panissayÄ• naá¹ƒ siddhi dassetabbÄ• siyÄ• assutavato sa
tadabhÄ• vato. ``na hi vikkhittacittoâ€™â€™ tiÄ• dinÄ• samatthanavacanena pana avikkhe
sappurisÅ«panissayena ca phalabhÅ«tassa saddhammassavanassa siddhi dassitÄ• . ayaá¹
siyÄ• , saddhammassavanasappurisÅ«panissayÄ• na ekantena avikkhepassa kÄ• raá¹‡aá
pana sappurisÅ«panissayo viya saddhammassavanassa ekantakÄ• raá¹‡anti, evampi avikk
sappurisÅ«panissayasiddhijotanÄ• na samatthitÄ• va, no na samatthitÄ• vikkhittacittÄ• naa
sappurisapayirÅ«pÄ• sanÄ• bhÄ• vassa atthasiddhito. ettha ca purimaá¹ƒ phalena kÄ• raá¹
nadÄ«pÅ«rena viya upari vuá¹-á¹-hisabbhÄ• vassa. dutiyaá¹ƒ kÄ• raá¹‡ena phalassa siddhi
daá¹-á¹-habbaá¹ƒ ekantavassinÄ• viya meghavuá¹-á¹-hÄ• nena vuá¹-á¹-hippavattiyÄ• .

bhagavato vacanassa atthabyaÃ±janapabheda-paricchedavasena sakalasÄ• sanasampatti-
niravasesaparahita-pÄ• ripÅ«rikÄ• raá¹‡anti vuttaá¹ƒ __ ``evaá¹ƒ bhaddako Ä• kÄ• roâ€™â
sambandho \Ne I 26/. __pacchimacakkadvayasampatti_nti attasammÄ• paá¹‡idhi-pubbekat
guá¹‡advayaá¹ƒ. aparÄ• paravuttiyÄ• cettha cakkabhÄ• vo, caranti etehi sattÄ• , sampattib
ye sandhÄ• ya vuttaá¹ƒ ``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni, yehi samannÄ• gatÄ• naá¹ƒ
catucakkaá¹ƒ vattatÄ«â€™â€™ tiÄ• di (AN a IV 31). purimapacchimabhÄ• vo cettha desana
__pacchimacakkadvayasiddhiyÄ• _ti pacchimacakkadvayassa ca atthitÄ• ya. sammÄ• paá¹
suddhÄ• sayo hoti tadasuddhihetÅ«naá¹ƒ kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vatoti Ä• ha __ ``Ä• sa
_ti. tathÄ• hi vuttaá¹ƒ --- ``sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kareâ€™â€™
``katapuÃ±Ã±osi, tvaá¹ƒ Ä• nanda, padhÄ• namanuyuÃ±ja, khippaá¹ƒ hohisi anÄ• savoâ€™
tenevÄ• ha __ ``Ä• sayasuddhiyÄ• adhigamabyattisiddhÄ«â€™â€™ _ti. __payogasuddhiy
yonisomanasikÄ• rapubbaá¹…gamassa dhammassavanapayogassa visadabhÄ• vena. tath
``Ä• gamabyattisiddhÄ«â€™â€™ _ti, sabbassa vÄ• kÄ• yavacÄ«payogassa niddosabhÄ• v
hi vippaá¹-isÄ• rÄ• bhÄ• vato avikkhittacitto pariyattiyaá¹ƒ visÄ• rado hotÄ«ti.

__nÄ• nappakÄ• rapaá¹-ivedhadÄ«pakenÄ• _tiÄ• dinÄ• atthabyaÃ±janesu therassa evaá¹

asammohÄ• sammosadÄ«panato catupaá¹-isambhidÄ• vasena atthayojanaá¹ƒ dasseti. tatt
__sotabbabhedapaá¹-ivedhadÄ«pakenÄ• _ti etena ayaá¹ƒ suta-saddo evaá¹ƒ-saddasannid
vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sÄ• maÃ±Ã±eneva sotabbadhammavisesaá¹ƒ Ä• masatÄ
pariyattidhammÄ• naá¹ƒ anupekkhanasuppaá¹-ivedhÄ• visesato manasikÄ• rapaá¹-ibaddh
yonisomanasikÄ• radÄ«pakena evaá¹ƒ saddena yojetvÄ• , savanadhÄ• raá¹‡avacÄ«parica
visesena sotÄ• vadhÄ• napaá¹-ibaddhÄ• ti te vuttanayena avikkhepadÄ«pakena suta-sadde
sÄ• sanasampattiyÄ• dhammassavane ussÄ• haá¹ƒ janeti. tattha __dhammÄ• _ti pariyatti
anupekkhitÄ• _ti ``idha sÄ«laá¹ƒ kathitaá¹ƒ, idha samÄ• dhi, idha paÃ±Ã±Ä• , ettakÄ• ettha
tiÄ• dinÄ• nayena manasÄ• anupekkhitÄ• . __diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• _ti nijjhÄ• n
Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya vÄ• diá¹-á¹-hiyÄ• tattha tattha vuttarÅ«pÄ• rÅ«padh
ettakaá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• suá¹-á¹-hu vavatthapetvÄ• paá¹-ividdhÄ• .

__sakalena vacanenÄ• _ti pubbe tÄ«hi padehi visuá¹ƒ visuá¹ƒ yojitattÄ• vuttaá¹ƒ. __attan
``mamedaâ€™â€™ nti attani aá¹-á¹-hapento. bhummatthe cetaá¹ƒ \Be I 30/ sÄ• mivacanaá
akataÃ±Ã±utaá¹ƒ. ``idhekacco pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ p
dahatÄ«â€™â€™ ti (Vin III 195) evaá¹ƒ vuttaá¹ƒ anariyavohÄ• rÄ• vatthaá¹ƒ, sÄ• eva anar
asaddhammo \Ne I 27/. nanu ca Ä• nandattherassa ``mamedaá¹ƒ vacanaâ€™â€™ nti adhi
mahÄ• kassapattherÄ• dÄ«naÃ±ca tadÄ• saá¹…kÄ• ya abhÄ• vato asappurisabhÅ«mi-sam
nayidamevaá¹ƒ. ``evaá¹ƒ me sutaâ€™â€™ nti vadantena ayampi attho vibhÄ• vitoti dassan
``devatÄ• naá¹ƒ parivitakkÄ• pekkhaá¹ƒ tathÄ• vacananti edisÄ« codanÄ• anavakÄ• sÄ• â
kira khaá¹‡e ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ evaá¹ƒ cetaso parivitakko udapÄ• di ``bhagavÄ•
Ä• yasmÄ• desanÄ• kusalo idÄ• ni dhammaá¹ƒ deseti, sakyakulappasuto tathÄ• gatassa b
nu kho sayaá¹ƒ sacchikataá¹ƒ dhammaá¹ƒ deseti? udÄ• hu bhagavato eva vacanaá¹ƒ yath
tadÄ• saá¹…kitappakÄ• rato asappurisabhÅ«misamokkamÄ• dito atikkamÄ• di vibhÄ• vitan
diá¹-á¹-hadhammika-samparÄ• yika-paramatthesu yathÄ• rahaá¹ƒ satte netÄ«ti netti, dham
__dhammanetti_.

daá¸·hataraniviá¹-á¹-hÄ• vicikicchÄ• __kaá¹…khÄ• , _ nÄ• tisaá¹ƒsappanÄ• matibhedam
assaddhiyaá¹ƒ vinÄ• setÄ«_ti bhagavatÄ• bhÄ• sitattÄ• sammukhÄ• vassa paá¹-iggahitat
khalitaduruttÄ• digahaá¹‡adosÄ• bhÄ• vato ca. ettha ca paá¹-hamÄ• dayo tisso atthayojan
aggahitavisesameva evaá¹ƒ-saddaá¹ƒ gahetvÄ• dassitÄ• , tato parÄ• catasso Ä• kÄ• ratth
gahetvÄ• vibhÄ• vitÄ• . pacchimÄ• pana tisso yathÄ• kkamaá¹ƒ Ä• kÄ• ratthaá¹ƒ nidassan
avadhÄ• raá¹‡atthaÃ±ca evaá¹ƒ-saddaá¹ƒ gahetvÄ• yojitÄ• ti daá¹-á¹-habbaá¹ƒ.

__eka_-saddo aÃ±Ã±aseá¹-á¹-haasahÄ• yasaá¹…khayÄ• dÄ«su dissati. tathÄ• hesa ``sas
idameva saccaá¹ƒ moghamaÃ±Ã±anti ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27)
ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su (DN I 228; Vin III 11) seá¹-á¹-he, ``eko vÅ«pakaá¹-á¹-ho
405) asahÄ• ye, ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ•

saá¹…khayÄ• yaá¹ƒ. idhÄ• pi saá¹…khayÄ• yanti dassento Ä• ha __ ``ekanti_ \Be I 31/
__gaá¹‡anaparicchedaniddesoâ€™â€™ _ti. __kÄ• laÃ±ca samayaÃ±cÄ• _ti yuttakÄ• laÃ±c
__khaá¹‡o_ti okÄ• so. tathÄ• gatuppÄ• dÄ• diko hi maggabrahmacariyassa okÄ• so tappac
khaá¹‡o eva ca samayo, yo khaá¹‡oti ca samayoti ca vuccati, so eko evÄ• ti hi attho. __mah
mahÄ• samÅ«ho. __samayopi kho_ti sikkhÄ• padapÅ«raá¹‡assa hetupi. __samayappavÄ•
tattha hi nisinnÄ• titthiyÄ• attano attano samayaá¹ƒ pavadanti. __atthÄ• bhisamayÄ• _ti hi
abhisametabboti abhisamayo, abhisamayo attho __abhisamayattho_ti pÄ«á¸·anÄ• dÄ«ni ab
ekÄ«bhÄ• vaá¹ƒ upanetvÄ• \Ne I 28/ vuttÄ• ni. abhisamayassa vÄ• paá¹-ivedhassa visaya
__abhisamayattho_ti tÄ• neva tathÄ• ekattena vuttÄ• ni. tattha __pÄ«á¸·anaá¹ƒ_ dukkhasa
hiá¹ƒsanaá¹ƒ avipphÄ• rikatÄ• karaá¹‡aá¹ƒ, __santÄ• po_ dukkhadukkhatÄ• divasena sant

tattha sahakÄ• rikÄ• raá¹‡aá¹ƒ sannijjhaá¹ƒ sameti samavetÄ«ti __samayo, _ samavÄ• yo.
ettha maggabrahmacariyaá¹ƒ tadÄ• dhÄ• rapuggalehÄ«ti __samayo, _ khaá¹‡o. sameti etth
satto, sabhÄ• vadhammo vÄ• sahajÄ• tÄ• dÄ«hi, uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ•
atthato abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ karaá¹‡aá¹ƒ viya ca parik
rÅ«pena voharÄ«yatÄ«ti. samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ
yathÄ• ``samudÄ• yoâ€™â€™ ti. avayavasahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«hoti. avases
phalaá¹ƒ etasmÄ• uppajjati pavattati cÄ• ti __samayo, _ hetu yathÄ• ``samudayoâ€™â€™
saá¹ƒyojanabhÄ• vato sambandho eti attano visaye pavattati, daá¸·haggahaá¹‡abhÄ• vato
pavattanti sattÄ• yathÄ• bhinivesaá¹ƒ etenÄ• ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojan
ativiya bajjhantÄ«ti. samiti saá¹ƒgati samodhÄ• nanti __samayo, _ paá¹-ilÄ• bho. samassa n
sammÄ• vÄ• yÄ• naá¹ƒ apagamo apavatti __samayo, _ pahÄ• naá¹ƒ. abhimukhaá¹ƒ Ã±Ä•
adhigantabboti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo. abhimukhabhÄ• v
bujjhatÄ«ti __abhisamayo, _ dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vÄ• vabodho \Be I 32/. eva
samayasaddappavatti veditabbÄ• . samayasaddassa atthuddhÄ• re abhisamayasaddassa u
veditabbaá¹ƒ. __assÄ• _ti samayasaddassa. __kÄ• lo attho_ samavÄ• yÄ• dÄ«naá¹ƒ atthÄ
desadesakaparisÄ• naá¹ƒ viya suttassa nidÄ• nabhÄ• vena kÄ• lassa apadisitabbato ca.

kasmÄ• panettha aniyamitavaseneva kÄ• lo niddiá¹-á¹-ho? na utusaá¹ƒvaccharÄ• divasen
``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. utusaá¹ƒvaccharÄ• divasena niyamaá¹ƒ akatvÄ• sa
guá¹‡o laddho hotÄ«ti dassento __ ``ye vÄ• imeâ€™â€™ _tiÄ• dimÄ• ha. sÄ• maÃ±Ã±ajot
avatiá¹-á¹-hatÄ«ti. tattha __diá¹-á¹-hadhammasukhavihÄ• rasamayo_ devasikaá¹ƒ jhÄ• nap
vÄ«tinÄ• manakÄ• lo, visesato sattasattÄ• hÄ• ni. __suppakÄ• sÄ• _ti
dasasahassilokadhÄ• tupakampana-obhÄ• sapÄ• tubhÄ• vÄ• dÄ«hi pÄ• kaá¹-Ä• . yathÄ• v
ekadesaá¹ƒ pakÄ• rantarehi saá¹…gahetvÄ• dassetuá¹ƒ __ ``yo cÄ• yaâ€™â€™ _ntiÄ• di
Ã±Ä• á¹‡akiccasamayo, attahitapaá¹-ipattisamayo \Ne I 29/ ca abhisambodhisamayo, ariyat
diá¹-á¹-hadhammasukhavihÄ• rasamayo, karuá¹‡Ä• kiccaparahitapaá¹-ipattidhammÄ«kathÄ

karaá¹‡avacanena niddeso katoti sambandho. __tatthÄ• _ti abhidhammatadaÃ±Ã±asuttapa
bhummakaraá¹‡ehi. __adhikaraá¹‡attho_ Ä• dhÄ• rattho. bhÄ• vo nÄ• ma kiriyÄ• , tÄ• ya k
__bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ_. tattha yathÄ• kÄ• lo sabhÄ• vadhammaparicchinno s
avijjamÄ• nopi Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• to taá¹…khaá¹‡appavattÄ• naá¹ƒ tato pubb
``pubbaá¹‡he jÄ• to, sÄ• yanhe gacchatÄ«â€™â€™ ti ca Ä• dÄ«su, samÅ«ho ca avayavav
kappanÄ• mattasiddho avayavÄ• naá¹ƒ Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• pÄ«yati yathÄ• ``
sambhÅ«toâ€™â€™ tiÄ• dÄ«su, evaá¹ƒ idhÄ• pÄ«ti dassento Ä• ha __ ``adhikaraá¹‡aÃ±hi
_nti. yasmiá¹ƒ kÄ• le, dhammapuÃ±je vÄ• kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá
dhammapuÃ±je ca phassÄ• dayopi hontÄ«ti ayaá¹ƒ hi tattha attho. yathÄ• ca ``gÄ• vÄ«su
duddhÄ• su Ä• gatoâ€™â€™ ti dohanakiriyÄ• ya gamanakiriyÄ• lakkhÄ«yati, evaá¹ƒ idhÄ•
samayeti ca vutte \Be I 33/ ``satÄ«â€™â€™ ti ayamattho viÃ±Ã±Ä• yamÄ• no eva hoti pada
sattÄ• virahÄ• bhÄ• vatoti samayassa sattÄ• kiriyÄ• ya cittassa uppÄ• dakiriyÄ• phassÄ• c
lakkhÄ«yati. __yasmiá¹ƒ samaye_ti yasmiá¹ƒ navame khaá¹‡e, yasmiá¹ƒ yonisomanasikÄ•
paccayasamavÄ• ye vÄ• sati kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, tasm
paccayasamavÄ• ye vÄ• phassÄ• dayopi hontÄ«ti ubhayattha samayasadde bhummanidd
lakkhaá¹‡abhÅ«tabhÄ• vayuttoti dassento Ä• ha __ ``khaá¹‡a ... pe ... lakkhÄ«yatÄ«â€™â€

__hetuattho karaá¹‡attho ca sambhavati_ ``annena vasati, vijjÄ• ya vasati, pharasunÄ• ch
khaá¹‡atÄ«â€™â€™ tiÄ• dÄ«su viya. vÄ«tikkamaÃ±hi sutvÄ• bhikkhusaá¹…ghaá¹ƒ sannip
otiá¹‡á¹‡avatthukaá¹ƒ puggalaá¹ƒ paá¹-ipucchitvÄ• vigarahitvÄ• ca taá¹ƒ taá¹ƒ vatthuotiá¹
anatikkamitvÄ• teneva kÄ• lena sikkhÄ• padÄ• ni paÃ±Ã±apento bhagavÄ• viharati sikkhÄ
apekkhamÄ• no tatiyapÄ• rÄ• jikÄ• dÄ«su viya.

__accantameva_ Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va desanÄ• niá¹-á¹-hÄ• naá¹ƒ. parahitap
__karuá¹‡Ä• vihÄ• rena. tadatthajotanattha_nti accantasaá¹ƒyogatthajotanatthaá¹ƒ. __upay
``mÄ• saá¹ƒ sajjhÄ• yatÄ«â€™â€™ ti \Ne I 30/. __porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ•
vacanamattena viseso. tena suttavinayesu vibhattibyattayo katoti dasseti.

__seá¹-á¹-ha_nti seá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ ``seá¹-á¹-haâ€™â€™ nti vuttaá¹ƒ
seá¹-á¹-haguá¹‡asahacaraá¹‡ato, tathÄ• __ ``uttamaâ€™â€™ _nti etthÄ• pi. __gÄ• ravayu
garuguá¹‡ayogato, garukaraá¹‡Ä• rahatÄ• ya vÄ• gÄ• ravayutto. __vuttoyeva, _ na pana id
visuddhimaggassa imissÄ• aá¹-á¹-hakathÄ• ya ekadesabhÄ• vatoti adhippÄ• yo.

aparo nayo (It-a nidÄ• navaá¹‡á¹‡anÄ• ; Sp-á¹- I 1.veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• ; Vism
bhÄ• gavÄ• ti bhagavÄ• , bhatavÄ• ti bhagavÄ• , bhÄ• ge vanÄ«ti bhagavÄ• , bhage vanÄ«
bhagavÄ• , bhage vamÄ«ti bhagavÄ• , bhÄ• ge vamÄ«ti bhagavÄ• .

``bhÄ• gavÄ• \Be I 34/ bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ||

tattha kathaá¹ƒ __bhÄ• gavÄ• ti bhagavÄ• _? ye te sÄ«lÄ• dayo dhammakkhandhÄ• guá¹
te anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• tathÄ• gate atthi upalabbhanti. tathÄ• hissa sÄ
vimutti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, hirÄ« ottappaá¹ƒ, saddhÄ• vÄ«riyaá¹ƒ, sati sampajaÃ
diá¹-á¹-hivisuddhi, samatho vipassanÄ• , tÄ«á¹‡i kusalamÅ«lÄ• ni, tÄ«á¹‡i sucaritÄ• ni, tayo
tisso anavajjasaÃ±Ã±Ä• , tisso dhÄ• tuyo, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammap
iddhipÄ• dÄ• , cattÄ• ro ariyamaggÄ• , cattÄ• ri ariyaphalÄ• ni, catasso paá¹-isambhidÄ• ,
catuyoniparicchedakaÃ±Ä• á¹‡Ä• ni, cattÄ• ro ariyavaá¹ƒsÄ• , cattÄ• ri vesÄ• rajjaÃ±Ä• á¹‡
padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…giko sammÄ• samÄ• dhi, paÃ±caÃ±Ä• á¹‡iko sammÄ•
balÄ• ni, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, paÃ±ca vimuttÄ• yatanaÃ±Ä• á¹‡Ä• ni, pa
saÃ±Ã±Ä• , cha anussatiá¹-á¹-hÄ• nÄ• ni, cha gÄ• ravÄ• , cha nissÄ• raá¹‡Ä«yÄ• dhÄ• tuy
anuttariyÄ• ni, cha nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• , cha abhiÃ±Ã±Ä• , cha asÄ• dhÄ• raá¹
aparihÄ• niyÄ• dhammÄ• , satta ariyadhammÄ• , satta ariyadhanÄ• ni, satta bojjhaá¹…gÄ•
satta nijjaravatthÅ«ni, satta saÃ±Ã±Ä• , sattadakkhiá¹‡eyyapuggaladesanÄ• , sattakhÄ«á¹‡
aá¹-á¹-hapaÃ±Ã±Ä• paá¹-ilÄ• bhahetudesanÄ• aá¹-á¹-ha sammattÄ• ni, aá¹-á¹-halokadham
31/ Ä• rambhavatthÅ«ni, aá¹-á¹-haakkhaá¹‡adesanÄ• , aá¹-á¹-ha mahÄ• purisavitakkÄ• ,
aá¹-á¹-haabhibhÄ• yatanadesanÄ• , aá¹-á¹-ha vimokkhÄ• , nava yonisomanasikÄ• ramÅ«la
pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, navasattÄ• vÄ• sadesanÄ• , nava Ä• ghÄ• tapaá¹-ivina
navanÄ• nattÄ• , nava anupubbavihÄ• rÄ• , dasa nÄ• thakaraá¹‡Ä• dhammÄ• , dasa kasiá
kusalakammapathÄ• , dasa sammattÄ• ni, dasa ariyavÄ• sÄ• , dasa asekkhadhammÄ• , da
mettÄ• nisaá¹ƒsÄ• , dvÄ• dasa dhammÄ• cakkÄ• kÄ• rÄ• , terasa dhutaguá¹‡Ä• , cuddasa
vimuttiparipÄ• canÄ«yÄ• dhammÄ• , soá¸·asavidhÄ• Ä• nÄ• pÄ• nassati, soá¸·asa aparan
aá¹-á¹-hÄ• rasa buddhadhammÄ• , ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catuca
paÃ±Ã±Ä• sa udayabbayaÃ±Ä• á¹‡Ä• ni, paropaÃ±Ã±Ä• sa kusalÄ• dhammÄ• , sattasatta
catuvÄ«satikoá¹-isatasahassasaá¹…khasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ \E
anantanayasamantapaá¹-á¹-hÄ• na-pavicaya-paccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni, tath
anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti evamÄ• dayo ana
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• guá¹‡abhÄ• gÄ• guá¹‡akoá¹-á¹-hÄ• sÄ• saá¹ƒvi
yathÄ• vuttavibhÄ• gÄ• guá¹‡abhÄ• gÄ• assa atthÄ«ti ``bhÄ• gavÄ• â€™â€™ ti vattabbe
``bhagavÄ• â€™â€™ ti vutto. evaá¹ƒ tÄ• va bhÄ• gavÄ• ti __bhagavÄ• _.

``yasmÄ• sÄ«lÄ• dayo sabbe, guá¹‡abhÄ• gÄ• asesato.

vijjanti sugate tasmÄ• , bhagavÄ• ti pavuccatiâ€™â€™ ||

kathaá¹ƒ __bhatavÄ• ti bhagavÄ• _? ye te sabbalokahitÄ• ya ussukkamÄ• pannehi manus

samodhÄ• netvÄ• sammÄ• sambodhiyÄ• katamahÄ• bhinÄ«hÄ• rehi mahÄ• bodhisattehi
sÄ«la, nekkhamma, paÃ±Ã±Ä• , vÄ«riya, khanti, sacca, adhiá¹-á¹-hÄ• na, mettÄ• , upekkhÄ
pÄ• ramiyo, dasa upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo, dÄ
saá¹…gahavatthÅ«ni, saccÄ• dÄ«ni cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, aá¹…gapariccÄ• go, jÄ«
dÄ• rapariccÄ• goti paÃ±ca mahÄ• pariccÄ• gÄ• , pubbayogo, pubbacariyÄ• , dhammakkhÄ
lokatthacariyÄ• , buddhicariyÄ• ti evamÄ• dayo, saá¹…khepato vÄ• sabbe puÃ±Ã±aÃ±Ä• â
buddhakaradhammÄ• , te mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya kappÄ• naá¹ƒ satasahass
asaá¹…khyeyyÄ• ni yathÄ• hÄ• nabhÄ• giyÄ• saá¹ƒkilesabhÄ• giyÄ• á¹-hitibhÄ• giyÄ• vÄ
uttaruttari visesabhÄ• giyÄ• va honti, evaá¹ƒ sakkaccaá¹ƒ nirantaraá¹ƒ anavasesato bhatÄ•
atthÄ«ti ``bhatavÄ• â€™â€™ ti vattabbe ``bhagavÄ• â€™â€™ ti vutto niruttinayena ta-kÄ• n
\Ne I 32/. atha vÄ• __bhatavÄ• _ti teyeva yathÄ• vutte buddhakaradhamme vuttanayeneva
paripÅ«resÄ«ti attho. evampi bhatavÄ• ti __bhagavÄ• _.

``sammÄ• sambodhiyÄ• sabbe, dÄ• napÄ• ramiÄ• dike.

sambhÄ• re bhatavÄ• nÄ• tho, tasmÄ• pi bhagavÄ• matoâ€™â€™ ||

kathaá¹ƒ __bhÄ• ge vanÄ«ti bhagavÄ• _? ye te catuvÄ«satikoá¹-isatasahassasaá¹…khÄ•
vaá¸·aÃ±janakasamÄ• pattibhÄ• gÄ• , te anavasesato lokahitatthaá¹ƒ \Be I 36/ attano ca
diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ niccakappaá¹ƒ vani, bhaji, sevi, bahulamakÄ• sÄ«ti
__bhagavÄ• _. atha vÄ• abhiÃ±Ã±eyyadhammesu kusalÄ• dÄ«su khandhÄ• dÄ«su ca ye t
saá¹…khepato vÄ• catubbidhÄ• abhisamayabhÄ• gÄ• , vitthÄ• rato pana ``cakkhu pariÃ±Ã
jarÄ• maraá¹‡aá¹ƒ pariÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 21) aneke pariÃ±Ã±eyyab
pahÄ• tabbo ... pe ... jarÄ• maraá¹‡assa samudayo pahÄ• tabboâ€™â€™ tiÄ• dinÄ• pahÄ•
nirodho ... pe ... jarÄ• maraá¹‡assa nirodho sacchikÄ• tabboâ€™â€™ tiÄ• dinÄ• sacchikÄ•
``cakkhunirodhagÄ• minÄ«paá¹-ipadÄ• â€™â€™ tiÄ• dinÄ• , ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ
anekabhedÄ• bhÄ• vetabbabhÄ• gÄ• ca dhammÄ• , te sabbe vani, bhaji, yathÄ• rahaá¹ƒ g
vasena sevi. evampi bhÄ• ge vanÄ«ti __bhagavÄ• _. atha vÄ• ``ye ime sÄ«lÄ• dayo dham
sÄ• dhÄ• raá¹‡Ä• guá¹‡akoá¹-á¹-hÄ• sÄ• guá¹‡abhÄ• gÄ• , kinti nu kho te vineyyasantÄ•
nti mahÄ• karuá¹‡Ä• ya vani abhipatthayi, sÄ• cassa abhipatthanÄ• yathÄ• dhippetaphalÄ
vanÄ«ti __bhagavÄ• _.

``yasmÄ• Ã±eyyasamÄ• patti-guá¹‡abhÄ• ge tathÄ• gato.

bhaji patthayi sattÄ• naá¹ƒ, hitÄ• ya bhagavÄ• tatoâ€™â€™ ||

kathaá¹ƒ __bhage vanÄ«ti bhagavÄ• _? samÄ• sato tÄ• va katapuÃ±Ã±ehi payogasampan
bhajÄ«yantÄ«ti bhagÄ• , lokiyalokuttarasampattiyo. tattha lokiye tÄ• va tathÄ• gato sammÄ•

bodhisattabhÅ«to paramukkaá¹ƒsagate, vani, bhaji, sevi, yattha patiá¹-á¹-hÄ• ya niravasesa
samannÄ• nento buddhadhamme paripÄ• cesi, buddhabhÅ«to pana te niravajjesu upasaá¹ƒ
lokuttarepi, vani, bhaji, sevi, vitthÄ• rato pana
padesarajja-issariyacakkavattisampatti-devarajjasampattiÄ• divasena
jhÄ• na-vimokkha-samÄ• dhisamÄ• patti-Ã±Ä• á¹‡adassana-maggabhÄ• vanÄ• -phalasacc
ena \Ne I 33/ ca anekavihite anaÃ±Ã±asÄ• dhÄ• raá¹‡e, bhage, vani, bhaji, sevi. evampi bh
__bhagavÄ• _.

``yÄ• \Be I 37/ tÄ• sampattiyo loke, yÄ• ca lokuttarÄ• puthu.

sabbÄ• tÄ• bhaji sambuddho, tasmÄ• pi bhagavÄ• matoâ€™â€™ ||

kathaá¹ƒ __sattavÄ• ti bhagavÄ• _? bhattÄ• daá¸·habhattikÄ• assa bahÅ« atthÄ«ti bhattav
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• di-aparimitanirupamappabhÄ• va-guá¹‡avis
sabbasattuttamo, sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ•
payogasampattiyÄ• sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• ya dvattiá¹ƒsamahÄ
anubyaÃ±janabyÄ• mappabhÄ• di anaÃ±Ã±asÄ• dhÄ• raá¹‡avisesapaá¹-imaá¹‡á¸• itarÅ«p
yathÄ• bhuccaguá¹‡Ä• dhigatena ``itipi so bhagavÄ• â€™â€™ tiÄ• dinayappavattena lokatt
suvisuddhena ca thutighosena samannÄ• gatattÄ• ukkaá¹ƒsapÄ• ramippattÄ• su appiccha
suppatiá¹-á¹-hitabhÄ• vato dasabalacatuvesÄ• rajjÄ• di-niratisayaguá¹‡avisesa-samaá¹…gÄ
rÅ«pappamÄ• á¹‡o rÅ«pappasanno, ghosappamÄ• á¹‡o ghosappasanno, lÅ«khappamÄ• á
dhammappamÄ• á¹‡o dhammappasannoti evaá¹ƒ catuppamÄ• á¹‡ike lokasannivÄ• se sabl
samantapÄ• sÄ• dikattÄ• aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ sadevamanussÄ• naá¹ƒ Ä• c
paramapemasambhattiá¹-á¹-hÄ• naá¹ƒ. ye tassa ovÄ• de patiá¹-á¹-hitÄ• aveccappasÄ• der
kenaci asaá¹ƒhÄ• riyÄ• tesaá¹ƒ pasÄ• dabhatti samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• dev
vÄ• . tathÄ• hi te attano jÄ«vitapariccÄ• gepi tattha pasÄ• daá¹ƒ na pariccajanti, tassa vÄ•
daá¸·habhattibhÄ• vato.

tenevÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro.

kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«â€™â€™ ti || (J II 17.78).

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati, evameva k
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ«vitahetupi nÄ
Vin II 385) ca. ---

evaá¹ƒ \Ne I 34/ \Be I 38/ bhattavÄ• ti __bhagavÄ• _ niruttinayena ekassa ta-kÄ• rassa lopa
ga-kÄ• raá¹ƒ katvÄ• .

``guá¹‡Ä• tisayayuttassa, yasmÄ• lokahitesino.

sambhattÄ• bahavo satthu, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

kathaá¹ƒ __bhage vamÄ«ti bhagavÄ• _? yasmÄ• tathÄ• gato bodhisattabhÅ«topi aparimÄ
paripÅ«rento bhagasaá¹…khÄ• taá¹ƒ siriá¹ƒ issariyaá¹ƒ yasaÃ±ca vami uggiri, kheá¸·apiá¹‡
chaá¸• á¸• ayi, carimattabhÄ• vepi hatthagataá¹ƒ cakkavattisiriá¹ƒ devalokÄ• dhipaccasadis
cakkavattisampattisannissayaá¹ƒ sattaratanasamujjalaá¹ƒ yasaÃ±ca tiá¹‡Ä• yapi amaÃ±Ã±
abhinikkhamitvÄ• sammÄ• sambodhiá¹ƒ abhisambuddho, tasmÄ• ime sirÄ«Ä• dike bhage
bhÄ• ni nÄ• ma nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«ti bhagÄ• ,
sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokavisesasannissayÄ• sobhÄ• kappa
bhagavÄ• vami tannivÄ• sisattÄ• vÄ• sasamatikkamato tappaá¹-ibaddhachandarÄ• gappah
vamÄ«ti __bhagavÄ• _.

``cakkavattisiriá¹ƒ yasmÄ• , yasaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

pahÄ• si lokacittaÃ±ca, sugato bhagavÄ• tatoâ€™â€™ ||

kathaá¹ƒ __bhÄ• ge vamÄ«ti bhagavÄ• _? bhÄ• gÄ• nÄ• ma sabhÄ• gadhammakoá¹-á¹-h
khandhÄ• yatanadhÄ• tÄ• divasena, tatthÄ• pi rÅ«pavedanÄ• divasena pathaviyÄ• divasen
anekavidhÄ• , te ca bhagavÄ• sabbaá¹ƒ papaÃ±caá¹ƒ sabbaá¹ƒ yogaá¹ƒ sabbaá¹ƒ gantha
samucchinditvÄ• amatadhÄ• tuá¹ƒ samadhigacchanto vami uggiri, anapekkho chaá¸• á¸• a
``sabbatthakameva pathaviá¹ƒ Ä• paá¹ƒ tejaá¹ƒ vÄ• yaá¹ƒ, cakkhuá¹ƒ sotaá¹ƒ ghÄ• naá¹ƒ j
rÅ«pe sadde gandhe rase phoá¹-á¹-habbe dhamme, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... man
cakkhusamphassaá¹ƒ ... pe ... manosamphassaá¹ƒ, cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... p
vedanaá¹ƒ, cakkhusamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... pe ... manosamphassajaá¹ƒ saÃ±Ã±aá¹
cetanaá¹ƒ ... pe ... manosamphassajaá¹ƒ cetanaá¹ƒ, rÅ«pataá¹‡haá¹ƒ ... pe ... dhammataá¹
rÅ«pavitakkaá¹ƒ ... pe ... dhammavitakkaá¹ƒ, rÅ«pavicÄ• raá¹ƒ ... pe ... dhammavicÄ• raâ€™
anupadadhammavibhÄ• gavasenapi sabbeva dhammakoá¹-á¹-hÄ• se anavasesato vami ug
chaá¸• á¸• ayi. vuttaÃ±hetaá¹ƒ ``yaá¹ƒ \Be I 39/ taá¹ƒ, Ä• nanda, cattaá¹ƒ vantaá¹ƒ muttaá¹
paá¹-inissaá¹-á¹-haá¹ƒ, taá¹ƒ tathÄ• gato puna paccÄ• vamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ v
183). evampi \Ne I 35/ bhÄ• ge vamÄ«ti __bhagavÄ• _. atha vÄ• __bhÄ• ge vamÄ«_ti sabb
sÄ• vajjÄ• navajje hÄ«napaá¹‡Ä«te kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme ariyamaggaÃ±
anapekkho pariccaji pajahi, paresaÃ±ca tathattÄ• ya dhammaá¹ƒ desesi. vuttampi cetaá¹ƒ `
bhikkhave, pahÄ• tabbÄ• , pageva adhammÄ• (MN I 240). kullÅ«pamaá¹ƒ vo, bhikkhave, d

nittharaá¹‡atthÄ• ya, no gahaá¹‡atthÄ• yÄ• â€™â€™ tiÄ• di (MN I 240). evampi bhÄ• ge va

``khandhÄ• yatanadhÄ• tÄ• di-dhammabhÄ• gÄ• -mahesinÄ• .

kaá¹‡hasukkÄ• yato vantÄ• , tatopi bhagavÄ• matoâ€™â€™ ||

tena vuttaá¹ƒ ---

``bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ti ||

__dhammasarÄ«raá¹ƒ paccakkhaá¹ƒ karotÄ«_ti ``yo vo, Ä• nanda, mayÄ• dhammo ca vin
vo mamaccayena satthÄ• â€™â€™ ti vacanato dhammassa satthubhÄ• vapariyÄ• yo vijjat
__vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo_ parehi abhejjasarÄ«rattÄ• . na hi bhagavato rÅ«pa
antarÄ• yaá¹ƒ kÄ• tunti. __desanÄ• sampattiá¹ƒ niddisati_ vakkhamÄ• nassa sakalassa sut
nidassanato. __sÄ• vakasampattiá¹ƒ niddisati_ paá¹-isambhidÄ• ppattena paÃ±casu á¹-hÄ•
á¹-hapitena mayÄ• mahÄ• sÄ• vakena sutaá¹ƒ, taÃ±ca kho mayÄ• va sutaá¹ƒ, na anussuta
imassatthassa dÄ«panato. __kÄ• lasampattiá¹ƒ niddisati_ bhagavÄ• saddasannidhÄ• ne pa
buddhuppÄ• dapaá¹-imaá¹‡á¸• itabhÄ• vadÄ«panato. buddhuppÄ• daparamÄ• hi kÄ• lasa

``kappakasÄ• ye kaliyuge, buddhuppÄ• do aho mahacchariyaá¹ƒ.

hutÄ• vahamajjhe jÄ• taá¹ƒ, samuditamakarandamaravindaâ€™â€™ nti ||

__bhagavÄ• ti desakasampattiá¹ƒ niddisati_ guá¹‡avisiá¹-á¹-hasattuttamabhÄ• vadÄ«pana
garugÄ• ravÄ• dhivacanabhÄ• vato.

__avisesenÄ• _ti \Ne I 36/ \Be I 40/ na visesena, vihÄ• rabhÄ• vasÄ• maÃ±Ã±enÄ• ti attho
vihÄ• resÅ«_ti iriyÄ• pathavihÄ• ro, dibbavihÄ• ro, brahmavihÄ• ro, ariyavihÄ• roti etesu ca
__samaá¹…gÄ«paridÄ«pana_nti samaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ. __eta_nti ``viharat
tathÄ• hi taá¹ƒ ``idhekacco gihÄ«hi saá¹ƒsaá¹-á¹-ho viharati sahanandÄ« sahasokÄ«â€™â
241) iriyÄ• pathavihÄ• re Ä• gataá¹ƒ. ``yasmiá¹ƒ, bhikkhave, samaye bhikkhu vivicceva kÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti (Dhs 160; Vibh 624) ettha dibb
mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ tiÄ• dÄ«su (DN I
309; III 230) brahmavihÄ• re. ``so kho ahaá¹ƒ, aggivessana, tassÄ• yeva kathÄ• ya pariyos
purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemi sannisÄ• demi ekodiá
yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ tiÄ• dÄ«su (MN I 387) ariyavihÄ• re.

tattha iriyanaá¹ƒ vattanaá¹ƒ __iriyÄ• , _ kÄ• yappayogo. tassÄ• pavattanupÄ• yabhÄ• vato
__iriyÄ• patho_. á¹-hÄ• nasamaá¹…gÄ« vÄ• hi kÄ• yena kiÃ±ci kareyya gamanÄ• dÄ«su a
vÄ• iriyati pavattati etena attabhÄ• vo kÄ• yakiccaá¹ƒ vÄ• ti __iriyÄ• , _ tassÄ• pavattiupÄ•
so patho cÄ• ti __iriyÄ• patho, _ á¹-hÄ• nÄ• di eva. so ca atthato gatinivattiÄ• diÄ• kÄ• rena
catusantatirÅ«papabandho eva. viharaá¹‡aá¹ƒ, viharati etenÄ• ti vÄ• __vihÄ• ro, _ iriyÄ• pa
__iriyÄ• pathavihÄ• ro_. divi bhavo __dibbo, _ tattha bahulappavattiyÄ• brahmapÄ• risajjÄ•
attho. tattha yo dibbÄ• nubhÄ• vo, tadatthÄ• ya saá¹ƒvattatÄ«ti vÄ• __dibbo, _ abhiÃ±Ã±Ä•
mahÄ• gatikattÄ• vÄ• __dibbo, _ dibbo ca so vihÄ• ro cÄ• ti __dibbavihÄ• ro, _ catasso rÅ
Ä• ruppasamÄ• pattiyopi ettheva saá¹…gahaá¹ƒ gacchanti. brahmÅ«naá¹ƒ, brahmÄ• no vÄ
catasso appamaÃ±Ã±Ä• yo. ariyÄ• naá¹ƒ, ariyÄ• vÄ• vihÄ• rÄ• __ariyavihÄ• rÄ• , _ cattÄ
hi ekaá¹ƒ iriyÄ• pathabÄ• dhana_ntiÄ• di yadipi bhagavÄ• ekenapi iriyÄ• pathena ciratara
pavattetuá¹ƒ sakkoti, tathÄ• pi upÄ• dinnakasarÄ«rassa nÄ• ma ayaá¹ƒ sabhÄ• voti dassetu
yasmÄ• vÄ• bhagavÄ• yattha katthaci vasanto vineyyÄ• naá¹ƒ dhammaá¹ƒ desento, nÄ•
vÄ«tinÄ• mento vasatÄ«ti sattÄ• naá¹ƒ attano ca vividhaá¹ƒ hitasukhaá¹ƒ harati upaneti upp
vividhaá¹ƒ haratÄ«ti evamettha attho veditabbo.

paccatthike jinÄ• tÄ«ti __jeto_. jeta-saddo hi sota-saddo viya kattusÄ• dhanopi atthÄ«ti. raÃ
paccatthikÄ• naá¹ƒ jitakÄ• le jÄ• tattÄ• __jeto_. raÃ±Ã±o hi attano jayaá¹ƒ tattha Ä• ropetv
kumÄ• ro vutto. maá¹…galakÄ• matÄ• ya vÄ• jetotissa nÄ• maá¹ƒ kataá¹ƒ, tasmÄ• ``jeyyo
``jetoâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ. tassa jetassa rÄ• jakumÄ• rassa. __vane_tiÄ• d
taá¹ƒ tassa santakanti dassetuá¹ƒ __ ``taá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sabbakÄ• masa
vigatamalamaccheratÄ• ya karuá¹‡Ä• diguá¹‡asamaá¹…gitÄ• ya ca niccakÄ• laá¹ƒ upaá¹-á
piá¹‡á¸• o etassa atthÄ«ti __anÄ• thapiá¹‡á¸• iko, _ tassa anÄ• thapiá¹‡á¸• ikassa. yadi jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moti Ä• ha __ ``anÄ• thapiá¹‡á¸• ikenÄ• â€™â€™ _tiÄ• di.
paÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• Ä• ramanti ettha pabbajitÄ• ti __Ä• rÄ• mo, _ t
bhÅ«mibhÄ• go koá¹-isantharena mahÄ• seá¹-á¹-hinÄ• kÄ«to, rukkhÄ• pana jetena na vikl
``jetavanaâ€™â€™ nti vattabbataá¹ƒ labhatÄ«ti vadanti. ubhinnampi vÄ• tattha pariccÄ• ga
ubhayavacanaá¹ƒ, jetenapi hi bhÅ«mibhÄ• gavikkayena laddhadhanaá¹ƒ tattha dvÄ• rakoá¹
viniyuttaá¹ƒ. sÄ• vatthijetavanÄ• naá¹ƒ bhÅ«mibhÄ• gavasena bhinnattÄ• vuttaá¹ƒ __ ``na
ekaá¹ƒ samayaá¹ƒ viharituâ€™â€™ _nti.

__apÄ• kaá¹-Ä• _ti sakko suyÄ• motiÄ• dinÄ• anabhiÃ±Ã±Ä• tÄ• . abhiÃ±Ã±Ä• tÄ• nampi
ekasadisÄ• yattattÄ• ti dassetuá¹ƒ __ ``abhijÄ• nÄ• ti noâ€™â€™ _tiÄ• di vuttaá¹ƒ. __ahun
__sÄ• dhÄ• raá¹‡avacanaá¹ƒ_ dibbataá¹ƒ antonÄ«taá¹ƒ katvÄ• . devo eva __devatÄ• _ pur
``imasmiá¹ƒ panattheâ€™â€™ _tiÄ• di. nanu ca rÅ«pÄ• vacarasattÄ• naá¹ƒ purisindriyaá¹ƒ
vucceyyuá¹ƒ? yadipi purisindriyaá¹ƒ natthi, purisasaá¹‡á¹-hÄ• nassa pana purisavesassa ca
purisapuggalÄ• tveva vuccanti purisapakatibhÄ• vato.

__abhikkantÄ• _ti \Be I 42/ atikkantÄ• , vigatÄ• ti atthoti Ä• ha __ ``khaye dissatÄ«â€™â€™
``nikkhanto paá¹-hamo yÄ• moâ€™â€™ _ti upari vuttaá¹ƒ. __abhikkantataro_ti ativiya kanta
sundaro bhaddako nÄ• ma hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â€™ _ti. __ko_ti devan
katamo? __me_ti mama. __pÄ• dÄ• nÄ«_ti pÄ• de. __iddhiyÄ• _ti imÄ• ya evarÅ«pÄ• ya d
edisena parivÄ• rena paricchadena ca. __jala_nti vijjotamÄ• no. __abhikkantenÄ• _ti ativiya
abhirÅ«pena. __vaá¹‡á¹‡enÄ• _ti chavivaá¹‡á¹‡ena sarÄ«ravaá¹‡á¹‡anibhÄ• ya. __sabbÄ•
sabbÄ• pi disÄ• pabhÄ• sento cando viya sÅ«riyo viya ca ekobhÄ• saá¹ƒ ekÄ• lokaá¹ƒ kar
__abhirÅ«pe_ti uá¸·Ä• rarÅ«pe sampannarÅ«pe.

kaÃ±canasannibhattacatÄ• suvaá¹‡á¹‡avaá¹‡á¹‡aggahaá¹‡ena gahitÄ• ti adhippÄ• yenÄ•
chavigatÄ• \Ne I 38/ pana vaá¹‡á¹‡adhÄ• tu eva ``suvaá¹‡á¹‡avaá¹‡á¹‡oâ€™â€™ ti ettha
gahitÄ• ti apare. vaá¹‡á¹‡anaá¹ƒ kittiyÄ• ugghosananti __vaá¹‡á¹‡o, _ thuti. vaá¹‡á¹‡Ä«ya
vavatthapÄ«yatÄ«ti __vaá¹‡á¹‡o, _ kulavaggo. vaá¹‡á¹‡Ä«yati phalaá¹ƒ etena yathÄ• sabh
__vaá¹‡á¹‡o, _ kÄ• raá¹‡aá¹ƒ. vaá¹‡á¹‡anaá¹ƒ dÄ«gharassÄ• divasena saá¹‡á¹-hahananti
saá¹‡á¹-hÄ• naá¹ƒ. vaá¹‡á¹‡Ä«yati aá¹‡umahantÄ• divasena pamÄ«yatÄ«ti __vaá¹‡á¹‡o, _
vikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• setÄ«ti __vaá¹‡á¹‡o, _ rÅ
tena pavattinimittena vaá¹‡á¹‡asaddassa tasmiá¹ƒ tasmiá¹ƒ atthe pavatti veditabbÄ• . __idd
vatthÄ• laá¹…kÄ• rakÄ• yÄ• dÄ«hi obhÄ• samuÃ±canÄ• divasena dibbaá¹ƒ iddhÄ• nubhÄ•
anabhisaá¹…khatenapi Ä• gantuá¹ƒ sakkonti_ oá¸·Ä• rikarÅ«pattÄ• . tathÄ• hi te kabaá¸·Ä«
__rÅ«pÄ• vacarÄ• na sakkonti_ tato sukhumatararÅ«pattÄ• . tenÄ• ha __ ``tesaá¹ƒ hÄ«â€™
``atisukhumoâ€™â€™ ti mÅ«lapaá¹-isandhirÅ«paá¹ƒ sandhÄ• ya vadati. __na tena iriyÄ• p
etena brahmalokepi brahmÄ• no yebhuyyena nimmitarÅ«peneva pavattantÄ«ti dasseti. itara
rÅ«paá¹ƒ kevalaá¹ƒ cittuppÄ• dassa nissayÄ• dhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ saá¹‡á¹-hÄ• navan

__anavasesattaá¹ƒ_ sakalatÄ• . __yebhuyyatÄ• _ bahulabhÄ• vo. __abyÄ• missatÄ• _ vijÄ
hi avokiá¹‡á¹‡atÄ• tattha adhippetÄ• \Be I 43/. __anatirekatÄ• _ taá¹ƒparamatÄ• visesÄ•
__kevalakappa_nti kevalaá¹ƒ daá¸·haá¹ƒ katvÄ• ti attho. __saá¹…ghabhedÄ• yÄ• _ti saá¹…
vivÄ• duppÄ• dÄ• yÄ• ti attho. kevalaá¹ƒ vuccati nibbÄ• naá¹ƒ sabbasaá¹…khatavivittattÄ•
__kevalÄ«, _ sacchikatanirodho khÄ«á¹‡Ä• savo. tenÄ• ha __ ``visaá¹ƒyogo atthoâ€™â€™

kappasaddo panÄ• yaá¹ƒ saupasaggo anupasaggo cÄ• ti adhippÄ• yena okappaniyapade
kappasaddamattaá¹ƒ dasseti, aÃ±Ã±athÄ• kappapadaá¹ƒ anidassanameva siyÄ• . __sama
samaá¹‡avohÄ• rehi. __niccakappa_nti niccakÄ• laá¹ƒ. __paÃ±Ã±attÄ«_ti nÄ• maá¹ƒ. nÄ•
yadidaá¹ƒ kappoti. __kappitakesamassÅ«_ti kattarikÄ• ya cheditakesamassu. __dvaá¹…gul
majjhanhikavelÄ• ya vÄ«tikkantÄ• ya dvaá¹…gulatÄ• vikappo. __leso_ti apadeso. anavases
samatthassapi obhÄ• sassa kenacipi kÄ• raá¹‡ena ekadesapharaá¹‡ampi siyÄ• , ayaá¹ƒ pa
dassetuá¹ƒ samantattho kappa-saddo gahitoti Ä• ha __ ``anavasesaá¹ƒ samantatoâ€™â€™

kevalaá¹ƒ vÄ• __kevalakappaá¹ƒ_. bhagavato Ä• bhÄ• ya anobhÄ• sitameva hi padesaá¹ƒ
obhÄ• senti. na hi bhagavato pabhÄ• kÄ• yaci pabhÄ• ya abhibhuyyati, sÅ«riyÄ• dÄ«namp
tiá¹-á¹-hatÄ«ti.

__yena_ \Ne I 39/ __vÄ• kÄ• raá¹‡enÄ• _ti hetumhi idaá¹ƒ karaá¹‡avacanaá¹ƒ. hetuattho
kÄ• raá¹‡aá¹ƒ, na karaá¹‡aá¹ƒ viya kiriyattho, tasmÄ• nÄ• nappakÄ• ra-guá¹‡avisesÄ• dhi
upasaá¹…kamanakiriyÄ• ti ``annena vasati, vijjÄ• ya vasatÄ«â€™â€™ tiÄ• dÄ«su viya hetu
karaá¹‡avacanaá¹ƒ yuttaá¹ƒ na karaá¹‡atthaá¹ƒ tassa ayujjamÄ• nattÄ• ti vuttaá¹ƒ ``yena v
tiÄ• di. bhagavato satatappavattaniratisaya-sÄ• duvipulamatarasa-saddhammaphalatÄ• ya
sÄ• duphalaniccaphalitamahÄ• rukkhena bhagavÄ• upamito. sÄ• duphalÅ«pabhogÄ• dhip
mahÄ• kÄ• ruá¹‡ikassa sÄ• duphalatÄ• gahitÄ• ti. __upasaá¹…kamÄ«_ti upasaá¹…kantÄ•
á¹-hÄ• naá¹ƒ gacchanto \Be I 44/ taá¹ƒtaá¹ƒpadesÄ• tikkamanena upasaá¹…kami, upasaá¹
labhati. tenÄ• ha __ ``gatÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ _ti, upagatÄ• ti attho. __upasaá¹…ka
pubbakÄ• lakiriyÄ• niddesoti Ä• ha __ ``upasaá¹…kamanapariyosÄ• nadÄ«panaâ€™â€™ _
pattÄ• ``upasaá¹…kamÄ«â€™â€™ ti vuttÄ• , tato upagataá¹-á¹-hÄ• nato.

gatinivattiatthato sÄ• maÃ±Ã±ato Ä• sanampi á¹-hÄ• naggahaá¹‡ena gayhatÄ«ti vuttaá¹ƒ _
ekamantaá¹ƒ tiá¹-á¹-hantÄ«â€™â€™ _ti. nisinnÄ• pi hi gamanato nivattÄ• nÄ• ma honti á¹-
yathÄ• vuttaá¹-á¹-hÄ• nÄ• dayopi Ä• saneneva saá¹…gahitÄ• ti. atidÅ«raaccÄ• sannapaá¹-
nÄ• tidÅ«ranaccÄ• sannaá¹ƒ nÄ• ma gahitaá¹ƒ. taá¹ƒ pana avakaá¹ƒsato ubhinnaá¹ƒ
pasÄ• ritahatthasaá¹…ghaá¹-á¹-anena daá¹-á¹-habbaá¹ƒ. __gÄ«vaá¹ƒ pasÄ• retvÄ• _ti gÄ«
pasÄ• retvÄ• .

kÄ• maá¹ƒ ``kathaâ€™â€™ nti ayamÄ• kÄ• rapucchÄ• , taraá¹‡Ä• kÄ• ro idha pucchito. s
kÄ• raá¹‡amevÄ• ti Ä• ha __ ``kathaá¹ƒ nÅ«ti kÄ• raá¹‡apucchÄ• â€™â€™ _ti? __pÄ• kaá
mahÄ• pathavÄ«kampanÄ• dianekacchariyapÄ• tubhÄ• vÄ• dinÄ• .

marisanaá¹-á¹-hena pÄ• pÄ• naá¹ƒ rogÄ• dianatthÄ• naá¹ƒ abhibhavanaá¹-á¹-hena __mÄ•
__ ``niddukkhÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. nirayapakkhe piyÄ• lapanavacanavasena up
yathÄ• ``devÄ• naá¹ƒ piyÄ• â€™â€™ ti. tenevÄ• ha __ ``yadi evaâ€™â€™ _ntiÄ• di. __sa
matthakato samakoá¹-á¹-itena yÄ• va hadayapadesÄ• nibbijjhitvÄ• otiá¹‡á¹‡ena saá¹…ku
samakoá¹-á¹-ito saá¹…ku nibbijjhitvÄ• Ä• rohanto __hadaye_ hadayassa padese samÄ• ga
saá¹…kÅ«naá¹ƒ samÄ• gamasamakÄ• le __naá¹ƒ_ yathÄ• tikkantasaá¹…kukaraá¹‡akÄ• la
upÄ• dÄ• ya kismiÃ±ci atthe pavattassa saddassa tannimittarahite pavatti ruá¸·hÄ« nÄ• ma
sÄ• sanÄ• dimati paá¹-ipiá¹‡á¸• e yathÄ• gosaddassa.

__oghamatarÄ«_ti \Ne I 40/ yesaá¹ƒ oghÄ• naá¹ƒ taraá¹‡aá¹ƒ pucchitaá¹ƒ, te gaá¹‡anapar
dassetuá¹ƒ __ ``cattÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. kasmÄ• panettha cattÄ• ro \Be I 45/ e

kÄ• mÄ• dayo evÄ• ti? na codetabbametaá¹ƒ, yasmÄ• dhammÄ• naá¹ƒ sabhÄ• vakiccavis
Ã±eyyaá¹ƒ yÄ• thÄ• vato abhisambujjhitvÄ• ettakÄ• va oghÄ• desitÄ• , ime eva ca desitÄ•
ohananti osÄ«dÄ• pentÄ«ti oghÄ• , ohananti heá¹-á¹-hÄ• katvÄ• hananti gÄ• menti, tathÄ•
gÄ• menti nÄ• ma. ayaÃ±ca attho ``sabbopi cesÄ• â€™â€™ tiÄ• dinÄ• parato aá¹-á¹-haka
kÄ• manaá¹-á¹-hena __kÄ• mo, _ kÄ• mo ca so yathÄ• vuttenatthena ogho cÄ• ti, kÄ• mes
bhavogho nÄ• ma bhavarÄ• goti dassetuá¹ƒ __ ``rÅ«pÄ• rÅ«pabhavesu chandarÄ• go jhÄ•
vuttaá¹ƒ. __sumaá¹…galavilÄ• sinÄ«_Ä• dÄ«su (Sv III 312) pana ``sassatadiá¹-á¹-hisahaga
vuttaá¹ƒ. tattha paá¹-hamo upapattibhavesu rÄ• go, dutiyo kammabhave. bhavadiá¹-á¹-hivin
diá¹-á¹-higatassa abhÄ• vato. __ ``dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo diá¹-á¹-hoghoâ€™â€™ _ti vut
catusaccantogadhattÄ• sabbassa Ã±eyyassa __ ``catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ avijj

idÄ• ni tesaá¹ƒ oghasaá¹…khÄ• tÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ
_tiÄ• di vuttaá¹ƒ, pavattiá¹-á¹-hÄ• naá¹ƒ pana kÄ• maguá¹‡Ä• dayo dassitÄ• eva. ``paÃ±ca
chandarÄ• go kÄ• moghoâ€™â€™ ti ettha bhavoghaá¹ƒ á¹-hapetvÄ• sabbo lobho kÄ• mog
sassatadiá¹-á¹-hisahagato rÄ• go bhavadiá¹-á¹-hisampayuttattÄ• bhavoghoti aá¹-á¹-hakath
pana diá¹-á¹-higatavippayuttesu eva uppajjatÄ«ti pÄ• á¸·iyaá¹ƒ vutto. tenevÄ• ha --- __ ``bha
diá¹-á¹-hivippayuttalobhasahagatacittuppÄ• desu uppajjatÄ«â€™â€™ _ti. tasmÄ• diá¹-á¹-hi
kÄ• moghoti yuttaá¹ƒ siyÄ• . diá¹-á¹-hadhammikasamparÄ• yikadukkhÄ• naÃ±hi kÄ• raá¹‡a
dvidhÄ• vuttÄ• , Ä• savÄ• eva ca oghÄ• . kÄ• mÄ• savaniddese ca kÄ• mesÅ«ti kÄ• marÄ
Ä• rammaá¹‡abhÅ«tesu tebhÅ«makesu vatthukÄ• mesÅ«ti attho sambhavati. tattha hi uppa
sabbÄ• pi na kÄ• macchandÄ• dinÄ• maá¹ƒ na labhatÄ«ti.

yadi pana paÃ±cakÄ• maguá¹‡iko ca rÄ• go kÄ• moghoti vuttoti katvÄ• brahmÄ• naá¹ƒ vi
diá¹-á¹-hirÄ• gassa ca kÄ• moghabhÄ• vo paá¹-isedhitabbo siyÄ• , evaá¹ƒ sati kÄ• moghab
lobhena bhavitabbaá¹ƒ \Be I 46/. so yadÄ• diá¹-á¹-higatavippayuttesu uppajjati, tadÄ• tena
avijjogho oghavippayuttoti domanassavicikicchuddhaccasampayuttassa viya tassapi oghavi
siyÄ• ``catÅ«supi diá¹-á¹-higatavippayuttalobhasahagatesu cittuppÄ• desu uppanno moho
siyÄ• oghavippayuttoâ€™â€™ ti. ``kÄ• mogho aá¹-á¹-hasu lobhasahagatesu \Ne I 41/ cittu
ti, ``kÄ• moghaá¹ƒ paá¹-icca diá¹-á¹-hogho avijjoghoâ€™â€™ ti ca vacanato diá¹-á¹-hisahag
hotÄ«ti na sakkÄ• vattuá¹ƒ. tathÄ• hettha ``rÅ«pÄ• rÅ«pabhavesu chandarÄ• go jhÄ• nani
ettakameva vuttaá¹ƒ, na vuttaá¹ƒ sassatadiá¹-á¹-hisahagato rÄ• goâ€™â€™ ti.

__adhogamanaá¹-á¹-henÄ• _ti heá¹-á¹-hÄ• pavattanaá¹-á¹-hena. heá¹-á¹-hÄ• pavattanaÃ±c
apÄ• yagamaniyabhÄ• vena, atha kho saá¹ƒsÄ• ratarakÄ• varodhanenapÄ«ti dassetuá¹ƒ _
_tiÄ• di vuttaá¹ƒ. kÄ• maá¹ƒ nibbÄ• naá¹ƒ arÅ«pibhÄ• vÄ• adesaá¹ƒ, na tassa á¹-hÄ• nava
sabbasaá¹…khatavinissaá¹-attÄ• pana sabbassapi bhavassa uparÄ«ti vattabbataá¹ƒ araha
``uparibhavaá¹ƒ nibbÄ• naâ€™â€™ _nti. ``mahÄ• udakoghoâ€™â€™ tiÄ• dÄ«su rÄ• saá¹-
kilesarÄ• sÄ«â€™â€™ ti vuttaá¹ƒ __sesesupÄ«_ti bhavoghÄ• dÄ«supi.

appatiá¹-á¹-hahantoti kilesÄ• dÄ«naá¹ƒ vasena asantiá¹-á¹-hanto, asaá¹ƒsÄ«dantoti attho. _
abhisaá¹…khÄ• rÄ• divasena na Ä• yÅ«hanto majjhimaá¹ƒ paá¹-ipadaá¹ƒ vilaá¹…ghitvÄ• n
``avÄ• yamantoâ€™â€™ _ti, micchÄ• vÄ• yÄ• mavasena avÄ• yamantoti adhippÄ• yo. gÅ«
__paá¹-icchanna_nti tasseva vevacanaá¹ƒ. atthavasena vÄ• saá¹ƒvuttaá¹ƒ __gÅ«á¸·haá¹ƒ,
apÄ• kaá¹-aá¹ƒ __paá¹-icchannaá¹ƒ_ antaradÄ«pÄ• dike __á¹-hÄ• tabbaá¹-á¹-hÄ• ne. Ä• yÄ
pÄ• dehi ca vÄ• yamantÄ• . __etaá¹ƒ_ atthajÄ• taá¹ƒ, __etaá¹ƒ_ vÄ• vissajjanaá¹ƒ.

idÄ• ni yenÄ• dhippÄ• yena bhagavatÄ• tathÄ• gÅ«á¸·haá¹ƒ katvÄ• paÃ±ho kathito, taá¹ƒ
panÄ• _tiÄ• di vuttaá¹ƒ. __niggahamukhenÄ• _ti veneyyÄ• naá¹ƒ vinayaupÄ• yabhÅ«tanigg
paá¹‡á¸• itamÄ• ninoâ€™â€™ _tiÄ• di. __pavayha pavayhÄ• _ti ophuá¹‡itvÄ• ophuá¹‡itvÄ

__so_ti \Be I 47/ devaputto __nihatamÄ• no_ ahosi yathÄ• vissajjitassa atthassa ajÄ• nanto
aniyamavacanaá¹ƒ niyamaniddiá¹-á¹-haá¹ƒ hoti, taá¹ƒsambandhaÃ±ca kathanti pucchÄ• va
atthaá¹ƒ dassento __ ``yathÄ• haá¹ƒ jÄ• nÄ• mi, evaá¹ƒ me kathehÄ«â€™â€™ _ti Ä• ha.

__yadÄ• svÄ• ha_nti yadÄ• su ahaá¹ƒ, su-kÄ• ro nipÄ• tamattaá¹ƒ ``yadidaá¹ƒ kathaá¹ƒ s
__sabbapadesÅ«_ti ``tadÄ• ssu saá¹ƒsÄ«dÄ• mÄ«â€™â€™ tiÄ• dÄ«su tÄ«supi padesu. __
atikkamanatthaá¹ƒ taraá¹‡appayogaá¹ƒ akaronto. __tatthevÄ• _ti oghaniyaoghesu eva. __o
\Ne I 42/ oghehi ajjhotthaá¹-o homi. __nibbuyhÄ• mÄ«_ti oghehi nibbÅ«á¸·ho homi. __á¹-hÄ
asaá¹ƒsÄ«danto. __ativattÄ• mÄ«_ti anupayogaá¹ƒ atikkamÄ• mi, apanidhÄ• navasena sam
virÄ• dhemÄ«ti attho. __á¹-hÄ• ne ca vÄ• yÄ• me cÄ• _ti vakkhamÄ• navibhÄ• ge patiá¹-á¹
disvÄ• _ti patiá¹-á¹-hÄ• nÄ• yÅ«hanesu saá¹ƒsÄ«dananibbuyhanasaá¹…khÄ• taá¹ƒ taraá¹‡
Ä• dÄ«navaá¹ƒ disvÄ• na. idaá¹ƒ bhagavatÄ• bodhimÅ«le attanÄ• pavattita-pubbabhÄ• ga
__atiá¹-á¹-hanto avÄ• yamanto_ti patiá¹-á¹-hÄ• nÄ• yÅ«hanakaraá¹‡akilesÄ• dÄ«naá¹ƒ pari
anibbuyhanto. __devatÄ• yapi paá¹-ividdho_ tadattho upanissayasampannatÄ• ya vimuttipa
paripakkattÄ• . __na pana pÄ• kaá¹-o_ vipaÃ±citaÃ±Ã±Å«Ä• dÄ«naá¹ƒ, ugghaá¹-itaÃ±Ã±Å«
devatÄ• ya, tathÄ• pÄ• kaá¹-o evÄ• ti. __satta dukÄ• _ idÄ• ni vuccamÄ• narÅ«pÄ• __das
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. __kilesavasena santiá¹-á¹-hanto_ti lobhÄ• dÄ«hi abhibhÅ«
patiá¹-á¹-hahanto sammÄ• appaá¹-ipajjanena tattheva saá¹ƒsÄ«dati nÄ• ma. __abhisaá¹…
tatthevÄ• bhisaá¹…khÄ• racetanÄ• ya cetento sammÄ• paá¹-ipattiyogyassa khaá¹‡assa ati
iminÄ• nayena sesadukesupi attho veditabbo.

ettha ca vaá¹-á¹-amÅ«lakÄ• kilesÄ• ti tesaá¹ƒ vasena saá¹ƒsÄ• re avaá¹-á¹-hÄ• naá¹ƒ taá
tattha bhave abhinibbatti, kilesÄ• pana tesaá¹ƒ paccayamattaá¹ƒ. tattha tattha bhave aparÄ
saá¹ƒsÄ• re nibbuyhati nÄ• mÄ• ti imassa atthassa dassanavasena __paá¹-hamaduko_ vut
paribbhamantÄ• duvidhÄ• taá¹‡hÄ• caritÄ• diá¹-á¹-hicaritÄ• cÄ• ti tesaá¹ƒ saá¹ƒsÄ• ranÄ
dhammÄ• naá¹ƒ vasena santiá¹-á¹-hanaá¹ƒ, tadaÃ±Ã±esaá¹ƒ pavattipaccayÄ• naá¹ƒ vasen

imassa atthassa dassanavasena __dutiyaduko_ vutto. saá¹ƒyojaniyesu dhammesu assÄ• d
taá¹‡hÄ• ya vasena visesato patiá¹-á¹-hÄ• naá¹ƒ, amuttimagge muttimaggaparÄ• mÄ• sato
diá¹-á¹-hiyÄ• vasena hotÄ«ti dassetuá¹ƒ __tatiyaduko_ vutto. __catutthaduke_ pana adhipp
eva vibhÄ• vito. yasmÄ• ``sassato attÄ• â€™â€™ ti abhinivisanto arÅ«parÄ• gaá¹ƒ, asaÃ±
avimokkhaá¹ƒyeva vimokkhoti gahetvÄ• saá¹ƒsÄ• re eva olÄ«yati. tenÄ• ha __ ``olÄ«yanÄ
bhavadiá¹-á¹-hÄ«â€™â€™ _ti. yasmÄ• pana kÄ• mabhavÄ• dÄ«su yaá¹ƒ vÄ• taá¹ƒ vÄ• b
vinassati, na hoti paraá¹ƒ maraá¹‡Ä• ti abhinivisanto bhavavippamokkhÄ• vahÄ• ya sammÄ
appaá¹-ipajjanena taá¹ƒ ativattati. tena vuttaá¹ƒ __ ``atidhÄ• vanÄ• bhinivesÄ• vibhavadiá¹-

__lÄ«navasena santiá¹-á¹-hanto_ti kosajjÄ• divasena saá¹ƒkocÄ• pajjanena sammÄ• appa
__uddhaccavasena Ä• yÅ«hanto_ti sammÄ• samÄ• dhino abhÄ• vena vikkhepavasena __p
kÄ• masukhaá¹ƒ paviá¹-á¹-hassa samÄ• dhÄ• naá¹ƒ natthi cittassa upakkiliá¹-á¹-hattÄ• , eva
attaparitÄ• panamanuyuttassa kÄ• yassa \Ne I 43/ upakkiliá¹-á¹-hattÄ• . iti cittakÄ• yaparikk
taá¹‡hÄ• diá¹-á¹-hinissayatÄ• ya saá¹ƒsÄ«dananibbuyhananimittÄ• vuttÄ• __chaá¹-á¹-had
saá¹ƒkilesadhammÄ• ``saá¹ƒsÄ«dananimittaâ€™â€™ nti dassitÄ• ti idÄ• ni nippadesato da
sÄ• dhÄ• raá¹‡ato abhisaá¹…khÄ• radhammÄ• ``nibbuyhananimittaâ€™â€™ nti dassitÄ• t
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• re eva ``Ä• yÅ«hananimittaâ€™â€™ nti dassanavasena
duggatisugatÅ«papattivasena saá¹ƒsÄ«dananibbuyhanÄ• ni vibhajja dassitÄ• ni hontÄ«ti. te
cetaâ€™â€™ _ntiÄ• di. adhobhÄ• gaá¹ƒ duggatiá¹ƒ gamentÄ«ti __adhobhÄ• gaá¹…gaman
tathÄ• uparibhÄ• gaá¹ƒ gamentÄ«ti __uparibhÄ• gaá¹…gamanÄ«yÄ• _.

ettha ca oghataraá¹‡aá¹ƒ pucchitena bhagavatÄ• __ ``appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haâ€™â
pahÄ• naá¹…gameva dassitaá¹ƒ, na sampayogaá¹…ganti? na evaá¹ƒ daá¹-á¹-habbaá¹ƒ, yÄ
patiá¹-á¹-hÄ• naá¹ƒ hoti, yena ca Ä• yÅ«hanaá¹ƒ, tadubhayapaá¹-ikkhepamukhena
tappaá¹-ipakkhadhammadassanametanti. na hesa a-kÄ• ro kevalaá¹ƒ paá¹-isedhe, atha \Be
``akusalÄ• dhammÄ• , ahito, adhammoâ€™â€™ tiÄ• dÄ«su viya, tasmÄ• __appatiá¹-á¹-ha
patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• naá¹ƒ paá¹-ipakkhavasena pavattamÄ• no tathÄ• pavattihetÅ«
__kho_ti ca avadhÄ• raá¹‡atthe nipÄ• to ``assosi khoâ€™â€™ tiÄ• dÄ«su (Vin III 1) viya. te
ekaá¹ƒsikataá¹ƒ dasseti. soyaá¹ƒ kho-saddo ``anÄ• yÅ«haâ€™â€™ nti etthÄ• pi Ä• netvÄ•
ekaá¹ƒsikamevÄ• ti tassa paá¹-ipakkho saha vipassanÄ• ya ariyamaggo. tena hi oghataraá¹
aÃ±Ã±athÄ• . evamayaá¹ƒ yathÄ• nusandhidesanÄ• katÄ• , devatÄ• ca sahavipassanaá¹ƒ
paá¹-hamaphale patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __ ``imaá¹ƒ paÃ±havissajjanaâ€™â€™ _ntiÄ

``cirassÄ• â€™â€™ ti iminÄ• samÄ• natthaá¹ƒ padantarametanti Ä• ha __ ``cirassa kÄ• la
``mamaá¹ƒ vÄ• , bhikkhaveâ€™â€™ ti (DN I 5-6) ettha ``mamÄ• â€™â€™ ti iminÄ• samÄ•
mamanti. __na diá¹-á¹-hapubbÄ• _ti adassÄ• vÄ«. adassÄ• vitÄ• ca disvÄ• kattabbakiccas
aÃ±Ã±athÄ• kÄ• nÄ• ma sÄ• devatÄ• , yÄ• bhagavantaá¹ƒ na diá¹-á¹-havatÄ«? tenÄ• ha
_tiÄ• di. __dassanaá¹ƒ upÄ• dÄ• ya evaá¹ƒ vattuá¹ƒ vattatÄ«_ti yadÄ• kadÄ• ci kaÃ±ci piyÄ

dassanaá¹ƒ upÄ• dÄ• ya ``cirena vata mayaá¹ƒ Ä• yasmantaá¹ƒ passÄ• mÄ• â€™â€™ ti a
diá¹-á¹-hapubbaá¹ƒ vÄ• evaá¹ƒ vattuá¹ƒ yujjati, ayaá¹ƒ loke niruá¸·he samudÄ• cÄ• roti das
vuccati ariyamaggo, tassa aá¹‡anato jÄ• nanato paá¹-ivijjhanato __brÄ• hmaá¹‡o_. __kilesa
kilesÄ• naá¹ƒ \Ne I 44/ accantasamucchedasaá¹…khÄ• tena nibbÄ• nena __nibbutaá¹ƒ_ sa
vÅ«pasanta-sabbakilesadaratha-pariá¸·Ä• haá¹ƒ. __Ä• sattavisattÄ• dÄ«hÄ«_ti __Ä• di_-sa
saá¹…gaá¹‡hÄ• ti. vuttaÃ±hetaá¹ƒ ---

``visatÄ• ti visattikÄ• , visaá¹-Ä• ti visattikÄ• , visÄ• lÄ• ti visattikÄ• , visakkatÄ«ti visattikÄ• ,
visaá¹ƒvÄ• dikÄ• ti visattikÄ• , visaá¹ƒ haratÄ«ti visattikÄ• , visamÅ«lÄ• ti visattikÄ• , visaph
visaparibhogoti visattikÄ• , visÄ• lÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ«pe sadde gandhe rase pl
gaá¹‡e visatÄ• vitthatÄ• ti visattikÄ• â€™â€™ ti (Nidd I 3).

tattha \Be I 50/ __visatÄ• _ti vitthatÄ• rÅ«pÄ• dÄ«su tebhÅ«makadhammesu abhibyÄ• par
purimavacanameva ta-kÄ• rassa á¹-a-kÄ• raá¹ƒ katvÄ• vuttaá¹ƒ. __visÄ• lÄ• _ti vipulÄ• . _
parisakkati, sahati vÄ• . ratto hi rÄ• gavatthunÄ• pÄ• dena tÄ• á¸·iyamÄ• nopi sahatÄ«ti. os
vipphandanaá¹ƒ vÄ• __ ``visakkanaâ€™â€™ _ntipi vadanti. aniccÄ• diá¹ƒ niccÄ• dito. gaá
__visaá¹ƒvÄ• dikÄ• _ hoti. __visaá¹ƒ haratÄ«_ti tathÄ• tathÄ• kÄ• mesu Ä• nisaá¹ƒsaá¹ƒ p
Ä• kÄ• rehi nekkhammÄ• bhimukhappavattito cittaá¹ƒ saá¹ƒharati saá¹ƒkhipati, visaá¹ƒ vÄ•
vahatÄ«ti attho. dukkhanibbattakakammassa hetubhÄ• vato __visamÅ«lÄ• _. visaá¹ƒ vÄ• c
mÅ«laá¹ƒ etissÄ• ti __visamÅ«lÄ• _. dukkhasamudayattÄ• visaá¹ƒ phalaá¹ƒ etissÄ• ti __vis
rÅ«pÄ• dikassa dukkhasseva paribhogo hoti, na amatassÄ• ti __visaparibhogo_ti vuttÄ• , sa
padasiddhi veditabbÄ• . yo panettha padhÄ• no attho, taá¹ƒ dassetuá¹ƒ puna ``visÄ• lÄ• vÄ
vuttanti evamettha visattikÄ• padassa attho veditabbo. __tiá¹‡á¹‡aá¹ƒ_ paá¹-hamadutiyama
__nittiá¹‡á¹‡aá¹ƒ_ tatiyamaggena. __uttiá¹‡á¹‡aá¹ƒ_ catutthamaggena.

__samanuÃ±Ã±o_ti sammadeva katÄ• nuÃ±Ã±o. tenÄ• ha __ ``ekajjhÄ• sayo ahosÄ«â€™
adassanaá¹ƒ agamÄ• si. yathÄ• pana antaradhÄ• yi, taá¹ƒ dassetuá¹ƒ __ ``abhisaá¹…khat
vuttaá¹ƒ. __mÄ• lehÄ«_ti liá¹…gavipallÄ• sena vuttaá¹ƒ, ``mÄ• lÄ• hÄ«â€™â€™ ti keci paá
ti vattabbe ya-kÄ• ralopaá¹ƒ katvÄ• niddeso. ayaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• ya lÄ«natthava

nettinayavaá¹‡á¹‡anÄ•

idÄ• ni pakaraá¹‡anayena pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• ma. sÄ• pana atthav
desanÄ• ya \Ne I 45/ samuá¹-á¹-hÄ• nappayojanabhÄ• janesu piá¹‡á¸• atthesu ca niddhÄ•
suviÃ±Ã±eyyÄ• ca, tasmÄ• suttadesanÄ• ya samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamaá¹ƒ nidd
__samuá¹-á¹-hÄ• naá¹ƒ_ tÄ• va desanÄ• nidÄ• naá¹ƒ, taá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ•
sÄ• dhÄ• raá¹‡ampi abbhantarabÄ• hirabhedato duvidhaá¹ƒ. tattha __sÄ• dhÄ• raá¹‡aá¹ƒ a
nÄ• ma lokanÄ• thassa mahÄ• karuá¹‡Ä• . tÄ• ya hi samussÄ• hitassa bhagavato veneyyÄ

udapÄ• di, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``sattesu ca \Be I 51/ kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca
lokaá¹ƒ volokesÄ«â€™â€™ tiÄ• di (MN I 283; SN a I 172; Vin I 9). ettha ca hetuavatthÄ• ya
saá¹…gaho daá¹-á¹-habbo yÄ• vadeva saá¹ƒsÄ• ramahoghato saddhammadesanÄ• hattha
taduppattito. yathÄ• ca mahÄ• karuá¹‡Ä• , evaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dasabala
abbhantarasamuá¹-á¹-hÄ• nabhÄ• vena vattabbÄ• ni. sabbaÃ±hi Ã±eyyadhammaá¹ƒ tesaá¹
sattÄ• naÃ±ca Ä• sayÄ• nusayÄ• diá¹ƒ yÄ• thÄ• vato jÄ• nanto bhagavÄ• á¹-hÄ• nÄ• á¹-á¹
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vicittanayadesanaá¹ƒ pavattesÄ«ti. __bÄ• hiraá¹ƒ_ pana _
samuá¹-á¹-hÄ• naá¹ƒ_ dasasahassamahÄ• brahmaparivÄ• ra-sahampatimahÄ• brahmuno
tadajjhesanuttarakÄ• laÃ±hi dhammagambhÄ«ratÄ• paccavekkhaá¹‡Ä• janitaá¹ƒ appossuk
dhammassÄ• mÄ« dhammadesanÄ• ya ussÄ• hajÄ• to ahosi. asÄ• dhÄ• raá¹‡ampi abbhan
tattha __abbhantaraá¹ƒ_ yÄ• ya mahÄ• karuá¹‡Ä• ya yena ca desanÄ• Ã±Ä• á¹‡ena idaá¹ƒ
tadubhayaá¹ƒ veditabbaá¹ƒ __bÄ• hiraá¹ƒ_ pana tassÄ• devatÄ• ya pucchÄ• , pucchÄ• va
tayidaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatameva.

__payojanampi_ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡ato duvidhaá¹ƒ. tattha __sÄ• dhÄ• raá¹‡
anupÄ• dÄ• parinibbÄ• naá¹ƒ vimuttirasattÄ• bhagavato desanÄ• ya. tenevÄ• ha ``etadatth
mantanÄ• â€™â€™ tiÄ• di (Vin V 366). __asÄ• dhÄ• raá¹‡aá¹ƒ_ pana tassÄ• devatÄ• ya
ubhayampetaá¹ƒ bÄ• hirameva. sace pana veneyyasantÄ• nagatampi desanÄ• balasiddhis
adhippÄ• yasamijjhanabhÄ• vato yathÄ• dhippetatthasiddhiyÄ• mahÄ• kÄ• ruá¹‡ikassa bha
gaá¹‡heyya, iminÄ• pariyÄ• yenassa abbhantaratÄ• pi siyÄ• .

apica tassÄ• devatÄ• ya oghataraá¹‡Ä• kÄ• rassa yÄ• thÄ• vato anavabodho imissÄ• des
tadavabodho payojanaá¹ƒ. so hi imÄ• ya desanÄ• ya bhagavantaá¹ƒ payojeti tannipphÄ• da
katvÄ• . yaÃ±hi desanÄ• ya sÄ• dhetabbaá¹ƒ phalaá¹ƒ, taá¹ƒ Ä• kaá¹…khitabbattÄ• desak
payojananti vuccati. tathÄ• devatÄ• ya tadaÃ±Ã±esaÃ±ca vineyyÄ• naá¹ƒ patiá¹-á¹-hÄ• nÄ
payojanaá¹ƒ \Be I 52/. tathÄ•
saá¹ƒsÄ• racakkanivatti-saddhammacakkappavattisassatÄ• dimicchÄ• cÄ• ra-nirÄ• karaá¹‡
sammÄ• vÄ• dapurekkhÄ• ro akusalamÅ«lasamÅ«hananaá¹ƒ kusalamÅ«lasamÄ• ropanaá¹
saggamokkhadvÄ• ravivaraá¹‡aá¹ƒ pariyuá¹-á¹-hÄ• navÅ«pasamanaá¹ƒ anusayasamugghÄ
mocessÄ• mÄ«â€™â€™ ti purimapaá¹-iÃ±Ã±Ä• avisaá¹ƒvÄ• danaá¹ƒ tappaá¹-ipakkhamÄ•
titthiyasamayanimmathanaá¹ƒ buddhadhammapatiá¹-á¹-hÄ• pananti evamÄ• dÄ«nipi payoja

yathÄ• devatÄ• oghataraá¹‡e saá¹ƒsayapakkhandÄ• , tÄ• disÄ• aÃ±Ã±e ca saá¹…khÄ• t
sammÄ• sambuddhassa ca paá¹-ipattiá¹ƒ ajÄ• nantÄ•
asaddhammassavana-dhÄ• raá¹‡a-paricaya-manasikÄ• ravipallatthabuddhikÄ•
saddhammassavana-dhÄ• raá¹‡a-paricayavimukhÄ• ca bhavavimokkhesino vineyyÄ• imis

__piá¹‡á¸• atthÄ• _ pana ``appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haâ€™â€™ nti padadvaye

catusaccakammaá¹-á¹-hÄ• nÄ• nuyogavasena yonisomanasikÄ• rabahulÄ«kÄ• ro kusalam
olÄ«yanÄ• tidhÄ• vanÄ• vissajjanaá¹ƒ upÄ• yavinibandhavidhamanaá¹ƒ micchÄ• bhinivesa
taá¹‡hÄ• vijjÄ• visodhanaá¹ƒ vaá¹-á¹-attayavicchedanupÄ• yo
Ä• savogha-yoga-ganthÄ• gati-taá¹‡huppÄ• dupÄ• dÄ• naviyogo cetokhilavivecanaá¹ƒ abh
saá¹ƒsaggÄ• tikkamo vivÄ• damÅ«lapariccÄ• go akusalakammapathaviddhaá¹ƒsanaá¹ƒ mi
anusayamÅ«lacchedo. sabbakilesa-darathapariá¸·Ä• ha-sÄ• rambhapaá¹-ippassambhanaá
vijjÅ«pamavajirÅ«pamadhammÄ• padeso apacayagÄ• midhammavibhÄ• vanÄ• pahÄ• nat
samathavipassanÄ• nuá¹-á¹-hÄ• naá¹ƒ bhÄ• vanÄ• sacchikiriyÄ• siddhi sÄ«lakkhandhÄ• di
veditabbÄ• .

tattha yesaá¹ƒ kilesÄ• dÄ«naá¹ƒ vasena patiá¹-á¹-hÄ• ti saá¹ƒsÄ«dati, yesaÃ±ca abhisaá¹.
Ä• yÅ«hati nibbuyhati, ubhayametaá¹ƒ samudayasaccaá¹ƒ, tappabhÄ• vitÄ• tadubhayaniss
dukkhasaccaá¹ƒ, tadubhayamattho, ``appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haâ€™â€™ nti adhippeta
paá¹-icchannaá¹ƒ katvÄ• desanÄ• upÄ• yo mÄ• naniggaá¹‡hanavasena tassÄ• devatÄ• y
saccÄ• bhisamayakÄ• raá¹‡abhÄ• vato patiá¹-á¹-hÄ• nÄ• yÅ«hanapaá¹-ikkhepopadesena c
antadvayarahitÄ• majjhimÄ• paá¹-ipatti paá¹-ipajjitabbÄ• ti ayamettha bhagavato Ä• á¹‡att
__desanÄ• hÄ• ro_.

parasaá¹ƒsayapakkhandanatÄ• ya \Be I 53/ Ã±Ä• tukÄ• matÄ• ya ca __kathaá¹ƒ nÅ«_ti pu
abhimukhabhÄ• vato ekapuggalabhÄ• vato ca ``tvaâ€™â€™ nti vuttaá¹ƒ. paramukkaá¹ƒsag
anaÃ±Ã±ayogyassa saddhammadhurassa paridÄ«panato sÄ• dhÅ«ti marisasÄ«lÄ• diguá¹‡
vuttaá¹ƒ \Ne I 47/. avahananato rÄ• sibhÄ• vato ca __ ``oghaâ€™â€™ _nti vuttaá¹ƒ. Ã±Ä• t
katattÄ• pariyosÄ• pitattÄ• __ ``itÄ«â€™â€™ _ti vuttaá¹ƒ. saá¹ƒsÄ«danalakkhaá¹‡assa pa
akÄ• tabbato sabbaso ca akatattÄ• . __ ``appatiá¹-á¹-haâ€™â€™ _nti vuttaá¹ƒ. tayidaá¹ƒ ak
ekaá¹ƒsikanti __kho_ti avadhÄ• raá¹‡avasena vuttaá¹ƒ. tassa ca appatiá¹-á¹-hÄ• nassa sas
``tvaâ€™â€™ nti ca pucchitattÄ• __ ``ahaâ€™â€™ _nti vuttaá¹ƒ. devatÄ• ya sambodhanat
``Ä• vusoâ€™â€™ _ti vuttaá¹ƒ. nibbuyhanalakkhaá¹‡assa Ä• yÅ«hanassa akÄ• tabbato sa
__anÄ• yÅ«ha_nti vuttaá¹ƒ. tiá¹‡á¹‡Ä• kÄ• rassa oghÄ• naá¹ƒ anicchitabhÄ• vato eva tatth
anapagatattÄ• oghataraá¹‡assa ca avisesattÄ• __ ``yathÄ• kathaá¹ƒ panÄ• â€™â€™ _ti
saá¹ƒsÄ«danalakkhaá¹‡aá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ saá¹ƒsÄ• re ca saá¹‡á¹-hÄ• nanti anatthan
abhinnakÄ• likaá¹ƒ. tathÄ• nibbuyhanalakkhaá¹‡aá¹ƒ Ä• yÅ«hanaá¹ƒ sammÄ• paá¹-ipattiy
anatthantarattÄ• abhinnakÄ• likanti vuttaá¹ƒ __ ``yadÄ• svÄ• haá¹ƒ ... pe ... tadÄ• ssu nibb
tadubhayassa paá¹-ipakkhabhÄ• vato paá¹-ibÄ• hanato ca oghÄ• tiá¹‡á¹‡Ä• ti vuttaá¹ƒ __ `
... oghamatariâ€™â€™ _nti.

ekabuddhantarantarikattÄ• sudÅ«rakÄ• likatÄ• ya __ ``cirassaâ€™â€™ _nti vuttaá¹ƒ. anta
vimhayanÄ«yatÄ• ya ca __ ``vatÄ• â€™â€™ _ti vuttaá¹ƒ. tadÄ• upalabbhamÄ• natÄ• ya a
``passÄ• mÄ«â€™â€™ _ti vuttaá¹ƒ. bÄ• hitapÄ• pato brahmassa ca ariyamaggassa aá¹‡an

``brÄ• hmaá¹‡aâ€™â€™ _nti vuttaá¹ƒ. kilesasantÄ• pavÅ«pasamanato dukkhasantÄ• pavÅ
nibbutattÄ• __ ``parinibbutaâ€™â€™ _nti vuttaá¹ƒ. taraá¹‡apayogassa nibbattitattÄ• upari
__ ``tiá¹‡á¹‡aâ€™â€™ _nti vuttaá¹ƒ. Ã±Ä• á¹‡acakkhunÄ• oloketabbato lujjanato palujjana
vuttaá¹ƒ. visayesu saÃ±janato jÄ• tabhÄ• vato __ ``visattikaâ€™â€™ _nti vuttaá¹ƒ. Ã±Ä• á¹
nigamanato ca __ ``idaâ€™â€™ _nti vuttaá¹ƒ. bhÄ• sitattÄ• parisamattattÄ• ca __ ``avocÄ
paá¹-hamaá¹ƒ gahitattÄ• paccÄ• masanato ca ``sÄ• devatÄ• â€™â€™ ti vuttaá¹ƒ. paá¹-ikk
anumoditabbato __ ``samanuÃ±Ã±oâ€™â€™ _ti vuttaá¹ƒ. vineyyÄ• naá¹ƒ \Be I 54/ sÄ• sam
__ ``satthÄ• â€™â€™ _ti vuttaá¹ƒ. cakkhupathÄ• tikkamena tirobhÄ• vÅ«pagamanato __ ``
vuttanti ayaá¹ƒ anupadavicayato __vicayahÄ• ro_.

appatiá¹-á¹-hÄ• nÄ• nÄ• yÅ«hanehi oghataraá¹‡aá¹ƒ yujjati kilesÄ• bhisaá¹…khÄ• ravijaha
pÄ• rasampattisamijjhanato. sabbakilesa-taá¹‡hÄ• diá¹-á¹-hi-taá¹‡hÄ• yatana-sassatÄ• diva
saá¹ƒsÄ• re saá¹ƒsÄ«danaá¹ƒ hotÄ«ti yujjati kÄ• raá¹‡assa suppatiá¹-á¹-hitabhÄ• vato. abh
kilesÄ• bhisaá¹…khÄ• re vijjamÄ• ne sabbadiá¹-á¹-hÄ• bhinivesa-atidhÄ• vanÄ• bhinivesÄ•
saá¹ƒsÄ• ramahoghena nibbuyhanaá¹ƒ \Ne I 48/ hotÄ«ti yujjati sammÄ• paá¹-ipattiyÄ• ativa
ariyamaggassa aá¹‡anato paá¹-ivijjhanato brÄ• hmaá¹‡abhÄ• vo yujjati bÄ• hitapÄ• pattÄ•
santadhammasamadhigamato parinibbutabhÄ• vo yujjati sabbaso savÄ• sanapahÄ«nakiles
tiá¹‡á¹‡abhÄ• vo yujjati yathÄ• yÄ• ya lesopi na dissati, evaá¹ƒ aggamaggena tassÄ• sam
__yuttihÄ• ro_.

kilesavaá¹-á¹-avasena patiá¹-á¹-hÄ• naá¹ƒ visesato kammavaá¹-á¹-assa padaá¹-á¹-hÄ• naá
Ä• yÅ«hanaÃ±ca vipÄ• kavaá¹-á¹-assa padaá¹-á¹-hÄ• naá¹ƒ. appatiá¹-á¹-hÄ• nÄ• nÄ• yÅ«h
padaá¹-á¹-hÄ• naá¹ƒ, oghataraá¹‡aá¹ƒ anupÄ• disesanibbÄ• nassa. taá¹‡hÄ• vasena patiá
assÄ• dÄ• nupassitÄ• padaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha bhagavÄ• --- ``saá¹ƒyojaniyesu, bhi
assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 52, 56).

khandhÄ• vijjÄ• -phassa-saÃ±Ã±Ä• -vitakkÄ• yonisomanasikÄ• ra-pÄ• pamittaparatoghosÄ
patiá¹-á¹-hÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ. yathÄ• ha --- __paá¹-isambhidÄ• magge_ (Paá¹-i
diá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ, avijjÄ• pi diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ ntiÄ• di.
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanaavasesakilesÄ• bhisaá¹…khÄ• ravasena Ä• yÅ«hanassa p
yathÄ• rahaá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ• divasena patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• naá¹ƒ padaá¹-á
sesamettha pÄ• á¸·ito eva suniddhÄ• riyaá¹ƒ. ayaá¹ƒ __padaá¹-á¹-hÄ• nahÄ• ro_.

__appatiá¹-á¹-haá¹ƒ anÄ• yÅ«ha_nti patiá¹-á¹-hÄ• nÄ• yÅ«hanapaá¹-ikkhepena vissajjente
sammÄ• paá¹-ipatti gahitÄ• ekantato oghanittharaá¹‡Å«pÄ• yabhÄ• vato. taggahaá¹‡ena c
bodhipakkhiyadhammÄ• gahitÄ• honti niyyÄ• nalakkhaá¹‡ena ekalakkhaá¹‡attÄ• ti ayaá¹ƒ

__nidÄ• na_massÄ• \Be I 55/ devatÄ• ya oghataraá¹‡Ä• kÄ• rassa yÄ• thÄ• vato anavabo

aÃ±Ã±epi ye imaá¹ƒ desanaá¹ƒ nissÄ• ya oghataraá¹‡Å«pÄ• yaá¹ƒ paá¹-ivijjhanti, tepi imiss
daá¹-á¹-habbÄ• . ``kathaá¹ƒ nu kho imaá¹ƒ desanaá¹ƒ nissÄ• ya sammadeva paá¹-ivijjhantÄ
tarantÄ• sakalasaá¹ƒsÄ• ramahoghato nitthareyyuá¹ƒ, pare ca tattha patiá¹-á¹-hapeyyuâ€™
bhagavato __adhippÄ• yo_. padanibbacanaá¹ƒ __niruttaá¹ƒ, _ taá¹ƒ ``evaâ€™â€™ ntiÄ• di
``kathaâ€™â€™ ntiÄ• dipÄ• á¸·ipadÄ• naÃ±ca aá¹-á¹-hakathÄ• ya tassÄ• lÄ«natthavaá¹‡á
vuttanayÄ• nusÄ• rena sukarattÄ• ativitthÄ• rabhayena na vitthÄ• rayimha.

pada-padattha-desanÄ• -nikkhepa-suttasandhi-vasena paÃ±cavidhÄ• __sandhi_. tattha pa
sambandho \Ne I 49/ __padasandhi_. tathÄ• padatthassa padatthantarena sambandho __p
``kiriyÄ• kÄ• rakasambandhoâ€™â€™ ti vutto. nÄ• nÄ• nusandhikassa taá¹ƒtaá¹ƒanusandh
ekÄ• nusandhikassa pana pubbÄ• parasambandho __desanÄ• sandhi, _ yÄ• aá¹-á¹-hakath
ajjhÄ• sayÄ• nusandhi yathÄ• nusandhÄ«â€™â€™ ti tidhÄ• vibhattÄ• . ajjhÄ• sayo cettha
dvidhÄ• veditabbo. __nikkhepasandhi_ catunnaá¹ƒ suttanikkhepÄ• naá¹ƒ vasena veditabbÄ
vattabbaá¹ƒ, taá¹ƒ __papaÃ±casÅ«danÄ«á¹-Ä«kÄ• yaá¹ƒ_ vuttanayena gahetabbaá¹ƒ. __su
paá¹-hamanikkhepavasena veditabbÄ• .

``kasmÄ• panettha oghataraá¹‡asuttameva paá¹-hamaá¹ƒ nikkhittaâ€™â€™ nti nÄ• yama
apica ``appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haá¹ƒ oghamatariâ€™â€™ nti patiá¹-á¹-hÄ• nÄ• yÅ«han
antadvayavivajjanamukhena vÄ• majjhimÄ• ya paá¹-ipadÄ• ya vibhÄ• vanato sabbapaá¹-ha
nikkhittaá¹ƒ. antadvayaá¹ƒ anupagamma majjhimÄ• ya paá¹-ipattiyÄ• saá¹…kÄ• sanaparaÄ
yaá¹ƒ pana ekissÄ• desanÄ• ya desanantarena saddhiá¹ƒ saá¹ƒsandanaá¹ƒ, ayampi desan
veditabbÄ• ---

``appatiá¹-á¹-haá¹ƒ ... pe ... anÄ• yÅ«haá¹ƒ oghamatariâ€™â€™ nti ayaá¹ƒ desanÄ• ---

``sabbadÄ• sÄ«lasampanno, paÃ±Ã±avÄ• susamÄ• hito.

Ä• raddhavÄ«riyo pahitatto, oghaá¹ƒ tarati duttaraá¹ƒ ||

``virato kÄ• masaÃ±Ã±Ä• ya, rÅ«pasaá¹ƒyojanÄ• tigo.

nandÄ«rÄ• gaparikkhÄ«á¹‡o, so gambhÄ«re na sÄ«dati. (SN a I 96).

saddhÄ• ya \Be I 56/ tarati oghaá¹ƒ, appamÄ• dena aá¹‡á¹‡avaá¹ƒ || (SN a I 246; Sn 186).

``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±casaá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccati || (SN a I 5; Dhp 370).

``tasmÄ• \Ne I 50/ jantu sadÄ• sato, kÄ• mÄ• ni parivajjaye.

te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va pÄ• ragÅ« || (Sn 777; Nidd I 6; Nett 5).

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ nti || (SN c V 384, 40
II pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107; paá¹-hamavagga 121; Nett 170) ---

evamÄ• dÄ«hi desanÄ• hi saá¹ƒsandatÄ«ti ayaá¹ƒ __catubyÅ«ho hÄ• ro_.

__appatiá¹-á¹-haá¹ƒ anÄ• yÅ«ha_nti ettha saá¹ƒkilesavasena patiá¹-á¹-hÄ• naá¹ƒ Ä• yÅ«ha
ayonisomanasikÄ• ro dÄ«pito, santakilesavasena anÄ• yÅ«hanena yonisomanasikÄ• ro. tat
taá¹‡hÄ• vijjÄ• pavaá¸• á¸• hati. tesu taá¹‡hÄ• gahaá¹‡ena ca taá¹‡hÄ• mÅ«lakÄ• dhamm
avijjÄ• gahaá¹‡ena avijjÄ• mÅ«lakaá¹ƒ sabbaá¹ƒ bhavacakkaá¹ƒ Ä• vattati. yonisomanasikÄ
yonisomanasikÄ• ramÅ«lakÄ• dhammÄ• Ä• vattanti catubbidhaÃ±ca sampatticakkaá¹ƒ.
patiá¹-á¹-hÄ• nÄ• yÅ«hanapaá¹-ikkhepena pana sammÄ• paá¹-ipatti dÄ«pitÄ• , sÄ• ca saá
tattha sÄ«laggahaá¹‡ena ekÄ• dasa sÄ«lÄ• nisaá¹ƒsÄ• Ä• vattanti, samÄ• dhiggahaá¹‡ena
paÃ±caÃ±Ã±Ä• á¹‡iko sammÄ• samÄ• dhi samÄ• dhiparikkhÄ• rÄ• ca Ä• vattanti. paÃ±Ã±
sammÄ• diá¹-á¹-hÄ«ti sammÄ• diá¹-á¹-hisudassanÄ• sabbepi ariyamaggadhammÄ• Ä• va
hÄ• ro_.

patiá¹-á¹-hÄ• naá¹ƒ kilesÄ• divasena sattavidhaá¹ƒ. Ä• yÅ«hanaá¹ƒ abhisaá¹…khÄ• rÄ• div
tappaá¹-ipakkhato appatiá¹-á¹-hÄ• naá¹ƒ anÄ• yÅ«hanaÃ±ca. ayamettha dhammavibhatti.
padaá¹-á¹-hÄ• nabhÅ«mivibhattiyo pana heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena veditabbÄ• . a

pubbabhÄ• gappaá¹-ipadaá¹ƒ sammadeva sampÄ• detvÄ• samathavipassanaá¹ƒ yuganad
ussakkento kilesÄ• dÄ«naá¹ƒ dÅ«rÄ«karaá¹‡ato tesaá¹ƒ vasena asaá¹ƒsÄ«danto \Be I 57/
appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haá¹ƒ oghaá¹ƒ tarati. kilesÄ• dÄ«naá¹ƒ vasena pana saá¹ƒsÄ«d
saá¹ƒsÄ• re patiá¹-á¹-hÄ• nato Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyÄ• Ä• yÅ«hanato oghaa
__parivatto hÄ• ro_.

appatiá¹-á¹-haá¹ƒ \Ne I 51/ asantiá¹-á¹-hanto asaá¹ƒsÄ«danto anibbisaá¹ƒ anavinibbisanti p
anÄ• yÅ«haá¹ƒ anibbuyhanto acetento apakappentoti pariyÄ• yavacanaá¹ƒ, oghaá¹ƒ kilesas
pariyÄ• yavacanaá¹ƒ, atari atikkami accavÄ• yÄ«ti pariyÄ• yavacanaá¹ƒ. iminÄ• nayena se
pariyÄ• yavacanaá¹ƒ veditabbanti ayaá¹ƒ __vevacano hÄ• ro_.

__appatiá¹-á¹-haá¹ƒ anÄ• yÅ«ha_nti ettha patiá¹-á¹-haá¹ƒ Ä• yÅ«hanti kilesÄ• naá¹ƒ kiccak
pariyuá¹-á¹-hÄ• nÄ• naá¹ƒ vibhÄ• vanapaÃ±Ã±atti. abhisaá¹…khÄ• rÄ• naá¹ƒ viruhanapaÃ±
assÄ• dapaÃ±Ã±atti. diá¹-á¹-hiyÄ• parinipphandanapaÃ±Ã±atti. bhavadiá¹-á¹-hiyÄ• bhavÄ•
vibhavadiá¹-á¹-hiyÄ• vipallÄ• sapaÃ±Ã±atti. kÄ• masukhÄ• nuyogassa kÄ• mesu anugijjha
attakilamathÄ• nuyogassa attaparitÄ• panapaÃ±Ã±atti. appatiá¹-á¹-haá¹ƒ anÄ• yÅ«hanti pa
abhiÃ±Ã±eyyadhammÄ• naá¹ƒ abhiÃ±Ã±Ä• paÃ±Ã±atti. pariÃ±Ã±eyyadhammÄ• naá¹ƒ pari
pahÄ• tabbadhammÄ• naá¹ƒ pahÄ• napaÃ±Ã±atti. maggassa bhÄ• vanÄ• paÃ±Ã±atti. niro
ayaá¹ƒ __paÃ±Ã±attihÄ• ro_.

__appatiá¹-á¹-haá¹ƒ anÄ• yÅ«ha_nti ettha patiá¹-á¹-hÄ• nÄ• yÅ«hanaggahaá¹‡ena oghagga
gahitaá¹ƒ. appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haá¹ƒ atarinti pana padattayena maggasaccaá¹ƒ gah
hetumato gahaá¹‡aá¹ƒ siddhamevÄ• ti dukkhanirodhasaccÄ• ni atthato gahitÄ• nevÄ• ti aya
tattha ye lokiyÄ• paÃ±cakkhandhÄ• , yesaá¹ƒ vasena patiá¹-á¹-hÄ• nÄ• yÅ«hanasiddhi. ye
khandhÄ• , yesaá¹ƒ vasena oghataraá¹‡asiddhi. ayaá¹ƒ khandhamukhena otaraá¹‡Ä• . ye e
dvÄ• dasÄ• yatanÄ• ni aá¹-á¹-hÄ• rasa dhÄ• tuyo, te cattÄ• ro khandhÄ• dvÄ• yatanÄ• ni d
Ä• yatanamukhena dhÄ• tumukhena ca otaraá¹‡Ä• . tathÄ• appatiá¹-á¹-haá¹ƒ anÄ• yÅ«han
patiá¹-á¹-hÄ• nÄ• yÅ«hanaggahaá¹‡ena kilesÄ• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.
oghÄ• ca saá¹…khÄ• rakkhandhÄ• dhammÄ• yatanaá¹ƒ dhammadhÄ• tu ca, appatiá¹-á¹-h
oghataraá¹‡avacanena ca saha vipassanÄ• ya maggo kathito. evaÃ±ca saá¹…khÄ• rakkha
dhammadhÄ• tu ca \Be I 58/ gahitÄ• ti evampi khandhamukhena Ä• yatanamukhena dhÄ• t
ce aniccÄ• nupassanÄ• , animittamukhena vimokkhamukhaá¹ƒ, dukkhÄ• nupassanÄ• ce, a
anattÄ• nupassanÄ• ce, suÃ±Ã±atavimokkhamukhanti evaá¹ƒ vimokkhamukhena otaraá¹‡a
sÄ«lakkhandhÄ• dayo dhammÄ• yatanadhammadhÄ• tÅ« anÄ• savÄ• ca evampi kho khan
__otaraá¹‡o hÄ• ro_.

__appatiá¹-á¹-ha_nti Ä• rambho. __anÄ• yÅ«ha_nti padasuddhi, no Ä• rambhasuddhi, tath
pana padasuddhi ceva Ä• rambhasuddhi cÄ• ti ayaá¹ƒ __sodhano hÄ• ro_.

__appatiá¹-á¹-haá¹ƒ_ \Ne I 52/ __anÄ• yÅ«ha_nti sÄ• maÃ±Ã±ato adhiá¹-á¹-hÄ• naá¹ƒ taá
patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato paá¹-ikkhepacodanÄ• ti katvÄ• __og
visesavacanaá¹ƒ. oghataraá¹‡aÃ±hi cattÄ• ro ariyamaggÄ• . tattha paá¹-hamadutiyamaggÄ
diá¹-á¹-hoghataraá¹‡aá¹ƒ, tatiyamaggo kÄ• moghataraá¹‡aá¹ƒ, aggamaggo sesoghataraá¹‡
__adhiá¹-á¹-hÄ• no hÄ• ro_.

kilesavasena patiá¹-á¹-hÄ• nassa ayonisomanasikÄ• ro hetu. abhisaá¹…khÄ• ravasena Ä•
appatiá¹-á¹-hÄ• nÄ• nÄ• yÅ«hanÄ• naá¹ƒ pana yathÄ• kkamaá¹ƒ yonisomanasikÄ• rapahÄ
dhammesu assÄ• dÄ• nupassanÄ• taá¹‡hÄ• vasena yathÄ• rahaá¹ƒ tassa hetÅ«. tenÄ• ha
bhikkhave, dhammesu assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«â€™â€™ ti.

khandhÄ• vijjÄ• phassasaÃ±Ã±Ä• vitakkÄ• yonisomanasikÄ• rapÄ• pamittaparatoghosÄ• c
patiá¹-á¹-hÄ• nassa hetÅ«. tenÄ• ha --- __paá¹-isambhidÄ• magge_ ``khandhÄ• pi diá¹-á¹-h
diá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ ntiÄ• di. taá¹‡hÄ• bhinandanÄ• avasesakilesÄ• bhisaá¹…kl
hetÅ«. iminÄ• nayena yathÄ• rahaá¹ƒ taá¹‡hÄ• diá¹-á¹-hivasena patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ
niddhÄ• retabbo, tabbipariyÄ• yena appatiá¹-á¹-hÄ• nÄ• nÄ• yÅ«hanÄ• naá¹ƒ. kilesuppÄ• c
Ä• dÄ«navadassanaá¹ƒ appatiá¹-á¹-hÄ• nassa hetÅ«, abhisaá¹…kharaá¹‡e Ä• dÄ«navadas
vipassanÄ• ya ussukkÄ• panaá¹ƒ oghataraá¹‡assa hetÅ«ti ayaá¹ƒ __parikkhÄ• ro hÄ• ro_.

yathÄ• vuttavibhÄ• gehi \Be I 59/ patiá¹-á¹-hÄ• nÄ• yÅ«hanehi catubbidhassapi oghassa pa
appatiá¹-á¹-hÄ• nÄ• nÄ• yÅ«hanehi pana sotÄ• naá¹ƒ saá¹ƒvaro sabbaso pidhÄ• naÃ±cÄ•
visesato pidhÄ• naá¹ƒ appavattikaraá¹‡aá¹ƒ. ariyamaggassa bhÄ• vanÄ• ya hi kilesavasena
abhisaá¹…khÄ• ravasena Ä• yÅ«hanaá¹ƒ upacchinnaá¹ƒ, tassa sabbepi oghÄ• tiá¹‡á¹‡Ä•
hontÄ«ti ayaá¹ƒ __samÄ• ropano hÄ• ro_.

__appatiá¹-á¹-haá¹ƒ anÄ• yÅ«ha_nti ettha patiá¹-á¹-hÄ• gahaá¹‡ena taá¹‡hÄ• vijjÄ• gahitÄ
satto tattha tattha bhave patiá¹-á¹-hÄ• ti. Ä• yÅ«hanaggahaá¹‡ena tappaccayÄ• abhisaá¹…
tattha taá¹‡hÄ• ya visesato rÅ«padhammÄ• adhiá¹-á¹-hÄ• naá¹ƒ, avijjÄ• ya arÅ«padhamm
samatho ca vipassanÄ• ca paá¹-ipakkhÄ• , te ``appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haá¹ƒ oghamata
pakÄ• sitÄ• honti, tesu samathassa cetovimutti phalaá¹ƒ, vipassanÄ• ya paÃ±Ã±Ä• vimutti.
``rÄ• gavirÄ• gÄ• avijjÄ• virÄ• gÄ• â€™â€™ ti visesetvÄ• vuccati. tattha taá¹‡hÄ• vijjÄ• a
samudayasaccaá¹ƒ, tesaá¹ƒ adhiá¹-á¹-hÄ• nabhÅ«tÄ• rÅ«pÄ• rÅ«padhammÄ• dukkhasac
nirodhasaccaá¹ƒ, nirodhapajÄ• nanÄ• paá¹-ipadÄ• oghataraá¹‡apariyÄ• yena vuttÄ• mag
taá¹‡hÄ• gahaá¹‡ena cettha
mÄ• yÄ• -sÄ• á¹-heyyamÄ• nÄ• timÄ• na-madappamÄ• da-pÄ• picchatÄ• -pÄ• pamittatÄ•
akusalapakkho netabbo. avijjÄ• gahaá¹‡ena
viparÄ«tamanasikÄ• ra-kodhÅ«panÄ• ha-makkhapaá¸·Ä• sa-issÄ• macchariya-sÄ• rambha
dovacassatÄ• -bhavadiá¹-á¹-hiÄ• divasena akusalapakkho netabbo. vuttavipariyÄ• yena
amÄ• yÄ• asÄ• á¹-heyyÄ• diaviparÄ«tamanasikÄ• rÄ• divasena. tathÄ• samathapakkhiyÄ•
vipassanÄ• pakkhiyÄ• naá¹ƒ aniccasaÃ±Ã±Ä• dÄ«naÃ±ca vasena vodÄ• napakkho netabb
nayassa bhÅ«mi_.

tathÄ• vuttanayena gahitesu taá¹‡hÄ• vijjÄ• tappakkhiyadhammesu taá¹‡hÄ• lobho, avijjÄ
sampayutto lohite sati pubbo viya taá¹‡hÄ• ya sati sijjhamÄ• no Ä• ghÄ• to doso iti tÄ«hi ak
tappaá¹-ipakkhato ``appatiá¹-á¹-haâ€™â€™ ntiÄ• divacanehi ca tÄ«á¹‡i akusalamÅ«lÄ• ni t
siddhÄ• ni eva honti. idhÄ• pi lobho sabbÄ• ni sÄ• savakusalamÅ«lÄ• ni Ä• yÅ«hanadhamm
tannibbattÄ• tesaá¹ƒ adhiá¹-á¹-hÄ• nagocarabhÅ«tÄ• ca upÄ• dÄ• nakkhandhÄ• dukkhas
yojetabbÄ• . phalaá¹ƒ panettha vimokkhattayavasena \Be I 60/ niddhÄ• retabbaá¹ƒ, tÄ«hi ab
tividhaduccarita-saá¹ƒkilesamalavisamaakusalasaÃ±Ã±Ä• -vitakkÄ• divasena akusalapakkh

kusalamÅ«lehi tividhasucarita-samakusalasaÃ±Ã±Ä• -vitakka-samÄ• dhi-vimokkhamukhÄ• netabboti ayaá¹ƒ __tipukkhalassa nayassa bhÅ«mi_.

tathÄ• vuttanayena gahitesu taá¹‡hÄ• vijjÄ• tappakkhiyadhammesu visesato taá¹‡hÄ• diá¹ ``subhaâ€™â€™ nti, dukkhe ``sukhaâ€™â€™ nti ca vipallÄ• sÄ• , avijjÄ• diá¹-á¹-hÄ«naá¹ƒ niccaâ€™â€™ nti anattani ``attÄ• â€™â€™ ti vipallÄ• sÄ• veditabbÄ• . tesaá¹ƒ paá¹-ipakk ``appatiá¹-á¹-haâ€™â€™ ntiÄ• divacanehi ca laddhehi sativÄ«riyasamÄ• dhipaÃ±Ã±indriyel satipaá¹-á¹-hÄ• nÄ• ni siddhÄ• neva honti.

tattha catÅ«hi indriyehi cattÄ• ro puggalÄ• niddisitabbÄ• . kathaá¹ƒ? duvidho hi taá¹‡hÄ• c tikkhindriyoti, tathÄ• diá¹-á¹-hicarito. tesu paá¹-hamo asubhe ``subhaâ€™â€™ nti vipariyes yathÄ• bhÅ«taá¹ƒ kÄ• yasabhÄ• vaá¹ƒ sallakkhento bhÄ• vanÄ• balena taá¹ƒ vipallÄ• saá¹ sammattaniyÄ• maá¹ƒ okkamati. dutiyo asukhe ``sukhaâ€™â€™ nti vipariyesaggÄ• hÄ« ``u nÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• vuttena vÄ«riyasaá¹ƒvarabhÅ«tena vÄ«riyabalena pa bhÄ• vanÄ• balena taá¹ƒ vipallÄ• saá¹ƒ viddhaá¹ƒsetvÄ• sammattaniyÄ• maá¹ƒ okkamati. ``niccaâ€™â€™ nti ayÄ• thÄ• vaggÄ• hÄ« samathabalena samÄ• hitacitto saá¹…khÄ• rÄ• sallakkhento bhÄ• vanÄ• balena taá¹ƒ vipallÄ• saá¹ƒ samugghÄ• tetvÄ• sammattaniyÄ• m santati-samÅ«ha-kiccÄ• rammaá¹‡a-ghanavaÃ±citatÄ• ya phassÄ• didhammapuÃ±jamatte micchÄ• bhinivesÄ« catukoá¹-ikasuÃ±Ã±atÄ• manasikÄ• rena taá¹ƒ micchÄ• bhinivesaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ sacchikaroti. subhasaÃ±Ã±Ä• sukhasaÃ±Ã±Ä• dÄ«hi catÅ«hi vÄ• tesamadhiá¹-á¹-hÄ• nÄ• rammaá¹‡abhÅ«tÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhasaccan phalaá¹ƒ panettha cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni, catÅ«hi cettha vipallÄ• sehi caturÄ• savoghayoga-kÄ• yagantha-agati-taá¹‡huppÄ• dupÄ• dÄ• na-sattaviÃ±Ã±Ä• á¹‡aá akusalapakkho netabbo, tathÄ• catÅ«hi satipaá¹-á¹-hÄ• nehi catubbidhajhÄ• na-vihÄ• rÄ• dhiá¹-á¹-hÄ• na-sukhabhÄ• giyadhamma-appamaÃ±Ã±Ä• sam vodÄ• napakkho netabboti ayaá¹ƒ __sÄ«havikkÄ«á¸·itassa nayassa bhÅ«mi_.

imesaá¹ƒ \Be I 61/ pana tiá¹‡á¹‡aá¹ƒ atthanayÄ• naá¹ƒ siddhiyÄ• vohÄ• ranayadvayaá¹ƒ s atthanayÄ• naá¹ƒ disÄ• bhÅ«tadhammÄ• locanaá¹ƒ __disÄ• locanaá¹ƒ, _ tesaá¹ƒ samÄ• n nayÄ• idha niyuttÄ• ti veditabbÄ• . idaÃ±ca suttaá¹ƒ soá¸·asavidhe suttantapaá¹-á¹-hÄ• ne nibbedhasekkhabhÄ• giyaá¹ƒ byatirekamukhena patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• ni gahitÄ• nÄ saá¹ƒkilesanibbedhasekkhabhÄ• giyaá¹ƒ cÄ• ti daá¹-á¹-habbaá¹ƒ. aá¹-á¹-havÄ«satividhe pa lokiyalokuttaraá¹ƒ sattÄ• dhiá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡aÃ±eyyaá¹ƒ dassanabhÄ• vanaá¹ƒ sa kusalaá¹ƒ anuÃ±Ã±Ä• tanti veditabbaá¹ƒ.

oghataraá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nimokkhasuttavaá¹‡á¹‡anÄ•

<2> __paá¹-hamamÄ• gata_nti saá¹ƒvaá¹‡á¹‡anÄ• vasena paá¹-hamasuttÄ• dÄ«su paá¹-h
__uttÄ• nattha_nti pÄ• kaá¹-atthaá¹ƒ. apubbaá¹ƒyeva hi duviÃ±Ã±eyyatthaÃ±ca padaá¹ƒ sa
__no_ti pucchÄ• yaá¹ƒ __nu_-saddena samÄ• nattho nipÄ• toti Ä• ha __ ``jÄ• nÄ• si noti jÄ
vaá¹-á¹-ato nimuccanti tena sattÄ• ti __nimokkho, _ maggo. so ca pamuccanti tenÄ• ti __pa
pana adhigantabbattÄ• phalaá¹ƒ ``pamokkhoâ€™â€™ ti vuttaá¹ƒ, yathÄ• arahattaá¹ƒ ``rÄ•
mohakkhayoâ€™â€™ ti vuttaá¹ƒ. __te_ti sattÄ• . __viviccatÄ«_ti visuá¹ƒ asammisso hoti, vi
viviccati dukkhaá¹ƒ etasmÄ• ti __viveko_. dutiyavikappe pana sakalavaá¹-á¹-adukkhato satt
pamuccanti viviccanti cÄ• ti __nimokkho pamokkho viveko, _ nibbÄ• nanti attho \Ne I 55/ ve
ca nimittatthe bhummavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. avadhÄ• raá¹‡attho __kho_-kÄ• ro ``as
viya.

nandÄ«mÅ«lako bhavo __nandÄ«bhavo_ purimapade uttarapadalopena ``sÄ• kabhakkho p
yathÄ• . paá¹-hamaá¹ƒ kammavaá¹-á¹-apadhÄ• naá¹ƒ atthaá¹ƒ vatvÄ• puna kilesakammÄ•
ubhayappadhÄ• naá¹ƒ atthaá¹ƒ vadanto __ ``nandiyÄ• cÄ• â€™â€™ _tiÄ• dimÄ• ha. __pu
kammabhavo nandÄ«bhavoti etasmiá¹ƒ pakkhe. __nandÄ«bhavenÄ• _ti nandÄ«bhavapade
__tividhakammÄ• bhisaá¹…khÄ• ravasenÄ• _ti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• divasena kÄ•
tippakÄ• rassa kammÄ• bhisaá¹…khÄ• rassa \Be I 62/ vasena. __saá¹…khÄ• rakkhandho g
saá¹…khÄ• rakkhandhassa. __saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡ehÄ«_ti ``saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡a
vuttasaÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apadehi. __taá¹ƒsampayuttÄ• cÄ• _ti tena yathÄ• vuttasaá¹…
yuttÄ• eva. __dve khandhÄ• _ti saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandhÄ• .

nanu ettha vedanÄ• kkhandho na gahitoti? no na gahitoti dassento __ ``tehi panÄ• â€™â€™
khandhehÄ«_ti saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhehi. __gahitÄ• va_ avinÄ• b
cittuppÄ• do atthi. __anupÄ• diá¹‡á¹‡akÄ• na_nti kusalÄ• kusalÄ• naá¹ƒ. na hettha kiriyÄ• l
adhippetÄ• . __appavattivasenÄ• _ti anuppattidhammatÄ• pattivasena. nibbattanavasena k
__upÄ• di, _ paÃ±cakkhandhÄ• . upÄ• dino seso __upÄ• diseso, _ saha upÄ• disesenÄ• ti
__nibbÄ• naá¹ƒ kathitaá¹ƒ_ sakalakammakilesavÅ«pasamatthassa jotitattÄ• . heá¹-á¹-hÄ•
anupÄ• diá¹‡á¹‡akakkhandhÄ• gahitÄ• ti ``vedanÄ• naâ€™â€™ nti ettha upÄ• diá¹‡á¹‡aka
``upÄ• diá¹‡á¹‡akavedanÄ• naâ€™â€™ _nti. __nirodhenÄ• _ti tappaá¹-ibaddhachandarÄ•
__upasamenÄ• _ti accantÅ«pasamena appavattanena. evaÃ±ca katvÄ• ca-saddaggahaá¹
__tesa_nti tassÄ• vedanÄ• ya taá¹ƒsampayuttÄ• naÃ±ca tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ. __
vatthubhÅ«tÄ• naá¹ƒ channaá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• naÃ±ca sabbesampi upÄ• diá¹‡á¹‡

kasmÄ• pana heá¹-á¹-hÄ• cattÄ• ro arÅ«pakkhandhÄ• yeva vuttÄ• , rÅ«pakkhandho na ga
saupÄ• disesanibbÄ• nappattiyaÃ±hi upÄ• diá¹‡á¹‡akarÅ«padhammÄ• naá¹ƒ viya anupÄ•
appavattiyeva natthi. __dutiyanaye_ti nandiyÄ• ca bhavassa cÄ• ti etamhi pakkhe. nandigg
saá¹…khÄ• rakkhandho gahito taá¹ƒsahacaraá¹‡ato. __upapattibhavasaá¹…khÄ• to rÅ«pak

upÄ• diá¹‡á¹‡akarÅ«padhammameva vadati. taggahaá¹‡eneva ca tannimittakÄ• ni utuÄ• h
viÃ±Ã±Ä• á¹‡aggahaá¹‡ena \Ne I 56/ cittajÄ• nÄ«ti catusantatirÅ«passapettha gahitatÄ• ve
__saÃ±Ã±Ä• dÄ«hÄ«_ti saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡avedanÄ• gahaá¹‡ehi tayo khandhÄ• gah
anupÄ• diá¹‡á¹‡Ä• ti vibhÄ• gaá¹ƒ akatvÄ• avisesato. avisesena hi paÃ±cannaá¹ƒ khandh
nibbÄ• naá¹ƒ. tenÄ• ha __ ``evaá¹ƒ ... pe ... nibbÄ• naá¹ƒ kathitaá¹ƒ hotÄ«â€™â€™ _ti. ``ni
idha amatamahÄ• nibbÄ• naá¹ƒ adhippetaá¹ƒ. __imameva ca naya_nti idaá¹ƒ yathÄ• vuttaá
I 63/ mahÄ• nikÄ• ye dhÄ• retÄ«ti __catunikÄ• yiko_. bhaá¹‡á¸• ikanÄ• mako thero __bhaá
vuttappakÄ• raparÄ• masanaá¹ƒ. __nibbÄ• navasenevÄ• _ti paá¹-hamanaye saupÄ• disesa
anupÄ• disesanibbÄ• nassa ca, dutiye pana ``amatamahÄ• nibbÄ• nassÄ• â€™â€™ ti sabl
bhagavÄ• desanaá¹ƒ niá¹-á¹-hapesi samÄ• pesÄ«ti.

nimokkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. upanÄ«yasuttavaá¹‡á¹‡anÄ•

<3> anekatthattÄ• dhÄ• tusaddÄ• naá¹ƒ upasaggavasena atthavisesavÄ• cako hotÄ«ti Ä•
parikkhÄ«yati nirujjhatÄ«â€™â€™ _ti. vinassatÄ«ti attho. upanÄ«yatÄ«ti vÄ• saraseneva jÄ
maraá¹‡Å«pagamanaá¹ƒ vuttanti Ä• ha --- __ ``upagacchati vÄ• , anupubbena maraá¹‡aá¹ƒ
kÄ• maÃ±cettha ``upanÄ«yatÄ«â€™â€™ ti padaá¹ƒ apÄ• kaá¹-akammavisesaá¹ƒ vuttaá¹ƒ.
Ä• rogyaá¹ƒ byÄ• dhipariyosÄ• naá¹ƒ, sabbaá¹ƒ yobbanaá¹ƒ jarÄ• pariyosÄ• naá¹ƒ, sabbaá
maraá¹‡apariyosÄ• naâ€™â€™ nti, ``upanÄ«yati jÄ«vitaâ€™â€™ nti vuttattÄ• __ ``maraá¹
vuttaá¹ƒ. kammakattuvasena hetaá¹ƒ vuttaá¹ƒ.

idÄ• ni kammasÄ• dhanavasena atthaá¹ƒ dassetuá¹ƒ __ ``yathÄ• vÄ• â€™â€™ _tiÄ• di vu
nÄ«yati_ yathicchitaá¹ƒ á¹-hÄ• naá¹ƒ. jÄ«vanti tena sattÄ• , sahajÄ• tadhammÄ• vÄ• ti __jÄ
tesaá¹ƒ anupÄ• lane Ä• dhipaccasabbhÄ• vato __indriya_nti Ä• ha __ ``jÄ«vitanti jÄ«vitindri
__paritta_nti ittaraá¹ƒ. tenÄ• ha __ ``thokaâ€™â€™ _nti. pabandhÄ• nupacchedassa pacca
maraá¹‡akiccanti adhippetanti Ä• ha __ ``sarasaparittatÄ• ya cÄ• â€™â€™ _tiÄ• di. __Ä• y
idhÄ• dhippetaá¹ƒ, taÃ±ca ajjakÄ• lavasena veditabbaá¹ƒ.

imasmiÃ±hi buddhuppÄ• de ayaá¹ƒ kathÄ• ti jÄ«vitassa atiittarabhÄ• vadÄ«panaparÄ• aya
jÄ«vitindriyavasena jÄ«vitakkhayaá¹ƒ niyamento __ ``ekacittappavattimattoyevÄ• â€™â€™
cittuppÄ• dassa \Ne I 57/ pavattikkhaá¹‡amatto evÄ• ti attho. idÄ• ni tamatthaá¹ƒ upamÄ• y
``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pavattamÄ• na_nti nemirathÄ«sÄ• v
nemippadesena \Be I 64/ pavattati ekasmiá¹ƒ khaá¹‡eti adhippÄ• yo. __ ``ekeneva tiá¹-á¹-ha
etthÄ• pi eseva nayo. __ekacittakkhaá¹‡ika_nti ekacittakkhaá¹‡amattavantaá¹ƒ. __tasmiá¹ƒ
yasmiá¹ƒ kismiÃ±ci ekasmiá¹ƒ citte. __niruddhamatte_ti niruddhabhÄ• vappattamatte. __nir
matoti vuccati taá¹ƒsamaá¹…gÄ« satto paramatthato. avisesaviduno pana aviÃ±Ã±Ä• yamÄ

niruddhanaá¹ƒ nirodhaá¹ƒ sallakkhenti. yathÄ• vuttamatthaá¹ƒ suttena vibhÄ• vetuá¹ƒ __ ``y
vuttaá¹ƒ. tena tÄ«supi kÄ• lesu sattÄ• naá¹ƒ paramatthato jÄ«vanaá¹ƒ maraá¹‡aá¹ƒ cittakkh
dasseti.

__jÄ«vita_nti jÄ«vitindriyaá¹ƒ. __attabhÄ• vo_ti jÄ«vitavedanÄ• viÃ±Ã±Ä• á¹‡Ä• ni á¹-hapet
avasiá¹-á¹-hadhammÄ• adhippetÄ• . __sukhadukkhÄ• _ti sukhadukkhÄ• vedanÄ• , upekkh
antogadhÄ• iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vato. __kevalÄ• _ti attanÄ• , niccabhÄ• vena vÄ• av
__ekacittasamÄ• yuttÄ• _ti ekakena cittena sahitÄ• . __lahuso vattate khaá¹‡o_ti vuttanaye
ekacittakkhaá¹‡ikatÄ• ya lahuko atiittaro jÄ«vitÄ• dÄ«naá¹ƒ khaá¹‡o vattati.

__ye niruddhÄ• marantassÄ• _ti cavantassa sattassa cutito uddhaá¹ƒ niruddhÄ• ti vattabb
__tiá¹-á¹-hamÄ• nassa vÄ• idhÄ• _ti ye vÄ• idha pavattiyaá¹ƒ tiá¹-á¹-hamÄ• nassa dharant
niruddhÄ• khandhÄ• , __sabbepi sadisÄ• _ te sabbepi ekasadisÄ• __gatÄ• _ atthaá¹…gat
Ä• gantvÄ• paá¹-isandhÄ• nÄ• bhÄ• vena vigatÄ• . yathÄ• hi cutikhandhÄ• na nibbattanti
khandhÄ• . tasmÄ• ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ«vitanti adhippÄ• yo.

__anibbattena na jÄ• to_ti anuppannena cittena jÄ• to na hoti ``anÄ• gate cittakkhaá¹‡e na
jÄ«vissatÄ«â€™â€™ ti vattabbato. __paccuppannena_ vattamÄ• nena cittena __jÄ«vati_ jÄ
jÄ«vittha na jÄ«vissati. __cittabhaá¹…gÄ• mato loko_ti cuticittassa viya sabbassapi tassa ta
bhaá¹…gappattiyÄ• ayaá¹ƒ loko paramatthato mato nÄ• ma hoti ``atÄ«te cittakkhaá¹‡e jÄ«
jÄ«vissatÄ«â€™â€™ ti vattabbato, niruddhassa appaá¹-isandhikattÄ• . evaá¹ƒ santepi __pa
_ yÄ• yaá¹ƒ taá¹ƒ taá¹ƒ pavattaá¹ƒ cittaá¹ƒ upÄ• dÄ• ya ``tisso jÄ«vati, phusso jÄ«vatÄ«â€™
vacanappavattiyÄ• \Be I 65/ visayabhÅ«tÄ• santÄ• napaÃ±Ã±atti, sÄ• ettha paramatthiyÄ
tathÄ• hi vuttaá¹ƒ ``nÄ• magottaá¹ƒ na jÄ«ratÄ«â€™â€™ ti (SN a I 76).

__na_ \Ne I 58/ __santi tÄ• á¹‡Ä• _ti jaraá¹ƒ upagatassa tato taá¹ƒnimittaá¹ƒ yaá¹ƒ vÄ• pÄ
pÄ• pakammÄ• naá¹ƒ upaá¹-á¹-hÄ• navasena puÃ±Ã±akÄ• rino piyavippayogavasena citta
bandhanacchedanÄ• divasena vitujjamÄ• naá¹ƒ anappakaá¹ƒ sarÄ«radukkhaá¹ƒ sammoha
na santi. tenÄ• ha --- __ ``tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ saraá¹‡aá¹ƒ bhavituá¹ƒ samatthÄ• nÄ• ma
bhÄ• yati etasmÄ• ti __bhayaá¹ƒ, _ bhayanimittanti Ä• ha __ ``bhayavatthÅ«â€™â€™ _ti. ta
cittutrÄ• salakkhaá¹‡aá¹ƒ bhayaá¹ƒ gahitameva, sati nimitte nemittaá¹ƒ santamevÄ• ti. __pu
ekÄ• vajjanavÄ«thiyaá¹ƒ nÄ• nÄ• vajjanavÄ«thiyaá¹ƒ sampavattaá¹ƒ upacÄ• rajjhÄ• naceta
vasÄ«bhÄ• vÄ• pÄ• danavasena parato samÄ• pajjanavasena ca pavattaá¹ƒ samÄ• pattice
vikkhambhanavasena pavattaá¹ƒ paá¹-hamappanÄ• cetanaá¹ƒ. kusalajjhÄ• nassa vipÄ• kaj
sukhaá¹ƒ __jhÄ• nasukhaá¹ƒ_. iá¹-á¹-hapariyÄ• yo cettha sukha-saddo. jhÄ• ne apekkhÄ•
assÄ• davasena pavatto lobho __jhÄ• nassÄ• do_. yena te te brahmÄ• no jhÄ• nato vuá¹-á
sukhaâ€™â€™ nti vÄ• caá¹ƒ nicchÄ• resunti. yathÄ• devÄ• sukhabahulÄ• tihetupaá¹-isan
jhÄ• naá¹ƒ adhigantuá¹ƒ bhabbÄ• , na itareti __ ``kÄ• mÄ• vacaradevesÅ«â€™â€™ _ti vutt

uparidevÄ• ca __kÄ• mÄ• vacaradevÄ• _ti ekadesasarÅ«pekaseso daá¹-á¹-habbo. tena ma
sabbesampi vÄ• saá¹…gaho siddho hoti patthanÄ• parikappanÄ• ya visayabhÄ• vato. tenÄ
... tiá¹-á¹-heyyuâ€™â€™ _nti. thullÄ• ni phusitÄ• ni vipphurÄ• ni etthÄ• ti thullaphusitako, kÄ
tasmiá¹ƒ __thullaphusitake_.

``puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• nÄ«â€™â€™ ti vuttattÄ•  __ ``aniyyÄ• nikaá¹ƒ vaá
_ti vuttaá¹ƒ. lujjanapalujjanaá¹-á¹-hena loko, kilesehi Ä• masitabbato Ä• misaÃ±cÄ• ti __lokÄ
nippariyÄ• yÄ• misaá¹ƒ pana loke Ä• misantipi __lokÄ• misaá¹ƒ_. pariyÄ• yeti sabhÄ• vato
etenÄ• ti pariyÄ• yo, leso, kÄ• raá¹‡aá¹ƒ vÄ• ti Ä• ha __ ``nippariyÄ• yena cattÄ• ro paccay
vaá¹-á¹-assa ekantato bÄ• lalokeheva \Be I 66/ Ä• masitabbabhÄ• vato pariyÄ• yÄ• misatÄ•
0 ... adhippetaá¹ƒ_ vivaá¹-á¹-apaá¹-iyogino icchitattÄ• . catupaccayÄ• pekkhaÃ±hi pahÄ• na
sakalavaá¹-á¹-Ä• pekkhappahÄ• nassapi paccayo hotÄ«ti __ ``vaá¹-á¹-atiyevÄ• â€™â€™ _
vÅ«pasamati ettha sakalavaá¹-á¹-adukkhanti __santi, _ asaá¹…khatadhÄ• tÅ«ti Ä• ha __ ``n
_nti.

upanÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. accentisuttavaá¹‡á¹‡anÄ•

<4> kÄ• layanti \Ne I 59/ khepentÄ«ti __kÄ• lÄ• _. purebhattÄ• dayo hi kÄ• lÄ• dhammapp
paramatthato avijjamÄ• nÄ• pi lokasaá¹…ketamattasiddhÄ• tassÄ• yeva dhammappavattiy
taá¹ƒ taá¹ƒ dhammappavattiá¹ƒ khepentÄ• vinÄ• sayantÄ• viya sayaÃ±ca tÄ• hi saddhiá¹ƒ
tenÄ• ha --- ``kÄ• lo ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• â€™â€™ ti (J I 2.190). __
rattiyoâ€™â€™ _ti etthÄ• pi vuttanayeneva attho veditabbo. ``etaá¹ƒ bhayaá¹ƒ maraá¹‡e pe
vuccamÄ• nattÄ• puggalaá¹ƒ maraá¹‡Å«pagamanÄ• ya tarayantÄ«ti attho vutto. __vayogu
guá¹‡Ä• . titthiyÄ• naá¹ƒ hi carimacittena sakalacitte vayasamÅ«he vayasamaÃ±Ã±Ä• ti Ä•
``paá¹-hamamajjhimapacchimavayÄ• naá¹ƒ guá¹‡Ä• , rÄ• sayoti atthoâ€™â€™ _ti. __Ä• nis
guá¹‡aá¹-á¹-ho_ ``vÄ• kaciraá¹ƒ nivÄ• sesiá¹ƒ, dvÄ• dasaguá¹‡amupÄ• gataâ€™â€™ ntiÄ•
``tandiguá¹‡Ä• haá¹ƒ karissÄ• mi, diguá¹‡aá¹ƒ diguá¹‡aá¹ƒ vaddheyyÄ• â€™â€™ ti ca eva
__tabbhÄ• vavuttiattho guá¹‡aá¹-á¹-ho_.

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• ma sahassatoâ€™â€™ ti || (Dhs-a 1313; Ud 53; P

Ä• dÄ«su __pasaá¹ƒsaá¹-á¹-ho guá¹‡aá¹-á¹-ho_ daá¹-á¹-habbo. ``vayoguá¹‡Ä• anupubbaá
attho ``accenti kÄ• lÄ• â€™â€™ ti ettha vuttanayo eva. __paá¹-hamamajjhimavayÄ• _ti paá
vayassa gatassa apunarÄ• vattidassanatthaá¹ƒ kataá¹ƒ. tenevÄ• ha --- __ ``maraá¹‡akkhaá

jahantevÄ• â€™â€™ _ti.

ettha \Be I 67/ ca pÄ• á¸·iyaá¹ƒ ``accenti kÄ• lÄ• â€™â€™ ti sÄ• maÃ±Ã±ato kÄ• lassa apa
taá¹ƒ visesatopi dassetuá¹ƒ itaradvayaá¹ƒ vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana mudindriya
``vayoguá¹‡Ä• anupubbaá¹ƒ jahantÄ«â€™â€™ ti vuttaá¹ƒ, majjhimindriyassa vasena ``tara
vuttanti adhippÄ• yena __ ``kÄ• lÄ• ti purebhattÄ• dayo kÄ• lÄ• â€™â€™ _ti vuttaá¹ƒ. tasm
pacchÄ• bhattapaá¹-hamayÄ• ma-muhuttakÄ• lÄ• di-kÄ• lakoá¹-á¹-hÄ• so eva aá¹‡upabhe
veditabbo. __sesa_nti idha dvÄ«su gÄ• thÄ• su pacchimaddho. so hi idha atthato adhigatat
vuttattÄ• atidisito.

accentisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. katichindasuttavaá¹‡á¹‡anÄ•

<5> __chindanto_ti \Ne I 60/ samucchindanto. __kati chindeyyÄ• _ti kittake pÄ• padhamme
anuppattidhammataá¹ƒ pÄ• peyya. __sesapadesupÄ«_ti sesesupi dvÄ«su padesu. jahanto
uttari bhÄ• veyyÄ• ti imamatthaá¹ƒ __ ``eseva nayoâ€™â€™ _ti iminÄ• atidisati. catutthapa
sarÅ«peneva dassito. __atthato eka_nti bhÄ• vatthato ekaá¹ƒ. yadi evaá¹ƒ kimatthaá¹ƒ pari
gahitanti Ä• ha __ ``gÄ• thÄ• bandhassa panÄ• â€™â€™ _tiÄ• di. atthato ettha punarutti at
``saddapunaruttiá¹ƒ vajjayantÄ«â€™â€™ _ti. saá¹…gaá¹ƒ atikkamayatÄ«ti __saá¹…gÄ• tig
``ayamevatthoâ€™â€™ _ti.

oraá¹ƒ vuccati kÄ• madhÄ• tu, paá¹-isandhiyÄ• paccayabhÄ• vena taÃ±ca bhajantÄ«ti __c
kammaá¹ƒ tabbipÄ• kaá¹ƒ satte dukkhaá¹ƒ, kammunÄ• vipÄ• kaá¹ƒ, sattena dukkhaá¹ƒ sa
__saá¹ƒyojanÄ• ni, _ sakkÄ• yadiá¹-á¹-hi-vicikicchÄ• -sÄ«labbataparÄ• mÄ• sa-kÄ• marÄ•
vuccati catasso arÅ«padhÄ• tuyo, vuttanayena taá¹ƒ bhajantÄ«ti __uddhambhÄ• giyÄ• ni, s
rÅ«pÄ• rÅ«parÄ• gamÄ• nuddhaccÄ• vijjÄ• . __Ä• ropitavacanÄ• nurÅ«peneva evamÄ• hÄ
jaheâ€™â€™ ti evaá¹ƒ kathesi tassÄ• devatÄ• ya sukhaggahaá¹‡atthaá¹ƒ. na kevalaá¹ƒ tÄ
vuttavacanÄ• nurÅ«pato eva, atha kho tesu saá¹ƒyojanesu \Be I 68/ vattabbÄ• kÄ• ratopÄ«
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tena orambhÄ• giyasaá¹ƒyojanÄ• ni nÄ• ma garÅ«ni ducch
gÄ• á¸·habandhanabhÄ• vato, tasmÄ• tÄ• ni sandhÄ• ya __ ``paÃ±ca chindeâ€™â€™ _ti

uddhambhÄ• giyasaá¹ƒyojanÄ• ni pana lahÅ«ni succhedÄ• ni heá¹-á¹-hÄ• pavattitÄ• nukka
pahÄ• tabbato, tasmÄ• tÄ• ni sandhÄ• ya __ ``paÃ±ca jaheâ€™â€™ _ti vuttaá¹ƒ. tenÄ• ha
baddhapÄ• sasakuá¹‡o viyÄ• â€™â€™ _tiÄ• di. __visesa_nti bhÄ• vanÄ• naá¹ƒ visesaá¹ƒ
__bhÄ• vento_ uppÄ• dento vipaccento vaá¸•• á¸•• hento ca. saá¹ƒsÄ• rapaá¹…ke saÃ±janaá
``rÄ• gasaá¹…goâ€™â€™ _. esa nayo sesesupi. yasmÄ• ettha
rÄ• ga-moha-diá¹-á¹-hi-tabbhÄ• giyasakkÄ• yadiá¹-á¹-hi-sÄ«labbataparÄ• mÄ• sa-kÄ• marÄ

itare tadekaá¹-á¹-hÄ• , tasmÄ• bhagavÄ• saá¹ƒyojanappahÄ• nasaá¹…gÄ• tikkamehi ogha
__lokiyalokuttarÄ• ni kathitÄ• ni_ ``bhÄ• vayeâ€™â€™ ti pubbabhÄ• gÄ• ya maggabhÄ• va

katichindasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jÄ• garasuttavaá¹‡á¹‡anÄ•

<6> __jÄ• garata_nti \Ne I 61/ anÄ• dare sÄ• mivacanaá¹ƒ. tenÄ• ha __ ``indriyesu jÄ• gar
``vissajjanagÄ• thÄ• yaá¹ƒ panÄ• â€™â€™ ti imassa padassa ``ayamattho veditabboâ€™â
pucchÄ• gÄ• thÄ• ya pana attho iminÄ• va nayena viÃ±Ã±Ä• yatÄ«ti adhippÄ• yo. __paÃ±c
``suttÄ• â€™â€™ ti padaá¹ƒ apekkhitvÄ• __paÃ±cÄ• _ti paccattavacanaá¹ƒ ``jÄ• garataâ€
sÄ• mivasena pariá¹‡Ä• metabbaá¹ƒ ``paÃ±cannaá¹ƒ jÄ• garataâ€™â€™ nti. tenÄ• ha --- _
jÄ• garantesÅ«â€™â€™ _ti, jÄ• garantesu baddhÄ• bhÄ• vena sakiccappasutatÄ• ya sakic
sottaá¹ƒva __suttÄ• _ pamÄ• daniddÄ• bhÄ• vato. tameva suttabhÄ• vaá¹ƒ puggalÄ• dhiá¹
dassetuá¹ƒ __ ``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. pamajjati, pamÄ• do vÄ• etassa atthÄ
__pamÄ• datÄ• , _ tÄ• ya, pamattabhÄ• venÄ• ti attho.

evaá¹ƒ \Be I 69/ gÄ• thÄ• ya paá¹-hamassa pÄ• dassa atthaá¹ƒ vatvÄ• dutiyassa vattuá¹ƒ
suttesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho vuttanayena veditabbo. yasmÄ• appahÄ«nas
sanÄ«varaá¹‡assa puggalassa anuppannarÄ• garajÄ• dayo uppajjanti, uppannÄ• pavaá¸•
``nÄ«varaá¹‡eheva kilesarajaá¹ƒ Ä• diyatÄ«â€™â€™ _ti. tenevÄ• ha __ ``purimÄ• â€™â€™
pacchimÄ• naá¹ƒ aparÄ• paruppattiyÄ• paccayabhÄ• vo hettha Ä• diyanaá¹ƒ. __paÃ±cahi
maggapariyÄ• pannehi saddhÄ• dÄ«hi paÃ±cahi indriyehi sakalasaá¹ƒkilesato visujjhati. pa
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«ni, itarÄ• ni ca anvayÄ• nÄ«ti.

jÄ• garasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. appaá¹-ividitasuttavaá¹‡á¹‡anÄ•

<7> pavattinivattitadubhayahetuvibhÄ• gassa dhammassapi catusaccantogadhattÄ• Ä• ha
catusaccadhammÄ• â€™â€™ _ti. cattÄ• ripi hi ariyasaccÄ• ni catusaccantogadhÄ• ni. __ap
pariÃ±Ã±Ä• bhisamayÄ• divasena anabhisamitÄ• . __diá¹-á¹-higatavÄ• desÅ«_ti diá¹-á¹-hig
diá¹-á¹-higatehi te pavattitÄ• . __ito paresa_nti ito sÄ• sanikehi paresaá¹ƒ aÃ±Ã±esaá¹ƒ. __
sabhÄ• vena, sayamevÄ• ti attho. __gacchantÄ«_ti pavattanti diá¹-á¹-hivÄ• daá¹ƒ paggayha
__parenÄ• _ti diá¹-á¹-higatikena. __nÄ«yantÄ«_ti diá¹-á¹-hivÄ• dasaá¹…gaá¹‡hane uyyojÄ«
``tatthÄ• â€™â€™ _tiÄ• di. __pabujjhitu_nti \Ne I 62/ pamÄ• daniddÄ• ya paá¹-ibujjhituá¹ƒ.
yathÄ• desitassa dhammassa kathitatÄ• ya, paá¹-ibujjhituá¹ƒ yoniso pavattiyamÄ• nattÄ• _

__hetunÄ• _ti Ã±Ä• yena. __kÄ• raá¹‡enÄ• _ti catusaccÄ• naá¹ƒ sambodhayuttiyÄ• . hattha
sabbaá¹ƒ Ã±eyyaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±Å«, teneva sabbaÃ±Ã±utÄ• bhisambodhena
paccekaá¹ƒ parehi asÄ• dhÄ• raá¹‡atÄ• ya visuá¹ƒ sayambhuÃ±Ä• á¹‡ena saccÄ• ni buddh
paropadesena catusaccaá¹ƒ bujjhatÄ«ti __catusaccabuddho_. tathÄ• hi so sayambhutÄ• y
catusaccabuddhoti vuccati. sutena sutamayaÃ±Ä• á¹‡ena khandhÄ• dibhedaá¹ƒ Ã±eyyaá¹ƒ
sabbaÃ±Ã±ubuddhapaccekabuddhe \Be I 70/ á¹-hapetvÄ• avasesÄ• aggasÄ• vakamahÄ•
vÄ«tarÄ• gÄ• __avasesÄ• khÄ«á¹‡Ä• savÄ• . tayopi purimÄ• vaá¹-á¹-anti_ sambuddhÄ• t
etenÄ• ti sannivÄ• so, caritaá¹ƒ. lokassa sannivÄ• so __lokasannivÄ• so, _ tasmiá¹ƒ. kÄ• ya
__visame_. satisammosena __visame vÄ• sattanikÄ• ye_. so hi visamayogato visamo. rÄ•
kilesajÄ• te_. taá¹ƒ visamaá¹ƒ pahÄ• ya taá¹ƒ visamaá¹ƒ ajjhupekkhitvÄ• __samaá¹ƒ_ sadi
purimakehi vÄ• sambuddhehi __samaá¹ƒ_ sadisaá¹ƒ __caranti_ vattanti.

appaá¹-ividitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. susammuá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<8> __susammuá¹-á¹-hÄ• _ti suá¹-á¹-hu ativiya sammuá¹-á¹-hÄ• . satta sekkhÄ• hi susam
kathaá¹ƒ pana te anadhigatÄ• naá¹-á¹-hÄ• nÄ• ma hontÄ«ti Ä• ha __ ``yathÄ• hÄ«â€™â€
adhigato assa. so vadantoti sambandho. __sesa_nti ``dhammÄ• â€™â€™ tiÄ• di. __purima
anantaragÄ• thÄ• ya vuttasadisameva.

susammuá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mÄ• nakÄ• masuttavaá¹‡á¹‡anÄ•

<9> seyyÄ• dibhedaá¹ƒ mÄ• naá¹ƒ appahÄ• ya taá¹ƒ paggayha vicaranto kÄ• mento nÄ• n
kÄ• mentassa icchantassÄ• â€™â€™ _ti. damati cittaá¹ƒ etenÄ• ti __damo, _ satisambojjha
samÄ• dhipakkhiko damo. manacchaá¹-á¹-hÄ• ni indriyÄ• ni dametÄ«ti __damo, _ indriyasa
pajahatÄ«ti __damo, _ paÃ±Ã±Ä• . upavasanavasena kÄ• yakammÄ• diá¹ƒ dametÄ«ti __da
kodhÅ«panÄ• hamakkhamÄ• nÄ• dike \Ne I 63/ dameti vinetÄ«ti __damo, _ adhivÄ• sanakl
``damoâ€™â€™ ti samÄ• dhipakkhikadhammÄ• naá¹ƒ eva adhippetattÄ• \Be I 71/. ``na mo
pÄ• á¹-ho. __asamÄ• hitassÄ• _ti samÄ• dhipaá¹-ikkhepo jotito.

maccudheyyassa pÄ• rataraá¹‡assa vuccamÄ• nattÄ• __ ``monanti catumaggaÃ±Ä• á¹‡aa
aÃ±Ã±ena taá¹ƒ sambhavati. __jÄ• nÄ• ti_ asammohapaá¹-ivedhavasena paá¹-ivijjhatÄ«ti a
etthÄ• ti __maccudheyyaá¹ƒ, _ khandhapaÃ±cakaá¹ƒ maraá¹‡adhammattÄ• . __tassevÄ• _
__pÄ• raá¹ƒ_ paratÄ«rabhÅ«taá¹ƒ nibbÄ• naá¹ƒ. __tareyyÄ• _ti ettha taraá¹‡aá¹ƒ nÄ• ma a
__ ``paá¹-ivijjheyya pÄ• puá¹‡eyyÄ• â€™â€™ _ti. tathÄ• hi vakkhati ``paá¹-ivedhataraá¹‡aa

nti. ``na tareyya na paá¹-ivijjheyya na pÄ• puá¹‡eyya vÄ• â€™â€™ ti ayamettha pÄ• á¹-ho y
``idaá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ tiÄ• divacanaá¹ƒ virujjheyya. __eko araÃ±Ã±e viharanto_ti
viharantoti attho.

kÄ• maá¹ƒ heá¹-á¹-himamaggehipi ekaccassa mÄ• nassa pahÄ• naá¹ƒ labbhati. aggamagg
pahÄ• nanti Ä• ha --- __ ``arahattamaggena navavidhamÄ• naá¹ƒ pajahitvÄ• â€™â€™ _ti.
appanÄ• samÄ• dhÄ«ti vuttaá¹ƒ __ ``upacÄ• rappanÄ• samÄ• dhÄ«hÄ«â€™â€™ _ti, na up
samÄ• dhimattaá¹ƒ sandhÄ• ya paccekaá¹ƒ vÄ• kyaparisamÄ• panassa ayujjanato. na hi ap
lokuttarajjhÄ• naá¹ƒ atthi. __ ``sucetasoâ€™â€™ _ti cittassa Ã±Ä• á¹‡asahitatÄ• ya lakkhaa
``Ã±Ä• á¹‡asampayuttatÄ• yÄ• â€™â€™ _tiÄ• di. tathÄ• hi vakkhati ``sucetasoti ettha citte
dassitÄ• â€™â€™ ti. __ ``sabbadhi vippamuttoâ€™â€™ _ti sabbesu bhavÄ• dÄ«su visaá¹ƒ
khandhÄ• dÄ«hi visaá¹ƒyutto hotÄ«ti vuttaá¹ƒ __ ``sabbesu khandhÄ• yatanÄ• dÄ«su vippa
pariÃ±Ã±Ä• paá¹-ivedho sacchikiriyapaá¹-ivedhena vinÄ• natthÄ«ti Ä• ha __ ``tebhÅ«maka
_nti.

mÄ• naá¹ƒ nissÄ• ya duccaritacaraá¹‡ato __mÄ• no nÄ• mÄ• yaá¹ƒ sÄ«labhedano_. __tas
sÄ«lapaá¹-ipakkhabhÄ• vato. __iminÄ• _ paá¹-ipakkhappahÄ• nakittanena. __adhicittasikkh
evÄ• ti adhippÄ• yo. ettha __cittenÄ• _ti su-saddena visesitacittena. __tasmÄ• _ti paÃ±Ã±Ä
__iminÄ• _ti ``sucetasoâ€™â€™ ti iminÄ• padena. adhisÄ«lasikkhÄ• adhicittasikkhÄ• adh
sÄ«lÄ• dÄ«nipi visesetvÄ• vuttÄ• ni. sambhave byabhicÄ• re ca visesanavisesitabbatÄ• ti t
``adhisÄ«laÃ±ca nÄ• ma sÄ«le sati hotÄ«â€™â€™ _tiÄ• diá¹ƒ vatvÄ• tadubhayaá¹ƒ \Be I 7
``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. paá¹-hamanayo saá¹…karavasena pavattoti asaá¹…ka
``apicÄ• â€™â€™ _tiÄ• dinÄ• \Ne I 64/ dutiyanayo vutto. __ ``samÄ• pannÄ• â€™â€™ _ti
patthayantenÄ• â€™â€™ ti Ä• netvÄ• sambandho. vipassanÄ• ya pÄ• dakabhÄ• vaá¹ƒ an
nibbattanÄ• divasena samÄ• pannÄ• ti ayamattho purimanayato viseso. adhipaÃ±Ã±Ä• ya
natthÄ«ti sÄ• anuddhaá¹-Ä• . __samodhÄ• netvÄ• _ti pariyÄ• yato sarÅ«pato ca saá¹…gah
tissannaá¹ƒ kathitattÄ• eva sikkhattayasaá¹…gahaá¹ƒ sakalasÄ• sanaá¹ƒ kathitaá¹ƒ hotÄ««

mÄ• nakÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. araÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<10> __santakilesÄ• na_nti vÅ«pasantakilesapariá¸·Ä• hÄ• naá¹ƒ. yasmÄ• sÄ«lÄ• diguá¹
bhayasantaÃ±ca upÄ• dÄ• ya paá¹‡á¸• itÄ• ``santoâ€™â€™ ti vuccanti, tasmÄ• vuttaá¹ƒ
vÄ• â€™â€™ _ti. tenÄ• ha __ ``santo haveâ€™â€™ _tiÄ• di. __seá¹-á¹-hacÄ• rÄ«na_nti se
carantÄ• naá¹ƒ. yasmÄ• puthujjanakalyÄ• á¹‡ato paá¹-á¹-hÄ• ya bhikkhu maggabrahmacar
tasmÄ• Ä• ha __ ``maggabrahmacariyavÄ• saá¹ƒ vasantÄ• naâ€™â€™ _nti. ariyÄ• naá¹ƒ
vattabbameva natthi. __mÅ«lakammaá¹-á¹-hÄ• na_nti pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naá¹ƒ

nÄ• nÄ• rammaá¹‡esu pavattacittasantati. sÄ• hi vikkhepabyÄ• kulatÄ• ya appasannÄ• sa
visabhÄ• gasantati. __okkamatÄ«_ti samÄ• dhisabhÄ• gÄ• cittasantati samathavÄ«thiá¹ƒ a
pasÄ«datÄ«_ti kammaá¹-á¹-hÄ• naniratá¹ƒ bhÄ• vanÄ• cittá¹ƒ sandhÄ• yÄ• ha, taá¹ƒ pas
__lohitá¹ƒ pasÄ«datÄ«_ti cittakÄ• lussiyassÄ• bhÄ• vato lohitá¹ƒ anÄ• vilá¹ƒ hoti. __par
kÄ• raá¹‡assa parisuddhabhÄ• vato. __tÄ• laphalamukhassa viya mukhassa vaá¹‡á¹‡o hot
pamuttapadena yojetabbo. evaÃ±hi cassa pamuttaggahaá¹‡á¹ƒ samatthitá¹ƒ hoti tÄ• laph
vaá¹‡á¹‡asampadÄ• sadisattÄ• . tibhÅ«mako __eva tebhÅ«mako_.

__atÄ«taá¹ƒ nÄ• nusocanti_ atÄ«taá¹ƒ paccayalÄ• bhá¹ƒ lakkhaá¹‡á¹ƒ katvÄ• na socan
jappanataá¹‡hÄ• ya vasena na parikappantÄ«ti Ä• ha __ ``na patthentÄ«â€™â€™ _ti \Be I
itarÄ«tarena. __taá¹…khaá¹‡e laddhenÄ• _ti sannidhikÄ• raparibhogÄ• bhÄ• vamÄ• ha. __
tippakÄ• rena hetunÄ• , tilakkhaá¹‡asantosanimittanti attho.

__vinÄ• sa_nti vinÄ• sanahetuá¹ƒ. vinassanti etehÄ«ti __vinÄ• so, _ lobhadosÄ• tadekaá¹
\Ne I 65/. arÅ«pakÄ• yassa viya rÅ«pakÄ• yassapi visesato sukkhabhÄ• vakÄ• raá¹‡anti Ä•
kÄ• raá¹‡advayenÄ• â€™â€™ _ti. __luto_ti lÅ«no.

araÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

naá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nandanavaggo

1. nandanasuttavaá¹‡á¹‡anÄ•

<11> ``tatra bhagavÄ• â€™â€™ ti vutte na tathÄ• byaÃ±janÄ• naá¹ƒ siliá¹-á¹-hatÄ• , yathÄ
bhagavÄ• â€™â€™ ti vutteti Ä• ha __ ``byaÃ±janasiliá¹-á¹-hatÄ• vasenÄ• â€™â€™ _ti. __p
parisÄ• ya jeá¹-á¹-hake, ye tassÄ• desanÄ• ya visesato bhÄ• janabhÅ«tÄ• . __parisajeá¹-á
catuparisajeá¹-á¹-hake bhikkhÅ«. catunnaá¹ƒ hi parisÄ• naá¹ƒ jeá¹-á¹-hÄ• bhikkhuparisÄ•
__Ä• mantesÄ«_ti sambodhesi, sambodhanaÃ±ca jÄ• nÄ• pananti Ä• ha __ ``jÄ• nÄ• pesÄ
garugÄ• ravasappatissavavacanametaá¹ƒ, atthato pana __bhadante_ti bhaddaá¹ƒ tava hotu
niá¹-á¹-hÄ• napariyosÄ• nattÄ• paresaÃ±ca santatÄ• vahattÄ• . __bhagavato paccassosu_
sÄ• mivacanaá¹ƒ Ä• mantanameva sambandhiatthapadaá¹ƒ apekkhatÄ«ti adhippÄ• yenÄ•
patiassosuâ€™â€™ _nti. __bhagavato_ti pana idaá¹ƒ patissavanasambandhena sampadÄ•
``devadattassa paá¹-issuá¹‡Ä• tÄ«â€™â€™ ti. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ nidÄ• nav
Ä• disuttavaá¹‡á¹‡anÄ• yaá¹ƒ Ä• gamissati.

__tÄ• vatiá¹ƒsakÄ• yo_ti tÄ• vatiá¹ƒsasaÃ±Ã±ito devanikÄ• yo. __dutiyadevaloko_ti chasu

devaloko. tettiá¹ƒsa janÄ• sahapuÃ±Ã±akÄ• rino tattha uppannÄ• , taá¹ƒsahacaritaá¹-á¹-hÄ
__tÄ• vatiá¹ƒsaá¹ƒ_ \Be I 74/, tannivÄ• sinopi tÄ• vatiá¹ƒsanÄ• makÄ• sahacaraá¹‡aÃ±Ä•
mÄ• á¹‡avenÄ• â€™â€™ _tiÄ• di. ayaá¹ƒ pana kecivÄ• do byÄ• panno hotÄ«ti taá¹ƒ aroce
vuttaá¹ƒ. byÄ• pannataá¹ƒ dassento __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. tathÄ•
niddosaá¹ƒ padaá¹ƒ hotÄ«â€™â€™ ti. __nÄ• mapaá¹‡á¹‡attiyevÄ• _ti atthanirapekkhattÄ•

__taá¹ƒ vana_nti taá¹ƒ upavanaá¹ƒ. paviá¹-á¹-he paviá¹-á¹-he dukkhappattepi attano sampa
pageva \Ne I 66/ adukkhappatteti dassetuá¹ƒ __ ``paÃ±casu hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ
pakoá¹-á¹-havÄ• rena pavesitÄ• nampÄ«ti adhippÄ• yo. cavanakÄ• leyeva thokaá¹ƒ dissam
te sandhÄ• ya __ ``himapiá¹‡á¸• o viya vilÄ«yantÄ«â€™â€™ _ti vuttaá¹ƒ. ye pana adissam
antaradhÄ• yanti, te sandhÄ• ya __ ``dÄ«pasikhÄ• viya vijjhÄ• yantÄ«â€™â€™ _ti vuttanti
pakatiyÄ• somanassitaá¹ƒ domanassitaÃ±ca. __nandane_ti evaá¹ƒanvatthanÄ• make uyyÄ
``devatÄ• â€™â€™ ti vacanaá¹ƒ upÄ• dÄ• ya itthiliá¹…gavasena vuttaá¹ƒ. devaputto hi so.

divi bhavattÄ• dibbÄ• ti Ä• ha __ ``devaloke nibbattehÄ«â€™â€™ _ti. kÄ• metabbatÄ• ya
aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹ƒkiá¹‡á¹‡asabhÄ• vatÄ• ya __kÄ• makoá¹-á¹-hÄ• sehi_. __upet
__paricÄ• rayamÄ• nÄ• _ti pariramamÄ• nÄ• . idaÃ±hi padaá¹ƒ apekkhitvÄ• ``kÄ• maguá¹
karaá¹‡avacanaá¹ƒ, purimÄ• ni apekkhitvÄ• sahayoge. ramamÄ• nÄ• carantÄ«ti katvÄ• v
_ti. __paricÄ• rayamÄ• nÄ• _ti vÄ• parito samantato cÄ• rayamÄ• nÄ• ti atthoti Ä• ha __ ``
saÃ±cÄ• rayamÄ• nÄ• â€™â€™ _ti. paá¹-hamanaye hi anubhavanattho paricaraá¹‡asaddo
__so panÄ• _ti ``tÄ• yaá¹ƒ velÄ• yaâ€™â€™ nti vuttakÄ• lo. __adhunÄ• _ti sampati. so vica
__kÄ• maguá¹‡ehÄ«_ti hetumhi karaá¹‡avacanaá¹ƒ. __ovuto_ti yathÄ• taá¹ƒ na Ã±Ä• yati,
__nivuto pariyonaddho_ti tasseva vevacanaá¹ƒ. tenÄ• ha __ ``lokÄ• bhibhÅ«toâ€™â€™ _ti
seá¹-á¹-haá¹ƒ ``aggohamasmi lokassÄ• â€™â€™ tiÄ• dinÄ• (DN II 31; MN III 207) __bhÄ•

kevalaá¹ƒ \Be I 75/ dassanaá¹ƒ kimatthiyanti Ä• ha --- __ ``ye ... pe ... vasenÄ• â€™â€™ _
nandanavane avaá¹-á¹-hitakÄ• mabhÄ• gÄ• nubhavanavasenÄ• ti attho. __naradevÄ• na_n
tenÄ• ha __ ``devapurisÄ• naâ€™â€™ _nti. appakaá¹ƒ adhikaá¹ƒ Å«naá¹ƒ vÄ• gaá¹‡anÅ«
``tikkhattuá¹ƒ dasannaâ€™â€™ _nti vuttaá¹ƒ. ``tettiá¹ƒsÄ• naâ€™â€™ nti hi vattabbe ayaá
__parivÄ• rasaá¹…khÄ• tena, _ na kittisaá¹…khÄ• tenÄ• ti adhippÄ• yo. sÄ«lÄ• cÄ• rÄ• dig
``tÄ• vatiá¹ƒsÄ• devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™â€™ ti evamÄ
avisesetvÄ• va __ ``yasena sampannÄ• naâ€™â€™ _nti sakkÄ• vattuá¹ƒ.

__ariyasÄ• vikÄ• _ti sotÄ• pannÄ• . ``sakadÄ• gÄ• minÄ«â€™â€™ ti keci. __adhippÄ• yaá
tvaá¹ƒ andhabÄ• le maÃ±Ã±asi, dhammasabhÄ• vo evaá¹ƒ na hotÄ«ti tassÄ• devatÄ• ya a
ekantato sukhaá¹ƒ nÄ• ma nibbÄ• nameva. kÄ• mÄ• hi dukkhÄ• vipariá¹‡Ä• madhammÄ•
__tassÄ• adhippÄ• yaá¹ƒ paá¹-ikkhipitvÄ• _. kÄ• maá¹ƒ catutthabhÅ«makÄ• pi saá¹…khÄ•
sammasanÅ«pagÄ• na hontÄ«ti __tebhÅ«maka_ggahaá¹‡aá¹ƒ sammasanayoggena. __hu

paccayasamavÄ• yena bhavitvÄ• uppajjitvÄ• . etena nesaá¹ƒ bhÄ• vabhÄ• go dassito. __a
sarasanirodhabhÅ«tena viddhaá¹ƒsanabhÄ• vena.

__aniccÄ• _ addhuvÄ• , tato eva ``mayhaá¹ƒ ime sukhÄ• â€™â€™ ti vÄ• na iccÄ• ti __anic
__uppÄ• davayasabhÄ• vÄ• _ti khaá¹‡e khaá¹‡e uppajjananirujjhanasabhÄ• vÄ• . tenÄ• ha
vevacanaâ€™â€™ _nti. purimassa vÄ• pacchimaá¹ƒ kÄ• raá¹‡avevacananti Ä• ha __ ``yas
__tadanantarÄ• _ti tesaá¹ƒ uppÄ• davayÄ• naá¹ƒ antare. __vemajjhaá¹-á¹-hÄ• na_nti á¹-hit
pana ``saá¹…khÄ• rÄ• naá¹ƒ á¹-hiti natthÄ«â€™â€™ ti vadanti, tesaá¹ƒ taá¹ƒ micchÄ• . yat
uppÄ• dÄ• vatthÄ• ya bhinnÄ• bhaá¹…gÄ• vatthÄ• icchitÄ• , aÃ±Ã±athÄ• aÃ±Ã±aá¹ƒ upp
Ä• pajjati, evaá¹ƒ uppannassa bhaá¹…gÄ• bhimukhÄ• vatthÄ• icchitabbÄ• , sÄ• va á¹-hitik
bhijjatÄ«ti sakkÄ• viÃ±Ã±Ä• tunti. __vÅ«pasamasaá¹…khÄ• ta_nti accantaá¹ƒ vÅ«pasamas
sukhaá¹ƒ, _ na tayÄ• adhippetÄ• kÄ• mÄ• ti adhippÄ• yo.

nandanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nandatisuttavaá¹‡á¹‡anÄ•

<12> __nandatÄ«_ti \Be I 76/ ettha nandanaá¹ƒ sappÄ«tikakÄ• mataá¹‡hÄ• kiccanti Ä• ha
_ti, tasmÄ• kÄ• maparitosena haá¹-á¹-hatuá¹-á¹-ho hotÄ«ti attho. __puttimÄ• _ti puttavÄ• .
mÄ• -saddoti Ä• ha __ ``bahuputtoâ€™â€™ _ti. bahuputtatÄ• gahaá¹‡ena idaá¹ƒ payojana
hÄ«â€™â€™ _tiÄ• dimÄ• ha. __pÅ«rentÄ«_ti padaá¹ƒ apekkhitvÄ• __dhaÃ±Ã±assÄ• _ti s
imamatthaá¹ƒ sandhÄ• yÄ• ha, evaá¹ƒadhippÄ• yo hutvÄ• ti attho. __gosÄ• miko_ti gomÄ•
__gorasasampatti_nti gorasehi nipphajjanasampattiá¹ƒ. __upadhÄ«_ti paccattabahuvacana
nipÄ• to. nandayanti pÄ«tisomanassaá¹ƒ janayantÄ«ti __nandanÄ• _. kÄ• maá¹ƒ dukkhass
nippariyÄ• yato kÄ• mÄ• ``upadhÄ«â€™â€™ ti vattabbataá¹ƒ arahanti, tassÄ• pana devat
``sukhassa adhiá¹-á¹-hÄ• nabhÄ• vatoâ€™â€™ _ti. kilesavatthuhetukattÄ• sesapadadvaya
saá¹ƒsÄ• radukkhaá¹ƒ kilesahetukaá¹ƒ, visesato pana pÄ• padhammÄ• apÄ• yÅ«papattiá¹
``kilesÄ• pi apÄ• yadukkhassa adhiá¹-á¹-hÄ• nabhÄ• vatoâ€™â€™ _ti. __upasaá¹ƒharamÄ
manussajÄ• tikopi dullabhaghÄ• sacchÄ• danatÄ• ya \Ne I 68/ dukkhabahulo peto viyÄ• ti _
manussajÄ• tikopi vuttarÅ«po anatthapÄ• tito parehi hiá¹ƒsito samÄ• no nerayiko viyÄ• ti __

__phalena_ rukkhato __phalaá¹ƒ_ pÄ• tento viya. __tatheva navahÄ• kÄ• rehÄ«_ti yathÄ•
nÄ• samaraá¹‡abhedanavasena puttimÄ• puttanimittaá¹ƒ, tatheva gomÄ• gonimittaá¹ƒ soc
kÄ• maguá¹‡opadhÄ«pi naraá¹ƒ socentÄ«ti yojanÄ• . __tassÄ• _ti yo uttari anugijjhati tassa
jÄ• takÄ• macchandassa. __jantuno_ti sattassa. __parihÄ• yanti ce_ vinassanti ce. __sallav
viddho viya. __ruppatÄ«_ti vikÄ• raá¹ƒ Ä• pajjati, socatÄ«ti attho. __narassa socanÄ• _ sok
__upadhayo natthÄ«_ti kÄ• maá¹ƒ kilesÄ• bhisaá¹…khÄ• rÅ«padhayo tÄ• va khÄ«á¹‡Ä• sa
nirodhitattÄ• , khandhÅ«padhayo pana kathanti? tepi tassa saupÄ• disesakÄ• lepi aá¹-á¹-hu

santeva, ayaÃ±ca anupÄ• disesakÄ• le. tenÄ• ha __ ``so nirupadhi mahÄ• khÄ«á¹‡Ä• savo

nandatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. natthiputtasamasuttavaá¹‡á¹‡anÄ•

<13> puttapemaá¹ƒ \Be I 77/ puttaggahaá¹‡ena gahitaá¹ƒ uttarapadalopenÄ• ti Ä• ha __ ``
_nti. __gosamita_nti gohi samaá¹ƒ kataá¹ƒ. tenÄ• ha __ ``gohi samaâ€™â€™ _nti. sÅ«riyas
__sÅ«riyasamÄ• _. avayavasambandhe cetaá¹ƒ sÄ• mivacanaá¹ƒ. avayavo cettha Ä• bhÄ•
``anantaraá¹ƒ Ä• bhÄ• â€™â€™ ti vuccamÄ• nattÄ• ti Ä• ha __ ``sÅ«riyÄ• bhÄ• ya samÄ•
saranti savantÄ«ti __sarÄ• , _ mahantÄ• jalÄ• sayÄ• . __sabbe te samuddaparamÄ• _ orin
adiá¹-á¹-haparatÄ«rattÄ• tassa.

__natthi attasamaá¹ƒ pema_nti gÄ• thÄ• ya paá¹-hamagÄ• thÄ• yaá¹ƒ vuttanayena attho v
pemaá¹ƒ nÄ• ma natthÄ«ti ayamattho. anudakakantÄ• re ghammasantÄ• paá¹ƒ asahantiyÄ
kandantaá¹ƒ bhÅ«miyaá¹ƒ nipajjÄ• petvÄ• tassa upari á¹-hatvÄ• mataitthivatthunÄ• dÄ«p
``mÄ• tÄ• pitÄ• dayo hi chaá¸• á¸• etvÄ• pi puttadhÄ«tÄ• dayoâ€™â€™ _ti. tathÄ• cÄ• ha

``sabbÄ• disÄ• anuparigamma cetasÄ• ,

nevajjhagÄ• piyataramattanÄ• kvaci.

evaá¹ƒ \Ne I 69/ piyo puthu attÄ• paresaá¹ƒ,

tasmÄ• na hiá¹ƒse paramattakÄ• moâ€™â€™ ti || (SN a I 119; Ud 41; Nett 113).

__dhaÃ±Ã±ena samaá¹ƒ dhanaá¹ƒ nÄ• ma natthi, _ yasmÄ• tappaá¹-ibaddhÄ• Ä• hÄ• rÅ«
jÄ«vitavutti. __tathÄ• rÅ«pe kÄ• le_ti dubbhikkhakÄ• le. __ekadesaá¹ƒyeva obhÄ• santÄ«_t
catÅ«su mahÄ• dÄ«pesu obhÄ• saá¹ƒ phariuá¹ƒ asamatthattÄ• sÅ«riyassapi, pageva itare
udayabbayassa Ã±Ä• á¹‡Ä• nubhÄ• vena sakalajÄ• tikhettaá¹ƒ ekÄ• lokaá¹ƒ ahosÄ«ti Ä• h
sakkotÄ«â€™â€™ _ti. __tamaá¹ƒ vidhamatÄ«_ti pubbenivÄ• saÃ±Ä• á¹‡Ä• dayo paÃ±Ã±Ä
tamanavasesaá¹ƒ byÄ• petvÄ• ekappahÄ• rena pavattanato. __ ``vuá¹-á¹-hiyÄ• pana pava
Ä• bhassarabhavanÄ• â€™â€™ _ti pacuravasena vuttaá¹ƒ.

natthiputtasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. khattiyasuttavaá¹‡á¹‡anÄ•

<14> khettato \Be I 78/ vivÄ• dÄ• satte tÄ• yatÄ«ti __khattiyo_. __vadati_ devatÄ• attano
__dvipadÄ• dÄ«na_nti __Ä• di_-saddena catuppadabhariyaputtÄ• gahitÄ• . __buddhÄ• da
Ä• jÄ• nÄ«yasussÅ«sabhariyassavaputtÄ• . __dvipadÄ• naá¹ƒ seá¹-á¹-ho_ti ettha dvipadÄ•
nÄ• yaá¹ƒ niyamo icchito, seá¹-á¹-ho evÄ• ti pana icchito, tasmÄ• sambuddho dvipadesu a
uppajjanato seá¹-á¹-ho eva sabbesampi uttaritarassa abhÄ• vatoti ayamettha attho. tenÄ• h
panesÄ• â€™â€™ _tiÄ• di. kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ Ä• jÄ• nÄ• tÄ«ti __Ä• jÄ• nÄ«yo. ga
temissati, evaá¹ƒ vÄ• á¸·aá¹ƒ gaá¹‡hÄ• petha. ``asussÅ«sÄ• â€™â€™ ti keci paá¹-hanti. __
sappaá¹-issavo hutvÄ• vacanasampaá¹-icchako.

khattiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¹‡amÄ• nasuttavaá¹‡á¹‡anÄ•

<15> __á¹-hite majjhanhike_ti pubbaddhaá¹ƒ nikkhamitvÄ• aparaddhaá¹ƒ appatvÄ• á¹-hita
__sannisÄ«vesÅ«_ti parissamavinodanatthaá¹ƒ sabbaso sannisÄ«dantesu. da-kÄ• rassa hi
niddeso. tenÄ• ha __ ``sannisinnesu vissamamÄ• nesÅ«â€™â€™ _ti. __sabbasattÄ• na_nt
Ä• hÄ• rÅ«pajÄ«vitasattÄ• naá¹ƒ \Ne I 70/ ghammatÄ• pane santattakÄ• yÄ• naá¹ƒ __iriyÄ•
á¹-hÄ• nÄ• diiriyÄ• pathassa asamatthakÄ• lo. __saá¹‡ati viyÄ• _ti saddaá¹ƒ karoti viya, yat
mahÄ• vanaá¹ƒ vakkhamÄ• nanayena. tenÄ• ha __ ``tappaá¹-ibhÄ• gaá¹ƒ nÄ• metaâ€™â€
randhajÄ• takÄ«cakamahÄ• veá¸·upabbÄ• naá¹ƒ. __dutiyakaá¹ƒ_ sahÄ• yaá¹ƒ alabhantÄ«
evamÄ• ha. __anappakaá¹ƒ sukha_nti vipulaá¹ƒ uá¸·Ä• raá¹ƒ vivekasukhaá¹ƒ.

ekavihÄ• ratÄ• ya __suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa_. tena kÄ• yavivekaá¹ƒ dasseti. a
niccasaÃ±Ã±Ä• dippahÄ• nena __santacittassa_. tena cittavivekaá¹ƒ dasseti. saá¹ƒsÄ• re b
__bhikkhuno_ ubhayavivekasampannassa, tato \Be I 79/ eva uttariá¹ƒ manussadhammato r
__amÄ• nusÄ« ratÄ«_ti bhÄ• vanÄ• rati. __purato_ti purimabhÄ• ge. __pacchato_ti pacchim
__purato_ti vÄ• anÄ• gate, anÄ• gataá¹ƒ Ä• rabbhÄ• ti attho. __pacchato_ti atÄ«te atÄ«taá
paá¹-ipattiyÄ• vibÄ• dhanato. __paro_ti kodho cittapaá¹-idussanatÄ• ya. na paroti __aparo,
vijjati_. etena anÄ• gatappajappanÄ• ya atÄ«tÄ• nusocanÄ• ya ca abhÄ• vaá¹ƒ dasseti. __a
nÄ«varaá¹‡ajeá¹-á¹-hakassa kÄ• macchandassa vigamena vikkhambhitanÄ«varaá¹‡assa jh
phÄ• suvihÄ• ro hoti. __ekassa vasato vane_ti taá¹‡hÄ• dutiyikÄ• bhÄ• vena ekassa araÃ±
__sesaá¹ƒ tÄ• disamevÄ• _ti sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paá¹-hamagÄ• thÄ• yaá¹

saá¹‡amÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. niddÄ• tandÄ«suttavaá¹‡á¹‡anÄ•

<16> pacchime mÄ• se pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto catugguá¹‡aá¹ƒ

paÃ±Ã±apetvÄ• dakkhiá¹‡ena passena sato sampajÄ• noti ettakaá¹ƒ pÄ• á¹-haá¹ƒ saá¹…k
okkamitÄ• â€™â€™ _ti vuttaá¹ƒ. kiriyÄ• mayacittehi avomisso bhavaá¹…gasoto __abyÄ• k
khÄ«á¹‡Ä• savÄ• naá¹ƒ uppajjanÄ• rahÄ• , tassÄ• pubbabhÄ• gÄ• parabhÄ• gesu ... pe ...
idhÄ• dhippetÄ• niddÄ• , sÄ• akhÄ«á¹‡Ä• savÄ• naá¹ƒ yebhuyyena aniyatakÄ• lÄ• , tabbi
dassento __ ``aticchÄ• ta ... pe ... Ä• gantukaá¹ƒ Ä• lasiyaâ€™â€™ _nti Ä• ha. kÄ• yÄ• lasi
paá¹-ipakkhabhÅ«tÄ• cattÄ• ro akusalakkhandhÄ• __tandÄ«_ nÄ• ma. __tandÄ«_ti sabhÄ
Ä• kÄ• raniá¹ƒddeso. __tandÄ«manatÄ• _ti tandÄ«bhÅ«tacittatÄ• . __Ä• lasya_nti alasabhÄ
__Ä• lasyÄ• yitatta_nti alasabhÄ• vappatti. __kÄ• yavijambhanÄ• _ti kÄ• yassa vinÄ• manÄ
ukkaá¹‡á¹-hitatÄ• _ti akusalapakkhiyÄ• \Ne I 71/ anabhirati. __bhattakilamatho_ti yathÄ• vu
bhattavatthukassa Ä• hÄ• rassa vasena sarÄ«re uppajjanakakhedo. __upakkiliá¹-á¹-ho_ti pa
dubbalÄ«karaá¹‡ena upakkiliá¹-á¹-hacitto. cittassa asamÄ• hitattÄ• __nivÄ• ritapÄ• tubhÄ•
jotanaá¹ƒ nÄ• ma uppajjanamevÄ• ti Ä• ha __ ``na jotati_ \Be I 80/, __na pÄ• tubhavatÄ«ti a
ariyamaggo jotiajotinÄ• mo pavattati.

__maggasahajÄ• tavÄ«riyenÄ• _ti lokiyalokuttaramaggasahajÄ• tavÄ«riyena. missakamagg
__nÄ«haritvÄ• _ti nÄ«haraá¹‡ahetu. hetuattho hi ayaá¹ƒ __tvÄ• _-saddo ``paÃ±Ã±Ä• ya cas
(MN I 271) viya. tena ``maggo visujjhatÄ«â€™â€™ ti vacanaá¹ƒ samatthitaá¹ƒ hoti. ``ariyam
visujjhatÄ«â€™â€™ ti keci paá¹-hanti.

niddÄ• tandÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dukkarasuttavaá¹‡á¹‡anÄ•

<17> dukkhaá¹ƒ titikkhanti __duttitikkhaá¹ƒ_. taÃ±ca dukkhamaá¹ƒ dussahanaá¹ƒ Ä• rambh
anuyuÃ±janavasena duttitikkhanti. __abyattenÄ• _ti sÄ• maÃ±Ã±assa upakÄ• rÄ• nupakÄ•
veyyattiyasaá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya abhÄ• vato na byattena. tenÄ• ha __ ``bÄ• lenÄ
sati samaá¹‡oti vuccati, taá¹ƒ sÄ• maÃ±Ã±anti Ä• ha __ ``samaá¹‡adhammoâ€™â€™ _ti. _
duttitikkhaÃ±ca, abyattena ca sÄ• maÃ±Ã±aâ€™â€™ nti iminÄ• gÄ• thaddhena __idaá¹ƒ c
vuccamÄ• naá¹ƒ atthajÄ• taá¹ƒ dasseti. __abhidanta_nti abhibhavanadantaá¹ƒ, uparidantan
musalaá¹ƒ viya udukkhalaá¹ƒ visesato kassaci khÄ• danakÄ• le abhibhuyya vattati. __Ä• dh
nippÄ«á¸·anavaseneva á¹-hapetvÄ• . __tÄ• luá¹ƒ Ä• haccÄ• _ti tÄ• lupadesamÄ• hanitvÄ•
kusalacittena. __citta_nti akusalacittaá¹ƒ. __abhiniggaá¹‡hitvÄ• _ti yathÄ• atisamudÄ• cÄ•
vibÄ• dhanavasena niggahetvÄ• . __Ä• pÄ• á¹‡akoá¹-ika_nti pÄ• á¹‡akoá¹-ipariyosÄ• naá¹ƒ
sambÄ• dhetÄ«ti __sambÄ• dho, _ antarÄ• yiko. __bahÅ« parissayÄ• _ti ayoniso kÄ• mavit

pajjati cittametthÄ• ti padaá¹ƒ, Ä• rammaá¹‡aá¹ƒ. iriyÄ• pathaá¹ƒ eva padaá¹ƒ __iriyÄ• path

gÄ«vÄ• \Be I 81/ cattÄ• ro pÄ• dÄ• ti __gÄ«vapaÃ±camÄ• ni. samodaha_nti vÄ• samodhÄ

Ä• ha --- __ ``samodahitvÄ• vÄ• â€™â€™ _ti, sammÄ• odhÄ• ya anto pavesetvÄ• ti attho
gocarajjhattaá¹ƒ vadati. __samodaha_nti samodahanto. __anissito_ti tebhÅ«makadhammes
dhammaá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ• bhinivesavasena anissito. __avihiá¹ƒsamÄ• no_ vihiá¹ƒsÄ
__ullumpanasabhÄ• vasaá¹‡á¹-hitenÄ• _ti sÄ«labyasanato uddharaá¹‡arÅ«pe saá¹‡á¹-hiten
attho. tenÄ• ha __ ``kÄ• ruÃ±Ã±ataá¹ƒ paá¹-iccÄ• â€™â€™ _ti.

dukkarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. hirÄ«suttavaá¹‡á¹‡anÄ•

<18> __nisedhetÄ«_ti nivÄ• reti pavattituá¹ƒ na deti. __pucchati_ devatÄ• . __apaharanto_
sabbena sabbaá¹ƒ akkosavatthu na hoti, evaá¹ƒ pariharantoti attho. __bujjhati_ sÄ• rathivid
nipÄ• taá¹ƒ na deti, _ Ä• jÄ• nÄ«yo hi yuttaá¹ƒ pajÄ• nÄ• ti. abhÅ«tena __abhÅ«takkosena
bÄ• lÄ• naÃ±ca janÄ• naá¹ƒ parÄ• pavÄ• de yuttapayuttabhÄ• vato. tenÄ• ha bhagavÄ• ---

``nindanti tuá¹‡himÄ• sÄ«naá¹ƒ, nindanti bahubhÄ• á¹‡inaá¹ƒ.

mitabhÄ• á¹‡impi nindanti, natthi loke aninditoâ€™â€™ ti || (Dhp 227).

__tanuyÄ• _ti vÄ• katipayÄ• . tenÄ• ha __ ``appakÄ• â€™â€™ _ti. __sadÄ• satÄ• _ti hirin
kÄ• raá¹‡avacanaá¹ƒ. __pappuyyÄ• _ti patvÄ• adhigantvÄ• . vÄ• nato nikkhantattÄ• __nib
asaá¹…khatadhÄ• tu.

hirÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kuá¹-ikÄ• suttavaá¹‡á¹‡anÄ•

<19> __anto_ti kucchiabbhantare. __vasanaá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti vasanabhÄ• vena.
kulÄ• cÄ• raá¹ƒ kulatantiá¹ƒ. __santÄ• nakaá¹-á¹-henÄ• _ti kulasantatiyÄ• bandhanabhÄ• v
sabbapadehi pucchitatthassa anujÄ• nanavasena __ ``ekaá¹ƒsavacane nipÄ• toâ€™â€™ _
posikÄ• mÄ• tucchÄ• mahÄ• pajÄ• pati mÄ• tÄ• evÄ• ti katvÄ• __ ``pahÄ• ya pabbajitatt
vuttaá¹ƒ. pahÄ• ya pabbajitattÄ• natthÄ«ti Ä• netvÄ• sambandho. puna mÄ• tukucchivÄ• s
vaá¹-á¹-amhi bandhanassa abhÄ• vo dÄ«pito hotÄ«ti na gahito. ayaá¹ƒ kira devatÄ• yathÄ•
buddhÄ• naá¹ƒ guá¹‡e na jÄ• nanti, evaá¹ƒ na jÄ• nÄ• ti, tasmÄ• __ ``mayÄ• sannÄ• haá¹
_tiÄ• dimÄ• ha.

kuá¹-ikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. samiddhisuttavaá¹‡á¹‡anÄ•

<20> tapanabhÄ• vena \Ne I 73/ tapanodakattÄ• __tapodÄ• _ti tassa rahadassa nÄ• maá¹
rahadassÄ• â€™â€™ _ti. __tato_ti nÄ• gabhavane udakarahadato tapodÄ• nÄ• ma nadÄ«
bhÅ«mitalaá¹ƒ Ä• rohati. ``edisÄ• jÄ• tÄ• â€™â€™ ti vacanaseso. __petaloko_ti lohakumb
vadanti. rahadassa pana Ä• dito pabbatapÄ• davanantaresu bahÅ« petÄ• viharanti, svÄ• y
__petavatthupÄ• á¸·iyÄ• _ __lakkhaá¹‡asaá¹ƒyuttena_ ca dÄ«petabbo. __yatÄ• ya_nti yato
__sÄ• todako_ti madhurodako. __setodako_ti parisuddhodako, anÄ• vilodakoti attho. __tato

__samiddho_ti avayavÄ• naá¹ƒ sampuá¹‡á¹‡atÄ• ya saá¹ƒsiddhiyÄ• va sammÄ• iddho. te
_tiÄ• di. padhÄ• ne sammasanadhamme niyutto, taá¹ƒ vÄ• ettha atthÄ«ti __padhÄ• niko_.
suá¹-á¹-hapitadvÄ• ravÄ• tapÄ• naá¹ƒ, tesaá¹ƒ pidahanena __utuá¹ƒ gÄ• hÄ• petvÄ• _.

__pubbÄ• payamÄ• no_ti nhÄ• nato pubbabhÄ• ge viya vodakabhÄ• vaá¹ƒ Ä• pajjamÄ• no
paá¹-ikkhipitvÄ• vattaá¹ƒ dassetuá¹ƒ __ ``tattha ... pe ... na otaritabbaâ€™â€™ _nti paá¹-ha
__sabbadisÄ• palokanaá¹ƒ_ yathÄ• nhÄ• yanaá¹-á¹-hÄ• nassa manussehi vivittabhÄ• vajÄ
__khÄ• á¹‡uÄ• divavatthÄ• panaá¹ƒ_ cÄ«varÄ• dÄ«naá¹ƒ á¹-hapanatthaá¹ƒ udakasamÄ«pe
__ukkÄ• sanaá¹ƒ_ amanussÄ• naá¹ƒ apagamanatthaá¹ƒ. __avakujjaá¹-á¹-hÄ• naá¹ƒ_ taá¹.
ujukaá¹ƒ avivaá¹-akaraá¹‡atthaá¹ƒ. __cÄ«varapiá¹-á¹-heyeva á¹-hapetabbaá¹ƒ_ yattha vÄ•
aá¹-á¹-hapetvÄ• . __udakante_ti udakasamÄ«pe. __sinnaá¹-á¹-hÄ• na_nti sedagatapadeso.
sukkhÄ• panatthaá¹ƒ. __saá¹ƒharitvÄ• á¹-hapanaá¹ƒ_ puna sukhena gahetvÄ• nivÄ• sana
__nÄ• bhippamÄ• á¹‡amattaá¹ƒ_ __otaraá¹‡aá¹ƒ_ tÄ• vatÄ• udakapaá¹-icchÄ• dilakkhaá¹
anuá¹-á¹-hÄ• pentenÄ• _tiÄ• di saá¹ƒyatakÄ• ritÄ• dassanaá¹ƒ. __nivÄ• sanaá¹ƒ parikkhipit
kaá¹-ippadesassa yathÄ• parito hoti, evaá¹ƒ khipitvÄ• parivasitvÄ• .

__sarÄ«ravaá¹‡á¹‡opi vippasÄ«di_ sammadeva bhÄ• vanÄ• nussatimpi vindantassÄ• ti ad
niggahetu_nti kilesavasaá¹ƒ gataá¹ƒ attano cittaá¹ƒ niggaá¹‡hituá¹ƒ. __kÄ• mÅ«panÄ«tÄ• _
upagatacittÄ• . atha vÄ• kilesakÄ• mena there upanÄ«tacittÄ• .

__aparibhuÃ±jitvÄ• _ti ananubhotvÄ• . anubhavitabbanti atthato Ä• pannamevÄ• ti Ä• ha _
_ti \Ne I 74/. __bhikkhasÄ«_ti yÄ• casi. taÃ±ca bhikkhÄ• cariyavasenÄ• ti Ä• ha __ ``piá¹‡á¸
_ti. kÄ• maparibhogagarugamanakÄ• lo nÄ• ma visesato paá¹-hamayobbanÄ• vatthÄ• ti Ä•
``daharayobbanakÄ• loâ€™â€™ _ti. __obhaggenÄ• _ti majjhe saá¹ƒbhaggakÄ• yena. jiá¹‡á
kaá¹-iyaá¹ƒ kÄ• yo obhaggo hoti.

__vo_ti nipÄ• tamattaá¹ƒ ``ye hi vo ariyÄ• â€™â€™ tiÄ• dÄ«su viya. __sattÄ• na_nti sÄ• m
manussÄ• naá¹ƒ eva. __dehanikkhepana_nti kaá¸·evaraá¹-á¹-hapitaá¹-á¹-hÄ• naá¹ƒ. natthi
__animittÄ• , _ ``ettakaá¹ƒ ayaá¹ƒ jÄ«vatÄ«â€™â€™ tiÄ• dinÄ• saÃ±jÄ• nananimittarahitÄ

na Ã±Ä• yanti. __ito para_nti ettha __para_nti aÃ±Ã±aá¹ƒ kÄ• laá¹ƒ. tena orakÄ• lassapi sa
paramÄ• yuno orakÄ• le eva cettha paranti adhippetaá¹ƒ tato paraá¹ƒ sattÄ• naá¹ƒ jÄ«vitas
__vavatthÄ• nÄ• bhÄ• vato_ti kÄ• lavasena vavatthÄ• nÄ• bhÄ• vato. __vavatthÄ• na_nti c
asaá¹…karato vavatthÄ• naá¹ƒ, nicchayo vÄ• . __abbudapesÄ«_tiÄ• dÄ«su abbudakÄ• lo p
paccekaá¹ƒ yojetabbo. __kÄ• lo_ti idha pubbaá¹‡hÄ• divelÄ• adhippetÄ• . tenÄ• ha __publ
84/. idheva dehena patitabbanti sambandho. __anekappakÄ• rato_ti nagare jÄ• tÄ• naá¹ƒ g
nagare, vane jÄ• tÄ• naá¹ƒ janapade, janapade jÄ• tÄ• naá¹ƒ vanetiÄ• dinÄ• anekappakÄ•
gatito cutena. __idha_ imissaá¹ƒ gatiyaá¹ƒ. __yante yuttagoá¹‡o viyÄ• _ti yathÄ• yante yutt
nÄ• tivattati, evaá¹ƒ kÄ• lo gatipaÃ±cakanti evaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ veditabbaá¹ƒ

__ayaá¹ƒ kÄ• lo_ti ayaá¹ƒ maraá¹‡akÄ• lo. __pacchime kÄ• le_ti pacchime vaye. __tisso v
paá¹-hamÄ• dikÄ• tisso vayassa sÄ«mÄ• atikkantena. purimÄ• naá¹ƒ hi dvinnaá¹ƒ vayÄ• n
atikkamitvÄ• pacchimassa Ä• disÄ«maá¹ƒ atikkanto tathÄ• vutto. __ ``ayaÃ±hi samaá¹‡ad
kÄ• tuâ€™â€™ _nti vatvÄ• tamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``tadÄ• hÄ«â€™â€™ _
__gaá¹‡hitu_nti pÄ• á¸·ito atthato ca hadaye á¹-hapanavasena gaá¹‡hituá¹ƒ. __paribhuÃ±jit
vuttadhammapariharaá¹‡asukhaá¹ƒ anubhavituá¹ƒ. ekassa kathanato paá¹-hamaá¹ƒ gÄ• th
tasmiá¹ƒ niá¹-á¹-hite itaro dhammakathiko taá¹ƒyeva vitthÄ• rento dhammaá¹ƒ katheti, ayaá
__sarabhÄ• á¹‡adhammakathÄ• _. suttageyyÄ• nusÄ• rena yÄ• va pariyosÄ• nÄ• ussÄ• ra
__sarabhaÃ±Ã±adhammakathÄ• _. __ ``mÄ• maá¹ƒ kÄ• lo upaccagÄ• â€™â€™ _ti vadant
ayaá¹ƒ me kÄ• loâ€™â€™ ti katheti, tato paro ``pacchimavayo aÃ±Ã±o kÄ• loâ€™â€™ ti ka
vohaá¹ƒ ... pe ... tasmÄ• abhutvÄ• bhikkhÄ• mÄ«â€™â€™ _ti vadanto attanÄ• kataá¹ƒ pa
sÄ• nisaá¹ƒsaá¹ƒ katheti.

__taá¹ƒ_ \Ne I 75/ gÄ• ravakÄ• raá¹‡aá¹ƒ sandhÄ• ya. __eta_nti ``atha kho sÄ• devatÄ• p
patiá¹-á¹-hahitvÄ• â€™â€™ ti etaá¹ƒ vuttaá¹ƒ. __daharo tvantiÄ• dimÄ• ha_ lobhÄ• bhibhÅ«
__sabbasampattiyutto_ti bhogasampadÄ• parivÄ• rasampadÄ• ti sabbasampattÄ«hi yutto.
alaá¹…kÄ• rakaraá¹‡aá¹ƒ. __anikkÄ«á¸·itÄ• vÄ«_ti akÄ«á¸·itapubbo. kÄ«á¸·anaÃ±cettha kÄ
__ ``abhuttÄ• vÄ«â€™â€™ _ti. __akatakÄ• makÄ«á¸·o_ti akatakÄ• mÄ• nubhavanappayog
dissantÄ«ti sandiá¹-á¹-hÄ• , sandiá¹-á¹-hÄ• __eva sandiá¹-á¹-hikÄ• , _ attapaccakkhato sam
pakaá¹-á¹-ho kÄ• lo patto etesanti kÄ• likÄ• , te __kÄ• like_.

__cittÄ• nantara_nti \Be I 85/ icchitacittÄ• nantaraá¹ƒ, icchiticchitÄ• rammaá¹‡Ä• kÄ• reti at
``cittÄ• nantaraá¹ƒ icchiticchitÄ• rammaá¹‡Ä• nubhavanaá¹ƒ na sampajjatÄ«â€™â€™ _tiÄ•
laddhabbatÄ• yÄ• _ti anantaritasamÄ• dhicittÄ• nantaraá¹ƒ laddhabbaphalatÄ• ya. __samo
__sampannakÄ• massÄ• _ti samiddhakÄ• massa. __cittakÄ• rÄ• _ rÅ«palÄ• bhena, __pott
__rÅ«pakÄ• rÄ• _ dantarÅ«pakaá¹-á¹-harÅ«pa-loharÅ«pÄ• dikÄ• rakÄ• . __Ä• di_saddena
naá¹-Ä• dÄ«naá¹ƒ saá¹…gaho. __sesadvÄ• resÅ«_ti ettha gandhabbamÄ• lÄ• kÄ• rasÅ«pa

__so_ti samiddhitthero. __samohitasampattinÄ• _ti saá¹…gÄ• habhogÅ«pakaraá¹‡asampa
__pattabbadukkhassÄ• _ti kÄ• mÄ• naá¹ƒ Ä• pajjanarakkhaá¹‡avasena laddhabbassa kÄ•
__upÄ• yÄ• sassÄ• _ti daá¸·haparissamassa viratassa. ``vissÄ• tassÄ• â€™â€™ ti keci. __
``paccavekkhaá¹‡aÃ±Ä• á¹‡enÄ• â€™â€™ _ti keci paá¹-hanti. asukasmiá¹ƒ nÄ• ma kÄ• le
udikkhitabbo nassa kÄ• loti __akÄ• lo. etthÄ• _ti etesu navasu lokuttaradhammesu. __ehipa
passÄ• â€™â€™ ti evaá¹ƒ pavattavidhivacanaá¹ƒ. upanetabboti vÄ• upaneyyo, so eva __c
vidÅ«hi paá¹-ividdhasaccehi. te ekaá¹ƒsato ugghaá¹-itaÃ±Ã±Å«Ä• dayo hontÄ«ti Ä• ha __
``ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«hÄ«â€™â€™ _ti. ``paccattaâ€™â€™ nti etassa patiattanÄ«ti bl
gahetabboti Ä• ha __ ``attani attanÄ«â€™â€™ _ti.

__sabbapadehi sambandho_ti ``kathaá¹ƒ Ä• dÄ«navo ettha bhiyyo, kathaá¹ƒ akÄ• likoâ€™
paccekaá¹ƒ sambandho veditabbo.

__navo_ti taruá¹‡o na ciravasso. ye bhikkhunovÄ• dakalakkhaá¹‡appattÄ• , te sandhÄ• ya
paá¹-á¹-hÄ• ya theroâ€™â€™ _ti vuttaá¹ƒ. idha sÄ• sanaá¹ƒ nÄ• ma sikkhattayasaá¹…gaha
``dhammena_ \Ne I 76/ __hÄ«â€™â€™ _tiÄ• di. tattha dhammena vinayo ettha vinÄ• daá¹
__dhammavinayo_. dhammÄ• ya vinayo ettha na Ä• misatthanti dhammavinayo. dhammato
dhammavinayo. dhammo vÄ• bhagavÄ• dhammassÄ• mÄ« dhammakÄ• yattÄ• , tassa dh
takkikÄ• nanti dhammavinayo. dhamme vinayo na adhamme vinayo. dhammo ca so yathÄ•
paá¹-ipajjamÄ• ne satte apÄ• yesu apatamÄ• ne dhÄ• retÄ«ti, sabbe saá¹ƒkilesato vinetÄ«t
dhammavinayo. tenÄ• ha __ ``ubhayampetaá¹ƒ sÄ• sanasseva nÄ• maâ€™â€™ _nti.

__dhammavinayo_ti \Be I 86/ dhammena yutto vinayoti dhammavinayo Ä• jaÃ±Ã±aratho vi
vÄ• dhammavinayo, taá¹ƒ __dhammavinayaá¹ƒ_. dhammavinayÄ• naÃ±hi satthubhÄ• vava
dhammavinayattasaá¹ƒsiddhi dhammavinayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ visesanato. abhi
dhammavinayadvayasiddhi, desitapaÃ±Ã±attavacanato dhammavinayasiddhi. dhammo catu
sandassana-samÄ• dÄ• pana-samuttejana-sampahaá¹ƒsanavasena, vinayo catudhÄ• paÃ
parÄ• jitavasena. dhammacariyÄ• sakavisayo, vinayapaÃ±Ã±atti buddhavisayo. pariyÄ• ye
nippariyÄ• yena paÃ±Ã±atto vinayo. dhammadesanÄ• adhippÄ• yatthappadhÄ• nÄ• , vinay
vacanatthappadhÄ• nÄ• . paramatthasaccappadhÄ• no dhammo, sammutisaccappadhÄ• n
dhammo, payogasuddhipadhÄ• no vinayo.

kiriyadvayasiddhiyÄ• dhammavinayasiddhi. dhammena hi anusÄ• sanasiddhi, vinayena ov
dhammakathÄ• siddhi, vinayena ariyatuá¹‡hÄ«bhÄ• vasiddhi. sÄ• vajjadvayaparivajjanato d
dhammena hi visesato pakatisÄ• vajjapariccÄ• gasiddhi, vinayena paÃ±Ã±attisÄ• vajjaparic
gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡aguá¹‡advayasiddhi. bahus
pariyatti-pariyÄ• puá¹‡ana-dhammavihÄ• ra-vibhÄ• gato dhammadharavinayadharavibhÄ• g
dhammavinayadvayasiddhi, saraá¹‡advayasiddhiyÄ• dhammavinayadvayasiddhi. idha satt

saraá¹‡aá¹ƒ dhammo attÄ• ca. tattha dhammo suciá¹‡á¹‡o saraá¹‡aá¹ƒ. ``dhammo have ra
nti (Th 303; J I 10.102; I 15.385) hi vuttaá¹ƒ. sudanto attÄ• pi saraá¹‡aá¹ƒ ``attÄ• hi attano
(Dhp 160, 380) vacanato. tena vuttaá¹ƒ ``saraá¹‡advayasiddhiyÄ• dhammavinayasiddhÄ«â
dhammasiddhi, yato ca vinayasiddhi, tadubhayaá¹ƒ dassento Ä• ha --- __ ``dhammena hett
vuttÄ• ni, vinayena vinayapiá¹-akaâ€™â€™ _nti. __adhunÄ• Ä• gato_ idÄ• neva na cirasse

__mahante_ \Ne I 77/ __á¹-hÄ• ne á¹-hapetvÄ• _ti mahesakkhatÄ• dassanatthaá¹ƒ attano
mahantaá¹-á¹-hÄ• ne á¹-hapitabhÄ• vaá¹ƒ pavedetvÄ• . __mahatiyÄ• _ti upasaá¹…kamana
samÄ• ciá¹‡á¹‡Ä• ya. sabbepi kira nisÄ«dantÄ• taá¹ƒ á¹-hÄ• naá¹ƒ á¹-hapetvÄ• va nisÄ«da
__thirakaraá¹‡avasenÄ• _ti daá¸·hÄ«karaá¹‡avasena. ayaá¹ƒ kira devatÄ• Ã±Ä• á¹‡asamp
nÄ• yaá¹ƒ mÄ• naá¹ƒ appahÄ• ya \Be I 87/ mama desanaá¹ƒ paá¹-ivijjhituá¹ƒ sakkotÄ«ti mÄ
Ä• dito duviÃ±Ã±eyyaá¹ƒ kathento bhagavÄ• ``akkheyyasaÃ±Ã±inoâ€™â€™ tiÄ• dinÄ• tÄ
kÄ• likÄ• dibhÄ• vaá¹ƒ, dhammassa ca sandiá¹-á¹-hikÄ• dibhÄ• vaá¹ƒ vibhÄ• vento dve gÄ•

__akkheyyato_ti gihiliá¹…gapariyÄ• yanÄ• mavisesÄ• divasena tathÄ• tathÄ• akkhÄ• tabl
``kathÄ• naá¹ƒ vatthubhÅ«tatoâ€™â€™ _ti. __etesa_nti sattÄ• naá¹ƒ. __patiá¹-á¹-hitÄ• _ti p
paÃ±cannaá¹ƒ kÄ• masaá¹…gÄ• dÄ«naá¹ƒ vasena Ä• sattÄ• hontu, itaresaá¹ƒ pana katha
``idaá¹ƒ nu khoâ€™â€™ tiÄ• dinÄ• kaá¹…khato tattha Ä• satto eva nÄ• ma avijahanato, ta
vikkhepavatthusmiá¹ƒ, anusayÄ• naá¹ƒ pana Ä• sattabhÄ• ve vattabbameva natthi. __macc
maccubandhanaá¹ƒ, maraá¹‡adhammatanti attho. yasmÄ• apariÃ±Ã±Ä• tavatthukÄ• anat
yathÄ• ruci payojetabbÄ• , tattha tattha uparÅ«pari ca khipitÄ• ya Ä• á¹‡Ä• ya abbhantare e
vuttaá¹ƒ __ ``payogaá¹ƒ ... pe ... Ä• gacchantÄ«â€™â€™ _ti. yasmÄ• tebhÅ«makÄ• dham
kÄ• mÄ• , nesampi kÄ• lassa laddhabbatÄ• ya kÄ• likatÄ• idha akkheyyavacanena pavedit
``evamimÄ• ya gÄ• thÄ• ya kÄ• likÄ• kÄ• mÄ• kathitÄ• â€™â€™ _ti. sabbepi tebhÅ«makÄ
kÄ• likÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ tathÄ• sabhÄ• vatÄ• kathitÄ• . ayampi gÄ• thÄ• tadattham
kathitÄ• eva honti. ye ca sattÄ• paÃ±casu khandhesu diá¹-á¹-hitaá¹‡hÄ• divasena patiá¹-á
puriso, ahaá¹ƒ, mamÄ• â€™â€™ ti ca abhinivisiya kÄ• me paribhuÃ±janti, te maraá¹‡aá¹ƒ n
kÄ• mÄ• naá¹ƒ kÄ• likattho kathitoti Ä• ha __ ``kÄ• likÄ• kÄ• mÄ• kathitÄ• â€™â€™ _ti.

__ayaá¹ƒ Ã±Ä• tapariÃ±Ã±Ä• _ti rÅ«pÄ• rÅ«padhamme lakkhaá¹‡Ä• dito Ã±Ä• te katvÄ• p
__ ``evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• â€™â€™ _tiÄ• di. padaá¹-á¹-hÄ• naggahaá¹‡eneva cettha t
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ paccayo gahitoti paccayapariggahassapi saá¹…gaho daá¹-á
vÄ«maá¹ƒsati. __dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehÄ«_ti iminÄ• matthakappattaá¹ƒ mahÄ•
Ä• kÄ• rÄ• visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• ya vuttanayena veditabbÄ• . ``aniccÄ• nupa
pajahatÄ«â€™â€™ tiÄ• dinÄ• vipassanÄ• kkhaá¹‡epi ekadesena pahÄ• naá¹ƒ labbhateva
pahÄ• napariÃ±Ã±aá¹ƒ dassento \Ne I 78/ Ä• ha __ ``aggamaggena_ \Be I 88/ __ ... pe ... a
pahÄ• napariÃ±Ã±Ä• â€™â€™ _ti. tathÄ• ca Ä• ha __ ``evaá¹ƒ tÄ«hi pariÃ±Ã±Ä• hÄ«â€™

__akkhÄ• tÄ• ra_nti akkhÄ• tabbaá¹ƒ, na akkheyyakaá¹ƒ. tenÄ• ha __ ``kammavasena kÄ•
__kÄ• raka_nti ca sÄ• dhanamÄ• ha. __na maÃ±Ã±atÄ«_ti vÄ• maÃ±Ã±anaá¹ƒ nappavatte
khÄ«á¹‡Ä• savaá¹ƒ. atha vÄ• __taÃ±hi tassa na hotÄ«_ti taá¹ƒ kÄ• raá¹‡aá¹ƒ tassa khÄ«á
vijjati, __yena_ diá¹-á¹-hitaá¹‡hÄ• dikÄ• raá¹‡ena __akkheyyaá¹ƒ_ khandhapaÃ±cakaá¹ƒ ``t
``phussoâ€™â€™ ti vÄ• ``itthÄ«â€™â€™ ti vÄ• ``purisoâ€™â€™ ti vÄ• abhinivissa vadey
veditabbo. manussanÄ• gÄ• dÄ«hi pÅ«janÄ«yattÄ• ``yakkhoâ€™â€™ ti sabbadevÄ• naá¹ƒ
devadhÄ«tÄ• pi ``yakkhÄ«â€™â€™ ti vuttÄ• . __akkheyya_nti pahÄ• napariÃ±Ã±Ä• ya pah
Ä• rammaá¹‡abhÅ«taá¹ƒ nibbÄ• nampi gahitaá¹ƒ. __na maÃ±Ã±atÄ«_ti khÄ«á¹‡Ä• savass
``navavidho lokuttaradhammo kathitoâ€™â€™ _ti.

__visesÄ«_ti visesajÄ• tiÄ• divasena seyyoti attho. __tesu gahitesÅ«_ti tesu seyyamÄ• nÄ•
gahitesu. tayo seyyamÄ• nÄ• , tayo sadisamÄ• nÄ• , tayo hÄ«namÄ• nÄ• gahitÄ• va honti.
appahÄ«namaÃ±Ã±anapuggalo. __teneva mÄ• nena_ hetubhÅ«tena. __upaá¸• á¸• hagÄ• t
vatthukÄ• mÄ• vuttÄ• ti Ä• ha __ ``kÄ• likÄ• kÄ• mÄ• kathitÄ• â€™â€™ _ti.

vidhÄ«yati visadisÄ• kÄ• rena á¹-hapÄ«yatÄ«ti __vidhÄ• , _ koá¹-á¹-hÄ• so. __kathaá¹ƒvidh
patiá¹-á¹-hitaá¹ƒ, kena pakÄ• rena pavattitanti attho. vidahanato hÄ«nÄ• divasena vividhenÄ
upadhÄ• raá¹‡ato __vidhÄ• , _ mÄ• no. __mÄ• nesÅ«_ti nimittatthe bhummaá¹ƒ, mÄ• nahe
vedhati attano parisuddhapakatiá¹ƒ avijahanato.

__paÃ±Ã±Ä• ``saá¹…khÄ• â€™â€™ ti Ä• gatÄ• , paÃ±Ã±Ä• _ti yoniso paá¹-isaá¹…khÄ• n
saá¹…kalanapaduppÄ• danÄ• di-piá¹‡á¸• agaá¹‡anÄ• vasena gaá¹‡ako __papaÃ±casaá¹…
te te dhammÄ• sammÄ• yÄ• thÄ• vato saá¹…khÄ• yanti upatiá¹-á¹-hanti etÄ• yÄ• ti __saá
dvetiÄ• dinÄ• saá¹…khÄ• naá¹ƒ gaá¹‡anaá¹ƒ paricchindananti __saá¹…khÄ• , _ gaá¹‡anÄ
kathÄ«yatÄ«ti __saá¹…khÄ• _ \Be I 89/, koá¹-á¹-hÄ• so. saá¹…khÄ• naá¹ƒ satto puggalotiÄ
__saá¹…khÄ• , _ rattotiÄ• di paá¹‡á¹‡atti. __khÄ«á¹‡Ä• savo jahi pajahi_ rÄ• gÄ• dÄ«naá¹ƒ
__navabhedaá¹ƒ_ pabhedato, saá¹…khepato __tividhamÄ• na_nti attho. __navavidha_nti v
antarabhedavasena navavidhanti attho. paccayavisesehi itthibhÄ• vÄ• divisesehi visesena \
gabbho etthÄ• ti __vimÄ• naá¹ƒ, _ gabbhÄ• sayo. __na upagacchÄ«_ti na upagamissati. te
atÄ«tavacanaâ€™â€™ _nti. ``nÄ• jjhagÄ• â€™â€™ ti hi atÄ«taá¹ƒ ``na gamissatÄ«â€™â€™
__chindi_ ariyamaggasatthena. __olokayamÄ• nÄ• _ upapattÄ«su. __sattanivesanesÅ«_ti s
upapajjaá¹-á¹-hÄ• nesu. __lokuttaradhammameva kathesi_ arahattassa paveditattÄ• .

``gÄ• thÄ• ya atthaá¹ƒ kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attha-saddo Ä• haritvÄ• vattabb
__aá¹-á¹-haá¹…gikamaggavasenapÄ«_ti etthÄ• pi eseva nayo. satisampajaÃ±Ã±aá¹ƒ nÄ• n
kÄ• raá¹‡anti Ä• ha __ ``dasakusalakammapathakÄ• raá¹‡aâ€™â€™ _nti.

__aá¹-á¹-haá¹…gikamaggavasena_ ca gÄ• thÄ• atthavacane __ayaá¹ƒ_ idÄ• ni vuccamÄ•

__tasmiá¹ƒ kira á¹-hÄ• ne_ti tasmiá¹ƒ kira devatÄ• ya pucchitaá¹ƒ paÃ±haá¹ƒ vissajjanaá¹-á
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ oloketvÄ• anupubbiyÄ• kathÄ• ya saddhiá¹ƒ sÄ• mukkaá¹ƒsikade
ahosi. Ã±Ä• á¹‡aá¹ƒ pesetvÄ• _ti satthudesanÄ• ya anussaraá¹‡avasena pattavisuddhipaá
bhÄ• vanÄ• Ã±Ä• á¹‡aá¹ƒ bandhitvÄ• . __sotÄ• pattiphale patiá¹-á¹-hÄ• yÄ• _ti satthudesan
paripakkaÃ±Ä• á¹‡attÄ• paá¹-hamaá¹ƒ phalaá¹ƒ patvÄ• . __evamÄ• hÄ• _ti evaá¹ƒ ``pÄ• p
tiÄ• dippakÄ• rena gÄ• thamÄ• ha. __aá¹…gaá¹ƒ na hoti, _ Ä• jÄ«vo yathÄ• kuppamÄ• no
tathÄ• sampajjamÄ• nopÄ«ti. so vÄ• cÄ• kammantapakkhiko, tasmÄ• taggahaá¹‡ena __g
vÄ• yÄ• masatisamÄ• dhayo gahitÄ• _ samÄ• dhikkhandhasaá¹…gahato. __sammÄ• diá¹-
paÃ±Ã±Ä• kkhandhasaá¹…gahato. __antadvayavivajjanaá¹ƒ gahitaá¹ƒ_ sarÅ«penevÄ• ti a
nigamanaá¹ƒ.

samiddhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nandanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sattivaggo

I sattisuttavaá¹‡á¹‡anÄ•

<21> __desanÄ• sÄ«sa_nti \Be I 90/ desanÄ• padesalakkhaá¹‡avacananti adhippÄ• yo. __
katvÄ• dinnappahÄ• ro. iminÄ• eva pasaá¹…gena pahÄ• re vibhÄ• gato dassetuá¹ƒ __ ``c
vuttaá¹ƒ \Ne I 80/. __upari á¹-hatvÄ• _ti hatthiÄ• dÄ«naá¹ƒ upari á¹-hatvÄ• . __adhomukhaá
khaggakaravÄ• lÄ• dÄ«naá¹ƒ adhomukhaá¹ƒ katvÄ• pahatapahÄ• ro. __ummaá¹-á¹-ho_ vu
vividhappahÄ• ro __vimaá¹-á¹-ho_. __ ``omaá¹-á¹-ho gahitoâ€™â€™ _ti vatvÄ• tasseva ga
dassetuá¹ƒ __ ``so hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. duggandhakimiÄ• dÄ«naá¹ƒ vasena __a
bandhitvÄ• _ti yasmiá¹ƒ maÃ±ce vaá¹‡ikapuggalo nipanno, tattha taá¹ƒ subandhaá¹ƒ katvÄ
uddhaá¹ƒ karontehi sÄ«saá¹-á¹-hÄ• naá¹ƒ adho kÄ• tabbaá¹ƒ. tenÄ• ha __ ``adhosiro kÄ• t
__paribbaje_ti pavatteyya. sÄ• pana pavatti bhÄ• vanÄ• vihÄ• rena yuttÄ• ti Ä• ha __ ``viha

sallassa ubbahanaá¹ƒ __sallubbahanaá¹ƒ. atthaá¹ƒ parittakaá¹ƒ gahetvÄ• á¹-hitÄ• _ upam
vikkhambhanappahÄ• nassa adhippetattÄ• . tenÄ• ha __ ``punappunaâ€™â€™ _ntiÄ• di. _
uppajjanÄ• rahato devatÄ• ya kÄ• marÄ• gappahÄ• nassa jotitattÄ• . nanu bhagavatÄ• an
niá¹-á¹-hÄ• petabbÄ• ti? na, itarissÄ• Ã±Ä• á¹‡abalÄ• nurÅ«padesanÄ• ya pavattetabbato.
dhammaá¹ƒ dhammassÄ• mÄ« desetÄ«ti.

sattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. phusatisuttavaá¹‡á¹‡anÄ•

<22> __kammaá¹ƒ aphusanta_nti kammaphassaá¹ƒ aphusantaá¹ƒ, kammaá¹ƒ akarontanti
phusatÄ«_ti vipÄ• kaphasso na phusati, vipÄ• ko na uppajjateva kÄ• raá¹‡assa abhÄ• vato
kammavaá¹-á¹-ena vipÄ• kavaá¹-á¹-aá¹ƒ sambandhaá¹ƒ katvÄ• atthaá¹ƒ vatvÄ• idÄ• ni ke
atthaá¹ƒ vadanto __ ``kammamevÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __nÄ• karoto kariyatÄ
kayirati, anabhisandhikatakammaá¹ƒ nÄ• ma natthÄ«ti attho. idÄ• ni \Be I 91/ tamevatthaá¹
__ ``phusantaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tato_ti phusanahetu. sesaá¹ƒ vutta
vuttamevatthaá¹ƒ sakÄ• raá¹‡aá¹ƒ katvÄ• pariveá¹-hitavasena vibhÅ«taá¹ƒ katvÄ• dassetu
phusantaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __dhammatÄ• _ti kÄ• rakasseva kammavipÄ• kÄ• nu
kammavipÄ• kÄ• naá¹ƒ sabhÄ• vo.

__pacceti_ upagacchati anubandhati. __pÄ• pa_nti pÄ• pakaá¹ƒ kammaá¹ƒ phalaÃ±ca. aya
luddakassa uyyojanÄ• ya sunakhehi parivÄ• riyamÄ• nassa bhikkhuno bhayena rukkhaá¹ƒ
cÄ«vare luddassa upari patite tassa sunakhehi khÄ• ditvÄ• mÄ• ritavatthunÄ• dÄ«petabbo

phusatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. jaá¹-Ä• suttavaá¹‡á¹‡anÄ•

<23> yena atthena taá¹‡hÄ• ``jaá¹-Ä• â€™â€™ ti vuttÄ• , tamevatthaá¹ƒ dassetuá¹ƒ __ ``j
vuttaá¹ƒ. sÄ• hi aá¹-á¹-hasatataá¹‡hÄ• vicaritapabhedÄ• attano avayavabhÅ«tÄ• eva jÄ•
__jÄ• linÄ«_ti vuccati. idÄ• nissÄ• jaá¹-Ä• kÄ• rena pavattiá¹ƒ dassetuá¹ƒ __ ``sÄ• hÄ«â€™
tattha __rÅ«pÄ• dÄ«su Ä• rammaá¹‡esÅ«_ti tassÄ• pavattiá¹-á¹-hÄ• namÄ• ha rÅ«pÄ• dic
taá¹‡hÄ• visayassa abhÄ• vato. __heá¹-á¹-hupariyavasenÄ• _ti kadÄ• ci rÅ«pÄ• rammaá¹‡
dhammÄ• rammaá¹‡Ä• , kadÄ• ci dhammÄ• rammaá¹‡e kadÄ• ci yÄ• va rÅ«pÄ• rammaá¹‡
pavattivasena. desanÄ• kkamena cettha heá¹-á¹-hupariyatÄ• veditabbÄ• , kÄ• marÄ• gÄ•
veditabbo. saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikabhÄ• vato aparÄ• paruppatti ettha saá¹ƒsibbana
uppajjanato saá¹ƒsibbanaá¹-á¹-henÄ• â€™â€™ _ti. idaá¹ƒ yena sambandhena __jaá¹-Ä• v
jaá¹-Ä• taá¹‡hÄ• naá¹ƒ upamÅ«pameyyatÄ• , taá¹ƒdassanaá¹ƒ. ayaÃ±hettha attho --- yathÄ
sÄ• khÄ• , tÄ• saá¹ƒ saÃ±cayÄ• dayo ca attano avayavehi saá¹ƒsibbitÄ• vinaddhÄ• ``jaá¹-
evaá¹ƒ taá¹‡hÄ• pi saá¹ƒsibbanasabhÄ• venÄ• ti.

ime \Be I 92/ sattÄ• ``mama idaâ€™â€™ nti pariggahitaá¹ƒ attanibbisesaá¹ƒ maÃ±Ã±amÄ
karonti. abbhantaraá¹-á¹-ho ca anto-saddoti sakaparikkhÄ• resu uppajjanamÄ• nÄ• pi taá¹‡
ti vuttÄ• . pabbajitassa pattÄ• di, gahaá¹-á¹-hassa hatthiÄ• di __sakaparikkhÄ• ro_. attÄ• ti
abhimÄ• noti __attabhÄ• vo, _ upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ. sarÄ«ranti keci. ``mama
viya mama attabhÄ• vo bhaveyyÄ• â€™â€™ tiÄ• dinÄ• sakaattabhÄ• vÄ• dÄ«su taá¹‡hÄ•
attano cakkhÄ• dÄ«ni __ajjhattikÄ• yatanÄ• ni, _ attano ca paresaÃ±ca rÅ«pÄ• dÄ«ni __bÄ

paresaá¹ƒ sabbÄ• ni vÄ• . saparasantatipariyÄ• pannÄ• ni vÄ• cakkhÄ• dÄ«ni __ajjhattikÄ
rÅ«pÄ• dÄ«ni __bÄ• hirÄ• yatanÄ• ni_. parittamahaggatabhavesu pavattiyÄ• pi taá¹‡hÄ• ya
veditabbo. kÄ• mabhavo hi kassacipi kilesassa avikkhambhitattÄ• katthacipi avimutto ajjhat
visesapaccayoti ``ajjhattaá¹ƒ antoâ€™â€™ ti \Ne I 82/ ca vuccati, tabbipariyÄ• yato rÅ«pÄ•
``bahiddhÄ• bahÄ«â€™â€™ ti ca. tenÄ• ha bhagavÄ• --- ``ajjhattasaá¹ƒyojano puggalo, b
puggaloâ€™â€™ ti (AN a II 37).

visayabhedena pavattiÄ• kÄ• rabhedena anekabhedabhinnampi taá¹‡haá¹ƒ jaá¹-Ä• bhÄ• v
__ ``tÄ• ya evaá¹ƒ uppajjamÄ• nÄ• ya jaá¹-Ä• yÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ• pana pajÄ• ti
vuttasattasantÄ• napariyÄ• pannÄ• eva hutvÄ• punappunaá¹ƒ taá¹ƒ jaá¹-entÄ« vinandhan
``jaá¹-Ä• ya jaá¹-itÄ• pajÄ• â€™â€™ _ti. tathÄ• hi paramatthato yadipi avayavabyatirekena
ekadeso pana samudÄ• yo nÄ• ma na hotÄ«ti avayavato samudÄ• yaá¹ƒ bhinnaá¹ƒ katvÄ•
``yathÄ• nÄ• ma veá¸·ujaá¹-Ä• dÄ«hi ... pe ... saá¹ƒsibbitÄ• â€™â€™ _ti Ä• ha. imaá¹ƒ jaá
dhÄ• tÅ«su ekampi asesetvÄ• saá¹ƒsibbanena __tedhÄ• tukaá¹ƒ jaá¹-etvÄ• á¹-hitaá¹ƒ_. te
vijaá¹-anassa ca sudukkarabhÄ• vamÄ• ha. __vijaá¹-etuá¹ƒ ko samattho_ti iminÄ• ``vijaá¹-
sattiatthaá¹ƒ, na vidhiatthanti dasseti.

evaá¹ƒ ``antojaá¹-Ä• â€™â€™ tiÄ• dinÄ• puá¹-á¹-ho athassa bhagavÄ• tamatthaá¹ƒ vissa
patiá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha __sÄ«le_ti kusalasÄ«le. taá¹ƒ pana pÄ• ti
parisuddhameva icchitabbanti Ä• ha __ ``catupÄ• risuddhisÄ«leâ€™â€™ _ti.

narati \Be I 93/ netÄ«ti __naro, _ puriso. kÄ• maá¹ƒ itthÄ«pi taá¹‡hÄ• jaá¹-Ä• vijaá¹-ane sar
padhÄ• nameva pana sattaá¹ƒ dassento ``naroâ€™â€™ ti Ä• ha yathÄ• ``satthÄ• devama
aá¹-á¹-hakathÄ• yaá¹ƒ pana avibhÄ• gena puggalapariyÄ• yo ayanti dassetuá¹ƒ __ ``naroti
vipÄ• kabhÅ«tÄ• ya saha paÃ±Ã±Ä• ya bhavatÄ«ti __sapaÃ±Ã±o_. tÄ• ya hi Ä• dito paá¹-á
bahulaá¹ƒ pavattamÄ• nÄ• ya ayaá¹ƒ satto savisesaá¹ƒ sapaÃ±Ã±oti vattabbataá¹ƒ arahati.
santÄ• navisesena bhÄ• vanÄ• paÃ±Ã±uppattiyÄ• upanissayapaccayo hoti ahetukadvihetu
__kammajatihetukapaá¹-isandhipaÃ±Ã±Ä• yÄ• _ti kammajÄ• ya tihetukapaá¹-isandhiyaá¹ƒ
tihetukasaddo paá¹-isandhisaddena sambandhitabbo, na paÃ±Ã±Ä• saddena. na hi paÃ±Ã±
paá¹-isandhito pabhuti pavattamÄ• nÄ• paÃ±Ã±Ä• ``paá¹-isandhiyaá¹ƒ paÃ±Ã±Ä• â€™â€™
na paá¹-isandhikkhaá¹‡e pavattÄ• eva.

cinteti Ä• rammaá¹‡aá¹ƒ upanijjhÄ• yatÄ«ti __cittaá¹ƒ, _ samÄ• dhi. so hi sÄ• tisayaá¹ƒ upa
vitakkÄ• dayo vinÄ• samÄ• dhinÄ• tamatthaá¹ƒ sÄ• dhenti, samÄ• dhi pana tehi vinÄ• pi \
paguá¹‡abalavabhÄ• vÄ• pÄ• danena paccayehi cittaá¹ƒ, attasantÄ• naá¹ƒ cinotÄ«tipi __cit
paá¹-hamajjhÄ• nÄ• divasena cittavicittatÄ• ya iddhividhÄ• dicittakaraá¹‡ena ca samÄ• dhi
paropadesenassa cittapariyÄ• yo labbhateva. aá¹-á¹-hakathÄ• yaá¹ƒ pana citta-saddo viÃ±Ã
katvÄ• vuttaá¹ƒ __ ``cittasÄ«sena hettha aá¹-á¹-ha samÄ• pattiyo kathitÄ• â€™â€™ _ti. ya

pakÄ• rehi jÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• _. sÄ• yadipi kusalÄ• dibhedato bahuvidhÄ• , ``bhÄ•
bhÄ• vetabbÄ• idhÄ• dhippetÄ• ti taá¹ƒ dassento __ ``paÃ±Ã±Ä• nÄ• mena vipassanÄ• ka
kilesÄ• naá¹ƒ pahÄ• naá¹ƒ Ä• tÄ• panaá¹ƒ, taá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«nampi attheva, Ä
Ä• tÄ• pa-saddo vÄ«riye eva niruá¸·hoti Ä• ha __ ``Ä• tÄ• pÄ«ti vÄ«riyavÄ• â€™â€™ _ti. ya
tÄ• ya paÃ±Ã±Ä• ya parito harÄ«yati pavattÄ«yati, evaá¹ƒ sÄ• pi tadatthaá¹ƒ yoginÄ• ti Ä• h
``pÄ• rihÄ• riyapaÃ±Ã±Ä• â€™â€™ _ti. abhikkamÄ• dÄ«ni sabbakiccÄ• ni sÄ• tthakasampa
netÄ«ti __sabbakiccapariá¹‡Ä• yikÄ• _.

yasmÄ• puggalÄ• dhiá¹-á¹-hÄ• nena gÄ• thÄ• bhÄ• sitÄ• , tasmÄ• puggalÄ• dhiá¹-á¹-hÄ•
``yathÄ• nÄ• ma purisoâ€™â€™ tiÄ• dimÄ• ha. tattha __sunisita_nti suá¹-á¹-hu \Be I 94/ ni
tikhiá¹‡anti attho. satthassa nisitatarabhÄ• vakaraá¹‡aá¹ƒ nisÄ• nasilÄ• yaá¹ƒ, bÄ• hubalen
ubhayampetaá¹ƒ atthÄ• pannaá¹ƒ katvÄ• upamÄ• vuttÄ• ti tadubhayaá¹ƒ upameyyaá¹ƒ da
sunisitaá¹ƒ ... pe ... paÃ±Ã±Ä• hatthena ukkhipitvÄ• â€™â€™ _ti Ä• ha. samÄ• dhiguá¹‡ena
tikkhabhÄ• vo. yathÄ• ha ``samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti (SN b III
vÄ«riyaÃ±cassÄ• upatthambhakaá¹ƒ paggaá¹‡hanato. __vijaá¹-eyyÄ• _ti vijaá¹-etuá¹ƒ sakk
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya hi vattamÄ• nÄ• ya yogÄ• vacaro taá¹‡hÄ• jaá¹-aá¹ƒ
vijaá¹-anaÃ±cettha samucchedavasena pahÄ• nanti Ä• ha --- ``saÃ±chindeyya sampadÄ• le

maggakkhaá¹‡e panesa __vijaá¹-eti_ nÄ• ma, aggaphalakkhaá¹‡e sabbaso __vijaá¹-itajaá¹-
``idÄ• nÄ«â€™â€™ tiÄ• di. yasmÄ• jaá¹-Ä• ya vijaá¹-anaá¹ƒ ariyamaggena, taÃ±ca kho nib
taá¹ƒ sandhÄ• yÄ• ha __ ``jaá¹-Ä• ya vijaá¹-anokÄ• saâ€™â€™ _nti. yattha pana sÄ• vijaá
__ ``yattha nÄ• maÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``paá¹-ighaá¹ƒ rÅ«pasaÃ±Ã±Ä• cÄ
gÄ• thÄ• sukhatthaá¹ƒ sÄ• nunÄ• sikaá¹ƒ katvÄ• niddeso, ``paá¹-igharÅ«pasaÃ±Ã±Ä• â€™
__paá¹-ighasaÃ±Ã±Ä• vasena kÄ• mabhavo gahito_ kÄ• mabhavapariyÄ• pannattÄ• tÄ• y
saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• . ubhayatthÄ• pi saÃ±Ã±Ä• sÄ«sena cittuppÄ• dasseva gahaá¹
bhavabhÄ• vena saá¹…khipitabbatÄ• ya, bhavalakkhaá¹‡ena ekalakkhaá¹‡attÄ• ti attho. rÅ
vattuá¹ƒ sakkuá¹‡eyyÄ• idha __rÅ«pasaÃ±Ã±Ä• _ti vuttÄ• \Ne I 84/, evampettha arÅ«pabh
veditabbÄ• . __ ``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™ _ti anavasesato nÄ• marÅ«paá¹ƒ gah
arÅ«pabhava-asaÃ±Ã±abhavÄ• nampettha gahaá¹‡aá¹ƒ siddhanti apare. __pariyÄ• diyana
pariyÄ• diyanakÄ• raá¹‡e sabbaso khepananimitte nibbÄ• ne. tenÄ• ha __ ``nibbÄ• naá¹ƒ ..
hotÄ«â€™â€™ _ti.

jaá¹-Ä• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. manonivÄ• raá¹‡asuttavaá¹‡á¹‡anÄ•

<24> __evaá¹ƒladdhikÄ• _ti sabbathÄ• pi cittuppatti sadukkhÄ• , sabbathÄ• pi acittakabhÄ
kutoci cittaá¹ƒ nivÄ• retabbanti evaá¹ƒdiá¹-á¹-hikÄ• \Be I 95/. __so_ti satto. __aniyyÄ• nikal

ayoniso cittanivÄ• raá¹‡aá¹ƒ vadantÄ«. __saá¹ƒyatabhÄ• vaá¹ƒ Ä• gata_nti rÄ• gavisevanÄ
saá¹ƒyatabhÄ• vaá¹ƒ otarabhÄ• vaá¹ƒ. dhammacariyÄ• vasena hi pavattamÄ• ne citte natth
rÄ• gÄ• divisevanaá¹ƒ, na tassa sampati Ä• yatiÃ±ca koci anattho siyÄ• , tasmÄ• taá¹ƒ ma
na nivÄ• retabbaá¹ƒ. tenÄ• ha __ ``dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ _tiÄ• di. __yato yato_t
ayonisomanasikÄ• rato. __ta_nti mano __nivÄ• retabbaá¹ƒ_ anatthÄ• vahattÄ• .

manonivÄ• raá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. arahantasuttavaá¹‡á¹‡anÄ•

<25> __katÄ• vÄ«_ti katavÄ• , pariÃ±Ã±Ä• dikiccaá¹ƒ katvÄ• niá¹-á¹-hapetvÄ• á¹-hitoti att
``catÅ«hi maggehi katakiccoâ€™â€™ _ti. svÄ• yamattho arahantiÄ• disaddasannidhÄ• nato
``ahaá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ• diÄ• kÄ• rena __pucchati_.

__khandhÄ• dÄ«su kusalo_ti khandhÄ• yatanÄ• dÄ«su salakkhaá¹‡Ä• dÄ«su ca samÅ«hÄ
yathÄ• bhÅ«tavedÄ«. __upaladdhinissitakatha_nti attupaladdhinissitakathaá¹ƒ hitvÄ• . __vo
akaronto_ti ``ahaá¹ƒ paramatthaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti lokavohÄ• raá¹ƒ bhindanto avi
lokasamaÃ±Ã±ameva nissÄ• ya __ ``ahaá¹ƒ, mamÄ• â€™â€™ ti vadeyya. khandhÄ• bhuÃ
vohÄ• rabhedaá¹ƒ, tattha ca Ä• dÄ«navaá¹ƒ dasseti.

mÄ• no nÄ• ma diá¹-á¹-hiyÄ• samadhuro. tathÄ• hi dutiyamaggÄ• dÄ«su sammÄ• diá¹-á¹-
I 85/ paá¹-ivipaccanÄ«ke paá¹-ipattisiddhi. tenÄ• ha __ ``yadi diá¹-á¹-hiyÄ• vasena na vada
kho vadatÄ«ti cintetvÄ• â€™â€™ _ti. __vidhÅ«pitÄ• _ti santÄ• pitÄ• Ã±Ä• á¹‡agginÄ• daá
viddhaá¹ƒsitÄ• nÄ• ma hontÄ«ti Ä• ha __ ``vidhamitÄ• â€™â€™ _ti. mamaá¹…kÄ• rÄ• day
pavattanti etenÄ• ti mayo, maÃ±Ã±anÄ• . mayo eva __mayatÄ• _ti Ä• ha __ ``mayatanti ma

arahantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pajjotasuttavaá¹‡á¹‡anÄ•

<26> __divÄ• ratti_nti \Be I 96/ na Ä• dicco viya divÄ• eva, na candimÄ• viya rattiá¹ƒ eva,
rattiÃ±ca. __tattha tatthÄ• _ti yattha yattha sampajjalito, tattha tattheva padese, na Ä• dicco
viya sakalaá¹ƒ mahÄ• disaá¹ƒ disantarÄ• á¸·aÃ±ca. Ã±Ä• á¹‡Ä• nubhÄ• vena uppannÄ• lok
``idaá¹ƒ dukkhaá¹ƒ ariyasaccanti pubbe me, bhikkhave, ananussutesu dhammesu cakkhuá¹
udapÄ• di paÃ±Ã±Ä• udapÄ• di vijjÄ• udapÄ• di Ä• loko udapÄ• dÄ«â€™â€™ ti (SN c V 1
pana vacanato maggo __Ã±Ä• á¹‡Ä• loko_. ``tamo vihato, Ä• loko uppannoâ€™â€™ ti (MN
vacanato vijjattayÄ• loko __Ã±Ä• á¹‡Ä• loko_. paá¹-hamÄ• bhisambodhiyaá¹ƒ viya saÃ±jÄ•
ratanaghare samantapaá¹-á¹-hÄ• navicinane saÃ±jÄ• tapÄ«tivasena uppannasarÄ«robhÄ•

tattheva uppannapasÄ• davasena saÃ±jÄ• taÄ• lokova __pasÄ• dÄ• loko_. dhammacakkap
koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti uppannapasÄ• dÄ• lokoti ca vadanti. sabbattheva satthu dham
hadayatamaá¹ƒ vidhamantÄ« __dhammakathÄ• Ä• loko. sabbopi buddhÄ• naá¹ƒ pÄ• tubhÄ
sÄ• vakÄ• naá¹ƒ desanÄ• ya saÃ±jÄ• tadhammÄ• lokopi buddhÄ• nubhÄ• voti dasseti.

pajjotasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sarasuttavaá¹‡á¹‡anÄ•

<27> saraá¹‡ato avicchedavasena pavattanato khandhÄ• dÄ«naá¹ƒ paá¹-ipÄ• á¹-i __sarÄ•
saá¹ƒsÄ• rasarÄ• â€™â€™ _ti. __kuto_ti kena kÄ• raá¹‡ena, kimhi vÄ• ? tenÄ• ha __ ``kiá
patiá¹-á¹-hÄ• ti_ paccayÄ• bhÄ• vato. __Ä• po_tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ catunnaá¹ƒ mahÄ•
appatiá¹-á¹-hÄ• nÄ• padesena tattha kÄ• marÅ«pabhavÄ• naá¹ƒ abhÄ• vo dassito. tadubha
vuttanayeneva arÅ«pabhavassapi \Ne I 86/ abhÄ• vo dassitova hoti, yathÄ• rutavasena vÄ•
yasmÄ• purimÄ• dve gahitÄ• , gahitaÃ±ca atthaá¹ƒ pariggahetvÄ• va pacchimattho pavatt

sarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mahaddhanasuttavaá¹‡á¹‡anÄ•

<28> nidhÄ«yatÄ«ti \Be I 97/ __nidhÄ• naá¹ƒ_. nidhÄ• tabbataá¹ƒ gataá¹ƒ nihitanti attho. _
muttÄ• maá¹‡iveá¸·uriyapavÄ• á¸·arajatajÄ• tarÅ«pÄ• di. __suvaá¹‡á¹‡arajatabhÄ• janÄ• d
kahÄ• paá¹‡a-dhaÃ±Ã±akoá¹-á¹-habhaá¹‡á¸• Ä• diá¹ƒ saá¹…gaá¹‡hÄ• ti. tampi hi niccapar
__ ``bhogoâ€™â€™ _ti vuccati. __aÃ±Ã±amaÃ±Ã±aá¹ƒ abhigijjhantÄ«_ti aÃ±Ã±amaÃ±Ã±a
tenÄ• ha __ ``patthentÄ«â€™â€™ _ti. __analaá¹…katÄ• _ti na alaá¹ƒ pariyattanti evaá¹ƒ ka
atricchatÄ• mahicchatÄ• hi abhibhÅ«tÄ• . tenÄ• ha __ ``atittÄ• apariyattajÄ• tÄ• â€™â€™
taá¹ƒtaá¹ƒkicce saÃ±jÄ• taussukkesu. __nÄ• nÄ• kiccajÄ• tesÅ«_ti nÄ• nÄ• vidhakiccesu, s
vaá¹-á¹-agÄ• mikapasutena __vaá¹-á¹-asotaá¹ƒ anusarantesu_. taá¹‡hÄ• nivÄ• satÄ• ya ge
vuccatÄ«ti Ä• ha __ ``mÄ• tugÄ• mena saddhiá¹ƒ gehaâ€™â€™ _nti. __virÄ• jiyÄ• _ti hetu
__ ``virÄ• jetvÄ• â€™â€™ _ti, __tvÄ• _-saddopi cÄ• yaá¹ƒ hetuatthoti.

mahaddhanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. catucakkasuttavaá¹‡á¹‡anÄ•

<29> iriyÄ• vuccati kÄ• yena kattabbakiriyÄ• , tassÄ• pavattiá¹-á¹-hÄ• nabhÄ• vato __iriyÄ
taá¹ƒ aparÄ• parappavattiyÄ• cakkaá¹ƒ. tenÄ• ha __ ``catucakkanti catuiriyÄ• pathaâ€™â€
karajakÄ• yo adhippeto. so ca kesÄ• diasuciparipÅ«roti Ä• ha __ ``puá¹‡á¹‡anti asucipÅ«ra

__taá¹‡hÄ• ya saá¹ƒyutta_nti taá¹‡hÄ• sahitaá¹ƒ. tena na kevalaá¹ƒ sabhÄ• vato __eva, _ a
asuciá¹ƒ dasseti. mÄ• tukucchisaá¹…khÄ• te asucipaá¹…ke jÄ• tattÄ• __paá¹…kajÄ• taá¹ƒ
kesÄ• diasucipaá¹…kajÄ• tattÄ• ca __paá¹…kajÄ• taá¹ƒ. yÄ• trÄ• _ti apagamo. tena sabhÄ
asucisabhÄ• vato kÄ• yato kathaá¹ƒ apagamo siyÄ• ti pucchati. tenÄ• ha __ ``etassÄ• â€™

nahanaá¹-á¹-hena bandhanaá¹-á¹-hena naddhÄ«ti upanÄ• ho idhÄ• dhippetoti Ä• ha ``nadd
pana ito pubbakÄ• le kodhoti Ä• ha __ ``pubbakÄ• leâ€™â€™ _tiÄ• di \Be I 98/. __pÄ• á¸·iy
upanÄ• haiccÄ• dike \Ne I 87/ idha pÄ• á¸·iyaá¹ƒ niddiá¹-á¹-he __kilese á¹-hapetvÄ• avases
diá¹-á¹-hivicikicchÄ• dayo satta kilesÄ• dummocayatÄ• ya varattÄ• viyÄ• ti __varattÄ• ti ve
Ä• rammaá¹‡aggahaá¹‡asabhÄ• vato __eko_ evesa dhammo, pavatti-Ä• kÄ• rabhedena pa
patthanaá¹-á¹-hena __icchÄ• , lubbhanaá¹-á¹-hena_ gijjhanaá¹-á¹-hena __lobho_ti vutto. __
ekasmiá¹ƒ Ä• rammaá¹‡e, vÄ• re vÄ• paá¹-hamaá¹ƒ uppannÄ• . __aparÄ• paruppattiko_ti
__aladdhapatthanÄ• _ appaá¹-iladdhavatthumhi Ä• satti lobho. __uppÄ• á¹-etvÄ• _ti sasant

catucakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. eá¹‡ijaá¹…ghasuttavaá¹‡á¹‡anÄ•

<30> __eá¹‡imigassa viyÄ• _ti eá¹‡imigassa jaá¹…ghÄ• viya. avayavÄ«sambandhe hi ida
piá¹‡á¸• imaá¹ƒsassa parito samasaá¹‡á¹-hitattÄ• __suvaá¹-á¹-Ä«tajaá¹…gho. kisa_nti
thÅ«labhÄ• vapaá¹-ikkhepaparÄ• jotanÄ• , na suá¹-á¹-hu kisabhÄ• vadÄ«panaparÄ• ti Ä• h
samasarÄ«raâ€™â€™ _nti. __Ä• tapena milÄ• ta_nti tapasÄ• milÄ• takÄ• yaá¹ƒ indriyasan
--- __ ``tapo milÄ• taâ€™â€™ _ntiÄ• di, tathÄ• cÄ• ha pÄ• á¸·iyaá¹ƒ __ ``appÄ• hÄ• raá¹ƒ
``vÄ«rassa bhÄ• vo vÄ«riyaâ€™â€™ nti vÄ«rabhÄ• vena vÄ«riyaá¹ƒ lakkhÄ«yati, evaá¹ƒ vÄ
vÄ«rabhÄ• voti Ä• ha __ ``vÄ«ranti vÄ«riyavantaâ€™â€™ _nti. ``cattÄ• ro paÃ±ca Ä• lope,
piveâ€™â€™ ti (Th 983; Mil VI 5.10) dhammasenÄ• pativuttaniyÄ• mena parimitabhojitÄ• y
mattaÃ±Ã±utÄ• . ``mitÄ• hÄ• raâ€™â€™ _nti vatvÄ• puna paricchinnakÄ• labhojitÄ• yapi a
``vikÄ• la ... pe ... parittÄ• hÄ• raâ€™â€™ _nti Ä• ha. __catÅ«su paccayesu loluppavirahita
sabbaso loluppassa pahÄ«nattÄ• . ``catÅ«su paccayesÅ«â€™â€™ ti hi iminÄ• va sabbatth
dÄ«pitovÄ• ti. __rasataá¹‡hÄ• paá¹-ikkhepo vÄ• esa_ ``appÄ• hÄ• raâ€™â€™ nti vatvÄ• `
``sÄ«haá¹ƒ vÄ• â€™â€™ ti ettha ekacarasaddo viya iva-saddo atthato ``nÄ• gaâ€™â€™ nt
sambandhitabboti \Be I 99/ Ä• ha --- __ ``ekacaraá¹ƒ sÄ«haá¹ƒ viya, ekacaraá¹ƒ nÄ• gaá¹ƒ
__ekacarÄ• appamattÄ• _ ekÄ«katÄ• ya.

__paÃ±cakÄ• maguá¹‡avasena rÅ«paá¹ƒ gahitaá¹ƒ_ tesaá¹ƒ rÅ«pasabhÄ• vattÄ• . __man
nÄ• masabhÄ• vattÄ• . __avinibhuttadhamme_ti avinÄ• bhÄ• vadhamme gahetvÄ• . __Ä• d
gahitÄ• . kÄ• maguá¹‡aggahaá¹‡ena hettha rÅ«pabhÄ• vasÄ• maÃ±Ã±ena paÃ±ca vatthÅ«
manogahaá¹‡ena dhammÄ• yatanaá¹ƒ, evaá¹ƒ dvÄ• dasÄ• yatanÄ• ni gahitÄ• ni honti. imin

I 88/ gahitatÄ• yojetabbÄ• . tenÄ• ha __ ``paÃ±cakkhandhÄ• divasenapettha bhummaá¹ƒ y
__etthÄ• _ti pÄ• á¸·iyaá¹ƒ. kÄ• mavatthu __bhummaá¹ƒ_.

eá¹‡ijaá¹…ghasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. satullapakÄ• yikavaggo

1. sabbhisuttavaá¹‡á¹‡anÄ•

<31> sataá¹ƒ sÄ• dhÅ«naá¹ƒ saraá¹‡agamanasÄ«lÄ• dibhedassa dhammassa ullapanato,
pubbenivÄ• sÄ• nussatiyÄ• tassa dhammassa ullapanato kathanato satullapÄ• , devatÄ• ,
tattha bhavÄ• ti __satullapakÄ• yikÄ• _. tenÄ• ha __ ``sataá¹ƒ dhammaâ€™â€™ _ntiÄ• di.
ullapetvÄ• , _ na vaá¹‡á¹‡anÄ• kathanamattena __tatrÄ• _ti tasmiá¹ƒ tÄ• saá¹ƒ devatÄ• na
__idaá¹ƒ vatthÅ«_ti idaá¹ƒ kÄ• raá¹‡aá¹ƒ. __samuddavÄ• á¹‡ijÄ• _ti saá¹ƒyattikÄ• . __khitta
jiyÄ• muttasarasadisavegena, sÄ«ghaoghenÄ• ti attho. uppatatÄ«ti uppÄ• to. uppÄ• te bhav
__uppÄ• tikaá¹ƒ_. __patiá¹-á¹-hÄ• _ti hitapatiá¹-á¹-hÄ• . paraloke hitasukhÄ• vahaá¹ƒ __abh
jaá¹…ghasata_nti manussasataá¹ƒ. jaá¹…ghÄ• sÄ«sena hi manusse vadati sahacÄ• ribhÄ•
paÃ±casÄ«lÄ• ni. Ä• sannÄ• nÄ• sannesu Ä• sannasseva paá¹-hamaá¹ƒ vipaccanato __ ``A
nissÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __ghaá¹-Ä• vasenÄ• _ti samÅ«havasena.

__sabbhÄ«_ti \Be I 100/ sÄ• dhÅ«hi. te hi saparahitasÄ• dhanato pÄ• saá¹ƒsatÄ• ya santa
vuccati. te pana yasmÄ• paá¹‡á¸• italakkhaá¹‡ehi samannÄ• gatÄ• honti, tasmÄ• __ ``paá
Ä• ha. __samÄ• sethÄ• _ti saá¹ƒvasethÄ• ti ayamettha adhippÄ• yoti Ä• ha __ ``sabbairiyÄ
__mittasanthava_nti mettisandhÄ• naá¹ƒ. sattÄ• naá¹ƒ hitesitÄ• lakkhaá¹‡Ä• hi metti, sÄ•
Ã±Ä• á¹‡apubbaá¹…gamÄ• vÄ• ti mittasanthavo asaá¹ƒkiliá¹-á¹-ho, itaro saá¹ƒkiliá¹-á¹-hoti A
saddhiá¹ƒ kÄ• tabboâ€™â€™ _ti. __saddhamma_nti diá¹-á¹-hadhammikÄ• dihitÄ• vahaá¹ƒ
hitavaá¸• á¸• hanatÄ• di vuttanti Ä• ha __ ``vaá¸• á¸• hÄ«â€™â€™ _ti.

__sataá¹ƒ_ sÄ• dhÅ«naá¹ƒ, paá¹‡á¸• itÄ• nanti ayamettha attho. tappaá¹-iyogavisayattÄ• a
__ ``aÃ±Ã±ato_ \Ne I 89/ __andhabÄ• latoâ€™â€™ _ti. sokanimittaá¹ƒ sokakÄ• raá¹‡aá¹ƒ u
sokasaddena gahitanti Ä• ha __ ``sokavatthÅ«naâ€™â€™ _ntiÄ• di. __sokavatthÅ«ni_ nÄ•
acchindanÄ• divasena paresaá¹ƒ sokakaraá¹‡ato. __sokÄ• nugatÄ• _ sokappattÄ• .

__therassÄ• _ti saá¹ƒkiccattherassa. attano bhaginiyÄ• jeá¹-á¹-hattÄ• __ ``tumheâ€™â€™
corÄ• paá¹-ipajjiá¹ƒsÅ«â€™â€™ ti amhe tiá¹‡Ä• yapi na maÃ±Ã±atÄ«ti cintetvÄ• __ekacc
Ä• haá¹ƒsu. _ karuá¹‡Ä• ya __ekacce ``vissajjemÄ• â€™â€™ _ti Ä• haá¹ƒsu. __mantetvÄ•

__ahu_ ahosi, bhÅ«tapubbanti attho. __araÃ±Ã±asmiá¹ƒ brahÄ• vane_ti tÄ• dise brahÄ• va
nivÄ• sÄ«ti attho __ceto_ti byÄ• dho. __kÅ«á¹-Ä• nÄ«_ti vÄ• kurÄ• dayo. __oá¸• á¸• etvÄ• _
pelakaá¹ƒ __ubbiggÄ• _ti bhÄ«tasitÄ• . __ekaratti_nti ekaratteneva. __dhanajÄ• nÄ«_ti pa
laddhabbadhanato hÄ• ni, ``samaá¹‡ampi nÄ• ma hanti, kiá¹ƒ amhesu lajjissatÄ«â€™â€™
anÄ• gamanato ekadivasaá¹ƒ laddhabbaparibbayampi na labhissantÄ«ti adhippÄ• yo.

__Ã±Ä• tayopi_ mÄ• tÄ• pitubhÄ• tubhaginiÄ• dike Ã±Ä• take. te kira adhimuttassa bhagin
upagacchantÄ• antarÄ• magge tena samÄ• gatÄ• , adhimutto \Be I 101/ saccavÄ• caá¹ƒ a
tesaá¹ƒ nÄ• rocesi. tena vuttaá¹ƒ __ ``tesampÄ«â€™â€™ _tiÄ• di. taá¹ƒ nissÄ• ya pabbajita
``adhimuttasÄ• maá¹‡erassa santikeâ€™â€™ _ti vuttaá¹ƒ, na upasampadÄ• cariyo hutvÄ•
antevÄ• sike katvÄ• â€™â€™ _ti. saccÄ• nurakkhaá¹‡ena anuttaraguá¹‡Ä• dhigamena ca _

__sÄ• tata_nti satataá¹ƒ. sa-saddassa hi idha sÄ• bhÄ• vo yathÄ• ``sÄ• rÄ• goâ€™â€™ tiÄ
__sÄ• tata_nti Ä• ha __ ``sukhaá¹ƒ vÄ• â€™â€™ _ti. __kÄ• raá¹‡enÄ• _ti tena tena kÄ• raá
vacanaá¹ƒ subhÄ• sitaá¹ƒ, bhagavato pana ukkaá¹ƒsagataá¹ƒ subhÄ• sitameva. svÄ• yama
taá¹ƒtaá¹ƒgÄ• thÄ• padeneva viÃ±Ã±Ä• yatÄ«ti taá¹ƒ nÄ«haritvÄ• dassetuá¹ƒ __ ``na keva
tena sappurisÅ«pasaá¹ƒsevasaddhammÄ• bhiyogo yathÄ• sattÄ• naá¹ƒ vaá¸• á¸• hiyÄ• pa
ekantikaá¹ƒ kÄ• raá¹‡aá¹ƒ, evaá¹ƒ sokapaccaye sati visokabhÄ• vassa, Ã±Ä• timajjhe sobh
ciraá¹ƒ sukhaá¹-á¹-hÄ• nassa, vaá¹-á¹-adukkhamocanassapi aÃ±Ã±Ä• sÄ• dhÄ• raá¹‡aá¹ƒ
daá¹-á¹-habbaá¹ƒ.

sabbhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. maccharisuttavaá¹‡á¹‡anÄ•

<32> pamajjanÄ• kÄ• rena \Ne I 90/ pavattÄ• anupaladdhi __pamÄ• do_. tena ekantato sa
__ ``sativippavÄ• salakkhaá¹‡enÄ• â€™â€™ _ti. diá¹-á¹-hivicikicchÄ• dayo cettha pamÄ• d
yathÄ• macchariyanimittaÃ±ca pamÄ• danimittaÃ±ca dÄ• naá¹ƒ na dÄ«yati, taá¹ƒ dassetua
_tiÄ• di vuttaá¹ƒ. __parikkhayaá¹ƒ gamissatÄ«_ti bhogaparihÄ• niá¹ƒ gamissati. __khiá¸• á¸
__Ä• di_-saddena maá¹‡á¸• anavibhÅ«sanachaá¹‡anakkhattakiccabyasanÄ• diá¹ƒ saá¹…g
kittiyasassa parivÄ• rayasassa ca dÄ• yakaá¹ƒ. __sirÄ«dÄ• yaka_nti sobhaggadÄ• yakaá¹ƒ
kulabhogarÅ«pabhogasampadÄ• hi sampattidÄ• yakaá¹ƒ. __puÃ±Ã±a_nti vÄ• idha puÃ±Ã
``evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ tiÄ• dÄ«su (DN III 80) viya. __atthi d
deyyadhammassa anavaá¹-á¹-hitataá¹ƒ bahulasÄ• dhÄ• raá¹‡ataá¹ƒ, taá¹ƒ pahÄ• ya gama
tabbisayÄ• ya pÄ«tiyÄ• sÄ• vajjataá¹ƒ, dÄ• nadhammassa anaÃ±Ã±asÄ• dhÄ• raá¹‡ataá¹ƒ
pÄ«tiyÄ• anavajjataá¹ƒ, lobhÄ• dipÄ• padhammÄ• naá¹ƒ vinodanaá¹ƒ, sesapuÃ±Ã±Ä• naá
vattabbaá¹ƒ.

__taá¹ƒyeva bÄ• la_nti yo maccharÄ«, tameva. adÄ• nasÄ«lÄ• __bÄ• lÄ• _. ekacco dhana
paribhogaparikkhayabhayena attanÄ• pi na paribhuÃ±jati atilobhaseá¹-á¹-hi viyÄ• ti Ä• ha _
``idhalokaparalokesÅ«â€™â€™ _ti.

yasmÄ• ekacco adÄ• nasÄ«lo puriso addhike disvÄ• passantopi na passati, tesaá¹ƒ katha
suá¹‡oti, sayaá¹ƒ kiÃ±ci na katheti, adÄ• tukamyatÄ• thambhe baddho hoti, tasmÄ• tattha
upalabbhantiyevÄ• ti Ä• ha __ ``adÄ• nasÄ«latÄ• ya maraá¹‡ena matesÅ«â€™â€™ _ti. aá
dÄ• namattameva gahetvÄ• matenassa samataá¹ƒ dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _
pana amataliá¹…gÄ• ni vuttavipariyÄ• yato veditabbÄ• ni. __vaja_nti puthutte ekavacanaá¹ƒ
vacanavipallÄ• sena vuttanti Ä• ha __ ``saha vajantÄ• â€™â€™ _ti. dÄ• nasÄ«lÄ• didhamm
sanantano, so etesu atthÄ«ti __sanantanÄ• , _ paá¹‡á¸• itÄ• , tesaá¹ƒ dhammÄ• ti tesaá¹ƒ
__sanantano_ti Ä• ha __ ``sanantanÄ• naá¹ƒ vÄ• paá¹‡á¸• itÄ• naá¹ƒ esa dhammoâ€™â€
sati __eke_ dÄ• naá¹ƒ dadanti, __eke_ na dadanti maccharibhÄ• vÄ• . __sahassadÄ• nasa
pariccÄ• gacetanÄ• ya uá¸·Ä• rabhÄ• vato sahassadÄ• nasadisÄ• hoti.

__duranugamano_ti asamaá¹…ginÄ• anugantuá¹ƒ dukkaro. ananugamanaÃ±cassa dham
I 91/ __ ``duppÅ«roâ€™â€™ _ti. ``dhammaá¹ƒ careâ€™â€™ ti ayaá¹ƒ dhammacariyÄ• gal
Ä• raddhÄ• ti Ä• ha __ ``dasakusalakammapathadhammaá¹ƒ caratÄ«â€™â€™ _ti. tenÄ• h
__samuÃ±jaka_nti kassakehi attanÄ• kÄ• tabbaá¹ƒ katvÄ• visaá¹-á¹-hadhaÃ±Ã±akaraá¹‡a
samuÃ±janiÄ• dinÄ• chaá¸• á¸• itadhaÃ±Ã±asaá¹ƒharaá¹‡aá¹ƒ. tenÄ• ha __ ``yo api ... pe
caratÄ«â€™â€™ _ti. __etenÄ• _ti satasahassasahassayÄ• giggahaá¹‡ena dasannampi bh
piá¹‡á¸• apÄ• to dassito hoti. ``dinnoâ€™â€™ ti padaá¹ƒ Ä• netvÄ• yojanÄ• . __dasannaá
kahÄ• paá¹‡akoá¹-Ä«naá¹ƒ piá¹‡á¸• apÄ• to_ti dasannaá¹ƒ kahÄ• paá¹‡akoá¹-Ä«naá¹ƒ vini
sampÄ• ditapiá¹‡á¸• apÄ• to. tayidaá¹ƒ satasahassaá¹ƒ \Be I 103/ sahassayÄ• gÄ«naá¹ƒ d
katvÄ• vuttaá¹ƒ. __samuÃ±jakaá¹ƒ carantopÄ«_ti samuÃ±jakaá¹ƒ caritvÄ• pi, samuÃ±jaka
sesapadadvayepi eseva nayo. dÄ• raá¹ƒ posentopi dhammaá¹ƒ carati, appakasmiá¹ƒ dada
yojanÄ• . __tathÄ• vidhassÄ• _ti tÄ• disassa tathÄ• dhammacÄ• rino yÄ• dhammacariyÄ•
sahassayÄ• gino_ attano sahassayÄ• gitÄ• ya. __yaá¹ƒ tena daliddenÄ• _tiÄ• di tassevatth
__sabbesampi tesa_nti ``sataá¹ƒsahassÄ• naá¹ƒ sahassayÄ• ginaâ€™â€™ nti vuttÄ• naá¹
__itaresa_nti ``tathÄ• vidhassÄ• â€™â€™ ti vuttapurisato aÃ±Ã±esaá¹ƒ. __dasakoá¹-isaha
dasakoá¹-isaá¹…khÄ• taá¹ƒ tato anekasahassabhedatÄ• ya sahassadÄ• naá¹ƒ.

``kalaá¹ƒ nagghatÄ«â€™â€™ ti idaá¹ƒ tesaá¹ƒ dÄ• nato imassa dÄ• nassa uá¸·Ä• ratarabh
vipulataraphalatÄ• ya vuttanti Ä• ha __ ``kathaá¹ƒ nu kho etaá¹ƒ mahapphalataranti jÄ• nan
paccayavisesena mahattaá¹ƒ gatoti __mahaggato, _ uá¸·Ä• roti attho. tenÄ• ha __ ``vipulas
_nti. __samenÄ• _ti Ã±Ä• yena, dhammenÄ• ti attho. __visame_ti na same macchariyalakk
pÄ«á¸·etvÄ• . taá¹ƒ pana pÄ«á¸·anaá¹ƒ pothananti dassento __ ``pothetvÄ• â€™â€™ _ti Ä•

tintaassumukhasammissÄ• paraá¹ƒ rodÄ• petvÄ• . __mahÄ• dÄ• na_nti yathÄ• vuttaá¹ƒ ba
mahantadÄ• naá¹ƒ. __uppattiyÄ• aparisuddhatÄ• yÄ• _ti ajjhÄ• sayassa deyyadhammagav
malÄ«nattÄ• . __itaraá¹ƒ_ dhammacariyÄ• ya nibbattitadÄ• naá¹ƒ. __parittadÄ• na_nti parit
vasena parittadÄ• naá¹ƒ. __attano uppattiyÄ• parisuddhatÄ• yÄ• _ti ajjhÄ• sayassa deyyad
visuddhatÄ• ya. __evantiÄ• dimÄ• hÄ• _ti ``evaá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaâ€™â
__sahassÄ• na_nti sataá¹ƒsahassÄ• naá¹ƒ. gÄ• thÄ• bandhasukhatthaá¹ƒ sataggahaá¹‡aá
vuttanayameva.

maccharisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ• dhusuttavaá¹‡á¹‡anÄ•

<33> __udÄ• naá¹ƒ_ \Ne I 92/ __udÄ• nesÄ«_ti pÄ«tivegena uggiritabbatÄ• ya udÄ• naá¹ƒ
yasmÄ• pÄ«tisamuá¹-á¹-hÄ• pitaá¹ƒ vacanaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``udÄ• hÄ• raá¹ƒ udÄ
yathÄ• pana taá¹ƒ vacanaá¹ƒ ``udÄ• naâ€™â€™ nti vuccati, taá¹ƒ dassetuá¹ƒ __ ``yathÄ•
vuttaá¹ƒ. __saddhÄ• yÄ• _ti ettha __ya_-kÄ• ro hetuattho. pariccÄ• gacetanÄ• ya hi saddhÄ
assaddhassa tadabhÄ• vato. __pi_-saddo vuttatthasampiá¹‡á¸• anattho. __ ``sÄ• hÅ«â€™â
samÄ• natthaá¹ƒ daá¹-á¹-habbaá¹ƒ. __katha_nti dÄ• nayuddhÄ• naá¹ƒ vipakkhasabhÄ• vÄ•
ubhaya_nti dÄ• naá¹ƒ yuddhanti idaá¹ƒ dvayaá¹ƒ. __jÄ«vitabhÄ«ruko_ti jÄ«vitavinÄ• sabhÄ
bhogakkhayassa bhÄ«ruko. __vadanto_ti jÄ«vite sÄ• layataá¹ƒ, tato eva yujjhane asamatth
__chejja_nti hatthapÄ• dÄ• dichedo. __ussahanto_ti vÄ«riyaá¹ƒ karonto. __evaá¹ƒ bhoge ra
bhoge aparikkhÄ«á¹‡e karissÄ• mÄ«ti. __vadanto_ti idha bhogesu lobhaá¹ƒ, tato eva dÄ• tu
pavedento. __eva_nti evaá¹ƒ jÄ«vitabhoganirapekkhatÄ• ya dÄ• naÃ±ca yuddhaÃ±ca sama
__saddhÄ• disampanno_ti saddhÄ• dhammajÄ«vitÄ• vÄ«maá¹ƒsÄ• sÄ«lÄ• diguá¹‡asaman
parittakattÄ• appakampi dadanto attano pana cittasampattiyÄ• khettasampattiyÄ• ca bahu
pavaá¸• á¸• hento bahuvidhaá¹ƒ lobha-dosa-issÄ• -macchariya-diá¹-á¹-hivicikicchÄ• dibheda
abhibhavati, tato eva ca taá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ. aá¹-á¹-hakathÄ• ya
``maccheraá¹ƒ maddatiâ€™â€™ _cceva vuttaá¹ƒ, tassa pana ujuvipaccanÄ«kabhÄ• vato.

__paratthÄ• _ti paraloke. __ekasÄ• á¹-akabrÄ• hmaá¹‡avatthu_ anvayavasena, aá¹…kurav
vitthÄ• retabbaá¹ƒ.

dhammo laddho etenÄ• ti __dhammaladdho, _ puggalo. aggiÄ• hitapadassa viya saddasid
``uá¹-á¹-hÄ• na_nti kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ, __vÄ«riya_nti cetasikaâ€™â€™ nti vadanti. __u
bhoguppÄ• de yuttapayuttatÄ• . __vÄ«riya_nti tajjo ussÄ• ho. __yamassa_ Ä• á¹‡Ä• pavatt
__vetaraá¹‡impi_ itare niraye ca atikkamma. te pana abbudÄ• dÄ«naá¹ƒ vasena avÄ«ciá¹ƒ
avasesamahÄ• niraye sattapi Ä• yuppamÄ• á¹‡abhedena tayo tayo katvÄ• ekatiá¹ƒsÄ• ti v
saÃ±jÄ«vÄ• dinirayasaá¹ƒvattanassa kammassa tikkhamajjhamudubhÄ• vena tassa Ä• yup

vibhÄ• vetabbÄ• . apare pana ``aá¹-á¹-ha mahÄ• nirayÄ• soá¸·asa ussadanirayÄ• Ä• dito
katvÄ• satta sitanirayÄ• ti evaá¹ƒ ekatiá¹ƒsa mahÄ• nirayÄ• â€™â€™ ti \Be I 105/ vadanti.
Ä• dito cattÄ• ro sitanirayÄ• eko nirayo katoti.

__tesa_nti \Ne I 93/ vicinitvÄ• gahitapaccayÄ• naá¹ƒ. __paÃ±canavutipÄ• saá¹‡á¸• abhed
papaÃ±casÅ«danisaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena veditabbÄ• . __tatthÄ• _ti tesu dv
__dakkhiá¹‡Ä• vicinanaá¹ƒ Ä• ha, _ upamÄ• nÄ• ni hi nÄ• ma yÄ• vadeva upameyyatthavi
sukhettagahaá¹‡atopi dakkhiá¹‡eyyavicinanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__pÄ• á¹‡esu saá¹ƒyamo_ti iminÄ• dasavidhampi kusalakammapathadhammaá¹ƒ dasseti
saá¹ƒyamoâ€™â€™ ti iminÄ• sattÄ• naá¹ƒ jÄ«vitÄ• voropanato saá¹ƒyamo vutto, evaá¹ƒ t
paradÄ• rÄ• masanato visaá¹ƒvÄ• danato aÃ±Ã±amaÃ±Ã±abhedanato pharusavacanena s
niratthakavippalapanato parasantakÄ• bhijjhÄ• nato ucchedacintanato micchÄ• bhinivesana
tenÄ• ha __ ``sÄ«lÄ• nisaá¹ƒsaá¹ƒ kathetumÄ• raddhÄ• â€™â€™ _ti. pharusavacanasaá¹ƒ
vutto.

__parassa upavÄ• dabhayenÄ• _ti pÄ• pakiriyahetu parena attano vattabbaupavÄ• dabhay
upavÄ• dabhayanimittaá¹ƒ. ``kathaá¹ƒ nu kho amhe pare na upavadeyyuâ€™â€™ nti Ä• sÄ
karonti. dhammapadamevÄ• _ti asaá¹…khatadhammakoá¹-á¹-hÄ• so eva __seyyo_ seá¹-á¹
aniccaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammaá¹ƒ, tas
karaá¹‡Ä«yoti dasseti. pubbasaddo kÄ• lavisesavisayoti Ä• ha __ ``pubbe ca kassapabuddh
_tiÄ• di. puna akÄ• laviseso apÄ• á¹-iyekko bhummatthavisayovÄ• ti Ä• ha __ ``sabbepi vÄ
__sabbepi vÄ• _ti ete sabbepi kassapabuddhÄ• dayo lokanÄ• thÄ• __santo nÄ• ma_ vÅ«p
santasabbhÅ«taguá¹‡attÄ• .

sÄ• dhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nasantisuttavaá¹‡á¹‡anÄ•

<34> __kamanÄ«yÄ• nÄ«_ti \Be I 106/ kantÄ• ni. tato eva etÄ• ni __iá¹-á¹-hÄ• rammaá¹‡Ä
__rÅ«pÄ• dÄ«ni, _ te pana vatthukÄ• mÄ• , tadÄ• rammaá¹‡akilesakÄ• mÄ• vÄ• . __ ``na
_ti desanÄ• sÄ«sametaá¹ƒ, nicchayena kÄ• mÄ• aniccÄ• yeva. maccu dhÄ«yati etthÄ• ti _
Ä• gacchati ettha taá¹ƒ __apunÄ• gamanaá¹ƒ. apunÄ• gamanasaá¹…khÄ• taá¹ƒ nibbÄ• na
__nibbÄ• naá¹ƒ hÄ«_tiÄ• di vuttassevatthassa vivaraá¹‡aá¹ƒ. __baddho_ti paá¹-ibaddhacitt
vossaggapamÄ• daá¹ƒ Ä• panno.

__taá¹‡hÄ• chandato_ \Ne I 94/ __jÄ• taá¹ƒ_ tassa visesapaccayattÄ• . icchitaá¹ƒ hanatÄ«
dukkhaá¹ƒ. idha pana anavasesapariyÄ• dÄ• navasena paÃ±cupÄ• dÄ• nakkhandhÄ• duk

aghavinayo_ti hetunirodhena hi phalanirodho, evaá¹ƒ saupÄ• disesanibbÄ• naá¹ƒ vatvÄ• _
dukkhavinayo_ti anupÄ• disesanibbÄ• naá¹ƒ vadati.

__citrÄ• nÄ«_ti kilesakÄ• mÄ• pi vedanÄ• diá¹-á¹-hisampayogabhedena honti, Ä• kÄ• rabh
savighÄ• tÄ• vighÄ• tÄ• ti tato visesetuá¹ƒ __ ``Ä• rammaá¹‡acittÄ• nÄ«â€™â€™ _ti vuttaá
subhÄ• divasena saá¹…kappitavatthumhi rÄ• go. __kilesakÄ• mo kÄ• moti vutto_ tassevidh
kÄ• mabhÄ• vasiddhito. __pasÅ«rasuttena vibhÄ• vetabbo_ ``na te kÄ• mÄ• â€™â€™ tiÄ•
Ä• gatattÄ• . idÄ• ni tamatthaá¹ƒ saá¹…khepeneva vibhÄ• vento __ ``pasÅ«raparibbÄ• jako
__na te kÄ• mÄ• yÄ• ni citrÄ• ni loke_ti te ce kÄ• mÄ• na honti, yÄ• ni loke citrÄ• ni rÅ«pÄ
__vedesÄ«_ti kevalaá¹ƒ saá¹…kapparÄ• gaÃ±ca kÄ• maá¹ƒ katvÄ• vadesi ce. __hehintÄ«
suá¹‡anto saddÄ• ni manoramÄ• ni, satthÄ• pi te hehiti kÄ• mabhogÄ«ti paccekaá¹ƒ gÄ• th
dassitÄ• . dhÄ«rÄ• nÄ• ma dhitisampannÄ• ti Ä• ha __ ``paá¹‡á¸• itÄ• â€™â€™ _ti.

__tassÄ• _ti yo pahÄ«nakodhamÄ• no sabbaso saá¹ƒyojanÄ• tigo nÄ• marÅ«pasmiá¹ƒ asa
tassa. __mogharÄ• jÄ• nÄ• ma thero_ bÄ• varÄ«brÄ• hmaá¹‡assa paricÄ• rakÄ• naá¹ƒ so
__yathÄ• nusandhiá¹ƒ_ appatto sÄ• vasesa-__attho, _ kiÃ±ci vattabbaá¹ƒ atthÄ«ti adhippÄ•
vimuttattÄ• va devamanussÄ• namassanti, ye taá¹ƒ paá¹-ipajjanti. tesaá¹ƒ kiá¹ƒ hoti? kiÃ±c
ayamettha atthaviseso? __dasabalaá¹ƒ sandhÄ• yevamÄ• ha_ ukkaá¹-á¹-haniddesena. __a
paá¹-ipattiá¹ƒ anugantvÄ• paá¹-ipajjanena. __namassanti_ taá¹ƒ pÅ«jenti.

__catusaccadhammaá¹ƒ jÄ• nitvÄ• _ti tena paá¹-ividdhaá¹ƒ catusaccadhammaá¹ƒ paá¹-ivijj
buddhasubuddhatÄ• ya nibbematikÄ• hontÄ«ti Ä• ha __ ``vicikicchaá¹ƒ pahÄ• yÄ• â€™â€™
anukkamena aggamaggÄ• dhigamena __saá¹…gÄ• tigÄ• pi_ honti. asekkhadhammapÄ• ri
viÃ±Ã±Å«naá¹ƒ pasaá¹ƒsÄ• pi hontÄ«ti.

nasantisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ujjhÄ• nasaÃ±Ã±isuttavaá¹‡á¹‡anÄ•

<35> ujjhÄ• navasena \Ne I 95/ pavattÄ• saÃ±Ã±Ä• etesaá¹ƒ atthi, ujjhÄ• navasena vÄ•
__ujjhÄ• nasaÃ±Ã±Ä«. kÄ• raye_ti katÄ• naá¹ƒ pariyantaá¹ƒ kÄ• rayeti attho. __pariyantakÄ
paricchinnakÄ• ritaá¹ƒ parimitavacananti attho. paá¹ƒsukÅ«lÄ• dipaá¹-ipakkhanayena __pat
vuttaá¹ƒ. __nÄ• maá¹ƒ gahita_nti etena ``ujjhÄ• nasaÃ±Ã±ikÄ• â€™â€™ ti ettha ka-saddo s

__aÃ±Ã±enÄ• kÄ• rena bhÅ«ta_nti attanÄ• pavediyamÄ• nÄ• kÄ• rato aÃ±Ã±ena asuddh
upalabbhamÄ• naá¹ƒ attÄ• naá¹ƒ. __vaÃ±cetvÄ• _ti palambhetvÄ• . __tassa_ kuhakassa. _
paccayÄ• naá¹ƒ paribhuÃ±janaá¹ƒ. __parijÄ• nantÄ«_ti tassa paá¹-ipattiá¹ƒ paricchijja jÄ• n
sammÄ• paá¹-ipattiyÄ• kattÄ• , sammÄ• paá¹-ipajjitÄ• ti attho.

__ida_nti liá¹…gavipallÄ• sena vuttaá¹ƒ, ayanti attho. __dhammÄ• nudhammapaá¹-ipadÄ• anucchavikatÄ• ya anudhammabhÅ«tÄ• paá¹-ipadÄ• . paá¹-ipakkhavidhamane asithilatÄ• ca savanamattena cÄ• _ti ettha __ca_-saddo visesanivattiattho. tena bhÄ• sitassa sutassa sammÄ• paá¹-ipattivisesaá¹ƒ nivatteti. __lokapariyÄ• ya_nti lokassa parividhamanaá¹ƒ uppÄ saá¹…khÄ• rÄ• naá¹ƒ parÄ• vuttiá¹ƒ. tenÄ• ha __ ``saá¹…khÄ• ralokassa udayabbayaâ€™ saccapaá¹-ivedheneva hotÄ«ti Ä• ha __ ``catusaccadhammaÃ±ca aÃ±Ã±Ä• yÄ• â€™â€™ kubbantÄ«_ti attani vijjamÄ• nampi guá¹‡aá¹ƒ anÄ• vÄ«karonto ``yathÄ• tumhe vadatha, e ti avijjamÄ• nataá¹ƒ byÄ• karotÄ«ti attho.

__akÄ• rakamevÄ• _ti dosaá¹ƒ akÄ• rakameva. accayassa paá¹-iggaá¹‡hanaá¹ƒ nÄ• ma a desakena desiyamÄ• no tato vigato nÄ• ma hoti. tenÄ• ha __ ``paá¹-iggaá¹‡hÄ• tÅ«ti kham

__sabhÄ• venÄ• _ti sabhÄ• vato. __ekasadisa_nti paresaá¹ƒ cittÄ• cÄ• raá¹ƒ jÄ• nantampi ekasadisaá¹ƒ karontÄ• . __parato_ti pacchÄ• . __kathÄ• ya uppannÄ• yÄ• _ti ``kassaccayÄ tiÄ• dikathÄ• ya pavattamÄ• nÄ• ya ``tathÄ• gatassa buddhassÄ• â€™â€™ tiÄ• dinÄ• __b dÄ«petvÄ• . __khamissÄ• mÄ«_ti accayadesanaá¹ƒ paá¹-iggaá¹‡hissÄ• mi. tappaá¹-iggaho adhippetaá¹ƒ, satthÄ• pana sabbakÄ• laá¹ƒ khamo eva.

kopo \Ne I 96/ antare citte etassÄ• ti __kopantaro_. doso garu garukÄ• tabbo assÄ• ti __do ``paá¹-imuccatÄ«â€™â€™ ti vÄ• pÄ• á¹-ho, ayameva attho. __accÄ• yikakamma_nti sahas __no cidhÄ• _ti no ce idha. __idhÄ• _ti nipÄ• tamattaá¹ƒ. __apagataá¹ƒ_ apanÄ«taá¹ƒ. dos pariyÄ• yena yadi aparÄ• dho nÄ• ma na bhaveyyÄ• ti. __na sammeyyuá¹ƒ_ na vÅ«pasam

__dhÄ«ro sato_ti padadvayena vaá¹-á¹-achindaá¹ƒ Ä• ha. __ko niccameva paá¹‡á¸• ito nÄ• ``kassaccayÄ• â€™â€™ tiÄ• dikÄ• ya pucchÄ• gÄ• thÄ• ya attho. dÄ«ghamajjhimasaá¹ƒva vitthÄ• rato saá¹ƒvaá¹‡á¹‡itoti Ä• ha __ ``evamÄ• dÄ«hi kÄ• raá¹‡ehi tathÄ• gatassÄ• â€™ __buddhattÄ• dÄ«hÄ«_ti __Ä• di_-saddena ``bodhetÄ• pajÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Ni pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97) niddese Ä• gatakÄ• raá¹‡Ä• ni saá¹…gayhanti. __v ariyamaggo, tassa __anto_ aggaphalaá¹ƒ, tattha bhavÄ• __paá¹‡á¹‡atti, _ tassÄ• vasena. dÄ«peti. idÄ• ni khittaá¹ƒ saá¹…khepena saá¹ƒharÄ• pitaá¹ƒ hotÄ«ti dasseti.

ujjhÄ• nasaÃ±Ã±isuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. saddhÄ• suttavaá¹‡á¹‡anÄ•

<36> __tatvassÄ• _ti \Be I 109/ o-kÄ• rassa va-kÄ• rÄ• desaá¹ƒ a-kÄ• rassa ca lopaá¹ƒ ka ``tato assÄ• â€™â€™ _ti. ``tatassÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, __tato_ti ca saddhÄ• hetÅ

__nÄ• nupatantÄ«_ti na vattanti. __pamÄ• daá¹ƒ karontÄ«_ti pamajjanti, micchÄ• paá¹-ipa
__lakkhaá¹‡Ä• nÄ«_ti aniccÄ• dilakkhaá¹‡Ä• ni. __upanijjhÄ• yatÄ«_ti upecca Ã±Ä• á¹‡aca
anupassatÄ«ti attho. __Ä• gatakicca_nti Ä• hatakiccaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __sÄ• d
asammohapaá¹-ivedhavasena nipphÄ• deti, tathalakkhaá¹‡aá¹ƒ nirodhasaccaá¹ƒ upanijjhÄ
vattabbo tena vinÄ• asammohapaá¹-ivedhassa asambhavato. __kasiá¹‡Ä• rammaá¹‡assÄ
lakkhaá¹‡avacanaá¹ƒ. akasiá¹‡Ä• rammaá¹‡asamÄ• pattiyopi hi santÄ«ti. yathÄ• ca kasiá¹
aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ avasesÄ• naÃ±ca tadÄ• rammaá¹‡Ä• naá¹ƒ paccavek
tena tÄ• ni Ä• rammaá¹‡Ä• ni gahitÄ• nÄ«ti ``kasiá¹‡Ä• rammaá¹‡assaâ€™â€™ icceva vut
sukhanti vattabbato __paramasukhaá¹ƒ arahattaá¹ƒ_.

saddhÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. samayasuttavaá¹‡á¹‡anÄ•

<37> __udÄ• naá¹ƒ_ \Ne I 97/ __paá¹-iccÄ• _ti ukkÄ• karaÃ±Ã±Ä• jÄ• tisambhedaparihÄ•
vaá¹ƒsaparisuddhaá¹ƒ nissÄ• ya vuttaá¹ƒ pÄ«tiudÄ• hÄ• raá¹ƒ paá¹-icca gottavasena __ ``s
laddhanÄ• mÄ• naá¹ƒ_. yadi ekopi janapado, kathaá¹ƒ bahuvacananti Ä• ha __ ``ruá¸·hÄ«s
akkharacintikÄ• hi Ä«disesu á¹-hÄ• nesu yutte viya saliá¹…gavacanÄ• ni icchanti, ayamett
``avantÄ« kurÅ«â€™â€™ ti, tabbisesane pana janapadasadde jÄ• tisaddatÄ• ya ekavacana
ropime.

__Ä• varaá¹‡enÄ• _ti setunÄ• . __bandhÄ• petvÄ• _ti paá¹‡á¸• upalÄ• sapÄ• sÄ• á¹‡amat
thiraá¹ƒ kÄ• rÄ• petvÄ• . __sassÄ• ni kÄ• rentÄ«_ti jeá¹-á¹-hamÄ• se kira ghammassa bala
vilÄ«yitvÄ• sanditvÄ• anukkamena rohiá¹‡iá¹ƒ nadiá¹ƒ pavisati, taá¹ƒ bandhitvÄ• sassÄ• n
``jÄ• tiá¹ƒ_ \Be I 110/ __ghaá¹-á¹-etvÄ• kalahaá¹ƒ vaá¸• á¸• hayiá¹ƒsÅ«â€™â€™ _ti saá¹…
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``koliyakammakarÄ• vadantÄ«â€™â€™ _ti Ä• ha. __niyutt
sassaparipÄ• lanakamme niyojitamahÄ• mattÄ• naá¹ƒ.

__tÄ«á¹‡i jÄ• takÄ• nÄ«_ti ``kuá¹-hÄ• rihattho purisoâ€™â€™ tiÄ• dinÄ• __phandanajÄ• t
``duddubhÄ• yati bhaddanteâ€™â€™ tiÄ• dinÄ• __duddubhajÄ• takaá¹ƒ, _ (J I 4.85 Ä• day
kuÃ±jarÄ• â€™â€™ tiÄ• dinÄ• __laá¹-ukikajÄ• taka_nti (J I 5.39 Ä• dayo) imÄ• ni tÄ«á¹‡i j
jÄ• takÄ• nÄ«_ti ---

``sÄ• dhu sambahulÄ• Ã±Ä• tÄ«, api rukkhÄ• araÃ±Ã±ajÄ• .

vÄ• to vahati ekaá¹-á¹-haá¹ƒ, brahantampi vanappatiâ€™â€™ nti || ---

Ä• dinÄ• __rukkhadhammajÄ• takaá¹ƒ_ (J I 1.74).

``sammodamÄ• nÄ• gacchanti, jÄ• lamÄ• dÄ• ya pakkhino.

yadÄ• te vivadissanti, tadÄ• ehinti me vasaâ€™â€™ nti || (J I 1.33) ---

Ä• dinÄ• __sammodamÄ• najÄ• taka_nti imÄ• ni dve jÄ• takÄ• ni.

``attadaá¹‡á¸• Ä• \Ne I 98/ bhayaá¹ƒ jÄ• taá¹ƒ, janaá¹ƒ passatha medhagaá¹ƒ.

saá¹ƒvegaá¹ƒ kittayissÄ• mi, yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• â€™â€™ ti || (Sn 941) ---

Ä• dinÄ• __attadaá¹‡á¸• asuttaá¹ƒ_.

__tenÄ• _ti bhagavatÄ• . __kalahakaraá¹‡abhÄ• vo_ti kalahakaraá¹‡assa atthibhÄ• vo. ma
khattiye kasmÄ• nÄ• sethÄ• ti dassetvÄ• kalahaá¹ƒ vÅ«pasametukÄ• mo bhagavÄ• patha
gaá¹‡hÄ«ti dassento __ ``pathavÄ« nÄ• ma kiá¹ƒ agghatÄ«â€™â€™ _tiÄ• dimÄ• ha. __aá¹
__veraá¹ƒ katvÄ• _ti virodhaá¹ƒ uppÄ• detvÄ• . taá¹ƒtaá¹ƒpalobhanakiriyÄ• ya parakkaman
``ukkaá¹‡á¹-hantÅ«â€™â€™ ti sÄ• sanaá¹ƒ pesenti_. __kuá¹‡Ä• ladahe_ti kuá¹‡Ä• ladahat
__pucchitaá¹ƒ kathesi_ anukkamena kuá¹‡Ä• lasakuá¹‡arÄ• jassa pucchÄ• pasaá¹…gena
21.kuá¹‡Ä• lajÄ• taka) kathessÄ• mÄ«ti. __anabhiratiá¹ƒ vinodesi_ itthÄ«naá¹ƒ dosadassan
Ä• dÄ«navokÄ• rasaá¹ƒkilesavibhÄ• vanavasena. __purisapurisehÄ«_ti kosajjaá¹ƒ viddhaá
purisathÄ• mabrÅ«hanena uttamapurisehi no bhavituá¹ƒ vaá¹-á¹-atÄ«ti uppannacittÄ• \Be I
__avissaá¹-á¹-hasamaá¹‡akammantÄ• _ apariccattakammaá¹-á¹-hÄ• nÄ• bhiyogÄ• ti attho.
vaá¹-á¹-atÄ«_ti bhagavÄ• cintesÄ«ti yojanÄ• .

__paduminiya_nti padumavane. __vikasiá¹ƒsu_ guá¹‡agaá¹‡avibodhena. __ayaá¹ƒ_ __ima
kathesÄ«_ti iminÄ• sabbepi te bhikkhÅ« tÄ• vadeva paá¹-ipÄ• á¹-iyÄ• Ä• gatattÄ• aÃ±Ã±a
attanÄ• paá¹-iladdhavisesaá¹ƒ bhagavato nÄ• rocesunti dasseti. __khÄ«á¹‡Ä• savÄ• na_n
kÄ• raá¹‡amÄ• ha.

__osaá¹-amatte_ti bhagavato santikaá¹ƒ upagatamatte. __ariyamaá¹‡á¸• ale_ti ariyapugga
__pÄ• cÄ«nayugandharaparikkhepato_ti yugandharapabbatassa pÄ• cÄ«naparikkhepato, n
vuccamÄ• naudayapabbatato. __rÄ• maá¹‡eyyakadassanattha_nti buddhuppÄ• dapaá¹-ima
ramaá¹‡Ä«yassa lokassa ramaá¹‡Ä«yabhÄ• vadassanatthaá¹ƒ. __ullaá¹…ghitvÄ• _ti uá¹-á¹
khaá¹‡e laye muhutte_ti yathÄ• vutte candamaá¹‡á¸• alassa uá¹-á¹-hitakkhaá¹‡e uá¹-á¹-hita
uá¹-á¹-hitamuhutteti uparÅ«parikÄ• lassa vaá¸• á¸• hitabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ.

tesaá¹ƒ bhikkhÅ«naá¹ƒ jÄ• tiÄ• divasena bhagavato anurÅ«paparivÄ• rabhÄ• vaá¹ƒ dasse

_tiÄ• dimÄ• ha. __mahÄ• sammatassa vaá¹ƒse uppanno_tiÄ• di kulavaá¹ƒsasuddhidassana
idaá¹ƒ satipi jÄ• tivisuddhiyaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ vasena avisuddhatÄ• siyÄ• ti tesampi
imesaâ€™â€™ nti \Ne I 99/ visuddhidassanatthaá¹ƒ vuttaá¹ƒ. satipi ca gabbhavisuddhiyaá¹
missakattÄ• arajjÄ• rahatÄ• pi siyÄ• ti ``tampi natthi imesaâ€™â€™ nti dassanatthaá¹ƒ __
_tiÄ• di vuttaá¹ƒ.

__sÄ• mantÄ• _ti samÄ«pe. __caliá¹ƒsÅ«_ti uá¹-á¹-hahiá¹ƒsu. kosamattaá¹ƒ á¹-hÄ• naá¹ƒ _
``saddasavanaá¹-á¹-hÄ• nameva saddantaraâ€™â€™ nti apare. __tikkhattuá¹ƒ tesaá¹-á¹-hi
jambudÄ«pe kira Ä• dito mahantÄ• ni tesaá¹-á¹-hi nagarasahassÄ• ni uppannÄ• ni, tathÄ•
tatiyaá¹ƒ. taá¹ƒ sandhÄ• yÄ• ha ``tikkhattuá¹ƒ tesaá¹-á¹-hiyÄ• nagarasahassesÅ«â€™â€™
sampiá¹‡á¸• etvÄ• satasahassato paraá¹ƒ navasahassÄ• dhikÄ• ni asÄ«tisahassÄ• ni. __n
doá¹‡amukhasatasahassesÅ«_ti navasatasahassÄ• dhikesu \Be I 112/ navutisatasahasses
__doá¹‡amukha_nti ca mahÄ• nagarassa Ä• yuppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ pÄ• danagaraá
paá¹-á¹-anakoá¹-isatasahassesÅ«_ti chakoá¹-isatasahassaadhikesu navutikoá¹-isatasahass
tambapaá¹‡á¹‡idÄ«pÄ• di__chapaá¹‡á¹‡Ä• sÄ• ya ratanÄ• karesu_. evaá¹ƒ pana
nagara-doá¹‡amukhapaá¹-á¹-ana-ratanÄ• karÄ• dibhÄ• vena kathanaá¹ƒ taá¹ƒtaá¹ƒadhivat
devatÄ• naá¹ƒ bahubhÄ• vadassanatthaá¹ƒ. yadi dasasahassacakkavÄ• á¸·esu devatÄ• sa
pÄ• á¸·iyaá¹ƒ ``dasahi ca lokadhÄ• tÅ«hÄ«â€™â€™ ti? vuttanti Ä• ha __ ``dasasahassa ...
_nti. tena sahassilokadhÄ• tu idha ``ekÄ• lokadhÄ• tÅ«â€™â€™ ti veditabbÄ• .

__lohapÄ• sÄ• de_ti sabbapaá¹-hamakate lohapÄ• sÄ• de. __brahmaloke_ti heá¹-á¹-hime
evaá¹ƒ nirantarÄ• hutvÄ• sannipatitÄ• , pacchÄ• Ä• gatÄ• naá¹ƒ okÄ• so eva na bhaveyy
__ ``yathÄ• kho panÄ• â€™â€™ _tiÄ• di.

suddhÄ• vÄ• sakÄ• ye uppannÄ• __suddhÄ• vÄ• sakÄ• yikÄ• _. tÄ• saá¹ƒ pana yasmÄ•
nivÄ• saá¹-á¹-hÄ• naá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``suddhÄ• vÄ• savÄ• sÄ«naâ€™â€™ _nti. __
Ä• vÄ• saá¹-á¹-hÄ• nabhÅ«tÄ• . devatÄ• pana orambhÄ• giyÄ• naá¹ƒ itaresaÃ±ca saá¹ƒyo
suddho Ä• vÄ• so vihÄ• ro etesanti __suddhÄ• vÄ• sÄ• _. __mahÄ• samÄ• gamaá¹ƒ Ã±atv
Ã±atvÄ• .

__puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ otari_ aÃ±Ã±attha okÄ• saá¹ƒ alabhamÄ•
__maá¹‡ivamma_nti indanÄ«lamaá¹‡imayaá¹ƒ kavacaá¹ƒ. buddhÄ• naá¹ƒ abhimukhabhÄ•
cakkavÄ• á¸·Ä• __uttarituá¹ƒ na sakkÄ• . mahatiyÄ• buddhavÄ«thiyÄ• vÄ• _ti buddhÄ• na
upasaá¹…kamantehi tehi devabrahmehi valaÃ±jitabuddhavÄ«thiyÄ• va.

samiti \Ne I 100/ saá¹…gati sannipÄ• to samayo, mahanto samayo __mahÄ• samayo_ti Ä•
_ti. pavaddhaá¹ƒ vanaá¹ƒ __pavana_nti Ä• ha __ ``vanasaá¹‡á¸• oâ€™â€™ _ti. __devagha
__samÄ• dahaá¹ƒsÅ«_ti samÄ• hitaá¹ƒ lokuttarasamÄ• dhiá¹ƒ suá¹-á¹-hu appitaá¹ƒ akaá¹ƒ

samÄ• dhinÄ• niyojitaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``samÄ• dhinÄ• yojesuâ€™â€™ _nti
gomuttavaá¹…kÄ• dÄ«naá¹ƒ dÅ«rasamussÄ• ritattÄ• __attano ... pe ... akariá¹ƒsu_. vinaya
__nettÄ• ni, _ yottÄ• ni. avÄ«thipaá¹-ipannÄ• naá¹ƒ assÄ• naá¹ƒ vÄ«thipaá¹-ipÄ• danaá¹ƒ r
``yottÄ• ni gahetvÄ• acodentoâ€™â€™ _ti vatvÄ• taá¹ƒ pana acodanaá¹ƒ avÄ• raá¹‡amev
avÄ• rentoâ€™â€™ _ti.

yathÄ• \Be I 113/ khÄ«laá¹ƒ bhittiyaá¹ƒ, bhÅ«miyaá¹ƒ vÄ• Ä• koá¹-itaá¹ƒ dunnÄ«haraá¹‡a
palighaá¹ƒ nagarappavesanivÄ• raá¹‡aá¹ƒ, yathÄ• ca indakhÄ«laá¹ƒ gambhÄ«ranemi suni
evaá¹ƒ rÄ• gÄ• dayo sattasantÄ• nato dunnÄ«haraá¹‡Ä• nibbÄ• nanagarappavesanivÄ• ra
palighaá¹ƒ indakhÄ«laâ€™â€™ _nti ca vuttÄ• . __Å«haccÄ• _ti uddharitvÄ• . taá¹‡hÄ• ejÄ•
paramasantuá¹-á¹-habhÄ• vena cÄ• tuddisattÄ• __appaá¹-ihatacÄ• rikaá¹ƒ caranti_.
buddhacakkhu-dhammacakkhu-dibbacakkhu-samantacakkhu-pakaticakkhÅ«naá¹ƒ vasena _
kutoti Ä• ha __ ``cakkhutopÄ«â€™â€™ _ti. __chandÄ• dÄ«hÄ«_ti chandÄ• dÄ«naá¹ƒ vase
__na Ä• gacchanti_ anuppÄ• danato. __Ä• gu_nti aparÄ• dhaá¹ƒ.

__sabbasaá¹ƒyogÄ• _ti vibhattilopena niddeso, sabbe saá¹ƒyogeti attho. __visajjÄ• ti_ visa
imÄ• yapi gÄ• thÄ• ya vasena ``Ä• guá¹ƒ na karotÄ«â€™â€™ ti pade.

__gatÄ• se_ti gatÄ• eva. __na gamissanti_ pariniá¹-á¹-hitasaraá¹‡agamanattÄ• . lokuttaras
adhippetaá¹ƒ. tenÄ• ha __ ``nibbematikasaraá¹‡agamanena gatÄ• â€™â€™ _ti. te hi niyam
gamissanti, devakÄ• yaÃ±ca paripÅ«ressanti. ye pana lokiyena saraá¹‡agamanena buddha
te gamissanti apÄ• yaá¹ƒ, sati ca paccayantarasamavÄ• ye pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ
paripÅ«ressantÄ«ti. tenÄ• ha so brahmÄ• __ ``ye keci buddhaá¹ƒ ... pe ... paripÅ«ressantÄ

samayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sakalikasuttavaá¹‡á¹‡anÄ•

<38> __ta_nti uyyÄ• naá¹ƒ saá¹…khaá¹ƒ gatanti sambandho. dhanunÄ• sarena gahanti po
__dhanuggahÄ• . taá¹ƒ sampaá¹-icchÄ«_ti tassÄ• silÄ• ya heá¹-á¹-hÄ• bhÄ• gena uggantv
puÃ±Ã±Ä• nubhÄ• vena \Ne I 101/ upahatattÄ• sayampi paripatantÄ« vÄ• taá¹ƒ upatthamb
anÄ• vajjitattÄ• . taÃ±ca kho kammaphalavasenÄ• ti daá¹-á¹-habbaá¹ƒ. tato eva __tato paá¹
aphÄ• su jÄ• ta_nti etenapi upÄ• diá¹‡á¹‡akasarÄ«re nÄ• ma aniá¹-á¹-hÄ• pi samphassakÄ
kammunÄ• katokÄ• seti dasseti. __ayaá¹ƒ_ \Be I 114/ __vihÄ• ro_ti gijjhakÅ«á¹-avihÄ• ro. _
kattabbaparo. __visamo_ti bhÅ«mibhÄ• gavasena visamo. sivikÄ• kÄ• rena sajjito maÃ±co

__bhusÄ• _ti daá¸·hÄ• . __dukkhÄ• _ti dukkhamÄ• duttitikkhÄ• . __kharÄ• _ti kakkasÄ• . _
__asÄ• tÄ• _ti na sÄ• tÄ• appiyÄ• . __na appetÄ«_ti na upeti. __na appÄ• yantÄ«_ti na kha

vedanÄ• dhivÄ• sanakhantiyÄ• satisampajaÃ±Ã±ayuttattÄ• sabbasattaá¹-á¹-hitÄ• hÄ• rasa
Ä• dÄ«navanissaraá¹‡Ä• naá¹ƒ pageva suppaá¹-ividitattÄ• yathÄ• samudÄ• cÄ• ro cittaá¹
sammadeva upaá¹-á¹-hÄ• pitasatisampajaÃ±Ã±attÄ• vuttaá¹ƒ __ ``vedanÄ• dhivÄ• sana ...
__apÄ«á¸·iyamÄ• no_ti abÄ• dhiyamÄ• no. kÄ• maá¹ƒ aniá¹-á¹-hÄ• ya vedanÄ• ya phuá¹-á
natthi, pariÃ±Ã±Ä• tavatthukattÄ• pana tassÄ• vase avattamÄ• no ``avihaÃ±Ã±amÄ• noâ€
``samparivattasÄ• yitÄ• ya vedanÄ• naá¹ƒ vasaá¹ƒ agacchantoâ€™â€™ _ti.

__sÄ«haseyya_nti ettha sayanaá¹ƒ seyyÄ• , sÄ«hassa viya seyyÄ• sÄ«haseyyÄ• , taá¹ƒ s
__sÄ«haseyya_nti seá¹-á¹-haseyyaá¹ƒ uttamaseyyaá¹ƒ. svÄ• yamattho aá¹-á¹-hakathÄ• yan
passena sentÄ«â€™â€™ ti evaá¹ƒ vuttÄ• __kÄ• mabhogiseyyÄ• _. __dakkhiá¹‡apassena
dakkhiá¹‡ahatthassa sarÄ«raggahaá¹‡Ä• diyogakkhamato. purisavasena cetaá¹ƒ vuttaá¹ƒ.
na sakkonti_ dukkhuppattito. __ayaá¹ƒ sÄ«haseyyÄ• _ti ayaá¹ƒ yathÄ• vuttÄ• sÄ«haseyyÄ
iminÄ• sÄ«hassa abhÄ«tabhÄ• vaá¹ƒ dasseti. bhÄ«rukajÄ• tikÄ• hi sesamigÄ• attano Ä•
utrÄ• sabahulÄ• santÄ• sapubbakaá¹ƒ yathÄ• tathÄ• sayanti, sÄ«ho pana abhirukabhÄ• v
satiá¹ƒ upaá¹-á¹-hapetvÄ• va sayati. tenÄ• ha __ ``dve purimapÄ• deâ€™â€™ _tiÄ• di. __p
dakkhiá¹‡apurimapÄ• de vÄ• massa purimapÄ• dassa á¹-hapanavasena dve purimapÄ• de
__pacchimapÄ• de_ti dve pacchimapÄ• de. vuttanayeneva idhÄ• pi ekasmiá¹ƒ á¹-hÄ• ne á¹
__á¹-hitokÄ• sasallakkhaá¹‡aá¹ƒ_ abhÄ«rukabhÄ• veneva. __sÄ«saá¹ƒ pana ukkhipitvÄ• _
anutrÄ• sapabujjhanaá¹ƒ viya abhÄ«rukabhÄ• vasiddhÄ• dhammatÄ• vasenevÄ• ti veditab
__sÄ«havijambhitavijambhanaá¹ƒ_ ativelaá¹ƒ ekÄ• kÄ• rena á¹-hapitÄ• naá¹ƒ sarÄ«rÄ• vay
gamanÄ• dikiriyÄ• su yoggabhÄ• vÄ• pÄ• danatthaá¹ƒ. __tikkhattuá¹ƒ sÄ«hanÄ• danadana
appesakkhamigajÄ• tapariharaá¹‡atthaá¹ƒ.

seti \Ne I 102/ abyÄ• vaá¹-abhÄ• vena pavattati etthÄ• ti seyyÄ• , catutthajjhÄ• nameva sey
__catutthajjhÄ• naseyyÄ• _. kiá¹ƒ panettha taá¹ƒ catutthajjhÄ• nanti? Ä• nÄ• pÄ• nacatuttha
vuá¹-á¹-hahitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anukkamena aggamaggaá¹ƒ adhigantvÄ•
``tayidaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, na seyyÄ• , tathÄ• pi yasmÄ• `catutthajjhÄ• nÄ•
samanantaraá¹ƒ bhagavÄ• parinibbÄ• yÄ«â€™ ti __mahÄ• parinibbÄ• ne_ (DN II 219) Ä• g
lokiyacatutthajjhÄ• nasamÄ• patti eva __tathÄ• gataseyyÄ• â€™â€™ _ti keci. evaá¹ƒ sati p
tathÄ• gataseyyÄ• ti Ä• pajjati; na ca tathÄ• gato lokiyacatutthajjhÄ• nasamÄ• pajjanabahul
aggaphalavasena pavattaá¹ƒ panettha catutthajjhÄ• naá¹ƒ veditabbaá¹ƒ. tattha yathÄ• satt
niddupagamalakkhaá¹‡Ä• seyyÄ• bhavaá¹…gacittavasena hoti, sÄ• ca nesaá¹ƒ paá¹-ham
yebhuyyavuttikÄ• , evaá¹ƒ bhagavato ariyajÄ• tisamanvayaá¹ƒ yebhuyyavuttikaá¹ƒ aggapha
catutthajjhÄ• naá¹ƒ __tathÄ• gataseyyÄ• _ti veditabbÄ• . __sÄ«haseyyÄ• _ nÄ• ma seá¹-á¹
``uttamaseyyÄ• â€™â€™ _ti.

``kÄ• lapariccheda á¹ƒ katvÄ• yathÄ• paricchedaá¹ƒ uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti evaá
akatattÄ• pÄ• á¸·iyaá¹ƒ ``uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasikaritvÄ• â€™â€™ ti na vuttanti

``uá¹-á¹-hÄ• nasaÃ±Ã±anti panettha na vuttaâ€™â€™ _nti. tattha kÄ• raá¹‡amÄ• ha __ ``gi
_ti. sÄ• hi cirakÄ• lappavattikÄ• hoti.

visuá¹ƒ visuá¹ƒ rÄ• sivasena anÄ• gantvÄ• ekajjhaá¹ƒ puÃ±javasena Ä• gatattÄ• vuttaá¹ƒ
_ti. tenÄ• ha __ ``sattasatÄ• â€™â€™ _ti. __vikÄ• ramattampÄ«_ti vedanÄ• ya asahanavas
__susammaá¹-á¹-hakaÃ±canaá¹ƒ viyÄ• _ti sammaá¹-á¹-hasusajjitasuvaá¹‡á¹‡aá¹ƒ viya.

__dhammÄ• lapana_nti asaá¹…khÄ• rikasamuppannasabhÄ• vÄ• lapanaá¹ƒ. samullapitaÃ
nÄ• go viya vÄ• ti pavattatÄ«ti nÄ• gavo. tassa bhÄ• vo __nÄ• gavatÄ• _. vibhattilopena he
mahÄ• nÄ• gahatthisadisatÄ• yÄ• ti attho. __byattuparicaraá¹‡aá¹-á¹-henÄ• _ti byattaá¹ƒ up
kiriyÄ• caraá¹‡ena. __Ä• jÄ• nÄ«yo_ti sammÄ• patitaá¹ƒ __dukkhaá¹ƒ_ sahanto \Be I 116/
dhÄ«ro hutvÄ• nitthÄ• rako. kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanenÄ• ti niyyÄ• nikÄ• niyyÄ• nika
__tenevaá¹-á¹-henÄ• _ti appaá¹-isamaá¹-á¹-heneva. ``mutto moceyyaâ€™â€™ ntiÄ• di __d
nibbisevanaá¹-á¹-henÄ• _ti rÄ• gÄ• divisavigatabhÄ• vena.

__aniyamitÄ• á¹‡attÄ«_ti anuddesikaá¹ƒ Ä• á¹‡Ä• panaá¹ƒ. sÄ• maÃ±Ã±akatopi samÄ• dh
visesatthoti Ä• ha __ ``samÄ• dhinti arahattaphalasamÄ• dhiâ€™â€™ _nti. paá¹-ippassadd
suá¹-á¹-hu \Ne I 103/ vimuttanti __suvimuttaá¹ƒ. abhinataá¹ƒ nÄ• ma_ Ä• rammaá¹‡e abhim
__apanataá¹ƒ_ apagamanavasena pavattiyÄ• , vimukhatÄ• yÄ• ti attho. lokiyajjhÄ• nacittaá
sasaá¹…khÄ• rena sappayogena tadaá¹…gappahÄ• navikkhambhanapahÄ• navasena ca v
á¹-hapitaá¹ƒ, kiÃ±carahi kilesÄ• naá¹ƒ sabbaso chinnatÄ• yÄ• ti Ä• ha __ ``chinnattÄ• vata
samÄ• hitaâ€™â€™ _nti. __atikkamitabba_nti Ä• cÄ• rÄ• tikkamavasena laá¹…ghitabbaá¹ƒ
Ä• sÄ• danÄ• ghaá¹-á¹-anÄ• ti Ä• ha __ ``ghaá¹-á¹-etabbaâ€™â€™ _nti.

paÃ±cavedÄ• nÄ• ma --- iruvedo, yajuvedo, sÄ• mavedo, Ä• thabbaá¹‡avedo, itihÄ• so cÄ
itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naá¹ƒ. ``caraâ€™â€™ nti vacanavipallÄ• sena vuttanti Ä
tapantÄ• ti attho. __hÄ«nattarÅ«pÄ• _ti hÄ«nÄ• dhimuttikatÄ• ya nihÄ«nacittasabhÄ• vÄ• .
__nibbÄ• naá¹…gamÄ• na honti_. arahattÄ• dhigamakammassa abhabbatÄ• ya __parihÄ«
abhibhÅ«tÄ• . __tÄ• diseheva sÄ«lehÄ«_ti gosÄ«lÄ• dÄ«hi. __baddhÄ• _ti samÄ• dapetvÄ
__lÅ«khaá¹ƒ tapa_nti attakilamathÄ• nuyogaá¹ƒ. taá¹ƒ pana ekadesena dassento __ ``paÃ±
_ntiÄ• dimÄ• ha. ``evaá¹ƒ paá¹-ipannassa mokkho natthi, evaá¹ƒ paá¹-ipannassa vaá¹-á¹-at
vadantÄ« sÄ• attato sÄ• sanassa niyyÄ• nabhÄ• vo kathito nÄ• ma hotÄ«ti Ä• ha __ ``sÄ•
kathentÄ«â€™â€™ _ti. __Ä• di_nti gÄ• thÄ• dvayaá¹ƒ.

sakalikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamapajjunnadhÄ«tusuttavaá¹‡á¹‡anÄ•

<39> __cÄ• tumahÄ• rÄ• jikassÄ• _ti \Be I 117/ cÄ• tumahÄ• rÄ• jikakÄ• yikassa. __dham
pariÃ±Ã±eyyÄ• dibhÄ• vassa anurÅ«pato buddho. __paccakkhamevÄ• _ti parapattiyÄ• ahu
jÄ• nÄ• mi. dhammaá¹ƒ garahantÄ• nÄ• ma saddadosavasena vÄ• atthadosavasena vÄ•
``hÄ«nakkhara ... pe ... kotivÄ• â€™â€™ _ti Ä• ha. sÄ• pana ``tesaá¹ƒ vigarahÄ• dummed
mahÄ• natthÄ• vahÄ• vÄ• â€™â€™ ti dassentÄ« devatÄ• Ä• ha __ ``dummedhÄ• upenti
hotÄ«_ti avÄ«cimahÄ• nirayato visuá¹ƒ eva hoti. __khantiyÄ• _ti Ã±Ä• á¹‡akhantiyÄ• . __up
rÄ• gÄ• dÄ«naá¹ƒ sabbaso vÅ«pasamena. tenÄ• ha __ ``ruccitvÄ• â€™â€™ _tiÄ• di.

paá¹-hamapajjunnadhÄ«tusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyapajjunnadhÄ«tusuttavaá¹‡á¹‡anÄ•

<40> __buddhaÃ±ca_ \Ne I 104/ __dhammaÃ±ca namassamÄ• nÄ• _ti buddhasubuddhata
tadubhayaá¹ƒ namassamÄ• nÄ• . yasmÄ• buddhe ca dhamme ca pasanno saá¹…ghe ca p
suppaá¹-ipattiyÄ• vijÄ• nanato, tasmÄ• so attho gÄ• thÄ• ya ca-saddasaá¹…gahitoti dasse
saá¹…ghaÃ±cÄ• â€™â€™ _ti Ä• ha __atthavatiyo_ti lokiyalokuttaraatthasaá¹…gahitÄ•
lokiyakusalalokuttaramaggasaá¹…gaá¹‡hanato. __yaá¹ƒ dhammaá¹ƒ sÄ• abhÄ• sÄ«_ti yaá
paá¹-ivijjhitvÄ• á¹-hitÄ• , sÄ• mahÄ• kokanadÄ• attano balÄ• nurÅ«paá¹ƒ abhÄ• si. __bah
__pariyÄ• yenÄ• _ti kÄ• raá¹‡ena. __tÄ• diso_ti tathÄ• rÅ«po tathÄ• paá¹-ividdhasacco atth
ekekaá¹ƒ padampi udÄ• haraá¹‡ahetunigamanÄ• ni nÄ«haranto Ä• cikkhati deseti paÃ±Ã±a
vibhajati uttÄ• nÄ«karoti. tenÄ• ha __ ``ayaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di. etena ativiya vi
sugatadhammoti dasseti. __pariyÄ• puá¹-a_nti parivattitaá¹ƒ. evaá¹ƒ vitthÄ• rakkhamaá¹ƒ \B
yasmÄ• devadhÄ«tÄ• ``saá¹ƒkhittamatthaá¹ƒ lapayissÄ• mÄ«â€™â€™ ti avoca, tasmÄ•
_ntiÄ• di.

dutiyapajjunnadhÄ«tusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

satullapakÄ• yikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Ä• dittavaggo

1. Ä• dittasuttavaá¹‡á¹‡anÄ•

<41> __sÄ«sa_nti desanÄ• padeso, desanÄ• ya aÃ±Ã±esupi vattabbesu kassacideva sÄ«
tenÄ• ha __ ``rÄ• gÄ• dÄ«hÄ«â€™â€™ _tiÄ• di. __dÄ• nenÄ• _ti attano santakassa paresa
pariccajanaá¹ƒ cetanÄ• ya hotÄ«ti Ä• ha __ ``dÄ• nacetanÄ• yÄ• â€™â€™ _ti __dÄ• napuÄ
puÃ±Ã±acetanÄ• __dÄ• yakasseva hoti_ taá¹ƒsantatipariyÄ• pannattÄ• . __nÄ«hatabhaá¹
nikkhÄ• mitaá¹ƒ bhaá¹‡á¸• akaá¹ƒ. __eta_nti ``dinnaá¹ƒ hotÄ«â€™â€™ tiÄ• divacanaá¹ƒ. _

aniyuÃ±jite bhoge. ``antenÄ• â€™â€™ ti jÄ«vitassa anto adhippetoti Ä• ha __ ``maraá¹‡enÄ
pariggahitattÄ• __pariggahÄ• , _ bhogÄ• . tepi kenaci Ä• kÄ• rena vinÄ• saá¹ƒ anupagatÄ•
I 105/ nÄ• mÄ• ti vuttaá¹ƒ __ ``corÄ• dÄ«naá¹ƒ vasena avinaá¹-á¹-habhogeâ€™â€™ _ti. so
rÅ«pÄ• dayo etthÄ• ti saggo, taá¹ƒ __saggaá¹ƒ_.

Ä• dittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kiá¹ƒdadasuttavaá¹‡á¹‡anÄ•

<42> __dve tÄ«á¹‡i bhattÄ• ni abhutvÄ• _ti dve tayo vÄ• re bhattÄ• ni abhuÃ±jitvÄ• . __uá
sakkotÄ«_ti uá¹-á¹-hÄ• tumpi na sakkotÄ«, pageva aÃ±Ã±aá¹ƒ sarÄ«rena kÄ• tabbakiccaá¹
__dubbalopi hutvÄ• _ti bhuÃ±janato pubbe dubbalo hutvÄ• balasampanno hoti. evaá¹ƒ bya
Ä• hÄ• rassa sarÄ«re balavataá¹ƒ Ä• ha. yasmÄ• annado \Be I 119/ dÄ• yako paá¹-iggÄ• h
Ä• yatiá¹ƒ attano sarÄ«re balado avinÄ• savasena balassa rakkhako ca hoti. tenÄ• ha bhag
pana datvÄ• balassa bhÄ• gÄ« hotÄ«â€™â€™ ti (AN b V 37) sesapadesupi eseva nayo. _
__virÅ«po hotÄ«_ti bÄ«bhaccharÅ«po kopÄ«nassa acchannattÄ• . __idaÃ±ca yÄ• na_nti sÄ
__upÄ• hanÄ• _ti sarÅ«pato dasseti. adukkhappatto hutvÄ• yÄ• ti vattati etenÄ• ti __yÄ• na
yÄ• nabhÄ• vo vutto. tenÄ• ha __ ``yÄ• nado sukhado hotÄ«â€™â€™ _ti. __cakkhudo nÄ•
kÄ• tabbakicce sahakÄ• rÄ«kÄ• raá¹‡abhÄ• vato dÄ«passa.

__ ``sabbesaá¹ƒyeva balÄ• dÄ«naá¹ƒ dÄ• yako hotÄ«â€™â€™ _ti saá¹…khepato vuttaá¹ƒ
dassetuá¹ƒ __ ``dve tayo gÄ• meâ€™â€™ _tiÄ• di vuttaá¹ƒ. nisajjÄ• divasena patissayitabb
vihÄ• ro. __pakkhittaá¹ƒ viya hoti_ parissamassa vinoditattÄ• . __bahi vicarantassÄ• _ti pati
bahi vivaá¹-aá¹…gaá¹‡e vicarantassa. __jhÄ• yatÄ«_ti jhÄ• yantaá¹ƒ hoti, kilamatÄ«ti attho.
sÄ«tuá¹‡hÄ• divirodhipaccayavasena sasantÄ• ne __visabhÄ• gasantati, _ tabbipariyÄ• yat
veditabbÄ• . sukhaá¹ƒ nÄ• ma dukkhapaccayaparihÄ• rato sukhapaccayuppannato ca hoti,
labhatÄ«ti dassento __ ``bahi vicarantassa pÄ• deâ€™â€™ _tiÄ• dimÄ• ha. __dhammapÄ«
dhammapaccavekkhaá¹‡ena uppannapÄ«tisukhaá¹ƒ. __upasamasukha_nti kilesÄ• naá¹ƒ v
nivÄ• taá¹ƒ pihitavÄ• tapÄ• naá¹ƒ patissayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya á¹-hitassa
vuttaá¹ƒ __ ``kÅ«pe otiá¹‡á¹‡o viya hotÄ«â€™â€™ _ti. tenÄ• ha __ ``maÃ±capÄ«á¹-hÄ• dÄ
_ti. tayidaá¹ƒ bahisamÄ• pannaparissamadosena, na ca patissayadosena. tenÄ• ha __ ``mu

na \Ne I 106/ marati etenÄ• ti __amaraá¹‡aá¹ƒ, _ nibbÄ• nÄ• dhigamÄ• dayo. tassa dÄ• naá
deti. tenÄ• ha __ ``yo dhammaá¹ƒ anusÄ• satÄ«â€™â€™ _ti. tayidaá¹ƒ dhammÄ• nusÄ• sa
``aá¹-á¹-hakathaâ€™â€™ _ntiÄ• di. __aá¹-á¹-hakathaá¹ƒ kathetÄ«_ti avivaá¹-apÄ• á¹-hassa
atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ karotÄ«ti attho. anadhÄ«tino pana __pÄ• á¸·iá¹ƒ vÄ• ceti_. tattha
gataá¹-á¹-hÄ• ne __pucchitapaÃ±haá¹ƒ vissajjeti, _ ayaá¹ƒ tÄ• va ganthadhuro, paá¹-ipattiv
__kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhati, _ ubhayesampi \Be I 120/ __dhammassavanaá¹ƒ kar

yathÄ• vuttaÄ• misadÄ• naá¹ƒ abhayadÄ• naá¹ƒ. __dhammadÄ• na_nti dhammadesanÄ• .
samathavipassanÄ• dhamme abhirati. __dhammaraso_ti saddhammasannissayaá¹ƒ pÄ«tip

kiá¹ƒdadasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. annasuttavaá¹‡á¹‡anÄ•

<43> __patthentÄ«_ti pihenti. yatthassa upagamanaá¹ƒ loke pÄ• kaá¹-ataraá¹ƒ ahosi, te uc
dassento __ ``cittagahapatisÄ«valittherÄ• dike viyÄ• â€™â€™ _ti Ä• ha. __anna_nti annasa
paccayo. sabbepi dÄ• yake ekajjhaá¹ƒ gahetvÄ• sÄ• maÃ±Ã±ato ekavasena __ ``dÄ• yaka
yathÄ• cÄ• ha __ ``ko nÄ• ma so yakkho, yaá¹ƒ annaá¹ƒ nÄ• bhinandatÄ«â€™â€™ _ti? ta
sÄ• maÃ±Ã±ajotanÄ• ca nÄ• ma yasmÄ• puthuatthavisayÄ• , tasmÄ• __ ``ye naá¹ƒ dada
cetasÄ• . tameva annaá¹ƒ bhajatÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __ma_-kÄ• ro padasandhik
__dÄ• yakaá¹ƒ_ apariccajanameva __anugacchati_ cakkaá¹ƒ viya kubbaraá¹ƒ.

annasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ekamÅ«lasuttavaá¹‡á¹‡anÄ•

<44> patiá¹-á¹-haá¹-á¹-hena avijjÄ• saá¹…khÄ• taá¹ƒ ekaá¹ƒ mÅ«laá¹ƒ etissÄ• ti ekamÅ«lÄ
yathÄ• saá¹ƒyojanÄ«yesu assÄ• dÄ• nupassanÄ• vasena taá¹‡hÄ• samuppÄ• do, evaá¹ƒ
anavabodhoti __avijjÄ• taá¹‡hÄ• ya mÅ«laá¹ƒ, taá¹‡hÄ• ca avijjÄ• ya mÅ«laá¹ƒ_. ayaÃ±hi
vutto, sahajÄ• tavasena cÄ• yaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ mÅ«labhÄ• vo pÄ• kaá¹-oyeva. __
gÄ• thÄ• yaá¹ƒ __adhippetÄ• _ ``ekamÅ«laâ€™â€™ nti sÄ• taá¹‡hÄ• . tattha yÄ• bhavata
sassatadiá¹-á¹-hivasena Ä• vaá¹-á¹-ati parivattati, vibhavataá¹‡hÄ• \Be I 121/ ucchedadiá¹-
__dvirÄ• vaá¹-á¹-aá¹ƒ. sahajÄ• takoá¹-iyÄ• _ti sahajÄ• takoá¹-iyÄ• pi, pageva sammuyhaá¹
vattamÄ• nÄ• ya taá¹‡hÄ• ya balavabhÄ• vena malÄ«natÄ• siyÄ• . __upanissayakoá¹-iyÄ•
sahajÄ• takoá¹-iyÄ• asambhavato. __pattharaá¹‡aá¹-á¹-hÄ• nÄ• _ti vitthatÄ• hutvÄ• pava
107/. tenÄ• ha __ ``tesu sÄ• pattharatÄ«â€™â€™ _ti. samuddanaá¹-á¹-hena __samuddo_
asakkuá¹‡eyyatÄ• ya patÄ• ya alaá¹ƒ pariyattoti pÄ• tÄ• lo, ayaá¹ƒ pana pÄ• tÄ• lo viyÄ• ti
``appatiá¹-á¹-haá¹-á¹-henÄ• â€™â€™ _ti. agÄ• dhagambhÄ«ratÄ• yÄ• ti attho.

ekamÅ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anomasuttavaá¹‡á¹‡anÄ•

<45> __anomanÄ• ma_nti anÅ«nanÄ• maá¹ƒ. guá¹‡anemittikÄ• ni eva hi bhagavato nÄ• m
paripuá¹‡á¹‡atÄ• ya anÅ«nanÄ• manti Ä• ha __ ``sabbaguá¹‡asamannÄ• gatattÄ• â€™â€™

chaá¸·abhiÃ±Ã±otiÄ• dÄ«ni nÄ• mÄ• ni anomanÄ• mÄ• ni na honti paricchinnavisayattÄ• , l
sabbaÃ±Ã±Å«, sammÄ• sambuddhotiÄ• dÄ«ni nÄ• mÄ• ni anomanÄ• mÄ• ni nÄ• ma mahÄ
``avekallanÄ• maâ€™â€™ _nti. __khandhantarÄ• dayo_ti khandhavisesÄ• dike. Ã±Ä• á¹‡e
araá¹‡Ä«yaá¹-á¹-hena __atthe. anvayapaÃ±Ã±Ä• dhigamÄ• yÄ• _ti lokuttarapaÃ±Ã±Ä• paá
samathavipassanÄ• paá¹-ipadaá¹ƒ. kilesakÄ• mÄ• naá¹ƒ vasena allÄ«yitabbaá¹-á¹-hena kÄ
atÄ«takÄ• leyeva kamanataá¹ƒ gahetvÄ• vuttaá¹ƒ __ ``kamamÄ• naâ€™â€™ _nti. na etara
``atÄ«taá¹ƒ pana upÄ• dÄ• ya idaá¹ƒ vuttaâ€™â€™ _nti. mahÄ• nubhÄ• vatÄ• dinÄ• __ma

anomasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. accharÄ• suttavaá¹‡á¹‡anÄ•

<46> ``accharÄ• gaá¹‡asaá¹…ghuá¹-á¹-haâ€™â€™ nti gÄ• thÄ• devaputtena yenÄ• dhipp
anupubbikathÄ• ya vinÄ• na paÃ±Ã±Ä• yatÄ«ti taá¹ƒ Ä• gamanato paá¹-á¹-hÄ• ya \Be I 12
devaputtoâ€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ• sane_ti imasseva satthusÄ• sane. __kamm
kammavinicchayaá¹ƒ. atthapurekkhÄ• ratÄ• ya appakiccatÄ• ya ca __sallahukavuttiko. saya
divasaá¹ƒ purimayÄ• maÃ±ca bhÄ• vanÄ• nuyogavasena kilantakÄ• yassa samassÄ• sana
anuÃ±Ã±Ä• to.

__abbhantare_ti kucchiyaá¹ƒ bhattassa parittatÄ• ya __satthakavÄ• tÄ• _ti tikkhabhÄ• vena
kantanakÄ• vÄ• tÄ• . __dhurasmiá¹ƒyevÄ• _ti kilesamÄ• rena yuddhe eva. vimuttÄ• yatana
desento vÄ• . upanissayamandatÄ• ya_ aparipakkaÃ±Ä• á¹‡atÄ• ya Ä• savakkhayaá¹ƒ app
__upari á¹-hita_nti parikkhÄ• rabhÄ• vena dibbadussÅ«pari á¹-hitaá¹ƒ. __tatheva aá¹-á¹-hÄ•
vuttepi \Ne I 108/ yathÄ• tato pubbe, tatheva aá¹-á¹-hÄ• si. __suvaá¹‡á¹‡apaá¹-á¹-a_nti nib
paá¹-ijinitvÄ• laddhabbasuvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ. vÄ«tikkamassa akatattÄ• __asambhinne
tasmiá¹ƒ satthu santikaá¹ƒ Ä• gacchante tÄ• pi tena saddhiá¹ƒ Ä• gamaá¹ƒsu tasmÄ• __
``accharÄ• saá¹…ghaparivutoâ€™â€™ _ti vuttaá¹ƒ.

__saá¹…ghosita_nti saá¹…gamma ghositaá¹ƒ, tattha tattha accharÄ• naá¹ƒ gÄ«tasaddavas
__pisÄ• cagaá¹‡aá¹ƒ katvÄ• vadati_ acchandarÄ• gatÄ• ya. __niyÄ• macittatÄ• yÄ• _ti sam
__garubhÄ• venÄ• _ti tÄ• saá¹ƒ vase avattanato garuá¹-á¹-hÄ• nabhÄ• vena. __yÄ• trÄ• _t
taá¹ƒ pana vaá¹-á¹-ato niggamanaá¹ƒ hotÄ«ti Ä• ha __ ``kathaá¹ƒ niggamanaá¹ƒ bhavissatÄ

__atisallekhatevÄ• _ti ativiya kilesÄ• naá¹ƒ sallekhitavuttiko. __akatÄ• bhinivesassÄ• _ti bh
anÄ• raddhavipassakassa. __kÄ• rakassÄ• _ti sugatovÄ• dakÄ• rakassa sammÄ• paá¹-ipaj
suÃ±Ã±atÄ• dÄ«panaá¹ƒ vipassanaá¹ƒ duccaritataá¹‡hÄ• ya dÅ«rÄ«karaá¹‡ena ekavihÄ• n
lokuttaramaggo eva assa anÄ• gato, pubbabhÄ• gamaggo pana kataparicayoti attho.

__kÄ• yavaá¹…kÄ• dÄ«na_nti kÄ• yaduccaritÄ• dÄ«naá¹ƒ abhÄ• vato samucchindanena a
bhayaá¹ƒ, asmiá¹ƒ vÄ• adhigate puggalassa natthi bhayanti \Be I 123/ __abhayaá¹ƒ nÄ• m
atikkamitvÄ• nibbÄ• nasaá¹…khÄ• taá¹ƒ khemaá¹ƒ amataá¹-á¹-hÄ• naá¹ƒ gamane sugatas
susajjitayÄ• nabhÄ• vato __ratho akÅ«janoti aá¹-á¹-haá¹…giko maggova adhippeto_. dham
aparÄ• paruppattiyÄ• ca __dhammacakkehi_.

__ottappampi gahitameva_ avinÄ• bhÄ• vÄ• . __apÄ• lambo_ti avassayo. __parivÄ• ro_ti p
abhisaá¹…kharaá¹‡ato. maggassa karaá¹‡aá¹-á¹-hÄ• ne dhammo tappariyÄ• pannÄ• __sa
aniccÄ• divasenÄ• _ti aniccÄ• nupassanÄ• divasena. __sodhitesu_ vajjhamÄ• nesu. __bhÅ
bhÅ«miladdhasaá¹…khÄ• taá¹ƒ vaá¹-á¹-aá¹ƒ. tattha vipassanÄ• ya pavattiá¹-á¹-hÄ• nabhÄ•
nÄ• ma, vaá¹-á¹-amayakammabhÄ• vato tattha uppajjanÄ• rahaá¹ƒ kilesajÄ• taá¹ƒ bhÅ«mil
__parijÄ• namÄ• nÄ• _ti paricchindanavasena samatikkamavasena jÄ• namÄ• nÄ• paá¹-iv

kasmÄ• devaputto sotÄ• pattiphaleyeva patiá¹-á¹-hÄ• si, nanu ca sÄ• desanÄ• bhagavatÄ
catumaggappadhÄ• nabhÄ• vena pavattitÄ• ti Ä• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di.

accharÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vanaropasuttavaá¹‡á¹‡anÄ•

<47> __kesa_nti \Ne I 109/ sÄ• mivasena vuttakasaddo ``dhammaá¹-á¹-hÄ• sÄ«lasampan
paccattabahuvacanavasena pariá¹‡Ä• metabbo. atthavasena hi vibhattivipariá¹‡Ä• mo. __k
vuttakesaddo sÄ«havilokananayena Ä• netvÄ• yojetabboti Ä• ha __ ``ke dhammaá¹-á¹-hÄ•
_ti? __pucchatÄ«_ti iminÄ• tattha kÄ• raá¹‡amÄ• ha. phalÄ• disampattiyÄ• Ä• ramanti ett
Ä• rÄ• me ropenti nipphÄ• dentÄ«ti __Ä• rÄ• maropÄ• _. vanÄ«yati chÄ• yÄ• sampattiyÄ•
yaá¹ƒ upavanalakkhaá¹‡aá¹ƒ vanaá¹ƒ, taá¹ƒ Ä• rÄ• maggahaá¹‡eneva gahitanti tapovanala
__ ``sÄ«maá¹ƒ parikkhipitvÄ• â€™â€™ _tiÄ• dimÄ• ha. __visame_ti udakacikkhallena visam
pivanti etthÄ• ti papÄ• , taá¹ƒ __papaá¹ƒ_. udakaá¹ƒ pÄ«yati etthÄ• ti vÄ• papÄ• . __taá¸·Ä
__Ä• di_-saddena mÄ• tikaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__imamatthaá¹ƒ_ \Be I 124/ __sandhÄ• yÄ• _ti iminÄ• kammappathappattaá¹ƒ paá¹-ikkhipa
puÃ±Ã±aá¹ƒ anussarato taá¹ƒ Ä• rabbha bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati, na pana yathÄ• k
pavaá¸• á¸• hati. __tasmiá¹ƒ dhamme á¹-hitattÄ• _ti tasmiá¹ƒ Ä• rÄ• maropanÄ• didhamme
sÄ«lena sampannattÄ• _ti tena yathÄ• vuttadhamme katasÄ«le á¹-hatvÄ• ciá¹‡á¹‡ena tada
kÄ• yavÄ• casikasaá¹ƒvaralakkhaá¹‡ena sÄ«lena samannÄ• gatattÄ• . __dasa kusalÄ• dh
duccaritaparivajjanato. sesaá¹ƒ vuttanayameva.

vanaropasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jetavanasuttavaá¹‡á¹‡anÄ•

<48> esitaguá¹‡attÄ• esiyamÄ• naguá¹‡attÄ• ca isÄ«, asekkhÄ• sekkhakalyÄ• á¹‡aputhu
saá¹…gho __isisaá¹…gho_. isisaá¹…ghena nisevitaá¹ƒ. tenÄ• ha __ ``bhikkhusaá¹…ghanis

taá¹ƒ kÄ• rentassa gandhakuá¹-ipÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• divasena siniddhasandacchÄ
bhÅ«mibhÄ• gasampattiyÄ• ca anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ atiramaá¹‡Ä«yaá¹ƒ taá¹ƒ jet
tathÄ• ariyÄ• naá¹ƒ nivÄ• sabhÄ• venapÄ«ti Ä• ha __ ``evaá¹ƒ paá¹-hamagÄ• thÄ• ya jeta
kathetvÄ• â€™â€™ _ti. tenÄ• ha bhagavÄ• --- ``yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ•
(Dhp 98; Th 991). apacayagÄ• micetanÄ• sattÄ• naá¹ƒ visuddhiá¹ƒ Ä• vahati kammakhay
``kammanti maggacetanÄ• â€™â€™ _ti. catunnaá¹ƒ ariyasaccÄ• naá¹ƒ viditakaraá¹‡aá¹-á¹
vijjhanaá¹-á¹-hena ca __vijjÄ• _ \Ne I 110/. maggapaÃ±Ã±Ä• sammÄ• diá¹-á¹-hÄ«ti Ä• ha _
maggapaÃ±Ã±Ä• â€™â€™ _ti. __samÄ• dhipakkhikÄ• dhammÄ• _ sammÄ• vÄ• yÄ• masa
vijjÄ• bhÄ• giyÄ• , evaá¹ƒ samÄ• dhipi samÄ• dhipakkhiko. sÄ«laá¹ƒ etassa atthÄ«ti __sÄ«
patiá¹-á¹-hitassa jÄ«vitaá¹ƒ uttamaâ€™â€™ _nti. __diá¹-á¹-hisaá¹…kappÄ• _ti sammÄ• diá
sammÄ• saá¹…kappassa sammÄ• diá¹-á¹-hiyÄ• upakÄ• rabhÄ• vena vijjÄ• bhÄ• vo vutto.
paÃ±Ã±Ä• kkhandhasaá¹…gahitoti vuccati. yathÄ• ca sammÄ• saá¹…kappÄ• dayo paÃ±Ã
vÄ• yÄ• masatiyo \Be I 125/ samÄ• dhikkhandhasaá¹…gahitÄ• ti Ä• ha __ ``vÄ• yÄ• masati
hi idha samÄ• dhi adhippeto ``evaá¹ƒdhammÄ• te bhagavanto ahesuâ€™â€™ ntiÄ• dÄ«su
378) viya. __vÄ• cÄ• kammantÄ• jÄ«vÄ• _ti sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• . maggap
tenÄ• ha __ ``etena aá¹-á¹-haá¹…gikamaggenÄ• â€™â€™ _ti.

upÄ• yena vidhinÄ• ariyamaggo bhÄ• vetabbo. tenÄ• ha __ ``samÄ• dhipakkhiyadhammaâ
sammÄ• samÄ• dhipakkhiyaá¹ƒ vipassanÄ• dhammaÃ±ceva maggadhammaÃ±ca. ``ariyaá
desessÄ• mi saupanisaá¹ƒ saparikkhÄ• raâ€™â€™ nti (MN III 136) hi vacanato sammÄ• di
sammÄ• samÄ• dhiparikkhÄ• rÄ• . __vicineyyÄ• _ti vÄ«maá¹ƒseyya, bhÄ• veyyÄ• ti attho.
bhummavacanaá¹ƒ. ariyamaggahetukÄ• hi sattÄ• naá¹ƒ visuddhi. tenÄ• ha __ ``tasmiá¹ƒ a
_ti. __paÃ±cakkhandhadhammaá¹ƒ vicineyyÄ• _ti paccuppanne paÃ±cakkhandhe vipassey
vipassanÄ• ya ukkaá¹ƒsagatÄ• ya yadaggena dukkhasaccaá¹ƒ pariÃ±Ã±Ä• paá¹-ivedhena
samudayasaccaá¹ƒ pahÄ• napaá¹-ivedhena paá¹-ivijjhÄ«yati, nirodhasaccaá¹ƒ sacchikiriyÄ•
maggasaccaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjhÄ«yatÄ«ti evaá¹ƒ tesu catÅ«su sacce
pakkhe nimittatthe eva bhummaá¹ƒ, tesu saccesu paá¹-ivijjhiyamÄ• nesÅ«ti attho.

__avadhÄ• raá¹‡avacana_nti vavatthÄ• panavacanaá¹ƒ, avadhÄ• raá¹‡anti attho. ``sÄ• ripu
avadhÄ• raá¹‡aá¹ƒ sÄ• vakesu __sÄ• riputtova seyyo_ti imamatthaá¹ƒ dÄ«peti tassevukkaá
__kilesaupasamenÄ• _ti iminÄ• mahÄ• therassa tÄ• diso kilesavÅ«pasamoti dasseti. tassa
pÄ• ramippatti ahosi. yadi evaá¹ƒ ``yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™

buddhÄ• naá¹ƒ Ã±Ä• á¹‡avisaye paÃ±Ã±Ä• pÄ• ramippattÄ• naá¹ƒ vaseneva vuttanti daá¹-
vimuttiyÄ• nÄ• nattÄ• tÄ«hi vimuttÄ«hi pÄ• raá¹…gate sandhÄ• yetaá¹ƒ vuttaá¹ƒ. tenÄ• ha
nibbÄ• naá¹ƒ_ \Ne I 111/ __gatoâ€™â€™ _tiÄ• di. __na therena uttaritaro nÄ• ma atthi_ lab
evameva labbheyyÄ• ti adhippÄ• yo.

jetavanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. maccharisuttavaá¹‡á¹‡anÄ•

<49> __maccharino_ti \Be I 126/ maccheravanto maccherasamaá¹…ginoti Ä• ha __ ``macc
_ti. maccheraá¹ƒ macchariyanti atthato ekaá¹ƒ. __na vandatÄ«_ti vandanamattampi na karo
adhippÄ• yo. __upaá¹-á¹-hÄ• naá¹ƒ kÄ• tu_nti madhurapaá¹-isanthÄ• raá¹ƒ karotÄ«ti yojanÄ
mudumacchariyaá¹ƒ_ na hadayaá¹ƒ viya attÄ• naá¹ƒ dassentassa macchariyanti katvÄ• . __
rujjanti_ nanu tuyhaá¹ƒyeva Ä• gatagamanesu pÄ• dÄ• rujjanti, kinte ime chindantÄ«ti adhi
na karoti_ kuto dÄ• nanti adhippÄ• yo. yathÄ• kammaá¹ƒ taá¹ƒtaá¹ƒgatiyo aranti upagaccha
ime pana kucchitÄ• ariyÄ• ti __kadariyÄ• , _ thaddhamaccharino. macchariyasadisaÃ±hi ku
natthi sabbaguá¹‡Ä• bhibhÅ«tattÄ• bhogasampattiÄ• disabbasampattÄ«naá¹ƒ mÅ«labhÅ«
__itiÄ• dÄ«hi_ vacanehi. __attano upaghÄ• tako_ti macchariyÄ• nuyogena kusaladhammÄ•
vinÄ• sako.

puÃ±Ã±apÄ• pavasena samparetabbato upagantabbato __samparÄ• yo, _ paraloko. __kÄ•
kÄ• maguá¹‡asannissayo assÄ• do. __khiá¸• á¸• Ä• _ti kÄ• yikakhiá¸• á¸• Ä• vÄ• casikakh
evaá¹ƒ tividhÄ• . __esa vipÄ• ko_ti coá¸·Ä• dÄ«naá¹ƒ kicchalÄ• bhoti esa evarÅ«po vipÄ• k
paralokaá¹ƒ. __upapajjare_ti ettha __iti_-saddo pakÄ• rattho. tena pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ ni
tiracchÄ• nayoniÃ±ca saá¹…gaá¹‡hÄ• ti.

__yÄ• canti_ nÄ• ma ariyayÄ• canÄ• ya. vuttaÃ±hetaá¹ƒ ``uddissa ariyÄ• tiá¹-á¹-hanti, esÄ
ti (J I 7.59). ye saá¹ƒvibhajanti, te __vadaÃ±Ã±Å«_ nÄ• ma Ã±atvÄ• kattabbakaraá¹‡ato. __
nidassanamattaá¹ƒ, uyyÄ• nakapparukkhappabhÄ• hi devatÄ• naá¹ƒ vatthÄ• bharaá¹‡asarÄ
pakÄ• sentiyeva. __pakÄ• santÄ«_ti vÄ• pÄ• kaá¹-Ä• honti, na apÄ• yaloke viya apÄ• kaá
__parasambhatesÅ«_ti sayaá¹ƒ sambhataá¹ƒ anÄ• pajjitvÄ• pareheva sambharitesu sukhÅ
pÄ• á¸·iyaá¹ƒ __ ``vasavattÄ«va modareâ€™â€™ _ti, paranimmitabhogesu vasavattÄ« dev
sukhasamaá¹…gitÄ• ya modantÄ«ti attho. __evaá¹ƒ vuttasamparÄ• yo_ti ete saggÄ• ti evaá
vuttasamparÄ• yo. __ubhinna_nti etesaá¹ƒ yathÄ• vuttÄ• naá¹ƒ ubhinnaá¹ƒ dukkaá¹-asukaá
cavitvÄ• _ tato nirayasaggÄ• dito cavitvÄ• \Ne I 112/ manussesu nibbattati. tesu yo maccha
nibbatto, so daliddo hutvÄ• pubbacariyavasena maccharÄ«yeva honto dÄ• rÄ• dibharaá¹‡a
macchakacchapÄ• dÄ«ni hantvÄ• punapi niraye nibbatto. itaro suddhÄ• sayo samiddho hu
punapi puÃ±Ã±Ä• ni katvÄ• sagge nibbatteyya. tenÄ• ha __ ``puna samparÄ• yepi duggatis

maccharisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. ghaá¹-Ä«kÄ• rasuttavaá¹‡á¹‡anÄ•

<50> ``upapannÄ• seâ€™â€™ ti se-kÄ• rÄ• gamaá¹ƒ katvÄ•  niddeso, ``upapannÄ• â€™â
``nibbattivasena upagatÄ• â€™â€™ _ti. attano sampattito avihÄ• nato avihÄ• , tesaá¹ƒ brah
__avihÄ• brahmaloko, _ tasmiá¹ƒ. __upapattisamanantaramevÄ• _ti paá¹-hamakoá¹-á¹-hÄ•
__arahattaphalavimuttiyÄ• _ti asekkhavimuttiyÄ• . sekkhavimuttiyÄ• pana avihÅ«papattito
mÄ• nusaá¹ƒ dehaá¹ƒ samatikkamanti cittupakkilesapahÄ• navasenÄ• ti phalena hetudassa
``mÄ• nusaá¹ƒ dehanti idha ... pe ... vuttÄ• nÄ«â€™â€™ _ti. divi bhavaá¹ƒ dibbaá¹ƒ, brahm
khandhapaÃ±cakaá¹ƒ. tattha saá¹ƒyojanakoti vuttaá¹ƒ __ ``dibbaá¹ƒ yoganti paÃ±ca
uddhambhÄ• giyasaá¹ƒyojanÄ• nÄ«â€™â€™ _ti. __imassÄ• _ti devaputtassa. __ ``hitvÄ•
dibbayogaá¹ƒ upaccaguâ€™â€™ _nti tesaá¹ƒ tvaá¹ƒ kusalaá¹ƒ sabbÄ• vajjappahÄ• nena a
kusalÄ« vadesi. atthena saddassa abhedopacÄ• raá¹ƒ katvÄ• gambhÄ«ravacanaá¹ƒ vuttan
``gambhÄ«ratthaâ€™â€™ _nti atthasseva gambhÄ«rato, na saddassa. samucchinnakÄ• m
kÄ• mavisayappahÄ• nena __nirÄ• misabrahmacÄ• rÄ« nÄ• ma anÄ• gÄ• mÄ«_. nivÄ• sar
etassÄ• ti Ä• ha __ ``ekagÄ• mavÄ• sÄ«â€™â€™ _ti.

ghaá¹-Ä«kÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• dittavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jarÄ• vaggo

1. jarÄ• suttavaá¹‡á¹‡anÄ•

<51> hitassa \Be I 128/ sÄ• dhanato __sÄ• dhu, _ yaá¹ƒ kiÃ±ci atthajÄ• taá¹ƒ. taá¹ƒ pana a
labhitabbato upasevitabbato \Ne I 113/ laddhakaá¹ƒ, kalyÄ• á¹‡aá¹-á¹-hena bhaddakanti vu
``sÄ• dhÅ«ti laddhakaá¹ƒ bhaddakaâ€™â€™ _nti. __ ``sÄ«laá¹ƒ yÄ• va jarÄ• sÄ• dhÅ«â€™
byatirekato vibhÄ• vetuá¹ƒ __ ``iminÄ• idaá¹ƒ dassetÄ«â€™â€™ _ti vuttaá¹ƒ. __ida_nti ida

__patiá¹-á¹-hitÄ• _ti cittasantÄ• ne laddhapatiá¹-á¹-hÄ• , kenaci asaá¹ƒhÄ• riyÄ• . tenÄ• ha
Ä• gatÄ• â€™â€™ _ti. __cittÄ«kataá¹-á¹-hÄ• dÄ«hÄ«_ti pÅ«janÄ«yabhÄ• vÄ• dÄ«hi. __vut
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. __cittÄ«katanti ratana_nti idaá¹ƒ ratanaá¹ƒ nÄ• ma loke ci
vatthÅ«naá¹ƒ sahassagghanatÄ• divasena. __yepi loke cittÄ«katÄ• _
khattiyapaá¹‡á¸• ita-catumahÄ• rÄ• ja-sakka-suyÄ• ma-mahÄ• brahmÄ• dayo, __tesaá¹ƒ ci
upagantabbatÄ• divasena. __ratikara_nti pÄ«tisukhÄ• vahaá¹ƒ. __jhÄ• naratisukhenÄ• _ti c

jhÄ• naratisukhena. __tuletu_nti paricchindituá¹ƒ. __guá¹‡apÄ• rami_nti guá¹‡Ä• naá¹ƒ ukk
__dullabho_ anekÄ• ni asaá¹…khyeyyÄ• ni atidhÄ• vitvÄ• pi laddhuá¹ƒ asakkuá¹‡eyyattÄ•
paripuá¹‡á¹‡o. tattha visesato anomasattaparibhogato tehi ``sammÄ• sambuddho bhagavÄ
anussaritabbatoti Ä• ha __ ``bhagavÄ• anomo sÄ«lenÄ• â€™â€™ _tiÄ• di.

ariyamaggapaÃ±Ã±Ä• yeva idha adhippetÄ• ti __ ``idha pana dullabhapÄ• tubhÄ• vaá¹-á¹-h
vuttaâ€™â€™ _nti Ä• ha. pujjaphalanibbattanato, attano santÄ• naá¹ƒ punÄ• tÄ«ti ca puÃ±
sÄ• pana yassa uppannÄ• , tasseva Ä• veá¹‡ikatÄ• ya anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• ker
aá¹-á¹-hakathÄ• yaá¹ƒ pana __ ``arÅ«pattÄ• â€™â€™ _ti vuttaá¹ƒ.

jarÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ajarasÄ• suttavaá¹‡á¹‡anÄ•

<52> __ajÄ«raá¹‡enÄ• _ti \Be I 129/ jiá¹‡á¹‡abhÄ• vÄ• nÄ• pajjanena. lakkhaá¹‡avacanaÃ
tenÄ• ha __ ``avipattiyÄ• ti atthoâ€™â€™ _ti. __niddhamitabbo_ti nÄ«haritabbo.

ajarasÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mittasuttavaá¹‡á¹‡anÄ•

<53> saha atthena vattatÄ«ti __sattho, _ bhaá¹‡á¸• amÅ«laá¹ƒ gahetvÄ• vÄ• á¹‡ijjavasena
vicaraá¹‡akajanasamÅ«ho. tenÄ• ha __ ``saddhiá¹ƒcaroâ€™â€™ _ti, sahacaraá¹‡akoti atth
sinehayogena mittakiccayuttaá¹ƒ \Ne I 114/. idhÄ• dhippetappakÄ• raá¹ƒ dassetuá¹ƒ __ ``ro
_tiÄ• di vuttaá¹ƒ. __tathÄ• rÅ«pe_ti jigucchanÄ«ye, duttikicche vÄ• . yathÄ• asaá¹‡á¹-hitÄ•
saá¹‡á¹-hÄ• panavasena pavasato purisassa bhogabyasane nÄ• thatÄ• , evaá¹ƒ puttasineh
antogehe nÄ• thatÄ• ti vuttaá¹ƒ __ ``mÄ• tÄ• mittaá¹ƒ sake ghareâ€™â€™ _ti. __atthajÄ• t
upaá¹-á¹-hitapayojanassÄ• ti atthoti Ä• ha __ ``uppannakiccassÄ• â€™â€™ _ti. __samparÄ
hitÄ• vahaá¹ƒ.

mittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vatthusuttavaá¹‡á¹‡anÄ•

<54> __patiá¹-á¹-hÄ• _ti avassayo. __guyhassÄ• _ti guhitabbassa rahassassa. __paramo s
atipiyaá¹-á¹-hÄ• natÄ• ya.

vatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamajanasuttavaá¹‡á¹‡anÄ•

<55> __vidhÄ• vatÄ«_ti vividhaá¹ƒ rÅ«paá¹ƒ padhÄ• vati, yathÄ• kÄ• maá¹ƒ pavattatÄ«ti a

paá¹-hamajanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyajanasuttavaá¹‡á¹‡anÄ•

<56> __vaá¹-á¹-adukkhato_ti \Be I 130/ saá¹ƒsÄ• radukkhato. saá¹ƒsÄ• ro hi kilesakammav aparÄ• paruppattitÄ• ya vidhÄ• vati. taÃ±ca dukkhaá¹ƒ dukkhamattÄ• ya nÄ• nÄ• vidhaduk

dutiyajanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatiyajanasuttavaá¹‡á¹‡anÄ•

<57> __nipphattÄ«_ti iá¹-á¹-hÄ• niá¹-á¹-havipÄ• kÄ• naá¹ƒ nipphajjanato nipphatti. tato eva nipphattitavipÄ• kassa avassayo adhiá¹-á¹-hÄ• naá¹ƒ kÄ• raá¹‡anti attho.

tatiyajanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uppathasuttavaá¹‡á¹‡anÄ•

<58> __amaggo_ti \Ne I 115/ na maggo anupÄ• yo. __rattindivakkhayo_ti tattha vayakkhaá pÄ• kaá¹-abhÄ• vato. vuttakkhaá¹‡opi hi sayaá¹ƒ khÄ«yateva. __sesaá¹ƒ bÄ• hiramalaá¹ƒ_ tathÄ• hi __ ``bhasmakhÄ• rÄ• dÄ«hi dhovitvÄ• sakkÄ• sodhetuâ€™â€™ _nti vuttaá¹ƒ. __ sattasantÄ• no __na sakkÄ• suddho nÄ• ma kÄ• tuá¹ƒ_ abbhantaramalÄ«nabhÄ• vÄ• pÄ• brahmacariyassa antarÄ• yakarÄ• yapi. __pajÄ• _ti sattakÄ• yo __sajjati_ saá¹…gaá¹ƒ karo Ä• dÄ«navaá¹ƒ apassanto. indriyasaá¹ƒvarÄ• di kilesÄ• naá¹ƒ tÄ• panato __tapo, _ tenÄ• h _tiÄ• di.

uppathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyasuttavaá¹‡á¹‡anÄ•

<59> __kissÄ• _ti \Be I 131/ bhummatthe sÄ• mivacananti Ä• ha __ ``kismiá¹ƒ abhiratoâ€™ anavajjasabhÄ• vÄ• , tasmÄ• lokiyalokuttarahitasukhÄ• vahÄ• ti Ä• ha __ ``sugatiÃ±ceva n dutiyikÄ• â€™â€™ _ti. __anusÄ• sati_ hitacariyÄ• ya pariá¹‡Ä• yikabhÄ• vato.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kavisuttavaá¹‡á¹‡anÄ•

<60> __gÄ• yattiÄ• diko_ti chabbÄ«satiyÄ• chandesu gÄ• yattiÄ• diko ukkatipariyosÄ• no
nidÄ• naá¹ƒ_ samuá¹-á¹-hÄ• naá¹ƒ ``samuá¹-á¹-hahati etenÄ• â€™â€™ ti katvÄ• . tehi pana
hotÄ«ti Ä• ha __ ``chando gÄ• thÄ• naá¹ƒ nidÄ• naâ€™â€™ _nti. __pubbapaá¹-á¹-hÄ• pan
Ä• dito Ä• rocanabhÄ• vajÄ• nanatthaá¹ƒ satijananaá¹ƒ viya pavattitagÄ• thÄ• . __akkharaÃ
yasmÄ• akkharasamudÄ• yo padaá¹ƒ, padasamudÄ• yo gÄ• thÄ• , samudÄ• yo ca samud
taá¹ƒpavattanato, tasmÄ• byaÃ±janabhÄ• ve á¹-hitaá¹ƒ akkharaá¹ƒ, taá¹ƒsamudÄ• yo pada
viyaÃ±jetÄ• janetÄ• viya hotÄ«ti ``akkharaÃ±hi padaá¹ƒ janetÄ«â€™â€™ ti vuttaá¹ƒ. akkh
uccÄ• ritaviddhaá¹ƒsitÄ• ya taá¹ƒtaá¹ƒkhaá¹‡amattÄ• vaá¹-á¹-hÄ• yÄ«pi parato pavattiyÄ•
saá¹…kalanavasena ekajjhaá¹ƒ katvÄ• padabhÄ• vena gayhamÄ• naá¹ƒ yathÄ• saá¹…ket
gÄ• thaá¹ƒ janetÄ«_ti etthÄ• pi eseva nayo. __gÄ• thÄ• atthaá¹ƒ pakÄ• setÄ«_ti gÄ• thÄ• s
kiriyÄ• kÄ• rakasambandhavasena sambandhito kattuadhippÄ• yÄ• nurÅ«paá¹ƒ Ä• locitavil
vibhÄ• veti. __samuddÄ• dipaá¹‡á¹‡attinissitÄ• _ vohÄ• rasannissayeneva \Ne I 116/ pavat
``gÄ• thÄ•  Ä• rabhantoâ€™â€™ _tiÄ• di. __Ä• sayo_ti avassayoti Ä• ha __ ``patiá¹-á¹-hÄ•
vicittakathÄ«Ä• dito.

kavisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jarÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. addhavaggo

1. nÄ• masuttavaá¹‡á¹‡anÄ•

<61> __nÄ• ma_nti \Be I 132/ sÄ• maÃ±Ã±anÄ• mÄ• dibhedaá¹ƒ nÄ• maá¹ƒ. __sabba_nti
sabbaá¹ƒ Ã±eyyapavattipathaá¹ƒ. __addhabhavÄ«_ti kÄ• maá¹ƒ pÄ• á¸·iyaá¹ƒ atÄ«takÄ• la
lakkhaá¹‡amattaá¹ƒ. __abhibhavati anupatatÄ«_ti etena abhibhavo anupatanaá¹ƒ pavatti ev
panassa abhibhavanaá¹ƒ appavisaye anÄ• masitvÄ• mahÄ• visayÄ• naá¹ƒ vasena dassen
_tiÄ• dimÄ• ha. __tassa nÄ• maá¹ƒ hotÄ«_ti tassa rukkhapÄ• sÄ• á¹‡Ä• dikassa anÄ• mak
naá¹ƒ saÃ±jÄ• nantÄ«ti attho.

nÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cittasuttavaá¹‡á¹‡anÄ•

<62> __ye cittassa vasaá¹ƒ gacchantÄ«_ti ye apariÃ±Ã±Ä• tavatthukÄ• , tesaá¹ƒyeva. __a
anavasesaggahaá¹‡aá¹ƒ. na hi pariÃ±Ã±Ä• takkhandhÄ• pahÄ«nakilesÄ• cittassa vasaá¹ƒ
vase vattenti.

cittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. taá¹‡hÄ• suttavaá¹‡á¹‡anÄ•

<63> tatiye \Ne I 117/ __ ``sabbeva vasamanvagÅ«â€™â€™ _ti ye taá¹‡hÄ• ya vasaá¹ƒ ga
anavasesapariyÄ• dÄ• nanti imamatthaá¹ƒ __ ``eseva nayoâ€™â€™ _ti iminÄ• atidissati.

taá¹‡hÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<64> __kiá¹ƒ_ \Be I 133/ __su saá¹ƒyojano_ti __sÅ«_ti nipÄ• tamattanti Ä• ha __ ``kiá¹ƒ-sa
vicaranti etehÄ«ti __vicÄ• raá¹‡Ä• , _ pÄ• dÄ• . bahuvacane hi vattabbe ekavacanaá¹ƒ kata

saá¹ƒyojanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bandhanasuttavaá¹‡á¹‡anÄ•

<65> catutthe Ä• gataattho eva anantarepi vutto, byaÃ±janameva nÄ• nanti Ä• ha __ ``paÃ
_ti.

bandhanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. attahatasuttavaá¹‡á¹‡anÄ•

<66> ``kenassubbhÄ• hatoâ€™â€™ ti pÄ• á¹-hoti adhippÄ• yena __ ``su-kÄ• ro nipÄ• tam
``kenassabbhÄ• hatoâ€™â€™ ti pana pÄ• á¹-he u-kÄ• ralopena padasandhi. __icchÄ• dhÅ
asampattavisayicchÄ• lakkhaá¹‡Ä• ya taá¹‡hÄ• ya santÄ• pito daá¸• á¸• ho. tenÄ• ha __ ``i

attahatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. uá¸• á¸• itasuttavaá¹‡á¹‡anÄ•

<67> __ullaá¹…ghito_ti ubbandhitvÄ• laá¹…ghito. __saddÄ• dÄ«sÅ«_ti saddÄ• dinÄ• gad
uá¸• á¸• itÄ• ni __taá¹‡hÄ• rajjunÄ• _ daá¸·habandhanena baddhattÄ• tadanativattanato. _
tathÄ• atthayojanÄ• ya katattÄ• khandhÄ• dilokavasenapi yojanÄ• kÄ• tabbÄ• . na __dÅ«
anantarabhavakattÄ• . cuticittaantaritattÄ• \Ne I 118/ ekacittantarabhavassa kammassa abu
sante kasmÄ• sattÄ• na bujjhantÄ«ti Ä• ha __ ``balavatiyÄ• â€™â€™ _tiÄ• di.

uá¸• á¸• itasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. pihitasuttavaá¹‡á¹‡anÄ•

<68> __paÃ±ho_ti Ã±Ä• tuá¹ƒ icchito attho. __pucchito_ti sattamasutte gÄ• thÄ• ya purima
pacchimaá¹ƒ purimaá¹ƒ katvÄ• aá¹-á¹-hamasutte devatÄ• ya pucchitattÄ• vuttaá¹ƒ __ ``he
pucchitoâ€™â€™ _ti. pucchÄ• nurÅ«paá¹ƒ vissajjananti avuttampi siddhametanti anÄ• haá

pihitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. icchÄ• suttavaá¹‡á¹‡anÄ•

<69> navame __vinayÄ• yÄ• _ti vinayena. karaá¹‡atthe hi idaá¹ƒ sampadÄ• navacanaá¹ƒ.
__su_-kÄ• ro nipÄ• tamattaá¹ƒ. __sabbaá¹ƒ chindati bandhana_nti sabbaá¹ƒ dasavidhampi
samucchindati. na hi taá¹ƒ kiÃ±ci kilesabandhanaá¹ƒ atthi, yaá¹ƒ asamucchinnaá¹ƒ hutvÄ•
taá¹‡hÄ• ya samucchinnÄ• ya. svÄ• yamattho suviÃ±Ã±eyyoti Ä• ha __ ``sabbaá¹ƒ uttÄ• na

icchÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. lokasuttavaá¹‡á¹‡anÄ•

<70> __kismi_nti kismiá¹ƒ sati? tassa pana santabhÄ• vo uppattivasenevÄ• ti Ä• ha __ ``ki
_ti? __loko uppannoti vuccati_ anupÄ• dÄ• nattÄ• lokasamaÃ±Ã±Ä• ya. __chasÅ«_ti etthÄ
__santhava_nti adhikasinehaá¹ƒ \Be I 135/ __karoti_ adhikasinehavatthubhÄ• vato ajjhattik
__upÄ• dÄ• yÄ• _ti pubbakÄ• lakiriyÄ• aparakÄ• lakiriyaá¹ƒ apekkhatÄ«ti vacanasesavase
__ ``pavattatÄ«â€™â€™ _ti. kiá¹ƒ pana pavattati? loko, lokasamaÃ±Ã±Ä• ti attho. __chasÅ
bhummaá¹ƒ. chaá¸·Ä• yatananimittaÃ±hi sabbadukkhaá¹ƒ. __aya_nti sattaloko. __uppanno
chaá¸·Ä• yatanaá¹ƒ nÄ• ma mÅ«laá¹ƒ sabbadukkhÄ• nanti katvÄ• . __bÄ• hiresu_ Ä• yatan
visesato rÅ«pÄ• dÄ«naá¹ƒ taá¹‡hÄ• vatthukattÄ• . yasmÄ• cakkhÄ• dÄ«naá¹ƒ santappana
rÅ«pÄ• dÄ«naá¹ƒ pariggahitattÄ• lokassa nisevitÄ• ya saá¹ƒvattati, tasmÄ• vuttaá¹ƒ __ ``c
vihaÃ±Ã±atÄ«â€™â€™ _ti.

lokasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

addhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. chetvÄ• vaggo

1. chetvÄ• suttavaá¹‡á¹‡anÄ•

<71> __vadhitvÄ• _ti hantvÄ• vinÄ• setvÄ• . __aparidayhamÄ• nattÄ• _ti apÄ«á¸·iyamÄ• n
__vinaá¹-á¹-hadomanassattÄ• na socati_ cetodukkhadukkhÄ• bhÄ• vato. visaá¹ƒ nÄ• ma d
tassa mÅ«lakÄ• raá¹‡aá¹ƒ kodho aniá¹-á¹-haphalattÄ• ti Ä• ha __ ``visamÅ«lassÄ• ti dukkh
__akkuá¹-á¹-hassÄ• _ti akkosÄ• parÄ• dhassa. akkosapahÄ• ratthasambandhena hi ``kudd
sampadÄ• navacanaá¹ƒ. __sukhaá¹ƒ uppajjati_ kodhaá¹ƒ nassati. sukhuppattiá¹ƒ sandhÄ•
``madhuraggoâ€™â€™ ti vutto, _ sukhÄ• vasÄ• noti attho.

chetvÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rathasuttavaá¹‡á¹‡anÄ•

<72> __paÃ±Ã±Ä• á¹‡a_nti lakkhaá¹‡aá¹ƒ sallakkhaá¹‡Å«pÄ• yo. __disvÄ• _ti dassanahet
raá¹-á¹-haá¹ƒ coá¸·araá¹-á¹-haâ€™â€™ nti evaá¹ƒ __raá¹-á¹-haá¹ƒ raÃ±Ã±Ä• paÃ±Ã±Ä• ya

rathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vittasuttavaá¹‡á¹‡anÄ•

<73> __saddhÄ• yÄ• _ti \Be I 136/ saddhÄ• hetu. __kulasampadÄ• _ti khattiyÄ• disampatt
sabbalokiyalokuttaravittapaá¹-ilÄ• bhahetuto __saddhÄ• vittameva_. heá¹-á¹-hÄ• tiá¹‡á¹‡aá
uppannakassa sabbassapi anavajjadhammassa saá¹…gaá¹‡hanato __ ``dhammoti dasakus
vuttaá¹ƒ. __asaá¹ƒkiliá¹-á¹-hasukha_nti. nirÄ• misaá¹ƒ \Ne I 120/ sukhaá¹ƒ. tameva sÄ• mis
sambhÄ• vento Ä• ha __ ``asaá¹ƒkiliá¹-á¹-haâ€™â€™ _nti. asecanakabhÄ• vena abhirucija
bahuá¹ƒ sucirampi kÄ• laá¹ƒ Ä• sevantassa adosÄ• vahato __saccameva madhurataraá¹ƒ_
sÄ• ditabbato anubhavitabbato rasoti vattabbataá¹ƒ arahati. idÄ• ni tassa kiccasampattiatth
dassetuá¹ƒ __ ``saccasmiá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha nadÄ«nivattanaá¹ƒ __m
(Dhp-a I mahÄ• kappinattheravatthu; Mp I 1.231; Th-a II mahÄ• kappinattheragÄ• thÄ• vaá¹
itarÄ• ni __kaá¹‡hadÄ«pÄ• yanajÄ• taka-_ (J I 10.62 Ä• dayo) __sutasoma-_ (J II 21.371 Ä
(J I 1.34, 75; I 2.131 Ä• dayo) dÄ«petabbÄ• ni. __nimmaddenti_ abhibhavanti. __madhurata

seá¹-á¹-hesÅ«ti attho. __paÃ±Ã±Ä• jÄ«vÄ«_ti paÃ±Ã±Ä• ya jÄ«vanasÄ«loti paÃ±Ã±Ä• jÄ«v
paÃ±Ã±Ä• pubbaá¹…gamacariyoti attho. __paÃ±Ã±Ä• jÄ«vÄ«_ti ca paÃ±Ã±Ä• vasena iriya
pavattetÄ«ti atthoti dassento __ ``yo paÃ±Ã±Ä• jÄ«vÄ«â€™â€™ _tiÄ• dimÄ• ha. ``jÄ«vataâ
jÄ«vantÄ• naá¹ƒ paÃ±Ã±Ä• jÄ«viá¹ƒ seá¹-á¹-hamÄ• hÅ«ti attho.

vittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vuá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<74> __uppatantÄ• na_nti pathaviá¹ƒ bhinditvÄ• uá¹-á¹-hahantÄ• naá¹ƒ. ``seá¹-á¹-haâ€™â
``sattavidhaâ€™â€™ _nti vuttaá¹ƒ, itaresaá¹ƒ vÄ• tadanulomato. __khemo hoti_ dubbhikkh
tenÄ• ha __ ``subhikkhoâ€™â€™ _ti. __nipatantÄ• na_nti adhomukhaá¹ƒ pavattantÄ• naá¹
vajanasÄ«lÄ• naá¹ƒ. te pana yasmÄ• jaá¹…gamÄ• nÄ• ma honti, na rukkhÄ• dayo viya thA
``jaá¹…gamÄ• naâ€™â€™ _nti. __gÄ• vo_ti dhenuyo. tena mahiá¹ƒsÄ• dikÄ• nampi saá¹…
__vadantÄ• na_nti uppannaá¹ƒ atthaá¹ƒ vadantÄ• naá¹ƒ.

__attano_ \Be I 137/ __khantiyÄ• _ti attano khantiyÄ• ruciyÄ• gahitabhÄ• vena. __itarÄ• c
vissajjane aparitussamÄ• nÄ• __Ä• ha. yÄ• va padhaá¹ƒsÄ«_ti guá¹‡adhaá¹ƒsÄ« satthude
laddhabbaguá¹‡anÄ• sanato. __pagabbÄ• _ti pÄ• gabbiyena samannÄ• gatÄ• , yathÄ• va
vÄ• cÄ• ya bhavitabbaá¹ƒ. __mukharÄ• _ti mukhakharÄ• . __dasabalaá¹ƒ pucchi_ saá¹‡haa
ratanattayasaá¹ƒhitaá¹ƒ atthaá¹ƒ sotukÄ• mÄ• . __assÄ• _ devatÄ• ya __vissajjento_ ajjhÄ•
__uppatamÄ• nÄ• _ti uppatantÄ« __samugghÄ• á¹-eti_ odhiso. __vaá¹-á¹-amÅ«lakamahÄ•
Ä• dÄ«navadassanatthaá¹ƒ bhÅ«takathanavisesanaá¹ƒ. __osÄ«dantÄ• na_nti paá¹-ipakkha
ussÄ• dayamÄ• nÄ• nanti attho. __puÃ±Ã±akkhettabhÅ«to_ti idaá¹ƒ ``padasÄ• caramÄ• nA
padassa atthavivaraá¹‡avasena bhÅ«takathanavisesanaá¹ƒ. __yÄ• diso putto vÄ• hotÅ«_ti
devatÄ• ya puttagahaá¹‡assa katattÄ• vuttaá¹ƒ.

vuá¹-á¹-hisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhÄ«tÄ• suttavaá¹‡á¹‡anÄ•

<75> __kiá¹ƒ sÅ«dha bhÄ«tÄ• _ti ettha __su-idhÄ• _ti nipÄ• tamattanti Ä• ha __ ``kiá¹ƒ bhA
ca nekÄ• yatanappavutto_ti anekakÄ• raá¹‡aá¹ƒ nÄ• nÄ• vidhÄ• dhigamokÄ• saá¹ƒ katvÄ•
``aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡avasenÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ sante_ti evaá¹ƒ sabbas
nibbÄ• nagÄ• mimaggassa tumhehi paveditattÄ• labbhamÄ• ne kheme magge kiá¹ƒ bhÄ«t
viparÄ«tadiá¹-á¹-hito gaá¹‡hÄ«ti attho? evaá¹ƒ devatÄ• yathicchÄ• ya purimaddhena attanA
yathÄ• cintitamatthaá¹ƒ satthu paveditÄ• , pacchimaddhena attano saá¹ƒsayaá¹ƒ pucchati. _
puthupaÃ±Ã±a. __ussannapaÃ±Ã±Ä• _ti adhikapaÃ±Ã±Ä• . __á¹-hapetvÄ• _ti saá¹ƒyametv

Ä• hÄ• raparibhoge sammadeva vibhajanasÄ«lo. tenÄ• ha __ ``accharÄ• yÄ• â€™â€™ _tiÄ
heá¹-á¹-hÄ• .

__manenÄ• _ti manogahaá¹‡ena. __pubbasuddhiaá¹…ga_nti pubbabhÄ• gasuddhibhÅ«ta
vuttaaá¹…gapariyÄ• pannaá¹ƒ. __yaÃ±Ã±aupakkharo_ti dÄ• nassa sÄ• dhanaá¹ƒ. __etesu
saddhÄ• diguá¹‡esu. yathÄ• hi saddho paccayaá¹ƒ paccupaá¹-á¹-hapetvÄ• vatthupariccÄ•
kammaphalassa paralokassa ca paccakkhato viya pattiyÄ• yanato, evaá¹ƒ muduhadayo. mu
patvÄ• yaá¹ƒ kiÃ±ci attano santakaá¹ƒ paresaá¹ƒ deti. yo ca saá¹ƒvibhÄ• gasÄ«lo, so appa
parehi sÄ• dhÄ• raá¹‡abhogÄ« hoti. vadaÃ±Ã±Å« vadÄ• niyatÄ• ya yÄ• ginova yuttaá¹ƒ yut
atthikÄ• naá¹ƒ manorathaá¹ƒ pÅ«retÄ«ti vuttaá¹ƒ __ ``iti ... pe ... catÅ«sÅ«ti Ä• hÄ• â€™â€™

__vÄ• cantiÄ• dÄ«ni tÄ«á¹‡i aá¹…gÄ• ni_ tividhasÄ«lasampattidÄ«panato. sampannasÄ«lo
__saddho ekaá¹ƒ aá¹…gaá¹ƒ_ payogÄ• sayasuddhidÄ«panato. suddhÄ• sayassa sammÄ•
paralokato bhayanti. dukavasena caturaá¹…gayojanÄ• __dukanayo. etesu catÅ«su dhamm
yathÄ• vuttadukasaá¹…gahesu catÅ«su guá¹‡esu patiá¹-á¹-hito.

bhÄ«tÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. najÄ«ratisuttavaá¹‡á¹‡anÄ•

<76> __nÄ• magotta_nti \Ne I 122/ tisso kassapo gotamoti evarÅ«paá¹ƒ nÄ• maÃ±ca gotta
nidassanamattametaá¹ƒ, tasmÄ• sabbassa paÃ±Ã±attiyÄ• lakkhaá¹‡avacananti daá¹-á¹-ha
asabhÄ• vadhammattÄ• uppÄ• davayÄ• bhÄ• vato jaraá¹ƒ na pÄ• puá¹‡Ä• ti. tenÄ• ha __
hotÄ«â€™â€™ _ti. yasmÄ• samaÃ±Ã±Ä• bhÄ• vato kÄ• lantarepi taá¹ƒ samaÃ±Ã±Ä• yate
... pe ... na jÄ«ratÄ«ti vuccatÄ«â€™â€™ _ti Ä• ha.

__Ä• lasiya_nti alasabhÄ• vo daá¸·hakosajjaá¹ƒ. tenÄ• ha __ ``yenÄ• â€™â€™ _tiÄ• di. __
__niddÄ• vasena pamajjanaá¹ƒ_ kattabbassa akaraá¹‡aá¹ƒ. __kilesavasena pamajjanaá¹ƒ_
__kammasamaye_ti kammaá¹ƒ kÄ• tuá¹ƒ yuttakÄ• le. __kammakaraá¹‡avÄ«riyÄ• bhÄ• vo_
taá¹ƒkammakiriyasamuá¹-á¹-hÄ• pakavÄ«riyÄ• bhÄ• vo. so pana atthato vÄ«riyapaá¹-ipakk
vÄ«riyassa abhÄ• vamattaá¹ƒ. __sÄ«lasaÃ±Ã±amÄ• bhÄ• vo_ dussÄ«lyaá¹ƒ. __vissaá¹-á¹-
__soppabahulatÄ• _ti niddÄ• lutÄ• \Be I 139/. yato gahaá¹‡ahatthopi na kilÄ• supi puriso ni
tenÄ• ha __ ``tÄ• yÄ• â€™â€™ _tiÄ• di. __aticchÄ• tÄ• dÄ«nÄ«_ti __Ä• di_-saddena abhib
__Ä• gantukÄ• lasiyaá¹ƒ_ na pubbe vuttaÄ• lasyaá¹ƒ viya pakatisiddhaá¹ƒ. ``te chiddeâ€™â€™
liá¹…gavipallÄ• sena vuttanti Ä• ha __ ``tÄ• ni cha chiddÄ• nÄ«â€™â€™ _ti. kusalacittappa
__chiddÄ• ni_. tenÄ• ha bhagavÄ• --- __ ``yattha vittaá¹ƒ na tiá¹-á¹-hatÄ«â€™â€™ _ti. __s
lesamattaá¹ƒ asesetvÄ• ti adhippÄ• yo.

najÄ«ratisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. issariyasuttavaá¹‡á¹‡anÄ•

<77> satthassa malanti __satthamalaá¹ƒ, _ yena satthaá¹ƒ malÄ«naá¹ƒ hoti, satthamalagg
malÄ«naá¹ƒ satthameva gahitanti Ä• ha __ ``malaggahitasatthaâ€™â€™ _nti. __Ä• á¹‡Ä• p
mahante vÄ• yattha katthaci attano Ä• á¹‡Ä• ya pavattanavasena vasanaá¹ƒ issariyattamic
vissajjanÄ«yapakkhikattÄ• uttamaá¹ƒ bhaá¹‡á¸• aá¹ƒ nÄ• ma na hoti, itthÄ« pana pariccatt
anissajjanÄ«yatÄ• ya uttamabhaá¹‡á¸• aá¹ƒ nÄ• ma. tenÄ• ha __ ``itthÄ« bhaá¹‡á¸• Ä• nan
tesaÃ±hi purisÄ• jÄ• nÄ«yÄ• naá¹ƒ uppattiá¹-á¹-hÄ• natÄ• ya uttamaratanÄ• karattÄ• itthÄ
__malaggahitasatthasadiso_ avabodhakiccavibandhanato. satthamalaá¹ƒ viya satthassa pa
guá¹‡Ä• bhÄ• vakaraá¹‡ato __paÃ±Ã±Ä• satthamalaá¹ƒ_ \Ne I 123/. abbu vuccati upaddav
__abbudaá¹ƒ, _ vinÄ• sakÄ• raá¹‡aá¹ƒ. nanu haraá¹‡aá¹ƒ samaá¹‡assa ayuttanti? yuttaá¹ƒ
byatirekato ca yuttataá¹ƒ dassento __ ``salÄ• kabhattÄ• dÄ«nÄ«â€™â€™ _tiÄ• dimÄ• ha.

issariyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kÄ• masuttavaá¹‡á¹‡anÄ•

<78> ``attakÄ• moâ€™â€™ ti \Be I 140/ pÄ• á¸·iyaá¹ƒ vuttattÄ•  Ä• ha __ ``á¹-hapetvÄ• sa
te hi sabbaso paratthÄ• ya eva paá¹-ipajjamÄ• nÄ• mahÄ• kÄ• ruá¹‡ikÄ• paratthakÄ• mÄ
yÄ• ca tesaá¹ƒ attatthÄ• vahÄ• paá¹-ipatti, sÄ• pi yÄ• vadeva paratthÄ• evÄ• ti. __vuttaá¹
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. yasmÄ• bodhisattÄ• parahitapaá¹-ipattiyÄ• pÄ• ramiyo p
kÄ• raá¹‡aá¹ƒ patvÄ• attÄ• naá¹ƒ paresaá¹ƒ pariccajanti paÃ±Ã±Ä• pÄ• ramiyÄ• paripÅ«r
``sabbabodhisatte á¹-hapetvÄ• yevÄ• ti vuttaâ€™â€™ _nti Ä• ha. __kalyÄ• á¹‡a_nti bhadda
adhippetattÄ• Ä• ha __ ``saá¹‡haá¹ƒ mudukaâ€™â€™ _nti. __pÄ• pika_nti lÄ• makaá¹ƒ ni
__pharusaá¹ƒ vÄ• ca_nti sarÅ«pato dasseti.

kÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pÄ• theyyasuttavaá¹‡á¹‡anÄ•

<79> __saddhÄ• bandhati pÄ• theyya_nti saddhÄ• nÄ• ma sattassa maraá¹‡avasena ma
mahÄ• kantÄ• raá¹ƒ paá¹-ipajjato mahÄ• viduggaá¹ƒ pakkhandato pÄ• theyyapuá¹-aá¹ƒ bar
kathanti Ä• ha __ ``saddhaá¹ƒ uppÄ• detvÄ• â€™â€™ _tiÄ• di. __etaá¹ƒ vutta_nti ``saddhÄ
nti etaá¹ƒ gÄ• thÄ• padaá¹ƒ vuttaá¹ƒ bhagavatÄ• . __sirÄ«_ti katapuÃ±Ã±ehi sevÄ«yati tehi
sirÄ«. __issariyaá¹ƒ_ vibhavo. Ä• sayitabbato __Ä• sayo, vasanaá¹-á¹-hÄ• naá¹ƒ_ niketanti
__parikaá¸• á¸• hatÄ«_ti icchÄ• vasikaá¹ƒ puggalaá¹ƒ tattha tattha upakaá¸• á¸• hati.

pÄ• theyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pajjotasuttavaá¹‡á¹‡anÄ•

<80> taá¹ƒ taá¹ƒ samavisamaá¹ƒ pajjotatÄ«ti __pajjoto_. padÄ«po andhakÄ• raá¹ƒ vidham
rÅ«pagataá¹ƒ dasseti, evaá¹ƒ paÃ±Ã±Ä• pajjoto avijjandhakÄ• raá¹ƒ vidhamitvÄ• dhammÄ
\Ne I 124/ rÅ«paá¹ƒ dasseti. __jÄ• garabrÄ• hmaá¹‡o viyÄ• _ti jÄ• garakhÄ«á¹‡Ä• savabrÄ
satipaÃ±Ã±Ä• vepullappattiyÄ• sabbadÄ• pi jÄ• garo hoti. __gÄ• vo_ti gojÄ• tiyo. idaá¹ƒ \B
goá¹‡Ä• naÃ±ca sÄ• maÃ±Ã±ato gahaá¹‡aá¹ƒ. __kamme_ti karaá¹‡atthe bhummavacanaá
jÄ«venÄ• ti __sajÄ«vino_. tenÄ• ha __ ``kammena saha jÄ«vantÄ• naâ€™â€™ _nti, kasivÄ
jÄ«vantÄ• nanti attho. __gomaá¹‡á¸• alehi saddhi_nti gogaá¹‡ena saha. na tena vinÄ• kasi
gorasasiddhiyÄ• ceva kasanabhÄ• ravahanasiddhiyÄ• ca kasikammaekaccavÄ• á¹‡ijjakar
__sattakÄ• yassÄ• _ti Ä• hÄ• rupajÄ«vino sattakÄ• yassa kasito aÃ±Ã±athÄ• jÄ«vikaá¹ƒ ka
kasijÄ«vitavuttiyÄ• mÅ«lakÄ• raá¹‡aá¹ƒ phalanipphattinimittattÄ• tassa. __iriyÄ• patho_ ca
pavattanupÄ• yo. __ ``sÄ«ta_nti naá¹…galasÄ«takammaâ€™â€™ nti vadanti.

pajjotasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. araá¹‡asuttavaá¹‡á¹‡anÄ•

<81> raá¹‡anti kandanti etehÄ«ti raá¹‡Ä• , rÄ• gÄ• dayo. tehi abhibhÅ«tatÄ• ya hi sattÄ• n
kandanti paridevanti. te pana sabbaso natthi etesaá¹ƒ raá¹‡Ä• ti __araá¹‡Ä• . nikkilesÄ• _ k
__vusitavÄ• so_ti vusitabrahmacariyavÄ• so. __bhojissiya_nti bhujissabhÄ• vo. tenÄ• ha __
_ti. __samaá¹‡Ä• _ti samitapÄ• pasamaá¹‡Ä• ti Ä• ha __ ``khÄ«á¹‡Ä• savasamaá¹‡Ä• â€™
puthujjanakalyÄ• á¹‡akÄ• le lokiyapariÃ±Ã±Ä• ya, __sekkhÄ• _ pubbabhÄ• ge lokiyapariÃ±
__lokiyalokuttarÄ• ya pariÃ±Ã±Ä• ya_ pariÃ±Ã±eyyaá¹ƒ tebhÅ«makaá¹ƒ khandhapaÃ±caka
paricchijjanti. khÄ«á¹‡Ä• savÄ• pana pariÃ±Ã±Ä• tapariÃ±Ã±eyyÄ• honti. tathÄ• hi te sÄ•
paribhuÃ±janti. __vandanti naá¹ƒ patiá¹-á¹-hita_nti vuttaá¹ƒ, vandanÄ«yabhÄ• vo ca sÄ«las
__ ``patiá¹-á¹-hitanti sÄ«le patiá¹-á¹-hitaâ€™â€™ _nti. __idhÄ• _ti imasmiá¹ƒ loke. __khattiy
lakkhaá¹‡avacananti Ä• ha __ ``na kevalaá¹ƒ khattiyÄ• vÄ• â€™â€™ _tiÄ• di.

araá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chetvÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

devatÄ• saá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. devaputtasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. paá¹-hamakassapasuttavaá¹‡á¹‡anÄ•

<82> devassa \Ne I 125/ \Be I 142/ putto __devaputto_. devÄ• naá¹ƒ janakajanetabbasamb
kathamayaá¹ƒ devaputtoti vuccatÄ«ti Ä• ha __ ``devÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di. ``apÄ•
vuccatÄ«â€™â€™ ti idaá¹ƒ yebhuyyavasena vuttaá¹ƒ. pÄ• kaá¹-opi hi katthaci ``aÃ±Ã±atar
heá¹-á¹-hÄ• devatÄ• saá¹ƒyutte ``apÄ• kaá¹-Ä• aÃ±Ã±atarÄ• devatÄ• â€™â€™ ti vatvÄ•
devaputtoâ€™â€™ ti vuttaá¹ƒ. tathÄ• hissa __kassapo_ti gottanÄ• maá¹ƒ gahitaá¹ƒ, taÃ±c
purimajÄ• tisiddhasamaÃ±Ã±Ä• vasena. anusÄ• sanaá¹ƒ anusÄ• so, taá¹ƒ __anusÄ• saá¹ƒ
bhikkhusaddassa niddesaá¹ƒ. __bhikkhuovÄ• da_nti bhikkhubhÄ• vÄ• vahaá¹ƒ ovÄ• daá¹ƒ.
kathamayaá¹ƒ paÃ±haá¹ƒ kathesÄ«ti? aÃ±Ã±ato sutaá¹ƒ nissÄ• ya paÃ±haá¹ƒ kathesi, na
sutabhÄ• vena.

__tesa_nti yathÄ• vuttÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ. __ ``kathetukÄ• mo cevÄ• â€
catutthaá¹ƒ idha uddhaá¹-aá¹ƒ. tattha Ä• dito tiá¹‡á¹‡aá¹ƒ bhagavÄ• paÃ±haá¹ƒ bhÄ• raá¹ƒ
ekekaá¹…gavekallato ceva aá¹…gadvayavekallato ca, catutthassa pana ubhayaá¹…gapÄ•
karotÄ«ti Ä• ha __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ• di.

gÄ• thÄ• yaá¹ƒ __ ``subhÄ• sitassÄ• â€™â€™ _ti upayogatthe sÄ• mivacananti Ä• ha __ ``
_ti. catusaccÄ• dinissitaá¹ƒ buddhavacanaá¹ƒ sikkhanto catubbidhaá¹ƒ vacÄ«sucaritaá¹ƒ si
``catusaccanissitaá¹ƒ ... pe ... sikkheyyÄ• â€™â€™ _ti. avadhÄ• raá¹‡ena tappaá¹-ipakkhaa
__upÄ• sitabba_nti Ä• sevitabbaá¹ƒ bhÄ• vetabbaá¹ƒ bahulÄ«kÄ• tabbaá¹ƒ. __aá¹-á¹-hatiá¹
kammaá¹-á¹-hÄ• na_nti idaá¹ƒ tassa vipassanÄ• padaá¹-á¹-hÄ• nataá¹ƒ hadaye á¹-hapetvÄ
vuttaá¹ƒ __ ``dutiyapadena adhipaÃ±Ã±Ä• sikkhÄ• kathitÄ• â€™â€™ _ti. ye pana ``dutiyap
cittavÅ«pasamena adhipaÃ±Ã±Ä• sikkhÄ• â€™â€™ ti \Ne I 126/ paá¹-hanti, tesaá¹ƒ padena
aá¹-á¹-hatiá¹ƒsappabhedakammaá¹-á¹-hÄ• naá¹ƒ suddhasamathakammaá¹-á¹-hÄ• nasseva
yadi evaá¹ƒ ``aá¹-á¹-hasamÄ• pattivasenÄ• â€™â€™ ti idaá¹ƒ kathanti? ``taá¹ƒ vipassanÄ•
samÄ• pattÄ«naá¹ƒ vasena \Be I 143/ kathitaâ€™â€™ nti vadanti. evaÃ±ca katvÄ• ``dutiya
adhipaÃ±Ã±Ä• sikkhÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ samatthitaá¹ƒ hoti. sikkhanaá¹ƒ nÄ• m
``bhÄ• veyyÄ• ti atthoâ€™â€™ _ti. __upÄ• sana_nti payirupÄ• sanaá¹ƒ. taÃ±ca kho
assutapariyÄ• puá¹‡anakammaá¹-á¹-hÄ• nuggahÄ• divasena dassento __ ``tampÄ«â€™â€™
__adhisÄ«lasikkhÄ• kathitÄ• _ lakkhaá¹‡ahÄ• ranayena. vacÄ«sucaritassa hi sÄ«lasabhÄ•
tadekalakkhaá¹‡aá¹ƒ kÄ• yasucaritampi itarampi gahitamevÄ• ti. ettha ca adhisÄ«lasikkhÄ•

adhipaÃ±Ã±Ä• sikkhÄ• ya upadhiviveko, adhicittasikkhÄ• ya kÄ• yaviveko kathito, kÄ• yaviv
pÄ• á¸·iyaá¹ƒ gahitoti tividhassapi vivekassa pakÄ• sitattaá¹ƒ daá¹-á¹-habbaá¹ƒ. sesaá¹ƒ su

paá¹-hamakassapasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyakassapasuttavaá¹‡á¹‡anÄ•

<83> __dvÄ«hi jhÄ• nehÄ«_ti Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• nalakkhaá¹‡ehi dvÄ«hi
__kammaá¹-á¹-hÄ• navimuttiyÄ• _ti kammaá¹-á¹-hÄ• nÄ• nuyogaladdhÄ• ya vimuttiyÄ• . te
tadaá¹…gavikkhambhanavimuttiyo vadati. satthusÄ• sanassa hadayattÄ• abbhantarattÄ• _
__anupattiá¹ƒ_ paá¹-ilÄ• bhamÄ• nasaá¹ƒ. taá¹ƒ pana atthato aÃ±Ã±Ä• evÄ• ti Ä• ha __ ``
pattukÄ• mena ekantato vajjetabbataá¹‡hÄ• diá¹-á¹-hÄ«naá¹ƒ bhÄ• ve tassa anijjhanato, ta
uppÄ• danavasena yadaggena nissito, tadaggena panÄ• yampi tehi nissito nÄ• ma hotÄ«ti
_tiÄ• di. arahattaá¹ƒ Ä• nisaá¹ƒsitabbaá¹-á¹-hena Ä• nisaá¹ƒsaá¹ƒ etassÄ• ti __arahattÄ• ni
pattukÄ• massa pubbabhÄ• gapaá¹-ipadÄ• icchitabbÄ• . tattha ca sabbapaá¹-hamo kamma
idha na gahitoti Ä• ha __ ``tantidhammo pubbabhÄ• goâ€™â€™ _ti. tattha __tantidhammo_

dutiyakassapasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. maghasuttavaá¹‡á¹‡anÄ•

<84> __magho_ti \Be I 144/ sakkassetaá¹ƒ nÄ• maá¹ƒ purimajÄ• tianugataá¹ƒ. __svevÄ• _
mÄ• tÄ• pituupaá¹-á¹-hÄ• nÄ• dicÄ• rittadhammena \Ne I 127/. __aÃ±Ã±e_ti upadhivepakka
__asura_nti indasattubhÅ«taá¹ƒ asuraá¹ƒ.

maghasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mÄ• gadhasuttavaá¹‡á¹‡anÄ•

<85> __catutthasuttaá¹ƒ vuttatthamevÄ• _ti devatÄ• saá¹ƒyutte saá¹ƒvaá¹‡á¹‡itatthameva,
atthoti adhippÄ• yo.

mÄ• gadhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ•

5. dÄ• malisuttavaá¹‡á¹‡anÄ•

<86> __tena kÄ• raá¹‡enÄ• _ti tena padhÄ• nena kÄ• raá¹‡abhÅ«tena, padhÄ• nakaraá¹‡
kiÃ±ci_ khuddakampi mahantampi hÄ«nampi paá¹‡Ä«tampi __bhavaá¹ƒ. Ä• yatapaggaho_

vÄ«riyÄ• rambho. __kiccavosÄ• na_nti kiccaniá¹-á¹-hÄ• naá¹ƒ. __tathevÄ• _ti yathÄ• araha
pacchÄ• pi tatheva ``buddhipaggahoâ€™â€™ ti vÄ«riyaá¹ƒ daá¸·haá¹ƒ karotÅ«ti kuppadhar
vadati. diá¹-á¹-hadhammasukhavihÄ• rÄ• diatthaá¹ƒ pana vÄ«riyakaraá¹‡aá¹ƒ icchitabbame

__asaá¹ƒkiá¹‡á¹‡Ä• _ti avomissÄ• evaá¹ƒ aÃ±Ã±attha anÄ• gatattÄ• . tenÄ• ha __ ``bhaga
yadi evaá¹ƒ idheva kasmÄ• etaá¹ƒ vuttanti Ä• ha __ ``idha panÄ• â€™â€™ _tiÄ• di. __pati
anavaá¹-á¹-hitatÄ«rÄ• , tattha patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• naá¹ƒ.

dÄ• malisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kÄ• madasuttavaá¹‡á¹‡anÄ•

<87> __pubbayogÄ• vacaro_ti \Be I 145/ pubbe yogÄ• vacaro purimattabhÄ• ve bhÄ• vana
kassapassa bhagavato sÄ• sane pabbajitvÄ• va bahÅ«ni vassasahassÄ• ni samaá¹‡adham
nibbattesi. tamatthaá¹ƒ kÄ• raá¹‡ena saddhiá¹ƒ dassetuá¹ƒ __ ``bahalakilesatÄ• yÄ• â€™â
__ekantaparisuddhassÄ• _ti yathÄ• visesÄ• vaho hoti \Ne I 128/, evaá¹ƒ ekantena parisudd
anupakkiliá¹-á¹-hassa. __sÄ«lena samÄ• hitÄ• _ti yathÄ• sÄ«laá¹ƒ uparÅ«pari visesÄ• vah
hoti, evaá¹ƒ sammadeva Ä• hitacittÄ• suá¹-á¹-hu sampannacittÄ• . tathÄ• bhÅ«tÄ• tena sa
__ ``samupetÄ• â€™â€™ _ti. __patiá¹-á¹-hitasabhÄ• vÄ• _ti sekkhattÄ• eva yathÄ• dhigata
adhiá¹-á¹-hitasabhÄ• vÄ• . mayÄ• tuá¹-á¹-hiyÄ• gahitÄ• ya devaputto ``dullabhÄ• tuá¹-á¹-h
bhagavÄ• ``tuá¹-á¹-hi hoti sukhÄ• vahÄ• â€™â€™ ti avocÄ• ti Ä• ha __ ``upari paÃ±hasam
_nti. pabbajito rukkhamÅ«liko abbhokÄ• siko vÄ• anagÄ• riyupeto nÄ• ma hoti, senÄ• sane
__ ``sattabhÅ«mikeâ€™â€™ _tiÄ• di. __catupaccayasantoso_ti bhÄ• vanÄ• bhiyogasiddho
tena cittavÅ«pasamena tuá¹-á¹-hi laddhÄ• ti dasseti. __cittavÅ«pasamabhÄ• vanÄ• yÄ• _ti
vÅ«pasamakarabhÄ• vanÄ• ya, manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ nibbisevanabhÄ•
cittassa vÅ«pasamakarabhÄ• vanÄ• ya rato manoti yojanÄ• .

ettha ca indriyÅ«pasamena cittasamÄ• dhÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti indriyabhÄ• vanÄ
akÄ• rakÄ• naá¹ƒ dÅ«rÄ«karaá¹‡ato. adhicittasamÄ• dhÄ• nena catupaccayasantoso savis
paripuá¹‡á¹‡o ca hoti paccayÄ• naá¹ƒ alÄ• bhalÄ• bhesu pariccÄ• gasabhÄ• vato. vuttanay
yathÄ• samÄ• dinnaá¹ƒ sÄ«laá¹ƒ visujjhati pÄ• ripÅ«riÃ±ca upagacchati, tathÄ• bhÅ«to catu
yutto maggapaá¹-ipÄ• á¹-iyÄ• sabbaso kilese samucchindanto nibbÄ• nadiá¹-á¹-ho hotÄ«ti
``ye rattindivaâ€™â€™ _ntiÄ• dinÄ• . __kiá¹ƒ na gacchissanti_? gamissantevÄ• ti ariyamag
sammÄ• paá¹-ipattiyÄ• dukkarabhÄ• vaá¹ƒ sandhÄ• ya sÄ• saá¹…kaá¹ƒ vadati. tenÄ• ha _
bhagavÄ• visamo maggoâ€™â€™ _ti.

tattha \Be I 146/ keci ``ayaá¹ƒ panÄ• ti devaputto. so hi bhagavato `ariyÄ• gacchantÄ«â€™
`duggamo bhagavÄ• â€™ tiÄ• dimÄ• hÄ• â€™â€™ ti vadanti, taá¹ƒ na yujjati. yasmÄ• ``sa

tasseva vevacanaá¹ƒ katvÄ• dassitaá¹ƒ, tasmÄ• ``yena maggena ariyÄ• gacchantÄ«â€™
ayaá¹ƒ pana ``duggamo bhagavÄ• visamo maggoâ€™â€™ ti Ä• ha devaputto. ariyamaggo
paá¹-ipadÄ• tipi vuccati, taÃ±ca kho pubbabhÄ• gapaá¹-ipadÄ• vasena, ayaá¹ƒ pana atÄ«va
sabbakilesaduggavivajjanato kÄ• yaduccaritÄ• divisamassa rÄ• gÄ• divisamassa ca dÅ«rÄ•
tenÄ• ha __ ``pubbabhÄ• gapaá¹-ipadÄ• yÄ• â€™â€™ _tiÄ• di. __assÄ• _ti ariyamaggassa
adhisÄ«lasikkhÄ• dÄ«naá¹ƒ paribundhitabbabhÄ• gena bahÅ« parissayÄ• hontÄ«ti. __eva
visamoâ€™â€™ ti ca evaá¹ƒ vutto.

__avaá¹ƒsirÄ• _ti anuá¹-á¹-hahanena adhobhÅ«tauttamaá¹…gÄ• . kusalaá¹…gesu hi samm
sabbaseá¹-á¹-hattÄ• \Ne I 129/, taÃ±ca anariyÄ• patanti na uá¹-á¹-hahanti micchÄ• paá¹-ip
``Ã±Ä• á¹‡asirenÄ• â€™â€™ _tiÄ• di. __anariyamagge_ti micchÄ• magge. tenÄ• ha __ ``vi
magganato anariyÄ• ariyÄ• naá¹ƒ maggato apÄ• puá¹‡anena pariccattÄ• hutvÄ• apÄ• ye
patanti. __svevÄ• _ti svÄ• yaá¹ƒ anariyehi kadÄ• cipi gantuá¹ƒ asakkuá¹‡eyyo maggo ariyÄ
visuddhasattÄ• naá¹ƒ sabbaso samadhigamena __samo hoti_. kÄ• yavisamÄ• dÄ«hi samai
sattakÄ• ye_ tesaá¹ƒ sabbasova pahÄ• nena sabbattha __samÄ• yeva_.

kÄ• madasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paÃ±cÄ• lacaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<88> __sambÄ• dhe_ti sampÄ«á¸·itataá¹‡hÄ• kilesÄ• dinÄ• sauppÄ«á¸·atÄ• ya paramasa
saá¹…kÄ• raá¹-á¹-hÄ• nabhÅ«to hi nÄ«varaá¹‡asambÄ• dho adhippeto. so hi duggahano ta
kÄ• maguá¹‡asambÄ• dho anavasaro eva seyyathÄ• pi mahÄ• kassapÄ• dÄ«naá¹ƒ. __okÄ
nÄ«varaá¹‡asambÄ• dhÄ• bhÄ• vato. asambÄ• dhabhÄ• vena hi jhÄ• naá¹ƒ idha ``okÄ• so
accantÄ• sambÄ• dhaá¹-á¹-hÄ• natÄ• ya vipassanÄ• pÄ• dakatÄ• ya \Be I 147/. tathÄ• hi p
tiÄ• di vuttaá¹ƒ. tattha __avindÄ«_ti vindi paá¹-ilabhi. __bhÅ«rimedhaso_ti mahÄ• paÃ±Ã±o
__abujjhÄ«_ti bujjhi paá¹-ivijjhi. paá¹-ilÄ«no hutvÄ• seá¹-á¹-ho, paá¹-ilÄ«nÄ• naá¹ƒ vÄ• seá
__paá¹-ilÄ«naseá¹-á¹-ho_. mÄ• nussayavasena unnatabhÄ• vato __paá¹-ilÄ«no nÄ• ma pa
__paá¹-ilabhiá¹ƒsÅ«_ti kÄ• maguá¹‡asambÄ• dhepi ``ime kÄ• maguá¹‡Ä• mÄ• disÄ• naá¹ƒ
abhibhuyya nibbÄ• nappattiyÄ• sammÄ• satiá¹ƒ paá¹-ilabhiá¹ƒsu. tena sampayuttena lokut
suá¹-á¹-hu samÄ• hitÄ• .

ayaá¹ƒ kira devaputto ito purimavÄ• re attabhÄ• ve paá¹-hamajjhÄ• nalÄ• bhÄ« hutvÄ• tato
nibbattitvÄ• tattha jhÄ• nasukhaá¹ƒ anubhavitvÄ• tato cuto idÄ• ni kÄ• mabhave nibbatto,
sambhÄ• vento ``tÄ• disassa nÄ• ma jhÄ• nasukhassa lÄ• bhÄ« bhagavÄ• â€™â€™ ti tena
abhitthavanto __ ``sambÄ• dhe vatÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si. athassa bhagavÄ•
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhasinerupabbatarÄ• jaá¹ƒ upÄ• dÄ• ya sÄ• sapo
anantÄ• parimeyyabuddhaguá¹‡e upÄ• dÄ• ya rÅ«pÄ• vacarapaá¹-hamajjhÄ• naá¹ƒ na kiÃ

satiâ€™â€™ _ntiÄ• dinÄ• anuttaraguá¹‡Ä• dhigamaá¹ƒ pavedesi. tattha __sati_nti vipassa
ariyamaggasatiá¹ƒ. __susamÄ• hitÄ• _ti lokiyasamÄ• dhinÄ• ceva lokuttarasamÄ• dhinÄ•
\Ne I 130/ hi accantaá¹ƒ susamÄ• hitÄ• , na jhÄ• namattalÄ• bhino akuppadhammattÄ• . ke
susamÄ• hitÄ• â€™â€™ ti pÄ• á¹-haá¹ƒ vatvÄ• ``maggasamÄ• hitÄ• â€™â€™ ti atthaá¹ƒ

paÃ±cÄ• lacaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. tÄ• yanasuttavaá¹‡á¹‡anÄ•

<89> atÄ«tajÄ• tiyaá¹ƒ sayaá¹ƒkÄ• ravasena tÄ• ya diá¹-á¹-hiyÄ• uppÄ• ditattÄ• __pubbe
``diá¹-á¹-hi uppÄ• detvÄ• â€™â€™ _ti. apare Ä• hu ``ayaá¹ƒ me satthÄ• ti gahaá¹‡avasena
__pubbe titthakaro, _ atÄ«tattabhÄ• ve titthakarasÄ• vakoâ€™â€™ ti. te __ ``diá¹-á¹-hiá¹ƒ u
148/ tassa satthuno diá¹-á¹-hiá¹ƒ Ä• dÄ• ya gahetvÄ• ti atthoâ€™â€™ ti vadanti. __titthaá¹ƒ
diá¹-á¹-hiyo_ tabbinimuttassa micchÄ• vÄ• dassa abhÄ• vato. titthe niyuttÄ• ti titthikÄ• , te e
vuttÄ• ka-kÄ• rassa ya-kÄ• raá¹ƒ katvÄ• . __tassÄ• _ti yathÄ• vuttassa kalyÄ• á¹‡akamma
phalabhÄ• vena. __vÄ«riyappaá¹-isaá¹ƒyuttÄ• _ti vÄ«riyadÄ«panÄ• ti attho.

__aniyamitaÄ• á¹‡attÄ«_ti aniyamavidhÄ• naá¹ƒ aniyamavasena vidhivacanaá¹ƒ. __taá¹‡h
taá¹‡hÄ• ppabandhanaá¹ƒ. __nÄ«harÄ• _ti samehi pajaha. __ekatta_nti ekaggaá¹ƒ. tenÄ• l
__upapajjatÄ«_ti na uppajjati na pÄ• puá¹‡Ä• tÄ«ti Ä• ha __ ``na paá¹-ilabhatÄ«â€™â€™ _
saá¹…kocaá¹ƒ Ä• pajjeyya. gharÄ• vÄ• sato paribbajanaá¹ƒ parito apagamoti __paribbajo_
pabbajitavatasamÄ• dÄ• nassa adaá¸·hatÄ• ya ca tattha ca asakkaccakiriyÄ• ya __sithilaga
pabbajjÄ• ya purimakÄ• latopi adhikaá¹ƒ. __uparÄ«_ti uparÅ«pari. __dukkaá¹-aá¹ƒ akatame
nÄ• ma sabbena sabbaá¹ƒ akatameva hitÄ• vahaá¹ƒ.

__yaá¹ƒ kiÃ±cÄ«_ti yaá¹ƒ kiÃ±ci kammaá¹ƒ. __sithilaá¹ƒ kata_nti asakkaccakÄ• ritÄ• ya sith
pavattitaá¹ƒ. __evarÅ«pamevÄ• _ti evarÅ«paá¹ƒ parÄ• maá¹-á¹-hasÄ• maÃ±Ã±asadisamev
pacchÄ• nutÄ• pacariyÄ• dipaá¹-ibhÄ• gato. __saá¹ƒkiliá¹-á¹-hameva_ taá¹‡hÄ• saá¹ƒkilesa
__Ä• saá¹…kitaparisaá¹…kita_ntiÄ• dito samantatopi parehi saá¹…kitaá¹ƒ. brahmacariyass
Ä• dibrahmacariyaá¹ƒ, tattha niyuttÄ• ti __Ä• dibrahmacariyikÄ• , _ maggabrahmacariyassa
attho. tenÄ• ha __ ``maggabrahmacariyassa Ä• dibhÅ«tÄ• â€™â€™ _ti. __pubbapadhÄ• na
paá¹-hamÄ• rambhabhÅ«tÄ• .

tÄ• yanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. candimasuttavaá¹‡á¹‡anÄ•

<90> vimÄ• ne \Ne I 131/ gahite taá¹ƒnivÄ• sÄ«pi gahito hotÄ«ti vuttaá¹ƒ __ ``candavimÄ•

devaputtoâ€™â€™ _ti. __sabbadhÄ«_ti sabbasmÄ• duggaá¹-á¹-hÄ• nÄ• __vippamuttosi_
mayhampi ito sambÄ• dhaá¹-á¹-hÄ• nato vippamokkhaá¹ƒ karohÄ«ti adhippÄ• yo. tenÄ• ha
bhavÄ• â€™â€™ _ti. __lokÄ• nukampakÄ• _ti sabbassa \Be I 149/ lokassa anuggahÄ• , ta
candassa. __tÄ• disÄ• evÄ• _ti samÄ• nÄ• eva. pamuÃ±casÄ«ti pamuÃ±cittha. tenÄ• ha _
vattamÄ• navacanaâ€™â€™ _nti.

candimasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÅ«riyasuttavaá¹‡á¹‡anÄ•

<91> __andhabhÄ• vakaraá¹‡e_ti lokassa andhakaraá¹‡etipi apare. tenÄ• ha __ ``tamasÄ«
vijjotati. kÄ• maá¹ƒ devaputtavasena paá¹-hamaá¹ƒ devatÄ• uddhaá¹-Ä• , rÄ• huno pana p
__ ``maá¹‡á¸• alÄ«ti maá¹‡á¸• alasaá¹‡á¹-hÄ• noâ€™â€™ _ti. __vadati_ tadÄ• mukhena g
gahaá¹‡aÃ±cettha ``gilÄ«â€™â€™ ti adhippetaá¹ƒ, na ca ajjhoharaá¹‡anti Ä• ha __ ``gilÄ«t
idÄ• ni tassa mukhena gahaá¹‡asamatthataá¹ƒ dassetuá¹ƒ __ ``rÄ• hussa hÄ«â€™â€™ _ti
tassa candimasÅ«riyÄ• naá¹ƒ gahaá¹‡akÄ• raá¹‡adassanaá¹ƒ. __adhivatthÄ• devatÄ• _ti
paricÄ• rakadevatÄ• . __vega_nti javaá¹ƒ. so hi kenaci abhimukhaá¹ƒ atidunnivÄ• ro kamm
__matthaka_nti kaá¹‡á¹-hassa uparimadesaá¹ƒ. keci ``sÄ«samatthakamevÄ• â€™â€™ ti va
vegassa tikkhasÄ«ghathÄ• mabhÄ• vato. __Ä• kaá¸• á¸• hitvÄ• _ti attano gamanadisÄ• bhi
__na_nti rÄ• huá¹ƒ. uddhaá¹ƒ ullaá¹…ghetukÄ• mampi __onameyya_. padadvayenapi so m
candimasÅ«riyÄ• naá¹ƒ pana gamanavego tena sabbathÄ• pi dunnivÄ• riyovÄ• ti dasseti. _
candavimÄ• nena, sÅ«riyaggahe sÅ«riyavimÄ• nena ubhinnampi vimÄ• nena saheva. amÄ
yojanamattantaritÄ• ni hutvÄ• saheva pavattanti. yadi dvepi devaputtÄ• sotÄ• pattiphalaá¹
sÅ«riyasutte eva ``pajaá¹ƒ mamaâ€™â€™ nti vuttaá¹ƒ, na candasutteti? ``so ca kira na cira
aÃ±Ã±attha nibbatto, aÃ±Ã±Ä• eva ca devatÄ• tattha vasi, yasmiá¹ƒ candaggahe bhagavÄ
na tathÄ• sÅ«riyo, aparabhÄ• ge pana tatthapi kÄ• lena kÄ• laá¹ƒ rÄ• huggaho hotÄ«â€™â€™

sÅ«riyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. anÄ• thapiá¹‡á¸• ikavaggo

1. candimasasuttavaá¹‡á¹‡anÄ•

<92> pabbatataá¹-Ä• \Ne I 132/ \Be I 150/ sandamÄ• no tathÄ• rÅ«po nadÄ«nivattanapad
sambÄ• dhaá¹-á¹-hÄ• natÄ• ya kaccho viyÄ• ti Ä• ha __ ``pabbatakacchepÄ«â€™â€™ _ti.
seá¹-á¹-haá¹-á¹-hena ca eko udetÄ«ti ekodi, ekaggatÄ• . tasmiá¹ƒ yogato ekaggacittÄ• idha

paá¹-ipakkhato attÄ• naá¹ƒ nipayanti visodhentÄ«ti __nipakÄ• , _ paÃ±Ã±avanto. tenÄ• ha
cevÄ• â€™â€™ _tiÄ• di. kÄ• yÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá¹ƒ sÄ• tisayÄ• ya satiyÄ• sar
``satimantoâ€™â€™ _ti. __sotthiá¹ƒ gamissantÄ«_ti yathÄ• vuttapadese magÄ• sotthiman
evaá¹ƒ jhÄ• nalÄ• bhino sotthiá¹ƒ kilesehi anupaddutÄ• vattissanti. ayaá¹ƒ kira devaputto b
nibbÄ• nasaÃ±Ã±Ä«, tasmÄ• evamÄ• ha. bhagavÄ• ``ayaá¹ƒ devaputto anibbÄ• nagÄ• m
handassa nibbÄ• nagÄ• mino dassemÄ«â€™â€™ ti dutiyaá¹ƒ gÄ• thamÄ• ha. catunnaá¹ƒ
saá¹ƒsÄ• ramahoghasseva vÄ• paratÄ«rabhÄ• vato paratÄ«ranti __nibbÄ• naá¹ƒ_. ambun
suttajÄ• laá¹ƒ chinditvÄ• macchÄ• viya kilesajÄ• laá¹ƒ bhinditvÄ• gamissantÄ«ti.

candimasasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. veá¹‡á¸• usuttavaá¹‡á¹‡anÄ•

<93> __payirupÄ• siyÄ• _ti payirupÄ• sahetu. __sikkhantÄ«_ti tissopi sikkhÄ• sikkhanti. __
kilesÄ• naá¹ƒ sÄ• sanato vaá¹-á¹-adukkhaparittÄ• sanato ca siá¹-á¹-hisaÃ±Ã±ite yathÄ• nus
paá¹-ipajjitabbato pade, saddhammeti attho. tenÄ• ha __ ``anusiá¹-á¹-hipadeâ€™â€™ _ti. ta
__anusiá¹-á¹-hÄ«_ti saddhammo. __kÄ• le_ti yuttapattakÄ• le. __appamÄ• do_nÄ• ma sam

veá¹‡á¸• usuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dÄ«ghalaá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<94> __tatheva_ \Be I 151/ __paÃ±Ã±Ä• yÄ«_ti dÄ«ghalaá¹-á¹-hitveva paÃ±Ã±Ä• yi, tathÄ

dÄ«ghalaá¹-á¹-hisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nandanasuttavaá¹‡á¹‡anÄ•

<95> natthi \Ne I 133/ etassa Ä• vaá¹-á¹-aá¹ƒ Ä• varaá¹‡anti __anÄ• vaá¹-aá¹ƒ_. __rukkho
sattÄ• naá¹ƒ pakaticakkhussa Ä• varaá¹‡abhÅ«to rukkho viya pabbato viya ca abhibhavituá
Ã±eyyÄ• varaá¹‡o natthi. __kathaá¹ƒvidha_nti kathaá¹ƒsaá¹‡á¹-hitaá¹ƒ, kathaá¹ƒpakÄ• raá¹
vaá¹-á¹-adukkhaá¹ƒ.

nandanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. candanasuttavaá¹‡á¹‡anÄ•

<96> __heá¹-á¹-hÄ• _ti kÄ• mabhave. tattha hi paribbhamantassa patiá¹-á¹-hÄ• dullabhÄ•

nimuggÄ• eva honti, tasmÄ• heá¹-á¹-hÄ• appatiá¹-á¹-ho saá¹ƒsÄ• ro. __uparÄ«_ti mahag
nibbattassa nibbÄ• naá¹ƒ Ä• ruhituá¹ƒ Ä• lambanÄ• dullabhÄ• , jhÄ• nÄ• bhiratiyÄ• tatthev
hoti, tasmÄ• upari anÄ• lambano saá¹ƒsÄ• ro. __pesitatto_ti nibbÄ• naá¹ƒ pati pesitacitto.
kammÄ• bhisaá¹…khÄ• rÄ• _ti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo tayo abhisaá¹…khÄ• rÄ
kammabhavoâ€™â€™ ti vatvÄ• ``nandiá¹ƒ janetvÄ• â€™â€™ ti vutto. kÄ• masaÃ±Ã±Ä• s
gahaá¹‡aá¹ƒ, kÄ• macchandapamukhÄ• ni ca orambhÄ• giyasaá¹ƒyojanÄ• ni gahitÄ• nÄ«ti
``kÄ• masaÃ±Ã±Ä• gahaá¹‡ena paÃ±corambhÄ• giyasaá¹ƒyojanÄ• nÄ«â€™â€™ _ti. rÅ«pa
rÅ«pabhavaggahaá¹‡ena cettha sesabhavassapi gahaá¹‡aá¹ƒ. tassa saá¹ƒyojanaggahaá¹‡
uddhambhÄ• giyasaá¹ƒyojanÄ• ni gahitÄ• ni. __mahoghe_ti \Be I 152/ saá¹ƒsÄ• ramahoghe
kÄ• mabhavÄ• dÄ«naá¹ƒ __gahaá¹‡ena_ bhavabhÄ• vena tadekalakkhaá¹‡atÄ• ya. __arÅ«
lakkhaá¹‡ahÄ• ranayena. sesaá¹ƒ suviÃ±Ã±eyyameva.

candanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vÄ• sudattasuttavaá¹‡á¹‡anÄ•

<97> __chaá¹-á¹-haá¹ƒ_ heá¹-á¹-hÄ• devatÄ• saá¹ƒyuttavaá¹‡á¹‡anÄ• yaá¹ƒ __vuttattham

vÄ• sudattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. subrahmasuttavaá¹‡á¹‡anÄ•

<98> __subrahmÄ• _ti tassa devaputtassa nÄ• maá¹ƒ. tassa satthu santikÅ«pasaá¹…kama
\Ne I 134/ __ ``so kirÄ• â€™â€™ _tiÄ• dimÄ• ha. tadeva sokaá¹ƒ tassa devaputtassa aá¹-á
__accharÄ• saá¹…ghaparivuto_ti sahassamattena accharÄ• saá¹…ghena parivuto. __nand
nandanavanakÄ«á¸·ikaá¹ƒ. __hatthaá¹ƒ Ä• gacchatÄ«_ti hatthagayhupago hoti. __ganthent
mÄ• lÄ• veá¹-hanampi khiá¸• á¸• Ä• pasutatÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. aÃ±Ã±athÄ• pupph
vasena mÄ• lÄ• bhÄ• vena hatthaá¹ƒ upagacchantÄ«ti. __upacchedakakammavasenÄ• _ti
eva tassa pana upaghÄ• takassa laddhokÄ• sassa pÄ• pakammassa vasena. ``pahÄ• roâ€
vuccati, tasmÄ• __ekappahÄ• renevÄ• _ti ekavelÄ• yamevÄ• ti attho.

__piyavatthukasokenÄ• _ti piyavatthunimittakena sokena. __ruppamÄ• no_ti pÄ«á¸·iyamÄ•
manussagaá¹‡anÄ• ya sattame divase. __tatthevÄ• _ti tasmiá¹ƒyeva niraye __nibbattitabba
saheva pubbe tassa pÄ• pakammassa katattÄ• . __ruppÄ«_ti cittasantÄ• saá¹ƒ Ä• pajji. __n
apanetuá¹ƒ. __satthu santikaá¹ƒ gantvÄ• _ti tÄ• hi paÃ±casatÄ• hi accharÄ• hi saddhiá¹ƒ b
gantvÄ• .

__idanti_ \Be I 153/ __attano cittaá¹ƒ dasseti_ Ä• sannapaccakkhabhÄ• vato. __nicca_nti s

niccattho adhippÄ• yavasena gahetabboti tattha pahÄ• tabbaá¹ƒ gahetabbaÃ±ca dassento
_tiÄ• dimÄ• ha. __na gahetabbo_ hetupavattito pubbe tassa utrÄ• sassa abhÄ• vato. __tes
hetupaccayehi kattabbato gÄ• thÄ• yaá¹ƒ __ ``kicchesÅ«â€™â€™ _ti vuttÄ• ni. __kicchesÅ
yÄ• saÃ±hi payogavipattÄ«naá¹ƒ vasenassa tÄ• ni dukkhÄ• ni uppajjeyyuá¹ƒ, taá¹ƒnimittan
payogavipattiyo gativipattiyo satthu santikaá¹ƒ upagamanena hÄ• yeyyuá¹ƒ. __nibbattÄ• na
nibbattÄ• naá¹ƒ vasena diá¹-á¹-hÄ• ni dukkhÄ• ni. __tesu_ ca dukkhesu. sabbattha nimittat
__á¸• ayhamÄ• no viya_ cittasantÄ• pena.

cattÄ• ripi saccÄ• ni bujjhati paá¹-ivijjhatÄ«ti bodhi, satiÄ• didhammasÄ• maggÄ«, tasmÄ•
pana bodhi bhÄ• vanÄ• kÄ• reneva pavattati, aÃ±Ã±atrasaddayogena ca ``bojjhÄ• â€™â€™
tadatthaá¹ƒ dassento muÃ±citvÄ• padaá¹ƒ apekkhitvÄ• __ ``bojjhaá¹…gabhÄ• vanaâ€™â€
dhutadhammamÄ• ha. so hi taá¹‡hÄ• loluppassa tapanato __tapo, _ sayaá¹ƒ guá¹‡asabhÄ
__guá¹‡a_nti. tenÄ• ha __ ``dhutaá¹…gasaá¹…khÄ• taá¹ƒ tapoguá¹‡aâ€™â€™ _nti. sabbe
nissajjÄ«yanti etthÄ• ti __sabbanissaggo, _ asaá¹…khatadhÄ• tÅ«ti Ä• ha __ ``sabbanissag
_ti.

__indriyasaá¹ƒvarova_ \Ne I 135/ __paá¹-hamaá¹ƒ veditabbo_ paá¹-ipattikkamavasena tass
pana paá¹-ipattikkamaá¹ƒ dassetuá¹ƒ __ ``indriyasaá¹ƒvare hÄ«â€™â€™ _tiÄ• dimÄ• ha. n
maggapariyÄ• pannÄ• eva bojjhaá¹…gÄ• ti Ä• ha __ ``sahavipassanÄ• ya bojjhaá¹…geâ€™
tathÄ• bhÄ• vena tassa yogino. yasmÄ• devaputtassa satthÄ• taá¹ƒ gÄ• thaá¹ƒ vatvÄ• up
tasmÄ• vuttaá¹ƒ __ ``bhagavÄ• catusaccavasena desanaá¹ƒ vinivattesÄ«â€™â€™ _ti. __
patiá¹-á¹-hahÄ«_ti kÄ• maá¹ƒ tasseva visesÄ• dhigamo idhÄ• gato, paÃ±casatamattÄ• hi pa
sotÄ• pattiphale patiá¹-á¹-hahÄ«ti veditabbaá¹ƒ. tenÄ• ha __mahÄ• satipaá¹-á¹-hÄ• nasutta
373; Ps I 106) ``so desanÄ• pariyosÄ• ne paÃ±cahi accharÄ• satehi saddhiá¹ƒ sotÄ• pattipl
sampattiá¹ƒ thÄ• varaá¹ƒ katvÄ• devalokameva agamÄ• sÄ«â€™â€™ ti.

subrahmasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kakudhasuttavaá¹‡á¹‡anÄ•

<99> ``nandÄ• mÄ«â€™â€™ ti \Be I 154/ vutte nandÄ« nÄ• ma pabbajitassa malanti codet
``nandasÄ«â€™â€™ _ti pucchi. athassa bhagavÄ• taá¹ƒ paá¹-ikkhipanto __ ``kiá¹ƒ laddhÄ
``tayÄ• mama adhippetanandiyÄ• idha paccayo eva natthi, kuto sÄ• nandÄ«â€™â€™ ti d
``tuá¹-á¹-hi nÄ• mÄ• â€™â€™ _tiÄ• di. atha devaputto nandiyÄ• asati sokena bhavitabbaá¹
malanti codento Ä• ha __ ``tena hi, samaá¹‡a, socasÄ«â€™â€™ _ti. bhagavÄ• tampi paá¹
jÄ«yitthÄ• â€™â€™ _tiÄ• dimÄ• ha. kiá¹ƒ maá¹ƒ jinÄ• tÄ«ti attho?

yadi te nandisokÄ• na santi hÄ• savatthuno lÄ• bhassa jÄ• niyÄ• ca abhÄ• vato, ekavihÄ•

bhavitabbanti Ä• ha --- __ ``kacci taá¹ƒ ekamÄ• sÄ«naá¹ƒ, aratÄ« nÄ• bhikÄ«ratÄ«â€™â€™
paá¹-ikkhitte atha nesampi nandisokÄ• ratÄ«naá¹ƒ abhÄ• ve kÄ• raá¹‡aá¹ƒ pucchanto __ ``
gÄ• thamÄ• ha? athassa bhagavÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ pavedento __ ``aghajÄ• tassÄ• â€
__aghajÄ• tassÄ• _ti aghe jÄ• tassa. tenÄ• ha __ ``vaá¹-á¹-adukkhe á¹-hitassÄ• â€™â€™ _
appahÄ«nataá¹‡hassa __vaá¹-á¹-adukkhaá¹ƒ Ä• gatameva_ kÄ• raá¹‡assa appahÄ«nattÄ•
appahÄ«nataá¹ƒ dassento __ ``dukkhÄ« sukhaá¹ƒ patthayatÄ«ti hi vuttaâ€™â€™ _nti Ä• ha
taá¹‡hÄ• ppavatti tena dassitÄ• . __itÄ«_tiÄ• dinÄ• vuttamevatthaá¹ƒ nigamanavasena das

kakudhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. uttarasuttavaá¹‡á¹‡anÄ•

<100> __navama_nti \Ne I 136/ uttarasuttaá¹ƒ heá¹-á¹-hÄ• devatÄ• saá¹ƒyuttavaá¹‡á¹‡an

uttarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. anÄ• thapiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<101> dasame \Be I 155/ kÄ• maá¹ƒ devatÄ• saá¹ƒyuttepi ``idaá¹ƒ hi taá¹ƒ jetavanaâ€™â€
gÄ• thÄ• Ä• gatÄ• . tattha ``aÃ±Ã±atarÄ• devatÄ• â€™â€™ ti nidÄ• naá¹ƒ Ä• ropitaá¹ƒ. he
hi potthakesu na likhitaá¹ƒ, idha pana devaputtasaá¹ƒyutte __ ``anÄ• thapiá¹‡á¸• iko devapu
nigame ca Ä• gataá¹ƒ, tattha devaputtena satthu vuttappakÄ• raguá¹‡apavedanavasena vu
bhikkhÅ«naá¹ƒ tamatthaá¹ƒ pavedento __ ``aÃ±Ã±ataro devaputtoâ€™â€™ _ti Ä• ha. tathÄ
kÄ• raá¹‡aá¹ƒ dassento __ ``Ä• nandattherassÄ• â€™â€™ _tiÄ• dimÄ• ha. __anumÄ• nab
__Ä• nubhÄ• vappakÄ• sanattha_nti baladÄ«panatthaá¹ƒ.

anÄ• thapiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nÄ• nÄ• titthiyavaggo

1. sivasuttavaá¹‡á¹‡anÄ•

<102> __tatiyavaggassa paá¹-hama_nti tatiyavagge paá¹-hamasuttaá¹ƒ. __vuttatthameva_
satullapakÄ• yikavagge paá¹-hamasutte.

sivasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. khemasuttavaá¹‡á¹‡anÄ•

<103> __paá¹-hamaá¹ƒyevÄ• _ti jarÄ• maraá¹‡Ä• dibhÄ• vato pageva. __balavacintanaá¹ƒ
sÄ• kaá¹-iko ajÄ• nitvÄ• visame magge sakaá¹-aá¹ƒ pÄ• jento akkhe chinne patikÄ• tuá¹ƒ a
137/ dummano balavacintanaá¹ƒ cinteti, mahantaá¹ƒ cittasantÄ• paá¹ƒ pÄ• puá¹‡Ä• ti, evaá
maccumukhaá¹ƒ patto balavacittasantÄ• paá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• dhammacariyÄ• ya

khemasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. serÄ«suttavaá¹‡á¹‡anÄ•

<104> __yaá¹ƒ_ \Be I 156/ __dÄ• naá¹ƒ demÄ«_ti yaá¹ƒ deyyadhammaá¹ƒ parassa demi.
tabbisayaá¹ƒ lobhaá¹ƒ suá¹-á¹-hu abhibhavanto tassa adhipati hutvÄ• demi tena anÄ• kaá¸
dÄ• so na sahÄ• yoâ€™â€™ _ti vatvÄ• tadubhayaá¹ƒ anvayato byatirekato dassetuá¹ƒ __
vuttaá¹ƒ. __dÄ• so hutvÄ• deti_ taá¹‡hÄ• ya dÄ• sabyassa upagatattÄ• . __sahÄ• yo hutvÄ
piyabhÄ• vÄ• vissajjanato. __sÄ• mÄ« hutvÄ• deti_ taá¹‡hÄ• dÄ• sabyato attÄ• naá¹ƒ mod
sÄ• miparibhogasadisÄ• hetassÄ• yaá¹ƒ pavattatÄ«ti.

atha vÄ• yo dÄ• nasÄ«latÄ• ya dÄ• yako puggalo, so dÄ• ne pavattibhedena dÄ• nadÄ• s
tippakÄ• ro hotÄ«ti dasseti. tadassa tippakÄ• rataá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``yo hÄ«â€
dÄ• tabbaá¹-á¹-hena __dÄ• naá¹ƒ, _ annapÄ• nÄ• di. tattha yaá¹ƒ attanÄ• paribhuÃ±jati taá
vase vattanato dÄ• so viya hoti. yaá¹ƒ paresaá¹ƒ dÄ«yati, tatthapi annapÄ• nasÄ• maÃ±Ã±
``dÄ• nasaá¹…khÄ• tassa deyyadhammassa dÄ• so hutvÄ• detÄ«â€™â€™ _ti. __sahÄ• y
paribhuÃ±jitabbassa paresaá¹ƒ dÄ• tabbassa ca samasamaá¹-á¹-hapanena. __pati hutvÄ•
deyyadhammassa vase avattitvÄ• tassa attano vase vattÄ• panato.

aparo nayo --- yo attanÄ• paá¹‡Ä«taá¹ƒ paribhuÃ±jitvÄ• paresaá¹ƒ nihÄ«naá¹ƒ deti, so __
tannimittanihÄ«nabhÄ• vÄ• pattito. yo yÄ• disaá¹ƒ attanÄ• paribhuÃ±jati, tÄ• disameva par
__dÄ• nasahÄ• yo_ nÄ• ma tannimittanihÄ«nÄ• dhikabhÄ• vavissajjanena sadisabhÄ• vÄ•
paribhuÃ±jitvÄ• paresaá¹ƒ paá¹‡Ä«taá¹ƒ deti, so __dÄ• napati_ nÄ• ma tannimittaseá¹-á¹-h
kammasarikkhako hi vipÄ• ko, tasmÄ• devaputto __ ``dÄ• napatÄ«â€™â€™ _ti vadanto __
_nti dasseti.

``catÅ«su dvÄ• resu dÄ• naá¹ƒ dÄ«yitthÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ saá¹…khepato vuttama
dassetuá¹ƒ __ ``tassa kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __dÄ• na_nti yiá¹-á¹-haá¹ƒ, taÃ±ca l
sabbasÄ• dhÄ• raá¹‡avasena katanti Ä• ha __ ``samaá¹‡a_ \Ne I 138/ __ ... pe ... yÄ• cakÄ
__pabbajjÅ«pagatÄ• _ti \Be I 157/ yaá¹ƒ kiÃ±ci pabbajjaá¹ƒ upagatÄ• . __bhovÄ• dino_ti jÄ

vadati. __nÄ• lattha_ buddhasuÃ±Ã±attÄ• tadÄ• lokassa. __duggatÄ• _ti dukkhajÄ«vikaka
tenÄ• ha __ ``daliddamanussÄ• â€™â€™ _ti. kasivÄ• á¹‡ijjÄ• dijÄ«vikaá¹ƒ anuá¹-á¹-hÄ• tu
``kapaá¹‡Ä• â€™â€™ ti adhippetÄ• ti Ä• ha __ ``kÄ• á¹‡akuá¹‡iÄ• dayoâ€™â€™ _ti. __pa
__vanibbakÄ• _ti dÄ• yakÄ• naá¹ƒ guá¹‡akittanakammaphalakittanavasena yÄ• cakÄ• sey
``iá¹-á¹-haá¹ƒ dinnaâ€™â€™ _ntiÄ• di. __pasatamattanti_ vÄ«hitaá¹‡á¸• ulÄ• divasena vutt
yÄ• gubhattÄ• divasena. yathÄ• gÄ• malÄ• bho gÄ• me uppajjanako Ä• yalÄ• bho, evaá¹ƒ
``tattha uppajjanakasatasahasseâ€™â€™ _ti. __mahantataraá¹ƒ dÄ• naá¹ƒ adaá¹ƒsu_ aÃ±
viniyogaá¹ƒ gatattÄ• . __taá¹ƒ sandhÄ• yÄ• _ti taá¹ƒ mahantataraá¹ƒ dÄ• naá¹ƒ kataá¹ƒ sa
dÄ• naá¹ƒ itthÄ• gÄ• rassa dÄ• nena mahatÄ• abhibhÅ«taá¹ƒ viya paá¹-inivattaá¹ƒ hotÄ«ti
``paá¹-inivattÄ«â€™â€™ _ti. __kocÄ«_ti bhummatthe paccattavacanaá¹ƒ. tenÄ• ha __ ``kat
anekavassasahassÄ• yukakÄ• le tassa uppannattÄ• __asÄ«tivassasahassÄ• ni_ so rÄ• jÄ

serÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ghaá¹-Ä«kÄ• rasuttavaá¹‡á¹‡anÄ•

<105> __catutthaá¹ƒ_ heá¹-á¹-hÄ• devatÄ• saá¹ƒyuttavaá¹‡á¹‡anÄ• yaá¹ƒ __vuttatthamev

ghaá¹-Ä«kÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. jantusuttavaá¹‡á¹‡anÄ•

<106> ye vinaye apakataÃ±Ã±uno saá¹ƒkilesikesu vodÄ• niyesu dhammesu na kusalÄ• ya
vippaá¹-isÄ• rabahulÄ• . tesaá¹ƒ anuppannaÃ±ca uddhaccaá¹ƒ uppajjati, uppannaÃ±ca bhi
Ä• pajjatÄ«ti Ä• ha __ ``akappiye kappiyasaÃ±Ã±itÄ• ya ... pe ... uddhaccapakatikÄ• â€™â€
tucchattÄ• ca naá¸·o viyÄ• ti naá¸·o, mÄ• noti Ä• ha __ ``unnaá¸·Ä• ti uggatanaá¸·Ä• â€™â
``uá¹-á¹-hitatucchamÄ• nÄ• â€™â€™ _ti. mÄ• no hi seyyassa seyyoti \Be I 158/ sadisoti ca
__tuccho. cÄ• pallenÄ• _ti capalabhÄ• vena, taá¹‡hÄ• loluppenÄ• ti attho. __mukhakharÄ•
pharusavÄ• dinoti attho. __vikiá¹‡á¹‡avÄ• cÄ• _ti visaá¹-avacanÄ• , samphappalÄ• patÄ• y
__ ``asaá¹ƒyatavacanÄ• â€™â€™ _tiÄ• di. __caá¹‡á¸• asote baddhanÄ• vÄ• sadisÄ• _ti et
dasseti. yena samannÄ• gatÄ• sattÄ• ekasmiá¹ƒ á¹-hÄ• ne á¹-hÄ• tuá¹ƒ vÄ• nisÄ«dituá¹ƒ
ito cito ca vicaranti. __anavaá¹-á¹-hitacittÄ• _ti ekasmiá¹ƒ Ä• rammaá¹‡e na avaá¹-á¹-hitacit
__vivaá¹-aindriyÄ• _ti asaá¹ƒvutacakkhÄ• diindriyÄ• .

guá¹‡akathÄ• ya saddhiá¹ƒ kathiyamÄ• no nigguá¹‡assa aguá¹‡o pÄ• kaá¹-o hoti jÄ• timaá
kÄ• camaá¹‡ino doso. __sukhajÄ«vino_ti sukhe á¹-hitÄ• . yathÄ• dÄ• yakÄ• naá¹ƒ subhara
akicchena pavattajÄ«vikÄ• . tenÄ• ha __ ``pubbe bhikkhÅ«â€™â€™ _tiÄ• di.

attano rucivasena gÄ• makiccaá¹ƒ netÄ«ti gÄ• maá¹‡i, te pana hÄ«á¸·ento vadati __ ``gÄ• n
__vissajjetvÄ• _ti sativossaggavasena vissajjetvÄ• __kilesamucchÄ• yÄ• _ti mahicchÄ• sa
taá¹‡hÄ• mucchÄ• ya. sÄ«lavantÄ• naá¹ƒyeva hi duppaá¹-ipattiá¹ƒ sandhÄ• ya devaputto v
__vattabbayuttakeyevÄ• _ti ovÄ• dena mayÄ• anuggahetabbameva. __chaá¸• á¸• itakÄ• _
Ä• cariyupajjhÄ• yÄ• dÄ«hi. tato eva __anÄ• thÄ• appatiá¹-á¹-hÄ• . petÄ• _ti vigatajÄ«vitÄ•
__tatheva honti_ attahitÄ• samatthatÄ• ya viÃ±Ã±Å«naá¹ƒ jigucchitabbatÄ• ya ca.

jantusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. rohitassasuttavaá¹‡á¹‡anÄ•

<107> __ekokÄ• se_ti cakkavÄ• á¸·assa pariyantasaÃ±Ã±ite ekasmiá¹ƒ okÄ• se. __bhumm
idaá¹ƒ bhummavacanaá¹ƒ, sÄ• maÃ±Ã±ato vuttampi ``so lokassa antoâ€™â€™ ti vacanato
``na jÄ• yati na mÄ«yatÄ«â€™â€™ ti vatvÄ• puna ``na cavati na upapajjatÄ«â€™â€™ ti ka
``idaá¹ƒ aparÄ• paraá¹ƒ ... pe ... gahitaâ€™â€™ _nti. __padagamanenÄ• _ti padasÄ• gam
antaá¹ƒ sandhÄ• ya vadati_ upari saccÄ• ni pakÄ• setukÄ• mo. saá¹…khÄ• ralokassa hi an

daá¸·haá¹ƒ \Be I 159/ thiraá¹ƒ dhanu etassÄ• ti daá¸·hadhanvÄ• . so eva __daá¸·hadhamm
``daá¸·hadhanÅ«â€™â€™ _ti. __uttamappamÄ• á¹‡enÄ• _ti sahassathÄ• mappamÄ• á¹‡en
dhanuggaho, na dhanuggahamattenÄ• ti Ä• ha __ ``dhanuggahoti dhanuÄ• cariyoâ€™â€™
vatvÄ• ``sikkhitoâ€™â€™ ti vutte dhanusikkhÄ• ya sikkhitoti viÃ±Ã±Ä• yati, sikkhÄ• ca etta
ukkaá¹ƒsagato hotÄ«ti Ä• ha __ ``dasa dvÄ• dasa vassÄ• ni dhanusippaá¹ƒ sikkhitoâ€™â€
__usabhappamÄ• á¹‡epÄ«_ti vÄ«satiyaá¹-á¹-hiyo usabhaá¹ƒ, tasmiá¹ƒ usabhappamÄ• á¹‡e
vÄ• á¸·akoá¹-iá¹ƒ. __katahattho_ti \Ne I 140/ paricitahattho. __katasarakkhepo_ti
vivaá¹-asarakkhepapadesadassanavasena sarakkhepakatÄ• vÄ«. tenÄ• ha __ ``dassitasipp
``katasippoâ€™â€™ ti keci. asanti etenÄ• ti __asanaá¹ƒ, _ kaá¹‡á¸• o. __tÄ• lacchÄ• ya_nt
pana ratanamattÄ• , vidatthicaturaá¹…gulÄ• vÄ• .

__puratthimasamuddÄ• _ti ekasmiá¹ƒ cakkavÄ• á¸·e puratthimasamuddÄ• . samuddasÄ«se
puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iá¹ƒ vadati. __pacchimasamuddo_ti etthÄ• pi eseva
adandhakÄ• ritaá¹ƒ. __sampatte_ti tÄ• disena javena gacchantena sampatte. __anotatte_ti
``sampatteâ€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandho, tathÄ• ``nÄ• galatÄ• dantakaá¹-á¹-
etthÄ• pi. __tadÄ• _ti yadÄ• so lokantagavesako ahosi, tadÄ• . __dÄ«ghÄ• yukakÄ• lo_ti a
__cakkavÄ• á¸·alokassÄ• _ti sÄ• maÃ±Ã±avasena ekavacanaá¹ƒ, cakkavÄ• á¸·alokanti atth
cakkavÄ• á¸·e nibbatti_ pubbaparicariyasiddhÄ• ya nikantiyÄ• . __sasaÃ±Ã±imhi samanake
atha kho paÃ±cakkhandhasamudÄ• yeti dasseti. __samitapÄ• po_ti samucchinnasaá¹ƒkiles

rohitassasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. nandasuttanandivisÄ• lasuttavaá¹‡á¹‡anÄ•

108-109__._ nandasuttavisÄ• lasuttÄ• ni __sattamaaá¹-á¹-hamÄ• ni_ heá¹-á¹-hÄ• saá¹ƒva
__vuttatthÄ• neva_.

nandasuttanandivisÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. susimasuttavaá¹‡á¹‡anÄ•

<110> __tuyhampi_ \Be I 160/ __no_ti tuyhampi nu, nu-saddo pucchÄ• yaá¹ƒ, tasmÄ• vaá
pucchatÄ«ti adhippÄ• yo. __na vaá¹-á¹-atÄ«_ti na yujjati, __kathito_ti kathetuá¹ƒ Ä• raddho,
``matthakaá¹ƒ na pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. tameva matthakÄ• pÄ• puá¹‡anaá¹ƒ dasse
vuttaá¹ƒ. satisampajaÃ±Ã±Ä• yogato gorÅ«pasÄ«lo, mÅ«á¸·ho khalitapaÃ±Ã±o, gorÅ«pass
__gorÅ«pasÄ«lo. sabhÄ• go_ ekarÅ«pacittatÄ• ya. ariyÄ• naá¹ƒ sabhÄ• gatÄ• nÄ• ma guá
``aÃ±Ã±amaÃ±Ã±assa guá¹‡esu pasÄ«ditvÄ• â€™â€™ _ti. __soá¸·asavidhaá¹ƒ paÃ±Ã±a_
anupubbavihÄ• rasamÄ• pattipaÃ±Ã±Ä• , Ä• savakkhayapaÃ±Ã±Ä• ti imaá¹ƒ soá¸·asavidha
sÄ• vakasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nipi ettheva saá¹…gahaá¹ƒ samosaraá¹‡aá¹ƒ gaccha

__Ä• nandÄ• _ti \Ne I 141/ theraá¹ƒ Ä• ha. __Ä• cÄ• ro_ti cÄ• rittasÄ«lamÄ• ha. __gocaro_
__vihÄ• ro_ti samÄ• pattivihÄ• ro. __abhikkamo_tiÄ• dinÄ• iriyÄ• pathavihÄ• raá¹ƒ. __tuyh
bhagavatÄ• attÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• tadaÃ±Ã±esaá¹ƒ viÃ±Ã±Å«naá¹ƒ sabbesaá¹ƒ the
dÄ«pitoti dassento __ ``mayhaá¹ƒ ruccatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha satipi Ä• nanda
mahÄ• therÄ• naá¹ƒ antogadhabhÄ• ve ``asÄ«tiyÄ• mahÄ• therÄ• naá¹ƒ ruccatÄ«â€™â€™
ruccatÄ«â€™â€™ ti vacanaá¹ƒ tena dhammasenÄ• patino vaá¹‡á¹‡aá¹ƒ kathÄ• petukÄ• m

__sÄ• á¹-akantare_ti nivatthavatthantare. __laddhokÄ• so_ti nibbuddhaá¹ƒ karonto sÄ• á¹-a
gahetuá¹ƒ laddhÄ• vasaro. __labhissÄ• mino_ti labhissÄ• mi vata. __dÄ«padhajabhÅ«ta_nt
satayojanavitthiá¹‡á¹‡aá¹ƒ jambudÄ«passa dhajabhÅ«taá¹ƒ. __puggalapalÄ• pe_ti antosÄ•
puggale haranto. __bÄ• latÄ• yÄ• _ti rucikhantiÄ• diabhÄ• vatÄ• ya. __dosatÄ• yÄ• _ti duss
mahÄ• mÅ«á¸·hatÄ• ya. keci pana __ ``bÄ• lo bÄ• latÄ• yÄ• _ti mÅ«á¸·hatÄ• ya pakatibÄ•
__mÅ«á¸·ho mohenÄ• _ti sayaá¹ƒ abÄ• lo samÄ• nopi yadÄ• mohena pariyuá¹-á¹-hito hoti,
ayaá¹ƒ padadvayassa visesoâ€™â€™ ti vadanti. __vipallatthacitto_ti yakkhummÄ• dena pit
viparÄ«tacitto.

__ ``catÅ«su_ \Be I 161/ __kosallesÅ«â€™â€™ _ti vuttaá¹ƒ catubbidhaá¹ƒ kosallaá¹ƒ pÄ• á
``vuttaá¹ƒ hetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha yo aá¹-á¹-hÄ• rasa dhÄ• tuyo samudayato
Ä• dÄ«navato nissaraá¹‡ato ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ayaá¹ƒ __dhÄ• tukusalo_. v

__Ä• yatanakusalo_. avijjÄ• dÄ«su dvÄ• dasapaá¹-iccasamuppÄ• daá¹…gesu kusalo __paá
``idaá¹ƒ imassa phalassa á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ, idaá¹ƒ aá¹-á¹-hÄ• naá¹ƒ akÄ• raá¹‡a
á¹-hÄ• naÃ±ca á¹-hÄ• nato, aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• na
__á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalo_. yo pana imesu dhÄ• tuÄ• dÄ«su pariÃ±Ã±Ä• bhisamayÄ
paá¹‡á¸• Ä• ti laddhanÄ• mena Ã±Ä• á¹‡ena ito gato pavatto, ayaá¹ƒ __paá¹‡á¸• ito_ nÄ• n

mahantÄ• naá¹ƒ atthÄ• naá¹ƒ pariggaá¹‡hanato mahatÄ« paÃ±Ã±Ä• etassÄ• ti __mahÄ•
nayoti Ä• ha __ ``mahÄ• paÃ±Ã±Ä• dÄ«hi samannÄ• gatoti atthoâ€™â€™ _ti. __nÄ• natta
samannÄ• gatattÄ• thero ``mahÄ• paÃ±Ã±oâ€™â€™ tiÄ• dinÄ• kittito, tÄ• saá¹ƒ mahÄ• p
nÄ• nattaá¹ƒ ayaá¹ƒ vemattatÄ• . yassa kassaci visesato arÅ«padhammassa mahattaá¹ƒ n
veditabbanti tadassa kiccasiddhiyÄ• dassento __ ``mahante sÄ«lakkhandhe pariggaá¹‡hÄ•
tattha hetumahantatÄ• ya paccayamahantatÄ• ya nissayamahantatÄ• ya pabhedamahantat
phalamahantatÄ• ya Ä• nisaá¹ƒsamahantatÄ• ya ca sÄ«lakkhandhassa mahantabhÄ• vo \N
__hetÅ«_ alobhÄ• dayo. __paccayÄ• _ hirottappasaddhÄ• sativÄ«riyÄ• dayo. __nissayÄ• _
sÄ• vakabodhipaccekabodhisammÄ• sambodhiniyatatÄ• , taá¹ƒsamaá¹…gino ca purisavise
cÄ• rittÄ• divibhÄ• go. __kiccaá¹ƒ_ tadaá¹…gÄ• divasena paá¹-ipakkhassa vidhamanaá¹ƒ. _
nibbÄ• nasampadÄ• ca. __Ä• nisaá¹ƒso_ piyamanÄ• patÄ• di. ayamettha saá¹…khepo, vit
(Vism I 8-9) __Ä• kaá¹…kheyyasuttÄ• _dÄ«su (MN I 64 Ä• dayo) ca Ä• gatanayena veditab
__samÄ• dhikkhandhÄ• _dÄ«nampi mahantatÄ• yathÄ• rahaá¹ƒ niddhÄ• retvÄ• veditabbÄ
__á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• _dÄ«naá¹ƒ pana mahantabhÄ• vo mahÄ• visayatÄ• ya veditab
á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• naá¹ƒ mahÄ• visayatÄ• bahudhÄ• tukasuttÄ• dÄ«su Ä• gatanaye
samÄ• dhikkhandhe niddhÄ• ritanayena veditabbÄ• . __ariyasaccÄ• naá¹ƒ_ sakalasÄ• sana
saccavibhaá¹…ge \Be I 162/ (Vibh 189 Ä• dayo) taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su (Vibh-a 189 Ä•
__satipaá¹-á¹-hÄ• nÄ• _dÄ«naá¹ƒ satipaá¹-á¹-hÄ• navibhaá¹…gÄ• dÄ«su (Vibh 355 Ä• day
(Vibh-a 355 Ä• dayo) ca Ä• gatanayena; __sÄ• maÃ±Ã±aphalÄ• naá¹ƒ_ mahato hitassa ma
mahato yogakkhemassa nipphattibhÄ• vato santapaá¹‡Ä«tanipuá¹‡aatakkÄ• vacarapaá¹‡á
__abhiÃ±Ã±Ä• naá¹ƒ_ mahÄ• sambhÄ• rato mahÄ• visayato mahÄ• kiccato mahÄ• nubhÄ•
__nibbÄ• nassa_ madanimmadanÄ• dimahatthasiddhito mahantatÄ• veditabbÄ• . __parigg
paricchijja gaá¹‡hÄ• ti jÄ• nÄ• ti paá¹-ivijjhatÄ«ti attho. __sÄ• panÄ• _ti mahÄ• paÃ±Ã±atÄ

__puthupaÃ±Ã±Ä• _ti ettha __nÄ• nÄ• khandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«_ti ayaá¹ƒ rÅ«p
ayaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho nÄ• mÄ• ti evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nÄ• nÄ•
pavattati. tesu ekavidhena rÅ«pakkhandho, ekÄ• dasavidhena rÅ«pakkhandho, ekavidhena
bahuvidhena vedanÄ• kkhandho, ekavidhena saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho
ekekassa khandhassa ekavidhÄ• divasena atÄ«tÄ• divasenapi nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-i
tathÄ• idaá¹ƒ cakkhÄ• yatanaá¹ƒ nÄ• ma ... pe ... idaá¹ƒ dhammÄ• yatanaá¹ƒ nÄ• maá¹ƒ. t
kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ• ti evaá¹ƒ Ä• yatanÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ p
__nÄ• nÄ• dhÄ• tÅ«sÅ«_ti ayaá¹ƒ cakkhudhÄ• tu nÄ• ma ... pe ... ayaá¹ƒ manoviÃ±Ã±Ä• á

soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ• ti evaá¹ƒ dhÄ• tunÄ• nÄ• karaá
pavattati, taá¹ƒ upÄ• diá¹‡á¹‡adhÄ• tuvasena vuttanti veditabbaá¹ƒ paccekabuddhÄ• naÃ±h
aggasÄ• vakÄ• naÃ±ca upÄ• diá¹‡á¹‡adhÄ• tÅ«su eva nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-icca Ã±Ä
ekadesamattato, na nippadesato, anupÄ• diá¹‡á¹‡akadhÄ• tÅ«naá¹ƒ pana nÄ• nÄ• karaá¹‡
itarasÄ• vakesu vattabbameva natthi, sabbaÃ±Ã±ubuddhÄ• naá¹ƒyeva pana imÄ• ya nÄ• m
imassa rukkhassa khandho seto hoti, imassa kÄ• á¸·o, imassa maá¹-á¹-ho, imassa \Ne I 143
tanuttaco, imassa pattaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«paá¹ƒ; imassa pupp
lohitakaá¹ƒ odÄ• taá¹ƒ, sugandhaá¹ƒ duggandhaá¹ƒ; phalaá¹ƒ khuddakaá¹ƒ mahantaá¹ƒ dÄ
susaá¹‡á¹-hÄ• naá¹ƒ maá¹-á¹-haá¹ƒ \Be I 163/ pharusaá¹ƒ sugandhaá¹ƒ madhuraá¹ƒ tittaka
kasÄ• vaá¹ƒ; kaá¹‡á¹-ako tikhiá¹‡o atikhiá¹‡o ujuko kuá¹-ilo tambo lohito odÄ• to hotÄ«ti dhÄ
paá¹-icca Ã±Ä• á¹‡aá¹ƒ pavattati.

__atthesÅ«_ti rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu. __nÄ• nÄ• paá¹-iccasamuppÄ• desÅ«_ti aj
saá¹‡á¹-hÄ• nabhedato ca nÄ• nappabhedesu paá¹-iccasamuppÄ• daá¹…gesu. avijjÄ• diaá
paá¹-iccasamuppÄ• dasaÃ±Ã±itÄ• ti. tenÄ• ha saá¹…khÄ• rapiá¹-ake ``dvÄ• dasa paccayÄ
paá¹-iccasamuppÄ• dÄ• â€™â€™ ti. __nÄ• nÄ• suÃ±Ã±atamanupalabbhesÅ«_ti nÄ• nÄ• s
suÃ±Ã±asabhÄ• vesu, tato eva itthipurisaattaattaniyÄ• divasena anupalabbhesu sabhÄ• ve
padasandhikaro. __nÄ• nÄ• atthesÅ«_ti atthapaá¹-isambhidÄ• visayesu paccayuppannÄ• d
atthesu. __dhammesÅ«_ti dhammapaá¹-isambhidÄ• visayesu paccayÄ• dinÄ• nÄ• dhamme
atthadhammÄ• naá¹ƒ niddhÄ• raá¹‡avacanasaá¹…khÄ• tÄ• su niruttÄ«su. __paá¹-ibhÄ• ne
visayabhÅ«tesu ``imÄ• ni idamatthajotakÄ• nÄ«â€™â€™ ti tathÄ• tathÄ• paá¹-ibhÄ• nato
paá¹-ibhÄ• nÄ• nÄ«ti laddhanÄ• mesu Ã±Ä• á¹‡esu. __puthu nÄ• nÄ• sÄ«lakkhandhesÅ«_
nÄ• nattaÃ±ca vuttameva. itaresaá¹ƒ pana vuttanayÄ• nusÄ• rena suviÃ±Ã±eyyattÄ• pÄ• k
abhinnaá¹ƒ ekameva nibbÄ• naá¹ƒ, tattha upacÄ• ravasena puthuttaá¹ƒ gahetabbanti Ä• ha
janasÄ• dhÄ• raá¹‡e dhamme samatikkammÄ• â€™â€™ _ti. tenassa idha madanimmadan
dÄ«pitaá¹ƒ hoti.

evaá¹ƒ visayavasena paÃ±Ã±Ä• ya mahattaá¹ƒ puthuttaÃ±ca dassetvÄ• idÄ• ni sampayut
hÄ• sabhÄ• vaá¹ƒ, pavattiÄ• kÄ• ravasena javanabhÄ• vaá¹ƒ, kiccavasena tikkhÄ• dibhÄ• v
hÄ• sapaÃ±Ã±Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __hÄ• sabahulo_ti pÄ«tibahulo. sesapa
__sÄ«laá¹ƒ paripÅ«retÄ«_ti haá¹-á¹-hapahaá¹-á¹-ho udaggudaggo hutvÄ• pÄ«tisahagatÄ• p
pÄ• timokkhasÄ«laá¹ƒ á¹-hapetvÄ• hÄ• sanÄ«yatarasseva visuá¹ƒ gahitattÄ• itaraá¹ƒ tivid
paripÅ«reti. pÄ«tisomanassasahagatÄ• hi paÃ±Ã±Ä• abhirativasena tadÄ• rammaá¹‡e phu
vattati, na upekkhÄ• sahagatÄ• . __sÄ«lakkhandhaá¹ƒ samÄ• dhikkhandha_ntiÄ• dÄ«supi d
abhinÄ«hÄ• rasiddhÄ• therassa hÄ• sapaÃ±Ã±atÄ• ti dasseti.

__sabbaá¹ƒ_ \Be I 164/ __rÅ«paá¹ƒ aniccalakkhaá¹‡ato khippaá¹ƒ javatÄ«_ti rÅ«pakkhand
sÄ«ghavegena pavattiyÄ• paá¹-ipakkhadÅ«rÄ«bhÄ• vena pubbÄ• bhisaá¹…khÄ• rassa sÄ

visaá¹-á¹-havajiraá¹ƒ viya lakkhaá¹‡aá¹ƒ \Ne I 144/ paá¹-ivijjhantÄ« adandhÄ• yantÄ« rÅ«pa
aniccalakkhaá¹‡aá¹ƒ vegena paá¹-ivijjhati, tasmÄ• sÄ• __javanapaÃ±Ã±Ä• _ nÄ• mÄ• ti a
nayo. evaá¹ƒ lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• vasena javanapaÃ±Ã±aá¹ƒ dassetvÄ•
dassetuá¹ƒ __ ``rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __khayaá¹-á¹-henÄ• _ti yattha yat
tattheva khaá¹‡eneva bhijjanato khayasabhÄ• vato. __bhayaá¹-á¹-henÄ• _ti bhayÄ• nakato
attasÄ• ravirahato niccasÄ• rÄ• divirahato ca. __tulayitvÄ• _ti tulÄ• bhÅ«tÄ• ya vipassanÄ•
__tÄ«rayitvÄ• _ti tÄ• ya eva tÄ«raá¹‡abhÅ«tÄ• ya tÄ«retvÄ• . __vibhÄ• vayitvÄ• _ti yÄ• thÄ
paÃ±cakkhandhaá¹ƒ __vibhÅ«taá¹ƒ katvÄ• _ pÄ• kaá¹-aá¹ƒ katvÄ• . __rÅ«panirodhe_ti rÅ«
nibbÄ• ne ninnapoá¹‡apabbhÄ• rabhÄ• vena. idÄ• ni sikhÄ• ppattavipassanÄ• vasena java
``rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ``vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• vasenÄ• â€™â€™

Ã±Ä• á¹‡atikkhabhÄ• vo nÄ• ma savisesaá¹ƒ paá¹-ipakkhasamucchindane veditabboti __ `
chindatÄ«ti tikkhapaÃ±Ã±oâ€™â€™ _ti vatvÄ• te pana kilese vibhÄ• gena dassento __ ``u
kÄ• mavitakkaâ€™â€™ _ntiÄ• dimÄ• ha. tikkhapaÃ±Ã±o khippÄ• bhiÃ±Ã±o hoti, paá¹-ipad
``ekasmiá¹ƒ Ä• sane cattÄ• ro ca ariyamaggÄ• adhigatÄ• hontÄ«â€™â€™ _tiÄ• di. __ther
dhammasenÄ• patino tikkhapaÃ±Ã±atÄ• sikhÄ• ppattÄ• ti dasseti.

``sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• saá¹…khatÄ• paá¹-i
vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• â€™â€™ ti yÄ• thÄ• vato dassanena
aÃ±Ã±athÄ• ti kÄ• raá¹‡amukhena nibbedhikapaÃ±Ã±aá¹ƒ dassetuá¹ƒ __ ``sabbasaá¹…kh
_tiÄ• di vuttaá¹ƒ. tattha __ubbegabahulo_ti vuttanayena sabbasaá¹…khÄ• resu abhiá¹‡hap
__uttÄ• sabahulo_ti Ã±Ä• á¹‡uttÄ• savasena sabbasaá¹…khÄ• resu bahuso utrastamÄ• na
Ä• dÄ«navÄ• nupassanamÄ• ha. __ukkaá¹‡á¹-hanabahulo_ti iminÄ• pana nibbidÄ• nupass
__aratibahulo_tiÄ• dinÄ• tassÄ• eva aparÄ• paruppattiá¹ƒ. __bahimukho_ sabbasaá¹…kh
nibbÄ• naá¹ƒ uddissa pavattaÃ±Ä• á¹‡amukho, tathÄ• \Be I 165/ vÄ• pavattitavimokkhamu
nibbedho, so etissÄ• atthi, nibbijjhatÄ«ti vÄ• nibbedhÄ• , sÄ• eva paÃ±Ã±Ä• __nibbedhik
atthato na vibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyameva.

__appicchoti santaguá¹‡aniguhanatÄ• _ti attani vijjamÄ• nÄ• naá¹ƒ bÄ• husaccadhutadhar
paá¹-ivedhaguá¹‡assa ca niguhanaá¹ƒ, __paá¹-iggahaá¹‡e ca mattaÃ±Ã±utÄ• _ti eteneva
pariyesanaparibhogamattaÃ±Ã±utÄ• pi vuttÄ• hoti. tÄ«hi __santosehÄ«_ti catÅ«su paccay
santosehi \Ne I 145/, sabbe pana dvÄ• dasa. paá¹-isallÄ«nena __vivekaá¹-á¹-hakÄ• yÄ• na
saá¹…gaá¹‡ikÄ• rÄ• mÄ• naá¹ƒ. __nekkhammÄ• bhiratÄ• na_nti pabbajjaá¹ƒ upagatÄ• naá
vigatacittasaá¹ƒkilesÄ• naá¹ƒ. __paramavodÄ• nappattÄ• naá¹ƒ_ aá¹-á¹-hasamÄ• pattisam
visuddhiá¹ƒ pattÄ• naá¹ƒ. kilesupadhiÄ• dÄ«naá¹ƒ abhÄ• vato __nirupadhÄ«naá¹ƒ_. phalas
sabbasaá¹…khÄ• ravinissaá¹-attÄ• __visaá¹…khÄ• raá¹ƒ_ nibbÄ• naá¹ƒ. __upagatÄ• naá
vivekÄ• naá¹ƒ lÄ• bhÄ«_ pavivitto ``pakÄ• rehi vivittoâ€™â€™ ti katvÄ• . samÄ• sajjanaá¹ƒ
saá¹ƒsaggo, savanavasena uppajjanakasaá¹ƒsaggo __savanasaá¹ƒsaggo_. esa nayo sese

Ä• lÄ• pasallapanaá¹ƒ. saá¹ƒsaggavatthunÄ• iminÄ• tassa paribhogo __paribhogasaá¹ƒsa

__Ä• raddhavÄ«riyo_ti ettha vÄ«riyÄ• rambho nÄ• ma vÄ«riyassa paggaá¹‡hanaá¹ƒ paripu
pana sabbaso kilesÄ• naá¹ƒ niggaá¹‡hananti dassento __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• h
kilesÄ• naá¹ƒ yassa kassaci sÄ• vajjassa odhunanavasena vattÄ• . tenÄ• ha __ ``bhikkhÅ«
__otiá¹‡á¹‡aá¹ƒ_ nÄ• ma vajjaá¹ƒ ajjhÄ• caritanti Ä• rocitaá¹ƒ. __anotiá¹‡á¹‡aá¹ƒ_ anÄ• ro
__tantivasenÄ• _ti pÄ• á¸·idhammavasena, yuttasaddassa vasenÄ• ti attho. pÄ• pe lÄ• mak
jigucchatÄ«ti __pÄ• pagarahÄ«_. tenÄ• ha __ ``pÄ• papuggaleâ€™â€™ _tiÄ• di. __ekadas
idhalokamattadassÄ« diá¹-á¹-hadhammikasukhamattÄ• pekkhÄ«. __samantÄ• _ti samantat
ahÅ«ti yojanÄ• .

__soá¸·asahi padehÄ«_ti soá¸·asahi koá¹-á¹-hÄ• sehi. __akuppa_nti kenaci akopanÄ«yaá¹
dhammasenÄ• patino guá¹‡akathÄ• satthu vacanÄ• nusÄ• rena dasasahassacakkavÄ• á¸·
taá¹ƒ dassetuá¹ƒ __ ``evaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __catubbidhÄ• vaá¹‡á¹‡anibhÄ• pÄ
uá¸·Ä• rapÄ«tisomanassasamuá¹-á¹-hÄ• nattÄ• . suá¹-á¹-hu obhÄ• satÄ«ti __subho_. obhÄ
bhaddakatÄ• ti Ä• ha __ ``subhoti sundaroâ€™â€™ _ti. __jÄ• timÄ• _ parisuddhaÄ• karasa
kuruvindajÄ• tiÄ• dijÄ• tivisesopi maá¹‡i Ä• karaparisuddhamÅ«lako evÄ• ti Ä• ha __ ``jÄ• t
__dhovanÄ• diparikammenÄ• _ti catÅ«su pÄ• sÄ• á¹‡esu dhovanadosanÄ«haraá¹‡atÄ• pa
rattakambalassa vasena sabhÄ• vavaá¹‡á¹‡asiddhiyÄ• veá¸·uriyamaá¹‡i ativiya sobhatÄ«t
``paá¹‡á¸• ukambale nikkhittoâ€™â€™ _ti. __nikkha_nti bhaá¹‡á¸• amÄ• ha. taÃ±ca appak
bhaá¹‡á¸• aá¹ƒ na sobhati sobhÄ• vipulenÄ• ti Ä• ha __ ``atirekapaÃ±casuvaá¹‡á¹‡ena kata
__suvaá¹‡á¹‡a_nti paÃ±cadharaá¹‡assa samaÃ±Ã±Ä• , tasmÄ• paÃ±cavÄ«satisuvaá¹‡á¹‡
idha __ ``nikkhaâ€™â€™ _nti adhippetaá¹ƒ. taÃ±hi vipulaá¹ƒ na parittakaá¹ƒ. __mahÄ• jam
pavattanadiya_nti mahÄ• jambusÄ• khÄ• ya heá¹-á¹-hÄ• saÃ±jÄ• tanadiyaá¹ƒ. taá¹ƒ kira ra
__sukusalena ... pe ... sampahaá¹-á¹-ha_nti suá¹-á¹-hu kusalena suvaá¹‡á¹‡akÄ• rena ukkÄ
\Ne I 146/ pahaá¹-á¹-haá¹ƒ majjanÄ• divasena sukataparikammaá¹ƒ. __dhÄ• tuvibhaá¹…ge
__katabhaá¹‡á¸• a_nti Ä• bharaá¹‡abhÄ• vena kataá¹ƒ bhaá¹‡á¸• aá¹ƒ.

nÄ• tiucco nÄ• tinÄ«co __taruá¹‡asÅ«riyo_ nÄ• ma. __satthÄ• rÄ• Ä• bhatavaá¹‡á¹‡o_ ub
__maraá¹‡aá¹ƒ abhinandatÄ«_ti attanopi maraá¹‡aá¹ƒ neva abhinandati attavinipÄ• tassa s
bodhisatto pana paresaá¹ƒ atthÄ• ya attano attabhÄ• vaá¹ƒ pariccajati karuá¹‡Ä• vasena, e
paramatthapÄ• ramÄ«pÄ• ripÅ«riá¹ƒ gacchatÄ«ti sÄ• vakÄ• na tathÄ• kÄ• tuá¹ƒ sakkÄ• s
pattheti_ jÄ«vitÄ• sÄ• ya samucchinnattÄ• . __divasasaá¹…khepa_nti ajja tvaá¹ƒ idaá¹ƒ nÄ•
idaá¹ƒ te vetananti divasabhÄ• gena paricchinnaá¹ƒ vetanaá¹ƒ. tÄ• diso hi bhatako divasak
kammaniá¹-á¹-hÄ• naá¹ƒ. nibbisaá¹ƒ __bhatako yathÄ• _ti vetanaá¹ƒ bhatiá¹ƒ icchanto kÄ•
bhatakapuriso viya.

susimasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nÄ• nÄ• titthiyasÄ• vakasuttavaá¹‡á¹‡anÄ•

<111> __nÄ• nÄ• titthiyasÄ• vakÄ• _ti \Be I 167/ puthutitthiyÄ• naá¹ƒ sÄ• vakÄ• . __chindit
hatthacchedÄ• divasena chede. __mÄ• rite_ti mÄ• raá¹‡e. __na pÄ• paá¹ƒ samanupassatÄ
na passati, paresaÃ±ca tathÄ• pavedeti. __vissÄ• sa_nti vissatthabhÄ• vaá¹ƒ. ``katakamm
natthÄ«â€™â€™ ti vadanto katapÄ• pÄ• naá¹ƒ akatapuÃ±Ã±Ä• naÃ±ca vissatthataá¹ƒ nirÄ

__tapojigucchÄ• yÄ• _ti tapasÄ• acelavatÄ• dinÄ• pÄ• pato jigucchanena, ``pÄ• paá¹ƒ vir
acelavatÄ• disamÄ• dÄ• nenÄ• ti attho. tasmiÃ±hi samÄ• dÄ• ne á¹-hitena saá¹ƒvarena saa
pihito ca nÄ• ma hotÄ«ti __ ``susaá¹ƒvutattoâ€™â€™ _tiÄ• di vuttaá¹ƒ. cattÄ• ro yÄ• mÄ•
catuyÄ• mÄ• eva __cÄ• tuyÄ• mÄ• _. bhÄ• gattho hi idha yÄ• ma-saddo yathÄ• ``rattiyaá¹
panettha bhÄ• go saá¹ƒvaralakkhaá¹‡oti Ä• ha __ ``cÄ• tuyÄ• mena susaá¹ƒvutoâ€™â€™
saá¹ƒvarena suá¹-á¹-hu saá¹ƒvutoti attho. __paá¹-ikkhittasabbasÄ«todako_ti
paá¹-ikkhittasabbasÄ«tudakaparibhogo. __sabbena pÄ• pavÄ• raá¹‡ena yutto_ti sabbappak
saá¹ƒvaralakkhaá¹‡ena pÄ• pavÄ• raá¹‡ena samannÄ• gato. __dhutapÄ• po_ti sabbena nij
pÄ• pavÄ• raá¹‡enapi dhutapÄ• po. __phuá¹-á¹-ho_ti aá¹-á¹-hannampi kammÄ• naá¹ƒ khep
kammakkhayalakkhaá¹‡ena sabbena pÄ• pavÄ• raá¹‡ena phuá¹-á¹-ho, taá¹ƒ phusitvÄ• á¹-
niguhanahetu diá¹-á¹-hasute tatheva kathento.

__nÄ• nÄ• titthiyÄ• naá¹ƒyeva_ \Ne I 147/ __upaá¹-á¹-hÄ• ko_ti paravÄ• dÄ«naá¹ƒ sabbes
upaá¹-á¹-hÄ• ko, tesu sÄ• dhÄ• raá¹‡avasena abhippasanno. __koá¹-ippattÄ• _ti mokkhÄ•
pattabbamariyÄ• dappattÄ• .

__sahacaritamattenÄ• _ti sÄ«hanÄ• dena saha vassakaraá¹‡amattena. sÄ«hena sÄ«hanÄ
siá¹…gÄ• lena attano siá¹…gÄ• laravakaraá¹‡amattena. __kotthuko_ti khuddakakotthu. __Ä
attanÄ• ca parehi ca Ä• saá¹…kitabbasamÄ• cÄ• ro. __sappurisÄ• na_nti buddhÄ• dÄ«naa

__tassÄ• _ti vegabbharissa devaputtassa. __sarÄ«re anuÄ• visÄ«_ti sarÄ«re anupavisitvÄ•
__adhimuccÄ«_ti yathÄ• gahitassa vasena cittaá¹ƒ na vattati, attano eva vase vattati, evaá
__Ä• yuttÄ• _ti dassanena saá¹ƒyuttÄ• \Be I 168/. __pavivekiya_nti kappakavatthabhuÃ±ja
pavivittabhÄ• vaá¹ƒ. tenÄ• ha __ ``te kirÄ• â€™â€™ _tiÄ• di. __rÅ«pe niviá¹-á¹-hÄ• _ti cakk
abhiniviá¹-á¹-hÄ• . tenÄ• ha __ ``taá¹‡hÄ• diá¹-á¹-hÄ«hi patiá¹-á¹-hitÄ• â€™â€™ _ti. __deva
devalokasseva abhipatthanakÄ• mÄ• . maraá¹‡adhammatÄ• ya __mÄ• tiyÄ• _. tenÄ• ha __
__paralokatthÄ• yÄ• _ti parasampattibhÄ• vÄ• ya lokassa atthÄ• ya.

__pabhÄ• savaá¹‡á¹‡Ä• _ti pabhÄ• ya samÄ• navaá¹‡á¹‡Ä• . kesaá¹ƒ pabhÄ• yÄ• ti Ä• ha
sajjhÄ• rÄ• gapabhÄ• savaá¹‡á¹‡Ä• indadhanupabhÄ• savaá¹‡á¹‡Ä• ti paccekaá¹ƒ yojanÄ

atthÄ«ti __Ä• misaá¹ƒ. vadhÄ• yÄ• _ti viddhaá¹ƒsituá¹ƒ. __rÅ«pÄ• _ti rÅ«pÄ• yatanÄ• dirÅ«

rÄ• jagahasamÄ«pappavattÄ«naá¹ƒ __rÄ• jagahiyÄ• naá¹ƒ_. ``setoâ€™â€™ ti kelÄ• sakÅ«
``setoti kelÄ• soâ€™â€™ _ti. kenaci na ghaá¹-á¹-etÄ«ti __aghaá¹ƒ, _ antalikkhanti Ä• ha __
Ä• kÄ• sagÄ• mÄ«naâ€™â€™ _nti. udakaá¹ƒ dhÄ«yati etthÄ• ti __udadhi, _ mahodadhi. __
__himavantapabbatÄ• na_nti himavantapabbatabhÄ• gÄ• naá¹ƒ. __buddho seá¹-á¹-ho_
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanÄ• dÄ«hi sabbaguá¹‡ehi.

nÄ• nÄ• titthiyasÄ• vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

devaputtasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. kosalasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. daharasuttavaá¹‡á¹‡anÄ•

<112> __bhagavatÄ• _ \Ne I 148/ \Be I 169/ __saddhiá¹ƒ sammodÄ«_ti bhagavato guá¹‡e
attano khattiyamÄ• nena kevalaá¹ƒ bhagavatÄ• saddhiá¹ƒ sammodi. paá¹-hamÄ• gate hi s
sammoditÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __yathÄ• khama
yathÄ• bhagavÄ• ``kacci te, mahÄ• rÄ• ja, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ n
saddhiá¹ƒ paá¹-hamaá¹ƒ pavattamodo ahosi pubbabhÄ• sitÄ• ya, tadanukaraá¹‡ena evaá¹ƒ
saddhiá¹ƒ samappavattamodo ahosÄ«ti yojanÄ• . taá¹ƒ pana samappavattamodanaá¹ƒ upa
``sÄ«todakaá¹ƒ viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sammodita_nti saá¹ƒsanditaá¹ƒ _
sammodanakiriyÄ• ya samÄ• nataá¹ƒ ekarÅ«pataá¹ƒ, __khamanÄ«ya_nti ``idaá¹ƒ catucakk
sarÄ«rayantaá¹ƒ dukkhabahulatÄ• ya sabhÄ• vato dussahaá¹ƒ, kacci khamituá¹ƒ sakkuá¹‡e
__yÄ• panÄ«ya_nti paccayÄ• yattavuttikaá¹ƒ cirapabandhasaá¹…khÄ• tÄ• ya yÄ• panÄ• ya
sakkuá¹‡eyyaá¹ƒ. sÄ«sarogÄ• diÄ• bÄ• dhÄ• bhÄ• vena __kacci appÄ• bÄ• dhaá¹ƒ_. dukk
appÄ• taá¹…kaá¹ƒ_. taá¹ƒtaá¹ƒkiccakaraá¹‡e uá¹-á¹-hÄ• nasukhatÄ• ya __kacci lahuá¹-á¹-h
tadanurÅ«pabalayogato __kacci balaá¹ƒ_. sukhavihÄ• rasambhavena __kacci phÄ• suvihÄ
kacci-saddaá¹ƒ yojetvÄ• attho veditabbo. balavappattÄ• pÄ«ti __pÄ«ti_yeva. taruá¹‡apÄ«t
sammodanaá¹ƒ janeti karotÄ«ti __sammodanÄ«yaá¹ƒ_. sammoditabbato __sammodanÄ«y
dassento __ ``sammodituá¹ƒ yuttabhÄ• vatoâ€™â€™ _ti Ä• ha. __saritabbabhÄ• vato_ti an

``saraá¹‡Ä«yaâ€™â€™ nti vattabbe dÄ«ghaá¹ƒ katvÄ•  __ ``sÄ• raá¹‡Ä«yaâ€™â€™ _nti v

__suyyamÄ• nasukhato_ti Ä• pÄ• thamadhurataá¹ƒ Ä• ha, __anussariyamÄ• nasukhato_ti
__byaÃ±janaparisuddhatÄ• yÄ• _ti sabhÄ• vaniruttibhÄ• vena tassÄ• kathÄ• ya vacanacÄ•
__atthaparisuddhatÄ• yÄ• _ti atthassa nirupakkilesataá¹ƒ. __anekehi pariyÄ• yehÄ«_ti anek
__adiá¹-á¹-hattÄ• _ti \Ne I 149/ \Be I 170/ upasaá¹…kamanavasena adiá¹-á¹-hattÄ• . __guá¹
guá¹‡avasena gambhÄ«rabhÄ• vaá¹ƒ vÄ• aguá¹‡avasena uttÄ• nabhÄ• vaá¹ƒ vÄ• . __ova
ovaá¹-á¹-ikÄ• ya gahetabbasÄ• ravatthuá¹ƒ katvÄ• . __lokanissaraá¹‡abhavokkantipaÃ±ha_
nissaá¹-abhÄ• vapaÃ±haÃ±ceva Ä• dito bhavokkamanapaÃ±haÃ±ca. satthu sammÄ• samb
bhavaá¹ƒ gotamo sabbalokato nissaá¹-o, sabbasattehi ca jeá¹-á¹-hoâ€™â€™ ti? pucchati n
sammÄ• sambuddhatÄ• ya lokato nissaá¹-atÄ• viÃ±Ã±Ä• yati, evaá¹ƒ sabbasattehi jeá¹-á¹-
seá¹-á¹-habhÄ• vato. svÄ• yamattho __aggapasÄ• dasuttÄ• _dÄ«hi (It 90; AN a IV 34) vibh
sambuddhatÄ• viÃ±Ã±Ä• yatÄ«ti? aviparÄ«tadhammadesanato. ayamettha saá¹…khepo, v
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«su_ (Vism-mhá¹- I 124) vuttanayena veditabbo.

rÄ• jÄ• satthu aviparÄ«tadhammadesanaá¹ƒ ajÄ• nanto tato evassa sammÄ• sambodhiá¹
``vuá¸• á¸• hataresupi cirapabbajitesu sammÄ• sambuddhabhÄ• ve alabbhamÄ• ne tabbipa
ti maÃ±Ã±amÄ• no ``kiá¹ƒ pana bhavaá¹ƒ gotamoâ€™â€™ tiÄ• diá¹ƒ vakkhati. __rÄ• jÄ• a
attano sammukhÄ• tehi asammÄ• sambuddhabhÄ• vasseva paá¹-iÃ±Ã±Ä• tattÄ• . yasmÄ•
upaá¹-á¹-hÄ• kÄ• dÄ«naá¹ƒ ``buddhÄ• mayaâ€™â€™ nti paá¹-ijÄ• niá¹ƒsu, tasmÄ• vuttaá
gahitapaá¹-iÃ±Ã±Ä• vasena pucchatÄ«â€™â€™ _ti. svÄ• yamattho Ä• gamissati. __buddha
eva Ä• veá¹‡ikaá¹ƒ sÄ«hanÄ• daá¹ƒ. kÄ• maá¹ƒ maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ sab
sambodhiÃ±Ä• á¹‡e pana gahite taá¹ƒ atthato gahitameva hotÄ«ti vuttaá¹ƒ __
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ sammÄ• sambodhiâ€™â€™ _nti.

__pabbajjÅ«pagamanenÄ• _ti yÄ• ya kÄ• yaci pabbajjÄ• ya upagamanamattena samaá¹‡Ä
__jÄ• tivasenÄ• _ti jÄ• timattena brÄ• hmaá¹‡Ä• , na bÄ• hitapÄ• patÄ• ya. __pabbajitasam
pabbajitasamÅ«hatÄ• mattena saá¹…gho, na niyyÄ• nikadiá¹-á¹-hivisuddhasÄ«lasÄ• maÃ±
adhippÄ• yo. __etesaá¹ƒ atthÄ«_ti etesaá¹ƒ sabbaÃ±Ã±upaá¹-iÃ±Ã±Ä• tÄ• naá¹ƒ parivÄ• ra
pabbajitasamÅ«hasaá¹…khÄ• to eva. keci pana ``pabbajitasamÅ«havasena. saá¹…ghino, g
gaá¹‡inoâ€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ gaá¹‡e eva loke saá¹…ghasaddas
__Ä• cÄ• rasikkhÄ• panavasenÄ• _ti acelakavatacariyÄ• di-Ä• cÄ• rasikkhÄ• panavasena.
saá¹…ghÄ«Ä• dibhÄ• vena \Be I 171/ pakÄ• sitÄ• . __ ``appicchÄ• â€™â€™ _ti vatvÄ• tat
appicchataá¹ƒ dassetuá¹ƒ __ ``apicchatÄ• ya vatthampi na nivÄ• sentÄ«â€™â€™ _ti vuttaá
viya santaguá¹‡aniguhanÄ• appicchÄ• labbhatÄ«ti. __yaso_ti kittisaddo. taranti etena saá¹
sammatattÄ• titthaá¹ƒ vuccati laddhÄ«ti \Ne I 150/ Ä• ha __ ``titthakarÄ• ti laddhikarÄ• â€™
__sÄ• dhusammatÄ• _ti ``sÄ• dhÅ«â€™â€™ ti sammatÄ• , na sÄ• dhÅ«hi sammatÄ• ti Ä•
puthujjanassÄ• â€™â€™ _ti.

__kappakolÄ• hala_nti kappato kolÄ• halaá¹ƒ, ``kappuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€
ugghositamahÄ• saddo. __ime_ti pÅ«raá¹‡Ä• dayo. __buddhakolÄ• hala_nti devatÄ• hi gho
__payirupÄ• sitvÄ• _ti purisasutiparamparÄ• ya sutvÄ• . __cintÄ• maá¹‡ivijjÄ• _ nÄ• ma pa
__kevaá¹-á¹-asutte_ ``maá¹‡ikÄ• â€™â€™ ti Ä• gatÄ• , __Ä• di_-saddena gandhÄ• risambl
saá¹…gaá¹‡hÄ• ti. tattha gandhÄ• riyÄ• vikubbanaá¹ƒ dasseti. __attabhÄ• ve_ti sarÄ«re. _

__sukkadhammo_ti anavajjadhammo nikkilesatÄ• . __idaá¹ƒ gahetvÄ• _ti idaá¹ƒ parammul
ti vatvÄ• attano sammukhÄ• ``na mayaá¹ƒ buddhÄ• â€™â€™ ti tehi vuttavacanaá¹ƒ gahet
te, bho gotama ... pe ... navo ca pabbajjÄ• yÄ• â€™â€™ ti evaá¹ƒ avoca. __attano paá¹-iÃ±
mayaá¹ƒ buddhÄ• â€™â€™ ti tesaá¹ƒ attano purato pavattitaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ•
kiá¹ƒ-saddo paá¹-isedhavÄ• cako hotÄ«ti vuttaá¹ƒ __ ``kinti paá¹-ikkhepavacanaâ€™â€™ _
paá¹-ijÄ• nÄ• tÄ«ti attho?

__na uÃ±Ã±Ä• tabbÄ• _ti na garahitabbÄ• . garahattho hi ayaá¹ƒ u-saddo. ``daharoâ€™â€
vakkhamÄ• nattÄ• ca __ ``khattiyoti rÄ• jakumÄ• roâ€™â€™ _ti vuttaá¹ƒ. urasÄ• gacchat
sappo, idha pana adhippetaá¹ƒ dassetuá¹ƒ __ ``Ä• sÄ«visoâ€™â€™ _ti Ä• ha. __sÄ«lavant
sÄ• maÃ±Ã±ato ``bhikkhÅ«â€™â€™ ti vadanto. idha pana yasmÄ• ``bhavampi no gotamoâ
uddissa kathaá¹ƒ samuá¹-á¹-hÄ• pesi, tasmÄ• bhagavÄ• attÄ• naá¹ƒ abbhantaraá¹ƒ akÄ•
sÄ• maÃ±Ã±ajotanÄ• ya vibhÄ• vito hoti, saá¹ƒsayuppattidÄ«pakaá¹ƒ noti vuttaggahaá¹‡aá
paricchijjatÄ«ti. tenÄ• ha __ ``desanÄ• kusalatÄ• yÄ• â€™â€™ _tiÄ• di. idÄ• ni avaÃ±Ã±Ä•
vibhÄ• vetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha acittÄ«katÄ• kÄ• ravasena
pÄ• kaá¹-abhÄ• vo, vambhanavasena paribhavassÄ• ti adhippÄ• yena \Be I 172/ kÄ• yapay
vacÄ«payogavasena paribhavo, ubhayaá¹ƒ pana ubhayatthÄ• pi pabhedato gahitaá¹ƒ, avaÃ
dvinnampi ubhayattha pariggaho. __taá¹ƒ sabbampÄ«_ti taá¹ƒ avaÃ±Ã±Ä• di sabbampi. ca
kÄ• tabbameva_ sampati Ä• yatiÃ±ca anatthÄ• vahattÄ• .

__tadatthadÄ«panÄ• _ti tassa Ä• dito vuttassa atthassa dÄ«panÄ• . __visesatthadÄ«panÄ•
visiá¹-á¹-hatthadÄ«panÄ• \Ne I 151/. khettÄ• naá¹ƒ adhipatÄ«ti __khattiyo_ti niruttinayena s
veditabbÄ• . khettato vivÄ• dÄ• satte tÄ• yatÄ«ti __khattiyo_ti lokiyÄ• kathayanti. ``mahÄ•
rÄ• jÄ• â€™â€™ ti evamÄ• gatesu imesu __dutiyaá¹ƒ. akkhara_nti samaÃ±Ã±Ä• . sÄ• hi u
kadÄ• ci kharatÄ«ti akkharaâ€™â€™ nti vuttÄ• . tenÄ• ha __ ``nÄ• magottaá¹ƒ na jÄ«ratÄ«
__jÄ• tisampanna_nti sampannajÄ• tiá¹ƒ ativisuddhajÄ• tiá¹ƒ. __tÄ«á¹‡i kulÄ• nÄ«_ti brÄ• h
__atikkamitvÄ• _ti attano jÄ• tisampattiyÄ• abhibhavitvÄ• .

kevalaá¹ƒ nÄ• mapadaá¹ƒ vuttaá¹ƒ Ä• khyÄ• tapadaá¹ƒ apekkhatevÄ• ti Ä• ha __ ``á¹-hÄ•
vijjatÄ«â€™â€™ _ti. __uddhaá¹-adaá¹‡á¸• enÄ• _ti samantato ubbhatena daá¹‡á¸• ena sÄ•
upakkamaá¹ƒ_ garukaá¹ƒ rÄ• jÄ• nampi. __taá¹ƒ khattiyaá¹ƒ parivajjeyyÄ• _ti khattiyaá¹ƒ

avaÃ±Ã±Ä• paribhavakaraá¹‡ato vajjeyya. tenÄ• ha __ ``na ghaá¹-á¹-eyyÄ• â€™â€™ _ti.

uragassa ca nÄ• nÄ• vidhavaá¹‡á¹‡aggahaá¹‡e kÄ• raá¹‡aá¹ƒ vadati __ ``yena yena hÄ«â
__bahubhakkha_nti mahÄ• bhakkhaá¹ƒ sabbabhakkhakhÄ• dakaá¹ƒ. __pÄ• vakaá¹ƒ_ sodh
__so_ti maggo. kaá¹‡ho vattanÄ« imassÄ• ti __kaá¹‡havattanÄ«. mahanto_ aggikkhandho
__yÄ• vabrahmalokappamÄ• á¹‡o_ti kappavuá¹-á¹-hÄ• nakÄ• le araÃ±Ã±e agginÄ• gahite
kaá¹-á¹-hatiá¹‡arukkhÄ• disambhavoti dassetuá¹ƒ ``jÄ• yanti tattha pÄ• rohÄ• â€™â€™ ti p
dassento __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha.

__á¸• ahituá¹ƒ na sakkoti_ paccakkosanÄ• dinÄ• . __vinassanti_ samaá¹‡atejasÄ• vinÄ• s
ti ettha na-kÄ• raá¹ƒ ``vindareâ€™â€™ ti ettha Ä• netvÄ• sambandhitabbanti \Be I 173/ Ä•
vindantÄ«â€™â€™ _ti. __vatthumattÄ• vasiá¹-á¹-ho_ti á¹-hÄ• nameva nesaá¹ƒ avasissati, s
dhanena vinassantÄ«ti attho.

``sammadeva samÄ• careâ€™â€™ ti ettha yathÄ• rÄ• jÄ• dÄ«su sammÄ• samÄ• careyy
``khattiyaá¹ƒ tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva. __tisso kulasamp
khattiya-brÄ• hmaá¹‡agahapati-mahÄ• sÄ• lakulÄ• ni vadati. paÃ±ca rÅ«pibrahmaloke, catt
evaá¹ƒ __nava brahmaloke_ kammabhavavibhÄ• gena, sesÄ• naá¹ƒ gaá¹‡anÄ• naá¹ƒ upa

__abhikkanta_nti ativiya kamanÄ«yaá¹ƒ. sÄ• panassÄ• kantatÄ• ativiya iá¹-á¹-hatÄ• ya m
I 152/ sobhanatÄ• yÄ• ti Ä• ha __ ``atiiá¹-á¹-haá¹ƒ atimanÄ• paá¹ƒ atisundaranti atthoâ€™â
``abhikkantaâ€™â€™ nti vacanaá¹ƒ apekkhitvÄ• napuá¹ƒsakaniddeso, vacanaá¹ƒ pana bh
tathÄ• vuttaá¹ƒ. atthamattadassanaá¹ƒ vÄ• etaá¹ƒ, tasmÄ• atthavasena liá¹…gavibhattivi
dutiyapadepi eseva nayo.

__adhomukhaá¹-hapita_nti kenaci adhomukhaá¹ƒ á¹-hapitaá¹ƒ. __heá¹-á¹-hÄ• mukhajÄ• ta
heá¹-á¹-hÄ• mukhaá¹ƒ jÄ• taá¹ƒ. __ugghÄ• á¹-eyyÄ• _ti vivaá¹-aá¹ƒ kareyya. __hatthe gahe
``puratthÄ• bhimukho uttarÄ• bhimukho vÄ• gacchÄ• â€™â€™ tiÄ• dÄ«ni avatvÄ• hatthe
``esa maggoâ€™â€™ ti evaá¹ƒ vatvÄ• ``gacchÄ• â€™â€™ ti vadeyya. __kÄ• á¸·apakkhac
cÄ• tuddasÄ«. __nikkujjitaá¹ƒ ukkujjeyyÄ• _ti Ä• dheyyassa anÄ• dhÄ• rabhÅ«taá¹ƒ bhÄ• ja
Ä• dhÄ• rabhÄ• vÄ• pÄ• danavasena ukkujjeyya. aÃ±Ã±Ä• á¹‡assa abhimukhattÄ• heá¹-á
__saddhammavimukhaá¹ƒ, _ tato eva adhomukhabhÄ• vena __asaddhamme patita_nti eva
yojetabbaá¹ƒ, na yathÄ• saá¹…khayaá¹ƒ. kÄ• maá¹ƒ kÄ• macchandÄ• dayopi paá¹-icchÄ•
savisesaá¹ƒ paá¹-icchÄ• dikÄ• ti Ä• ha __ ``micchÄ• diá¹-á¹-higahanapaá¹-icchannaâ€™â€
``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ, bhikkhave, vajjaá¹ƒ vadÄ• mÄ«â€™â€™ ti (AN a I 310)
__kummaggo_ ``kucchito maggoâ€™â€™ ti katvÄ• . sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ ujupaâ
micchÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha micchattadhammÄ• __micchÄ• maggo_. teneva hi tad
sandhÄ• ya __ ``saggamokkhamaggaá¹ƒ Ä• vikarontenÄ• â€™â€™ _ti vuttaá¹ƒ. sappiÄ• di

ujjalo, yathÄ• telasannissayoti \Be I 174/ __telapajjota_ggahaá¹‡aá¹ƒ. __etehi pariyÄ• yehÄ
nikkujjitukkujjanapaá¹-icchannavivaraá¹‡Ä• diupamopamitabbappakÄ• rehi.

__pasannÄ• kÄ• ra_nti pasannehi kÄ• tabbaá¹ƒ sakkÄ• raá¹ƒ. __saraá¹‡a_nti paá¹-isaraá¹‡
__ajjatÄ• _ti __ajjÄ• _ti padassa vaá¸• á¸• hanamattaá¹ƒ hettha __tÄ• _-saddo yathÄ• ``de
__pÄ• á¹‡ehi upeta_nti pÄ• á¹‡ehi saha saraá¹‡aá¹ƒ upetaá¹ƒ. ``yÄ• va me pÄ• á¹‡Ä• dha
gatameva maá¹ƒ dhÄ• retÅ«â€™â€™ ti Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ attano saraá¹‡agamanaá¹ƒ
meâ€™â€™ _tiÄ• di. yaá¹ƒ panettha atthato avibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

daharasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. purisasuttavaá¹‡á¹‡anÄ•

<113> __purimasutte_ti purimasuttadesanÄ• yaá¹ƒ. tattha hi upasaá¹…kamantavelÄ• ya sa
I 153/ kevalaá¹ƒ sammodanaá¹ƒ karoti. desanaá¹ƒ sutvÄ• pana satthu guá¹‡e Ã±atvÄ• sa
imasmiá¹ƒ samÄ• game __abhivÄ• desi_ paÃ±capatiá¹-á¹-hitena vandi. attÄ• naá¹ƒ adhi __
attÄ• naá¹ƒ adhikicca uddissa pavattadhammÄ• ajjhattaá¹ƒ ekajjhaá¹ƒ gahaá¹‡avasena, bh
paccattavacanaá¹ƒ. kÄ• maÃ±cÄ• yaá¹ƒ ajjhattasaddo gocarajjhattavisayajjhattaajjhattajjha
panettha na yujjantÄ«ti vuttaá¹ƒ __ ``niyakajjhattaâ€™â€™ _nti, niyakasaá¹…khÄ• taajjhatt
tenÄ• ha __ ``attano santÄ• neâ€™â€™ _ti. __lubbhanalakkhaá¹‡o_ti gijjhanalakkhaá¹‡o, Ä
daá¸·haggahaá¹‡asabhÄ• voti attho. __dussanalakkhaá¹‡o_ti kujjhanalakkhaá¹‡o, byÄ• paj
__muyhanalakkhaá¹‡o_ti aÃ±Ã±Ä• á¹‡alakkhaá¹‡o, Ä• rammaá¹‡e sabhÄ• vasammohabhÄ
atthanÄ• sanaanatthuppÄ• danehi vibÄ• dhenti. tato eva yathÄ• saggamaggesu na dissati,
``nÄ• senti vinÄ• sentÄ«â€™â€™ _ti. __attani sambhÅ«tÄ• _ti santÄ• ne nibbattÄ• .

purisasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. jarÄ• maraá¹‡asuttavaá¹‡á¹‡anÄ•

<114> __aÃ±Ã±atra_ \Be I 175/ __jarÄ• maraá¹‡Ä• _ti jarÄ• maraá¹‡ena vinÄ• . jarÄ• mar
atthi nu khoti pucchati. pÄ• á¸·iyaá¹ƒ __jÄ• tassÄ• _ti paccatte sÄ• mivacanaá¹ƒ. __mahÄ•
__ra_-kÄ• rassa __la_-kÄ• raá¹ƒ katvÄ• ``mahÄ• sÄ• lÄ• â€™â€™ ti vuttanti dasseti yathÄ
pulatthiyoâ€™â€™ ti. __mahÄ• sÄ• rappattÄ• _ti mahantaá¹ƒ vibhavasÄ• raá¹ƒ pattÄ• . __
ayameva vÄ• pÄ• á¹-ho. ``kumbhaá¹ƒ nÄ• ma dasa ambaá¹‡Ä• nÄ«â€™â€™ ti vadanti. __
issarÄ• . __suvaá¹‡á¹‡arajatabhÄ• janÄ• dÄ«na_nti __Ä• di_-saddena vatthaseyyÄ• vasath
asÄ• dhÄ• raá¹‡adhanÄ• naá¹ƒ nidhÄ• nagatattÄ• __ ``anidhÄ• nagatassÄ• â€™â€™ _ti v
__tuá¹-á¹-hikaraá¹‡assÄ• _ti pÄ• sÄ• dasivikÄ• disukhasÄ• dhanassa.

__Ä• rakÄ• kilesehÄ«_ti niruttinayena saddasiddhimÄ• ha. __Ä• rakÄ• _ti ca sabbaso sam
attho. rÄ• gÄ• dÄ«naá¹ƒ hatattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vato, anuttaradakkhiá¹‡eyya
__arahaá¹ƒ_. kÄ• maÃ±cÄ• yaá¹ƒ saá¹ƒyuttavaá¹‡á¹‡anÄ• , abhidhammanayo eva pana ni
Ä• savÄ• â€™â€™ _ti __brahmacariyavÄ• sa_nti maggabrahmacariyavÄ• saá¹ƒ. __vuá¹-á¹
__catÅ«hi maggehi karaá¹‡Ä«ya_nti paccekaá¹ƒ catÅ«hi maggehi kattabbaá¹ƒ
pariÃ±Ã±Ä• pahÄ• nasacchikiriyabhÄ• vanÄ• bhisamayaá¹ƒ. evaá¹ƒ gataá¹ƒ soá¸·asavidha
osÄ«dÄ• panaá¹-á¹-hena bhÄ• rÄ• viyÄ• ti __bhÄ• rÄ• _. tenÄ• ha __ ``bhÄ• rÄ• have paÅ
b III 22). attapaá¹-ibaddhatÄ• ya attano avijahanato paramatthadesanÄ• ya ca paramattho a
kÄ• maÃ±cÄ• yamattho sabbasamiddhisasantatipariyÄ• panno anavajjadhammo \Ne I 154/
aparihÄ• nadhammesu pana aggabhÅ«te arahatte sÄ• tisayo, na itaresÅ«ti __ ``arahattasaa
vuttaá¹ƒ. orambhÄ• giyuddhambhÄ• giyavibhÄ• gaá¹ƒ __dasavidhampi_ bhavesu saá¹ƒyoja
kilesakammavipÄ• kavaá¹-á¹-apaccayo hutvÄ• nissarituá¹ƒ appadÄ• navasena bandhatÄ«t
satipi hi aÃ±Ã±esaá¹ƒ tappakkhiyabhÄ• vena vinÄ• saá¹ƒyojanÄ• ni tesaá¹ƒ tappaccayabh
orambhÄ• giyuddhambhÄ• giyasaá¹…gahitoti taá¹ƒtaá¹ƒbhavanibbattakakammaniyÄ• mo c
upacchinnasaá¹ƒyojanassa katÄ• nipi kammÄ• ni bhavaá¹ƒ nibbattentÄ«ti tesaá¹ƒyeva saá¹
daá¹-á¹-habbo. __sammÄ• _ \Be I 176/ __kÄ• raá¹‡ehi jÄ• nitvÄ• _ti Ã±Ä• yena dukkhÄ• dÄ
tathÄ• jÄ• nitvÄ• , pubbakÄ• lakiriyÄ• vimuttÄ• hi aparakÄ• lakiriyÄ• ca yathÄ• sambhava
``maggapaÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__bhijjanasabhÄ• vo_ khaá¹‡Ä• yattattÄ• . __nikkhipitabbasabhÄ• vo_ maraá¹‡adhammatt
usmÄ• yuviÃ±Ã±Ä• á¹‡Ä• pagamo chaá¸• á¸• anÄ«yadhammo, yasmiá¹ƒ yaá¹ƒ patiá¹-á¹-hit
santÄ• nagatavippayuttanti katvÄ• vattabbataá¹ƒ arahatÄ«ti Ä• ha __ ``khÄ«á¹‡Ä• savassa
atthÄ«â€™â€™ _tiÄ• di. tenÄ• ha bhagavÄ• ``imasmiá¹ƒyeva byÄ• mamatte kaá¸·evare sa
paÃ±Ã±apemi lokasamudayaÃ±ca lokanirodhaÃ±cÄ• â€™â€™ tiÄ• di (SN a I 107; AN a IV
``jÄ«raá¹‡adhammaâ€™â€™ nti yathÄ• vuttaá¹ƒ ajÄ«raá¹‡adhammaá¹ƒ á¹-hapetvÄ• jÄ«ra
``tesaá¹ƒpÄ• yaá¹ƒ kÄ• yo bhedanadhammoâ€™â€™ _ti evamÄ• ha. jaraá¹ƒ pattasseva hi
bhedananikkhipitabbatÄ• niyate atthe suttadesanÄ• pavattÄ• . atthassa uppatti aá¹-á¹-hupp
atthÄ«ti __aá¹-á¹-huppattiko. kira_-saddo anussavattho, tena anussavÄ• gatoyamattho, na a
dÄ«peti. tenÄ• ha __ ``vadantÄ«â€™â€™ _ti. yenÄ• yaá¹ƒ attho hetunÄ• aá¹-á¹-huppattiko
``sivikasÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• kathitaâ€™â€™ _nti vuttaá¹ƒ. ``viharati jetavaneâ€™â€™
yathÄ• na virujjhati, tathÄ• veditabbaá¹ƒ. nanu imassa suttassa pucchÄ• vasiko nikkhepoti
suttekadesaá¹ƒ pana sandhÄ• ya aá¹-á¹-huppattikatÄ• vacanaá¹ƒ. keci pana ``yÄ• naá¹ƒ Ä•
raÃ±Ã±o Ä• rohanÄ«yarathaá¹ƒ dassetvÄ• vuttaâ€™â€™ ntipi vadanti.

__sarÄ«re_ pheá¹‡apiá¹‡á¸• asame __kiá¹ƒ vattabbaá¹ƒ? sabbhi saddhi_nti sÄ• dhÅ«hi sab
kadÄ• ci sÄ• dhÅ«naá¹ƒ sÄ• dhÅ«hi saha kattabbÄ• honti, tasmÄ• sÄ«danasabhÄ• vÄ• n
bhijjanappattattÄ• nibbÄ• naá¹ƒ sabbhÄ«ti vuccati. __purimapadassÄ• _ti ``sataÃ±ca dham
upetÄ«â€™â€™ ti padassa. __kÄ• raá¹‡aá¹ƒ dassento_ byatirekavasena. __sataá¹ƒ dham

saá¹ƒsÄ«danabhijjanasabhÄ• vo na hoti, tasmÄ• taá¹ƒ Ä• gamma __jaraá¹ƒ na upeti_. kile
\Ne I 155/ evamayaá¹ƒ vuttakÄ• raá¹‡ato jaraá¹ƒ na upetÄ«ti. tenÄ• ha __ ``idaâ€™â€™ _n
__sundarÄ• dhivacanaá¹ƒ vÄ• etaá¹ƒ ``sabbhÄ«â€™â€™ _ti padaá¹ƒ apÄ• patÄ• dÄ«pana
177/ attho. tenÄ• ha ``virÄ• go tesaá¹ƒ aggamakkhÄ• yati (It 90; AN a IV 34), na tena dham
kiÃ±cÄ«â€™â€™ ti (Khp 6.4; Sn 227) ca.

jarÄ• maraá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. piyasuttavaá¹‡á¹‡anÄ•

<115> __rahasi gatassÄ• _ti janasambÄ• dhato apakkantassa. __nilÄ«nassa_ teneva jana
nisajjÄ• ya ekÄ«bhÄ• vena paá¹-isallÄ«nassa viya. tenÄ• ha __ ``ekÄ«bhÅ«tassÄ• â€™â€™
karonto Ä• ha_ tassa vacanaá¹ƒ ``evametaâ€™â€™ nti sampaá¹-icchitvÄ• tassa vacanaá¹
antakenÄ• dhipannattÄ• eva khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡Ä• di __mÄ• nusaá¹ƒ bhava
anugataá¹ƒ, tameva anugÄ• mÄ«ti attho. __nicaya_nti uparÅ«pari vaá¸• á¸• hiyÄ• nicitabhÅ
__samparÄ• yika_nti samparÄ• ya hitaá¹ƒ.

piyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. attarakkhitasuttavaá¹‡á¹‡anÄ•

<116> __pÄ«dahana_nti saá¹ƒyamanaá¹ƒ. __kammapathabhedaá¹ƒ appattassÄ• _ti supin
kammapathavisesaá¹ƒ agatassa. __kammassÄ• _ti akusalakammassa. __saá¹ƒvara_nti sa
itarassa pana saá¹ƒvarabhÄ• vo purimehi tÄ«hi padehi dassitovÄ• ti. __ottappampi gahitam
na hi pÄ• pajigucchanaá¹ƒ pÄ• pautrÄ• sarahitaá¹ƒ, utrÄ• so vÄ• pÄ• pajigucchanarahito a

attarakkhitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. appakasuttavaá¹‡á¹‡anÄ•

<117> uá¸·Ä• rasaddo \Be I 178/ seá¹-á¹-he bahuke ca dissatÄ«ti Ä• ha __ ``paá¹‡Ä«te ca
__mÄ• namajjanenÄ• _ti mÄ• navasena madappattiyÄ• . __atikkama_nti sÄ• dhumariyÄ• d
__kÅ«á¹-o_ pÄ• so.

appakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. aá¸• á¸• akaraá¹‡asuttavaá¹‡á¹‡anÄ•

<118> yasmÄ• \Ne I 156/ kÄ• manimittaá¹ƒ satto sampajÄ• namusÄ• bhÄ• sati, tasmÄ• l
paccayo kÄ• raá¹‡anti Ä• ha __ ``kÄ• mahetÅ«â€™â€™ _tiÄ• di. __bhadramukha_sÄ«sena
bhadropacÄ• rena upacaratÄ«ti attho, vinicchayo karÄ«yati etthÄ• ti __aá¸• á¸• akaraá¹‡aá¹
vinicchayaá¹-á¹-hÄ• naá¹ƒ. __khippa_nti kÅ«á¹-aá¹ƒ, macchakhippantipi vaá¹-á¹-ati. __oá¸•
oá¸• á¸• anavasena phalaá¹ƒ pÄ• pitaá¹ƒ.

aá¸• á¸• akaraá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mallikÄ• suttavaá¹‡á¹‡anÄ•

<119> __ ``kasmÄ• pucchatÄ«â€™â€™ _ti? pucchÄ• kÄ• raá¹‡aá¹ƒ codetvÄ• samudaya
``ayaá¹ƒ kira mallikÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __mÄ• lÄ• rÄ• maá¹ƒ gantvÄ• ti_ attano p
rakkhaá¹‡atthaÃ±ceva avasesapupphaggahaá¹‡atthaÃ±ca gantvÄ• . __kÄ• sigÄ• me_ti kÄ•
gÄ• mo mahÄ• kosalarÄ• jena attano dhÄ«tuyÄ• patigharaá¹ƒ gacchantiyÄ• pupphamÅ«la
__bhÄ• gineyyena_ ajÄ• tasattunÄ• . __tassÄ• _ti raÃ±Ã±o pasenadissa. __sÄ• ti_ mallikÄ•
dhammatÄ• ya nivattituá¹ƒ tassÄ• vacanaá¹ƒ paá¹-ikkhituá¹ƒ. __nevajjhagÄ• _ti vattamÄ•
Ä• ha __ ``nÄ• dhigacchatÄ«â€™â€™ _ti. __puthu attÄ• _ti tesaá¹ƒ sattÄ• naá¹ƒ attÄ• .

mallikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. yaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<120> __thÅ«á¹‡a_nti \Be I 179/ yaÃ±Ã±Å«patthambhaá¹ƒ. __upanÄ«tÄ• ni_ yaÃ±Ã±aá¹ƒ
__ettÄ• vatÄ• _ti ``idha, bhante ... pe ... rudamÄ• nÄ• parikammÄ• ni karontÄ«â€™â€™ ti
__sanniá¹-á¹-hÄ• na_nti ``naá¹ƒ itthiá¹ƒ labhissÄ• mi nu kho, na nu kho labhissÄ• mÄ«â€™
avindanto na Ã±Ä• yanto. __pheá¹‡uddehaka_nti yathÄ• yattha kuthite pheá¹‡aá¹ƒ uddeha
anekavÄ• raá¹ƒ pheá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• . __taá¹ƒ divasa_nti tasmiá¹ƒ raÃ±Ã±Ä• nid
dukkhaseyyadivase. __Ä• lokaá¹ƒ oloketvÄ• _ti lohakumbhimukhavaá¹-á¹-isÄ«se patte tatth
oloketvÄ• . attÄ• no vacanaá¹ƒ raÃ±Ã±o pavattiÃ±Ä• panatthaá¹ƒ. __mahÄ• saddo udapÄ•
rÄ• jÄ• kÄ• rÄ• petÄ«â€™â€™ ti. __vattukÄ• mo ahosi, _ vattuÃ±ca pana avisahanto ``saâ
lohakumbhiyaá¹ƒ nimuggo. imaá¹ƒ gÄ• thaá¹ƒ vattukÄ• mo ahosÄ«ti ayaá¹ƒ panettha samb
sesapadadvayepi. __dhammabheriá¹ƒ carÄ• pesuá¹ƒ_ ``koci \Ne I 157/ kaÃ±ci pÄ• á¹‡aá¹ƒ
itthisÄ• miko puriso sotÄ• pattiphale patiá¹-á¹-hahi_ attano upanissayasampattiyÄ• sattu ca
desanÄ• vilÄ• sasampattiyÄ• , rÄ• jÄ• pana mahÄ• bodhinirujjhanasabhÄ• vattÄ• kiÃ±ci v

__saá¹…gahavatthÅ«nÄ«_ti lokassa saá¹…gahakÄ• raá¹‡Ä• ni. nipphannasassato navabh
raÃ±Ã±aá¹ƒ ekabhÄ• gaggahaá¹‡aá¹ƒ __dasamabhÄ• gaggahaá¹‡aá¹ƒ_. evaá¹ƒ kassakÄ•
sampÄ• dentÄ«ti Ä• ha __ ``sassasampÄ• dane medhÄ• vitÄ• ti atthoâ€™â€™ _ti. tato ora

chabhÄ• gaggahaá¹‡aá¹ƒ jÄ• taá¹ƒ. __chamÄ• sika_nti channaá¹ƒ channaá¹ƒ mÄ• sÄ• naá
pÄ• sagate viya karoti. vÄ• cÄ• ya piyassa piyakarassa kammaá¹ƒ __vÄ• cÄ• peyyaá¹ƒ_. s
iddhÄ• dibhÄ• vato __khemaá¹ƒ. nirabbudaá¹ƒ_ coriyÄ• bhÄ• vato. idaÃ±hi raá¹-á¹-haá¹ƒ a
vuccati_ apÄ• rutagharabhÄ• vato.

__uddhaá¹ƒmÅ«lakaá¹ƒ katvÄ• _ti ummÅ«laá¹ƒ katvÄ• . __dvÄ«hi pariyaÃ±Ã±ehÄ«_ti mah
pacchÄ• ca pavattetabbehi dvÄ«hi parivÄ• rayaÃ±Ã±ehi. __sattavÄ«sati ... pe ... nassÄ• _t
sattavÄ«sÄ• dhikÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ pasusatÄ• naá¹ƒ dvÄ• vÄ«satiyÄ• assÄ• dÄ«hi ca
saá¹-á¹-hiadhikadvisataÄ• raÃ±Ã±akapasÅ«hi ca saddhiá¹ƒ sampiá¹‡á¸• itÄ• naá¹ƒ pana \B
navÄ• dhikachasatapasÅ«naá¹ƒ mÄ• raá¹‡ena bheravassa pÄ• pabhÄ«rukÄ• naá¹ƒ bhayÄ

``chasatÄ• ni niyujjanti, pasÅ«naá¹ƒ majjhime hani,

assamedhassa yaÃ±Ã±assa, adhikÄ• ni navÄ• pi cÄ• â€™â€™ ti ||

__samma_nti yugacchidde pakkhipitabbadaá¹‡á¸• akaá¹ƒ. __pÄ• sentÄ«_ti khipanti. __saá
vahitabbehi yÅ«pehi. pubbe kira eko rÄ• jÄ• sammÄ• pÄ• saá¹ƒ yajanto sarassatinadÄ«tÄ«
nimuggoyeva ahosi. andhabÄ• labrÄ• hmaá¹‡Ä• gatÄ• nugatigatÄ• ``ayaá¹ƒ tassa saggag
tattha sammÄ• pÄ• sayaÃ±Ã±aá¹ƒ paá¹-á¹-hapenti. tena vuttaá¹ƒ __ ``nimuggokÄ• sato pab
appakadivaso __yÄ• go, _ sayÅ«po bahudivasaá¹ƒ sÄ• dheyyo __satrayÄ• go_. mantapad
sappimadhÅ«naá¹ƒ __vÄ• ja_miti samaÃ±Ã±Ä• , hiraÃ±Ã±asuvaá¹‡á¹‡agomahiá¹ƒ sÄ• di_
sÄ• ragabbhakoá¹-á¹-hÄ• gÄ• rÄ• dÄ«su natthettha aggaá¸·anti __niraggaá¸·o_. tattha kira
sÄ• pateyyaá¹ƒ anavasesato anigÅ«hitvÄ• niyyÄ• tÄ«yati. __mahÄ• rambhÄ• _ti bahupasu
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``vividhÄ• yattha haÃ±Ã±areâ€™â€™ ti vakkhamÄ• nattÄ• ``
vutto, idha ``mahÄ• rambhÄ• ti papaÃ±cavasena ajeá¸·akÄ• â€™â€™ tiÄ• di vuttanti ``bahu
attho vutto. __nirÄ• rambhÄ• _ti \Ne I 158/ etthÄ• pi vuttanayena attho veditabbo. anugataá
__anukulaá¹ƒ, _ kulÄ• nugatanti attho veditabbo. tenÄ• ha __ ``yaá¹ƒ niccabhattÄ• di ... pe

yaÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bandhanasuttavaá¹‡á¹‡anÄ•

<121> __ida_nti ``idha, bhanteâ€™â€™ tiÄ• dikaá¹ƒ vacanaá¹ƒ. te bhikkhÅ« Ä• rocesunti s
tesu raÃ±Ã±Ä• bandhÄ• pitamanussesu. __sukatakÄ• raá¹‡a_nti sukÄ• raá¹‡akiriyaá¹ƒ Ä•
tesaá¹ƒ manussÄ• naá¹ƒ bandhÄ• pitabhÄ• vaá¹ƒ \Be I 181/. idÄ• ni tamatthaá¹ƒ vitthÄ• rat
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aá¹-á¹-havaá¹…ko_ti aá¹-á¹-haá¹ƒso. __antogharacÄ• ri

__ukkaá¹-á¹-he_ti yuddhe. __mantÄ«sÅ«_ti guttamantÄ«su. __akutÅ«hala_nti saÃ±Ã±ataá

piyÄ• yitabbaá¹ƒ. __annapÄ• namhi_ madhure abhutte uppanne. __atthe_ti atthe kicce jÄ•
kÄ• yabalamattena apanetuá¹ƒ sakkuá¹‡eyyattÄ• . __suá¹-á¹-hu rattarattÄ• _ti ativiya rattÄ•
__sÄ• rattenÄ• _ti sÄ• rabhÄ• vena sÄ• rabhÄ• vasaÃ±Ã±Ä• ya. __ohÄ• rina_nti heá¹-á¹-h
``catÅ«su apÄ• yesu Ä• kaá¸• á¸• hanakaâ€™â€™ _nti. __sithila_nti sithilÄ• kÄ• raá¹ƒ, na
bhagavÄ• __ ``duppamuÃ±caâ€™â€™ _nti.

bandhanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. sattajaá¹-ilasuttavaá¹‡á¹‡anÄ•

<122> __pubbÄ• rÄ• masaá¹…khÄ• te_ti sÄ• vatthinagarassa pubbadisÄ• ya katattÄ• pub
__tatrÄ• _ti ``migÄ• ramÄ• tuyÄ• pÄ• sÄ• deâ€™â€™ ti tasmiá¹ƒ saá¹ƒkhittavacane. __ay
__anupubbikathÄ• _ Ä• dito paá¹-á¹-hÄ• ya anukkamakathÄ• . __patthanaá¹ƒ akÄ• si_ tass
aggupaá¹-á¹-hÄ• yikaá¹ƒ ekaá¹ƒ upÄ• sikaá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ Ä• kaá¹…kh
__meá¹‡á¸• akaputtassÄ• _ti meá¹‡á¸• akaseá¹-á¹-hiputtassa. __mÄ• tiá¹-á¹-hÄ• ne_ \Ne I
upakÄ• raá¹ƒ garubhÄ• vaÃ±ca disvÄ• . __tÄ• ya kÄ• rite pÄ• sÄ• de_ti tÄ• ya mahÄ• upÄ•
vissajjetvÄ• navahi koá¹-Ä«hi karÄ«samatte bhÅ«mibhÄ• ge kÄ• rite sahassagabbhapaá¹-i

__parÅ«á¸·hakacchÄ• _ti parÅ«á¸·hakacchalomÄ• . kamaá¹‡á¸• alughaá¹-ikÄ• diá¹ƒ __pab
naggabhogganissirikÄ• na_nti naggÄ• naÃ±ceva bhoggÄ• naÃ±ca nissirikÄ• naÃ±ca. te hi
ceva, acelakavatÄ• dinÄ• bhoggasarÄ«ratÄ• ya bhoggÄ• , sobhÄ• rahitatÄ• ya nissirikÄ•
diá¹-á¹-hasutaá¹ƒ_ \Be I 182/ __paá¹-icchÄ• detvÄ• na katheyyu_nti akÄ• raá¹‡ametaá¹ƒ te
payuttacarapurisabhÄ• vato. __evaá¹ƒ kate pana_ te ``aÃ±Ã±epi pabbajitÄ• atthÄ«ti ayaá¹
maÃ±Ã±eyyunti kohaÃ±Ã±acitto evaá¹ƒ akÄ• sÄ«ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. tathÄ• hi tenat
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha.

__kÄ• sikacandana_nti ujjalacandanaá¹ƒ. taá¹ƒ kira vaá¹‡á¹‡avasena samujjalaá¹ƒ hoti pa
tadatthameva naá¹ƒ saá¹‡hataraá¹ƒ karonti. tenÄ• ha __ ``kÄ• sikacandananti saá¹‡hacand
__vaá¹‡á¹‡agandhatthÄ• yÄ• _ti vaá¹‡á¹‡asobhatthaÃ±ceva sugandhabhÄ• vatthaÃ±ca. __
chavirÄ• gakaraá¹‡atthaÃ±ceva sugandhatthÄ• ya ca. ``gihinÄ• â€™â€™ tiÄ• dÄ«hi padeh
tayÄ• arahanto duviÃ±Ã±eyyÄ• ti dasseti.

saá¹ƒvÄ• so nÄ• ma idha kÄ• lena upasaá¹…kamananti dassento __ ``upasaá¹…kamante
kÄ• yavÄ• cÄ• hi asaá¹ƒyatenapi __saá¹ƒyatÄ• kÄ• ro, asaá¹ƒvutindriyenapi saá¹ƒvutindriy

pariggahessÄ• mÄ«_ti vÄ«maá¹ƒsissÄ• mi ``parisuddhaá¹ƒ nu kho, noâ€™â€™ ti. __sappa
sÄ«lapariggaá¹‡hanapaÃ±Ã±Ä• ya sappaÃ±Ã±ena. __jÄ• nituá¹ƒ na sakkoti_ sabhÄ• vassa
anupadhÄ• raá¹‡ato.

__kathanenÄ• _ti aparÄ• paraá¹ƒ kathanena. tathÄ• hi vakkhati __ ``ekaccassa hÄ«â€™â
__ariyavohÄ• ro_ti diá¹-á¹-hÄ• dilakkhaá¹‡ena voharito ``diá¹-á¹-haá¹ƒ adiá¹-á¹-haâ€™â€™
pavuttasaddavohÄ• ro. tassa pana kÄ• raá¹‡ameva gaá¹‡hanto __ ``ettha cetanÄ• â€™â€™
__anariyavohÄ• repi_. paramatthato hi saccavÄ• cÄ• dayo musÄ• vÄ• dÄ• dayo cetanÄ• la
__paÃ±Ã±attivohÄ• ro_ tathÄ• tathÄ• voharitabbato __evamÄ• ha_ ``saá¹ƒvohÄ• rena kho
veditabbaâ€™â€™ nti.

__Ã±Ä• á¹‡athÄ• mo_ti Ã±Ä• á¹‡aguá¹‡abalaá¹ƒ, yena á¹-hÄ• nuppattikapaá¹-ibhÄ• nÄ• d
accÄ• yikakiccakaraá¹‡Ä«yÄ• ni niá¹-á¹-hÄ• peti. __saá¹ƒkathÄ• yÄ• _ti atthavÄ«maá¹ƒsan
sammÄ• kathÄ• ya. __uppilavati_ lahukabhÄ• vato. __heá¹-á¹-hÄ• carakÄ• _ti \Ne I 160/ av
paresaá¹ƒ rahassavÄ«maá¹ƒsanavasena pavattÄ• , tesu ocarakavohÄ• roti vuttaá¹ƒ __ ``ca

__vaá¹‡á¹‡asaá¹‡á¹-hÄ• nenÄ• _ti vaá¹‡á¹‡ena vÄ• saá¹‡á¹-hÄ• nena vÄ• vaá¹‡á¹‡apokh
saá¹‡á¹-hÄ• nasampattiyÄ• vÄ• . sujÄ• no pesalo vissaseti yojanÄ• . __lahukadassanenÄ•
parittadassanena vijjukena viya. __parikkhÄ• rabhaá¹‡á¸• akenÄ• _ti pabbajitaparikkhÄ• ral
__lohaá¸• á¸• hamÄ• so_ti lohamayo upaá¸• á¸• hagghanakamÄ• so.

sattajaá¹-ilasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paÃ±carÄ• jasuttavaá¹‡á¹‡anÄ•

<123> __rÅ«pÄ• _ti rÅ«pasaá¹…khÄ• tÄ• kÄ• maguá¹‡Ä• . te pana nÄ«lÄ• divasena anek
cakkhuviÃ±Ã±eyyataá¹ƒ nÄ• tivattantÄ«ti Ä• ha __ ``nÄ«lapÄ«tÄ• dibhedaá¹ƒ rÅ«pÄ• ramm
dÄ• -saddo viya kÄ• lattho hotÄ«ti Ä• ha __ ``yatoti yadÄ• â€™â€™ _ti. manaá¹ƒ Ä• payati
__manÄ• paá¹ƒ, _ manoramaá¹ƒ. __manÄ• panipphattita_nti tassa puggalassa manasÄ• p
aggabhÄ• vena pariyantaá¹ƒ paramaá¹ƒ koá¹-iá¹ƒ katvÄ• pavattitanti attho. __puggalaman
Ä• rammaá¹‡asabhÄ• vaá¹ƒ acintetvÄ• puggalassa vasena manÄ• pabhÄ• veneva iá¹-á¹-h
__sammutÄ«_ti samaÃ±Ã±Ä• . __puggalamanÄ• paá¹ƒ nÄ• ma_ saÃ±Ã±Ä• vipallÄ• savase
itarasabhÄ• vatoti Ä• ha __ ``yaá¹ƒ ekassa ... pe ... iá¹-á¹-haá¹ƒ kantaâ€™â€™ _nti. idÄ• ni
jivhÄ• viÃ±Ã±eyyavasena yojetvÄ• dassento __ ``paccantavÄ• sÄ«naâ€™â€™ _ntiÄ• dim
puggalamanÄ• pa_nti idaá¹ƒ yathÄ• vuttaá¹ƒ jivhÄ• viÃ±Ã±eyyaá¹ƒ viya aÃ±Ã±ampi evaá¹ƒ
puggalena manÄ• panti gahetabbÄ• rammaá¹‡aá¹ƒ puggalamanÄ• paá¹ƒ nÄ• ma.

__loke paá¹-ivibhattaá¹ƒ natthi, _ vibhajitvÄ• dassanena lokena madhurajÄ• tenapi paá¹-iv

gahetuá¹ƒ na sakkuá¹‡eyyÄ• ti adhippÄ• yo. tenÄ• ha __ ``vibhajitvÄ• pana dassetabbaâ€
__dibbakappampÄ«_ti devalokapariyÄ• pannasadisampi __amanÄ• paá¹ƒ upaá¹-á¹-hÄ• ti_
uá¸·Ä• rapaá¹‡Ä«tÄ• rammaá¹‡aparicayato. __majjhimÄ• naá¹ƒ pana ... pe ... vibhajitabbaá
manÄ• pato, amanÄ• passa amanÄ• pato upaá¹-á¹-hÄ• nato. tatthapi iá¹-á¹-hÄ• niá¹-á¹-hap
evaá¹ƒ veditabboti dassento Ä• ha __ ``taÃ±ca panetaâ€™â€™ _ntiÄ• di. __taÃ±ca paneta
iá¹-á¹-hÄ• niá¹-á¹-habhÅ«taá¹ƒ __Ä• rammaá¹‡aá¹ƒ_ kÄ• mÄ• vacarajavanesu akusalassa
pavattatÄ«ti katvÄ• tattha ``rajjati dussatÄ«â€™â€™ ti akusalasseva pavatti dassitÄ• . sesa
vasena pavatti labbhateva. tathÄ• hi taá¹ƒ appaá¹-ikÅ«lepi paá¹-ikÅ«lÄ• kÄ• rato, paá¹-ikÅ«
appaá¹-ikÅ«lÄ• kÄ• rato pavattatÄ«ti. __vipÄ• kacittaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ paricchind
vipÄ• kaá¹ƒ vaÃ±cetunti. kusalakammaá¹ƒ hi ekantato iá¹-á¹-hameva, akusalakammaÃ±ca a
tattha uppajjamÄ• naá¹ƒ vipÄ• kacittaá¹ƒ yathÄ• sabhÄ• vato pavattatÄ«ti.

yaá¹ƒ pana __sammohavinodaniyaá¹ƒ_ ``kusalakammajaá¹ƒ aniá¹-á¹-haá¹ƒ nÄ• ma natthÄ
vuttaá¹ƒ, taá¹ƒ pana nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. tena sobhanaá¹ƒ akusalakamma
sattÄ• naá¹ƒ iá¹-á¹-hanti anuÃ±Ã±Ä• taá¹ƒ siyÄ• . kusalakammajaá¹ƒ pana sabbesaá¹ƒ iá¹-á
tiracchÄ• nagatÄ• naá¹ƒ kesaÃ±ci manussarÅ«paá¹ƒ amanÄ• paá¹ƒ, yato te disvÄ• va palÄ
devatÄ• naá¹ƒ rÅ«paá¹ƒ disvÄ• bhÄ• yanti, tesampi vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ rÅ«pa
kusalavipÄ• kameva uppajjati, tÄ• disassa pana puÃ±Ã±assa abhÄ• vÄ• na tesaá¹ƒ tattha
daá¹-á¹-habbaá¹ƒ. kusalakammajassa pana aniá¹-á¹-hassa abhÄ• vo viya akusalakammajas
abhÄ• vo vattabbo. hatthiÄ• dÄ«nampi hi akusalakammajaá¹ƒ manussÄ• naá¹ƒ akusalavipÄ
kusalakammajaá¹ƒ pana pavatte samuá¹-á¹-hitaá¹ƒ kusalavipÄ• kassa, iá¹-á¹-hÄ• rammaá¹
appakaá¹ƒ akusalakammajaá¹ƒ bahulaá¹ƒ akusalavipÄ• kuppattiyÄ• kÄ• raá¹‡aá¹ƒ na bhav
idÄ• ni tameva vipÄ• kavasena iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡avavatthÄ• naá¹ƒ vibhÄ• ve
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tayidaá¹ƒ sammutimanÄ• pasaá¹ƒvibhÄ• gatthaá¹ƒ vuttaá¹ƒ
vibhattanti Ä• ha __ ``bhagavÄ• panÄ• â€™â€™ _tiÄ• di.

so upÄ• sako candanaá¹…galagÄ• me jÄ• tattÄ• __ ``candanaá¹…galikoâ€™â€™ _ti paÃ
``candanavilÄ• soâ€™â€™ ti keci. tassa upÄ• sakassa paá¹-ibhÄ• naá¹ƒ udapÄ• dÄ«ti yoja
hatasobhe disvÄ• ti sambandho. __udakÄ• bhisitte_ti udakena abhisiÃ±cite. __aá¹…gÄ• re
viya.

__kÄ• lassevÄ• _ti pageva. __avigatagandhaá¹ƒ_ taá¹…khaá¹‡avikasitatÄ• ya. __Ä«disaá¹
``acchÄ• desÄ«â€™â€™ ti evarÅ«paá¹ƒ vacananti.

paÃ±carÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. doá¹‡apÄ• kasuttavaá¹‡á¹‡anÄ•

<124> ``doá¹‡apÄ• kakuraâ€™â€™ nti \Be I 185/ ettha vibhattilopaá¹ƒ katvÄ• niddesoti Ä•
kuraâ€™â€™ _nti. __doá¹‡assÄ• _ti catunnaá¹ƒ Ä• á¸·hakÄ• naá¹ƒ, soá¸·asanÄ• á¸·Ä«nan
tadanurÅ«paá¹ƒ, tassa \Ne I 162/ vuttaparimÄ• á¹‡assa anucchavikanti attho. __pubbe_ti ta
purimataradivasesu. __balavÄ• _ti mahÄ• . __bhattapariá¸·Ä• ho_ti bhattasammadahetuko.
passesu_ gahitatÄ• lavaá¹‡á¹-Ä• __bÄ«janti yamakatÄ• lavaá¹‡á¹-ehi_. __phÄ• suvihÄ• ra
laddhabbasukhavihÄ• raá¹ƒ. bhojanamattaÃ±Ã±Å« hi sukhavihÄ• ro hoti. tenÄ• ha __ ``tanu
saá¹‡ikaá¹ƒ jÄ«rati Ä• yu pÄ• layaâ€™â€™ _nti.

__tanukassÄ• _ti tanukÄ• assa puggalassa, bhuttapaccayÄ• visabhÄ• gavedanÄ• na hon
mandaá¹ƒ mudukaá¹ƒ, aparissayamevÄ• ti attho. __jÄ«ratÄ«_ti paribhuttÄ• hÄ• ro paccati.
avedano jÄ«vitaá¹ƒ rakkhanto. atha vÄ• __saá¹‡ikaá¹ƒ jÄ«ratÄ«_ti so bhojane mattaÃ±Ã±Å
parimitÄ• hÄ• ratÄ• ya saá¹‡ikaá¹ƒ cirena jÄ«rati jaraá¹ƒ pÄ• puá¹‡Ä• ti jÄ«vitaá¹ƒ pÄ• lento

__pariyÄ• puá¹‡itvÄ• _ti ettha yathÄ• sabbaá¹ƒ so pariyÄ• puá¹‡i, tato paraÃ±ca yathÄ• p
dassetuá¹ƒ __ ``raÃ±Ã±Ä• saddhiâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __tÄ• vatake taá¹‡á¸• ule hÄ
byaÃ±jananti Ä• netvÄ• sambandho.

__purisabhÄ• go esÄ• _ti majjhimena purisena bhuÃ±jitabbabhÄ• go eso, yadidaá¹ƒ nÄ• á
__sallikhitasarÄ«ratÄ• _ti bhamaá¹ƒ Ä• ropetvÄ• ullikhitassa viya sabbapariá¸·Ä• havÅ«pas
puthulatÄ• pagatasarÄ«rassa. __sÄ«laá¹ƒ samparÄ• yikattho_ti vuttaá¹ƒ, kuto panettha sÄ«
``bhojaneâ€™â€™ _tiÄ• di. __sÄ«laá¹…gaá¹ƒ nÄ• ma hotÄ«_ti catupÄ• risuddhisÄ«lassa a

doá¹‡apÄ• kasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ•

<125> vedena \Be I 186/ Ã±Ä• á¹‡ena Ä«hati iriyatÄ«ti __vedehÄ«, _ kosalarÄ• jabhaginÄ«
sÄ• kira sampajaÃ±Ã±ajÄ• tikÄ• . tenÄ• ha __ ``paá¹‡á¸• itÄ• dhivacanaâ€™â€™ _nti, catt
__caturaá¹…ginÄ«_. __dvinnaá¹ƒ rajjÄ• na_nti kÄ• sikarajjamagadharajjÄ• naá¹ƒ antare, so

__pÄ• pÄ• _ti lÄ• makÄ• nihÄ«nÄ• cÄ• rÄ• . mejjati siniyhatÄ«ti metti, sÄ• etesu atthÄ«ti _
pavattantÄ«ti __sahÄ• yÄ• _. __sampavaá¹…ka_nti suá¹-á¹-hu onataá¹ƒ. __jayakÄ• raá¹‡a
\Ne I 163/ hi ``ajja imaá¹ƒ rattiá¹ƒ dukkhaá¹ƒ setÄ«â€™â€™ ti kÄ• laparicchedavasena vutta
veripuggale satÄ«ti Ä• ha __ ``veripuggalaá¹ƒ labhatÄ«â€™â€™ _ti.

paá¹-hamasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ•

<126> __suá¹‡Ä• thÄ• _ti ``vatvÄ• â€™â€™ ti vacanaseso. __upakappatÄ«_ti sambhavati
kÄ• tuá¹ƒ sakkÄ• hoti. ``yadÄ• caÃ±Ã±eâ€™â€™ ti ca-kÄ• ro nipÄ• tamattanti Ä• ha __ ``
__vilumpantÄ«_ti vinÄ• saá¹ƒ acchindanaá¹ƒ karonti. __vilumpÄ«yatÄ«_ti viluttaparasantak
diá¹-á¹-hadhammikaá¹ƒ kammaphalaá¹ƒ paá¹-isaá¹ƒvedento viya sayampi parena vilumpÄ«
pÄ• puá¹‡Ä• ti. __ ``kÄ• raá¹‡aâ€™â€™ nti hi maÃ±Ã±atÄ«_ti pÄ• pakiriyaá¹ƒ attano hitÄ•
maÃ±Ã±ati. __jayanto puggalo_ ``idaá¹ƒ nÄ• ma jinÄ• mÄ«â€™â€™ ti maÃ±Ã±amÄ• no sa
pÄ• puá¹‡Ä• ti. __ghaá¹-á¹-etÄ• ra_nti pÄ• pakammavipÄ• kaá¹ƒ. __kammavivaá¹-á¹-enÄ•
paccayalÄ• bhena laddhÄ• vasarena vivaá¹-á¹-etvÄ• vigamitena kammenÄ• ti attho.

dutiyasaá¹…gÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mallikÄ• suttavaá¹‡á¹‡anÄ•

<127> __ekaccÄ• _ti \Be I 187/ paá¹‡á¸• itÄ• sapaÃ±Ã±Ä• . __seyyÄ• _ti varÄ• . gÄ• thÄ•
sasurasaddalopaá¹ƒ katvÄ• ``sassudevÄ• â€™â€™ ti vuttanti Ä• ha __ ``sassusasuradeva
__disÄ• jeá¹-á¹-hakÄ• _ti catÅ«supi disÄ• su jeá¹-á¹-hakasÄ«sena hi lokaá¹ƒ vadati. __tÄ•
tathÄ• rÅ«pÄ• ya medhÄ• vitÄ• diguá¹‡avuttiyÄ• . __subhariyÄ• yÄ• _ti sukhettabhÅ«tÄ• ya

mallikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. appamÄ• dasuttavaá¹‡á¹‡anÄ•

<128> __samadhiggayhÄ• _ti sammÄ• ativiya gahetvÄ• , Ã±Ä• yena visesato gaá¹‡hitvÄ•
tiá¹‡á¹‡aá¹ƒ puÃ±Ã±akiriyavatthÅ«naá¹ƒ pavattakaappamÄ• do. __samavadhÄ• na_nti sam
__upakkhepa_nti bahi ahutvÄ• pakkhipitabbataá¹ƒ. __sesapadajÄ• tÄ• ni viya ava ... pe ...
sappadesattÄ• . __appamÄ• de samodhÄ• naá¹ƒ gacchanti_ tassa nippadesattÄ• . __agga
__sesadhammÄ• naá¹ƒ_ \Ne I 164/ __appamÄ• do. paá¹-ilÄ• bhakaá¹-á¹-henÄ• _ti adhigam
samÄ• no_ti kÄ• mÄ• vacaropi samÄ• no. mahaggatÄ• nuttarÄ• naá¹ƒ pubbabhÄ• ge pava

pasaá¹ƒsanti paá¹‡á¸• itÄ• ti yojanÄ• . appamÄ• dassa pÄ• saá¹ƒsabhÄ• ve ekantato kattal
``etÄ• nÄ«â€™â€™ _tiÄ• dinÄ• kÄ• raá¹‡aá¹ƒ Ä• ha. imissÄ• yojanÄ• ya ``puÃ±Ã±akiriyÄ
``appamattoâ€™â€™ ti iminÄ• sambandho. yasmÄ• paá¹‡á¸• itÄ• appamÄ• daá¹ƒ pasaá
puÃ±Ã±akiriyÄ• su appamatto ubho atthe adhiggaá¹‡hÄ• ti, tasmÄ• Ä• yuÄ• dÄ«ni patthay
kÄ• tabboti. dutiyayojanÄ• ya pana paá¹‡á¸• itÄ• appamÄ• daá¹ƒ pasaá¹ƒsanti. kattha? pu
ce? appamattotiÄ• di. tenÄ• ha __ ``yasmÄ• ... pe ... atthoâ€™â€™ _ti. __atthapaá¹-ilÄ• bh
diá¹-á¹-hadhammikÄ• dihitapaá¹-ilÄ• bhÄ• .

appamÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kalyÄ• á¹‡amittasuttavaá¹‡á¹‡anÄ•

<129> sÄ«lÄ• diguá¹‡asamannÄ• gato \Be I 188/ kalyÄ• á¹‡o bhaddako mitto etassÄ• ti ka
__kalyÄ• á¹‡amittasseva svÄ• khÄ• to nÄ• ma hoti_ sutvÄ• kattabbakiccassa sÄ• dhanato
pÅ«retÄ«â€™â€™ _ti. __itarassÄ• _ti pÄ• pamittassa. __tenÄ• _ti atthapÅ«raá¹‡ena. __eta
kalyÄ• á¹‡amittassÄ• â€™â€™ ti etaá¹ƒ vacanaá¹ƒ. __desanÄ• dhammo_ti pariyattidhamm
paccakkhato laddhabbo, itare tadupanissayÄ• paccattapurisakÄ• rehi, tena laddhabbo kaly
gahetabbo. sÄ• vakabodhisattavasena hesÄ• desanÄ• Ä• gatÄ• . na hi sesabodhisattÄ• n
atthi.

__upaá¸• á¸• haá¹ƒ kalyÄ• á¹‡amittato_ti brahmacariyaá¹ƒ carantassa upaá¸• á¸• haguá¹‡o
laddhabbo. __upaá¸• á¸• haá¹ƒ paccattapurisakÄ• rato_ti itaraá¹ƒ upaá¸• á¸• haá¹ƒ Ã±Ä• á¹
attano purisakÄ• rato. lokepi pÄ• kaá¹-oyamattho ``Ä• cariyato upaá¸• á¸• haá¹ƒ, paccattapu
upaá¸• á¸• haá¹ƒ laddhabbÄ• tevijjatÄ• â€™â€™ ti, tasmÄ• thero tathÄ• cintesi. __nippac
__tato_ti kalyÄ• á¹‡amittato. __upaá¸• á¸• haá¹ƒ Ä• gacchatÄ«_ti upaá¸• á¸• haguá¹‡o paá¹
__bahÅ«hi_ purisehi. __vinibbhogo_ vivecanaá¹ƒ __natthi_ ekajjhaá¹ƒ atthassa vivecetuá¹ƒ
__esÄ• _ti paratoghosapaccattapurisakÄ• rato ca sijjhamÄ• no attho. __ettaka_nti ettako bh
laddhuá¹ƒ, atha kasmÄ• upaá¸• á¸• hanti vuttanti Ä• ha __ ``kalyÄ• á¹‡amittatÄ• yÄ• â€™â
sammÄ• diá¹-á¹-hiÄ• dÄ«su __na sakkÄ• laddhuá¹ƒ_. asakkuá¹‡eyye \Ne I 165/ sakalampi
paratoghosamattena tesaá¹ƒ asijjhanato, padhÄ• nahetubhÄ• vadÄ«panatthaá¹ƒ pana __ ``
vuttaá¹ƒ. __pubbabhÄ• gapaá¹-ilÄ• bhaá¹…ga_nti pubbabhÄ• ge paá¹-iladdhabbakÄ• raá¹‡
upadesena vinÄ• tena uttari visesato aladdhabbato. __atthato_ti paramatthato. __ ``kalyÄ•
... cattÄ• ro khandhÄ• â€™â€™ _ti vatvÄ• sutvÄ• ti attho. te pana sÄ«lÄ• dayo saá¹…khÄ•
Ä• ha __ ``saá¹…khÄ• rakkhandhotipi vadantiyevÄ• â€™â€™ _ti.

__mÄ• heva_nti mÄ• aha evanti chedo, __ahÄ• _ti nipÄ• tamattaá¹ƒ, mÄ• ti paá¹-isedhe n
evaá¹ƒ abhaá¹‡Ä«â€™â€™ _ti. ``mÄ• hevaá¹ƒ Ä• nandÄ• â€™â€™ ti \Be I 189/ vadato bh
tÄ• disassa nÄ• ma te, Ä• nanda, kalyÄ• á¹‡amittaguá¹‡e sevato vattuá¹ƒ yuttaá¹ƒ ayÄ• thÄ
dhammabhaá¹‡á¸• Ä• gÄ• rikassa yathÄ• bhÅ«taguá¹‡akittanamukhena paá¹-ikkhepo yutto
``bahussutoâ€™â€™ _tiÄ• dimÄ• ha. __ida_nti idaá¹ƒ vacanaá¹ƒ bhagavÄ• Ä• hÄ• ti samb
ettha __hi_-saddo hetuattho. tena ``mÄ• hevaâ€™â€™ nti tassa paá¹-ikkhepassa kÄ• raá¹‡
sarÅ«pato vuttaá¹ƒ. ``kalyÄ• á¹‡amittassetaâ€™â€™ ntiÄ• dinÄ• pana taá¹ƒ sarÅ«pato da
... pe ... Ä• dimÄ• hÄ• â€™â€™ _ti. __pÄ• á¹-ikaá¹…khitabba_nti icchanaá¹-á¹-hena pÄ• á¹
paá¹-ikaá¹…khÄ• nimittenÄ• ti Ä• ha __ ``avassaá¹ƒbhÄ• vÄ«ti atthoâ€™â€™ _ti.

__idhÄ• _ti antogadhÄ• vadhÄ• raá¹‡apadaá¹ƒ, idhevÄ• ti attho. imasmiá¹ƒyeva hi sÄ• sam
aÃ±Ã±attha. __Ä• dipadÄ• naá¹ƒyevÄ• _ti tasmiá¹ƒ tasmiá¹ƒ vÄ• kye Ä• dito eva
vuttasammÄ• diá¹-á¹-hiÄ• dipadÄ• naá¹ƒyeva. __sammÄ• dassanalakkhaá¹‡Ä• _ti catunna
pariÃ±Ã±Ä• bhisamayÄ• divasena sammadeva dassanasabhÄ• vÄ• . __sammÄ• abhiropan
Ä• rammaá¹‡e sampayuttadhamme sammadeva Ä• ropanasabhÄ• vo. __sammÄ• pariggah
musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ• ya lÅ«khÄ• naá¹ƒ apariggÄ• hakÄ•
pariggÄ• hakasabhÄ• vÄ• sammÄ• vÄ• cÄ• siniddhabhÄ• vena sampayuttadhamme sam
subhÄ• sitasotÄ• raÃ±ca puggalaá¹ƒ pariggaá¹‡hÄ• tÄ«ti __sammÄ• pariggahaá¹‡alakkhaá
kiÃ±ci kattabbaá¹ƒ samuá¹-á¹-hÄ• peti, sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ ghaá¹-anaá¹ƒ hoti,
saá¹…khÄ• tÄ• viratipÄ«ti __samuá¹-á¹-hÄ• panalakkhaá¹‡Ä• _ daá¹-á¹-habbÄ• , sampayu
ukkhipanaá¹ƒ __samuá¹-á¹-hÄ• panaá¹ƒ_ kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya. jÄ«va
sampayuttadhammÄ• naá¹ƒ vÄ• , jÄ«vitappavattiyÄ• Ä• jÄ«vasseva vÄ• suddhi vodÄ• naa
vajjÄ• naá¹ƒ dhammena pahÄ• nÄ• nuppÄ• daatthalÄ• bhÄ• diparivuá¸• á¸• hi hoti, evaá¹ƒ
paggahaá¹‡asabhÄ• voti __sammÄ• paggahalakkhaá¹‡o sammÄ• vÄ• yÄ• mo_. kÄ• yaved
subhasukhaniccaattagÄ• hÄ• naÃ±ca vidhamanavasena sammÄ• patiá¹-á¹-hÄ• nasabhÄ• v
__sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• sammÄ• sati_. sampayuttadhammÄ• naá¹ƒ samm
ekaggatÄ• karaá¹‡aá¹ƒ sabhÄ• vo etassÄ• ti __sammÄ• samÄ• dhÄ• nalakkhaá¹‡o sammÄ
paá¹-ipakkhadhammesu \Be I 190/, Ä• rammaá¹‡adhammesu, sampayuttadhammesu ca ek
pavattivisesabhÅ«tÄ• ni. idÄ• ni tÄ• ni sarÅ«pato dassetuá¹ƒ __ ``seyyathidaâ€™â€™ _ntiÄ
__saddhi_nti iminÄ• ``aÃ±Ã±ehÄ«â€™â€™ ti vuttakilesÄ• micchÄ• diá¹-á¹-hiyÄ• saha eka
anekaá¹-á¹-hÄ• vÄ• ti dasseti. __pajahati_ pahÄ• ya naá¹ƒ paá¹-ivijjhati. __nirodha_nti nibb
__Ä• rammaá¹‡aá¹ƒ karoti_ sacchikiriyÄ• paá¹-ivedhena paá¹-ivijjhati.

na kevalaá¹ƒ maggadhammÄ• vuttanayeneva, atha kho aparenapi nayena veditabbÄ• ti da
_tiÄ• dimÄ• ha. __nÄ• nÄ• khaá¹‡Ä• _ punappunaá¹ƒ uppajjanato. __nÄ• nÄ• rammaá¹‡Ä•
__ekakkhaá¹‡Ä• _ sakideva uppajjanato. __ekÄ• rammaá¹‡Ä• _ nibbÄ• navisayattÄ• . __ca
pariÃ±Ã±Ä• bhisamayÄ• divasena pavattiyÄ• . __tÄ«á¹‡i nÄ• mÄ• ni labhati_ kÄ• masaá¹…
pavattiyÄ• . paá¹-ipakkhapahÄ• navasena hissa nÄ• mattayalÄ• bho. esa nayo sesesupi. __
cetanÄ• yopi_ pubbabhÄ• gepi vikkhambhanavasena pavattanato. __maggakkhaá¹‡e pana
paá¹-ipakkhasamucchindanassa maggakiccattÄ• . na hi cetanÄ• maggasabhÄ• vÄ• .
__sammappadhÄ• nasatipaá¹-á¹-hÄ• navasenÄ• _ti catubbidhasammappadhÄ• nacatubbid
__cattÄ• ri nÄ• mÄ• ni labhati_ anuppannÄ• kusalÄ• nuppÄ• danÄ• dÄ«naá¹ƒ kusalÄ• naÃ
__pubbabhÄ• gepi maggakkhaá¹‡epÄ«_ti yathÄ• pubbabhÄ• ge paá¹-hamajjhÄ• nÄ• divas
maggakkhaá¹‡epi. na hi ekopi ca maggasamÄ• dhi paá¹-hamajjhÄ• nasamÄ• dhiÄ• dinÄ• n
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ viya kiccavasena bhedÄ• bhÄ• vato. tenÄ• ha __ ``maggak
sammÄ• samÄ• dhiyevÄ• â€™â€™ _ti.

Ã±atvÄ• Ã±Ä• tabbÄ• ti sambandho. vuddhi nÄ• ma vepullaá¹ƒ bhiyyobhÄ• vo punappuna

``punappunaá¹ƒ janetÄ«â€™â€™ _ti. __abhinibbattetÄ«_ti abhivaá¸• á¸• haá¹ƒ pÄ• pento n
vivittabhÄ• vo. so hi vivecanÄ«yato viviccati, yaá¹ƒ viviccitvÄ• á¹-hitaá¹ƒ, tadubhayampi idh
vivittabhÄ• vasÄ• maÃ±Ã±ena ``vivittatÄ• â€™â€™ ti vuttaá¹ƒ. tesu purimo vivecanÄ«yato
viviccanakiriyÄ• ya samaá¹…gÄ« dhammasamÅ«ho tÄ• ya eva viviccanakiriyÄ• ya vasena
tato vivittasabhÄ• vatÄ• ya. tattha yasmiá¹ƒ dhammapuÃ±je sammÄ• diá¹-á¹-hi pavattati, ta
viviccamÄ• natÄ• ya vivekasaá¹…khÄ• taá¹ƒ nissÄ• yeva pavattati, itaraá¹ƒ pana
taá¹ƒninnatÄ• taá¹ƒÄ• rammaá¹‡atÄ• hÄ«ti vuttaá¹ƒ __ ``vivekaá¹ƒ nissitaá¹ƒ, viveke vÄ• n

yathÄ• \Be I 191/ vÄ• vivekavasena pavattaá¹ƒ jhÄ• naá¹ƒ ``vivekajaâ€™â€™ nti vuttaá¹ƒ
pavattÄ• sammÄ• diá¹-á¹-hi \Ne I 167/ ``vivekanissitÄ• â€™â€™ ti daá¹-á¹-habbÄ• . nissay
vipassanÄ• maggÄ• naá¹ƒ vasena maggaphalÄ• naá¹ƒ veditabbo. asatipi tÄ• saá¹ƒ pubbÄ•
``paá¹-iccasamuppÄ• doâ€™â€™ ti ettha paccayÄ• naá¹ƒ samuppÄ• danaá¹ƒ viya abhinna
sambhavanti. tassa tadaá¹…ga-samucchedanissaraá¹‡avivekanissitataá¹ƒ vatvÄ• paá¹-ipp
avacanaá¹ƒ ariyamaggabhÄ• vanÄ• ya vuccamÄ• nattÄ• . bhÄ• vitamaggassa hi ye sacchik
kiccaá¹ƒ paá¹-ippassaddhiviveko. __ajjhÄ• sayato_ti ``nibbÄ• naá¹ƒ sacchikarissÄ• mÄ«â€™
mahantaajjhÄ• sayato. yadipi hi vipassanÄ• kkhaá¹‡e saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ cittaá
Ä• dÄ«navaá¹ƒ suá¹-á¹-hu, disvÄ• tappaá¹-ipakkhe nibbÄ• ne ninnatÄ• ya ajjhÄ• sayato nis
hoti, uá¹‡hÄ• bhibhÅ«tassa puggalassa sÄ«taninnacittatÄ• viya. keci pana ``yathÄ• sabhÄ
ajjhÄ• sayato nissaraá¹‡avivekanissitatÄ• , evaá¹ƒ paá¹-ippassaddhivivekanissitatÄ• pi siyÄ
yadaggena hi nibbÄ• naninnatÄ• siyÄ• , tadaggena phalaninnatÄ• pi siyÄ• ``kudÄ• ssu nÄ
upasampajja vihareyyaâ€™â€™ nti ajjhÄ• sayasampattiyÄ• bhÄ• vato. yasmÄ• pahÄ• nav
idhÄ• dhippetavivekena atthato nibbisiá¹-á¹-ho, tasmÄ• vuttaá¹ƒ __esa nayo virÄ• ganissitÄ
``vivekatthÄ• eva hi virÄ• gÄ• dayoâ€™â€™ ti.

vossaggasaddo pariccÄ• gattho pakkhandanattho cÄ• ti vossaggassa duvidhatÄ• vuttÄ• .
vissaá¹-á¹-habhÄ• vena nirÄ• saá¹…kapavatti ca, tasmÄ• vipassanÄ• kkhaá¹‡e tadaá¹…ga
samucchedavasena paá¹-ipakkhassa pahÄ• naá¹ƒ vossaggo, tathÄ• vipassanÄ• kkhaá¹‡e
maggakkhaá¹‡e Ä• rammaá¹‡akaraá¹‡ena vissaá¹-á¹-hasabhÄ• vatÄ• vossaggoti veditabb
pariccÄ• gavossaggoâ€™â€™ _tiÄ• di. __ayaá¹ƒ sammÄ• diá¹-á¹-hÄ«_ti ayaá¹ƒ missakava
__yathÄ• vuttena pakÄ• renÄ• _ti tadaá¹…gappahÄ• nasamucchedappahÄ• napakÄ• rena
taá¹ƒninnatadÄ• rammaá¹‡akaraá¹‡appakÄ• rena ca.

pubbe vossaggavacanasseva atthassa vuttattÄ• Ä• ha __ ``sakalena vacanenÄ• â€™â€™
vipassanÄ• kkhaá¹‡e, __pariá¹‡ataá¹ƒ_ maggakkhaá¹‡e. pariá¹‡Ä• mo nÄ• ma idha paripÄ
``paripaccantaá¹ƒ paripakkaÃ±cÄ• â€™â€™ _ti. paripÄ• ko ca Ä• sevanalÄ• bhena laddhas
pariccajituá¹ƒ \Be I 192/ nibbÄ• naá¹ƒ pakkhandituá¹ƒ tikkhavisadabhÄ• vo. tenÄ• ha __ ``a
__esa nayo_ti yvÄ• yaá¹ƒ nayo ``vivekanissitaâ€™â€™ ntiÄ• dinÄ• sammÄ• diá¹-á¹-hiyaá¹
sammÄ• saá¹…kappÄ• dÄ«supi eseva nayo, evaá¹ƒ tattha netabbanti attho. __paá¹-iccÄ• t

__jÄ• tisabhÄ• vÄ• _ti jÄ• yanasabhÄ• vÄ• . __sakalo_ti anavaseso, sabboti attho. na koci
sambhavati. heá¹-á¹-hime magge uppanne \Ne I 168/ uparimo uppanno eva nÄ• ma anantar
__vavassaggatthe_ti vacasÄ• yatthe. __vaá¹‡á¹‡ayantÄ«_ti guá¹‡avaá¹‡á¹‡anavasena vitth

kalyÄ• á¹‡amittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamaaputtakasuttavaá¹‡á¹‡anÄ•

<130> diva-saddo divÄ• -saddo viya divasapariyÄ• yo, tasmÄ• visesanabhÄ• vena vuccan
atthavisesaá¹ƒ dÄ«petÄ«ti Ä• ha __ ``divasassa divÄ• â€™â€™ _tiÄ• di. saá¹ƒ vuccati dhan
sampati, dhanasÄ• miko, tassa hitÄ• vahattÄ• __sÄ• pateyya_nti Ä• ha __ ``sÄ• pateyyant
gehe katÄ• katabhaá¹‡á¸• assa atibahubhÄ• vato vimhayappatto rÄ• jÄ• __ ``ko pana vÄ•
__kÄ• á¸·alohaá¹ƒ_ nÄ• ma ayophalaá¹ƒ. kacchapÄ• dirÅ«pehipi sovaá¹‡á¹‡Ä• dÄ«ni á¹-ha
__sakuá¹‡á¸• akabhatta_nti sakuá¹‡á¸• ehi vÄ• sathusehi vÄ• pakkabhattaá¹ƒ. bilaá¹…gaá
dhaÃ±Ã±abilaá¹…gaá¹ƒ, Ä• ranÄ• lantipi vuccati, taá¹ƒ dutiyaá¹ƒ assÄ• ti __bilaá¹…gadutiy
nibbattattÄ• __kaÃ±jikaá¹ƒ_ nÄ• ma. tÄ«hi pakkhehi vatthakhaá¹‡á¸• ehi katanivÄ• sanaá¹
tenÄ• ha __ ``tÄ«á¹‡i ... pe ... nivÄ• sanaâ€™â€™ _nti.

asanto nÄ«co purisoti __asappuriso_ti Ä• ha __ ``lÄ• makapurisoâ€™â€™ _ti. kammassa
otaraá¹‡atÄ• ya phalaá¹ƒ aggaá¹ƒ nÄ• ma, uparibhÅ«migatattÄ• uddhaá¹ƒ aggaá¹ƒ assÄ•
dakkhiá¹‡a_nti dÄ• namÄ• ha. saggo nÄ• ma kÄ• mabhavÅ«papattibhavo, tassa nibbattana
_ti vuttaá¹ƒ. __tatrupapattijananato_ti tatra upapattiyÄ• jananato, uppÄ• danatoti attho.

setaá¹ƒ \Be I 193/ udakaá¹ƒ etissÄ• ti __setodakÄ• _. so yena bhÄ• vena yattha pÄ• kaá¹-a
taá¹ƒ dassetuá¹ƒ __ ``vÄ«cÄ«naá¹ƒ bhinnaá¹-á¹-hÄ• neâ€™â€™ _ti Ä• ha. sukhotaraá¹‡aá
kaddamÄ• didosavirahato ca __sundaratitthÄ• . taá¹ƒ apeyyamÄ• na_nti taá¹ƒ udakaá¹ƒ ke
aparibhuÃ±jiyamÄ• naá¹ƒ. __attanÄ• kattabbakiccakaro_ti attanÄ• kÄ• tabbakammasaá¹…
paribhogavasena ceva saá¹…gahetabbasaá¹…gaá¹‡hanavasena ca niyojakoti attho. __kus
kÄ• tabbapuÃ±Ã±akaro.

paá¹-hamaaputtakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyaaputtakasuttavaá¹‡á¹‡anÄ•

<131> __piá¹‡á¸• apÄ• tenÄ• _ti \Ne I 169/ sahayoge karaá¹‡avacanaá¹ƒ. paá¹-ipÄ• danaá
__ ``piá¹‡á¸• apÄ• tena saddhiá¹ƒ saá¹ƒyojesi, piá¹‡á¸• apÄ• taá¹ƒ adÄ• sÄ«ti atthoâ€™â€™
``paá¹‡Ä«tabhojanaá¹ƒ bhuÃ±jitvÄ• â€™â€™ ti vuttaá¹ƒ, pÄ• á¸·iyaá¹ƒ pana ``kaá¹‡Ä• jaka
bilaá¹…gadutiyaâ€™â€™ nti. taá¹ƒ taá¹ƒ pavattitaá¹ƒ yebhuyyavasena vuttanti daá¹-á¹-hab

seá¹-á¹-hissa kassaci samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• dethÄ• â€™â€™ ti vacana
paccekabuddhÄ• nÄ• ma attano guá¹‡Ä• nubhÄ• vehi loke pÄ• kaá¹-Ä• saÃ±jÄ• tÄ• eva
seá¹-á¹-hibhariyÄ• ya ``na yassa vÄ• tassa vÄ• â€™â€™ tiÄ• di cintitaá¹ƒ. tathÄ• hi tesaá
yebhuyyena paá¹‡Ä«tameva denti. __nÄ• sÄ• puá¹-aá¹ƒ pahari_ attano Ä• nubhÄ• vena. __
dhaÃ±Ã±aá¹ƒ mamassÄ• â€™â€™ ti __cittaá¹ƒ saá¹ƒyametuá¹ƒ_ sandhÄ• retuá¹ƒ __asak

vippaá¹-isÄ• ruppannÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``varametaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ``
piá¹‡á¸• apÄ• taá¹ƒ dehÄ«â€™â€™ ti vadato na ekÄ• ya eva javanavÄ«thiyÄ• vasena atth
Ä• dito pavattajavanavÄ• ropi atthi majjhe pavattajavanavÄ• ropi, taá¹ƒ sandhÄ• yÄ• ha __
``pubbapacchimacetanÄ• vasenÄ• â€™â€™ _ti. __ekÄ• cetanÄ• dve paá¹-isandhiyo na d
sÄ• ketapaÃ±havasena nicchayo veditabbo. cuddasannaá¹ƒ cetanÄ• naá¹ƒ pubbe puretara

parigayhatÄ«ti \Be I 194/ __pariggaho_ti Ä• ha __ ``pariggahitaá¹ƒ vatthuâ€™â€™ _nti. anv
jÄ«vantÄ«ti __anujÄ«vino. sabbameta_nti dhanadhaÃ±Ã±Ä• disabbaá¹ƒ etaá¹ƒ yathÄ• vutta
__nikkhippagÄ• mina_nti nikkhipitabbatÄ• gÄ• minaá¹ƒ. nikkhipitabbasabhÄ• vaá¹ƒ hotÄ«ti
``nikkhippasabhÄ• vaâ€™â€™ _nti. pahÄ• ya gamanÄ«yanti ayamettha atthoti Ä• ha __
``pariccajitabbasabhÄ• vamevÄ• â€™â€™ _ti.

dutiyaaputtakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. puggalasuttavaá¹‡á¹‡anÄ•

<132> ``nÄ«ce \Ne I 170/ kule paccÄ• jÄ• toâ€™â€™ tiÄ• di appakÄ• sanabhÄ• vena tama
yuttoti __tamo_ puggalo vuccati, taá¹ƒyogato puggalassa tabbohÄ• ro yathÄ• ``maccheraye
tasmÄ• __tamo_ti appakÄ• sanabhÄ• vena tamo tamabhÅ«to andhakÄ• ro viya jÄ• to, and
attho. vuttalakkhaá¹‡aá¹ƒ tamameva paramparato ayanaá¹ƒ gati niá¹-á¹-hÄ• etassÄ• ti __ta
tamaparÄ• yaá¹‡ataá¹ƒ vÄ• pattoti attho. Ã±Ä• yenapi tamaggahaá¹‡ena khandhatamova k
khandhatamoti ca sampattirahitÄ• khandhapavattiyeva daá¹-á¹-habbÄ• . ``ucce kule paccÄ
pakÄ• sanabhÄ• vena jotetÄ«ti __joti, _ tena jotinÄ• yuttotiÄ• di sabbaá¹ƒ tame vuttanayen
__itare dve_ti jotitamaparÄ• yaá¹‡o jotijotiparÄ• yaá¹‡oti itare dve puggale.

veá¹‡uvettÄ• dikehi peá¸·Ä• dikÄ• rakÄ• __vilÄ«vakÄ• rakÄ• _. migamacchÄ• dÄ«naá¹ƒ n
mÄ• gavikamacchabandhÄ• dayo. rathesu cammena hananakaraá¹‡ato __rathakÄ• rÄ• _ c

karÄ«sassa nÄ• maá¹ƒ, taá¹ƒ kusenti apanentÄ«ti __pukkusÄ• , _ pupphachaá¸• á¸• akÄ• .
__okoá¹-imako_ti \Be I 195/ Ä• rohÄ• bhÄ• vena heá¹-á¹-himakoá¹-iko, rassakÄ• yoti attho.
``lakuá¹‡á¸• akoâ€™â€™ _ti. laku viya ghaá¹-ikÄ• viya á¸• eti pavattatÄ«ti hi __lakuá¹‡á¸•
nimÄ«latÄ«ti __kÄ• á¹‡o_. taá¹ƒ panassa nimÄ«lanaá¹ƒ ekena akkhinÄ• dvÄ«hipi vÄ• ti Ä•
ubhayakkhikÄ• á¹‡o vÄ• â€™â€™ _ti. kuá¹‡anaá¹ƒ kuá¹‡o, hatthavekallaá¹ƒ, so etassa attl
vuccati pÄ• davikalo. heá¹-á¹-himakÄ• yasaá¹…khÄ• to sarÄ«rassa pakkho padeso hato as
__ ``pÄ«á¹-hasampÄ«â€™â€™ _ti. padÄ«pe padÄ«pane etabbaá¹ƒ netabbanti __padÄ«pe
telakapallÄ• diupakaraá¹‡aá¹ƒ. __vutta_nti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ.

__Ä• gamanavipattÄ«_ti Ä• gamanaá¹-á¹-hÄ• navasena vipatti Ä• gamo etthÄ• ti katvÄ• .
__pubbuppannapaccayavipattÄ«_ti paá¹-hamuppannapaccayavasena vipatti. caá¹‡á¸• Ä• lÄ
mÄ• tÄ• pitaro paá¹-hamuppannapaccayÄ• , paá¹-hamuppattiyÄ• vÄ• paccayÄ• , tehevass
__pavattapaccayavipattÄ«_ti pavatte sukhapaccayavipatti. tÄ• dise nihÄ«nakule uppannopi
\Ne I 171/ siyÄ• , ayaá¹ƒ pana duggato durÅ«po hoti. __Ä• jÄ«vupÄ• yavipattÄ«_ti Ä• jÄ«va
sukhena hi jÄ«vikaá¹ƒ pavattetuá¹ƒ upÄ• yabhÅ«tÄ• hatthisippÄ• dayo imassa natthi,
pupphachaá¸• á¸• akasilÄ• koá¹-á¹-anÄ• dikammaá¹ƒ pana katvÄ• jÄ«vikaá¹ƒ pavatteti. ten
``kasiravuttikeâ€™â€™ _ti. __attabhÄ• vavipattÄ«_ti upadhivipatti. __dukkhakÄ• raá¹‡asam
kÄ• yikacetasikadukkhuppattiyÄ• paccayasamodhÄ• naá¹ƒ. __sukhakÄ• raá¹‡avipattÄ«_ti
__upabhogavipattÄ«_ti upabhogasukhassa vinÄ• so anupaladdhi. joti ceva jotiparÄ• yaá¹‡a

__dasahi akkosavatthÅ«hÄ«_ti lakkhaá¹‡avacanaá¹ƒ etaá¹ƒ yathÄ• ``yadi me byÄ• dhitÄ•
dÄ• tabbamidamosadhaâ€™â€™ nti, tasmÄ• dasahi akkosavatthÅ«hi, tattha vÄ• yena ken
__ekaggacitto_ti dÄ• naá¹ƒ dÄ• tuá¹ƒ apekkhitatÄ• ya samÄ• hitacitto.

puggalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ayyikÄ• suttavaá¹‡á¹‡anÄ•

<133> __jarÄ• jiá¹‡á¹‡Ä• _ti \Be I 196/ jarÄ• ya jiá¹‡á¹‡Ä• . tena pÄ• kaá¹-ajarÄ• ya mattha
__vayovuá¸• á¸• hÄ• _ti vayasÄ• vuá¸• á¸• hÄ• . tena pacchimavayassa osakkasampavatti
__jÄ• timahallikÄ• _ti jÄ• timahattagatÄ• . __cirakÄ• laá¹ƒ atikkantÄ• _ti dve tayo rÄ• japariv
vayo-saddo sÄ• dhÄ• raá¹‡avacanopi jiá¹‡á¹‡asaddasannidhÄ• nato osÄ• navayaá¹ƒ eva v
``pacchimavayaá¹ƒ sampattÄ• â€™â€™ _ti. __ayyikÄ• _ti mÄ• tÄ• mahiá¹ƒ sandhÄ• ya vad
__hatthiratana_nti Ä• ha ``satasahassagghanakenÄ• â€™â€™ tiÄ• di. __sabbÄ• ni tÄ• nÄ«
tehi saddhiá¹ƒ sattasantÄ• nassa pamÄ• á¹‡aá¹ƒ dassento __ ``tesu hÄ«â€™â€™ _tiÄ• dir
suviÃ±Ã±eyyameva.

ayyikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. issattasuttavaá¹‡á¹‡anÄ•

<135> __aá¹-á¹-huppattiko_ti ettha kÄ• assa aá¹-á¹-huppatti? titthiyÄ• naá¹ƒ bhagavato bh
alÄ• bhÄ• ya ayasÄ• ya parisakkanaá¹ƒ. taá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``bhagavato kirÄ•
yathÄ• taá¹ƒ sabbadisÄ• su yamakamahÄ• megho uá¹-á¹-hahitvÄ• mahÄ• oghaá¹ƒ viya sa
attabhÄ• ve vipÄ• kaá¹ƒ dassÄ• mÄ• â€™â€™ ti sampiá¹‡á¸• itÄ• viya lÄ• bhasakkÄ• ram
tato annapÄ• nayÄ• navatthamÄ• lÄ• gandhavilepanÄ• dihatthÄ• khattiyabrÄ• hmaá¹‡Ä• d
bhagavÄ• , kahaá¹ƒ \Ne I 172/ devadevo narÄ• sabho lokanÄ• thoâ€™â€™ ti bhagavantaá
sakaá¹-asatehipi paccaye Ä• haritvÄ• okÄ• saá¹ƒ alabhamÄ• nÄ• samantÄ• gÄ• vutappa
sakaá¹-adhuraá¹ƒ Ä• hacca tiá¹-á¹-hanti ceva anuvattanti ca andhakavindabrÄ• hmaá¹‡Ä• d
__khandhake_ (Vin I 282) tesu tesu suttesu ca Ä• gatanayena veditabbaá¹ƒ. yathÄ• ca bha
bhikkhusaá¹…ghassapi. vuttampi --- ``tena kho pana samayena bhagavÄ• sakkato hoti gar
apacito lÄ• bhÄ« cÄ«vara ... pe ... parikkhÄ• rÄ• naá¹ƒ, bhikkhusaá¹…ghopi khoâ€™â€™ ti
``yÄ• vatÄ• kho, cunda, etarahi \Be I 197/ saá¹…gho vÄ• gaá¹‡o vÄ• loke uppanno, nÄ• h
ekaá¹ƒ saá¹…ghampi ekaá¹ƒ gaá¹‡ampi samanupassÄ• mi evaá¹ƒ lÄ• bhaggayasaggappat
bhikkhusaá¹…ghoâ€™â€™ ti (DN III 176). __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. __nij
__na_nti kathaá¹ƒ.

__evaá¹ƒ pucchituá¹ƒ ayuttaá¹ƒ_ titthiyÄ• naá¹ƒ kathÄ• mahÄ• janasannipÄ• te niyyÄ• titÄ
dÄ• tabbaá¹ƒ, _ cittappasÄ• damattena dentepi hi puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati. __Ä• rocita
__bhagavÄ• _ti satthu Ä• mantanaá¹ƒ. __cittaá¹ƒ nÄ• ma_ yathÄ• paccayaá¹ƒ pavattamÄ•
... pasÄ«dati_ pasannassÄ• ti adhippÄ• yo. pubbe avisesato deyyadhammassa dÄ• tabbaá
pucchitaá¹ƒ, idÄ• ni tassa mahapphalabhÄ• vakaro dakkhiá¹‡eyyavisesoti Ä• ha __ ``aÃ±Ã±
pucchitaá¹ƒ, aÃ±Ã±aá¹ƒ pacchÄ• â€™â€™ _ti. __sallakkhehi etaá¹ƒ_. pacchimaá¹ƒ purime
adhippÄ• yo. pucchitassa nÄ• ma paÃ±hassa kathanaá¹ƒ mayhameva bhÄ• ro. __samupab
rÄ• sivasena sampiá¹‡á¸• itoti attho. tenÄ• ha __ ``rÄ• sibhÅ«toâ€™â€™ _ti. __asikkhito_ti
sattaá¹-á¹-hasaá¹ƒvaccharÄ• ni dhanusippena sikkhito. dhanusippaá¹ƒ sikkhitvÄ• pi koci kat
ayaá¹ƒ pana asikkhito na katahattho, poá¹…khÄ• nupoá¹…khabhÄ• voyeva byÄ• mamuá¹-á
__tiá¹‡apuÃ±jamattikÄ• puÃ±jÄ• dÄ«sÅ«_ti __Ä• di_-saddena __paá¹ƒsupuÃ±javÄ• lukapu
saá¹…gaá¹‡hÄ• ti. __akataparicayo_ti tesaá¹ƒ santikÄ• vijjhanaá¹-á¹-hena akataparicayo.
rÄ• jarÄ• jamahÄ• mattÄ• dike upecca asanaá¹ƒ upÄ• sanaá¹ƒ, na kataá¹ƒ upÄ• sanaá¹ƒ e
asikkhitatÄ• dinÄ• bhÄ«rubhÄ• vena vÄ• kÄ• yassa chambhanaá¹ƒ saá¹…kampanaá¹ƒ utt
Ä• ha __ ``pavedhitakÄ• yoâ€™â€™ _ti.

dakkhiá¹‡eyyatÄ• ya adhippetattÄ• __ ``arahattamaggena kÄ• macchando pahÄ«no hotÄ«
accantappahÄ• nassa icchitattÄ• __tatiyeneva kukkuccaá¹ƒ pahÄ«naá¹ƒ hoti_ paá¹-ighasa

ayanti __asekkhaá¹ƒ, _ sÄ«lakkhandho. tayidaá¹ƒ na aggaphalaá¹ƒ sÄ«lameva adhippetaá
asekkhasantÄ• ne pavattaá¹ƒ sÄ«laá¹ƒ, lokuttaro eva na adhippeto sikkhÄ• ya jÄ• tattÄ• , e
vimuttikkhandhopÄ«ti \Ne I 173/. sekkhassa esoti vÄ• , apariyositasikkhattÄ• sayameva sik
catÅ«su maggesu \Be I 198/ heá¹-á¹-himesu ca tÄ«su phalesu sÄ«lakkhandho. upari sikkhit
__asekkho_. vuá¸• á¸• hippatto sekkhoti __asekkho_. aggaphalabhÅ«to sÄ«lakkhandho vuc
pana vipassakassa sÄ«lassa adhippetattÄ• tathÄ• attho vutto. __sabbatthÄ• _ti __ ``asekk
ettha ca yathÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• missakÄ• adhippetÄ• , evaá¹ƒ vim
tadaá¹…gavimuttiÄ• dayopi veditabbÄ• , na paá¹-ippassaddhivimutti eva.

yena sippena issÄ• so hoti, taá¹ƒ __issatta_nti Ä• ha __ ``ususippaâ€™â€™ _nti. yassÄ• v
sarÄ«raá¹ƒ saÃ±jÄ• tathÄ• maá¹ƒ hoti, taá¹ƒ balapaccayaá¹ƒ sandhÄ• yÄ• ha __ ``balaá¹ƒ
_ti. samappavattito hi visamappavattinivÄ• rakadhÄ• tu balaá¹ƒ nÄ• ma, tena tato aÃ±Ã±aá
natthi.

yasmÄ• arahÄ• eva ekantato sorato, tassa bhÄ• vo __soracca_nti Ä• ha __ ``soraccanti a
dve_ti khanti soraccanti ete dve dhammÄ• . pÄ• nÄ«yaá¹ƒ pivanti etthÄ• ti __papÄ• , _ yo k
kiÃ±ci pÄ• nÄ«yaá¹-á¹-hÄ• nanti Ä• ha __ ``caturassapokkharaá¹‡Ä«Ä• dÄ«nÄ«â€™â€™ _
atikkamanti etehÄ«ti __saá¹…kamanÄ• ni, _ setuÄ• dÄ«ni. setukaraá¹‡ayuttaá¹-á¹-hÄ• ne s
caá¹…kamanakaraá¹‡ayuttaá¹-á¹-hÄ• ne caá¹…kamanaá¹ƒ, maggakaraá¹‡ayuttaá¹-á¹-hÄ•
ayamettha adhippÄ• yo. tenÄ• ha __ ``paá¹‡á¹‡Ä• sÄ• â€™â€™ _tiÄ• di.

__bhikkhÄ• cÄ• ravatta_nti ariyÄ• naá¹ƒ hitaá¹ƒ vattapaá¹-ipattiá¹ƒ. __dentopÄ«_ti __pi_-sa
akhÄ«á¹‡Ä• savassa dentopÄ«ti imamatthaá¹ƒ dasseti yassa kassacipi dentenapi kammaph
vippasannacitteneva dÄ• tabbattÄ• . __thanaya_nti idaá¹ƒ tassa mahÄ• meghabhÄ• vadass
vassati, so gajjanto vijjummÄ• laá¹ƒ vissajjento pavassati. __abhisaá¹…kharitvÄ• samodhÄ
khÄ• danÄ«yassa vividhajÄ• tiyÄ• ni sampiá¹‡á¸• etvÄ• . tenÄ• ha __ ``rÄ• siá¹ƒ katvÄ• â€

__pakiraá¹‡aá¹ƒ_ nÄ• ma vikiraá¹‡ampi hoti anekatthattÄ• dhÄ• tÅ«nanti Ä• ha __ ``vikirat
__pakiranto viya vÄ• dÄ• naá¹ƒ detÄ«_ti iminÄ• guá¹‡akhettameva apariyesitvÄ• karuá¹‡
pavattetÄ«ti dasseti. tena ``pakiretÄ«â€™â€™ ti \Be I 199/ vadantena bhagavatÄ• aá¹-á¹-h
Ä• gatatitthiyavÄ• dena appaá¹-isedhitatÄ• pi dÄ«pitÄ• hoti. __puÃ±Ã±adhÄ• rÄ• _ti puÃ±Ã
puÃ±Ã±Ä• bhisandÄ• . __sinehayantÄ«_ti thÅ«ladhÄ• renapi sinehena siniddhaá¹ƒ karontÄ
allabhÄ• vaá¹ƒ pÄ• payantÄ«. yathÄ• yaá¹ƒ puÃ±Ã±adhÄ• rÄ• \Ne I 174/ dÄ• tÄ• raá¹ƒ ant
abhisandeti, evaá¹ƒ paá¹-iggÄ• hakÄ• nampi anto sineheti pÅ«reti abhisandeti. tenevÄ• ha
bhajanti naá¹ƒ bahÅ«â€™â€™ tiÄ• di (AN b V 34) evaá¹ƒ santepi ``dÄ• tÄ• raá¹ƒ abhivassa
aá¹-á¹-hakathÄ• yaá¹ƒ dÄ• yakavaseneva __ ``sinehetÄ«â€™â€™ _ti vuttaá¹ƒ, yasmÄ• vÄ
sinehuppatti Ä• misanissitÄ• ti dÄ• yakavaseneva vuttaá¹ƒ.

issattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pabbatÅ«pamasuttavaá¹‡á¹‡anÄ•

<136> __khattiyÄ• _ti abhisekappattÄ• . issariyamado __kÄ• magedho_. pathavimaá¹‡á¸• taá¹ƒnivÄ• sinaá¹ƒ anuyantatÄ• ti sabbamidaá¹ƒ yathicchitassa rÄ• jakiccassa sukhena san kÄ• raá¹‡akittanaá¹ƒ. yÄ• dise rÄ• jakicce ussukkaá¹ƒ Ä• panno, taá¹ƒ vitthÄ• rato dassetua _tiÄ• di vuttaá¹ƒ. __antaragamanÄ• nÄ«_ti tiá¹‡á¹‡aá¹ƒ nirantaragamanÄ• naá¹ƒ antaranta cintayiá¹ƒsÅ«_ti eko antarabhogiko rÄ• jÄ• parÄ• dhiko paÃ±casatamanussaparivÄ• ro cori sandhÄ• ya vuttaá¹ƒ.

``ayuttaá¹ƒ te kataâ€™â€™ nti sacÄ• haá¹ƒ vakkhÄ• mÄ«ti yojanÄ• . __dhuravihÄ• re_ti ra nagarassa dhurabhÅ«te vihÄ• re. __santhambhitu_nti vissÄ• sabhÄ• vena upaá¹-á¹-hÄ• tuá saddhÄ• ya ayitabbo, saddheyyoti attho. tenÄ• ha __ ``saddhÄ• tabboâ€™â€™ _ti. __pacc __abbhasamaá¹ƒ_ puthulabhÄ• vena. __nippothento_ti nimmaddento. __saá¹‡hakaraá¹‡Ä« __pisanto_ nisadapoto viya pisanto.

__dhammacariyÄ• _tiÄ• dittampi sÄ«saá¹ƒ celaÃ±ca ajjhupekkhitvÄ• sammÄ• paá¹-ipatti e paraloke patiá¹-á¹-hÄ• bhÄ• vato. __Ä• cikkhÄ• mÄ«_ti kathemi, kathento ca yathÄ• tamatt jÄ• nÄ• ti, evaá¹ƒ jÄ• nÄ• pemÄ«ti \Be I 200/. __nipphatti_ yuddhena kÄ• tabbaatthasiddhi. yathÄ• dhippetaá¹ƒ cittaá¹ƒ etenÄ• ti __visayo, _ samatthabhÄ• vo. __mantasampannÄ• _ti __mahÄ• amaccÄ• _ti mahosadhÄ• disadisÄ• nÄ«tisatthachekÄ• amaccapurisÄ• . __upal virodhatthaá¹ƒ saá¹…gaá¹‡hituá¹ƒ.

__dveyeva pabbatÄ• _ti pabbatasadisÄ• dveyeva gahitÄ• . __rÄ• jovÄ• de_ti rÄ• jovÄ• da tattantiyÄ• \Ne I 175/ anurÅ«patthaá¹ƒ. __vilumpamÄ• nÄ• _ti __iti_-saddo Ä• diattho. __vi bhogaparihÄ• nÄ• divinÄ• so. __hatthiyuddhÄ• dÄ«hi jarÄ• maraá¹‡aá¹ƒ jinituá¹ƒ na sakkÄ yena pana jinituá¹ƒ sakkÄ• , taá¹ƒ dassento bhagavÄ• __ ``buddhe ... pe ... nivesayeâ€™â ratanattaye hi saddhÄ•  niviá¹-á¹-hÄ•  mÅ«lajÄ• tÄ•  patiá¹-á¹-hitÄ•  ekantato jarÄ• maraá¹‡ __ ``tasmÄ• saddhaâ€™â€™ _nti.

pabbatÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

kosalasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. mÄ• rasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. tapokammasuttavaá¹‡á¹‡anÄ•

<137> uruvelÄ• ya \Ne I 176/ \Be I 201/ samÄ«pe gÄ• mo uruvelagÄ• mo, taá¹ƒ __uruvelag
sammadeva sabbadhamme bujjhatÄ«ti abhisambodhi, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tena
__abhisambuddho_ti vuccati. tassa paÃ±cacattÄ• lÄ«sÄ• ya vassesu Ä• dito pannarasa vas
pana sattÄ• habbhantarameva adhippetanti Ä• ha __ ``abhisambuddho hutvÄ• antosattÄ• l
asukhabhÄ• vena aÃ±Ã±ehi kÄ• tuá¹ƒ asakkuá¹‡eyyattÄ• dukkaraá¹ƒ karotÄ«ti dukkarakÄ
itthiliá¹…gavasena __dukkarakÄ• rikÄ• _. tÄ• ya mutto vatamhÄ«ti cintesi. yadi evaá¹ƒ kasm
chabbassÄ• ni samanuyuÃ±jati? kammapÄ«á¸·itavasena. vuttaÃ±hetaá¹ƒ __apadÄ• ne_ (A

``avacÄ• haá¹ƒ jotipÄ• lo, sugataá¹ƒ kassapaá¹ƒ tadÄ• .

kuto nu bodhi muá¹‡á¸• assa, bodhi paramadullabhÄ• ||

``tena kammavipÄ• kena, acariá¹ƒ dukkaraá¹ƒ bahuá¹ƒ.

chabbassÄ• nuruvelÄ• yaá¹ƒ, tato bodhimapÄ• puá¹‡iá¹ƒ ||

``nÄ• haá¹ƒ etena maggena, pÄ• puá¹‡iá¹ƒ bodhimuttamaá¹ƒ.

kummaggena gavesissaá¹ƒ, pubbakammena vÄ• ritoâ€™â€™ ti ||

__mÄ• retÄ«_ti vibÄ• dheti. vipattiÄ• disaá¹ƒyojanaÃ±hi sÄ• dhÅ«naá¹ƒ paramatthato mara
saccapaá¹-ivedhamÄ• raá¹‡attÄ• , pÄ• patarattÄ• pÄ• patamoti __pÄ• pimÄ• _. sÄ• cassa
pÄ• pavuttitÄ• yÄ• ti Ä• ha __ ``pÄ• pe_ \Ne I 177/ __niyuttoâ€™â€™ _ti. __adhipatÄ«_ti kA
appahÄ«nakÄ• marÄ• ge attano vase vattetÄ«ti __vasavattÄ«_. tesaá¹ƒyeva kusalakammÄ
__antako_. vaá¹-á¹-adukkhato aparimuttapaccayattÄ• __namuci_. mattÄ• naá¹ƒ pamattÄ• l
__pamattabandhu_.

__tapokammÄ• _ti \Be I 202/ attakilamathÄ• nuyogato. __aparaddho_ti virajjhasi. ``aparÄ•
soyeva attho. kÄ• yakilamathaá¹ƒ anuyuÃ±janto yebhuyyena amaratthÄ• ya anuyuÃ±jati, so
anuyuÃ±jiyamÄ• no devatthÄ• ya siyÄ• ti Ä• ha __ ``amarabhÄ• vatthÄ• yÄ• â€™â€™ _ti. _
attaparitÄ• panaá¹ƒ. __atthÄ• vahaá¹ƒ na bhavati_ bodhiyÄ• anupÄ• yattÄ• . __kiÃ±cassÄ•

__phiyÄ• rittaá¹ƒva dhammanÄ«_ti dhammaá¹ƒ vuccati vaá¹‡á¹‡u, so idha ``dhammaâ€™â
vaá¹‡á¹‡upadeseti attho. tenÄ• ha ``araÃ±Ã±eâ€™â€™ ti. ubhosu passesu phiyÄ• hi __Ä•
__uppÄ«á¸·eyya ca_.

__sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• gahitÄ• _ maggasÄ«lassa adhippetattÄ• . samÄ• c
__sammÄ• vÄ• yÄ• masatisamÄ• dhayo gahitÄ• _ upakÄ• rabhÄ• vato. __paÃ±Ã±Ä• yÄ• _
etenÄ• ti __bodho_. maggoti Ä• ha __ ``bodhÄ• yÄ• ti maggatthÄ• yÄ• â€™â€™ _ti. kathaâ
bhÄ• vetÄ«ti Ä• ha __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di. tena yathÄ• yÄ• gupacanÄ• rambho
maggabhÄ• vanÄ• rambho maggÄ• dhigamatthÄ• yÄ• ti dasseti. Ä• rambhoti ca ariyamagg
daá¹-á¹-habbaá¹ƒ. keci pana ``magganti ariyamaggaá¹ƒ, bodhÄ• yÄ• ti arahattasambodhÄ•
`pattosmi paramasuddhiâ€™ nti idampi vacanaá¹ƒ samatthitaâ€™â€™ nti vadanti, apare pa
``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asambodhÄ• yÄ• ti. so hi sabbasmÄ• pi bodhito uttaritaroâ€™â
nibbisevanabhÄ• vaá¹ƒ pÄ• pito. tenÄ• ha __ ``parÄ• jitoâ€™â€™ _ti.

tapokammasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. hatthirÄ• javaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<138> __andhabhÄ• vakÄ• rake_ti pacurajanassa cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡e
__mahÄ• tame_ti mahati tamasi. __pÄ• sÄ• á¹‡aphalake mahÄ• cÄ«varaá¹ƒ sÄ«se á¹-hape
apassÄ• ya nisinnoti dasseti \Be I 203/. __padhÄ• na_nti bhÄ• vanaá¹ƒ. __pariggaá¹‡hamÄ
avissajjento, bhÄ• vanaá¹ƒ anuyuÃ±janto anupubbasamÄ• pattiyo phalasamÄ• pattiÃ±ca m
__ ``nanu cÄ• â€™â€™ _tiÄ• di. __ariá¹-á¹-hako_ti ariá¹-á¹-hakavaá¹‡á¹‡o. tenÄ• ha __ ``k

__dÄ«ghamaddhÄ• na_nti \Ne I 178/ cirataraá¹ƒ kÄ• laá¹ƒ. __saá¹ƒsara_nti Ä• sÄ• danÄ• c
alaá¹ƒ tuyhaá¹ƒ etena nippayojananti adhippÄ• yo. na hi tena mÄ• rassa kÄ• ci atthasiddhÄ

hatthirÄ• javaá¹‡á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. subhasuttavaá¹‡á¹‡anÄ•

<139> __susaá¹ƒvutÄ• _ti maggasaá¹ƒvarena suá¹-á¹-hu saá¹ƒvutÄ• . __supihitÄ• _ti suá¹
__vasÄ• nugÄ• _ti kÄ• yÄ• didvÄ• ravasÄ• nugÄ• vasavattino na honti. __baddhacarÄ• _ti

subhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamamÄ• rapÄ• sasuttavaá¹‡á¹‡anÄ•

<140> __upÄ• yamanasikÄ• renÄ• _ti aniccÄ• dÄ«su aniccÄ• dito manasikaraá¹‡ena. __u
anuppannÄ• kusalÄ• naá¹ƒ anuppÄ• danÄ• ya vidhinÄ• pavattavÄ«riyena. __kÄ• raá¹‡avÄ
anuppannÄ• nuppÄ• danÄ• diatthassa kÄ• raá¹‡abhÅ«tena vÄ«riyena. anuppannapÄ• pak
vÄ«riyÄ• ni yadatthaá¹ƒ honti, taá¹ƒ atthaá¹ƒ sÄ• dhentiyevÄ• ti etassa atthassa dÄ«pako _
yonisosammÄ• saddena hi upÄ• yakÄ• raá¹‡atthadÄ«pakataá¹ƒ sandhÄ• ya __ ``upÄ• yav
kÄ• raá¹‡avÄ«riyenÄ• â€™â€™ _ti vuttaá¹ƒ. __arahattaphalavimutti_ ukkaá¹-á¹-haniddese
bhikkhaveâ€™â€™ tiÄ• dikaá¹ƒ bhagavato vacanaá¹ƒ sutvÄ• vuttaá¹ƒ __ ``arahattaá¹ƒ pa
_tiÄ• di.

__kilesapÄ• senÄ• _ti \Be I 204/ kilesamÄ• rassa upÄ• yabhÅ«tena. kilesamÄ• ro hi satte k
nibandhati, na pana sayameva. tenÄ• ha __ ``ye dibbÄ• kÄ• maguá¹‡asaá¹…khÄ• tÄ• â€™
kilesamÄ• rassa bandhanaá¹-á¹-hÄ• ne, bhavacÄ• raketi attho. __na me samaá¹‡a mokkha
``anuttarÄ• vimutti anuppattÄ• , vimuttÄ• sabbapÄ• sehÄ«â€™â€™ ti ca bhagavato vacan
saddahantopi vÄ• ``evamayaá¹ƒ paresaá¹ƒ sattÄ• naá¹ƒ mokkhÄ• ya ussÄ• haá¹ƒ na kare
á¹-hatvÄ• vadati.

paá¹-hamamÄ• rapÄ• sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyamÄ• rapÄ• sasuttavaá¹‡á¹‡anÄ•

<141> __anupubbagamanacÄ• rika_nti \Ne I 179/ gÄ• manigamarÄ• jadhÄ• nÄ«su anukka
cÄ• rikaá¹ƒ. __evaá¹ƒ hi gatesÅ«_ti evaá¹ƒ tumhesu bahÅ«su ekajjhaá¹ƒ gatesu.

Ä• dimhi kalyÄ• á¹‡aá¹ƒ etassÄ• ti __Ä• dikalyÄ• á¹‡aá¹ƒ, _ tathÄ• sesesu. __sÄ• sanassa
tassa __samathÄ• dayo majjhaá¹ƒ_ sÄ• sanasampattiyÄ• vemajjhabhÄ• vato. __phalanibb
tadadhigamato uttari karaá¹‡Ä«yÄ• bhÄ• vato. sÄ• sane sammÄ• paá¹-ipatti nÄ• ma paÃ±Ã
samÄ• dhi ca mÅ«lanti Ä• ha __ ``sÄ«lasamÄ• dhayo vÄ• Ä• dÄ«â€™â€™ _ti. yasmÄ• pa
duvidhÄ• , tasmÄ• tadubhayaá¹ƒ gaá¹‡hanto __ ``vipassanÄ• maggÄ• majjhaâ€™â€™ _n
phalakiccaá¹ƒ, nibbÄ• nasacchikiriyÄ• pana sammÄ• paá¹-ipattiyÄ• pariyosÄ• naá¹ƒ tato p
Ä• ha __ ``phalanibbÄ• nÄ• ni pariyosÄ• naâ€™â€™ _nti. phalaggahaá¹‡ena hi saupÄ• dis
itarena itaraá¹ƒ, tadubhayavasena paá¹-ipattiyÄ• osÄ• nanti Ä• ha __ ``phalanibbÄ• nÄ• ni
``tasmÄ• tiha tvaá¹ƒ, bhikkhu, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ•
sÄ«laÃ±ca suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 369) vacanato sÄ«ladiá
matthakabhÅ«tÄ• vipassanÄ• , tadadhiá¹-á¹-hÄ• nÄ• sÄ«lasamÄ• dhÄ«ti ime \Be I 205/ ta
__ ``sÄ«lasamÄ• dhivipassanÄ• vÄ• Ä• dÄ«â€™â€™ _ti. sesaá¹ƒ vuttanayameva.

kiÃ±cÄ• pi avayavavinimutto samudÄ• yo natthi, yesu pana avayavesu samudÄ• yarÅ«pena
samaÃ±Ã±Ä• , taá¹ƒ tato bhinnaá¹ƒ viya katvÄ• dassento __ ``catuppadikagÄ• thÄ• ya tÄ•

_tiÄ• dimÄ• ha. paÃ±capadachappadÄ• naá¹ƒ gÄ• thÄ• naá¹ƒ Ä• dipariyosÄ• naggahaá¹‡e
vÄ• majjhanti avuttasiddhamevÄ• ti na vuttaá¹ƒ. __ekÄ• nusandhikasuttassÄ• _ti idaá¹ƒ ba
yathÄ• nusandhinÄ• ekÄ• nusandhikaá¹ƒ suttaá¹ƒ sandhÄ• ya vuttaá¹ƒ, itarassa pana teye
desetabbadhammavibhÄ• gena Ä• dimajjhapariyosÄ• nabhÄ• gÄ• labbhanti. __nidÄ• na_n
kÄ• ladesakaparisÄ• di-apadisanalakkhaá¹‡Ä• diko attho. __idamavocÄ• _ti __iti_-saddo Ä•
tadavasesanigamanapÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti. __anekÄ• nusandhÄ«kassa_ saha nidÄ
saha nigamanena pacchimo pariyosÄ• naá¹ƒ, itarena majjhimantiÄ• dimajjhapariyosÄ• nÄ•

__sÄ• tthaka_nti atthasampattiyÄ• sÄ• tthakaá¹ƒ katvÄ• . __sabyaÃ±jana_nti byaÃ±janasa
sampatti ca nÄ• ma paripuá¹‡á¹‡abyaÃ±janatÄ• ti Ä• ha __ ``byaÃ±janehi ... pe ... desetÄ•
__sakalaparipuá¹‡á¹‡a_nti \Ne I 180/ sabbaso paripuá¹‡á¹‡aá¹ƒ sÄ«lÄ• dipaÃ±cadhammak
__nirupakkilesaá¹ƒ_ diá¹-á¹-himÄ• nÄ• diupakkilesÄ• bhÄ• vato. avisesato tisso sikkhÄ• sa
__dhammo_ti pana brahmacariyaá¹ƒ vÄ• sandhÄ• ya vuttaá¹ƒ ``katamesÄ• naá¹ƒ kho, bha
bhagavantÄ• naá¹ƒ brahmacariyaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ ahosÄ«â€™â€™ tiÄ• dÄ«su (Vin III
__dukÅ«lasÄ• á¹‡iyÄ• paá¹-icchannÄ• viya, _ na tu pÄ• kÄ• raselÄ• dipaá¹-icchannÄ• viy
sakalakilesÄ• naá¹ƒ pahÄ• nÄ• nubhÄ• vaá¹ƒ vadati. __alÄ• bhaparihÄ• niyÄ• , _ na laddha
__aá¸• á¸• huá¸• á¸• hÄ• nÄ«_ti paÃ±casatÄ• dhikÄ• ni tÄ«á¹‡i pÄ• á¹-ihÄ• riyasahassÄ• n

dutiyamÄ• rapÄ• sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sappasuttavaá¹‡á¹‡anÄ•

<142> __surÄ• kÄ• rakÄ• na_nti \Be I 206/ piá¹-á¹-hasurÄ• yojanakÄ• naá¹ƒ. kosalÄ• naá¹
kosalarÄ• jassa ayanti __kosalikÄ• . paribhogapÄ• tÄ«_ti bhattaparibhojanatthÄ• ya pÄ• ti p
__kammÄ• ruddhanapaá¹‡Ä• á¸·iyÄ• _ti kammÄ• ruddhanapaá¹‡Ä• á¸·imukhe. __dhamam
pana yasmÄ• bhastavÄ• tehi pÅ«ritaá¹ƒ nÄ• ma hoti, tasmÄ• __ ``bhastavÄ• tena pÅ«riya
vuttaá¹ƒ. __niyÄ• mabhÅ«miya_nti bhagavato paá¹-isallÄ• naá¹-á¹-hÄ• ne __saÃ±carantaá¹
maá¹ƒsacakkhunÄ• va __disvÄ• _. tenÄ• ha ``vijjulatÄ• lokenÄ• â€™â€™ ti.

__seyyatthÄ• yÄ• _ti seyyÄ• nisaá¹ƒsÄ• ya. tenÄ• ha __ ``á¹-hassÄ• mÄ«â€™â€™ _tiÄ• d
attabhÄ• vena saá¹ƒyato. tenÄ• ha __ ``saá¹ƒyatattabhÄ• voâ€™â€™ _ti. __taá¹ƒsaá¹‡á¹-h
hatthapÄ• dakukkuccarahite buddhamunismiá¹ƒ avaá¹-á¹-hitassa. __vossajja careyya tattha
taá¹ƒ byÄ• karamÄ• no vibhiá¹ƒsitÄ• buddhÄ• naá¹ƒ kiá¹ƒ karissati bhayÄ• bhÄ• vato? kev
anaá¹-á¹-havalikaá¹ƒ uppÄ«á¸·ento viya tvameva Ä• yÄ• saá¹ƒ Ä• pajjissasÄ«ti mÄ• raá¹ƒ s

__bheravÄ• _ti avÄ«tarÄ• gÄ• naá¹ƒ bhayajanakÄ• . __tatthÄ• _ti taá¹ƒnimittaá¹ƒ. __phaley
__sattisalla_nti sattisaá¹…khÄ• taá¹ƒ puthusallaá¹ƒ. __urasmiá¹ƒ cÄ• rayeyyu_nti phÄ• suá
á¹-hapeyyuá¹ƒ uggireyyuá¹ƒ. __khandhupadhÄ«sÅ«_ti khandhasaá¹…khÄ• tesu upadhÄ«s

nÄ• mÄ• _ti tato bhayanimittato attano tÄ• á¹‡aá¹ƒ karonti nÄ• ma.

sappasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. supatisuttavaá¹‡á¹‡anÄ•

<143> __utugÄ• hÄ• panatthaá¹ƒ_ \Ne I 181/ __dhovitvÄ• , _ na rajojallavikkhÄ• lanatthaá
``buddhÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. __dhotapÄ• dake gehe_ti dhotapÄ• dehi akkami
natthi_ dhammassÄ• mibhÄ• vato. __vattasÄ«se_ \Be I 207/ __á¹-hatvÄ• dhovanti_ aÃ±Ã±
diá¹-á¹-hÄ• nugatiÄ• pajjanatthaá¹ƒ. __soppapariggÄ• hakenÄ• _ti ettha __soppaá¹ƒ_ nÄ• n
pavattakiriyamayacittappavattirahitÄ• nirantarabhavaá¹…gasantatÄ«ti taá¹ƒ sabhÄ• vato pa
kÄ• laparicchedato pariggÄ• hakaá¹ƒ uparini ddesasatisampajaÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá
satisampajaÃ±Ã±enÄ• â€™â€™ _ti. keci pana ``niddÄ• soppanÄ• â€™â€™ ti vadanti, taá¹
hÄ«á¸·ento vadati.

__kiá¹ƒ nÅ«_ti etthaá¹ƒ __ki_nti hetunissakke paccattavacananti Ä• ha __ ``kasmÄ• nu su
__dubbhago_ vuccati nissiriko bhinnabhago, so pana matasadiso visaÃ±Ã±isadiso ca hotÄ«
visaÃ±Ã±Ä« viya cÄ• â€™â€™ _ti.

__Ä• dinÄ• _ti __Ä• di_-saddena ``bÄ• hirassa upÄ• dÄ• ya aá¹-á¹-hÄ• rasÄ• â€™â€™ tiÄ•
taá¹‡hÄ• koá¹-á¹-hÄ• saá¹ƒ saá¹…gaá¹‡hÄ• ti. __tattha tattha visattatÄ• yÄ• _ti tammiá¹ƒ ta
visesato Ä• sattabhÄ• vena. visassa dukkhanibbattakakammassa hetubhÄ• vato __visamÅ«
dukkhadukkhÄ• dibhÅ«tavedanÄ• mÅ«laá¹ƒ etassÄ• ti __visamÅ«lÄ• , _ taá¹‡hÄ• . tassa n
paribhogo, na amatassÄ• ti __visaparibhogatÄ• . katthaci netu_nti katthaci bhave sabbathÄ
__parikkhayÄ• _ti sabbaso khÄ«á¹‡attÄ• . __tuyhaá¹ƒ kiá¹ƒ etthÄ• _ti sabbupadhiparikkhay
paá¹-ipattiyaá¹ƒ tuyhaá¹ƒ kiá¹ƒ ujjhÄ• yanaá¹ƒ? kevalaá¹ƒ vighÄ• toyeva teti dasseti.

supatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nandatisuttavaá¹‡á¹‡anÄ•

<144> aá¹-á¹-hamaá¹ƒ uttÄ• natthameva.

nandatisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamaÄ• yusuttavaá¹‡á¹‡anÄ•

<145> __paá¹‡á¹‡Ä• saá¹ƒ_ \Ne I 182/ \Be I 208/ __vÄ• vassÄ• ni jÄ«vati_ vassasatato up

anuruddho. __saá¹-á¹-hi vÄ• vassÄ• ni_ seyyathÄ• pi thero bÄ• kulo. paá¹-iharitvÄ• pacca
sukhaá¹ƒ etassÄ• ti paccanÄ«kasÄ• to, tabbhÄ• vo __paccanÄ«kasÄ• tatÄ• , _ tÄ• ya. __a
paá¹-ivacanaá¹ƒ jÄ• namÄ• nova.

__na hÄ«á¸·eyya_ na jiguccheyya. __eva_nti so dÄ• rako viya kiÃ±ci acintento sappuriso ca
cittadukkhaá¹ƒ na hotÄ«ti adhippÄ• yo. __pajjalitasÄ«so viya careyyÄ• _ti yathÄ• pajjalitas
kiÃ±ci akatvÄ• tasseva vÅ«pasamÄ• ya vÄ• yameyya, evaá¹ƒ sappuriso Ä• yuá¹ƒ parittant
sabbasaá¹…khÄ• ragataá¹ƒ aniccaá¹ƒ, aniccattÄ• eva dukkhaá¹ƒ, anattÄ• ti vipassanampi
ussukkÄ• pentopi saá¹…khÄ• ravigamÄ• ya careyya paá¹-ipajjeyya.

paá¹-hamaÄ• yusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyaÄ• yusuttavaá¹‡á¹‡anÄ•

<146> __nemÄ«vÄ• _ti nemisÄ«sena cakkaá¹ƒ vadati. __kubbaraá¹ƒ anupariyÄ• yatÄ«_ti
tathÄ• bhÅ«to pana so taá¹ƒ ajahantovÄ• ti Ä• ha __ ``na vijahatÄ«â€™â€™ _ti. __Ä• yu a
maccÄ• naá¹ƒ Ä• yu gatampi paccÄ• gacchatÄ«ti bhagavato paá¹-Ä• á¹‡i hutvÄ• vadati, bh
abhibhavitvÄ• ``accayanti ahorattÄ• â€™â€™ tiÄ• dinÄ• Ä• yuno accayagamanamaraá¹‡a

dutiyaÄ• yusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. pÄ• sÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

<147> __pavijjhÄ«_ti \Ne I 183/ \Be I 209/ pabbataá¹ƒ sabbato pavattento tato tato nissajji.
sabbabhÄ• gavantaá¹ƒ, nissesanti attho.

pÄ• sÄ• á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kiá¹ƒnusÄ«hasuttavaá¹‡á¹‡anÄ•

<148> __vicakkhukammÄ• yÄ• _ti vicakkhubhÄ• vakÄ• matÄ• ya. yathÄ• sÄ• bhagavato
paÃ±Ã±Ä• cakkhunÄ• na passituá¹ƒ sakkoti, evaá¹ƒ kÄ• tuá¹ƒ kÄ• matÄ• ya. tenÄ• ha __
__vinÄ• setuá¹ƒ na sakkoti_ bheravÄ• rammaá¹‡e bhÄ• yanasseva abhÄ• vato. __dasabala
samannÄ• gatÄ• .

kiá¹ƒnusÄ«hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sakalikasuttavaá¹‡á¹‡anÄ•

<149> __mandabhÄ• venÄ• _ti jaá¸·abhÄ• vena __momÅ«habhÄ• venÄ• _ti mahÄ• mÅ«á
kabbakiriyÄ• pasutatÄ• divasena matto kabbaá¹ƒ katvÄ• . __kimidaá¹ƒ soppasevÄ• _ti idaá
kimatthaá¹ƒ, purisena nÄ• ma purisattakarena bhavitabbaá¹ƒ, na soppatiyeva. __atthaá¹ƒ s
paramatthaá¹ƒ nibbÄ• naá¹ƒ sammÄ• Ä• gantvÄ• adhigantvÄ• . __asaá¹…ga ... pe ... natt
siddhatthabhÄ• vato. __jagganto_ti jÄ• garanto puriso viya, __na bhÄ• yÄ• mi_ bhayahetÅ«
__nÄ• nutapanti_ sabbattha sabbadÄ• pi vissaá¹-á¹-habhÄ• vato, __mÄ• ma_nti mamaá¹ƒ.
dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ. __á¹-hitattÄ• _ti uddesaparipucchÄ• ya paricchijjattÄ• . __hÄ•

sakalikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. patirÅ«pasuttavaá¹‡á¹‡anÄ•

<150> anurujjhati \Ne I 184/ \Be I 210/ etenÄ• ti anurodho, rÄ• go. virujjhati etenÄ• ti virodh
tesu __anurodhavirodhesu_ tannimittaá¹ƒ __sajjati nÄ• ma_ saá¹…gaá¹ƒ karoti nÄ• ma, an
cettha sajjanaá¹ƒ. __yadaÃ±Ã±amanusÄ• satÄ«_ti yaá¹ƒ aÃ±Ã±esaá¹ƒ anusÄ• sanaá¹ƒ, ta
anukampanaá¹ƒ, tasmÄ• anukampake hitesake sammÄ• sambuddhe anurodhavirodhe Ä•
vadasÄ«ti.

patirÅ«pasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• nasasuttavaá¹‡á¹‡anÄ•

<151> __Ä• kÄ• se carante_ti paÃ±cÄ• bhiÃ±Ã±e sandhÄ• ya vadati. antalikkhe carantepi
__antalikkhacaro_. manasi jÄ• toti __mÄ• naso_. taá¹ƒ pana manasantÄ• nasampayuttatÄ•
``manasampayuttoâ€™â€™ _ti.

mÄ• nasasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pattasuttavaá¹‡á¹‡anÄ•

<152> paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ lakkhaá¹‡Ä• dÄ«ni ceva samudayaÃ±
ca gahetvÄ• sammÄ• tesaá¹ƒ lakkhaá¹‡Ä• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ hotÄ«ti Ä• ha __ ``paÃ

Ä• diyitvÄ• â€™â€™ _ti. ruppanavediyanasaÃ±jÄ• nanaabhisaá¹…kharaá¹‡avijÄ• nanÄ• ni
sabhÄ• valakkhaá¹‡Ä• ni. Ä• di_-saddena rasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• ni c
saá¹…gaá¹‡hÄ• ti. __dassetÄ«_ti paccakkhato dasseti, hatthÄ• malakaá¹ƒ viya pÄ• kaá¹-e
vibhÄ• veti. __gaá¹‡hÄ• petÄ«_ti te dhamme manasÄ• anupekkhite diá¹-á¹-hiyÄ• suppaá¹
uggaá¹‡hÄ• peti. __samÄ• dÄ• namhÄ«_ti tattha atthassa sammadeva Ä• diyane khandhÄ
aÃ±Ã±adhammavasena samÄ• diyane. __paá¹-ividdhaguá¹‡enÄ• _ti tÄ• ya desanÄ• ya, ta
paccattapurisakÄ• rena ca tesaá¹ƒ paá¹-ividdhaguá¹‡ena \Be I 211/. __jotÄ• petÄ«_ti tesaá
assaddhiyÄ• dikilesamalavidhamanena pabhassaraá¹ƒ karoti. __aá¹-á¹-hiá¹ƒ katvÄ• _ti tÄ•
pÄ• petabbaá¹ƒ atthaá¹ƒ payojanaá¹ƒ daá¸·haá¹ƒ katvÄ• . tenÄ• ha __ ``ayaá¹ƒ noâ€™â€™
__kammakÄ• rakacittaá¹ƒ_ nÄ• ma otaraá¹‡acittaá¹ƒ. ``yonisomanasikÄ• rapubbakaá¹ƒ vip
185/ keci. __ohitasotÄ• _ti anaÃ±Ã±avihitatÄ• ya dhammassavanÄ• ya appitasotÄ• , tato ev
__á¹-hapitasotÄ• _.

__ete rÅ«pÄ• dayo khandhe yaÃ±ca saá¹…khataá¹ƒ_ samiddhapaccayehi kataá¹ƒ, taÃ±ca
mayhaá¹ƒ na hotÄ«â€™â€™ ti passantoti yojanÄ• . khemo attÄ• ti khemattÄ• , taá¹ƒ __khe
``khemibhÅ«taá¹ƒ attabhÄ• vaâ€™â€™ _nti. __pariyesamÄ• nÄ• _ mÄ• rasenÄ• .

pattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. chaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<153> saÃ±jÄ• yati etasmÄ• ti saÃ±jÄ• ti, so eva sampayuttadhammo samosarati etthÄ• ti
attho, tena __saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hena. bhayabheravaá¹ƒ sadda_nti bhÄ• yati eta
tadeva yassa kassaci bheravÄ• vahattÄ• __bheravaá¹ƒ, _ devÄ• disaddanti attho. vigatava
uppÄ• tavasena uppajjanakasaddo __devadundubhi_. asanipÄ• tÄ• disaddo __asanipÄ• ta
viparivattati. __loko adhimucchito_ti atithaddhakÄ• yo viya mucchaá¹ƒ Ä• panno. __mÄ• ras
__á¹-hÄ• nabhÅ«ta_nti pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ.

chaphassÄ• yatanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. piá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<154> __tattha tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ Ã±Ä• timittakule. __pÄ• hunakÄ• nÄ«_ti pahit
__Ä• gantukapaá¹‡á¹‡Ä• kÄ• rÄ• nÄ«_ti Ä• gantukÄ• naá¹ƒ upagatÄ• naá¹ƒ \Be I 212/ dÄ•
__sayaá¹ƒcaradivase_ti kumÄ• rakÄ• naÃ±ca kumÄ• rikÄ• naÃ±ca sayaá¹ƒ attanÄ• carita
tamatthaá¹ƒ vitthÄ• rato dassento __ ``samavayajÄ• tigottÄ• â€™â€™ _tiÄ• dimÄ• ha. sam
paccekaá¹ƒ sama-saddo yojetabbo. gottasamatÄ• ca Ä• vÄ• havivÄ• hayogyatÄ• vasena c
ekagottatÄ• vasena. __tato tato_ gÄ• mato. __aÃ±Ã±asmiá¹ƒ_ dÄ• tabbe asati. chaá¹‡avas

sampÄ• ditaá¹ƒ pÅ«vaá¹ƒ __chaá¹‡apÅ«vaá¹ƒ. tÄ• saá¹ƒ sampattiyÄ• _ti tÄ• saá¹ƒ dÄ• naá
tassÄ• duvidhÄ• yapi sampattiyÄ• .

Ã±Ä• á¹‡aá¹ƒ nÄ• ma Ä• vajjanapubbakaá¹ƒ, tasmÄ• ajÄ• nanassa ``anÄ• vajjanatÄ• yÄ•
\Ne I 186/ sesakÄ• raá¹‡aá¹ƒ vadanto __ ``buddhÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. __upacÄ
manussehi kÄ• tabbaupacÄ• rassa bhindanaá¹ƒ. __bhinditu_nti vidhamituá¹ƒ.

__bhagavÄ• panÄ• _ti __pana_saddo visesatthajotako. tena na kevalaá¹ƒ bhagavÄ• uppa
taá¹ƒ gÄ• maá¹ƒ na puna pÄ• visi, atha kho mÄ• raá¹ƒ anukampantoti idaá¹ƒ visesaá¹ƒ jote

__janesÄ«_ti apuÃ±Ã±aá¹ƒ janesi, janento ca yathÄ• tato Ä• yatiá¹ƒ thirataraá¹ƒ mahantaá
nipphajjissati, evaá¹ƒ nipphÄ• desi. __Ä• sajjana_nti ettha __na_nti nipÄ• tamattaá¹ƒ. kiÃ±c
abhibhavatÄ«ti kiÃ±cananti Ä• ha __ ``maddituá¹ƒ samatthaâ€™â€™ _nti.

piá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kassakasuttavaá¹‡á¹‡anÄ•

<155> __nibbÄ• naá¹ƒ apadisitvÄ• _ti nibbÄ• naá¹ƒ nissÄ• ya nibbÄ• naguá¹‡e Ä• rabbhÄ
__haá¹-ahaá¹-akeso_ti ito cito ca vikiá¹‡á¹‡attÄ• Ä• kulÄ• kulakeso. __cakkhusamphassav
ettha yathÄ• cakkhuggahaá¹‡ena phasso visesito, tena eva viÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ. tat
cakkhuviÃ±Ã±Ä• á¹‡assa ca gahaá¹‡aá¹ƒ Ä• pajjeyyÄ• ti. nanu cettha cakkhuggahaá¹‡ena
cakkhudvÄ• rikÄ• naá¹ƒ sabbesaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ gahaá¹‡anti? saccametaá¹ƒ, ta
cakkhuggahaá¹‡enÄ• ti nÄ• yaá¹ƒ doso. __bhavaá¹…gacitta_nti Ä• vajjanÄ• ya anantarapa
adhippetanti niyametvÄ• dassetuá¹ƒ __ ``sÄ• vajjanakaâ€™â€™ _nti vuttaá¹ƒ, tasmÄ• __t
javanacittena saha tadÄ• rammaá¹‡acittampi. ``viÃ±Ã±Ä• á¹‡Ä• yatanaâ€™â€™ nti ca vutt

__ ``cakkhÅ«â€™â€™ _ti avisesato vuttattÄ• pana mÄ• rassa ayampi attho Ä• pannoti da
lokeâ€™â€™ _tiÄ• di vuttaá¹ƒ. __upakkavipakka_nti cakkhupÄ• karogena upari heá¹-á¹-hÄ
kuthitaá¹ƒ. __eseva nayo_ti iminÄ• yaá¹ƒ loke kuá¹-á¹-hakilÄ• sagaá¹‡á¸• akacchuÄ• dÄ«h
vaá¹‡apÄ«á¸·akÄ• divasena paggharantaá¹ƒ asuciá¹ƒ antamaso paramajeguccharÅ«pampi
hotÅ«ti evamÄ• diá¹ƒ apadisati.

__yaá¹ƒ bhaá¹‡á¸• aka_nti hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dikhettavatthÄ• diupakaraá¹‡aá¹ƒ gaha
yaá¹ƒ pattacÄ«varÄ• diá¹ƒ ``mama idaâ€™â€™ nti abhinivisantÄ• va vadanti, __etesu_ par
pariggÄ• hakapuggalesu \Ne I 187/ ca te __cittaá¹ƒ yadi atthi, _ tÄ• ni Ä• rabbha tava cittaá
evaá¹ƒ tvaá¹ƒ tattha baddho eva hosÄ«ti attho. tenÄ• ha __ ``na me samaá¹‡a mokkhasÄ«â

__yaá¹ƒ bhaá¹‡á¸• akaá¹ƒ vadantÄ«_ti yathÄ• vuttaá¹ƒ upakaraá¹‡aá¹ƒ loke bahujanÄ• ``n
__na taá¹ƒ mayha_nti taá¹ƒ mayhaá¹ƒ na hoti, na tattha mama taá¹‡hÄ• vasena mamanti na
puggalÄ• ettha baddhÄ• , tepi ahaá¹ƒ na homi, tattha me diá¹-á¹-hibaddho natthi. __na me
evaá¹ƒ sabbaso baddhÄ• bhÄ• vena muttassa me gatamaggampi mÄ• ra tvaá¹ƒ na dakkha
tuyhaá¹ƒ visayÄ• , tesu bhavayonigatiÄ• dÄ«su mayhaá¹ƒ gatamaggaá¹ƒ na passissasi bha

kassakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rajjasuttavaá¹‡á¹‡anÄ•

<156> __ahana_nti karaá¹‡e paccattavacananti Ä• ha __ ``ahanantenÄ• â€™â€™ _ti, pac
paccattavacanaá¹ƒ, ``ahananto hutvÄ• â€™â€™ ti vacanasesena bhavitabbanti adhippÄ• y
__ajina_nti antogadhahetuatthaá¹ƒ \Be I 214/ vadatÄ«ti Ä• ha __ ``parassa dhanajÄ• niá¹ƒ a
__akÄ• rÄ• pentenÄ• _ti parassa dhanajÄ• niá¹ƒ akÄ• rentena. __asocantenÄ• _ti bhogaby
asocantena. kasmÄ• bhagavÄ• evaá¹ƒ cintesÄ«ti tattha kÄ• raá¹‡amÄ• ha __ ``itÄ«â€™â€
daá¹‡á¸• akarapÄ«á¸·ite_ti dhanadaá¹‡á¸• Ä• didaá¹‡á¸• ena ceva balinÄ• ca bÄ• dhite.

__ijjhanakakoá¹-á¹-hÄ• sÄ• _ti cetovasibhÄ• vÄ• dikassa sÄ• dhanakakoá¹-á¹-hÄ• sÄ• . __
bhÄ• vanÄ• pÄ• ripÅ«rivasena anubrÅ«hitÄ• . __punappunaá¹ƒ katÄ• _ti bhÄ• vanÄ• ya ba
pavattitÄ• . __yuttayÄ• na_nti yathÄ• yuttÄ• naá¹ƒ Ä• jaÃ±Ã±arathÄ• naá¹ƒ sÄ• rathinÄ• a
pavattati, evaá¹ƒ yathÄ• rucipavattitaá¹ƒ gamitÄ• . __patiá¹-á¹-haá¹-á¹-henÄ• _ti adhiá¹-á¹-h
__vatthukatÄ• _ti sabbaso upakkilesasodhanena iddhivisayatÄ• ya patiá¹-á¹-hÄ• nabhÄ• va
suvisodhitaparissayavatthu viya katÄ• . __avijahitÄ• _ti paá¹-ipakkhadÅ«rÄ«bhÄ• vato subh
taá¹ƒtaá¹ƒadhiá¹-á¹-hÄ• nayogyatÄ• ya na jahÄ• pitÄ• . __niccÄ• nubaddhÄ• _ti tato eva ni
katÄ• . __suparicitÄ• _ti suá¹-á¹-hu sabbabhÄ• gena bhÄ• vanÄ• nupacayaá¹ƒ gamitÄ• . __
viyÄ• _ti avirajjhanabhÄ• vena virajjhanahattho viya. __suá¹-á¹-hu samÄ• raddhÄ• _ti bhÄ•
sampÄ• ditÄ• . __cinteyyÄ• _ti atthuddhÄ• ravasena cinteyya.

__pabbatassÄ• _ti \Ne I 188/ pabbato assa. pabbato assÄ• ti __pabbato bhaveyya_ kÄ«dis
``suvaá¹‡á¹‡assÄ• â€™â€™ _tiÄ• di. __jÄ• tarÅ«passÄ• _ti Ä• taparÅ«pasampannassa. __
yattako so pabbato hoti, dvikkhattuá¹ƒ tattako. __ekassÄ• _ti ekassapi puggalassa __nÄ• la
taá¹‡hÄ• ya duppÅ«raá¹‡abhÄ• vÄ• . __evaá¹ƒ jÄ• nanto_ti evaá¹ƒ taá¹‡hÄ• ya duppÅ«raá
jÄ• nanto. __samaá¹ƒ careyyÄ• _ti paravatthuparÄ• mÄ• sÄ• diá¹ƒ vihÄ• ya kÄ• yÄ• dÄ«hi

dukkhaá¹ƒ taá¹‡hÄ• nidÄ• naá¹ƒ, taá¹‡hÄ• kÄ• maguá¹‡anidÄ• nÄ• , tasmÄ• dukkhassa
taá¹‡hÄ• paccayakÄ• maguá¹‡anidÄ• nattaá¹ƒ vuttaá¹ƒ. __ta_nti dukkhaá¹ƒ. __yatonidÄ• n
yaá¹ƒnidÄ• naá¹ƒ yaá¹ƒkÄ• raá¹‡aá¹ƒ taá¹ƒ pavattati. __evaá¹ƒ yo adakkhÄ«_ti yo pariÃ±Ã
dukkhaá¹ƒ tassa nidÄ• nabhÅ«te kÄ• maguá¹‡e ca tathato paÃ±Ã±Ä• cakkhunÄ• passi. __

taá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«ti attho. __kÄ• maguá¹‡aupadhi_nti kÄ• maguá¹‡asaá¹…khÄ• t
etthÄ• ti __saá¹…go eso, lagganametanti evaá¹ƒ_ \Be I 215/ __viditvÄ• _. tameva kÄ• mÄ•
na laggeyyÄ• ti evaá¹ƒ vinayÄ• ya vÅ«pasamÄ• ya sikkheyyÄ• ti.

rajjasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. sambahulasuttavaá¹‡á¹‡anÄ•

<157> __jaá¹-Ä• cumbaá¹-akenÄ• _ti sÄ«se paá¹-imukkena jaá¹-Ä• kalÄ• pena. apariggaha
jaá¹-Ä• ya uÃ±chÄ• cariyaá¹ƒ caranti. __udumbaradaá¹‡á¸• a_Ã±hi attaguttatthÄ• ya gahita
appicchabhÄ• vappakÄ• sanaá¹ƒ. tenÄ• ha __ ``appicchabhÄ• vappakÄ• sanatthaâ€™â€™
ettha ativiya sÄ«sassa okampitabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``hanukena uraá¹ƒ paharanto ad
_ti vuttaá¹ƒ. __jivhaá¹ƒ nÄ«haritvÄ• _ti lambanacÄ• lanavasena mukhato nikkhÄ• metvÄ• .
_ntiÄ• di. __tisÄ• kha_nti tibhaá¹…gabhakuá¹-i viya nalÄ• á¹-e jÄ• tattÄ• __nalÄ• á¹-ikaá¹ƒ
``nalÄ• á¹-e uá¹-á¹-hitaá¹ƒ valittayaâ€™â€™ _nti, tibhaá¹…gavalikaá¹ƒ nalÄ• á¹-e katvÄ• ti
tele_ti attanova pÄ• pakammanibbattake tele, pacitabbaá¹-á¹-hÄ• nageheti adhippÄ• yo.

sambahulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. samiddhisuttavaá¹‡á¹‡anÄ•

<158> __mayhaá¹ƒ_ \Ne I 189/ __lÄ• bhÄ• _ti evarÅ«passa nÄ• ma sammÄ• sambuddhas
evarÅ«passa ca nÄ• ma niyyÄ• nikassa saddhammassa paá¹-ilÄ• bho, evarÅ«pÄ• naÃ±ca
sabrahmacÄ• rÄ«naá¹ƒ paá¹-ilÄ• bho, ete mayhaá¹ƒ suladdhalÄ• bhÄ• . __mayhaá¹ƒ sulad
niyyÄ• nikasÄ• sane pabbajjÄ• upasampadÄ• , tasmiÃ±ca abhiratÄ«ti sabbaÃ±cetaá¹ƒ ma
panassa evaá¹ƒ cetaso parivitakko uppanno, taá¹ƒ dassetuá¹ƒ __ ``so kirÄ• â€™â€™ _tiÄ•
caritÄ• nurÅ«pavasena \Be I 216/ gahitaá¹ƒ __mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ. pÄ• sÄ• dika_
__evamahosÄ«_ti __ ``lÄ• bhÄ• vata meâ€™â€™ _tiÄ• dinÄ• evaá¹ƒ parivitakko ahosi. __
viya. __tasmiá¹ƒyeva á¹-hÄ• ne_ti yasmiá¹ƒ á¹-hÄ• ne nisinnaá¹ƒ mÄ• ro upasaá¹…kami, ta
__tassÄ• _ti samiddhittherassa. __kammaá¹-á¹-hÄ• naá¹ƒ sappÄ• ya_nti kammaá¹-á¹-hÄ• r
sappÄ• yaá¹ƒ upakÄ• rÄ• vahaá¹ƒ bhavissati.

__mayha_nti mayÄ• . sati ca paÃ±Ã±Ä• ca __satipaÃ±Ã±Ä• , _ tÄ• ariyamaggena jÄ• nan
avabuddhÄ• . thero kira tadÄ• vipassanaá¹ƒ ussukkÄ• pesi. __kÄ• ma_nti yathÄ• ruci. keci

Ä• yasmato `kÄ• mÄ• â€™ ti mÄ• rassa Ä• lapanaâ€™â€™ nti vadanti. __vibhiá¹ƒsakÄ• ra
__rÅ«pÄ• nÄ«_ti vippakÄ• rÄ• ni. vippakÄ• ratthopi hi rÅ«pasaddo __ ``rÅ«paá¹ƒ dasseti an
viya. __na kampessasÄ«_ti samaá¹‡adhammakaraá¹‡ato na calissasi.

samiddhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. godhikasuttavaá¹‡á¹‡anÄ•

<159> __pabbatassa passe_ti pabbatapÄ• de upaccakÄ• yaá¹ƒ. samaye samaye laddhattÄ
``appitappitakkhaá¹‡e paccanÄ«kadhammehi vimuccatÄ«â€™â€™ _ti. lokiyavimutti hi anac
samayavimutti nÄ• ma, lokuttaravimutti accantapahÄ• yitÄ• ya asamayavimutti. tÄ• hi sama
``samayavimuttÄ• , asamayavimuttÄ• â€™â€™ ti ca vuccanti. __yÄ• va_ paá¹-hamajjhÄ• n
parihÄ• yÄ«ti_ attho? __sÄ• bÄ• dhattÄ• _ti sarogattÄ• . __vÄ• tapittasemhavasenÄ• _ti ka
kadÄ• ci vÄ• tasemhavasena, ubhinnampi sannipÄ• tavasena. __anusÄ• yiko_ti kÄ• yaá¹ƒ
yÄ• pyÄ• mayabhÄ• vena á¹-hitoti attho. __samÄ• dhissÄ• _ti samÄ• dhibhÄ• vanÄ• ya. __
utubhojanÄ• dike. __pÅ«retu_nti samodhÄ• netuá¹ƒ. __parihÄ• yÄ«_ti sarÄ«rassa akallabh

__Ä• hareyya_nti \Ne I 190/ \Be I 217/ jÄ«vitaharaá¹‡atthÄ• ya upaneyyaá¹ƒ. __nibaddhÄ•
brahmalokÅ«papattito, na sotÄ• pannÄ• dÄ«naá¹ƒ viya paricchinnabhÄ• vena. tenÄ• ha __
nibbattatÄ«â€™â€™ _ti.

__jalamÄ• nÄ• _ti samuá¹-á¹-hitaniyataiddhiyÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡aparivÄ• rasamp
jalamÄ• nÄ• . maá¹ƒsacakkhu dibbacakkhu dhammacakkhu paÃ±Ã±Ä• cakkhu samantacak
__cakkhumÄ• . Ä• nubhÄ• vadharÄ• _ti acinteyyÄ• parimeyyabuddhÄ• nubhÄ• vasampann
juti-saddo hoti ``iddhijutibalavÄ«riyÅ«papattÄ«â€™â€™ tiÄ• dÄ«su (J II 22.1589, 1595) viya
mÄ• naá¹ƒ siyati samucchindatÄ«ti aggamaggo __mÄ• nasaá¹ƒ_. tannibbattanÄ• pana ara
daá¹-á¹-habbÄ• . __sÄ«lÄ• dÄ«nÄ«_ti anuttarasÄ«lÄ• dÄ«ni. __sikkhamÄ• no_ti sikkhÄ• ni
uppÄ• dento. na cittabhÄ• vanÄ• . tenÄ• ha __ ``sakaraá¹‡Ä«yoâ€™â€™ _ti. __jane_ti satt
attho. __vissutÄ• _ti anaÃ±Ã±asÄ• dhÄ• raá¹‡ehi sÄ«lÄ• diguá¹‡ehi vissutÄ• .

__vedanaá¹ƒ vikkhambhetvÄ• _ti uppannaá¹ƒ dukkhavedanaá¹ƒ paá¹-icca uppannaattakila
vikkhambhetvÄ• __taá¹ƒyeva vedanaá¹ƒ pariggahetvÄ• _ pavattavipassanÄ• vÄ«thimeva
__mÅ«lakammaá¹-á¹-hÄ• na_nti vuttaá¹ƒ. __ ``samasÄ«sÄ« hutvÄ• parinibbÄ• yÄ«â€™â€
vibhajitvÄ• idhÄ• dhippetaá¹ƒ dassetuá¹ƒ __ ``samasÄ«sÄ« nÄ• ma tividho hotÄ«â€™â€™
iriyÄ• pathavasena samasÄ«sÄ« __iriyÄ• pathasamasÄ«sÄ«_. esa nayo sesadvayepi.

__iriyÄ• pathakopanaÃ±cÄ• _ti iriyÄ• pathehi asamÄ• yogo. __ekappahÄ• renevÄ• _ti ekav
__parinibbÄ• navasenÄ• _ti anupÄ• disesaparinibbÄ• navasena, na kilesakkhayamattena. _

nayesu. evaá¹ƒ sati teneva iriyÄ• pathena vipassanaá¹ƒ paá¹-á¹-hapetvÄ• teneva iriyÄ• pat
antorogeyeva vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• teneva rogena parinibbÄ
bahavopi samasÄ«sino eva sambhaveyyuá¹ƒ. tasmÄ• vuttanayeneva attho veditabbo.

sÄ«saÃ±cettha \Be I 218/ terasa --- palibodhasÄ«saá¹ƒ taá¹‡hÄ• , bandhanasÄ«saá¹ƒ mÄ•
diá¹-á¹-hi, vikkhepasÄ«saá¹ƒ uddhaccaá¹ƒ, kilesasÄ«saá¹ƒ avijjÄ• , adhimokkhasÄ«saá¹ƒ s
vÄ«riyaá¹ƒ, upaá¹-á¹-hÄ• nasÄ«saá¹ƒ sati, avikkhepasÄ«saá¹ƒ samÄ• dhi, dassanasÄ«saá
jÄ«vitindriyaá¹ƒ, gocarasÄ«saá¹ƒ vimokkho, saá¹…khÄ• rasÄ«saá¹ƒ nirodhoti. imesu terasa
palibodhasÄ«sÄ• dÄ«ni pavattisÄ«saÃ±ca pariyÄ• diyitabbÄ• ni, adhimokkhasÄ«sÄ• dÄ«ni
pariyÄ• dÄ• yakaphalaá¹ƒ gocarasÄ«saá¹ƒ. taÃ±hi visayajjhattaá¹ƒ phalaá¹ƒ vimokkho, pari
phalassa ca Ä• rammaá¹‡aá¹ƒ \Ne I 191/ saá¹…khÄ• rasÄ«saá¹ƒ saá¹…khÄ• ravivekabhÅ«
pariyÄ• diyitabbÄ• naá¹ƒ pariyÄ• dÄ• yakaphalÄ• rammaá¹‡Ä• naá¹ƒ saha viya saá¹ƒsiddh
samasÄ«sibhÄ• vaá¹ƒ dassetuá¹ƒ paá¹-isambhidÄ• yaá¹ƒ terasa sÄ«sÄ• ni vuttÄ• ni. idha p
Ä• savapariyÄ• dÄ• naÃ±ca hoti jÄ«vitapariyÄ• dÄ• naÃ±cÄ• â€™â€™ ti (Pp 16) vacanato
vasena yojanaá¹ƒ karonto __ ``ettha ca pavattisÄ«saâ€™â€™ _ntiÄ• dimÄ• ha.

tattha pavattisÄ«saá¹ƒ pavattato vuá¹-á¹-hahanto maggo cutito uddhaá¹ƒ appavattikaraá¹‡a
pariyÄ• dÄ«yati, yÄ• va pana cuti, tÄ• va pavattisabbhÄ• vato __ ``pavattisÄ«saá¹ƒ jÄ«vitin
khepetÄ«â€™â€™ _ti Ä• ha. kilesapariyÄ• dÄ• nena pana maggacittena attano anantaraá¹
paccavekkhaá¹‡avÄ• rÄ• ca kilesapariyÄ• dÄ• nasseva vÄ• rÄ• ti vattabbataá¹ƒ arahanti. `
Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti (MN I 78; SN b III 12) vacanato paccavekkhaá¹‡aparisamÄ•
kilesapariyÄ• dÄ• naá¹ƒ samÄ• pitaá¹ƒ nÄ• ma hoti, taá¹ƒ pana parisamÄ• panaá¹ƒ yadi cu
jÄ«vitaparisamÄ• panaÃ±ca hotÄ«ti imÄ• ya vÄ• racutisamatÄ• ya kilesapariyÄ• dÄ• najÄ«
apubbÄ• carimatÄ• veditabbÄ• ti dassento __ ``dvinnaá¹ƒ cittÄ• naá¹ƒ ekato uppÄ• do natt
__dvinnaá¹ƒ cittÄ• na_nti cuticittamaggacittÄ• naá¹ƒ. __ta_nti paccavekkhaá¹‡aá¹ƒ paripuá
sattakkhattuá¹ƒ pavattiyÄ• , aparipuá¹‡á¹‡Ä• naá¹ƒ vÄ• paÃ±cakkhattuá¹ƒ pavattiyÄ• . kiÃ±
vÄ• â€™â€™ _ti vuttaá¹ƒ yathÄ• ``ekaá¹ƒ vÄ• dve vÄ• tadÄ• rammaá¹‡acittÄ• nÄ«â€™â
dve pavattanti.

__uppÄ• á¹-etvÄ• _ti \Be I 219/ uddharitvÄ• ti attho. __anupÄ• disesenÄ• _ti anupÄ• disesa

__dhÅ«mÄ• yitatta_nti dhÅ«massa viya ayitabhÄ• vaá¹ƒ pavattiÄ• kÄ• raá¹ƒ. dhÅ«masadis
__dhÅ«mavalÄ• hakÄ• , _ timiravalÄ• hakÄ• , ye mahikÄ• ``timiraâ€™â€™ nti vuccanti. __
patiá¹-á¹-haá¹ƒ alabhantena. itthambhÅ«talakkhaá¹‡e etaá¹ƒ karaá¹‡avacanaá¹ƒ, anuppatti
hi uppÄ• de patiá¹-á¹-hitaá¹ƒ nÄ• ma siyÄ• , aá¹-á¹-hakathÄ• yaá¹ƒ pana yadeva tassa viÃ±
appatiá¹-á¹-hÄ• nakÄ• raá¹‡aá¹ƒ, tadeva parinibbÄ• nakÄ• raá¹‡anti vuttaá¹ƒ __ ``appatiá¹-
_ti.

__sokena phuá¹-á¹-hassÄ• _ti ``aphalo vata me vÄ• yÄ• mo jÄ• toâ€™â€™ ti sokena abhib
balavasokÄ• bhitunnassa satisammosÄ• sithilaá¹ƒ gahitÄ• bhassi patitÄ• sÄ• kacchÄ• .

godhikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sattavassÄ• nubandhasuttavaá¹‡á¹‡anÄ•

<160> yasmÄ• \Ne I 192/ kapilavatthuto nikkhantakÄ• lato paá¹-á¹-hÄ• ya mÄ• ro otÄ• rÄ•
anubandhituá¹ƒ Ä• raddho, tasmÄ• vuttaá¹ƒ __ ``pure bodhiyÄ• chabbassÄ• nÄ«â€™â€™
anugantvÄ• tassa yathÄ• ruci paá¹-ipattiá¹ƒ anuvatto viya hutvÄ• .

__avajjhÄ• yanto_ti pajjhÄ• yanto. __jito_ vittaparÄ• jito asi nu. __pamÄ• á¹‡Ä• tikkanta_nt

__khanitvÄ• _ ummÅ«letvÄ• . kÄ• mÄ• savÄ• dÄ«ni pajahanto __anÄ• savo_.

__pehÄ«_ti apehi. __pÄ• ragÄ• mino_ti pÄ• raá¹…gamanasÄ«lÄ• . tekÄ• liko ayaá¹ƒ gÄ• r
``yepÄ«â€™â€™ _tiÄ• di.

__mÄ• ravisÅ«kÄ• nÄ«_ti mÄ• rakaá¹‡á¹-akÄ• ni kaá¹‡á¹-akasadisÄ• ni mÄ• rassa durÄ• c
virodhavasena tÄ• saá¹ƒyeva vevacanÄ• ni. tÄ• ni sarÅ«pato dassetuá¹ƒ __ ``appamÄ• yÅ«
__nibbejanÄ«yÄ• _ti nibbedadÄ• yikÄ• . __ukkaá¹‡á¹-hanÄ«yÄ• _ti ukkaá¹‡á¹-havahÄ• .

__vikappavasena_ \Be I 220/ __veditabbo_ opammaparikappavisayattÄ• tassa kiriyÄ• pada
``anuparigaccheyyÄ• â€™â€™ _ti. __etthÄ• _ti etasmiá¹ƒ medavaá¹‡á¹‡avatthusmiá¹ƒ. __r
__vindeyyÄ• ma_ paá¹-ilabheyyÄ• ma. __assÄ• do_ti assÄ• detabbo.

sattavassÄ• nubandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• radhÄ«tusuttavaá¹‡á¹‡anÄ•

<161> __cintesÄ«_ti sokavasiko hutvÄ• cintayi. __gaá¹‡ikÄ• rahatthiniyo_ti dÄ«pakakareá
ekasata_nti ekasataá¹ƒ ekasataá¹ƒ paccekaá¹ƒ sataá¹ƒ satanti attho. tenÄ• ha __ ``ekekaá
katvÄ• â€™â€™ _ti. __kumÄ• rivaá¹‡á¹‡asata_nti kumÄ• ritthÄ«naá¹ƒ attabhÄ• vÄ• naá¹ƒ
kaÃ±Ã±Ä• rÅ«pena attÄ• naá¹ƒ dassesuá¹ƒ. anupagatapupphÄ• naÃ±hi samaÃ±Ã±Ä• kaÃ
yathÄ• vuttakumÄ• rirÅ«pena upagatapupphÄ• hi kumÄ• rÄ«. puna vadhukÄ• rÅ«pena. taá
``avijÄ• tavaá¹‡á¹‡asataâ€™â€™ _nti \Ne I 193/. tatiyavÄ• re yuvatirÅ«pena. vijÄ• tÄ• hi itt
anatikkantamajjhimavayÄ• yuvatÄ«. ettÄ• vatÄ• bÄ• lÄ• taruá¹‡Ä« porÄ«ti tividhÄ• su itth
dassitÄ• , pariyosÄ• navÄ• resu manussajÄ• tikÄ• naá¹ƒ manussitthiyova ruccantÄ«ti tena r

attÄ• naá¹ƒ dassesuá¹ƒ.

__atthassa patti_nti ekantato hitÄ• nuppattiá¹ƒ. __hadayassa santi_nti paramacittupasama
kÄ• maguá¹‡asaá¹…khÄ• taá¹ƒ paá¹-hamaá¹ƒ kilesasenaá¹ƒ. sÄ• hi kilesasenÄ• accharÄ
paá¹-ipatthayamÄ• nÄ• piyÄ• yitabbaicchitabbarÅ«pabhÄ• vato piyarÅ«pasÄ• tarÅ«pÄ• n
ahaá¹ƒ jhÄ• yanto_ti gaá¹‡asaá¹…gaá¹‡ikÄ• ya kilesasaá¹…gaá¹‡ikÄ• ya ca abhÄ• vato ek
lakkhaá¹‡Å«panijjhÄ• nena nijjhÄ• yanto. __anubujjhi_nti anukkamena maggapaá¹-ipÄ• á¹-i
paá¹-ibujjhiá¹ƒ. __tasmÄ• _ti yathÄ• vuttavivekasukhasamadhigamanimittaá¹ƒ. __akaraá¹‡e
akaraá¹‡ena. __sakkhÄ«_ti sakkhibhÄ• vo.

__katamena_ \Be I 221/ __vihÄ• renÄ• _ti jhÄ• nasamÄ• pattÄ«naá¹ƒ katamena vihÄ• rena
vissajjanagÄ• thÄ• vaá¹‡á¹‡anÄ• yameva Ä• vi bhavissati. anÄ• mantena __ ``taá¹ƒ puggal
á¹-hitampi bhagavantaá¹ƒ asammukhÄ• viya katvÄ• vadati, kathaá¹ƒ tvanti attho.

__ ``avitakkajhÄ• yÄ«â€™â€™ _ti vakkhamÄ• nattÄ• ayamevettha kÄ• yapassaddhi vedit
``catutthajjhÄ• nena assÄ• sapassÄ• sakÄ• yassa passaddhattÄ• passaddhakÄ• yoâ€™â€
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dike __kammÄ• bhisaá¹…khÄ• re_. kÄ• mÄ• layÄ• dÄ«naá¹ƒ
na savati. rÄ• gavasena hi sattÄ• saá¹ƒsÄ• ramanusavanti. __na thino_ti na thinamiddhacit
sattÄ• thinamiddhaá¹ƒ Ä• pajjantÄ«ti. __diyaá¸• á¸• hakilesasahassa_nti __khuddakavatthu
976) Ä• gatesu aá¹-á¹-hasu kilesasatesu aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicaritÄ• ni apanetvÄ•
paÃ±Ã±Ä• sÄ• dhikaá¹ƒ sataá¹ƒ kilesÄ• , te __brahmajÄ• le_ (DN I 31) Ä• gatÄ• hi dvÄ• sa
saha paÃ±capaÃ±Ã±Ä• sÄ• dhikaá¹ƒ sattasataá¹ƒ hoti; tÄ• ca uppannÄ• nuppannabhÄ• ve
diyaá¸• á¸• hakilesasahassaá¹ƒ dasÄ• dhikaá¹ƒ hoti; taá¹ƒ appakaá¹ƒ pana Å«namadhikaá¹
hotÄ«ti ``diyaá¸• á¸• hakilesasahassaâ€™â€™ nti vuttaá¹ƒ. itaresaá¹ƒ atÄ«tÄ• dibhÄ• vÄ• n
pahÄ• nassa adhippetattÄ• . ayamettha saá¹…khepo, vitthÄ• ro pana __abhidhammaá¹-Ä«
nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•) vuttanayena veditabbo. __paá¹-hamapadenÄ• _ti ``na kupp
__dutiyenÄ• _ti ``na saratÄ«â€™â€™ ti padena. __tatiyenÄ• _ti \Ne I 194/ ``na thinoâ€™â€
__nÄ«varaá¹‡appahÄ• nena khÄ«á¹‡Ä• savataá¹ƒ dasseti, _ anavasesato nÄ«varaá¹‡Ä• n
adhippetaá¹ƒ.

__paÃ±cadvÄ• rikakilesoghaá¹ƒ tiá¹‡á¹‡o_ti channaá¹ƒ dvÄ• rÄ• naá¹ƒ vasena pavattanak
á¹-hito. kÄ• moghadiá¹-á¹-hoghabhavoghaá¹-á¹-hakilesabhÄ• vato __ ``paÃ±coghaggahaá¹
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni veditabbÄ• nÄ«â€™â€™ _ti Ä• ha. rÅ«parÄ• gÄ•
paÃ±cadvÄ• rikÄ• ti vuttaá¹ƒ __ ``chaá¹-á¹-haggahaá¹‡ena paÃ±cuddhambhÄ• giyÄ• ni ved

__maccurÄ• jassÄ• _ti sambandhe sÄ• mivacananti dassento __ ``maccurÄ• jassa hatthat
__nayamÄ• nÄ• na_nti anÄ• dare sÄ• mivacananti katvÄ• vuttaá¹ƒ __ ``nayamÄ• nesÅ«â€

__Å«haccÄ• _ti \Be I 222/ buddhaá¹ƒ nissÄ• ya. __ ``idamavocÄ• â€™â€™ ti desanaá¹ƒ n
saá¹ƒyuttesu ayaá¹ƒ nigamanapÄ• á¸·i, heá¹-á¹-hÄ• anÄ• gatanayattÄ• pana kesuci pottha
dasseti. __daddallamÄ• nÄ• _ti jajjakÄ• rassa hi daddakÄ• raá¹ƒ katvÄ• niddeso. tenÄ• ha
jalamÄ• nÄ• â€™â€™ _ti. __nÄ«harÄ«_ti tÄ• saá¹ƒ kÄ• yavacÄ«vikÄ• raá¹ƒ na manasikaro
anapekkheneva nÄ«hari. __phalato bhaá¹-á¹-ha_nti phalasipÄ• á¹-ikato bhaá¹-á¹-haá¹ƒ.
kuá¹‡á¸• atiá¹‡Ä• digacchatÅ«laá¹ƒ __poá¹-akitÅ«laá¹ƒ_.

mÄ• radhÄ«tusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

mÄ• rasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. bhikkhunÄ«saá¹ƒyuttaá¹ƒ

1. Ä• á¸·avikÄ• suttavaá¹‡á¹‡anÄ•

<162> __Ä• á¸·aviyaá¹ƒ_ \Ne I 195/ \Be I 223/ __jÄ• tÄ• _ti Ä• á¸·aviyaá¹ƒ vijÄ• yitvÄ• saá
tenÄ• ha __ ``Ä• á¸·avinagaratoyeva ca nikkhamma pabbajitÄ• â€™â€™ _ti. __dhanaá¹ƒ sa
rÄ• jÄ• ekaá¹ƒ mukhaá¹ƒ, rÄ• japutto ekaá¹ƒ, amaccÄ• naá¹ƒ jeá¹-á¹-hako hutvÄ• senÄ• p
jeá¹-á¹-hako hutvÄ• seá¹-á¹-hi ekanti evaá¹ƒ catÅ«su mukhesu navakamme kayiramÄ• ne s
kamme olÄ«yamÄ• ne eko upÄ• sako ariyasÄ• vako paÃ±ca sakaá¹-asatÄ• ni yojÄ• petvÄ•
dÄ• tuá¹ƒ ussahati hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• sattavidharatanaá¹ƒ vÄ• haritÄ
vÄ• , so dhanaá¹ƒ detÅ«â€™â€™ ti samÄ• dapetvÄ• yathÄ• laddhaá¹ƒ paá¹-hamaá¹ƒ kam
``navakammaá¹ƒ niá¹-á¹-hitaâ€™â€™ nti sutvÄ• ekakaá¹ƒ Ä• gacchantaá¹ƒ antarÄ• maggo
kiÃ±cipi dhanaá¹ƒ alabhantÄ• ``sace naá¹ƒ muÃ±cissÄ• ma, anatthaá¹ƒ no kareyyÄ• â€™â
anaparÄ• dhe ariyasÄ• vake aparÄ• dhakÄ• te corÄ• andhÄ• jÄ• tÄ• , tasmÄ• taá¹ƒ á¹-h
_nti paÃ±Ã±Ä• yitthÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. khÄ«á¹‡Ä• savÄ• naá¹ƒ yasmÄ• y
hotiyeva upadhivivekassa siddhattÄ• . tasmÄ• __ ``kÄ• yavivekatthinÄ«â€™â€™ _ti vuttaá

__nissaraá¹‡a_nti nibbÄ• naá¹ƒ sabbasaá¹…khatassa nissaá¹-attÄ• . __paccavekkhaá¹‡aÃ
paccavekkhaá¹‡aÃ±Ä• á¹‡ena, pageva maggaphalaÃ±Ä• á¹‡ehÄ«ti adhippÄ• yo. __nibbÄ•
nibbÄ• nasaá¹…khÄ• taá¹ƒ dhammakoá¹-á¹-hÄ• saá¹ƒ. __vinivijjhanaá¹-á¹-henÄ• _ti hadaya
vijjhitvÄ• dukkhuppÄ• danena khandhÄ• naá¹ƒ ete paÃ±ca kÄ• mÄ• sattisÅ«lasadisÄ• .
__adhikuá¹-á¹-anabhaá¹‡á¸• ikÄ• _ti Ä• ghÄ• tanaghaá¹-ikÄ• .

Ä• á¸·avikÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. somÄ• suttavaá¹‡á¹‡anÄ•

<163> __á¹-hÄ• na_nti \Ne I 196/ issariyaá¹-á¹-hÄ• naá¹ƒ visayajjhattaá¹ƒ. __duppasahaá¹
__dvaá¹…gulapaÃ±Ã±Ä• yÄ• _ti ettha itthiyo hi daharakumÄ• rikÄ• kÄ• lato paá¹-á¹-hÄ• ya
odanapacanavidhiá¹ƒ anutiá¹-á¹-hantiyo ukkhaliyaá¹ƒ udakaá¹ƒ tÄ• petvÄ• taá¹‡á¸• ule pak
buddhiyÄ• tesaá¹ƒ pÄ• kakÄ• lappamÄ• á¹‡aá¹ƒ paricchindituá¹ƒ tÄ• ni dabbiyÄ• uddharit
vaá¹‡á¹‡asaá¹‡á¹-hÄ• naggahaá¹‡amattena pakkÄ• pakkabhÄ• vaá¹ƒ jÄ• nituá¹ƒ na sakko
aá¹…gulÄ«hi uppÄ«á¸·itakÄ• le eva jÄ• nanti, tasmÄ• dvÄ«haá¹…gulikehi dubbalapaÃ±Ã±
``dvaá¹…gulapaÃ±Ã±Ä• â€™â€™ _ti vuccanti. phalasamÄ• pattiÃ±Ä• á¹‡appavattikittanen
asammohavihÄ• ro dÄ«pito hotÄ«ti Ä• ha __ ``Ã±Ä• á¹‡amhi vattamÄ• namhÄ«ti phalasam
pavattamÄ• neâ€™â€™ _ti. __vipassantassÄ• _ti asammohapaá¹-ivedhato visesena passa
saccÄ• bhisamayato pubbabhÄ• ge vipassantassa. __aÃ±Ã±aá¹ƒ vÄ• _ti itthipurisato aÃ±Ã
``ahaá¹ƒ asmÄ«â€™â€™ ti mÄ• nadiá¹-á¹-higÄ• hataá¹‡hÄ• gÄ• havasena gahitavatthusm
asmÄ«ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasenÄ• â€™â€™ _ti.

somÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kisÄ• gotamÄ«suttavaá¹‡á¹‡anÄ•

<164> ``kisÄ• gotamÄ«â€™â€™ ti ettha kÄ• panÄ• yaá¹ƒ kisÄ• gotamÄ«, kissa ayaá¹ƒ bh
samaá¹‡adhammaá¹ƒ matthakaá¹ƒ pÄ• pesÄ«ti tamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``pubbe kirÄ
__aá¹…gÄ• rÄ• vÄ• _ti addÄ• riá¹-á¹-hakavaá¹‡á¹‡aaá¹…gÄ• rÄ• eva jÄ• tÄ• . __dÄ• rusÄ
sÄ• kaÃ±ca Ä• harissÄ• mÄ«ti antarÄ• paá¹‡e antaravÄ«thiá¹ƒ gatÄ• .

__siddhatthaka_nti sÄ• sapaá¹ƒ. __sÄ• lÄ• ya_nti anÄ• thasÄ• lÄ• yaá¹ƒ. __khuraggeyevÄ
kesorohanakkhaá¹‡e evÄ• ti attho.

__ekamÄ• sÄ«_ti ettha __ma_-kÄ• ro padasandhikaro. saá¹ƒhitÄ• vasena ca purimapade v
dÄ«ghattanti Ä• ha __ ``ekÄ• Ä• sÄ«â€™â€™ _ti. __bhÄ• vanapuá¹ƒsakametaá¹ƒ_ ``ekam
tiÄ• dÄ«su viya. __puttamaraá¹‡aá¹ƒ antaá¹ƒ atÄ«taá¹ƒ_ idÄ• ni puttamaraá¹‡assa abhÄ• v
``puttamaraá¹‡aá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti. __purisaá¹ƒ gavesitu_nti yathÄ• mayhaá¹
sabbaso natthi, tathÄ• eva puttagavesanÄ• pi natthi, tasmÄ• me puttamaraá¹‡aá¹ƒ etadan
khandhÄ• dÄ«su bhavÄ• dÄ«su ca taá¹‡hÄ• nandiyÄ• \Ne I 197/ abhÄ• vakathanena sabb
225/ visositÄ• , tassÄ• yeva kÄ• rakaavijjÄ• kkhandho padÄ• litoti attano nikkilesataá¹ƒ pav
sÄ«hanÄ• daá¹ƒ nadÄ«ti.

kisÄ• gotamÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vijayÄ• suttavaá¹‡á¹‡anÄ•

<165> paÃ±ca aá¹…gÄ• ni etassÄ• ti paÃ±caá¹…gaá¹ƒ, paÃ±caá¹…gameva paÃ±caá¹…g
Ä• tata_ntiÄ• dÄ«su __Ä• tataá¹ƒ_ nÄ• ma cammapariyonaddhesu bheriÄ• dÄ«su ekatalaá
nÄ• ma ubhayatalaá¹ƒ. __Ä• tatavitataá¹ƒ_ nÄ• ma tantibaddhavÄ«á¹‡Ä• di. __susiraá¹ƒ_ v
sammÄ• di. tataÄ• divisesopi Ä• tatamevÄ• ti ``cammapariyonaddhesÅ«â€™â€™ ti visesan
kumbhathÅ«á¹‡adaddarÄ• di. ubhayatalaá¹ƒ bherimudiá¹…gÄ• di. cammapariyonaddhaá¹ƒ
sabbaá¹ƒ Ä• tatavitataá¹ƒ nÄ• ma, gomukhÄ«Ä• dÄ«nampi ettheva saá¹…gaho daá¹-á¹-hab
__Ä• di_saddena saá¹…khasiá¹…gÄ• nampi saá¹…gaho. sammatÄ• á¸·a-kaá¹ƒsatÄ• á¸·a-s
sammÄ• di nÄ• ma. tattha __sammatÄ• á¸·aá¹ƒ_ nÄ• ma daá¹‡á¸• amayatÄ• á¸·aá¹ƒ, kaá¹ƒ
__kaá¹ƒsatÄ• á¸·aá¹ƒ, _ silÄ• yaá¹ƒ ayopattena ca tÄ• á¸·anatÄ• á¸·aá¹ƒ. __sabbe_ kÄ• ma
__uggharitapaggharitaá¹-á¹-henÄ• _ti upari gharaá¹‡ena ca vissandanena ca. __eva_nti ``in
pÅ«tikÄ• yenÄ• â€™â€™ ti. __arÅ«paá¹-á¹-hÄ• yino_ti sattÄ• dhiá¹-á¹-hÄ• nenÄ• yaá¹ƒ dh
``sabbatthÄ• ti sabbesu rÅ«pÄ• rÅ«pabhavesÅ«â€™â€™ _ti. __tesaá¹ƒ dvinnaá¹ƒ_ rÅ«pÄ•
bhavabhÄ• vasÄ• maÃ±Ã±ato, tadadhiá¹-á¹-hÄ• nato __gahite kÄ• mabhave_. __avijjÄ• tan
samugghÄ• titattÄ• .

vijayÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. uppalavaá¹‡á¹‡Ä• suttavaá¹‡á¹‡anÄ•

<166> __aggato_ \Be I 226/ __paá¹-á¹-hÄ• yÄ• _ti sabbaaggato pabhuti yÄ• va mÅ«lÄ• an
pupphitaá¹ƒ sÄ• larukkhaá¹ƒ. vaá¹‡á¹‡adhÄ• tusÄ«sena vaá¹‡á¹‡adhÄ• tusampannaá¹ƒ du
Ä• ha __ ``tayÄ• sadisÄ• aÃ±Ã±Ä• bhikkhunÄ« natthÄ«â€™â€™ _ti. pakhumasÄ«sena a
Ä• ha __ ``pakhumantarikÄ• yanti dvinnaá¹ƒ akkhÄ«naá¹ƒ majjheâ€™â€™ _ti. __nÄ• savaa
``na passasÄ«â€™â€™ _ti vatvÄ• adassane kÄ• raá¹‡aá¹ƒ Ä• ha __ ``vasÄ«bhÅ«tamhÄ«

uppalavaá¹‡á¹‡Ä• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<167> __ida_nti \Ne I 198/ idaá¹ƒ dassanaá¹ƒ. __gÄ• hÄ• pesÄ«_ti samÄ• dÄ• pesi __ ``jÄ
_ti. __aÃ±Ã±a_nti bandhavadhato aÃ±Ã±aá¹ƒ chedanÄ• diá¹ƒ. __nivesesÄ«_ti pavisÄ• pes

cÄ• lÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. upacÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<168> __punappunaá¹ƒ ... pe ... Ä• gacchanti_ kÄ• raá¹‡assa asamÅ«hatattÄ• . __santÄ• __agatÄ«_ti avisayo.

upacÄ• lÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sÄ«supacÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<169> __samaá¹‡isadisÄ• _ti samaá¹‡aliá¹…gassa dhÄ• raá¹‡ena samaá¹‡isadisÄ• , kass aruccanato monamaggassa appaá¹-ipajjanato tava samaá¹‡ibhÄ• vaá¹ƒ nÄ• nupassÄ• mÄ« á¸• entÄ«_ti pÄ• saá¹ƒ sajjenti, yathÄ• \Be I 227/ tattha diá¹-á¹-hipÄ• se sattÄ• naá¹ƒ cittaá hoti, evaá¹ƒ sajjentÄ«ti attho. tathÄ• bhÅ«tÄ• ca te sattÄ• naá¹ƒ citte khittÄ• viya hontÄ«ti diá¹-á¹-hipÄ• saá¹ƒ khipantÄ«ti atthoâ€™â€™ _ti. __pÄ• se mocetÄ«_ti diá¹-á¹-hipÄ• se sat nÄ«harati dhammasudhammatÄ• ya. __tasmÄ• _ti pÄ• samocanato pÄ• saá¹‡á¸• oti na vuc pÄ• saá¹‡á¸• Ä• hontÄ«â€™â€™ _ti vuttassa atthassa nigamanaá¹ƒ. evaÃ±ca katvÄ• sab __cÅ«á¸·asÄ«hanÄ• dasutte_ ``channavuti pÄ• saá¹‡á¸• Ä• â€™â€™ ti vuttaá¹ƒ. __pasÄ«c saá¹ƒsÄ• rapaá¹…ke ca pakÄ• rehi agÄ• dhÄ• osÄ«danti.

__abhibhavitvÄ• _ti sabbasaá¹ƒkilesappahÄ• nena abhibhuyya atikkamitvÄ• . __ajito_ti ajin akusalakammÄ• ni kusalakammÄ• ni ca khÄ«á¹‡Ä• ni etthÄ• ti __sabbakammakkhayo, _ an khÄ«yanti etthÄ• ti __upadhisaá¹…khayo, _ nibbÄ• naá¹ƒ.

sÄ«supacÄ• lÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. selÄ• suttavaá¹‡á¹‡anÄ•

<170> __kenidaá¹ƒ_ \Ne I 199/ __pakataá¹ƒ bimba_nti idaá¹ƒ attabhÄ• vasaÃ±Ã±itaá¹ƒ bin brahmÄ• -visaá¹‡upurisa-pajÄ• patiÄ• dÄ«su kena kataá¹ƒ nimmitaá¹ƒ nibbattitanti kattabba pucchati. __agha_nti aghavatthu. tenÄ• ha __ ``dukkhapatiá¹-á¹-hÄ• nattÄ• â€™â€™ _ti. __ taá¹‡hÄ• saá¹…khatassa hetuno anuppÄ• danirodhena. __paccayavekallenÄ• _ti tadavasiá¹-á¹-hakilesÄ• bhisaá¹…khÄ• rÄ• dipaccayassa vekallabhÄ• vena, apaccayabhÄ•

selÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vajirÄ• suttavaá¹‡á¹‡anÄ•

<171> __suddhasaá¹…khÄ• rapuÃ±je_ti rÅ«pÄ• rÅ«pavibhÄ• ge kilesasaá¹…khÄ• rasamÅ

sabhÄ• vena. yathÄ• na hi sattasaÃ±Ã±itasaá¹…khÄ• rapuÃ±jo nÄ• ma paramatthato \Be I
tabbinimutto nÄ• ma koci na upalabbhati avijjamÄ• nattÄ• . __vijjamÄ• nesÅ«_ti yathÄ• pac
labbhamÄ• nesu. __tenÄ• kÄ• renÄ• _ti itthipurisÄ• diÄ• kÄ• rena. __vavatthitesÅ«_ti pacc
paccayavisesasamuá¹-á¹-hitaá¹ƒ saá¹‡á¹-hÄ• navisesaá¹ƒ upÄ• dÄ• ya ``puriso hatthÄ« as
abhisaá¹…gato pavattesu. __sammutÄ«_ti sattoti vohÄ• ro. tenÄ• ha __ ``samaÃ±Ã±Ä• ma
__paÃ±cakkhandhadukkha_nti paÃ±cakkhandhasaÃ±Ã±itaá¹ƒ dukkhaá¹ƒ. vuttaá¹ƒ hetaá¹ƒ
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti (DN II 387; MN I 120; III 373; Vibh 202)
yathÄ• vuttadukkhato aÃ±Ã±assa saá¹…khatadhammassa abhÄ• vato. __na nirujjhatÄ«_ti
uppÄ• dato hoti nirodhoti.

vajirÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

bhikkhunÄ«saá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. brahmasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. brahmÄ• yÄ• canasuttavaá¹‡á¹‡anÄ•

<172> __parivitakko_ \Ne I 200/ \Be I 229/ __udapÄ• dÄ«_ti dhammagambhÄ«ratÄ• pacca
dhammadesanÄ• ya appossukko uppajji. ayaá¹ƒ parivitakko kasmÄ• udapÄ• di? kattha ca
vibhÄ• vetuá¹ƒ __ ``sabbabuddhÄ• naâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __Ä• ciá¹‡á¹
ceva Ä• carantehi ca sammadeva Ä• caritoti attho. etena ayaá¹ƒ parivitakko sabbabuddhÄ•
paá¹-hamÄ• bhisambodhiyaá¹ƒ uppajjatevÄ• ti ayamettha dhammatÄ• ti dasseti. tattha __a
idaá¹ƒ sattamasattÄ• hato paraá¹ƒ sattÄ• habbhantare uppannattÄ• vuttaá¹ƒ, na pana itare
aá¹-á¹-hamassa nÄ• ma sattÄ• hassa pavattitassa sabbhÄ• vÄ• . __sapaccagghe_ti mahag
pÄ• á¹-ho, abhinaveti attho. __selamaye_ti muggavaá¹‡á¹‡asilÄ• maye.

__paá¹-ividdho_ti sayambhuÃ±Ä• á¹‡ena ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• paá¹-imukh
yÄ• thÄ• vato avabuddhoti attho. __dhammoti catusaccadhammo_ tabbinimuttassa paá¹-ivij
abhÄ• vato. __gambhÄ«ro_ti mahÄ• samuddo viya makasatuá¹‡á¸• asÅ«ciyÄ• aÃ±Ã±atra
samupacitaparipakkaÃ±Ä• á¹‡asambhÄ• rehi aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡ena alabbhaneyyapati
``uttÄ• napaá¹-ikkhepavacanametaâ€™â€™ _nti. yo alabbhaneyyapatiá¹-á¹-ho, so ogÄ• hit
sarÅ«pato visesato ca passituá¹ƒ na sakkÄ• ti Ä• ha __ ``gambhÄ«rattÄ• va duddasoâ€™â
daá¹-á¹-habbo_ti kicchena kenaci kadÄ• cideva daá¹-á¹-habbo. yaá¹ƒ pana daá¹-á¹-humeva

ogÄ• hetvÄ• anu anu bujjhanako kadÄ• ci natthÄ«ti Ä• ha __ ``duddasattÄ• va duranubodh
avabujjhitabbo_ avabodhassa dukkarabhÄ• vato. imasmiá¹ƒ á¹-hÄ• ne ``taá¹ƒ kiá¹ƒ maÃ±Ã
nu kho dukkarataraá¹ƒ vÄ• durabhisambhavataraá¹ƒ vÄ• â€™â€™ ti (SN c V 1115) suttap
santÄ• rammaá¹‡atÄ• ya vÄ• __santo_. nibbutasabbapariá¸·Ä• hatÄ• ya __nibbuto_. attan
nÄ«toti \Be I 230/ vÄ• __paá¹‡Ä«to_ \Ne I 201/. atittikaraá¹‡aá¹-á¹-hena __atappako_ sÄ• c
tattha ca nirodhasaccaá¹ƒ santaá¹ƒ Ä• rammaá¹‡anti santÄ• rammaá¹‡aá¹ƒ, maggasaccaá
santÄ• rammaá¹‡aÃ±cÄ• ti santÄ• rammaá¹‡aá¹ƒ, anupasantasabhÄ• vÄ• naá¹ƒ kilesÄ• na
santo. nibbutasabbapariá¸·Ä• hattÄ• nibbuto. santapaá¹‡Ä«tabhÄ• veneva tadatthÄ• ya as
daá¹-á¹-habbÄ• . tenÄ• ha __ ``idaá¹ƒ dvayaá¹ƒ lokuttarameva sandhÄ• ya vuttaâ€™â€™ _
visayattÄ• __na takkena avacaritabbo_. tato eva nipuá¹‡aÃ±Ä• á¹‡agocaratÄ• ya saá¹‡has
__nipuá¹‡o_. bÄ• lÄ• naá¹ƒ avisayattÄ• yathÄ• vuttehi paá¹‡á¸• itehi eva veditabboti __paá
Ä• lÄ«yanti abhiramitabbaá¹-á¹-hena sevÄ«yantÄ«ti __Ä• layÄ• , _ paÃ±ca kÄ• maguá¹‡Ä•
abhiramaá¹‡avasena sevantÄ«ti __Ä• layÄ• , _ taá¹‡hÄ• vicaritÄ• ni. __ramantÄ«_ti ratiá¹ƒ
laá¸·anti. __Ä• layaratÄ• ti_ Ä• layaniratÄ• .

á¹-hÄ• naá¹ƒ sandhÄ• yÄ• ti á¹-hÄ• nasaddaá¹ƒ sandhÄ• ya, atthako pana á¹-hÄ• nanti ca
adhippeto. tiá¹-á¹-hati phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti hi __á¹-hÄ• naá¹ƒ, _ saá¹…khÄ• rÄ
paccayabhÅ«tÄ• avijjÄ• dayo. imesaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayÄ• idappaccayÄ
eva idappaccayatÄ• _ yathÄ• ``devo eva devatÄ• â€™â€™. idappaccayÄ• naá¹ƒ vÄ• avijj
pati paccayabhÄ• vo uppÄ• danasamatthatÄ• __idappaccayatÄ• _. tena paramatthapaccay
paá¹-iccasamuppÄ• do dassito hoti. paá¹-icca samuppajjati phalaá¹ƒ etasmÄ• ti __paá¹-icca
padadvayenapi dhammÄ• naá¹ƒ paccayaá¹-á¹-ho eva vibhÄ• vito. tenÄ• ha __ ``saá¹…khÄ
adhivacanaâ€™â€™ _nti. saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayÄ• saá¹…khÄ• rÄ• dipaccayÄ•
__saá¹…khÄ• rÄ• dipaccayÄ• naá¹ƒ_. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhim
(Vism-mhá¹- II 572-573) vuttanayena veditabbo. __sabbasaá¹…khÄ• rasamathotiÄ• di sabb
sabbasaá¹…khÄ• rasamathÄ• diabhidheyyaá¹ƒ sabbaá¹ƒ atthato nibbÄ• nameva. idÄ• ni as
dassetuá¹ƒ __ ``yasmÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ta_nti nibbÄ• naá¹ƒ. __Ä• gamn
Ä• rammaá¹‡apaccayahetu. __sammantÄ«_ti paá¹-ippassaddhivÅ«pasamavasena sammar
upasantÄ• nÄ• ma hontÄ«ti Ä• ha __ ``vÅ«pasammantÄ«â€™â€™ _ti. etena \Be I 231/ sab
etthÄ• ti __sabbasaá¹…khÄ• rasamatho, _ nibbÄ• nanti dasseti. sabbasaá¹…khÄ• ravisaá¹
sabbasaá¹…khÄ• ravÅ«pasamapariyÄ• yo aá¹-á¹-hakathÄ• yaá¹ƒ vutto eva. sesapadesupi

upadhÄ«yati ettha dukkhanti __upadhi, _ khandhÄ• dayo. __paá¹-inissaá¹-á¹-hÄ• _ti samuc
honti. __sabbÄ• taá¹‡hÄ• _ti aá¹-á¹-hasatappabhedÄ• sabbÄ• pi taá¹‡hÄ• . __sabbe kiles
kÄ• marÄ• garÅ«parÄ• gÄ• dibhedÄ• sabbepi kilesabhÅ«tÄ• rÄ• gÄ• , sabbepi vÄ• kilesÄ
_ti adhippetÄ• , na lobhavisesÄ• eva cittassa pariá¸·Ä• habhÄ• vÄ• pÄ• danato. yathÄ• ha
vipariá¹‡ataá¹ƒ \Ne I 202/, duá¹-á¹-hampi cittaá¹ƒ vipariá¹‡ataá¹ƒ, mÅ«á¸·hampi cittaá¹ƒ vipa
nti (Vin III 271). __virajjantÄ«_ti palujjanti vikkhambhanato sabbaso tena visaá¹ƒyuttabhÄ• v

dukkha_nti jarÄ• maraá¹‡Ä• dibhedaá¹ƒ sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ. __bhavena bhava_n
bhavantaraá¹ƒ bhavanikantibhÄ• vena saá¹ƒsibbati. __phalena vÄ• saddhiá¹ƒ kammaá¹ƒ_
punabbhavabhÄ• vato. __tato vÄ• nato nikkhantaá¹ƒ_ tattha tassa sabbaso abhÄ• vato. cira
piá¹-á¹-hiÄ• gilÄ• yanatÄ• lugalasosÄ• divasena __kÄ• yakilamatho ceva kÄ• yavihesÄ• ca
desanÄ• ya atthamajÄ• nantÄ• naá¹ƒ apaá¹-ipajjantÄ• naÃ±ca vasena, jÄ• nantÄ• naá¹ƒ pa
desanÄ• ya kÄ• yaparissamopi satthu aparissamoyeva. tenÄ• ha bhagavÄ• --- ``na ca maá
viheseseÄ«â€™â€™ ti (Ud 10). tenevÄ• ha --- __ ``yÄ• ajÄ• nantÄ• naá¹ƒ desanÄ• nÄ• ma
assÄ• â€™â€™ _ti. __ubhaya_nti cittakilamatho cittavihesÄ• cÄ• ti ubhayampetaá¹ƒ buddh
eva samucchinnattÄ• . __anubrÅ«hanaá¹ƒ_ sampiá¹‡á¸• anaá¹ƒ. __so_ti apissÅ«ti nipÄ• to
acchariyÄ• __anacchariyÄ• , _ vuddhiatthopi hi -kÄ• ro hoti yathÄ• ``asekkhÄ• dhammÄ•
satasahassaá¹ƒ cattÄ• ri ca asaá¹…khyeyyÄ• ni sadevakassa lokassa dhammasaá¹ƒvibhÄ•
pÅ«retvÄ• idÄ• ni samadhigatadhammarajjassa tattha appossukkatÄ• pattidÄ«panatÄ• gÄ
tassa vuddhippattÄ«ti veditabbaá¹ƒ. atthadvÄ• rena hi gÄ• thÄ• naá¹ƒ anacchariyatÄ• . __g
upaá¹-á¹-hahiá¹ƒsu. upaá¹-á¹-hÄ• naÃ±ca vitakketabbatÄ• vÄ• ti Ä• ha __ ``parivitakkayitab
pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ _ti.

yadi \Be I 232/ sukhÄ• paá¹-ipadÄ• va, kathaá¹ƒ kicchatÄ• ti Ä• ha __ ``pÄ• ramÄ«pÅ«raá¹
_tiÄ• di. __evamÄ• dÄ«ni_ duppariccajÄ• ni dentassa. __ha_-iti vÄ• byattanti etasmiá¹ƒ att
``ekaá¹ƒsattheâ€™â€™ ti keci. ha byattaá¹ƒ, ekaá¹ƒsena vÄ• alaá¹ƒ nippayojanaá¹ƒ evaá¹
pakÄ• situá¹ƒ desitunti yojanÄ• . __hala_nti vÄ• alanti iminÄ• samÄ• natthapadaá¹ƒ ``hala
tiÄ• dÄ«su viya. __rÄ• gadosaphuá¹-á¹-hehÄ«_ti phuá¹-á¹-havisena viya sappena rÄ• gena
abhibhÅ«tehi. __rÄ• gadosÄ• nugatehÄ«_ti rÄ• gadosehi anubandhehi.

__niccÄ• dÄ«na_nti niccÄ• dÄ«naá¹ƒ catunnaá¹ƒ vipallÄ• sÄ• naá¹ƒ. __evaá¹ƒgata_nti eva
Ä• kÄ• rena pavattaá¹ƒ bujjhitabbaá¹ƒ. kÄ• marÄ• garattÄ• ca bhavarÄ• garattÄ• ca nÄ«va
diá¹-á¹-hirÄ• garattÄ• viparÄ«tÄ• bhinivesena __na dakkhanti_ yÄ• thÄ• vato dhammaá¹ƒ n
__sabhÄ• venÄ• _ti aviparÄ«tasabhÄ• vena. __evaá¹ƒ gÄ• hÄ• petu_nti aniccantiÄ• dinÄ•
dhammaá¹ƒ jÄ• nÄ• petuá¹ƒ. rÄ• gadosaparetatÄ• pi nesaá¹ƒ sammÅ«á¸·habhÄ• venevÄ•
Ä• vuá¹-Ä• â€™â€™ _ti.

dhammadesanÄ• ya \Ne I 203/ appossukkatÄ• pattiyÄ• kÄ• raá¹‡aá¹ƒ vibhÄ• vetuá¹ƒ __ `
_tiÄ• dinÄ• sayameva codanaá¹ƒ samuá¹-á¹-hÄ• peti. __aÃ±Ã±Ä• tavesenÄ• _ti imassa bh
sÄ• vakabhÄ• vÅ«pagamanena aÃ±Ã±Ä• tavesena. ``aÃ±Ã±ataratÄ• pasavesenÄ• â€™â€
arahattÄ• dhigamaneneva vigaccheyya. tividhaá¹ƒ kÄ• raá¹‡aá¹ƒ appossukkatÄ• pattiyÄ• p
balavabhÄ• vo, dhammassa gambhÄ«ratÄ• , tattha ca bhagavato sÄ• tisayaá¹ƒ gÄ• ravanti
hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __paá¹-ipakkhÄ• _ nÄ• ma rÄ• gÄ• dayo kilesÄ•
antarÄ• yakarattÄ• . tesaá¹ƒ balavabhÄ• vato ciraparibhÄ• vanÄ• ya sattasantÄ• nato dubb
mattahatthino viya dubbalapurisaá¹ƒ adhibhavitvÄ• ajjhottharitvÄ• anayabyasanaá¹ƒ Ä• pÄ

anekasatayojanÄ• yÄ• mavitthÄ• raá¹ƒ sunicitaá¹ƒ ghanasannivesaá¹ƒ kaá¹‡á¹-akaduggam
dÅ«rapabhedaducchejjatÄ• hi dubbisodhiyataá¹ƒ pana dassetuá¹ƒ __ ``athassÄ• â€™â€™
anto amaá¹-á¹-hatÄ• ya __kaÃ±jiyapuá¹‡á¹‡Ä• lÄ• bu, _ cirapÄ• rivÄ• sikatÄ• ya __takkabl
snehatintadubbalabhÄ• vena __vasÄ• pÄ«tapilotikÄ• , _ telamissitatÄ• ya __aÃ±janamakkh
vuttÄ• . hÄ«nÅ«pamÄ• cetÄ• rÅ«papabandhabhÄ• vato acirakÄ• likattÄ• ca malÄ«natÄ• y
dubbisodhanÄ«yataro \Be I 233/ anÄ• dikÄ• likattÄ• arÅ«panissitattÄ• ca. tenÄ• ha ``atisa
ti.

yathÄ• ca dubbisodhanÄ«yataratÄ• ya, evaá¹ƒ gambhÄ«raduddasaduranubodhÄ• nampi v
gambhÄ«ropi dhammo paá¹-ipakkhavidhamanena Ã±Ä• á¹‡ena visadabhÄ• vaá¹ƒ Ä• panne
paá¹-ipakkhavidhamanaá¹ƒ pana sammÄ• paá¹-ipattipaá¹-ibaddhaá¹ƒ, sÄ• saddhammassa
dhamme ca pasÄ• dÄ• yattaá¹ƒ. so garuá¹-á¹-hÄ• niyÄ• naá¹ƒ ajjhesanahetukoti paá¹‡Ä• li
dhammasampaá¹-ipattiyÄ• brahmÄ• yÄ• canÄ• nimittanti taá¹ƒ dassento __ ``apicÄ• â€™â

upakkilesabhÅ«taá¹ƒ appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ etassÄ• ti apparajaá¹ƒ, apparajaá¹ƒ akkhi
te taá¹ƒsabhÄ• vÄ• ti katvÄ• __apparajakkhajÄ• tikÄ• _ti imamatthaá¹ƒ dassento __ ``paÃ±
_tiÄ• dimÄ• ha. appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ yesaá¹ƒ taá¹ƒsabhÄ• vÄ• apparajakkhajÄ• tikÄ•
__assavanatÄ• ti_ ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su viya karaá¹‡e paccattavacan
``assavanatÄ• yÄ• â€™â€™ _ti. __dasapuÃ±Ã±akiriyavasenÄ• _ti dÄ• nÄ• didasavidhapuÃ
tenÄ• ha __ ``katÄ• dhikÄ• rÄ• â€™â€™ _tiÄ• di. __papaÃ±casÅ«daniyaá¹ƒ_ (Ps I 282) pa
``dvÄ• dasapuÃ±Ã±akiriyavasenÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ dÄ• nÄ• dÄ«su
saraá¹‡agamana-parahitapariá¹‡Ä• manÄ• dipakkhipanavasena vuttaá¹ƒ.

rÄ• gÄ• dimalena __samalehi_ pÅ«raá¹‡Ä• dÄ«hi __chahi satthÄ• rehi_ satthupaá¹-iÃ±Ã±e
cintÄ• kaviÄ• dibhÄ• ve á¹-hatvÄ• takkapariyÄ• hataá¹ƒ vÄ«maá¹ƒsÄ• nucaritaá¹ƒ sayaá¹ƒ
kira buddhakolÄ• halÄ• nussavena \Ne I 204/ saÃ±jÄ• takutÅ«halaá¹ƒ lokaá¹ƒ vaÃ±centÄ•
sabbaÃ±Ã±utaá¹ƒ paá¹-ijÄ• nantÄ• yaá¹ƒ kaÃ±ci adhammameva ``dhammoâ€™â€™ ti dÄ•
puretaraá¹ƒ uppajjitvÄ• â€™â€™ _tiÄ• di. __apÄ• pureta_nti etaá¹ƒ kassapassa bhagavato
pabhuti pihitaá¹ƒ nibbÄ• namahÄ• dvÄ• raá¹ƒ ariyamaggaá¹ƒ saddhammadesanÄ• hatthen

selo pabbato ucco hoti thiro ca, na paá¹ƒsupabbato missakapabbato cÄ• ti Ä• ha __ ``sele
pabbatamuddhanÄ«â€™â€™ _ti. __dhammamayaá¹ƒ pÄ• sÄ• da_nti lokuttaradhammamÄ•
sabbadhamme \Be I 234/ atikkamma abbhuggataá¹-á¹-hena pÄ• sÄ• dasadiso ca. paÃ±Ã±Ä
dhamma-saddoti vuttaá¹ƒ __ ``paÃ±Ã±Ä• mayaâ€™â€™ _nti. sÄ• hi abbhuggataá¹-á¹-hena
Ä• gatÄ• . tathÄ• cÄ• ha ---

``paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he, dhÄ«ro bÄ• le avekkhatÄ«â€™â€™ ti || (Dhp 28).

__yathÄ• hÄ«_tiÄ• dÄ«su yathÄ• ca pabbate á¹-hatvÄ• andhakÄ• re heá¹-á¹-hÄ• oloken khettakedÄ• rapÄ• á¸·ikuá¹-ikÄ• yo tattha sayitamanussÄ• ca na paÃ±Ã±Ä• yanti anujjalab aggijÄ• lÄ• paÃ±Ã±Ä• yati samujjalabhÄ• vato, evaá¹ƒ dhammapÄ• sÄ• damÄ• ruyha satta Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ nÄ• gacchanti akatakalyÄ• á¹‡Ä• sattÄ• , Ã±Ä• á¹‡agginÄ• a anuá¸·Ä• rabhÄ• vato ca rattiá¹ƒ khittÄ• sarÄ• viya honti, katakalyÄ• á¹‡Ä• pana bhabbap bhagavato Ä• pÄ• thaá¹ƒ Ä• gacchanti paripakkaÃ±Ä• á¹‡aggitÄ• ya samujjalabhÄ• vato uá himavantapabbato viya cÄ• ti evaá¹ƒ yojanÄ• veditabbÄ• .

garuá¹-á¹-hÄ• nÄ«yaá¹ƒ payirupÄ• sitvÄ• garutaraá¹ƒ payojanaá¹ƒ uddissa abhipatthanÄ• yÄ• canÄ• va hotÄ«ti Ä• ha __ ``ajjhesananti yÄ• canaâ€™â€™ _nti. padesavisayaá¹ƒ Ã±Ä buddhÄ• naá¹ƒyeva Ä• veá¹‡ikabhÄ• vato idaá¹ƒ Ã±Ä• á¹‡advayaá¹ƒ ``buddhacakkhÅ«â€™ ``imesaÃ±hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ `buddhacakkhÅ«â€™ ti nÄ• maâ€™â€™ _nti. __ maggaÃ±Ä• á¹‡Ä• na_nti heá¹-á¹-himÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ maggaÃ±Ä• á¹‡Ä• naá¹ƒ ``dha catusaccadhammadassanamattabhÄ• vato. yato tÄ• ni Ã±Ä• á¹‡Ä• ni vijjÅ«pamabhÄ• vena pana Ã±Ä• á¹‡akiccassa sikhÄ• ppattiyÄ• dassanamattaá¹ƒ na hotÄ«ti ``dhammacakkhÅ«â taá¹ƒ vajirÅ«pamabhÄ• vena vuttaá¹ƒ. __vuttanayenÄ• _ti ``apparajakkhajÄ• tikÄ• â€™â€™ yasmÄ• mandakilesÄ• __ ``apparajakkhÄ• â€™â€™ _ti vuttÄ• , tasmÄ• \Ne I 205/ bahala ``mahÄ• rajakkhÄ• â€™â€™ _ti veditabbÄ• . paá¹-ipakkhavidhamanasamatthatÄ• ya __tikk vuttavipariyÄ• yena __mudÅ«ni. saddhÄ• dayo Ä• kÄ• rÄ• _ti saddahanÄ• dippakÄ• re vad __sammohavinodaniyaá¹ƒ_ pana ``yesaá¹ƒ Ä• sayÄ• dayo koá¹-á¹-hÄ• sÄ• \Be I 235/ sunc vuttaá¹ƒ, taá¹ƒ imÄ• ya atthavaá¹‡á¹‡anÄ• ya aÃ±Ã±adatthu saá¹ƒsandatÄ«ti daá¹-á¹-habb nÄ• ma paccayÄ• kÄ• ro, saccÄ• ni vÄ• . __paraloka_nti samparÄ• yaá¹ƒ. taá¹ƒ dukkhÄ• va passitabbanti vuttaá¹ƒ __ ``paralokaÃ±ceva vajjaÃ±ca bhayato passantÄ«â€™â€™ _ti. sam aÃ±Ã±attÄ• vipattibhavo paralokoti vuttaá¹ƒ __ ``para ... pe ... passantÄ«â€™â€™ _ti.

__ayaá¹ƒ panettha pÄ• á¸·Ä«_ti ettha ``apparajakkhÄ• â€™â€™ ti padÄ• naá¹ƒ atthavibhÄ tathÄ• bhÄ• vasÄ• dhanapÄ• á¸·i. saddhÄ• dÄ«naÃ±hi vimuttaparipÄ• cakadhammÄ• naá¹ tappaá¹-ipakkhÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ dubbalabhÄ• ve sati hoti. tesaÃ±ca balaval dubbalabhÄ• veti vimuttiparipÄ• cakadhammÄ• naá¹ƒ savisesaá¹ƒ atthitÄ• natthitÄ• vasena mahÄ• rajakkhÄ• tiÄ• dayo pÄ• á¸·iyaá¹ƒ (Paá¹-is I 111) vibhajitvÄ• dassitÄ• ``saddho pug tiÄ• dinÄ• . khandhÄ• dayo eva lujjanapalujjanaá¹-á¹-hena __loko_ sampattibhavabhÅ«to lo sugatisaá¹…khÄ• to upapattibhavo. sampatti bhavati etenÄ• ti __sampattisambhavaloko, _ kammabhavo. duggatisaá¹…khÄ• taupapattibhava-duggatisaá¹ƒvattaniyakammabhavÄ• __vipattibhavaloka-vipattisambhavalokÄ• _. puna ekakadukÄ• divasena lokaá¹ƒ vibhajitvÄ• lokoâ€™â€™ _tiÄ• di vuttaá¹ƒ. Ä• hÄ• rÄ• dayo viya hi Ä• hÄ• raá¹-á¹-hitikÄ• saá¹…khÄ• lokoti. tattha __eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• _ti yÄ• yaá¹ƒ puggalÄ• dhiá¹-á

sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paccayÄ• yattavuttitÄ• vuttÄ• , tÄ• ya sabbo saá¹…khÄ•
pakÄ• rantarassa abhÄ• vato. __dve lokÄ• _tiÄ• dÄ«supi iminÄ• nayena attho veditabbo. n
nibbÄ• nassa aggahaá¹‡aá¹ƒ tassa alokasabhÄ• vattÄ• .

nanu ca ``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti ettha paccayÄ• yattavuttitÄ• ya maggaphalÄ•
nÄ• pajjati, pariÃ±Ã±eyyÄ• naá¹ƒ dukkhasaccadhammÄ• naá¹ƒ idha ``lokoâ€™â€™ ti adhip
na palujjatÄ«ti yo gahito tathÄ• na hoti, so lokoti taá¹ƒgahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• naá
upÄ• dÄ• nÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• __upÄ• dÄ• nakkhandhÄ• _. anuro
__aá¹-á¹-ha_ \Be I 236/ __lokadhammÄ• . dasÄ• yatanÄ• nÄ«_ti dasa rÅ«pÄ• yatanÄ• ni. s
vivaá¹-á¹-ajjhÄ• sayassa adhippetattÄ• tassa ca sabbaá¹ƒ tebhÅ«makakammaá¹ƒ garahita
hutvÄ• upaá¹-á¹-hÄ• tÄ«ti vuttaá¹ƒ __ ``sabbe abhisaá¹…khÄ• rÄ• vajjÄ• , sabbe bhavagÄ
\Ne I 206/. apparajakkhatÄ• dÄ«su paÃ±casu dukesu ekekasmiá¹ƒ dasa dasa katvÄ• __ ``p
imÄ• ni paÃ±cindriyÄ• ni jÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ• anvayato byatirekato c
indriyÄ• naá¹ƒ paropariyattaá¹ƒ jÄ• nÄ• tÄ«ti katvÄ• tathÄ• vuttaá¹ƒ. ettha ca apparajakkh
Ä• vajjentassa bhagavato te sattÄ• puÃ±japuÃ±jÄ• va hutvÄ• upaá¹-á¹-hahanti, na ekekÄ•

uppalÄ• ni ettha santÄ«ti __uppalinÄ«_. uppalagacchopi jalÄ• sayopi ca. idha pana jalÄ• sa
``uppalavaneâ€™â€™ _ti. yÄ• ni hi udakassa anto nimuggÄ• neva hutvÄ• pusanti vaá¸• á¸
antonimuggaposÄ«ni. __dÄ«pitÄ• nÄ«_ti aá¹-á¹-hakathÄ• yaá¹ƒ pakÄ• sitÄ• ni, idheva vÄ•
_tiÄ• dinÄ• dassitÄ• ni. __ugghaá¹-itaÃ±Ã±Å«_ti ugghaá¹-anaá¹ƒ nÄ• ma Ã±Ä• á¹‡ugghaá
ugghaá¹-itamatteneva jÄ• nÄ• tÄ«ti attho. vipaÃ±citaá¹ƒ vitthÄ• ritameva atthaá¹ƒ jÄ• nÄ• tÄ
__vipaÃ±citaÃ±Ã±Å«_. niddesÄ• dÄ«hi dhammÄ• bhisamayÄ• ya netabboti __neyyo_. pajjá
pajjate Ã±Ä• yateti vÄ• padaá¹ƒ, tadattho. padaá¹ƒ paramaá¹ƒ etassa, na saccÄ• bhisambo

__udÄ• haá¹-avelÄ• yÄ• _ti udÄ• hÄ• re dhammassa uddese udÄ• haá¹-amatteyeva. __dh
catusaccadhammassa Ã±Ä• á¹‡ena saddhiá¹ƒ abhisamayo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ ``
satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• nayena saá¹ƒkhittena mÄ• tikÄ• ya á¹-hapiyamÄ•
Ã±Ä• á¹‡aá¹ƒ pesetvÄ• arahattaá¹ƒ gaá¹‡hituá¹ƒ samattho puggalo ``ugghaá¹-itaÃ±Ã±Å«â
vuccatÄ«_ti saá¹ƒkhittena mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• rena atthe vibhajiyamÄ• ne arah
samattho puggalo ``vipaÃ±citaÃ±Ã±Å«â€™â€™ ti vuccati. __uddesato_ti uddesahetu. uddis
vÄ• ti attho. __paripucchato_ti atthaá¹ƒ paripucchantassa. __anupubbena dhammÄ• bhisam
arahattappatti hoti. __na tÄ• ya jÄ• tiyÄ• dhammÄ• bhisamayo hotÄ«_ti tena attabhÄ• vena
antamaso jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• nibbattetuá¹ƒ na sakkoti. __ayaá¹ƒ vuccati pa
puggalo chabbidhaá¹ƒ byaÃ±janapadaá¹ƒ chabbidhaá¹ƒ atthapadanti idaá¹ƒ padameva para
vuccatÄ«ti attho.

__vÄ• sanÄ• _ \Be I 237/ __hotÄ«_ti desanÄ• phalavohÄ• rena vÄ• sanÄ• hotÄ«ti vuttÄ•
desanÄ• niratthakÄ• . __ye_ti ye duvidhe puggale. vibhaá¹…ge __kammÄ• varaá¹‡enÄ• _t

Ä• nantariyakammena. __vipÄ• kÄ• varaá¹‡enÄ• _ti ahetukapaá¹-isandhiyÄ• . yasmÄ• par
ariyamaggapaá¹-ivedho natthi, tasmÄ• duhetukÄ• paá¹-isandhipi vipÄ• kÄ• varaá¹‡amevÄ
__kilesÄ• varaá¹‡enÄ• _ti niyatamicchÄ• diá¹-á¹-hiyÄ• . __assaddhÄ• _ti buddhÄ• dÄ«su s
__acchandikÄ• _ti kattukamyatÄ• chandarahitÄ• . uttarakurukÄ• manussÄ• acchandikaá¹-
__duppaÃ±Ã±Ä• _ti bhavaá¹…gapaÃ±Ã±Ä• ya parihÄ«nÄ• . bhavaá¹…gapaÃ±Ã±Ä• ya \Ne
yassa bhavaá¹…gacalanaá¹ƒ lokuttarassa paccayo na hoti, sopi duppaÃ±Ã±o eva nÄ• ma.
okkamituá¹ƒ kusalesu dhammesu sammatta_nti kusalesu dhammesu sammattaniyÄ• masa
okkamituá¹ƒ adhigantuá¹ƒ abhabbÄ• . __na kammÄ• varaá¹‡enÄ• _tiÄ• dÄ«ni vuttavipariyÄ
__rÄ• gacaritÄ• _diÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __paramatthadÄ«paniyaá¹ƒ
visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- I 43) vuttanayena veditabbaá¹ƒ.

__nibbÄ• nassa dvÄ• raá¹ƒ_ pavisanamaggo __vivaritvÄ• á¹-hapito_ mahÄ• karuá¹‡Å«pa
adhigatattÄ• . __saddhaá¹ƒ pamuÃ±cantÅ«_ti attano saddhaá¹ƒ dhammasampaá¹-icchana
saddahanÄ• kÄ• rena naá¹ƒ upaá¹-á¹-hapentÅ«ti attho. sukhena akicchena pavattanÄ«yatÄ
bhÄ• siá¹ƒ_ na bhÄ• sissÄ• mÄ«ti cintesiá¹ƒ.

satthu santikaá¹ƒ upagatÄ• naá¹ƒ devÄ• naá¹ƒ brahmÄ• naÃ±ca tassa purato antaradhÄ• n
Ä• ha __ ``sakaá¹-á¹-hÄ• nameva gatoâ€™â€™ _ti. saddhindriyÄ• di sammÄ• diá¹-á¹-hiÄ•
vineyyasantÄ• ne pavattanaá¹-á¹-hena cakkanti __dhammacakkaá¹ƒ_. atha vÄ• __cakka_n
desanÄ• . atha vÄ• atthadhammato anapetattÄ• dhammaÃ±ca taá¹ƒ pavattanaá¹-á¹-hena
__dhammacakkaá¹ƒ_. dhammena Ã±Ä• yena cakkantipi __dhammacakkaá¹ƒ_. yathÄ• ha `
cakkaÃ±cÄ• ti dhammacakkaá¹ƒ, cakkaÃ±ca pavatteti dhammaÃ±cÄ• ti dhammacakkaá¹ƒ,
dhammacakkaá¹ƒ, dhammacariyÄ• ya pavattetÄ«ti dhammacakkaâ€™â€™ ntiÄ• di (Paá¹-i
paá¹-á¹-hapesi.

brahmÄ• yÄ• canasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gÄ• ravasuttavaá¹‡á¹‡anÄ•

<173> __ayaá¹ƒ_ \Be I 238/ __vitakko_ti ayaá¹ƒ ``kintÄ• haá¹ƒ vihareyyaâ€™â€™ nti evaá
__aÃ±Ã±asmi_nti parasmiá¹ƒ. attÄ• na hotÄ«ti hi aÃ±Ã±o, paro. so panettha na yo koci adh
garuá¹-á¹-hÄ• nÄ«yo. tenÄ• ha __ ``kaÃ±ci garuá¹-á¹-hÄ• ne aá¹-á¹-hapetvÄ• â€™â€™ _ti.
``Ä• mÄ• â€™â€™ ti sampaá¹-icchatÄ«ti patisso, na patissoti __appatisso. patissayarahito_
attho.

__sadevake_ti avayavena viggaho samudÄ• yo samÄ• sattho. sadevakaggahaá¹‡ena paÃ
pÄ• risesaÃ±Ä• yena itaresaá¹ƒ padantarehi saá¹…gahitattÄ• , samÄ• rakaggahaá¹‡ena
chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ \Ne I 208/ paccÄ• sattiÃ±Ä• yena. tattha hi n

hoti. sabrahmakavacanena brahmakÄ• yikÄ• dibrahmaggahaá¹‡aá¹ƒ paccÄ• sattiÃ±Ä• yen
pajÄ• yÄ• â€™â€™ ti sÄ• sanassa paccatthikasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aá¹ƒ. nidas
apaccatthikÄ• naá¹ƒ asamitapÄ• pÄ• naá¹ƒ abÄ• hitapÄ• pÄ• naÃ±ca samaá¹‡abrÄ• hmaá
gahitattÄ• . kÄ• maá¹ƒ ``sadevakeâ€™â€™ tiÄ• divisesanÄ• naá¹ƒ vasena sattavisayo loka
tulyayogavisayattÄ• tesaá¹ƒ. ``salomako sapakkhakoâ€™â€™ tiÄ• dÄ«su pana atulyayoge
labbhatÄ«ti byabhicÄ• radassanato pajÄ• gahaá¹‡anti pajÄ• vacanena sattalokaggahaá¹‡aá
mÄ• rabrahmesu gahitesupi itarehi tesaá¹ƒ labbhamÄ• navisesadassanatthaá¹ƒ visuá¹ƒ gah
``mÄ• ro nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. mÄ• ro brahmÄ• nampi vicakkhukammÄ• ya p
__uparÄ«_ti uparibhÄ• ve. __brahmÄ• _ti dasasahassibrahmÄ• naá¹ƒ sandhÄ• yÄ• ha. tath
aá¹…gulÄ«hÄ«â€™â€™ _tiÄ• di. idha dÄ«ghanikÄ• yÄ• dayo viya bÄ• hirakÄ• nampi ganth
``ekanikÄ• yÄ• divasenÄ• â€™â€™ _ti.

__vatthuvijjÄ• dÄ«_ti __Ä• di_-saddena vijjÄ• á¹-á¹-hÄ• nÄ• ni saá¹…gahitÄ• ni. yathÄ• sal
pajÄ• tattÄ• nibbattattÄ• pajÄ• , sattanikÄ• yo. tassÄ• __pajÄ• ya. sadevamanussÄ• yÄ• ,
sammutidevaggahaá¹‡aá¹ƒ tadavasiá¹-á¹-hamanussalokaggahaá¹‡aÃ±ca daá¹-á¹-habbaá¹ƒ
gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni abhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetuá¹
_tiÄ• di vuttaá¹ƒ. __lokavasena vuttÄ• ni_ ``lokÄ«yanti ettha kammakammaphalÄ• nÄ«â€™
__pajÄ• vasena_ ``hetupaccayehi pajÄ• yatÄ«â€™â€™ ti katvÄ• . __sÄ«lasampannatara_n
paripuá¹‡á¹‡asampannatÄ• adhippetÄ• ``sampannaá¹ƒ sÄ• likedÄ• raâ€™â€™ ntiÄ• dÄ«
``adhikataranti atthoâ€™â€™ _ti. paripuá¹‡á¹‡ampi ``adhikataraâ€™â€™ nti vattabbatam
``samÄ• dhisampannataraâ€™â€™ ntiÄ• dÄ«su.

__kÄ• raá¹‡a_ntiÄ• dÄ«su __kÄ• raá¹‡a_nti yuttiá¹ƒ. __attha_nti aviparÄ«tatthaá¹ƒ. __vuá¸
abhivuá¸• á¸• hinimittaá¹ƒ.

__iminÄ• vacanenÄ• _ti imasmiá¹ƒ sutte anantaraá¹ƒ vuttavacanena. na kevalaá¹ƒ iminÄ•
paá¹-ibÄ• hitabboti dassento __ ``na me Ä• cariyo atthÄ«â€™â€™ _tiÄ• dimÄ• ha. ettha ya
__sumaá¹…galavilÄ• siniyÄ• dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya_ (Sv III 162) vuttameva. __
paccattavacananti Ä• ha __ ``sarantenÄ• â€™â€™ _ti, __sara_nti vÄ• saraá¹‡ahetÅ«ti atth

gÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. brahmadevasuttavaá¹‡á¹‡anÄ•

<174> __ekako_ti \Ne I 209/ vivekaá¹-á¹-hitatÄ• ya nissaá¹-o. gaá¹‡asaá¹…gaá¹‡ikÄ• bhÄ•
kilesasaá¹…gaá¹‡ikÄ• bhÄ• vo pana __ ``appamattoâ€™â€™ _tiÄ• dÄ«hi pakÄ• sito. __pe
pesitacitto. __sammadevÄ• _ti Ã±Ä• yeneva. so pana yadi Ä• gamanato paá¹-á¹-hÄ• ya lab
atha paá¹-ipadÄ• rambhato paá¹-á¹-hÄ• ya labbhati, evampi vaá¹-á¹-atevÄ• ti dassetuá¹ƒ __

vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. aggamaggÄ• dhigamena asammohapaá¹-ivedhassa sikhÄ•
phaladhammesupi sÄ• tisayo asammohoti ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ ti vuttanti Ä• ha
_ti. yathÄ• jÄ• nanÄ• panassa sacchikaraá¹‡aá¹ƒ attapaccakkhakiriyÄ• ti ``sacchikatvÄ• â
``paccakkhaá¹ƒ katvÄ• â€™â€™ _ti. tathÄ• sacchikiriyÄ• cassa vipassanÄ• paá¹-ilÄ• bhot
vuttanti Ä• ha __ ``paá¹-ilabhitvÄ• â€™â€™ _ti. __etenÄ• _ti ``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™

__jÄ• ti_ \Be I 240/ __khÄ«á¹‡Ä• _ti ettha jÄ• tisÄ«sena tabbikÄ• ravanto khandhÄ• vuttÄ•
khÄ«á¹‡attÄ• _ti maggÄ• dhigamanato pageva atÄ«tabhÄ• veneva khÄ«á¹‡attÄ• . __tattha
__vÄ• yÄ• mÄ• bhÄ• vato_ti avijjamÄ• nattÄ• . anÄ• gatabhÄ• vasÄ• maÃ±Ã±aá¹ƒ gahetvÄ
paccuppannÄ• vijjamÄ• nattÄ• _ti saá¹ƒkiliá¹-á¹-hÄ• ca maggabhÄ• vanÄ• ti siyÄ• ti vacan
ajÄ• taphalataruá¹‡arukkhamÅ«le chinne Ä• yatiuppajjanÄ• rahÄ• ni phalÄ• ni chedanapac
naá¹-á¹-hÄ• ni nÄ• ma honti, evameva bhÄ• vanÄ• ya asati uppajjanÄ• rahÄ• kilesÄ• tapp
maggabhÄ• vanÄ• ya sati na uppajjamÄ• nÄ• pahÄ«nÄ• ti vuccantÄ«ti imamatthaá¹ƒ dass
_tiÄ• dinÄ• . __anuppÄ• dadhammataá¹ƒ Ä• pajjanena_ Ã±Ä• á¹‡ena khÄ«á¹‡arÄ• gavase

__soá¸·asakiccabhÄ• vÄ• yÄ• _ti soá¸·asakiccatÄ• ya, soá¸·asavidhassa vÄ• kiccassa bhÄ
pÄ• á¸·iyaá¹ƒ __sapadÄ• na_nti sapadÄ• nacÄ• ro vutto bhÄ• vanapuá¹ƒsakaniddesenÄ• ti
_nti. __anukkammÄ• _ti anatikkamitvÄ• . __Ä• hutipiá¹‡á¸• a_nti juhitabbapiá¹‡á¸• aá¹ƒ, juh
pakkhipitabbapÄ• yÄ• sapiá¹‡á¸• anti adhippÄ• yo. __bhÅ«tabalikamma_nti tathÄ• pakkhip
__haritupalitta_nti allagomayena kataparibhaá¹‡á¸• aá¹ƒ. __vanamÄ• laparikkhitta_nti manc
vanapupphamÄ• lÄ• hi parikkhittaá¹ƒ. __dhÅ«makaá¹-acchÅ«_ti dhÅ«mapÄ• naá¹ƒ. __sÄ«
uppannakittigandhaá¹ƒ. __ghÄ• yamÄ• nassÄ• _ti upagataá¹ƒ gaá¹‡hantassa.

__imamhÄ• _ \Ne I 210/ __á¹-hÄ• nÄ• _ti imasmÄ• manussÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nÄ•
adhippÄ• yo. __sabbaheá¹-á¹-himo_ti brahmapÄ• risajjÄ• naá¹ƒ vÄ• sabrahmalokamÄ• ha.
kusalajjhÄ• nÄ• ni_ brahmalokamaggabhÄ• vato. __jÄ«vitapatho nÄ• ma_ jÄ«vitapavattiup
bhavaá¹ƒ mahÄ• brahmÄ• â€™â€™ ti vacanaá¹ƒ sandhÄ• yÄ• ha __ ``kiá¹ƒ jappasÄ«â€™
sÄ• litaá¹‡á¸• ulÄ• dÄ«ni. __goyÅ«sa_nti khÄ«raá¹ƒ jigucchanto vadati. ayampi attho ``netÄ
brahmabhakkhoâ€™â€™ ti vadantena dÄ«pitoti.

atidevapattopi paÃ±cakhandhÅ«padhÄ«naá¹ƒ atthitÄ• ya kilesÅ«padhiÄ• dÄ«naá¹ƒyeva vi
aÃ±Ã±atra hi bhÄ• vapaccayaá¹ƒ tadattho viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``atidevabhÄ• vaá¹ƒ p
brahmÄ• nopi devagatipariyÄ• pannattÄ• devÄ• eva, tasmÄ• vuttaá¹ƒ __ ``atibrahmabhÄ•

__attÄ• naá¹ƒ_ \Be I 241/ __bhÄ• vetvÄ• _ti sÄ«lÄ• dÄ«hi guá¹‡ehi attÄ• naá¹ƒ vaá¸• á¸• h
á¹-hito.

__puthujjanÄ• tasÄ• _ taá¹‡hÄ• mÄ• nadiá¹-á¹-hiparittÄ• savasena tÄ• sanato. __khÄ«á¹‡

sabbaso gatÄ«su saÃ±caraá¹‡Ä• bhÄ• vato. tathÄ• hi catunnaá¹ƒ saccÄ• naá¹ƒ sabbaso a
bhavadÄ• yajjassa taá¹‡hÄ• dÄ• sabyassa bhÄ• vato ekaccÄ• su gatÄ«su saÃ±caraá¹‡asa
honti. __bhajamÄ• nÄ• _ti bhajÄ• piyamÄ• nÄ• . __thÄ• varapakkhameva bhajanti_ sabbas
ekantapasaá¹-á¹-haá¹ƒ bhajamÄ• nabhÄ• vaá¹ƒ upÄ• dÄ• ya.

pahÄ«nakileso khÄ«á¹‡Ä• savo __viseno_. sukhaá¹ƒ Ä• yati sukhÄ• yati, tassa kÄ• rakaá¹

brahmadevasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bakabrahmasuttavaá¹‡á¹‡anÄ•

<175> ``sassato attÄ• ca loko cÄ• â€™â€™ ti evaá¹ƒ pavattÄ• diá¹-á¹-hi __sassatadiá¹-á
saha tena brahmattabhÄ• vena. __brahmaá¹-á¹-hÄ• na_nti attano brahmavatthuá¹ƒ. __anic
vadati_ aniccatÄ• ya attano apaÃ±Ã±Ä• yamÄ• nattÄ• . __thira_nti daá¸·haá¹ƒ, vinÄ• sÄ• b
attho. uppÄ• daviparia¹‡Ä• mÄ• bhÄ• vato __sadÄ• vijjamÄ• naá¹ƒ. kevala_nti paripuá¹‡á
``akhaá¹‡á¸• aâ€™â€™ _nti. __kevala_nti vÄ• jÄ• tiÄ• dÄ«hi asammissaá¹ƒ, virahitanti adh
abhÄ• vato eva __acavanadhammaá¹ƒ. koci jÄ• yanako ... pe ... upapajjanako vÄ• natthi_
á¹-hÄ• nena saddhiá¹ƒ tannivÄ• sÄ«naá¹ƒ. niccabhÄ• vaÃ±hi so paá¹-ijÄ• nÄ• ti. __tisso jhÅ
dutiyatatiyacatutthajjhÄ• nabhÅ«miyo. catutthajjhÄ• nabhÅ«mivisesÄ• hi asaÃ±Ã±asuddhÄ
__nibbÄ• na_nti vÄ• ettha __iti_-saddo Ä• diattho, na parisamÄ• panattho, tasmÄ• ``sabba
``asaÃ±Ã±a ... pe ... bhavÄ• â€™â€™ ti vuttaá¹ƒ saá¹…gaá¹‡hÄ• ti. __paá¹-ibÄ• hatÄ«_ti s
ajÄ• nantova ``natthÄ«â€™â€™ ti paá¹-ikkhipati. __eke_ uttaravihÄ• ravÄ• sino.

__heá¹-á¹-hÅ«papattikoti_ \Be I 242/ heá¹-á¹-hÄ• bhÅ«mÄ«su uppannaupapattiko. idÄ• ni
__ ``anuppanneâ€™â€™ _tiÄ• di vuttaá¹ƒ. __heá¹-á¹-hupapattikaá¹ƒ katvÄ• _ti yathÄ• á¹-h
tatiyajjhÄ• nabhÅ«miyaá¹ƒ upapattijhÄ• naá¹ƒ katvÄ• , na uparijhÄ• nassa viya patthanÄ• n
__paá¹-hamakÄ• le_ti tasmiá¹ƒ bhave paá¹-hamakÄ• le. __aÃ±Ã±Ä• si_ Ä• sannabhÄ• vato
attanÄ• katakammaÃ±ceva nibbattaá¹-á¹-hÄ• naÃ±cÄ• ti ubhayaá¹ƒ. __pamussitvÄ• _ nibb

__avijjÄ• ya gato_ti avijjÄ• ya saha pavatto. sahayoge hi idaá¹ƒ karaá¹‡avacanaá¹ƒ. tenÄ•
``samannÄ• gatoâ€™â€™ _ti. __aÃ±Ã±Ä• á¹‡Ä«_ti avidvÄ• . paÃ±Ã±Ä• cakkhuvirahato __
Ä• pannoti attho. anÄ• gate saddo hotÄ• yaá¹ƒ ``vakkhatÄ«â€™â€™ ti yatrasaddapayogen
vattamÄ• nakÄ• liko. tenÄ• ha __ ``bhaá¹‡atÄ«â€™â€™ _ti. tenÄ• ha __ ``yatrÄ• â€™â€™

__maggacoro_ti maggaparibundhakacoro. __santajjiyamÄ• no_ti ``avijjÄ• gato vata, bho, b
tiÄ• dinÄ• santajjiyamÄ• no. __satiá¹ƒ labhitvÄ• _ti teneva santajjanena yoniso ummujjitvÄ
satiá¹ƒ labhitvÄ• . __nippÄ«á¸·itukÄ• mo_ti ghaá¹ƒsetukÄ• mo dosaá¹ƒ dassetukÄ• mo ``ida
aparaddhaâ€™â€™ nti. __puÃ±Ã±akammÄ• _ti puÃ±Ã±akÄ• rino. __vedehi_ Ã±Ä• á¹‡ehi

__antimÄ• brahmupapattÄ«_ti sabbapacchimÄ• brahmabhÄ• vappatti. __asmÄ• bhijappan
Ä• yuvaá¹‡á¹‡Ä• divasena brÅ«hitaguá¹‡attÄ• __brahmÄ• _. aÃ±Ã±ehi mahantÄ• brahmÄ
taá¹ƒ brahmalokaá¹ƒ jeá¹-á¹-hakabhÄ• vena abhibhavitvÄ• á¹-hito. __anabhibhÅ«to_ti aÃ±Ã
__aÃ±Ã±adatthÅ«_ti ekaá¹ƒsavacanametaá¹ƒ. dassanavasena __daso, _ sabbaá¹ƒ passatÄ
__vasavattÄ«_ti sabbajanaá¹ƒ vase vatteti. __issaro_ti loke issaro. __kattÄ• nimmÄ• tÄ• _ti
nimmÄ• tÄ• . __seá¹-á¹-ho sajitÄ• _ti ayaá¹ƒ lokassa uttamo saá¹ƒvibhajitÄ• ca. __vasÄ« p
Ä• ciá¹‡á¹‡avasittÄ• vasÄ«, ayaá¹ƒ pitÄ• bhÅ«tÄ• naá¹ƒ nibbattÄ• naá¹ƒ bhabyÄ• naá¹ƒ s
vikatthenti __pihenti_ mÄ• nenti.

__eta_nti \Ne I 212/ \Be I 243/ viparÄ«tasaÃ±Ã±Ä• vasena ``idaá¹ƒ niccaá¹ƒ idaá¹ƒ dhuvaá
sassataâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ etaá¹ƒ appaá¹ƒ parittakanti taá¹ƒ bhagavÄ• paricchi
pana ``ekasmiá¹ƒ kosalake tilavÄ• he vassasate vassasate ekekatiluddhÄ• re kayiramÄ• ne
gacchanti, na tveva abbude Ä• yÅ«â€™â€™ ti evaá¹ƒ vutto abbudo, taá¹ƒvasena vÄ«satigu
nirabbudÄ• naá¹ƒ vasena nirabbudasatasahassaá¹ƒ. ayamettha saá¹…khepo, vitthÄ• rato p
vassagaá¹‡anÄ• imasmiá¹ƒyeva saá¹ƒyutte parato Ä• gamissati. __anantadassÄ«_ti anant
dassÄ«. __vatasÄ«lavatta_nti samÄ• dÄ• navasena vatabhÅ«taá¹ƒ cÄ• rittasÄ«lavasena sa
sÄ«lavattaá¹ƒ. taá¹ƒ pana ekamevÄ• ti Ä• ha __ ``sÄ«lamevÄ• â€™â€™ _ti.

__apÄ• yesÄ«_ti ettha yadÄ• so pipÄ• site manusse pÄ• nÄ«yaá¹ƒ pÄ• yesi, taá¹ƒ samud
dassetuá¹ƒ __ ``tatrÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __pubbe_ti purimajÄ• tiyaá¹ƒ. esa b
antaá¹ƒ karissÄ• mÄ«â€™â€™ ti ajjhÄ• sayavasena jhÄ• naá¹ƒ nibbattetvÄ• brahmaloke n
nibbÄ• nasaÃ±Ã±Ä« ahosi. __jhÄ• naratiyÄ• vÄ«tinÄ• metÄ«_ti tadÄ• tassÄ• kiriyÄ• ya a
upÄ• dÄ• ya vattamÄ• napayogo. rattandhakÄ• re purato purato gacchantassa sakaá¹-assa
gacchantÄ• naá¹ƒ sakaá¹-Ä• naá¹ƒ nivattanaá¹ƒ hotÄ«ti __ ``sabbasakaá¹-Ä• ni tatheva niv
vuttaá¹ƒ.

__kammasajjÄ• _ti yuddhasajjÄ• . __vilopa_nti viluttabhaá¹‡á¸• aá¹ƒ. __eá¹‡ikÅ«lasmi_nti
niccagaá¹…gÄ• ya nÄ• maâ€™â€™ nti keci. ``eá¹‡imigabahulatÄ• ya so gaá¹…gÄ• ya tÄ«
vuttaâ€™â€™ nti apare. __gaá¹…geyyako_ti gaá¹…gÄ• sannivÄ• sÄ«.

__baddhacaro_ti paá¹-ibaddhacariyo. tenÄ• ha __ ``antevÄ• sikoâ€™â€™ _ti. __yasmÄ• b
aÃ±Ã±Ä• si, idha mayhaá¹ƒ pamuá¹-á¹-haÃ±ca sabbaá¹ƒ jÄ• nÄ• sÄ«ti adhippÄ• yo. __sab
obhÄ• sayanto_ sabbampimaá¹ƒ brahmalokaá¹ƒ bhagavÄ• obhÄ• saá¹ƒ abhibhavitvÄ• an
obhÄ• saá¹ƒ obhÄ• sento tiá¹-á¹-hati.

bakabrahmasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±Ã±atarabrahmasuttavaá¹‡á¹‡anÄ•

<176> __tejokasiá¹‡aparikammaá¹ƒ_ \Be I 244/ __katvÄ• _ti ``tejokasiá¹‡aparikammajjhÄ•
samÄ• pajjissÄ• mÄ«â€™â€™ ti cittuppÄ• do evettha tejokasiá¹‡aparikammaá¹ƒ. na hi bud
tattha jhÄ• nasamÄ• pajjanena \Ne I 213/ parikammapapaÃ±co atthi sabbattheva ciá¹‡á¹‡a
paramukkaá¹ƒsabhÄ• vappattattÄ• . tassa kira brahmuno ``yathÄ• haá¹ƒ evaá¹ƒ mahÄ• nub
laddhi, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• , yo idha
bhagavÄ• tassa taá¹ƒ laddhiá¹ƒ vissajjetuá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• tassa upari Ä
vuttaá¹ƒ __ ``tejodhÄ• tuá¹ƒ ... pe ... tathÄ• gataá¹ƒ disvÄ• â€™â€™ _ti. aá¹-á¹-hivedhaá¹ƒ
__aá¹-á¹-hivedhÄ«, _ yathÄ• aá¹-á¹-hiá¹ƒ vijjhitvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-hati
vijjhitabboti attho. ayaá¹ƒ pana aá¹-á¹-hivedhÄ« viya __aá¹-á¹-hivedhÄ«, _ yathÄ• so laddhi
evaá¹ƒ paá¹-ipajjitabboti attho. __sesÄ• na_nti mahÄ• kassapamahÄ• kappinaanuruddhatth

__aÃ±Ã±abrahmasarÄ«ravimÄ• nÄ• laá¹…kÄ• rÄ• dÄ«naá¹ƒ pabhÄ• _ti brahmÄ• naá¹ƒ sa
alaá¹…kÄ• ravatthÄ• dÄ«naá¹ƒ pabhÄ• ti imasmiá¹ƒ brahmaloke imÄ• sabbÄ• pabhÄ• att
abhibhavantaá¹ƒ. __natthi me sÄ• _ti idÄ• ni me sÄ• diá¹-á¹-hi natthi, ``natthi so samaá¹‡o
yo idha Ä• gaccheyyÄ• â€™â€™ ti ayaá¹ƒ laddhi natthi. tenÄ• ha __ ``tatrÄ• ssa ... pe ... pa
__etthÄ• _ti etasmiá¹ƒ samÄ• game. yathÄ• tassa brahmuno sabbaso diá¹-á¹-higataá¹ƒ vin
uppajjati, evaá¹ƒ __mahantaá¹ƒ dhammadesanaá¹ƒ desesi_.

``ajjÄ• pi te, Ä• vusoâ€™â€™ tiÄ• dinÄ• vuttena __tattakeneva. sarÅ«pena vuttÄ• _ti paá¹-
dutiyena ekanti evaá¹ƒ paÃ±ca abhiÃ±Ã±Ä• sarÅ«pena vuttÄ• . kasmÄ• ettha dibbasotaá¹
``tÄ• saá¹ƒ vasena Ä• gatamevÄ• â€™â€™ _ti. yena imÄ• lokuttarÄ• abhiÃ±Ã±Ä• adhiga
dibbasotasampÄ• danaá¹ƒ bhÄ• riyaá¹ƒ paá¹-ipakkhavigamena sukheneva ijjhanato.

aÃ±Ã±atarabrahmasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. brahmalokasuttavaá¹‡á¹‡anÄ•

<177> __paccekaá¹ƒ_ \Be I 245/ __dvÄ• rabÄ• ha_nti paccekaá¹ƒ dvÄ• rabÄ• haá¹ƒ. pacc
Ä• vuttivasena veditabbo; ``paccekaá¹ƒ paccekaâ€™â€™ nti Ä• ha __ ``ekeko ekekaâ€™â€™
paccekabrahmÄ• gandhakuá¹-iyÄ• ekadvÄ• rabÄ• haá¹ƒ nissÄ• ya á¹-hito, aparo aÃ±Ã±aa
ekacÄ• rÄ« brahmÄ• , na parisacÄ• rÄ« brahmÄ• ti attho. samiddhi nÄ• ma sagge sukhupa
jhÄ• naá¹ƒ sukhupakaraá¹‡anti __jhÄ• nasukhena samiddho_ti. sampattiyÄ• vepullappatta
abhiÃ±Ã±Ä• guá¹‡ehi vepullappattÄ«ti \Ne I 214/ Ä• ha __ ``phÄ«toti abhiÃ±Ã±Ä• pupphehi
__asahanto_ti nasahanto narocento.

__satapada_nti satasaddo. __rÅ«pavasenÄ• _ti rÅ«pasaddavasena, rÅ«pasaddena saddh
__pantivasenÄ• _ti etthÄ• pi. __ekacce_ti eke migÄ• rÄ«, tesaá¹ƒ byagghÄ«nisÄ• rÅ«pakÄ

attho. __ ``kassa aÃ±Ã±assa upaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™â€™ _ti vimÄ• nasam
ahaá¹…kÄ• ravasena vadati. raá¹‡anti nindanti etehÄ«ti __raá¹‡Ä• , _ dosÄ• . virodhipacca
vikÄ• ruppatti ruppanaá¹ƒ rÅ«passa pavedhananti Ä• ha __ ``sÄ«tÄ• dÄ«hi ca niccaá¹ƒ pav
__sumedho_ sundarapaÃ±Ã±o __so satthÄ• rÅ«pe na ramati, _ kiá¹ƒ pana mandapaÃ±Ã±
pavedhitaÃ±ca apassanto ramasÄ«ti adhippÄ• yo.

brahmalokasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kokÄ• likasuttavaá¹‡á¹‡anÄ•

<178> pamÄ• á¹‡akarÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ abhÄ• vato khÄ«á¹‡Ä• savo rÄ• gÄ• div
__appameyyo, _ appameyyÄ• ni vÄ• cattÄ• ri ariyasaccÄ• ni vijjhitvÄ• á¹-hitattÄ• pamitaá
parimeyyo natthi. tenÄ• ha __ ``khÄ«á¹‡Ä• savo ... pe ... dÄ«petÄ«â€™â€™ _ti. __ta_nti kh
__pametuá¹ƒ_ randhagavesÄ« hutvÄ• vajjato paricchindituá¹ƒ. yathÄ• sabhÄ• vato tassa n
__avakujjapaÃ±Ã±aá¹ƒ_.

kokÄ• likasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. katamodakatissasuttavaá¹‡á¹‡anÄ•

<179> kiá¹ƒ \Be I 246/ kusalagavesitÄ• ya ``kiá¹ƒ kusalaá¹ƒ akusalaâ€™â€™ ntiÄ• dinÄ• I
__kissa vÄ• vuccati paÃ±Ã±Ä• _.

katamodakatissasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. turÅ«brahmasuttavaá¹‡á¹‡anÄ•

<180> Ä• bÄ• dho etassa atthÄ«ti __Ä• bÄ• dhiko. anantarasutte_ti anÄ• gatÄ• nantare su
anuggahavacanameva, na nippariyÄ• yena vuttavacanaá¹ƒ. __piyasÄ«lÄ• _ti iminÄ• etasm
``pesalÄ• â€™â€™ ti padasiddhÄ«ti dasseti. __kabarakkhÄ«nÄ«_ti byÄ• dhibalena paribhin
kabarabhÅ«tÄ• ni akkhÄ«ni. __yattaka_nti yaá¹ƒ tvaá¹ƒ bhagavato vacanaá¹ƒ aÃ±Ã±athÄ•
aparaddhaá¹ƒ, _ tassa pamÄ• á¹‡aá¹ƒ natthÄ«ti attho. yasmÄ• anÄ• gÄ• mino nÄ• ma kÄ•
honti, tvaÃ±ca diá¹-á¹-ho kÄ• macchandabyÄ• pÄ• davasena idhÄ• gato, tasmÄ• yÄ• va te
ayamevettha attho daá¹-á¹-habbo.

__adiá¹-á¹-hippatto_ti appattadiá¹-á¹-hinimitto. __gilaviso viya_ visaá¹ƒ gilitvÄ• á¹-hito viya.
__kuá¹-hÄ• risadisÄ• _ mÅ«lapacchindanaá¹-á¹-hena. __uttamatthe_ti arahatte. __khÄ«á¹‡
sunakkhatto viya acelaá¹ƒ korakkhattiyaá¹ƒ. __yo_ aggasÄ• vako viya __pasaá¹ƒsitabbo kh

``dussÄ«lo ayaâ€™â€™ nti yo vÄ• vadati. __samakova vipÄ• ko_ti pasaá¹ƒsiyanindÄ• vijjamÄ• naguá¹‡aparidhaá¹ƒsanavasena pavattÄ• yÄ• va mahÄ• sÄ• vajjatÄ• ya kaá¹-uka nindiyapasaá¹ƒsÄ• pi mahÄ• sÄ• vajjatÄ• ya samavipÄ• kÄ• tattha avijjamÄ• naguá¹‡asan micchÄ• paá¹-ipattihetubhÄ• vato pasaá¹ƒsiyena tassa samabhÄ• vakaraá¹‡ato ca. lokepi h samaá¹‡agÄ• rayho hoti, pageva duppaá¹-ipannaduppaá¹-ipannoti samaá¹ƒ karontÄ«ti.

__sakenÄ• _ti attano sÄ• pateyyena. __ayaá¹ƒ appamattako aparÄ• dho_ diá¹-á¹-hadhamr tassa. __ayaá¹ƒ mahantataro kali_ katÅ«pacitassa samparÄ• yikattÄ• appatikÄ• rattÄ• ca.

``nirabbudoâ€™â€™ ti \Be I 247/ gaá¹‡anÄ• viseso ekoti Ä• ha __ ``nirabbudagaá¹‡anÄ• y satasahassaá¹ƒ nirabbudÄ• nanti attho. nirabbudaparigaá¹‡anaá¹ƒ pana heá¹-á¹-hÄ• vuttar nirayaá¹ƒ upetÄ«_ti ettha yathÄ• vuttaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ pÄ• katikena ariyÅ«pavÄ• ``aggasÄ• vakÄ• naá¹ƒ pana guá¹‡amahantatÄ• ya tatopi ativiya mahantatarÄ• evÄ• â€™â

turÅ«brahmasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kokÄ• likasuttavaá¹‡á¹‡anÄ•

<181> dve kokÄ• likanÄ• makÄ• bhikkhÅ«, tato idha adhippetaá¹ƒ niddhÄ• retvÄ• dassetu kokÄ• likoâ€™â€™ _ti? pucchÄ• . suttassa aá¹-á¹-huppattiá¹ƒ dassetuá¹ƒ --- __ ``kasmÄ• _ti? pucchÄ• \Ne I 216/. __ayaá¹ƒ kirÄ• _tiÄ• di yathÄ• kkamaá¹ƒ tÄ• saá¹ƒ vissajjanaá¹ƒ. vasitukÄ• mattÄ• appicchatÄ• ya ca __mÄ• kassaci ... pe ... vasiá¹ƒsu_.

__pakkamissantÄ«ti Ä• ghÄ• taá¹ƒ uppÄ• desi_ attano icchÄ• vighÄ• tanato. __therÄ• bhi niyyÄ• dayiá¹ƒsu_ payuttavÄ• cÄ• ya akatattÄ• therehi ca adÄ«pitattÄ• . __pubbepi ... pe .. therÄ• naá¹ƒ kohaÃ±Ã±e á¹-hitabhÄ• vaá¹ƒ Ä• saá¹…kati avaá¹‡e vaá¹‡aá¹ƒ passanto viya lekhaá¹ƒ uá¹-á¹-hÄ• pento viya ca.

__aparajjhitvÄ• _ti bhagavato sammukhÄ• ``pÄ• pabhikkhÅ« jÄ• tÄ• â€™â€™ ti vatvÄ• . Ä pasÄ• dÄ• vahoâ€™â€™ _ti. pavattasaddhÄ• yiko vÄ• ti atthoti Ä• ha __ ``saddhÄ• tabbav

__pÄ«á¸·akÄ• _ nÄ• ma bÄ• hirato paá¹-á¹-hÄ• ya aá¹-á¹-hiá¹ƒ bhindati, imÄ• pana paá¹-h bhinditvÄ• uggatÄ• . __taruá¹‡abeluvamattiyo_ti taruá¹‡abillaphalamattiyo. __visagilito_ti k taÃ±ca baá¸·isaá¹ƒ visasamaÃ±Ã±Ä• loke. ``Ä• rakkhadevatÄ• naá¹ƒ sutvÄ• â€™â€™ ti pa

magadharaá¹-á¹-he \Be I 248/ saá¹ƒvohÄ• rato __mÄ• gadhako patto, _ tena. tilasakaá¹-aá vutto. __paccitabbaá¹-á¹-hÄ• nassÄ• _ti nirayadukkhena paccitabbapadesassa. __etaá¹ƒ_ nÄ• maá¹ƒ.

__vassagaá¹‡anÄ• _ti ekato paá¹-á¹-hÄ• ya dasaguá¹‡itaá¹ƒ abbudaÄ• yumhi, tato paraá¹ƒ
nirabbudÄ• dÄ«su vassagaá¹‡anÄ• veditabbÄ• . __sabbatthÄ• _ti ababÄ• dÄ«su padumap
__eseva nayo_ti heá¹-á¹-himato uparimassa uparimassa vÄ«satiguá¹‡ataá¹ƒ atidisati.

kokÄ• likasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. sanaá¹…kumÄ• rasuttavaá¹‡á¹‡anÄ•

<182> __porÄ• á¹‡akattÄ• _ti \Ne I 217/ nibbattitvÄ• cirakÄ• lattÄ• . jÄ• tattÄ• jano, taá¹ƒ
tasmiá¹ƒ. __khattiyo seá¹-á¹-ho_ lokamariyÄ• daparipÄ• lanÄ• dinÄ• sammÄ• paá¹-ipattiya
bahukÄ• rattÄ• . so hi pare tathÄ• paá¹-ipÄ• dento sayampi tattha patiá¹-á¹-hitoyeva hotÄ«t
paá¹-ipakkhavijjhanaá¹-á¹-hena pubbenivÄ• sÄ• dÄ«naá¹ƒ viditakaraá¹‡aá¹-á¹-hena __vijjÄ•
saddhÄ• hirottappabÄ• husaccavÄ«riyasatipaÃ±Ã±Ä• ti ime __satta saddhammÄ• _. carant
etehÄ«ti __caraá¹‡Ä• ni, _ sÄ«lÄ• dayo pannarasa dhammÄ• .

sanaá¹…kumÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. devadattasuttavaá¹‡á¹‡anÄ•

<183> appaÃ±Ã±atte eva sikkhÄ• pade chejjagÄ• mikammassa katattÄ• saliá¹…geneva ca
sÄ• sanato pakkantoâ€™â€™ ti na vattabboti __acirapakkante_ti ettha ``sÄ• sanato pakkan
``veá¸·uvanato_ \Be I 249/ __gayÄ• sÄ«saá¹ƒ gateâ€™â€™ _ti vuttaá¹ƒ. pakatatto hi bhikkh
na apakatattoti. __vaá¸·avÄ• yÄ• _ti vaá¸·avÄ• ya kucchiyaá¹ƒ jÄ• taá¹ƒ.

devadattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. andhakavindasuttavaá¹‡á¹‡anÄ•

<184> __janata_nti janÄ• naá¹ƒ samÅ«haá¹ƒ, janasaÃ±caraá¹‡aá¹-á¹-hÄ• nanti attho. __m
yattake kasanÄ• dikiccaá¹ƒ karontÄ• naá¹ƒ saÃ±cÄ• ro hoti, ettakaá¹ƒ atikkamitvÄ• anupac
__saá¹ƒyojanavippamokkhÄ• _ti saá¹ƒyojanavimokkhahetu. vivekaratiá¹ƒ pavivekasukhajjh
__cittÄ• nurakkhaá¹‡attha_nti pubbe maá¹ƒ manussÄ• ``araÃ±Ã±avÄ• sena pavivitto asaá¹
Ä• raddhavÄ«riyoâ€™â€™ ti maÃ±Ã±iá¹ƒsu, idÄ• ni gÄ• mante vasantaá¹ƒ disvÄ• gaá¹‡as

appasÄ• daá¹ƒ Ä• pajjissanti. yadipi me idha abhirati natthi, evaá¹ƒ santepi idheva vasissÄ•
vikkhittacittena hutvÄ• na vasitabbaá¹ƒ, ko attho cittavasaá¹ƒ gantvÄ• ti adhippÄ• yo.
__satipaá¹-á¹-hÄ• naparÄ• yaá¹‡o_ti \Ne I 218/ satipaá¹-á¹-hÄ• nabhÄ• vanÄ• rato. evaá¹ƒ
pÄ• saá¹ƒso vivekavÄ• sena vinÄ• samaá¹‡akiccassa asijjhanato.

__vaá¹-á¹-abhayato_ pamutto ajjhÄ• sayavasenÄ• ti adhippÄ• yo.

__nisÄ«di tattha bhikkhÅ«_ti iminÄ• sattÅ«paladdhiyÄ• anissitattÄ• yathÄ• ruciyÄ• tesaá
tenÄ• ha __ ``iminÄ• â€™â€™ _tiÄ• di.

iminÄ• ca iminÄ• ca Ä• kÄ• rena jÄ• tanti na anussavadassanametaá¹ƒ, na anussavaggal
vÄ• na vadÄ• mÄ«ti yojanÄ• . piá¹-akaá¹ƒ gantho sampadÄ«yati etassÄ• ti __piá¹-akasamp
uggaá¹‡hanato tena piá¹-akassa uggaá¹‡hanakabhÄ• vena, kenaci ganthÄ• nusÄ• rena eva
brahmassa seá¹-á¹-hassa dhammassa cariyaá¹ƒ vÄ• casikaá¹ƒ pavattatÄ«ti __brahmacariya
bhÄ• vitena maraá¹‡assa sabbaso bhÄ• gena vippahÄ• nena __maraá¹‡apariccÄ• gÄ«naá
Ä• ha __ ``khÄ«á¹‡Ä• savÄ• naâ€™â€™ _nti.

__dasadhÄ• _ \Be I 250/ __dasÄ• _ti dasakkhattuá¹ƒ dasa. __aÃ±Ã±a_nti paÃ±casatÄ• dhi
__puÃ±Ã±abhÄ• gino_ti vivaá¹-á¹-anissitapuÃ±Ã±assa bhÄ• gino tassÄ• desanÄ• ya ettak
gaá¹‡etuá¹ƒ ahaá¹ƒ na sakkomÄ«ti dasseti. __brahmadhammadesana_nti brahmunÄ• vutt

andhakavindasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aruá¹‡avatÄ«suttavaá¹‡á¹‡anÄ•

<185> __abhibhÅ« sambhavo_ti tesaá¹ƒ dvinnaá¹ƒ mahÄ• therÄ• naá¹ƒ nÄ• mÄ• ni. tesaá
``tesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ete dve tassa bhagavato aggasÄ• vakÄ• ti dasseti. __ava
heá¹-á¹-hÄ• katvÄ• cintenti. __khiyyanti_ taá¹ƒ lÄ• makato cintetabbataá¹ƒ pÄ• penti pÄ• p
__vitthÄ• rayantÄ• _ti tameva lÄ• makato cintetabbataá¹ƒ vepullaá¹ƒ pÄ• pentÄ• . sabbe pÄ
samaye siddhante sabbe devamanussÄ• attano attano samaye paá¹-ilÄ• bhe paá¹-iladdhaa
vaá¹‡á¹‡ayantÄ«ti yojanÄ• .

__Ä• rambhavÄ«riya_nti maccusenÄ• saá¹…khÄ• takilesadhunane Ä• rambhavÄ«riyaá¹ƒ, y
vuccati \Ne I 219/. __nikkamavÄ«riya_nti kosajjapaá¹-ipakkhabhÅ«taá¹ƒ vÄ«riyaá¹ƒ, yÄ• ``n
ti vuccati. __payogaá¹ƒ karothÄ• _ti paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tatopi balava
bhÄ• vanÄ• bhiyogaá¹ƒ pavattethÄ• ti attho. tenÄ• ha ``parakkamathÄ• â€™â€™ ti. __kiles
rÄ• gÄ• dikilesasamÅ«ho, so maraá¹‡apaccayabhÄ• vato ``maccuno senÄ• â€™â€™ ti vuc
``mahÄ• senena maccunÄ• â€™â€™ ti (MN III 272, 275, 276). khandhÄ• naá¹ƒ paá¹-hamÄ

tadaÃ±Ã±aá¹ƒ pana tesaá¹ƒ paá¹-ipÄ• á¹-i pavattaá¹ƒ __saá¹ƒsÄ• ro_ti adhippÄ• yenÄ• ha
saá¹ƒsÄ• raÃ±cÄ• â€™â€™ _ti. yasmÄ• ``ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ tiÄ• dÄ«
Ä• dÄ• nanikkhepaparicchinnakhandhappavatti ``jÄ• tÄ«â€™â€™ ti vuccati, sÄ• eva yÄ• v
pavattamÄ• no saá¹ƒsÄ• ro ``ito cito saá¹ƒsaraá¹‡aâ€™â€™ nti katvÄ• , tasmÄ• Ä• ha __
saá¹ƒsÄ• raâ€™â€™ _nti. __pariccheda_nti pariyosÄ• naá¹ƒ. obhÄ• saá¹ƒ pharÄ«ti samba
attanÄ• \Be I 251/ kataÄ• lokaá¹-á¹-hÄ• ne. __Ä• lokakiccaá¹ƒ natthÄ«_ti andhakÄ• raá¹-á¹
viya Ä• lokaá¹-á¹-hÄ• ne Ä• lokadassanakiccaá¹ƒ natthi. tasmÄ• tesaá¹ƒ sattÄ• naá¹ƒ ``kiá
nu kho ayaá¹ƒ Ä• lokoâ€™â€™ ti? __vicinantÄ• naá¹ƒ_ cintentÄ• naá¹ƒ. __sabbe_ti sahass
devamanussÄ• . __osaá¹-Ä• ya parisÄ• yÄ• _ti dhammassavanatthaá¹ƒ sabbosaá¹-Ä• ya p
__saddaá¹ƒ suá¹‡iá¹ƒsÅ«_ti na kevalaá¹ƒ saddameva suá¹‡iá¹ƒsu, atha kho atthopÄ«ti yath
pakatisavanupacÄ• re viya pÄ• kaá¹-o ahosi, tisahassilokadhÄ• tuá¹ƒ viÃ±Ã±Ä• pesÄ«ti.

aruá¹‡avatÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. parinibbÄ• nasuttavaá¹‡á¹‡anÄ•

<186> __evaá¹ƒ taá¹ƒ kusinÄ• rÄ• ya hotÄ«_ti yathÄ• anurodhapurassa thÅ«pÄ• rÄ• mo
evaá¹ƒ taá¹ƒ uyyÄ• naá¹ƒ kusinÄ• rÄ• ya dakkhiá¹‡apacchimadisÄ• yaá¹ƒ hoti. __tasmÄ• _
pavisitukÄ• mÄ• uyyÄ• nato upecca vattanti gacchanti etenÄ• ti __upavattana_nti vuccati, t
sÄ• lapantibhÄ• vena á¹-hitaá¹ƒ sÄ• lavanaá¹ƒ. __antarenÄ• _ti vemajjhe. appamajjanaá¹ƒ
atthato Ã±Ä• á¹‡Å«pasaá¹ƒhitÄ• sati. yasmÄ• tattha satiyÄ• byÄ• pÄ• ro sÄ• tisayo, tasm
``satiavippavÄ• senÄ• â€™â€™ _ti vuttaá¹ƒ. __appamÄ• dapadeyeva pakkhipitvÄ• abhÄ•
buddhavacanassa saá¹…gaá¹‡hanato.

jhÄ• nÄ• dÄ«su citte ca paramukkaá¹ƒsagatavasÄ«bhÄ• vatÄ• ya ``ettake kÄ• le ettakÄ• s
\Ne I 220/ parinibbÄ• yissÄ• mÄ«â€™â€™ ti kÄ• laparicchedaá¹ƒ katvÄ• samÄ• pattisamÄ
__parinibbÄ• naparikamma_nti adhippetaá¹ƒ. __thero_ti anuruddhatthero.

__ayampi cÄ• _ti yathÄ• vuttapaÃ±casaá¹-á¹-hiyÄ• jhÄ• nÄ• naá¹ƒ samÄ• pannakathÄ• p
yasmÄ• bhagavÄ• tadÄ• devasikaá¹ƒ vaá¸·aÃ±janasamÄ• pattiyo sabbÄ• pi aparihÄ• pet
``__nibbÄ• napuraá¹ƒ pavisantoâ€™â€™ _tiÄ• dimÄ• ha. __catuvÄ«sati ... pe ... pavisitvÄ•
\Be I 252/ ``bhagavÄ• devasikaá¹ƒ dvÄ• dasakoá¹-isatasahassakkhattuá¹ƒ mahÄ• karuá¹‡Ä
samÄ• pajjati, dvÄ• dasakoá¹-isatasahassakkhattumeva phalasamÄ• pattiá¹ƒ samÄ• pajjati
catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• samÄ• pattiyo samÄ• pajjati. vuttaÃ±hetaá¹ƒ bha
bhikkhave, arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ dve vitakkÄ• bahulaá¹ƒ samudÄ• caranti
vitakkoâ€™ ti (It 38). khemo hi vitakko bhagavato mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ pÅ«retv
pavivekavitakko arahattaphalasamÄ• pattiá¹ƒ. buddhÄ• naá¹ƒ hi bhavaá¹…gaparivÄ• so lah
samÄ• pattÄ«su vasÄ«bhÄ• vo, tasmÄ• samÄ• pajjanavuá¹-á¹-hÄ• nÄ• ni katipayacittakkh

rÅ«pÄ• vacarasamÄ• pattiyo catasso arÅ«pasamÄ• pattiyo appamaÃ±Ã±Ä• samÄ• pattiyÄ•
arahattaphalasamÄ• patti cÄ• ti dvÄ• dasetÄ• samÄ• pattiyo bhagavÄ• paccekaá¹ƒ divase
koá¹-isatasahassakkhattuá¹ƒ purebhattaá¹ƒ samÄ• pajjati, tathÄ• pacchÄ• bhattanti evaá¹ƒ
catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• devasikaá¹ƒ vaá¸·aÃ±janakakasiá¹‡asamÄ• patti

apare panÄ• hu ``yaá¹ƒ taá¹ƒ bhagavatÄ• abhisambodhidivase pacchimayÄ• me paá¹-icca
paá¹-ilomanayena jarÄ• maraá¹‡ato paá¹-á¹-hÄ• ya Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• anupadadha
yathÄ• nÄ• ma puriso suviduggaá¹ƒ mahÄ• gahanaá¹ƒ mahÄ• vanaá¹ƒ chindanto antarant
pharasuá¹ƒ nisitaá¹ƒ karoti, evamevaá¹ƒ nisÄ• nasilÄ• sadisiyo samÄ• pattiyo antarantarÄ•
Ã±Ä• á¹‡assa tikkhavisadabhÄ• vaá¹ƒ sampÄ• detuá¹ƒ anulomapaá¹-ilomato paccekaá¹ƒ p
lakkhakoá¹-isamÄ• pattisamÄ• pajjanavasena sammasanaÃ±Ä• á¹‡aá¹ƒ pavatteti, tadanus
anulomapaá¹-ilomato paá¹-iccasamuppÄ• daá¹…gamukhena vipassanÄ• vasena divase div
lakkhakoá¹-iphalasamÄ• pattiyo samÄ• pajjati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ, `catuvÄ«satikoá¹
samÄ• pattiyo pavisitvÄ• â€™â€™ â€™ ti.

__imÄ• ni dvepi samanantarÄ• neva_ paccavekkhaá¹‡Ä• yapi yebhuyyena nÄ• nantariyaka
yasmÄ• sabbapacchimaá¹ƒ bhavaá¹…gacittaá¹ƒ tato tato \Be I 253/ cavanato ``cutÄ«â€™â
tasmÄ• na kevalaá¹ƒ ayameva bhagavÄ• , atha kho sabbepi sattÄ• bhavaá¹…gacitteneva
``ye hi kecÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __dukkhasaccenÄ• _ti dukkhasaccapariyÄ• panne
kÄ• lakiriyaá¹ƒ __karonti_ pÄ• puá¹‡anti, kÄ• lagamanato vÄ• karonti peccÄ• ti.

__paá¹-ibhÄ• gapuggalavirahito_ sÄ«lÄ• diguá¹‡ehi asadisatÄ• ya sadisapuggalarahito. sa
etthÄ• ti __vÅ«pasamo_ti evaá¹ƒ saá¹…khÄ• taá¹ƒ Ã±Ä• taá¹ƒ kathitaá¹ƒ nibbÄ• nameva s
lomÄ• naá¹ƒ haá¹-á¹-habhÄ• vÄ• pÄ• dano. __bhiá¹ƒsanako_ti avÄ«tarÄ• gÄ• naá¹ƒ bhaya
__sabbÄ• kÄ• ravaraguá¹‡Å«pete_ti sabbehi Ä• kÄ• ravarehi uttamakÄ• raá¹‡ehi sÄ«lÄ• di
__asaá¹…kuá¹-itenÄ• _ti akuá¹-itena vipphÄ• rikÄ• bhÄ• vato. __suvikasitenevÄ• _ti pÄ«tis
vikasitena. __vedanaá¹ƒ adhivÄ• sesi_ sabhÄ• vasamudayÄ• dito suá¹-á¹-hu paÃ±Ã±Ä• tat
sabbaso_ nibbidabhÄ• vo. tenÄ• ha __ ``apaÃ±Ã±attibhÄ• vÅ«pagamoâ€™â€™ _ti. __pajj
nibbÄ• nasadiso tattha vilÄ«yitvÄ• avaá¹-á¹-hÄ• nÄ• bhÄ• vato.

parinibbÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

brahmasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. brÄ• hmaá¹‡asaá¹ƒyuttaá¹ƒ

1. arahantavaggo

1. dhanaÃ±jÄ• nÄ«suttavaá¹‡á¹‡anÄ•

<187> __dhanaÃ±jÄ• nigottÄ• _ti \Ne I 222/ \Be I 254/ ettha pubbapurisato Ä• gatassa kula
nÄ• mÄ• bhidhÄ• nasaá¹…khÄ• taá¹ƒ gaá¹ƒ tÄ• yatÄ«ti gottaá¹ƒ. (kiá¹ƒ pana tanti?
aÃ±Ã±akulaparamparÄ• sÄ• dhÄ• raá¹‡aá¹ƒ tassa kulassa Ä• dipurisasamudÄ• gataá¹ƒ
taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«panti daá¹-á¹-habbaá¹ƒ.) dha
__dhanaÃ±jÄ• nigottÄ• _. tassÄ• udÄ• nassa kÄ• raá¹‡aá¹ƒ pucchitvÄ• Ä• dito paá¹-á¹-hÄ
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nÄ• nÄ• rasabhojanaá¹ƒ detÄ«ti yojanÄ• . paÃ±cagorasas
sÅ«pasÄ• kabyaÃ±janaá¹ƒ nÄ• nÄ• rasaá¹ƒ brÄ• hmaá¹‡abhojanaá¹ƒ. __maá¹‡á¸• alaggak
maá¹‡á¸• alaggasaá¹…khÄ• taá¹ƒ khaggaá¹ƒ. duvidho hi khaggo maá¹‡á¸• alaggo dÄ«ghag
maá¹‡á¸• alÄ• kÄ• rena á¹-hito, so maá¹‡á¸• alaggo. yassa pana asiputtikÄ• viya dÄ«gho,

__sÄ• sanÄ• _ti anusÄ• sanÄ• . ``namo ... pe ... sambuddhassÄ• â€™â€™ ti evaá¹ƒ vuttÄ
satthusÄ• sane hi lokiyacchandaá¹ƒ anapekkhitvÄ• esÄ• paÃ±capadikagÄ• thÄ• ti daá¹-á¹
__okkÄ• varadharÄ• _ti pubbapurisasaá¹…khÄ• taukkÄ• kavaá¹ƒsavaradhÄ• rikÄ• . __sakk

__eva_nti ``sace me aá¹…gamaá¹…gÄ• nÄ«â€™â€™ tiÄ• dinÄ• iminÄ• pakÄ• rena. ``pa
aá¹-á¹-hakathaá¹ƒ Ä• ruá¸·hÄ• ni, idha pana dve eva uddhaá¹-Ä• â€™â€™ ti vadanti. __pah
ekavÄ• rampi hatthena vÄ• pÄ• dena vÄ• paharitumpi parÄ• masitumpi asakkontoti attho.
ariyasÄ• vikÄ• ya Ä• nubhÄ• vena attano sÄ• matthiyena vase vattÄ• panatthaá¹ƒ santajjitv
ahosi. tenÄ• ha __ ``bhotÄ«â€™â€™ _tiÄ• di.

__tassa brÄ• hmaá¹‡assÄ• _ti attano sÄ• mikabrÄ• hmaá¹‡assa. __upasaá¹ƒharantÄ«_ti u
samaye_ti \Ne I 223/ tasmiá¹ƒ dukkhuppattikÄ• le ``sabbe saá¹…khÄ• rÄ• dukkhÄ• â€™â€
vacanaá¹ƒ anussaritvÄ• ``dasabalassa bhagavatoâ€™â€™ tiÄ• dÄ«su yathÄ• paricitaá¹ƒ g
tenÄ• ha __ ``dasabalaá¹ƒ sarÄ«â€™â€™ _ti.

khantisoraccarahitatÄ• ya __kujjhitvÄ• . bhijjitvÄ• _ti saá¹ƒyatÄ• bhÄ• vato tassa brÄ• hma
mettibhedena bhijjitvÄ• . __evamevÄ• _ti yathÄ• etarahi akÄ• raá¹‡ena, evameva aÃ±Ã±ad
nikkÄ• raá¹‡atÄ• dÄ«pane __evaá¹ƒ_-saddo, __eva_-saddo pana avadhÄ• raá¹‡attho. nikk
niratthakatÄ• , niratthakavippalÄ• pabhÄ• venettha __evaá¹ƒ_-saddassa gahaá¹‡e pavatti g
vÄ• yaá¹ƒ __evaá¹ƒ_-saddo anekatthattÄ• nipÄ• tÄ• naá¹ƒ. garahatthatÄ• cassa vasalisad
eva.

__gÄ• manigamaraá¹-á¹-hapÅ«jito_ti iminÄ• gÄ• manigamaraá¹-á¹-hasÄ• mikehi pÅ«jitabh
tesaá¹ƒ vase vattanato. __asukassa nÄ• ma_ puggalassa. __sesa_nti abhikkantantiÄ• di, y
idhÄ• gataá¹ƒ heá¹-á¹-hÄ• vaá¹‡á¹‡itaÃ±ca.

dhanaÃ±jÄ• nÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. akkosasuttavaá¹‡á¹‡anÄ•

<188> __bhÄ• radvÄ• jova so_ti bhÄ• radvÄ• jo nÄ• ma eva so brÄ• hmaá¹‡o. gottavasen
visesena panetaá¹ƒ jÄ• tanti dassetuá¹ƒ __ ``paÃ±camattehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. _
Ã±Ä• tivaggahÄ• nikatÄ• . __pakkho bhinno_ti tato eva Ã±Ä• tipakkho naá¹-á¹-ho. yathÄ• c
vattabbaá¹ƒ labhati, evaá¹ƒ kupitoti Ä• ha __ ``domanassena cÄ• â€™â€™ _ti. __dasahÄ«
anavasesapariyÄ• dÄ• navasena vuttaá¹ƒ paÃ±cahi gÄ• thÄ• satehi akkosanto tathÄ• akk
yena kenaci akkosantopi akkosatiyeva nÄ• ma. __karosi_ mama bhÄ• tikassa pabbajjaá¹ƒ.

__sambhuÃ±jatÄ«_ti sambhogaá¹ƒ karoti. akkosÄ• dÄ«hi __ekato bhuÃ±jati_. __vÄ«tihara
karoti, akkosato paccakkosanÄ• dinÄ• vinimayaá¹ƒ \Be I 256/ karotÄ«ti attho. tenÄ• ha __
paá¹-ikÄ• raá¹ƒ karotÄ«â€™â€™ _ti. assa anussavavasena sutvÄ• ``sapati maâ€™â€™ n
uppajjÄ«ti yojanÄ• . __assÄ• _ti brÄ• hmaá¹‡assa. __sutvÄ• _ti padaá¹ƒ ubhayatthÄ• pi yo
brÄ• hmaá¹‡Ä• ti \Ne I 224/ sutvÄ• , anussavavasena sutvÄ• â€™â€™ ti ca. kÄ• maá¹ƒ kis
nÄ• daá¹ƒsu, devatÄ• naá¹ƒyeva hi so attho, sattÄ• naá¹ƒ pana tathÄ• saÃ±Ã±Ä• uppann
ahosi. tenÄ• ha __ ``anussavavasenÄ• â€™â€™ _ti.

__dantassa_ sabbaso damathaá¹ƒ upagatattÄ• . __nibbisevanassÄ• _ti rÄ• gadosÄ• dihetu
__tassevÄ• _ti paá¹-ikujjhantasseva puggalassa __tena kodhena pÄ• paá¹ƒ hoti_ pÄ• pass
santÄ• nantarasaá¹…kantiyÄ• abhÄ• vato. keci pana __ ``tassevÄ• _ti tasseva paá¹-ikujjha
paá¹-ikujjhanena. __pÄ• piyo_ti paá¹-ikujjhantapuggalassa lÄ• makataroâ€™â€™ ti evamet
__satiyÄ• samannÄ• gato hutvÄ• _ paá¹-isaá¹…khÄ• ne á¹-hito __adhivÄ• seti, _ na saho
adhippÄ• yo. __ubhinnaá¹ƒ tikicchanta_nti ubhinnaá¹ƒ uppannakodhasaá¹…khÄ• taá¹ƒ kile
vÅ«pasamentaá¹ƒ taá¹ƒ puggalaá¹ƒ. __yo puggalo_tiÄ• dinÄ• purimÄ• su gÄ• thÄ• su pav
sambandhitvÄ• dasseti. paÃ±casu khandhesu yÄ• thÄ• vato vinÄ«tÄ• ariyadhammassa ko
``dhammassÄ• ti paÃ±cakkhandhadhammassÄ• â€™â€™ _ti. idÄ• ni tamatthaá¹ƒ paripuá¹
``catusaccadhammassa vÄ• â€™â€™ _ti.

akkosasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. asurindakasuttavaá¹‡á¹‡anÄ•

<189> __tenevÄ• _ti bhÄ• tupabbajiteneva. __assevÄ• _ti titikkhassa. __ ``taá¹ƒ jayaá¹ƒ ho
liá¹…gavipallÄ• savasena vuttanti Ä• ha __ ``so jayo hotÄ«â€™â€™ _ti, dujjayaá¹ƒ kodhaá
jinantassÄ• ti adhippÄ• yo. yasmÄ• titikkhÄ• dayo na kodhavasikaá¹ƒ dhuraá¹ƒ, taá¹ƒ pana
maÃ±Ã±anÄ• mattanti \Be I 257/ idha imamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``katamassÄ• â€™â
__vijÄ• natova jayo_ na avijÄ• nato titikkhÄ• ya abhÄ• vato. na hi avijÄ• nanto andhabÄ• lo
sakkoti. __kevalaá¹ƒ jayaá¹ƒ maÃ±Ã±ati_ kilesehi parÄ• jito samÄ• nopÄ«ti adhippÄ• yo.

asurindakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. bilaá¹…gikasuttavaá¹‡á¹‡anÄ•

<190> __suddha_nti kevalaá¹ƒ sambhÄ• ravirahitaá¹ƒ. __sambhÄ• rayutta_nti
kaá¹-ukabhaá¹‡á¸• Ä• disambhÄ• rasahitaá¹ƒ. kaÃ±jito nibbattattÄ• __kaÃ±jikaá¹ƒ, _ Ä• ra
attho. __nÄ• maá¹ƒ gahitaá¹ƒ_ saá¹…gÄ«tikÄ• le ``bilaá¹…gikabhÄ• radvÄ• joâ€™â€™ ti \
__tayo_ti dhanaÃ±jÄ• niyÄ• sÄ• miko bhÄ• radvÄ• jo, akkosakabhÄ• radvÄ• jo, asundarika
suttesu Ä• gatÄ• tayo. __me_ti mayhaá¹ƒ.

bilaá¹…gikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ahiá¹ƒsakasuttavaá¹‡á¹‡anÄ•

<191> __esÄ• _ti brÄ• hmaá¹‡o. __ ``ahiá¹ƒsako ahaâ€™â€™ _nti tadatthaá¹ƒ sÄ• dhetuá
vuttaá¹ƒ __ ``ahiá¹ƒsakapaÃ±haá¹ƒ pucchÄ«â€™â€™ _ti. __tathÄ• ce assÄ• _ti yathÄ• te
cetaá¹ƒ bhaveyyÄ• si anvatthanÄ• mako bhaveyyÄ• si ahiá¹ƒsako eva siyÄ• ti. __na dukkhA
uppÄ• deti, dukkhato apanetÄ«ti attho.

ahiá¹ƒsakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jaá¹-Ä• suttavaá¹‡á¹‡anÄ•

<192> __jaá¹-Ä• paÃ±hassÄ• _ti ``antojaá¹-Ä• bahijaá¹-Ä• â€™â€™ ti evaá¹ƒ jaá¹-Ä• pari

jaá¹-Ä• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. suddhikasuttavaá¹‡á¹‡anÄ•

<193> __suddhikapaÃ±hassÄ• _ti \Be I 258/ ``nÄ• brÄ• hmaá¹‡o sujjhatÄ«â€™â€™ ti eva
paÃ±hassa. __sÄ«lasampanno_ti paÃ±cavidhaniyamalakkhaá¹‡ena sÄ«lena samannÄ• ga

anasanapaÃ±cÄ• tapatappanÄ• diparibhedanatapokammaá¹ƒ karontopi. __vijjÄ• ti tayo ved
idhalokatthaá¹ƒ paralokatthaá¹ƒ Ã±Ä• yantÄ«â€™â€™ ti katvÄ• . __gottacaraá¹‡a_nti gotta
caraá¹‡aá¹ƒ. __brÄ• hmaá¹‡o sujjhati_ jeá¹-á¹-hajÄ• tikattÄ• . tathÄ• hi so eva tapaá¹ƒ Ä• c
itaro. __aÃ±Ã±Ä• lÄ• mikÄ• pajÄ• _ti itaravaá¹‡á¹‡aá¹ƒ vadati. __vacanasahassampÄ«_ti
anto kilesehi pÅ«tiko sabhÄ• vena pÅ«tiko. __kiliá¹-á¹-hehi kÄ• yakammÄ• dÄ«hi_ kÄ• yadu

suddhikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aggikasuttavaá¹‡á¹‡anÄ•

<194> __aggiparicaraá¹‡avasenÄ• _ti \Ne I 226/ aggihuttajuhanavasena. __sannihito_ti mi
sampÄ• pito. tathÄ• bhÅ«to ca so sappinÄ• saddhiá¹ƒ yojito nÄ• ma hotÄ«ti Ä• ha __ ``saá
__apÄ• yamaggaá¹ƒ okkamati_ micchÄ• diá¹-á¹-himicchÄ• saá¹…kappÄ• dÄ«naá¹ƒ attano
__ ``imaá¹ƒ laddhiâ€™â€™ _ntiÄ• di.

__jÄ• tiyÄ• _ti sadosakiriyÄ• parÄ• dhassa asambhavena parisuddhÄ• ya jÄ• tiyÄ• . __nÄ•
aá¹-á¹-hÄ• rasavijjÄ• á¹-á¹-hÄ• nasaÃ±Ã±ite __ganthe. sutavÄ• _ti sutvÄ• niá¹-á¹-haá¹ƒ pa
aggadakkhiá¹‡eyyattÄ• ti adhippÄ• yo.

__pubbenivÄ• saÃ±Ä• á¹‡enÄ• _ti idaá¹ƒ loke sÄ• sane ca niruá¸·hatÄ• vasena vuttaá¹ƒ. a
jÄ• nantÄ• pubbenivÄ• saÃ±Ä• á¹‡eneva jÄ• nanti, bhagavÄ• pana sabbaÃ±Ã±utaÃ±Ã±Ä
cakkhunÄ• _ti etthÄ• pi eseva nayo. sabbaso jÄ• ti khÄ«yati etenÄ• ti __jÄ• tikkhayo, _ agg
pattabbattÄ• Ä• pannattÄ• ca jÄ• tikkhayo arahattaá¹ƒ. __jÄ• nitvÄ• vositavosÄ• no_ti vijÄ
catusaccadhammaá¹ƒ maggaÃ±Ä• á¹‡ena jÄ• nitvÄ• soá¸·asannampi kiccÄ• naá¹ƒ vositav

__uppattiá¹ƒ dÄ«petvÄ• _ti pÄ• yasadÄ• nassa Ä• gamanaá¹ƒ pakÄ• setvÄ• . __gÄ• thÄ•
mayÄ• abhigÄ«taá¹ƒ. __abhuÃ±jitabba_nti bhuÃ±jituá¹ƒ na yuttaá¹ƒ. ``abhojaneyyaâ€™â€
nanu bhagavato ajjhÄ• sayo accantameva suddhoti? saccametaá¹ƒ, brÄ• hmaá¹‡o pana pu
gÄ• thÄ• sutvÄ• dhammadesanÄ• ya muduhadayo hutvÄ• dÄ• tukÄ• mo ahosi, tasmÄ• t
diá¹-á¹-hÄ• nugatiÄ• pajjanatthaá¹ƒ paá¹-ikkhipi. tathÄ• hi anantarasutte kasibhÄ• radvÄ• ja
paá¹-ipajji. tenÄ• ha __ ``tvaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ _tiÄ• di. __kilaÃ±jamhi ... pe ... pa
gÄ• thaá¹ƒ uddesaá¹-á¹-hÄ• neva á¹-hapetvÄ• bhagavÄ• brÄ• hmaá¹‡assa vitthÄ• rena dh
__gÄ• yanenÄ• _ti gÄ• yanakena, gÄ• nena vÄ• . __atthaÃ±ca dhammaÃ±cÄ• _ti sadevaka
kÄ• raá¹‡aÃ±ca. __sampassantÄ• na_nti sammadeva passantÄ• naá¹ƒ. __dhammo_ti pave
hoti. bhojanesu ukkaá¹ƒsagataá¹ƒ dassetuá¹ƒ __ ``sudhÄ• bhojanaâ€™â€™ _nti Ä• ha. __
Ä• cÄ• radhamme sati taá¹ƒ Ä• lambitvÄ• jÄ«vantÄ• naá¹ƒ etadeva seá¹-á¹-hanti ``somaá¹
nti taá¹ƒ Ä• rabbha kathÄ• ya uppannattÄ• .

__sallakkheti_ ayaá¹ƒ brÄ• hmaá¹‡o. __sesÄ• _ paccayÄ• __niddosÄ• _ te Ä• rabbha kath
__kukkuccavÅ«pasanta_nti \Ne I 227/ aggiÄ• hitapadassa viya saddasiddhi veditabbÄ• . __
lakkhaá¹‡avacanametaá¹ƒ yathÄ• ``kÄ• kehi sappi rakkhitabbaâ€™â€™ nti. tenÄ• ha __ ``
_nti. __bahusassaphaladÄ• yakaá¹ƒ sukhettaá¹ƒ viya paá¹-iyatta_nti sammÄ•
kasanabÄ«janaudakÄ• nayanÄ• panayanÄ• dinÄ• susajjitaá¹ƒ khettaá¹ƒ viya sÄ«lÄ• diguá
paá¹-iyattaá¹ƒ puÃ±Ã±akkhettaá¹ƒ etaá¹ƒ.

aggikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sundarikasuttavaá¹‡á¹‡anÄ•

<195> Ä• netvÄ• \Be I 260/ hunitabbato __Ä• huti_. sappimadhupÄ• yasÄ• dÄ«hi aggiá¹ƒ
__aggihuttaá¹ƒ, _ sÄ• dhiá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. tenÄ• ha __ ``agyÄ• yatanaâ€™â€
cassÄ• _ti nihÄ«najÄ• tikÄ• naá¹ƒ anena suá¹-á¹-hu visodhito ca bhaveyya. ``meâ€™â€™ t
sambandho.

__aphalaá¹ƒ karotÄ«_ti ito paá¹-á¹-hÄ• ya yÄ• va __demÄ«_ti padaá¹ƒ. tÄ• va anantarasut
Ä• gatasadisamevÄ• ti peyyÄ• lavasena á¹-hapesi, na sappisaá¹…khÄ• raá¹-á¹-hapanaá¹ƒ.
sÄ«tavÄ• tassa ca paá¹-ibÄ• hanattha_nti akÄ• raá¹‡ametanti taá¹ƒ anÄ• diyitvÄ• aÃ±Ã±an
dassetuá¹ƒ __ ``paá¹-ibalovÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __saÃ±jÄ• nitvÄ• _ti ``nÄ• yaá¹ƒ
saÃ±jÄ• nitvÄ• .

__nÄ«cakesanta_nti rassakesantaá¹ƒ. brÄ• hmaá¹‡Ä• naá¹ƒ suddhiatthÄ• sikhÄ• ti Ä• ha
sikhaá¹ƒ adisvÄ• â€™â€™ _ti, ``paramahaá¹ƒsaparikkhÄ• dinÄ• â€™â€™ ti keci.

__akÄ• raá¹‡aá¹ƒ dakkhiá¹‡eyyabhÄ• vassa jÄ• ti_ adakkhiá¹‡eyyabhÄ• vahetÅ«naá¹ƒ pÄ
apaá¹-ikkhepabhÄ• vato. __eta_nti sÄ«lÄ• dibhedaá¹ƒ caraá¹‡aá¹ƒ. __dakkhiá¹‡eyyabhÄ• v
adakkhiá¹‡eyyabhÄ• vakÄ• rakapÄ• padhammÄ• naá¹ƒ tadaá¹…gÄ• divasena pajahanato.
__tamattha_nti taá¹ƒ dakkhiá¹‡eyyabhÄ• vassa kÄ• raá¹‡atÄ• saá¹…khÄ• tamatthaá¹ƒ upa
__sÄ• lÄ• dikaá¹-á¹-hÄ• jÄ• tovÄ• _ti sÄ• lÄ• divisuddhakaá¹-á¹-hÄ• va jÄ• to. sÄ• pÄ• nad
jÄ• to aggikiccaá¹ƒ na ca na karoti. __eva_nti yathÄ• aggi yato kutoci jÄ• topi aggikiccaá¹ƒ
caá¹‡á¸• Ä• lakulÄ• dÄ«su jÄ• topi dakkhiá¹‡eyyo na na hoti guá¹‡asampadÄ• vasena ariyÄ
Ä• ha __ ``guá¹‡asampattiyÄ• jÄ• timÄ• â€™â€™ _ti. dhitiyÄ• guá¹‡asampattiyÄ• pamuk
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dhitiyÄ• _ti vÄ«riyena. taÃ±hi anuppannÄ• naá¹ƒ ku
uppÄ• danaparibrÅ«hanehi te dhÄ• reti. __hiriyÄ• dose nisedheti, _ sammadeva pÄ• pÄ• n
pavattiyÄ• avasaro eva \Ne I 228/ natthi. __monadhammena_ Ã±Ä• á¹‡asaá¹…khÄ• tena c
__kÄ• raá¹‡Ä• kÄ• raá¹‡ajÄ• nanako_ti tesaá¹ƒ tesaá¹ƒ \Be I 261/ dhammÄ• naá¹ƒ yathÄ•
pÄ• padhammÄ• naá¹ƒ vÄ• vippakÄ• rasabhÄ• vaá¹-á¹-hÄ• naá¹ƒ jÄ• nanako.

__paramatthasaccena_ nibbÄ• nena Ä• rammaá¹‡apaccayabhÅ«tena ariyamaggena __da
ariyena indriyasaá¹ƒvarena upagato. vidanti tehi saccÄ• nÄ«ti __vedÄ• . maggavedÄ• naá¹
__kilesÄ• naá¹ƒ anta_nti tesaá¹ƒ anuppÄ• danirodhaá¹-á¹-hÄ• naá¹ƒ. __yaÃ±Ã±o_ti aggaph
aphalaá¹ƒ tesaá¹ƒ anÄ• gamanato, Ä• gatÄ• nampi aggadakkhiá¹‡eyyÄ• bhÄ• vato. __juha

__suyiá¹-á¹-ha_nti sudÄ• naá¹ƒ aggadakkhiá¹‡eyyalÄ• bhena. __suhuta_nti tasseva vevac
__suyiá¹-á¹-ha_nti suá¹-á¹-hu sammadeva yiá¹-á¹-haá¹ƒ sÄ• re upanÄ«taá¹ƒ mama idaá¹ƒ c
etthÄ• pi eseva nayo.

__upahaá¹-amatte_ti brÄ• hmaá¹‡ena ``bhuÃ±jatu bhavaâ€™â€™ nti upanÄ«tamatte. __nil
savatthukaá¹ƒ aggahetvÄ• vatthuto vivecitaojameva. __tena taá¹ƒ sukhumattaá¹ƒ gata_nti
sabbaso sukhumabhÄ• vaá¹ƒ gatanti ojÄ• ya anoá¸·Ä• rikatÄ• ya purimÄ• kÄ• reneva paÃ±
vuttaá¹ƒ, na pana ojÄ• ya eva kevalÄ• ya gahaá¹‡aá¹ƒ sandhÄ• ya. sÄ• hi avinibbhogavutt
gaá¹‡hituá¹ƒ na sakkÄ• , tasmÄ• devatÄ• hipi savatthukÄ• gayhati. __manussÄ• naá¹ƒ va
oá¸·Ä• rikavatthutÄ• ya devÄ• naá¹ƒ viya gahaá¹‡Ä« na tikkhÄ• ti dibbojasammissatÄ• ya s
gacchati. sukhumÄ• pi samÄ• nÄ• dibbojÄ• tena pÄ• yasena missitÄ• oá¸·Ä• rikasammiss
devÄ• naá¹ƒ sukhadÄ• na hotÄ«ti imamatthaá¹ƒ dasseti __ ``goyÅ«se panÄ• â€™â€™ _tiÄ
oá¸·Ä• rikatÄ• ya vÄ• devÄ• naá¹ƒ dukkaraá¹ƒ sammÄ• pariá¹‡Ä• metuá¹ƒ, dibbojÄ• ya ga
tenÄ• ha bhagavÄ• __ ``na khvÄ• haâ€™â€™ _ntiÄ• di. samÄ• patticittasamuá¹-á¹-hitÄ• t
jhÄ• nÄ• nubhÄ• vasantejitÄ• tikkhatarÄ• hotÄ«ti vuttaá¹ƒ __ ``aá¹-á¹-ha ... pe ... pariá¹‡Ä•
bhagavato pana suddheneva pariá¹‡amatÄ«ti vuttaá¹ƒ __ ``pÄ• katikenevÄ• â€™â€™ _ti, j
jhÄ• nena vinÄ• sabhÄ• vasiddheneva.

``appahariteâ€™â€™ ti ettha appa-saddo ``appicchoâ€™â€™ tiÄ• dÄ«su viya abhÄ• vatth
ahariteâ€™â€™ _ti. __pÄ• tisatepi_ pÄ• yase. __na Ä• luá¸·atÄ«_ti na Ä• vilaá¹ƒ hoti. __an
``attanÄ• pi \Be I 262/ na paribhuÃ±ji, aÃ±Ã±esaá¹ƒ na dÄ• pesi, kevalaá¹ƒ pÄ• yasaá¹ƒ nÄ
domanassappatto.

__dÄ• ru_ \Ne I 229/ __samÄ• dahÄ• no_ti dÄ• ruhariddi dÄ• rusmiá¹ƒ tassa dahanto. __ya
bahiddhabhÄ• vasÄ• dhanaá¹ƒ asuddhahetÅ«naá¹ƒ paá¹-ipakkhÄ• bhÄ• vato tassa. __khan
sabhÄ• vato samudayato atthaá¹…gamato assÄ• dato Ä• dÄ«navato nissaraá¹‡ato jÄ• nan
__Ã±Ä• á¹‡ajoti_nti Ã±Ä• á¹‡amayaá¹ƒ jotiá¹ƒ. __jÄ• lemÄ«_ti pajjalitaá¹ƒ karomi. __niccaá
sabbatthakameva vigatasammohandhakÄ• ratÄ• ya ekobhÄ• sabhÄ• vato. sabbaso vikkhep
evaá¹ƒ vadatÄ«_ti caritaá¹ƒ brahmacariyaá¹ƒ gahetvÄ• carÄ• mÄ«ti evaá¹ƒ vattamÄ• naá¹
hadaye á¹-hapetvÄ• .

__khÄ• ribhÄ• ro_ti khÄ• ribhÄ• rasadiso. tenÄ• ha __ ``yathÄ• â€™â€™ _tiÄ• di. __khand

pakkhipitvÄ• khandhena vayhamÄ• no. __pathaviyÄ• saddhiá¹ƒ phuseti_ bhÄ• rassa garu
pariá¹‡amanena. mÄ• nena attano jÄ• tiÄ• dÄ«ni paggaá¹‡hato aÃ±Ã±assa tÄ• ni na sahat
tattha issaá¹ƒ uppÄ• dentoâ€™â€™ _ti, tattha tattha jÄ• tiÄ• dimÄ• navatthusmiá¹ƒ garutar
saá¹ƒsÄ«deyyÄ• ti adhippÄ• yo. __kodho dhÅ«mo_ti yathÄ• pi bhÄ• suro aggi dhÅ«mena u
kodhena upakkiliá¹-á¹-ho. __Ã±Ä• á¹‡aggÄ«ti_ tassa kodho dhÅ«mo. musÄ• vÄ• dova __m
sati musÄ• vÄ• do natthi, evaá¹ƒ musÄ• vÄ• de sati Ã±Ä• á¹‡ampÄ«ti tena taá¹ƒ nirodhitaá
``musÄ• vÄ• dena paá¹-icchannaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti. yathÄ• sujÄ• ya vinÄ• brÄ•
evaá¹ƒ pahÅ«tajivhÄ• ya vinÄ• satthu dhammayÄ• go na ijjhatÄ«ti jivhÄ• sujÄ• pariyÄ• yÄ
etthÄ• ti __jotiá¹-á¹-hÄ• naá¹ƒ_ vedi, yaá¹ƒ aggikuá¹‡á¸• aá¹ƒ. __sattÄ• naá¹ƒ hadayaá¹ƒ jo
Ã±Ä• á¹‡aggino tattha samujjalanato. __attÄ• ti cittaá¹ƒ_ ``Ä• hito ahaá¹ƒ mÄ• no etthÄ• â€

__dhammo rahado_ti assaddhiyÄ• diÄ• lasiyÄ• bhÄ• vato kilesamalapakkhÄ• lanato paran
ariyamaggadhammo anÄ• vilo rahado. __heá¹-á¹-hupariyavÄ• lukÄ• _ti viparivattitavÄ• lukÄ
\Be I 263/ Ä• kulajÄ• tÄ• . __paá¹‡á¸• itÄ• naá¹ƒ pasattho_ti paá¹‡á¸• itÄ• naá¹ƒ purato seá
seá¹-á¹-habhÄ• vena santo pÄ• saá¹ƒso hutvÄ• kilese bhindati samucchindatÄ«ti sabbhÄ«
``uttamaá¹-á¹-henÄ• â€™â€™ _ti. tathÄ• cÄ• ha bhagavÄ• __ ``maggÄ• naá¹-á¹-haá¹…gil
273).

__vacÄ«sacca_nti iminÄ• ``caturaá¹…gasamannÄ• gatÄ• vÄ• cÄ• suparisuddhÄ• hotÄ«â
saccasaá¹ƒyamapadehi dassitÄ• maggadhammÄ• idha ``dhammoâ€™â€™ ti adhippetÄ•
... pe ... dassetÄ«â€™â€™ _ti. __maggasaccaá¹ƒ gahitaá¹ƒ_ anantaragÄ• thÄ• ya anekehi
__atthato_ti pubbaá¹…gamattÄ• diatthato. tÄ• ya hi sakiccaá¹ƒ karontiyÄ• itare sabbepi tac
honti. __taggatikattÄ• _ti sammÄ• diá¹-á¹-hiyÄ• upakÄ• rakabhÄ• vena tÄ• ya samÄ• naga
vitakkenÄ• haá¹-aá¹ƒ paÃ±Ã±Ä• vicinituá¹ƒ sakkoti. tathÄ• hi so paÃ±Ã±Ä• kkhandhena sa
__dhammo_ti sabhÄ• vato samÄ• dhi gahito, itare dve tadupakÄ• rattÄ• . tathÄ• hi ``evaá¹
bhagavantoâ€™â€™ tiÄ• dÄ«su (DN II 13; MN III 197; SN c V 378) samÄ• dhi ``dhammoâ€
__paramatthasaccaá¹ƒ gahitaá¹ƒ_ sabbesaá¹ƒ seá¹-á¹-habhÄ• vato. yathÄ• ha --- ``yÄ• vat
saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (
tato eva paramatthato, anantaraá¹ƒ vuccamÄ• nÄ• naá¹ƒ vÄ• maggadhammÄ• naá¹ƒ Ä• ra
__paÃ±caá¹…gÄ• ni gahitÄ• ni_ tÄ• saá¹ƒ maggabhÄ• vato. __tÄ«á¹‡i_ aá¹…gÄ• ni. __bra
nibbÄ• nagÄ• mi uttamaá¹-á¹-hena maggabrahmacariyaá¹ƒ nÄ• ma. __majjhe sitÄ• _ti
lÄ«nuddhaccÄ• diantadvayavivajjanena majjhe majjhimapaá¹-ipadÄ• bhÄ• vanaá¹ƒ nissitÄ•
hettha padhÄ• natÄ• ya nidassanamattaá¹ƒ. __seá¹-á¹-happattÄ«_ti seá¹-á¹-habhÄ• vappat
padasandhikaro_ti ``sa ujubhÅ«tesÅ«â€™â€™ ti vattabbe majjhe ta-kÄ• ro padasandhikaro
dujjubhÅ«tesÅ«_ti keci paá¹-hanti, tesaá¹ƒ da-kÄ• ro padasandhikaro. sa-iti sundariko brÄ•
katvÄ• Ä• ha __ ``sa tvaâ€™â€™ _nti, so tvanti attho. dhammo sÄ• riyo paridhÄ• nabhÅ«t
__dhammasÄ• rÄ«_. atha vÄ• dhammehi sÄ• ritavÄ• ti __dhammasÄ• rÄ«, _ tehi sÄ• retvÄ
__ ``kusaladhammehÄ«â€™â€™ _tiÄ• di.

sundarikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bahudhÄ«tarasuttavaá¹‡á¹‡anÄ•

<196> __samantato_ti \Be I 264/ dakkhiá¹‡avÄ• mÄ• naá¹ƒ vasena samantato. __Å«rubad
bandhanavasena nisajjanaá¹ƒ. dvinnaá¹ƒ Å«rÅ«naá¹ƒ aÃ±Ã±amaÃ±Ã±abandhanavasena Ä
__ ``Ä• bhujitvÄ• ti bandhitvÄ• â€™â€™ _ti. heá¹-á¹-himakÄ• yassa anujukaá¹ƒ á¹-hapanaá
bodhitanti ``ujuá¹ƒ kÄ• yaâ€™â€™ nti ettha kÄ• ya-saddo uparimakÄ• yavisayoti Ä• ha __ `
ujukaá¹ƒ á¹-hapetvÄ• â€™â€™ _ti. taá¹ƒ pana ujukaá¹-á¹-hapanaá¹ƒ sarÅ«pato payojanato
``aá¹-á¹-hÄ• rasÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __parimukha_nti ettha __pari_-saddo abhisa
__ ``kammaá¹-á¹-hÄ• nÄ• bhimukhaâ€™â€™ _nti, bahiddhÄ• puthuttÄ• rammaá¹‡ato nivÄ
purekkhatoti attho. __pariggahaá¹-á¹-ho_ ``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su viya. __mu
``suÃ±Ã±atavimokkhamukhaâ€™â€™ ntiÄ• dÄ«su viya. paá¹-ipakkhato niggamanaá¹-á¹-ho
__pariggahitaniyyÄ• na_nti sabbathÄ• gahitasammosaá¹ƒ pariccattasammosaá¹ƒ __satiá¹ƒ
satinepakkaá¹ƒ upaá¹-á¹-hapetvÄ• ti attho. __chabbaá¹‡á¹‡Ä• ... pe ... nisÄ«di_ brÄ• hmaá
pasÄ• dasaÃ±jÄ• nanatthaá¹ƒ. __aá¹-avimukhÄ• caramÄ• nÄ• _ti gocaraá¹ƒ gaá¹‡hantÄ•

__ajjasaá¹-á¹-hi_nti \Ne I 231/ ajja channaá¹ƒ pÅ«raá¹‡Ä« saá¹-á¹-hÄ« divasavutti, ajja Ä• c
divaseti attho. accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. __ajja chadivasamattakÄ• _ti
chaá¹-á¹-hadivasamattakÄ• . __lÄ• makÄ• _ti nihÄ«nÄ• nipphalÄ• . tenÄ• ha __ ``tilakhÄ• a

__ussÄ• henÄ• _ti uddhaá¹ƒ uddhaá¹ƒ pasÄ• rena abhibhavanena. taá¹ƒ pana nesaá¹ƒ ab
``kaá¹‡á¹‡anaá¹…guá¹-á¹-hÄ• dÄ«nÄ«â€™â€™ _tiÄ• dimÄ• ha.

__ ``uppÄ• á¹-akapÄ• á¹‡akÄ• â€™â€™ _ti tacaá¹ƒ uppÄ• á¹-etvÄ• viya khÄ• dakapÄ• á¹

__kaá¸·Ä• rapiá¹…galÄ• _ti nikkhantapiá¹…galakkhikÄ• , __kaá¸·Ä• rapiá¹…galÄ• _ti vÄ•
piá¹…galacakkhukÄ• ca. __tilakÄ• hatÄ• _ti Ä• hatatilakÄ• , tilappamÄ• á¹‡ehi bindÅ«hi sa

__paá¹-igÄ• thÄ• hi brÄ• hmaá¹‡assa dhammadesanaá¹ƒ vaá¸• á¸• hesÄ«_ti pakatiyÄ• ta
dhammadesanaá¹ƒ pabbajjÄ• guá¹‡akittanavasena sattahi vaá¸• á¸• hesi. __pabbajitvÄ• _ti
iá¹‡Ä• yikÄ• naá¹ƒ attano palibodhaá¹ƒ tathÄ• tathÄ• jÄ• nÄ• petvÄ• pabbajitvÄ• .

yathÄ• ca tattha bhagavÄ• paá¹-ipajji, taá¹ƒ dassetuá¹ƒ __ ``puna divaseâ€™â€™ _tiÄ• d

__taá¹ƒ taá¹ƒ kulagharaá¹ƒ pesetvÄ• _ti taá¹ƒ taá¹ƒ tassa brÄ• hmaá¹‡assa dhÄ«taraá¹ƒ ta
brÄ• hmaá¹‡assa dento taá¹ƒ taá¹ƒ kulagharaá¹ƒ pesetvÄ• brÄ• hmaá¹‡adhamme garukar

``naá¹-á¹-he mate pabbajite, napuá¹ƒsakepi bhattari.

itthiyÄ• patiseá¹-á¹-hÄ• ya, na aÃ±Ã±o pati icchiyoâ€™â€™ ti || ---

ayaÃ±hi brÄ• hmaá¹‡adhammo. __ayyikaá¹-á¹-hÄ• ne_ti mÄ• tÄ• mahiá¹-á¹-hÄ• ne á¹-hape
cittÄ• rÄ• dhanavasenÄ• ti.

bahudhÄ«tarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. upÄ• sakavaggo

1. kasibhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ•

<197> __dakkhiá¹‡Ä• girismi_nti \Ne I 232/ dakkhiá¹‡Ä• girijanapade, tasmiá¹ƒ dakkhiá¹‡Ä
dakkhiá¹‡Ä• girivihÄ• re. __khandhesu á¹-hapetvÄ• yuge yottehÄ«_ti yottarajjÅ«hi yuttÄ• n
attho.

__paá¹-hamadivase_ti vapanadivasesu paá¹-hamadivase Ä• raddhadivase. paÃ±caá¹…gÄ
itaraá¹…gÄ• nÄ«ti dassetuá¹ƒ __ ``paripuá¹‡á¹‡apaÃ±caá¹…gÄ• â€™â€™ _icceva vuttaá¹
uratthanÄ• dÄ«su á¹-hapitattÄ• Ä• bhÄ• ya ujjalagattÄ• . __avasesÄ• _ balÄ«baddÄ• . kila
akilantassa yojanaá¹ƒ __kilantaparivattanaá¹ƒ_.

__sÄ«hakuá¹‡á¸• alÄ• nÄ«_ti sÄ«hamukhakuá¹‡á¸• alÄ• ni. __brahmaveá¹-hana_nti brahm
assanakhaveá¹-hanasadisanti attho.

buddhÄ• naá¹ƒ \Be I 266/ kiccÄ• ni kÄ• lavasena vibhattÄ• ni __paÃ±ca kiccÄ• ni bhavanti
bhattato pubbe buddhena kÄ• tabbakiccaá¹ƒ. __vÄ«tinÄ• metvÄ• _ti phalasamÄ• pattiyÄ•
__kadÄ• ci ekoti_Ä• di tesaá¹ƒ tesaá¹ƒ vineyyÄ• naá¹ƒ vinayanÄ• nurÅ«papaá¹-ipattidassan
pakatibuddhavesena. buddhÄ• naá¹ƒ hi rÅ«pakÄ• yassa asÄ«tianubyaÃ±janapaá¹-imaá¹‡á
lakkhaá¹‡a-kÄ• yappabhÄ• -byÄ• mappabhÄ• -ketumÄ• lÄ• vicittatÄ• buddhaveso. __kadÄ
vattamÄ• nehÄ«_ti iminÄ• pÄ• ramÄ«naá¹ƒ nissandabhÅ«tÄ• ni pÄ• á¹-ihÄ• riyÄ• ni ruciva
bhavanti, na sabbadÄ• ti dasseti. evaÃ±ca katvÄ• __ ``indakhÄ«lassa anto á¹-hapitamatte
_tiÄ• divacanaá¹ƒ samatthitaá¹ƒ hoti. bhagavato kÄ• ye pÄ«tarasmÄ«naá¹ƒ yebhuyyatÄ• ya
``suvaá¹‡á¹‡arasasiÃ±canÄ• ni viyÄ• â€™â€™ _ti vatvÄ• kÄ• yamhi nÄ«lÄ• dirasmÄ«hi ta
sandhÄ• ya __ ``vicitrapaá¹-aparikkhittÄ• ni viya cÄ• â€™â€™ _ti vuttaá¹ƒ. __madhurenÄ•

tuá¹-á¹-haravaravanato.

__tatthÄ• _ti \Ne I 233/ vihÄ• re. __gandhamaá¹‡á¸• alamÄ• á¸·e_ti hatthena kataparibhaá
samosaritagandhapupphadÄ• me maá¹‡á¸• alamÄ• á¸·e.

__upaá¹-á¹-hÄ• ne_ti pamukhe. __ ``ovadatÄ«â€™â€™ _ti vatvÄ• tatthovÄ• daá¹ƒ sÄ• ma
``bhikkhaveâ€™â€™ _tiÄ• di vuttaá¹ƒ. __sampattÄ«_ti cakkhÄ• diindriyapÄ• ripÅ«ri ceva h
__samassÄ• sitakÄ• yo_ kilamathavinodanena. ``taÃ±ca kho samÄ• pajjanenÄ• â€™â€™ t
iminÄ• aparabhÄ• gaá¹ƒ tayo bhÄ• ge katvÄ• tattha purimabhÄ• gaá¹ƒ seyyanisajjÄ• vase
vÄ«tinÄ• metÄ«ti dasseti. __loka_nti rÄ• jagahÄ• dÄ«su yaá¹ƒ tadÄ• upanissÄ• ya viharati
bujjhanakaá¹ƒ vineyyasattalokaá¹ƒ buddhacakkhunÄ• voloketi. __kÄ• layutta_nti tesaá¹ƒ
indriyaparipÄ• kakÄ• lÄ• nurÅ«paá¹ƒ. __samayayutta_nti tasseva vevacanaá¹ƒ. __samayay
Ä• jÄ• nitabbavisesapaá¹-ilÄ• bhÄ• nurÅ«paá¹ƒ.

__paá¹-isallÄ«no_ti kÄ• laparicchedaá¹ƒ katvÄ• samÄ• pattiá¹ƒ samÄ• panno. __adhippÄ•
avirÄ• dhento, ajjhÄ• sayÄ• nurÅ«panti attho.

__sakala ... pe ... devatÄ• yo_ti ettha lokadhÄ• tusÄ• kalyaá¹ƒ daá¹-á¹-habbaá¹ƒ, na devat
mahÄ• samaye viya sabbadÄ• majjhimayÄ• me dasasahassacakkavÄ• á¸·e \Be I 267/ sab
samÄ«paá¹ƒ upagacchanti. __kilÄ• subhÄ• vo_ kilamatho.

__vihÄ• racÄ«varaparivattanavasenÄ• _ti vihÄ• re nivatthanivÄ• sanaparivattanavasena. _
pÄ• rupanavasena gahetvÄ• . tenÄ• ha __ ``dhÄ• retvÄ• â€™â€™ _ti. __bhikkhÄ• cÄ• ra_
caritabbaá¹-á¹-hÄ• naá¹ƒ.

__atirocamÄ• na_nti taá¹ƒ taá¹ƒ atikkamitvÄ• samantato sabbadisÄ• su virocamÄ• naá¹ƒ.
sarÄ«rappabhaá¹ƒ. __jaá¹…gamaá¹ƒ viya padumasara_nti ratanamayakiÃ±jakkhaá¹ƒ rajata
samantato samphullitakaÃ±canapadumaá¹ƒ saÃ±cÄ• rimasaraá¹ƒ viya. __gaganatala_nti
abbhamahikÄ• diupakkilesavigamena suvisuddhaÄ• kÄ• satalaá¹ƒ viya. tampi hi
tÄ• rÄ• gaá¹‡akiraá¹‡ajÄ• lasamujjalatÄ• ya samantato virocati. __kanakasikhara_nti kanak
__siriyÄ• jalamÄ• na_nti sabbaso anavajjÄ• ya sabbÄ• kÄ• rena paripuá¹‡á¹‡akÄ• yatÄ• y
rÅ«pakÄ• yasiriyÄ• samujjalaá¹ƒ, yassÄ• rucirabhÄ• vo viddhe vigatavalÄ• hake puá¹‡á¹‡
paripuá¹‡á¹‡akalamanomamaá¹‡á¸• alaá¹ƒ candamaá¹‡á¸• alaá¹ƒ atirocati, pabhassarabhÄ
sahassaraá¹ƒsikiraá¹‡atejojÄ• lasamujjalaá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ abhibhavati, hemasa
tadubhaye abhibhuyya pavattamÄ• naá¹ƒ ekakkhaá¹‡e dasasahassilokadhÄ• tuvijjotanasan
pabhÄ• samudayaá¹ƒ abhivihacca bhÄ• sati tapati virocati.

__samantapÄ• sÄ• dike_ti samantato pasÄ• dÄ• vahe. taÃ±ca kho sabbaso saritabbatÄ• y

``pasÄ• danÄ«yeâ€™â€™ _ti. __uttamadamathasamathamanuppatte_ti kÄ• yavÄ• cÄ• hi a
anuttaraá¹ƒ cittavÅ«pasamaÃ±ca sampatte. __appasÄ• denÄ• _ti pasÄ• dÄ• bhÄ• vena, pa
assaddhiyena. __ubhayathÄ• pi no_ti appasÄ• do macchariyanti ubhayathÄ• pi no eva, atha
upÄ• rambhÄ• dhippÄ• yena apasÄ• dento, bhagavato mukhato kiÃ±ci desetukÄ• mo vÄ•
dassento __ ``bhagavato panÄ• â€™â€™ _tiÄ• dimÄ• ha. __atitta_nti tittiá¹ƒ agacchantaá¹
kammahÄ• niá¹ƒ.

__tikkhapaÃ±Ã±o esa brÄ• hmaá¹‡o, _ tathÄ• hi na cirasseva arahattaá¹ƒ sacchikarissati.
__kathÄ• pavattanatthampi evamÄ• ha_ --- ``evaá¹ƒ ahaá¹ƒ imassa kaÃ±ci dhammaá¹ƒ sot
labhissÄ• mÄ«â€™â€™ ti. __veneyyavasenÄ• _ti attano kasanakÄ• ribhÄ• vakittanamukhe

__oá¸·Ä• rikÄ• nÄ«_ti pÄ• katikÄ• ni. ``esa uttamadakkhiá¹‡eyyoâ€™â€™ ti __saÃ±jÄ• tab
``yugaá¹ƒ vÄ• naá¹…galaá¹ƒ vÄ• â€™â€™ _ti __vÄ• _-saddo avuttavikappattho. tena bÄ«
tasmÄ• bÄ«jaá¹ƒ vÄ• Ä«saá¹ƒ vÄ• pariggahayottÄ• ni vÄ• ti ayamattho dassito hoti. tathÄ
brÄ• hmaá¹‡assa paá¹-ivacanaá¹ƒ dento __ ``saddhÄ• bÄ«jaâ€™â€™ _ntiÄ• dimÄ• ha. __
paá¹-hamaá¹ƒ gahitadhammasabhÄ• gatÄ• ya. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-ha
gahetabbaÃ±ca saddato atthÄ• pattito vÄ• idha daá¹-á¹-habbaá¹ƒ. __buddhÄ• naá¹ƒ Ä• nu
pasaá¹…gÄ• gatadhammamukhena desanaá¹ƒ Ä• rabhitvÄ• veneyyavinayanaá¹ƒ.

__ananusandhikÄ• _ti pucchÄ• nusandhivasena ananusandhikÄ• . __eva_nti idÄ• ni vucca
etissÄ• desanÄ• ya. __so_ti bhagavÄ• . __tassÄ• _ti brÄ• hmaá¹‡assa. __anukampÄ• yÄ•
anukampÄ• ya pucchitamatte tiá¹-á¹-heyya, tathÄ• jÄ• nantopi ananukampako, bhagavÄ•
ubhayadhammapÄ• ripÅ«riyÄ• ``idaá¹ƒ apucchitaâ€™â€™ nti aparihÄ• petvÄ• katheti. __
saá¹…khepena vuttamatthaá¹ƒ vivaranto __ ``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha bÄ«ja
nÄ• nantariyato tappamÄ• á¹‡avidhÄ• nato cÄ• ti Ä• ha __ ``tasmiá¹ƒ ... pe ... kattabbatoâ€
byatirekato ca \Ne I 235/ bÄ«jassa kasiyÄ• mÅ«labhÄ• vaá¹ƒ vibhÄ• veti. __kusalÄ• _ti imi
aÃ±Ã±athÄ• pi karonti, taá¹ƒ pana appamÄ• á¹‡anti dasseti.

__tassÄ• _ti brÄ• hmaá¹‡assa bÄ«jaá¹-á¹-hÄ• niyassa dhammassa ca __upakÄ• rabhÄ• va
dhammasambandhasamatthabhÄ• vato_ti tathÄ• vuttadhammassa phalena sambandhituá¹
__tapo vuá¹-á¹-hÄ«_ti vuttavacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. saá¹…khepato vuttamatthaá¹ƒ
``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. kassakassa upakÄ• rassa bÄ«jassa anantaraá¹ƒ vu
aá¹-á¹-hÄ• ne vuttÄ• nÄ• ma na hoti. kasmÄ• ? bÄ«jassa vappakÄ• le anurÅ«pÄ• ya vuá¹-á
avasÄ• ne majjhe vÄ• vuccamÄ• nÄ• ya dhammasambandhasamatthatÄ• tassÄ• vibhÄ•
jhÄ• nÄ• diuttarimanussadhamme. __pacchÄ• pÄ«_ti kasisambhÄ• rakathanato pacchÄ• pi
vattabbo. __tadanantaraá¹ƒyevÄ• _ti bÄ«jÄ• nantaraá¹ƒyeva. __vuccamÄ• nÄ• _ vuá¹-á¹-hi
269/, bÄ«jassa phalena sambandhane samatthÄ• ti dÄ«pitÄ• hoti anantaravacaneneva tas
Ä• sannaupakÄ• rattadÄ«panato.

__sampasÄ• dalakkhaá¹‡Ä• _ti pasÄ«ditabbe vatthusmiá¹ƒ sammadeva pasÄ«danalakkha
saddheyyavatthuno evametanti pakkhandanalakkhaá¹‡Ä• . __mÅ«labÄ«ja_ntiÄ• dÄ«su mÅ
esa nayo sesesupi bÄ«jagÄ• massa adhippetattÄ• . bhÅ«tagÄ• mo pana mÅ«laá¹ƒ bÄ«jaá¹
mÅ«labÄ«jantiÄ• dinÄ• veditabbo. __bÄ«jabÄ«ja_nti paÃ±camaá¹ƒ pana paccayantarasam
visesakÄ• raá¹‡abhÄ• vato virÅ«hanasamatthe sÄ• raphale niruá¸·ho bÄ«jasaddo tadatthas
kesuci pavattatÄ«ti tato nivattanatthaá¹ƒ ekena bÄ«ja-saddena visesetvÄ• vuttaá¹ƒ __ ``bÄ
``dukkhadukkhaá¹ƒ rÅ«parÅ«paâ€™â€™ nti ca yathÄ• . evampi iminÄ• atthena imassapi n
dassento Ä• ha __ ``taá¹ƒ sabbampi ... pe ... gacchatÄ«â€™â€™ _ti.

idÄ• ni kathaÃ±ci vattabbe saddhÄ• ya opammatte bÄ«je saddhÄ• ya bÄ«jabhÄ• vaá¹ƒ vib
yathÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. kÄ• maá¹ƒ saddhÅ«panisaá¹ƒ sÄ«laá¹ƒ, tathÄ• pi s
anavajjadhammÄ• naá¹ƒ Ä• dimÅ«labhÄ• vato saddhÄ• yapi patiá¹-á¹-hÄ• hotÄ«ti Ä• ha __
patiá¹-á¹-hÄ• tÄ«â€™â€™ _ti. yasmÄ• sabbasseva puggalassa saddhÄ• vasena samathav
``upari samathavipassanaá¹…kuraá¹ƒ uá¹-á¹-hÄ• petÄ«â€™â€™ _ti vuttÄ• . __ta_nti dhaÃ±
__pathavirasaá¹ƒ Ä• porasa_nti sasambhÄ• rapathavÄ«Ä• pesu labbhamÄ• naá¹ƒ rasaá¹ƒ.
paccayaparamparÄ• ya gahetvÄ• . __dhaÃ±Ã±aparipÄ• kagahaá¹‡attha_nti dhaÃ±Ã±aparip
__rasa_nti saddhÄ• sÄ«lamÅ«lahetusamathavipassanÄ• bhÄ• vanÄ• rasaá¹ƒ Ä• diyitvÄ• .
ariyamaggasotena __ariyaphaladhaÃ±Ã±aparipÄ• kagahaá¹‡attha_nti ariyaphalameva \Ne
dhaÃ±Ã±aá¹ƒ tassa nibbattiatthaá¹ƒ. dhaÃ±Ã±anÄ• á¸·aá¹ƒ nÄ• ma kaá¹‡á¸• assa nissayab
__kaá¹‡á¸• o_ tabbhantaro taá¹ƒnissayoyeva daá¹‡á¸• o. __pasavo_ nÄ• ma pupphaá¹ƒ. __
avayavapÄ• ripÅ«rivasena vuddhiá¹ƒ. __virÅ«á¸·hi_nti mÅ«lasantÄ• nadaá¸·hatÄ• ya viruá¸
pattanÄ• á¸·Ä• dÄ«hi vipulabhÄ• vaá¹ƒ. __khÄ«raá¹ƒ janetvÄ• _ti taruá¹‡asalÄ• á¹-ukabhÄ
bÄ«jassa bÄ«jabhÅ«taá¹ƒ khÄ«raá¹ƒ uppÄ• detvÄ• . __esÄ• _ti saddhÄ• . __patiá¹-á¹-hahit
kammapathÄ• kammapathasammÄ• diá¹-á¹-hisahitena Ä• dito pavattasÄ«lamattena patiá¹-
__vuddhi_ntiÄ• dÄ«su suparisuddhÄ• hi sÄ«lacittavisuddhÄ«hi vuddhiá¹ƒ, diá¹-á¹-hikaá¹…k
__virÅ«á¸·hiá¹ƒ_. maggÄ• maggapaá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«hi__ vepullaá¹ƒ
__Ã±Ä• á¹‡adassanavisuddhikhÄ«ra_nti \Be I 270/ sÄ• durasasuvisuddhibhÄ• vato
Ã±Ä• á¹‡adassanavisuddhisaá¹…khÄ• taá¹ƒ khÄ«raá¹ƒ janetvÄ• . __aneka ... pe ... phala_
anekapaá¹-isambhidÄ• -anekÄ• bhiÃ±Ã±Ä• á¹‡aparipuá¹‡á¹‡aá¹ƒ arahattaphalasÄ«saá¹ƒ

__bÄ«jakiccakaraá¹‡ato_ti bÄ«jakiccassa karaá¹‡ato. yaÃ±hi taá¹ƒsadisassa visadisassa c
patiá¹-á¹-hÄ• panasambandhananipphÄ• danasaá¹…khÄ• taá¹ƒ bÄ«jassa kiccaá¹ƒ, tassa k
``evaá¹ƒ saddhÄ• bÄ«jakiccaâ€™â€™ _nti vuttaá¹ƒ. iminÄ• anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹
bÄ«jabhÄ• vaá¹ƒ dasseti. __sÄ• cÄ• _tiÄ• dinÄ• tamevatthaá¹ƒ samattheti. idÄ• ni tattha Ä
``saddhÄ• jÄ• toâ€™â€™ _tiÄ• dimÄ• ha. tena yathÄ• sappurisÅ«panissayassa saddham
anavasesÄ• ya sammÄ• paá¹-ipattiyÄ• saddhÄ• mÅ«lakÄ• raá¹‡anti dasseti.

indriyasaá¹ƒvaro vÄ«riyaÃ±ca akusaladhamme, dukkarakÄ• rikÄ• dhutaá¹…gaÃ±ca akusa
tapati vibÄ• dhatÄ«ti __tapo_ti vuccati. __indriyasaá¹ƒvaro adhippeto_ vÄ«riyassa dhorayha
gayhamÄ• nattÄ• , itaresaá¹ƒ vuá¹-á¹-hibhÄ• vassa anuyuÃ±jamÄ• nattÄ• . Ä• di-saddena
kalalaá¹…gÄ• ravuá¹-á¹-hiÄ• dÄ«naá¹ƒ saá¹…gaho. __samanuggahita_nti upagataá¹ƒ.
viruhanÄ• milÄ• yananipphattivacanehi dhaÃ±Ã±abÄ«jasantÄ• nassa viya tesaá¹ƒ vuddhiyÄ
tapovuá¹-á¹-hiyÄ• Ä• dimajjhapariyosÄ• nesu upakÄ• rataá¹ƒ dasseti.

__purimapadesupÄ«_ti __api_-saddena parapadesupÄ«ti attho daá¹-á¹-habbo ``hirÄ« me Ä
nti icchitattÄ• , ``sati meâ€™â€™ ti ettha me-saddo Ä• netvÄ• yojetabbo. __udakampi tÄ• v
nadÄ«taá¸·Ä• kÄ• dito Ä• netvÄ• . __vÄ«riyabalÄ«badde_ catubbidhe __yojetvÄ• . niccakÄ

__saha vipassanÄ• ya maggapaÃ±Ã±Ä• adhippetÄ• _ amatapphalÄ• ya kasiyÄ• adhippet
\Ne I 237/ __cÄ• _ti duvidhÄ• pi paÃ±Ã±Ä• upanissayÄ• hoti visiá¹-á¹-habhÄ• vato. tenÄ•
_tiÄ• di. __paÃ±Ã±Ä• _ti pakÄ• rehi jÄ• nÄ• tÄ«ti paÃ±Ã±Ä• . paÃ±Ã±avataá¹ƒ paÃ±Ã±Ä•
yonisomanasikÄ• rassa visesapaccayabhÄ• vato, sahajÄ• tÄ• dhipatÄ«su ca ukkaá¹-á¹-hab
sobhaggaá¹ƒ. __sataá¹ƒ dhammÄ• _ saddhÄ• dayo, __anvÄ• yikÄ• _ti anugÄ• mino. __Ä«s
hirisaá¹…khÄ• taÄ«sÄ• ya baddhÄ• hoti \Be I 271/, paÃ±Ã±Ä• ya kadÄ• ci appayogato ma
vuttoti Ä• ha __ ``manosaá¹…khÄ• tassa samÄ• dhiyottassÄ• â€™â€™ _ti. __samaá¹ƒ_ up
baddharajjukattÄ• __samÄ• dhiyottaá¹ƒ. ekato gamana_nti lÄ«naccÄ• raddhasaá¹…khÄ• t
vÄ• reti. majjhimÄ• ya vipassanÄ• vÄ«thiyÄ• paá¹-ipÄ• danato kÄ• yÄ• dÄ«su subhasukha
paÃ±Ã±Ä• ya visesapaccayÄ• satÄ«ti vuttaá¹ƒ --- __ ``satiyuttÄ• paÃ±Ã±Ä• â€™â€™ _ti t
sativippayogÄ• sabbhÄ• vato. santatighanÄ• dÄ«naá¹ƒ ayaá¹ƒ viseso --- purimapacchimÄ•
nirantaratÄ• ya ekÄ«bhÅ«tÄ• naá¹ƒ viya pavatti __santatighanatÄ• , _ ekasamÅ«havasena
__samÅ«haghanatÄ• , _ dubbiÃ±Ã±eyyakiccabhedavasena ekÄ«bhÅ«tÄ• namiva pavatti. _
ekÄ• rammaá¹‡avasena ekÄ«bhÅ«tÄ• namiva pavatti __Ä• rammaá¹‡aghanatÄ• _. sabbes
mÅ«lasantÄ• nakÄ• ni __sabba ... pe ... santÄ• nakÄ• ni_. anuppayogo hi attho. __padÄ• le
samucchindati. __sÄ• ca kho_ ``padÄ• letÄ«â€™â€™ ti vuttÄ• __lokuttarÄ• va_ paÃ±Ã±Ä
adhippetattÄ• . santatighanÄ• dibhedanÄ• pana lokiyÄ• pi hoti vipassanÄ• vasena ghanavi
tenÄ• ha __ ``itarÄ• pana lokikÄ• pi siyÄ• â€™â€™ _ti.

__hirÄ«yatÄ«_ti lajjati, jigucchatÄ«ti attho. tasmÄ• __ ``pÄ• pakehi dhammehÄ«â€™â€™ _
daá¹-á¹-habbaá¹ƒ, hetumhi vÄ• karaá¹‡avacanaá¹ƒ. __ottappampi gahitameva, _ na hi lajja
pÄ• pabhayaá¹ƒ vÄ• alajjanaá¹ƒ atthÄ«ti. __rukkhalaá¹-á¹-hÄ«_ti rukkhadaá¹‡á¸• o. tena pa
visesato naá¹…galanti vuccatÄ«ti Ä• ha __ ``Ä«sÄ• yuganaá¹…galaá¹ƒ dhÄ• retÄ«â€™â€™
paÃ±Ã±Ä• rahitÄ• hirÄ« atthi, hirirahitÄ• pana paÃ±Ã±Ä• natthevÄ• ti Ä• ha __ ``hiri ... pe
_ti. sandhiá¹-á¹-hÄ• ne kampanÄ• bhÄ• vato __acalaá¹ƒ_. thirabhÄ• vena __asithilaá¹ƒ_. hi
paá¹-ipakkhavasena ca asithilabhÄ• vena ca __acalÄ• asithilÄ• _ti Ä• ha __ ``abbokiá¹‡á¹‡
nÄ• á¸·iyÄ• minamÄ• napuriso viya Ä• rammaá¹‡aá¹ƒ munÄ• ti paricchedato jÄ• nÄ• tÄ«ti

apadesena. __taá¹ƒsampayutto_ti iminÄ• kuntasahacaraá¹‡ato puriso kunto viya manasah
``manoâ€™â€™ ti vuttoti dasseti. __sÄ• rathinÄ• _ti kassakena. so hi idha balÄ«baddÄ• na
``sÄ• rathÄ«â€™â€™ ti adhippeto. __ekÄ• bandhana_nti ekÄ• baddhakaraá¹‡aá¹ƒ. __saka
tena hi Ä«sÄ• dÄ«su \Be I 272/ yathÄ• rahaá¹ƒ bandhitvÄ• ekÄ• baddhesu katesu naá¹…g
aÃ±Ã±athÄ• ti taá¹ƒ __ ``sakakicce paá¹-ipÄ• detÄ«â€™â€™ _ti vuttaá¹ƒ. __avikkhepasabh
avikkhepasabhÄ• vena \Ne I 238/. __bandhitvÄ• _ti sahajÄ• tÄ• dipaccayabhÄ• vena attanÄ
__sakakicce_ti hirÄ«Ä• dÄ«hi yathÄ• sakaá¹ƒ kattabbe kicce.

__cirakatÄ• dimattha_nti cirabhÄ• sitampi atthaá¹ƒ. __sarati_ anussarati kÄ• yÄ• diá¹ƒ asu
__phÄ• letÄ«_ti padÄ• leti. pÄ• jenti gamentÄ«ti taá¹ƒ __pÄ• janaá¹ƒ_. __idha_ imasmiá¹ƒ s
nti vuttaá¹ƒ_ ja-kÄ• rassa ca-kÄ• raá¹ƒ katvÄ• . __phÄ• lapÄ• cana_nti imamatthaá¹ƒ dasse
brÄ• hmaá¹‡a ... pe ... satÄ«â€™â€™ _ti vuttaá¹ƒ. idÄ• ni tamatthaá¹ƒ vitthÄ• rato dassento
yathÄ• â€™â€™ _tiÄ• dimÄ• ha. __naá¹…galaá¹ƒ anurakkhati_ bhijjanaphÄ• lanato. __pur
naá¹…galassa kassane bhÅ«miyÄ• vilikhane purato gacchati pubbaá¹…gamÄ• hoti. __gat
__samanvesamÄ• nÄ• _ti saraá¹‡avasena gavesamÄ• nÄ• . __Ä• rammaá¹‡e vÄ• _ kÄ• yÄ
asubhÄ• divasena __paÃ±Ã±Ä• naá¹…galaá¹ƒ rakkhati_. sabhÄ• vÄ• sabhÄ• vÅ«pagame p
``Ä• rakkhÄ• â€™â€™ ti vuttÄ• _ ``sabbÄ• natthato sati rakkhatÄ«â€™â€™ ti katvÄ• . tathÄ
Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• . cirakatacirabhÄ• sitÄ• naá¹ƒ asammussanavasena sati pa
hotÄ«ti vatvÄ• tassa puratobhÄ• vaá¹ƒ dassetuá¹ƒ __ ``sati ... pe ... no pamuá¹-á¹-heâ€™â
__satiparicite_ti satiyÄ• paá¹-á¹-hÄ• pite. ``upaá¹-á¹-hÄ• piteâ€™â€™ tipi pÄ• á¹-ho, ayam
__saá¹ƒsÄ«dituá¹ƒ na detÄ«_ti sakiccakiriyÄ• ya saá¹ƒsÄ«danaá¹ƒ kÄ• tuá¹ƒ na deti. kosajj
saá¹ƒsÄ«danaá¹ƒ __kosajjasaá¹ƒsÄ«danaá¹ƒ_.

__pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ vuttaá¹ƒ_ kÄ• yikavÄ• casikasaá¹ƒyamassa kathitattÄ•
paribhuÃ±jitabbaÄ• hÄ• re saá¹ƒyatabhÄ• vadassanena paribhuÃ±jitabbatÄ• ya catÅ«supi p
dÄ«pitoti Ä• ha __ ``Ä• hÄ• ramukhenÄ• â€™â€™ _tiÄ• di. saá¹ƒyatabhÄ• vo cettha pacca
vuttaá¹ƒ __ ``nirupakkilesoti atthoâ€™â€™ _ti. bhojanasaddo Ä• hÄ• raparibhoge niruá¸·ho
``bhojane mattaÃ±Ã±utÄ• mukhenÄ• â€™â€™ _ti. paribhuÃ±janaá¹-á¹-hena pana bhojanas
adhippetattho labbhateva. __tenÄ• _ti kÄ• yaguttÄ• tiÄ• divacanena. __na vilumpantÄ«_ti _
padaá¹ƒ Ä• netvÄ• sambandho.

__dvÄ«hÄ• kÄ• rehÄ«_ti \Be I 273/ adiá¹-á¹-hÄ• dÄ«naá¹ƒ adiá¹-á¹-hÄ• divasena diá¹-á¹-hÄ
diá¹-á¹-hÄ• divasenÄ• ti evaá¹ƒ dvippakÄ• rehi. __avisaá¹ƒvÄ• danaá¹ƒ_ avitathakathanaá¹
mÅ«lappadese nikantanaá¹ƒ. __lunanaá¹ƒ_ yattha katthaci chedanaá¹ƒ. __uppÄ• á¹-anaá¹ƒ
__asitenÄ• _ti dattena, lÄ• yitenÄ• ti attho. __visaá¹ƒvÄ• dana_saá¹…khÄ• tÄ• naá¹ƒ __tiá¹
aá¹-á¹-hannaá¹ƒ anariyavohÄ• rÄ• nanti attho. __yathÄ• bhÅ«taÃ±Ä• á¹‡a_nti nÄ• ma rÅ«p
__saccanti veditabbaá¹ƒ_ aviparÄ«tavuttikattÄ• __ ``chedakaá¹ƒâ€™â€™ _ chindanakaá¹ƒ
niddÄ• yakaá¹ƒ. idameva saccaá¹ƒ \Ne I 239/ moghamaÃ±Ã±anti diá¹-á¹-hi __ ``diá¹-á¹-hisa

__dvÄ«su vikappesÅ«_ti bhÄ• vakattusÄ• dhanavasena dvÄ«su vikappesu. ``niddÄ• naâ€™

__sÄ«lameva ``soraccaâ€™â€™ nti vuttaá¹ƒ_ ``pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi suá¹-á¹-hu orata
saá¹…khÄ• radukkhÄ• dÄ«naá¹ƒ abhÄ• vato sundarabhÄ• vato sundare nibbÄ• ne Ä• ramn
surato, arahÄ• . tassa bhÄ• vo __soraccaá¹ƒ, _ arahattaá¹ƒ. __appamocanameva_ accantÄ

yadaggena vipassanÄ• ya paÃ±Ã±Ä• ya taá¹ƒsahagatavÄ«riyassa ca naá¹…galadhorayhat
tathÄ• pavattakusalabhÄ• vanÄ• ya ca kasibhÄ• vo ca, tadaggena tato puretaraá¹ƒ
pavattapaÃ±Ã±Ä• vÄ«riyapÄ• ramÄ«naá¹ƒ naá¹…galadhorayhatÄ• , tathÄ• pavattakusalab
veditabboti dassento __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. dhuraá¹ƒ vahatÄ«ti __dhora
ghana_nti asmimÄ• nÄ• dibhedaá¹ƒ ghanaá¹ƒ. vahitabbÄ• Ä• dibhÅ«tÄ• dhurÄ• etesaá¹ƒ
purimadhuravÄ• hakÄ• . taá¹ƒmÅ«lakÄ• aparaá¹ƒ dhuraá¹ƒ vahantÄ• dhorayhÄ• . __dhur
dhuradhorayhaá¹ƒ_ ekattavasena. __vahanta_nti kasanena pavattantaá¹ƒ.

kÄ• mayogÄ• dÄ«hi __yogehi khemattÄ• _ anupaddavattÄ• . __taá¹ƒ_ nibbÄ• naá¹ƒ __adh
vipassanÄ• ya sahagataá¹ƒ. __abhimukhaá¹ƒ vÄ• hÄ«yati_ maggapariyÄ• pannaá¹ƒ. __khe
khettamariyÄ• daá¹ƒ. __diá¹-á¹-hekaá¹-á¹-he_ti diá¹-á¹-hiyÄ• sahajÄ• tekaá¹-á¹-he pahÄ• n
__oá¸·Ä• rike_ti uparimaggavajjhe upÄ• dÄ• ya vuttaá¹ƒ, aÃ±Ã±athÄ• dassanapahÄ• tabbA
oá¸·Ä• rikÄ• ti. __aá¹‡usahagate_ti aá¹‡ubhÅ«te. idaá¹ƒ heá¹-á¹-himamaggavajjhe upÄ• dÄ
__sabbakilese_ avasiá¹-á¹-hasabbakilese __pajahantaá¹ƒ anivattantaá¹ƒ gacchati_ puna pa
abhÄ• vato. __anivattanta_nti na nivattantaá¹ƒ, yathÄ• nivattanaá¹ƒ na \Be I 274/ hoti, evaá
attho. tenÄ• ha __ ``nivattanarahitaâ€™â€™ _ntiÄ• di. __etaá¹ƒ pana_ tava dhuradhorayha

__evamesÄ• kasÄ«_ti yathÄ• vuttassa paccÄ• masanaá¹ƒ. tenÄ• ha __ ``nigamanaá¹ƒ ka
atthassa puna vacanaá¹ƒ. __paÃ±Ã±Ä• naá¹…galena satiphÄ• laá¹ƒ Ä• koá¹-etvÄ• _ti paÃ±
saddhiá¹ƒ satiphÄ• lassa ekÄ• baddhabhÄ• vakaraá¹‡ena Ä• koá¹-etvÄ• . __kaá¹-á¹-hÄ• _t
padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ ``kaá¹-á¹-hÄ• kasÄ«â€™â€™ ti. __kammapariyos
yathÄ• vuttakasikammassa pariyosÄ• nabhÅ«taá¹ƒ. yadipi pubbe ``paÃ±Ã±Ä• me yuganaá
attuddesikavasenÄ• yaá¹ƒ amatapphalÄ• kasi dassitÄ• , mahÄ• kÄ• ruá¹‡ikassa pana bha
sattanikÄ• yassa sÄ• dhÄ• raá¹‡Ä• evÄ• ti dassento __ ``sÄ• kho panesÄ• â€™â€™ _tiÄ•

__divaseyevÄ• _ti \Ne I 240/ taá¹ƒdivase eva. __Ä• dimÄ• hÄ• _ti ettha __Ä• di_-saddena k
pÄ• á¹-hapadeso gahitoti tadaÃ±Ã±aá¹ƒ ``evaá¹ƒ vutteâ€™â€™ tiÄ• dipÄ• á¹-haá¹ƒ sandhÄ
paraÃ±cÄ• â€™â€™ _ti Ä• ha.

kasibhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udayasuttavaá¹‡á¹‡anÄ•

<198> __etaá¹ƒ vutta_nti ``odanena pÅ«resÄ«â€™â€™ ti etaá¹ƒ vacanaá¹ƒ vuttaá¹ƒ. __ ``
nÄ• hosÄ«_ti bhagavato adhiá¹-á¹-hÄ• nabalenÄ• â€™â€™ ti vadanti. __taá¹ƒ_ brÄ• hmaá
bhagavÄ• tathÄ• akÄ• si.

__upÄ• rambhabhayenÄ• _ti parÅ«pavÄ• dabhayena. __avatvÄ• va nivatto_ ``abbhÄ• gato
na pÅ«jetabboâ€™â€™ ti brÄ• hmaá¹‡adhamme vuttattÄ• . __pakkanto_ti brÄ• hmaá¹‡ass
brÄ• hmaá¹‡assa na tÄ• va Ã±Ä• á¹‡aá¹ƒ paripakkanti. __etaá¹ƒ vacanaá¹ƒ ... pe ... magan
vapanti bÄ«jaâ€™â€™ ntiÄ• dinÄ• \Be I 275/ dhammaá¹ƒ kathetuá¹ƒ avassaá¹ƒ Ä• kaá¹…
__pakaá¹-á¹-hako, _ rasataá¹‡hÄ• ya pakaá¹-á¹-hoti attho. tenÄ• ha __ ``rasagiddhoâ€™â€

``punappunaÃ±ceva vapanti bÄ«jaâ€™â€™ nti imaá¹ƒ desanaá¹ƒ Ä• rabhÄ«ti sambandho
nidassanattho vÄ• . tena avayavena samudÄ• yaá¹ƒ nidasseti. __osakkasÄ«_ti saá¹…koca
kataá¹ƒ. tasmÄ• vuttaá¹ƒ __ ``alamettÄ• vatÄ• â€™â€™ _ti. __ ``vassitvÄ• â€™â€™ _ti vu

__desanÄ• ... pe ... dasseti_ brÄ• hmaá¹‡ena vuttaá¹ƒ ayuttavacanaá¹ƒ parivaá¹-á¹-entopi
bhikkhÄ• cariyÄ• nÄ• ma bhikkhÅ«naá¹ƒ kÄ• yagatÄ• vuttÄ«ti. khÄ«raá¹ƒ hatthena nayant
kilamatÄ«_ti taá¹ƒtaá¹ƒkiccakaraá¹‡avasena khijjati. __phandatÄ«_ti anatthasamÄ• yogava
__apunabbhavÄ• yÄ• _ti Ä• yatiá¹ƒ anuppattiyÄ• . __maggo nÄ• mÄ• _ti upÄ• yo nÄ• ma n
punabbhavÄ• bhÄ• vato. ``punappunaâ€™â€™ nti vacanaá¹ƒ upÄ• dÄ• ya bÄ«javapanÄ• d
jÄ• tÄ• ti Ä• ha __ ``soá¸·asa punappunadhamme desentenÄ• â€™â€™ _ti.

udayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. devahitasuttavaá¹‡á¹‡anÄ•

<199> __udaravÄ• tehÄ«_ti \Ne I 241/ vÄ• takatavijjhanatodanÄ• divasena aparÄ• paraá¹ƒ
tassa vÄ• vikÄ• rehi. nibaddhupaá¹-á¹-hÄ• kakÄ• le pana dhammabhaá¹‡á¸• Ä• gÄ• rikova
bhikkhÅ«naÃ±ca vasanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ tapovanaá¹ƒ. taá¹ƒ __niddhÅ«maá¹ƒ hoti_
akaraá¹‡ato. __tasmÄ• _ti yasmÄ• tassa uá¹‡hodakavikkiá¹‡anacariyÄ• ya jÄ«vikÄ• kappa

__vattametaá¹ƒ_ tassa patikÄ• ratthaá¹ƒ parikathÄ• dÄ«nampi kÄ• tuá¹ƒ labbhanato. idÄ•
savisayaá¹ƒ dassetuá¹ƒ __ ``vaá¹‡á¹‡aá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. bhagavÄ• hi Ä•
devahitabrÄ• hmaá¹‡assa taá¹ƒ sambhÄ• vitaá¹ƒ bhavissati \Be I 276/ tikicchÄ• paá¹-iyattaa
rogassa vÅ«pasamanaá¹ƒ, tappasaá¹…gena ca devahitabrÄ• hmaá¹‡o mama santikaá¹ƒ Ä
saraá¹‡esu sÄ«lesu ca patiá¹-á¹-hahissatÄ«ti sabbamidaá¹ƒ Ã±atvÄ• evaá¹ƒ __ ``iá¹…gha
uá¹‡hodakaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ _ti avoca. __Ä• gamanÄ«yappaá¹-ipadaá¹ƒ_ pubbabh

pubbabhÄ• gappaá¹-ipattiá¹ƒ __kathetuá¹ƒ vaá¹-á¹-ati_ anuttarimanussadhammattÄ• . __sa
anavasesato lokassa gahaá¹‡aá¹ƒ. phalavisesÄ• kaá¹…khÄ• ya pÅ«jetabbÄ• ti pÅ«janÄ«yÄ
``pÅ«janeyyÄ• â€™â€™ _ti vuttÄ• . tathÄ• Ä• darena pÅ«jetabbatÄ• ya sakkÄ• riyÄ• , Ä•
ri-saddassa ca re-Ä• desaá¹ƒ katvÄ• __ ``sakkareyyÄ• â€™â€™ _ti vuttaá¹ƒ. ``apacayeyyÄ
ya-kÄ• ralopaá¹ƒ katvÄ• __ ``apaceyyÄ• â€™â€™ _ti vuttaá¹ƒ. __tesa_nti sadevakena pÅ«
__haritu_nti netuá¹ƒ.

__ettakenapÄ«_ti upasaá¹…kamanÄ• dinÄ• ettakena appamattakenapi katavattena __aya
somanassajÄ• to_.

__yajamÄ• nassÄ• _ti deyyadhammaá¹ƒ dentassa. dakkhiá¹‡Ä• ya ijjhanaá¹ƒ nÄ• ma vipula
``mahapphalo hotÄ«â€™â€™ _ti. __vidita_nti paá¹-ividdhapaccakkhakataá¹ƒ. __Ä• jÄ• nÄ•
pariyÄ• dÄ• ya jÄ• nÄ• ti paá¹-ivijjhati. __jÄ• nitvÄ• _ti cattÄ• ri saccÄ• ni maggapaá¹-ipÄ• â
aggappattatÄ• ya __katakiccataá¹ƒ patto_. brÄ• hmaá¹‡ena attanÄ• kato kÄ• ro ca bhagav
paccupaá¹-á¹-hÄ• tÄ«ti taá¹ƒ dassento __ ``iminÄ• khÄ«á¹‡Ä• save yajanÄ• kÄ• rena yajan

devahitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahÄ• sÄ• lasuttavaá¹‡á¹‡anÄ•

<200> yasmÄ• \Ne I 242/ tassa brÄ• hmaá¹‡assa anissayassa jiá¹‡á¹‡abhÄ• vena visesat
jiá¹‡á¹‡apilotikakhaá¹‡á¸• ehi saá¹…ghaá¹-itaá¹ƒ pÄ• vuraá¹‡aá¹ƒ, tasmÄ• __ ``lÅ«khapÄ•
padassa __ ``jiá¹‡á¹‡apÄ• vuraá¹‡oâ€™â€™ _ti attho vutto. __pÄ• á¹-iyekka_nti puttesu ek
vÄ• cÄ• ya visuá¹ƒ visuá¹ƒ.

sampucchanaá¹ƒ \Be I 277/ nÄ• ma idha sammantananti Ä• ha __ ``saddhiá¹ƒ mantayitvÄ•
abhinandiá¹ƒ. atÄ«tatthe hi idaá¹ƒ anÄ• gatavacanaá¹ƒ. tenÄ• ha __ ``nandijÄ• to ... pe ... a
__bhussantÄ• _ti nibbhussanavasena ravantÄ• .

__vayogata_nti pacchimavayaá¹ƒ upagataá¹ƒ. so pana yasmÄ• purime dve vaye atikkama
ekadesato atikkamanavasena, tasmÄ• vuttaá¹ƒ --- __ ``tayo vaye gataá¹ƒ atikkantaá¹ƒ pac
_nti.

__nipparibhogo_ti jiá¹‡á¹‡abhÄ• vena javaparakkamahÄ• niyÄ• aparibhogo na bhuÃ±jitab
apanÄ«yatÄ«_ti yavasaá¹ƒ adadantÄ• tato nÄ«haranti nÄ• ma. __thero_ti vuá¸• á¸• ho.

__anassavÄ• _ti na vacanakarÄ• . __appatissÄ• _ti patissayarahitÄ• . __avasavattino_ti na
vattanakÄ• . __sundarataro_ti upatthambhakÄ• ribhÄ• vena sundarataro.

__purato_ti upatthambhakabhÄ• vena purato katvÄ• . __udake patiá¹-á¹-haá¹ƒ labhati_ tatt
thirapatiá¹-á¹-habhÄ• vato. addhapatiá¹-á¹-ho hi daá¹‡á¸• o daá¹‡á¸• adharapurisassa patiá

__brÄ• hmaá¹‡iyo_ti attano brÄ• hmaá¹‡iyo. __pÄ• á¹-iyekka_nti ``asukassa gehe asukass
uddesikaá¹ƒ katvÄ• visuá¹ƒ visuá¹ƒ. __mÄ• niyyÄ• dehi, amhÄ• kaá¹ƒ ruccanaá¹-á¹-hÄ• n
gehesu yaá¹ƒ amhÄ• kaá¹ƒ ruccanaá¹-á¹-hÄ• naá¹ƒ. tatthameva gamissÄ• mÄ• ti sabbesan
kÄ• tukÄ• mo bhagavÄ• evamÄ• ha.

__tato paá¹-á¹-hÄ• yÄ• _ti sotÄ• pattiphalapaá¹-ilÄ• bhato paá¹-á¹-hÄ• ya. yadatthaá¹ƒ may
brÄ• hmaá¹‡assa mahÄ• sampattidÄ• nÄ• dinÄ• \Ne I 243/ anuggaho kato, so cassa putta
satthÄ• na sabbakÄ• laá¹ƒ tassa brÄ• hmaá¹‡assa puttÄ• naá¹ƒ gehaá¹ƒ agamÄ• si, te eva
satthu santikaá¹ƒ gantvÄ• yathÄ• vibhavaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ akaá¹ƒsÅ«ti adhipp

mahÄ• sÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• natthaddhasuttavaá¹‡á¹‡anÄ•

<201> __mÄ• nena_ \Be I 278/ __thaddho_ti ``ayaá¹ƒ khoâ€™â€™ tiÄ• dinÄ• paggahiten
bajjhitacitto thaddhaayosalÄ• ko viya kassacipi anonato. __na kiÃ±ci jÄ• nÄ• ti_ loke paá¹-is
ajÄ• nanato.

__abbhutavittajÄ• tÄ• _ti saÃ±jÄ• taabbhutavittÄ• . vittaá¹ƒ vittÄ«ti ca tuá¹-á¹-hipariyÄ• yÄ•
__abhÅ«tapubbÄ• yÄ• _ti yÄ• tassÄ• parisÄ• ya vitti tadÄ• bhÅ«tÄ• , sÄ• ito pubbe abhÅ
... pe ... samannÄ• gatÄ• â€™â€™ _ti. __assa puggalassÄ• _ti anena puggalena. __apacit
pÅ«janÄ«yasÄ• maÃ±Ã±ato tattha attano pakkhipanaá¹ƒ idha desanÄ• kosallaá¹ƒ.

mÄ• natthaddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paccanÄ«kasuttavaá¹‡á¹‡anÄ•

<202> __ ``sabbaá¹ƒ setaâ€™â€™ _nti kenaci __vutte_ tassa __paccanÄ«kaá¹ƒ karontass
__vinetvÄ• _ti vinÄ• setvÄ• . __suá¹‡Ä• tÄ«ti atthoti_ ``suá¹‡Ä• tÄ«â€™â€™ ti kiriyÄ• pada
attho veditabbo ``jaÃ±Ã±Ä• subhÄ• sitaâ€™â€™ nti vuttattÄ• . na hi asutvÄ• desitaá¹ƒ jÄ•

paccanÄ«kasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vanakammikasuttavaá¹‡á¹‡anÄ•

<203> vanakamme niyutto, kiriyamÄ• nena vanakammaá¹ƒ etassa atthÄ«ti __vanakammik
vanasaá¹‡á¸• e_ti imasmiá¹ƒ evaá¹ƒmahante vanasaá¹‡á¸• e. na me vanasmiá¹ƒ karaá¹‡Ä«
``brÄ• hmaá¹‡a, tuyhaâ€™â€™ nti adhippÄ• yo. itaraá¹ƒ pana yaá¹ƒ mahÄ• kilesavanaá¹ƒ,
maggaÃ±Ä• á¹‡apharasunÄ• samÄ• dhimayasilÄ• yaá¹ƒ \Ne I 244/ sunisitena sabbaso \Be
eva __nibbanatho_ nikkilesagahano. vivekÄ• bhiratiyÄ• ekako abhirato paá¹-ipakkhavigam
``aratiá¹ƒ ... pe ... jahitvÄ• â€™â€™ _ti.

vanakammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kaá¹-á¹-hahÄ• rasuttavaá¹‡á¹‡anÄ•

<204> __dhammantevÄ• sikÄ• _ti kiÃ±cipi dhanaá¹ƒ adatvÄ• kevalaá¹ƒ antevÄ• sikÄ• . te
katvÄ• sippuggaá¹‡hanakÄ• â€™â€™ _ti. __gambhÄ«rasabhÄ• ve_ti samantato dÅ«rato
gahanasacchannavipulatararukkhagacchalatÄ• ya ca, tadÄ• himapiá¹‡á¸• asinnabhÄ• vena
patiá¹-á¹-hÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya ca gambhÄ«rabhÄ• ve.

__bahubherave_ti bahubhayÄ• nake. __aniÃ±jamÄ• nenÄ• _ti itthambhÅ«tatthe karaá¹‡av
vatÄ• _ti evaá¹ƒ sante nÄ• ma araÃ±Ã±e evaá¹ƒ niccalakÄ• yo nisinno jhÄ• yanto ativiya su
jhÄ• yasÄ«ti vadati.

__accherarÅ«pa_nti acchariyabhÄ• vaá¹ƒ. __seá¹-á¹-happattiyÄ• _ti seá¹-á¹-habhÄ• vappa

``lokÄ• dhipatisahabyataá¹ƒ Ä• kaá¹…khamÄ• noâ€™â€™ ti iminÄ• brÄ• hmaá¹‡o lokÄ• d
``kasmÄ• bhavaâ€™â€™ ntiÄ• dinÄ• pana tadaÃ±Ã±avisesÄ• kaá¹…khaá¹ƒ pucchatÄ«ti
pucchatÄ«â€™â€™ _ti.

__kaá¹…khÄ• ti taá¹‡hÄ• _ abhikkhaá¹‡avasena pavattÄ• . __anekasabhÄ• vesÅ«_ti rÅ«p
evaá¹ƒ nÄ• nÄ• sabhÄ• vesu Ä• rammaá¹‡esu. assÄ• darÄ• go lobho abhijjhÄ• ti __nÄ• na
diá¹-á¹-himÄ• nadosÄ• dayo. __niccakÄ• laá¹ƒ avassitÄ• _ sattÄ• naá¹ƒ avassayabhÄ• vatt
pakÄ• rehi taá¹‡hÄ• yanavasena. __nirantÄ• _ti antarahitÄ• niravasesÄ• .

__anupagamano_ti anupÄ• dÄ• no. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dÄ«peti, _ tassa hi v
I 245/ bhagavÄ• samantacakkhunÄ• passatÄ«ti __ ``sabbe ... pe ... dassanoâ€™â€™ _ti \
__arahattaá¹ƒ sandhÄ• yÄ• ha, _ taÃ±hi nippariyÄ• yato ``anuttaraâ€™â€™ nti vuccati.

kaá¹-á¹-hahÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mÄ• tuposakasuttavaá¹‡á¹‡anÄ•

<205> __ito_ti manussattabhÄ• vato. __paá¹-igantvÄ• _ti abhigantvÄ• . sagge hi nibbattant
dhammatÄ• vasena paá¹-isandhikÄ• lato paá¹-á¹-hÄ• ya abhirativasena abhiramati eva nÄ•

mÄ• tuposakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhikkhakasuttavaá¹‡á¹‡anÄ•

<206> virÅ«paá¹ƒ gandhaá¹ƒ pasavatÄ«ti __visso, _ duggandho. __bÄ• hitvÄ• _ti attano sa
nÄ«haritvÄ• . taá¹ƒ pana anavasesato pajahananti Ä• ha __ ``aggamaggena jahitvÄ• â€™â
sammadeva paricchindati etÄ• yÄ• ti __saá¹…khÄ• , _ Ã±Ä• á¹‡anti Ä• ha __ ``saá¹…khÄ•
__bhinnakilesattÄ• _ti niruttinayena bhikkhusaddasiddhimÄ• ha.

bhikkhakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<207> __paccetÄ«_ti pattiyÄ• yati saddahati. tathÄ• bhÅ«to ca tamatthaá¹ƒ nikÄ• mento nA
``icchati patthetÄ«â€™â€™ _ti. __sÄ• dhu, bhante_ti ettha __sÄ• dhu_-saddo Ä• yÄ• canat
__ ``Ä• yÄ• camÄ• no Ä• hÄ• â€™â€™ _ti vatvÄ• Ä• yÄ• cane kÄ• raá¹‡aá¹ƒ dassento __
_tiÄ• dimÄ• ha. udakasuddhiko na ekaá¹ƒsena apÄ• yÅ«pago, laddhiyÄ• pana \Be I 281/ s
Ä• yÄ• cati. aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ apadisanto __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. ph
__atthavasaá¹ƒ, _ kÄ• raá¹‡anti Ä• ha __ ``atthÄ• nisaá¹ƒsaá¹ƒ atthakÄ• raá¹‡aâ€™â€™ _
pana phaleneva araá¹‡Ä«yato attho, kÄ• raá¹‡anti katvÄ• ``attho eva atthavaso, tasmÄ• _
atthe dve kÄ• raá¹‡Ä• nÄ«â€™â€™ ti vuttaá¹ƒ.

saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. khomadussasuttavaá¹‡á¹‡anÄ•

<208> evaá¹ƒladdhanÄ• maá¹ƒ \Ne I 246/ piá¹‡á¸• Ä• ya pÄ• visÄ«ti yojanÄ• . __evameva
sayameva upasaá¹…kamante. __aphÄ• sukadhÄ• tuka_nti ayuttarÅ«paá¹ƒ. __sabhÄ• dhar
cÄ• rittadhammaá¹ƒ. __asaÃ±cÄ• letvÄ• _ti Ä• sanato avuá¹-á¹-hÄ• petvÄ• . __ujukameva
bhagavÄ• sabbasattuttamo attano uttaritarassa abhÄ• vato lokassa apacitiá¹ƒ na dasseti. y
pajahanti, teva paá¹‡á¸• ite ``santoâ€™â€™ ti dasseti __ ``eteâ€™â€™ _tiÄ• dinÄ• .

khomadussasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

brÄ• hmaá¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. vaá¹…gÄ«sasaá¹ƒyuttaá¹ƒ

1. nikkhantasuttavaá¹‡á¹‡anÄ•

<209> __Ä• á¸·aviya_nti \Ne I 247/ \Be I 282/ Ä• á¸·avinagarasamÄ«pe. __aggacetiye_ti go
uttamacetiye. taá¹ƒ kira bhÅ«mirÄ• maá¹‡eyyakabhÄ• vena manuÃ±Ã±atÄ• ya padhÄ• nay
itaracetiyehi seá¹-á¹-hasammataá¹ƒ. __kappattherenÄ• _ti ``kappoâ€™â€™ ti gottato Ä• ga
sahassapurÄ• á¹‡ajaá¹-ilÄ• naá¹ƒ abbhantare ayaá¹ƒ mahÄ• thero. __ohÄ«nako_ti theresu
paviá¹-á¹-hesu vihÄ• re eva avahÄ«nako á¹-hito. tattha kÄ• raá¹‡amÄ• ha __ ``vihÄ• rapÄ•
__samalaá¹…karitvÄ• ti_ samaá¹ƒ alaá¹…kÄ• rena alaá¹…karitvÄ• . __kusalacittaá¹ƒ viddh
appadÄ• navasena. __etasmi_nti etasmiá¹ƒ rÄ• ge uppanne. ``ekasmiâ€™â€™ nti vÄ• pÄ•
visabhÄ• gavatthuke rÄ• ge uppanne. __dhammo vÄ• _ti mama citte uppajjanakato aÃ±Ã±a
paro anabhiratiá¹ƒ vinodetvÄ• idÄ• neva abhiratiá¹ƒ uppÄ• deyya, taá¹ƒ kÄ• raá¹‡aá¹ƒ kuto
taá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«ti attho, tassa abhÄ• vakÄ• raá¹‡avacanaá¹ƒ.

__anagÄ• riya_nti agÄ• ravirahato anagÄ• raá¹ƒ pabbajjÄ• . tattha niyuttattÄ• anagÄ• riya
ya-kÄ• raá¹ƒ katvÄ• , pabbajitanti attho. __Ä• dhÄ• vantÄ«_ti hadayaá¹ƒ abhibhavitvÄ• dhÄ
uá¸·Ä• rÄ• naá¹ƒ puttÄ• . tenÄ• ha __ ``mahesakkhÄ• rÄ• jaÃ±Ã±abhÅ«tÄ• â€™â€™ _ti. _
sahassapalaá¹ƒ __samantÄ• _ti samantato. __parikireyyu_nti vijjheyyuá¹ƒ. __etasmÄ• sah
dhanuggahasahassato. __atirekatarÄ• _ anekasahassÄ• . __itthiyo_ olokanasitalapitarodita
maá¹ƒ byÄ• dhayissanti_ neva maá¹ƒ nijjhÄ• yissanti. ``byÄ• dhayissatÄ«â€™â€™ ti pÄ• á
``cÄ• letuá¹ƒ na sakkhissatÄ«ti atthoâ€™â€™ _ti. __dhamme samhÄ«_ti sake santike patiá
tenÄ• ha __ ``anabhiratiá¹ƒ_ __vinodetvÄ• â€™â€™ _tiÄ• di.

__magga_nti ``maggoâ€™â€™ ti vattabbe liá¹…gavipallÄ• sena vuttaá¹ƒ. tenÄ• ha __ ``so
pubbabhÄ• gamagggoâ€™â€™ _ti.

nikkhantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aratisuttavaá¹‡á¹‡anÄ•

<210> __vihÄ• ragaruko_ \Ne I 248/ \Be I 283/ __kiresa thero_ti etena thero attano saddhiv
vaá¹…gÄ«saá¹ƒ ovadituá¹ƒ anavasaro. tena antarantarÄ• tassa cittaá¹ƒ rÄ• go anuddhaá¹
__sÄ• sane arati_nti sÄ«laparipÅ«raá¹‡e samathavipassanÄ• bhÄ• vanÄ• ya ca anabhiratiá
rati_nti paÃ±casu kÄ• makoá¹-á¹-hÄ• sesu assÄ• daá¹ƒ. __pÄ• pavitakka_nti kÄ• masaá¹…
sabbe tadaá¹…gavikkhambhanasamucchindanÄ• kÄ• rena. yathÄ• mahantaá¹ƒ araÃ±Ã±aá
kilesavanaá¹ƒ __ ``vanathaâ€™â€™ _nti vuttaá¹ƒ.

__pathaviÃ±ca vehÄ• sa_nti bhummatthe paccattavacanaá¹ƒ, tasmÄ• pathaviyaá¹ƒ Ä• kÄ
``pathaviá¹-á¹-hitaâ€™â€™ _ntiÄ• di. __jagatÄ«_ti ca pathaviyÄ• vevacanaá¹ƒ. tenÄ• ha __
_nti. __parijÄ«ratÄ«_ti sabbbaso jaraá¹ƒ pÄ• puá¹‡Ä• ti. __samÄ• gantvÄ• _ti Ã±Ä• á¹‡ena
tenÄ• ha __ ``mutattÄ• ti viÃ±Ã±Ä• tattabhÄ• vÄ• â€™â€™ _ti.

__paá¹-ighapadena gandharasÄ• gahitÄ• _ ghÄ• najivhÄ• naá¹ƒ paá¹-ihananavasena pav
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ gahitaá¹ƒ_ mutvÄ• gahetabbato. __na lippatÄ«_ti na makk

saá¹-á¹-hi-saddo cha-saddena samÄ• natthoti __ ``saá¹-á¹-hinissitÄ• â€™â€™ _ti padassa
``chaÄ• rammaá¹‡anissitÄ• â€™â€™ _ti attho vutto. __puthÅ« adhammavitakkÄ• _ti rÅ«pa
nÄ• nÄ• vitakkÄ• micchÄ• saá¹…kappÄ• . __janatÄ• ya niviá¹-á¹-hÄ• _ti mahÄ• jane patiá¹
vasenÄ• _ti tesampi micchÄ• vitakkÄ• naá¹ƒ vasena. __na katthaci_ Ä• rammaá¹‡e. __kiles
kilesasaá¹…gaá¹‡ikaá¹ƒ upagato na bhaveyya, kilesavitakkÄ• na uppÄ• detabbÄ• ti attho.
kÄ• mapaá¹-isaá¹ƒyuttakathÄ• .

__dabbajÄ• tiko_ti dabbarÅ«po. __nepakkenÄ• _ti kosallena. __nibbÄ• naá¹ƒ paá¹-iccÄ• _
Ä• rammaá¹‡avasena paá¹-icca. __parinibbÄ• nakÄ• la_nti anupÄ• disesanibbÄ• nakÄ• laá

aratisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pesalasuttavaá¹‡á¹‡anÄ•

<211> __etesa_nti \Be I 284/ etesaá¹ƒ mahallakÄ• naá¹ƒ. __na pÄ• á¸·i_ Ä• gacchati appa
pÄ• á¸·i \Ne I 249/ upaá¹-á¹-hÄ• ti, ekÄ• ya pÄ• á¸·iyÄ• sati pÄ• á¸·igatiyÄ• tathÄ• tathÄ•
nesaá¹ƒ natthÄ«ti vadati. __na aá¹-á¹-hakathÄ• _ti etthÄ• pi eseva nayo.
sithiladhanitÄ• ditaá¹ƒtaá¹ƒbyaÃ±janabuddhiá¹ƒ ahÄ• petvÄ• uccÄ• raá¹‡aá¹ƒ __padabyaÃ
atikkamitvÄ• maÃ±Ã±ati_ aÃ±Ã±e bhikkhÅ«. hÄ«á¸·anavasena abhibhavitvÄ• paá¹-ibhÄ• n
pasaá¹ƒsati sambhÄ• veti. mÄ• nassa pavattitÄ• ya sahajÄ• tanissayÄ• dipaccayadhammÄ
mÄ• navasena __vippaá¹-isÄ• rÄ« ahuvÄ• _. mÄ• ahosÄ«ti yojanÄ• . __vaá¹‡á¹‡abhaá¹‡a
guá¹‡Ä• bhitthavaá¹ƒ. __akhilo_ti paÃ±cacetokhilarahito. __nissesaá¹ƒ navavidha_nti navav
kassaci ekadesassapi asesato. __vijjÄ• yÄ• _ti aggamaggavijjÄ• ya. accantameva __samita

__samitÄ• vÄ«_.

pesalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• nandasuttavaá¹‡á¹‡anÄ•

<212> __rÄ• go_ti ettha Ä• yasmato vaá¹…gÄ«sassa rÄ• gassa uppattiyÄ• kÄ• raá¹‡aá¹ƒ
Ä• nandoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __ta_nti Ä• nandattheraá¹ƒ. __Ä• rammaá¹‡aá¹ƒ parig
kÄ• yavedanÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá¹ƒ satigocaraá¹ƒ. asubhadukkhÄ• dito, rÅ«pÄ• c
chaá¸·Ä• rammaá¹‡aá¹ƒ aniccadukkhÄ• dito pariggaá¹‡hituá¹ƒ paricchijja jÄ• nituá¹ƒ. __itth
itthisantÄ• ne rÅ«pasabhÄ• ve Ä• rammaá¹‡e.

__nibbÄ• pana_nti nibbÄ• payati etenÄ• ti nibbÄ• panaá¹ƒ. __vipallÄ• senÄ• _ti asubhe ``su
vipallÄ• sabhÄ• vahetu. __rÄ• gaá¹-á¹-hÄ• niya_nti rÄ• guppattihetu. __iá¹-á¹-hÄ• rammaá¹
ettha ca iá¹-á¹-hÄ• rammaá¹‡asÄ«sena tattha iá¹-á¹-hÄ• kÄ• raggahaá¹‡aá¹ƒ vadati. taÃ±hi
__parato_ti avasavattanatthena aÃ±Ã±ato. saá¹…khÄ• rÄ• hi ``mÄ• bhijjantÅ«â€™â€™ ti
tasmÄ• te avasavattittÄ• paro nÄ• ma, sÄ• ca nesaá¹ƒ paratÄ• aniccadassanena pÄ• kaa
``parato passÄ• ti aniccato passÄ• â€™â€™ _ti. kÄ• maá¹ƒ vipassanÄ• saá¹…khÄ• ranimi
pariccajati saá¹…khÄ• re Ä• rabbha vattanato, yesaá¹ƒ pana nimittÄ• naá¹ƒ aggahaá¹‡ena
arahati, taá¹ƒ dassetuá¹ƒ __ ``niccÄ• dÄ«naá¹ƒ nimittÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
salakkhaá¹‡a-sÄ• maÃ±Ã±alakkhaá¹‡a-dassanavasena mÄ• nassa dassanÄ• bhisamayo, v
``maggenÄ• â€™â€™ ti vadanti, maggeneva pana asammohato pariÃ±Ã±Ä• paá¹-ivedhava
pahÄ• napaá¹-ivedhavasena pahÄ• nÄ• bhisamayo. __rÄ• gÄ• disantatÄ• yÄ• _ti rÄ• gÄ• c
paá¹-ippassaddhivasena vÅ«pasametabbato santabhÄ• vena.

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. subhÄ• sitasuttavaá¹‡á¹‡anÄ•

<213> aá¹…gÄ«yanti \Ne I 250/ hetubhÄ• vena Ä• gamabhÄ• vena avayavabhÄ• vena vÄ•
kÄ• raá¹‡Ä• ni, avayavÄ• vÄ• ti Ä• ha __ ``aá¹…gehÄ«ti kÄ• raá¹‡ehi, avayavehi vÄ• â€™
subhÄ• sitavÄ• cÄ• ya pubbaá¹ƒ patiá¹-á¹-hitÄ• hontÄ«ti musÄ• vÄ• dÄ• veramaá¹‡iÄ• day
``musÄ• vÄ• dÄ• ... pe ... kÄ• raá¹‡Ä• nÄ«â€™â€™ _ti. yasmÄ• ariyavohÄ• rÄ• visesato
vacÄ«sucaritasamudÄ• yassa saccavÄ• cÄ• dayo aá¹…gabhÅ«tÄ• ti Ä• ha __ ``saccavaca
_ti. __nissakkavacana_nti hetumhi nissakkavacanaá¹ƒ. tenÄ• ha __ ``samanuÄ• gatÄ• pav
tÄ• ya viratiyÄ• sammÄ• anurÅ«pato Ä• gatÄ• pavattÄ• ti ``samannÄ• gatÄ• â€™â€™ ti v
sahayoge karaá¹‡avacanaá¹ƒ. tenÄ• ha __ ``yuttÄ• â€™â€™ _ti. sahajÄ• tÄ• pi hi cetanÄ•
viratiyÄ• sammÄ• anurÅ«pato yuttÄ• ti vattuá¹ƒ arahati.

__samullapanavÄ• cÄ• _ti saddavÄ• cÄ• , sÄ• vuccatÄ«ti __vÄ• cÄ• _ nÄ• ma. viÃ±Ã±atti
__vÄ• cÄ• _ nÄ• ma, tathÄ• virati cetanÄ• vÄ• cÄ• . __na sÄ• idha adhippetÄ• _ti sÄ• cet
viya idha imasmiá¹ƒ sutte na adhippetÄ• ``subhÄ• sitÄ• hotÄ«â€™â€™ ti vacanato. tenÄ•
``abhÄ• sitabbatoâ€™â€™ _ti. suá¹-á¹-hu __bhÄ• sitÄ• _ti sammÄ• Ã±Ä• yena bhÄ• sitÄ•
__atthÄ• vahata_nti hitÄ• vahakÄ• laá¹ƒ pati Ä• ha. __kÄ• raá¹‡asuddhi_nti \Be I 286/ yonis
kÄ• raá¹‡avisuddhiá¹ƒ. __dosÄ• bhÄ• va_nti agatigamanÄ• didosÄ• bhÄ• vaá¹ƒ. rÄ• gados
anurodhavirodhavivajjanato agatigamanaá¹ƒ dÅ«rasamugghÄ• á¹-itamevÄ• ti. __anuvÄ• da
apavÄ• davirahitÄ• . __sabbÄ• kÄ• rasampattiá¹ƒ dÄ«peti, _ asati hi sabbÄ• kÄ• rasampati

kiÃ±cÄ• pi pubbe dhammÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• Ä• raddhÄ• , puggalajjhÄ• sayato
... pe ... vacanametaá¹ƒ_. kÄ• maÃ±cettha __ ``aÃ±Ã±ataraniddosavacanaâ€™â€™ _nti av
``dhammaá¹ƒyeva bhÄ• satÄ«â€™â€™ tiÄ• dinÄ• pana adhammadosÄ• dirahitÄ• ya vÄ• c
subhÄ• sitÄ• vÄ• cÄ• adhippetÄ• ti. ``subhÄ• sitaá¹ƒyevÄ• â€™â€™ ti avadhÄ• raá¹‡ena
__ ``no dubbhÄ• sitaâ€™â€™ _nti iminÄ• . tenÄ• ha __ ``tasseva vÄ• caá¹…gassa
paá¹-ipakkhabhÄ• sananivÄ• raá¹‡aâ€™â€™ _nti. paá¹-iyogÄ«nivattanattho hi eva-saddo, t
pisuá¹‡avÄ• cÄ• paá¹-ikkhepo dassito. ``subhÄ• sitaâ€™â€™ nti vÄ• iminÄ• catubbidhaá¹
__ ``no dubbhÄ• sitanti iminÄ• micchÄ• vÄ• cappahÄ• naá¹ƒ dÄ«petÄ«â€™â€™ _ti vuttaá
sabbavacÄ«sucaritasÄ• dhÄ• raá¹‡avacanaÃ±hi subhÄ• sitanti. tena parabhedanÄ• dikaá¹ƒ
bodhisattÄ• naá¹ƒ vacanaá¹ƒ apisuá¹‡Ä• divisayanti daá¹-á¹-habbaá¹ƒ. __bhÄ• sitabbavaca
bhÄ• sitabbassa \Ne I 251/ vacanassa sabhÄ• valakkhaá¹‡aá¹ƒ dÄ«petÄ«ti Ä• netvÄ• sam
abhÄ• sitabbaá¹ƒ paá¹-hamaá¹ƒ vatvÄ• bhÄ• sitabbaá¹ƒ pacchÄ• vattabbaá¹ƒ yathÄ• ``vÅ
gaá¹‡hÄ• â€™â€™ ti Ä• ha __ ``aá¹…gaparidÄ«panatthaá¹ƒ panÄ• â€™â€™ _tiÄ• di.

__paá¹-hamenÄ• _ti ``subhÄ• sitaâ€™â€™ nti padena. __dhammato anapeta_nti attano pa
hitasukhÄ• vahadhammato anapetaá¹ƒ. __mantÄ• vacana_nti mantÄ• ya pavattetabbavaca
avikiá¹‡á¹‡avÄ• co hi na ca anatthÄ• vahaá¹ƒ vÄ• caá¹ƒ bhÄ• sati. __itarehi dvÄ«hÄ«_ti tat
``imehi khotiÄ• dÄ«nÄ«_ti karaá¹‡e etaá¹ƒ upayogavacanaâ€™â€™ nti keci. __taá¹ƒ vÄ• ca
caturaá¹…gikaá¹ƒ. yaÃ±ca vÄ• caá¹ƒ maÃ±Ã±antÄ«ti sambandho. __aÃ±Ã±e_ti ito bÄ• hira
akkharacintakÄ• ca. ``paá¹-iÃ±Ã±Ä• hetuudÄ• haraá¹‡Å«panayanigamanÄ• ni avayavÄ• v
__nÄ• mÄ• dÄ«hÄ«_ti nÄ• mÄ• khyÄ• tapadehi. __liá¹…gaá¹ƒ_ itthiliá¹…gÄ• di __vacanaá
__vibhatti_ atÄ«tÄ• di __kÄ• laá¹ƒ_. kattÄ• sampadÄ• naá¹ƒ \Be I 287/ apÄ• dÄ• naá¹ƒ kar
kammaÃ±ca __kÄ• rakaá¹ƒ_. __sampattÄ«hi samannÄ• gata_nti ete avayavÄ• dike sampÄ
paá¹-isedhetÄ«_ti taá¹ƒ yathÄ• vuttavisesampi vÄ• caá¹ƒ ``imehi khoâ€™â€™ ti vadanto bh
__kho_-saddo hettha avadhÄ• raá¹‡attho. tenÄ• ha __ ``avayavÄ• dÄ«â€™â€™ _tiÄ• di. yÅ
asabhÄ• vaniruttilakkhaá¹‡Ä• . sÄ• milakkhubhÄ• sÄ• . __sÄ«haá¸·akenevÄ• _ti sÄ«haá¸·a
vacanena. __arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«_ti saá¹ƒsÄ• re ativiya saÃ±jÄ• tasaá¹ƒvegÄ• ta
ninnapoá¹‡amÄ• nasÄ• hutvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• a

__pÄ• tova phullitakokanada_nti pÄ• tova saá¹ƒphullapadumaá¹ƒ. __bhijjiyate_ti nibbhijjiya
__manussattaá¹ƒ gatÄ• _ti manussattabhÄ• vaá¹ƒ upagatÄ• .

__buddhantare_ti buddhuppÄ• dantare dvinnaá¹ƒ buddhuppÄ• dÄ• naá¹ƒ antarÄ• . tadÄ•
sÄ• sane, na buddhasÄ• sane dippamÄ• ne.

__jarÄ• ya parimaddita_nti yathÄ• hatthacaraá¹‡Ä• diaá¹…gÄ• ni sithilÄ• ni honti, cakkhÄ•
savisayaggahaá¹‡e asamatthÄ• ni honti, yobbanaá¹ƒ sabbaso vigataá¹ƒ, kÄ• yabalaá¹ƒ apa
satimatidhitiÄ• dayo vippayuttÄ• , pubbe attano ovÄ• dapaá¹-ikarÄ• puttadÄ• rÄ• dayopi ap
vuá¹-á¹-hÄ• panÄ«yasaá¹ƒvesanÄ«yatÄ• punadeva bÄ• labhÄ• vappatti ca honti, evaá¹ƒ ja
__eta_nti sarÄ«raá¹ƒ vadati. __milÄ• tachavicammanissita_nti jiá¹‡á¹‡abhÄ• vena appamaa
\Ne I 252/ gatayobbanehi dhammehi sannissitaá¹ƒ. __ghÄ• samÄ• misa_nti ghÄ• sabhÅ«ta
gilitvÄ• viya patiá¹-á¹-hapetabbato. kesalomÄ• di__nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ_. tato eva
etaá¹ƒ_. sabbathÄ• pi nissÄ• ratÄ• ya __kadalikkhandhasamaá¹ƒ_.

__anucchavikÄ• hÄ«_ti sammÄ• sambuddhassa anurÅ«pÄ• hi. __na tÄ• peyyÄ• _ti cittaÃ±
tÄ• panÄ• cettha sampati Ä• yati ca visÄ• danÄ• . __na bÄ• dheyyÄ• _ti __ ``nÄ• bhibhave
atthadassanaá¹ƒ. __apisuá¹‡avÄ• cÄ• vasenÄ• _ti sabbaso pahÄ«napisuá¹‡avÄ• catÄ• vas
nikiá¹-á¹-hakÄ• ni. tenÄ• ha __ ``appiyÄ• nÄ«â€™â€™ _tiÄ• di. __anÄ• dÄ• yÄ• _ti aggahe

__sÄ• dhubhÄ• venÄ• _ti \Be I 288/ niddosamadhurabhÄ• vena. __amatasadisÄ• _ti sadis
vÄ• yaá¹ƒ kÄ• riyavohÄ• roti Ä• ha __ ``nibbÄ• nÄ• matapaccayattÄ• vÄ• â€™â€™ _ti. pa
dassanappavatti. __cariyÄ• _ti cÄ• rittaá¹ƒ. __porÄ• á¹‡Ä• _ nÄ• ma paá¹-hamakappikÄ• ,

__patiá¹-á¹-hitÄ• _ti niccalabhÄ• vena aá¹-á¹-hiá¹ƒ katvÄ• paccayÄ• yattabhÄ• vato avisaá
paá¹-ipattiá¹ƒ Ä• ha __ ``attano ca paresaÃ±ca atthe patiá¹-á¹-hitÄ• â€™â€™ _ti. __atthe_
diá¹-á¹-hadhammikasamparÄ• yikÄ• dihite patiá¹-á¹-hitattÄ• eva __dhamme_ avihiá¹ƒsÄ• d
__anuparodhakara_nti etena hitapariyÄ• yoyaá¹ƒ attha-saddoti dasseti. __dhammika_nti dh
atthadhammÅ«pasaá¹ƒhitaá¹ƒ vÄ• .

__nibbÄ• nappattiyÄ• _ti nibbÄ• nappattiyatthaá¹ƒ. __dukkhassa antakiriyÄ• ya_ antakaraá
khemÄ• ya bhÄ• sati, tasmÄ• khemuppattihetuyÄ• __khemÄ• , _ tasmÄ• sÄ• sabbavÄ• d
attho daá¹-á¹-habbo. __mantÄ• vacanavasenÄ• _ti sabbadosarahitavasena.

subhÄ• sitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<214> vÄ• kkaraá¹‡acÄ• turiyato vacanaguá¹‡ahetÅ«naá¹ƒ pÅ«riyÄ• pÅ«re bhavÄ• ti porÄ
__ ``akkharÄ• diparipuá¹‡á¹‡Ä• yÄ• â€™â€™ _ti. __avibaddhÄ• yÄ• _ti pittÄ• dÄ«hi na vib
tenÄ• ha __ ``apalibuddhÄ• yÄ• â€™â€™ _tiÄ• di. __niddosÄ• yÄ• _ti atthato byaÃ±janato
__akkhalitapadabyaÃ±janÄ• yÄ• _ti \Ne I 253/ agalitapadabyaÃ±janÄ• ya, __atthassa viÃ±Ä
diá¹-á¹-hadhammikÄ• diatthassa bodhane pariyattÄ• ya. __bhikkhuna_nti gÄ• thÄ• sukhatth
vuttaá¹ƒ.

__ ``saá¹ƒkhittenapi deseti, vitthÄ• renapi bhÄ• satÄ«â€™â€™ _ti nayidaá¹ƒ paá¹-hamaá¹ƒ
atthassa kittanavasena pavattitaá¹ƒ vacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sÄ• hi vitthÄ• radesan
desanÄ• kadÄ• ci dhammapaá¹-iggÄ• hakÄ• naá¹ƒ ajjhÄ• sayavasena \Be I 289/ saá¹ƒkhit
yÄ• ca kadÄ• ci vitthÄ• rena, tadubhayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``cattÄ• rimÄ
sabhÄ• vamadhuro paccayavasena madhurataro hotÄ«ti dassetuá¹ƒ __ ``yathÄ• â€™â€™
vividhÄ• kÄ• raá¹ƒ katvÄ• dhammaá¹ƒ kathetuá¹ƒ paá¹-ibhÄ• tÄ«ti __paá¹-ibhÄ• naá¹ƒ, _ d
tenÄ• ha __ ``samuddatoâ€™â€™ _tiÄ• di. __odahantÄ«_ti avajÄ• nanavasena gamenti.

sÄ• riputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pavÄ• raá¹‡Ä• suttavaá¹‡á¹‡anÄ•

<215> __tasmiá¹ƒ ahÅ«_ti tasmiá¹ƒ ahanÄ«ti Ä• ha __ ``tasmiá¹ƒ divaseâ€™â€™ _ti. __an
Ä• hÄ• rassa abhuÃ±janena. sÄ• sanikasÄ«lena bÄ• hirakaanasanena vÄ• upetÄ• hutvÄ•
khÄ«rapÄ• namadhusÄ• yanÄ• dÄ«nipi saá¹…gaá¹‡hÄ• ti. pakÄ• rehi diá¹-á¹-hÄ• dÄ«hi vÄ
gÄ• rayhe karoti etÄ• yÄ• ti __pavÄ• raá¹‡Ä• , _ paá¹-ipattivisodhanÄ• ya attano attano vajj
okÄ• sadÄ• naá¹ƒ. yasmÄ• yebhuyyena vassaá¹ƒvuá¹-á¹-hehi kÄ• tabbÄ• esÄ• visuddhid
``vassaá¹ƒvuá¹-á¹-hapavÄ• raá¹‡Ä• ya. visuddhipavÄ• raá¹‡Ä• tipi etissÄ• va nÄ• maâ€™â
bhikkhusaá¹…ghassa tuá¹‡hÄ«bhÄ• vassa anavasesatÄ• yapi vaá¹‡á¹‡aá¹ƒ dassetuá¹ƒ pÄ
``tuá¹‡hÄ«bhÅ«taâ€™â€™ nti vuttanti Ä• ha __ ``yato yato ... pe ... _ __natthÄ«â€™â€™ _
kukkuccatÄ• asaá¹ƒyamo asampajaÃ±Ã±akiriyÄ• __hatthakukkuccaá¹ƒ_. tathÄ• __pÄ• da
__vÄ• _-saddo avuttavikappattho, tena tadaÃ±Ã±esamabhÄ• vo vibhÄ• vitoti daá¹-á¹-habba

__paÃ±capasÄ• dehÄ«_ti paÃ±cavaá¹‡á¹‡ehi pasÄ• dehi. __vossaggattho_ yathÄ• ruci kir
__pucchanatthe_ti paá¹-ikkhepamukheneva pucchanatthe __na_kÄ• ro, __me kiÃ±ci_ kiriya
na garahatha, kiá¹ƒ nu garahatha kÄ• yavÄ• cÄ• hÄ«ti attho. keci ``dvÄ• rÄ• nevÄ• â€™â€
dvÄ• rappavattacariyaá¹ƒ vadanti. visuddhipavÄ• raá¹‡Ä• ya adhippetattÄ• yena pavÄ• rita
Ã±Ä• yati, yena na pavÄ• ritaá¹ƒ. kiá¹ƒ nu taá¹ƒ avisuddhanti siyÄ• kassaci puthujjanassa Ä
tannivÄ• raá¹‡atthamÄ• ha \Ne I 254/ __ ``no aparisuddhattÄ• â€™â€™ _ti. __manodvÄ• ra
__parisuddhaá¹ƒ_ asucikÄ• rakaupakkilesÄ• naá¹ƒ dÅ«rÄ«katattÄ• . __idÄ• ni_ etarahi bud

manodvÄ• raparisuddhiyaá¹ƒ.

kÄ• yavacÄ«samÄ• cÄ• raparisuddhiyÄ• paveditÄ• ya manosamÄ• cÄ• raparisuddhi attha
``kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• â€™â€™ _iccevÄ• ha. tathÄ• hi vuttaá¹ƒ __ ``kÄ• yik
idaá¹ƒ catunnaá¹ƒ arakkhiyataá¹ƒ sandhÄ• ya thero Ä• hÄ• â€™â€™ _ti. ``bhikkhave, pavÄ
bhikkhusaá¹…ghavisayattÄ• pavÄ• raá¹‡Ä• ya tattha bhikkhusaá¹…ghena vattabbaá¹ƒ paá
dhammasenÄ• pati __ ``bhikkhusaá¹…ghassa bhÄ• raá¹ƒ vahantoâ€™â€™ _ti vutto. tenÄ•
bhanteâ€™â€™ _tiÄ• di. __arakkhiyÄ• nÄ«_ti parÄ• nuvÄ• dato na bhÄ• yitabbÄ• ni supari

``anuppannassÄ• â€™â€™ ti idaá¹ƒ adhippÄ• yikavacananti tadadhippÄ• yaá¹ƒ vivaranto
``kassapasammÄ• sambuddhato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. __kassapasam
nissakkaá¹ƒ, tasmÄ• kassapasammÄ• sambuddhato oranti atthoti. __aÃ±Ã±enÄ• _ti ito bh
__anuppÄ• ditapubbassÄ• _ti parasantÄ• ne na uppÄ• ditapubbassa. sasantÄ• ne pana pa
uppÄ• ditoti na sakkÄ• vattuá¹ƒ. __samanuÄ• gatÄ• _ti sammÄ• anu upagatÄ• . __bhagav
buddhabhÅ«tassa guá¹‡Ä• adhippetÄ• ti Ä• ha __ ``arahattamaggameva nissÄ• ya Ä• gat
dasabalaÃ±Ä• á¹‡Ä• dayo sabbe buddhaguá¹‡Ä• . __bhante_ti ettha __iti_saddo Ä• diattho
pe ... vÄ• casikaá¹ƒ vÄ• â€™â€™ ti yÄ• vÄ• yaá¹ƒ pÄ• á¸·ipadeso, taá¹ƒ sabbaá¹ƒ gaá¹‡hÄ
thero ... pe ... pavÄ• rento Ä• hÄ• â€™â€™ _ti.

yaá¹ƒ attano puÃ±Ã±Ä• nubhÄ• vasiddhaá¹ƒ cakkaratanaá¹ƒ nippariyÄ• yato tena pavattita
paá¹-hamanayo vutto. yasmÄ• pavattitasseva anupavattanaá¹ƒ, paá¹-hamanayo ca taá¹ƒsa
vuttoti taá¹ƒ anÄ• diyitvÄ• dutiyanayo vutto. __dasavidha_nti antojanasmiá¹ƒ, balakÄ• ye ra
saá¹ƒvidhÄ• naá¹ƒ, khattiyesu anuyuttesu, brÄ• hmaá¹‡agahapatikesu, negamajÄ• napades
migapakkhÄ«su adhammacÄ• rapaá¹-ikkhepo, adhanÄ• naá¹ƒ dhanÄ• nuppadÄ• naá¹ƒ, sa
paÃ±hapucchananti evaá¹ƒ dasavidhaá¹ƒ. tattha gahapatike pakkhijÄ• te ca visuá¹ƒ katvÄ•
__dvÄ• dasavidhaá¹ƒ. cakkavattivatta_nti cakkavattibhÄ• vÄ• vahaá¹ƒ vattaá¹ƒ. yasmÄ• yÄ
pavattitaá¹ƒ, tadanurÅ«pakaá¹ƒ pana Ã±Ä• yena yuttakena pavattitaá¹ƒ nÄ• ma hotÄ«ti Ä•
hetunÄ• kÄ• raá¹‡enÄ• â€™â€™ _ti. __ubhatobhÄ• gavimuttÄ• _ti ubhayabhÄ• gehi ubha
atthoti dasseti __ ``dvÄ«hi bhÄ• gehi vimuttÄ• , arÅ«pÄ• ... pe ... nÄ• makÄ• yatoâ€™â€™
__tevijjÄ• dibhÄ• va_nti \Ne I 255/ tevijjachaá¸·abhiÃ±Ã±acatuppaá¹-isambhidabhÄ• vaá¹ƒ.
taá¹ƒ tividhaá¹ƒ appattÄ• kevalaá¹ƒ paÃ±Ã±Ä• ya eva vimuttÄ• .

__visuddhatthÄ• yÄ• _ti visuddhipavÄ• raá¹‡atthÄ• ya. saá¹ƒyojanaá¹-á¹-hena __saá¹ƒyoja
bandhanaá¹-á¹-hena __bandhanasaá¹…khÄ• te ca_. __vijitasaá¹…gÄ• ma_nti yathÄ• rÄ• g
ukkhipanti, evaá¹ƒ ariyamaggasenÄ• ya vasena vijitasaá¹…gÄ• maá¹ƒ. tenÄ• ha __
``vijitarÄ• gadosamohasaá¹…gÄ• maâ€™â€™ _nti. __mÄ• rabalassÄ• _ti mÄ• rasenÄ• ya,
__veneyyasattha_nti vinetabbajanasamÅ«haá¹ƒ. sakaá¹-Ä• disatthasabhÄ• gato vineyyova
veneyyasatthaá¹ƒ. sÄ«lasÄ• rÄ• diabhÄ• vato __antotuccho_.

pavÄ• raá¹‡Ä• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. parosahassasuttavaá¹‡á¹‡anÄ•

<216> sahassato paraá¹ƒ aá¸• á¸• hateyyabhikkhusataá¹ƒ tadÄ• bhagavantaá¹ƒ payirupÄ• ``parosahassanti atirekasahassaâ€™â€™ _nti. __nibbÄ• ne kutoci bhayaá¹ƒ natthÄ«_ti kut nibbÄ• ne bhayaá¹ƒ natthi asaá¹…khatabhÄ• vena sabbaso khemattÄ• . tenÄ• ha bhagavÄ bhikkhave, dhammaá¹ƒ desessÄ• mi khemagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ ntiÄ• di (SN bhayaá¹ƒ etasmiá¹ƒ adhigateti __akutobhayaá¹ƒ, _ nibbÄ• naá¹ƒ. tenÄ• ha __ ``nibbÄ• nap __vipassito paá¹-á¹-hÄ• yÄ• _ti amhÄ• kaá¹ƒ bhagavato nÄ• mavasena isÄ«naá¹ƒ sattamal te hi tattha tattha sutte bahuso kittitÄ• . __isÄ«na_nti vÄ• paccekabuddhasÄ• vakabÄ• hira uttaro seá¹-á¹-hoti attho.

__aá¹-á¹-huppattivasenÄ• _ti \Be I 292/ kÄ• raá¹‡asamuá¹-á¹-hÄ• navasena. tadassa aá¹-á vibhÄ• vetuá¹ƒ __ ``saá¹…ghamajjheâ€™â€™ _tiÄ• di vuttaá¹ƒ. paá¹-ibhÄ• nasampannavÄ abhibhavatÄ«ti __vaá¹…gÄ«so_. tenÄ• ha __ ``paá¹-ibhÄ• nasampattiâ€™â€™ _ntiÄ• di.

__kilesummujjanasatÄ• nÄ«_ti rÄ• gÄ• dikilesÄ• naá¹ƒ rajjanadussanÄ• dinayehi savisaye yadi anekÄ• ni satÄ• ni, atha kasmÄ• ``ummaggapathaâ€™â€™ nti? vuttanti Ä• ha __ ``va pathaâ€™â€™ _nti. rÄ• gadosamohamÄ• nadiá¹-á¹-hivasena __rÄ• gakhilÄ• dÄ«ni paÃ±ca vibhajanavasena kathentaá¹ƒ. __vibhajitvÄ• _ti Ã±Ä• á¹‡ena vivecetvÄ• .

__amate_ \Ne I 256/ __akkhÄ• te_ti amatÄ• vahe dhamme desite. __dhammassa passitÄ• __asaá¹ƒhÄ«rÄ• _ diá¹-á¹-hivÄ• tehi.

__ativijjhitvÄ• _ti paá¹-ivijjhitvÄ• . __atikkamabhÅ«ta_nti atikkamanaá¹-á¹-hena bhÅ«taá¹ƒ. _ dasannaá¹ƒ upaá¸• á¸• hÄ• naá¹ƒ. tenÄ• ha __ ``paÃ±cannaâ€™â€™ _nti. __jÄ• nantenÄ• jÄ• nantena.

parosahassasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. koá¹‡á¸• aÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<217> __evaá¹ƒgahitanÄ• mo_ti ``aÃ±Ã±Ä• si vata, bho, koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti satt bhikkhÅ«hi aÃ±Ã±ehi koá¹‡á¸• aÃ±Ã±anÄ• makehi visesanatthaá¹ƒ evaá¹ƒgahitanÄ• mo. d saá¹ƒvaccharÄ• naá¹ƒ vasena __cirassaá¹ƒ. chaddantabhavane_ti chaddantanÄ• garÄ• jab __paÃ±Ã±avÄ• mahÄ• sÄ• vako_ rattaÃ±Ã±utÄ• ya. __ ``dasasahassacakkavÄ• á¸·e deva

dasasahassacakkavÄ• á¸·e devÄ• naá¹ƒ, imasmiá¹ƒ cakkavÄ• á¸·e devamanussÄ• naÃ±cÄ
dasasahassacakkavÄ• á¸·e devamanussÄ• naâ€™â€™ nti vadanti. __agga_ntiÄ• dito. __ta

__vassaggenÄ• _ti vassapaá¹-ipÄ• á¹-iyÄ• . __ta_nti aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheraá¹ƒ
lokiyamanussÄ• harÄ• yanti. pÄ• mokkhabhÅ«to Ä• yasmÄ• \Be I 293/ thero antarantarÄ•
vasitvÄ• tadanukkamena mandÄ• kinitÄ«raá¹ƒ upagato, tasmÄ• vuttaá¹ƒ --- __ ``icchÄ• m
vasituâ€™â€™ _nti.

Ä• nubhÄ• vasampannÄ• dibbÄ• yukÄ• te hatthinÄ• gÄ• ti vuttaá¹ƒ __ ``pubbe paccekabu
kataparicayÄ• â€™â€™ _ti. therassa saÃ±caraá¹‡aá¹-á¹-hÄ• ne __Ä• varaá¹‡asÄ• khÄ• h
__mukhodakaÃ±ceva dantakaá¹-á¹-haÃ±ca á¹-hapetÄ«_ti saá¸·aladevadÄ• rukaá¹-á¹-hÄ• d
ghaá¹ƒsitvÄ• aggiá¹ƒ nibbattetvÄ• jÄ• letvÄ• tattha pÄ• sÄ• á¹‡akhaá¹‡á¸• Ä• ni tÄ• petvÄ
vaá¹-á¹-etvÄ• taá¸·Ä• kÄ• su udakasoá¹‡á¸• Ä«su khipitvÄ• udakassa tattabhÄ• vaá¹ƒ Ã±a
nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ upanento mukhodakaÃ±ca á¹-hapeti. __vattaá¹ƒ karotÄ«_ti
pamukhepi aá¹…gaá¹‡epi sÄ• khÄ• bhaá¹…gehi sammajjanto vakkhamÄ• nanayena Ä• hÄ

__patiá¹-á¹-happamÄ• á¹‡e_ti kaá¹-ippamÄ• á¹‡e, ayameva vÄ• pÄ• á¹-ho __tÄ• va maha
setapadumavanaá¹ƒ \Ne I 257/, tÄ• va mahantameva. eseva nayo __rattakumudavanÄ• _dÄ
__pakkapayoghanikÄ• viyÄ• _ti supakkapayoghanaá¹ƒ viya. ghanabhÄ• vena pana pakkhi
tenÄ• ha __ ``etaá¹ƒ pokkharamadhu nÄ• mÄ• â€™â€™ _ti. __muá¸·Ä• la_nti setapadumÄ
tesaá¹ƒyeva kandaá¹ƒ. __ekasmiá¹ƒ pabbe_ti ekekasmiá¹ƒ pabbantare. __pÄ• daghaá¹-aka
saá¹‡á¹-hÄ• nato khuddako, tasmÄ• __pÄ• daghaá¹-akappamÄ• á¹‡a_nti tumbamattaá¹ƒ.
khuddakasoá¹‡á¸• iyo ceva khuddakaÄ• vÄ• á¹-e ca.

__etaá¹ƒ bhojana_nti yathÄ• vuttaá¹ƒ nirudakapÄ• yasabhojanaá¹ƒ. __keci saÃ±jÄ• nanti_
vuá¸• á¸• hatarÄ• . __keci na saÃ±jÄ• nanti_ ye navÄ• acirapabbajitÄ• .

__buddhÄ• nubuddho_ti buddhassa anubuddho. __bÄ• á¸·havÄ«riyo_ti catunnaá¹ƒ samma
ciranicitavÄ«riyo. __tiá¹‡á¹‡aá¹ƒ vivekÄ• na_nti kÄ• yacittaupadhivivekÄ• naá¹ƒ lÄ• bhÄ«ti
vadati_ vaá¹…gÄ«satthero sayaá¹ƒpaá¹-ibhÄ• naá¹ƒ, na sesÄ• bhiÃ±Ã±Ä• naá¹ƒ abhÄ• vat
_tiÄ• di. __parisÄ• sannisÄ«di_ nissaddabhÄ• vena tuá¹‡hÄ« ahosÄ«ti attho. __anujÄ• nÄ
attanÄ• Ã±Ä• taá¹ƒ upaá¹-á¹-hitaá¹ƒ attano parinibbÄ• nakÄ• laá¹ƒ anu pacchÄ• satthÄ• ra
ettha attho daá¹-á¹-habbo.

__ta_nti \Be I 294/ Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• ya isipatane yaá¹ƒ dassanaá¹ƒ, yaá¹ƒ vÄ• d
tumhÄ• kaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• dito dassanaá¹ƒ, taá¹ƒ, bhante, paá¹-hamadassanaá¹
heá¹-á¹-hÄ• upari ca onatÄ• vinatÄ• . __kampetvÄ• _ti thokaá¹ƒ cÄ• letvÄ• dassanatthaá¹
hatthinÄ• gÄ• naÃ±ceva nÄ• gayakkhakumbhaá¹‡á¸• Ä• naá¹ƒ devatÄ• naÃ±ca saddena. b

sambandho.

__sajjhÄ• yamakaá¹ƒsu_ pasÄ• danÄ«yesu pasÄ• davasena sannipatitaparisÄ• ya pasÄ•
nikkhamitvÄ• _ti bhagavati gandhakuá¹-ito nikkhamitvÄ• . __dharatiyevÄ• _ti aduá¹-á¹-hataá
tiá¹-á¹-hateva.

koá¹‡á¸• aÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<218> __paccavekkhatÄ«_ti tesaá¹ƒ ariyÄ• naá¹ƒ cittaá¹ƒ attano Ã±Ä• á¹‡acakkhunÄ• pa
__pabbatassÄ• _ti isigilipabbatassa. __dukkhapÄ• raá¹ƒ gata_nti vaá¹-á¹-adukkhassa pÄ• r
\Ne I 258/. __sabbaguá¹‡asampanna_nti sabbehi buddhaguá¹‡ehi ca sÄ• vakaguá¹‡ehi ca
__anekÄ• kÄ• rasampanna_nti rÅ«paghosalÅ«khadhammappamÄ• á¹‡ikÄ• naá¹ƒ sattÄ• na
anekehi anantÄ• parimeyyehi pasÄ«ditabbÄ• kÄ• rehi samannÄ• gataá¹ƒ. te pana Ä• kÄ• r
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhaguá¹‡Ä• eva, tasmÄ• Ä• ha __ ``anekehi guá¹‡ehi sa

moggallÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. gaggarÄ• suttavaá¹‡á¹‡anÄ•

<219> __te_ti te devamanusse. __ ``sarÄ«ravaá¹‡á¹‡enÄ• _ti sarÄ«re chavivaá¹‡á¹‡enÄ•
__sarÄ«ravaá¹‡á¹‡enÄ• _ti vÄ• dhammarÅ«pakÄ• yaguá¹‡ena. ``yasasÄ• â€™â€™ tipi pÄ
__vigatamalo_ti abbhÄ• mahikÄ• dÄ«hi vigatÅ«pakkileso \Be I 295/. bhÄ• á¹‡u vuccati pabh
etassa atthÄ«ti __bhÄ• á¹‡umÄ• _. sÅ«riyoti Ä• ha __ ``Ä• dicco viyÄ• â€™â€™ _ti.

gaggarÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. vaá¹…gÄ«sasuttavaá¹‡á¹‡anÄ•

<220> so kira vicaratÄ«ti sambandho. ``yathÄ• yaá¹ƒ dÄ«po jambudÄ«poti jambunÄ• paÃ±
jambunÄ• paÃ±Ã±Ä• yissaâ€™â€™ nti __jambusÄ• khaá¹ƒ pariharitvÄ• . vÄ• daá¹ƒ katvÄ
parÄ• jayo hoti, tvaá¹ƒ me dÄ• so hohi. sace me parÄ• jayo, ahaá¹ƒ te bhariyÄ• â€™â€™ ti
__vÄ• de jayaparÄ• jayÄ• nubhÄ• venÄ• _ti tathÄ• pavattite vÄ• de paribbÄ• jakassa jayÄ•
parÄ• jayena ca. __vayaá¹ƒ Ä• gammÄ• _ti sippuggahaá¹‡avayaá¹ƒ Ä• gamma. __vijja_nti

nibbattagativibhÄ• vanavasena chavasÄ«sabhÄ• vaá¹ƒ dÅ«seti vinÄ• setÄ«ti __chavadÅ«s
tathÄ• pavattaá¹ƒ mantapadaá¹ƒ. __attano Ä• nubhÄ• venÄ• _ti niraye nibbattasattassa sÄ•

á¹-hitaá¹ƒ buddhÄ• nubhÄ• vena Ä• netvÄ• dassetvÄ• . __khÄ«á¹‡Ä• savassa sÄ«sa_nti p
ajÄ• nÄ• petvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• parinibbutassa khÄ«á¹‡Ä• savassa chaá¸• á¸• ita
__dassesÄ«_ti attano Ä• nubhÄ• vena Ä• netvÄ• dassesi.

__ ``tumhe, bho gotama, jÄ• nÄ• thÄ• â€™â€™ _ti kÄ• maá¹ƒ vaá¹…gÄ«so nibbattaá¹-á¹-h
bhagavÄ• pana \Ne I 259/ anupÄ• disesanibbÄ• naá¹ƒ sandhÄ• ya __ ``Ä• ma, vaá¹…gÄ«s
jÄ• nÄ• mÄ«â€™â€™ _ti Ä• ha. vuttaÃ±hetaá¹ƒ ``nibbÄ• naá¹ƒ arahato gatÄ«â€™â€™ ti. v
gatipariyÄ• pannassa gatiá¹ƒ jÄ• nanto bhagavantampi ``ayampi tathÄ• â€™â€™ ti maÃ±Ã
jÄ• nÄ• si, bho gotamÄ• â€™â€™ _ti Ä• ha. bhagavÄ• attano buddhaÃ±Ä• á¹‡ameva man
vaá¹…gÄ«sa, ekena manteneva jÄ• nÄ• mÄ«â€™â€™ _ti Ä• ha. mudhÄ• eva dÄ• tabbant
bhÅ«miyÄ• sayanaá¹ƒ __thaá¹‡á¸• ilaseyyÄ• _. __Ä• di_-saddena sÄ• yatatiyaá¹ƒ udakoro
saá¹…gaá¹‡hÄ• ti. __so taá¹ƒ ... pe ... arahattaá¹ƒ pÄ• puá¹‡Ä«_ti iminÄ• vaá¹…gÄ«satthe
cirasseva sukhÄ• ya paá¹-ipadÄ• ya arahattaá¹ƒ patto viya dissati, na kho panetaá¹ƒ \Be I 2
daá¹-á¹-habbaá¹ƒ, Ä• yatiá¹ƒ thero pabbajitvÄ• samathavipassanÄ• su kammaá¹ƒ Ä• rabhi
paá¹-ipadÄ• ya tÄ• disaá¹ƒ kÄ• laá¹ƒ vÄ«tinÄ• metvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tenÄ• ha ---

``nikkhantaá¹ƒ vata maá¹ƒ santaá¹ƒ, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

vitakkÄ• upadhÄ• vanti, pagabbhÄ• kaá¹‡hato imeâ€™â€™ || (SN a I 209; Th 1218).

Ä• yasmato vaá¹…gÄ«sassa anabhirati uppannÄ• hoti, rÄ• go cittaá¹ƒ anuddhaá¹ƒseti, ``k
cittaá¹ƒ me pariá¸• ayhatÄ«â€™â€™ tiÄ• di (Th 1232).

__vimuttisukha_nti sabbaso kilesavimuttiyaá¹ƒ nibbÄ• ne ca uppannaá¹ƒ sampatiarahattaph
__paá¹-isaá¹ƒvedento_ti yathÄ• paricchinnaá¹ƒ kÄ• laá¹ƒ pati sammadeva vedento anubhav
tato vÄ• Ä• gataá¹ƒ, tassa vÄ• idanti kÄ• veyaá¹ƒ, tadevettha __ ``kÄ• veyyaâ€™â€™ _nt
niyÄ• magataddasÄ• _ti ye bhikkhÅ« ariyÄ• buddhÄ• naá¹ƒ sÄ• vakÄ• phalaá¹-á¹-habhÄ•
maggaá¹-á¹-habhÄ• vena niyÄ• madasÄ• ca. __niyÄ• mo_ti hi sammattaniyÄ• mo adhippe
satthuno santike Ä• gamanaá¹ƒ upagamanaá¹ƒ, imasmiÃ±ca dhammavinaye Ä• gamanaá¹ƒ
sundaraá¹ƒ Ä• gamanaá¹ƒ. tattha kÄ• raá¹‡amÄ• ha __ ``tisso vijjÄ• â€™â€™ _tiÄ• di. __a
gahitameva therassa chaá¸·abhiÃ±Ã±abhÄ• vato.

vaá¹…gÄ«sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

vaá¹…gÄ«sasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. vanasaá¹ƒyuttaá¹ƒ

1. vivekasuttavaá¹‡á¹‡anÄ•

<221> __saá¹ƒvejetukÄ• mÄ• _ti \Ne I 260/ \Be I 297/ atthato saá¹ƒvegaá¹ƒ uppÄ• detukÄ•
kilesasaá¹…gaá¹‡ikÄ• dito vivecetukÄ• mÄ• nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``vivekaá¹ƒ paá¹-ip
_ti. __bÄ• hiresÅ«_ti gocarajjhattato bahibhÅ«tesu. __puthuttÄ• rammaá¹‡esÅ«_ti rÅ«pÄ• c
__caratÄ«_ti pavattati. __tvaá¹ƒ jano_ti tvaá¹ƒ attano kilesehi jananato visuá¹ƒ jÄ• to tÄ• dis
aÃ±Ã±asmiá¹ƒ jane imaá¹ƒ ayonisomanasikÄ• ravasena pavattamÄ• naá¹ƒ chandarÄ• gaá¹
taá¹ƒ sÄ• rayÄ• mase_ti niyyÄ• nikasÄ• sane pabbajitvÄ• satthu santike kammaá¹-á¹-hÄ• n
araÃ±Ã±avÄ• sena ca satimantaá¹ƒ paá¹‡á¸• itaá¹ƒ taá¹ƒ mayampi yathÄ• uppannaá¹ƒ vita
sÄ• rayÄ• ma, sataá¹ƒ vÄ• sappurisÄ• naá¹ƒ kilesavigamanadhammaá¹ƒ paá¹-ipajjitvÄ• va
vaá¹-á¹-adukkhaá¹ƒ. __pÄ• tÄ• la_nti mohapÄ• tÄ• laá¹ƒ kilesarajo, tadeva ``pÄ• tÄ• laâ€™
avaharÄ«_ti heá¹-á¹-hÄ• duggatisotaá¹ƒ mÄ• upanesi. __sita_nti sambandhaá¹ƒ. tenÄ• ha
_nti. __vivekamÄ• panno_ti kilesavivekaá¹ƒ samathavipassanÄ• bhÄ• vanamÄ• panno. __u
ussoá¸·hilakkhaá¹‡appattaá¹ƒ vÄ«riyaá¹ƒ, catubbidhaá¹ƒ samappadhÄ• navÄ«riyaá¹ƒ vÄ•
Ä• ropetvÄ• . __paramaviveka_nti paramaá¹ƒ samucchedavivekaá¹ƒ.

vivekasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. upaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<222> __kÄ• yadaratho hotiyeva_ niyamena, na cittadaratho tassa maggeneva samugghÄ

__jarÄ• turo_ti jarÄ• bhibhavanena Ä• turoyeva. padadvayepi eseva nayo. upariá¹-á¹-hatÄ•
dÄ«ghaputhulatÄ• ya ativiya vijjhatÄ«ti sattisallaggahaá¹‡aá¹ƒ. evaá¹ƒ hissa taá¹‡hÄ• sallas
avijjÄ• ya pana sammohÄ• pÄ• danena \Be I 298/ dukkhÄ• pÄ• danena ca visasadisatÄ• . _
Ä• pÄ• diyamÄ• nassa pÄ«á¸·iyamÄ• nassÄ• ti atthoti Ä• ha __ ``ghaá¹-á¹-iyamÄ• nassÄ• â

__pabbajita_nti \Ne I 261/ sasantÄ• nato pabbajitaá¹ƒ vÄ• rÄ• gÄ• dimalato pabbajitaá¹ƒ vÄ
therassevetaá¹ƒ vacanaá¹ƒ, tasmÄ• __ayaá¹ƒ_ idÄ• ni vuccamÄ• no __ettha_ gÄ• thÄ• ya
vuttasseva atthassa pÄ• kaá¹-akaraá¹‡aá¹ƒ. __etthÄ• _ti sesagÄ• thÄ• su. atthassa vuttana
``anuttÄ• napadavaá¹‡á¹‡anÄ• â€™â€™ _ti Ä• ha. __vinayÄ• _ti hetumhi nissakkavacanan
karaá¹‡avacanena atthamÄ• ha __ ``vinayenÄ• â€™â€™ _ti. tathÄ• __ ``samatikkamÄ• â€
__paramaparisuddhaá¹ƒ_ saá¹ƒkilesasamucchindanato. __Ä• raddhavÄ«riya_nti sambhÄ•
sambhÄ• vanaÃ±cassa paggaá¹‡hanaá¹ƒ paripÅ«raá¹‡aÃ±cÄ• ti Ä• ha __ ``paggahitavÄ«ri
paripuá¹‡á¹‡avÄ«riyaâ€™â€™ _nti.

upaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kassapagottasuttavaá¹‡á¹‡anÄ•

<223> __cheta_nti migÄ• naá¹ƒ jÄ«vitaá¹ƒ chetaá¹ƒ. tenÄ• ha __ ``migaluddakaâ€™â€™ _
lohitavaá¹‡á¹‡aá¹ƒ khuddakamigaá¹ƒ, ``mahÄ• rohitamigaâ€™â€™ nti keci. satthu santike
gahetvÄ• tassa janapadassa sulabhabhikkhatÄ• ya tattha gantvÄ• viharatÄ«ti imamatthaá
``paá¹-hamasutte vuttanayenevÄ• â€™â€™ _ti vuttaá¹ƒ. ayaá¹ƒ pana thero paÃ±cÄ• bhiÃ±
__á¹-hatvÄ• _ti padÄ• nubandhanavasena gamanaá¹ƒ upacchinditvÄ• therassa Ä• sannaá
vacanaá¹ƒ __sotuá¹ƒ Ä• raddho. aá¹…guá¹-á¹-hakaá¹ƒ jÄ• lÄ• pesÄ«_ti adhiá¹-á¹-hÄ• naba
viya attano aá¹…guá¹-á¹-hakaá¹ƒ jÄ• lÄ• pesi. __akkhÄ«hipi passati_ aá¹…guá¹-á¹-hakaá¹ƒ
__kaá¹‡á¹‡ehipi_ suá¹‡Ä• ti tena vuccamÄ• naá¹ƒ dhammaá¹ƒ ekadesena. cittaá¹ƒ panass
__etassapÄ«_ti luddakassapi.

__appapaÃ±Ã±a_nti ettha __appa_-saddo ``appahariteâ€™â€™ tiÄ• dÄ«su viya abhÄ• vat
``nippaÃ±Ã±aâ€™â€™ _nti. __kÄ• raá¹‡ajÄ• nanasamatthenÄ• _ti iminÄ• kÄ• raá¹‡ena sa
dukkhanti evaá¹ƒ samÄ• caramÄ• nena kÄ• raá¹‡aá¹ƒ jÄ• nituá¹ƒ \Be I 299/ samatthena
kammassakataÃ±Ä• á¹‡asampayuttacittenÄ• ti attho. __suá¹‡Ä• tÄ«_ti kevalaá¹ƒ savanam
tadatthavasena. tenÄ• ha __ ``atthamassa na jÄ• nÄ• tÄ«â€™â€™ _ti. __kÄ• raá¹‡arÅ«pÄ
__kiá¹ƒ me iminÄ• _ti? ``idaá¹ƒ papaÃ±caâ€™â€™ nti pahÄ• ya. __vÄ«riyaá¹ƒ paggayhÄ•
sammappadhÄ• naá¹ƒ vÄ«riyaá¹ƒ paggaá¹‡hitvÄ• .

kassapagottasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sambahulasuttavaá¹‡á¹‡anÄ•

<224> __sambahulÄ• _ti \Ne I 262/ suttantanayena sambahulÄ• . suttante sajjhÄ• yiá¹ƒsÅ«
vinayaá¹ƒ dhÄ• rentÄ«ti __vinayadharÄ• . yuÃ±jantÄ«_ti vÄ• sadhure yogaá¹ƒ karonti. __gh
vÄ• yÄ• maá¹ƒ karonti. karontÄ• naá¹ƒyeva aruá¹‡o uggacchatÄ«ti sambandho.

__kome_ti kiá¹ƒ ime? tenÄ• ha __ ``kahaá¹ƒ imeâ€™â€™ _ti? vajjibhÅ«miá¹ƒ vajjiraá¹-á¹-ha
__vajjibhÅ«miyÄ• _. tenÄ• ha __ ``vajjiraá¹-á¹-hÄ• bhimukhÄ• gatÄ• â€™â€™ _ti. natthi et
nibaddhanivÄ• saá¹-á¹-hÄ• nanti __aniketÄ• _ tenÄ• ha __ ``agehÄ• â€™â€™ _ti. utu eva s
kÄ• yacittÄ• naá¹ƒ kallattÄ• sappÄ• yaá¹ƒ. esa nayo sesesupi.

sambahulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Ä• nandasuttavaá¹‡á¹‡anÄ•

<225> __ativela_nti atibahukÄ• laá¹ƒ. bhikkhunÄ• nÄ• ma upagatÄ• naá¹ƒ upanisinnakath
ganthadhurehi vÄ• sadhurehi vÄ• yuttapayuttacittena bhavitabbaá¹ƒ, nÄ• tivelaá¹ƒ tesaá¹ƒ
thero pana tadÄ• kenaci kÄ• raá¹‡ena bahuvelaá¹ƒ gihisaÃ±Ã±attibahulo ahosi, taá¹ƒ sand
``ativelaâ€™â€™ ntiÄ• di. idÄ• ni tamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``bhagavatÄ«â€™â€™ _ti
taá¹ƒ tÄ• disaá¹ƒ saÃ±Ã±Ä• panaá¹ƒ sandhÄ• ya etaá¹ƒ ``ativelaá¹ƒ gihisaÃ±Ã±attibahuloâ
vuttaá¹ƒ. __bhikkhusaá¹…ghassa kathaá¹ƒ sutvÄ• _ti saá¹…ghassa \Be I 300/ majjhe nisÄ«
kathitattÄ• vuttaá¹ƒ. __satthusÄ• sana_nti piá¹-akattayaá¹ƒ vadati.

__pasakkiyÄ• _ti upasakkitvÄ• gantvÄ• . taá¹ƒ pana tattha ajjhogÄ• hanaá¹ƒ hotÄ«ti Ä• ha
_ti. saá¹…khÄ• radukkhato nibbinnahadayassa sabbasaá¹…khÄ• ravinissaá¹-aá¹ƒ nibbÄ• n
paccavekkhantassa sammadeva samassÄ• sakaraá¹ƒ hutvÄ• upaá¹-á¹-hahantaá¹ƒ taá¹ƒ u
karonto nibbÄ• naá¹ƒ hadaye nikkhipati nÄ• mÄ• ti Ä• ha --- __ ``nibbÄ• naá¹ƒ ... pe ... opet
nibbÄ• naá¹ƒ ... pe ... Ä• rammaá¹‡ato opeti nÄ• mÄ• ti Ä• netvÄ• sambandho. atthavirahit
ti pavattakiriyÄ• biá¸·ikÄ• , ayaá¹ƒ pana gihisaÃ±Ã±attikathÄ• therassa attano sÄ• maÃ±Ã±
devatÄ• ya biá¸·ikÄ• viyÄ• ti __biá¸·ibiá¸·ikÄ• _ti vuttÄ• .

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anuruddhasuttavaá¹‡á¹‡anÄ•

<226> __anantare_ \Ne I 263/ __attabhÄ• ve_ti atÄ«tÄ• nantare devattabhÄ• ve. thero hi t
cavitvÄ• idhÅ«papanno. __aggamahesÄ«_ti kÄ• ci paricÄ• rikÄ• devadhÄ«tÄ• cittapaá¹‡i
devakÄ• ye bhavissati upacitakusaladhammattÄ• ti maÃ±Ã±amÄ• nÄ• tasmiá¹ƒ vattamÄ• n
``sobhasÄ«â€™â€™ _ti Ä• ha. evaá¹ƒ atÄ«tampissa dibbasotaá¹ƒ paccuppannaá¹ƒ viya ma
nÄ• ticirakÄ• lattÄ• ti dassento __ ``pubbepi sobhasÄ«â€™â€™ _ti Ä• ha. sugatinirayÄ• dic
etarahÄ«ti adhippÄ• yo. __paá¹-ipattiduggatiyÄ• _ kÄ• mesu sammucchitabhÄ• vato.

__patiá¹-á¹-hahanto_ti nivisanto. __aá¹-á¹-hahi kÄ• raá¹‡ehÄ«_ti cirakÄ• laparibhÄ• vanÄ•
ayonisomanasikÄ• rÄ• dipaccayamÅ«lakehi vuccamÄ• nehi aá¹-á¹-hahi kÄ• raá¹‡ehi. __ratt
saá¹…kappato ca yathÄ• samÄ«hite iá¹-á¹-hÄ• kÄ• re sakkÄ• ye saÃ±jÄ• tarÄ• gavasÄ• ra
__patiá¹-á¹-hÄ• tÄ«_ti oruyha tiá¹-á¹-hati. __duá¹-á¹-ho dosavasenÄ• _ti \Be I 301/ sabhÄ• v
yathÄ• samÄ«hite aniá¹-á¹-hÄ• kÄ• re sakkÄ• ye saÃ±jÄ• tadosavasena duá¹-á¹-ho rupitaci
mohavasenÄ• _ti asamapekkhanena mÅ«á¸·ho muyhanavasena. __vinibaddho_ti ahaá¹ƒkÄ
mÄ• navatthusmiá¹ƒ bandhito. __mÄ• navasenÄ• _ti tena tena maÃ±Ã±anÄ• kÄ• rena. __p
dhammasabhÄ• vaá¹ƒ niccÄ• divasena parato Ä• maá¹-á¹-ho. __diá¹-á¹-hivasenÄ• _ti micch
__thÄ• magato_ti rÄ• gÄ• dikilesavasena thÄ• maá¹ƒ thirabhÄ• vaá¹ƒ upagato. __anusayav
appahÄ«natÄ• ya anu anu santÄ• ne sayanavasena. appahÄ«naá¹-á¹-ho hi tesaá¹ƒ anusay

__aniá¹-á¹-haá¹…gato_ti saá¹ƒsayito. __vikkhepagato_ti vikkhittabhÄ• vaá¹ƒ upagato. __ud
cittassa uddhatabhÄ• vavasena. __tÄ• pÄ«_ti tÄ• pi devakaÃ±Ã±Ä• yo. __evaá¹ƒ patiá¹-á¹-
yathÄ• vuttanayena rattabhÄ• vÄ• dinÄ• sakkÄ• yasmiá¹ƒ patiá¹-á¹-hitÄ• eva. __naradevÄ
purisabhÅ«tadevÄ• naá¹ƒ.

__paá¹-igantu_nti apekkhÄ• vasena tato apagantuá¹ƒ apekkhaá¹ƒ vissajjetuá¹ƒ. __dussanta
``vatthaâ€™â€™ nti keci. __sÅ«ciá¹ƒ yojetvÄ• _ti sibbanasuttena sÅ«ciá¹ƒ yojetvÄ• pÄ• se
manÄ• pakÄ• ye devanikÄ• ye jÄ• tÄ• __manÄ• pakÄ• yikÄ• _. tesaá¹ƒ pabhÄ• vaá¹ƒ das
vuttaá¹ƒ. __samajja_nti saá¹ƒhitaá¹ƒ. __gamanabhÄ• va_nti gamanajjhÄ• sayaá¹ƒ. __vikkh
vicchindanavasena khÄ«á¹‡o. devatÄ• naá¹ƒ uttarimanussadhammÄ• rocane doso natthÄ«
anÄ• gamanatthaá¹ƒ arahattaá¹ƒ byÄ• kÄ• si.

anuruddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nÄ• gadattasuttavaá¹‡á¹‡anÄ•

<227> __atikÄ• lenÄ• _ti \Ne I 264/ ativiya pubbaá¹‡hakÄ• lena, kÄ• lassevÄ• ti attho. __k
sammuÃ±janikoá¹-iyÄ• , sammuÃ±janiyÄ• ekadesenevÄ• ti attho. iminÄ• sammajjane ama
__majjhanhike vÄ«tivatte_ti gihisaá¹ƒsaggavasena kÄ• laá¹ƒ vÄ«tinÄ• mento majjhanhe bal
bhikkhÅ«hÄ«_ti nÄ• tikÄ• laá¹ƒ paviá¹-á¹-hehi. nissakkavacanaÃ±cetaá¹ƒ. __bhÄ• yÄ• mi n
paá¹-ipattiá¹ƒ bhÄ• yitabbaá¹ƒ katvÄ• devatÄ• vadantÄ« \Be I 302/ paá¹-ipattiyaá¹ƒ niyojet
kÄ• yapÄ• gabbiyÄ• dÄ«hi ativiya samannÄ• gataá¹ƒ.

nÄ• gadattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kulagharaá¹‡Ä«suttavaá¹‡á¹‡anÄ•

<228> __ogÄ• happatto_ti vissÄ• savasena anuppavesaá¹ƒ patto. __aÃ±Ã±ataraá¹ƒ kula_
jÄ• yampatiá¹ƒ sandhÄ• ya vadati. __ ``bahÅ«pakÄ• raá¹ƒ me etaá¹ƒ kulaá¹ƒ_ ciraá¹ƒ sapp
tasmÄ• idhÄ• haá¹ƒ aggadakkhiá¹‡eyyo jÄ• to; imesaá¹ƒyeva deyyadhammapaá¹-iggaá¹‡h
vaá¸• á¸• hessÄ• mÄ«â€™â€™ ti cintesi. tenÄ• ha __ ``aÃ±Ã±attha gantvÄ• kiá¹ƒ karissÄ•
devatÄ• . __ubhopete_ti taá¹ƒ bhikkhuÃ±ca gharaá¹‡iÃ±ca sandhÄ• ya vadati. __paá¹-igÄ•
paá¹-igÄ• dhaá¹ƒ pattÄ• aÃ±Ã±amaÃ±Ã±asmiá¹ƒ patiá¹-á¹-hitavissÄ• sena.

vissamappattivasena santiá¹-á¹-hanti etthÄ• ti __saá¹‡á¹-hÄ• naá¹ƒ, _ vissamanaá¹-á¹-hÄ•
sannipatitvÄ• . paá¹-iÃ±Ã±Å«dÄ• haraá¹‡ehi mantayatÄ«ti __mantanaá¹ƒ, _ Ã±Ä• pakaá¹ƒ
__paá¹-ilomasaddÄ• _ti paá¹-ilomabhÄ• vena patitattÄ• asaccavibhÄ• vanÄ• paá¹-ikÅ«las
kÄ• raá¹‡enÄ• _ti tena kÄ• raá¹‡apaá¹-irÅ«pakena micchÄ• vacanena. __na maá¹…kuhota

__saddena paritassatÄ«_ti parehi attani payuttamicchÄ• saddamattena paritassanasÄ«lo. _
sampajjatÄ«_ti yathÄ• samÄ• dinnavataá¹ƒ lahucittatÄ• ya na pÄ• ripÅ«riá¹ƒ gacchati. __sa
paripuá¹‡á¹‡asÄ«lÄ• divataguá¹‡o

kulagharaá¹‡Ä«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vajjiputtasuttavaá¹‡á¹‡anÄ•

<229> __vajjiraá¹-á¹-he rÄ• japutto_ti vajjiraá¹-á¹-he jÄ• tasaá¹ƒvaddho vajjirÄ• japutto. __s
chaá¹‡asampattiyÄ• ito cito carantehi anubhavitabbanakkhattamaho. tenÄ• ha __ ``kattikar
ghosetvÄ• â€™â€™ _ \Ne I 265/ tiÄ• di. __ekÄ• baddhaá¹ƒ hotÄ«_ti yasmÄ• cÄ• tumahÄ•
nakkhattaá¹ƒ \Be I 303/ ghosetvÄ• attano puÃ±Ã±Ä• nubhÄ• vasiddhÄ• ya dibbasampattiy
nakkhattakÄ«á¸·Ä• sukhaá¹ƒ anubhavanti, tasmÄ• taá¹ƒ tehi ekÄ• baddhaá¹ƒ viya hoti. __b
bherimudiá¹…gasaá¹…khapaá¹‡avavÄ«á¹‡Ä• ditÅ«riyÄ• naá¹ƒ. __tÄ• á¸·itÄ• na_nti Ä• radd
pahaá¹-Ä• naá¹ƒ. __vÄ«á¹‡Ä• dÄ«na_nti vÄ«á¹‡Ä• veá¹‡ugomukhÄ«Ä• dÄ«naá¹ƒ. __vÄ• d
yathÄ• raddhamucchanÄ• nurÅ«paá¹ƒ saá¹…ghaá¹-á¹-itÄ• naá¹ƒ. __abhÄ• sÄ«_ti tena sad
ayoniso ummujjitvÄ• ``mahatÄ« vata me jÄ• nÄ«â€™â€™ ti anutthunanto abhÄ• si. __chaá
vane chaá¸• á¸• itaniratthakakaá¸·iá¹…garaá¹ƒ viya. __lÄ• makataro_ti nihÄ«nataro. devatÄ
Ä• á¹‡iá¹ƒ paá¹-Ä• á¹‡iyÄ• nÄ«harantÄ« viya tena bhikkhunÄ• vuttamatthaá¹ƒ apanentÄ«
pihayantÄ«â€™â€™ ti avocÄ• ti vuttanti dassento __ ``theroâ€™â€™ _tiÄ• dimÄ• ha. sagg
nerayikÄ• pihayanti, evaá¹ƒ sammÄ• paá¹-ipannassa tuyhaá¹ƒ bahÅ« pihayanti, tasmÄ• tv
attÄ• naá¹ƒ mÄ• maÃ±Ã±itthÄ• ti adhippÄ• yo.

vajjiputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sajjhÄ• yasuttavaá¹‡á¹‡anÄ•

<230> __nissaraá¹‡apariyattivasenÄ• _ti addhÄ• imaá¹ƒ pariyattiá¹ƒ nissÄ• ya vaá¹-á¹-adu
labbhÄ• ti evaá¹ƒ nissaraá¹‡apariyattivasena. __sajjhÄ• yanato_ti vimuttÄ• yatanasÄ«se á¹
idÄ• ni tassa nissaraá¹‡apariyattivasena sajjhÄ• yanakaraá¹‡aá¹ƒ, paá¹-ipattivasena vattap
vipassanÄ• bhÄ• vanaÃ±ca dassetuá¹ƒ __ ``so kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. arahattaá¹
paá¹-ipattikittanÄ• ya purimadivasesupi tathÄ• paá¹-ipajji, vipassanaá¹ƒ pana ussukkÄ• pet
dasseti. __kÄ• laá¹ƒ ativattetÄ«_ti idaá¹ƒ __ ``saá¹…kasÄ• yatÄ«â€™â€™ _ti padassa atth
__therassÄ• _ti sajjhÄ• yakattherassa.

__dhammapadÄ• nÄ«_ti sÄ«lÄ• didhammakkhandhadÄ«pakÄ• ni padÄ• ni. tenÄ• ha __ ``s
adhippetaâ€™â€™ _nti. na gaá¹‡hÄ• si uddesanti adhippÄ• yo. pÄ• á¸·iyaá¹ƒ ``bhikkhÅ«hi
iminÄ• tesaá¹ƒ dhammassavanatthÄ• yapi dhammo pariyÄ• puá¹‡itabboti dasseti. virajjati e

ariyamaggo. __jÄ• nitvÄ• _ti pariÃ±Ã±Ä• bhisamayavasena diá¹-á¹-hasutÄ• diá¹ƒ yÄ• thÄ• v
paá¹-ivijjhitvÄ• . __vissajjana_nti \Be I 304/ pahÄ• naá¹ƒ. __na buddhavacanassa_ vissajjan
bhaá¹‡á¸• Ä• gÄ• rikapariyattiyÄ• pi anuÃ±Ã±Ä• tattÄ• pageva nissaraá¹‡atthÄ• ya, tattha
dassento __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• dimÄ• ha.

sajjhÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. akusalavitakkasuttavaá¹‡á¹‡anÄ•

<231> __akusale_ \Ne I 266/ __vitakke_ti akosallasambhÅ«taá¹-á¹-hena akusale micchÄ• v
upÄ• yo, tasmÄ• asubhÄ• dike subhÄ• divasena manasikÄ• ro ayonisomanasikÄ• roti Ä• h
``anupÄ• yamanasikÄ• renÄ• â€™â€™ _ti. __pÄ• sÄ• dikakammaá¹-á¹-hÄ• na_nti pasÄ• d
buddhÄ• nussatiÄ• dikammaá¹-á¹-hÄ• naá¹ƒ. __balavapÄ«tiÃ±ca sukhaÃ±cÄ• _ti nÄ«varaá
upacÄ• rajjhÄ• nasahagataá¹ƒ pÄ«tiÃ±ca sukhaÃ±ca.

akusalavitakkasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. majjhanhikasuttavaá¹‡á¹‡anÄ•

<232> __nandanavagge_ti nandanavaggavaá¹‡á¹‡anÄ• yaá¹ƒ tattha idhÄ• pi gÄ• thÄ• ya
kasmÄ• tattha saá¹…gÄ«taá¹ƒ idha gahitanti? devatÄ• paá¹-isaá¹ƒyuttataá¹ƒ upÄ• dÄ• ya
saá¹…gahitampi aá¹-á¹-huppattiyÄ• paá¹-isaá¹ƒyuttattÄ• idha gahitaá¹ƒ.

majjhanhikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. pÄ• katindriyasuttavaá¹‡á¹‡anÄ•

<233> terasame yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vitthÄ• ritamevÄ• ti yojanÄ• . __jantudevaputtasu
jantudevaputtasuttasaá¹ƒvaá¹‡á¹‡anÄ• ya. ``tattha saá¹…gÄ«taá¹ƒ idhÄ• pÄ«â€™â€™ tiÄ•
anantarasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayameva.

pÄ• katindriyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. gandhatthenasuttavaá¹‡á¹‡anÄ•

<234> __gandhÄ• rammaá¹‡aá¹ƒ_ \Be I 305/ __upanijjhÄ• yatÄ«_ti gandhasaá¹…khÄ• taá
nijjhÄ• yati, rÅ«pÄ• rammaá¹‡ena viya viÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ, gandhÄ• rammaá¹‡ena
paccakkhato, yÄ• thÄ• vato sabhÄ• vato paá¹-ivijjhatÄ«ti attho. __upasiá¹…ghissatÄ«_ti taá

siá¹…ghissati.

__ekaá¹…gametaá¹ƒ_ \Ne I 267/ __theyyÄ• na_nti Ä• rammaá¹‡avasena theyyavatthÅ«su
ekamaá¹…gametaá¹ƒ gandhÄ• rammaá¹‡anti Ä• ha __ ``thenitabbÄ• naâ€™â€™ _ntiÄ• di
pavattamÄ• nÄ• ya dhammÄ• rammaá¹‡atÄ• pi tassÄ• siyÄ• , sÄ• pana na madhurÄ• the
``paÃ±cakoá¹-á¹-hÄ• sÄ• naâ€™â€™ _nti vuttaá¹ƒ. kÄ• maÃ±ca taá¹ƒ gandhÄ• rammaá¹‡a
hotÄ«ti Ä• diyituá¹ƒ sakkÄ• , satthÄ• rÄ• pana ananuÃ±Ã±Ä• tattÄ• na yutto tassa paribho
bhikkhunÄ• vuttaá¹ƒ __ ``na harÄ• mi na bhaÃ±jÄ• mÄ«â€™â€™ _ti, tassapi ayameva par
phalaá¹ƒ etenÄ• ti __vaá¹‡á¹‡aá¹ƒ, _ kÄ• raá¹‡anti vuttaá¹ƒ __ ``vaá¹‡á¹‡enÄ• ti kÄ• raá¹‡e

__tasmi_nti tasmiá¹ƒ bhikkhusmiá¹ƒ. __Ä• kiá¹‡á¹‡akammanto_ti taá¹‡hÄ• diá¹-á¹-hiÄ• div
diá¹-á¹-himohataá¹‡hÄ• divasena Ä• dito paá¹-á¹-hÄ• ya kusalakammÄ• naá¹ƒ paá¹-ikkhepa
kathinakakkhaá¸·akharigatattÄ• __ ``akhÄ«á¹‡akammanto kakkhaá¸·akammantoâ€™â€™

__Ä• kiá¹‡á¹‡aluddo_ti Ä• kiá¹‡á¹‡o hutvÄ• kakkhaá¸·o. tenÄ• ha __ ``bahupÄ• poâ€™â€
litto. __ta_nti devatÄ• codanaá¹ƒ. __tasmÄ• _ti atikkamma á¹-hitattÄ• ``tvaÃ±cÄ• rahÄ• mi
evamÄ• ha.

__gavesantassa_ attano santÄ• ne uppÄ• danavasena pariyesantassa. anekayojanÄ• yÄ•
byÄ• petvÄ• uppannavalÄ• hakakÅ«á¹-appamÄ• á¹‡aá¹ƒ viya. __suddho_ti sÄ«lena parisu
__sugati_nti sundaranibbattiá¹ƒ. tena nibbÄ• nassapi saá¹…gaho siddho.

gandhatthenasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

vanasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. yakkhasaá¹ƒyuttaá¹ƒ

1. indakasuttavaá¹‡á¹‡anÄ•

<235> attano \Ne I 268/ \Be I 306/ pariá¹‡Ä• yakattena indo nÄ• ma mahesakkho, indoti sa
``indakoâ€™â€™ tipi vuccati, tassa __indakassa_. indakÅ«á¹-e pabbate nivasatÄ«ti indakÅ
__indakÅ«á¹-anivÄ• sino_. balikammehi yajitabbato pÅ«jitabbato yakkho, tassa __yakkhass
nivÄ• saá¹-á¹-hÄ• nabhÅ«taá¹ƒ kÅ«á¹-aá¹ƒ indakÅ«á¹-anti __yakkhato kÅ«á¹-ena nÄ• maá¹
indo uttarapadalopena yathÄ• ``kelÄ• sakÅ«á¹-o kelÄ• soâ€™â€™ ti. indo yakkhoti __kÅ«á
laddhaá¹ƒ_. __na_ cettha itarÄ«taranissayadoso aÃ±Ã±amaÃ±Ã±Å«palakkhaá¹‡abhÄ• vato

``kÄ• yakammaá¹-á¹-hÄ• naâ€™â€™ nti. __rÅ«pa_nti sakalaá¹ƒ rÅ«pakkhandhamÄ• ha, na
sarÄ«raá¹ƒ pecca ayaá¹ƒ kinti paá¹-ilabhatÄ«ti codeti.

__kuto Ä• gacchatÄ«_ti parÄ• dhÄ• rarÅ«pe jÄ«ve attani mÄ• tukucchimokkante rÅ«passa
á¹-hÄ• nato Ä• gacchati. tenÄ• ha __ ``imÄ• ni ca aá¹-á¹-hÄ«ni imÄ• ca maá¹ƒsapesiyoâ€™
nvaya_nti ayaá¹ƒ kucchisaá¹…khÄ• te gabbhare kathaá¹ƒ sajjatÄ«ti pucchati. ``sÄ«hÄ• naá
dÄ• á¹-hÄ«naá¹ƒ girigabbhareâ€™â€™ tiÄ• dinÄ• (Th nidÄ• nagÄ• thÄ•) gabbharo ca kuc
``gabbharasminti mÄ• tukucchismiâ€™â€™ _nti. __puggalavÄ• dÄ«_ti attavÄ• dupÄ• dÄ• n
bhuttaá¹ƒ pheá¹‡aá¹ƒ viya hutvÄ• vilÄ«yati, na ca paÃ±Ã±Ä• yati sattabhÄ• vena appavatta
mÄ• tukucchismiá¹ƒ gabbhabhÄ• vena uppannaá¹ƒ rÅ«paá¹ƒ satto na bhaveyya no vaá¸• á
gaccheyya, paÃ±Ã±Ä• yati ca taá¹ƒ rÅ«paá¹ƒ, tasmÄ• jÄ«voti imÄ• ya __laddhiyÄ• . evamA
... gabbharasmiâ€™â€™ nti evamavoca. __paá¹-hama_nti etesaá¹ƒ paÃ±cannaá¹ƒ paá¹-ha
``paá¹-hamena paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saddhiâ€™â€™ _nti. __ ``jÄ• tiuá¹‡á¹‡aá¹ƒsÅ
uá¹‡á¹‡aá¹ƒsÅ«hÄ«â€™â€™ ti vadanti. ``gabbhaá¹ƒ phÄ• letvÄ• gahitauá¹‡á¹‡Ä• __jÄ• ti
__tÄ«hi katasuttaggeâ€™â€™ _ti saá¹ƒyuttabhÄ• á¹‡akÄ• naá¹ƒ adhippÄ• yo.

__anÄ• vilo_ti \Ne I 269/ accho, suppasannoti attho. __evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ• ga_nti
vuttappamÄ• á¹‡asaá¹‡á¹-hÄ• nasampariccchinnaá¹ƒ. __kalalaá¹ƒ sampavuccatÄ«_ti attabh
bhÅ«tupÄ• dÄ• rÅ«pasaá¹…khÄ• to \Be I 307/ santÄ• navasena pavattamÄ• no kalalaá¹ƒ n

__kalalÄ• _ti yathÄ• vuttakalalarÅ«pahetu taá¹ƒ nissÄ• ya paccayaá¹ƒ katvÄ• . __maá¹ƒsa
vaá¹‡á¹‡ato maá¹ƒsadhovanaudakavaá¹‡á¹‡aá¹ƒ, saá¹‡á¹-hÄ• nato pana vilÄ«natipusadisa

__paripakka_nti paripÄ• kakalalabhÄ• vato paripÄ• kaá¹ƒ gataá¹ƒ suparipÄ• kaá¹ƒ gataá¹ƒ
samÅ«habhÅ«taá¹ƒ saá¹…gataá¹ƒ. __vivaá¹-á¹-amÄ• na_nti pariá¹‡amantaá¹ƒ. __tabbhÄ•
upayogavacanaá¹ƒ, tabbhÄ• vena pariá¹‡amantanti attho. nissakke vÄ• upayogavacanaá¹ƒ
kalalabhÄ• vato kalalaá¹ƒ vipariá¹‡amantaá¹ƒ. __abbudaá¹ƒ nÄ• ma jÄ• yati, _ abbudaá¹ƒ n

__vilÄ«natipusadisÄ• _ saá¹‡á¹-hÄ• navasena, vaá¹‡á¹‡avasena pana sitÄ• arattÄ• va ho
__maá¹‡á¸• a_nti dÄ• rikÄ• naá¹ƒ tathÄ• pÄ«á¸·anato nibbattamaricapakkassa sÄ• rabhÅ«
__sabbabhÄ• gehi muccatÄ«_ti so maá¹‡á¸• o kapÄ• le alaggo hutvÄ• tassa sabbabhÄ• g
hutvÄ• tiá¹-á¹-hati. __evarÅ«pÄ• pesi hotÄ«_ti sÄ• pesi gabbhÄ• saye katthaci alaggÄ• y
piá¹‡á¸• ito hutvÄ• tiá¹-á¹-hati. tenÄ• ha __ ``vilÄ«natipusadisÄ• â€™â€™ _ti.

__pesi nibbattatÄ«_ti ettha __pesÄ«_ti nissakke paccattavacananti Ä• ha __ ``tato pesitoâ€

__ghanassa saá¹‡á¹-hÄ• naá¹ƒ. nibbattaá¹ƒ kammapaccayÄ• _ti taá¹ƒsaá¹‡á¹-hÄ• naá¹ƒ r

jÄ• yati. ``jarÄ• maraá¹‡aá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaâ€™â€™ nti

__pÄ«á¸·akÄ• _ti pÄ«á¸·akasadisÄ• maá¹ƒsapiá¹‡á¸• Ä• jÄ• yanti.

__sattamÄ• dÄ«nÄ«_ti __Ä• di_-saddena aá¹-á¹-hamasattÄ• hato paá¹-á¹-hÄ• ya yÄ• va e
sattÄ• hÄ• ni saá¹…gaá¹‡hÄ• ti. __pariá¹‡atakÄ• la_nti gabbhassa pariá¹‡atakÄ• laá¹ƒ. nav
nÄ• ma hoti kesalomÄ• dinibbattito. tenÄ• ha __ ``dvÄ• cattÄ• lÄ«se sattÄ• he etÄ• ni jÄ• y

__tassÄ• _ti \Be I 308/ gabbhaseyyakasattassa. __mÄ• tuudarapaá¹-alena ekÄ• baddho ho
paribhuttaÄ• hÄ• ro \Ne I 270/ Ä• mÄ• saye patiá¹-á¹-hite gabbhassa nÄ• bhinÄ• á¸·Ä• nus
sarÄ«raá¹ƒ sampatvÄ• Ä• hÄ• rakiccaá¹ƒ karoti. __Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«paá¹ƒ sa
gabbhagatassa kÄ• ye ojÄ• ya paccayo hoti. sÄ• ca taá¹ƒ paccayaá¹ƒ labhitvÄ• ojaá¹-á¹-h
samuá¹-á¹-hÄ• peti. evaá¹ƒ mÄ• tarÄ• paribhuttaÄ• hÄ• rapaccayena gabbhagato dasa mÄ
nÄ• bhinÄ• á¸·Ä• nusÄ• ragateneva tena yÄ• va Ä• hÄ• rasamuá¹-á¹-hÄ• nasattÄ• ho, tato
pana ``mÄ• tarÄ• paribhuttaÄ• hÄ• ro bÄ• hiravaggo viya tassa kÄ• yaá¹ƒ abhisanneti paris
yÄ• petÄ«â€™â€™ ti vadanti. kucchigataá¹ƒ udarapaá¹-alena tirohitattÄ• bahi á¹-hitanti vat
arahatÄ«ti __ ``kucchiyÄ• abbhantaragatoâ€™â€™ _ti Ä• ha. __mÄ• tukucchigato naro_ti
__evaá¹ƒ kho_ti iminÄ• yathÄ• vuttÄ• kÄ• rena ayaá¹ƒ satto ... pe ... nibbattati, tasmÄ• rÅ«
diá¹-á¹-higatassa sattÄ• hakkamena vuá¸• á¸• hippatto icchito aniccatÄ• pattito.

indakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sakkanÄ• masuttavaá¹‡á¹‡anÄ•

<236> __sakkanÄ• mako_ti baliputto viya sakkassa vasena gahitanÄ• mo. ``eso kirÄ• â€™
kirÄ• â€™â€™ tipi likhanti. mÄ• rassa pakkhe gato __mÄ• rapakkhiko. yadaÃ±Ã±a_nti ettha
kiriyÄ• parÄ• masanaá¹ƒ, tasmÄ• yaá¹ƒ aÃ±Ã±assa anusÄ• sanaá¹ƒ, taá¹ƒ samaá¹‡assa
__kÄ• raá¹‡enÄ• _ti kÄ• raá¹‡amattena saá¹ƒvÄ• so jÄ• yati. __yena kenaci_ gahaá¹-á¹-he
__taá¹ƒ_ kÄ• raá¹‡antaraá¹ƒ samÄ• gataá¹ƒ purisaá¹ƒ __sappaÃ±Ã±o_ sambuddho __anu
visesÄ• dhigamÄ• bhÄ• vÄ• , sati pana tasmiá¹ƒ savisesaá¹ƒ pasÄ• do hotÄ«ti. __manasÄ
saá¹ƒyutto_ sinehavasena anukampÄ• anuddayÄ• tassÄ• asaá¹ƒkiliá¹-á¹-hasabhÄ• vattÄ

sakkanÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÅ«cilomasuttavaá¹‡á¹‡anÄ•

<237> gayÄ• ya \Be I 309/ avidÅ«re bhavo gÄ• mo ``gayÄ• â€™â€™ ti vuttoti Ä• ha __ ``g
__ ``gayÄ• ya avidÅ«re niviá¹-á¹-hagÄ• maá¹ƒ upanisÄ• yÄ• ti atthoâ€™â€™ _ti. gocaragÄ

__idaá¹ƒ upari idaá¹ƒ heá¹-á¹-hÄ• ti natthi_ uppaá¹-ipÄ• á¹-iyo maÃ±capÄ• dÄ• naá¹ƒ dvÄ«
balikammatthÄ• ya kataá¹ƒ devatÄ• dhiá¹-á¹-hÄ• nanti adhippÄ• yena __devaá¹-á¹-hÄ• ne
aá¹-á¹-hapÄ• damaÃ±casadiso kira so heá¹-á¹-hupariparivattetabbato. kathinasibbanasÅ«ci
apaccattharitvÄ• _ti kiÃ±ci saá¹…ghikasenÄ• sanassa \Ne I 271/ upari paá¹-icchadanaá¹ƒ a
__gavacchivijjhitaá¹ƒ viyÄ• _ti tehi sÅ«cilomehi gavacchijÄ• laá¹ƒ viya gataá¹ƒ sabbaso sam

idhÄ• pi ``kharasarÄ«roâ€™â€™ ti vatvÄ• kharasarÄ«raá¹ƒ kathinasÅ«cisadisatÄ• ya lom
tathÄ• bhÄ• vassa kÄ• raá¹‡aá¹ƒ dassento __ ``so kirÄ• â€™â€™ _tiÄ• dimÄ• ha. __attano
saá¹…ghikatelasammakkhitehi attano sarÄ«raá¹ƒ makkhesi. __itÄ«_ti vuttÄ• kÄ• rena.

__samÄ• gamaá¹-á¹-hÄ• na_nti yakkhasannipÄ• taá¹-á¹-hÄ• naá¹ƒ. __so_ti sÅ«cilomo yakk
vadati.

__uá¹-á¹-hÄ• petvÄ• _ti uddhaggÄ• katvÄ• . __apanÄ• mesÄ«_ti yathÄ• so attano kÄ• ya
tathÄ• karonto thokaá¹ƒ apanÄ• mesi. __amanuÃ±Ã±o_ti pharusatikkhatÄ• ya na manuÃ±Ã
khipissÄ• mÄ«_ti mayhaá¹ƒ Ä• nubhÄ• vena tava cittavikkhepaá¹ƒ vÄ• karissÄ• mi. yathÄ•
kareyya, taá¹ƒ dassetuá¹ƒ __ ``yesaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __bheravaá¹ƒ vÄ• _ti
vÄ• bhayÄ• nakaá¹ƒ dassanamatteneva sattÄ• naá¹ƒ bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹
samatthaá¹ƒ. ``kathentÄ• naá¹ƒyevÄ• â€™â€™ ti vÄ• pÄ• á¹-ho. taá¹ƒ dvÄ«su pÄ• desu g
khipissÄ• mÄ«ti yojanÄ• .

__kutonidÄ• nÄ• _ti kasmÄ• kÄ• raá¹‡Ä• ? aá¹-á¹-hakathÄ• yaá¹ƒ pana samÄ• sapadame
dassetuá¹ƒ __ ``kiá¹ƒnidÄ• nÄ• kiá¹ƒpaccayÄ• â€™â€™ _ti? attho vutto. __cittaá¹ƒ ossajan
pavattituá¹ƒ appadÄ• navasena \Be I 310/ purato khipanti. __kuto samuá¹-á¹-hÄ• yÄ• _ti mi
samuá¹-á¹-hÄ• naá¹ƒ pucchati?

kÄ• marÄ• gÄ• dayo subhanimittÄ• dÄ«su ayonisomanasikÄ• rahetÅ«. kÄ• mo pana ayoni
niyakajjhattapariyÄ• pannoti Ä• ha __ ``ayaá¹ƒ attabhÄ• vo nidÄ• naá¹ƒ etesanti itonidÄ• nÄ
__evamevÄ• _ti aá¹-á¹-hakathÄ• yaá¹ƒ kÄ«á¸·Ä• pasutakumÄ• rakÄ• viya micchÄ• vitakkÄ
uppattiá¹-á¹-hÄ• nabhÅ«to loko viya ayaá¹ƒ attabhÄ• valoko. tehi ossajiyamÄ• naá¹ƒ dhaá¹.
tassa pÄ• de baddhadÄ«ghasuttakaá¹ƒ viya taá¹ƒ dÅ«rÄ• nubandhaá¹ƒ saá¹ƒyojananti eva
daá¹-á¹-habbaá¹ƒ.

pÄ• pavitakkÄ• naá¹ƒ taá¹ƒsampayuttakilesÄ• naÃ±ca taá¹‡hÄ• visesapaccayo tadabhÄ•
272/ Ä• ha __ ``taá¹‡hÄ• sinehato jÄ• tÄ• â€™â€™ _ti. attabhÄ• vapariyÄ• pannattÄ• __ ``
vuttaá¹ƒ. tena nesaá¹ƒ anaÃ±Ã±ahetukataá¹ƒ dasseti, __nigrodhasseva khandhajÄ• tÄ«_ti
puthubhÄ• vaÃ±ca, __visattÄ• _tiÄ• dinÄ• dubbinissaá¹-ataÃ±ca. __vatthukÄ• mesu_ rÅ«p
__puthÅ« kilesakÄ• mÄ• _ kÄ• marÅ«pataá¹‡hÄ• dayo. __tehi_ kilesakÄ• mehi karaá¹‡abh

khandhapaÃ±cakaá¹ƒ. __ye_ vipassanÄ• ya yuttapayuttÄ• yÄ• thÄ• vato __jÄ• nanti_.

__yato_ti paccatte nissakkavacananti Ä• ha __ ``yaá¹ƒ nidÄ• namassÄ• â€™â€™ _ti. ``vin
kattuniddesena yena na vinodenti, taá¹ƒ kÄ• raá¹‡aá¹ƒ bÄ• dhitamevÄ• ti Ä• ha __ ``magga
_ti. vinodanaÃ±cettha santÄ• nato nÄ«haraá¹‡aá¹ƒ bahikaraá¹‡aá¹ƒ sabbaso pahÄ• naá¹ƒ,
oghaá¹ƒ tarantÄ«ti dassento __ ``duttaraâ€™â€™ _ntiÄ• dimÄ• ha. etasmiá¹ƒ adhigate na
__apunabbhavo, nibbÄ• na_nti Ä• ha __ ``apunabbhavasaá¹…khÄ• tassÄ• â€™â€™ _tiÄ•
pajÄ• nanti, yatonidÄ• naâ€™â€™ nti padadvayena dukkhasamudayasaccÄ• ni, vinodanag
apunabbhavaggahaá¹‡ena nirodhasaccaá¹ƒ pakÄ• sitaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``cattÄ• ri s
_ti.

__tasmiá¹ƒyevÄ• _ti yattha á¹-hito ``rÄ• go ca doso cÄ• â€™â€™ tiÄ• dinÄ• paÃ±haá¹ƒ pu
á¹-hito. __desanÄ• nusÄ• renÄ• _ti satthu sÄ• mukkaá¹ƒsikadhammadesanÄ• ya anussara
pesetvÄ• _ti vipassanÄ• paá¹-ipÄ• á¹-iyÄ• \Be I 311/ nibbÄ• naá¹ƒ pati anubodhaÃ±Ä• á¹‡
__sotÄ• pattiphale patiá¹-á¹-hito_ti sahassanayapaá¹-imaá¹‡á¸• itassa paá¹-hamamaggassa
paá¹-hamaphale patiá¹-á¹-hito paá¹-ilabhatÄ«ti yojanÄ• . __na kiliá¹-á¹-hattabhÄ• ve tiá¹-á¹-h
mahÄ• nubhÄ• vattÄ• ariyadhammassa. __setakaá¹‡á¸• upÄ«á¸·akasÅ«ciyo_ti setabhÄ• v
lomasÅ«ciyo __sabbÄ• _ anavasesÄ• __patitÄ• _ paribhaá¹-á¹-hÄ• apagatÄ• . __bhumma
bhummadevattabhÄ• vanti.

sÅ«cilomasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. maá¹‡ibhaddasuttavaá¹‡á¹‡anÄ•

<238> __sukhaá¹ƒ paá¹-ilabhatÄ«_ti diá¹-á¹-hadhammikÄ• dibhedaá¹ƒ sukhaá¹ƒ adhigacch
satimato Ä• yatiá¹ƒ hitacaraá¹‡ato. maá¹‡ibhaddo ``satimÄ• puggalo satokÄ• rÄ« sampati v
ti adhippÄ• yena ``verÄ• ca parimuccatÄ«â€™â€™ ti Ä• ha. bhagavÄ• pana satimantatÄ•
na accantikaá¹ƒ, nÄ• pi ekantikaá¹ƒ paá¹-ipakkhena parato ca appahÄ«nattÄ• ti taá¹ƒ nised
parimuccatÄ«â€™â€™ _ti vatvÄ• , yaá¹ƒ accantikaá¹ƒ ekantikaÃ±ca \Ne I 273/ parassa vas
taá¹ƒ dassento __ ``yassÄ• â€™â€™ _ti gÄ• thamÄ• ha. __karuá¹‡Ä• yÄ• _ti appanÄ• ppa
__karuá¹‡Ä• pubbabhÄ• ge_ti karuá¹‡Ä• bhÄ• vanÄ• ya vasena uppÄ• ditapaá¹-hamajjhÄ•
karuá¹‡Ä• bhÄ• vanaá¹ƒ bhÄ• vento puggalo. __mettaá¹ƒso_ti mettacittaá¹ƒ aá¹ƒso eko ku
mettaá¹ƒso. __tassa kenacÄ«_ti tassa arahato karuá¹‡Ä• ya mettÄ• bhÄ• vanÄ• ya ca sÄ•
kenaci puggalena saddhiá¹ƒ verappasaá¹…go nÄ• ma natthi. iminÄ• khÄ«á¹‡Ä• savepi me
koci attano cittadosena veraá¹ƒ kareyya, na pana tasmiá¹ƒ mettÄ• karuá¹‡Ä• cetovimuttisa
kareyya. evaá¹ƒ mahiddhikÄ• brahmavihÄ• rabhÄ• vanÄ• ti dasseti.

maá¹‡ibhaddasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÄ• nusuttavaá¹‡á¹‡anÄ•

<239> __yakkhena_ \Be I 312/ __gahito hotÄ«_ti yakkhena anupaviá¹-á¹-ho hoti. tassa yak
kÄ• raá¹‡aá¹ƒ mÅ«lato pabhuti vitthÄ• rato dassetuá¹ƒ __ ``soâ€™â€™ _tiÄ• dimÄ• ha. tas
paá¹-á¹-hÄ• ya adhisÄ«lasikkhÄ• ya sakkaccaá¹ƒ pÅ«raá¹‡anti dasseti __ ``so pabbajitakÄ•
__paccÄ• hÄ• ra_nti paá¹-ikkhepaá¹ƒ. __imasmiá¹ƒ sarabhaÃ±Ã±e_ti imasmiá¹ƒ mama dha
pattidÄ• naá¹ƒ. __piyÄ• honti, _ tenÄ• ha bhagavÄ• ``Ä• kaá¹…kheyya ce, bhikkhave, bhik
piyo ca assaá¹ƒ manÄ• po ca garu ca bhÄ• vanÄ«yo cÄ• â€™ ti, sÄ«lesvevassa paripÅ«rak
tathÄ• cÄ• ha __ ``tasmiá¹ƒ sÄ• maá¹‡ereâ€™â€™ _tiÄ• di.

__vuá¸• á¸• himanvÄ• yÄ• _ti yobbanappattiyÄ• aá¹…gapaccaá¹…gÄ• naá¹ƒ parivuá¸• á¸•
kÄ• masambhogasamatthatÄ• vasena __paripakkindriyo_. __anuyojetvÄ• vÄ• _ti vissajjetv
anuyojetvÄ• va. ``pubbe tuyhaá¹ƒ putto sÄ«lavÄ• kalyÄ• á¹‡adhammo lajjÄ« kukkuccako s
idÄ• ni tato aÃ±Ã±athÄ• jÄ• toâ€™â€™ ti ghosanÄ• vasena __devatÄ• naá¹ƒ antare mÄ•

__pÄ• á¹-ihÄ• riyapakkhaÃ±cÄ• _ti cÄ• tuddasÄ«paÃ±cadasÄ«aá¹-á¹-hamÄ«naá¹ƒ yathÄ•
Ä• diantato ca pavesananikkhamanavasena uposathasÄ«lassa paá¹-i paá¹-i abhimukhaá¹ƒ
__terasiyÄ• pÄ«_ti paraá¹ƒ sattamÄ«navamÄ«supÄ«ti attho. pavesabhÅ«taÃ±hi uposathas
samÄ• dinnaá¹ƒ sÄ«laá¹ƒ paá¹-ipadaá¹ƒ, navamÄ«su nikkhamabhÅ«tanti Ä• cariyÄ• . porÄ
paccuggamanÄ• nugamanapariyÄ• yena vuttanti Ä• ha __ ``manussÄ• â€™â€™ _tiÄ• di. _
sakalakÄ• lapakkhaá¹ƒ \Ne I 274/. evaÃ±hi vassavÄ• sassa anugamanaá¹ƒ gataá¹ƒ hoti. __
suparisuddhaá¹ƒ sampannaá¹ƒ katvÄ• attano santÄ• naá¹ƒ Ä• gataá¹ƒ. taá¹ƒ pana attano
yuttaá¹ƒ hotÄ«ti Ä• ha __ ``sampayuttaâ€™â€™ _nti. arahantÄ• naá¹ƒ anukaraá¹‡ena __se
hi yakkhÄ• kÄ«á¸·antÄ«â€™â€™ _ti attano puttassa kÄ• ye adhimuccanaá¹ƒ attano kÄ«á¸
Ä• ha.

upÄ• sikÄ• \Be I 313/ yathÄ• vuttauposathasÄ«lena sÄ«lavatÄ«, sÄ• maá¹‡ero pana attan
sÄ«lavÄ• . __uppatitvÄ• _ti Ä• kÄ• se uppatitvÄ• . __mokkho natthi_ dukkhÄ• vahassa kam

__duvidhepi kÄ• me_ti vatthukÄ• makilesakÄ• me. kilesakÄ• maá¹ƒ pariccajanto eva hi vat
nÄ• ma. __vibbhamanavasena Ä• gacchati_ bhikkhÄ• ya Ä• hiá¹‡á¸• anÄ• dipabbajitakicca
vigatasÄ«lassa jÄ«vato Ä• nÄ• pÄ• namattena __jÄ«vantopi so matakova_. vuttaÃ±hetaá¹ƒ
sunakkhatta, ariyassa vinaye, yo sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattatÄ«â€™â€™ ti

__uá¹‡haá¹-á¹-henÄ• _ti sapariá¸·Ä• haá¹-á¹-hena. __abhidhÄ• vathÄ• _ti abhidhÄ• vatÄ«ti
abhidhÄ• vanakicce bhaddaá¹ƒ te hotÅ«ti vatvÄ• gihibhÄ• vÄ• ya abhidhÄ• vatha. __nÄ«h
ekÄ• dasahi aggÄ«hi Ä• dittattÄ• __mahÄ• á¸• Ä• hasadise. sallakkhetvÄ• _ti gihibhÄ• ve

Ä• nisaá¹ƒsaÃ±ca sallakkhetvÄ• . __hirottappaá¹ƒ paá¹-ilabhitvÄ• _ ``mama uppabbajitukÄ•
jÄ• nissantÄ«â€™â€™ ti. catunnaá¹ƒ parisÄ• naá¹ƒ cittasaá¹…khobhavasena __sakalajam

sÄ• nusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. piyaá¹…karasuttavaá¹‡á¹‡anÄ•

<240> __paccante_ti pariyante. __pÄ• á¹-iyekka_nti saá¹…gÄ«tikÄ• le visuá¹ƒ. yamakavag
brÄ• hmaá¹‡avaggapariyosÄ• nÄ• chabbÄ«sati vaggÄ• etissÄ• ti __chabbÄ«sativaggÄ• ,
uccÄ• rapassÄ• vÄ• di evarÅ«paá¹ƒ __dubbhojanaá¹ƒ, _ ``asucijegucchabhÄ• vena duá¹-á
dubbhojanaggahaá¹‡ena vÄ• vantagabbhamalÄ• dÄ«ni atidisati. __chaviÄ• dÄ«ni chetvÄ•
ativiya pavisitvÄ• . __aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si_
pÄ«tisamuá¹-á¹-hÄ• nauá¸·Ä• roá¸·Ä• rarÅ«pappavattiyÄ• . tenÄ• ha __ ``hadayaá¹…gama

__dhammatÄ• ya_ \Ne I 275/ \Be I 314/ __samÄ• diá¹‡á¹‡a_nti kassaci santike aggahetvÄ•
saá¹ƒyatÄ• homÄ• ti yathÄ• saá¹ƒyatÄ• . __tatiyapadenÄ• _ti ``sikkhema susÄ«lyaâ€™â€™
__sesÄ• _ti vuttÄ• vasesÄ• . __tisso_ adinnÄ• dÄ• namicchÄ• cÄ• rasurÄ• pÄ• naviratiyo.
gobalÄ«baddaÃ±Ä• yena. chÄ• takaá¹ƒ dubbhikkhaÃ±ca etthÄ• ti __chÄ• takadubbhikkhÄ•
jighacchÄ• dubbhikkhÄ• bahulÄ• yÄ• ti attho. __pisÄ• cayakkhayoniyÄ• _ti pettivisayasadis
muccemÄ• ti yojanÄ• .

piyaá¹…karasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. punabbasusuttavaá¹‡á¹‡anÄ•

<241> vasanaá¹-á¹-hÄ• naggahaá¹‡ena rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dayo saá¹…g
__dvÄ• dasahatthamattameva gaá¹‡hÄ• ti_ pakatisaÃ±caraá¹‡Å«pacÄ• ramattabyÄ• panat
parisÄ• nurÅ«paá¹ƒ, yattha yattha parisÄ• tiá¹-á¹-hati, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ gacchati pa
satthu mukhavikÄ• rÄ• bhÄ• vato pavesÄ• nuÃ±Ã±aá¹ƒ sallakkhentÄ« ``nÅ«na ayaá¹ƒ katÄ
ti anumÄ• nasiddhaá¹ƒ __upanissayaá¹ƒ disvÄ• . ekÄ«bhÄ• vagamanenÄ• _ti hatthapÄ• sÅ
missÄ«bhÄ• vappattiyÄ• . __puttakÄ• _ti puttaputtiyo. anukampÄ• yaÃ±hi __ka_-saddo.

nibbÄ• nÄ• rammaá¹‡ena ariyamaggena muÃ±ciyamÄ• nÄ• ganthÄ• __ ``nibbÄ• naá¹ƒ Ä
vuttÄ• . __velÄ• tikkantÄ• _ti pamÄ• á¹‡ato paricchindituá¹ƒ na sakkÄ• ti Ä• ha __ ``pamÄ•
__piyÄ• yanÄ• _ti Ä• sÄ«sanÄ• . Ä• sÄ«sanaá¹ƒ pemavasena pemavatthuno esanÄ• patth
patthanÄ• â€™â€™ _ti. __tato_ti piyaputtÄ• dito. __pÄ• á¹‡Ä«na_nti sÄ• miatthe puthuvaca
dukkhasaddÄ• pekkhaá¹ƒ. __ke mocetÄ«_ti mocanakiriyÄ• ya kammaá¹ƒ pucchati? ibharo
vibhattivipariá¹‡Ä• moti __ ``pÄ• á¹‡ineti Ä• haritvÄ• vattabbaâ€™â€™ _nti Ä• ha. __abhis

abhisambudhanto. tenÄ• ha __ ``abhisambuddhoâ€™â€™ _ti. __saddhammassÄ• _ti upay
``saddhammameva ajÄ• nitvÄ• â€™â€™ _ti.

__puttassa anumodanaá¹ƒ karontÄ«_ti puttassa paá¹-ipattianumodanaá¹ƒ karontÄ«. __ugga
vaá¹-á¹-adukkhe nimujjamÄ• nÄ• tato sÄ«saá¹ƒ ukkhipituá¹ƒ asakkonti \Be I 315/ ajja budd
paÃ±Ã±Ä• sÄ«saá¹ƒ ukkhipitÄ• uggatÄ• . puna vinipÄ• tÄ• bhÄ• vato sammadeva uggatat
sÄ• sanepi uggatÄ• samuggatÄ• jÄ• tÄ• . __catusaccapaá¹-ivedhabhÄ• va_nti catusaccap
__kaá¹‡á¸• ukacchuÄ• dÄ«_ti __Ä• di_-saddena jegucchaasÄ• tÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti
paá¹-ilabhati_ \Ne I 276/ pavattiyaá¹ƒ sampattidÄ• yino kammassa katokÄ• sattÄ• . __tuá¹‡
mÄ• tu-vacanaá¹ƒ sampaá¹-icchitvÄ• tassa visesÄ• dhigamassa avibandhakaraá¹‡asamm
yathÄ• laddhavisesÄ• ya mÄ• tuyÄ• vasena yasmÄ• dhÄ«tÄ• diá¹-á¹-hadhammikasampa
``mÄ• tu Ä• nubhÄ• venevÄ• â€™â€™ _ti.

punabbasusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sudattasuttavaá¹‡á¹‡anÄ•

<242> __karaá¹‡Ä«yenÄ• _ti ettha __karaá¹‡Ä«ya_nti vÄ• á¹‡ijjakammaá¹ƒ adhippetanti ta
``anÄ• thapiá¹‡á¸• iko cÄ• â€™â€™ _tiÄ• dimÄ• ha. __vikkÄ«yatÄ«_ti vikkayaá¹ƒ gacchati.
rÄ• jagahaseá¹-á¹-hinÄ• sÄ• vatthiá¹ƒ gantvÄ• kataá¹ƒ, tatheva rÄ• jagahaá¹ƒ gantvÄ• ka
anÄ• thapiá¹‡á¸• iko.

__taá¹ƒ divasa_nti yaá¹ƒ divasaá¹ƒ anÄ• thapiá¹‡á¸• iko, gahapati, rÄ• jagahasamÄ«paá¹ƒ
divasaá¹ƒ. __paá¹‡á¹‡a_nti sÄ• sanaá¹ƒ. __na suá¹‡Ä«_ti asuá¹‡anto ``paá¹‡á¹‡aá¹ƒ na su
dhammagÄ• ravena hi so seá¹-á¹-hi aÃ±Ã±aá¹ƒ kiccaá¹ƒ tiá¹‡Ä• yapi na maÃ±Ã±i. tenÄ• ha
``dhammassavanatthÄ• yÄ• â€™â€™ _tiÄ• di. __dÄ• rakarÅ«pÄ• na_nti dÄ• rakÄ• naá¹ƒ.
yathÄ• ``gorÅ«pÄ• naâ€™â€™ nti. __paÃ±cavaá¹‡á¹‡a_nti khuddikÄ• dibhedaá¹ƒ paÃ±ca
paá¹-ilabhi. anukkamena hi tÄ• etassa sambhavanti. __ ``sÄ«sena uá¹-á¹-hÄ• ya ... pe ... ga
padaá¹ƒ pÄ«tisamuá¹-á¹-hÄ• narÅ«pavasena lakkhetvÄ• vuttaá¹ƒ.

__sivathikÄ• ya vasatÄ«_ti sivathikÄ• ya samÄ«pe vasati. susÄ• nassÄ• sannaá¹-á¹-hÄ• n
__athassÄ• _ti athassa anÄ• thapiá¹‡á¸• ikassa ``akÄ• lo ... pe ... upasaá¹…kamissÄ• mÄ«
__buddhagatÄ• ya satiyÄ• _ti \Be I 316/ aÃ±Ã±aá¹ƒ kiÃ±ci acintetvÄ• buddhagatÄ• ya eva
nipajji. tena vuttaá¹ƒ __ ``taá¹ƒ divasaâ€™â€™ _ntiÄ• di.

__balavappasÄ• do_ti buddhÄ• rammaá¹‡Ä• balavatÄ« saddhÄ• . __pÄ«tiÄ• loko_ti purim
paricayaá¹ƒ gatassa balavato pasÄ• dassa vasena ``buddhoâ€™â€™ ti nÄ• maá¹ƒ savana
pÄ«tiyÄ• samuá¹-á¹-hÄ• pito vipassanobhÄ• sasadiso sÄ• tisayo Ä• loko hoti cittapaccayau

__ ``sabbatamaá¹ƒ vigacchÄ«â€™â€™ _tiÄ• di. ``devatÄ• hi katÄ• â€™â€™ tipi vadanti, p

__amanussÄ• _ti \Ne I 277/ adhigatavisesÄ• devatÄ• . tÄ• hi seá¹-á¹-hissa sampattiá¹ƒ pa
tenÄ• ha __ ``ayaá¹ƒ mahÄ• seá¹-á¹-hÄ«â€™â€™ _tiÄ• di. __allasarÄ«ra_nti tÄ• vadeva ch
vÄ• kaá¸·evaraá¹ƒ. __aparampÄ«_ti mataá¹ƒ kuthitakuá¹‡apaá¹ƒ. __parikiriá¹ƒsÅ«_ti sama
__Ä• loko antaradhÄ• yi_pÄ«tivegassa mandabhÄ• vena taá¹ƒsamuá¹-á¹-hÄ• narÅ«pÄ• na

__iminÄ• vÄ• _ti adhikÄ• rena sahassapadena eva sambandhitabbÄ• ni. padaá¹ƒ vÄ«tihara
__padavÄ«tihÄ• ro, _ padavÄ«tihÄ• raá¹-á¹-hÄ• naá¹ƒ. __samagamane_ti dutavilambitaá¹ƒ
__tato_ti tesu soá¸·asabhÄ• gesu. __eko koá¹-á¹-hÄ• so_ti yathÄ• vuttaá¹ƒ padavÄ«tihÄ• ra
bhinnassa eko bhÄ• go. __pavattacetanÄ• _ti yathÄ• vuttakalÄ• saá¹…khÄ• tassa padesas
laá¹…ghanadhÄ• vanapavattacetanÄ• . padaá¹ƒ vÄ• vÄ«tiharati etenÄ• ti __padavÄ«tihÄ•
kusalacetanÄ• . ``tassÄ• phalaá¹ƒ soá¸·asadhÄ• katvÄ• â€™â€™ ti vadanti. patiá¹-á¹-haha
yojanÄ• . vivaá¹-á¹-anissitÄ• ya eva ratanattayapÅ«jÄ• ya dhammassavanassa sikkhÄ• pad
saraá¹‡agamanassa ca atthÄ• ya gacchatopi vasena vaá¹-á¹-ati. paá¹-hamaá¹ƒ vuttagaman
lokuttaravisesÄ• dhigamassa ekantikaá¹ƒ, dutiyaá¹ƒ anekantikanti __ ``vaá¹-á¹-atiyevÄ• â€™
sÄ• saá¹…kavacanaá¹ƒ.

__so_ti anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi. __anuyuttÄ• _ti anugÄ• mino sahÄ• yÄ• . teva san
amanussoâ€™â€™ ti apare. na kevalaá¹ƒ ``anuyuttÄ• pi me atthi, kasmÄ• bhÄ• yÄ• mÄ«â
atha kho buddhagatÄ• ya tikkhavisadasabhÄ• vena sabbaá¹ƒ parissayaá¹ƒ madditvÄ• pi \B
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. pakkhandanalakkhaá¹‡Ä• hi saddhÄ• ,
saddhammaguá¹‡avasena sabbaá¹ƒ parissayaá¹ƒ madditvÄ• pakkhandatÄ«ti daá¹-á¹-habb

sabbakÄ• masamiddhatÄ• pariccÄ• gasÄ«latÄ• uá¸·Ä• rajjhÄ• sayatÄ• paradukkhÄ• pana
parasampattipamodanÄ• ti evamÄ• dÄ«naá¹ƒ mahÄ• guá¹‡Ä• naá¹ƒ vasena niccakÄ• laá¹ƒ
piá¹‡á¸• adÄ• yakattÄ• ``anÄ• thapiá¹‡á¸• ikoâ€™â€™ ti evaá¹ƒ __uppannaá¹ƒ nÄ• maá¹ƒ
sudattÄ• â€™â€™ ti evaá¹ƒ Ä• ha.

__kilesaparinibbÄ• nenÄ• _ti sabbaso rÄ• gÄ• dikilesavÅ«pasamena. __kilesavÅ«pasama_
kilesÄ• naá¹ƒ vÅ«pasamaá¹ƒ aggamaggena patvÄ• . __anupubbikatha_nti dÄ• nÄ• dikatha
kathetabbattÄ• ``anupubbikathÄ• â€™â€™ ti vuccati. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``atha k
kathaá¹ƒ kathesi. seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ•
okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesÄ«â€™â€™ ti (Vin II 305
anupubbikathÄ• ya upari parato. __cattÄ• ri saccÄ• ni pakÄ• sesÄ«_ti yathÄ• mahÄ• seá¹-
sahassanayapaá¹-imaá¹‡á¸• ite sotÄ• pattiphale \Ne I 278/ patiá¹-á¹-hÄ• ti, evaá¹ƒ pavattiniv
vibhajanto cattÄ• ri ariyasaccÄ• ni pakÄ• sesÄ«ti.

sudattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamasukkÄ• suttavaá¹‡á¹‡anÄ•

<243> __rathika_nti racchaá¹ƒ. __gahetvÄ• _ti gantvÄ• . __siá¹…ghÄ• á¹-aka_nti aÃ±Ã±at
vuccati. idha pana ``catukkaâ€™â€™ nti vuttaá¹ƒ. __ ``madhupÄ«kÄ• â€™â€™ _ti ettha __
vuccatÄ«ti Ä• ha __ ``gandhamadhupÄ• naá¹ƒ pÄ«tÄ• viyÄ• â€™â€™ _ti. sÄ• maÃ±Ã±ajo
__gandhamadhÅ«_ti ca ativiya madhuro madaniyo eko madhuviseso. tenÄ• ha __ ``asaÃ±Ã
_ti.

na paá¹-ivÄ• nÄ«yaá¹ƒ \Be I 318/ na apanetabbanti __appaá¹-ivÄ• nÄ«yaá¹ƒ_. tenÄ• ha __
_tiÄ• di. yaá¹ƒ kiÃ±ci santapaá¹‡Ä«tabhÄ• vÄ• vahaá¹ƒ na secananti __asecanakaá¹ƒ_. tat
ojavanta_nti bahusammataojavantasadisatÄ• ya ojavantaá¹ƒ. tenÄ• ha __ ``yathÄ• hÄ«â€™
__dhammatÄ• yÄ• _ti attano sabhÄ• veneva. __madhuro_ iá¹-á¹-ho. __pivantÄ« viyÄ• _ti su
upanÄ«yamÄ• naá¹ƒ saddhammÄ• matarasaá¹ƒ attano sotaÃ±jaliá¹ƒ pÅ«retvÄ• odahantÄ
__valÄ• hakaá¹ƒ_.

paá¹-hamasukkÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyasukkÄ• suttavaá¹‡á¹‡anÄ•

<244> __bahuá¹ƒ vata puÃ±Ã±aá¹ƒ pasavati_ sabbaganthavimuttiyÄ• sÄ«lasamannÄ• ga
sukkÄ• ya theriyÄ• bhojanassa dinnattÄ• .

dutiyasukkÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. cÄ«rÄ• suttavaá¹‡á¹‡anÄ•

<245> __ekÄ• dasamaá¹ƒ uttÄ• nameva_ dasamena sadisattÄ• . tattha hi bhojanaá¹ƒ upÄ
cÄ«varadÄ• nanti ayameva viseso.

cÄ«rÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. Ä• á¸·avakasuttavaá¹‡á¹‡anÄ•

<246> __Ä• á¸·aviya_nti \Ne I 279/ itthiliá¹…gavasena taá¹ƒ raá¹-á¹-hampi nagarampi vucc
adhippetepi na ettha bahuvacanaá¹ƒ tathÄ• ruá¸·hiyÄ• abhÄ• vato. __taÃ±ca bhavana_nti
yakkhassa bhavanaá¹ƒ. __tatthÄ• _ti Ä• á¸·avakassa bhavane. ``atha kho Ä• á¸·avako yakk

tenupasaá¹…kamÄ«â€™â€™ ti __ettha_ tasmiá¹ƒ pÄ• á¹-hapadese. __ayamanupubbikath
anupubbato Ä• gatÄ• kathÄ• . Ä• á¸·aviyÄ• issaroti Ä• á¸·avo, __Ä• á¸·avako_ti ca \Be I 3
corapaá¹-ibÄ• hanatthaá¹ƒ, kadÄ• ci ussÄ• hasattivibhÄ• vanavasena paá¹-irÄ• janisedhan
lakkhayogyaviniyogavasena byÄ• yÄ• makaraá¹‡atthaÃ±ca. migÄ• naá¹ƒ vananato vasana
ti laddhasamaÃ±Ã±aá¹ƒ __migavaá¹ƒ. tassevÄ• _ti raÃ±Ã±o eva. __migo_ti eko eá¹‡imigo.
accantasaá¹ƒyoge upayogavacanaá¹ƒ. __udakaá¹ƒ viya pavisitvÄ• á¹-hita_nti yathÄ• paris
pavisitvÄ• á¹-hito nirassÄ• so hoti, evaá¹ƒ viya á¹-hitaá¹ƒ. __mÅ«la_nti samÄ«paá¹ƒ. yakkh
bhayaá¹ƒ chambhitattaá¹ƒ Å«rutthambhaá¹ƒ ahosi, tasmÄ• rÄ• jÄ• palÄ• yituá¹ƒ nÄ• sakk
``khÄ• dituá¹ƒ upagatoâ€™â€™ _ti. atha rÄ• jÄ• dvidhÄ• chinnaá¹ƒ migaá¹ƒ datvÄ• attÄ•
yakkho ``nanu mama hatthagatakÄ• lato paá¹-á¹-hÄ• ya migopi mama santako, tattha kinnÄ
datvÄ• attano mocanaâ€™â€™ nti rÄ• jÄ• naá¹ƒ na muÃ±ci. atha rÄ• jÄ• tassa tÄ• disaá¹
tena vuttaá¹ƒ __ ``rÄ• jÄ• tena saddhiâ€™â€™ _ntiÄ• di. __bhavanaá¹ƒ anupagata_nti ida
anupagataá¹ƒ. __ananuÃ±Ã±Ä• ta_nti upagatena sÄ• mibhÅ«tena ananuÃ±Ã±Ä• taÃ±ca. e
tÄ• disena anuÃ±Ã±Ä• taÃ±ca khÄ• dituá¹ƒ labhÄ• mÄ«ti dasseti.

__maccupathe_ti maccugocare. Ä• sannamaraá¹‡atÄ• ya evamÄ• haá¹ƒsu.

taá¹ƒ Ä• á¸·avakakumÄ• raá¹ƒ Ä• dÄ• ya pakkamiá¹ƒsÅ«ti yojanÄ• . tassa raÃ±Ã±o mahes
mÄ• tÄ• ti vuttÄ• . devisahassÄ• naá¹ƒ vippalapantÄ«nanti vacanaá¹ƒ pariá¹‡Ä• metabbaá¹

__desanÄ• pariyosÄ• ne_ti yakkhaá¹ƒ dametvÄ• paccÄ• gantvÄ• nagaradvÄ• rasamÄ«pe
sarÄ• jikÄ• ya mahatiyÄ• parisÄ• ya desitadesanÄ• ya pariyosÄ• ne. __so_ti bhagavÄ• . __
__bhagavÄ• pi passati_ pakaticakkhunÄ• va nigrodhassa upari nibbattattÄ• .

__tatrÄ• _ti tasmiá¹ƒ ``rosetukÄ• matÄ• yÄ• â€™â€™ ti vacane. __tesa_nti sÄ• tÄ• girihem
kÄ• ladÄ«padesakulajanettiÄ• yuppamÄ• á¹‡avisayaá¹ƒ \Ne I 280/ __paÃ±camahÄ• vilokita
byapagataá¹ƒ hoti, uá¹‡haÃ±ca upasammatÄ«â€™â€™ _tiÄ• dinÄ• (Bv II 83) Ä• gatÄ• ni _
pubbanimittÄ• ni_. kaá¹-ippadesavatthikosakaá¹‡á¹‡ato __tidhÄ• . saddo_ti Ä• á¸·avakassa

iminÄ• \Be I 320/ pasaá¹…gena sakalajambudÄ«paá¹ƒ byÄ• petvÄ• pavatte aparepi tayo
Ä• á¸·avakassa ugghositasaddopÄ«ti dassetuá¹ƒ __ ``cattÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. _
parihÄ• yamÄ• ne.

__cuá¹‡á¹‡entÄ• _ti cuá¹‡á¹‡etuá¹ƒ samatthataá¹ƒ sandhÄ• ya vuttaá¹ƒ, na pana cuá¹‡á¹‡
tenÄ• ha __ ``mÄ• kassacÄ«â€™â€™ _tiÄ• di. __ussÄ• vabindumattampÄ«_ti ussÄ• vapa
sallaá¹ƒ.

__seá¹-á¹-hÄ• nÄ«_ti ajeyyena appaá¹-ihatabhÄ• vena uttamÄ• ni. __dussÄ• vudha_nti Ä•

uttariyaá¹ƒ dussaá¹ƒ. imÄ• ni kira sakkÄ• dÄ«naá¹ƒ puÃ±Ã±Ä• nubhÄ• vena nibbattÄ• ni ap
paá¹-ipakkhavidhamanayuttÄ• ni avajjhÄ• ni Ä• vudhÄ• ni. tenÄ• ha __ ``yadi hÄ«â€™â€™

__asanivicakkaá¹ƒ viyÄ• _ti asanimaá¹‡á¸• alaá¹ƒ viya.

__pitta_nti alagaddapittaá¹ƒ. __bhindeyyÄ• _ti Ä• siÃ±ceyya. __sukha_nti sukaraá¹ƒ.
__mudubhÅ«tacittavavatthÄ• nakaraá¹‡attha_nti mudubhÅ«taá¹ƒ attano citte vavatthÄ• nas

__evaá¹ƒ vutte_ti ``na khvÄ• haâ€™â€™ nti evaá¹ƒ vutte. bhagavato sÄ• sane á¹-hite payi
bhagavantaá¹ƒ payirÅ«pÄ• sitvÄ• uggahitameva nÄ• mÄ• ti Ä• ha __ ``kassapaá¹ƒ ... pe0.
__puá¹-á¹-hapaÃ±hÄ• _ti sammÄ• sambuddhena puá¹-á¹-hapaÃ±hÄ• . yasmÄ• buddhavisa
buddhavisayÄ• va honti.

__paá¹-isedhetvÄ• _ti vÄ• cÄ• ya asakkuá¹‡eyyabhÄ• veneva paá¹-isedhetvÄ• . ``yadÄ• ka
padasandhivasena niddesoti Ä• ha __ ``yadi Ä• kaá¹…khasÄ«â€™â€™ _ti. tena tuyhaá¹ƒ p
vissajjessanti dasseti. tenÄ• ha __ ``na meâ€™â€™ _tiÄ• di. dutiyavikappe __da_-kÄ• ro pa
``yaá¹ƒ Ä• kaá¹…khasÄ«â€™â€™ _ti. ``puccha, Ä• vuso, sutvÄ• jÄ• nissÄ• mÄ«â€™â€™
aniyametvÄ• vacanaá¹ƒ sabbavisayaá¹ƒ hotÄ«ti Ä• ha __ ``sabbaá¹ƒ teâ€™â€™ _tiÄ• di.

__kiá¹ƒ_ \Ne I 281/ __sÅ«_ti ettha __ki_nti pucchÄ• yaá¹ƒ, __sÅ«_ti saá¹ƒsaye, kiá¹ƒ nÅ«ti
imasmiá¹ƒ loke. __tasmÄ• vitta_nti yasmÄ• vittikaraá¹‡ato vittaá¹ƒ. __sukata_nti suá¹-á¹-h
kataá¹ƒ. __sukha_nti iá¹-á¹-haphalaá¹ƒ. tattha yaá¹ƒ padhÄ• naá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``k
sÄ• taâ€™â€™ _ntiÄ• di vuttaá¹ƒ. nissandaphalaÃ±hi taggahaá¹‡ena gahitameva \Be I 321
pÄ• peti. atisayatthajotano tara-saddoti Ä• ha __ ``atisayena sÄ• dÅ«â€™â€™ _ti. rasasaÃ
rÄ• gÄ• didhammÄ• naá¹ƒ. __kena pakÄ• renÄ• _ti __kathaá¹ƒ_-saddassa atthamÄ• ha. __
samÄ• sapadametaá¹ƒ, ``kathaâ€™â€™ nti sÄ• nunÄ• sikÄ• katÄ• ti Ä• ha __ ``gÄ• thÄ• b

__saddhÄ«dha vitta_nti ekadesena samudÄ• yadassanaá¹ƒ samuddapabbatanidassanaá¹
daá¹-á¹-habbo. ``vittikaraá¹‡ato vittaâ€™â€™ nti vuttamatthaá¹ƒ sandhÄ• ya hetÅ«pamÄ• h
``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tena sukhÄ• vahanato, dukkhapaá¹-ibÄ• hanato, d
ratanapaá¹-ilÄ• bhahetuto, lokasantatiÄ• vahanato ca saddhÄ• vittaá¹ƒ yathÄ• taá¹ƒ hiraÃ
tenÄ• ha __ ``evaâ€™â€™ _ntiÄ• di. nanu cetanÄ• sammÄ• diá¹-á¹-hiÄ• dayo ca sÄ• tisay
Ä• vahanti, taá¹ƒ kathaá¹ƒ saddhÄ• Ä• vahatÄ«ti? saddhÄ• dhurabhÄ• vasabhÄ• vato. ten
paá¹-ipannÄ• naâ€™â€™ _nti. tassa ca sesapadesupi yojetabbaá¹ƒ.

idÄ• ni yaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di saddhÄ• vittassa opammaá¹ƒ, taá¹ƒ hÄ«naá¹ƒ, sa
pÄ• á¸·iyaá¹ƒ seá¹-á¹-haggahaá¹‡aá¹ƒ katanti dassetuá¹ƒ __ ``yasmÄ• panÄ• â€™â€™ _ti
gataá¹ƒ anugacchatÄ«ti __anugÄ• mikaá¹ƒ_. aÃ±Ã±ehi na sÄ• dhÄ• raá¹‡anti __anaÃ±Ã±a

sabbasampattihetÅ«_ti sabbÄ• saá¹ƒ sÄ«lasampadÄ• dÄ«naá¹ƒ lokiyalokuttarÄ• naá¹ƒ san
__anatthÄ• ya hoti_ anupÄ• yapaá¹-ipattito. __tasmÄ• _ anugÄ• mikattÄ• . anaÃ±Ã±asÄ• d
sabbasampattihetubhÄ• vato hiraÃ±Ã±Ä• divittanidÄ• nattÄ• ca __saddhÄ• vittameva seá¹
ukkaá¹-á¹-hapariccheddadesanÄ• yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti.

__ ``dasakusaladhammoâ€™â€™ _ti iminÄ• ekaccÄ• naá¹ƒyeva dÄ• nÄ• didhammÄ• naá
asaá¹…gahitasaá¹…gaá¹‡hanatthaá¹ƒ __ ``dÄ• nasÄ«labhÄ• vanÄ• dhammo vÄ• â€™â€™
tividhassapi sukhassa sÄ• dhÄ• raá¹‡aggahaá¹‡ametanti taá¹ƒ savisesaladdhaá¹ƒ puggala
``soá¹‡aseá¹-á¹-hi ... pe ... Ä• vahatÄ«â€™â€™ _ti Ä• ha. yo so padumavatiyÄ• deviyÄ• p
rÄ• jÄ• dibbasukhasadisaá¹ƒ rajjasukhamanubhavitvÄ• pacchÄ• paccekabuddho hutvÄ•
nidassanabhÄ• vena gahetvÄ• Ä• ha __ ``mahÄ• padumÄ• dÄ«naá¹ƒ viya nibbÄ• nasukha

atthuddhÄ• ranayena \Ne I 282/ \Be I 322/ saccasaddaá¹ƒ saá¹ƒvaá¹‡á¹‡ento __ ``anekesu
_ti Ä• ha. __vÄ• cÄ• sacce_ dissati saccasaddo ``bhaá¹‡eâ€™â€™ ti vuttattÄ• ti adhippÄ•
veramaá¹‡Ä«su hi patiá¹-á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• __ ``sacce á¹-hitÄ• â€™â€™ _
vatthuá¹ƒ idameva saccaá¹ƒ moghamaÃ±Ã±anti pavattiyÄ• kÄ• raá¹ƒ upÄ• dÄ• ya diá¹-á¹-h
diá¹-á¹-hisaccaá¹ƒ, tasmiá¹ƒ __diá¹-á¹-hisacce_ dissatÄ«ti yojanÄ• . __brÄ• hmaá¹‡asaccÄ•
paramatthabrahmÄ• naá¹ƒ saccÄ• ni, yÄ• ni ``sabbe pÄ• á¹‡Ä• avajjhÄ• , sabbe kÄ• mÄ•
nÄ• haá¹ƒ kvacani kassaci kiÃ±canatasmiâ€™â€™ ntiÄ• dinÄ• (AN a IV 185) catukkanipÄ•
paramatthabhÅ«taá¹ƒ saccaá¹ƒ nibbÄ• naá¹ƒ. __abbhantaraá¹ƒ katvÄ• _ti antogadhameva
paramatthasaccÄ• nampi sÄ• dutarattÄ• . __yassÄ• nubhÄ• venÄ• _ti yassa vÄ• cÄ• sacca

__udakamhi dhÄ• vatÄ«_ti udakapiá¹-á¹-hiyaá¹ƒ abhijjamÄ• nÄ• yaá¹ƒ pathaviyÄ• viya dh
mahÄ• kappinarÄ• jÄ• viya. __visampi saccena hananti paá¹‡á¸• itÄ• _ti kaá¹‡hadÄ«pÄ• y
macchajÄ• take bodhisattassa viya saccena __devo thanayaá¹ƒ pavassati. sacce á¹-hitÄ• _
vÄ• cÄ• sacce ca á¹-hitÄ• tayopi bodhisattÄ• . __nibbuti_nti nibbÄ• naá¹ƒ patthayanti. __sÄ
sÄ• tataraá¹ƒ iá¹-á¹-hataravipÄ• kadÄ• nato.

__rasÄ• na_nti niddhÄ• raá¹‡atthe sÄ• mivacanaá¹ƒ. niddhÄ• raá¹‡aÃ±ca koci kutoci kena
na sÄ• dhetÄ«ti dassento __ ``ye imeâ€™â€™ _tiÄ• dimÄ• ha. tena hi nibbÄ• naá¹ƒ rasasa
sÄ• dutaratÄ• visesena niddhÄ• rÄ«yati. tattha ye ime vuccantÄ«ti yojanÄ• . __sÄ• yanÄ«ya
sÄ• yitabbÄ• dhammÄ• . rasÄ• yatanaá¹ƒ rasoti Ä• ha __ ``mÅ«laraso khandharasoâ€™â€
phalassa rasaá¹ƒ, phalaá¹ƒ pÄ«á¸·etvÄ• tÄ• petvÄ• gahetabbarasanti attho. __arasarÅ«po
Ä• cÄ• rarahitasabhÄ• vo. rÅ«passa assÄ• danavasena uppajjanakasukhadhammÄ• __rÅ«
__saddarasÄ• _dÄ«su. __saddaraso_ti byaÃ±janasambhÅ«to raso. __vimuttiraso_ti vimutti
__attharaso_ti atthassa paá¹-ivijjhanavasena uppajjanakasukhaá¹ƒ attharaso, tathÄ• __dha
rÅ«pÄ• cÄ• rÄ• _tiÄ• dÄ«su rasaggahaá¹‡ena phalarasaá¹ƒ vadati. so hi phalassa rÅ«po ca
Ä• sÄ• detabbato raso cÄ• ti __ ``rÅ«parasoâ€™â€™ _ti vuccati. __Ä• cÄ• ro_ \Be I 323/ p

__ ``rasoâ€™â€™ _ti vutto. __saccaá¹ƒ have_ti ettha __have_ti ekaá¹ƒsatthe nipÄ• to, eka
avadhÄ• raá¹‡amevÄ• ti Ä• ha __ ``saccameva sÄ• dutaraâ€™â€™ _ntiÄ• di. __sarÄ«ram
ca sukhuppattipayojanattÄ• cittampi upabrÅ«hentÄ«ti? na, sukhassa sarÄ«rabrÅ«hanaá¹ƒ
__viratisaccavÄ• cÄ• _ti saccavisesena sampajjanaá¹ƒ vadati. __cittamupabrÅ«heti_ padÄ•
saccarase sati samathavipassanÄ• dÄ«hi \Ne I 283/ cittaparibrÅ«hanassa sambhavato mag
gaá¹‡hÄ• ti. __asaá¹ƒkilesikaÃ±ca sukhamÄ• vahati_ vivaá¹-á¹-asannissitattÄ• . __vimuttira
vadati nibbÄ• nasukhampi vÄ• . __paramatthasaccaraso_ nÄ• ma nibbÄ• naraso. tathÄ• hi
assÄ• sakaraá¹‡arasaâ€™â€™ ntipi vuccati. tena __paribhÄ• vitattÄ• _ti vimuttirasassa
sÄ• dutarabhÄ• vadassanatthaá¹ƒ. evaá¹ƒ santepi ``vimuttirasaparibhÄ• vitattÄ• â€™â€™ t
vimuttiraso vÄ• paramatthasaccaraso vÄ• sÄ• dutararasÄ• ti dasseti. __tadadhigamÅ«pÄ•
paramatthasaccassa adhigamÅ«pÄ• yabhÅ«taá¹ƒ. __atthaÃ±ca dhammaÃ±cÄ• _ti phalaÃ±
pavattito attharasÄ• dhammarasÄ• ca sÄ• dÅ«, tatopi paramatthasaccameva sÄ• durasan

lokuttaraá¹ƒ lokiyaÃ±ca atthaá¹ƒ ajÄ• nanto __andho, _ lokiyatthameva jÄ• nanto __ekacak
jÄ• nanto __dvicakkhu_. parahitaá¹ƒ attahitaÃ±ca ajÄ• nanto __andho, _ attahitameva jÄ• n
ubhayatthaá¹ƒ jÄ• nanto __dvicakkhu_. so dvicakkhupuggalo __paÃ±Ã±Ä• jÄ«vÄ«_. taá¹ƒ p
gahaá¹-á¹-hapabbajitavasena vibhajitvÄ• dassetuá¹ƒ __ ``gahaá¹-á¹-ho vÄ• â€™â€™ _tiÄ•
gahaá¹-á¹-hapaá¹-ipadaá¹ƒ Ä• rÄ• dhetvÄ• cÄ• ti yojanÄ• . __Ä• rÄ• dhetvÄ• _ti ca sÄ• dh

__purimanayenevÄ• _ti kassapasammÄ• sambuddhavissajjitanayeneva. __kiÃ±cÄ• pÄ«_ti
nipÄ• to. kiá¹ƒ anujÄ• nÄ• tÄ«ti? gÄ• thÄ• ya catÅ«hi padehi vuttesu atthesu ekassa atthas
siddhiá¹ƒ anujÄ• nÄ• ti. tenÄ• ha __ ``yo catubbidhamoghaá¹ƒ ... pe ... parisujjhatÄ«â€™â€
sandassetÄ«ti? yesaá¹ƒ pÄ• padhammÄ• naá¹ƒ balavabhÄ• vena oghataraá¹‡Ä• di na sijjh
paá¹-ipakkhÄ• naá¹ƒ nissandehavasena sandassanaá¹ƒ. tenÄ• ha __ ``evaá¹ƒ santepÄ«â€
__oghataraá¹‡a_nti oghataraá¹‡apaá¹-ipattiá¹ƒ. __asaddahanto_ti evaá¹ƒ paá¹-ipajjanto \Be
paá¹-ipattiyÄ• oghaá¹ƒ taratÄ«ti na saddahanto. __na pakkhandatÄ«_ti pakkhandanalakkha
ugghÄ• á¹-Ä«yatÄ«ti na otarati. __cittavossaggenÄ• _ti yathÄ• kÄ• mÄ• cÄ• ravasena cittas
pamÄ• daá¹ƒ Ä• panno. __tatthevÄ• _ti kÄ• mesu eva. __visattattÄ• _ laggattÄ• . __vokiá¹‡
__tasmÄ• _ti vuttassa catubbidhassapi atthassa hetubhÄ• vena paccÄ• masanaá¹ƒ. __tapp
assaddhiyÄ• dÄ«naá¹ƒ paá¹-ipakkhaá¹ƒ saddhÄ• dÄ«naá¹ƒ okÄ• sattÄ• .

__etÄ• yÄ• _ti gÄ• thÄ• yaá¹ƒ iminÄ• padenÄ• ti sambandho. sappurisasaá¹ƒsevo saddha
dhammÄ• nudhammapaá¹-ipattÄ«ti imesaá¹ƒ sotÄ• pattimaggÄ• dhigamassa aá¹…gÄ• naá
saddhindriyanti Ä• ha __ ``sotÄ• pattiyaá¹…gapadaá¹-á¹-hÄ• naá¹ƒ saddhindriyaâ€™â€™ _
``saddhÄ• jÄ• to upasaá¹…kamati \Ne I 284/, upasaá¹…kamanto payirupÄ• sati, payirupÄ•
ohitasoto dhammaá¹ƒ suá¹‡Ä• tÄ«â€™â€™ tiÄ• di (MN II 183, 432). diá¹-á¹-hoghaá¹ƒ tarati
__diá¹-á¹-hoghataraá¹‡aá¹ƒ, _ diá¹-á¹-hoghassa taraá¹‡aá¹ƒ. kÄ• maÃ±cettha ``tarati oghaâ
vattamÄ• nasamÄ«pepi pana vattamÄ• naá¹ƒ viya voharaá¹‡aá¹ƒ yuttaá¹ƒ diá¹-á¹-hoghassa

ekantikattÄ• ti __ ``sotÄ• pannaÃ±ca pakÄ• setÄ«â€™â€™ _ti vuttaá¹ƒ. esa nayo sesesupi
diá¹-á¹-hivicikicchÄ• dipaá¹-ipattantarÄ• yakarÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ samucchinn
appamÄ• dena samannÄ• gato. ``sotÄ• patti ... pe ... taratÄ«â€™â€™ _ti ettake vutte sakid
Ä• gamanampi gahitaá¹ƒ siyÄ• ti tannivattanatthaá¹ƒ __ ``Ä• rÄ• dhetvÄ• ... pe ... avasesaâ
nanu ``avasesaâ€™â€™ nti vuttattÄ• sotÄ• pattimaggena atiá¹‡á¹‡aá¹ƒ anavasesaá¹ƒ bha
siyÄ• ti? na, upari dvÄ«hi maggehi taritabbÄ• naá¹ƒ tesaá¹ƒ parato dvinnaá¹ƒ pahÄ• navase
apavÄ• davisayampi pariharati --- ``evaá¹ƒ esÄ• codanÄ• attano visaye na patiá¹-á¹-hÄ• tÄ
anÄ• dikÄ• labhÄ• vattÄ• kÄ• masaÃ±Ã±Ä• ya kÄ• moghataraá¹‡aá¹ƒ mahatÄ• eva vÄ«ri
``vÄ«riyenÄ• â€™â€™ _ti. __tatiyaá¹ƒ maggaá¹ƒ Ä• rÄ• dhetvÄ• _. kÄ• moghassa vatthu _
kÄ• maguá¹‡ehi saddhiá¹ƒ sabbo kÄ• mabhavo. __kÄ• moghasaÃ±Ã±ita_nti kÄ• moghasaâ
kÄ• mo ca so dukkho cÄ• ti __kÄ• madukkhaá¹ƒ_. assÄ• danaá¹-á¹-hena kÄ• mo eva saÃ±
samucchinnattÄ• vigatÄ• kÄ• masaÃ±Ã±Ä• etissÄ• ti __vigatakÄ• masaÃ±Ã±Ä• _ \Be I 32
rÄ• gÄ• dimalÄ• naá¹ƒ mÅ«labhÅ«tattÄ• sattasantÄ• nassa visesato malÄ«nasabhÄ• vÄ•
ukkaá¹ƒsagataá¹ƒ malanti __paramamalaá¹ƒ, _ avijjÄ• . tenÄ• ha bhagavÄ• --- ``avijjÄ• pa
(Dhp 243).

__paÃ±Ã±Ä• padaá¹ƒ gahetvÄ• _ti yathÄ• vuttaá¹ƒ paÃ±Ã±Ä• padaá¹ƒ hadaye á¹-hapetvÄ
paá¹-ibhÄ• nena sabbehi viya uggahitaniyÄ• mena. __sabbatthevÄ• _ti paÃ±casupi á¹-hÄ•
paÃ±Ã±Ä• diatthasamadhigamassa yuttiyÄ• kÄ• raá¹‡assa pucchÄ• . tenÄ• ha __ ``ayaá¹ƒ
__paÃ±Ã±Ä• diatthaá¹ƒ Ã±atvÄ• _ti paÃ±Ã±Ä• dhana-kitti-mitta-abhisamparÄ• yasaá¹…khÄ
saccapaá¹-ivedhanipphÄ• danena Ã±Ä• á¹‡ena jÄ• nitvÄ• . nanu esa lokuttaraá¹ƒ sotÄ• pat
tadadhigamÅ«pÄ• yaá¹ƒ lokiyapaÃ±Ã±aÃ±ca abhibhavitvÄ• á¹-hito, so kasmÄ• tattha atth
saccametaá¹ƒ, upari pana samÄ• dhissa yuttiá¹ƒ pucchitukÄ• mo paÃ±Ã±Ä• ya seá¹-á¹-hab
ekadeseneva adhigatattÄ• tameva Ä• diá¹ƒ katvÄ• pucchati. __ ``kÄ• ya yuttiyÄ• â€™â€™
atidissati __ ``esa nayo dhanÄ• dÄ«sÅ«â€™â€™ _ti. tatthÄ• pi atthayuttipucchÄ• bhÄ• vo p
ti iminÄ• vibhÄ• vitoti.

saddhÄ• sussÅ«sÄ• appamÄ• dauá¹-á¹-hÄ• nasaá¹…khÄ• tehi __catÅ«hi kÄ• raá¹‡ehi. kÄ
Ä• jÄ«vaá¹-á¹-hamakasÄ«labhÅ«tena. samathavipassanÄ• bhÅ«tena nippariyÄ• yena bodh
``aparabhÄ• geâ€™â€™ _ti \Ne I 285/ Ä• ha. pariyÄ• yabodhipakkhiyÄ• pana visesato
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• kÄ• lepi labbhanti. __pubbabhÄ• ge_ti vÄ• taruá¹‡avipa
pubbasÄ• dhanaÃ±ca sandhÄ• ya __ ``aparabhÄ• geâ€™â€™ _ti punÄ• ha, tato paranti at
paá¹-ipattidhammaá¹ƒ. na saddhÄ• mattakeneva paÃ±Ã±aá¹ƒ labhatÄ«ti yojanÄ• . yadi eva
``saddahÄ• noâ€™â€™ ti vuttanti Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __kiá¹ƒ vut
vuttameva atthaá¹ƒ vivarati. na kevalaá¹ƒ sussÅ«sÄ• mattena paÃ±Ã±Ä• paá¹-ilÄ• bho, ath
paÃ±Ã±aá¹ƒ labhatÄ«ti dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``appamatto vicakkhaá¹‡oâ€™â€™ ti vutt
__ ``evaâ€™â€™ _ntiÄ• dimÄ• ha.

idÄ• ni saddhÄ• dÄ«naá¹ƒ paÃ±Ã±Ä• paá¹-ilÄ• bhassa taá¹ƒtaá¹ƒvisesapaccayÄ• ni nÄ«ha
``evaâ€™â€™ _nti vuttaá¹ƒ. __sussÅ«sÄ• yÄ• _ti sotukÄ• matÄ• ya. sÄ• atthato \Be I 326/
__paÃ±Ã±Ä• dhigamÅ«pÄ• ya_nti pariyattidhammamÄ• ha. tenÄ• ha __ ``suá¹‡Ä• tÄ«â€™
_ satiavippavÄ• salakkhaá¹‡o hi appamÄ• doti. na kevalaá¹ƒ yÄ• thÄ• vato gahaá¹‡akosalla
kho yÄ• thÄ• vato paÃ±Ã±Ä• sampavedhanaÃ±cÄ• ti Ä• ha __ ``vitthÄ• rikaá¹ƒ karotÄ«â€™
paÃ±Ã±Ä• paá¹-ilÄ• bhahetuá¹ƒ matthakaá¹ƒ pÄ• petvÄ• dassetuá¹ƒ __ ``sussÅ«sÄ• ya vÄ
__atthamupaparikkhatÄ«_ti sutakatÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• á¸·iatthÅ«paparikkhÄ• pu
rÅ«pÄ• rÅ«pavibhÄ• gaá¹ƒ paramatthaá¹ƒ salakkhaá¹‡ato sÄ• maÃ±Ã±alakkhaá¹‡ato ca up
__anupubbenÄ• _ti evaá¹ƒ Ã±Ä• tapariÃ±Ã±aá¹ƒ patvÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya tato anu
pahÄ• napariÃ±Ã±aÃ±ca matthakaá¹ƒ pÄ• pento maggappaá¹-ipÄ• á¹-iyÄ• paramatthasacc
sacchikaroti.

imÄ• ni saddhÄ• dÄ«ni cattÄ• ri kÄ• raá¹‡Ä• ni matthakaá¹ƒ pÄ• petvÄ• dassento Ä• ha __
ahÄ• petvÄ• â€™â€™ _ti. yasmiá¹ƒ dese yasmiá¹ƒ kÄ• le ye ca sahÄ• yake nissÄ• ya yaá¹
desakÄ• lÄ• dÄ«ni anatikkamitvÄ• attano abhivuá¸• á¸• hiá¹ƒ icchantena ``ayaá¹ƒ nÄ• ma
vasÄ• mi, ayaá¹ƒ kÄ• lo, ime mittÄ• , ime amittÄ• , ime Ä• yavayÄ• , ahaÃ±ca ediso
jÄ• ti-kula-padesa-balabhoga-parivÄ• rÄ• dÄ«hi, taá¹ƒ kiccaá¹ƒ idÄ• ni Ä• raddhabbaá¹ƒ, id
nti sabbaá¹ƒ upaparikkhitvÄ• paá¹-ipajjitabbaá¹ƒ. evaá¹ƒ paá¹-ipajjanto hi lokiyassa dhanas
paá¹-irÅ«pÄ• dhigamÅ«pÄ• yaá¹ƒ karoti nÄ• ma. lokuttarassa pana sÄ«lavisodhanÄ• divas
vahitabbabhÄ• vena dhuro viyÄ• ti dhuro, bhÄ• ro. idha pana dhurasampaggaho uttarapada
so sÄ• tisayo etassa atthÄ«ti __dhuravÄ• _. ``uá¹-á¹-hÄ• tÄ• â€™â€™ ti padena kÄ• yikavÄ
``cetasikavÄ«riyavasenÄ• â€™â€™ _ti visesitaá¹ƒ. __anikkhittadhuro_ dhorayhabhÄ• vato.
286/ na maÃ±Ã±atÄ«_ti tiá¹‡aá¹ƒ viya paribhavanto atibhuyya vattatÄ«ti attho. __Ä• dinÄ•
__Ä• di_-saddena ---

``karaá¹ƒ purisakiccÄ• ni, so sukhÄ• na vihÄ• yati. (DN III 253).

``na divÄ• soppasÄ«lena, rattimuá¹-á¹-hÄ• nadessinÄ• .

niccaá¹ƒ mattena soá¹‡á¸• ena, sakkÄ• Ä• vasituá¹ƒ gharaâ€™â€™ nti ca || (DN III 253). --

evamÄ• dÄ«naá¹ƒ \Be I 327/ saá¹…gaho. __asithilaparakkamo_ analasabhÄ• vato. __ekam
matamÅ«sikÄ• ya. __nacirassevÄ• _ti catumÄ• sabbhantareyeva. __catusatasahassasaá¹.
viyÄ• _ti kÄ• kaá¹‡ikaá¸• á¸• hakahÄ• paá¹‡a-soá¸·asa-kahÄ• paá¹‡a-catuvÄ«sati-kahÄ• pa
satasahassÄ• ni, cÅ«á¸·akamahÄ• seá¹-á¹-hino dhÄ«tulÄ• bhavasena dve satasahassÄ• nÄ
catusatasahassasaá¹…khaá¹ƒ dhanaá¹ƒ ekamÅ«lena yathÄ• cÅ«á¸·antevÄ• sÄ« vindi, eva
dhuravÄ• uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ. ayaÃ±ca attho cÅ«á¸·akaseá¹-á¹-hijÄ• takena
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``appakenapi medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4).

__vattaá¹ƒ katvÄ• _ti adhiá¹-á¹-hÄ• navattaá¹ƒ katvÄ• . ``saccavÄ• dÄ« bhÅ«tavÄ• dÄ«â€™
yojanÄ• . __icchitapatthita_nti yehi mittaá¹ƒ icchati, tehi itaraá¹ƒ patthitaá¹ƒ. __mittÄ• ni gan
mittabhÄ• vaá¹ƒ ghaá¹-eti. dÄ• nassa piyabhÄ• vakaraá¹‡ato __ ``dadaá¹ƒ piyo hotÄ«â€™â
dÄ• naá¹ƒ ekantato mittabhÄ• vÄ• vahaá¹ƒ, taá¹ƒ dassento __ ``duddadaá¹ƒ vÄ• dadaá¹ƒ
Ä• ha. __dada_nti ca lakkhaá¹‡avacanametanti Ä• ha __ ``dÄ• namukhena vÄ• â€™â€™ _

Ä• á¸·avakassa ajjhÄ• sayÄ• nurÅ«paá¹ƒ __gahaá¹-á¹-havasena vissajjento_. saddhÄ• eta
__saddhassa. gharamesino_ti gharÄ• vÄ• sasaá¹…khÄ• taá¹ƒ gharaá¹ƒ esantassa. gharÄ•
``gharaâ€™â€™ nti kÄ• maguá¹‡Ä• vuccantÄ«ti Ä• ha __ ``paÃ±ca kÄ• maguá¹‡eâ€™â€™
tiÄ• dinÄ• gahitÄ• anantaragÄ• thÄ• ya vuttadhammÄ• evÄ• ti dassento __ ``vuttappakÄ•
_ntiÄ• dimÄ• ha. tattha ``ime kusalÄ• , ime akusalÄ• â€™â€™ tiÄ• dinÄ• te atthe yÄ• thÄ•
upadhÄ• raá¹‡ato __dhammo_. saÃ±Ã±Ä• cittacetasikÄ• naá¹ƒ \Ne I 287/ dhÄ• raá¹‡aá¹ƒ,
kusalasantÄ• naá¹ƒ dhÄ• retÄ«ti __dhiti, _ vÄ«riyaá¹ƒ. cajati etenÄ• ti __cÄ• go, _ dÄ• naá
phaluppÄ• danasamatthatÄ• vasena __santi_.

__aÃ±Ã±epÄ«_ti ito yathÄ• vuttadhammasamudÄ• yato aÃ±Ã±epi dhammÄ• yadi santi, te
kÄ• yavÄ• cÄ• dike vÄ• dametÄ«ti __damo_ \Be I 328/, paÃ±Ã±Ä• . uá¹-á¹-hahati ussahati
_ vÄ«riyaá¹ƒ. __etthÄ• _ti etissÄ• pucchÄ• ya. __saddhi_nti saá¹…khepato bhÄ• vatthapa
__ekamekaá¹ƒ pada_nti paÃ±Ã±Ä• dikamekekaá¹ƒ padaá¹ƒ. ``paÃ±Ã±Ä• imasmiá¹ƒ á¹-hÄ
Ä• gatÄ• â€™â€™ tiÄ• dinÄ• paÃ±Ã±Ä• diatthassa uddharaá¹‡aá¹ƒ __atthuddhÄ• ro_. tas
pajÄ• nanÄ• â€™â€™ tiÄ• dinÄ• (Dhs 16) vevacanapadÄ• naá¹ƒ uddharaá¹‡aá¹ƒ __padu
dhÄ• retÄ«ti dhammo, dametÄ«ti damoti evaá¹ƒ padassa kathanaá¹ƒ __padavaá¹‡á¹‡anÄ•

__ajjÄ• _ti vÄ• etarahi. __yathÄ• vuttena pakÄ• renÄ• _ti ``saddahÄ• no arahataâ€™â€™
saccasampaá¹-ivedhÄ• vagahaá¹‡aá¹ƒ vÄ• yathÄ• vuttena pakÄ• rena diá¹-á¹-hasaccatÄ•
yÄ• thÄ• vato jÄ• nanto. evaÃ±ca yakkho satthu desanÄ• nubhÄ• vasiddhaá¹ƒ paÃ±haá¹ƒ
paá¹-ilÄ• bhasampattiá¹ƒ vibhÄ• vento ``kathaá¹ƒsu labhate paÃ±Ã±aâ€™â€™ ntiÄ• dimÄ•
__samparÄ• yiko_ti ettha __ca_-saddo luttaniddiá¹-á¹-ho, tena ``diá¹-á¹-hadhammiko cÄ• â€
evÄ• ti dassento __ ``yo attho ... pe ... dassetÄ«â€™â€™ _ti Ä• ha. arÄ«yati phalaá¹ƒ etas
kÄ• raá¹‡aá¹ƒ. __vicakkhaá¹‡e_ sapayojanatÄ• ya.

__tassa Ã±Ä• á¹‡assÄ• _ti tassa atthassa Ä• vibhÄ• vanassa Ã±Ä• á¹‡assa. guá¹‡avisese
abhÄ• vato __aggadakkhiá¹‡eyyo buddho_ bhagavÄ• . tenÄ• ha ---

``nayimasmiá¹ƒ loke parasmiá¹ƒ vÄ• pana,

buddhena seá¹-á¹-hova samova vijjati.

Ä• huneyyÄ• naá¹ƒ paramÄ• hutiá¹ƒ gato,

puÃ±Ã±atthikÄ• naá¹ƒ vipulaphalesinaâ€™â€™ nti || (Vv 1047).

__sahitapaá¹-ipatti_nti paÃ±Ã±Ä• saá¹…gÄ• hikaá¹ƒ attano paá¹-ipattiá¹ƒ. sundarÄ• bodhi
subodhi buddhasubodhi, sÄ• eva __buddhasubodhitÄ• _. dhammassavanatthaá¹ƒ sannipa
__saá¹…ghuá¹-á¹-hasÄ• dhukÄ• rasadduá¹-á¹-hÄ• naÃ±ca_.

__satapuÃ±Ã±alakkhaá¹‡a_nti \Ne I 288/ satasahassakappe puÃ±Ã±asambhÄ• rassa kata
vasena satapuÃ±Ã±alakkhaá¹‡aá¹ƒ anekapuÃ±Ã±anibbattalakkhaá¹‡aá¹ƒ. abhinandiyatÄ•
samupetaá¹ƒ samannÄ• gataá¹ƒ. katapuÃ±Ã±abhÄ• vaá¹ƒ byaÃ±jentÄ«ti byaÃ±janÄ• ni \B
tesaá¹ƒ paripuá¹‡á¹‡attÄ• __paripuá¹‡á¹‡abyaÃ±janaá¹ƒ. taá¹ƒ yakkho ... pe ... pÅ«resÄ«_
gÄ• thÄ• pÅ«raá¹‡atthameva hi bhagavÄ• tathÄ• rÅ«pÄ• ni akÄ• si. __abyÄ• dhitÄ• _ti arc
keci paá¹-hanti, sayasantÄ• sarahitÄ• ti attho.

``hatthayoâ€™â€™ ti vattabbe __ ``hatthakoâ€™â€™ _ti vuttaá¹ƒ. __Ä• á¸·avinagara_nti Ä
vadati. bhavati hi tatraá¹-á¹-hatÄ• ya taá¹ƒ-saddo yathÄ• ``gÄ• mo Ä• gato, maÃ±cÄ• ukku
karontÄ«â€™â€™ ti. __ekakolÄ• halena_ vattamÄ• nena.

__sampiá¹‡á¸• itvÄ• _ti sannipatitvÄ• . kÄ• maá¹ƒ sambhÄ• ro tena katoti natthi, yuddhatth
ussÄ• hassa katattÄ• __ ``yuddhamÄ• diá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ. __tameva Ä• á¸
__eva_ desanÄ• ya sannipatitaparisÄ• ya sappÄ• yattÄ• . tenÄ• ha __ ``kathÄ• pari ... pe ..
__catÅ«hi vatthÅ«hÄ«_ti catÅ«hi saá¹…gahavatthÅ«hi. __parisa_nti attano parisaá¹ƒ. __ ``i
vadanti.

Ä• á¸·avakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

yakkhasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

11. sakkasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. suvÄ«rasuttavaá¹‡á¹‡anÄ•

<247> __abhiyaá¹ƒsÅ«_ti \Ne I 289/ \Be I 330/ yuddhasajjÄ• bhimukhÄ• hutvÄ• gacchiá¹ƒ
asurÄ• naá¹ƒ abhiyÄ• ne __ayaá¹ƒ_ dÄ• ni vuccamÄ• nÄ• anupubbato kathÄ• . __tettiá¹ƒs
tettiá¹ƒsa purise puÃ±Ã±akiriyÄ• ya sahÄ• yabhÅ«te gahetvÄ• . ``yÄ• vajÄ«vaá¹ƒ mÄ• tÄ• p
ntiÄ• dinÄ• samÄ• dinnÄ• ni __satta vatapadÄ• ni pÅ«retvÄ• . adhigaá¹‡hantaá¹ƒ_ abhibh
hataputtÄ• ya. sÄ• surÄ• na hoti, na suraá¹ƒ pivimhÄ• ti adhippÄ• yo. __tato paá¹-á¹-hÄ• y
ti vuttakÄ• lato paá¹-á¹-hÄ• ya. ``na suranti na dibbantÄ«ti asurÄ• â€™â€™ ti keci. __heá¹-á
antobhÅ«miyaá¹ƒ Ä• yÄ• mato dasayojanasahassaá¹ƒ.

uragÄ• disahacaritÄ• ni á¹-hÄ• nÄ• ni uragÄ• dÄ«nÄ«ti Ä• ha __ ``uragÄ• dÄ«su paÃ±casu
__paá¹-hamÄ• linde_ti paá¹-hame paribhaá¹‡á¸• e. paÃ±cayojanasahassavitthÄ• raputhuba
passesu cattÄ• ro paribhaá¹‡á¸• Ä• . sinerussa hi tasmiá¹ƒ tasmiá¹ƒ passe yugandharÄ• dÄ
paÃ±casataparittadÄ«paparivÄ• re mahÄ• dÄ«pe ca labhitabbassa mahato atthassa vasena
kupitÄ• vilacittÄ• _ti kupitena kopena Ä• kulacittÄ• . __yuddhesÄ«_ti yuddhesino. __sesesÅ
paribhaá¹‡á¸• esu. __sesÄ• _ti supaá¹‡á¹‡Ä• dayo.

__vammikamakkhikÄ• _ti sapakkhikaupacikÄ• . __osakkitvÄ• _ti piá¹-á¹-hibhÄ• gena nivatt

__pamÄ• daá¹ƒ Ä• pÄ• desÄ«_ti sakkassa Ä• á¹‡Ä• ya pamÄ• daá¹ƒ Ä• pajji. __saá¹-á¹-hi
__suvaá¹‡á¹‡amahÄ• vÄ«thi_nti suvaá¹‡á¹‡amayabhÅ«mijagativÄ«thiá¹ƒ.

__anuá¹-á¹-hahanto_ti \Ne I 290/ uá¹-á¹-hÄ• naá¹ƒ kÄ• yikavÄ«riyaá¹ƒ akaronto. __avÄ• ya
cetasikavÄ«riyaá¹ƒ akaronto. __kiÃ±ci kicca_nti kasivÄ• á¹‡ijjÄ• dibhedaá¹ƒ aÃ±Ã±ataraá¹ƒ
kattabbakammaá¹ƒ. __vara_nti pavaraá¹ƒ. tenÄ• ha __ ``uttamaâ€™â€™ _nti. taÃ±ca kho l
I 331/ adhippetanti Ä• ha __ ``okÄ• saâ€™â€™ _nti. __kammaá¹ƒ akatvÄ• _ti kiÃ±cipi jÄ«v
akatvÄ• . __jÄ«vitaá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• _ti tassa jÄ«vitassa hetu nÄ• ma. __nibbÄ• na
adhigamupÄ• yabhÅ«to maggo.

suvÄ«rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. susÄ«masuttavaá¹‡á¹‡anÄ•

<248> __antare_ti abbhantare. __evaá¹ƒnÄ• maka_nti ``susÄ«moâ€™â€™ ti evaá¹ƒnÄ• m
aÃ±Ã±ataraá¹ƒ attano puttameva.

susÄ«masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhajaggasuttavaá¹‡á¹‡anÄ•

<249> __samupabyÅ«á¸·ho_ti ubhinnaá¹ƒ saha eva samÄ• gamo, bhusaá¹ƒ vÄ• byÅ«á¸·h
byÅ«á¸·hatÄ• dvinnaá¹ƒ senÄ• naá¹ƒ samÄ• gantvÄ• sampiá¹‡á¸• itabhÄ• venÄ• ti Ä• ha
rÄ• sibhÅ«toâ€™â€™ _ti. __pacchimanto_ti rathapaÃ±jarassa paranto pacchimanto pacchi
__rathasandhito_ti rathapaÃ±jarassa kubbarena saddhiá¹ƒ sambandhanaá¹-á¹-hÄ• nato. __
tadeva ``diyaá¸• á¸• hayojanasatÄ• yÄ• moâ€™â€™ ti vuttappamÄ• á¹‡ameva. __diguá¹‡a
satayojanoâ€™â€™ tiÄ• dinÄ• diguá¹‡aá¹ƒ katvÄ• . candamaá¹‡á¸• alasÅ«riyamaá¹‡á¸• a
__sesÄ• laá¹…kÄ• rassa. passantÄ• naá¹ƒ_ devÄ• naá¹ƒ. __rÄ• jÄ• no_ti amhÄ• kaá¹ƒ rÄ
Ä• sanaá¹ƒ labhatÄ«_ti sakke nisinne tassa anantaraá¹ƒ dutiyaá¹ƒ Ä• sanaá¹ƒ labhati. tasm
sakko viya gÄ• ravaá¹-á¹-hÄ• niyo, yato sakko ``tassa dhajaggaá¹ƒ ullokeyyÄ• thÄ• â€™â€
sesesupi. __asurehi parÄ• jito_ti asurehi parÄ• jayaá¹ƒ Ä• pÄ• dito. __rajadhajaá¹ƒ disvÄ• _
upagacchantiyÄ• uá¹-á¹-hitarajamattampi disvÄ• á¹-hitopi taá¹ƒ rajadhajaá¹ƒ disvÄ• bhÄ«
__palÄ• yanadhammo_.

__yassa_ \Be I 332/ dhajaggaparittassa. __Ä• nubhÄ• vo vattati_ asammukhÄ«bhÅ«tÄ• hi
sampaá¹-icchitabbato. __corabhayÄ• dÄ«hÄ«_ti __Ä• di_-saddena rogabhayÄ• dÄ«naÃ±ce
saá¹…gaho daá¹-á¹-habbo vidhinÄ• bhÄ• vite parittassa atthe upacÄ• rajjhÄ• nÄ• dÄ«nam

dÄ«ghavÄ• pÄ«nÄ• make \Ne I 291/ gÄ• me cetiyaá¹ƒ __dÄ«ghavÄ• picetiyaá¹ƒ. muddhave
parikkhipitvÄ• katavedikÄ• . buddhagataá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• parittarakkhaguttiá¹
Ä• nubhÄ• vena __dve iá¹-á¹-hakÄ• ... pe ... aá¹-á¹-haá¹ƒsu_. tathÄ• hi __tasmiá¹ƒ nisseá¹
... aá¹-á¹-haá¹ƒsÅ«_ti.

dhajaggasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vepacittisuttavaá¹‡á¹‡anÄ•

<250> ``mahÄ• nubhÄ• vatÄ• ya asurÄ• naá¹ƒ cittavepanena vepacittÄ«â€™â€™ ti vadan
yÄ• cite ``bhayameva dadÄ• mÄ«â€™â€™ ti vatvÄ•  tehi ``akkhayaá¹ƒ hotu te bhayaâ€™â
vuttakÄ• lato paá¹-á¹-hÄ• ya vepanacittatÄ• ya __ ``vepacittÄ«â€™â€™ _ti vuccati, yaá¹ƒ lo
ca vadanti. nipÄ• tapadÄ• nipi kÄ• nici atthavisesajotakÄ• ni hontÄ«ti Ä• ha __ ``nipÄ• tama
hetuatthÄ• dÄ«namettha asambhavato. __ta_nti sakkaá¹ƒ devÄ• namindaá¹ƒ. __kaá¹‡á¹-he
kaá¹‡á¹-habandhanapaÃ±camehi, vibhattialopena niddeso. __cittenevÄ• _ti ``imaá¹ƒ bandh
bajjhatÅ«â€™â€™ ti uppannacitteneva. __bajjhati_ baddho hoti, ayaá¹ƒ devÄ• nubhÄ• vo. _
eseva nayo. __dasahÄ«_ti ``corosÄ«â€™â€™ tiÄ• dinÄ• idha vuttehi dasahi. tenÄ• ha __ `

nibbattitvÄ• cirakÄ• lataá¹ƒ upÄ• dÄ• ya khuá¹ƒsanavasena vadati __ ``jarasakkÄ• â€™â€
__manasi karoti_ dÄ«gharattaá¹ƒ khantisoraccesu niruá¸·haajjhÄ• sayattÄ• . __mahÄ• paá¹
upasamabyaÃ±janaá¹ƒ. __assÄ• _ti vepacittassa.

__paá¹-isaá¹ƒyuje_ti paá¹-isattu hutvÄ• saá¹ƒyuddhaá¹ƒ kareyya. tenÄ• ha __ ``paá¹-ippha
__upasamaá¹ƒ ... pe ... maÃ±Ã±e_ upasameneva paccatthikassa nÄ• yakabhÅ«tassa kodh
paá¹-isedhanato. tÄ• dise hi kodho paá¹-ikiriyaá¹ƒ alabhanto anupÄ• dÄ• no viya jÄ• tavedo
__yadÄ• _-saddo hetuattho, na kÄ• latthoti Ä• ha __ ``yasmÄ• taá¹ƒ maÃ±Ã±atÄ«â€™â€™
yujjhante_ti tasmiá¹ƒyeva khaá¹‡e dvÄ«su goá¹‡esu yujjhantesu.

__khantito uttaritaro aÃ±Ã±o attho na vijjati_ anantareva assa virodhaá¹ƒ anatthaá¹ƒ paá¹-ib
diá¹-á¹-hadhammikassa ceva samparÄ• yikassa ca saá¹ƒvidhÄ• nato. __taá¹ƒ khantiá¹ƒ par
seá¹-á¹-habalaá¹ƒ virodhapaccayaá¹ƒ abhibhuyya pavattanato. bÄ• layogato bÄ• lo, tassa b
aÃ±Ã±Ä• á¹‡anti Ä• ha __ ``bÄ• labalaá¹ƒ nÄ• ma aÃ±Ã±Ä• á¹‡abalaâ€™â€™ _nti. __taá¹
aÃ±Ã±Ä• á¹‡abalaá¹ƒ yassa puggalassa balaá¹ƒ, __abalameva taá¹ƒ_ paÃ±Ã±Ä• balena vi
__paá¹-ivattÄ• na vijjatÄ«_ti dhammaá¹-á¹-haá¹ƒ \Ne I 292/ paá¹-ippharitvÄ• abhibhavitvÄ•
paá¹-ivacanamattaá¹ƒ pana koci vadeyyÄ• pi, taá¹ƒ akÄ• raá¹‡anti dassento __ ``paá¹-ippha
_tiÄ• dimÄ• ha. __bÄ• labala_nti ``paá¹-ippharitvÄ• â€™â€™ ti vacanassa kÄ• raá¹‡avacan
paá¹-ikujjhanakassa. nÄ• nattÄ• vitakkanato __ubhinnaá¹ƒ atthaá¹ƒ. tikicchanta_nti anattha
paá¹‡á¸• itakiccakaraá¹‡ena paá¹-isedhentaá¹ƒ. ``bÄ• lo ayaâ€™â€™ nti evaá¹ƒ paÃ±Ã±ap
anavabodhato __catusaccadhamme achekÄ• _ti.

vepacittisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. subhÄ• sitajayasuttavaá¹‡á¹‡anÄ•

<251> __ ``chekatÄ• yÄ• â€™â€™ _ti vatvÄ• tassa vattuá¹ƒ chekabhÄ• vaá¹ƒ dassetuá¹ƒ
_tiÄ• dimÄ• ha. __gÄ• ha_nti laddhiá¹ƒ. __mocetvÄ• _ti yassa puna ``coroâ€™â€™ ti uttari
evaá¹ƒ vimocetvÄ• ti paá¹-hamaá¹ƒ vattuá¹ƒ na sakkÄ• . __garÅ«_ti bhÄ• riyaá¹ƒ, dukkaran
``parassÄ• â€™â€™ ti vutto so kiÃ±ci paá¹-hamaá¹ƒ vadanto attano adhippÄ• yaá¹ƒ paved
yathÄ• satti viditamano tassa uttari vattuá¹ƒ sakkoti. tenÄ• ha __ ``parassa vacanaá¹ƒ anug
sukhaá¹ƒ vattuâ€™â€™ _nti. api ca asurindena ``hotu, devÄ• naminda, subhÄ• sitena jayoâ
vuttaá¹ƒ, viseso ca pubbaá¹ƒ upanentaá¹ƒ anuvattati. vacasi kusalo sakko devarÄ• jÄ• taá¹
pubbaá¹ƒ upanayÄ• pento upalÄ• panavasena ``tumhe \Be I 334/ khvetthÄ• â€™â€™ tiÄ• d
sakkapamukhÄ• ya devaparisÄ• ya loke pubbeva uppannattÄ• ``pubbadevÄ• â€™â€™ ti p
sandhÄ• ya ``tumheâ€™â€™ ti ``pubbadevÄ• â€™â€™ ti ca vuttattÄ• __ ``tumhÄ• kaá¹ƒ t
bhaá¹‡athÄ• â€™â€™ _ti vuttaá¹ƒ. gÄ• ravaá¹-á¹-hÄ• niyattÄ• vepacittino bahuvacanapay
avacaraá¹‡aá¹ƒ daá¹‡á¸• Ä• vacaro, natthi ettha vutto daá¹‡á¸• Ä• vacaroti __adaá¹‡á¸• Ä•

gÄ• thÄ• yo.

subhÄ• sitajayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kulÄ• vakasuttavaá¹‡á¹‡anÄ•

<252> __rathasaddo_ti rathÄ• laá¹…kÄ• rabhÅ«tÄ• naá¹ƒ kiá¹…kiá¹‡ikajÄ• lÄ• dÄ«naá¹ƒ s
Ä• jÄ• nÄ«yasaddo_ti Ä• jÄ• nÄ«yÄ• naá¹ƒ hasitasaddo ca. __karuá¹‡Ä• samÄ• vajjitahada
anuparodhena paá¹‡Ä• mitacitto. __Ä«sÄ• mukhenÄ• _ti rathakapparamukhena. __puÃ±Ã±
suvipulaá¹ƒ puÃ±Ã±aá¹ƒ paccayaá¹ƒ katvÄ• nibbatto. __na sajjati_ katthaci appaá¹-ighaá¹-
__simbalivanenÄ• _ti simbalivanamajjhena \Ne I 293/. __vibhaggaá¹ƒ nimmathita_nti ito cito
niravasesato mathitaÃ±ca hoti.

kulÄ• vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nadubbhiyasuttavaá¹‡á¹‡anÄ•

<253> __supaccatthiko_ti suá¹-á¹-hu ativiya paccatthiko paá¹-isattu. __gahitosÄ«_ti devapÄ
gahito asi. __baddhova ahosi_ sakkassa puÃ±Ã±Ä• nubhÄ• vena. cetiyarÄ• jÄ• kira imasm
avuttapubbaá¹ƒ kharamusÄ• vÄ• daá¹ƒ abhÄ• si, tÄ• vadeva virajjhitvÄ• mahÄ• pathaviyÄ
avÄ«ciaggijÄ• lÄ• namindanamahosi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``cetiyaraÃ±Ã±o pÄ• pa
__mahÄ• pÄ• pÄ• nÄ«_ti mahantÄ• ni garutarÄ• ni pÄ• pÄ• ni. tathÄ• hi vepacittino sapath
etÄ• ni aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatÄ• nÄ«ti.

nadubbhiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. verocanaasurindasuttavaá¹‡á¹‡anÄ•

<254> __dvÄ• rapÄ• larÅ«pakÄ• ni_ \Be I 335/ __viyÄ• _ti dvÄ• rapÄ• lÄ• kÄ• rena katapa
__vÄ• yametheva, _ na antarÄ• saá¹ƒkocaá¹ƒ Ä• pajjeyyÄ• ti adhippÄ• yo. __nipphannaso
sundaresu. sabbe hi anipphannÄ• atthÄ• na sobhanti. __kiccajÄ• tÄ• _ti vippakatabhÄ• ve
__akiccajÄ• to_ti asaÃ±jÄ• takicco kiccarahito nÄ• ma natthi gamanaá¹-á¹-hitasayananisajjÄ
uppajjanakadukkhavinodanabhÄ• vato. __saá¹ƒyogaparamÄ• tveva sambhogÄ• _ti imesaá
saá¹ƒbhuÃ±jitabbavatthÅ«ni nÄ• ma pakatiyÄ• virodhasÄ«lÄ• nipi asaá¹ƒyogena vÄ• asur
abhisaá¹…kharaá¹‡apacanasaá¹ƒyojanaparamÄ• ni veditabbÄ• ni tathÄ• sati sambhogÄ• n
__ ``pÄ• rivÄ• sikaodanÄ• dÄ«nÄ«â€™â€™ _tiÄ• di. uá¹‡hÄ• petvÄ• paribhuÃ±jitabbayutt

verocanaasurindasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. araÃ±Ã±Ä• yatanaisisuttavaá¹‡á¹‡anÄ•

<255> jÄ• mÄ• tikÄ• vuccati dhÄ«tupati, sasuro bhariyÄ• ya pitÄ• , tasmÄ• ime antaravat
sakkavepacittino sujÄ• ya vasena __jÄ• mÄ• tikasasurÄ• . ``ciradikkhitÄ• naâ€™â€™ _nti c
cirakÄ• lÄ• naá¹ƒ vatasamÄ• dÄ• navasena ito bÄ• hirakÄ• naá¹ƒ pabbajitÄ• nanti Ä• ha __
_nti. __ito paá¹-ikkamÄ• _ti ito yathÄ• á¹-hitaá¹-á¹-hÄ• nato apehi apakkama. __na paá¹-ikk
gÄ• ravayogato. devÄ• hi yebhuyyena ``mayaá¹ƒ pubbe guá¹‡avante payirupÄ• sitvÄ• tes
puÃ±Ã±Ä• ni upacinitvÄ• idhÅ«papannÄ• â€™â€™ ti guá¹‡avantesu Ä• darabhÄ• vaá¹ƒ u

araÃ±Ã±Ä• yatanaisisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. samuddakasuttavaá¹‡á¹‡anÄ•

<256> __cakkavÄ• á¸·amahÄ• samuddapiá¹-á¹-hiya_nti \Be I 336/ cakkavÄ• á¸·apabbatap
mahÄ• samuddatÄ«rapiá¹-á¹-hiyaá¹ƒ. yatheva sinerusamÄ«pe mahÄ• samuddo anupubban
anupubbapabbhÄ• ro, evaá¹ƒ yebhuyyena cakkavÄ• á¸·apÄ• dasamÄ«pepi. tenÄ• ha __ ``n
vÄ• lukapulineâ€™â€™ _ti. __vuttappakÄ• rÄ• sÅ«_ti anantarasutte vuttappakÄ• rÄ• su. __
assamapadavemajjhena. __evaá¹ƒ cintayiá¹ƒsÅ«_ti ``yaá¹ƒ nÅ«na mayaâ€™â€™ ntiÄ• din
Ä• gataá¹ƒ, evaá¹ƒ mantayiá¹ƒsu.

__icchitakaro_ti yadicchitakaraá¹‡aá¹ƒ. __duá¹-á¹-hÄ• na_nti durÄ• sayÄ• naá¹ƒ. te pana d
viruddhÄ• hontÄ«ti Ä• ha __ ``duá¹-á¹-hÄ• naá¹ƒ viruddhÄ• naâ€™â€™ _nti. __pavutta_nti
vapitaá¹ƒ. tenÄ• ha __ ``khette patiá¹-á¹-hÄ• pitaâ€™â€™ _nti.

__sÄ• yamÄ• sabhatta_nti sÄ• yaá¹ƒ asitabbabhojanaá¹ƒ. yathÄ• vÄ• raá¹ƒ bhakkhitameta
sukhumaá¹ƒ guruvÄ• saÃ±ca na hotÄ«ti __ ``bhattaâ€™â€™ _nti vuttaá¹ƒ. __gelaÃ±Ã±ajÄ•
saÃ±jÄ• tagelaÃ±Ã±aá¹ƒ. __vepatÄ«_ti kampati pavedhati.

samuddakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. vatapadasuttavaá¹‡á¹‡anÄ•

<257> samÄ• dÄ• tabbato \Ne I 295/ __vatÄ• ni, _ aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karasabhÄ

_ tato eva asaá¹ƒkiá¹‡á¹‡abhÄ• gÄ• ti katvÄ• __ ``vatakoá¹-á¹-hÄ• sÄ• nÄ«â€™â€™ _ti vu
puÃ±Ã±avisesatÄ• ya pujjabhavaphalanibbattanena kittisaÃ±Ã±Ä• nena ca samaá¹ƒ attÄ• r
__paripuá¹‡á¹‡Ä• nÄ«_ti akhaá¹‡á¸• Ä• dibhÄ• vena sabbaso puá¹‡á¹‡Ä• ni. __samÄ• dinn
sakkaccakÄ• ritÄ• ya sammÄ• Ä• dinnÄ• ni. __mÄ• tulÄ• nÄ«_ti pitubhaginÄ«, na yÄ• kÄ•
kulajeá¹-á¹-hakÄ• naá¹ƒ adhippetattÄ• , bhariyÄ• pi vÄ• mÄ• tulasambandhato gahetabbÄ•
mahÄ• pitubhariyÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo.

__Ä• di_-saddena \Be I 337/ jeá¹-á¹-habhaginÄ«naá¹ƒ saá¹…gaho. __apacitikÄ• rako_ti tes
paccuá¹-á¹-hÄ• nakaro. yo koci dadantopi sÄ• pekkho deti, so muttacÄ• go na hoti, ayaá¹ƒ
``muttacÄ• go hotÄ«â€™â€™ _ti vuttaá¹ƒ. __vissaá¹-á¹-hacÄ• go_ti nirapekkhapariccÄ• go
pÄ• á¹‡Ä• tipÄ• tabahulo ``lohitapÄ• á¹‡Ä«â€™â€™ ti vuccati, tathÄ• dÄ• nabahulo ``paya
Ä• ha __ ``deyyadhammadÄ• natthÄ• ya sadÄ• dhotahatthoâ€™â€™ _ti. __vossaggarato_
abhirato. __parehi yÄ• citabbÄ• raho_ti parehi yÄ• cituá¹ƒ yutto icchitassa atthassa tÄ• vad
__dÄ• neneva yutto_ti sabbakÄ• laá¹ƒ dÄ• neneva yutto abhiá¹‡haá¹ƒ pavattamahÄ• dÄ• n
saá¹ƒvibhÄ• ge cÄ• _ti parassa sampuá¹‡á¹‡aá¹ƒ katvÄ• pariccajanasaá¹…khÄ• te dÄ• ne
saá¹ƒvibhajanasaá¹…khÄ• te saá¹ƒvibhÄ• ge ca __rato_ abhirato.

vatapadasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sakkanÄ• masuttavaá¹‡á¹‡anÄ•

<258> __manussabhÅ«to_ti manussesu bhÅ«to, manussattaá¹ƒ vÄ• patto. __Ä• vasatha_
kÄ• retvÄ• adÄ• si, tasmÄ• vÄ• saá¹ƒ adÄ• sÄ«ti __vÄ• savo_. attha-saddo idha kÄ• raá¹
``sahassampi kÄ• raá¹‡Ä• naâ€™â€™ _nti. svÄ• yamattho heá¹-á¹-hÄ• vibhÄ• vitova. __vi
sahassaá¹ƒ paÃ±Ã±Ä• akkhÄ«ni etassÄ• ti __sahassakkho_. maghaá¹ƒ vuccati dhanaá¹ƒ, t
saddhÄ• saá¹…khÄ• taá¹ƒ maghaá¹ƒ assa atthÄ«ti \Ne I 296/ __maghavÄ• _. pure dÄ• naá
anunÄ• sikalopaá¹ƒ akatvÄ• . puÃ±Ã±Ä• ni kÄ• tuá¹ƒ sakkotÄ«ti __sakko_.

sakkanÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• lisuttavaá¹‡á¹‡anÄ•

<259> __so_ti sakko devarÄ• jÄ• . bahuvacane vattabbe ekavacanaá¹ƒ vuttaá¹ƒ. vuccatÄ«
tasmÄ• __bahuvacane_ti bahumhi attheti attho \Be I 338/. yathÄ• paá¹-ipajjanto anukkame
samÄ• diyitvÄ• sakko sakkattaá¹ƒ ajjhagÄ• , taá¹ƒ paá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``sakko kirÄ
vuttaá¹ƒ. __anantare_ti sakkabhÄ• vassa atÄ«tÄ• nantare attabhÄ• ve. __taá¹ƒ sabba_nti s
maghamÄ• á¹‡avakÄ• le sammÄ• paá¹-ipattiá¹ƒ, tÄ• ya sakkabhÄ• vÅ«pagamanaÃ±cÄ• ti
tattha vuttanayeneva veditabboti adhippÄ• yo.

mahÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. daliddasuttavaá¹‡á¹‡anÄ•

<260> __manussadaliddo_ti manussesu duggato. __manussakÄ• ruÃ±Ã±ata_nti manusses
__manussakapaá¹‡o_ti manussesu vÄ• paramanihÄ«no. __tasmiá¹ƒ á¹-hÄ• ne_ti tassa de
uppajjanaá¹-á¹-hÄ• ne. __lÄ• makato cintentÄ«_ti tassa purimavatthuá¹ƒ nissÄ• ya hÄ«nato
tameva paresaá¹ƒ kathenti. __vitthÄ• rentÄ«_ti vuttamatthaá¹ƒ vitthÄ• rikaá¹ƒ karonti. sabba
parivÄ• rasampanno hutvÄ• aá¸• á¸• haá¹-á¹-haratane hatthikkhandhe mahaccarÄ• jÄ• nub
__janakÄ• yena samullokiyamÄ• no. avalambantÄ«_ti olambanti. __vandanamattaá¹ƒ vÄ•
paccekabuddhato attano samÄ• nÄ• darakiriyaá¹ƒ paccÄ• sÄ«sati. tena vuttaá¹ƒ __ ``soâ€™
ko ayanti byÄ• pannavasena vadati. kÄ• á¸·arattehi suttehi sibbitattÄ• vaá¹‡á¹‡avikÄ• raá¹ƒ
``kuá¹-á¹-hicÄ«varÄ• ni pÄ• rutoâ€™â€™ _ti Ä• ha. __mahÄ• niraye nibbattitvÄ• _ mahÄ• c
tadanurÅ«papÄ• pakammassa vipÄ• kÄ• vasesena laddhokÄ• sena __rÄ• jagahe ... pe ... p
kÄ• maÃ±ca ettha paá¹-isandhiggahaá¹‡aá¹ƒ kusalakammeneva, tassa pana akusalakamm
vuttaá¹ƒ __ ``vipÄ• kÄ• vasesenÄ• â€™â€™ _ti. tenÄ• ha __ ``gahitakÄ• lato ... pe ... nikkh
bhikkhÄ• ya carituá¹ƒ samatthakÄ• lato paá¹-á¹-hÄ• ya rogassa balavatÄ• ya __maá¹ƒsÄ• n
Ã±Ä• á¹‡aá¹ƒ pesetvÄ• _ti vipassanÄ• paá¹-ipÄ• á¹-iyÄ• bhÄ• vanÄ• Ã±Ä• á¹‡aá¹ƒ nibbÄ•
pavattetvÄ• . indriyÄ• naá¹ƒ paripakkattÄ• \Ne I 297/ satthu desanÄ• vilÄ• sena __sotÄ• pa
cumbaá¹-a_nti pÄ• dacumbaá¹-aá¹ƒ. kuá¹-á¹-hino hi sakalapÄ• datalaá¹ƒ mÄ• rujÄ«ti cumb
taá¹ƒ pÄ• datale bandhitvÄ• gacchanti, __mattikapÄ• tiá¹ƒ bhinditvÄ• viya_ tathÄ• nihÄ«n
cavitvÄ• __suvaá¹‡á¹‡apÄ• tiá¹ƒ paá¹-ilabhanto viya_ devattabhÄ• vaá¹ƒ gaá¹‡hanto cutici
Ä• dÄ• nacittakkhaá¹‡e devaloke nibbatto.

__maggenÄ• gatÄ• _ti maggÄ• dhigamanena Ä• gatÄ• uppannÄ• . __ariyakantasÄ«la_nti
manoramaá¹ƒ sÄ«ladhammaá¹ƒ. ariyÄ• naá¹ƒ adhicittaadhipaÃ±Ã±Ä• sikkhÄ• viya adhisÄ«
kantÄ• evÄ• ti Ä• ha __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. __imasmiá¹ƒ panatthe_ti imasmiá
bhavasaá¹…khÄ• te atthe niddhÄ• retvÄ• vuccamÄ• ne. __paÃ±casÄ«la_mpi yasmÄ• diá¹
__appahÄ«naá¹ƒ_.

daliddasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rÄ• maá¹‡eyyakasuttavaá¹‡á¹‡anÄ•

<261> Ä• ramanti ettha sattÄ• ti __Ä• rÄ• mÄ• , _ manoramÄ• upavanÄ• dayo. te eva cete
pÄ«tisomanassaá¹ƒ sandhahantÄ«ti __cetiyÄ• _ti ca vuccanti. __manussaramaá¹‡Ä«yabhÄ
Ä• ramaá¹‡Ä«yabhÄ• vassa. tassa pana sÄ«lÄ• diguá¹‡avasena acinteyyÄ• parimeyyÄ• nu

``nÄ• gghanti soá¸·asiâ€™â€™ _nti avoca. acetanÄ• ya bhÅ«miyÄ• ramaá¹‡Ä«yatÄ• nÄ•
ariyÄ• naá¹ƒ sevanavasena veditabbÄ• ti vuttaá¹ƒ __ ``idÄ• ni ... pe ... gÄ• me vÄ• tiÄ• dim

rÄ• maá¹‡eyyakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. yajamÄ• nasuttavaá¹‡á¹‡anÄ•

<262> __yajantÄ• na_nti dakkhiá¹‡eyyaá¹ƒ uddissa dentÄ• naá¹ƒ. aá¹-á¹-huppattiko suttan
atthavaá¹‡á¹‡anaá¹ƒ kÄ• tuá¹ƒ __ ``tadÄ• kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __agga_nti seá
yathÄ• laddhasappiÄ• dayo mÄ• nassantu, aggabhÄ• vena gahitÄ• ni sappiÄ• dÄ«ni keval
\Be I 340/ manussÄ• micchÄ• gÄ• hena mÄ• nassantu. __takkenÄ• _ti takkamattena. ``ka
maÃ±Ã±atha, idÄ• ni passatha, paccakkhato ayaá¹ƒ vo ... pe ... Ä• gacchatÄ«ti Ä• haá¹ƒsÅ

__upadhivipÄ• ka_nti \Ne I 298/ upadhÄ«su vÄ• vipaccati, upadhayo vÄ• vipÄ• kÄ• etass
__vipphÄ• ravantaá¹ƒ hoti_ vipulapakkhatÄ• ya. __bhikkhusaá¹…ghassa adaá¹ƒsu_ ``samn
ca evaá¹ƒ ovÄ• do dinnoâ€™â€™ ti.

yajamÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. buddhavandanÄ• suttavaá¹‡á¹‡anÄ•

<263> __uá¹-á¹-hahÄ• _ti uá¹-á¹-hÄ• naá¹ƒ kÄ• yikavÄ«riyaá¹ƒ karohi. tenÄ• ha __ ``vicara
cetasikavÄ«riyaá¹ƒ pana bhagavatÄ• matthakaá¹ƒ pÄ• pitameva. tenÄ• ha __ ``vijitasaá¹…
__dvÄ• dasayojanikassa_ uccabhÄ• vena. vitthÄ• rato pana Ä• yÄ• mato ca
anekayojanasatasahassaparimÄ• á¹‡acakkavÄ• á¸·aá¹ƒ atibyÄ• petvÄ• á¹-hitassa. __pann
nikkhepitabbato bhÄ• rÄ• ti Ä• ha __ ``oropitakhandhÄ• â€™â€™ _tiÄ• di. te hi taá¹ƒsamaá
sampÄ• tanaá¹-á¹-hena __bhÄ• rÄ• _ nÄ• ma. vuttaÃ±hetaá¹ƒ ``bhÄ• rÄ• have paÃ±cakkh
tadekadesÄ• ca __kilesÄ• bhisaá¹…khÄ• rÄ• . pannarasÄ• ya puá¹‡á¹‡amÄ• ya ratti_nti ya
rattiyaá¹ƒ paripuá¹‡á¹‡akÄ• le upakkilesavimutto cando sobhati, evaá¹ƒ tava cittaá¹ƒ sabba
upakkilesavimuttaá¹ƒ sobhatÄ«ti adhippÄ• yo.

buddhavandanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gahaá¹-á¹-havandanÄ• suttavaá¹‡á¹‡anÄ•

<264> __puthuddisÄ• _ti bahudisÄ• . kÄ• pana tÄ• ti Ä• ha __ ``catasso disÄ• catasso an
anudisÄ• gahaá¹‡ena cettha uddhaá¹ƒ adhopi gayhatÄ«ti ca dasseti. __bhÅ«mivÄ• sino_ti
etena rukkhapabbatanivÄ• sinopi gahitÄ• honti. __cirarattasamÄ• hitacitte_ti upacÄ• rappa

uppÄ• detvÄ• aparihÄ«najjhÄ• natÄ• ya cirakÄ• laá¹ƒ samÄ• hitacitte. __Ä• pÄ• á¹‡akoá¹-
yÄ• vajÄ«vaá¹ƒ. __evamÄ• dÄ«_ti __Ä• di_-saddena avasesapuÃ±Ã±akiriyavatthÅ«ni saá¹
__paÃ±cahi, _ niyamasÄ«lavasena __dasahi_. __pi_-saddena tato katipayehi uposathasÄ«
dasseti. __dhammikehÄ«_ti dhammato anapetehi. __pamukho_ti pamokkho.

gahaá¹-á¹-havandanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. satthÄ• ravandanÄ• suttavaá¹‡á¹‡anÄ•

<265> __brahmajÄ• á¹‡uko_ti \Ne I 299/ dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ
brahmajÄ• á¹‡uko nÄ• ma tathÄ• bhÅ«to hutvÄ• . yajitabbato __yakkho, _ pÅ«janÄ«yo. eva
sakkoti Ä• ha __ ``so yakkhoti so sakkoâ€™â€™ _ti. sakkassa namakkÄ• rabhÄ• janabhÅ«
``ko nÄ• ma so yakkhoâ€™â€™ _ti Ä• ha. __guá¹‡anemittakehÄ«_ti guá¹‡ahetukehi anant
nÄ• mÄ• ni, tÄ• ni ca kho sabbÄ• nipi guá¹‡anemittakÄ• neva. anantaguá¹‡attÄ• . vuttaÃ±h

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• masahassatoâ€™â€™ ti || ---

tasmÄ• __anomanÄ• ma_nti paripuá¹‡á¹‡aguá¹‡anÄ• manti attho. __samatikkamenÄ• _ti
atikkamanena. kilesÄ• rÄ«naá¹ƒ apetacayoti __apacayo, _ so Ä• ramitabbaá¹-á¹-hena Ä• rÄ
__apacayÄ• rÄ• mÄ• _. tenÄ• ha __ ``vaá¹-á¹-aviddhaá¹ƒsane ratÄ• â€™â€™ _ti.

satthÄ• ravandanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¹…ghavandanÄ• suttavaá¹‡á¹‡anÄ•

<266> __pÅ«timhi_ dehe __mÄ• tu sarÄ«re_ sayanato, __attano eva vÄ• _ pÅ«tidehaá¹ƒ _
á¹-hitatÄ• ya __avattharitvÄ• sayanato pÅ«tidehasayÄ• _ti \Be I 342/ yojanÄ• . __kuá¹‡apa
asuciduggandhajegucchapaá¹-ikkÅ«le mÄ• tukucchisaá¹…khÄ• te kuá¹‡apasmiá¹ƒ dasa mÄ
tvaá¹ƒ pihayasÄ«ti yojanÄ• . __etesaá¹ƒ etaá¹ƒ vihayÄ• mÄ«_ti etesaá¹ƒ isÄ«naá¹ƒ etaá¹ƒ
vihayÄ• mi. idÄ• ni taá¹ƒ paá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``na te saá¹ƒ koá¹-á¹-he opentÄ«â€™
__dhaÃ±Ã±aá¹ƒ koá¹-á¹-he na pakkhipanti_ pakkhipitabbassa ca abhÄ• vato. tenÄ• ha __ `
dhaÃ±Ã±aâ€™â€™ _nti. __paresaá¹ƒ niá¹-á¹-hita_nti paresaá¹ƒ gahitaá¹ƒ santakaá¹ƒ tesaa
niá¹-á¹-hitaá¹ƒ. __bhikkhÄ• cÄ• ravattenÄ• _ti piá¹‡á¸• Ä• cariyÄ• ya. __esamÄ• nÄ• _ pariy
pariyiá¹-á¹-hena_. yÄ• penti, na esanti anesanaá¹ƒ. __susamÄ• dinnasundaravatÄ• _ti suá¹
samÄ• dinnasobhanavatÄ• .

__evaá¹ƒ subhÄ• sitabhÄ• sino_ti ganthadhuravipassanÄ• dhurÄ• naá¹ƒ vasena guá¹‡apa
bhÄ• sanasÄ«lÄ• \Ne I 300/. ariyena tuá¹‡hÄ«bhÅ«tena __tuá¹‡hÄ«bhÅ«tÄ• _. tato eva ma
__samaÃ±carÄ• _. gahitadaá¹‡á¸• esu parÄ• mÄ• sÄ• dipayuttesu daá¹‡á¸• Ä• dÄ• nÄ• dih
uppajjanakakilesapariá¸·Ä• hÄ• bhÄ• vato __nibbutÄ• _. tenÄ• ha __ ``vissaá¹-á¹-hadaá¹‡á
__sÄ• dÄ• nesÅ«_ti sabhavÄ• dÄ• nesu. __anÄ• dÄ• nÄ• _ti tabbirahitÄ• . tenÄ• ha __ ``bh

saá¹…ghavandanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. chetvÄ• suttavaá¹‡á¹‡anÄ•

<267> __vuttatthameva_ heá¹-á¹-hÄ• devaputtasaá¹ƒyuttavaá¹‡á¹‡anÄ• yaá¹ƒ.

chetvÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dubbaá¹‡á¹‡iyasuttavaá¹‡á¹‡anÄ•

<268> __dubbaá¹‡á¹‡o_ \Be I 343/ duddasiko virÅ«pavaá¹‡á¹‡o. __okoá¹-imako_ti rassabl
__sakkena gahitanÄ• mamevetaá¹ƒ, _ na pana so tathÄ• rÅ«po koci yakkho. tenÄ• ha __ ``
rÅ«pÄ• vacarabrahmÄ• â€™â€™ _ti. yadi evaá¹ƒ kasmÄ• so tathÄ• rÅ«po hutvÄ• Ä• gato
_ti. kathaá¹ƒ panettha Ã±Ä• yati ``so eko rÅ«pÄ• vacarabrahmÄ• , na paneso avaruddhakay
dassento __ ``avaruddhakayakkhÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. __devÄ• naá¹ƒ_ vaca
pharusasamÄ• cÄ• rena. ``ko nÄ• ma mayhaá¹ƒ Ä• sane sannisinnoâ€™â€™ ti akkhantiá¹ƒ
á¹-hatvÄ• . balavacittÄ«kÄ• ra_nti garutaraá¹ƒ sakkÄ• rabahumÄ• naá¹ƒ. __nÄ«cavuttiyÄ• _
suvÅ«pasamane ca dassiyamÄ• ne. sakkassa tÄ• ya eva Ä• cÄ• rasampattiyÄ• __sakkÄ•
Ä• vikÄ• tuá¹ƒ __asakkonto antaradhÄ• yi. upahatacittomhÄ«_ti khantimettÄ• nuddayÄ• sal
upahatacittomhÄ«ti sakko attano sabhÄ• vaá¹ƒ vadati. __kodhavase vattetu_nti kodhena att
na sukaromhi, atha kho kodhaá¹ƒ mayhaá¹ƒ vase na vattemÄ«ti adhippÄ• yo. __ciraá¹ƒ na
kadÄ• ci kodho uppajjeyya, taá¹ƒ kodhaá¹ƒ anuvattento cirakÄ• laá¹ƒ na kujjhÄ• mi \Ne I 30
upanayhÄ• mÄ«_ti anto sace me kodho uppajjeyya, khippameva ca naá¹ƒ paá¹-ivineyyanti t
paripÅ«ritaá¹ƒ.

dubbaá¹‡á¹‡iyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sambarimÄ• yÄ• suttavaá¹‡á¹‡anÄ•

<269> __Ä• bÄ• dhiko_ti Ä• bÄ• dho assa atthÄ«ti Ä• bÄ• dhiko. __vÄ• cesÄ«_ti sikkhÄ• p
asuramÄ• yÄ• ya Ä• dipuriso purÄ• tano asurindo. taá¹ƒ sandhÄ• yÄ• ha __ ``yathÄ• samb
paccati_ aÃ±Ã±opi mÄ• yÄ• vÄ« mÄ• yaá¹ƒ payojetvÄ• . upavÄ• dantarÄ• yo nÄ• ma kham
pÄ• katikameva hotÄ«ti Ä• ha __ ``evamassa phÄ• su_ \Be I 344/ __bhaveyyÄ• â€™â€™ _
sambaravijjÄ• ya adÄ• nena vaÃ±citattÄ• . __tathÄ• akatvÄ• _ti isÄ«naá¹ƒ santikaá¹ƒ netv
kÄ• tabbaá¹ƒ akatvÄ• .

sambarimÄ• yÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. accayasuttavaá¹‡á¹‡anÄ•

<270> __sampayojesu_nti aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• casikaá¹ƒ pharusaá¹ƒ payojesuá¹ƒ. te
akaá¹ƒsÅ«â€™â€™ _ti, vivÄ• daá¹ƒ akaá¹ƒsÅ«ti attho. __atikkammavacana_nti vacÄ«saá¹
vacanaá¹ƒ. yasmÄ• accaye desiyamÄ• ne taá¹ƒ khÄ«á¹‡ayati aÃ±Ã±amaÃ±Ã±assa khama
paá¹-iggaá¹‡hato, tasmÄ• vuttaá¹ƒ __ ``nappaá¹-igaá¹‡hÄ• tÄ«ti na khamatÄ«â€™â€™ _ti
visevitaá¹ƒ akatvÄ• yathÄ• kÄ• makaraá¹‡Ä«yo hotu. mittadhammo idha uttarapadalopena
Ä• ha __ ``mittadhammeâ€™â€™ _ti. __karaá¹‡avacana_nti ``mittehÄ«â€™â€™ ti karaá¹‡
tenÄ• ha __ ``mittesÅ«â€™â€™ _ti. yathÄ• nibbattasabhÄ• vassa bhÄ• vato aÃ±Ã±athatta
mittabhÄ• vato vuttavipariyÄ• yo amittadhammo jarÄ• pariyÄ• yena vutto. __agÄ• rayhaá¹ƒ
pahÄ«nakilesaá¹ƒ. tenÄ• ha ``khÄ«á¹‡Ä• savapuggalaâ€™â€™ _nti.

accayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. akkodhasuttavaá¹‡á¹‡anÄ•

<271> __kodho tumhe mÄ• abhibhavÄ«_ti ettha kodhena anabhibhavanÄ«yattaá¹ƒ
khantimettÄ• karuá¹‡Ä• ditappaá¹-ipakkhadhammaparibrÅ«hanena \Ne I 302/. tathÄ• hi taá
abhibhuyyatÄ«ti Ä• ha __ ``tumheva kodhaá¹ƒ abhibhavatha. kujjhantÄ• naá¹ƒ mÄ• paá¹-ik
__paá¹-ipadÄ• _ti esÄ• paá¹-ipatti. __mettÄ• _ti appanÄ• ppattÄ• mettÄ• . tadupacÄ• ro _
vihiá¹ƒsati kiÃ±ci etÄ• yÄ• ti __avihiá¹ƒsÄ• . karuá¹‡Ä• _ti appanÄ• ppattakaruá¹‡Ä• vedita
345/ __karuá¹‡Ä• pubbabhÄ• go. lÄ• makajana_nti khantiÄ• dÄ«su yonisomanasikÄ• rÄ• b
gÄ• rayhasamÄ• cÄ• rasamÄ• yogena ca nihÄ«naá¹ƒ janaá¹ƒ. paccayaparisuddhiyÄ• __ko
__abhimaddati, _ tassa so paá¹-isaá¹…khÄ• nabhÄ• vanÄ• balehi sammadeva pahÄ• tabbo

akkodhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

sakkasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca sÄ• ratthappakÄ• siniyÄ•

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya sagÄ• thÄ• vaggavaá¹‡á¹‡anÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• yo

sagÄ• thÄ• vaggo

1. devatÄ• saá¹ƒyuttaá¹ƒ

1. naá¸·avaggo

1. oghataraá¹‡asuttaá¹ƒ

<1> evaá¹ƒ \Se I 1/ \Ne I 1/ \Ee I 1/ \Be I 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho aÃ±Ã±atarÄ• devatÄ• abhik
abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupas
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ•
etadavoca --- `` `kathaá¹ƒ nu tvaá¹ƒ, mÄ• risa, oghamatarÄ«â€™ ti? `appatiá¹-á¹-haá¹ƒ khvÄ
anÄ• yÅ«haá¹ƒ \Ne I 2/ oghamatariâ€™ nti. `yathÄ• kathaá¹ƒ pana tvaá¹ƒ, mÄ• risa, appati
oghamatarÄ«â€™ ti? `yadÄ• khvÄ• haá¹ƒ, Ä• vuso, santiá¹-á¹-hÄ• mi tadÄ• ssu saá¹ƒsÄ«d
yadÄ• khvÄ• haá¹ƒ, Ä• vuso, Ä• yÅ«hÄ• mi tadÄ• ssu nibbuyhÄ• mi {nivuyhÄ• mi (Se Ke K
Ä• vuso, appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haá¹ƒ oghamatariâ€™â€™ â€™ nti.

``cirassaá¹ƒ vata passÄ• mi, brÄ• hmaá¹‡aá¹ƒ parinibbutaá¹ƒ.

appatiá¹-á¹-haá¹ƒ anÄ• yÅ«haá¹ƒ, tiá¹‡á¹‡aá¹ƒ loke visattikaâ€™â€™ nti || ---

idamavoca \Be I 2/ sÄ• devatÄ• . samanuÃ±Ã±o satthÄ• ahosi. atha kho sÄ• devatÄ• ---
satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantarad

2. nimokkhasuttaá¹ƒ

<2> sÄ• vatthinidÄ• naá¹ƒ \Ee I 2/. atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhaga

``jÄ• nÄ• si no tvaá¹ƒ, mÄ• risa, sattÄ• naá¹ƒ nimokkhaá¹ƒ pamokkhaá¹ƒ vivekaâ€™â€™ n

``jÄ• nÄ• mi khvÄ• haá¹ƒ, Ä• vuso, sattÄ• naá¹ƒ nimokkhaá¹ƒ pamokkhaá¹ƒ vivekaâ€™â€™

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, mÄ• risa, jÄ• nÄ• si sattÄ• naá¹ƒ nimokkhaá¹ƒ pamokkhaá

``nandÄ«bhavaparikkhayÄ• \Se I 3/ {nandibhavaparikkhayÄ• (Se Ke) }, saÃ±Ã±Ä• viÃ±Ã±
vedanÄ• naá¹ƒ nirodhÄ• upasamÄ• --- evaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, jÄ• nÄ• mi sattÄ• na
vivekaâ€™â€™ nti.

3. upanÄ«yasuttaá¹ƒ

<3> sÄ• vatthinidÄ• naá¹ƒ \Ne I 3/. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavato sar
abhÄ• si ---

``upanÄ«yati jÄ«vitamappamÄ• yu,

jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• nÄ«â€™â€™ ti ||

``upanÄ«yati jÄ«vitamappamÄ• yu,

jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

lokÄ• misaá¹ƒ pajahe santipekkhoâ€™â€™ ti ||

4. accentisuttaá¹ƒ

<4> sÄ• vatthinidÄ• naá¹ƒ \Be I 3/. ekamantaá¹ƒ \Se I 4/ \Ee I 3/ á¹-hitÄ• kho sÄ• devatÄ•
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``accenti kÄ• lÄ• tarayanti rattiyo,

vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• nÄ«â€™â€™ ti ||

``accenti kÄ• lÄ• tarayanti rattiyo,

vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

lokÄ• misaá¹ƒ pajahe santipekkhoâ€™â€™ ti ||

5. katichindasuttaá¹ƒ

<5> sÄ• vatthinidÄ• naá¹ƒ \Ne I 4/. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavato sar
abhÄ• si ---

``kati chinde kati jahe, kati cuttari bhÄ• vaye.

kati saá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccatÄ«â€™â€™ ti ||

``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±ca saá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccatÄ«â€™â€™ ti ||

6. jÄ• garasuttaá¹ƒ

<6> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ \Se I 5/ á¹-hitÄ• kho sÄ• devatÄ• bhagavato sar
abhÄ• si ---

``kati jÄ• garataá¹ƒ suttÄ• , kati suttesu jÄ• garÄ• .

katibhi {katÄ«hi (Ce) } rajamÄ• deti, katibhi {katÄ«hi (Ce) } parisujjhatÄ«â€™â€™ ti ||

``paÃ±ca jÄ• garataá¹ƒ suttÄ• , paÃ±ca suttesu jÄ• garÄ• .

paÃ±cabhi {paÃ±cahi (Ce) } rajamÄ• deti, paÃ±cabhi {paÃ±cahi (Ce) } parisujjhatÄ«â€™â€™

7. appaá¹-ividitasuttaá¹ƒ

<7> sÄ• vatthinidÄ• naá¹ƒ \Be I 4/. ekamantaá¹ƒ \Ee I 4/ á¹-hitÄ• kho sÄ• devatÄ• bhagav
gÄ• thaá¹ƒ abhÄ• si ---

``yesaá¹ƒ dhammÄ• appaá¹-ividitÄ• , paravÄ• desu nÄ«yare {niyyare (Katthaci) }.

suttÄ• te nappabujjhanti, kÄ• lo tesaá¹ƒ pabujjhituâ€™â€™ nti ||

``yesaá¹ƒ dhammÄ• suppaá¹-ividitÄ• , paravÄ• desu na nÄ«yare.

te sambuddhÄ• sammadaÃ±Ã±Ä• , caranti visame samaâ€™â€™ nti ||

8. susammuá¹-á¹-hasuttaá¹ƒ

<8> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavato santike ima

``yesaá¹ƒ \Se I 6/ dhammÄ• susammuá¹-á¹-hÄ• , paravÄ• desu nÄ«yare.

suttÄ• te nappabujjhanti, kÄ• lo tesaá¹ƒ pabujjhituâ€™â€™ nti ||

``yesaá¹ƒ \Ne I 5/ dhammÄ• asammuá¹-á¹-hÄ• , paravÄ• desu na nÄ«yare.

te sambuddhÄ• sammadaÃ±Ã±Ä• , caranti visame samaâ€™â€™ nti ||

9. mÄ• nakÄ• masuttaá¹ƒ

<9> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavato santike ima

``na mÄ• nakÄ• massa damo idhatthi,

na monamatthi asamÄ• hitassa.

eko araÃ±Ã±e viharaá¹ƒ pamatto,

na maccudheyyassa tareyya pÄ• raâ€™â€™ nti ||á¹• 22

``mÄ• naá¹ƒ pahÄ• ya susamÄ• hitatto,

sucetaso sabbadhi vippamutto.

eko araÃ±Ã±e viharaá¹ƒ appamatto,

sa maccudheyyassa tareyya pÄ• raâ€™â€™ nti ||

10. araÃ±Ã±asuttaá¹ƒ

<10> sÄ• vatthinidÄ• naá¹ƒ \Ne I 6/ \Be I 5/. ekamantaá¹ƒ \Ee I 5/ á¹-hitÄ• kho sÄ• devatÄ gÄ• thÄ• ya ajjhabhÄ• si ---

``araÃ±Ã±e \Se I 7/ viharantÄ• naá¹ƒ, santÄ• naá¹ƒ brahmacÄ• rinaá¹ƒ.

ekabhattaá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, kena vaá¹‡á¹‡o pasÄ«datÄ«â€™â€™ ti ||

``atÄ«taá¹ƒ nÄ• nusocanti, nappajappanti nÄ• gataá¹ƒ.

paccuppannena yÄ• penti, tena vaá¹‡á¹‡o pasÄ«datiâ€™â€™ ||

``anÄ• gatappajappÄ• ya, atÄ«tassÄ• nusocanÄ• .

etena bÄ• lÄ• sussanti, naá¸·ova harito lutoâ€™â€™ ti ||

naá¸·avaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

oghaá¹ƒ nimokkhaá¹ƒ upaneyyaá¹ƒ, accenti katichindi ca.

jÄ• garaá¹ƒ appaá¹-ividitÄ• , susammuá¹-á¹-hÄ• mÄ• nakÄ• minÄ• .

araÃ±Ã±e dasamo vutto, vaggo tena pavuccati ||

2. nandanavaggo

1. nandanasuttaá¹ƒ

<11> evaá¹ƒ \Se I 8/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati j

anÄ• thapiá¹‡á¸• ikassa \Ne I 7/ Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``b
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``bhÅ«tapubbaá¹ƒ, bhikkhave, aÃ±Ã±atarÄ• tÄ• vatiá¹ƒsakÄ• yikÄ• devatÄ• nandane var
dibbehi paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• riyamÄ• nÄ•
Katthaci) } tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``na \Be I 6/ te sukhaá¹ƒ pajÄ• nanti, ye na passanti nandanaá¹ƒ.

Ä• vÄ• saá¹ƒ naradevÄ• naá¹ƒ, tidasÄ• naá¹ƒ yasassinaâ€™â€™ nti ||

``evaá¹ƒ \Ee I 6/ vutte, bhikkhave, aÃ±Ã±atarÄ• devatÄ• taá¹ƒ devataá¹ƒ gÄ• thÄ• ya pac

``na tvaá¹ƒ bÄ• le pajÄ• nÄ• si, yathÄ• arahataá¹ƒ vaco.

aniccÄ• sabbasaá¹…khÄ• rÄ• {sabbe saá¹…khÄ• rÄ• (Ce Se Ke) }, uppÄ• davayadhamm

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

2. nandatisuttaá¹ƒ

<12> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ \Se I 9/ á¹-hitÄ• kho sÄ• devatÄ• bhagavato sa
abhÄ• si ---

``nandati puttehi puttimÄ• ,

gomÄ• {gomiko (Ce Se Ke Ee) } gohi tatheva nandati.

upadhÄ«hi \Ne I 8/ narassa nandanÄ• ,

na hi so nandati yo nirÅ«padhÄ«â€™â€™ ti ||

``socati puttehi puttimÄ• ,

gomÄ• gohi tatheva socati.

upadhÄ«hi narassa socanÄ• ,

na hi so socati yo nirÅ«padhÄ«â€™â€™ ti ||

3. natthiputtasamasuttaá¹ƒ

<13> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavato santike im

``natthi puttasamaá¹ƒ pemaá¹ƒ, natthi gosamitaá¹ƒ dhanaá¹ƒ.

natthi sÅ«riyasamÄ• {suriyasamÄ• (Ce Se Ke Ee) } Ä• bhÄ• , samuddaparamÄ• sarÄ• â€

``natthi attasamaá¹ƒ pemaá¹ƒ, natthi dhaÃ±Ã±asamaá¹ƒ dhanaá¹ƒ.

natthi paÃ±Ã±Ä• samÄ• Ä• bhÄ• , vuá¹-á¹-hi ve paramÄ• sarÄ• â€™â€™ ti ||

4. khattiyasuttaá¹ƒ

<14> ``khattiyo \Se I 10/ \Be I 7/ dvipadaá¹ƒ seá¹-á¹-ho, balÄ«baddo {balivaddo (Ce Ee), ba
Katthaci) } catuppadaá¹ƒ.

komÄ• rÄ« seá¹-á¹-hÄ• bhariyÄ• naá¹ƒ, yo ca puttÄ• na pubbajoâ€™â€™ ti ||

``sambuddho dvipadaá¹ƒ seá¹-á¹-ho, Ä• jÄ• nÄ«yo catuppadaá¹ƒ.

sussÅ«sÄ• seá¹-á¹-hÄ• bhariyÄ• naá¹ƒ, yo ca puttÄ• namassavoâ€™â€™ ti ||

5. saá¹‡amÄ• nasuttaá¹ƒ

<15> ``á¹-hite \Ee I 7/ majjhanhike {majjhantike (sabbattha) } kÄ• le, sannisÄ«vesu pakkhis

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ {mahÄ• raÃ±Ã±aá¹ƒ (Katthaci Ce Se Ke Katthaci) }, taá¹ƒ b
maâ€™â€™ nti ||

``á¹-hite majjhanhike kÄ• le, sannisÄ«vesu pakkhisu.

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, sÄ• rati paá¹-ibhÄ• ti maâ€™â€™ nti ||

6. niddÄ• tandÄ«suttaá¹ƒ

<16> ``niddÄ• \Ne I 9/ tandÄ« vijambhitÄ• {tandi vijambhikÄ• (Ce Ee) }, aratÄ« bhattasam

etena nappakÄ• sati, ariyamaggo idha pÄ• á¹‡inaâ€™â€™ nti ||

``niddaá¹ƒ tandiá¹ƒ vijambhitaá¹ƒ, aratiá¹ƒ bhattasammadaá¹ƒ.

vÄ«riyena {viriyena (Ce Se Ke Ee) } naá¹ƒ paá¹‡Ä• metvÄ• , ariyamaggo visujjhatÄ«â€™â€

7. dukkarasuttaá¹ƒ

<17> ``dukkaraá¹ƒ \Se I 11/ duttitikkhaÃ±ca, abyattena ca sÄ• maÃ±Ã±aá¹ƒ.

bahÅ«hi tattha sambÄ• dhÄ• , yattha bÄ• lo visÄ«datÄ«â€™â€™ ti ||

``katihaá¹ƒ careyya sÄ• maÃ±Ã±aá¹ƒ, cittaá¹ƒ ce na nivÄ• raye.

pade pade visÄ«deyya, saá¹…kappÄ• naá¹ƒ vasÄ• nugoâ€™â€™ ti ||

``kummova aá¹…gÄ• ni sake kapÄ• le,

samodahaá¹ƒ bhikkhu manovitakke.

anissito aÃ±Ã±amaheá¹-hayÄ• no,

parinibbuto nÅ«pavadeyya kaÃ±cÄ«â€™â€™ ti ||

8. hirÄ«suttaá¹ƒ

<18> ``hirÄ«nisedho \Be I 8/ puriso, koci lokasmiá¹ƒ vijjati.

yo nindaá¹ƒ apabodhati {apabodheti (Se Ke Katthaci) }, asso bhadro kasÄ• mivÄ• â€™â€™

``hirÄ«nisedhÄ• tanuyÄ• , ye caranti sadÄ• satÄ• .

antaá¹ƒ dukkhassa pappuyya, caranti visame samaâ€™â€™ nti ||

9. kuá¹-ikÄ• suttaá¹ƒ

<19> á¹• 21 ``kacci \Ne I 10/ \Ee I 8/ te kuá¹-ikÄ• natthi, kacci natthi kulÄ• vakÄ• .

kacci santÄ• nakÄ• natthi, kacci muttosi bandhanÄ• â€™â€™ ti ||

``taggha me kuá¹-ikÄ• natthi, taggha natthi kulÄ• vakÄ• .

taggha santÄ• nakÄ• natthi, taggha muttomhi bandhanÄ• â€™â€™ ti ||

``kintÄ• haá¹ƒ \Se I 12/ kuá¹-ikaá¹ƒ brÅ«mi, kiá¹ƒ te brÅ«mi kulÄ• vakaá¹ƒ.

kiá¹ƒ te santÄ• nakaá¹ƒ brÅ«mi, kintÄ• haá¹ƒ brÅ«mi bandhanaâ€™â€™ nti ||

``mÄ• taraá¹ƒ kuá¹-ikaá¹ƒ brÅ«si, bhariyaá¹ƒ brÅ«si kulÄ• vakaá¹ƒ.

putte santÄ• nake brÅ«si, taá¹‡haá¹ƒ me brÅ«si bandhanaâ€™â€™ nti ||

``sÄ• hu te kuá¹-ikÄ• natthi, sÄ• hu natthi kulÄ• vakÄ• .

sÄ• hu santÄ• nakÄ• natthi, sÄ• hu muttosi bandhanÄ• â€™â€™ ti ||

10. samiddhisuttaá¹ƒ

<20> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati tapodÄ• rÄ• samiddhi rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya yena tapodÄ• tenupasaá¹…kam tapode gattÄ• ni parisiÃ±citvÄ• paccuttaritvÄ• ekacÄ«varo aá¹-á¹-hÄ• si gattÄ• ni pubbÄ• aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ tap Ä• yasmÄ• samiddhi tenupasaá¹…kami; upasaá¹…kamitvÄ• vehÄ• saá¹ƒ á¹-hitÄ• Ä• yas ajjhabhÄ• si ---

``abhutvÄ• \Be I 9/ bhikkhasi bhikkhu, na hi bhutvÄ• na bhikkhasi.

bhutvÄ• na bhikkhu bhikkhassu, mÄ• taá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti ||

``kÄ• laá¹ƒ \Se I 13/ \Ne I 11/ \Ee I 9/ vohaá¹ƒ na jÄ• nÄ• mi, channo kÄ• lo na dissati.

tasmÄ• abhutvÄ• bhikkhÄ• mi, mÄ• maá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti ||

atha kho sÄ• devatÄ• pathaviyaá¹ƒ {paá¹-haviyaá¹ƒ (Ce Se Ke Ee) } patiá¹-á¹-hahitvÄ• Ä
samiddhiá¹ƒ etadavoca --- ``daharo tvaá¹ƒ bhikkhu, pabbajito susu kÄ• á¸·akeso, bhadrena
samannÄ• gato, paá¹-hamena vayasÄ• , anikkÄ«á¸·itÄ• vÄ« kÄ• mesu. bhuÃ±ja, bhikkhu, n
sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vÄ«â€™â€™ ti.

``na khvÄ• haá¹ƒ, Ä• vuso, sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vÄ• mi. kÄ• lika
hitvÄ• sandiá¹-á¹-hikaá¹ƒ anudhÄ• vÄ• mi. kÄ• likÄ• hi, Ä• vuso, kÄ• mÄ• vuttÄ• bhagava
bahupÄ• yÄ• sÄ• ; Ä• dÄ«navo ettha bhiyyo. sandiá¹-á¹-hiko ayaá¹ƒ dhammo akÄ• liko ehip
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti.

``kathaÃ±ca, bhikkhu, kÄ• likÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ•
kathaá¹ƒ sandiá¹-á¹-hiko ayaá¹ƒ dhammo akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ vedi
ti?

``ahaá¹ƒ kho, Ä• vuso, navo acirapabbajito adhunÄ• gato imaá¹ƒ dhammavinayaá¹ƒ. na tÄ•
Ee) } sakkomi vitthÄ• rena Ä• cikkhituá¹ƒ. ayaá¹ƒ so bhagavÄ• arahaá¹ƒ sammÄ• sambudd
tapodÄ• rÄ• me. taá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ puccha. yathÄ• te
naá¹ƒ dhÄ• reyyÄ• sÄ«â€™â€™ ti.

``na kho, bhikkhu, sukaro so bhagavÄ• amhehi upasaá¹…kamituá¹ƒ \Se I 14/, aÃ±Ã±Ä• hi
parivuto. sace kho tvaá¹ƒ, bhikkhu, taá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ
Ä• gaccheyyÄ• ma dhammassavanÄ• yÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• ya
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
ekamantaá¹ƒ \Ee I 10/ nisinno kho Ä• yasmÄ• samiddhi bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ \Ne I 12/ \Be I 10/, bhante, rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya y
tenupasaá¹…kamiá¹ƒ gattÄ• ni parisiÃ±cituá¹ƒ. tapode gattÄ• ni parisiÃ±citvÄ• paccuttaritv
aá¹-á¹-hÄ• siá¹ƒ gattÄ• ni pubbÄ• payamÄ• no. atha kho, bhante, aÃ±Ã±atarÄ• devatÄ• a
abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ tapodaá¹ƒ obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹.
vehÄ• saá¹ƒ á¹-hitÄ• imÄ• ya gÄ• thÄ• ya ajjhabhÄ• si ---

``abhutvÄ• bhikkhasi bhikkhu, na hi bhutvÄ• na bhikkhasi.

bhutvÄ• na bhikkhu bhikkhassu, mÄ• taá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti ||

``evaá¹ƒ vutte ahaá¹ƒ, bhante, taá¹ƒ devataá¹ƒ gÄ• thÄ• ya paccabhÄ• siá¹ƒ ---

``kÄ• laá¹ƒ vohaá¹ƒ na jÄ• nÄ• mi, channo kÄ• lo na dissati.

tasmÄ• abhutvÄ• bhikkhÄ• mi, mÄ• maá¹ƒ kÄ• lo upaccagÄ• â€™â€™ ti ||

``atha kho, bhante, sÄ• devatÄ• pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• maá¹ƒ etadavoca --- `da
bhikkhu, pabbajito susu kÄ• á¸·akeso, bhadrena yobbanena samannÄ• gato, paá¹-hamena
kÄ• mesu. bhuÃ±ja, bhikkhu, mÄ• nusake kÄ• me; mÄ• sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá

``evaá¹ƒ vuttÄ• haá¹ƒ, bhante, taá¹ƒ devataá¹ƒ etadavocaá¹ƒ --- `na khvÄ• haá¹ƒ, Ä• vuso,
hitvÄ• kÄ• likaá¹ƒ anudhÄ• vÄ• mi; kÄ• likaÃ±ca khvÄ• haá¹ƒ, Ä• vuso, hitvÄ• sandiá¹-á¹-h
kÄ• likÄ• hi, Ä• vuso, kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• ; Ä• d
sandiá¹-á¹-hiko ayaá¹ƒ dhammo akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ

``evaá¹ƒ vutte, bhante, sÄ• devatÄ• maá¹ƒ etadavoca --- `kathaÃ±ca, bhikkhu, kÄ• likÄ• h
bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• ; Ä• dÄ«navo ettha bhiyyo? kathaá¹ƒ sandiá¹-
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti? evaá¹ƒ vuttÄ•
taá¹ƒ devataá¹ƒ etadavocaá¹ƒ --- `ahaá¹ƒ kho, Ä• vuso, navo acirapabbajito adhunÄ• gato i
na tÄ• haá¹ƒ sakkomi vitthÄ• rena Ä• cikkhituá¹ƒ. ayaá¹ƒ so bhagavÄ• arahaá¹ƒ sammÄ• s
tapodÄ• rÄ• me. taá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ puccha. yathÄ• te
naá¹ƒ dhÄ• reyyÄ• sÄ«â€™â€™ â€™ ti.

``evaá¹ƒ \Be I 11/ vutte, bhante, sÄ• devatÄ• maá¹ƒ etadavoca --- `na kho, bhikkhu, sukar
upasaá¹…kamituá¹ƒ, aÃ±Ã±Ä• hi mahesakkhÄ• hi devatÄ• hi parivuto. sace kho, tvaá¹ƒ bhi
upasaá¹…kamitvÄ• etamatthaá¹ƒ puccheyyÄ• si, mayampi Ä• gaccheyyÄ• ma \Se I 16/ dh
bhante, tassÄ• devatÄ• ya saccaá¹ƒ vacanaá¹ƒ, idheva sÄ• devatÄ• avidÅ«reâ€™â€™ ti

evaá¹ƒ vutte, sÄ• devatÄ• Ä• yasmantaá¹ƒ samiddhiá¹ƒ etadavoca --- ``puccha, bhikkhu,
yamahaá¹ƒ anuppattÄ• â€™â€™ ti.

atha kho bhagavÄ• taá¹ƒ devataá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``akkheyyasaÃ±Ã±ino sattÄ• , akkheyyasmiá¹ƒ patiá¹-á¹-hitÄ• .

akkheyyaá¹ƒ apariÃ±Ã±Ä• ya, yogamÄ• yanti maccuno ||

``akkheyyaÃ±ca pariÃ±Ã±Ä• ya, akkhÄ• tÄ• raá¹ƒ na maÃ±Ã±ati.

taÃ±hi tassa na hotÄ«ti, yena naá¹ƒ vajjÄ• na tassa atthi.

sace vijÄ• nÄ• si vadehi yakkhÄ• â€™â€™ ti {yakkhÄ«ti (Ee Katthaci) } ||

``na khvÄ• haá¹ƒ, bhante, imassa bhagavatÄ• saá¹…khittena bhÄ• sitassa vitthÄ• rena att
me, bhante, bhagavÄ• tathÄ• bhÄ• satu yathÄ• haá¹ƒ imassa bhagavatÄ• saá¹…khittena
atthaá¹ƒ jÄ• neyyaâ€™â€™ nti.

``samo \Ee I 12/ visesÄ« uda vÄ• {athavÄ• (Ce Ee) } nihÄ«no,

yo maÃ±Ã±atÄ« so vivadetha {sopi vadetha (Katthaci) } tena.

tÄ«su \Ne I 14/ vidhÄ• su avikampamÄ• no,

samo visesÄ«ti na tassa hoti.

sace vijÄ• nÄ• si vadehi yakkhÄ• â€™â€™ ti ||

``imassÄ• pi \Se I 17/ khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹…khittena bhÄ• sitassa na vit
Ä• jÄ• nÄ• mi. sÄ• dhu me, bhante, bhagavÄ• tathÄ• bhÄ• satu yathÄ• haá¹ƒ imassa bhag
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ jÄ• neyyaâ€™â€™ nti.

``pahÄ• si saá¹…khaá¹ƒ na vimÄ• namajjhagÄ• , acchecchi {acchejji (Se Ke Katthaci) } taá¹

taá¹ƒ chinnaganthaá¹ƒ anighaá¹ƒ nirÄ• saá¹ƒ, pariyesamÄ• nÄ• nÄ• jjhagamuá¹ƒ.

devÄ• manussÄ• idha vÄ• huraá¹ƒ vÄ• , saggesu vÄ• sabbanivesanesu.

sace vijÄ• nÄ• si vadehi yakkhÄ• â€™â€™ ti ||

``imassa \Be I 12/ khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹…khittena bhÄ• sitassa evaá¹ƒ vi
Ä• jÄ• nÄ• mi ---

``pÄ• paá¹ƒ na kayirÄ• vacasÄ• manasÄ• ,

kÄ• yena vÄ• kiÃ±cana sabbaloke.

kÄ• me pahÄ• ya satimÄ• sampajÄ• no,

dukkhaá¹ƒ na sevetha anatthasaá¹ƒhitaâ€™â€™ nti ||

nandanavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

nandanÄ• \Se I 18/ nandati ceva, natthiputtasamena ca.

khattiyo saá¹‡amÄ• no ca, niddÄ• tandÄ« ca dukkaraá¹ƒ.

hirÄ« kuá¹-ikÄ• navamo, dasamo vutto samiddhinÄ• ti ||

3. sattivaggo

1. sattisuttaá¹ƒ

<21> sÄ• vatthinidÄ• naá¹ƒ \Ne I 15/ \Ee I 13/. ekamantaá¹ƒ \Se I 19/ á¹-hitÄ• kho sÄ• dev
santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova {á¸• ayhamÄ• neva (sabbattha) } matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

sakkÄ• yadiá¹-á¹-hippahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

2. phusatisuttaá¹ƒ

<22> á¹• 21 ``nÄ• phusantaá¹ƒ phusati ca, phusantaÃ±ca tato phuse.

tasmÄ• phusantaá¹ƒ phusati, appaduá¹-á¹-hapadosinaâ€™â€™ nti ||

``yo \Be I 13/ appaduá¹-á¹-hassa narassa dussati,

suddhassa posassa anaá¹…gaá¹‡assa.

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ,

sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoâ€™â€™ ti ||

3. jaá¹-Ä• suttaá¹ƒ

<23> á¹• 21 ``anto \Se I 20/ jaá¹-Ä• bahi jaá¹-Ä• , jaá¹-Ä• ya jaá¹-itÄ• pajÄ• .

taá¹ƒ taá¹ƒ gotama pucchÄ• mi, ko imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti ||

``sÄ«le \Ne I 16/ patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ ||

``yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, tesaá¹ƒ vijaá¹-itÄ• jaá¹-Ä• ||

``yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

paá¹-ighaá¹ƒ rÅ«pasaÃ±Ã±Ä• ca, etthesÄ• chijjate {vijaá¹-e (Katthaci) } jaá¹-Ä• â€™â€™ t

4. manonivÄ• raá¹‡asuttaá¹ƒ

<24> ``yato \Ee I 14/ yato mano nivÄ• raye,

na dukkhameti naá¹ƒ tato tato.

sa sabbato mano nivÄ• raye,

sa sabbato dukkhÄ• pamuccatiâ€™â€™ ||

``na sabbato mano nivÄ• raye,

na mano saá¹ƒyatattamÄ• gataá¹ƒ.

yato yato ca pÄ• pakaá¹ƒ,

tato tato mano nivÄ• rayeâ€™â€™ ti ||

5. arahantasuttaá¹ƒ

<25> á¹• 21 ``yo hoti bhikkhu arahaá¹ƒ katÄ• vÄ«,

khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«.

ahaá¹ƒ \Se I 21/ vadÄ• mÄ«tipi so vadeyya,

mamaá¹ƒ vadantÄ«tipi so vadeyyÄ• â€™â€™ ti ||

``yo \Ne I 17/ \Be I 14/ hoti bhikkhu arahaá¹ƒ katÄ• vÄ«,

khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«.

ahaá¹ƒ vadÄ• mÄ«tipi so vadeyya,

mamaá¹ƒ vadantÄ«tipi so vadeyya.

loke samaÃ±Ã±aá¹ƒ kusalo viditvÄ• ,

vohÄ• ramattena so {sa (?) } vohareyyÄ• â€™â€™ ti ||

``yo hoti bhikkhu arahaá¹ƒ katÄ• vÄ«,

khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«.

mÄ• naá¹ƒ nu kho so upagamma bhikkhu,

ahaá¹ƒ vadÄ• mÄ«tipi so vadeyya.

mamaá¹ƒ vadantÄ«tipi so vadeyyÄ• â€™â€™ ti ||

``pahÄ«namÄ• nassa na santi ganthÄ• ,

vidhÅ«pitÄ• mÄ• naganthassa sabbe.

sa vÄ«tivatto maÃ±Ã±ataá¹ƒ {mÄ• nanaá¹ƒ (Ce), maÃ±Ã±Ä«taá¹ƒ (?) } sumedho,

ahaá¹ƒ \Ee I 15/ vadÄ• mÄ«tipi so vadeyya ||

``mamaá¹ƒ vadantÄ«tipi so vadeyya.

loke samaÃ±Ã±aá¹ƒ kusalo viditvÄ• .

vohÄ• ramattena so vohareyyÄ• â€™â€™ ti ||

6. pajjotasuttaá¹ƒ

<26> á¹• 21 ``kati \Se I 22/ lokasmiá¹ƒ pajjotÄ• , yehi loko pakÄ• sati {pabhÄ• sati (Katthac

bhagavantaá¹ƒ {bhavantaá¹ƒ (Katthaci) } puá¹-á¹-humÄ• gamma, kathaá¹ƒ jÄ• nemu taá¹ƒ r

``cattÄ• ro \Ne I 18/ loke pajjotÄ• , paÃ±camettha na vijjati.

divÄ• tapati Ä• dicco, rattimÄ• bhÄ• ti candimÄ• ||

``atha aggi divÄ• rattiá¹ƒ, tattha tattha pakÄ• sati.

sambuddho tapataá¹ƒ seá¹-á¹-ho, esÄ• Ä• bhÄ• anuttarÄ• â€™â€™ ti ||

7. sarasuttaá¹ƒ

<27> á¹• 21 ``kuto \Be I 15/ sarÄ• nivattanti, kattha vaá¹-á¹-aá¹ƒ na vattati.

kattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

``yattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

ato sarÄ• nivattanti, ettha vaá¹-á¹-aá¹ƒ na vattati.

ettha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhatÄ«â€™â€™ ti ||

8. mahaddhanasuttaá¹ƒ

<28> á¹• 21 ``mahaddhanÄ• mahÄ• bhogÄ• , raá¹-á¹-havantopi khattiyÄ• .

aÃ±Ã±amaÃ±Ã±Ä• bhigijjhanti, kÄ• mesu analaá¹…katÄ• ||

``tesu ussukkajÄ• tesu, bhavasotÄ• nusÄ• risu.

kedha taá¹‡haá¹ƒ {rodhataá¹‡haá¹ƒ (Se Ke), gedhataá¹‡haá¹ƒ (Katthaci) } pajahiá¹ƒsu {pav
Katthaci) }, ke lokasmiá¹ƒ anussukÄ• â€™â€™ ti ||

``hitvÄ• \Se I 23/ agÄ• raá¹ƒ pabbajitÄ• , hitvÄ• puttaá¹ƒ pasuá¹ƒ viyaá¹ƒ.

hitvÄ• rÄ• gaÃ±ca dosaÃ±ca, avijjaÃ±ca virÄ• jiya.

khÄ«á¹‡Ä• savÄ• arahanto, te lokasmiá¹ƒ anussukÄ• â€™â€™ ti ||

9. catucakkasuttaá¹ƒ

<29> á¹• 21 ``catucakkaá¹ƒ \Ne I 19/ \Ee I 16/ navadvÄ• raá¹ƒ, puá¹‡á¹‡aá¹ƒ lobhena saá¹

paá¹…kajÄ• taá¹ƒ mahÄ• vÄ«ra, kathaá¹ƒ yÄ• trÄ• bhavissatÄ«â€™â€™ ti ||

``chetvÄ• naddhiá¹ƒ varattaÃ±ca, icchÄ• lobhaÃ±ca pÄ• pakaá¹ƒ.

samÅ«laá¹ƒ taá¹‡hamabbuyha, evaá¹ƒ yÄ• trÄ• bhavissatÄ«â€™â€™ ti ||

10. eá¹‡ijaá¹…ghasuttaá¹ƒ

<30> á¹• 21 ``eá¹‡ijaá¹…ghaá¹ƒ kisaá¹ƒ vÄ«raá¹ƒ, appÄ• hÄ• raá¹ƒ alolupaá¹ƒ.

sÄ«haá¹ƒ vekacaraá¹ƒ nÄ• gaá¹ƒ, kÄ• mesu anapekkhinaá¹ƒ.

upasaá¹…kamma pucchÄ• ma, kathaá¹ƒ dukkhÄ• pamuccatÄ«â€™â€™ ti ||

``paÃ±ca \Be I 16/ kÄ• maguá¹‡Ä• loke, manochaá¹-á¹-hÄ• paveditÄ• .

ettha chandaá¹ƒ virÄ• jetvÄ• , evaá¹ƒ dukkhÄ• pamuccatÄ«â€™â€™ ti ||

sattivaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sattiyÄ• phusati ceva, jaá¹-Ä• manonivÄ• raá¹‡Ä• .

arahantena pajjoto, sarÄ• mahaddhanena ca.

catucakkena navamaá¹ƒ, eá¹‡ijaá¹…ghena te dasÄ• ti ||

4. satullapakÄ• yikavaggo

1. sabbhisuttaá¹ƒ

<31> evaá¹ƒ \Se I 24/ \Ne I 20/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sambahulÄ• satullapakÄ• yikÄ• devatÄ• yo a
abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamant
ekÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha {krubbetha (Katthaci) } santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyoâ€™â€™ ti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, paÃ±Ã±Ä• labbhati {paÃ±Ã±aá¹ƒ labhati (Se Ke) } nÄ•

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sokamajjhe na socatÄ«â€™â€™ ti ||

atha \Be I 17/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbhireva \Se I 25/ samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, Ã±Ä• timajjhe virocatÄ«â€™â€™ ti ||

atha \Ne I 21/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sattÄ• gacchanti suggatiâ€™â€™ nti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sattÄ• tiá¹-á¹-hanti sÄ• tataâ€™â€™ nti ||

atha kho aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- ``kassa nu kho, bhagavÄ• , subhÄ
sabbÄ• saá¹ƒ vo subhÄ• sitaá¹ƒ pariyÄ• yena, api ca mamapi suá¹‡Ä• tha ---

``sabbhireva \Ee I 18/ samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

idamavoca bhagavÄ• . attamanÄ• tÄ• devatÄ• yo bhagavantaá¹ƒ abhivÄ• detvÄ• padakk
tatthevantaradhÄ• yiá¹ƒsÅ«ti.

2. maccharisuttaá¹ƒ

<32> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
sambahulÄ• satullapakÄ• yikÄ• devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹
aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bhagavato santike imaá¹ƒ \Se I 2

``maccherÄ• \Ne I 22/ ca pamÄ• dÄ• ca, evaá¹ƒ dÄ• naá¹ƒ na dÄ«yati {diyyati (Katthaci) }.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nena, deyyaá¹ƒ hoti vijÄ• natÄ• â€™â€™ ti ||

atha \Be I 18/ kho aparÄ• devatÄ• bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``yasseva bhÄ«to na dadÄ• ti maccharÄ«, tadevÄ• dadato bhayaá¹ƒ.

jighacchÄ• ca pipÄ• sÄ• ca, yassa bhÄ• yati maccharÄ«.

tameva bÄ• laá¹ƒ phusati, asmiá¹ƒ loke paramhi ca ||

``tasmÄ• vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

atha kho aparÄ• devatÄ• bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``te matesu na mÄ«yanti, panthÄ• naá¹ƒva sahabbajaá¹ƒ.

appasmiá¹ƒ ye pavecchanti, esa dhammo sanantano ||

``appasmeke pavecchanti, bahuneke na dicchare.

appasmÄ• dakkhiá¹‡Ä• dinnÄ• , sahassena samaá¹ƒ mitÄ• â€™â€™ ti ||

atha \Ee I 19/ kho aparÄ• devatÄ• bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``duddadaá¹ƒ dadamÄ• nÄ• naá¹ƒ, dukkaraá¹ƒ kamma kubbataá¹ƒ.

asanto nÄ• nukubbanti, sataá¹ƒ dhammo duranvayo {durannayo (Ce) } ||

``tasmÄ• \Se I 27/ sataÃ±ca asataá¹ƒ {asataÃ±ca (Ce Se Ke) }, nÄ• nÄ• hoti ito gati.

asanto nirayaá¹ƒ yanti, santo saggaparÄ• yanÄ• â€™â€™ ti ||

atha \Ne I 23/ kho aparÄ• devatÄ• bhagavato santike etadavoca --- ``kassa nu kho, bhaga
nti?

``sabbÄ• saá¹ƒ vo subhÄ• sitaá¹ƒ pariyÄ• yena; api ca mamapi suá¹‡Ä• tha ---

``dhammaá¹ƒ care yopi samuÃ±jakaá¹ƒ care,

dÄ• raÃ±ca posaá¹ƒ dadamappakasmiá¹ƒ.

sataá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaá¹ƒ,

kalampi nÄ• gghanti tathÄ• vidhassa teâ€™â€™ ti ||

atha \Be I 19/ kho aparÄ• devatÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kenesa yaÃ±Ã±o vipulo mahaggato,

samena dinnassa na agghameti.

kathaá¹ƒ {idaá¹ƒ padaá¹ƒ katthaci sÄ«haá¸·apotthake natthi} sataá¹ƒ sahassÄ• naá¹ƒ sahas

kalampi nÄ• gghanti tathÄ• vidhassa teâ€™â€™ ti ||

``dadanti heke visame niviá¹-á¹-hÄ• ,

chetvÄ• vadhitvÄ• atha socayitvÄ• .

sÄ• \Se I 28/ dakkhiá¹‡Ä• assumukhÄ• sadaá¹‡á¸• Ä• ,

samena dinnassa na agghameti ||

``evaá¹ƒ sataá¹ƒ sahassÄ• naá¹ƒ sahassayÄ• ginaá¹ƒ.

kalampi nÄ• gghanti tathÄ• vidhassa teâ€™â€™ ti ||

3. sÄ• dhusuttaá¹ƒ

<33> sÄ• vatthinidÄ• naá¹ƒ \Ee I 20/. atha kho sambahulÄ• satullapakÄ• yikÄ• devatÄ• y
\Ne I 24/ abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamant
bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ• dhu kho, mÄ• risa, dÄ• naá¹ƒ.

maccherÄ• ca pamÄ• dÄ• ca, evaá¹ƒ dÄ• naá¹ƒ na dÄ«yati.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nena, deyyaá¹ƒ hoti vijÄ• natÄ• â€™â€™ ti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ• dhu kho, mÄ• risa, dÄ• naá¹ƒ.

api ca appakasmimpi sÄ• hu dÄ• naá¹ƒâ€™â€™ ||

``appasmeke pavecchanti, bahuneke na dicchare.

appasmÄ• dakkhiá¹‡Ä• dinnÄ• , sahassena samaá¹ƒ mitÄ• â€™â€™ ti ||

atha \Be I 20/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ• dhu kho, mÄ• risa, dÄ• naá¹ƒ; appakasmimpi sÄ• hu dÄ• naá¹ƒ.

api ca saddhÄ• yapi sÄ• hu dÄ• naá¹ƒâ€™â€™ ||

``dÄ• naÃ±ca yuddhaÃ±ca samÄ• namÄ• hu,

appÄ• pi santÄ• bahuke jinanti.

appampi ce saddahÄ• no dadÄ• ti,

teneva so hoti sukhÄ« paratthÄ• â€™â€™ ti ||

atha \Se I 29/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ• dhu \Ne I 25/ kho, mÄ• risa, dÄ• naá¹ƒ; appakasmimpi sÄ• hu dÄ• naá¹ƒ.

saddhÄ• yapi \Ee I 21/ sÄ• hu dÄ• naá¹ƒ; api ca dhammaladdhassÄ• pi sÄ• hu dÄ• naá¹ƒâ€

``yo dhammaladdhassa dadÄ• ti dÄ• naá¹ƒ,

uá¹-á¹-hÄ• navÄ«riyÄ• dhigatassa jantu.

atikkamma so vetaraá¹‡iá¹ƒ yamassa,

dibbÄ• ni á¹-hÄ• nÄ• ni upeti maccoâ€™â€™ ti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ• dhu kho, mÄ• risa, dÄ• naá¹ƒ; appakasmimpi sÄ• hu dÄ• naá¹ƒ.

saddhÄ• yapi sÄ• hu dÄ• naá¹ƒ; dhammaladdhassÄ• pi sÄ• hu dÄ• naá¹ƒ.

api \Se I 30/ ca viceyya dÄ• nampi sÄ• hu dÄ• naá¹ƒâ€™â€™ ||

``viceyya dÄ• naá¹ƒ sugatappasatthaá¹ƒ,

ye dakkhiá¹‡eyyÄ• idha jÄ«valoke.

etesu dinnÄ• ni mahapphalÄ• ni,

bÄ«jÄ• ni vuttÄ• ni yathÄ• sukhetteâ€™â€™ ti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``sÄ• dhu kho, mÄ• risa, dÄ• naá¹ƒ; appakasmimpi sÄ• hu dÄ• naá¹ƒ.

saddhÄ• yapi sÄ• hu dÄ• naá¹ƒ; dhammaladdhassÄ• pi sÄ• hu dÄ• naá¹ƒ.

viceyya dÄ• nampi sÄ• hu dÄ• naá¹ƒ; api ca pÄ• á¹‡esupi sÄ• dhu saá¹ƒyamoâ€™â€™ ||

``yo \Be I 21/ pÄ• á¹‡abhÅ«tÄ• ni {pÄ• á¹‡abhÅ«tesu (Ce Ee) } aheá¹-hayaá¹ƒ caraá¹ƒ,

parÅ«pavÄ• dÄ• na karonti pÄ• paá¹ƒ.

bhÄ«ruá¹ƒ \Ne I 26/ pasaá¹ƒsanti na hi tattha sÅ«raá¹ƒ,

bhayÄ• hi santo na karonti pÄ• paâ€™â€™ nti ||

atha kho aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- ``kassa \Ee I 22/ nu kho, bhagavÄ•

``sabbÄ• saá¹ƒ vo subhÄ• sitaá¹ƒ pariyÄ• yena, api ca mamapi suá¹‡Ä• tha ---

``saddhÄ• hi dÄ• naá¹ƒ bahudhÄ• pasatthaá¹ƒ,

dÄ• nÄ• ca kho dhammapadaá¹ƒva seyyo.

pubbe \Se I 31/ ca hi pubbatare ca santo,

nibbÄ• namevajjhagamuá¹ƒ sapaÃ±Ã±Ä• â€™â€™ ti ||

4. nasantisuttaá¹ƒ

<34> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
sambahulÄ• satullapakÄ• yikÄ• devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹
aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• th

``na santi kÄ• mÄ• manujesu niccÄ• ,

santÄ«dha kamanÄ«yÄ• ni yesu {kÄ• mesu (Katthaci) } baddho.

yesu pamatto apunÄ• gamanaá¹ƒ,

anÄ• gantÄ• puriso maccudheyyÄ• â€™â€™ ti ||

``chandajaá¹ƒ aghaá¹ƒ chandajaá¹ƒ dukkhaá¹ƒ.

chandavinayÄ• aghavinayo.

aghavinayÄ• dukkhavinayoâ€™â€™ ti ||

``na \Ne I 27/ te kÄ• mÄ• yÄ• ni citrÄ• ni loke,

saá¹…kapparÄ• go \Se I 32/ purisassa kÄ• mo.

tiá¹-á¹-hanti citrÄ• ni tatheva loke,

athettha dhÄ«rÄ• vinayanti chandaá¹ƒ ||

``kodhaá¹ƒ \Be I 22/ \Ee I 23/ jahe vippajaheyya mÄ• naá¹ƒ,

saá¹ƒyojanaá¹ƒ sabbamatikkameyya.

taá¹ƒ nÄ• marÅ«pasmimasajjamÄ• naá¹ƒ,

akiÃ±canaá¹ƒ nÄ• nupatanti dukkhÄ• ||

``pahÄ• si saá¹…khaá¹ƒ na vimÄ• namajjhagÄ• {na ca mÄ• namajjhagÄ• (Katthaci Ce), na

acchecchi taá¹‡haá¹ƒ idha nÄ• marÅ«pe.

taá¹ƒ chinnaganthaá¹ƒ anighaá¹ƒ nirÄ• saá¹ƒ,

pariyesamÄ• nÄ• nÄ• jjhagamuá¹ƒ.

devÄ• manussÄ• idha vÄ• huraá¹ƒ vÄ• ,

saggesu vÄ• sabbanivesanesÅ«â€™â€™ ti ||

``taá¹ƒ ce hi nÄ• ddakkhuá¹ƒ tathÄ• vimuttaá¹ƒ (iccÄ• yasmÄ• mogharÄ• jÄ•),

devÄ• manussÄ• idha vÄ• huraá¹ƒ vÄ• .

naruttamaá¹ƒ atthacaraá¹ƒ narÄ• naá¹ƒ,

ye taá¹ƒ namassanti pasaá¹ƒsiyÄ• teâ€™â€™ ti ||

``pasaá¹ƒsiyÄ• tepi bhavanti bhikkhÅ« (mogharÄ• jÄ• ti bhagavÄ•),

ye taá¹ƒ namassanti tathÄ• vimuttaá¹ƒ.

aÃ±Ã±Ä• ya \Se I 33/ dhammaá¹ƒ vicikicchaá¹ƒ pahÄ• ya,

saá¹…gÄ• tigÄ• tepi bhavanti bhikkhÅ«â€™â€™ ti ||

5. ujjhÄ• nasaÃ±Ã±isuttaá¹ƒ

<35> ekaá¹ƒ \Ne I 28/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹

kho sambahulÄ• ujjhÄ• nasaÃ±Ã±ikÄ• devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantavaá
jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• v
vehÄ• saá¹ƒ \Ee I 24/ á¹-hitÄ• kho ekÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ ab

``aÃ±Ã±athÄ• santamattÄ• naá¹ƒ, aÃ±Ã±athÄ• yo pavedaye.

nikacca kitavasseva, bhuttaá¹ƒ theyyena tassa taá¹ƒ ||

``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• â€™â€™ ti ||

``na yidaá¹ƒ bhÄ• sitamattena, ekantasavanena vÄ• .

anukkamitave sakkÄ• , yÄ• yaá¹ƒ paá¹-ipadÄ• daá¸·hÄ• .

yÄ• ya dhÄ«rÄ• pamuccanti, jhÄ• yino mÄ• rabandhanÄ• ||

``na \Be I 23/ ve dhÄ«rÄ• pakubbanti, viditvÄ• lokapariyÄ• yaá¹ƒ.

aÃ±Ã±Ä• ya nibbutÄ• dhÄ«rÄ• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

atha \Se I 34/ kho tÄ• devatÄ• yo pathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• bhagavato pÄ• desu sir
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``accayo no, bhante, accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ•
yathÄ• akusalaá¹ƒ {yathÄ• bÄ• lÄ• yathÄ• mÅ«á¸·hÄ• yathÄ• akusalÄ• (sabbattha) }, yÄ•
Ä• sÄ• detabbaá¹ƒ amaÃ±Ã±imhÄ• . tÄ• saá¹ƒ no, bhante, bhagavÄ• accayaá¹ƒ accayato
saá¹ƒvarÄ• yÄ• â€™â€™ ti. atha kho bhagavÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. atha kho tÄ• deva
ujjhÄ• yantiyo vehÄ• saá¹ƒ abbhuggaÃ±chuá¹ƒ. ekÄ• devatÄ• bhagavato santike imaá¹ƒ g

``accayaá¹ƒ \Ne I 29/ desayantÄ«naá¹ƒ, yo ce na paá¹-igaá¹‡hati.

kopantaro dosagaru, sa veraá¹ƒ paá¹-imuÃ±catÄ«â€™â€™ ti ||

``accayo ce na vijjetha, nocidhÄ• pagataá¹ƒ {nocÄ«dha apahataá¹ƒ (Se Ke), nocidhÄ• paka

verÄ• ni na ca sammeyyuá¹ƒ, kenÄ«dha {verÄ• ni ca sammeyyuá¹ƒ, tenidha (Ce) } kusalo s

``kassaccayÄ• na vijjanti, kassa natthi apÄ• gataá¹ƒ.

ko na sammohamÄ• pÄ• di, ko ca dhÄ«ro {kodha dhÄ«ro (Se Ke) } sadÄ• satoâ€™â€™ ti

``tathÄ• gatassa \Ee I 25/ buddhassa, sabbabhÅ«tÄ• nukampino.

tassaccayÄ• na vijjanti, tassa natthi apÄ• gataá¹ƒ.

so na sammohamÄ• pÄ• di, sova {sodha (Se Ke) } dhÄ«ro sadÄ• satoâ€™â€™ ti ||

``accayaá¹ƒ desayantÄ«naá¹ƒ, yo ce na paá¹-igaá¹‡hati.

kopantaro \Se I 35/ dosagaru, sa veraá¹ƒ paá¹-imuÃ±cati.

taá¹ƒ veraá¹ƒ nÄ• bhinandÄ• mi, paá¹-iggaá¹‡hÄ• mi voccayaâ€™â€™ nti ||

6. saddhÄ• suttaá¹ƒ

<36> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikas
sambahulÄ• satullapakÄ• yikÄ• devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä
\Be I 24/ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bhagavato santike
---

``saddhÄ• dutiyÄ• purisassa hoti,

no ce assaddhiyaá¹ƒ avatiá¹-á¹-hati.

yaso \Ne I 30/ ca kittÄ« ca tatvassa hoti,

saggaÃ±ca so gacchati sarÄ«raá¹ƒ vihÄ• yÄ• â€™â€™ ti ||

atha kho aparÄ• devatÄ• bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``kodhaá¹ƒ jahe vippajaheyya mÄ• naá¹ƒ,

saá¹ƒyojanaá¹ƒ sabbamatikkameyya.

taá¹ƒ nÄ• marÅ«pasmimasajjamÄ• naá¹ƒ,

akiÃ±canaá¹ƒ nÄ• nupatanti saá¹…gÄ• â€™â€™ ti ||

``pamÄ• damanuyuÃ±janti \Se I 36/, bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«, dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

``mÄ• pamÄ• damanuyuÃ±jetha, mÄ• kÄ• marati santhavaá¹ƒ.

appamatto hi jhÄ• yanto, pappoti paramaá¹ƒ sukhaâ€™â€™ ntntti ||

7. samayasuttaá¹ƒ

<37> evaá¹ƒ \Ee I 26/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilav
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sabbeheva arahant
devatÄ• yebhuyyena sannipatitÄ• honti bhagavantaá¹ƒ dassanÄ• ya bhikkhusaá¹…ghaÃ±
suddhÄ• vÄ• sakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ etadahosi --- ``ayaá¹ƒ kho bhagavÄ• sakke
mahÄ• vane mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sabbe
lokadhÄ• tÅ«hi devatÄ• yebhuyyena sannipatitÄ• honti bhagavantaá¹ƒ dassanÄ• ya bhikk
mayampi yena bhagavÄ• tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• bhagavato sant
{paccekagÄ• thaá¹ƒ (Ce Se Ke Ee) } bhÄ• seyyÄ• mÄ• â€™â€™ ti.

atha \Be I 25/ kho tÄ• devatÄ• --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ•
pasÄ• ritaá¹ƒ \Ne I 31/ vÄ• bÄ• haá¹ƒ samiÃ±jeyya. evameva --- suddhÄ• vÄ• sesu devesu
purato pÄ• turahesuá¹ƒ. atha kho tÄ• devatÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá
ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bhagavato santike imaá¹ƒ \Se I 37/ gÄ• thaá¹ƒ ab

``mahÄ• samayo pavanasmiá¹ƒ, devakÄ• yÄ• samÄ• gatÄ• .

Ä• gatamha imaá¹ƒ dhammasamayaá¹ƒ, dakkhitÄ• ye aparÄ• jitasaá¹…ghaâ€™â€™ nti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``tatra bhikkhavo samÄ• dahaá¹ƒsu, cittamattano ujukaá¹ƒ akaá¹ƒsu {ujukamakaá¹ƒsu (Ce

sÄ• rathÄ«va nettÄ• ni gahetvÄ• , indriyÄ• ni rakkhanti paá¹‡á¸• itÄ• â€™â€™ ti ||

atha \Ee I 27/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``chetvÄ• khÄ«laá¹ƒ chetvÄ• palighaá¹ƒ, indakhÄ«laá¹ƒ Å«hacca manejÄ• .

te caranti suddhÄ• vimalÄ• , cakkhumatÄ• sudantÄ• susunÄ• gÄ• â€™â€™ ti ||

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti ||

8. sakalikasuttaá¹ƒ

<38> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati maddakucch
migadÄ• ye. tena kho pana samayena bhagavato pÄ• do sakalikÄ• ya {sakkhalikÄ• ya (Kat
sudaá¹ƒ bhagavato vedanÄ• vattanti sÄ• rÄ«rikÄ• vedanÄ• dukkhÄ• tibbÄ• {tippÄ• (Ce
asÄ• tÄ• amanÄ• pÄ• ; tÄ• sudaá¹ƒ bhagavÄ• sato sampajÄ• no \Ne I 32/ adhivÄ• seti av
bhagavÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• dakkhiá¹‡ena passena s
pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no.

atha \Be I 26/ kho sattasatÄ• satullapakÄ• yikÄ• devatÄ• yo abhikkantÄ• ya rattiyÄ• abhi
kevalakappaá¹ƒ maddakucchiá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; u
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bh
udÄ• naá¹ƒ udÄ• nesi --- ``nÄ• go \Ee I 28/ vata, bho, samaá¹‡o gotamo; nÄ• gavatÄ• ca s
vedanÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• asÄ• tÄ• amanÄ• pÄ• sato sampajÄ• no ad
ti.

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``sÄ«ho vat
sÄ«havatÄ• ca samuppannÄ• sÄ• rÄ«rikÄ• vedanÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ•
sampajÄ• no adhivÄ• seti avihaÃ±Ã±amÄ• noâ€™â€™ ti.

atha \Se I 39/ kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``Ä
samaá¹‡o gotamo; Ä• jÄ• nÄ«yavatÄ• ca samuppannÄ• sÄ• rÄ«rikÄ• vedanÄ• dukkhÄ•
amanÄ• pÄ• sato sampajÄ• no adhivÄ• seti avihaÃ±Ã±amÄ• noâ€™â€™ ti.

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``nisabho va
nisabhavatÄ• ca samuppannÄ• sÄ• rÄ«rikÄ• vedanÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ
sampajÄ• no adhivÄ• seti avihaÃ±Ã±amÄ• noâ€™â€™ ti.

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``dhorayho v
gotamo; dhorayhavatÄ• ca samuppannÄ• sÄ• rÄ«rikÄ• vedanÄ• dukkhÄ• tibbÄ• kharÄ•
sato sampajÄ• no adhivÄ• seti avihaÃ±Ã±amÄ• noâ€™â€™ ti.

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``danto vata
gotamo; dantavatÄ• ca samuppannÄ• sÄ• rÄ«rikÄ• vedanÄ• dukkhÄ• tibbÄ• kharÄ• ka
sampajÄ• no adhivÄ• seti avihaÃ±Ã±amÄ• noâ€™â€™ ti.

atha kho aparÄ• devatÄ• bhagavato santike imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``passa sam
cittaÃ±ca suvimuttaá¹ƒ, na cÄ• bhinataá¹ƒ na \Se I 40/ cÄ• panataá¹ƒ na \Be I 27/ ca
sasaá¹…khÄ• raniggayhavÄ• ritagataá¹ƒ {sasaá¹…khÄ• raniggayhavÄ• ritavataá¹ƒ (Ce Se
sasaá¹…khÄ• raniggayhavÄ• rivÄ• vataá¹ƒ (Katthaci) }. yo evarÅ«paá¹ƒ purisanÄ• gaá¹ƒ pu
purisaÄ• jÄ• nÄ«yaá¹ƒ \Ee I 29/ purisanisabhaá¹ƒ purisadhorayhaá¹ƒ purisadantaá¹ƒ atikka
kimaÃ±Ã±atra adassanÄ• â€™â€™ ti.

``paÃ±cavedÄ• sataá¹ƒ samaá¹ƒ, tapassÄ« brÄ• hmaá¹‡Ä• caraá¹ƒ.

cittaÃ±ca nesaá¹ƒ na sammÄ• vimuttaá¹ƒ, hÄ«nattharÅ«pÄ• na pÄ• raá¹…gamÄ• te ||

``taá¹‡hÄ• dhipannÄ• vatasÄ«labaddhÄ• , lÅ«khaá¹ƒ tapaá¹ƒ vassasataá¹ƒ carantÄ• .

cittaÃ±ca nesaá¹ƒ na sammÄ• vimuttaá¹ƒ, hÄ«nattharÅ«pÄ• na pÄ• raá¹…gamÄ• te ||

``na mÄ• nakÄ• massa damo idhatthi, na monamatthi asamÄ• hitassa.

eko araÃ±Ã±e viharaá¹ƒ pamatto, na maccudheyyassa tareyya pÄ• raâ€™â€™ nti ||

``mÄ• naá¹ƒ pahÄ• ya susamÄ• hitatto, sucetaso sabbadhi vippamutto.

eko araÃ±Ã±e viharamappamatto, sa maccudheyyassa tareyya pÄ• raâ€™â€™ ntntti ||

9. paá¹-hamapajjunnadhÄ«tusuttaá¹ƒ

<39> evaá¹ƒ \Se I 41/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati m
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho kokanadÄ• pajjunnassa dhÄ«tÄ• abhikkantÄ• ya
kevalakappaá¹ƒ mahÄ• vanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• kokan

bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``vesÄ• liyaá¹ƒ \Ne I 34/ vane viharantaá¹ƒ, aggaá¹ƒ sattassa sambuddhaá¹ƒ.

kokanadÄ• hamasmi \Ee I 30/ abhivande, kokanadÄ• pajjunnassa dhÄ«tÄ• ||

``sutameva pure Ä• si, dhammo cakkhumatÄ• nubuddho.

sÄ• haá¹ƒ dÄ• ni sakkhi jÄ• nÄ• mi, munino desayato sugatassa ||

``ye keci ariyaá¹ƒ dhammaá¹ƒ, vigarahantÄ• caranti dummedhÄ• .

upenti roruvaá¹ƒ ghoraá¹ƒ, cirarattaá¹ƒ dukkhaá¹ƒ anubhavanti ||

``ye ca kho ariye dhamme, khantiyÄ• upasamena upetÄ• .

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• ya paripÅ«ressantÄ«â€™â€™ ti ||

10. dutiyapajjunnadhÄ«tusuttaá¹ƒ

<40> evaá¹ƒ \Be I 28/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati m
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho cÅ«á¸·akokanadÄ• {cullakokanadÄ• (Ce Se Ke) }
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ mahÄ• vanaá¹ƒ obhÄ• setv
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho sÄ• devatÄ• cÅ«á¸·akokanadÄ• pajjunnassa dhÄ«tÄ• bhagavato santike imÄ• gÄ• t

``idhÄ• gamÄ• vijjupabhÄ• savaá¹‡á¹‡Ä• , kokanadÄ• pajjunnassa dhÄ«tÄ• .

buddhaÃ±ca dhammaÃ±ca namassamÄ• nÄ• , gÄ• thÄ• cimÄ• atthavatÄ« abhÄ• si ||

``bahunÄ• pi \Ee I 31/ kho taá¹ƒ vibhajeyyaá¹ƒ, pariyÄ• yena tÄ• diso dhammo.

saá¹ƒkhittamatthaá¹ƒ {saá¹ƒkhittamattaá¹ƒ (Katthaci) } lapayissÄ• mi, yÄ• vatÄ• me manas

``pÄ• paá¹ƒ na kayirÄ• vacasÄ• manasÄ• ,

kÄ• yena vÄ• kiÃ±cana sabbaloke.

kÄ• me \Ne I 35/ pahÄ• ya satimÄ• sampajÄ• no,

dukkhaá¹ƒ na sevetha anatthasaá¹ƒhitaâ€™â€™ nti ||

satullapakÄ• yikavaggo catuttho.

tassuddÄ• naá¹ƒ ---

sabbhimaccharinÄ• sÄ• dhu, na santujjhÄ• nasaÃ±Ã±ino.

saddhÄ• samayo sakalikaá¹ƒ, ubho pajjunnadhÄ«taroti ||

5. Ä• dittavaggo

1. Ä• dittasuttaá¹ƒ

<41> evaá¹ƒ \Se I 43/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya \Be I 2
abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupas
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ•
imÄ• gÄ• thÄ• yo abhÄ• si ---

``Ä• dittasmiá¹ƒ agÄ• rasmiá¹ƒ, yaá¹ƒ nÄ«harati bhÄ• janaá¹ƒ.

taá¹ƒ tassa hoti atthÄ• ya, no ca yaá¹ƒ tattha á¸• ayhati ||

``evaá¹ƒ Ä• dittako loko, jarÄ• ya maraá¹‡ena ca.

nÄ«haretheva dÄ• nena, dinnaá¹ƒ hoti sunÄ«hataá¹ƒ ||

``dinnaá¹ƒ \Ne I 36/ \Ee I 32/ sukhaphalaá¹ƒ hoti, nÄ• dinnaá¹ƒ hoti taá¹ƒ tathÄ• .

corÄ• haranti rÄ• jÄ• no, aggi á¸• ahati nassati ||

``atha \Se I 44/ antena jahati, sarÄ«raá¹ƒ sapariggahaá¹ƒ.

etadaÃ±Ã±Ä• ya medhÄ• vÄ«, bhuÃ±jetha ca dadetha ca.

datvÄ• ca bhutvÄ• ca yathÄ• nubhÄ• vaá¹ƒ.

anindito saggamupeti á¹-hÄ• naâ€™â€™ nti ||

2. kiá¹ƒdadasuttaá¹ƒ

<42> á¹• 21 ``kiá¹ƒdado balado hoti, kiá¹ƒdado hoti vaá¹‡á¹‡ado.

kiá¹ƒdado sukhado hoti, kiá¹ƒdado hoti cakkhudo.

ko ca sabbadado hoti, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

``annado balado hoti, vatthado hoti vaá¹‡á¹‡ado.

yÄ• nado sukhado hoti, dÄ«pado hoti cakkhudo ||

``so ca sabbadado hoti, yo dadÄ• ti upassayaá¹ƒ.

amataá¹ƒ dado ca so hoti, yo dhammamanusÄ• satÄ«â€™â€™ ti ||

3. annasuttaá¹ƒ

<43> á¹• 21 ``annamevÄ• bhinandanti, ubhaye devamÄ• nusÄ• .

atha ko nÄ• ma so yakkho, yaá¹ƒ annaá¹ƒ nÄ• bhinandatÄ«â€™â€™ ti ||

``ye \Be I 30/ naá¹ƒ dadanti saddhÄ• ya, vippasannena cetasÄ• .

tameva annaá¹ƒ bhajati, asmiá¹ƒ loke paramhi ca ||

``tasmÄ• \Se I 45/ \Ne I 37/ vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

4. ekamÅ«lasuttaá¹ƒ

<44> á¹• 21 ``ekamÅ«laá¹ƒ dvirÄ• vaá¹-á¹-aá¹ƒ, timalaá¹ƒ paÃ±capattharaá¹ƒ.

samuddaá¹ƒ dvÄ• dasÄ• vaá¹-á¹-aá¹ƒ, pÄ• tÄ• laá¹ƒ atarÄ« isÄ«â€™â€™ ti ||

5. anomasuttaá¹ƒ

<45> á¹• 21 ``anomanÄ• maá¹ƒ \Ee I 33/ nipuá¹‡atthadassiá¹ƒ, paÃ±Ã±Ä• dadaá¹ƒ kÄ• mÄ

taá¹ƒ passatha sabbaviduá¹ƒ sumedhaá¹ƒ, ariye pathe kamamÄ• naá¹ƒ mahesiâ€™â€™ nt

6. accharÄ• suttaá¹ƒ

<46> á¹• 21 ``accharÄ• gaá¹‡asaá¹…ghuá¹-á¹-haá¹ƒ, pisÄ• cagaá¹‡asevitaá¹ƒ.

vanantaá¹ƒ mohanaá¹ƒ nÄ• ma, kathaá¹ƒ yÄ• trÄ• bhavissatÄ«â€™â€™ ti ||

``ujuko nÄ• ma so maggo, abhayÄ• nÄ• ma sÄ• disÄ• .

ratho akÅ«jano nÄ• ma, dhammacakkehi saá¹ƒyuto ||

``hirÄ« tassa apÄ• lambo, satyassa parivÄ• raá¹‡aá¹ƒ.

dhammÄ• haá¹ƒ sÄ• rathiá¹ƒ brÅ«mi, sammÄ• diá¹-á¹-hipurejavaá¹ƒ ||

``yassa etÄ• disaá¹ƒ yÄ• naá¹ƒ, itthiyÄ• purisassa vÄ• .

sa ve etena yÄ• nena, nibbÄ• nasseva santikeâ€™â€™ ti ||

7. vanaropasuttaá¹ƒ

<47> á¹• 21 ``kesaá¹ƒ \Se I 46/ \Ne I 38/ divÄ• ca ratto ca, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸

dhammaá¹-á¹-hÄ• sÄ«lasampannÄ• , ke janÄ• saggagÄ• minoâ€™â€™ ti ||

``Ä• rÄ• maropÄ• vanaropÄ• , ye janÄ• setukÄ• rakÄ• .

papaÃ±ca udapÄ• naÃ±ca, ye dadanti upassayaá¹ƒ ||

``tesaá¹ƒ \Be I 31/ divÄ• ca ratto ca, sadÄ• puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati.

dhammaá¹-á¹-hÄ• sÄ«lasampannÄ• , te janÄ• saggagÄ• minoâ€™â€™ ti ||

8. jetavanasuttaá¹ƒ

<48> á¹• 21 ``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ {Ä• vuá¹-á¹-haá¹ƒ (Katthaci) } dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mama ||

``kammaá¹ƒ \Ee I 34/ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• ||

``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

yoniso vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

``sÄ• riputtova paÃ±Ã±Ä• ya, sÄ«lena upasamena ca.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

9. maccharisuttaá¹ƒ

<49> á¹• 21 ``yedha \Ne I 39/ maccharino loke, kadariyÄ• paribhÄ• sakÄ• .

aÃ±Ã±esaá¹ƒ dadamÄ• nÄ• naá¹ƒ, antarÄ• yakarÄ• narÄ• ||

``kÄ«diso \Se I 47/ tesaá¹ƒ vipÄ• ko, samparÄ• yo ca kÄ«diso.

bhagavantaá¹ƒ puá¹-á¹-humÄ• gamma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

``yedha maccharino loke, kadariyÄ• paribhÄ• sakÄ• .

aÃ±Ã±esaá¹ƒ dadamÄ• nÄ• naá¹ƒ, antarÄ• yakarÄ• narÄ• ||

``nirayaá¹ƒ tiracchÄ• nayoniá¹ƒ, yamalokaá¹ƒ upapajjare.

sace enti manussattaá¹ƒ, dalidde jÄ• yare kule ||

``coá¸·aá¹ƒ piá¹‡á¸• o ratÄ« khiá¸• á¸• Ä• , yattha kicchena labbhati.

parato Ä• sÄ«sare {Ä• siá¹ƒsare (Ce Se Ke Ee) } bÄ• lÄ• , tampi tesaá¹ƒ na labbhati.

diá¹-á¹-he dhammesa vipÄ• ko, samparÄ• ye {samparÄ• yo (Se Ke Ee) } ca duggatÄ«â€™â

``itihetaá¹ƒ vijÄ• nÄ• ma, aÃ±Ã±aá¹ƒ pucchÄ• ma gotama.

yedha laddhÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• ||

``buddhe \Be I 32/ pasannÄ• dhamme ca, saá¹…ghe ca tibbagÄ• ravÄ• .

kÄ«diso tesaá¹ƒ vipÄ• ko, samparÄ• yo ca kÄ«diso.

bhagavantaá¹ƒ puá¹-á¹-humÄ• gamma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

``yedha laddhÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

buddhe pasannÄ• dhamme ca, saá¹…ghe ca tibbagÄ• ravÄ• .

ete saggÄ• {sagge (Ce Se Ke) } pakÄ• santi, yattha te upapajjare ||

``sace \Ne I 40/ \Ee I 35/ enti manussattaá¹ƒ, aá¸• á¸• he Ä• jÄ• yare kule.

coá¸·aá¹ƒ piá¹‡á¸• o ratÄ« khiá¸• á¸• Ä• , yatthÄ• kicchena labbhati ||

``parasambhatesu \Se I 48/ bhogesu, vasavattÄ«va modare.

diá¹-á¹-he dhammesa vipÄ• ko, samparÄ• ye ca suggatÄ«â€™â€™ ti ||

10. ghaá¹-Ä«kÄ• rasuttaá¹ƒ

<50> á¹• 21 ``avihaá¹ƒ upapannÄ• se, vimuttÄ• satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡Ä• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

``ke ca te ataruá¹ƒ paá¹…kaá¹ƒ {saá¹…gaá¹ƒ (Ce Se) }, maccudheyyaá¹ƒ suduttaraá¹ƒ.

ke hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti ||

``upako palagaá¹‡á¸• o ca, pukkusÄ• ti ca te tayo.

bhaddiyo khaá¹‡á¸• adevo ca, bÄ• huraggi ca siá¹…giyo {bahudantÄ« ca piá¹…gayo (Ce) }.

te hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti ||

``kusalÄ« bhÄ• sasÄ« tesaá¹ƒ, mÄ• rapÄ• sappahÄ• yinaá¹ƒ.

kassa te dhammamaÃ±Ã±Ä• ya, acchiduá¹ƒ bhavabandhanaâ€™â€™ nti ||

``na aÃ±Ã±atra bhagavatÄ• , nÄ• Ã±Ã±atra tava sÄ• sanÄ• .

yassa te dhammamaÃ±Ã±Ä• ya, acchiduá¹ƒ bhavabandhanaá¹ƒ ||

``yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

taá¹ƒ te dhammaá¹ƒ idhaÃ±Ã±Ä• ya, acchiduá¹ƒ bhavabandhanaâ€™â€™ nti ||

``gambhÄ«raá¹ƒ \Ne I 41/ bhÄ• sasÄ« vÄ• caá¹ƒ, dubbijÄ• naá¹ƒ sudubbudhaá¹ƒ.

kassa tvaá¹ƒ \Se I 49/ dhammamaÃ±Ã±Ä• ya, vÄ• caá¹ƒ bhÄ• sasi Ä«disaâ€™â€™ nti ||

``kumbhakÄ• ro \Be I 33/ pure Ä• siá¹ƒ, vekaá¸·iá¹…ge {vehaá¸·iá¹…ge (Ce), vebhaá¸·iá¹…g
ghaá¹-Ä«karo.

mÄ• tÄ• pettibharo Ä• siá¹ƒ, kassapassa upÄ• sako ||

``virato \Ee I 36/ methunÄ• dhammÄ• , brahmacÄ• rÄ« nirÄ• miso.

ahuvÄ• te sagÄ• meyyo, ahuvÄ• te pure sakhÄ• ||

``sohamete pajÄ• nÄ• mi, vimutte satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡e, tiá¹‡á¹‡e loke visattikaâ€™â€™ nti ||

``evametaá¹ƒ tadÄ• Ä• si, yathÄ• bhÄ• sasi bhaggava.

kumbhakÄ• ro pure Ä• si, vekaá¸·iá¹…ge ghaá¹-Ä«karo.

mÄ• tÄ• pettibharo Ä• si, kassapassa upÄ• sako ||

``virato methunÄ• dhammÄ• , brahmacÄ• rÄ« nirÄ• miso.

ahuvÄ• me sagÄ• meyyo, ahuvÄ• me pure sakhÄ• â€™â€™ ti ||

``evametaá¹ƒ purÄ• á¹‡Ä• naá¹ƒ, sahÄ• yÄ• naá¹ƒ ahu saá¹…gamo.

ubhinnaá¹ƒ bhÄ• vitattÄ• naá¹ƒ, sarÄ«rantimadhÄ• rinaâ€™â€™ nti ||

Ä• dittavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

Ä• dittaá¹ƒ kiá¹ƒdadaá¹ƒ annaá¹ƒ, ekamÅ«laanomiyaá¹ƒ.

accharÄ• vanaropajetaá¹ƒ, maccharena ghaá¹-Ä«karoti ||

6. jarÄ• vaggo

1. jarÄ• suttaá¹ƒ

<51> á¹• 21 ``kiá¹ƒsu \Se I 50/ \Ne I 42/ yÄ• va jarÄ• sÄ• dhu, kiá¹ƒsu sÄ• dhu patiá¹-á¹-hi

kiá¹ƒsu narÄ• naá¹ƒ ratanaá¹ƒ, kiá¹ƒsu corehi dÅ«haraâ€™â€™ nti ||

``sÄ«laá¹ƒ yÄ• va jarÄ• sÄ• dhu, saddhÄ• sÄ• dhu patiá¹-á¹-hitÄ• .

paÃ±Ã±Ä• narÄ• naá¹ƒ ratanaá¹ƒ, puÃ±Ã±aá¹ƒ corehi dÅ«haraâ€™â€™ nti ||

2. ajarasÄ• suttaá¹ƒ

<52> á¹• 21 ``kiá¹ƒsu \Be I 34/ ajarasÄ• sÄ• dhu, kiá¹ƒsu sÄ• dhu adhiá¹-á¹-hitaá¹ƒ.

kiá¹ƒsu narÄ• naá¹ƒ ratanaá¹ƒ, kiá¹ƒsu corehyahÄ• riyaâ€™â€™ nti ||

``sÄ«laá¹ƒ \Ee I 37/ ajarasÄ• sÄ• dhu, saddhÄ• sÄ• dhu adhiá¹-á¹-hitÄ• .

paÃ±Ã±Ä• narÄ• naá¹ƒ ratanaá¹ƒ, puÃ±Ã±aá¹ƒ corehyahÄ• riyaâ€™â€™ nti ||

3. mittasuttaá¹ƒ

<53> á¹• 21 ``kiá¹ƒsu pavasato {pathavato (Ee Katthaci) } mittaá¹ƒ, kiá¹ƒsu mittaá¹ƒ sake g

kiá¹ƒ mittaá¹ƒ atthajÄ• tassa, kiá¹ƒ mittaá¹ƒ samparÄ• yikaâ€™â€™ nti ||

``sattho pavasato mittaá¹ƒ, mÄ• tÄ• mittaá¹ƒ sake ghare.

sahÄ• yo \Se I 51/ atthajÄ• tassa, hoti mittaá¹ƒ punappunaá¹ƒ.

sayaá¹ƒkatÄ• ni puÃ±Ã±Ä• ni, taá¹ƒ mittaá¹ƒ samparÄ• yikaâ€™â€™ nti ||

4. vatthusuttaá¹ƒ

<54> á¹• 21 ``kiá¹ƒsu \Ne I 43/ vatthu manussÄ• naá¹ƒ, kiá¹ƒsÅ«dha paramo sakhÄ• .

kiá¹ƒsu bhÅ«tÄ• upajÄ«vanti, ye pÄ• á¹‡Ä• pathavissitÄ• â€™â€™ ti {pathaviá¹ƒ sitÄ• ti (

``puttÄ• vatthu manussÄ• naá¹ƒ, bhariyÄ• ca {bhariyÄ• va (Ce), bhariyÄ• (Se Ke) } param

vuá¹-á¹-hiá¹ƒ bhÅ«tÄ• upajÄ«vanti, ye pÄ• á¹‡Ä• pathavissitÄ• â€™â€™ ti ||

5. paá¹-hamajanasuttaá¹ƒ

<55> á¹• 21 ``kiá¹ƒsu janeti purisaá¹ƒ, kiá¹ƒsu tassa vidhÄ• vati.

kiá¹ƒsu saá¹ƒsÄ• ramÄ• pÄ• di, kiá¹ƒsu tassa mahabbhayaâ€™â€™ nti ||

``taá¹‡hÄ• janeti purisaá¹ƒ, cittamassa vidhÄ• vati.

satto saá¹ƒsÄ• ramÄ• pÄ• di, dukkhamassa mahabbhayaâ€™â€™ nti ||

6. dutiyajanasuttaá¹ƒ

<56> á¹• 21 ``kiá¹ƒsu \Be I 35/ janeti purisaá¹ƒ, kiá¹ƒsu tassa vidhÄ• vati.

kiá¹ƒsu saá¹ƒsÄ• ramÄ• pÄ• di, kismÄ• na parimuccatÄ«â€™â€™ ti ||

``taá¹‡hÄ• janeti purisaá¹ƒ, cittamassa vidhÄ• vati.

satto saá¹ƒsÄ• ramÄ• pÄ• di, dukkhÄ• na parimuccatÄ«â€™â€™ ti ||

7. tatiyajanasuttaá¹ƒ

<57> á¹• 21 ``kiá¹ƒsu \Ee I 38/ janeti purisaá¹ƒ, kiá¹ƒsu tassa vidhÄ• vati.

kiá¹ƒsu saá¹ƒsÄ• ramÄ• pÄ• di, kiá¹ƒsu tassa parÄ• yanaâ€™â€™ nti ||

``taá¹‡hÄ• \Se I 52/ \Ne I 44/ janeti purisaá¹ƒ, cittamassa vidhÄ• vati.

satto saá¹ƒsÄ• ramÄ• pÄ• di, kammaá¹ƒ tassa parÄ• yanaâ€™â€™ nti ||

8. uppathasuttaá¹ƒ

<58> á¹• 21 ``kiá¹ƒsu uppatho akkhÄ• to, kiá¹ƒsu rattindivakkhayo.

kiá¹ƒ malaá¹ƒ brahmacariyassa, kiá¹ƒ sinÄ• namanodakaâ€™â€™ nti ||

``rÄ• go uppatho akkhÄ• to, vayo rattindivakkhayo.

itthÄ« malaá¹ƒ brahmacariyassa, etthÄ• yaá¹ƒ sajjate pajÄ• .

tapo ca brahmacariyaÃ±ca, taá¹ƒ sinÄ• namanodakaâ€™â€™ ntntti ||

9. dutiyasuttaá¹ƒ

<59> á¹• 21 ``kiá¹ƒsu dutiyÄ• {dutiyaá¹ƒ (Se Ke Ee) } purisassa hoti, kiá¹ƒsu cenaá¹ƒ pasÄ

kissa cÄ• bhirato macco, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

``saddhÄ• dutiyÄ• purisassa hoti, paÃ±Ã±Ä• cenaá¹ƒ pasÄ• sati.

nibbÄ• nÄ• bhirato macco, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

10. kavisuttaá¹ƒ

<60> á¹• 21 ``kiá¹ƒsu nidÄ• naá¹ƒ gÄ• thÄ• naá¹ƒ, kiá¹ƒsu tÄ• saá¹ƒ viyaÃ±janaá¹ƒ.

kiá¹ƒsu sannissitÄ• gÄ• thÄ• , kiá¹ƒsu gÄ• thÄ• namÄ• sayoâ€™â€™ ti ||

``chando \Be I 36/ nidÄ• naá¹ƒ gÄ• thÄ• naá¹ƒ, akkharÄ• tÄ• saá¹ƒ viyaÃ±janaá¹ƒ.

nÄ• masannissitÄ• gÄ• thÄ• , kavi gÄ• thÄ• namÄ• sayoâ€™â€™ ti ||

jarÄ• vaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

jarÄ• \Se I 53/ \Ne I 45/ ajarasÄ• mittaá¹ƒ, vatthu tÄ«á¹‡i janÄ• ni ca.

uppatho ca dutiyo ca, kavinÄ• pÅ«rito vaggoti ||

7. addhavaggo

1. nÄ• masuttaá¹ƒ

<61> á¹• 21 ``kiá¹ƒsu \Se I 54/ \Ee I 39/ sabbaá¹ƒ addhabhavi {anvabhavi (Ce) }, kismÄ• b

kissassu ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti {vasamaddhagÅ« (Katthaci)

``nÄ• maá¹ƒ sabbaá¹ƒ addhabhavi, nÄ• mÄ• bhiyyo na vijjati.

nÄ• massa ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti ||

2. cittasuttaá¹ƒ

<62> á¹• 21 ``kenassu nÄ«yati loko, kenassu parikassati.

kissassu ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti ||

``cittena nÄ«yati loko, cittena parikassati.

cittassa ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti ||

3. taá¹‡hÄ• suttaá¹ƒ

<63> á¹• 21 ``kenassu nÄ«yati loko, kenassu parikassati.

kissassu ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti ||

``taá¹‡hÄ• ya \Ne I 46/ nÄ«yati loko, taá¹‡hÄ• ya parikassati.

taá¹‡hÄ• ya ekadhammassa, sabbeva vasamanvagÅ«â€™â€™ ti ||

4. saá¹ƒyojanasuttaá¹ƒ

<64> á¹• 21 ``kiá¹ƒsu \Se I 55/ \Be I 37/ saá¹ƒyojano loko, kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ.

kissassu vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatÄ«â€™â€™ ti ||

``nandÄ«saá¹ƒyojano {nandisaá¹ƒyojano (Ce Se Ke) } loko, vitakkassa vicÄ• raá¹‡aá¹ƒ.

taá¹‡hÄ• ya vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatÄ«â€™â€™ ti ||

5. bandhanasuttaá¹ƒ

<65> á¹• 21 ``kiá¹ƒsu sambandhano loko, kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ.

kissassu vippahÄ• nena, sabbaá¹ƒ chindati bandhanaâ€™â€™ nti ||

``nandÄ«sambandhano \Ee I 40/ loko, vitakkassa vicÄ• raá¹‡aá¹ƒ.

taá¹‡hÄ• ya vippahÄ• nena, sabbaá¹ƒ chindati bandhanaâ€™â€™ nti ||

6. attahatasuttaá¹ƒ

<66> á¹• 21 ``kenassubbhÄ• hato loko, kenassu parivÄ• rito.

kena sallena otiá¹‡á¹‡o, kissa dhÅ«pÄ• yito sadÄ• â€™â€™ ti ||

``maccunÄ• bbhÄ• hato loko, jarÄ• ya parivÄ• rito.

taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«pÄ• yito sadÄ• â€™â€™ ti ||

7. uá¸• á¸• itasuttaá¹ƒ

<67> á¹• 21 ``kenassu \Ne I 47/ uá¸• á¸• ito loko, kenassu parivÄ• rito.

kenassu pihito loko, kismiá¹ƒ loko patiá¹-á¹-hitoâ€™â€™ ti ||

``taá¹‡hÄ• ya uá¸• á¸• ito loko, jarÄ• ya parivÄ• rito.

maccunÄ• pihito loko, dukkhe loko patiá¹-á¹-hitoâ€™â€™ ti ||

8. pihitasuttaá¹ƒ

<68> á¹• 21 ``kenassu \Se I 56/ pihito loko, kismiá¹ƒ loko patiá¹-á¹-hito.

kenassu uá¸• á¸• ito loko, kenassu parivÄ• ritoâ€™â€™ ti ||

``maccunÄ• \Be I 38/ pihito loko, dukkhe loko patiá¹-á¹-hito.

taá¹‡hÄ• ya uá¸• á¸• ito loko, jarÄ• ya parivÄ• ritoâ€™â€™ ti ||

9. icchÄ• suttaá¹ƒ

<69> á¹• 21 ``kenassu bajjhatÄ« loko, kissa vinayÄ• ya muccati.

kissassu vippahÄ• nena, sabbaá¹ƒ chindati bandhanaâ€™â€™ nti ||

``icchÄ• ya bajjhatÄ« loko, icchÄ• vinayÄ• ya muccati.

icchÄ• ya vippahÄ• nena, sabbaá¹ƒ chindati bandhanaâ€™â€™ nti ||

10. lokasuttaá¹ƒ

<70> á¹• 21 ``kismiá¹ƒ \Ee I 41/ loko samuppanno, kismiá¹ƒ kubbati santhavaá¹ƒ.

kissa loko upÄ• dÄ• ya, kismiá¹ƒ loko vihaÃ±Ã±atÄ«â€™â€™ ti ||

``chasu \Ne I 48/ loko samuppanno, chasu kubbati santhavaá¹ƒ.

channameva upÄ• dÄ• ya, chasu loko vihaÃ±Ã±atÄ«â€™â€™ ti ||

addhavaggo {anvavaggo (Ce) } sattamo.

tassuddÄ• naá¹ƒ ---

nÄ• maá¹ƒ cittaÃ±ca taá¹‡hÄ• ca, saá¹ƒyojanaÃ±ca bandhanÄ• .

abbhÄ• hatuá¸• á¸• ito pihito, icchÄ• lokena te dasÄ• ti ||

8. chetvÄ• vaggo

1. chetvÄ• suttaá¹ƒ

<71> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ \Se I 57/ á¹-hitÄ• kho sÄ• devatÄ• bhagavanta
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``kiá¹ƒsu chetvÄ• {jhatvÄ• (Ce), ghatvÄ• (Se Ke) evamuparipi} sukhaá¹ƒ seti, kiá¹ƒsu chet

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti ||

``kodhaá¹ƒ \Be I 39/ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa devate.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti ||

2. rathasuttaá¹ƒ

<72> á¹• 21 ``kiá¹ƒsu rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, kiá¹ƒsu paÃ±Ã±Ä• á¹‡amaggino.

kiá¹ƒsu raá¹-á¹-hassa paÃ±Ã±Ä• á¹‡aá¹ƒ, kiá¹ƒsu paÃ±Ã±Ä• á¹‡amitthiyÄ• â€™â€™ ti ||

``dhajo \Ne I 49/ \Ee I 42/ rathassa paÃ±Ã±Ä• á¹‡aá¹ƒ, dhÅ«mo paÃ±Ã±Ä• á¹‡amaggino.

rÄ• jÄ• raá¹-á¹-hassa paÃ±Ã±Ä• á¹‡aá¹ƒ, bhattÄ• paÃ±Ã±Ä• á¹‡amitthiyÄ• â€™â€™ ti ||

3. vittasuttaá¹ƒ

<73> á¹• 21 ``kiá¹ƒsÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, kiá¹ƒsu suciá¹‡á¹‡o sukhamÄ•

kiá¹ƒsu \Se I 58/ have sÄ• dutaraá¹ƒ {sÄ• dhutaraá¹ƒ (Katthaci) } rasÄ• naá¹ƒ, kathaá¹ƒjÄ«v
(Katthaci) } jÄ«vitamÄ• hu seá¹-á¹-haâ€™â€™ nti ||

``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ• vahati.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€

4. vuá¹-á¹-hisuttaá¹ƒ

<74> á¹• 21 ``kiá¹ƒsu uppatataá¹ƒ seá¹-á¹-haá¹ƒ, kiá¹ƒsu nipatataá¹ƒ varaá¹ƒ.

kiá¹ƒsu pavajamÄ• nÄ• naá¹ƒ, kiá¹ƒsu pavadataá¹ƒ varaâ€™â€™ nti ||

``bÄ«jaá¹ƒ uppatataá¹ƒ seá¹-á¹-haá¹ƒ, vuá¹-á¹-hi nipatataá¹ƒ varÄ• .

gÄ• vo pavajamÄ• nÄ• naá¹ƒ, putto pavadataá¹ƒ varoti ||

``vijjÄ• uppatataá¹ƒ seá¹-á¹-hÄ• , avijjÄ• nipatataá¹ƒ varÄ• .

saá¹…gho pavajamÄ• nÄ• naá¹ƒ, buddho pavadataá¹ƒ varoâ€™â€™ ti ||

5. bhÄ«tÄ• suttaá¹ƒ

<75> á¹• 21 ``kiá¹ƒsÅ«dha bhÄ«tÄ• janatÄ• anekÄ• ,

maggo canekÄ• yatanappavutto.

pucchÄ• mi taá¹ƒ gotama bhÅ«ripaÃ±Ã±a,

kismiá¹ƒ á¹-hito paralokaá¹ƒ na bhÄ• yeâ€™â€™ ti ||

``vÄ• caá¹ƒ \Ne I 50/ \Be I 40/ manaÃ±ca paá¹‡idhÄ• ya sammÄ• ,

kÄ• yena \Se I 59/ pÄ• pÄ• ni akubbamÄ• no.

bavhannapÄ• naá¹ƒ gharamÄ• vasanto,

saddho \Ee I 43/ mudÅ« saá¹ƒvibhÄ• gÄ« vadaÃ±Ã±Å«.

etesu dhammesu á¹-hito catÅ«su,

dhamme á¹-hito paralokaá¹ƒ na bhÄ• yeâ€™â€™ ti ||

6. najÄ«ratisuttaá¹ƒ

<76> á¹• 21 ``kiá¹ƒ jÄ«rati kiá¹ƒ na jÄ«rati, kiá¹ƒsu uppathoti vuccati.

kiá¹ƒsu dhammÄ• naá¹ƒ paripantho, kiá¹ƒsu rattindivakkhayo.

kiá¹ƒ malaá¹ƒ brahmacariyassa, kiá¹ƒ sinÄ• namanodakaá¹ƒ ||

``kati lokasmiá¹ƒ chiddÄ• ni, yattha vittaá¹ƒ {cittaá¹ƒ (Ce Se Ke Ee) } na tiá¹-á¹-hati.

bhagavantaá¹ƒ puá¹-á¹-humÄ• gamma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

``rÅ«paá¹ƒ jÄ«rati maccÄ• naá¹ƒ, nÄ• magottaá¹ƒ na jÄ«rati.

rÄ• go uppathoti vuccati ||

``lobho dhammÄ• naá¹ƒ paripantho, vayo rattindivakkhayo.

itthÄ« malaá¹ƒ brahmacariyassa, etthÄ• yaá¹ƒ sajjate pajÄ• .

tapo ca brahmacariyaÃ±ca, taá¹ƒ sinÄ• namanodakaá¹ƒ ||

``cha lokasmiá¹ƒ chiddÄ• ni, yattha vittaá¹ƒ na tiá¹-á¹-hati.

Ä• lasyaÃ±ca {Ä• lassaÃ±ca (Ce Ee) } pamÄ• do ca, anuá¹-á¹-hÄ• naá¹ƒ asaá¹ƒyamo.

niddÄ• tandÄ« {tandi (Ce) } ca te chidde, sabbaso taá¹ƒ vivajjayeâ€™â€™ ti ||

7. issariyasuttaá¹ƒ

<77> á¹• 21 ``kiá¹ƒsu \Se I 60/ \Ne I 51/ issariyaá¹ƒ loke, kiá¹ƒsu bhaá¹‡á¸• Ä• namuttamaá

kiá¹ƒsu satthamalaá¹ƒ loke, kiá¹ƒsu lokasmimabbudaá¹ƒ ||

``kiá¹ƒsu harantaá¹ƒ vÄ• renti, haranto pana ko piyo.

kiá¹ƒsu punappunÄ• yantaá¹ƒ, abhinandanti paá¹‡á¸• itÄ• â€™â€™ ti ||

``vaso \Be I 41/ issariyaá¹ƒ loke, itthÄ« bhaá¹‡á¸• Ä• namuttamaá¹ƒ.

kodho satthamalaá¹ƒ loke, corÄ• lokasmimabbudÄ• ||

``coraá¹ƒ harantaá¹ƒ vÄ• renti, haranto samaá¹‡o piyo.

samaá¹‡aá¹ƒ punappunÄ• yantaá¹ƒ, abhinandanti paá¹‡á¸• itÄ• â€™â€™ ti ||

8. kÄ• masuttaá¹ƒ

<78> á¹• 21 ``kimatthakÄ• mo \Ee I 44/ na dade, kiá¹ƒ macco na pariccaje.

kiá¹ƒsu muÃ±ceyya kalyÄ• á¹‡aá¹ƒ, pÄ• pikaá¹ƒ na ca mocayeâ€™â€™ ti ||

``attÄ• naá¹ƒ na dade poso, attÄ• naá¹ƒ na pariccaje.

vÄ• caá¹ƒ muÃ±ceyya kalyÄ• á¹‡aá¹ƒ, pÄ• pikaÃ±ca na mocayeâ€™â€™ ti ||

9. pÄ• theyyasuttaá¹ƒ

<79> á¹• 21 ``kiá¹ƒsu bandhati pÄ• theyyaá¹ƒ, kiá¹ƒsu bhogÄ• namÄ• sayo.

kiá¹ƒsu naraá¹ƒ parikassati, kiá¹ƒsu lokasmi dujjahaá¹ƒ.

kismiá¹ƒ baddhÄ• puthÅ« sattÄ• , pÄ• sena sakuá¹‡Ä« yathÄ• â€™â€™ ti ||

``saddhÄ• \Se I 61/ \Ne I 52/ bandhati pÄ• theyyaá¹ƒ, sirÄ« bhogÄ• namÄ• sayo.

icchÄ• naraá¹ƒ parikassati, icchÄ• lokasmi dujjahÄ• .

icchÄ• baddhÄ• puthÅ« sattÄ• , pÄ• sena sakuá¹‡Ä« yathÄ• â€™â€™ ti ||

10. pajjotasuttaá¹ƒ

<80> á¹• 21 ``kiá¹ƒsu lokasmi pajjoto, kiá¹ƒsu lokasmi jÄ• garo.

kiá¹ƒsu kamme sajÄ«vÄ• naá¹ƒ, kimassa iriyÄ• patho ||

``kiá¹ƒsu alasaá¹ƒ analasaÃ±ca {kiá¹ƒ Ä• lasyÄ• nÄ• lasyaÃ±ca (Katthaci) }, mÄ• tÄ• putta

kiá¹ƒ bhÅ«tÄ• upajÄ«vanti, ye pÄ• á¹‡Ä• pathavissitÄ• â€™â€™ ti ||

``paÃ±Ã±Ä• lokasmi pajjoto, sati lokasmi jÄ• garo.

gÄ• vo kamme sajÄ«vÄ• naá¹ƒ, sÄ«tassa iriyÄ• patho ||

``vuá¹-á¹-hi alasaá¹ƒ analasaÃ±ca, mÄ• tÄ• puttaá¹ƒva posati.

vuá¹-á¹-hiá¹ƒ bhÅ«tÄ• upajÄ«vanti, ye pÄ• á¹‡Ä• pathavissitÄ• â€™â€™ ti ||

11. araá¹‡asuttaá¹ƒ

<81> á¹• 21 ``kesÅ«dha \Be I 42/ araá¹‡Ä• loke, kesaá¹ƒ vusitaá¹ƒ na nassati.

kedha icchaá¹ƒ parijÄ• nanti, kesaá¹ƒ bhojissiyaá¹ƒ sadÄ• ||

``kiá¹ƒsu \Ee I 45/ mÄ• tÄ• pitÄ• bhÄ• tÄ• , vandanti naá¹ƒ patiá¹-á¹-hitaá¹ƒ.

kiá¹ƒsu idha jÄ• tihÄ«naá¹ƒ, abhivÄ• denti khattiyÄ• â€™â€™ ti ||

``samaá¹‡Ä«dha araá¹‡Ä• loke, samaá¹‡Ä• naá¹ƒ vusitaá¹ƒ na nassati.

samaá¹‡Ä• icchaá¹ƒ parijÄ• nanti, samaá¹‡Ä• naá¹ƒ bhojissiyaá¹ƒ sadÄ• ||

``samaá¹‡aá¹ƒ \Se I 62/ \Ne I 53/ mÄ• tÄ• pitÄ• bhÄ• tÄ• , vandanti naá¹ƒ patiá¹-á¹-hitaá¹ƒ

samaá¹‡Ä«dha jÄ• tihÄ«naá¹ƒ, abhivÄ• denti khattiyÄ• â€™â€™ ti ||

chetvÄ• vaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

chetvÄ• rathaÃ±ca cittaÃ±ca, vuá¹-á¹-hi bhÄ«tÄ• najÄ«rati.

issaraá¹ƒ kÄ• maá¹ƒ pÄ• theyyaá¹ƒ, pajjoto araá¹‡ena cÄ• ti ||

devatÄ• saá¹ƒyuttaá¹ƒ samattaá¹ƒ.

2. devaputtasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. paá¹-hamakassapasuttaá¹ƒ

<82> evaá¹ƒ \Se I 63/ \Ne I 54/ \Ee I 46/ \Be I 43/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho kassapo devaputto abhikkant
abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho kassa
etadavoca --- ``bhikkhuá¹ƒ bhagavÄ• pakÄ• sesi, no ca bhikkhuno anusÄ• saâ€™â€™ nti.
taÃ±Ã±evettha paá¹-ibhÄ• tÅ«â€™â€™ ti.

``subhÄ• sitassa sikkhetha, samaá¹‡Å«pÄ• sanassa ca.

ekÄ• sanassa ca raho, cittavÅ«pasamassa cÄ• â€™â€™ ti ||

idamavoca kassapo devaputto; samanuÃ±Ã±o satthÄ• ahosi. atha kho kassapo devaputto
satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantarad

2. dutiyakassapasuttaá¹ƒ

<83> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ á¹-hito kho kassapo devaputto bhagavato santik
abhÄ• si ---

``bhikkhu \Se I 64/ \Ne I 55/ siyÄ• jhÄ• yÄ« vimuttacitto,

Ä• kaá¹…khe ce hadayassÄ• nupattiá¹ƒ.

lokassa Ã±atvÄ• udayabbayaÃ±ca,

sucetaso anissito tadÄ• nisaá¹ƒsoâ€™â€™ ti ||

3. mÄ• ghasuttaá¹ƒ

<84> sÄ• vatthinidÄ• naá¹ƒ \Ee I 47/. atha kho mÄ• gho devaputto abhikkantÄ• ya rattiyÄ•
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si \Be I 44/. ekamantaá¹ƒ á¹-hito kho mÄ• gho dev
gÄ• thÄ• ya ajjhabhÄ• si ---

``kiá¹ƒsu chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na socati.

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti ||

``kodhaá¹ƒ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa vatrabhÅ«.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti ||

4. mÄ• gadhasuttaá¹ƒ

<85> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ á¹-hito kho mÄ• gadho devaputto bhagavantaá¹ƒ

``kati \Se I 65/ lokasmiá¹ƒ pajjotÄ• , yehi loko pakÄ• sati.

bhavantaá¹ƒ puá¹-á¹-humÄ• gamma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

``cattÄ• ro \Ne I 56/ loke pajjotÄ• , paÃ±camettha na vijjati.

divÄ• tapati Ä• dicco, rattimÄ• bhÄ• ti candimÄ• ||

``atha aggi divÄ• rattiá¹ƒ, tattha tattha pakÄ• sati.

sambuddho tapataá¹ƒ seá¹-á¹-ho, esÄ• Ä• bhÄ• anuttarÄ• â€™â€™ ti ||

5. dÄ• malisuttaá¹ƒ

<86> sÄ• vatthinidÄ• naá¹ƒ. atha kho dÄ• mali devaputto abhikkantÄ• ya rattiyÄ• abhikkan
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho dÄ• mali devaputto bh
gÄ• thaá¹ƒ abhÄ• si ---

``karaá¹‡Ä«yametaá¹ƒ brÄ• hmaá¹‡ena, padhÄ• naá¹ƒ akilÄ• sunÄ• .

kÄ• mÄ• naá¹ƒ vippahÄ• nena, na tenÄ• sÄ«sate bhavaâ€™â€™ nti ||

``natthi kiccaá¹ƒ brÄ• hmaá¹‡assa (dÄ• malÄ«ti bhagavÄ•),

katakicco hi brÄ• hmaá¹‡o ||

``yÄ• va \Be I 45/ na gÄ• dhaá¹ƒ labhati nadÄ«su,

Ä• yÅ«hati \Ee I 48/ sabbagattebhi jantu.

gÄ• dhaÃ±ca laddhÄ• na thale á¹-hito yo,

nÄ• yÅ«hatÄ« \Se I 66/ pÄ• ragato hi sova {soti (Ce Ee Katthaci), hoti (Se Ke), so (?) } ||

``esÅ«pamÄ• dÄ• mali brÄ• hmaá¹‡assa,

khÄ«á¹‡Ä• savassa nipakassa jhÄ• yino.

pappuyya jÄ• timaraá¹‡assa antaá¹ƒ,

nÄ• yÅ«hatÄ« pÄ• ragato hi soâ€™â€™ ti {hotÄ«ti (Se Ke) } ||

6. kÄ• madasuttaá¹ƒ

<87> sÄ• vatthinidÄ• naá¹ƒ \Ne I 57/. ekamantaá¹ƒ á¹-hito kho kÄ• mado devaputto bhagav
``dukkaraá¹ƒ bhagavÄ• , sudukkaraá¹ƒ bhagavÄ• â€™â€™ ti.

``dukkaraá¹ƒ vÄ• pi karonti (kÄ• madÄ• ti bhagavÄ•),

sekhÄ• sÄ«lasamÄ• hitÄ• .

á¹-hitattÄ• anagÄ• riyupetassa,

tuá¹-á¹-hi hoti sukhÄ• vahÄ• â€™â€™ ti ||

``dullabhÄ• bhagavÄ• yadidaá¹ƒ tuá¹-á¹-hÄ«â€™â€™ ti.

``dullabhaá¹ƒ vÄ• pi labhantntti (kÄ• madÄ• ti bhagavÄ•),

cittavÅ«pasame ratÄ• .

yesaá¹ƒ divÄ• ca ratto ca,

bhÄ• vanÄ• ya rato manoâ€™â€™ ti ||

``dussamÄ• dahaá¹ƒ bhagavÄ• yadidaá¹ƒ cittaâ€™â€™ nti.

``dussamÄ• dahaá¹ƒ vÄ• pi samÄ• dahantntti (kÄ• madÄ• ti bhagavÄ•),

indriyÅ«pasame ratÄ• .

te chetvÄ• maccuno jÄ• laá¹ƒ,

ariyÄ• gacchanti kÄ• madÄ• â€™â€™ ti ||

``duggamo \Be I 46/ bhagavÄ• visamo maggoâ€™â€™ ti.

``duggame visame vÄ• pi, ariyÄ• gacchanti kÄ• mada.

anariyÄ• visame magge, papatanti avaá¹ƒsirÄ• .

ariyÄ• naá¹ƒ samo maggo, ariyÄ• hi visame samÄ• â€™â€™ ti ||

7. paÃ±cÄ• lacaá¹‡á¸• asuttaá¹ƒ

<88> sÄ• vatthinidÄ• naá¹ƒ \Ne I 58/. ekamantaá¹ƒ \Se I 67/ á¹-hito kho paÃ±cÄ• lacaá¹‡á¸
santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sambÄ• dhe vata okÄ• saá¹ƒ, avindi bhÅ«rimedhaso.

yo jhÄ• namabujjhi {jhÄ• namabudhÄ• (Katthaci Ce), jhÄ• namabuddhi (Se Ke Ee Katthaci)
paá¹-ilÄ«nanisabho munÄ«â€™â€™ ti ||

``sambÄ• dhe vÄ• pi vindantntti (paÃ±cÄ• lacaá¹‡á¸• Ä• ti bhagavÄ•),

dhammaá¹ƒ nibbÄ• napattiyÄ• .

ye satiá¹ƒ paccalatthaá¹ƒsu,

sammÄ• te susamÄ• hitÄ• â€™â€™ ti ||

8. tÄ• yanasuttaá¹ƒ

<89> sÄ• vatthinidÄ• naá¹ƒ. atha \Ee I 49/ kho tÄ• yano devaputto purÄ• á¹‡atitthakaro abh
abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho tÄ• ya
santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``chinda sotaá¹ƒ parakkamma, kÄ• me panuda brÄ• hmaá¹‡a.

nappahÄ• ya munÄ« kÄ• me, nekattamupapajjati ||

``kayirÄ• ce kayirÄ• thenaá¹ƒ, daá¸·hamenaá¹ƒ parakkame.

sithilo hi paribbÄ• jo, bhiyyo Ä• kirate rajaá¹ƒ ||

``akataá¹ƒ \Se I 68/ dukkaá¹-aá¹ƒ {dukkataá¹ƒ (Ce Ee) } seyyo, pacchÄ• tapati dukkaá¹-aá¹

kataÃ±ca sukataá¹ƒ seyyo, yaá¹ƒ katvÄ• nÄ• nutappati ||

``kuso \Ne I 59/ \Be I 47/ yathÄ• duggahito, hatthamevÄ• nukantati.

sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yÅ«pakaá¸• á¸• hati ||

``yaá¹ƒ kiÃ±ci sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ vataá¹ƒ.

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, na taá¹ƒ hoti mahapphalaâ€™â€™ nti ||

idamavoca tÄ• yano devaputto; idaá¹ƒ vatvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹
tatthevantaradhÄ• yÄ«ti.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhikkhav
devaputto purÄ• á¹‡atitthakaro abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá
obhÄ• setvÄ• yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ á¹-hito kho, bhikkhave, tÄ• yano devaputto mama santike imÄ• gÄ• thÄ• yo a

``chinda sotaá¹ƒ parakkamma, kÄ• me panuda brÄ• hmaá¹‡a.

nappahÄ• ya munÄ« kÄ• me, nekattamupapajjati ||

``kayirÄ• ce kayirÄ• thenaá¹ƒ, daá¸·hamenaá¹ƒ parakkame.

sithilo \Ee I 50/ hi paribbÄ• jo, bhiyyo Ä• kirate rajaá¹ƒ ||

``akataá¹ƒ dukkaá¹-aá¹ƒ seyyo, pacchÄ• tapati dukkaá¹-aá¹ƒ.

kataÃ±ca sukataá¹ƒ seyyo, yaá¹ƒ katvÄ• nÄ• nutappati ||

``kuso \Se I 69/ yathÄ• duggahito, hatthamevÄ• nukantati.

sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ, nirayÄ• yÅ«pakaá¸• á¸• hati ||

``yaá¹ƒ \Ne I 60/ kiÃ±ci sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ vataá¹ƒ.

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, na taá¹ƒ hoti mahapphalaâ€™â€™ nti ||

``idamavoca, bhikkhave, tÄ• yano devaputto, idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakk
tatthevantaradhÄ• yi. uggaá¹‡hÄ• tha, bhikkhave, tÄ• yanagÄ• thÄ• ; pariyÄ• puá¹‡Ä• tha,
dhÄ• retha, bhikkhave, tÄ• yanagÄ• thÄ• . atthasaá¹ƒhitÄ• , bhikkhave, tÄ• yanagÄ• thÄ• Ä

9. candimasuttaá¹ƒ

<90> sÄ• vatthinidÄ• naá¹ƒ \Be I 48/. tena kho pana samayena candimÄ• devaputto rÄ• hu
hoti. atha kho candimÄ• devaputto bhagavantaá¹ƒ anussaramÄ• no tÄ• yaá¹ƒ velÄ• yaá¹ƒ

``namo te buddha vÄ«ratthu, vippamuttosi sabbadhi.

sambÄ• dhapaá¹-ipannosmi, tassa me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti ||

atha kho bhagavÄ• candimaá¹ƒ devaputtaá¹ƒ Ä• rabbha rÄ• huá¹ƒ asurindaá¹ƒ gÄ• thÄ• y

``tathÄ• gataá¹ƒ arahantaá¹ƒ, candimÄ• saraá¹‡aá¹ƒ gato.

rÄ• hu candaá¹ƒ pamuÃ±cassu, buddhÄ• lokÄ• nukampakÄ• â€™â€™ ti ||

atha kho rÄ• hu asurindo candimaá¹ƒ devaputtaá¹ƒ muÃ±citvÄ• taramÄ• narÅ«po yena ve
tenupasaá¹…kami; upasaá¹…kamitvÄ• saá¹ƒviggo \Se I 70/ lomahaá¹-á¹-hajÄ• to ekamant
ekamantaá¹ƒ á¹-hitaá¹ƒ kho rÄ• huá¹ƒ asurindaá¹ƒ vepacitti asurindo gÄ• thÄ• ya ajjhabhÄ•

``kiá¹ƒ nu santaramÄ• nova, rÄ• hu candaá¹ƒ pamuÃ±casi.

saá¹ƒviggarÅ«po Ä• gamma, kiá¹ƒ nu bhÄ«tova tiá¹-á¹-hasÄ«â€™â€™ ti ||

``sattadhÄ• \Ne I 61/ me phale muddhÄ• , jÄ«vanto na sukhaá¹ƒ labhe.

buddhagÄ• thÄ• bhigÄ«tomhi, no ce muÃ±ceyya candimaâ€™â€™ nti ||

10. sÅ«riyasuttaá¹ƒ

<91> sÄ• vatthinidÄ• naá¹ƒ. tena \Ee I 51/ kho pana samayena sÅ«riyo devaputto rÄ• hunÄ
atha kho sÅ«riyo devaputto bhagavantaá¹ƒ anussaramÄ• no tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ

``namo te buddha vÄ«ratthu, vippamuttosi sabbadhi.

sambÄ• dhapaá¹-ipannosmi, tassa me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti ||

atha kho bhagavÄ• sÅ«riyaá¹ƒ devaputtaá¹ƒ Ä• rabbha rÄ• huá¹ƒ asurindaá¹ƒ gÄ• thÄ• hi

``tathÄ• gataá¹ƒ \Be I 49/ arahantaá¹ƒ, sÅ«riyo saraá¹‡aá¹ƒ gato.

rÄ• hu sÅ«riyaá¹ƒ {suriyaá¹ƒ (Ce Se Ke Ee) } pamuÃ±cassu, buddhÄ• lokÄ• nukampakÄ•

``yo andhakÄ• re tamasi pabhaá¹…karo,

verocano maá¹‡á¸• alÄ« uggatejo.

mÄ• \Se I 71/ rÄ• hu gilÄ« caramantalikkhe,

pajaá¹ƒ mamaá¹ƒ rÄ• hu pamuÃ±ca sÅ«riyaâ€™â€™ nti ||

atha kho rÄ• hu asurindo sÅ«riyaá¹ƒ devaputtaá¹ƒ muÃ±citvÄ• taramÄ• narÅ«po yena vep
tenupasaá¹…kami; upasaá¹…kamitvÄ• saá¹ƒviggo lomahaá¹-á¹-hajÄ• to ekamantaá¹ƒ aá¹-
á¹-hitaá¹ƒ kho rÄ• huá¹ƒ asurindaá¹ƒ vepacitti asurindo gÄ• thÄ• ya ajjhabhÄ• si ---

``kiá¹ƒ nu santaramÄ• nova, rÄ• hu sÅ«riyaá¹ƒ pamuÃ±casi.

saá¹ƒviggarÅ«po Ä• gamma, kiá¹ƒ nu bhÄ«tova tiá¹-á¹-hasÄ«â€™â€™ ti ||

``sattadhÄ• \Ne I 62/ me phale muddhÄ• , jÄ«vanto na sukhaá¹ƒ labhe.

buddhagÄ• thÄ• bhigÄ«tomhi, no ce muÃ±ceyya sÅ«riyaâ€™â€™ nti ||

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

dve kassapÄ• ca mÄ• gho ca, mÄ• gadho dÄ• mali kÄ• mado.

paÃ±cÄ• lacaá¹‡á¸• o tÄ• yano, candimasÅ«riyena te dasÄ• ti ||

2. anÄ• thapiá¹‡á¸• ikavaggo

1. candimasasuttaá¹ƒ

<92> sÄ• vatthinidÄ• naá¹ƒ \Se I 72/. atha kho candimaso {candimÄ• so (Katthaci) } devap
rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• \
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si \Be I 50/. e
candimaso devaputto bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``te hi sotthiá¹ƒ gamissanti, kacche vÄ• makase magÄ• .

jhÄ• nÄ• ni upasampajja, ekodi nipakÄ• satÄ• â€™â€™ ti ||

``te hi pÄ• raá¹ƒ gamissanti, chetvÄ• jÄ• laá¹ƒva ambujo.

jhÄ• nÄ• ni upasampajja, appamattÄ• raá¹‡aÃ±jahÄ• â€™â€™ ti ||

2. veá¹‡á¸• usuttaá¹ƒ

<93> ekamantaá¹ƒ \Ne I 63/ á¹-hito kho veá¹‡á¸• u {veá¹‡hu (Ce) } devaputto bhagavato sa
abhÄ• si ---

``sukhitÄ• va te {sukhitÄ• vata te (Ce Se Ke) } manujÄ• , sugataá¹ƒ payirupÄ• siya.

yuÃ±jaá¹ƒ {yujja (Ce), yuÃ±ja (Se Ke Ee) } gotamasÄ• sane, appamattÄ• nu sikkhareâ€™â

``ye \Se I 73/ me pavutte siá¹-á¹-hipade {satthipade (Ce Se Ke Ee) } (veá¹‡á¸• Å«ti bhagavÄ

anusikkhanti jhÄ• yino.

kÄ• le te appamajjantÄ• ,

na maccuvasagÄ• siyuâ€™â€™ nti ||

3. dÄ«ghalaá¹-á¹-hisuttaá¹ƒ

<94> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
dÄ«ghalaá¹-á¹-hi devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ v

yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ á¹-hito kho dÄ«ghalaá¹-á¹-hi devaputto bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ a

``bhikkhu siyÄ• jhÄ• yÄ« vimuttacitto,

Ä• kaá¹…khe ce hadayassÄ• nupattiá¹ƒ.

lokassa Ã±atvÄ• udayabbayaÃ±ca,

sucetaso anissito tadÄ• nisaá¹ƒsoâ€™â€™ ti ||

4. nandanasuttaá¹ƒ

<95> ekamantaá¹ƒ \Be I 51/ á¹-hito kho nandano devaputto bhagavantaá¹ƒ gÄ• thÄ• ya ajjh

``pucchÄ• mi taá¹ƒ gotama bhÅ«ripaÃ±Ã±a,

anÄ• vaá¹-aá¹ƒ bhagavato Ã±Ä• á¹‡adassanaá¹ƒ.

kathaá¹ƒvidhaá¹ƒ \Se I 74/ \Ne I 64/ \Ee I 53/ sÄ«lavantaá¹ƒ vadanti,

kathaá¹ƒvidhaá¹ƒ paÃ±Ã±avantaá¹ƒ vadanti.

kathaá¹ƒvidho dukkhamaticca iriyati,

kathaá¹ƒvidhaá¹ƒ devatÄ• pÅ«jayantÄ«â€™â€™ ti ||

``yo sÄ«lavÄ• paÃ±Ã±avÄ• bhÄ• vitatto,

samÄ• hito jhÄ• narato satÄ«mÄ• .

sabbassa sokÄ• vigatÄ• pahÄ«nÄ• ,

khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ« ||

``tathÄ• vidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti,

tathÄ• vidhaá¹ƒ paÃ±Ã±avantaá¹ƒ vadanti.

tathÄ• vidho dukkhamaticca iriyati,

tathÄ• vidhaá¹ƒ devatÄ• pÅ«jayantÄ«â€™â€™ ti ||

5. candanasuttaá¹ƒ

<96> ekamantaá¹ƒ á¹-hito kho candano devaputto bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si

``kathaá¹ƒsu {kosudha (Ce) } tarati oghaá¹ƒ, rattindivamatandito.

appatiá¹-á¹-he anÄ• lambe, ko gambhÄ«re na sÄ«datÄ«â€™â€™ ti ||

``sabbadÄ• sÄ«lasampanno, paÃ±Ã±avÄ• susamÄ• hito.

Ä• raddhavÄ«riyo pahitatto, oghaá¹ƒ tarati duttaraá¹ƒ ||

``virato \Se I 75/ kÄ• masaÃ±Ã±Ä• ya, rÅ«pasaá¹ƒyojanÄ• tigo.

nandÄ«rÄ• gaparikkhÄ«á¹‡o, so gambhÄ«re na sÄ«datÄ«â€™â€™ ti ||

6. vÄ• sudattasuttaá¹ƒ

<97> ekamantaá¹ƒ \Ne I 65/ \Be I 52/ á¹-hito kho vÄ• sudatto devaputto bhagavato santike
abhÄ• si ---

``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova {á¸• ayhamÄ• neva (sabbattha) } matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

sakkÄ• yadiá¹-á¹-hippahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

7. subrahmasuttaá¹ƒ

<98> ekamantaá¹ƒ á¹-hito kho subrahmÄ• devaputto bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ

``niccaá¹ƒ utrastamidaá¹ƒ cittaá¹ƒ, niccaá¹ƒ ubbiggamidaá¹ƒ {ubbiggidaá¹ƒ (mahÄ• satipaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• yaá¹ƒ) } mano.

anuppannesu \Ee I 54/ kicchesu {kiccesu (bahÅ«su) }, atho uppatitesu ca.

sace atthi anutrastaá¹ƒ, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

``nÄ• Ã±Ã±atra bojjhÄ• tapasÄ• {bojjhaá¹…gatapasÄ• (Ce Se Ke Ee) }, nÄ• Ã±Ã±atrindriy

nÄ• Ã±Ã±atra sabbanissaggÄ• , sotthiá¹ƒ passÄ• mi pÄ• á¹‡inaâ€™â€™ nti ||

``idamavoca ... pe ... tatthevantaradhÄ• yÄ«â€™â€™ ti.

8. kakudhasuttaá¹ƒ

<99> evaá¹ƒ \Se I 76/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• kete viharati aÃ±jan
kho kakudho devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ aÃ±j
I 66/ yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ
ekamantaá¹ƒ á¹-hito kho kakudho devaputto bhagavantaá¹ƒ etadavoca --- ``nandasi, samaá
laddhÄ• , Ä• vusoâ€™â€™ ti? ``tena hi, samaá¹‡a, socasÄ«â€™â€™ ti? ``kiá¹ƒ jÄ«yittha, Ä
hi, samaá¹‡a, neva nandasi na ca {neva (Ce Se Ke) } socasÄ«â€™â€™ ti? ``evamÄ• vusoâ

``kacci \Be I 53/ tvaá¹ƒ anagho {anigho (sabbattha) } bhikkhu, kacci nandÄ« {nandi (Ce Se K

kacci taá¹ƒ ekamÄ• sÄ«naá¹ƒ, aratÄ« nÄ• bhikÄ«ratÄ«â€™â€™ ti ||

``anagho ve ahaá¹ƒ yakkha, atho nandÄ« na vijjati.

atho maá¹ƒ ekamÄ• sÄ«naá¹ƒ, aratÄ« nÄ• bhikÄ«ratÄ«â€™â€™ ti ||

``kathaá¹ƒ tvaá¹ƒ anagho bhikkhu, kathaá¹ƒ nandÄ« na vijjati.

kathaá¹ƒ taá¹ƒ ekamÄ• sÄ«naá¹ƒ, aratÄ« nÄ• bhikÄ«ratÄ«â€™â€™ ti ||

``aghajÄ• tassa ve nandÄ«, nandÄ«jÄ• tassa ve aghaá¹ƒ.

anandÄ« anagho bhikkhu, evaá¹ƒ jÄ• nÄ• hi Ä• vusoâ€™â€™ ti ||

``cirassaá¹ƒ vata passÄ• mi, brÄ• hmaá¹‡aá¹ƒ parinibbutaá¹ƒ.

anandiá¹ƒ anaghaá¹ƒ bhikkhuá¹ƒ, tiá¹‡á¹‡aá¹ƒ loke visattikaâ€™â€™ ntntti ||

9. uttarasuttaá¹ƒ

<100> rÄ• jagahanidÄ• naá¹ƒ \Se I 77/. ekamantaá¹ƒ á¹-hito kho uttaro devaputto bhagava
gÄ• thaá¹ƒ abhÄ• si ---

``upanÄ«yati \Ee I 55/ jÄ«vitamappamÄ• yu,

jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

etaá¹ƒ \Ne I 67/ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• nÄ«â€™â€™ ti ||

``upanÄ«yati jÄ«vitamappamÄ• yu,

jarÅ«panÄ«tassa na santi tÄ• á¹‡Ä• .

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

lokÄ• misaá¹ƒ pajahe santipekkhoâ€™â€™ ti ||

10. anÄ• thapiá¹‡á¸• ikasuttaá¹ƒ

<101> ekamantaá¹ƒ á¹-hito kho anÄ• thapiá¹‡á¸• iko devaputto bhagavato santike imÄ• gÄ

``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mama ||

``kammaá¹ƒ \Be I 54/ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• ||

``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

yoniso \Se I 78/ \Ee I 56/ vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

``sÄ• riputtova paÃ±Ã±Ä• ya, sÄ«lena upasamena ca.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

idamavoca anÄ• thapiá¹‡á¸• iko devaputto. idaá¹ƒ vatvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• tatthevantaradhÄ• yÄ«ti.

atha \Ne I 68/ kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, aÃ±Ã±ataro devaputto abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetava yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ a kho, bhikkhave, so devaputto mama santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``idaÃ±hi taá¹ƒ jetavanaá¹ƒ, isisaá¹…ghanisevitaá¹ƒ.

Ä• vutthaá¹ƒ dhammarÄ• jena, pÄ«tisaÃ±jananaá¹ƒ mama ||

``kammaá¹ƒ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• ||

``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

yoniso vicine dhammaá¹ƒ, evaá¹ƒ tattha visujjhati ||

``sÄ• riputtova paÃ±Ã±Ä• ya, sÄ«lena upasamena ca.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

``idamavoca, bhikkhave, so devaputto. idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡a tatthevantaradhÄ• yÄ«â€™â€™ ti.

evaá¹ƒ \Se I 79/ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``so hi nÅ«na, b anÄ• thapiá¹‡á¸• iko devaputto bhavissati. anÄ• thapiá¹‡á¸• iko gahapati Ä• yasmante sÄ• ahosÄ«â€™â€™ ti. ``sÄ• dhu \Be I 55/ sÄ• dhu, Ä• nanda, yÄ• vatakaá¹ƒ kho, Ä• nanda, ta anuppattaá¹ƒ taá¹ƒ tayÄ• . anÄ• thapiá¹‡á¸• iko hi so, Ä• nanda, devaputtoâ€™â€™ ti.

anÄ• thapiá¹‡á¸• ikavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

candimaso \Ne I 69/ {candimÄ• so (Ee Katthaci) } ca veá¹‡á¸• u {veá¹‡hu (Ce Katthaci) } ca nandano.

candano vÄ• sudatto ca, subrahmÄ• kakudhena ca.

uttaro navamo vutto, dasamo anÄ• thapiá¹‡á¸• ikoti ||

3. nÄ• nÄ• titthiyavaggo

1. sivasuttaá¹ƒ

<102> evaá¹ƒ \Se I 80/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ vihara anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sivo devaputto abhikkantÄ• ya rattiyÄ• abhikk kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sivo devaputto bhagav gÄ• thÄ• yo abhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, seyyo hoti na pÄ• piyo ||

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, paÃ±Ã±Ä• labbhati nÄ• Ã±Ã±ato ||

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sokamajjhe na socati ||

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ \Ee I 57/ saddhammamaÃ±Ã±Ä• ya, Ã±Ä• timajjhe virocati ||

``sabbhireva \Ne I 70/ \Be I 56/ samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ \Se I 81/ saddhammamaÃ±Ã±Ä• ya, sattÄ• gacchanti suggatiá¹ƒ ||

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sattÄ• tiá¹-á¹-hanti sÄ• tataâ€™â€™ nti ||

atha kho bhagavÄ• sivaá¹ƒ devaputtaá¹ƒ gÄ• thÄ• ya paccabhÄ• si ---

``sabbhireva samÄ• setha, sabbhi kubbetha santhavaá¹ƒ.

sataá¹ƒ saddhammamaÃ±Ã±Ä• ya, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

2. khemasuttaá¹ƒ

<103> ekamantaá¹ƒ á¹-hito kho khemo devaputto bhagavato santike imÄ• gÄ• thÄ• yo abh

``caranti bÄ• lÄ• dummedhÄ• , amitteneva attanÄ• .

karontÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, yaá¹ƒ hoti kaá¹-ukapphalaá¹ƒ ||

``na taá¹ƒ kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• anutappati.

yassa assumukho rodaá¹ƒ, vipÄ• kaá¹ƒ paá¹-isevati ||

``taÃ±ca kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• nÄ• nutappati.

yassa patÄ«to sumano, vipÄ• kaá¹ƒ paá¹-isevati ||

``paá¹-ikacceva {paá¹-igacceva (Ce) } taá¹ƒ kayirÄ• , yaá¹ƒ jaÃ±Ã±Ä• hitamattano.

na sÄ• kaá¹-ikacintÄ• ya, mantÄ• dhÄ«ro parakkame ||

``yathÄ• sÄ• kaá¹-iko maá¹-á¹-haá¹ƒ {panthaá¹ƒ (Ce), pasatthaá¹ƒ (Se Ke) }, samaá¹ƒ hitvÄ

visamaá¹ƒ maggamÄ• ruyha, akkhacchinnova jhÄ• yati ||

``evaá¹ƒ \Se I 82/ \Ne I 71/ dhammÄ• apakkamma, adhammamanuvattiya.

mando maccumukhaá¹ƒ patto, akkhacchinnova jhÄ• yatÄ«â€™â€™ ti ||

3. serÄ«suttaá¹ƒ

 <104> ekamantaá¹ƒ á¹-hito kho serÄ« devaputto bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si -

``annamevÄ• bhinandanti \Be I 57/, ubhaye devamÄ• nusÄ• .

atha ko nÄ• ma so yakkho, yaá¹ƒ annaá¹ƒ nÄ• bhinandatÄ«â€™â€™ ti ||

``ye naá¹ƒ dadanti saddhÄ• ya, vippasannena cetasÄ• .

tameva annaá¹ƒ bhajati, asmiá¹ƒ loke paramhi ca ||

``tasmÄ• vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

 ``acchariyaá¹ƒ \Ee I 58/, bhante, abbhutaá¹ƒ, bhante! yÄ• vasubhÄ• sitamidaá¹ƒ, bhante, b

``ye naá¹ƒ dadanti saddhÄ• ya, vippasannena cetasÄ• .

tameva annaá¹ƒ bhajati, asmiá¹ƒ loke paramhi ca ||

``tasmÄ• vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

 ``bhÅ«tapubbÄ• haá¹ƒ, bhante, sirÄ« {serÄ« (Ce Se Ke Ee) } nÄ• ma rÄ• jÄ• ahosiá¹ƒ dÄ•
vaá¹‡á¹‡avÄ• dÄ«. tassa mayhaá¹ƒ, bhante, catÅ«su dvÄ• resu dÄ• naá¹ƒ dÄ«yittha
samaá¹‡a-brÄ• hmaá¹‡a-kapaá¹‡addhika-vanibbakayÄ• cakÄ• naá¹ƒ. atha kho \Se I 83/ ma
upasaá¹…kamitvÄ• etadavoca {itthÄ• gÄ• rÄ• upasaá¹…kamitvÄ• etadavocuá¹ƒ (Katthac
{devasseva kho (Katthaci Ce) } dÄ• naá¹ƒ dÄ«yati; amhÄ• kaá¹ƒ dÄ• naá¹ƒ na dÄ«yati. sÄ•
nissÄ• ya dÄ• nÄ• ni dadeyyÄ• ma, puÃ±Ã±Ä• ni kareyyÄ• mÄ• â€™ ti. tassa mayhaá¹ƒ, b
khosmi dÄ• yako dÄ• napati dÄ• nassa vaá¹‡á¹‡avÄ• dÄ«. dÄ• naá¹ƒ dassÄ• mÄ• ti vadan
khvÄ• haá¹ƒ, bhante, paá¹-hamaá¹ƒ dvÄ• raá¹ƒ itthÄ• gÄ• rassa adÄ• siá¹ƒ. tattha itthÄ• gÄ

mama dÄ• naá¹ƒ paá¹-ikkami.

``atha kho maá¹ƒ, bhante, khattiyÄ• anuyantÄ• upasaá¹…kamitvÄ• etadavocuá¹ƒ --- `dev
dÄ«yati; itthÄ• gÄ• rassa dÄ• naá¹ƒ dÄ«yati; amhÄ• kaá¹ƒ dÄ• naá¹ƒ na dÄ«yati. sÄ• dhu m
dÄ• nÄ• ni dadeyyÄ• ma, puÃ±Ã±Ä• ni kareyyÄ• mÄ• â€™ ti \Ne I 72/. tassa mayhaá¹ƒ, bh
khosmi dÄ• yako dÄ• napati dÄ• nassa vaá¹‡á¹‡avÄ• dÄ«. dÄ• naá¹ƒ dassÄ• mÄ• ti vadan
58/? so khvÄ• haá¹ƒ, bhante, dutiyaá¹ƒ dvÄ• raá¹ƒ khattiyÄ• naá¹ƒ anuyantÄ• naá¹ƒ adÄ• s
anuyantÄ• naá¹ƒ dÄ• naá¹ƒ dÄ«yittha, mama dÄ• naá¹ƒ paá¹-ikkami.

``atha kho maá¹ƒ, bhante, balakÄ• yo upasaá¹…kamitvÄ• etadavoca --- `devassa kho dÄ•
itthÄ• gÄ• rassa dÄ• naá¹ƒ dÄ«yati; khattiyÄ• naá¹ƒ anuyantÄ• naá¹ƒ dÄ• naá¹ƒ dÄ«yati; an
dÄ«yati. sÄ• dhu mayampi devaá¹ƒ nissÄ• ya dÄ• nÄ• ni dadeyyÄ• ma, puÃ±Ã±Ä• ni karey
mayhaá¹ƒ, bhante, etadahosi --- `ahaá¹ƒ khosmi dÄ• yako dÄ• napati dÄ• nassa vaá¹‡á¹‡a
dassÄ• mÄ• ti vadante \Se I 84/ kinti vadeyyaâ€™ nti? so khvÄ• haá¹ƒ bhante, tatiyaá¹ƒ dv
adÄ• siá¹ƒ. tattha balakÄ• yassa dÄ• naá¹ƒ dÄ«yittha, mama dÄ• naá¹ƒ paá¹-ikkami.

``atha kho maá¹ƒ, bhante, brÄ• hmaá¹‡agahapatikÄ• upasaá¹…kamitvÄ• etadavocuá¹ƒ --
dÄ«yati; itthÄ• gÄ• rassa dÄ• naá¹ƒ dÄ«yati; khattiyÄ• naá¹ƒ anuyantÄ• naá¹ƒ dÄ• naá¹ƒ d
dÄ• naá¹ƒ dÄ«yati; amhÄ• kaá¹ƒ dÄ• naá¹ƒ na dÄ«yati. sÄ• dhu mayampi devaá¹ƒ nissÄ• y
puÃ±Ã±Ä• ni kareyyÄ• mÄ• â€™ ti. tassa mayhaá¹ƒ, bhante, etadahosi --- `ahaá¹ƒ khosmi
vaá¹‡á¹‡avÄ• dÄ«. dÄ• naá¹ƒ dassÄ• mÄ• ti vadante kinti vadeyyaâ€™ nti? so khvÄ• haá¹
dvÄ• raá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ adÄ• siá¹ƒ. tattha brÄ• hmaá¹‡agahapatikÄ• n
dÄ• naá¹ƒ paá¹-ikkami.

``atha kho maá¹ƒ, bhante, purisÄ• upasaá¹…kamitvÄ• etadavocuá¹ƒ --- `na kho dÄ• ni de
dÄ«yatÄ«â€™ ti. evaá¹ƒ vuttÄ• haá¹ƒ, bhante, te purise etadavocaá¹ƒ --- `tena hi, bhaá¹‡e,
janapadesu Ä• yo saÃ±jÄ• yati tato upaá¸• á¸• haá¹ƒ antepure pavesetha, upaá¸• á¸• haá¹
samaá¹‡a-brÄ• hmaá¹‡a-kapaá¹‡addhika-vanibbaka-yÄ• cakÄ• naâ€™ nti \Ne I 73/. so khv
dÄ«gharattaá¹ƒ katÄ• naá¹ƒ puÃ±Ã±Ä• naá¹ƒ evaá¹ƒ dÄ«gharattaá¹ƒ katÄ• naá¹ƒ kusalÄ•
pariyantaá¹ƒ nÄ• dhigacchÄ• mi --- ettakaá¹ƒ puÃ±Ã±anti vÄ• ettako puÃ±Ã±avipÄ• koti vÄ
á¹-hÄ• tabbanti vÄ• ti. acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• vasubhÄ• sitamidaá¹

``ye \Se I 85/ naá¹ƒ dadanti saddhÄ• ya, vippasannena cetasÄ• .

tameva annaá¹ƒ bhajati, asmiá¹ƒ loke paramhi ca ||

``tasmÄ• vineyya maccheraá¹ƒ, dajjÄ• dÄ• naá¹ƒ malÄ• bhibhÅ«.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

4. ghaá¹-Ä«kÄ• rasuttaá¹ƒ

<105> ekamantaá¹ƒ \Be I 59/ \Ee I 60/ á¹-hito kho ghaá¹-Ä«kÄ• ro devaputto bhagavato sa
abhÄ• si ---

``avihaá¹ƒ upapannÄ• se, vimuttÄ• satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡Ä• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

``ke ca te ataruá¹ƒ paá¹…kaá¹ƒ, maccudheyyaá¹ƒ suduttaraá¹ƒ.

ke hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti ||

``upako palagaá¹‡á¸• o {phalagaá¹‡á¸• o (Katthaci) } ca, pukkusÄ• ti ca te tayo.

bhaddiyo khaá¹‡á¸• adevo ca, bÄ• huraggi ca saá¹…giyo {bÄ• hudantÄ« ca piá¹…giyo (Ce

te hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti ||

``kusalÄ« bhÄ• sasÄ« tesaá¹ƒ, mÄ• rapÄ• sappahÄ• yinaá¹ƒ.

kassa te dhammamaÃ±Ã±Ä• ya, acchiduá¹ƒ bhavabandhanaâ€™â€™ nti ||

``na \Ne I 74/ aÃ±Ã±atra bhagavatÄ• , nÄ• Ã±Ã±atra tava sÄ• sanÄ• .

yassa te dhammamaÃ±Ã±Ä• ya, acchiduá¹ƒ bhavabandhanaá¹ƒ ||

``yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

taá¹ƒ te dhammaá¹ƒ idhaÃ±Ã±Ä• ya, acchiduá¹ƒ bhavabandhanaâ€™â€™ nti ||

``gambhÄ«raá¹ƒ \Se I 86/ bhÄ• sasÄ« vÄ• caá¹ƒ, dubbijÄ• naá¹ƒ sudubbudhaá¹ƒ.

kassa tvaá¹ƒ dhammamaÃ±Ã±Ä• ya, vÄ• caá¹ƒ bhÄ• sasi Ä«disaâ€™â€™ nti ||

``kumbhakÄ• ro pure Ä• siá¹ƒ, vekaá¸·iá¹…ge ghaá¹-Ä«karo.

mÄ• tÄ• pettibharo Ä• siá¹ƒ, kassapassa upÄ• sako ||

``virato methunÄ• dhammÄ• , brahmacÄ• rÄ« nirÄ• miso.

ahuvÄ• te sagÄ• meyyo, ahuvÄ• te pure sakhÄ• ||

``sohamete pajÄ• nÄ• mi, vimutte satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡e, tiá¹‡á¹‡e loke visattikaâ€™â€™ nti ||

``evametaá¹ƒ tadÄ• Ä• si, yathÄ• bhÄ• sasi bhaggava.

kumbhakÄ• ro pure Ä• si, vekaá¸·iá¹…ge ghaá¹-Ä«karo ||

``mÄ• tÄ• pettibharo \Be I 60/ Ä• si, kassapassa upÄ• sako.

virato methunÄ• dhammÄ• , brahmacÄ• rÄ« nirÄ• miso.

ahuvÄ• me sagÄ• meyyo, ahuvÄ• me pure sakhÄ• â€™â€™ ti ||

``evametaá¹ƒ purÄ• á¹‡Ä• naá¹ƒ, sahÄ• yÄ• naá¹ƒ ahu saá¹…gamo.

ubhinnaá¹ƒ bhÄ• vitattÄ• naá¹ƒ, sarÄ«rantimadhÄ• rinaâ€™â€™ nti ||

5. jantusuttaá¹ƒ

<106> evaá¹ƒ \Ne I 75/ \Ee I 61/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ sambahulÄ• bhikkhÅ«, himavantapasse araÃ±Ã±akuá¹-ikÄ• ya uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹ asampajÄ• nÄ• asamÄ• hitÄ• vibbhantacittÄ• pÄ• katindriyÄ• .

atha kho \Se I 87/ jantu devaputto tadahuposathe pannarase yena te bhikkhÅ« tenupasaá¹ te bhikkhÅ« gÄ• thÄ• hi ajjhabhÄ• si ---

``sukhajÄ«vino pure Ä• suá¹ƒ, bhikkhÅ« gotamasÄ• vakÄ• .

anicchÄ• piá¹‡á¸• amesanÄ• {piá¹‡á¸• amesÄ• nÄ• (?) }, anicchÄ• sayanÄ• sanaá¹ƒ.

loke aniccataá¹ƒ Ã±atvÄ• , dukkhassantaá¹ƒ akaá¹ƒsu te ||

``dupposaá¹ƒ katvÄ• attÄ• naá¹ƒ, gÄ• me gÄ• maá¹‡ikÄ• viya.

bhutvÄ• bhutvÄ• nipajjanti, parÄ• gÄ• resu mucchitÄ• ||

``saá¹…ghassa aÃ±jaliá¹ƒ katvÄ• , idhekacce vadÄ• mahaá¹ƒ {vandÄ• mahaá¹ƒ (Katthaci) }

apaviddhÄ• anÄ• thÄ• te, yathÄ• petÄ• tatheva te {tatheva ca (Ce) } ||

``ye kho pamattÄ• viharanti, te me sandhÄ• ya bhÄ• sitaá¹ƒ.

ye appamattÄ• viharanti, namo tesaá¹ƒ karomahaâ€™â€™ nti ||

6. rohitassasuttaá¹ƒ

<107> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ á¹-hito kho rohitasso devaputto bhagavantaá¹ƒ
nu kho, bhante, na jÄ• yati na jÄ«yati na mÄ«yati {na jiyyati na miyyati (Se Ke Katthaci) } na
upapajjati, sakkÄ• nu kho so, bhante, gamanena lokassa \Be I 61/ anto Ã±Ä• tuá¹ƒ vÄ• da
pÄ• puá¹‡ituá¹ƒ \Ne I 76/ vÄ• â€™â€™ ti? ``yattha kho, Ä• vuso, na jÄ• yati na jÄ«yati na m
upapajjati, nÄ• haá¹ƒ taá¹ƒ gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ \Se
vadÄ• mÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• vasubhÄ• sitamidaá¹ƒ, bhante, bhagavatÄ
Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gamaner
Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™ ti.

``bhÅ«tapubbÄ• haá¹ƒ, bhante, rohitasso nÄ• ma isi ahosiá¹ƒ bhojaputto iddhimÄ• vehÄ• s
bhante, evarÅ«po \Ee I 62/ javo ahosi; seyyathÄ• pi nÄ• ma daá¸·hadhammÄ• {daá¸·hadha
moggallÄ• nabyÄ• karaá¹‡aá¹ƒ ca oloketabbaá¹ƒ} dhanuggaho susikkhito katahattho kataya
asanena appakasireneva tiriyaá¹ƒ tÄ• lacchÄ• yaá¹ƒ atipÄ• teyya. tassa mayhaá¹ƒ, bhante,
ahosi; seyyathÄ• pi nÄ• ma puratthimÄ• samuddÄ• pacchimo samuddo. tassa mayhaá¹ƒ,
icchÄ• gataá¹ƒ uppajji --- `ahaá¹ƒ gamanena lokassa antaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™ ti. s
evarÅ«pena javena samannÄ• gato evarÅ«pena ca padavÄ«tihÄ• rena aÃ±Ã±atreva asita-p
aÃ±Ã±atra uccÄ• ra-passÄ• vakammÄ• aÃ±Ã±atra niddÄ• kilamathapaá¹-ivinodanÄ• vass
vassasataá¹ƒ gantvÄ• appatvÄ• va lokassa antaá¹ƒ antarÄ• va kÄ• laá¹…kato.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• vasubhÄ• sitamidaá¹ƒ, bhante, bhagavatÄ
Ä• vuso, na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gamaner
Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mÄ«â€™â€™ â€™ ti.

``na kho \Se I 89/ panÄ• haá¹ƒ, Ä• vuso, appatvÄ• lokassa antaá¹ƒ dukkhassa antakiriyaá
khvÄ• haá¹ƒ, Ä• vuso, imasmiá¹ƒyeva byÄ• mamatte kaá¸·evare sasaÃ±Ã±imhi samanake l
lokasamudayaÃ±ca lokanirodhaÃ±ca lokanirodhagÄ• miniÃ±ca paá¹-ipadanti.

``gamanena na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca appatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒ ||

``tasmÄ• \Ne I 77/ \Be I 62/ have lokavidÅ« sumedho,

lokantagÅ« vusitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• ,

nÄ• sÄ«sati lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti ||

7. nandasuttaá¹ƒ

<108> ekamantaá¹ƒ á¹-hito kho nando devaputto bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abh

``accenti kÄ• lÄ• tarayanti rattiyo,

vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

etaá¹ƒ \Se I 90/ \Ee I 63/ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

puÃ±Ã±Ä• ni kayirÄ• tha sukhÄ• vahÄ• nÄ«â€™â€™ ti ||

``accenti kÄ• lÄ• tarayanti rattiyo,

vayoguá¹‡Ä• anupubbaá¹ƒ jahanti.

etaá¹ƒ bhayaá¹ƒ maraá¹‡e pekkhamÄ• no,

lokÄ• misaá¹ƒ pajahe santipekkhoâ€™â€™ ti ||

8. nandivisÄ• lasuttaá¹ƒ

<109> ekamantaá¹ƒ á¹-hito kho nandivisÄ• lo devaputto bhagavantaá¹ƒ gÄ• thÄ• ya ajjhab

``catucakkaá¹ƒ navadvÄ• raá¹ƒ, puá¹‡á¹‡aá¹ƒ lobhena saá¹ƒyutaá¹ƒ.

paá¹…kajÄ• taá¹ƒ mahÄ• vÄ«ra, kathaá¹ƒ yÄ• trÄ• bhavissatÄ«â€™â€™ ti ||

``chetvÄ• naddhiá¹ƒ varattaÃ±ca, icchÄ• lobhaÃ±ca pÄ• pakaá¹ƒ.

samÅ«laá¹ƒ taá¹‡hamabbuyha, evaá¹ƒ yÄ• trÄ• bhavissatÄ«â€™â€™ ti ||

9. susimasuttaá¹ƒ

<110> sÄ• vatthinidÄ• naá¹ƒ \Ne I 78/. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• ten
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
Ä• nandaá¹ƒ bhagavÄ• etadavoca --- ``tuyhampi no, Ä• nanda, sÄ• riputto ruccatÄ«â€™â€

``kassa \Be I 63/ hi nÄ• ma, bhante, abÄ• lassa aduá¹-á¹-hassa amÅ«á¸·hassa avipallattha
sÄ• riputto na rucceyya? paá¹‡á¸• ito, bhante, Ä• yasmÄ• sÄ• riputto \Se I 91/. mahÄ• paÃ
sÄ• riputto. puthupaÃ±Ã±o, bhante, Ä• yasmÄ• sÄ• riputto. hÄ• sapaÃ±Ã±o {hÄ• supaÃ±Ã
sÄ• riputto. javanapaÃ±Ã±o, bhante, Ä• yasmÄ• sÄ• riputto. tikkhapaÃ±Ã±o, bhante, Ä• ya
nibbedhikapaÃ±Ã±o, bhante, Ä• yasmÄ• sÄ• riputto. appiccho, bhante, Ä• yasmÄ• sÄ• rip
Ä• yasmÄ• sÄ• riputto. pavivitto, bhante, Ä• yasmÄ• sÄ• riputto. asaá¹ƒsaá¹-á¹-ho, bhante
Ä• raddhavÄ«riyo, bhante, Ä• yasmÄ• sÄ• riputto. vattÄ• , bhante, Ä• yasmÄ• sÄ• riputto.
Ä• yasmÄ• sÄ• riputto. codako, bhante, Ä• yasmÄ• sÄ• riputto. pÄ• pagarahÄ«, bhante, Ä
nÄ• ma, bhante, abÄ• lassa aduá¹-á¹-hassa amÅ«á¸·hassa avipallatthacittassa Ä• yasmÄ•
rucceyyÄ• â€™â€™ ti?

``evametaá¹ƒ \Ee I 64/, Ä• nanda, evametaá¹ƒ, Ä• nanda! kassa hi nÄ• ma, Ä• nanda, abÄ
amÅ«á¸·hassa avipallatthacittassa sÄ• riputto na rucceyya? paá¹‡á¸• ito, Ä• nanda, sÄ• ripu
Ä• nanda, sÄ• riputto. puthupaÃ±Ã±o, Ä• nanda, sÄ• riputto. hÄ• sapaÃ±Ã±o, Ä• nanda, sÄ
Ä• nanda, sÄ• riputto. tikkhapaÃ±Ã±o, Ä• nanda, sÄ• riputto. nibbedhikapaÃ±Ã±o, Ä• nanda
Ä• nanda, sÄ• riputto. santuá¹-á¹-ho, Ä• nanda, sÄ• riputto. pavivitto, Ä• nanda, sÄ• riputto.
Ä• nanda, sÄ• riputto. Ä• raddhavÄ«riyo, Ä• nanda, sÄ• riputto. vattÄ• , Ä• nanda, sÄ• riput
sÄ• riputto \Se I 92/. codako, Ä• nanda, sÄ• riputto. pÄ• pagarahÄ«, Ä• nanda, sÄ• riputto.

abÄ• lassa aduá¹-á¹-hassa amÅ«á¸·hassa avipallatthacittassa sÄ• riputto na rucceyyÄ• â€™

atha kho susimo {susÄ«mo (Ce) } devaputto Ä• yasmato sÄ• riputtassa vaá¹‡á¹‡e bhaÃ±Ã
devaputtaparisÄ• ya \Ne I 79/ parivuto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho susimo devaputto bha

``evametaá¹ƒ \Be I 64/, bhagavÄ• , evametaá¹ƒ, sugata. kassa hi nÄ• ma, bhante, abÄ• las
amÅ«á¸·hassa avipallatthacittassa Ä• yasmÄ• sÄ• riputto na rucceyya? paá¹‡á¸• ito, bhant
mahÄ• paÃ±Ã±o, bhante, puthupaÃ±Ã±o, bhante, hÄ• sapaÃ±Ã±o, bhante, javanapaÃ±Ã±o
bhante, nibbedhikapaÃ±Ã±o, bhante, appiccho, bhante, santuá¹-á¹-ho, bhante, pavivitto, bha
asaá¹ƒsaá¹-á¹-ho, bhante, Ä• raddhavÄ«riyo, bhante, vattÄ• , bhante, vacanakkhamo, bhan
pÄ• pagarahÄ«, bhante, Ä• yasmÄ• sÄ• riputto. kassa hi nÄ• ma, bhante, abÄ• lassa aduá
avipallatthacittassa Ä• yasmÄ• sÄ• riputto na rucceyya?

``ahampi hi, bhante, yaÃ±Ã±adeva devaputtaparisaá¹ƒ upasaá¹…kamiá¹ƒ, etadeva bahulaa
`paá¹‡á¸• ito Ä• yasmÄ• sÄ• riputto; mahÄ• paÃ±Ã±o Ä• yasmÄ• , puthupaÃ±Ã±o Ä• yasm
javanapaÃ±Ã±o Ä• yasmÄ• , tikkhapaÃ±Ã±o Ä• yasmÄ• , nibbedhikapaÃ±Ã±o Ä• yasmÄ• ,
Ä• yasmÄ• , pavivitto Ä• yasmÄ• , asaá¹ƒsaá¹-á¹-ho Ä• yasmÄ• , Ä• raddhavÄ«riyo Ä• yasm
vacanakkhamo Ä• yasmÄ• , codako Ä• yasmÄ• , pÄ• pagarahÄ« Ä• yasmÄ• sÄ• riputtoâ€™
bhante, abÄ• lassa aduá¹-á¹-hassa amÅ«á¸·hassa avipallatthacittassa Ä• yasmÄ• sÄ• riput

atha kho susimassa devaputtassa devaputtaparisÄ• Ä• yasmato sÄ• riputtassa vaá¹‡á¹‡e
pamuditÄ• pÄ«tisomanassajÄ• tÄ• uccÄ• vacÄ• vaá¹‡á¹‡anibhÄ• upadaá¹ƒseti.

``seyyathÄ• pi nÄ• ma maá¹‡i veá¸·uriyo subho jÄ• timÄ• aá¹-á¹-haá¹ƒso suparikammakat
nikkhitto bhÄ• sate ca tapate ca virocati ca; evamevaá¹ƒ susimassa devaputtassa devaputta
Ä• yasmato sÄ• riputtassa vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attamanÄ• pamuditÄ• pÄ«tisoman
vaá¹‡á¹‡anibhÄ• upadaá¹ƒseti.

``seyyathÄ• pi nÄ• ma nikkhaá¹ƒ jambonadaá¹ƒ dakkhakammÄ• raputtaukkÄ• mukhasukus
paá¹‡á¸• ukambale \Ne I 80/ nikkhittaá¹ƒ bhÄ• sate ca tapate ca virocati ca; evamevaá¹ƒ su
devaputtaparisÄ• Ä• yasmato sÄ• riputtassa vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attamanÄ• pam
uccÄ• vacÄ• vaá¹‡á¹‡anibhÄ• upadaá¹ƒseti.

``seyyathÄ• pi \Be I 65/ nÄ• ma saradasamaye viddhe vigatavalÄ• hake deve rattiyÄ• pacc
osadhitÄ• rakÄ• bhÄ• sate ca tapate ca virocati ca; evamevaá¹ƒ susimassa devaputtassa \
Ä• yasmato sÄ• riputtassa vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attamanÄ• pamuditÄ• pÄ«tisoman
vaá¹‡á¹‡anibhÄ• upadaá¹ƒseti.

``seyyathÄ• pi nÄ• ma saradasamaye viddhe vigatavalÄ• hake deve Ä• dicco nabhaá¹ƒ ab
{abbhussukkamÄ• no (Ce Se Ke Ee), abbhuggamamÄ• no (DN II 258) } sabbaá¹ƒ Ä• kÄ• s
bhÄ• sate ca tapate ca virocati ca; evamevaá¹ƒ susimassa devaputtassa devaputtaparisÄ•
vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attamanÄ• pamuditÄ• pÄ«tisomanassajÄ• tÄ• uccÄ• vacÄ•

atha kho susimo devaputto Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• rabbha bhagavato santike im

``paá¹‡á¸• itoti samaÃ±Ã±Ä• to, sÄ• riputto akodhano.

appiccho sorato danto, satthuvaá¹‡á¹‡Ä• bhato isÄ«â€™â€™ ti ||

atha kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• rabbha susimaá¹ƒ devaputtaá¹ƒ gÄ•

``paá¹‡á¸• itoti samaÃ±Ã±Ä• to, sÄ• riputto akodhano.

appiccho sorato danto, kÄ• laá¹ƒ kaá¹…khati sudantoâ€™â€™ {kÄ• laá¹ƒ kaá¹…khati bhata
kaá¹…khati bhÄ• vito sudanto (Se Ke), kÄ• laá¹ƒ kaá¹…khati bhatiko sudanto (Ee) } ti ||

10. nÄ• nÄ• titthiyasÄ• vakasuttaá¹ƒ

<111> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane
kho sambahulÄ• nÄ• nÄ• titthiyasÄ• vakÄ• devaputtÄ• \Se I 95/ asamo ca sahali {sahalÄ•
{niá¹…ko (Ce Ee), niko (Se Ke) } ca Ä• koá¹-ako ca vegabbhari ca {veá¹-ambarÄ« ca (Ce S
mÄ• á¹‡avagÄ• miyo ca abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• \Ne I 81/ kevalaka
veá¸·uvanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ•
I 66/ ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hito kho asamo devaputto pÅ«raá¹‡aá¹ƒ
bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``idha chinditamÄ• rite, hatajÄ• nÄ«su kassapo.

na pÄ• paá¹ƒ samanupassati, puÃ±Ã±aá¹ƒ vÄ• pana attano.

sa ve vissÄ• samÄ• cikkhi, satthÄ• arahati mÄ• nanaâ€™â€™ nti ||

atha kho sahali devaputto makkhaliá¹ƒ gosÄ• laá¹ƒ Ä• rabbha bhagavato santike imaá¹ƒ gÄ

``tapojigucchÄ• ya susaá¹ƒvutatto,

vÄ• caá¹ƒ pahÄ• ya kalahaá¹ƒ janena.

samosavajjÄ• virato saccavÄ• dÄ«,

na hi nÅ«na tÄ• disaá¹ƒ karoti {na ha nuna tÄ• dÄ« pakaroti (Ce Se Ke) } pÄ• paâ€™â€™ r

atha kho nÄ«ko devaputto nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ {nÄ• thaputtaá¹ƒ (Ce) } Ä• rab
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``jegucchÄ« \Se I 96/ nipako bhikkhu, cÄ• tuyÄ• masusaá¹ƒvuto.

diá¹-á¹-haá¹ƒ sutaÃ±ca Ä• cikkhaá¹ƒ, na hi nÅ«na kibbisÄ« siyÄ• â€™â€™ ti ||

atha kho Ä• koá¹-ako devaputto nÄ• nÄ• titthiye Ä• rabbha bhagavato santike imaá¹ƒ gÄ• t

``pakudhako kÄ• tiyÄ• no nigaá¹‡á¹-ho,

ye cÄ• pime makkhalipÅ«raá¹‡Ä• se.

gaá¹‡assa \Ne I 82/ satthÄ• ro sÄ• maÃ±Ã±appattÄ• ,

na hi nÅ«na te sappurisehi dÅ«reâ€™â€™ ti ||

atha kho vegabbhari devaputto Ä• koá¹-akaá¹ƒ devaputtaá¹ƒ gÄ• thÄ• ya paccabhÄ• si ---

``sahÄ• caritena {sahÄ• ravenÄ• pi (Katthaci Ce), sagÄ• ravenÄ• pi (Ee) } chavo sigÄ• lo {s

na kotthuko sÄ«hasamo kadÄ• ci.

naggo musÄ• vÄ• dÄ« gaá¹‡assa satthÄ• ,

saá¹…kassarÄ• cÄ• ro na sataá¹ƒ sarikkhoâ€™â€™ ti ||

atha \Be I 67/ \Ee I 67/ kho mÄ• ro pÄ• pimÄ• begabbhariá¹ƒ devaputtaá¹ƒ anvÄ• visitvÄ•
gÄ• thaá¹ƒ abhÄ• si ---

``tapojigucchÄ• ya Ä• yuttÄ• , pÄ• layaá¹ƒ pavivekiyaá¹ƒ.

rÅ«pe ca ye niviá¹-á¹-hÄ• se, devalokÄ• bhinandino.

te ve sammÄ• nusÄ• santi, paralokÄ• ya mÄ• tiyÄ• â€™â€™ ti ||

atha \Se I 97/ kho bhagavÄ• , `mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™ iti viditvÄ• , mÄ• raá¹ƒ pÄ• p
paccabhÄ• si ---

``ye keci rÅ«pÄ• idha vÄ• huraá¹ƒ vÄ• ,

ye cantalikkhasmiá¹ƒ pabhÄ• savaá¹‡á¹‡Ä• .

sabbeva te te namucippasatthÄ• ,

Ä• misaá¹ƒva macchÄ• naá¹ƒ vadhÄ• ya khittÄ• â€™â€™ ti ||

atha kho mÄ• á¹‡avagÄ• miyo devaputto bhagavantaá¹ƒ Ä• rabbha bhagavato santike imÄ

``vipulo \Ne I 83/ rÄ• jagahÄ«yÄ• naá¹ƒ, giriseá¹-á¹-ho pavuccati.

seto himavataá¹ƒ seá¹-á¹-ho, Ä• dicco aghagÄ• minaá¹ƒ ||

``samuddo udadhinaá¹ƒ seá¹-á¹-ho, nakkhattÄ• naÃ±ca candimÄ• {nakkhattÄ• naá¹ƒva ca

sadevakassa lokassa, buddho aggo pavuccatÄ«â€™â€™ ti ||

nÄ• nÄ• titthiyavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sivo khemo ca serÄ« ca, ghaá¹-Ä« jantu ca rohito.

nando nandivisÄ• lo ca, susimo nÄ• nÄ• titthiyena te dasÄ• ti ||

devaputtasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

3. kosalasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. daharasuttaá¹ƒ

<112> evaá¹ƒ \Se I 98/ \Ne I 84/ \Be I 68/ \Ee I 68/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhaga
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho rÄ• jÄ• pasenadi kosalo yen
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo b
``bhavampi no gotamo anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti paá¹-ijÄ• nÄ• tÄ
mahÄ• rÄ• ja, sammÄ• vadamÄ• no vadeyya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisamb
(sabbattha) } taá¹ƒ sammÄ• vadamÄ• no vadeyya. ahaÃ±hi, mahÄ• rÄ• ja, anuttaraá¹ƒ sam
abhisambuddhoâ€™â€™ ti.

``yepi te, bho gotama, samaá¹‡abrÄ• hmaá¹‡Ä• saá¹…ghino gaá¹‡ino gaá¹‡Ä• cariyÄ• Ã±
sÄ• dhusammatÄ• bahujanassa, seyyathidaá¹ƒ --- pÅ«raá¹‡o kassapo, makkhali gosÄ• lo,
saÃ±cayo belaá¹-á¹-haputto, pakudho kaccÄ• yano, ajito kesakambalo; tepi mayÄ• \Se I 99
sammÄ• sambodhiá¹ƒ abhisambuddhoti paá¹-ijÄ• nÄ• thÄ• â€™ ti puá¹-á¹-hÄ• samÄ• nÄ•
abhisambuddhoti na paá¹-ijÄ• nanti. kiá¹ƒ pana bhavaá¹ƒ gotamo daharo ceva jÄ• tiyÄ• na
ti?

``cattÄ• ro \Ee I 69/ kho me, mahÄ• rÄ• ja, daharÄ• ti na uÃ±Ã±Ä• tabbÄ• , daharÄ• ti na p
cattÄ• ro? khattiyo kho, mahÄ• rÄ• ja, daharoti na uÃ±Ã±Ä• tabbo, daharoti na paribhotabb
daharoti na uÃ±Ã±Ä• tabbo, daharoti na paribhotabbo. aggi \Ne I 85/ kho, mahÄ• rÄ• ja, dal
daharoti na paribhotabbo. bhikkhu, kho, mahÄ• rÄ• ja, daharoti na uÃ±Ã±Ä• tabbo, daharoti
kho, mahÄ• rÄ• ja, cattÄ• ro daharÄ• ti na uÃ±Ã±Ä• tabbÄ• , daharÄ• ti na paribhotabbÄ• â

idamavoca \Be I 69/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ•

``khattiyaá¹ƒ jÄ• tisampannaá¹ƒ, abhijÄ• taá¹ƒ yasassinaá¹ƒ.

daharoti nÄ• vajÄ• neyya, na naá¹ƒ paribhave naro ||

``á¹-hÄ• naÃ±hi so manujindo, rajjaá¹ƒ laddhÄ• na khattiyo.

so kuddho rÄ• jadaá¹‡á¸• ena, tasmiá¹ƒ pakkamate bhusaá¹ƒ.

tasmÄ• taá¹ƒ parivajjeyya, rakkhaá¹ƒ jÄ«vitamattano ||

``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, yattha passe bhujaá¹…gamaá¹ƒ.

daharoti nÄ• vajÄ• neyya, na naá¹ƒ paribhave naro ||

``uccÄ• vacehi \Se I 100/ vaá¹‡á¹‡ehi, urago carati tejasÄ« {tejasÄ• (Ce Katthaci), tejasi (E

so Ä• sajja á¸• aá¹ƒse bÄ• laá¹ƒ, naraá¹ƒ nÄ• riÃ±ca ekadÄ• .

tasmÄ• taá¹ƒ parivajjeyya, rakkhaá¹ƒ jÄ«vitamattano ||

``pahÅ«tabhakkhaá¹ƒ jÄ• linaá¹ƒ, pÄ• vakaá¹ƒ kaá¹‡havattaniá¹ƒ.

daharoti nÄ• vajÄ• neyya, na naá¹ƒ paribhave naro ||

``laddhÄ• hi so upÄ• dÄ• naá¹ƒ, mahÄ• hutvÄ• na pÄ• vako.

so Ä• sajja á¸• ahe {dahe} bÄ• laá¹ƒ, naraá¹ƒ nÄ• riÃ±ca ekadÄ• .

tasmÄ• taá¹ƒ parivajjeyya, rakkhaá¹ƒ jÄ«vitamattano ||

``vanaá¹ƒ yadaggi á¸• ahati {dahati (Katthaci) }, pÄ• vako kaá¹‡havattanÄ«.

jÄ• yanti tattha pÄ• rohÄ• , ahorattÄ• namaccaye ||

``yaÃ±ca \Ne I 86/ kho sÄ«lasampanno, bhikkhu á¸• ahati tejasÄ• .

na tassa puttÄ• pasavo, dÄ• yÄ• dÄ• vindare dhanaá¹ƒ.

anapaccÄ• adÄ• yÄ• dÄ• , tÄ• lÄ• vatthÅ« bhavanti te ||

``tasmÄ• \Ee I 70/ hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

bhujaá¹…gamaá¹ƒ pÄ• vakaÃ±ca, khattiyaÃ±ca yasassinaá¹ƒ.

bhikkhuÃ±ca sÄ«lasampannaá¹ƒ, sammadeva samÄ• careâ€™â€™ ti ||

evaá¹ƒ vutte, rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhant

bhante! seyyathÄ• pi bhante, nikkujjitaá¹ƒ {nikujjitaá¹ƒ (?) } vÄ• ukkujjeyya \Be I 70/, paá¹-i
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya \Se I 101/, andhakÄ• re vÄ• telapajjo
`cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™ ti; evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena d
bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ
bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

2. purisasuttaá¹ƒ

<113> sÄ• vatthinidÄ• naá¹ƒ. atha kho rÄ• jÄ• pasenadi kosalo yena bhagavÄ• tenupasaÄ
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pa
etadavoca --- ``kati nu kho, bhante, purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppaj
aphÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti?

``tayo kho, mahÄ• rÄ• ja, purisassa dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppajjanti ahitÄ
aphÄ• suvihÄ• rÄ• ya. katame tayo? lobho kho, mahÄ• rÄ• ja, purisassa dhammo ajjhattaá¹
ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. doso kho, mahÄ• rÄ• ja, purisassa dhammo aj
uppajjati ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. moho kho, mahÄ• rÄ• ja, purisassa d
uppajjamÄ• no uppajjati ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya \Ne I 87/. ime kho, mah
dhammÄ• ajjhattaá¹ƒ uppajjamÄ• nÄ• uppajjanti ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ•
...

``lobho \Se I 102/ doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti {sapphalanti (Se Ke) }

3. jarÄ• maraá¹‡asuttaá¹ƒ

<114> sÄ• vatthinidÄ• naá¹ƒ \Ee I 71/. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo b
--- ``atthi nu kho, bhante, jÄ• tassa aÃ±Ã±atra jarÄ• maraá¹‡Ä• â€™â€™ ti? ``natthi kho, m
aÃ±Ã±atra jarÄ• maraá¹‡Ä• . yepi te, mahÄ• rÄ• ja, khattiyamahÄ• sÄ• lÄ• aá¸• á¸• hÄ• m
pahÅ«tajÄ• tarÅ«parajatÄ• \Be I 71/ pahÅ«tavittÅ«pakaraá¹‡Ä• pahÅ«tadhanadhaÃ±Ã±Ä•
aÃ±Ã±atra jarÄ• maraá¹‡Ä• . yepi te, mahÄ• rÄ• ja, brÄ• hmaá¹‡amahÄ• sÄ• lÄ• ... pe ... g
aá¸• á¸• hÄ• mahaddhanÄ• mahÄ• bhogÄ• pahÅ«tajÄ• tarÅ«parajatÄ• pahÅ«tavittÅ«pak
tesampi jÄ• tÄ• naá¹ƒ natthi aÃ±Ã±atra jarÄ• maraá¹‡Ä• . yepi te, mahÄ• rÄ• ja, bhikkhÅ« a
vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaÄ
sammadaÃ±Ã±Ä• vimuttÄ• , tesaá¹ƒ pÄ• yaá¹ƒ kÄ• yo bhedanadhammo nikkhepanadhamm

``jÄ«ranti ve rÄ• jarathÄ• sucittÄ• ,

atho sarÄ«rampi jaraá¹ƒ upeti.

sataÃ±ca dhammo na jaraá¹ƒ upeti,

santo have sabbhi pavedayantÄ«â€™â€™ ti ||

4. piyasuttaá¹ƒ

<115> sÄ• vatthinidÄ• naá¹ƒ \Se I 103/. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo
\Ne I 88/ --- ``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivita
`kesaá¹ƒ nu kho piyo attÄ• , kesaá¹ƒ appiyo attÄ• â€™ ti? tassa mayhaá¹ƒ, bhante, etadaho
kÄ• yena duccaritaá¹ƒ caranti, vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ cara
attÄ• â€™. kiÃ±cÄ• pi te evaá¹ƒ vadeyyuá¹ƒ --- `piyo no attÄ• â€™ ti, atha kho tesaá¹ƒ app
hetu? yaÃ±hi appiyo appiyassa \Ee I 72/ kareyya, taá¹ƒ te attanÄ• va attano karonti; tasmÄ•
attÄ• . ye ca kho keci kÄ• yena sucaritaá¹ƒ caranti, vÄ• cÄ• ya sucaritaá¹ƒ caranti, manasÄ
tesaá¹ƒ piyo attÄ• . kiÃ±cÄ• pi te evaá¹ƒ vadeyyuá¹ƒ --- `appiyo no attÄ• â€™ ti; atha kho te
taá¹ƒ kissa hetu? yaÃ±hi piyo piyassa kareyya, taá¹ƒ te attanÄ• va attano karonti; tasmÄ• t
attÄ• â€™â€™ ti.

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! ye hi keci, mahÄ• rÄ• ja, kÄ• yena
vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti; tesaá¹ƒ appiyo attÄ• . kiÃ±c
vadeyyuá¹ƒ --- `piyo no attÄ• â€™ ti, atha kho tesaá¹ƒ appiyo attÄ• . taá¹ƒ kissa hetu? yaÃ±
appiyo appiyassa kareyya, taá¹ƒ te attanÄ• va attano karonti; tasmÄ• tesaá¹ƒ appiyo attÄ•
mahÄ• rÄ• ja \Se I 104/, kÄ• yena \Be I 72/ sucaritaá¹ƒ caranti, vÄ• cÄ• ya sucaritaá¹ƒ cara
sucaritaá¹ƒ caranti; tesaá¹ƒ piyo attÄ• . kiÃ±cÄ• pi te evaá¹ƒ vadeyyuá¹ƒ --- `appiyo no attÄ•
tesaá¹ƒ piyo attÄ• . taá¹ƒ kissa hetu? yaÃ±hi mahÄ• rÄ• ja, piyo piyassa kareyya, taá¹ƒ te a
karonti; tasmÄ• tesaá¹ƒ piyo attÄ• â€™â€™ ti. idamavoca ... pe ...

``attÄ• naÃ±ce piyaá¹ƒ jaÃ±Ã±Ä• , na naá¹ƒ pÄ• pena saá¹ƒyuje.

na hi taá¹ƒ sulabhaá¹ƒ hoti, sukhaá¹ƒ dukkaá¹-akÄ• rinÄ• ||

``antakenÄ• dhipannassa, jahato mÄ• nusaá¹ƒ bhavaá¹ƒ.

kiÃ±hi tassa sakaá¹ƒ hoti, kiÃ±ca Ä• dÄ• ya gacchati.

kiÃ±cassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« {anupÄ• yinÄ« (Se Ke Katthaci) } ||

``ubho \Ne I 89/ puÃ±Ã±aÃ±ca pÄ• paÃ±ca, yaá¹ƒ macco kurute idha.

taÃ±hi tassa sakaá¹ƒ hoti, taÃ±ca {taá¹ƒva (?) } Ä• dÄ• ya gacchati.

taÃ±cassa {taá¹ƒvassa (?) } anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« ||

``tasmÄ• kareyya kalyÄ• á¹‡aá¹ƒ, nicayaá¹ƒ samparÄ• yikaá¹ƒ.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ ntntti ||

5. attarakkhitasuttaá¹ƒ

<116> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo bhagavan
mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko \Se I 105/ uda
kho rakkhito attÄ• , kesaá¹ƒ arakkhito attÄ• â€™ ti? tassa mayhaá¹ƒ, bhante, etadahosi --- `
duccaritaá¹ƒ caranti, vÄ• cÄ• ya duccaritaá¹ƒ caranti, manasÄ• duccaritaá¹ƒ caranti; tesaá¹
kiÃ±cÄ• pi te hatthikÄ• yo vÄ• rakkheyya, assakÄ• yo vÄ• rakkheyya, rathakÄ• yo vÄ• rak
73/ vÄ• rakkheyya; atha kho tesaá¹ƒ arakkhito attÄ• . taá¹ƒ kissa hetu? bÄ• hirÄ• hesÄ• r
ajjhattikÄ• ; tasmÄ• tesaá¹ƒ arakkhito attÄ• . ye ca kho keci kÄ• yena sucaritaá¹ƒ caranti, v
caranti, manasÄ• sucaritaá¹ƒ caranti; tesaá¹ƒ rakkhito attÄ• . kiÃ±cÄ• pi te neva hatthikÄ• y
assakÄ• yo rakkheyya, na rathakÄ• yo rakkheyya \Be I 73/, na pattikÄ• yo rakkheyya; atha
attÄ• . taá¹ƒ kissa hetu? ajjhattikÄ• hesÄ• rakkhÄ• , nesÄ• rakkhÄ• bÄ• hirÄ• ; tasmÄ• t
attÄ• â€™â€™ â€™ ti.

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! ye hi keci, mahÄ• rÄ• ja, kÄ• yena
... tesaá¹ƒ arakkhito attÄ• . taá¹ƒ kissa hetu? bÄ• hirÄ• hesÄ• , mahÄ• rÄ• ja, rakkhÄ• , nes
tasmÄ• tesaá¹ƒ arakkhito attÄ• . ye ca kho keci, mahÄ• rÄ• ja, kÄ• yena sucaritaá¹ƒ carant
caranti, manasÄ• sucaritaá¹ƒ caranti; tesaá¹ƒ rakkhito attÄ• . kiÃ±cÄ• pi te neva hatthikÄ• y
assakÄ• yo \Se I 106/ rakkheyya, na rathakÄ• yo rakkheyya, na pattikÄ• yo rakkheyya; atha
attÄ• . taá¹ƒ kissa hetu? ajjhattikÄ• \Ne I 90/ hesÄ• , mahÄ• rÄ• ja, rakkhÄ• , nesÄ• rakkh
tesaá¹ƒ rakkhito attÄ• â€™â€™ ti. idamavoca ... pe ...

``kÄ• yena saá¹ƒvaro sÄ• dhu, sÄ• dhu vÄ• cÄ• ya saá¹ƒvaro.

manasÄ• saá¹ƒvaro sÄ• dhu, sÄ• dhu sabbattha saá¹ƒvaro.

sabbattha saá¹ƒvuto lajjÄ«, rakkhitoti pavuccatÄ«â€™â€™ ti ||

6. appakasuttaá¹ƒ

<117> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo bhagavan
mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``
lokasmiá¹ƒ ye uá¸·Ä• re uá¸·Ä• re bhoge labhitvÄ• na ceva majjanti, na ca pamajjanti, na ca
Ä• pajjanti, na ca sattesu vippaá¹-ipajjanti. atha kho eteva bahutarÄ• sattÄ• lokasmiá¹ƒ ye
bhoge labhitvÄ• majjanti ceva pamajjanti \Ee I 74/, ca kÄ• mesu ca gedhaá¹ƒ Ä• pajjanti, sa
vippaá¹-ipajjantÄ«â€™â€™ â€™ ti.

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! appakÄ• te, mahÄ• rÄ• ja, sattÄ•
uá¸·Ä• re bhoge labhitvÄ• na ceva majjanti, na ca pamajjanti, na ca kÄ• mesu gedhaá¹ƒ Ä•
ca sattesu vippaá¹-ipajjanti. atha kho eteva bahutarÄ• sattÄ• lokasmiá¹ƒ, ye uá¸·Ä• re uá¸·
\Be I 74/ majjanti ceva pamajjanti ca kÄ• mesu ca gedhaá¹ƒ Ä• pajjanti, sattesu ca vippaá¹-i
idamavoca ... pe ...

``sÄ• rattÄ• kÄ• mabhogesu, giddhÄ• kÄ• mesu mucchitÄ• .

atisÄ• raá¹ƒ na bujjhanti, migÄ• kÅ«á¹-aá¹ƒva oá¸• á¸• itaá¹ƒ.

pacchÄ• saá¹ƒ kaá¹-ukaá¹ƒ hoti, vipÄ• ko hissa pÄ• pakoâ€™â€™ ti ||

7. aá¸• á¸• akaraá¹‡asuttaá¹ƒ

<118> sÄ• vatthinidÄ• naá¹ƒ \Ne I 91/. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo b
--- ``idhÄ• haá¹ƒ, bhante, aá¸• á¸• akaraá¹‡e {atthakaraá¹‡e (Ce Se Ke Ee) } nisinno passÄ•
khattiyamahÄ• sÄ• lepi brÄ• hmaá¹‡amahÄ• sÄ• lepi gahapatimahÄ• sÄ• lepi aá¸• á¸• he n
pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakaraá¹‡e pahÅ«tadhanadhaÃ±Ã±e kÄ• mahetu k
kÄ• mÄ• dhikaraá¹‡aá¹ƒ sampajÄ• namusÄ• bhÄ• sante. tassa mayhaá¹ƒ, bhante, etadahe
aá¸• á¸• akaraá¹‡ena, bhadramukho dÄ• ni aá¸• á¸• akaraá¹‡ena paÃ±Ã±Ä• yissatÄ«â€™â

`` (evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ mahÄ• rÄ• ja!) { ( ) Ce Ee potthakesu natthi} yep
khattiyamahÄ• sÄ• lÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• gahapatimahÄ• sÄ• lÄ• aá¸• á¸• hÄ•
pahÅ«tajÄ• tarÅ«parajatÄ• pahÅ«tavittÅ«pakaraá¹‡Ä• \Se I 108/ pahÅ«tadhanadhaÃ±Ã±Ä
kÄ• mÄ• dhikaraá¹‡aá¹ƒ sampajÄ• namusÄ• bhÄ• santi; tesaá¹ƒ taá¹ƒ bhavissati dÄ«ghara
dukkhÄ• yÄ• â€™â€™ ti. idamavoca ... pe ...

``sÄ• rattÄ• kÄ• mabhogesu, giddhÄ• kÄ• mesu mucchitÄ• .

atisÄ• raá¹ƒ na bujjhanti, macchÄ• khippaá¹ƒva oá¸• á¸• itaá¹ƒ.

pacchÄ• saá¹ƒ kaá¹-ukaá¹ƒ hoti, vipÄ• ko hissa pÄ• pakoâ€™â€™ ti ||

8. mallikÄ• suttaá¹ƒ

<119> sÄ• vatthinidÄ• naá¹ƒ \Ee I 75/. tena kho pana samayena rÄ• jÄ• pasenadi kosalo r
saddhiá¹ƒ uparipÄ• sÄ• davaragato hoti. atha kho rÄ• jÄ• pasenadi kosalo mallikaá¹ƒ deviá
nu kho te, mallike, kocaÃ±Ã±o attanÄ• piyataroâ€™â€™ ti? ``natthi kho me, mahÄ• rÄ• ja,
piyataro. tuyhaá¹ƒ pana, mahÄ• rÄ• ja, atthaÃ±Ã±o \Be I 75/ koci attanÄ• piyataroâ€™â€™
mallike, natthaÃ±Ã±o koci attanÄ• piyataroâ€™â€™ ti.

atha kho rÄ• jÄ• pasenadi kosalo pÄ• sÄ• dÄ• orohitvÄ• yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pa
bhagavantaá¹ƒ etadavoca --- ``idhÄ• haá¹ƒ, bhante, mallikÄ• ya deviyÄ• saddhiá¹ƒ uparipÄ
mallikaá¹ƒ deviá¹ƒ etadavocaá¹ƒ --- `atthi nu kho te, mallike, kocaÃ±Ã±o \Se I 109/ attanÄ•
evaá¹ƒ vutte, bhante, mallikÄ• devÄ« maá¹ƒ etadavoca --- `natthi kho me, mahÄ• rÄ• ja, ko
piyataro. tuyhaá¹ƒ pana, mahÄ• rÄ• ja, atthaÃ±Ã±o koci attanÄ• piyataroâ€™ ti? evaá¹ƒ vu
mallikaá¹ƒ deviá¹ƒ etadavocaá¹ƒ --- `mayhampi kho, mallike, natthaÃ±Ã±o koci attanÄ• piya

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ•

``sabbÄ• disÄ• anuparigamma cetasÄ• ,

nevajjhagÄ• piyataramattanÄ• kvaci.

evaá¹ƒ piyo puthu attÄ• paresaá¹ƒ,

tasmÄ• na hiá¹ƒse paramattakÄ• moâ€™â€™ ti ||

9. yaÃ±Ã±asuttaá¹ƒ

<120> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena raÃ±Ã±o pasenadissa kosalassa m
paccupaá¹-á¹-hito hoti, paÃ±ca ca usabhasatÄ• ni paÃ±ca ca vacchatarasatÄ• ni paÃ±ca ca
ca \Ee I 76/ ajasatÄ• ni paÃ±ca ca urabbhasatÄ• ni thÅ«á¹‡Å«panÄ«tÄ• ni honti yaÃ±Ã±att
dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ• , tepi daá¹‡á¸• atajjitÄ• bhayatajjitÄ• ass
parikammÄ• ni karonti.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
piá¹‡á¸• Ä• ya pavisiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ
ekamantaá¹ƒ nisinno kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, raÃ±Ã
kosalassa mahÄ• yaÃ±Ã±o paccupaá¹-á¹-hito \Be I 76/ hoti, paÃ±ca ca usabhasatÄ• ni paÃ
paÃ±ca ca vacchatarisatÄ• ni paÃ±ca ca ajasatÄ• ni paÃ±ca ca urabbhasatÄ• ni thÅ«á¹‡Å«
yaÃ±Ã±atthÄ• ya \Ne I 93/. yepissa te honti dÄ• sÄ• ti vÄ• pessÄ• ti vÄ• kammakarÄ• ti vÄ
bhayatajjitÄ• assumukhÄ• rudamÄ• nÄ• parikammÄ• ni karontÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ•

``assamedhaá¹ƒ purisamedhaá¹ƒ, sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·haá¹ƒ.

mahÄ• yaÃ±Ã±Ä• mahÄ• rambhÄ• {vÄ• japeyyuá¹ƒ. niraggaá¸·aá¹ƒ mahÄ• rambhÄ• (Kat
||

``ajeá¸·akÄ• ca gÄ• vo ca, vividhÄ• yattha haÃ±Ã±are.

na taá¹ƒ sammaggatÄ• yaÃ±Ã±aá¹ƒ, upayanti mahesino ||

``ye ca yaÃ±Ã±Ä• nirÄ• rambhÄ• , yajanti anukulaá¹ƒ sadÄ• .

ajeá¸·akÄ• ca gÄ• vo ca, vividhÄ• nettha haÃ±Ã±are.

etaá¹ƒ \Se I 111/ sammaggatÄ• yaÃ±Ã±aá¹ƒ, upayanti mahesino ||

``etaá¹ƒ yajetha medhÄ• vÄ«, eso yaÃ±Ã±o mahapphalo.

etaÃ±hi yajamÄ• nassa, seyyo hoti na pÄ• piyo.

yaÃ±Ã±o ca vipulo hoti, pasÄ«danti ca devatÄ• â€™â€™ ti ||

10. bandhanasuttaá¹ƒ

<121> tena kho pana samayena raÃ±Ã±Ä• pasenadinÄ• kosalena mahÄ• janakÄ• yo bar
rajjÅ«hi appekacce andÅ«hi appekacce saá¹…khalikÄ• hi.

atha \Ee I 77/ kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«va
piá¹‡á¸• Ä• ya pavisiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, raÃ
kosalena mahÄ• janakÄ• yo \Ne I 94/ bandhÄ• pito, appekacce rajjÅ«hi appekacce andÅ«h
saá¹…khalikÄ• hÄ«â€™â€™ ti.

atha \Be I 77/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ•

``na \Se I 112/ taá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• ,

yadÄ• yasaá¹ƒ dÄ• rujaá¹ƒ pabbajaÃ±ca.

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu,

puttesu dÄ• resu ca yÄ• apekkhÄ• ||

``etaá¹ƒ daá¸·haá¹ƒ bandhanamÄ• hu dhÄ«rÄ• ,

ohÄ• rinaá¹ƒ sithilaá¹ƒ duppamuÃ±caá¹ƒ.

etampi chetvÄ• na paribbajanti,

anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti ||

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

daharo puriso jarÄ• , piyaá¹ƒ attÄ• narakkhito.

appakÄ• aá¸• á¸• akaraá¹‡aá¹ƒ, mallikÄ• yaÃ±Ã±abandhananti ||

2. dutiyavaggo

1. sattajaá¹-ilasuttaá¹ƒ

<122> ekaá¹ƒ \Se I 113/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me mig

pana samayena bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito bahidvÄ• ra
atha \Ne I 95/ kho rÄ• jÄ• pasenadi kosalo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di.

tena \Ee I 78/ kho pana samayena satta ca jaá¹-ilÄ• satta ca nigaá¹‡á¹-hÄ• satta ca acela
ekasÄ• á¹-akÄ• satta ca paribbÄ• jakÄ• parÅ«á¸·hakacchanakhalomÄ• khÄ• rivividhamÄ•
(Ee) DN I 280 tadaá¹-á¹-hakathÄ• pi oloketabbÄ• } bhagavato avidÅ«re atikkamanti. atha kh
kosalo uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• dakkhiá¹‡ajÄ• á¹‡
pathaviyaá¹ƒ nihantvÄ• yena te satta ca jaá¹-ilÄ• satta ca nigaá¹‡á¹-hÄ• satta ca acelakÄ•
ekasÄ• á¹-akÄ• satta ca paribbÄ• jakÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ nÄ• m
``rÄ• jÄ• haá¹ƒ, bhante, pasenadi kosalo ... pe ... rÄ• jÄ• haá¹ƒ, bhante, pasenadi kosaloâ€™

atha kho rÄ• jÄ• pasenadi kosalo acirapakkantesu tesu \Se I 114/ sattasu ca jaá¹-ilesu satt
nigaá¹‡á¹-hesu sattasu ca acelakesu sattasu ca ekasÄ• á¹-akesu sattasu ca paribbÄ• jakes
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
rÄ• jÄ• pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``ye te, bhante, loke arahanto vÄ• a
samÄ• pannÄ• ete tesaá¹ƒ aÃ±Ã±atarÄ• â€™â€™ ti.

``dujjÄ• naá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tayÄ• gihinÄ• kÄ• mabhoginÄ• puttasambÄ• dh
kÄ• sikacandanaá¹ƒ paccanubhontena mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayantena jÄ• tarÄ
`ime vÄ• arahanto, ime vÄ• arahattamaggaá¹ƒ samÄ• pannÄ• â€™â€™ â€™ ti.

``saá¹ƒvÄ• sena kho, mahÄ• rÄ• ja, sÄ«laá¹ƒ veditabbaá¹ƒ. taÃ±ca kho dÄ«ghena addhun
manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±ena. saá¹ƒvohÄ• rena
veditabbaá¹ƒ. taÃ±ca kho dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no amanasik
duppaÃ±Ã±ena. Ä• padÄ• su kho, mahÄ• rÄ• ja, thÄ• mo veditabbo. so ca kho dÄ«ghena a
manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±ena. sÄ• kacchÄ• ya
paÃ±Ã±Ä• veditabbÄ• . sÄ• ca kho dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no
paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™â€™ ti.

``acchariyaá¹ƒ \Ne I 96/, bhante, abbhutaá¹ƒ bhante! yÄ• va subhÄ• sitamidaá¹ƒ, bhante, b
`dujjÄ• naá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tayÄ• gihinÄ• kÄ• mabhoginÄ• puttasambÄ• dha
kÄ• sikacandanaá¹ƒ paccanubhontena mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayantena jÄ• tarÄ
ime vÄ• arahanto, ime vÄ• arahattamaggaá¹ƒ samÄ• pannÄ• â€™ ti. saá¹ƒvÄ• sena kho,
veditabbaá¹ƒ. taÃ±ca kho dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no amanasik
duppaÃ±Ã±ena. saá¹ƒvohÄ• rena kho mahÄ• rÄ• ja \Be I 79/, soceyyaá¹ƒ veditabbaá¹ƒ. taÃ
na ittaraá¹ƒ; manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±ena. Ä• p
thÄ• mo veditabbo. so ca kho dÄ«ghena addhunÄ• , na ittaraá¹ƒ; manasikarotÄ• , no aman

no duppaÃ±Ã±ena. sÄ• kacchÄ• ya kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• veditabbÄ• . sÄ• ca kho
ittaraá¹ƒ; manasikarotÄ• , no amanasikarotÄ• ; paÃ±Ã±avatÄ• , no duppaÃ±Ã±enÄ• â€™â€

``ete, bhante, mama purisÄ• carÄ• ocarakÄ• janapadaá¹ƒ ocaritvÄ• Ä• gacchanti. tehi pa
ahaá¹ƒ pacchÄ• osÄ• payissÄ• mi {oyÄ• yissÄ• mi (Ce), ohayissÄ• mi (Se Ke) }. idÄ• ni te,
pavÄ• hetvÄ• sunhÄ• tÄ• suvilittÄ• kappitakesamassÅ« odÄ• tavatthÄ• {odÄ• tavatthava
kÄ• maguá¹‡ehi samappitÄ• samaá¹…gÄ«bhÅ«tÄ• paricÄ• ressantÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ•

``na vaá¹‡á¹‡arÅ«pena naro sujÄ• no,

na vissase ittaradassanena.

susaÃ±Ã±atÄ• naÃ±hi viyaÃ±janena,

asaÃ±Ã±atÄ• lokamimaá¹ƒ caranti ||

``patirÅ«pako mattikÄ• kuá¹‡á¸• alova,

lohaá¸• á¸• hamÄ• sova suvaá¹‡á¹‡achanno.

caranti \Se I 116/ loke {eke (Ce Ee) } parivÄ• rachannÄ• ,

anto asuddhÄ• bahi sobhamÄ• nÄ• â€™â€™ ti ||

2. paÃ±carÄ• jasuttaá¹ƒ

<123> sÄ• vatthinidÄ• naá¹ƒ \Ne I 97/. tena kho pana samayena paÃ±cannaá¹ƒ rÄ• jÅ«naâ
paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• naá¹ƒ samaá¹…gÄ«bhÅ«tÄ• naá¹ƒ paricÄ• rayamÄ•
udapÄ• di --- ``kiá¹ƒ nu kho kÄ• mÄ• naá¹ƒ aggaâ€™â€™ nti? tatrekacce {tatreke (Ce Ee) }
``rÅ«pÄ• kÄ• mÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒsu \Be I 80/ --- ``saddÄ•
ekacce evamÄ• haá¹ƒsu --- ``gandhÄ• kÄ• mÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce evamÄ• h
aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒsu \Ee I 80/ --- ``phoá¹-á¹-habbÄ• kÄ• mÄ• naá¹ƒ
rÄ• jÄ• no nÄ• sakkhiá¹ƒsu aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±Ä• petuá¹ƒ.

atha kho rÄ• jÄ• pasenadi kosalo te rÄ• jÄ• no etadavoca --- ``Ä• yÄ• ma, mÄ• risÄ• , yen
tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etamatthaá¹ƒ paá¹-ipucchis

byÄ• karissati tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti {dhÄ• reyyÄ• mÄ• ti (Ce Se Ke E
ti kho te rÄ• jÄ• no raÃ±Ã±o pasenadissa kosalassa paccassosuá¹ƒ.

atha kho te paÃ±ca rÄ• jÄ• no pasenadipamukhÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒs
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho rÄ• jÄ
bhagavantaá¹ƒ etadavoca \Se I 117/ --- ``idha, bhante, amhÄ• kaá¹ƒ paÃ±cannaá¹ƒ rÄ• jÅ«
kÄ• maguá¹‡ehi samappitÄ• naá¹ƒ samaá¹…gÄ«bhÅ«tÄ• naá¹ƒ paricÄ• rayamÄ• nÄ• naá¹
`kiá¹ƒ nu kho kÄ• mÄ• naá¹ƒ aggaâ€™ nti? ekacce evamÄ• haá¹ƒsu --- `rÅ«pÄ• kÄ• mÄ• n
evamÄ• haá¹ƒsu --- `saddÄ• kÄ• mÄ• naá¹ƒ aggaâ€™ nti. ekacce evamÄ• haá¹ƒsu --- `gan
ekacce evamÄ• haá¹ƒsu --- `rasÄ• kÄ• mÄ• naá¹ƒ aggaâ€™ nti. ekacce evamÄ• haá¹ƒsu -
aggaâ€™ nti. kiá¹ƒ nu kho, bhante, kÄ• mÄ• naá¹ƒ aggaâ€™â€™ nti?

``manÄ• papariyantaá¹ƒ khvÄ• haá¹ƒ, mahÄ• rÄ• ja, paÃ±casu kÄ• maguá¹‡esu agganti va
Katthaci), ye ca (Se Ke) }, mahÄ• rÄ• ja, rÅ«pÄ• ekaccassa manÄ• pÄ• honti, teva {te ca (
ekaccassa amanÄ• pÄ• honti. yehi ca yo rÅ«pehi attamano hoti paripuá¹‡á¹‡asaá¹…kappo
rÅ«paá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. te tassa rÅ«pÄ• paramÄ• ho
anuttarÄ• honti.

``teva \Ne I 98/, mahÄ• rÄ• ja, saddÄ• ekaccassa manÄ• pÄ• honti, teva saddÄ• ekaccas
yo saddehi attamano hoti paripuá¹‡á¹‡asaá¹…kappo, so tehi saddehi aÃ±Ã±aá¹ƒ saddaá¹ƒ
81/ paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. te tassa saddÄ• paramÄ• honti. te tassa saddÄ• an

``teva, mahÄ• rÄ• ja, gandhÄ• ekaccassa manÄ• pÄ• honti, teva gandhÄ• ekaccassa am
gandhehi attamano hoti paripuá¹‡á¹‡asaá¹…kappo, so tehi gandhehi aÃ±Ã±aá¹ƒ gandhaá¹ƒ
paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. te tassa gandhÄ• paramÄ• honti. te tassa gandhÄ• anu

``teva, mahÄ• rÄ• ja, rasÄ• ekaccassa manÄ• pÄ• honti, teva rasÄ• ekaccassa amanÄ• p
attamano hoti paripuá¹‡á¹‡asaá¹…kappo, so tehi rasehi aÃ±Ã±aá¹ƒ rasaá¹ƒ uttaritaraá¹ƒ vÄ
na pattheti. te tassa rasÄ• paramÄ• honti. te tassa rasÄ• anuttarÄ• honti.

``teva, mahÄ• rÄ• ja, phoá¹-á¹-habbÄ• ekaccassa manÄ• pÄ• honti, teva phoá¹-á¹-habbÄ•
yehi \Ee I 81/ ca yo phoá¹-á¹-habbehi attamano hoti paripuá¹‡á¹‡asaá¹…kappo, so tehi phoá
aÃ±Ã±aá¹ƒ phoá¹-á¹-habbaá¹ƒ uttaritaraá¹ƒ vÄ• paá¹‡Ä«tataraá¹ƒ vÄ• na pattheti. te tassa
phoá¹-á¹-habbÄ• paramÄ• honti. te tassa phoá¹-á¹-habbÄ• anuttarÄ• hontÄ«â€™â€™ ti.

tena kho pana samayena candanaá¹…galiko upÄ• sako tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hot
candanaá¹…galiko upÄ• sako uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karit
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ bhagavÄ

sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ candanaá¹…galikÄ• â€™â€™ ti bhagavÄ• avoc

atha kho candanaá¹…galiko upÄ• sako bhagavato sammukhÄ• tadanurÅ«pÄ• ya gÄ• thÄ•

``padumaá¹ƒ \Ne I 99/ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ,

pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ,

tapantamÄ• diccamivantalikkheâ€™â€™ ti ||

atha \Be I 82/ kho te paÃ±ca rÄ• jÄ• no candanaá¹…galikaá¹ƒ upÄ• sakaá¹ƒ paÃ±cahi utta
acchÄ• desuá¹ƒ. atha kho candanaá¹…galiko upÄ• sako tehi paÃ±cahi uttarÄ• saá¹…gehi b

3. doá¹‡apÄ• kasuttaá¹ƒ

124 __._ sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena rÄ• jÄ• pasenadi kosalo doá¹‡ap
{doá¹‡apÄ• kasudaá¹ƒ (Ce), doá¹‡apÄ• kaá¹ƒ sudaá¹ƒ (Ee) } bhuÃ±jati. atha kho rÄ• jÄ• p
bhuttÄ• vÄ« mahassÄ• sÄ« yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
nisÄ«di.

atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ bhuttÄ• viá¹ƒ mahassÄ• siá¹ƒ vic
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``manujassa sadÄ• satÄ«mato,

mattaá¹ƒ jÄ• nato laddhabhojane.

tanukassa {tanu tassa (Ce Ee) } bhavanti vedanÄ• ,

saá¹‡ikaá¹ƒ jÄ«rati Ä• yupÄ• layaâ€™â€™ nti ||

tena \Ee I 82/ kho pana samayena sudassano mÄ• á¹‡avo raÃ±Ã±o pasenadissa kosalass
atha kho rÄ• jÄ• pasenadi kosalo sudassanaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ
bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ pariyÄ• puá¹‡itvÄ• mama bhattÄ• bhihÄ• re (bhattÄ•
potthakesu natthi} bhÄ• sa. ahaÃ±ca te devasikaá¹ƒ kahÄ• paá¹‡asataá¹ƒ (kahÄ• paá¹‡asa
potthakesu natthi} niccaá¹ƒ bhikkhaá¹ƒ pavattayissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ devÄ• â€™

mÄ• á¹‡avo raÃ±Ã±o pasenadissa kosalassa paá¹-issutvÄ• bhagavato santike imaá¹ƒ gÄ•
raÃ±Ã±o pasenadissa kosalassa bhattÄ• bhihÄ• re sudaá¹ƒ bhÄ• sati ---

``manujassa \Ne I 100/ sadÄ• satÄ«mato,

mattaá¹ƒ jÄ• nato laddhabhojane.

tanukassa \Se I 120/ bhavanti vedanÄ• ,

saá¹‡ikaá¹ƒ jÄ«rati Ä• yupÄ• layaâ€™â€™ nti ||

atha \Be I 83/ kho rÄ• jÄ• pasenadi kosalo anupubbena nÄ• á¸·ikodanaparamatÄ• ya {nÄ•
(Katthaci) } saá¹‡á¹-hÄ• si. atha kho rÄ• jÄ• pasenadi kosalo aparena samayena susallikhit
gattÄ• ni anumajjanto tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``ubhayena va
atthena anukampi --- diá¹-á¹-hadhammikena ceva atthena samparÄ• yikena cÄ• â€™â€™ t

4. paá¹-hamasaá¹…gÄ• masuttaá¹ƒ

<125> sÄ• vatthinidÄ• naá¹ƒ. atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto caturaá
sannayhitvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ abbhuyyÄ• si yena kÄ• si. assosi kho rÄ
``rÄ• jÄ• kira mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ•
kÄ• sÄ«â€™â€™ ti. atha \Ee I 83/ kho rÄ• jÄ• pasenadi kosalo caturaá¹…giniá¹ƒ senaá¹ƒ s
mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ paccuyyÄ• si yena kÄ• si. atha kho rÄ• jÄ• c
vedehiputto rÄ• jÄ• ca pasenadi kosalo saá¹…gÄ• mesuá¹ƒ. tasmiá¹ƒ kho pana saá¹…gÄ•
ajÄ• tasattu vedehiputto rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ parÄ• jesi. parÄ• jito ca rÄ• jÄ
sakameva {saá¹…gÄ• mÄ• (Katthaci) } rÄ• jadhÄ• niá¹ƒ sÄ• vatthiá¹ƒ paccuyyÄ• si {pÄ• yÄ

atha \Se I 121/ kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«v
piá¹‡á¸• Ä• ya pavisiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha, bhante, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ senaá¹ƒ sann
pasenadiá¹ƒ kosalaá¹ƒ abbhuyyÄ• si yena kÄ• si. assosi kho, bhante, rÄ• jÄ• pasenadi kos
101/ kira mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ• man
kÄ• sÄ«â€™ ti. atha kho, bhante, rÄ• jÄ• pasenadi kosalo \Be I 84/ caturaá¹…giniá¹ƒ senaá
rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ paccuyyÄ• si yena kÄ• si. atha
mÄ• gadho ajÄ• tasattu vedehiputto rÄ• jÄ• ca pasenadi kosalo saá¹…gÄ• mesuá¹ƒ. tasmi

saá¹…gÄ• me rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosa
bhante, rÄ• jÄ• pasenadi kosalo sakameva rÄ• jadhÄ• niá¹ƒ sÄ• vatthiá¹ƒ paccuyyÄ• sÄ«â

``rÄ• jÄ• , bhikkhave, mÄ• gadho ajÄ• tasattu vedehiputto pÄ• pamitto pÄ• pasahÄ• yo pÄ•
kho, bhikkhave, pasenadi kosalo kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampav
(Ce Ee), ajjevaá¹ƒ (Se Ke) }, bhikkhave \Se I 122/, rÄ• jÄ• pasenadi kosalo imaá¹ƒ rattiá¹ƒ
parÄ• jitoâ€™â€™ ti. idamavoca ... pe ...

``jayaá¹ƒ veraá¹ƒ pasavati, dukkhaá¹ƒ seti parÄ• jito.

upasanto sukhaá¹ƒ seti, hitvÄ• jayaparÄ• jayaâ€™â€™ nti ||

5. dutiyasaá¹…gÄ• masuttaá¹ƒ

<126> {ettha ``atha kho rÄ• jÄ• pasenadi kosalo caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ•
ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ abbhuyyÄ• sÄ«â€™â€™ ti Ä• dinÄ• pÄ• á¹-hena bhavitabb
``abbhuyyÄ• sÄ«ti parÄ• jaye garahappatto ... pe ... vuttajayakÄ• raá¹‡aá¹ƒ sutvÄ• abhiuyy
vuttaá¹ƒ} atha kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ \Ee I 84/ s
rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ abbhuyyÄ• si yena kÄ• si. assosi kho rÄ• jÄ• pasena
mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ• mamaá¹ƒ abb
ti. atha kho rÄ• jÄ• pasenadi kosalo caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ• rÄ• jÄ• naá¹ƒ
ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ paccuyyÄ• si yena kÄ• si. atha kho rÄ• jÄ• ca mÄ• gadho a
rÄ• jÄ• ca pasenadi kosalo saá¹…gÄ• mesuá¹ƒ. tasmiá¹ƒ kho pana saá¹…gÄ• me rÄ• jÄ•
mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ parÄ• jesi, jÄ«vaggÄ• haÃ±ca naá¹ƒ aggahes
pasenadissa kosalassa etadahosi --- ``kiÃ±cÄ• pi kho myÄ• yaá¹ƒ \Be I 85/ rÄ• jÄ• mÄ• ga
vedehiputto adubbhantassa dubbhati, atha ca pana me bhÄ• gineyyo hoti. yaá¹ƒnÅ«nÄ• ha
ajÄ• tasattuno vedehiputtassa sabbaá¹ƒ hatthikÄ• yaá¹ƒ pariyÄ• diyitvÄ• sabbaá¹ƒ \Ne I 10
pariyÄ• diyitvÄ• sabbaá¹ƒ rathakÄ• yaá¹ƒ pariyÄ• diyitvÄ• sabbaá¹ƒ \Se I 123/ pattikÄ• ya
jÄ«vantameva naá¹ƒ osajjeyyaâ€™â€™ nti {ossajjeyyanti (Ce Se Ke Ee) }.

atha kho rÄ• jÄ• pasenadi kosalo raÃ±Ã±o mÄ• gadhassa ajÄ• tasattuno vedehiputtassa s
pariyÄ• diyitvÄ• sabbaá¹ƒ assakÄ• yaá¹ƒ pariyÄ• diyitvÄ• sabbaá¹ƒ rathakÄ• yaá¹ƒ pariyÄ
pattikÄ• yaá¹ƒ pariyÄ• diyitvÄ• jÄ«vantameva naá¹ƒ osajji {ossaji (Ce), ossajji (Se Ke Ee) }.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dA
pavisiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaa
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha \Ee I 85/, bhante, rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ sen
rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ abbhuyyÄ• si yena kÄ• si. assosi kho, bhante, rÄ• jÄ•
`rÄ• jÄ• kira mÄ• gadho ajÄ• tasattu vedehiputto caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ•
kÄ• sÄ«â€™ ti. atha kho, bhante, rÄ• jÄ• pasenadi kosalo caturaá¹…giniá¹ƒ senaá¹ƒ sanna
mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ paccuyyÄ• si yena kÄ• si. atha kho, bhante,
ajÄ• tasattu vedehiputto rÄ• jÄ• ca pasenadi kosalo saá¹…gÄ• mesuá¹ƒ. tasmiá¹ƒ kho pan
rÄ• jÄ• pasenadi kosalo rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ vedehiputtaá¹ƒ parÄ•
aggahesi. atha kho, bhante, raÃ±Ã±o pasenadissa \Se I 124/ kosalassa etadahosi --- `kiÃ±c
rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto adubbhantassa dubbhati, atha ca pana me bhÄ
yaá¹ƒnÅ«nÄ• haá¹ƒ raÃ±Ã±o mÄ• gadhassa ajÄ• tasattuno vedehiputtassa sabbaá¹ƒ hatthi
sabbaá¹ƒ assakÄ• yaá¹ƒ sabbaá¹ƒ rathakÄ• yaá¹ƒ sabbaá¹ƒ pattikÄ• yaá¹ƒ pariyÄ• diyitvÄ•
osajjeyyaâ€™â€™ â€™ nti.

``atha \Be I 86/ kho, bhante, rÄ• jÄ• pasenadi kosalo raÃ±Ã±o mÄ• gadhassa ajÄ• tasattu
sabbaá¹ƒ hatthikÄ• yaá¹ƒ pariyÄ• diyitvÄ• sabbaá¹ƒ assakÄ• yaá¹ƒ pariyÄ• diyitvÄ• sabba
pariyÄ• diyitvÄ• \Ne I 103/ sabbaá¹ƒ pattikÄ• yaá¹ƒ pariyÄ• diyitvÄ• jÄ«vantameva naá¹ƒ c
kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

``vilumpateva puriso, yÄ• vassa upakappati.

yadÄ• caÃ±Ã±e vilumpanti, so vilutto viluppati {vilumpati (Ce Ee Katthaci) } ||

``á¹-hÄ• naÃ±hi maÃ±Ã±ati bÄ• lo, yÄ• va pÄ• paá¹ƒ na paccati.

yadÄ• ca paccati pÄ• paá¹ƒ, atha dukkhaá¹ƒ nigacchati ||

``hantÄ• labhati {labhati hantÄ• (Ce Se Ke) } hantÄ• raá¹ƒ, jetÄ• raá¹ƒ labhate jayaá¹ƒ.

akkosako ca akkosaá¹ƒ, rosetÄ• raÃ±ca rosako.

atha kammavivaá¹-á¹-ena, so vilutto viluppatÄ«â€™â€™ ti ||

6. mallikÄ• suttaá¹ƒ

<127> sÄ• vatthinidÄ• naá¹ƒ \Se I 125/ \Ee I 86/. atha kho rÄ• jÄ• pasenadi kosalo yena b
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
yena rÄ• jÄ• pasenadi kosalo tenupasaá¹…kami; upasaá¹…kamitvÄ• raÃ±Ã±o pasenadiss

Ä• rocesi --- ``mallikÄ• , deva, devÄ« dhÄ«taraá¹ƒ vijÄ• tÄ• â€™â€™ ti. evaá¹ƒ vutte, rÄ• jÄ
anattamano ahosi.

atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ anattamanataá¹ƒ viditvÄ• tÄ• ya
gÄ• thÄ• yo abhÄ• si ---

``itthÄ«pi hi ekacciyÄ• , seyyÄ• posa janÄ• dhipa.

medhÄ• vinÄ« sÄ«lavatÄ«, sassudevÄ• patibbatÄ• ||

``tassÄ• \Ne I 104/ yo jÄ• yati poso, sÅ«ro hoti disampati.

tÄ• disÄ• subhagiyÄ• {subhariyÄ• putto (Katthaci) } putto, rajjampi anusÄ• satÄ«â€™â€™

7. appamÄ• dasuttaá¹ƒ

<128> sÄ• vatthinidÄ• naá¹ƒ \Be I 87/. ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ•
bhagavantaá¹ƒ etadavoca --- ``atthi nu kho, bhante, eko dhammo yo ubho atthe samadhigg
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ samparÄ• yikaÃ±cÄ• â€™â€™ ti?

``atthi kho, mahÄ• rÄ• ja, eko dhammo yo ubho atthe samadhiggayha tiá¹-á¹-hati --- diá¹-á¹
atthaá¹ƒ samparÄ• yikaÃ±cÄ• â€™â€™ ti.

``katamo \Se I 126/ pana, bhante, eko dhammo, yo ubho atthe samadhiggayha tiá¹-á¹-hati
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ samparÄ• yikaÃ±cÄ• â€™â€™ ti?

``appamÄ• do kho, mahÄ• rÄ• ja, eko dhammo, yo ubho atthe samadhiggayha tiá¹-á¹-hati
diá¹-á¹-hadhammikaÃ±ceva atthaá¹ƒ samparÄ• yikaÃ±cÄ• ti. seyyathÄ• pi, mahÄ• rÄ• ja, y
{jaá¹…gamÄ• naá¹ƒ (Ce Ee) } pÄ• á¹‡Ä• naá¹ƒ padajÄ• tÄ• ni, sabbÄ• ni tÄ• ni hatthipade
hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati --- yadidaá¹ƒ mahantattena; evameva kho, mahÄ•
dhammo, yo ubho \Ee I 87/ atthe samadhiggayha tiá¹-á¹-hati --- diá¹-á¹-hadhammikaÃ±ceva
samparÄ• yikaÃ±cÄ• â€™â€™ ti. idamavoca ... pe ...

``Ä• yuá¹ƒ arogiyaá¹ƒ vaá¹‡á¹‡aá¹ƒ, saggaá¹ƒ uccÄ• kulÄ«nataá¹ƒ.

ratiyo patthayantena, uá¸·Ä• rÄ• aparÄ• parÄ• ||

``appamÄ• daá¹ƒ pasaá¹ƒsanti, puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ• .

appamatto ubho atthe, adhiggaá¹‡hÄ• ti paá¹‡á¸• ito ||

``diá¹-á¹-he \Ne I 105/ dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti ||

8. kalyÄ• á¹‡amittasuttaá¹ƒ

<129> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo bhagavan
mayhaá¹ƒ \Se I 127/, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko uda
bhagavatÄ• dhammo, so ca kho kalyÄ• á¹‡amittassa kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡as
pÄ• pamittassa no pÄ• pasahÄ• yassa no pÄ• pasampavaá¹…kassÄ• â€™â€™ â€™ ti.

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! svÄ• kkhÄ• to \Be I 88/, mahÄ• rÄ
kalyÄ• á¹‡amittassa kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡asampavaá¹…kassa, no pÄ• pamit
pÄ• pasampavaá¹…kassÄ• ti.

``ekamidÄ• haá¹ƒ, mahÄ• rÄ• ja, samayaá¹ƒ sakkesu viharÄ• mi nagarakaá¹ƒ nÄ• ma saky
mahÄ• rÄ• ja, Ä• nando bhikkhu yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹
nisÄ«di. ekamantaá¹ƒ nisinno kho, mahÄ• rÄ• ja, Ä• nando bhikkhu maá¹ƒ etadavoca --- `u
brahmacariyassa --- yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asa

``evaá¹ƒ vuttÄ• haá¹ƒ, mahÄ• rÄ• ja, Ä• nandaá¹ƒ bhikkhuá¹ƒ etadavocaá¹ƒ --- `mÄ• heva
Ä• nanda! sakalameva hidaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ --- yadidaá¹ƒ kalyÄ• á¹‡amittat
kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• . kalyÄ• á¹‡amittassetaá¹ƒ, Ä• nan
kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡asampavaá¹…kassa ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ mag
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissatiâ€™â€™ â€™.

``kathaÃ±ca, Ä• nanda, bhikkhu kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampav
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti \Ne I 106/ vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodh
vossaggapariá¹‡Ä• miá¹ƒ, sammÄ• saá¹…kappaá¹ƒ bhÄ• veti ... pe ... sammÄ• vÄ• caá¹ƒ b
sammÄ• kammantaá¹ƒ bhÄ• veti ... pe ... sammÄ• Ä• jÄ«vaá¹ƒ bhÄ• veti ... pe ... sammÄ• v
... sammÄ• satiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, Ä• nanda, bhikkhu kalyÄ• á¹‡amitt
kalyÄ• á¹‡asampavaá¹…ko ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹
bahulÄ«karoti. tadaminÄ• petaá¹ƒ, Ä• nanda, pariyÄ• yena veditabbaá¹ƒ yathÄ• sakalamev

yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• â€™

``mamaÃ±hi, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• p
sattÄ• jarÄ• ya parimuccanti, byÄ• dhidhammÄ• sattÄ• byÄ• dhito parimuccanti, maraá¹‡
parimuccanti, sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• sattÄ• sokaparidevadu
parimuccanti. iminÄ• kho etaá¹ƒ, Ä• nanda, pariyÄ• yena veditabbaá¹ƒ yathÄ• sakalamevi
brahmacariyaá¹ƒ --- yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asa

``tasmÄ• tiha te, mahÄ• rÄ• ja, evaá¹ƒ sikkhitabbaá¹ƒ --- `kalyÄ• á¹‡amitto bhavissÄ• mi ka
kalyÄ• á¹‡asampavaá¹…koâ€™ ti. evaÃ±hi te \Se I 129/, mahÄ• rÄ• ja, sikkhitabbaá¹ƒ.

``kalyÄ• á¹‡amittassa te, mahÄ• rÄ• ja, kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡asampavaá¹…k
dhammo upanissÄ• ya vihÄ• tabbo --- appamÄ• do kusalesu dhammesu.

``appamattassa te, mahÄ• rÄ• ja, viharato appamÄ• daá¹ƒ upanissÄ• ya, itthÄ• gÄ• rassa
bhavissati --- `rÄ• jÄ• kho appamatto viharati, appamÄ• daá¹ƒ upanissÄ• ya. handa, mayam
appamÄ• daá¹ƒ upanissÄ• yÄ• â€™â€™ â€™ ti.

``appamattassa \Ne I 107/ te, mahÄ• rÄ• ja, viharato appamÄ• daá¹ƒ upanissÄ• ya, khattiy
evaá¹ƒ bhavissati --- `rÄ• jÄ• kho appamatto viharati appamÄ• daá¹ƒ upanissÄ• ya. handa,
viharÄ• ma, appamÄ• daá¹ƒ upanissÄ• yÄ• â€™â€™ â€™ ti.

``appamattassa te, mahÄ• rÄ• ja, viharato appamÄ• daá¹ƒ upanissÄ• ya, balakÄ• yassapi
`rÄ• jÄ• kho appamatto viharati appamÄ• daá¹ƒ upanissÄ• ya. handa, mayampi appamattÄ
upanissÄ• yÄ• â€™â€™ â€™ ti.

``appamattassa te, mahÄ• rÄ• ja, viharato appamÄ• daá¹ƒ upanissÄ• ya, negamajÄ• napa
`rÄ• jÄ• kho appamatto viharati, appamÄ• daá¹ƒ upanissÄ• ya. handa, mayampi appamattÄ
upanissÄ• yÄ• â€™â€™ â€™ ti?

``appamattassa te, mahÄ• rÄ• ja, viharato appamÄ• daá¹ƒ upanissÄ• ya, attÄ• pi gutto rak
itthÄ• gÄ• rampi guttaá¹ƒ rakkhitaá¹ƒ bhavissati, kosakoá¹-á¹-hÄ• gÄ• rampi guttaá¹ƒ rakkhi
ti. idamavoca ... pe ...

``bhoge \Se I 130/ patthayamÄ• nena, uá¸·Ä• re aparÄ• pare.

appamÄ• daá¹ƒ pasaá¹ƒsanti, puÃ±Ã±akiriyÄ• su paá¹‡á¸• itÄ• ||

``appamatto ubho atthe, adhiggaá¹‡hÄ• ti paá¹‡á¸• ito.

diá¹-á¹-he \Be I 90/ dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti ||

9. paá¹-hamaaputtakasuttaá¹ƒ

<130> sÄ• vatthinidÄ• naá¹ƒ. atha kho rÄ• jÄ• pasenadi kosalo divÄ• divassa yena bhaga
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
pasenadiá¹ƒ kosalaá¹ƒ bhagavÄ• etadavoca --- ``handa, kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• g
divassÄ• â€™â€™ ti?

``idha, bhante, sÄ• vatthiyaá¹ƒ seá¹-á¹-hi gahapati kÄ• laá¹…kato. tamahaá¹ƒ aputtakaá¹ƒ s
rÄ• jantepuraá¹ƒ atiharitvÄ• Ä• gacchÄ• mi. asÄ«ti, bhante, satasahassÄ• ni hiraÃ±Ã±asse
vÄ• do rÅ«piyassa \Ne I 108/! tassa kho pana, bhante, seá¹-á¹-hissa gahapatissa evarÅ«po
kaá¹‡Ä• jakaá¹ƒ bhuÃ±jati bilaá¹…gadutiyaá¹ƒ. evarÅ«po vatthabhogo ahosi --- sÄ• á¹‡aá¹ƒ
tipakkhavasanaá¹ƒ. evarÅ«po yÄ• nabhogo ahosi --- jajjararathakena yÄ• ti paá¹‡á¹‡achatta
dhÄ• riyamÄ• nenÄ• â€™â€™ ti.

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! asappuriso kho, mahÄ• rÄ• ja, uá¸
nevattÄ• naá¹ƒ sukheti pÄ«á¹‡eti, na mÄ• tÄ• pitaro sukheti pÄ«á¹‡eti, na puttadÄ• raá¹ƒ su
dÄ• sakammakaraporise \Se I 131/ sukheti pÄ«á¹‡eti, na mittÄ• macce sukheti pÄ«á¹‡eti, n
uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• peti sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹
bhoge evaá¹ƒ sammÄ• aparibhuÃ±jiyamÄ• ne {aparibhuÃ±jamÄ• no (sabbattha) } rÄ• jÄ• n
haranti aggi vÄ• á¸• ahati udakaá¹ƒ vÄ• vahati appiyÄ• vÄ• dÄ• yÄ• dÄ• haranti. evaá¹ƒ
}, mahÄ• rÄ• ja, bhogÄ• sammÄ• aparibhuÃ±jiyamÄ• nÄ• parikkhayaá¹ƒ gacchanti, no pa

``seyyathÄ• pi, mahÄ• rÄ• ja, amanussaá¹-á¹-hÄ• ne pokkharaá¹‡Ä« acchodakÄ• sÄ«toda
supatitthÄ• ramaá¹‡Ä«yÄ• . taá¹ƒ jano neva hareyya na piveyya na nahÄ• yeyya na yathÄ•
evaÃ±hi taá¹ƒ, mahÄ• rÄ• ja, udakaá¹ƒ sammÄ• aparibhuÃ±jiyamÄ• naá¹ƒ {aparibhuÃ±jam
parikkhayaá¹ƒ gaccheyya \Be I 91/, no paribhogaá¹ƒ. evameva kho, mahÄ• rÄ• ja, asappuri
labhitvÄ• nevattÄ• naá¹ƒ sukheti pÄ«á¹‡eti, na mÄ• tÄ• pitaro sukheti pÄ«á¹‡eti, na puttad
pÄ«á¹‡eti, na dÄ• sakammakaraporise sukheti pÄ«á¹‡eti, na mittÄ• macce sukheti pÄ«á¹‡e
samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• peti sovaggikaá¹ƒ su
saggasaá¹ƒvattanikaá¹ƒ. tassa te bhoge evaá¹ƒ sammÄ• aparibhuÃ±jiyamÄ• ne rÄ• jÄ• no
haranti aggi vÄ• á¸• ahati udakaá¹ƒ vÄ• vahati appiyÄ• vÄ• dÄ• yÄ• dÄ• haranti. evaá¹ƒ
}, mahÄ• rÄ• ja, bhogÄ• sammÄ• aparibhuÃ±jiyamÄ• nÄ• parikkhayaá¹ƒ gacchanti, no pa

``sappuriso ca kho, mahÄ• rÄ• ja, uá¸·Ä• re bhoge labhitvÄ• attÄ• naá¹ƒ sukheti pÄ«á¹‡eti,
pÄ«á¹‡eti, puttadÄ• raá¹ƒ sukheti pÄ«á¹‡eti, dÄ• sakammakaraporise sukheti pÄ«á¹‡eti, mi
pÄ«á¹‡eti, samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• peti sovag
sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaá¹ƒ. tassa te bhoge evaá¹ƒ sammÄ• paribhuÃ±jiyam
\Ne I 109/ \Ee I 91/, na corÄ• haranti, na aggi á¸• ahati, na udakaá¹ƒ vahati, na appiyÄ• dÄ
evaá¹ƒsa te, mahÄ• rÄ• ja, bhogÄ• sammÄ• paribhuÃ±jiyamÄ• nÄ• paribhogaá¹ƒ gaccha

``seyyathÄ• pi, mahÄ• rÄ• ja, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re pokkharaá¹‡Ä« ac
setodakÄ• supatitthÄ• ramaá¹‡Ä«yÄ• . taÃ±ca udakaá¹ƒ jano hareyyapi piveyyapi nahÄ• y
kareyya. evaÃ±hi taá¹ƒ, mahÄ• rÄ• ja, udakaá¹ƒ sammÄ• paribhuÃ±jiyamÄ• naá¹ƒ paribho
parikkhayaá¹ƒ. evameva kho, mahÄ• rÄ• ja, sappuriso uá¸·Ä• re bhoge labhitvÄ• attÄ• naá
mÄ• tÄ• pitaro sukheti pÄ«á¹‡eti, puttadÄ• raá¹ƒ sukheti pÄ«á¹‡eti, dÄ• sakammakaraporis
mittÄ• macce sukheti pÄ«á¹‡eti, samaá¹‡abrÄ• hmaá¹‡esu uddhaggikaá¹ƒ dakkhiá¹‡aá¹ƒ p
sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ saggasaá¹ƒvattanikaá¹ƒ. tassa te bhoge evaá¹ƒ sammÄ• p
rÄ• jÄ• no haranti, na corÄ• haranti, na aggi á¸• ahati, na udakaá¹ƒ vahati, na appiyÄ• dÄ•
evaá¹ƒsa te, mahÄ• rÄ• ja, bhogÄ• sammÄ• paribhuÃ±jiyamÄ• nÄ• paribhogaá¹ƒ gaccha

``amanussaá¹-á¹-hÄ• ne \Be I 92/ udakaá¹ƒva sÄ«taá¹ƒ,

tadapeyyamÄ• naá¹ƒ parisosameti.

evaá¹ƒ dhanaá¹ƒ kÄ• puriso labhitvÄ• ,

nevattanÄ• bhuÃ±jati no dadÄ• ti ||

dhÄ«ro ca viÃ±Ã±Å« adhigamma bhoge,

so bhuÃ±jati kiccakaro ca hoti.

so Ã±Ä• tisaá¹…ghaá¹ƒ nisabho bharitvÄ• ,

anindito saggamupeti á¹-hÄ• naâ€™â€™ nti ||

10. dutiyaaputtakasuttaá¹ƒ

<131> atha \Se I 133/ kho rÄ• jÄ• pasenadi kosalo divÄ• divassa yena bhagavÄ• tenupas
upasaá¹…kamitvÄ• \Ne I 110/ ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosa

--- ``handa, kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti?

``idha, bhante, sÄ• vatthiyaá¹ƒ seá¹-á¹-hi gahapati kÄ• laá¹…kato. tamahaá¹ƒ aputtakaá¹ƒ
rÄ• jantepuraá¹ƒ atiharitvÄ• Ä• gacchÄ• mi. sataá¹ƒ, bhante, satasahassÄ• ni hiraÃ±Ã±ass
rÅ«piyassa! tassa kho pana, bhante, seá¹-á¹-hissa gahapatissa evarÅ«po bhattabhogo ahos
bhuÃ±jati bilaá¹…gadutiyaá¹ƒ. evarÅ«po vatthabhogo ahosi --- sÄ• á¹‡aá¹ƒ dhÄ• reti tipakk
evarÅ«po yÄ• nabhogo ahosi --- jajjararathakena yÄ• ti paá¹‡á¹‡achattakena dhÄ• riyamÄ•

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! bhÅ«tapubbaá¹ƒ so, mahÄ• rÄ• ja
taggarasikhiá¹ƒ nÄ• ma paccekasambuddhaá¹ƒ piá¹‡á¸• apÄ• tena paá¹-ipÄ• desi. `detha s
vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. datvÄ• ca pana pacchÄ• vippaá¹-isÄ• rÄ« ahosi
piá¹‡á¸• apÄ• taá¹ƒ dÄ• sÄ• vÄ• kammakarÄ• vÄ• bhuÃ±jeyyuâ€™ nti. bhÄ• tu ca pana
kÄ• raá¹‡Ä• jÄ«vitÄ• voropesi.

``yaá¹ƒ kho so, mahÄ• rÄ• ja, seá¹-á¹-hi gahapati taggarasikhiá¹ƒ paccekasambuddhaá¹ƒ p
paá¹-ipÄ• desi, tassa kammassa vipÄ• kena sattakkhattuá¹ƒ sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ up
134/ kammassa vipÄ• kÄ• vasesena imissÄ• yeva sÄ• vatthiyÄ• \Be I 93/ sattakkhattuá¹ƒ s
yaá¹ƒ kho so, mahÄ• rÄ• ja, seá¹-á¹-hi gahapati datvÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosi ---
piá¹‡á¸• apÄ• taá¹ƒ dÄ• sÄ• vÄ• kammakarÄ• vÄ• bhuÃ±jeyyuâ€™ nti, tassa kammassa
bhattabhogÄ• ya cittaá¹ƒ namati, nÄ• ssuá¸·Ä• rÄ• ya vatthabhogÄ• ya cittaá¹ƒ namati, nÄ•
yÄ• nabhogÄ• ya cittaá¹ƒ namati, nÄ• ssuá¸·Ä• rÄ• naá¹ƒ paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• n
yaá¹ƒ kho so, mahÄ• rÄ• ja, seá¹-á¹-hi gahapati bhÄ• tu ca pana ekaputtakaá¹ƒ sÄ• pateyya
voropesi, tassa kammassa vipÄ• kena bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni bahÅ«ni v
vassasatasahassÄ• ni niraye paccittha. tasseva kammassa vipÄ• kÄ• vasesena idaá¹ƒ satta
sÄ• pateyyaá¹ƒ rÄ• jakosaá¹ƒ paveseti. tassa kho, mahÄ• rÄ• ja, seá¹-á¹-hissa gahapatissa
parikkhÄ«á¹‡aá¹ƒ, navaÃ±ca puÃ±Ã±aá¹ƒ anupacitaá¹ƒ. ajja pana, mahÄ• rÄ• ja, seá¹-á¹-hi
niraye paccatÄ«â€™â€™ ti \Ne I 111/. ``evaá¹ƒ, bhante, seá¹-á¹-hi gahapati mahÄ• roruvaá
upapannoâ€™â€™ ti. ``evaá¹ƒ \Ee I 93/, mahÄ• rÄ• ja, seá¹-á¹-hi gahapati mahÄ• roruvaá¹
ti. idamavoca ... pe ....

``dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ, pariggahaá¹ƒ vÄ• pi yadatthi kiÃ±ci.

dÄ• sÄ• kammakarÄ• pessÄ• , ye cassa anujÄ«vino ||

``sabbaá¹ƒ \Se I 135/ nÄ• dÄ• ya gantabbaá¹ƒ, sabbaá¹ƒ nikkhippagÄ• minaá¹ƒ {nikkhÄ«pa
}.

yaÃ±ca karoti kÄ• yena, vÄ• cÄ• ya uda cetasÄ• ||

``taÃ±hi tassa sakaá¹ƒ hoti, taÃ±ca Ä• dÄ• ya gacchati.

taÃ±cassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ« ||

``tasmÄ• kareyya kalyÄ• á¹‡aá¹ƒ, nicayaá¹ƒ samparÄ• yikaá¹ƒ.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ ntntti ||

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

jaá¹-ilÄ• paÃ±ca rÄ• jÄ• no, doá¹‡apÄ• kakurena ca.

saá¹…gÄ• mena dve vuttÄ• ni, mallikÄ• {dhÄ«tarÄ• (bahÅ«su) } dve appamÄ• dena ca.

aputtakena dve vuttÄ• , vaggo tena pavuccatÄ«ti ||

3. tatiyavaggo

1. puggalasuttaá¹ƒ

<132> sÄ• vatthinidÄ• naá¹ƒ \Se I 136/ \Ne I 112/ \Be I 94/. atha kho rÄ• jÄ• pasenadi kosa
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ bhagavÄ• etadavoca --- ``cattÄ• rome, mahÄ• rÄ• ja,
saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro? tamotamaparÄ• yano, tamojotiparÄ• yan
jotijotiparÄ• yanoâ€™â€™.

``kathaÃ±ca, mahÄ• rÄ• ja puggalo tamotamaparÄ• yano hoti? idha, mahÄ• rÄ• ja, ekacco
paccÄ• jÄ• to hoti, caá¹‡á¸• Ä• lakule vÄ• venakule {veá¹‡akule (Ce Se Ke Ee) } vÄ• nesÄ
vÄ• pukkusakule vÄ• dalidde appannapÄ• nabhojane kasiravuttike \Ee I 94/, yattha kasire
labbhati. so ca hoti dubbaá¹‡á¹‡o duddasiko okoá¹-imako bavhÄ• bÄ• dho {bahvÄ• bÄ• dho
kuá¹‡Ä« vÄ• khaÃ±jo vÄ• pakkhahato vÄ• , na lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ c
carati. so kÄ• yena duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• ducca
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap

``seyyathÄ• pi, mahÄ• rÄ• ja \Se I 137/, puriso andhakÄ• rÄ• vÄ• andhakÄ• raá¹ƒ gacche
gaccheyya, lohitamalÄ• vÄ• lohitamalaá¹ƒ gaccheyya. tathÅ«pamÄ• haá¹ƒ, mahÄ• rÄ• ja,
evaá¹ƒ kho, mahÄ• rÄ• ja, puggalo tamotamaparÄ• yano hoti.

``kathaÃ±ca, mahÄ• rÄ• ja, puggalo tamojotiparÄ• yano hoti? idha, mahÄ• rÄ• ja, ekacco p
paccÄ• jÄ• to hoti, caá¹‡á¸• Ä• lakule vÄ• venakule vÄ• nesÄ• dakule vÄ• rathakÄ• rakul
appannapÄ• nabhojane kasiravuttike, yattha kasirena ghÄ• sacchÄ• do labbhati. so ca kho
duddasiko \Be I 95/ okoá¹-imako bavhÄ• bÄ• dho, kÄ• á¹‡o vÄ• \Ne I 113/ kuá¹‡Ä« vÄ• kh
na lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nassa mÄ• lÄ• gandhavilepanassa seyyÄ• v
sucaritaá¹ƒ carati, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. so kÄ• yena s
vÄ• cÄ• ya sucaritaá¹ƒ caritvÄ• manasÄ• sucaritaá¹ƒ caritvÄ• , kÄ• yassa bhedÄ• paraá¹
saggaá¹ƒ lokaá¹ƒ upapajjati.

``seyyathÄ• pi, mahÄ• rÄ• ja, puriso pathaviyÄ• vÄ• pallaá¹…kaá¹ƒ Ä• roheyya, pallaá¹…
Ä• roheyya, assapiá¹-á¹-hiyÄ• vÄ• hatthikkhandhaá¹ƒ Ä• roheyya, hatthikkhandhÄ• vÄ• p
tathÅ«pamÄ• haá¹ƒ, mahÄ• rÄ• ja, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evaá¹ƒ kho, mahÄ• rÄ• ja
hoti.

``kathaÃ±ca, mahÄ• rÄ• ja, puggalo jotitamaparÄ• yano hoti? idha \Se I 138/, mahÄ• rÄ• ja,
paccÄ• jÄ• to hoti, khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ• gah
aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«tajÄ• tarÅ«parajate \Ee I 95/ pahÅ«tavittÅ«pa
pahÅ«tadhanadhaÃ±Ã±e. so ca hoti abhirÅ«po dassanÄ«yo pÄ• sÄ• diko, paramÄ• ya vaá¹
samannÄ• gato, lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nassa mÄ• lÄ• gandhavilepan
so kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ cara
duccaritaá¹ƒ caritvÄ• vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• manasÄ• duccaritaá¹ƒ caritvÄ• , kÄ
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati.

``seyyathÄ• pi, mahÄ• rÄ• ja, puriso pÄ• sÄ• dÄ• vÄ• hatthikkhandhaá¹ƒ oroheyya, hatthi
assapiá¹-á¹-hiá¹ƒ oroheyya, assapiá¹-á¹-hiyÄ• vÄ• pallaá¹…kaá¹ƒ oroheyya, pallaá¹…kÄ•
pathaviyÄ• vÄ• andhakÄ• raá¹ƒ paviseyya. tathÅ«pamÄ• haá¹ƒ, mahÄ• rÄ• ja, imaá¹ƒ pug
mahÄ• rÄ• ja, puggalo jotitamaparÄ• yano hoti.

``kathaÃ±ca, mahÄ• rÄ• ja, puggalo jotijotiparÄ• yano hoti? idha, mahÄ• rÄ• ja, ekacco pug
paccÄ• jÄ• to hoti, khattiyamahÄ• sÄ• lakule vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakule vÄ• gah
vÄ• , aá¸• á¸• he mahaddhane mahÄ• bhoge pahÅ«tajÄ• tarÅ«parajate pahÅ«tavittÅ«pakar
pahÅ«tadhanadhaÃ±Ã±e. so ca hoti abhirÅ«po dassanÄ«yo pÄ• sÄ• diko, paramÄ• ya vaá¹
samannÄ• gato \Ne I 114/, lÄ• bhÄ« annassa pÄ• nassa vatthassa yÄ• nassa mÄ• lÄ• gand
seyyÄ• vasathapadÄ«peyyassa. so kÄ• yena sucaritaá¹ƒ carati, vÄ• cÄ• ya sucaritaá¹ƒ cara

carati. so kÄ• yena sucaritaá¹ƒ caritvÄ• vÄ• cÄ• ya sucaritaá¹ƒ caritvÄ• manasÄ• sucarita
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati.

``seyyathÄ• pi, mahÄ• rÄ• ja, puriso pallaá¹…kÄ• vÄ• pallaá¹…kaá¹ƒ saá¹…kameyya, ass
assapiá¹-á¹-hiá¹ƒ saá¹…kameyya, hatthikkhandhÄ• vÄ• hatthikkhandhaá¹ƒ saá¹…kameyya
saá¹…kameyya. tathÅ«pamÄ• haá¹ƒ, mahÄ• rÄ• ja, imaá¹ƒ puggalaá¹ƒ vadÄ• mi. evaá¹ƒ kh
jotijotiparÄ• yano hoti. ime \Ee I 96/ kho, mahÄ• rÄ• ja, cattÄ• ro puggalÄ• santo saá¹ƒvijjan
nti. idamavoca ... pe ...

``daliddo puriso rÄ• ja, assaddho hoti maccharÄ«.

kadariyo pÄ• pasaá¹…kappo, micchÄ• diá¹-á¹-hi anÄ• daro ||

``samaá¹‡e brÄ• hmaá¹‡e vÄ• pi, aÃ±Ã±e vÄ• pi vanibbake.

akkosati paribhÄ• sati, natthiko hoti rosako ||

``dadamÄ• naá¹ƒ nivÄ• reti, yÄ• camÄ• nÄ• na bhojanaá¹ƒ.

tÄ• diso puriso rÄ• ja, mÄ«yamÄ• no janÄ• dhipa.

upeti nirayaá¹ƒ ghoraá¹ƒ, tamotamaparÄ• yano ||

``daliddo puriso rÄ• ja, saddho hoti amaccharÄ«.

dadÄ• ti \Se I 140/ seá¹-á¹-hasaá¹…kappo, abyaggamanaso naro ||

``samaá¹‡e brÄ• hmaá¹‡e vÄ• pi, aÃ±Ã±e vÄ• pi vanibbake.

uá¹-á¹-hÄ• ya abhivÄ• deti, samacariyÄ• ya sikkhati ||

``dadamÄ• naá¹ƒ \Ne I 115/ na vÄ• reti {na nivÄ• reti (Ce) }, yÄ• camÄ• nÄ• na bhojanaá¹ƒ.

tÄ• diso puriso rÄ• ja, mÄ«yamÄ• no janÄ• dhipa.

upeti tidivaá¹ƒ á¹-hÄ• naá¹ƒ, tamojotiparÄ• yano ||

``aá¸• á¸• ho \Be I 97/ ce {aá¸• á¸• ho ve (Ee Katthaci) } puriso rÄ• ja, assaddho hoti maccha

kadariyo pÄ• pasaá¹…kappo, micchÄ• diá¹-á¹-hi anÄ• daro ||

``samaá¹‡e brÄ• hmaá¹‡e vÄ• pi, aÃ±Ã±e vÄ• pi vanibbake.

akkosati paribhÄ• sati, natthiko hoti rosako ||

``dadamÄ• naá¹ƒ nivÄ• reti, yÄ• camÄ• nÄ• na bhojanaá¹ƒ.

tÄ• diso puriso rÄ• ja, mÄ«yamÄ• no janÄ• dhipa.

upeti nirayaá¹ƒ ghoraá¹ƒ, jotitamaparÄ• yano ||

``aá¸• á¸• ho ce puriso rÄ• ja, saddho hoti amaccharÄ«.

dadÄ• ti seá¹-á¹-hasaá¹…kappo, abyaggamanaso naro ||

``samaá¹‡e brÄ• hmaá¹‡e vÄ• pi, aÃ±Ã±e vÄ• pi vanibbake.

uá¹-á¹-hÄ• ya abhivÄ• deti, samacariyÄ• ya sikkhati ||

``dadamÄ• naá¹ƒ na vÄ• reti, yÄ• camÄ• nÄ• na bhojanaá¹ƒ.

tÄ• diso puriso rÄ• ja, mÄ«yamÄ• no janÄ• dhipa.

upeti tidivaá¹ƒ á¹-hÄ• naá¹ƒ, jotijotiparÄ• yanoâ€™â€™ ti ||

2. ayyikÄ• suttaá¹ƒ

<133> sÄ• vatthinidÄ• naá¹ƒ \Se I 141/. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ pasena
\Ee I 97/ etadavoca --- ``handa, kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â

``ayyikÄ• \Ne I 116/ me, bhante, kÄ• laá¹…katÄ• jiá¹‡á¹‡Ä• vuá¸• á¸• hÄ• mahallikÄ• ac
vÄ«savassasatikÄ• jÄ• tiyÄ• . ayyikÄ• kho pana me, bhante, piyÄ• hoti manÄ• pÄ• . hatth
bhante, labheyyaá¹ƒ `mÄ• me ayyikÄ• kÄ• lamakÄ• sÄ«â€™ ti, hatthiratanampÄ• haá¹ƒ d
kÄ• lamakÄ• sÄ«â€™ ti. assaratanena cepÄ• haá¹ƒ, bhante, labheyyaá¹ƒ `mÄ• me ayyikÄ
assaratanampÄ• haá¹ƒ dadeyyaá¹ƒ --- `mÄ• me ayyikÄ• kÄ• lamakÄ• sÄ«â€™ ti. gÄ• mav
labheyyaá¹ƒ `mÄ• me ayyikÄ• kÄ• lamakÄ• sÄ«â€™ ti, gÄ• mavarampÄ• haá¹ƒ dadeyyaâ

kÄ• lamakÄ• sÄ«â€™ ti. janapadapadesena {janapadena (Ce Se Ee) } cepÄ• haá¹ƒ, bhante
me ayyikÄ• kÄ• lamakÄ• sÄ«â€™ ti, janapadapadesampÄ• haá¹ƒ dadeyyaá¹ƒ --- `mÄ• me
`sabbe sattÄ• , mahÄ• rÄ• ja, maraá¹‡adhammÄ• maraá¹‡apariyosÄ• nÄ• maraá¹‡aá¹ƒ an
bhante, abbhutaá¹ƒ, bhante! yÄ• vasubhÄ• sitamidaá¹ƒ, bhante, bhagavatÄ• --- sabbe satt
maraá¹‡apariyosÄ• nÄ• maraá¹‡aá¹ƒ anatÄ«tÄ• â€™â€™ â€™ ti.

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! sabbe sattÄ• maraá¹‡adhammÄ•
maraá¹‡apariyosÄ• nÄ• maraá¹‡aá¹ƒ anatÄ«tÄ• . seyyathÄ• pi, mahÄ• rÄ• ja, yÄ• ni kÄ• n
Ä• makÄ• ni ceva pakkÄ• ni ca sabbÄ• ni tÄ• ni bhedanadhammÄ• ni bhedanapariyosÄ• nÄ
evameva kho, mahÄ• rÄ• ja, sabbe sattÄ• maraá¹‡adhammÄ• maraá¹‡apariyosÄ• nÄ• m
idamavoca ... pe ...

``sabbe sattÄ• marissanti, maraá¹‡antaÃ±hi jÄ«vitaá¹ƒ.

yathÄ• kammaá¹ƒ gamissanti, puÃ±Ã±apÄ• paphalÅ«pagÄ• .

nirayaá¹ƒ pÄ• pakammantÄ• , puÃ±Ã±akammÄ• ca suggatiá¹ƒ ||

``tasmÄ• kareyya kalyÄ• á¹‡aá¹ƒ, nicayaá¹ƒ samparÄ• yikaá¹ƒ.

puÃ±Ã±Ä• ni paralokasmiá¹ƒ, patiá¹-á¹-hÄ• honti pÄ• á¹‡inaâ€™â€™ nti ||

3. lokasuttaá¹ƒ

<134> sÄ• vatthinidÄ• naá¹ƒ \Ee I 98/. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo b
\Ne I 117/ --- ``kati nu kho, bhante, lokassa dhammÄ• uppajjamÄ• nÄ• uppajjanti ahitÄ• ya
aphÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti? ``tayo kho, mahÄ• rÄ• ja, lokassa dhammÄ• uppajjam
dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. katame tayo? lobho kho, mahÄ• rÄ• ja, lokassa dhammo
ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. doso \Se I 143/ kho, mahÄ• rÄ• ja, lokassa dha
ahitÄ• ya dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. moho kho, mahÄ• rÄ• ja, lokassa dhammo, up
dukkhÄ• ya aphÄ• suvihÄ• rÄ• ya. ime kho, mahÄ• rÄ• ja, tayo lokassa dhammÄ• uppajjan
dukkhÄ• ya aphÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti. idamavoca ... pe ...

``lobho \Be I 99/ doso ca moho ca, purisaá¹ƒ pÄ• pacetasaá¹ƒ.

hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva samphalaâ€™â€™ nti ||

4. issattasuttaá¹ƒ

<135> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasenadi kosalo bhagavan
``kattha nu kho, bhante, dÄ• naá¹ƒ dÄ• tabbaâ€™â€™ nti? ``yattha kho, mahÄ• rÄ• ja, citta
``kattha pana, bhante, dinnaá¹ƒ mahapphalaâ€™â€™ nti? ``aÃ±Ã±aá¹ƒ kho etaá¹ƒ, mahÄ•
dÄ• tabbaá¹ƒ, aÃ±Ã±aá¹ƒ panetaá¹ƒ kattha dinnaá¹ƒ mahapphalanti? sÄ«lavato kho, mahÄ
mahapphalaá¹ƒ, no tathÄ• dussÄ«le. tena hi, mahÄ• rÄ• ja, taÃ±Ã±evettha paá¹-ipucchissÄ
tathÄ• naá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha tyassa yuddhaá
saá¹…gÄ• mo samupabyÅ«á¸·ho {samÅ«pabbÅ«á¸·ho (Ce), samupabbuá¸·ho (Ee) }. atha Ä
asikkhito akatahattho akatayoggo akatÅ«pÄ• sano \Ee I 99/ bhÄ«ru chambhÄ« utrÄ• sÄ« pa
purisaá¹ƒ, attho ca te tÄ• disena purisenÄ• â€™â€™ ti? ``nÄ• haá¹ƒ, bhante, bhareyyaá¹ƒ t
attho tÄ• disena purisenÄ• â€™â€™ ti. ``atha Ä• gaccheyya brÄ• hmaá¹‡akumÄ• ro asikkh
Ä• gaccheyya vessakumÄ• ro asikkhito ... pe ... atha Ä• gaccheyya suddakumÄ• ro asikkhit
attho tÄ• disena purisenÄ• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha tyassa yuddhaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ saá¹…
atha Ä• gaccheyya \Ne I 118/ khattiyakumÄ• ro susikkhito katahattho katayoggo katÅ«pÄ• s
anutrÄ• sÄ« apalÄ• yÄ«. bhareyyÄ• si taá¹ƒ purisaá¹ƒ, attho ca te tÄ• disena purisenÄ• â€™
bhante \Se I 144/, taá¹ƒ purisaá¹ƒ, attho ca me tÄ• disena purisenÄ• â€™â€™ ti. ``atha Ä•
brÄ• hmaá¹‡akumÄ• ro ... pe ... atha Ä• gaccheyya vessakumÄ• ro ... pe ... atha Ä• gacche
susikkhito katahattho katayoggo katÅ«pÄ• sano abhÄ«ru acchambhÄ« anutrÄ• sÄ« apalÄ•
purisaá¹ƒ, attho ca te tÄ• disena purisenÄ• â€™â€™ ti? ``bhareyyÄ• haá¹ƒ, bhante, taá¹ƒ p
tÄ• disena purisenÄ• â€™â€™ ti.

``evameva kho, mahÄ• rÄ• ja, yasmÄ• kasmÄ• cepi {yasmÄ• cepi (Ce Se Ke Katthaci) }
anagÄ• riyaá¹ƒ pabbajito hoti, so ca hoti paÃ±caá¹…gavippahÄ«no paÃ±caá¹…gasamannÄ
dinnaá¹ƒ mahapphalaá¹ƒ hoti. katamÄ• ni paÃ±caá¹…gÄ• ni pahÄ«nÄ• ni honti? kÄ• macch
pahÄ«no hoti, thinamiddhaá¹ƒ pahÄ«naá¹ƒ hoti, uddhaccakukkuccaá¹ƒ pahÄ«naá¹ƒ hoti, vi
imÄ• ni paÃ±caá¹…gÄ• ni pahÄ«nÄ• ni honti. katamehi paÃ±cahaá¹…gehi \Se I 145/ saman
sÄ«lakkhandhena samannÄ• gato hoti, asekkhena samÄ• dhikkhandhena samannÄ• gato h
paÃ±Ã±Ä• kkhandhena samannÄ• gato \Ee I 100/ hoti, asekkhena vimuttikkhandhena sama
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti. imehi paÃ±cahaá¹…gehi saman
paÃ±caá¹…gavippahÄ«ne paÃ±caá¹…gasamannÄ• gate dinnaá¹ƒ mahapphalaâ€™â€™ nt
satthÄ• ---

``issattaá¹ƒ {issatthaá¹ƒ (Ce Se Ke) } balavÄ«riyaÃ±ca {balaviriyaÃ±ca (Ce Se Ke Ee) }, yas
mÄ• á¹‡ave.

taá¹ƒ yuddhattho bhare rÄ• jÄ• , nÄ• sÅ«raá¹ƒ jÄ• tipaccayÄ• ||

``tatheva khantisoraccaá¹ƒ, dhammÄ• yasmiá¹ƒ patiá¹-á¹-hitÄ• .

ariyavuttiá¹ƒ medhÄ• viá¹ƒ, hÄ«najaccampi pÅ«jaye ||

``kÄ• raye assame ramme, vÄ• sayettha bahussute.

papaÃ±ca vivane kayirÄ• , dugge saá¹…kamanÄ• ni ca ||

``annaá¹ƒ \Ne I 119/ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

dadeyya ujubhÅ«tesu, vippasannena cetasÄ• ||

``yathÄ• hi megho thanayaá¹ƒ, vijjumÄ• lÄ« satakkaku.

thalaá¹ƒ ninnaÃ±ca pÅ«reti, abhivassaá¹ƒ vasundharaá¹ƒ ||

``tatheva saddho sutavÄ• , abhisaá¹…khacca bhojanaá¹ƒ.

vanibbake tappayati, annapÄ• nena paá¹‡á¸• ito ||

``Ä• modamÄ• no pakireti, detha dethÄ• ti bhÄ• sati.

taá¹ƒ \Se I 146/ hissa gajjitaá¹ƒ hoti, devasseva pavassato.

sÄ• puÃ±Ã±adhÄ• rÄ• vipulÄ• , dÄ• tÄ• raá¹ƒ abhivassatÄ«â€™â€™ ti ||

5. pabbatÅ«pamasuttaá¹ƒ

<136> sÄ• vatthinidÄ• naá¹ƒ \Be I 101/. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ pasena etadavoca --- ``handa, kuto nu tvaá¹ƒ, mahÄ• rÄ• ja, Ä• gacchasi divÄ• divassÄ• â€™â€™ raÃ±Ã±aá¹ƒ khattiyÄ• naá¹ƒ muddhÄ• vasittÄ• naá¹ƒ issariyamadamattÄ• naá¹ƒ kÄ• mage janapadatthÄ• variyappattÄ• naá¹ƒ mahantaá¹ƒ pathavimaá¹‡á¸• alaá¹ƒ abhivijiya ajjhÄ• va rÄ• jakaraá¹‡Ä«yÄ• ni bhavanti, tesu khvÄ• haá¹ƒ, etarahi ussukkamÄ• pannoâ€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, idha te puriso Ä• gaccheyya \Ee I 101/ puratthimÄ• paccayiko. so taá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- `yagghe, mahÄ• rÄ• ja, jÄ• ney puratthimÄ• ya disÄ• ya. tatthaddasaá¹ƒ mahantaá¹ƒ pabbataá¹ƒ abbhasamaá¹ƒ sabbe pÄ•

yaá¹ƒ te, mahÄ• rÄ• ja, karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«â€™ ti. atha dutiyo puriso Ä• gacche
... pe ... atha tatiyo puriso Ä• gaccheyya uttarÄ• ya disÄ• ya ... pe ... atha catuttho puriso Ä•
dakkhiá¹‡Ä• ya disÄ• ya saddhÄ• yiko paccayiko. so taá¹ƒ \Se I 147/ upasaá¹…kamitvÄ• e
mahÄ• rÄ• ja, jÄ• neyyÄ• si, ahaá¹ƒ Ä• gacchÄ• mi \Ne I 120/ dakkhiá¹‡Ä• ya disÄ• ya. tatt
pabbataá¹ƒ abbhasamaá¹ƒ sabbe pÄ• á¹‡e nippothento Ä• gacchati. yaá¹ƒ te, mahÄ• rÄ• ja
karohÄ«â€™ ti. evarÅ«pe te, mahÄ• rÄ• ja, mahati mahabbhaye samuppanne dÄ• ruá¹‡e m
(Katthaci) } dullabhe manussatte kimassa karaá¹‡Ä«yaâ€™â€™ nti?

``evarÅ«pe me, bhante, mahati mahabbhaye samuppanne dÄ• ruá¹‡e manussakkhaye dull
karaá¹‡Ä«yaá¹ƒ aÃ±Ã±atra dhammacariyÄ• ya aÃ±Ã±atra samacariyÄ• ya aÃ±Ã±atra kusa
puÃ±Ã±akiriyÄ• yÄ• â€™â€™ ti?

``Ä• rocemi kho te, mahÄ• rÄ• ja, paá¹-ivedemi kho te, mahÄ• rÄ• ja, adhivattati kho taá¹ƒ,
jarÄ• maraá¹‡aá¹ƒ. adhivattamÄ• ne ce te, mahÄ• rÄ• ja, jarÄ• maraá¹‡e kimassa karaá¹‡Ä
``adhivattamÄ• ne ca me, bhante, jarÄ• maraá¹‡e kimassa karaá¹‡Ä«yaá¹ƒ aÃ±Ã±atra dhar
kusalakiriyÄ• ya puÃ±Ã±akiriyÄ• ya? yÄ• ni tÄ• ni, bhante, raÃ±Ã±aá¹ƒ khattiyÄ• naá¹ƒ mu
issariyamadamattÄ• naá¹ƒ \Be I 102/ kÄ• magedhapariyuá¹-á¹-hitÄ• naá¹ƒ janapadatthÄ• va
pathavimaá¹‡á¸• alaá¹ƒ abhivijiya ajjhÄ• vasantÄ• naá¹ƒ hatthiyuddhÄ• ni bhavanti; tesamp
hatthiyuddhÄ• naá¹ƒ natthi gati natthi visayo adhivattamÄ• ne jarÄ• maraá¹‡e. yÄ• nipi tÄ• n
khattiyÄ• naá¹ƒ muddhÄ• vasittÄ• naá¹ƒ ... pe ... ajjhÄ• vasantÄ• naá¹ƒ assayuddhÄ• ni bha
rathayuddhÄ• ni bhavanti \Se I 148/ ... pe ... pattiyuddhÄ• ni bhavanti; tesampi \Ee I 102/, bh
pattiyuddhÄ• naá¹ƒ natthi gati natthi visayo adhivattamÄ• ne jarÄ• maraá¹‡e. santi kho pana
rÄ• jakule mantino mahÄ• mattÄ• , ye pahonti {yesaá¹ƒ honti (Katthaci) } Ä• gate paccatthik
tesampi, bhante, mantayuddhÄ• naá¹ƒ natthi gati natthi visayo adhivattamÄ• ne jarÄ• maraá
pana, bhante, imasmiá¹ƒ rÄ• jakule pahÅ«taá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ bhÅ«migataÃ±ca
yena mayaá¹ƒ pahoma Ä• gate paccatthike dhanena upalÄ• petuá¹ƒ. tesampi, bhante, dhan
natthi visayo adhivattamÄ• ne jarÄ• maraá¹‡e. adhivattamÄ• ne ca me, bhante, jarÄ• maraá
aÃ±Ã±atra dhammacariyÄ• ya samacariyÄ• ya kusalakiriyÄ• ya puÃ±Ã±akiriyÄ• yÄ• â€™â€

``evametaá¹ƒ, mahÄ• rÄ• ja, evametaá¹ƒ, mahÄ• rÄ• ja! adhivattamÄ• ne jarÄ• maraá¹‡e k
aÃ±Ã±atra dhammacariyÄ• ya samacariyÄ• ya kusalakiriyÄ• ya puÃ±Ã±akiriyÄ• yÄ• â€™â€
... satthÄ• ---

``yathÄ• pi \Ne I 121/ selÄ• vipulÄ• , nabhaá¹ƒ Ä• hacca pabbatÄ• .

samantÄ• nupariyÄ• yeyyuá¹ƒ, nippothento catuddisÄ• ||

``evaá¹ƒ jarÄ• ca maccu ca, adhivattanti pÄ• á¹‡ine {pÄ• á¹‡ino (Ce Se Ke Ee) }.

khattiye brÄ• hmaá¹‡e vesse, sudde caá¹‡á¸• Ä• lapukkuse.

na \Se I 149/ kiÃ±ci {na kaÃ±ci (?) } parivajjeti, sabbamevÄ• bhimaddati ||

``na tattha hatthÄ«naá¹ƒ bhÅ«mi, na rathÄ• naá¹ƒ na pattiyÄ• .

na cÄ• pi mantayuddhena, sakkÄ• jetuá¹ƒ dhanena vÄ• ||

``tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano.

buddhe dhamme ca saá¹…ghe ca, dhÄ«ro saddhaá¹ƒ nivesaye ||

``yo \Be I 103/ dhammaá¹ƒ cari {dhammacÄ• rÄ« (Ce Se Ke Ee) } kÄ• yena, vÄ• cÄ• ya uda

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti ||

tatiyo vaggo.

tassuddÄ• naá¹ƒ ---

puggalo ayyikÄ• loko, issattaá¹ƒ {issatthaá¹ƒ (Ce Se Ke) } pabbatÅ«pamÄ• .

desitaá¹ƒ buddhaseá¹-á¹-hena, imaá¹ƒ kosalapaÃ±cakanti ||

kosalasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

4. mÄ• rasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. tapokammasuttaá¹ƒ

<137> evaá¹ƒ \Se I 150/ \Ne I 122/ \Ee I 103/ \Be I 104/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
uruvelÄ• yaá¹ƒ viharati najjÄ• neraÃ±jarÄ• ya tÄ«re ajapÄ• lanigrodhamÅ«le paá¹-hamÄ• b
bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``mutto v
dukkarakÄ• rikÄ• ya. sÄ• dhu mutto vatamhi tÄ• ya anatthasaá¹ƒhitÄ• ya dukkarakÄ• rikÄ•
bodhiá¹ƒ samajjhagaâ€™â€™ nti {sÄ• dhu á¹-hito sato bodhiá¹ƒ samajjheganti (Ce Ee), sÄ•

bodhisamajjhagÅ«ti (Se Ke) }.

atha kho mÄ• ro pÄ• pimÄ• bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya yena bhaga
upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``tapokammÄ• apakkamma, yena na sujjhanti mÄ• á¹‡avÄ• .

asuddho maÃ±Ã±asi suddho, suddhimaggÄ• aparaddhoâ€™â€™ {suddhimaggamaparadd

atha kho bhagavÄ• ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ pÄ• piman

``anatthasaá¹ƒhitaá¹ƒ \Se I 151/ Ã±atvÄ• , yaá¹ƒ kiÃ±ci amaraá¹ƒ tapaá¹ƒ {aparaá¹ƒ tapaá¹

sabbaá¹ƒ natthÄ• vahaá¹ƒ hoti, phiyÄ• rittaá¹ƒva dhammani {vammani (Ce), dhammaniá¹ƒ (
etthÄ• yaá¹ƒ dhammasaddo sakkate dhanvanaá¹ƒ-saddena sadiso maruvÄ• cakoti veditabb
daá¸·hadhammÄ• tipadaá¹ƒ} ||

``sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±aÃ±ca, maggaá¹ƒ bodhÄ• ya bhÄ• vayaá¹ƒ.

pattosmi paramaá¹ƒ suddhiá¹ƒ, nihato tvamasi antakÄ• â€™â€™ ti ||

atha \Ne I 123/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ suga
tatthevantaradhÄ• yÄ«ti.

2. hatthirÄ• javaá¹‡á¹‡asuttaá¹ƒ

<138> evaá¹ƒ \Be I 105/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ vihar
tÄ«re ajapÄ• lanigrodhamÅ«le paá¹-hamÄ• bhisambuddho \Ee I 104/. tena kho pana samay
rattandhakÄ• ratimisÄ• yaá¹ƒ abbhokÄ• se nisinno hoti, devo ca ekamekaá¹ƒ phusÄ• yati. a
bhagavato bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo mahantaá¹ƒ hatth
abhinimminitvÄ• yena bhagavÄ• tenupasaá¹…kami. seyyathÄ• pi nÄ• ma mahÄ• ariá¹-á¹-
hoti. seyyathÄ• pi nÄ• ma suddhaá¹ƒ rÅ«piyaá¹ƒ, evamassa dantÄ• honti. seyyathÄ• pi nÄ
{naá¹…galasÄ«sÄ• (Ee Katthaci) }, evamassa soá¹‡á¸• o hoti. atha kho bhagavÄ• ``mÄ• r
viditvÄ• mÄ• raá¹ƒ pÄ• pimantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, vaá¹‡á¹‡aá¹ƒ katvÄ• subhÄ• subhaá¹ƒ.

alaá¹ƒ te tena pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti ||

atha \Se I 152/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ suga
tatthevantaradhÄ• yÄ«ti.

3. subhasuttaá¹ƒ

<139> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ•
ajapÄ• lanigrodhamÅ«le paá¹-hamÄ• bhisambuddho. tena kho pana samayena bhagavÄ• n
abbhokÄ• se nisinno hoti, devo ca ekamekaá¹ƒ phusÄ• yati. atha kho mÄ• ro pÄ• pimÄ• , b
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo, yena bhagavÄ• tenupasaá¹…kami; u
avidÅ«re uccÄ• vacÄ• vaá¹‡á¹‡anibhÄ• upadaá¹ƒseti, subhÄ• ceva asubhÄ• ca. atha kh
pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ pÄ• pimantaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``saá¹ƒsaraá¹ƒ \Ne I 124/ dÄ«ghamaddhÄ• naá¹ƒ, vaá¹‡á¹‡aá¹ƒ katvÄ• subhÄ• subhaá¹ƒ.

alaá¹ƒ te tena pÄ• pima, nihato tvamasi antaka ||

``ye \Be I 106/ ca kÄ• yena vÄ• cÄ• ya, manasÄ• ca susaá¹ƒvutÄ• .

na te mÄ• ravasÄ• nugÄ• , na te mÄ• rassa baddhagÅ«â€™â€™ {baddhabhÅ« (Katthaci),

atha kho mÄ• ro ... pe ... tatthevantaradhÄ• yÄ«ti.

4. paá¹-hamamÄ• rapÄ• sasuttaá¹ƒ

<140> evaá¹ƒ \Ee I 105/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ
migadÄ• ye. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadan
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``mayhaá¹ƒ kho, bhikkhave, yoniso manasikÄ• rÄ• yoniso sammappadhÄ• nÄ• anuttarÄ•
vimutti sacchikatÄ• . tumhepi, bhikkhave, yoniso manasikÄ• rÄ• yoniso sammappadhÄ• nÄ
anupÄ• puá¹‡Ä• tha, anuttaraá¹ƒ vimuttiá¹ƒ sacchikarothÄ• â€™â€™ ti. atha kho mÄ• ro pÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``baddhosi mÄ• rapÄ• sena, ye dibbÄ• ye ca mÄ• nusÄ• .

mÄ• rabandhanabaddhosi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti ||

``muttÄ• haá¹ƒ {muttohaá¹ƒ (Ce Se Ke Ee) } mÄ• rapÄ• sena, ye dibbÄ• ye ca mÄ• nusÄ•

mÄ• rabandhanamuttomhi, nihato tvamasi antakÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ... pe ... tatthevantaradhÄ• yÄ«ti.

5. dutiyamÄ• rapÄ• sasuttaá¹ƒ

<141> ekaá¹ƒ \Ne I 125/ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane miga
bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagav
etadavoca ---

``muttÄ• haá¹ƒ, bhikkhave, sabbapÄ• sehi ye dibbÄ• ye ca mÄ• nusÄ• . tumhepi, bhikkhav
dibbÄ• ye ca mÄ• nusÄ• . caratha, bhikkhave, cÄ• rikaá¹ƒ bahujanahitÄ• ya bahujanasukh
atthÄ• ya hitÄ• ya \Se I 154/ sukhÄ• ya devamanussÄ• naá¹ƒ. mÄ• ekena dve agamittha. c
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setha. santi sattÄ• apparaj
assavanatÄ• dhammassa \Ee I 106/ parihÄ• yanti. bhavissanti dhammassa aÃ±Ã±Ä• tÄ• r
uruvelÄ• senÄ• nigamo tenupasaá¹…kamissÄ• mi dhammadesanÄ• yÄ• â€™â€™ ti. atha
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``baddhosi sabbapÄ• sehi, ye dibbÄ• ye ca mÄ• nusÄ• .

mahÄ• bandhanabaddhosi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti ||

``muttÄ• haá¹ƒ sabbapÄ• sehi, ye dibbÄ• ye ca mÄ• nusÄ• .

mahÄ• bandhanamuttomhi, nihato tvamasi antakÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ... pe ... tatthevantaradhÄ• yÄ«ti.

6. sappasuttaá¹ƒ

<142> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane
kho pana samayena bhagavÄ• rattandhakÄ• ratimisÄ• yaá¹ƒ abbhokÄ• se nisinno hoti, dev

atha \Se I 155/ \Ne I 126/ kho mÄ• ro pÄ• pimÄ• bhagavato bhayaá¹ƒ chambhitattaá¹ƒ lom
uppÄ• detukÄ• mo mahantaá¹ƒ sapparÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• yena bhagavÄ•

nÄ• ma mahatÄ« ekarukkhikÄ• nÄ• vÄ• , evamassa kÄ• yo hoti. seyyathÄ• pi nÄ• ma mah
soá¹‡á¸• ikÄ• kiá¸·aÃ±jaá¹ƒ, evamassa phaá¹‡o hoti. seyyathÄ• pi nÄ• ma mahatÄ« kosalik
akkhÄ«ni bhavanti. seyyathÄ• pi nÄ• ma deve gaá¸·agaá¸·Ä• yante vijjullatÄ• niccharanti, e
niccharati. seyyathÄ• pi nÄ• ma kammÄ• ragaggariyÄ• dhamamÄ• nÄ• ya saddo hoti, eva
saddo hoti.

atha kho bhagavÄ• ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ pÄ• pima

``yo suÃ±Ã±agehÄ• ni sevati,

seyyo so muni attasaÃ±Ã±ato.

vossajja careyya tattha so,

patirÅ«paÃ±hi tathÄ• vidhassa taá¹ƒ ||

``carakÄ• \Be I 108/ bahÅ« bheravÄ• bahÅ«,

atho á¸• aá¹ƒsasarÄ«sapÄ• {á¸• aá¹ƒsa siriá¹ƒsapÄ• (Ce Se Ke Ee) } bahÅ«.

lomampi \Ee I 107/ na tattha iÃ±jaye,

suÃ±Ã±Ä• gÄ• ragato mahÄ• muni ||

``nabhaá¹ƒ \Se I 156/ phaleyya pathavÄ« caleyya,

sabbepi pÄ• á¹‡Ä• uda santaseyyuá¹ƒ.

sallampi ce urasi pakappayeyyuá¹ƒ,

upadhÄ«su tÄ• á¹‡aá¹ƒ na karonti buddhÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€
tatthevantaradhÄ• yÄ«ti.

7. supatisuttaá¹ƒ

<143> ekaá¹ƒ \Ne I 127/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakan
bahudevarattiá¹ƒ abbhokÄ• se caá¹…kamitvÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ pÄ• de pakkh
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesi pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato samp
manasi karitvÄ• . atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹
gÄ• thÄ• ya ajjhabhÄ• si ---

``kiá¹ƒ soppasi kiá¹ƒ nu soppasi,

kimidaá¹ƒ soppasi dubbhago {dubbhato (Se Ke), dubbhayo (Ee) } viya.

suÃ±Ã±amagÄ• ranti soppasi,

kimidaá¹ƒ soppasi sÅ«riye uggateâ€™â€™ ti ||

``yassa \Se I 157/ jÄ• linÄ« visattikÄ• ,

taá¹‡hÄ• natthi kuhiÃ±ci netave.

sabbÅ«padhiparikkhayÄ• buddho,

soppati kiá¹ƒ tavettha mÄ• rÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ... pe ... tatthevantaradhÄ• yÄ«ti.

8. nandatisuttaá¹ƒ

<144> evaá¹ƒ \Be I 109/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ vihar
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá
bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``nandati puttehi puttimÄ• , gomÄ• gobhi tatheva nandati.

upadhÄ«hi \Ee I 108/ narassa nandanÄ• , na hi so nandati yo nirÅ«padhÄ«â€™â€™ ti ||

``socati \Ne I 128/ puttehi puttimÄ• , gomÄ• gobhi tatheva socati.

upadhÄ«hi narassa socanÄ• , na hi so socati yo nirÅ«padhÄ«â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€™
tatthevantaradhÄ• yÄ«ti.

9. paá¹-hamaÄ• yusuttaá¹ƒ

<145> evaá¹ƒ \Se I 158/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati v
kalandakanivÄ• pe. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``appamidaá¹ƒ, bhikkhave, manussÄ• naá¹ƒ Ä• yu. gamanÄ«yo samparÄ• yo, kattabbaá¹ƒ
brahmacariyaá¹ƒ. natthi jÄ• tassa amaraá¹‡aá¹ƒ. yo, bhikkhave, ciraá¹ƒ jÄ«vati, so vassasa
bhiyyoâ€™â€™ ti.

atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
---

``dÄ«ghamÄ• yu manussÄ• naá¹ƒ, na naá¹ƒ hÄ«á¸·e suporiso.

careyya khÄ«ramattova, natthi maccussa Ä• gamoâ€™â€™ ti ||

``appamÄ• yu manussÄ• naá¹ƒ, hÄ«á¸·eyya naá¹ƒ suporiso.

careyyÄ• dittasÄ«sova, natthi maccussa nÄ• gamoâ€™â€™ ti ||

atha kho mÄ• ro ... pe ... tatthevantaradhÄ• yÄ«ti.

10. dutiyaÄ• yusuttaá¹ƒ

<146> evaá¹ƒ \Ne I 129/ \Be I 110/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe
kalandakanivÄ• pe. tatra kho bhagavÄ• ... pe ... etadavoca ---

``appamidaá¹ƒ, bhikkhave, manussÄ• naá¹ƒ Ä• yu. gamanÄ«yo samparÄ• yo, kattabbaá¹ƒ
brahmacariyaá¹ƒ. natthi jÄ• tassa amaraá¹‡aá¹ƒ. yo, bhikkhave, ciraá¹ƒ jÄ«vati, so vassasa
bhiyyoâ€™â€™ ti.

atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se I
ajjhabhÄ• si ---

``nÄ• ccayanti \Ee I 109/ ahorattÄ• , jÄ«vitaá¹ƒ nÅ«parujjhati.

Ä• yu anupariyÄ• yati, maccÄ• naá¹ƒ nemÄ«va rathakubbaraâ€™â€™ nti ||

``accayanti ahorattÄ• , jÄ«vitaá¹ƒ uparujjhati.

Ä• yu khÄ«yati maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaâ€™â€™ nti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€™
tatthevantaradhÄ• yÄ«ti.

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

tapokammaÃ±ca nÄ• go ca, subhaá¹ƒ pÄ• sena te duve.

sappo supati nandanaá¹ƒ, Ä• yunÄ• apare duveti ||

2. dutiyavaggo

1. pÄ• sÄ• á¹‡asuttaá¹ƒ

<147> ekaá¹ƒ \Se I 160/ \Ne I 130/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e
samayena bhagavÄ• rattandhakÄ• ratimisÄ• yaá¹ƒ abbhokÄ• se nisinno hoti, devo ca ekar
mÄ• ro pÄ• pimÄ• bhagavato bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• m
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavato avidÅ«re mahante pÄ• sÄ• á¹‡e padÄ•

atha kho bhagavÄ• ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ pÄ• pimar

``sacepi kevalaá¹ƒ sabbaá¹ƒ, gijjhakÅ«á¹-aá¹ƒ calessasi {gaá¸·eyyasi (Se Ke), caleyyÄ• si (

neva sammÄ• vimuttÄ• naá¹ƒ, buddhÄ• naá¹ƒ atthi iÃ±jitaâ€™â€™ ntntti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€™
tatthevantaradhÄ• yÄ«ti.

2. kinnusÄ«hasuttaá¹ƒ

<148> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
tena kho pana samayena bhagavÄ• mahatiyÄ• parisÄ• ya parivuto dhammaá¹ƒ deseti.

atha \Ee I 110/ kho mÄ• rassa pÄ• pimato etadahosi --- ``ayaá¹ƒ kho samaá¹‡o gotamo ma
parivuto dhammaá¹ƒ deseti. yaá¹ƒnÅ«nÄ• haá¹ƒ yena samaá¹‡o gotamo tenupasaá¹…kam
ti. atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bha
ajjhabhÄ• si ---

``kinnu \Ne I 131/ sÄ«hova nadasi, parisÄ• yaá¹ƒ visÄ• rado.

paá¹-imallo hi te atthi, vijitÄ• vÄ« nu maÃ±Ã±asÄ«â€™â€™ ti ||

``nadanti ve mahÄ• vÄ«rÄ• , parisÄ• su visÄ• radÄ• .

tathÄ• gatÄ• balappattÄ• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€™
tatthevantaradhÄ• yÄ«ti.

3. sakalikasuttaá¹ƒ

<149> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati maddakucc
kho pana samayena bhagavato pÄ• do sakalikÄ• ya \Be I 112/ khato hoti, bhusÄ• sudaá¹ƒ
sÄ• rÄ«rikÄ• dukkhÄ• tibbÄ• kharÄ• kaá¹-ukÄ• asÄ• tÄ• amanÄ• pÄ• . tÄ• sudaá¹ƒ bh
adhivÄ• seti avihaÃ±Ã±amÄ• no. atha kho bhagavÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ p
passena sÄ«haseyyaá¹ƒ kappesi \Se I 162/ pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhab

``mandiyÄ• nu kho sesi udÄ• hu kÄ• veyyamatto,

atthÄ• nu te sampacurÄ• na santi.

eko vivitte sayanÄ• sanamhi,

niddÄ• mukho kimidaá¹ƒ soppase vÄ• â€™â€™ ti ||

``na mandiyÄ• sayÄ• mi nÄ• pi kÄ• veyyamatto,

atthaá¹ƒ sameccÄ• hamapetasoko.

eko vivitte sayanÄ• sanamhi,

sayÄ• mahaá¹ƒ sabbabhÅ«tÄ• nukampÄ« ||

``yesampi sallaá¹ƒ urasi paviá¹-á¹-haá¹ƒ,

muhuá¹ƒ muhuá¹ƒ hadayaá¹ƒ vedhamÄ• naá¹ƒ.

tepÄ«dha \Ne I 132/ soppaá¹ƒ labhare sasallÄ• ,

tasmÄ• \Ee I 111/ ahaá¹ƒ na supe vÄ«tasallo ||

``jaggaá¹ƒ na saá¹…ke napi bhemi sottuá¹ƒ,

rattindivÄ• nÄ• nutapanti mÄ• maá¹ƒ.

hÄ• niá¹ƒ na passÄ• mi kuhiÃ±ci loke,

tasmÄ• supe sabbabhÅ«tÄ• nukampÄ«â€™â€™ ti ||

atha \Se I 163/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ suga
tatthevantaradhÄ• yÄ«ti.

4. patirÅ«pasuttaá¹ƒ

<150> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati ekasÄ• lÄ• yaá¹ƒ brÄ• hmaá¹‡agÄ•
bhagavÄ• mahatiyÄ• gihiparisÄ• ya parivuto dhammaá¹ƒ deseti.

atha \Be I 113/ kho mÄ• rassa pÄ• pimato etadahosi --- ``ayaá¹ƒ kho samaá¹‡o gotamo ma
parivuto dhammaá¹ƒ deseti. yaá¹ƒnÅ«nÄ• haá¹ƒ yena samaá¹‡o gotamo tenupasaá¹…kam
ti. atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bha
ajjhabhÄ• si ---

``netaá¹ƒ tava patirÅ«paá¹ƒ, yadaÃ±Ã±amanusÄ• sasi.

anurodhavirodhesu, mÄ• sajjittho tadÄ• caraâ€™â€™ nti ||

``hitÄ• nukampÄ« sambuddho, yadaÃ±Ã±amanusÄ• sati.

anurodhavirodhehi, vippamutto tathÄ• gatoâ€™â€™ ti ||

atha \Ne I 133/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ suga
tatthevantaradhÄ• yÄ«ti.

5. mÄ• nasasuttaá¹ƒ

<151> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. atha \Se I 164/ kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami; upas
gÄ• thÄ• ya ajjhabhÄ• si ---

``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• naso.

tena taá¹ƒ bÄ• dhayissÄ• mi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti ||

``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

ettha me vigato chando, nihato tvamasi antakÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€™
tatthevantaradhÄ• yÄ«ti.

6. pattasuttaá¹ƒ

<152> sÄ• vatthinidÄ• naá¹ƒ \Ee I 112/. tena kho pana samayena bhagavÄ• paÃ±cannaá¹
upÄ• dÄ• ya bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti {samÄ• dÄ• p
sampahaá¹ƒseti. te ca bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• {aá¹-á¹-hikatvÄ• (Ce Se Ke Ee) } man
sabbacetasÄ• {sabbacetaso (Ce Se Ke Ee), sabbaá¹ƒ cetasÄ• (Katthaci) } samannÄ• hari
suá¹‡anti.

atha kho mÄ• rassa pÄ• pimato etadahosi --- ``ayaá¹ƒ kho samaá¹‡o gotamo paÃ±cannaá¹
upÄ• dÄ• ya bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samuttejeti sa
aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohitasotÄ• \Ne I 13

yaá¹ƒnÅ«nÄ• haá¹ƒ yena samaá¹‡o gotamo tenupasaá¹…kameyyaá¹ƒ vicakkhukammÄ• yÄ

tena kho pana samayena sambahulÄ• pattÄ• abbhokÄ• se nikkhittÄ• honti. atha \Se I 165
balÄ«baddavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• yena te pattÄ• tenupasaá¹…kami. atha kho aÃ±
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ etadavoca --- ``bhikkhu, bhikkhu, eso balÄ«baddo patte bhindey
vutte bhagavÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``na so, bhikkhu, balÄ«baddo. mÄ• ro eso p
vicakkhukammÄ• ya Ä• gatoâ€™â€™ ti. atha kho bhagavÄ• ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€
pÄ• pimantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``rÅ«paá¹ƒ vedayitaá¹ƒ saÃ±Ã±Ä• , viÃ±Ã±Ä• á¹‡aá¹ƒ yaÃ±ca saá¹…khataá¹ƒ.

nesohamasmi netaá¹ƒ me, evaá¹ƒ tattha virajjati ||

``evaá¹ƒ virattaá¹ƒ khemattaá¹ƒ, sabbasaá¹ƒyojanÄ• tigaá¹ƒ.

anvesaá¹ƒ sabbaá¹-á¹-hÄ• nesu, mÄ• rasenÄ• pi nÄ• jjhagÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ... pe ... tatthevantaradhÄ• yÄ«ti.

7. chaphassÄ• yatanasuttaá¹ƒ

<153> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
pana samayena bhagavÄ• channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ upÄ• dÄ• ya bhikkhÅ«naá¹ƒ
samÄ• dapeti samuttejeti sampahaá¹ƒseti. te ca bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ
samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti.

atha \Be I 115/ kho mÄ• rassa pÄ• pimato etadahosi --- ``ayaá¹ƒ kho samaá¹‡o gotamo cha
phassÄ• yatanÄ• naá¹ƒ upÄ• dÄ• ya bhikkhÅ«naá¹ƒ dhammiyÄ• kathÄ• ya sandasseti sam
sappahaá¹ƒseti \Se I 166/. te ca bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ
ohitasotÄ• \Ne I 135/ dhammaá¹ƒ suá¹‡anti. yaá¹ƒnÅ«nÄ• haá¹ƒ yena samaá¹‡o gotamo te
vicakkhukammÄ• yÄ• â€™â€™ ti. atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹
avidÅ«re mahantaá¹ƒ bhayabheravaá¹ƒ saddamakÄ• si, apissudaá¹ƒ pathavÄ« maÃ±Ã±e u
pÄ«) u + dara + ya + ti = udrÄ«yati}. atha kho aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá
``bhikkhu, bhikkhu, esÄ• pathavÄ« maÃ±Ã±e undrÄ«yatÄ«â€™â€™ ti. evaá¹ƒ vutte, bhaga
etadavoca --- ``nesÄ• bhikkhu pathavÄ« undrÄ«yati. mÄ• ro eso pÄ• pimÄ• tumhÄ• kaá¹ƒ
Ä• gatoâ€™â€™ ti. atha kho bhagavÄ• ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• m
ajjhabhÄ• si ---

``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phassÄ• dhammÄ• ca kevalÄ• .

etaá¹ƒ lokÄ• misaá¹ƒ ghoraá¹ƒ, ettha loko vimucchito ||

``etaÃ±ca samatikkamma, sato buddhassa sÄ• vako.

mÄ• radheyyaá¹ƒ atikkamma, Ä• diccova virocatÄ«â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ... pe ... tatthevantaradhÄ• yÄ«ti.

8. piá¹‡á¸• asuttaá¹ƒ

<154> ekaá¹ƒ samayaá¹ƒ bhagavÄ• magadhesu viharati paÃ±casÄ• lÄ• yaá¹ƒ brÄ• hmaá
pana samayena paÃ±casÄ• lÄ• yaá¹ƒ brÄ• hmaá¹‡agÄ• me kumÄ• rikÄ• naá¹ƒ \Se I 167/ p
bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya paÃ±casÄ• laá¹ƒ
pÄ• visi. tena kho pana samayena paÃ±casÄ• leyyakÄ• brÄ• hmaá¹‡agahapatikÄ• mÄ• re
bhavanti --- mÄ• samaá¹‡o gotamo piá¹‡á¸• amalatthÄ• ti.

atha kho bhagavÄ• yathÄ• dhotena pattena paÃ±casÄ• laá¹ƒ brÄ• hmaá¹‡agÄ• maá¹ƒ piá
{yathÄ• dhotena (?) } pattena paá¹-ikkami. atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• ter
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``api \Be I 116/ tvaá¹ƒ, samaá¹‡a, piá¹‡á¸
``tathÄ• nu tvaá¹ƒ, pÄ• pima, akÄ• si yathÄ• haá¹ƒ piá¹‡á¸• aá¹ƒ \Ne I 136/ na labheyyaâ€™
bhante, bhagavÄ• dutiyampi paÃ±casÄ• laá¹ƒ brÄ• hmaá¹‡agÄ• maá¹ƒ piá¹‡á¸• Ä• ya pav
yathÄ• bhagavÄ• piá¹‡á¸• aá¹ƒ lacchatÄ«â€™â€™ ti.

``apuÃ±Ã±aá¹ƒ pasavi mÄ• ro, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

kiá¹ƒ nu maÃ±Ã±asi pÄ• pima, na me pÄ• paá¹ƒ vipaccati ||

``susukhaá¹ƒ vata jÄ«vÄ• ma, yesaá¹ƒ no natthi kiÃ±canaá¹ƒ.

pÄ«tibhakkhÄ• bhavissÄ• ma, devÄ• Ä• bhassarÄ• yathÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoâ€™â€™
tatthevantaradhÄ• yÄ«ti.

9. kassakasuttaá¹ƒ

<155> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena bhagavÄ• bhikkhÅ«naá¹ƒ nibbÄ• r
dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti \Se I 168/. te c
katvÄ• manasi katvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡ar

atha \Ee I 115/ kho mÄ• rassa pÄ• pimato etadahosi --- ``ayaá¹ƒ kho samaá¹‡o gotamo bhi
nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya ... pe ... yaá¹ƒnÅ«nÄ• haá¹ƒ yena sa
tenupasaá¹…kameyyaá¹ƒ vicakkhukammÄ• yÄ• â€™â€™ ti. atha kho mÄ• ro pÄ• pimÄ• k
mahantaá¹ƒ naá¹…galaá¹ƒ khandhe karitvÄ• dÄ«ghapÄ• canayaá¹-á¹-hiá¹ƒ gahetvÄ• haá
sÄ• á¹‡asÄ• á¹-inivattho kaddamamakkhitehi pÄ• dehi yena bhagavÄ• tenupasaá¹…kami;
etadavoca --- ``api, samaá¹‡a, balÄ«badde addasÄ• â€™â€™ ti? ``kiá¹ƒ pana, pÄ• pima, te
``mameva, samaá¹‡a, cakkhu, mama rÅ«pÄ• , mama cakkhusamphassaviÃ±Ã±Ä• á¹‡Ä• ya
gantvÄ• mokkhasi? mameva, samaá¹‡a, sotaá¹ƒ, mama saddÄ• ... pe ... mameva, samaá
mameva, samaá¹‡a, jivhÄ• , mama rasÄ• ; mameva, samaá¹‡a, kÄ• yo, mama phoá¹-á¹-ha
mama dhammÄ• , mama manosamphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ. kuhiá¹ƒ me, samaá¹‡

``taveva \Ne I 137/ \Be I 117/, pÄ• pima, cakkhu, tava rÅ«pÄ• , tava cakkhusamphassaviÃ±
yattha ca kho, pÄ• pima, natthi cakkhu, natthi rÅ«pÄ• , natthi cakkhusamphassaviÃ±Ã±Ä• á
tattha, pÄ• pima. taveva, pÄ• pima \Se I 169/, sotaá¹ƒ, tava saddÄ• , tava sotasamphassavi
yattha ca kho, pÄ• pima, natthi sotaá¹ƒ, natthi saddÄ• , natthi sotasamphassaviÃ±Ã±Ä• á¹‡
tattha, pÄ• pima. taveva \Ee I 116/, pÄ• pima, ghÄ• naá¹ƒ, tava gandhÄ• , tava
ghÄ• nasamphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ. yattha ca kho, pÄ• pima, natthi ghÄ• naá¹ƒ,
ghÄ• nasamphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ, agati tava tattha, pÄ• pima. taveva, pÄ• pim
jivhÄ• samphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ ... pe ... taveva, pÄ• pima, kÄ• yo, tava phoá¹-
kÄ• yasamphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ ... pe ... taveva, pÄ• pima, mano, tava dhamm
manosamphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ. yattha ca kho, pÄ• pima, natthi mano, natthi dh
manosamphassaviÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ, agati tava tattha, pÄ• pimÄ• â€™â€™ ti.

``yaá¹ƒ vadanti mama yidanti, ye vadanti mamanti ca.

ettha ce te mano atthi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti ||

``yaá¹ƒ vadanti na taá¹ƒ mayhaá¹ƒ, ye vadanti na te ahaá¹ƒ.

evaá¹ƒ pÄ• pima jÄ• nÄ• hi, na me maggampi dakkhasÄ«â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ... pe ... tatthevantaradhÄ• yÄ«ti.

10. rajjasuttaá¹ƒ

<156> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati himavantapadese {himavantapasse
araÃ±Ã±akuá¹-ikÄ• yaá¹ƒ. atha kho bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetas
udapÄ• di --- ``sakkÄ• nu kho rajjaá¹ƒ kÄ• retuá¹ƒ ahanaá¹ƒ aghÄ• tayaá¹ƒ ajinaá¹ƒ ajÄ• p
asocÄ• payaá¹ƒ dhammenÄ• â€™â€™ ti?

atha kho mÄ• ro pÄ• pimÄ• bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya yena bhaga
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kÄ• retu, bhante, bhagavÄ• rajjaá¹ƒ, kÄ
ahanaá¹ƒ aghÄ• tayaá¹ƒ ajinaá¹ƒ ajÄ• payaá¹ƒ asocaá¹ƒ asocÄ• payaá¹ƒ dhammenÄ• â€™
pÄ• pima, passasi yaá¹ƒ maá¹ƒ tvaá¹ƒ evaá¹ƒ vadesi --- `kÄ• retu, bhante, bhagavÄ• rajjaá
I 138/, rajjaá¹ƒ ahanaá¹ƒ aghÄ• tayaá¹ƒ ajinaá¹ƒ ajÄ• payaá¹ƒ asocaá¹ƒ asocÄ• payaá¹ƒ \B
â€™ ti? ``bhagavatÄ• kho, bhante, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• n
anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . Ä• kaá¹…khamÄ• no ca, bhante, bhagavÄ• h
suvaá¹‡á¹‡aá¹ƒ tveva adhimucceyya suvaá¹‡á¹‡aÃ±ca panassÄ• â€™â€™ ti {suvaá¹‡á¹‡a
suvaá¹‡á¹‡aÃ±ca pabbatassÄ• ti (Ee) }.

``pabbatassa \Ee I 117/ suvaá¹‡á¹‡assa, jÄ• tarÅ«passa kevalo.

dvittÄ• va nÄ• lamekassa, iti vidvÄ• samaÃ±care ||

``yo dukkhamaddakkhi yatonidÄ• naá¹ƒ,

kÄ• mesu so jantu kathaá¹ƒ nameyya.

upadhiá¹ƒ viditvÄ• saá¹…goti loke,

tasseva jantu vinayÄ• ya sikkheâ€™â€™ ti ||

atha kho \Se I 171/ mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ suga
tatthevantaradhÄ• yÄ«ti.

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

pÄ• sÄ• á¹‡o sÄ«ho sakalikaá¹ƒ {sakkhalikaá¹ƒ (Katthaci) }, patirÅ«paÃ±ca mÄ• nasaá¹ƒ.

pattaá¹ƒ Ä• yatanaá¹ƒ piá¹‡á¸• aá¹ƒ, kassakaá¹ƒ rajjena te dasÄ• ti ||

3. tatiyavaggo

1. sambahulasuttaá¹ƒ

<157> evaá¹ƒ \Se I 172/ \Ne I 139/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu v
tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavato avidÅ«re appamattÄ• Ä• tÄ• p
kho mÄ• ro pÄ• pimÄ• brÄ• hmaá¹‡avaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• mahantena jaá¹-aá¹‡á
jiá¹‡á¹‡o gopÄ• nasivaá¹…ko ghurughurupassÄ• sÄ« udumbaradaá¹‡á¸• aá¹ƒ gahetvÄ• ye
upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``daharÄ• bhavanto \Be I 119/ pabbajitÄ• s
bhadrena yobbanena samannÄ• gatÄ• paá¹-hamena vayasÄ• anikkÄ«á¸·itÄ• vino kÄ• mes
kÄ• me. mÄ• sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vitthÄ• â€™â€™ ti. ``na kho m
sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vÄ• ma. kÄ• likaÃ±ca kho mayaá¹ƒ, brÄ• hm
sandiá¹-á¹-hikaá¹ƒ anudhÄ• vÄ• ma. kÄ• likÄ• hi, brÄ• hmaá¹‡a, kÄ• mÄ• vuttÄ• bhagava
Ä• dÄ«navo ettha bhiyyo. sandiá¹-á¹-hiko ayaá¹ƒ dhammo akÄ• liko ehipassiko opaneyyiko
viÃ±Ã±Å«hÄ«â€™â€™ ti. evaá¹ƒ \Ee I 118/ vutte, mÄ• ro pÄ• pimÄ• sÄ«saá¹ƒ okampetvÄ
tivisÄ• khaá¹ƒ nalÄ• á¹-e nalÄ• á¹-ikaá¹ƒ vuá¹-á¹-hÄ• petvÄ• daá¹‡á¸• amolubbha pakkÄ• m

atha \Se I 173/ kho te bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagav
``idha mayaá¹ƒ, bhante, bhagavato avidÅ«re appamattÄ• Ä• tÄ• pino pahitattÄ• viharÄ• m
aÃ±Ã±ataro brÄ• hmaá¹‡o mahantena jaá¹-aá¹‡á¸• uvena ajinakkhipanivattho jiá¹‡á¹‡o gop
ghurughurupassÄ• sÄ« udumbaradaá¹‡á¸• aá¹ƒ gahetvÄ• yena mayaá¹ƒ tenupasaá¹…kam
etadavoca --- `daharÄ• bhavanto pabbajitÄ• susÅ« kÄ• á¸·akesÄ• bhadrena yobbanena s
vayasÄ• anikkÄ«á¸·itÄ• vino kÄ• mesu. bhuÃ±jantu bhavanto mÄ• nusake kÄ• me. mÄ• s
kÄ• likaá¹ƒ anudhÄ• vitthÄ• â€™ ti. evaá¹ƒ vutte, mayaá¹ƒ, bhante, taá¹ƒ brÄ• hmaá¹‡aá¹ƒ
mayaá¹ƒ, brÄ• hmaá¹‡a, sandiá¹-á¹-hikaá¹ƒ hitvÄ• kÄ• likaá¹ƒ anudhÄ• vÄ• ma. kÄ• likaÃ±
hitvÄ• sandiá¹-á¹-hikaá¹ƒ anudhÄ• vÄ• ma. kÄ• likÄ• hi, brÄ• hmaá¹‡a, kÄ• mÄ• \Ne I 140
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. sandiá¹-á¹-hiko ayaá¹ƒ dhamme
opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. evaá¹ƒ vutte, bhante, so brÄ• hmaá
jivhaá¹ƒ nillÄ• letvÄ• tivisÄ• khaá¹ƒ nalÄ• á¹-e nalÄ• á¹-ikaá¹ƒ vuá¹-á¹-hÄ• petvÄ• daá¹‡á¸
pakkantoâ€™â€™ ti.

``neso, bhikkhave, brÄ• hmaá¹‡o. mÄ• ro eso pÄ• pimÄ• tumhÄ• kaá¹ƒ vicakkhukammÄ•
bhagavÄ• etamatthaá¹ƒ viditvÄ• \Se I 174/ tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ

``yo \Be I 120/ dukkhamaddakkhi yatonidÄ• naá¹ƒ,

kÄ• mesu so jantu kathaá¹ƒ nameyya.

upadhiá¹ƒ viditvÄ• saá¹…goti loke,

tasseva jantu vinayÄ• ya sikkheâ€™â€™ ti ||

2. samiddhisuttaá¹ƒ

<158> ekaá¹ƒ \Ee I 119/ samayaá¹ƒ bhagavÄ• sakkesu viharati silÄ• vatiyaá¹ƒ. tena kho p
samiddhi bhagavato avidÅ«re appamatto Ä• tÄ• pÄ« pahitatto viharati. atha kho Ä• yasmato
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``lÄ• bhÄ• vata me, suladdhaá¹ƒ
satthÄ• arahaá¹ƒ sammÄ• sambuddho. lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yvÄ• haá
dhammavinaye pabbajito. lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me sabrahmacÄ•
kalyÄ• á¹‡adhammÄ• â€™â€™ ti. atha kho mÄ• ro pÄ• pimÄ• Ä• yasmato samiddhissa ce
yenÄ• yasmÄ• samiddhi tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmato samiddhissa
bhayabheravaá¹ƒ saddamakÄ• si, apissudaá¹ƒ pathavÄ« maÃ±Ã±e undrÄ«yati.

atha kho Ä• yasmÄ• samiddhi yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno \Se I 175/ Ä• yasmÄ• samiddhi bhagavantaá¹ƒ
``idhÄ• haá¹ƒ, bhante, bhagavato avidÅ«re appamatto Ä• tÄ• pÄ« pahitatto viharÄ• mi. tass
rahogatassa \Ne I 141/ paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- `lÄ• bhÄ•
vata me, yassa me satthÄ• arahaá¹ƒ sammÄ• sambuddho. lÄ• bhÄ• vata me, suladdhaá¹ƒ
svÄ• kkhÄ• te dhammavinaye pabbajito. lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me
kalyÄ• á¹‡adhammÄ• â€™ ti. tassa mayhaá¹ƒ, bhante, avidÅ«re mahÄ• bhayabheravasado
maÃ±Ã±e undrÄ«yatÄ«â€™â€™ ti.

``nesÄ• , samiddhi, pathavÄ« undrÄ«yati. mÄ• ro eso pÄ• pimÄ• tuyhaá¹ƒ vicakkhukammÄ
samiddhi, tattheva appamatto Ä• tÄ• pÄ« pahitatto viharÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, bhante
samiddhi bhagavato paá¹-issutvÄ• \Be I 121/ \Ee I 120/ uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaa
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. dutiyampi kho Ä• yasmÄ• samiddhi tattheva appamatt
vihÄ• si. dutiyampi kho Ä• yasmato samiddhissa rahogatassa paá¹-isallÄ«nassa ... pe ... du
pÄ• pimÄ• Ä• yasmato samiddhissa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya ... pe ... apissu
undrÄ«yati. atha kho Ä• yasmÄ• samiddhi mÄ• raá¹ƒ \Se I 176/ pÄ• pimantaá¹ƒ gÄ• thÄ• y

``saddhÄ• yÄ• haá¹ƒ pabbajito, agÄ• rasmÄ• anagÄ• riyaá¹ƒ.

sati paÃ±Ã±Ä• ca me buddhÄ• , cittaÃ±ca susamÄ• hitaá¹ƒ.

kÄ• maá¹ƒ karassu rÅ«pÄ• ni, neva maá¹ƒ byÄ• dhayissasÄ«â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ samiddhi bhikkhÅ«â€™â€™ ti dukkhÄ« dur

3. godhikasuttaá¹ƒ

<159> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane
kho pana samayena Ä• yasmÄ• godhiko isigilipasse viharati kÄ• á¸·asilÄ• yaá¹ƒ. atha kho
appamatto Ä• tÄ• pÄ« pahitatto viharanto sÄ• mayikaá¹ƒ cetovimuttiá¹ƒ phusi. atha kho Ä•
sÄ• mayikÄ• ya cetovimuttiyÄ• parihÄ• yi \Ne I 142/. dutiyampi kho Ä• yasmÄ• godhiko ap
viharanto sÄ• mayikaá¹ƒ cetovimuttiá¹ƒ phusi. dutiyampi kho Ä• yasmÄ• godhiko tamhÄ•
parihÄ• yi. tatiyampi kho Ä• yasmÄ• godhiko appamatto Ä• tÄ• pÄ« pahitatto viharanto sÄ•
phusi. tatiyampi kho Ä• yasmÄ• godhiko tamhÄ• ... pe ... parihÄ• yi. catutthampi kho Ä• ya
... pe ... vimuttiá¹ƒ phusi \Se I 177/. catutthampi kho Ä• yasmÄ• godhiko tamhÄ• ... pe ... p
paÃ±camampi \Ee I 121/ kho Ä• yasmÄ• godhiko ... pe ... cetovimuttiá¹ƒ phusi. paÃ±camam
... vimuttiyÄ• parihÄ• yi. chaá¹-á¹-hampi kho Ä• yasmÄ• godhiko appamatto Ä• tÄ• pÄ« pa
sÄ• mayikaá¹ƒ cetovimuttiá¹ƒ phusi. chaá¹-á¹-hampi kho Ä• yasmÄ• godhiko tamhÄ• sÄ•
parihÄ• yi. sattamampi \Be I 122/ kho Ä• yasmÄ• godhiko appamatto Ä• tÄ• pÄ« pahitatto
cetovimuttiá¹ƒ phusi.

atha kho Ä• yasmato godhikassa etadahosi --- ``yÄ• va chaá¹-á¹-haá¹ƒ khvÄ• haá¹ƒ sÄ• m
parihÄ«no. yaá¹ƒnÅ«nÄ• haá¹ƒ satthaá¹ƒ Ä• hareyyaâ€™â€™ nti. atha kho mÄ• ro pÄ• pim
cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ajjhabhÄ• si ---

``mahÄ• vÄ«ra mahÄ• paÃ±Ã±a, iddhiyÄ• yasasÄ• jala.

sabbaverabhayÄ• tÄ«ta, pÄ• de vandÄ• mi cakkhuma ||

``sÄ• vako te mahÄ• vÄ«ra, maraá¹‡aá¹ƒ maraá¹‡Ä• bhibhÅ«.

Ä• kaá¹…khati cetayati, taá¹ƒ nisedha jutindhara ||

``kathaÃ±hi bhagavÄ• tuyhaá¹ƒ, sÄ• vako sÄ• sane rato.

appattamÄ• naso sekkho, kÄ• laá¹ƒ kayirÄ• janesutÄ• â€™â€™ ti ||

tena kho pana samayena Ä• yasmato godhikena satthaá¹ƒ Ä• haritaá¹ƒ hoti. atha kho bhag

pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ \Se I 178/ pÄ• pimantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ

``evaÃ±hi \Ne I 143/ dhÄ«rÄ• kubbanti, nÄ• vakaá¹…khanti jÄ«vitaá¹ƒ.

samÅ«laá¹ƒ taá¹‡hamabbuyha, godhiko parinibbutoâ€™â€™ ti ||

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``Ä• yÄ• ma, bhikkhave, yena isigilipassaá¹ƒ k
tenupasaá¹…kamissÄ• ma yattha godhikena kulaputtena satthaá¹ƒ Ä• haritaâ€™â€™ nti. ``
te bhikkhÅ« bhagavato paccassosuá¹ƒ.

atha kho bhagavÄ• sambahulehi bhikkhÅ«hi saddhiá¹ƒ yena isigilipassaá¹ƒ kÄ• á¸·asilÄ•
kho bhagavÄ• Ä• yasmantaá¹ƒ godhikaá¹ƒ dÅ«ratova maÃ±cake vivattakkhandhaá¹ƒ semÄ
soppamÄ• naá¹ƒ (Katthaci) }. tena \Ee I 122/ kho pana samayena dhÅ«mÄ• yitattaá¹ƒ timirÄ
purimaá¹ƒ disaá¹ƒ, gacchati pacchimaá¹ƒ disaá¹ƒ, gacchati uttaraá¹ƒ disaá¹ƒ, gacchati dakk
gacchati uddhaá¹ƒ, gacchati adho, gacchati anudisaá¹ƒ.

atha \Be I 123/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, eta
timirÄ• yitattaá¹ƒ gacchateva purimaá¹ƒ disaá¹ƒ, gacchati pacchimaá¹ƒ disaá¹ƒ, gacchati utt
gacchati dakkhiá¹‡aá¹ƒ disaá¹ƒ, gacchati uddhaá¹ƒ, gacchati adho, gacchati anudisaâ€™â€
bhanteâ€™â€™. ``eso kho, bhikkhave, mÄ• ro pÄ• pimÄ• godhikassa kulaputtassa viÃ±Ã±
`kattha godhikassa kulaputtassa viÃ±Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-hitaâ€™ nti? appatiá¹-á¹-hitena
viÃ±Ã±Ä• á¹‡ena godhiko kulaputto parinibbutoâ€™â€™ ti. atha \Se I 179/ kho mÄ• ro pÄ•
beluvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
ajjhabhÄ• si ---

``uddhaá¹ƒ adho ca tiriyaá¹ƒ, disÄ• anudisÄ• svahaá¹ƒ.

anvesaá¹ƒ nÄ• dhigacchÄ• mi, godhiko so kuhiá¹ƒ gatoâ€™â€™ ti ||

``yo {so (Ce Ee) } dhÄ«ro dhitisampanno, jhÄ• yÄ« jhÄ• narato sadÄ• .

ahorattaá¹ƒ anuyuÃ±jaá¹ƒ, jÄ«vitaá¹ƒ anikÄ• mayaá¹ƒ ||

``jetvÄ• na \Ne I 144/ maccuno {bhetvÄ• namucino (Ce) } senaá¹ƒ, anÄ• gantvÄ• punabbh

samÅ«laá¹ƒ taá¹‡hamabbuyha, godhiko parinibbutoâ€™â€™ ti ||

``tassa sokaparetassa, vÄ«á¹‡Ä• kacchÄ• abhassatha.

tato so dummano yakkho, tatthevantaradhÄ• yathÄ• â€™â€™ ti {tatthevantaradhÄ• yithÄ• t
antaradhÄ• yÄ«ti (Katthaci) } ||

4. sattavassÄ• nubandhasuttaá¹ƒ

<160> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ•
ajapÄ• lanigrodhe. tena kho pana samayena mÄ• ro pÄ• pimÄ• sattavassÄ• ni bhagavanta
otÄ• rÄ• pekkho otÄ• raá¹ƒ alabhamÄ• no. atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• ter
bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``sokÄ• vatiá¹‡á¹‡o \Ee I 123/ nu vanamhi jhÄ• yasi,

vittaá¹ƒ nu jÄ«no uda patthayÄ• no.

Ä• guá¹ƒ nu gÄ• masmimakÄ• si kiÃ±ci,

kasmÄ• \Se I 180/ janena na karosi sakkhiá¹ƒ.

sakkhÄ« na sampajjati kenaci teâ€™â€™ ti ||

``sokassa \Be I 124/ mÅ«laá¹ƒ palikhÄ• ya sabbaá¹ƒ,

anÄ• gu jhÄ• yÄ• mi asocamÄ• no.

chetvÄ• na sabbaá¹ƒ bhavalobhajappaá¹ƒ,

anÄ• savo jhÄ• yÄ• mi pamattabandhÅ«â€™â€™ ti ||

``yaá¹ƒ vadanti mama yidanti, ye vadanti mamanti ca.

ettha ce te mano atthi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti ||

``yaá¹ƒ \Ne I 145/ vadanti na taá¹ƒ mayhaá¹ƒ, ye vadanti na te ahaá¹ƒ.

evaá¹ƒ pÄ• pima jÄ• nÄ• hi, na me maggampi dakkhasÄ«â€™â€™ ti ||

``sace maggaá¹ƒ anubuddhaá¹ƒ, khemaá¹ƒ amatagÄ• minaá¹ƒ.

apehi gaccha tvameveko, kimaÃ±Ã±amanusÄ• sasÄ«â€™â€™ ti ||

``amaccudheyyaá¹ƒ pucchanti, ye janÄ• pÄ• ragÄ• mino.

tesÄ• haá¹ƒ puá¹-á¹-ho akkhÄ• mi, yaá¹ƒ saccaá¹ƒ taá¹ƒ nirÅ«padhiâ€™â€™ nti ||

``seyyathÄ• pi, bhante, gÄ• massa vÄ• nigamassa vÄ• avidÅ«re pokkharaá¹‡Ä«. tatrassa
bhante, sambahulÄ• kumÄ• rakÄ• vÄ• kumÄ• rikÄ• yo vÄ• tamhÄ• gÄ• mÄ• vÄ• nigan
pokkharaá¹‡Ä« tenupasaá¹…kameyyuá¹ƒ; upasaá¹…kamitvÄ• taá¹ƒ kakkaá¹-akaá¹ƒ udakÄ
patiá¹-á¹-hapeyyuá¹ƒ. yaá¹ƒ yadeva hi so, bhante, kakkaá¹-ako aá¸·aá¹ƒ abhininnÄ• meyya
kumÄ• rakÄ• vÄ• \Se I 181/ kumÄ• rikÄ• yo vÄ• kaá¹-á¹-hena vÄ• kathalÄ• ya vÄ• saÃ±
sampalibhaÃ±jeyyuá¹ƒ. evaÃ±hi so, bhante, kakkaá¹-ako sabbehi aá¸·ehi saÃ±chinnehi sam
abhabbo taá¹ƒ pokkharaá¹‡iá¹ƒ otarituá¹ƒ. evameva kho, bhante, yÄ• ni kÄ• nici visÅ«kÄ• y
visukÄ• yikÄ• ni (Ce Ee Katthaci) } visevitÄ• ni vipphanditÄ• ni, sabbÄ• ni tÄ• ni {kÄ• nici kÄ
Katthaci) } bhagavatÄ• saÃ±chinnÄ• ni sambhaggÄ• ni \Ee I 124/ sampalibhaggÄ• ni. abha
puna bhagavantaá¹ƒ upasaá¹…kamituá¹ƒ yadidaá¹ƒ otÄ• rÄ• pekkhoâ€™â€™ ti. atha kho n
santike imÄ• nibbejanÄ«yÄ• gÄ• thÄ• yo abhÄ• si ---

``medavaá¹‡á¹‡aÃ±ca pÄ• sÄ• á¹‡aá¹ƒ, vÄ• yaso anupariyagÄ• .

apettha muduá¹ƒ vindema, api assÄ• danÄ• siyÄ• ||

``aladdhÄ• \Be I 125/ tattha assÄ• daá¹ƒ, vÄ• yasetto apakkame.

kÄ• kova selamÄ• sajja, nibbijjÄ• pema gotamÄ• â€™â€™ ti ||

5. mÄ• radhÄ«tusuttaá¹ƒ

<161> atha \Ne I 146/ kho mÄ• ro pÄ• pimÄ• bhagavato santike imÄ• nibbejanÄ«yÄ• gÄ•
á¹-hÄ• nÄ• apakkamma bhagavato avidÅ«re pathaviyaá¹ƒ pallaá¹…kena nisÄ«di tuá¹‡hÄ«
pattakkhandho adhomukho pajjhÄ• yanto appaá¹-ibhÄ• no kaá¹-á¹-hena bhÅ«miá¹ƒ vilikhan
arati ca ragÄ• ca mÄ• radhÄ«taro yena mÄ• ro pÄ• pimÄ• tenupasaá¹…kamiá¹ƒsu; upasa
pÄ• pimantaá¹ƒ gÄ• thÄ• ya \Se I 182/ ajjhabhÄ• siá¹ƒsu ---

``kenÄ• si dummano tÄ• ta, purisaá¹ƒ kaá¹ƒ nu socasi.

mayaá¹ƒ taá¹ƒ rÄ• gapÄ• sena, Ä• raÃ±Ã±amiva kuÃ±jaraá¹ƒ.

bandhitvÄ• Ä• nayissÄ• ma, vasago te bhavissatÄ«â€™â€™ ti ||

``arahaá¹ƒ sugato loke, na rÄ• gena suvÄ• nayo.

mÄ• radheyyaá¹ƒ atikkanto, tasmÄ• socÄ• mahaá¹ƒ bhusaâ€™â€™ nti ||

atha kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ• radhÄ«taro yena bhagavÄ• tenupasaá¹…kar
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``pÄ• de te, samaá¹‡a, paricÄ• remÄ• â€™â€™ ti. atha kh
yathÄ• taá¹ƒ anuttare upadhisaá¹…khaye vimutto.

atha kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ• radhÄ«taro ekamantaá¹ƒ apakkamma evaá¹ƒ
``uccÄ• vacÄ• kho purisÄ• naá¹ƒ adhippÄ• yÄ• . yaá¹ƒnÅ«na mayaá¹ƒ ekasataá¹ƒ ekasata
abhinimmineyyÄ• mÄ• â€™â€™ ti. atha \Ee I 125/ kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ•
ekasataá¹ƒ kumÄ• rivaá¹‡á¹‡asataá¹ƒ abhinimminitvÄ• yena bhagavÄ• tenupasaá¹…kami
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``pÄ• de te, samaá¹‡a, paricÄ• remÄ• â€™â€™ ti. tampi b
yathÄ• taá¹ƒ anuttare upadhisaá¹…khaye vimutto.

atha kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ• radhÄ«taro ekamantaá¹ƒ apakkamma evaá¹ƒ
``uccÄ• vacÄ• kho purisÄ• naá¹ƒ adhippÄ• yÄ• \Se I 183/. yaá¹ƒnÅ«na mayaá¹ƒ ekasataá
avijÄ• tavaá¹‡á¹‡asataá¹ƒ abhinimmineyyÄ• mÄ• â€™â€™ ti. atha kho taá¹‡hÄ• ca arati c
ekasataá¹ƒ ekasataá¹ƒ \Be I 126/ avijÄ• tavaá¹‡á¹‡asataá¹ƒ \Ne I 147/ abhinimminitvÄ• yen
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``pÄ• de te, s
ti. tampi bhagavÄ• na manasÄ• kÄ• si, yathÄ• taá¹ƒ anuttare upadhisaá¹…khaye vimutto.

atha kho taá¹‡hÄ• ca ... pe ... yaá¹ƒnÅ«na mayaá¹ƒ ekasataá¹ƒ ekasataá¹ƒ sakiá¹ƒ vijÄ• ta
abhinimmineyyÄ• mÄ• ti. atha kho taá¹‡hÄ• ca ... pe ... sakiá¹ƒ vijÄ• tavaá¹‡á¹‡asataá¹ƒ ab
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``
paricÄ• remÄ• â€™â€™ ti. tampi bhagavÄ• na manasÄ• kÄ• si, yathÄ• taá¹ƒ anuttare upa

atha kho taá¹‡hÄ• ca ... pe ... yaá¹ƒnÅ«na mayaá¹ƒ ekasataá¹ƒ ekasataá¹ƒ duvijÄ• tavaá¹‡
abhinimmineyyÄ• mÄ• ti. atha kho taá¹‡hÄ• ca ... pe ... duvijÄ• tavaá¹‡á¹‡asataá¹ƒ abhinin
... pe ... yathÄ• taá¹ƒ anuttare upadhisaá¹…khaye vimutto. atha kho taá¹‡hÄ• ca ... pe ...
majjhimitthivaá¹‡á¹‡asataá¹ƒ abhinimmineyyÄ• mÄ• ti. atha kho taá¹‡hÄ• ca ... pe ...
majjhimitthivaá¹‡á¹‡asataá¹ƒ abhinimminitvÄ• ... pe ... anuttare upadhisaá¹…khaye vimutto

atha kho taá¹‡hÄ• ca ... pe ... mahitthivaá¹‡á¹‡asataá¹ƒ abhinimmineyyÄ• mÄ• ti \Se I 184
ca ... pe ... mahitthivaá¹‡á¹‡asataá¹ƒ abhinimminitvÄ• yena bhagavÄ• ... pe ... anuttare up

vimutto. atha kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ• radhÄ«taro ekamantaá¹ƒ apakkamma
kira no pitÄ• avoca ---

``arahaá¹ƒ sugato loke, na rÄ• gena suvÄ• nayo.

mÄ• radheyyaá¹ƒ atikkanto, tasmÄ• socÄ• mahaá¹ƒ bhusaâ€™â€™ nti ||

 ``yaÃ±hi mayaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• avÄ«tarÄ• gaá¹ƒ iminÄ• upakl
vÄ• ssa phaleyya, uá¹‡haá¹ƒ lohitaá¹ƒ vÄ• mukhato uggaccheyya, ummÄ• daá¹ƒ \Ee I 126
cittakkhepaá¹ƒ \Ne I 148/ vÄ• . seyyathÄ• vÄ• pana naá¸·o harito luto ussussati visussati n
ussusseyya visusseyya milÄ• yeyyÄ• â€™â€™ ti.

 atha \Be I 127/ kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ• radhÄ«taro yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho taá¹‡hÄ• mÄ
gÄ• thÄ• ya ajjhabhÄ• si ---

``sokÄ• vatiá¹‡á¹‡o nu vanamhi jhÄ• yasi,

vittaá¹ƒ nu jÄ«no uda patthayÄ• no.

Ä• guá¹ƒ nu gÄ• masmimakÄ• si kiÃ±ci,

kasmÄ• janena na karosi sakkhiá¹ƒ.

sakkhÄ« na sampajjati kenaci teâ€™â€™ ti ||

``atthassa \Se I 185/ pattiá¹ƒ hadayassa santiá¹ƒ,

jetvÄ• na senaá¹ƒ piyasÄ• tarÅ«paá¹ƒ.

ekohaá¹ƒ {ekÄ• haá¹ƒ (Se Ke Ee Katthaci) } jhÄ• yaá¹ƒ sukhamanubodhiá¹ƒ,

tasmÄ• janena na karomi sakkhiá¹ƒ.

sakkhÄ« na sampajjati kenaci meâ€™â€™ ti ||

 atha kho arati {arati ca (Katthaci) } mÄ• radhÄ«tÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• s

``kathaá¹ƒ vihÄ• rÄ«bahulodha bhikkhu,

paÃ±coghatiá¹‡á¹‡o atarÄ«dha chaá¹-á¹-haá¹ƒ.

kathaá¹ƒ jhÄ• yiá¹ƒ {kathaá¹ƒ jhÄ• yaá¹ƒ (Se Ke Ee), kathajjhÄ• yaá¹ƒ (Katthaci) } bahulaá¹

paribÄ• hirÄ• honti aladdha yo taâ€™â€™ nti ||

``passaddhakÄ• yo suvimuttacitto,

asaá¹…kharÄ• no satimÄ• anoko.

aÃ±Ã±Ä• ya \Ne I 149/ dhammaá¹ƒ avitakkajhÄ• yÄ«,

na kuppati na sarati na thino {na kuppatÄ« nassaratÄ« na thÄ«no (Ce) } ||

``evaá¹ƒvihÄ• rÄ«bahulodha bhikkhu,

paÃ±coghatiá¹‡á¹‡o atarÄ«dha chaá¹-á¹-haá¹ƒ.

evaá¹ƒ jhÄ• yiá¹ƒ bahulaá¹ƒ kÄ• masaÃ±Ã±Ä• ,

paribÄ• hirÄ• honti aladdha yo taâ€™â€™ nti ||

atha \Be I 128/ \Ee I 127/ kho ragÄ• {ragÄ• ca (Katthaci) } mÄ• radhÄ«tÄ• bhagavato sant
ajjhabhÄ• si ---

``acchejja \Se I 186/ taá¹‡haá¹ƒ gaá¹‡asaá¹…ghacÄ• rÄ«,

addhÄ• carissanti {tarissanti (Ce) } bahÅ« ca saddhÄ• .

bahuá¹ƒ vatÄ• yaá¹ƒ janataá¹ƒ anoko,

acchejja nessati maccurÄ• jassa pÄ• raâ€™â€™ nti ||

``nayanti ve mahÄ• vÄ«rÄ• , saddhammena tathÄ• gatÄ• .

dhammena nayamÄ• nÄ• naá¹ƒ, kÄ• usÅ«yÄ• vijÄ• nataâ€™â€™ nti ||

atha kho taá¹‡hÄ• ca arati ca ragÄ• ca mÄ• radhÄ«taro yena mÄ• ro pÄ• pimÄ• tenupas
mÄ• ro pÄ• pimÄ• taá¹‡haÃ±ca aratiÃ±ca ragaÃ±ca mÄ• radhÄ«taro dÅ«ratova Ä• gaccha
ajjhabhÄ• si ---

``bÄ• lÄ• kumudanÄ• á¸·ehi, pabbataá¹ƒ abhimatthatha {abhimanthatha (Ce) }.

giriá¹ƒ nakhena khanatha, ayo dantehi khÄ• datha ||

``selaá¹ƒva sirasÅ«hacca {sirasi Å«hacca (Ce), sirasi ohacca (Se Ke) }, pÄ• tÄ• le gÄ• dhar

khÄ• á¹‡uá¹ƒva urasÄ• sajja, nibbijjÄ• petha gotamÄ• â€™â€™ ti ||

``daddallamÄ• nÄ• \Ne I 150/ Ä• gaÃ±chuá¹ƒ, taá¹‡hÄ• ca aratÄ« ragÄ• .

tÄ• tattha panudÄ« satthÄ• , tÅ«laá¹ƒ bhaá¹-á¹-haá¹ƒva mÄ• lutoâ€™â€™ ti ||

tatiyo vaggo.

tassuddÄ• naá¹ƒ ---

sambahulÄ• \Se I 187/ samiddhi ca, godhikaá¹ƒ sattavassÄ• ni.

dhÄ«taraá¹ƒ desitaá¹ƒ buddha, seá¹-á¹-hena imaá¹ƒ mÄ• rapaÃ±cakanti ||

mÄ• rasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

5. bhikkhunÄ«saá¹ƒyuttaá¹ƒ

1. Ä• á¸·avikÄ• suttaá¹ƒ

<162> evaá¹ƒ \Se I 188/ \Ne I 151/ \Ee I 128/ \Be I 129/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• á¸·avikÄ•
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• yena andhavana
vivekatthinÄ«. atha kho mÄ• ro pÄ• pimÄ• Ä• á¸·avikÄ• ya bhikkhuniyÄ• bhayaá¹ƒ chambl
uppÄ• detukÄ• mo vivekamhÄ• cÄ• vetukÄ• mo yena Ä• á¸·avikÄ• bhikkhunÄ« tenupasaá
Ä• á¸·avikaá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``natthi nissaraá¹‡aá¹ƒ loke, kiá¹ƒ vivekena kÄ• hasi.

bhuÃ±jassu kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«â€™â€™ ti ||

atha kho Ä• á¸·avikÄ• ya bhikkhuniyÄ• etadahosi --- ``ko nu khvÄ• yaá¹ƒ manusso vÄ• an
bhÄ• satÄ«â€™â€™ ti? atha kho Ä• á¸·avikÄ• ya bhikkhuniyÄ• etadahosi --- ``mÄ• ro kho
bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo vivekamhÄ• cÄ• vetukÄ• m
atha kho Ä• á¸·avikÄ• bhikkhunÄ« ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• ra
gÄ• thÄ• hi paccabhÄ• si ---

``atthi nissaraá¹‡aá¹ƒ loke, paÃ±Ã±Ä• ya me suphussitaá¹ƒ {suphassitaá¹ƒ (Ce Ee) }.

pamattabandhu pÄ• pima, na tvaá¹ƒ jÄ• nÄ• si taá¹ƒ padaá¹ƒ ||

``sattisÅ«lÅ«pamÄ• \Ne I 152/ kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, arati mayha sÄ• ahÅ«â€™â€™ ti ||

atha \Ee I 129/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ Ä• á¸·avikÄ• bhikkhunÄ«â€™â€
tatthevantaradhÄ• yÄ«ti.

2. somÄ• suttaá¹ƒ

<163> sÄ• vatthinidÄ• naá¹ƒ \Be I 130/. atha kho somÄ• bhikkhunÄ« pubbaá¹‡hasamayaá
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• y
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• yena andhavanaá¹ƒ tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. a
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho mÄ• ro pÄ• pimÄ• so
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo yena
upasaá¹…kamitvÄ• somaá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``yaá¹ƒ taá¹ƒ isÄ«hi pattabbaá¹ƒ, á¹-hÄ• naá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ dvaá¹…gulapaÃ±Ã±Ä• ya, sakkÄ• pappotumitthiyÄ• â€™â€™ ti ||

atha kho somÄ• ya bhikkhuniyÄ• etadahosi --- ``ko nu khvÄ• yaá¹ƒ manusso vÄ• amanus
bhÄ• satÄ«â€™â€™ ti? atha kho somÄ• ya bhikkhuniyÄ• \Se I 190/ etadahosi --- ``mÄ• ro
bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ

atha kho somÄ• bhikkhunÄ« ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ p
paccabhÄ• si ---

``itthibhÄ• vo kiá¹ƒ kayirÄ• , cittamhi susamÄ• hite.

Ã±Ä• á¹‡amhi vattamÄ• namhi, sammÄ• dhammaá¹ƒ vipassato ||

``yassa \Ne I 153/ nÅ«na siyÄ• evaá¹ƒ, itthÄ• haá¹ƒ purisoti vÄ• .

kiÃ±ci vÄ• pana aÃ±Ã±asmi {asmÄ«ti (Se Ke Ee) }, taá¹ƒ mÄ• ro vattumarahatÄ«â€™â€™

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ somÄ• bhikkhunÄ«â€™â€™ ti dukkhÄ« du

3. kisÄ• gotamÄ«suttaá¹ƒ

<164> sÄ• vatthinidÄ• naá¹ƒ. atha kho kisÄ• gotamÄ« bhikkhunÄ« pubbaá¹‡hasamayaá¹ƒ
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä•
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• \Ee I 130/ yena andhavanaá¹ƒ tenupasaá¹…kami \Be I 131/,
andhavanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di.
kisÄ• gotamiyÄ• bhikkhuniyÄ• bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ•
yena kisÄ• gotamÄ« bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• kisÄ• gotamiá¹ƒ b
ajjhabhÄ• si ---

``kiá¹ƒ \Se I 191/ nu tvaá¹ƒ mataputtÄ• va, ekamÄ• si rudammukhÄ«.

vanamajjhagatÄ• ekÄ• , purisaá¹ƒ nu gavesasÄ«â€™â€™ ti ||

atha kho kisÄ• gotamiyÄ• bhikkhuniyÄ• etadahosi --- ``ko nu khvÄ• yaá¹ƒ manusso vÄ• a
bhÄ• satÄ«â€™â€™ ti? atha kho kisÄ• gotamiyÄ• bhikkhuniyÄ• etadahosi --- ``mÄ• ro kho
bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ

atha kho kisÄ• gotamÄ« bhikkhunÄ« ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ•
paccabhÄ• si ---

``accantaá¹ƒ \Ne I 154/ mataputtÄ• mhi, purisÄ• etadantikÄ• .

na socÄ• mi na rodÄ• mi, na taá¹ƒ bhÄ• yÄ• mi Ä• vuso ||

``sabbattha vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

jetvÄ• na maccuno {jetvÄ• namucino (Ce) } senaá¹ƒ, viharÄ• mi anÄ• savÄ• â€™â€™ ti ||

 atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ kisÄ• gotamÄ« bhikkhunÄ«â€™â€™ ti dukk
tatthevantaradhÄ• yÄ«ti.

4. vijayÄ• suttaá¹ƒ

 <165> sÄ• vatthinidÄ• naá¹ƒ. atha kho vijayÄ• bhikkhunÄ« pubbaá¹‡hasamayaá¹ƒ nivÄ• s
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho mÄ• ro pÄ• pimÄ• vija
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo yena
tenupasaá¹…kami; upasaá¹…kamitvÄ• vijayaá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``daharÄ• \Se I 192/ \Be I 132/ \Ee I 131/ tvaá¹ƒ rÅ«pavatÄ«, ahaÃ±ca daharo susu.

paÃ±caá¹…gikena turiyena, ehayyebhiramÄ• maseâ€™â€™ ti {ehi ayye ramÄ• maseti (Ce)

 atha kho vijayÄ• ya bhikkhuniyÄ• etadahosi --- ``ko nu khvÄ• yaá¹ƒ manusso vÄ• amanus
bhÄ• satÄ«â€™â€™ ti? atha kho vijayÄ• ya bhikkhuniyÄ• etadahosi --- ``mÄ• ro kho ayaá¹
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo gÄ•
vijayÄ• bhikkhunÄ« ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ pÄ• piman

``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

niyyÄ• tayÄ• mi tuyheva, mÄ• ra nÄ• haá¹ƒ tenatthikÄ• ||

``iminÄ• \Ne I 155/ pÅ«tikÄ• yena, bhindanena pabhaá¹…gunÄ• .

aá¹-á¹-Ä«yÄ• mi harÄ• yÄ• mi, kÄ• mataá¹‡hÄ• samÅ«hatÄ• ||

``ye ca rÅ«pÅ«pagÄ• sattÄ• , ye ca arÅ«paá¹-á¹-hÄ• yino {Ä• ruppaá¹-á¹-hÄ• yino (Ce Ee)

yÄ• ca santÄ• samÄ• patti, sabbattha vihato tamoâ€™â€™ ti ||

 atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ vijayÄ• bhikkhunÄ«â€™â€™ ti dukkhÄ« du

5. uppalavaá¹‡á¹‡Ä• suttaá¹ƒ

<166> sÄ• vatthinidÄ• naá¹ƒ. atha kho uppalavaá¹‡á¹‡Ä• bhikkhunÄ« pubbaá¹‡hasamaya
aÃ±Ã±atarasmiá¹ƒ supupphitasÄ• larukkhamÅ«le aá¹-á¹-hÄ• si. atha \Se I 193/ kho mÄ• ro
uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ• bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detu
cÄ• vetukÄ• mo yena uppalavaá¹‡á¹‡Ä• bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ
bhikkhuniá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``supupphitaggaá¹ƒ upagamma bhikkhuni,

ekÄ• tuvaá¹ƒ tiá¹-á¹-hasi sÄ• lamÅ«le.

na catthi te dutiyÄ• vaá¹‡á¹‡adhÄ• tu,

bÄ• le na tvaá¹ƒ bhÄ• yasi dhuttakÄ• naâ€™â€™ nti ||

atha \Be I 133/ kho uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ• etadahosi --- ``ko \Ee I 132/ nu khv
amanusso vÄ• gÄ• thaá¹ƒ bhÄ• satÄ«â€™â€™ ti? atha kho uppalavaá¹‡á¹‡Ä• ya bhikkhu
ayaá¹ƒ pÄ• pimÄ• mama bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo sa
gÄ• thaá¹ƒ bhÄ• satÄ«â€™â€™ ti. atha kho uppalavaá¹‡á¹‡Ä• bhikkhunÄ« ``mÄ• ro ayaá¹
mÄ• raá¹ƒ pÄ• pimantaá¹ƒ gÄ• thÄ• hi paccabhÄ• si ---

``sataá¹ƒ \Ne I 156/ sahassÄ• nipi dhuttakÄ• naá¹ƒ,

idhÄ• gatÄ• tÄ• disakÄ• bhaveyyuá¹ƒ.

lomaá¹ƒ na iÃ±jÄ• mi na santasÄ• mi,

na mÄ• ra bhÄ• yÄ• mi tamekikÄ• pi ||

``esÄ• antaradhÄ• yÄ• mi, kucchiá¹ƒ vÄ• pavisÄ• mi te.

pakhumantarikÄ• yampi, tiá¹-á¹-hantiá¹ƒ maá¹ƒ na dakkhasi ||

``cittasmiá¹ƒ \Se I 194/ vasÄ«bhÅ«tÄ• mhi, iddhipÄ• dÄ• subhÄ• vitÄ• .

sabbabandhanamuttÄ• mhi, na taá¹ƒ bhÄ• yÄ• mi Ä• vusoâ€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ uppalavaá¹‡á¹‡Ä• bhikkhunÄ«â€™â€™ ti
tatthevantaradhÄ• yÄ«ti.

6. cÄ• lÄ• suttaá¹ƒ

<167> sÄ• vatthinidÄ• naá¹ƒ. atha kho cÄ• lÄ• bhikkhunÄ« pubbaá¹‡hasamayaá¹ƒ nivÄ• s
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho mÄ• ro pÄ• pimÄ• yen
tenupasaá¹…kami; upasaá¹…kamitvÄ• cÄ• laá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``kiá¹ƒ nu tvaâ
rocesÄ«â€™â€™ ti? ``jÄ• tiá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, na rocemÄ«â€™â€™ ti.

``kiá¹ƒ nu jÄ• tiá¹ƒ na rocesi, jÄ• to kÄ• mÄ• ni bhuÃ±jati.

ko nu taá¹ƒ idamÄ• dapayi, jÄ• tiá¹ƒ mÄ• roca {mÄ• rocesi (Ce Ee) } bhikkhunÄ«â€™â€™

``jÄ• tassa maraá¹‡aá¹ƒ hoti, jÄ• to dukkhÄ• ni phussati {passati (Ce Ee) }.

bandhaá¹ƒ vadhaá¹ƒ pariklesaá¹ƒ, tasmÄ• jÄ• tiá¹ƒ na rocaye ||

``buddho \Be I 134/ dhammamadesesi, jÄ• tiyÄ• samatikkamaá¹ƒ.

sabbadukkhappahÄ• nÄ• ya, so maá¹ƒ sacce nivesayi ||

``ye \Ne I 157/ \Ee I 133/ ca rÅ«pÅ«pagÄ• sattÄ• , ye ca arÅ«paá¹-á¹-hÄ• yino.

nirodhaá¹ƒ appajÄ• nantÄ• , Ä• gantÄ• ro punabbhavaâ€™â€™ nti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ cÄ• lÄ• bhikkhunÄ«â€™â€™ ti dukkhÄ« du

7. upacÄ• lÄ• suttaá¹ƒ

<168> sÄ• vatthinidÄ• naá¹ƒ \Se I 195/. atha kho upacÄ• lÄ• bhikkhunÄ« pubbaá¹‡hasam
... aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho mÄ• ro pÄ• pimÄ• y
tenupasaá¹…kami; upasaá¹…kamitvÄ• upacÄ• laá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``kattha nu
uppajjitukÄ• mÄ• â€™â€™ ti? ``na khvÄ• haá¹ƒ, Ä• vuso, katthaci uppajjitukÄ• mÄ• â€™â€

``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino.

tattha cittaá¹ƒ paá¹‡idhehi, ratiá¹ƒ paccanubhossasÄ«â€™â€™ ti ||

``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino.

kÄ• mabandhanabaddhÄ• te, enti mÄ• ravasaá¹ƒ puna ||

``sabbo Ä• dÄ«pito {sabbova Ä• ditto (Se Ke) } loko, sabbo loko padhÅ«pito.

sabbo pajjalito {pajjalito (sabbattha) } loko, sabbo loko pakampito ||

``akampitaá¹ƒ apajjalitaá¹ƒ {acalitaá¹ƒ (Ce Se Ke Ee) }, aputhujjanasevitaá¹ƒ.

agati yattha mÄ• rassa, tattha me nirato manoâ€™â€™ ti ||

atha \Ne I 158/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ upacÄ• lÄ• bhikkhunÄ«â€™â€™
tatthevantaradhÄ• yÄ«ti.

8. sÄ«supacÄ• lÄ• suttaá¹ƒ

<169> sÄ• vatthinidÄ• naá¹ƒ \Be I 135/. atha kho sÄ«supacÄ• lÄ• {sÄ«sÅ«pacÄ• lÄ• (Ce)
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• \Se I 196/ ... pe ... aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le di
atha kho mÄ• ro pÄ• pimÄ• yena sÄ«supacÄ• lÄ• bhikkhunÄ« tenupasaá¹…kami; upasaá
bhikkhuniá¹ƒ etadavoca --- ``kassa nu tvaá¹ƒ, bhikkhuni, pÄ• saá¹‡á¸• aá¹ƒ rocesÄ«â€™â€
Ä• vuso, kassaci pÄ• saá¹‡á¸• aá¹ƒ rocemÄ«â€™â€™ ti.

``kaá¹ƒ nu uddissa muá¹‡á¸• Ä• si, samaá¹‡Ä« viya dissasi.

na ca rocesi pÄ• saá¹‡á¸• aá¹ƒ, kimiva carasi momÅ«hÄ• â€™â€™ ti ||

``ito bahiddhÄ• pÄ• saá¹‡á¸• Ä• , diá¹-á¹-hÄ«su pasÄ«danti te.

na tesaá¹ƒ dhammaá¹ƒ rocemi, te dhammassa akovidÄ• ||

``atthtthtthi \Ee I 134/ sakyakule jÄ• to, buddho appaá¹-ipuggalo.

sabbÄ• bhibhÅ« mÄ• ranudo, sabbatthamaparÄ• jito ||

``sabbattha mutto asito, sabbaá¹ƒ passati cakkhumÄ• .

sabbakammakkhayaá¹ƒ patto, vimutto upadhisaá¹…khaye.

so mayhaá¹ƒ bhagavÄ• satthÄ• , tassa rocemi sÄ• sanaâ€™â€™ nti ||

atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ sÄ«supacÄ• lÄ• bhikkhunÄ«â€™â€™ ti du
tatthevantaradhÄ• yÄ«ti.

9. selÄ• suttaá¹ƒ

<170> sÄ• vatthinidÄ• naá¹ƒ \Ne I 159/. atha kho selÄ• bhikkhunÄ« pubbaá¹‡hasamayaá¹
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho mÄ• ro pÄ• pimÄ• sel
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo ... pe ... selaá¹ƒ \Se I 197/ bhikkhuniá¹

``kenidaá¹ƒ pakataá¹ƒ bimbaá¹ƒ, kvanu {kvannu (Ce Ee), kvaci (Se Ke Katthaci) } bimbassa

kvanu bimbaá¹ƒ samuppannaá¹ƒ, kvanu bimbaá¹ƒ nirujjhatÄ«â€™â€™ ti ||

atha kho selÄ• ya bhikkhuniyÄ• etadahosi --- ``ko nu khvÄ• yaá¹ƒ manusso vÄ• amanuss
bhÄ• satÄ«â€™â€™ ti? atha kho selÄ• ya bhikkhuniyÄ• \Be I 136/ etadahosi --- ``mÄ• ro k
bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ
atha kho selÄ• bhikkhunÄ« ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• mÄ• raá¹ƒ pÄ
paccabhÄ• si ---

``nayidaá¹ƒ attakataá¹ƒ {nayidaá¹ƒ pakataá¹ƒ (Se Ke) } bimbaá¹ƒ, nayidaá¹ƒ parakataá¹ƒ {n
(Se Ke) } aghaá¹ƒ.

hetuá¹ƒ paá¹-icca sambhÅ«taá¹ƒ, hetubhaá¹…gÄ• nirujjhati ||

``yathÄ• aÃ±Ã±ataraá¹ƒ bÄ«jaá¹ƒ, khette vuttaá¹ƒ virÅ«hati.

pathavÄ«rasaÃ±cÄ• gamma, sinehaÃ±ca tadÅ«bhayaá¹ƒ ||

``evaá¹ƒ khandhÄ• ca dhÄ• tuyo, cha ca Ä• yatanÄ• ime.

hetuá¹ƒ paá¹-icca sambhÅ«tÄ• , hetubhaá¹…gÄ• nirujjhareâ€™â€™ ti ||

 atha kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ selÄ• bhikkhunÄ«â€™â€™ ti dukkhÄ« dum

10. vajirÄ• suttaá¹ƒ

 <171> sÄ• vatthinidÄ• naá¹ƒ \Ne I 160/. atha kho vajirÄ• bhikkhunÄ« pubbaá¹‡hasamayaá
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• y
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• \Ee I 135/ yena andhavanaá¹ƒ tenupasaá¹…kami divÄ• vihÄ
ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho mÄ•
bhikkhuniyÄ• bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimh
bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• vajiraá¹ƒ bhikkhuniá¹ƒ gÄ• thÄ• ya ajjh

``kenÄ• yaá¹ƒ pakato satto, kuvaá¹ƒ sattassa kÄ• rako.

kuvaá¹ƒ satto samuppanno, kuvaá¹ƒ satto nirujjhatÄ«â€™â€™ ti ||

 atha kho vajirÄ• ya bhikkhuniyÄ• etadahosi --- ``ko nu khvÄ• yaá¹ƒ manusso vÄ• amanus
bhÄ• satÄ«â€™â€™ ti? atha kho vajirÄ• ya bhikkhuniyÄ• etadahosi --- ``mÄ• ro kho ayaá¹
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ• mo samÄ• dhimhÄ• cÄ• vetukÄ• mo gÄ•
\Be I 137/ vajirÄ• bhikkhunÄ« ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• â€™â€™ iti viditvÄ• , mÄ• raá¹ƒ
paccabhÄ• si ---

``kiá¹ƒ nu sattoti paccesi, mÄ• ra diá¹-á¹-higataá¹ƒ nu te.

suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, nayidha sattupalabbhati ||

``yathÄ• hi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammuti {sammati (Se Ke) } ||

``dukkhameva \Se I 199/ hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhatÄ«â€™â€™ ti ||

 atha \Ne I 161/ kho mÄ• ro pÄ• pimÄ• ``jÄ• nÄ• ti maá¹ƒ vajirÄ• bhikkhunÄ«â€™â€™ ti d

tatthevantaradhÄ• yÄ«ti.

bhikkhunÄ«saá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

Ä• á¸·avikÄ• ca somÄ• ca, gotamÄ« vijayÄ• saha.

uppalavaá¹‡á¹‡Ä• ca cÄ• lÄ• , upacÄ• lÄ• sÄ«supacÄ• lÄ• ca.

selÄ• vajirÄ• ya te dasÄ• ti ||

6. brahmasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. brahmÄ• yÄ• canasuttaá¹ƒ

<172> evaá¹ƒ \Se I 200/ \Ne I 162/ \Ee I 136/ \Be I 138/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
uruvelÄ• yaá¹ƒ viharati najjÄ• neraÃ±jarÄ• ya tÄ«re ajapÄ• lanigrodhamÅ«le paá¹-hamÄ• b
bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``adhigat
gambhÄ«ro duddaso duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itave
panÄ• yaá¹ƒ pajÄ• Ä• layaratÄ• Ä• layasammuditÄ• . Ä• layarÄ• mÄ• ya kho pana pajÄ• y
Ä• layasammuditÄ• ya duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ yadidaá¹ƒ idappaccayatÄ• paá¹-icc
á¹-hÄ• naá¹ƒ duddasaá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissag
nirodho nibbÄ• naá¹ƒ. ahaÃ±ceva kho pana dhammaá¹ƒ deseyyaá¹ƒ; pare ca me na Ä• jÄ•
kilamatho, sÄ• mamassa vihesÄ• â€™â€™ ti. apissu bhagavantaá¹ƒ imÄ• anacchariyÄ• g
assutapubbÄ• ---

``kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

``paá¹-isotagÄ• miá¹ƒ \Se I 201/ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™â€™ ti {tamokkhandhena Ä• vu

itiha \Ee I 137/ bhagavato paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ namati, no dhamm

atha \Ne I 163/ kho brahmuno sahampatissa bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä
vata bho loko, vinassati vata bho loko, yatra hi nÄ• ma tathÄ• gatassa arahato sammÄ• sam
appossukkatÄ• ya cittaá¹ƒ namati {namissati (?) }, no dhammadesanÄ• yÄ• â€™â€™ ti. ati
sahampati --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ {sammiÃ±jitaá¹ƒ (Ce Se K
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evameva --- brahmaloke antarahito
pÄ• turahosi. atha kho brahmÄ• sahampati ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• dakk
pathaviyaá¹ƒ nihantvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ eta
bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaá¹ƒ. santi sattÄ• apparajakkhajÄ• tikÄ• , as
parihÄ• yanti. bhavissanti dhammassa aÃ±Ã±Ä• tÄ• roâ€™â€™ ti. idamavoca brahmÄ• sa
athÄ• paraá¹ƒ etadavoca ---

``pÄ• turahosi magadhesu pubbe,

dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ {avÄ• puretaá¹ƒ (Ce) } amatassa dvÄ• raá¹ƒ,

suá¹‡antu \Se I 202/ dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito,

yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha,

pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ {sokÄ• vakiá¹‡á¹‡aá¹ƒ (Ce) } janatamapetasoko,

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ ||

``uá¹-á¹-hehi vÄ«ra vijitasaá¹…gÄ• ma,

satthavÄ• ha anaá¹‡a {aá¹‡aá¹‡a (rÅ«pasiddhiá¹-Ä«kÄ•) } vicara loke.

desassu {desetu (Se Ke Ee Katthaci) } bhagavÄ• dhammaá¹ƒ,

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ ti ||

atha \Ee I 138/ kho bhagavÄ• brahmuno ca ajjhesanaá¹ƒ viditvÄ• sattesu ca kÄ• ruÃ±Ã±a
buddhacakkhunÄ• \Ne I 164/ lokaá¹ƒ volokesi. addasÄ• kho bhagavÄ• buddhacakkhunÄ•
apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä•
appekacce paralokavajjabhayadassÄ• vine viharante, appekacce na paralokavajjabhayadas
{dassÄ• vino (Ce Se Ke Ee) } viharante. seyyathÄ• pi nÄ• ma uppaliniyaá¹ƒ vÄ• paduminiy
puá¹‡á¸• arÄ«kiniyaá¹ƒ vÄ• appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«
saá¹ƒvaá¸• á¸• hÄ• ni udakÄ• nuggatÄ• ni anto nimuggaposÄ«ni, appekaccÄ• ni uppalÄ• ni
puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni samodakaá¹ƒ á¹-hit
vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ•
{tiá¹-á¹-hanti (Ce Se Ke Ee) } anupalittÄ• ni udakena; evameva bhagavÄ• buddhacakkhunÄ
addasa satte apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re
duviÃ±Ã±Ä• paye, appekacce paralokavajjabhayadassÄ• vine viharante, appekacce na para
viharante. disvÄ• na brahmÄ• naá¹ƒ sahampatiá¹ƒ gÄ• thÄ• ya paccabhÄ• si ---

``apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ti ||

atha kho brahmÄ• sahampati ``katÄ• vakÄ• so khomhi bhagavatÄ• dhammadesanÄ• yÄ•
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«ti.

2. gÄ• ravasuttaá¹ƒ

<173> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ•
ajapÄ• lanigrodhamÅ«le paá¹-hamÄ• bhisambuddho. atha \Ee I 139/ kho bhagavato rahoga
evaá¹ƒ cetaso parivitakko udapÄ• di --- ``dukkhaá¹ƒ kho agÄ• ravo viharati appatisso, kaá¹ƒ
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ katvÄ• {garukatvÄ• (Ce Se K
vihareyyaâ€™â€™ nti?

atha \Be I 141/ kho bhagavato etadahosi --- ``aparipuá¹‡á¹‡assa kho sÄ«lakkhandhassa pÄ
samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyy
kho panÄ• haá¹ƒ passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hma

attanÄ• sÄ«lasampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• , yam
upanissÄ• ya vihareyyaá¹ƒ.

``aparipuá¹‡á¹‡assa kho samÄ• dhikkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na kho panÄ• haá¹ƒ passÄ• mi sad
samÄ• dhisampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• , yamaha
upanissÄ• ya vihareyyaá¹ƒ.

``aparipuá¹‡á¹‡assa paÃ±Ã±Ä• kkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ
garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na kho panÄ• haá¹ƒ passÄ• mi sadevake ... pe
paÃ±Ã±Ä• sampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• , yamaha
upanissÄ• ya vihareyyaá¹ƒ.

``aparipuá¹‡á¹‡assa kho vimuttikkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ
sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na kho panÄ• haá¹ƒ passÄ• mi sad
vimuttisampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• , yamahaá¹ƒ
upanissÄ• ya vihareyyaá¹ƒ.

``aparipuá¹‡á¹‡assa kho vimuttiÃ±Ä• á¹‡adassanakkhandhassa pÄ• ripÅ«riyÄ• aÃ±Ã±aá¹
brÄ• hmaá¹‡aá¹ƒ vÄ• \Se I 205/ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. na
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
vimuttiÃ±Ä• á¹‡adassanasampannataraá¹ƒ aÃ±Ã±aá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ
garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ yvÄ• yaá¹ƒ dhammo mayÄ
dhammaá¹ƒ sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihareyyaâ€™â€™ nti.

atha kho brahmÄ• sahampati bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyyath
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evam
antarahito bhagavato purato pÄ• turahosi. atha kho brahmÄ• sahampati ekaá¹ƒsaá¹ƒ uttarÄ
yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``evametaá¹ƒ
evametaá¹ƒ, sugata! yepi te, bhante, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sa
bhagavanto dhammaÃ±Ã±eva sakkatvÄ• garuá¹ƒ katvÄ• upanissÄ• ya vihariá¹ƒsu; yepi te
anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• tepi bhagavanto dhammaÃ±Ã±e
upanissÄ• ya viharissanti. bhagavÄ• pi, bhante, etarahi arahaá¹ƒ sammÄ• sambuddho dha
katvÄ• upanissÄ• ya viharatÅ«â€™â€™ ti. idamavoca brahmÄ• sahampati, idaá¹ƒ vatvÄ•

``ye \Se I 206/ ca atÄ«tÄ• sambuddhÄ• , ye ca buddhÄ• anÄ• gatÄ• .

yo cetarahi sambuddho, bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Se Ke Ee) } sokanÄ• sano ||

``sabbe saddhammagaruno, vihaá¹ƒsu {vihariá¹ƒsu (Ce Se Ke Ee) } viharanti ca.

tathÄ• pi viharissanti, esÄ• buddhÄ• na dhammatÄ• ||

``tasmÄ• hi attakÄ• mena {atthakÄ• mena (Ce Ee Katthaci) }, mahattamabhikaá¹…khatÄ• .

saddhammo garukÄ• tabbo, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

3. brahmadevasuttaá¹ƒ

<174> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarissÄ• brÄ• hmaá¹‡iyÄ• brahmadevo nÄ• r
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti.

atha kho Ä• yasmÄ• brahmadevo eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vi
yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttar
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
``khÄ«á¹‡Ä• jÄ• ti \Ne I 167/, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• par
ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• brahmadevo arahataá¹ƒ ahosi.

atha kho Ä• yasmÄ• brahmadevo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ•
pÄ• visi. sÄ• vatthiyaá¹ƒ sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena sakamÄ• tu nives
\Ee I 141/ kho pana \Se I 207/ samayena Ä• yasmato brahmadevassa mÄ• tÄ• brÄ• hmaá¹
niccaá¹ƒ paggaá¹‡hÄ• ti \Be I 143/. atha kho brahmuno sahampatissa etadahosi --- ``ayaá¹ƒ
brahmadevassa mÄ• tÄ• brÄ• hmaá¹‡Ä« brahmuno Ä• hutiá¹ƒ niccaá¹ƒ paggaá¹‡hÄ• ti. ya
upasaá¹…kamitvÄ• saá¹ƒvejeyyaâ€™â€™ nti. atha kho brahmÄ• sahampati --- seyyathÄ•
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evan
Ä• yasmato brahmadevassa mÄ• tu nivesane pÄ• turahosi. atha kho brahmÄ• sahampati v
brahmadevassa mÄ• taraá¹ƒ brÄ• hmaá¹‡iá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``dÅ«re ito brÄ• hmaá¹‡i brahmaloko,

yassÄ• hutiá¹ƒ paggaá¹‡hÄ• si niccaá¹ƒ.

netÄ• diso brÄ• hmaá¹‡i brahmabhakkho,

kiá¹ƒ jappasi brahmapathaá¹ƒ ajÄ• naá¹ƒ {ajÄ• nantÄ« (Ce Ee Katthaci) } ||

``eso hi te brÄ• hmaá¹‡i brahmadevo,

nirÅ«padhiko atidevapatto.

akiÃ±cano bhikkhu anaÃ±Ã±aposÄ«,

yo te so {te so (Ce Ee), yo te sa (?) } piá¹‡á¸• Ä• ya gharaá¹ƒ paviá¹-á¹-ho ||

``Ä• huneyyo vedagu bhÄ• vitatto,

narÄ• naá¹ƒ devÄ• naÃ±ca dakkhiá¹‡eyyo.

bÄ• hitvÄ• pÄ• pÄ• ni anÅ«palitto,

ghÄ• sesanaá¹ƒ \Se I 208/ iriyati sÄ«tibhÅ«to ||

``na \Ne I 168/ tassa pacchÄ• na puratthamatthi,

santo vidhÅ«mo anigho nirÄ• so.

nikkhittadaá¹‡á¸• o tasathÄ• varesu,

so tyÄ• hutiá¹ƒ bhuÃ±jatu aggapiá¹‡á¸• aá¹ƒ ||

``visenibhÅ«to upasantacitto,

nÄ• gova danto carati anejo.

bhikkhu susÄ«lo suvimuttacitto,

so tyÄ• hutiá¹ƒ bhuÃ±jatu aggapiá¹‡á¸• aá¹ƒ ||

``tasmiá¹ƒ \Be I 144/ pasannÄ• avikampamÄ• nÄ• ,

patiá¹-á¹-hapehi \Ee I 142/ dakkhiá¹‡aá¹ƒ dakkhiá¹‡eyye.

karohi puÃ±Ã±aá¹ƒ sukhamÄ• yatikaá¹ƒ,

disvÄ• muniá¹ƒ brÄ• hmaá¹‡i oghatiá¹‡á¹‡aâ€™â€™ nti ||

``tasmiá¹ƒ pasannÄ• avikampamÄ• nÄ• ,

patiá¹-á¹-hapesi dakkhiá¹‡aá¹ƒ dakkhiá¹‡eyye.

akÄ• si puÃ±Ã±aá¹ƒ sukhamÄ• yatikaá¹ƒ,

disvÄ• muniá¹ƒ brÄ• hmaá¹‡Ä« oghatiá¹‡á¹‡aâ€™â€™ nti ||

4. bakabrahmasuttaá¹ƒ

<175> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena bakassa brahmuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ \Se I 20
uppannaá¹ƒ hoti --- ``idaá¹ƒ niccaá¹ƒ, idaá¹ƒ dhuvaá¹ƒ, idaá¹ƒ sassataá¹ƒ, idaá¹ƒ kevalaá¹ƒ
acavanadhammaá¹ƒ, idaÃ±hi na jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, ito ca
uttariá¹ƒ {uttariá¹ƒ (Ce Se Ke Ee) } nissaraá¹‡aá¹ƒ natthÄ«â€™â€™ ti.

atha \Ne I 169/ kho bhagavÄ• bakassa brahmuno cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --
puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyy
antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. addasÄ• kho bako brahmÄ• bhagavantaá¹ƒ
disvÄ• na bhagavantaá¹ƒ etadavoca --- ``ehi kho mÄ• risa, svÄ• gataá¹ƒ te, mÄ• risa! cirass
imaá¹ƒ pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• ya. idaÃ±hi, mÄ• risa, niccaá¹ƒ, idaá¹
sassataá¹ƒ, idaá¹ƒ kevalaá¹ƒ, idaá¹ƒ acavanadhammaá¹ƒ, idaÃ±hi na jÄ• yati na jÄ«yati na
upapajjati. ito ca panaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aá¹ƒ natthÄ«â€™â€™ ti.

evaá¹ƒ vutte, bhagavÄ• bakaá¹ƒ brahmÄ• naá¹ƒ etadavoca --- ``avijjÄ• gato vata, bho, bak
vata, bho, bako brahmÄ• . yatra \Be I 145/ hi nÄ• ma aniccaá¹ƒyeva samÄ• naá¹ƒ niccanti v
samÄ• naá¹ƒ dhuvanti vakkhati, asassataá¹ƒyeva samÄ• naá¹ƒ sassatanti vakkhati, akevala
samÄ• naá¹ƒ kevalanti vakkhati, cavanadhammaá¹ƒyeva samÄ• naá¹ƒ acavanadhammanti
jÄ• yati ca jÄ«yati ca mÄ«yati ca cavati ca upapajjati ca, taÃ±ca tathÄ• vakkhati --- `idaÃ±h
jÄ«yati na mÄ«yati na cavati na \Se I 210/ upapajjatiâ€™. santaÃ±ca panaÃ±Ã±aá¹ƒ uttari n
`natthaÃ±Ã±aá¹ƒ uttari nissaraá¹‡aâ€™ nti vakkhatÄ«â€™â€™ ti.

``dvÄ• sattati gotama puÃ±Ã±akammÄ• ,

vasavattino jÄ• tijaraá¹ƒ atÄ«tÄ• .

ayamantimÄ• vedagÅ« brahmupapatti,

asmÄ• bhijappanti janÄ• anekÄ• â€™â€™ ti ||

``appaÃ±hi etaá¹ƒ na hi dÄ«ghamÄ• yu,

yaá¹ƒ tvaá¹ƒ baka maÃ±Ã±asi dÄ«ghamÄ• yuá¹ƒ.

sataá¹ƒ sahassÄ• naá¹ƒ {sahassÄ• na (Se Ke) } nirabbudÄ• naá¹ƒ,

Ä• yuá¹ƒ pajÄ• nÄ• mi tavÄ• haá¹ƒ brahmeâ€™â€™ ti ||

``anantadassÄ« bhagavÄ• hamasmi,

jÄ• tijaraá¹ƒ sokamupÄ• tivatto.

kiá¹ƒ \Ne I 170/ me purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

Ä• cikkha me taá¹ƒ yamahaá¹ƒ vijaÃ±Ã±Ä• â€™â€™ ti ||

``yaá¹ƒ tvaá¹ƒ apÄ• yesi bahÅ« manusse,

pipÄ• site ghammani samparete.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mi ||

``yaá¹ƒ eá¹‡ikÅ«lasmiá¹ƒ janaá¹ƒ gahÄ«taá¹ƒ,

amocayÄ« gayhakaá¹ƒ nÄ«yamÄ• naá¹ƒ.

taá¹ƒ \Se I 211/ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mi ||

``gaá¹…gÄ• ya \Be I 146/ sotasmiá¹ƒ gahÄ«tanÄ• vaá¹ƒ,

luddena nÄ• gena manussakamyÄ• .

pamocayittha balasÄ• pasayha,

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mi ||

``kappo \Ee I 144/ ca te baddhacaro ahosiá¹ƒ,

sambuddhimantaá¹ƒ {sambuddhivantaá¹ƒ (bahÅ«su) } vatinaá¹ƒ amaÃ±Ã±i.

taá¹ƒ te purÄ• á¹‡aá¹ƒ vatasÄ«lavattaá¹ƒ,

suttappabuddhova anussarÄ• mÄ«â€™â€™ ti ||

``addhÄ• pajÄ• nÄ• si mametamÄ• yuá¹ƒ,

aÃ±Ã±epi {aÃ±Ã±ampi (Ce Ee) } jÄ• nÄ• si tathÄ• hi buddho.

tathÄ• hi tyÄ• yaá¹ƒ jalitÄ• nubhÄ• vo,

obhÄ• sayaá¹ƒ tiá¹-á¹-hati brahmalokaâ€™â€™ nti ||

5. aÃ±Ã±atarabrahmasuttaá¹ƒ

<176> sÄ• vatthinidÄ• naá¹ƒ \Ne I 171/. tena kho pana samayena aÃ±Ã±atarassa brahmun
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti --- ``natthi so samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yo idha A
atha \Se I 212/ kho bhagavÄ• tassa brahmuno cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- se
puriso ... pe ... tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho bhagavÄ• tassa brahmuno upa
pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• .

atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi --- ``kahaá¹ƒ nu kho bhagavÄ• et
addasÄ• kho Ä• yasmÄ• mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katthaci) } bhagavan
atikkantamÄ• nusakena tassa brahmuno upari vehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodh
disvÄ• na --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyy
samiÃ±jeyya evameva --- jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho Ä

mahÄ• moggallÄ• no \Be I 147/ puratthimaá¹ƒ disaá¹ƒ nissÄ• ya {upanissÄ• ya (Ce) } tassa
pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato.

atha kho Ä• yasmato mahÄ• kassapassa etadahosi --- ``kahaá¹ƒ nu kho bhagavÄ• etarahi
addasÄ• kho Ä• yasmÄ• mahÄ• kassapo bhagavantaá¹ƒ dibbena cakkhunÄ• ... pe ... disv
balavÄ• puriso ... pe ... evameva --- jetavane \Ee I 145/ antarahito tasmiá¹ƒ brahmaloke pÄ
Ä• yasmÄ• mahÄ• kassapo dakkhiá¹‡aá¹ƒ disaá¹ƒ nissÄ• ya tassa brahmuno upari vehÄ•
tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato.

atha \Se I 213/ kho Ä• yasmato mahÄ• kappinassa etadahosi --- ``kahaá¹ƒ nu kho bhagavÄ
ti? addasÄ• kho Ä• yasmÄ• mahÄ• kappino bhagavantaá¹ƒ dibbena cakkhunÄ• ... pe ... t
disvÄ• na --- seyyathÄ• pi nÄ• ma balavÄ• puriso ... pe ... evameva --- jetavane antarahito
pÄ• turahosi. atha kho Ä• yasmÄ• mahÄ• kappino pacchimaá¹ƒ disaá¹ƒ nissÄ• ya tassa br
pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato.

atha \Ne I 172/ kho Ä• yasmato anuruddhassa etadahosi --- ``kahaá¹ƒ nu kho bhagavÄ• et
ti? addasÄ• kho Ä• yasmÄ• anuruddho ... pe ... tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disvÄ• na
balavÄ• puriso ... pe ... tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho Ä• yasmÄ• anuruddho
nissÄ• ya tassa brahmuno upari vehÄ• saá¹ƒ pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• p
bhagavato.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ brahmÄ• naá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si

``ajjÄ• pi te Ä• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraâ€™â€™ nti ||

``na me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu.

passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

svÄ• haá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassatoâ€™â€™ ti ||

atha \Se I 214/ \Be I 148/ kho bhagavÄ• taá¹ƒ brahmÄ• naá¹ƒ saá¹ƒvejetvÄ• --- seyyathÄ•
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evam
antarahito jetavane pÄ• turahosi. atha kho so brahmÄ• aÃ±Ã±ataraá¹ƒ brahmapÄ• risajjaá¹
tvaá¹ƒ, mÄ• risa, yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kama; upasaá¹…kamit
mahÄ• moggallÄ• naá¹ƒ evaá¹ƒ vadehi --- `atthi nu kho, mÄ• risa moggallÄ• na, aÃ±Ã±epi t

evaá¹ƒmahiddhikÄ• evaá¹ƒmahÄ• nubhÄ• vÄ• \Ee I 146/; seyyathÄ• pi bhavaá¹ƒ moggallÄ
anuruddhoâ€™â€™ â€™ ti? ``evaá¹ƒ, mÄ• risÄ• â€™â€™ ti kho so brahmapÄ• risajjo tass
yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaa
``atthi nu kho, mÄ• risa moggallÄ• na, aÃ±Ã±epi tassa bhagavato sÄ• vakÄ• evaá¹ƒmahidd
seyyathÄ• pi bhavaá¹ƒ moggallÄ• no kassapo kappino anuruddhoâ€™â€™ ti? atha kho Ä•
brahmapÄ• risajjaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``tevijjÄ• \Ne I 173/ iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ ti ||

atha \Se I 215/ kho so brahmapÄ• risajjo Ä• yasmato mahÄ• moggallÄ• nassa bhÄ• sitaá¹ƒ
yena so brahmÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ brahmÄ• naá¹ƒ etadavoca
mahÄ• moggallÄ• no evamÄ• ha ---

``tevijjÄ• iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ ti ||

idamavoca so brahmapÄ• risajjo. attamano ca so brahmÄ• tassa brahmapÄ• risajjassa bh

6. brahmalokasuttaá¹ƒ

<177> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena bhagavÄ• divÄ• vihÄ• ragato hoti
subrahmÄ• ca paccekabrahmÄ• suddhÄ• vÄ• so \Be I 149/ ca paccekabrahmÄ• yena bha
upasaá¹…kamitvÄ• paccekaá¹ƒ dvÄ• rabÄ• haá¹ƒ {paccekadvÄ• rabÄ• haá¹ƒ (Ee Katthaci
atha kho subrahmÄ• paccekabrahmÄ• suddhÄ• vÄ• saá¹ƒ paccekabrahmÄ• naá¹ƒ etadav
mÄ• risa, bhagavantaá¹ƒ payirupÄ• situá¹ƒ; divÄ• vihÄ• ragato bhagavÄ• paá¹-isallÄ«no ca
iddho ceva phÄ«to ca, brahmÄ• ca tatra pamÄ• davihÄ• raá¹ƒ viharati. Ä• yÄ• ma, mÄ• ris
tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• taá¹ƒ brahmÄ• naá¹ƒ saá¹ƒvejeyyÄ• mÄ• â
mÄ• risÄ• â€™â€™ ti kho suddhÄ• vÄ• so paccekabrahmÄ• subrahmuno paccekabrahmu

atha kho subrahmÄ• ca paccekabrahmÄ• \Se I 216/ suddhÄ• vÄ• so ca paccekabrahmÄ•
puriso ... pe ... evameva --- bhagavato purato antarahitÄ• tasmiá¹ƒ brahmaloke pÄ• turahes
brahmÄ• te brahmÄ• no dÅ«ratova Ä• gacchante. disvÄ• na te brahmÄ• no etadavoca --- `
mÄ• risÄ• , Ä• gacchathÄ• â€™â€™ ti? ``Ä• gatÄ• kho mayaá¹ƒ, mÄ• risa, amha tassa bh
arahato sammÄ• sambuddhassa. gaccheyyÄ• si pana tvaá¹ƒ, mÄ• risa, tassa bhagavato up
sammÄ• sambuddhassÄ• â€™â€™ ti?

evaá¹ƒ vutto {evaá¹ƒ vutte (Ce Se Ke) } kho so brahmÄ• taá¹ƒ vacanaá¹ƒ anadhivÄ• sento
attÄ• naá¹ƒ abhinimminitvÄ• subrahmÄ• naá¹ƒ paccekabrahmÄ• naá¹ƒ etadavoca --- ``pas
evarÅ«paá¹ƒ iddhÄ• nubhÄ• vaâ€™â€™ nti? ``passÄ• mi kho tyÄ• haá¹ƒ, mÄ• risa, evarÅ«
``so khvÄ• haá¹ƒ, mÄ• risa, evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo kassa aÃ±Ã±assa
vÄ• upaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™â€™ ti?

atha kho subrahmÄ• paccekabrahmÄ• dvisahassakkhattuá¹ƒ attÄ• naá¹ƒ abhinimminitvÄ•
etadavoca --- ``passasi me no tvaá¹ƒ, mÄ• risa, evarÅ«paá¹ƒ iddhÄ• nubhÄ• vaâ€™â€™ nt
mÄ• risa, evarÅ«paá¹ƒ iddhÄ• nubhÄ• vaâ€™â€™ nti. ``tayÄ• ca kho, mÄ• risa, mayÄ• ca
ceva mahÄ• nubhÄ• vataro ca. gaccheyyÄ• si tvaá¹ƒ, mÄ• risa, tassa bhagavato upaá¹-á¹-h
sammÄ• sambuddhassÄ• â€™â€™ ti? atha \Se I 217/ kho so brahmÄ• subrahmÄ• naá¹ƒ p
ajjhabhÄ• si ---

``tayo \Be I 150/ \Ee I 148/ supaá¹‡á¹‡Ä• caturo ca haá¹ƒsÄ• ,

byagghÄ«nisÄ• paÃ±casatÄ• ca jhÄ• yino.

tayidaá¹ƒ vimÄ• naá¹ƒ jalate ca {jalateva (Ee Katthaci) } brahme,

obhÄ• sayaá¹ƒ uttarassaá¹ƒ disÄ• yaâ€™â€™ nti ||

``kiÃ±cÄ• pi te taá¹ƒ jalate vimÄ• naá¹ƒ,

obhÄ• sayaá¹ƒ uttarassaá¹ƒ disÄ• yaá¹ƒ.

rÅ«pe raá¹‡aá¹ƒ disvÄ• sadÄ• pavedhitaá¹ƒ,

tasmÄ• na rÅ«pe ramatÄ« sumedhoâ€™â€™ ti ||

atha kho subrahmÄ• ca paccekabrahmÄ• suddhÄ• vÄ• so ca paccekabrahmÄ• taá¹ƒ bra
tatthevantaradhÄ• yiá¹ƒsu \Ne I 175/. agamÄ• si ca kho so brahmÄ• aparena samayena bh
arahato sammÄ• sambuddhassÄ• ti.

7. kokÄ• likasuttaá¹ƒ

<178> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena bhagavÄ• divÄ• vihÄ• ragato hoti
subrahmÄ• ca paccekabrahmÄ• suddhÄ• vÄ• so ca paccekabrahmÄ• yena bhagavÄ• te

upasaá¹…kamitvÄ• paccekaá¹ƒ dvÄ• rabÄ• haá¹ƒ nissÄ• ya aá¹-á¹-haá¹ƒsu. atha kho subr
kokÄ• likaá¹ƒ bhikkhuá¹ƒ Ä• rabbha \Se I 218/ bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ•

``appameyyaá¹ƒ paminanto, kodha vidvÄ• vikappaye.

appameyyaá¹ƒ pamÄ• yinaá¹ƒ, nivutaá¹ƒ taá¹ƒ maÃ±Ã±e puthujjanaâ€™â€™ nti ||

8. katamodakatissasuttaá¹ƒ

<179> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena bhagavÄ• divÄ• vihÄ• ragato hoti
subrahmÄ• ca paccekabrahmÄ• suddhÄ• vÄ• so ca paccekabrahmÄ• yena bhagavÄ• te
upasaá¹…kamitvÄ• paccekaá¹ƒ dvÄ• rabÄ• haá¹ƒ nissÄ• ya aá¹-á¹-haá¹ƒsu. atha kho sudd
katamodakatissakaá¹ƒ {katamorakatissakaá¹ƒ (Ce Se Ke) } bhikkhuá¹ƒ Ä• rabbha bhagavat
abhÄ• si ---

``appameyyaá¹ƒ \Be I 151/ \Ee I 149/ paminanto, kodha vidvÄ• vikappaye.

appameyyaá¹ƒ pamÄ• yinaá¹ƒ, nivutaá¹ƒ taá¹ƒ maÃ±Ã±e akissavaâ€™â€™ nti ||

9. turÅ«brahmasuttaá¹ƒ

<180> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena kokÄ• liko bhikkhu Ä• bÄ• dhiko ho
atha kho turÅ« {tudu (Ce Se Ke Ee) } paccekabrahmÄ• abhikkantÄ• ya rattiyÄ• abhikkanta
jetavanaá¹ƒ obhÄ• setvÄ• yena kokÄ• liko bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ•
kokÄ• likaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``pasÄ• dehi, kokÄ• lika, sÄ• riputtamoggallÄ• nesu
sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti. ``kosi tvaá¹ƒ, Ä• vusoâ€™â€™ ti? ``ahaá¹ƒ turÅ« pa
``nanu tvaá¹ƒ, Ä• vuso, bhagavatÄ• \Se I 219/ anÄ• gÄ• mÄ« byÄ• kato, atha kiÃ±carahi id
te idaá¹ƒ aparaddhaâ€™â€™ nti.

``purisassa hi jÄ• tassa, kuá¹-hÄ• rÄ« {dudhÄ• rÄ« (Se Ke Katthaci) } jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

``yo nindiyaá¹ƒ pasaá¹ƒsati,

taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ,

kalinÄ• tena sukhaá¹ƒ na vindati ||

``appamattako ayaá¹ƒ kali,

yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• ,

ayameva mahantataro kali.

yo sugatesu manaá¹ƒ padosaye ||

``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ,

chattiá¹ƒsati paÃ±ca ca abbudÄ• ni.

yamariyagarahÄ« {yamariye garahÄ« (Se Ke), yamariyaá¹ƒ garahaá¹ƒ (Katthaci) } nirayaá¹ƒ

vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€™â€™ nti ||

10. kokÄ• likasuttaá¹ƒ

<181> sÄ• vatthinidÄ• naá¹ƒ \Be I 152/. atha kho kokÄ• liko bhikkhu yena bhagavÄ• tenup
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
\Ne I 177/ bhagavantaá¹ƒ etadavoca --- ``pÄ• picchÄ• , bhante, sÄ• riputtamoggallÄ• nÄ• p
vasaá¹ƒ gatÄ• â€™â€™ ti. evaá¹ƒ \Se I 220/ vutte, bhagavÄ• kokÄ• likaá¹ƒ bhikkhuá¹ƒ eta
kokÄ• lika, avaca; mÄ• hevaá¹ƒ, kokÄ• lika, avaca. pasÄ• dehi, kokÄ• lika, sÄ• riputtamogg
pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti. dutiyampi kho kokÄ• liko bhikkhu bhagavan
``kiÃ±cÄ• pi me, bhante, bhagavÄ• saddhÄ• yiko paccayiko; atha kho pÄ• picchÄ• va bhan
pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ ti. dutiyampi kho bhagavÄ• kokÄ• li
``mÄ• hevaá¹ƒ, kokÄ• lika, avaca; mÄ• hevaá¹ƒ, kokÄ• lika, avaca. pasÄ• dehi, kokÄ• lika
cittaá¹ƒ. pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti. tatiyampi kho kokÄ• liko bhikkhu bh
``kiÃ±cÄ• pi ... pe ... icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ ti. tatiyampi kho bhagavÄ• kokÄ
etadavoca --- ``mÄ• hevaá¹ƒ ... pe ... pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti.

atha kho kokÄ• liko bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakk
acirapakkantassa ca kokÄ• likassa bhikkhuno sÄ• sapamattÄ«hi pÄ«á¸·akÄ• hi {piá¸·akÄ• h

phuá¹-o ahosi. sÄ• sapamattiyo hutvÄ• muggamattiyo ahesuá¹ƒ, muggamattiyo hutvÄ• kal
kalÄ• yamattiyo hutvÄ• kolaá¹-á¹-himattiyo ahesuá¹ƒ, kolaá¹-á¹-himattiyo hutvÄ• kolamattiy
kolamattiyo hutvÄ• Ä• malakamattiyo ahesuá¹ƒ, Ä• malakamattiyo hutvÄ• beluvasalÄ• á¹-u
beluvasalÄ• á¹-ukamattiyo hutvÄ• billamattiyo ahesuá¹ƒ, billamattiyo \Se I 221/ hutvÄ• pab
lohitaÃ±ca paggharia¹ƒsu. atha kho kokÄ• liko bhikkhu teneva Ä• bÄ• dhena kÄ• lamakÄ• s
ca kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ upapajji sÄ• riputtamoggallÄ• nesu cittaá¹ƒ Ä• g

atha \Be I 153/ kho brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kev
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho brahmÄ• sahampati bhagavantaá¹ƒ etadavoca --- ``
bhikkhu kÄ• laá¹…kato. kÄ• laá¹…kato ca, bhante, kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ
sÄ• riputtamoggallÄ• nesu cittaá¹ƒ Ä• ghÄ• tetvÄ• â€™â€™ ti. idamavoca brahmÄ• saham
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«ti.

atha \Ne I 178/ kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ
brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ jetavan
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.
bhikkhave, brahmÄ• sahampati maá¹ƒ etadavoca --- `kokÄ• liko, bhante, bhikkhu kÄ• laá¹.
bhante, kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ upapanno sÄ• riputtamoggallÄ• nesu citta
idamavoca, bhikkhave \Se I 222/, brahmÄ• sahampati, idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• detvÄ
tatthevantaradhÄ• yÄ«â€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``kÄ«vadÄ«ghaá¹ƒ nu kho,
Ä• yuppamÄ• á¹‡aâ€™â€™ nti? ``dÄ«ghaá¹ƒ kho, bhikkhu, padume niraye Ä• yuppamÄ• á
saá¹…khÄ• tuá¹ƒ --- ettakÄ• ni vassÄ• ni iti vÄ• , ettakÄ• ni vassasatÄ• ni iti vÄ• , ettakÄ• n
vÄ• , ettakÄ• ni vassasatasahassÄ• ni iti vÄ• â€™â€™ ti. ``sakkÄ• pana, bhante, upamaá¹
\Ee I 152/, bhikkhÅ«â€™â€™ ti bhagavÄ• avoca ---

``seyyathÄ• pi, bhikkhu vÄ«satikhÄ• riko kosalako tilavÄ• ho. tato puriso vassasatassa vas
ekamekaá¹ƒ tilaá¹ƒ uddhareyya; khippataraá¹ƒ kho so, bhikkhu, vÄ«satikhÄ• riko kosalako t
upakkamena parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya, na tveva eko abbudo nirayo. sey
abbudÄ• nirayÄ• , evameko nirabbudanirayo. seyyathÄ• pi, bhikkhu, vÄ«sati nirabbudÄ• n
nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati ababÄ• nirayÄ• , evameko \Be I 154/ aá¹-aá¹-o niray
bhikkhu, vÄ«sati aá¹-aá¹-Ä• nirayÄ• , evameko ahaho nirayo. seyyathÄ• pi, bhikkhu, vÄ«sa
evameko kumudo nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati kumudÄ• nirayÄ• , evameko soga
bhikkhu, vÄ«sati sogandhikÄ• nirayÄ• , evameko uppalanirayo. seyyathÄ• pi, bhikkhu, vÄ«
evameko puá¹‡á¸• ariko nirayo. seyyathÄ• pi \Se I 223/, bhikkhu, vÄ«sati puá¹‡á¸• arikÄ• n
nirayo. padume pana, bhikkhu, niraye kokÄ• liko bhikkhu upapanno sÄ• riputtamoggallÄ• ne

Ä• ghÄ• tetvÄ• â€™â€™ ti. idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ

``purisassa \Ne I 179/ hi jÄ• tassa,

kuá¹-hÄ• rÄ« jÄ• yate mukhe.

yÄ• ya chindati attÄ• naá¹ƒ,

bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

``yo nindiyaá¹ƒ pasaá¹ƒsati,

taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ,

kalinÄ• tena sukhaá¹ƒ na vindati ||

``appamattako ayaá¹ƒ kali,

yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• ,

ayameva mahantaro kali.

yo sugatesu manaá¹ƒ padosaye ||

``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ,

chattiá¹ƒsati paÃ±ca ca abbudÄ• ni.

yamariyagarahÄ« \Ee I 153/ nirayaá¹ƒ upeti,

vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaâ€™â€™ nti ||

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

Ä• yÄ• canaá¹ƒ \Se I 224/ \Be I 155/ gÄ• ravo brahmadevo,

bako ca brahmÄ• aparÄ• ca diá¹-á¹-hi.

pamÄ• dakokÄ• likatissako ca,

turÅ« ca brahmÄ• aparo ca kokÄ• likoti ||

2. dutiyavaggo

1. sanaá¹…kumÄ• rasuttaá¹ƒ

<182> evaá¹ƒ \Se I 225/ \Ne I 180/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe
atha kho brahmÄ• sanaá¹…kumÄ• ro abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevala
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho brahmÄ• sanaá¹…kumÄ• ro bhagavato santike imaá

``khattiyo seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuseâ€™â€™ ti ||

idamavoca brahmÄ• sanaá¹…kumÄ• ro. samanuÃ±Ã±o satthÄ• ahosi. atha kho brahmÄ•
satthÄ• â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantarad

2. devadattasuttaá¹ƒ

<183> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-
devadatte. atha kho brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kev
gijjhakÅ«á¹-aá¹ƒ \Se I 226/ pabbataá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; u
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ \Ee I 154/ á¹-hito
devadattaá¹ƒ Ä• rabbha bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``phalaá¹ƒ \Be I 156/ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti ||

3. andhakavindasuttaá¹ƒ

<184> ekaá¹ƒ \Ne I 181/ samayaá¹ƒ bhagavÄ• mÄ• gadhesu viharati andhakavinde. tena
rattandhakÄ• ratimisÄ• yaá¹ƒ abbhokÄ• se nisinno hoti, devo ca ekamekaá¹ƒ phusÄ• yati. a
abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ andhakavindaá¹ƒ obhÄ• setv
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho brahmÄ• sahampati bhagavato santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``sevetha pantÄ• ni senÄ• sanÄ• ni,

careyya saá¹ƒyojanavippamokkhÄ• .

sace ratiá¹ƒ nÄ• dhigaccheyya tattha,

saá¹…ghe vase rakkhitatto satÄ«mÄ• ||

``kulÄ• kulaá¹ƒ piá¹‡á¸• ikÄ• ya caranto,

indriyagutto \Se I 227/ nipako satÄ«mÄ• .

sevetha pantÄ• ni senÄ• sanÄ• ni,

bhayÄ• pamutto abhaye vimutto ||

``yattha bheravÄ• sarÄ«sapÄ• {siriá¹ƒ sapÄ• (Ce Se Ke Ee) },

vijju saÃ±carati thanayati devo.

andhakÄ• ratimisÄ• ya rattiyÄ• ,

nisÄ«di tattha bhikkhu vigatalomahaá¹ƒso ||

``idaÃ±hi jÄ• tu me diá¹-á¹-haá¹ƒ, nayidaá¹ƒ itihÄ«tihaá¹ƒ.

ekasmiá¹ƒ brahmacariyasmiá¹ƒ, sahassaá¹ƒ maccuhÄ• yinaá¹ƒ ||

``bhiyyo {bhÄ«yo (Ce Se Ke Ee) } paÃ±casatÄ• sekkhÄ• , dasÄ• ca dasadhÄ• dasa.

sabbe sotasamÄ• pannÄ• , atiracchÄ• nagÄ• mino ||

``athÄ• yaá¹ƒ \Ne I 182/ \Be I 157/ {atthÄ• yaá¹ƒ-itipi DN II 290} itarÄ• pajÄ• , puÃ±Ã±abhÄ

saá¹…khÄ• tuá¹ƒ nopi sakkomi, musÄ• vÄ• dassa ottapaâ€™â€™ nti {ottapeti (Ce Se Ke E

4. aruá¹‡avatÄ«suttaá¹ƒ

<185> evaá¹ƒ \Ee I 155/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ vihar
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkh
bhagavÄ• etadavoca ---

``bhÅ«tapubbaá¹ƒ, bhikkhave, rÄ• jÄ• ahosi aruá¹‡avÄ• nÄ• ma. raÃ±Ã±o kho pana, bhikk
aruá¹‡avatÄ« nÄ• ma rÄ• jadhÄ• nÄ« ahosi. aruá¹‡avatiá¹ƒ kho pana, bhikkhave, rÄ• jadhÄ
kho pana bhikkhave rÄ• jadhÄ• niyaá¹ƒ (Ee Katthaci) } sikhÄ« bhagavÄ• \Se I 228/ arahaá¹
upanissÄ• ya vihÄ• si. sikhissa kho pana, bhikkhave, bhagavato arahato sammÄ• sambudd
nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. atha kho, bhikkhave, sikhÄ« bhag
sammÄ• sambuddho abhibhuá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- `Ä• yÄ• ma, brÄ• hmaá¹‡a, yen
tenupasaá¹…kamissÄ• ma, yÄ• va bhattassa kÄ• lo bhavissatÄ«â€™ ti. `evaá¹ƒ, bhanteâ€™
bhikkhu sikhissa bhagavato arahato sammÄ• sambuddhassa paccassosi. atha kho, bhikkha
arahaá¹ƒ sammÄ• sambuddho abhibhÅ« ca bhikkhu --- seyyathÄ• pi nÄ• ma balavÄ• puris
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evameva --- aruá¹‡avatiyÄ• rÄ• ja
tasmiá¹ƒ brahmaloke pÄ• turahesuá¹ƒ.

``atha kho, bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho abhibhuá¹ƒ bhikkh
`paá¹-ibhÄ• tu, brÄ• hmaá¹‡a, taá¹ƒ brahmuno ca brahmaparisÄ• ya ca brahmapÄ• risajjÄ•
`evaá¹ƒ, bhanteâ€™ ti kho, bhikkhave, abhibhÅ« bhikkhu sikhissa bhagavato arahato samm
paá¹-issutvÄ• , brahmÄ• naÃ±ca brahmaparisaÃ±ca brahmapÄ• risajje ca dhammiyÄ• kath
samuttejesi sampahaá¹ƒsesi. tatra sudaá¹ƒ, bhikkhave, brahmÄ• ca brahmaparisÄ• ca bra
ca ujjhÄ• yanti khiyyanti {khÄ«yanti (Ce Se Ke Ee) } vipÄ• centi --- `acchariyaá¹ƒ vata \Be I
abbhutaá¹ƒ vata bho, kathaÃ±hi nÄ• ma satthari sammukhÄ«bhÅ«te sÄ• vako dhammaá¹ƒ
229/!

``atha \Ne I 183/ kho, bhikkhave, sikhÄ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho abhibhu
`ujjhÄ• yanti kho te, brÄ• hmaá¹‡a, brahmÄ• ca brahmaparisÄ• ca brahmapÄ• risajjÄ• ca
abbhutaá¹ƒ vata, bho, kathaÃ±hi nÄ• ma satthari sammukhÄ«bhÅ«te sÄ• vako dhammaá¹ƒ
brÄ• hmaá¹‡a, bhiyyosomattÄ• ya brahmÄ• naÃ±ca brahmaparisaÃ±ca brahmapÄ• risajje c
bhanteâ€™ ti kho, bhikkhave, abhibhÅ« bhikkhu sikhissa bhagavato arahato sammÄ• samb

dissamÄ• nenapi kÄ• yena dhammaá¹ƒ desesi, adissamÄ• nenapi kÄ• yena dhammaá¹ƒ de
heá¹-á¹-himena upaá¸• á¸• hakÄ• yena adissamÄ• nena uparimena upaá¸• á¸• hakÄ• yena
uparimena upaá¸• á¸• hakÄ• yena adissamÄ• nena heá¹-á¹-himena upaá¸• á¸• hakÄ• yena
bhikkhave, brahmÄ• ca brahmaparisÄ• ca brahmapÄ• risajjÄ• ca acchariyabbhutacittajÄ•
`acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho, samaá¹‡assa mahiddhikatÄ• mahÄ• nubhÄ

``atha kho abhibhÅ« bhikkhu sikhiá¹ƒ bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ
khvÄ• haá¹ƒ, bhante, bhikkhusaá¹…ghassa majjhe evarÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• --- pa
brahmaloke á¹-hito sahassilokadhÄ• tuá¹ƒ \Se I 230/ {sahassÄ«lokadhÄ• tuá¹ƒ (Ce Se Ke E
viÃ±Ã±Ä• petuâ€™ nti. `etassa, brÄ• hmaá¹‡a, kÄ• lo, etassa, brÄ• hmaá¹‡a, kÄ• lo; yaá¹ƒ
brahmaloke á¹-hito sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• peyyÄ• sÄ«â€™ ti. `evaá¹ƒ, bh
abhibhÅ« bhikkhu sikhissa bhagavato arahato sammÄ• sambuddhassa paá¹-issutvÄ• brah
abhÄ• si ---

``Ä• rambhatha {Ä• rabbhatha (sabbattha) } nikkamatha {nikkhamatha (Ce Ee) }, yuÃ±jatha

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

``yo \Ee I 157/ imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti ||

``atha \Be I 159/ kho, bhikkhave, sikhÄ« ca bhagavÄ• arahaá¹ƒ sammÄ• sambuddho abhib
brahmÄ• naÃ±ca brahmaparisaÃ±ca brahmapÄ• risajje ca saá¹ƒvejetvÄ• --- seyyathÄ• pi r
brahmaloke antarahitÄ• aruá¹‡avatiyÄ• rÄ• jadhÄ• niyÄ• pÄ• turahesuá¹ƒ. atha kho, bhik
I 184/ arahaá¹ƒ sammÄ• sambuddho bhikkhÅ« Ä• mantesi --- `assuttha no, tumhe, bhikkhav
brahmaloke á¹-hitassa gÄ• thÄ• yo bhÄ• samÄ• nassÄ• â€™ ti? `assumha kho mayaá¹ƒ, bh
brahmaloke á¹-hitassa gÄ• thÄ• yo bhÄ• samÄ• nassÄ• â€™ ti. `yathÄ• kathaá¹ƒ pana tum
abhibhussa bhikkhuno brahmaloke á¹-hitassa gÄ• thÄ• yo bhÄ• samÄ• nassÄ• â€™â€™ â
assumha abhibhussa bhikkhuno brahmaloke á¹-hitassa gÄ• thÄ• yo bhÄ• samÄ• nassa ---

``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

``yo \Se I 231/ imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti ||

`` `evaá¹ƒ kho mayaá¹ƒ, bhante, assumha abhibhussa bhikkhuno brahmaloke á¹-hitassa gÄ
bhÄ• samÄ• nassÄ• â€™ ti. `sÄ• dhu sÄ• dhu, bhikkhave; sÄ• dhu kho tumhe, bhikkhave! a
brahmaloke á¹-hitassa gÄ• thÄ• yo bhÄ• samÄ• nassÄ• â€™â€™ â€™ ti.

idamavoca bhagavÄ• , attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

5. parinibbÄ• nasuttaá¹ƒ

<186> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kusinÄ• rÄ• yaá¹ƒ viharati upavattane mallÄ• naá¹ƒ s
yamakasÄ• lÄ• naá¹ƒ parinibbÄ• nasamaye. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``
158/, Ä• mantayÄ• mi vo --- `vayadhammÄ• saá¹…khÄ• rÄ• , appamÄ• dena sampÄ• deth
pacchimÄ• vÄ• cÄ• â€™â€™.

atha \Be I 160/ kho bhagavÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ {paá¹-hamajjhÄ• naá¹ƒ (Se Ke) eva
iccÄ• dÄ«supi} samÄ• pajji. paá¹-hamÄ• jhÄ• nÄ• {paá¹-hamajjhÄ• nÄ• (Se Ke) evaá¹ƒ du
vuá¹-á¹-hahitvÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. dutiyÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• tati
samÄ• pajji. tatiyÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• catutthaá¹ƒ \Ne I 185/ jhÄ• naá¹ƒ samÄ• pa
vuá¹-á¹-hahitvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pajji. Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajji. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• vuá¹-á¹-hahitvÄ
samÄ• pajji. Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• vuá¹-á¹-hahitvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• \Se I 232/ vuá¹-á¹-hahitvÄ• saÃ±Ã±Ä• vedayitanir

saÃ±Ã±Ä• vedayitanirodhÄ• vuá¹-á¹-hahitvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• vuá¹-á¹-hahitvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ sam
vuá¹-á¹-hahitvÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajji. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pajji. Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• vuá¹-á¹-hahitvÄ
catutthÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. tatiyÄ• jhÄ• nÄ• vu
jhÄ• naá¹ƒ samÄ• pajji. dutiyÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ
vuá¹-á¹-hahitvÄ• dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. dutiyÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• tati
samÄ• pajji. tatiyÄ• jhÄ• nÄ• vuá¹-á¹-hahitvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. catutth
vuá¹-á¹-hahitvÄ• samanantaraá¹ƒ bhagavÄ• parinibbÄ• yi. parinibbute bhagavati saha pari
sahampati imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``sabbeva nikkhipissanti, bhÅ«tÄ• loke samussayaá¹ƒ.

yattha etÄ• diso satthÄ• , loke appaá¹-ipuggalo.

tathÄ• gato balappatto, sambuddho parinibbutoâ€™â€™ ti ||

parinibbute bhagavati saha parinibbÄ• nÄ• sakko devÄ• namindo imaá¹ƒ gÄ• thaá¹ƒ abhÄ

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

parinibbute \Se I 233/ \Be I 161/ bhagavati saha parinibbÄ• nÄ• Ä• yasmÄ• Ä• nando ima

``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

sabbÄ• kÄ• ravarÅ«pete, sambuddhe parinibbuteâ€™â€™ ti ||

parinibbute \Ne I 186/ \Ee I 159/ bhagavati saha parinibbÄ• nÄ• Ä• yasmÄ• anuruddho im

``nÄ• hu assÄ• sapassÄ• so, á¹-hitacittassa tÄ• dino.

anejo santimÄ• rabbha, cakkhumÄ• parinibbuto {yaá¹ƒ kÄ• lamakarÄ« muni (mahÄ• parinil

``asallÄ«nena cittena, vedanaá¹ƒ ajjhavÄ• sayi.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho cetaso ahÅ«â€™â€™ ti ||

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

brahmÄ• sanaá¹ƒ devadatto, andhakavindo aruá¹‡avatÄ«.

parinibbÄ• nena ca desitaá¹ƒ, idaá¹ƒ brahmapaÃ±cakanti ||

brahmasaá¹ƒyuttaá¹ƒ samattaá¹ƒ. {ito paraá¹ƒ marammapotthakesu evampi dissati ---

brahmÄ• yÄ• canaá¹ƒ agÄ• ravaÃ±ca, brahmadevo bako ca brahmÄ• .

aÃ±Ã±ataro ca brahmÄ• kokÄ• likaÃ±ca, tissakaÃ±ca turÅ« ca ||

brahmÄ• kokÄ• likabhikkhu, sanaá¹…kumÄ• rena devadattaá¹ƒ.

andhakavindaá¹ƒ aruá¹‡avati, parinibbÄ• nena pannarasÄ• ti ||}

7. brÄ• hmaá¹‡asaá¹ƒyuttaá¹ƒ

1. arahantavaggo

1. dhanaÃ±jÄ• nÄ«suttaá¹ƒ

<187> evaá¹ƒ \Se I 235/ \Ne I 187/ \Ee I 160/ \Be I 162/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena aÃ±Ã±atarassa bhÄ• radv
dhanaÃ±jÄ• nÄ« {dhÄ• naÃ±jÄ• nÄ« (Ee Ce-a) } nÄ• ma brÄ• hmaá¹‡Ä« abhippasannÄ• l
ca. atha kho dhanaÃ±jÄ• nÄ« brÄ• hmaá¹‡Ä« bhÄ• radvÄ• jagottassa brÄ• hmaá¹‡assa bh
upakkhalitvÄ• tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``namo tassa bhagavato arahato sammÄ• sambuddhassa.

namo tassa bhagavato arahato sammÄ• sambuddhassa.

namo tassa bhagavato arahato sammÄ• sambuddhassÄ• â€™â€™ ti ||

evaá¹ƒ vutte, bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o dhanaÃ±jÄ• niá¹ƒ brÄ• hmaá¹‡iá¹ƒ etadav
panÄ• yaá¹ƒ vasalÄ« yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• tassa muá¹‡á¸• akassa samaá¹‡assa va
tyÄ• haá¹ƒ, vasali, tassa satthuno vÄ• daá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ ti. ``na khvÄ• haá¹
passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya
bhagavato vÄ• daá¹ƒ Ä• ropeyya arahato sammÄ• sambuddhassa. api ca tvaá¹ƒ, brÄ• hma
vijÄ• nissasÄ«â€™â€™ ti {gantvÄ• pi jÄ• nissasÄ«ti (Se Ke) }.

atha \Se I 236/ kho bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o kupito anattamano yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ee I 161/ nisinno kho bhÄ• radvÄ• jagotto brÄ• hmaá¹‡
ajjhabhÄ• si ---

``kiá¹ƒsu \Ne I 188/ chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na socati.

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti ||

``kodhaá¹ƒ \Be I 163/ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa brÄ• hmaá¹‡a.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti ||

 evaá¹ƒ vutte, bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-i
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ•
bhagavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca.
santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti.

 alattha kho bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o bhagavato santike pabbajjaá¹ƒ, alattha upas
acirÅ«pasampanno kho panÄ• yasmÄ• bhÄ• radvÄ• jo eko vÅ«pakaá¹-á¹-ho appamatto \S
viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riya
--- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«ti.

2. akkosasuttaá¹ƒ

 <188> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. as
akkosakabhÄ• radvÄ• jo brÄ• hmaá¹‡o --- ``bhÄ• radvÄ• jagotto kira brÄ• hmaá¹‡o samaá¹
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti kupito anattamano yena bhagavÄ• tenu
\Ee I 162/ bhagavantaá¹ƒ asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosati paribhÄ• sati.

evaá¹ƒ \Ne I 189/ vutte, bhagavÄ• akkosakabhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca
maÃ±Ã±asi, brÄ• hmaá¹‡a, api nu kho te Ä• gacchanti mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• a
}â€™â€™ ti? ``appekadÄ• me, bho gotama, Ä• gacchanti mittÄ• maccÄ• \Be I 164/ Ã±Ä•
ti. `` `taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, api nu tesaá¹ƒ anuppadesi khÄ• danÄ«yaá¹ƒ v
sÄ• yanÄ«yaá¹ƒ vÄ• â€™â€™ â€™ ti? `` `appekadÄ• nesÄ• haá¹ƒ, bho gotama, anuppade
bhojanÄ«yaá¹ƒ vÄ• sÄ• yanÄ«yaá¹ƒ vÄ• â€™â€™ â€™ ti. `` `sace kho pana te, brÄ• hma
I 238/, kassa taá¹ƒ hotÄ«â€™â€™ â€™ ti? `` `sace te, bho gotama, nappaá¹-iggaá¹‡hanti, a
hotÄ«â€™â€™ â€™ ti. ``evameva kho, brÄ• hmaá¹‡a, yaá¹ƒ tvaá¹ƒ amhe anakkosante akk
abhaá¹‡á¸• ante bhaá¹‡á¸• asi, taá¹ƒ te mayaá¹ƒ nappaá¹-iggaá¹‡hÄ• ma. tavevetaá¹ƒ, brÄ
tavevetaá¹ƒ, brÄ• hmaá¹‡a, hotiâ€™â€™.

``yo kho, brÄ• hmaá¹‡a, akkosantaá¹ƒ paccakkosati, rosentaá¹ƒ paá¹-iroseti, bhaá¹‡á¸• ant
paá¹-ibhaá¹‡á¸• ati, ayaá¹ƒ vuccati, brÄ• hmaá¹‡a, sambhuÃ±jati vÄ«tiharatÄ«ti. te mayaá¹ƒ
sambhuÃ±jÄ• ma na vÄ«tiharÄ• ma. tavevetaá¹ƒ, brÄ• hmaá¹‡a, hoti; tavevetaá¹ƒ, brÄ• hm
``bhavantaá¹ƒ kho gotamaá¹ƒ sarÄ• jikÄ• parisÄ• evaá¹ƒ jÄ• nÄ• ti --- `arahaá¹ƒ samaá¹‡c
pana bhavaá¹ƒ gotamo kujjhatÄ«â€™â€™ ti.

``akkodhassa kuto kodho, dantassa samajÄ«vino.

sammadaÃ±Ã±Ä• vimuttassa, upasantassa tÄ• dino ||

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

``ubhinnaá¹ƒ tikicchantÄ• naá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• â€™â€™ ti ||

evaá¹ƒ \Ne I 190/ \Ee I 163/ vutte, akkosakabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ e
``abhikkantaá¹ƒ, bho gotama ... pe ... esÄ• haá¹ƒ \Se I 239/ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡
dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹ƒ, bhante, bhoto gotamassa santike p
upasampadaâ€™â€™ nti.

alattha kho akkosakabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavato santike pabbajjaá¹ƒ, alattha
acirÅ«pasampanno kho panÄ• yasmÄ• akkosakabhÄ• radvÄ• jo eko vÅ«pakaá¹-á¹-ho appa
viharanto \Be I 165/ nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• an
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• paraá
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«ti.

3. asurindakasuttaá¹ƒ

<189> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. as
asurindakabhÄ• radvÄ• jo brÄ• hmaá¹‡o --- ``bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o kira samaa

agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti kupito anattamano yena bhagavÄ• tenu
bhagavantaá¹ƒ asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosati paribhÄ• sati. evaá¹ƒ vutte, bh
atha kho asurindakabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``jitosi, sam
samaá¹‡Ä• â€™â€™ ti.

``jayaá¹ƒ \Se I 240/ ve maÃ±Ã±ati bÄ• lo, vÄ• cÄ• ya pharusaá¹ƒ bhaá¹‡aá¹ƒ.

jayaÃ±cevassa taá¹ƒ hoti, yÄ• titikkhÄ• vijÄ• nato ||

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

``ubhinnaá¹ƒ \Ne I 191/ tikicchantÄ• naá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• â€™â€™ ti ||

evaá¹ƒ \Ee I 164/ vutte, asurindakabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca
gotama ... pe ... abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹

4. bilaá¹…gikasuttaá¹ƒ

<190> ekaá¹ƒ \Be I 166/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakani
bilaá¹…gikabhÄ• radvÄ• jo brÄ• hmaá¹‡o --- ``bhÄ• radvÄ• jagotto kira brÄ• hmaá¹‡o sama
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti kupito anattamano yena bhagavÄ• tenu
tuá¹‡hÄ«bhÅ«to ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha kho bhagavÄ• bilaá¹…gikassa bhÄ• radv
cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya bilaá¹…gikaá¹ƒ bhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ
241/ ---

``yo appaduá¹-á¹-hassa narassa dussati,

suddhassa posassa anaá¹…gaá¹‡assa.

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ,

sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoâ€™â€™ ti ||

evaá¹ƒ vutte, vilaá¹…gikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abh
pe ... abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«â

5. ahiá¹ƒsakasuttaá¹ƒ

<191> sÄ• vatthinidÄ• naá¹ƒ. atha kho ahiá¹ƒsakabhÄ• radvÄ• jo brÄ• hmaá¹‡o yena bhag
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ee I 165/ nisinno kho ahiá¹ƒsakabhÄ• radvÄ• jo brÄ• h
etadavoca --- ``ahiá¹ƒsakÄ• haá¹ƒ, bho gotama, ahiá¹ƒsakÄ• haá¹ƒ, bho gotamÄ• â€™â€™

``yathÄ• \Se I 242/ \Ne I 192/ nÄ• maá¹ƒ tathÄ• cassa, siyÄ• kho tvaá¹ƒ ahiá¹ƒsako.

yo ca kÄ• yena vÄ• cÄ• ya, manasÄ• ca na hiá¹ƒsati.

sa ve ahiá¹ƒsako hoti, yo paraá¹ƒ na vihiá¹ƒsatÄ«â€™â€™ ti ||

evaá¹ƒ vutte, ahiá¹ƒsakabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhi
pe ... abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• ahiá¹ƒsakabhÄ• radvÄ• jo arahataá¹

6. jaá¹-Ä• suttaá¹ƒ

<192> sÄ• vatthinidÄ• naá¹ƒ \Be I 167/. atha kho jaá¹-Ä• bhÄ• radvÄ• jo brÄ• hmaá¹‡o yen
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jaá¹-Ä• bhÄ• radvÄ• jo brÄ• hmaá¹‡o bhag
ajjhabhÄ• si ---

``antojaá¹-Ä• bahijaá¹-Ä• , jaá¹-Ä• ya jaá¹-itÄ• pajÄ• .

taá¹ƒ taá¹ƒ gotama pucchÄ• mi, ko imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti ||

``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ ||

``yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, tesaá¹ƒ vijaá¹-itÄ• jaá¹-Ä• ||

``yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

paá¹-ighaá¹ƒ rÅ«pasaÃ±Ã±Ä• ca, etthesÄ• chijjate jaá¹-Ä• â€™â€™ ti ||

evaá¹ƒ \Se I 243/ vutte, jaá¹-Ä• bhÄ• radvÄ• jo bhagavantaá¹ƒ etadavoca --- ``abhikkantaá
... aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«â€™â€™ ti.

7. suddhikasuttaá¹ƒ

<193> sÄ• vatthinidÄ• naá¹ƒ \Ne I 193/. atha kho suddhikabhÄ• radvÄ• jo brÄ• hmaá¹‡o ye
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ee I 166/ nisinno kho suddhikabhÄ• ra
bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ ajjhabhÄ• si ---

``na brÄ• hmaá¹‡o {nÄ• brÄ• hmaá¹‡o (?) } sujjhati koci, loke sÄ«lavÄ• pi tapokaraá¹ƒ.

vijjÄ• caraá¹‡asampanno, so sujjhati na aÃ±Ã±Ä• itarÄ• pajÄ• â€™â€™ ti ||

``bahumpi palapaá¹ƒ jappaá¹ƒ, na jaccÄ• hoti brÄ• hmaá¹‡o.

antokasambu saá¹…kiliá¹-á¹-ho, kuhanaá¹ƒ upanissito ||

``khattiyo \Be I 168/ brÄ• hmaá¹‡o vesso, suddo caá¹‡á¸• Ä• lapukkuso.

Ä• raddhavÄ«riyo pahitatto, niccaá¹ƒ daá¸·haparakkamo.

pappoti paramaá¹ƒ suddhiá¹ƒ, evaá¹ƒ jÄ• nÄ• hi brÄ• hmaá¹‡Ä• â€™â€™ ti ||

evaá¹ƒ vutte, suddhikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikk
... aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«â€™â€™ ti.

8. aggikasuttaá¹ƒ

<194> ekaá¹ƒ \Se I 244/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakani
samayena aggikabhÄ• radvÄ• jassa brÄ• hmaá¹‡assa sappinÄ• pÄ• yaso sannihito hoti ---

aggihuttaá¹ƒ paricarissÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jag
rÄ• jagahe sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena aggikabhÄ• radvÄ• jassa brÄ• h
tenupasaá¹…kami \Ne I 194/; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. addasÄ• kho
brÄ• hmaá¹‡o bhagavantaá¹ƒ piá¹‡á¸• Ä• ya á¹-hitaá¹ƒ. disvÄ• na bhagavantaá¹ƒ gÄ• thÄ•

``tÄ«hi vijjÄ• hi sampanno, jÄ• timÄ• sutavÄ• bahÅ«.

vijjÄ• caraá¹‡asampanno, somaá¹ƒ bhuÃ±jeyya pÄ• yasaâ€™â€™ nti ||

``bahumpi palapaá¹ƒ jappaá¹ƒ, na jaccÄ• hoti brÄ• hmaá¹‡o.

antokasambu saá¹ƒkiliá¹-á¹-ho, kuhanÄ• parivÄ• rito ||

``pubbenivÄ• saá¹ƒ \Ee I 167/ yo vedÄ«, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni ||

``etÄ• hi tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o.

vijjÄ• caraá¹‡asampanno, somaá¹ƒ bhuÃ±jeyya pÄ• yasaâ€™â€™ nti ||

``bhuÃ±jatu bhavaá¹ƒ gotamo. brÄ• hmaá¹‡o bhavaâ€™â€™ nti.

``gÄ• thÄ• bhigÄ«taá¹ƒ \Se I 245/ \Be I 169/ me abhojaneyyaá¹ƒ,

sampassataá¹ƒ brÄ• hmaá¹‡a nesa dhammo.

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• ,

dhamme sati brÄ• hmaá¹‡a vuttiresÄ• ||

``aÃ±Ã±ena ca kevalinaá¹ƒ mahesiá¹ƒ,

khÄ«á¹‡Ä• savaá¹ƒ kukkuccavÅ«pasantaá¹ƒ.

annena pÄ• nena upaá¹-á¹-hahassu,

khettaÃ±hi taá¹ƒ puÃ±Ã±apekkhassa hotÄ«â€™â€™ ti ||

evaá¹ƒ \Ne I 195/ vutte, aggikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- gotama ... pe ... aÃ±Ã±ataro ca panÄ• yasmÄ• aggikabhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«â€

9. sundarikasuttaá¹ƒ

<195> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati sundarikÄ• ya nadiyÄ• tÄ«re. tena sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o sundarikÄ• ya nadiyÄ• tÄ«re aggiá¹ƒ juhati, aggihu sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o aggiá¹ƒ juhitvÄ• aggihuttaá¹ƒ paricaritvÄ• uá¹-á¹-h catuddisÄ• anuvilokesi --- ``ko nu kho imaá¹ƒ habyasesaá¹ƒ bhuÃ±jeyyÄ• â€™â€™ ti? ado sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le sa disvÄ• na vÄ• mena hatthena \Se I 246/ habyasesaá¹ƒ gahetvÄ• dakkhiá¹‡ena hatthena ka yena bhagavÄ• tenupasaá¹…kami. atha kho bhagavÄ• sundarikabhÄ• radvÄ• jassa brÄ• vivari. atha kho sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o `muá¹‡á¸• o ayaá¹ƒ \Ee I 168/ bhav bhavaâ€™ nti tatova puna nivattitukÄ• mo ahosi. atha kho sundarikabhÄ• radvÄ• jassa brÄ `muá¹‡á¸• Ä• pi hi idhekacce brÄ• hmaá¹‡Ä• bhavanti; yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ upasaá¹…. puccheyyaâ€™ nti.

atha kho sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upas etadavoca --- `kiá¹ƒjacco bhavaâ€™ nti?

``mÄ• \Be I 170/ jÄ• tiá¹ƒ puccha caraá¹‡aÃ±ca puccha,

kaá¹-á¹-hÄ• have jÄ• yati jÄ• tavedo.

nÄ«cÄ• kulÄ«nopi muni dhitimÄ• ,

Ä• jÄ• nÄ«yo hoti hirÄ«nisedho ||

``saccena danto damasÄ• upeto,

vedantagÅ« vusitabrahmacariyo.

yaÃ±Ã±opanÄ«to \Ne I 196/ tamupavhayetha,

kÄ• lena so juhati dakkhiá¹‡eyyeâ€™â€™ ti ||

``addhÄ• suyiá¹-á¹-haá¹ƒ suhutaá¹ƒ mama yidaá¹ƒ,

yaá¹ƒ tÄ• disaá¹ƒ vedagumaddasÄ• mi.

tumhÄ• disÄ• naÃ±hi \Se I 247/ adassanena,

aÃ±Ã±o jano bhuÃ±jati habyasesaâ€™â€™ nti ||

 ``bhuÃ±jatu bhavaá¹ƒ gotamo. brÄ• hmaá¹‡o bhavaâ€™â€™ nti.

``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaá¹ƒ,

sampassataá¹ƒ brÄ• hmaá¹‡a nesa dhammo.

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• ,

dhamme sati brÄ• hmaá¹‡a vuttiresÄ• ||

``aÃ±Ã±ena ca kevalinaá¹ƒ mahesiá¹ƒ,

khÄ«á¹‡Ä• savaá¹ƒ kukkuccavÅ«pasantaá¹ƒ.

annena pÄ• nena upaá¹-á¹-hahassu,

khettaÃ±hi taá¹ƒ puÃ±Ã±apekkhassa hotÄ«â€™â€™ ti ||

 ``atha kassa cÄ• haá¹ƒ, bho gotama, imaá¹ƒ habyasesaá¹ƒ dammÄ«â€™â€™ ti? ``na khvÄ
passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya
habyaseso bhutto sammÄ• pariá¹‡Ä• maá¹ƒ gaccheyya \Ee I 169/ aÃ±Ã±atra, brÄ• hmaá¹‡
tathÄ• gatasÄ• vakassa vÄ• . tena hi tvaá¹ƒ, brÄ• hmaá¹‡a, taá¹ƒ habyasesaá¹ƒ appaharite
appÄ• á¹‡ake vÄ• udake opilÄ• pehÄ«â€™â€™ ti.

 atha kho sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o taá¹ƒ habyasesaá¹ƒ appÄ• á¹‡ake udake
habyaseso udake pakkhitto cicciá¹-Ä• yati \Be I 171/ ciá¹-iciá¹-Ä• yati sandhÅ«pÄ• yati sam
197/. seyyathÄ• pi nÄ• ma \Se I 248/ phÄ• lo {loho (Katthaci) } divasaá¹ƒsantatto {divasasan
udake pakkhitto cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati sandhÅ«pÄ• yati sampadhÅ«pÄ• yati; evam
pakkhitto cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati sandhÅ«pÄ• yati sampadhÅ«pÄ• yati.

atha kho sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o saá¹ƒviggo lomahaá¹-á¹-hajÄ• to yena bh
upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho sundarikabhÄ•
bhagavÄ• gÄ• thÄ• hi ajjhabhÄ• si ---

``mÄ• brÄ• hmaá¹‡a dÄ• ru samÄ• dahÄ• no,

suddhiá¹ƒ amaÃ±Ã±i bahiddhÄ• hi etaá¹ƒ.

na hi tena suddhiá¹ƒ kusalÄ• vadanti,

yo bÄ• hirena parisuddhimicche ||

``hitvÄ• ahaá¹ƒ brÄ• hmaá¹‡a dÄ• rudÄ• haá¹ƒ

ajjhattamevujjalayÄ• mi {ajjhattameva jalayÄ• mi (Ce Se Ke Ee) } jotiá¹ƒ.

niccagginÄ« niccasamÄ• hitatto,

arahaá¹ƒ ahaá¹ƒ brahmacariyaá¹ƒ carÄ• mi ||

``mÄ• no hi te brÄ• hmaá¹‡a khÄ• ribhÄ• ro,

kodho dhumo bhasmani mosavajjaá¹ƒ.

jivhÄ• sujÄ• hadayaá¹ƒ jotiá¹-hÄ• naá¹ƒ,

attÄ• sudanto purisassa joti ||

``dhammo \Se I 249/ rahado brÄ• hmaá¹‡a sÄ«latittho,

anÄ• vilo sabbhi sataá¹ƒ pasattho.

yattha have vedaguno sinÄ• tÄ• ,

anallagattÄ• va {anallÄ«nagattÄ• va (Ce Ee Katthaci) } taranti pÄ• raá¹ƒ ||

``saccaá¹ƒ dhammo saá¹ƒyamo brahmacariyaá¹ƒ,

majjhe sitÄ• brÄ• hmaá¹‡a brahmapatti.

sa \Ne I 198/ \Ee I 170/ tujjubhÅ«tesu namo karohi,

tamahaá¹ƒ naraá¹ƒ dhammasÄ• rÄ«ti brÅ«mÄ«â€™â€™ ti ||

evaá¹ƒ \Be I 172/ vutte, sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca
gotama ... pe ... aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«â€™â€™

10. bahudhÄ«tarasuttaá¹ƒ

<196> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e.
aÃ±Ã±atarassa bhÄ• radvÄ• jagottassa brÄ• hmaá¹‡assa catuddasa balÄ«baddÄ• naá¹-á¹
bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o te balÄ«badde gavesanto yena so vanasaá¹‡á¸• o tenup
addasa bhagavantaá¹ƒ tasmiá¹ƒ vanasaá¹‡á¸• e nisinnaá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• uju
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . disvÄ• na yena bhagavÄ• tenupasaá¹…kami; up
santike imÄ• gÄ• thÄ• yo abhÄ• si ---

``na \Se I 250/ hi nÅ«nimassa {nahanÅ«nimassa (Ce Se Ke) } samaá¹‡assa, balÄ«baddÄ•

ajjasaá¹-á¹-hiá¹ƒ na dissanti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

``na hi nÅ«nimassa samaá¹‡assa, tilÄ• khettasmi pÄ• pakÄ• .

ekapaá¹‡á¹‡Ä• dupaá¹‡á¹‡Ä• {dvipaá¹‡á¹‡Ä• (Ce Ee) } ca, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ

``na hi nÅ«nimassa samaá¹‡assa, tucchakoá¹-á¹-hasmi mÅ«sikÄ• .

ussoá¸·hikÄ• ya naccanti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

``na hi nÅ«nimassa samaá¹‡assa, santhÄ• ro sattamÄ• siko.

uppÄ• á¹-akehi saÃ±channo, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

``na \Ne I 199/ hi nÅ«nimassa samaá¹‡assa, vidhavÄ• satta dhÄ«taro.

ekaputtÄ• duputtÄ• {dviputtÄ• (Ce Ee) } ca, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

``na hi nÅ«nimassa samaá¹‡assa, piá¹…galÄ• tilakÄ• hatÄ• .

sottaá¹ƒ pÄ• dena bodheti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ« ||

``na hi nÅ«nimassa samaá¹‡assa, paccÅ«samhi iá¹‡Ä• yikÄ• .

detha dethÄ• ti codenti, tenÄ• yaá¹ƒ samaá¹‡o sukhÄ«â€™â€™ ti ||

``na \Be I 173/ hi mayhaá¹ƒ brÄ• hmaá¹‡a, balÄ«baddÄ• catuddasa.

ajjasaá¹-á¹-hiá¹ƒ na dissanti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

``na \Ee I 171/ hi mayhaá¹ƒ brÄ• hmaá¹‡a, tilÄ• khettasmi pÄ• pakÄ• .

ekapaá¹‡á¹‡Ä• dupaá¹‡á¹‡Ä• ca, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

``na hi mayhaá¹ƒ brÄ• hmaá¹‡a, tucchakoá¹-á¹-hasmi mÅ«sikÄ• .

ussoá¸·hikÄ• ya naccanti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

``na \Se I 251/ hi mayhaá¹ƒ brÄ• hmaá¹‡a, santhÄ• ro sattamÄ• siko.

uppÄ• á¹-akehi saÃ±channo, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

``na hi mayhaá¹ƒ brÄ• hmaá¹‡a, vidhavÄ• satta dhÄ«taro.

ekaputtÄ• duputtÄ• ca, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

``na hi mayhaá¹ƒ brÄ• hmaá¹‡a, piá¹…galÄ• tilakÄ• hatÄ• .

sottaá¹ƒ pÄ• dena bodheti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ« ||

``na \Ne I 200/ hi mayhaá¹ƒ brÄ• hmaá¹‡a, paccÅ«samhi iá¹‡Ä• yikÄ• .

detha dethÄ• ti codenti, tenÄ• haá¹ƒ brÄ• hmaá¹‡Ä• sukhÄ«â€™â€™ ti ||

evaá¹ƒ vutte, bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkanta

abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti; evameva bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ• sit
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹
pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti.

alattha kho bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o bhagavato santike pabbajjaá¹ƒ, alattha upas
acirÅ«pasampanno panÄ• yasmÄ• bhÄ• radvÄ• jo eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ•
nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ \Se I 252/ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ \Be I
ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«ti.

arahantavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dhanaÃ±jÄ• nÄ« ca akkosaá¹ƒ, asurindaá¹ƒ bilaá¹…gikaá¹ƒ.

ahiá¹ƒsakaá¹ƒ jaá¹-Ä• ceva, suddhikaÃ±ceva aggikÄ• .

sundarikaá¹ƒ bahudhÄ«tarena ca te dasÄ• ti ||

2. upÄ• sakavaggo

1. kasibhÄ• radvÄ• jasuttaá¹ƒ

<197> evaá¹ƒ \Se I 253/ \Ne I 201/ \Ee I 172/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
dakkhiá¹‡Ä• girismiá¹ƒ ekanÄ• á¸·Ä• yaá¹ƒ brÄ• hmaá¹‡agÄ• me. tena kho pana samayena
{kasikabhÄ• radvÄ• jassa (Katthaci) } brÄ• hmaá¹‡assa paÃ±camattÄ• ni naá¹…galasatÄ• n
vappakÄ• le. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• d
brÄ• hmaá¹‡assa kammanto tenupasaá¹…kami.

tena kho pana samayena kasibhÄ• radvÄ• jassa brÄ• hmaá¹‡assa parivesanÄ• vattati. ath
parivesanÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. addasÄ•
brÄ• hmaá¹‡o bhagavantaá¹ƒ piá¹‡á¸• Ä• ya á¹-hitaá¹ƒ. disvÄ• bhagavantaá¹ƒ etadavoca -
kasÄ• mi ca vapÄ• mi ca, kasitvÄ• ca vapitvÄ• ca bhuÃ±jÄ• mi. tvampi, samaá¹‡a, kasass
ca vapitvÄ• ca bhuÃ±jassÅ«â€™â€™ ti. ``ahampi kho, brÄ• hmaá¹‡a, kasÄ• mi ca vapÄ• n

bhuÃ±jÄ• mÄ«â€™â€™ ti. na kho mayaá¹ƒ passÄ• ma bhoto gotamassa yugaá¹ƒ vÄ• naá
pÄ• canaá¹ƒ vÄ• balÄ«badde vÄ• , atha ca pana \Se I 254/ bhavaá¹ƒ gotamo evamÄ• ha --
kasÄ• mi ca vapÄ• mi ca, kasitvÄ• ca vapitvÄ• ca bhuÃ±jÄ• mÄ«â€™â€™ ti \Be I 175/. atl
brÄ• hmaá¹‡o bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kassako paá¹-ijÄ• nÄ• si, na ca passÄ• mi te kasiá¹ƒ.

kassako pucchito brÅ«hi, kathaá¹ƒ jÄ• nemu taá¹ƒ kasiâ€™â€™ nti ||

``saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hi, paÃ±Ã±Ä• me yuganaá¹…galaá¹ƒ.

hirÄ« Ä«sÄ• mano yottaá¹ƒ, sati me phÄ• lapÄ• canaá¹ƒ ||

``kÄ• yagutto \Ne I 202/ vacÄ«gutto, Ä• hÄ• re udare yato.

saccaá¹ƒ karomi niddÄ• naá¹ƒ, soraccaá¹ƒ me pamocanaá¹ƒ ||

``vÄ«riyaá¹ƒ \Ee I 173/ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

gacchati anivattantaá¹ƒ, yattha gantvÄ• na socati ||

``evamesÄ• kasÄ« kaá¹-á¹-hÄ• , sÄ• hoti amatapphalÄ• .

etaá¹ƒ kasiá¹ƒ kasitvÄ• na, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

``bhuÃ±jatu bhavaá¹ƒ gotamo. kassako bhavaá¹ƒ. yaÃ±hi bhavaá¹ƒ gotamo amatapphalam
{bhÄ• satÄ«ti (Katthaci) }.

``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaá¹ƒ,

sampassataá¹ƒ brÄ• hmaá¹‡a nesa dhammo.

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• ,

dhamme sati brÄ• hmaá¹‡a vuttiresÄ• ||

``aÃ±Ã±ena \Se I 255/ ca kevalinaá¹ƒ mahesiá¹ƒ,

khÄ«á¹‡Ä• savaá¹ƒ kukkuccavÅ«pasantaá¹ƒ.

annena pÄ• nena upaá¹-á¹-hahassu,

khettaÃ±hi taá¹ƒ puÃ±Ã±apekkhassa hotÄ«â€™â€™ ti ||

evaá¹ƒ vutte, kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

2. udayasuttaá¹ƒ

<198> sÄ• vatthinidÄ• naá¹ƒ. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pa
203/ udayassa brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami. atha \Be I 176/ kho udayo
pattaá¹ƒ odanena pÅ«resi. dutiyampi kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• p
udayassa brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami ... pe ... tatiyampi kho udayo br
pattaá¹ƒ odanena \Ee I 174/ pÅ«retvÄ• bhagavantaá¹ƒ etadavoca --- ``pakaá¹-á¹-hakoyaá¹
punappunaá¹ƒ Ä• gacchatÄ«â€™â€™ ti.

``punappunaÃ±ceva \Se I 256/ vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati devarÄ• jÄ• .

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

``punappunaá¹ƒ yÄ• cakÄ• yÄ• cayanti, punappunaá¹ƒ dÄ• napatÄ« dadanti.

punappunaá¹ƒ dÄ• napatÄ« daditvÄ• , punappunaá¹ƒ saggamupenti á¹-hÄ• naá¹ƒ ||

``punappunaá¹ƒ khÄ«ranikÄ• duhanti, punappunaá¹ƒ vaccho upeti mÄ• taraá¹ƒ.

punappunaá¹ƒ kilamati phandati ca, punappunaá¹ƒ gabbhamupeti mando ||

``punappunaá¹ƒ jÄ• yati mÄ«yati ca, punappunaá¹ƒ sivathikaá¹ƒ {sÄ«vathikaá¹ƒ (Ce Se Ke

maggaÃ±ca laddhÄ• apunabbhavÄ• ya, na punappunaá¹ƒ jÄ• yati bhÅ«ripaÃ±Ã±oâ€™â€™
bhÅ«ripaÃ±Ã±oti (Se Ke Katthaci) } ||

evaá¹ƒ vutte, udayo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho gota
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

3. devahitasuttaá¹ƒ

<199> sÄ• vatthinidÄ• naá¹ƒ \Se I 257/. tena kho pana samayena bhagavÄ• vÄ• tehÄ• bÄ
upavÄ• á¹‡o bhagavato upaá¹-á¹-hÄ• ko hoti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ upavÄ•
``iá¹…gha me tvaá¹ƒ, upavÄ• á¹‡a, uá¹‡hodakaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, bhant
upavÄ• á¹‡o bhagavato paá¹-issutvÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena devahi
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• tuá¹‡hÄ«bhÅ«to ekamantaá¹ƒ aá¹-á¹-h
brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ \Ne I 204/ upavÄ• á¹‡aá¹ƒ tuá¹‡hÄ«bhÅ«taá¹ƒ ekamantaá¹ƒ
Ä• yasmantaá¹ƒ upavÄ• á¹‡aá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``tuá¹‡hÄ«bhÅ«to \Be I 177/ \Ee I 175/ bhavaá¹ƒ tiá¹-á¹-haá¹ƒ, muá¹‡á¸• o saá¹…ghÄ• á¹-ip

kiá¹ƒ patthayÄ• no kiá¹ƒ esaá¹ƒ, kiá¹ƒ nu yÄ• citumÄ• gatoâ€™â€™ ti ||

``arahaá¹ƒ sugato loke, vÄ• tehÄ• bÄ• dhiko muni.

sace uá¹‡hodakaá¹ƒ atthi, munino dehi brÄ• hmaá¹‡a ||

``pÅ«jito pÅ«janeyyÄ• naá¹ƒ, sakkareyyÄ• na sakkato.

apacito apaceyyÄ• naá¹ƒ {apacineyyÄ• naá¹ƒ (Ce Se Ke) á¹-Ä«kÄ• oloketabbÄ• }, tassa ic

atha kho devahito brÄ• hmaá¹‡o uá¹‡hodakassa kÄ• jaá¹ƒ purisena gÄ• hÄ• petvÄ• phÄ•
Ä• yasmato upavÄ• á¹‡assa pÄ• dÄ• si. atha kho Ä• yasmÄ• upavÄ• á¹‡o yena bhagavÄ•
bhagavantaá¹ƒ \Se I 258/ uá¹‡hodakena nhÄ• petvÄ• {nahÄ• petvÄ• (Ce Ee) } uá¹‡hodak
bhagavato pÄ• dÄ• si. atha kho bhagavato Ä• bÄ• dho paá¹-ippassambhi.

atha kho devahito brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• b
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
brÄ• hmaá¹‡o bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kattha dajjÄ• deyyadhammaá¹ƒ, kattha dinnaá¹ƒ mahapphalaá¹ƒ.

kathaÃ±hi yajamÄ• nassa, kathaá¹ƒ ijjhati dakkhiá¹‡Ä• â€™â€™ ti ||

``pubbenivÄ• saá¹ƒ yo vedÄ«, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni ||

``ettha \Ne I 205/ dajjÄ• deyyadhammaá¹ƒ, ettha dinnaá¹ƒ mahapphalaá¹ƒ.

evaÃ±hi yajamÄ• nassa, evaá¹ƒ ijjhati dakkhiá¹‡Ä• â€™â€™ ti ||

evaá¹ƒ vutte, devahito brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ bho got
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

4. mahÄ• sÄ• lasuttaá¹ƒ

<200> sÄ• vatthinidÄ• naá¹ƒ \Be I 178/. atha kho aÃ±Ã±ataro brÄ• hmaá¹‡amahÄ• sÄ• lo
I 176/ {lÅ«khapÄ• puraá¹‡o (Ce Se Ke Ee) } yena bhagavÄ• tenupasaá¹…kami; upasaá¹…
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ ni
kho taá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• laá¹ƒ bhagavÄ• \Se I 259/ etadavoca --- ``kinnu tvaá¹ƒ,
lÅ«khapÄ• vuraá¹‡oâ€™â€™ ti? ``idha me, bho gotama, cattÄ• ro puttÄ• . te maá¹ƒ dÄ• rel
nikkhÄ• mentÄ«â€™â€™ ti. ``tena hi tvaá¹ƒ, brÄ• hmaá¹‡a, imÄ• gÄ• thÄ• yo pariyÄ• puá
mahÄ• janakÄ• ye sannipatite puttesu ca sannisinnesu bhÄ• sassu ---

``yehi jÄ• tehi nandissaá¹ƒ, yesaÃ±ca bhavamicchisaá¹ƒ.

te maá¹ƒ dÄ• rehi saá¹ƒpuccha, sÄ• va vÄ• renti sÅ«karaá¹ƒ ||

``asantÄ• kira maá¹ƒ jammÄ• , tÄ• ta tÄ• tÄ• ti bhÄ• sare.

rakkhasÄ• puttarÅ«pena, te jahanti vayogataá¹ƒ ||

``assova jiá¹‡á¹‡o nibbhogo, khÄ• danÄ• apanÄ«yati.

bÄ• lakÄ• naá¹ƒ pitÄ• thero, parÄ• gÄ• resu bhikkhati ||

``daá¹‡á¸• ova kira me seyyo, yaÃ±ce puttÄ• anassavÄ• .

caá¹‡á¸• ampi goá¹‡aá¹ƒ vÄ• reti, atho caá¹‡á¸• ampi kukkuraá¹ƒ ||

``andhakÄ• re \Ne I 206/ pure hoti, gambhÄ«re gÄ• dhamedhati.

daá¹‡á¸• assa Ä• nubhÄ• vena, khalitvÄ• patitiá¹-á¹-hatÄ«â€™â€™ ti ||

atha kho so brÄ• hmaá¹‡amahÄ• sÄ• lo bhagavato santike imÄ• gÄ• thÄ• yo pariyÄ• puá¹
mahÄ• janakÄ• ye sannipatite puttesu ca sannisinnesu abhÄ• si ---

``yehi jÄ• tehi nandissaá¹ƒ, yesaÃ±ca bhavamicchisaá¹ƒ.

te \Se I 260/ maá¹ƒ dÄ• rehi saá¹ƒpuccha, sÄ• va vÄ• renti sÅ«karaá¹ƒ ||

``asantÄ• kira maá¹ƒ jammÄ• , tÄ• ta tÄ• tÄ• ti bhÄ• sare.

rakkhasÄ• puttarÅ«pena, te jahanti vayogataá¹ƒ ||

``assova \Be I 179/ jiá¹‡á¹‡o nibbhogo, khÄ• danÄ• apanÄ«yati.

bÄ• lakÄ• naá¹ƒ pitÄ• thero, parÄ• gÄ• resu bhikkhati ||

``daá¹‡á¸• ova kira me seyyo, yaÃ±ce puttÄ• anassavÄ• .

caá¹‡á¸• ampi goá¹‡aá¹ƒ vÄ• reti, atho caá¹‡á¸• ampi kukkuraá¹ƒ ||

``andhakÄ• re pure hoti, gambhÄ«re gÄ• dhamedhati.

daá¹‡á¸• assa Ä• nubhÄ• vena, khalitvÄ• patitiá¹-á¹-hatÄ«â€™â€™ ti ||

atha \Ee I 177/ kho naá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• laá¹ƒ puttÄ• gharaá¹ƒ netvÄ• nhÄ• pe
acchÄ• desuá¹ƒ. atha kho so brÄ• hmaá¹‡amahÄ• sÄ• lo ekaá¹ƒ dussayugaá¹ƒ Ä• dÄ• ya
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho brÄ• hmaá¹‡amahÄ• sÄ• lo bhagavantaá¹ƒ
gotama, brÄ• hmaá¹‡Ä• nÄ• ma Ä• cariyassa Ä• cariyadhanaá¹ƒ pariyesÄ• ma. paá¹-iggaá
Ä• cariyadhanaâ€™â€™ nti. paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya. atha kho
bhagavantaá¹ƒ \Ne I 207/ etadavoca --- ``abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ
gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

5. mÄ• natthaddhasuttaá¹ƒ

<201> sÄ• vatthinidÄ• naá¹ƒ \Se I 261/. tena kho pana samayena mÄ• natthaddho nÄ• ma
paá¹-ivasati. so neva mÄ• taraá¹ƒ abhivÄ• deti, na pitaraá¹ƒ abhivÄ• deti, na Ä• cariyaá¹ƒ a
jeá¹-á¹-habhÄ• taraá¹ƒ abhivÄ• deti. tena kho pana samayena bhagavÄ• mahatiyÄ• parisÄ
deseti. atha kho mÄ• natthaddhassa brÄ• hmaá¹‡assa etadahosi --- ``ayaá¹ƒ kho samaá¹‡o

parisÄ• ya parivuto dhammaá¹ƒ deseti. yaá¹ƒnÅ«nÄ• haá¹ƒ yena samaá¹‡o gotamo tenupa
samaá¹‡o gotamo Ä• lapissati, ahampi taá¹ƒ Ä• lapissÄ• mi. no ce maá¹ƒ samaá¹‡o gotam
nÄ• lapissÄ• mÄ«â€™â€™ ti. atha kho mÄ• natthaddho brÄ• hmaá¹‡o yena bhagavÄ• ten
tuá¹‡hÄ«bhÅ«to ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha kho bhagavÄ• taá¹ƒ nÄ• lapi. atha kho m
--- `nÄ• yaá¹ƒ samaá¹‡o \Be I 180/ gotamo kiÃ±ci jÄ• nÄ• tÄ«â€™ ti tatova puna nivattitukÄ
178/ kho bhagavÄ• mÄ• natthaddhassa brÄ• hmaá¹‡assa cetasÄ• cetoparivitakkamaÃ±Ã±
brÄ• hmaá¹‡aá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``na mÄ• naá¹ƒ brÄ• hmaá¹‡a sÄ• dhu, atthikassÄ«dha brÄ• hmaá¹‡a.

yena atthena Ä• gacchi, tamevamanubrÅ«hayeâ€™â€™ ti ||

atha kho mÄ• natthaddho brÄ• hmaá¹‡o --- ``cittaá¹ƒ me samaá¹‡o gotamo jÄ• nÄ• tÄ«â€™
pÄ• desu sirasÄ• nipatitvÄ• bhagavato pÄ• dÄ• ni \Se I 262/ mukhena ca paricumbati pÄ•
nÄ• maÃ±ca sÄ• veti --- ``mÄ• natthaddhÄ• haá¹ƒ, bho gotama, mÄ• natthaddhÄ• haá¹ƒ, b
sÄ• parisÄ• abbhutacittajÄ• tÄ• {abbhutacittajÄ• tÄ• (Ce Se Ke Ee), acchariyabbhutacitta
ahosi --- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho! ayaÃ±hi mÄ• natthaddho brÄ• hmaá
abhivÄ• deti, na pitaraá¹ƒ abhivÄ• deti, na Ä• cariyaá¹ƒ abhivÄ• deti, na jeá¹-á¹-habhÄ• tara
ca pana samaá¹‡e gotame evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ karotÄ«â€™ ti. atha kho
brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``alaá¹ƒ, brÄ• hmaá¹‡a \Ne I 208/, uá¹-á¹-hehi, sake Ä• san
cittaá¹ƒ pasannaâ€™â€™ nti. atha kho mÄ• natthaddho brÄ• hmaá¹‡o sake Ä• sane nisÄ«
ajjhabhÄ• si ---

``kesu na mÄ• naá¹ƒ kayirÄ• tha, kesu cassa sagÄ• ravo.

kyassa apacitÄ• assu, kyassu sÄ• dhu supÅ«jitÄ• â€™â€™ ti ||

``mÄ• tari pitari cÄ• pi, atho jeá¹-á¹-hamhi bhÄ• tari.

Ä• cariye catutthamhi,

tesu na mÄ• naá¹ƒ kayirÄ• tha.

tesu assa sagÄ• ravo,

tyassa apacitÄ• assu.

tyassu sÄ• dhu supÅ«jitÄ• ||

``arahante sÄ«tÄ«bhÅ«te, katakicce anÄ• save.

nihacca mÄ• naá¹ƒ athaddho, te namasse anuttareâ€™â€™ ti ||

evaá¹ƒ \Be I 181/ vutte, mÄ• natthaddho brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhi
... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹

6. paccanÄ«kasuttaá¹ƒ

<202> sÄ• vatthinidÄ• naá¹ƒ \Se I 263/ \Ee I 179/. tena kho pana samayena paccanÄ«kasÄ
sÄ• vatthiyaá¹ƒ paá¹-ivasati. atha kho paccanÄ«kasÄ• tassa brÄ• hmaá¹‡assa etadahosi ---
samaá¹‡o gotamo tenupasaá¹…kameyyaá¹ƒ. yaá¹ƒ yadeva samaá¹‡o gotamo bhÄ• sissati
sÄ• haá¹ƒ (Katthaci) } paccanÄ«kÄ• ssaâ€™â€™ nti {paccanÄ«kassanti (Ee), paccanÄ«kas
kho pana samayena bhagavÄ• abbhokÄ• se caá¹…kamati. atha kho paccanÄ«kasÄ• to brÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ caá¹…kamantaá¹ƒ etadavoca --- `bh

``na \Ne I 209/ paccanÄ«kasÄ• tena, suvijÄ• naá¹ƒ subhÄ• sitaá¹ƒ.

upakkiliá¹-á¹-hacittena, sÄ• rambhabahulena ca ||

``yo ca vineyya sÄ• rambhaá¹ƒ, appasÄ• daÃ±ca cetaso.

Ä• ghÄ• taá¹ƒ paá¹-inissajja, sa ve {sace (Se Ke Katthaci) } jaÃ±Ã±Ä• subhÄ• sitaâ€™â€™

evaá¹ƒ vutte, paccanÄ«kasÄ• to brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá
abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjata
saraá¹‡aá¹ƒ gataâ€™â€™ nti.

7. navakammikasuttaá¹ƒ

<203> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e
samayena navakammikabhÄ• radvÄ• jo brÄ• hmaá¹‡o tasmiá¹ƒ vanasaá¹‡á¸• e kammanta
navakammikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ sÄ• larukkha
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . dis
``ahaá¹ƒ kho imasmiá¹ƒ vanasaá¹‡á¸• e kammantaá¹ƒ kÄ• rÄ• pento ramÄ• mi. ayaá¹ƒ sam
ramatÄ«â€™â€™ ti? atha \Be I 182/ kho navakammikabhÄ• radvÄ• jo brÄ• hmaá¹‡o yena
tenupasaá¹…kami. upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``ke nu kammantÄ• karÄ«yanti, bhikkhu sÄ• lavane tava.

yadekako araÃ±Ã±asmiá¹ƒ, ratiá¹ƒ vindati gotamoâ€™â€™ ti ||

``na me vanasmiá¹ƒ karaá¹‡Ä«yamatthi,

ucchinnamÅ«laá¹ƒ me vanaá¹ƒ visÅ«kaá¹ƒ.

svÄ• haá¹ƒ vane nibbanatho visallo,

eko rame aratiá¹ƒ vippahÄ• yÄ• â€™â€™ ti ||

evaá¹ƒ \Ne I 210/ vutte, navakammikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavo
gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹
nti.

8. kaá¹-á¹-hahÄ• rasuttaá¹ƒ

<204> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e.
aÃ±Ã±atarassa bhÄ• radvÄ• jagottassa brÄ• hmaá¹‡assa \Se I 265/ sambahulÄ• antevÄ• s
mÄ• á¹‡avakÄ• yena vanasaá¹‡á¸• o tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• addasa
vanasaá¹‡á¸• e nisinnaá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya par
upaá¹-á¹-hapetvÄ• . disvÄ• na yena bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o tenupasaá¹…kamiá
bhÄ• radvÄ• jagottaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavocuá¹ƒ --- ``yagghe, bhavaá¹ƒ jÄ• neyyÄ• s
samaá¹‡o nisinno pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá
upaá¹-á¹-hapetvÄ• â€™â€™. atha kho bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o tehi mÄ• á¹‡avak
vanasaá¹‡á¸• o tenupasaá¹…kami. addasÄ• kho bhagavantaá¹ƒ tasmiá¹ƒ vanasaá¹‡á¸• e n
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . dis
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``gambhÄ«rarÅ«pe bahubherave vane,

suÃ±Ã±aá¹ƒ araÃ±Ã±aá¹ƒ vijanaá¹ƒ vigÄ• hiya.

aniÃ±jamÄ• nena \Ee I 181/ á¹-hitena vaggunÄ• ,

sucÄ• rurÅ«paá¹ƒ vata bhikkhu jhÄ• yasi ||

``na \Be I 183/ yattha gÄ«taá¹ƒ napi yattha vÄ• ditaá¹ƒ,

eko araÃ±Ã±e vanavassito muni.

accherarÅ«paá¹ƒ paá¹-ibhÄ• ti maá¹ƒ idaá¹ƒ,

yadekako pÄ«timano vane vase ||

``maÃ±Ã±Ä• mahaá¹ƒ \Se I 266/ lokÄ• dhipatisahabyataá¹ƒ,

Ä• kaá¹…khamÄ• no tidivaá¹ƒ anuttaraá¹ƒ.

kasmÄ• \Ne I 211/ bhavaá¹ƒ vijanamaraÃ±Ã±amassito,

tapo idha kubbasi brahmapattiyÄ• â€™â€™ ti ||

``yÄ• kÄ• ci kaá¹…khÄ• abhinandanÄ• vÄ• ,

anekadhÄ• tÅ«su puthÅ« sadÄ• sitÄ• .

aÃ±Ã±Ä• á¹‡amÅ«lappabhavÄ• pajappitÄ• ,

sabbÄ• mayÄ• byantikatÄ• samÅ«likÄ• ||

``svÄ• haá¹ƒ akaá¹…kho asito anÅ«payo,

sabbesu dhammesu visuddhadassano.

pappuyya sambodhimanuttaraá¹ƒ sivaá¹ƒ,

jhÄ• yÄ• mahaá¹ƒ brahma raho visÄ• radoâ€™â€™ ti ||

evaá¹ƒ vutte, bhÄ• radvÄ• jagotto brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bho gotama ... pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ n

9. mÄ• tuposakasuttaá¹ƒ

<205> sÄ• vatthinidÄ• naá¹ƒ. atha kho mÄ• tuposako brÄ• hmaá¹‡o yena bhagavÄ• tenup
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho mÄ• tuposako brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ahaÃ
dhammena bhikkhaá¹ƒ pariyesÄ• mi, dhammena bhikkhaá¹ƒ pariyesitvÄ• mÄ• tÄ• pitaro p
gotama, evaá¹ƒkÄ• rÄ« kiccakÄ• rÄ« homÄ«â€™â€™ ti? ``taggha tvaá¹ƒ, brÄ• hmaá¹‡a, e
yo kho, brÄ• hmaá¹‡a, dhammena bhikkhaá¹ƒ pariyesati, dhammena bhikkhaá¹ƒ \Ee I 182/
poseti, bahuá¹ƒ so puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti.

``yo \Ne I 212/ \Be I 184/ mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , macco dhammena posati.

tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti ||

evaá¹ƒ vutte, mÄ• tuposako brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ bh
bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upe
gataâ€™â€™ nti.

10. bhikkhakasuttaá¹ƒ

<206> sÄ• vatthinidÄ• naá¹ƒ. atha kho bhikkhako brÄ• hmaá¹‡o yena bhagavÄ• tenupasa
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho bhikkhako brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ahampi k
bhavampi bhikkhako, idha no kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti?

``na tena bhikkhako hoti, yÄ• vatÄ• bhikkhate pare.

vissaá¹ƒ dhammaá¹ƒ samÄ• dÄ• ya, bhikkhu hoti na tÄ• vatÄ• ||

``yodha \Se I 268/ puÃ±Ã±aÃ±ca pÄ• paÃ±ca, bÄ• hitvÄ• brahmacariyaá¹ƒ.

saá¹…khÄ• ya loke carati, sa ve bhikkhÅ«ti vuccatÄ«â€™â€™ ti ||

evaá¹ƒ vutte, bhikkhako brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho g
bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upe
gataâ€™â€™ nti.

11. saá¹…gÄ• ravasuttaá¹ƒ

<207> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena saá¹…gÄ• ravo nÄ• ma brÄ• hmaá
udakasuddhiko, udakena parisuddhiá¹ƒ pacceti, sÄ• yaá¹ƒ pÄ• taá¹ƒ udakorohanÄ• nuyoga
Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• v
pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ik
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``idha, bhante, saá¹…gÄ• r
sÄ• vatthiyaá¹ƒ paá¹-ivasati udakasuddhiko \Be I 185/, udakena suddhiá¹ƒ pacceti, sÄ• yaá
udakorohanÄ• nuyogamanuyutto viharati. sÄ• dhu, bhante, bhagavÄ• yena saá¹…gÄ• rava
tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena s
nivesanaá¹ƒ tenupasaá¹…kami \Se I 269/; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«d
brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhi
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ
brÄ• hmaá¹‡aá¹ƒ bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tvaá¹ƒ, brÄ• hmaá¹‡a, udakasud
paccesi, sÄ• yaá¹ƒ pÄ• taá¹ƒ udakorohanÄ• nuyogamanuyutto viharasÄ«â€™â€™ ti? ``eva
pana tvaá¹ƒ, brÄ• hmaá¹‡a, atthavasaá¹ƒ sampassamÄ• no udakasuddhiko, udakasuddhiá
udakorohanÄ• nuyogamanuyutto viharasÄ«â€™â€™ ti? ``idha me, bho gotama {idha me bh
}, yaá¹ƒ divÄ• pÄ• pakammaá¹ƒ kataá¹ƒ hoti, taá¹ƒ sÄ• yaá¹ƒ nhÄ• nena {nahÄ• nena (Ce
rattiá¹ƒ pÄ• pakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ pÄ• taá¹ƒ nhÄ• nena pavÄ• hemi. imaá¹ƒ khvÄ
atthavasaá¹ƒ sampassamÄ• no udakasuddhiko, udakena suddhiá¹ƒ paccemi, sÄ• yaá¹ƒ pÄ
udakorohanÄ• nuyogamanuyutto viharÄ• mÄ«â€™â€™ ti.

``dhammo rahado brÄ• hmaá¹‡a sÄ«latittho,

anÄ• vilo sabbhi sataá¹ƒ pasattho.

yattha have vedaguno sinÄ• tÄ• ,

anallagattÄ• va {anallÄ«nagattÄ• va (Katthaci) } taranti pÄ• raâ€™â€™ nti ||

evaá¹ƒ vutte, saá¹…gÄ• ravo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ,
abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjata
saraá¹‡aá¹ƒ gataâ€™â€™ nti.

12. khomadussasuttaá¹ƒ

<208> evaá¹ƒ \Se I 270/ \Ne I 214/ \Ee I 184/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• khomadussaá¹ƒ nÄ• maá¹ƒ sakyÄ• naá¹ƒ nigamo. atha kho bhagavÄ• pubbaá¹‡hasamaya pattacÄ«varamÄ• dÄ• ya khomadussaá¹ƒ nigamaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tena kho pana brÄ• hmaá¹‡agahapatikÄ• sabhÄ• yaá¹ƒ sannipatitÄ• honti kenacideva karaá¹‡Ä«yena, de atha kho bhagavÄ• yena sÄ• sabhÄ• tenupasaá¹…kami. addasaá¹ƒsu khomadussakÄ• b bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na etadavocuá¹ƒ --- ``ke ca muá¹‡á¸• al sabhÄ• dhammaá¹ƒ jÄ• nissantÄ«â€™â€™ ti? atha kho bhagavÄ• khomadussake brÄ• hm ajjhabhÄ• si ---

``nesÄ• sabhÄ• yattha na santi santo,

santo na te ye na vadanti dhammaá¹ƒ.

rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ,

dhammaá¹ƒ vadantÄ• ca bhavanti santoâ€™â€™ ti ||

evaá¹ƒ vutte, khomadussakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- abhikkantaá¹ƒ, bho gotama; seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ rÅ«pÄ• ni dakkhantÄ«ti, evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena \Se I 271/ dhan bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. up dhÄ• retu ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ gateâ€™â€™ ti.

upÄ• sakavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

kasi udayo devahito, aÃ±Ã±ataramahÄ• sÄ• laá¹ƒ.

mÄ• nathaddhaá¹ƒ paccanÄ«kaá¹ƒ, navakammikakaá¹-á¹-hahÄ• raá¹ƒ.

mÄ• tuposakaá¹ƒ bhikkhako, saá¹…gÄ• ravo ca khomadussena dvÄ• dasÄ• ti ||

brÄ• hmaá¹‡asaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

8. vaá¹…gÄ«sasaá¹ƒyuttaá¹ƒ

1. nikkhantasuttaá¹ƒ

<209> evaá¹ƒ \Se I 272/ \Ne I 215/ \Be I 187/ \Ee I 185/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä
Ä• á¸·aviyaá¹ƒ viharati aggÄ• á¸·ave cetiye Ä• yasmatÄ• nigrodhakappena upajjhÄ• yena s
samayena Ä• yasmÄ• vaá¹…gÄ«so navako hoti acirapabbajito ohiyyako vihÄ• rapÄ• lo. ath
samalaá¹…karitvÄ• yena aggÄ• á¸·avako Ä• rÄ• mo tenupasaá¹…kamiá¹ƒsu vihÄ• rapekkh
vaá¹…gÄ«sassa tÄ• itthiyo disvÄ• anabhirati uppajjati, rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. ath
vaá¹…gÄ«sassa etadahosi --- ``alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• ; dulladdhaá¹ƒ vat
suladdhaá¹ƒ; yassa me anabhirati uppannÄ• , rÄ• go cittaá¹ƒ anuddhaá¹ƒseti, taá¹ƒ kutettha
paro anabhiratiá¹ƒ vinodetvÄ• abhiratiá¹ƒ uppÄ• deyya. yaá¹ƒnÅ«nÄ• haá¹ƒ attanÄ• va atta
vinodetvÄ• abhiratiá¹ƒ uppÄ• deyyaâ€™â€™ nti. atha kho Ä• yasmÄ• vaá¹…gÄ«so attanÄ
vinodetvÄ• abhiratiá¹ƒ uppÄ• detvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

``nikkhantaá¹ƒ vata maá¹ƒ santaá¹ƒ, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

vitakkÄ• upadhÄ• vanti, pagabbhÄ• kaá¹‡hato ime ||

``uggaputtÄ• \Se I 273/ mahissÄ• sÄ• , sikkhitÄ• daá¸·hadhammino.

samantÄ• parikireyyuá¹ƒ, sahassaá¹ƒ apalÄ• yinaá¹ƒ ||

``sacepi etato {ettato (Ce Ee Katthaci), ettakÄ• (Se Ke) } bhiyyo, Ä• gamissanti itthiyo.

neva maá¹ƒ byÄ• dhayissanti {byÄ• thayissanti (?) }, dhamme samhi patiá¹-á¹-hitaá¹ƒ ||

``sakkhÄ« \Ne I 216/ \Ee I 186/ hi me sutaá¹ƒ etaá¹ƒ, buddhassÄ• diccabandhuno.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, tattha me nirato mano ||

``evaÃ±ce maá¹ƒ viharantaá¹ƒ, pÄ• pima upagacchasi.

tathÄ• maccu karissÄ• mi, na me maggampi dakkhasÄ«â€™â€™ ti ||

2. aratisuttaá¹ƒ

<210> ekaá¹ƒ \Be I 188/ samayaá¹ƒ ... pe ... Ä• yasmÄ• vaá¹…gÄ«so Ä• á¸·aviyaá¹ƒ vihar
Ä• yasmatÄ• nigrodhakappena upajjhÄ• yena saddhiá¹ƒ. tena kho pana samayena Ä• yasm
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto vihÄ• raá¹ƒ pavisati, sÄ• yaá¹ƒ vÄ• nikkha

tena kho pana samayena Ä• yasmato vaá¹…gÄ«sassa anabhirati uppannÄ• hoti, rÄ• go cit
kho Ä• yasmato vaá¹…gÄ«sassa etadahosi --- ``alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• ;
vata me suladdhaá¹ƒ; yassa me anabhirati uppannÄ• , rÄ• go cittaá¹ƒ anuddhaá¹ƒseti; taá¹ƒ
yaá¹ƒ me paro anabhiratiá¹ƒ vinodetvÄ• abhiratiá¹ƒ uppÄ• deyya. yaá¹ƒnÅ«nÄ• haá¹ƒ attan
vinodetvÄ• abhiratiá¹ƒ uppÄ• deyyaâ€™â€™ nti. atha \Se I 274/ kho Ä• yasmÄ• vaá¹…gÄ
anabhiratiá¹ƒ vinodetvÄ• abhiratiá¹ƒ uppÄ• detvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• y

``aratiÃ±ca ratiÃ±ca pahÄ• ya, sabbaso gehasitaÃ±ca vitakkaá¹ƒ.

vanathaá¹ƒ na kareyya kuhiÃ±ci, nibbanatho arato sa hi bhikkhu {sa bhikkhu (Katthaci) } ||

``yamidha pathaviÃ±ca vehÄ• saá¹ƒ, rÅ«pagataÃ±ca jagatogadhaá¹ƒ.

kiÃ±ci parijÄ«yati sabbamaniccaá¹ƒ, evaá¹ƒ samecca caranti mutattÄ• ||

``upadhÄ«su janÄ• gadhitÄ• se {gathitÄ• se (Ce) }, diá¹-á¹-hasute paá¹-ighe ca mute ca.

ettha vinodaya chandamanejo, yo ettha na limpati taá¹ƒ munimÄ• hu ||

``atha \Ne I 217/ \Ee I 187/ saá¹-á¹-hinissitÄ• savitakkÄ• , puthÅ« janatÄ• ya adhammÄ• ni

na ca vaggagatassa kuhiÃ±ci, no pana duá¹-á¹-hullabhÄ• á¹‡Ä« sa bhikkhu ||

``dabbo cirarattasamÄ• hito, akuhako nipako apihÄ• lu.

santaá¹ƒ \Se I 275/ padaá¹ƒ ajjhagamÄ• muni paá¹-icca, parinibbuto kaá¹…khati kÄ• laâ€™

3. pesalasuttaá¹ƒ

<211> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• vaá¹…gÄ«so Ä• á¸·aviyaá¹ƒ viharati aggÄ• á¸·ave c
nigrodhakappena upajjhÄ• yena saddhiá¹ƒ. tena kho pana samayena \Be I 189/ Ä• yasmÄ•
paá¹-ibhÄ• nena aÃ±Ã±e pesale bhikkhÅ« atimaÃ±Ã±ati. atha kho Ä• yasmato vaá¹…gÄ«sa
vata me, na vata me lÄ• bhÄ• ; dulladdhaá¹ƒ vata me, na vata me suladdhaá¹ƒ; yvÄ• haá¹ƒ
aÃ±Ã±e pesale bhikkhÅ« atimaÃ±Ã±Ä• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ• vaá¹…gÄ«so
vippaá¹-isÄ• raá¹ƒ uppÄ• detvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

``mÄ• naá¹ƒ pajahassu gotama, mÄ• napathaÃ±ca pajahassu.

asesaá¹ƒ mÄ• napathasmiá¹ƒ, samucchito vippaá¹-isÄ• rÄ«huvÄ• cirarattaá¹ƒ ||

``makkhena makkhitÄ• pajÄ• , mÄ• nahatÄ• nirayaá¹ƒ papatanti.

socanti janÄ• cirarattaá¹ƒ, mÄ• nahatÄ• nirayaá¹ƒ upapannÄ• ||

``na \Se I 276/ hi socati bhikkhu kadÄ• ci, maggajino sammÄ• paá¹-ipanno.

kittiÃ±ca sukhaÃ±ca anubhoti, dhammadasoti tamÄ• hu pahitattaá¹ƒ ||

``tasmÄ• \Ee I 188/ akhilodha padhÄ• navÄ• , nÄ«varaá¹‡Ä• ni pahÄ• ya visuddho.

mÄ• naÃ±ca pahÄ• ya asesaá¹ƒ, vijjÄ• yantakaro samitÄ• vÄ«â€™â€™ ti ||

4. Ä• nandasuttaá¹ƒ

<212> ekaá¹ƒ \Ne I 218/ samayaá¹ƒ Ä• yasmÄ• Ä• nando sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«va
piá¹‡á¸• Ä• ya pÄ• visi Ä• yasmatÄ• vaá¹…gÄ«sena pacchÄ• samaá¹‡ena. tena kho pana
anabhirati uppannÄ• hoti, rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. atha kho Ä• yasmÄ• vaá¹…gÄ«s
gÄ• thÄ• ya ajjhabhÄ• si ---

``kÄ• marÄ• gena á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhati.

sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotamÄ• â€™â€™ ti ||

``saÃ±Ã±Ä• ya \Se I 277/ vipariyesÄ• , cittaá¹ƒ te pariá¸• ayhati.

nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ ||

``saá¹…khÄ• re parato passa, dukkhato mÄ• ca attato.

nibbÄ• pehi mahÄ• rÄ• gaá¹ƒ, mÄ• á¸• ayhittho punappunaá¹ƒ ||

``asubhÄ• ya \Be I 190/ cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulo bha ||

``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«â€™â€™ ti ||

5. subhÄ• sitasuttaá¹ƒ

<213> sÄ• vatthinidÄ• naá¹ƒ. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™
ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``catÅ«hi, bhikkhave, aá¹…gehi samannÄ• gatÄ• vÄ• cÄ• subhÄ• sitÄ• hoti, no dubbhÄ•
ananuvajjÄ• ca viÃ±Ã±Å«naá¹ƒ. katamehi catÅ«hi? idha, bhikkhave, bhikkhu \Ne I 219/ sub
no dubbhÄ• sitaá¹ƒ, dhammaá¹ƒyeva bhÄ• sati no adhammaá¹ƒ, piyaá¹ƒyeva \Ee I 189/ bh
saccaá¹ƒyeva bhÄ• sati no alikaá¹ƒ. imehi kho, bhikkhave, catÅ«hi aá¹…gehi samannÄ• ga
hoti, no dubbhÄ• sitÄ• , anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å«naâ€™â€™ nti. idamavoca
sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``subhÄ• sitaá¹ƒ \Se I 278/ uttamamÄ• hu santo,

dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ taá¹ƒ dutiyaá¹ƒ.

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ,

saccaá¹ƒ bhaá¹‡e nÄ• likaá¹ƒ taá¹ƒ catutthaâ€™â€™ nti ||

atha kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ bhagavÄ
sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• avoca. atha
bhagavantaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthavi ---

``tameva vÄ• caá¹ƒ bhÄ• seyya, yÄ• yattÄ• naá¹ƒ na tÄ• paye.

pare ca na vihiá¹ƒseyya, sÄ• ve vÄ• cÄ• subhÄ• sitÄ• ||

``piyavÄ• caá¹ƒva bhÄ• seyya, yÄ• vÄ• cÄ• paá¹-inanditÄ• .

yaá¹ƒ anÄ• dÄ• ya pÄ• pÄ• ni, paresaá¹ƒ bhÄ• sate piyaá¹ƒ ||

``saccaá¹ƒ \Be I 191/ ve amatÄ• vÄ• cÄ• , esa dhammo sanantano.

sacce atthe ca dhamme ca, Ä• hu santo patiá¹-á¹-hitÄ• ||

``yaá¹ƒ buddho bhÄ• sate vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• â€™â€™ ti ||

6. sÄ• riputtasuttaá¹ƒ

<214> ekaá¹ƒ \Se I 279/ \Ne I 220/ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhikkh
sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti poriyÄ• vÄ• cÄ• ya vissaá¹-á¹-hÄ• ya
{aneá¸·agalÄ• ya (Ce Katthaci), anelagaá¸·Ä• ya (Se Ke Ee) } atthassa viÃ±Ã±Ä• paniyÄ• .
aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohitasotÄ• dhamm
Ä• yasmato vaá¹…gÄ«sassa etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• \Ee I 190/ sÄ• riputto b
sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti poriyÄ• vÄ• cÄ• ya vissaá¹-á¹-hÄ• ya
viÃ±Ã±Ä• paniyÄ• . te ca bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ• sam
dhammaá¹ƒ suá¹‡anti. yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ sammukhÄ• sÄ
abhitthaveyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti
paá¹-ibhÄ• ti maá¹ƒ, Ä• vuso sÄ• riputtÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, Ä• vuso vaá¹…
Ä• yasmÄ• vaá¹…gÄ«so Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• th

``gambhÄ«rapaÃ±Ã±o medhÄ• vÄ«, maggÄ• maggassa kovido.

sÄ• riputto mahÄ• paÃ±Ã±o, dhammaá¹ƒ deseti bhikkhunaá¹ƒ ||

``saá¹ƒkhittenapi deseti, vitthÄ• renapi bhÄ• sati.

sÄ• á¸·ikÄ• yiva nigghoso, paá¹-ibhÄ• naá¹ƒ udÄ«rayi {udÄ«riyi (Se Ke) udÄ«riyati
(sÄ• maÃ±Ã±aphalasuttaá¹-Ä«kÄ• nurÅ«paá¹ƒ) } ||

``tassa \Be I 192/ taá¹ƒ desayantassa, suá¹‡anti madhuraá¹ƒ giraá¹ƒ.

sarena \Se I 280/ rajanÄ«yena, savanÄ«yena vaggunÄ• .

udaggacittÄ• muditÄ• , sotaá¹ƒ odhenti bhikkhavoâ€™â€™ ti ||

7. pavÄ• raá¹‡Ä• suttaá¹ƒ

<215> ekaá¹ƒ \Ne I 221/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me mig
bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sabbeheva arahantehi. tena k
tadahuposathe pannarase pavÄ• raá¹‡Ä• ya bhikkhusaá¹…ghaparivuto abbhokÄ• se nisinn
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhikkhÅ« Ä• mantesi --- ``handa d
vo. na ca me kiÃ±ci garahatha kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• â€™â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaa
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``na kho mayaá¹ƒ, bhante, bha
kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• . bhagavÄ• hi \Ee I 191/, bhante, anuppannassa magga
asaÃ±jÄ• tassa maggassa saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±
maggÄ• nugÄ• ca, bhante, etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• ; ahaÃ±
pavÄ• remi. na ca me bhagavÄ• kiÃ±ci garahati kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• â€™â€

``na khvÄ• haá¹ƒ te, sÄ• riputta, kiÃ±ci garahÄ• mi kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• . pa
sÄ• riputta, mahÄ• paÃ±Ã±o tvaá¹ƒ, sÄ• riputta \Se I 281/, puthupaÃ±Ã±o tvaá¹ƒ, sÄ• riputt
sÄ• riputta, javanapaÃ±Ã±o tvaá¹ƒ, sÄ• riputta, tikkhapaÃ±Ã±o tvaá¹ƒ, sÄ• riputta, nibbedhi
sÄ• riputta. seyyathÄ• pi, sÄ• riputta, raÃ±Ã±o cakkavattissa jeá¹-á¹-haputto pitarÄ• pavatti
sammadeva anuppavatteti; evameva kho tvaá¹ƒ, sÄ• riputta, mayÄ• anuttaraá¹ƒ dhammac
sammadeva anuppavattesÄ«â€™â€™ ti.

``no ce kira me, bhante, bhagavÄ• kiÃ±ci garahati kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• . im
bhagavÄ• paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ na kiÃ±ci garahati kÄ• yikaá¹ƒ vÄ• vÄ• casik
``imesampi khvÄ• haá¹ƒ, sÄ• riputta, paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ na \Be I 193/ kiÃ±c
vÄ• vÄ• casikaá¹ƒ vÄ• . imesaÃ±hi, sÄ• riputta, paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ saá¹-á¹
saá¹-á¹-hi bhikkhÅ« chaá¸·abhiÃ±Ã±Ä• , saá¹-á¹-hi bhikkhÅ« ubhatobhÄ• gavimuttÄ• , atha
paÃ±Ã±Ä• vimuttÄ• â€™â€™ ti.

atha \Ne I 222/ kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• s
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá
maá¹ƒ sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• avo
vaá¹…gÄ«so bhagavantaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthavi ---

``ajja pannarase visuddhiyÄ• , bhikkhÅ« paÃ±casatÄ• samÄ• gatÄ• .

saá¹ƒyojanabandhanacchidÄ• \Se I 282/, anÄ«ghÄ• khÄ«á¹‡apunabbhavÄ• isÄ« ||

``cakkavattÄ« \Ee I 192/ yathÄ• rÄ• jÄ• , amaccaparivÄ• rito.

samantÄ• anupariyeti, sÄ• garantaá¹ƒ mahiá¹ƒ imaá¹ƒ ||

``evaá¹ƒ vijitasaá¹…gÄ• maá¹ƒ, satthavÄ• haá¹ƒ anuttaraá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

``sabbe bhagavato puttÄ• , palÄ• pettha na vijjati.

taá¹‡hÄ• sallassa hantÄ• raá¹ƒ, vande Ä• diccabandhunaâ€™â€™ nti ||

8. parosahassasuttaá¹ƒ

<216> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hatelasehi bhikkhusatehi. tena kho pana samayena
nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samuttejeti
bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohitasotÄ
kho Ä• yasmato vaá¹…gÄ«sassa etadahosi --- ``ayaá¹ƒ kho bhagavÄ• bhikkhÅ« nibbÄ• na
kathÄ• ya sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti. te ca bhikkhÅ« aá¹-á¹-hiá¹ƒ
sabbacetasÄ• samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti. yaá¹ƒnÅ«nÄ• haá¹ƒ
sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthaveyyaâ€™â€™ nti.

atha \Se I 283/ \Ne I 223/ \Be I 194/ kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• e
uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá
``paá¹-ibhÄ• ti maá¹ƒ bhagavÄ• , paá¹-ibhÄ• ti maá¹ƒ sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu t
bhagavÄ• avoca. atha kho Ä• yasmÄ• vaá¹…gÄ«so bhagavantaá¹ƒ sammukhÄ• sÄ• rupp

``parosahassaá¹ƒ bhikkhÅ«naá¹ƒ, sugataá¹ƒ payirupÄ• sati.

desentaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ akutobhayaá¹ƒ ||

``suá¹‡anti dhammaá¹ƒ vimalaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

sobhati vata sambuddho, bhikkhusaá¹…ghapurakkhato ||

``nÄ• ganÄ• mosi bhagavÄ• , isÄ«naá¹ƒ isisattamo.

mahÄ• meghova hutvÄ• na, sÄ• vake abhivassati ||

``divÄ• vihÄ• rÄ• \Ee I 193/ nikkhamma, satthudassanakamyatÄ• {satthudassanakÄ• matÄ

sÄ• vako te mahÄ• vÄ«ra, pÄ• de vandati vaá¹…gÄ«soâ€™â€™ ti ||

``kiá¹ƒ nu te, vaá¹…gÄ«sa, imÄ• gÄ• thÄ• yo pubbe parivitakkitÄ• , udÄ• hu á¹-hÄ• nasova
ti? `na kho me, bhante, imÄ• gÄ• thÄ• yo pubbe parivitakkitÄ• , atha kho á¹-hÄ• nasova ma
`tena hi taá¹ƒ, vaá¹…gÄ«sa, bhiyyosomattÄ• ya pubbe aparivitakkitÄ• gÄ• thÄ• yo paá¹-ibh
bhanteâ€™ ti kho Ä• yasmÄ• vaá¹…gÄ«so bhagavato paá¹-issutvÄ• bhiyyosomattÄ• ya \S
aparivitakkitÄ• hi gÄ• thÄ• hi abhitthavi ---

``ummaggapathaá¹ƒ {ummaggasataá¹ƒ (Se Ke Katthaci) } mÄ• rassa abhibhuyya, carati pal

taá¹ƒ passatha bandhapamuÃ±cakaraá¹ƒ, asitaá¹ƒ bhÄ• gaso pavibhajaá¹ƒ ||

``oghassa nittharaá¹‡atthaá¹ƒ, anekavihitaá¹ƒ maggaá¹ƒ akkhÄ• si.

tasmiÃ±ce amate akkhÄ• te, dhammaddasÄ• á¹-hitÄ• asaá¹ƒhÄ«rÄ• ||

``pajjotakaro \Ne I 224/ ativijjha {ativijjha dhammaá¹ƒ (Ce Se Ke) }, sabbaá¹-á¹-hitÄ«naá¹ƒ a

Ã±atvÄ• ca sacchikatvÄ• ca, aggaá¹ƒ so desayi dasaddhÄ• naá¹ƒ ||

``evaá¹ƒ \Be I 195/ sudesite dhamme,

ko pamÄ• do vijÄ• nataá¹ƒ dhammaá¹ƒ {ko pamÄ• do vijÄ• nataá¹ƒ (Ce Se Ke) }.

tasmÄ• hi tassa bhagavato sÄ• sane.

appamatto sadÄ• namassamanusikkheâ€™â€™ ti ||

9. koá¹‡á¸• aÃ±Ã±asuttaá¹ƒ

<217> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. at
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o {aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±o (Ce Se Ke) } sucirasseva yena bh

upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• \Se I 285/ bhagavato pÄ• dÄ•
pÄ• á¹‡Ä«hi \Ee I 194/ ca parisambÄ• hati, nÄ• maÃ±ca sÄ• veti --- ``koá¹‡á¸• aÃ±Ã±ohaá¹
koá¹‡á¸• aÃ±Ã±ohaá¹ƒ, sugatÄ• â€™â€™ ti. atha kho Ä• yasmato vaá¹…gÄ«sassa etadah
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o sucirasseva yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
nipatitvÄ• bhagavato pÄ• dÄ• ni mukhena ca paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati
`koá¹‡á¸• aÃ±Ã±ohaá¹ƒ, bhagavÄ• , koá¹‡á¸• aÃ±Ã±ohaá¹ƒ, sugatÄ• â€™ ti. yaá¹ƒnÅ«nÄ•
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±aá¹ƒ bhagavato sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhittha

atha kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ, bhagavÄ
sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• avoca. ath
Ä• yasmantaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±aá¹ƒ bhagavato sammukhÄ• sÄ• ruppÄ• hi gÄ

``buddhÄ• nubuddho so thero, koá¹‡á¸• aÃ±Ã±o tibbanikkamo.

lÄ• bhÄ« sukhavihÄ• rÄ• naá¹ƒ, vivekÄ• naá¹ƒ abhiá¹‡haso ||

``yaá¹ƒ \Ne I 225/ sÄ• vakena pattabbaá¹ƒ, satthusÄ• sanakÄ• rinÄ• .

sabbassa taá¹ƒ anuppattaá¹ƒ, appamattassa sikkhato ||

``mahÄ• nubhÄ• vo \Se I 286/ tevijjo, cetopariyÄ• yakovido.

koá¹‡á¸• aÃ±Ã±o buddhadÄ• yÄ• do {buddhasÄ• vako (Ee) }, pÄ• de vandati satthunoâ€™

10. moggallÄ• nasuttaá¹ƒ

<218> ekaá¹ƒ \Be I 196/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati isigilipasse kÄ• á¸·asilÄ
bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sabbeheva arahantehi. tesaá¹
mahÄ• moggallÄ• no cetasÄ• cittaá¹ƒ samannesati {samanvesati (Se-a) } vippamuttaá¹ƒ n
Ä• yasmato vaá¹…gÄ«sassa etadahosi --- ``ayaá¹ƒ kho bhagavÄ• rÄ• jagahe viharati isigili
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sabbeheva arahant
mahÄ• moggallÄ• no cetasÄ• cittaá¹ƒ samannesati vippamuttaá¹ƒ nirupadhiá¹ƒ. yaá¹ƒnÅ«n
mahÄ• moggallÄ• naá¹ƒ bhagavato sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthaveyyaâ

atha \Ee I 195/ kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• s
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá
maá¹ƒ, sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• av

vaá¹…gÄ«so Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ bhagavato sammukhÄ• sÄ• ruppÄ•

``nagassa passe Ä• sÄ«naá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

``te \Se I 287/ cetasÄ• anupariyeti {anupariyesati (Ce Se Ke) }, moggallÄ• no mahiddhiko.

cittaá¹ƒ nesaá¹ƒ samannesaá¹ƒ {samanvesaá¹ƒ (Se-a) }, vippamuttaá¹ƒ nirÅ«padhiá¹ƒ ||

``evaá¹ƒ \Ne I 226/ sabbaá¹…gasampannaá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

anekÄ• kÄ• rasampannaá¹ƒ, payirupÄ• santi gotamaâ€™â€™ nti ||

11. gaggarÄ• suttaá¹ƒ

<219> ekaá¹ƒ samayaá¹ƒ bhagavÄ• campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sattahi ca upÄ• sakasatehi sa anekehi ca devatÄ• sahassehi. tyÄ• ssudaá¹ƒ bhagavÄ• atirocati {ativirocati (Katthaci) } va yasasÄ• ca. atha kho Ä• yasmato vaá¹…gÄ«sassa etadahosi --- ``ayaá¹ƒ kho \Be I 197/ bh viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ± sattahi ca upÄ• sakasatehi sattahi ca upÄ• sikÄ• satehi anekehi ca devatÄ• sahassehi. tyÄ• atirocati vaá¹‡á¹‡ena ceva yasasÄ• ca. yaá¹ƒnÅ«nÄ• haá¹ƒ bhagavantaá¹ƒ sammukhÄ• s abhitthaveyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ, bhagavÄ sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ, vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• avoca. ath bhagavantaá¹ƒ sammukhÄ• sÄ• ruppÄ• ya gÄ• thÄ• ya abhitthavi ---

``cando \Se I 288/ \Ee I 196/ yathÄ• vigatavalÄ• hake nabhe,

virocati vigatamalova bhÄ• á¹‡umÄ• .

evampi aá¹…gÄ«rasa tvaá¹ƒ mahÄ• muni,

atirocasi yasasÄ• sabbalokaâ€™â€™ nti ||

12. vaá¹…gÄ«sasuttaá¹ƒ

<220> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• vaá¹…gÄ«so sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• I 227/. tena kho pana samayena Ä• yasmÄ• vaá¹…gÄ«so aciraarahattappatto hutvÄ• {hoti vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ« {vimuttisukhapaá¹-isaá¹ƒvedÄ« (Ce Ee) } tÄ• yaá¹ƒ velÄ• abhÄ• si ---

``kÄ• veyyamattÄ• vicarimha pubbe, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

athaddasÄ• ma sambuddhaá¹ƒ, saddhÄ• no upapajjatha ||

``so me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo {khandhe Ä• yatanÄ• ni dhÄ• tuyo (

tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``bahunnaá¹ƒ vata atthÄ• ya, bodhiá¹ƒ ajjhagamÄ• muni.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, ye niyÄ• magataddasÄ• ||

``svÄ• gataá¹ƒ \Be I 198/ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhuá¹ƒ visodhitaá¹ƒ.

tevijjo iddhipattomhi, cetopariyÄ• yakovidoâ€™â€™ ti ||

vaá¹…gÄ«sasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

nikkhantaá¹ƒ \Se I 289/ arati ceva, pesalÄ• atimaÃ±Ã±anÄ• .

Ä• nandena subhÄ• sitÄ• , sÄ• riputtapavÄ• raá¹‡Ä• .

parosahassaá¹ƒ koá¹‡á¸• aÃ±Ã±o, moggallÄ• nena gaggarÄ• .

vaá¹…gÄ«sena dvÄ• dasÄ• ti ||

9. vanasaá¹ƒyuttaá¹ƒ

1. vivekasuttaá¹ƒ

<221> evaá¹ƒ \Se I 290/ \Ne I 228/ \Ee I 197/ \Be I 199/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ a
kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e. tena kho pana samayena so bhikkhu d
akusale vitakke vitakketi gehanissite. atha kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• d
anukampikÄ• atthakÄ• mÄ• taá¹ƒ bhikkhuá¹ƒ saá¹ƒvejetukÄ• mÄ• yena so bhikkhu tenup
taá¹ƒ bhikkhuá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``vivekakÄ• mosi vanaá¹ƒ paviá¹-á¹-ho,

atha te mano niccharatÄ« bahiddhÄ• .

jano janasmiá¹ƒ vinayassu chandaá¹ƒ,

tato sukhÄ« hohisi vÄ«tarÄ• go ||

``aratiá¹ƒ pajahÄ• si sato, bhavÄ• si sataá¹ƒ taá¹ƒ sÄ• rayÄ• mase.

pÄ• tÄ• larajo hi duttaro, mÄ• taá¹ƒ kÄ• marajo avÄ• hari ||

``sakuá¹‡o yathÄ• paá¹ƒsukunthito {paá¹ƒsukuá¹‡á¹-hito (Katthaci), paá¹ƒsukuá¹‡á¸• ito (C
vidhunaá¹ƒ pÄ• tayati sitaá¹ƒ rajaá¹ƒ.

evaá¹ƒ \Se I 291/ bhikkhu padhÄ• navÄ• satimÄ• , vidhunaá¹ƒ pÄ• tayati sitaá¹ƒ rajaâ€™â

atha kho so bhikkhu tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• pÄ• dÄ«ti.

2. upaá¹-á¹-hÄ• nasuttaá¹ƒ

<222> ekaá¹ƒ \Ne I 229/ samayaá¹ƒ aÃ±Ã±ataro bhikkhu kosalesu viharati aÃ±Ã±atarasmi
\Ee I 198/ kho pana samayena so bhikkhu divÄ• vihÄ• ragato supati. atha kho yÄ• tasmiá¹ƒ
adhivatthÄ• devatÄ• tassa bhikkhuno anukampikÄ• atthakÄ• mÄ• taá¹ƒ bhikkhuá¹ƒ saá¹ƒ
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``uá¹-á¹-hehi bhikkhu kiá¹ƒ sesi, ko attho supitena {supinena (Ce) } te.

Ä• turassa hi kÄ• niddÄ• , sallaviddhassa ruppato ||

``yÄ• ya \Be I 200/ saddhÄ• ya pabbajito {yÄ• ya saddhÄ• pabbajito (Ce Se Ke) }, agÄ• ras

tameva saddhaá¹ƒ brÅ«hehi, mÄ• niddÄ• ya vasaá¹ƒ gamÄ«â€™â€™ ti ||

``aniccÄ• addhuvÄ• kÄ• mÄ• , yesu mandova mucchito.

baddhesu {khandhesu (Ce) } muttaá¹ƒ asitaá¹ƒ, kasmÄ• pabbajitaá¹ƒ tape ||

``chandarÄ• gassa vinayÄ• , avijjÄ• samatikkamÄ• .

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ paramodÄ• naá¹ƒ {pariyodÄ• taá¹ƒ (Ce Ee), paramodÄ• taá¹ƒ (Se Ke),
kasmÄ• pabbajitaá¹ƒ tape ||

``chetvÄ• \Se I 292/ {bhetvÄ• (Ce Se Ke Ee) } avijjaá¹ƒ vijjÄ• ya, Ä• savÄ• naá¹ƒ parikkhay

asokaá¹ƒ anupÄ• yÄ• saá¹ƒ, kasmÄ• pabbajitaá¹ƒ tape ||

``Ä• raddhavÄ«riyaá¹ƒ pahitattaá¹ƒ, niccaá¹ƒ daá¸·haparakkamaá¹ƒ.

nibbÄ• naá¹ƒ abhikaá¹…khantaá¹ƒ, kasmÄ• pabbajitaá¹ƒ tapeâ€™â€™ ti ||

3. kassapagottasuttaá¹ƒ

<223> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• kassapagotto kosalesu viharati aÃ±Ã±atarasmiá¹ƒ v
230/ kho pana samayena Ä• yasmÄ• kassapagotto divÄ• vihÄ• ragato aÃ±Ã±ataraá¹ƒ chet
tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• Ä• yasmantaá¹ƒ kassapagottaá¹ƒ saá¹ƒveje
kassapagotto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ kassapagottaá¹ƒ gÄ

``giriduggacaraá¹ƒ chetaá¹ƒ, appapaÃ±Ã±aá¹ƒ acetasaá¹ƒ.

akÄ• le ovadaá¹ƒ bhikkhu, mandova paá¹-ibhÄ• ti maá¹ƒ ||

``suá¹‡Ä• ti na vijÄ• nÄ• ti, Ä• loketi na passati.

dhammasmiá¹ƒ bhaÃ±Ã±amÄ• nasmiá¹ƒ, atthaá¹ƒ bÄ• lo na bujjhati ||

``sacepi \Ee I 199/ dasa pajjote, dhÄ• rayissasi kassapa.

neva dakkhati rÅ«pÄ• ni, cakkhu hissa na vijjatÄ«â€™â€™ ti ||

atha kho Ä• yasmÄ• kassapagotto tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• pÄ• dÄ«ti

4. sambahulasuttaá¹ƒ

<224> ekaá¹ƒ \Se I 293/ \Be I 201/ samayaá¹ƒ sambahulÄ• bhikkhÅ« kosalesu viharanti aÃ
vanasaá¹‡á¸• e. atha kho te bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• {vassaá¹ƒvutthÄ• (Ce Se Ke E
cÄ• rikaá¹ƒ pakkamiá¹ƒsu. atha kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• te
paridevamÄ• nÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``arati viya mejja khÄ• yati,

bahuke disvÄ• na vivitte Ä• sane.

te cittakathÄ• bahussutÄ• ,

kome gotamasÄ• vakÄ• gatÄ• â€™â€™ ti ||

evaá¹ƒ vutte, aÃ±Ã±atarÄ• devatÄ• taá¹ƒ devataá¹ƒ gÄ• thÄ• ya paccabhÄ• si ---

``mÄ• gadhaá¹ƒ \Ne I 231/ gatÄ• kosalaá¹ƒ gatÄ• , ekacciyÄ• pana vajjibhÅ«miyÄ• .

magÄ• viya asaá¹…gacÄ• rino, aniketÄ• viharanti bhikkhavoâ€™â€™ ti ||

5. Ä• nandasuttaá¹ƒ

<225> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanas
samayena Ä• yasmÄ• Ä• nando ativelaá¹ƒ gihisaÃ±Ã±attibahulo viharati. atha kho yÄ• tas
adhivatthÄ• devatÄ• Ä• yasmato Ä• nandassa \Se I 294/ anukampikÄ• atthakÄ• mÄ• Ä•
saá¹ƒvejetukÄ• mÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä•
ajjhabhÄ• si ---

``rukkhamÅ«lagahanaá¹ƒ pasakkiya, nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiya.

jhÄ• \Ee I 200/ gotama mÄ• pamÄ• do {mÄ• ca pamÄ• do (Ce Ee) }, kiá¹ƒ te biá¸·ibiá¸·ikÄ

atha kho Ä• yasmÄ• Ä• nando tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• pÄ• dÄ«ti.

6. anuruddhasuttaá¹ƒ

<226> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• anuruddho kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vana aÃ±Ã±atarÄ• tÄ• vatiá¹ƒsakÄ• yikÄ• devatÄ• jÄ• linÄ« \Be I 202/ nÄ• ma Ä• yasmato anu yenÄ• yasmÄ• anuruddho tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anurud

``tattha cittaá¹ƒ paá¹‡idhehi, yattha te vusitaá¹ƒ pure.

tÄ• vatiá¹ƒsesu devesu, sabbakÄ• masamiddhisu.

purakkhato parivuto, devakaÃ±Ã±Ä• hi sobhasÄ«â€™â€™ ti ||

``duggatÄ• \Ne I 232/ devakaÃ±Ã±Ä• yo, sakkÄ• yasmiá¹ƒ patiá¹-á¹-hitÄ• .

te cÄ• pi duggatÄ• sattÄ• , devakaÃ±Ã±Ä• hi patthitÄ• â€™â€™ ti ||

``na \Se I 295/ te sukhaá¹ƒ pajÄ• nanti, ye na passanti nandanaá¹ƒ.

Ä• vÄ• saá¹ƒ naradevÄ• naá¹ƒ, tidasÄ• naá¹ƒ yasassinaâ€™â€™ nti ||

``na tvaá¹ƒ bÄ• le vijÄ• nÄ• si, yathÄ• arahataá¹ƒ vaco.

aniccÄ• sabbasaá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukho ||

``natthi dÄ• ni punÄ• vÄ• so, devakÄ• yasmi jÄ• lini.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

7. nÄ• gadattasuttaá¹ƒ

<227> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• nÄ• gadatto kosalesu viharati aÃ±Ã±atarasmiá¹ƒ var samayena Ä• yasmÄ• nÄ• gadatto atikÄ• lena gÄ• maá¹ƒ pavisati, atidivÄ• paá¹-ikkamati.

vanasaá¹‡á¸• e adhivatthÄ• devatÄ• Ä• yasmato nÄ• gadattassa anukampikÄ• atthakÄ• n
saá¹ƒvejetukÄ• mÄ• yenÄ• yasmÄ• nÄ• gadatto tenupasaá¹…kami; upasaá¹…kamitvÄ• \
nÄ• gadattaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``kÄ• le pavisa nÄ• gadatta, divÄ• ca Ä• gantvÄ• ativelacÄ• rÄ«.

saá¹ƒsaá¹-á¹-ho gahaá¹-á¹-hehi, samÄ• nasukhadukkho ||

``bhÄ• yÄ• mi nÄ• gadattaá¹ƒ suppagabbhaá¹ƒ, kulesu vinibaddhaá¹ƒ.

mÄ• heva maccuraÃ±Ã±o balavato, antakassa vasaá¹ƒ upesÄ«â€™â€™ ti {vasameyyÄ• ti
||

atha \Be I 203/ kho Ä• yasmÄ• nÄ• gadatto tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• p

8. kulagharaá¹‡Ä«suttaá¹ƒ

<228> ekaá¹ƒ \Se I 296/ \Ne I 233/ samayaá¹ƒ aÃ±Ã±ataro bhikkhu kosalesu viharati aÃ±Ã
vanasaá¹‡á¸• e. tena kho pana samayena so bhikkhu aÃ±Ã±atarasmiá¹ƒ kule ativelaá¹ƒ ajjh
viharati. atha kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• tassa bhikkhuno anu
taá¹ƒ bhikkhuá¹ƒ saá¹ƒvejetukÄ• mÄ• yÄ• tasmiá¹ƒ kule kulagharaá¹‡Ä«, tassÄ• vaá¹‡á¹
so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ gÄ• thÄ• ya ajjhabhÄ•

``nadÄ«tÄ«resu saá¹‡á¹-hÄ• ne, sabhÄ• su rathiyÄ• su ca.

janÄ• saá¹…gamma mantenti, maÃ±ca taÃ±ca {tvaÃ±ca (Katthaci) } kimantaraâ€™â€™ nti

``bahÅ«hi saddÄ• paccÅ«hÄ• , khamitabbÄ• tapassinÄ• .

na tena maá¹…ku hotabbaá¹ƒ, na hi tena kilissati ||

``yo ca saddaparittÄ• sÄ«, vane vÄ• tamigo yathÄ• .

lahucittoti taá¹ƒ Ä• hu, nÄ• ssa sampajjate vataâ€™â€™ nti ||

9. vajjiputtasuttaá¹ƒ

<229> ekaá¹ƒ samayaá¹ƒ aÃ±Ã±ataro vajjiputtako bhikkhu vesÄ• liyaá¹ƒ viharati aÃ±Ã±ata

tena kho pana samayena vesÄ• liyaá¹ƒ vajjiputtako sabbaratticÄ• ro hoti. atha \Ee I 202/ kh
vesÄ• liyÄ• tÅ«riya-tÄ• á¸·ita-vÄ• dita-nigghosasaddaá¹ƒ \Se I 297/ sutvÄ• paridevamÄ• n
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``ekakÄ• mayaá¹ƒ araÃ±Ã±e viharÄ• ma,

apaviddhaá¹ƒva {apaviá¹-á¹-haá¹ƒva (Se Ke) } vanasmiá¹ƒ dÄ• rukaá¹ƒ.

etÄ• disikÄ• ya rattiyÄ• ,

ko su nÄ• mamhehi {nÄ• ma amhehi (Ce Ee) } pÄ• piyoâ€™â€™ ti ||

atha \Ne I 234/ kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• tassa bhikkhuno a
taá¹ƒ bhikkhuá¹ƒ saá¹ƒvejetukÄ• mÄ• yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamit
gÄ• thÄ• ya ajjhabhÄ• si ---

``ekakova \Be I 204/ tvaá¹ƒ araÃ±Ã±e viharasi, apaviddhaá¹ƒva vanasmiá¹ƒ dÄ• rukaá¹ƒ.

tassa te bahukÄ• pihayanti, nerayikÄ• viya saggagÄ• minaâ€™â€™ nti ||

atha kho so bhikkhu tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• pÄ• dÄ«ti.

10. sajjhÄ• yasuttaá¹ƒ

<230> ekaá¹ƒ samayaá¹ƒ aÃ±Ã±ataro bhikkhu kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasa
samayena so bhikkhu yaá¹ƒ sudaá¹ƒ pubbe ativelaá¹ƒ sajjhÄ• yabahulo viharati so aparena
tuá¹‡hÄ«bhÅ«to saá¹…kasÄ• yati. atha kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• dev
dhammaá¹ƒ asuá¹‡antÄ« yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ \S
ajjhabhÄ• si ---

``kasmÄ• tuvaá¹ƒ dhammapadÄ• ni bhikkhu, nÄ• dhÄ«yasi bhikkhÅ«hi saá¹ƒvasanto.

sutvÄ• na dhammaá¹ƒ labhatippasÄ• daá¹ƒ, diá¹-á¹-heva dhamme labhatippasaá¹ƒsaâ€™â

``ahu pure dhammapadesu chando, yÄ• va virÄ• gena samÄ• gamimha.

yato \Ee I 203/ virÄ• gena samÄ• gamimha, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒva sutaá¹ƒ mutaá¹ƒ v

aÃ±Ã±Ä• ya nikkhepanamÄ• hu santoâ€™â€™ ti ||

11. akusalavitakkasuttaá¹ƒ

<231> ekaá¹ƒ samayaá¹ƒ aÃ±Ã±ataro bhikkhu kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasa
samayena so bhikkhu divÄ• vihÄ• ragato pÄ• pake akusale vitakke vitakketi, seyyathidaá¹ƒ
kÄ• mavitakkaá¹ƒ, byÄ• pÄ• davitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ. atha kho yÄ• tasmiá¹ƒ va
devatÄ• tassa bhikkhuno anukampikÄ• atthakÄ• mÄ• taá¹ƒ bhikkhuá¹ƒ saá¹ƒvejetukÄ• m
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``ayoniso \Se I 299/ manasikÄ• rÄ• , so vitakkehi khajjasi.

ayoniso {ayoniá¹ƒ (Ee Katthaci) } paá¹-inissajja, yoniso anucintaya ||

``satthÄ• raá¹ƒ \Be I 205/ dhammamÄ• rabbha, saá¹…ghaá¹ƒ sÄ«lÄ• ni attano.

adhigacchasi pÄ• mojjaá¹ƒ, pÄ«tisukhamasaá¹ƒsayaá¹ƒ.

tato pÄ• mojjabahulo, dukkhassantaá¹ƒ karissasÄ«â€™â€™ ti ||

atha kho so bhikkhu tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• pÄ• dÄ«ti.

12. majjhanhikasuttaá¹ƒ

<232> ekaá¹ƒ samayaá¹ƒ aÃ±Ã±ataro bhikkhu kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasa
vanasaá¹‡á¸• e adhivatthÄ• devatÄ• yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitv
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``á¹-hite majjhanhike kÄ• le, sannisÄ«vesu {sannisinnesu (Se Ke Ee) } pakkhisu.

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, taá¹ƒ bhayaá¹ƒ paá¹-ibhÄ• ti maá¹ƒ ||

``á¹-hite majjhanhike kÄ• le, sannisÄ«vesu pakkhisu.

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, sÄ• rati paá¹-ibhÄ• ti maâ€™â€™ nti ||

13. pÄ• katindriyasuttaá¹ƒ

<233> ekaá¹ƒ samayaá¹ƒ sambahulÄ• bhikkhÅ« kosalesu viharanti aÃ±Ã±atarasmiá¹ƒ var
unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• \Ee I 204/ muá¹-á¹-hassatino asampajÄ
vibbhantacittÄ• \Ne I 236/ pÄ• katindriyÄ• . atha \Se I 300/ kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸•
tesaá¹ƒ bhikkhÅ«naá¹ƒ anukampikÄ• atthakÄ• mÄ• te bhikkhÅ« saá¹ƒvejetukÄ• mÄ• yen
upasaá¹…kamitvÄ• te bhikkhÅ« gÄ• thÄ• hi ajjhabhÄ• si ---

``sukhajÄ«vino pure Ä• suá¹ƒ, bhikkhÅ« gotamasÄ• vakÄ• .

anicchÄ• piá¹‡á¸• amesanÄ• , anicchÄ• sayanÄ• sanaá¹ƒ.

loke aniccataá¹ƒ Ã±atvÄ• , dukkhassantaá¹ƒ akaá¹ƒsu te ||

``dupposaá¹ƒ katvÄ• attÄ• naá¹ƒ, gÄ• me gÄ• maá¹‡ikÄ• viya.

bhutvÄ• bhutvÄ• nipajjanti, parÄ• gÄ• resu mucchitÄ• ||

``saá¹…ghassa \Be I 206/ aÃ±jaliá¹ƒ katvÄ• , idhekacce vadÄ• mahaá¹ƒ.

apaviddhÄ• {apaviá¹-á¹-hÄ• (Se Ke) } anÄ• thÄ• te, yathÄ• petÄ• tatheva te ||

``ye kho pamattÄ• viharanti, te me sandhÄ• ya bhÄ• sitaá¹ƒ.

ye appamattÄ• viharanti, namo tesaá¹ƒ karomahaâ€™â€™ nti ||

atha kho te bhikkhÅ« tÄ• ya devatÄ• ya saá¹ƒvejitÄ• saá¹ƒvegamÄ• pÄ• dunti.

14. gandhatthenasuttaá¹ƒ

<234> ekaá¹ƒ samayaá¹ƒ aÃ±Ã±ataro bhikkhu kosalesu viharati aÃ±Ã±atarasmiá¹ƒ vanasa
samayena so bhikkhu pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto pokkharaá¹‡iá¹ƒ ogÄ
upasiá¹…ghati. atha kho yÄ• tasmiá¹ƒ vanasaá¹‡á¸• e adhivatthÄ• devatÄ• tassa bhikkhu
taá¹ƒ bhikkhuá¹ƒ saá¹ƒvejetukÄ• mÄ• yena \Se I 301/ so bhikkhu tenupasaá¹…kami; upasa
bhikkhuá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``yametaá¹ƒ vÄ• rijaá¹ƒ pupphaá¹ƒ, adinnaá¹ƒ upasiá¹…ghasi.

ekaá¹…gametaá¹ƒ theyyÄ• naá¹ƒ, gandhatthenosi mÄ• risÄ• â€™â€™ ti ||

``na \Ne I 237/ harÄ• mi na bhaÃ±jÄ• mi, Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ.

atha kena nu vaá¹‡á¹‡ena, gandhatthenoti vuccati ||

``yvÄ• yaá¹ƒ bhisÄ• ni khanati, puá¹‡á¸• arÄ«kÄ• ni bhaÃ±jati.

evaá¹ƒ Ä• kiá¹‡á¹‡akammanto, kasmÄ• eso na vuccatÄ«â€™â€™ ti ||

``Ä• kiá¹‡á¹‡aluddo \Ee I 205/ puriso, dhÄ• ticelaá¹ƒva makkhito.

tasmiá¹ƒ me vacanaá¹ƒ natthi, tvaÃ±cÄ• rahÄ• mi vattave ||

``anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhÄ• mattaá¹ƒva khÄ• yatÄ«â€™â€™ ti ||

``addhÄ• maá¹ƒ yakkha jÄ• nÄ• si, atho me anukampasi.

punapi yakkha vajjÄ• si, yadÄ• passasi edisaâ€™â€™ nti ||

``neva \Be I 207/ taá¹ƒ upajÄ«vÄ• ma, napi te bhatakÄ• mhase.

tvameva bhikkhu jÄ• neyya, yena gaccheyya suggatiâ€™â€™ nti ||

 atha kho so bhikkhu tÄ• ya devatÄ• ya saá¹ƒvejito saá¹ƒvegamÄ• pÄ• dÄ«ti.

vanasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

vivekaá¹ƒ \Se I 302/ upaá¹-á¹-hÄ• naÃ±ca, kassapagottena sambahulÄ• .

Ä• nando anuruddho ca, nÄ• gadattaÃ±ca kulagharaá¹‡Ä« ||

vajjiputto ca vesÄ• lÄ«, sajjhÄ• yena ayoniso.

majjhanhikÄ• lamhi pÄ• katindriya, padumapupphena cuddasa bhaveti ||

10. yakkhasaá¹ƒyuttaá¹ƒ

1. indakasuttaá¹ƒ

<235> evaá¹ƒ \Se I 303/ \Ne I 238/ \Be I 208/ me sutaá¹ƒ --- ekaá¹ƒ \Ee I 206/ samayaá¹ƒ b
viharati indakÅ«á¹-e pabbate, indakassa yakkhassa bhavane. atha kho indako yakkho yena
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``rÅ«paá¹ƒ na jÄ«vanti vadanti buddhÄ• , kathaá¹ƒ nvayaá¹ƒ vindatimaá¹ƒ sarÄ«raá¹ƒ.

kutassa aá¹-á¹-hÄ«yakapiá¹‡á¸• ameti, kathaá¹ƒ nvayaá¹ƒ sajjati gabbharasmiâ€™â€™ nti

``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaá¹ƒ.

abbudÄ• jÄ• yate pesi, pesi nibbattatÄ« ghano.

ghanÄ• pasÄ• khÄ• jÄ• yanti, kesÄ• lomÄ• nakhÄ• pi ca ||

``yaÃ±cassa bhuÃ±jatÄ« mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroâ€™â€™ ti ||

2. sakkanÄ• masuttaá¹ƒ

<236> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho sa
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se I 304/ bhagavantaá¹ƒ gÄ• thÄ• ya a

``sabbaganthappahÄ«nassa \Ne I 239/, vippamuttassa te sato.

samaá¹‡assa na taá¹ƒ sÄ• dhu, yadaÃ±Ã±amanusÄ• sasÄ«â€™â€™ ti {yadaÃ±Ã±amanus

``yena kenaci vaá¹‡á¹‡ena, saá¹ƒvÄ• so sakka jÄ• yati.

na taá¹ƒ arahati sappaÃ±Ã±o, manasÄ• anukampituá¹ƒ ||

``manasÄ• ce pasannena, yadaÃ±Ã±amanusÄ• sati.

na tena hoti saá¹ƒyutto, yÄ• nukampÄ• {sÄ• nukampÄ• (Ce Ee) } anuddayÄ• â€™â€™ ti |

3. sÅ«cilomasuttaá¹ƒ

<237> ekaá¹ƒ \Ee I 207/ samayaá¹ƒ bhagavÄ• gayÄ• yaá¹ƒ viharati á¹-aá¹…kitamaÃ±ce s
bhavane. tena kho pana samayena kharo ca yakkho sÅ«cilomo \Be I 209/ ca yakkho bhaga
atha kho kharo yakkho sÅ«cilomaá¹ƒ yakkhaá¹ƒ etadavoca --- ``eso samaá¹‡oâ€™â€™ ti! `
samaá¹‡ako esoâ€™â€™. ``yÄ• va jÄ• nÄ• mi yadi vÄ• so samaá¹‡o yadi vÄ• pana so sa

atha kho sÅ«cilomo yakkho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
kho bhagavÄ• kÄ• yaá¹ƒ apanÄ• mesi. atha kho sÅ«cilomo yakkho bhagavantaá¹ƒ etadavo
samaá¹‡Ä• â€™â€™ ti? ``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, bhÄ• yÄ• mi; api ca te samphass
``paÃ±haá¹ƒ taá¹ƒ, samaá¹‡a pucchissÄ• mi. sace me na byÄ• karissasi, cittaá¹ƒ vÄ• te kh
te phÄ• lessÄ• mi, pÄ• desu \Se I 305/ vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya {pÄ• raá¹ƒ gaá¹
khipissÄ• mÄ«â€™â€™ ti. ``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, passÄ• mi sadevake loke samÅ
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, yo me cittaá¹ƒ vÄ• khipeyya
pÄ• desu vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya khipeyya; api ca tvaá¹ƒ, Ä• vuso, puccha yad
kho sÅ«cilomo yakkho bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si --- ( ) { (atha kho sÅ«cilomo
gÄ• thÄ• ya ajjhabhÄ• si.) (Ce) }

``rÄ• go \Ne I 240/ ca doso ca kutonidÄ• nÄ• ,

aratÄ« ratÄ« lomahaá¹ƒso kutojÄ• .

kuto samuá¹-á¹-hÄ• ya manovitakkÄ• ,

kumÄ• rakÄ• dhaá¹…kamivossajantÄ«â€™â€™ ti ||

``rÄ• go ca doso ca itonidÄ• nÄ• ,

aratÄ« ratÄ« lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• ,

kumÄ• rakÄ• dhaá¹…kamivossajanti ||

``snehajÄ• attasambhÅ«tÄ• , nigrodhasseva khandhajÄ• .

puthÅ« visattÄ• kÄ• mesu, mÄ• luvÄ• va vitatÄ• {vitthatÄ• (Se Ke) } vane ||

``ye \Be I 210/ \Ee I 208/ naá¹ƒ pajÄ• nanti yatonidÄ• naá¹ƒ,

te naá¹ƒ vinodenti suá¹‡ohi yakkha.

te duttaraá¹ƒ oghamimaá¹ƒ taranti,

atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti ||

4. maá¹‡ibhaddasuttaá¹ƒ

<238> ekaá¹ƒ \Se I 306/ samayaá¹ƒ bhagavÄ• magadhesu viharati maá¹‡imÄ• like cetiye bhavane. atha kho maá¹‡ibhaddo yakkho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam gÄ• thaá¹ƒ abhÄ• si ---

``satÄ«mato \Ne I 241/ sadÄ• bhaddaá¹ƒ, satimÄ• sukhamedhati.

satÄ«mato suve seyyo, verÄ• ca parimuccatÄ«â€™â€™ ti ||

``satÄ«mato sadÄ• bhaddaá¹ƒ, satimÄ• sukhamedhati.

satÄ«mato suve seyyo, verÄ• na parimuccati ||

``yassa sabbamahorattaá¹ƒ {rattiá¹ƒ (Se Ke Katthaci) }, ahiá¹ƒsÄ• ya rato mano.

mettaá¹ƒ so sabbabhÅ«tesu, veraá¹ƒ tassa na kenacÄ«â€™â€™ ti ||

5. sÄ• nusuttaá¹ƒ

<239> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika samayena aÃ±Ã±atarissÄ• upÄ• sikÄ• ya sÄ• nu nÄ• ma putto yakkhena gahito hoti. atha paridevamÄ• nÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

``cÄ• tuddasiá¹ƒ \Se I 307/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

``uposathaá¹ƒ upavasanti, brahmacariyaá¹ƒ caranti ye.

na tehi yakkhÄ• kÄ«á¸·anti, iti me arahataá¹ƒ sutaá¹ƒ.

sÄ• dÄ• ni ajja passÄ• mi, yakkhÄ• kÄ«á¸·anti sÄ• nunÄ• â€™â€™ ti ||

``cÄ• tuddasiá¹ƒ \Be I 211/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ.

uposathaá¹ƒ \Ee I 209/ upavasanti, brahmacariyaá¹ƒ caranti ye ||

``na tehi yakkhÄ• kÄ«á¸·anti, sÄ• hu te arahataá¹ƒ sutaá¹ƒ.

sÄ• nuá¹ƒ pabuddhaá¹ƒ vajjÄ• si, yakkhÄ• naá¹ƒ vacanaá¹ƒ idaá¹ƒ.

mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

``sace \Ne I 242/ ca {saceva (Se Ke Ee Katthaci), yaÃ±ceva (Ce) } pÄ• pakaá¹ƒ kammaá¹ƒ,

na te dukkhÄ• pamutyatthi, uppaccÄ• pi palÄ• yatoâ€™â€™ ti ||

``mataá¹ƒ vÄ• amma rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

jÄ«vantaá¹ƒ amma passantÄ«, kasmÄ• maá¹ƒ amma rodasÄ«â€™â€™ ti ||

``mataá¹ƒ vÄ• putta rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

yo ca kÄ• me cajitvÄ• na, punarÄ• gacchate idha.

taá¹ƒ vÄ• pi putta rodanti, puna jÄ«vaá¹ƒ mato hi so ||

``kukkuá¸·Ä• ubbhato tÄ• ta, kukkuá¸·aá¹ƒ {kukkuá¸·e (Ce) } patitumicchasi.

narakÄ• ubbhato tÄ• ta, narakaá¹ƒ patitumicchasi ||

``abhidhÄ• vatha \Se I 308/ bhaddante, kassa ujjhÄ• payÄ• mase.

Ä• dittÄ• nÄ«hataá¹ƒ {nibbhataá¹ƒ (Se Ke Katthaci), nibhataá¹ƒ (Ee Katthaci) } bhaá¹‡á¸• a

á¸• ayhitumicchasÄ«â€™â€™ ti ||

6. piyaá¹…karasuttaá¹ƒ

<240> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• anuruddho sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena Ä• yasmÄ• anuruddho rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-
atha kho piyaá¹…karamÄ• tÄ• yakkhinÄ« puttakaá¹ƒ evaá¹ƒ tosesi ---

``mÄ• saddaá¹ƒ kari piyaá¹…kara, bhikkhu dhammapadÄ• ni bhÄ• sati.

api {api (Ce) } ca dhammapadaá¹ƒ vijÄ• niya, paá¹-ipajjema hitÄ• ya no siyÄ• ||

``pÄ• á¹‡esu ca saá¹ƒyamÄ• mase, sampajÄ• namusÄ• na bhaá¹‡Ä• mase.

sikkhema susÄ«lyamattano {susÄ«lamattano (Ce Katthaci) }, api muccema pisÄ• cayoniyÄ•

7. punabbasusuttaá¹ƒ

<241> ekaá¹ƒ \Ne I 243/ \Be I 212/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena \Ee I 210/ kho pana samayena bhagavÄ• bhikkhÅ« nibbÄ• napaá¹-isaá¹ƒy
sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti. te ca bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• m
sabbacetasÄ• \Se I 309/ samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti. atha kho p
puttake evaá¹ƒ tosesi ---

``tuá¹‡hÄ« uttarike hohi, tuá¹‡hÄ« hohi punabbasu.

yÄ• vÄ• haá¹ƒ buddhaseá¹-á¹-hassa, dhammaá¹ƒ sossÄ• mi satthuno ||

``nibbÄ• naá¹ƒ bhagavÄ• Ä• ha, sabbaganthappamocanaá¹ƒ.

ativelÄ• ca me hoti, asmiá¹ƒ dhamme piyÄ• yanÄ• ||

``piyo loke sako putto, piyo loke sako pati.

tato piyatarÄ• mayhaá¹ƒ, assa dhammassa magganÄ• ||

``na hi putto pati vÄ• pi, piyo dukkhÄ• pamocaye.

yathÄ• saddhammassavanaá¹ƒ, dukkhÄ• moceti pÄ• á¹‡inaá¹ƒ ||

``loke dukkhaparetasmiá¹ƒ, jarÄ• maraá¹‡asaá¹ƒyute.

jarÄ• maraá¹‡amokkhÄ• ya, yaá¹ƒ dhammaá¹ƒ abhisambudhaá¹ƒ.

taá¹ƒ dhammaá¹ƒ sotumicchÄ• mi, tuá¹‡hÄ« hohi punabbasÅ«â€™â€™ ti ||

``ammÄ• na byÄ• harissÄ• mi, tuá¹‡hÄ«bhÅ«tÄ• yamuttarÄ• .

dhammameva nisÄ• mehi, saddhammassavanaá¹ƒ sukhaá¹ƒ.

saddhammassa anaÃ±Ã±Ä• ya, ammÄ• dukkhaá¹ƒ carÄ• mase ||

``esa \Ne I 244/ devamanussÄ• naá¹ƒ, sammÅ«á¸·hÄ• naá¹ƒ pabhaá¹…karo.

buddho antimasÄ• rÄ«ro, dhammaá¹ƒ deseti cakkhumÄ• â€™â€™ ti ||

``sÄ• dhu kho paá¹‡á¸• ito nÄ• ma, putto jÄ• to uresayo.

putto me buddhaseá¹-á¹-hassa, dhammaá¹ƒ suddhaá¹ƒ piyÄ• yati ||

``punabbasu \Se I 310/ sukhÄ« hohi, ajjÄ• hamhi samuggatÄ• .

diá¹-á¹-hÄ• ni ariyasaccÄ• ni, uttarÄ• pi suá¹‡Ä• tu meâ€™â€™ ti ||

8. sudattasuttaá¹ƒ

<242> ekaá¹ƒ \Be I 213/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati sÄ«tavane. tena kho pa
anÄ• thapiá¹‡á¸• iko gahapati rÄ• jagahaá¹ƒ anuppatto hoti kenacideva karaá¹‡Ä«yena. ass
anÄ• thapiá¹‡á¸• iko gahapati --- ``buddho kira loke uppannoâ€™â€™ ti. tÄ• vadeva ca pan
dassanÄ• ya upasaá¹…kamitukÄ• mo hoti. athassa \Ee I 211/ anÄ• thapiá¹‡á¸• ikassa gaha
``akÄ• lo kho ajja bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ. sve dÄ• nÄ• haá¹ƒ kÄ•
gamissÄ• mÄ«â€™â€™ ti buddhagatÄ• ya satiyÄ• nipajji. rattiyÄ• sudaá¹ƒ tikkhattuá¹ƒ vu
maÃ±Ã±amÄ• no. atha kho anÄ• thapiá¹‡á¸• iko gahapati yena sivathikadvÄ• raá¹ƒ {sÄ«vat
} tenupasaá¹…kami. amanussÄ• dvÄ• raá¹ƒ vivariá¹ƒsu. atha kho anÄ• thapiá¹‡á¸• ikassa
nikkhamantassa Ä• loko antaradhÄ• yi, andhakÄ• ro pÄ• turahosi, bhayaá¹ƒ chambhitattaá
tatova puna nivattitukÄ• mo ahosi. atha kho sivako {sÄ«vako (Ce Ee) } yakkho antarahito sa

``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa padavÄ«tihÄ• rassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

``abhikkama \Se I 311/ gahapati, abhikkama gahapati.

abhikkamanaá¹ƒ te seyyo, no paá¹-ikkamanaâ€™â€™ nti ||

atha \Ne I 245/ kho anÄ• thapiá¹‡á¸• ikassa gahapatissa andhakÄ• ro antaradhÄ• yi, Ä• lok
ahosi bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒso, so paá¹-ippassambhi. dutiyampi kho anÄ• th
gahapatissa Ä• loko antaradhÄ• yi, andhakÄ• ro pÄ• turahosi, bhayaá¹ƒ chambhitattaá¹ƒ lo
puna nivattitukÄ• mo ahosi. dutiyampi kho sivako yakkho antarahito saddamanussÄ• vesi --

``sataá¹ƒ \Be I 214/ hatthÄ« sataá¹ƒ assÄ• ... pe ...

kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

``abhikkama gahapati, abhikkama gahapati.

abhikkamanaá¹ƒ te seyyo, no paá¹-ikkamanaâ€™â€™ nti ||

atha \Se I 312/ kho anÄ• thapiá¹‡á¸• ikassa gahapatissa andhakÄ• ro antaradhÄ• yi \Ee I 2
yaá¹ƒ ahosi bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒso, so paá¹-ippassambhi. tatiyampi kho an
gahapatissa Ä• loko antaradhÄ• yi, andhakÄ• ro pÄ• turahosi, bhayaá¹ƒ chambhitattaá¹ƒ lo
puna nivattitukÄ• mo ahosi. tatiyampi kho sivako yakkho antarahito saddamanussÄ• vesi ---

``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• ... pe ...

kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

``abhikkama gahapati, abhikkama gahapati.

abhikkamanaá¹ƒ te seyyo, no paá¹-ikkamanaâ€™â€™ nti ||

atha kho anÄ• thapiá¹‡á¸• ikassa gahapatissa andhakÄ• ro antaradhÄ• yi, Ä• loko pÄ• tura

ahosi bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒso, so paá¹-ippassambhi. atha kho anÄ• thapiá¹
sÄ«tavanaá¹ƒ yena bhagavÄ• tenupasaá¹…kami.

tena kho pana samayena bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya abbh
kho bhagavÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na
paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ eta
sudattÄ• â€™â€™ ti. atha kho anÄ• thapiá¹‡á¸• iko gahapati, nÄ• mena maá¹ƒ bhagavÄ•
tattheva bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``kacci, bhan
sukhamasayitthÄ• â€™â€™ ti?

``sabbadÄ• ve sukhaá¹ƒ seti, brÄ• hmaá¹‡o parinibbuto.

yo na limpati kÄ• mesu, sÄ«tibhÅ«to nirÅ«padhi ||

``sabbÄ• Ä• sattiyo chetvÄ• , vineyya hadaye daraá¹ƒ.

upasanto sukhaá¹ƒ seti, santiá¹ƒ pappuyya cetasÄ• â€™â€™ ti {cetasoti (Ce) } ||

9. paá¹-hamasukkÄ• suttaá¹ƒ

<243> ekaá¹ƒ \Be I 215/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakani
samayena sukkÄ• bhikkhunÄ« mahatiyÄ• parisÄ• ya parivutÄ• dhammaá¹ƒ deseti. atha k
abhippasanno yakkho rÄ• jagahe rathikÄ• ya \Se I 313/ rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹
upasaá¹…kamitvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

``kiá¹ƒ me katÄ• rÄ• jagahe manussÄ• , madhupÄ«tÄ• va seyare.

ye sukkaá¹ƒ na payirupÄ• santi, desentiá¹ƒ amataá¹ƒ padaá¹ƒ ||

``taÃ±ca pana appaá¹-ivÄ• nÄ«yaá¹ƒ, asecanakamojavaá¹ƒ.

pivanti maÃ±Ã±e sappaÃ±Ã±Ä• , valÄ• hakamiva panthagÅ«â€™â€™ ti {valÄ• hakamivado

10. dutiyasukkÄ• suttaá¹ƒ

<244> ekaá¹ƒ \Ne I 247/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakan
kho pana samayena aÃ±Ã±ataro upÄ• sako sukkÄ• ya bhikkhuniyÄ• bhojanaá¹ƒ adÄ• si. a
abhippasanno yakkho rÄ• jagahe rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-

tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``puÃ±Ã±aá¹ƒ vata pasavi bahuá¹ƒ, sappaÃ±Ã±o vatÄ• yaá¹ƒ upÄ• sako.

yo sukkÄ• ya adÄ• si bhojanaá¹ƒ, sabbaganthehi vippamuttiyÄ• â€™â€™ ti {vippamuttÄ• y

11. cÄ«rÄ• suttaá¹ƒ

<245> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane
kho pana samayena aÃ±Ã±ataro upÄ• sako cÄ«rÄ• ya {cirÄ• ya (Katthaci) } bhikkhuniyÄ• c
I 314/ kho cÄ«rÄ• ya bhikkhuniyÄ• abhippasanno yakkho rÄ• jagahe rathikÄ• ya rathikaá¹ƒ
siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• s

``puÃ±Ã±aá¹ƒ \Be I 216/ vata pasavi bahuá¹ƒ, sappaÃ±Ã±o vatÄ• yaá¹ƒ upÄ• sako.

yo cÄ«rÄ• ya adÄ• si cÄ«varaá¹ƒ, sabbayogehi vippamuttiyÄ• â€™â€™ ti {vippamuttÄ• yÄ•

12. Ä• á¸·avakasuttaá¹ƒ

<246> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati Ä• á¸·av
atha kho Ä• á¸·avako yakkho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
``nikkhama, samaá¹‡Ä• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• nikkhami. ``pav
``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• pÄ• visi. dutiyampi kho Ä• á¸·avako yakkho bhagava
``nikkhama, samaá¹‡Ä• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• nikkhami. ``pav
``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• pÄ• visi. tatiyampi \Ee I 214/ kho Ä• á¸·avako yakkh
\Ne I 248/ --- ``nikkhama, samaá¹‡Ä• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• ni
samaá¹‡Ä• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• pÄ• visi. catutthampi kho Ä•
etadavoca --- ``nikkhama, samaá¹‡Ä• â€™â€™ ti. ``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, nikkhan
karaá¹‡Ä«yaá¹ƒ taá¹ƒ karohÄ«â€™â€™ ti. ``paÃ±haá¹ƒ taá¹ƒ, samaá¹‡a, pucchissÄ• mi. sa
cittaá¹ƒ vÄ• te khipissÄ• mi, hadayaá¹ƒ vÄ• te phÄ• lessÄ• mi, pÄ• desu vÄ• gahetvÄ• p
khipissÄ• mÄ«â€™â€™ ti. ``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, passÄ• mi sadevake loke samÄ
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, ye me cittaá¹ƒ vÄ• khipeyya
pÄ• desu vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya khipeyya. api ca tvaá¹ƒ, Ä• vuso, puccha yad
(atha kho Ä• á¸·avako yakkho bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si.) (Ce) }.

``kiá¹ƒsÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, kiá¹ƒsu suciá¹‡á¹‡aá¹ƒ sukhamÄ• vahÄ• ti.

kiá¹ƒsu have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, kathaá¹ƒjÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€™â€

``saddhÄ«dha vittaá¹ƒ purissa seá¹-á¹-haá¹ƒ, dhammo suciá¹‡á¹‡o sukhamÄ• vahÄ• ti.

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€

``kathaá¹ƒsu tarati oghaá¹ƒ, kathaá¹ƒsu tarati aá¹‡á¹‡avaá¹ƒ.

kathaá¹ƒsu dukkhamacceti, kathaá¹ƒsu parisujjhatÄ«â€™â€™ ti ||

``saddhÄ• ya \Be I 217/ tarati oghaá¹ƒ, appamÄ• dena aá¹‡á¹‡avaá¹ƒ.

vÄ«riyena dukkhamacceti, paÃ±Ã±Ä• ya parisujjhatÄ«â€™â€™ ti ||

``kathaá¹ƒsu labhate paÃ±Ã±aá¹ƒ, kathaá¹ƒsu vindate dhanaá¹ƒ.

kathaá¹ƒsu kittiá¹ƒ pappoti, kathaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, kathaá¹ƒ pecca na socatÄ«â€™â€™ ti ||

``saddahÄ• no arahataá¹ƒ, dhammaá¹ƒ nibbÄ• napattiyÄ• .

sussÅ«saá¹ƒ \Se I 316/ {sussÅ«sÄ• (Ce Ee) } labhate paÃ±Ã±aá¹ƒ, appamatto vicakkhaá¹‡

``patirÅ«pakÄ• rÄ« \Ne I 249/ dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ.

saccena \Ee I 215/ kittiá¹ƒ pappoti, dadaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, evaá¹ƒ pecca na socati ||

``yassete caturo dhammÄ• , saddhassa gharamesino.

saccaá¹ƒ dammo dhiti cÄ• go, sa ve pecca na socati ||

``iá¹…gha aÃ±Ã±epi pucchassu, puthÅ« samaá¹‡abrÄ• hmaá¹‡e.

yadi saccÄ• dammÄ• cÄ• gÄ• , khantyÄ• bhiyyodha vijjatÄ«â€™â€™ ti ||

``kathaá¹ƒ nu dÄ• ni puccheyyaá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e.

yohaá¹ƒ {sohaá¹ƒ (Ce), svÄ• haá¹ƒ (Katthaci) } ajja pajÄ• nÄ• mi, yo attho samparÄ• yiko ||

``atthÄ• ya vata me buddho, vÄ• sÄ• yÄ• á¸·avimÄ• gamÄ• {mÄ• gato (Ee Katthaci) }.

yohaá¹ƒ {sohaá¹ƒ (Ce) } ajja pajÄ• nÄ• mi, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti ||

yakkhasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

indako sakka sÅ«ci ca, maá¹‡ibhaddo ca sÄ• nu ca.

piyaá¹…kara punabbasu sudatto ca, dve sukkÄ• cÄ«raÄ• á¸·avÄ«ti dvÄ• dasa ||

11. sakkasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. suvÄ«rasuttaá¹ƒ

<247> evaá¹ƒ \Se I 317/ \Ne I 250/ \Ee I 216/ \Be I 218/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ b
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bh
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``bhÅ«tapubbaá¹ƒ, bhikkhave, asurÄ• deve abhiyaá¹ƒsu. atha kho, bhikkhave, sakko devÄ
devaputtaá¹ƒ Ä• mantesi --- `ete, tÄ• ta suvÄ«ra, asurÄ• deve abhiyanti. gaccha, tÄ• ta suv
paccuyyÄ• hÄ«â€™ ti. `evaá¹ƒ bhaddantavÄ• â€™ ti kho, bhikkhave, suvÄ«ro devaputto sa
paá¹-issutvÄ• pamÄ• daá¹ƒ Ä• pÄ• desi {Ä• haresi (katthaci) navaá¹…guttare sÄ«hanÄ• da
bhikkhave, sakko devÄ• namindo suvÄ«raá¹ƒ devaputtaá¹ƒ Ä• mantesi --- `ete, tÄ• ta suvÄ«
abhiyanti. gaccha, tÄ• ta suvÄ«ra, asure paccuyyÄ• hÄ«â€™ ti. `evaá¹ƒ bhaddantavÄ• â€™
devaputto sakkassa devÄ• namindassa paá¹-issutvÄ• dutiyampi pamÄ• daá¹ƒ Ä• pÄ• desi.
sakko devÄ• namindo suvÄ«raá¹ƒ devaputtaá¹ƒ Ä• mantesi --- `ete, tÄ• ta suvÄ«ra, asurÄ•
tÄ• ta suvÄ«ra, asure paccuyyÄ• hÄ«â€™ ti \Se I 318/. `evaá¹ƒ bhaddantavÄ• â€™ ti kho, b

devaputto sakkassa devÄ• namindassa paá¹-issutvÄ• tatiyampi pamÄ• daá¹ƒ Ä• pÄ• desi.
bhikkhave, sakko devÄ• namindo suvÄ«raá¹ƒ devaputtaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``anuá¹-á¹-hahaá¹ƒ avÄ• yÄ• maá¹ƒ, sukhaá¹ƒ yatrÄ• dhigacchati.

suvÄ«ra tattha gacchÄ• hi, maÃ±ca tattheva pÄ• payÄ• â€™â€™ ti ||

``alasvassa \Ne I 251/ {alasaâ€™ ssa (Ce Ee), alasvÄ• yaá¹ƒ (Se Ke) } anuá¹-á¹-hÄ• tÄ• , n

sabbakÄ• masamiddhassa, taá¹ƒ me sakka varaá¹ƒ disÄ• â€™â€™ ti ||

``yatthÄ• laso \Be I 219/ anuá¹-á¹-hÄ• tÄ• , accantaá¹ƒ sukhamedhati.

suvÄ«ra tattha gacchÄ• hi, maÃ±ca tattheva pÄ• payÄ• â€™â€™ ti ||

``akammunÄ• {akammanÄ• (Ce Ee) } devaseá¹-á¹-ha, sakka vindemu yaá¹ƒ sukhaá¹ƒ.

asokaá¹ƒ anupÄ• yÄ• saá¹ƒ, taá¹ƒ me sakka varaá¹ƒ disÄ• â€™â€™ ti ||

``sace atthi akammena, koci kvaci na jÄ«vati.

nibbÄ• nassa hi so maggo, suvÄ«ra tattha gacchÄ• hi.

maÃ±ca tattheva pÄ• payÄ• â€™â€™ ti ||

``so hi nÄ• ma, bhikkhave, sakko devÄ• namindo sakaá¹ƒ puÃ±Ã±aphalaá¹ƒ upajÄ«vamÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• rento uá¹-á¹-hÄ• navÄ«riyassa vaá¹
idha kho taá¹ƒ, bhikkhave, sobhetha, yaá¹ƒ tumhe evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pa
uá¹-á¹-haheyyÄ• tha \Se I 319/ ghaá¹-eyyÄ• tha vÄ• yameyyÄ• tha appattassa pattiyÄ• ana
asacchikatassa sacchikiriyÄ• yÄ• â€™â€™ ti.

2. susÄ«masuttaá¹ƒ

<248> sÄ• vatthiyaá¹ƒ. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ t
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``bhÅ«tapubbaá¹ƒ, bhikkhave, asurÄ• deve abhiyaá¹ƒsu. atha kho, bhikkhave, sakko devÄ
{susimaá¹ƒ (Se Ke Katthaci) } devaputtaá¹ƒ Ä• mantesi --- `ete, tÄ• ta susÄ«ma, asurÄ• de

tÄ• ta susÄ«ma, asure paccuyyÄ• hÄ«â€™ ti. `evaá¹ƒ bhaddantavÄ• â€™ ti kho, bhikkhave
devÄ• namindassa paá¹-issutvÄ• pamÄ• daá¹ƒ Ä• pÄ• desi. dutiyampi \Ee I 218/ kho, bhikk
devÄ• namindo susÄ«maá¹ƒ devaputtaá¹ƒ Ä• mantesi ... pe ... dutiyampi pamÄ• daá¹ƒ Ä• p
bhikkhave, sakko devÄ• namindo susÄ«maá¹ƒ devaputtaá¹ƒ Ä• mantesi ... pe ... tatiyampi p
atha kho, bhikkhave, sakko devÄ• namindo susÄ«maá¹ƒ devaputtaá¹ƒ gÄ• thÄ• ya ajjhabhÅ

``anuá¹-á¹-hahaá¹ƒ \Se I 320/ avÄ• yÄ• maá¹ƒ, sukhaá¹ƒ yatrÄ• dhigacchati.

susÄ«ma tattha gacchÄ• hi, maÃ±ca tattheva pÄ• payÄ• â€™â€™ ti ||

``alasvassa \Be I 220/ anuá¹-á¹-hÄ• tÄ• , na ca kiccÄ• ni kÄ• raye.

sabbakÄ• masamiddhassa, taá¹ƒ me sakka varaá¹ƒ disÄ• â€™â€™ ti ||

``yatthÄ• laso anuá¹-á¹-hÄ• tÄ• , accantaá¹ƒ sukhamedhati.

susÄ«ma tattha gacchÄ• hi, maÃ±ca tattheva pÄ• payÄ• â€™â€™ ti ||

``akammunÄ• devaseá¹-á¹-ha, sakka vindemu yaá¹ƒ sukhaá¹ƒ.

asokaá¹ƒ anupÄ• yÄ• saá¹ƒ, taá¹ƒ me sakka varaá¹ƒ disÄ• â€™â€™ ti ||

``sace atthi akammena, koci kvaci na jÄ«vati.

nibbÄ• nassa hi so maggo, susÄ«ma tattha gacchÄ• hi.

maÃ±ca tattheva pÄ• payÄ• â€™â€™ ti ||

 ``so hi nÄ• ma, bhikkhave, sakko devÄ• namindo sakaá¹ƒ puÃ±Ã±aphalaá¹ƒ upajÄ«vamÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• rento uá¹-á¹-hÄ• navÄ«riyassa vaá¹
idha kho taá¹ƒ, bhikkhave, sobhetha, yaá¹ƒ tumhe evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pa
uá¹-á¹-haheyyÄ• tha ghaá¹-eyyÄ• tha vÄ• yameyyÄ• tha appattassa pattiyÄ• , anadhigatass
asacchikatassa sacchikiriyÄ• yÄ• â€™â€™ ti.

3. dhajaggasuttaá¹ƒ

 <249> sÄ• vatthiyaá¹ƒ \Ne I 253/. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavo
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``bhÅ«tapubbaá¹ƒ, bhikkhave, devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho ahosi. atha kho
devÄ• namindo deve tÄ• vatiá¹ƒse Ä• mantesi ---

`sace, mÄ• risÄ• , devÄ• naá¹ƒ saá¹…gÄ• magatÄ• naá¹ƒ uppajjeyya \Ee I 219/ bhayaá¹ƒ
lomahaá¹ƒso vÄ• , mameva tasmiá¹ƒ samaye dhajaggaá¹ƒ ullokeyyÄ• tha. mamaÃ±hi vo dh
bhavissati bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• , so pahÄ«yissatiâ€™.

`no ce me dhajaggaá¹ƒ ullokeyyÄ• tha, atha pajÄ• patissa devarÄ• jassa dhajaggaá¹ƒ ullok
hi vo devarÄ• jassa dhajaggaá¹ƒ ullokayataá¹ƒ yaá¹ƒ bhavissati bhayaá¹ƒ vÄ• chambhitatta
vÄ• , so pahÄ«yissatiâ€™.

`no \Be I 221/ ce pajÄ• patissa devarÄ• jassa dhajaggaá¹ƒ ullokeyyÄ• tha, atha varuá¹‡ass
dhajaggaá¹ƒ ullokeyyÄ• tha. varuá¹‡assa hi vo devarÄ• jassa dhajaggaá¹ƒ ullokayataá¹ƒ ya
vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• , so pahÄ«yissatiâ€™.

`no ce varuá¹‡assa devarÄ• jassa dhajaggaá¹ƒ ullokeyyÄ• tha, atha Ä«sÄ• nassa devarÄ•
ullokeyyÄ• tha. Ä«sÄ• nassa hi vo devarÄ• jassa dhajaggaá¹ƒ ullokayataá¹ƒ yaá¹ƒ bhavissa
chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• , so pahÄ«yissatÄ«â€™â€™ â€™ ti.

``taá¹ƒ kho pana, bhikkhave, sakkassa vÄ• devÄ• namindassa dhajaggaá¹ƒ ullokayataá¹ƒ,
devarÄ• jassa dhajaggaá¹ƒ ullokayataá¹ƒ, varuá¹‡assa vÄ• devarÄ• jassa dhajaggaá¹ƒ ullo
devarÄ• jassa dhajaggaá¹ƒ ullokayataá¹ƒ yaá¹ƒ \Se I 322/ bhavissati bhayaá¹ƒ vÄ• chambh
lomahaá¹ƒso vÄ• , so pahÄ«yethÄ• pi nopi pahÄ«yetha {no pahÄ«yetha (Katthaci) }.

``taá¹ƒ \Ne I 254/ kissa hetu? sakko hi, bhikkhave, devÄ• namindo avÄ«tarÄ• go avÄ«tados
chambhÄ« utrÄ• sÄ« palÄ• yÄ«ti.

``ahaÃ±ca kho, bhikkhave, evaá¹ƒ vadÄ• mi --- `sace tumhÄ• kaá¹ƒ, bhikkhave, araÃ±Ã±ag
rukkhamÅ«lagatÄ• naá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• ragatÄ• naá¹ƒ vÄ• uppajjeyya bhayaá¹ƒ vÄ•
vÄ• , mameva tasmiá¹ƒ samaye anussareyyÄ• tha --- itipi so bhagavÄ• arahaá¹ƒ sammÄ•
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• â€™ ti. mamaÃ±hi vo, bhikkhave, anussarataá¹ƒ yaá¹ƒ bhavissati bhayaá¹ƒ vÄ•
lomahaá¹ƒso vÄ• , so pahÄ«yissati.

``no \Ee I 220/ ce maá¹ƒ anussareyyÄ• tha, atha dhammaá¹ƒ anussareyyÄ• tha --- `svÄ• kl
sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ t
bhikkhave, anussarataá¹ƒ yaá¹ƒ bhavissati bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒs

``no ce dhammaá¹ƒ anussareyyÄ• tha, atha saá¹…ghaá¹ƒ anussareyyÄ• tha --- `suppaá¹-ip
sÄ• vakasaá¹…gho ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho \Be I 222/ Ã±Ä• yappaá
sÄ• vakasaá¹…gho sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ cattÄ
purisapuggalÄ• esa bhagavato sÄ• vakasaá¹…gho, Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyy
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. saá¹…ghaÃ±hi vo, bhikkhave, anussarata
bhavissati bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• , so pahÄ«yissati.

``taá¹ƒ kissa hetu? tathÄ• gato hi, bhikkhave, arahaá¹ƒ sammÄ• sambuddho vÄ«tarÄ• go v
acchambhÄ« anutrÄ• sÄ« apalÄ• yÄ«â€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na
satthÄ• ---

``araÃ±Ã±e rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• reva bhikkhavo.

anussaretha {anussareyyÄ• tha (Katthaci) padasiddhi pana cintetabbÄ• } sambuddhaá¹ƒ, bh
||

``no \Ne I 255/ ce buddhaá¹ƒ sareyyÄ• tha, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

atha dhammaá¹ƒ sareyyÄ• tha, niyyÄ• nikaá¹ƒ sudesitaá¹ƒ ||

``no ce dhammaá¹ƒ sareyyÄ• tha, niyyÄ• nikaá¹ƒ sudesitaá¹ƒ.

atha saá¹…ghaá¹ƒ sareyyÄ• tha, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

``evaá¹ƒ buddhaá¹ƒ sarantÄ• naá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca bhikkhavo.

bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• , lomahaá¹ƒso na hessatÄ«â€™â€™ ti ||

4. vepacittisuttaá¹ƒ

<250> sÄ• vatthinidÄ• naá¹ƒ. ``bhÅ«tapubbaá¹ƒ \Ee I 221/, bhikkhave, devÄ• surasaá¹…gÄ
atha kho, bhikkhave, vepacitti asurindo asure Ä• mantesi --- `sace, mÄ• risÄ• , devÄ• naá¹ƒ
samupabyÅ«á¸·he asurÄ• \Se I 324/ jineyyuá¹ƒ devÄ• parÄ• jineyyuá¹ƒ {parÄ• jeyyuá¹ƒ (C
sakkaá¹ƒ devÄ• namindaá¹ƒ kaá¹‡á¹-hapaÃ±camehi bandhanehi bandhitvÄ• mama santike
sakkopi kho, bhikkhave, devÄ• namindo deve tÄ• vatiá¹ƒse Ä• mantesi --- `sace, mÄ• risÄ•
asurasaá¹…gÄ• me samupabyÅ«á¸·he devÄ• jineyyuá¹ƒ asurÄ• parÄ• jineyyuá¹ƒ, yena na
kaá¹‡á¹-hapaÃ±camehi bandhanehi bandhitvÄ• mama santike Ä• neyyÄ• tha sudhammasa

pana, bhikkhave, saá¹…gÄ• me devÄ• jiniá¹ƒsu \Be I 223/, asurÄ• parÄ• jiniá¹ƒsu {parÄ• j
kho, bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• vepacittiá¹ƒ asurindaá¹ƒ kaá¹‡á¹-hapaÃ±camehi bar
sakkassa devÄ• namindassa santike Ä• nesuá¹ƒ sudhammasabhaá¹ƒ. tatra sudaá¹ƒ, bhikkh
kaá¹‡á¹-hapaÃ±camehi bandhanehi baddho sakkaá¹ƒ devÄ• namindaá¹ƒ sudhammasabhaá
asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosati paribhÄ• sati. atha kho, bhikkhave, mÄ• tali sa
devÄ• namindaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

``bhayÄ• nu maghavÄ• sakka, dubbalyÄ• no titikkhasi.

suá¹‡anto pharusaá¹ƒ vÄ• caá¹ƒ, sammukhÄ• vepacittinoâ€™â€™ ti ||

``nÄ• haá¹ƒ \Ne I 256/ bhayÄ• na dubbalyÄ• , khamÄ• mi vepacittino.

kathaÃ±hi mÄ• diso viÃ±Ã±Å«, bÄ• lena paá¹-isaá¹ƒyujeâ€™â€™ ti ||

``bhiyyo bÄ• lÄ• pabhijjeyyuá¹ƒ, no cassa paá¹-isedhako.

tasmÄ• bhusena daá¹‡á¸• ena, dhÄ«ro bÄ• laá¹ƒ nisedhayeâ€™â€™ ti ||

``etadeva \Se I 325/ ahaá¹ƒ maÃ±Ã±e, bÄ• lassa paá¹-isedhanaá¹ƒ.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammatÄ«â€™â€™ ti ||

``etadeva titikkhÄ• ya, vajjaá¹ƒ passÄ• mi vÄ• sava.

yadÄ• naá¹ƒ maÃ±Ã±ati bÄ• lo, bhayÄ• myÄ• yaá¹ƒ titikkhati.

ajjhÄ• ruhati dummedho, gova bhiyyo palÄ• yinaâ€™â€™ nti ||

``kÄ• maá¹ƒ \Ee I 222/ maÃ±Ã±atu vÄ• mÄ• vÄ• , bhayÄ• myÄ• yaá¹ƒ titikkhati.

sadatthaparamÄ• atthÄ• , khantyÄ• bhiyyo na vijjati ||

``yo have balavÄ• santo, dubbalassa titikkhati.

tamÄ• hu paramaá¹ƒ khantiá¹ƒ, niccaá¹ƒ khamati dubbalo ||

``abalaá¹ƒ taá¹ƒ balaá¹ƒ Ä• hu, yassa bÄ• labalaá¹ƒ balaá¹ƒ.

balassa dhammaguttassa, paá¹-ivattÄ• na vijjati ||

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ \Be I 224/ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

``ubhinnaá¹ƒ \Ne I 257/ tikicchantÄ• naá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• â€™â€™ ti ||

 ``so hi nÄ• ma, bhikkhave, sakko devÄ• namindo sakaá¹ƒ puÃ±Ã±aphalaá¹ƒ upajÄ«vamÄ•
tÄ• vatiá¹ƒsÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• rento khantisoraccassa vaá¹‡á¹‡av
kho taá¹ƒ, bhikkhave, sobhetha yaá¹ƒ \Se I 326/ tumhe evaá¹ƒ svÄ• kkhÄ• te dhammavinay
khamÄ• ca bhaveyyÄ• tha soratÄ• cÄ• â€™â€™ ti.

5. subhÄ• sitajayasuttaá¹ƒ

 <251> sÄ• vatthinidÄ• naá¹ƒ. ``bhÅ«tapubbaá¹ƒ, bhikkhave, devÄ• surasaá¹…gÄ• mo sam
bhikkhave, vepacitti asurindo sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --- `hotu, devÄ• namin
ti. `hotu, vepacitti, subhÄ• sitena jayoâ€™ ti. atha kho, bhikkhave, devÄ• ca asurÄ• ca pÄ•
--- `ime no subhÄ• sitadubbhÄ• sitaá¹ƒ Ä• jÄ• nissantÄ«â€™ ti. atha kho, bhikkhave, vepac
devÄ• namindaá¹ƒ etadavoca --- `bhaá¹‡a, devÄ• naminda, gÄ• thaâ€™ nti. evaá¹ƒ vutte, b
devÄ• namindo vepacitti asurindaá¹ƒ etadavoca --- `tumhe khvettha, vepacitti, pubbadevÄ•
gÄ• thaâ€™ nti. evaá¹ƒ \Ee I 223/ vutte, bhikkhave, vepacitti asurindo imaá¹ƒ gÄ• thaá¹ƒ ab

``bhiyyo bÄ• lÄ• pabhijjeyyuá¹ƒ, no cassa paá¹-isedhako.

tasmÄ• bhusena daá¹‡á¸• ena, dhÄ«ro bÄ• laá¹ƒ nisedhayeâ€™â€™ ti ||

 ``bhÄ• sitÄ• ya kho pana, bhikkhave, vepacittinÄ• asurindena gÄ• thÄ• ya asurÄ• anumo
ahesuá¹ƒ. atha kho, bhikkhave, vepacitti asurindo sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --
devÄ• naminda, gÄ• thaâ€™ nti. evaá¹ƒ \Se I 327/ vutte, bhikkhave, sakko devÄ• namindo
---

``etadeva \Ne I 258/ ahaá¹ƒ maÃ±Ã±e, bÄ• lassa paá¹-isedhanaá¹ƒ.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammatÄ«â€™â€™ ti ||

``bhÄ• sitÄ• ya \Be I 225/ kho pana, bhikkhave, sakkena devÄ• namindena gÄ• thÄ• ya, de
tuá¹‡hÄ« ahesuá¹ƒ. atha kho, bhikkhave, sakko devÄ• namindo vepacittiá¹ƒ asurindaá¹ƒ eta
vepacitti, gÄ• thaâ€™ nti. evaá¹ƒ vutte, bhikkhave, vepacitti asurindo imaá¹ƒ gÄ• thaá¹ƒ abh

``etadeva titikkhÄ• ya, vajjaá¹ƒ passÄ• mi vÄ• sava.

yadÄ• naá¹ƒ maÃ±Ã±ati bÄ• lo, bhayÄ• myÄ• yaá¹ƒ titikkhati.

ajjhÄ• ruhati dummedho, gova bhiyyo palÄ• yinaâ€™â€™ nti ||

``bhÄ• sitÄ• ya kho pana, bhikkhave, vepacittinÄ• asurindena gÄ• thÄ• ya asurÄ• anumod
ahesuá¹ƒ. atha kho, bhikkhave, vepacitti asurindo sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --
devÄ• naminda, gÄ• thaâ€™ nti. evaá¹ƒ vutte, bhikkhave, sakko devÄ• namindo imÄ• gÄ•

``kÄ• maá¹ƒ maÃ±Ã±atu vÄ• mÄ• vÄ• , bhayÄ• myÄ• yaá¹ƒ titikkhati.

sadatthaparamÄ• atthÄ• , khantyÄ• bhiyyo na vijjati ||

``yo have balavÄ• santo, dubbalassa titikkhati.

tamÄ• hu paramaá¹ƒ khantiá¹ƒ, niccaá¹ƒ khamati dubbalo ||

``abalaá¹ƒ \Se I 328/ taá¹ƒ balaá¹ƒ Ä• hu, yassa bÄ• labalaá¹ƒ balaá¹ƒ.

balassa dhammaguttassa, paá¹-ivattÄ• na vijjati ||

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ \Ne I 259/ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

``ubhinnaá¹ƒ \Ee I 224/ tikicchantÄ• naá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• â€™â€™ ti ||

``bhÄ• sitÄ• su kho pana, bhikkhave, sakkena devÄ• namindena gÄ• thÄ• su, devÄ• anum
ahesuá¹ƒ. atha kho, bhikkhave, devÄ• naÃ±ca asurÄ• naÃ±ca pÄ• risajjÄ• etadavocuá¹ƒ --
vepacittinÄ• asurindena gÄ• thÄ• yo. tÄ• ca kho sadaá¹‡á¸• Ä• vacarÄ• sasatthÄ• vacarÄ
\Be I 226/ viggaho iti kalaho. bhÄ• sitÄ• kho {bhÄ• sitÄ• kho pana (Ce) } sakkena devÄ• na
ca kho adaá¹‡á¸• Ä• vacarÄ• asatthÄ• vacarÄ• , iti abhaá¹‡á¸• anaá¹ƒ iti aviggaho iti akala
devÄ• namindassa subhÄ• sitena jayoâ€™ ti. iti kho, bhikkhave sakkassa devÄ• namindass
ahosÄ«â€™â€™ ti.

6. kulÄ• vakasuttaá¹ƒ

<252> sÄ• vatthiyaá¹ƒ. ``bhÅ«tapubbaá¹ƒ, bhikkhave, devÄ• surasaá¹…gÄ• mo samupaby
pana, bhikkhave, saá¹…gÄ• me asurÄ• jiniá¹ƒsu \Se I 329/, devÄ• parÄ• jiniá¹ƒsu. parÄ• j
devÄ• apÄ• yaá¹ƒsveva uttarenamukhÄ• , abhiyaá¹ƒsveva ne asurÄ• . atha kho, bhikkhave
saá¹…gÄ• hakaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kulÄ• vakÄ• mÄ• tali simbalismiá¹ƒ,

Ä«sÄ• mukhena parivajjayassu.

kÄ• maá¹ƒ cajÄ• ma asuresu pÄ• á¹‡aá¹ƒ,

mÄ• yime dijÄ• vikulÄ• vakÄ• {vikulÄ• vÄ• (Se Ke Katthaci) } ahesuâ€™â€™ nti ||

`` `evaá¹ƒ bhaddantavÄ• â€™ ti kho, bhikkhave, mÄ• tali saá¹…gÄ• hako sakkassa devÄ•
sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ paccudÄ• vattesi. atha kho, bhikkhave, asurÄ• naá¹ƒ
`paccudÄ• vatto kho dÄ• ni sakkassa devÄ• namindassa sahassayutto Ä• jaÃ±Ã±aratho \Ee
asurehi saá¹…gÄ• messantÄ«ti bhÄ«tÄ• asurapurameva pÄ• visiá¹ƒsu. iti kho, bhikkhave,
dhammena jayo ahosÄ«â€™â€™ â€™ ti.

7. nadubbhiyasuttaá¹ƒ

<253> sÄ• vatthiyaá¹ƒ. ``bhÅ«tapubbaá¹ƒ, bhikkhave, sakkassa devÄ• namindassa rahoga
evaá¹ƒ cetaso parivitakko udapÄ• di --- `yopi me assa supaccatthiko tassapÄ• haá¹ƒ na dub

kho, bhikkhave, vepacitti asurindo sakkassa devÄ• namindassa cetasÄ• cetoparivitakkama
sakko devÄ• namindo tenupasaá¹…kami. addasÄ• \Be I 227/ kho, bhikkhave, sakko devÄ•
asurindaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na vepacittiá¹ƒ asurindaá¹ƒ etadavoca --- `
gahitosÄ«â€™â€™ â€™ ti.

``yadeva te, mÄ• risa, pubbe cittaá¹ƒ, tadeva tvaá¹ƒ mÄ• pajahÄ• sÄ«â€™â€™ ti {tadeva
(Ce Se Ke) }.

``sapassu ca me, vepacitti, adubbhÄ• yÄ• â€™â€™ ti {adrubbhÄ• ya (Katthaci) }.

``yaá¹ƒ musÄ• bhaá¹‡ato pÄ• paá¹ƒ, yaá¹ƒ pÄ• paá¹ƒ ariyÅ«pavÄ• dino.

mittadduno ca yaá¹ƒ pÄ• paá¹ƒ, yaá¹ƒ pÄ• paá¹ƒ akataÃ±Ã±uno.

tameva pÄ• paá¹ƒ phusatu {phusati (Ce Ee) }, yo te dubbhe sujampatÄ«â€™â€™ ti ||

8. verocanaasurindasuttaá¹ƒ

<254> sÄ• vatthiyaá¹ƒ jetavane. tena kho pana samayena bhagavÄ• divÄ• vihÄ• ragato h
sakko ca devÄ• namindo verocano ca asurindo yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; u
dvÄ• rabÄ• haá¹ƒ nissÄ• ya aá¹-á¹-haá¹ƒsu. atha kho verocano asurindo bhagavato santike
---

``vÄ• yametheva \Ne I 261/ puriso, yÄ• va atthassa nipphadÄ• .

nipphannasobhano {sobhino (Ce), sobhaá¹‡o (Ee Katthaci) } attho {atthÄ• (Ce) }, verocana

``vÄ• yametheva \Ee I 226/ puriso, yÄ• va atthassa nipphadÄ• .

nipphannasobhano attho {nipphannasobhino atthÄ• (Ce Se Ke) }, khantyÄ• bhiyyo na vijja

``sabbe \Se II 331/ sattÄ• atthajÄ• tÄ• , tattha tattha yathÄ• rahaá¹ƒ.

saá¹ƒyogaparamÄ• tveva, sambhogÄ• sabbapÄ• á¹‡inaá¹ƒ.

nipphannasobhano attho, verocanavaco idaâ€™â€™ nti ||

``sabbe sattÄ• atthajÄ• tÄ• , tattha tattha yathÄ• rahaá¹ƒ.

saá¹ƒyogaparamÄ• tveva, sambhogÄ• sabbapÄ• á¹‡inaá¹ƒ.

nipphannasobhano attho, khantyÄ• bhiyyo na vijjatÄ«â€™â€™ ti ||

9. araÃ±Ã±Ä• yatanaisisuttaá¹ƒ

<255> sÄ• vatthiyaá¹ƒ \Be I 228/. ``bhÅ«tapubbaá¹ƒ, bhikkhave, sambahulÄ• isayo sÄ«lav
araÃ±Ã±Ä• yatane paá¹‡á¹‡akuá¹-Ä«su sammanti. atha kho, bhikkhave, sakko ca devÄ• na
yena te isayo sÄ«lavanto kalyÄ• á¹‡adhammÄ• tenupasaá¹…kamiá¹ƒsu. atha kho, bhikkha
paá¹-aliyo {aá¹-aliyo (Ce Se Ke Ee), Ä• á¹-aliyo (Katthaci) MN II 410} upÄ• hanÄ• Ä• rohitv
olaggetvÄ• chattena dhÄ• riyamÄ• nena aggadvÄ• rena assamaá¹ƒ pavisitvÄ• te isayo sÄ
apabyÄ• mato karitvÄ• atikkami. atha kho, bhikkhave, sakko devÄ• namindo paá¹-aliyo upÄ
khaggaá¹ƒ aÃ±Ã±esaá¹ƒ datvÄ• chattaá¹ƒ apanÄ• metvÄ• dvÄ• reneva assamaá¹ƒ pavisi
kalyÄ• á¹‡adhamme anuvÄ• taá¹ƒ paÃ±jaliko namassamÄ• no aá¹-á¹-hÄ• siâ€™â€™. atha
sÄ«lavanto kalyÄ• á¹‡adhammÄ• sakkaá¹ƒ devÄ• namindaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• siá¹ƒ

``gandho \Se I 332/ isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ,

kÄ• yÄ• cuto gacchati mÄ• lutena.

ito \Ne I 262/ paá¹-ikkamma sahassanetta,

gandho isÄ«naá¹ƒ asuci devarÄ• jÄ• â€™â€™ ti ||

``gandho isÄ«naá¹ƒ ciradikkhitÄ• naá¹ƒ,

kÄ• yÄ• cuto gacchatu {gacchati (Ce Se Ke) } mÄ• lutena,

sucitrapupphaá¹ƒ sirasmiá¹ƒva mÄ• laá¹ƒ.

gandhaá¹ƒ \Ee I 227/ etaá¹ƒ paá¹-ikaá¹…khÄ• ma bhante,

na hettha devÄ• paá¹-ikÅ«lasaÃ±Ã±inoâ€™â€™ ti ||

10. samuddakasuttaá¹ƒ

<256> sÄ• vatthiyaá¹ƒ. ``bhÅ«tapubbaá¹ƒ, bhikkhave, sambahulÄ• isayo sÄ«lavanto kalyÄ

paá¹‡á¹‡akuá¹-Ä«su sammanti. tena kho pana samayena devÄ• surasaá¹…gÄ• mo samupa
bhikkhave, tesaá¹ƒ isÄ«naá¹ƒ sÄ«lavantÄ• naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ etadahosi ---
adhammikÄ• asurÄ• . siyÄ• pi no asurato bhayaá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ sambaraá¹ƒ asu
I 229/ abhayadakkhiá¹‡aá¹ƒ yÄ• ceyyÄ• mÄ• â€™â€™ â€™ ti. ``atha kho, bhikkhave, te isa
kalyÄ• á¹‡adhammÄ• --- seyyathÄ• pi \Se I 333/ nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ•
pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evameva --- samuddatÄ«re paá¹‡á¹‡akuá¹-Ä«su
asurindassa sammukhe pÄ• turahesuá¹ƒ. atha kho, bhikkhave, te isayo sÄ«lavanto kalyÄ• a
asurindaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• siá¹ƒsu ---

``isayo sambaraá¹ƒ pattÄ• , yÄ• canti abhayadakkhiá¹‡aá¹ƒ.

kÄ• maá¹ƒkaro hi te dÄ• tuá¹ƒ, bhayassa abhayassa vÄ• â€™â€™ ti ||

``isÄ«naá¹ƒ abhayaá¹ƒ natthi, duá¹-á¹-hÄ• naá¹ƒ sakkasevinaá¹ƒ.

abhayaá¹ƒ yÄ• camÄ• nÄ• naá¹ƒ, bhayameva dadÄ• mi voâ€™â€™ ti ||

``abhayaá¹ƒ \Ne I 263/ yÄ• camÄ• nÄ• naá¹ƒ, bhayameva dadÄ• si no.

paá¹-iggaá¹‡hÄ• ma te etaá¹ƒ, akkhayaá¹ƒ hotu te bhayaá¹ƒ ||

``yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

pavuttaá¹ƒ tÄ• ta te bÄ«jaá¹ƒ, phalaá¹ƒ paccanubhossasÄ«â€™â€™ ti ||

``atha kho, bhikkhave, te isayo sÄ«lavanto kalyÄ• á¹‡adhammÄ• sambaraá¹ƒ asurindaá¹ƒ
seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• rita
evameva --- sambarassa asurindassa sammukhe antarahitÄ• samuddatÄ«re paá¹‡á¹‡akuá
\Se I 334/ \Ee I 228/ kho, bhikkhave, sambaro asurindo tehi isÄ«hi sÄ«lavantehi kalyÄ• á¹‡a
rattiyÄ• sudaá¹ƒ tikkhattuá¹ƒ ubbijjÄ«â€™â€™ ti.

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

suvÄ«raá¹ƒ susÄ«maÃ±ceva, dhajaggaá¹ƒ vepacittino.

subhÄ• sitaá¹ƒ jayaÃ±ceva, kulÄ• vakaá¹ƒ nadubbhiyaá¹ƒ.

verocana asurindo, isayo araÃ±Ã±akaÃ±ceva.

isayo ca samuddakÄ• ti ||

2. dutiyavaggo

1. vatapadasuttaá¹ƒ

<257> sÄ• vatthiyaá¹ƒ \Se I 335/ \Be I 230/. ``sakkassa, bhikkhave, devÄ• namindassa pub
satta vatapadÄ• ni \Ne I 264/ {vattapadÄ• ni (Katthaci) } samattÄ• ni samÄ• dinnÄ• ni ahesu
samÄ• dinnattÄ• sakko sakkattaá¹ƒ ajjhagÄ• . katamÄ• ni satta vatapadÄ• ni? yÄ• vajÄ«va
assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ kule jeá¹-á¹-hÄ• pacÄ• yÄ« assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ saá¹‡havÄ•
apisuá¹‡avÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjh
payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato, yÄ• vajÄ«vaá¹ƒ sacca
akkodhano assaá¹ƒ --- sacepi me kodho uppajjeyya, khippameva naá¹ƒ paá¹-ivineyyaâ€™â
bhikkhave, devÄ• namindassa pubbe manussabhÅ«tassa imÄ• ni satta vatapadÄ• ni samat
yesaá¹ƒ samÄ• dinnattÄ• sakko sakkattaá¹ƒ ajjhagÄ• â€™â€™ ti.

``mÄ• tÄ• pettibharaá¹ƒ \Se I 336/ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

``maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu sappuriso itÄ«â€™â€™ ti ||

2. sakkanÄ• masuttaá¹ƒ

<258> sÄ• vatthiyaá¹ƒ \Ee I 229/ jetavane. tatra kho bhagavÄ• bhikkhÅ« etadavoca --- ``sa
devÄ• namindo pubbe manussabhÅ«to samÄ• no magho nÄ• ma mÄ• á¹‡avo ahosi, tasmÄ

``sakko, bhikkhave, devÄ• namindo pubbe manussabhÅ«to samÄ• no pure {pure pure (Ce
tasmÄ• purindadoti vuccati.

``sakko, bhikkhave, devÄ• namindo pubbe manussabhÅ«to samÄ• no sakkaccaá¹ƒ dÄ• na

vuccati.

``sakko \Ne I 265/ \Be I 231/, bhikkhave, devÄ• namindo pubbe manussabhÅ«to samÄ• no
tasmÄ• vÄ• savoti vuccati.

``sakko, bhikkhave, devÄ• namindo sahassampi atthÄ• naá¹ƒ muhuttena cinteti, tasmÄ• sa

``sakkassa, bhikkhave, devÄ• namindassa sujÄ• nÄ• ma asurakaÃ±Ã±Ä• pajÄ• pati, tasm

``sakko, bhikkhave, devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ issariyÄ• dhipaccaá
devÄ• namindoti vuccati.

``sakkassa \Se I 337/, bhikkhave devÄ• namindassa pubbe manussabhÅ«tassa satta vatap
samÄ• dinnÄ• ni ahesuá¹ƒ, yesaá¹ƒ samÄ• dinnattÄ• sakko sakkattaá¹ƒ ajjhagÄ• . katamÄ
yÄ• vajÄ«vaá¹ƒ mÄ• tÄ• pettibharo assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ kule jeá¹-á¹-hÄ• pacÄ• yÄ« as
saá¹‡havÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ apisuá¹‡avÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ vigatam
agÄ• raá¹ƒ ajjhÄ• vaseyyaá¹ƒ muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• n
yÄ• vajÄ«vaá¹ƒ saccavÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ akkodhano assaá¹ƒ --- sacepi me ko
naá¹ƒ paá¹-ivineyyaâ€™â€™ nti. ``sakkassa, bhikkhave, devÄ• namindassa pubbe manuss
vatapadÄ• ni samattÄ• ni samÄ• dinnÄ• ni ahesuá¹ƒ, yesaá¹ƒ samÄ• dinnattÄ• sakko sakk

``mÄ• tÄ• pettibharaá¹ƒ \Ee I 230/ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

``maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu sappuriso itÄ«â€™â€™ ti ||

3. mahÄ• lisuttaá¹ƒ

<259> evaá¹ƒ \Ne I 266/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharat
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho mahÄ• li licchavÄ« yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Se I 338/ nisinno kho m
bhagavantaá¹ƒ etadavoca ---

``diá¹-á¹-ho kho \Be I 232/, bhante, bhagavatÄ• sakko devÄ• namindoâ€™â€™ ti?

``diá¹-á¹-ho kho me, mahÄ• li, sakko devÄ• namindoâ€™â€™ ti.

``so hi nÅ«na, bhante, sakkapatirÅ«pako bhavissati. duddaso hi, bhante, sakko devÄ• nam

``sakkaÃ±ca khvÄ• haá¹ƒ, mahÄ• li, pajÄ• nÄ• mi sakkakaraá¹‡e ca dhamme, yesaá¹ƒ dha
sakko sakkattaá¹ƒ ajjhagÄ• , taÃ±ca pajÄ• nÄ• mi.

``sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no magho nÄ• ma mÄ• á
vuccati.

``sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no sakkaccaá¹ƒ dÄ• naá
vuccati.

``sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no pure dÄ• naá¹ƒ adÄ•

``sakko, mahÄ• li, devÄ• namindo pubbe manussabhÅ«to samÄ• no Ä• vasathaá¹ƒ adÄ• s

``sakko, mahÄ• li, devÄ• namindo sahassampi atthÄ• naá¹ƒ muhuttena cinteti, tasmÄ• sah

``sakkassa \Ne I 267/, mahÄ• li, devÄ• namindassa sujÄ• nÄ• ma asurakaÃ±Ã±Ä• pajÄ• p
vuccati.

``sakko, mahÄ• li, devÄ• namindo devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ
kÄ• reti, tasmÄ• devÄ• namindoti vuccati.

``sakkassa, mahÄ• li, devÄ• namindassa pubbe manussabhÅ«tassa satta \Se I 339/ vatapa
samÄ• dinnÄ• ni ahesuá¹ƒ, yesaá¹ƒ samÄ• dinnattÄ• sakko sakkattaá¹ƒ ajjhagÄ• . katamÄ
yÄ• vajÄ«vaá¹ƒ mÄ• tÄ• pettibharo assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ kule jeá¹-á¹-hÄ• pacÄ• yÄ« as
saá¹‡havÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ apisuá¹‡avÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ vigatam
agÄ• raá¹ƒ ajjhÄ• vaseyyaá¹ƒ muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• n
yÄ• vajÄ«vaá¹ƒ saccavÄ• co assaá¹ƒ, yÄ• vajÄ«vaá¹ƒ akkodhano assaá¹ƒ --- sacepi me ko
naá¹ƒ paá¹-ivineyyaâ€™â€™ nti. ``sakkassa, mahÄ• li, devÄ• namindassa pubbe manussa
satta vatapadÄ• ni samattÄ• ni samÄ• dinnÄ• ni ahesuá¹ƒ, yesaá¹ƒ samÄ• dinnattÄ• sakko
ti.

``mÄ• tÄ• pettibharaá¹ƒ jantuá¹ƒ, kule jeá¹-á¹-hÄ• pacÄ• yinaá¹ƒ.

saá¹‡haá¹ƒ sakhilasambhÄ• saá¹ƒ, pesuá¹‡eyyappahÄ• yinaá¹ƒ ||

``maccheravinaye yuttaá¹ƒ, saccaá¹ƒ kodhÄ• bhibhuá¹ƒ naraá¹ƒ.

taá¹ƒ ve devÄ• tÄ• vatiá¹ƒsÄ• , Ä• hu sappuriso itÄ«â€™â€™ ti ||

4. daliddasuttaá¹ƒ

<260> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. ta
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato pacca
etadavoca ---

``bhÅ«tapubbaá¹ƒ, bhikkhave, aÃ±Ã±ataro puriso imasmiá¹ƒyeva \Se I 340/ rÄ• jagahe ma
{manussadaá¸·iddo (Ce Se Ke) } ahosi manussakapaá¹‡o \Ne I 268/ manussavarÄ• ko. so t
dhammavinaye saddhaá¹ƒ samÄ• diyi, sÄ«laá¹ƒ samÄ• diyi, sutaá¹ƒ samÄ• diyi, cÄ• gaá¹ƒ
samÄ• diyi. so tathÄ• gatappavedite dhammavinaye saddhaá¹ƒ samÄ• diyitvÄ• sÄ«laá¹ƒ s
samÄ• diyitvÄ• cÄ• gaá¹ƒ samÄ• diyitvÄ• paÃ±Ã±aá¹ƒ samÄ• diyitvÄ• kÄ• yassa bhedÄ•
I 232/ saggaá¹ƒ lokaá¹ƒ upapajji devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. so aÃ±Ã±
vaá¹‡á¹‡ena ceva yasasÄ• ca. tatra sudaá¹ƒ, bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• ujjhÄ• yan
--- `acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho! ayaÃ±hi devaputto pubbe manussabhÅ«to
ahosi manussakapaá¹‡o manussavarÄ• ko; so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. so aÃ±Ã±e deve atirocati vaá¹‡á¹‡ena cev
ti.

``atha kho, bhikkhave, sakko devÄ• namindo deve tÄ• vatiá¹ƒse Ä• mantesi --- `mÄ• kho t
devaputtassa ujjhÄ• yittha. eso kho, mÄ• risÄ• , devaputto pubbe manussabhÅ«to samÄ• n
234/ dhammavinaye saddhaá¹ƒ samÄ• diyi, sÄ«laá¹ƒ samÄ• diyi, sutaá¹ƒ samÄ• diyi, cÄ• g
samÄ• diyi. so tathÄ• gatappavedite dhammavinaye saddhaá¹ƒ samÄ• diyitvÄ• sÄ«laá¹ƒ s
samÄ• diyitvÄ• cÄ• gaá¹ƒ samÄ• diyitvÄ• paÃ±Ã±aá¹ƒ samÄ• diyitvÄ• kÄ• yassa bhedÄ•
saggaá¹ƒ lokaá¹ƒ upapanno devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ \Se I 341/. so
vaá¹‡á¹‡ena ceva yasasÄ• cÄ• â€™â€™ â€™ ti. atha kho, bhikkhave, sakko devÄ• namin
anunayamÄ• no tÄ• yaá¹ƒ velÄ• yaá¹ƒ imÄ• gÄ• thÄ• yo abhÄ• si ---

``yassa saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

5. rÄ• maá¹‡eyyakasuttaá¹ƒ

<261> sÄ• vatthiyaá¹ƒ \Ne I 269/ jetavane. atha kho sakko devÄ• namindo yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá
devÄ• namindo bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bhante, bhÅ«mirÄ• maá¹‡eyya

``Ä• rÄ• macetyÄ• \Ee I 233/ vanacetyÄ• , pokkharaÃ±Ã±o sunimmitÄ• .

manussarÄ• maá¹‡eyyassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaâ€™â€™ nti ||

6. yajamÄ• nasuttaá¹ƒ

<262> ekaá¹ƒ \Se I 342/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. a
devÄ• namindo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ \Be
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sakko devÄ• namindo bhagavantaá¹ƒ

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, kattha dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

7. buddhavandanÄ• suttaá¹ƒ

<263> sÄ• vatthiyaá¹ƒ \Ne I 270/ jetavane. tena kho pana samayena bhagavÄ• divÄ• vihÄ
paá¹-isallÄ«no. atha kho sakko ca devÄ• namindo brahmÄ• ca sahampati yena bhagavÄ•
upasaá¹…kamitvÄ• paccekaá¹ƒ dvÄ• rabÄ• haá¹ƒ nissÄ• ya aá¹-á¹-haá¹ƒsu. atha kho sakk
santike imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``uá¹-á¹-hehi \Se I 343/ vÄ«ra vijitasaá¹…gÄ• ma,

pannabhÄ• ra anaá¹‡a vicara loke.

cittaÃ±ca te suvimuttaá¹ƒ,

cando yathÄ• pannarasÄ• ya rattiâ€™â€™ nti ||

``na \Ee I 234/ kho, devÄ• naminda, tathÄ• gatÄ• evaá¹ƒ vanditabbÄ• . evaÃ±ca kho, devÄ
vanditabbÄ• ---

``uá¹-á¹-hehi vÄ«ra vijitasaá¹…gÄ• ma,

satthavÄ• ha anaá¹‡a vicara loke.

desassu bhagavÄ• dhammaá¹ƒ,

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ ti ||

8. gahaá¹-á¹-havandanÄ• suttaá¹ƒ

<264> sÄ• vatthiyaá¹ƒ. tatra ... pe ... etadavoca --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, sakko de
mÄ• taliá¹ƒ saá¹…gÄ• hakaá¹ƒ Ä• mantesi --- `yojehi, samma mÄ• tali, sahassayuttaá¹ƒ \Be
uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma subhÅ«miá¹ƒ dassanÄ• yÄ• â€™ ti. `evaá¹ƒ bhaddantavÄ
saá¹…gÄ• hako sakkassa devÄ• namindassa paá¹-issutvÄ• sahassayuttaá¹ƒ Ä• jaÃ±Ã±ara
devÄ• namindassa paá¹-ivedesi --- `yutto kho te, mÄ• risa, sahassayutto Ä• jaÃ±Ã±aratho. y
maÃ±Ã±asÄ«â€™â€™ â€™ ti. atha kho, bhikkhave, sakko devÄ• namindo vejayantapÄ• sÄ
aÃ±jaliá¹ƒ katvÄ• {paÃ±jaliko (Ee), paÃ±jaliá¹ƒ katvÄ• (Katthaci) } sudaá¹ƒ puthuddisÄ• na
344/ kho, bhikkhave, mÄ• tali saá¹…gÄ• hako sakkaá¹ƒ devÄ• namindaá¹ƒ gÄ• thÄ• ya ajjh

``taá¹ƒ namassanti tevijjÄ• , sabbe bhummÄ• ca khattiyÄ• .

cattÄ• ro ca mahÄ• rÄ• jÄ• , tidasÄ• ca yasassino.

atha ko nÄ• ma so yakkho, yaá¹ƒ tvaá¹ƒ sakka namassasÄ«â€™â€™ ti ||

``maá¹ƒ namassanti tevijjÄ• , sabbe bhummÄ• ca khattiyÄ• .

cattÄ• ro ca mahÄ• rÄ• jÄ• , tidasÄ• ca yasassino ||

``ahaÃ±ca sÄ«lasampanne, cirarattasamÄ• hite.

sammÄ• pabbajite vande, brahmacariyaparÄ• yane ||

``ye gahaá¹-á¹-hÄ• puÃ±Ã±akarÄ• , sÄ«lavanto upÄ• sakÄ• .

dhammena dÄ• raá¹ƒ posenti, te namassÄ• mi mÄ• talÄ«â€™â€™ ti ||

``seá¹-á¹-hÄ• hi kira lokasmiá¹ƒ, ye tvaá¹ƒ sakka namassasi.

ahampi te namassÄ• mi, ye namassasi vÄ• savÄ• â€™â€™ ti ||

``idaá¹ƒ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

puthuddisÄ• namassitvÄ• , pamukho rathamÄ• ruhÄ«â€™â€™ ti ||

9. satthÄ• ravandanÄ• suttaá¹ƒ

<265> sÄ• vatthiyaá¹ƒ \Ee I 235/ jetavane. ``bhÅ«tapubbaá¹ƒ, bhikkhave, sakko devÄ• nam
saá¹…gÄ• hakaá¹ƒ Ä• mantesi --- `yojehi, samma mÄ• tali, sahassayuttaá¹ƒ Ä• jaÃ±Ã±arath
gacchÄ• ma subhÅ«miá¹ƒ dassanÄ• yÄ• â€™ ti. `evaá¹ƒ bhaddantavÄ• â€™ ti kho, bhikkh
sakkassa devÄ• namindassa paá¹-issutvÄ• \Be I 237/ sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ
devÄ• namindassa \Se I 345/ paá¹-ivedesi \Ne I 272/ --- `yutto kho te, mÄ• risa, sahassayutt
yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ â€™ ti. atha kho, bhikkhave, sakko devÄ• na
orohanto aÃ±jaliá¹ƒ katvÄ• sudaá¹ƒ bhagavantaá¹ƒ namassati. atha kho, bhikkhave, mÄ• ta
devÄ• namindaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``yaÃ±hi devÄ• manussÄ• ca, taá¹ƒ namassanti vÄ• sava.

atha ko nÄ• ma so yakkho, yaá¹ƒ tvaá¹ƒ sakka namassasÄ«â€™â€™ ti ||

``yo idha sammÄ• sambuddho, asmiá¹ƒ loke sadevake.

anomanÄ• maá¹ƒ satthÄ• raá¹ƒ, taá¹ƒ namassÄ• mi mÄ• tali ||

``yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, te namassÄ• mi mÄ• tali ||

``ye rÄ• gadosavinayÄ• , avijjÄ• samatikkamÄ• .

sekkhÄ• apacayÄ• rÄ• mÄ• , appamattÄ• nusikkhare.

te namassÄ• mi mÄ• talÄ«â€™â€™ ti ||

``seá¹-á¹-hÄ• hi kira lokasmiá¹ƒ, ye tvaá¹ƒ sakka namassasi.

ahampi te namassÄ• mi, ye namassasi vÄ• savÄ• â€™â€™ ti ||

``idaá¹ƒ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

bhagavantaá¹ƒ namassitvÄ• , pamukho rathamÄ• ruhÄ«â€™â€™ ti ||

10. saá¹…ghavandanÄ• suttaá¹ƒ

<266> sÄ• vatthiyaá¹ƒ \Se I 346/ jetavane. tatra kho ... pe ... etadavoca --- ``bhÅ«tapubbaá
sakko devÄ• namindo mÄ• taliá¹ƒ saá¹…gÄ• hakaá¹ƒ Ä• mantesi --- `yojehi, samma mÄ• ta
Ä• jaÃ±Ã±arathaá¹ƒ \Ne I 273/, uyyÄ• nabhÅ«miá¹ƒ gacchÄ• ma subhÅ«miá¹ƒ dassanÄ• y
bhaddantavÄ• â€™ ti kho, bhikkhave, mÄ• tali saá¹…gÄ• hako sakkassa devÄ• namindass
sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ yojetvÄ• sakkassa devÄ• namindassa paá¹-ivedesi --
sahassayutto Ä• jaÃ±Ã±aratho, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ â€™ ti. atha
sakko devÄ• namindo vejayantapÄ• sÄ• dÄ• orohanto aÃ±jaliá¹ƒ katvÄ• sudaá¹ƒ bhikkhus
kho, bhikkhave, mÄ• tali saá¹…gÄ• hako sakkaá¹ƒ devÄ• namindaá¹ƒ gÄ• thÄ• ya ajjhabhÄ

``taÃ±hi ete namasseyyuá¹ƒ, pÅ«tidehasayÄ• narÄ• .

nimuggÄ• kuá¹‡apamhete, khuppipÄ• sasamappitÄ• ||

``kiá¹ƒ nu tesaá¹ƒ pihayasi, anÄ• gÄ• rÄ• na vÄ• sava.

Ä• cÄ• raá¹ƒ isinaá¹ƒ brÅ«hi, taá¹ƒ suá¹‡oma vaco tavÄ• â€™â€™ ti ||

``etaá¹ƒ tesaá¹ƒ pihayÄ• mi, anÄ• gÄ• rÄ• na mÄ• tali.

yamhÄ• gÄ• mÄ• pakkamanti, anapekkhÄ• vajanti te ||

``na tesaá¹ƒ koá¹-á¹-he openti, na kumbhi {na kumbhÄ• (Se Ke Ee Katthaci) } na kaá¸·opiya
(Ce) }.

paraniá¹-á¹-hitamesÄ• nÄ• {paraniá¹-á¹-hitamesanÄ• (Se Ke Katthaci) }, tena yÄ• penti sul

``sumantamantino \Se I 347/ dhÄ«rÄ• , tuá¹‡hÄ«bhÅ«tÄ• samaÃ±carÄ• .

devÄ• viruddhÄ• asurehi, puthu maccÄ• ca mÄ• tali ||

``aviruddhÄ• viruddhesu, attadaá¹‡á¸• esu nibbutÄ• .

sÄ• dÄ• nesu anÄ• dÄ• nÄ• , te namassÄ• mi mÄ• talÄ«â€™â€™ ti ||

``seá¹-á¹-hÄ• hi kira lokasmiá¹ƒ, ye tvaá¹ƒ sakka namassasi.

ahampi te namassÄ• mi, ye namassasi vÄ• savÄ• â€™â€™ ti ||

``idaá¹ƒ \Ne I 274/ vatvÄ• na maghavÄ• , devarÄ• jÄ• sujampati.

bhikkhusaá¹…ghaá¹ƒ namassitvÄ• , pamukho rathamÄ• ruhÄ«â€™â€™ ti ||

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

devÄ• pana {va tapadena (Ce Se Ke) } tayo vuttÄ• , daliddaÃ±ca rÄ• maá¹‡eyyakaá¹ƒ.

yajamÄ• naÃ±ca vandanÄ• , tayo sakkanamassanÄ• ti ||

3. tatiyavaggo

1. chetvÄ• suttaá¹ƒ

<267> sÄ• vatthiyaá¹ƒ \Se I 348/ \Be I 239/ \Ee I 237/ jetavane. atha kho sakko devÄ• nam
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho sakko devÄ• namindo bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``kiá¹ƒsu chetvÄ• sukhaá¹ƒ seti, kiá¹ƒsu chetvÄ• na socati.

kissassu ekadhammassa, vadhaá¹ƒ rocesi gotamÄ• â€™â€™ ti ||

``kodhaá¹ƒ chetvÄ• sukhaá¹ƒ seti, kodhaá¹ƒ chetvÄ• na socati.

kodhassa visamÅ«lassa, madhuraggassa vÄ• sava.

vadhaá¹ƒ ariyÄ• pasaá¹ƒsanti, taÃ±hi chetvÄ• na socatÄ«â€™â€™ ti ||

2. dubbaá¹‡á¹‡iyasuttaá¹ƒ

<268> sÄ• vatthiyaá¹ƒ \Ne I 275/ jetavane. tatra kho ... pe ... etadavoca --- ``bhÅ«tapubbaá
aÃ±Ã±ataro yakkho dubbaá¹‡á¹‡o okoá¹-imako sakkassa devÄ• namindassa Ä• sane nisinn
bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- `acchariyaá¹ƒ vata bh
bho! ayaá¹ƒ yakkho dubbaá¹‡á¹‡o okoá¹-imako sakkassa devÄ• namindassa Ä• sane nisinn
349/ yathÄ• kho, bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• ujjhÄ• yanti khiyyanti vipÄ• centi, tathÄ
abhirÅ«pataro ceva hoti dassanÄ«yataro ca pÄ• sÄ• dikataro ca.

``atha kho, bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• yena sakko devÄ• namindo tenupasaá¹…kam
sakkaá¹ƒ devÄ• namindaá¹ƒ etadavocuá¹ƒ --- `idha te, mÄ• risa, aÃ±Ã±ataro yakkho dubba
sakkassa devÄ• namindassa Ä• sane nisinno. tatra sudaá¹ƒ, mÄ• risa, devÄ• tÄ• vatiá¹ƒsÄ
vipÄ• centi --- acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! ayaá¹ƒ yakkho dubbaá¹‡á¹‡o
sakkassa devÄ• namindassa Ä• sane nisinnoti. yathÄ• yathÄ• kho, mÄ• risa, devÄ• ujjhÄ
tathÄ• tathÄ• so yakkho abhirÅ«pataro ceva hoti dassanÄ«yataro \Be I 240/ ca pÄ• sÄ• di
nÅ«na, mÄ• risa, kodhabhakkho yakkho bhavissatÄ«â€™â€™ â€™ ti.

``atha kho, bhikkhave, sakko devÄ• namindo yena so kodhabhakkho yakkho tenupasaá¹…
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹
kodhabhakkho yakkho tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ nÄ• maá¹ƒ sÄ• veti --- `s

devÄ• namindo, sakkohaá¹ƒ, mÄ• risa, devÄ• namindoâ€™ ti. yathÄ• yathÄ• kho, bhikkha
nÄ• maá¹ƒ sÄ• vesi, tathÄ• tathÄ• so yakkho dubbaá¹‡á¹‡ataro ceva ahosi okoá¹-imakata
ceva \Se I 350/ hutvÄ• okoá¹-imakataro ca tatthevantaradhÄ• yÄ«â€™â€™ ti. atha kho, bh
devÄ• namindo sake Ä• sane nisÄ«ditvÄ• deve tÄ• vatiá¹ƒse anunayamÄ• no tÄ• yaá¹ƒ ve
---

``na \Ne I 276/ sÅ«pahatacittomhi, nÄ• vattena suvÄ• nayo.

na vo cirÄ• haá¹ƒ kujjhÄ• mi, kodho mayi nÄ• vatiá¹-á¹-hati ||

``kuddhÄ• haá¹ƒ na pharusaá¹ƒ brÅ«mi, na ca dhammÄ• ni kittaye.

sanniggaá¹‡hÄ• mi attÄ• naá¹ƒ, sampassaá¹ƒ atthamattanoâ€™â€™ ti ||

3. sambarimÄ• yÄ• suttaá¹ƒ

<269> sÄ• vatthiyaá¹ƒ ... pe ... bhagavÄ• etadavoca --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, vep
Ä• bÄ• dhiko ahosi dukkhito bÄ• á¸·hagilÄ• no. atha kho bhikkhave, sakko devÄ• namindo y
tenupasaá¹…kami gilÄ• napucchako. addasÄ• kho, bhikkhave, vepacitti asurindo sakkaá¹ƒ
Ä• gacchantaá¹ƒ. disvÄ• na sakkaá¹ƒ devÄ• namindaá¹ƒ etadavoca --- `tikiccha maá¹ƒ devÄ
\Ee I 239/ maá¹ƒ, vepacitti, sambarimÄ• yaâ€™ nti. `na tÄ• vÄ• haá¹ƒ vÄ• cemi, yÄ• vÄ• ha
paá¹-ipucchÄ• mÄ«â€™â€™ â€™ ti. ``atha kho, bhikkhave, vepacitti asurindo asure paá¹-ip
mÄ• risÄ• , sakkaá¹ƒ devÄ• namindaá¹ƒ sambarimÄ• yaâ€™ nti? `mÄ• kho tvaá¹ƒ, mÄ• ris
devÄ• namindaá¹ƒ sambarimÄ• yaâ€™â€™ â€™ nti. atha kho, bhikkhave, vepacitti asurind
gÄ• thÄ• ya \Se I 351/ ajjhabhÄ• si ---

``mÄ• yÄ• vÄ« \Be I 241/ maghavÄ• sakka, devarÄ• ja sujampati.

upeti nirayaá¹ƒ ghoraá¹ƒ, sambarova sataá¹ƒ samaâ€™â€™ nti ||

4. accayasuttaá¹ƒ

<270> sÄ• vatthiyaá¹ƒ ... pe ... Ä• rÄ• me. tena kho pana samayena dve bhikkhÅ« sampay
accasarÄ• . atha kho so bhikkhu tassa bhikkhuno santike accayaá¹ƒ accayato deseti; so bh
nappaá¹-iggaá¹‡hÄ• ti. atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kami
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``idha, bhante, dve bhikkhÅ« sampayojesuá¹ƒ, tatreko bhikkhu accasarÄ•
so, bhante, bhikkhu tassa bhikkhuno santike accayaá¹ƒ accayato deseti, so bhikkhu nappaá

ti.

``dveme, bhikkhave, bÄ• lÄ• . yo ca accayaá¹ƒ accayato na passati, yo ca accayaá¹ƒ dese
nappaá¹-iggaá¹‡hÄ• â€™â€™ ti --- ime kho, bhikkhave, dve bÄ• lÄ• . ``dveme, bhikkhave,
accayaá¹ƒ accayato passati, yo ca accayaá¹ƒ desentassa yathÄ• dhammaá¹ƒ paá¹-iggaá¹‡
bhikkhave, dve paá¹‡á¸• itÄ• .

``bhÅ«tapubbaá¹ƒ \Se I 352/, bhikkhave, sakko devÄ• namindo sudhammÄ• yaá¹ƒ sabhÄ•
anunayamÄ• no tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``kodho \Ee I 240/ vo vasamÄ• yÄ• tu, mÄ• ca mittehi vo jarÄ• .

agarahiyaá¹ƒ mÄ• garahittha, mÄ• ca bhÄ• sittha pesuá¹‡aá¹ƒ.

atha pÄ• pajanaá¹ƒ kodho, pabbatovÄ• bhimaddatÄ«â€™â€™ ti ||

5. akkodhasuttaá¹ƒ

<271> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« ... pe ... bhagavÄ• etadavoca --- ``bhÅ«tapubbaá
devÄ• namindo sudhammÄ• yaá¹ƒ sabhÄ• yaá¹ƒ deve tÄ• vatiá¹ƒse anunayamÄ• no tÄ• ya
abhÄ• si ---

``mÄ• \Be I 242/ vo kodho ajjhabhavi, mÄ• ca kujjhittha kujjhataá¹ƒ.

akkodho avihiá¹ƒsÄ• ca, ariyesu ca paá¹-ipadÄ• {vasatÄ« sadÄ• (Ce Se Ke Ee) }.

atha pÄ• pajanaá¹ƒ kodho, pabbatovÄ• bhimaddatÄ«â€™â€™ ti ||

tatiyo vaggo.

tassuddÄ• naá¹ƒ \Ne I 278/ ---

chetvÄ• dubbaá¹‡á¹‡iyamÄ• yÄ• , accayena akodhano.

desitaá¹ƒ buddhaseá¹-á¹-hena, idaÃ±hi sakkapaÃ±cakanti ||

sakkasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

sagÄ• thÄ• vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

devatÄ• \Se I 353/ devaputto ca, rÄ• jÄ• mÄ• ro ca bhikkhunÄ«.

brahmÄ• brÄ• hmaá¹‡a vaá¹…gÄ«so, vanayakkhena vÄ• savoti ||

sagÄ• thÄ• vaggasaá¹ƒyuttapÄ• á¸·i niá¹-á¹-hitÄ• .

ÚÄÄÄ

2. They see that the pupils grasp their lessons well
3. They instruct them in the arts and sciences
4. They introduce them to their friends and associates
5. They provide for their safety in every quarter

.PA
ÚÄÄÄ

4. By being impartial
5. By sincerity

Duties of Friend B to Friend A
ÄÄÄ

Duties of Diciple to Religious Teachers
ÄÄÄ

SIGALOVADA SUTTA

The Layman's Code of Discipline

Sigala was the son of a Buddhist family residing at Rajagaha. His parents were devout followers of the Buddha, but the son was indifferent to religion. The pious father and mother could not by any means persuade their son to accompany them to visit the Buddha or his disciples and hear the noble Doctrine. The son thought it practically useless to pay visits to the Sangha, as such visits may entail material loss. He was only concerned with material prosperity; to him spiritual progress was to no avail. Constantly he would say to his father: "I will have nothing to do with monks. Paying homage to them would make my back ache, and my knees stiff. I should have to sit on the ground and soil and wear out my clothes. And when, at the conversations with them, after so sitting, one gets to know them, one has to invite them and give them offerings, and so one only loses by it."

Finally as the father was about to die, he called his son to his deathbed, and enquired whether he would at least listen to his parting advice. "Most assuredly, dear father, I shall carry out any order you may be pleased to enjoin on me," he replied. "Well then, dear son, after your morning bath worship the six quarters." The father asked him to do so hoping that one day or other, while the son was so engaged, the Buddha or his disciples would see him, and make it an occasion to preach an appropriate discourse to him. And since deathbed wishes are to be remembered, Sigala carried out his father's wish, not, however, knowing its true significance.

Now it was the custom of the Buddha to rise from his sleep at four o'clock and after experiencing Nibbanic Bliss for an hour to pervade the whole world with his boundless thoughts of loving-kindness. It is at this hour that he surveys the world with his great compassion to find out what fellow being he could be of service on that day. One

morning Sigala was caught in the net of the Buddha's compassion; and with his vision the Buddha, seeing that Sigala could be shown a better channel for his acts of worship, decided: "This day will I discourse to Sigala on the layman's Vinaya (code of discipline). That discourse will be of benefit to many folk. There must I go." The Buddha thereon came up to him on his way for alms to Rajagaha; and seeing him engaged in his worship of the six quarters, delivered this great discourse which contains in brief, the whole domestic and social duty of the layman.

Commenting on this Sutta, the Venerable Buddhaghosa says, "Nothing in the duties of a householder is left unmentioned. This Sutta is called the Vinaya of the householder. Hence in one who practices what he has been taught in it, growth is to be looked for, not decay." And Mrs. Rhys Davids adds: "The Buddha's doctrine of love and goodwill between man and man is here set forth in a domestic and social ethics with more comprehensive detail than elsewhere. And truly we may say even now of this Vinaya or code of discipline, so fundamental are the human interests involved, so sane and wide is the wisdom that envisages them, that the utterances are as fresh and practically as binding today and here as they were then at Rajagaha. 'Happy would have been the village or clan on the banks of the Ganges where the people were full of the kindly spirit of fellow-feeling, the noble spirit of justice which breathes through these naive and simple sayings.' Not less happy would be the village, or the family on the banks of the Thames today, of which this could be said."

SIGALOVADA SUTTA

Thus have I heard:

On one occasion the Exalted One was dwelling in the Bamboo Grove, the Squirrels' Sanctuary, near Rajagaha.

Now at that time, young Sigala, a householder's son, rising early in the morning, departing from Rajagaha, with wet clothes and wet hair, worshipped with joined hands the various quarters -- the East, the South, the West, the North, the Nadir, and the Zenith.

Then the Exalted One, having robed himself in the forenoon took bowl and robe, and entered Rajagaha for alms. Now he saw young Sigala worshipping thus and spoke to him as follows:

"Wherefore do you, young householder, rising early in the morning, departing from Rajagaha, with wet clothes and wet hair, worship, with joined hands these various quarters -- the East, the South, the West, the North, the Nadir, and the Zenith?"

"My father, Lord, while dying, said to me: The six quarters, dear son, you shall worship. And I, Lord, respecting, revering, reverencing and honouring my father's word, rise early in the morning, and leaving Rajagaha, with wet clothes and wet hair, worship with joined hands, these six quarters."

"It is not thus, young householder, the six quarters should be worshipped in the discipline of the noble."

"How then, Lord, should the six quarters be worshipped in the discipline of the noble? It is well, Lord, if the Exalted One would teach the doctrine to me showing how the six quarters should be worshipped in the discipline of the noble."

"Well, young householder, listen and bear it well in mind; I shall speak." -- "Very good, Lord," responded young Sigala.

And the Exalted One spoke as follows:

"Inasmuch, young householder, as the noble disciple (1) has eradicated the four vices in conduct,<1> (2) inasmuch as he commits

no evil action in four ways, (3) inasmuch as he pursues not the six channels for dissipating wealth, he thus, avoiding these fourteen evil things, covers the six quarters, and enters the path leading to victory in both worlds: he is favoured in this world and in the world beyond. Upon the dissolution of the body, after death, he is born in a happy heavenly realm.

(1) What are the four vices in conduct that he has eradicated? The destruction of life, householder, is a vice and so are stealing, sexual misconduct, and lying. These are the four vices that he has eradicated."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"Killing, stealing, lying and adultery,
These four evils the wise never praise.

(2) In which four ways does one commit no evil action? Led by desire does one commit evil. Led by anger does one commit evil. Led by ignorance does one commit evil. Led by fear does one commit evil.<2>

But inasmuch as the noble disciple is not led by desire, anger, ignorance, and fear, he commits no evil."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"Whoever through desire, hate or fear,
Or ignorance should transgress the Dhamma,
All his glory fades away
Like the moon during the waning half.
Whoever through desire, hate or fear,
Or ignorance never transgresses the Dhamma,
All his glory ever increases
Like the moon during the waxing half.

(3) What are the six channels for dissipating wealth which he does not pursue?

(a) indulgence in intoxicants which cause infatuation and heedlessness;
(b) sauntering in streets at unseemly hours;
(c) frequenting theatrical shows;
(d) indulgence in gambling which causes heedlessness;
(e) association with evil companions;
(f) the habit of idleness.

(a) There are, young householder, these six evil consequences in indulging in intoxicants which cause infatuation and heedlessness:

i. loss of wealth,
ii. increase of quarrels,
iii. susceptibility to disease,
iv. earning an evil reputation,
v. shameless exposure of body,
vi. weakening of intellect.

(b) There are, young householder, these six evil consequences in sauntering in streets at unseemly hours:

i. he himself is unprotected and unguarded,
ii. his wife and children are unprotected and unguarded,
iii. his property is unprotected and unguarded,
iv. he is suspected of evil deeds,<3>
v. he is subject to false rumours,
vi. he meets with many troubles.

(c) There are, young householder, these six evil consequences in frequenting theatrical shows:

He is ever thinking:

i. where is there dancing?
ii. where is there singing?
iii. where is there music?
iv. where is there recitation?
v. where is there playing with cymbals?
vi. where is there pot-blowing?<4>

(d) There are, young householder, these six evil consequences in indulging in gambling:

i. the winner begets hate,
ii. the loser grieves for lost wealth,
iii. loss of wealth,
iv. his word is not relied upon in a court of law,
v. he is despised by his friends and associates,
vi. he is not sought after for matrimony; for people would say he is a gambler and is not fit to look after a wife.

(e) There are, young householder, these six evil consequences in associating with evil companions, namely: any gambler, any libertine, any drunkard, any swindler, any cheat, any rowdy is his friend and companion.

(f) There are, young householder, these six evil consequences in being addicted to idleness:

He does no work, saying:

i. that it is extremely cold,
ii. that it is extremely hot,
iii. that it is too late in the evening,
iv. that it is too early in the morning,
v. that he is extremely hungry,
vi. that he is too full.

Living in this way, he leaves many duties undone, new wealth he does not get, and wealth he has acquired dwindles away."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"One is a bottle friend; one says, 'friend, friend' only to one's face; one is a friend and an associate only when it is advantageous.

Sleeping till sunrise, adultery, irascibility, malevolence, evil companions, avarice -- these six causes ruin a man.

The man who has evil comrades and friends is given to evil ways, to ruin does he fall in both worlds -- here and the next.

Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice -- these nine <5> causes ruin a man.

Who plays with dice and drinks intoxicants, goes to women who are dear unto others as their own lives, associates with the mean and not with elders -- he declines just as the moon during the waning half.

Who is drunk, poor, destitute, still thirsty whilst drinking, frequents the bars, sinks in debt as a stone in water, swiftly brings disrepute to his family.

Who by habit sleeps by day, and keeps late hours, is ever intoxicated, and is licentious, is not fit to lead a household life.

Who says it is too hot, too cold, too late, and leaves things undone, the opportunities for good go past such men.

But he who does not regard cold or heat any more than a blade of grass and who does his duties manfully, does not fall away from happiness."

* * *

"These four, young householder, should be understood as foes in the guise of friends:

(1) he who appropriates a friend's possessions,
(2) he who renders lip-service,
(3) he who flatters,
(4) he who brings ruin.

(1) In four ways, young householder, should one who appropriates be understood as a foe in the guise of a friend:

i. he appropriates his friend's wealth,
ii. he gives little and asks much,
iii. he does his duty out of fear,
iv. he associates for his own advantage.

(2) In four ways, young householder, should one who renders lip-service be understood as a foe in the guise of a friend:

i. he makes friendly profession as regards the past,
ii. he makes friendly profession as regards the future,
iii. he tries to gain one's favour by empty words,
iv. when opportunity for service has arisen, he expresses his inability.

(3) In four ways, young householder, should one who flatters be understood as a foe in the guise of a friend:

i. he approves of his friend's evil deeds,
ii. he disapproves his friend's good deeds,
iii. he praises him in his presence,
iv. he speaks ill of him in his absence.

(4) In four ways, young householder, should one who brings ruin be

understood as a foe in the guise of a friend:

i. he is a companion in indulging in intoxicants that cause infatuation and heedlessness,
ii. he is a companion in sauntering in streets at unseemly hours,
iii. he is a companion in frequenting theatrical shows,
iv. he is a companion in indulging in gambling which causes heedlessness."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"The friend who appropriates,
the friend who renders lip-service,
the friend that flatters,
the friend who brings ruin,
these four as enemies the wise behold,
avoid them from afar as paths of peril.

These four, young householder, should be understood as warm-hearted friends:

(1) he who is a helpmate,
(2) he who is the same in happiness and sorrow,
(3) he who gives good counsel,
(4) he who sympathises.

(1) In four ways, young householder, should a helpmate be understood as a warm-hearted friend:

i. he guards the heedless,
ii. he protects the wealth of the heedless,
iii. he becomes a refuge when you are in danger,
iv. when there are commitments he provides you with double the supply needed.

(2) In four ways, young householder, should one who is the same in happiness and sorrow be understood as a warm-hearted friend:

i. he reveals his secrets,
ii. he conceals one's own secrets,
iii. in misfortune he does not forsake one,
iv. his life even he sacrifices for one's sake.

(3) In four ways, young householder, should one who gives good counsel be understood as a warm-hearted friend:

i. he restrains one from doing evil,
ii. he encourages one to do good,
iii. he informs one of what is unknown to oneself,
iv. he points out the path to heaven.

(4) In four ways, young householder, should one who sympathises be understood as a warm-hearted friend:

i. he does not rejoice in one's misfortune,
ii. he rejoices in one's prosperity,
iii. he restrains others speaking ill of oneself,
iv. he praises those who speak well of oneself."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"The friend who is a helpmate,
the friend in happiness and woe,
the friend who gives good counsel,
the friend who sympathises too --
these four as friends the wise behold
and cherish them devotedly
as does a mother her own child.

The wise and virtuous shine like a blazing fire.
He who acquires his wealth in harmless ways
like to a bee that honey gathers, <6>
riches mount up for him
like ant hill's rapid growth.

With wealth acquired this way,
a layman fit for household life,
in portions four divides his wealth:
thus will he friendship win.

One portion for his wants he uses,<7>
two portions on his business spends,
the fourth for times of need he keeps."

* * *

"And how, young householder, does a noble disciple cover the six quarters?

The following should be looked upon as the six quarters. The parents should be looked upon as the East, teachers as the South, wife and children as the West, friends and associates as the North, servants and employees as the Nadir, ascetics and brahmins as the Zenith.<8>

In five ways, young householder, a child should minister to his parents as the //East//:

i. Having supported me I shall support them,
ii. I shall do their duties,
iii. I shall keep the family tradition,
iv. I shall make myself worthy of my inheritance,
v. furthermore I shall offer alms in honour of my departed relatives.<9>

In five ways, young householder, the parents thus ministered to as the //East// by their children, show their compassion:

i. they restrain them from evil,

ii. they encourage them to do good,
iii. they train them for a profession,
iv. they arrange a suitable marriage,
v. at the proper time they hand over their inheritance to them.

In these five ways do children minister to their parents as the //East// and the parents show their compassion to their children. Thus is the //East// covered by them and made safe and secure.

In five ways, young householder, a pupil should minister to a teacher as the //South//:

i. by rising from the seat in salutation,
ii. by attending on him,
iii. by eagerness to learn,
iv. by personal service,
v. by respectful attention while receiving instructions.

In five ways, young householder, do teachers thus ministered to as the //South// by their pupils, show their compassion:

i. they train them in the best discipline,
ii. they see that they grasp their lessons well,
iii. they instruct them in the arts and sciences,
iv. they introduce them to their friends and associates,
v. they provide for their safety in every quarter.

The teachers thus ministered to as the //South// by their pupils, show their compassion towards them in these five ways. Thus is the //South// covered by them and made safe and secure.

In five ways, young householder, should a wife as the //West// be ministered to by a husband:

i. by being courteous to her,
ii. by not despising her,
iii. by being faithful to her,
iv. by handing over authority to her,

v. by providing her with adornments.

The wife thus ministered to as the //West// by her husband shows her compassion to her husband in five ways:

i. she performs her duties well,
ii. she is hospitable to relations and attendants <10>
iii. she is faithful,
iv. she protects what he brings,
v. she is skilled and industrious in discharging her duties.

In these five ways does the wife show her compassion to her husband who ministers to her as the //West//. Thus is the //West// covered by him and made safe and secure.

In five ways, young householder, should a clansman minister to his friends and associates as the //North//:

i. by liberality,
ii. by courteous speech,
iii. by being helpful,
iv. by being impartial,
v. by sincerity.

The friends and associates thus ministered to as the //North// by a clansman show compassion to him in five ways:

i. They protect him when he is heedless,
ii. they protect his property when he is heedless,
iii. they become a refuge when he is in danger,
iv. they do not forsake him in his troubles,
v. they show consideration for his family.

The friends and associates thus ministered to as the //North// by a clansman show their compassion towards him in these five ways. Thus is the //North// covered by him and made safe and secure.

In five ways should a master minister to his servants and

employees as the //Nadir//:

i. by assigning them work according to their ability,
ii. by supplying them with food and with wages,
iii. by tending them in sickness,
iv. by sharing with them any delicacies,
v. by granting them leave at times.

The servants and employees thus ministered to as the //Nadir// by their master show their compassion to him in five ways:

i. they rise before him,
ii. they go to sleep after him,
iii. they take only what is given,
iv. they perform their duties well,
v. they uphold his good name and fame.

The servants and employees thus ministered to as the //Nadir// show their compassion towards him in these five ways. Thus is the //Nadir// covered by him and made safe and secure.

In five ways, young householder, should a householder minister to ascetics and brahmins as the //Zenith//:

i. by lovable deeds,
ii. by lovable words,
iii. by lovable thoughts,
iv. by keeping open house to them,
v. by supplying their material needs.

The ascetics and brahmins thus ministered to as the //Zenith// by a householder show their compassion towards him in six ways:

i. they restrain him from evil,
ii. they persuade him to do good,
iii. they love him with a kind heart,
iv. they make him hear what he has not heard,
v. they clarify what he has already heard,

vi. they point out the path to a heavenly state.

In these six ways do ascetics and brahmins show their compassion towards a householder who ministers to them as the //Zenith//. Thus is the //Zenith// covered by him and made safe and secure."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"The mother and father are the East,
The Teachers are the South,
Wife and Children are the West,
The friends and associates are the North.

Servants and employees are the Nadir,
The ascetics and brahmins are the Zenith;
Who is fit to lead the household life,
These six quarters he should salute.

Who is wise and virtuous,
Gentle and keen-witted,
Humble and amenable,
Such a one to honour may attain.

Who is energetic and not indolent,
In misfortune unshaken,
Flawless in manner and intelligent,
Such a one to honour may attain.

Who is hospitable, and friendly,
Liberal and unselfish,
A guide, an instructor, a leader,
Such a one to honour may attain.

Generosity, sweet speech,
Helpfulness to others,
Impartiality to all,
As the case demands.

These four winning ways make the world go round,
As the linchpin in a moving car.
If these in the world exist not,
Neither mother nor father will receive,
Respect and honour from their children.

Since these four winning ways
The wise appraise in every way,
To eminence they attain,
And praise they rightly gain."

When the Exalted One had spoken thus, Sigala, the young householder, said as follows:

"Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness, so that those who have eyes may see. Even so, has the doctrine been explained in various ways by the Exalted One.

I take refuge, Lord, in the Buddha, the Dhamma, and the Sangha. May the Exalted One receive me as a lay follower; as one who has taken refuge from this very day to life's end."

Digha Nikaya, No. 31

NOTES
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<1> //kamma-kilesa//, lit., 'actions of defilement.'
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<2> These are the four agati, 'evil courses of action': //chanda//, //dosa//, //moha//, //bhaya//.

<3> Crimes committed by others.

<4> A kind of amusement.

<5> The Pali original has here "six causes" as two compound words and one double-term phrase are counted as units.

<6> Dhammapada v. 49: "As a bee, without harming the flower, its colour or scent, flies away, collecting only the honey..."

<7> This portion includes what is spent on good works: gifts to monks, charity, etc.

<8> "The symbolism is deliberately chosen: as the day in the East, so life begins with parents' care; teacher's fees and the South are the same word: //dakkhina//; domestic cares follow when the youth becomes man, as the West holds the later daylight; North is 'beyond' (//uttara//), so by help of friends, etc., he gets beyond troubles." -- (Rhys Davids)

<9> This is a sacred custom of the Aryans who never forgot the dead. This tradition is still faithfully observed by the Buddhists of Sri Lanka who make ceremonial offerings of alms to the monks on the eighth day, in the third month, and on each anniversary of the demise of the parents. Merit of these good actions is offered to the departed after such ceremony. Moreover after every //punna-kamma// (good action), a Buddhist never fails to think of his parents and offer merit. Such is the loyalty and the gratitude shown to parents as advised by the Buddha.

<10> lit., 'the folk around' (//parijana//).

[end of file]

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

nidÄ• navagga-aá¹-á¹-hakathÄ•

1. nidÄ• nasaá¹ƒyuttaá¹ƒ

1. buddhavaggo

1. paá¹-iccasamuppÄ• dasuttavaá¹‡á¹‡anÄ•

<1> __evaá¹ƒ_ \Ne II 1/ \Ee II 1/ \Be II 1/ __me suta_nti --- nidÄ• navagge paá¹-hamaá¹ƒ paá¹-iccasamuppÄ• dasuttaá¹ƒ. tatrÄ• yaá¹ƒ anupubbapadavaá¹‡á¹‡anÄ• --- __tatra kho b Ä• mantesÄ«_ti, ettha __tatrÄ• _ti desakÄ• laparidÄ«panaá¹ƒ. taÃ±hi ``yaá¹ƒ samayaá¹ƒ vi yasmiÃ±ca jetavane viharati, tatra jetavaneâ€™â€™ ti dÄ«peti. bhÄ• sitabbayutte vÄ• desa bhagavÄ• ayutte dese kÄ• le ca dhammaá¹ƒ bhÄ• sati. ``akÄ• lo \Ne II 2/ kho tÄ• va bÄ• hi cettha sÄ• dhakaá¹ƒ. __kho_ti padapÅ«raá¹‡amatte, avadhÄ• raá¹‡e Ä• dikÄ• latthe vÄ• n lokagarudÄ«panaá¹ƒ. __bhikkhÅ«_ti kathÄ• savanayuttapuggalavacanaá¹ƒ. apicettha ``bhik bhikkhÄ• cariyaá¹ƒ ajjhÅ«pagatoti bhikkhÅ«â€™â€™ tiÄ• dinÄ• (Vin III 45; Vibh 510) naye __Ä• mantesÄ«_ti Ä• lapi, abhÄ• si, sambodhesi, ayamettha attho. aÃ±Ã±atra pana Ã±Ä• p ``Ä• mantayÄ• mi \Be II 2/ vo, bhikkhave, paá¹-ivedayÄ• mi vo, bhikkhaveâ€™â€™ ti. pakk ``ehi tvaá¹ƒ, bhikkhu, mama vacanena sÄ• riputtaá¹ƒ Ä• mantehÄ«â€™â€™ ti (AN III 9.11). Ä• mantanÄ• kÄ• radÄ«panaá¹ƒ. taÃ±ca bhikkhanasÄ«latÄ• diguá¹‡ayogasiddhattÄ• vutta bhikkhanasÄ«latÄ• guá¹‡ayuttopi \Ee II 2/ hi bhikkhu, bhikkhanadhammatÄ• guá¹‡ayuttopi sÄ• dhukÄ• ritÄ• guá¹‡ayuttopÄ«ti saddavidÅ« maÃ±Ã±anti. tena ca tesaá¹ƒ bhikkhanasÄ« vacanena hÄ«nÄ• dhikajanasevitavuttiá¹ƒ pakÄ• sento uddhatadÄ«nabhÄ• vaniggahaá¹ƒ k iminÄ• ca karuá¹‡Ä• vipphÄ• rasommahadayanayananipÄ• tapubbaá¹…gamena vacanena kathetukamyatÄ• dÄ«pakena nesaá¹ƒ vacanena sotukamyataá¹ƒ janeti, teneva ca sambodh manasikÄ• repi niyojeti. sÄ• dhukaá¹ƒ manasikÄ• rÄ• yattÄ• hi sÄ• sanasampatti.

aparesupi devamanussesu vijjamÄ• nesu kasmÄ• bhikkhÅ«yeva Ä• mantesÄ«ti ce? jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• vato. sabbaparisasÄ• dhÄ• raá¹‡Ä• hi bh parisÄ• ya jeá¹-á¹-hÄ• bhikkhÅ« paá¹-hamaá¹ƒ uppannattÄ• , seá¹-á¹-hÄ• anagÄ• riyabhÄ satthucariyÄ• nuvidhÄ• yakattÄ• sakalasÄ• sanapaá¹-iggÄ• hakattÄ• ca, Ä• sannÄ• tattha sadÄ• sannihitÄ• satthusantikÄ• vacarattÄ• ti. apica te dhammadesanÄ• ya bhÄ• janaá¹ƒ y paá¹-ipattisabbhÄ• vato. visesato ca ekacce bhikkhÅ«yeva sandhÄ• ya ayaá¹ƒ desanÄ• pÄ

kimatthaá¹ƒ pana bhagavÄ• dhammaá¹ƒ desento paá¹-hamaá¹ƒ bhikkhÅ« Ä• mantesi, na
satijananatthaá¹ƒ. bhikkhÅ« aÃ±Ã±aá¹ƒ cintentÄ• pi vikkhittacittÄ• pi dhammaá¹ƒ paccavek
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• pi nisinnÄ• honti. te anÄ• mantetvÄ• dhamme des
kiá¹ƒnidÄ• nÄ• kiá¹ƒpaccayÄ• katamÄ• ya aá¹-á¹-huppattiyÄ• desitÄ• â€™â€™ ti sallakk
duggahitaá¹ƒ vÄ• gaá¹‡heyyuá¹ƒ, na vÄ• gaá¹‡heyyuá¹ƒ, tena nesaá¹ƒ satijananatthaá¹ƒ
Ä• mantetvÄ• pacchÄ• dhammaá¹ƒ deseti.

__bhadante_ti \Ne II 3/ \Ee II 3/ gÄ• ravavacanametaá¹ƒ, satthuno paá¹-ivacanadÄ• naá¹ƒ
``bhikkhavoâ€™â€™ ti vadamÄ• no bhagavÄ• bhikkhÅ« Ä• lapati. ``bhadanteâ€™â€™ ti v
paccÄ• lapanti. tathÄ• hi ``bhikkhavoâ€™â€™ ti bhagavÄ• Ä• bhÄ• sati, ``bhadanteâ€™â
paccÄ• bhÄ• santi. ``bhikkhavoâ€™â€™ ti paá¹-ivacanaá¹ƒ dÄ• peti, ``bhadanteâ€™â€™ t
bhikkhÅ«_ti ye bhagavÄ• Ä• mantesi, te. __bhagavato paccassosu_nti bhagavato Ä• mant
abhimukhÄ• hutvÄ• suá¹‡iá¹ƒsu sampaá¹-icchiá¹ƒsu paá¹-iggahesunti attho. __bhagavÄ•
etaá¹ƒ idÄ• ni vattabbaá¹ƒ sakalasuttaá¹ƒ avoca. ettÄ• vatÄ• yaá¹ƒ Ä• yasmatÄ• Ä• nande
atthabyaÃ±janasampannassa buddhÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡agambhÄ«rabhÄ• vasaá¹ƒ
sukhÄ• vagÄ• haá¹‡atthaá¹ƒ kÄ• ladesadesakaparisÄ• padesappaá¹-imaá¹‡á¸• itaá¹ƒ nidÄ
atthavaá¹‡á¹‡anÄ• samattÄ• .

idÄ• ni __paá¹-iccasamuppÄ• daá¹ƒ vo_tiÄ• dinÄ• nayena bhagavatÄ• nikkhittassa suttas
okÄ• so anuppatto. sÄ• panesÄ• suttavaá¹‡á¹‡anÄ• yasmÄ• suttanikkhepaá¹ƒ vicÄ• retv
hoti, tasmÄ• suttanikkhepaá¹ƒ tÄ• va vicÄ• ressÄ• ma. cattÄ• ro hi suttanikkhepÄ• --- attaj
parajjhÄ• sayo, pucchÄ• vasiko, aá¹-á¹-huppattikoti. tattha yÄ• ni suttÄ• ni bhagavÄ• pareh
kevalaá¹ƒ attano ajjhÄ• sayeneva katheti, seyyathidaá¹ƒ --- dasabalasuttantahÄ• rako
candopama-vÄ«á¹‡opama-sammappadhÄ• na-iddhipÄ• da-indriyabala-bojjhaá¹…gamagga
evamÄ• dÄ«ni, tesaá¹ƒ __attajjhÄ• sayo_ nikkhepo.

yÄ• ni pana ``paripakkÄ• kho rÄ• hulassa vimuttiparipÄ• canÄ«yÄ• dhammÄ• . yaá¹ƒnÅ«
Ä• savÄ• naá¹ƒ khaye vineyyaâ€™â€™ nti (SN II 4.121; MN III 416) evaá¹ƒ paresaá¹ƒ ajjhÄ
nijjhÄ• nakkhamaá¹ƒ manaá¹ƒ abhinÄ«hÄ• raá¹ƒ bujjhanabhÄ• vaÃ±ca apekkhitvÄ• parajj
seyyathidaá¹ƒ \Ee II 4/ --- cÅ«á¸·arÄ• hulovÄ• dasuttaá¹ƒ, mahÄ• rÄ• hulovÄ• dasuttaá¹ƒ, d
anattalakkhaá¹‡asuttaá¹ƒ, Ä• sÄ«visopamasuttaá¹ƒ, dhÄ• tuvibhaá¹…gasuttanti, evamÄ• dÄ
__parajjhÄ• sayo_ nikkhepo.

bhagavantaá¹ƒ pana upasaá¹…kamitvÄ• catasso parisÄ• cattÄ• ro vaá¹‡á¹‡Ä• nÄ• gÄ•
yakkhÄ• mahÄ• rÄ• jÄ• no tÄ• vatiá¹ƒsÄ• dayo devÄ• mahÄ• brahmÄ• ti evamÄ• dayo ``b
vuccanti --- (SN III 5.202) nÄ«varaá¹‡Ä• nÄ«varaá¹‡Ä• ti, bhante, vuccanti \Ne II 4/ --- ime
paÃ±cupÄ• dÄ• nakkhandhÄ• , kiá¹ƒsÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€™ ntiÄ• di
nayena paÃ±haá¹ƒ pucchanti. evaá¹ƒ puá¹-á¹-hena bhagavatÄ• yÄ• ni \Be II 4/ kathitÄ• ni

bojjhaá¹…gasaá¹ƒyuttÄ• dÄ«ni, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi devatÄ• saá¹ƒyutta, mÄ• rasa
sakkapaÃ±ha, cÅ«á¸·avedalla, mahÄ• vedalla, sÄ• maÃ±Ã±aphalaÄ• á¸·avaka, sÅ«ciloma,
__pucchÄ• vasiko_ nikkhepo.

yÄ• ni pana tÄ• ni uppannaá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca kathitÄ• ni, seyyathidaá¹ƒ --- dham
cÅ«á¸·asÄ«hanÄ• dasuttaá¹ƒ puttamaá¹ƒsÅ«pamaá¹ƒ dÄ• rukkhandhÅ«pamaá¹ƒ aggikkha
pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ pÄ• ricchattakÅ«pamanti evamÄ• dÄ«ni, tesaá¹ƒ __aá¹-á¹-hup

evametesu catÅ«su nikkhepesu imassa paá¹-iccasamuppÄ• dasuttassa parajjhÄ• sayo nik
parapuggalajjhÄ• sayavasena hidaá¹ƒ bhagavatÄ• nikkhittaá¹ƒ. katamesaá¹ƒ puggalÄ• naá
ugghaá¹-itaÃ±Ã±Å«naá¹ƒ. cattÄ• ro hi puggalÄ• ugghaá¹-itaÃ±Ã±Å« vipaÃ±citaÃ±Ã±Å« ne
yassa puggalassa saha udÄ• haá¹-avelÄ• ya dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati pug
yassa puggalassa saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthe \Ee II 5/ vibhajiyamÄ• ne d
ayaá¹ƒ vuccati puggalo __vipaÃ±citaÃ±Ã±Å«_. yassa puggalassa uddesato paripucchato y
kalyÄ• á¹‡amitte sevato, bhajato, payirupÄ• sato, anupubbena dhammÄ• bhisamayo hoti, a
__neyyo_. yassa puggalassa bahumpi suá¹‡ato, bahumpi dhÄ• rayato, bahumpi vÄ• cayat
dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __padaparamo_. iti imesu catÅ«su pugg
ugghaá¹-itaÃ±Ã±Å«puggalÄ• naá¹ƒ ajjhÄ• sayavasena idaá¹ƒ suttaá¹ƒ nikkhittaá¹ƒ.

tadÄ• kira paÃ±casatÄ• janapadavÄ• sikÄ• bhikkhÅ« sabbeva ekacarÄ• dvicarÄ• ticarÄ
sabhÄ• gavuttino dhutaá¹…gadharÄ• Ä• raddhavÄ«riyÄ• yuttayogÄ• vipassakÄ• saá¹‡ha
paccayÄ• kÄ• radesanaá¹ƒ patthayamÄ• nÄ• sÄ• yanhasamaye bhagavantaá¹ƒ upasaá¹…
rattakambalasÄ• á¹‡iyÄ• parikkhipamÄ• nÄ• viya desanaá¹ƒ paccÄ• sÄ«samÄ• nÄ• pariv
ajjhÄ• sayavasena bhagavÄ• idaá¹ƒ suttaá¹ƒ Ä• rabhi. yathÄ• hi cheko cittakÄ• ro aparika
labhitvÄ• , na Ä• ditova rÅ«paá¹ƒ samuá¹-á¹-hÄ• pesi, mahÄ• mattikalepÄ• dÄ«hi pana bhit
\Ne II 5/, kataparikammÄ• ya \Be II 5/ bhittiyÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti, kataparikamm
labhitvÄ• , bhittiparikammabyÄ• pÄ• raá¹ƒ akatvÄ• , raá¹…gajÄ• tÄ• ni yojetvÄ• , vaá¹-á¹-ik
Ä• dÄ• ya rÅ«pameva samuá¹-á¹-hÄ• peti, evameva bhagavÄ• akatÄ• bhinivesaá¹ƒ Ä• dik
nÄ• ssa Ä• ditova arahattapadaá¹-á¹-hÄ• naá¹ƒ saá¹‡haá¹ƒ sukhumaá¹ƒ suÃ±Ã±ataá¹ƒ vip
Ä• cikkhati, sÄ«lasamÄ• dhikammassakatÄ• diá¹-á¹-hisampadÄ• ya pana yojento pubbabh
Ä• cikkhati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``tasmÄ• tiha tvaá¹ƒ, bhikkhu, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ•
sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• . yato kho te, bhikkhu, sÄ«laÃ±ca suvisuddh
diá¹-á¹-hi ca ujukÄ• . tato tvaá¹ƒ, bhikkhu, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya cattÄ•
tividhena bhÄ• veyyÄ• si. katame cattÄ• ro? idha \Ee II 6/ tvaá¹ƒ, bhikkhu, ajjhattaá¹ƒ vÄ• k
viharÄ• hi Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. bahiddh
ajjhattabahiddhÄ• vÄ• kÄ• ye ... pe ... dhammesu dhammÄ• nupassÄ« viharÄ• hi Ä• tÄ• p

loke abhijjhÄ• domanassaá¹ƒ. yato kho tvaá¹ƒ, bhikkhu, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-
satipaá¹-á¹-hÄ• ne evaá¹ƒ tividhena bhÄ• vessasi, tato tuyhaá¹ƒ, bhikkhu, yÄ• ratti vÄ• div
vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• nÄ«â€™â€™ ti (SN III 5.3

evaá¹ƒ Ä• dikammikakulaputtassa sÄ«lakathÄ• ya parikammaá¹ƒ kathetvÄ• , arahattapada
sukhumaá¹ƒ suÃ±Ã±ataá¹ƒ vipassanÄ• lakkhaá¹‡aá¹ƒ Ä• cikkhati.

parisuddhasÄ«laá¹ƒ pana Ä• raddhavÄ«riyaá¹ƒ yuttayogaá¹ƒ vipassakaá¹ƒ labhitvÄ• , nÄ•
pubbabhÄ• gapaá¹-ipadaá¹ƒ Ä• cikkhati, ujukameva pana arahattapadaá¹-á¹-hÄ• naá¹ƒ saá
suÃ±Ã±ataá¹ƒ vipassanÄ• lakkhaá¹‡aá¹ƒ Ä• cikkhati. ime paÃ±casatÄ• bhikkhÅ« pubbabh
parisodhetvÄ• á¹-hitÄ• sudhantasuvaá¹‡á¹‡asadisÄ• suparimajjitamaá¹‡ikkhandhasannib
nesaá¹ƒ anÄ• gato. iti tassÄ• gamanatthÄ• ya satthÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ apekkhamÄ•

tattha \Ne II 6/ \Be II 6/ __paá¹-iccasamuppÄ• da_nti paccayÄ• kÄ• raá¹ƒ. paccayÄ• kÄ• ro
paá¹-icca sahite dhamme uppÄ• deti. tasmÄ• paá¹-iccasamuppÄ• doti vuccati. ayamettha s
visuddhimaggato gahetabbo.

__vo_ti ayaá¹ƒ vo-saddo paccatta-upayogakaraá¹‡a-sampadÄ• na-sÄ• mivacana-padapÅ«
vo anuruddhÄ• samaggÄ• sammodamÄ• nÄ• â€™â€™ tiÄ• dÄ«su (MN I 326; Vin I 466) h
bhikkhave, paá¹‡Ä• memi voâ€™â€™ tiÄ• dÄ«su (MN II 157) upayoge. ``na vo mama santi
(MN II 157) karaá¹‡e. ``vanapatthapariyÄ• yaá¹ƒ vo, bhikkhave, desessÄ• mÄ«â€™â€™ tiÄ
sampadÄ• ne. ``sabbesaá¹ƒ vo, sÄ• riputta, subhÄ• sitaâ€™â€™ ntiÄ• dÄ«su (MN I 345) sA
parisuddhakÄ• yakammantÄ• â€™â€™ tiÄ• dÄ«su \Ee II 7/ (MN I 35) padapÅ«raá¹‡amatte
daá¹-á¹-habbo. __bhikkhave_ti patissavena abhimukhÄ«bhÅ«tÄ• naá¹ƒ puna Ä• lapanaá¹ƒ.
desanÄ• paá¹-ijÄ• nanaá¹ƒ. __taá¹ƒ suá¹‡Ä• thÄ• _ti taá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ taá¹ƒ
vuccamÄ• naá¹ƒ suá¹‡Ä• tha.

__sÄ• dhukaá¹ƒ manasi karothÄ• _ti ettha pana sÄ• dhukaá¹ƒ sÄ• dhÅ«ti ekatthametaá¹ƒ.
Ä• yÄ• cana-sampaá¹-icchana-sampahaá¹ƒsana-sundara-daá¸·hÄ«kammÄ• dÄ«su dissati.
saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ• dÄ«su (AN I 4.257; SN II 4.65; III 5.381) h
``sÄ• dhu, bhanteti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• â€™
sampaá¹-icchane. ``sÄ• dhu sÄ• dhu, sÄ• riputtÄ• â€™â€™ tiÄ• dÄ«su (DN III 349) sampa

``sÄ• dhu dhammarucÄ« rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passa akaraá¹‡aá¹ƒ sukhaâ€™â€™ nti || ---

Ä• dÄ«su (J II 18.101) sundare. ``tena hi, brÄ• hmaá¹‡a, sÄ• dhukaá¹ƒ suá¹‡Ä• hÄ«â€™â€

sÄ• dhukasaddoyeva daá¸·hÄ«kamme Ä• á¹‡attiyantipi vuccati. idha panÄ• yaá¹ƒ ettheva d
ca attho veditabbo, sundaratthepi vaá¹-á¹-ati. daá¸·hÄ«karaá¹‡atthena hi ``daá¸·haá¹ƒ \Ne II
dhammaá¹ƒ suá¹‡Ä• tha, suggahitaá¹ƒ gaá¹‡hantÄ• â€™â€™, Ä• á¹‡attiatthena ``mama Ä
sundaratthena ``sundaramimaá¹ƒ bhaddakaá¹ƒ dhammaá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti \Be II
__manasi karothÄ• _ti Ä• vajjetha. samannÄ• harathÄ• ti attho. avikkhittacittÄ• hutvÄ• nis
karothÄ• ti adhippÄ• yo.

idÄ• nettha __taá¹ƒ suá¹‡Ä• thÄ• _ti sotindriyavikkhepanivÄ• raá¹‡ametaá¹ƒ. __sÄ• dhuka
manasikÄ• re daá¸·hÄ«kammaniyojanena manindriyavikkhepanivÄ• raá¹‡aá¹ƒ. purimaÃ±ce
byaÃ±janavipallÄ• sagÄ• hanivÄ• raá¹‡aá¹ƒ, pacchimaá¹ƒ atthavipallÄ• sagÄ• hanivÄ• raá
dhammassavane niyojeti, pacchimena sutÄ• naá¹ƒ dhammÄ• naá¹ƒ dhÄ• raá¹‡Å«paparikkh
ayaá¹ƒ dhammo, tasmÄ• savanÄ«yoâ€™â€™ ti \Ee II 8/ dÄ«peti, pacchimena ``sÄ• ttho, ta
ti. sÄ• dhukapadaá¹ƒ vÄ• ubhayapadehi yojetvÄ• , ``yasmÄ• ayaá¹ƒ dhammo dhammagar
tasmÄ• suá¹‡Ä• tha sÄ• dhukaá¹ƒ. yasmÄ• atthagambhÄ«ro ca paá¹-ivedhagambhÄ«ro ca
karothÄ• â€™â€™ ti evaá¹ƒ yojanÄ• veditabbÄ• . __bhÄ• sissÄ• mÄ«_ti desessÄ• mi. ``ta
paá¹-iÃ±Ã±Ä• taá¹ƒ desanaá¹ƒ saá¹ƒkhittatova na desessÄ• mi, apica kho vitthÄ• ratopi naa
vuttaá¹ƒ hoti. saá¹…khepavitthÄ• ravÄ• cakÄ• ni hi etÄ• ni padÄ• ni. yathÄ• ha vaá¹…gÄ«s

``saá¹ƒkhittenapi deseti, vitthÄ• renapi bhÄ• sati.

sÄ• á¸·ikÄ• yiva nigghoso, paá¹-ibhÄ• naá¹ƒ udÄ«rayÄ«â€™â€™ ti || (SN I 1.214; Th 1241)

evaá¹ƒ vutte ussÄ• hajÄ• tÄ• hutvÄ• __evaá¹ƒ, bhanteti kho te bhikkhÅ« bhagavato pacca
vacanaá¹ƒ sampaá¹-icchiá¹ƒsu, paá¹-iggahesunti vuttaá¹ƒ hoti.

atha nesaá¹ƒ __bhagavÄ• etadavoca_ --- etaá¹ƒ idÄ• ni vattabbaá¹ƒ ``katamo ca, bhikkhav
paá¹-iccasamuppÄ• doâ€™â€™ tiÄ• diá¹ƒ sakalaá¹ƒ suttaá¹ƒ avoca. tattha __katamo ca, b
paá¹-iccasamuppÄ• do_ti kathetukamyatÄ• pucchÄ• . paÃ±cavidhÄ• hi pucchÄ• adiá¹-á¹-h
diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• vimaticchedanÄ• pucchÄ• anumatipucchÄ• kathetukam
nÄ• nattaá¹ƒ ---

katamÄ• \Ne II 8/ __adiá¹-á¹-hajotanÄ• pucchÄ• _ (Nidd I 150; Nidd II puá¹‡á¹‡akamÄ• á¹
pakatiyÄ• lakkhaá¹‡aá¹ƒ aÃ±Ã±Ä• taá¹ƒ hoti adiá¹-á¹-haá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avibhÅ«ta
tassa Ã±Ä• á¹‡Ä• ya dassanÄ• ya \Be II 8/ tulanÄ• ya tÄ«raá¹‡Ä• ya vibhÅ«tÄ• ya vibhÄ• v
pucchati. ayaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• .

katamÄ• __diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• _? pakatiyÄ• lakkhaá¹‡aá¹ƒ Ã±Ä• taá¹ƒ ho
tÄ«ritaá¹ƒ vibhÅ«taá¹ƒ vibhÄ• vitaá¹ƒ. so aÃ±Ã±ehi paá¹‡á¸• itehi saddhiá¹ƒ saá¹ƒsandanat

pucchati. ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• .

katamÄ• __vimaticchedanÄ• pucchÄ• _? pakatiyÄ• saá¹ƒsayapakkhando hoti vimatipakkl
``evaá¹ƒ nu kho, na nu kho, kathaá¹ƒ nu khoâ€™â€™ ti, so vimaticchedanatthÄ• ya \Ee II 9
ayaá¹ƒ vimaticchedanÄ• pucchÄ• .

katamÄ• __anumatipucchÄ• _? bhagavÄ• bhikkhÅ«naá¹ƒ anumatiyÄ• paÃ±haá¹ƒ puccha
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti, aniccaá¹ƒ, bhante. yaá¹ƒ pan
taá¹ƒ sukhaá¹ƒ vÄ• ti, dukkhaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• mad
taá¹ƒ samanupassituá¹ƒ --- ``etaá¹ƒ mama esohamasmi eso me attÄ• â€™â€™ ti, no hetaá
ayaá¹ƒ anumatipucchÄ• .

katamÄ• __kathetukamyatÄ• pucchÄ• _? bhagavÄ• bhikkhÅ«naá¹ƒ kathetukamyatÄ• ya p
``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• roâ€™â€™ ti? ayaá¹ƒ kathet

tattha buddhÄ• naá¹ƒ purimÄ• tisso pucchÄ• natthi. kasmÄ• ? buddhÄ• naÃ±hi tÄ«su ado
addhÄ• vimuttaá¹ƒ vÄ• asaá¹…khataá¹ƒ adiá¹-á¹-haá¹ƒ ajotitaá¹ƒ atulitaá¹ƒ atÄ«ritaá¹ƒ avib
avibhÄ• vitaá¹ƒ nÄ• ma natthi. tena nesaá¹ƒ adiá¹-á¹-hajotanÄ• pucchÄ• natthi. yaá¹ƒ pana
Ã±Ä• á¹‡ena paá¹-ividdhaá¹ƒ, tassa aÃ±Ã±ena samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• dev
vÄ• saddhiá¹ƒ saá¹ƒsandanakiccaá¹ƒ natthi. tenassa diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• na
akathaá¹ƒkathÄ« tiá¹‡á¹‡avicikiccho \Ne II 9/ sabbadhammesu vihatasaá¹ƒsayo. tenassa vi
natthi. itarÄ• pana dve pucchÄ• bhagavato atthi. tÄ• su ayaá¹ƒ kathetukamyatÄ• pucchÄ•

idÄ• ni tÄ• va pucchÄ• ya puá¹-á¹-haá¹ƒ paccayÄ• kÄ• raá¹ƒ vibhajanto __avijjÄ• paccayÄ•
saá¹…khÄ• rÄ• _tiÄ• dimÄ• ha. ettha ca yathÄ• nÄ• ma ``pitaraá¹ƒ kathessÄ• mÄ«â€™â€™
``tissassa pitÄ• soá¹‡assa pitÄ• â€™â€™ ti paá¹-hamataraá¹ƒ puttampi katheti, evameva b
kathetuá¹ƒ Ä• raddho ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• nayena saá¹
avijjÄ• didhamme kathento paccayuppannampi kathesi. Ä• hÄ• ravaggassa pana pariyosÄ•
vo, bhikkhave, desessÄ• mi \Ee II 10/ paá¹-iccasamuppanne ca dhammeâ€™â€™ ti (SN I 2
ubhayampi kathesi. idÄ• ni __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _tiÄ• dÄ«su pana avijjÄ• ca
avijjÄ• paccayo. tasmÄ• avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«ti iminÄ• nayena
saá¹…khepo, vitthÄ• rena pana sabbÄ• kÄ• rasampannÄ• anulomapaá¹-iccasamuppÄ• da
tasmÄ• sÄ• tattha kathitavaseneva gahetabbÄ• .

paá¹-ilomakathÄ• yaá¹ƒ pana __avijjÄ• ya tvevÄ• _ti avijjÄ• ya tu eva. __asesavirÄ• ganiro
virÄ• gasaá¹…khÄ• tena maggena asesanirodhÄ• . __saá¹…khÄ• ranirodho_ti saá¹…khÄ•
evaá¹ƒnirodhÄ• naá¹ƒ pana saá¹…khÄ• rÄ• naá¹ƒ nirodhÄ• viÃ±Ã±Ä• á¹‡Ä• dÄ«naÃ±ca n
niruddhÄ• niyeva hontÄ«ti dassetuá¹ƒ __saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho_tiÄ

kevalassa dukkhakkhandhassa nirodho hotÄ«_ti Ä• ha. tattha __kevalassÄ• _ti sakalassa, s
sattavirahitassÄ• ti attho. __dukkhakkhandhassÄ• _ti dukkharÄ• sissa. __nirodho hotÄ«_ti a
bhagavÄ• anulomato dvÄ• dasahi padehi vaá¹-á¹-akathaá¹ƒ kathetvÄ• tameva vaá¹-á¹-aá¹
paá¹-ilomato dvÄ• dasahi padehi vivaá¹-á¹-aá¹ƒ kathento arahattena desanÄ• ya kÅ«á¹-aá¹
desanÄ• pariyosÄ• ne te paÃ±casatÄ• Ä• raddhavipassakÄ• ugghaá¹-itaÃ±Ã±Å«puggalÄ•
paripÄ• kagatÄ• ni padumÄ• ni viya saccÄ• ni bujjhitvÄ• arahattaphale patiá¹-á¹-hahiá¹ƒsu.

__idamavoca bhagavÄ• _ti idaá¹ƒ vaá¹-á¹-avivaá¹-á¹-avasena sakalasuttaá¹ƒ bhagavÄ• av
bhikkhÅ«_ti tuá¹-á¹-hacittÄ• te paÃ±casatÄ• khÄ«á¹‡Ä• savÄ• bhikkhÅ«. __bhagavato bh
karavÄ«karutamaÃ±junÄ• \Ne II 10/ kaá¹‡á¹‡asukhena paá¹‡á¸• itajanahadayÄ• naá¹ƒ am
brahmassarena bhÄ• sato bhagavato \Be II 10/ vacanaá¹ƒ abhinandiá¹ƒsu, anumodiá¹ƒsu c
cÄ• ti attho. tenetaá¹ƒ vuccati ---

``subhÄ• sitaá¹ƒ sulapitaá¹ƒ, sÄ• dhu sÄ• dhÅ«ti tÄ• dino.

anumodamÄ• nÄ• sirasÄ• , sampaá¹-icchiá¹ƒsu bhikkhavoâ€™â€™ ti ||

paá¹-hamapaá¹-iccasamuppÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<2> dutiyepi \Ee II 11/ vuttanayeneva suttanikkhepo veditabbo. ayaá¹ƒ pana viseso --- paá¹
ugghaá¹-itaÃ±Ã±Å«puggalÄ• naá¹ƒ vasena saá¹…khepato dassitaá¹ƒ, idaá¹ƒ vipaÃ±citaÃ±Ã
vitthÄ• ratoti. imasmiÃ±ca pana sutte catasso vallihÄ• rakapurisÅ«pamÄ• vattabbÄ• , tÄ• v
yathÄ• hi vallihÄ• rako puriso valliyÄ• aggaá¹ƒ disvÄ• tadanusÄ• rena mÅ«laá¹ƒ pariyesa
mÅ«le chetvÄ• Ä• dÄ• ya kamme upaneyya, evaá¹ƒ bhagavÄ• vitthÄ• radesanaá¹ƒ desen
aggabhÅ«tÄ• jarÄ• maraá¹‡Ä• paá¹-á¹-hÄ• ya yÄ• va mÅ«labhÅ«taá¹ƒ avijjÄ• padaá¹ƒ, tÄ
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ desento niá¹-á¹-hapesi.

tatrÄ• yaá¹ƒ jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ vitthÄ• radesanÄ• ya atthanicchayo --- jarÄ• maraá
tesa_nti ayaá¹ƒ saá¹…khepato anekesaá¹ƒ sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddesoti viÃ±Ã±Ä
jarÄ• , yÄ• somadattassÄ• ti evaÃ±hi divasampi kathentassa neva sattÄ• pariyÄ• dÄ• naá
dvÄ«hi padehi na koci satto apariyÄ• dinno hoti. tasmÄ• vuttaá¹ƒ, ``ayaá¹ƒ saá¹…khepato a
sÄ• dhÄ• raá¹‡aniddesoâ€™â€™ ti. __tamhi tamhÄ«_ti ayaá¹ƒ gatijÄ• tivasena anekesaá¹ƒ
sÄ• dhÄ• raá¹‡aniddeso. __sattanikÄ• ye_ti sÄ• dhÄ• raá¹‡aniddesena niddiá¹-á¹-hassa sa
jÄ«raá¹‡atÄ• _tiÄ• dÄ«su pana __jarÄ• _ti sabhÄ• vaniddeso. __jÄ«raá¹‡atÄ• _ti Ä• kÄ• ra
__khaá¹‡á¸• icca_ntiÄ• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ• , pacchimÄ• dve pakatini
iminÄ• padena sabhÄ• vato dÄ«pitÄ• , tenassÄ• yaá¹ƒ sabhÄ• vaniddeso \Be II 11/. __jÄ«

Ä• kÄ• rato, tenassÄ• yaá¹ƒ Ä• kÄ• raniddeso. __khaá¹‡á¸• icca_nti iminÄ• kÄ• lÄ• tikkam
khaá¹‡á¸• itabhÄ• vakaraá¹‡akiccato. __pÄ• licca_nti iminÄ• kesalomÄ• naá¹ƒ palitabhÄ• v
__valittacatÄ• _ti iminÄ• maá¹ƒsaá¹ƒ \Ne II 11/ milÄ• petvÄ• tacavalibhÄ• vakaraá¹‡akicca
ime khaá¹‡á¸• iccantiÄ• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ• . tehi imesaá¹ƒ vikÄ• rÄ•
12/ pÄ• kaá¹-Ä«bhÅ«tÄ• pÄ• kaá¹-ajarÄ• dassitÄ• . yatheva hi udakassa vÄ• vÄ• tassa vA
tiá¹‡arukkhÄ• dÄ«naá¹ƒ saá¹ƒbhaggapalibhaggatÄ• ya vÄ• jhÄ• matÄ• ya vÄ• gatamaggo
gatamaggo tÄ• neva udakÄ• dÄ«ni, evameva jarÄ• ya dantÄ• dÄ«su khaá¹‡á¸• iccÄ• divas
cakkhuá¹ƒ ummÄ«letvÄ• pi gayhati na ca khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• . na hi jarÄ• cakk

__Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko_ti imehi pana padehi kÄ• lÄ• tikkameyev
Ä• yukkhaya-cakkhÄ• diindriya-paripÄ• kasaÃ±Ã±itÄ• ya pakatiyÄ• dÄ«pitÄ• . tenassime p
veditabbÄ• . tattha yasmÄ• jaraá¹ƒ pattassa Ä• yu hÄ• yati, tasmÄ• jarÄ• ``Ä• yuno saá¹ƒ
phalÅ«pacÄ• rena vuttÄ• . yasmÄ• ca daharakÄ• le suppasannÄ• ni sukhumampi attano vi
gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ pattassa paripakkÄ• ni Ä• luá¸·itÄ
oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti, tasmÄ• ``indriyÄ• naá¹ƒ pa
phalÅ«pacÄ• reneva vuttÄ• .

sÄ• panÄ• yaá¹ƒ evaá¹ƒ niddiá¹-á¹-hÄ• sabbÄ• pi jarÄ• pÄ• kaá¹-Ä• paá¹-icchannÄ• ti du
dantÄ• dÄ«su khaá¹‡á¸• Ä• dibhÄ• vadassanato rÅ«padhammesu jarÄ• __pÄ• kaá¹-ajarÄ•
jarÄ• tÄ• disassa vikÄ• rassa adassanato __paá¹-icchannajarÄ• _ nÄ• ma. tattha yvÄ• yaá
dissati, so tÄ• disÄ• naá¹ƒ dantÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• vaá¹‡á¹‡oyeva, taá¹ƒ cakkh
cintetvÄ• ``ime dantÄ• jarÄ• ya pahaá¹-Ä• â€™â€™ ti jaraá¹ƒ jÄ• nÄ• ti udakaá¹-á¹-hÄ• ne
oloketvÄ• heá¹-á¹-hÄ• udakassa atthibhÄ• vaá¹ƒ jÄ• nanaá¹ƒ viya. puna \Be II 12/ avÄ«ci s
duvidhÄ• hoti. tattha maá¹‡i-kanaka-rajata-pavÄ• á¸·acandasÅ«riyÄ• dÄ«naá¹ƒ viya manda
viya ca pupphaphalapallavÄ• dÄ«su ca apÄ• á¹‡Ä«naá¹ƒ viya antarantarÄ• vaá¹‡á¹‡avises
jarÄ• __avÄ«cijarÄ• _ nÄ• ma, nirantarajarÄ• ti attho. tato aÃ±Ã±esu pana yathÄ• vuttesu a
vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• jarÄ• __savÄ«cijarÄ• _ nÄ• mÄ• ti veditabb

ito paraá¹ƒ __tesaá¹ƒ tesa_ntiÄ• di vuttanayeneva veditabbaá¹ƒ. __cuti cavanatÄ• _tiÄ• dÄ
cavanakavasena vuccati, ekacatupaÃ±cakkhandhasÄ• maÃ±Ã±avacanametaá¹ƒ. __cavana
lakkhaá¹‡anidassanaá¹ƒ \Ne II 12/. __bhedo_ti cutikkhandhÄ• naá¹ƒ \Ee II 13/ bhaá¹…gupp
__antaradhÄ• na_nti ghaá¹-asseva bhinnassa bhinnÄ• naá¹ƒ cutikkhandhÄ• naá¹ƒ yena ke
á¹-hÄ• nÄ• bhÄ• vaparidÄ«panaá¹ƒ. __maccu maraá¹‡a_nti maccusaá¹…khÄ• taá¹ƒ maraá
samucchedamaraá¹‡Ä• dÄ«ni nisedheti. kÄ• lo nÄ• ma antako, tassa kiriyÄ• __kÄ• lakiriyÄ
lokasammutiyÄ• maraá¹‡aá¹ƒ dÄ«peti.

idÄ• ni paramatthena dÄ«petuá¹ƒ __khandhÄ• naá¹ƒ bhedo_tiÄ• dimÄ• ha. paramatthena
satto nÄ• ma koci marati. khandhesu pana bhijjamÄ• nesu satto marati, bhinnesu matoti vol

catupaÃ±cavokÄ• ravasena khandhÄ• naá¹ƒ bhedo, ekavokÄ• ravasena kaá¸·evarassa nik
khandhÄ• naá¹ƒ bhedo, sesadvayavasena kaá¸·evarassa nikkhepo veditabbo. kasmÄ• ? bh
rÅ«pakÄ• yasaá¹…khÄ• tassa kaá¸·evarassa sabbhÄ• vato. atha vÄ• yasmÄ• cÄ• tumahÄ
bhijjanteva, na kiÃ±ci nikkhipati, tasmÄ• tesaá¹ƒ vasena khandhÄ• naá¹ƒ bhedo, manussÄ
nikkhepo. ettha ca kaá¸·evarassa nikkhepakÄ• raá¹‡ato maraá¹‡aá¹ƒ ``kaá¸·evarassa nikkh
evamattho daá¹-á¹-habbo. __iti ayaÃ±ca jarÄ• idaÃ±ca maraá¹‡aá¹ƒ, idaá¹ƒ vuccati, bhikkh
ubhayampi ekato katvÄ• jarÄ• maraá¹‡anti kathÄ«yati.

jÄ• tiniddese \Be II 13/ __jÄ• ti saÃ±jÄ• tÄ«_tiÄ• dÄ«su jÄ• yanaá¹-á¹-hena __jÄ• ti, _ sÄ•
aparipuá¹‡á¹‡Ä• yatanavasena yuttÄ• . saÃ±jÄ• yanaá¹-á¹-hena __saÃ±jÄ• ti, _ sÄ• paripu
yuttÄ• . okkamanaá¹-á¹-hena __okkanti, _ sÄ• aá¹‡á¸• ajajalÄ• bujavasena yuttÄ• . te hi aá
vatthikosaÃ±ca okkamantÄ• pavisantÄ• viya paá¹-isandhiá¹ƒ gaá¹‡hanti. abhinibbattanaá¹
_ sÄ• saá¹ƒsedajaopapÄ• tikavasena yuttÄ• . te hi pÄ• kaá¹-Ä• yeva hutvÄ• nibbattanti. ay
vohÄ• radesanÄ• .

idÄ• ni paramatthadesanÄ• hoti. khandhÄ• yeva hi paramatthato pÄ• tubhavanti, na satto.
__khandhÄ• na_nti ekavokÄ• rabhave ekassa, catuvokÄ• rabhave catunnaá¹ƒ, paÃ±cavokÄ
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __pÄ• tubhÄ• vo_ti uppatti. __Ä• yatanÄ• na_nti ettha tatra tatra
uppajjamÄ• nÄ• yatanavasena saá¹…gaho veditabbo. __paá¹-ilÄ• bho_ti santatiyaá¹ƒ pÄ• t
pÄ• tubhavantÄ• neva \Ee II 14/ hi tÄ• ni paá¹-iladdhÄ• ni nÄ• ma honti. __ayaá¹ƒ vuccati, b
iminÄ• padena vohÄ• rato paramatthato ca desitÄ• ya jÄ• tiyÄ• nigamanaá¹ƒ karotÄ«ti.

bhavaniddese \Ne II 13/ __kÄ• mabhavo_ti kammabhavo ca upapattibhavo ca. tattha kamm
kÄ• mabhavÅ«pagakammameva. taÃ±hi tattha upapattibhavassa kÄ• raá¹‡attÄ• ``sukho b
dukkho pÄ• passa uccayoâ€™â€™ tiÄ• dÄ«ni (Dhp 117) viya phalavohÄ• rena bhavoti vutt
tena kammena nibbattaá¹ƒ upÄ• diá¹‡á¹‡akkhandhapaÃ±cakaá¹ƒ. taÃ±hi tattha bhavatÄ«ti
sabbathÄ• pi idaá¹ƒ kammaÃ±ca upapattiÃ±ca ubhayampetamidha ``kÄ• mabhavoâ€™â€™
rÅ«pÄ• rÅ«pabhavesÅ«ti.

upÄ• dÄ• naniddese __kÄ• mupÄ• dÄ• na_ntiÄ• dÄ«su vatthukÄ• maá¹ƒ upÄ• diyanti eter
__kÄ• mupÄ• dÄ• naá¹ƒ, _ kÄ• mo ca so upÄ• dÄ• naÃ±cÄ• ti kÄ• mupÄ• dÄ• naá¹ƒ. __up
vuccati. daá¸·hattho hi ettha upasaddo upÄ• yÄ• saupakaá¹-á¹-hÄ• dÄ«su viya. paÃ±cakÄ•
adhivacanaá¹ƒ. ayamettha saá¹…khepo. vitthÄ• rato panetaá¹ƒ, ``tattha katamaá¹ƒ kÄ• mup
kÄ• macchandoâ€™â€™ ti (Dhs 1220; Vibh 938) vuttanayeneva veditabbaá¹ƒ.

tathÄ• \Be II 14/ diá¹-á¹-hi ca sÄ• upÄ• dÄ• naÃ±cÄ• ti __diá¹-á¹-hupÄ• dÄ• naá¹ƒ_. atha
upÄ• diyati, upÄ• diyanti vÄ• etena diá¹-á¹-hinti diá¹-á¹-hupÄ• dÄ• naá¹ƒ. upÄ• diyati hi pur
uttaradiá¹-á¹-hi, upÄ• diyanti ca tÄ• ya diá¹-á¹-hiá¹ƒ. yathÄ• ha --- ``sassato attÄ• ca loko ca

moghamaÃ±Ã±aâ€™â€™ ntiÄ• di (MN III 27). sÄ«labbatupÄ• dÄ• naattavÄ• dupÄ• dÄ• na
sabbadiá¹-á¹-higatassetaá¹ƒ adhivacanaá¹ƒ. ayamettha saá¹…khepo, vitthÄ• rato panetaá¹ƒ
diá¹-á¹-hupÄ• dÄ• naá¹ƒ? natthi dinnaâ€™â€™ nti (Dhs 1221) vuttanayeneva veditabbaá¹ƒ

tathÄ• sÄ«labbatamupÄ• diyanti etena, sayaá¹ƒ vÄ• taá¹ƒ upÄ• diyati, sÄ«labbataÃ±ca \E
upÄ• dÄ• naÃ±cÄ• ti vÄ• __sÄ«labbatupÄ• dÄ• naá¹ƒ_. gosÄ«lagovatÄ• dÄ«ni hi ``evaá¹ƒ
Vibh 938) abhinivesato sayameva upÄ• dÄ• nÄ• nÄ«ti. ayamettha saá¹…khepo, vitthÄ• rato
katamaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«le
vuttanayeneva veditabbaá¹ƒ.

idÄ• ni vadanti etenÄ• ti vÄ• do, upÄ• diyanti etenÄ• ti upÄ• dÄ• naá¹ƒ, kiá¹ƒ vadanti upÄ•
attano vÄ• dupÄ• dÄ• naá¹ƒ __attavÄ• dupÄ• dÄ• naá¹ƒ_. attavÄ• damattameva vÄ• attÄ•
etenÄ• ti attavÄ• dupÄ• dÄ• naá¹ƒ. vÄ«sativatthukÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• etaá¹ƒ adh
saá¹…khepo, vitthÄ• rato panetaá¹ƒ, ``tattha katamaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ? idha ass
ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ ti vuttanayeneva veditabbaá¹ƒ.

taá¹‡hÄ• niddese __rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• _ti etaá¹ƒ cakkhudvÄ• rÄ• c
pavattÄ• ya taá¹‡hÄ• ya ``seá¹-á¹-hiputto brÄ• hmaá¹‡aputtoâ€™â€™ ti evamÄ• dÄ«su piti
pitisadisÄ• rammaá¹‡ato nÄ• maá¹ƒ. ettha ca rÅ«pÄ• rammaá¹‡Ä• taá¹‡hÄ• , rÅ«pe taá¹‡h
kÄ• marÄ• gabhÄ• vena rÅ«paá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• __kÄ• mataá¹‡hÄ• , _
sassatadiá¹-á¹-hisahagatarÄ• gabhÄ• vena ``rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataâ€™â€™
pavattamÄ• nÄ• __bhavataá¹‡hÄ• , _ ucchedadiá¹-á¹-hisahagatarÄ• gabhÄ• vena ``rÅ«paá
na bhavatÄ«â€™â€™ ti evaá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• __vibhavataá¹‡hÄ• _ti rÅ«p
yathÄ• ca rÅ«pataá¹‡hÄ• , tathÄ• saddataá¹‡hÄ• dayopÄ«ti evaá¹ƒ tÄ• ni aá¹-á¹-hÄ• rasa
tÄ• ni ajjhattarÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasa, bahiddhÄ• rÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasÄ• ti c
chattiá¹ƒsa, anÄ• gatÄ• ni chattiá¹ƒsa, paccuppannÄ• ni \Be II 15/ chattiá¹ƒsÄ• ti evaá¹ƒ aá
taá¹‡hÄ• vicaritÄ• ni honti. ``ajjhattikassa upÄ• dÄ• ya asmÄ«ti hoti, itthasmÄ«ti hotÄ«â€™â
evamÄ• dÄ«ni ajjhattikarÅ«pÄ• dinissitÄ• ni aá¹-á¹-hÄ• rasa, ``bÄ• hirassa upÄ• dÄ• ya imi
itthasmÄ«ti hotÄ«â€™â€™ ti (Vibh 975) vÄ• evamÄ• dÄ«ni bÄ• hirarÅ«pÄ• dinissitÄ• ni aá
chattiá¹ƒsa, iti atÄ«tÄ• ni chattiá¹ƒsa, anÄ• gatÄ• ni chattiá¹ƒsa, paccuppannÄ• ni chattiá¹ƒs
aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicaritÄ• ni honti. puna saá¹…gahe kariyamÄ• ne rÅ«pÄ• dÄ«su
taá¹‡hÄ• kÄ• yÄ• tissoyeva kÄ• mataá¹‡hÄ• dayo hontÄ«ti. evaá¹ƒ ---

``niddesatthena niddesa, vitthÄ• rÄ• vitthÄ• rassa ca.

puna saá¹…gahato taá¹‡hÄ• , viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• â€™â€™ ti ||

vedanÄ• niddese __vedanÄ• kÄ• yÄ• _ti vedanÄ• samÅ«hÄ• . __cakkhusamphassajÄ• ve

manosamphassajÄ• vedanÄ• _ti etaá¹ƒ ``cakkhusamphassajÄ• vedanÄ• atthi kusalÄ• , att
abyÄ• katÄ• â€™â€™ ti evaá¹ƒ vibhaá¹…ge (Vibh 34) Ä• gatattÄ• cakkhudvÄ• rÄ• dÄ«su
kusalÄ• kusalÄ• byÄ• katavedanÄ• naá¹ƒ ``sÄ• riputto mantÄ• á¹‡iputtoâ€™â€™ ti evamÄ
mÄ• tisadisato \Ne II 15/ vatthuto nÄ• maá¹ƒ. vacanattho panettha --- cakkhusamphassahet
cakkhusamphassajÄ• vedanÄ• ti. eseva nayo sabbattha. ayaá¹ƒ tÄ• vettha sabbasaá¹…gÄ
pana cakkhudvÄ• re dve cakkhuviÃ±Ã±Ä• á¹‡Ä• ni, dve manodhÄ• tuyo, tisso manoviÃ±Ã±
sampayuttavasena vedanÄ• veditabbÄ• . eseva nayo sotadvÄ• rÄ• dÄ«su. manodvÄ• re
manoviÃ±Ã±Ä• á¹‡adhÄ• tusampayuttÄ• va.

phassaniddese __cakkhusamphasso_ti cakkhumhi samphasso. esa nayo sabbattha. __cak
kÄ• yasamphasso_ti ettÄ• vatÄ• ca kusalÄ• kusalavipÄ• kÄ• paÃ±cavatthukÄ• dasa phas
__manosamphasso_ti iminÄ• sesabÄ• vÄ«satilokiyavipÄ• kamanasampayuttÄ• phassÄ• .

saá¸·Ä• yatananiddese __cakkhÄ• yatana_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ visuddhim
Ä• yatananiddese ca vuttameva.

nÄ• marÅ«paniddese \Be II 16/ namanalakkhaá¹‡aá¹ƒ __nÄ• maá¹ƒ_. ruppanalakkhaá¹‡aá
panassa __vedanÄ• _ti vedanÄ• kkhandho, __saÃ±Ã±Ä• _ti saÃ±Ã±Ä• kkhandho, __cetan
saá¹…khÄ• rakkhandho veditabbo. kÄ• maÃ±ca aÃ±Ã±epi saá¹…khÄ• rakkhandhasaá¹…g
sabbadubbalesupi cittesu santi, tasmÄ• etesaá¹ƒyeva \Ee II 17/ vasenettha saá¹…khÄ• rak
__cattÄ• ro ca mahÄ• bhÅ«tÄ• _ti ettha __cattÄ• ro_ti gaá¹‡anapariccheda. __mahÄ• bhÅ«
pathavÄ«Ä• patejavÄ• yÄ• nametaá¹ƒ adhivacanaá¹ƒ. yena pana kÄ• raá¹‡ena tÄ• ni mahÄ
cettha aÃ±Ã±o vinicchayanayo, so sabbo visuddhimagge rÅ«pakkhandhaniddese vutto. __c
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yÄ• _ti ettha pana __catunna_nti upayogatthe sÄ• mivaca
mahÄ• bhÅ«tÄ• nÄ«ti vuttaá¹ƒ hoti. __upÄ• dÄ• yÄ• _ti upÄ• diyitvÄ• , gahetvÄ• ti attho. ni
``vattamÄ• naâ€™â€™ nti ayaÃ±cettha pÄ• á¹-haseso. samÅ«hatthe vÄ• etaá¹ƒ sÄ• mivac
mahÄ• bhÅ«tÄ• naá¹ƒ samÅ«haá¹ƒ upÄ• dÄ• ya vattamÄ• naá¹ƒ rÅ«panti ettha attho vedita
ca cattÄ• ri pathavÄ«Ä• dÄ«ni mahÄ• bhÅ«tÄ• ni, yaÃ±ca catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹
cakkhÄ• yatanÄ• dibhedena abhidhammapÄ• á¸·iyameva vuttaá¹ƒ tevÄ«satividhaá¹ƒ rÅ«pa
veditabbaá¹ƒ.

viÃ±Ã±Ä• á¹‡aniddese \Ne II 16/ __cakkhuviÃ±Ã±Ä• á¹‡a_nti cakkhumhi viÃ±Ã±Ä• á¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡anti __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. evaá¹ƒ sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡anti __manoviÃ±Ã±Ä• á¹‡aá¹ƒ_. dvipaÃ±caviÃ±Ã±Ä• á¹‡avajjitatebhÅ«makav
adhivacanaá¹ƒ.

saá¹…khÄ• raniddese abhisaá¹…kharaá¹‡alakkhaá¹‡o __saá¹…khÄ• ro_. vibhajane panas
kÄ• yato pavattasaá¹…khÄ• ro. kÄ• yadvÄ• re copanavasena pavattÄ• naá¹ƒ kÄ• mÄ• vaca

akusalato dvÄ• dasannanti vÄ«satiyÄ• kÄ• yasaÃ±cetanÄ• nametaá¹ƒ adhivacanaá¹ƒ. __v
pavattasaá¹…khÄ• ro, vacÄ«dvÄ• re vacanabhedavasena pavattÄ• naá¹ƒ vÄ«satiyÄ• eva
adhivacanaá¹ƒ. __cittasaá¹…khÄ• ro_ti cittato pavattasaá¹…khÄ• ro, kÄ• yavacÄ«dvÄ• re c
nisÄ«ditvÄ• cintentassa pavattÄ• naá¹ƒ lokiyakusalÄ• kusalavasena ekÅ«natiá¹ƒsamanosa
adhivacanaá¹ƒ.

avijjÄ• niddese \Be II 17/ __dukkhe aÃ±Ã±Ä• á¹‡a_nti dukkhasacce aÃ±Ã±Ä• á¹‡aá¹ƒ, moh
esa nayo __dukkhasamudaye aÃ±Ã±Ä• á¹‡a_ntiÄ• dÄ«su. tattha catÅ«hi kÄ• raá¹‡ehi dukk
veditabbaá¹ƒ antogadhato vatthuto Ä• rammaá¹‡ato paá¹-icchÄ• danato ca. tathÄ• \Ee II 18
dukkhasaccapariyÄ• pannattÄ• dukkhe antogadhaá¹ƒ, dukkhasaccaÃ±cassa nissayapacca
Ä• rammaá¹‡apaccayabhÄ• vena Ä• rammaá¹‡aá¹ƒ, dukkhasaccaá¹ƒ etaá¹ƒ paá¹-icchÄ• d
yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhanivÄ• raá¹‡ena Ã±Ä• á¹‡appavattiyÄ• cettha appadÄ• n

dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ tÄ«hi kÄ• raá¹‡ehi veditabbaá¹ƒ vatthuto Ä• rammaá¹‡
nirodhe paá¹-ipadÄ• ya ca aÃ±Ã±Ä• á¹‡aá¹ƒ ekeneva kÄ• raá¹‡ena veditabbaá¹ƒ paá¹-icch
nirodhapaá¹-ipadÄ• naÃ±hi paá¹-icchÄ• dakameva aÃ±Ã±Ä• á¹‡aá¹ƒ tesaá¹ƒ
yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhanivÄ• raá¹‡ena tesu ca Ã±Ä• á¹‡appavattiyÄ• appadÄ•
antogadhaá¹ƒ tasmiá¹ƒ saccadvaye apariyÄ• pannattÄ• , na tassa taá¹ƒ saccadvayaá¹ƒ vat
nÄ• rammaá¹‡aá¹ƒ, tadÄ• rabbha appavattanato. pacchimaÃ±hi saccadvayaá¹ƒ gambhÄ«ra
andhabhÅ«taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ pavattati. purimaá¹ƒ pana vacanÄ«yattena sabhÄ• valak
gambhÄ«raá¹ƒ, tattha vipallÄ• sagÄ• havasena pavattati.

apica ``dukkheâ€™â€™ ti ettÄ• vatÄ• saá¹…gahato vatthuto Ä• rammaá¹‡ato kiccato ca a
``dukkhasamudayeâ€™â€™ ti ettÄ• vatÄ• vatthuto Ä• rammaá¹‡ato kiccato ca. ``dukkhani
dukkhanirodhagÄ• miniyÄ• \Ne II 17/ paá¹-ipadÄ• yÄ• â€™â€™ ti ettÄ• vatÄ• kiccato. avis
``aÃ±Ã±Ä• á¹‡aâ€™â€™ nti etena sabhÄ• vato niddiá¹-á¹-hÄ• ti Ã±Ä• tabbÄ• .

__iti kho, bhikkhave_ti evaá¹ƒ kho, bhikkhave. __nirodho hotÄ«_ti anuppÄ• do hoti. apicetth
nirodhapadehi nibbÄ• naá¹ƒ desitaá¹ƒ. nibbÄ• naÃ±hi Ä• gamma te te dhammÄ• nirujjhant
tesaá¹ƒ nirodhoti vuccati. iti bhagavÄ• imasmiá¹ƒ sutte dvÄ• dasahi padehi vaá¹-á¹-avivaá¹
arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hapesi. desanÄ• pariyosÄ• ne vuttanayeneva paÃ
patiá¹-á¹-hahiá¹ƒsÅ«ti.

vibhaá¹…gasuttaá¹ƒ dutiyaá¹ƒ.

3. paá¹-ipadÄ• suttavaá¹‡á¹‡anÄ•

<3> tatiye \Be II 18/ \Ee II 19/ __micchÄ• paá¹-ipada_nti ayaá¹ƒ tÄ• va aniyyÄ• nikapaá¹-ipa

avijjÄ• paccayÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ropi atthi Ä• neÃ±jÄ• bhisaá¹…khÄ• ropi, so ka
hotÄ«ti. vaá¹-á¹-asÄ«sattÄ• . yaÃ±hi kiÃ±ci bhavattayasaá¹…khÄ• taá¹ƒ vaá¹-á¹-aá¹ƒ patthe
antamaso paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha vÄ• pana samÄ• pattiyo, sabbaá¹ƒ taá¹ƒ vaá¹-á¹
vaá¹-á¹-asÄ«santi vaá¹-á¹-asÄ«sattÄ• micchÄ• paá¹-ipadÄ• va hoti. yaá¹ƒ pana kiÃ±ci viva
patthetvÄ• pavattitaá¹ƒ, antamaso uá¸·uá¹…kayÄ• gumattadÄ• nampi paá¹‡á¹‡amuá¹-á¹-h
taá¹ƒ vivaá¹-á¹-apakkhiyaá¹ƒ vivaá¹-á¹-anissitaá¹ƒ, vivaá¹-á¹-apakkhikattÄ• sammÄ• paá¹-i
appamattakampi hi paá¹‡á¹‡amuá¹-á¹-himattadÄ• nakusalaá¹ƒ vÄ• hotu mahantaá¹ƒ velÄ•
sace vaá¹-á¹-asampattiá¹ƒ patthetvÄ• vaá¹-á¹-anissitavasena micchÄ• á¹-hapitaá¹ƒ hoti, va
Ä• harituá¹ƒ sakkoti, no vivaá¹-á¹-aá¹ƒ. ``idaá¹ƒ me dÄ• naá¹ƒ Ä• savakkhayÄ• vahaá¹ƒ hot
vivaá¹-á¹-aá¹ƒ patthentena vivaá¹-á¹-avasena sammÄ• á¹-hapitaá¹ƒ arahattampi paccekabo
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi dÄ• tuá¹ƒ sakkotiyeva, na arahattaá¹ƒ appatvÄ• pariyosÄ•
anulomavasena micchÄ• paá¹-ipadÄ• , paá¹-ilomavasena sammÄ• paá¹-ipadÄ• desitÄ• ti v
paá¹-ipadÄ• pucchitÄ• , nibbÄ• naá¹ƒ bhÄ• jitaá¹ƒ, niyyÄ• tanepi paá¹-ipadÄ• va niyyÄ• titÄ
paá¹-ipadÄ• ti nÄ• maá¹ƒ, savipassanÄ• naá¹ƒ pana catunnaá¹ƒ maggÄ• nametaá¹ƒ nÄ• m
padabhÄ• janaá¹ƒ na sametÄ«ti. no na sameti, kasmÄ• ? phalena paá¹-ipadÄ• ya dassitattÄ
paá¹-ipadÄ• dassitÄ• . ``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodhoâ€™
nirodhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ yassÄ• paá¹-ipadÄ• ya phalaá¹ƒ, ayaá¹ƒ vuccati, bh
sammÄ• paá¹-ipadÄ• ti ayamettha attho. imasmiÃ±ca atthe asesavirÄ• ganirodhÄ• ti ettha v
vevacanaá¹ƒ, asesavirÄ• gÄ• asesanirodhÄ• ti ayaÃ±hettha adhippÄ• yo. yena vÄ• virÄ• g
asesanirodho hoti, taá¹ƒ dassetuá¹ƒ etaá¹ƒ padabhÄ• janaá¹ƒ vuttaá¹ƒ. evaÃ±hi sati sÄ• nu
vibhattÄ• hoti. iti imasmimpi sutte vaá¹-á¹-avivaá¹-á¹-ameva kathitanti. tatiyaá¹ƒ.

4. vipassÄ«suttavaá¹‡á¹‡anÄ•

<4> catutthe \Be II 19/ __vipassissÄ• _ti tassa kira bodhisattassa yathÄ• lokiyamanussÄ• r
passantÄ• naá¹ƒ parittakammÄ• bhinibbattassa kammajapasÄ• dassa dubbalattÄ• akkhÄ«
evaá¹ƒ vipphandiá¹ƒsu. balavakammanibbattassa pana kammajapasÄ• dassa balavattÄ• a
akkhÄ«hi passi seyyathÄ• pi devÄ• tÄ• vatiá¹ƒsÄ• . tena vuttaá¹ƒ --- ``animisanto kumÄ• ro
bhikkhave, vipassissa kumÄ• rassa `vipassÄ« vipassÄ«â€™ tveva samaÃ±Ã±Ä• udapÄ• d
ayaÃ±hettha adhippÄ• yo --- antarantarÄ• nimisajanitandhakÄ• ravirahena visuddhaá¹ƒ pa
akkhÄ«hi passatÄ«ti __vipassÄ«_. ettha ca kiÃ±cÄ• pi pacchimabhavikÄ• naá¹ƒ sabbabodh
balavakammanibbattassa kammajapasÄ• dassa balavattÄ• akkhÄ«ni na vipphandanti, so p
nÄ• maá¹ƒ labhi.

apica viceyya viceyya passatÄ«ti __vipassÄ«, _ vicinitvÄ• vicinitvÄ• passatÄ«ti attho. eka
vinicchayaá¹-á¹-hÄ• ne nisÄ«ditvÄ• atthe anusÄ• santassa raÃ±Ã±o alaá¹…katapaá¹-iyatta
Ä• haritvÄ• aá¹…ke á¹-hapayiá¹ƒsu. tassa taá¹ƒ aá¹…ke katvÄ• palÄ• á¸·ayamÄ• nasseva
assÄ• mikaá¹ƒ akaá¹ƒsu. bodhisatto anattamanasaddaá¹ƒ nicchÄ• resi. rÄ• jÄ• ``kimetaá¹ƒ

Ä• ha. upadhÄ• rayamÄ• nÄ• aÃ±Ã±aá¹ƒ adisvÄ• ``aá¹-á¹-assa dubbinicchitattÄ• evaá¹ƒ
puna sÄ• mikameva sÄ• mikaá¹ƒ katvÄ• ``Ã±atvÄ• nu kho kumÄ• ro evaá¹ƒ karotÄ«â€™â
sÄ• mikaá¹ƒ assÄ• mikamakaá¹ƒsu. puna bodhisatto tatheva saddaá¹ƒ nicchÄ• resi. atha rÄ
mahÄ• purisoâ€™â€™ ti tato paá¹-á¹-hÄ• ya appamatto ahosi. tena vuttaá¹ƒ ``viceyya vicey
panÄ• yati Ã±Ä• yenÄ• ti kho, bhikkhave, vipassissa kumÄ• rassa bhiyyosomattÄ• ya `vipas
samaÃ±Ã±Ä• udapÄ• dÄ«â€™â€™ ti (DN II 41).

__bhagavato_ti \Ne II 19/ bhÄ• gyasampannassa. __arahato_ti rÄ• gÄ• diarÄ«naá¹ƒ hatatt
arÄ• naá¹ƒ hatattÄ• , paccayÄ• naá¹ƒ vÄ• arahattÄ• arahÄ• ti evaá¹ƒ guá¹‡ato uppannanÄ
__sammÄ• sambuddhassÄ• _ti sammÄ• nayena hetunÄ• sÄ• maá¹ƒ \Ee II 21/ paccattapu
buddhassa. __pubbeva sambodhÄ• _ti \Be II 20/ sambodho vuccati catÅ«su maggesu Ã±Ä•
__bodhisattasseva sato_ti ettha __bodhÄ«_ti Ã±Ä• á¹‡aá¹ƒ, bodhimÄ• satto __bodhisatto,
paá¹‡á¸• itoti attho. purimabuddhÄ• naÃ±hi pÄ• damÅ«le abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya p
andhabÄ• loti bodhisatto. yathÄ• vÄ• udakato uggantvÄ• á¹-hitaá¹ƒ paripÄ• kagataá¹ƒ pa
sÅ«riyarasmisamphassena avassaá¹ƒ bujjhissatÄ«ti bujjhanakapadumanti vuccati, evaá¹ƒ b
byÄ• karaá¹‡assa laddhattÄ• avassaá¹ƒ anantarÄ• yena pÄ• ramiyo pÅ«retvÄ• bujjhissatÄ
__bodhisatto_. yÄ• ca esÄ• catumaggaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• bodhi, taá¹ƒ patthayamÄ
satto Ä• sattotipi __bodhisatto_. evaá¹ƒ guá¹‡ato uppannanÄ• mavasena bodhisattasseva s
dukkhaá¹ƒ. __Ä• panno_ti anuppatto. idaá¹ƒ vuttaá¹ƒ hoti --- aho ayaá¹ƒ sattaloko dukkhaá¹
__cavati ca upapajjati cÄ• _ti idaá¹ƒ aparÄ• paraá¹ƒ cutipaá¹-isandhivasena vuttaá¹ƒ. __nis
nibbÄ• naá¹ƒ. taÃ±hi jarÄ• maraá¹‡adukkhato nissaá¹-attÄ• tassa nissaraá¹‡anti vuccati. _
katarasmiá¹ƒ nu kho kÄ• le.

__yoniso manasikÄ• rÄ• _ti upÄ• yamanasikÄ• rena pathamanasikÄ• rena. __ahu paÃ±Ã±
saddhiá¹ƒ jarÄ• maraá¹‡akÄ• raá¹‡assa abhisamayo samavÄ• yo samÄ• yogo ahosi, ``jÄ•
nti idaá¹ƒ tena diá¹-á¹-hanti attho. atha vÄ• __yoniso manasikÄ• rÄ• ahu paÃ±Ã±Ä• yÄ• _t
paÃ±Ã±Ä• ya ca abhisamayo ahu. ``jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aâ€™â€™ nti, evaá¹ƒ
paá¹-ivedho ahosÄ«ti attho. esa nayo sabbattha.

__iti hida_nti evamidaá¹ƒ. __samudayo samudayo_ti ekÄ• dasasu á¹-hÄ• nesu \Ee II 22/ sa
samudayaá¹ƒ sampiá¹‡á¸• etvÄ• niddisati. __pubbe ananussutesÅ«_ti ``avijjÄ• paccayÄ• s
hotÄ«â€™â€™ ti. evaá¹ƒ ito pubbe ananussutesu dhammesu, catÅ«su vÄ• ariyasaccadha
Ã±Ä• á¹‡avevacanÄ• neva. Ã±Ä• á¹‡ameva hettha dassanaá¹-á¹-hena __cakkhu, _ Ã±Ä• ta
pajÄ• nanaá¹-á¹-hena __paÃ±Ã±Ä• , _ paá¹-ivedhanaá¹-á¹-hena __vijjÄ• , _ obhÄ• sanaá¹-a
\Be II 21/. taá¹ƒ panetaá¹ƒ catÅ«su saccesu lokiyalokuttaramissakaá¹ƒ \Ne II 20/ niddiá¹-á¹-
veditabbaá¹ƒ. nirodhavÄ• repi iminÄ• va nayena attho veditabbo. catutthaá¹ƒ.

5-10. sikhÄ«suttÄ• divaá¹‡á¹‡anÄ•

5-10__._ paÃ±camÄ• dÄ«su __sikhissa, bhikkhave_tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ ``sikhissap
evaá¹ƒ yojetvÄ• attho veditabbo. kasmÄ• ? ekÄ• sane adesitattÄ• . nÄ• nÄ• á¹-hÄ• nesu h
pana sabbattha sadisoyeva. sabbabodhisattÄ• naÃ±hi bodhipallaá¹…ke nisinnÄ• naá¹ƒ na a
brÄ• hmaá¹‡o vÄ• devo vÄ• mÄ• ro vÄ• brahmÄ• vÄ• Ä• cikkhati --- ``atÄ«te bodhisattÄ
sammasitvÄ• buddhÄ• jÄ• tÄ• â€™â€™ ti. yathÄ• pana paá¹-hamakappikakÄ• le deve vu
aparÄ• paraá¹ƒ vuá¹-á¹-hiudakaá¹ƒ gacchati, evaá¹ƒ tehi tehi purimabuddhehi gatamaggene
gacchanti. sabbabodhisattÄ• hi Ä• nÄ• pÄ• nacatutthajjhÄ• nato vuá¹-á¹-hÄ• ya paccayÄ• h
taá¹ƒ anulomapaá¹-ilomaá¹ƒ sammasitvÄ• buddhÄ• hontÄ«ti paá¹-ipÄ• á¹-iyÄ• sattasu su
nÄ• ma kathitÄ• ti.

buddhavaggo paá¹-hamo.

2. Ä• hÄ• ravaggo

1. Ä• hÄ• rasuttavaá¹‡á¹‡anÄ•

<11> Ä• hÄ• ravaggassa paá¹-hame __Ä• hÄ• rÄ• _ti paccayÄ• . paccayÄ• hi Ä• haranti a
Ä• hÄ• rÄ• ti vuccanti. __bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• na_ntiÄ• dÄ«su __bhÅ«tÄ• _ti jÄ• tÄ•
ye sambhavaá¹ƒ jÄ• tiá¹ƒ nibbattiá¹ƒ esanti gavesanti. tattha catÅ«su yonÄ«su aá¹‡á¸• ajaja
aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca \Ee II 23/ na bhindanti, tÄ• va sambhavesino nÄ• ma, aá¹
vatthikosaÃ±ca bhinditvÄ• bahi nikkhantÄ• bhÅ«tÄ• nÄ• ma. saá¹ƒsedajÄ• opapÄ• tikÄ•
sambhavesino nÄ• ma, dutiyacittakkhaá¹‡ato pabhuti bhÅ«tÄ• nÄ• ma. yena vÄ• iriyÄ• pa
yÄ• va tato aÃ±Ã±aá¹ƒ na pÄ• puá¹‡anti, tÄ• va sambhavesino nÄ• ma, tato paraá¹ƒ bhÅ«t
__bhÅ«tÄ• _ti jÄ• tÄ• abhinibbattÄ• , ye bhÅ«tÄ• abhinibbattÄ• yeva, na puna \Be II 22/ bh
gacchanti, tesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. sambhavamesantÄ«ti __
appahÄ«nabhavasaá¹ƒyojanattÄ• Ä• yatimpi sambhavaá¹ƒ esantÄ• naá¹ƒ sekkhaputhujjan
evaá¹ƒ sabbathÄ• pi imehi dvÄ«hi padehi sabbasatte pariyÄ• diyati. __vÄ• _saddo cettha sa
bhÅ«tÄ• naÃ±ca sambhavesÄ«naÃ±cÄ• ti ayamattho veditabbo.

__á¹-hitiyÄ• _ti á¹-hitatthaá¹ƒ. __anuggahÄ• yÄ• _ti anuggahatthaá¹ƒ. vacanabhedoyeva ce
padÄ• naá¹ƒ ekoyeva. atha vÄ• __á¹-hitiyÄ• _ti tassa tassa sattassa uppannadhammÄ• na
avicchedÄ• ya. __anuggahÄ• yÄ• _ti anuppannÄ• naá¹ƒ uppÄ• dÄ• ya. ubhopi cetÄ• ni ``bh
anuggahÄ• ya ca, sambhavesÄ«naá¹ƒ vÄ• á¹-hitiyÄ• ceva anuggahÄ• ya cÄ• â€™â€™ ti
daá¹-á¹-habbÄ• nÄ«ti.

__kabaá¸·Ä«kÄ• ro Ä• hÄ• ro_ti kabaá¸·aá¹ƒ katvÄ• ajjhoharitabbako Ä• hÄ• ro, odanakun
ojÄ• yetaá¹ƒ adhivacanaá¹ƒ. __oá¸·Ä• riko vÄ• sukhumo vÄ• _ti vatthuoá¸·Ä• rikatÄ• ya oá

sukhumo. sabhÄ• vena pana sukhumarÅ«papariyÄ• pannattÄ• kabaá¸·Ä«kÄ• ro Ä• hÄ• ro
vatthuto oá¸·Ä• rikatÄ• sukhumatÄ• ca upÄ• dÄ• yupÄ• dÄ• ya veditabbÄ• . kumbhÄ«lÄ•
morÄ• naá¹ƒ Ä• hÄ• ro sukhumo. kumbhÄ«lÄ• kira pÄ• sÄ• á¹‡e gilanti, te ca nesaá¹ƒ kuc
sappavicchikÄ• dipÄ• á¹‡e khÄ• danti. morÄ• naá¹ƒ pana Ä• hÄ• raá¹ƒ upÄ• dÄ• ya taracc
kira tivassachaá¸• á¸• itÄ• ni visÄ• á¹‡Ä• ni ceva aá¹-á¹-hÄ«ni ca khÄ• danti, tÄ• ni ca nesa
temitamattÄ• neva kandamÅ«laá¹ƒ viya mudukÄ• ni honti. taracchÄ• naá¹ƒ Ä• hÄ• raá¹ƒ up
hatthÄ«naá¹ƒ Ä• hÄ• ro sukhumo. te hi nÄ• nÄ• rukkhasÄ• khÄ• dayo khÄ• danti. hatthÄ«n
gavayagokaá¹‡á¹‡amigÄ• dÄ«naá¹ƒ Ä• hÄ• ro sukhumo. te kira nissÄ• rÄ• ni nÄ• nÄ• rukk
tesampi Ä• hÄ• rato gunnaá¹ƒ Ä• hÄ• ro sukhumo. te allasukkhatiá¹‡Ä• ni khÄ• danti. tesaá
Ä• hÄ• ro sukhumo. sasÄ• naá¹ƒ Ä• hÄ• rato sakuá¹‡Ä• naá¹ƒ Ä• hÄ• ro sukhumo. sakuá¹‡
paccantavÄ• sÄ«naá¹ƒ Ä• hÄ• ro sukhumo. paccantavÄ• sÄ«naá¹ƒ Ä• hÄ• rato gÄ• mabho
sukhumo. gÄ• mabhojakÄ• naá¹ƒ Ä• hÄ• rato rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ Ä• hÄ• ro su
cakkavattino Ä• hÄ• ro sukhumo. cakkavattino \Ne II 22/ Ä• hÄ• rato bhummÄ• naá¹ƒ devÄ
bhummÄ• naá¹ƒ devÄ• naá¹ƒ Ä• hÄ• rato cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ. evaá¹ƒ yÄ• va para
vitthÄ• retabbÄ• . tesaá¹ƒ panÄ• hÄ• ro sukhumotveva niá¹-á¹-haá¹ƒ patto.

ettha ca oá¸·Ä• rike vatthusmiá¹ƒ ojÄ• parittÄ• hoti dubbalÄ• , sukhume balavatÄ«. tathÄ•
yÄ• guá¹ƒ pÄ«to muhutteneva jighacchito hoti yaá¹ƒkiÃ±cideva khÄ• ditukÄ• mo, sappiá¹ƒ p
pivitvÄ• divasaá¹ƒ abhottukÄ• mo hoti. tattha vatthu kammajatejasaá¹…khÄ• taá¹ƒ parissay
sakkoti pÄ• letuá¹ƒ. ojÄ• pana pÄ• leti, na sakkoti parissayaá¹ƒ vinodetuá¹ƒ. dve pana ekat
parissayaÃ±ceva vinodenti pÄ• lenti cÄ• ti.

__phasso dutiyo_ti cakkhusamphassÄ• di chabbidhopi phasso etesu catÅ«su Ä• hÄ• resu
desanÄ• nayo eva cesa, tasmÄ• iminÄ• nÄ• ma kÄ• raá¹‡ena dutiyo tatiyo cÄ• ti idametth
__manosaÃ±cetanÄ• _ti cetanÄ• va vuccati. __viÃ±Ã±Ä• á¹‡a_nti cittaá¹ƒ. iti bhagavÄ• ima
upÄ• diá¹‡á¹‡akaanupÄ• diá¹‡á¹‡akavasena ekarÄ• siá¹ƒ katvÄ• cattÄ• ro Ä• hÄ• re dass
upÄ• diá¹‡á¹‡akopi atthi anupÄ• diá¹‡á¹‡akopi, tathÄ• phassÄ• dayo. tattha sappÄ• dÄ«hi
maá¹‡á¸• Å«kÄ• dÄ«naá¹ƒ vasena upÄ• diá¹‡á¹‡akakabaá¸·Ä«kÄ• rÄ• hÄ• ro daá¹-á¹-habb
sappÄ• dÄ«hi gilitÄ• antokucchigatÄ• pi kiÃ±ci kÄ• laá¹ƒ jÄ«vantiyeva. te yÄ• va upÄ• diá¹
tiá¹-á¹-hanti, tÄ• va Ä• hÄ• ratthaá¹ƒ na sÄ• dhenti \Ee II 25/. bhijjitvÄ• pana anupÄ• diá¹‡á
sÄ• dhenti. tadÄ• pi upÄ• diá¹‡á¹‡akÄ• hÄ• roti vuccantÄ«ti. idaá¹ƒ pana Ä• cariyÄ• naá¹ƒ
aá¹-á¹-hakathÄ• yameva paá¹-ikkhipitvÄ• idaá¹ƒ vuttaá¹ƒ --- imesaá¹ƒ sattÄ• naá¹ƒ khÄ• da
akhÄ• dantÄ• nampi bhuÃ±jantÄ• nampi abhuÃ±jantÄ• nampi paá¹-isandhicitteneva sahajÄ
atthi, sÄ• yÄ• vapi sattamÄ• divasÄ• pÄ• leti, ayameva \Be II 24/ upÄ• diá¹‡á¹‡akakabaá¸·
veditabbo. tebhÅ«makavipÄ• kavasena pana upÄ• diá¹‡á¹‡akaphassÄ• dayo veditabbÄ• ,
tebhÅ«makakusalÄ• kusalakiriyavasena anupÄ• diá¹‡á¹‡akÄ• . lokuttarÄ• pana ruá¸·hÄ«va

etthÄ• ha --- ``yadi paccayaá¹-á¹-ho Ä• hÄ• raá¹-á¹-ho, atha kasmÄ• aÃ±Ã±esupi sattÄ• na

vijjamÄ• nesu imeyeva cattÄ• ro vuttÄ• â€™â€™ ti? vuccate --- ajjhattikasantatiyÄ• visesa
visesapaccayo hi kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ sattÄ• naá¹ƒ rÅ«pakÄ• yassa k
nÄ• makÄ• ye \Ne II 23/ vedanÄ• ya phasso, viÃ±Ã±Ä• á¹‡assa manosaÃ±cetanÄ• , nÄ• m
yathÄ• ha --- ``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko Ä• hÄ• raá¹ƒ p
anÄ• hÄ• ro no tiá¹-á¹-hati (SN III 5.183), tathÄ• phassapaccayÄ• vedanÄ• , saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti (SN I 2.1; Vibh 225).

ko panettha Ä• hÄ• ro kiá¹ƒ Ä• haratÄ«ti? kabaá¸·Ä«kÄ• rÄ• hÄ• ro ojaá¹-á¹-hamakarÅ«pÄ
tisso vedanÄ• , manosaÃ±cetanÄ• hÄ• ro tayo bhave, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro paá¹-isandhi

kathaá¹ƒ? kabaá¸·Ä«kÄ• rÄ• hÄ• ro tÄ• va mukhe á¹-hapitamatteyeva aá¹-á¹-ha rÅ«pÄ• ni
dantavicuá¹‡á¹‡itaá¹ƒ pana ajjhohariyamÄ• naá¹ƒ ekekaá¹ƒ sitthaá¹ƒ aá¹-á¹-haá¹-á¹-harÅ«p
samuá¹-á¹-hÄ• petiyeva. evaá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ• ro ojaá¹-á¹-hamakarÅ«pÄ• ni Ä• ha
sukhavedanÄ«yo phasso uppajjamÄ• noyeva sukhaá¹ƒ vedanaá¹ƒ Ä• harati, dukkhavedan
adukkhamasukhavedanÄ«yo adukkhamasukhanti evaá¹ƒ sabbathÄ• pi phassÄ• hÄ• ro tiss

manosaÃ±cetanÄ• hÄ• ro kÄ• mabhavÅ«pagaá¹ƒ kammaá¹ƒ kÄ• mabhavaá¹ƒ Ä• harati, r
bhavaá¹ƒ. evaá¹ƒ sabbathÄ• pi manosaÃ±cetanÄ• hÄ• ro tayo bhave Ä• harati. viÃ±Ã±Ä• á
ca paá¹-isandhikkhaá¹‡e taá¹ƒsampayuttakÄ• tayo khandhÄ• , yÄ• ni ca tisantativasena tiá
uppajjanti, sahajÄ• tÄ• dipaccayanayena tÄ• ni Ä• haratÄ«ti vuccati. evaá¹ƒ viÃ±Ã±Ä• á¹‡Ä
paá¹-isandhinÄ• marÅ«paá¹ƒ Ä• haratÄ«ti. ettha ca ``manosaÃ±cetanÄ• tayo bhave Ä• ha
sÄ• savakusalÄ• kusalacetanÄ• va vuttÄ• . ``viÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 25/ paá¹-isandhinÄ• r
ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ameva vuttaá¹ƒ. avisesena pana taá¹ƒsampayuttataá¹ƒsamuá¹-
Ä• haraá¹‡atopete ``Ä• hÄ• rÄ• â€™â€™ ti veditabbÄ• .

etesu catÅ«su Ä• hÄ• resu kabaá¸·Ä«kÄ• rÄ• hÄ• ro upatthambhento Ä• hÄ• rakiccaá¹ƒ s
manosaÃ±cetanÄ• Ä• yÅ«hamÄ• nÄ• va, viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nantameva. kathaá¹ƒ? k
upatthambhentoyeva kÄ• yaá¹-á¹-hapanena sattÄ• naá¹ƒ á¹-hitiyÄ• hoti. kammajanitopi hi a
kabaá¸·Ä«kÄ• rÄ• hÄ• rena upatthaddho dasapi vassÄ• ni vassasatampi yÄ• va Ä• yuparim
kiá¹ƒ \Ne II 24/? yathÄ• mÄ• tuyÄ• janitopi dÄ• rako dhÄ• tiyÄ• thaÃ±Ã±Ä• dÄ«ni pÄ• yet
tiá¹-á¹-hati, yathÄ• ca upatthambhena upatthambhitaá¹ƒ gehaá¹ƒ. vuttampi cetaá¹ƒ ---

``yathÄ• , mahÄ• rÄ• ja, gehe papatante aÃ±Ã±ena dÄ• runÄ• upatthambhitaá¹ƒ santaá¹ƒ
evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko Ä• hÄ• raá¹ƒ paá¹-icca tiá

evaá¹ƒ kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upatthambhento Ä• hÄ• rakiccaá¹ƒ sÄ• dheti.

evaá¹ƒ sÄ• dhentopi ca kabaá¸·Ä«kÄ• ro Ä• hÄ• ro dvinnaá¹ƒ rÅ«pasantatÄ«naá¹ƒ paccay

Ä• hÄ• rasamuá¹-á¹-hÄ• nassa ca upÄ• diá¹‡á¹‡akassa ca. kammajÄ• naá¹ƒ anupÄ• lako h
Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• naá¹ƒ janako hutvÄ• ti. phasso pana sukhÄ• divatthubhÅ«taá¹
sukhÄ• divedanÄ• pavattanena sattÄ• naá¹ƒ á¹-hitiyÄ• \Ee II 27/ hoti. manosaÃ±cetanÄ• k
Ä• yÅ«hamÄ• nÄ• yeva bhavamÅ«lanipphÄ• danato sattÄ• naá¹ƒ á¹-hitiyÄ• hoti. viÃ±Ã±Ä•
nÄ• marÅ«pappavattanena sattÄ• naá¹ƒ á¹-hitiyÄ• hotÄ«ti.

evaá¹ƒ upatthambhanÄ• divasena Ä• hÄ• rakiccaá¹ƒ sÄ• dhayamÄ• nesu panetesu cattÄ•
seyyathidaá¹ƒ --- kabaá¸·Ä«kÄ• rÄ• hÄ• re nikantiyeva bhayaá¹ƒ, phasse upagamanameva
Ä• yÅ«hanameva, viÃ±Ã±Ä• á¹‡e abhinipÄ• toyeva bhayanti. kiá¹ƒ kÄ• raá¹‡Ä• ? kabaá¸·Ä
II 26/ katvÄ• sÄ«tÄ• dÄ«naá¹ƒ purakkhatÄ• sattÄ• Ä• hÄ• ratthÄ• ya muddÄ• gaá¹‡anÄ•
dukkhaá¹ƒ nigacchanti. ekacce ca imasmiá¹ƒ sÄ• sane pabbajitvÄ• pi vejjakammÄ• dikÄ• y
pariyesantÄ• diá¹-á¹-heva dhamme gÄ• rayhÄ• honti, samparÄ• yepi, ``tassa saá¹…ghÄ•
sampajjalitÄ• â€™â€™ tiÄ• dinÄ• lakkhaá¹‡asaá¹ƒyutte (SN I 2.218) vuttanayena samaá¹‡
kÄ• raá¹‡ena kabaá¸·Ä«kÄ• re Ä• hÄ• re nikanti eva bhayanti veditabbÄ• .

phassaá¹ƒ upagacchantÄ• pi phassassÄ• dino paresaá¹ƒ rakkhitagopitesu dÄ• rÄ• dÄ«su
saha bhaá¹‡á¸• ena bhaá¹‡á¸• asÄ• mikÄ• gahetvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ vÄ•
chaá¸• á¸• enti \Ne II 25/, raÃ±Ã±o vÄ• niyyÄ• denti. tato te rÄ• jÄ• vividhÄ• kammakÄ• ra
kÄ• yassa ca bhedÄ• duggati tesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• hoti. iti phassassÄ• damÅ«lakaá
samparÄ• yikampi bhayaá¹ƒ sabbamÄ• gatameva hoti. iminÄ• kÄ• raá¹‡ena phassÄ• hÄ•
veditabbaá¹ƒ.

kusalÄ• kusalakammÄ• yÅ«hane pana tammÅ«lakaá¹ƒ tÄ«su bhavesu bhayaá¹ƒ sabbaá¹ƒ
kÄ• raá¹‡ena manosaÃ±cetanÄ• hÄ• re Ä• yÅ«hanameva bhayanti veditabbaá¹ƒ.

paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca yasmiá¹ƒ yasmiá¹ƒ á¹-hÄ• ne abhinipatati, tasmiá¹ƒ tasmi
paá¹-isandhinÄ• marÅ«paá¹ƒ gahetvÄ• va nibbattati. tasmiÃ±ca nibbatte sabbabhayÄ• ni ni
tammÅ«lakattÄ• ti iminÄ• kÄ• raá¹‡ena viÃ±Ã±Ä• á¹‡Ä• hÄ• re abhinipÄ• toyeva bhayanti

__kiá¹ƒnidÄ• nÄ• _tiÄ• dÄ«su nidÄ• nÄ• dÄ«ni sabbÄ• neva kÄ• raá¹‡avevacanÄ• ni. kÄ•
nideti, ``handa naá¹ƒ gaá¹‡hathÄ• â€™â€™ ti \Ee II 28/ appeti viya, tasmÄ• __nidÄ• na_nt
tato samudeti jÄ• yati pabhavati, tasmÄ• __samudayo jÄ• ti pabhavo_ti vuccati. ayaá¹ƒ par
kiá¹ƒnidÄ• naá¹ƒ etesanti __kiá¹ƒnidÄ• nÄ• _. ko samudayo etesanti __kiá¹ƒsamudayÄ• _.
__kiá¹ƒjÄ• tikÄ• _. ko pabhavo etesanti __kiá¹ƒpabhavÄ• _. yasmÄ• pana tesaá¹ƒ taá¹‡hÄ
nidÄ• naÃ±ceva samudayo \Be II 27/ ca jÄ• ti ca pabhavo ca, tasmÄ• ``taá¹‡hÄ• nidÄ• nÄ•
sabbapadesu attho veditabbo.

ettha ca ime cattÄ• ro Ä• hÄ• rÄ• taá¹‡hÄ• nidÄ• nÄ• ti paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ• a

Ä• hÄ• rÄ• naá¹ƒ purimataá¹‡hÄ• naá¹ƒ vasena nidÄ• naá¹ƒ veditabbaá¹ƒ. kathaá¹ƒ? paá¹-
paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ sattÄ• naá¹ƒ sattasantativasena, sesÄ• naá¹ƒ tato Å«naÅ«na
uppannarÅ«pabbhantaraá¹ƒ jÄ• tÄ• ojÄ• atthi, ayaá¹ƒ taá¹‡hÄ• nidÄ• no upÄ• diá¹‡á¹‡aka
paá¹-isandhicittasampayuttÄ• pana phassacetanÄ• sayaÃ±ca cittaá¹ƒ viÃ±Ã±Ä• á¹‡anti im
upÄ• diá¹‡á¹‡aka-phassamanosaÃ±cetanÄ• -viÃ±Ã±Ä• á¹‡Ä• hÄ• rÄ• ti evaá¹ƒ tÄ• va purin
paá¹-isandhikÄ• Ä• hÄ• rÄ• . yathÄ• ca paá¹-isandhikÄ• , evaá¹ƒ tato paraá¹ƒ
paá¹-hamabhavaá¹…gacittakkhaá¹‡Ä• dinibbattÄ• pi veditabbÄ• .

yasmÄ• \Ne II 26/ pana bhagavÄ• na kevalaá¹ƒ Ä• hÄ• rÄ• nameva nidÄ• naá¹ƒ jÄ• nÄ• t
taá¹‡hÄ• yapi, taá¹‡hÄ• ya nidÄ• nÄ• naá¹ƒ vedanÄ• dÄ«nampi nidÄ• naá¹ƒ jÄ• nÄ• tiyeva
bhikkhave, kiá¹ƒnidÄ• nÄ• _tiÄ• dinÄ• nayena vaá¹-á¹-aá¹ƒ dassetvÄ• vivaá¹-á¹-aá¹ƒ dass
á¹-hÄ• ne bhagavÄ• atÄ«tÄ• bhimukhaá¹ƒ desanaá¹ƒ katvÄ• atÄ«tena vaá¹-á¹-aá¹ƒ dasse
hi ayaá¹ƒ attabhÄ• vo gahito.

taá¹‡hÄ• ti imassattabhÄ• vassa janakaá¹ƒ kammaá¹ƒ, vedanÄ• phassasaá¸·Ä• yatananÄ•
yasmiá¹ƒ attabhÄ• ve á¹-hatvÄ• kammaá¹ƒ Ä• yÅ«hitaá¹ƒ, taá¹ƒ dassetuá¹ƒ vuttÄ• ni, avijj
tassattabhÄ• vassa janakaá¹ƒ kammaá¹ƒ. iti dvÄ«su á¹-hÄ• nesu attabhÄ• vo, dvÄ«su tass
saá¹…khepena kammaÃ±ceva kammavipÄ• kaÃ±cÄ• ti, dvepi dhamme dassentena atÄ«tÄ
atÄ«tena vaá¹-á¹-aá¹ƒ dassitaá¹ƒ.

tatrÄ• yaá¹ƒ \Ee II 29/ desanÄ• anÄ• gatassa adassitattÄ• aparipuá¹‡á¹‡Ä• ti na daá¹-á¹-h
paripuá¹‡á¹‡Ä• tveva daá¹-á¹-habbÄ• . yathÄ• hi cakkhumÄ• puriso udakapiá¹-á¹-he nipan
disvÄ• tassa parabhÄ• gaá¹ƒ olokento gÄ«vaá¹ƒ passeyya, orato piá¹-á¹-hiá¹ƒ, pariyosÄ• n
naá¹…guá¹-á¹-hamÅ«laá¹ƒ, heá¹-á¹-hÄ• kucchiá¹ƒ olokento pana udakagataá¹ƒ agganaá¹.
ca hatthapÄ• de na passeyya, so na ettÄ• vatÄ• ``aparipuá¹‡á¹‡o suá¹ƒsumÄ• roâ€™â€™
paripuá¹‡á¹‡otveva gaá¹‡hÄ• ti, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

udakapiá¹-á¹-he \Be II 28/ nipannasuá¹ƒsumÄ• ro viya hi tebhÅ«makavaá¹-á¹-aá¹ƒ. tÄ«re á
viya yogÄ• vacaro. tena purisena udakapiá¹-á¹-he suá¹ƒsumÄ• rassa diá¹-á¹-hakÄ• lo viya y
imassattabhÄ• vassa diá¹-á¹-hakÄ• lo. parato gÄ«vÄ• ya diá¹-á¹-hakÄ• lo viya imassattabhÄ
taá¹‡hÄ• ya diá¹-á¹-hakÄ• lo. piá¹-á¹-hiyÄ• diá¹-á¹-hakÄ• lo viya yasmiá¹ƒ attabhÄ• ve taá¹
kammaá¹ƒ kataá¹ƒ, vedanÄ• divasena tassa diá¹-á¹-hakÄ• lo. naá¹…guá¹-á¹-hamÅ«lassa d
tassattabhÄ• vassa janakÄ• naá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ diá¹-á¹-hakÄ• lo. heá¹-á¹-h
pana agganaá¹…guá¹-á¹-haÃ±ceva cattÄ• ro ca hatthapÄ• de adisvÄ• pi ``aparipuá¹‡á¹‡o s
agahetvÄ• nayato paripuá¹‡á¹‡otveva gahaá¹‡aá¹ƒ viya yattha yattha paccayavaá¹-á¹-aá¹ƒ
Ä• gataá¹ƒ, tattha tattha ``desanÄ• aparipuá¹‡á¹‡Ä• â€™â€™ ti agahetvÄ• nayato paripuá
veditabbaá¹ƒ. tattha ca Ä• hÄ• rataá¹‡hÄ• naá¹ƒ antare eko sandhi, taá¹‡hÄ• vedanÄ• naá
viÃ±Ã±Ä• á¹‡asaá¹…khÄ• rÄ• naá¹ƒ antare ekoti evaá¹ƒ tisandhicatusaá¹…khepameva vaá

paá¹-hamaá¹ƒ.

2. moá¸·iyaphaggunasuttavaá¹‡á¹‡anÄ•

<12> dutiye __sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• yÄ• _ti imasmiá¹ƒyeva á¹-hÄ• ne bhag
kasmÄ• ? diá¹-á¹-higatikassa nisinnattÄ• . tassaÃ±hi parisati moá¸·iyaphagguno nÄ• ma bhi
nisinno. atha satthÄ• cintesi --- ``ayaá¹ƒ uá¹-á¹-hahitvÄ• maá¹ƒ paÃ±haá¹ƒ pucchissati, ath
vissajjessÄ• mÄ«â€™â€™ ti pucchÄ• ya okÄ• sadÄ• natthaá¹ƒ desanaá¹ƒ niá¹-á¹-hÄ• pesi
30/ moá¸·Ä«ti cÅ«á¸·Ä• vuccati. yathÄ• ha ---

``chetvÄ• na moá¸·iá¹ƒ varagandhavÄ• sitaá¹ƒ

vehÄ• yasaá¹ƒ ukkhipi sakyapuá¹…gavo.

ratanacaá¹…koá¹-avarena vÄ• savo,

sahassanetto sirasÄ• paá¹-iggahÄ«â€™â€™ ti ||

sÄ• tassa gihikÄ• le mahantÄ• ahosi. tenassa ``moá¸·iyaphaggunoâ€™â€™ ti saá¹…khÄ•
naá¹ƒ teneva nÄ• mena saÃ±jÄ• nanti. __etadavocÄ• _ti desanÄ• nusandhiá¹ƒ ghaá¹-ento
viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ \Be II 29/ Ä• hÄ• retÄ«â€™â€™ ti vacanaá¹ƒ avoca. tassattho --
etaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ khÄ• dati vÄ• bhuÃ±jati vÄ• ti?

kasmÄ• panÄ• yaá¹ƒ itare tayo Ä• hÄ• re apucchitvÄ• imameva pucchatÄ«ti? jÄ• nÄ• mÄ
piá¹‡á¸• e katvÄ• va kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ bhuÃ±jante passati, tenassa taá¹ƒ jÄ• nÄ•
tittiravaá¹-á¹-akamorakukkuá¹-Ä• dayo pana mÄ• tusamphassena yÄ• pente disvÄ• ``ete pl
yÄ• pentÄ«â€™â€™ ti tassa laddhi. kacchapÄ• pana attano utusamaye mahÄ• samuddato
vÄ• likantare aá¹‡á¸• Ä• ni á¹-hapetvÄ• vÄ• likÄ• ya paá¹-icchÄ• detvÄ• mahÄ• samuddan
mÄ• tuanussaraá¹‡avasena na pÅ«tÄ«ni honti. tÄ• ni manosaÃ±cetanÄ• hÄ• rena yÄ• pent
therassa ayaá¹ƒ laddhi, na pana etÄ• ya laddhiyÄ• imaá¹ƒ paÃ±haá¹ƒ pucchati \Ne II 28/. c
ummattakasadiso. yathÄ• ummattako pacchiá¹ƒ gahetvÄ• antaravÄ«thiá¹ƒ otiá¹‡á¹‡o gom
gÅ«thampi khajjakhaá¹‡á¸• ampi taá¹ƒ taá¹ƒ manÄ• pampi amanÄ• pampi gahetvÄ• pacch
diá¹-á¹-higatiko yuttampi ayuttampi pucchati. so ``kasmÄ• imaá¹ƒ pucchasÄ«â€™â€™ ti na
pucchitapucchitaá¹-á¹-hÄ• ne pana gahaá¹‡ameva \Ee II 31/ nisedhetabbaá¹ƒ. teneva naá¹ƒ
evaá¹ƒ pucchasÄ«â€™â€™ ti avatvÄ• gahitagÄ• hameva tassa mocetuá¹ƒ __no kallo paÃ

tattha __no kallo_ti ayutto. __Ä• hÄ• retÄ«ti ahaá¹ƒ na vadÄ• mÄ«_ti ahaá¹ƒ koci satto vÄ•
Ä• hÄ• retÄ«ti na vadÄ• mi. __Ä• hÄ• retÄ«ti cÄ• haá¹ƒ vadeyya_nti yadi ahaá¹ƒ Ä• hÄ• ret

kallo paÃ±ho_ti tasmiá¹ƒ mayÄ• evaá¹ƒ vutte ayaá¹ƒ paÃ±ho yutto bhaveyya. __kissa nu k
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro_ti, bhante, ayaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• hÄ• ro katamassa dhammassa p
veyyÄ• karaá¹‡a_nti tasmiá¹ƒ evaá¹ƒ pucchite paÃ±he imaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ yuttaá¹ƒ
Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyÄ• paccayoâ€™â€™ ti. ettha ca __viÃ±Ã±Ä• á¹‡Ä• hÄ
__Ä• yatiá¹ƒ punabbhavÄ• bhinibbattÄ«_ti teneva viÃ±Ã±Ä• á¹‡ena sahuppannanÄ• marÅ«
saá¸·Ä• yatana_nti tasmiá¹ƒ punabbhavÄ• bhinibbattisaá¹…khÄ• te nÄ• marÅ«pe jÄ• te sat
attho.

__saá¸·Ä• yatanapaccayÄ• _ \Be II 30/ __phasso_ti idhÄ• pi bhagavÄ• uttari paÃ±hassa o
niá¹-á¹-hÄ• pesi. diá¹-á¹-higatiko hi navapucchaá¹ƒ uppÄ• detuá¹ƒ na sakkoti, niddiá¹-á¹-haá
niddiá¹-á¹-haá¹ƒyeva pana gaá¹‡hitvÄ• pucchati, tenassa bhagavÄ• okÄ• saá¹ƒ adÄ• si. a
vuttanayeneva gahetabbo. ``ko nu kho, bhante, bhavatÄ«â€™â€™ ti kasmÄ• na pucchati?
satto nÄ• ma bhÅ«to nibbattoyevÄ• ti laddhi, tasmÄ• attano laddhiviruddhaá¹ƒ idanti na pu
idappaccayÄ• idaá¹ƒ idappaccayÄ• idanti bahÅ«su á¹-hÄ• nesu kathitattÄ• saÃ±Ã±attiá¹ƒ
pucchati. satthÄ• pi ``imassa bahuá¹ƒ pucchantassÄ• pi titti natthi, tucchapucchameva pucc
paá¹-á¹-hÄ• ya desanaá¹ƒ ekÄ• baddhaá¹ƒ katvÄ• desesi. __channaá¹ƒ tvevÄ• _ti yato pa
desanÄ• ruá¸·haá¹ƒ, tameva gahetvÄ• desanaá¹ƒ vivaá¹-á¹-ento evamÄ• ha. imasmiá¹ƒ pa
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá¹ƒ antare eko sandhi, vedanÄ• taá¹‡hÄ• naá¹ƒ antare ek
ekoti. dutiyaá¹ƒ.

3. samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<13> tatiye \Ne II 29/ __samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• _ti saccÄ• ni paá¹-ivijjhituá¹ƒ
bÄ• hirakasamaá¹‡abrÄ• hmaá¹‡Ä• . __jarÄ• maraá¹‡aá¹ƒ nappajÄ• nantÄ«_tiÄ• dÄ«su ja
dukkhasaccavasena \Ee II 32/, jarÄ• maraá¹‡asamudayaá¹ƒ na jÄ• nanti saha taá¹‡hÄ• ya
samudayoti samudayasaccavasena, jarÄ• maraá¹‡anirodhaá¹ƒ na jÄ• nanti nirodhasaccava
jÄ• nanti maggasaccavasena. jÄ• tiá¹ƒ na jÄ• nanti dukkhasaccavasena, jÄ• tisamudayaá¹ƒ
taá¹‡hÄ• ya bhavo jÄ• tisamudayoti samudayasaccavasena. evaá¹ƒ saha taá¹‡hÄ• ya sam
catusaccavasena attho veditabbo. __sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• _
sÄ• maÃ±Ã±aÃ±ceva brahmaÃ±Ã±aÃ±ca. ubhayatthÄ• pi pana attho nÄ• ma ariyaphalaá¹ƒ
imasmiá¹ƒ sutte ekÄ• dasasu á¹-hÄ• nesu cattÄ• ri saccÄ• ni kathesÄ«ti. tatiyaá¹ƒ.

4. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<14> catutthe \Be II 31/ __ime dhamme katame dhamme_ti ettakaá¹ƒ papaÃ±caá¹ƒ katvÄ•
paá¹-ivijjhituá¹ƒ samatthÄ• naá¹ƒ puggalÄ• naá¹ƒ ajjhÄ• sayena __ime dhamme nappajÄ• n
sesaá¹ƒ purimasadisameva. catutthaá¹ƒ.

5. kaccÄ• nagottasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came __sammÄ• diá¹-á¹-hi sammÄ• diá¹-á¹-hÄ«_ti yaá¹ƒ paá¹‡á¸• itÄ• devama
sammÄ• dassanaá¹ƒ vadanti, sabbampi taá¹ƒ dvÄ«hi padehi saá¹…khipitvÄ• pucchati. __d
koá¹-á¹-hÄ• se nissito. __yebhuyyenÄ• _ti iminÄ• á¹-hapetvÄ• ariyapuggale sesamahÄ• ja
__atthita_nti sassataá¹ƒ. __natthita_nti ucchedaá¹ƒ. __lokasamudaya_nti loko nÄ• ma saá¹
nibbatti. __sammappaÃ±Ã±Ä• ya passato_ti sammÄ• paÃ±Ã±Ä• nÄ• ma savipassanÄ• m
attho. __yÄ• loke natthitÄ• _ti saá¹…khÄ• raloke nibbattesu dhammesu paÃ±Ã±Ä• yantesv
ucchedadiá¹-á¹-hi uppajjeyya, sÄ• na hotÄ«ti attho. __lokanirodha_nti saá¹…khÄ• rÄ• naá¹
\Ne II 30/ loke atthitÄ• _ti saá¹…khÄ• raloke bhijjamÄ• nesu dhammesu paÃ±Ã±Ä• yantesv
sassatadiá¹-á¹-hi uppajjeyya \Ee II 33/, sÄ• na hotÄ«ti attho.

apica __lokasamudaya_nti anulomapaccayÄ• kÄ• raá¹ƒ. __lokanirodha_nti paá¹-ilomapacc
passantassÄ• pi hi paccayÄ• naá¹ƒ anucchedena paccayuppannassa anucchedaá¹ƒ passa
ucchedadiá¹-á¹-hi uppajjeyya, sÄ• na hoti. paccayanirodhaá¹ƒ passantassÄ• pi paccayanir
paccayuppannanirodhaá¹ƒ passato yÄ• atthÄ«ti sassatadiá¹-á¹-hi uppajjeyya, sÄ• na hotÄ

__upayupÄ• dÄ• nÄ• bhinivesavinibandho_ti upayehi ca upÄ• dÄ• nehi ca abhinivesehi ca
__upayÄ• _ti dve upayÄ• taá¹‡hupayo ca diá¹-á¹-hupayo ca. upÄ• dÄ• nÄ• dÄ«supi eseva
yasmÄ• ahaá¹ƒ mamantiÄ• dÄ«hi Ä• kÄ• rehi tebhÅ«makadhamme upenti upagacchanti, t
vuccanti. yasmÄ• pana te dhamme upÄ• diyanti ceva abhinivisanti ca, tasmÄ• upÄ• dÄ• n
vuccanti. tÄ• hi cÄ• yaá¹ƒ loko vinibandho. tenÄ• ha ``upayupÄ• dÄ• nÄ• bhinivesaviniband

__taÃ±cÄ• ya_nti taÃ±ca upayupÄ• dÄ• naá¹ƒ ayaá¹ƒ ariyasÄ• vako. __cetaso adhiá¹-á¹-h
patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. __abhinivesÄ• nusaya_nti abhinivesabhÅ«taÃ±ca anusayabhÅ«
taá¹‡hÄ• diá¹-á¹-hÄ«su hi akusalacittaá¹ƒ patiá¹-á¹-hÄ• ti, tÄ• ca tasmiá¹ƒ abhinivisanti cev
tasmÄ• tadubhayaá¹ƒ cetaso adhiá¹-á¹-hÄ• naá¹ƒ abhinivesÄ• nusayanti ca Ä• ha. __na up
__na upÄ• diyatÄ«_ti na gaá¹‡hÄ• ti. __nÄ• dhiá¹-á¹-hÄ• tÄ«_ti na adhiá¹-á¹-hÄ• ti, kinti? __
__dukkhamevÄ• _ti paÃ±cupÄ• dÄ• nakkhandhamattameva. __na kaá¹…khatÄ«_ti ``dukkh
nirujjhati, na aÃ±Ã±o ettha satto nÄ• ma atthÄ«â€™â€™ ti kaá¹…khaá¹ƒ na karoti. __na vic
vicikicchaá¹ƒ uppÄ• deti.

__aparappaccayÄ• _ti na parappaccayena, aÃ±Ã±assa apattiyÄ• yetvÄ• attapaccakkhaÃ±
__ettÄ• vatÄ• _ \Ee II 34/ __kho, kaccÄ• na, sammÄ• diá¹-á¹-hi hotÄ«_ti evaá¹ƒ sattasaÃ±Ã
ettakena sammÄ• dassanaá¹ƒ nÄ• ma hotÄ«ti missakasammÄ• diá¹-á¹-hiá¹ƒ Ä• ha. __ayan
nikÅ«á¹-anto \Ne II 31/ lÄ• makanto paá¹-hamakaá¹ƒ sassataá¹ƒ. __ayaá¹ƒ dutiyo_ti esa du
uppajjanakadiá¹-á¹-hisaá¹…khÄ• to nikÅ«á¹-anto lÄ• makanto dutiyako ucchedoti attho. ses
paÃ±camaá¹ƒ.

6. dhammakathikasuttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __nibbidÄ• yÄ• _ti nibbindanatthÄ• ya. __virÄ• gÄ• yÄ• _ti virajjanatthÄ• nirujjhanatthÄ• ya. __paá¹-ipanno hotÄ«_ti ettha sÄ«lato paá¹-á¹-hÄ• ya yÄ• va arahattama veditabbo. __dhammÄ• nudhammappaá¹-ipanno_ti lokuttarassa nibbÄ• nadhammassa anu paá¹-ipanno. __anudhammabhÅ«ta_nti anurÅ«pasabhÄ• vabhÅ«taá¹ƒ. __nibbidÄ• virÄ• gÄ virÄ• gena ca nirodhena ca. __anupÄ• dÄ• vimutto_ti catÅ«hi upÄ• dÄ• nehi kiÃ±ci dhamm __diá¹-á¹-hadhammanibbÄ• nappatto_ti diá¹-á¹-heva dhamme nibbÄ• nappatto. __alaá¹ƒ va vattabbataá¹ƒ arahati, yutto anucchavikoti attho \Be II 33/. evamettha ekena nayena dhamm kathitÄ• , dvÄ«hi taá¹ƒ visesetvÄ• sekkhÄ• sekkhabhÅ«miyo niddiá¹-á¹-hÄ• ti. chaá¹-á¹-haá

7. acelakassapasuttavaá¹‡á¹‡anÄ•

<17> sattame __acelo kassapo_ti liá¹…gena acelo niccelo, nÄ• mena kassapo. __dÅ«rato bhikkhusaá¹…ghena parivutaá¹ƒ Ä• gacchantaá¹ƒ dÅ«rato eva addasa. __kiÃ±cideva desa kÄ• raá¹‡aá¹ƒ. __okÄ• sa_nti paÃ±habyÄ• karaá¹‡assa khaá¹‡aá¹ƒ kÄ• laá¹ƒ. __antaragha antaraghare nisÄ«dissÄ• mÄ«â€™â€™ ti ettha antonivesanaá¹ƒ antaragharaá¹ƒ. ``okkhitta gamissÄ• mÄ«â€™â€™ ti ettha indakhÄ«lato paá¹-á¹-hÄ• ya antogÄ• mo. idhÄ• pi ayamev __yadÄ• kaá¹…khasÄ«_ti \Ee II 35/ yaá¹ƒ icchasi.

kasmÄ• pana bhagavÄ• kathetukÄ• mo yÄ• vatatiyaá¹ƒ paá¹-ikkhipÄ«ti? gÄ• ravajananat khippaá¹ƒ kathiyamÄ• ne gÄ• ravaá¹ƒ na karonti, ``samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kam pucchitamatteyeva kathetÄ«â€™â€™ ti vacanampi na saddahanti. dve tayo vÄ• re paá¹-ikk karonti, ``samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitumpi paÃ±haá¹ƒ pucchitumpi dukkaraâ€™ yÄ• vatatiyaá¹ƒ yÄ• cite kathiyamÄ• naá¹ƒ sussÅ«santi saddahanti. iti bhagavÄ• ``ayaá¹ƒ s saddahissatÄ«â€™â€™ ti yÄ• vatatiyaá¹ƒ yÄ• cÄ• petvÄ• kathesi. apica yathÄ• bhisakko vÄ• pacanto mudupÄ• kakharapÄ• kÄ• naá¹ƒ pÄ• kakÄ• laá¹ƒ Ä• gamayamÄ• no pÄ• kak evaá¹ƒ bhagavÄ• sattÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• no ``ettakena kÄ• paripÄ• kaá¹ƒ gamissatÄ«â€™â€™ ti Ã±atvÄ• va yÄ• vatatiyaá¹ƒ yÄ• cÄ• pesi.

__mÄ• hevaá¹ƒ, kassapÄ• _ti, kassapa, mÄ• evaá¹ƒ bhaá¹‡i. __sayaá¹ƒkataá¹ƒ dukkha_ vaá¹-á¹-ati, attÄ• nÄ• ma koci dukkhassa kÄ• rako natthÄ«ti dÄ«peti. paratopi eseva nayo. __adhiccasamuppanna_nti akÄ• raá¹‡ena yadicchÄ• ya uppannaá¹ƒ. __iti puá¹-á¹-ho samÄ evaá¹ƒ kirassa ahosi --- ``ayaá¹ƒ `sayaá¹ƒkataá¹ƒ dukkhaâ€™ ntiÄ• dinÄ• puá¹-á¹-ho `mÄ• `natthÄ«â€™ ti puá¹-á¹-ho `atthÄ«â€™ ti vadati. `bhavaá¹ƒ gotamo dukkhaá¹ƒ na jÄ• nÄ• ti puá¹-á¹-ho `jÄ• nÄ• mi khvÄ• haâ€™ nti vadati. kiÃ±ci nu kho mayÄ• virajjhitvÄ• pucchitoâ 34/ paá¹-á¹-hÄ• ya attano pucchameva sodhento evamÄ• ha. __Ä• cikkhatu ca me, bhante,

saÃ±jÄ• tagÄ• ravo ``bhavaâ€™â€™ nti avatvÄ• ``bhagavÄ• â€™â€™ ti vadati.

__so karotÄ«_tiÄ• di, ``sayaá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti laddhiyÄ• paá¹-isedhanatthaá
__sato_ti idaá¹ƒ bhummatthe sÄ• mivacanaá¹ƒ, tasmÄ• evamattho daá¹-á¹-habbo --- so ka
paá¹-isaá¹ƒvedayatÄ«ti kho, kassapa, Ä• dimhiyeva evaá¹ƒ sati pacchÄ• sayaá¹ƒkataá¹ƒ d
hoti. ettha ca __dukkha_nti vaá¹-á¹-adukkhaá¹ƒ adhippetaá¹ƒ. __iti vada_nti etassa purimen
anantarena ca sassatasaddena \Ee II 36/ sambandho hoti. ``dÄ«peti gaá¹‡hÄ• tÄ«â€™â€™
pÄ• á¹-haseso. idaÃ±hi vuttaá¹ƒ hoti --- iti evaá¹ƒ vadanto Ä• ditova sassataá¹ƒ dÄ«peti, sas
kasmÄ• ? tassa hi taá¹ƒ dassanaá¹ƒ etaá¹ƒ pareti, kÄ• rakaÃ±ca vedakaÃ±ca ekameva gaá
sassataá¹ƒ upagacchatÄ«ti attho.

__aÃ±Ã±o karotÄ«_tiÄ• di pana ``paraá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti laddhiyÄ• paá¹-ised
``Ä• dito satoâ€™â€™ ti idaá¹ƒ pana idhÄ• pi Ä• haritabbaá¹ƒ. ayaÃ±hettha attho --- aÃ±Ã±
paá¹-isaá¹ƒvediyatÄ«ti kho pana, kassapa, Ä• dimhiyeva evaá¹ƒ sati, pacchÄ• ``kÄ• rako id
kataá¹ƒ aÃ±Ã±o paá¹-isaá¹ƒvediyatÄ«â€™â€™ ti evaá¹ƒ uppannÄ• ya ucchedadiá¹-á¹-hiyÄ
\Ne II 33/ vedanÄ• ya abhitunnassa viddhassa sato ``paraá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti ay
__iti vada_ntiÄ• di vuttanayeneva yojetabbaá¹ƒ. tatrÄ• yaá¹ƒ yojanÄ• --- evaÃ±ca vadanto
dÄ«peti, ucchedaá¹ƒ gaá¹‡hÄ• ti. kasmÄ• ? tassa hi taá¹ƒ dassanaá¹ƒ etaá¹ƒ pareti, etaá¹ƒ
upagacchatÄ«ti attho.

__ete te_ti ye sassatucchedasaá¹…khÄ• te ubho ante (anupagamma tathÄ• gato dhammaá
ubho ante) anupagamma pahÄ• ya anallÄ«yitvÄ• majjhena tathÄ• gato dhammaá¹ƒ deseti,
á¹-hito desetÄ«ti attho. kataraá¹ƒ dhammanti ce? yadidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ
kÄ• raá¹‡ato phalaá¹ƒ, kÄ• raá¹‡anirodhena cassa nirodho dÄ«pito, na koci kÄ• rako vÄ• v
niddiá¹-á¹-ho. ettÄ• vatÄ• sesapaÃ±hÄ• paá¹-isedhitÄ• honti. __ubho ante anupagammÄ•
paá¹-ikkhitto. __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _ti iminÄ• adhiccasamuppannatÄ• ceva
paá¹-ikkhittanti veditabbaá¹ƒ.

__labheyya_nti idaá¹ƒ so bhagavato santike bhikkhubhÄ• vaá¹ƒ patthayamÄ• no Ä• ha. ath
khandhake titthiyaparivÄ• so (Vin I 86) paÃ±Ã±atto, yaá¹ƒ aÃ±Ã±atitthiyapubbo sÄ• maá¹‡e
``ahaá¹ƒ, bhante, itthannÄ• mo aÃ±Ã±atitthiyapubbo \Ee II 37/ imasmiá¹ƒ dhammavinaye Ä
upasampadaá¹ƒ. svÄ• haá¹ƒ, bhante, saá¹…ghaá¹ƒ cattÄ• ro mÄ• se parivÄ• saá¹ƒ yÄ• cÄ
samÄ• diyitvÄ• parivasati, taá¹ƒ sandhÄ• ya __yo kho, kassapa, aÃ±Ã±atitthiyapubbo_tiÄ•
__pabbajja_nti vacanasiliá¹-á¹-hatÄ• vasena vuttaá¹ƒ. aparivasitvÄ• yeva hi pabbajjaá¹ƒ lab
upasampadatthikena pana nÄ• tikÄ• lena gÄ• mappavesanÄ• dÄ«ni aá¹-á¹-ha vattÄ• ni pÅ«
__Ä• raddhacittÄ• _ti aá¹-á¹-havattapÅ«raá¹‡ena tuá¹-á¹-hacittÄ• . ayamettha saá¹…khepo,
titthiyaparivÄ• so samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya pabbajjakkhandhakava
I) 86) vuttanayeneva veditabbo.

__apica mayÄ• _ti ayamettha pÄ• á¹-ho, aÃ±Ã±attha pana ``apica metthÄ• â€™â€™ ti. __
puggalanÄ• nattaá¹ƒ viditaá¹ƒ. ``ayaá¹ƒ puggalo parivÄ• sÄ• raho, ayaá¹ƒ na parivÄ• sÄ• ra
mayhaá¹ƒ pÄ• kaá¹-anti dasseti. tato kassapo cintesi --- ``aho acchariyaá¹ƒ buddhasÄ• sana
ghaá¹ƒsitvÄ• koá¹-á¹-etvÄ• yuttameva gaá¹‡hanti, ayuttaá¹ƒ chaá¸• á¸• entÄ«â€™â€™ ti.
pabbajjÄ• ya saÃ±jÄ• tussÄ• ho \Ne II 34/ __sace, bhante_tiÄ• dimÄ• ha. atha bhagavÄ• ta
viditvÄ• ``na kassapo parivÄ• saá¹ƒ arahatÄ«â€™â€™ ti aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• ma
kassapaá¹ƒ nahÄ• petvÄ• pabbÄ• jetvÄ• Ä• nehÄ«â€™â€™ ti. so tathÄ• katvÄ• taá¹ƒ pa
agamÄ• si. bhagavÄ• gaá¹‡e nisÄ«ditvÄ• upasampÄ• desi. tena vuttaá¹ƒ __alattha kho ac
santike pabbajjaá¹ƒ, alattha upasampada_nti. __acirÅ«pasampanno_tiÄ• di sesaá¹ƒ brÄ• h
1.187) vuttamevÄ• ti. sattamaá¹ƒ.

8. timbarukasuttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame \Be II 36/ __sÄ• vedanÄ• _tiÄ• di ``sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™â€
nisedhanatthaá¹ƒ vuttaá¹ƒ. etthÄ• pi __sato_ti bhummattheyeva sÄ• mivacanaá¹ƒ. tatrÄ• ya
``sÄ• vedanÄ• , so vediyatÄ«â€™â€™ ti kho, timbaruka, Ä• dimhiyeva evaá¹ƒ sati ``sayaá
sukhadukkhaâ€™â€™ nti ayaá¹ƒ laddhi hoti. evaÃ±hi sati vedanÄ• ya eva \Ee II 38/ vedanÄ
vadanto imissÄ• vedanÄ• ya pubbepi atthitaá¹ƒ anujÄ• nÄ• ti, sassataá¹ƒ dÄ«peti sassataá
tassa hi taá¹ƒ dassanaá¹ƒ etaá¹ƒ pareti, etaá¹ƒ sassataá¹ƒ upagacchatÄ«ti attho. purimaÃ±
sandhÄ• yevetaá¹ƒ bhagavatÄ• vuttaá¹ƒ bhavissati, tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ taá¹ƒ y
dÄ«pito. __evampÄ• haá¹ƒ na vadÄ• mÄ«_ti ahaá¹ƒ ``sÄ• vedanÄ• , so vediyatÄ«â€™â€™
``sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™â€™ nti evampi na vadÄ• mÄ«ti attho.

__aÃ±Ã±Ä• vedanÄ• _tiÄ• di ``paraá¹ƒkataá¹ƒ sukhadukkhaâ€™â€™ nti laddhiyÄ• paá¹-
idhÄ• pi ayaá¹ƒ atthayojanÄ• --- ``aÃ±Ã±Ä• vedanÄ• aÃ±Ã±o vediyatÄ«â€™â€™ ti kho, t
sati pacchÄ• yÄ• purimapakkhe kÄ• rakavedanÄ• , sÄ• ucchinnÄ• . tÄ• ya pana kataá¹ƒ a
uppannÄ• ya ucchedadiá¹-á¹-hiyÄ• saddhiá¹ƒ sampayuttÄ• ya vedanÄ• ya abhitunnassa sa
sukhadukkhaâ€™â€™ nti ayaá¹ƒ laddhi hoti. evaÃ±ca vadanto kÄ• rako ucchinno, aÃ±Ã±e
ucchedaá¹ƒ dÄ«peti, ucchedaá¹ƒ gaá¹‡hÄ• ti. kasmÄ• ? tassa hi taá¹ƒ dassanaá¹ƒ etaá¹ƒ p
upagacchatÄ«ti attho. idhÄ• pi hi imÄ• ni padÄ• ni aá¹-á¹-hakathÄ• yaá¹ƒ Ä• haritvÄ• yojitÄ
vedanÄ• sukhadukkhaá¹ƒ kathitaá¹ƒ. taÃ±ca kho vipÄ• kasukhadukkhameva vaá¹-á¹-atÄ«ti

9. bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ•

<19> navame \Ne II 35/ __avijjÄ• nÄ«varaá¹‡assÄ• _ti avijjÄ• ya nivÄ• ritassa. __evamaya
evaá¹ƒ avijjÄ• ya nivÄ• ritattÄ• taá¹‡hÄ• ya ca sampayuttattÄ• yeva ayaá¹ƒ kÄ• yo nibbatto
ayaÃ±cassa attano saviÃ±Ã±Ä• á¹‡ako kÄ• yo. __bahiddhÄ• ca nÄ• marÅ«pa_nti bahiddh

saviÃ±Ã±Ä• á¹‡ako kÄ• yo. attano ca parassa ca paÃ±cahi \Be II 37/ khandhehi chahi Ä• ya
dÄ«petabbova. __itthetaá¹ƒ dvaya_nti evametaá¹ƒ dvayaá¹ƒ. __dvayaá¹ƒ paá¹-icca phasso
cakkhurÅ«pÄ• dÄ«ni dvayÄ• ni paá¹-icca cakkhusamphassÄ• dayo vuttÄ• , idha pana ajjha
Ä• yatanÄ• ni. mahÄ• dvayaá¹ƒ nÄ• ma kiretaá¹ƒ. __saá¸·evÄ• yatanÄ• nÄ«_ti saá¸·eva ph
phassakÄ• raá¹‡Ä• ni. __yehi phuá¹-á¹-ho_ti yehi kÄ• raá¹‡abhÅ«tehi Ä• yatanehi uppanne
__aÃ±Ã±atarenÄ• _ti ettha paripuá¹‡á¹‡avasena aÃ±Ã±ataratÄ• veditabbÄ• . __tatrÄ• _ti t
bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ kÄ• yanibbattanÄ• dimhi. __ko adhippayÄ• so_ti ko adhikapayog

__bhagavaá¹ƒmÅ«lakÄ• _ti bhagavÄ• mÅ«laá¹ƒ etesanti bhagavaá¹ƒmÅ«lakÄ• . idaá¹ƒ vu
amhÄ• kaá¹ƒ dhammÄ• pubbe kassapasammÄ• sambuddhena uppÄ• ditÄ• , tasmiá¹ƒ pari
aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• ime dhamme uppÄ• detuá¹ƒ samattho nÄ• ma n
dhammÄ• uppÄ• ditÄ• . bhagavantaÃ±hi nissÄ• ya mayaá¹ƒ ime dhamme Ä• jÄ• nÄ• ma p
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ti. __bhagavaá¹ƒnettikÄ• _ti bhagavÄ• hi dha
anunetÄ• , yathÄ• sabhÄ• vato pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nÄ• maá¹ƒ gahetvÄ• da
bhagavaá¹ƒnettikÄ• nÄ• ma honti. __bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _ti catubhÅ«makadhamm
Ä• pÄ• thaá¹ƒ Ä• gacchamÄ• nÄ• bhagavati paá¹-isaranti nÄ• mÄ• ti bhagavaá¹ƒpaá¹-isara
samosaranti. apica mahÄ• bodhimaá¹‡á¸• e nisinnassa bhagavato paá¹-ivedhavasena phas
bhagavÄ• kinnÄ• moâ€™â€™ ti? tvaá¹ƒ phusanaá¹-á¹-hena phasso nÄ• ma. vedanÄ• , sa
viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• gacchati ``ahaá¹ƒ bhagavÄ• kinnÄ• maâ€™â€™ nti, tvaá¹ƒ vijÄ• nan
nÄ• mÄ• ti evaá¹ƒ catubhÅ«makadhammÄ• naá¹ƒ yathÄ• sabhÄ• vato pÄ• á¹-iyekkaá¹ƒ pÄ
bhagavÄ• dhamme paá¹-isaratÄ«ti bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . __bhagavantaá¹ƒyeva pa
etassa bhÄ• sitassa attho upaá¹-á¹-hÄ• tu, tumheyeva no kathetvÄ• dethÄ• ti attho.

__sÄ• _ \Ne II 36/ __ceva avijjÄ• _ti ettha kiÃ±cÄ• pi sÄ• avijjÄ• ca taá¹‡hÄ• ca kammaá
paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hitvÄ• niruddhÄ• , yathÄ• pana ajjÄ• pi yaá¹ƒ hiyyo bhesajjaá
bhojanaá¹ƒ bhuÃ±jÄ• ti sarikkhakattena tadevÄ• ti vuccati, evamidhÄ• pi \Ee II 40/ sÄ• cev
taá¹‡hÄ• ti idampi sarikkhakattena vuttaá¹ƒ. __brahmacariya_nti \Be II 38/ maggabrahmaca
__dukkhakkhayÄ• yÄ• _ti vaá¹-á¹-adukkhassa khayatthÄ• ya. __kÄ• yÅ«pago hotÄ«_ti aÃ±
upagantÄ• hoti. __yadidaá¹ƒ brahmacariyavÄ• so_ti yo ayaá¹ƒ maggabrahmacariyavÄ• so
paá¹‡á¸• itassa visesoti dasseti. iti imasmiá¹ƒ sutte sabbopi sapaá¹-isandhiko puthujjano ``b
appaá¹-isandhiko khÄ«á¹‡Ä• savo ``paá¹‡á¸• itoâ€™â€™ ti vutto. sotÄ• pannasakadÄ• gÄ•
``paá¹‡á¸• itÄ• â€™â€™ ti vÄ• ``bÄ• lÄ• â€™â€™ ti vÄ• na vattabbÄ• , bhajamÄ• nÄ• pa
bhajanti. navamaá¹ƒ.

10. paccayasuttavaá¹‡á¹‡anÄ•

<20> dasame __paá¹-iccasamuppÄ• daÃ±ca vo bhikkhave, desessÄ• mi paá¹-iccasamupp
imasmiá¹ƒ sutte paccaye ca paccayanibbatte ca sabhÄ• vadhamme desessÄ• mÄ«ti ubhay

tathÄ• gatÄ• na_nti tathÄ• gatÄ• naá¹ƒ uppÄ• depi, buddhesu uppannesu anuppannesupi jÄ• tiyeva jarÄ• maraá¹‡assa paccayo. __á¹-hitÄ• va sÄ• dhÄ• tÅ«_ti á¹-hitova so paccayas jarÄ• maraá¹‡assa paccayo na hoti. __dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• _ti imehi katheti. paccayena hi paccayuppannÄ• dhammÄ• tiá¹-á¹-hanti, tasmÄ• paccayova ``dham vuccati. paccayo dhamme niyameti, tasmÄ• ``dhammaniyÄ• matÄ• â€™â€™ ti vuccati. __i jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paccayÄ• idappaccayÄ• , idappaccayÄ• va idappaccayatÄ• . __ __abhisambujjhatÄ«_ti Ã±Ä• á¹‡ena abhisambujjhati. __abhisametÄ«_ti Ã±Ä• á¹‡ena abhis __Ä• cikkhatÄ«_ti katheti. __desetÄ«_ti dasseti. __paÃ±Ã±Ä• petÄ«_ti jÄ• nÄ• peti. __paá¹ Ã±Ä• á¹‡amukhe á¹-hapeti. __vivaratÄ«_ti vivaritvÄ• dasseti. __vibhajatÄ«_ti vibhÄ• gato c __uttÄ• nÄ«karotÄ«_ti pÄ• kaá¹-aá¹ƒ karoti. __passathÄ• ti cÄ• hÄ• _ti passatha iti ca vada __jÄ• tipaccayÄ• , bhikkhave, jarÄ• maraá¹‡a_ntiÄ• di.

__iti_ \Ee II 41/ __kho, bhikkhave_ti evaá¹ƒ kho, bhikkhave. __yÄ• tatrÄ• _ti yÄ• tesu ``jÄ• jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dÄ«su. __tathatÄ• _tiÄ• dÄ«ni paccayÄ• kÄ• rasseva vevaca \Ne II 37/ anÅ«nÄ• dhikeheva tassa tassa dhammassa sambhavato __tathatÄ• _ti, sÄ• mag muhuttampi tato nibbattÄ• naá¹ƒ dhammÄ• naá¹ƒ asambhavÄ• bhÄ• vato __avitathatÄ• _ti, 39/ aÃ±Ã±adhammÄ• nuppattito __anaÃ±Ã±athatÄ• _ti, jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paccay __idappaccayatÄ• _ti vutto. tatrÄ• yaá¹ƒ vacanattho --- imesaá¹ƒ paccayÄ• idappaccayÄ• , idappaccayatÄ• , idappaccayÄ• naá¹ƒ vÄ• samÅ«ho idappaccayatÄ• . lakkhaá¹‡aá¹ƒ pane veditabbaá¹ƒ.

__anicca_nti hutvÄ• abhÄ• vaá¹-á¹-hena aniccaá¹ƒ. ettha ca aniccanti na jarÄ• maraá¹‡aá aniccasabhÄ• vÄ• naá¹ƒ pana khandhÄ• naá¹ƒ jarÄ• maraá¹‡attÄ• aniccaá¹ƒ nÄ• ma jÄ• t eseva nayo. ettha ca __saá¹…khata_nti paccayehi samÄ• gantvÄ• kataá¹ƒ. __paá¹-iccasam nissÄ• ya uppannaá¹ƒ. __khayadhamma_nti khayasabhÄ• vaá¹ƒ. __vayadhamma_nti vigac __virÄ• gadhamma_nti virajjanakasabhÄ• vaá¹ƒ. __nirodhadhamma_nti nirujjhanakasabhÄ• vuttanayeneva aniccatÄ• veditabbÄ• . janakapaccayÄ• naá¹ƒ vÄ• kiccÄ• nubhÄ• vakkhaá pariyÄ• yenettha aniccÄ• tiÄ• dÄ«ni yujjantiyeva. bhavÄ• dayo aniccÄ• disabhÄ• vÄ• yeva.

__sammappaÃ±Ã±Ä• yÄ• _ti savipassanÄ• ya maggapaÃ±Ã±Ä• ya. __pubbanta_nti purim nu kho_tiÄ• dÄ«su ``ahosiá¹ƒ nu kho nanu khoâ€™â€™ ti sassatÄ• kÄ• raÃ±ca adhiccasam atÄ«te attano vijjamÄ• nataÃ±ca avijjamÄ• nataÃ±ca kaá¹…khati. kiá¹ƒ kÄ• raá¹‡anti na vat bÄ• laputhujjano yathÄ• vÄ• tathÄ• vÄ• pavattati. __kiá¹ƒ nu kho ahosi_nti jÄ• tiliá¹…gup ``khattiyo nu kho ahosiá¹ƒ, brÄ• hmaá¹‡avessasuddagahaá¹-á¹-hapabbajitadevamanussÄ• kaá¹…khati. __kathaá¹ƒ nu kho_ti \Ee II 42/ saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya ``dÄ«gho rassaodÄ• takaá¹‡hapamÄ• á¹‡ikaappamÄ• á¹‡ikÄ• dÄ«naá¹ƒ aÃ±Ã±ataroâ€™â€™ ti kaá¹ ``issaranimmÄ• nÄ• dÄ«ni nissÄ• ya `kena nu kho kÄ• raá¹‡ena ahosiâ€™ nti hetuto kaá¹…‌ __kiá¹ƒ hutvÄ• kiá¹ƒ ahosi_nti jÄ• tiÄ• dÄ«ni nissÄ• ya ``khattiyo hutvÄ• nu kho brÄ• hmaá

devo hutvÄ• manussoâ€™â€™ ti attano paramparaá¹ƒ kaá¹…khati. sabbattheva pana __a
kÄ• lÄ• dhivacanametaá¹ƒ. __aparanta_nti anÄ• gataá¹ƒ antaá¹ƒ. __bhavissÄ• mi nu kho n
ucchedÄ• kÄ• raÃ±ca nissÄ• ya anÄ• gate attano vijjamÄ• nataÃ±ca avijjamÄ• nataÃ±ca ka
vuttanayameva.

__etarahi_ \Ne II 38/ \Be II 40/ __vÄ• paccuppannaá¹ƒ addhÄ• na_nti idÄ• ni vÄ• paá¹-isa
cutipariyantaá¹ƒ sabbampi vattamÄ• nakÄ• laá¹ƒ gahetvÄ• . __ajjhattaá¹ƒ kathaá¹ƒkathÄ« b
khandhesu vicikicchÄ« bhavissati. __ahaá¹ƒ nu khosmÄ«_ti attano atthibhÄ• vaá¹ƒ kaá¹…k
yuttaá¹ƒ ayuttanti kÄ• ettha cintÄ• . apicettha idaá¹ƒ vatthumpi udÄ• haranti --- cÅ«á¸·amÄ•
muá¹‡á¸• o, mahÄ• mÄ• tÄ• ya putto amuá¹‡á¸• o, taá¹ƒ puttaá¹ƒ muá¹‡á¸• esuá¹ƒ, so uá¹-
cÅ«á¸·amÄ• tÄ• ya puttoâ€™â€™ ti cintesi. evaá¹ƒ ahaá¹ƒ nu khosmÄ«ti kaá¹…khÄ• hoti.
natthibhÄ• vaá¹ƒ kaá¹…khati. tatrÄ• pi idaá¹ƒ vatthu --- eko kira macche gaá¹‡hanto udake
sÄ«tibhÅ«taá¹ƒ attano Å«ruá¹ƒ macchoti cintetvÄ• pahari. aparo susÄ• napasse khettaá¹ƒ
saá¹…kuá¹-ito sayi, so paá¹-ibujjhitvÄ• attano jaá¹‡á¹‡ukÄ• ni dve yakkhÄ• ti cintetvÄ• pah
khosmÄ«ti kaá¹…khati.

__kiá¹ƒ nu khosmÄ«_ti khattiyova samÄ• no attano khattiyabhÄ• vaá¹ƒ kaá¹…khati. eseva
samÄ• no devabhÄ• vaá¹ƒ ajÄ• nanto nÄ• ma natthi, sopi pana ``ahaá¹ƒ rÅ«pÄ« nu kho arÄ
nayena kaá¹…khati. khattiyÄ• dayo kasmÄ• na jÄ• nantÄ«ti ce? apaccakkhÄ• \Ee II 43/ te
uppatti. gahaá¹-á¹-hÄ• pi ca potthalikÄ• dayo pabbajitasaÃ±Ã±ino, pabbajitÄ• pi ``kuppaá¹ƒ
ntiÄ• dinÄ• nayena gahaá¹-á¹-hasaÃ±Ã±ino. manussÄ• pi ca rÄ• jÄ• no viya attani devasaÄ
khosmÄ«_ti vuttanayameva. kevalaÃ±hettha abbhantare jÄ«vo nÄ• ma atthÄ«ti gahetvÄ• t
nissÄ• ya ``dÄ«gho nu khosmi rassacaturassachaá¸·aá¹ƒsaaá¹-á¹-haá¹ƒsasoá¸·asaá¹ƒsÄ• c
aÃ±Ã±atarappakÄ• roâ€™â€™ ti kaá¹…khanto kathaá¹ƒ nu khosmÄ«ti? kaá¹…khatÄ«ti vec
sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ pana paccuppannaá¹ƒ ajÄ• nanto nÄ• ma natthi. __kuto Ä• gato
bhavissatÄ«_ti attabhÄ• vassa Ä• gatigatiá¹-á¹-hÄ• naá¹ƒ kaá¹…khanto evaá¹ƒ kaá¹…khati.
idha sotÄ• panno adhippeto, itarepi pana tayo avÄ• ritÄ• yevÄ• ti. dasamaá¹ƒ.

Ä• hÄ• ravaggo dutiyo.

3. dasabalavaggo

1. dasabalasuttavaá¹‡á¹‡anÄ•

<21> dasabalavaggassa \Ne II 39/ \Be II 41/ paá¹-hamaá¹ƒ dutiyasseva saá¹…khepo.

2. dutiyadasabalasuttavaá¹‡á¹‡anÄ•

<22> dutiyaá¹ƒ bhagavatÄ• attano ajjhÄ• sayassa vasena vuttaá¹ƒ. tattha __dasabalasam
balehi samannÄ• gato. balaÃ±ca nÄ• metaá¹ƒ duvidhaá¹ƒ kÄ• yabalaÃ±ca Ã±Ä• á¹‡abalaÃ
kÄ• yabalaá¹ƒ hatthikulÄ• nusÄ• rena veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Ps I 148; Vibh-a

imÄ• ni dasa hatthikulÄ• ni. tattha __kÄ• á¸·Ä• vaka_nti pakatihatthikulaá¹ƒ daá¹-á¹-habbaá
purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakassa hatthino. yaá¹ƒ dasannaá¹ƒ k
taá¹ƒ ekassa gaá¹…geyyassa. yaá¹ƒ dasannaá¹ƒ \Ee II 44/ gaá¹…geyyÄ• naá¹ƒ, taá¹ƒ ekas
dasannaá¹ƒ paá¹‡á¸• arÄ• naá¹ƒ, taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá¹ƒ tambÄ• naá¹ƒ
yaá¹ƒ dasannaá¹ƒ piá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa gandhahatthino. yaá¹ƒ dasannaá¹ƒ gand
ekassa maá¹…galassa. yaá¹ƒ dasannaá¹ƒ maá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa hemavatassa.
hemavatÄ• naá¹ƒ, taá¹ƒ ekassa uposathassa. yaá¹ƒ dasannaá¹ƒ uposathÄ• naá¹ƒ, taá¹ƒ ek
dasannaá¹ƒ chaddantÄ• naá¹ƒ, taá¹ƒ ekassa tathÄ• gatassa. nÄ• rÄ• yanasaá¹…ghÄ• taba
tadetaá¹ƒ pakatihatthigaá¹‡anÄ• ya hatthÄ«naá¹ƒ koá¹-isahassÄ• naá¹ƒ, purisagaá¹‡anÄ• y
purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti. idaá¹ƒ tÄ• va tathÄ• gatassa kÄ• yabalaá¹ƒ. ``das
ti ettha pana etaá¹ƒ saá¹…gahaá¹ƒ na gacchati. etaÃ±hi bÄ• hirakaá¹ƒ lÄ• makaá¹ƒ tiracchÄ
sÄ«hÄ• dÄ«nampi hoti. etaÃ±hi nissÄ• ya dukkhapariÃ±Ã±Ä• vÄ• samudayappahÄ• naá¹ƒ
phalasacchikiriyÄ• vÄ• \Ne II 40/ natthi. aÃ±Ã±aá¹ƒ pana dasasu á¹-hÄ• nesu akampanatth
ca dasavidhaá¹ƒ Ã±Ä• á¹‡abalaá¹ƒ nÄ• ma atthi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``dasabalasam

katamaá¹ƒ \Be II 42/ pana tanti? á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ•
á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato jÄ• nanaá¹ƒ ekaá¹ƒ, atÄ«tÄ•
kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso yathÄ• bhÅ«taá¹ƒ vipÄ• kajÄ• nanaá¹ƒ ek
sabbatthagÄ• minipaá¹-ipadÄ• jÄ• nanaá¹ƒ ekaá¹ƒ, anekadhÄ• tunÄ• nÄ• dhÄ• tulokajÄ• n
parapuggalÄ• naá¹ƒ nÄ• nÄ• dhimuttikatÄ• jÄ• nanaá¹ƒ ekaá¹ƒ, tesaá¹ƒyeva indriyaparopa
jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• najÄ• nana
pubbenivÄ• sajÄ• nanaá¹ƒ ekaá¹ƒ, sattÄ• naá¹ƒ cutÅ«papÄ• tajÄ• nanaá¹ƒ ekaá¹ƒ, Ä• sava
abhidhamme pana ---

``idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bh
tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá
tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ a
\Ee II 45/, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavattetÄ«â€™â€™ ti.

Ä• dinÄ• (Vibh 760) nayena vitthÄ• rato Ä• gatÄ• neva. atthavaá¹‡á¹‡anÄ• pi nesaá¹ƒ

vibhaá¹…gaá¹-á¹-hakathÄ• yaÃ±ceva (Vibh-a 760) papaÃ±casÅ«daniyÄ• ca majjhimaá¹-á¹
sabbÄ• kÄ• rato vuttÄ• . sÄ• tattha vuttanayeneva gahetabbÄ• .

__catÅ«hi ca vesÄ• rajjehÄ«_ti ettha sÄ• rajjapaá¹-ipakkhaá¹ƒ vesÄ• rajjaá¹ƒ, catÅ«su á¹-h
vesÄ• rajjabhÄ• vaá¹ƒ paccavekkhantassa uppannasomanassamayaÃ±Ä• á¹‡assetaá¹ƒ nÄ
``sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• â€™â€™ ti
tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``cattÄ• rimÄ• ni, bhikkhave, tathÄ• gatassa vesÄ• rajjÄ• ni ... pe .... katamÄ• ni cattÄ• ri? `
paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• â€™ ti tatra vata maá¹ƒ samaá¹‡o vÄ• b
vÄ• brahmÄ• vÄ• koci vÄ• lokasmiá¹ƒ saha dhammena \Ne II 41/ paá¹-icodessatÄ«ti nim
samanupassÄ• mi. etamahaá¹ƒ, bhikkhave, nimittaá¹ƒ asamanupassanto khemappatto abh
viharÄ• mi. `khÄ«á¹‡Ä• savassa te paá¹-ijÄ• nato \Be II 43/ ime Ä• savÄ• aparikkhÄ«á¹‡Ä•
... pe ... `ye kho pana te antarÄ• yikÄ• dhammÄ• vuttÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ•
vata maá¹ƒ ... pe ... `yassa kho pana te atthÄ• ya dhammo desito, so na niyyÄ• ti takkarass
dukkhakkhayÄ• yÄ• â€™ ti tatra vata maá¹ƒ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• ... pe ... ves
viharÄ• mÄ«â€™â€™ ti (AN I 4.8).

__Ä• sabhaá¹ƒ á¹-hÄ• na_nti seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• naá¹ƒ. Ä• sabhÄ•
á¹-hÄ• nanti attho. apica gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á¹-hako vasabho,
vÄ• usabho, vajasahassajeá¹-á¹-hako vasabho, sabbagavaseá¹-á¹-ho sabbaparissayasaho
mahÄ• bhÄ• ravaho asanisatasaddehipi asampakampiyo nisabho, so idha usabhoti adhippe
pariyÄ• yavacanaá¹ƒ. usabhassa idanti __Ä• sabhaá¹ƒ. á¹-hÄ• na_nti catÅ«hi pÄ• dehi path
avaá¹-á¹-hÄ• naá¹ƒ (MN I 150). idaá¹ƒ pana Ä• sabhaá¹ƒ viyÄ• ti __Ä• sabhaá¹ƒ_. yatheva
usabho usabhabalena \Ee II 46/ samannÄ• gato catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ•
tiá¹-á¹-hati, evaá¹ƒ tathÄ• gatopi dasahi tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• raj
aá¹-á¹-haparisapathaviá¹ƒ uppÄ«á¸·etvÄ• sadevake loke kenaci paccatthikena paccÄ• mitt
acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati. evaá¹ƒ tiá¹-á¹-hamÄ• no ca taá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• naá¹
upagacchati na paccakkhÄ• ti, attani Ä• ropeti. tena vuttaá¹ƒ ``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ pa

__parisÄ• sÅ«_ti ``aá¹-á¹-ha kho imÄ• , sÄ• riputta, parisÄ• . katamÄ• aá¹-á¹-ha? khattiyap
brÄ• hmaá¹‡aparisÄ• gahapatiparisÄ• samaá¹‡aparisÄ• cÄ• tumahÄ• rÄ• jikaparisÄ• tÄ•
brahmaparisÄ• â€™â€™ ti, imÄ• su aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti
abhÄ«tanÄ• daá¹ƒ nadati, sÄ«hanÄ• dasadisaá¹ƒ vÄ• nÄ• daá¹ƒ nadati. ayamattho sÄ«ha
yathÄ• vÄ• sÄ«ho sahanato ceva hananato ca sÄ«hoti vuccati, evaá¹ƒ tathÄ• gato lokadh
parappavÄ• dÄ• naÃ±ca hananato sÄ«hoti vuccati. evaá¹ƒ vuttassa sÄ«hassa nÄ• daá¹ƒ s
sÄ«ho sÄ«habalena samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«hanÄ• da

tathÄ• gatasÄ«hopi tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vig
rÅ«paâ€™â€™ ntiÄ• dinÄ• \Ne II 42/ nayena nÄ• nÄ• vidhadesanÄ• vilÄ• sasampannaá¹ƒ
vuttaá¹ƒ ``parisÄ• su sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti.

__brahmacakkaá¹ƒ pavattetÄ«_ti ettha __brahma_nti seá¹-á¹-haá¹ƒ uttamaá¹ƒ, visuddhass
adhivacanaá¹ƒ. taá¹ƒ pana dhammacakkaá¹ƒ duvidhaá¹ƒ hoti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca d
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyaphalÄ• vahaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ, karuá¹‡Ä•
ariyaphalÄ• vahaá¹ƒ desanÄ• Ã±Ä• á¹‡aá¹ƒ. tattha paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ uppajjamÄ• n
taÃ±hi abhinikkhamanato paá¹-á¹-hÄ• ya yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ, phala
tusitabhavanato vÄ• yÄ• va mahÄ• bodhipallaá¹…ke arahattamaggÄ• uppajjamÄ• naá¹ƒ, p
dÄ«paá¹…karato vÄ• paá¹-á¹-hÄ• ya yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ \Ee II 47/,
nÄ• ma. desanÄ• Ã±Ä• á¹‡ampi pavattamÄ• naá¹ƒ pavattanti duvidhaá¹ƒ. taÃ±hi yÄ• va aÃ
sotÄ• pattimaggÄ• pavattamÄ• naá¹ƒ, phalakkhaá¹‡e pavattaá¹ƒ nÄ• ma. tesu paá¹-ivedha
desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ. ubhayampi panetaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ bu
orasaÃ±Ä• á¹‡aá¹ƒ.

idÄ• ni yaá¹ƒ iminÄ• Ã±Ä• á¹‡ena samannÄ• gato sÄ«hanÄ• daá¹ƒ nadati, taá¹ƒ dassetuá
tattha __iti rÅ«pa_nti idaá¹ƒ rÅ«paá¹ƒ ettakaá¹ƒ rÅ«paá¹ƒ, ito uddhaá¹ƒ rÅ«paá¹ƒ natthÄ«ti
ruppanasabhÄ• vaÃ±ceva bhÅ«tupÄ• dÄ• yabhedaÃ±ca Ä• diá¹ƒ katvÄ•
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• navasena anavasesarÅ«papariggaho vu
samudayo_ti iminÄ• evaá¹ƒ pariggahitassa rÅ«passa samudayo vutto. tattha __itÄ«_ti evaá
attho. tassa vitthÄ• ro ``avijjÄ• samudayÄ• rÅ«pasamudayo taá¹‡hÄ• samudayÄ• , kamma
rÅ«pasamudayoti nibbattilakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa udayaá¹ƒ passatÄ«
evaá¹ƒ veditabbo. atthaá¹…gamepi ``avijjÄ• nirodhÄ• rÅ«panirodho ... pe ... vipariá¹‡Ä• ma
passantopi rÅ«pakkhandhassa nirodhaá¹ƒ passatÄ«â€™â€™ ti ayaá¹ƒ vitthÄ• ro.

__iti vedanÄ• _tiÄ• dÄ«supi ayaá¹ƒ vedanÄ• ettakÄ• vedanÄ• , ito uddhaá¹ƒ vedanÄ• na
saá¹…khÄ• rÄ• , idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ettakaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 45/, ito uddha
natthÄ«ti vedayitasaÃ±jÄ• nanaabhisaá¹…kharaá¹‡avijjÄ• nanasabhÄ• vaÃ±ceva
sukhÄ• dirÅ«pasaÃ±Ã±Ä• diphassÄ• dicakkhuviÃ±Ã±Ä• á¹‡Ä• dibhedaÃ±ca Ä• diá¹ƒ katvÄ
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• navasena anavasesavedanÄ• saÃ±Ã±Ä
\Ne II 43/ vutto. __iti vedanÄ• ya samudayo_tiÄ• dÄ«hi pana evaá¹ƒ pariggahitÄ• naá¹ƒ
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samudayo vutto. tatrÄ• pi __itÄ«_
tesampi vitthÄ• ro ``avijjÄ• samudayÄ• vedanÄ• samudayoâ€™â€™ ti (Paá¹-is I 50) rÅ«pe
ayaá¹ƒ pana viseso --- tÄ«su khandhesu ``Ä• hÄ• rasamudayÄ• â€™â€™ ti avatvÄ• ``phas
vattabbaá¹ƒ, viÃ±Ã±Ä• á¹‡akkhandhe ``nÄ• marÅ«pasamudayÄ• â€™â€™ ti. atthaá¹…gam
yojetabbaá¹ƒ. ayamettha saá¹…khepo. vitthÄ• rato pana udayabbayavinicchayo sabbÄ• kÄ
vutto.

__imasmiá¹ƒ_ \Ee II 48/ __sati idaá¹ƒ hotÄ«_ti ayampi aparo sÄ«hanÄ• do. tassattho --- im
paccaye sati idaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ hoti. __imassuppÄ• dÄ• idaá¹ƒ uppaj
avijjÄ• dikassa paccayassa uppÄ• dÄ• idaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ uppajjati. _
hotÄ«_ti imasmiá¹ƒ avijjÄ• dike paccaye asati idaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ na h
idaá¹ƒ nirujjhatÄ«_ti imassa avijjÄ• dikassa paccayassa nirodhÄ• idaá¹ƒ saá¹…khÄ• rÄ• di
nirujjhati. idÄ• ni yathÄ• taá¹ƒ hoti ceva nirujjhati ca, taá¹ƒ vitthÄ• rato dassetuá¹ƒ __yadida
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _tiÄ• dimÄ• ha.

__evaá¹ƒ svÄ• kkhÄ• to_ti evaá¹ƒ paÃ±cakkhandhavibhajanÄ• divasena suá¹-á¹-hu akkhÄ
paÃ±cakkhandhapaccayÄ• kÄ• radhammo. __uttÄ• no_ti anikujjito. __vivaá¹-o_ti vivaritvÄ•
dÄ«pito jotito. __chinnapilotiko_ti pilotikÄ• vuccati chinnaá¹ƒ bhinnaá¹ƒ tattha tattha sibbita
jiá¹‡á¹‡avatthaá¹ƒ, taá¹ƒ yassa natthÄ«ti aá¹-á¹-hahatthaá¹ƒ navahatthaá¹ƒ vÄ• ahatasÄ• á
chinnapilotiko nÄ• ma. ayampi dhammo tÄ• diso. na hettha kohaÃ±Ã±Ä• divasena
chinnabhinnasibbitagaá¹‡á¹-hitabhÄ• vo atthi. apica khuddakasÄ• á¹-akopi pilotikÄ• ti vucca
aá¹-á¹-hanavahattho mahÄ• paá¹-o atthi, sopi chinnapilotiko, apagatapilotikoti attho. tÄ• dis
yathÄ• hi catuhatthaá¹ƒ sÄ• á¹-akaá¹ƒ \Be II 46/ gahetvÄ• pariggahaá¹‡aá¹ƒ karonto puris
kilamati, evaá¹ƒ bÄ• hirakasamaye pabbajitÄ• attano parittakaá¹ƒ dhammaá¹ƒ ``evaá¹ƒ sat
bhavissatÄ«â€™â€™ ti kappetvÄ• kappetvÄ• vaá¸• á¸• hentÄ• kilamanti. yathÄ• pana aá
pariggahaá¹‡aá¹ƒ karonto yathÄ• ruci pÄ• rupati na kilamati, natthi tattha aÃ±chitvÄ• vaá¸•
evaá¹ƒ imasmimpi dhamme kappetvÄ• kappetvÄ• vibhajanakiccaá¹ƒ natthi, tehi tehi kÄ• ra
dhammo suvibhatto suvitthÄ• ritoti idampi sandhÄ• ya ``chinnapilotikoâ€™â€™ ti Ä• ha. api
\Ne II 44/ pilotikÄ• ti vuccati, imasmiÃ±ca sÄ• sane samaá¹‡akacavaraá¹ƒ nÄ• ma patiá¹-á¹
tenevÄ• ha ---

``kÄ• raá¹‡á¸• avaá¹ƒ niddhamatha, kasambuá¹ƒ apakassatha.

tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nine ||

``niddhamitvÄ• na pÄ• picche, pÄ• paÄ• cÄ• ragocare.

suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ, kappayavho patissatÄ• .

tato samaggÄ• nipakÄ• , dukkhassantaá¹ƒ karissathÄ• â€™â€™ ti || (AN III 8.10).

iti samaá¹‡akacavarassa chinnattÄ• pi ayaá¹ƒ dhammo chinnapilotiko nÄ• ma hoti.

__alamevÄ• _ti yuttameva. __saddhÄ• pabbajitenÄ• _ti saddhÄ• ya pabbajitena. __kulaput

Ä• cÄ• rakulaputto jÄ• tikulaputto ca. tattha yo yato kutoci kulÄ• pabbajitvÄ• sÄ«lÄ• dayo p
pÅ«reti, ayaá¹ƒ __Ä• cÄ• rakulaputto_ nÄ• ma. yo pana yasakulaputtÄ• dayo viya jÄ• tisam
ayaá¹ƒ __jÄ• tikulaputto_ nÄ• ma. tesu idha Ä• cÄ• rakulaputto adhippeto. sace pana jÄ• tik
hoti, ayaá¹ƒ uttamoyeva. evarÅ«pena kulaputtena. __vÄ«riyaá¹ƒ Ä• rabhitu_nti caturaá¹…ga
vÄ«riyaá¹ƒ kÄ• tuá¹ƒ. idÄ• nissa caturaá¹…gaá¹ƒ dassento __kÄ• maá¹ƒ taco cÄ• _tiÄ• dim
aá¹…gaá¹ƒ, nhÄ• ru ekaá¹ƒ, aá¹-á¹-hi ekaá¹ƒ, maá¹ƒsalohitaá¹ƒ ekanti. idaÃ±ca pana catura
vÄ«riyaá¹ƒ adhiá¹-á¹-hahantena navasu á¹-hÄ• nesu samÄ• dhÄ• tabbaá¹ƒ purebhatte pacc
majjhimayÄ• me pacchimayÄ• me gamane á¹-hÄ• ne nisajjÄ• ya sayaneti.

__dukkhaá¹ƒ_ \Be II 47/, __bhikkhave, kusÄ«to viharatÄ«_ti imasmiá¹ƒ sÄ• sane yo kusÄ«
viharati. bÄ• hirasamaye pana yo kusÄ«to, so sukhaá¹ƒ viharati. __vokiá¹‡á¹‡o_ti missÄ«bh
sobhanaá¹ƒ vÄ• atthaá¹ƒ sakaá¹ƒ vÄ• atthaá¹ƒ, ubhayenÄ• pi arahattameva adhippetaá¹ƒ
na pÄ• puá¹‡Ä• ti. kusÄ«tapuggalassa hi cha dvÄ• rÄ• ni aguttÄ• ni honti, tÄ«á¹‡i kammÄ•
Ä• jÄ«vaá¹-á¹-hamakaá¹ƒ sÄ«laá¹ƒ apariyodÄ• taá¹ƒ, bhinnÄ• jÄ«vo kulÅ«pako hoti. so sab
patitarajaá¹ƒ viya upaghÄ• takaro \Ee II 50/ hutvÄ• dukkhaá¹ƒ viharati, pÄ«á¹-hamaddano c
laá¹‡á¸• apÅ«rako ca, satthu ajjhÄ• sayaá¹ƒ gahetuá¹ƒ na sakkoti, dullabhaá¹ƒ khaá¹‡aá¹ƒ
raá¹-á¹-hapiá¹‡á¸• opi na mahapphalo hoti.

__Ä• raddhavÄ«riyo ca kho, bhikkhave_ti Ä• raddhavÄ«riyo puggalo imasmiá¹ƒyeva sÄ• sa
bÄ• hirasamaye pana yo Ä• raddhavÄ«riyo, so dukkhaá¹ƒ viharati. __pavivitto_ti vivitto viyu
__sadatthaá¹ƒ paripÅ«retÄ«_ti arahattaá¹ƒ pÄ• puá¹‡Ä• ti. Ä• raddhavÄ«riyassa hi cha dvÄ
tÄ«á¹‡i kammÄ• ni parisuddhÄ• ni, Ä• jÄ«vaá¹-á¹-hamakaá¹ƒ sÄ«laá¹ƒ pariyodÄ• taá¹ƒ sab
susÄ«talaÃ±janaá¹ƒ viya dhÄ• tugatacandanaá¹ƒ viya ca manÄ• po hutvÄ• sukhaá¹ƒ vihar
gahetuá¹ƒ sakkoti. satthÄ• hi ---

``ciraá¹ƒ jÄ«va mahÄ• vÄ«ra, kappaá¹ƒ tiá¹-á¹-ha mahÄ• munÄ«â€™â€™ ti ---

evaá¹ƒ gotamiyÄ• vandito, ``na kho, gotami, tathÄ• gatÄ• evaá¹ƒ vanditabbÄ• â€™â€™ ti
yÄ• cito vanditabbÄ• kÄ• raá¹ƒ Ä• cikkhanto evamÄ• ha ---

``Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sÄ• vake passa, esÄ• buddhÄ• na vandanÄ• â€™â€™ ti || (Ap therÄ« II 2.171).

evaá¹ƒ Ä• raddhavÄ«riyo satthu ajjhÄ• sayaá¹ƒ gahetuá¹ƒ sakkoti, dullabhaá¹ƒ khaá¹‡aá¹ƒ
buddhuppÄ• do dhammadesanÄ• saá¹…ghasuppaá¹-ipatti saphalÄ• hoti saudrayÄ• , raá¹-
mahapphalo hoti.

__hÄ«nena_ \Be II 48/ __aggassÄ• _ti hÄ«nÄ• ya saddhÄ• ya hÄ«nena vÄ«riyena hÄ«nÄ•
hÄ«nÄ• ya paÃ±Ã±Ä• ya aggasaá¹…khÄ• tassa arahattassa patti nÄ• ma na hoti. __aggen
aggassa arahattassa patti hoti. __maá¹‡á¸• apeyya_nti pasannaá¹-á¹-hena maá¹‡á¸• aá¹ƒ,
peyyaá¹ƒ. yaÃ±hi pivitvÄ• antaravÄ«thiyaá¹ƒ patito visaÃ±Ã±Ä« attano sÄ• á¹-akÄ• dÄ«nar
\Ne II 46/ pasannampi na pÄ• tabbaá¹ƒ, mayhaá¹ƒ pana sÄ• sanaá¹ƒ \Ee II 51/ evaá¹ƒ pasa
dassento ``maá¹‡á¸• apeyyaâ€™â€™ nti Ä• ha.

tattha tividho maá¹‡á¸• o --- desanÄ• maá¹‡á¸• o, paá¹-iggahamaá¹‡á¸• o, brahmacariyama
desanÄ• maá¹‡á¸• o? catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ä• cikkhanÄ• desanÄ• paÃ±Ã±Ä• pa
vibhajanÄ• uttÄ• nÄ«kammaá¹ƒ, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ ... pe ... ariyassa aa
maggassa Ä• cikkhanÄ• ... pe ... uttÄ• nÄ«kammaá¹ƒ, ayaá¹ƒ __desanÄ• maá¹‡á¸• o_. kat
bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo devÄ• manussÄ• ye vÄ• panaÃ±Ã±epi
__paá¹-iggahamaá¹‡á¸• o_. katamo brahmacariyamaá¹‡á¸• o? ayameva ariyo aá¹-á¹-haá¹…
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi, ayaá¹ƒ __brahmacariyamaá¹‡á¸• o_. apica
saddhindriyaá¹ƒ, assaddhiyaá¹ƒ kasaá¹-o, assaddhiyaá¹ƒ kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• sad
adhimokkhamaá¹‡á¸• aá¹ƒ pivatÄ«ti maá¹‡á¸• apeyyantiÄ• dinÄ• pi (Paá¹-is I 238) nayenett
__satthÄ• sammukhÄ«bhÅ«to_ti idamettha kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• satthÄ• sammu
vÄ«riyasampayogaá¹ƒ katvÄ• pivatha etaá¹ƒ maá¹‡á¸• aá¹ƒ. bÄ• hirakaÃ±hi bhesajjamaá¹…
pivantÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ vÄ• uggamanaá¹ƒ vÄ• niggamanaá¹ƒ vÄ• na jÄ• nÄ• mÄ•
pana ``vejjo jÄ• nissatÄ«â€™â€™ ti nirÄ• saá¹…kÄ• pivanti. evameva amhÄ• kaá¹ƒ dhamm
sammukhÄ«bhÅ«toti vÄ«riyaá¹ƒ katvÄ• pivathÄ• ti maá¹‡á¸• apÄ• ne nesaá¹ƒ niyojento __
bhikkhave_tiÄ• dimÄ• ha. tattha __saphalÄ• _ti sÄ• nisaá¹ƒsÄ• . __saudrayÄ• _ti savaá¸• á
niyojanÄ• nurÅ«paá¹ƒ sikkhitabbataá¹ƒ niddisanto __attatthaá¹ƒ vÄ• hi, bhikkhave_tiÄ• dim
__attattha_nti attano atthabhÅ«taá¹ƒ arahattaá¹ƒ. __appamÄ• dena sampÄ• detu_nti appan
kÄ• tuá¹ƒ. __parattha_nti paccayadÄ• yakÄ• naá¹ƒ mahapphalÄ• nisaá¹ƒsaá¹ƒ. sesaá¹ƒ sa
dutiyaá¹ƒ.

3. upanisasuttavaá¹‡á¹‡anÄ•

<23> tatiye \Be II 49/ \Ee II 52/ ``jÄ• nato ahaâ€™â€™ ntiÄ• dÄ«su __jÄ• nato_ti jÄ• nanta
passantassa. dvepi padÄ• ni ekatthÄ• ni, byaÃ±janameva nÄ• naá¹ƒ. evaá¹ƒ santepi ``jÄ• n
Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ upÄ• dÄ• ya puggalaá¹ƒ niddisati. jÄ• nanalakkhaá¹‡aÃ±hi Ã±Ä• á
Ã±Ä• á¹‡appabhÄ• vaá¹ƒ upÄ• dÄ• ya. passanappabhÄ• vaÃ±hi Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡as
cakkhunÄ• rÅ«pÄ• ni \Ne II 47/, Ã±Ä• á¹‡ena vivaá¹-e dhamme passati. __Ä• savÄ• naá¹ƒ
pahÄ• naá¹ƒ asamuppÄ• do khÄ«á¹‡Ä• kÄ• ro natthibhÄ• voti ayampi Ä• savakkhayoti vuc
maggaphalanibbÄ• nÄ• nipi. ``Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiâ€™â€™ n
hi khÄ«á¹‡Ä• kÄ• ro Ä• savakkhayoti vuccati. ``yo Ä• savÄ• naá¹ƒ khayo vayo bhedo paribh
antaradhÄ• naâ€™â€™ nti (Vibh 354) ettha bhaá¹…go.

``sekkhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• â€™â€™ ti || (It 62). --

ettha maggo. so hi Ä• save khepento vÅ«pasamento uppajjati, tasmÄ• Ä• savÄ• naá¹ƒ kha
khayÄ• samaá¹‡o hotÄ«â€™â€™ ti ettha phalaá¹ƒ. taÃ±hi Ä• savÄ• naá¹ƒ khÄ«á¹‡ante up
khayoti vuttaá¹ƒ.

``Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti. (Dhp 253) ---

ettha nibbÄ• naá¹ƒ. taÃ±hi Ä• gamma Ä• savÄ• khÄ«yanti, tasmÄ• Ä• savÄ• naá¹ƒ khayo
maggaphalÄ• ni adhippetÄ• ni. __no ajÄ• nato no apassato_ti yo pana na jÄ• nÄ• ti na pass
attho. etena ye ajÄ• nato apassatopi saá¹ƒsÄ• rÄ• dÄ«hiyeva suddhiá¹ƒ vadanti, te paá¹-ikk
padadvayena upÄ• yo vutto, iminÄ• anupÄ• yaá¹ƒ paá¹-isedheti.

idÄ• ni \Ee II 53/ yaá¹ƒ jÄ• nato Ä• savÄ• naá¹ƒ khayo hoti, taá¹ƒ dassetukÄ• mo __kiÃ±ca
pucchaá¹ƒ Ä• rabhi. tattha jÄ• nanÄ• bahuvidhÄ• . dabbajÄ• tiko eva hi koci bhikkhu chatta
koci cÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ, tassa Ä«disÄ• ni kammÄ• ni vattasÄ«se á¹-hatvÄ•
jÄ• nanÄ• saggamaggaphalÄ• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ na hotÄ«ti na vattabbaá¹ƒ. yo pa
vejjakammÄ• dÄ«ni kÄ• tuá¹ƒ jÄ• nÄ• ti, tassevaá¹ƒ jÄ• nato Ä• savÄ• vaá¸• á¸• hantiyeva
ca Ä• savÄ• naá¹ƒ khayo hoti, tadeva dassento __iti rÅ«pa_ntiÄ• dimÄ• ha. __evaá¹ƒ kho,
evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ udayabbayaá¹ƒ jÄ• nantassa. __Ä• savÄ• naá¹ƒ kh
khayante jÄ• tattÄ• ``Ä• savÄ• naá¹ƒ khayoâ€™â€™ ti laddhanÄ• maá¹ƒ arahattaá¹ƒ hoti.

evaá¹ƒ arahattanikÅ«á¹-ena \Ne II 48/ desanaá¹ƒ niá¹-á¹-hapetvÄ• idÄ• ni khÄ«á¹‡Ä• sava
pubbabhÄ• gapaá¹-ipadaá¹ƒ dassetuá¹ƒ __yampissa taá¹ƒ, bhikkhave_tiÄ• dimÄ• ha. tattha
khayeÃ±Ä• á¹‡a_nti Ä• savakkhayasaá¹…khÄ• te arahattaphale paá¹-iladdhe sati paccavek
arahattaphalasaá¹…khÄ• te khayasmiá¹ƒ paá¹-hamavÄ• raá¹ƒ uppanne pacchÄ• uppannat
__saupanisa_nti sakÄ• raá¹‡aá¹ƒ sappaccayaá¹ƒ. __vimuttÄ«_ti arahattaphalavimutti. sÄ•
upanissayapaccayena paccayo hoti. evaá¹ƒ ito paresupi labbhamÄ• navasena paccayabhÄ

__virÄ• go_ti maggo. so hi kilese virÄ• jento khepento uppanno, tasmÄ• virÄ• goti vuccati.
nibbidÄ• Ã±Ä• á¹‡aá¹ƒ. etena balavavipassanaá¹ƒ dasseti. __balavavipassanÄ• _ti bhayatÅ
Ä• dÄ«navÄ• nupassane Ã±Ä• á¹‡aá¹ƒ muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rupel
Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. __yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_nti yathÄ• sabhÄ• v
dassanaá¹ƒ. etena taruá¹‡avipassanaá¹ƒ dasseti. taruá¹‡avipassanÄ• hi balavavipassanÄ•
__taruá¹‡avipassanÄ• _ti saá¹…khÄ• raparicchede Ã±Ä• á¹‡aá¹ƒ kaá¹…khÄ• vitaraá¹‡e Ã±

Ã±Ä• á¹‡aá¹ƒ maggÄ• magge Ã±Ä• á¹‡anti catunnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. _
pÄ• dakajjhÄ• nasamÄ• dhi. so hi taruá¹‡avipassanÄ• ya paccayo hoti. __sukha_nti appanÄ
taÃ±hi pÄ• dakajjhÄ• nassa paccayo hoti. __passaddhÄ«_ti darathapaá¹-ippassaddhi. sÄ•
sukhassa paccayo hoti. __pÄ«tÄ«_ti balavapÄ«ti. sÄ• hi darathapaá¹-ippassaddhiyÄ• pacc
dubbalapÄ«ti. sÄ• hi balavapÄ«tiyÄ• paccayo hoti. __saddhÄ• _ti aparÄ• paraá¹ƒ uppajjan
dubbalapÄ«tiyÄ• paccayo hoti. __dukkha_nti vaá¹-á¹-adukkhaá¹ƒ. taÃ±hi aparÄ• parasaddh
__jÄ• tÄ«_ti savikÄ• rÄ• khandhajÄ• ti \Be II 51/. sÄ• hi vaá¹-á¹-adukkhassa paccayo hoti.
(so hi savikÄ• rÄ• ya jÄ• tiyÄ• paccayo hoti.) etenupÄ• yena sesapadÄ• nipi veditabbÄ• ni

__thullaphusitake_ti mahÄ• phusitake. __pabbatakandarapadarasÄ• khÄ• _ti ettha __kand
ntiladdhanÄ• mena udakena dÄ• rito udakabhinno pabbatapadeso, yo ``nitamboâ€™â€™ ti
vuccati. __padaraá¹ƒ_ nÄ• ma aá¹-á¹-hamÄ• se deve avassante phalito bhÅ«mippadeso. __
kusumbhagÄ• miniyo khuddakamÄ• tikÄ• yo. __kusobbhÄ• _ti khuddakaÄ• vÄ• á¹-Ä• . __m
__kunnadiyo_ti khuddakanadiyo. __mahÄ• nadiyo_ti gaá¹…gÄ• yamunÄ• dikÄ• mahÄ• sa
__bhikkhave, avijjÅ«panisÄ• saá¹…khÄ• rÄ• _tiÄ• dÄ«su avijjÄ• pabbatoti daá¹-á¹-habbÄ•
viÃ±Ã±Ä• á¹‡Ä• divaá¹-á¹-aá¹ƒ kandarÄ• dayoti, vimutti sÄ• garoti.

yathÄ• pabbatamatthake \Ee II 55/ devo vassitvÄ• pabbatakandarÄ• dÄ«ni pÅ«rento anup
sÄ• garaá¹ƒ pÅ«reti, evaá¹ƒ avijjÄ• pabbatamatthake tÄ• va abhisaá¹…khÄ• rameghassa v
assutavÄ• hi bÄ• laputhujjano avijjÄ• ya aÃ±Ã±Ä• á¹‡Ä« hutvÄ• taá¹‡hÄ• ya abhilÄ• saá¹ƒ
kusalÄ• kusalakammaá¹ƒ Ä• yÅ«hati, taá¹ƒ kusalÄ• kusalakammaá¹ƒ paá¹-isandhiviÃ±Ã±Ä
paá¹-isandhiviÃ±Ã±Ä• á¹‡Ä• dÄ«ni nÄ• marÅ«pÄ• dÄ«naá¹ƒ. iti pabbatamatthake vuá¹-á¹-h
pÅ«retvÄ• mahÄ• samuddaá¹ƒ Ä• hacca á¹-hitakÄ• lo viya avijjÄ• pabbatamatthake vuá¹-á
abhisaá¹…khÄ• rameghassa paramparapaccayatÄ• ya anupubbena viÃ±Ã±Ä• á¹‡Ä• divaá¹
buddhavacanaá¹ƒ pana pÄ• á¸·iyaá¹ƒ agahitampi ``idha tathÄ• gato loke uppajjati, agÄ• ras
pabbajatÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• vasena gahitamevÄ• ti veditabbaá¹ƒ. yÄ• hi ta
kammabhavapaccayÄ• savikÄ• rÄ• jÄ• ti nÄ• ma. so buddhÄ• naá¹ƒ vÄ• buddhasÄ• vakÄ
Ä• gamma vaá¹-á¹-adosadÄ«pakaá¹ƒ lakkhaá¹‡Ä• haá¹-aá¹ƒ dhammakathaá¹ƒ sutvÄ• vaá
evamassa savikÄ• rÄ• khandhajÄ• ti vaá¹-á¹-adukkhassa paccayo hoti. so vaá¹-á¹-adukkhe
saddhaá¹ƒ janetvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, evamassa vaá¹-á¹-adukkhaá¹
hoti. so pabbajjÄ• matteneva asantuá¹-á¹-ho Å«napaÃ±cavassakÄ• le nissayaá¹ƒ \Be II 52/
vattapaá¹-ipattiá¹ƒ pÅ«rento dvemÄ• tikÄ• paguá¹‡aá¹ƒ katvÄ• kammÄ• kammaá¹ƒ uggah
nijjaá¹-aá¹ƒ katvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e vasanto pathavÄ«kasiá¹‡Ä
tassa kammaá¹-á¹-hÄ• naá¹ƒ nissÄ• ya dubbalapÄ«ti uppajjati. tadassa saddhÅ«panisaá¹ƒ
balavapÄ«tiyÄ• paccayo hoti. balavapÄ«ti darathapaá¹-ippassaddhiyÄ• , sÄ• appanÄ• pub
sukhaá¹ƒ pÄ• dakajjhÄ• nasamÄ• dhissa. so samÄ• dhinÄ• cittakallataá¹ƒ janetvÄ• taruá¹
karoti. iccassa pÄ• dakajjhÄ• nasamÄ• dhi taruá¹‡avipassanÄ• ya paccayo hoti, taruá¹‡avip
balavavipassanÄ• ya, balavavipassanÄ• maggassa, maggo phalavimuttiyÄ• , phalavimutti

paccavekkhaá¹‡aÃ±Ä• á¹‡assÄ• ti \Ee II 56/. evaá¹ƒ devassa anupubbena sÄ• garaá¹ƒ pÅ«
khÄ«á¹‡Ä• savassa vimuttisÄ• garaá¹ƒ pÅ«retvÄ• á¹-hitakÄ• lo veditabboti. tatiyaá¹ƒ.

4. aÃ±Ã±atitthiyasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Ne II 50/ __pÄ• visÄ«_ti paviá¹-á¹-ho. so ca na tÄ• va paviá¹-á¹-ho, ``pavisis
nikkhantattÄ• pana evaá¹ƒ vutto. yathÄ• kiá¹ƒ? yathÄ• ``gÄ• maá¹ƒ gamissÄ• mÄ«â€™â€
gÄ• maá¹ƒ appattopi ``kahaá¹ƒ itthannÄ• moâ€™â€™ ti vutte ``gÄ• maá¹ƒ gatoâ€™â€™ ti
__atippago_ti tadÄ• kira therassa atippagoyeva nikkhantadivaso ahosi, atippagoyeva nikkh
bodhiyaá¹…gaá¹‡e cetiyaá¹…gaá¹‡e nivÄ• sanapÄ• rupanaá¹-á¹-hÄ• neti imesu á¹-hÄ• nes
hoti, tÄ• va papaÃ±caá¹ƒ karonti. therassa pana ``yÄ• va bhikkhÄ• cÄ• ravelÄ• hoti, tÄ• va
ekadvekathÄ• vÄ• re karissÄ• mÄ«â€™â€™ ti cintayato __yaá¹ƒnÅ«nÄ• ha_nti etadahosi.
Ä• rÄ• mo_ti so kira Ä• rÄ• mo dakkhiá¹‡advÄ• rassa ca veá¸·uvanassa ca antarÄ• ahosi.
vÄ• desu. __kiá¹ƒvÄ• dÄ« kimakkhÄ• yÄ«_ti kiá¹ƒ vadati kiá¹ƒ Ä• cikkhati, kiá¹ƒ ettha sama
dassananti pucchanti. __dhammassa cÄ• nudhammaá¹ƒ byÄ• kareyyÄ• mÄ• _ti, bhotÄ• go
kÄ• raá¹‡aá¹ƒ, tassa anukÄ• raá¹‡aá¹ƒ katheyyÄ• ma. __sahadhammiko vÄ• dÄ• nupÄ• to
sakÄ• raá¹‡o hutvÄ• samaá¹‡assa gotamassa vÄ• dÄ• nupÄ• to vÄ• dappavatti viÃ±Ã±Å«
koci appamattakopi kathaá¹ƒ nÄ• gaccheyya? idaá¹ƒ vuttaá¹ƒ hoti --- kathaá¹ƒ sabbÄ• kÄ•
gotamassa vÄ• de gÄ• rayhaá¹ƒ kÄ• raá¹‡aá¹ƒ na bhaveyyÄ• ti?

__iti_ \Be II 53/ __vada_nti phassapaccayÄ• dukkhanti evaá¹ƒ vadantoti attho. __tatrÄ• _ti
vÄ• desu. __te vata aÃ±Ã±atra phassÄ• _ti idaá¹ƒ ``tadapi phassapaccayÄ• â€™â€™ ti paá
sÄ• dhakavacanaá¹ƒ. yasmÄ• hi na vinÄ• phassena dukkhapaá¹-isaá¹ƒvedanÄ• atthi, tas
``tadapi phassapaccayÄ• â€™â€™ ti ayamettha adhippÄ• yo.

__sÄ• dhu_ \Ee II 57/, __sÄ• dhu, Ä• nandÄ• _ti ayaá¹ƒ sÄ• dhukÄ• ro sÄ• riputtattherassa
pana saddhiá¹ƒ bhagavÄ• Ä• mantesi. __ekamidÄ• ha_nti ettha __idhÄ• _ti nipÄ• tamattaá
idaá¹ƒ vacanaá¹ƒ ``na kevalaá¹ƒ sÄ• riputtova rÄ• jagahaá¹ƒ paviá¹-á¹-ho, ahampi pÄ• visiá
tassevÄ• yaá¹ƒ vitakko uppanno, mayhampi uppajji. na kevalaÃ±ca tasseva sÄ• titthiyehi s
mayhampi jÄ• tapubbÄ• â€™â€™ ti dassanatthaá¹ƒ vuttaá¹ƒ.

__acchariyaá¹ƒ_ \Ne II 51/ __abbhuta_nti ubhayampetaá¹ƒ vimhayadÄ«panameva. vacana
pahariuá¹ƒ yuttanti acchariyaá¹ƒ. abhÅ«tapubbaá¹ƒ bhÅ«tanti abbhutaá¹ƒ. __ekena paden
dukkhaâ€™â€™ nti iminÄ• ekena padena. etena hi sabbavÄ• dÄ• naá¹ƒ paá¹-ikkhepattho
phassapaccayÄ• dukkhanti paá¹-iccasamuppÄ• dattho. __taÃ±Ã±evettha paá¹-ibhÄ• tÅ«_ti
upaá¹-á¹-hÄ• tu. idÄ• ni thero jarÄ• maraá¹‡Ä• dikÄ• ya paá¹-iccasamuppÄ• dakathÄ• ya ta
gambhÄ«rÄ• vabhÄ• saÃ±ca karonto __sace maá¹ƒ, bhante_tiÄ• diá¹ƒ vatvÄ• yaá¹ƒmÅ«la
padaá¹ƒ gahetvÄ• vivaá¹-á¹-aá¹ƒ dassento __channaá¹ƒtvevÄ• _tiÄ• dimÄ• ha. sesaá¹ƒ ut

5. bhÅ«mijasuttavaá¹‡á¹‡anÄ•

25-26__._ paÃ±came __bhÅ«mijo_ti tassa therassa nÄ• maá¹ƒ. sesamidhÄ• pi purimasutte
ayaá¹ƒ pana viseso --- yasmÄ• idaá¹ƒ sukhadukkhaá¹ƒ na kevalaá¹ƒ phassapaccayÄ• upp
kariyamÄ• naá¹ƒ karÄ«yati, vÄ• cÄ• yapi manasÄ• pi, attanÄ• pi kariyamÄ• naá¹ƒ karÄ«yat
karÄ«yati, sampajÄ• nenapi kariyamÄ• naá¹ƒ karÄ«yati, asampajÄ• nenapi, tasmÄ• tassa
dassetuá¹ƒ __kÄ• ye vÄ• hÄ• nanda, satÄ«_tiÄ• dimÄ• ha. __kÄ• yasaÃ±cetanÄ• hetÅ«_t
vacÄ«saÃ±cetanÄ• manosaÃ±cetanÄ• supi \Ee II 58/ eseva nayo. ettha ca kÄ• yadvÄ• re
kÄ• mÄ• vacarakusalÄ• kusalavasena \Be II 54/ vÄ«sati cetanÄ• labbhanti, tathÄ• vacÄ«d
rÅ«pÄ• rÅ«pacetanÄ• hi saddhiá¹ƒ ekÅ«natiá¹ƒsÄ• ti tÄ«su dvÄ• resu ekÅ«nasattati cetanÄ
vipÄ• kasukhadukkhaá¹ƒ dassitaá¹ƒ. __avijjÄ• paccayÄ• cÄ• _ti idaá¹ƒ tÄ• pi cetanÄ• avijj
dassanatthaá¹ƒ vuttaá¹ƒ. yasmÄ• pana taá¹ƒ yathÄ• vuttacetanÄ• bhedaá¹ƒ kÄ• yasaá¹…k
vacÄ«saá¹…khÄ• raÃ±ca manosaá¹…khÄ• raÃ±ca parehi anussÄ• hito sÄ• maá¹ƒ asaá¹…
kÄ• riyamÄ• no sasaá¹…khÄ• rikacittenÄ• pi karoti, ``idaá¹ƒ nÄ• ma kammaá¹ƒ karoti, tassa
bhavissatÄ«â€™â€™ ti, evaá¹ƒ kammaÃ±ca vipÄ• kaÃ±ca jÄ• nantopi karoti, mÄ• tÄ• pitÅ«
karontesu anukarontÄ• dÄ• rakÄ• viya kevalaá¹ƒ kammameva jÄ• nanto ``imassa pana ka
ti vipÄ• kaá¹ƒ ajÄ• nantopi karoti, tasmÄ• taá¹ƒ dassetuá¹ƒ __sÄ• maá¹ƒ vÄ• taá¹ƒ, Ä• nan
abhisaá¹…kharotÄ«_tiÄ• di vuttaá¹ƒ.

__imesu, Ä• nanda, dhammesÅ«_ti ye ime ``sÄ• maá¹ƒ vÄ• taá¹ƒ, Ä• nanda, kÄ• yasaá¹…
catÅ«su \Ne II 52/ á¹-hÄ• nesu vuttÄ• chasattati dvesatÄ• cetanÄ• dhammÄ• , imesu dhan
upanissayakoá¹-iyÄ• anupatitÄ• . sabbepi hi te ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™
gacchanti. idÄ• ni vivaá¹-á¹-aá¹ƒ dassento __avijjÄ• ya tvevÄ• _tiÄ• dimÄ• ha. __so kÄ• yo
kÄ• ye sati kÄ• yasaÃ±cetanÄ• paccayaá¹ƒ ajjhattaá¹ƒ sukhadukkhaá¹ƒ uppajjati, so kÄ• yo
eseva nayo. apica kÄ• yoti cetanÄ• kÄ• yo, vÄ• cÄ• pi cetanÄ• vÄ• cÄ• , manopi kammama
vÄ• cÄ• manesupi eseva nayo. khÄ«á¹‡Ä• savo cetiyaá¹ƒ vandati, dhammaá¹ƒ bhaá¹‡ati, k
karoti, kathamassa kÄ• yÄ• dayo na hontÄ«ti? avipÄ• kattÄ• . khÄ«á¹‡Ä• savena hi kataá¹ƒ
hoti nÄ• kusalaá¹ƒ. avipÄ• kaá¹ƒ hutvÄ• kiriyÄ• matte tiá¹-á¹-hati, tenassa te kÄ• yÄ• dayo

__khettaá¹ƒ taá¹ƒ na hotÄ«_tiÄ• dÄ«supi viruhanaá¹-á¹-hena taá¹ƒ khettaá¹ƒ na hoti, patiá¹
vatthu na hoti, paccayaá¹-á¹-hena Ä• yatanaá¹ƒ \Ee II 59/ na hoti, kÄ• raá¹‡aá¹-á¹-hena adh
saÃ±cetanÄ• mÅ«lakaÃ±hi ajjhattaá¹ƒ sukhadukkhaá¹ƒ \Be II 55/ uppajjeyya, sÄ• saÃ±ceta
viruhanÄ• dÄ«naá¹ƒ atthÄ• naá¹ƒ abhÄ• vena tassa sukhadukkhassa neva khettaá¹ƒ, na va
adhikaraá¹‡aá¹ƒ hotÄ«ti. imasmiá¹ƒ sutte vedanÄ• dÄ«su sukhadukkhameva kathitaá¹ƒ, taÃ
paÃ±camaá¹ƒ.

chaá¹-á¹-haá¹ƒ upavÄ• á¹‡asuttaá¹ƒ uttÄ• nameva. ettha pana vaá¹-á¹-adukkhameva kathit

7. paccayasuttavaá¹‡á¹‡anÄ•

27-28__._ sattame paá¹-ipÄ• á¹-iyÄ• vuttesu pariyosÄ• napadaá¹ƒ gahetvÄ• __katamaÃ±c
jarÄ• maraá¹‡a_ntiÄ• di vuttaá¹ƒ. __evaá¹ƒ paccayaá¹ƒ pajÄ• nÄ• tÄ«_ti evaá¹ƒ dukkhasac
jÄ• nÄ• ti. paccayasamudayÄ• dayopi samudayasaccÄ• dÄ«naá¹ƒyeva vasena veditabbÄ•
maggadiá¹-á¹-hiyÄ• sampanno. __dassanasampanno_ti tasseva vevacanaá¹ƒ. __Ä• gato i
maggasaddhammaá¹ƒ Ä• gato. __passatÄ«_ti maggasaddhammameva passati. __sekkhen
maggaÃ±Ä• á¹‡eneva. __sekkhÄ• ya vijjÄ• yÄ• _ti maggavijjÄ• ya eva. __dhammasotaá¹ƒ
maggasaá¹…khÄ• tameva dhammasotaá¹ƒ samÄ• panno. __ariyo_ti puthujjanabhÅ«miá¹ƒ
__nibbedhikapaÃ±Ã±o_ti nibbedhikapaÃ±Ã±Ä• ya samannÄ• gato. __amatadvÄ• raá¹ƒ Ä• l
__tiá¹-á¹-hatÄ«_ti amataá¹ƒ nÄ• ma nibbÄ• naá¹ƒ, tassa dvÄ• raá¹ƒ ariyamaggaá¹ƒ Ä• hacc
aá¹-á¹-hamaá¹ƒ uttÄ• nameva. sattamaaá¹-á¹-hamÄ• ni.

9. samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

29-30__._ navamaá¹ƒ akkharabhÄ• á¹‡akÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ajjhÄ• sayena vuttaá¹ƒ.
pakkhipitvÄ• vuccamÄ• ne paá¹-ivijjhituá¹ƒ sakkonti. navamaá¹ƒ.

dasame \Ee II 60/ sabbaá¹ƒ uttÄ• nameva. imesu dvÄ«su suttesu catusaccapaá¹-ivedhova

dasabalavaggo tatiyo.

4. kaá¸·Ä• rakhattiyavaggo

1. bhÅ«tasuttavaá¹‡á¹‡anÄ•

<31> kaá¸·Ä• rakhattiyavaggassa \Be II 56/ paá¹-hame __ajitapaÃ±he_ti ajitamÄ• á¹‡avena
__saá¹…khÄ• tadhammÄ• se_ti saá¹…khÄ• tadhammÄ• vuccanti Ã±Ä• tadhammÄ• tulitac
satta sekkhÄ• . __puthÅ«_ti teyeva satta jane sandhÄ• ya puthÅ«ti vuttaá¹ƒ. __idhÄ• _ti ima
__nipako_ti nepakkaá¹ƒ vuccati paÃ±Ã±Ä• , tÄ• ya samannÄ• gatattÄ• nipako, tvaá¹ƒ paá¹
yÄ• cati. __iriya_nti vuttiá¹ƒ Ä• cÄ• raá¹ƒ gocaraá¹ƒ vihÄ• raá¹ƒ paá¹-ipattiá¹ƒ. __mÄ• risÄ•
Ä• lapati. sekkhÄ• naÃ±ca saá¹…khÄ• tadhammÄ• naÃ±ca khÄ«á¹‡Ä• savÄ• naÃ±ca paá¹
paá¹‡á¸• ita, mÄ• risa, mayhaá¹ƒ kathehÄ«ti ayamettha saá¹…khepattho.

__tuá¹‡hÄ« ahosÄ«_ti kasmÄ• yÄ• va tatiyaá¹ƒ puá¹-á¹-ho tuá¹‡hÄ« ahosi? kiá¹ƒ paÃ±he
ajjhÄ• sayeti? ajjhÄ• saye kaá¹…khati, no paÃ±he. evaá¹ƒ kirassa ahosi --- ``satthÄ• maá¹ƒ
Ä• gamanÄ«yapaá¹-ipadaá¹ƒ kathÄ• petukÄ• mo; sÄ• ca khandhavasena dhÄ• tuvasena Ä

paccayÄ• kÄ• ravasenÄ• ti \Ne II 54/ bahÅ«hi kÄ• raá¹‡ehi sakkÄ• kathetuá¹ƒ. kathaá¹ƒ ka
ajjhÄ• sayaá¹ƒ gahetvÄ• kathetuá¹ƒ sakkhissÄ• mÄ«â€™â€™ ti? atha satthÄ• cintesi --- ``
pattaá¹ƒ Ä• dÄ• ya caranto sÄ• vako nÄ• ma paÃ±Ã±Ä• ya sÄ• riputtasamo natthi. ayampi
yÄ• va tatiyaá¹ƒ tuá¹‡hÄ« eva. paÃ±he nu kho kaá¹…khati, udÄ• hu ajjhÄ• sayeâ€™â€™ ti
Ã±atvÄ• paÃ±hakathanatthÄ• ya \Ee II 61/ nayaá¹ƒ dadamÄ• no __bhÅ«tamidanti, sÄ• ripu

tattha __bhÅ«ta_nti jÄ• taá¹ƒ nibbattaá¹ƒ, khandhapaÃ±cakassetaá¹ƒ nÄ• maá¹ƒ. iti satthÄ
``paÃ±cakkhandhavasena, sÄ• riputta, imaá¹ƒ paÃ±haá¹ƒ kathehÄ«â€™â€™ ti therassa na
pana therassa tÄ«re á¹-hitapurisassa vivaá¹-o ekaá¹…gaá¹‡o mahÄ• samuddo viya nayasa
paÃ±habyÄ• karaá¹‡aá¹ƒ upaá¹-á¹-hÄ• si. atha naá¹ƒ byÄ• karonto __bhÅ«tamidanti, bhant
__bhÅ«tamida_nti idaá¹ƒ nibbattaá¹ƒ khandhapaÃ±cakaá¹ƒ. __sammappaÃ±Ã±Ä• ya passa
maggapaÃ±Ã±Ä• ya sammÄ• passati. __paá¹-ipanno hotÄ«_ti sÄ«lato paá¹-á¹-hÄ• ya yÄ•
nibbidÄ• dÄ«naá¹ƒ \Be II 57/ atthÄ• ya paá¹-ipanno hoti. __tadÄ• hÄ• rasambhava_nti idaá
khandhapaÃ±cakaá¹ƒ Ä• hÄ• raá¹ƒ paá¹-icca á¹-hitaá¹ƒ, tasmÄ• taá¹ƒ Ä• hÄ• rasambhava
idaá¹ƒ Ä• rabhi. iti iminÄ• pi pariyÄ• yena sekkhapaá¹-ipadÄ• kathitÄ• hoti. __tadÄ• hÄ• ra
Ä• hÄ• rÄ• naá¹ƒ nirodhena. idaá¹ƒ kasmÄ• Ä• rabhi? taÃ±hi khandhapaÃ±cakaá¹ƒ Ä• hÄ
taá¹ƒ Ä• hÄ• ranirodhasambhavaá¹ƒ nÄ• ma katvÄ• dassetuá¹ƒ idaá¹ƒ Ä• rabhi. iti iminÄ•
paá¹-ipadÄ• kathitÄ• . __nibbidÄ• _ti Ä• dÄ«ni sabbÄ• ni kÄ• raá¹‡avacanÄ• nÄ«ti veditab
vimutto_ti catÅ«hi upÄ• dÄ• nehi kaÃ±ci dhammaá¹ƒ agahetvÄ• vimutto. __sÄ• dhu sÄ• dh
byÄ• karaá¹‡aá¹ƒ sampahaá¹ƒsetvÄ• sayampi tatheva byÄ• karonto puna ``bhÅ«tamidaâ€
paá¹-hamaá¹ƒ.

2. kaá¸·Ä• rasuttavaá¹‡á¹‡anÄ•

<32> dutiye __kaá¸·Ä• rakhattiyo_ti tassa therassa nÄ• maá¹ƒ. dantÄ• panassa kaá¸·Ä• rÄ
tasmÄ• ``kaá¸·Ä• roâ€™â€™ ti vuccati. __hÄ«nÄ• yÄ• vatto_ti hÄ«nassa gihibhÄ• vassa a
__assÄ• samalatthÄ• _ti assÄ• saá¹ƒ avassayaá¹ƒ patiá¹-á¹-haá¹ƒ na hi nÅ«na alattha, tayo
phalÄ• ni nÅ«na nÄ• latthÄ• ti dÄ«peti. yadi hi tÄ• ni labheyya, na sikkhaá¹ƒ paccakkhÄ• ya
\Ee II 62/ ayaá¹ƒ therassa adhippÄ• yo. __na khvÄ• haá¹ƒ, Ä• vuso_ti ahaá¹ƒ kho, Ä• vuso,
patto, na pattoâ€™â€™ ti na kaá¹…khÄ• mi. therassa hi sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ
kaá¹…khati. __Ä• yatiá¹ƒ panÄ• vuso_ti iminÄ• ``Ä• yatiá¹ƒ paá¹-isandhi tumhÄ• kaá¹ƒ ugg
ugghÄ• á¹-itÄ• â€™â€™ ti arahattappattiá¹ƒ pucchati. __na khvÄ• haá¹ƒ, Ä• vuso, vicikicch
tattha vicikicchÄ• bhÄ• vaá¹ƒ dÄ«peti.

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti ``imaá¹ƒ sutakÄ• raá¹‡aá¹ƒ bhagavato Ä• roces
__aÃ±Ã±Ä• byÄ• katÄ• _ti arahattaá¹ƒ byÄ• kataá¹ƒ. __khÄ«á¹‡Ä• jÄ• tÄ«_ti na therena e
thero tuá¹-á¹-ho pasanno evaá¹ƒ padabyaÃ±janÄ• ni Ä• ropetvÄ• Ä• ha. __aÃ±Ã±ataraá¹ƒ
taá¹ƒ sutvÄ• satthÄ• cintesi --- ``sÄ• riputto dhÄ«ro gambhÄ«ro. na so kenaci kÄ• raá¹‡en

saá¹ƒkhittena pana paÃ±ho byÄ• kato \Be II 58/ bhavissati. pakkosÄ• petvÄ• naá¹ƒ paÃ±ha
byÄ• karÄ• pessÄ• mÄ«â€™â€™ ti aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi.

__sace taá¹ƒ sÄ• riputtÄ• _ti idaá¹ƒ bhagavÄ• ``na esa attano dhammatÄ• ya aÃ±Ã±aá¹ƒ
paÃ±hametaá¹ƒ pucchissÄ• mi, taá¹ƒ kathentova aÃ±Ã±aá¹ƒ byÄ• karissatÄ«â€™â€™ ti aÃ
evaá¹ƒ pucchi. __yaá¹ƒnidÄ• nÄ• vuso, jÄ• tÄ«_ti, Ä• vuso, ayaá¹ƒ jÄ• ti nÄ• ma yaá¹ƒpacc
khayÄ• khÄ«á¹‡asmiá¹ƒ jÄ• tiyÄ• paccaye jÄ• tisaá¹…khÄ• taá¹ƒ phalaá¹ƒ khÄ«á¹‡anti vi
paÃ±he akaá¹…khitvÄ• ajjhÄ• saye kaá¹…khati. evaá¹ƒ kirassa ahosi --- ``aÃ±Ã±Ä• nÄ• m
upÄ• dÄ• naá¹ƒ khÄ«á¹‡aá¹ƒ, bhavo khÄ«á¹‡o, paccayo khÄ«á¹‡o, kilesÄ• khÄ«á¹‡Ä• tiÄ
sakkÄ• byÄ• kÄ• tuá¹ƒ, kathaá¹ƒ kathento pana satthu ajjhÄ• sayaá¹ƒ gahetuá¹ƒ sakkhissÄ

kiÃ±cÄ• pi evaá¹ƒ ajjhÄ• saye kaá¹…khati, paÃ±haá¹ƒ pana aá¹-á¹-hapetvÄ• va paccayÄ•
satthÄ• pi paccayÄ• kÄ• ravaseneva byÄ• karÄ• petukÄ• mo, tasmÄ• esa byÄ• karontova
``gahito me satthu ajjhÄ• sayoâ€™â€™ ti aÃ±Ã±Ä• si. athassa nayasatena nayasahassena
upaá¹-á¹-hÄ• si. yasmÄ• pana bhagavÄ• uttari paÃ±haá¹ƒ pucchati, tasmÄ• tena taá¹ƒ by
veditabbaá¹ƒ.

__kathaá¹ƒ_ \Ee II 63/ __jÄ• nato pana te_ti idaá¹ƒ kasmÄ• Ä• rabhi? savisaye sÄ«hanÄ•
kira sÅ«karanikhÄ• taleá¹‡advÄ• re dÄ«ghanakhaparibbÄ• jakassa vedanÄ• pariggahasutte
tÄ• lavaá¹‡á¹-aá¹ƒ gahetvÄ• \Ne II 56/ satthÄ• raá¹ƒ bÄ«jayamÄ• no á¹-hito tisso vedanÄ•
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ adhigato, ayamassa savisayo. imasmiá¹ƒ savisaye á¹-hito
naá¹ƒ sandhÄ• ya satthÄ• idaá¹ƒ paÃ±haá¹ƒ pucchi. __aniccÄ• _ti hutvÄ• abhÄ• vaá¹-á¹-h
taá¹ƒ dukkha_nti ettha kiÃ±cÄ• pi sukhÄ• vedanÄ• á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• ,
á¹-hitidukkhÄ• vipariá¹‡Ä• masukhÄ• , adukkhamasukhÄ• Ã±Ä• á¹‡asukhÄ• aÃ±Ã±Ä• á¹
pana sabbÄ• va dukkhÄ• nÄ• ma jÄ• tÄ• . __vidita_nti yasmÄ• evaá¹ƒ vedanÄ• ttayaá¹ƒ c
tattha taá¹‡hÄ• , sÄ• na upaá¹-á¹-hÄ• sÄ«ti dasseti.

__sÄ• dhu_ \Be II 59/ __sÄ• dhÅ«_ti therassa vedanÄ• paricchedajÄ• nane sampahaá¹ƒsa
ekÄ• ti vÄ• dve tisso catassoti vÄ• avuttepi vuttanayena tÄ• saá¹ƒ tissoti paricchedaá¹ƒ aÃ
bhagavÄ• sampahaá¹ƒsanto evamÄ• ha. __dukkhasmi_nti idaá¹ƒ bhagavÄ• iminÄ• adhip
yaá¹ƒ tayÄ• `iminÄ• kÄ• raá¹‡ena vedanÄ• su taá¹‡hÄ• na upaá¹-á¹-hÄ• sÄ«â€™ ti byÄ•
`tisso vedanÄ• â€™ ti vibhajantena pana te atippapaÃ±co kato, taá¹ƒ `dukkhasmiâ€™ nti by
subyÄ• katameva bhaveyya. yaá¹ƒkiÃ±ci vedayitaá¹ƒ, taá¹ƒ dukkhanti Ã±Ä• tamattepi hi ve
tiá¹-á¹-hatiâ€™â€™.

__kathaá¹ƒ vimokkhÄ• _ti katarÄ• vimokkhÄ• , katarena vimokkhena tayÄ• aÃ±Ã±Ä• byÄ
vimokkhÄ• _ti ajjhattavimokkhena, ajjhattasaá¹…khÄ• re pariggahetvÄ• pattaarahattenÄ• ti
veditabbaá¹ƒ --- ajjhattaá¹ƒ abhiniveso ajjhattaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, ajjhattaá¹ƒ abhiniveso

vuá¹-á¹-hÄ• naá¹ƒ, bahiddhÄ• abhiniveso bahiddhÄ• vuá¹-á¹-hÄ• naá¹ƒ, bahiddhÄ• abhin
vuá¹-á¹-hÄ• nanti. ajjhattaÃ±hi abhinivesitvÄ• bahiddhÄ• dhammÄ• pi daá¹-á¹-habbÄ• yeva
ajjhattadhammÄ• pi. tasmÄ• koci bhikkhu ajjhattaá¹ƒ saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ otÄ• r
bahiddhÄ• otÄ• reti, bahiddhÄ• pi pariggahetvÄ• puna ajjhattaá¹ƒ otÄ• reti, tassa ajjhatta s
sammasanakÄ• le maggavuá¹-á¹-hÄ• naá¹ƒ hoti. iti ajjhattaá¹ƒ abhiniveso ajjhattaá¹ƒ vuá¹-á
ajjhattaá¹ƒ saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• te vavatthapetvÄ• bahiddhÄ• otÄ•
saá¹…khÄ• re sammasanakÄ• le maggavuá¹-á¹-hÄ• naá¹ƒ \Ne II 57/ hoti. iti ajjhattaá¹ƒ abh
vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma. koci bahiddhÄ• saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• , te
otÄ• reti, ajjhattampi pariggahetvÄ• puna bahiddhÄ• otÄ• reti, tassa bahiddhÄ• saá¹…khÄ
maggavuá¹-á¹-hÄ• naá¹ƒ hoti. iti bahiddhÄ• abhiniveso bahiddhÄ• vuá¹-á¹-hÄ• naá¹ƒ nÄ• n
saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• te vavatthapetvÄ• ajjhattaá¹ƒ otÄ• reti, tassa a
sammasanakÄ• le maggavuá¹-á¹-hÄ• naá¹ƒ hoti. iti bahiddhÄ• abhiniveso ajjhattaá¹ƒ vuá¹-
thero ``ajjhattasaá¹…khÄ• re pariggahetvÄ• tesaá¹ƒ vavatthÄ• nakÄ• le maggavuá¹-á¹-hÄ•
pattosmÄ«â€™â€™ ti dassento __ajjhattaá¹ƒ vimokkhÄ• khvÄ• haá¹ƒ, Ä• vuso_ti Ä• ha.

__sabbupÄ• dÄ• nakkhayÄ• _ti \Be II 60/ sabbesaá¹ƒ catunnampi upÄ• dÄ• nÄ• naá¹ƒ kha
viharÄ• mÄ«_ti tenÄ• kÄ• rena satiyÄ• samannÄ• gato viharÄ• mi. __yathÄ• sataá¹ƒ vihar
satiyÄ• samannÄ• gataá¹ƒ viharantaá¹ƒ. __Ä• savÄ• nÄ• nussavantÄ«_ti cakkhuto rÅ«pe
pavattantÄ«ti evaá¹ƒ chahi dvÄ• rehi chasu Ä• rammaá¹‡esu savanadhammÄ• kÄ• mÄ• sa
nÄ• nuppavaá¸• á¸• hanti, yathÄ• me na uppajjantÄ«ti attho. __attÄ• naÃ±ca nÄ• vajÄ• nÄ
avajÄ• nÄ• mi. iminÄ• omÄ• napahÄ• naá¹ƒ kathitaá¹ƒ. evaÃ±hi sati pajÄ• nanÄ• pasannÄ

__samaá¹‡enÄ• _ti buddhasamaá¹‡ena. __tesvÄ• haá¹ƒ na kaá¹…khÄ• mÄ«_ti tesu ahaá¹
bhavÄ• savo, kataro diá¹-á¹-hÄ• savo, kataro avijjÄ• savoâ€™â€™ ti evaá¹ƒ sarÅ«pabheda
Ä• savÄ• â€™â€™ ti evaá¹ƒ gaá¹‡anaparicchedatopi na kaá¹…khÄ• mi. __te me pahÄ«nÄ
mayhaá¹ƒ pahÄ«nÄ• ti vicikicchaá¹ƒ na uppÄ• demi. idaá¹ƒ bhagavÄ• ``evaá¹ƒ byÄ• karon
bhaveyya `ajjhattaá¹ƒ vimokkhÄ• khvÄ• haá¹ƒ, Ä• vusoâ€™ tiÄ• dÄ«ni pana te vadantena
dassento Ä• ha.

__uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visÄ«_ti paÃ±Ã±attavarabuddhÄ• sanato uá¹-á¹-h
antomahÄ• gandhakuá¹-iá¹ƒ pÄ• visi asambhinnÄ• ya eva parisÄ• ya. kasmÄ• ? buddhÄ• b
asambhinnÄ• ya parisÄ• ya uá¹-á¹-hÄ• yÄ• sanÄ• gandhakuá¹-iá¹ƒ pavisantÄ• puggalatho
dhammathomanatthaá¹ƒ vÄ• . tattha puggalathomanatthaá¹ƒ pavisanto satthÄ• evaá¹ƒ cint
saá¹ƒkhittena uddesaá¹ƒ uddiá¹-á¹-haá¹ƒ vitthÄ• rena ca avibhattaá¹ƒ dhammapaá¹-iggÄ• h
Ä• nandaá¹ƒ vÄ• kaccÄ• yanaá¹ƒ vÄ• upasaá¹…kamitvÄ• pucchissanti, te mayhaá¹ƒ Ã±Ä
kathessanti, tatopi dhammapaá¹-iggÄ• hakÄ• puna maá¹ƒ pucchissanti. tesamahaá¹ƒ `suka
Ä• nandena, sukathitaá¹ƒ kaccÄ• yanena, maá¹ƒ cepi tumhe etamatthaá¹ƒ \Ne II 58/ pucche
evameva byÄ• kareyyaâ€™ nti evaá¹ƒ te puggale thomessÄ• mi. tato tesu gÄ• ravaá¹ƒ jane

upasaá¹…kamissanti, tepi bhikkhÅ« atthe ca dhamme ca niyojessanti, te tehi niyojitÄ• tisso
paripÅ«retvÄ• dukkhassantaá¹ƒ karissantÄ«â€™â€™ ti.

atha \Be II 61/ vÄ• panassa evaá¹ƒ hoti --- ``esa mayi pakkante attano Ä• nubhÄ• vaá¹ƒ ka
ahampi tatheva thomessÄ• mi, taá¹ƒ mama thomanaá¹ƒ sutvÄ• gÄ• ravajÄ• tÄ• bhikkhÅ«
vacanaÃ±cassa sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±issanti, taá¹ƒ tesaá¹ƒ bhavissati dÄ«
sukhÄ• yÄ• â€™â€™ ti dhammathomanatthaá¹ƒ pavisanto evaá¹ƒ cintesi yathÄ• dhammad
hissa evaá¹ƒ ahosi --- ``mayi vihÄ• raá¹ƒ paviá¹-á¹-he Ä• misadÄ• yÄ• daá¹ƒ garahanto dha
imissaá¹ƒyeva parisati nisinno sÄ• riputto dhammaá¹ƒ desessati, evaá¹ƒ dvinnampi amhÄ•
matiyÄ• desitÄ• ayaá¹ƒ desanÄ• aggÄ• ca garukÄ• ca bhavissati pÄ• sÄ• á¹‡acchattasa

idha \Ee II 66/ pana Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ ukkaá¹ƒsetvÄ• pakÄ• setvÄ• á¹-hapetu
puggalathomanatthaá¹ƒ uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi. Ä«disesu á¹-hÄ• nesu l
antarahito cittagatiyÄ• vihÄ• raá¹ƒ pavisatÄ«ti veditabbo. yadi hi kÄ• yagatiyÄ• gaccheyya
bhagavantaá¹ƒ parivÄ• retvÄ• gaccheyya, sÄ• ekavÄ• raá¹ƒ bhinnÄ• puna dussannipÄ• t
adissamÄ• nena kÄ• yena cittagatiyÄ• eva pÄ• visi.

evaá¹ƒ paviá¹-á¹-he pana bhagavati bhagavato adhippÄ• yÄ• nurÅ«pameva sÄ«hanÄ• daá
Ä• yasmÄ• sÄ• riputto acirapakkantassa bhagavato bhikkhÅ« Ä• mantesi. pubbe appaá¹-is
pucchissatÄ«ti pubbe mayÄ• aviditaá¹ƒ aÃ±Ã±Ä• taá¹ƒ. __paá¹-hamaá¹ƒ paÃ±ha_nti, ``sac
evaá¹ƒ puccheyyuá¹ƒ kathaá¹ƒ jÄ• natÄ• pana tayÄ• , Ä• vuso sÄ• riputta, kathaá¹ƒ passat
khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ ti imaá¹ƒ paá¹-hamaá¹ƒ paÃ±haá¹ƒ. __dandhÄ• yitatta_nti satt
dandhabhÄ• vo asÄ«ghatÄ• . __paá¹-hamaá¹ƒ paÃ±haá¹ƒ anumodÄ«_ti, ``jÄ• ti panÄ• vuso
kiá¹ƒnidÄ• nÄ• â€™â€™ ti imaá¹ƒ dutiyaá¹ƒ paÃ±haá¹ƒ pucchanto, ``yaá¹ƒnidÄ• nÄ• vuso,
vissajjitaá¹ƒ paá¹-hamaá¹ƒ paÃ±haá¹ƒ anumodi.

__etadahosÄ«_ti bhagavatÄ• anumodite nayasatena nayasahassena paÃ±hassa ekaá¹…g
pÄ• kaá¹-Ä«bhÅ«tattÄ• \Ne II 59/ etaá¹ƒ ahosi. __divasampÄ• haá¹ƒ bhagavato etamatthaa
sakaladivasampi ahaá¹ƒ bhagavato etaá¹ƒ paá¹-iccasamuppÄ• datthaá¹ƒ \Be II 62/ puá¹-á¹-
aÃ±Ã±amaÃ±Ã±ehi padabyaÃ±janehi byÄ• kareyyaá¹ƒ. __yena bhagavÄ• tenupasaá¹…ka
``thero uá¸·Ä• rasÄ«hanÄ• daá¹ƒ nadati, sukÄ• raá¹‡aá¹ƒ etaá¹ƒ, dasabalassa naá¹ƒ Ä• roc
yena bhagavÄ• tenupasaá¹…kami.

__sÄ• hi bhikkhu sÄ• riputtassa dhammadhÄ• tÅ«_ti ettha dhammadhÄ• tÅ«ti paccayÄ• k
vivaá¹-abhÄ• vadassanasamatthaá¹ƒ sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ. sÄ• vakÄ• naÃ±hi
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatikameva \Ee II 67/ hoti. yathÄ• buddhÄ• naá¹ƒ atÄ«tÄ• nÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa pÄ• kaá¹-Ä• honti, evaá¹ƒ therassa sÄ• vakapÄ• ramÄ«Ã±
sÄ• vakaÃ±Ä• á¹‡assa gocaradhamme jÄ• nÄ• tÄ«ti. dutiyaá¹ƒ.

3. Ã±Ä• á¹‡avatthusuttavaá¹‡á¹‡anÄ•

<33> tatiye __taá¹ƒ suá¹‡Ä• thÄ• _ti taá¹ƒ Ã±Ä• á¹‡avatthudesanaá¹ƒ suá¹‡Ä• tha. __Ã±Ä
Ã±Ä• á¹‡ameva Ã±Ä• á¹‡avatthÅ«ti veditabbaá¹ƒ. __jarÄ• maraá¹‡e Ã±Ä• á¹‡a_ntiÄ• dÄ«s
savanamayaÃ±Ä• á¹‡aá¹ƒ sammasanaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ paccavekkh
vaá¹-á¹-ati, tathÄ• dutiyaá¹ƒ. tatiyaá¹ƒ pana á¹-hapetvÄ• sammasanaÃ±Ä• á¹‡aá¹ƒ tividhan
catutthaá¹ƒ. lokuttaradhammesu hi sammasanaá¹ƒ nÄ• ma natthi. __jÄ• tiyÄ• Ã±Ä• á¹‡a_n
__iminÄ• dhammenÄ• _ti iminÄ• catusaccadhammena vÄ• maggaÃ±Ä• á¹‡adhammena v

__diá¹-á¹-henÄ• _tiÄ• dÄ«su __diá¹-á¹-henÄ• _ti Ã±Ä• á¹‡acakkhunÄ• diá¹-á¹-hena. __vid
viditena. __akÄ• likenÄ• _ti kiÃ±ci kÄ• laá¹ƒ anatikkamitvÄ• paá¹-ivedhÄ• nantaraá¹ƒyeva
__pattenÄ• _ti adhigatena. __pariyogÄ• á¸·henÄ• _ti pariyogÄ• hitena paÃ±Ã±Ä• ya anupav
__atÄ«tÄ• nÄ• gate nayaá¹ƒ netÄ«_ti ``ye kho kecÄ«â€™â€™ tiÄ• dinÄ• nayena atÄ«te ca
ettha ca na catusaccadhammena vÄ• maggaÃ±Ä• á¹‡adhammena vÄ• sakkÄ• atÄ«tÄ• n
pana maggaÃ±Ä• á¹‡ena paá¹-ividdhe parato paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ nÄ• ma hoti.
veditabbÄ• . __abbhaÃ±Ã±aá¹ƒsÅ«_ti abhiaÃ±Ã±aá¹ƒsu jÄ• niá¹ƒsu. __seyyathÄ• pÄ• haá
etarahi catusaccavasena jÄ• nÄ• mi. __anvaye Ã±Ä• á¹‡a_nti anuaye Ã±Ä• á¹‡aá¹ƒ, dham
Ã±Ä• á¹‡aá¹ƒ, paccavekkhaá¹‡aÃ±Ä• á¹‡assetaá¹ƒ \Ne II 60/ nÄ• maá¹ƒ. __dhamme Ã±Ä•
imasmiá¹ƒ sutte khÄ«á¹‡Ä• savassa sekkhabhÅ«mi kathitÄ• hoti. tatiyaá¹ƒ.

4. dutiyaÃ±Ä• á¹‡avatthusuttavaá¹‡á¹‡anÄ•

<34> catutthe \Be II 63/ \Ee II 68/ __sattasattarÄ«_ti satta ca sattari ca. byaÃ±janabhÄ• á¹‡
bhikkhÅ«, bahubyaÃ±janaá¹ƒ katvÄ• vuccamÄ• ne paá¹-ivijjhituá¹ƒ sakkonti, tasmÄ• tesaá
suttaá¹ƒ vuttaá¹ƒ. __dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ. paccay
pavattiá¹-á¹-hitikÄ• raá¹‡attÄ• dhammaá¹-á¹-hitÄ«ti vuccati, ettha Ã±Ä• á¹‡aá¹ƒ dhammaá¹
etasseva chabbidhassa Ã±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ. __khayadhamma_nti khayagam
__vayadhamma_nti vayagamanasabhÄ• vaá¹ƒ. __virÄ• gadhamma_nti virajjanasabhÄ• vaá
nirujjhanasabhÄ• vaá¹ƒ. __sattasattarÄ«_ti ekekasmiá¹ƒ satta satta katvÄ• ekÄ• dasasu pa
imasmiá¹ƒ sutte vipassanÄ• paá¹-ivipassanÄ• kathitÄ• . catutthaá¹ƒ.

5. avijjÄ• paccayasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came __samudayo hotÄ«_ti satthÄ• idheva desanaá¹ƒ osÄ• pesi. kiá¹ƒkÄ• raá¹
okÄ• sadÄ• natthaá¹ƒ. tassaÃ±hi parisati upÄ• rambhacitto diá¹-á¹-higatiko atthi, so paÃ±ha
athassÄ• haá¹ƒ vissajjessÄ• mÄ«ti tassa okÄ• sadÄ• natthaá¹ƒ desanaá¹ƒ osÄ• pesi. __no
paÃ±ho. duppaÃ±ho esoti attho. nanu ca ``katamaá¹ƒ nu kho, bhante, jarÄ• maraá¹‡aâ€™â

supucchitanti. kiÃ±cÄ• pi supucchitaá¹ƒ, yathÄ• pana satasahassagghanike suvaá¹‡á¹‡ath
subhojanassa matthake Ä• malakamattepi gÅ«thapiá¹‡á¸• e á¹-hapite sabbaá¹ƒ bhojanaá¹ƒ
chaá¸• á¸• etabbaá¹ƒ, evameva ``kassa ca panidaá¹ƒ jarÄ• maraá¹‡aâ€™â€™ nti? iminÄ•
gÅ«thapiá¹‡á¸• ena taá¹ƒ bhojanaá¹ƒ dubbhojanaá¹ƒ viya ayampi sabbo duppaÃ±hova jÄ• t

__brahmacariyavÄ• so_ti ariyamaggavÄ• so. __taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti yassa hi a
``jÄ«ve ucchijjamÄ• ne sarÄ«raá¹ƒ ucchijjati, sarÄ«re ucchijjante jÄ«vitaá¹ƒ ucchijjatÄ«â€™
evaá¹ƒ \Ee II 69/ gaá¹‡hato sÄ• diá¹-á¹-hi ``satto ucchijjatÄ«â€™â€™ ti gahitattÄ• ucceda
hoti \Ne II 61/. sace pana saá¹…khÄ• rÄ• va uppajjanti ceva nirujjhanti cÄ• ti gaá¹‡heyya, sA
sammÄ• diá¹-á¹-hi nÄ• ma bhaveyya. ariyamaggo ca nÄ• meso vaá¹-á¹-aá¹ƒ nirodhento vaá
uppajjati \Be II 64/, tadeva taá¹ƒ vaá¹-á¹-aá¹ƒ ucchedadiá¹-á¹-hiyÄ• gahitÄ• kÄ• rassa samb
maggabhÄ• vanÄ• ya nirujjhatÄ«ti maggabhÄ• vanÄ• niratthakÄ• hoti. tena vuttaá¹ƒ ``brah
hotÄ«â€™â€™ ti.

dutiyanaye __aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ra_nti yassa ayaá¹ƒ diá¹-á¹-hi, so ``sa
ucchijjati, na jÄ«vitaá¹ƒ, jÄ«vitaá¹ƒ pana paÃ±jarato sakuá¹‡o viya yathÄ• sukhaá¹ƒ gaccha
gaá¹‡hÄ• ti. evaá¹ƒ gaá¹‡hato sÄ• diá¹-á¹-hi ``imasmÄ• lokÄ• jÄ«vitaá¹ƒ paralokaá¹ƒ gata
sassatadiá¹-á¹-hi nÄ• ma hoti. ayaÃ±ca ariyamaggo tebhÅ«makavaá¹-á¹-aá¹ƒ vivaá¹-á¹-ento
ekasaá¹…khÄ• repi nicce dhuve sassate sati uppannopi vaá¹-á¹-aá¹ƒ vivaá¹-á¹-etuá¹ƒ na sa
niratthakÄ• hoti. tena vuttaá¹ƒ ``aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• bhikkhu d
brahmacariyavÄ• so na hotÄ«â€™â€™ ti.

__visÅ«kÄ• yikÄ• nÄ«_tiÄ• di sabbaá¹ƒ micchÄ• diá¹-á¹-hivevacanameva. sÄ• hi sammÄ•
vinivijjhanaá¹-á¹-hena visÅ«kamiva attÄ• naá¹ƒ Ä• varaá¹‡ato __visÅ«kÄ• yikaá¹ƒ, _ sammA
ananuvattitvÄ• tassÄ• virodhena pavattanato __visevitaá¹ƒ, _ kadÄ• ci ucchedassa kadÄ•
virÅ«paá¹ƒ phanditaá¹ƒ __vipphandita_nti vuccati. __tÄ• lÄ• vatthukatÄ• nÄ«_ti tÄ• lavatthu
aviruhaá¹‡aá¹-á¹-hena matthakacchinnatÄ• lo viya samÅ«laá¹ƒ tÄ• laá¹ƒ uddharitvÄ• tassa
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ viya ca katÄ• nÄ«ti attho. __anabhÄ• vaá¹ƒkatÄ• nÄ«_ti anuab
paÃ±camaá¹ƒ.

6. dutiyaavijjÄ• paccayasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he \Ee II 70/ __iti vÄ• , bhikkhave, yo vadeyyÄ• _ti tassaá¹ƒ parisati diá¹-á¹-h
pucchitukÄ• mo atthi, so pana avisÄ• radadhÄ• tuko uá¹-á¹-hÄ• ya dasabalaá¹ƒ pucchituá¹ƒ
ajjhÄ• sayena sayameva pucchitvÄ• vissajjento satthÄ• evamÄ• ha. chaá¹-á¹-haá¹ƒ.

7. natumhasuttavaá¹‡á¹‡anÄ•

<37> sattame \Ne II 62/ \Be II 65/ __na tumhÄ• ka_nti attani hi sati attaniyaá¹ƒ nÄ• ma hoti
natthi, tasmÄ• ``na tumhÄ• kaâ€™â€™ nti Ä• ha. __napi aÃ±Ã±esa_nti aÃ±Ã±o nÄ• ma pa
aÃ±Ã±esaá¹ƒ nÄ• ma siyÄ• , sopi natthi, tasmÄ• ``napi aÃ±Ã±esaâ€™â€™ nti Ä• ha. __pu
kamma_nti nayidaá¹ƒ purÄ• á¹‡akammameva, purÄ• á¹‡akammanibbatto panesa kÄ• yo, ta
vutto. __abhisaá¹…khata_ntiÄ• di kammavohÄ• rasseva vasena purimaliá¹…gasabhÄ• gatÄ
attho --- __abhisaá¹…khata_nti paccayehi katoti daá¹-á¹-habbo. __abhisaÃ±cetayita_nti ceta
cetanÄ• mÅ«lakoti daá¹-á¹-habbo. __vedaniya_nti vedaniyavatthÅ«ti daá¹-á¹-habbo. sattam

8. cetanÄ• suttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame __yaÃ±ca, bhikkhave, cetetÄ«_ti yaá¹ƒ cetanaá¹ƒ ceteti, pavattetÄ«ti att
pakappetÄ«_ti yaá¹ƒ pakappanaá¹ƒ pakappeti, pavatteticceva attho. __yaÃ±ca anusetÄ«_ti
anuseti, pavatteticceva attho. ettha ca __cetetÄ«_ti tebhÅ«makakusalÄ• kusalacetanÄ• gah
aá¹-á¹-hasu lobhasahagatacittesu taá¹‡hÄ• diá¹-á¹-hikappÄ• gahitÄ• , __anusetÄ«_ti dvÄ•
sahajÄ• takoá¹-iyÄ• ceva upanissayakoá¹-iyÄ• ca anusayo gahito. __Ä• rammaá¹‡ametaá
(cetanÄ• didhammajÄ• te sati kammaviÃ±Ã±Ä• á¹‡assa uppattiyÄ• avÄ• ritattÄ•) etaá¹ƒ c
paccayo hoti. paccayo hi idha Ä• rammaá¹‡anti \Ee II 71/ adhippetÄ• . __viÃ±Ã±Ä• á¹‡assa
kammaviÃ±Ã±Ä• á¹‡assa á¹-hitatthaá¹ƒ. __Ä• rammaá¹‡e satÄ«_ti tasmiá¹ƒ paccaye sati. _
viÃ±Ã±Ä• á¹‡assa hotÄ«_ti tassa kammaviÃ±Ã±Ä• á¹‡assa patiá¹-á¹-hÄ• hoti. __tasmiá¹ƒ
viÃ±Ã±Ä• á¹‡e_ti tasmiá¹ƒ kammaviÃ±Ã±Ä• á¹‡e patiá¹-á¹-hite. __virÅ«á¸·he_ti kammaá¹ƒ
paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• ya nibbattamÅ«le jÄ• te. __punabbhavÄ• bhinib
punabbhavasaá¹…khÄ• tÄ• abhinibbatti.

__no_ \Be II 66/ __ce, bhikkhave, cetetÄ«_ti iminÄ• tebhÅ«makacetanÄ• ya appavattanak
pakappetÄ«_ti iminÄ• taá¹‡hÄ• diá¹-á¹-hikappÄ• naá¹ƒ appavattanakkhaá¹‡o. __atha ce an
tebhÅ«makavipÄ• kesu parittakiriyÄ• su rÅ«peti ettha appahÄ«nakoá¹-iyÄ• anusayo gahito
\Ne II 63/ __hotÄ«_ti anusaye sati kammaviÃ±Ã±Ä• á¹‡assa uppattiyÄ• avÄ• ritattÄ• etaá¹
paccayova hoti.

__no ceva cetetÄ«_tiÄ• dÄ«su paá¹-hamapade tebhÅ«makakusalÄ• kusalacetanÄ• nivattÄ
cittesu taá¹‡hÄ• diá¹-á¹-hiyo, tatiyapade vuttappakÄ• resu dhammesu yo appahÄ«nakoá¹-iy
nivatto.

apicettha asammohatthaá¹ƒ ceteti pakappeti anuseti, ceteti na pakappeti anuseti, na ceteti
anuseti, na ceteti na pakappeti na anusetÄ«ti idampi catukkaá¹ƒ veditabbaá¹ƒ. tattha paá¹-h
dhammaparicchedo dassito. dutiyanaye __cetetÄ«_ti tebhÅ«makakusalacetanÄ• ceva cata
gahitÄ• . __na pakappetÄ«_ti aá¹-á¹-hasu cittesu taá¹‡hÄ• diá¹-á¹-hiyo nivattÄ• . __anusetÄ
upanissayakoá¹-iyÄ• , catÅ«su akusalacetanÄ• su sahajÄ• takoá¹-iyÄ• ceva upanissayakoá

tatiyanaye __na cetetÄ«_ti tebhÅ«makakusalÄ• kusalaá¹ƒ nivattaá¹ƒ, __na pakappetÄ«_ti a
taá¹‡hÄ• diá¹-á¹-hiyo nivattÄ• , __anusetÄ«_ti sutte Ä• gataá¹ƒ vÄ• retvÄ•
tebhÅ«makakusalÄ• kusalavipÄ• kakiriyÄ• rÅ«pesu appahÄ«nakoá¹-iyÄ• upanissayo gahit
purimasadisova.

__tadappatiá¹-á¹-hite_ti tasmiá¹ƒ appatiá¹-á¹-hite. __avirÅ«á¸·he_ti kammaá¹ƒ javÄ• petvÄ•
paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• ya anibbattamÅ«le. ettha pana kiá¹ƒ kathitanti? a
kiccaá¹ƒ, khÄ«á¹‡Ä• savassa kiccakaraá¹‡antipi navalokuttaradhammÄ• tipi vattuá¹ƒ vaá¹-á
viÃ±Ã±Ä• á¹‡assa ceva Ä• yatiá¹ƒ punabbhavassa ca antare eko sandhi, vedanÄ• taá¹‡hÄ•
bhavajÄ• tÄ«namantare ekoti. aá¹-á¹-hamaá¹ƒ.

9. dutiyacetanÄ• suttavaá¹‡á¹‡anÄ•

<39> navame \Be II 67/ viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá¹ƒ antare eko sandhi, vedanÄ• ta
bhavajÄ• tÄ«namantare ekoti. navamaá¹ƒ.

10. tatiyacetanÄ• suttavaá¹‡á¹‡anÄ•

<40> dasame \Ne II 64/ __natÄ«_ti taá¹‡hÄ• . sÄ• hi piyarÅ«pesu rÅ«pÄ• dÄ«su namanaá
vuccati. __Ä• gati gati hotÄ«_ti Ä• gatimhi gati hoti, Ä• gate paccupaá¹-á¹-hite kamme vÄ• l
gahinimitte vÄ• paá¹-isandhivasena viÃ±Ã±Ä• á¹‡assa gati hoti. __cutÅ«papÄ• to_ti evaá¹ƒ
paá¹-isandhivisaye gatiyÄ• sati ito cavanasaá¹…khÄ• tÄ• cuti, tatthÅ«papattisaá¹…khÄ• to
cutÅ«papÄ• to nÄ• ma hoti. evaá¹ƒ imasmiá¹ƒ sutte natiyÄ• ca Ä• gatigatiyÄ• ca antare ek
dasamaá¹ƒ.

kaá¸·Ä• rakhattiyavaggo catuttho.

5. gahapativaggo

1. paÃ±caverabhayasuttavaá¹‡á¹‡anÄ•

<41> gahapativaggassa paá¹-hame __yato_ti yadÄ• . __bhayÄ• ni verÄ• nÄ«_ti bhayavera
__sotÄ• pattiyaá¹…gehÄ«_ti duvidhaá¹ƒ sotÄ• pattiyÄ• aá¹…gaá¹ƒ, (sotÄ• pattiyÄ• ca aá¹
sotÄ• pattipaá¹-ilÄ• bhÄ• ya saá¹ƒvattati, ``sappurisasaá¹ƒsevo saddhammassavanaá¹ƒ yon
dhammÄ• nudhammappaá¹-ipattÄ«â€™â€™ ti (DN III 311) evaá¹ƒ Ä• gataá¹ƒ, paá¹-iladdha
patvÄ• á¹-hitassa aá¹…gaá¹ƒ, yaá¹ƒ sotÄ• pannassa \Ee II 73/ aá¹…gantipi vuccati, buddho
aveccappasÄ• dÄ• dÄ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. idamidha adhippetaá¹ƒ. __ariyo_ti nido
__Ã±Ä• yo_ti paá¹-iccasamuppannaá¹ƒ Ã±atvÄ• á¹-hitaÃ±Ä• á¹‡ampi paá¹-iccasamuppÄ•

vuccati paá¹-iccasamuppÄ• do, ariyopi aá¹-á¹-haá¹…giko maggo Ã±Ä• yoâ€™â€™ ti. __paÁ
uppannÄ• ya vipassanÄ• paÃ±Ã±Ä• ya. __sudiá¹-á¹-ho hotÄ«_ti aparÄ• paraá¹ƒ uppajjitvÄ•
diá¹-á¹-ho.

__khÄ«á¹‡anirayo_tiÄ• dÄ«su \Be II 68/ Ä• yatiá¹ƒ tattha anuppajjanatÄ• ya khÄ«á¹‡o niray
khÄ«á¹‡anirayo. esa nayo sabbattha. __sotÄ• panno_ti maggasotaá¹ƒ Ä• panno. __avinipÄ
vinipÄ• tasabhÄ• vo \Ne II 65/. __niyato_ti paá¹-hamamaggasaá¹…khÄ• tena sammattaniyÄ
__sambodhiparÄ• yano_ti uttarimaggattayasaá¹…khÄ• to sambodhi paraá¹ƒ ayanaá¹ƒ may
sambodhiparÄ• yano, taá¹ƒ sambodhiá¹ƒ avassaá¹ƒ abhisambujjhanakoti attho.

__pÄ• á¹‡Ä• tipÄ• tapaccayÄ• _ti pÄ• á¹‡Ä• tipÄ• takammakÄ• raá¹‡Ä• . __bhayaá¹ƒ vera
nÄ• metaá¹ƒ duvidhaá¹ƒ hoti bÄ• hiraá¹ƒ ajjhattikanti. ekena hi ekassa pitÄ• mÄ• rito hoti, s
kira me pitÄ• mÄ• rito, ahampi taá¹ƒyeva mÄ• ressÄ• mÄ«â€™â€™ ti nisitaá¹ƒ satthaá¹ƒ Ä
abbhantare uppannaveracetanÄ• , idaá¹ƒ bÄ• hiraá¹ƒ veraá¹ƒ nÄ• ma. yÄ• pana itarassa ``
mÄ• ressÄ• mÄ«ti carati, ahameva naá¹ƒ paá¹-hamataraá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti ce
ajjhattikaá¹ƒ veraá¹ƒ nÄ• ma. idaá¹ƒ tÄ• va ubhayampi diá¹-á¹-hadhammikameva. yÄ• pana
disvÄ• ``etaá¹ƒ paharissÄ• mÄ«â€™â€™ ti jalitaá¹ƒ ayamuggaraá¹ƒ gaá¹‡hato nirayapÄ• I
idamassa samparÄ• yikaá¹ƒ bÄ• hiraveraá¹ƒ. yÄ• cassa ``ayaá¹ƒ niddosaá¹ƒ maá¹ƒ pahari
ahameva naá¹ƒ paá¹-hamataraá¹ƒ paharissÄ• mÄ«â€™â€™ ti cetanÄ• uppajjati, idamassa
ajjhattaveraá¹ƒ. yaá¹ƒ panetaá¹ƒ bÄ• hiraveraá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``puggalaver
__dukkhaá¹ƒ domanassa_nti atthato ekameva. yathÄ• cettha, evaá¹ƒ sesapadesupi ``iminÄ
haá¹-aá¹ƒ \Ee II 74/, mayhaá¹ƒ dÄ• resu cÄ• rittaá¹ƒ Ä• pannaá¹ƒ, musÄ• vatvÄ• attho bha
idaá¹ƒ nÄ• ma kataâ€™â€™ ntiÄ• dinÄ• nayena veruppatti veditabbÄ• . __aveccappasÄ•
acalappasÄ• dena. __ariyakantehÄ«_ti paÃ±cahi sÄ«lehi. tÄ• ni hi ariyÄ• naá¹ƒ kantÄ• ni p
ariyÄ• tÄ• ni na vijahanti, tasmÄ• ``ariyakantÄ• nÄ«â€™â€™ ti vuccanti. sesamettha yaá¹
taá¹ƒ sabbaá¹ƒ visuddhimagge anussatiniddese vuttameva. paá¹-hamaá¹ƒ.

2. dutiyapaÃ±caverabhayasuttavaá¹‡á¹‡anÄ•

<42> dutiye bhikkhÅ«naá¹ƒ kathitabhÄ• vamattameva viseso. dutiyaá¹ƒ.

3. dukkhasuttavaá¹‡á¹‡anÄ•

<43> tatiye \Be II 69/ __dukkhassÄ• _ti vaá¹-á¹-adukkhassa. __samudaya_nti dve samuday
paccayasamudayo \Ne II 66/ ca. paccayasamudayaá¹ƒ passantopi bhikkhu khaá¹‡ikasamud
khaá¹‡ikasamudayaá¹ƒ passantopi paccayasamudayaá¹ƒ passati. atthaá¹…gamopi accanta
bhedatthaá¹…gamoti duvidho. accantatthaá¹…gamaá¹ƒ passantopi bhedatthaá¹…gamaá¹ƒ
passantopi accantatthaá¹…gamaá¹ƒ passati. __desessÄ• mÄ«_ti idaá¹ƒ vaá¹-á¹-adukkhass

nibbattibhedaá¹ƒ nÄ• ma desessÄ• mi, taá¹ƒ suá¹‡Ä• thÄ• ti attho. __paá¹-iccÄ• _ti nissaya
Ä• rammaá¹‡avasena ca paccayaá¹ƒ katvÄ• . __tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso_ti tiá¹‡á¹‡a
__ayaá¹ƒ kho, bhikkhave, dukkhassa samudayo_ti ayaá¹ƒ vaá¹-á¹-adukkhassa nibbatti nÄ•
bhedo. evaÃ±hi vaá¹-á¹-adukkhaá¹ƒ bhinnaá¹ƒ hoti appaá¹-isandhiyaá¹ƒ. tatiyaá¹ƒ.

4. lokasuttavaá¹‡á¹‡anÄ•

<44> catutthe __lokassÄ• _ti saá¹…khÄ• ralokassa. ayamettha viseso. catutthaá¹ƒ.

5. Ã±Ä• tikasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came \Ee II 75/ __Ã±Ä• tike_ti dvinnaá¹ƒ Ã±Ä• takÄ• naá¹ƒ gÄ• me. __giÃ±jakÄ
kate mahÄ• pÄ• sÄ• de. __dhammapariyÄ• ya_nti dhammakÄ• raá¹‡aá¹ƒ. __upassutÄ«_ti
á¹-hÄ• naá¹ƒ upagatena sakkÄ• hoti bhagavato saddaá¹ƒ sotuá¹ƒ, tattha á¹-hitoti attho. so
gandhakuá¹-ipariveá¹‡asammajjanatthaá¹ƒ Ä• gato attano kammaá¹ƒ pahÄ• ya bhagavato
aá¹-á¹-hÄ• si. __addasÄ• _ti tadÄ• kira bhagavato Ä• ditova paccayÄ• kÄ• raá¹ƒ manasika
paccayena hoti, idaá¹ƒ iminÄ• â€™â€™ ti Ä• vajjato yÄ• va bhavaggÄ• ekaá¹…gaá¹‡aá¹ƒ
pahÄ• ya vacasÄ• sajjhÄ• yaá¹ƒ karonto yathÄ• nusandhinÄ• desanaá¹ƒ niá¹-á¹-hapetvÄ•
dhammapariyÄ• yaá¹ƒ koci assosÄ«â€™â€™ ti Ä• vajjento taá¹ƒ bhikkhumaddasa. tena vu
bhagavÄ• â€™â€™ ti.

__assosi_ \Be II 70/ __no_ti assosi nu. atha vÄ• __assosi no_ti amhÄ• kaá¹ƒ bhÄ• santÄ•
__uggaá¹‡hÄ• hÄ«_tiÄ• dÄ«su sutvÄ• tuá¹‡hÄ«bhÅ«tova paguá¹‡aá¹ƒ karonto uggaá¹‡hÄ
ghaá¹-etvÄ• vÄ• cÄ• ya paricitaá¹ƒ karonto pariyÄ• puá¹‡Ä• ti nÄ• ma. ubhayathÄ• pi pagu
karonto dhÄ• reti nÄ• ma. __atthasaá¹ƒhito_ti kÄ• raá¹‡anissito. __Ä• dibrahmacariyako_ti
II 67/ Ä• di patiá¹-á¹-hÄ• nabhÅ«to. iti tÄ«supi imesu suttesu vaá¹-á¹-avivaá¹-á¹-ameva kathi

6. aÃ±Ã±atarabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he __aÃ±Ã±ataro_ti nÄ• mavasena apÄ• kaá¹-o aÃ±Ã±ataro brÄ• hmaá¹‡o.

7. jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ•

<47> sattame __jÄ• á¹‡ussoá¹‡Ä«_ti á¹-hÄ• nantaravasena evaá¹ƒladdhanÄ• mo asÄ«tiko
sattamaá¹ƒ.

8. lokÄ• yatikasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame \Ee II 76/ __lokÄ• yatiko_ti vitaá¹‡á¸• asatthe lokÄ• yate kataparicayo. __
lokÄ• yata_nti paá¹-hamaá¹ƒ lokÄ• yataá¹ƒ. __lokÄ• yata_nti ca lokasseva Ä• yataá¹ƒ, bÄ•
Ä• yataá¹ƒ, mahantaá¹ƒ gambhÄ«ranti upadhÄ• ritabbaá¹ƒ parittaá¹ƒ bhÄ• vaá¹ƒ diá¹-á¹-hig
ekasabhÄ• vaá¹ƒ, niccasabhÄ• vamevÄ• ti pucchati. __puthutta_nti purimasabhÄ• vena nÄ
devamanussÄ• dibhÄ• vena paá¹-hamaá¹ƒ hutvÄ• pacchÄ• na hotÄ«ti ucchedaá¹ƒ sandhÄ
``sabbamatthi, sabbamekattaâ€™â€™ nti imÄ• dvepi sassatadiá¹-á¹-hiyo, ``sabbaá¹ƒ natth
puthuttaâ€™â€™ nti imÄ• dve ucchedadiá¹-á¹-hiyoti veditabbÄ• . aá¹-á¹-hamaá¹ƒ.

9. ariyasÄ• vakasuttavaá¹‡á¹‡anÄ•

<49> navame __kiá¹ƒ nu kho_ti saá¹ƒsayuppattiÄ• kÄ• radassanaá¹ƒ. __samudayatÄ«_ti u

10. dutiyaariyasÄ• vakasuttavaá¹‡á¹‡anÄ•

<50> dasame \Ne II 68/ \Be II 71/ dvepi nayÄ• ekato vuttÄ• . idameva purimena nÄ• nattaâ
tÄ• disamevÄ• ti. dasamaá¹ƒ.

gahapativaggo paÃ±camo.

6. dukkhavaggo

1. parivÄ«maá¹ƒsanasuttavaá¹‡á¹‡anÄ•

<51> dukkhavaggassa paá¹-hame __parivÄ«maá¹ƒsamÄ• no_ti upaparikkhamÄ• no. __jarÄ
jarÄ• maraá¹‡aá¹ƒ ekameva ``anekavidhaá¹ƒ nÄ• nappakÄ• rakaâ€™â€™ nti vatvÄ• gahit
sabbadukkhassa gahitattÄ• . yathÄ• hi cÅ«á¸·Ä• ya gahite purise so puriso \Ee II 77/ gahito
jarÄ• maraá¹‡e gahite sabbadukkhaá¹ƒ gahitameva hoti. tasmÄ• ``yaá¹ƒ kho idaá¹ƒ anekav
nÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ loke uppajjatÄ«â€™â€™ ti nhatvÄ• á¹-hitaá¹ƒ purisaá¹ƒ
dassetvÄ• taá¹ƒ cÅ«á¸·Ä• ya gaá¹‡hanto viya jarÄ• maraá¹‡aá¹ƒ gaá¹‡hi.

__jarÄ• maraá¹‡anirodhasÄ• ruppagÄ• minÄ«_ti jarÄ• maraá¹‡anirodhassa sÄ• ruppabhÄ•
parisuddhatÄ• ya sadisÄ• va hutvÄ• gÄ• minÄ«ti attho. __tathÄ• paá¹-ipanno ca hotÄ«_ti y
vuccati, evaá¹ƒ paá¹-ipanno hoti. __anudhammacÄ• rÄ«_ti nibbÄ• nadhammaá¹ƒ anugataâ
carati, pÅ«retÄ«ti attho. __dukkhakkhayÄ• ya paá¹-ipanno_ti sÄ«laá¹ƒ Ä• diá¹ƒ katvÄ• jarÄ
nirodhatthÄ• ya paá¹-ipanno. __saá¹…khÄ• ranirodhÄ• yÄ• _ti saá¹…khÄ• radukkhassa nir
arahattÄ• desanÄ• kathitÄ• .

idÄ• ni arahattaphalapaccavekkhaá¹‡aá¹ƒ satatavihÄ• raÃ±ca dassetvÄ• desanÄ• nivatte
akatvÄ• __avijjÄ• gato_ti idaá¹ƒ kasmÄ• gaá¹‡hÄ• tÄ«ti? khÄ«á¹‡Ä• savassa
samatikkantavaá¹-á¹-adukkhadassanatthaá¹ƒ \Ne II 69/. apica puna vaá¹-á¹-aá¹ƒ Ä• rabhitv
kathiyamÄ• ne bujjhanakasatto cettha atthi, tassa ajjhÄ• sayavasenÄ• pi idaá¹ƒ gaá¹‡hÄ• t
__avijjÄ• gato_ti avijjÄ• ya \Be II 72/ gato upagato samannÄ• gato. __purisapuggalo_ti puris
ubhayenÄ• pi sammutikathaá¹ƒ katheti. buddhÄ• naÃ±hi sammutikathÄ• paramatthakathÄ
``satto naro puriso puggalo tisso nÄ• goâ€™â€™ ti evaá¹ƒ pavattÄ• sammutikathÄ• nÄ• m
Ä• yatanÄ• nÄ«â€™â€™ ti evaá¹ƒ pavattÄ• paramatthakathÄ• nÄ• ma. paramatthaá¹ƒ ka
kathenti. te sammutiá¹ƒ kathentÄ• pi paramatthaá¹ƒ kathentÄ• pi saccameva kathenti. tenev

``duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhati.

saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá¹‡aá¹ƒ.

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«talakkhaá¹‡aâ€™â€™ nti ||

__puÃ±Ã±aá¹ƒ_ \Ee II 78/ __ce saá¹…khÄ• ra_nti terasacetanÄ• bhedaá¹ƒ puÃ±Ã±Ä• bhis
__abhisaá¹…kharotÄ«_ti karoti. __puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡a_nti kammaviÃ±Ã
upagataá¹ƒ sampayuttaá¹ƒ hoti, vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ vipÄ• kapuÃ±Ã±ena. __apuÃ±Ã
dvÄ• dasacetanÄ• bhedaá¹ƒ apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. __Ä• neÃ
catucetanÄ• bhedaá¹ƒ Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ. __Ä• neÃ±jÅ«pagaá¹ƒ hoti viÃ±Ã
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ, vipÄ• kÄ• neÃ±jena vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ upagataá¹ƒ hoti.
kammÄ• bhisaá¹…khÄ• rassa gahitattÄ• dvÄ• dasapadiko paccayÄ• kÄ• ro gahitova hoti.
dassitaá¹ƒ.

idÄ• ni vivaá¹-á¹-aá¹ƒ dassento __yato kho, bhikkhave_tiÄ• dimÄ• ha. tattha __avijjÄ• _ti ca
aÃ±Ã±Ä• á¹‡aá¹ƒ. __vijjÄ• _ti arahattamaggaÃ±Ä• á¹‡aá¹ƒ. ettha ca paá¹-hamameva avijjÄ
uppajjati. yathÄ• pana caturaá¹…gepi tame rattiá¹ƒ padÄ«pujjalena andhakÄ• ro pahÄ«yati
avijjÄ• ya pahÄ• naá¹ƒ veditabbaá¹ƒ. __na kiÃ±ci loke upÄ• diyatÄ«_ti loke kiÃ±ci dhamma
parÄ• masati. __anupÄ• diyaá¹ƒ na paritassatÄ«_ti anupÄ• diyanto agaá¹‡hanto neva taá¹‡
bhayaparitassanÄ• ya paritassati, na taá¹‡hÄ• yati na bhÄ• yatÄ«ti attho. __paccattaÃ±Ã±e
attanÄ• va parinibbÄ• yati, na aÃ±Ã±assa Ä• nubhÄ• vena.

__so_ \Ne II 70/ \Be II 73/ sukhaá¹ƒ ce vedana_nti idaá¹ƒ kasmÄ• Ä• rabhi? khÄ«á¹‡Ä• sa
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ dassetvÄ• satatavihÄ• raá¹ƒ dassetuá¹ƒ Ä• rabhi. __anajjh
gilitvÄ• pariniá¹-á¹-hapetvÄ• agahitÄ• . atha dukkhavedanÄ• kasmÄ• vuttÄ• , kiá¹ƒ tampi

Ä• ma atthi. sukhaá¹ƒ abhinandantoyeva hi dukkhaá¹ƒ abhinandati nÄ• ma dukkhaá¹ƒ patvÄ
sukhassa ca vipariá¹‡Ä• madukkhatoti. __kÄ• yapariyantika_nti kÄ• yapariccchinnaá¹ƒ, yÄ• v
pavattati, tÄ• va pavattaá¹ƒ paÃ±cadvÄ• rikavedananti attho. __jÄ«vitapariyantika_nti jÄ«vit
II 79/. yÄ• va jÄ«vitaá¹ƒ pavattati, tÄ• va pavattaá¹ƒ manodvÄ• rikavedananti attho.

tattha paÃ±cadvÄ• rikavedanÄ• pacchÄ• uppajjitvÄ• paá¹-hamaá¹ƒ nirujjhati, manodvÄ•
uppajjitvÄ• pacchÄ• nirujjhati. sÄ• hi paá¹-isandhikkhaá¹‡e vatthurÅ«pasmiá¹ƒyeva patiá¹-
paÃ±cadvÄ• rikÄ• pavatte paÃ±cadvÄ• ravasena pavattamÄ• nÄ• paá¹-hamavaye vÄ«sat
rajjanadussanamuyhanavasena adhimattÄ• balavatÄ« hoti, paá¹‡á¹‡Ä• savassakÄ• le á¹-h
saá¹-á¹-hivassakÄ• lato paá¹-á¹-hÄ• ya parihÄ• yamÄ• nÄ• asÄ«tinavutivassakÄ• le mandÄ
``cirarattaá¹ƒ ekato nisÄ«dimhÄ• nipajjimhÄ• â€™â€™ ti vadantepi ``na saÃ±jÄ• nÄ• mÄ•
adhimattÄ• nipi rÅ«pÄ• diÄ• rammaá¹‡Ä• ni ``na passÄ• ma na suá¹‡Ä• maâ€™â€™, ``sug
sÄ• duá¹ƒ asÄ• duá¹ƒ vÄ• thaddhaá¹ƒ mudukanti vÄ• na jÄ• nÄ• mÄ• â€™â€™ ti vadanti
paÃ±cadvÄ• rikavedanÄ• bhaggÄ• hoti, manodvÄ• rikÄ• va pavattati. sÄ• pi anupubbena
hadayakoá¹-iá¹ƒyeva nissÄ• ya pavattati. yÄ• va panesÄ• pavattati, tÄ• va satto jÄ«vatÄ«ti
nappavattati, tadÄ• mato niruddhoti vuccati.

svÄ• yamattho vÄ• piyÄ• dÄ«petabbo ---

yathÄ• hi puriso paÃ±caudakamaggasampannaá¹ƒ vÄ• piá¹ƒ kareyya, paá¹-hamaá¹ƒ deve
udakamaggehi udakaá¹ƒ pavisitvÄ• antovÄ• piyaá¹ƒ Ä• vÄ• á¹-e pÅ«reyya, punappunaá¹ƒ
pÅ«retvÄ• gÄ• vutaá¸• á¸• hayojanamattaá¹ƒ ottharitvÄ• udakaá¹ƒ tiá¹-á¹-heyya tato tato v
niddhamanatumbe vivaritvÄ• khettesu kamme kariyamÄ• ne udakaá¹ƒ nikkhamantaá¹ƒ, sa
nikkhamantaá¹ƒ,) udakaá¹ƒ parihÄ«naá¹ƒ ``macche gaá¹‡hÄ• mÄ• â€™â€™ ti vattabbataá
74/ katipÄ• hena Ä• vÄ• á¹-esuyeva udakaá¹ƒ saá¹‡á¹-haheyya. yÄ• va pana taá¹ƒ Ä• vÄ• á
``mahÄ• vÄ• piyaá¹ƒ \Ne II 71/ udakaá¹ƒ atthÄ«â€™â€™ ti saá¹…khaá¹ƒ gacchati. yadÄ• p
``vÄ• piyaá¹ƒ udakaá¹ƒ natthÄ«â€™â€™ ti vuccati, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

paá¹-hamaá¹ƒ \Ee II 80/ deve vassante paÃ±cahi maggehi udake pavisante Ä• vÄ• á¹-Ä• n
paá¹-hamameva paá¹-isandhikkhaá¹‡e manodvÄ• rikavedanÄ• ya vatthurÅ«pe patiá¹-á¹-hita
vassante paÃ±cannaá¹ƒ maggÄ• naá¹ƒ pÅ«ritakÄ• lo viya pavatte paÃ±cadvÄ• rikavedanÄ•
gÄ• vutaá¸• á¸• hayojanamattaá¹ƒ ajjhottharaá¹‡aá¹ƒ viya paá¹-hamavaye vÄ«sativassakÄ•
adhimattabalavabhÄ• vo, yÄ• va vÄ• pito udakaá¹ƒ na niggacchati, tÄ• va pÅ«rÄ• ya vÄ• pi
paÃ±Ã±Ä• savassakÄ• le tassÄ• á¹-hitakÄ• lo, niddhamanatumbesu vivaá¹-esu kammante
nikkhamanakÄ• lo viya saá¹-á¹-hivassakÄ• lato paá¹-á¹-hÄ• ya tassÄ• parihÄ• ni, udake bh
parittodakassa á¹-hitakÄ• lo viya asÄ«tinavutivassakÄ• le paÃ±cadvÄ• rikavedanÄ• ya man
udakassa patiá¹-á¹-hÄ• nakÄ• lo viya hadayavatthukoá¹-iá¹ƒ nissÄ• ya manodvÄ• rikavedan
Ä• vÄ• á¹-esu parittepi udake sati ``vÄ• piyaá¹ƒ udakaá¹ƒ atthÄ«â€™â€™ ti vattabbakÄ• lo

tÄ• va ``satto jÄ«vatÄ«â€™â€™ ti vuccati. yathÄ•  pana Ä• vÄ• á¹-esu udake chinne ``natth
nti vuccati, evaá¹ƒ manodvÄ• rikavedanÄ• ya appavattamÄ• nÄ• ya ``satto matoâ€™â€™ t
sandhÄ• ya vuttaá¹ƒ ``jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vediyamÄ• noâ€™â€™ ti.

__kÄ• yassa bhedÄ• _ti kÄ• yassa bhedena. __jÄ«vitapariyÄ• dÄ• nÄ• uddha_nti jÄ«vitak
__idhevÄ• _ti paá¹-isandhivasena parato agantvÄ• idheva. __sÄ«tÄ«bhavissantÄ«_ti
pavattivipphandadaratharahitÄ• ni sÄ«tÄ• ni appavattanadhammÄ• ni bhavissanti. __sarÄ«
__avasissantÄ«_ti avasiá¹-á¹-hÄ• ni bhavissanti.

__kumbhakÄ• rapÄ• kÄ• _ti kumbhakÄ• rassa bhÄ• janapacanaá¹-á¹-hÄ• nato. __paá¹-isis
__kapallÄ• nÄ«_ti saha mukhavaá¹-á¹-iyÄ• ekÄ• baddhÄ• ni kumbhakapallÄ• ni. __avasiss
81/ tiá¹-á¹-heyyuá¹ƒ. __evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- Ä• dittaku
tayo bhavÄ• daá¹-á¹-habbÄ• , kumbhakÄ• ro viya yogÄ• vacaro, pÄ• kato kumbhakÄ• rabh
nÄ«haraá¹‡adaá¹‡á¸• ako viya arahattamaggaÃ±Ä• á¹‡aá¹ƒ, samo bhÅ«mibhÄ• go viya as
daá¹‡á¸• akena uá¹‡hakumbhaá¹ƒ Ä• kaá¸• á¸• hitvÄ• \Ne II 72/ same bhÅ«mibhÄ• ge kum
Ä• raddhavipassakassa rÅ«pasattakaá¹ƒ arÅ«pasattakaá¹ƒ vipassantassa kammaá¹-á¹-hÄ•
upaá¹-á¹-hahamÄ• ne tathÄ• rÅ«paá¹ƒ utusappÄ• yÄ• diá¹ƒ labhitvÄ• ekÄ• sane nisinnass
aggaphalaá¹ƒ arahattaá¹ƒ patvÄ• catÅ«hi apÄ• yehi attabhÄ• vaá¹ƒ uddharitvÄ• phalasam
nibbÄ• natale á¹-hitakÄ• lo daá¹-á¹-habbo. khÄ«á¹‡Ä• savo pana uá¹‡hakumbho viya araha
parinibbÄ• ti, sÄ• sanappaveá¹‡iá¹ƒ pana ghaá¹-ayamÄ• no paá¹‡á¹‡Ä• sasaá¹-á¹-hivassÄ•
carimakacittappattiyÄ• upÄ• diá¹‡á¹‡akakkhandhabhedÄ• anupÄ• disesÄ• ya nibbÄ• nadh
kumbhassa viya kapallÄ• ni anupÄ• diá¹‡á¹‡akasarÄ«rÄ• neva avasissantÄ«ti. __sarÄ«rÄ•
pajÄ• nÄ• tÄ«_ti idaá¹ƒ pana khÄ«á¹‡Ä• savassa anuyogÄ• ropanatthaá¹ƒ vuttaá¹ƒ.

__viÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• yethÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• yetha
therÄ• naá¹ƒ byÄ• karaá¹‡aá¹ƒ sampahaá¹ƒsati. __evameta_nti yadetaá¹ƒ tividhe abhisaá¹
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa appaÃ±Ã±Ä• á¹‡antiÄ• di, evameva etaá¹ƒ. __adhimuccathÄ
sanniá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ adhimokkhaá¹ƒ paá¹-ilabhatha. __esevanto dukkhassÄ•
vaá¹-á¹-adukkhassa anto ayaá¹ƒ paricchedo, yadidaá¹ƒ nibbÄ• nanti. paá¹-hamaá¹ƒ.

2. upÄ• dÄ• nasuttavaá¹‡á¹‡anÄ•

<52> dutiye __upÄ• dÄ• niyesÅ«_ti catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ paccayesu tebhÅ«ma
__assÄ• dÄ• nupassino_ti assÄ• daá¹ƒ anupassantassa. __tatrÄ• _ti tasmiá¹ƒ aggikkhandh
taá¹ƒpaccayo. __tadupÄ• dÄ• no_ti tasseva vevacanaá¹ƒ. __evameva_ \Ee II 82/ __kho_ti
tayo bhavÄ• , tebhÅ«makavaá¹-á¹-antipi etadeva, aggijaggakapuriso viya vaá¹-á¹-anissito b
sukkhatiá¹‡agomayÄ• dipakkhipanaá¹ƒ viya assÄ• dÄ• nupassino puthujjanassa \Be II 76/ t
dvÄ• rehi kusalÄ• kusalakammakaraá¹‡aá¹ƒ. tiá¹‡agomayÄ• dÄ«su khÄ«á¹‡esu punappun

aggikkhandhassa vaá¸• á¸• hanaá¹ƒ viya bÄ• laputhujjanassa uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ•
yathÄ• vuttakammÄ• yÅ«hanena aparÄ• paraá¹ƒ vaá¹-á¹-adukkhanibbattanaá¹ƒ.

__na kÄ• lena kÄ• laá¹ƒ sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhipeyyÄ• _ti taÃ±hi koci atthakÄ• n
73/ --- ``bho kasmÄ• uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya kalÄ• pe bandhitvÄ• sukkhatiá¹‡aka
pÅ«retvÄ• sukkhagomayÄ• ni pakkhipanto etaá¹ƒ aggiá¹ƒ jÄ• lesi? api nu te atthi itonidÄ• n
vaá¸• á¸• hÄ«ti? vaá¹ƒsÄ• gatametaá¹ƒ bho amhÄ• kaá¹ƒ, itonidÄ• naá¹ƒ pana me avaá¸• á
ahaÃ±hi imaá¹ƒ aggiá¹ƒ jagganto neva nhÄ• yituá¹ƒ na bhuÃ±jituá¹ƒ na nipajjituá¹ƒ labhÄ• n
kiá¹ƒ te iminÄ• niratthakena aggijÄ• lanena? ehi tvaá¹ƒ etÄ• ni Ä• bhatÄ• ni tiá¹‡Ä• dÄ«ni e
sayameva jhÄ• yissanti, tvaá¹ƒ pana asukasmiá¹ƒ á¹-hÄ• ne sÄ«todakÄ• pokkharaá¹‡Ä« a
mÄ• lÄ• gandhavilepanehi attÄ• naá¹ƒ maá¹‡á¸• etvÄ• sunivattho supÄ• rutova pÄ• dukÄ•
pÄ• sÄ• davaramÄ• ruyha vÄ• tapÄ• naá¹ƒ vivaritvÄ• mahÄ• vÄ«thiyaá¹ƒ virocamÄ• no nis
hutvÄ• , tattha te nisinnassa tiá¹‡Ä• dÄ«naá¹ƒ khayena sayameva ayaá¹ƒ aggi appaá¹‡á¹‡a
gamissatÄ«â€™â€™ ti. so tathÄ• kareyya. tatheva ca tattha nisinnassa so aggi upÄ• dÄ• n
appaá¹‡á¹‡attibhÄ• vaá¹ƒ gaccheyya. idaá¹ƒ sandhÄ• yetaá¹ƒ ``na kÄ• lena kÄ• laâ€™â€™

__evameva kho_ti ettha pana idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- cattÄ• lÄ«sÄ• ya kaá¹-á
mahÄ• aggikkhandho viya hi tebhÅ«makavaá¹-á¹-aá¹ƒ daá¹-á¹-habbaá¹ƒ, aggijagganakapur
vaá¹-á¹-asannissitako yogÄ• vacaro, atthakÄ• mo puriso viya sammÄ• sambuddho, tena pu
viya tathÄ• gatena \Ee II 83/ ``ehi tvaá¹ƒ, bhikkhu, tebhÅ«makadhammesu nibbinda, evaá¹ƒ
muccissasÄ«â€™â€™ ti tassa tebhÅ«makadhammesu kammaá¹-á¹-hÄ• nassa kathitakÄ• l
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjitvÄ• pÄ• sÄ• de nisinnakÄ• lo viya yogino \Be II 77/ sugat
sampaá¹-icchitvÄ• suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa tebhÅ«makadhammesu vipassana
yathÄ• nurÅ«paá¹ƒ Ä• hÄ• rasappÄ• yÄ• diá¹ƒ labhitvÄ• , ekÄ• sane nisinnassa aggaphale
nhÄ• navilepanÄ• dÄ«hi sudhotamaá¹‡á¸• itakÄ• yattÄ• tasmiá¹ƒ nisinnassa ekaggasukha
ariyamaggapokkharaá¹‡iyaá¹ƒ maggaÃ±Ä• á¹‡odakena sunhÄ• tasudhotakilesamalassa hi
sÄ«lavilepanÄ• nulittassa arahattamaá¹‡á¸• anena attabhÄ• vaá¹ƒ maá¹‡á¸• etvÄ• vimuttip
piá¸·andhitvÄ• iddhipÄ• dapÄ• dukÄ• Ä• ruyha nibbÄ• nanagaraá¹ƒ pavisitvÄ• dhammap
satipaá¹-á¹-hÄ• namahÄ• vÄ«thiyaá¹ƒ virocamÄ• nassa nibbÄ• nÄ• rammaá¹‡aá¹ƒ phalasa
nisinnakÄ• lo. tassa pana purisassa tasmiá¹ƒ nisinnassa tiá¹‡Ä• dÄ«naá¹ƒ khayena aggikkh
appaá¹‡á¹‡attigamanakÄ• lo viya khÄ«á¹‡Ä• savassa yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• upÄ• d
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutassa mahÄ• vaá¹-á¹-avÅ«pasamo daá¹

3. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<53> tatiye \Ne II 74/ __saá¹ƒyojaniyesÅ«_ti dasannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ paccayesu. _
__telaá¹ƒ Ä• siÃ±ceyya vaá¹-á¹-iá¹ƒ upasaá¹ƒhareyyÄ• _ti dÄ«papaá¹-ijagganatthaá¹ƒ telab
vaá¹-á¹-ikapÄ• laá¹ƒ gahetvÄ• samÄ«pe niccaá¹ƒ á¹-hitova tele khÄ«á¹‡e telaá¹ƒ Ä• siÃ±ce

khÄ«á¹‡Ä• ya vaá¹-á¹-iá¹ƒ upasaá¹ƒhareyya. sesamettha saddhiá¹ƒ opammasaá¹ƒsandane
veditabbaá¹ƒ. tatiyaá¹ƒ.

4. dutiyasaá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<54> catutthe upamaá¹ƒ paá¹-hamaá¹ƒ katvÄ• pacchÄ• attho vutto. sesaá¹ƒ tÄ• disameva

5. mahÄ• rukkhasuttavaá¹‡á¹‡anÄ•

<55> paÃ±came \Ee II 84/ __uddhaá¹ƒ ojaá¹ƒ abhiharantÄ«_ti pathavÄ«rasaÃ±ca Ä• poras
ojÄ• ya Ä• ropitattÄ• hatthasatubbedhassa rukkhassa aá¹…kuraggesu bindubindÅ«ni viya
idaá¹ƒ panettha opammasaá¹ƒsandanaá¹ƒ \Be II 78/ --- mahÄ• rukkho viya hi tebhÅ«makav
Ä• yatanÄ• ni, mÅ«lehi ojÄ• ya Ä• rohanaá¹ƒ viya chahi dvÄ• rehi kammÄ• rohanaá¹ƒ, ojÄ•
mahÄ• rukkhassa yÄ• vakappaá¹-á¹-hÄ• naá¹ƒ viya vaá¹-á¹-anissitabÄ• laputhujjanassa cha
Ä• yÅ«hantassa aparÄ• paraá¹ƒ vaá¹-á¹-assa vaá¸• á¸• hanavasena dÄ«gharattaá¹ƒ á¹-hÄ•

__kuddÄ• lapiá¹-aka_nti kuddÄ• laÃ±ceva pacchibhÄ• janaÃ±ca. __khaá¹‡á¸• Ä• khaá¹‡á¸
khuddakamahantÄ• ni khaá¹‡á¸• Ä• khaá¹‡á¸• Ä• ni karonto chindeyya. idaá¹ƒ panettha op
idhÄ• pi hi mahÄ• rukkho viya tebhÅ«makavaá¹-á¹-aá¹ƒ, rukkhaá¹ƒ nÄ• setukÄ• mo puriso
viya Ã±Ä• á¹‡aá¹ƒ, pacchi viya samÄ• dhi, rukkhacchedanapharasu viya Ã±Ä• á¹‡aá¹ƒ, ruk
viya yogino Ä• cariyasantike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• manasikarontassa paÃ±Ã±Ä
chindanakÄ• lo viya saá¹…khepato catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ manasikÄ• ro, phÄ•
koá¹-á¹-hÄ• sesu vitthÄ• ramanasikÄ• ro, sakalikaá¹ƒ sakalikaá¹ƒ karaá¹‡akÄ• lo viya upÄ•
rÅ«pakkhandhÄ• rammaá¹‡assa viÃ±Ã±Ä• á¹‡assa cÄ• ti imesaá¹ƒ vasena nÄ• marÅ«papa
upacchedanaá¹ƒ viya tasseva nÄ• marÅ«passa paccayapariyesanaá¹ƒ, vÄ• tÄ• tape \Ne II
á¸• ahanakÄ• lo viya anupubbena vipassanaá¹ƒ vaá¸• á¸• hetvÄ• aÃ±Ã±ataraá¹ƒ sappÄ• y
vibhÅ«te upaá¹-á¹-hahamÄ• ne ekapallaá¹…ke nisinnassa samaá¹‡adhammaá¹ƒ karontass
masikaraá¹‡aá¹ƒ viya arahattappattadivaseyeva aparinibbÄ• yantassa yÄ• vatÄ• yukaá¹ƒ á
opunanaá¹ƒ nadiyÄ• pavÄ• hanaá¹ƒ viya ca upÄ• diá¹‡á¹‡akakkhandhabhedena anupÄ• d
parinibbutassa vaá¹-á¹-avÅ«pasamo veditabbo. paÃ±camaá¹ƒ.

6. dutiyamahÄ• rukkhasuttavaá¹‡á¹‡anÄ•

<56> chaá¹-á¹-hepi \Ee II 85/ upamaá¹ƒ paá¹-hamaá¹ƒ vatvÄ• pacchÄ• attho vutto, idame
chaá¹-á¹-haá¹ƒ.

7. taruá¹‡arukkhasuttavaá¹‡á¹‡anÄ•

57-59__._ sattame \Be II 79/ __taruá¹‡o_ti ajÄ• taphalo. __palimajjeyyÄ• _ti sodheyya. __pa
thaddhapharusapaá¹ƒsuá¹ƒ haritvÄ• mudugomayacuá¹‡á¹‡amissaá¹ƒ madhurapaá¹ƒsuá¹ƒ
vuddhiá¹ƒ Ä• pajjitvÄ• pupphÅ«pago pupphaá¹ƒ, phalÅ«pago phalaá¹ƒ gaá¹‡heyya. idaá¹ƒ
opammasaá¹ƒsandanaá¹ƒ --- taruá¹‡arukkho viya hi tebhÅ«makavaá¹-á¹-aá¹ƒ, rukkhajagga
vaá¹-á¹-anissito puthujjano, mÅ«laphalasantÄ• nÄ• dÄ«ni viya tÄ«hi dvÄ• rehi kusalÄ• kusa
rukkhassa vuá¸• á¸• hiÄ• pajjanaá¹ƒ viya puthujjanassa tÄ«hi dvÄ• rehi kammaá¹ƒ Ä• yÅ«h
vaá¹-á¹-appavatti. vivaá¹-á¹-aá¹ƒ vuttanayeneva veditabbaá¹ƒ. aá¹-á¹-hamanavamÄ• ni uttÄ
sattamÄ• dÄ«ni.

10. nidÄ• nasuttavaá¹‡á¹‡anÄ•

<60> dasame __kurÅ«su viharatÄ«_ti kurÅ«ti evaá¹ƒ bahuvacanavasena laddhavohÄ• re ja
__kammÄ• sadhammaá¹ƒ nÄ• ma kurÅ«naá¹ƒ nigamo_ti evaá¹ƒnÄ• mako kurÅ«naá¹ƒ niga
attho. __Ä• yasmÄ• _ti piyavacanametaá¹ƒ garuvacanametaá¹ƒ. __Ä• nando_ti \Ee II 86/ ta
__ekamantaá¹ƒ nisÄ«dÄ«_ti cha nisajjadose vivajjento dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alassa
chabbaá¹‡á¹‡Ä• naá¹ƒ buddharasmÄ«naá¹ƒ anto pavisitvÄ• pasannalÄ• khÄ• rasaá¹ƒ vigÄ
suvaá¹‡á¹‡apaá¹-aá¹ƒ pÄ• rupanto \Ne II 76/ viya rattakambalavitÄ• namajjhaá¹ƒ pavisanto
dhammabhaá¹‡á¸• Ä• gÄ• riko Ä• yasmÄ• Ä• nando nisÄ«di. tena vuttaá¹ƒ ``ekamantaá¹ƒ

kÄ• ya pana velÄ• ya kena kÄ• raá¹‡ena ayamÄ• yasmÄ• bhagavantaá¹ƒ upasaá¹…kama
paccayÄ• kÄ• rapaÃ±haá¹ƒ pucchanakÄ• raá¹‡ena. taá¹ƒ divasaá¹ƒ kira ayamÄ• yasmÄ• b
gharadvÄ• re sahassabhaá¹‡á¸• ikaá¹ƒ nikkhipanto viya kammÄ• sadhammaá¹ƒ piá¹‡á¸• Ä•
piá¹‡á¸• apÄ• tapaá¹-ikkanto satthu vattaá¹ƒ dassetvÄ• satthari gandhakuá¹-iá¹ƒ paviá¹-á¹-
vanditvÄ• attano divÄ• á¹-á¹-hÄ• naá¹ƒ gantvÄ• antevÄ• sikesu vattaá¹ƒ dassetvÄ• paá¹-i
divÄ• á¹-á¹-hÄ• naá¹ƒ paá¹-isammajjitvÄ• cammakkhaá¹‡á¸• aá¹ƒ paÃ±Ã±apetvÄ• udakatu
II 80/ sÄ«talaá¹ƒ katvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno sotÄ• pattiphalasamÄ• pattiá¹
paricchinnakÄ• lavasena samÄ• pattito vuá¹-á¹-hÄ• ya paccayÄ• kÄ• re Ã±Ä• á¹‡aá¹ƒ otÄ•
saá¹…khÄ• rÄ• â€™â€™ tiÄ• dito paá¹-á¹-hÄ• ya antaá¹ƒ, antato paá¹-á¹-hÄ• ya Ä• diá¹ƒ,
majjhaá¹ƒ, majjhato paá¹-á¹-hÄ• ya ubho ante pÄ• pento tikkhattuá¹ƒ dvÄ• dasapadaá¹ƒ pa
tassevaá¹ƒ sammasantassa paccayÄ• kÄ• ro vibhÅ«to hutvÄ• uttÄ• nakuttÄ• nako viya up
``ayaá¹ƒ paccayÄ• kÄ• ro sabbabuddhehi gambhÄ«ro ceva gambhÄ«rÄ• vabhÄ• so cÄ• ti k
padesaÃ±Ä• á¹‡e á¹-hitassa sÄ• vakassa sato uttÄ• no viya vibhÅ«to pÄ• kaá¹-o hutvÄ• up
nu kho esa uttÄ• nako viya upaá¹-á¹-hÄ• ti, udÄ• hu aÃ±Ã±esampÄ«ti attano upaá¹-á¹-hÄ• n
Ä• rocessÄ• mÄ«â€™â€™ ti nisinnaá¹-á¹-hÄ• nato uá¹-á¹-hÄ• ya cammakkhaá¹‡á¸• aá¹ƒ p
sÄ• yanhasamaye bhagavantaá¹ƒ upasaá¹…kami. tena vuttaá¹ƒ --- ``sÄ• yanhavelÄ• yaá¹ƒ
pucchanakÄ• raá¹‡ena upasaá¹…kamantoâ€™â€™ ti.

__yÄ• va gambhÄ«ro_ti ettha __yÄ• va_saddo pamÄ• á¹‡Ä• tikkame. atikkamma pamÄ• á

attho. __gambhÄ«rÄ• vabhÄ• so_ti \Ee II 87/ gambhÄ«rova hutvÄ• avabhÄ• sati, dissatÄ«t
uttÄ• nameva gambhÄ«rÄ• vabhÄ• saá¹ƒ hoti pÅ«tipaá¹‡á¹‡arasavasena kÄ• á¸·avaá¹‡á¹‡
taÃ±hi jÄ• á¹‡uppamÄ• á¹‡ampi sataporisaá¹ƒ viya dissati. ekaá¹ƒ gambhÄ«raá¹ƒ uttÄ• nÄ•
maá¹‡ibhÄ• saá¹ƒ vippasannaudakaá¹ƒ viya. taÃ±hi sataporisampi jÄ• á¹‡uppamÄ• á¹‡aá¹ƒ
uttÄ• naá¹ƒ uttÄ• nÄ• vabhÄ• saá¹ƒ hoti pÄ• tiÄ• dÄ«su udakaá¹ƒ viya. ekaá¹ƒ gambhÄ«raá
sinerupÄ• dakamahÄ• samudde udakaá¹ƒ viya. evaá¹ƒ udakameva cattÄ• ri nÄ• mÄ• ni lab
panetaá¹ƒ natthi. ayaÃ±hi gambhÄ«ro ca gambhÄ«rÄ• vabhÄ• so cÄ• ti ekameva nÄ• maá¹
samÄ• nopi atha ca pana me uttÄ• nakuttÄ• nako viya khÄ• yati, tadidaá¹ƒ acchariyaá¹ƒ, bh
bhanteti evaá¹ƒ attano vimhayaá¹ƒ pakÄ• sento paÃ±haá¹ƒ pucchitvÄ• tuá¹‡hÄ«bhÅ«to nis

bhagavÄ• \Be II 81/ tassa vacanaá¹ƒ sutvÄ• ``Ä• nando bhavaggagahaá¹‡Ä• ya hatthaá¹ƒ
bhinditvÄ• miÃ±jaá¹ƒ nÄ«harituá¹ƒ vÄ• yamamÄ• no viya vinÄ• nÄ• vÄ• ya mahÄ• samud
parivattetvÄ• pathavojaá¹ƒ gahetuá¹ƒ vÄ• yamamÄ• no viya buddhavisayaá¹ƒ paÃ±haá¹ƒ a
vadati, handassa gambhÄ«rabhÄ• vaá¹ƒ Ä• cikkhÄ• mÄ«â€™â€™ ti cintetvÄ• __mÄ• hev

tattha __mÄ• heva_nti __ha_-kÄ• ro nipÄ• tamattaá¹ƒ, evaá¹ƒ mÄ• bhaá¹‡Ä«ti attho. ``mÄ
idaá¹ƒ vacanaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ ussÄ• dentopi bhaá¹‡ati apasÄ•
ussÄ• dentopÄ«ti, Ä• nanda, tvaá¹ƒ mahÄ• paÃ±Ã±o visadaÃ±Ä• á¹‡o, tena te gambhÄ«ro
uttÄ• nako viya khÄ• yati, aÃ±Ã±esaá¹ƒ panesa uttÄ• nakoti na sallakkhetabbo, gambhÄ«ro
gambhÄ«rÄ• vabhÄ• so ca.

tattha catasso upamÄ• vadanti --- cha mÄ• se subhojanarasapuá¹-á¹-hassa kira katayogas
samajjasamaye katamallapÄ• sÄ• á¹‡aparicayassa yuddhabhÅ«miá¹ƒ gacchantassa antarÄ
dassesuá¹ƒ. so ``kiá¹ƒ etaâ€™â€™ nti Ä• ha. mallapÄ• sÄ• á¹‡oti. Ä• haratha nanti. ``ukkhi
sakkomÄ• â€™â€™ ti vutte sayaá¹ƒ gantvÄ• ``kuhiá¹ƒ imassa bhÄ• riyaá¹-á¹-hÄ• naâ€™â
dve pÄ• sÄ• á¹‡e ukkhipitvÄ• kÄ«á¸·Ä• guá¸·e viya khipitvÄ• agamÄ• si. tattha mallassa m
aÃ±Ã±esampi lahukoti vattabbo. cha mÄ• se subhojanarasapuá¹-á¹-ho mallo viya hi kappas
abhinÄ«hÄ• rasampanno Ä• yasmÄ• Ä• nando. yathÄ• mallassa mahÄ• balatÄ• ya mallap
mahÄ• paÃ±Ã±atÄ• ya paá¹-iccasamuppÄ• do uttÄ• noti vattabbo, so aÃ±Ã±esaá¹ƒ uttÄ• n

mahÄ• samudde ca timi nÄ• ma mahÄ• maccho dviyojanasatiko, timiá¹…galo tiyojanasatik
paÃ±cayojanasatiko, Ä• nando timinando ajjhÄ• roho mahÄ• timÄ«ti ime cattÄ• ro yojanasa
timirapiá¹…galeneva dÄ«penti. tassa kira dakkhiá¹‡akaá¹‡á¹‡aá¹ƒ cÄ• lentassa paÃ±cayoja
udakaá¹ƒ calati, tathÄ• vÄ• makaá¹‡á¹‡aá¹ƒ, tathÄ• naá¹…guá¹-á¹-haá¹ƒ, tathÄ• sÄ«saá¹
cÄ• letvÄ• naá¹…guá¹-á¹-hena \Be II 82/ paharitvÄ• sÄ«saá¹ƒ aparÄ• paraá¹ƒ katvÄ• kÄ«
sattaá¹-á¹-hayojanasate á¹-hÄ• ne bhÄ• jane pakkhipitvÄ• uddhane Ä• ropitaá¹ƒ viya udaka
yojanasatamatte padese udakaá¹ƒ piá¹-á¹-hiá¹ƒ chÄ• detuá¹ƒ na sakkoti. so evaá¹ƒ vadeyya
mahÄ• samuddo gambhÄ«roti vadanti, kutassa gambhÄ«ratÄ• , mayaá¹ƒ piá¹-á¹-himattacch

labhÄ• mÄ• â€™â€™ ti. tattha kÄ• yÅ«papannassa timirapiá¹…galassa mahÄ• samuddo ut
khuddakamacchÄ• naá¹ƒ uttÄ• noti na vattabbo, evameva Ã±Ä• á¹‡Å«papannassa therassa
aÃ±Ã±esampi uttÄ• noti na vattabbo. supaá¹‡á¹‡arÄ• jÄ• ca diyaá¸• á¸• hayojanasatiko hot
paÃ±Ã±Ä• sayojaniko hoti, tathÄ• vÄ• mapakkho, piÃ±chavaá¹-á¹-i ca saá¹-á¹-hiyojanikÄ• ,
mukhaá¹ƒ navayojanaá¹ƒ, pÄ• dÄ• dvÄ• dasayojanikÄ• , tasmiá¹ƒ supaá¹‡á¹‡avÄ• taá¹ƒ \B
sattaá¹-á¹-hayojanasataá¹ƒ á¹-hÄ• naá¹ƒ nappahoti. so evaá¹ƒ vadeyya --- ``ayaá¹ƒ Ä• kÄ•
kutassa anantatÄ• , mayaá¹ƒ pakkhavÄ• tappattharaá¹‡okÄ• sampi na labhÄ• mÄ• â€™â€
supaá¹‡á¹‡araÃ±Ã±o Ä• kÄ• so parittoti aÃ±Ã±esaÃ±ca khuddakapakkhÄ«naá¹ƒ parittoti na
Ã±Ä• á¹‡Å«papannassa therassa paá¹-iccasamuppÄ• do uttÄ• noti aÃ±Ã±esampi uttÄ• not

rÄ• hu asurindo pana pÄ• dantato yÄ• va kesantÄ• yojanÄ• naá¹ƒ cattÄ• ri sahassÄ• ni aá
tassa dvinnaá¹ƒ bÄ• hÄ• naá¹ƒ antare dvÄ• dasayojanasatikaá¹ƒ, bahalattena chayojanasa
tiyojanasatikÄ• ni, tathÄ• mukhaá¹ƒ, ekaá¹…gulipabbaá¹ƒ paÃ±Ã±Ä• sayojanaá¹ƒ, tathÄ•
nalÄ• á¹-aá¹ƒ tiyojanasatikaá¹ƒ, sÄ«saá¹ƒ navayojanasatikaá¹ƒ. tassa mahÄ• samuddaá¹ƒ
udakaá¹ƒ jÄ• á¹‡uppamÄ• á¹‡aá¹ƒ hoti. so evaá¹ƒ vadeyya --- ``ayaá¹ƒ mahÄ• samuddo ga
gambhÄ«ratÄ• ? mayaá¹ƒ jÄ• á¹‡uppaá¹-icchÄ• danamattampi udakaá¹ƒ na labhÄ• mÄ• â€
rÄ• huno mahÄ• samuddo uttÄ• noti aÃ±Ã±esaÃ±ca uttÄ• noti na vattabbo. evameva Ã±Ä•
paá¹-iccasamuppÄ• do uttÄ• noti \Be II 83/ aÃ±Ã±esampi uttÄ• noti na vattabbo. etamatthaa
__mÄ• hevaá¹ƒ, Ä• nanda, mÄ• hevaá¹ƒ, Ä• nandÄ• _ti Ä• ha.

therassa hi catÅ«hi kÄ• raá¹‡ehi gambhÄ«ro paá¹-iccasamuppÄ• do uttÄ• noti upaá¹-á¹-hÄ
pubbÅ«panissayasampattiyÄ• titthavÄ• sena sotÄ• pannatÄ• ya bahussutabhÄ• venÄ• ti.

ito \Ne II 79/ kira satasahassime kappe padumuttaro nÄ• ma satthÄ• loke uppajji. tassa ha
nagaraá¹ƒ ahosi, Ä• nando nÄ• ma rÄ• jÄ• pitÄ• , sumedhÄ• nÄ• ma devÄ« mÄ• tÄ• , boo
ahosi. so puttassa jÄ• tadivase mahÄ• bhinikkhamanaá¹ƒ nikkhamma pabbajitvÄ• padhÄ•
sabbaÃ±Ã±utaá¹ƒ patvÄ• , ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ nti udÄ• naá¹ƒ udÄ• netvÄ• s
vÄ«tinÄ• metvÄ• ``pathaviyaá¹ƒ pÄ• daá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ ti pÄ• daá¹ƒ abhinÄ
bhinditvÄ• \Ee II 90/ mahantaá¹ƒ padumaá¹ƒ uá¹-á¹-hÄ• si. tassa dhurapattÄ• ni navutihatth
tiá¹ƒsahatthaá¹ƒ, kaá¹‡á¹‡ikÄ• dvÄ• dasahatthÄ• , navaghaá¹-appamÄ• á¹‡Ä• reá¹‡u aho

satthÄ• pana ubbedhato aá¹-á¹-hapaÃ±Ã±Ä• sahattho ahosi, tassa ubhinnaá¹ƒ bÄ• hÄ• na
aá¹-á¹-hÄ• rasahatthaá¹ƒ, nalÄ• á¹-aá¹ƒ paÃ±cahatthaá¹ƒ, hatthapÄ• dÄ• ekÄ• dasahatthÄ
pÄ• dena dvÄ• dasahatthÄ• ya kaá¹‡á¹‡ikÄ• ya akkantamattÄ• ya navaghaá¹-appamÄ• á¹‡
aá¹-á¹-hapaÃ±Ã±Ä• sahatthaá¹ƒ padesaá¹ƒ uggantvÄ• okiá¹‡á¹‡amanosilÄ• cuá¹‡á¹‡aá¹ƒ
tadupÄ• dÄ• ya bhagavÄ• ``padumuttaroâ€™â€™ tveva paÃ±Ã±Ä• yittha. tassa devilo ca
ahesuá¹ƒ, amitÄ• ca asamÄ• ca dve aggasÄ• vikÄ• , sumano nÄ• ma upaá¹-á¹-hÄ• ko. pa
pitusaá¹…gahaá¹ƒ kurumÄ• no bhikkhusatasahassaparivÄ• ro haá¹ƒsavatiyÄ• rÄ• jadhÄ• n

kaniá¹-á¹-habhÄ• tÄ• panassa sumanakumÄ• ro nÄ• ma. tassa rÄ• jÄ• haá¹ƒsavatito vÄ«
so kadÄ• ci Ä• gantvÄ• pitaraÃ±ca satthÄ• raÃ±ca passati. athekadivasaá¹ƒ paccanto kupi
sÄ• sanaá¹ƒ pesesi. rÄ• jÄ• ``tvaá¹ƒ mayÄ• , tÄ• ta, kasmÄ• á¹-hapitoâ€™â€™ ti paá¹-ipe
``upasanto, deva, janapadoâ€™â€™ ti raÃ±Ã±o pesesi. rÄ• jÄ• tuá¹-á¹-ho ``sÄ«ghaá¹ƒ ma
ti Ä• ha. tassa \Be II 84/ sahassamattÄ• amaccÄ• honti. so tehi saddhiá¹ƒ antarÄ• magge
pitÄ• tuá¹-á¹-ho sace me varaá¹ƒ deti, kiá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti? atha naá¹ƒ ekacce
assaá¹ƒ gaá¹‡hatha, janapadaá¹ƒ gaá¹‡hatha, sattaratanÄ• ni gaá¹‡hathÄ• â€™â€™ ti Ä•
pathavissarassa puttÄ• , na tumhÄ• kaá¹ƒ dhanaá¹ƒ dullabhaá¹ƒ, laddhampi cetaá¹ƒ sabba
puÃ±Ã±ameva ekaá¹ƒ Ä• dÄ• ya gamanÄ«yaá¹ƒ, tasmÄ• deve varaá¹ƒ dadamÄ• ne temÄ•
upaá¹-á¹-hÄ• tuá¹ƒ varaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. so ``tumhe mayhaá¹ƒ kalyÄ• á¹‡amitt
\Ee II 91/ natthi, tumhehi pana uppÄ• ditaá¹ƒ, evaá¹ƒ karissÄ• mÄ«â€™â€™ ti, gantvÄ• pit
Ä• liá¹…getvÄ• , matthake cumbitvÄ• ``varaá¹ƒ te, putta, demÄ«â€™â€™ ti vutte ``icchÄ•
bhagavantaá¹ƒ temÄ• saá¹ƒ \Ne II 80/ catÅ«hi paccayehi upaá¹-á¹-hahanto jÄ«vitaá¹ƒ avaÃ
me varaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. na sakkÄ• , tÄ• ta, aÃ±Ã±aá¹ƒ varehÄ«ti. deva, khattiy
natthi, etameva me dehi, na mamaÃ±Ã±ena atthoti. tÄ• ta, buddhÄ• naá¹ƒ nÄ• ma cittaá¹ƒ
na icchissati, mayÄ• dinnampi kiá¹ƒ bhavissatÄ«ti? ``sÄ• dhu, deva, ahaá¹ƒ bhagavato citta
jÄ• nissÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gato.

tena ca samayena bhattakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• bhagavÄ• gandhakuá¹-iá¹ƒ paviá¹-á
maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santikaá¹ƒ agamÄ• si. te naá¹ƒ Ä•
kasmÄ• Ä• gatosÄ«â€™â€™ ti? bhagavantaá¹ƒ dassanÄ• ya, dassetha me bhagavantanti
icchiticchitakkhaá¹‡e satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ labhÄ• mÄ• â€™â€™ ti. ko pana, bhante,
nÄ• ma rÄ• japuttÄ• ti. so ``kuhiá¹ƒ bhante theroâ€™â€™ ti? therassa nisinnaá¹-á¹-hÄ• naá
vanditvÄ• --- ``icchÄ• mahaá¹ƒ, bhante, bhagavantaá¹ƒ passituá¹ƒ, dassetha me bhagavan
``ehi, rÄ• japuttÄ• â€™â€™ ti taá¹ƒ gahetvÄ• gandhakuá¹-ipariveá¹‡e á¹-hapetvÄ• gandha
naá¹ƒ bhagavÄ• ``sumana, kasmÄ• Ä• gatosÄ«â€™â€™ ti Ä• ha. rÄ• japutto, bhante, bha
Ä• gatoti. tena hi bhikkhu Ä• sanaá¹ƒ paÃ±Ã±apehÄ«ti. thero Ä• sanaá¹ƒ paÃ±Ã±apesi. nis
Ä• sane. rÄ• japutto bhagavantaá¹ƒ vanditvÄ• paá¹-isanthÄ• raá¹ƒ akÄ• si, ``kadÄ• Ä• gat
bhante, tumhesu gandhakuá¹-iá¹ƒ paviá¹-á¹-hesu, bhikkhÅ« pana ``na mayaá¹ƒ icchiticchita
daá¹-á¹-huá¹ƒ labhÄ• mÄ• â€™â€™ ti maá¹ƒ therassa santikaá¹ƒ pÄ• hesuá¹ƒ, thero pana
thero, bhante, tumhÄ• kaá¹ƒ \Be II 85/ sÄ• sane \Ee II 92/ vallabho maÃ±Ã±eti. Ä• ma, rÄ• j
bhikkhu mayhaá¹ƒ sÄ• saneti. bhante, buddhÄ• naá¹ƒ sÄ• sane kiá¹ƒ katvÄ• vallabho hotÄ
sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• , kumÄ• rÄ• ti. bhagavÄ• ahampi the
hotukÄ• mo, temÄ• saá¹ƒ me vassÄ• vÄ• saá¹ƒ adhivÄ• sethÄ• ti. bhagavÄ• , ``atthi nu kho
oloketvÄ• ``atthÄ«â€™â€™ ti disvÄ• ``suÃ±Ã±Ä• gÄ• re kho, rÄ• jakumÄ• ra, tathÄ• gatÄ
kumÄ• ro ``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• , aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ ti vatvÄ• --- ``aha
gantvÄ• vihÄ• raá¹ƒ kÄ• remi, mayÄ• pesite bhikkhusatasahassena saddhiá¹ƒ Ä• gacchat

gahetvÄ• pitu santikaá¹ƒ gantvÄ• , ``dinnÄ• me, deva, bhagavatÄ• paá¹-iÃ±Ã±Ä• , mayÄ•
peseyyÄ• thÄ• â€™â€™ ti pitaraá¹ƒ vanditvÄ• nikkhamitvÄ• yojane yojane vihÄ• raá¹ƒ kÄ
addhÄ• naá¹ƒ gato. gantvÄ• attano nagare vihÄ• raá¹-á¹-hÄ• naá¹ƒ vicinanto sobhanassa
81/ uyyÄ• naá¹ƒ disvÄ• satasahassena kiá¹‡itvÄ• satasahassaá¹ƒ vissajjetvÄ• vihÄ• raá¹
bhagavato gandhakuá¹-iá¹ƒ, sesabhikkhÅ«naÃ±ca rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• natthÄ•
kÄ• rÄ• petvÄ• pÄ• kÄ• raparikkhepaá¹ƒ dvÄ• rakoá¹-á¹-hakaÃ±ca niá¹-á¹-hÄ• petvÄ• pitu
``niá¹-á¹-hitaá¹ƒ mayhaá¹ƒ kiccaá¹ƒ, satthÄ• raá¹ƒ pahiá¹‡athÄ• â€™â€™ ti.

rÄ• jÄ• bhagavantaá¹ƒ bhojetvÄ• ``bhagavÄ• sumanassa kiccaá¹ƒ niá¹-á¹-hitaá¹ƒ, tumhÄ
paccÄ• sÄ«satÄ«â€™â€™ ti. bhagavÄ• satasahassabhikkhuparivÄ• ro yojane yojane vihÄ
kumÄ• ro ``satthÄ• Ä• gacchatÄ«â€™â€™ ti sutvÄ• yojanaá¹ƒ paccuggantvÄ• gandhamÄ
vihÄ• raá¹ƒ pavesetvÄ• ---

``satasahassena me kÄ«taá¹ƒ, satasahassena mÄ• pitaá¹ƒ.

sobhanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ paá¹-iggaá¹‡ha, mahÄ• munÄ«â€™â€™ ti || ---

vihÄ• raá¹ƒ niyyÄ• tesi. so vassÅ«panÄ• yikadivase dÄ• naá¹ƒ datvÄ• attano puttadÄ• re c
Ä• ha --- ``satthÄ• amhÄ• kaá¹ƒ santikaá¹ƒ dÅ«rato Ä• gato, buddhÄ• ca nÄ• ma dhamma
tasmÄ• ahaá¹ƒ imaá¹ƒ temÄ• saá¹ƒ dve sÄ• á¹-ake \Ee II 93/ nivÄ• setvÄ• dasa sÄ«lÄ• ni
86/ vasissÄ• mi, tumhe khÄ«á¹‡Ä• savasatasahassassa iminÄ• va nÄ«hÄ• rena temÄ• saá
ti.

so sumanattherassa vasanaá¹-á¹-hÄ• nasabhÄ• geyeva á¹-hÄ• ne vasanto yaá¹ƒ thero bha
taá¹ƒ sabbaá¹ƒ disvÄ• , ``imasmiá¹ƒ á¹-hÄ• ne ekantavallabho esa thero, etasseva á¹-hÄ• n
vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• , upakaá¹-á¹-hÄ• ya pavÄ• raá¹‡Ä• ya gÄ• maá¹ƒ pavisitv
datvÄ• sattame divase bhikkhÅ«satasahassassa pÄ• damÅ«le ticÄ«varaá¹ƒ á¹-hapetvÄ• b
``bhante, yadetaá¹ƒ mayÄ• magge yojanantarikavihÄ• rakÄ• rÄ• panato paá¹-á¹-hÄ• ya pu
sakkasampattiá¹ƒ, na mÄ• rabrahmasampattiá¹ƒ patthayantena, buddhassa pana upaá¹-á¹-
kataá¹ƒ. tasmÄ• ahampi bhagavÄ• anÄ• gate sumanatthero viya ekassa buddhassa upaá¹
paÃ±capatiá¹-á¹-hitena patitvÄ• vanditvÄ• nipanno. bhagavÄ• ``mahantaá¹ƒ kulaputtassa
kho, noâ€™â€™ ti olokento \Ne II 82/, ``anÄ• gate ito satasahassime kappe gotamo nÄ• ma
tasseva upaá¹-á¹-hÄ• ko bhavissatÄ«â€™â€™ ti Ã±atvÄ• ---

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, sabbameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• â€™â€™ ti || ---

Ä• ha. kumÄ• ro sutvÄ• ``buddhÄ• nÄ• ma advejjhakathÄ• hontÄ«â€™â€™ ti dutiyadivas
pattacÄ«varaá¹ƒ gahetvÄ• piá¹-á¹-hito piá¹-á¹-hito gacchanto viya ahosi. so tasmiá¹ƒ buddh
vassasatasahassaá¹ƒ dÄ• naá¹ƒ datvÄ• sagge nibbattitvÄ• kassapabuddhakÄ• lepi piá¹‡á
pattaggahaá¹‡atthaá¹ƒ uttarisÄ• á¹-akaá¹ƒ datvÄ• pÅ«jaá¹ƒ akÄ• si. puna sagge nibbattitvÄ
bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• aá¹-á¹-hannaá¹ƒ paccekabuddhÄ• naá¹ƒ paá¹‡á¹‡asÄ• lÄ• y
upaá¹-á¹-hapetvÄ• catÅ«hi paccayehi dasavassasahassÄ• ni upaá¹-á¹-hÄ• naá¹ƒ akÄ• si. e
pÄ• kaá¹-aá¹-á¹-hÄ• nÄ• ni.

kappasatasahassaá¹ƒ pana dÄ• naá¹ƒ dadamÄ• nova amhÄ• kaá¹ƒ bodhisattena saddhiá¹
II 94/ tato cuto amitodanasakkassa gehe paá¹-isandhiá¹ƒ gahetvÄ• anupubbena katÄ• bhin
sammÄ• sambodhiá¹ƒ patvÄ• paá¹-hamagamanena kapilavatthuá¹ƒ Ä• gantvÄ• tato nikkh
parivÄ• ratthaá¹ƒ \Be II 87/ rÄ• jakumÄ• resu pabbajantesu bhaddiyÄ• dÄ«hi saddhiá¹ƒ nikk
santike pabbajitvÄ• nacirasseva Ä• yasmato puá¹‡á¹‡assa mantÄ• á¹‡iputtassa santike dh
sotÄ• pattiphale patiá¹-á¹-hahi. evamesa Ä• yasmÄ• pubbÅ«panissayasampanno, tassimÄ
pubbÅ«panissayasampattiyÄ• gambhÄ«ropi paá¹-iccasamuppÄ• do uttÄ• nako viya upaá¹-

__titthavÄ• so_ti pana garÅ«naá¹ƒ santike uggahaá¹‡asavanaparipucchanadhÄ• raá¹‡Ä• n
ativiya parisuddho. tenÄ• pissÄ• yaá¹ƒ gambhÄ«ropi uttÄ• nako viya upaá¹-á¹-hÄ• si. sotÄ•
paccayÄ• kÄ• ro uttÄ• nako hutvÄ• upaá¹-á¹-hÄ• ti, ayaÃ±ca Ä• yasmÄ• sotÄ• panno. bah
padÄ«pe jalamÄ• ne maÃ±capÄ«á¹-haá¹ƒ viya nÄ• marÅ«paparicchedo pÄ• kaá¹-o hoti, ay
aggo. iti __bÄ• husaccabhÄ• vena_pissa gambhÄ«ropi paccayÄ• kÄ• ro uttÄ• nako viya up
paá¹-iccasamuppÄ• do catÅ«hi gambhÄ«ratÄ• hi gambhÄ«ro. sÄ• panassa gambhÄ«ratÄ•
sÄ• sabbÄ• pi therassa uttÄ• nakÄ• viya upaá¹-á¹-hÄ• si. tena \Ne II 83/ bhagavÄ• Ä• yas
ussÄ• dento __mÄ• heva_ntiÄ• dimÄ• ha. ayaÃ±hettha adhippÄ• yo --- Ä• nanda, tvaá¹ƒ m
tena te gambhÄ«ropi paá¹-iccasamuppÄ• do uttÄ• nako viya khÄ• yati. tasmÄ• ``mayhame
hutvÄ• upaá¹-á¹-hÄ• ti, udÄ• hu aÃ±Ã±esampÄ«â€™â€™ ti mÄ• evaá¹ƒ avaca.

yaá¹ƒ pana vuttaá¹ƒ ``apasÄ• dentoâ€™â€™ ti, tatthÄ• yamadhippÄ• yo --- Ä• nanda, ``ath
uttÄ• nakuttÄ• nako viya khÄ• yatÄ«â€™â€™ ti mÄ• hevaá¹ƒ avaca. yadi hi te esa uttÄ• na
kasmÄ• tvaá¹ƒ attano dhammatÄ• ya sotÄ• panno nÄ• hosi, mayÄ• dinnanaye á¹-hatvÄ•
paá¹-ivijjhi? Ä• nanda \Ee II 95/, idaá¹ƒ nibbÄ• nameva gambhÄ«raá¹ƒ, paccayÄ• kÄ• ro pa
kasmÄ• oá¸·Ä• rikaá¹ƒ kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-ighasaá¹ƒyojanaá¹ƒ oá¸·Ä• rikaá
paá¹-ighÄ• nusayanti ime cattÄ• ro kilese samugghÄ• tetvÄ• sakadÄ• gÄ• miphalaá¹ƒ na s
aá¹‡usahagate cattÄ• ro kilese samugghÄ• tetvÄ• anÄ• gÄ• miphalaá¹ƒ na sacchikarosi, r
paÃ±ca saá¹ƒyojanÄ• ni, mÄ• nÄ• nusayaá¹ƒ bhavarÄ• gÄ• nusayaá¹ƒ avijjÄ• nusayanti im
samugghÄ• tetvÄ• arahattaá¹ƒ na sacchikarosi? kasmÄ• vÄ• satasahassakappÄ• dhikaá
pÅ«ritapÄ• ramino sÄ• riputtamoggallÄ• nÄ• viya sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ na paá
satasahassakappÄ• dhikÄ• ni dve asaá¹…khyeyyÄ• ni pÅ«ritapÄ• ramino paccekabuddhÄ•

na paá¹-ivijjhasi? yadi vÄ• te sabbathÄ• va esa uttÄ• nako hutvÄ• upaá¹-á¹-hÄ• si. atha ka
satasahassakappÄ• dhikÄ• ni cattÄ• ri aá¹-á¹-ha soá¸·asa vÄ• asaá¹…khyeyyÄ• ni pÅ«rita
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ na sacchikarosi? kiá¹ƒ anatthikosi etehi visesÄ• dhigamehi?
aparaddhaá¹ƒ, tvaá¹ƒ nÄ• ma sÄ• vakapadesaÃ±Ä• á¹‡e á¹-hito atigambhÄ«raá¹ƒ paccayÄ
upaá¹-á¹-hÄ• tÄ«â€™â€™ ti vadasi. tassa te idaá¹ƒ vacanaá¹ƒ buddhÄ• naá¹ƒ kathÄ• ya pa
nÄ• ma bhikkhunÄ• buddhÄ• naá¹ƒ kathÄ• ya paccanÄ«kaá¹ƒ kathetabbanti na yuttameta
imaá¹ƒ paccayÄ• kÄ• raá¹ƒ paá¹-ivijjhituá¹ƒ vÄ• yamantasseva kappasatasahassÄ• dhikÄ•
atikkantÄ• ni. paccayÄ• kÄ• rapaá¹-ivijjhanatthÄ• ya ca pana me adinnadÄ• naá¹ƒ nÄ• ma
nÄ• ma natthi. ``ajja paccayÄ• kÄ• raá¹ƒ paá¹-ivijjhissÄ• mÄ«â€™â€™ ti pana me nirussÄ•
vidhamantassa ayaá¹ƒ mahÄ• pathavÄ« dvaá¹…gulamattampi nÄ• kampi, tathÄ• paá¹-ham
majjhimayÄ• me dibbacakkhuá¹ƒ sampÄ• dentassa. pacchimayÄ• me pana me balavapacc
saá¹…khÄ• rÄ• naá¹ƒ navahi Ä• kÄ• rehi paccayo hotÄ«â€™â€™ ti diá¹-á¹-hamatteyeva da
ayadaá¹‡á¸• ena \Ne II 84/ Ä• koá¹-itakaá¹ƒsathÄ• lo viya viravasataá¹ƒ viravasahassaá¹ƒ n
paduminipaá¹‡á¹‡e udakabindu viya pakampittha. evaá¹ƒ \Ee II 96/ gambhÄ«ro cÄ• yaá¹ƒ,
paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• so ca, etassa, Ä• nanda, dhammassa ananub

__etassa dhammassÄ• _ti etassa paccayadhammassa. __ananubodhÄ• _ti Ã±Ä• tapariÃ±
__appaá¹-ivedhÄ• _ti tÄ«raá¹‡appahÄ• napariÃ±Ã±Ä• vasena appaá¹-ivijjhanÄ• . __tantÄ•
Ä• kulajÄ• tÄ• . yathÄ• nÄ• ma dunnikkhittaá¹ƒ mÅ«sikacchinnaá¹ƒ pesakÄ• rÄ• naá¹ƒ tan
Ä• kulaá¹ƒ hoti, ``idaá¹ƒ aggaá¹ƒ, idaá¹ƒ mÅ«laâ€™â€™ nti aggena vÄ• aggaá¹ƒ, mÅ«lena
dukkaraá¹ƒ hoti. evameva sattÄ• imasmiá¹ƒ paccayÄ• kÄ• re khalitÄ• Ä• kulÄ• byÄ• kulÄ
sakkonti paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ. tattha tantaá¹ƒ paccattapurisakÄ• re á¹-hatv
ujuá¹ƒ kÄ• tuá¹ƒ, á¹-hapetvÄ• pana dve bodhisatte aÃ±Ã±o satto attano dhammatÄ• ya pa
kÄ• tuá¹ƒ samattho nÄ• ma natthi. yathÄ• pana Ä• kulaá¹ƒ tantaá¹ƒ kaÃ±jiyaá¹ƒ datvÄ• ko
tattha guá¸·akajÄ• taá¹ƒ hoti gaá¹‡á¹-hibaddhaá¹ƒ, evamime sattÄ• paccayesu pakkhalitvÄ
kÄ• tuá¹ƒ asakkontÄ• dvÄ• saá¹-á¹-hidiá¹-á¹-higatavasena guá¸·akajÄ• tÄ• honti gaá¹‡á¹-h
diá¹-á¹-hiyo sannissitÄ• , sabbe te paccayaá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ asakkontÄ• yeva.

__kulÄ• gaá¹‡á¹-hikajÄ• tÄ• _ti kulÄ• gaá¹‡á¹-hikaá¹ƒ vuccati pesakÄ• rakaÃ±jiyasuttaá¹ƒ.
tassÄ• kulÄ• vakotipi eke. yathÄ• hi tadubhayampi Ä• kulaá¹ƒ aggena vÄ• aggaá¹ƒ, mÅ«l
samÄ• netuá¹ƒ dukkaranti purimanayeneva yojetabbaá¹ƒ.

__muÃ±japabbajabhÅ«tÄ• _ti muÃ±jatiá¹‡aá¹ƒ viya pabbajatiá¹‡aá¹ƒ viya ca bhÅ«tÄ• tÄ•
tÄ• ni tiá¹‡Ä• ni koá¹-á¹-etvÄ• katarajju jiá¹‡á¹‡akÄ• le katthaci patitaá¹ƒ gahetvÄ• tesaá¹ƒ
``idaá¹ƒ aggaá¹ƒ, idaá¹ƒ mÅ«laâ€™â€™ nti aggena vÄ• aggaá¹ƒ, mÅ«lena vÄ• mÅ«laá¹ƒ
tampi paccattapurisakÄ• re á¹-hatvÄ• sakkÄ• bhaveyya ujuá¹ƒ kÄ• tuá¹ƒ, á¹-hapetvÄ• pa
97/ aÃ±Ã±o satto attano dhammatÄ• ya paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ samattho nÄ•
paccayaá¹ƒ ujuá¹ƒ kÄ• tuá¹ƒ asakkontÄ« diá¹-á¹-higatavasena gaá¹‡á¹-hikajÄ• tÄ• hutvÄ•

vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattati.

tattha \Ne II 85/ __apÄ• yo_ti nirayatiracchÄ• nayonipettivisayaasurakÄ• yÄ• . sabbepi hi te
vaá¸• á¸• hisaá¹…khÄ• tassa ayassa abhÄ• vato ``apÄ• yoâ€™â€™ ti vuccati, tathÄ• dukk
_ sukhasamussayato vinipatitattÄ• __vinipÄ• to_. itaro pana ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbhocchinnaá¹ƒ vattamÄ• nÄ• , __saá¹ƒsÄ• ro_ti pavuccatiâ€™â€™ ||

taá¹ƒ sabbampi nÄ• tivattati nÄ• tikkamati, atha kho cutito paá¹-isandhiá¹ƒ, paá¹-isandhito c
punappunaá¹ƒ cutipaá¹-isandhiyo gaá¹‡hamÄ• nÄ• tÄ«su bhavesu catÅ«su \Be II 90/ yonÄ
sattasu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su navasu sattÄ• vÄ• sesu mahÄ• samudde vÄ• takkhittÄ
yuttagoá¹‡o viya ca paribbhamatiyeva. iti sabbametaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ Ä• nan
sesamettha vuttanayamevÄ• ti. dasamaá¹ƒ.

dukkhavaggo chaá¹-á¹-ho.

7. mahÄ• vaggo

1. assutavÄ• suttavaá¹‡á¹‡anÄ•

<61> mahÄ• vaggassa paá¹-hame __assutavÄ• _ti khandhadhÄ• tuÄ• yatanapaccayÄ• kÄ
uggahaparipucchÄ• vinicchayarahito. __puthujjano_ti puthÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ
jananÄ• dikÄ• raá¹‡ehi puthujjano. vuttaÃ±hetaá¹ƒ --- ``puthu kilese janentÄ«ti puthujjanÄ•
vitthÄ• retabbaá¹ƒ. apica puthÅ«naá¹ƒ gaá¹‡anapathamatÄ«tÄ• naá¹ƒ ariyadhammaparam
nÄ«cadhammasamÄ• cÄ• rÄ• naá¹ƒ janÄ• naá¹ƒ antogadhattÄ• pi puthujjano, puthu vÄ• a
gato, visaá¹ƒsaá¹-á¹-ho sÄ«lasutÄ• diguá¹‡ayuttehi ariyehi janoti puthujjano. evametehi \Ee
puthujjanoâ€™â€™ ti dvÄ«hipi padehi ye te ---

``duve \Ne II 86/ puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || (Nidd I 94). ---

dve puthujjanÄ• vuttÄ• , tesu andhaputhujjano gahito. __imasmi_nti paccuppannapaccakkh
__cÄ• tumahÄ• bhÅ«tikasmi_nti catumahÄ• bhÅ«takÄ• ye catumahÄ• bhÅ«tehi nibbatte ca
__nibbindeyyÄ• _ti ukkaá¹‡á¹-heyya. __virajjeyyÄ• _ti na rajjeyya. __vimucceyyÄ• _ti mucci
__Ä• cayo_ti vuá¸• á¸• hi. __apacayo_ti parihÄ• ni. __Ä• dÄ• na_nti nibbatti. __nikkhepana_

__tasmÄ• _ti yasmÄ• ime cattÄ• ro vuá¸• á¸• hihÄ• ninibbattibhedÄ• paÃ±Ã±Ä• yanti, tas
iti bhagavÄ• cÄ• tumahÄ• bhÅ«tike kÄ• ye rÅ«paá¹ƒ \Be II 91/ pariggahetuá¹ƒ ayuttarÅ«pa
pariggahetuá¹ƒ yuttarÅ«paá¹ƒ karoti. kasmÄ• ? tesaÃ±hi bhikkhÅ«naá¹ƒ rÅ«pasmiá¹ƒ gÄ• h
tesaá¹ƒ rÅ«pe gÄ• hassa pariggahetabbarÅ«pataá¹ƒ dassetvÄ• nikkaá¸• á¸• hanto arÅ«pe
evamÄ• ha.

__citta_ntiÄ• di sabbaá¹ƒ manÄ• yatanasseva nÄ• maá¹ƒ. taÃ±hi cittavatthutÄ• ya cittagoc
sampayuttadhammacittatÄ• ya ca __cittaá¹ƒ, _ mananaá¹-á¹-hena __mano, _ vijÄ• nanaá¹-
vuccati. __nÄ• la_nti na samattho. __ajjhosita_nti taá¹‡hÄ• ya gilitvÄ• pariniá¹-á¹-hapetvÄ•
__mamÄ• yita_nti taá¹‡hÄ• mamattena mama idanti gahitaá¹ƒ. __parÄ• maá¹-á¹-ha_nti diá¹
gahitaá¹ƒ. __etaá¹ƒ mamÄ• _ti taá¹‡hÄ• gÄ• ho, tena aá¹-á¹-hasatataá¹‡hÄ• vicaritaá¹ƒ gah
__esohamasmÄ«_ti mÄ• nagÄ• ho, tena nava mÄ• nÄ• gahitÄ• honti. __eso me attÄ• _ti
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo gahitÄ• honti. __tasmÄ• _ti yasmÄ• evaá¹ƒ dÄ«gharattaá¹ƒ ga
nibbindituá¹ƒ na samattho.

__varaá¹ƒ, bhikkhave_ti idaá¹ƒ kasmÄ• Ä• ha? paá¹-hamaÃ±hi tena rÅ«paá¹ƒ pariggahetu
kataá¹ƒ, arÅ«paá¹ƒ yuttarÅ«paá¹ƒ, atha ``tesaá¹ƒ bhikkhÅ«naá¹ƒ rÅ«pato gÄ• ho nikkhamit
ti Ã±atvÄ• taá¹ƒ nikkaá¸• á¸• hituá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. tattha \Ee II 99/ __attato u
attÄ• ti gaá¹‡heyya. __bhiyyopÄ«_ti vassasatato uddhampi. kasmÄ• pana bhagavÄ• evam
atirekavassasataá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ rÅ«paá¹ƒ nÄ• ma atthi? nanu paá¹-hamavaye pav
majjhimavayaá¹ƒ na pÄ• puá¹‡Ä• ti, majjhimavaye pavattaá¹ƒ pacchimavayaá¹ƒ, purebhatte
pacchÄ• bhattaá¹ƒ, pacchÄ• bhatte pavattaá¹ƒ paá¹-hamayÄ• maá¹ƒ, paá¹-hamayÄ• me \N
majjhimayÄ• maá¹ƒ, majjhimayÄ• me pavattaá¹ƒ pacchimayÄ• maá¹ƒ na pÄ• puá¹‡Ä• ti? ta
á¹-hÄ• naá¹ƒ, á¹-hÄ• ne pavattaá¹ƒ nisajjaá¹ƒ, nisajjÄ• ya pavattaá¹ƒ sayanaá¹ƒ na pÄ• puá
pÄ• dassa uddharaá¹‡e pavattaá¹ƒ atiharaá¹‡aá¹ƒ, atiharaá¹‡e pavattaá¹ƒ vÄ«tiharaá¹‡aá¹
pavattaá¹ƒ vossajjanaá¹ƒ, vossajjane pavattaá¹ƒ sannikkhepanaá¹ƒ, sannikkhepane pavatta
pÄ• puá¹‡Ä• ti, tattha tattheva odhi odhi pabbaá¹ƒ pabbaá¹ƒ hutvÄ• tattakapÄ• le pakkhitta
paá¹-apaá¹-Ä• yantÄ• saá¹…khÄ• rÄ• bhijjantÄ«ti? saccametaá¹ƒ. yathÄ• pana padÄ«pas
vaá¹-á¹-ippadesaá¹ƒ anatikkamitvÄ• tattha tattheva bhijjati, atha ca pana paveá¹‡isamband
sabbarattiá¹ƒ jalito padÄ«poti \Be II 92/ vuccati, evamidhÄ• pi paveá¹‡ivasena ayampi kÄ• y
ciraá¹-á¹-hitiko viya katvÄ• dassito.

__rattiyÄ• ca divasassa cÄ• _ti rattimhi ca divase ca. bhummatthe hetaá¹ƒ sÄ• mivacanaá
uppajjati, aÃ±Ã±aá¹ƒ nirujjhatÄ«_ti yaá¹ƒ rattiá¹ƒ uppajjati ca nirujjhati ca, tato aÃ±Ã±adeva
ca nirujjhati cÄ• ti attho. aÃ±Ã±aá¹ƒ uppajjati, anuppannameva aÃ±Ã±aá¹ƒ nirujjhatÄ«ti eva
gahetabbo. ``rattiyÄ• ca divasassa cÄ• â€™â€™ ti idaá¹ƒ purimapaveá¹‡ito parittakaá¹ƒ pa
paveá¹‡ivaseneva vuttaá¹ƒ, ekarattiá¹ƒ pana ekadivasaá¹ƒ vÄ• ekameva cittaá¹ƒ á¹-hÄ• tu

natthi. ekasmiÃ±hi accharÄ• kkhaá¹‡e anekÄ• ni cittakoá¹-isatasahassÄ• ni uppajjanti. vutta
milindapaÃ±he ---

``vÄ• hasataá¹ƒ kho, mahÄ• rÄ• ja \Ee II 100/, vÄ«hÄ«naá¹ƒ, aá¸• á¸• hacÅ«á¸·aÃ±ca vÄ• h
dve ca tumbÄ• , ekaccharÄ• kkhaá¹‡e pavattassa cittassa ettakÄ• vÄ«hÄ« lakkhaá¹ƒ á¹-ha
pariyÄ• dÄ• naá¹ƒ gaccheyyuâ€™â€™ nti.

__pavane_ti mahÄ• vane. __taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ muÃ±citvÄ•
iminÄ• na so gaá¹‡hitabbasÄ• khaá¹ƒ alabhitvÄ• bhÅ«miá¹ƒ otarati. atha kho tasmiá¹ƒ ma
taá¹ƒ sÄ• khaá¹ƒ gaá¹‡hantoyeva caratÄ«ti ayamattho dassito.

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- araÃ±Ã±amahÄ• vanaá¹ƒ viya
veditabbaá¹ƒ. tasmiá¹ƒ vane vicaraá¹‡amakkaá¹-o viya Ä• rammaá¹‡avane uppajjanakacitta
viya \Ne II 88/ Ä• rammaá¹‡e lubbhanaá¹ƒ. yathÄ• so araÃ±Ã±e vicaranto makkaá¹-o taá¹ƒ
taá¹ƒ taá¹ƒ sÄ• khaá¹ƒ gaá¹‡hÄ• ti, evamidaá¹ƒ Ä• rammaá¹‡avane vicarantaá¹ƒ cittampi k
gahetvÄ• uppajjati, kadÄ• ci saddÄ• dÄ«su aÃ±Ã±ataraá¹ƒ, kadÄ• ci atÄ«taá¹ƒ, kadÄ• ci a
paccuppannaá¹ƒ vÄ• , tathÄ• kadÄ• ci ajjhattaá¹ƒ, kadÄ• ci bÄ• hiraá¹ƒ. yathÄ• ca so araÃ
sÄ• khaá¹ƒ alabhitvÄ• oruyha bhÅ«miyaá¹ƒ nisinnoti na vattabbo, ekaá¹ƒ pana paá¹‡á¹‡as
gahetvÄ• va nisÄ«dati, evameva Ä• rammaá¹‡avane vicarantaá¹ƒ cittampi ekaá¹ƒ olubbhÄ•
uppannanti na vattabbaá¹ƒ, ekajÄ• tiyaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ gahetvÄ• va uppajjatÄ«t
ca pana bhagavatÄ• rÅ«pato nÄ«haritvÄ• arÅ«pe gÄ• ho patiá¹-á¹-hÄ• pito, arÅ«pato nÄ«

idÄ• ni taá¹ƒ ubhayato nikkaá¸• á¸• hitukÄ• mo __tatra, bhikkhave, sutavÄ• ariyasÄ• vako_
ayaá¹ƒ panattho Ä• sÄ«visadaá¹-á¹-hÅ«pamÄ• ya dÄ«petabbo --- eko kira puriso Ä• sÄ«vis
visaá¹ƒ harissÄ• mÄ«ti cheko bhisakko Ä• gantvÄ• vamanaá¹ƒ kÄ• retvÄ• heá¹-á¹-hÄ• ga
mantaá¹ƒ parivattetvÄ• visaá¹ƒ upari Ä• ropesi. so yÄ• va akkhippadesÄ• Ä• ruá¸·habhÄ•
abhiruhituá¹ƒ na dassÄ• mi, daá¹-á¹-haá¹-á¹-hÄ• neyeva á¹-hapessÄ• mÄ«â€™â€™ ti \Ee I
heá¹-á¹-hÄ• nÄ• goti mantaá¹ƒ parivattetvÄ• kaá¹‡á¹‡e dhumetvÄ• daá¹‡á¸• akena pahar
daá¹-á¹-haá¹-á¹-hÄ• neyeva á¹-hapesi. tatrassa á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ• agadalepena vis
nhÄ• petvÄ• ``sukhÄ« hohÄ«â€™â€™ ti vatvÄ• yenakÄ• maá¹ƒ pakkÄ• mi.

tattha Ä• sÄ«visena daá¹-á¹-hassa kÄ• ye visapatiá¹-á¹-hÄ• naá¹ƒ viya imesaá¹ƒ bhikkhÅ«
adhimattagÄ• hakÄ• lo, cheko bhisakko viya tathÄ• gato, mantaá¹ƒ parivattetvÄ• upari visa
tathÄ• gatena tesaá¹ƒ bhikkhÅ«naá¹ƒ rÅ«pato gÄ• haá¹ƒ nÄ«haritvÄ• arÅ«pe patiá¹-á¹-hÄ•
akkhippadesÄ• Ä• ruá¸·havisassa upari abhiruhituá¹ƒ adatvÄ• puna mantabalena otÄ• retv
daá¹-á¹-haá¹-á¹-hÄ• neyeva á¹-hapanaá¹ƒ viya satthÄ• rÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ arÅ«pat
rÅ«pe patiá¹-á¹-hÄ• pitakÄ• lo. daá¹-á¹-haá¹-á¹-hÄ• ne á¹-hitassa visassa agadalepena nimn
gÄ• haá¹ƒ nÄ«haraá¹‡atthÄ• ya imissÄ• desanÄ• ya Ä• raddhakÄ• lo veditabbo. tattha __n

iminÄ• maggo kathito, __virÄ• gÄ• vimuccatÄ«_ti phalaá¹ƒ, __vimuttasmi_ntiÄ• dinÄ• pac
paá¹-hamaá¹ƒ.

2. dutiyaassutavÄ• suttavaá¹‡á¹‡anÄ•

<62> dutiye \Ne II 89/ __sukhavedaniya_nti sukhavedanÄ• ya paccayaá¹ƒ. __phassa_nti ca
nanu ca cakkhusamphasso sukhavedanÄ• ya paccayo na hotÄ«ti? sahajÄ• tapaccayena na
pana javanavedanÄ• ya hoti \Be II 94/, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. sotasamphassÄ• dÄ
__tajja_nti tajjÄ• tikaá¹ƒ tassÄ• ruppaá¹ƒ, tassa phassassa anurÅ«panti attho. __dukkhaved
vuttanayeneva veditabbaá¹ƒ. __saá¹…ghaá¹-á¹-anasamodhÄ• nÄ• _ti saá¹…ghaá¹-á¹-anen
saá¹…ghaá¹-á¹-anasampiá¹‡á¸• anenÄ• ti attho. __usmÄ• _ti uá¹‡hÄ• kÄ• ro. __tejo abhini
nikkhamatÄ«ti na gahetabbaá¹ƒ, usmÄ• kÄ• rasseva pana etaá¹ƒ vevacanaá¹ƒ. tattha __dv
dvinnaá¹ƒ araá¹‡Ä«naá¹ƒ. tattha adhoaraá¹‡Ä« viya vatthu, uttarÄ• raá¹‡Ä« viya Ä• ramma
saá¹…ghaá¹-á¹-anaá¹ƒ viya phasso, usmÄ• dhÄ• tu viya vedanÄ• . dutiyaá¹ƒ.

3. puttamaá¹ƒsÅ«pamasuttavaá¹‡á¹‡anÄ•

<63> tatiye \Ee II 102/ __cattÄ• rome, bhikkhave, Ä• hÄ• rÄ• _tiÄ• di vuttanayameva. yasm
aá¹-á¹-huppattiko nikkhepo, tasmÄ• taá¹ƒ dassetvÄ• vettha anupubbapadavaá¹‡á¹‡anaá¹ƒ
idaá¹ƒ aá¹-á¹-huppattiyÄ• nikkhittanti? lÄ• bhasakkÄ• rena. bhagavato kira mahÄ• lÄ• bhas
taá¹ƒ cattÄ• ro asaá¹…khyeyye pÅ«ritadÄ• napÄ• ramÄ«saÃ±cayassa. sabbadisÄ• su hissa
vuá¹-á¹-hahitvÄ• mahoghaá¹ƒ viya sabbapÄ• ramiyo ``ekasmiá¹ƒ attabhÄ• ve vipÄ• kaá¹ƒ
sampiá¹‡á¸• itÄ• viya lÄ• bhasakkÄ• ramahoghaá¹ƒ nibbattayiá¹ƒsu. tato tato
annapÄ• nayÄ• navatthamÄ• lÄ• gandhavilepanÄ• dihatthÄ• khattiyabrÄ• hmaá¹‡Ä• dayo
kahaá¹ƒ bhagavÄ• , kahaá¹ƒ devadevo narÄ• sabho purisasÄ«hoâ€™â€™ ti? bhagavantaá
sakaá¹-asatehipi paccaye Ä• haritvÄ• okÄ• saá¹ƒ alabhamÄ• nÄ• samantÄ• gÄ• vutappa
sakaá¹-adhuraá¹ƒ Ä• hacca tiá¹-á¹-hanti ceva anuppavattanti ca andhakavindabrÄ• hmaá¹‡Ä
khandhake tesu tesu suttesu ca Ä• gatanayena veditabbaá¹ƒ.

yathÄ• bhagavato, evaá¹ƒ bhikkhusaá¹…ghassÄ• pi. vuttaÃ±cetaá¹ƒ ---

``tena \Ne II 90/ kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jito apac
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sana-gilÄ• na-paccaya-bhesajja-parikkhÄ• rÄ• naá¹ƒ. bhik
hoti ... pe ... parikkhÄ• rÄ• naâ€™â€™ nti (Ud 14; SN I 2.70).

tathÄ• \Be II 95/ ``yÄ• vatÄ• kho, cunda, etarahi saá¹…gho vÄ• gaá¹‡o vÄ• loke uppanno
aÃ±Ã±aá¹ƒ ekasaá¹…ghampi samanupassÄ• mi evaá¹ƒ lÄ• bhaggayasaggapattaá¹ƒ yathar
bhikkhusaá¹…ghoâ€™â€™ ti (DN III 176).

svÄ• yaá¹ƒ bhagavato ca saá¹…ghassa ca uppanno lÄ• bhasakkÄ• ro ekato hutvÄ• dvinna
viya appameyyo ahosi. atha satthÄ• rahogato cintesi --- ``mahÄ• lÄ• bhasakkÄ• ro atÄ«tab
ahosi, anÄ• gatÄ• nampi evarÅ«po bhavissati \Ee II 103/. kiá¹ƒ nu kho bhikkhÅ« Ä• hÄ• rap
satisampajaÃ±Ã±ena samannÄ• gatÄ• majjhattÄ• nicchandarÄ• gÄ• hutvÄ• Ä• hÄ• raá¹ƒ
sakkontÄ«â€™â€™ ti?

so addasa ekacce adhunÄ• pabbajite kulaputte apaccavekkhitvÄ• Ä• hÄ• raá¹ƒ paribhuÃ±
etadahosi --- ``mayÄ• kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni pÄ• rami
cÄ«varÄ• dihetu pÅ«ritÄ• , uttamaphalassa pana arahattassatthÄ• ya pÅ«ritÄ• . imepi bhikk
pabbajantÄ• na cÄ«varÄ• dihetu pabbajitÄ• , arahattasseva pana atthÄ• ya pabbajitÄ• . te
sÄ• raá¹ƒ anatthameva ca atthaá¹ƒ karontÄ«â€™â€™ ti evamassa dhammasaá¹ƒvego uda
paÃ±camaá¹ƒ pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apetuá¹ƒ sakkÄ• abhavissa, apaccavekkhitÄ• hÄ• ra
pÄ• rÄ• jikaá¹ƒ katvÄ• paÃ±Ã±apetabbo bhaveyya. na pana sakkÄ• evaá¹ƒ kÄ• tuá¹ƒ,
dhuvapaá¹-isevanaá¹-á¹-hÄ• naÃ±hetaá¹ƒ sattÄ• naá¹ƒ. yathÄ• pana kathite paÃ±camaá¹ƒ
passissanti. evaá¹ƒ dhammÄ• dÄ• saá¹ƒ saá¹ƒvaraá¹ƒ mariyÄ• daá¹ƒ á¹-hapessÄ• mi, yaá¹
anÄ• gate bhikkhÅ« cattÄ• ro paccaye paccavekkhitvÄ• paribhuÃ±jissantÄ«â€™â€™ ti. im
imaá¹ƒ puttamaá¹ƒsÅ«pamasuttantaá¹ƒ nikkhipi. tattha __cattÄ• rome, bhikkhave, Ä• hÄ• r
vuttatthameva.

cattÄ• ro \Ne II 91/ pana Ä• hÄ• re vitthÄ• retvÄ• idÄ• ni tesu Ä• dÄ«navaá¹ƒ dassetuá¹ƒ _
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro daá¹-á¹-habbo_tiÄ• dimÄ• ha? tattha __jÄ• yampatikÄ• _ti jÄ• y
sambala_nti puá¹-abhattasattumodakÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ appamattakaá¹ƒ pÄ• they
kantÄ• rabhÅ«taá¹ƒ maggaá¹ƒ, kantÄ• re vÄ• maggaá¹ƒ. __kantÄ• ra_nti corakantÄ• raá¹ƒ
amanussakantÄ• raá¹ƒ nirudakakantÄ• raá¹ƒ appabhakkhakantÄ• ranti paÃ±cavidhaá¹ƒ. te
\Be II 96/, taá¹ƒ corakantÄ• raá¹ƒ. yattha sÄ«habyagghÄ• dayo vÄ• á¸·Ä• atthi, taá¹ƒ vÄ• á
balavÄ• mukhayakkhiniÄ• dÄ«naá¹ƒ amanussÄ• naá¹ƒ vasena bhayaá¹ƒ atthi, taá¹ƒ amanu
pÄ• tuá¹ƒ vÄ• nhÄ• yituá¹ƒ vÄ• udakaá¹ƒ natthi, taá¹ƒ nirudakakantÄ• raá¹ƒ. yattha khÄ• c
bhuÃ±jitabbaá¹ƒ vÄ• antamaso kandamÅ«lÄ• dimattampi \Ee II 104/ natthi, taá¹ƒ appabhak
yattha panetaá¹ƒ paÃ±cavidhampi bhayaá¹ƒ atthi, taá¹ƒ kantÄ• rameva. taá¹ƒ panetaá¹ƒ ek
nittharitabbampi atthi, na taá¹ƒ idha adhippetaá¹ƒ. idha pana nirudakaá¹ƒ appabhakkhaá¹ƒ
yojanasatikakantÄ• raá¹ƒ adhippetaá¹ƒ. evarÅ«pe kantÄ• re maggaá¹ƒ. __paá¹-ipajjeyyu_nt
rogabhayena ca rÄ• jabhayena ca upaddutÄ• paá¹-ipajjeyyuá¹ƒ ``etaá¹ƒ kantÄ• raá¹ƒ nittha
raÃ±Ã±o nirupaddave raá¹-á¹-he sukhaá¹ƒ vasissÄ• mÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• .

__ekaputtako_ti ukkhipitvÄ• gahito anukampitabbayutto athirasarÄ«ro ekaputtako. __vallÅ
soá¹‡á¸• ikaÃ±cÄ• _ti ghanaghanaá¹-á¹-hÄ• nato gahetvÄ• vallÅ«raá¹ƒ, aá¹-á¹-hinissitasirÄ
gahetvÄ• sÅ«lamaá¹ƒsaÃ±cÄ• ti attho. __paá¹-ipiseyyu_nti pahareyyuá¹ƒ. __kahaá¹ƒ ekap

paridevanÄ• kÄ• ro.

ayaá¹ƒ panettha bhÅ«tamatthaá¹ƒ katvÄ• Ä• dito paá¹-á¹-hÄ• ya saá¹…khepato atthavaá¹
jÄ• yampatikÄ• puttaá¹ƒ gahetvÄ• parittena pÄ• theyyena yojanasatikaá¹ƒ kantÄ• ramagg
tesaá¹ƒ paÃ±Ã±Ä• sayojanÄ• ni gantvÄ• pÄ• theyyaá¹ƒ niá¹-á¹-hÄ• si, te khuppipÄ• sÄ• tu
nisÄ«diá¹ƒsu. tato puriso bhariyaá¹ƒ Ä• ha --- ``bhadde ito samantÄ• paÃ±Ã±Ä• sayojanÄ•
natthi. tasmÄ• yaá¹ƒ taá¹ƒ purisena kÄ• tabbaá¹ƒ bahumpi kasigorakkhÄ• dikammaá¹ƒ, na
kÄ• tuá¹ƒ, ehi maá¹ƒ mÄ• retvÄ• upaá¸• á¸• hamaá¹ƒsaá¹ƒ khÄ• ditvÄ• upaá¸• á¸• haá¹ƒ p
saddhiá¹ƒ kantÄ• raá¹ƒ nittharÄ• hÄ«â€™â€™ ti. puna sÄ• pi taá¹ƒ Ä• ha --- ``sÄ• mi mayÄ
itthiyÄ• kÄ• tabbaá¹ƒ bahumpi suttakantanÄ• dikammaá¹ƒ, taá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , ehi
upaá¸• á¸• hamaá¹ƒsaá¹ƒ khÄ• ditvÄ• upaá¸• á¸• haá¹ƒ pÄ• theyyaá¹ƒ katvÄ• puttena sad
nittharÄ• hÄ«â€™â€™ ti. puna sopi taá¹ƒ Ä• ha --- ``bhadde mÄ• tugÄ• mamaraá¹‡ena dvi
paÃ±Ã±Ä• yati \Ee II 105/. na hi mando kumÄ• ro mÄ• tarÄ• vinÄ• \Be II 97/ jÄ«vituá¹ƒ sak
jÄ«vÄ• ma. puna dÄ• rakaá¹ƒ labheyyÄ• ma. handa dÄ• ni puttakaá¹ƒ mÄ• retvÄ• , maá¹ƒs
nittharÄ• mÄ• â€™â€™ ti. tato mÄ• tÄ• puttamÄ• ha --- ``tÄ• ta, pitusantikaá¹ƒ gacchÄ• â€
athassa pitÄ• , ``mayÄ• `puttakaá¹ƒ posessÄ• mÄ«â€™ ti kasigorakkhÄ• dÄ«hi anappakaá
sakkomi ahaá¹ƒ puttaá¹ƒ mÄ• retuá¹ƒ, tvaá¹ƒyeva tava puttaá¹ƒ mÄ• rehÄ«â€™â€™ ti vatv
gacchÄ• â€™â€™ ti Ä• ha. so agamÄ• si. athassa mÄ• tÄ• pi, ``mayÄ• puttaá¹ƒ patthentiy
govatakukkuravatadevatÄ• yÄ• canÄ• dÄ«hipi tÄ• va anappakaá¹ƒ dukkhamanubhÅ«taá¹ƒ,
pariharantiyÄ• ? na sakkomi ahaá¹ƒ puttaá¹ƒ mÄ• retuâ€™â€™ nti vatvÄ• ``tÄ• ta, pitusant
Ä• ha. evaá¹ƒ so dvinnamantarÄ• gacchantoyeva mato. te taá¹ƒ disvÄ• paridevitvÄ• vutta
gahetvÄ• khÄ• dantÄ• pakkamiá¹ƒsu.

tesaá¹ƒ so puttamaá¹ƒsÄ• hÄ• ro navahi kÄ• raá¹‡ehi paá¹-ikÅ«lattÄ• neva davÄ• ya hoti,
maá¹‡á¸• anÄ• ya, na vibhÅ«sanÄ• ya, kevalaá¹ƒ kantÄ• ranittharaá¹‡atthÄ• yeva hoti. kata
paá¹-ikÅ«loti ce? sajÄ• timaá¹ƒsatÄ• ya Ã±Ä• timaá¹ƒsatÄ• ya puttamaá¹ƒsatÄ• ya piyaputt
taruá¹‡amaá¹ƒsatÄ• ya Ä• makamaá¹ƒsatÄ• ya abhogamaá¹ƒsatÄ• ya aloá¹‡atÄ• ya adhÅ«
kÄ• raá¹‡ehi paá¹-ikÅ«laá¹ƒ taá¹ƒ puttamaá¹ƒsaá¹ƒ khÄ• dantÄ• na sÄ• rattÄ• giddhamÄ•
majjhattabhÄ• veyeva pana nicchandarÄ• gaparibhoge á¹-hitÄ• khÄ• diá¹ƒsu. na
aá¹-á¹-hinhÄ• rucammanissitaá¹-á¹-hÄ• nÄ• ni apanetvÄ• thÅ«lathÅ«laá¹ƒ varamaá¹ƒsame
hatthasampattaá¹ƒ maá¹ƒsameva pana khÄ• diá¹ƒsu. na yÄ• vadatthaá¹ƒ kaá¹‡á¹-happamÄ
thokaá¹ƒ thokaá¹ƒ pana ekadivasaá¹ƒ yÄ• panamattameva khÄ• diá¹ƒsu. na aÃ±Ã±amaÃ±Ã
khÄ• diá¹ƒsu, vigatamaccheramalena pana parisuddheneva cetasÄ• khÄ• diá¹ƒsu. na aÃ±Ã
vÄ• moramaá¹ƒsÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ khÄ• dÄ• mÄ• ti sammÅ«á¸·hÄ• khÄ• d
pana jÄ• nantÄ• va \Ee II 106/ khÄ• diá¹ƒsu. na ``aho vata mayaá¹ƒ punapi evarÅ«paá¹ƒ pu
khÄ• deyyÄ• mÄ• â€™â€™ ti patthanaá¹ƒ katvÄ• khÄ• diá¹ƒsu, patthanaá¹ƒ pana vÄ«tivat
``ettakaá¹ƒ kantÄ• re khÄ• ditvÄ• avasiá¹-á¹-haá¹ƒ kantÄ• raá¹ƒ atikkamma loá¹‡ambilÄ• d
khÄ• dissÄ• mÄ• â€™â€™ ti sannidhiá¹ƒ akaá¹ƒsu, kantÄ• rapariyosÄ• ne pana ``pure mal

bhÅ«miyaá¹ƒ vÄ• nikhaá¹‡iá¹ƒsu, agginÄ• \Be II 98/ vÄ• jhÄ• payiá¹ƒsu. na ``koci aÃ±Ã±
puttamaá¹ƒsaá¹ƒ khÄ• dituá¹ƒ na labhatÄ«â€™â€™ ti mÄ• naá¹ƒ vÄ• dappaá¹ƒ vÄ• akaá
nihatadappÄ• hutvÄ• khÄ• diá¹ƒsu. ``kiá¹ƒ iminÄ• aloá¹‡ena anambilena adhÅ«pitena du
hÄ«á¸·etvÄ• khÄ• diá¹ƒsu, hÄ«á¸·anaá¹ƒ pana vÄ«tivattÄ• hutvÄ• khÄ• diá¹ƒsu \Ne II 93/
mayhaá¹ƒ bhÄ• go tava putto mama puttoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ atimaÃ±Ã±iá¹ƒs
hutvÄ• khÄ• diá¹ƒsu. imaá¹ƒ nesaá¹ƒ evarÅ«paá¹ƒ nicchandarÄ• gÄ• diparibhogaá¹ƒ samp
bhikkhusaá¹…ghampi taá¹ƒ kÄ• raá¹‡aá¹ƒ anujÄ• nÄ• pento __taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bh
vÄ• Ä• hÄ• raá¹ƒ Ä• hÄ• reyyu_ntiÄ• dimÄ• ha. tattha __davÄ• ya vÄ• _tiÄ• dÄ«ni visuddh
vitthÄ• ritÄ• neva. __kantÄ• rassÄ• _ti nittiá¹‡á¹‡Ä• vasesassa kantÄ• rassa.

__evameva kho_ti navannaá¹ƒ pÄ• á¹-ikulyÄ• naá¹ƒ vasena piyaputtamaá¹ƒsasadiso katvÄ
katamesaá¹ƒ navannaá¹ƒ? gamanapÄ• á¹-ikulyatÄ• dÄ«naá¹ƒ. gamanapÄ• á¹-ikulyataá¹ƒ p
kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ pariggaá¹‡hÄ• ti, pariyesanapÄ• á¹-ikulyataá¹ƒ paccavekkhant
paribhoganidhÄ• naÄ• sayaparipakkÄ• paripakkasammakkhaá¹‡anissandapÄ• á¹-ikulyataá
panetÄ• ni gamanapÄ• á¹-ikulyatÄ• dÄ«ni visuddhimagge (Vism I 294) Ä• hÄ• rapÄ• á¹-ikul
vitthÄ• ritÄ• neva. iti imesaá¹ƒ navannaá¹ƒ pÄ• á¹-ikulyÄ• naá¹ƒ vasena puttamaá¹ƒsÅ«pam
paribhuÃ±jitabbo.

yathÄ• te jÄ• yampatikÄ• pÄ• á¹-ikulyaá¹ƒ piyaputtamaá¹ƒsaá¹ƒ khÄ• dantÄ• na sÄ• ratt
khÄ• diá¹ƒsu, majjhattabhÄ• veyeva nicchandarÄ• gaparibhoge á¹-hitÄ• khÄ• diá¹ƒsu, eva
nicchandarÄ• gaparibhogaá¹ƒ katvÄ• paribhuÃ±jitabbo. yathÄ• ca te na aá¹-á¹-hinhÄ• ruca
thÅ«lathÅ«laá¹ƒ varamaá¹ƒsameva khÄ• diá¹ƒsu, hatthasampattameva \Ee II 107/ pana kh
sukkhabhattamandabyaÃ±janÄ• dÄ«ni piá¹-á¹-hihatthena apaá¹-ikkhipitvÄ• vaá¹-á¹-akena v
odhiá¹ƒ adassetvÄ• tato tato sappimaá¹ƒsÄ• disaá¹ƒsaá¹-á¹-havarabhojanaá¹ƒyeva vicinit
viya sapadÄ• naá¹ƒ paribhuÃ±jitabbo.

yathÄ• ca te na yÄ• vadatthaá¹ƒ kaá¹‡á¹-happamÄ• á¹‡aá¹ƒ khÄ• diá¹ƒsu, thokaá¹ƒ thoka
yÄ• panamattameva khÄ• diá¹ƒsu, evameva Ä• harahatthakÄ• dibrÄ• hmaá¹‡Ä• naá¹ƒ aÃ±
udarÄ• vadehakaá¹ƒ abhuÃ±jantena catunnaá¹ƒ paÃ±cannaá¹ƒ vÄ• \Be II 99/ Ä• lopÄ• naa
dhammasenÄ• patinÄ• viya paribhuÃ±jitabbo. so kira paÃ±cacattÄ• lÄ«sa vassÄ• ni tiá¹-á¹
ambiluggÄ• rasamuá¹-á¹-hÄ• pakaá¹ƒ katvÄ• ekadivasampi Ä• hÄ• raá¹ƒ na Ä• hÄ• resiâ€
nadanto imaá¹ƒ gÄ• thamÄ• ha ---

``cattÄ• ro \Ne II 94/ paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

yathÄ• ca te na aÃ±Ã±amaÃ±Ã±aá¹ƒ maccharÄ• yantÄ• khÄ• diá¹ƒsu, vigatamalamacche

cetasÄ• khÄ• diá¹ƒsu, evameva piá¹‡á¸• apÄ• taá¹ƒ labhitvÄ• amaccharÄ• yitvÄ• ``imaá¹
sabbaá¹ƒ dassÄ• mi, upaá¸• á¸• haá¹ƒ gaá¹‡hantassa upaá¸• á¸• haá¹ƒ, sace gahitÄ• vase
paribhuÃ±jissÄ• mÄ«â€™â€™ ti sÄ• raá¹‡Ä«yadhamme á¹-hiteneva paribhuÃ±jitabbo. yath
kiÃ±ci mayaá¹ƒ migamaá¹ƒsaá¹ƒ vÄ• moramaá¹ƒsÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ khÄ•
khÄ• diá¹ƒsu, piyaputtamaá¹ƒsabhÄ• vaá¹ƒ pana jÄ• nantÄ• va khÄ• diá¹ƒsu, evameva piá
``ahaá¹ƒ khÄ• dÄ• mi bhuÃ±jÄ• mÄ«â€™â€™ ti attÅ«paladdhisammohaá¹ƒ anuppÄ• detvÄ
jÄ• nÄ• ti `cÄ• tumahÄ• bhÅ«tikakÄ• yaá¹ƒ vaá¸• á¸• hemÄ«â€™ ti, kÄ• yopi na jÄ• nÄ• ti `
vaá¸• á¸• hetÄ«â€™â€™ â€™ ti, evaá¹ƒ sammohaá¹ƒ pahÄ• ya paribhuÃ±jitabbo. satisamp
asammÅ«á¸·heneva hutvÄ• paribhuÃ±jitabbo.

yathÄ• ca te na ``aho vata mayaá¹ƒ punapi evarÅ«paá¹ƒ puttamaá¹ƒsaá¹ƒ khÄ• deyyÄ• m
katvÄ• khÄ• diá¹ƒsu, patthanaá¹ƒ pana vÄ«tivattÄ• va hutvÄ• khÄ• diá¹ƒsu, evameva paá
laddhÄ• `aho vatÄ• haá¹ƒ svepi punadivasepi evarÅ«paá¹ƒ labheyyaá¹ƒâ€™, lÅ«khaá¹ƒ vÄ
me ajja paá¹‡Ä«tabhojanaá¹ƒ na laddhaâ€™â€™ nti patthanaá¹ƒ vÄ• anusocanaá¹ƒ vÄ• a

``atÄ«taá¹ƒ nÄ• nusocÄ• mi, nappajappÄ• minÄ• gataá¹ƒ.

paccuppannena yÄ• pemi, tena vaá¹‡á¹‡o pasÄ«datÄ«â€™â€™ ti || (J II 22.90) ---

imaá¹ƒ ovÄ• daá¹ƒ anussarantena ``paccuppanneneva yÄ• pessÄ• mÄ«â€™â€™ ti paribhu

yathÄ• ca te na ``ettakaá¹ƒ kantÄ• re khÄ• ditvÄ• avasiá¹-á¹-haá¹ƒ kantÄ• raá¹ƒ atikkamm
yojetvÄ• khÄ• dissÄ• mÄ• â€™â€™ ti sannidhiá¹ƒ akaá¹ƒsu, kantÄ• rapariyosÄ• ne \Be II
passatÄ«â€™â€™ ti bhÅ«miyaá¹ƒ vÄ• nikhaá¹‡iá¹ƒsu, agginÄ• vÄ• jhÄ• payiá¹ƒsu, evam

``annÄ• namatho \Ne II 95/ pÄ• nÄ• naá¹ƒ,

khÄ• danÄ«yÄ• naá¹ƒ athopi vatthÄ• naá¹ƒ.

laddhÄ• na sannidhiá¹ƒ kayirÄ• ,

na ca parittase tÄ• ni alabhamÄ• noâ€™â€™ ti || (Sn 930). ---

imaá¹ƒ ovÄ• daá¹ƒ anussarantena catÅ«su paccayesu yaá¹ƒ yaá¹ƒ labhati, tato tato attano
gahetvÄ• , sesaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ vissajjetvÄ• sannidhiá¹ƒ parivajjantena paribhu
na ``koci aÃ±Ã±o amhe viya evarÅ«paá¹ƒ puttamaá¹ƒsaá¹ƒ khÄ• dituá¹ƒ na labhatÄ«â€™â
vÄ• akaá¹ƒsu, nihatamÄ• nÄ• pana nihatadappÄ• hutvÄ• khÄ• diá¹ƒsu, evameva paá¹‡Ä
``ahamasmi lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tÄ• dÄ«naâ€™â€™ nti na mÄ• no vÄ• dappo

cÄ«varÄ• dihetu, arahattahetu panÄ• yaá¹ƒ pabbajjÄ• â€™â€™ ti paccavekkhitvÄ• nihatan
paribhuÃ±jitabbo.

yathÄ• ca te ``kiá¹ƒ iminÄ• aloá¹‡ena anambilena adhÅ«pitena duggandhenÄ• â€™â€™
khÄ• diá¹ƒsu, hÄ«á¸·anaá¹ƒ pana vÄ«tivattÄ• hutvÄ• khÄ• diá¹ƒsu, evameva piá¹‡á¸• apÄ
iminÄ• assagoá¹‡abhattasadisena lÅ«khena nirasena, suvÄ• nadoá¹‡iyaá¹ƒ taá¹ƒ pakkhipa
piá¹‡á¸• apÄ• taá¹ƒ vÄ• ``ko imaá¹ƒ bhuÃ±jissati, kÄ• kasunakhÄ• dÄ«naá¹ƒ dehÄ«â€™â€
ahÄ«á¸·entena ---

``sa pattapÄ• á¹‡i vicaranto, amÅ«go mÅ«gasammato.

appaá¹ƒ dÄ• naá¹ƒ na hÄ«á¸·eyya, dÄ• tÄ• raá¹ƒ nÄ• vajÄ• niyÄ• â€™â€™ ti || (Sn 718). --

imaá¹ƒ ovÄ• daá¹ƒ anussarantena paribhuÃ±jitabbo. yathÄ• ca te na ``tuyhaá¹ƒ bhÄ• go, n
putto mama puttoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ atimaÃ±Ã±iá¹ƒsu, samaggÄ• pana, sam
evamevaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ labhitvÄ• yathÄ• ekacco ``ko tumhÄ• disÄ• naá¹ƒ dassat
pakkhalantÄ• naá¹ƒ Ä• hiá¹‡á¸• antÄ• naá¹ƒ vijÄ• tamÄ• tÄ• pi vo dÄ• tabbaá¹ƒ na maÃ±Ã
gatagataá¹-á¹-hÄ• ne paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«ni labhÄ• mÄ• â€™â€™ ti sÄ«lavante sa
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``so \Ne II 96/ tena lÄ• bhasakkÄ• rasilokena abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto aÃ±Ã±e pes
atimaÃ±Ã±ati. taÃ±hi tassa, bhikkhave, moghapurisassa hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukk
2.161).

evaá¹ƒ kaÃ±ci anatimaÃ±Ã±itvÄ• sabbehi sabrahmacÄ• rÄ«hi saddhiá¹ƒ samaggena sam
paribhuÃ±jitabbaá¹ƒ.

__pariÃ±Ã±Ä• te_ti Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• pahÄ• napariÃ±Ã±Ä• ti imÄ
pariÃ±Ã±Ä• te. kathaá¹ƒ? idha bhikkhu ``kabaá¸·Ä«kÄ• rÄ• hÄ• ro nÄ• ma ayaá¹ƒ savatthul
ojaá¹-á¹-hamakarÅ«paá¹ƒ hoti, ojaá¹-á¹-hamakarÅ«paá¹ƒ kattha paá¹-ihaÃ±Ã±ati? jivhÄ• pa
kinnissito? catumahÄ• bhÅ«tanissito. iti ojaá¹-á¹-hamakaá¹ƒ jivhÄ• pasÄ• do tassa paccayÄ
ime dhammÄ• rÅ«pakkhandho nÄ• ma, taá¹ƒ pariggaá¹‡hato uppannÄ• phassapaÃ±cama
arÅ«pakkhandhÄ• . iti sabbepime paÃ±cakkhandhÄ• saá¹…khepato nÄ• marÅ«pamattaá¹ƒ
te dhamme sarasalakkhaá¹‡ato vavatthapetvÄ• \Ee II 110/ tesaá¹ƒ paccayaá¹ƒ pariyesanto
paá¹-iccasamuppÄ• daá¹ƒ passati. ettÄ• vatÄ• nena kabaá¸·Ä«kÄ• rÄ• hÄ• ramukhena sap
yÄ• thÄ• vato diá¹-á¹-hattÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• ro Ã±Ä• tapariÃ±Ã±Ä• ya pariÃ±Ã±Ä• t
nÄ• marÅ«paá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti tÄ«á¹‡i lakkhaá¹‡Ä• ni Ä• ropetvÄ• sattan
vasena sammasati. ettÄ• vatÄ• nena so tilakkhaá¹‡apaá¹-ivedhasammasanaÃ±Ä• á¹‡asaá¹

tÄ«raá¹‡apariÃ±Ã±Ä• ya pariÃ±Ã±Ä• to hoti. tasmiá¹ƒyeva nÄ• marÅ«pe chandarÄ• gÄ• va
parijÄ• natÄ• pahÄ• napariÃ±Ã±Ä• ya pariÃ±Ã±Ä• to hotÄ«ti.

__paÃ±cakÄ• maguá¹‡iko_ti paÃ±cakÄ• maguá¹‡asambhavo rÄ• go pariÃ±Ã±Ä• to hoti. e
ekapariÃ±Ã±Ä• sabbapariÃ±Ã±Ä• mÅ«lapariÃ±Ã±Ä• ti. katamÄ• __ekapariÃ±Ã±Ä• _? yo
ekarasataá¹‡haá¹ƒ parijÄ• nÄ• ti, tena paÃ±cakÄ• maguá¹‡iko rÄ• go pariÃ±Ã±Ä• tova hotÄ
tattha uppajjanato. sÄ• yeva hi taá¹‡hÄ• cakkhudvÄ• re uppannÄ• rÅ«parÄ• go \Be II 102/
sotadvÄ• rÄ• dÄ«su uppannÄ• saddarÄ• gÄ• dayo. iti yathÄ• ekasseva corassa paÃ±cam
gahetvÄ• sÄ«se chinne paÃ±capi maggÄ• khemÄ• honti, evaá¹ƒ jivhÄ• dvÄ• re rasataá¹‡
paÃ±cakÄ• maguá¹‡iko rÄ• go pariÃ±Ã±Ä• to hotÄ«ti ayaá¹ƒ ekapariÃ±Ã±Ä• nÄ• ma.

katamÄ• \Ne II 97/ __sabbapariÃ±Ã±Ä• _? patte pakkhittapiá¹‡á¸• apÄ• tasmiÃ±hi ekasmi
paÃ±cakÄ• maguá¹‡ikarÄ• go labbhati. kathaá¹ƒ? parisuddhaá¹ƒ tÄ• vassa vaá¹‡á¹‡aá¹ƒ o
uá¹‡he sappimhi tattha Ä• siÃ±cante paá¹-apaá¹-Ä• ti saddo uá¹-á¹-hahati, tathÄ• rÅ«paá¹ƒ
khÄ• dantassa murumurÅ«ti saddo uppajjati, taá¹ƒ assÄ• dayato saddarÄ• go. jÄ«rakÄ• div
gandharÄ• go, sÄ• durasavasena rasarÄ• go. mudubhojanaá¹ƒ phassavantanti assÄ• daya
imasmiá¹ƒ Ä• hÄ• re satisampajaÃ±Ã±ena pariggahetvÄ• nicchandarÄ• gaparibhogena pa
pariÃ±Ã±Ä• to hotÄ«ti ayaá¹ƒ sabbapariÃ±Ã±Ä• nÄ• ma.

katamÄ• __mÅ«lapariÃ±Ã±Ä• _? paÃ±cakÄ• maguá¹‡ikarÄ• gassa hi kabaá¸·Ä«kÄ• rÄ• h
sati tassuppattito \Ee II 111/. brÄ• hmaá¹‡atissabhaye kira dvÄ• dasa vassÄ• ni jÄ• yampat
upanijjhÄ• nacittaá¹ƒ nÄ• ma nÄ• hosi. kasmÄ• ? Ä• hÄ• ramandatÄ• ya. bhaye pana vÅ«p
tambapaá¹‡á¹‡idÄ«po dÄ• rakÄ• naá¹ƒ jÄ• tamaá¹…galehi ekamaá¹…galo ahosi. iti mÅ«lab
paÃ±cakÄ• maguá¹‡iko rÄ• go pariÃ±Ã±Ä• tova hotÄ«ti ayaá¹ƒ mÅ«lapariÃ±Ã±Ä• nÄ• ma.

__natthi taá¹ƒ saá¹ƒyojana_nti tena rÄ• gena saddhiá¹ƒ pahÄ• nekaá¹-á¹-hatÄ• ya pahÄ«na
desanÄ• yÄ• va anÄ• gÄ• mimaggÄ• kathitÄ• . ``ettakena pana mÄ• vosÄ• naá¹ƒ Ä• pajji
rÅ«pÄ• dÄ«naá¹ƒ vasena paÃ±casu khandhesu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• yÄ• va aral
vaá¹-á¹-atÄ«ti. paá¹-hamÄ• hÄ• ro (niá¹-á¹-hito).

dutiye \Be II 103/ __niccammÄ• _ti khurato paá¹-á¹-hÄ• ya yÄ• va siá¹…gamÅ«lÄ• sakalas
kiá¹ƒsukarÄ• sivaá¹‡á¹‡Ä• . kasmÄ• pana aÃ±Ã±aá¹ƒ hatthiassagoá¹‡Ä• diupamaá¹ƒ agah
gahitÄ• ti? titikkhituá¹ƒ asamatthabhÄ• vadÄ«panatthaá¹ƒ. mÄ• tugÄ• mo hi uppannaá¹ƒ du
adhivÄ• setuá¹ƒ na sakkoti, evameva phassÄ• hÄ• ro abalo dubbaloti dassanatthaá¹ƒ sadis
__kuá¹-á¹-a_nti silÄ• kuá¹-á¹-Ä• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ. __kuá¹-á¹-anissitÄ• _ pÄ• á¹‡Ä•
uá¹‡á¹‡anÄ• bhisarabÅ«mÅ«sikÄ• dayo. __rukkhanissitÄ• _ti uccÄ• liá¹…gapÄ• á¹‡akÄ• d
macchasuá¹ƒsumÄ• rÄ• dayo. __Ä• kÄ• sanissitÄ• _ti á¸• aá¹ƒsamakasakÄ• kakulalÄ• day
khÄ• deyyuá¹ƒ. sÄ• tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne taá¹ƒ taá¹ƒá¹-hÄ• nasannissayamÅ«likaá

sampassamÄ• nÄ• neva attano \Ne II 98/ sakkÄ• rasammÄ• naá¹ƒ, na
piá¹-á¹-hiparikammasarÄ«rasambÄ• hanauá¹‡hodakÄ• ni icchati, evameva bhikkhu phassÄ
kilesapÄ• á¹‡akakhÄ• danabhayaá¹ƒ sampassamÄ• no tebhÅ«makaphassena anatthiko ho

__phasse, bhikkhave, Ä• hÄ• re pariÃ±Ã±Ä• te_ti tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• te. idhÄ
tattha ``phasso saá¹…khÄ• rakkhandho \Ee II 112/, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ• k
saÃ±Ã±Ä• kkhandho, cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, tesaá¹ƒ vatthÄ• rammaá¹‡Ä• ni rÅ«
sappaccayassa nÄ• marÅ«passa yÄ• thÄ• vato dassanaá¹ƒ Ã±Ä• tapariÃ±Ã±Ä• . tattheva t
sattannaá¹ƒ anupassanÄ• naá¹ƒ vasena aniccÄ• dito tulanaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• . tasm
chandarÄ• ganikkaá¸• á¸• hano arahattamaggo pahÄ• napariÃ±Ã±Ä• . __tisso vedanÄ• _ti
pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• te tisso vedanÄ• pariÃ±Ã±Ä• tÄ• va honti tammÅ«lakattÄ• taá¹
phassÄ• hÄ• ravasena desanÄ• yÄ• va arahattÄ• kathitÄ• . dutiyÄ• hÄ• ro.

tatiye __aá¹…gÄ• rakÄ• sÅ«_ti aá¹…gÄ• rÄ• naá¹ƒ kÄ• su. __kÄ• sÅ«_ti rÄ• sipi vuccati Ä

``aá¹…gÄ• rakÄ• suá¹ƒ \Be II 104/ apare phuá¹‡anti,

narÄ• rudantÄ• paridaá¸• á¸• hagattÄ• .

bhayaÃ±hi maá¹ƒ vindati sÅ«ta disvÄ• ,

pucchÄ• mi taá¹ƒ mÄ• tali devasÄ• rathÄ«â€™â€™ ti || (J II 22.462). ---

ettha rÄ• si ``kÄ• sÅ«â€™â€™ ti vutto.

``kinnu santaramÄ• nova, kÄ• suá¹ƒ khanasi sÄ• rathÄ«â€™â€™ ti? (J II 22.3). ---

ettha Ä• vÄ• á¹-o. idhÄ• pi ayameva adhippeto. __sÄ• dhikaporisÄ• _ti atirekaporisÄ• paÃ±
__vÄ«taccikÄ• naá¹ƒ vÄ«tadhÅ«mÄ• na_nti etenassa mahÄ• pariá¸·Ä• hataá¹ƒ dasseti. jÄ•
vÄ• to samuá¹-á¹-hÄ• ti, pariá¸·Ä• ho mahÄ• na hoti, tadabhÄ• ve vÄ• tÄ• bhÄ• vato pariá¸
__Ä• rakÄ• vassÄ• _ti dÅ«reyeva bhaveyya.

__evameva_ \Ne II 99/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- aá¹…gÄ• rakÄ•
tebhÅ«makavaá¹-á¹-aá¹ƒ daá¹-á¹-habbaá¹ƒ. jÄ«vitukÄ• mo puriso viya vaá¹-á¹-anissito bÄ•
balavanto purisÄ• viya kusalÄ• kusalakammaá¹ƒ. tesaá¹ƒ taá¹ƒ purisaá¹ƒ nÄ• nÄ• bÄ• hÄ•
aá¹…gÄ• rakÄ• suá¹ƒ upakaá¸• á¸• hanakÄ• lo viya \Ee II 113/ puthujjanassa kammÄ• yÅ«
Ä• yÅ«hiyamÄ• nameva paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati nÄ• ma. aá¹…gÄ• rakÄ• sunidÄ•
kammanidÄ• naá¹ƒ vaá¹-á¹-adukkhaá¹ƒ veditabbaá¹ƒ.

__pariÃ±Ã±Ä• te_ti tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• te. pariÃ±Ã±Ä• yojanÄ• panettha pha
veditabbÄ• . __tisso taá¹‡hÄ• _ti kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ• ti imÄ•
kasmÄ• ? taá¹‡hÄ• mÅ«lakattÄ• manosaÃ±cetanÄ• ya. na hi hetumhi appahÄ«ne phalaá¹ƒ
manosaÃ±cetanÄ• hÄ• ravasenapi yÄ• va arahattÄ• desanÄ• kathitÄ• . tatiyÄ• hÄ• ro.

catutthe __Ä• gucÄ• ri_nti pÄ• pacÄ• riá¹ƒ dosakÄ• rakaá¹ƒ. __kathaá¹ƒ so puriso_ti so pu
kiá¹ƒ yÄ• peti, na yÄ• petÄ«ti pucchati? __tatheva deva jÄ«vatÄ«_ti yathÄ• pubbe, idÄ• nip

__evameva_ \Be II 105/ __kho_ti idhÄ• pi idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- rÄ• jÄ• viya
daá¹-á¹-habbaá¹ƒ, Ä• gucÄ• rÄ« puriso viya vaá¹-á¹-asannissito bÄ• laputhujjano, tÄ«á¹‡i sa
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ, Ä• gucÄ• riá¹ƒ purisaá¹ƒ ``tÄ«hi sattisatehi hanathÄ• â€™â€
Ä• á¹‡attakÄ• lo viya kammaraÃ±Ã±Ä• vaá¹-á¹-asannissitaputhujjanaá¹ƒ gahetvÄ• paá¹-is
tattha kiÃ±cÄ• pi tÄ«á¹‡i sattisatÄ• ni viya paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ, sattÄ«su pana du
sattÄ«hi pahaá¹-avaá¹‡amÅ«lakaá¹ƒ dukkhaá¹ƒ, evameva paá¹-isandhiyampi dukkhaá¹ƒ na
paá¹-isandhiyÄ• pavatte vipÄ• kadukkhaá¹ƒ sattipahaá¹-avaá¹‡amÅ«lakaá¹ƒ dukkhaá¹ƒ viy

__pariÃ±Ã±Ä• te_ti tÄ«heva pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• te. idhÄ• pi pariÃ±Ã±Ä• yojanÄ• p
veditabbÄ• . __nÄ• marÅ«pa_nti viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ. viÃ±Ã±Ä• á¹‡a
pariÃ±Ã±Ä• tameva hoti tammÅ«lakattÄ• sahuppannattÄ• ca. iti viÃ±Ã±Ä• á¹‡Ä• hÄ• rava
kathitÄ• ti. catutthÄ• hÄ• ro. tatiyaá¹ƒ.

4. atthirÄ• gasuttavaá¹‡á¹‡anÄ•

<64> catutthe \Ne II 100/ \Ee II 114/ __rÄ• go_tiÄ• dÄ«ni lobhasseva nÄ• mÄ• ni. so hi raÃ
nandanavasena nandÄ«, taá¹‡hÄ• yanavasena taá¹‡hÄ• ti vuccati. __patiá¹-á¹-hitaá¹ƒ tatth
virÅ«á¸·ha_nti kammaá¹ƒ javÄ• petvÄ• paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• ya patiá
virÅ«á¸·haÃ±ca. __yatthÄ• _ti tebhÅ«makavaá¹-á¹-e bhummaá¹ƒ, sabbattha vÄ• purimapu
__atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhÄ«_ti idaá¹ƒ imasmiá¹ƒ vipÄ• kavaá¹-á¹-e á¹-hitas
saá¹…khÄ• re sandhÄ• ya vuttaá¹ƒ. __yattha atthi Ä• yatiá¹ƒ punabbhavÄ• bhinibbattÄ«_ti
Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti atthi.

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- rajakacittakÄ• rÄ• viya hi sah
kammaá¹ƒ, phalakabhittidussapaá¹-Ä• viya tebhÅ«makavaá¹-á¹-aá¹ƒ. yathÄ• rajakacittakÄ
phalakÄ• dÄ«su rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti, evameva sasambhÄ• rakakammaá¹ƒ bhav
tattha yathÄ• akusalena cittakÄ• rena samuá¹-á¹-hÄ• pitaá¹ƒ rÅ«paá¹ƒ virÅ«paá¹ƒ hoti dus
amanÄ• paá¹ƒ, evameva ekacco \Be II 106/ kammaá¹ƒ karonto Ã±Ä• á¹‡avippayuttena citte
rÅ«paá¹ƒ samuá¹-á¹-hÄ• pentaá¹ƒ cakkhÄ• dÄ«naá¹ƒ sampattiá¹ƒ adatvÄ• dubbaá¹‡á¹‡aá

mÄ• tÄ• pitÅ«nampi amanÄ• paá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. yathÄ• pana kusalena ci
samuá¹-á¹-hÄ• pitaá¹ƒ rÅ«paá¹ƒ surÅ«paá¹ƒ hoti susaá¹‡á¹-hitaá¹ƒ manÄ• paá¹ƒ, evameva
Ã±Ä• á¹‡asampayuttena cittena karoti, taá¹ƒ kammaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• pentaá¹ƒ
datvÄ• suvaá¹‡á¹‡aá¹ƒ susaá¹‡á¹-hitaá¹ƒ alaá¹…katapaá¹-iyattaá¹ƒ viya rÅ«paá¹ƒ samuá¹-

ettha ca Ä• hÄ• raá¹ƒ viÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹…khipitvÄ• Ä• hÄ• ranÄ• marÅ«pÄ
vipÄ• kavidhiá¹ƒ nÄ• marÅ«pena saá¹…khipitvÄ• nÄ• marÅ«pasaá¹…khÄ• rÄ• naá¹ƒ antar
Ä• yatibhavassa ca antare eko sandhÄ«ti veditabbo.

__kÅ«á¹-Ä• gÄ• ra_nti ekakaá¹‡á¹‡ikaá¹ƒ gÄ• hÄ• petvÄ• kataá¹ƒ agÄ• raá¹ƒ. __kÅ«á¹-Ä•
kaá¹‡á¹‡ike gahetvÄ• katasÄ• lÄ• . __evameva kho_ti ettha khÄ«á¹‡Ä• savassa kammaá¹ƒ
115/ veditabbaá¹ƒ. sÅ«riyarasmi pana atthi, sÄ• kevalaá¹ƒ patiá¹-á¹-hÄ• ya abhÄ• vena app
jÄ• tÄ• , khÄ«á¹‡Ä• savassa kammaá¹ƒ natthitÄ• ya eva appatiá¹-á¹-haá¹ƒ. tassa hi kÄ• yÄ•
katakammaá¹ƒ kusalÄ• kusalaá¹ƒ \Ne II 101/ nÄ• ma na hoti, kiriyamatte á¹-hatvÄ• avipÄ•
kammaá¹ƒ natthitÄ• ya eva appatiá¹-á¹-haá¹ƒ nÄ• ma jÄ• tanti. catutthaá¹ƒ.

5. nagarasuttavaá¹‡á¹‡anÄ•

<65> paÃ±came __nÄ• marÅ«pe kho sati viÃ±Ã±Ä• á¹‡a_nti ettha ``saá¹…khÄ• resu sati v
``avijjÄ• ya sati saá¹…khÄ• rÄ• â€™â€™ ti ca vattabbaá¹ƒ bhaveyya, tadubhayampi na vutt
avijjÄ• saá¹…khÄ• rÄ• hi tatiyo bhavo, tehi saddhiá¹ƒ ayaá¹ƒ vipassanÄ• na ghaá¹-Ä«yati.
paccuppannapaÃ±cavokÄ• ravasena abhiniviá¹-á¹-hoti.

nanu ca avijjÄ• saá¹…khÄ• resu adiá¹-á¹-hesu na sakkÄ• buddhena bhavitunti. saccaá¹ƒ n
bhavaupÄ• dÄ• nataá¹‡hÄ• vasena diá¹-á¹-hÄ• va. tasmÄ• yathÄ• nÄ• ma godhaá¹ƒ anub
paviá¹-á¹-haá¹ƒ disvÄ• otaritvÄ• paviá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ khaá¹‡itvÄ• godhaá¹ƒ gahetv
parabhÄ• gaá¹ƒ khaneyya \Be II 107/, kasmÄ• ? kassaci natthitÄ• ya. evaá¹ƒ mahÄ• puriso
puriso viya bodhipallaá¹…ke nisinno jarÄ• maraá¹‡ato paá¹-á¹-hÄ• ya ``imassa ayaá¹ƒ pacc
paccayoâ€™â€™ ti pariyesanto yÄ• va nÄ• marÅ«padhammÄ• naá¹ƒ paccayaá¹ƒ disvÄ• t
viÃ±Ã±Ä• á¹‡ameva addasa. tato ``ettako paÃ±cavokÄ• rabhavavasena sammasanacÄ• ro
paá¹-inivattesi, parato tucchakÅ«passa abhinnaá¹-á¹-hÄ• naá¹ƒ viya avijjÄ• saá¹…khÄ• radv
heá¹-á¹-hÄ• vipassanÄ• ya gahitattÄ• pÄ• á¹-iyekkaá¹ƒ sammasanÅ«pagaá¹ƒ na hotÄ«ti n

__paccudÄ• vattatÄ«_ti paá¹-inivattati. katamaá¹ƒ panettha viÃ±Ã±Ä• á¹‡aá¹ƒ paccudÄ• va
paá¹-isandhiviÃ±Ã±Ä• á¹‡ampi vipassanÄ• viÃ±Ã±Ä• á¹‡ampi. tattha paá¹-isandhiviÃ±Ã±Ä•
paá¹-inivattati, vipassanÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡ato. ubhayampi nÄ• marÅ«paá¹ƒ
paraá¹ƒ na gacchati. __ettÄ• vatÄ• jÄ• yetha vÄ• _tiÄ• dÄ«su viÃ±Ã±Ä• á¹‡e nÄ• marÅ«pa
viÃ±Ã±Ä• á¹‡assa paccaye honte, dvÄ«supi aÃ±Ã±amaÃ±Ã±apaccayesu \Ee II 116/ hontes

upapajjetha vÄ• . ito hi paraá¹ƒ kimaÃ±Ã±aá¹ƒ jÄ• yetha vÄ• upapajjetha vÄ• , nanu etadev
cÄ• ti?

evaá¹ƒ \Ne II 102/ saddhiá¹ƒ aparÄ• paracutipaá¹-isandhÄ«hi paÃ±ca padÄ• ni dassetvÄ•
vuttamatthaá¹ƒ niyyÄ• tento __yadidaá¹ƒ nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã
vatvÄ• tato paraá¹ƒ anulomapaccayÄ• kÄ• ravasena viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«p
Ä• yatijarÄ• maraá¹‡aá¹ƒ dassetuá¹ƒ __nÄ• marÅ«papaccayÄ• saá¸·Ä• yatana_ntiÄ• dimÄ

__aÃ±jasa_nti maggasseva vevacanaá¹ƒ. __uddhÄ• pavanta_nti Ä• pato uggatattÄ• uddh
pÄ• kÄ• ravatthunÄ• samannÄ• gataá¹ƒ. __ramaá¹‡Ä«ya_nti samantÄ• catunnaá¹ƒ dvÄ• n
nÄ• nÄ• bhaá¹‡á¸• Ä• naá¹ƒ sampattiyÄ• ramaá¹‡Ä«yaá¹ƒ. __mÄ• pehÄ«_ti mahÄ• janaá¹
__mÄ• peyyÄ• _ti vÄ• saá¹ƒ kÄ• reyya. kÄ• rento ca paá¹-hamaá¹ƒ aá¹-á¹-hÄ• rasa manuss
``sampuá¹‡á¹‡aâ€™â€™ nti pucchitvÄ• ``na tÄ• va sampuá¹‡á¹‡aâ€™â€™ nti vutte aparÄ
puna pucchitvÄ• ``na tÄ• va sampuá¹‡á¹‡aâ€™â€™ nti vutte aparÄ• ni paÃ±capaÃ±Ã±Ä•
pucchitvÄ• ``na tÄ• va sampuá¹‡á¹‡aâ€™â€™ nti vutte aparÄ• ni tiá¹ƒsa \Be II 108/ kulÄ•
pucchitvÄ• ``na tÄ• va sampuá¹‡á¹‡aâ€™â€™ nti vutte aparaá¹ƒ kulasahassaá¹ƒ peseyya
sampuá¹‡á¹‡aâ€™â€™ nti vutte aparÄ• ni ekÄ• dasanahutÄ• ni kulÄ• ni peseyya. puna pu
sampuá¹‡á¹‡aâ€™â€™ nti vutte aparÄ• ni caturÄ• sÄ«tikulasahassÄ• ni peseyya. puna ``s
pucchite, ``mahÄ• rÄ• ja, kiá¹ƒ vadesi? mahantaá¹ƒ nagaraá¹ƒ asambÄ• dhaá¹ƒ, iminÄ• na
sakkÄ• pÅ«retuá¹ƒ, bheriá¹ƒ pana carÄ• petvÄ• `amhÄ• kaá¹ƒ nagaraá¹ƒ imÄ• ya ca imÄ•
sampannaá¹ƒ, ye tattha vasitukÄ• mÄ• , yathÄ• sukhaá¹ƒ gacchantu, imaÃ±cimaÃ±ca parih
nagarassa ceva vaá¹‡á¹‡aá¹ƒ lokassa ca parihÄ• ralÄ• bhaá¹ƒ ghosÄ• pethÄ• â€™â€™ ti v
tato manussÄ• nagaraguá¹‡aÃ±ceva parihÄ• ralÄ• bhaÃ±ca sutvÄ• sabbadisÄ• hi samosa
taá¹ƒ aparena samayena \Ee II 117/ iddhaÃ±ceva assa phÄ«taÃ±ca. taá¹ƒ sandhÄ• ya __ta
samayena iddhaÃ±ceva phÄ«taÃ±cÄ• _tiÄ• di vuttaá¹ƒ.

tattha __iddha_nti samiddhaá¹ƒ subhikkhaá¹ƒ. __phÄ«ta_nti sabbasampattÄ«hi pupphitaá¹
bahÅ«hi Ã±Ä• tabbaá¹ƒ, bahujanÄ• naá¹ƒ hitaá¹ƒ vÄ• . ``bahujanaâ€™â€™ ntipi pÄ• á¹-ho
manussehi Ä• kiá¹‡á¹‡aá¹ƒ nirantaraá¹ƒ phuá¹-á¹-haá¹ƒ. __vuá¸• á¸• hivepullappatta_nti vu
vepullappattaÃ±ca, seá¹-á¹-habhÄ• vaÃ±ceva vipulabhÄ• vaÃ±ca pattaá¹ƒ, dasasahassaca
jÄ• tanti attho.

__evameva_ \Ne II 103/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- araÃ±Ã±apava
dÄ«paá¹…karapÄ• damÅ«lato paá¹-á¹-hÄ• ya pÄ• ramiyo pÅ«rayamÄ• no mahÄ• puriso da
pubbakehi manussehi anuyÄ• tamaggadassanaá¹ƒ viya mahÄ• sattassa anupubbena bodh
pubbabhÄ• ge aá¹-á¹-haá¹…gikassa vipassanÄ• maggassa dassanaá¹ƒ, purisassa taá¹ƒ ek
aparabhÄ• ge mahÄ• maggadassanaá¹ƒ viya mahÄ• sattassa uparivipassanÄ• ya ciá¹‡á¹‡a
purisassa teneva maggena gacchato purato nagaradassanaá¹ƒ viya tathÄ• gatassa nibbÄ•

bahinagaraá¹ƒ panettha aÃ±Ã±ena diá¹-á¹-haá¹ƒ, aÃ±Ã±ena manussavÄ• saá¹ƒ kataá¹ƒ, ni
sayameva passi, sayaá¹ƒ vÄ• samakÄ• si. tassa purisassa catunnaá¹ƒ dvÄ• rÄ• naá¹ƒ diá¹-
tathÄ• gatassa catunnaá¹ƒ maggÄ• naá¹ƒ diá¹-á¹-hakÄ• lo, tassa catÅ«hi dvÄ• rehi nagara
tathÄ• gatassa catÅ«hi maggehi \Be II 109/ nibbÄ• naá¹ƒ paviá¹-á¹-hakÄ• lo, tassa nagarab
bhaá¹‡á¸• avavatthÄ• nakÄ• lo viya tathÄ• gatassa paccavekkhaá¹‡aÃ±Ä• á¹‡ena
paropaá¹‡á¹‡Ä• sakusaladhammavavatthÄ• nakÄ• lo. nagarassa agÄ• rakaraá¹‡atthaá¹ƒ k
phalasamÄ• pattito vuá¹-á¹-hÄ• ya veneyyasatte volokanakÄ• lo, tena purisena yÄ• citassa
mahÄ• kuá¹-umbikaá¹ƒ diá¹-á¹-hakÄ• lo viya mahÄ• brahmunÄ• yÄ• citassa bhagavato aÃ
diá¹-á¹-hakÄ• lo, raÃ±Ã±o mahÄ• kuá¹-umbikaá¹ƒ pakkosÄ• petvÄ• ``nagaravÄ• saá¹ƒ kar
II 118/ viya bhagavato ekasmiá¹ƒ pacchÄ• bhatte aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gantvÄ•
Ä• sÄ• á¸·hipuá¹‡á¹‡amadivase bÄ• rÄ• á¹‡asiyaá¹ƒ isipatanaá¹ƒ pavisitvÄ• theraá¹ƒ kÄ• y
desitakÄ• lo, mahÄ• kuá¹-umbikena aá¹-á¹-hÄ• rasa purisakoá¹-iyo gahetvÄ• nagaraá¹ƒ ajj
tathÄ• gatena dhammacakke pavattite therassa aá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi saddhiá
patiá¹-á¹-hitakÄ• lo, evaá¹ƒ nibbÄ• nanagaraá¹ƒ paá¹-hamaá¹ƒ Ä• vÄ• sitaá¹ƒ, tato sampuá
pucchitvÄ• na tÄ• vÄ• ti vutte paÃ±ca kulÄ• ni Ä• diá¹ƒ katvÄ• yÄ• va caturÄ• sÄ«tikulasa
tathÄ• gatassa paÃ±camadivasato paá¹-á¹-hÄ• ya anattalakkhaá¹‡asuttÄ• dÄ«ni desetvÄ•
yasapamukhÄ• paÃ±capaá¹‡á¹‡Ä• sa kulaputtÄ• , tiá¹ƒsa bhaddavaggiyÄ• , sahassapurÄ•
bimbisÄ• rapamukhÄ• ni ekÄ• dasapurisanahutÄ• ni, tirokuá¹-á¹-Ä• numodane caturÄ• sÄ«
janassa ariyamaggaá¹ƒ otÄ• retvÄ• nibbÄ• nanagaraá¹ƒ pesitakÄ• lo, atha tena nayena na
carÄ• petvÄ• nagarassa vaá¹‡á¹‡aghosanaá¹ƒ kulÄ• naá¹ƒ parihÄ• ralÄ• bhaghosanaá¹ƒ v
divase tattha tattha nisÄ«ditvÄ• dhammakathikÄ• naá¹ƒ nibbÄ• navaá¹‡á¹‡assa ceva nibbÄ
jÄ• tikantÄ• rÄ• dinittharaá¹‡Ä• nisaá¹ƒsassa ca ghosanaá¹ƒ, tato sabbadisÄ• hi Ä• gantvÄ
nagarasamosaraá¹‡aá¹ƒ viya tattha tattha dhammakathaá¹ƒ sutvÄ• \Ne II 104/ tato tato nik
Ä• diá¹ƒ katvÄ• anulomapaá¹-ipadaá¹ƒ paá¹-ipannÄ• naá¹ƒ aparimÄ• á¹‡Ä• naá¹ƒ kulaputt
nibbÄ• nasamosaraá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__purÄ• á¹‡aá¹ƒ magga_nti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ. ayaÃ±hi ariyamaggo
1.215) avattamÄ• nakaá¹-á¹-hena ``anuppannamaggoâ€™â€™ ti vutto, imasmiá¹ƒ sutte ava
``purÄ• á¹‡amaggoâ€™â€™ ti. __brahmacariya_nti sikkhattayasaá¹…gahaá¹ƒ sakalasÄ• s
jhÄ• nassÄ• dena \Be II 110/ samiddhaá¹ƒ subhikkhaá¹ƒ. __phÄ«ta_nti abhiÃ±Ã±Ä• bharaá
__vitthÄ• rika_nti vitthiá¹‡á¹‡aá¹ƒ. __bÄ• hujaÃ±Ã±a_nti bahujanaviÃ±Ã±eyyaá¹ƒ. __yÄ• va
119/ __suppakÄ• sita_nti yÄ• va dasasahassacakkavÄ• á¸·e devamanussehi paricchedo at
suppakÄ• sitaá¹ƒ sudesitaá¹ƒ tathÄ• gatenÄ• ti. paÃ±camaá¹ƒ.

6. sammasasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he __Ä• mantesÄ«_ti kasmÄ• Ä• mantesi? yasmÄ• ssa sukhumÄ• tilakkha
upaá¹-á¹-hÄ• si. tasmiá¹ƒ kira janapade manussÄ• sahetukÄ• paÃ±Ã±avanto. siniddhÄ• ni

tÄ• nisevato janassa paÃ±Ã±Ä• vaá¸• á¸• hati, te gambhÄ«raá¹ƒ tilakkhaá¹‡Ä• hataá¹ƒ dha
paá¹-ivijjhituá¹ƒ samatthÄ• honti. teneva bhagavÄ• dÄ«ghamajjhimesu mahÄ• satipaá¹-á¹-
Ä• dayo) mahÄ• nidÄ• naá¹ƒ (DN II 95 Ä• dayo), Ä• neÃ±jasappÄ• yaá¹ƒ (MN III 66 Ä• day
cÅ«á¸·anidÄ• nÄ• disuttanti evamÄ• dÄ«ni aÃ±Ã±Ä• ni gambhÄ«rÄ• ni suttÄ• ni tattheva ka
sammasatha nu. __antaraá¹ƒ sammasa_nti abbhantaraá¹ƒ paccayasammasanaá¹ƒ. __na s
Ä• rÄ• dhesÄ«_ti paccayÄ• kÄ• ravasena byÄ• kÄ• rÄ• petukÄ• massa bhagavato tathÄ• a
dvattiá¹ƒsÄ• kÄ• ravasena byÄ• karonto ajjhÄ• sayaá¹ƒ gahetuá¹ƒ nÄ• sakkhi.

__etadavocÄ• _ti desanÄ• yathÄ• nusandhiá¹ƒ na gatÄ• , desanÄ• ya yathÄ• nusandhiga
__tenahÄ• nanda, suá¹‡Ä• thÄ• _ti idaá¹ƒ tepiá¹-ake buddhavacane asambhinnapadaá¹ƒ. a
nÄ• ma natthi. __upadhinidÄ• na_nti khandhupadhinidÄ• naá¹ƒ. khandhapaÃ±cakaÃ±hettha
__uppajjatÄ«_ti jÄ• yati. __nivisatÄ«_ti punappunaá¹ƒ pavattivasena patiá¹-á¹-hahati.

__yaá¹ƒ kho loke piyarÅ«paá¹ƒ sÄ• tarÅ«pa_nti yaá¹ƒ lokasmiá¹ƒ piyasabhÄ• vaÃ±ceva m
__cakkhuá¹ƒ loke_tiÄ• dÄ«su \Ne II 105/ lokasmiÃ±hi cakkhÄ• dÄ«su mamattena abhiniviá
sampattiyaá¹ƒ patiá¹-á¹-hitÄ• attano cakkhuá¹ƒ Ä• dÄ• sÄ• dÄ«su nimittaggahaá¹‡Ä• nusÄ
vippasannapaÃ±capasÄ• daá¹ƒ suvaá¹‡á¹‡avimÄ• ne ugghÄ• á¹-itamaá¹‡isÄ«hapaÃ±jaraá
rajatapanÄ• á¸·ikaá¹ƒ viya pÄ• maá¹…gasuttaá¹ƒ \Ee II 120/ viya \Be II 111/ ca maÃ±Ã±anti
laddhavohÄ• raá¹ƒ ghÄ• naá¹ƒ vaá¹-á¹-etvÄ• á¹-hapitaharitÄ• lavaá¹-á¹-iá¹ƒ viya maÃ±Ã±a
rattakambalapaá¹-alaá¹ƒ viya mudusiniddhamadhurarasadaá¹ƒ maÃ±Ã±anti, kÄ• yaá¹ƒ sÄ•
suvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya ca maÃ±Ã±anti, manaá¹ƒ aÃ±Ã±esaá¹ƒ manena asadisaá¹ƒ u

__niccato addakkhu_nti niccanti addasaá¹ƒsu. sesapadesupi eseva nayo. __na parimucciá
sakalasmÄ• pi vaá¹-á¹-adukkhÄ• na parimucciá¹ƒsu. __dakkhissantÄ«_ti passissanti. __Ä•
sarakassa nÄ• maá¹ƒ. yasmÄ• panettha Ä• paá¹ƒ pivanti, tasmÄ• ``Ä• pÄ• nÄ«yoâ€™â€™
kaá¹ƒso cÄ• ti Ä• pÄ• nÄ«yakaá¹ƒso. surÄ• maá¹‡á¸• asarakassetaá¹ƒ nÄ• maá¹ƒ. ``vaá¹‡a
tiÄ• divacanato pana kaá¹ƒse á¹-hitapÄ• nameva evaá¹ƒ vuttaá¹ƒ. __ghammÄ• bhitatto_ti g
__ghammapareto_ti ghammena phuá¹-á¹-ho, anugatoti attho. __pivato hi kho taá¹ƒ chÄ• de
taá¹ƒ pÄ• nÄ«yaá¹ƒ vaá¹‡á¹‡Ä• disampattiyÄ• ruccissati, sakalasarÄ«raá¹ƒ vÄ• pharitvÄ•
uppÄ• dayamÄ• naá¹ƒ á¹-hassati. __appaá¹-isaá¹…khÄ• _ti apaccavekkhitvÄ• .

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- Ä• pÄ• nÄ«yakaá¹ƒso viya hi
sÄ• tarÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, ghammÄ• bhitattapuriso viya vaá¹-á¹-a
Ä• pÄ• nÄ«yakaá¹ƒsena nimantanapuriso viya loke piyarÅ«pena sÄ• tarÅ«pena Ä• rammaá
Ä• pÄ• nÄ«yakaá¹ƒse sampattiÃ±ca Ä• dÄ«navaÃ±ca Ä• rocento Ä• pÄ• nakamanusso viya
kalyÄ• á¹‡amitto. yatheva hi tassa purisassa apalokitamanusso Ä• pÄ• nÄ«yakaá¹ƒse guá¹
Ä• roceti, evameva Ä• cariyo vÄ• upajjhÄ• yo vÄ• bhikkhuno paÃ±casu kÄ• maguá¹‡esu a
katheti.

tattha yathÄ• Ä• pÄ• nÄ«yakaá¹ƒsamhi guá¹‡e ca Ä• dÄ«nave ca Ä• rocite so \Ee II 121/ p
piyavaá¹‡á¹‡Ä• disampadÄ• yameva saÃ±jÄ• tavego ``sace maraá¹‡aá¹ƒ bhavissati, pacch
sahasÄ• appaá¹-isaá¹…khÄ• ya taá¹ƒ pivitvÄ• maraá¹‡aá¹ƒ vÄ• maraá¹‡amattaá¹ƒ vÄ• d
bhikkhu, ``paÃ±casu kÄ• maguá¹‡esu dassanÄ• divasena uppannasomanassamattameva a
106/ diá¹-á¹-hadhammikasamparÄ• yiko bahu nÄ• nappakÄ• ro, appassÄ• dÄ• kÄ• mÄ• b
\Be II 112/ evaá¹ƒ Ä• cariyupajjhÄ• yehi Ä• nisaá¹ƒsaÃ±ca Ä• dÄ«navaÃ±ca kathetvÄ• --- `
paá¹-ipajja, indriyesu guttadvÄ• ro bhava bhojane mattaÃ±Ã±Å« jÄ• gariyaá¹ƒ anuyuttoâ€™
assÄ• dabaddhacittatÄ• ya ``sace vuttappakÄ• ro Ä• dÄ«navo bhavissati, pacchÄ• jÄ• niss
Ä• cariyupajjhÄ• ye apasÄ• detvÄ• uddesaparipucchÄ• dÄ«ni ceva vattapaá¹-ipattiÃ±ca pa
kathento kÄ• me paribhuÃ±jitukÄ• matÄ• ya sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati. t
sandhicchedanÄ• dikÄ• le ``coro ayaâ€™â€™ nti gahetvÄ• raÃ±Ã±o dassito idheva hattha
samparÄ• ye catÅ«su apÄ• yesu mahÄ• dukkhaá¹ƒ anubhoti.

__pÄ• nÄ«yena vÄ• vinetu_nti sÄ«tena vÄ• rinÄ• harituá¹ƒ. __dadhimaá¹‡á¸• akenÄ• _ti
__bhaá¹-á¹-haloá¹‡ikÄ• yÄ• _ti saloá¹‡ena sattupÄ• nÄ«yena. __loá¹‡asovÄ«rakenÄ• _ti
sabbadhaÃ±Ã±aphalakaá¸·Ä«rÄ• dÄ«ni pakkhipitvÄ• loá¹‡asovÄ«rakaá¹ƒ nÄ• ma karonti,

opammasaá¹ƒsandanaá¹ƒ panettha --- ghammÄ• bhitattapuriso viya vaá¹-á¹-asannissitakÄ
daá¹-á¹-habbo, tassa purisassa paá¹-isaá¹…khÄ• Ä• pÄ• nÄ«yakaá¹ƒsaá¹ƒ pahÄ• ya pÄ• n
vinodanaá¹ƒ viya bhikkhuno Ä• cariyupajjhÄ• yÄ• naá¹ƒ ovÄ• de á¹-hatvÄ• chadvÄ• rÄ• dÄ
vipassanaá¹ƒ vaá¸• á¸• hentassa arahattaphalÄ• dhigamo, pÄ• nÄ«yÄ• dÄ«ni cattÄ• ri pÄ•
tesu aÃ±Ã±ataraá¹ƒ pivitvÄ• surÄ• pipÄ• sitaá¹ƒ vinodetvÄ• sukhino yena kÄ• maá¹ƒ gam
catumaggapÄ• naá¹ƒ pivitvÄ• taá¹‡haá¹ƒ vinodetvÄ• agatapubbaá¹ƒ nibbÄ• nadisaá¹ƒ gan
chaá¹-á¹-haá¹ƒ.

7. naá¸·akalÄ• pÄ«suttavaá¹‡á¹‡anÄ•

<67> sattame \Ee II 122/ __kinnu kho, Ä• vuso_ti kasmÄ• pucchati? ``evaá¹ƒ puá¹-á¹-ho ka
byÄ• kareyyÄ• â€™â€™ ti. therassa ajjhÄ• sayajÄ• nanatthaá¹ƒ. apica atÄ«te dve aggasÄ•
vinicchayiá¹ƒsÅ«ti anÄ• gate bhikkhÅ« jÄ• nissantÄ«tipi pucchati. __idÄ• neva kho maya_n
nÄ• marÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ paccayoti vuttaá¹ƒ, tadeva nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• a
vuttattÄ• Ä• ha \Ne II 107/. __naá¸·akalÄ• piyo_ti idha pana ayakalÄ• pÄ• divasena upama
viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá¹ƒ abaladubbalabhÄ• vadassanatthaá¹ƒ ayaá¹ƒ upamÄ•

__nirodho hotÄ«_ti ettake á¹-hÄ• ne paccayuppannapaÃ±cavokÄ• rabhavavasena desanÄ
vatthÅ«hÄ«_ti heá¹-á¹-hÄ• vissajjitesu dvÄ• dasasu padesu ekekasmiá¹ƒ tiá¹‡á¹‡aá¹ƒ tiá¹‡
chattiá¹ƒsÄ• ya kÄ• raá¹‡ehi. ettha ca paá¹-hamo dhammakathikaguá¹‡o, dutiyÄ• paá¹-ipat

paá¹-ipattiphalaá¹ƒ. tattha paá¹-hamanayena desanÄ• sampatti kathitÄ• , dutiyena sekkhabl
asekkhabhÅ«mÄ«ti. sattamaá¹ƒ.

8. kosambisuttavaá¹‡á¹‡anÄ•

<68> aá¹-á¹-hame __aÃ±Ã±atrevÄ• _ti ekacco hi parassa saddahitvÄ• yaá¹ƒ esa bhaá¹‡at
gaá¹‡hÄ• ti. aparassa nisÄ«ditvÄ• cintentassa yaá¹ƒ kÄ• raá¹‡aá¹ƒ ruccati, so ``atthi etaâ€
gaá¹‡hÄ• ti. eko ``cirakÄ• lato paá¹-á¹-hÄ• ya evaá¹ƒ anussavo atthi, bhÅ«tametaâ€™â€™
aÃ±Ã±assa vitakkayato ekaá¹ƒ kÄ• raá¹‡aá¹ƒ upaá¹-á¹-hÄ• ti, so ``atthetaâ€™â€™ nti Ä• k
gaá¹‡hÄ• ti. aparassa cintayato ekÄ• diá¹-á¹-hi uppajjati, yÄ• yassa taá¹ƒ kÄ• raá¹‡aá¹ƒ nij
so ``atthetaâ€™â€™ nti diá¹-á¹-hinijjhÄ• nakkhantiyÄ• gaá¹‡hÄ• ti. thero pana paÃ±capi et
paá¹-ikkhipitvÄ• paccakkhaÃ±Ä• á¹‡ena paá¹-ividdhabhÄ• vaá¹ƒ pucchanto __aÃ±Ã±atreva
saddhÄ• yÄ• _tiÄ• dimÄ• ha. tattha __aÃ±Ã±atrevÄ• _ti saddhÄ• dÄ«ni kÄ• raá¹‡Ä• ni á¹-h
123/ kÄ• raá¹‡ehÄ«ti attho. __bhavanirodho nibbÄ• na_nti paÃ±cakkhandhanirodho nibbÄ•

__tuá¹‡hÄ« ahosÄ«_ti thero khÄ«á¹‡Ä• savo, ahaá¹ƒ pana khÄ«á¹‡Ä• savoti vÄ• na vÄ• t
ahosi. __Ä• yasmÄ• nÄ• rado Ä• yasmantaá¹ƒ paviá¹-á¹-haá¹ƒ etadavocÄ• _ti kasmÄ• avo
``bhavanirodho nibbÄ• naá¹ƒ nÄ• mÄ• ti sekhehipi jÄ• nitabbo paÃ±ho esa, ayaá¹ƒ pana the
asekhabhÅ«miyÄ• kÄ• reti, imaá¹ƒ á¹-hÄ• naá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti etaá¹ƒ av

__sammappaÃ±Ã±Ä• ya_ \Be II 114/ sudiá¹-á¹-ha_nti saha vipassanÄ• ya maggapaÃ±Ã±Ä
__na camhi araha_nti anÄ• gÄ• mimagge á¹-hitattÄ• arahaá¹ƒ na homÄ«ti dÄ«peti. yaá¹ƒ p
``bhavanirodho nibbÄ• naâ€™â€™ nti \Ne II 108/ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ ekÅ«navÄ«satiyÄ• p
vimuttaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __udapÄ• no_ti vÄ«satiá¹ƒsahatthagambhÄ«ro
__udakavÄ• rako_ti udakaussiÃ±canavÄ• rako. __udakanti hi kho Ã±Ä• á¹‡aá¹ƒ assÄ• _ti t
evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ bhaveyya. __na ca kÄ• yena phusitvÄ• _ti udakaá¹ƒ pana nÄ«haritvÄ
viharituá¹ƒ na sakkuá¹‡eyya. udapÄ• ne udakadassanaá¹ƒ viya hi anÄ• gÄ• mino nibbÄ• na
ghammÄ• bhitattapuriso viya anÄ• gÄ• mÄ«, udakavÄ• rako viya arahattamaggo, yathÄ• g
udakaá¹ƒ passati. evaá¹ƒ anÄ• gÄ• mÄ« paccavekkhaá¹‡aÃ±Ä• á¹‡ena ``upari arahattapha
ti jÄ• nÄ• ti. yathÄ• pana so puriso udakavÄ• rakassa natthitÄ• ya udakaá¹ƒ nÄ«haritvÄ• k
labhati, evaá¹ƒ anÄ• gÄ• mÄ« arahattamaggassa natthitÄ• ya nibbÄ• naá¹ƒ Ä• rammaá¹‡aâ
arahattaphalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«dituá¹ƒ na labhati. aá¹-á¹-hamaá¹ƒ.

9. upayantisuttavaá¹‡á¹‡anÄ•

<69> navame \Ee II 124/ __upayanto_ti udakavaá¸• á¸• hanasamaye upari gacchanto. __m
gaá¹…gÄ• yamunÄ• dikÄ• mahÄ• saritÄ• yo. __upayÄ• petÄ«_ti upari yÄ• peti, vaá¸• á¸• h
upayantÄ«_ti avijjÄ• upari gacchantÄ« saá¹…khÄ• rÄ• naá¹ƒ paccayo bhavituá¹ƒ sakkuá¹‡

upayÄ• petÄ«_ti saá¹…khÄ• re upari yÄ• peti vaá¸• á¸• heti. evaá¹ƒ sabbapadesu attho ved
apagacchanto osaranto. __avijjÄ• apayantÄ«_ti avijjÄ• apagacchamÄ• nÄ• osaramÄ• nÄ
paccayo bhavituá¹ƒ na sakkuá¹‡antÄ«ti attho. __saá¹…khÄ• re apayÄ• petÄ«_ti saá¹…khÄ
sabbapadesu. navamaá¹ƒ.

10. susimasuttavaá¹‡á¹‡anÄ•

<70> dasame __garukato_ti sabbehi devamanussehi pÄ• sÄ• á¹‡acchattaá¹ƒ viya cittena g
manena piyÄ• yito. __pÅ«jito_ti catupaccayapÅ«jÄ• ya \Be II 115/ pÅ«jito. __apacito_ti nÄ«
apacito. satthÄ• raÃ±hi disvÄ• manussÄ• hatthikkhandhÄ• dÄ«hi otaranti maggaá¹ƒ denti,
sÄ• á¹-akaá¹ƒ apanenti, Ä• sanato vuá¹-á¹-hahanti vandanti. evaá¹ƒ so tehi apacito nÄ• ma
evaá¹ƒnÄ• mako vedaá¹…gesu kusalo paá¹‡á¸• itaparibbÄ• jako. __ehi tva_nti tesaá¹ƒ kira
``samaá¹‡o gotamo na jÄ• tigottÄ• dÄ«ni Ä• gamma lÄ• bhaggappatto jÄ• to, kaviseá¹-á¹-h
sÄ• vakÄ• naá¹ƒ ganthaá¹ƒ bandhitvÄ• deti, taá¹ƒ te uggaá¹‡hitvÄ• upaá¹-á¹-hÄ• kÄ• naá
anumodanampi sarabhaÃ±Ã±ampÄ«ti evamÄ• dÄ«ni kathenti, te tesaá¹ƒ pasannÄ• lÄ• bha
mayaá¹ƒ yaá¹ƒ samaá¹‡o gotamo jÄ• nÄ• ti, tato thokaá¹ƒ jÄ• neyyÄ• ma, attano samayaá
125/ mayampi upaá¹-á¹-hÄ• kÄ• naá¹ƒ katheyyÄ• ma, tato etehi lÄ• bhitarÄ• bhaveyyÄ• m
gotamassa santike pabbajitvÄ• khippameva uggaá¹‡hituá¹ƒ sakkhissatÄ«â€™â€™ ti. te ev
paá¹-ibaloâ€™â€™ ti disvÄ• taá¹ƒ upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu.

__yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kami? evaá¹ƒ kiras
santikaá¹ƒ gantvÄ• ahaá¹ƒ imaá¹ƒ dhammaá¹ƒ khippaá¹ƒ laddhuá¹ƒ sakkhissÄ• mÄ«â€™â
``samaá¹‡o gotamo garu tejussado niyamamanuyutto, na sakkÄ• akÄ• le upasaá¹…kamitu
khattiyÄ• dayo samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamanti, tasmimpi samaye na sakkÄ• u
sÄ• vakesupissa sÄ• riputto mahÄ• paÃ±Ã±o vipassanÄ• lakkhaá¹‡amhi etadagge á¹-hapit
samÄ• dhilakkhaá¹‡asmiá¹ƒ etadagge á¹-hapito, mahÄ• kassapo dhutaá¹…gadharesu anur
puá¹‡á¹‡o mantÄ• á¹‡iputto dhammakathikesu, upÄ• litthero vinayadharesu etadagge á¹-ha
bahussuto tipiá¹-akadharo, satthÄ• pissa tattha tattha kathitaá¹ƒ dhammaá¹ƒ Ä• haritvÄ• ka
á¹-hÄ• nesu etadagge á¹-hapito, aá¹-á¹-hannaá¹ƒ varÄ• naá¹ƒ lÄ• bhÄ«, catÅ«hi acchariyab
samannÄ• gato, tassa samÄ«paá¹ƒ gato khippaá¹ƒ dhammaá¹ƒ laddhuá¹ƒ sakkhissÄ• mÄ«
Ä• nando tenupasaá¹…kami.

__yena_ \Be II 116/ __bhagavÄ• tenupasaá¹…kamÄ«_ti kasmÄ• sayaá¹ƒ apabbÄ• jetvÄ•
ahosi --- ``ayaá¹ƒ titthiyasamaye pÄ• á¹-iyekko `ahaá¹ƒ satthÄ• â€™ ti paá¹-ijÄ• nanto carat
sÄ• sanassa alÄ• bhÄ• yapi parisakkeyya. na kho panassÄ• haá¹ƒ ajjhÄ• sayaá¹ƒ Ä• jÄ• n
ti. tasmÄ• taá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami. __tenahÄ• nanda, susimaá
cintesi --- ``ayaá¹ƒ paribbÄ• jako titthiyasamaye `ahaá¹ƒ pÄ• á¹-iyekko satthÄ• â€™ ti paá¹-
`idha maggabrahmacariyaá¹ƒ carituá¹ƒ icchÄ• mÄ«â€™ ti kira vadati. kiá¹ƒ nu kho mayi pas

sÄ• vakesu, udÄ• hu mayhaá¹ƒ vÄ• mama sÄ• vakÄ• naá¹ƒ vÄ• dhammakathÄ• ya pasan
ekaá¹-á¹-hÄ• nepi pasÄ• dÄ• bhÄ• vaá¹ƒ \Ee II 126/ Ã±atvÄ• , ``ayaá¹ƒ mama sÄ• sane dha
pabbajati. itissa Ä• gamanaá¹ƒ aparisuddhaá¹ƒ; nipphatti nu kho kÄ«disÄ• â€™â€™ ti? olok
110/ `dhammaá¹ƒ thenessÄ• mÄ«â€™ ti pabbajati, katipÄ• heneva pana ghaá¹-etvÄ• arah
ti Ã±atvÄ• ``tenahÄ• nanda, susimaá¹ƒ pabbÄ• jethÄ• â€™â€™ ti Ä• ha.

__aÃ±Ã±Ä• byÄ• katÄ• hotÄ«_ti te kira bhikkhÅ« satthu santike kammaá¹-á¹-hÄ• naá¹ƒ ga
vasantÄ• tasmiá¹ƒyeva antotemÄ• se ghaá¹-entÄ• vÄ• yamantÄ• arahattaá¹ƒ paá¹-ilabhiá
``paá¹-iladdhaguá¹‡aá¹ƒ satthu Ä• rocessÄ• mÄ• â€™â€™ ti pavÄ• ritapavÄ• raá¹‡Ä• sen
santikaá¹ƒ Ä• gantvÄ• attano paá¹-iladdhaguá¹‡aá¹ƒ Ä• rocesuá¹ƒ. taá¹ƒ sandhÄ• yetaá¹ƒ
arahattassa nÄ• maá¹ƒ. __byÄ• katÄ• _ti Ä• rocitÄ• . __assosÄ«_ti so kira ohitasoto hutvÄ•
bhikkhÅ«naá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ gacchati taá¹ƒ taá¹ƒ kathaá¹ƒ suá¹‡itukÄ• mo. __yen
tenupasaá¹…kamÄ«_ti kasmÄ• upasaá¹…kami? taá¹ƒ kirassa pavattiá¹ƒ sutvÄ• etadahosi
imasmiá¹ƒ sÄ• sane paramappamÄ• á¹‡aá¹ƒ sÄ• rabhÅ«tÄ• Ä• cariyamuá¹-á¹-hi maÃ±Ã±e
jÄ• nissÄ• mÄ«â€™â€™ ti. tasmÄ• upasaá¹…kami.

__anekavihita_nti anekavidhaá¹ƒ. __iddhividha_nti iddhikoá¹-á¹-hÄ• saá¹ƒ. __Ä• vibhÄ• vaá
Ä• vibhÄ• vaá¹ƒ gahetvÄ• tirobhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ gahetvÄ• Ä• vibhÄ• vaá¹ƒ kÄ• tu
__tirokuá¹-á¹-a_nti parakuá¹-á¹-aá¹ƒ. itarapadadvayepi \Be II 117/ eseva nayo. __ummujjani
ummujjanaÃ±ca nimujjanaÃ±ca. __pallaá¹…kenÄ• _ti pallaá¹…kabandhanena. __kamathÄ•
vÄ• sakkothÄ• ti pucchati? __pakkhÄ« sakuá¹‡o_ti pakkhayutto sakuá¹‡o. ayamettha saá¹
imassa iddhividhassa, ito paresaá¹ƒ dibbasotÄ• dÄ«naÃ±ca vaá¹‡á¹‡anÄ• nayo visuddhima
veditabboti.

__santÄ• vimokkhÄ• _ti aá¹…gasantatÄ• ya ceva Ä• rammaá¹‡asantatÄ• ya ca santÄ• Ä•
phusitvÄ• _ti nÄ• makÄ• yena phusitvÄ• paá¹-ilabhitvÄ• . __paÃ±Ã±Ä• vimuttÄ• kho maya
mayaá¹ƒ nijjhÄ• nakÄ• \Ee II 127/ sukkhavipassakÄ• paÃ±Ã±Ä• matteneva vimuttÄ• ti das
tvaá¹ƒ, Ä• vuso susima, na vÄ• tvaá¹ƒ Ä• jÄ• neyyÄ• sÄ«_ti kasmÄ• evamÄ• haá¹ƒsu? ev
``mayaá¹ƒ imassa ajjhÄ• sayaá¹ƒ gahetvÄ• kathetuá¹ƒ na sakkhissÄ• ma, dasabalaá¹ƒ par
bhavissatÄ«â€™â€™ ti. __dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ
__nibbÄ• ne Ã±Ä• á¹‡a_nti vipassanÄ• ya ciá¹‡á¹‡ante pavattamaggaÃ±Ä• á¹‡aá¹ƒ, taá¹ƒ
bhagavÄ• evamÄ• ha.

__Ä• jÄ• neyyÄ• si vÄ• _tiÄ• di kasmÄ• vuttaá¹ƒ? vinÄ• pi samÄ• dhiá¹ƒ evaá¹ƒ Ã±Ä• á¹‡
\Ne II 111/ vuttaá¹ƒ hoti --- susima, maggo vÄ• phalaá¹ƒ vÄ• na samÄ• dhinissando, na sa
samÄ• dhissa nipphatti, vipassanÄ• ya paneso nissando, vipassanÄ• ya Ä• nisaá¹ƒso, vipa
jÄ• neyyÄ• si vÄ• tvaá¹ƒ, na vÄ• tvaá¹ƒ jÄ• neyyÄ• si, atha kho dhammaá¹-á¹-hitiÃ±Ä• á¹‡
nibbÄ• ne Ã±Ä• á¹‡anti.

idÄ• nissa paá¹-ivedhabhabbataá¹ƒ Ã±atvÄ• teparivaá¹-á¹-aá¹ƒ dhammadesanaá¹ƒ desent
susima? rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• _tiÄ• dimÄ• ha? te parivaá¹-á¹-adesanÄ• va
patto. idÄ• nissa anuyogaá¹ƒ Ä• ropento __jÄ• tipaccayÄ• jarÄ• maraá¹‡anti, susima, pass
pana tvaá¹ƒ, susimÄ• _ti idaá¹ƒ kasmÄ• Ä• rabhi? nijjhÄ• nakÄ• naá¹ƒ sukkhavipassakabh
pÄ• kaá¹-akaraá¹‡atthaá¹ƒ. ayaÃ±hettha adhippÄ• yo --- na kevalaá¹ƒ tvameva nijjhÄ• nako
bhikkhÅ« evarÅ«pÄ• yevÄ• ti. sesaá¹ƒ sabbattha pÄ• kaá¹-amevÄ• ti. dasamaá¹ƒ.

mahÄ• vaggo sattamo.

8. samaá¹‡abrÄ• hmaá¹‡avaggo

1. jarÄ• maraá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

71-72__._ samaá¹‡abrÄ• hmaá¹‡avagge \Be II 118/ jarÄ• maraá¹‡Ä• dÄ«su ekekapadavas
suttÄ• ni vuttÄ• ni, tÄ• ni uttÄ• natthÄ• nevÄ• ti.

samaá¹‡abrÄ• hmaá¹‡avaggo aá¹-á¹-hamo.

9. antarapeyyÄ• laá¹ƒ

1. satthusuttÄ• divaá¹‡á¹‡anÄ•

<73> ito \Ne II 112/ \Ee II 128/ paraá¹ƒ ``satthÄ• pariyesitabboâ€™â€™ tiÄ• dinayappavat
antarapeyyÄ• lavaggÄ• nÄ• ma honti. te sabbepi tathÄ• tathÄ• bujjhanakÄ• naá¹ƒ veneyy
ajjhÄ• sayavasena vuttÄ• . tattha __satthÄ• _ti buddho vÄ• hotu sÄ• vako vÄ• , yaá¹ƒ niss
labhati, ayaá¹ƒ satthÄ• nÄ• ma, so pariyesitabbo. __sikkhÄ• karaá¹‡Ä«yÄ• _ti tividhÄ• pi s
yogÄ• dÄ«su __yogo_ti payogo. __chando_ti kattukamyatÄ• kusalacchando. __ussoá¸·hÄ«
adhimattavÄ«riyaá¹ƒ. __appaá¹-ivÄ• nÄ«_ti anivattanÄ• . __Ä• tappa_nti kilesatÄ• panavÄ«
satatakiriyaá¹ƒ. __satÄ«_ti jarÄ• maraá¹‡Ä• divasena catusaccapariggÄ• hikÄ• sati. __sam
Ã±Ä• á¹‡aá¹ƒ. __appamÄ• do_ti saccabhÄ• vanÄ• ya appamÄ• do. sesaá¹ƒ sabbattha uttÄ

antarapeyyÄ• lo navamo.

nidÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhisamayasaá¹ƒyuttaá¹ƒ

1. nakhasikhÄ• suttavaá¹‡á¹‡anÄ•

<74> abhisamayasaá¹ƒyuttassa \Ne II 113/ \Ee II 129/ \Be II 119/ paá¹-hame __nakhasikhÄ
maá¹ƒsaá¹-á¹-hÄ• nena vimutte nakhagge. nakhasikhÄ• ca nÄ• ma lokiyÄ• naá¹ƒ mahatÄ«
rattuppalapattakoá¹-i viya sukhumÄ• . kathaá¹ƒ panettha paá¹ƒsu patiá¹-á¹-hitoti? adhiá¹-á¹-
bhagavatÄ• hi atthaá¹ƒ Ã±Ä• petukÄ• mena adhiá¹-á¹-hÄ• nabalena tattha patiá¹-á¹-hÄ• pit
mahÄ• pathaviyÄ• paá¹ƒsuá¹ƒ satakoá¹-á¹-hÄ• se katvÄ• tato ekakoá¹-á¹-hÄ• saá¹ƒ. para
__abhisametÄ• vino_ti paÃ±Ã±Ä• ya ariyasaccÄ• ni abhisametvÄ• á¹-hitassa. __purimaá¹ƒ
parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ upanidhÄ• yÄ• _ti etadeva bahutaraá¹ƒ dukkhaá¹ƒ,
evaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ dukkhakkhandhaá¹ƒ upanidhÄ• ya, Ã±Ä• á¹‡ena taá¹ƒ tassa
upaparikkhiyamÄ• neti attho. katamaá¹ƒ panettha purimadukkhaá¹ƒ nÄ• ma? yaá¹ƒ parikkh
parikkhÄ«á¹‡aá¹ƒ? yaá¹ƒ paá¹-hamamaggassa abhÄ• vitattÄ• uppajjeyya. katamaá¹ƒ pana
attabhÄ• vesu apÄ• ye aá¹-á¹-hamaÃ±ca paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ• yattha katthaci u
parikkhÄ«á¹‡anti veditabbaá¹ƒ. __sattakkhattu_nti satta vÄ• re, sattasu attabhÄ• vesÅ«ti att
idamassa paraá¹ƒ pamÄ• á¹‡anti dasseti. __mahatthiyo_ti mahato atthassa nipphÄ• dako. p

2. pokkharaá¹‡Ä«suttavaá¹‡á¹‡anÄ•

<75> dutiye __pokkharaá¹‡Ä«_ti vÄ• pÄ«. __ubbedhenÄ• _ti gambhÄ«ratÄ• ya. __samatitt
__kÄ• kapeyyÄ• _ti sakkÄ• hoti tÄ«re á¹-hitena kÄ• kena pakatiyÄ• pi mukhatuá¹‡á¸• ikaá¹
dutiyaá¹ƒ.

3. saá¹ƒbhejjaudakasuttÄ• divaá¹‡á¹‡anÄ•

76-77__._ tatiye \Ne II 114/ \Ee II 130/ __yatthimÄ• _ti yasmiá¹ƒ sambhijjaá¹-á¹-hÄ• ne imÄ•
__saá¹ƒsandantÄ«_ti samÄ• gantvÄ• sandanti. __samentÄ«_ti samÄ• gacchanti. __dve vÄ
vÄ• . __udakaphusitÄ• nÄ«_ti udakabindÅ«ni. __saá¹ƒbhejjaudaka_nti aÃ±Ã±Ä• hi nadÄ«h
sambhinnaá¹-á¹-hÄ• ne udakaá¹ƒ. catutthaá¹ƒ uttÄ• natthameva. tatiyacatutthÄ• ni.

5. pathavÄ«suttÄ• divaá¹‡á¹‡anÄ•

78-84__._ paÃ±came \Be II 120/ __mahÄ• pathaviyÄ• _ti cakkavÄ• á¸·abbhantarÄ• ya mah
__kolaá¹-á¹-himattiyo_ti padaraá¹-á¹-hipamÄ• á¹‡Ä• . __guá¸·ikÄ• _ti mattikaguá¸·ikÄ• . __u
ekasmiá¹ƒ á¹-hÄ• ne á¹-hapeyya. chaá¹-á¹-hÄ• dÄ«su vuttanayeneva attho veditabbo. pariy
__aÃ±Ã±atitthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• naá¹ƒ adhigamo_ti bÄ• hirakÄ• naá
paá¹-hamamaggena adhigataguá¹‡Ä• naá¹ƒ satabhÄ• gampi sahassabhÄ• gampi satasaha
paÃ±camÄ• dÄ«ni.

abhisamayasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhÄ• tusaá¹ƒyuttaá¹ƒ

1. nÄ• nattavaggo

I dhÄ• tunÄ• nattasuttavaá¹‡á¹‡anÄ•

<85> dhÄ• tusaá¹ƒyuttassa \Ne II 115/ \Be II 121/ paá¹-hame \Ee II 131/
nissattaá¹-á¹-hasuÃ±Ã±ataá¹-á¹-hasaá¹…khÄ• tena sabhÄ• vaá¹-á¹-hena dhÄ• tÅ«ti laddha
nÄ• nÄ• sabhÄ• vo __dhÄ• tunÄ• nattaá¹ƒ. cakkhudhÄ• tÅ«_tiÄ• dÄ«su cakkhupasÄ• do ca
rÅ«padhÄ• tu, cakkhupasÄ• davatthukaá¹ƒ cittaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. sotapasÄ
saddÄ• rammaá¹‡aá¹ƒ saddadhÄ• tu, sotapasÄ• davatthukaá¹ƒ cittaá¹ƒ sotaviÃ±Ã±Ä• á¹‡a
ghÄ• nadhÄ• tu, gandhÄ• rammaá¹‡aá¹ƒ gandhadhÄ• tu, ghÄ• napasÄ• davatthukaá¹ƒ citta
jivhÄ• pasÄ• do jivhÄ• dhÄ• tu, rasÄ• rammaá¹‡aá¹ƒ rasadhÄ• tu, jivhÄ• pasÄ• davatthuka
jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu. kÄ• yapasÄ• do kÄ• yadhÄ• tu, phoá¹-á¹-habbÄ• rammaá¹‡a
kÄ• yapasÄ• davatthukaá¹ƒ cittaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu. tisso manodhÄ• tuyo ma
khandhÄ• sukhumarÅ«pÄ• ni nibbÄ• naÃ±ca dhammadhÄ• tu, sabbampi manoviÃ±Ã±Ä• á
ettha ca soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , avasÄ• ne dve catubhÅ«mikÄ• ti. paá¹-ham

2. phassanÄ• nattasuttavaá¹‡á¹‡anÄ•

<86> dutiye __uppajjati phassanÄ• natta_nti nÄ• nÄ• sabhÄ• vo phasso uppajjati. tattha ca
cakkhuviÃ±Ã±Ä• á¹‡Ä• disampayuttÄ• , manosamphasso manodvÄ• re paá¹-hamajavanasa
paá¹-iccÄ• _ti manodvÄ• rÄ• vajjanaá¹ƒ kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ paá¹-icca pa
uppajjatÄ«ti ayamettha attho. dutiyaá¹ƒ.

3. nophassanÄ• nattasuttavaá¹‡á¹‡anÄ•

<87> tatiye \Ne II 116/ \Ee II 132/ __no manosamphassaá¹ƒ paá¹-icca uppajjati manodhÄ•
paá¹-hamajavanasampayuttaá¹ƒ phassaá¹ƒ paá¹-icca Ä• vajjanakiriyÄ• manoviÃ±Ã±Ä• á¹‡a
evamattho daá¹-á¹-habbo. tatiyaá¹ƒ.

4. vedanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<88> catutthe \Be II 122/ __cakkhusamphassajÄ• vedanÄ• _ti sampaá¹-icchanamanodhÄ•
tasmiá¹ƒ dvÄ• re vedanÄ• vatteyyuá¹ƒ, nibbattiphÄ• sukatthaá¹ƒ pana anantaraá¹ƒ sampaa
gahetuá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ. __manosamphassaá¹ƒ paá¹-iccÄ• _ti manodvÄ• re Ä• va

paá¹-hamajavanavedanÄ• , paá¹-hamajavanasamphassaá¹ƒ paá¹-icca dutiyajavanavedanÄ
catutthaá¹ƒ.

5. dutiyavedanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<89> paÃ±came tatiyacatutthesu vuttanayÄ• va ekato katvÄ• desitÄ• ti. iti dutiyÄ• dÄ«su c
manodhÄ• tuá¹ƒ manodhÄ• tÅ«ti agahetvÄ• manodvÄ• rÄ• vajjanaá¹ƒ manodhÄ• tÅ«ti gah
tathÄ• kathite bujjhanakÄ• naá¹ƒ ajjhÄ• sayena desitÄ• ni. ito paresupi eseva nayo. paÃ±ca

6. bÄ• hiradhÄ• tunÄ• nattasuttavaá¹‡á¹‡anÄ•

<90> chaá¹-á¹-he pana paÃ±ca dhÄ• tuyo kÄ• mÄ• vacarÄ• , dhammadhÄ• tu catubhÅ«mi

7. saÃ±Ã±Ä• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<91> sattame __rÅ«padhÄ• tÅ«_ti Ä• pÄ• the patitaá¹ƒ attano vÄ• parassa vÄ• sÄ• á¹-ak
rÅ«pÄ• rammaá¹‡aá¹ƒ. __rÅ«pasaÃ±Ã±Ä• _ti cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• saÃ±Ã±Ä
sampaá¹-icchanÄ• dÄ«hi tÄ«hi \Ne II 117/ cittehi sampayutto saá¹…kappo. __rÅ«pacchando
chandikataá¹-á¹-hena chando. __rÅ«papariá¸·Ä• ho_ti rÅ«pe anuá¸• ahanaá¹-á¹-hena \Ee II
__rÅ«papariyesanÄ• _ti pariá¸·Ä• he uppanne sandiá¹-á¹-hasambhatte gahetvÄ• tassa rÅ«
pariyesanÄ• . ettha ca saÃ±Ã±Ä• saá¹…kappachandÄ• ekajavanavÄ• repi nÄ• nÄ• javana
pariá¸·Ä• hapariyesanÄ• pana nÄ• nÄ• javanavÄ• reyeva labbhantÄ«ti. __evaá¹ƒ kho, bhik
ettha ca evaá¹ƒ rÅ«pÄ• dinÄ• nÄ• sabhÄ• vaá¹ƒ dhÄ• tuá¹ƒ paá¹-icca rÅ«pasaÃ±Ã±Ä• dinÄ
uppajjatÄ«ti iminÄ• nayena attho veditabbo. sattamaá¹ƒ.

8. nopariyesanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<92> aá¹-á¹-hame \Be II 123/ __no dhammapariyesanaá¹ƒ paá¹-icca uppajjati dhammapari
Ä• gataá¹ƒ paá¹-isedhamattameva nÄ• naá¹ƒ. aá¹-á¹-hamaá¹ƒ.

9. bÄ• hiraphassanÄ• nattasuttÄ• divaá¹‡á¹‡anÄ•

93-94__._ navame __uppajjati rÅ«pasaÃ±Ã±Ä• _ti vuttappakÄ• re Ä• rammaá¹‡e uppajjati
__rÅ«pasaá¹…kappo_ti tasmiá¹ƒyeva Ä• rammaá¹‡e tÄ«hi cittehi sampayuttasaá¹…kappo.
tadevÄ• rammaá¹‡aá¹ƒ phusamÄ• no __phasso. vedanÄ• _ti tadeva Ä• rammaá¹‡aá¹ƒ anu
vuttanayÄ• va. __rÅ«palÄ• bho_ti pariyesitvÄ• laddhaá¹ƒ saha taá¹‡hÄ• ya Ä• rammaá¹‡a
vuttaá¹ƒ. ayaá¹ƒ tÄ• va sabbasaá¹…gÄ• hikanayo ekasmiá¹ƒ yevÄ• rammaá¹‡e sabbadhan
aparo Ä• gantukÄ• rammaá¹‡amissako hoti --- rÅ«pasaÃ±Ã±Ä• rÅ«pasaá¹…kappo phasso

dhammÄ• dhuvaparibhoge nibaddhÄ• rammaá¹‡e honti. nibaddhÄ• rammaá¹‡aÃ±hi iá¹-á¹-
piyaá¹ƒ yaá¹ƒkiÃ±ci viya upaá¹-á¹-hÄ• ti, Ä• gantukÄ• rammaá¹‡aá¹ƒ pana yaá¹ƒkiÃ±ci sam
tiá¹-á¹-hati.

tatridaá¹ƒ vatthu --- eko kira amaccaputto gÄ• miyehi parivÄ• rito gÄ• mamajjhe á¹-hatvÄ•
tasmiÃ±cassa samaye upÄ• sikÄ• nadiá¹ƒ gantvÄ• nhatvÄ• alaá¹…katapaá¹-iyattÄ• dhÄ•
gacchati. so dÅ«rato disvÄ• ``Ä• gantukamÄ• tugÄ• mo bhavissatÄ«â€™â€™ ti saÃ±Ã±aá
bhaá¹‡e jÄ• nÄ• hi, kÄ• esÄ• â€™â€™ ti purisaá¹ƒ pesesi. so gantvÄ• taá¹ƒ disvÄ• pacc
puá¹-á¹-ho yathÄ• sabhÄ• vaá¹ƒ Ä• rocesi. evaá¹ƒ Ä• gantukÄ• rammaá¹‡aá¹ƒ \Ee II 134/ k
tasmiá¹ƒ uppanno chando rÅ«pachando nÄ• ma, tadeva Ä• rammaá¹‡aá¹ƒ katvÄ• uppann
nÄ• ma, sahÄ• ye gaá¹‡hitvÄ• tassa pariyesanaá¹ƒ rÅ«papariyesanÄ• nÄ• ma, pariyesitv
Ä• rammaá¹‡aá¹ƒ rÅ«palÄ• bho nÄ• ma.

uruvalliyavÄ• sÄ« cÅ«á¸·atissatthero panÄ• ha --- ``kiÃ±cÄ• pi bhagavatÄ• phassavedanÄ
gahitÄ• , pÄ• á¸·iá¹ƒ pana parivaá¹-á¹-etvÄ• vuttappakÄ• re Ä• rammaá¹‡e uppannÄ• saÃ
tasmiá¹ƒyeva saá¹…kappo rÅ«pasaá¹…kappo tasmiá¹ƒ \Be II 124/ chando rÅ«pacchando, t
rÅ«papariá¸·Ä• ho, tasmiá¹ƒ pariyesanÄ• rÅ«papariyesanÄ• , pariyesitvÄ• laddhaá¹ƒ saha
rÅ«palÄ• bho. evaá¹ƒ laddhÄ• rammaá¹‡e pana phusanaá¹ƒ phasso, anubhavanaá¹ƒ veda
rÅ«pasamphassajÄ• vedanÄ• ti idaá¹ƒ dvayaá¹ƒ labbhatÄ«â€™â€™ ti. aparampi avibhÅ«t
Ä• rammaá¹‡aÃ±hi sÄ• á¹‡ipÄ• kÄ• rehi vÄ• parikkhittaá¹ƒ tiá¹‡apaá¹‡á¹‡Ä• dÄ«hi vÄ• pa
``upaá¸• á¸• haá¹ƒ diá¹-á¹-haá¹ƒ me Ä• rammaá¹‡aá¹ƒ, suá¹-á¹-hu naá¹ƒ passissÄ• mÄ«â€™
Ä• rammaá¹‡e uppannÄ• saÃ±Ã±Ä• rÅ«pasaÃ±Ã±Ä• nÄ• ma. tasmiá¹ƒyeva uppannÄ• s
nÄ• mÄ• ti veditabbÄ• . etthÄ• pi ca saÃ±Ã±Ä• saá¹…kappaphassavedanÄ• chandÄ• ekaj
labbhanti, pariá¸·Ä• hapariyesanÄ• lÄ• bhÄ• nÄ• nÄ• javanavÄ• reyevÄ• ti. dasamaá¹ƒ utt

nÄ• nattavaggo paá¹-hamo.

2. dutiyavaggo

1. sattadhÄ• tusuttavaá¹‡á¹‡anÄ•

<95> dutiyavaggassa paá¹-hame __Ä• bhÄ• dhÄ• tÅ«_ti Ä• lokadhÄ• tu. Ä• lokassapi Ä• l
uppannajjhÄ• nassÄ• pÄ«ti sahÄ• rammaá¹‡assa jhÄ• nassa etaá¹ƒ nÄ• maá¹ƒ. __subhad
uppannajjhÄ• navasena sahÄ• rammaá¹‡ajjhÄ• nameva \Ee II 135/. Ä• kÄ• sÄ• naÃ±cÄ• y
__Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tu_. saÃ±Ã±Ä• vedayitanirodhova __saÃ±Ã±Ä• vedayit
anusandhikusalassa bhikkhuno tattha nisÄ«ditvÄ• paÃ±haá¹ƒ pucchitukÄ• massa okÄ• saá
niá¹-á¹-hÄ• pesi.

__andhakÄ• raá¹ƒ_ \Ne II 119/ __paá¹-iccÄ• _ti andhakÄ• ro hi Ä• lokena paricchinno, Ä• l
andhakÄ• rena hi so pÄ• kaá¹-o hoti. tasmÄ• ``andhakÄ• raá¹ƒ paá¹-icca paÃ±Ã±Ä• yatÄ«
paá¹-iccÄ• _ti etthÄ• pi eseva nayo. asubhaÃ±hi subhena, subhaÃ±ca asubhena paricchinn
paÃ±Ã±Ä• yati, tasmÄ• evamÄ• ha. __rÅ«paá¹ƒ paá¹-iccÄ• _ti rÅ«pÄ• vacarasamÄ• pattiá
rÅ«pÄ• vacarasamÄ• pattiyÄ• hi sati Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti nÄ• ma \Be I
tasmÄ• evamÄ• ha. __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanadhÄ• tu_Ä• dÄ«supi eseva nayo. __nir
khandhÄ• naá¹ƒ paá¹-isaá¹…khÄ• appavattiá¹ƒ paá¹-icca. khandhanirodhaÃ±hi paá¹-icca ni
paÃ±Ã±Ä• yati, na khandhapavattiá¹ƒ, tasmÄ• evamÄ• ha. ettha ca catunnaá¹ƒ khandhÄ•
nirodhasamÄ• pattÄ«ti veditabbo.

__kathaá¹ƒ samÄ• patti pattabbÄ• _ti kathaá¹ƒ samÄ• pattiyo kÄ«disÄ• samÄ• pattiyo nÄ•
__saÃ±Ã±Ä• samÄ• patti pattabbÄ• _ti saÃ±Ã±Ä• ya atthibhÄ• vena saÃ±Ã±Ä• samÄ• patt
hutvÄ• pattabbÄ• . __saá¹…khÄ• rÄ• vasesasamÄ• patti pattabbÄ• _ti sukhumasaá¹…khÄ
saá¹…khÄ• rÄ• vasesasamÄ• patti nÄ• ma hutvÄ• pattabbÄ• . __nirodhasamÄ• patti patta
nirodhasamÄ• patti nirodhasamÄ• patti nÄ• ma hutvÄ• pattabbÄ• ti attho. paá¹-hamaá¹ƒ.

2. sanidÄ• nasuttavaá¹‡á¹‡anÄ•

<96> dutiye __sanidÄ• na_nti bhÄ• vanapuá¹ƒsakametaá¹ƒ, sanidÄ• no sapaccayo hutvÄ•
__kÄ• madhÄ• tuá¹ƒ, bhikkhave, paá¹-iccÄ• _ti ettha kÄ• mavitakkopi kÄ• madhÄ• tu \Ee II
visesato sabbÄ• kusalampi. yathÄ• ha ---

``tattha katamÄ• kÄ• madhÄ• tu? kÄ• mapaá¹-isaá¹ƒyutto takko vitakko saá¹…kappo appa
abhiniropanÄ• micchÄ• saá¹…kappo, ayaá¹ƒ vuccati kÄ• madhÄ• tu. heá¹-á¹-hato avÄ«cin
karitvÄ• uparito paranimmitavasavattÄ« deve antokaritvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ• v
pariyÄ• pannÄ• khandhadhÄ• tuÄ• yatanÄ• rÅ«pÄ• vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rÄ•
kÄ• madhÄ• tu. sabbepi akusalÄ• dhammÄ• kÄ• madhÄ• tÅ«â€™â€™ ti (Vibh 182).

ettha \Ne II 120/ sabbasaá¹…gÄ• hikÄ• asambhinnÄ• ti dve kathÄ• honti. kathaá¹ƒ? kÄ• n
byÄ• pÄ• dadhÄ• tuvihiá¹ƒsÄ• dhÄ• tuyo gahitÄ• hontÄ«ti ayaá¹ƒ sabbasaá¹…gÄ• hikÄ• .
dhÄ• tÅ«naá¹ƒ visuá¹ƒ Ä• gatattÄ• sesadhammÄ• kÄ• madhÄ• tÅ«ti ayaá¹ƒ asambhinnak
kÄ• madhÄ• tuá¹ƒ Ä• rammaá¹‡avasena vÄ• sampayogavasena vÄ• paá¹-icca kÄ• masaÃ
__kÄ• masaÃ±Ã±aá¹ƒ_ \Be II 126/ __paá¹-iccÄ• _ti kÄ• masaÃ±Ã±aá¹ƒ pana sampayogava
paá¹-icca kÄ• masaá¹…kappo nÄ• ma uppajjati. iminÄ• nayena sabbapadesu attho veditab
tÄ«hi kÄ• raá¹‡ehi. __micchÄ• paá¹-ipajjatÄ«_ti ayÄ• thÄ• vapaá¹-ipadaá¹ƒ aniyyÄ• nikapa

__byÄ• pÄ• dadhÄ• tuá¹ƒ, bhikkhave_ti ettha byÄ• pÄ• davitakkopi byÄ• pÄ• dadhÄ• tu by

``tattha katamÄ• byÄ• pÄ• dadhÄ• tu? byÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitakko ... pe ... a
byÄ• pÄ• dadhÄ• tu. dasasu Ä• ghÄ• tavatthÅ«su cittassa Ä• ghÄ• to paá¹-ivirodho kopo pa
cittassa, ayaá¹ƒ vuccati byÄ• pÄ• dadhÄ• tÅ«â€™â€™ ti (Vibh 182).

imaá¹ƒ byÄ• pÄ• dadhÄ• tuá¹ƒ sahajÄ• tapaccayÄ• divasena paá¹-icca byÄ• pÄ• dasaÃ±Ã
purimanayeneva veditabbaá¹ƒ.

__vihiá¹ƒsÄ• dhÄ• tuá¹ƒ, bhikkhave_ti ettha vihiá¹ƒsÄ• vitakkopi vihiá¹ƒsÄ• dhÄ• tu vihiá¹ƒ

``tattha katamÄ• vihiá¹ƒsÄ• dhÄ• tu? vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko ... pe ... aya
vihiá¹ƒsÄ• dhÄ• tu. idhekacco pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• \Ee II 137/ vÄ• daá¹‡á¸• en
vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ• satte viheá¹-heti. yÄ• evarÅ«pÄ• heá¹-hanÄ• viheá¹-ha
rosanÄ• parÅ«paghÄ• to, ayaá¹ƒ vuccati vihiá¹ƒsÄ• dhÄ• tÅ«â€™â€™ ti (Vibh 182).

imaá¹ƒ vihiá¹ƒsÄ• dhÄ• tuá¹ƒ sahajÄ• tapaccayÄ• divasena paá¹-icca vihiá¹ƒsÄ• saÃ±Ã±Ä
sesamidhÄ• pi purimanayeneva veditabbaá¹ƒ.

__tiá¹‡adÄ• ye_ti \Ne II 121/ tiá¹‡agahane araÃ±Ã±e. __anayabyasana_nti avuá¸• á¸• hiá¹ƒ
kho_ti ettha sukkhatiá¹‡adÄ• yo viya Ä• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, tiá¹‡ukkÄ• viya a
tiá¹‡akaá¹-á¹-hanissitÄ• pÄ• á¹‡Ä• viya ime sattÄ• . yathÄ• sukkhatiá¹‡adÄ• ye á¹-hapitaá
khippaá¹ƒ vÄ• yamitvÄ• anibbÄ• pentassa te pÄ• á¹‡Ä• anayabyasanaá¹ƒ pÄ• puá¹‡anti.
brÄ• hmaá¹‡Ä• vÄ• \Be II 127/ uppannaá¹ƒ akusalasaÃ±Ã±aá¹ƒ vikkhambhanatadaá¹…ga
nappajahanti, te dukkhaá¹ƒ viharanti.

__visamagata_nti rÄ• gavisamÄ• dÄ«ni anugataá¹ƒ akusalasaÃ±Ã±aá¹ƒ. __na khippameva
vikkhambhanÄ• divasena sÄ«ghaá¹ƒ nappajahati. __na vinodetÄ«_ti na nÄ«harati. __na by
bhaá¹…gamattampi anavasesento na vigatantaá¹ƒ karoti. __na anabhÄ• vaá¹ƒ gametÄ«_ti
evaá¹ƒ sabbapadesu na --- kÄ• ro Ä• haritabbo. __pÄ• á¹-ikaá¹…khÄ• _ti pÄ• á¹-ikaá¹…khi

__nekkhammadhÄ• tuá¹ƒ, bhikkhave_ti ettha nekkhammavitakkopi nekkhammadhÄ• tu sab
---

``tattha katamÄ• nekkhammadhÄ• tu? nekkhammapaá¹-isaá¹ƒyutto takko vitakko ... pe ... s
vuccati nekkhammadhÄ• tÅ«â€™â€™ ti (Vibh 182).

idhÄ• pi duvidhÄ• kathÄ• . nekkhammadhÄ• tuggahaá¹‡ena hi itarÄ• pi dve dhÄ• tuyo gah
kusaladhammapariyÄ• pannattÄ• , ayaá¹ƒ sabbasaá¹…gÄ• hikÄ• . tÄ• pana dhÄ• tuyo visu

á¹-hapetvÄ• sesÄ• sabbakusalÄ• nekkhammadhÄ• tÅ«ti ayaá¹ƒ asambhinnÄ• . imaá¹ƒ ne
sahajÄ• tÄ• dipaccayavasena paá¹-icca nekkhammasaÃ±Ã±Ä• nÄ• ma uppajjati. saÃ±Ã±Ä
yathÄ• nurÅ«paá¹ƒ.

__abyÄ• pÄ• dadhÄ• tuá¹ƒ, bhikkhave_ti ettha abyÄ• pÄ• davitakkopi abyÄ• pÄ• dadhÄ• t

``tattha katamÄ• abyÄ• pÄ• dadhÄ• tu \Ee II 138/? abyÄ• pÄ• dapaá¹-isaá¹ƒyutto takko ... p
II 122/ abyÄ• pÄ• dadhÄ• tu. yÄ• sattesu metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cet
abyÄ• pÄ• dadhÄ• tÅ«â€™â€™ ti (Vibh 182).

imaá¹ƒ abyÄ• pÄ• dadhÄ• tuá¹ƒ paá¹-icca vuttanayeneva abyÄ• pÄ• dasaÃ±Ã±Ä• nÄ• ma

__avihiá¹ƒsÄ• dhÄ• tuá¹ƒ, bhikkhave_ti etthÄ• pi avihiá¹ƒsÄ• vitakkopi avihiá¹ƒsÄ• dhÄ• tu
---

``tattha \Be II 128/ katamÄ• avihiá¹ƒsÄ• dhÄ• tu? avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko ... pe
avihiá¹ƒsÄ• dhÄ• tu. yÄ• sattesu karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡
vuccati avihiá¹ƒsÄ• dhÄ• tÅ«â€™â€™ ti (Vibh 182).

imaá¹ƒ avihiá¹ƒsÄ• dhÄ• tuá¹ƒ paá¹-icca vuttanayeneva avihiá¹ƒsÄ• saÃ±Ã±Ä• nÄ• ma up
vuttÄ• nusÄ• reneva veditabbaá¹ƒ. dutiyaá¹ƒ.

3. giÃ±jakÄ• vasathasuttavaá¹‡á¹‡anÄ•

<97> tatiye __dhÄ• tuá¹ƒ, bhikkhave_ti ito paá¹-á¹-hÄ• ya ajjhÄ• sayaá¹ƒ dhÄ• tÅ«ti dÄ«pe
saÃ±Ã±Ä• _ti ajjhÄ• sayaá¹ƒ paá¹-icca saÃ±Ã±Ä• uppajjati, diá¹-á¹-hi uppajjati, vitakko upp
``kaccÄ• no paÃ±haá¹ƒ pucchissatÄ«â€™â€™ ti tassa okÄ• sadÄ• natthaá¹ƒ ettÄ• vatÄ• va
__asammÄ• sambuddhesÅ«_ti chasu satthÄ• resu. __sammÄ• sambuddhÄ• _ti mayamasm
paá¹-icca paÃ±Ã±Ä• yatÄ«_ti kismiá¹ƒ sati hotÄ«ti? satthÄ• rÄ• naá¹ƒ uppannaá¹ƒ diá¹-á¹-h
asammÄ• sambuddhesu tesu sammÄ• sambuddhÄ• eteti evaá¹ƒ uppannaá¹ƒ titthiyasÄ• va
pucchatiyeva.

idÄ• ni yasmÄ• tesaá¹ƒ avijjÄ• dhÄ• tuá¹ƒ paá¹-icca sÄ• diá¹-á¹-hi hoti, avijjÄ• dhÄ• tu ca
tasmÄ• mahatiá¹ƒ dhÄ• tuá¹ƒ paá¹-icca tassÄ• uppattiá¹ƒ dÄ«pento __mahatÄ« kho esÄ•
kaccÄ• na, dhÄ• tuá¹ƒ paá¹-iccÄ• _ti hÄ«naá¹ƒ ajjhÄ• sayaá¹ƒ paá¹-icca. __paá¹‡idhÄ«_ti c
panesÄ• itthibhÄ• vaá¹ƒ vÄ• makkaá¹-Ä• ditiracchÄ• nabhÄ• vaá¹ƒ vÄ• patthentassa upp
\Ee II 139/ __puggalo_ti yassete hÄ«nÄ• dhammÄ• uppajjanti, sabbo so puggalopi hÄ«no
yÄ• tassa vÄ• cÄ• , sÄ• pi hÄ«nÄ• . __hÄ«naá¹ƒ Ä• cikkhatÄ«_ti so Ä• cikkhantopi hÄ«nan

hÄ«nameva desetÄ«ti sabbapadÄ• ni yojetabbÄ• ni. __upapattÄ«_ti dve upapattiyo paá¹-ilÄ
nibbatti hÄ«nakulÄ• divasena veditabbÄ• , paá¹-ilÄ• bho cittuppÄ• dakkhaá¹‡e hÄ«nattikava
paÃ±casu nÄ«cakulesu uppajjanato hÄ«nÄ• nibbatti, vessasuddakulesu uppajjanato majjhi
khattiyabrÄ• hmaá¹‡akulesu uppajjanato paá¹‡Ä«tÄ• . dvÄ• dasÄ• kusalacittuppÄ• dÄ• naá
129/ hÄ«no paá¹-ilÄ• bho, tebhÅ«makadhammÄ• naá¹ƒ paá¹-ilÄ• bhato majjhimo, navaloku
paá¹-ilÄ• bhato paá¹‡Ä«to. imasmiá¹ƒ pana á¹-hÄ• ne nibbattiyeva adhippetÄ• ti. tatiyaá¹ƒ.

4. hÄ«nÄ• dhimuttikasuttavaá¹‡á¹‡anÄ•

<98> catutthe __saá¹ƒsandantÄ«_ti ekato honti. __samentÄ«_ti samÄ• gacchanti, nirantar
__hÄ«nÄ• dhimuttikÄ• _ti hÄ«najjhÄ• sayÄ• . __kalyÄ• á¹‡Ä• dhimuttikÄ• _ti kalyÄ• á¹‡ajjh

5. caá¹…kamasuttavaá¹‡á¹‡anÄ•

<99> paÃ±came __passatha no_ti passatha nu. __sabbe kho ete_ti sÄ• riputtatthero bhaga
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ•
mahÄ• paÃ±Ã±esu etadagge á¹-hapito. iti naá¹ƒ ``khandhantaraá¹ƒ dhÄ• tvantaraá¹ƒ Ä• ya
satipaá¹-á¹-hÄ• nabodhipakkhiyadhammantaraá¹ƒ tilakkhaá¹‡Ä• hataá¹ƒ gambhÄ«raá¹ƒ pa
ti mahÄ• paÃ±Ã±Ä• va parivÄ• renti. sopi tesaá¹ƒ pathaviá¹ƒ pattharento viya sinerupÄ• dat
viya cakkavÄ• á¸·apabbataá¹ƒ bhindanto viya sineruá¹ƒ ukkhipanto viya Ä• kÄ• saá¹ƒ vitthÄ
candimasÅ«riye uá¹-á¹-hÄ• pento viya ca pucchitapucchitaá¹ƒ katheti. tena vuttaá¹ƒ ``sabbe
bhikkhÅ« mahÄ• paÃ±Ã±Ä• â€™â€™ ti.

mahÄ• moggallÄ• nopi bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhi
yadidaá¹ƒ mahÄ• moggallÄ• noâ€™â€™ ti \Ee II 140/ iddhimantesu etadagge á¹-hapito. iti
Ä• nisaá¹ƒsaá¹ƒ \Ne II 124/ adhiá¹-á¹-hÄ• naá¹ƒ vikubbanaá¹ƒ pucchissÄ• mÄ• â€™â€™ ti
sopi tesaá¹ƒ vuttanayeneva pucchitapucchitaá¹ƒ katheti. tena vuttaá¹ƒ ``sabbe kho ete, bhik
mahiddhikÄ• â€™â€™ ti.

mahÄ• kassapopi bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ
yadidaá¹ƒ mahÄ• kassapoâ€™â€™ ti dhutavÄ• desu etadagge á¹-hapito. iti naá¹ƒ ``dhutaá
Ä• nisaá¹ƒsaá¹ƒ samodhÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhedaá¹ƒ pucchissÄ• mÄ• â€™â€™
sopi tesaá¹ƒ tatheva pucchitapucchitaá¹ƒ byÄ• karoti. tena vuttaá¹ƒ ``sabbe kho ete, bhikkh
dhutavÄ• dÄ• â€™â€™ ti.

anuruddhattheropi \Be II 130/ bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá
dibbacakkhukÄ• naá¹ƒ yadidaá¹ƒ anuruddhoâ€™â€™ ti (AN I 1.192) dibbacakkhukesu etad
``dibbacakkhussa parikammaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ upakkilesaá¹ƒ pucchissÄ• mÄ• â€™â€™

parivÄ• renti. sopi tesaá¹ƒ tatheva pucchitapucchitaá¹ƒ katheti. tena vuttaá¹ƒ ``sabbe kho et
bhikkhÅ« dibbacakkhukÄ• â€™â€™ ti.

puá¹‡á¹‡attheropi bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«
yadidaá¹ƒ puá¹‡á¹‡o mantÄ• á¹‡iputtoâ€™â€™ ti (AN I 1.196) dhammakathikesu etadagge
``dhammakathÄ• ya saá¹…khepavitthÄ• ragambhÄ«ruttÄ• navicitrakathÄ• dÄ«su taá¹ƒ taá¹
pucchissÄ• mÄ• â€™â€™ ti dhammakathikÄ• va parivÄ• renti. sopi tesaá¹ƒ ``Ä• vuso, dhar
parisaá¹ƒ vaá¹‡á¹‡etuá¹ƒ vaá¹-á¹-ati, majjhe suÃ±Ã±ataá¹ƒ pakÄ• setuá¹ƒ, ante catusaccav
gaá¹‡hituâ€™â€™ nti evaá¹ƒ taá¹ƒ taá¹ƒ dhammakathÄ• nayaá¹ƒ Ä• cikkhati. tena vuttaá¹ƒ
bhikkhave, bhikkhÅ« dhammakathikÄ• â€™â€™ ti.

upÄ• littheropi bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«na
yadidaá¹ƒ upÄ• lÄ«â€™â€™ ti (AN I 1.228) vinayadharesu etadagge á¹-hapito. iti naá¹ƒ ``ga
satekicchaatekicchaá¹ƒ Ä• pattÄ• nÄ• pattiá¹ƒ pucchissÄ• mÄ• â€™â€™ ti vinayadharÄ• va
pucchitapucchitaá¹ƒ tatheva \Ee II 141/ katheti. tena vuttaá¹ƒ ``sabbe kho ete, bhikkhave, bh
vinayadharÄ• â€™â€™ ti.

Ä• nandattheropi \Ne II 125/ bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹
bahussutÄ• naá¹ƒ yadidaá¹ƒ Ä• nandoâ€™â€™ ti (AN I 1.223) bahussutesu etadagge á¹-ha
``dasavidhaá¹ƒ byaÃ±janabuddhiá¹ƒ aá¹-á¹-huppattiá¹ƒ anusandhiá¹ƒ pubbÄ• paraá¹ƒ pucc
bahussutÄ• va parivÄ• renti. sopi tesaá¹ƒ ``idaá¹ƒ evaá¹ƒ vattabbaá¹ƒ, idaá¹ƒ evaá¹ƒ gaheta
sabbaá¹ƒ katheti. tena vuttaá¹ƒ ``sabbe kho ete, bhikkhave, bhikkhÅ« bahussutÄ• â€™â€™

devadatto pana pÄ• piccho icchÄ• pakato, tena naá¹ƒ ``kulasaá¹…gaá¹‡hanaparihÄ• raá¹ƒ
kohaÃ±Ã±ataá¹ƒ pucchissÄ• mÄ• â€™â€™ ti pÄ• picchÄ• va parivÄ• renti. sopi tesaá¹ƒ taá
Ä• cikkhati. tena vuttaá¹ƒ ``sabbe kho ete, bhikkhave, bhikkhÅ« pÄ• picchÄ• â€™â€™ ti.

kasmÄ• \Be II 131/ panete avidÅ«re caá¹…kamiá¹ƒsÅ«ti. ``devadatto satthari paduá¹-á¹-ha
kÄ• tuá¹ƒ upakkameyyÄ• â€™â€™ ti Ä• rakkhaggahaá¹‡atthaá¹ƒ. atha devadatto kasmÄ•
ayaá¹ƒ, yadi kÄ• rako bhaveyya, na idha Ä• gaccheyyÄ• â€™â€™ ti attano katadosapaá¹-id
devadatto bhagavato anatthaá¹ƒ kÄ• tuá¹ƒ samattho, bhagavato vÄ• Ä• rakkhakiccaá¹ƒ att
vuttaá¹ƒ ``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• so, yaá¹ƒ tathÄ• gato parÅ«pakkame
(Vin II 341). bhikkhÅ« pana satthari gÄ• ravena Ä• gatÄ• . teneva bhagavÄ• evaá¹ƒ vatvÄ•
bhikkhusaá¹…ghaâ€™â€™ nti vissajjÄ• pesi. paÃ±camaá¹ƒ.

6. sagÄ• thÄ• suttavaá¹‡á¹‡anÄ•

<100> chaá¹-á¹-he __gÅ«tho gÅ«thena saá¹ƒsandati sametÄ«_ti samuddantare janapadan

á¹-hitopi vaá¹‡á¹‡enapi gandhenapi rasenapi nÄ• nattaá¹ƒ anupagacchanto saá¹ƒsandati sa
nirantaro. sesesupi eseva nayo. ayaá¹ƒ pana aniá¹-á¹-haupamÄ• hÄ«najjhÄ• sayÄ• naá¹ƒ
sarikkhabhÄ• vadassanatthaá¹ƒ Ä• haá¹-Ä• , khÄ«rÄ• divisiá¹-á¹-hopamÄ• kalyÄ• á¹‡ajjhÄ
sarikkhabhÄ• vadassanatthaá¹ƒ.

__saá¹ƒsaggÄ• _ti \Ee II 142/ dassanasavanasaá¹ƒsaggÄ• divatthukena taá¹‡hÄ• snehena
kilesavanaá¹ƒ jÄ• taá¹ƒ \Ne II 126/. __asaá¹ƒsaggena chijjatÄ«_ti ekato á¹-hÄ• nanisajjÄ• d
asaá¹ƒsaggena adassanena chijjati. __sÄ• dhujÄ«vÄ«_ti parisuddhajÄ«vitaá¹ƒ jÄ«vamÄ• n
sahavÄ• saá¹ƒ vaseyya. chaá¹-á¹-haá¹ƒ.

7. assaddhasaá¹ƒsandanasuttavaá¹‡á¹‡anÄ•

<101> sattame __assaddhÄ• assaddhehÄ«_tiÄ• dÄ«su buddhe vÄ• dhamme vÄ• saá¹…
nirasÄ• puggalÄ• samuddassa orimatÄ«re á¹-hitÄ• pÄ• rimatÄ«repi á¹-hitehi assaddhehi s
assaddhatÄ• ya ekasadisÄ• nirantarÄ• honti. tathÄ• ahirikÄ• bhinnamariyÄ• dÄ• alajjipu
anottappino pÄ• pakiriyÄ• ya abhÄ• yamÄ• nÄ• anottappÄ«hi, appassutÄ• sutavirahitÄ• a
Ä• lasiyapuggalÄ• \Be II 132/ kusÄ«tehi, muá¹-á¹-hassatino
bhattanikkhittakÄ• kamaá¹ƒsanikkhittasiá¹…gÄ• lasadisÄ• muá¹-á¹-hassatÄ«hi, duppaÃ±Ã±
khandhÄ• diparicchedikÄ• ya paÃ±Ã±Ä• ya abhÄ• vena nippaÃ±Ã±Ä• tÄ• diseheva duppa
cetiyavandanÄ• dikiccapasutÄ• saddhehi, hirimanÄ• lajjipuggalÄ• hirimanehi, ottappino pA
ottappÄ«hi, bahussutÄ• sutadharÄ• Ä• gamadharÄ• tantipÄ• lakÄ• vaá¹ƒsÄ• nurakkhakÄ
paripuá¹‡á¹‡aparakkamÄ• Ä• raddhavÄ«riyehi, upaá¹-á¹-hitassatÄ« sabbakiccapariggÄ• hi
upaá¹-á¹-hitassatÄ«hi, paÃ±Ã±avanto mahÄ• paÃ±Ã±ehi vajirÅ«pamaÃ±Ä• á¹‡ehi paÃ±Ã±a
á¹-hitÄ• pi tÄ• ya paÃ±Ã±Ä• sampattiyÄ• saá¹ƒsandanti samenti. sattamaá¹ƒ.

8-12. assaddhamÅ«lakasuttÄ• divaá¹‡á¹‡anÄ•

102-106__._ aá¹-á¹-hamÄ• dÄ«ni teyeva assaddhÄ• didhamme tikavasena katvÄ• desitÄ•
assaddhÄ• dimÅ«lakÄ• kaá¹‡hapakkhasukkapakkhavasena paÃ±ca tikÄ• vuttÄ• , navame
dasame \Ee II 143/ anottappamÅ«lakÄ• tayo, ekÄ• dasame appassutamÅ«lakÄ• dve, dvÄ
tiko vuttoti sabbepi paÃ±casu suttantesu pannarasa tikÄ• honti. pannarasa cete suttantÄ• t
tikapeyyÄ• lo nÄ• ma. aá¹-á¹-hamÄ• dÄ«ni.

dutiyo vaggo.

3. kammapathavaggo

1-2. asamÄ• hitasuttÄ• divaá¹‡á¹‡anÄ•

107-108__._ ito \Ne II 127/ paresu paá¹-hamaá¹ƒ assaddhÄ• dipaÃ±cakavasena vuttaá¹ƒ, ta
paá¹-hame pana asamÄ• hitapadaá¹ƒ catutthaá¹ƒ, dutiye dussÄ«lapadaá¹ƒ. evaá¹ƒ vuccam
bujjhanakapuggalÄ• naá¹ƒ ajjhÄ• sayena hi etÄ• ni vuttÄ• ni. ettha __asamÄ• hitÄ• _ti upac
__dussÄ«lÄ• _ti nissÄ«lÄ• . paá¹-hamadutiyÄ• ni.

3-5. paÃ±casikkhÄ• padasuttÄ• divaá¹‡á¹‡anÄ•

109-111__._ tatiyaá¹ƒ \Be II 133/ paÃ±cakammapathavasena bujjhanakÄ• naá¹ƒ ajjhÄ• say
catutthaá¹ƒ sattakammapathavasena, paÃ±camaá¹ƒ dasakammapathavasena. tattha tatiye
__surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• yino_ti surÄ• merayasaá¹…khÄ• taá¹ƒ majjaá¹ƒ
sÄ• ``surÄ• merayamajjappamÄ• doâ€™â€™ ti vuccati, tasmiá¹ƒ tiá¹-á¹-hantÄ«ti
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• yino. ayaá¹ƒ tÄ• vettha asÄ• dhÄ• raá¹‡apadassa a

paÃ±came pÄ• á¹‡aá¹ƒ atipÄ• tentÄ«ti __pÄ• á¹‡Ä• tipÄ• tino, _ pÄ• á¹‡aghÄ• tikÄ• ti atth
__adinnÄ• dÄ• yino, _ parassahÄ• rinoti attho. vatthukÄ• mesu kilesakÄ• mena micchÄ• ca
__kÄ• mesumicchÄ• cÄ• rino_. musÄ• vadantÄ«ti __musÄ• vÄ• dino_ \Ee II 144/, paresaá
alikaá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• roti attho. pisuá¹‡Ä• vÄ• cÄ• etesanti __pisuá¹‡avÄ• cÄ• _.
vÄ• cÄ• etesanti __pharusavÄ• cÄ• _. samphaá¹ƒ niratthakaá¹ƒ vacanaá¹ƒ palapantÄ«ti __
abhijjhÄ• yantÄ«ti __abhijjhÄ• luno, _ parabhaá¹‡á¸• e lubbhanasÄ«lÄ• ti attho. byÄ• panna
cittametesanti __byÄ• pannacittÄ• _. micchÄ• pÄ• pikÄ• viÃ±Ã±ugarahitÄ• etesaá¹ƒ diá¹-
__micchÄ• diá¹-á¹-hikÄ• , _ kammapathapariyÄ• pannÄ• ya ``natthi dinnaâ€™â€™ ntiÄ• div
micchattapariyÄ• pannÄ• ya aniyyÄ• nikadiá¹-á¹-hiyÄ• samannÄ• gatÄ• ti attho. sammÄ• s
etesaá¹ƒ diá¹-á¹-hÄ«ti __sammÄ• diá¹-á¹-hikÄ• , _ kammapathapariyÄ• pannÄ• ya ``atthi di
kammassakatadiá¹-á¹-hiyÄ• sammattapariyÄ• pannÄ• ya maggadiá¹-á¹-hiyÄ• ca samannÄ
tÄ• vettha anuttÄ• nÄ• naá¹ƒ padÄ• naá¹ƒ padavaá¹‡á¹‡anÄ• mattaá¹ƒ.

yo \Ne II 128/ pana tesaá¹ƒ pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ kÄ• mesumicchÄ• cÄ• r
pharusavÄ• cÄ• samphappalÄ• po abhijjhÄ• byÄ• pÄ• do micchÄ• diá¹-á¹-hÄ«ti kaá¹‡hapa
tattha pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to_, pÄ• á¹‡avadho pÄ• á¹‡aghÄ• toti vuttaa
vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±in
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. so guá¹‡avirahitesu tiracchÄ• nagatÄ• dÄ«su pÄ• á¹‡
appasÄ• vajjo, mahÄ• sarÄ«re mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ• ya \Be II 134
vatthumahantatÄ• ya. guá¹‡avantesu manussÄ• dÄ«su appaguá¹‡e appasÄ• vajjo, mahÄ•
sarÄ«raguá¹‡Ä• naá¹ƒ pana samabhÄ• ve sati kilesÄ• naá¹ƒ upakkamÄ• naÃ±ca mudutÄ•
mahÄ• sÄ• vajjoti veditabbo.

tassa paÃ±ca sambhÄ• rÄ• honti --- pÄ• á¹‡o, pÄ• á¹‡asaÃ±Ã±itÄ• , vadhakacittaá¹ƒ, upa
cha payogÄ• sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• varo, vijjÄ• mayo, iddhimayoti. ima
vitthÄ• riyamÄ• ne atippapaÃ±co hoti, tasmÄ• taá¹ƒ \Ee II 145/ na vitthÄ• rayÄ• ma, aÃ±Ã±
atthikehi pana samantapÄ• sÄ• dikaá¹ƒ vinayaá¹-á¹-hakathaá¹ƒ (Sp (to Vin III) 172) oloketvÄ

adinnassa Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ parassaharaá¹‡aá¹ƒ theyyaá¹ƒ corikÄ• ti
__adinna_nti parapariggahitaá¹ƒ, yattha paro yathÄ• kÄ• makÄ• ritaá¹ƒ Ä• pajjanto adaá¹‡á
tasmiá¹ƒ pana parapariggahite parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupakkamasamuá
adinnÄ• dÄ• naá¹ƒ. taá¹ƒ hÄ«ne parasantake appasÄ• vajjaá¹ƒ, paá¹‡Ä«te mahÄ• sÄ• vajja
vatthupaá¹‡Ä«tatÄ• ya. vatthusamatte sati guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthusmiá¹ƒ mah
guá¹‡Ä• dhikaá¹ƒ upÄ• dÄ• ya tato tato hÄ«naguá¹‡assa santake vatthusmiá¹ƒ appasÄ• va

tassa paÃ±ca sambhÄ• rÄ• honti --- parapariggahitaá¹ƒ, parapariggahitasaÃ±Ã±itÄ• , they
tena haraá¹‡anti. cha payogÄ• sÄ• hatthikÄ• dayova. te ca kho yathÄ• nurÅ«paá¹ƒ theyyÄ
paá¹-icchannÄ• vahÄ• ro, parikappÄ• vahÄ• ro, kusÄ• vahÄ• roti imesaá¹ƒ avahÄ• rÄ• naá
saá¹…khepo, vitthÄ• ro pana samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) 92) vutto.

__kÄ• mesumicchÄ• cÄ• ro_ti \Ne II 129/ ettha pana __kÄ• mesÅ«_ti methunasamÄ• cÄ• r
ekantanindito lÄ• makÄ• cÄ• ro. lakkhaá¹‡ato pana asaddhammÄ• dhippÄ• yena kÄ• yadvÄ
agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkamacetanÄ• kÄ• mesumicchÄ• cÄ• ro. tattha __agamanÄ
purisÄ• naá¹ƒ tÄ• va mÄ• turakkhitÄ• piturakkhitÄ• mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ
Ã±Ä• tirakkhitÄ• \Be II 135/ gottarakkhitÄ• dhammarakkhitÄ• sÄ• rakkhÄ• saparidaá¹‡á¸•
dasa, dhanakkÄ«tÄ• chandavÄ• sinÄ« bhogavÄ• sinÄ« paá¹-avÄ• sinÄ« odapattakinÄ« ob
bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• haá¹-Ä• muhuttikÄ• ti etÄ• dhanakkÄ«
itthiyo. itthÄ«su pana dvinnaá¹ƒ sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ, dasannaÃ±ca dhanakk
dvÄ• dasannaá¹ƒ itthÄ«naá¹ƒ aÃ±Ã±e purisÄ• . idaá¹ƒ agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma
micchÄ• cÄ• ro sÄ«lÄ• diguá¹‡arahite agamanÄ«yaá¹-á¹-hÄ• ne appasÄ• vajjo, sÄ«lÄ• digu
tassa cattÄ• ro sambhÄ• rÄ• --- agamanÄ«yavatthu, tasmiá¹ƒ sevanacittaá¹ƒ, sevanappayo
maggenamaggapaá¹-ipattiadhivÄ• sananti. eko payogo sÄ• hatthiko eva.

__musÄ• _ti visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±janako vacÄ«payogo kÄ• yappay
visaá¹ƒvÄ• danÄ• dhippÄ• yena panassa paravisaá¹ƒvÄ• danakÄ• yavacÄ«payogasamuá¹-
aparo nayo --- __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. __vÄ• do_ti tassa bhÅ«tato tacc
lakkhaá¹‡ato pana atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ
cetanÄ• musÄ• vÄ• do. so yamatthaá¹ƒ bhaÃ±jati, tassa appatÄ• ya appasÄ• vajjo, mahan
gahaá¹-á¹-hÄ• naá¹ƒ attano santakaá¹ƒ adÄ• tukÄ• matÄ• ya natthÄ«tiÄ• dinayappavatto a
atthabhaÃ±janatthaá¹ƒ vutto mahÄ• sÄ• vajjo. pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sap
hasÄ• dhippÄ• yena ``ajja gÄ• me telaá¹ƒ nadÄ« maÃ±Ã±e sandatÄ«â€™â€™ ti pÅ«raá¹‡a

appasÄ• vajjo, adiá¹-á¹-haá¹ƒyeva pana ``diá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• nayena vadantÄ•
cattÄ• ro sambhÄ• rÄ• honti --- atathaá¹ƒ vatthu, visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• yÄ• mo
tadatthavijÄ• nananti. eko payogo sÄ• hatthikova. so kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena
paravisaá¹ƒvÄ• dakakiriyÄ• karaá¹‡e daá¹-á¹-habbo. tÄ• ya ce kiriyÄ• ya paro tamatthaá¹ƒ
kiriyÄ• samuá¹-á¹-hÄ• pikacetanÄ• kkhaá¹‡eyeva musÄ• vÄ• dakammunÄ• bajjhati.

__pisuá¹‡avÄ• cÄ• _tiÄ• dÄ«su yÄ• ya vÄ• cÄ• ya, yassa taá¹ƒ vÄ• caá¹ƒ bhÄ• sati, tassa
parassa ca suÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• __pisuá¹‡avÄ• cÄ• _ \Be II 136/. yÄ• ya pana a
pharusaá¹ƒ \Ne II 130/ karoti, yÄ• vÄ• cÄ• sayampi \Ee II 147/ pharusÄ• , neva kaá¹‡á¹‡as
hadayaá¹…gamÄ• , ayaá¹ƒ __pharusavÄ• cÄ• _. yena pana samphaá¹ƒ palapati niratthaka
tesaá¹ƒ mÅ«labhÅ«tÄ• cetanÄ• pi pisuá¹‡avÄ• cÄ• dinÄ• mameva labhati. sÄ• eva ca idh

tattha saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya, attano piyakamyatÄ• ya vÄ•
kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• __pisuá¹‡avÄ• cÄ• _. sÄ• yassa bheda
appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ• vajjÄ• . tassÄ• cattÄ• ro sambhÄ• rÄ• --
nÄ• nÄ• bhavissanti, vinÄ• bhavissantÄ«ti bhedapurekkhÄ• ratÄ• , iti ahaá¹ƒ piyo bhaviss
piyakamyatÄ• vÄ• , tajjo vÄ• yÄ• mo, tassa tadatthavijÄ• nananti.

parassa mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusacetanÄ
Ä• vibhÄ• vatthamidaá¹ƒ vatthu --- eko kira dÄ• rako mÄ• tu vacanaá¹ƒ anÄ• diyitvÄ• araÃ
taá¹ƒ nivattetuá¹ƒ asakkontÄ«, ``caá¹‡á¸• Ä• taá¹ƒ mahiá¹ƒsÄ« anubandhatÅ«â€™â€™ ti a
araÃ±Ã±e mahiá¹ƒsÄ« uá¹-á¹-hÄ• si. dÄ• rako, ``yaá¹ƒ mama mÄ• tÄ• mukhena kathesi, ta
cintesi, taá¹ƒ hotÅ«â€™â€™ ti saccakiriyaá¹ƒ akÄ• si. mahiá¹ƒsÄ« tattheva baddhÄ• viya a
mammacchedakopi payogo cittasaá¹‡hatÄ• ya pharusavÄ• cÄ• na hoti. mÄ• tÄ• pitaro hi k
--- ``corÄ• vo khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™â€™ ti, uppalapattampi ca nesaa
icchanti. Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti --- ``kiá¹ƒ ime ahirikÄ•
niddhamatha neâ€™â€™ ti. atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti. yathÄ
pharusavÄ• cÄ• na hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusavÄ• cÄ• pi na hoti. na hi mÄ
sukhaá¹ƒ sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharusavÄ• cÄ• hoti. cittapharusatÄ• ya p
yaá¹ƒ sandhÄ• ya pavattitÄ• , tassa appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• y
sambhÄ• rÄ• --- akkositabbo paro, kupitacittaá¹ƒ, akkosanÄ• ti.

anatthaviÃ±Ã±Ä• pikÄ• \Be II 137/ \Ee II 148/ kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ak
samphappalÄ• po. so Ä• sevanamandatÄ• ya appasÄ• vajjo, Ä• sevanamahantatÄ• ya mah
--- bhÄ• ratayuddha-sÄ«tÄ• haraá¹‡Ä• di-niratthakakathÄ• -purekkhÄ• ratÄ• , tathÄ• rÅ«pÄ

abhijjhÄ• yatÄ«ti \Ne II 131/ __abhijjhÄ• _. parabhaá¹‡á¸• Ä• bhimukhÄ« hutvÄ• tanninnat
sÄ• ``aho vatidaá¹ƒ mamassÄ• â€™â€™ ti evaá¹ƒ parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá

appasÄ• vajjÄ• mahÄ• sÄ• vajjÄ• ca. tassÄ• dve sambhÄ• rÄ• parabhaá¹‡á¸• aá¹ƒ attan
parabhaá¹‡á¸• avatthuke hi lobhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va na `
mamassÄ• â€™â€™ ti attano pariá¹‡Ä• metÄ«ti.

hitasukhaá¹ƒ byÄ• pÄ• dayatÄ«ti, __byÄ• pÄ• do_. so paravinÄ• sÄ• ya manopadosalakkh
appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• parasatto ca, tassa ca vinÄ• sa
kodhe uppannepi na tÄ• va kammapathabhedo hoti, yÄ• va na ``aho vatÄ• yaá¹ƒ ucchijjeyy
tassa vinÄ• saá¹ƒ cinteti.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena micchÄ• passatÄ«ti __micchÄ• diá¹-á¹-hi_. sÄ• ``nat
nayena viparÄ«tadassanalakkhaá¹‡Ä• samphappalÄ• po viya appasÄ• vajjÄ• mahÄ• sÄ•
appasÄ• vajjÄ• , niyatÄ• mahÄ• sÄ• vajjÄ• . tassÄ• dve sambhÄ• rÄ• --- vatthuno ca gahi
ca naá¹ƒ gaá¹‡hÄ• ti, tathÄ• bhÄ• vena tassÄ• upaá¹-á¹-hÄ• nanti.

imesaá¹ƒ pana dasannaá¹ƒ akusalakammapathÄ• naá¹ƒ dhammato koá¹-á¹-hÄ• sato Ä• ra
paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo. tattha __dhammato_ti etesu hi paá¹-ipÄ• á¹-iyÄ•
honti, abhijjhÄ• dayo tisso cetanÄ• sampayuttÄ• . __koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• s
cÄ• ti ime aá¹-á¹-ha kammapathÄ• eva honti, no mÅ«lÄ• ni, abhijjhÄ• byÄ• pÄ• dÄ• kamm
abhijjhÄ• hi mÅ«laá¹ƒ patvÄ• \Ee II 149/ lobho akusalamÅ«laá¹ƒ hoti, byÄ• pÄ• do doso al

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡ato saá¹…khÄ• rÄ• ramm
sattÄ• rammaá¹‡aá¹ƒ vÄ• saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• , micchÄ• cÄ• ro phoá¹-á¹-ha
saá¹…khÄ• rÄ• rammaá¹‡ova, sattÄ• rammaá¹‡otipi eke. musÄ• vÄ• do sattÄ• rammaá¹‡o
tathÄ• pisuá¹‡avÄ• cÄ• . pharusavÄ• cÄ• sattÄ• rammaá¹‡Ä• va. samphappalÄ• po diá¹-á
sattÄ• rammaá¹‡o vÄ• saá¹…khÄ• rÄ• rammaá¹‡o \Ne II 132/ vÄ• , tathÄ• abhijjhÄ• . byÄ
micchÄ• diá¹-á¹-hi tebhÅ«makadhammavasena saá¹…khÄ• rÄ• rammaá¹‡Ä• .

__vedanÄ• to_ti pÄ• á¹‡Ä• tipÄ• to dukkhavedano hoti. kiÃ±cÄ• pi hi rÄ• jÄ• no coraá¹ƒ dis
``gacchatha naá¹ƒ ghÄ• tethÄ• â€™â€™ ti vadanti, sanniá¹-á¹-hÄ• pakacetanÄ• pana nesa
hoti. adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ, micchÄ• cÄ• ro sukhamajjhattavasena dvivedano, sam
majjhattavedano na hoti. musÄ• vÄ• do tivedano, tathÄ• pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ•
samphappalÄ• po tivedano, abhijjhÄ• sukhamajjhattavasena dvivedanÄ• , tathÄ• micchÄ•
dukkhavedano.

__mÅ«lato_ti pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako hoti, adinnÄ• dÄ• naá¹ƒ dos
lobhamohavasena vÄ• , micchÄ• cÄ• ro lobhamohavasena. musÄ• vÄ• do dosamohavasen
pisuá¹‡avÄ• cÄ• samphappalÄ• po ca. pharusavÄ• cÄ• dosamohavasena, abhijjhÄ• moh
byÄ• pÄ• do. micchÄ• diá¹-á¹-hi lobhamohavasena dvimÅ«lÄ• ti.

__pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• _tiÄ• dÄ«su pÄ• á¹‡Ä• tipÄ• tÄ• dayo vuttatthÄ• eva.
paá¹-iviratÄ• nÄ• ma honti, sÄ• bhedato tividhÄ• hoti sampattavirati samÄ• dÄ• navirati sa
tattha asamÄ• dinnasikkhÄ• padÄ• naá¹ƒ attano jÄ• tivayabÄ• husaccÄ• dÄ«ni paccavekkh
evarÅ«paá¹ƒ kÄ• tuâ€™â€™ nti sampattaá¹ƒ vatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ
__sampattaviratÄ«_ti veditabbÄ• sÄ«haá¸·adÄ«pe __cakkanaupÄ• sakassa_ viya. tassa ki
rogo uppajji. vejjena ca ``allasasakamaá¹ƒsaá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ
bhÄ• tÄ• ``gaccha tÄ• ta khettaá¹ƒ Ä• hiá¹‡á¸• Ä• hÄ«â€™â€™ ti cakkanaá¹ƒ pesesi. so ta
eko saso taruá¹‡asassaá¹ƒ khÄ• dituá¹ƒ Ä• gato hoti. so taá¹ƒ disvÄ• vegena dhÄ• vanto v
kirÄ«â€™â€™ ti saddamakÄ• si \Be II 139/. cakkano tena saddena gantvÄ• taá¹ƒ gahetvÄ
bhesajjaá¹ƒ karomÄ«â€™â€™ ti. puna cintesi --- ``na metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ mÄ
paraá¹ƒ jÄ«vitÄ• voropeyyaâ€™â€™ nti. atha naá¹ƒ ``gaccha araÃ±Ã±e sasehi saddhiá¹ƒ t
paribhuÃ±jÄ• â€™â€™ ti muÃ±ci. bhÄ• tarÄ• ca ``kiá¹ƒ tÄ• ta saso laddhoâ€™â€™ ti? pu
Ä• cikkhi. tato naá¹ƒ bhÄ• tÄ• paribhÄ• si. so mÄ• tu santikaá¹ƒ gantvÄ• , ``yatohaá¹ƒ jÄ• t
nÄ• bhijÄ• nÄ• mi saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropetÄ• â€™â€™ ti saccaá¹ƒ vatvÄ•
mÄ• tÄ• arogÄ• ahosi.

samÄ• dinnasikkhÄ• padÄ• naá¹ƒ pana sikkhÄ• padasamÄ• dÄ• ne ca tatuttari ca attano jÄ
vatthuá¹ƒ avÄ«tikkamantÄ• naá¹ƒ uppajjamÄ• nÄ• virati __samÄ• dÄ• naviratÄ«_ti veditab
__uttaravaá¸• á¸• hamÄ• napabbatavÄ• sÄ«upÄ• sakassa_ viya. so kira
ambariyavihÄ• ravÄ• sÄ«piá¹…galabuddharakkhitattherassa santike sikkhÄ• padÄ• ni gahe
athassa goá¹‡o naá¹-á¹-ho, so taá¹ƒ gavesanto uttaravaá¸• á¸• hamÄ• napabbataá¹ƒ Ä• ruh
aggahesi. so cintesi --- ``imÄ• ya tikhiá¹‡Ä• ya vÄ• siyÄ• sÄ«saá¹ƒ chindÄ• mÄ«â€™â€™
metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ bhÄ• vanÄ«yassa garuno santike sikkhÄ• padaá¹ƒ gahe
evaá¹ƒ yÄ• vatatiyaá¹ƒ cintetvÄ• --- ``jÄ«vitaá¹ƒ pariccajÄ• mi, na sikkhÄ• padaâ€™â€™ n
tikhiá¹‡adaá¹‡á¸• avÄ• siá¹ƒ araÃ±Ã±e chaá¸• á¸• esi. tÄ• vadeva mahÄ• vÄ• á¸·o naá¹ƒ m

ariyamaggasampayuttÄ• \Ee II 151/ pana virati __samucchedaviratÄ«_ti veditabbÄ• , yass
pÄ• á¹‡aá¹ƒ ghÄ• tessÄ• mÄ«ti ariyapuggalÄ• naá¹ƒ cittampi na uppajjatÄ«ti.

yathÄ• ca akusalÄ• naá¹ƒ, evaá¹ƒ imesampi kusalakammapathÄ• naá¹ƒ dhammato koá¹-á
vedanÄ• to mÅ«latoti paÃ±cahÄ• kÄ• rehi vinicchayo veditabbo. tattha __dhammato_ti etes
satta cetanÄ• pi vaá¹-á¹-anti viratiyopi, ante tayo cetanÄ• sampayuttÄ• va.

__koá¹-á¹-hÄ• sato_ti paá¹-ipÄ• á¹-iyÄ• satta kammapathÄ• eva, na mÅ«lÄ• ni, ante tayo
ca. anabhijjhÄ• hi mÅ«laá¹ƒ patvÄ• alobho \Be II 140/ kusalamÅ«laá¹ƒ hoti, abyÄ• pÄ• do
sammÄ• diá¹-á¹-hi amoho kusalamÅ«laá¹ƒ.

__Ä• rammaá¹‡ato_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ. Ä• rammaá¹‡Ä• neva etesaá¹ƒ Ä• ram
vÄ«tikkamitabbavatthutoyeva hi virati nÄ• ma hoti. yathÄ• pana nibbÄ• nÄ• rammaá¹‡o ari
evaá¹ƒ jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• pete kammapathÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni duss
veditabbÄ• .

__vedanÄ• to_ti \Ne II 134/ sabbe sukhavedanÄ• vÄ• honti majjhattavedanÄ• vÄ• . kusal
dukkhavedanÄ• nÄ• ma natthi.

__mÅ«lato_ti paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡asampayuttacittena viramantassa alobhaado
honti, Ã±Ä• á¹‡avippayuttacittena viramantassa dvimÅ«lÄ• . anabhijjhÄ• Ã±Ä• á¹‡asampay
dvimÅ«lÄ• hoti, Ã±Ä• á¹‡avippayuttacittena ekamÅ«lÄ• . alobho pana attanÄ• va attano mA
abyÄ• pÄ• depi eseva nayo. sammÄ• diá¹-á¹-hi alobhaadosavasena dvimÅ«lÄ• vÄ• ti. tatiyÄ

6. aá¹-á¹-haá¹…gikasuttavaá¹‡á¹‡anÄ•

<112> chaá¹-á¹-haá¹ƒ aá¹-á¹-hamaggaá¹…gavasena bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena

7. dasaá¹…gasuttavaá¹‡á¹‡anÄ•

<113> sattamaá¹ƒ dasamicchattasammattavasena. tattha __micchÄ• Ã±Ä• á¹‡ino_ti micch
samannÄ• gatÄ• ti attho. __micchÄ• vimuttino_ti aniyyÄ• nikavimuttino \Ee II 152/ kusalavin
á¹-hitÄ• . __sammÄ• Ã±Ä• á¹‡ino_ti sammÄ• paccavekkhaá¹‡Ä• . __sammÄ• vimuttino_ti n
samannÄ• gatÄ• ti. sattamaá¹ƒ.

kammapathavaggo tatiyo.

4. catutthavaggo

1. catudhÄ• tusuttavaá¹‡á¹‡anÄ•

<114> catutthavaggassa \Be II 141/ paá¹-hame __pathavÄ«dhÄ• tÅ«_ti patiá¹-á¹-hÄ• dhÄ•
Ä• bandhanadhÄ• tu. __tejodhÄ• tÅ«_ti \Ne II 135/ paripÄ• canadhÄ• tu. __vÄ• yodhÄ• tÅ«
ayamettha saá¹…khepo, vitthÄ• rato pana vÄ«satikoá¹-á¹-hÄ• sÄ• divasena etÄ• kathetabb

2. pubbesambodhasuttavaá¹‡á¹‡anÄ•

<115> dutiye __ayaá¹ƒ pathavÄ«dhÄ• tuyÄ• assÄ• do_ti ayaá¹ƒ pathavÄ«dhÄ• tunissayo
abbhunnÄ• metvÄ• udaraá¹ƒ pasÄ• retvÄ• , ``idha me aá¹…gulaá¹ƒ pavesituá¹ƒ vÄ• yama

pasÄ• retvÄ• , ``imaá¹ƒ nÄ• metuá¹ƒ vÄ• yamathÄ• â€™â€™ ti vÄ• vadati, evaá¹ƒ pavattÄ
__aniccÄ• _tiÄ• dÄ«su hutvÄ• abhÄ• vÄ• kÄ• rena aniccÄ• , paá¹-ipÄ«á¸·anÄ• kÄ• rena du
vipariá¹‡Ä• madhammÄ• . __ayaá¹ƒ pathavÄ«dhÄ• tuyÄ• Ä• dÄ«navo_ti yena Ä• kÄ• rena
vipariá¹‡Ä• madhammÄ• , ayamÄ• kÄ• ro pathavÄ«dhÄ• tuyÄ• Ä• dÄ«navoti attho. __char
chandarÄ• gappahÄ• na_nti nibbÄ• naá¹ƒ Ä• gamma pathavÄ«dhÄ• tuyÄ• chandarÄ• go v
nibbÄ• namassÄ• nissaraá¹‡aá¹ƒ.

__ayaá¹ƒ Ä• podhÄ• tuyÄ• assÄ• do_ti ayaá¹ƒ Ä• podhÄ• tunissayo assÄ• do. svÄ• yaá¹ƒ
upaddutaá¹ƒ disvÄ• , ``kiá¹ƒ ayaá¹ƒ nipannakÄ• lato paá¹-á¹-hÄ• ya passÄ• vaá¹-á¹-hÄ• nÄ
pavisati ca, appamattakampissa kammaá¹ƒ karontassa sedatintaá¹ƒ vatthaá¹ƒ pÄ«á¸·etabba
pÄ• puá¹‡Ä• ti, anumodanamattampi kathentassa tÄ• lavaá¹‡á¹-aá¹ƒ gaá¹‡hitabbaá¹ƒ hoti,
nipannÄ• pÄ• tova uá¹-á¹-hahÄ• ma, mÄ• sapuá¹‡á¹‡aghaá¹-o \Ee II 153/ viya no sarÄ«raá
karontÄ• naá¹ƒ sedamattampi no na uppajjati, asanisaddena viya dhammaá¹ƒ kathentÄ• na
usumÄ• kÄ• ramattampi no natthÄ«â€™â€™ ti evaá¹ƒ pavattÄ• naá¹ƒ vasena veditabbo.

__ayaá¹ƒ_ \Be II 142/ __tejodhÄ• tuyÄ• assÄ• do_ti ayaá¹ƒ tejodhÄ• tunissayo assÄ• do.
disvÄ• , ``kiá¹ƒ ime kiÃ±cideva yÄ• gubhattakhajjamattaá¹ƒ ajjhoharitvÄ• thaddhakucchino
sabbarattiá¹ƒ aá¹…gÄ• rakaá¹-Ä• haá¹ƒ pariyesanti, phusitamattesupi sarÄ«re patitesu aá¹.
ottharitvÄ• pÄ• rupitvÄ• va nipajjanti? mayaá¹ƒ pana atithaddhampi maá¹ƒsaá¹ƒ vÄ• pÅ«v
kucchipÅ«raá¹ƒ bhattaá¹ƒ bhuÃ±jÄ• ma, tÄ• vadeva no sabbaá¹ƒ pheá¹‡apiá¹‡á¸• o viya vi
sattÄ• havaddalikÄ• ya vattamÄ• nÄ• ya sarÄ«re sÄ«tÄ• nudahanamattampi no natthÄ«â€™
vasena veditabbo.

__ayaá¹ƒ_ \Ne II 136/ __vÄ• yodhÄ• tuyÄ• assÄ• do_ti ayaá¹ƒ vÄ• yodhÄ• tunissayo assÄ
vÄ• tabhÄ«ruke disvÄ• , ``imesaá¹ƒ appamattakampi kammaá¹ƒ karontÄ• naá¹ƒ anumodan
sarÄ«raá¹ƒ vÄ• to vijjhati, gÄ• vutamattampi addhÄ• naá¹ƒ gatÄ• naá¹ƒ hatthapÄ• dÄ• sÄ«
kucchivÄ• tasÄ«savÄ• takaá¹‡á¹‡avÄ• tÄ• dÄ«hi niccupaddutÄ• telaphÄ• á¹‡itÄ• dÄ«ni vÄ
atinÄ• menti, amhÄ• kaá¹ƒ pana mahÄ• kammaá¹ƒ karontÄ• nampi tiyÄ• marattiá¹ƒ dhamm
ekadivaseneva dasa yojanÄ• ni gacchantÄ• nampi hatthapÄ• dasaá¹ƒsÄ«danamattaá¹ƒ vÄ
na hotÄ«â€™â€™ ti, evaá¹ƒ pavattÄ• naá¹ƒ vasena veditabbo. evaá¹ƒ pavattÄ• hi etÄ• dh

__abbhaÃ±Ã±Ä• si_nti abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena aÃ±Ã±Ä• siá¹ƒ. __anuttaraá¹ƒ sam
uttaravirahitaá¹ƒ sabbaseá¹-á¹-haá¹ƒ sammÄ• sÄ• maÃ±ca bodhiá¹ƒ, atha vÄ• pasatthaá¹
__bodhÄ«_ti rukkhopi maggopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi nibbÄ• nampi. ``bodhirukkh
paá¹-hamÄ• bhisambuddhoâ€™â€™ ti (Vin I 1; Ud 1) ca ``antarÄ• ca bodhiá¹ƒ antarÄ• ca
MN I 285) ca Ä• gataá¹-á¹-hÄ• nesu hi rukkho bodhÄ«ti vuccati. ``bodhi vuccati catÅ«su ma
nti (Nidd II khaggavisÄ• á¹‡asuttaniddesa 121) Ä• gataá¹-á¹-hÄ• ne \Ee II 154/ maggo. ``pa
varabhÅ«rimedhasoâ€™â€™ ti (DN III 217) Ä• gataá¹-á¹-hÄ• ne sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡

amataá¹ƒ asaá¹…khataâ€™â€™ nti Ä• gataá¹-á¹-hÄ• ne nibbÄ• naá¹ƒ. idha pana bhagavat

sÄ• vakÄ• naá¹ƒ \Be II 143/ arahattamaggo anuttarÄ• bodhi hoti, na hotÄ«ti? na hoti. kasm
asabbaguá¹‡adÄ• yakattÄ• . tesaÃ±hi kassaci arahattamaggo arahattaphalameva deti, kass
cha abhiÃ±Ã±Ä• , kassaci catasso paá¹-isambhidÄ• , kassaci sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡
paccekabodhiÃ±Ä• á¹‡ameva deti. buddhÄ• naá¹ƒ pana sabbaguá¹‡asampattiá¹ƒ deti abhis
sabbalokissariyabhÄ• vaá¹ƒ. tasmÄ• aÃ±Ã±assa kassacipi anuttarÄ• bodhi na hoti.

__abhisambuddhoti paccaÃ±Ã±Ä• si_nti ``abhisambuddho ahaá¹ƒ patto paá¹-ivijjhitvÄ• á¹-
paá¹-ijÄ• niá¹ƒ. __Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• dÄ«_ti adhigataguá¹‡adass
paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±ca me udapÄ• di. __akuppÄ• me vimuttÄ«_ti ``ayaá¹ƒ mayh
akuppÄ• â€™â€™ ti evaá¹ƒ \Ne II 137/ Ã±Ä• á¹‡aá¹ƒ udapÄ• di. tattha dvÄ«hÄ• kÄ• rehi a
kÄ• raá¹‡ato ca Ä• rammaá¹‡ato ca. sÄ• hi catÅ«hi maggehi samucchinnakilesÄ• naá¹ƒ pu
kÄ• raá¹‡atopi akuppÄ• , akuppadhammaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavat
__antimÄ• _ti pacchimÄ• . __natthi dÄ• ni punabbhavo_ti idÄ• ni puna aÃ±Ã±o bhavo nÄ• n

imasmiá¹ƒ sutte cattÄ• ri saccÄ• ni kathitÄ• ni. kathaá¹ƒ? catÅ«su hi dhÄ• tÅ«su assÄ• do s
Ä• dÄ«navo dukkhasaccaá¹ƒ, nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nano maggo
vitthÄ• ravasenapi kathetuá¹ƒ vaá¹-á¹-atiyeva. ettha hi yaá¹ƒ pathavÄ«dhÄ• tuá¹ƒ paá¹-icca
somanassaá¹ƒ, ayaá¹ƒ pathavÄ«dhÄ• tuyÄ• assÄ• doti pahÄ• napaá¹-ivedho samudayasa
aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ pathavÄ«dhÄ• tuyÄ• , Ä• dÄ«navoti p
dukkhasaccaá¹ƒ. yo pathavÄ«dhÄ• tuyÄ• chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ
nissaraá¹‡anti sacchikiriyÄ• paá¹-ivedho nirodhasaccaá¹ƒ. yÄ• imesu tÄ«su á¹-hÄ• nesu di
vÄ• cÄ• kammanto Ä• jÄ«vo vÄ• yÄ• mo sati samÄ• dhi, ayaá¹ƒ bhÄ• vanÄ• paá¹-ivedho n

3. acariá¹ƒsuttavaá¹‡á¹‡anÄ•

<116> tatiye \Ee II 155/ __acari_nti Ã±Ä• á¹‡acÄ• rena acariá¹ƒ, anubhavanacÄ• renÄ• ti a
yattako. tatiyaá¹ƒ.

4. nocedaá¹ƒsuttavaá¹‡á¹‡anÄ•

<117> catutthe \Be II 144/ __nissaá¹-Ä• _tiÄ• dÄ«ni Ä• dito vuttapaá¹-isedhena yojetvÄ• ``
visaá¹ƒyuttÄ• , na vippamuttÄ• , na vimariyÄ• dikatena cetasÄ• vihariá¹ƒsÅ«â€™â€™ ti ev
dutiyanaye __vimariyÄ• dikatenÄ• _ti nimmariyÄ• dikatena. tattha duvidhÄ• mariyÄ• dÄ• k
vaá¹-á¹-amariyÄ• dÄ• ti. tattha ca yassa upaá¸• á¸• hÄ• kilesÄ• pahÄ«nÄ• , upaá¸• á¸• hÄ
vÄ• pana upaá¸• á¸• haá¹ƒ pahÄ«naá¹ƒ, upaá¸• á¸• haá¹ƒ appahÄ«naá¹ƒ, tassa cittaá¹ƒ pa
vÄ• sandhÄ• ya vimariyÄ• dikataá¹ƒ, appahÄ«nakilese vÄ• vaá¹-á¹-aá¹ƒ vÄ• sandhÄ• ya

pana ubhayassÄ• pi pahÄ«nattÄ• \Ne II 138/ ``vimariyÄ• dikatena cetasÄ• â€™â€™ ti vutt
á¹-hitena atikkantamariyÄ• dena cetasÄ• ti attho. iti tÄ«supi imesu suttesu catusaccameva k
catutthaá¹ƒ.

5. ekantadukkhasuttavaá¹‡á¹‡anÄ•

<118> paÃ±came __ekantadukkhÄ• _ti atikkamitvÄ• á¹-hitassa tattakÄ• ro viya ekantenev
__dukkhÄ• nupatitÄ• _ti dukkhena anupatitÄ• . __dukkhÄ• vakkantÄ• _ti dukkhena okkantÄ
sukhavedanÄ• ya paccayabhÅ«tÄ• . evaá¹ƒ sabbattha attho veditabbo. imasmiá¹ƒ sutte duk
kathitaá¹ƒ. paÃ±camaá¹ƒ.

6-10. abhinandasuttÄ• divaá¹‡á¹‡anÄ•

119-123__._ chaá¹-á¹-hasattamesu vivaá¹-á¹-aá¹ƒ, avasÄ• ne tÄ«su catusaccamevÄ• ti. cha

catuttho vaggo.

dhÄ• tusaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anamataggasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. tiá¹‡akaá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<124> anamataggasaá¹ƒyuttassa \Ne II 139/ \Ee II 156/ \Be II 145/ paá¹-hame __anamatag
vassasataá¹ƒ vassasahassaá¹ƒ Ã±Ä• á¹‡ena anugantvÄ• pi amataggo aviditaggo, nÄ• ssa
aggaá¹ƒ jÄ• nituá¹ƒ, aparicchinnapubbÄ• parakoá¹-ikoti attho. __saá¹ƒsÄ• ro_ti khandhÄ• d
avicchinnappavattÄ• paá¹-ipÄ• á¹-i. __pubbÄ• koá¹-i na paÃ±Ã±Ä• yatÄ«_ti purimamariyÄ
cassa purimÄ• koá¹-i na paÃ±Ã±Ä• yati, pacchimÄ• pi tadaggeneva na paÃ±Ã±Ä• yati, ven
saá¹ƒsaranti. __pariyÄ• dÄ• naá¹ƒ gaccheyyÄ• _ti idaá¹ƒ upamÄ• ya khuddakattÄ• vuttaá¹
attho paritto hoti, upamÄ• mahatÄ«. ``hatthÄ« viya ayaá¹ƒ goá¹‡o, goá¹‡o viya sÅ«karo, sa
taá¸·Ä• kaâ€™â€™ nti hi vutte na tesaá¹ƒ tÄ• disaá¹ƒ pamÄ• á¹‡aá¹ƒ hoti. buddhasamaye
mahÄ• . pÄ• á¸·iyaÃ±hi eko jambudÄ«po gahito, evarÅ«pÄ• naá¹ƒ pana jambudÄ«pÄ• naá¹
satasahassepi tiá¹‡Ä• dÄ«ni tena upakkamena pariyÄ• dÄ• naá¹ƒ gaccheyyuá¹ƒ, na tveva p
__dukkhaá¹ƒ paccanubhÅ«ta_nti tumhehi dukkhaá¹ƒ anubhÅ«taá¹ƒ. __tibba_nti tasseva ve
Ã±Ä• tibyasanÄ• dianekavidhaá¹ƒ. __kaá¹-asÄ«_ti susÄ• naá¹ƒ, pathavÄ«yeva vÄ• . sÄ• h
sarÄ«ranikkhepena vaá¸• á¸• hitÄ• . __alamevÄ• _ti yuttameva. paá¹-hamaá¹ƒ.

2. pathavÄ«suttavaá¹‡á¹‡anÄ•

<125> dutiye __mahÄ• pathavi_nti cakkavÄ• á¸·apariyantaá¹ƒ mahÄ• pathaviá¹ƒ. __nikkhip
bhinditvÄ• vuttappamÄ• á¹‡aá¹ƒ guá¸·ikaá¹ƒ karitvÄ• ekamantaá¹ƒ á¹-hapeyya. dutiyaá¹ƒ.

3. assusuttavaá¹‡á¹‡anÄ•

<126> tatiye \Ne II 140/ \Ee II 157/ \Be II 146/ __kandantÄ• na_nti sasaddaá¹ƒ rudamÄ• nÄ
sanditaá¹ƒ pavattaá¹ƒ. __catÅ«su mahÄ• samuddesÅ«_ti sinerurasmÄ«hi paricchinnesu ca
sinerussa hi pÄ• cÄ«napassaá¹ƒ rajatamayaá¹ƒ, dakkhiá¹‡apassaá¹ƒ maá¹‡imayaá¹ƒ, pacc
phalikamayaá¹ƒ, uttarapassaá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ. pubbadakkhiá¹‡apassehi nikkhantÄ•
hutvÄ• mahÄ• samuddapiá¹-á¹-hena gantvÄ• cakkavÄ• á¸·apabbataá¹ƒ Ä• hacca tiá¹-á¹-ha
dakkhiá¹‡apacchimapassehi nikkhantÄ• maá¹‡iphalikarasmiyo, pacchimuttarapassehi nikkh
phalikasuvaá¹‡á¹‡arasmiyo, uttarapÄ• cÄ«napassehi nikkhantÄ• suvaá¹‡á¹‡arajatarasmiyo
mahÄ• samuddapiá¹-á¹-hena gantvÄ• cakkavÄ• á¸·apabbataá¹ƒ Ä• hacca tiá¹-á¹-hanti. tÄ•
cattÄ• ro mahÄ• samuddÄ• honti. te sandhÄ• ya vuttaá¹ƒ ``catÅ«su mahÄ• samuddesÅ«â€
__Ã±Ä• tibyasana_ntiÄ• dÄ«su __byasana_nti viasanaá¹ƒ, vinÄ• soti attho. Ã±Ä• tÄ«naá¹ƒ
__Ã±Ä• tibyasanaá¹ƒ, _ bhogÄ• naá¹ƒ byasanaá¹ƒ __bhogabyasanaá¹ƒ_. rogo pana sayam
vinÄ• setÄ«ti byasanaá¹ƒ, rogova byasanaá¹ƒ __rogabyasanaá¹ƒ_. tatiyaá¹ƒ.

4. khÄ«rasuttavaá¹‡á¹‡anÄ•

<127> catutthe __mÄ• tuthaÃ±Ã±a_nti ekanÄ• mikÄ• ya manussamÄ• tu khÄ«raá¹ƒ. imesa
gaá¹‡á¸• uppÄ• dakipillikÄ• dÄ«su vÄ• macchakacchapÄ• dÄ«su vÄ• pakkhijÄ• tesu vÄ•
natthi, ajapasumahiá¹ƒsÄ• dÄ«su nibbattakÄ• le khÄ«raá¹ƒ atthi, tathÄ• manussesu. tattha
manussesu cÄ• pi ``devÄ« sumanÄ• tissÄ• â€™â€™ ti evaá¹ƒ nÄ• nÄ• nÄ• mikÄ• naá¹ƒ k
aggahetvÄ• tissÄ• ti ekanÄ• mikÄ• ya eva mÄ• tu kucchiyaá¹ƒ nibbattakÄ• le pÄ«taá¹ƒ tha
mahÄ• samuddesu udakato bahutaranti veditabbaá¹ƒ. catutthaá¹ƒ.

5. pabbatasuttavaá¹‡á¹‡anÄ•

<128> paÃ±came __sakkÄ• pana, bhante_ti so kira bhikkhu cintesi --- ``satthÄ• anamatag
dÄ«ghatamattÄ• `na sukaraá¹ƒ na sukaraâ€™ nti kathetiyeva \Be II 147/, kathaá¹ƒ nacchin
sakkÄ• nu kho upamaá¹ƒ kÄ• rÄ• petuâ€™â€™ nti. tasmÄ• evamÄ• ha. __kÄ• sikenÄ• _t
gahetvÄ• \Ne II 141/ kantitasuttamayena atisukhumavatthena. tena pana parimaá¹-á¹-he kit
sÄ• sapamattaá¹ƒ. paÃ±camaá¹ƒ.

6. sÄ• sapasuttavaá¹‡á¹‡anÄ•

<129> chaá¹-á¹-he __Ä• yasaá¹ƒ nagara_nti Ä• yasena pÄ• kÄ• rena parikkhittaá¹ƒ nagara
ekabhÅ«mikÄ• dipÄ• sÄ• dehi Ä• kiá¹‡á¹‡anti daá¹-á¹-habbaá¹ƒ. chaá¹-á¹-haá¹ƒ.

7. sÄ• vakasuttavaá¹‡á¹‡anÄ•

<130> sattame __anussareyyu_nti ekena kappasatasahasse anussarite aparo tassa á¹-hita
satasahassaá¹ƒ, aÃ±Ã±opi aÃ±Ã±anti evaá¹ƒ cattÄ• ropi cattÄ• risatasahassÄ• ni anussare

8-9. gaá¹…gÄ• suttÄ• divaá¹‡á¹‡anÄ•

131-132__._ aá¹-á¹-hame __yÄ• etasmiá¹ƒ antare vÄ• likÄ• _ti yÄ• etasmiá¹ƒ Ä• yÄ• mato
vÄ• likÄ• . navame vattabbaá¹ƒ natthi. aá¹-á¹-hamanavamÄ• ni.

10. puggalasuttavaá¹‡á¹‡anÄ•

<133> dasame __aá¹-á¹-hikaá¹…kalo_tiÄ• dÄ«ni tÄ«á¹‡ipi rÄ• sivevacanÄ• neva. imesaá¹ƒ
saaá¹-á¹-hikÄ• lato anaá¹-á¹-hikÄ• lova bahutaro. gaá¹‡á¸• uppÄ• dakÄ• dipÄ• á¹‡abhÅ«tÄ•
aá¹-á¹-himeva natthi, macchakacchapÄ• dibhÅ«tÄ• naá¹ƒ pana aá¹-á¹-himeva bahutaraá¹ƒ,
anaá¹-á¹-hikÄ• laÃ±ca bahuaá¹-á¹-hikÄ• laÃ±ca aggahetvÄ• samaá¹-á¹-hikÄ• lova gahetab
__gijjhakÅ«á¹-assÄ• _ti gijjhakÅ«á¹-assa uttarapasse á¹-hito. __magadhÄ• naá¹ƒ giribbaje_
giribbaje, giriparikkhepe á¹-hitoti attho. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti. dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1. duggatasuttavaá¹‡á¹‡anÄ•

<134> dutiyavaggassa \Ne II 142/ \Be II 148/ paá¹-hame __duggata_nti daliddaá¹ƒ kapaá¹‡
dussaá¹‡á¹-hÄ• nehi hatthapÄ• dehi upetaá¹ƒ. paá¹-hamaá¹ƒ.

2. sukhitasuttavaá¹‡á¹‡anÄ•

<135> dutiye __sukhita_nti sukhasamappitaá¹ƒ mahaddhanaá¹ƒ mahÄ• bhogaá¹ƒ. __susa
alaá¹…katapaá¹-iyattaá¹ƒ hatthikkhandhagataá¹ƒ mahÄ• parivÄ• raá¹ƒ. dutiyaá¹ƒ.

3. tiá¹ƒsamattasuttavaá¹‡á¹‡anÄ•

<136> tatiye __pÄ• veyyakÄ• _ti pÄ• veyyadesavÄ• sino. __sabbe Ä• raÃ±Ã±ikÄ• _tiÄ• dÄ
tesaá¹ƒ Ä• raÃ±Ã±ikÄ• dibhÄ• vo veditabbo. __sabbe sasaá¹ƒyojanÄ• _ti sabbe sabandhan
sakadÄ• gÄ• mino, keci anÄ• gÄ• mino. tesu hi puthujjano vÄ• khÄ«á¹‡Ä• savo vÄ• natthi
setakÄ• á¸·Ä• divaá¹‡á¹‡esu ekekavaá¹‡á¹‡akÄ• lova gahetabbo. __pÄ• ripanthakÄ• _ti pa
panthaghÄ• tacorÄ• . __pÄ• radÄ• rikÄ• _ti paradÄ• racÄ• rittaá¹ƒ Ä• pajjanakÄ• . tatiyaá¹ƒ

4-9. mÄ• tusuttÄ• divaá¹‡á¹‡anÄ•

137-142__._ catutthÄ• dÄ«su liá¹…ganiyamena ceva cakkavÄ• á¸·aniyamena ca attho vedi
mÄ• tugÄ• makÄ• lo, mÄ• tugÄ• mÄ• naÃ±ca purisakÄ• loti evamettha liá¹…ganiyamo. ima
paracakkavÄ• á¸·aá¹ƒ, paracakkavÄ• á¸·Ä• ca imaá¹ƒ cakkavÄ• á¸·aá¹ƒ saá¹ƒsaranti. tesu
mÄ• tugÄ• makÄ• le mÄ• tubhÅ«taÃ±Ã±eva dassento __yo namÄ• tÄ• bhÅ«tapubbo_ti Ä•
napitÄ• bhÅ«tapubbo_tiÄ• dÄ«supi eseva nayo. catutthÄ• dÄ«ni.

10. vepullapabbatasuttavaá¹‡á¹‡anÄ•

<143> dasame \Ne II 143/ \Ee II 160/ \Be II 149/ __bhÅ«tapubba_nti atÄ«takÄ• le ekaá¹ƒ a
dasseti. __samaÃ±Ã±Ä• udapÄ• dÄ«_ti paÃ±Ã±atti ahosi. __catÅ«hena Ä• rohantÄ«_ti ida
vuttaá¹ƒ. __agga_nti uttamaá¹ƒ. __bhaddayuga_nti sundarayugalaá¹ƒ. __tÄ«hena Ä• rohan
dvinnaá¹ƒ buddhÄ• naá¹ƒ antare yojanaá¹ƒ pathavÄ« ussannÄ• , so pabbato tiyojanubbedh

__appaá¹ƒ vÄ• bhiyyo_ti vassasatato uttariá¹ƒ appaá¹ƒ dasa vÄ• vÄ«saá¹ƒ vÄ• vassÄ• n
jÄ«vanako nÄ• ma natthi, uttamakoá¹-iyÄ• pana saá¹-á¹-hi vÄ• asÄ«ti vÄ• vassÄ• ni jÄ«va
appatvÄ• paÃ±cavassadasavassÄ• dikÄ• le mÄ«yamÄ• nÄ• va bahukÄ• . ettha ca kakusa
cattÄ• lÄ«savassasahassÄ• yukakÄ• le, koá¹‡Ä• gamano tiá¹ƒsavassasahassÄ• yukakÄ• le
parihÄ«nasadisaá¹ƒ kataá¹ƒ, na pana evaá¹ƒ parihÄ«naá¹ƒ, vaá¸• á¸• hitvÄ• vaá¸• á¸• hitvÄ
veditabbaá¹ƒ. kathaá¹ƒ? kakusandho tÄ• va bhagavÄ• imasmiá¹ƒyeva kappe cattÄ• lÄ«sav
nibbatto Ä• yuppamÄ• á¹‡aá¹ƒ paÃ±ca koá¹-á¹-hÄ• se katvÄ• cattÄ• ro á¹-hatvÄ• paÃ±can
taá¹ƒ Ä• yu parihÄ• yamÄ• naá¹ƒ dasavassakÄ• laá¹ƒ patvÄ• puna vaá¸• á¸• hamÄ• naá¹ƒ
parihÄ• yamÄ• naá¹ƒ tiá¹ƒsavassasahassÄ• yukakÄ• le á¹-hitaá¹ƒ, tadÄ• koá¹‡Ä• gamano
parinibbute taá¹ƒ Ä• yu dasavassakÄ• laá¹ƒ patvÄ• puna vaá¸• á¸• hamÄ• naá¹ƒ asaá¹…kh
vÄ«savassasahassakÄ• le á¹-hitaá¹ƒ, tadÄ• kassapo bhagavÄ• nibbatto. tasmimpi tatheva
dasavassakÄ• laá¹ƒ patvÄ• puna vaá¸• á¸• hamÄ• naá¹ƒ asaá¹…kheyyaá¹ƒ hutvÄ• parihÄ
pattaá¹ƒ, atha amhÄ• kaá¹ƒ sammÄ• sambuddho nibbatto. evaá¹ƒ anupubbena parihÄ• yitv
vaá¸• á¸• hitvÄ• parihÄ«nanti veditabbaá¹ƒ. tattha ca yaá¹ƒ Ä• yuparimÄ• á¹‡esu mandesu
tesampi tadeva Ä• yuparimÄ• á¹‡aá¹ƒ hotÄ«ti. dasamaá¹ƒ.

dutiyo vaggo.

anamataggasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kassapasaá¹ƒyuttaá¹ƒ

1. santuá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<144> kassapasaá¹ƒyuttassa \Ne II 144/ \Ee II 161/ \Be II 150/ paá¹-hame __santuá¹-á¹-hÄ
ayaá¹ƒ. __itarÄ«tarenÄ• _ti na thÅ«lasukhumalÅ«khapaá¹‡Ä«tathirajiá¹‡á¹‡Ä• naá¹ƒ yena k
yathÄ• laddhÄ• dÄ«naá¹ƒ itarÄ«tarena yena kenaci santuá¹-á¹-hoti attho. cÄ«varasmiÃ±hi t
yathÄ• lÄ• bhasantoso yathÄ• balasantoso yathÄ• sÄ• ruppasantosoti. piá¹‡á¸• apÄ• tÄ• dÄ

tesaá¹ƒ ayaá¹ƒ pabhedasaá¹ƒvaá¹‡á¹‡anÄ• --- idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹
so teneva yÄ• peti, aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa cÄ«vare ya
pana pakatidubbalo vÄ• hoti Ä• bÄ• dhajarÄ• bhibhÅ«to vÄ• , garucÄ«varaá¹ƒ pÄ• rupanto
bhikkhunÄ• saddhiá¹ƒ taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti. ayam
yathÄ• balasantoso. aparo paá¹‡Ä«tapaccayalÄ• bhÄ« hoti, so paá¹-á¹-acÄ«varÄ• dÄ«naá¹
mahagghacÄ«varaá¹ƒ bahÅ«ni vÄ• cÄ«varÄ• ni labhitvÄ• --- ``idaá¹ƒ therÄ• naá¹ƒ cirapab
bahussutÄ• naá¹ƒ anurÅ«paá¹ƒ, idaá¹ƒ gilÄ• nÄ• naá¹ƒ, idaá¹ƒ appalÄ• bhÄ«naá¹ƒ hotÅ«â
purÄ• á¹‡acÄ«varaá¹ƒ vÄ• saá¹…kÄ• rakÅ«á¹-Ä• dito vÄ• pana nantakÄ• ni uccinitvÄ• te
dhÄ• rentopi santuá¹-á¹-hova hoti. ayamassa cÄ«vare yathÄ• sÄ• ruppasantoso.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa piá¹‡á¸• apÄ• te yathÄ• lÄ• bha santoso. yo p
pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ labhati, yenassa parib
sabhÄ• gassa bhikkhuno taá¹ƒ datvÄ• tassa hatthato sappÄ• yabhojanaá¹ƒ bhutvÄ• \Ee II
karontopi santuá¹-á¹-hova hoti. ayamassa piá¹‡á¸• apÄ• te yathÄ• balasantoso. aparo bahu
piá¹‡á¸• apÄ• taá¹ƒ \Ne II 145/ labhati, so taá¹ƒ cÄ«varaá¹ƒ viya
cirapabbajita-bahussuta-appalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ• \Be II 151/, tesaá¹ƒ vÄ• sesak
caritvÄ• missakÄ• hÄ• raá¹ƒ bhuÃ±jantopi santuá¹-á¹-hova hoti. ayamassa piá¹‡á¸• apÄ• te

idha pana bhikkhu senÄ• sanaá¹ƒ labhati manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ• , so tena n
paá¹-ighaá¹ƒ uppÄ• deti, antamaso tiá¹‡asanthÄ• rakenÄ• pi yathÄ• laddheneva tussati. ay
yathÄ• lÄ• bhasantoso. yo pana attano pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• se
yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa santake sa
santuá¹-á¹-hova hoti. ayamassa senÄ• sane yathÄ• balasantoso. aparo mahÄ• puÃ±Ã±o

leá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni bahÅ«ni paá¹‡Ä«tasenÄ• sanÄ• ni labhati, so t
cirapabbajitabahussutaappalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ• yattha katthaci vasantopi santua
senÄ• sane yathÄ• sÄ• ruppasantoso. yopi ``uttamasenÄ• sanaá¹ƒ nÄ• ma pamÄ• daá¹-á¹-
thinamiddhaá¹ƒ okkamati, niddÄ• bhibhÅ«tassa paá¹-ibujjhato pÄ• pavitakkÄ• pÄ• tubhava
paá¹-isaÃ±cikkhitvÄ• tÄ• disaá¹ƒ senÄ• sanaá¹ƒ pattampi na sampaá¹-icchati, so taá¹ƒ paá
abbhokÄ• sarukkhamÅ«lÄ• dÄ«su vasanto santuá¹-á¹-hova hoti. ayampi senÄ• sane yathÄ•

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so yaá¹ƒ labhati
aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa gilÄ• napaccaye yathÄ• lÄ• bh
telenatthiko phÄ• á¹‡itaá¹ƒ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato
aÃ±Ã±adeva vÄ• pariyesitvÄ• bhesajjaá¹ƒ karontopi santuá¹-á¹-hova hoti. ayamassa gilÄ•
yathÄ• balasantoso. aparo mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tabh
cÄ«varaá¹ƒ viya cirapabbajita-bahussuta-appalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ• tesaá¹ƒ Ä• bh
yÄ• pentopi \Ee II 163/ santuá¹-á¹-hova hoti. yo pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«takaa
ekasmiá¹ƒ catumadhuraá¹ƒ ``gaá¹‡ha, bhante, yadicchasÄ«â€™â€™ ti vuccamÄ• no sacas
vÅ«pasammati, atha ``muttaharÄ«takaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itaâ€™â€™ nti
paá¹-ikkhipitvÄ• muttaharÄ«takena bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova \Be II 152/
gilÄ• napaccaye yathÄ• sÄ• ruppasantoso. iti ime tayo santose sandhÄ• ya ``santuá¹-á¹-hÄ
itarÄ«tarena cÄ«varenÄ• â€™â€™ ti vuttaá¹ƒ.

__vaá¹‡á¹‡avÄ• dÄ«_ti \Ne II 146/ eko santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ na kat
santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ katheti. eko neva santuá¹-á¹-ho hoti, na santos
katheti. eko santuá¹-á¹-ho ca hoti, santosassa ca vaá¹‡á¹‡aá¹ƒ katheti. ayaá¹ƒ tÄ• disoti das
__itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«_ti vuttaá¹ƒ. __anesana_nti
dÅ«teyyapahiá¹‡agamanÄ• nuyogappabhedaá¹ƒ nÄ• nappakÄ• raá¹ƒ anesanaá¹ƒ. __alado
ekacco ``kathaá¹ƒ nu kho cÄ«varaá¹ƒ labhissÄ• mÄ«â€™â€™ ti puÃ±Ã±avantehi bhikkhÅ«
kohaÃ±Ã±aá¹ƒ karonto uttasati paritassati, ayaá¹ƒ evaá¹ƒ aladdhÄ• ca cÄ«varaá¹ƒ na parit
cÄ• _ti dhammena samena labhitvÄ• . __agadhito_ti vigatalobhagedho. __amucchito_ti adh
anÄ• panno. __anajjhÄ• panno_ti taá¹‡hÄ• ya anotthaá¹-o apariyonaddho. __Ä• dÄ«navada
anesanÄ• pattiyaÃ±ca gadhitaparibhoge ca Ä• dÄ«navaá¹ƒ passamÄ• no. __nissaraá¹‡apa
paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti vuttanissaraá¹‡ameva jÄ• nanto paribhuÃ±jatÄ«ti attho. __it
piá¹‡á¸• apÄ• tenÄ• _tiÄ• dÄ«supi yathÄ• laddhÄ• dÄ«naá¹ƒ yena kenaci piá¹‡á¸• apÄ• ten
yena kenaci gilÄ• napaccayabhesajjaparikkhÄ• renÄ• ti evamattho daá¹-á¹-habbo.

__kassapena vÄ• hi vo, bhikkhave, ovadissÄ• mÄ«_ti ettha yathÄ• mahÄ• kassapatthero
santosehi santuá¹-á¹-ho, tumhepi tathÄ• rÅ«pÄ• bhavathÄ• ti ovadanto kassapena ovadati
kassapasadiso_ti etthÄ• pi yo vÄ• panaÃ±Ã±opi \Ee II 164/ kassapasadiso mahÄ• kassapa
paccayesu tÄ«hi santosehi santuá¹-á¹-ho bhaveyya, tumhepi tathÄ• rÅ«pÄ• bhavathÄ• ti ov

ovadati nÄ• ma. __tathattÄ• ya paá¹-ipajjitabba_nti ``sammÄ• sambuddhassa imÄ• ya imas
vuttasallekhÄ• cÄ• rapaá¹-ipattiyÄ• kathanaá¹ƒ nÄ• ma bhÄ• ro, amhÄ• kampi \Be II 153/ i
paripÅ«raá¹ƒ katvÄ• pÅ«raá¹‡aá¹ƒ bhÄ• royeva, Ä• gato kho pana bhÄ• ro gahetabboâ€™
kathitaá¹ƒ, tathattÄ• ya tathÄ• bhÄ• vÄ• ya tumhehipi paá¹-ipajjitabbanti. paá¹-hamaá¹ƒ.

2. anottappÄ«suttavaá¹‡á¹‡anÄ•

<145> dutiye __anÄ• tÄ• pÄ«_ti yaá¹ƒ vÄ«riyaá¹ƒ kilese Ä• tapati, tena rahito. __anottappÄ
kilesuppattito kusalÄ• nuppattito ca bhayarahito. __sambodhÄ• yÄ• _ti sambujjhanatthÄ• ya
II 147/ nibbÄ• nasacchikiriyÄ• ya. __anuttarassa yogakkhemassÄ• _ti arahattassa taÃ±hi an
yogehi khemaá¹ƒ.

__anuppannÄ• _tiÄ• dÄ«su ye pubbe appaá¹-iladdhapubbaá¹ƒ cÄ«varÄ• diá¹ƒ vÄ• paccay
upaá¹-á¹-hÄ• kasaddhivihÄ• rika-antevÄ• sÄ«naá¹ƒ vÄ• aÃ±Ã±atarato manuÃ±Ã±avatthuá
subhaá¹ƒ sukhanti ayoniso gaá¹‡hantassa aÃ±Ã±ataraá¹ƒ vÄ• pana ananubhÅ«tapubbaá¹
tathÄ• vÄ• ayoniso Ä• vajjentassa lobhÄ• dayo pÄ• pakÄ• akusalÄ• dhammÄ• uppajjant
aÃ±Ã±athÄ• hi anamatagge saá¹ƒsÄ• re anuppannÄ• nÄ• ma pÄ• pakÄ• dhammÄ• natth
Ä• rammaá¹‡e vÄ• yassa pakatibuddhiyÄ• vÄ• uddesaparipucchÄ• ya vÄ• pariyattinavak
vÄ• aÃ±Ã±ataravasena pubbe anuppajjitvÄ• pacchÄ• tÄ• disena paccayena sahasÄ• upp
uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™â€™ nti veditabbÄ• . tesuyeva pana vatthÄ
uppajjamÄ• nÄ• nappahÄ«yanti nÄ• ma, te ``uppannÄ• appahÄ«yamÄ• nÄ• anatthÄ• ya
veditabbÄ• . ayamettha saá¹…khepo, vitthÄ• rato pana uppannÄ• nuppannabhedo ca pahÄ
sabbaá¹ƒ visuddhimagge Ã±Ä• á¹‡adassanavisuddhiniddese kathitaá¹ƒ.

__anuppannÄ• _ \Ee II 165/ __me kusalÄ• dhammÄ• _ti appaá¹-iladdhÄ• pi sÄ«lasamÄ• c
anavajjadhammÄ• . __uppannÄ• _ti teyeva paá¹-iladdhÄ• . __nirujjhamÄ• nÄ• anatthÄ• ya
sÄ«lÄ• didhammÄ• parihÄ• nivasena puna anuppattiyÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá
ca lokiyÄ• parihÄ• yanti, lokuttarÄ• naá¹ƒ parihÄ• ni natthÄ«ti. ``uppannÄ• naá¹ƒ kusalÄ• n
á¹-hitiyÄ• â€™â€™ ti imassa \Be II 154/ pana sammappadhÄ• nassa vasenÄ• yaá¹ƒ desan
sÄ«ghaá¹ƒ anuppajjamÄ• no, paá¹-hamamaggo nirujjhamÄ• no anatthÄ• ya saá¹ƒvatteyyÄ•
daá¹-á¹-habbo. iti imasmiá¹ƒ sutte ime cattÄ• ro sammappadhÄ• nÄ• pubbabhÄ• gavipassa
dutiyaá¹ƒ.

3. candÅ«pamasuttavaá¹‡á¹‡anÄ•

<146> tatiye __candÅ«pamÄ• _ti candasadisÄ• hutvÄ• . kiá¹ƒ parimaá¹‡á¸• alatÄ• ya? no
gaganatalaá¹ƒ pakkhandamÄ• no na kenaci saddhiá¹ƒ santhavaá¹ƒ vÄ• sinehaá¹ƒ vÄ• Ä•
nikantiá¹ƒ vÄ• patthanaá¹ƒ vÄ• pariyuá¹-á¹-hÄ• naá¹ƒ vÄ• karoti, na ca na hoti mahÄ• jan

tumhepi evaá¹ƒ kenaci saddhiá¹ƒ santhavÄ• dÄ«naá¹ƒ akaraá¹‡ena bahujanassa piyÄ• ma
khattiyakulÄ• dÄ«ni cattÄ• ri kulÄ• ni upasaá¹…kamathÄ• ti attho. apica yathÄ• cando andh
Ä• lokaá¹ƒ pharati, evaá¹ƒ kilesandhakÄ• ravidhamanena Ã±Ä• á¹‡Ä• lokapharaá¹‡ena cÄ•
evamÄ• dÄ«hipi nayehi ettha attho daá¹-á¹-habbo.

__apakasseva kÄ• yaá¹ƒ apakassa citta_nti teneva santhavÄ• dÄ«naá¹ƒ akaraá¹‡ena kÄ•
apakassitvÄ• , apanetvÄ• ti attho. yo hi bhikkhu araÃ±Ã±epi na vasati, kÄ• mavitakkÄ• dayo
neva kÄ• yaá¹ƒ apakassati, na cittaá¹ƒ. yo hi araÃ±Ã±epi kho viharati, kÄ• mavitakkÄ• dayo
kÄ• yameva apakassati, na cittaá¹ƒ. yo gÄ• mante vasati \Ee II 166/, kÄ• mavitakkÄ• dayop
ayaá¹ƒ cittameva apakassati, na kÄ• yaá¹ƒ. yo pana araÃ±Ã±e ceva vasati, kÄ• mavitakkÄ•
ayaá¹ƒ ubhayampi apakassati. evarÅ«pÄ• hutvÄ• kulÄ• ni upasaá¹…kamathÄ• ti dÄ«pent
apakassa cittaâ€™â€™ nti Ä• ha.

__niccanavakÄ• _ti niccaá¹ƒ navakÄ• va, Ä• gantukasadisÄ• eva hutvÄ• ti attho. Ä• gantu
sampattagehaá¹ƒ pavisitvÄ• sace naá¹ƒ gharasÄ• mikÄ• disvÄ• , ``amhÄ• kaá¹ƒ puttabhÄ
evaá¹ƒ vicariá¹ƒsÅ«â€™â€™ ti anukampamÄ• nÄ• nisÄ«dÄ• petvÄ• bhojenti, bhuttamatto
\Be II 155/ gaá¹‡hathÄ• â€™â€™ ti uá¹-á¹-hÄ• ya pakkamati, na tehi saddhiá¹ƒ santhavaá¹
kiccakaraá¹‡Ä«yÄ• ni vÄ• saá¹ƒvidahati, evaá¹ƒ tumhepi paá¹-ipÄ• á¹-iyÄ• sampattaghara
iriyÄ• pathesu pasannÄ• manussÄ• denti, taá¹ƒ gahetvÄ• chinnasanthavÄ• , tesaá¹ƒ kicc
hutvÄ• nikkhamathÄ• ti dÄ«peti.

imassa pana niccanavakabhÄ• vassa Ä• vibhÄ• vatthaá¹ƒ dvebhÄ• tikavatthu kathetabbaá
kira dve bhÄ• tikÄ• nikkhamitvÄ• pabbajitÄ• , te cÅ«á¸·anÄ• gatthero ca mahÄ• nÄ• gatthe
te cittalapabbate tiá¹ƒsa vassÄ• ni vasitvÄ• arahattaá¹ƒ pattÄ• ``mÄ• taraá¹ƒ passissÄ• mA
vasÄ• á¸·anagaravihÄ• re vasitvÄ• punadivase mÄ• tugÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒs
uá¸·uá¹…kena yÄ• guá¹ƒ nÄ«haritvÄ• ekassa patte Ä• kiri. tassÄ• taá¹ƒ olokayamÄ• nÄ• y
uppajji. atha naá¹ƒ Ä• ha --- ``tvaá¹ƒ, tÄ• ta, mayhaá¹ƒ putto mahÄ• nÄ• goâ€™â€™ ti. ther
puccha upÄ• sikeâ€™â€™ ti vatvÄ• pakkÄ• mi. pacchimatherassapi yÄ• guá¹ƒ datvÄ• , ``t
cÅ«á¸·anÄ• goâ€™â€™ ti pucchi? thero ``kiá¹ƒ, upÄ• sike, purimaá¹ƒ theraá¹ƒ na \Ee II 167
vatvÄ• pakkÄ• mi. evaá¹ƒ mÄ• tarÄ• pi saddhiá¹ƒ chinnasanthavo bhikkhu niccanavako nÄ

__appagabbhÄ• _ti na pagabbhÄ• , aá¹-á¹-haá¹-á¹-hÄ• nena kÄ• yapÄ• gabbhiyena, catuá
vacÄ«pÄ• gabbhiyena, anekaá¹-á¹-hÄ• nena manopÄ• gabbhiyena ca virahitÄ• ti attho. __a
kÄ• yapÄ• gabbhiyaá¹ƒ_ nÄ• ma
saá¹…ghagaá¹‡apuggala-bhojanasÄ• lÄ• -jantÄ• gharanahÄ• natittha-bhikkhÄ• cÄ• ramag
appatirÅ«pakaraá¹‡aá¹ƒ. seyyathidaá¹ƒ --- idhekacco saá¹…ghamajjhe pallatthikÄ• ya vÄ•
Ä• dhÄ• yitvÄ• vÄ• ti evamÄ• di (Nidd I 165). tathÄ• gaá¹‡amajjhe. __gaá¹‡amajjhe_ti catu
suttantikagaá¹‡Ä• disannipÄ• te vÄ• . tathÄ• vuá¸• á¸• hatare puggale. bhojanasÄ• lÄ• ya p

Ä• sanaá¹ƒ na deti, navÄ• naá¹ƒ Ä• sanaá¹ƒ paá¹-ibÄ• hati. tathÄ• jantÄ• ghare. vuá¸• á¸•
aggijalanÄ• dÄ«ni karoti. nhÄ• natitthe ca yadidaá¹ƒ ``daharo vuá¸• á¸• hoti pamÄ• á¹‡aá¹ƒ
Ä• gatapaá¹-ipÄ• á¹-iyÄ• nhÄ• yitabbaâ€™â€™ nti vuttaá¹ƒ, tampi anÄ• diyanto pacchÄ•
vuá¸• á¸• he ca nave ca bÄ• dhati. bhikkhÄ• cÄ• ramagge pana aggÄ• sanaaggodakaaggap
atthÄ• ya purato gacchati bÄ• hÄ• ya bÄ• haá¹ƒ paharanto. antaragharappavesane vuá¸• á
pavisati, daharehi saddhiá¹ƒ kÄ• yakÄ«á¸·anakaá¹ƒ karotÄ«ti evamÄ• di.

__catuá¹-á¹-hÄ• naá¹ƒ vacÄ«pÄ• gabbhiyaá¹ƒ_ nÄ• ma saá¹…ghagaá¹‡apuggalaantaragh
appatirÅ«pavÄ• cÄ• nicchÄ• raá¹‡aá¹ƒ. seyyathidaá¹ƒ --- idhekacco saá¹…ghamajjhe anÄ•
tathÄ• pubbe vuttappakÄ• rassa gaá¹‡assa majjhe puggalassa ca santike, tattheva manuss
vuá¸• á¸• hataraá¹ƒ anÄ• pucchÄ• \Ee II 168/ vissajjeti. antaraghare pana ``itthannÄ• me ki
udÄ• hu khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ? kiá¹ƒ me dassasi? kiá¹ƒ ajja khÄ• dissÄ• ma? k
pivissÄ• mÄ• â€™â€™ tiÄ• dÄ«ni bhÄ• sati.

__anekaá¹-á¹-hÄ• naá¹ƒ manopÄ• gabbhiyaá¹ƒ_ nÄ• ma tesu tesu á¹-hÄ• nesu kÄ• yavÄ•
anÄ• pajjitvÄ• pi manasÄ• va kÄ• mavitakkÄ• dÄ«naá¹ƒ vitakkanaá¹ƒ. apica dussÄ«lasseva
150/ maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti evaá¹ƒ pavattÄ• pÄ• picchatÄ• pi manopÄ• gabbh
pÄ• gabbhiyÄ• naá¹ƒ abhÄ• vena appagabbhÄ• hutvÄ• upasaá¹…kamathÄ• ti vadati.

__jarudapÄ• na_nti jiá¹‡á¹‡akÅ«paá¹ƒ. __pabbatavisama_nti pabbate visamaá¹ƒ papÄ• taá
__nadÄ«vidugga_nti nadiyÄ• viduggaá¹ƒ chinnataá¹-aá¹-á¹-hÄ• naá¹ƒ. __apakasseva kÄ•
á¹-hÄ• nÄ• ni yo khiá¸• á¸• Ä• dipasuto kÄ• yaá¹ƒ anapakassa ekatobhÄ• riyaá¹ƒ akatvÄ• v
aggÄ• hÄ• petvÄ• cittampi anapakassa ``ettha patito hatthapÄ• dabhaÃ±janÄ• dÄ«ni pÄ• p
anÄ• dÄ«navadassÄ• vitÄ• ya anubbejetvÄ• sampiyÄ• yamÄ• no oloketi, so patitvÄ• hatth
pÄ• puá¹‡Ä• ti. yo pana udakatthiko vÄ• aÃ±Ã±ena vÄ• kenaci kiccena oloketukÄ• mo kÄ
bhÄ• riyaá¹ƒ katvÄ• vÄ• yupatthambhakaá¹ƒ gÄ• hÄ• petvÄ• , cittampi apakassa Ä• dÄ«na
oloketi, so na patati, yathÄ• ruciá¹ƒ oloketvÄ• sukhÄ« yenakÄ• maá¹ƒ pakkamati.

__evameva_ \Be II 157/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- jarudapÄ• nÄ•
kulÄ• ni, olokanapuriso viya bhikkhu. yathÄ• anapakaá¹-á¹-hakÄ• yacitto tÄ• ni olokento pu
evaá¹ƒ arakkhitehi kÄ• yÄ• dÄ«hi kulÄ• ni upasaá¹…kamanto bhikkhu kulesu bajjhati, tato n
sÄ«lapÄ• dabhaÃ±janÄ• dianatthaá¹ƒ pÄ• puá¹‡Ä• ti. yathÄ• pana apakaá¹-á¹-hakÄ• yacit
evaá¹ƒ rakkhiteneva kÄ• yena rakkhitehi cittehi rakkhitÄ• ya vÄ• cÄ• ya suppaá¹-á¹-hitÄ• ya
apakaá¹-á¹-hakÄ• yacitto hutvÄ• kulÄ• ni upasaá¹…kamanto bhikkhu kulesu na bajjhati. ath
apatitassa purisassa, na pÄ• dÄ• bhaÃ±janti, evaá¹ƒ sÄ«lapÄ• do na bhijjati. yathÄ• hatth
bhaÃ±janti, evaá¹ƒ saddhÄ• hattho na bhijjati. yathÄ• kucchi na bhijjati, evaá¹ƒ samÄ• dhik
yathÄ• sÄ«saá¹ƒ na bhijjati, evaá¹ƒ Ã±Ä• á¹‡asÄ«saá¹ƒ na bhijjati, yathÄ• ca taá¹ƒ khÄ• á
vijjhanti, evamimaá¹ƒ rÄ• gakaá¹‡á¹-akÄ• dayo na vijjhanti. yathÄ• so nirupaddavo yathÄ•

yenakÄ• maá¹ƒ pakkamati, evaá¹ƒ bhikkhu kulÄ• ni nissÄ• ya cÄ«varÄ• dayo paccaye paá¹
vaá¸• á¸• hetvÄ• saá¹…khÄ• re sammasanto arahattaá¹ƒ patvÄ• lokuttarasukhena sukhito
nibbÄ• nadisaá¹ƒ gacchati.

idÄ• ni yo hÄ«nÄ• dhimuttiko micchÄ• paá¹-ipanno evaá¹ƒ vadeyya ``sammÄ• sambuddho
pahÄ• ya niccanavakattena candÅ«pamÄ• kulÄ• ni upasaá¹…kamathÄ• â€™ ti vadanto aá
\Ne II 151/ bhÄ• raá¹ƒ Ä• ropeti, yaá¹ƒ na sakkÄ• kÄ• tuá¹ƒ taá¹ƒ kÄ• retÄ«â€™â€™ ti, tas
pacchinditvÄ• , ``sakkÄ• evaá¹ƒ kÄ• tuá¹ƒ, atthi evarÅ«po bhikkhÅ«â€™â€™ ti dassento _
bhikkhave_tiÄ• dimÄ• ha.

__Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• lesÄ«_ti nÄ«le gaganantare yamakavijjutaá¹ƒ cÄ• rayamÄ• n
uparibhÄ• gaá¹ƒ ubhatopassesu pÄ• á¹‡iá¹ƒ saÃ±cÄ• resi. idaÃ±ca pana tepiá¹-ake buddha
nÄ• ma. __attamano_ti tuá¹-á¹-hacitto sakamano, na domanassena pacchinditvÄ• gahitam
bhikkhave_ti idampi purimanayeneva paravÄ• daá¹ƒ pacchinditvÄ• atthi evarÅ«po bhikkhÅ
vuttaá¹ƒ.

__pasannÄ• kÄ• raá¹ƒ_ \Be II 158/ __kareyyu_nti cÄ«varÄ• dayo paccaye dadeyyuá¹ƒ. __
paá¹-ipajjeyyu_nti sÄ«lassa Ä• gataá¹-á¹-hÄ• ne sÄ«laá¹ƒ pÅ«rayamÄ• nÄ• , samÄ• dhivipa
Ä• gataá¹-á¹-hÄ• ne tÄ• ni tÄ• ni sampÄ• dayamÄ• nÄ• tathÄ• bhÄ• vÄ• ya paá¹-ipajjeyyua
rakkhaá¹‡abhÄ• vaá¹ƒ. __anukampa_nti muducittataá¹ƒ. ubhayaÃ±cetaá¹ƒ kÄ• ruÃ±Ã±asse
bhikkhave_ti idampi purimanayeneva paravÄ• daá¹ƒ pacchinditvÄ• atthi evarÅ«po bhikkhÅ
vuttaá¹ƒ. __kassapena vÄ• _ti ettha candopamÄ• divasena yojanaá¹ƒ katvÄ• purimanayen
tatiyaá¹ƒ.

4. kulÅ«pakasuttavaá¹‡á¹‡anÄ•

<147> catutthe \Ee II 170/ __kulÅ«pako_ti kulagharÄ• naá¹ƒ upagantÄ• . __dentuyeva me_
__sandÄ«yatÄ«_ti aá¹-á¹-Ä«yati pÄ«á¸·iyati. sesamettha vuttanayÄ• nusÄ• reneva veditabb

5. jiá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<148> paÃ±came __jiá¹‡á¹‡o_ti thero mahallako. __garukÄ• nÄ«_ti taá¹ƒ satthu santikÄ•
paá¹-á¹-hÄ• ya chinnabhinnaá¹-á¹-hÄ• ne suttasaá¹ƒsibbanena ceva aggaá¸·adÄ• nena ca
garukÄ• ni jÄ• tÄ• ni. __nibbasanÄ• nÄ«_ti pubbe bhagavatÄ• nivÄ• setvÄ• apanÄ«tatÄ•
__tasmÄ• _ti yasmÄ• tvaá¹ƒ jiá¹‡á¹‡o ceva garupaá¹ƒsukÅ«lo ca. __gahapatÄ• nÄ«_ti paá
vissajjetvÄ• gahapatÄ«hi dinnacÄ«varÄ• ni dhÄ• rehÄ«ti vadati. __nimantanÄ• nÄ«_ti piá¹
vissajjetvÄ• salÄ• kabhattÄ• dÄ«ni \Ne II 152/ nimantanÄ• ni bhuÃ±jÄ• hÄ«ti vadati. __mar
Ä• raÃ±Ã±ikaá¹…gaá¹ƒ vissajjetvÄ• gÄ• mantasenÄ• saneyeva vasÄ• hÄ«ti vadati.

nanu ca yathÄ• rÄ• jÄ• senÄ• patiá¹ƒ senÄ• patiá¹-á¹-hÄ• ne á¹-hapetvÄ• tassa rÄ• jÅ«p
kammena Ä• rÄ• dhentasseva taá¹ƒ á¹-hÄ• nantaraá¹ƒ gahetvÄ• aÃ±Ã±assa dadamÄ• no
satthÄ• mahÄ• kassapattherassa paccuggamanatthÄ• ya tigÄ• vutaá¹ƒ maggaá¹ƒ gantvÄ•
ca antare bahuputtakarukkhamÅ«le nisinno tÄ«hi ovÄ• dehi upasampÄ• detvÄ• tena saddh
parivattetvÄ• theraá¹ƒ jÄ• tiÄ• raÃ±Ã±ikaá¹…gaÃ±ceva jÄ• tipaá¹ƒsukÅ«likaá¹…gaÃ±ca \B
tasmiá¹ƒ kattukamyatÄ• chandena satthu cittaá¹ƒ Ä• rÄ• dhentasseva paá¹ƒsukÅ«lÄ• dÄ«n
gahapaticÄ«varapaá¹-iggahaá¹‡Ä• dÄ«su niyojento ayuttaá¹ƒ nÄ• ma karotÄ«ti. na karoti. k
attajjhÄ• sayattÄ• . na hi satthÄ• dhutaá¹…gÄ• ni vissajjÄ• petukÄ• mo, yathÄ• pana agha
saddaá¹ƒ na vissajjenti, evaá¹ƒ aghaá¹-á¹-itÄ• evarÅ«pÄ• puggalÄ• \Ee II 171/ na sÄ«han
nadÄ• petukÄ• mo sÄ«hanÄ• dajjhÄ• sayena evamÄ• ha. theropi satthu ajjhÄ• sayÄ• nurÅ«
dÄ«gharattaá¹ƒ Ä• raÃ±Ã±iko cevÄ• â€™â€™ tiÄ• dinÄ• nayena sÄ«hanÄ• daá¹ƒ nadati.

__diá¹-á¹-hadhammasukhavihÄ• ra_nti diá¹-á¹-hadhammasukhavihÄ• ro nÄ• ma Ä• raÃ±Ã±
gÄ• mantavÄ• sino. gÄ• mantasmiÃ±hi vasanto dÄ• rakasaddaá¹ƒ suá¹‡Ä• ti, asappÄ• yarÅ«
suá¹‡Ä• ti, tenassa anabhirati uppajjati. Ä• raÃ±Ã±iko pana gÄ• vutaá¹ƒ vÄ• aá¸• á¸• hayoj
araÃ±Ã±aá¹ƒ ajjhogÄ• hetvÄ• vasanto dÄ«pibyagghasÄ«hÄ• dÄ«naá¹ƒ sadde suá¹‡Ä• ti, y
amÄ• nusikÄ• savanarati uppajjati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassato ||

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ || (Dhp 373-374).

``purato \Ne II 153/ pacchato vÄ• pi, aparo ce na vijjati.

tattheva phÄ• su bhavati, ekassa ramato vaneâ€™â€™ ti ||

tathÄ• piá¹‡á¸• apÄ• tikasseva labbhati, no apiá¹‡á¸• apÄ• tikassa. apiá¹‡á¸• apÄ• tiko hi a
turitacÄ• raá¹ƒ gacchati, parivatteti, palibuddhova gacchati, tattha ca bahusaá¹ƒsayo hoti. pi
pana na akÄ• lacÄ• rÄ« hoti, na turitacÄ• raá¹ƒ gacchati, na parivatteti, apalibuddhova gacc
bahusaá¹ƒsayo hoti.

kathaá¹ƒ? apiá¹‡á¸• apÄ• tiko hi gÄ• mato dÅ«ravihÄ• re vasamÄ• no kÄ• lasseva ``yÄ• gu
vÄ• lacchÄ• mi, Ä• sanasÄ• lÄ• ya vÄ• pana \Be II 160/ uddesabhattÄ• dÄ«su kiÃ±cideva

pÄ• puá¹‡issatÄ«â€™â€™ ti makkaá¹-akasuttÄ• ni chindanto sayitagorÅ«pÄ• ni uá¹-á¹-hÄ•
akÄ• lacÄ• rÄ« hoti. manusse khettakammÄ• dÄ«naá¹ƒ atthÄ• ya gehÄ• nikkhanteyeva sa
migaá¹ƒ anubandhanto viya vegena gacchanto turitacÄ• rÄ« hoti. antarÄ• kiÃ±cideva disvÄ
asukaupÄ• sikÄ• vÄ• gehe, no geheâ€™â€™ ti pucchati, ``no geheâ€™â€™ ti sutvÄ• ``i
ti? aggidaá¸• á¸• ho viya pavedhati, sayaá¹ƒ pacchimadisaá¹ƒ gantukÄ• mo pÄ• cÄ«nadisÄ
aÃ±Ã±aá¹ƒ pacchimadisÄ• ya laddhasalÄ• kaá¹ƒ upasaá¹…kamitvÄ• , ``bhante, ahaá¹ƒ pa
salÄ• kaá¹ƒ tumhe gaá¹‡hatha, tumhÄ• kaá¹ƒ salÄ• kaá¹ƒ mayhaá¹ƒ dethÄ• â€™â€™ ti sa
vÄ• pana salÄ• kabhattaá¹ƒ Ä• haritvÄ• paribhuÃ±janto ``aparassÄ• pi salÄ• kabhattassa
manussehi vutte, ``bhante, tumhÄ• kaá¹ƒ pattaá¹ƒ detha, ahaá¹ƒ mayhaá¹ƒ patte bhattaá¹ƒ
tumhÄ• kaá¹ƒ pattaá¹ƒ dassÄ• mÄ«â€™â€™ ti aÃ±Ã±assa pattaá¹ƒ dÄ• petvÄ• bhatte Ä•
pattaá¹ƒ paá¹-idento pattaá¹ƒ parivatteti nÄ• ma. vihÄ• re rÄ• jarÄ• jamahÄ• mattÄ• dayo m
ca bhiyyo dÅ«ragÄ• me salÄ• kÄ• laddhÄ• , tattha agacchanto puna sattÄ• haá¹ƒ salÄ• ka
alÄ• bhabhayena gacchati, evaá¹ƒ gacchanto palibuddho hutvÄ• gacchati nÄ• ma. yassa c
atthÄ• ya gacchati, ``taá¹ƒ dassanti nu kho me, udÄ• hu na dassanti, paá¹‡Ä«taá¹ƒ nu kho
lÅ«khaá¹ƒ, thokaá¹ƒ nu kho, udÄ• hu bahukaá¹ƒ, sÄ«talaá¹ƒ nu kho, udÄ• hu uá¹‡haâ€™â€
bahusaá¹ƒsayo hoti.

piá¹‡á¸• apÄ• tiko pana kÄ• lasseva vuá¹-á¹-hÄ• ya vattapaá¹-ivattaá¹ƒ katvÄ• sarÄ«raá¹ƒ
vasanaá¹-á¹-hÄ• naá¹ƒ \Ne II 154/ pavisitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikatvÄ• kÄ• la
mahÄ• janassa uá¸·uá¹…kabhikkhÄ• dÄ«ni dÄ• tuá¹ƒ pahonakakÄ• le gacchatÄ«ti na akÄ•
padavÄ• raá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• vipassanto gacchatÄ«ti na turitacÄ• rÄ« hoti, atta
gehe, na geheâ€™â€™ ti na pucchati, salÄ• kabhattÄ• dÄ«niyeva na gaá¹‡hÄ• ti. agaá¹‡ha
na aÃ±Ã±assa vasena palibuddhova hoti \Be II 161/, kammaá¹-á¹-hÄ• naá¹ƒ manasikaronto
itaro viya na bahusaá¹ƒsayo hoti. ekasmiá¹ƒ gÄ• me vÄ• vÄ«thiyÄ• vÄ• alabhitvÄ• aÃ±Ã
alabhitvÄ• aÃ±Ã±attha caranto missakodanaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• amataá¹ƒ \Ee II 17
gacchati.

paá¹ƒsukÅ«likasseva labbhati, no apaá¹ƒsukÅ«likassa. apaá¹ƒsukÅ«liko hi vassÄ• vÄ• sika
na senÄ• sanasappÄ• yaá¹ƒ pariyesati. paá¹ƒsukÅ«liko pana na vassÄ• vÄ• sikaá¹ƒ pariye
senÄ• sanasappÄ• yameva pariyesati. tecÄ«varikasseva labbhati, na itarassa. atecÄ«varik
bahuparikkhÄ• ro hoti, tenassa phÄ• suvihÄ• ro natthi. appicchÄ• dÄ«naÃ±ceva labbhati, n
vuttaá¹ƒ --- ``attano ca diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sampassamÄ• noâ€™â€™ ti. p

6. ovÄ• dasuttavaá¹‡á¹‡anÄ•

<149> chaá¹-á¹-he __ahaá¹ƒ vÄ• _ti kasmÄ• Ä• ha? theraá¹ƒ attano á¹-hÄ• ne á¹-hapanat
sÄ• riputtamoggallÄ• nÄ• natthÄ«ti? atthi. evaá¹ƒ panassa ahosi ``ime na ciraá¹ƒ á¹-hassa
vÄ«savassasatÄ• yuko, so mayi parinibbute sattapaá¹‡á¹‡iguhÄ• yaá¹ƒ nisÄ«ditvÄ• dhamm

mama sÄ• sanaá¹ƒ paÃ±cavassasahassaparimÄ• á¹‡akÄ• lapavattanakaá¹ƒ karissati, attan
evaá¹ƒ bhikkhÅ« kassapassa sussÅ«sitabbaá¹ƒ maÃ±Ã±issantÄ«â€™â€™ ti. tasmÄ• evan
vattabbÄ• . __dovacassakaraá¹‡ehÄ«_ti dubbacabhÄ• vakaraá¹‡ehi. __appadakkhiá¹‡aggÄ
padakkhiá¹‡aá¹ƒ na gaá¹‡hanti yathÄ• nusiá¹-á¹-haá¹ƒ na paá¹-ipajjanti, appaá¹-ipajjantÄ•
jÄ• tÄ• ti dasseti. __accÄ• vadante_ti atikkamma vadante, sutapariyattiá¹ƒ nissÄ• ya ativiya
attho. __ko bahutaraá¹ƒ bhÄ• sissatÄ«_ti dhammaá¹ƒ kathento ko bahuá¹ƒ bhÄ• sissati, kiá
ahanti? __ko sundaratara_nti, eko bahuá¹ƒ bhÄ• santo asahitaá¹ƒ amadhuraá¹ƒ bhÄ• sati,
madhuraá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha ``ko sundarataraâ€™â€™ nti? eko pana bahuÃ±ca sun
bhÄ• sati, lahuÃ±Ã±eva uá¹-á¹-hÄ• ti, eko addhÄ• naá¹ƒ pÄ• peti, taá¹ƒ sandhÄ• yÄ• ha ``k
chaá¹-á¹-haá¹ƒ.

7. dutiyaovÄ• dasuttavaá¹‡á¹‡anÄ•

<150> sattame \Be II 162/ \Ee II 174/ __saddhÄ• _ti okappanasaddhÄ• . __vÄ«riya_nti kÄ•
vÄ«riyaá¹ƒ. __paÃ±Ã±Ä• _ti kusaladhammajÄ• nanapaÃ±Ã±Ä• . __na santi bhikkhÅ« ovÄ•
ovÄ• dakÄ• anusÄ• sakÄ• kalyÄ• á¹‡amittÄ• natthÄ«ti idaá¹ƒ, bhante, parihÄ• nanti dass

8. tatiyaovÄ• dasuttavaá¹‡á¹‡anÄ•

<151> aá¹-á¹-hame __tathÄ• hi panÄ• _ti pubbe sovacassatÄ• ya, etarahi ca dovacassatÄ
kÄ• raá¹‡apaá¹-á¹-hapane nipÄ• to. __tatrÄ• _ti tesu theresu. __ko nÄ• mÄ• yaá¹ƒ bhikkhÅ
bhikkhu? kiá¹ƒ tissatthero kiá¹ƒ nÄ• gattheroti? __tatrÄ• _ti tasmiá¹ƒ evaá¹ƒ sakkÄ• re kayir
__tathattÄ• yÄ• _ti tathÄ• bhÄ• vÄ• ya, Ä• raÃ±Ã±ikÄ• dibhÄ• vÄ• yÄ• ti attho. __sabrahma
parivÄ• retvÄ• carantÅ«â€™â€™ ti evaá¹ƒ kÄ• meti icchati patthetÄ«ti sabrahmacÄ• rikÄ•
lÄ• bhasakkÄ• ranibbattanatthÄ• ya. __brahmacÄ• rupaddavenÄ• _ti yo sabrahmacÄ• rÄ«r
adhimattacchandarÄ• go upaddavoti vuccati, tena upaddutÄ• . __abhipatthanÄ• _ti adhimat
__brahmacÄ• riabhipatthanenÄ• _ti brahmacÄ• rÄ«naá¹ƒ adhimattapatthanÄ• saá¹…khÄ• t
aá¹-á¹-hamaá¹ƒ.

9. jhÄ• nÄ• bhiÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<152> navame __yÄ• vadeva Ä• kaá¹…khÄ• mÄ«_ti yÄ• vadeva icchÄ• mi. yÄ• ni pana itc
kÄ• mehÄ«_tiÄ• dinÄ• nayena cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni, __sabbaso rÅ«pasaÃ±Ã
nayena catasso arÅ«pasamÄ• pattiyo, __sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ
saÃ±Ã±Ä• vedayitanirodha_nti evaá¹ƒ nirodhasamÄ• patti, __anekavihitaá¹ƒ_ \Ee II 175/ __
nayena paÃ±ca lokikÄ• bhiÃ±Ã±Ä• ca vuttÄ• . tattha yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabba
ceva \Ne II 156/ bhÄ• vanÄ• vidhÄ• nena ca saddhiá¹ƒ visuddhimagge (Vism I 69) vitthÄ• ri
chaá¸·abhiÃ±Ã±Ä• ya pana __Ä• savÄ• naá¹ƒ khayÄ• _ti Ä• savÄ• naá¹ƒ khayena. __anÄ•

apaccayabhÅ«taá¹ƒ. __cetovimutti_nti arahattaphalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nti
navamaá¹ƒ.

10. upassayasuttavaá¹‡á¹‡anÄ•

<153> dasame \Be II 163/ __Ä• yÄ• ma, bhante_ti kasmÄ• bhikkhunÄ«upassayagamanaá
lÄ• bhasakkÄ• rahetu, kammaá¹-á¹-hÄ• natthikÄ• panettha bhikkhuniyo atthi, tÄ• ussukkÄ
kathÄ• pessÄ• mÄ«ti yÄ• cati. nanu ca so sayampi tepiá¹-ako bahussuto, kiá¹ƒ sayaá¹ƒ kat
na sakkoti. buddhapaá¹-ibhÄ• gassa pana sÄ• vakassa kathaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã
__bahukicco tvaá¹ƒ bahukaraá¹‡Ä«yo_ti kiá¹ƒ thero navakammÄ• dipasuto, yena naá¹ƒ eva
pana parinibbute catasso parisÄ• Ä• nandattheraá¹ƒ upasaá¹…kamitvÄ• , ``bhante, idÄ• ni
gahetvÄ• caratha, kassa pariveá¹‡aá¹ƒ sammajjatha, kassa mukhodakaá¹ƒ dethÄ• â€™â€
thero ``aniccÄ• saá¹…khÄ• rÄ• , vuddhasarÄ«repi nillajjova maccurÄ• jÄ• pahari. esÄ• sa
mÄ• socittha, mÄ• paridevitthÄ• â€™â€™ ti parisaá¹ƒ saÃ±Ã±Ä• peti. idamassa bahukicca
evamÄ• ha. __sandassesÄ«_ti paá¹-ipattiguá¹‡aá¹ƒ dassesi. __samÄ• dapesÄ«_ti gaá¹‡hÄ
samussÄ• hesi. __sampahaá¹ƒsesÄ«_ti paá¹-iladdhaguá¹‡ena modÄ• pesi.

__thullatissÄ• _ti sarÄ«rena thÅ«lÄ• , nÄ• mena tissÄ• . __vedehamunino_ti paá¹‡á¸• itam
Ã±Ä• á¹‡asaá¹…khÄ• tena vedena Ä«hati sabbakiccÄ• ni karoti, tasmÄ• ``vedehoâ€™â€™
cÄ• ti, vedehamuni. __dhammaá¹ƒ_ \Ee II 176/ __bhÄ• sitabbaá¹ƒ maÃ±Ã±atÄ«_ti tipiá¹-ak
dhammabhaá¹‡á¸• Ä• gÄ• rikassa sammukhe sayaá¹ƒ araÃ±Ã±avÄ• sÄ« paá¹ƒsukÅ«liko s
nti dhammaá¹ƒ bhÄ• sitabbaá¹ƒ maÃ±Ã±ati. idaá¹ƒ kiá¹ƒ pana, kathaá¹ƒ panÄ• ti? avajÄ• n
__assosÄ«_ti aÃ±Ã±ena Ä• gantvÄ• Ä• rocitavasena assosi. __Ä• gamehi tvaá¹ƒ, Ä• vuso
__mÄ• te saá¹…gho uttari upaparikkhÄ«_ti mÄ• bhikkhusaá¹…gho atirekaokÄ• se taá¹ƒ u
vuttaá¹ƒ hoti --- ``Ä• nandena buddhapaá¹-ibhÄ• go sÄ• vako vÄ• rito, ekÄ• bhikkhunÄ« na
santhavo vÄ• sineho vÄ• bhavissatÄ«â€™â€™ ti mÄ• taá¹ƒ saá¹…gho evaá¹ƒ amaÃ±Ã±
idÄ• ni \Ne II 157/ \Be II 164/ attano buddhapaá¹-ibhÄ• gabhÄ• vaá¹ƒ dÄ«pento __taá¹ƒ kiá
Ä• vuso_tiÄ• dimÄ• ha? __sattaratana_nti sattahatthappamÄ• á¹‡aá¹ƒ. __nÄ• ga_nti hatthi
__aá¸• á¸• haá¹-á¹-haratanaá¹ƒ vÄ• _ti aá¸• á¸• haratanena Å«naaá¹-á¹-haratanaá¹ƒ, purima
yÄ• va kumbhÄ• vidatthÄ• dhikasattahatthubbedhanti attho. __tÄ• lapattikÄ• yÄ• _ti taruá¹
__cavitthÄ• _ti cutÄ• , na matÄ• vÄ• naá¹-á¹-hÄ• vÄ• , buddhapaá¹-ibhÄ• gassa pana sÄ
mahÄ• kassapatthere chahi abhiÃ±Ã±Ä• hi sÄ«hanÄ• daá¹ƒ nadante tassÄ• kÄ• sÄ• vÄ• n
kacchusÄ• khÄ• viya ca sarÄ«raá¹ƒ khÄ• dituá¹ƒ Ä• raddhÄ• ni, tÄ• ni hÄ• retvÄ• setakÄ•
cittassÄ• do udapÄ• dÄ«ti. dasamaá¹ƒ.

11. cÄ«varasuttavaá¹‡á¹‡anÄ•

<154> ekÄ• dasame __dakkhiá¹‡Ä• girismi_nti rÄ• jagahaá¹ƒ parivÄ• retvÄ• á¹-hitassa gir
janapado dakkhiá¹‡Ä• giri nÄ• ma, tasmiá¹ƒ cÄ• rikaá¹ƒ caratÄ«ti attho. cÄ• rikÄ• ca nÄ• m
turitacÄ• rikÄ• ca aturitacÄ• rikÄ• ca. tattha yaá¹ƒ ekacco ekaá¹ƒ kÄ• sÄ• vaá¹ƒ nivÄ• setv
pattacÄ«varaá¹ƒ aá¹ƒse laggetvÄ• chattaá¹ƒ Ä• dÄ• ya sarÄ«rato sedehi paggharantehi div
sattaá¹-á¹-hayojanÄ• ni gacchati, yaá¹ƒ vÄ• pana buddhÄ• kiÃ±cideva \Ee II 177/ bodhane
yojanasatampi yojanasahassampi khaá¹‡ena gacchanti, esÄ• __turitacÄ• rikÄ• _ nÄ• ma. d
aá¸• á¸• hayojanaá¹ƒ tigÄ• vutaá¹ƒ yojananti ettakaá¹ƒ addhÄ• naá¹ƒ ajjatanÄ• ya nimantan
janasaá¹…gahaá¹ƒ karoto gamanaá¹ƒ, esÄ• __aturitacÄ• rikÄ• _ nÄ• ma. ayaá¹ƒ idha adhi

nanu ca thero paÃ±cavÄ«sati vassÄ• ni chÄ• yÄ• viya dasabalassa pacchato pacchato ga
Ä• nandoâ€™â€™ ti vacanassa okÄ• sameva na adÄ• si, so kismiá¹ƒ kÄ• le bhikkhusaá¹…
carituá¹ƒ okÄ• saá¹ƒ labhatÄ«ti? satthu parinibbÄ• nasaá¹ƒvacchare. parinibbute kira sattha
satthu parinibbÄ• ne sannipatitassa bhikkhusaá¹…ghassa majjhe nisÄ«ditvÄ• dhammavina
paÃ±casate bhikkhÅ« uccinitvÄ• , ``Ä• vuso, mayaá¹ƒ rÄ• jagahe vassaá¹ƒ vasantÄ• dham
saá¹…gÄ• yissÄ• ma, tumhe pure \Be II 165/ vassÅ«panÄ• yikÄ• ya attano palibodhaá¹ƒ uc
sannipatathÄ• â€™â€™ ti vatvÄ• attanÄ• rÄ• jagahaá¹ƒ gato. Ä• nandattheropi bhagavato
mahÄ• janaá¹ƒ saÃ±Ã±Ä• pento sÄ• vatthiá¹ƒ gantvÄ• tato nikkhamma rÄ• jagahaá¹ƒ gacc
cÄ• rikaá¹ƒ cari. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__yebhuyyena_ \Ne II 158/ __kumÄ• rabhÅ«tÄ• _ti ye te hÄ«nÄ• yÄ• vattÄ• nÄ• ma, te ye
taruá¹‡Ä• ekavassikadvevassikÄ• bhikkhÅ« ceva anupasampannakumÄ• rakÄ• ca. kasm
hÄ«nÄ• yÄ• vattÄ• ti? tesaá¹ƒ kira mÄ• tÄ• pitaro cintesuá¹ƒ --- ``Ä• nandatthero satthu viss
yÄ• citvÄ• upaá¹-á¹-hahati, icchiticchitaá¹-á¹-hÄ• naá¹ƒ satthÄ• raá¹ƒ gahetvÄ• gantuá¹ƒ s
dÄ• rake etassa santike pabbÄ• jema, so satthÄ• raá¹ƒ gahetvÄ• Ä• gamissati, tasmiá¹ƒ Ä
mahÄ• sakkÄ• raá¹ƒ kÄ• tuá¹ƒ labhissÄ• mÄ• â€™â€™ ti. iminÄ• tÄ• va kÄ• raá¹‡ena nes
satthari pana parinibbute tesaá¹ƒ sÄ• patthanÄ• upacchinnÄ• , atha te ekadivaseneva upp

__yathÄ• bhiranta_nti \Ee II 178/ yathÄ• ruciyÄ• yathÄ• ajjhÄ• sayena. __tikabhojanaá¹ƒ p
``gaá¹‡abhojane aÃ±Ã±atra samayÄ• pÄ• cittiyaâ€™â€™ nti (Vin IV 211). idaá¹ƒ sandhÄ•
tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ akappiyanimantanaá¹ƒ sÄ• diyitvÄ• ekato paá¹-iggaá¹‡hantÄ• na
``tikabhojanaâ€™â€™ nti vuttaá¹ƒ.

__dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• _ti dussÄ«lapuggalÄ• naá¹ƒ niggaá
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• yÄ• _ti dummaá¹…kÅ«naá¹ƒ niggaheneva pesalÄ• naá¹ƒ
samaggavÄ• so hoti, ayaá¹ƒ tesaá¹ƒ phÄ• suvihÄ• ro hoti, imassa phÄ• suvihÄ• rassa atthÄ
pakkhaá¹ƒ nissÄ• ya saá¹…ghaá¹ƒ bhindeyyu_nti yathÄ• devadatto sapariso kulesu viÃ±Ã±
pÄ• picche nissÄ• ya saá¹…ghaá¹ƒ bhindi, evaá¹ƒ aÃ±Ã±epi pÄ• picchÄ• gaá¹‡abandhena
bhuÃ±jamÄ• nÄ• gaá¹‡aá¹ƒ vaá¸• á¸• hetvÄ• taá¹ƒ pakkhaá¹ƒ nissÄ• ya mÄ• saá¹…ghaá

kÄ• raá¹‡ena paÃ±Ã±attanti attho. __kulÄ• nuddayatÄ• ya cÄ• _ti bhikkhusaá¹…ghe uposa
samaggavÄ• saá¹ƒ vasante \Be II 166/ manussÄ• salÄ• kabhattÄ• dÄ«ni datvÄ• saggapar
kulÄ• nuddayatÄ• ya ca paÃ±Ã±attanti attho.

__sassaghÄ• taá¹ƒ maÃ±Ã±e carasÄ«_ti sassaá¹ƒ ghÄ• tento viya Ä• hiá¹‡á¸• asi. __kulÅ«
carasÄ«_ti kulÄ• ni upaghÄ• tento viya hananto viya Ä• hiá¹‡á¸• asi. __olujjatÄ«_ti visesena
__palujjanti kho te, Ä• vuso, navappÄ• yÄ• _ti, Ä• vuso, ete tuyhaá¹ƒ pÄ• yena yebhuyyena
ekavassikaduvassikÄ• daharÄ• ceva sÄ• maá¹‡erÄ• ca palujjanti bhijjanti. __na vÄ• yaá¹
mattamaÃ±Ã±Ä• sÄ«_ti ayaá¹ƒ kumÄ• rako attano pamÄ• á¹‡aá¹ƒ na jÄ• nÄ• tÄ«ti theraá¹ƒ

__kumÄ• rakavÄ• dÄ• _ \Ne II 159/ __na muccÄ• mÄ• _ti kumÄ• rakavÄ• dato na muccÄ•
tva_nti idamassa evaá¹ƒ vattabbatÄ• ya kÄ• raá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. ayaÃ±hettha a
tvaá¹ƒ imehi navehi bhikkhÅ«hi indriyasaá¹ƒvararahitehi saddhiá¹ƒ vicarasi, tasmÄ• kumÄ•
vicaranto kumÄ• rakoti vattabbataá¹ƒ arahasÄ«ti.

__aÃ±Ã±atitthiyapubbo samÄ• no_ti idaá¹ƒ yasmÄ• therassa imasmiá¹ƒ sÄ• sane neva Ä•
paÃ±Ã±Ä• yati, sayaá¹ƒ kÄ• sÄ• yÄ• ni gahetvÄ• nikkhanto, tasmÄ• anattamanatÄ• ya aÃ
Ä• ropayamÄ• nÄ• Ä• ha.

__sahasÄ• _ti ettha rÄ• gamohacÄ• ropi sahasÄ• cÄ• ro, idaá¹ƒ pana dosacÄ• ravasena v
__appaá¹-isaá¹…khÄ• _ti appaccavekkhitvÄ• , idÄ• ni attano pabbajjaá¹ƒ sodhento __yatvÄ
Ä• vuso_tiÄ• dimÄ• ha. tattha __aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddisitu_nti á¹-hapetvÄ• bhagav
satthÄ• ti evaá¹ƒ uddisituá¹ƒ na jÄ• nÄ• mi. __sambÄ• dho gharÄ• vÄ• so_tiÄ• dÄ«su sace
yojanasatantarepi vÄ• dve jÄ• yampatikÄ• vasanti, tathÄ• pi tesaá¹ƒ sakiÃ±canasapalibod
sambÄ• dhoyeva. __rajÄ• patho_ti rÄ• garajÄ• dÄ«naá¹ƒ uá¹-á¹-hÄ• naá¹-á¹-hÄ• nanti mah
vuttaá¹ƒ. ``Ä• gamanapathoâ€™â€™ tipi vattuá¹ƒ vaá¹-á¹-ati. alagganaá¹-á¹-hena abbhokÄ•
__abbhokÄ• so_. pabbajito hi kÅ«á¹-Ä• gÄ• raratanamayapÄ• sÄ• dadevavimÄ• nÄ• dÄ«su
paá¹-icchannesu vasantopi neva laggati na sajjati na bajjhati, tena vuttaá¹ƒ \Be II 167/ ``abb
pabbajjÄ• â€™â€™ ti. apica __sambÄ• dho gharÄ• vÄ• so_ kusalakiriyÄ• ya okÄ• sÄ• bhÄ
asaá¹ƒvutasaá¹…kÄ• raá¹-á¹-hÄ• naá¹ƒ viya rajÄ• naá¹ƒ, kilesarajÄ• naá¹ƒ sannipÄ• taá¹-á
pabbajjÄ• _ kusalakiriyÄ• ya yathÄ• sukhaá¹ƒ okÄ• sasabbhÄ• vato.

__nayidaá¹ƒ sukaraá¹ƒ ... pe ... pabbajeyya_nti ettha ayaá¹ƒ saá¹…khepakathÄ• --- yadeta
sikkhattayabrahmacariyaá¹ƒ ekampi divasaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ
__ekantaparipuá¹‡á¹‡aá¹ƒ_ \Ee II 180/ caritabbaá¹ƒ, ekadivasampi ca kilesamalena amalÄ«
carimakacittaá¹ƒ pÄ• petabbatÄ• ya __ekantaparisuddhaá¹ƒ, saá¹…khalikhitaá¹ƒ_ likhitasaá
dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ caritabbaá¹ƒ, idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• v
vasantena ekantaparipuá¹‡á¹‡aá¹ƒ ... pe ... carituá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ob

kasÄ• yarasapÄ«tatÄ• ya kÄ• sÄ• yÄ• ni brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni
paridahitvÄ• agÄ• rasmÄ• nikkhamitvÄ• anagÄ• riyaá¹ƒ pabbajjeyyanti. ettha ca yasmÄ•
hitaá¹ƒ kasivaá¹‡ijjÄ• dikammaá¹ƒ __agÄ• riya_nti vuccati, taá¹ƒ pabbajjÄ• ya natthi, tasmÄ
anagÄ• riyÄ• ti Ã±Ä• tabbÄ• , taá¹ƒ anagÄ• riyaá¹ƒ. __pabbajeyya_nti paá¹-ipajjeyyaá¹ƒ.

__paá¹-apilotikÄ• na_nti jiá¹‡á¹‡apilotikÄ• naá¹ƒ terasahatthopi hi navasÄ• á¹-ako dasÄ• na
paá¹-á¹-hÄ• ya pilotikÄ• ti vuccati. iti mahÄ• rahÄ• ni vatthÄ• ni chinditvÄ• kataá¹ƒ saá¹…gh
``paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ nti vuttaá¹ƒ. __addhÄ• namaggappaá¹-ipa
paá¹-á¹-hÄ• ya maggo addhÄ• nanti vuccati, taá¹ƒ addhÄ• namaggaá¹ƒ paá¹-ipanno, dÄ«gh
attho.

idÄ• ni yathÄ• esa pabbajito, yathÄ• ca addhÄ• namaggaá¹ƒ paá¹-ipanno, imassatthassa
abhinÄ«hÄ• rato paá¹-á¹-hÄ• ya anupubbikathÄ• kathetabbÄ• --- atÄ«te kira kappasatasah
nÄ• ma satthÄ• udapÄ• di, tasmiá¹ƒ haá¹ƒsavatÄ«nagaraá¹ƒ upanissÄ• ya kheme migadÄ
kuá¹-umbiko asÄ«tikoá¹-idhanavibhavo pÄ• tova subhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gA
gandhapupphÄ• dÄ«ni gahetvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ•
khaá¹‡e satthÄ• mahÄ• nisabhattheraá¹ƒ nÄ• ma tatiyasÄ• vakaá¹ƒ ``etadaggaá¹ƒ, bhikkha
II 168/ bhikkhÅ«naá¹ƒ dhutavÄ• dÄ• naá¹ƒ yadidaá¹ƒ nisabhoâ€™â€™ ti etadagge á¹-hape
taá¹ƒ sutvÄ• pasanno dhammakathÄ• vasÄ• ne mahÄ• jane uá¹-á¹-hÄ• ya gate satthÄ• raa
mayhaá¹ƒ bhikkhaá¹ƒ adhivÄ• sethÄ• â€™â€™ ti Ä• ha. mahÄ• kho, upÄ• saka, bhikkhusa
aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassanti. bhante, ekaá¹ƒ sÄ• maá¹‡erampi vihÄ• re asese
adhivÄ• sethÄ• ti. satthÄ• adhivÄ• sesi. upÄ• sako satthu adhivÄ• sanaá¹ƒ viditvÄ• gehaá
sajjetvÄ• punadivase satthu kÄ• laá¹ƒ Ä• rocÄ• pesi. satthÄ• pattacÄ«varamÄ• dÄ• ya bhi
upÄ• sakassa gharaá¹ƒ gantvÄ• paÃ±Ã±attÄ• sane nisinno dakkhiá¹‡odakÄ• vasÄ• ne yÄ•
bhattavissaggaá¹ƒ akÄ• si. upÄ• sakopi satthu santike nisÄ«di.

tasmiá¹ƒ antare mahÄ• nisabhatthero piá¹‡á¸• Ä• ya caranto tameva vÄ«thiá¹ƒ paá¹-ipajji. u
uá¹-á¹-hÄ• ya gantvÄ• theraá¹ƒ vanditvÄ• ``pattaá¹ƒ, bhante, no dethÄ• â€™â€™ ti Ä• ha.
bhante, idheva pavisatha, satthÄ• pi gehe nisinnoti. na vaá¹-á¹-issati upÄ• sakÄ• ti. upÄ• sa
gahetvÄ• piá¹‡á¸• apÄ• tassa pÅ«retvÄ• nÄ«haritvÄ• adÄ• si. tato theraá¹ƒ anugantvÄ• n
nisÄ«ditvÄ• evamÄ• ha --- ``bhante, mahÄ• nisabhatthero `satthÄ• gehe nisinnoâ€™ ti vut
161/ na icchi, atthi nu kho etassa tumhÄ• kaá¹ƒ guá¹‡ehi atireko guá¹‡oâ€™â€™ ti. buddhÄ
vaá¹‡á¹‡amaccheraá¹ƒ nÄ• ma natthi. atha satthÄ• evamÄ• ha --- ``upÄ• saka, mayaá¹ƒ b
gehe nisÄ«dÄ• ma, so bhikkhu na evaá¹ƒ nisÄ«ditvÄ• bhikkhaá¹ƒ udikkhati. mayaá¹ƒ gÄ• n
araÃ±Ã±asmiá¹ƒyeva vasati. mayaá¹ƒ channe vasÄ• ma, so abbhokÄ• samhiyeva vasati. iti
guá¹‡oâ€™â€™ ti mahÄ• samuddaá¹ƒ pÅ«rayamÄ• nova kathesi. upÄ• sako pakatiyÄ• pi j
viya suá¹-á¹-hutaraá¹ƒ pasanno hutvÄ• cintesi --- ``kiá¹ƒ mayhaá¹ƒ aÃ±Ã±Ä• ya sampattiyÄ
buddhassa santike dhutavÄ• dÄ• naá¹ƒ aggabhÄ• vatthÄ• ya patthanaá¹ƒ karissÄ• mÄ«â€™

so \Ee II 182/ punapi satthÄ• raá¹ƒ nimantetvÄ• teneva niyÄ• mena satta divasÄ• ni dÄ• n
divase aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassassa ticÄ«varÄ• ni datvÄ• satthu pÄ• damÅ«l
``yaá¹ƒ me, bhante, satta divasÄ• ni dÄ• naá¹ƒ dentassa \Be II 169/ mettaá¹ƒ kÄ• yakamma
vacÄ«kammaá¹ƒ mettaá¹ƒ manokammaá¹ƒ, iminÄ• haá¹ƒ na aÃ±Ã±aá¹ƒ devasampattiá¹ƒ v
vÄ• patthemi, idaá¹ƒ pana me kammaá¹ƒ anÄ• gate ekassa buddhassa santike mahÄ• nisa
pattaá¹-á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡anatthÄ• ya terasadhutaá¹…gadharÄ• naá¹ƒ aggabhÄ•
satthÄ• ``mahantaá¹ƒ á¹-hÄ• naá¹ƒ iminÄ• patthitaá¹ƒ, samijjhissati nu khoâ€™â€™ ti olok
samijjhanabhÄ• vaá¹ƒ disvÄ• Ä• ha --- ``manÄ• paá¹ƒ te á¹-hÄ• naá¹ƒ patthitaá¹ƒ, anÄ• ga
gotamo nÄ• ma buddho uppajjissati, tassa tvaá¹ƒ tatiyasÄ• vako mahÄ• kassapatthero nÄ•
taá¹ƒ sutvÄ• upÄ• sako ``buddhÄ• naá¹ƒ dve kathÄ• nÄ• ma natthÄ«â€™â€™ ti punadiva
sampattiá¹ƒ amaÃ±Ã±ittha. so yÄ• vatÄ• yukaá¹ƒ sÄ«laá¹ƒ rakkhitvÄ• tattha kÄ• laá¹…kato

tato paá¹-á¹-hÄ• ya devamanussesu sampattiá¹ƒ anubhavanto ito ekanavutikappe vipassim
bandhumatÄ«nagaraá¹ƒ nissÄ• ya kheme migadÄ• ye viharante devalokÄ• cavitvÄ• aÃ±Ã
brÄ• hmaá¹‡akule nibbatti. tasmiÃ±ca kÄ• le ``vipassÄ« bhagavÄ• sattame sattame saá¹ƒv
kathetÄ«â€™â€™ ti mahantaá¹ƒ kolÄ• halaá¹ƒ hoti. sakalajambudÄ«pe devatÄ• ``satthÄ•
ti Ä• rocenti, brÄ• hmaá¹‡o taá¹ƒ sÄ• sanaá¹ƒ assosi. tassa ca nivÄ• sanasÄ• á¹-ako eko h
brÄ• hmaá¹‡iyÄ• , pÄ• rupanaá¹ƒ pana dvinnampi ekameva. sakalanagare ``ekasÄ• á¹-aka
paÃ±Ã±Ä• yati. brÄ• hmaá¹‡Ä• naá¹ƒ kenacideva kiccena sannipÄ• te sati brÄ• hmaá¹‡iá¹ƒ
gacchati \Ne II 162/, brÄ• hmaá¹‡Ä«naá¹ƒ sannipÄ• te sati sayaá¹ƒ gehe tiá¹-á¹-hati, brÄ• h
vatthaá¹ƒ pÄ• rupitvÄ• gacchati. tasmiá¹ƒ pana \Ee II 183/ divase brÄ• hmaá¹‡o brÄ• hmaá
kiá¹ƒ rattiá¹ƒ dhammassavanaá¹ƒ suá¹‡issasi divÄ• â€™â€™ ti? ``mayaá¹ƒ mÄ• tugÄ• maj
sotuá¹ƒ na sakkoma, divÄ• sossÄ• mÄ«â€™â€™ ti brÄ• hmaá¹‡aá¹ƒ gehe á¹-hapetvÄ• va
saddhiá¹ƒ divÄ• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamante nisinnÄ• dhammaá¹ƒ sutvÄ•
Ä• gamÄ• si. atha brÄ• hmaá¹‡o brÄ• hmaá¹‡iá¹ƒ gehe á¹-hapetvÄ• vatthaá¹ƒ pÄ• rupitvÄ•

tasmiá¹ƒ ca samaye satthÄ• parisamajjhe alaá¹…katadhammÄ• sane sannisinno cittabÄ«j
Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya sineruá¹ƒ matthaá¹ƒ katvÄ• \Be II 170/ sÄ• garaá¹ƒ n
dhammakathaá¹ƒ katheti. brÄ• hmaá¹‡assa parisante nisinnassa dhammaá¹ƒ suá¹‡antassa
sakalasarÄ«raá¹ƒ pÅ«rayamÄ• nÄ• paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajji. so pÄ• rutavatthaá¹ƒ
``dasabalassa dassÄ• mÄ«â€™â€™ ti cintesi. athassa Ä• dÄ«navasahassaá¹ƒ dassayamÄ
``brÄ• hmaá¹‡iyÄ• ca mayhaÃ±ca ekameva vatthaá¹ƒ, aÃ±Ã±aá¹ƒ kiÃ±ci pÄ• rupanaá¹ƒ na
bahi carituá¹ƒ na sakkÄ• â€™â€™ ti sabbathÄ• pi adÄ• tukÄ• mo ahosi. athassa nikkhante
majjhimayÄ• mepi tatheva pÄ«ti uppajji, so tatheva ca cintetvÄ• tatheva adÄ• tukÄ• mo aho
majjhimayÄ• me nikkhante pacchimayÄ• mepi tatheva pÄ«ti uppajji, so ``taraá¹‡aá¹ƒ vÄ• h
pacchÄ• pi jÄ• nissÄ• mÄ«â€™â€™ ti vatthaá¹ƒ saá¹…gharitvÄ• satthu pÄ• damÅ«le á¹-ha
Ä• bhujitvÄ• dakkhiá¹‡ena hatthena tikkhattuá¹ƒ apphoá¹-etvÄ• ``jitaá¹ƒ me jitaá¹ƒ meâ€™

tasmiÃ±ca samaye bandhumarÄ• jÄ• dhammÄ• sanassa pacchato antosÄ• á¹‡iyaá¹ƒ nisin
ca nÄ• ma ``jitaá¹ƒ meâ€™â€™ ti saddo amanÄ• po hoti. so purisaá¹ƒ pesesi ``gaccha etaa
vadesÄ«â€™â€™ ti? so tena gantvÄ• pucchito Ä• ha --- ``avasesÄ• hatthiyÄ• nÄ• dÄ«ni Ä
gahetvÄ• parasenaá¹ƒ jinanti, na taá¹ƒ acchariyaá¹ƒ, ahaá¹ƒ pana \Ee II 184/ pacchato Ä•
kÅ«á¹-agoá¹‡assa muggarena sÄ«saá¹ƒ bhinditvÄ• taá¹ƒ palÄ• pento viya maccheracittaá¹
pÄ• rutavatthaá¹ƒ dasabalassa adÄ• siá¹ƒ, taá¹ƒ me macchariyaá¹ƒ jitaâ€™â€™ nti Ä• ha.
pavattiá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• Ä• ha --- ``amhe bhaá¹‡e dasabalassa anurÅ«paá¹ƒ
pana jÄ• nÄ«â€™â€™ ti vatthayugampi pesesi. taá¹ƒ disvÄ• brÄ• hmaá¹‡o cintesi --- ``aya
nisinnassa paá¹-hamaá¹ƒ kiÃ±ci adatvÄ• satthu guá¹‡e kathentassa adÄ• si, satthu guá¹‡e
mayhaá¹ƒ \Ne II 163/ ko atthoâ€™â€™ ti tampi vatthayugaá¹ƒ dasabalasseva adÄ• si. rÄ• j
kataâ€™â€™ nti? pucchitvÄ• , ``tampi tena vatthayugaá¹ƒ tathÄ• gatasseva dinnaâ€™â€™
vatthayugÄ• ni pesesi. so tÄ• nipi adÄ• si. rÄ• jÄ• aÃ±Ã±Ä• nipi cattÄ• rÄ«ti evaá¹ƒ yÄ• va
pesesi. atha brÄ• hmaá¹‡o \Be II 171/ ``idaá¹ƒ vaá¸• á¸• hetvÄ• gahaá¹‡aá¹ƒ viya hotÄ«â€
ekaá¹ƒ brÄ• hmaá¹‡iyÄ• atthÄ• ya ekanti dve vatthayugÄ• ni gahetvÄ• tiá¹ƒsa yugÄ• ni ta
paá¹-á¹-hÄ• ya ca satthu vissÄ• siko jÄ• to.

atha naá¹ƒ rÄ• jÄ• ekadivasaá¹ƒ sÄ«tasamaye satthu santike dhammaá¹ƒ suá¹‡antaá¹ƒ di
satasahassagghanikaá¹ƒ attano pÄ• rutaá¹ƒ rattakambalaá¹ƒ datvÄ• Ä• ha --- ``ito paá¹-á¹-
pÄ• rupitvÄ• dhammaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti. so ``kiá¹ƒ me iminÄ• kambalena imasm
upanÄ«tenÄ• â€™â€™ ti? cintetvÄ• , antogandhakuá¹-iyaá¹ƒ tathÄ• gatamaÃ±cassa upari
atha ekadivasaá¹ƒ rÄ• jÄ• pÄ• tova vihÄ• raá¹ƒ gantvÄ• antogandhakuá¹-iyaá¹ƒ satthu sa
samaye chabbaá¹‡á¹‡Ä• buddharasmiyo kambalaá¹ƒ paá¹-ihaÃ±Ã±anti, kambalo ativiya vi
olokento saÃ±jÄ• nitvÄ• Ä• ha --- ``bhante, amhÄ• kaá¹ƒ esa kambalo, amhehi ekasÄ• á¹-a
dinnoâ€™â€™ ti. tumhehi, mahÄ• rÄ• ja, brÄ• hmaá¹‡o pÅ«jito, brÄ• hmaá¹‡ena ahaá¹ƒ pA
yuttakaá¹ƒ aÃ±Ã±Ä• si, na mayaâ€™â€™ nti pasÄ«ditvÄ• yaá¹ƒ manussÄ• naá¹ƒ upakÄ•
sabbaá¹ƒ aá¹-á¹-haá¹-á¹-hakaá¹ƒ katvÄ• sabbaá¹-á¹-hakaá¹ƒ nÄ• ma dÄ• naá¹ƒ datvÄ• pu
sopi ``aá¹-á¹-haá¹-á¹-hakaá¹ƒ nÄ• ma catusaá¹-á¹-hi hotÄ«â€™â€™ ti catusaá¹-á¹-hi salÄ• I
upanibandhÄ• petvÄ• yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ rakkhitvÄ• tato cuto sa

puna tato cuto imasmiá¹ƒ kappe koá¹‡Ä• gamanassa ca bhagavato kassapadasabalassa c
antare bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbiyaghare nibbatto, so vuddhimanvÄ• ya gharÄ• vÄ• sa
araÃ±Ã±e jaá¹…ghavihÄ• raá¹ƒ carati. tasmiÃ±ca samaye paccekabuddho nadÄ«tÄ«re cÄ«
appahonte saá¹…gharitvÄ• á¹-hapetuá¹ƒ Ä• raddho. so disvÄ• , ``kasmÄ• , bhante, saá¹…
ti? Ä• ha. anuvÄ• to nappahotÄ«ti. ``iminÄ• , bhante, karothÄ• â€™â€™ ti sÄ• á¹-akaá¹ƒ da
``nibbattanibbattaá¹-á¹-hÄ• ne me kenaci parihÄ• ni mÄ• hotÅ«â€™â€™ ti patthanaá¹ƒ paa
bhaginiyÄ• saddhiá¹ƒ bhariyÄ• ya kalahaá¹ƒ karontiyÄ• paccekabuddho piá¹‡á¸• Ä• ya pÄ

athassa \Ne II 164/ \Be II 172/ bhaginÄ« paccekabuddhassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• ta
``evarÅ«paá¹ƒ bÄ• laá¹ƒ yojanasatena parivajjeyyaâ€™â€™ nti patthanaá¹ƒ paá¹-á¹-hapesi
taá¹ƒ sutvÄ• , ``imÄ• ya dinnaá¹ƒ bhattaá¹ƒ esa mÄ• bhuÃ±jatÅ«â€™â€™ ti pattaá¹ƒ gahe
chaá¸• á¸• etvÄ• kalalassa pÅ«retvÄ• adÄ• si. itarÄ• disvÄ• , ``bÄ• le maá¹ƒ tÄ• va akkos
evarÅ«passa pana dve asaá¹…kheyyÄ• ni pÅ«ritapÄ• ramissa pattato bhattaá¹ƒ chaá¸• á¸•
yuttaâ€™â€™ nti Ä• ha. athassa bhariyÄ• ya paá¹-isaá¹…khÄ• naá¹ƒ uppajji. sÄ• ``tiá¹-á¹-
kalalaá¹ƒ chaá¸• á¸• etvÄ• pattaá¹ƒ dhovitvÄ• gandhacuá¹‡á¹‡ena ubbaá¹-á¹-etvÄ• pavar
pÅ«retvÄ• upari Ä• sittena padumagabbhavaá¹‡á¹‡ena sappinÄ• vijjotamÄ• naá¹ƒ paccek
á¹-hapetvÄ• , ``yathÄ• ayaá¹ƒ piá¹‡á¸• apÄ• to obhÄ• sajÄ• to, evaá¹ƒ obhÄ• sajÄ• taá¹ƒ n
patthanaá¹ƒ paá¹-á¹-hapesi. paccekabuddho anumoditvÄ• Ä• kÄ• saá¹ƒ pakkhandi. tepi jÄ•
kusalaá¹ƒ katvÄ• sagge nibbattitvÄ• \Ee II 186/ puna tato cavitvÄ• upÄ• sako bÄ• rÄ• á¹‡
asÄ«tikoá¹-ivibhavassa seá¹-á¹-hino putto hutvÄ• nibbatti, itarÄ• tÄ• disasseva dhÄ«tÄ• h

tassa vuddhippattassa tameva seá¹-á¹-hidhÄ«taraá¹ƒ Ä• nayiá¹ƒsu. tassÄ• pubbe adinnav
Ä• nubhÄ• vena patikulaá¹ƒ paviá¹-á¹-hamattÄ• ya ummÄ• rabbhantare sakalasarÄ«raá¹ƒ u
duggandhaá¹ƒ jÄ• taá¹ƒ. seá¹-á¹-hikumÄ• ro ``kassÄ• yaá¹ƒ gandhoâ€™â€™ ti pucchitvÄ•
``seá¹-á¹-hikaÃ±Ã±Ä• yÄ• â€™â€™ ti sutvÄ• ``nÄ«haratha nÄ«harathÄ• â€™â€™ ti Ä• bh
pesesi. sÄ• eteneva nÄ«hÄ• rena sattasu á¹-hÄ• nesu paá¹-inivattitÄ• cintesi --- ``ahaá¹ƒ s
paá¹-inivattÄ• . kiá¹ƒ me jÄ«vitenÄ• â€™â€™ ti? attano Ä• bharaá¹‡abhaá¹‡á¸• aá¹ƒ bhaÃ±
suvaá¹‡á¹‡iá¹-á¹-hakaá¹ƒ kÄ• resi ratanÄ• yataá¹ƒ vidatthivitthataá¹ƒ caturaá¹…gulubbedha
haritÄ• lamanosilÄ• piá¹‡á¸• aá¹ƒ gahetvÄ• aá¹-á¹-ha uppalahatthake Ä• dÄ• ya kassapada
cetiyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gatÄ• . tasmiÃ±ca khaá¹‡e ekÄ• iá¹-á¹-hakapanti parikkhipit
ghaá¹-aniá¹-á¹-hakÄ• ya Å«nÄ• hoti. seá¹-á¹-hidhÄ«tÄ• vaá¸• á¸• hakiá¹ƒ Ä• ha --- ``imaá¹
á¹-hapethÄ• â€™â€™ ti. amma, bhaddake kÄ• le Ä• gatÄ• si, sayameva á¹-hapehÄ«ti. sÄ•
haritÄ• lamanosilaá¹ƒ yojetvÄ• tena bandhanena iá¹-á¹-hakaá¹ƒ patiá¹-á¹-hapetvÄ• upari \E
uppalahatthakehi pÅ«jaá¹ƒ katvÄ• vanditvÄ• , ``nibbattanibbattaá¹-á¹-hÄ• ne me kÄ• yato c
mukhato uppalagandhoâ€™â€™ ti patthanaá¹ƒ katvÄ• , cetiyaá¹ƒ vanditvÄ• , padakkhiá¹‡a

atha tasmiá¹ƒyeva khaá¹‡e yassa seá¹-á¹-hiputtassa paá¹-hamaá¹ƒ gehaá¹ƒ nÄ«tÄ• , tassa
udapÄ• di \Ne II 165/. nagarepi nakkhattaá¹ƒ saá¹ƒghuá¹-á¹-haá¹ƒ hoti. so upaá¹-á¹-hÄ• ke
Ä• nÄ«tÄ• seá¹-á¹-hidhÄ«tÄ• atthi, kahaá¹ƒ sÄ• â€™â€™ ti? ``kulagehe sÄ• mÄ«â€™â€™
nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• â€™â€™ ti. te gantvÄ• , taá¹ƒ vanditvÄ• á¹-hitÄ• ``kiá¹ƒ, tÄ
ti? tÄ• ya puá¹-á¹-hÄ• \Ee II 187/ taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. ``tÄ• tÄ• , mayÄ• Ä• bha
cetiyaá¹ƒ pÅ«jitaá¹ƒ, Ä• bharaá¹‡aá¹ƒ me natthÄ«â€™â€™ ti. te gantvÄ• seá¹-á¹-hiputtass
naá¹ƒ, piá¸·andhanaá¹ƒ labhissÄ• mÄ• â€™â€™ ti. te Ä• nayiá¹ƒsu. tassÄ• saha gharappa
candanagandhaÃ±ceva nÄ«luppalagandhaÃ±ca vÄ• yi.

seá¹-á¹-hiputto taá¹ƒ pucchi --- ``paá¹-hamaá¹ƒ tava sarÄ«rato duggandho vÄ• yi, idÄ• ni pa
candanagandho, mukhato uppalagandho vÄ• yati. kiá¹ƒ etaâ€™â€™ nti? sÄ• Ä• dito paá¹-
Ä• rocesi. seá¹-á¹-hiputto ``niyyÄ• nikaá¹ƒ vata buddhÄ• naá¹ƒ sÄ• sanaâ€™â€™ nti pasÄ«
suvaá¹‡á¹‡acetiyaá¹ƒ kambalakaÃ±cukena parikkhipitvÄ• tattha tattha rathacakkappamÄ•
alaá¹…kari. tesaá¹ƒ dvÄ• dasahatthÄ• olambakÄ• honti. so tattha yÄ• vatÄ• yukaá¹ƒ á¹-ha
tato cuto bÄ• rÄ• á¹‡asito yojanamatte á¹-hÄ• ne aÃ±Ã±atarasmiá¹ƒ amaccakule nibbatti. s
devalokato cavitvÄ• rÄ• jakule jeá¹-á¹-hadhÄ«tÄ• hutvÄ• nibbatti.

tesu vayappattesu kumÄ• rassa vasanagÄ• me nakkhattaá¹ƒ saá¹ƒghuá¹-á¹-haá¹ƒ, so mÄ•
``sÄ• á¹-akaá¹ƒ me amma dehi, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti. sÄ• dhotavatth
``amma thÅ«laá¹ƒ idaâ€™â€™ nti. aÃ±Ã±aá¹ƒ nÄ«haritvÄ• adÄ• si, tampi paá¹-ikkhipi. aÃ±
adÄ• si, tampi paá¹-ikkhipi. atha naá¹ƒ mÄ• tÄ• Ä• ha --- ``tÄ• ta, yÄ• dise gehe mayaá¹ƒ jÄ
sukhumatarassa paá¹-ilÄ• bhÄ• ya puÃ±Ã±aâ€™â€™ nti. ``labhanaá¹-á¹-hÄ• naá¹ƒ gacchÄ
ahaá¹ƒ ajjeva tuyhaá¹ƒ bÄ• rÄ• á¹‡asinagare rajjapaá¹-ilÄ• bhampi icchÄ• mÄ«â€™â€™ ti.
Ä• ha --- ``gacchÄ• mi ammÄ• â€™â€™ ti. ``gaccha, tÄ• tÄ• â€™â€™ ti. evaá¹ƒ kirassÄ•
``kahaá¹ƒ gamissati, idha vÄ• ettha vÄ• gehe nisÄ«dissatÄ«â€™â€™ ti? so pana puÃ±Ã±
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• uyyÄ• ne maá¹…galasilÄ• paá¹-á¹-e sasÄ«saá¹ƒ pÄ• rupitvÄ• r
bÄ• rÄ• á¹‡asiraÃ±Ã±o kÄ• laá¹…katassa sattamo divaso hoti.

amaccÄ• raÃ±Ã±o sarÄ«rakiccaá¹ƒ katvÄ• rÄ• jaá¹…gaá¹‡e nisÄ«ditvÄ• mantayiá¹ƒsu --
atthi, putto natthi. arÄ• jakaá¹ƒ rajjaá¹ƒ na tiá¹-á¹-hati. ko rÄ• jÄ• hotÄ«â€™â€™ ti mantetv
166/ hohi, tvaá¹ƒ hohÄ«â€™â€™ ti. purohito \Ee II 188/ Ä• ha --- ``bahuá¹ƒ oloketuá¹ƒ na v
phussarathaá¹ƒ vissajjemÄ• â€™â€™ ti. te kumudavaá¹‡á¹‡e cattÄ• ro sindhave yojetvÄ• ,
rÄ• jakakudhabhaá¹‡á¸• aá¹ƒ setacchattaÃ±ca rathasmiá¹ƒyeva á¹-hapetvÄ• rathaá¹ƒ vissa
tÅ«riyÄ• ni paggaá¹‡hÄ• pesuá¹ƒ. ratho pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• uyyÄ• nÄ• bhi
uyyÄ• nÄ• bhimukho gacchati, nivattemÄ• â€™â€™ ti keci Ä• haá¹ƒsu. purohito ``mÄ• niv
ratho kumÄ• raá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• Ä• rohanasajjo hutvÄ• aá¹-á¹-hÄ• si. purohito
apanetvÄ• pÄ• datalÄ• ni olokento ``tiá¹-á¹-hatu ayaá¹ƒ dÄ«po, dvisahassadÄ«paparivÄ• r
rajjaá¹ƒ kÄ• tuá¹ƒ yuttoâ€™â€™ ti vatvÄ• , ``punapi tÅ«riyÄ• ni paggaá¹‡hÄ• tha punapi pa
tikkhattuá¹ƒ tÅ«riyÄ• ni paggaá¹‡hÄ• pesi.

atha kumÄ• ro mukhaá¹ƒ vivaritvÄ• oloketvÄ• , ``kena kammena Ä• gatatthÄ• â€™â€™ ti
rajjaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. ``rÄ• jÄ• kahaâ€™â€™ nti. ``devattaá¹ƒ gato sÄ• mÄ
atikkantÄ• â€™â€™ ti? ``ajja sattamo divasoâ€™â€™ ti. ``putto vÄ• dhÄ«tÄ• vÄ• natthÄ«
deva, putto natthÄ«â€™â€™ ti. ``tena hi karissÄ• mi rajjaâ€™â€™ nti. te tÄ• vadeva abhise
rÄ• jadhÄ«taraá¹ƒ sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• uyyÄ• naá¹ƒ Ä• netvÄ• kumÄ• ra

athassa katÄ• bhisekassa satasahassagghanikaá¹ƒ vatthaá¹ƒ upahariá¹ƒsu. so ``kimidaá¹ƒ

``nivÄ• sanavatthaá¹ƒ devÄ• â€™â€™ ti. ``nanu, tÄ• tÄ• , thÅ«laâ€™â€™ nti. ``manussÄ•
sukhumataraá¹ƒ natthi devÄ• â€™â€™ ti. ``tumhÄ• kaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ nivÄ• sesÄ
devÄ• â€™â€™ ti. ``na maÃ±Ã±e puÃ±Ã±avÄ• tumhÄ• kaá¹ƒ \Be II 175/ rÄ• jÄ• , suvaá¹‡a
labhissÄ• ma vatthaâ€™â€™ nti. suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ Ä• hariá¹ƒsu. so uá¹-á¹-hÄ•
mukhaá¹ƒ vikkhÄ• letvÄ• , hatthena udakaá¹ƒ Ä• dÄ• ya, puratthimadisÄ• ya abbhukkiri, gh
bhinditvÄ• aá¹-á¹-ha kapparukkhÄ• uá¹-á¹-hahiá¹ƒsu. puna udakaá¹ƒ gahetvÄ• dakkhiá¹‡a
evaá¹ƒ catasso disÄ• abbhukkiri, sabbadisÄ• su aá¹-á¹-ha aá¹-á¹-ha katvÄ• dvattiá¹ƒsa ka
uá¹-á¹-hahiá¹ƒsu. so ekaá¹ƒ dibbadussaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ``nandaraÃ±
itthiyo mÄ• suttaá¹ƒ kantiá¹ƒsÅ«ti evaá¹ƒ bheriá¹ƒ cÄ• rÄ• pethÄ• â€™â€™ ti vatvÄ• , chat
alaá¹…katapaá¹-iyatto hatthikkhandhavaragato nagaraá¹ƒ pavisitvÄ• , pÄ• sÄ• daá¹ƒ Ä• ruy
anubhavi.

evaá¹ƒ \Ne II 167/ kÄ• le gacchante ekadivasaá¹ƒ devÄ« raÃ±Ã±o sampattiá¹ƒ disvÄ• , ``ak
kÄ• ruÃ±Ã±Ä• kÄ• raá¹ƒ dassesi. ``kimidaá¹ƒ devÄ«â€™â€™ ti? ca puá¹-á¹-hÄ• , ``atimaha
buddhÄ• naá¹ƒ saddahitvÄ• kalyÄ• á¹‡aá¹ƒ akattha, idÄ• ni anÄ• gatassa paccayaá¹ƒ kusa
Ä• ha. ``kassa dassÄ• mi? sÄ«lavanto natthÄ«â€™â€™ ti. ``asuÃ±Ã±o, deva, jambudÄ«po
sajjetha, ahaá¹ƒ arahante lacchÄ• mÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• punadivase pÄ• cÄ«nadv
devÄ« pÄ• tova uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya uparipÄ• sÄ• de puratthÄ• bhimukhÄ•
etissÄ• disÄ• ya arahanto atthi, Ä• gacchantu amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™a
disÄ• yaá¹ƒ arahanto nÄ• hesuá¹ƒ. taá¹ƒ sakkÄ• raá¹ƒ kapaá¹‡addhikayÄ• cakÄ• naá¹ƒ ad

punadivase dakkhiá¹‡advÄ• re dÄ• naá¹ƒ sajjetvÄ• tatheva akÄ• si, punadivase pacchima
sajjitadivase pana deviyÄ• tatheva nimantentiyÄ• himavante vasantÄ• naá¹ƒ padumavatiy
paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ jeá¹-á¹-hako mahÄ• padumapaccekabuddho bh
nandarÄ• jÄ• \Ee II 190/ tumhe nimanteti, adhivÄ• setha tassÄ• â€™â€™ ti. te adhivÄ• set
anotattadahe mukhaá¹ƒ dhovitvÄ• Ä• kÄ• sena Ä• gantvÄ• uttaradvÄ• re otariá¹ƒsu. manu
deva, paccekabuddhÄ• Ä• gatÄ• â€™â€™ ti raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• saddhiá¹ƒ de
gahetvÄ• paccekabuddhe pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• tesaá¹ƒ dÄ• naá¹ƒ datvÄ• bhattakic
saá¹…ghatherassa, devÄ« saá¹…ghanavakassa pÄ• damÅ«le nipajjitvÄ• , ``ayyÄ• paccay
puÃ±Ã±ena na hÄ• yissÄ• ma, amhÄ• kaá¹ƒ yÄ• vajÄ«vaá¹ƒ idha nivÄ• sÄ• ya paá¹-iÃ±Ã±a
paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• uyyÄ• ne paÃ±ca paá¹‡á¹‡asÄ• lÄ• satÄ• ni paÃ±ca caá¹…kan
nivÄ• saá¹-á¹-hÄ• naá¹ƒ sampÄ• detvÄ• tattha vasÄ• pesuá¹ƒ.

evaá¹ƒ kÄ• le gacchante raÃ±Ã±o paccanto kupito. ``ahaá¹ƒ paccantaá¹ƒ vÅ«pasametuá¹ƒ
paccekabuddhesu mÄ• pamajjÄ«â€™â€™ ti deviá¹ƒ ovaditvÄ• gato. tasmiá¹ƒ anÄ• gatey
Ä• yusaá¹…khÄ• rÄ• khÄ«á¹‡Ä• . mahÄ• padumapaccekabuddho tiyÄ• marattiá¹ƒ jhÄ• na
aruá¹‡uggamane Ä• lambanaphalakaá¹ƒ Ä• lambitvÄ• á¹-hitakova anupÄ• disesÄ• ya nibb
etenupÄ• yena sesÄ• pÄ«ti sabbepi parinibbutÄ• . punadivase devÄ« paccekabuddhÄ• naá

haritÅ«palittaá¹ƒ kÄ• retvÄ• pupphÄ• ni vikiritvÄ• dhÅ«paá¹ƒ datvÄ• tesaá¹ƒ Ä• gamanaá
nisinnÄ• Ä• gamanaá¹ƒ apassantÄ« purisaá¹ƒ pesesi --- ``gaccha, tÄ• ta, jÄ• nÄ• hi, kiá¹ƒ
aphÄ• sukaâ€™â€™ nti? so gantvÄ• mahÄ• padumassa paá¹‡á¹‡asÄ• lÄ• ya dvÄ• raá¹ƒ
caá¹…kamanaá¹ƒ gantvÄ• Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ disvÄ• vanditvÄ• ,
Ä• ha. parinibbutasarÄ«raá¹ƒ kiá¹ƒ kathessati? so ``niddÄ• yati maÃ±Ã±eâ€™â€™ ti gantv
hatthena parÄ• masi. pÄ• dÄ• naá¹ƒ sÄ«talatÄ• ya ceva thaddhatÄ• ya ca parinibbutabhÄ•
santikaá¹ƒ agamÄ• si, evaá¹ƒ tatiyassÄ• ti sabbesaá¹ƒ parinibbutabhÄ• vaá¹ƒ Ã±atvÄ• rÄ•
tÄ• ta, paccekabuddhÄ• â€™â€™ ti? puá¹-á¹-ho ``parinibbutÄ• , devÄ«â€™â€™ ti Ä• ha. d
nikkhamitvÄ• nÄ• garehi \Ee II 191/ saddhiá¹ƒ tattha gantvÄ• sÄ• dhukÄ«á¸·itaá¹ƒ kÄ• retv
sarÄ«rakiccaá¹ƒ katvÄ• dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• pesi.

rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato paccuggamanaá¹ƒ Ä• gataá¹ƒ deviá¹ƒ pucc
paccekabuddhesu nappamajji, nirogÄ• ayyÄ• â€™â€™ ti? ``parinibbutÄ• devÄ• â€™â€™
``evarÅ«pÄ• nampi paá¹‡á¸• itÄ• naá¹ƒ maraá¹‡aá¹ƒ uppajjati, amhÄ• kaá¹ƒ kuto mokkhoâ
agantvÄ• uyyÄ• nameva pavisitvÄ• jeá¹-á¹-haputtaá¹ƒ pakkosÄ• petvÄ• tassa rajjaá¹ƒ pa
samaá¹‡akapabbajjaá¹ƒ pabbaji, devÄ«pi \Be II 177/ ``imasmiá¹ƒ pabbajite ahaá¹ƒ kiá¹ƒ kar
tattheva uyyÄ• ne pabbajitÄ• . dvepi jhÄ• naá¹ƒ bhÄ• vetvÄ• tato cutÄ• brahmaloke nibbat

tesu tattheva vasantesu amhÄ• kaá¹ƒ satthÄ• loke uppajjitvÄ• pavattitavaradhammacakk
pÄ• visi. ayaá¹ƒ pippalimÄ• á¹‡avo magadharaá¹-á¹-he mahÄ• titthabrÄ• hmaá¹‡agÄ• me k
aggamahesiyÄ• kucchimhi nibbatto, ayaá¹ƒ bhaddÄ• kÄ• pilÄ• nÄ« maddaraá¹-á¹-he sÄ• g
kosiyagottabrÄ• hmaá¹‡assa aggamahesiyÄ• kucchismiá¹ƒ nibbattÄ• . tesaá¹ƒ kho anukka
pippalimÄ• á¹‡avassa vÄ«satime vasse bhaddÄ• ya soá¸·asame vasse sampatte mÄ• tÄ• p
``tÄ• ta, tvaá¹ƒ vayappatto, kulavaá¹ƒso nÄ• ma patiá¹-á¹-hapetabboâ€™â€™ ti ativiya nipp
mÄ• á¹‡avo Ä• ha --- ``mayhaá¹ƒ sotapathe evarÅ«paá¹ƒ kathaá¹ƒ mÄ• kathetha. ahaá¹ƒ y
paá¹-ijaggissÄ• mi, tumhÄ• kaá¹ƒ pacchato nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti. te k
puna kathayiá¹ƒsu, sopi tatheva paá¹-ikkhipi. puna kathayiá¹ƒsu, punapi paá¹-ikkhipi. tato pa
mÄ• tÄ• nirantaraá¹ƒ kathetiyeva.

mÄ• á¹‡avo \Ne II 169/ ``mama mÄ• taraá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti rattasuvaá
datvÄ• suvaá¹‡á¹‡akÄ• rehi ekaá¹ƒ itthirÅ«paá¹ƒ kÄ• rÄ• petvÄ• tassa majjanaghaá¹-á¹-a
rattavatthaá¹ƒ nivÄ• sÄ• petvÄ• vaá¹‡á¹‡asampannehi pupphehi ceva nÄ• nÄ• alaá¹…kÄ•
mÄ• taraá¹ƒ pakkosÄ• petvÄ• Ä• ha --- ``amma evarÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ labhanto g
192/ na vasÄ• mÄ«â€™â€™ ti. paá¹‡á¸• itÄ• brÄ• hmaá¹‡Ä« cintesi --- ``mayhaá¹ƒ putto p
katÄ• bhinÄ«hÄ• ro, puÃ±Ã±aá¹ƒ karonto na ekakova akÄ• si, addhÄ• etena saha katapuÃ
suvaá¹‡á¹‡arÅ«pakapaá¹-ibhÄ• gÄ• bhavissatÄ«â€™â€™ ti aá¹-á¹-ha brÄ• hmaá¹‡e pakk
santappetvÄ• suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathaá¹ƒ Ä• ropetvÄ• , ``gacchatha, tÄ• tÄ• , yattha
jÄ• tigottabhogehi samÄ• nakule evarÅ«paá¹ƒ dÄ• rikaá¹ƒ passatha, imameva suvaá¹‡á¹‡a

paá¹‡á¹‡Ä• kÄ• raá¹ƒ katvÄ• dethÄ• â€™â€™ ti uyyojesi.

te ``amhÄ• kaá¹ƒ nÄ• ma etaá¹ƒ kammaâ€™â€™ nti nikkhamitvÄ• , ``kattha gamissÄ• mÄ
``maddaraá¹-á¹-haá¹ƒ nÄ• ma itthÄ• karo, maddaraá¹-á¹-haá¹ƒ gamissÄ• mÄ• â€™â€™ ti n
sÄ• galanagaraá¹ƒ \Be II 178/ agamiá¹ƒsu. tattha taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ nhÄ• natitth
ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha bhaddÄ• ya dhÄ• tÄ« bhaddaá¹ƒ nhÄ• petvÄ• alaá¹…kari
nhÄ• yituá¹ƒ Ä• gacchantÄ« taá¹ƒ rÅ«pakaá¹ƒ disvÄ• , ``ayyadhÄ«tÄ• me idhÄ• gatÄ• â€™
``dubbinite, kiá¹ƒ tvaá¹ƒ idhÄ• gatÄ• â€™â€™ ti? talasattikaá¹ƒ uggiritvÄ• , ``gaccha sÄ«gh
gaá¹‡á¸• apasse pahari. hattho pÄ• sÄ• á¹‡e paá¹-ihato viya kampittha. sÄ• paá¹-ikkamitvÄ
nÄ• ma mahÄ• gÄ«vaá¹ƒ disvÄ• , `ayyadhÄ«tÄ• meâ€™ ti saÃ±Ã±aá¹ƒ uppÄ• desiá¹ƒ, ayy
nivÄ• sanapaá¹-iggÄ• hikÄ• pi ayuttÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ te manussÄ• parivÄ•
sÄ• midhÄ«tÄ• â€™â€™ ti pucchiá¹ƒsu. ``kiá¹ƒ esÄ• , imÄ• ya sataguá¹‡ena sahassaguá¹‡
abhirÅ«patarÄ• , dvÄ• dasahatthe gabbhe nisinnÄ• ya padÄ«pakiccaá¹ƒ natthi, sarÄ«robhÄ
vidhamatÄ«â€™â€™ ti. ``tena hi Ä• gacchÄ• â€™â€™ ti taá¹ƒ khujjaá¹ƒ gahetvÄ• suvaá¹‡
Ä• ropetvÄ• kosiyagottassa gharadvÄ• re á¹-hatvÄ• Ä• gamanaá¹ƒ nivedayiá¹ƒsu.

brÄ• hmaá¹‡o paá¹-isanthÄ• raá¹ƒ katvÄ• , ``kuto Ä• gatatthÄ• â€™â€™ ti? pucchi. ``maga
mahÄ• titthagÄ• me kapilabrÄ• hmaá¹‡assa gharatoâ€™â€™ ti. ``kiá¹ƒ \Ee II 193/ kÄ• raá¹
``iminÄ•  nÄ• ma kÄ• raá¹‡enÄ• â€™â€™ ti. ``kalyÄ• á¹‡aá¹ƒ, tÄ• tÄ• , samajÄ• tigottavibh
dassÄ• mi dÄ• rikaâ€™â€™ nti paá¹‡á¹‡Ä• kÄ• raá¹ƒ gaá¹‡hi. te kapilabrÄ• hmaá¹‡assa s
``laddhÄ• dÄ• rikÄ• , kattabbaá¹ƒ karothÄ• â€™â€™ ti. taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• pippalim
--- ``laddhÄ•  kira dÄ• rikÄ• â€™â€™ ti. mÄ• á¹‡avo ``ahaá¹ƒ na \Ne II 170/ labhissÄ• mÄ«
laddhÄ• ti ca vadanti, anatthiko hutvÄ• paá¹‡á¹‡aá¹ƒ pesissÄ• mÄ«â€™â€™ ti rahogato pa
``bhaddÄ• attano jÄ• tigottabhogÄ• nurÅ«paá¹ƒ gharÄ• vÄ• saá¹ƒ labhatu, ahaá¹ƒ nikkham
pacchÄ• vippaá¹-isÄ• rinÄ« ahosÄ«â€™â€™ ti. bhaddÄ• pi ``asukassa kira maá¹ƒ dÄ• tuk
rahogatÄ• paá¹‡á¹‡aá¹ƒ likhi, ``ayyaputto attano jÄ• tigottabhogÄ• nurÅ«paá¹ƒ gharÄ• vÄ•
nikkhamitvÄ• pabbajissÄ• mi, mÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosÄ«â€™â€™ ti. dvepi pa
samÄ• gacchiá¹ƒsu. ``idaá¹ƒ kassa paá¹‡á¹‡aâ€™â€™ nti? pippalimÄ• á¹‡avena bhaddÄ•
paá¹‡á¹‡aâ€™â€™ nti? bhaddÄ• ya pippalimÄ• á¹‡avassa pahitanti ca vutte dvepi vÄ• cetv
dÄ• rakÄ• naá¹ƒ kammaâ€™â€™ nti phÄ• letvÄ• araÃ±Ã±e chaá¸• á¸• etvÄ• \Be II 179/ s
ca etto ca pesesuá¹ƒ. iti tesaá¹ƒ anicchamÄ• nÄ• naá¹ƒyeva samÄ• gamo ahosi.

taá¹ƒdivasaá¹ƒyeva ca mÄ• á¹‡avopi ekaá¹ƒ pupphadÄ• maá¹ƒ ganthÄ• pesi, bhaddÄ• pi e
Ä• sanamajjhe á¹-hapetvÄ• bhuttasÄ• yamÄ• sÄ• ubhopi ``sayanaá¹ƒ Ä• ruhissÄ• mÄ• â€
dakkhiá¹‡apassena sayanaá¹ƒ Ä• ruhi. bhaddÄ• vÄ• mapassena Ä• ruhitvÄ• Ä• ha --- ``ya
milÄ• yanti, tassa rÄ• gacittaá¹ƒ uppannanti vijÄ• nissÄ• ma, imaá¹ƒ pupphadÄ• maá¹ƒ na a
pana aÃ±Ã±amaÃ±Ã±assa sarÄ«rasamphassabhayena tiyÄ• marattiá¹ƒ niddaá¹ƒ anokkama
pana hasitamattampi na hoti. te lokÄ• misena asaá¹ƒsaá¹-á¹-hÄ• yÄ• va mÄ• tÄ• pitaro dha

avicÄ• retvÄ• \Ee II 194/ tesu kÄ• laá¹…katesu vicÄ• rayiá¹ƒsu. mahatÄ« mÄ• á¹‡avassa s
sarÄ«raá¹ƒ ubbaá¹-á¹-etvÄ• chaá¸• á¸• etabbaá¹ƒ suvaá¹‡á¹‡acuá¹‡á¹‡ameva magadhanÄ
dvÄ• dasanÄ• á¸·imattaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati. yantabaddhÄ• ni saá¹-á¹-hi mahÄ• taá¸·Ä
dvÄ• dasayojaniko, anurÄ• dhapurappamÄ• á¹‡Ä• cuddasa dÄ• sagÄ• mÄ• , cuddasa hatt
cuddasa rathÄ• nÄ«kÄ• .

so ekadivasaá¹ƒ alaá¹…kataá¹ƒ assaá¹ƒ Ä• ruyha mahÄ• janaparivuto kammantaá¹ƒ gantv
naá¹…galehi bhinnaá¹-á¹-hÄ• nato kÄ• kÄ• dayo sakuá¹‡e gaá¹‡á¸• uppÄ• dakÄ• dipÄ• á¹‡
``tÄ• tÄ• , ime kiá¹ƒ khÄ• dantÄ«â€™â€™ ti pucchi? ``gaá¹‡á¸• uppÄ• dake ayyÄ• â€™â€™
kassa hotÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ, ayyÄ• â€™â€™ ti. so cintesi --- ``sace etehi kataá
hoti, kiá¹ƒ me karissati sattaasÄ«tikoá¹-idhanaá¹ƒ? kiá¹ƒ dvÄ• dasayojano kammanto, kiá¹ƒ
171/ saá¹-á¹-hi mahÄ• taá¸·Ä• kÄ• ni, kiá¹ƒ cuddasa gÄ• mÄ• ? sabbametaá¹ƒ bhaddÄ• ya
nikkhamitvÄ• pabbajissÄ• mÄ«â€™â€™ ti.

bhaddÄ• pi kÄ• pilÄ• nÄ« tasmiá¹ƒ khaá¹‡e abbhantaravatthumhi tayo tilakumbhe pattharÄ
parivutÄ• nisinnÄ• kÄ• ke tilapÄ• á¹‡ake khÄ• damÄ• ne disvÄ• , ``ammÄ• kiá¹ƒ ime khÄ
``pÄ• á¹‡ake ayyeâ€™â€™ ti. ``akusalaá¹ƒ kassa hotÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ ayyeâ
``mayhaá¹ƒ catuhatthavatthaá¹ƒ nÄ• á¸·ikodanamattaÃ±ca laddhuá¹ƒ vaá¹-á¹-ati, yadi ca pa
kataá¹ƒ akusalaá¹ƒ mayhaá¹ƒ hoti, bhavasahassenapi vaá¹-á¹-ato sÄ«saá¹ƒ ukkhipituá¹ƒ na
ayyaputte Ä• gatamatteyeva sabbaá¹ƒ tassa niyyÄ• tetvÄ• nikkhamma pabbajissÄ• mÄ«â€

mÄ• á¹‡avo Ä• gantvÄ• nhatvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• rahe pallaá¹…ke nisÄ«d
anucchavikaá¹ƒ bhojanaá¹ƒ sajjayiá¹ƒsu. dvepi bhuÃ±jitvÄ• parijane nikkhante rahogatÄ• p
nisÄ«diá¹ƒsu. tato mÄ• á¹‡avo bhaddaá¹ƒ Ä• ha --- ``bhadde, tvaá¹ƒ imaá¹ƒ gharaá¹ƒ Ä• ga
dhanaá¹ƒ Ä• harÄ«â€™â€™ ti? ``paÃ±capaá¹‡á¹‡Ä• sa sakaá¹-asahassÄ• ni ayyÄ• â€™â
imasmiá¹ƒ ghare sattaasÄ«tikoá¹-iyo, yantabaddhÄ• saá¹-á¹-hitaá¸·Ä• kÄ• dibhedÄ• samp
sabbaá¹ƒ tuyhaá¹ƒyeva niyyÄ• temÄ«â€™â€™ ti. ``tumhe pana ayyÄ• â€™â€™ ti. ``ahaá¹
``ayyÄ• ahampi tumhÄ• kaá¹ƒyeva Ä• gamanaá¹ƒ olokayamÄ• nÄ• nisinnÄ• , ahampi pab
Ä• dittapaá¹‡á¹‡akuá¹-i viya tayo bhavÄ• upaá¹-á¹-hahiá¹ƒsu. te ``pabbajissÄ• mÄ• â€™â€
antarÄ• paá¹‡ato kasÄ• yarasapÄ«tÄ• ni vatthÄ• ni mattikÄ• patte ca Ä• harÄ• petvÄ• aÃ±
``ye loke arahanto, te uddissa amhÄ• kaá¹ƒ pabbajjÄ• â€™â€™ ti pabbajitvÄ• thavikÄ• su
laggetvÄ• pÄ• sÄ• dato otariá¹ƒsu. gehe dÄ• sesu ca kammakÄ• resu ca na koci saÃ±jÄ• n

atha ne brÄ• hmaá¹‡agÄ• mato nikkhamma dÄ• sagÄ• madvÄ• rena gacchante Ä• kappak
saÃ±jÄ• niá¹ƒsu. te rudantÄ• pÄ• desu nipatitvÄ• ``kiá¹ƒ amhe anÄ• the karotha ayyÄ• â€
``mayaá¹ƒ, bhaá¹‡e `Ä• dittapaá¹‡á¹‡asÄ• lÄ• viya tayo bhavÄ• â€™ ti pabbajimhÄ• , sace
bhujissaá¹ƒ karoma, vassasatampi nappahoti, tumheva tumhÄ• kaá¹ƒ sÄ«saá¹ƒ dhovitvÄ•
jÄ«vathÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ rodantÄ• naá¹ƒyeva pakkamiá¹ƒsu. thero purato gac

cintesi --- ``ayaá¹ƒ bhaddÄ• kÄ• pilÄ• nÄ« sakalajambudÄ«pagghanikÄ• itthÄ« mayhaá¹ƒ
Ä• gacchati. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yaá¹ƒ kocideva evaá¹ƒ cinteyya `ime pabba
bhavituá¹ƒ na sakkonti, ananucchavikaá¹ƒ karontÄ«â€™â€™ ti. ``koci vÄ• pana manaá¹ƒ p
bhaveyya. imaá¹ƒ pahÄ• ya mayÄ• gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cittaá¹ƒ uppÄ• desi.

so \Be II 181/ purato gacchanto dvedhÄ• pathaá¹ƒ disvÄ• tassa matthake aá¹-á¹-hÄ• si. bh
vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ Ä• ha --- ``bhadde, tÄ• disiá¹ƒ itthiá¹ƒ mama pacchato
`ime pabbajitvÄ• pi vinÄ• bhavituá¹ƒ na sakkontÄ«â€™ ti cintetvÄ• amhesu paduá¹-á¹-hac
apÄ• yapÅ«rako bhaveyya. imasmiá¹ƒ dvedhÄ• pathe tvaá¹ƒ ekaá¹ƒ gaá¹‡ha, ahaá¹ƒ ekena
gamissÄ• mÄ«â€™â€™ ti. ``Ä• ma, ayya, pabbajitÄ• naá¹ƒ mÄ• tugÄ• mo nÄ• ma malaá¹ƒ
bhavantÄ«â€™ ti amhÄ• kaá¹ƒ dosaá¹ƒ passanti, tumhe ekaá¹ƒ maggaá¹ƒ gaá¹‡hatha, vin
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu paÃ±capatiá¹-á¹-hitena vanditvÄ
dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ paggayha, ``satasahassakappappamÄ• á¹
ajja bhijjatÄ«â€™â€™ ti vatvÄ• , ``tumhe dakkhiá¹‡ajÄ• tikÄ• nÄ• ma, tumhÄ• kaá¹ƒ dakkh
mayaá¹ƒ mÄ• tugÄ• mÄ• nÄ• ma vÄ• majÄ• tikÄ• , amhÄ• kaá¹ƒ vÄ• mamaggo vaá¹-á¹-at
paá¹-ipannÄ• . tesaá¹ƒ dvedhÄ• bhÅ«takÄ• le ayaá¹ƒ mahÄ• pathavÄ« ``ahaá¹ƒ cakkavÄ•
dhÄ• retuá¹ƒ sakkontÄ«pi tumhÄ• kaá¹ƒ guá¹‡e dhÄ• retuá¹ƒ na sakkomÄ«â€™â€™ ti vad
Ä• kÄ• se asanisaddo viya pavatti, cakkavÄ• á¸·apabbato unnadi.

sammÄ• sambuddho veá¸·uvanamahÄ• vihÄ• re gandhakuá¹-iyaá¹ƒ nisinno pathavÄ«kamp
kho pathavÄ« kampatÄ«â€™â€™ ti? Ä• vajjento ``pippalimÄ• á¹‡avo ca bhaddÄ• ca kÄ• p
appameyyaá¹ƒ sampattiá¹ƒ pahÄ• ya pabbajitÄ• , tesaá¹ƒ viyogaá¹-á¹-hÄ• ne ubhinnampi g
pathavÄ«kampo jÄ• to, mayÄ• pi etesaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
sayameva pattacÄ«varaá¹ƒ Ä• dÄ• ya, asÄ«timahÄ• theresu kaÃ±ci anÄ• mantetvÄ• tigÄ•
paccuggamanaá¹ƒ katvÄ• rÄ• jagahassa ca nÄ• á¸·andÄ• ya ca antare bahuputtakanigrodh
Ä• bhujitvÄ• nisÄ«di. nisÄ«danto pana aÃ±Ã±ataro paá¹ƒsukÅ«liko viya anisÄ«ditvÄ• budd
asÄ«tihatthÄ• ghanabuddharasmiyo vissajjento nisÄ«di. iti tasmiá¹ƒ khaá¹‡e
paá¹‡á¹‡achattasakaá¹-acakkakÅ«á¹-Ä• gÄ• rÄ• dippamÄ• á¹‡Ä• buddharasmiyo ito cito c
candimasahassasÅ«riyasahassauggamanakÄ• lo viya kurumÄ• nÄ• taá¹ƒ vanantaraá¹ƒ ek
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• naá¹ƒ \Ne II 173/ siriyÄ• samujjalitatÄ• rÄ• gaá¹‡aá¹ƒ
supupphitakamalakuvalayaá¹ƒ viya salilaá¹ƒ, vanantaraá¹ƒ \Ee II 197/ virocittha. nigrodharu
khandho seto \Be II 182/ hoti, pattÄ• ni nÄ«lÄ• ni pakkÄ• ni rattÄ• ni. tasmiá¹ƒ pana divase
nigrodharukkho suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi.

iti yÄ• sÄ• __addhÄ• namaggappaá¹-ipanno_ti padassa atthaá¹ƒ vatvÄ• , ``idÄ• ni yathÄ•
addhÄ• namaggaá¹ƒ paá¹-ipanno. imassa atthassa Ä• vibhÄ• vatthaá¹ƒ abhinÄ«hÄ• rato pa
anupubbikathÄ• kathetabbÄ• â€™â€™ ti vuttÄ• , sÄ• evaá¹ƒ veditabbÄ• .

__antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·anda_nti rÄ• jagahassa ca nÄ• á¸·andÄ• y
vatÄ• haá¹ƒ passeyyaá¹ƒ bhagavantameva passeyya_nti sace ahaá¹ƒ satthÄ• raá¹ƒ passey
bhagavantaá¹ƒ passeyyaá¹ƒ. na hi me ito aÃ±Ã±ena satthÄ• rÄ• bhavituá¹ƒ sakkÄ• ti. __su
passeyyaá¹ƒ bhagavantameva passeyya_nti sace ahaá¹ƒ sammÄ• paá¹-ipattiyÄ• suá¹-á¹-h
passeyyaá¹ƒ, imaá¹ƒyeva bhagavantaá¹ƒ passeyyaá¹ƒ. na hi me ito aÃ±Ã±ena sugatena bh
__sammÄ• sambuddhaÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ bhagavantameva passeyya_nti sace
buddhattÄ• sammÄ• sambuddhaá¹ƒ nÄ• ma passeyyaá¹ƒ, imaá¹ƒyeva bhagavantaá¹ƒ pas
sammÄ• sambuddhena bhavituá¹ƒ sakkÄ• ti ayamettha adhippÄ• yo. evaá¹ƒ dassaneneva
ayaá¹ƒ sugato, ayaá¹ƒ sammÄ• sambuddhoâ€™ ti nikkaá¹…kho ahaá¹ƒ, Ä• vuso, ahosiâ€™
bhante_ti idaá¹ƒ kiÃ±cÄ• pi dve vÄ• re Ä• gataá¹ƒ, tikkhattuá¹ƒ pana vuttanti veditabbaá¹ƒ.
tikkhattuá¹ƒ sÄ• vakattaá¹ƒ sÄ• vesiá¹ƒ, Ä• vusoâ€™â€™ ti dÄ«peti.

__ajÄ• naÃ±Ã±evÄ• _ti ajÄ• namÄ• nova. dutiyapadepi eseva nayo. __muddhÄ• pi tassa v
``ajÄ• naá¹ƒyeva jÄ• nÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±assa bÄ• hirakassa satthuno evaá¹ƒ s
pasannacitto sÄ• vako evarÅ«paá¹ƒ paramanipaccakÄ• raá¹ƒ kareyya, tassa vaá¹‡á¹-achin
gÄ«vato muddhÄ• pi vipateyya, sattadhÄ• pana phaleyyÄ• ti attho. kiá¹ƒ vÄ• etena, sace n
198/ iminÄ• cittappasÄ• dena imaá¹ƒ paramanipaccakÄ• raá¹ƒ mahÄ• samuddassa kareyy
pakkhittaudakabindu viya vilayaá¹ƒ gaccheyya. sace cakkavÄ• á¸·assa kareyya, thusamuá¹
sace sinerupabbatassa kareyya, kÄ• katuá¹‡á¸• ena pahaá¹-apiá¹-á¹-hamuá¹-á¹-hi viya vidd
sace mahÄ• pathaviyÄ• kareyya, vÄ• tÄ• hatabhasmapuÃ±jo viya vikireyya. evarÅ«popi pa
\Ne II 174/ satthu suvaá¹‡á¹‡avaá¹‡á¹‡e pÄ• dapiá¹-á¹-he lomamattampi vikopetuá¹ƒ nÄ• sa
mahÄ• kassapo, mahÄ• kassapasadisÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sahassampi satasahassamp
dasabalassa pÄ• dapiá¹-á¹-he lomamattampi vikopetuá¹ƒ paá¹ƒsukÅ«lacÄ«vare vÄ• aá¹ƒsu
sakkoti. evaá¹ƒ mahÄ• nubhÄ• vo hi satthÄ• .

__tasmÄ• tiha te kassapÄ• _ti yasmÄ• ahaá¹ƒ jÄ• nanto eva ``jÄ• nÄ• mÄ«â€™â€™ ti, pa
``passÄ• mÄ«â€™â€™ ti vadÄ• mi, tasmÄ• , kassapa, tayÄ• evaá¹ƒ sikkhitabbaá¹ƒ. __tibb
__hirottappa_nti hirÄ« ca ottappaÃ±ca. __paccupaá¹-á¹-hitaá¹ƒ bhavissatÄ«_ti paá¹-hamata
upaá¹-á¹-hitaá¹ƒ bhavissati. yo hi therÄ• dÄ«su hirottappaá¹ƒ upaá¹-á¹-hapetvÄ• upasaá¹…
taá¹ƒ sahirikÄ• saottappÄ• ca hutvÄ• upasaá¹…kamantÄ«ti ayamettha Ä• nisaá¹ƒso. __ku
kusalasannissitaá¹ƒ. __aá¹-á¹-hiá¹ƒ katvÄ• _ti attÄ• naá¹ƒ tena dhammena aá¹-á¹-hikaá¹ƒ k
dhammaá¹ƒ ``esa mayhaá¹ƒ atthoâ€™â€™ ti aá¹-á¹-hiá¹ƒ katvÄ• . __manasi katvÄ• _ti citte
__sabbacetasÄ• samannÄ• haritvÄ• _ti cittassa thokampi bahi gantuá¹ƒ adento sabbena s
samannÄ• haritvÄ• . __ohitasoto_ti á¹-hapitasoto, Ã±Ä• á¹‡asotaÃ±ca pasÄ• dasotaÃ±ca o
dhammaá¹ƒ sakkaccameva suá¹‡issÄ• mÄ«ti evaÃ±hi te sikkhitabbaá¹ƒ. __sÄ• tasahagatÄ
asubhesu ceva Ä• nÄ• pÄ• ne ca paá¹-hamajjhÄ• navasena sukhasampayuttÄ• kÄ• yagat
ovÄ• do, therassa ayameva pabbajjÄ• ca upasampadÄ• ca ahosi.

__saraá¹‡o_ti \Ee II 199/ sakileso saiá¹‡o hutvÄ• . __raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±ji_nti sa
bhuÃ±jiá¹ƒ. cattÄ• ro hi paribhogÄ• theyyaparibhogo iá¹‡aparibhogo dÄ• yajjaparibhogo sÄ
dussÄ«lassa saá¹…ghamajjhe nisÄ«ditvÄ• bhuÃ±jantassÄ• pi paribhogo __theyyaparibhog
paccayesu anissaratÄ• ya. sÄ«lavato apaccavekkhitaparibhogo __iá¹‡aparibhogo_ nÄ• ma
paribhogo __dÄ• yajjaparibhogo_ nÄ• ma. khÄ«á¹‡Ä• savassa paribhogo __sÄ• miparibhog
sÄ• mÄ« hutvÄ• anaá¹‡o paribhuÃ±jati. thero attanÄ• \Be II 184/ puthujjanena hutvÄ• par
iá¹‡aparibhogaá¹ƒyeva karonto evamÄ• ha. __aá¹-á¹-hamiyÄ• aÃ±Ã±Ä• udapÄ• dÄ«_ti aá
arahattaphalaá¹ƒ uppajji.

__atha kho, Ä• vuso, bhagavÄ• maggÄ• okkammÄ• _ti maggato okkamanaá¹ƒ paá¹-hama
175/ ahosi, arahattÄ• dhigamo pacchÄ• . desanÄ• vÄ• rassa pana evaá¹ƒ Ä• gatattÄ• arah
dÄ«pito. kasmÄ• pana bhagavÄ• maggÄ• okkantoti? evaá¹ƒ kirassa ahosi ``imaá¹ƒ bhikkh
jÄ• tipaá¹ƒsukÅ«likaá¹ƒ jÄ• tiekÄ• sanikaá¹ƒ karissÄ• mÄ«â€™â€™ ti. tasmÄ• okkami.

__mudukÄ• kho tyÄ• ya_nti mudukÄ• kho te ayaá¹ƒ. imaÃ±ca pana vÄ• caá¹ƒ bhagavÄ•
padumapupphavaá¹‡á¹‡ena pÄ• á¹‡inÄ• antantena parÄ• masanto Ä• ha. kasmÄ• evamÄ
parivattetukÄ• matÄ• ya. kasmÄ• parivattetukÄ• mo jÄ• toti? theraá¹ƒ attano á¹-hÄ• ne á¹-h
pana yasmÄ• cÄ«varassa vÄ• pattassa vÄ• vaá¹‡á¹‡e kathite ``imaá¹ƒ tumhÄ• kaá¹ƒ gaá
cÄ• rittameva, tasmÄ• ``paá¹-iggaá¹‡hÄ• tu me, bhante, bhagavÄ• â€™â€™ ti Ä• ha. __dh
kassapa, sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasanÄ• nÄ«_ti, kassapa, tvaá¹ƒ imÄ• ni paribh
paá¹ƒsukÅ«lÄ• ni pÄ• rupituá¹ƒ sakkhissasÄ«ti vadati. taÃ±ca kho na kÄ• yabalaá¹ƒ sandhÄ
paá¹-ipattipÅ«raá¹‡aá¹ƒ pana sandhÄ• ya evamÄ• ha. ayaÃ±hettha adhippÄ• yo --- ahaá¹ƒ
puá¹‡á¹‡aá¹ƒ nÄ• ma dÄ• siá¹ƒ pÄ• rupitvÄ• Ä• makasusÄ• ne chaá¸• á¸• itaá¹ƒ taá¹ƒ sus
pÄ• á¹‡akehi samparikiá¹‡á¹‡aá¹ƒ te pÄ• á¹‡ake vidhunitvÄ• mahÄ• ariyavaá¹ƒse á¹-hatvÄ
imaá¹ƒ cÄ«varaá¹ƒ gahitadivase dasasahassacakkavÄ• á¸·e mahÄ• pathavÄ« mahÄ• virava
kampittha, Ä• kÄ• so taá¹-ataá¹-Ä• yi, cakkavÄ• á¸·adevatÄ• sÄ• dhukÄ• ramadaá¹ƒsu, ``im
bhikkhunÄ• jÄ• tipaá¹ƒsukÅ«likena jÄ• tiÄ• raÃ±Ã±ikena jÄ• tiekÄ• sanikena jÄ• tisapadÄ•
vaá¹-á¹-ati, tvaá¹ƒ imassa cÄ«varassa anucchavikaá¹ƒ kÄ• tuá¹ƒ sakkhissasÄ«â€™â€™ ti.
paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti, so taá¹ƒ atakkayitvÄ• ``ahametaá¹ƒ paá¹-ip
pÅ«ressÄ• mÄ«â€™â€™ ti ussÄ• hena sugatacÄ«varassa anucchavikaá¹ƒ kÄ• tukÄ• mo ``
ti Ä• ha. __paá¹-ipajji_nti paá¹-ipannosmi. evaá¹ƒ pana cÄ«varaparivattanaá¹ƒ katvÄ• ca th
pÄ• rutacÄ«varaá¹ƒ bhagavÄ• \Be II 185/ pÄ• rupi, satthu cÄ«varaá¹ƒ thero. tasmiá¹ƒ sama
udakapariyantaá¹ƒ katvÄ• unnadantÄ« kampittha.

__bhagavato putto_tiÄ• dÄ«su thero bhagavantaá¹ƒ nissÄ• ya ariyÄ• ya jÄ• tiyÄ• jÄ• toti b
vasitvÄ• mukhato nikkhantaovÄ• davasena pabbajjÄ• ya ceva upasampadÄ• ya ca patiá¹-á
jÄ• to_. ovÄ• dadhammato jÄ• tattÄ• ovÄ• dadhammena ca nimmitattÄ• __dhammajo dha
ovÄ• dadhammadÄ• yÄ• daá¹ƒ navalokuttaradhammadÄ• yÄ• dameva vÄ• arahatÄ«ti __d

paá¹-iggahitÄ• ni sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• nÄ«_ti satthÄ• rÄ• pÄ• rutaá¹ƒ paá¹ƒsukÅ«la
paá¹-iggahitaá¹ƒ.

__sammÄ• vadamÄ• no vadeyyÄ• _ti yaá¹ƒ puggalaá¹ƒ ``bhagavato puttoâ€™â€™ tiÄ• dA
vadeyya, mamaá¹ƒ taá¹ƒ sammÄ• vadamÄ• no vadeyya, ahaá¹ƒ evarÅ«poti. ettÄ• vatÄ• th
parisodhitÄ• hoti. ayaÃ±hettha adhippÄ• yo --- Ä• vuso, yassa na upajjhÄ• yo paÃ±Ã±Ä• ya
anupajjhÄ• yo anÄ• cariyo nhÄ• pitamuá¹‡á¸• ako sayaá¹ƒgahitakÄ• sÄ• vo ``titthiyapakkan
gato evaá¹ƒ tigÄ• vutaá¹ƒ maggaá¹ƒ paccuggamanaá¹ƒ labhati, tÄ«hi ovÄ• dehi pabbajjaá¹ƒ
labhati, kÄ• yena kÄ• yaá¹ƒ cÄ«varaparivattanaá¹ƒ labhati? passa yÄ• va dubbhÄ• sitaá¹ƒ v
bhikkhuniyÄ• ti. evaá¹ƒ pabbajjaá¹ƒ \Ee II 201/ sodhetvÄ• idÄ• ni chahi abhiÃ±Ã±Ä• hi sÄ«
__ahaá¹ƒ kho, Ä• vuso_tiÄ• dimÄ• ha. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ. ekÄ• dasam

12. paraá¹ƒmaraá¹‡asuttavaá¹‡á¹‡anÄ•

<155> dvÄ• dasame __tathÄ• gato_ti satto. __na hetaá¹ƒ, Ä• vuso, atthasaá¹ƒhita_nti, Ä• v
diá¹-á¹-higataá¹ƒ atthasannissitaá¹ƒ na hoti. __nÄ• dibrahmacariyaka_nti maggabrahmacari
pubbabhÄ• gapaá¹-ipadÄ• pi na hoti. __etaÃ±hi, Ä• vuso, atthasaá¹ƒhita_nti, Ä• vuso, etaá¹
catusaccakammaá¹-á¹-hÄ• naá¹ƒ atthasannissitaá¹ƒ. __etaá¹ƒ Ä• dibrahmacariyaka_nti eta
Ä• di pubbabhÄ• gapaá¹-ipadÄ• . dvÄ• dasamaá¹ƒ.

13. saddhammappatirÅ«pakasuttavaá¹‡á¹‡anÄ•

<156> terasame \Be II 186/ __aÃ±Ã±Ä• ya saá¹‡á¹-hahiá¹ƒsÅ«_ti arahatte patiá¹-á¹-hahiá¹
__saddhammappatirÅ«paka_nti dve saddhammappatirÅ«pakÄ• ni adhigamasaddhammapp
pariyattisaddhammappatirÅ«pakaÃ±ca. tattha ---

``obhÄ• se ceva Ã±Ä• á¹‡e ca, pÄ«tiyÄ• ca vikampati.

passaddhiyÄ• sukhe ceva, yehi cittaá¹ƒ pavedhati ||

``adhimokkhe \Ne II 177/ ca paggÄ• he, upaá¹-á¹-hÄ• ne ca kampati.

upekkhÄ• vajjanÄ• ya ceva, upekkhÄ• ya ca nikantiyÄ• ||

``imÄ• ni dasa á¹-hÄ• nÄ• ni, paÃ±Ã±Ä• yassa paricitÄ• .

dhammuddhaccakusalo hoti, na ca sammoha gacchatÄ«â€™â€™ ti || (Paá¹-is II 7). ---

idaá¹ƒ vipassanÄ• Ã±Ä• á¹‡assa upakkilesajÄ• taá¹ƒ __adhigamasaddhammappatirÅ«paka
saá¹…gÄ«tiyo anÄ• ruá¸·haá¹ƒ dhÄ• tukathÄ• Ä• rammaá¹‡akathÄ• asubhakathÄ• Ã±Ä•
vijjÄ• karaá¹‡á¸• akoti imehi paÃ±cahi kathÄ• vatthÅ«hi paribÄ• hiraá¹ƒ guá¸·havinayaá¹ƒ g
guá¸·hamahosadhaá¹ƒ vaá¹‡á¹‡apiá¹-akaá¹ƒ aá¹…gulimÄ• lapiá¹-akaá¹ƒ raá¹-á¹-hapÄ• laga
Ä• á¸·avakagajjitaá¹ƒ \Ee II 202/ vedallapiá¹-akanti abuddhavacanaá¹ƒ __pariyattisaddhamm
nÄ• ma.

__jÄ• tarÅ«pappatirÅ«paka_nti suvaá¹‡á¹‡arasavidhÄ• naá¹ƒ Ä• rakÅ«á¹-amayaá¹ƒ suvaá
Ä• bharaá¹‡ajÄ• taá¹ƒ. chaá¹‡akÄ• lesu hi manussÄ• ``Ä• bharaá¹‡abhaá¹‡á¸• akaá¹ƒ gaá
Ä• paá¹‡aá¹ƒ gacchanti. atha ne Ä• paá¹‡ikÄ• evaá¹ƒ vadanti, ``sace tumhe Ä• bharaá¹‡at
imÄ• ni hi ghanÄ• ni ceva vaá¹‡á¹‡avantÄ• ni ca appagghÄ• ni cÄ• â€™â€™ ti. te tesaá¹ƒ
vadanti, imÄ• ni piá¸·andhitvÄ• sakkÄ• nakkhattaá¹ƒ kÄ«á¸·ituá¹ƒ, sobhanti ceva appaggh
gahetvÄ• gacchanti. suvaá¹‡á¹‡abhaá¹‡á¸• aá¹ƒ avikkiyamÄ• naá¹ƒ nidahitvÄ• á¹-hapetab
jÄ• tarÅ«pappatirÅ«pake uppanne antaradhÄ• yati nÄ• ma.

__atha saddhammassa antaradhÄ• naá¹ƒ hotÄ«_ti adhigamasaddhammassa paá¹-ipattisad
pariyattisaddhammassÄ• ti tividhassÄ• pi saddhammassa antaradhÄ• naá¹ƒ hoti. paá¹-ham
bhikkhÅ« paá¹-isambhidappattÄ• ahesuá¹ƒ. atha kÄ• le gacchante paá¹-isambhidÄ• pÄ• p
chaá¸·abhiÃ±Ã±Ä• ahesuá¹ƒ. tato cha abhiÃ±Ã±Ä• pÄ• puá¹‡ituá¹ƒ asakkontÄ• tisso vijjÄ
kÄ• le gacchante tisso vijjÄ• pÄ• puá¹‡ituá¹ƒ asakkontÄ• Ä• savakkhayamattaá¹ƒ pÄ• puá
anÄ• gÄ• miphalaá¹ƒ, tampi asakkontÄ• sakadÄ• gÄ• miphalaá¹ƒ, tampi asakkontÄ• sotÄ
sotÄ• pattiphalampi pattuá¹ƒ na sakkhissanti. atha \Ne II 178/ nesaá¹ƒ yadÄ• vipassanÄ• i
upakkiliá¹-á¹-hÄ• Ä• raddhamattÄ• va á¹-hassati, tadÄ• adhigamasaddhammo antarahito n

paá¹-hamabodhiyaÃ±hi bhikkhÅ« catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ anucchavikaá¹ƒ paá¹
gacchante kÄ• le taá¹ƒ asakkontÄ• channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ, tampi asakkontÄ• tissa
asakkontÄ• arahattaphalamattassa. gacchante pana kÄ• le arahattassa anucchavikaá¹ƒ pa
asakkontÄ• anÄ• gÄ• miphalassa anucchavikaá¹ƒ paá¹-ipattiá¹ƒ pÅ«ressanti \Ee II 203/, ta
sakadÄ• gÄ• miphalassa, tampi asakkontÄ• sotÄ• pattiphalassa. yadÄ• pana sotÄ• pattiph
paá¹-ipadaá¹ƒ pÅ«retuá¹ƒ asakkontÄ• sÄ«lapÄ• risuddhimatteva á¹-hassanti, tadÄ• paá¹-ip
nÄ• ma bhavissati.

yÄ• va pana tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ vattati, na tÄ• va sÄ• sanaá¹ƒ antarahitanti va
tiá¹-á¹-hantu tÄ«á¹‡i vÄ• , abhidhammapiá¹-ake antarahite itaresu dvÄ«su tiá¹-á¹-hantesupi
vattabbameva. dvÄ«su antarahitesu vinayapiá¹-akamatte á¹-hitepi, tatrÄ• pi khandhakapariv
ubhatovibhaá¹…gamatte, mahÄ• vinaye antarahite dvÄ«su pÄ• timokkhesu vattamÄ• nesup
yadÄ• pana dve pÄ• timokkhÄ• antaradhÄ• yissanti, atha pariyattisaddhammassa antarad
tasmiá¹ƒ antarahite sÄ• sanaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti. pariyattiyÄ• hi antarahitÄ• ya p

antaradhÄ• yati, paá¹-ipattiyÄ• antarahitÄ• ya adhigamo antaradhÄ• yati. kiá¹ƒ kÄ• raá¹‡Ä•
paá¹-ipattiyÄ• paccayo hoti, paá¹-ipatti adhigamassa. iti paá¹-ipattitopi pariyattimeva pamÄ•

nanu \Be II 188/ ca kassapasammÄ• sambuddhakÄ• le kapilo nÄ• ma anÄ• rÄ• dhakabhikl
uddisissÄ• mÄ«â€™â€™ ti bÄ«janiá¹ƒ gahetvÄ• Ä• sane nisinno ``atthi imasmiá¹ƒ vattantÄ
tassa bhayena yesampi pÄ• timokkho vattati, tepi ``mayaá¹ƒ vattÄ• mÄ• â€™â€™ ti avatvÄ
vadiá¹ƒsu, so bÄ«janiá¹ƒ á¹-hapetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• gato, tadÄ• sammÄ• sambuc
kiÃ±cÄ• pi osakkitaá¹ƒ, pariyatti pana ekanteneva pamÄ• á¹‡aá¹ƒ. yathÄ• hi mahato taá¸·Ä
thirÄ• ya udakaá¹ƒ na á¹-hassatÄ«ti na vattabbaá¹ƒ, udake sati padumÄ• dÄ«ni pupphÄ• ni
vattabbaá¹ƒ, evameva mahÄ• taá¸·Ä• kassa thirapÄ• á¸·isadise tepiá¹-ake buddhavacane \N
mahÄ• taá¸·Ä• ke udakasadisÄ• paá¹-ipattipÅ«rakÄ• kulaputtÄ• natthÄ«ti na vattabbÄ• , t
padumÄ• dÄ«ni pupphÄ• ni viya sotÄ• pannÄ• dayo ariyapuggalÄ• natthÄ«ti \Ee II 204/ na
pariyattiyeva pamÄ• á¹‡aá¹ƒ.

__pathavÄ«dhÄ• tÅ«_ti dve satasahassÄ• ni cattÄ• ri ca nahutÄ• ni bahalÄ• mahÄ• patha
pathavito paá¹-á¹-hÄ• ya yÄ• va subhakiá¹‡habrahmalokÄ• uggataá¹ƒ kappavinÄ• sakaá¹ƒ
pathavito paá¹-á¹-hÄ• ya yÄ• va Ä• bhassarabrahmalokÄ• uggato kappavinÄ• sako aggi. _
paá¹-á¹-hÄ• ya yÄ• va vehapphalabrahmalokÄ• uggato kappavinÄ• sako vÄ• yu. etesu hi e
antaradhÄ• petuá¹ƒ na sakkoti, tasmÄ• evamÄ• ha. __idheva te uppajjantÄ«_ti lohato loha
imasmiá¹ƒ mayhaá¹ƒyeva sÄ• sane te uppajjanti. __moghapurisÄ• _ti tucchapurisÄ• .

__Ä• dikeneva opilavatÄ«_ti ettha __Ä• dikenÄ• _ti Ä• dÄ• nena gahaá¹‡ena. __opilavatÄ«
vuttaá¹ƒ hoti --- yathÄ• udakacarÄ• nÄ• vÄ• bhaá¹‡á¸• aá¹ƒ gaá¹‡hantÄ« nimujjati, evaá¹
pÅ«raá¹‡ena saddhammassa antaradhÄ• naá¹ƒ na hoti. pariyattiyÄ• hi hÄ• yamÄ• nÄ• ya
paá¹-ipattiyÄ• hÄ• yamÄ• nÄ• ya adhigamo hÄ• yati. pariyattiyÄ• pÅ«rayamÄ• nÄ• ya pari
paá¹-ipattiá¹ƒ pÅ«renti, paá¹-ipattipÅ«rakÄ• adhigamaá¹ƒ pÅ«renti. iti navacando \Be II 189
pariyattiyÄ• dÄ«su vaá¸• á¸• hamÄ• nÄ• su mayhaá¹ƒ sÄ• sanaá¹ƒ vaá¸• á¸• hati yevÄ• ti d

idÄ• ni yehi dhammehi saddhammassa antaradhÄ• naÃ±ceva á¹-hiti ca hoti, te dassento __
tattha __okkamanÄ«yÄ• _ti avakkamanÄ«yÄ• , heá¹-á¹-hÄ• gamanÄ«yÄ• ti attho. __satthar
__agÄ• ravÄ• _ti gÄ• ravarahitÄ• . __appatissÄ• _ti appatissayÄ• anÄ«cavuttikÄ• . tattha y
Ä• rohanto chattaá¹ƒ dhÄ• reti, upÄ• hanaá¹ƒ dhÄ• reti, aÃ±Ã±ato oloketvÄ• kathaá¹ƒ kath
__satthari agÄ• ravo_ nÄ• ma.

yo dhammassavanassa kÄ• le saá¹…ghuá¹-á¹-he daharasÄ• maá¹‡erehi parivÄ• rito nisÄ«
navakammÄ• dÄ«ni karoti, dhammassavanagge nisinno niddÄ• yati, vikkhitto vÄ• aÃ±Ã±aá
ayaá¹ƒ __dhamme agÄ• ravo_ nÄ• ma.

yo \Ne II 180/ therupaá¹-á¹-hÄ• naá¹ƒ gantvÄ• , avanditvÄ• nisÄ«dati, hatthapallatthikaá¹ƒ
karoti, aÃ±Ã±aá¹ƒ vÄ• pana hatthapÄ• dakukkuccaá¹ƒ \Ee II 205/ karoti, vuá¸• á¸• hÄ• naá
katheti, ayaá¹ƒ __saá¹…ghe agÄ• ravo_ nÄ• ma.

tisso pana sikkhÄ• apÅ«rentova __sikkhÄ• ya agÄ• ravo_ nÄ• ma hoti. aá¹-á¹-ha samÄ• p
vÄ• pana nibbattanatthÄ• ya payogaá¹ƒ akaronto __samÄ• dhismiá¹ƒ agÄ• ravo_ nÄ• ma.
vuttavipallÄ• seneva veditabboti. terasamaá¹ƒ.

kassapasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. lÄ• bhasakkÄ• rasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. dÄ• ruá¹‡asuttavaá¹‡á¹‡anÄ•

<157> lÄ• bhasakkÄ• rasaá¹ƒyuttassa \Ne II 181/ \Ee II 206/ \Be II 190/ paá¹-hame __dÄ• r
__lÄ• bhasakkÄ• rasiloko_ti ettha __lÄ• bho_ nÄ• ma catupaccayalÄ• bho. __sakkÄ• ro_ti t
susaá¹…khatÄ• naá¹ƒ lÄ• bho. __siloko_ti vaá¹‡á¹‡aghoso. __kaá¹-uko_ti tikhiá¹‡o. __phar
__antarÄ• yiko_ti antarÄ• yakaro. paá¹-hamaá¹ƒ.

2. baá¸·isasuttavaá¹‡á¹‡anÄ•

<158> dutiye __bÄ• á¸·isiko_ti baá¸·isaá¹ƒ gahetvÄ• caramÄ• no macchaghÄ• tako. __Ä•
Ä• misamakkhitaá¹ƒ. __Ä• misacakkhÅ«_ti Ä• mise cakkhu dassanaá¹ƒ assÄ• ti Ä• misacak
gilitabaá¸·iso. __anayaá¹ƒ Ä• panno_ti dukkhaá¹ƒ patto. __byasanaá¹ƒ Ä• panno_ti vinÄ• sa
__yathÄ• kÄ• makaraá¹‡Ä«yo_ti yathÄ• kÄ• mena yathÄ• ruciyÄ• yatheva naá¹ƒ bÄ• á¸·isi
kattabboti attho. __yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato_ti yathÄ• kilesamÄ• rassa kÄ• r
nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• pÄ• petabbo. dutiyaá¹ƒ.

3-4. kummasuttÄ• divaá¹‡á¹‡anÄ•

159-160__._ tatiye __mahÄ• kummakula_nti mahantaá¹ƒ aá¹-á¹-hikacchapakulaá¹ƒ. __agar
kiÃ±ci khÄ• ditabbaá¹ƒ atthi, taá¹ƒ maccharÄ• yanto maá¹ƒ esa nivÄ• retÄ«â€™â€™ ti saÃ
__papatÄ• yÄ• _ti \Ee II 207/ papatÄ• vuccati dÄ«gharajjukabaddho ayakantakosake daá¹‡
gahito \Ne II 182/ kaá¹‡á¹‡ikasallasaá¹‡á¹-hÄ• no, ayakaá¹‡á¹-ako, yasmiá¹ƒ vegena patitv
laggamatte daá¹‡á¸• ako nikkhamati, rajjuko ekÄ• baddho gacchateva. __so kummo_ti so \B
__yena so kummo_ti udakasaddaá¹ƒ sutvÄ• sÄ• saá¹…kaá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«ti niv

kummo. __na dÄ• ni tvaá¹ƒ amhÄ• ka_nti idÄ• ni tvaá¹ƒ amittahatthaá¹ƒ gato, na amhÄ• ka
sallapantÄ• naá¹ƒyeva ca nesaá¹ƒ nÄ• vÄ• ya á¹-hito luddo rajjukaá¹ƒ Ä• kaá¸• á¸• hitvÄ• k
yathÄ• kÄ• maá¹ƒ akÄ• si. sesamettha ito anantarasutte ca uttÄ• nameva. tatiyacatutthÄ• n

5. mÄ«á¸·hakasuttavaá¹‡á¹‡anÄ•

<161> paÃ±came __mÄ«á¸·hakÄ• _ti gÅ«thapÄ• á¹‡akÄ• . __gÅ«thÄ• dÄ«_ti gÅ«thabhak
gÅ«thena bharitÄ• . __puá¹‡á¹‡Ä• gÅ«thassÄ• _ti idaá¹ƒ purimasseva atthadÄ«panaá¹ƒ. _
pacchimapÄ• de bhÅ«miyaá¹ƒ á¹-hapetvÄ• purimapÄ• de gÅ«thassa upari Ä• ropetvÄ• á¹
gÅ«thÄ• dÄ«â€™â€™ ti bhaá¹‡antÄ« atimaÃ±Ã±eyya. __piá¹‡á¸• apÄ• to cassa pÅ«ro_ti a
paá¹‡Ä«tapiá¹‡á¸• apÄ• to bhaveyya. paÃ±camaá¹ƒ.

6. asanisuttavaá¹‡á¹‡anÄ•

<162> chaá¹-á¹-he __kaá¹ƒ, bhikkhave, asanivicakka_nti, bhikkhave, kaá¹ƒ puggalaá¹ƒ ma
maddamÄ• naá¹ƒ sukkÄ• sanicakkaá¹ƒ Ä• gacchatu \Ee II 208/. __appattamÄ• nasa_nti an
bhagavÄ• na sattÄ• naá¹ƒ dukkhakÄ• matÄ• ya, Ä• dÄ«navaá¹ƒ pana dassetuá¹ƒ evamÄ•
patitaá¹ƒ ekameva attabhÄ• vaá¹ƒ nÄ• seti, lÄ• bhasakkÄ• rasilokena pariyÄ• diá¹‡á¹‡acitto
anantadukkhaá¹ƒ anubhoti. chaá¹-á¹-haá¹ƒ.

7. diddhasuttavaá¹‡á¹‡anÄ•

<163> sattame __diddhagatenÄ• _ti gatadiddhena. __visallenÄ• _ti visamakkhitena. __sall
sattamaá¹ƒ.

8. siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

<164> aá¹-á¹-hame \Ne II 183/ \Be II 192/ __siá¹…gÄ• lo_ti jarasiá¹…gÄ• lo. yathÄ• hi suv
kÄ• yo pÅ«tikÄ• yo tveva, taá¹ƒkhaá¹‡aá¹ƒ gaá¸·itampi ca muttaá¹ƒ pÅ«timuttantveva vucca
siá¹…gÄ• lo jarasiá¹…gÄ• lotveva vuccati. __ukkaá¹‡á¹-akena nÄ• mÄ• _ti evaá¹ƒnÄ• mak
uppajjati. tasmiá¹ƒ uppanne sakalasarÄ«rato lomÄ• ni patanti, sakalasarÄ«raá¹ƒ nillomaá¹ƒ
phuá¹-ati, vÄ• tabbhÄ• hatÄ• vaá¹‡Ä• rujjanti. yathÄ• ummattakasunakhena daá¹-á¹-ho pu
bhamati, evaá¹ƒ tasmiá¹ƒ uppanne bhamitabbo hoti, asukaá¹-á¹-hÄ• ne sotthi bhavissatÄ«ti
aá¹-á¹-hamaá¹ƒ.

9. verambhasuttavaá¹‡á¹‡anÄ•

<165> navame __verambhavÄ• tÄ• _ti evaá¹ƒnÄ• makÄ• mahÄ• vÄ• tÄ• . kÄ«dise pana â

yattha á¹-hitassa cattÄ• ro \Ee II 209/ dÄ«pÄ• uppalinipattamattÄ• hutvÄ• paÃ±Ã±Ä• yant
gacchatÄ«_ti navavuá¹-á¹-he deve viravanto vÄ• tasakuá¹‡o tattha gacchati, taá¹ƒ sandhÄ•
__arakkhiteneva kÄ• yenÄ• _tiÄ• dÄ«su hatthapÄ• de kÄ«á¸·Ä• pento khandhaá¹-á¹-hiá¹ƒ v
rakkhati nÄ• ma, nÄ• nÄ• vidhaá¹ƒ duá¹-á¹-hullakathaá¹ƒ kathento vÄ• caá¹ƒ na rakkhati nÄ
vitakkento cittaá¹ƒ na rakkhati nÄ• ma. __anupaá¹-á¹-hitÄ• ya satiyÄ• _ti kÄ• yagatÄ• satiá¹
navamaá¹ƒ.

10. sagÄ• thakasuttavaá¹‡á¹‡anÄ•

<166> dasame __asakkÄ• rena cÅ«bhaya_nti asakkÄ• rena ca ubhayena. __samÄ• dhÄ«_
tena na vikampati. __appamÄ• á¹‡avihÄ• rino_ti appamÄ• á¹‡ena phalasamÄ• dhinÄ• viha
satatakÄ• riá¹ƒ. __sukhumaá¹ƒdiá¹-á¹-hivipassaka_nti arahattamaggadiá¹-á¹-hiyÄ•
sukhumadiá¹-á¹-hiphalasamÄ• pattiatthÄ• ya vipassanaá¹ƒ paá¹-á¹-hapetvÄ• Ä• gatattÄ• v
__upÄ• dÄ• nakkhayÄ• rÄ• ma_nti upÄ• dÄ• nakkhayasaá¹…khÄ• te nibbÄ• ne rataá¹ƒ. __
kathentÄ«ti. dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1-2. suvaá¹‡á¹‡apÄ• tisuttÄ• divaá¹‡á¹‡anÄ•

167-168__._ dutiyavaggassa \Ne II 184/ \Be II 193/ paá¹-hame __sampajÄ• namusÄ• bhÄ•
kÄ• raá¹‡ena sampajÄ• nameva musÄ• bhÄ• santaá¹ƒ. ``sÄ«laá¹ƒ pÅ«ressÄ• mÄ«â€™â€
sinerumattopi paccayarÄ• si cÄ• letuá¹ƒ na sakkoti. yadÄ• pana sÄ«laá¹ƒ pahÄ• ya sakkÄ•
kuá¹‡á¸• akamuá¹-á¹-hihetupi musÄ• bhÄ• sati, aÃ±Ã±aá¹ƒ vÄ• akiccaá¹ƒ karoti. dutiyaá¹ƒ
paá¹-hamadutiyÄ• ni.

3-10. suvaá¹‡á¹‡anikkhasuttÄ• divaá¹‡á¹‡anÄ•

<169> tatiyÄ• dÄ«su \Ee II 210/ __suvaá¹‡á¹‡anikkhassÄ• _ti ekassa kaÃ±cananikkhassa.
siá¹…gÄ«suvaá¹‡á¹‡anikkhassa. __pathaviyÄ• _ti cakkavÄ• á¸·abbhantarÄ• ya mahÄ• path
__Ä• misakiÃ±cikkhahetÅ«_ti kassacideva Ä• misassa hetu antamaso kuá¹‡á¸• akamuá¹-á¹
aá¹-aviyaá¹ƒ corehi gahetvÄ• jÄ«vite voropiyamÄ• ne tassapi hetu. __janapadakalyÄ• á¹‡iy
uttamitthiyÄ• . tatiyÄ• dÄ«ni.

dutiyo vaggo.

3. tatiyavaggo

1-2. mÄ• tugÄ• masuttÄ• divaá¹‡á¹‡anÄ•

170-171__._ tatiyavaggassa paá¹-hame __na tassa, bhikkhave, mÄ• tugÄ• mo_ti na tassa
tena dhammena atthikopi mÄ• tugÄ• mo cittaá¹ƒ pariyÄ• dÄ• tuá¹ƒ sakkoti, yassa lÄ• bhasa
cittaá¹ƒ pariyÄ• dÄ• tuá¹ƒ sakkotÄ«ti, attho. dutiyaá¹ƒ uttÄ• namevÄ• ti. paá¹-hamadutiyÄ•

3-6. ekaputtakasuttÄ• divaá¹‡á¹‡anÄ•

172-175__._ tatiye __saddhÄ• _ti sotÄ• pannÄ• . sesamettha uttÄ• nameva. tathÄ• catutth
tatiyÄ• dÄ«ni.

7. tatiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<176> sattame \Be II 194/ __samudaya_ntiÄ• dÄ«su saha pubbakammena attabhÄ• vo ko
vaá¹‡á¹‡apokkharatÄ• kalyÄ• á¹‡avÄ• kkaraá¹‡atÄ• dhutaguá¹‡Ä• vÄ«karaá¹‡aá¹ƒ cÄ«va
parivÄ• rasampattÄ«ti evamÄ• di lÄ• bhasakkÄ• rassa samudayo nÄ• ma, taá¹ƒ samudaya
nirodho ca paá¹-ipadÄ• ca nirodhasaccamaggasaccavaseneva veditabbÄ• . sattamaá¹ƒ.

8. chavisuttavaá¹‡á¹‡anÄ•

<177> aá¹-á¹-hame \Ee II 211/ yasmÄ• lÄ• bhasakkÄ• rasiloko narakÄ• dÄ«su, nibbatent
attabhÄ• vaá¹ƒ nÄ• seti, idhÄ• pi maraá¹‡ampi maraá¹‡amattampi dukkhaá¹ƒ Ä• vahati, tas
chindatÄ«_tiÄ• di vuttaá¹ƒ. aá¹-á¹-hamaá¹ƒ.

9. rajjusuttavaá¹‡á¹‡anÄ•

<178> navame __vÄ• á¸·arajjuyÄ• _ti suttÄ• dimayÄ• rajju mudukÄ• hoti vÄ• á¸·arajju kha
ayameva gahitÄ• . navamaá¹ƒ.

10. bhikkhusuttavaá¹‡á¹‡anÄ•

<179> dasame __diá¹-á¹-hadhammasukhavihÄ• rÄ• _ti phalasamÄ• pattisukhavihÄ• rÄ• . _
ahaá¹ƒ assa \Ne II 186/. khÄ«á¹‡Ä• savo hi lÄ• bhÄ« puÃ±Ã±asampanno yÄ• gukhajjakÄ•
Ä• gatÄ• gatÄ• naá¹ƒ anumodanaá¹ƒ karonto dhammaá¹ƒ desento paÃ±haá¹ƒ vissajjento p
nisÄ«dituá¹ƒ okÄ• saá¹ƒ na labhati, taá¹ƒ sandhÄ• ya vuttanti. dasamaá¹ƒ.

tatiyo vaggo.

4. catutthavaggo

1-4. bhindisuttÄ• divaá¹‡á¹‡anÄ•

180-183__._ catutthavaggassa paá¹-hamaá¹ƒ uttÄ• nameva. dutiyÄ• dÄ«su __kusalamÅ«la
alobhÄ• ditividhakusaladhammo. __sukko dhammo_ti tasseva pariyÄ• yadesanÄ• \Be II 19
saá¹…khepattho --- yassa kusalamÅ«lÄ• disaá¹…khÄ• tassa anavajjadhammassa asamucc
nibbatteyya, maggaphalÄ• ni vÄ• adhigaccheyya, svÄ• ssa __samucchedamagamÄ• _ sab
paá¹-hamÄ• dÄ«ni.

5. acirapakkantasuttavaá¹‡á¹‡anÄ•

<184> paÃ±came __parÄ• bhavÄ• yÄ• _ti avaá¸• á¸• hiyÄ• vinÄ• sÄ• ya. __assatarÄ«_ti v
gadrabhassa jÄ• tÄ• . __attavadhÄ• ya gabbhaá¹ƒ gaá¹‡hÄ• tÄ«_ti taá¹ƒ assena saddhiá¹ƒ
212/ gabbhaá¹ƒ gaá¹‡hitvÄ• kÄ• le sampatte vijÄ• yituá¹ƒ na sakkoti, pÄ• dehi bhÅ«miyaá¹
tiá¹-á¹-hati, athassÄ• cattÄ• ro pÄ• de catÅ«su khÄ• á¹‡ukesu bandhitvÄ• kucchiá¹ƒ phÄ•
sÄ• tattheva marati. tenetaá¹ƒ vuttaá¹ƒ. paÃ±camaá¹ƒ.

6. paÃ±carathasatasuttavaá¹‡á¹‡anÄ•

<185> chaá¹-á¹-he __bhattÄ• bhihÄ• ro_ti abhiharitabbaá¹ƒ bhattaá¹ƒ. tassa pana pamÄ• â
__paÃ±ca ca thÄ• lipÄ• kasatÄ• nÄ«_ti \Ne II 187/ vuttaá¹ƒ. tattha eko thÄ• lipÄ• ko dasann
bhattaá¹ƒ gaá¹‡hÄ• ti. __nÄ• sÄ• ya pittaá¹ƒ bhindeyyu_nti acchapittaá¹ƒ vÄ• macchapittaá
pakkhipeyyaá¹ƒ. chaá¹-á¹-haá¹ƒ.

7-13. mÄ• tusuttÄ• divaá¹‡á¹‡anÄ•

186-187__._ sattame __mÄ• tupi hetÅ«_ti ``sace musÄ• bhaá¹‡asi, mÄ• taraá¹ƒ te vissajje
na vissajjessÄ• mÄ• â€™â€™ ti evaá¹ƒ corehi aá¹-aviyaá¹ƒ pucchamÄ• no tassÄ• corahat
sampajÄ• namusÄ• na bhÄ• seyyÄ• ti attho. ito paresupi eseva nayoti. sattamÄ• dÄ«ni.

lÄ• bhasakkÄ• rasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. rÄ• hulasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1-8. cakkhusuttÄ• divaá¹‡á¹‡anÄ•

188-195__._ rÄ• hulasaá¹ƒyuttassa \Ne II 188/ \Ee II 213/ \Be II 196/ paá¹-hame __eko_ti ca
ekavihÄ• rÄ«. __vÅ«pakaá¹-á¹-ho_ti vivekaá¹-á¹-ho nissaddo. __appamatto_ti satiyÄ• avipp
vÄ«riyasampanno. __pahitatto vihareyya_nti visesÄ• dhigamatthÄ• ya pesitatto hutvÄ• viha
hutvÄ• abhÄ• vÄ• kÄ• rena aniccaá¹ƒ. atha vÄ• uppÄ• davayavantatÄ• ya tÄ• vakÄ• likat
niccapaá¹-ikkhepatoti imehipi kÄ• raá¹‡ehi aniccaá¹ƒ. __dukkha_nti catÅ«hi kÄ• raá¹‡ehi du
dukkhamanaá¹-á¹-hena dukkhavatthukaá¹-á¹-hena satatasampÄ«á¸·anaá¹-á¹-hena sukhapa
yuttaá¹ƒ. __etaá¹ƒ mamÄ• _ti taá¹‡hÄ• gÄ• ho. __esohamasmÄ«_ti mÄ• nagÄ• ho. __eso
taá¹‡hÄ• gÄ• ho cettha aá¹-á¹-hasatataá¹‡hÄ• vicaritavasena, mÄ• nagÄ• ho navavidhamÄ
dvÄ• saá¹-á¹-hidiá¹-á¹-hivasena veditabbo. __nibbindaá¹ƒ virajjatÄ«_ti ettha virÄ• gavasena
kathitÄ• , __virÄ• gÄ• vimuccatÄ«_ti ettha vimuttivasena cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni.

ettha ca paÃ±casu dvÄ• resu pasÄ• dÄ• va gahitÄ• , __mano_ti iminÄ• tebhÅ«makaá¹ƒ sa
\Ee II 214/ paÃ±casu dvÄ• resu Ä• rammaá¹‡ameva. tatiye paÃ±casu dvÄ• resu pasÄ• dav
manoviÃ±Ã±Ä• á¹‡ena tebhÅ«makaá¹ƒ sammasanacÄ• racittaá¹ƒ gahitaá¹ƒ. evaá¹ƒ sabbat
tebhÅ«makadhammÄ• . aá¹-á¹-hame pana __taá¹‡hÄ• _ti tasmiá¹ƒ tasmiá¹ƒ dvÄ• re javana
paá¹-hamÄ• dÄ«ni.

9. dhÄ• tusuttavaá¹‡á¹‡anÄ•

<196> navame \Ne II 189/ viÃ±Ã±Ä• á¹‡adhÄ• tuvasena nÄ• maá¹ƒ, sesÄ• hi rÅ«panti nÄ•
navamaá¹ƒ.

10. khandhasuttavaá¹‡á¹‡anÄ•

<197> dasame \Be II 197/ rÅ«pakkhandho kÄ• mÄ• vacaro, sesÄ• cattÄ• ro sabbasaá¹…g
catubhÅ«makÄ• . idha pana tebhÅ«makÄ• ti gahetabbÄ• . dasamaá¹ƒ.

paá¹-hamo vaggo.

2. dutiyavaggo

1-10. cakkhusuttÄ• divaá¹‡á¹‡anÄ•

198-199__._ dutiye dasa uttÄ• natthÄ• neva. paá¹-hamÄ• dÄ«ni.

11. anusayasuttavaá¹‡á¹‡anÄ•

<200> ekÄ• dasame __imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye_ti attano saviÃ±Ã±Ä• á¹‡a
cÄ• _ti parassa saviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• aviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• . purimena vÄ• atta
viÃ±Ã±Ä• á¹‡ameva \Ee II 215/ dasseti, pacchimena bahiddhÄ• anindriyabaddharÅ«paá¹ƒ.
__ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• _ti ahaá¹ƒkÄ• radiá¹-á¹-hi ca mamaá¹ƒ
__na hontÄ«_ti ete kilesÄ• kathaá¹ƒ jÄ• nantassa etesu vatthÅ«su na hontÄ«ti pucchati. __
passatÄ«_ti saha vipassanÄ• ya maggapaÃ±Ã±Ä• ya suá¹-á¹-hu passati. ekÄ• dasamaá¹ƒ.

12. apagatasuttavaá¹‡á¹‡anÄ•

<201> dvÄ• dasame \Ne II 190/ __ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagata_nti ahaá
mÄ• nato ca apagataá¹ƒ. __vidhÄ• samatikkanta_nti mÄ• nakoá¹-á¹-hÄ• se suá¹-á¹-hu atik
suvimutta_nti kilesavÅ«pasamena santaá¹ƒ, kileseheva suá¹-á¹-hu vimuttaá¹ƒ. sesaá¹ƒ uttÄ
dvÄ• dasamaá¹ƒ.

dutiyo vaggo.

dvÄ«supi \Be II 198/ asekkhabhÅ«mi kathitÄ• . paá¹-hamo panettha Ä• yÄ• cantassa desito
sakalepi pana rÄ• hulasaá¹ƒyutte therassa vimuttiparipÄ• canÄ«yadhammÄ• va kathitÄ• ti.

rÄ• hulasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. lakkhaá¹‡asaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. aá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<202> lakkhaá¹‡asaá¹ƒyutte \Ne II 191/ \Ee II 216/ \Be II 199/ yvÄ• yaá¹ƒ __Ä• yasmÄ• ca
lakkhaá¹‡atthero vutto, esa jaá¹-ilasahassabbhantare ehibhikkhÅ«pasampadÄ• ya upasamp
Ä• dittapariyÄ• yÄ• vasÄ• ne arahattaá¹ƒ patto eko mahÄ• sÄ• vakoti veditabbo. yasmÄ• p
sabbÄ• kÄ• raparipÅ«rena brahmasamena attabhÄ• vena samannÄ• gato, tasmÄ• ``lakkha
mahÄ• moggallÄ• no pana pabbajitadivasato sattame divase arahattaá¹ƒ patto dutiyo aggas

__sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«_ti mandahasitaá¹ƒ pÄ• tuakÄ• si, pakÄ• sayi dassesÄ«ti vuttaá
thero sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti? upari pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ aá¹-á¹-hikasaá¹…khalikaá¹
nibbattaá¹ƒ sattaá¹ƒ disvÄ• . taÃ±ca kho dibbena cakkhunÄ• , na pasÄ• dacakkhunÄ• . pas

attabhÄ• vÄ• na Ä• pÄ• thaá¹ƒ Ä• gacchanti. evarÅ«paá¹ƒ pana attabhÄ• vaá¹ƒ disvÄ• kÄ
sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti? attano ca buddhaÃ±Ä• á¹‡assa ca sampattiá¹ƒ samanussaraá¹
``adiá¹-á¹-hasaccena nÄ• ma puggalena paá¹-ilabhitabbÄ• evarÅ«pÄ• attabhÄ• vÄ• mutto
suladdhaá¹ƒ vata meâ€™â€™ ti attano ca sampattiá¹ƒ anussaritvÄ• --- ``aho buddhassa bl
Ã±Ä• á¹‡asampatti, `yo kammavipÄ• ko, bhikkhave, acinteyyo na cintetabboâ€™ ti desesi,
buddhÄ• desenti, suppaá¹-ividdhÄ• buddhÄ• naá¹ƒ dhammadhÄ• tÅ«â€™â€™ ti evaá¹ƒ b
anussaritvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti.

atha \Ee II 217/ lakkhaá¹‡atthero kasmÄ• na addasa, kimassa dibbacakkhu natthÄ«ti? no
mahÄ• moggallÄ• no \Ne II 192/ pana Ä• vajjento addasa, itaro pana anÄ• vajjanena na ad
khÄ«á¹‡Ä• savÄ• nÄ• ma na akÄ• raá¹‡Ä• sitaá¹ƒ karonti, tasmÄ• taá¹ƒ lakkhaá¹‡atthero
moggallÄ• na, hetu, ko paccayo sitassa pÄ• tukammÄ• yÄ• _ti? thero pana \Be II 200/ yasm
sÄ• maá¹ƒ adiá¹-á¹-hÄ• , te dussaddhÄ• payÄ• honti, tasmÄ• bhagavantaá¹ƒ sakkhiá¹ƒ ka
__akÄ• lo kho, Ä• vuso_tiÄ• dimÄ• ha. tato bhagavato santike puá¹-á¹-ho __idhÄ• haá¹ƒ, Ä
byÄ• kÄ• si.

tattha __aá¹-á¹-hikasaá¹…khalika_nti setaá¹ƒ nimmaá¹ƒsalohitaá¹ƒ aá¹-á¹-hisaá¹…ghÄ• taá
kulalÄ• pÄ«_ti etepi yakkhagijjhÄ• ceva yakkhakÄ• kÄ• ca yakkhakulalÄ• ca paccetabbÄ•
gijjhÄ• dÄ«naá¹ƒ Ä• pÄ• thampi etaá¹ƒ rÅ«paá¹ƒ nÄ• gacchati. __anupatitvÄ• anupatitvÄ•
anubandhitvÄ• . __vitudentÄ«_ti asidhÄ• rÅ«pamehi tikhiá¹‡ehi lohatuá¹‡á¸• akehi vijjhitvÄ•
ca caranti gacchanti. __sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karotÄ«_ti ettha __suda_nti nipÄ• to
aá¹-á¹-hikasaá¹…khalikÄ• aá¹-á¹-assaraá¹ƒ Ä• turassaraá¹ƒ karotÄ«ti attho. akusalavipÄ• k
yojanappamÄ• á¹‡Ä• pi tÄ• disÄ• attabhÄ• vÄ• nibbattanti, pasÄ• dussadÄ• ca honti pakl
aá¹-á¹-hikasaá¹…khalikÄ• balavavedanÄ• turÄ• tÄ• disaá¹ƒ saddamakÄ• sÄ«ti.

evaÃ±ca pana vatvÄ• puna Ä• yasmÄ• mahÄ• moggallÄ• no ``vaá¹-á¹-agÄ• misattÄ• nÄ
muccantÄ«â€™â€™ ti sattesu kÄ• ruÃ±Ã±aá¹ƒ paá¹-icca uppannaá¹ƒ dhammasaá¹ƒvegaá
Ä• vuso, etadahosi acchariyaá¹ƒ vata bho_tiÄ• dimÄ• ha. tato bhagavÄ• therassa Ä• nubh
__cakkhubhÅ«tÄ• vata, bhikkhave_ \Ee II 218/, __sÄ• vakÄ• viharantÄ«_tiÄ• dimÄ• ha. ta
jÄ• taá¹ƒ uppannaá¹ƒ etesanti __cakkhubhÅ«tÄ• , _ bhÅ«tacakkhukÄ• uppannacakkhukÄ•
viharantÄ«ti attho. dutiyapadepi eseva nayo. __yatra hi nÄ• mÄ• _ti ettha __yatrÄ• _ti kÄ• r
tatrÄ• yaá¹ƒ atthayojanÄ• --- yasmÄ• nÄ• ma sÄ• vakopi evarÅ«paá¹ƒ Ã±assati vÄ• dakk
karissati, tasmÄ• avocumha --- ``cakkhubhÅ«tÄ• vata, bhikkhave, sÄ• vakÄ• viharanti, Ã±
bhikkhave, sÄ• vakÄ• viharantÄ«â€™â€™ ti. __pubbeva me so, bhikkhave, satto diá¹-á¹-h
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ivedhena appamÄ• á¹‡esu cakkavÄ• á¸·esu appamÄ• á¹‡
bhavagatiyoniá¹-hitinivÄ• se ca paccakkhaá¹ƒ karontena mayÄ• pubbeva so satto diá¹-á¹-h

__goghÄ• tako_ti \Ne II 193/ \Be II 201/ gÄ• vo vadhitvÄ• aá¹-á¹-hito maá¹ƒsaá¹ƒ mocetvÄ

jÄ«vikaá¹ƒ kappanakasatto. __tasseva kammassa vipÄ• kÄ• vasesenÄ• _ti tassa nÄ• nÄ• c
aparÄ• pariyakammassa. tatra hi yÄ• ya cetanÄ• ya narake paá¹-isandhi janitÄ• , tassÄ• vi
avasesakammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ katvÄ• puna petÄ• dÄ«su
sÄ• paá¹-isandhi kammasabhÄ• gatÄ• ya Ä• rammaá¹‡asabhÄ• gatÄ• ya vÄ• ``tasseva ka
vuccati. ayaÃ±ca satto evaá¹ƒ uppanno. tenÄ• ha --- ``tasseva kammassa vipÄ• kÄ• vasese
narakÄ• cavanakÄ• le nimmaá¹ƒsakatÄ• naá¹ƒ gunnaá¹ƒ aá¹-á¹-hirÄ• siyeva nimittaá¹ƒ ahe
taá¹ƒ kammaá¹ƒ viÃ±Ã±Å«naá¹ƒ pÄ• kaá¹-aá¹ƒ viya karonto aá¹-á¹-hisaá¹…khalikapeto jÄ•

2. pesisuttavaá¹‡á¹‡anÄ•

<203> maá¹ƒsapesivatthusmiá¹ƒ __goghÄ• tako_ti gomaá¹ƒsapesiyo katvÄ• sukkhÄ• petv
vassÄ• ni jÄ«vikaá¹ƒ kappesi, tenassa narakÄ• cavanakÄ• le maá¹ƒsapesiyeva nimittaá¹ƒ a
jÄ• to. dutiyaá¹ƒ.

3. piá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<204> maá¹ƒsapiá¹‡á¸• avatthusmiá¹ƒ \Ee II 219/ __sÄ• kuá¹‡iko_ti sakuá¹‡e gahetvÄ• vi
nippakkhacamme maá¹ƒsapiá¹‡á¸• amatte katvÄ• vikkiá¹‡anto jÄ«vikaá¹ƒ kappesi, tenassa
maá¹ƒsapiá¹‡á¸• ova nimittaá¹ƒ ahosi. so maá¹ƒsapiá¹‡á¸• apeto jÄ• to. tatiyaá¹ƒ.

4. nicchavisuttavaá¹‡á¹‡anÄ•

<205> nicchavivatthusmiá¹ƒ tassa orabbhikassa eá¸·ake vadhitvÄ• vadhitvÄ• niccamme k
purimanayeneva niccammaá¹ƒ eá¸·akasarÄ«raá¹ƒ nimittaá¹ƒ ahosi. so nicchavipeto jÄ• to. c

5. asilomasuttavaá¹‡á¹‡anÄ•

<206> asilomavatthusmiá¹ƒ \Ne II 194/ \Be II 202/ so sÅ«kariko dÄ«gharattaá¹ƒ nivÄ• papu
asinÄ• vadhitvÄ• vadhitvÄ• dÄ«gharattaá¹ƒ jÄ«vikaá¹ƒ kappesi, tassa ukkhittÄ• sikabhÄ•
tasmÄ• asilomapeto jÄ• to. paÃ±camaá¹ƒ.

6. sattisuttavaá¹‡á¹‡anÄ•

<207> sattilomavatthusmiá¹ƒ so mÄ• gaviko ekaá¹ƒ migaÃ±ca sattiÃ±ca gahetvÄ• vanaá¹
samÄ«paá¹ƒ Ä• gatÄ• gate mige sattiyÄ• vijjhitvÄ• mÄ• resi, tassa sattiyÄ• vijjhanakabhÄ
tasmÄ• sattilomapeto jÄ• to. chaá¹-á¹-haá¹ƒ.

7. usulomasuttavaá¹‡á¹‡anÄ•

<208> usulomavatthusmiá¹ƒ __kÄ• raá¹‡iko_ti rÄ• jÄ• parÄ• dhike anekÄ• hi kÄ• raá¹‡Ä• l
kaá¹‡á¸• ena vijjhitvÄ• mÄ• raá¹‡akapuriso. so kira ``amukasmiá¹ƒ padese viddho maratÄ«
vijjhati. tassevaá¹ƒ jÄ«vikaá¹ƒ kappetvÄ• narake uppannassa tato pakkÄ• vasesena idhÅ«p
vijjhanabhÄ• voyeva nimittaá¹ƒ ahosi. tasmÄ• usulomapeto jÄ• to. sattamaá¹ƒ.

8. sÅ«cilomasuttavaá¹‡á¹‡anÄ•

<209> sÅ«cilomavatthusmiá¹ƒ \Ee II 220/ __sÅ«to_ti assadamako. godamakotipi vadantiye
vijjhanabhÄ• voyeva nimittaá¹ƒ ahosi. tasmÄ• sÅ«cilomapeto jÄ• to. aá¹-á¹-hamaá¹ƒ.

9. dutiyasÅ«cilomasuttavaá¹‡á¹‡anÄ•

<210> dutiye sÅ«cilomavatthusmiá¹ƒ __sÅ«cako_ti pesuÃ±Ã±akÄ• rako. so kira manusse a
rÄ• jakule ca ``imassa imaá¹ƒ nÄ• ma atthi, iminÄ• idaá¹ƒ nÄ• ma kataâ€™â€™ nti sÅ«cet
anayabyasanaá¹ƒ pÄ• pesi. tasmÄ• yathÄ• tena sÅ«cetvÄ• manussÄ• bhinnÄ• , tathÄ•
II 203/ paccanubhotuá¹ƒ kammameva nimittaá¹ƒ katvÄ• sÅ«cilomapeto jÄ• to. navamaá¹ƒ.

10. kumbhaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<211> aá¹‡á¸• abhÄ• rivatthusmiá¹ƒ __gÄ• makÅ«á¹-ako_ti vinicchayÄ• macco. tassa kam
mahÄ• ghaá¹-appamÄ• á¹‡Ä• aá¹‡á¸• Ä• ahesuá¹ƒ. so hi yasmÄ• raho paá¹-icchanne á¹-
kÅ«á¹-avinicchayena pÄ• kaá¹-aá¹ƒ dosaá¹ƒ karonto sÄ• mike assÄ• mike akÄ• si, tasmÄ•
pÄ• kaá¹-aá¹ƒ nibbattaá¹ƒ. yasmÄ• daá¹‡á¸• aá¹ƒ paá¹-á¹-hapento paresaá¹ƒ asayhaá¹ƒ bl
tasmÄ• ssa rahassaá¹ƒ aá¹…gaá¹ƒ asayhabhÄ• ro hutvÄ• nibbattaá¹ƒ. yasmÄ• yasmiá¹ƒ
bhavitabbaá¹ƒ, tasmiá¹ƒ á¹-hatvÄ• visamo ahosi, tasmÄ• ssa rahassaá¹…ge visamÄ• nisa

paá¹-hamo vaggo.

2. dutiyavaggo

1. sasÄ«sakasuttavaá¹‡á¹‡anÄ•

<212> pÄ• radÄ• rikavatthusmiá¹ƒ so satto parassa rakkhitagopitaá¹ƒ sassÄ• mikaá¹ƒ phas
mÄ«á¸·hasukhena kÄ• masukhena cittaá¹ƒ ramayitvÄ• kammasabhÄ• gatÄ• ya gÅ«thapha
dukkhamanubhavituá¹ƒ tattha nibbatto. paá¹-hamaá¹ƒ.

2. gÅ«thakhÄ• dasuttavaá¹‡á¹‡anÄ•

<213> duá¹-á¹-habrÄ• hmaá¹‡avatthu \Ee II 221/ pÄ• kaá¹-ameva. dutiyaá¹ƒ.

3. nicchavitthisuttavaá¹‡á¹‡anÄ•

<214> nicchavitthivatthusmiá¹ƒ \Ne II 196/ yasmÄ• mÄ• tugÄ• mo nÄ• ma attano phasse a
sÄ• mikassa santakaá¹ƒ phassaá¹ƒ thenetvÄ• paresaá¹ƒ abhiratiá¹ƒ uppÄ• desi, tasmÄ• k
sukhasamphassÄ• vaá¹-á¹-itvÄ• dukkhasamphassaá¹ƒ anubhavituá¹ƒ nicchavitthÄ« hutvÄ

4. maá¹…gulitthisuttavaá¹‡á¹‡anÄ•

<215> maá¹…gulitthivatthusmiá¹ƒ \Be II 204/ __maá¹…guli_nti virÅ«paá¹ƒ duddasikaá¹ƒ bÄ
yakkhadÄ• sikammaá¹ƒ karontÄ« ``iminÄ• ca iminÄ• ca evaá¹ƒ balikamme kate ayaá¹ƒ nÄ
bhavissatÄ«â€™â€™ ti mahÄ• janassa gandhapupphÄ• dÄ«ni vaÃ±canÄ• ya gahetvÄ• ma
micchÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• pesi, tasmÄ• tÄ• ya kammasabhÄ• gatÄ• ya gandhapupph
duggandhÄ• , duddassanassa gÄ• hitattÄ• duddasikÄ• virÅ«pÄ• bÄ«bhacchÄ• hutvÄ• n

5. okilinÄ«suttavaá¹‡á¹‡anÄ•

<216> okilinÄ«vatthusmiá¹ƒ __uppakkaá¹ƒ okiliniá¹ƒ okirini_nti sÄ• kira aá¹…gÄ• racitake
vipphandamÄ• nÄ• viparivattamÄ• nÄ• paccati, tasmÄ• uppakkÄ• ceva hoti uá¹‡hena ag
ca kilinnasarÄ«rÄ• , bindÅ«nissÄ• sarÄ«rato paggharanti, okirinÄ« ca aá¹…gÄ• rasamparik
heá¹-á¹-hatopi kiá¹ƒsukapupphavaá¹‡á¹‡Ä• aá¹…gÄ• rÄ• , ubhayapassesupi, Ä• kÄ• satop
vuttaá¹ƒ --- ``uppakkaá¹ƒ okiliniá¹ƒ \Ee II 222/ okiriniâ€™â€™ nti. __sÄ• issÄ• pakatÄ• sap
aá¹…gÄ• rakaá¹-Ä• hena okirÄ«_ti tassa kira raÃ±Ã±o ekÄ• nÄ• á¹-akinÄ« aá¹…gÄ• rakaá
gattato udakaá¹ƒ puÃ±chati, pÄ• á¹‡inÄ• ca sedaá¹ƒ karoti. rÄ• jÄ• pi tÄ• ya saddhiá¹ƒ kath
parituá¹-á¹-hÄ• kÄ• raÃ±ca dasseti. aggamahesÄ« taá¹ƒ asahamÄ• nÄ• issÄ• pakatÄ• hut
taá¹ƒ aá¹…gÄ• rakaá¹-Ä• haá¹ƒ gahetvÄ• tassÄ• upari aá¹…gÄ• re okiri. sÄ• taá¹ƒ kamm
vipÄ• kaá¹ƒ paccanubhavituá¹ƒ petaloke nibbattÄ• . paÃ±camaá¹ƒ.

6. asÄ«sakasuttavaá¹‡á¹‡anÄ•

<217> coraghÄ• tavatthusmiá¹ƒ \Ne II 197/ so raÃ±Ã±o Ä• á¹‡Ä• ya dÄ«gharattaá¹ƒ corÄ•
petaloke nibbattanto asÄ«sakaá¹ƒ kabandhaá¹ƒ hutvÄ• nibbatti. chaá¹-á¹-haá¹ƒ.

7-11. pÄ• pabhikkhusuttÄ• divaá¹‡á¹‡anÄ•

218-222__._ bhikkhuvatthusmiá¹ƒ \Be II 205/ __pÄ• pabhikkhÅ«_ti lÄ• makabhikkhu. so kira
cattÄ• ro paccaye paribhuÃ±jitvÄ• kÄ• yavacÄ«dvÄ• rehi asaá¹ƒyato bhinnÄ• jÄ«vo cittake
tato ekaá¹ƒ buddhantaraá¹ƒ niraye paccitvÄ• petaloke nibbattanto bhikkhusadiseneva attab
bhikkhunÄ«sikkhamÄ• nÄ• sÄ• maá¹‡erasÄ• maá¹‡erÄ«vatthÅ«supi ayameva vinicchayo. s

lakkhaá¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. opammasaá¹ƒyuttaá¹ƒ

1. kÅ«á¹-asuttavaá¹‡á¹‡anÄ•

<223> opammasaá¹ƒyuttassa \Ne II 198/ \Ee II 223/ \Be II 206/ paá¹-hame kÅ«á¹-aá¹ƒ gacc
__kÅ«á¹-aá¹…gamÄ• _. kÅ«á¹-aá¹ƒ samosarantÄ«ti __kÅ«á¹-asamosaraá¹‡Ä• . kÅ«á¹-asam
samugghÄ• tena. __avijjÄ• samugghÄ• tÄ• _ti arahattamaggena avijjÄ• ya samugghÄ• tena
avippavÄ• se á¹-hitÄ• hutvÄ• . paá¹-hamaá¹ƒ.

2. nakhasikhasuttavaá¹‡á¹‡anÄ•

<224> dutiye __manussesu paccÄ• jÄ• yantÄ«_ti ye manussalokato cutÄ• manussesu jÄ•
adhippÄ• yo. __aÃ±Ã±atra manussehÄ«_ti ye pana manussalokato cutÄ• á¹-hapetvÄ• ma
paccÄ• jÄ• yanti, te mahÄ• pathaviyaá¹ƒ paá¹ƒsu viya bahutarÄ• . imasmiÃ±ca sutte devÄ•
saá¹…gahitÄ• . tasmÄ• yathÄ• manussesu jÄ• yantÄ• appakÄ• , evaá¹ƒ devesupÄ«ti ved

3. kulasuttavaá¹‡á¹‡anÄ•

<225> tatiye __suppadhaá¹ƒsiyÄ• nÄ«_ti suviheá¹-hiyÄ• ni. __kumbhatthenakehÄ«_ti ye pa
dÄ«pÄ• lokena oloketvÄ• parabhaá¹‡á¸• aá¹ƒ haritukÄ• mÄ• ghaá¹-e dÄ«paá¹ƒ katvÄ• pa
nÄ• ma, tehi kumbhatthenakehi. __suppadhaá¹ƒsiyo hoti amanussehÄ«_ti mettÄ• bhÄ• van
vidhaá¹ƒsayanti, pageva uá¸·Ä• rÄ• amanussÄ• . __bhÄ• vitÄ• _ti vaá¸• á¸• hitÄ• . __bahu
katÄ• . __yÄ• nÄ«katÄ• _ti yuttayÄ• naá¹ƒ viya katÄ• . __vatthukatÄ• _ti patiá¹-á¹-hÄ• naá¹-
vatthu viya katÄ• . __anuá¹-á¹-hitÄ• _ti adhiá¹-á¹-hitÄ• \Ne II 199/. __paricitÄ• _ti samantato
suvaá¸• á¸• hitÄ• . __susamÄ• raddhÄ• _ti cittena suá¹-á¹-hu samÄ• raddhÄ• . tatiyaá¹ƒ.

4. okkhÄ• suttavaá¹‡á¹‡anÄ•

<226> catutthe __okkhÄ• sata_nti mahÄ• mukhaukkhalÄ«naá¹ƒ sataá¹ƒ. __dÄ• naá¹ƒ dade
paá¹‡Ä«tabhojanabharitÄ• naá¹ƒ mahÄ• ukkhalÄ«naá¹ƒ sataá¹ƒ dÄ• naá¹ƒ dadeyya. ``ukkÄ
\Be II 207/, tassa daá¹‡á¸• adÄ«pikÄ• satanti attho. ekÄ• ya pana dÄ«pikÄ• ya yattake á¹-hÄ

sataguá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ sattahi ratanehi pÅ«retvÄ• dÄ• naá¹ƒ dadeyyÄ• ti attho. __gad
goduhanamattaá¹ƒ, gÄ• viyÄ• ekavÄ• raá¹ƒ aggathanÄ• kaá¸• á¸• hanamattanti attho. gan
aá¹…gulÄ«hi gandhapiá¹‡á¸• aá¹ƒ gahetvÄ• ekavÄ• raá¹ƒ ghÄ• yanamattanti attho. ettakan
gabbhapariveá¹‡avihÄ• rÅ«pacÄ• ra paricchedena vÄ• cakkavÄ• á¸·apariccheda vÄ• ap
vÄ• sabbasattesu hitapharaá¹‡aá¹ƒ mettacittaá¹ƒ bhÄ• vetuá¹ƒ sakkoti, idaá¹ƒ tato ekadiva
dinnadÄ• nato mahapphalataraá¹ƒ. catutthaá¹ƒ.

5. sattisuttavaá¹‡á¹‡anÄ•

<227> paÃ±came __paá¹-ileá¹‡issÄ• mÄ«_tiÄ• dÄ«su agge paharitvÄ• kappÄ• savaá¹-á¹-
niyyÄ• savaá¹-á¹-iá¹ƒ viya ca ekato katvÄ• alliyÄ• pento __paá¹-ileá¹‡eti_ nÄ• ma. majjhe p
dhÄ• rÄ• ya \Ee II 225/ vÄ• paharitvÄ• dvepi dhÄ• rÄ• ekato alliyÄ• pento __paá¹-ikoá¹-á¹
kappÄ• savaá¹-á¹-anakaraá¹‡Ä«yaá¹ƒ viya pavattento cirakÄ• laá¹ƒ saá¹ƒvellitakilaÃ±jaá¹ƒ
saá¹ƒvellento viya ca __paá¹-ivaá¹-á¹-eti_ nÄ• ma. paÃ±camaá¹ƒ.

6. dhanuggahasuttavaá¹‡á¹‡anÄ•

<228> chaá¹-á¹-he __daá¸·hadhammÄ• dhanuggahÄ• _ti daá¸·hadhanuno issÄ• sÄ• . daá
dvisahassathÄ• maá¹ƒ vuccati, dvisahassathÄ• maá¹ƒ nÄ• ma yassa Ä• ropitassa jiyÄ• bac
daá¹‡á¸• e gahetvÄ• yÄ• va kaá¹‡á¸• appamÄ• á¹‡Ä• ukkhittassa pathavito muccati. __su
dasadvÄ• dasavassÄ• ni Ä• cariyakule \Ne II 200/ uggahitasippÄ• . __katahatthÄ• _ti yo sip
katahattho na hoti, ime pana katahatthÄ• ciá¹‡á¹‡avasÄ«bhÄ• vÄ• . __katÅ«pÄ• sanÄ• _ti
dassitasippÄ• .

__tassa purisassa javo_ti evarÅ«po aÃ±Ã±o puriso nÄ• ma na bhÅ«tapubbo, bodhisattasse
javanahaá¹ƒsakÄ• lo nÄ• ma Ä• si. tadÄ• bodhisatto cattÄ• ri \Be II 208/ kaá¹‡á¸• Ä• ni Ä•
kaniá¹-á¹-habhÄ• taro ``mayaá¹ƒ, bhÄ• tika, sÅ«riyena saddhiá¹ƒ javissÄ• mÄ• â€™â€™ ti
Ä• ha --- ``sÅ«riyo sÄ«ghajavo, na sakkhissatha tumhe tena saddhiá¹ƒ javituâ€™â€™ nti. te
tatheva vatvÄ• ekadivasaá¹ƒ ``gacchÄ• mÄ• â€™â€™ ti yugandharapabbataá¹ƒ Ä• ruhitvÄ
``kahaá¹ƒ me bhÄ• taroâ€™â€™ ti? pucchitvÄ• , ``sÅ«riyena saddhiá¹ƒ javituá¹ƒ gatÄ• â€™
``vinassissanti tapassinoâ€™â€™ ti te anukampamÄ• no sayampi gantvÄ• tesaá¹ƒ santike
uggacchante dvepi bhÄ• taro sÅ«riyena saddhiá¹ƒyeva Ä• kÄ• saá¹ƒ pakkhantÄ• , bodhisat
pakkhanto. tesu ekassa apatteyeva antarabhattasamaye pakkhantaresu \Ee II 226/ aggi uá¹
bhÄ• taraá¹ƒ pakkositvÄ• ``na sakkomÄ«â€™â€™ ti Ä• ha. tamenaá¹ƒ bodhisatto ``mÄ• b
samassÄ• setvÄ• pakkhapaÃ±jarena paliveá¹-hetvÄ• darathaá¹ƒ vinodetvÄ• ``gacchÄ• â€

dutiyo yÄ• va antarabhattÄ• javitvÄ• pakkhantaresu aggimhi uá¹-á¹-hahite tathevÄ• ha. tan
``gacchÄ• â€™â€™ ti pesesi. sayaá¹ƒ pana yÄ• va majjhanhikÄ• javitvÄ• , ``ete bÄ• lÄ• ti

bhavitabbaâ€™â€™ nti nivattitvÄ• --- ``adiá¹-á¹-hasahÄ• yakaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jaá¹ƒ p
bÄ• rÄ• á¹‡asiá¹ƒ agamÄ• si. tasmiá¹ƒ nagaramatthake paribbhamante dvÄ• dasayojanaá¹
otthaá¹-apatto viya ahosi. atha paribbhamantassa paribbhamantassa tattha tattha chiddÄ• n
sayampi anekahaá¹ƒsasahassasadiso paÃ±Ã±Ä• yi. so vegaá¹ƒ paá¹-isaá¹ƒharitvÄ• rÄ• ja
oloketvÄ• --- ``Ä• gato kira me piyasahÄ• yo javanahaá¹ƒsoâ€™â€™ ti vÄ• tapÄ• naá¹ƒ viv
paÃ±Ã±Ä• petvÄ• olokento aá¹-á¹-hÄ• si. bodhisatto ratanapÄ«á¹-he nisÄ«di.

athassa rÄ• jÄ• sahassapÄ• kena telena pakkhantarÄ• ni makkhetvÄ• , madhulÄ• je ceva
tato naá¹ƒ kataparibhogaá¹ƒ ``samma, kahaá¹ƒ agamÄ• sÄ«â€™â€™ ti? pucchi. so taá¹ƒ p
``athÄ• haá¹ƒ, mahÄ• rÄ• ja, yÄ• va majjhanhikÄ• javitvÄ• --- `natthi javitena atthoâ€™ ti n
Ä• cikkhi. atha rÄ• jÄ• Ä• ha --- ``ahaá¹ƒ, sÄ• mi, tumhÄ• kaá¹ƒ sÅ«riyena saddhiá¹ƒ javan
passitukÄ• moâ€™â€™ ti \Ne II 201/. dukkaraá¹ƒ, mahÄ• rÄ• ja, na sakkÄ• tayÄ• passitun
sarikkhakamattampi dassehÄ«ti. Ä• ma, mahÄ• rÄ• ja, dhanuggahe sannipÄ• tehÄ«ti. rÄ• jA
cattÄ• ro gahetvÄ• nagaramajjhe toraá¹‡aá¹ƒ kÄ• retvÄ• attano gÄ«vÄ• ya ghaá¹‡á¸• aá¹ƒ
toraá¹‡assa upari nisÄ«ditvÄ• --- ``cattÄ• ro janÄ• toraá¹‡aá¹ƒ nissÄ• ya catudisÄ• bhimuk
kaá¹‡á¸• aá¹ƒ khipantÅ«â€™â€™ ti vatvÄ• , sayaá¹ƒ paá¹-hamakaá¹‡á¸• eneva saddhiá¹ƒ
kaá¹‡á¸• aá¹ƒ aggahetvÄ• va, dakkhiá¹‡Ä• bhimukhaá¹ƒ gatakaá¹‡á¸• aá¹ƒ dhanuto ratana
gaá¹‡hi. dutiyaá¹ƒ dviratanamattÄ• pagataá¹ƒ, tatiyaá¹ƒ tiratanamattÄ• pagataá¹ƒ, catutthaá
appattameva gaá¹‡hi. atha naá¹ƒ cattÄ• ri kaá¹‡á¸• Ä• ni gahetvÄ• toraá¹‡e nisinnakÄ• ley
rÄ• jÄ• naá¹ƒ Ä• ha --- ``passa, mahÄ• rÄ• ja, evaá¹ƒsÄ«gho amhÄ• kaá¹ƒ javoâ€™â€™ ti.
javanahaá¹ƒsakÄ• le tÄ• ni kaá¹‡á¸• Ä• ni Ä• haritÄ• nÄ«ti veditabbÄ• ni.

__purato dhÄ• vantÄ«_ti aggato javanti. na panetÄ• sabbakÄ• laá¹ƒ puratova honti, kadÄ•
pacchato honti. Ä• kÄ• saá¹-á¹-hakavimÄ• nesu hi uyyÄ• nÄ• nipi honti pokkharaá¹‡iyopi, tÄ
udakakÄ«á¸·aá¹ƒ kÄ«á¸·amÄ• nÄ• pacchatopi honti, vegena pana gantvÄ• puna puratova
__Ä• yusaá¹…khÄ• rÄ• _ti rÅ«pajÄ«vitindriyaá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi tato sÄ«ghata
arÅ«padhammÄ• naá¹ƒ pana bhedo na sakkÄ• paÃ±Ã±Ä• petuá¹ƒ. chaá¹-á¹-haá¹ƒ.

7. Ä• á¹‡isuttavaá¹‡á¹‡anÄ•

<229> sattame __dasÄ• rahÄ• na_nti evaá¹ƒnÄ• makÄ• naá¹ƒ khattiyÄ• naá¹ƒ. te kira sata
gaá¹‡hiá¹ƒsu, tasmÄ• ``dasÄ• rahÄ• â€™â€™ ti paÃ±Ã±Ä• yiá¹ƒsu. __Ä• nako_ti evaá¹ƒla
kira mahÄ• kuá¸·Ä«radaho ahosi. tattha mahanto kuá¸·Ä«ro otiá¹‡á¹‡otiá¹‡á¹‡aá¹ƒ hatthiá¹ƒ
hatthÄ« upaddutÄ• ekaá¹ƒ kareá¹‡uá¹ƒ sakkariá¹ƒsu ``imissÄ• puttaá¹ƒ nissÄ• ya amhÄ•
bhavissatÄ«â€™â€™ ti. sÄ• pi mahesakkhaá¹ƒ puttaá¹ƒ vijÄ• yi. te tampi sakkariá¹ƒsu. so v
pucchi, ``kasmÄ•  maá¹ƒ ete sakkarontÄ«â€™â€™ ti? sÄ•  taá¹ƒ pavattimÄ• cikkhi. so ``kiá
pahoti? etha gacchÄ• mÄ• â€™â€™ ti mahÄ• hatthiparivÄ• ro \Be II 210/ tattha gantvÄ• pa
kuá¸·Ä«ro udakasaddeneva Ä• gantvÄ• taá¹ƒ aggahesi. mahanto kuá¸·Ä«rassa aá¸·o, so ta

cÄ• letuá¹ƒ asakkonto mukhe soá¹‡á¸• aá¹ƒ pakkhipitvÄ• viravi. hatthino ``yaá¹ƒnissÄ• ya
bhavissatÄ«â€™ ti \Ee II 228/ amaÃ±Ã±imhÄ• , so paá¹-hamataraá¹ƒ gahitoâ€™â€™ ti tato

athassa \Ne II 202/ mÄ• tÄ• avidÅ«re á¹-hatvÄ• ``mayaá¹ƒ thalanÄ• gÄ• , tumhe udakanÄ
na viheá¹-hetabboâ€™â€™ ti kuá¸·Ä«raá¹ƒ piyavacanena vatvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``ye kuá¸·Ä«rÄ• samuddasmiá¹ƒ, gaá¹…gÄ• ya yamunÄ• ya ca.

tesaá¹ƒ tvaá¹ƒ vÄ• rijo seá¹-á¹-ho, muÃ±ca rodantiyÄ• pajaâ€™â€™ nti ||

mÄ• tugÄ• masaddo nÄ• ma purise khobhetvÄ• tiá¹-á¹-hati, tasmÄ• so gahaá¹‡aá¹ƒ sithila
ubho pÄ• de ukkhipitvÄ• taá¹ƒ piá¹-á¹-hiyaá¹ƒ akkami. saha akkamanÄ• piá¹-á¹-hi mattikab
atha naá¹ƒ dantehi vijjhitvÄ• ukkhipitvÄ• thale chaá¸• á¸• etvÄ• tuá¹-á¹-haravaá¹ƒ ravi. ath
cito ca Ä• gantvÄ• maddiá¹ƒsu. tassa eko aá¸·o paá¹-ikkamitvÄ• pati, taá¹ƒ sakko devarÄ•

itaro pana aá¸·o vÄ• tÄ• tapena sukkhitvÄ• pakkalÄ• khÄ• rasavaá¹‡á¹‡o ahosi, so deve v
vuyhanto dasabhÄ• tikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ uparisote jÄ• laá¹ƒ pasÄ• rÄ• petvÄ• gaá¹…g
Ä• gantvÄ• jÄ• le laggi. te kÄ«á¸·Ä• pariyosÄ• ne jÄ• lamhi ukkhipiyamÄ• ne taá¹ƒ disvÄ•
etaâ€™â€™ nti? ``kuá¸·Ä«raaá¸·o sÄ• mÄ«â€™â€™ ti. ``na sakkÄ• esa Ä• bharaá¹‡atthÄ
pariyonandhÄ• petvÄ• bheriá¹ƒ karissÄ• mÄ• â€™â€™ ti? pariyonandhÄ• petvÄ• pahariá
nagaraá¹ƒ avatthari. tato Ä• haá¹ƒsu --- ``na sakkÄ• idaá¹ƒ divase divase vÄ• detuá¹ƒ, cha
maá¹…galabherÄ« hotÅ«â€™â€™ ti maá¹…galberiá¹ƒ akaá¹ƒsu. tasmiá¹ƒ vÄ• dite mahÄ
apiá¸·andhitvÄ• hatthiyÄ• nÄ• dÄ«ni Ä• ruyha sÄ«ghaá¹ƒ sannipatanti. iti mahÄ• janaá¹ƒ p
__Ä• nako_ tvevassa nÄ• maá¹ƒ ahosi.

__aÃ±Ã±aá¹ƒ_ \Be II 211/ __Ä• á¹‡iá¹ƒ odahiá¹ƒsÅ«_ti aÃ±Ã±aá¹ƒ suvaá¹‡á¹‡arajatÄ• dim
ghaá¹-ayiá¹ƒsu. __Ä• á¹‡isaá¹…ghÄ• á¹-ova avasissÄ«_ti suvaá¹‡á¹‡Ä• dimayÄ• naá¹ƒ Ä•
saá¹…ghÄ• á¹-amattameva avasesaá¹ƒ ahosi. athassa \Ee II 229/ dvÄ• dasayojanappamÄ•
dukkhena suyyittha.

__gambhÄ«rÄ• _ti pÄ• á¸·ivasena gambhÄ«rÄ• sallasuttasadisÄ• . __gambhÄ«ratthÄ• _ti
mahÄ• vedallasuttasadisÄ• (MN I 449 Ä• dayo). __lokuttarÄ• _ti lokuttaraatthadÄ«pakÄ• .
__suÃ±Ã±atappaá¹-isaá¹ƒyuttÄ• _ti \Ne II 203/ sattasuÃ±Ã±atadhammamattameva pakÄ• s
saá¹ƒkhittasaá¹ƒyuttasadisÄ• . __uggahetabbaá¹ƒ pariyÄ• puá¹‡itabba_nti uggahetabbe ca
__kavikatÄ• _ti kavÄ«hi katÄ• . itaraá¹ƒ tasseva vevacanaá¹ƒ. __cittakkharÄ• _ti vicitraakkh
tasseva vevacanaá¹ƒ. __bÄ• hirakÄ• _ti sÄ• sanato bahibhÅ«tÄ• . __sÄ• vakabhÄ• sitÄ• _t
bhÄ• sitÄ• . __sussÅ«sissantÄ«_ti akkharacittatÄ• ya ceva savanasampattiyÄ• ca attaman
sÄ• maá¹‡eradaharabhikkhumÄ• tugÄ• mamahÄ• gahapatikÄ• dayo ``esa dhammakathikoâ

bhavissanti. __tasmÄ• _ti yasmÄ• tathÄ• gatabhÄ• sitÄ• suttantÄ• anuggayhamÄ• nÄ• a
sattamaá¹ƒ.

8. kaliá¹…garasuttavaá¹‡á¹‡anÄ•

<230> aá¹-á¹-hame __kaliá¹…garÅ«padhÄ• nÄ• _ti kaliá¹…garaghaá¹-ikaá¹ƒ sÄ«sÅ«padhÄ
katvÄ• . __appamattÄ• _ti sippuggahaá¹‡e appamattÄ• . __Ä• tÄ• pino_ti uá¹-á¹-hÄ• navÄ«
__upÄ• sanasmi_nti sippÄ• naá¹ƒ abhiyoge Ä• cariyÄ• naÃ±ca payirupÄ• sane. te kira tadÄ
sippasÄ• laá¹ƒ gacchanti, tattha sippaá¹ƒ uggahetvÄ• sajjhÄ• yÄ• dÄ«hi abhiyogaá¹ƒ katvÄ
yÄ• gupÄ• nÄ• ya gacchanti. yÄ• guá¹ƒ pivitvÄ• puna sippasÄ• laá¹ƒ gantvÄ• sippaá¹ƒ ga
karontÄ• pÄ• tarÄ• sÄ• ya gacchanti. katapÄ• tarÄ• sÄ• samÄ• nÄ• ``mÄ• pamÄ• dena
ahosÄ«â€™â€™ ti khadiraghaá¹-ikÄ• su sÄ«se ca pÄ• de ca upadahitvÄ• \Ee II 230/ thoka
sippasÄ• laá¹ƒ gantvÄ• sippaá¹ƒ gahetvÄ• sajjhÄ• yanti. sÄ• yaá¹ƒ sajjhÄ• yaá¹ƒ karontÄ•
bhuttasÄ• yamÄ• sÄ• paá¹-hamayÄ• maá¹ƒ sajjhÄ• yaá¹ƒ katvÄ• sayanakÄ• le tatheva ka
upadhÄ• naá¹ƒ katvÄ• sayanti. evaá¹ƒ te akkhaá¹‡avedhino vÄ• lavedhino ca ahesuá¹ƒ. id
vuttaá¹ƒ.

__otÄ• ra_nti vivaraá¹ƒ. __Ä• rammaá¹‡a_nti paccayaá¹ƒ. __padhÄ• nasmi_nti padhÄ• na
kurumÄ• nÄ• . paá¹-hamabodhiyaá¹ƒ kira bhikkhÅ« bhattakiccaá¹ƒ katvÄ• va kammaá¹-á¹-h
tesaá¹ƒ manasikarontÄ• naá¹ƒyeva sÅ«riyo atthaá¹ƒ gacchati. te nhÄ• yitvÄ• puna caá¹…k
paá¹-hamayÄ• maá¹ƒ caá¹…kamanti. tato ``mÄ• ciraá¹ƒ niddÄ• yimhÄ• â€™â€™ ti sarÄ«ra
nipajjantÄ• kaá¹-á¹-hakhaá¹‡á¸• aá¹ƒ upadahitvÄ• nipajjanti, te puna pacchimayÄ• me vuá
otaranti. te sandhÄ• ya idaá¹ƒ vuttaá¹ƒ. ayampi dÄ«po tiá¹‡á¹‡aá¹ƒ rÄ• jÅ«naá¹ƒ kÄ• le eka
ekapadhÄ• nabhÅ«mi ahosi. nÄ• nÄ• mukhe pahaá¹-aghaá¹‡á¸• i pilicchikoá¸·iyaá¹ƒ osarat
pahaá¹-aghaá¹‡á¸• i nÄ• gadÄ«pe osarati \Ne II 204/. ``ayaá¹ƒ bhikkhu puthujjano, ayaá¹ƒ p
aá¹…guliá¹ƒ pasÄ• retvÄ• dassetabbo ahosi. ekadivasaá¹ƒ sabbe arahantova ahesuá¹ƒ. __
kaliá¹…garÅ«padhÄ• nÄ• naá¹ƒ mÄ• ro Ä• rammaá¹‡aá¹ƒ na labhati, tasmÄ• . aá¹-á¹-hama

9. nÄ• gasuttavaá¹‡á¹‡anÄ•

<231> navame __ativela_nti atikkantavelaá¹ƒ kÄ• laá¹ƒ atikkantappamÄ• á¹‡aá¹ƒ kÄ• laá¹
panÄ• ha_nti ahaá¹ƒ pana kiá¹ƒkÄ• raá¹‡Ä• na upasaá¹…kamissÄ• mi? __bhisamuá¸·Ä• la
muá¸·Ä• laÃ±ca. __abbuhetvÄ• _ti uddharitvÄ• . __bhiá¹…kacchÄ• pÄ• _ti hatthipotakÄ• . t
bhiá¹…kÄ• rasaddaá¹ƒ karonti, tasmÄ• bhiá¹…kacchÄ• pÄ• ti vuccanti. __pasannÄ• kÄ• ra
kattabbÄ• kÄ• raá¹ƒ karonti, cattÄ• ro paccaye denti. __dhammaá¹ƒ bhÄ• santÄ«_ti ekaá¹ƒ
suttante vÄ• uggaá¹‡hitvÄ• asambhinnena sarena dhammaá¹ƒ desenti. __pasannÄ• kÄ• r
desanÄ• ya pasannÄ• gihÄ« paccaye denti. __neva vaá¹‡á¹‡Ä• ya hoti na balÄ• yÄ• _ti ne
Ã±Ä• á¹‡abalÄ• ya hoti, guá¹‡avaá¹‡á¹‡e pana parihÄ• yante sarÄ«ravaá¹‡á¹‡opi sarÄ«rab

sarÄ«rassa neva vaá¹‡á¹‡Ä• ya na balÄ• ya hoti. navamaá¹ƒ.

10. biá¸·Ä• rasuttavaá¹‡á¹‡anÄ•

<232> dasame \Be II 213/ __sandhisamalasaá¹ƒkaá¹-Ä«re_ti ettha __sandhÄ«_ti bhinnagh
__samalo_ti gÄ• mato gÅ«thanikkhamanamaggo, __saá¹ƒkaá¹-Ä«ra_nti saá¹…kÄ• raá¹-á¹-
mudukaá¹ƒ mÅ«sikaá¹ƒ. __vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yatÄ«_ti desanÄ• paÃ±Ã±Ä• yati.

11. siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

<233> ekÄ• dasame __yena yena icchatÄ«_ti so jarasiá¹…gÄ• lo icchiticchitaá¹-á¹-hÄ• ne
sÄ«tavÄ• tÅ«pavÄ• yanena ca antarantarÄ• cittassÄ• dampi labhatÄ«ti dasseti. __sakyapu
devadattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. so hi ettakampi cittassÄ• daá¹ƒ anÄ• gate attabhÄ• ve n
ekÄ• dasamaá¹ƒ.

12. dutiyasiá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

<234> dvÄ• dasame \Ne II 205/ \Ee II 232/ __kataÃ±Ã±utÄ• _ti katajÄ• nanaá¹ƒ. __katave
katavisesajÄ• nanaá¹ƒ. tatridaá¹ƒ jarasiá¹…gÄ• lassa kataÃ±Ã±utÄ• ya vatthu --- satta kira
kasanti. tesaá¹ƒ sabbakaniá¹-á¹-ho khettapariyante á¹-hatvÄ• gÄ• vo rakkhati. athekaá¹ƒ ja
ajagaro gaá¹‡hi, so taá¹ƒ disvÄ• yaá¹-á¹-hiyÄ• pothetvÄ• vissajjÄ• pesi. ajagaro siá¹…gÄ
tameva gaá¹‡hi. siá¹…gÄ• lo cintesi --- ``mayhaá¹ƒ iminÄ• jÄ«vitaá¹ƒ dinnaá¹ƒ, ahampi ima
yÄ• gughaá¹-assa upari á¹-hapitaá¹ƒ vÄ• siá¹ƒ mukhena á¸• aá¹ƒsitvÄ• tassa santikaá¹ƒ ag
disvÄ• , ``siá¹…gÄ• lo vÄ• siá¹ƒ haratÄ«â€™â€™ ti anubandhiá¹ƒsu. so tehi diá¹-á¹-habhÄ
tassa santike chaá¸• á¸• etvÄ• palÄ• yi. itare Ä• gantvÄ• kaniá¹-á¹-haá¹ƒ ajagarena gahita
ajagaraá¹ƒ chinditvÄ• taá¹ƒ gahetvÄ• agamaá¹ƒsu. evaá¹ƒ jarasiá¹…gÄ• le siyÄ• yÄ• kÄ
kataveditÄ• . __sakyaputtiyapaá¹-iÃ±Ã±e_ti idampi devadattassa Ä• cÄ• rameva sandhÄ• y

opammasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhikkhusaá¹ƒyuttaá¹ƒ

1. kolitasuttavaá¹‡á¹‡anÄ•

<235> bhikkhusaá¹ƒyuttassa \Ne II 206/ \Ee II 233/ \Be II 214/ paá¹-hame, __Ä• vuso_ti sÄ
buddhÄ• hi bhagavanto sÄ• vake Ä• lapantÄ• , ``bhikkhaveâ€™â€™ ti Ä• lapanti, sÄ• vak
homÄ• â€™â€™ ti, ``Ä• vusoâ€™â€™ ti paá¹-hamaá¹ƒ vatvÄ• pacchÄ• , ``bhikkhaveâ€™
Ä• lapite bhikkhusaá¹…gho, ``bhanteâ€™â€™ ti paá¹-ivacanaá¹ƒ deti sÄ• vakehi, ``Ä• vuso

vuccatÄ«_ti yasmÄ• dutiyajjhÄ• ne vitakkavicÄ• rÄ• nirujjhanti, yesaá¹ƒ nirodhÄ• saddÄ•
gacchati, tasmÄ• yadetaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ nÄ• ma, ayaá¹ƒ vuccati ``ariyÄ• naá¹ƒ tua
ayamettha yojanÄ• . ``dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti ettha
kammaá¹-á¹-hÄ• namanasikÄ• ropi paá¹-hamajjhÄ• nÄ• dÄ«nipi ariyo tuá¹‡hÄ«bhÄ• votvev

__vitakkasahagatÄ• _ti vitakkÄ• rammaá¹‡Ä• . __saÃ±Ã±Ä• manasikÄ• rÄ• _ti saÃ±Ã±Ä•
__samudÄ• carantÄ«_ti pavattanti. therassa kira dutiyajjhÄ• naá¹ƒ na paguá¹‡aá¹ƒ. athassa
vitakkavicÄ• rÄ• na santato upaá¹-á¹-hahiá¹ƒsu. iccassa dutiyajjhÄ• nampi saÃ±Ã±Ä• mana
hÄ• nabhÄ• giyÄ• va ahesuá¹ƒ, taá¹ƒ dassento evamÄ• ha. __saá¹‡á¹-hapehÄ«_ti sammÄ•
karohÄ«_ti ekaggaá¹ƒ karohi. __samÄ• dahÄ• _ti sammÄ• Ä• daha Ä• ropehi. __mahÄ• bh
chaá¸·abhiÃ±Ã±ataá¹ƒ. satthÄ• kira iminÄ• upÄ• yena satta divase therassa hÄ• nabhÄ• g
vaá¸• á¸• hetvÄ• theraá¹ƒ chaá¸·abhiÃ±Ã±ataá¹ƒ pÄ• pesi. paá¹-hamaá¹ƒ.

2. upatissasuttavaá¹‡á¹‡anÄ•

<236> dutiye \Ee II 234/ __atthi nu kho taá¹ƒ kiÃ±ci lokasmi_nti idaá¹ƒ atiuá¸·Ä• rampi satta
saá¹…khÄ• raá¹ƒ \Ne II 207/ vÄ• sandhÄ• ya vuttaá¹ƒ. __satthupi kho_ti idaá¹ƒ yasmÄ• Ä•
adhimatto chando ca pemaÃ±ca, tasmÄ• ``kiá¹ƒ nu kho imassa therassa satthu vipariá¹‡Ä•
nuppajjeyyuâ€™â€™ nti jÄ• nanatthaá¹ƒ pucchati? __dÄ«gharatta_nti sÅ«karakhataleá¹‡a
dÄ«ghanakhaparibbÄ• jakassa vedanÄ• pariggahasuttantaá¹ƒ desitadivasato paá¹-á¹-hÄ• y
sandhÄ• yÄ• ha. tasmiÃ±hi \Be II 215/ divase therassa ime vaá¹-á¹-Ä• nugatakilesÄ• samÅ

3. ghaá¹-asuttavaá¹‡á¹‡anÄ•

<237> tatiye __ekavihÄ• re_ti ekasmiá¹ƒ gabbhe. tadÄ• kira bahÅ« Ä• gantukÄ• bhikkhÅ«
pariveá¹‡aggena vÄ• vihÄ• raggena vÄ• senÄ• sanesu apÄ• puá¹‡antesu dvinnaá¹ƒ therÄ
divÄ• pÄ• á¹-iyekkesu á¹-hÄ• nesu nisÄ«danti, rattiá¹ƒ pana nesaá¹ƒ antare cÄ«varasÄ• á¹
attano attano pattapattaá¹-á¹-hÄ• neyeva nisÄ«danti. tena vuttaá¹ƒ ``ekavihÄ• reâ€™â€™ t
idaá¹ƒ oá¸·Ä• rikÄ• rammaá¹‡ataá¹ƒ sandhÄ• ya vuttaá¹ƒ. dibbacakkhudibbasotadhÄ• tuvih
tesaÃ±ca rÅ«pÄ• yatanasaddÄ• yatanasaá¹…khÄ• taá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• rammaá¹‡aá¹ƒ.
diá¹-á¹-hattÄ• dibbÄ• ya ca sotadhÄ• tuyÄ• saddassa sutattÄ• so vihÄ• ro oá¸·Ä• riko nÄ•
visujjhÄ«_ti bhagavato rÅ«padassanatthÄ• ya visuddhaá¹ƒ ahosi. __dibbÄ• ca sotadhÄ• tÅ
saddasuá¹‡anatthaá¹ƒ visujjhi \Ee II 235/. bhagavatopi therassa rÅ«padassanatthaÃ±ceva s
tadubhayaá¹ƒ visujjhi. tadÄ• kira thero ``kathaá¹ƒ nu kho etarahi satthÄ• viharatÄ«â€™â€™
vaá¸• á¸• hetvÄ• dibbena cakkhunÄ• satthÄ• raá¹ƒ jetavane vihÄ• re gandhakuá¹-iyaá¹ƒ n
dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ suá¹‡i. satthÄ• pi tatheva akÄ• si. evaá¹ƒ te aÃ±Ã±am
saddaÃ±ca assosuá¹ƒ.

__Ä• raddhavÄ«riyo_ti paripuá¹‡á¹‡avÄ«riyo paggahitavÄ«riyo. __yÄ• vadeva upanikkhepa
tiyojanasahassavitthÄ• rassa himavato santike á¹-hapitÄ• sÄ• sapamattÄ• pÄ• sÄ• á¹‡asa
mahÄ• , ayaá¹ƒ nu kho pÄ• sÄ• á¹‡asakkharÄ• â€™â€™ ti evaá¹ƒ yÄ• va upanikkhepanam
vuttaá¹ƒ hoti. paratopi eseva nayo. __kappa_nti Ä• yukappaá¹ƒ. __loá¹‡aghaá¹-Ä• yÄ• _ti
cakkavÄ• á¸·amukhavaá¹-á¹-iyÄ• Ä• dhÄ• rakaá¹ƒ katvÄ• mukhavaá¹-á¹-iyÄ• brahmaloka
loá¹‡acÄ• á¹-iyÄ• ti dasseti.

ime \Ne II 208/ \Be II 216/ pana therÄ• upamaá¹ƒ Ä• harantÄ• sarikkhakeneva ca vijjamÄ•
Ä• hariá¹ƒsu. kathaá¹ƒ? ayaÃ±hi iddhi nÄ• ma accuggataá¹-á¹-hena ceva vipulaá¹-á¹-hena c
paÃ±Ã±Ä• catubhÅ«makadhamme anupavisitvÄ• á¹-hitaá¹-á¹-hena sabbabyaÃ±janesu an
evaá¹ƒ tÄ• va sarikkhakaá¹-á¹-hena Ä• hariá¹ƒsu. samÄ• dhilakkhaá¹‡aá¹ƒ pana mahÄ• mo
vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ. kiÃ±cÄ• pi sÄ• riputtattherassa avijjamÄ• naiddhi nÄ• ma natthi
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ iddhimantÄ• naá¹ƒ yadid
ti ayameva etadagge á¹-hapito. vipassanÄ• lakkhaá¹‡aá¹ƒ pana sÄ• riputtattherassa vibhÅ«
kiÃ±cÄ• pi mahÄ• moggallÄ• nattherassÄ• pi paÃ±Ã±Ä• atthi, bhagavatÄ• pana ``etadagg
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputtoâ€™â€™ ti
á¹-hapito. tasmÄ• yathÄ• ete aÃ±Ã±amaÃ±Ã±assa dhuraá¹ƒ na pÄ• puá¹‡anti, evaá¹ƒ vijja
samÄ• dhilakkhaá¹‡asmiÃ±hi mahÄ• moggallÄ• no nipphattiá¹ƒ gato, vipassanÄ• lakkhaá¹‡
etesu sammÄ• sambuddhoti. tatiyaá¹ƒ.

4. navasuttavaá¹‡á¹‡anÄ•

<238> catutthe \Ee II 236/ __appossukko_ti nirussukko. __saá¹…kasÄ• yatÄ«_ti viharati. __
cÄ«vare kattabbakiccaá¹ƒ. __Ä• bhicetasikÄ• na_nti abhicittaá¹ƒ uttamacittaá¹ƒ nissitÄ• naa
__nikÄ• malÄ• bhÄ«_ti icchiticchitakkhaá¹‡e samÄ• pajjanasamatthatÄ• ya nikÄ• malÄ• bh
jhÄ• napÄ• ripanthike sukhena vikkhambhetvÄ• samÄ• pajjanasamatthatÄ• ya adukkhalÄ•
yathÄ• paricchedena vuá¹-á¹-hÄ• nasamatthatÄ• ya vipulalÄ• bhÄ«, paguá¹‡ajjhÄ• noti atth
sithilavÄ«riyaá¹ƒ pavattetvÄ• . catutthaá¹ƒ.

5. sujÄ• tasuttavaá¹‡á¹‡anÄ•

<239> paÃ±came __abhirÅ«po_ti aÃ±Ã±Ä• ni rÅ«pÄ• ni atikkantarÅ«po. __dassanÄ«yo_ti
__pÄ• sÄ• diko_ti dassanena cittaá¹ƒ pasÄ• detuá¹ƒ samattho. __vaá¹‡á¹‡apokkharatÄ• yÄ
chavivaá¹‡á¹‡asundaratÄ• ya. paÃ±camaá¹ƒ.

6. lakuá¹‡á¸• akabhaddiyasuttavaá¹‡á¹‡anÄ•

<240> chaá¹-á¹-he \Ne II 209/ \Be II 217/ __dubbaá¹‡á¹‡a_nti virÅ«pasarÄ«ravaá¹‡á¹‡aá¹ƒ

rassaá¹ƒ. __paribhÅ«tarÅ«pa_nti pamÄ• á¹‡avasena paribhÅ«tajÄ• tikaá¹ƒ. taá¹ƒ kira chab
``Ä• vuso bhaddiya, Ä• vuso, bhaddiyÄ• â€™â€™ ti tattha tattha parÄ• masitvÄ• nÄ• napp
Ä• kaá¸• á¸• hanti parikaá¸• á¸• hanti. tena vuttaá¹ƒ ``paribhÅ«tarÅ«paâ€™â€™ nti. kasmÄ
ayaá¹ƒ kira atÄ«te eko mahÄ• rÄ• jÄ• ahosi, tassa mahallakÄ• ca mahallakitthiyo ca paá¹-
mahallake passati, tesaá¹ƒ \Ee II 237/ cÅ«á¸·aá¹ƒ á¹-hapÄ• petvÄ• kacchaá¹ƒ bandhÄ• pet
kÄ«á¸·Ä• peti. mahallakitthiyopi disvÄ• tÄ• sampi icchiticchitaá¹ƒ vippakÄ• raá¹ƒ katvÄ• ya
tesaá¹ƒ puttadhÄ«tÄ• dÄ«naá¹ƒ santike mahÄ• sÄ• rajjaá¹ƒ uppajjati. tassa pÄ• pakiriyÄ• p
chadevaloke ekakolÄ• halaá¹ƒ akÄ• si.

atha sakko cintesi --- ``ayaá¹ƒ andhabÄ• lo mahÄ• janaá¹ƒ viheá¹-heti, karissÄ• missa nigg
mahallakagÄ• miyavaá¹‡á¹‡aá¹ƒ katvÄ• yÄ• nake ekaá¹ƒ takkacÄ• á¹-iá¹ƒ Ä• ropetvÄ• yÄ
pavisati. rÄ• jÄ• pi hatthiá¹ƒ Ä• ruyha nagarato nikkhanto taá¹ƒ disvÄ• --- ``ayaá¹ƒ mahallal
amhÄ• kaá¹ƒ abhimukho Ä• gacchati, vÄ• retha vÄ• rethÄ• â€™â€™ ti Ä• ha. manussÄ• it
passanti. sakko hi ``rÄ• jÄ• va maá¹ƒ passatu, mÄ• aÃ±Ã±eâ€™â€™ ti evaá¹ƒ adhiá¹-á¹-ha
``kahaá¹ƒ, deva, kahaá¹ƒ devÄ• â€™â€™ ti vadantesu eva rÄ• jÄ• saha hatthinÄ• vaccho
heá¹-á¹-hÄ• pÄ• visi. sakko takkacÄ• á¹-iá¹ƒ bhindi.

rÄ• jÄ• sÄ«sato paá¹-á¹-hÄ• ya takkena kilinnasarÄ«ro ahosi. so sarÄ«raá¹ƒ ubbaá¹-á¹-Ä•
uyyÄ• napokkharaá¹‡iyaá¹ƒ nhatvÄ• alaá¹…katasarÄ«ro nagaraá¹ƒ pavisanto puna taá¹ƒ a
amhehi diá¹-á¹-hamahallako puna dissati. vÄ• retha vÄ• retha naâ€™â€™ nti Ä• ha. manus
kahaá¹ƒ, devÄ• â€™â€™ ti ito cito ca vidhÄ• viá¹ƒsu. so paá¹-hamavippakÄ• rameva puna
sakko goá¹‡e ca yÄ• naÃ±ca antaradhÄ• petvÄ• Ä• kÄ• se \Be II 218/ á¹-hatvÄ• Ä• ha, ``a
takkavÄ• á¹‡ijako esoâ€™â€™ ti saÃ±Ã±aá¹ƒ karosi, sakkohaá¹ƒ devarÄ• jÄ• , ``tavetaá¹ƒ
nivÄ• ressÄ• mÄ«â€™â€™ ti Ä• gato, ``mÄ• puna evarÅ«paá¹ƒ akÄ• sÄ«â€™â€™ ti santa
so dubbaá¹‡á¹‡o ahosi.

vipassÄ«sammÄ• sambuddhakÄ• le \Ne II 210/ panesa cittapattakokilo nÄ• ma hutvÄ• khe
ekadivasaá¹ƒ himavantaá¹ƒ gantvÄ• madhuraá¹ƒ ambaphalaá¹ƒ tuá¹‡á¸• ena gahetvÄ• Ä•
bhikkhusaá¹…ghaparivÄ• raá¹ƒ satthÄ• raá¹ƒ disvÄ• cintesi --- ``ahaá¹ƒ aÃ±Ã±esu divases
passÄ• mi. ajja pana me imaá¹ƒ ambapakkaá¹ƒ atthi, dasabalassa taá¹ƒ dassÄ• mÄ«â€™â
carati. satthÄ• tassa cittaá¹ƒ Ã±atvÄ• upaá¹-á¹-hÄ• kaá¹ƒ \Ee II 238/ olokesi. so pattaá¹ƒ n
dasabalaá¹ƒ vanditvÄ• satthu hatthe á¹-hapesi. kokilo dasabalassa patte ambapakkaá¹ƒ pa
satthÄ• tattheva nisÄ«ditvÄ• taá¹ƒ paribhuÃ±ji. kokilo pasannacitto punappunaá¹ƒ dasabal
Ä• vajjetvÄ• dasabalaá¹ƒ vanditvÄ• attano kulÄ• vakaá¹ƒ gantvÄ• sattÄ• haá¹ƒ pÄ«tisukh
kammena saro madhuro ahosi.

kassapasammÄ• sambuddhakÄ• le pana cetiye Ä• raddhe ``kiá¹ƒpamÄ• á¹‡aá¹ƒ karoma?
atimahantaá¹ƒ etaá¹ƒ, chayojanappamÄ• á¹‡aá¹ƒ karoma. idampi atimahantaá¹ƒ, paÃ±cayo

catuyojanaá¹ƒ, tiyojanaá¹ƒ, dviyojanaâ€™â€™ nti. ayaá¹ƒ tadÄ• jeá¹-á¹-hakavaá¸• á¸• hak
anÄ• gate sukhapaá¹-ijaggitaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• rajjuá¹ƒ Ä• dÄ•
gÄ• vutamattake á¹-hatvÄ• , ``ekekaá¹ƒ mukhaá¹ƒ gÄ• vutaá¹ƒ hotu, cetiyaá¹ƒ yojanÄ• vaá
bhavissatÄ«â€™â€™ ti Ä• ha. te tassa vacane aá¹-á¹-haá¹ƒsu. cetiyaá¹ƒ sattadivasasattam
saá¹ƒvaccharehi niá¹-á¹-hitaá¹ƒ. iti appamÄ• á¹‡assa buddhassa pamÄ• á¹‡aá¹ƒ akÄ• sÄ«t
jÄ• to.

__hatthayo pasadÄ• migÄ• _ti hatthino ca pasadamigÄ• ca. __natthi kÄ• yasmiá¹ƒ tulyatÄ
pamÄ• á¹‡aá¹ƒ nÄ• ma natthi, akÄ• raá¹‡aá¹ƒ kÄ• yapamÄ• á¹‡anti attho. chaá¹-á¹-haá¹ƒ.

7. visÄ• khasuttavaá¹‡á¹‡anÄ•

<241> sattame \Be II 219/ __poriyÄ• vÄ• cÄ• yÄ• _ti puravÄ• sÄ«naá¹ƒ nagaramanussÄ•
aparihÄ«nakkharapadÄ• ya madhuravÄ• cÄ• ya. __vissaá¹-á¹-hÄ• yÄ• _ti asandiddhÄ• ya a
II 239/ anupahatÄ• yÄ• ti attho. __anelagalÄ• yÄ• _ti yathÄ• dandhamanussÄ• mukhena k
vÄ• caá¹ƒ bhÄ• santi, na evarÅ«pÄ• ya, atha kho niddosÄ• ya visadavÄ• cÄ• ya. __pariyÄ•
catusaccapariyÄ• pannÄ• ya \Ne II 211/ cattÄ• ri saccÄ• ni amuÃ±citvÄ• pavattÄ• ya. __an
vaá¹-á¹-anissitaá¹ƒ katvÄ• akathitÄ• ya. __dhammo hi isinaá¹ƒ dhajo_ti navavidhalokuttara
nÄ• mÄ• ti. sattamaá¹ƒ.

8. nandasuttavaá¹‡á¹‡anÄ•

<242> aá¹-á¹-hame __Ä• koá¹-itapaccÄ• koá¹-itÄ• nÄ«_ti ekasmiá¹ƒ passe pÄ• á¹‡inÄ• vÄ
Ä• koá¹-itÄ• ni, parivattetvÄ• Ä• koá¹-anena paccÄ• koá¹-itÄ• ni. __aÃ±jetvÄ• _ti aÃ±janen
patta_nti vippasannavaá¹‡á¹‡aá¹ƒ mattikÄ• pattaá¹ƒ. kasmÄ• pana thero evamakÄ• sÄ«ti?
ajjhÄ• sayajÄ• nanatthaá¹ƒ. evaá¹ƒ kirassa ahosi ``sace satthÄ• `sobhati vata me ayaá¹ƒ k
ti vakkhati, yÄ• vajÄ«vaá¹ƒ iminÄ• vÄ• kÄ• rena carissÄ• mi. sace ettha dosaá¹ƒ dassati, in
saá¹…kÄ• racoá¸·aá¹ƒ gahetvÄ• cÄ«varaá¹ƒ katvÄ• dhÄ• rento pariyantasenÄ• sane vasa
__assasÄ«_ti bhavissasi.

__aÃ±Ã±Ä• tuÃ±chenÄ• _ti abhilakkhitesu issarajanagehesu kaá¹-ukabhaá¹‡á¸• asambhÄ•
pariyesantassa uÃ±cho Ã±Ä• tuÃ±cho nÄ• ma. gharapaá¹-ipÄ• á¹-iyÄ• pana dvÄ• re á¹-hite
missakabhojanaá¹ƒ aÃ±Ã±Ä• tuÃ±cho nÄ• ma. ayamidha adhippeto. __kÄ• mesu anapekkh
nirapekkhaá¹ƒ. __Ä• raÃ±Ã±iko cÄ• _tiÄ• di sabbaá¹ƒ samÄ• dÄ• navaseneva vuttaá¹ƒ. __
suttaá¹ƒ devaloke accharÄ• yo dassetvÄ• Ä• gatena aparabhÄ• ge kathitaá¹ƒ. imassa kath
thero ghaá¹-ento vÄ• yamanto katipÄ• heneva arahatte patiá¹-á¹-hÄ• ya sadevake loke agg
aá¹-á¹-hamaá¹ƒ.

9. tissasuttavaá¹‡á¹‡anÄ•

<243> navame \Be II 220/ \Ee II 240/ __dummano_ti uppannadomanasso. kasmÄ• panÄ• jÄ• toti? khattiyapabbajito hesa, tena naá¹ƒ pabbÄ• jetvÄ• dupaá¹-á¹-asÄ• á¹-akaá¹ƒ nivÄ• pÄ• rupetvÄ• akkhÄ«ni aÃ±jetvÄ• manosilÄ• telena sÄ«saá¹ƒ makkhesuá¹ƒ. so bhikkhÅ«s rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naá¹ƒ gatesu ``bhikkhunÄ• nÄ• ma vivittokÄ• se nisÄ«dital bhojanasÄ• laá¹ƒ gantvÄ• mahÄ• pÄ«á¹-haá¹ƒ Ä• ruhitvÄ• nisÄ«di. disÄ• vacarÄ• Ä• gan Ä• gantvÄ• , ``iminÄ• va \Ne II 212/ nÄ«hÄ• rena rajokiá¹‡á¹‡ehi gattehi na sakkÄ• dasaba bhaá¹‡á¸• akaá¹ƒ tÄ• va á¹-hapessÄ• mÄ• â€™â€™ ti bhojanasÄ• laá¹ƒ agamaá¹ƒsu. so te niccalo nisÄ«diyeva. aÃ±Ã±e bhikkhÅ« ``pÄ• davattaá¹ƒ karoma, tÄ• lavaá¹‡á¹-ena bÄ«jÄ• ayaá¹ƒ pana nisinnakova ``kativassatthÄ• â€™â€™ ti? pucchitvÄ• , ``mayaá¹ƒ avassikÄ• . t kativassatthÄ• â€™â€™ ti? vutte, ``mayaá¹ƒ ajja pabbajitÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ b adhunÄ• chinnacÅ«á¸·osi, ajjÄ• pi te sÄ«samÅ«le Å«kÄ• gandho vÄ• yatiyeva, tvaá¹ƒ nÄ• vattaá¹ƒ Ä• pucchantesu nissaddo niccalo nisinno, apacitimattampi te natthi, kassa sÄ• san ti? parivÄ• retvÄ• taá¹ƒ vÄ• cÄ• sattÄ«hi paharantÄ• ``kiá¹ƒ tvaá¹ƒ iá¹‡aá¹-á¹-o vÄ• bhaya asakkonto pabbajitoâ€™â€™ ti? Ä• haá¹ƒsu. so ekampi theraá¹ƒ olokesi, tena ``kiá¹ƒ maá¹ mahallakÄ• â€™â€™ ti? vutte aÃ±Ã±aá¹ƒ olokesi, tenapi tatheva vutte athassa ``ime maá¹ƒ vÄ• cÄ• sattÄ«hi vijjhantÄ«â€™â€™ ti khattiyamÄ• no uppajji. akkhÄ«su maá¹‡ivaá¹‡á¹‡Ä• tato ne Ä• ha --- ``kassa santikaá¹ƒ Ä• gatatthÄ• â€™â€™ ti. te ``kiá¹ƒ pana tvaá¹ƒ `mayhaá Ä• gatÄ• â€™ ti? amhe maÃ±Ã±asi gihibyaÃ±janabhaá¹-á¹-hakÄ• â€™â€™ ti vatvÄ• , ``sad satthu santikaá¹ƒ Ä• gatamhÄ• â€™â€™ ti Ä• haá¹ƒsu. so ``mayhaá¹ƒ bhÄ• tu santike Ä• g idÄ• ni vo Ä• gatamaggeneva gamanaá¹ƒ \Ee II 241/ karissÄ• mÄ«â€™â€™ ti kujjhitvÄ• ni --- ``mayi iminÄ• va nÄ«hÄ• rena gate satthÄ• ete na nÄ«harÄ• pessatÄ«â€™â€™ ti dukkh pavattayamÄ• no agamÄ• si. iminÄ• kÄ• raá¹‡ena esa evaá¹ƒ jÄ• toti.

__vÄ• cÄ• sannitodakenÄ• _ti \Be II 221/ vacanapatodena. __saÃ±jambharimakaá¹ƒsÅ«_ti nirantaraá¹ƒ phuá¹-aá¹ƒ akaá¹ƒsu, upari vijjhiá¹ƒsÅ«ti vuttaá¹ƒ hoti. __vattÄ• _ti pare yadicc vadatiyeva. __no ca vacanakkhamo_ti paresaá¹ƒ vacanaá¹ƒ khamituá¹ƒ na sakkoti. idÄ• ni kopena iminÄ• vuttavÄ• cÄ• sannitodakena viddho. atÄ«te pana raá¹-á¹-hato ca pabbÄ• jito ``katarasmiá¹ƒ kÄ• le bhagavÄ• â€™â€™ ti? bhikkhÅ« bhagavantaá¹ƒ yÄ• ciá¹ƒsu.

satthÄ• Ä• ha --- atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ bÄ• rÄ• á¹‡asirÄ• jÄ• rajjaá¹ƒ kÄ• resi. athe mÄ• taá¹…goti dve isayo bÄ• rÄ• á¹‡asiá¹ƒ agamaá¹ƒsu. tesu jÄ• timÄ• puretaraá¹ƒ gantv nisÄ«di. mÄ• taá¹…go tÄ• paso pacchÄ• gantvÄ• tattha okÄ• saá¹ƒ yÄ• ci kumbhakÄ• ro \Ne II 213/ paviá¹-á¹-ho pabbajito, taá¹ƒ pucchÄ• â€™â€™ ti Ä• ha. so attano parikkhÄ• raá dvÄ• ramÅ«le á¹-hatvÄ• , ``amhÄ• kampi Ä• cariya ekarattivÄ• sÄ• ya okÄ• saá¹ƒ dethÄ• â bhoâ€™â€™ ti. pavisitvÄ• nisinnaá¹ƒ, ``bho, kiá¹ƒ gottosÄ«â€™â€™ ti? pucchi. ``caá¹‡á¸• ``na sakkÄ• tayÄ• saddhiá¹ƒ ekaá¹-á¹-hÄ• ne nisÄ«dituá¹ƒ, ekamantaá¹ƒ gacchÄ• â€™â€

tiá¹‡asanthÄ• rakaá¹ƒ pattharitvÄ• nipajji, jÄ• timÄ• dvÄ• raá¹ƒ nissÄ• ya nipajji. itaro pass
nikkhamanto taá¹ƒ urasmiá¹ƒ akkami. ``ko esoâ€™â€™ ti ca vutte? ``ahaá¹ƒ Ä• cariyÄ• â€
caá¹‡á¸• Ä• la, kiá¹ƒ aÃ±Ã±ato maggaá¹ƒ na passasi? atha me Ä• gantvÄ• akkamasÄ«â€
akkantosi, khama mayhaâ€™â€™ nti. so mahÄ• purise bahi nikkhante cintesi --- ``ayaá¹ƒ p
Ä• gamissatÄ«â€™â€™ ti parivattetvÄ• nipajji. mahÄ• purisopi ``Ä• cariyo ito sÄ«saá¹ƒ kat
pÄ• dasamÄ«pena gamissÄ• mÄ«â€™â€™ ti pavisanto puna urasmiá¹ƒyeva akkami. ``ko \
vutte? ``ahaá¹ƒ Ä• cariyÄ• â€™â€™ ti Ä• ha. ``paá¹-hamaá¹ƒ tÄ• va te ajÄ• nantena kataá¹
ghaá¹-entova akÄ• si, sÅ«riye te uggacchante sattadhÄ• muddhÄ• phalatÅ«â€™â€™ ti sa
avatvÄ• purearuá¹‡eyeva sÅ«riyaá¹ƒ gaá¹‡hi, nÄ• ssa uggantuá¹ƒ adÄ• si. manussÄ• ca
pabujjhiá¹ƒsu.

manussÄ• \Be II 222/ rÄ• jakulaá¹ƒ gantvÄ• , ``deva, sakalanagare appabuddho nÄ• ma n
paÃ±Ã±Ä• yati, kinnu kho etaâ€™â€™ nti? tena hi nagaraá¹ƒ parivÄ«maá¹ƒsathÄ• ti. te pa
kumbhakÄ• rasÄ• lÄ• yaá¹ƒ dve tÄ• pase disvÄ• , ``imesaá¹ƒ etaá¹ƒ kammaá¹ƒ bhavissatÄ
Ä• rocesuá¹ƒ. raÃ±Ã±Ä• ca ``pucchatha neâ€™â€™ ti vuttÄ• Ä• gantvÄ• jÄ• timantaá¹ƒ p
andhakÄ• raá¹ƒ kataâ€™â€™ nti. ``na mayÄ• kataá¹ƒ, esa pana kÅ«á¹-ajaá¹-ilo chavo ana
pucchathÄ• â€™â€™ ti. te Ä• gantvÄ• mahÄ• purisaá¹ƒ pucchiá¹ƒsu --- ``tumhehi, bhante,
nti. ``Ä• ma ayaá¹ƒ Ä• cariyo maá¹ƒ abhisapi, tasmÄ• mayÄ• kataâ€™â€™ nti. te gantvÄ•
rÄ• jÄ• pi Ä• gantvÄ• mahÄ• purisaá¹ƒ ``tumhehi kataá¹ƒ, bhanteâ€™â€™ ti? pucchi. ``Ä•
``kasmÄ• bhanteâ€™â€™ ti? ``iminÄ• abhisapitomhi, sace maá¹ƒ eso khamÄ• pessati, sÅ
vissajjessÄ• mÄ«â€™â€™ ti. rÄ• jÄ• ``khamÄ• petha, bhante, etaâ€™â€™ nti Ä• ha. itaro
evarÅ«paá¹ƒ caá¹‡á¸• Ä• laá¹ƒ khamÄ• pessati? na khamÄ• pemÄ«â€™â€™ ti.

atha naá¹ƒ manussÄ• ``na kiá¹ƒ tvaá¹ƒ attano ruciyÄ• khamÄ• pessasÄ«â€™â€™ ti? vat
II 214/ ca gahetvÄ• pÄ• damÅ«le nipajjÄ• petvÄ• ``khamÄ• pehÄ«â€™â€™ ti Ä• haá¹ƒsu.
naá¹ƒ ``khamÄ• pehÄ«â€™â€™ ti Ä• haá¹ƒsu. tato ``khama mayhaá¹ƒ, Ä• cariyÄ• â€™â€
tÄ• va tuyhaá¹ƒ khamitvÄ• sÅ«riyaá¹ƒ vissajjessÄ• mi, sÅ«riye pana uggate tava sÄ«saá¹ƒ
phalissatÄ«â€™â€™ ti vatvÄ• , ``imassa sÄ«sappamÄ• á¹‡aá¹ƒ mattikÄ• piá¹‡á¸• aá¹ƒ mat
nadiyÄ• galappamÄ• á¹‡e udake á¹-hapethÄ• â€™â€™ ti Ä• ha. manussÄ• tathÄ• akaá¹
rÄ• jabalaá¹ƒ sannipati. mahÄ• puriso sÅ«riyaá¹ƒ muÃ±ci. sÅ«riyarasmi Ä• gantvÄ• mattik
sattadhÄ• bhijji. tÄ• vadeva so nimujjitvÄ• ekena titthena uttaritvÄ• palÄ• yi. satthÄ• \Ee I
vatthuá¹ƒ Ä• haritvÄ• , ``idÄ• ni tÄ• va tvaá¹ƒ bhikkhÅ«naá¹ƒ santike paribhÄ• saá¹ƒ labhas
kodhaá¹ƒ nissÄ• ya raá¹-á¹-hato pabbÄ• jitoâ€™â€™ ti anusandhiá¹ƒ ghaá¹-etvÄ• atha naá
taá¹ƒ tissa patirÅ«pa_ntiÄ• dimÄ• ha. navamaá¹ƒ.

10. theranÄ• makasuttavaá¹‡á¹‡anÄ•

<244> dasame __vaá¹‡á¹‡avÄ• dÄ«_ti Ä• nisaá¹ƒsavÄ• dÄ«. __yaá¹ƒ atÄ«taá¹ƒ taá¹ƒ pah

khandhapaÃ±cake chandarÄ• gappahÄ• nena taá¹ƒ pahÄ«naá¹ƒ nÄ• ma hoti. __anÄ• gata
khandhapaÃ±cakaá¹ƒ tattha chandarÄ• gapaá¹-inissaggena paá¹-inissaá¹-á¹-haá¹ƒ nÄ• ma
__sabbÄ• bhibhu_nti sabbÄ• khandhÄ• yatanadhÄ• tuyo ca tayo bhave ca abhibhavitvÄ•
taá¹ƒ vuttappakÄ• raá¹ƒ sabbaá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• á¹-hitaá¹ƒ. __sabbesu dh
dhammesu taá¹‡hÄ• diá¹-á¹-hilepehi anupalittaá¹ƒ. __sabbaÃ±jaha_nti tadeva sabbaá¹ƒ tat
chandarÄ• gappahÄ• nena jahitvÄ• á¹-hitaá¹ƒ. __taá¹‡hakkhaye vimutta_nti taá¹‡hakkhaya
tadÄ• rammaá¹‡Ä• ya vimuttiyÄ• vimuttaá¹ƒ. dasamaá¹ƒ.

11. mahÄ• kappinasuttavaá¹‡á¹‡anÄ•

<245> ekÄ• dasame __mahÄ• kappino_ti evaá¹ƒnÄ• mako abhiÃ±Ã±Ä• balappatto asÄ«tin
mahÄ• thero. so kira gihikÄ• le kukkuá¹-avatÄ«nagare tiyojanasatikaá¹ƒ rajjaá¹ƒ akÄ• si. pa
tathÄ• rÅ«paá¹ƒ sÄ• sanaá¹ƒ sotuá¹ƒ ohitasoto vicarati. athekadivasaá¹ƒ amaccasahassapa
uyyÄ• nakÄ«á¸·ikaá¹ƒ agamÄ• si. tadÄ• ca majjhimadesato jaá¹…ghavÄ• á¹‡ijÄ• taá¹ƒ na
bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• , ``rÄ• jÄ• naá¹ƒ passissÄ• mÄ• â€™â€™ ti paá¹‡á¹‡Ä• k
gantvÄ• , ``rÄ• jÄ• \Ne II 215/ uyyÄ• naá¹ƒ gatoâ€™â€™ ti sutvÄ• , uyyÄ• naá¹ƒ gantvÄ• ,
paá¹-ihÄ• rassa Ä• rocayiá¹ƒsu. atha raÃ±Ã±o nivedite rÄ• jÄ• pakkosÄ• petvÄ• niyyÄ• tita
á¹-hite, ``tÄ• tÄ• , kuto \Ee II 244/ Ä• gatatthÄ• â€™â€™ ti? pucchi. ``sÄ• vatthito devÄ• â€
raá¹-á¹-haá¹ƒ subhikkhaá¹ƒ, dhammiko rÄ• jÄ• â€™â€™ ti? ``Ä• ma, devÄ• â€™â€™ ti. ``a
kiÃ±ci sÄ• sanaâ€™â€™ nti? ``atthi, deva, na pana sakkÄ• ucchiá¹-á¹-hamukhehi kathetuâ
suvaá¹‡á¹‡abhiá¹…gÄ• rena udakaá¹ƒ dÄ• pesi. te mukhaá¹ƒ vikkhÄ• letvÄ• dasabalÄ• bh
paggaá¹‡hitvÄ• , ``deva, amhÄ• kaá¹ƒ dese buddharatanaá¹ƒ nÄ• ma uppannaâ€™â€™ nt
``buddhoâ€™â€™ ti vacane sutamatte sakalasarÄ«raá¹ƒ pharamÄ• nÄ• pÄ«ti uppajji. tato
vadathÄ• â€™â€™ ti? Ä• ha. ``buddhoti deva vadÄ• mÄ• â€™â€™ ti. evaá¹ƒ tikkhattuá¹ƒ v
padaá¹ƒ aparimÄ• á¹‡aá¹ƒ, nÄ• ssa sakkÄ• parimÄ• á¹‡aá¹ƒ kÄ• tuâ€™â€™ nti tasmiá¹ƒy
datvÄ• puna ``aÃ±Ã±aá¹ƒ kiá¹ƒ sÄ• sanaâ€™â€™ nti? pucchi. ``deva dhammaratanaá¹ƒ n
sutvÄ• tatheva tikkhattuá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• aparampi satasahassaá¹ƒ datvÄ• p
sÄ• sanaâ€™â€™ nti? pucchi. ``saá¹…gharatanaá¹ƒ deva uppannaâ€™â€™ nti. tampi sutv
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• aparampi satasahassaá¹ƒ \Be II 224/ datvÄ• dinnabhÄ• vaá¹ƒ p
``tÄ• tÄ• , deviyÄ• santikaá¹ƒ gacchathÄ• â€™â€™ ti pesesi. tesu gatesu amacce pucchi,
uppanno, tumhe kiá¹ƒ karissathÄ• â€™â€™ ti? ``deva tumhe kiá¹ƒ kattukÄ• mÄ• â€™â€™
pabbajissÄ• mÄ«â€™â€™ ti. ``mayampi pabbajissÄ• mÄ• â€™â€™ ti. te sabbepi gharaá¹ƒ
anapaloketvÄ• ye asse Ä• ruyha gatÄ• , teheva nikkhamiá¹ƒsu.

vÄ• á¹‡ijÄ• anojÄ• deviyÄ• santikaá¹ƒ gantvÄ• paá¹‡á¹‡aá¹ƒ dassesuá¹ƒ. sÄ• vÄ• cetvÄ
bahÅ« kahÄ• paá¹‡Ä• dinnÄ• , kiá¹ƒ tumhehi kataá¹ƒ, tÄ• tÄ• â€™â€™ ti? pucchi. ``piyasÄ
nti. ``amhepi sakkÄ• , tÄ• tÄ• , suá¹‡Ä• petuâ€™â€™ nti. ``sakkÄ• devi, ucchiá¹-á¹-hamukh
sakkÄ• â€™â€™ ti. sÄ• suvaá¹‡á¹‡abhiá¹…gÄ• rena udakaá¹ƒ dÄ• pesi. te mukhaá¹ƒ vikk

Ä• rocitanayeneva Ä• rocesuá¹ƒ. sÄ• pi sutvÄ• uppannapÄ• mojjÄ• teneva nayena ekekas
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• paá¹-iÃ±Ã±Ä• gaá¹‡anÄ• ya tÄ«á¹‡i tÄ«á¹‡i katvÄ• navasatasah
sabbÄ• nipi dvÄ• dasasatasahassÄ• ni labhiá¹ƒsu. atha ne ``rÄ• jÄ• kahaá¹ƒ, tÄ• tÄ• â€™â
``pabbajissÄ• mÄ«ti \Ee II 245/ nikkhanto devÄ«â€™â€™ ti. ``tena hi, tÄ• tÄ• , tumhe gacch
uyyojetvÄ• raÃ±Ã±Ä• saddhiá¹ƒ gatÄ• naá¹ƒ amaccÄ• naá¹ƒ mÄ• tugÄ• me pakkosÄ• pet
gataá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• tha ammÄ• â€™â€™ ti pucchi. ``jÄ• nÄ• ma ayye, raÃ±Ã±Ä•
\Ne II 216/ gatÄ• â€™â€™ ti. Ä• ma gatÄ• , tattha pana gantvÄ• , ``buddho uppanno, dham
uppannoâ€™â€™ ti sutvÄ• , ``dasabalassa santike pabbajissÄ• mÄ• â€™â€™ ti gatÄ• . ``t
ti? ``tumhe pana ayye kiá¹ƒ kattukÄ• mÄ• â€™â€™ ti? ``ahaá¹ƒ pabbajissÄ• mi, na tehi var
á¹-hapeyyaâ€™â€™ nti. ``yadi evaá¹ƒ, mayampi pabbajissÄ• mÄ• â€™â€™ ti sabbÄ• rath

rÄ• jÄ• pi amaccasahassena saddhiá¹ƒ gaá¹…gÄ• ya tÄ«raá¹ƒ pÄ• puá¹‡i. tasmiÃ±ca sam
naá¹ƒ disvÄ• , ``ayaá¹ƒ gaá¹…gÄ• pÅ«rÄ• caá¹‡á¸• amacchÄ• kiá¹‡á¹‡Ä• , amhehi saddh
manussÄ• vÄ• natthi, ye no nÄ• vaá¹ƒ vÄ• uá¸·umpaá¹ƒ vÄ• katvÄ• dadeyyuá¹ƒ, etassa
heá¹-á¹-hÄ• avÄ«cito upari yÄ• va bhavaggÄ• patthaá¹-Ä• , sace esa satthÄ• sammÄ• sa
khurapiá¹-á¹-hÄ• ni mÄ• tementÅ«â€™â€™ ti udakapiá¹-á¹-hena asse pakkhandÄ• pesuá¹
khurapiá¹-á¹-hamattaá¹ƒ na temi, rÄ• jamaggena gacchantÄ• viya paratÄ«raá¹ƒ patvÄ• pu
mahÄ• nadiá¹ƒ pÄ• puá¹‡iá¹ƒsu. tattha aÃ±Ã±Ä• saccakiriyÄ• natthi, tÄ• ya eva saccakiriy
aá¸• á¸• hayojanavitthÄ• raá¹ƒ nadiá¹ƒ atikkamiá¹ƒsu. atha tatiyaá¹ƒ candabhÄ• gaá¹ƒ nÄ•
tampi tÄ• ya eva saccakiriyÄ• ya atikkamiá¹ƒsu.

satthÄ• pi taá¹ƒdivasaá¹ƒ paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• y
mahÄ• kappino tiyojanasatikaá¹ƒ rajjaá¹ƒ pahÄ• ya amaccasahassaparivÄ• ro mama santik
Ä• gacchatÄ«â€™â€™ ti disvÄ• , ``mayÄ• tesaá¹ƒ paccuggamanaá¹ƒ kÄ• tuá¹ƒ yuttaâ€™â
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• , bhikkhusaá¹…ghaparivÄ• ro sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• y
pacchÄ• bhattaá¹ƒ \Ee II 246/ piá¹‡á¸• apÄ• tapaá¹-ikkanto sayameva pattacÄ«varaá¹ƒ gah
candabhÄ• gÄ• ya nadiyÄ• tÄ«re tesaá¹ƒ uttaraá¹‡atitthassa abhimukhe á¹-hÄ• ne mahÄ•
pallaá¹…kena nisÄ«ditvÄ• parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• chabbaá¹‡á¹‡abuddha
titthena uttarantÄ• ca chabbaá¹‡á¹‡abuddharasmiyo ito cito ca vidhÄ• vantiyo olokentÄ• d
puá¹‡á¹‡acandasassirikaá¹ƒ mukhaá¹ƒ disvÄ• , ``yaá¹ƒ satthÄ• raá¹ƒ uddissa mayaá¹ƒ pab
esoâ€™â€™ ti dassaneneva niá¹-á¹-haá¹ƒ gantvÄ• diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya
Ä• gamma satthÄ• raá¹ƒ vandiá¹ƒsu. rÄ• jÄ• gopphakesu gahetvÄ• satthÄ• raá¹ƒ vanditvÄ
saddhiá¹ƒ amaccasahassena. satthÄ• tesaá¹ƒ dhammaá¹ƒ kathesi. desanÄ• pariyosÄ• ne
patiá¹-á¹-hÄ• ya satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ciá¹ƒsu. satthÄ• ``pubbe ime cÄ«varadÄ• n
attano cÄ«varÄ• ni gahetvÄ• va Ä• gatÄ• â€™â€™ ti suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ hatthaá¹ƒ p
svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™
Ä• yasmantÄ• naá¹ƒ pabbajjÄ• ca upasampadÄ• ca ahosi, vassasaá¹-á¹-hikattherÄ• viya
parivÄ• rayiá¹ƒsu.

anojÄ• pi devÄ« rathasahassaparivÄ• rÄ• gaá¹…gÄ• tÄ«raá¹ƒ patvÄ• raÃ±Ã±o atthÄ• ya
uá¸·umpaá¹ƒ vÄ• adisvÄ• attano byattatÄ• ya cintesi --- ``rÄ• jÄ• saccakiriyaá¹ƒ katvÄ• g
satthÄ• na kevalaá¹ƒ tesaá¹ƒyeva \Be II 226/ atthÄ• ya nibbatto, sace so satthÄ• sammÄ•
rathÄ• mÄ• udake nimujjiá¹ƒsÅ«â€™â€™ ti udakapiá¹-á¹-he rathe pakkhandÄ• pesi. rathÄ
nemivaá¹-á¹-imattampi na temi. dutiyatatiyanadÄ«pi teneva saccakÄ• rena uttaramÄ• nÄ• y
satthÄ• raá¹ƒ addasa. satthÄ• ``imÄ• saá¹ƒ attano sÄ• mike passantÄ«naá¹ƒ chandarÄ• g
maggaphalÄ• naá¹ƒ antarÄ• yaá¹ƒ kareyya, so evaá¹ƒ kÄ• tuá¹ƒ na sakkhissatÄ«â€™â€™
passanti, tathÄ• akÄ• si. tÄ• sabbÄ• pi titthato uttaritvÄ• dasabalaá¹ƒ vanditvÄ• nisÄ«diá
dhammaá¹ƒ kathesi, desanÄ• pariyosÄ• ne \Ee II 247/ sabbÄ• pi sotÄ• pattiphale patiá¹-á¹-
passiá¹ƒsu. satthÄ• ``uppalavaá¹‡á¹‡Ä• Ä• gacchatÅ«â€™â€™ ti cintesi. therÄ« Ä• gantv
Ä• dÄ• ya bhikkhunÄ«naá¹ƒ upassayaá¹ƒ gatÄ• . satthÄ• bhikkhusahassaá¹ƒ gahetvÄ• Ä•
imaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ --- ``mahÄ• kappinoti evaá¹ƒ nÄ• mako abhiÃ±Ã±Ä• balap
asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ abbhantaro mahÄ• theroâ€™â€™ ti.

__janetasmi_nti janite pajÄ• yÄ• ti attho. __ye gottapaá¹-isÄ• rino_ti ye ``mayaá¹ƒ vÄ• seá¹
ti gottaá¹ƒ paá¹-isaranti paá¹-ijÄ• nanti, tesaá¹ƒ khattiyo seá¹-á¹-hoti attho. __vijjÄ• caraá¹‡a
aá¹-á¹-hahi vijjÄ• hi ceva pannarasadhammabhedena caraá¹‡ena ca samannÄ• gato. __tap
tapati brÄ• hmaá¹‡o_ti khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o duvidhena jhÄ• nena jhÄ• yamÄ• no
khaá¹‡e kÄ• ludÄ• yitthero duvidhena jhÄ• nena jhÄ• yamÄ• no avidÅ«re nisinno hoti. __bu
sabbaÃ±Ã±ubuddho virocati. sabbamaá¹…galagÄ• thÄ• kiresÄ• . bhÄ• tikarÄ• jÄ• kira eka
Ä• cariyakaá¹ƒ Ä• ha --- ``tÄ«hi ratanehi amuttaá¹ƒ ekaá¹ƒ jayamaá¹…galaá¹ƒ vadathÄ• â€
buddhavacanaá¹ƒ sammasitvÄ• imaá¹ƒ gÄ• thaá¹ƒ vadanto ``divÄ• tapati Ä• diccoâ€™â€
sÅ«riyassa aÃ±jaliá¹ƒ paggaá¹‡hi. ``rattimÄ• bhÄ• ti candimÄ• â€™â€™ ti, uá¹-á¹-hahantas
\Ne II 218/ paggaá¹‡hi. ``sannaddho khattiyo tapatÄ«â€™â€™ ti raÃ±Ã±o aÃ±jaliá¹ƒ pagga
brÄ• hmaá¹‡oâ€™â€™ ti bhikkhusaá¹…ghassa aÃ±jaliá¹ƒ paggaá¹‡hi. ``buddho tapati tejas
mahÄ• cetiyassa aÃ±jaliá¹ƒ paggaá¹‡hi. atha naá¹ƒ rÄ• jÄ• ``mÄ• hatthaá¹ƒ otÄ• rehÄ«â€
hatthe sahassaá¹ƒ á¹-hapesi. ekÄ• dasamaá¹ƒ.

12. sahÄ• yakasuttavaá¹‡á¹‡anÄ•

<246> dvÄ• dasame \Be II 227/ __cirarattaá¹ƒsametikÄ• _ti dÄ«gharattaá¹ƒ saá¹ƒsanditvÄ
á¹-hitaladdhino. te kira paÃ±cajÄ• tisatÄ• ni ekatova vicariá¹ƒsu. __sameti nesaá¹ƒ saddhar
ayaá¹ƒ sÄ• sanadhammo \Ee II 248/ saá¹ƒsandati sameti. __dhamme buddhappavedite_ti b
etesaá¹ƒ sÄ• sanadhammo sobhatÄ«ti attho. __suvinÄ«tÄ• kappinenÄ• _ti attano upajjhÄ•
suá¹-á¹-hu vinÄ«tÄ• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti. dvÄ• dasamaá¹ƒ.

bhikkhusaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

nidÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

nidÄ• navaggaá¹-Ä«kÄ•

1. nidÄ• nasaá¹ƒyuttaá¹ƒ

1. buddhavaggo

1. paá¹-iccasamuppÄ• dasuttavaá¹‡á¹‡anÄ•

<1> dutiyasuttÄ• dÄ«nipi \Ne II 1/ \Be II 1/ paá¹-iccasamuppÄ• davaseneva desitÄ• nÄ«ti Ä
paá¹-iccasamuppÄ• dasuttaâ€™â€™ _nti. __tatrÄ• _ti padaá¹ƒ ye desakÄ• lÄ• idha vihara
visesanabhÄ• vena vuttÄ• , tesaá¹ƒ paridÄ«pananti dassento __ ``yaá¹ƒ samayaá¹ƒ ... pe ..
Ä• ha. taá¹ƒ-saddo hi vuttassa atthassa paá¹-iniddeso, tasmÄ• idha desassa kÄ• lassa vÄ•
bhavituá¹ƒ arahati, na aÃ±Ã±assa. ayaá¹ƒ tÄ• va tatrasaddassa paá¹-iniddesabhÄ• ve attha
Ä«disesu á¹-hÄ• nesu tatrasaddo dhammadesanÄ• visiá¹-á¹-haá¹ƒ desaá¹ƒ kÄ• laÃ±ca vibh
``bhÄ• sitabbayutte vÄ• desakÄ• leâ€™â€™ _ti \Ne II 2/. tena __tatrÄ• _ti yattha bhagavÄ•
bhikkhÅ« Ä• lapi abhÄ• si, tÄ• dise dese, kÄ• le vÄ• ti attho. __na hÄ«_tiÄ• dinÄ• tamevatt

nanu ca yattha á¹-hito bhagavÄ• ``akÄ• lo kho tÄ• vÄ• â€™â€™ tiÄ• dinÄ• bÄ• hiyassa d
tattheva antaravÄ«thiyaá¹ƒ á¹-hitova tassa dhammaá¹ƒ \Be II 2/ desesÄ«ti? saccametaá¹ƒ.
adesanÄ• ya hi idaá¹ƒ udÄ• haraá¹‡aá¹ƒ. tenÄ• ha __ ``akÄ• lo kho tÄ• vÄ• â€™â€™ _ti. y
``antaragharaá¹ƒ paviá¹-á¹-hamhÄ• â€™â€™ ti, tampi tassa akÄ• labhÄ• vasseva pariyÄ• y
tassa hi tadÄ• addhÄ• naparissamena rÅ«pakÄ• ye akammaÃ±Ã±atÄ• ahosi, balavapÄ«ti
vÅ«pasamaá¹ƒ Ä• gamento papaÃ±caparihÄ• ratthaá¹ƒ bhagavÄ• ``akÄ• lo khoâ€™â€™ t
adesetabbadese adesanÄ• ya pana udÄ• haraá¹‡aá¹ƒ ``atha kho bhagavÄ• maggÄ• okka
nisÄ«di, vihÄ• rato nikkhamitvÄ• vihÄ• rapacchÄ• yÄ• yaá¹ƒ paÃ±Ã±atte Ä• sane nisÄ«dÄ•
__Ä• di_saddena saá¹…gahitaá¹ƒ. ``sa kho so bhikkhave bÄ• lo idha pÄ• pÄ• ni kammÄ• n
evamÄ• dÄ«su (MN III 248) padapÅ«raá¹‡amatte __kho_-saddo, ``dukkhaá¹ƒ kho agÄ• rav
tiÄ• dÄ«su (AN a IV 21) avadhÄ• raá¹‡e, ``kittÄ• vatÄ• nu kho, Ä• vuso, satthu pavivittassa
vivekaá¹ƒ nÄ• nusikkhantÄ«â€™â€™ tiÄ• dÄ«su (MN I 31) Ä• dikÄ• latthe, vÄ• kyÄ• rambh
padapÅ«raá¹‡ena vacanÄ• laá¹…kÄ• ramattaá¹ƒ kataá¹ƒ hoti, Ä• dikÄ• latthena vÄ• kyassa
avadhÄ• raá¹‡atthena pana niyamadassanaá¹ƒ. ``tasmÄ• Ä• mantesi evÄ• â€™â€™ ti Ä•

__ ``bhagavÄ• ti lokagarudÄ«panaâ€™â€™ _nti kasmÄ• vuttaá¹ƒ, nanu pubbe ``bhagavÄ
yadipi pubbe vuttaá¹ƒ, taá¹ƒ pana yathÄ• vuttaá¹-á¹-hÄ• ne viharaá¹‡akiriyÄ• ya kattuvisesa

Ä• mantanakiriyÄ• ya, idha pana Ä• mantanakiriyÄ• ya, tasmÄ• tadatthaá¹ƒ puna bhagavÄ
tassatthaá¹ƒ dassetuá¹ƒ __ ``bhagavÄ• ti lokagarudÄ«panaâ€™â€™ _nti Ä• ha. __kathÄ• s
vakkhamÄ• nÄ• ya paá¹-iccasamuppÄ• dadesanÄ• ya savanayogyapuggalavacanaá¹ƒ. cat
edisÄ• naá¹ƒ desanÄ• naá¹ƒ visesena bhÄ• janabhÅ«tÄ• ti sÄ• tisayena sÄ• sanasampaá¹
idha bhikkhugahaá¹‡anti dassetvÄ• idÄ• ni saddatthaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™
__bhikkhakoti bhikkhÅ«_ti bhikkhanasÄ«lattÄ• bhikkhanadhammattÄ• bhikkhÅ«ti attho. __
ajjhupagato_ti buddhÄ• dÄ«hipi ajjhupagataá¹ƒ bhikkhÄ• cariyaá¹ƒ uÃ±chÄ• cariyaá¹ƒ ajjhu
anuá¹-á¹-hitattÄ• bhikkhu. yo hi koci appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pa
anagÄ• riyaá¹ƒ pabbajito, so kasigorakkhÄ• dÄ«hi \Ne II 3/ \Be II 3/ jÄ«vikakappanaá¹ƒ hitv
liá¹…gasampaá¹-icchaneneva bhikkhÄ• cariyaá¹ƒ ajjhupagatattÄ• bhikkhu. parapaá¹-ibadd
vihÄ• ramajjhe kÄ• jabhattaá¹ƒ bhuÃ±jamÄ• nopi bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu
nissÄ• ya pabbajjÄ• ya ussÄ• hajÄ• tattÄ• vÄ• bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhÅ«t
daá¹-á¹-habbo.

__Ä• dinÄ• nayenÄ• _ti ``bhinnapaá¹-adharoti bhikkhu, bhindati pÄ• pake akusale dhamm
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dinÄ• __vibhaá¹
__Ã±Ä• pane_ti avabodhane, paá¹-ivedaneti attho. __bhikkhanasÄ«latÄ• , _ na kasivÄ• á¹‡
jÄ«vanasÄ«latÄ• . __bhikkhanadhammatÄ• _ ``uddissa ariyÄ• tiá¹-á¹-hantÄ«â€™â€™ ti (J
vuttabhikkhanasabhÄ• vatÄ• , na yÄ• canÄ• kohaÃ±Ã±asabhÄ• vatÄ• . __bhikkhane sÄ• d
nappamajjeyyÄ• â€™â€™ ti (Dhp 168) vacanaá¹ƒ anussaritvÄ• tattha appamajjatÄ• . atha
pakatisabhÄ• vo. idha pana tathÄ• dhiá¹-á¹-hÄ• naá¹ƒ. __dhammo_ti vataá¹ƒ. apare pana _
vatavasena samÄ• dÄ• naá¹ƒ. __dhammo_ nÄ• ma paveá¹‡i-Ä• gataá¹ƒ cÄ• rittaá¹ƒ. __sÄ
Ä• darakiriyÄ• â€™â€™ ti vaá¹‡á¹‡enti.

__hÄ«nÄ• dhikajanasevitavutti_nti ye bhikkhubhÄ• ve á¹-hitÄ• pi jÄ• timadÄ• divasena udd
gihibhÄ• ve paresu atthikabhÄ• vampi anupagatatÄ• ya bhikkhÄ• cariyaá¹ƒ paramakÄ• paÃ
ubhayesampi yathÄ• kkamaá¹ƒ ``bhikkhavoâ€™â€™ ti vacanena hÄ«najanehi daliddehi pa
parakulesu bhikkhÄ• cariyÄ• ya jÄ«vikaá¹ƒ kappentehi sevitaá¹ƒ vuttiá¹ƒ pakÄ• sento uddha
karoti, adhikajanehi uá¸·Ä• rabhogakhattiyakulÄ• dito pabbajitehi buddhÄ• dÄ«hi Ä• jÄ«vas
vuttiá¹ƒ pakÄ• sento dÄ«nabhÄ• vaniggahaá¹ƒ karotÄ«ti yojetabbaá¹ƒ. yasmÄ• ``bhikkhavo
Ä• mantanabhÄ• vato abhimukhÄ«karaá¹‡aá¹ƒ, pakaraá¹‡ato sÄ• matthiyato ca sussÅ«sÄ•
sakkaccasavanamanasikÄ• raniyojanaÃ±ca hoti, tasmÄ• tamatthaá¹ƒ dassento __ ``bhikkh
_tiÄ• dimÄ• ha.

tattha __sÄ• dhukaá¹ƒ manasikÄ• repÄ«_ti sÄ• dhukaá¹ƒ savane sÄ• dhukaá¹ƒ manasikÄ•
savanÄ• dayo sÄ• dhukaá¹ƒ pavattitÄ• hontÄ«ti? ``addhÄ• imÄ• ya \Be II 4/ paá¹-ipattiyÄ•
hatthagatÄ• bhavissatÄ«â€™â€™ ti Ä• daragÄ• ravayogena kathÄ• dÄ«su aparibhavÄ• di
bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• maá¹ƒ okka

sammattaá¹ƒ. katamehi paÃ±cahi? na kathaá¹ƒ paribhoti, na kathikaá¹ƒ paribhoti, na attÄ• n
4/, avikkhittacitto dhammaá¹ƒ suá¹‡Ä• ti ekaggacitto, yoniso ca manasi karoti. imehi kho, bh
dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ• maá¹ƒ okkamituá¹ƒ kus
nti (AN b V 151). tenÄ• ha __ ``sÄ• dhukaá¹ƒ manasikÄ• rÄ• yattÄ• hi sÄ• sanasampattÄ«
__sÄ• sanasampatti_ nÄ• ma sÄ«lÄ• dinipphatti. __paá¹-hamaá¹ƒ uppannattÄ• _ adhigama
__satthucariyÄ• nuvidhÄ• yakattÄ• _ sÄ«lÄ• diguá¹‡Ä• nuá¹-á¹-hÄ• nena. tiá¹‡á¹‡aá¹ƒ yÄ•
anudhammapaá¹-ipattisambhavato __sakalasÄ• sanapaá¹-iggÄ• hakattÄ• _.

__santikattÄ• _ti samÄ«pabhÄ• vato. __santikÄ• vacarattÄ• _ti sabbakÄ• laá¹ƒ saá¹ƒvuttib
__yathÄ• nusiá¹-á¹-ha_nti anusÄ• saniyÄ• nurÅ«paá¹ƒ, anusÄ• saniá¹ƒ anavasesato paá¹-i
bhikkhÅ«_ti ye paá¹-iccasamuppÄ• dadhamme desanÄ• pasutÄ• , te. pubbe ``sabbaparisas
dhammadesanÄ• â€™â€™ tiÄ• dinÄ• bhikkhÅ«naá¹ƒ eva Ä• mantanakÄ• raá¹‡aá¹ƒ dasse
dhammadesanÄ• ya payojanaá¹ƒ dassetuá¹ƒ __kimatthaá¹ƒ pana bhagavÄ• _ti codanaá¹ƒ
__aÃ±Ã±aá¹ƒ cintentÄ• _ti aÃ±Ã±avihitÄ• . __vikkhittacittÄ• _ti asamÄ• hitacittÄ• . __dham
hiyyo tato paradivasesu vÄ• sutadhammaá¹ƒ pati manasÄ• avekkhantÄ• . bhikkhÅ« Ä• ma
Ä• dito paá¹-á¹-hÄ• ya desanaá¹ƒ sallakkhetuá¹ƒ sakkotÄ«ti imamevatthaá¹ƒ byatirekamukh
anÄ• mantetvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__bhikkhavo_ti ca sandhivasena i-kÄ• ralopo daá¹-á¹-habbo ``bhikkhavo itÄ«â€™â€™ ti, a
hetuparisamÄ• panÄ• dipadatthavipariyÄ• yapakÄ• rÄ• vadhÄ• raá¹‡anidassanÄ• dianekat
``ruppatÄ«ti kho, bhikkhave, tasmÄ• `rÅ«paâ€™ nti vuccatÄ«â€™â€™ tiÄ• dÄ«su (SN b III
``tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€
parisamÄ• pane, ``iti vÄ• evarÅ«pÄ• visÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (
``mÄ• gaá¹‡á¸• iyoti tassa brÄ• hmaá¹‡assa saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti \Be II 5
nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ abhilÄ• poâ€™â€™ tiÄ• dÄ«su (
padatthavipariyÄ• ye, ``iti kho, bhikkhave, sappaá¹-ibhayo bÄ• lo, appaá¹-ibhayo paá¹‡á¸• it
anupaddavo paá¹‡á¸• itoâ€™â€™ tiÄ• dÄ«su (MN III 124) pakÄ• re, ``atthi idappaccayÄ• j
puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacanÄ«yaá¹ƒ. kiá¹ƒ paccayÄ• jarÄ• maraá¹‡a
jÄ• tipaccayÄ• jarÄ• maraá¹‡anti iccassa vacanÄ«yaâ€™â€™ ntiÄ• dÄ«su (DN II 96) avad
kho, kaccÄ• na, ayameko anto, sabbaá¹ƒ natthÄ«ti ayaá¹ƒ dutiyo antoâ€™â€™ tiÄ• dÄ«su
nidassane \Ne II 5/. idhÄ• pi nidassane eva daá¹-á¹-habbo. __bhikkhavo_ti Ä• mantanÄ• kÄ
nidasseti ``bhikkhavoti Ä• mantesÄ«â€™â€™ ti. iminÄ• nayena __bhaddante_tiÄ• dÄ«sup
attho veditabbo.

pubbe ``bhagavÄ• Ä• mantesÄ«â€™â€™ ti vuttattÄ• bhagavato paccassosunti idha bhag
Ä• mantanameva sambandhÄ«antaraá¹ƒ apekkhatÄ«ti iminÄ• adhippÄ• yena __ ``bhagava
paá¹-iassosuâ€™â€™ _nti vuttaá¹ƒ. __bhagavato_ti idaá¹ƒ pana paá¹-issavasambandhena
ettÄ• vatÄ• yaá¹ƒ kÄ• ladesadesakaparisÄ• padesapaá¹-imaá¹‡á¸• itaá¹ƒ nidÄ• naá¹ƒ bhÄ

--- kimatthaá¹ƒ pana dhammavinayasaá¹…gahe kariyamÄ• ne nidÄ• navacanaá¹ƒ, nanu bh
saá¹…gaho kÄ• tabboti? vuccate --- desanÄ• ya á¹-hitiasammosasaddheyyabhÄ• vasampÄ
kÄ• ladesadesakanimittaparisÄ• padesehi upanibandhitvÄ• á¹-hapitÄ• hi desanÄ• ciraá¹-á
asammosadhammÄ• saddheyyÄ• ca, desakÄ• lakattusotunimittehi upanibandho viya vohÄ
cÄ• yasmatÄ• mahÄ• kassapena ``paá¹-iccasamuppÄ• dasuttaá¹ƒ, Ä• vuso Ä• nanda, katt
desÄ• dipucchÄ• su katÄ• su tÄ• saá¹ƒ vissajjanaá¹ƒ karontena dhammabhaá¹‡á¸• Ä• gÄ•
nti Ä• yasmatÄ• Ä• nandena imassa suttassa nidÄ• naá¹ƒ bhÄ• sitaá¹ƒ.

apica satthu sampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagavato
pubbaracanÄ• numÄ• nÄ• gamatakkÄ• bhÄ• vato sammÄ• sambuddhabhÄ• vasiddhi. na h
pubbaracanÄ• dÄ«hi attho atthi, sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya ekappamÄ•
tathÄ• Ä• cariyamuá¹-á¹-hidhammamacchariyasatthusÄ• vakÄ• nurodhÄ• bhÄ• vato khÄ«á
khÄ«á¹‡Ä• savassa te sambhavantÄ«ti suvisuddhÄ• cassa parÄ• nuggahappavatti, evaá¹ƒ
desakasaá¹ƒkilesabhÅ«tÄ• naá¹ƒ diá¹-á¹-hisÄ«lasampadÄ• dÅ«sakÄ• naá¹ƒ avijjÄ• taá¹‡hÄ
accantÄ• bhÄ• vasaá¹ƒsÅ«cakehi Ã±Ä• á¹‡asampadÄ• pahÄ• nasampadÄ• bhibyaÃ±janak
purimavesÄ• rajjadvayasiddhi, tato eva ca antarÄ• yikaniyyÄ• nikadhammesu sammohÄ• b
pacchimavesÄ• rajjadvayasiddhÄ«ti bhagavato catuvesÄ• rajjasamannÄ• gamo attahitapar
nidÄ• navacanena pakÄ• sitÄ• hoti, tattha tattha sampattaparisÄ• ya ajjhÄ• sayÄ• nurÅ«pa
á¹-hÄ• nuppattikapaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panato, idha pana mÅ«ladvayavas
tisandhikÄ• labandhassa catubbidhanayasaá¹…khepagambhÄ«rabhÄ• vayuttassa paá¹-icc
nidassanato cÄ• ti yojetabbaá¹ƒ. tena vuttaá¹ƒ ``satthu sampattipakÄ• sanatthaá¹ƒ nidÄ• na

tathÄ• \Ne II 6/ sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹
hi bhagavato natthi niratthikÄ• pavatti, attahitatthÄ• vÄ• , tasmÄ• paresaá¹ƒ eva atthÄ• ya
pavattasabbakiriyassa sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ ya
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ anusÄ• sanaá
kabbaracanÄ• . tayidaá¹ƒ satthucaritaá¹ƒ kÄ• ladesadesakaparisÄ• padesehi saddhiá¹ƒ tatt
yathÄ• rahaá¹ƒ pakÄ• sÄ«yati, idha pana dvÄ• dasapadikapaccayÄ• kÄ• ravibhÄ• vanena t
``sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti.

apica satthu pamÄ• á¹‡abhÄ• vappakÄ• sanena sÄ• sanassa pamÄ• á¹‡abhÄ• vadassana
pamÄ• á¹‡abhÄ• vadassanaá¹ƒ heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena ``bhagavÄ• â€™â€™
veditabbaá¹ƒ. ``bhagavÄ• â€™â€™ ti ca iminÄ• tathÄ• gatassa
rÄ• gadosamohÄ• di-sabbasaá¹ƒkilesamaladuccaritÄ• didosappahÄ• nadÄ«panena vacane
anaÃ±Ã±asÄ• dhÄ• raá¹‡asuparisuddhaÃ±Ä• á¹‡akaruá¹‡Ä• diguá¹‡avisesayogaparidÄ«pa
sabbasattuttamabhÄ• vadÄ«panena ayamattho sabbathÄ• pakÄ• sito hotÄ«ti. idamettha ni
payojananidassanaá¹ƒ.

__nikkhittassÄ• _ti \Be II 7/ desitassa. desanÄ• pi hi desetabbassa sÄ«lÄ• diatthassa viney
nikkhipanato ``nikkhepoâ€™â€™ ti vuccatÄ«ti ``suttanikkhepaá¹ƒ tÄ• va vicÄ• retvÄ• vucca
hotÄ«â€™â€™ ti sÄ• maÃ±Ã±ato bhagavato desanÄ• ya samuá¹-á¹-hÄ• nassa vibhÄ• gaá
evaá¹ƒsamuá¹-á¹-hÄ• nÄ• â€™â€™ ti desanÄ• ya samuá¹-á¹-hÄ• ne dassite suttassa samr
vaá¹‡á¹‡anÄ• ya suviÃ±Ã±eyyattÄ• vuttaá¹ƒ. tato heá¹-á¹-hÄ• ``kasmÄ• bhagavatÄ• paá
desanÄ• Ä• raddhÄ• â€™â€™ ti kenaci codanÄ• ya katÄ• ya ``parajjhÄ• sayoyaá¹ƒ suttan
sukathito hoti. tattha yathÄ• anekasataanekasahassabhedÄ• nipi suttantÄ• ni saá¹ƒkilesab
soá¸·asavidhataá¹ƒ nÄ• tivattanti, evaá¹ƒ attajjhÄ• sayÄ• disuttanikkhepavasena catubbidha
``cattÄ• ro hi suttanikkhepÄ• â€™â€™ _ti. ettha ca yathÄ• attajjhÄ• sayassa aá¹-á¹-huppat
parajjhÄ• sayapucchÄ• hi saddhiá¹ƒ saá¹ƒsaggabhedo sambhavati ``attajjhÄ• sayo ca para
ca pucchÄ• vasiko ca, attajjhÄ• sayo ca parajjhÄ• sayo ca pucchÄ• vasiko ca, aá¹-á¹-huppa
ca, aá¹-á¹-huppattiko ca pucchÄ• vasiko ca, aá¹-á¹-huppattiko ca parajjhÄ• sayo ca pucchÄ•
ajjhÄ• sayapucchÄ• nusandhisambhavato, evaá¹ƒ yadipi aá¹-á¹-huppattiyÄ• ajjhÄ• sayena
sambhavati, attajjhÄ• sayÄ• dÄ«hi pana purato á¹-hitehi aá¹-á¹-huppattiyÄ• saá¹ƒsaggo na
niravaseso vitthÄ• ranayo sambhavatÄ«ti ``cattÄ• ro hi suttanikkhepÄ• â€™â€™ ti \Ne II 7/
tadantogadhattÄ• vÄ• sambhavantÄ• naá¹ƒ sesanikkhepÄ• naá¹ƒ mÅ«lanikkhepavasena
tathÄ• dassanaÃ±cettha ayaá¹ƒ saá¹ƒsaggabhedo gahetabboti.

tatrÄ• yaá¹ƒ vacanattho --- nikkhipÄ«yatÄ«ti nikkhepo, suttaá¹ƒ eva nikkhepo __suttanikkhe
nikkhipanaá¹ƒ nikkhepo, suttassa nikkhepo __suttanikkhepo, _ suttadesanÄ• ti attho. attano
attajjhÄ• sayo, so assa atthi kÄ• raá¹‡abhÅ«toti __attajjhÄ• sayo_. attano ajjhÄ• sayo etass
__attajjhÄ• sayo. parajjhÄ• sayepi_ eseva nayo. pucchÄ• ya vasena pavattadhammo etass
__pucchÄ• vasiko_. suttadesanÄ• ya vatthubhÅ«tassa atthassa uppatti atthuppatti, atthupp
aá¹-á¹-huppatti, sÄ• etassa atthÄ«ti __aá¹-á¹-huppattiko_. atha vÄ• nikkhipÄ«yati \Be II 8/
suttanikkhepo, attajjhÄ• sayÄ• di eva. etasmiá¹ƒ pana atthavikappe attano ajjhÄ• sayo attaj
ajjhÄ• sayo parajjhÄ• sayo. pucchÄ«yatÄ«ti pucchÄ• , pucchitvÄ• Ã±Ä• tabbo attho. tassa
dhammapaá¹-iggÄ• hakÄ• naá¹ƒ vacanaá¹ƒ pucchÄ• vasikaá¹ƒ, tadeva nikkhepasaddÄ• pe
``pucchÄ• vasikoâ€™â€™ ti vuttaá¹ƒ. tathÄ• aá¹-á¹-huppatti eva aá¹-á¹-huppattikoti evamp

apicettha paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡anirapekkhattÄ• attajjhÄ• sayassa visu
yutto kevalaá¹ƒ attano ajjhÄ• sayeneva dhammatantiá¹-hapanatthaá¹ƒ pavattitadesanattÄ•
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ pana paresaá¹ƒ ajjhÄ• sayapucchÄ• naá¹ƒ desanÄ•
uppattiyaá¹ƒ pavattitÄ• naá¹ƒ kathaá¹ƒ aá¹-á¹-huppattiyaá¹ƒ anavarodho, pucchÄ• vasikaaá
vÄ• parajjhÄ• sayÄ• nurodhena pavattitÄ• naá¹ƒ kathaá¹ƒ parajjhÄ• saye anavarodhoti? na
paresaÃ±hi abhinÄ«hÄ• raparipucchÄ• divinimuttasseva suttadesanÄ• kÄ• raá¹‡uppÄ• das
gahitattÄ• parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ. tathÄ• hi
brahmajÄ• ladhammadÄ• yÄ• dasuttÄ• dÄ«naá¹ƒ vaá¹‡á¹‡Ä• vaá¹‡á¹‡aÄ• misuppÄ• dÄ• c
``aá¹-á¹-huppattÄ«â€™â€™ ti vuccati. paresaá¹ƒ pucchaá¹ƒ vinÄ• ajjhÄ• sayaá¹ƒ eva nimit

parajjhÄ• sayo, pucchÄ• vasena eva desito pucchÄ• vasikoti pÄ• kaá¹-ovÄ• yamatthoti. __a
katheti_ dhammatantiá¹-hapanatthanti daá¹-á¹-habbaá¹ƒ. __dasabalasuttantahÄ• rako_ti da
nikkhittÄ• naá¹ƒ suttÄ• naá¹ƒ Ä• vali, tathÄ• __candopamahÄ• rakÄ• _dayo.

__vimuttiparipÄ• canÄ«yÄ• dhammÄ• _ saddhindriyÄ• dayo. __ajjhÄ• saya_nti adhimuttiá
diá¹-á¹-hinijjhÄ• nakkhantiá¹ƒ. __mana_nti cittaá¹ƒ. __abhinÄ«hÄ• ra_nti paá¹‡idhÄ• naá¹ƒ.
bujjhanasabhÄ• vaá¹ƒ, paá¹-ivijjhanÄ• kÄ• raá¹ƒ vÄ• .

__ugghaá¹-itaÃ±Ã±Å«_ti \Ne II 8/ __ugghaá¹-anaá¹ƒ_ nÄ• ma Ã±Ä• á¹‡ugghaá¹-anaá¹ƒ, Ã±
eva dhammaá¹ƒ jÄ• nÄ• tÄ«ti attho. vipaÃ±citaá¹ƒ vitthÄ• ritameva atthaá¹ƒ jÄ• nÄ• tÄ«ti __
uddesÄ• dÄ«hi netabboti __neyyo_. byaÃ±janapadaá¹ƒ paramaá¹ƒ assÄ• ti __padaparamo
udÄ• hÄ• radhammassa uddese udÄ• haá¹-amatte eva. __dhammÄ• bhisamayo_ti catusac
abhisamÄ• yogo. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ
mÄ• tikÄ• ya á¹-hapiyamÄ• nÄ• ya desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ \Be II 9/ pesetvÄ• a
puggalo ``ugghaá¹-itaÃ±Ã±Å«â€™â€™ ti vuccati. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ saá¹ƒkhitten
vitthÄ• rena atthe vibhajiyamÄ• ne arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ samattho puggalo ``vipaÃ±c
vuccati. __uddesato_ti uddesahetu, uddisantassa uddisÄ• pentassa vÄ• ti attho, ``uddisatoâ
ayamevattho. __paripucchato_ti paripucchantassa. __anupubbena dhammÄ• bhisamayo ho
arahattappatti hoti. __na tÄ• ya jÄ• tiyÄ• dhammÄ• bhisamayo hotÄ«_ti tena attabhÄ• vena
antamaso jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• nibbattetuá¹ƒ na sakkoti. __ayaá¹ƒ vuccatÄ«_
byaÃ±janapadameva paramaá¹ƒ katvÄ• á¹-hitattÄ• ``padaparamoâ€™â€™ ti vuccati.

__ekacarÄ• _ti vivekÄ• bhiratiyÄ• ekavihÄ• rino. __dvicarÄ• _ti dve ekajjhÄ• sayÄ• hutvÄ
vicarantÄ• . esa nayo sesesu. sattasuÃ±Ã±atÄ• pakÄ• sanena __suÃ±Ã±ataá¹ƒ_. tato eva
``paresaá¹ƒ ajjhÄ• sayavasena bhagavÄ• idaá¹ƒ suttaá¹ƒ Ä• rabhÄ«â€™â€™ ti vatvÄ• te
vuttapuggalÄ• aparikammikÄ• suparisodhitapubbabhÄ• gapaá¹-ipadÄ• cÄ• ti duvidhÄ• , ta
paá¹-ipattiá¹ƒ upamÄ• mukhena pakÄ• sento __yathÄ• hÄ«_tiÄ• dimÄ• ha. __rÅ«paá¹ƒ na
likhanavasena na uppÄ• deti. __akatÄ• bhinivesa_nti vipassanÄ• bhÄ• vanÄ• ya akatÄ• nu
sampadÄ• yÄ• _ti asamÄ• dinnasÄ«laá¹ƒ sÄ«lasampadÄ• ya, suparisuddhasÄ«laá¹ƒ samÄ
anujukatadiá¹-á¹-hijukammaá¹ƒ diá¹-á¹-hisampadÄ• ya yojentoti yojanÄ• .

__ya_nti yaá¹ƒ pubbabhÄ• gapaá¹-ipadaá¹ƒ sandhÄ• ya. __sÄ«la_nti catupÄ• risuddhisÄ«l
kammassakatÄ• diá¹-á¹-hi ceva kammapathasammÄ• diá¹-á¹-hi ca. __tividhenÄ• _ti ajjhatta
ajjhattabahiddhÄ• ti evaá¹ƒ visayabhÄ• vato tippakÄ• rena. yathÄ• vuttadiá¹-á¹-hivisuddhiyÄ
sÄ«laá¹ƒyeva bhÄ• vanÄ• ya adhiá¹-á¹-hÄ• nanti vuttaá¹ƒ __ ``sÄ«laá¹ƒ nissÄ• ya sÄ«le pa

__sudhantasuvaá¹‡á¹‡aá¹ƒ_ apagatasabbakÄ• á¸·akaá¹ƒ. caturassÄ• didhoto __suparimaj
paccayadhammÄ• naá¹ƒ avijjÄ• dÄ«naá¹ƒ tassa tassa paccayuppannassa hetupaccayÄ• di

atthato \Be II 10/ avijjÄ• evÄ• ti \Ne II 9/ Ä• ha __ ``paá¹-iccasamuppÄ• danti paccayÄ• kÄ•
__ ``paccayÄ• kÄ• ro hÄ«â€™â€™ _tiÄ• di.

kÄ• maá¹ƒ vo-saddo padaparaá¹-á¹-hito paá¹-iyogÄ«atthavisesavÄ• cako, nÄ• maparabhÅ«
kattukammakaraá¹‡Ä• disÄ• dhanavisiá¹-á¹-hameva pabodheti, hi-nipÄ• taparabhÅ«to pana
vacanÄ• laá¹…kÄ• ramattamevÄ• ti Ä• ha __ ``voti ... pe ... dissatÄ«â€™â€™ _ti. __taá¹ƒde
paá¹-iccasamuppÄ• dassa desanaá¹ƒ. sÄ• hi idha ta-saddena paccÄ• masÄ«yati. ``suá¹‡Ä
sotaviÃ±Ã±eyyatÄ• vacanato na kevalaá¹ƒ paá¹-iccasamuppÄ• do.

__ekatthametaá¹ƒ_ padaá¹ƒ ka-saddena padavaá¸• á¸• hanamattassa katattÄ• , tasmÄ• s
atthuddhÄ• ro sÄ• dhukasaddassapi kato eva hotÄ«ti adhippÄ• yo. __sÄ• dhu bhante_ti yÄ
ayamettha atthoti Ä• ha __ ``Ä• yÄ• caneâ€™â€™ _ti. puna __sÄ• dhu bhante_ti evaá¹ƒ bh
Ä• ha __ ``sampaá¹-icchaneâ€™â€™ _ti. __sÄ• dhu sÄ• dhÅ«_ti aho ahoti ayamettha attho
``sampahaá¹ƒsaneâ€™â€™ _ti. __sÄ• dhu dhammarucÄ«_ti puÃ±Ã±akÄ• mo sundaroti att
paÃ±Ã±avÄ• . __addubbho_ti adÅ«sako. __daá¸·hÄ«kamme_ti thirÄ«karaá¹‡e sakkaccakiri
Ä• á¹‡Ä• pane. ``suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasi karothÄ• â€™â€™ ti hi vutte sÄ• dhuka
savanamanasikÄ• rÄ• naá¹ƒ sakkaccakiriyÄ• viya tadÄ• á¹‡Ä• panampi vuttaá¹ƒ hoti. Ä• yÄ
Ä• á¹‡Ä• panatthatÄ• veditabbÄ• .

idÄ• nettha evaá¹ƒ yojanÄ• veditabbÄ• ti sambandho. __sotindriyavikkhepanivÄ• raá¹‡aá¹
kiriyantarapaá¹-isedhanabhÄ• vato, sotaá¹ƒ odahathÄ• ti hi attho. __manindriyavikkhepaniv
aÃ±Ã±acintÄ• paá¹-isedhanato. __purima_nti ``suá¹‡Ä• thÄ• â€™â€™ ti padaá¹ƒ. __etthÄ•
karothÄ• â€™â€™ ti padadvaye, etasmiá¹ƒ vÄ• adhikÄ• re. __byaÃ±janavipallÄ• saggÄ• h
vikkhepapaá¹-ibÄ• hakattÄ• . na hi yÄ• thÄ• vato suá¹‡antassa saddato vipallÄ• saggÄ• ho
__atthavipallÄ• saggÄ• hanivÄ• raá¹‡aá¹ƒ_ manindriyavikkhepapaá¹-ibÄ• hakattÄ• . na hi s
upadhÄ• rentassa atthavipallÄ• saggÄ• ho hoti. __dhammassavane niyojeti_ ``suá¹‡Ä• thÄ•
__dhÄ• raá¹‡Å«paparikkhÄ• sÅ«_ti ettha upaparikkhaggahaá¹‡eneva tulanatÄ«raá¹‡Ä• dik
suppaá¹-ivedhaá¹ƒ saá¹…gaá¹‡hÄ• ti. __sabyaÃ±jano_ti ettha yathÄ• dhippetamatthaá¹ƒ by
sabhÄ• vanirutti. saha byaÃ±janehÄ«ti \Be II 11/ sabyaÃ±jano, byaÃ±janasampannoti attho.
upagantabbato attho, catupÄ• risuddhisÄ«lÄ• diko. saha atthenÄ• ti __sÄ• ttho, _ atthasam
__dhammagambhÄ«ro_tiÄ• dÄ«su __dhammo_ nÄ• ma tanti. __desanÄ• _ nÄ• ma tassÄ•
desanÄ• kathanaá¹ƒ. __attho_ nÄ• ma \Ne II 10/ tantiyÄ• attho. __paá¹-ivedho_ nÄ• ma ta
yathÄ• bhÅ«tÄ• vabodho. yasmÄ• cete dhammadesanÄ• atthapaá¹-ivedhÄ• sasÄ• dÄ«hi
dukkhogÄ• á¸·hÄ• alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• gambhÄ«rÄ• . tena vuttaá¹ƒ __
pe ... sÄ• dhukaá¹ƒ manasi karothÄ• â€™â€™ _ti.

ettha ca paá¹-ivedhassa dukkarabhÄ• vato dhammatthÄ• naá¹ƒ desanÄ• Ã±Ä• á¹‡assa du
dukkhogÄ• hatÄ• , paá¹-ivedhassa pana uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• tabbisayaÃ±Ä•

dukkarabhÄ• vato dukkhogÄ• hatÄ• veditabbÄ• . __desanaá¹ƒ_ nÄ• ma uddisanaá¹ƒ saá¹…
hi __vibhaá¹…gasutte_ ``desessÄ• mÄ«â€™â€™ ti vatvÄ• puna ``bhÄ• sissÄ• mÄ«â€™â€™
bhÄ• sananti idhÄ• dhippetanti Ä• ha __ ``vitthÄ• ratopi naá¹ƒ bhÄ• sissÄ• mÄ«ti vuttaá¹ƒ h
paribyattaá¹ƒ kathanaá¹ƒ vÄ• __bhÄ• sanaá¹ƒ_.

__sÄ• á¸·ikÄ• yiva nigghoso_ti sÄ• á¸·ikÄ• ya Ä• lÄ• po viya madhuro kaá¹‡á¹‡asukho pem
saddo. __udÄ«rayÄ«_ti uccÄ• rÄ«yati, vuccatÄ«ti attho. __evaá¹ƒ vutte ussÄ• hajÄ• tÄ• _ti
sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ• mÄ«â€™â€™ ti vutte ``na kira satthÄ• saá¹…k
vitthÄ• renapi bhÄ• sissatÄ«â€™â€™ ti saÃ±jÄ• tussÄ• hÄ• haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ•

__katamo_ti tassa padassa sÄ• maÃ±Ã±ato pucchÄ• bhÄ• vo Ã±Ä• yati, na visesatoti tass
kathento __ ``kathetukamyatÄ• pucchÄ• â€™â€™ _ti vatvÄ• teneva pasaá¹…gena mahÄ•
atthuddhÄ• ranayena dasseti __ ``paÃ±cavidhÄ• hi pucchÄ• â€™â€™ _tiÄ• dinÄ• . tattha
etÄ• yÄ• ti __adiá¹-á¹-hajotanÄ• _. diá¹-á¹-haá¹ƒ saá¹ƒsandÄ«yati etÄ• yÄ• ti __diá¹-á¹-hasa
saá¹ƒsandanaÃ±cettha sÄ• kacchÄ• vasena vinicchayakaraá¹‡aá¹ƒ. vimatiá¹ƒ chindati etÄ•
anumatiyÄ• pucchanaá¹ƒ __anumatipucchÄ• _. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhaveâ€™â
tumhÄ• kaá¹ƒ anumatÄ«â€™â€™ ti anumati pucchitÄ• hoti. __kathetukamyatÄ• _ kathetuk

__lakkhaá¹‡a_nti \Be II 12/ Ã±Ä• tuá¹ƒ pucchito yo koci sabhÄ• vo. __aÃ±Ã±Ä• ta_nti yena
aÃ±Ã±Ä• tabhÄ• vamÄ• ha. __adiá¹-á¹-ha_nti dassanabhÅ«tena Ã±Ä• á¹‡ena cakkhunÄ•
__atulita_nti ``ettakaá¹ƒ idaâ€™â€™ nti tulanabhÅ«tena Ã±Ä• á¹‡ena na tulitataá¹ƒ. __atÄ«
tÄ«raá¹‡abhÅ«tena Ã±Ä• á¹‡ena akataÃ±Ä• á¹‡akiriyÄ• samÄ• panataá¹ƒ. __avibhÅ«ta_nt
apÄ• kaá¹-abhÄ• vaá¹ƒ. __avibhÄ• vita_nti Ã±Ä• á¹‡ena apÄ• kaá¹-Ä«katabhÄ• vaá¹ƒ.

paÃ±casu \Ne II 11/ pucchÄ• su yÄ• buddhÄ• naá¹ƒ sabbato na santi, tÄ• dassetvÄ• idh
nigametuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyameva. yadi paá¹-ic
paccayÄ• kÄ• ro, atha kasmÄ• bhagavatÄ• paá¹-iccasamuppÄ• dadesanÄ• ya saá¹…khÄ•
Ä• ha __ ``ettha cÄ• â€™â€™ _tiÄ• di. __paccayuppannampi katheti_ paccayuppannadass
paccayabhÄ• vassa kathitabhÄ• vato. __Ä• hÄ• ravaggassÄ• _tiÄ• di ``paccayÄ• kÄ• ro pa
dassanatthaá¹ƒ vuttaá¹ƒ. ``sambhavantÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ parato vuttaá¹ƒ kiriyÄ•
aÃ±Ã±athÄ• saá¹…khÄ• rÄ• kiá¹ƒ katÄ• ti vÄ• karontÄ«ti vÄ• na Ã±Ä• yeyya. pavattiyÄ•
``avijjÄ• paccayÄ• â€™â€™ tiÄ• dikÄ• __anulomapaá¹-iccasamuppÄ• dakathÄ• _.

``avijjÄ• ya tvevÄ• â€™â€™ tiÄ• dikÄ• pana tassa vilomato __paá¹-ilomakathÄ• _. accant
etenÄ• ti __virÄ• go, _ maggo. __asesanirodhÄ• _ti asesetvÄ• nirodhÄ• samucchindanÄ•
evaá¹ƒ anuppÄ• danirodhena niruddhÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nirodhÄ• . iti avijjÄ• d
arahattaá¹ƒ vadati. __sakalassÄ• _ti anavasesassa. __sattavirahitassÄ• _ti paraparikappita
__vinivattetvÄ• _ti anuppÄ• danirodhadassanavasena viparivattetvÄ• .

__attamanÄ• _ti pÄ«tisomanassena gahitacittÄ• . tathÄ• bhÅ«tÄ• ca haá¹-á¹-hacittÄ• nÄ•
``tuá¹-á¹-hacittÄ• â€™â€™ _ti. ``tassa vacanaá¹ƒ abhinanditabbaâ€™â€™ nti ettha abhinan
``abhinanditvÄ• â€™â€™ ti ettha sampaá¹-icchanattho. idha pana ubhayatthopi vaá¹-á¹-atÄ
``anumodiá¹ƒsu ceva sampaá¹-icchiá¹ƒsu cÄ• â€™â€™ _ti.

paá¹-iccasamuppÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<2> __dutiyepÄ«_ti \Be II 13/ dutiyasuttepi. __pi_-saddena tadaÃ±Ã±esu suttesupÄ«ti attho
vuttÄ• evÄ• â€™â€™ _ti vatvÄ• pi tadekadesaá¹ƒ idha viniyogakkhamaá¹ƒ dassetuá¹ƒ __
vuttaá¹ƒ. __ta_nti mÅ«laá¹ƒ. __vitthÄ• radesana_nti ``vibhajissÄ• mÄ«â€™â€™ ti padassa
pavattaá¹ƒ vibhaá¹…gadesanaá¹ƒ. uddesadesanÄ• paá¹-hamasutte anulomadesanÄ• sadi
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ dassento_ti ``iti kho, bhikkhaveâ€™â€™ tiÄ• dinÄ• pavattiá¹ƒ nivat
paá¹-hamaá¹ƒ uddesavasena vibhajanavasena vivaá¹-á¹-aá¹ƒ dassitaá¹ƒ, tato eva byatireka
dassitameva hotÄ«ti punaggahaá¹‡aá¹ƒ.

__tesaá¹ƒ_ \Ne II 12/ __tesaá¹ƒ sattÄ• na_nti idaá¹ƒ kiÃ±ci pakÄ• rato anÄ• masitvÄ• sabl
byÄ• petvÄ• gahaá¹‡anti Ä• ha __ ``saá¹…khepato ... pe ... niddesoâ€™â€™ _ti. __gatijÄ•
paÃ±cagativasena, tatthÄ• pi ekekÄ• ya gatiyÄ• khattiyÄ• dibhummadevÄ• dihatthiÄ• dijÄ•
manoâ€™â€™ tiÄ• dÄ«su viya kiccavisesaá¹ƒ, ``mÄ• nasaâ€™â€™ ntiÄ• dÄ«su viya samA
``paá¹‡á¸• araâ€™â€™ ntiÄ• dÄ«su viya guá¹‡avisesaá¹ƒ, ``cetasikaá¹ƒ hadayaâ€™â€™ n
nissayavisesaá¹ƒ, ``cittassa á¹-hitÄ«â€™â€™ tiÄ• dÄ«su viya aÃ±Ã±assa avatthÄ• bhÄ• va
``alubbhanÄ• â€™â€™ tiÄ• dÄ«su viya aÃ±Ã±assa kiriyÄ• bhÄ• vavisesaá¹ƒ, ``alubbhitatta
aÃ±Ã±assa abhÄ• vatÄ• visesanti evamÄ• dikaá¹ƒ anapekkhitvÄ• dhammamattaá¹ƒ vÄ• d
jiá¹‡á¹‡assa jÄ«raá¹‡avasena pavattanÄ• kÄ• ro __jÄ«raá¹‡atÄ• _ti Ä• ha __ ``Ä• kÄ• ranid

__kÄ• lÄ• tikkame kiccaniddesÄ• _ti kalalakÄ• lato pabhuti purimarÅ«pÄ• naá¹ƒ jarÄ• patta
pacchimarÅ«pÄ• ni paripakkarÅ«pÄ• nurÅ«pÄ• ni pariá¹‡atapariá¹‡atÄ• ni uppajjantÄ«ti an
supariá¹‡atarÅ«pÄ• naá¹ƒ paripÄ• kakÄ• le uppajjamÄ• nÄ• ni khaá¹‡á¸• iccÄ• disabhÄ• vA
``khaá¹‡á¸• iccaâ€™â€™ ntiÄ• dayo kÄ• lÄ• tikkame jarÄ• ya kiccaniddesÄ• . __pakatinidd
phalavipaccanapakatiyÄ• niddesÄ• , jarÄ• ya vÄ• pÄ• puá¹‡itabbaphalameva pakati, tassA
khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• _ti udakÄ• digatamaggesu tiá¹‡arukkhasaá¹ƒbhaggatÄ• day
paripÄ• kagatamaggasaá¹…khÄ• tesu paripuá¹‡á¹‡arÅ«pesu labbhamÄ• nÄ• khaá¹‡á¸• ic
veditabbÄ• , na jarÄ• ti.

yasmÄ• \Be II 14/ jaraá¹ƒ pattassa Ä• yu hÄ• yati, indriyÄ• ni jajjarÄ• ni hontÄ«ti Ä• yuhÄ•

pakatiniddesÄ• , tasmÄ• vuttaá¹ƒ __ ``pacchimÄ• dve pakatiniddesÄ• â€™â€™ _ti. tenÄ• _tiÄ• di.

aviÃ±Ã±Ä• yamÄ• nantarattÄ• __avÄ«cijarÄ• _ maá¹‡iÄ• dÄ«su mandadasakÄ• dÄ«su ek jiá¹‡á¹‡avikÄ• rÄ• dÄ«naá¹ƒ __duviÃ±Ã±eyyattÄ• . tato aÃ±Ã±esÅ«_ti maá¹‡iÄ• dito aÃ±Ã± pÄ• á¹‡Ä«naá¹ƒ ekabhavapariyÄ• panne sakalaÄ• yusmiá¹ƒ gahitataruá¹‡ayuvÄ• jarÄ• kÄ• pupphÄ• dÄ«su vÄ• ti attho. tattha hi jarÄ• visesassa suviÃ±Ã±eyyattÄ• __savÄ«cijarÄ• nA

__cavanakavasenÄ• _ti cavanakÄ• naá¹ƒ khandhÄ• naá¹ƒ vasena. ekacatupaÃ±cakkhand cavanatÄ• ti Ä• ha __ ``bhÄ• vavacanena lakkhaá¹‡anidassanaâ€™â€™ _nti, pÄ• á¸·iyaá¹ƒ maraá¹‡assa sabhÄ• vadassananti \Ne II 13/ attho. __bhaá¹…guppatti_ bhijjamÄ• natÄ• . te iminÄ• khandhÄ• naá¹ƒ bhijjamÄ• natÄ• bhedasamaá¹…gitÄ• vuttÄ• ti dasseti. __á¹-hÄ• kenacipi Ä• kÄ• rena avaá¹-á¹-hÄ• nÄ• bhÄ• vadÄ«panaá¹ƒ. __ghaá¹-assevÄ• _ti hi visadis ghaá¹-e bhinne kapÄ• lÄ• diavayavaseso labbhati, na evaá¹ƒ cutikkhandhesu bhaá¹…gesu, tiá¹-á¹-hatÄ«ti dassetuá¹ƒ __ ``antaradhÄ• naâ€™â€™ _nti vuttaá¹ƒ. __maccusaá¹…khÄ• ta maccusaÃ±Ã±itaá¹ƒ maraá¹‡aá¹ƒ. ``kÄ• lamaraá¹‡aâ€™â€™ nti vadanti. santÄ• nassa acc khÄ«á¹‡Ä• savÄ• naá¹ƒ maraá¹‡aá¹ƒ __samucchedamaraá¹‡aá¹ƒ. Ä• di_-saddena khaá¹‡i __tassa kiriyÄ• _ti antakassa kiriyÄ• , yÄ• loke vuccati ``maccÅ«â€™â€™ ti, maraá¹‡anti a vÄ• anatikkamanÄ«yattÄ• visesena kÄ• loti vuttoti tassa kiriyÄ• atthato cutikkhandhÄ• naâ ``maccu maraá¹‡aâ€™â€™ nti vÄ• ettha samÄ• saá¹ƒ akatvÄ• yo ``maccÅ«â€™â€™ ti vu ``pÄ• á¹‡acÄ• goâ€™â€™ ti evamettha attho daá¹-á¹-habbo.

__catuvokÄ• ravasenÄ• _ti catuvokÄ• rabhavavasena. tattha hi rÅ«pakÄ• yasaÃ±Ã±ito kaá nikkhipeyya. kiÃ±cÄ• pi ekavokÄ• rabhavepi kaá¸·evaranikkhepo natthi, rÅ«pakÄ• yassa pa gahetvÄ• __ ``ekavokÄ• ravasena kaá¸·evarassa nikkhepoâ€™â€™ _ti vutto. __catuvokÄ• __ca_-saddena ``sesadvayavasena khandhÄ• naá¹ƒ bhedoâ€™â€™ ti imamatthaá¹ƒ dasse khandhabhedasabbhÄ• vato. __sesadvayavasenÄ• _ti \Be II 15/ sesabhavadvayavaseneva yadipi ekavokÄ• rabhave rÅ«pakÄ• yo vijjati, kaá¸·evaranikkhepo pana natthÄ«ti __ ``kaá¸·e sabbhÄ• vatoâ€™â€™ _icceva vuttaá¹ƒ. yasmÄ• manussÄ• dÄ«su kaá¸·evaranikkhepo att kaá¸·evarassa nikkhepoti yojanÄ• . kaá¸·evaraá¹ƒ nikkhipÄ«yati etenÄ• ti maraá¹‡aá¹ƒ __ka ekato katvÄ• _ti ekajjhaá¹ƒ katvÄ• , ekajjhaá¹ƒ gahaá¹‡amattena.

__jÄ• yanaá¹-á¹-henÄ• _tiÄ• di Ä• yatanavasena yonivasena ca dvÄ«hi padehi sabbasatte pariyÄ• diyitvÄ• jÄ• tiá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. keci pana ``kattubhÄ• vavasena padadvayaá vadanti. __ ``tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ jÄ• ti saÃ±jÄ• tÄ«â€™â€™ _ti pana kattari sÄ• m ubhayatthÄ• pi bhÄ• vaniddeso. sampuá¹‡á¹‡Ä• jÄ• ti __saÃ±jÄ• ti_. pÄ• kaá¹-Ä• nibbatti tesaá¹ƒ sattÄ• naá¹ƒ ... pe ... abhinibbattÄ«_ti sattavasena pavattattÄ• vohÄ• radesanÄ• .

__tatra tatrÄ• _ti ekacatuvokÄ• rabhavesu dvinnaá¹ƒ sesarÅ«padhÄ• tuyaá¹ƒ paá¹-isandhi
uppajjamÄ• nÄ• naá¹ƒ paÃ±cannaá¹ƒ, kÄ• madhÄ• tuyaá¹ƒ vikalÄ• vikalindriyÄ• naá¹ƒ vas
dasannaá¹ƒ puna dasannaá¹ƒ ekÄ• dasannaÃ±ca \Ne II 14/ Ä• yatanÄ• naá¹ƒ vasena saá¹
__santatiya_nti yena kammunÄ• khandhÄ• naá¹ƒ pÄ• tubhÄ• vo, tena abhisaá¹…khatasan
paá¹-isandhikkhaá¹‡avasena veditabbaá¹ƒ.

kammaá¹ƒyeva __kammabhavo_ ``bhavati etasmÄ• upapattibhavoâ€™â€™ ti katvÄ• . ka
niyyÄ• ditaattabhÄ• vupapattivasena bhavatÄ«ti bhavo, tathÄ• tathÄ• nibbattavipÄ• ko kaá
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``bhavatÄ«ti katvÄ• bhavoâ€™â€™ ti upapattibhavassa vakkh
phalavohÄ• rena bhavoti vuttaâ€™â€™ _nti kathitaá¹ƒ.

__upÄ• diyanti_ sattÄ• daá¸·haggÄ• haá¹ƒ gaá¹‡hanti __etena_ kilesakÄ• mena. na keval
karaá¹‡asÄ• dhanameva, atha kho kattusÄ• dhanampi labbhatÄ«ti vuttaá¹ƒ __ ``sayaá¹ƒ vÄ
vatthukÄ• maá¹ƒ. kÄ• mo ca so kÄ• manaá¹-á¹-hena, upÄ• dÄ• naÃ±ca bhusamÄ• dÄ• naá
eta_nti kÄ• mupÄ• dÄ• napadaá¹ƒ. puna __eta_nti kÄ• mupÄ• dÄ• nasaá¹…khÄ• taá¹ƒ.

__sassato_ \Be II 16/ __attÄ• _ti idaá¹ƒ purimadiá¹-á¹-hiá¹ƒ upÄ• diyamÄ• naá¹ƒ uttaradiá¹
vuttaá¹ƒ. yathÄ• esÄ• diá¹-á¹-hi daá¸·hÄ«karaá¹‡avasena purimaá¹ƒ uttarÄ• upÄ• diyati, e
dinnaâ€™â€™ ntiÄ• dikÄ• pÄ«ti. attaggahaá¹‡aá¹ƒ pana ``attavÄ• dupÄ• dÄ• naâ€™â€™
diá¹-á¹-hupÄ• dÄ• nadassananti daá¹-á¹-habbaá¹ƒ. __loko cÄ• _ti attaggahaá¹‡avinimuttag
diá¹-á¹-hupÄ• dÄ• nabhÅ«taá¹ƒ idha purimadiá¹-á¹-hiuttaradiá¹-á¹-hivacanehi vuttanti daá¹-á

yena micchÄ• bhinivesena gosÄ«lagovatÄ• diá¹ƒ samÄ• diyati ceva anutiá¹-á¹-hati ca, so g
adhippetÄ• ni. tenÄ• ha __ ``gosÄ«la ... pe ... sayameva upÄ• dÄ• nÄ• nÄ«â€™â€™ _ti. __
abhinivesanato.

__attavÄ• dupÄ• dÄ• na_nti ``attÄ• â€™â€™ ti vÄ• dassa paÃ±Ã±Ä• panassa gahaá¹‡ass
attho. __attavÄ• damattamevÄ• _ti attassa abhÄ• vÄ• ``attÄ• â€™â€™ ti idaá¹ƒ vacanama
daá¸·haá¹ƒ gaá¹‡hanti.

__cakkhudvÄ• rÄ• dÄ«su pavattÄ• yÄ• _ti idaá¹ƒ taá¹‡hÄ• ya rÅ«pataá¹‡hÄ• dibhÄ• vassa
chadvÄ• rÄ• rammaá¹‡ikadhammÄ• naá¹ƒ paá¹-iniyatÄ• rammaá¹‡attÄ• . __javanavÄ«thiy
pavattiá¹-á¹-hÄ• nadassanaá¹ƒ. sabhÄ• veneva uá¹-á¹-hÄ• tuá¹ƒ asakkontassa veá¸·u viya
olumbhakabhÄ• vena bhÄ• vo upÄ• dÄ• nassa paccayabhÄ• vato Ä• rammaá¹‡ampi taá¹ƒ
visaye \Ne II 15/ bhummaá¹ƒ. sÄ• tividhÄ• hotÄ«ti sambandho. __kÄ• mataá¹‡hÄ• _ kÄ• n
__evaá¹ƒ assÄ• dentÄ«_ti sassatadiá¹-á¹-hiyÄ• sahajÄ• tanissayasampayuttaatthiavigatÄ•
saá¹ƒsaá¹-á¹-hattÄ• niccadhuvasassatÄ• bhinivesamukhena assÄ• dentÄ«. bhavasahagat
bhavati tiá¹-á¹-hati sabbakÄ• lanti hi bhavadiá¹-á¹-hi bhavo uttarapadalopena, bhavassÄ• da

iminÄ• nayena __vibhavataá¹‡hÄ• _ti ettha attho veditabbo. vibhavati ucchijjati vinassatÄ«t
diá¹-á¹-hi vibhavo uttarapadalopena. __evaá¹ƒ tÄ• ni aá¹-á¹-hÄ• rasÄ• _ti yÄ• cha kÄ• mata
bhavataá¹‡hÄ• , cha vibhavataá¹‡hÄ• vuttÄ• , etÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni
__ajjhatta_nti sakasantatiyaá¹ƒ. __bahiddhÄ• _ti tato bahiddhÄ• . atÄ«tÄ• rammaá¹‡Ä• ni v
itarÄ• rammaá¹‡Ä• ni vÄ• , sayaá¹ƒ pana __atÄ«tÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni_. s
``aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicaritÄ• nÄ«â€™â€™ tiÄ• dinÄ• \Be II 17/ sambandho. idÄ• n
aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• vicaritÄ• ni dassetuá¹ƒ __ ``ajjhattikassÄ• â€™â€™ _tiÄ• dimÄ•
__ajjhattikassÄ• _ti ajjhattikakhandhapaÃ±cakaá¹ƒ. upayogatthe hi idaá¹ƒ sÄ• mivacanaá¹ƒ
gahetvÄ• . __asmÄ«ti hotÄ«_ti yadetaá¹ƒ ajjhattikaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena samudÄ• yaggÄ• hato asmÄ«ti gÄ• ho hoti, tasmiá¹ƒ satÄ
rÅ«pÄ• diÄ• rammaá¹‡avasena attho veditabbo. __itthamasmÄ«ti hotÄ«_ti khattiyÄ• dÄ«su
nti evaá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena hotÄ«ti attho. idaá¹ƒ tÄ• va anupanidhÄ• ya ga

__evamÄ• dÄ«nÄ«_ti __Ä• di_-saddena ``evamasmi, aÃ±Ã±athÄ• smi, ahaá¹ƒ bhavissaá¹
bhavissaá¹ƒ, aÃ±Ã±athÄ• bhavissaá¹ƒ, asasmi, satasmi, ahaá¹ƒ siyaá¹ƒ, itthaá¹ƒ siyaá¹ƒ, e
aÃ±Ã±athÄ• siyaá¹ƒ, apÄ• haá¹ƒ siyaá¹ƒ, apÄ• haá¹ƒ itthaá¹ƒ siyaá¹ƒ, apÄ• haá¹ƒ evaá¹ƒ
aÃ±Ã±athÄ• siyaâ€™â€™ nti etesaá¹ƒ saá¹…gaho. upanidhÄ• ya gahaá¹‡ampi duvidhaá¹
dassetuá¹ƒ ``evamasmi, aÃ±Ã±athÄ• smÄ«â€™â€™ ti ca vuttaá¹ƒ. tattha __evamasmÄ«_ti
gahaá¹‡aá¹ƒ, yathÄ• ayaá¹ƒ khattiyo, evaá¹ƒ ahamasmÄ«ti attho. __aÃ±Ã±athÄ• smÄ«_ti
gahaá¹‡aá¹ƒ, yathÄ• yaá¹ƒ khattiyo tato aÃ±Ã±athÄ• ahaá¹ƒ hÄ«no vÄ• adhiko vÄ• ti atth
paccuppannavasena cattÄ• ri taá¹‡hÄ• vicaritÄ• ni. __bhavissa_ntiÄ• dÄ«ni pana cattÄ• ri a
tesaá¹ƒ purimacatukke vuttanayeneva attho veditabbo. __asasmÄ«_ti sassato asmi, niccass
__satasmÄ«_ti asassato asmi, aniccassetaá¹ƒ adhivacanaá¹ƒ. iti imÄ• ni dve sassatucched
parÄ• ni __siya_ntiÄ• dÄ«ni cattÄ• ri saá¹ƒsayaparivitakkavasena vuttÄ• ni, tÄ• ni purimaca
atthato veditabbÄ• ni. __apÄ• haá¹ƒ siya_ntiÄ• dÄ«ni pana cattÄ• ri \Ne II 16/ ``api nÄ• mÄ
nti evaá¹ƒ patthanÄ• kappanavasena vuttÄ• ni, tÄ• nipi purimacatukke vuttanayeneva vedita

dve diá¹-á¹-hisÄ«sÄ• cattÄ• ro, suddhasÄ«sÄ• sÄ«samÅ«lakÄ• .

tayo tayoti etÄ• ni, aá¹-á¹-hÄ• rasa vibhÄ• vaye ||

ete hi sassatucchedavasena vuttÄ• dve __diá¹-á¹-hisÄ«sÄ• _ nÄ• ma, ``asmi, bhavissaá¹ƒ
siyaâ€™â€™ nti ete cattÄ• ro __suddhasÄ«sÄ• _ nÄ• ma, ``itthamasmÄ«â€™â€™ tiÄ• day
dvÄ• dasa __sÄ«samÅ«lakÄ• _ nÄ• mÄ• ti veditabbaá¹ƒ. idha pÄ• á¸·iyaá¹ƒ rÅ«pÄ• ramma
Ä• ha __ ``ajjhattikarÅ«pÄ• dinissitÄ• nÄ«â€™â€™ _ti. aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• n
__iminÄ• asmÄ«_ti iminÄ• abhisekasenÄ• paccÄ• dinÄ• ``khattiyo ahaâ€™â€™ nti mÅ«la
hoti. sesaá¹ƒ pubbe vuttanayeneva veditabbaá¹ƒ. __saá¹…gahe_ti taá¹‡hÄ• ya yathÄ• vutta
saá¹ƒkhipanavasena saá¹…gaá¹‡hane kariyamÄ• ne. ``chayime, bhikkhave, taá¹‡hÄ• kÄ• y

``rÅ«pe taá¹‡hÄ• rÅ«pataá¹‡hÄ• â€™â€™ tiÄ• di __niddesattho_. ``kÄ• marÄ• gabhÄ• ver
``ajjhattikassupÄ• dÄ• yÄ• â€™â€™ tiÄ• diko ca __niddesavitthÄ• ro_. ``rÅ«pÄ• dÄ«su Ä•
tiÄ• diko __saá¹…gaho_.

yasmÄ• cakkhudvÄ• rÄ• dÄ«su ekekasmiá¹ƒ dvÄ• re uppajjanakaviÃ±Ã±Ä• á¹‡Ä• ni viya
rÄ• sivasena ekajjhaá¹ƒ gahetvÄ• ``cha vedanÄ• kÄ• yÄ• â€™â€™ ti vuttanti Ä• ha __ ``ve
nissayabhÄ• vena uppattidvÄ• rabhÄ• vena nÄ• nÄ• paccayÄ• honti cakkhudhÄ• tuÄ• day
posentiyo viya ca hontÄ«ti tÄ• saá¹ƒ mÄ• tusadisatÄ• vuttÄ• . __cakkhusamphassahetÅ«_
nissayÄ• dicakkhusamphassapaccayÄ• . __aya_nti ayaá¹ƒ vedanÄ• ``cakkhusamphassajÄ
sÄ• dhÄ• raá¹‡ato vuttÄ• . __etthÄ• _ti etasmiá¹ƒ vedanÄ• pade. __sabbasaá¹…gÄ• hikÄ•
kusalÄ• kusalavipÄ• kakiriyÄ• naá¹ƒ vasena sabbasaá¹…gÄ• hikÄ• . evaá¹ƒ vibhaá¹…ge Ä
vatvÄ• pi idhÄ• dhippetavedanameva dassetuá¹ƒ __ ``vipÄ• kavasena panÄ• â€™â€™ _tiÄ
samphasso_ti cakkhumhi nissayabhÅ«te uppannaphasso. esa nayo sesesu. yasmÄ• cakkh
khandhaniddese lakkhaá¹‡Ä• divibhÄ• gato, Ä• yatananiddese visesato, sÄ• maÃ±Ã±ato ca
vibhÄ• vitÄ• ni, tasmÄ• __ ``yaá¹ƒ vattabbaá¹ƒ ... pe ... vuttamevÄ• â€™â€™ _ti Ä• ha.

__namanalakkhaá¹‡a_nti Ä• rammaá¹‡Ä• bhimukhaá¹ƒ hutvÄ• namanasabhÄ• vaá¹ƒ tena
__ruppanalakkhaá¹‡aá¹ƒ_ heá¹-á¹-hÄ• vuttameva. __vedanÄ• kkhandho_ pana ekÄ• va ve
nÄ• ma paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni \Ne II 17/. nanu tattha jÄ«vitacittaá¹-á¹-hitiyo \Be II 19/ ca
tÄ• saá¹ƒ pana kiccaá¹ƒ na tathÄ• pÄ• kaá¹-aá¹ƒ, yathÄ• cetanÄ• dÄ«nanti te evettha pÄ•
__yena_ mahantapÄ• tubhÄ• vÄ• dinÄ• __kÄ• raá¹‡ena. etthÄ• _ti etasmiá¹ƒ mahÄ• bhÅ«
vinicchayanayo_ti ``vacanatthato kalÄ• patoâ€™â€™ tiÄ• dinÄ• lakkhaá¹‡Ä• dinicchayato
so catudhÄ• tuvavatthÄ• ne vutto, na rÅ«pakkhandhaniddeseti? tattha vuttepi ``catudhÄ• tu
vuttÄ• nÄ«â€™â€™ ti atidesavasena vuttattÄ• __ ``rÅ«pakkhandhaniddese vuttoâ€™â€™
paá¹-icca. bhÅ«tÄ• ni hi paá¹-icca uppajjamÄ• naá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ ``tÄ• ni gahetvÄ• â
avissajjanato. __nissÄ• yÄ• tipi eke_ tesaá¹ƒ nissayapaccayabhÄ• vato. pubbakÄ• lakiriyÄ•
aparakÄ• lakiriyÄ• pekkhÄ• ti pÄ• á¹-hasesena atthaá¹ƒ vadati. vibhattivipallÄ• sena vinÄ•
__ ``samÅ«hatthe vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. samÅ«hasambandhe sÄ• miniddesena s
dassento Ä• ha __ ``samÅ«haá¹ƒ upÄ• dÄ• yÄ• â€™â€™ _ti. dhammasaá¹…gaá¹‡iyaá¹ƒ (
``tevÄ«satividhaâ€™â€™ _nti vuttaá¹ƒ. tattha hi hadayavatthu na niddiá¹-á¹-haá¹ƒ, ``yaá¹ƒ
nissÄ• yÄ• â€™â€™ ti vÄ• paá¹-á¹-hÄ• ne (paá¹-á¹-hÄ• na0 I 1.8) Ä• gatattÄ• hadayavatt
jÄ• tirÅ«pabhÄ• vena upacayasantatiyo ekato katvÄ• __ ``tevÄ«satividhaâ€™â€™ _nti vutt

cakkhussa viÃ±Ã±Ä• á¹‡anti vÄ• __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. asÄ• dhÄ• raá¹‡akÄ• raá¹
``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti ettha sabbalokiyavipÄ• kaviÃ±Ã±Ä• a
``tebhÅ«makavipÄ• kacittassetaá¹ƒ adhivacanaâ€™â€™ _nti vuttaá¹ƒ.

__abhisaá¹…kharaá¹‡alakkhaá¹‡o_ti Ä• yÅ«hanasabhÄ• vo. __copanavasenÄ• _ti viÃ±Ã±

kÄ• yaviÃ±Ã±attiyÄ• samuá¹-á¹-hÄ• panavasenÄ• ti attho. __vacanabhedavasenÄ• _ti vac
vacÄ«viÃ±Ã±attiyÄ• samuá¹-á¹-hÄ• panavasenÄ• ti attho. evaá¹ƒ copanaá¹ƒ na bhaveyyÄ•
nisÄ«ditvÄ• cintentassÄ• â€™â€™ _ti vuttaá¹ƒ. __ekÅ«natiá¹ƒsÄ• _ti ettha abhiÃ±Ã±Ä• ce
ekÅ«natiá¹ƒsa cetanÄ• veditabbÄ• tassÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡assa paccayattÄ• bhÄ• v

__dukkhe_ti ekampi idaá¹ƒ bhummavacanaá¹ƒ saá¹ƒsilesananissayavisayabyÄ• panavase
viniyogaá¹ƒ gacchatÄ«ti __ ``catÅ«hi kÄ• raá¹‡ehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ekopi \Be II
anekadhÄ• viniyogaá¹ƒ gacchati yathÄ• taddhitatthe uttarapadasamÄ• hÄ• reti. __ta_nti a
__dukkhasacca_nti hadayavatthulakkhaá¹‡aá¹ƒ dukkhasaccaá¹ƒ. __assÄ• _ti aÃ±Ã±Ä• á¹‡
__nissayapaccayabhÄ• venÄ• _ti purejÄ• tanissayabhÄ• vena. sahajÄ• tanissayapaccayab
phassÄ• dayo vattabbÄ• . Ä• rammaá¹‡apaccayabhÄ• vena dukkhasaccaá¹ƒ assa Ä• ramm
__dukkhasacca_nti upayogaekavacanaá¹ƒ \Ne II 18/. __eta_nti aÃ±Ã±Ä• á¹‡aá¹ƒ. __tassÄ•
``paá¹-icchÄ• detÄ«â€™â€™ _ti ettha vuttaá¹ƒ paá¹-icchÄ• danÄ• kÄ• raá¹ƒ dassetuá¹ƒ __
vuttaá¹ƒ. Ã±Ä• á¹‡avippayuttacittenapi ekadesena yÄ• thÄ• vato lakkhaá¹‡apaá¹-ivedho ho
``yÄ• thÄ• valakkhaá¹‡apaá¹-ivedhanivÄ• raá¹‡enÄ• â€™â€™ _ti vatvÄ• __ ``Ã±Ä• á¹‡apa
appadÄ• nenÄ• â€™â€™ _ti vuttanti vadanti. purimaá¹ƒ pana paá¹-ivedhaÃ±Ä• á¹‡uppattiy
pacchimaá¹ƒ anubodhaÃ±Ä• á¹‡uppattiyÄ• . evamettha attho veditabbo. __etthÄ• _ti dukkh

sahajÄ• tassa aÃ±Ã±Ä• á¹‡assa samudayasaccaá¹ƒ vatthu hoti nissayapaccayabhÄ• vatot
``vatthutoâ€™â€™ _ti. __Ä• rammaá¹‡ato_ti Ä• rammaá¹‡apaccayabhÄ• vena. yasmÄ• sa
Ä• rammaá¹‡aá¹ƒ hoti, tasmÄ• __ ``dukkhasamudaye aÃ±Ã±Ä• á¹‡aâ€™â€™ _nti vuttanti
dukkhasacce vuttanayameva ekeneva kÄ• raá¹‡ena itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ asambhavato,
kÄ• raá¹‡anti Ä• ha __ ``paá¹-icchÄ• danatoâ€™â€™ _ti. idaá¹ƒ vitthÄ• rato vibhÄ• vetuá¹ƒ
``nirodhapaá¹-ipadÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __tadÄ• rabbhÄ• _ti taá¹ƒ Ä• ra
katvÄ• . __pacchimaÃ±hi saccadvaya_nti nirodho maggo. taÃ±hi nayagambhÄ«rattÄ• . __d
saá¹‡hasukhumadhammattÄ• sabhÄ• veneva gambhÄ«ratÄ• ya duddasaá¹ƒ duviÃ±Ã±eyy
purime saccadvaye. __andhabhÅ«ta_nti andhakÄ• rabhÅ«taá¹ƒ. __na pavattati_ Ä• ramma
__vacanÄ«yattenÄ• _ti vÄ• cakabhÄ• vena tathÄ• upaá¹-á¹-hÄ• nato. __sabhÄ• valakkhaá
pÄ«á¸·anÄ• diÄ• yÅ«hanÄ• divasena ``idaá¹ƒ dukkhaá¹ƒ, ayaá¹ƒ samudayoâ€™â€™ ti (MN
sabhÄ• valakkhaá¹‡assa duddasattÄ• duviÃ±Ã±eyyattÄ• purimadvayaá¹ƒ __gambhÄ«raá
saccadvaye. __vipallÄ• saggÄ• havasena pavattatÄ«_ti subhÄ• diviparÄ«taggÄ• hÄ• naá¹ƒ
aÃ±Ã±Ä• á¹‡aá¹ƒ pavattati.

idÄ• ni \Be II 21/ ``dukkhe aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su pakÄ• rantarenapi atthaá¹ƒ
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dukkheti ettÄ• vatÄ• _ti ``aÃ±Ã±Ä• á¹‡anti vuc
dukkheâ€™â€™ ti ettakena. __saá¹…gahato_ti samodhÄ• nato. __kiccato_ti asampaá¹-ive
__aÃ±Ã±Ä• á¹‡amivÄ• _ti visayasabhÄ• vaá¹ƒ yÄ• thÄ• vato paá¹-ivijjhituá¹ƒ appadÄ• naki
tiÄ• dinÄ• tattha avijjÄ• pavattati, visesato niddiá¹-á¹-haá¹ƒ hotÄ«ti katvÄ• sabbattheva tat

avisiá¹-á¹-hasabhÄ• vadassanaá¹ƒ idanti dassetuá¹ƒ __ ``avisesato panÄ• â€™â€™ _tiÄ• d

khaá¹‡ikanirodhassa idha anadhippetattÄ• ayujjamÄ• nattÄ• virÄ• gaggahaá¹‡ato ca avijjÄ
paá¹-ipakkhavasena paá¹-ibÄ• hanaá¹ƒ idha ``nirodhoâ€™â€™ ti adhippeto, so ca nesaá¹ƒ
anuppajjanamevÄ• ti \Ne II 19/ Ä• ha __ ``nirodho hotÄ«ti anuppÄ• do hotÄ«â€™â€™ _ti. ``
etthÄ• ti avijjÄ• nirodho, saá¹…khÄ• rÄ• nirujjhanti etthÄ• ti saá¹…khÄ• ranirodhoâ€™â€™
nirodhapadehi nibbÄ• nassa desitattÄ• daá¹-á¹-habbÄ• . tenÄ• ha __ ``nibbÄ• naá¹ƒ hÄ«â€
__vaá¹-á¹-avivaá¹-á¹-a_nti vaá¹-á¹-aÃ±ca vivaá¹-á¹-aÃ±ca. __ ``dvÄ• dasahÄ«â€™â€™ _ti i
yojetabbaá¹ƒ ``anulomato dvÄ• dasahi padehi vaá¹-á¹-aá¹ƒ, paá¹-ilomato dvÄ• dasahi vivaá
dassitaâ€™â€™ nti.

vibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-ipadÄ• suttavaá¹‡á¹‡anÄ•

<3> micchÄ• paá¹-ipajjati etÄ• yÄ• ti micchÄ• paá¹-ipadÄ• , vaá¹-á¹-agÄ• mimaggo dukkhÄ
__micchÄ• paá¹-ipadaá¹ƒ_. tenÄ• ha __ ``aniyyÄ• nikapaá¹-ipadÄ• â€™â€™ _ti. __so_ puÃ
__kathaá¹ƒ micchÄ• paá¹-ipadÄ• hotÄ«_ti? sampattibhave sukhÄ• vahova hotÄ«ti adhippÄ
vaá¹-á¹-apakkhiyÄ• naá¹ƒ uttamaá¹…gabhÄ• vato. __antamaso_ti ukkaá¹ƒsapariyantaá¹ƒ s
avakaá¹ƒsapariyantato. ``idaá¹ƒ me puÃ±Ã±aá¹ƒ nibbÄ• nÄ• dhigamÄ• ya paccayo hotÅ«â€
patthetvÄ• pavattitaá¹ƒ. paá¹‡á¹‡amuá¹-á¹-hidÄ• namatta_nti sÄ• kapaá¹‡á¹‡amuá¹-á¹-hidÄ
__appatvÄ• _ti antogadhahetu esa niddeso, apÄ• petvÄ• ti attho. yadaggena \Be II 22/ vÄ•
arahattaá¹ƒ pattoti vuccati, tadaggena tadÄ• vahÄ• paá¹-ipadÄ• pi pattÄ• ti vuccatÄ«ti __ ``
vuttaá¹ƒ. __anulomavasenÄ• _ti anulomapaá¹-iccasamuppÄ• davasena. __paá¹-ilomavasen
__paá¹-ipadÄ• pucchitÄ• _ti etena paá¹-ipadÄ• desetuá¹ƒ Ä• raddhÄ• ti ayampi attho saá¹
atthassa kathetukamyatÄ• pucchÄ• ya idhÄ• gatattÄ• . anulomapaá¹-iccasamuppÄ• dadesa
avijjÄ• dinirodhÄ• pana vijjÄ• ya sati hoti saá¹…khÄ• rÄ• naá¹ƒ asambhavoti vuttaá¹ƒ __ ``
bhÄ• jitaâ€™â€™ _nti. sarÅ«pena pana tÄ• ya vaá¹-á¹-ameva pakÄ• sitaá¹ƒ. vakkhati hi pa
``vaá¹-á¹-avivaá¹-á¹-ameva kathitaâ€™â€™ nti. __niyyÄ• tane_ti nigamane. __phalenÄ• _ti
__paá¹-ipadÄ• ya_ sampÄ• pakahetuno __dassitattÄ• _. yathÄ• hi tividho hetu Ã±Ä• pako,
evaá¹ƒ tividhaá¹ƒ phalaá¹ƒ Ã±Ä• petabbaá¹ƒ, nibbattetabbaá¹ƒ, sampÄ• petabbanti. tasmÄ•
nibbÄ• nena taá¹ƒsampÄ• pakahetubhÅ«tÄ• ya paá¹-ipadÄ• ya dassitattÄ• ti attho. tenÄ• h
_tiÄ• di. __ayaá¹ƒ vuccatÄ«_ti evaá¹ƒ nibbÄ• naphalÄ• ayaá¹ƒ ``sammÄ• paá¹-ipadÄ• â€™
__asesavirÄ• gÄ• asesanirodhÄ• _ti samucchedappahÄ• navasena avijjÄ• ya asesavirajjan
padadvayenapi anuppÄ• danirodhameva vadati. taÃ±hi nibbÄ• naá¹ƒ. dutiyavikappe ayaá¹ƒ
maggena karaá¹‡abhÅ«tena asesanirodho hoti, avijjÄ• ya asesanirodho yaá¹ƒ Ä• gamma h
dassetunti. __evaÃ±hi satÄ«_ti evaá¹ƒ padabhÄ• janassa \Ne II 20/ nibbÄ• nassa padatthe
paá¹-ipadÄ• vibhattÄ• hotÄ«_ti avijjÄ• ya asesanirodhahetupaá¹-ipadÄ• tattha sÄ• tisayas

sÄ• nubhÄ• vÄ• vibhattÄ• hoti. micchÄ• paá¹-ipadÄ• gahaá¹‡enettha vaá¹-á¹-assapi vibha
``vaá¹-á¹-avivaá¹-á¹-ameva kathitaâ€™â€™ _nti.

paá¹-ipadÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vipassÄ«suttavaá¹‡á¹‡anÄ•

<4> __vipphandantÄ«_ti nimisanavasena. __animisehÄ«_ti vigatanimisehi ummÄ«lantehev
mahÄ• padÄ• ne. __etthÄ• _ti etasmiá¹ƒ ``vipassÄ«â€™â€™ ti pade, etasmiá¹ƒ vÄ•  ``anim
yathÄ• gate suttante.

mahÄ• purisassa \Be II 23/ animisalocanato ``vipassÄ«â€™â€™ ti samaÃ±Ã±Ä• paá¹-ilÄ•
vuttaá¹ƒ, taá¹ƒ akÄ• raá¹‡aá¹ƒ aÃ±Ã±esampi mahÄ• sattÄ• naá¹ƒ carimabhave animisaloca
__ ``ettha cÄ• â€™â€™ _tiÄ• diá¹ƒ vatvÄ• tato pana aÃ±Ã±ameva kÄ• raá¹‡aá¹ƒ dassetuâ
vuttaá¹ƒ. __palÄ• á¸·ayamÄ• nassÄ• _ti tosentassa. anÄ• dare cetaá¹ƒ sÄ• mivacanaá¹ƒ. _

puÃ±Ã±ussayasaá¹…khÄ• to bhago assa atisayena atthÄ«ti bhagavÄ• ti __ ``bhÄ• gyasam
__sammÄ• _ti sammadeva yÄ• thÄ• vato, Ã±Ä• yena kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hotÄ«ti Ä• h
_ti. saá¹ƒ-saddo ``sÄ• maâ€™â€™ nti iminÄ•  samÄ• natthoti Ä• ha __ ``sÄ• maá¹ƒ paccat
sayambhuÃ±Ä• á¹‡enÄ• ti attho. sammÄ• , sÄ• maá¹ƒ bujjhi etenÄ• ti __sambodho_ vucca
etenÄ• â€™â€™ ti katvÄ• idha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assapi saá¹…gaho. __bodhimÄ•
uttarapadalopo yathÄ• ``sÄ• kapatthavoâ€™â€™ ti. __bujjhanakasatto_ti ettha mahÄ• bod
bujjhatÄ«ti bodhi ca so sattavisesayogato satto cÄ• ti __bodhisatto. patthayamÄ• no pavatta
nÄ• ma mahantaá¹ƒ bodhiá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti saÃ±jÄ• tacchando paá¹-ipaj
jÄ• tiÄ• dimÅ«lakaá¹ƒ dukkhaá¹ƒ. kÄ• maá¹ƒ cutupapÄ• tÄ• pi maraá¹‡ajÄ• tiyo, ``jÄ• yati n
vatvÄ• ``cavati upapajjatÄ«â€™â€™ ti vacanaá¹ƒ na ekabhavapariyÄ• pannÄ• naá¹ƒ tesaá
nÄ• nÄ• bhavapariyÄ• pannÄ• naá¹ƒ ekajjhaá¹ƒ gahaá¹‡anti dassento Ä• ha __ ``idaá¹ƒ ...
__tassa nissaraá¹‡a_nti tassa jarÄ• maraá¹‡assa nissaraá¹‡anti vuccati. yasmÄ• mahÄ• sa
disvÄ• pabbajito, tasmÄ• ssa jarÄ• maraá¹‡ameva Ä• dito upaá¹-á¹-hÄ• si.

__upÄ• yamanasikÄ• renÄ• _ti \Ne II 21/ upÄ• yena vidhinÄ• Ã±Ä• yena manasikÄ• rena
pavattanato. __samÄ• yogo ahosÄ«_ti yÄ• thÄ• vato paá¹-ivijjhanavasena samÄ• gamo ah
hetumhi nissakkavacananti tassa ``yoniso manasikÄ• renÄ• â€™â€™ ti hetumhi karaá¹‡ava
sati jarÄ• maraá¹‡a_nti ``kimhi nu kho sati jarÄ• maraá¹‡aá¹ƒ hoti, kiá¹ƒ paccayÄ• jarÄ• ma
jarÄ• maraá¹‡e kÄ• raá¹‡aá¹ƒ pariggaá¹‡hantassa bodhisattassa ``yasmiá¹ƒ sati yaá¹ƒ hoti
hoti, taá¹ƒ tassa kÄ• raá¹‡aâ€™â€™ nti evaá¹ƒ abyabhicÄ• rajÄ• tikÄ• raá¹‡apariggaá¹‡ha
jarÄ• maraá¹‡aá¹ƒ hoti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti yÄ• jarÄ• maraá¹‡assa
paÃ±Ã±Ä• uppajji, tÄ• ya uppajjantiyÄ• cassa abhisamayo paá¹-ivedho ahosÄ«ti attho.

__itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. __hÄ«_ti nipÄ• tamattaá¹ƒ. __ida_nti yathÄ• vu
paccakkhato gahaá¹‡aá¹ƒ. tenÄ• ha __ ``evamidaâ€™â€™ _nti. idha avijjÄ• ya samudayas
``ekÄ• dasasu á¹-hÄ• nesÅ«â€™â€™ _ti vuttaá¹ƒ. __samudayaá¹ƒ sampiá¹‡á¸• etvÄ• _ti s
samudayaá¹ƒ ekajjhaá¹ƒ gahetvÄ• . anekavÄ• raÃ±hi samudayadassanavasena Ã±Ä• á¹‡a
samudayoâ€™â€™ ti Ä• meá¸• itavacanaá¹ƒ. atha vÄ• ``evaá¹ƒ samudayo hotÄ«â€™â€™
nibbattidassanaparaá¹ƒ, atha kho paá¹-iccasamuppÄ• dasaddo viya paá¹-iccasamuppÄ• da
nibbattimukhena paccayattaá¹ƒ vadati. viÃ±Ã±Ä• á¹‡Ä• dayo ca yÄ• vanto idha paccayadha
sÄ• maÃ±Ã±arÅ«pena byÄ• panicchÄ• vasena gaá¹‡hanto ``samudayo samudayoâ€™â€™
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• naá¹ƒ samudayo hotÄ«â€™â€™ _ti. __dassanaá¹-á¹-he
paccakkhato dassanabhÄ• vo cakkhu. __Ã±Ä• taá¹-á¹-henÄ• _ti Ã±Ä• tabhÄ• vena. __pajÄ
``avijjÄ• saá¹…khÄ• rÄ• ditaá¹ƒtaá¹ƒpaccayadhammapavattiyÄ• etassa dukkhakkhandhass
vÄ• jÄ• nanaá¹-á¹-hena. __paá¹-ivedhanaá¹-á¹-henÄ• _ti ``ayaá¹ƒ avijjÄ• di paccayadhamm
saá¹…khÄ• rÄ• dikassa paccayabhÄ• vato samudayoâ€™â€™ ti paá¹-ivijjhanaá¹-á¹-hena. _
samudayabhÄ• vapaá¹-icchÄ• dakassa mohandhakÄ• rassa kilesandhakÄ• rassa vidhaman
__taá¹ƒ panetaá¹ƒ_ ``cakkhuâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __nirodhavÄ• re
``kissa nirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â€™ ti nirodhakittanavasena Ä• gato.

vipassÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. sikhÄ«suttÄ• divaá¹‡á¹‡anÄ•

5-10__._ __na_ \Ne II 22/ __evaá¹ƒ yojetvÄ• _ti ``sikhissapÄ«â€™â€™ tiÄ• dinÄ• samucca
yojetvÄ• . __kasmÄ• _tiÄ• dinÄ• tattha kÄ• raá¹‡aá¹ƒ vadati. __ekÄ• sane adesitattÄ• _ti \
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``nÄ• nÄ• á¹-hÄ• nesu hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yadipi tÄ
vuttabhÄ• vena desitÄ• ni, atthavaá¹‡á¹‡anÄ• pana ekasadisÄ• tadatthassa abhinnattÄ• .
na aÃ±Ã±o Ä• cikkhatÄ«ti yojanÄ• . na hi mahÄ• bodhisattÄ• naá¹ƒ pacchimabhave paropa
__gatamaggenevÄ• _ti paá¹-ipattigamanena gatamaggeneva pacchimamahÄ• bodhisattÄ•
__gacchantÄ«_ti catÅ«su satipaá¹-á¹-hÄ• nesu patiá¹-á¹-hitacittÄ• satta bojjhaá¹…ge yÄ• t
sammÄ• sambodhiyÄ• abhisambujjhanavasena pavattantÄ«ti attho. yathÄ• pana tesaá¹ƒ
hoti, taá¹ƒ dassetuá¹ƒ __ ``sabbabodhisattÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. buddhabhÄ• v
buddhatthÄ• ya vÄ• vipassanÄ• __buddhavipassanÄ• _.

sikhÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

buddhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• hÄ• ravaggo

1. Ä• hÄ• rasuttavaá¹‡á¹‡anÄ•

<11> __Ä• harantÄ«_ti Ä• nenti uppÄ• denti, upatthambhentÄ«ti attho. __nibbattÄ• _ti pasu
yasmÄ• tato paá¹-á¹-hÄ• ya loke jÄ• tavohÄ• ro paá¹-isandhiggahaá¹‡ato pana paá¹-á¹-hÄ•
nikkhanto, tÄ• va sambhavesino, esa tÄ• va gabbhaseyyakesu bhÅ«tasambhavesivibhÄ• g
paá¹-hamacittÄ• divasena vutto. __sambhava_-saddo cettha gabbhaseyyakÄ• naá¹ƒ vasen
itaresaá¹ƒ vasena uppattipariyÄ• yo. paá¹-hamacittapaá¹-hamairiyÄ• pathakkhaá¹‡esu hi te
esanti upagacchanti nÄ• ma, na tÄ• va bhÅ«tÄ• upapattiyÄ• na suppatiá¹-á¹-hitattÄ• , bhÅ
bhavesanÄ• ya samucchinnattÄ• . __na puna bhavissantÄ«_ti avadhÄ• raá¹‡ena nivattitam
``kÄ• laghaso bhÅ«toâ€™â€™ tiÄ• dÄ«su bhÅ«ta-saddassa khÄ«á¹‡Ä• savavÄ• citÄ• daá
sampiá¹‡á¸• anattho_ ``agginÄ• vÄ• udakena vÄ• â€™â€™ tiÄ• dÄ«su viya.

yathÄ• sakaá¹ƒ \Ne II 23/ \Be II 26/ paccayabhÄ• vena attabhÄ• vassa paá¹-hapanamevett
kÄ• tabbaanuggaho hotÄ«ti adhippÄ• yenÄ• ha __ ``vacanabhedo ... pe ... eko yevÄ• â€™â
uppannadhammÄ• na_nti sattassa santÄ• ne uppannadhammÄ• naá¹ƒ. yathÄ• ``vassasata
anuppabandhavasena pavattatÄ«ti vuttaá¹ƒ hoti, evaá¹ƒ á¹-hitiyÄ• ti anuppabandhavasena
pana avicchedoti Ä• ha __ ``avicchedÄ• yÄ• â€™â€™ _ti. anuppabandhadhammuppattiyÄ•
hotÄ«ti Ä• ha __ ``anuppannÄ• naá¹ƒ uppÄ• dÄ• yÄ• â€™â€™ _ti. __etÄ• nÄ«_ti á¹-hitianu
daá¹-á¹-habbÄ• ni_ na yathÄ• sambandhato.

vatthugatÄ• ojÄ• vatthu viya tena saddhiá¹ƒ ajjhoharitabbataá¹ƒ gacchatÄ«ti vuttaá¹ƒ __ `
Ä• hÄ• roâ€™â€™ _ti, nibbattitaojaá¹ƒ pana sandhÄ• ya ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro ojaá¹
Ä• haratÄ«â€™â€™ ti vakkhati. __oá¸·Ä• rikatÄ• _ appojatÄ• ya na vatthuno thÅ«latÄ• ya k
yasmiá¹ƒ vatthusmiá¹ƒ parittÄ• ojÄ• hoti, taá¹ƒ oá¸·Ä• rikaá¹ƒ. sappÄ• dayo dukkhuppÄ• d
veditabbÄ• . visÄ• á¹‡Ä• dÄ«naá¹ƒ tivassachaá¸• á¸• itÄ• naá¹ƒ pÅ«tibhÅ«tattÄ• mudukatÄ
taracchakheá¸·atemitatÄ• ya pana tathÄ• bhÅ«tÄ• naá¹ƒ tesaá¹ƒ mudukatÄ• . dhammasabh
Ä• hÄ• ro sukhumo_ taruá¹‡atiá¹‡asassakhÄ• danato. __sakuá¹‡Ä• naá¹ƒ Ä• hÄ• ro sukhu
__paccantavÄ• sÄ«naá¹ƒ Ä• hÄ• ro sukhumo_ mÄ• samuggakurÄ• dibhojanattÄ• . __tesa_
__sukhumotvevÄ• _ti na kiÃ±ci upÄ• dÄ• ya, atha kho sukhumoicceva niá¹-á¹-haá¹ƒ patto ta
abhÄ• vato.

vatthuvasena panettha Ä• hÄ• rassa oá¸·Ä• rikasukhumatÄ• vuttÄ• , sÄ• cassa appojama
dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• dimÄ• ha. __parissaya_nti khudÄ• vasena uppan
sarÄ«radarathaá¹ƒ. __vinodetÄ«_ti vatthu tassa vinodanamattaá¹ƒ karoti. __na pana sakkot
sarÄ«raá¹ƒ yÄ• petuá¹ƒ nappahoti nirojattÄ• . __na sakkoti parissayaá¹ƒ vinodetuá¹ƒ_ Ä• m

__chabbidhopÄ«_ti iminÄ• kassaci phassassa anavasesitabbatamÄ• ha. desanakkamenev

dutiyÄ• ditÄ• , na aÃ±Ã±ena kÄ• raá¹‡enÄ• ti Ä• ha __ ``desanÄ• nayo eva cesÄ• â€™â€™
\Be II 27/ sattassÄ• ti dassanatthaá¹ƒ manogahaá¹‡aá¹ƒ yathÄ• ``cittassa á¹-hiti, cetovimut
__ ``manosaÃ±cetanÄ• ti cetanÄ• vÄ• â€™â€™ _ti. __citta_nti yaá¹ƒ kiÃ±ci cittameva. __e
ekajjhaá¹ƒ gahetvÄ• vibhÄ• gaá¹ƒ akatvÄ• , sÄ• maÃ±Ã±ena gahitÄ• ti attho. tattha labbha
upÄ• diá¹‡á¹‡akÄ• divibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``kabaá¸·Ä«kÄ• ro Ä• hÄ• roâ€™â€™ _ti
na sÄ• dhentÄ«_ti tÄ• disassa \Ne II 24/ Ä• hÄ• rassa anÄ• haraá¹‡ato. __tadÄ• pÄ«_ti bhi
__upÄ• diá¹‡á¹‡akÄ• hÄ• roti vuccantÄ«_ti keci. __idaá¹ƒ pana Ä• cariyÄ• naá¹ƒ na ruccati
upÄ• diá¹‡á¹‡akarÅ«passeva abhÄ• vato. __paá¹-isandhicitteneva sahajÄ• tÄ• _ti lakkhaá¹
kammajarÅ«papariyÄ• pannÄ• ya ojÄ• ya atthibhÄ• vassa avicchedappavattisambhavadas
uppannadivasato paá¹-á¹-hÄ• ya yÄ• va sattamadivasÄ• pi. rÅ«pasantatiá¹ƒ __pÄ• leti_ pa
__ayamevÄ• _ti kammajaojÄ• . kammajaojaá¹ƒ pana paá¹-icca uppannaojÄ• akammajattÄ
veditabbo. anupÄ• diá¹‡á¹‡akÄ• phassÄ• dayo veditabbÄ• ti Ä• netvÄ• sambandho. lokut
Ä• ha __ ``lokuttarÄ• pana ruá¸·hÄ«vasena kathitÄ• â€™â€™ _ti. yasmÄ• tesaá¹ƒ kusalÄ
natthi, tasmÄ• vipÄ• kÄ• naá¹ƒ upÄ• diá¹‡á¹‡apariyÄ• yo natthevÄ• ti anupÄ• diá¹‡á¹‡apa
vuttoti veditabbo.

pubbe ``Ä• hÄ• rÄ• ti paccayÄ• â€™â€™ ti vuttattÄ• yadi paccayaá¹-á¹-ho Ä• hÄ• raá¹-á¹-
kasmÄ• ime eva cattÄ• ro vuttÄ• _ti atha kasmÄ• cattÄ• rova vuttÄ• . ime eva ca vuttÄ• ti
__visesappaccayattÄ• _ti etena yathÄ• aÃ±Ã±e paccayadhammÄ• attano paccayuppanna
tathÄ• ca hoti aÃ±Ã±athÄ• cÄ• ti samÄ• nepi paccayatte atirekapaccayÄ• honti, tasmÄ•
ti imamatthaá¹ƒ dasseti. idÄ• ni taá¹ƒ atirekapaccayataá¹ƒ dassetuá¹ƒ __ ``visesapaccayo h
vuttaá¹ƒ. visesappaccayo rÅ«pakÄ• yassa kabaá¸·Ä«kÄ• ro Ä• hÄ• ro upathambhakabhÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ ``rÅ«pÄ• rÅ«pÄ• naá¹ƒ upathambhakattena upakÄ• rakÄ• cattÄ• ro
ti (Vism II 608; Paá¹-á¹-h-a paccayuddesavaá¹‡á¹‡anÄ•). upathambhakattaÃ±hi satÄ«pi ja
Ä• hÄ• rÄ• naá¹ƒ Ä• hÄ• rajarÅ«pasamuá¹-á¹-hÄ• nakarÅ«pÄ• hÄ• rassa \Be II 28/ ca hoti,
Ä• hÄ• rÄ• naá¹ƒ janakattaá¹ƒ natthÄ«ti upathambhakattaá¹ƒ padhÄ• naá¹ƒ. janayamÄ• no
upathambhayamÄ• no eva janetÄ«ti upathambhakabhÄ• vo eva Ä• hÄ• rabhÄ• vo. __veda
``phassapaccayÄ• vedanÄ• â€™â€™ ti hi vuttaá¹ƒ. ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á
__viÃ±Ã±Ä• á¹‡assa manosaÃ±cetanÄ• _. ``cetanÄ• tividhaá¹ƒ bhavaá¹ƒ janetÄ«â€™â€™
``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti pana vacanato __nÄ• marÅ«passa vi
hi okkantaviÃ±Ã±Ä• á¹‡Ä• bhÄ• ve nÄ• marÅ«passa atthi sambhavo. yathÄ• ha ``viÃ±Ã±Ä
mÄ• tukucchismiá¹ƒ na okkamissatha, api nu kho nÄ• marÅ«paá¹ƒ mÄ• tukucchismiá¹ƒ sa
II 115). vuttamevatthaá¹ƒ suttena sÄ• dhetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

evaá¹ƒ yadipi paccayattho Ä• hÄ• rattho, visesapaccayattÄ• pana imeva Ä• hÄ• rÄ• ti vutt
25/ visesapaccayataá¹ƒ avibhÄ• gato dassetvÄ• idÄ• ni vibhÄ• gato dassetuá¹ƒ __ ``ko pa
Ä• raddhaá¹ƒ. __mukhe á¹-hapitamatto eva_ asaá¹…khÄ• dito, tattakenÄ• pi abbhantarassa
eva. tenÄ• ha __ ``aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-hÄ• petÄ«â€™â€™ _ti. sukhavedanÄ• y

sabbathÄ• pÄ«_ti cakkhusamphassÄ• divasena. yattakÄ• phassassa pakÄ• rabhedÄ• , tes
__phassÄ• hÄ• ro_ yathÄ• rahaá¹ƒ __tisso vedanÄ• Ä• harati, _ anÄ• hÄ• rako natthi.

__sabbathÄ• pÄ«_ti idhÄ• pi phassÄ• hÄ• re vuttanayÄ• nusÄ• rena attho veditabbo. __tis
kÄ• yadasakaá¹ƒ bhÄ• vadasakaá¹ƒ vatthudasakanti tividhasantativasena. __sahajÄ• tÄ• d
sahajÄ• tÄ• dipaccayavidhinÄ• . paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±hi attanÄ• sahajÄ• tanÄ• ma
sahajÄ• taaÃ±Ã±amaÃ±Ã±avipÄ• kindriyasampayuttaatthiavigatapaccayehi paccayo hontoy
Ä• hÄ• reti vuttaá¹ƒ, sahajÄ• tarÅ«pesu pana vatthuno sampayuttapaccayaá¹ƒ á¹-hapetvÄ•
sesarÅ«pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayaÃ±ca á¹-hapetvÄ• itaresaá¹ƒ paccayÄ• naá¹ƒ
__tÄ• nÄ«_ti napuá¹ƒsakaniddeso anapuá¹ƒsakÄ• nampi napuá¹ƒsakehi saha vacanato. __
vuttÄ• _ visesapaccayabhÄ• vadassanaá¹ƒ hetanti, tenÄ• ha __ ``avisesena panÄ• â€™â€
__paá¹-isandhiviÃ±Ã±Ä• á¹‡ameva vutta_nti etthÄ• pi \Be II 29/ eseva nayo. yathÄ• tassa t
paccayatÄ• ya etesaá¹ƒ Ä• hÄ• rattho, evaá¹ƒ avisesatopÄ«ti dassetuá¹ƒ __ ``avisesenÄ• â
tattha __taá¹ƒsampayuttataá¹ƒsamuá¹-á¹-hÄ• nadhammÄ• na_nti tehi phassÄ• dÄ«hi samp
taá¹ƒsamuá¹-á¹-hÄ• narÅ«padhammÄ• naÃ±ca. tattha __sampayutta_ggahaá¹‡aá¹ƒ yathÄ•
__samuá¹-á¹-hÄ• na_ggahaá¹‡aá¹ƒ pana avisesato.

__upatthambhento Ä• hÄ• rakiccaá¹ƒ sÄ• dhetÄ«_ti upatthambhento eva rÅ«paá¹ƒ samuá¹
ojaá¹-á¹-hamakasamuá¹-á¹-hÄ• paneneva panassa upathambhanakiccasiddhi. __phusantoy
karonto eva. __Ä• yÅ«hamÄ• nÄ• vÄ• _ti cetayamÄ• nÄ• eva abhisandahantÄ« eva. __vijÄ
upapattiparikappanavasena vijÄ• nantameva Ä• hÄ• rakiccaá¹ƒ sÄ• dhetÄ«ti yojanÄ• . sabb
Ä• hÄ• rakiccasÄ• dhanaÃ±ca tesaá¹ƒ vedanÄ• diuppattihetutÄ• ya attabhÄ• vassa pavatta
__kÄ• yaá¹-á¹-hapanenÄ• _ti kasmÄ• vuttaá¹ƒ, nanu kammajÄ• dirÅ«paá¹ƒ kammÄ• dinÄ•
sandhÄ• yÄ• ha __ ``kammajanitopÄ«â€™â€™ _tiÄ• di.

upÄ• diá¹‡á¹‡arÅ«pasantatiyÄ• upatthambhaneneva utucittajarÅ«pasantatÄ«nampi upatth
``dvinnaá¹ƒ rÅ«pasantatÄ«naâ€™â€™ _nti vuttaá¹ƒ. upatthambhanameva sandhÄ• ya __ `
ca vuttaá¹ƒ. rÅ«pakÄ• yassa á¹-hitihetutÄ• hi yÄ• panÄ• anupÄ• lanÄ• . __sukhÄ• divatthu
pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ. Ä• rammaá¹‡ampi hi vasati ettha Ä• rammaá¹‡akaraá¹‡avas
dhammÄ• ti vatthÅ«ti \Ne II 26/ vuccati. __phusantoyevÄ• _ti idaá¹ƒ phassassa phusanasab
hi dhammÄ• naá¹ƒ sabhÄ• vena vinÄ• pavatti atthi, vedanÄ• pavattiyÄ• vinÄ• sattÄ• naá¹
Ä• ha __ ``sukhÄ• di ... pe ... hotÄ«â€™â€™ _ti. na cettha saÃ±Ã±Ä«bhavakathÄ• yaá¹ƒ as
tassÄ• pi vÄ• kÄ• raá¹‡abhÅ«tavedanÄ• pavattivaseneva á¹-hitiyÄ• hetuno abyÄ• pitattÄ•
``manosaÃ±cetanÄ• ... pe ... bhavamÅ«lanipphÄ• danato sattÄ• naá¹ƒ á¹-hitiyÄ• hotÄ«â€™
__viÃ±Ã±Ä• á¹‡aá¹ƒ vijÄ• nantamevÄ• _ti upapattiparikappanavasena vijÄ• nantamevÄ• ti

__cattÄ• ri bhayÄ• ni daá¹-á¹-habbÄ• ni_ Ä• dÄ«navavibhÄ• vanato. __nikantÄ«_ti nikÄ• m
sandhÄ• ya vadati. sÄ• hi kabaá¸·Ä«kÄ• re Ä• hÄ• re balavatÄ«, tenevettha avadhÄ• raá¹‡

etasmÄ• ti bhayaá¹ƒ, __nikantiyeva_ \Be II 30/ __bhayaá¹ƒ_ mahÄ• natthahetuto. upagama
visayindriyaviÃ±Ã±Ä• á¹‡esu visayaviÃ±Ã±Ä• á¹‡esu ca saá¹…gativasena pavatti, taá¹ƒ ve
``bhayaâ€™â€™ nti vuttaá¹ƒ. avadhÄ• raá¹‡e payojanaá¹ƒ vuttanayameva. sesadvayepi es
abhisandahanaá¹ƒ, saá¹ƒvidhÄ• nantipi vadanti. taá¹ƒ bhavÅ«papattihetutÄ• ya __ ``bhayaâ
__abhinipÄ• to_ tattha tattha bhave paá¹-isandhiggahaá¹‡avasena viÃ±Ã±Ä• á¹‡assa nibba
bhavÅ«papattihetukÄ• naá¹ƒ sabbesaá¹ƒ anatthÄ• naá¹ƒ mÅ«lakÄ• raá¹‡atÄ• ya __ ``bhay
nikantiÄ• dÄ«naá¹ƒ sappaá¹-ibhayataá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``kiá¹ƒ kÄ• raá¹‡Ä• â€™
tattha __nikantiá¹ƒ katvÄ• _ti Ä• layaá¹ƒ janetvÄ• , taá¹‡haá¹ƒ uppÄ• detvÄ• ti attho. __sÄ«
purakkhatÄ• _ti sÄ«tÄ• dÄ«naá¹ƒ purato á¹-hitÄ• , sÄ«tÄ• dÄ«hi bÄ• dhiyamÄ• nÄ• ti attho.

__phassaá¹ƒ upagacchantÄ• _ti cakkhusamphassÄ• dibhedaá¹ƒ phassaá¹ƒ pavattentÄ• . _
kÄ• yasamphassavasena phoá¹-á¹-habbasaá¹…khÄ• tassa assÄ• danasÄ«lÄ• . kÄ• yasam
phoá¹-á¹-habbataá¹‡hÄ• pavattatÄ«ti dassetuá¹ƒ phassÄ• hÄ• rÄ• dÄ«navadassane phoá¹
uddhaá¹-aá¹ƒ __ ``paresaá¹ƒ rakkhitagopitesÅ«â€™â€™ _tiÄ• dinÄ• . __phassassÄ• dino_
attho. sati hi phassÄ• hÄ• re sattÄ• naá¹ƒ phassÄ• rammaá¹‡e assÄ• do, nÄ• sati, tenÄ• ha
``phassassÄ• damÅ«lakaâ€™â€™ _ntiÄ• di.

jÄ• tinimittassa bhayassa abhinipÄ• tasabhÄ• vena gahitattÄ• __ ``tammÅ«lakaâ€™â€™ _
kammÄ• yÅ«hananimittanti attho. __bhayaá¹ƒ sabba_nti paÃ±cavÄ«sati, tividhamahÄ• bha
sabbabhayaá¹ƒ __Ä• gatameva hoti_ bhayÄ• dhiá¹-á¹-hÄ• nassa attabhÄ• vassa nipphÄ• d

__abhinipatatÄ«_ti abhinibbattati. paá¹-hamÄ• bhinibbatti hi sattÄ• naá¹ƒ tattha tattha aá¹…
\Ne II 27/ bhave abhinipÄ• tasadisÄ«. __tammÅ«lakattÄ• _ti nÄ• marÅ«panibbattimÅ«lakatt
__abhinipÄ• toyeva bhayaá¹ƒ_ bhÄ• yati etasmÄ• ti katvÄ• .

__appeti viyÄ• _ti phalassa attalÄ• bhahetubhÄ• vato kÄ• raá¹‡aá¹ƒ, taá¹ƒ niyyÄ• deti viya
__tato_ti kÄ• raá¹‡ato. __etesa_nti Ä• hÄ• rÄ• naá¹ƒ \Be II 31/. __yathÄ• vuttenÄ• _ti ``pha
tiÄ• dinÄ• vuttappakÄ• rena __atthena. sabbapadesÅ«_ti ``vedanÄ• nirodhenÄ• â€™â€™

__paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ• _ti paá¹-isandhikkhaá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• . upÄ• diá¹
__ ``attabhÄ• vasaá¹…khÄ• tÄ• naá¹ƒ Ä• hÄ• rÄ• naâ€™â€™ _nti vuttaá¹ƒ. te hi nippariyÄ
__paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ sattÄ• naá¹ƒ sattasantativasenÄ• _ti paripuá¹‡á¹‡Ä• yatan
cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• yo bhÄ• vo vatthÅ«ti imesaá¹ƒ sattannaá¹ƒ santatÄ«
__sesÄ• naá¹ƒ_ aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ andhabadhiraabhÄ• vakÄ• naá¹ƒ. __Å«na
sotena, tadubhayena, bhÄ• vena ca Å«naÅ«nasantativasena. paá¹-isandhiyaá¹ƒ jÄ• tÄ• __
paá¹-hamabhavaá¹…gacittakkhaá¹‡Ä• dÄ«_ti __Ä• di_-saddena tadÄ• rammaá¹‡acittassa s

taá¹‡hÄ• yapi nidÄ• naá¹ƒ jÄ• nÄ• tÄ«ti yojanÄ• . taá¹‡hÄ• nidÄ• nantipi pÄ• á¹-ho. __vaá¹

sarÅ«pato nayato ca sakalameva vaá¹-á¹-aá¹ƒ dassetvÄ• . idÄ• ni tamatthaá¹ƒ vitthÄ• rato
``imasmiÃ±ca pana á¹-hÄ• neâ€™â€™ _tiÄ• dimÄ• ha. __atÄ«tÄ• bhimukhaá¹ƒ desanaá¹ƒ
paá¹-á¹-hÄ• ya atÄ«tadhammÄ• bhimukhaá¹ƒ tabbisayaá¹ƒ desanaá¹ƒ katvÄ• tathÄ• kÄ• r
vaá¹-á¹-aá¹ƒ dassetÄ«_ti atÄ«tabhavena kammakilesavipÄ• kavaá¹-á¹-aá¹ƒ dasseti. __attab
attabhÄ• vo. yadi evaá¹ƒ kasmÄ• ``atÄ«tena vaá¹-á¹-aá¹ƒ dassetÄ«â€™â€™ ti vuttanti? nÄ
``atÄ«tenevÄ• â€™â€™ ti anavadhÄ• raá¹‡ato, evaÃ±ca katvÄ• atÄ«tÄ• bhimukhaggahaá
taá¹‡hÄ• sÄ«sena nÄ• nantariyabhÄ• vato. na hi kammunÄ• vinÄ• taá¹‡hÄ• bhavanetti y

__taá¹ƒ kamma_nti taá¹‡hÄ• sÄ«sena vuttakammaá¹ƒ. __dassetu_nti taá¹ƒ atÄ«taá¹ƒ attab
__tassattabhÄ• vassa janakaá¹ƒ kamma_nti tassa yathÄ• vuttassa attabhÄ• vassa janakaá
attabhÄ• vaá¹ƒ Ä• yÅ«hitaá¹ƒ kammaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. avijjÄ• ca nÄ• ma taá¹‡hÄ•
gahaá¹‡aá¹ƒ. __dvÄ«su á¹-hÄ• nesÅ«_ti Ä• hÄ• raggahaá¹‡ena vedanÄ• diggahaá¹‡enÄ•
__attabhÄ• vo_ti paccuppannakÄ• liko atÄ«takÄ• liko ca attabhÄ• vo. puna __dvÄ«sÅ«_ti t
avijjÄ• saá¹…khÄ• raggahaá¹‡eti dvÄ«su á¹-hÄ• nesu. __tassa janaka_nti paccuppannassa
attabhÄ• vassa \Ne II 28/ janakaá¹ƒ kammaá¹ƒ vuttanti yojanÄ• \Be II 32/. kammaggahaá¹‡
kammaá¹ƒ Ä• yÅ«hitaá¹ƒ, sÄ• atÄ«tÄ• jÄ• ti atthato dassitÄ• hoti. tena saá¹ƒsÄ• ravaá¹-á
dÄ«peti. __saá¹…khepenÄ• _ti saá¹…khepena hetupaÃ±cakaphalapaÃ±cakaggahaá¹‡amp
hetuphalabhÄ• vena saá¹…gahetabbadhammÄ• naá¹ƒ anekavidhattÄ• .

yadi atÄ«tena vaá¹-á¹-aá¹ƒ dassitaá¹ƒ, evaá¹ƒ sati sappadesÄ• paá¹-iccasamuppÄ• dadha
dassento __ ``tatrÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tena hi yadipi sarÅ«pato anÄ• gatena va
dassitaá¹ƒ, nayato pana tassapi dassitattÄ• nippadesÄ• eva paá¹-iccasamuppÄ• dadesan
tamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __udak
udakaá¹ƒ pariplavavasena nipannaá¹ƒ. __parabhÄ• ga_nti parauttamaá¹…gabhÄ• gaá¹ƒ. _
olokento. __aparipuá¹‡á¹‡o_ti vikalÄ• vayavo. __evaá¹ƒsampada_ntiÄ• di upamÄ• ya saá¹

yathÄ• hi gÄ«vÄ• sarÄ«rasandhÄ• rakakaá¹‡á¸• arÄ• naá¹ƒ mÅ«laá¹-á¹-hÄ• nabhÅ«tÄ• ,
attabhÄ• vasandhÄ• rakÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ mÅ«labhÅ«tÄ• taá¹‡hÄ• ti vuttaá¹
diá¹-á¹-hakÄ• loâ€™â€™ _ti. yathÄ• vedanÄ• dianekÄ• vayavasamudÄ• yabhÅ«to attabhÄ
phÄ• sukapiá¹-á¹-hikaá¹‡á¸• akÄ• dianekÄ• vayavasamudÄ• yabhÅ«tÄ• piá¹-á¹-hÄ«ti __ ``
diá¹-á¹-hakÄ• loâ€™â€™ _ti vuttaá¹ƒ. __taá¹‡hÄ• saá¹…khÄ• ta_nti taá¹‡hÄ• ya kathitaá¹ƒ
avijjÄ• saá¹…khÄ• rÄ• veditabbÄ• ti ``naá¹…guá¹-á¹-hamÅ«lassa diá¹-á¹-hakÄ• lo viyÄ• â€
pariyosÄ• ne ``naá¹…guá¹-á¹-hamÅ«laá¹ƒ passeyyÄ• â€™â€™ ti upamÄ• dassanaá¹ƒ kata
paripuá¹‡á¹‡abhÄ• vaggahaá¹‡aá¹ƒ veditabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ anÄ• gatassÄ• pi paccaya
phalavasena vÄ• paripuá¹‡á¹‡abhÄ• vassa mukhamattadassanÄ«yattÄ• Ä• dito phalahetu
hetuphalasandhi, antepi phalahetusandhÄ«ti evaá¹ƒ tisandhikattÄ• __catusaá¹…khepamev
dassita_nti.

Ä• hÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. moá¸·iyaphaggunasuttavaá¹‡á¹‡anÄ•

<12> __imasmiá¹ƒyeva á¹-hÄ• ne_ti ``cattÄ• rome bhikkhu ... pe ... Ä• hÄ• rÄ• â€™â€™ ti
sarÅ«pato dassetvÄ• ``ime kho bhikkhave ... pe ... anuggahÄ• yÄ• â€™â€™ ti nigamanava
á¹-hÄ• ne. __desanaá¹ƒ niá¹-á¹-hÄ• pesi_ \Be II 33/ catuÄ• hÄ• ravibhÄ• gadÄ«pakaá¹ƒ des
niá¹-á¹-hÄ• pesi, upari Ä• vajjetvÄ• tuá¹‡hÄ« nisÄ«di. __diá¹-á¹-higatiko_ti attadiá¹-á¹-hivas
diá¹-á¹-higatiko. __varagandhavÄ• sita_nti sabhÄ• vasiddhena candanagandhena ceva tada
paribhÄ• vitattÄ• varagandhavÄ• sitaá¹ƒ \Ne II 29/. __ratanacaá¹…koá¹-avarenÄ• _ti ratana
uttamacaá¹…koá¹-akena. __desanÄ• nusandhiá¹ƒ ghaá¹-ento_ti yathÄ• desitÄ• ya desanÄ•
yathÄ• uparidesanÄ• vaddheyya, evaá¹ƒ ussÄ• haá¹ƒ karonto. __viÃ±Ã±Ä• á¹‡Ä• hÄ• raá
Ä• hÄ• raá¹‡akiriyÄ• ya vuttapucchÄ• ya taá¹ƒ diá¹-á¹-higataá¹ƒ uppÄ• á¹-ento __ ``yo etaá
vÄ• â€™â€™ _ti Ä• ha.

viÃ±Ã±Ä• á¹‡Ä• hÄ• re nÄ• ma icchite tassa upabhuÃ±jakenapi bhavitabbaá¹ƒ, so ``ko nu
pucchÄ• ya adhippÄ• yo. __utusamaye_ti gabbhavuá¹-á¹-hÄ• nasamaye. so hi utusamayas
vutto. ``udakena aá¹‡á¸• Ä• ni mÄ• nassantÅ«â€™â€™ ti __mahÄ• samuddato nikkhamitv
Ä• hÄ• rasaÃ±cetanÄ• ya tÄ• ni kacchapaá¹‡á¸• Ä• ni manosaÃ±cetanÄ• hÄ• rena yÄ• per
__kiÃ±cÄ• pi ayaá¹ƒ laddhÄ«_ti phassamanosaÃ±cetanÄ• hÄ• resu kiÃ±cÄ• pi therassa yu
laddhi. __imaá¹ƒ paÃ±ha_nti ``ko nu kho, bhante, viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ Ä• hÄ• retÄ«â
etÄ• ya yathÄ• vuttÄ• ya laddhiyÄ• na pana pucchati, atha kho sattupaladdhiyÄ• pucchatÄ
diá¹-á¹-higatiko. __na niggahetabbo_ ummattakasadisattÄ• adhippÄ• yaá¹ƒ ajÄ• nitvÄ• pu
``Ä• hÄ• retÄ«ti nÄ• haá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ• di.

__tasmiá¹ƒ mayÄ• evaá¹ƒ vutte_ti tasmiá¹ƒ vacane mayÄ• ``Ä• hÄ• retÄ«â€™â€™ ti eva
paÃ±ho_ti ``ko nu kho, bhante, viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ Ä• hÄ• retÄ«â€™â€™ ti ayaá¹ƒ
__evaá¹ƒ pucchite paÃ±he_ti sattupaladdhiá¹ƒ anÄ• dÄ• ya ``katamassa dhammassa pacca
dhammapavattavaseneva paÃ±he pucchite. __teneva viÃ±Ã±Ä• á¹‡enÄ• _ti teneva paá¹-isa
uppannaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca atÄ«tabhave diá¹-á¹-higatikassa vasena Ä• yatiá¹ƒ pu
idhÄ• dhippetaá¹ƒ. __nÄ• marÅ«pe jÄ• te satÄ«_ti nÄ• marÅ«pe nibbatte tappaccayabhÅ«t
saá¸·Ä• yatanaá¹ƒ hoti.

tatrÄ• yaá¹ƒ paccayavibhÄ• go --- nÄ• manti vedanÄ• dikhandhattayaá¹ƒ idhÄ• dhippetaá¹
sattasantatipariyÄ• pannaá¹ƒ, niyamato cattÄ• ri bhÅ«tÄ• ni cha vatthÅ«ni jÄ«vitindriyaá¹ƒ \
tattha vipÄ• kanÄ• maá¹ƒ paá¹-isandhikkhaá¹‡e hadayavatthuno sahÄ• yo hutvÄ• chaá¹-á¹
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ• kaatthiavigatapaccayehi sattadhÄ• pa
hetupaccayena kiÃ±ci Ä• hÄ• rapaccayenÄ• ti evaá¹ƒ ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo. ita

paÃ±cÄ• yatanÄ• naá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sahÄ• yo hutvÄ•
sahajÄ• tanissayavipÄ• kavippayuttaatthiavigatavasena chadhÄ• paccayo hoti. kiÃ±ci pane
Ä• hÄ• rapaccayenÄ• ti sabbaá¹ƒ purimasadisaá¹ƒ. pavatte vipÄ• kanÄ• maá¹ƒ vipÄ• kassa
vuttanayena sattadhÄ• \Ne II 30/ paccayo hoti, avipÄ• kaá¹ƒ pana avipÄ• kassa chaá¹-á¹-h
vipÄ• kapaccayaá¹ƒ apanetvÄ• paccayo hoti. cakkhÄ• yatanÄ• dÄ«naá¹ƒ pana paccuppan
cakkhupasÄ• dÄ• divatthukampi itarampi vipÄ• kanÄ• maá¹ƒ pacchÄ• jÄ• tavippayuttaatthia
paccayo hoti, tathÄ• avipÄ• kampi veditabbaá¹ƒ. rÅ«pato pana vatthurÅ«paá¹ƒ paá¹-isandh
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavippayuttaatthiavigatapaccayehi chadhÄ• paccayo hoti
cakkhÄ• yatanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ sahajÄ• tanissayaatthiavigatapaccayehi catudhÄ
rÅ«pajÄ«vitaá¹ƒ atthiavigatindriyavasena tidhÄ• paccayo hotÄ«ti ayaÃ±hettha saá¹…khepo
visuddhimaggato (Vism II 594) gahetabbo.

__paÃ±hassa okÄ• saá¹ƒ dento_ti ``ko nu kho, bhante, phusatÄ«â€™â€™ ti imassa diá¹-á¹
okÄ• saá¹ƒ dento. tato vivecetukÄ• moti adhippÄ• yo. __sabbapadesÅ«_ti diá¹-á¹-higatikena
vuttapadesu. __satto_ti attÄ• . so pana ucchedavÄ• dinopi yÄ• va na ucchijjati, tÄ• va atthe
sassatavÄ• dino. __bhÅ«to_ti vijjamÄ• no. __nipphatto_ti nipphanno. na tassa dÄ• ni nipph
atthÄ«ti laddhi. __idappaccayÄ• ida_nti imasmÄ• viÃ±Ã±Ä• á¹‡Ä• hÄ• rapaccayÄ• idaá¹ƒ
__idappaccayÄ• ida_nti imasmÄ• nÄ• marÅ«papaccayÄ• idaá¹ƒ saá¸·Ä• yatananti evaá¹ƒ
kathitattÄ• yathÄ• paccayato nibbattaá¹ƒ saá¹…khÄ• ramattamidanti saÃ±Ã±attiá¹ƒ upaga
saÃ±Ã±attupagatenÄ• pi. __ekÄ• baddhaá¹ƒ katvÄ• _ti yathÄ• pucchÄ• ya avasaro na hoti
katvÄ• . __desanÄ• ruá¸·ha_nti yato saá¸·Ä• yatanapadato paá¹-á¹-hÄ• ya ``saá¸·Ä• yatana
tiÄ• dinÄ• desanÄ• paá¹-iccasamuppÄ• davÄ«thiá¹ƒ Ä• ruá¸·hameva. __tamevÄ• _ti saá¸·
gahetvÄ• . __vivajjento_ti vivaá¹-á¹-ento. __evamÄ• hÄ• _ti ``channaá¹ƒtvevÄ• â€™â€™ tiÄ
desite, ``vineyyajano paá¹-ivijjhatÄ«â€™â€™ ti evamÄ• ha. viÃ±Ã±Ä• á¹‡Ä• hÄ• ro Ä• yatiá
punabbhavÄ• bhinibbattiyÄ• ti evaá¹ƒ purimabhavato Ä• yatibhavassa paccayavasena mÅ«
desitattÄ• __ ``viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá¹ƒ antare eko sandhÄ«â€™â€™ _ti vuttaá
viÃ±Ã±Ä• á¹‡aggahaá¹‡ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡assÄ• pi gahaá¹‡aá¹ƒ katanti d

moá¸·iyaphaggunasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<13> ye paccayasamavÄ• ye tenattabhÄ• vena saccÄ• ni paá¹-ivijjhituá¹ƒ samatthÄ• , te bA
teneva tattha samatthatÄ• yogena bhÄ• vinaá¹ƒ samitabÄ• hitapÄ• pataá¹ƒ apekkhitvÄ• sa
brÄ• hmaá¹‡asammatÄ• yevÄ• ti \Ne II 31/ te nivattetuá¹ƒ __ ``saccÄ• ni paá¹-ivijjhituá¹ƒ as
vuttaá¹ƒ. __dukkhasaccavasenÄ• _ti dukkhaariyasaccavasena. aÃ±Ã±athÄ• kathaá¹ƒ bÄ•
dukkhanti na jÄ• nanti. saccadesanÄ• bhÄ• vato ``saha taá¹‡hÄ• yÄ• â€™â€™ ti vuttanti ke
yasmÄ• tattha tattha bhave paá¹-hamÄ• bhinibbatti, idha jÄ• tÄ«ti adhippetÄ• , sÄ• ca taá¹

taá¹‡heva sÄ• jÄ• ti. jarÄ• maraá¹‡aÃ±cettha pÄ• kaá¹-ameva adhippetaá¹ƒ, na khaá¹‡ikaá
jÄ• tijarÄ• maraá¹‡assa samudayoti bhÅ«takathanametaá¹ƒ daá¹-á¹-habbaá¹ƒ. samudayasa
yojanÄ• . esa nayo sesapadesupi. __sabbapadesÅ«_ti yattha taá¹‡hÄ• visesanabhÄ• vena
sabbapadesu. yena samannÄ• gatattÄ• puggalo paramatthato samaá¹‡o brÄ• hmaá¹‡oti v
brahmaÃ±Ã±aÃ±cÄ• ti Ä• ha __ ``ariya ... pe ... brahmaÃ±Ã±aÃ±cÄ• â€™â€™ _ti. yena hi
samaá¹‡a-saddo brÄ• hmaá¹‡a-saddo ca sake atthe niruá¸·ho, tassa vasena abhinnopi ven
katvÄ• vattuá¹ƒ arahatÄ«ti vuttaá¹ƒ __ ``ubhayatthÄ• pÄ«â€™â€™ _ti. __ekÄ• dasasu á¹-h
kathesi_ avijjÄ• samudayassa anuddhaá¹-attÄ• .

samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<14> __ime_ \Be II 36/ __dhamme katame dhamme_ti ca ettha __iti_-saddo Ä• diattho. ten
dhammÄ• naá¹ƒ katamesaá¹ƒ dhammÄ• naâ€™â€™ nti imesaá¹ƒ padÄ• naá¹ƒ saá¹…gaho
jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vena vuttÄ• ni imissÄ• desanÄ• ya papa
``ettakaá¹ƒ papaÃ±caá¹ƒ katvÄ• kathitaá¹ƒ, desanaá¹ƒ ... pe ... ajjhÄ• sayenÄ• â€™â€™ _
jarÄ• maraá¹‡Ä• dÄ«ni gahetvÄ• puggalajjhÄ• sayavasena Ä• dito ``ime dhammeâ€™â€™
sabbapadasÄ• dhÄ• raá¹‡ato desanÄ• Ä• raddhÄ• . yathÄ• nulomasÄ• sanaÃ±hi suttanta
yathÄ• dhammasÄ• sananti.

dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kaccÄ• nagottasuttavaá¹‡á¹‡anÄ•

<15> yasmÄ• idha jÄ• nantÄ• pi ``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti vadanti ajÄ• nantÄ• pi
anussavÄ• divasenapi attapaccakkhenapi, tasmÄ• taá¹ƒ bahÅ«naá¹ƒ vacanaá¹ƒ upÄ• dÄ•
``sammÄ• diá¹-á¹-hi sammÄ• diá¹-á¹-hÄ«ti, bhante, vuccatÄ«â€™â€™ _ti Ä• ha. tathÄ• nid
hissa ayaá¹ƒ Ä• meá¸• itapayogo. ayaÃ±hettha adhippÄ• yo --- ``aparehipi sammÄ• diá¹-á¹-
32/ panÄ• yaá¹ƒ evaá¹ƒ vuccamÄ• nÄ• atthaÃ±ca lakkhaá¹‡aÃ±ca upÄ• dÄ• ya kittÄ• vat
sammÄ• diá¹-á¹-hi hotÄ«â€™â€™ ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``sammÄ• diá¹-á¹-hÄ«â€™
eva pamÄ• á¹‡aá¹ƒ, na aviÃ±Ã±Å«, tasmÄ• __ ``yaá¹ƒ paá¹‡á¸• itÄ• â€™â€™ _tiÄ• di vutt
dvayaá¹ƒ, duvidhaá¹ƒ diá¹-á¹-higÄ• havatthu, dvayaá¹ƒ diá¹-á¹-higÄ• havasena nissito apas
tenÄ• ha __ ``dve koá¹-á¹-hÄ• se nissitoâ€™â€™ _ti. yÄ• ya diá¹-á¹-hiyÄ• ``sabboyaá¹ƒ lok
sabbakÄ• laá¹ƒ upalabbhatÄ«â€™â€™ ti diá¹-á¹-higatiko gaá¹‡hÄ• ti, sÄ• diá¹-á¹-hi atthitÄ
sabbakÄ• laá¹ƒ loko atthÄ«ti pavattagÄ• hatÄ• ya sassato, taá¹ƒ __sassataá¹ƒ_. yÄ• ya diá
loko natthi na hoti ucchijjatÄ«â€™â€™ ti diá¹-á¹-higatiko gaá¹‡hÄ• ti, sÄ• diá¹-á¹-hi natthitÄ
ucchijjatÄ«ti uppannagÄ• hatÄ• ya ucchedo, taá¹ƒ __ucchedaá¹ƒ. loko \Be II 37/ nÄ• ma sa

gahetabbato. __sammappaÃ±Ã±Ä• yÄ• _ti aviparÄ«tapaÃ±Ã±Ä• ya yathÄ• bhÅ«tapaÃ±Ã±
maggapaÃ±Ã±Ä• â€™â€™ _ti. __nibbattesu dhammesÅ«_ti yathÄ• paccayuppannesu rÅ«
svevÄ• _ti santÄ• nanibandhanavasena paÃ±Ã±Ä• yamÄ• nesu eva. __yÄ• natthÄ«_ti yÄ•
tattheva sattÄ• naá¹ƒ ucchijjanato vinassanato koci á¹-hito nÄ• ma satto dhammo vÄ• natth
uppajjeyya. ``natthi sattÄ• opapÄ• tikÄ• â€™â€™ ti pavattamÄ• nÄ• pi micchÄ• diá¹-á¹-hi
tathÄ• pavattasaá¹…khÄ• rÄ• rammaá¹‡Ä• va. __sÄ• na hotÄ«_ti kammÄ• vijjÄ• taá¹‡hÄ•
saá¹…khÄ• ralokassa samudayanibbattiá¹ƒ sammappaÃ±Ã±Ä• ya passato, sÄ• ucchedadi
avicchedena saá¹…khÄ• rÄ• naá¹ƒ nibbattidassanato. __lokanirodha_nti saá¹…khÄ• raloka
tenÄ• ha __ ``saá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gaâ€™â€™ _nti. __yÄ• atthÄ«_ti hetuphalasa
santÄ• nÄ• nupacchedassa ekattaggahaá¹‡ena saá¹…khÄ• raloke yÄ• sassatadiá¹-á¹-hi sa
uppajjeyya. __sÄ• na hotÄ«_ti uppannuppannÄ• naá¹ƒ nirodhassa navanavÄ• naÃ±ca upp
sassatadiá¹-á¹-hi na hoti.

loko samudeti etasmÄ• ti lokasamudayoti Ä• ha __ ``anulomapaccayÄ• kÄ• raâ€™â€™ _n
phalassa paccayabhÄ• vo anulomapaccayÄ• kÄ• ro. paá¹-ilomaá¹ƒ paccayÄ• kÄ• ranti Ä• r
taá¹ƒtaá¹ƒhetunirodhato taá¹ƒtaá¹ƒphalanirodho hi paá¹-ilomapaccayÄ• kÄ• ro. yo hi avijjÄ•
paccayadhammÄ• naá¹ƒ hetuÄ• dipaccayabhÄ• vo, so nippariyÄ• yato lokasamudayo. __pa
saá¹…khÄ• rÄ• dikassa. __anucchedaá¹ƒ passato_ti anucchedadassanassa hetu. __ayamp
udayavayanÄ«haraá¹‡anayo, atha kho paccayato udayavayanÄ«haraá¹‡anayopi.

upagamanaá¹-á¹-hena taá¹‡hÄ• va __upayo_. tathÄ• __diá¹-á¹-hupayo. eseva nayo_ti imin
upÄ• dÄ• nÄ• dÄ«naá¹ƒ anatthantarataá¹ƒ atidisati. tathÄ• ca pana tesu duvidhatÄ• upÄ•
\Ne II 33/ upÄ• dÄ• nÄ• ni aÃ±Ã±attha vuttÄ• nÄ«ti? saccaá¹ƒ vuttÄ• ni, tÄ• ni ca kho atthat
vuttaá¹ƒ. kÄ• maá¹ƒ __ ``ahaá¹ƒ mamaâ€™â€™ _nti ayathÄ• nukkamena vuttaá¹ƒ, yathÄ•
veditabbo. __Ä• di_-saddena paroparassa subhaá¹ƒ asubhantiÄ• dÄ«naÃ±ca saá¹…gaho v
tebhÅ«makadhamme. __vinivisantÄ«_ti \Be II 38/ virÅ«paá¹ƒ nivisanti, abhinivisantÄ«ti atth
taá¹‡hÄ• diá¹-á¹-hÄ«hi. __vinibaddho_ti virÅ«paá¹ƒ vimuccituá¹ƒ vÄ• appadÄ• navasena n

``abhinivesoâ€™â€™ ti upayupÄ• dÄ• nÄ• naá¹ƒ pavattiÄ• kÄ• raviseso vuttoti Ä• ha __ ``
upayupÄ• dÄ• naâ€™â€™ _nti. __cittassÄ• _ti akusalacittassa. __patiá¹-á¹-hÄ• nabhÅ«ta_
dosamohavasenapi akusalacittappavatti taá¹‡hÄ• diá¹-á¹-hÄ• bhinivesÅ«panissayÄ• evÄ•
akusalassa cittassa adhiá¹-á¹-hÄ• nanti vuttÄ• . __tasmi_nti akusalacitte. __abhinivisantÄ«_
eso me attÄ• â€™â€™ tiÄ• dinÄ• abhinivesanaá¹ƒ pavattenti. __anusentÄ«_ti thÄ• magat
anusenti. __tadubhaya_nti taá¹‡hÄ• diá¹-á¹-hidvayaá¹ƒ. __na upagacchatÄ«_ti ``etaá¹ƒ mar
taá¹‡hÄ• diá¹-á¹-higatiyÄ• na upasaá¹…kamati na allÄ«yati. __na upÄ• diyatÄ«_ti na daá¸·
__na adhiá¹-á¹-hÄ• tÄ«_ti na taá¹‡hÄ• diá¹-á¹-higÄ• hena adhiá¹-á¹-hÄ• ya pavattati. attaniy
attagÄ• he hotÄ«ti vuttaá¹ƒ __ ``attÄ• meâ€™â€™ _ti. idaá¹ƒ dukkhaggahaá¹‡aá¹ƒ upÄ• d
tabbinimuttassa dukkhassa abhÄ• vÄ• ti vuttaá¹ƒ __ ``dukkhamevÄ• ti paÃ±cupÄ• dÄ• nakk

``saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti (DN II 387; MN I 120; II
__kaá¹…khaá¹ƒ na karotÄ«_ti saá¹ƒsayaá¹ƒ na uppÄ• deti sabbaso vicikicchÄ• ya samucch

__na parappaccayenÄ• _ti parassa asaddahanena. __missakasammÄ• diá¹-á¹-hiá¹ƒ Ä• hÄ•
paá¹-á¹-hÄ• ya sammÄ• diá¹-á¹-hiyÄ• vuttattÄ• lokiyalokuttaramissakaá¹ƒ sammÄ• diá¹-á¹
__nikÅ«á¹-anto_ti nihÄ«nanto. nihÄ«napariyÄ• yo hi ayaá¹ƒ nikÅ«á¹-a-saddo. tenÄ• ha __ `
__paá¹-hamaka_nti ca garahÄ• yaá¹ƒ __ka_-saddo. __sabbaá¹ƒ natthÄ«_ti yathÄ• saá¹…k
natthi eva, sabbaá¹ƒ natthi ucchijjati vinassatÄ«ti adhippÄ• yo. sabbamatthÄ«ti ca yathÄ• a
vijjati, sabbakÄ• laá¹ƒ upalabbhatÄ«ti adhippÄ• yo. __sabba_nti cettha sakkÄ• yasabbaá¹ƒ
``sabbadhammamÅ«lapariyÄ• yaâ€™â€™ ntiÄ• dÄ«su (MN I 1) viya. taÃ±hi pariÃ±Ã±Ä• Ã±
__iti_-saddo nidassane. kiá¹ƒ nidasseti? atthi-saddena vuttaá¹ƒ. ``atthitaâ€™â€™ nti niccat
hi idha paá¹-hamo antoti adhippeto. ucchedaggÄ• ho dutiyoti tadubhayavinimuttÄ• ca idapp
uppannanirodhakathanato sassatataá¹ƒ, nirujjhantÄ• naá¹ƒ asati \Be II 39/ nibbÄ• nappattiy
punÅ«pagamanakathanato \Ne II 34/ ucchedataÃ±ca anupagamma majjhimena bhagavÄ•
idappaccayatÄ• nayena. tena vuttaá¹ƒ ``ete ... pe ... anteâ€™â€™ tiÄ• di.

kaccÄ• nagottasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dhammakathikasuttavaá¹‡á¹‡anÄ•

<16> __nibbindanatthÄ• yÄ• _ti nibbidÄ• nupassanÄ• paá¹-ilÄ• bhÄ• ya. sÄ• hi jarÄ• mara
saá¹…khatadhammesu nibbindanÄ• kÄ• rena pavattati. __virajjanatthÄ• yÄ• _ti virÄ• gÄ• n
__sÄ«lato paá¹-á¹-hÄ• yÄ• _ti vivaá¹-á¹-asannissitasÄ«lasamÄ• dÄ• nato paá¹-á¹-hÄ• ya. s
samannÄ• gato vivaá¹-á¹-asannissitasÄ«le patiá¹-á¹-hito upÄ• sakopi pageva catupÄ• risud
bhikkhu sammÄ• paá¹-ipanno nÄ• ma. tenÄ• ha __ ``yÄ• va arahattamaggÄ• paá¹-ipannoti
__nibbÄ• nadhammassÄ• _ti nibbÄ• nÄ• vahassa ariyassa maggassa. __anurÅ«pasabhÄ•
anucchavikasabhÄ• vabhÅ«taá¹ƒ. __nibbidÄ• _ti iminÄ• vuá¹-á¹-hÄ• nagÄ• minipariyosÄ•
__virÄ• gÄ• nirodhÄ• _ti padadvayena ariyamaggaá¹ƒ, itarena phalaá¹ƒ. __etthÄ• _ti imasm
nayenÄ• _ti paá¹-hamena nayena. tattha hi bhagavÄ• tena bhikkhunÄ• dhammakathikalak
matthakaá¹ƒ pÄ• petvÄ• vissajjesi. yo hi vipassanaá¹ƒ maggaá¹ƒ anupÄ• dÄ• vimuttiá¹ƒ pÄ
sakkoti, so ekantadhammakathiko. tenÄ• ha __ ``dhammakathikassa pucchÄ• kathitÄ• â€™
dutiyatatiyanayehi. __ta_nti pucchaá¹ƒ. __visesetvÄ• _ti visiá¹-á¹-haá¹ƒ katvÄ• . yathÄ• puc
akathetvÄ• apucchitampi atthaá¹ƒ dassento dhammÄ• nudhammapaá¹-ipattiá¹ƒ anupÄ• dÄ
visesaá¹ƒ pÄ• petvÄ• . bhagavÄ• hi appaá¹ƒ yÄ• cito bahuá¹ƒ dento uá¸·Ä• rapuriso viya d
pucchito paá¹-iccasamuppÄ• damukhena taÃ±ceva tato ca uttariá¹ƒ dhammÄ• nudhammap
anupÄ• dÄ• vimuttaÃ±ca vissajjesi. tattha ``nibbidÄ• ya ... pe ... dhammaá¹ƒ desetÄ«â€™â€
dhammadesanaá¹ƒ vÄ• sanÄ• bhÄ• giyaá¹ƒ katvÄ• dassesi. ``nirodhÄ• ya paá¹-ipanno hot
nibbedhabhÄ• giyaá¹ƒ, ``anupÄ• dÄ• vimutto hotÄ«â€™â€™ ti iminÄ• desanaá¹ƒ asekkhal

tenÄ• ha __ ``sekkhÄ• sekkhabhÅ«miyo niddiá¹-á¹-hÄ• â€™â€™ _ti.

dhammakathikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. acelakassapasuttavaá¹‡á¹‡anÄ•

<17> __liá¹…gena_ \Be II 40/ __acelako_ti pabbajitaliá¹…gena acelako. tena acelakacaraá
35/ niccelatÄ• mattenÄ• ti dasseti. __nÄ• menÄ• _ti gottanÄ• mena __kassapo_ti. deseti pa
saá¹ƒsayavigamanaá¹ƒ etenÄ• ti deso, nicchayahetÅ«ti Ä• ha __ ``kiÃ±cideva desaâ€™â€™
saá¹ƒsayavigamanaá¹ƒ karotÄ«ti __kÄ• raá¹‡aá¹ƒ. okÄ• sa_nti avasaá¹ƒsandanapadesaá¹
kÄ• laâ€™â€™ _nti. __antaragharaá¹ƒ_ antonivesanaá¹ƒ. antare gharÄ• ni etassÄ• ti __an
__yadÄ• kaá¹…khasÄ«_ti yaá¹ƒ Ä• kaá¹…khasi. iti bhagavÄ• sabbaÃ±Ã±upavÄ• raá¹‡Ä• y
icchasÄ«â€™â€™ _ti. __yadÄ• kaá¹…khasÄ«_ti yaá¹ƒ Ä• kaá¹…khasi, kassapa, tikkhattuá
pucchasi, yaá¹ƒ Ä• kaá¹…khasi, tameva pucchÄ• ti attho.

``yÄ• vatatiyaá¹ƒ paá¹-ikkhipÄ«â€™â€™ ti vuttattÄ• ``tatiyampi khoâ€™â€™ tiÄ• dinÄ• pA
so pana nayavasena saá¹ƒkhittoti daá¹-á¹-habbo. yena kÄ• raá¹‡ena bhagavÄ• acelakassa
cassa paÃ±haá¹ƒ kathesi, taá¹ƒ dassetuá¹ƒ __ ``kasmÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha.
yÄ• vatatiyaá¹ƒ paá¹-ikkhipi_ taÃ±ca dhammassa sussÅ«sÄ• ya. dhammagarukÄ• hi buddh
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• no yÄ• vatatiyaá¹ƒ yÄ• cÄ• petÄ«ti vibhattivipariá¹
padaá¹ƒ yojetvÄ• puna ``ettakena kÄ• lenÄ• â€™â€™ ti kassapassa vasena yojetabbaá¹ƒ.

__mÄ• _ti paá¹-isedhe nipÄ• to. __bhaá¹‡Ä«_ti punavacanavasena kiriyÄ• padaá¹ƒ vadati.
kathesÄ«ti attho. ``iti bhagavÄ• avocÄ• â€™â€™ ti pana saá¹…gÄ«tikÄ• ravacanaá¹ƒ. __s
purisassa uppajjamÄ• nadukkhaá¹ƒ, tena kataá¹ƒ nÄ• ma tassa kÄ• raá¹‡assa pubbe tenev
ayaá¹ƒ nayo anavajjo. diá¹-á¹-higatiko pana paÃ±cakkhandhavinimuttaá¹ƒ niccaá¹ƒ kÄ• raka
attÄ• naá¹ƒ parikappetvÄ• tassa vasena ``sayaá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti pucchatÄ«ti
nti avoca, tenÄ• ha __ ``sayaá¹ƒkataá¹ƒ dukkhanti vattuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _tiÄ• d
bÄ• hirakehi parikappito attÄ• nÄ• ma koci atthi, so ca nicco, tassa nibbikÄ• ratÄ• ya, purim
kassaci visesÄ• dhÄ• nassa kÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya ahitato nivattanatthaá¹ƒ, hite ca
ca nippayojano siyÄ• \Be II 41/ attavÄ• dino. kathaá¹ƒ vÄ• so upadeso pavattÄ«yati? vikÄ•
attano ajaá¹-Ä• kÄ• sassa viya dÄ• nÄ• dikiriyÄ• hiá¹ƒsÄ• dikiriyÄ• ca na sambhavati, tath
anubhavanabandho eva attavÄ• dino na yujjati kammabandhÄ• bhÄ• vato. jÄ• tiÄ• dÄ«naÃ
atha pana ``dhammamattaá¹ƒ tassa uppajjati ceva vinassati ca. yassa vasenÄ• yaá¹ƒ kiriyÄ
vadeyya, evampi purimarÅ«pÄ• vijahanena avaá¹-á¹-hitassa attano dhammamattanti na sak
panassa dhammÄ• avatthÄ• bhÅ«tÄ• , tato aÃ±Ã±e vÄ• siyuá¹ƒ anaÃ±Ã±e vÄ• . yadi \Ne
uppannÄ• hipi koci viseso atthi. yo hi karoti paá¹-isaá¹ƒvedeti cavati upapajjati cÄ• ti icchitaa
tadattho eva yathÄ• vuttadoso. kiÃ±ca dhammakappanÄ• pi niratthikÄ• siyÄ• . atha anaÃ±

avatthÄ• hi anaÃ±Ã±assa attano tÄ• saá¹ƒ viya uppÄ• davinÄ• sasambhavato kuto niccatÄ•
viya niccatÄ• pattÄ«ti bandhavimokkhÄ• naá¹ƒ asambhavo evÄ• ti na yujjatevÄ• yaá¹ƒ attav
nÄ• ma koci dukkhassa kÄ• rako natthÄ«ti dÄ«petÄ«â€™â€™ _ti. __parato_ti ``paraá¹ƒkata
parasmiá¹ƒ tividhepi naye. __adhiccasamuppanna_nti adhicca yadicchÄ• ya kiÃ±ci kÄ• raá¹
pubbaá¹ƒ vinÄ• samuppannaá¹ƒ. tenÄ• ha __ ``akÄ• raá¹‡ena yadicchÄ• ya uppannaâ€™
evaá¹ƒ vakkhamÄ• noti adhippÄ• yo. __assÄ• _ti acelassa. __aya_nti bhagavantaá¹ƒ sandh
sayaá¹ƒ visuddhaá¹ƒ katvÄ• pucchitamatthaá¹ƒ eva attano pucchÄ• ya suddhiá¹ƒ dassento
``sayaá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti micchÄ• gahaá¹‡assa paá¹-isedhanatthÄ• ya.

__so karotÄ«_ti so kammaá¹ƒ karoti. __so paá¹-isaá¹ƒvedayatÄ«_ti kÄ• rakavedakÄ• naá¹
anaÃ±Ã±attadassanaparaá¹ƒ etaá¹ƒ, na pana kammakiriyÄ• phalÄ• naá¹ƒ paá¹-isaá¹ƒveda
samÄ• nakÄ• latÄ• dassanaparaá¹ƒ. __itÄ«_ti nidassanatthe nipÄ• to. __kho_ti avadhÄ• ra
dassito. aniyatÄ• desÄ• hi ete nipÄ• tÄ• . __Ä• dito_ti bhummatthe nissakkavacananti Ä• h
_ti. ``sayaá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti laddhiyÄ• pageva ``so karoti, so paá¹-isaá¹ƒveda
saÃ±Ã±Ä• cittavipallÄ• sÄ• bhavanti. saÃ±Ã±Ä• vipallÄ• sato hi cittavipallÄ• so, cittavipallÄ
diá¹-á¹-hivipallÄ• so, tenÄ• ha __ ``evaá¹ƒ sati pacchÄ• sayaá¹ƒkataá¹ƒ dukkhanti ayaá¹ƒ la
evaá¹ƒ \Be II 42/ sati saÃ±Ã±Ä• cittavipallÄ• sÄ• naá¹ƒ brÅ«hito micchÄ• bhiniveso, yadidaâ
dukkhaâ€™â€™ nti laddhi. tasmÄ• paá¹-inissajjetuá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higatanti dasset
``sayaá¹ƒkataá¹ƒ ... pe ... etaá¹ƒ paretÄ«â€™â€™ ti. __vaá¹-á¹-adukkhaá¹ƒ adhippetaá¹ƒ_ a
vuttattÄ• . __sassataá¹ƒ_ sassatagÄ• haá¹ƒ __dÄ«peti_ paresaá¹ƒ pakÄ• seti, tathÄ• bhÅ«
daá¸·haggÄ• haá¹ƒ __gaá¹‡hÄ• tÄ«_ti. __tassÄ• _ti diá¹-á¹-higatikassa. __taá¹ƒ_ ``sayaá¹ƒ
evaá¹ƒ pavattaá¹ƒ viparÄ«tadassanaá¹ƒ. __etaá¹ƒ_ sassataggahaá¹‡aá¹ƒ. __pareti_ upeti.
``kÄ• rakaÃ±ca ... pe ... atthoâ€™â€™ _ti. __ekameva gaá¹‡hanta_nti satipi vatthubhede ay
ekameva katvÄ• gaá¹‡hantaá¹ƒ.

__idha_ ``Ä• dimhiyevÄ• â€™â€™ ti pade. ``paraá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti laddhiyÄ•
vuttanayÄ• nusÄ• rena attho veditabbo. ayaÃ±hettha yojanÄ• --- ``paraá¹ƒkataá¹ƒ dukkhaâ
pageva aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒvedayatÄ«ti saÃ±Ã±Ä• cittavipallÄ• sÄ• bhavan
vuttanayeneva \Ne II 37/ yojetabbaá¹ƒ. __evaá¹ƒ satÄ«_ti evaá¹ƒ muduke ucchedavipallÄ• s
pacchÄ• ``paraá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti ayaá¹ƒ laddhi hotÄ«ti sambandho. __kÄ• ra
__tena kata_nti kammakÄ• rakena kataá¹ƒ. kammunÄ• hi phalassa vohÄ• ro abhedopacÄ•
diá¹-á¹-hisahagatÄ• vedanÄ• sÄ• tasabhÄ• vÄ• kilesapariá¸·Ä• hÄ• dinÄ• saparissayÄ•
itareâ€™â€™ ti vuttavedanÄ• ya __abhitunnassa viddhassa_. ``vuttanayena yojetabbaâ€™
yojanaá¹ƒ dassento __ ``tatrÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. __uccheda_nti sato sattassa u
vibhavanti attho. asato hi vinÄ• sÄ• sambhavato atthibhÄ• vanibandhano ucchedo. yathÄ•
pavattamÄ• nÄ• naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ satipi ekasantÄ• napariyÄ• pannÄ• naá¹
hetuphalÄ• naá¹ƒ paramatthato avinÄ• bhÄ• vattÄ• bhinnasantÄ• napatitÄ• naá¹ƒ viya acc
nÄ• nattanayassa micchÄ• gahaá¹‡aá¹ƒ ucchedÄ• bhinivesassa kÄ• raá¹‡aá¹ƒ. evaá¹ƒ het

dhammÄ• naá¹ƒ vijjamÄ• nepi sabhÄ• vabhede ekasantatipariyÄ• pannatÄ• ya ekattanayen
kÄ• raá¹‡amevÄ• ti dassetuá¹ƒ ``sattassÄ• â€™â€™ ti vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ. santÄ• nava
khandhesu ghanavinibbhogÄ• bhÄ• vena ekattagahaá¹‡anibandhano sattaggÄ• ho, sattass
atthibhÄ• vaggÄ• hanibandhano ucchedaggÄ• ho, yÄ• vÄ• yaá¹ƒ attÄ• na \Be II 43/ ucchijj
vijjatiyevÄ• ti gahaá¹‡ato nirudayavinÄ• so idha ucchedoti adhippetoti ``ucchedaâ€™â€™ n
nÄ• so vinÄ• so, abhÄ• vo. so pana maá¹ƒsacakkhupaÃ±Ã±Ä• cakkhÅ«naá¹ƒ dassanapath
``adassanaâ€™â€™ nti. adassane hi nÄ• sasaddo loke niruá¸·hoti. sabhÄ• vavigamo sabhÄ
nirudayavinÄ• sena ucchijjati, na so attano sabhÄ• vena tiá¹-á¹-hati.

__ete te_ti vÄ• ye ime tayÄ• ``sayaá¹ƒkataá¹ƒ dukkhaâ€™â€™ nti ca puá¹-á¹-hena mayÄ
paá¹-isaá¹ƒvedayatÄ«â€™â€™ tiÄ• dinÄ• , ``aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒvedayatÄ«
paá¹-ikkhittÄ• sassatucchedasaá¹…khÄ• tÄ• antÄ• , te ubho anteti yojanÄ• . atha vÄ• __e
aÃ±Ã±atitthiyÄ• anupacitaÃ±Ä• á¹‡asambhÄ• ratÄ• ya paramagambhÄ«raá¹ƒ saá¹‡haá¹ƒ
appajÄ• nantÄ• sassatucchede nimuggÄ• sÄ«saá¹ƒ ukkhipituá¹ƒ na visahanti, ete te ubho
yojanÄ• . __desetÄ«_ti paá¹-hamaá¹ƒ tÄ• va anaÃ±Ã±asÄ• dhÄ• raá¹‡e paá¹-ipattidhamme
majjhimÄ• ya paá¹-ipadÄ• ya á¹-hito, karuá¹‡Ä• nubhÄ• vena desanÄ• dhamme majjhimÄ•
dhammaá¹ƒ deseti. __ettha hÄ«_ti __hi_-saddo hetuattho. yasmÄ• kÄ• raá¹‡ato ... pe ... ni
majjhimÄ• ya paá¹-ipadÄ• ya á¹-hito dhammaá¹ƒ desetÄ«ti yojanÄ• . kÄ• raá¹‡ato phalaá¹ƒ
abhidheyyÄ• nurÅ«paÃ±hi liá¹…gavacanÄ• ni honti. __assÄ• _ti phalassa. __na koci kÄ• ra
niddiá¹-á¹-ho, _ aÃ±Ã±adatthu paá¹-ikkhitto hetuphalamattatÄ• dassanato kevalaá¹ƒ dukkha
__ettÄ• vatÄ• _ti ``ete \Ne II 38/ te, kassapa ... pe ... dukkhakkhandhassa nirodho hotÄ«â€™
tÄ• va padena. __sesapaÃ±hÄ• _ti ``sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca dukkhaâ€™â€™ n
paÃ±hÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana ``kiá¹ƒ nu kho, bho gotama, natthi dukkhaâ€™â€™
sarÅ«peneva paá¹-ikkhittoti na uddhato. __paá¹-isedhitÄ• hontÄ«_ti tatiyapaÃ±ho, tÄ• va
paá¹-hamadutiyapaÃ±hapaá¹-ikkhepeneva paá¹-ikkhitto, so hi paÃ±ho visuá¹ƒ visuá¹ƒ paá¹-
paá¹-ikkhepena ca. tenÄ• ha __ ``ubho ... pe ... paá¹-ikkhittoâ€™â€™ _ti. ettha ca yassa att
vÄ• icchito, tena vipariá¹‡Ä• madhammo attÄ• anuÃ±Ã±Ä• to hoti. tathÄ• ca sati anupubb
rÅ«pÄ• didhammÄ• naá¹ƒ viya \Be II 44/, sukhÄ• didhammÄ• naá¹ƒ viya cassa paccayÄ• y
Ä• pajjati. uppÄ• de ca sati avassaá¹ƒbhÄ• vÄ« nirodhoti anavakÄ• sÄ• niccatÄ• ti. tassa ``
paá¹-hamapaÃ±hapaá¹-ikkhepo pacchÄ• ce attano niruá¸·hassa samudayo hotÄ«ti pubbe v
pubbe viya vÄ• pacchÄ• pi. __sesapaÃ±hÄ• _ti tatiyapaÃ±hÄ• dayo. __tatiyapaÃ±ho paá¹-
tatiyapaÃ±ho paá¹-ikkhitto veditabbo --- ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• d
paccayÄ• yattassa dÄ«panena dukkhassa adhiccasamuppannatÄ• paá¹-ikkhittÄ• , tato eva
paá¹-ikkhittaá¹ƒ. tenÄ• ha bhagavÄ• ``evametassa kevalassa dukkhakkhandhassa samuda
126; SN a II 39-40; Vin I 1; Ud 1).

yaá¹ƒ parivÄ• saá¹ƒ samÄ• diyitvÄ• parivasatÄ«ti yojanÄ• . __vacanasiliá¹-á¹-hatÄ• vasen
pabbajjaá¹ƒ labheyyaá¹ƒ upasampadaâ€™â€™ nti yÄ• cantena tena vuttavacanasiliá¹-á¹-ha

__gÄ• mappavesanÄ• dÄ«nÄ«_ti __Ä• di_-saddena nÄ• tidivÄ• paá¹-ikkamanaá¹ƒ, navesiy
sabrahmacÄ• rÄ«naá¹ƒ kiccesu dakkhatÄ• di, uddesÄ• dÄ«su tibbacchandatÄ• , titthiyÄ• na
attamanatÄ• , buddhÄ• dÄ«naá¹ƒ avaá¹‡á¹‡abhaá¹‡ane anattamanatÄ• , titthiyÄ• naá¹ƒ va
anattamanatÄ• , buddhÄ• dÄ«naá¹ƒ vaá¹‡á¹‡abhaá¹‡ane attamanatÄ• ti (Vin I 87) imesaá¹
vattÄ• nÄ«_ti imÄ• ni aá¹-á¹-ha titthiyavattÄ• ni pÅ«rentena. ettha ca nÄ• tikÄ• lena gÄ• ma
visuddhakÄ• yavacÄ«samÄ• cÄ• rena piá¹‡á¸• Ä• ya caritvÄ• nÄ• tidivÄ• paá¹-ikkamanant

__ayamettha pÄ• á¹-ho_ti etasmiá¹ƒ kassapasutte ayaá¹ƒ pÄ• á¹-ho. __aÃ±Ã±atthÄ• _ti sÄ
402-403). __ghaá¹ƒsitvÄ• koá¹-á¹-etvÄ• _ti yathÄ• suvaá¹‡á¹‡aá¹ƒ nighaá¹ƒsitvÄ• adhika
niddosameva gayhati, evaá¹ƒ parivÄ• savattacaraá¹‡ena ghaá¹ƒsitvÄ• suddhabhÄ• vavÄ«
suddho eva aÃ±Ã±atitthiyapubbo idha gayhati. __tibbacchandata_nti sÄ• sanaá¹ƒ anupavis
tibbacchandataá¹ƒ daá¸·hatarÄ• bhirucitaá¹ƒ. __aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesÄ«_ti
apÄ• kaá¹-aá¹ƒ \Ne II 39/ ekaá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pesi ehibhikkhuupasampadÄ• ya upa
nisÄ«ditvÄ• _ti bhikkhÅ« attano santike pattÄ• sanavasena gaá¹‡e nisÄ«ditvÄ• .

acelakassapasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. timbarukasuttavaá¹‡á¹‡anÄ•

<18> yasmÄ• \Be II 45/ timbaruko ``vedanÄ• attÄ• . attÄ• va vedayatÄ«â€™â€™ ti evaá¹
laddhiyÄ• ``sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™â€™ nti vadati, taá¹ƒ paá¹-isaá¹ƒharituá¹ƒ bh
vedanÄ• â€™â€™ tiÄ• diá¹ƒ avoca. tenÄ• ha __ ``sÄ• vedanÄ• tiÄ• di sayaá¹ƒkataá¹ƒ suk
nisedhanatthaá¹ƒ vuttaâ€™â€™ _nti. __etthÄ• pÄ«_ti imasmimpi sutte. __tatrÄ• _ti yaá¹ƒ v
... pe ... sukhadukkhaâ€™â€™ nti, tasmiá¹ƒ pÄ• á¹-he. __Ä• dimhiyevÄ• _ti ettha bhummav
to-saddo na nissakkavacane. __eva_-kÄ• rena kho-saddo avadhÄ• raá¹‡eti dasseti. yaá¹ƒ p
taá¹ƒ anantarasutte vuttameva. tattha pana ``vedanÄ• to aÃ±Ã±o attÄ• , vedanÄ• ya kÄ• ra
diá¹-á¹-higatikassa vÄ• do paá¹-ikkhitto, idha ``vedanÄ• attÄ• â€™â€™ ti evaá¹ƒladdhikass
tenÄ• ha __ ``evaÃ±hi sati vedanÄ• ya eva vedanÄ• katÄ• hotÄ«â€™â€™ _tiÄ• di. __imis
sukhadukkhaá¹ƒ kataá¹ƒ, imissÄ• . __pubbepÄ«_ti sassatÄ• kÄ• rato pubbepi. __purimaÃ±
vuttaá¹ƒ atthaá¹ƒ. __aá¹-á¹-hakathÄ• ya_nti porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. __ta_nti purim
__assÄ• _ti imassa suttassa. yasmÄ• timbaruko ``vedanÄ• va attÄ• â€™â€™ ti gaá¹‡hÄ• t
``ahaá¹ƒ sÄ• vedanÄ• ... pe ... na vadÄ• mÄ«â€™â€™ _ti.

__aÃ±Ã±Ä• vedanÄ• _tiÄ• dÄ«supi yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ anantarasutte vuttanayameva
kattubhÅ«tavedanÄ• . __vedanÄ• sukhadukkha_nti vedanÄ• bhÅ«tasukhadukkhaá¹ƒ kathita
vaá¹-á¹-asukhadukkhaá¹ƒ. __ ``vipÄ• kasukhadukkhameva vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá
dukkhaâ€™â€™ ntiÄ• divacanato.

timbarukasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ•

<19> avijjÄ• nÄ«varaá¹‡Ä• bhavÄ• di-Ä• dÄ«navassa nivÄ• ritapaá¹-icchÄ• dikÄ• etassÄ
avijjÄ• ya nivutoti Ä• ha __ ``avijjÄ• ya nivÄ• ritassÄ• â€™â€™ _ti. __ayaá¹ƒ kÄ• yo_ti bÄ•
paccuppannaá¹ƒ attabhÄ• vaá¹ƒ rakkhaá¹ƒ katvÄ• avijjÄ• ya paá¹-icchÄ• ditÄ• dÄ«nave ay
40/ taá¹‡hÄ• ya paá¹-iladdhacittassa taá¹ƒtaá¹ƒbhavÅ«pagÄ• saá¹…khÄ• rÄ• saá¹…kharÄ
attabhÄ• vassa abhinibbatti, tasmÄ• ayaÃ±ca avijjÄ• ya kÄ• yo nibbattoti. __assÄ• _ti bÄ•
``ayaá¹ƒ kÄ• yo nÄ• marÅ«panti ca vuttoâ€™â€™ ti attho dÄ«petabbo upÄ• dÄ• nakkhandl
tesaá¹ƒ dhammÄ• naá¹ƒ. __evametaá¹ƒ dvaya_nti evaá¹ƒ avijjÄ• ya nivÄ• ritattÄ• , taá¹‡hÄ
evaá¹ƒ saparasantÄ• nagatasaviÃ±Ã±Ä• á¹‡akakÄ• yasaá¹…khÄ• taá¹ƒ dvayaá¹ƒ hoti. __a
``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…ga
(MN I 204, 400; III 421, 425-426; SN a II 43-45; b IV 60-61; Kv 465, 467) ajjhattikabÄ• hirÄ•
bhinditvÄ• cakkhurÅ«pÄ• didvayÄ• ni paá¹-icca cakkhusamphassÄ• dayo vuttÄ• , idha pan
ajjhattikabÄ• hirÄ• yatanÄ• ni paá¹-icca cakkhusamphassÄ• dayo vuttÄ• __ ``dvayaá¹ƒ paá
tasmÄ• __mahÄ• dvayaá¹ƒ nÄ• ma kiretaá¹ƒ_ anavasesato ajjhattikabÄ• hirÄ• yatanÄ• na
__ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• nÄ«_ti etthÄ• pi hi saá¸·Ä• yatanÄ• ni saá¹…gahitÄ• ne
phassapavattiyÄ• paccayÄ• ni. __yehÄ«_ti hetudassanamattanti Ä• ha __ ``yehi kÄ• raá¹‡a
phasso eva phusanakicco, na phassÄ• yatanÄ• nÄ«ti vuttaá¹ƒ __ ``phassena phuá¹-á¹-hoâ€
__paripuá¹‡á¹‡avasenÄ• _ti avekallavasena. aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ hÄ«nÄ• ni ph
tesaá¹ƒ viyÄ• ti ``etesaá¹ƒ vÄ• aÃ±Ã±atarenÄ• â€™â€™ ti vuttaá¹ƒ. __kÄ• yanibbattanÄ•
saviÃ±Ã±Ä• á¹‡akassa kÄ• yassa nibbattanaá¹ƒ kÄ• yanibbattanaá¹ƒ, kÄ• yo vÄ• nibbatta
kÄ• yanibbattanaá¹ƒ, kilesÄ• bhisaá¹…khÄ• rÄ• . __Ä• di_saddena phassasaá¸·Ä• yatanÄ•
payuÃ±jati etenÄ• ti adhippayÄ• so, visesakÄ• raá¹‡anti Ä• ha __ ``adhikapayogoâ€™â€™

bhagavÄ• amhÄ• kaá¹ƒ uppÄ• dakabhÄ• vena mÅ«labhÄ• vena __bhagavaá¹ƒmÅ«lakÄ•
kÄ• raá¹‡adhammÄ• . yehi mayaá¹ƒ bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ samÄ• nepi kÄ• yanibbattan
tenÄ• ha __ ``pubbe kassapasammÄ• sambuddhena uppÄ• ditÄ• â€™â€™ _tiÄ• di. __Ä• j
paccakkhato jÄ• nÄ• ma. __paá¹-ivijjhÄ• mÄ• _ti tasseva vevacanaá¹ƒ, adhigacchÄ• mÄ• ti
santÄ• ne pÄ• petÄ• . __vinetÄ• _ti yathÄ• alamariyaÃ±Ä• á¹‡adassanaviseso hoti, evaá¹ƒ
tadaá¹…gavinayÄ• divasena vÄ• vinetÄ• . __anunetÄ• _ti anurÅ«paá¹ƒ netÄ• . antarantarÄ
paÃ±Ã±Ä• pitÄ• naá¹ƒ dhammÄ• naá¹ƒ anurÅ«pato dassanaá¹ƒ hotÄ«ti Ä• ha __ ``yathÄ•
... dassetÄ• â€™â€™ _ti. Ä• pÄ• thaá¹ƒ upagacchantÄ• naá¹ƒ bhagavÄ• paá¹-isaraá¹‡aá¹
__bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _ dhammÄ• . tenÄ• ha __ ``catubhÅ«makadhammÄ• â€™â€
paá¹-ivijjhatÄ«ti paá¹-isaraá¹‡aá¹ƒ, tasmÄ• paá¹-ivijjhanavasena bhagavÄ• paá¹-isaraá¹‡a
__bhagavaá¹ƒpaá¹-isaraá¹‡Ä• _. tenÄ• ha __ ``api cÄ• â€™â€™ _tiÄ• di. __phasso Ä• gac
paá¹-ivijjhanakavasena phasso Ã±Ä• á¹‡assa Ä• pÄ• thaá¹ƒ Ä• gacchati, Ä• pÄ• thaá¹ƒ Ä•

``ahaá¹ƒ kinnÄ• moâ€™â€™ ti nÄ• maá¹ƒ pucchanto viya, bhagavÄ• cassa nÄ• maá¹ƒ kar
``ahaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di. __upaá¹-á¹-hÄ• tÅ«_ti Ã±Ä• á¹‡assa paccupaá¹-á¹-hÄ
paá¹-ibhÄ• tÅ«_ti bhagavato eva bhÄ• go hotu, bhagavÄ• va naá¹ƒ attano bhÄ• gaá¹ƒ katvÄ
bhagavato bhÄ• go yadidaá¹ƒ dhammassa akkhÄ• naá¹ƒ, amhÄ• kaá¹ƒ pana savanaá¹ƒ bh
evaÃ±hi saddalakkhaá¹‡ena sameti. keci pana paá¹-ibhÄ• tÅ«ti atthaá¹ƒ vadanti Ã±Ä• á¹‡en
vÄ• attho. tenÄ• ha __ ``tumheyeva no kathetvÄ• dethÄ• ti atthoâ€™â€™ _ti.

bÄ• lassa paá¹‡á¸• itassa ca kÄ• yassa nibbattiyÄ• paccayabhÅ«tÄ• __avijjÄ• ca taá¹‡hÄ
``kammaá¹ƒ ... pe ... niruddhÄ• â€™â€™ _ti. __javÄ• petvÄ• _ti gahitajavanaá¹ƒ katvÄ• , ya
Ä• kaá¸• á¸• hituá¹ƒ samatthaá¹ƒ hoti, evaá¹ƒ katvÄ• . yadi niruddhÄ• , kathaá¹ƒ appahÄ«nÄ
``yathÄ• panÄ• â€™â€™ _tiÄ• di. bhavati hi taá¹ƒsadisepi tabbohÄ• ro yathÄ• ``sÄ• eva t
osadhÄ• ni, tasseva kammassa vipÄ• kÄ• vasesenÄ• â€™â€™ ti ca. __dukkhakkhayÄ• yÄ
__ ``khayatthÄ• yÄ• â€™â€™ _ti. __paá¹-isandhikÄ• ya_nti paá¹-isandhigahaá¹‡apubbakaa
``bÄ• lenÄ• â€™â€™ ti karaá¹‡avacanaá¹ƒ nissakketi Ä• ha __ ``bÄ• latoâ€™â€™ _ti. bhÄ
__sappaá¹-isandhiko_. yo pana ekantato tenattabhÄ• vena arahattaá¹ƒ pattuá¹ƒ bhabbo, so
paá¹-isandhinÄ• ``appaá¹-isandhikoâ€™â€™ ti, tato visesanatthaá¹ƒ __ ``sappaá¹-isandhik
kiÃ±cÄ• pi vuttaá¹ƒ, so ca yÄ• va ariyabhÅ«miá¹ƒ na okkamati, tÄ• va bÄ• ladhammasamaa
``sabbopi puthujjano bÄ• loâ€™â€™ _ti vuttaá¹ƒ. tathÄ• hi ``appaá¹-isandhiko khÄ«á¹‡Ä• s
khÄ«á¹‡Ä• sava-saddena appaá¹-isandhiko visesito. yadi evaá¹ƒ sekkhÄ• kathanti Ä• ha __
_tiÄ• di. te hi sikhÄ• pattapaá¹‡á¸• iccabhÄ• valakkhaá¹‡Ä• bhÄ• vato paá¹‡á¸• itÄ• ti na va
viya, balavatarÄ• naá¹ƒ \Be II 48/ pana bÄ• ladhammÄ• naá¹ƒ pahÄ«nattÄ• bÄ• lÄ• tipi na
bhajiyamÄ• nÄ• pana catusaccasampaá¹-ivedhaá¹ƒ upÄ• dÄ• ya __paá¹‡á¸• itapakkhaá¹ƒ
vuttakÄ• raá¹‡enÄ• ti.

bÄ• lapaá¹‡á¸• itasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paccayasuttavaá¹‡á¹‡anÄ•

<20> sabbampi saá¹…khataá¹ƒ appaá¹-icca uppannaá¹ƒ nÄ• ma natthÄ«ti paccayadhamm
upÄ• dÄ• ya paccayuppanno, tathÄ• paccayuppannadhammopi attano paccayuppannaá¹ƒ
yathÄ• rahaá¹ƒ dhammÄ• naá¹ƒ paccayapaccayuppannatÄ• . yesaá¹ƒ vineyyÄ• naá¹ƒ paá¹
subodhato \Ne II 42/ upaá¹-á¹-hÄ• ti, tesaá¹ƒ vasena suá¹-á¹-hu vibhÄ• gaá¹ƒ katvÄ• paá¹-i
yesaá¹ƒ pana vineyyÄ• naá¹ƒ tadubhayasmiá¹ƒ vibhajja sute eva dhammÄ• bhisamayo hoti
tadubhayaá¹ƒ vibhajja dassento ``paá¹-iccasamuppÄ• daÃ±ca vo, bhikkhave, desessÄ• mi
dhammeâ€™â€™ ti imaá¹ƒ desanaá¹ƒ Ä• rabhÄ«ti imamatthaá¹ƒ vibhÄ• vento __ ``satthÄ•
_tiÄ• dimÄ• ha. paccayassa bhÄ• vo paccayattaá¹ƒ, paccayanibbattatÄ• . asabhÄ• vadham
``sabhÄ• vadhammeâ€™â€™ _ti vuttaá¹ƒ. nanu ca jÄ• ti jarÄ• maraá¹‡aÃ±ca sabhÄ• vadh
khandhÄ• naá¹ƒ jÄ• ti jarÄ• maraá¹‡aÃ±ca, te eva sabhÄ• vadhammÄ• , atha kasmÄ• des

doso, jÄ• ti jarÄ• maraá¹‡aÃ±hi paccayanibbattÄ• naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ vikÄ• r
tasmÄ• te gahitÄ• ti. __uppÄ• dÄ• vÄ• tathÄ• gatÄ• na_nti na vineyyapuggalÄ• naá¹ƒ ma
jÄ• tipaccayÄ• jarÄ• maraá¹‡uppatti tathÄ• gatuppÄ• dÄ• yattÄ• , atha kho sÄ• tathÄ• gat
hotiyeva. tasmÄ• sÄ• kÄ• maá¹ƒ asaá¹…khatÄ• viya dhÄ• tu na niccÄ• , tathÄ• pi ``sabba
jÄ• tipaccayato jarÄ• maraá¹‡uppattÄ«ti dasseti. tenÄ• ha __ ``jÄ• tiyeva jarÄ• maraá¹‡assa
__jÄ• tipaccayÄ• _ti ca jÄ• tisaá¹…khÄ• tapaccayÄ• . hetumhi nissakkavacanaá¹ƒ. á¹-hitÄ•
idappaccayatÄ• jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayatÄ• tassa byabhicÄ• rÄ• bhÄ• vato.
jarÄ• maraá¹‡assa paccayo na hoti_ hotiyevÄ• ti jarÄ• maraá¹‡assa paccayabhÄ• ve niyam
yathÄ• vuttassa paccayabhÄ• vo yattha \Be II 49/ hoti, tattha avassaá¹ƒbhÄ• vitaá¹ƒ dasset
``á¹-hitÄ• va sÄ• dhÄ• tÅ«â€™â€™ ti. __dvÄ«hi_ padehi. __tiá¹-á¹-hantÄ«_ti yassa vasena
sÄ• idappaccayatÄ• __dhammaá¹-á¹-hitatÄ• . dhamme_ti paccayuppanne dhamme. __niy
hetugatavisesasamÄ• yogo hi hetuphalassa evaá¹ƒ dhammatÄ• niyÄ• mo evÄ• ti.

aparo nayo --- __á¹-hitÄ• va sÄ• dhÄ• tÅ«_ti yÄ• yaá¹ƒ jarÄ• maraá¹‡assa idappaccayatÄ
jarÄ• maraá¹‡aâ€™â€™ nti, esÄ• dhÄ• tu esa sabhÄ• vo. tathÄ• gatÄ• naá¹ƒ uppÄ• dato
appaá¹-ivijjhiyamÄ• no, majjhe ca paá¹-ivijjhiyamÄ• no na tathÄ• gatehi uppÄ• dito, atha kh
jarÄ• maraá¹‡assa sabbakÄ• laá¹ƒ jÄ• tipaccayato sambhavoti á¹-hitÄ• va sÄ• dhÄ• tu, kev
sayambhuÃ±Ä• á¹‡ena abhisambujjhanato ``ayaá¹ƒ dhammo tathÄ• gatena abhisambuddh
tathÄ• gato ``dhammasÄ• mÄ«â€™â€™ ti vuccati, na apubbassa uppÄ• danato. tena vutta
dhÄ• tÅ«â€™â€™ ti. sÄ• eva ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti ettha vipallÄ• s
avabujjhamÄ• nassa etassa sabhÄ• vassa, hetuno vÄ• tatheva bhÄ• vato á¹-hitatÄ• ti __dh
vÄ• jarÄ• maraá¹‡assa uppÄ• daá¹-á¹-hiti pavattaÄ• yÅ«hana-saá¹ƒyoga-palibodha-samuc
taduppÄ• dÄ• dibhÄ• venassÄ• á¹-hitatÄ• ``dhammaá¹-á¹-hitatÄ• â€™â€™ ti phalaá¹ƒ pat
vadati. dhÄ• rÄ«yati \Ne II 43/ paccayehÄ«ti vÄ• dhammo, tiá¹-á¹-hati tattha tadÄ• yattavutt
á¹-hiti, dhammassa á¹-hiti __dhammaá¹-á¹-hiti_. dhammoti vÄ• kÄ• raá¹‡aá¹ƒ paccayabhÄ•
dhÄ• raá¹‡ato, tassa á¹-hiti sabhÄ• vo, dhammato ca aÃ±Ã±o sabhÄ• vo natthÄ«ti dhamma
``paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹-is mÄ• tikÄ•
__dhammaá¹-á¹-hitatÄ• _. sÄ• eva dhÄ• tu ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti in
aÃ±Ã±athattÄ• bhÄ• vato, ``na jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti viÃ±Ã±Ä• yamÄ
niyÄ• matÄ• vavatthitabhÄ• voti __dhammaniyÄ• matÄ• _. phalassa vÄ• jarÄ• maraá¹‡ass
hetumhi á¹-hitatÄ• ti __dhammaá¹-á¹-hitatÄ• , _ asati asambhavo __dhammaniyÄ• matÄ• _
vibhÄ• veti, taá¹ƒ ``á¹-hitÄ• va sÄ• dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ. imesaá¹ƒ jarÄ• r
paccayatÄ• saá¹…khÄ• taá¹ƒ idappaccayataá¹ƒ __abhisambujjhati_ paccakkhakaraá¹‡ena
bujjhati yÄ• thÄ• vato paá¹-ivijjhati, tato eva __abhisameti_ abhimukhaá¹ƒ samÄ• gacchati,
Ä• cikkhati, uddisatÄ«ti attho. tameva uddesaá¹ƒ pariyosÄ• pento __deseti_. yathÄ• uddiá¹-
niddisanavasena pakÄ• rehi Ã±Ä• pento __paÃ±Ã±Ä• peti_. pakÄ• rehi eva patiá¹-á¹-haper
yathÄ• niddiá¹-á¹-haá¹ƒ paá¹-iniddesavasena __vivarati vibhajati_. vivaá¹-aÃ±hi vibhattaÃ±c
hetÅ«dÄ• haraá¹‡adassanehi pÄ• kaá¹-aá¹ƒ karonto __uttÄ• nÄ«karoti_. uttÄ• nÄ«karonto

katvÄ• nigamanavasena __passathÄ• ti cÄ• ha_.

__jÄ• tipaccayÄ• jarÄ• maraá¹‡antiÄ• dÄ«sÅ«_ti jÄ• tiÄ• dÄ«naá¹ƒ jarÄ• maraá¹‡apaccay
paccayehÄ«_ti yÄ• vatakehi paccayehi yaá¹ƒ phalaá¹ƒ uppajjamÄ• nÄ• rahaá¹ƒ, avikalehi t
Å«nÄ• dhikehÄ«ti. tenÄ• ha __ ``anÅ«nÄ• dhikehevÄ• â€™â€™ _ti. yathÄ• taá¹ƒ cakkhurÅ
cakkhuviÃ±Ã±Ä• á¹‡assa sambhavoti. tena taá¹ƒtaá¹ƒphalanipphÄ• dane tassÄ• paccayas
__tathatÄ• _ti vuttÄ• ti dasseti. __sÄ• maggi_nti samodhÄ• naá¹ƒ, samavÄ• yanti attho. __a
anuppajjanassa abhÄ• vato. tathÄ• vidhapaccayasÄ• maggiyaÃ±hi satipi phalassa anuppaj
__aÃ±Ã±adhammapaccayehÄ«_ti aÃ±Ã±assa phaladhammassa paccayehi. __aÃ±Ã±adhar
phaladhammassa anuppajjanato. na hi kadÄ• ci cakkhurÅ«pÄ• lokamanasikÄ• rehi sotaviÃ±
yadi siyÄ• , tassÄ• sÄ• maggiyÄ• aÃ±Ã±athatÄ• nÄ• ma siyÄ• , na cetaá¹ƒ atthÄ«ti __ ``a
vuttaá¹ƒ. __paccayato_ti paccayabhÄ• vato. __paccayasamÅ«hato_ti etthÄ• pi eseva nayo.
__idappaccayatÄ• _ti __tÄ• _-saddena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ yathÄ• ``devoyeva devat
idappaccayÄ• naá¹ƒ samÅ«ho __idappaccayatÄ• _ti samÅ«hattho __tÄ• _saddo yathÄ• ``j
janatÄ• â€™â€™ ti imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``lakkhaá¹‡aá¹ƒ panettha saddasatth

na \Ne II 44/ niccaá¹ƒ sassatanti __aniccaá¹ƒ. jarÄ• maraá¹‡aá¹ƒ na aniccaá¹ƒ_ saá¹…khÄ•
vikÄ• rabhÄ• vato anipphannattÄ• , tathÄ• pi ``aniccaâ€™â€™ nti pariyÄ• yena vuttaá¹ƒ. es
__samÄ• gantvÄ• kataá¹ƒ_ sahiteheva paccayehi nibbattetabbato yathÄ• sabhÄ• vaá¹ƒ sa
katanti __saá¹…khataá¹ƒ_ \Be II 51/. paccayÄ• rahaá¹ƒ paccayaá¹ƒ paá¹-icca na vinÄ• ten
uppannanti __paá¹-iccasamuppannaá¹ƒ_. tenÄ• ha __ ``paccaye nissÄ• ya uppannaâ€™â€
bhijjanasabhÄ• vaá¹ƒ. __vigacchanakasabhÄ• va_nti sakabhÄ• vato apagacchanakasabhÄ
__virajjanakasabhÄ• va_nti palujjanakasabhÄ• vaá¹ƒ. __nirujjhanakasabhÄ• va_nti khaá¹‡a
pabhaá¹…gusabhÄ• vaá¹ƒ. __vuttanayenÄ• _ti jarÄ• ya vuttanayena. __janakappaccayÄ• n
__kiccÄ• nubhÄ• vakkhaá¹‡e_ti ettha __kiccÄ• nubhÄ• vo_ nÄ• ma yathÄ• pavattamÄ• ne
uppajjati, tathÄ• pavatti, evaá¹ƒ santassa pavattanakkhaá¹‡e. idaá¹ƒ vuttaá¹ƒ hoti --- yasmi
paccayo attano phaluppÄ• danaá¹ƒ pati byÄ• vaá¹-o nÄ• ma hoti, imasmiá¹ƒ khaá¹‡e ye dh
upalabbhanti tato pubbe, pacchÄ• ca anupalabbhamÄ• nÄ• , tesaá¹ƒ tato uppatti niddhÄ• n
sÄ• niddhÄ• retabbÄ• taá¹ƒkhaá¹‡Å«paladdhatoti. yadi evaá¹ƒ nippariyÄ• yatova jÄ• tiyÄ•
atha kasmÄ• ``ekena pariyÄ• yenÄ• â€™â€™ ti vuttanti? jÄ• yamÄ• nadhammÄ• naá¹ƒ vik
yadi nipphannadhammÄ• viya jÄ• ti upalabbheyya, nippariyÄ• yatova tassÄ• kutoci uppatti
upalabbhati, atha kho anipphannattÄ• vikÄ• rabhÄ• vena upalabbhati. tasmÄ• __ ``ekena
aniccÄ• tiÄ• dÄ«ni yujjantÄ«â€™â€™ _ti vuttaá¹ƒ. na pana jarÄ• maraá¹‡e, janakappaccay
kiccÄ• nubhÄ• vakkhaá¹‡e tassa alabbhanato. teneva ``ettha ca aniccanti ... pe ... aniccaá¹
nti vuttaá¹ƒ.

__savipassanÄ• yÄ• _ti ettha __saha_-saddo appadhÄ• nabhÄ• vadÄ«pano ``samakkhikaá
viya. appadhÄ• nabhÅ«tÄ• hi vipassanÄ• , yathÄ• bhÅ«tadassanamaggapaÃ±Ã±Ä• pajÄ•

vuccamÄ• ne paccuppannabhÄ• vassapi gahaá¹‡aá¹ƒ siyÄ• ti __ ``purimaá¹ƒ antaá¹ƒ atÄ«t
__vijjamÄ• nataÃ±ca avijjamÄ• nataÃ±cÄ• _ti sassatÄ• saá¹…kaá¹ƒ nissÄ• ya ``ahosiá¹ƒ nu
ahamatÄ«tamaddhÄ• naâ€™â€™ nti atÄ«te attano vijjamÄ• nataá¹ƒ, adhiccasamuppattiÄ•
pabhuti ahaá¹ƒ, tato pubbe na nu kho ahosiâ€™â€™ nti atÄ«te attano avijjamÄ• nataÃ±ca
vicikicchÄ• ya Ä• kÄ• radvayÄ• valambanato. tassÄ• pana atÄ«tavatthutÄ• ya gahitattÄ•
sassatÄ• dhiccasamuppattiÄ• kÄ• ranissitatÄ• dassitÄ• eva. Ä• sappanaparisappanapava
appaá¹-ivattihetubhÅ«taá¹ƒ vicikicchaá¹ƒ kasmÄ• uppÄ• detÄ«ti na vicÄ• retabbametanti d
``kiá¹ƒkÄ• raá¹‡anti na vattabbaâ€™â€™ _nti \Be II 52/. __kÄ• raá¹‡aá¹ƒ_ vÄ• vicikicchÄ•
tassa andhabÄ• laputhujjanabhÄ• vo, ariyÄ• naá¹ƒ adassÄ• vitÄ• cÄ• ti daá¹-á¹-habbaá¹ƒ.
khattiyabrÄ• hmaá¹‡Ä• dijÄ• tiá¹ƒ, gahaá¹-á¹-hapabbajitÄ• diliá¹…gaá¹ƒ, devamanussÄ• diu
upÄ• dÄ• ya. tasmiá¹ƒ \Ne II 45/ kÄ• le yaá¹ƒ santÄ• naá¹ƒ majjhimaá¹ƒ pamÄ• á¹‡aá¹ƒ, ten
tadabhÄ• vato adhikabhÄ• vato vÄ• ``appamÄ• á¹‡ikoâ€™â€™ ti veditabbo. __kecÄ«_ti sÄ
``kathaá¹ƒ nu khoâ€™â€™ ti issarena vÄ• brahmunÄ• vÄ• pubbakatena vÄ• ahetuto vÄ•
vadanti. ahetuto nibbattikaá¹…khÄ• pi hi hetuparÄ• masanamevÄ• ti. __parampara_nti publ
__addhÄ• na_nti kÄ• lÄ• dhivacanaá¹ƒ, taÃ±ca bhummatthe upayogavacanaá¹ƒ daá¹-á¹-ha
avijjamÄ• nataÃ±cÄ• _ti sassatÄ• saá¹…kaá¹ƒ nissÄ• ya ``bhavissÄ• mi nu kho ahaá¹ƒ anÄ
anÄ• gate attano vijjamÄ• nataá¹ƒ, ucchedÄ• saá¹…kaá¹ƒ nissÄ• ya ``yasmiÃ±ca attabhÄ•
paraá¹ƒ nu kho bhavissÄ• mÄ«â€™â€™ ti anÄ• gate attano avijjamÄ• nataÃ±ca kaá¹…kha
yojetabbaá¹ƒ.

__paccuppannaá¹ƒ addhÄ• na_nti addhÄ• paccuppannassa idhÄ• dhippetattÄ• __ ``paá¹-
_tiÄ• di vuttaá¹ƒ. ``idaá¹ƒ kathaá¹ƒ, idaá¹ƒ kathaâ€™â€™ nti pavattanato kathaá¹ƒkathÄ• ,
atthÄ«ti __kathaá¹ƒkathÄ«_. tenÄ• ha __ ``vicikicchÄ«â€™â€™ _ti. kÄ• ettha cintÄ• ? umm
bÄ• laputhujjanoti paá¹-ikacceva vuttanti adhippÄ• yo. __taá¹ƒ_ mahÄ• mÄ• tÄ• ya puttaá¹ƒ
muá¹‡á¸• ena anicchantaá¹ƒ jÄ• garaá¹‡akÄ• le na sakkÄ• ti suttaá¹ƒ muá¹‡á¸• esuá¹ƒ kula
kulatÄ• pasÄ• . rÄ• jabhayenÄ• ti ca vadanti. __sÄ«tibhÅ«ta_nti idaá¹ƒ madhurakabhÄ• vap
kÄ• raá¹‡avacanaá¹ƒ. ``setabhÅ«taâ€™â€™ ntipi pÄ• á¹-ho, udake ciraá¹-á¹-hÄ• nena seta

__attano khattiyabhÄ• vaá¹ƒ kaá¹…khati_ kaá¹‡á¹‡o viya sÅ«taputtasaÃ±Ã±Ä«, sÅ«taputta
sÅ«riyadevaputtassa puttasaÃ±Ã±Ä«. jÄ• tiyÄ• vibhÄ• viyamÄ• nÄ• ya ``ahaâ€™â€™ nti t
sandhÄ• yÄ• ha ``evampi siyÄ• kaá¹…khÄ• â€™â€™ ti. __manussÄ• pi ca rÄ• jÄ• no viyÄ
rÄ• jÄ• no viyÄ• ti adhippÄ• yo. __vuttanayameva_ ``saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• yÄ•
``kathaá¹ƒ nu khosmÄ«â€™â€™ ti pade. __abbhantare jÄ«vo_ti \Be II 53/ paraparikappitaá
vadati. __soá¸·asaá¹ƒsÄ• dÄ«na_nti __Ä• di_-saddena
sarÄ«raparimÄ• á¹‡aaá¹…guá¹-á¹-ha-yavaparamÄ• á¹‡uparimÄ• á¹‡atÄ• dike saá¹…gaá¹‡
jÄ«vavisayÄ• ti diá¹-á¹-higatikÄ• naá¹ƒ matimattaá¹ƒ, paramatthato pana sÄ• attabhÄ• vavi
``attabhÄ• vassa Ä• gatigatiá¹-á¹-hÄ• naâ€™â€™ _nti. yatÄ• yaá¹ƒ Ä• gato, yattha ca gami
attho. __sotÄ• panno adhippeto_ vicikicchÄ• pahÄ• nassa diá¹-á¹-hattÄ• . __itarepi tayo_ti s

avÄ• ritÄ• eva. ``ayaÃ±ca ... pe ... sudiá¹-á¹-hÄ• â€™â€™ ti nippadesato saccasaá¹ƒpaá¹-i

paccayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• hÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dasabalavaggo

1. dasabalasuttavaá¹‡á¹‡anÄ•

<21> __paá¹-hamaá¹ƒ_ \Ne II 46/ __dutiyasseva saá¹…khepo_ paá¹-hamasutte saá¹…khe
vitthÄ• ravasena dutiyasuttassa desitattÄ• , taÃ±ca pana bhagavÄ• paá¹-hamasuttaá¹ƒ saá
dutiyaá¹ƒ tato vitthÄ• rato. paá¹-hamaá¹ƒ vÄ• saá¹ƒkhittarucÄ«naá¹ƒ puggalÄ• naá¹ƒ ajjhÄ
desesi, dutiyaá¹ƒ pana attano ruciyÄ• tato vitthÄ• rato. sÄ«hasamÄ• navuttikÄ• hi buddhÄ
ruciyÄ• kathentÄ• attano thÄ• maá¹ƒ dassentÄ• va kathenti, tasmÄ• dutiyasuttavasena ce
karissÄ• ma, tasmiá¹ƒ saá¹ƒvaá¹‡á¹‡ite paá¹-hamaá¹ƒ saá¹ƒvaá¹‡á¹‡itameva hotÄ«ti adhip

dasabalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyadasabalasuttavaá¹‡á¹‡anÄ•

<22> __tatthÄ• _ti dutiyasutte. __dasahi balehÄ«_ti dasahi anaÃ±Ã±asÄ• dhÄ• raá¹‡ehi Ã±
tathÄ• gatasseva balÄ• nÄ«ti tathÄ• gatabalÄ• nÄ«ti vuccanti. kÄ• maÃ±ca tÄ• ni ekaccÄ•
uppajjanti, yÄ• disÄ• ni \Be II 54/ pana buddhÄ• naá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡Ä•
tÄ• disÄ• ni tadaÃ±Ã±esaá¹ƒ kadÄ• cipi uppajjantÄ«ti. __hatthikulÄ• nusÄ• renÄ• _ti vakkha
__kÄ• á¸·Ä• vaka_nti kulasaddÄ• pekkhÄ• ya napuá¹ƒsakaniddeso. esa nayo sesesupi. __p
giricaranadicaravanacarÄ• dippabhedÄ• gocariyakÄ• á¸·Ä• vakanÄ• mÄ• sabbÄ• pi balen
__dasannaá¹ƒ purisÄ• na_nti thÄ• mamajjhimÄ• naá¹ƒ dasannaá¹ƒ purisÄ• naá¹ƒ. ekassa t
Ä• netvÄ• sambandho. __ekassÄ• _ti ca tathÄ• heá¹-á¹-hÄ• kathÄ• yaá¹ƒ Ä• gatattÄ• des
__nÄ• rÄ• yanasaá¹…ghÄ• tabala_nti ettha nÄ• rÄ• vuccanti rasmiyo, tÄ• bahÅ« nÄ• nÄ•
__nÄ• rÄ• yanaá¹ƒ, _ vajiraá¹ƒ, tasmÄ• nÄ• rÄ• yanasaá¹…ghÄ• tabalanti vajirasaá¹…ghÄ
__tathÄ• gatassa kÄ• yabala_nti tathÄ• gatassa pÄ• katikakÄ• yabalaá¹ƒ. __saá¹…gahaá¹ƒ
balÄ• bhÄ• vato, tato evassa __bÄ• hirakatÄ• lÄ• makatÄ• ca_. tadubhayaá¹ƒ panassa kÄ
``etaÃ±hi nissÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aÃ±Ã±a_nti kÄ• yabalato aÃ±Ã±aá¹ƒ tat
á¹-hÄ• nesu_ dasasu Ã±Ä• tabbaá¹-á¹-hÄ• nesu. yÄ• thÄ• vapaá¹-ivedhato sayaÃ±ca akam
taá¹ƒsamaá¹…giá¹ƒ neyyesu adhibalaá¹ƒ karotÄ«ti Ä• ha __ ``akampanaá¹-á¹-hena upattha
_ti.

__á¹-hÄ• naÃ±ca_ \Ne II 47/ __á¹-hÄ• nato_ti kÄ• raá¹‡aÃ±ca kÄ• raá¹‡ato. kÄ• raá¹‡aÃ±h
tiá¹-á¹-hati tadÄ• yattavuttitÄ• ya uppajjati ceva pavattati ca, tasmÄ• ``á¹-hÄ• naâ€™â€™ n
vipariyÄ• yena __aá¹-á¹-hÄ• na_nti akÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. tadubhayaá¹ƒ bhagavÄ•
dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ á¹
yesaá¹ƒ dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• nant
sandhÄ• yÄ• ha __ ``á¹-hÄ• naÃ±ca ... pe ... jÄ• nanaá¹ƒ ekaâ€™â€™ _nti. __kammasamÄ
samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalakammÄ• naá¹ƒ, kammaÃ±Ã±eva vÄ• kammasa
paccayato ca hetuto ca. tattha gatiupadhikÄ• lapayogÄ• vipÄ• kassa á¹-hÄ• naá¹ƒ, kamma
__sabbatthagÄ• minÄ«paá¹-ipadÄ• jÄ• nana_nti sabbagatigÄ• miniyÄ• agatigÄ• miniyÄ• c
jÄ• nanaá¹ƒ, bahÅ«supi manussesu ekameva pÄ• á¹‡aá¹ƒ hanantesu ``imassa cetanÄ• nir
imassa tiracchÄ• nayonigÄ• minÄ«â€™â€™ ti iminÄ• nayena ekavatthusmimpi kusalÄ• ku
paá¹-ipattÄ«naá¹ƒ aviparÄ«tato sabhÄ• vajÄ• nanaá¹ƒ \Be II 55/. __anekadhÄ• tunÄ• nÄ• c
cakkhudhÄ• tuÄ• dÄ«hi kÄ• madhÄ• tuÄ• dÄ«hi vÄ• bahudhÄ• tuno, tÄ• saá¹ƒyeva dhÄ• t
nÄ• nappakÄ• radhÄ• tuno khandhÄ• yatanadhÄ• tulokassa jÄ• nanaá¹ƒ. __parasattÄ• na_
__nÄ• nÄ• dhimuttikatÄ• jÄ• nana_nti hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ•
__tesaá¹ƒyevÄ• _ti parasattÄ• naá¹ƒyeva. __indriyaparopariyattajÄ• nana_nti saddhÄ• dÄ«
parabhÄ• vassa aparabhÄ• vassa vuddhiyÄ• ceva hÄ• niyÄ• ca jÄ• nanaá¹ƒ. __jhÄ• navin
paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ, ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ t
vimokkhÄ• naá¹ƒ, savitakkasavicÄ• rÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ samÄ• dhÄ«naá¹ƒ, paá¹-han
navannaá¹ƒ anupubbasamÄ• pattÄ«naá¹ƒ. __saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• najÄ• nana_
visesabhÄ• giyassa ``vodÄ• nampi vuá¹-á¹-hÄ• naá¹ƒ, tamhÄ• tamhÄ• samÄ• dhimhÄ• vu
vuá¹-á¹-hÄ• naâ€™â€™ nti (Vibh 828) evaá¹ƒ vuttapaguá¹‡ajjhÄ• nassa ceva bhavaá¹…ga
jÄ• nanaá¹ƒ. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaÃ±hi paguá¹‡ajjhÄ• naá¹ƒ uparimassa uparimass
tasmÄ• vodÄ• nampi ``vuá¹-á¹-hÄ• naâ€™â€™ nti vuccati. bhavaá¹…gena pana sabbajhÄ•
phalasamÄ• pattiyÄ• nirodhasamÄ• pattito vuá¹-á¹-hÄ• nameva sandhÄ• ya ``tamhÄ• tam
vuá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. __pubbenivÄ• sajÄ• nana_nti pubbenivÄ• sÄ• nussati
nivuá¹-á¹-hakkhandhÄ• naá¹ƒ jÄ• nanaá¹ƒ. __cutÅ«papÄ• tajÄ• nana_nti sattÄ• naá¹ƒ cutiy
yÄ• thÄ• vato jÄ• nanaá¹ƒ. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimagge_ vutt
__Ä• savakkhayajÄ• nanaá¹ƒ_ Ä• savakkhayaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡anti attho. yat
Ä• gatÄ• ni saá¹ƒvaá¹‡á¹‡itÄ• ni, tÄ• ni dassento __ ``abhidhamme panÄ• â€™â€™ _tiÄ• c

byÄ• mohabhayavasena saraá¹‡apariyesanaá¹ƒ sÄ• rajjanaá¹ƒ sÄ• rado, byÄ• mohabhaya
\Ne II 48/ visÄ• rado, tassa bhÄ• vo __vesÄ• rajjaá¹ƒ_. taá¹ƒ pana Ã±Ä• á¹‡asampadaá¹ƒ p
desanÄ• visesasampadaá¹ƒ khemaá¹ƒ nissÄ• ya pavattaá¹ƒ catubbidhaá¹ƒ paccavekkhaá¹
``catÅ«su á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di. __catÅ«sÅ«_ti paraparikappitesu vatthÅ«su. para
vatthumattesu codanÄ• kÄ• raá¹‡esu. __sammÄ• sambuddhassa te paá¹-ijÄ• nato_ti ``ahaa
evaá¹ƒ paá¹-ijÄ• nantena tayÄ• . __ime dhammÄ• _ti ``idaá¹ƒ paÃ±camaá¹ƒ ariyasaccaá¹ƒ,
upÄ• dÄ• nakkhandho, idaá¹ƒ \Be II 56/ terasamaá¹ƒ Ä• yatanaâ€™â€™ nti veditabbÄ• im

__anabhisambuddhÄ• _ appaá¹-ividdhattÄ• ti.

__tatrÄ• _ti tasmiá¹ƒ anabhisambuddhadhammasaá¹…khÄ• te codanÄ• vatthusmiá¹ƒ. __k
vÄ• yo koci. __saha dhammenÄ• _ti saha hetunÄ• . ``dhammapaá¹-isambhidÄ• â€™â€™ t
__dhamma_-saddo. __hetÅ«_ti ca uppattisÄ• dhanahetu veditabbo, na kÄ• rako sampÄ• pa
kÄ• raá¹‡aá¹ƒ, taá¹ƒ panettha codanÄ• vatthumeva. __na samanupassÄ• mi_ sammÄ• sam
akhemappattarÅ«pÄ• ya codanÄ• ya anupaddavaá¹ƒ patto niccalabhÄ• vappatto. __vesÄ•
visÄ• radabhÄ• vappatto. sesesupi eseva nayo. ayaá¹ƒ pana viseso --- __ime Ä• savÄ• _ti
Ä• savÄ• na parikkhÄ«á¹‡Ä• ti Ä• savakkhayavacanenettha sabbakilesappahÄ• naá¹ƒ vutt
yo sabbaso Ä• savesu khÄ«á¹‡esu nappahÄ«yeyya. __antarÄ• yikÄ• _ti antarÄ• yakarÄ• ,
antarÄ• yakarÄ• ti attho. dhammo hi yo saá¹ƒkilesato niyyÄ• ti, so ``niyyÄ• nikoâ€™â€™ ti
taá¹ƒsamaá¹…gÄ«puggalo niyyÄ• nikoti voharito hotÄ«ti tassa paá¹-ikkhipanto __ ``so na ni
Ä• ha. kathaá¹ƒ pana desanÄ• dhammo niyyÄ• tÄ«ti vuccati? niyyÄ• natthasamÄ• dhÄ• nat
``niyyÄ• tÄ«â€™â€™ ti vutto. atha vÄ• ``dhammo desitoâ€™â€™ ti ariyadhammassa adhi

usabhassa idanti __Ä• sabhaá¹ƒ, _ asantasanaá¹-á¹-hena Ä• sabhaá¹ƒ viyÄ• ti __Ä• sabha
seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sabbaÃ±Ã±utaá¹ƒ. Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yitÄ• ya __Ä•
__pubbabuddhÄ• _. sabbaÃ±Ã±utapaá¹-ijÄ• nanavasena abhimukhaá¹ƒ gacchanti, catasso
upasaá¹…kamantÄ«ti __Ä• sabhÄ• _. catassopi hi parisÄ• buddhÄ• bhimukhÄ• evaá¹ƒ tiá
parammukhÄ• . __idampÄ«_ti ``usabhoâ€™â€™ ti idampi padaá¹ƒ. __tassÄ• _ti nisabhass
baluppÄ• dÄ• vaá¹-á¹-hÄ• nÄ• naá¹ƒ vasena usabhassa Ä• sabhaá¹‡á¹-hÄ• naá¹ƒ icchitaá¹
tesaá¹ƒ vasena Ä• sabhaá¹‡á¹-hÄ• naá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. yaá¹ƒ kiÃ±ci loke upam
buddhaguá¹‡Ä• naá¹ƒ nidassanabhÄ• vena vuccati, sabbaá¹ƒ taá¹ƒ nihÄ«nameva. __tiá¹-á
atiá¹-á¹-hantopi tiá¹-á¹-hamÄ• no eva paá¹-ijÄ• nÄ• ti nÄ• ma. __upagacchatÄ«_ti anujÄ• nÄ

__aá¹-á¹-ha_ \Ne II 49/ \Be II 57/ __kho imÄ• _ti idaá¹ƒ vesÄ• rajjaÃ±Ä• á¹‡assa baladassa
byattaá¹ƒ parisaá¹ƒ ajjhogÄ• hetvÄ• viÃ±Ã±Å«naá¹ƒ cittaá¹ƒ Ä• rÄ• dhanasamatthÄ• ya ka
chekabhÄ• vo paÃ±Ã±Ä• yati, evaá¹ƒ imÄ• aá¹-á¹-ha parisÄ• patvÄ• satthu vesÄ• rajjaÃ±
pÄ• kaá¹-aá¹ƒ hoti. tena vuttaá¹ƒ __ ``parisÄ• sÅ«â€™â€™ _ti. __khattiyaparisÄ• _ti khattiy
sannipatitÄ• naá¹ƒ samÅ«ho. esa nayo sabbattha. __mÄ• raparisÄ• _ti mÄ• rakÄ• yikÄ• na
mÄ• rasadisÄ• naá¹ƒ mÄ• rÄ• naá¹ƒ parisÄ• ti mÄ• raparisÄ• . sabbÄ• cetÄ• parisÄ• ugg
gahitÄ• . manussÄ• hi ``ettha rÄ• jÄ• nisinnoâ€™â€™ ti vutte pakativacanampi vattuá¹ƒ na
sedÄ• muccanti, evaá¹ƒ uggÄ• khattiyaparisÄ• , brÄ• hmaá¹‡Ä• tÄ«su vedesu kusalÄ• h
nÄ• nÄ• vohÄ• resu ca akkharacintÄ• ya ca kusalÄ• , samaá¹‡Ä• sakavÄ• daparavÄ• desu
dhammakathÄ• kathanaá¹ƒ nÄ• ma ativiya bhÄ• riyaá¹ƒ. devÄ• naá¹ƒ uggabhÄ• ve vattabb
vuttamatte manussÄ• naá¹ƒ sakalasarÄ«raá¹ƒ kampati, tesaá¹ƒ rÅ«paá¹ƒ disvÄ• pi saddaá
visaÃ±Ã±itÄ• pi honti. evaá¹ƒ amanussaparisÄ• uggÄ• . iti cetÄ• parisÄ• uggaá¹-á¹-hÄ• n
kasmÄ• panettha yÄ• mÄ• diparisÄ• na gahitÄ• ti? bhusaá¹ƒ kÄ• mÄ• bhigiddhatÄ• ya yo

yÄ• mÄ• dayo hi uá¸·Ä• ruá¸·Ä• re kÄ• me paá¹-isevantÄ• tatthÄ• bhigiddhatÄ• ya dhamma
na uppÄ• denti, mahÄ• bodhisattÄ• naá¹ƒ pana buddhÄ• naÃ±ca Ä• nubhÄ• vena Ä• kaá¸•
payirupÄ• sanÄ• dÄ«ni karonti tÄ• dise mahÄ• samaye. teneva hi vimÄ• navatthudesanÄ• p
nÄ• hosi. __seá¹-á¹-hanÄ• da_nti kenaci appaá¹-ihatabhÄ• vena uttamanÄ• daá¹ƒ. __abhÄ
kutoci nibbhayanÄ• daá¹ƒ. __sÄ«hanÄ• dasuttenÄ• _ti khandhiyavagge Ä• gatena sÄ«hanÄ
khamanato. __hananato_ti vidhamanato viddhaá¹ƒsanato. __yathÄ• vÄ• _tiÄ• di ``sÄ«hanÄ
nadatÄ«â€™â€™ ti saá¹…khepato vuttassa atthassa viÃ±Ã±Ä• panaá¹ƒ.

__eta_nti ``brahmacakkaâ€™â€™ nti etaá¹ƒ padaá¹ƒ. __paÃ±Ã±Ä• pabhÄ• vita_nti cirakÄ
pÄ• ramitÄ• paÃ±Ã±Ä• ya vipassanÄ• paÃ±Ã±Ä• ya ca uppÄ• ditaá¹ƒ. __karuá¹‡Ä• pabhÄ
loko Ä• pannoâ€™â€™ tiÄ• dinayappavattÄ• ya mahÄ• karuá¹‡Ä• ya uppÄ• ditaá¹ƒ. yathÄ
mahÄ• bodhisattÄ• naá¹ƒ ariyamaggÄ• dhigamanavirodhinÄ« \Be II 58/ paá¹-ipatti natthi, ev
niyatabhÄ• vÄ• pattito ca paá¹-á¹-hÄ• yÄ• ti dutiyatatiyanayÄ• ca gahitÄ• . __phalakkhaá¹‡
paá¹-ivedhaniá¹-á¹-hattÄ• arahattamaggaÃ±Ä• á¹‡aá¹ƒ vajirÅ«pamatÄ• yeva sÄ• tisayo pa
``phalakkhaá¹‡e uppannaá¹ƒ nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. tena paá¹-iladdhassapi desan
parassa bujjhanamattena hotÄ«ti __ ``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa sotÄ• patti ... pe ... p
pavattanaá¹ƒ nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. tato paraá¹ƒ pana yÄ• va parinibbÄ• nÄ• des
pavattitassa dhammacakkassa á¹-hÄ• nanti veditabbaá¹ƒ \Ne II 50/ pavattitacakkassa cakka
á¹-hÄ• naá¹ƒ viya. __ubhayampÄ«_ti __pi_-saddena lokiyadesanÄ• Ã±Ä• á¹‡assa itarena
anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• vasena samÄ• nataá¹ƒ sampiá¹‡á¸• eti. urasi jÄ• tatÄ• ya ura
Ã±Ä• á¹‡aá¹ƒ.

__iti rÅ«pa_nti ettha __iti_-saddo anavasesato rÅ«passa sarÅ«panidassanatthoti tassa __
_nti etena sÄ• dhÄ• raá¹‡ato ca sarÅ«panidassanamÄ• ha. __ettakaá¹ƒ rÅ«pa_nti etena an
rÅ«paá¹ƒ natthÄ«â€™â€™ ti nimittassa aÃ±Ã±assa abhÄ• vaá¹ƒ. idÄ• ni tamatthaá¹ƒ vitthÄ
``ruppanasabhÄ• vaÃ±cevÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha __ruppanaá¹ƒ_ sÄ«tÄ• diviro
visadisuppatti. __Ä• di_-saddena ajjhattikabÄ• hirÄ• dibhedaá¹ƒ saá¹…gaá¹‡hÄ• ti. __lakkh
vasenÄ• _ti kakkhaá¸·attÄ• dilakkhaá¹‡avasena sandhÄ• raá¹‡Ä• dirasavasena
sampaá¹-icchanÄ• dipaccupaá¹-á¹-hÄ• navasena bhÅ«tattayÄ• dipadaá¹-á¹-hÄ• navasena
evaá¹ƒ sÄ• dhÄ• raá¹‡ato ca lakkhaá¹‡Ä• dito ca pariggahitassa. __avijjÄ• samudayÄ• _ti a
atthibhÄ• vÄ• ti attho. nirodhavirodhÄ« hi atthibhÄ• vo hoti, tasmÄ• nirodhe asati atthibhÄ•
purimabhave siddhÄ• ya avijjÄ• ya sati imasmiá¹ƒ bhave rÅ«passa samudayo rÅ«passa up
__taá¹‡hÄ• samudayÄ• kammasamudayÄ• _ti etthÄ• pi eseva nayo. avijjÄ• dÄ«hi ca tÄ«hi
sahakÄ• rÄ«kÄ• raá¹‡abhÅ«taá¹ƒ upÄ• dÄ• nampi gahitamevÄ• ti veditabbaá¹ƒ. pavattipac
kabaá¸·Ä«kÄ• raÄ• hÄ• rassa balavatÄ• ya, so eva gahito, ``Ä• hÄ• rasamudayÄ• â€™â€™
pavattipaccayatÄ• mattena utucittÄ• nipi gahitÄ• neva hontÄ«ti dvÄ• dasasamuá¹-á¹-hÄ• ni
dassanampi bhavitabbamevÄ• ti daá¹-á¹-habbaá¹ƒ. __nibbattilakkhaá¹‡a_ntiÄ• dinÄ• kÄ• la
udayadassanamÄ• ha. tattha bhÅ«tavasena magge udayaá¹ƒ passitvÄ• á¹-hito idha santat

khaá¹‡avasena passati. __avijjÄ• nirodhÄ• rÅ«panirodho_ti aggamaggaÃ±Ä• á¹‡ena avijjÄ
anÄ• gatassa anuppÄ• danirodho hoti paccayÄ• bhÄ• ve abhÄ• vato. __paccayanirodhenÄ
paccayassa nirodhabhÄ• vena. __taá¹‡hÄ• nirodhÄ• _ti etthÄ• pi eseva nayo. __Ä• hÄ• ran
kabaá¸·Ä«kÄ• rÄ• hÄ• rassa abhÄ• vÄ• . __rÅ«panirodhÄ• _ti taá¹ƒsamuá¹-á¹-hÄ• narÅ«pa
heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena veditabbaá¹ƒ. __vipariá¹‡Ä• malakkhaá¹‡a_nti bhavak
hetudvayadassanaá¹ƒ. tasmÄ• taá¹ƒ padaá¹-á¹-hÄ• navasena pageva passitvÄ• á¹-hito idh
anukkamena khaá¹‡avasena passati.

iti __vedanÄ• _tiÄ• dÄ«supi vuttanayena attho veditabbo. __sukhÄ• dibheda_nti
sukhadukkhaadukkhamasukhÄ• divibhÄ• gaá¹ƒ. __rÅ«pasaÃ±Ã±Ä• dibheda_nti rÅ«pasaÃ±
... phoá¹-á¹-habba \Ne II 51/ ... dhammasaÃ±Ã±Ä• divibhÄ• gaá¹ƒ. __phassÄ• dibheda_nti
phassacetanÄ• manasikÄ• rÄ• divibhÄ• gaá¹ƒ. __lakkhaá¹‡a ... pe ... vasenÄ• _ti
iá¹-á¹-hÄ• nubhavanalakkhaá¹‡Ä• dilakkhaá¹‡avasena iá¹-á¹-hÄ• kÄ• rasambhogarasÄ• dir
kÄ• yikaassÄ• dÄ• dipaccupaá¹-á¹-hÄ• navasena iá¹-á¹-hÄ• rammaá¹‡Ä• dipadaá¹-á¹-hÄ• r
phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cetetÄ«â€™â€™ ti (SN b IV 93) vacanato tÄ«su ve
__phassasamudayÄ• ti vattabbaá¹ƒ_. viÃ±Ã±Ä• á¹‡appaccayÄ• nÄ• marÅ«paâ€™â€™ nti
nÄ• marÅ«pasamudayÄ• _ti vattabbaá¹ƒ. __tesaá¹ƒyeva vasenÄ• _ti ``avijjÄ• nirodho veda
tesaá¹ƒyeva avijjÄ• dÄ«naá¹ƒ vasena yojetabbaá¹ƒ.

upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayatthaá¹…gamavasena titthiyÄ• naá¹ƒ avisayopi sap
idÄ• ni nippadeso anulomapaá¹-ilomavasena saá¹…khepato vitthÄ• rato paccayÄ• kÄ• ravis
dassÄ«yatÄ«ti Ä• ha, __ ``ayampi aparo sÄ«hanÄ• doâ€™â€™ _ti. __tassÄ• _ti ``imasmiá¹
saá¹…khepato vuttapaá¹-iccasamuppÄ• dapÄ• á¸·iyÄ• . ettha ca ``imasmiá¹ƒ sati idaá¹ƒ hot
nirujhtÄ«â€™â€™ ti avijjÄ• dÄ«naá¹ƒ bhÄ• ve saá¹…khÄ• rÄ• dÄ«naá¹ƒ bhÄ• vassa, avijjÄ
saá¹…khÄ• rÄ• dÄ«naá¹ƒ nirodhassa kathanena purimasmiá¹ƒ paccayalakkhaá¹‡e niyamo
sati eva, nÄ• sati, imassa uppÄ• dÄ• eva, nÄ• nuppÄ• dÄ• , nirodhÄ• eva, nÄ• nirodhÄ• â
lakkhaá¹‡aá¹ƒ antogadhaniyamaá¹ƒ idha paá¹-iccasamuppÄ• dassa vuttanti daá¹-á¹-habbaa
avijjÄ• dÄ«naá¹ƒ virÄ• gÄ• vigamena Ä• yatiá¹ƒ anuppÄ• do appavatti. tathÄ• hi vuttaá¹ƒ `
asesavirÄ• ganirodhÄ• â€™â€™ tiÄ• di. nirodhavirodhÄ« ca uppÄ• do, yena so uppÄ• dani
nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti. tenetaá¹ƒ dasseti ``asati nirodhe uppÄ• do nÄ• ma,
vuccatÄ«â€™â€™ ti. ``imasmiá¹ƒ sati idaá¹ƒ hotÄ«â€™â€™ ti idameva hi lakkhaá¹‡aá¹ƒ. p
uppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ ti vadantena parena purimaá¹ƒ visesitaá¹ƒ hoti. tasm
sandhÄ• ya ``imasmiá¹ƒ satÄ«â€™â€™ ti vuttaá¹ƒ, atha kho maggena anirujjhanasabhÄ• v
yasmÄ• ca ``imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ t
uddiá¹-á¹-hassa lakkhaá¹‡assa niddesaá¹ƒ vadantena bhagavatÄ• ``avijjÄ• ya tveva asesa
saá¹…khÄ• ranirodhoâ€™â€™ tiÄ• dinÄ• nirodhova vutto, tasmÄ• natthibhÄ• vopi nirodho
atthibhÄ• vo anirodhoti dassitaá¹ƒ hoti. tena anirodhasaá¹…khÄ• tena atthibhÄ• vena uppÄ
idha na kevalaá¹ƒ atthibhÄ• vamattaá¹ƒ uppÄ• doti attho adhippeto, atha kho anirodhasaá¹.

cÄ• ti ayamattho vibhÄ• vito hoti. evametaá¹ƒ lakkhaá¹‡advayavacanaá¹ƒ aÃ±Ã±amaÃ±Ã±a
visesanavisesitabbabhÄ• vena sÄ• tthakanti veditabbaá¹ƒ. ko panÄ• yaá¹ƒ anirodho nÄ• ma
uppÄ• doâ€™â€™ ti ca vuttoti? appahÄ«nabhÄ• vo ca anibbattitaphalabhÄ• vena \Ne II 52/
cÄ• ti ayamettha saá¹…khepo. vitthÄ• ro pana paramatthadÄ«paniyaá¹ƒ __udÄ• naá¹-á¹-ha
vuttanayena veditabbo.

__paÃ±cakkhandhavibhajanÄ• divasenÄ• _ti paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ
paccayÄ• kÄ• rassa vibhajanavasena. imasmiÃ±hi dasabalasutte dhammassa desitÄ• kÄ• r
paÃ±cakkhandhapaccayÄ• kÄ• ramatto. tenÄ• ha __ ``paÃ±cakkhandhapaccayÄ• kÄ• radh
Ä• cariyamuá¹-á¹-hiyÄ• akaraá¹‡ena vibhÅ«to, so pana atthato ca saddato ca pihito heá¹-á
hotÄ«ti Ä• ha __ ``anikujjitoâ€™â€™ _ti. __vivaá¹-o_ti vibhÄ• vito. tenÄ• ha __ ``vivaritvÄ•
\Be II 61/. __pakÄ• sito_ti Ã±Ä• á¹‡obhÄ• sena obhÄ• sito Ä• dÄ«pitoti Ä• ha __ ``dÄ«pito j
tattha_ chinnabhinnaá¹-á¹-hÄ• ne. __sibbitagaá¹‡á¹-hita_nti vÄ• kaá¹ƒ gahetvÄ• sibbitaá¹ƒ
asakkuá¹‡eyyaá¹-á¹-hÄ• ne vÄ• kena gaá¹‡á¹-hitaÃ±ca. chinnapilotikÄ• bhÄ• vena vigatapi
chinnapilotikassa paá¹-ilomatÄ• chinnabhinnatÄ• bhÄ• venÄ• ti dassento __ ``na hetthÄ• â
nivÄ• sanapÄ• rupanaá¹ƒ __pariggahaá¹‡aá¹ƒ_. sayaá¹ƒ paá¹-ibhÄ• naá¹ƒ __kappetvÄ• . v
samayaá¹ƒ. __samaá¹‡akacavara_nti samaá¹‡avesadhÄ• raá¹‡avasena samaá¹‡apaá¹-irÅ
kacavarabhÅ«taá¹ƒ. attano rÅ«papavattiyÄ• karaá¹‡á¸• aá¹ƒ kucchitaá¹ƒ dhuttaá¹ƒ vÄ• ti p
kÄ• raá¹‡á¸• avo, dussÄ«lo. taá¹ƒ __kÄ• raá¹‡á¸• avaá¹ƒ. niddhamathÄ• _ti nÄ«haratha. __
samaá¹‡akasaá¹-aá¹ƒ. __apakassathÄ• _ti apakaá¸• á¸• hatha nanti attho. __palÄ• pe_ti pa
taá¹‡á¸• ulasÄ• rarahito dhaÃ±Ã±apaá¹-irÅ«pako thusamattako palÄ• poti vuccati, evaá¹ƒ s
samaá¹‡apaá¹-irÅ«pako palÄ• po viyÄ• ti palÄ• po, dussÄ«lo. te __palÄ• pe. vÄ• hethÄ• _ti
bÄ• á¸·hasatitÄ• ya patissatÄ• hothÄ• ti.

__saddhÄ• ya pabbajitenÄ• _ti rÄ• jÅ«paddavÄ• dÄ«hi anupaddutena ``evaÃ±hi taá¹ƒ otiá¹
jÄ• tiÄ• disaá¹ƒsÄ• rabhayaá¹ƒ vijinissÄ• mÄ«â€™â€™ ti vaá¹-á¹-anissaraá¹‡atthaá¹ƒ Ä• g
pabbajitena. __Ä• cÄ• rakulaputto_ti Ä• cÄ• rena abhijÄ• to. tenÄ• ha __ ``yato kutocÄ«â€™
__jÄ• tikulaputto_ti jÄ• tisampattiyÄ• abhijÄ• to. viÃ±Ã±uppasatthÄ• ni aá¹…gÄ• ni sammÄ
kÄ• ye ca jÄ«vite ca nirapekkhabhÄ• vena vÄ«riyaá¹ƒ Ä• rabhantassa tathÄ• pavattavÄ«riy
aá¹…gaâ€™â€™ _nti vuttaá¹ƒ. esa nayo sesesupi. __navasu á¹-hÄ• nesu samÄ• dhÄ• tab
iriyÄ• pathavasena catÅ«sÅ«â€™â€™ ti evaá¹ƒ navasu á¹-hÄ• nesu vÄ«riyaá¹ƒ samÄ• dhÄ

__so dukkhaá¹ƒ viharatÄ«_ti kusÄ«tapuggalo niyyÄ• nikasÄ• sane vÄ«riyÄ• rambhassa ak
anuppattiyÄ• dukkhaá¹ƒ viharati. sakaá¹ƒ vÄ• atthaá¹ƒ __sadatthaá¹ƒ_ ka-kÄ• rassa da-kÄ
53/. kusÄ«tassa atthaparihÄ• yanaá¹ƒ mÅ«lato paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``cha dvÄ• rÄ
vuttaá¹ƒ. nisajjÄ• vasena pÄ«á¹-hamaddanato __pÄ«á¹-hamaddano, _ nirassanavacanaá¹ƒ
adhÄ• raá¹‡ato kevalaá¹ƒ pÄ«á¹-habhÄ• rabhÅ«toti adhippÄ• yo. aÃ±Ã±attha pana ``makha
vuccati, tattha dÄ• namicchÄ• ya paresaá¹ƒ makhaá¹ƒ passantoti attho. __laá¹‡á¸• apÅ«rak

bhuÃ±jitvÄ• vaccakuá¹-ipÅ«rako.

``Ä• raddhavÄ«riyoâ€™â€™ tiÄ• dÄ«su ``kusÄ«to puggaloâ€™â€™ ti ettha vuttavipariyÄ•
Ä• sÄ«sÄ• ya vasena thomito. __Ä• raddhavÄ«riye_ti paggahitavÄ«riye. __pahitatte_ti nibb
etena sÄ• vakÄ• naá¹ƒ sammÄ• paá¹-ipattiá¹ƒ satthuvandanÄ• nisaá¹ƒsaÃ±ca dassesi.

__hÄ«nenÄ• _ti vaá¹-á¹-anissitena dhammena. tenÄ• ha __ ``hÄ«nÄ• ya saddhÄ• yÄ• â€™
seá¹-á¹-hena vivaá¹-á¹-anissitena dhammena, Ä«sakampi katakÄ• lusiyavigataá¹-á¹-hena m
pasannampi surÄ• di na pÄ• tabbaá¹ƒ. __sÄ• sana_nti pariyattipaá¹-ipattipaá¹-ivedhalakkha
__pasannaá¹ƒ_ vigatadosamalattÄ• pasÄ• daniyattÄ• ca. __pÄ• tabbaÃ±ca_ pattena viya
duccaritasabbakilesakasÄ• vamalapaá¹…kadosarahitattÄ• ca.

maá¹‡á¸• abhÅ«tÄ• bodhipakkhiyadhammadesanÄ• pi __desanÄ• maá¹‡á¸• o_. tassa eka
paá¹-iggÄ• hakÄ• suppaá¹-ipannÄ• dosarahitÄ• catasso parisÄ• __paá¹-iggahamaá¹‡á¸•
taggatikattÄ• sakalopi bodhipakkhiyadhammarÄ• si __brahmacariyamaá¹‡á¸• o_. tenÄ• ha
desanÄ• maá¹‡á¸• oâ€™â€™ _tiÄ• di. tattha __viÃ±Ã±Ä• tÄ• ro_ti saccÄ• naá¹ƒ abhisame
``catunnaá¹ƒ ariyasaccÄ• naá¹ƒ Ä• cikkhaá¹‡Ä• â€™â€™ tiÄ• di vuttaá¹ƒ. pubbabhÄ• ge ``
tiÄ• dinÄ• idhalokaparalokagatasammosavigamena pavatto adhimokkhova __adhimokkhar
samucchedavasena vijahitvÄ• . catubhÅ«makassa saddhindriyassa adhimokkhamaá¹‡á¸• e
adhimokkhaá¹ƒ. __Ä• di_-saddena ``paggahamaá¹‡á¸• o vÄ«riyindriyaá¹ƒ kosajjakasaá¹-aâ
pÄ• á¸·isesaá¹ƒ saá¹…gaá¹‡hÄ• ti. __etthÄ• _ti etasmiá¹ƒ sÄ• sane, ``maá¹‡á¸• asmiâ€™â
__kÄ• raá¹‡avacanaá¹ƒ, _ tena ``satthÄ• sammukhÄ«bhÅ«toâ€™â€™ ti sammukhabhÄ• v
dasseti. tenÄ• ha __ ``asammukhÄ• â€™â€™ _tiÄ• di. __pamÄ• á¹‡a_nti anurÅ«paá¹ƒ bhe
__uggamana_nti bhesajjassa vamanaá¹ƒ virecanaá¹ƒ, tassa vÄ• vasena dosadhÄ• tÅ«naá
__evamevÄ• _ti yathÄ• bhesajjamaá¹‡á¸• aá¹ƒ vejjasammukhÄ• nirÄ• saá¹…kÄ• pivanti,
sammukhÄ«bhÅ«toâ€™â€™ ti nirÄ• saá¹…kÄ• vÄ«riyaá¹ƒ katvÄ• , maá¹‡á¸• apeyya sÄ• s
abhiÃ±Ã±Ä• samÄ• pattipaá¹-ilÄ• bhena __sÄ• nisaá¹ƒsÄ• _. maggaphalÄ• dhigamanena _
__parattha_nti attano diá¹-á¹-hÄ• nugatiÄ• pattiyÄ• , tathÄ• sammÄ• paá¹-ipajjantÄ• naá¹ƒ
evamettha attho daá¹-á¹-habbo.

dutiyadasabalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. upanisasuttavaá¹‡á¹‡anÄ•

<23> __jÄ• nato passato_ti ettha dassanaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• va dassanaá¹ƒ adhipp
Ä• ha __ ``dvepi padÄ• ni ekatthÄ• nÄ«â€™â€™ _ti. __evaá¹ƒ santepÄ«_ti padadvayassa
Ã±Ä• á¹‡alakkhaá¹‡aÃ±Ä• á¹‡appabhÄ• vavisayasssa tathÄ• dassanabhÄ• vÄ• virodhanÄ•
``jÄ• nanalakkhaá¹‡aÃ±hi Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• di. __Ã±Ä• á¹‡appabhÄ• va_nti Ã±Ä•

Ã±Ä• á¹‡akiccavisayobhÄ• santi attho. tenÄ• ha __ ``Ã±Ä• á¹‡ena vivaá¹-á¹-e dhamme pas
passato_ti ca jÄ• nanadassanamukhena puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• pavattÄ• ti Ä
``Ã±Ä• á¹‡alakkhaá¹‡aá¹ƒ upÄ• dÄ• yÄ• â€™â€™ _tiÄ• di. __jÄ• nato_ti vÄ• pubbabhÄ• g
aparabhÄ• gena Ã±Ä• á¹‡ena __passato. jÄ• nato_ti vÄ• vatvÄ• na jÄ• nanaá¹ƒ anussavÄ
idhÄ• dhippetaá¹ƒ, atha kho rÅ«pÄ• ni viya cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«pÄ• dÄ«ni tesaÃ±c
katvÄ• dassananti vibhÄ• vetuá¹ƒ __ ``passatoâ€™â€™ _ti vuttanti evaá¹ƒ vÄ• ettha attho

__Ä• savÄ• naá¹ƒ khaya_nti Ä• savÄ• naá¹ƒ accantappahÄ• naá¹ƒ. so pana tesaá¹ƒ anupp
abhÄ• vo evÄ• ti Ä• ha __ ``asamuppÄ• do khÄ«á¹‡Ä• kÄ• ro natthibhÄ• voâ€™â€™ _ti. Ä
khÄ«á¹‡Ä• kÄ• rÄ• dÄ«su Ä• gataá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``Ä• savÄ• naá¹ƒ khayÄ•
__ujumaggÄ• nusÄ• rino_ti kilesavaá¹…kakÄ• yavaá¹…kÄ• dÄ«naá¹ƒ pahÄ• nena ujubhÅ«
savipassanÄ• heá¹-á¹-himamaggadhamme anussarantassa. yadeva hissa parikkhÄ«á¹‡aá¹
Ã±Ä• á¹‡aá¹ƒ_ ``tato aÃ±Ã±Ä• anantarÄ• â€™â€™ ti khayasaá¹…khÄ• te aggamagge tap
paá¹-hamaá¹ƒ uppajjati, tadanantaraá¹ƒ pana aÃ±Ã±Ä• arahattanti. yadipi gÄ• thÄ• ya ``kh
vuttaá¹ƒ, samucchedavasena pana ``Ä• save \Be II 64/ khÄ«á¹‡e maggo khayoâ€™â€™ ti
Ä• savakkhayoti vuttoâ€™â€™ ti. __samaá¹‡o_ti samitapÄ• po adhippeto, so pana khÄ«á¹
``Ä• savÄ• naá¹ƒ khayÄ• â€™â€™ _ti idha phalaá¹ƒ, pariyÄ• yena pana Ä• savakkhayo ma
eteneva nibbÄ• nassapi Ä• savakkhayabhÄ• vo vuttoti veditabbo.

jÄ• nato eva passato evÄ• ti evamettha niyamo icchito, na aÃ±Ã±athÄ• visesÄ• bhÄ• vato
tassa niyamassa phalaá¹ƒ dassetuá¹ƒ __ ``no ajÄ• nato no apassatoâ€™â€™ ti vutta_nti Ä
pana na jÄ• nÄ• ti, na passati, tassa no vadÄ• mÄ«ti atthoâ€™â€™ _ti. iminÄ• khandhÄ• n
Ä• savakkhayassa ekantikakÄ• raá¹‡anti dasseti. __etenÄ• _ti ``no ajÄ• nato, no apassatoâ
__te paá¹-ikkhittÄ• _ti ke pana teti? ``bÄ• le ca paá¹‡á¸• ite ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ
karissanti (DN I 168; MN II 228) ahetÅ« appaccayÄ• sattÄ• visujjhantÄ«â€™â€™ ti (DN I 1
evamÄ• divÄ• dÄ• . tesu keci abhijÄ• tisaá¹…kantimattena saá¹ƒsÄ• rasuddhiá¹ƒ paá¹-ijÄ•
issarapajÄ• patikÄ• raá¹‡Ä• divasena. tayidaá¹ƒ sabbaá¹ƒ saá¹ƒsÄ• rÄ• dÄ«hÄ«ti ettheva s
daá¹-á¹-habbaá¹ƒ. __purimena padadvayenÄ• _ti ``jÄ• nato passatoâ€™â€™ ti iminÄ• pad
``Ä• savakkhayÄ• â€™â€™ ti adhikÄ• rato. __iminÄ• _ti ``no ajÄ• nato, no apassatoâ€™â€
anupÄ• yo hoti esa Ä• savÄ• naá¹ƒ khayassa, yadidaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ ap
passatoâ€™â€™ ti iminÄ• va aniyamavacanena anupÄ• yapaá¹-isedhopi atthato bodhito ho
bodhitabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ evaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• katÄ• ti daá¹-á¹-habbaá¹ƒ.

__dabbajÄ• tiko_ti dabbarÅ«po. so hi __ ``drabyoâ€™â€™ _ti vuccati ``drabyaá¹ƒ vinassat
ntiÄ• dÄ«su. __dabbajÄ• tiko_ vÄ• sÄ• rasabhÄ• vo, sÄ• ruppasÄ«lÄ• cÄ• roti attho. yathÄ
evaá¹ƒ nibbeá¹-hentÄ«â€™â€™ ti (Vin III 384). __vattasÄ«se á¹-hatvÄ• _ti vattaá¹ƒ uttamaa
hi parisuddhÄ• jÄ«vo kÄ• tuá¹ƒ ajÄ• nantÄ• naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ attano vÄ• vass
chattÄ• dÄ«ni karoti, so vattasÄ«se á¹-hatvÄ• karoti nÄ• ma. __padaá¹-á¹-hÄ• naá¹ƒ na ho

nÄ• thakaraá¹‡adhammabhÄ• vena maggaphalÄ• dhigamassa upanissayabhÄ• vato. vutta
sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiccakaraá¹‡Ä«yÄ• ni, tattha dakkho hotÄ«â€™â€™
345). __evaá¹ƒ jÄ• nato_ti evaá¹ƒ vejjakammÄ• dÄ«naá¹ƒ jÄ• nanahetu micchÄ• jÄ«vapac
vaá¸• á¸• hantiyeva, na pahÄ«yanti. ``evaá¹ƒ kho ... pe ... Ä• savÄ• naá¹ƒ khayo hotÄ«â€™
arahattasseva gahaá¹‡aá¹ƒ yuttaá¹ƒ phalaggahaá¹‡ena hetuno avuttasiddhattÄ• . tenÄ• ha
khayante jÄ• tattÄ• â€™â€™ _ti.

Ä• gamanaá¹ƒ Ä• gamo, taá¹ƒ Ä• vahatÄ«ti __Ä• gamanÄ«yÄ• , _ pubbabhÄ• gapaá¹-ipac
bhÄ• venabhÄ• valakkhaá¹‡e bhummaá¹ƒ, __khaye_ti pana visaye. tenÄ• ha __ ``Ä• savak
upanisÄ«dati phalaá¹ƒ etthÄ• ti kÄ• raá¹‡aá¹ƒ __upanisÄ• . arahattaphalavimutti_ ukkaá¹-á
vimutti. __assÄ• _ti paccavekkhaá¹‡aÃ±Ä• á¹‡assa. manasmiá¹ƒ vivaá¹-á¹-anissite pana ar
paccayÄ• sambhavantÄ«ti __ ``labbhamÄ• navasena paccayabhÄ• vo veditabboâ€™â€™

virajjati \Ne II 56/ asesasaá¹…khÄ• rato etenÄ• ti __virÄ• go, _ maggo. nibbindati etÄ• yÄ•
balavavipassanÄ• . tenÄ• ha __ ``etenÄ• â€™â€™ _tiÄ• di. paá¹-isaá¹…khÄ• nupassanÄ•
evÄ• ti adhippÄ• yena __ ``catunnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaâ€™â€™ _nti vuttaá¹
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi, tÄ• va taruá¹‡avipassanÄ• â€™â€™ ti hi vacar
upakkilesavimuttaudayabbayaÃ±Ä• á¹‡ato paraá¹ƒ balavavipassanÄ• . rÅ«pÄ• rÅ«padham
sÄ• maÃ±Ã±abhÅ«to ca yo yo sabhÄ• vo yathÄ• sabhÄ• vo, tassa jÄ• nanaá¹ƒ __yathÄ• sa
__dassanaá¹ƒ_. paccakkhakaraá¹‡atthena Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• ca g
``taruá¹‡avipassanaâ€™â€™ _ntiÄ• di. __saá¹…khÄ• rapariccheda Ã±Ä• á¹‡a_nti nÄ• mar
__kaá¹…khÄ• vitaraá¹‡aá¹ƒ_ paccayapariggaho dhammaá¹-á¹-hitiÃ±Ä• á¹‡antipi vuccati. na
anupassanÄ• Ã±Ä• á¹‡aá¹ƒ __sammasanaá¹ƒ. maggÄ• maggeÃ±Ä• á¹‡a_nti maggÄ• mag
Ã±Ä• á¹‡aá¹ƒ. so hi pÄ• dakajjhÄ• nasamÄ• dhi taruá¹‡avipassanÄ• ya paccayo hoti. ``sam
pajÄ• nÄ• ti passatÄ«â€™â€™ ti (SN b III 5.; b IV 99; c V 1071) hi vuttaá¹ƒ.

__pubbabhÄ• gasukha_nti upacÄ• rajjhÄ• nasahitasukhaá¹ƒ. __daratha paá¹-ippassaddhÄ
kÄ• macchandÄ• dikilesadarathassa paá¹-ipassambhanaá¹ƒ. ``sukhaá¹ƒpÄ• haá¹ƒ, bhikkha
vadÄ• mÄ«â€™â€™ ti ettha adhippetasukhaá¹ƒ dassetuá¹ƒ __ ``appanÄ• pubbabhÄ• gass
``passaddhakÄ• yo sukhaá¹ƒ vedetÄ«â€™â€™ ti (DN I 466; III 359; a0ni0 I 3.96) vuttaappa
paccayatte \Be II 66/ vattabbameva natthi. __sukha_nti etthÄ• pi eseva nayo. __balavapÄ«t
pharaá¹‡alakkhaá¹‡appattÄ• pÄ«ti. tÄ• disÄ• hi vitakkavicÄ• rasukhasamÄ• dhÄ«hi laddha
vikkhambhantÄ« taá¹ƒnimittaá¹ƒ darathaá¹ƒ pariá¸·Ä• haá¹ƒ paá¹-ipassambheti. tenÄ• ha _
darathappassaddhiyÄ• paccayo hotÄ«â€™â€™ _ti. __dubbalapÄ«tÄ«_ti taruá¹‡apÄ«ti. ten
balavapÄ«tiyÄ• paccayo hotÄ«â€™â€™ _ti. __saddhÄ• _ti ratanattayaguá¹‡Ä• naá¹ƒ kam
pavatto adhimokkho, sÄ• pana yasmÄ• attano visaye punappunaá¹ƒ uppajjati, na ekavÄ• r
``aparÄ• paraá¹ƒ uppajjanasaddhÄ• â€™â€™ _ti. yasmÄ• saddahanto saddheyyavatthusm
__ ``sÄ• hi dubbalapÄ«tiyÄ• paccayo hotÄ«â€™â€™ _ti. dukkhadukkhÄ• dibhedassa sabl

vaá¹-á¹-adukkhantogadhattÄ• tassa ca idhÄ• dhippetattÄ• vuttaá¹ƒ __ ``dukkhanti vaá¹-á¹-
jarÄ• maraá¹‡adukkhanti keci, sokÄ• dayo cÄ• ti apare. tadubhayassapi saá¹…gaá¹‡hanato
yasmÄ• dukkhappatto kammassa phalÄ• ni saddahati, ratanattaye ca pasÄ• daá¹ƒ uppÄ• c
``taÃ±hi aparÄ• parasaddhÄ• ya paccayo hotÄ«â€™â€™ _ti. yasmÄ•  ``Ä• cariyÄ• naá¹ƒ s
pavattidukkhaâ€™â€™ nti cintayato ``ekantato ayaá¹ƒ dhammo imassa dukkhassa samatik
saddhÄ• uppajjati. tenÄ• ha ``dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ paá¹-ilabhatÄ«â€
__savikÄ• rÄ• _ti uppÄ• davikÄ• rena savikÄ• rÄ• __khandhajÄ• ti_ \Ne II 57/ jÄ• yanaá¹-á
tattha tattha bhave natthi dukkhassa sambhavoti Ä• ha __ ``sÄ• hi vaá¹-á¹-adukkhassa pac
__kammabhavo_ti kammabhavÄ• diko tividhopi kammabhavo. so hi upapattibhavassa pacc
__ ``etenupÄ• yenÄ• â€™â€™ _ti. __sesapadÄ• nÄ«_ti upÄ• dÄ• nÄ• dipadÄ• ni. anuloma
saá¹…khÄ• rupekkhÄ• pakkhikattÄ• nibbÄ• naggahaá¹‡ena gahitaá¹ƒ, gotrabhuÃ±Ä• á¹‡a
Ä• vajjanaá¹ƒ. so hi tena vipassanÄ• ya kiÃ±ci kiÃ±ci visesaá¹-á¹-hÄ• naá¹ƒ kayiratÄ«ti taá¹
nibbidÅ«paniso virÄ• goti ``virÄ• goâ€™â€™ icceva vuttaá¹ƒ.

kena udakena vidÄ• rayitvÄ• gatapadesoti katvÄ• __kandaro. nitambo_tipi udakassa. yath
pavattati, tathÄ• nivattanabhÄ• vena __nadÄ«kuÃ±chotipi vuccati_. hemantagimhautuvase
pathavÄ«vivaroti katvÄ• __padaro_. khuddikÄ• udakavÄ• hiniyo sÄ• khÄ• viyÄ• ti __sÄ• k
sobbhÄ• kusubbhÄ• o-kÄ• rassa u-kÄ• raá¹ƒ katvÄ• . __evameva kho_tiÄ• di ``seyyathÄ•
upanÄ«tÄ• ya upamÄ• ya upameyyena saá¹ƒsandananti, taá¹ƒ yojetvÄ• dassetuá¹ƒ __ ``av
daá¹-á¹-habbÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha avijjÄ• ca santÄ• navasena ciraá¹ƒtanak
pacurajanehi duppajahanato ``pabbatoâ€™â€™ ti vuttÄ• . lokattayÄ• bhibyÄ• panato abhis
abhisaá¹…khÄ• rÄ• meghasadisÄ• . abhisaá¹…khÄ• rÄ• meghoti daá¹-á¹-habbÄ• ti Ä• net
sesapadadvayepi. viÃ±Ã±Ä• á¹‡Ä• divaá¹-á¹-aá¹ƒ anupavattito paramparapaccayato ca kan
ekarasattÄ• , hÄ• nivuddhiabhÄ• vato ca sÄ• garasadisÄ• ti upamÄ• saá¹ƒsandanaá¹ƒ.

tattha yasmÄ• purimasiddhÄ• ya avijjÄ• ya sati abhisaá¹…khÄ• rÄ• , nÄ• sati, tasmÄ• te u
hontÄ«ti vuttaá¹ƒ __ ``avijjÄ• ... pe ... vassanaá¹ƒ veditabbaâ€™â€™ _nti. __assutavÄ• hÄ
atthassa samatthanaá¹ƒ. __taá¹‡hÄ• ya abhilÄ• saá¹ƒ katvÄ• _ti etena sabbassapi
abhisaá¹…khÄ• ravuá¹-á¹-hitemanatthaá¹ƒ dÄ«peti. taá¹‡hÄ• hi ``snehoâ€™â€™ ti vuttÄ•
antabhavanibbattako abhisaá¹…khÄ• ro nibbÄ• naá¹ƒ na patto, tadantassa bhÄ• gassa nibb
viya hotÄ«ti __ ``mahÄ• samuddaá¹ƒ Ä• hacca á¹-hitakÄ• lo viyÄ• â€™â€™ _ti upamÄ• nid
__viÃ±Ã±Ä• á¹‡Ä• divaá¹-á¹-aá¹ƒ pÅ«retvÄ• _pi iminÄ• pi hi antimabhavikasseva viÃ±Ã±Ä•
hi pÅ«ritÄ• ti vattabbÄ• tato paraá¹ƒ viÃ±Ã±Ä• á¹‡Ä• divaá¹-á¹-asseva abhÄ• vato. jÄ• tass
jÄ• tipaccayavaá¹-á¹-adukkhavedanÄ• ya dhammassavanaá¹ƒ icchitabbaá¹ƒ, taá¹ƒ pana ya
Ä• gataá¹ƒ, suttantaresu pana Ä• gatamevÄ• ti tato Ä• haritvÄ• taá¹ƒ vattabbanti dassento
panÄ• â€™â€™ _tiÄ• dimÄ• ha. tayidaá¹ƒ sÄ• vakabodhisattÄ• naá¹ƒ vasenÄ• yaá¹ƒ desa
pana vasena vuccamÄ• naá¹ƒ \Ne II 58/ suttantaraggahaá¹‡atthaá¹ƒ payojanaá¹ƒ natthÄ«ti
_tiÄ• dimÄ• ha. __pÄ• á¸·iyÄ• vasena gahitamevÄ• _ti saá¹…khepato vuttaatthassa vitthÄ•

__nibbattÄ«_ti nibbattamÄ• nÄ• khandhÄ• gahitÄ• ti Ä• ha __ ``savikÄ• rÄ• â€™â€™ _ti.
aniccatÄ• lakkhaá¹‡Ä• didÄ«panato __lakkhaá¹‡Ä• haá¹-aá¹ƒ. kammÄ• kamma_nti vinicch
niggumbaá¹ƒ, suddhanti attho. __pathavÄ«kasiá¹‡Ä• dÄ«su kammaá¹ƒ Ä• rabhatÄ«_tiÄ• di
samathapubbaá¹…gamÄ• vipassanÄ• dassitÄ• ti katvÄ• vuttaá¹ƒ \Be II 68/. evaÃ±hi pÄ•
sambhavatÄ«ti. __devassÄ• _ti meghassa. kasmÄ• panettha ``khÄ«á¹‡Ä• savassa ... pe ..
veditabboâ€™â€™ ti vuttaá¹ƒ, nanu pubbe devaá¹-á¹-hÄ• niyo abhisaá¹…khÄ• ro vutto, na
khÄ«á¹‡Ä• savoti? nÄ• yaá¹ƒ doso, kÄ• raá¹‡Å«pacÄ• rena phalassa vuttattÄ• . abhisaá¹…
khandhasantÄ• no khandhasantÄ• ne ca ucchinnasaá¹ƒyoge khÄ«á¹‡Ä• savasamaÃ±Ã±Ä•

upanisasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aÃ±Ã±atitthiyasuttavaá¹‡á¹‡anÄ•

<24> __so_ti sÄ• riputtatthero. yadi na tÄ• va paviá¹-á¹-ho, kasmÄ• ``pÄ• visÄ«â€™â€™ t
``pavisissÄ• mÄ«â€™â€™ _tiÄ• di. tena avassambhÄ• vini bhÅ«te viya upacÄ• ro hotÄ«ti c
upamÄ• ya vibhÄ• vento __ ``yathÄ• kiâ€™â€™ _ntiÄ• dimÄ• ha. __atippagoyeva nikkhan
bhikkhÄ• caraá¹‡avelÄ• ya ativiya pÄ• to eva vihÄ• rato nikkhantadivasabhÄ• go. __etadah
khoâ€™â€™ tiÄ• dikaá¹ƒ cintanaá¹ƒ ahosi. __dakkhiá¹‡advÄ• rassÄ• _ti rÄ• jagahanagare
veá¸·uvanassa ca antarÄ• ahosi, tasmÄ• ``tenupasaá¹…kamissaâ€™â€™ nti cintanÄ• ah
vÄ• dÄ«_ti catÅ«su vÄ• desu kataraá¹ƒ vÄ• daá¹ƒ vadasi. __kimakkhÄ• yÄ«_ti tasseva vev
pana cattÄ• ro vÄ• de sÄ• maÃ±Ã±ato gahetvÄ• napuá¹ƒsakaliá¹…gena vadati yathÄ• kiá
sabbanÄ• maÃ±hetaá¹ƒ, yadidaá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ. vadati etenÄ• ti __vÄ• do, _ da
sandhÄ• yÄ• ha ``kiá¹ƒ ettha ... pe ... dassananti pucchantÄ«â€™â€™ ti. ``dhammapaá¹-isa
viya __dhamma_-saddo hetuatthoti Ä• ha __ ``yaá¹ƒ vuttaá¹ƒ kÄ• raá¹‡aá¹ƒ, tassa anukÄ•
vÄ• dassa vacanassa anuppatti __vÄ• dappavatti_.

__idaá¹ƒ vacana_nti ``ekamidÄ• haâ€™â€™ ntiÄ• divacanaá¹ƒ. __sÄ• _ti ``eke samaá¹‡ab
ti evaá¹ƒ pavattakathÄ• . accharaá¹ƒ aá¹…guliphoá¹-anaá¹ƒ arahatÄ«ti __acchariyaá¹ƒ. abb
padasiddhi daá¹-á¹-habbÄ• . __sabbavÄ• dÄ• na_nti sabbesaá¹ƒ catubbidhavÄ• dÄ• naá¹ƒ
sassatavÄ• do, dutiyo ucchedavÄ• do, tatiyo ekaccasassatavÄ• do, catuttho adhiccasamup
sabbesaá¹ƒ \Be II 69/ paá¹-ikkhepato \Ne II 59/ paá¹-ikkhepakÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.
paá¹-iccasamuppÄ• dakittanaá¹ƒ vÄ• pacurajanaÃ±Ä• á¹‡assa alabbhaneyyapatiá¹-á¹-hatÄ
tathÄ• avabhÄ• sanato cetasi upaá¹-á¹-hÄ• nato __gambhÄ«rÄ• vabhÄ• saÃ±ca karonto. t
phassapadaá¹ƒyeva Ä• dibhÅ«taá¹ƒ gahetvÄ• .

aÃ±Ã±atitthiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhÅ«mijasuttavaá¹‡á¹‡anÄ•

<25> __purimasutte_ti anantare purime sutte. __vuttanayeneva veditabba_nti padatthe tato
aniddisitvÄ• itaraá¹ƒ atthato vibhÄ• vetuá¹ƒ __ ``ayaá¹ƒ pana visesoâ€™â€™ _tiÄ• dimÄ•
phassapaccayÄ• uppajjati, _ atha kho phassassa sahakÄ• rÄ«kÄ• raá¹‡abhÅ«taaÃ±Ã±apa
__kÄ• yenÄ• _ti copanakÄ• yena, kÄ• yaviÃ±Ã±attiyÄ• ti attho. sÄ• hi kÄ• maá¹ƒ paá¹-á¹-h
paccayesu kenaci paccayena cetanÄ• ya paccayo na hoti. yasmÄ• pana kÄ• ye sati eva kÄ
nÄ• sati, tasmÄ• sÄ• tassÄ• sÄ• maggiyabhÄ• vena icchitabbÄ• ti vuttaá¹ƒ __ ``kÄ• yena
karÄ«yatÄ«â€™â€™ _ti. tenÄ• ha bhagavÄ• ``kÄ• ye vÄ• , hÄ• nanda, sati kÄ• yasaÃ±cet
sukhaá¹ƒ dukkhaâ€™â€™ nti. __vÄ• cÄ• yapÄ«_ti etthÄ• pi eseva nayo. __manasÄ• _ti pÄ
manamattenÄ• ti. __attanÄ• _ parehi anussÄ• hitena. __parenÄ• _ti parena anussÄ• hena.
Ã±Ä• á¹‡asampayuttacittavasena pajÄ• nantena. __asampajÄ• nenÄ• _ti tathÄ• na sampa
sukhadukkhassa. __kÄ• yasaÃ±cetanÄ• hetÅ«_ti kÄ• yakammanimittaá¹ƒ, kÄ• yikassa kam
attho. esa nayo sesasaÃ±cetanÄ• supi. uddhaccasahagatacetanÄ• pavattiyaá¹ƒ vipÄ• kaá¹
cetanÄ• labbhantÄ«â€™â€™ _ti vuttaá¹ƒ. __tathÄ• vacÄ«dvÄ• re_ti ettha ``kÄ• mÄ• vaca
cetanÄ• labbhantÄ«â€™â€™ ti idaá¹ƒ tathÄ• -saddena upasaá¹ƒharati. __rÅ«pÄ• rÅ«pace
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakusalacetanÄ• hi. __tappaccayaá¹ƒ_ yathÄ• rahanti adhippÄ
yathÄ• vuttÄ• ekÅ«navÄ«sati cetanÄ• avijjÄ• paccayÄ• honti kusalÄ• nampi pageva itarÄ
uppajjanato, aÃ±Ã±athÄ• anuppajjanato. __yathÄ• vuttacetanÄ• bheda_nti \Be II 70/ yathÄ
kÄ• yacetanÄ• divibhÄ• gaá¹ƒ. __parehi anussÄ• hito_ saraseneva pavattamÄ• no. __pare
ussÄ• hito hutvÄ• kayiramÄ• no. __jÄ• nantopÄ«_ti anussavÄ• divasena jÄ• nantopi. __ka
attanÄ• kariyamÄ• nakammameva jÄ• nanto.

__catÅ«sÅ«_ti ``sÄ• maá¹ƒ vÄ• pare vÄ• sampajÄ• no vÄ• asampajÄ• no vÄ• â€™â€™
á¹-hÄ• nesu. yathÄ• vutte ekÅ«navÄ«saticetanÄ• dhamme asaá¹…khÄ• rikasasaá¹…khÄ•
sampajÄ• nakatÄ• sampajÄ• nakatabhÄ• vena \Ne II 60/ catuguá¹‡e katvÄ• vuttaá¹ƒ __ ``c
cetanÄ• dhammÄ• â€™â€™ _ti. yesaá¹ƒ sahajÄ• takoá¹-i labbhati, tesampi upanissayakoá
``upanissayakoá¹-iyÄ• anupatitÄ• â€™â€™ _tiicceva vuttÄ• . __te_ti yathÄ• vuttÄ• sabbep
hotÄ«_ti ettha pasÄ• dakÄ• yopi gahetabbo. tenÄ• ha __ ``yasmiá¹ƒ kÄ• ye satÄ«â€™â€™
hotÄ«_ti so kÄ• yo paccayanirodhena na hoti. __vÄ• cÄ• _ti saddavÄ• cÄ• . __mano_ti yaá
idÄ• ni kammavaseneva yojetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __eseva nayo_ ``
manopi dvÄ• rabhÅ«toâ€™â€™ ti. khÄ«á¹‡Ä• savassa kathaá¹ƒ kÄ• yo na hoti, na tassa kÄ
adhippÄ• yo. __avipÄ• kattÄ• _ti avipÄ• kadhammattÄ• ti attho. kÄ• yo na hotÄ«ti vuttaá¹ƒ

__ta_nti kammaá¹ƒ. __khettaá¹ƒ na hotÄ«_ti tassa dukkhassa aviruhanaá¹-á¹-hÄ• nattÄ• . v
byatirekavasena vuttÄ• . tenÄ• ha __ ``na hotÄ«â€™â€™ _ti. __kÄ• raá¹‡aá¹-á¹-henÄ• _ti
Ä• dhÄ• rabhÅ«takÄ• raá¹‡abhÄ• vena. __saÃ±cetanÄ• mÅ«laka_nti saÃ±cetanÄ• nimittaá
atthÄ• na_nti ``viruhanaá¹-á¹-henÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• naá¹ƒ atthÄ• naá¹ƒ. iminÄ•
``sukhadukkhavedanÄ• â€™â€™ ti kathitÄ• , nayidha jeá¹-á¹-halakkhaá¹‡aá¹ƒ sukhadukkha

dukkhassa ca adhippetattÄ• . upekkhÄ• vedanÄ• pettha sukhasaá¹‡hasabhÄ• vavipÄ• kabl

bhÅ«mijasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upavÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

<26> __vaá¹-á¹-adukkhameva_ \Be II 71/ __kathitaá¹ƒ_ itaradukkhassapi vipÄ• kassa saá¹

upavÄ• á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paccayasuttavaá¹‡á¹‡anÄ•

<27> __paá¹-ipÄ• á¹-iyÄ• _ti paá¹-ipÄ• á¹-iyÄ• á¹-hapanena. catusaccayojanaá¹ƒ dassetuá
... Ä• di vuttaá¹ƒ. dukkhasaccavasenÄ• _ti pariÃ±Ã±eyyabhÄ• vavasena. jarÄ• maraá¹‡Ä• p
paÃ±cupÄ• dÄ• nakkhandhÄ• vuttÄ• , te cassa attano phalassa paccayÄ• na honti. taá¹ƒ s
``paccayaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ _ti. vineyyajjhÄ• sayavasena hettha desanÄ• pavattÄ• .
__Ä• gato_ti upagato, adhigatoti attho. __passatÄ«_ti paccavekkhaá¹‡aÃ±Ä• á¹‡ena pacca
maggapaÃ±Ã±Ä• ya evaá¹ƒ asammohapaá¹-ivedhavasena passati. __maggaÃ±Ä• á¹‡enev
__dhammasotaá¹ƒ samÄ• panno_ti \Ne II 61/ ariyadhammasotaá¹ƒ sammadeva Ä• panno p
iriyanato, sadevakena ca lokena ``saraá¹‡aâ€™â€™ nti akaraá¹‡Ä«yato ariyapakkhaá¹ƒ bh
__puthujjanabhÅ«miá¹ƒ atikkanto. nibbedhikapaÃ±Ã±Ä• yÄ• _ti catunnaá¹ƒ ariyasaccÄ• na
__Ä• hacca tiá¹-á¹-hati_ maggakkhaá¹‡e, phalakkhaá¹‡e pana Ä• hacca á¹-hito nÄ• ma.

paccayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhikkhusuttavaá¹‡á¹‡anÄ•

<28> __uttÄ• nameva_ sabbasova sattame Ä• gatanayattÄ• , vineyyajjhÄ• sayavasena hi i
aÃ±Ã±asmiá¹ƒ Ä• sane desitaá¹ƒ, parisÄ• ya vivaá¹-á¹-ena sÄ• tthikÄ• ti satthu desanÄ• Ä
paá¹-iggÄ• hakÄ• dhÄ«nÄ• hotÄ«ti dhammagÄ• ravena saá¹…gahaá¹ƒ Ä• ropentiyeva.

bhikkhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<29> __akkharabhÄ• á¹‡akÄ• na_nti \Be II 72/ akkhararucÄ«naá¹ƒ. upasaggena padavaá¸
tenÄ• ha __ ``te hÄ«â€™â€™ _tiÄ• di.

samaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<30> __dvÄ«su suttesÅ«_ti navamadasamasuttesu.

dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasabalavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kaá¸·Ä• rakhattiyavaggo

1. bhÅ«tasuttavaá¹‡á¹‡anÄ•

<31> __ajitamÄ• á¹‡avenÄ• _ti \Ne II 62/ soá¸·asasu bÄ• variyabrÄ• hmaá¹‡aparicÄ• rakes
laddhanÄ• mena mÄ• á¹‡avena. saá¹…khÄ• vuccati paÃ±Ã±Ä• , saá¹…khÄ• tÄ• pariÃ±Ã±
__saá¹…khÄ• tadhammÄ• , _ paá¹-ividdhasaccÄ• khÄ«á¹‡Ä• savÄ• . sekkhÄ• pana vipÄ•
``saá¹…khÄ• tadhammÄ• â€™â€™ ti na vuccanti. sekkhadhammasamannÄ• gamena te __
puggalapaá¹-ilÄ• bhavasena anekasahassÄ• va honti, catumaggaheá¹-á¹-himaphalattayass
taá¹ƒsamaá¹…gitÄ• sÄ• maÃ±Ã±ena na sattajanato uddhanti Ä• ha __ ``satta janeâ€™â€™
saá¹ƒkilesavajjaá¹ƒ, tato vÄ• attÄ• naá¹ƒ viya vineyyalokaá¹ƒ nipÄ• ti rakkhatÄ«ti nipako, ta
__nepakkaá¹ƒ, _ Ã±Ä• á¹‡anti Ä• ha __ ``nepakkaá¹ƒ vuccati paÃ±Ã±Ä• , tÄ• ya samannÄ•

``ko nu kho imassa paÃ±hassa atthoâ€™â€™ ti cintento paÃ±hÄ• ya kaá¹…khati nÄ• ma.
kho satthu ajjhÄ• sayaá¹ƒ na virodhemÄ«â€™â€™ ti cintento ajjhÄ• sayaá¹ƒ kaá¹…khati nÄ
sujÄ• nanÄ«yatthaparicchedaá¹ƒ katvÄ• cintanÄ• hettha \Be II 73/ ``kaá¹…khÄ• â€™â€™
vicikicchÄ• ti. pahÄ«navicikiccho hi mahÄ• thero Ä• yasmato assajimahÄ• therassa santikey
kukkuccasadisaá¹ƒ panetaá¹ƒ vÄ«maá¹ƒsanamattanti daá¹-á¹-habbaá¹ƒ. __pattaá¹ƒ Ä• dÄ•
pabbajitabhÄ• valakkhaá¹‡aá¹ƒ. dhammasenÄ• patibhÄ• vena vÄ• mama pattadhammade
evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo.

__jÄ• ta_nti yathÄ• rahaá¹ƒ paccayato uppannaá¹ƒ, saá¹…khatanti attho. __paÃ±habyÄ• ka
upaá¹-á¹-hÄ• sÄ«_ti paÃ±hassa byÄ• karaá¹‡atÄ• paá¹-ibhÄ• si. ``sammappaÃ±Ã±Ä• ya p
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``sammappaÃ±Ã±Ä• ya passatoâ€™â€™ ti padaá¹ƒ uddharitvÄ
attho vutto. taá¹ƒ ``bhÅ«tanti ... pe ... paá¹-ipanno hotÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• na
yathÄ• dassitapÄ• á¹-ho eva yutto. __yÄ• va arahattamaggÄ• nibbidÄ• dÄ«naá¹ƒ atthÄ• yÄ
padaá¹ƒ vadanti. __Ä• hÄ• rasambhava_nti paccayahetukaá¹ƒ. __sekkhapaá¹-ipadÄ• kath
nirodhÄ• ya paá¹-ipanno hotÄ«â€™â€™ ti vacanato. esa nayo nirodhavÄ• repi. __nibbidÄ•

paccattavacanaá¹ƒ, __virÄ• gÄ• nirodhÄ• _ti karaá¹‡e nissakkavacananti \Ne II 63/ Ä• ha _
kÄ• raá¹‡avacanÄ• nÄ«â€™â€™ _ti. __anupÄ• dÄ• _ti anupÄ• dÄ• ya. __bhÅ«tamidantiÄ•
Ä• haccabhÄ• sitaá¹ƒ jinavacanameva karonto.

bhÅ«tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kaá¸·Ä• rasuttavaá¹‡á¹‡anÄ•

<32> __tassa therassa nÄ• maá¹ƒ_ jÄ• tisamudÄ• gataá¹ƒ. __nivatto_ti pubbe vaá¹-á¹-aso
gantuá¹ƒ Ä• raddho, taá¹ƒ avisahanto anusotameva gacchanto, tato nivatto pariklesavidham
viyutto hoti. ettha cetanÄ• ti vÄ• assÄ• so. hÄ«nÄ• yÄ• vattanaá¹ƒ nÄ• ma kÄ• mesu sÄ• p
nirapekkhatÄ• tatiyamaggÄ• dhigamenÄ• ti dassento __ ``tayo maggeâ€™â€™ _tiÄ• dimÄ
__sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ_ therassa arahattÄ• dhigamena nipphannaá¹ƒ, tasmÄ•
assÄ• so vutto. __ugghÄ• á¹-itÄ• _ti vivaá¹-Ä• , vÅ«pasamitÄ• ti attho. __tatthÄ• _ti arahatta
__vicikicchÄ• bhÄ• va_nti nibbematikataá¹ƒ.

__na_ \Be II 74/ __evaá¹ƒ byÄ• katÄ• _ti ``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ tiÄ• dikÄ• evaá¹ƒ
pariyÄ• yena pana byÄ• katÄ• . __kenacÄ«_ti kenacipi kÄ• raá¹‡ena. __evaá¹ƒ_ uttÄ• naka

__tassa paccayassa khayÄ• _ti tassa kammabhavasaá¹…khÄ• tassa paccayassa avijjÄ• y
saá¹…gahitassa khayÄ• anuppÄ• dÄ• nirodhÄ• . __khÄ«á¹‡asmi_nti khÄ«á¹‡e. anuppÄ• d
yathÄ• vutte __paccaye. jÄ• tisaá¹…khÄ• taá¹ƒ phalaá¹ƒ khÄ«á¹‡aá¹ƒ_ anuppattidhammata
__viditaá¹ƒ_ Ã±Ä• taá¹ƒ. Ä• jÄ• nÄ• ti catusaccaá¹ƒ heá¹-á¹-himamaggehi Ã±Ä• taá¹ƒ anati
paá¹-ivijjhatÄ«ti __aÃ±Ã±Ä• _ aggamaggo. tadupacÄ• rena aggaphalaá¹ƒ idha ``aÃ±Ã±Ä• â
bhavÅ«papattiyÄ• paccayo paá¹-iccasamuppÄ• do.

__me_ti mayÄ• . __aÃ±Ã±Ä• si_ Ä• kÄ• raggahaá¹‡ena cittÄ• cÄ• raá¹ƒ jÄ• nÄ• ti. __tenÄ
__byÄ• karaá¹‡aá¹ƒ anumoditaá¹ƒ_ paÃ±habyÄ• karaá¹‡assa visayakatabhÄ• vato.

__ayamassa visayo_ti ayaá¹ƒ vedanÄ• assa sÄ• riputtattherassa savisayo tattha visayabh
__kiÃ±cÄ• pÄ«_ti kiÃ±cÄ• pi sukhÄ• vedanÄ• á¹-hitisukhÄ• dukkhÄ• vedanÄ• vipariá¹‡Ä
vedanÄ• Ã±Ä• á¹‡asukhÄ• . __vipariá¹‡Ä• makoá¹-iyÄ• _ti aniccabhÄ• vena __sabbÄ• va_
64/. sukhapaá¹-ikkhepatopi hi sukhapÄ«tiyÄ• pharaá¹‡atÄ• ya sukhÄ• ti tikkhamattena vipa
vipariá¹‡Ä• mato abhÄ• vÄ• dhigamena sukhanirodhakkhaá¹‡amattena. tathÄ• hi vuttaá¹ƒ
``sukhÄ• ya vedanÄ• ya atthibhÄ• vo sukhaâ€™â€™ nti. sukhakÄ• mo dukkhaá¹ƒ titikkhati.
apariÃ±Ã±Ä• tavatthukÄ• naÃ±hi sukhavedanuparamo dukkhato upaá¹-á¹-hÄ• ti, tasmÄ• ya
``dukkhÄ• vipariá¹‡Ä• masukhÄ• â€™â€™ ti etthÄ• pi eseva nayo. tathÄ• cÄ• ha __papaÃ
vedanÄ• ya natthibhÄ• vo sukhaâ€™â€™ nti. dukkhavedanuparamo hi vuttÄ• naá¹ƒ sukhat

vadanti. tassa yogassa vÅ«pasamena ``aho sukhaá¹ƒ jÄ• taâ€™â€™ nti majjhattavedanÄ• avabujjhanaá¹ƒ sukhaá¹ƒ. adukkhamasukhÄ• pi vedanÄ• vijÄ• nantassa sukhaá¹ƒ hoti tass viÃ±Ã±eyyabhÄ• vato. yathÄ• rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ salakkhaá¹‡ato sÄ• maÃ±Ã±a paramaá¹ƒ sukhaá¹ƒ. tenÄ• ha ---

``yato \Be II 75/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

__aÃ±Ã±Ä• á¹‡adukkhÄ• _ti ajÄ• nanabhÄ• vo adukkhamasukhÄ• vedanÄ• ya dukkhaá¹ƒ. Ã±Ä• á¹‡assa sambhavo. Ã±Ä• á¹‡asampayuttÄ• hi Ã±Ä• á¹‡Å«panissayÄ• adukkhamasu sÄ• iá¹-á¹-hÄ• ceva iá¹-á¹-haphalÄ• cÄ• ti. ajÄ• nanabhÄ• voti ettha vuttavipariyÄ• yena a ``dukkhanti viditoâ€™â€™ ti pÄ• á¸·i, aá¹-á¹-hakathÄ• yaá¹ƒ pana viditanti paduddhÄ• ro ka atthadassanamattanti daá¹-á¹-habbaá¹ƒ.

__vedanÄ• paricchedajÄ• nane_ti ``tisso imÄ• vedanÄ• â€™â€™ ti evaá¹ƒ paricchedato jÄ kadÄ• aÃ±Ã±Ä• si? imasmiá¹ƒ desanÄ• kÄ• leti vadanti, paá¹-ivedhakÄ• leti pana yuttaá¹ƒ vedanÄ• idha therena desitÄ• ti. __iminÄ• kÄ• raá¹‡enÄ• _ti ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ aniccatÄ• ya dukkhabhÄ• vajÄ• nanasaá¹…khÄ• tena kÄ• raá¹‡ena. taá¹ƒnimittaá¹ƒ hissa v uppajjati. __atippapaÃ±co_ti ativitthÄ• ro. __dukkhasmiá¹ƒ_ antogadhaá¹ƒ dukkhapariyÄ• p sabbaá¹ƒ vedayitaá¹ƒ dukkhaá¹ƒ saá¹…khÄ• radukkhabhÄ• vato. __Ã±Ä• tamatte_ti yÄ• th __taá¹‡hÄ• na tiá¹-á¹-hatÄ«_ti na santiá¹-á¹-hati nappavattati.

__kathaá¹ƒ vimokkhÄ• _ti ajjhattabahiddhÄ• bhedesu vimuttÄ• . hetumhi cetaá¹ƒ nissakkav karaá¹‡avacanena atthamÄ• ha __ ``katarena vimokkhenÄ• â€™â€™ _ti. karaá¹‡atthepi vÄ \Ne II 65/ tathÄ• vuttaá¹ƒ. __abhiniveso_ti vipassanÄ• rambho. __bahiddhÄ• dhammÄ• pi c sabbassapi pariÃ±Ã±eyyassa parijÄ• nitabbato. __Ã±Ä• á¹‡aá¹ƒ_ pavattetvÄ• . __te_ti ajjha __vavatthapetvÄ• _ti salakkhaá¹‡ato paricchinditvÄ• . __bahiddhÄ• otÄ• retÄ«_ti bahiddhÄ Ã±Ä• á¹‡aá¹ƒ otÄ• reti. __ajjhattaá¹ƒ otÄ• retÄ«_ti ajjhattasaá¹…khÄ• re sammasati. __tatra __tesaá¹ƒ vavatthÄ• nakÄ• le_ti tesaá¹ƒ ajjhattasaá¹…khÄ• rÄ• naá¹ƒ vipassanÄ• kÄ• le.

__sabbupÄ• dÄ• nakkhayÄ• _ti sabbaso upÄ• dÄ• nÄ• naá¹ƒ khayÄ• . kÄ• maá¹ƒ diá¹-á¹-h paá¹-hamamaggeneva khÄ«yanti, kÄ• mupÄ• dÄ• naá¹ƒ pana aggamaggenÄ• ti tassa \Be I ``sabbupÄ• dÄ• nakkhayÄ• â€™â€™ ti vadanto thero attano arahattapattiá¹ƒ byÄ• karoti. te nÄ• nussavantÄ«â€™â€™ _ti. __sato_ti iminÄ• sativepullappattiá¹ƒ dasseti. __cakkhuto rÅ cakkhuviÃ±Ã±Ä• á¹‡avÄ«thiyaá¹ƒ tadanugatamanoviÃ±Ã±Ä• á¹‡avÄ«thiyaÃ±ca rÅ«pÄ• ran kiÃ±cÄ• pi tattha kusalÄ• dÄ«nampi pavatti atthi, kÄ• mÄ• savÄ• dayo eva vaá¹‡ato yÅ«saâ paggharaá¹‡akaasucibhÄ• vena sandanti, tathÄ• sesavÄ• resu. tenÄ• ha __ ``evaâ€™â€™

``Ä• savÄ• â€™â€™ ti vuccanti. tattha hi paggharaá¹‡akaasucimhi niruá¸·ho Ä• savasaddo
nÄ• vajÄ• nÄ• mÄ«â€™â€™ ti vuttattÄ• __ ``omÄ• napahÄ• naá¹ƒ kathitaâ€™â€™ _nti Ä•
samudÄ• yupalakkhaá¹‡aá¹ƒ kathitanti daá¹-á¹-habbaá¹ƒ. na hi seyyamÄ• nÄ• dippahÄ• ne
pajahati. __pajÄ• nanÄ• _ti ``nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti vuttapajÄ• nanasampan

__sarÅ«pabhedatopÄ«_ti ``cattÄ• roâ€™â€™ ti evaá¹ƒ parimÄ• á¹‡apariccheda topi. idaá¹ƒ
sambandho. __ida_nti ca ``ayampi khoâ€™â€™ tiÄ• divacanaá¹ƒ sandhÄ• yÄ• ha.

__asambhinnÄ• ya evÄ• _ti yathÄ• nisinnÄ• ya eva, avuá¹-á¹-hitÄ• ya evÄ• ti attho. __pugg
desanÄ• kusalÄ• naá¹ƒ Ä• nandattherÄ• dÄ«naá¹ƒ puggalÄ• naá¹ƒ pasaá¹ƒsanatthaá¹ƒ uk
__dhammathomanattha_nti paá¹-ipattidhammassa pasaá¹ƒsanatthaá¹ƒ. __tepÄ«_ti Ä• nanc
__dhammapaá¹-iggÄ• hakÄ• _ bhikkhÅ«. __atthe_ti sÄ«lÄ• diatthe. __dhamme_ti pÄ• á¸·id

__assÄ• _ti bhagavato. __Ä• nubhÄ• vaá¹ƒ karissati_ ``divasaÃ±cepi bhagavÄ• â€™â€™
sÄ• riputtattheraá¹ƒ. __ahampi tatheva thomessÄ• mi_ ``sÄ• hi bhikkhÅ«â€™â€™ tiÄ• dinA
evaá¹ƒ vakkhamÄ• nena dhammadÄ• yÄ• dadesanÄ• ya cintitÄ• kÄ• rena cintesi. tenÄ• ha
__ekajjhÄ• sayÄ• yÄ• _ti \Ne II 66/ samÄ• nÄ• dhippÄ• yÄ• ya. __matiyÄ• _ti paÃ±Ã±Ä• ya
bhagavÄ• dhammasenÄ• patiá¹ƒ guá¹‡ato evaá¹ƒ paggaá¹‡hÄ• tÄ«ti katvÄ• vuttaá¹ƒ.

__pakÄ• setvÄ• _ti guá¹‡ato pÄ• kaá¹-aá¹ƒ paÃ±Ã±Ä• taá¹ƒ katvÄ• sabbasÄ• vakehi seá¹
cittagatiyÄ• _ cittavasena kÄ• yassa pariá¹‡Ä• manena ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viya
kÄ• yasamÄ• nagatikattÄ• dhiá¹-á¹-hÄ• nena. kathaá¹ƒ pana kÄ• yo dandhappavattiko lahu
77/ samÄ• nagatiko hotÄ«ti? na sabbathÄ• samÄ• nagatiko. yatheva hi kÄ• yavasena cittav
sabbathÄ• kÄ• yena samÄ• nagatikaá¹ƒ hoti. na hi tadÄ• cittaá¹ƒ sabhÄ• vasiddhena attan
dandhavuttikassa rÅ«padhammassa khaá¹‡ena vattituá¹ƒ sakkoti, ``idaá¹ƒ cittaá¹ƒ ayaá¹ƒ k
ti panÄ• dhiá¹-á¹-hÄ• nena dandhagatikassa kÄ• yassa anuvattanato yÄ• va icchitaá¹-á¹-hÄ
kÄ• yagatianulomeneva hutvÄ• santÄ• navasena pavattamÄ• naá¹ƒ cittaá¹ƒ kÄ• yagatiyÄ•
evaá¹ƒ ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viya hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• nena pageva su
sampÄ• ditattÄ• abhÄ• vitiddhipÄ• dÄ• naá¹ƒ viya dandhaá¹ƒ avattitvÄ• yathÄ• lahukatipa
icchitaá¹-á¹-hÄ• nappati hoti, evaá¹ƒ pavattarÅ«patÄ• viÃ±Ã±Ä• yatÄ«ti.

__adhippÄ• yÄ• nurÅ«pameva_ tassa bhagavato thomanÄ• ya katattÄ• . __idaá¹ƒ nÄ• ma
__pucchissatÄ«_ti pubbe mayÄ• __aviditaá¹ƒ_ apassaá¹ƒ. __Ä• sayajÄ• nanattha_nti ``eva
ajjhÄ• sayo gahito hotÄ«â€™â€™ ti evaá¹ƒ satthu ajjhÄ• sayajÄ• nanatthaá¹ƒ. __dutiyaá¹ƒ
bhagavÄ• __paá¹-hamaá¹ƒ paÃ±haá¹ƒ anumodi_ dutiyaá¹ƒ paÃ±haá¹ƒ pucchanteneva paá
sampaá¹-icchitabhÄ• vato.

__etaá¹ƒ ahosÄ«_ti etaá¹ƒ parivitakkanaá¹ƒ ahosi. __assÄ• _ti kaá¸·Ä• rakhattiyassa bhikkh

__dhammadhÄ• tu, _ sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ, sÄ• vakavisaye dhamme dahati yÄ
á¹-hapetÄ«ti attho. tenÄ• ha __ ``dhammadhÄ• tÅ«â€™â€™ _tiÄ• di. __sabbaÃ±Ã±utaÃ±Ã
__gocaradhamme_ti gocarabhÅ«te Ã±eyyadhamme.

kaá¸·Ä• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ã±Ä• á¹‡avatthusuttavaá¹‡á¹‡anÄ•

<33> __Ã±Ä• á¹‡ameva Ã±Ä• á¹‡avatthu_ sampattÄ«naá¹ƒ kÄ• raá¹‡abhÄ• vato. __catÅ«
bodhanavasena vuttesu catÅ«su Ã±Ä• á¹‡esu. __paá¹-hama_nti ``jarÄ• maraá¹‡e Ã±Ä• á¹‡
Ã±Ä• á¹‡aá¹ƒ, yena dhÄ• raá¹‡aparicayamanasikÄ• ravasena \Ne II 67/ pavattaá¹ƒ sabbaá
sannicayaÃ±Ä• á¹‡amayaá¹ƒ __savanamayaá¹ƒ_ nÄ• matveva veditabbaá¹ƒ. sabhÄ• vato
pariggaá¹‡hanaÃ±Ä• á¹‡aá¹ƒ __sammasanaÃ±Ä• á¹‡aá¹ƒ_tveva veditabbaá¹ƒ. jarÄ• maraá
jarÄ• maraá¹‡avantova dhammÄ• gahitÄ• . __paá¹-ivedhaÃ±Ä• á¹‡a_nti asammohato paá
dhammenÄ• _ti hetumhi karaá¹‡avacanaá¹ƒ. imassa hi dhammassa adhigamahetu ayaá¹ƒ
catusaccadhamme abhisambujjhati. maggaÃ±Ä• á¹‡ameva pana atÄ«tÄ• nÄ• gate nayanas
``maggaÃ±Ä• á¹‡adhammena vÄ• â€™â€™ _ti dutiyavikappo vutto. evaÃ±hi ``akÄ• likaâ€™

__Ã±Ä• á¹‡acakkhunÄ• diá¹-á¹-henÄ• _ti dhammacakkhubhÅ«tena Ã±Ä• á¹‡acakkhunÄ•
paccakkhato diá¹-á¹-hena. __paÃ±Ã±Ä• ya viditenÄ• _ti maggapaÃ±Ã±Ä• ya tatheva viditen
diá¹-á¹-haá¹ƒ viditaá¹ƒ sabbaso pattaá¹ƒ mahÄ• upÄ• yo hoti, tasmÄ• vuttaá¹ƒ __ ``pariyog
__diá¹-á¹-henÄ• _ti vÄ• dassanena, dhammaá¹ƒ passitvÄ• á¹-hitenÄ• ti attho. __viditenÄ•
viditvÄ• pÄ• kaá¹-Ä• ni katvÄ• á¹-hitena. __akÄ• likenÄ• _ti na kÄ• lantaravipÄ• kadÄ• yin
saccÄ• ni patvÄ• á¹-hitattÄ• dhammaá¹ƒ pattena. __pariyogÄ• á¸·henÄ• _ti catusaccadhar
á¹-hitena. __atÄ«tÄ• nÄ• gate nayaá¹ƒ netÄ«_ti atÄ«te ca anÄ• gate ca nayaá¹ƒ neti harati
paccavekkhaá¹‡aÃ±Ä• á¹‡assa kiccaá¹ƒ, satthÄ• rÄ• pana maggaÃ±Ä• á¹‡aá¹ƒ atÄ«tÄ• n
taá¹ƒmÅ«lakattÄ• . atÄ«tamaggassa hi paccavekkhaá¹‡aá¹ƒ nÄ• ma hoti, tasmÄ• maggaÃ
kataá¹ƒ nÄ• ma hoti, paccavekkhaá¹‡aÃ±Ä• á¹‡ena pana nayaá¹ƒ neti. tenÄ• ha __ ``ettha
pana tena nayaá¹ƒ neti. taá¹ƒ Ä• kÄ• raá¹ƒ dassetuá¹ƒ __ ``ye kho kecÄ«â€™â€™ _tiÄ• di
nayanuppÄ• danaá¹ƒ nayaÃ±Ä• á¹‡asseva pavattiviseso. tena vuttaá¹ƒ ``paccavekkhaá¹‡a
kiÃ±cÄ• pi ``iminÄ• ti maggaÃ±Ä• á¹‡adhammena vÄ• â€™â€™ ti vuttaá¹ƒ, duvidhaá¹ƒ par
sammasanaÃ±Ä• á¹‡apaccavekkhaá¹‡Ä• ya mÅ«lakÄ• raá¹‡aá¹ƒ, na nayanassÄ• ti duvidh
yujjati. tathÄ• catusaccadhammassa Ã±Ä• tattÄ• maggaphalasaá¹…khÄ• tassa vÄ• dham
saccapaá¹-ivedhasampayogaá¹ƒ gatattÄ• ``nayanaá¹ƒ hotÅ«â€™â€™ ti tena ``iminÄ• dha
visayabhÄ• vena Ã±Ä• á¹‡asampayogena tadaÃ±Ä• tenÄ• ti ca attho na na yujjati. __anuay
anurÅ«pavasena aye bujjhanaÃ±Ä• á¹‡e diá¹-á¹-hÄ• naá¹ƒ adiá¹-á¹-hÄ• nayanato adiá¹-á¹-
Ã±Ä• panato ca. tenÄ• ha __ ``dhammaÃ±Ä• á¹‡assa anugamane Ã±Ä• á¹‡aâ€™â€™ _nti
nÄ• ma aggamaggakkhaá¹‡o \Be II 79/. kasmÄ• panetaá¹ƒ evaá¹ƒ vuttanti ce? ``evaá¹ƒ jar

pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• vattamÄ• navasena desanÄ• ya pavattattÄ• .

Ã±Ä• á¹‡avatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyaÃ±Ä• á¹‡avatthusuttavaá¹‡á¹‡anÄ•

<34> __sattarÄ«_ti \Ne II 68/ ta-kÄ• rassa ra-kÄ• rÄ• desaá¹ƒ vuttaá¹ƒ. sattatisaddena vÄ•
sattarisaddo. byaÃ±janarucivasena byaÃ±janaá¹ƒ bhaá¹‡antÄ«ti __byaÃ±janabhÄ• á¹‡akÄ•
``bahubyaÃ±janaá¹ƒ katvÄ• â€™â€™ tiÄ• di. tiá¹-á¹-hati tattha phalaá¹ƒ tadÄ• yattavuttitÄ•
paccuppannalakkhaá¹‡assa dhammassa á¹-hiti dhammaá¹-á¹-hiti. atha vÄ• dhammoti kÄ•
dhammassa yo á¹-hitisabhÄ• vo, sova dhammato aÃ±Ã±o natthÄ«ti dhammaá¹-á¹-hiti, pacc
__dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ_. tenÄ• ha Ä• yasmÄ• dhammasenÄ• pati --- ``paccayap
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹-is mÄ• tikÄ• 4). tathÄ• cÄ• ha __ ``paccayÄ
_ntiÄ• di. tattha __dhammÄ• na_nti paccayuppannadhammÄ• naá¹ƒ. __pavattiá¹-á¹-hitikÄ•
pavattisaá¹…khÄ• tÄ• ya á¹-hitiyÄ• kÄ• raá¹‡attÄ• . ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â
anvayabyatirekavasena pavattiyÄ• __chabbidhassa Ã±Ä• á¹‡assa. khayo_ nÄ• ma vinÄ• s
__virajjanaá¹ƒ_ palujjanaá¹ƒ. __nirujjhanaá¹ƒ_ antaradhÄ• naá¹ƒ. __ekekasmi_nti jarÄ• ma
ekekasmiá¹ƒ. pubbe ``yathÄ• bhÅ«taÃ±Ä• á¹‡aâ€™â€™ nti taruá¹‡avipassanaá¹ƒ Ä• ha. ta
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ vipassanÄ• ti gahetvÄ• __ ``vipassanÄ• paá¹-ivipassanÄ•

dutiyaÃ±Ä• á¹‡avatthusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. avijjÄ• paccayasuttavaá¹‡á¹‡anÄ•

<35> __desanaá¹ƒ osÄ• pesÄ«_ti yathÄ• raddhakathaá¹ƒ á¹-hapesi. tattha nisinnassa diá¹-
bhindanavasena upari kathetukÄ• mo. buddhÄ• naÃ±hi desanÄ• vÄ• raá¹ƒ pacchindÄ• pet
koci natthi. tenÄ• ha __ ``diá¹-á¹-higatikassa okÄ• sadÄ• natthaâ€™â€™ _nti. __duppaÃ±h
pucchitattÄ• \Be II 80/. __sattÅ«paladdhivÄ• dapadenÄ• _ti ``satto jÄ«vo upalabbhatÄ«â€™
pavattadiá¹-á¹-hidÄ«pakapadavasena. vadanti etenÄ• ti __vÄ• do_. diá¹-á¹-hi-saddo pana d
brahmacariyavÄ• so pana paramatthato ariyamaggabhÄ• vanÄ• ti Ä• ha __ ``ariyamaggavÄ
diá¹-á¹-hÄ«_ti anaÃ±Ã±e sarÄ«rajÄ«vÄ• ti diá¹-á¹-hi. ``jÄ«voâ€™â€™ ti ca jÄ«vitameva vad
duvidhaá¹ƒ vaá¹-á¹-aá¹ƒ. __nirodhento_ti anuppattidhammataá¹ƒ Ä• pÄ• dento. __samucch
pÄ• panena upacchindanto. tadetaá¹ƒ maggena nirodhetabbaá¹ƒ vaá¹-á¹-aá¹ƒ nirujjhatÄ«ti
vinÄ• saá¹ƒ abhÄ• vaá¹ƒ patvÄ• sabbaso ucchijjatÄ«â€™â€™ ti evaá¹ƒ ucchedadiá¹-á¹-hi
__sambhave_ saccabhÄ• ve __sati. na hotÄ«_ti sÄ• tthako na hoti.

__gacchatÄ«_ti \Ne II 69/ sarÄ«rato nikkhamitvÄ• gacchati. __vivaá¹-á¹-ento_ti appavattiá¹

__vivaá¹-á¹-etuá¹ƒ na sakkoti_ niccassa appavattiá¹ƒ pÄ• petuá¹ƒ asakkuá¹‡eyyattÄ• . micc
sammÄ• diá¹-á¹-hiá¹ƒ vijjhati asamÄ• hitapuggalasevanavasena tathÄ• pavattituá¹ƒ appad
pajahitabbÄ• pajahanavasena sammÄ• diá¹-á¹-hiá¹ƒ vijjhati. __visÅ«kamivÄ• _ti kaá¹‡á¸• a
ananuvattakova, atha kho virodhopi ``niccaâ€™â€™ ntiÄ• dinÄ• pavattanadhammatÄ• ya
bÄ«bhacchaá¹ƒ phanditaá¹ƒ __vipphanditaá¹ƒ_. paá¹‡á¹‡apupphaphalapallavÄ• naá¹ƒ ava
tÄ• lÄ• vatthu ``asive sivÄ• â€™â€™ ti vohÄ• ro viya. keci pana ``tÄ• lavatthukatÄ• nÄ«â€™
avatthubhÅ«tatÄ• ya tÄ• lo viya katÄ• nÄ«ti attho. tenÄ• ha __ ``matthakacchinnatÄ• lo viyÄ
__anuabhÄ• va_nti vinÄ• saá¹ƒ.

avijjÄ• paccayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyaavijjÄ• paccayasuttavaá¹‡á¹‡anÄ•

<36> __iti vÄ• _ti evaá¹ƒ vÄ• . jarÄ• maraá¹‡assa ceva jarÄ• maraá¹‡asÄ• mikassa ca kha
avisÄ• radadhÄ• tuko_ pucchituá¹ƒ acchekatÄ• ya maá¹…kubhÄ• vena jÄ• to. tenÄ• ha __
_ti.

dutiyaavijjÄ• paccayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. natumhasuttavaá¹‡á¹‡anÄ•

<37> __na_ \Be II 81/ __tumhÄ• ka_nti kÄ• yassa anattaniyabhÄ• vadassanameva paneta
taá¹ƒ dassetuá¹ƒ __ ``attani hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yadi na attaniyaá¹ƒ, parakiyaá¹ƒ
natthÄ«ti dassento __ ``nÄ• pi aÃ±Ã±esaâ€™â€™ _nti Ä• ha. __nayidaá¹ƒ purÄ• á¹‡akam
kÄ• yoâ€™â€™ ti vuttasarÄ«raá¹ƒ purÄ• á¹‡akammameva na hoti. na hi kÄ• yo vedanÄ• s
kÄ• raá¹‡opacÄ• rena. __abhisaá¹…khata_ntiÄ• di napuá¹ƒsakaliá¹…gavacanaá¹ƒ. __purin
``purÄ• á¹‡amidaá¹ƒ kammaâ€™â€™ nti evaá¹ƒ vuttapurimanapuá¹ƒsakaliá¹…gasabhÄ• g
samecca paccayehi kato abhisaá¹…khatoti Ä• ha __ ``paccayehi katoti daá¹-á¹-habboâ€™â
__abhisaÃ±cetayita_nti tathÄ• abhisaá¹…khatattasaá¹…khÄ• tena abhimukhabhÄ• vena c
pavattitanti attho. __cetanÄ• vatthuko_ti cetanÄ• hetuko. __vedaniya_nti vedanÄ• ya hitaá¹
vatthÄ• rammaá¹‡abhÄ• vena vedanÄ• ya paccayabhÄ• vato. tenÄ• ha __ ``vedaniyavatth

natumhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cetanÄ• suttavaá¹‡á¹‡anÄ•

<38> __yaÃ±cÄ• _ti \Ne II 70/ ettha __ca_-saddo aá¹-á¹-hÄ• ne. tena cetanÄ• ya viya paka
viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• vakkhamÄ• naá¹ƒyeva avisiá¹-á¹-haá¹ƒ Ä• rammaá¹‡abhÄ• va

padesu ``pavattetiâ€™â€™ icceva attho vutto, vattanattho pana cetanÄ• dÄ«naá¹ƒ yathÄ• l
cetayanapakappanÄ• nusayanarÅ«po visiá¹-á¹-haá¹-á¹-ho daá¹-á¹-habbo. __tebhÅ«makaku
kammaviÃ±Ã±Ä• á¹‡assa paccayaniddhÄ• raá¹‡ametanti. __taá¹‡hÄ• diá¹-á¹-hikappÄ• gah
adhippÄ• yo. aá¹-á¹-hasupi hi lobhasahagatacittesu taá¹‡hÄ• kappo, tattha catÅ«sveva diá¹
anusayÄ• lokiyakusalacetanÄ• supi anusentiyeva, akusalesu pana pavatti pÄ• kaá¹-Ä• ti __
cetanÄ• naâ€™â€™ _nti vuttaá¹ƒ. __sahajÄ• takoá¹-iyÄ• _ti idaá¹ƒ paccuppannÄ• pi kÄ• m
vuccanti taá¹ƒsadisatÄ• yÄ• ti vuttaá¹ƒ. na hi kÄ• labhedena lakkhaá¹‡appabhedo atthÄ«ti.
kÄ• marÄ• gÄ• dayo nippariyÄ• yato ``anusayÄ• â€™â€™ ti vattabbataá¹ƒ arahanti. paccay
vaá¹-á¹-atÄ«ti Ä• ha ``Ä• rammaá¹‡aá¹ƒ paccayoâ€™â€™ ti. __kammaviÃ±Ã±Ä• á¹‡assa á
kammaviÃ±Ã±Ä• á¹‡asseva pavattiyÄ• . __tasmiá¹ƒ paccaye satÄ«_ti tasmiá¹ƒ cetanÄ• pal
paccaye sati __patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hoti_. santÄ• ne phaladÄ• nasamatthatÄ• y
``patiá¹-á¹-hÄ• hoti, tasmiá¹ƒ patiá¹-á¹-hiteâ€™â€™ _ti vuttaá¹ƒ. sanniá¹-á¹-hÄ• pakacetanÄ
__viruá¸·he_ti. patiá¹-á¹-hiteti hi iminÄ• kammassa katabhÄ• vo vutto, ``viruá¸·heâ€™â€™ t
upacitabhÄ• vo. tenÄ• ha __ ``kammaá¹ƒ javÄ• petvÄ• â€™â€™ _tiÄ• di. tattha puretaraá¹ƒ
laddhapaccayattÄ• balappattÄ• ya sanniá¹-á¹-hÄ• pakacetanÄ• ya kammaviÃ±Ã±Ä• á¹‡aá¹
viruá¸·hamÅ«laÃ±ca hotÄ«ti vuttaá¹ƒ __ ``nibbattamÅ«le jÄ• teâ€™â€™ _ti. tathÄ• hi sann
vipÄ• kaá¹ƒ dentaá¹ƒ anantare jÄ• tivasena deti upapajjavedanÄ«yakammanti.

__tebhÅ«makacetanÄ• yÄ• _ti tebhÅ«makakusalÄ• kusalacetanÄ• ya. __appavattanakkha
jÄ• yamÄ• nakkhaá¹‡o. na jÄ• yamÄ• nakkhaá¹‡o __appavattanakkhaá¹‡o_ na kevalaá¹ƒ b
appahÄ«nÄ• nusayassa adhippetattÄ• . __appahÄ«nakoá¹-iyÄ• _ti asamucchinnabhÄ• ven
tebhÅ«makakusalÄ• kusalacetanÄ• su appavattamÄ• nÄ• su anusayÄ• naá¹ƒ sahajÄ• tako
vipÄ• kÄ• dÄ«su appahÄ«nakoá¹-iyÄ• pavattati karontassa abhÄ• vatoti imamatthaá¹ƒ san
__avÄ• ritattÄ• _ti paá¹-ipakkheti avÄ• ritabbattÄ• . __paccayova hoti_ viÃ±Ã±Ä• á¹‡assa á

paá¹-hamadutiyavÄ• rehi vaá¹-á¹-aá¹ƒ dassetvÄ• tatiyavÄ• re __ ``no ceâ€™â€™ _tiÄ• di
dassitanti __ ``paá¹-hamapade tebhÅ«makakusalÄ• kusalacetanÄ• nivattÄ• â€™â€™ _tiÄ•
__nivattÄ• _ti akaraá¹‡ato appavattiyÄ• \Ne II 71/ apagatÄ• . taá¹‡hÄ• diá¹-á¹-hiyo nivattÄ•
__vuttappakÄ• resÅ«_ti ``tebhÅ«makavipÄ• kesÅ«â€™â€™ tiÄ• dinÄ• vuttappakÄ• resu.

__etthÄ• _ti imasmiá¹ƒ sutte. ettha cetanÄ• pakappanÄ• naá¹ƒ pavattanavasena dhammap
``cetetÄ«ti tebhÅ«makakusalÄ• kusalacetanÄ• gahitÄ• â€™â€™ tiÄ• dinayo idheva hotÄ«t
paá¹-ighadvayamohamÅ«lasamÄ• gatÄ• catasso akusalacetanÄ• . __catÅ«su akusalaceta
catÅ«su akusalacetanÄ• su, itarÄ• pana ``na pakappetÄ«â€™â€™ ti iminÄ• paá¹-ikkheper
Ä• gataá¹ƒ vÄ• retvÄ• _ti ``no ca pakappetÄ«â€™â€™ ti evaá¹ƒ paá¹-ikkhepavasena \Be II
vajjetvÄ• . ``na pakappetÄ«â€™â€™ ti hi iminÄ• aá¹-á¹-hasu lobhasahagatacittesu sahajÄ•
pavattaanusayo nivattito tesaá¹ƒ cittÄ• naá¹ƒ appavattanato, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ á¹
__purimasadisova_ purimanayesu vuttanayena gahetabbo dhammaparicchedattÄ• .

__tadappatiá¹-á¹-hite_ti samÄ• sabhÄ• vato vibhattilopo, sandhivasena da-kÄ• rÄ• gamo, ta
tadappatiá¹-á¹-hitaá¹ƒ, tasmiá¹ƒ tadappatiá¹-á¹-hiteti evamettha samÄ• sapadasiddhi daá¹-á
etasmiá¹ƒ tatiyavÄ• re arahattamaggassa kiccaá¹ƒ kathitaá¹ƒ sabbaso anusayanibbattibhed
__khÄ«á¹‡Ä• savassa kiccakaraá¹‡antipi_ vattuá¹ƒ vaá¹-á¹-ati sabbaso vedanÄ• dÄ«naá¹ƒ
__nava lokuttaradhammÄ• tipi vattuá¹ƒ vaá¹-á¹-ati_ maggapaá¹-ipÄ• á¹-iyÄ• anusayasamu
maggÄ• nantarÄ• ni phalÄ• ni, tadubhayÄ• rammaá¹‡aÃ±ca nibbÄ• nanti. __viÃ±Ã±Ä• á¹‡a
punabbhavasÄ«sena anantarabhavasaá¹…gahitaá¹ƒ nÄ• marÅ«paá¹ƒ paá¹-isandhiviÃ±Ã±Ä
``punabbhavassa ca antare eko sandhÄ«â€™â€™ _ti. __bhavajÄ• tÄ«na_nti ettha ``dutiyab
jÄ• tiyÄ• â€™â€™ ti evaá¹ƒ paramparavasena gahetabbaá¹ƒ. Ä• yatiá¹ƒ punabbhavÄ• bhin
nÄ• nantariyato kammabhavo gahito, jÄ• tihetuphalasiddhipettha vuttÄ• evÄ• ti veditabbaá
bhikkhave, ceteti no ca pakappeti, atha kho anusetÄ«â€™â€™ ti evaá¹ƒ bhagavatÄ• dutiya
bhavanibbattakakusalÄ• kusalÄ• yÅ«hanaá¹ƒ, pakappanaÃ±ca vinÄ• pi bhavesu diá¹-á¹-hÄ
anusayapaccayÄ• vipassanÄ• cetanÄ• pi paá¹-isandhijanakÄ• hotÄ«ti dassanatthaá¹ƒ kus
cepi, tadÄ• vijjamÄ• natebhÅ«makavipÄ• kÄ• didhammesu appahÄ«nakoá¹-iyÄ• anusayita
kammaviÃ±Ã±Ä• á¹‡assa patiá¹-á¹-hitatÄ• hotÄ«ti dassanatthaÃ±ca vutto. ``na ceteti pakap
ayaá¹ƒ nayo na gahito cetanaá¹ƒ vinÄ• pakappanassa abhÄ• vato.

cetanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyacetanÄ• suttavaá¹‡á¹‡anÄ•

<39> __viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá¹ƒ_ \Ne II 72/ \Be II 84/ __antare eko sandhÄ«_ti
viÃ±Ã±Ä• á¹‡aggahaá¹‡ena kammaviÃ±Ã±Ä• á¹‡assa gahitattÄ• . nÄ• marÅ«paá¹ƒ pana vi
pÄ• kaá¹-ameva. sesaá¹ƒ suviÃ±Ã±eyyameva.

dutiyacetanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. tatiyacetanÄ• suttavaá¹‡á¹‡anÄ•

<40> __rÅ«pÄ• dÄ«su_ chasu Ä• rammaá¹‡esu. tena cettha bhavattayaá¹ƒ saá¹…gaá¹‡hÄ
chaá¸·Ä• rammaá¹‡apariyÄ• pannattÄ• . tasseva bhavattayassa patthanÄ• paá¹‡idhÄ• nÄ•
__Ä• gatimhi gatÄ«_ti paccupaá¹-á¹-hÄ• navasena abhimukhaá¹ƒ gati pavatti etasmÄ• ti Ä•
tasmiá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡assa gati pavatti nibbatti hoti. tenÄ• ha __ ``Ä• gateâ€™
__cutÅ«papÄ• to_ti cavanaá¹ƒ cuti, maraá¹‡aá¹ƒ. upapajjanaá¹ƒ nibbatti, upapÄ• to. cutito u
tenÄ• ha __ ``evaá¹ƒ viÃ±Ã±Ä• á¹‡assÄ• â€™â€™ _tiÄ• di. __ito_ti nibbattabhavato. __tatt
punabbhavasaá¹…khÄ• te Ä• yatibhave. __ekova sandhÄ«_ti eko hetuphalasandhi eva kath

tatiyacetanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kaá¸·Ä• rakhattiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. gahapativaggo

1. paÃ±caverabhayasuttavaá¹‡á¹‡anÄ•

<41> __yato_ti yasmiá¹ƒ kÄ• le. ayaÃ±hi __to_-saddo dÄ• -saddo viya idha kÄ• lavisayo. t
_ti. __bhayaveracetanÄ• yo_ti bhÄ• yitabbaá¹-á¹-hena bhayaá¹ƒ, verapasavanaá¹-á¹-hena v
cetanÄ• yo. pÄ• á¹‡Ä• tipÄ• tÄ• dayo hi yassa pavattanti, yaÃ±ca uddissa pavattiyanti, ubh
eva bhÄ• yitabbabhayaverajanakÄ• vÄ• ti. sotassa ariyamaggassa Ä• dito paá¹-á¹-hÄ• ya p
sotÄ• patti \Be II 85/, tadatthÄ• ya tattha patiá¹-á¹-hitassa ca aá¹…gÄ• ni __sotÄ• pattiyaá¹.
tadubhayaá¹ƒ \Ne II 73/ sandhÄ• yÄ• ha __ ``duvidhaá¹ƒ sotÄ• pattiyÄ• aá¹…gaâ€™â€™
aá¹…ganti attho. __yaá¹ƒ pubbabhÄ• ge_ti yaá¹ƒ sayaá¹ƒ sotÄ• pattimaggaphalapaá¹-ilÄ• b
tadatthÄ• ya saá¹ƒvattati. kiá¹ƒ pana tanti Ä• ha ``sappurisasaá¹ƒsevoâ€™â€™ tiÄ• di. sap
buddhÄ• dÄ«naá¹ƒ ariyaÃ±Ä• á¹‡asaÃ±Ã±Ä• á¹‡ajÄ• tÄ• payirupÄ• sanÄ• , __saddhamm
catusaccadhammassavanaá¹ƒ, yoniso upÄ• yena aniccÄ• dito manasi karaá¹‡aá¹ƒ __yonis
ussukkÄ• pentena dhammassa nibbÄ• nassa anudhammapaá¹-ipajjanaá¹ƒ __dhammÄ• nu
sotÄ• pattiyÄ• aá¹…gÄ• ni. aá¹-á¹-hakathÄ• yaá¹ƒ pana sotÄ• pattiaá¹…ganti padaá¹ƒ ape
Ä• gataâ€™â€™ _nti vuttaá¹ƒ. __á¹-hitassa_ puggalassa __aá¹…gaá¹ƒ_. sotÄ• panno aá¹.
__sotÄ• pannassa aá¹…ganti_pi vuccati. __idaá¹ƒ_ pacchÄ• vuttaá¹ƒ aá¹…gaá¹ƒ. dosehi Ä
__ ``niddosoâ€™â€™ _ti. kathaá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayotiÄ• dinÄ• kenac
__nirupÄ• rambho_. Ã±Ä• á¹‡aá¹ƒ sandhÄ• ya ``niddosoâ€™â€™ ti vuttaá¹ƒ, paá¹-iccasam
``nirupÄ• rambhoâ€™â€™ ti vadanti. ubhayampi pana sandhÄ• ya ubhayaá¹ƒ vuttanti apar
ettha adhippeto. tathÄ• hi vuttaá¹ƒ __ ``aparÄ• paraá¹ƒ uppannÄ• ya vipassanÄ• paÃ±Ã±Ä
maggaÃ±Ä• á¹‡aá¹ƒ vipassanÄ• paÃ±Ã±Ä• ti. sammÄ• upÄ• yattÄ• tassa paá¹-iccasamup
__Ã±Ä• yo, _ paá¹-iccasamuppÄ• do. Ã±Ä• á¹‡aá¹ƒ pana Ã±Ä• yati so etenÄ• ti __Ã±Ä• yo

__tatthÄ• _ti niraye. __maggasota_nti maggassa sotaá¹ƒ. __Ä• panno_ti adhigato. apÄ• ye
vinipÄ• tadhammo etassÄ• ti vinipÄ• tadhammo, na vinipÄ• tadhammo __avinipÄ• tadham
savisaye ayitabbaá¹ƒ bujjhitabbaá¹ƒ. yesaÃ±hi dhÄ• tÅ«naá¹ƒ gatiattho, buddhipi tesaá¹ƒ a
``avassaá¹ƒ abhisambujjhanakoâ€™â€™ _ti.

__pÄ• á¹‡Ä• tipÄ• takammakÄ• raá¹‡Ä• _ti pÄ• á¹‡Ä• tipÄ• tasaá¹…khÄ• tassa pÄ• pakam
vuccati virodho, tadeva bhÄ• yitabbato __bhaya_nti Ä• ha __ ``bhayaá¹ƒ veranti atthato eka
bÄ• hiraá¹ƒ veraá¹ƒ nÄ• ma_ tassa verassa mÅ«labhÅ«tato verakÄ• rapuggalato bahibhÄ•
verakÄ• rapuggalassa uppannaá¹ƒ veraá¹ƒ sandhÄ• ya __ ``idaá¹ƒ ajjhattikaveraá¹ƒ nÄ• m

tannissitassa verassa mÅ«labhÅ«tÄ• verakÄ• rapuggalacetanÄ• uppajjati pahariuá¹ƒ asa
na hi nerayikÄ• nirayapÄ• lesu \Be II 86/ paá¹-ipahariuá¹ƒ sakkonti. __nirayapÄ• lassa cet
etena ``atthi niraye nirayapÄ• lÄ• â€™â€™ ti dasseti. __yaá¹ƒ panetaá¹ƒ bÄ• hiravera_nti y
diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ±ca bÄ• hiraá¹ƒ veraá¹ƒ. __puggalaveranti vuttaá¹ƒ
asakkonto kevalaá¹ƒ parapuggale uppannamattaá¹ƒ veranti katvÄ• . __atthato ekameva_ ``
visesetvÄ• vuttattÄ• . __sesapadesÅ«_ti ``adinnÄ• dÄ• napaccayÄ• â€™â€™ tiÄ• dinÄ• Ä
__attho bhaggo_ti attho dhaá¹ƒsito \Ne II 74/. __adhigatenÄ• _ti maggena adhigatena. ``abh
pÄ• á¹-ho, adhivuttenÄ• ti attho. tenÄ• ha __ ``acalappasÄ• denÄ• â€™â€™ _ti.

paÃ±caverabhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapaÃ±caverabhayasuttavaá¹‡á¹‡anÄ•

<42> __bhikkhÅ«naá¹ƒ kathitabhÄ• vamattameva viseso_ti etena yÄ• satthÄ• rÄ• ekaccÄ
tadaÃ±Ã±esaá¹ƒ veneyyadamakusalena kÄ• lantare teneva desitÄ• , sÄ• dhammasaá¹ƒgÄ
sampaá¹-iggahaá¹ƒ vinÄ• nassatÅ«â€™â€™ ti visuá¹ƒ saá¹…gahaá¹ƒ Ä• ropitÄ• ti dasseti

dutiyapaÃ±caverabhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dukkhasuttavaá¹‡á¹‡anÄ•

<43> samudayanaá¹ƒ __samudayo, _ samudeti etamhÄ• ti __samudayo, _ evaá¹ƒ ubhinna
bhedo veditabbo. paccayÄ• va __paccayasamudayo_. Ä• raddhavipassako ``imaÃ±ca imaÃ
paá¹-icca ime dhammÄ• khaá¹‡e khaá¹‡e uppajjantÄ«â€™â€™ ti passanto __ ``paccayasa
khaá¹‡ikasamudayaá¹ƒ passatÄ«â€™â€™ _ti vutto paccayadassanamukhena nibbattikkhaá
khaá¹‡e khaá¹‡e saá¹…khÄ• rÄ• naá¹ƒ nibbattiá¹ƒ passituá¹ƒ Ä• raddho ``imehi nÄ• ma pa
passati. ``so khaá¹‡ikasamudayaá¹ƒ passanto paccayaá¹ƒ passatÄ«â€™â€™ ti vadanti. ya
saá¹…khÄ• rÄ• naá¹ƒ \Be II 87/ udayaá¹ƒ passanto khaá¹‡ato tesaá¹ƒ udayadassanaá¹ƒ ho
udayaá¹ƒ passato pageva paccayÄ• naá¹ƒ suggahitattÄ• paccayato dassanaá¹ƒ sukhena i
``paccayasamudayaá¹ƒ passantopÄ«â€™â€™ _tiÄ• di. atthaá¹…gamadassanepi eseva na
appavatti nirodho nibbÄ• nanti. __bhedatthaá¹…gamo_ti khaá¹‡ikanirodho. tadubhayaá¹ƒ p
uggahaparipucchÄ• divasena passanto aÃ±Ã±atarassa dassane itaradassanampi siddhame
Ä• rammaá¹‡avasena khayato vayasammasanÄ• dikÄ• le bhedatthaá¹…gamaá¹ƒ passanto
accantaá¹ƒ atthaá¹…gamaá¹ƒ passati. maggakkhaá¹‡e panÄ• rammaá¹‡ato accantaatthaá
itarampi passati. taá¹ƒ sandhÄ• yÄ• ha __ ``accantatthaá¹…gamaá¹ƒ passantopÄ«â€™â€™
__samudayatthaá¹…gamaá¹ƒ nibbattibheda_nti samudayasaá¹…khÄ• taá¹ƒ nibbattiá¹ƒ atth
bhedaÃ±ca. __nissayavasenÄ• _ti cakkhussa sannissayavasena paccayaá¹ƒ katvÄ• . __Ä•
Ä• rammaá¹‡aá¹ƒ katvÄ• . yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ __madhupiá¹‡á¸• ikasuttaá¹-Ä

veditabbaá¹ƒ. __tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso_ti ``cakkhu rÅ«pÄ• ni \Ne II 75/ viÃ±Ã±Ä• á
tiá¹‡á¹‡aá¹ƒ saá¹…gati samÄ• game nibbatti phassoti vuttoti Ä• ha __ ``tiá¹‡á¹‡aá¹ƒ saá¹…
_ti. tiá¹‡á¹‡anti ca pÄ• kaá¹-apaccayavasena vuttaá¹ƒ, tadaÃ±Ã±epi pana manasikÄ• rÄ• da
hontiyeva. __eva_nti taá¹‡hÄ• dÄ«naá¹ƒ asesavirÄ• ganirodhakkamena. __bhinnaá¹ƒ hotÄ
niruddhaá¹ƒ hoti. tenÄ• ha __ ``appaá¹-isandhiyaâ€™â€™ _nti.

dukkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. lokasuttavaá¹‡á¹‡anÄ•

<44> __ayamettha viseso_ti ``ayaá¹ƒ lokassÄ• â€™â€™ ti samudayatthaá¹…gamÄ• naá¹ƒ
catutthasutte tatiyasuttato __viseso_.

lokasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Ã±Ä• tikasuttavaá¹‡á¹‡anÄ•

<45> aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be II 88/ dvinnaá¹ƒ Ã±Ä• tÄ«naá¹ƒ gÄ• mo Ã±Ä• tikoti vuttoti Ä
Ã±Ä• takÄ• naá¹ƒ gÄ• meâ€™â€™ _ti. giÃ±jakÄ• vuccanti iá¹-á¹-hakÄ• , giÃ±jakÄ• hi eva
__giÃ±jakÄ• vasatho_. so kira Ä• vÄ• so yathÄ• sudhÄ• parikammena payojanaá¹ƒ natthi,
cinitvÄ• chÄ• detvÄ• kato. tÄ• disaÃ±hi chadanaá¹ƒ sandhÄ• ya bhagavatÄ• iá¹-á¹-hakÄ•
tena vuttaá¹ƒ __ ``iá¹-á¹-hakÄ• hi kate mahÄ• pÄ• sÄ• deâ€™â€™ _ti. tattha dvÄ• rabandh
dÄ• rumayÄ• niyeva. pariyÄ• yati attano phalaá¹ƒ pariggahetvÄ• vattatÄ«ti pariyÄ• yo, kÄ•
``dhammapariyÄ• yanti dhammakÄ• raá¹‡aâ€™â€™ _nti, pariyattidhammabhÅ«taá¹ƒ vises
upecca suyyati etthÄ• ti upassutÄ«ti vuttaá¹ƒ __ ``upassutÄ«ti upassutiá¹-á¹-hÄ• naâ€™â€™
kamma_nti yadatthaá¹ƒ tattha gato, taá¹ƒ pariveá¹‡asamajjanakiriyaá¹ƒ. __pahÄ• yÄ• _ti ak
mahatthaÃ±hi vimuttÄ• yatanasÄ«se á¹-hatvÄ• suá¹‡antassa mahato atthÄ• ya saá¹ƒvattat
ahosÄ«_ti sabbaá¹ƒ vivaá¹-aá¹ƒ ahosi. tÄ«su hi bhavesu saá¹…khÄ• ragataá¹ƒ paccayuppa
bhagavato kiÃ±ci asesetvÄ• sabbampi taá¹ƒ Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ upagacchi. te
``yÄ• vabhavaggÄ• ekaá¹…gaá¹‡aá¹ƒ ahosÄ«â€™â€™ _ti. tantivasena tamatthaá¹ƒ vÄ• c
sajjhÄ• yaá¹ƒ karontoâ€™â€™ _ti vutto. paccayapaccayuppannavasena ca atthaá¹ƒ Ä• har
vivaá¹-á¹-assa Ä• hatattÄ• __ ``yathÄ• nusandhinÄ• â€™â€™ _ti vuttaá¹ƒ. __addasa_ Ã±Ä

manasÄ• \Ne II 76/ sajjhÄ• yaá¹ƒ karonto __ ``tuá¹‡hÄ«bhÅ«tova paguá¹‡aá¹ƒ karontoâ€™
__padÄ• nupada_nti padaÃ±ca anupadaÃ±ca. purimaÃ±hi padaá¹ƒ nÄ• ma, tadanantaraá¹
sambandhaá¹ƒ katvÄ• avicchinditvÄ• . __pariyÄ• puá¹‡Ä• tÄ«_ti ajjhayati. __Ä• dhÄ• rappa
cittasantÄ• nappattaá¹ƒ appamuá¹-á¹-haá¹ƒ gatattÄ• Ä• dhÄ• rappattaá¹ƒ nÄ• ma. __kÄ• r
lokuttaradhammassa kÄ• raá¹‡asannissito. __Ä• dibrahmacariyako_ti Ä• dibrahmacariyaá¹

__Ä• dibrahmacariyakaá¹ƒ_. dhammapariyÄ• yÄ• pekkhÄ• ya pulliá¹…ganiddeso. __tÄ«sup
tatiyacatutthapaÃ±camesu tÄ«su suttesu.

Ã±Ä• tikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±atarabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<46> __nÄ• mavasenÄ• _ti \Be II 89/ gottanÄ• mavasena ca kittivasena ca apÄ• kaá¹-o, ta
brÄ• hmaá¹‡oâ€™â€™ ti vuttaá¹ƒ.

aÃ±Ã±atarabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ•

<47> __evaá¹ƒladdhanÄ• mo_ti ``jÄ• á¹‡ussoá¹‡Ä«â€™â€™ ti evaá¹ƒladdhanÄ• mo raÃ±Ã

jÄ• á¹‡ussoá¹‡isuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. lokÄ• yatikasuttavaá¹‡á¹‡anÄ•

<48> Ä• yatiá¹ƒ hitaá¹ƒ tena loko na yatati na Ä«hatÄ«ti lokÄ• yataá¹ƒ. na hi taá¹ƒ laddhiá¹
puÃ±Ã±akiriyÄ• ya cittampi uppÄ• denti, kuto payogo, taá¹ƒ etassa atthi, tattha vÄ• niyuttot
paá¹-hamasaddo Ä• diatthavÄ• cakattÄ• jeá¹-á¹-havevacanoti Ä• ha __ ``paá¹-hamaá¹ƒ lok
sÄ• dhÄ• raá¹‡avacanopi lokasaddo visiá¹-á¹-havisayo idhÄ• dhippetoti Ä• ha __ ``bÄ• lapu
_ti. ittarabhÄ• vena lakuá¹‡á¸• akabhÄ• vena tassa vipulÄ• dibhÄ• vena bÄ• lÄ• naá¹ƒ upaa
__ ``Ä• yataá¹ƒ mahantaâ€™â€™ _ntiÄ• dimÄ• ha. __paritta_nti khuddakaá¹ƒ. __ekasabhÄ
avipariá¹‡Ä• madhammatÄ• yÄ• ti Ä• ha __ ``niccasabhÄ• vamevÄ• ti pucchatÄ«â€™â€™
nÄ• nÄ• sabhÄ• va_nti purimasabhÄ• vato bhinnasabhÄ• vaá¹ƒ. __pacchÄ• na hotÄ«_ti pa
\Ne II 77/ samucchijjanato. tenÄ• ha __ ``ucchedaá¹ƒ sandhÄ• ya pucchatÄ«â€™â€™ _ti. _
attasambhavaá¹ƒ. tathÄ• ceva gahaá¹‡ena __dvepi_ vÄ• dÄ• __sassatadiá¹-á¹-hiyo_ hont
__puthuttaá¹ƒ_ nÄ• nÄ• sabhÄ• vaá¹ƒ, ekarÅ«paá¹ƒ na hotÄ«ti vÄ• gahaá¹‡ena __dvepi_
__ucchedadiá¹-á¹-hiyo_ti.

lokÄ• yatikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ariyasÄ• vakasuttavaá¹‡á¹‡anÄ•

<49> __saá¹ƒsayuppatti_ \Be II 90/ __Ä• kÄ• radassana_nti ``kasmiá¹ƒ sati kiá¹ƒ hotÄ«â€™

phalassa ca paccÄ• masanena vinÄ• kevalaá¹ƒ idappaccayatÄ• ya saá¹ƒsayassa uppajjan
__samudaya_ti samudetÄ«ti atthoti Ä• ha __ ``uppajjatÄ«â€™â€™ _ti.

ariyasÄ• vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyaariyasÄ• vakasuttavaá¹‡á¹‡anÄ•

<50> __dvepi nayÄ• ekato vuttÄ• _ti idaá¹ƒ ``viÃ±Ã±Ä• á¹‡e sati nÄ• marÅ«paá¹ƒ hotÄ«â€
vuttassa nayassa ``avijjÄ• ya sati saá¹…khÄ• rÄ• hontÄ«â€™â€™ tiÄ• dinÄ• dasame vutt
__nÄ• natta_nti purimato navamato dasamassa nÄ• nattaá¹ƒ.

dutiyaariyasÄ• vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gahapativaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dukkhavaggo

1. parivÄ«maá¹ƒsanasuttavaá¹‡á¹‡anÄ•

<51> __upaparikkhamÄ• no_ti pavattipavattihetuá¹ƒ, nivattinivattihetuÃ±ca paritulento. kuto
``sammÄ• dukkhakkhayÄ• â€™â€™ ti vacanato. na hi sabbadukkhaparivÄ«maá¹ƒsaá¹ƒ vi
sambhavati. __kasmÄ• _tiÄ• dinÄ• jarÄ• maraá¹‡asseva gahaá¹‡e kÄ• raá¹‡aá¹ƒ pucchati
pavatti dukkhabhÄ• vinÄ«ti adhippÄ• yo. yasmÄ• jarÄ• maraá¹‡e gahite sati jÄ• tipi gahitÄ•
jarÄ• maraá¹‡asseva abhÄ• vato. esa nayo bhavÄ• dÄ«supi. evaá¹ƒ yÄ• va jÄ• tidhammo j
hoti, jarÄ• maraá¹‡apadesena tabbikÄ• ravanto sabbe tebhÅ«makÄ• saá¹…khÄ• rÄ• gahi
jarÄ• maraá¹‡aggahaá¹‡ena sabbampi vaá¹-á¹-adukkhaá¹ƒ gahitameva hoti. tenÄ• ha __ ``
sabbadukkhassa gahitattÄ• â€™â€™ _ti. __anekavidha_nti bahuvidhaá¹ƒ bahukoá¹-á¹-hÄ•
pÄ• á¹-ho \Be II 91/. __aneka_nti bahulavacanaá¹ƒ. __vidha_nti khaá¹‡á¸• iccapÄ• liccÄ• di
viparÄ«takoá¹-á¹-hÄ• saá¹ƒ. __nÄ• nappakÄ• raka_nti tato eva nÄ• nappakÄ• raá¹ƒ. __nha
viyÄ• _ti bÄ• lÄ• naá¹ƒ attabhÄ• vassa subhÄ• kÄ• rena upaá¹-á¹-hÄ• naá¹ƒ sandhÄ• yÄ• h

__ ``sÄ• ruppabhÄ• venÄ• â€™â€™ _ti vuttaá¹ƒ, kiá¹ƒ sabbathÄ• sÄ• ruppabhÄ• venÄ• ti
parisuddhatÄ• yÄ• â€™â€™ _ti. na hi tassesÄ• asaá¹…khatatÄ• dibhÄ• vena sadisÄ• . __
abhisaá¹…khÄ• ramukho hutvÄ• panno adhigato. __anugata_nti anucchavikabhÄ• vena ga
adhigamo hoti, evaá¹ƒ tadanurÅ«pabhÄ• vena gataá¹ƒ. ettha ca pÄ• á¸·iyaá¹ƒ ``pajÄ• nÄ• t
pubbabhÄ• gavasena pajÄ• nanÄ• vuttÄ• , ``tathÄ• paá¹-ipanno ca hotÄ«â€™â€™ ti niyat
``aparabhÄ• gavasenÄ• â€™â€™ ti apare. keci pana ``yathÄ• paá¹-ipannassa jarÄ• maraá
paá¹-ipannoâ€™â€™ ti vadanti. padavÄ«maá¹ƒsanÄ• pubbabhÄ• gavasena veditabbÄ• , n

__saá¹…khÄ• ranirodhÄ• yÄ• _ti ettha nayidaá¹ƒ avijjÄ• paccayasaá¹…khÄ• raggahaá¹‡aá
saá¹…khatasaá¹…khÄ• raggahaá¹‡anti Ä• ha __ ``saá¹…khÄ• radukkhassa nirodhatthÄ• y
``ettÄ• vatÄ• yÄ• va arahattÄ• desanÄ• kathitÄ• â€™â€™ _ti.

``paccattaá¹ƒyeva parinibbÄ• yatÄ«â€™â€™ tiÄ• dinÄ• __arahattaphalapaccavekkhaá¹‡a
vedanaá¹ƒ vedayatÄ«â€™â€™ tiÄ• dinÄ• __satatavihÄ• raÃ±ca dassetvÄ• desanÄ• _ sab
__nivattetabbÄ• siyÄ• . avijjÄ• gatoti_ ettha __iti_-saddo Ä• diattho, tena evamÄ• dikaá¹ƒ i
vaá¹-á¹-avivaá¹-á¹-akathanaá¹ƒ puna gaá¹‡hÄ• ti. puggalasaddo itarÄ• saá¹ƒ dvinnaá¹ƒ pak
visesetvÄ• gahaá¹‡e paá¹-hamapakatimeva dassento ``purisapuggaloâ€™â€™ ti avocÄ• t
puggaloâ€™â€™ _ti. __ubhayenÄ• _ti purisapuggalaggahaá¹‡ena. sammutiyÄ• avijjamÄ•
__sammutikathÄ• _. paramatthassa kathÄ• desanÄ• __paramatthakathÄ• . tatthÄ• _ti sam
sammutiparamatthesu. tenÄ• ha __ ``evaá¹ƒ pavattÄ• sammutikathÄ• nÄ• mÄ• â€™â€™
sammutiparamatthÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ --- yasmiá¹ƒ bhinne buddhiyÄ• vÄ• avayavavin
taá¹ƒsamaÃ±Ã±Ä• , sÄ• ghaá¹-apaá¹-Ä• dippabhedÄ• sammuti, tabbipariyÄ• yato parama
kakkhaá¸·aphusanÄ• disabhÄ• ve ayaá¹ƒ nayo labbhati. tattha rÅ«pÄ• didhammaá¹ƒ \Ne II
pavattamÄ• naá¹ƒ upÄ• dÄ• ya ``sattoâ€™â€™ tiÄ• di vohÄ• roti Ä• ha __ ``satto naro ... p
nÄ• mÄ• â€™â€™ _ti \Be II 92/. yasmÄ• rÅ«pÄ• dayo paramatthadhammÄ• ``khandhÄ•
na vohÄ• ramattaá¹ƒ, tasmÄ• __ ``khandhÄ• ... pe ... paramatthakathÄ• nÄ• mÄ• â€™â€™
khandhakathÄ• pi sammutikathÄ• va, sammuti hi saá¹…keto khandhaá¹-á¹-ho rÄ• saá¹-á¹-h
vÄ• ti? saccametaá¹ƒ, ayaá¹ƒ pana khandhasamaÃ±Ã±Ä• phassÄ• dÄ«su tajjÄ• paÃ±Ã±at
tassa Ä• sannatarÄ• puggalasamaÃ±Ã±Ä• dayo viya na dÅ«reti paramatthasaá¹…gahatÄ•
tadupÄ• dÄ• nÄ• sabhÄ• vadhammÄ• eva gahitÄ• . nanu ca sabbepi sabhÄ• vadhammÄ•
Ä• rohanti, na sammukhenÄ• ti sabbÄ• pi desanÄ• sammutidesanÄ• va siyÄ• ti? nayidame
desanÄ• vibhÄ• gassa adhippetattÄ• , na ca saddo kenaci pavattinimittena vinÄ• atthaá¹ƒ
``paramatthaá¹ƒ kathentÄ• pi sammutiá¹ƒ amuÃ±citvÄ• va kathentÄ«â€™â€™ _ti. __sacca
__kathenti_.

__sammutÄ«_ti samaÃ±Ã±Ä• . paramo uttamo atthoti paramattho, dhammÄ• naá¹ƒ yathÄ•
__paramatthaá¹ƒ, sammuti_ pana lokassa saá¹…ketamattasiddhÄ• . yadi evaá¹ƒ kathaá¹ƒ s
Ä• ha __ ``lokasammutikÄ• raá¹‡aâ€™â€™ _nti lokasamaÃ±Ã±aá¹ƒ nissÄ• ya pavattanato
abhinivesanaá¹ƒ vinÄ• paÃ±Ã±Ä• panÄ• ekaccassa sutassa sÄ• vanÄ• viya, na musÄ• a
tenÄ• ha bhagavÄ• ``janapadaniruttiá¹ƒ nÄ• bhiniveseyya, samaÃ±Ã±aá¹ƒ nÄ• tidhÄ• veyy
sabhÄ• vadhammÄ• naá¹ƒ. __bhÅ«talakkhaá¹‡aá¹ƒ_ bhÄ• vassa lakkhaá¹‡aá¹ƒ dÄ«pentÄ•

__terasacetanÄ• bheda_nti aá¹-á¹-hakÄ• mÄ• vacarakusalacetanÄ• paÃ±carÅ«pÄ• vacara
santÄ• nassa punanato pujjabhavaphalassa abhisaá¹…kharaá¹‡ato __puÃ±Ã±Ä• bhisaá¹…
kammabhÅ«tena. __vipÄ• kapuÃ±Ã±enÄ• _ti vipÄ• kasaá¹…khÄ• tena. puÃ±Ã±aphalampi
``puÃ±Ã±aâ€™â€™ nti vuccati ``evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ tiÄ•

hoti viÃ±Ã±Ä• á¹‡aâ€™â€™ nti idaá¹ƒ ``puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aâ€™â€™ nt
uddhataá¹ƒ. apuÃ±Ã±aphalaá¹ƒ uttarapadalopena ``apuÃ±Ã±aâ€™â€™ nti vuccati. __saá¹
gahitattÄ• ``avijjÄ• gatoyaâ€™â€™ nti iminÄ• saá¹…khÄ• rassa paccayo gahito, ``puÃ±Ã±
viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• paccayuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. tasmiÃ±ca \Be
sabbaá¹ƒ gahitameva hoti. tenÄ• ha __ ``dvÄ• dasapadiko paccayÄ• kÄ• ro gahitova hotÄ«

__vijjÄ• _ti arahattamaggaÃ±Ä• á¹‡aá¹ƒ ukkaá¹-á¹-haniddesena. tassÄ• hi uppÄ• dÄ• sab
II 80/ hoti. __paá¹-hamamevÄ• _ti idaá¹ƒ avijjÄ• pahÄ• navijjuppÄ• dÄ• naá¹ƒ samÄ• nakÄ•
``yathÄ• panÄ• â€™â€™ _tiÄ• di. __padÄ«pujjalenÄ• _ti padÄ«pujjalanahetunÄ• saheva.
vijjuppÄ• dahetu, evaá¹ƒ satÄ«pi samakÄ• latteti adhippÄ• yo. __na gaá¹‡hÄ• tÄ«_ti ``etaá¹
na gaá¹‡hÄ• ti. __na taá¹‡hÄ• yati na bhÄ• yati_ taá¹‡hÄ• vuttino abhÄ• vÄ• , tato eva bhay

__gilitvÄ• pariniá¹-á¹-hÄ• petvÄ• _ti gilitvÄ• viya aÃ±Ã±assa avisayaá¹ƒ viya karaá¹‡ena p
sÄ• misasukhassa anekadukkhÄ• nubandhabhÄ• vato, sukhÄ• bhinandassa dukkhahetubh
abhinandantoyeva dukkhaá¹ƒ abhinandati nÄ• ma_ aggisantÄ• pasukhaá¹ƒ icchanto dhÅ«m
__dukkhaá¹ƒ patvÄ• sukhaá¹ƒ patthanato_ti ettha dubbalagahaá¹‡ikÄ• dayo nidassanabhÄ
yÄ• va sÄ• yanhasamayÄ• pi abhutvÄ• sÄ• yamÄ• sÄ• dÄ«ni karonto jighacchÄ• diá¹ƒ upp
sukhassa vipariá¹‡Ä• madukkhato sukhaá¹ƒ abhinandanto dukkhaá¹ƒ abhinandati nÄ• mÄ•
dukkhassa abhÄ• vato vipariá¹‡Ä• masukhato taá¹ƒ sukhaá¹ƒ abhinandanto dukkhaá¹ƒ abh
na, na hi tÄ• disaá¹ƒ sukhanimittaá¹ƒ koci dukkhaá¹ƒ abhinandanto diá¹-á¹-ho, dukkhahetuá
sukhaá¹ƒ abhinandanto diá¹-á¹-ho. dukkhahetuá¹ƒ sÄ• misaá¹ƒ sukhaá¹ƒ abhinandanto atth
nÄ• mÄ• ti vuttovÄ• yamattho. kÄ• yoti paÃ±cadvÄ• rakÄ• yo, so pariyanto avasÄ• naá¹ƒ e
__kÄ• yapariyantikaá¹ƒ_. tenÄ• ha __ ``yÄ• va paÃ±cadvÄ• rakÄ• yo pavattati, tÄ• va pava
__jÄ«vitapariyantika_nti etthÄ• pi eseva nayo.

__pacchÄ• uppajjitvÄ• paá¹-hamaá¹ƒ nirujjhatÄ«_ti ekasmiá¹ƒ attabhÄ• ve manodvÄ• rika
uppajjitvÄ• tato paá¹-hamaá¹ƒ nirujjhati, tato eva siddhamatthaá¹ƒ sarÅ«peneva dassetuá¹
``manodvÄ• rikavedanÄ• paá¹-hamaá¹ƒ uppajjitvÄ• pacchÄ• nirujjhatÄ«â€™â€™ _ti vutta
saá¹…khepena vuttaá¹ƒ vivarituá¹ƒ __ ``sÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. yÄ• va tettiá¹ƒsa
paá¹‡á¹‡Ä• savassakÄ• le_ti paá¹-hamavayato yÄ• va paÃ±Ã±Ä• savassakÄ• lÄ• , tÄ• va _
vuá¸• á¸• hihÄ• niyo anupagantvÄ• sarÅ«peneva á¹-hitÄ• hoti. __mandÄ• _ti mudukÄ• ati
asÄ«tinavutivassakÄ• le. tathÄ• ciraparivitakkepi. __bhaggÄ• _ nittejÄ• bhaggavibhaggÄ•
__hadayakoá¹-iá¹ƒyevÄ• _ti cakkhÄ• divatthÅ«su avattetvÄ• tesaá¹ƒ khÄ«á¹‡attÄ• koá¹-ib
hadayavatthuá¹ƒyeva. __yÄ• va esÄ• _ vedanÄ• vattati.

__vÄ• piyÄ• _ti mahÄ• taá¸·Ä• kena. __paÃ±caudakamaggasampanna_nti paÃ±cahi udaka
yuttaá¹ƒ. __tato tato vissandamÄ• naá¹ƒ_ sabbaso puá¹‡á¹‡attÄ• .

__paá¹-hamaá¹ƒ_ \Ne II 81/ __deve vassante_tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. __imaá¹ƒ
imaá¹ƒ yathÄ• vuttaá¹ƒ pariyosÄ• nappattaá¹ƒ manodvÄ• rikavedanaá¹ƒ sandhÄ• ya.

__kÄ• yassa bhedÄ• _ti attabhÄ• vassa vinÄ• sato. ``uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• â€™
aá¹-á¹-hakathÄ• yaá¹ƒ pana jÄ«vitapariyÄ• dÄ• nÄ• uddhanti paduddhÄ• ro kato. paralokav
vedanÄ• naá¹ƒ sÄ«tibhÄ• vo nÄ• ma saá¹…khÄ• radarathapariá¸·Ä• habhÄ• vo, so panÄ• y
``pavatti ... pe ... bhavissantÄ«â€™â€™ _ti. __dhÄ• tusarÄ«rÄ• nÄ«_ti
aá¹-á¹-hikaá¹…kalasaá¹…khÄ• tadhÄ• tusarÄ«rÄ• ni. sarÄ«rekadese hi sarÄ«rasamaÃ±Ã±Ä

__kumbhakÄ• rapÄ• kÄ• _ti kumbhakÄ• rapÄ• kato. ettha paccatÄ«ti pÄ• ko, pacanaá¹-á¹-
Ä• vasanti etthÄ• ti Ä• vÄ• so, tasmÄ• kumbhakÄ• rÄ• vÄ• sato. avigatavÅ«pasamaá¹ƒ saá
uddharitvÄ• á¹-hapento chÄ• rikÄ• ya sati pidhÄ• navasena á¹-hapeti. tathÄ• á¹-hapanaá¹ƒ
__ ``paá¹-isisseyyÄ• â€™â€™ _ti. kumbhassa padesabhÅ«tatÄ• ya Ä• baddhÄ• avayavÄ•
_ti adhippetÄ• ni, na chinnabhinnÄ• ni. avayavamukhena hi samudÄ• yo vutto. tattha kapÄ•
tenÄ• ha __ ``mukhavaá¹-á¹-iyÄ• ekabaddhÄ• nÄ«â€™â€™ _ti. __avasisseyyu_nti vaá¹‡á¹
ghaá¹-akÄ• rÄ• neva tiá¹-á¹-heyyunti. __Ä• ditta ... pe ... tayo bhavÄ• daá¹-á¹-habbÄ• _ ekÄ
Ä• dittabhÄ• vato. yathÄ• kumbhakÄ• ro kumbhakÄ• rÄ• vÄ• saá¹ƒ Ä• dittaá¹ƒ paccavekkh
Ä• raddhavipassakopesa bhavattayaá¹ƒ rÄ• gÄ• dÄ«hi Ä• dittanti Ä• ha __ ``kumbhakÄ• ro
__nÄ«haraá¹‡adaá¹‡á¸• ako_ \Be II 95/ __viya arahattamaggaÃ±Ä• á¹‡aá¹ƒ_ bhavattayapÄ
bhÅ«mibhÄ• go viya nibbÄ• natalaá¹ƒ_ sabbavisamÄ• nivattanato.

``Ä• dÄ• nanikkhepanato, vayovuddhatthaá¹…gamato, Ä• hÄ• ramayato, utumayato, cittas
dhammatÄ• rÅ«patoâ€™â€™ ti (Vism II 706) imehi sattahi Ä• kÄ• rehi sammasanto __rÅ«p
``kalÄ• pato, yamakato, khaá¹‡ikato, paá¹-ipÄ• á¹-ito, diá¹-á¹-hiugghÄ• á¹-anato, mÄ• nasan
nikantipariyÄ• dÄ• natoâ€™â€™ ti (Vism II 717) imehi sattahi Ä• kÄ• rehi sammasanto __a
nÄ• ma, tasmÄ• yathÄ• vuttaá¹ƒ imaá¹ƒ __rÅ«pasattakaá¹ƒ arÅ«pasattakaÃ±ca_ nÄ«harit
arahato attabhÄ• vo sabbabhavehipi uddhaá¹-o, yÄ• va pana anupÄ• disesaparinibbÄ• naá
tasmimpi sugatibhave á¹-hitoyevÄ• ti vattabbataá¹ƒ labbhatÄ«ti __ ``catÅ«hi apÄ• yehi attab
uddharitvÄ• â€™â€™ _icceva vuttaá¹ƒ. tenÄ• ha __ ``khÄ«á¹‡Ä• savo panÄ• â€™â€™ _tiÄ
``anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutassa vaá¹-á¹-avÅ«pasamo \Ne II 82/ v
parinibbÄ• ti_ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• ti adhippÄ• yo, saupÄ• disesÄ• ya p
parinibbÄ• naá¹ƒ arahattappattiyeva. abhisaá¹…khÄ• rahetuto hettha pariá¸·Ä• havÅ«pasan
adhippetattÄ• uá¹‡hakumbhanibbÄ• nanidassanampi na virujjhati. __anupÄ• dinnakasarÄ«
utusamuá¹-á¹-hÄ• nikarÅ«pakalÄ• pe vadanti. __bhikkhaveti_ ettha __iti_-saddo Ä• diattho.
vacanaá¹ƒ. __anuyogÄ• ropanattha_nti kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no khÄ
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dikammaá¹ƒ kareyyÄ• ti paÃ±haá¹ƒ kÄ• tuá¹ƒ. atha vÄ• __an
kho khÄ«á¹‡Ä• savo bhikkhu puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ vÄ• abhisaá¹…khareyyÄ• â€
Ä• ropetuá¹ƒ vuttaá¹ƒ, na tÄ• va yathÄ• raddhadesanaá¹ƒ niá¹-á¹-hÄ• petunti attho.

paá¹-isandhiviÃ±Ã±Ä• á¹‡e siddhe tasmiá¹ƒ bhave uppajjanÄ• rahÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡Ä•
nÄ• satÄ«ti vuttaá¹ƒ __ ``viÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• yethÄ• ti paá¹-isandhiviÃ±Ã±Ä• á¹‡a
_ti. sabbaso saá¹…khÄ• resu asantesu paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ api nu kho paÃ±Ã±Ä
apaÃ±Ã±Ä• yamÄ• ne sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ na paÃ±Ã±Ä• yeyya. __therÄ• na_nti ``
Ä• lapitattherÄ• naá¹ƒ \Be II 96/. paÃ±ha__byÄ• karaá¹‡aá¹ƒ sampahaá¹ƒsati_ tassa sabba
saá¹ƒsandanato. __appaÃ±Ã±Ä• á¹‡a_nti appaÃ±Ã±Ä• yanaá¹ƒ. __Ä• di_-saddena viÃ±Ã±
appaÃ±Ã±Ä• á¹‡anti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __sanniá¹-á¹-hÄ• nasaá¹…khÄ• ta_n
pavattasanniá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ. __adhimokkha_nti nicchayÄ• kÄ• ravimokkhaá¹
pÄ• á¸·iyaá¹ƒ ``saddahatha metaá¹ƒ, bhikkhaveâ€™â€™ ti. saddhÄ• sahitaÃ±hi nicchayÄ•
sandhÄ• yÄ• ha __ ``sanniá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ adhimokkhaâ€™â€™ _nti. __anto
etthÄ• ti __paricchedo_.

parivÄ«maá¹ƒsanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. upÄ• dÄ• nasuttavaá¹‡á¹‡anÄ•

<52> Ä• rammaá¹‡Ä• dibhÄ• vena saá¹ƒvattanato upÄ• dÄ• nÄ• naá¹ƒ hitÄ• ni upÄ• dÄ• n
tenÄ• ha __ ``catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ paccayesÅ«â€™â€™ _ti. __assÄ• daá¹ƒ an
micchÄ• Ã±Ä• á¹‡ena anupassato. __tadÄ• hÄ• ro_ti soá¸·asa vÄ• vÄ«saá¹ƒ tiá¹ƒsaá¹ƒ ca
vÄ• Ä• hÄ• ro paccayo etassÄ• ti tadÄ• hÄ• ro. __aggikkhandho viya tayo bhavÄ• _ ekÄ• c
etadeva bhavattayaá¹ƒ. __aggi ... pe ... puthujjano_ aggikkhandhasadisassa bhavattayassa

__kammaá¹-á¹-hÄ• nassÄ• _ti \Ne II 83/ vipassanÄ• kammaá¹-á¹-hÄ• nassa. tenÄ• ha __ ``
_ti. __dhammapÄ• sÄ• da_nti lokuttaradhammapÄ• sÄ• daá¹ƒ. so hi accuggataá¹-á¹-hena `
__satipaá¹-á¹-hÄ• namahÄ• vÄ«thiyaá¹ƒ_ phalakkhaá¹‡e pavattÄ• yÄ• ti.

upÄ• dÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. saá¹ƒyojanasuttadvayavaá¹‡á¹‡anÄ•

53-54__._ mahantavaá¹-á¹-appabandhaopammabhÄ• vena telapadÄ«passa Ä• hatattÄ• __
vaá¹-á¹-ikapÄ• laá¹ƒ gahetvÄ• â€™â€™ _ti vuttaá¹ƒ. __purimanayenevÄ• _ti purimasmiá¹ƒ
vuttanayeneva. tathÄ• vinetabbÄ• naá¹ƒ puggalÄ• naá¹ƒ ajjhÄ• sayavasena hi imesaá¹ƒ su
evaá¹ƒ desanÄ• . esa nayo ito paresupi.

saá¹ƒyojanasuttadvayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. mahÄ• rukkhasuttadvayavaá¹‡á¹‡anÄ•

55-56__._ __ojaá¹ƒ abhiharantÄ«_ti rasaharaá¹‡iyo viya purisassa sarÄ«re rukkhamÅ«lÄ• r
pathavÄ«Ä• porase upari Ä• ropenti. tesaá¹ƒ tathÄ• Ä• ropanaá¹ƒ __ ``ojÄ• yÄ• â€™â€™ _
hatthasatubbedhamassÄ• ti __hatthasatubbedho, _ hatthasataá¹ƒ ubbiddhassapi. __etthÄ•
vaá¹-á¹-akathÄ• yaá¹ƒ. __kammÄ• rohana_nti kammapaccayo.

puna __etthÄ• _ti etissaá¹ƒ vivaá¹-á¹-akathÄ• yaá¹ƒ. vaá¹-á¹-adukkhaá¹ƒ nÄ• setukÄ• mass
uppannasaá¹ƒvegaÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya __ ``kuddÄ• lo viyÄ• â€™â€™ _ti Ä• ha. tato
samÄ• dhipacchiyÄ• á¹-hitaá¹ƒ nissÄ• ya pavattetabbavipassanÄ• rambhaÃ±Ä• á¹‡aá¹ƒ. _
viyÄ• _ti evaá¹ƒbhÅ«tassa vipassanÄ• ekantato vaá¹-á¹-acchedÄ• ya hotiyevÄ• ti Ä• ha __
manasikarontassa paÃ±Ã±Ä• â€™â€™ _ti. tattha __kammaá¹-á¹-hÄ• na_nti vipassanÄ• ka
catubbidhavavatthÄ• navasena vÄ«sati pathavÄ«koá¹-á¹-hÄ• sÄ• , dvÄ• dasa Ä• pokoá¹-á¹
tejokoá¹-á¹-hÄ• sÄ• , cha vÄ• yokoá¹-á¹-hÄ• sÄ• ti __dvecattÄ• lÄ«sÄ• ya koá¹-á¹-hÄ• sesu
__iti_-saddo Ä• diattho pakÄ• rattho ca. tena bhÅ«tarÅ«pÄ• ni viÃ±Ã±Ä• á¹‡asampayuttadh
sattasu sappÄ• yesu yassa alabhantassa kammaá¹-á¹-hÄ• naá¹ƒ vibhÅ«taá¹ƒ hutvÄ• na up
sandhÄ• yÄ• ha __ ``aÃ±Ã±ataraá¹ƒ sappÄ• yaâ€™â€™ _nti. sesaá¹ƒ suviÃ±Ã±eyyameva

mahÄ• rukkhasuttadvayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. taruá¹‡arukkhasuttavaá¹‡á¹‡anÄ•

57-59__._ __palimajjeyyÄ• _ti \Ne II 84/ \Be II 98/ allakaraá¹‡avasena parito pÄ• á¸·iá¹ƒ bar
karonto yasmÄ• ca tattha tiá¹‡agacchÄ• dÄ«naá¹ƒ mÅ«lasantÄ• naggahaá¹‡ena taá¹ƒ á¹-h
tasmÄ• vuttaá¹ƒ __ ``sodheyyÄ• â€™â€™ _ti. __paá¹ƒsu_nti assa pavaá¸• á¸• hakÄ• raka
attho. __dadeyyÄ• _ti pakkhipeyya. tenÄ• ha __ ``thaddhaâ€™â€™ _ntiÄ• di. __vuttanayen
nÄ• setukÄ• mo puriso viyÄ• â€™â€™ tiÄ• dinÄ• paÃ±camasutte vuttanayena. aá¹-á¹-ham
vuttanayattÄ• .

taruá¹‡arukkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nidÄ• nasuttavaá¹‡á¹‡anÄ•

<60> __bahuvacanavasenÄ• _ti kurÅ« nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ niv
ruá¸·hÄ«vasena __ ``kurÅ«â€™â€™ ti evaá¹ƒ bahuvacanavasena_. yattha bhagavato vasa
na hoti, tattha kevalaá¹ƒ gocaragÄ• makittanaá¹ƒ nidÄ• nakathÄ• ya pakati yathÄ• ``sakkes
nÄ• ma sakyÄ• naá¹ƒ nigamoâ€™â€™ ti. ``Ä• yasmÄ• â€™â€™ ti vÄ•  ``devÄ• naá¹ƒ piyo
piyasamudÄ• hÄ• ro esoti Ä• ha __ ``Ä• yasmÄ• ti piyavacanametaâ€™â€™ _nti. tayidaá¹ƒ

vuccatÄ«ti Ä• ha __ ``garuvacanametaâ€™â€™ _nti. atidÅ«raá¹ƒ accÄ• sannaá¹ƒ atisamm
unnatappadesoti ime cha __nisajjadosÄ• _. nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassa
__chabbaá¹‡á¹‡Ä• naá¹ƒ_.

__kulasaá¹…gahatthÄ• yÄ• _ti kulÄ• nuddayatÄ• vasena kulÄ• nuggaá¹‡hanatthÄ• ya. __s
nikkhipanto viya_ bhikkhÄ• paá¹-iggaá¹‡hanena tesaá¹ƒ abhivÄ• danÄ• disampaá¹-icchane
jananena. __paá¹-isammajjitvÄ• _ti antevÄ• sikehi sammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sakkacca
sammajjitvÄ• . __ubhayantato paá¹-á¹-hÄ• ya majjha_nti Ä• dito paá¹-á¹-hÄ• ya vedanaá¹ƒ,
paá¹-á¹-hÄ• ya ca vedanaá¹ƒ pÄ• petvÄ• sammasanamÄ• ha. __tikkhattu_nti ``Ä• dito paá
ntiÄ• dinÄ• \Be II 99/ vuttacaturÄ• kÄ• rupasaá¹ƒhite tayo vÄ• re. tena dvÄ• dasakkhattuá¹
amhÄ• kaá¹ƒ bhagavatÄ• gambhÄ«rabhÄ• veneva kathitattÄ• sesabuddhehipi evameva k
vuttaá¹ƒ __ ``sabbabuddhehi ... pe ... kathitoâ€™â€™ _ti.

__pamÄ• á¹‡Ä• tikkame_ti aparimÄ• á¹‡atthe ``yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ• â€™â€™
atirekabhÄ• vajotano hi yaá¹ƒ yÄ• va-saddo. tenÄ• ha __ ``atigambhÄ«roti atthoâ€™â€™ _
85/ khÄ• yati upaá¹-á¹-hÄ• ti Ã±Ä• á¹‡assa. tathÄ• upaá¹-á¹-hÄ• naÃ±hi sandhÄ• ya __ ``d
nanu esa paá¹-iccasamuppÄ• do ekantagambhÄ«rova, atha kasmÄ• gambhÄ«rÄ• vabhÄ•
ekantagambhÄ«ratÄ• dassanatthameva panassa gambhÄ«rÄ• vabhÄ• saggahaá¹‡aá¹ƒ, ta
cÄ• tukoá¹-ikaá¹ƒ byatirekamukhena nidassetvÄ• tamevassa ekantagambhÄ«rataá¹ƒ vibhÄ
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __etaá¹ƒ natthÄ«_ti agambhÄ«ro agambhÄ«rÄ• vabhÄ• so
tena yathÄ• dassite cÄ• tukoá¹-ike pacchimÄ• ekakoá¹-i labbhatÄ«ti dasseti. tenÄ• ha __ ``
_tiÄ• di.

yehi gambhÄ«rabhÄ• vehi paá¹-iccasamuppÄ• do ``gambhÄ«roâ€™â€™ ti vuccati, te catÅ
``bhavaggaggahaá¹‡Ä• yÄ• â€™â€™ _tiÄ• dimÄ• ha. yathÄ• bhavaggaggahaá¹‡atthaá¹ƒ
sakkÄ• dÅ«rabhÄ• vato, evaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá¹ƒ avijjÄ• dipaccayasambhÅ«tasan
gahetuá¹ƒ na sakkÄ• . yathÄ• sineruá¹ƒ bhinditvÄ• miÃ±jaá¹ƒ pabbatarasaá¹ƒ pÄ• katikap
sakkÄ• , evaá¹ƒ paá¹-iccasamuppÄ• dagate dhammatthÄ• dike pakatiÃ±Ä• á¹‡ena bhinditv
paá¹-ivijjhanavasena jÄ• nituá¹ƒ na sakkÄ• . yathÄ• mahÄ• samuddaá¹ƒ pakatipurisassa b
tarituá¹ƒ na sakkÄ• . evaá¹ƒ vepullaá¹-á¹-hena mahÄ• samuddasadisaá¹ƒ paá¹-iccasamupp
desanÄ• vasena pariharituá¹ƒ na sakkÄ• . yathÄ• pathaviá¹ƒ parivattetvÄ• pÄ• katikapuris
gahetuá¹ƒ na sakkÄ• , evaá¹ƒ itthaá¹ƒ avijjÄ• dayo saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayÄ• ho
paá¹-iccasamuppÄ• dasabhÄ• vo pÄ• katikaÃ±Ä• á¹‡ena nÄ«haritvÄ• gahetuá¹ƒ na sakko
catubbidhagambhÄ«ratÄ• vasena catasso upamÄ• yojetabbÄ• . pÄ• katikaÃ±Ä• á¹‡avaser
diá¹-á¹-hasaccÄ• naá¹ƒ tattha paá¹-ivedhasabbhÄ• vato, tathÄ• pi yasmÄ• sÄ• vakÄ• naá¹
sappadesameva \Be II 100/ Ã±Ä• á¹‡aá¹ƒ, buddhÄ• naá¹ƒyeva nippadesaá¹ƒ. tasmÄ• vutta
paÃ±haâ€™â€™ _nti.

__mÄ• _ti paá¹-isedhe nipÄ• to. svÄ• yaá¹ƒ ``uttÄ• nakuttÄ• nako viya khÄ• yatÄ«â€™â€™
vuttoti Ä• ha __ ``mÄ• bhaá¹‡Ä«ti atthoâ€™â€™ _ti. __ussÄ• dento_ti paÃ±Ã±Ä• vasena u
__apasÄ• dento_ti nibbhacchanto, niggaá¹‡hantoti attho. __tenÄ• _ti mahÄ• paÃ±Ã±abhÄ•

__tatthÄ• _ti therassa satipi uttÄ• nabhÄ• ve paá¹-iccasamuppÄ• dassa aÃ±Ã±esaá¹ƒ gam
__subhojanarasapuá¹-á¹-hassÄ• _ti sundarena bhojanarasena positassa. __katayogassÄ• _
kataparicayassa. __mallapÄ• sÄ• á¹‡a_nti mallehi mahÄ• baleheva khipitabbapÄ• sÄ• á¹‡a
bhÄ• riyaá¹-á¹-hÄ• na_nti kasmiá¹ƒ passe imassa pÄ• sÄ• á¹‡assa garutarapadesoti tassa
vadati.

__timirapiá¹…galeneva_ \Ne II 86/ __dÄ«penti_ tassa mahÄ• vipphÄ• rabhÄ• vato. tenÄ• h
_tiÄ• di. __pakkuthatÄ«_ti pakkuthantaá¹ƒ viya parivattati parito vattati. lakkhaá¹‡avacanaÃ±
piá¹-á¹-hiyaá¹ƒ sakalikaaá¹-á¹-hikÄ• piá¹-á¹-hipattaá¹ƒ. __kÄ• yÅ«papannassÄ• _ti mahatÄ«
mahÄ• kÄ• yassÄ• ti attho. __piÃ±cha vaá¹-á¹-Ä«_ti piÃ±cha kalÄ• po. __supaá¹‡á¹‡avÄ• t
pakkhapapphoá¹-anavasena uppajjanakavÄ• taá¹ƒ.

``pubbÅ«panissayasampattiyÄ• â€™â€™ tiÄ• dinÄ• uddiá¹-á¹-hakÄ• raá¹‡Ä• ni vitthÄ• rat
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ito_ti ito bhaddakappato. __satasahassime_ti sata
__haá¹ƒsavatÄ« nÄ• ma nagaraá¹ƒ ahosi_ jÄ• tanagaraá¹ƒ. __dhurapattÄ• nÄ«_ti bÄ• hirap
dÄ«ghatamÄ• ni.

__kaniá¹-á¹-habhÄ• tÄ• _ti vemÄ• tikabhÄ• tÄ• kaniá¹-á¹-ho yathÄ• amhÄ• kaá¹ƒ bhagava
sahodarÄ• bhÄ• taro nÄ• ma na honti. tattha jeá¹-á¹-hÄ• tÄ• va nuppajjanti, kaniá¹-á¹-hÄ•
eva. __bhoga_nti vibhavaá¹ƒ. __upasanto_ti corajanitasaá¹…khobhavÅ«pasamena upasant

__dve_ \Be II 101/ __sÄ• á¹-ake nivÄ• setvÄ• _ti sÄ• á¹-akadvayameva attano kÄ• yaparih
sabbasambhÄ• raá¹ƒ attanÄ• mocetvÄ• .

__pattaggahaá¹‡attha_nti antopakkhittauá¹‡habhojanattÄ• pattassa aparÄ• paraá¹ƒ hatthe
pattaggahaá¹‡atthaá¹ƒ. __uttarisÄ• á¹-aka_nti attano uttariyaá¹ƒ sÄ• á¹-akaá¹ƒ. __etÄ• ni
pÄ• kaá¹-aá¹-á¹-hÄ• nÄ• nÄ«_ti etÄ• ni yathÄ• vuttÄ• ni bhagavato desanÄ• ya pÄ• kaá¹-Ä«
uddissa therassa puÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• nÄ• ni, paccekabuddhaá¹ƒ pana bodhisattaÃ±
puÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• nÄ• ni bahÅ«niyeva.

__paá¹-isandhiá¹ƒ gahetvÄ• _ti amhÄ• kaá¹ƒ bodhisattassa paá¹-isandhiggahaá¹‡adivasey
gahetvÄ• .

__uggahanaá¹ƒ_ pÄ• á¸·iyÄ• uggaá¹‡hanaá¹ƒ, __savanaá¹ƒ_ atthasavanaá¹ƒ, __paripucc

gaá¹‡á¹-hiá¹-á¹-hÄ• nesu atthaparipucchanaá¹ƒ, __dhÄ• raá¹‡aá¹ƒ_ pÄ• á¸·iyÄ• pÄ• á¸·iatt
á¹-hapanaá¹ƒ. sabbaÃ±cetaá¹ƒ idha paá¹-iccasamuppÄ• davasena veditabbaá¹ƒ, sabbassa
vasenÄ• tipi vaá¹-á¹-ati. __sotÄ• pannÄ• naÃ±ca ... pe ... upaá¹-á¹-hÄ• ti_ tattha sammohav
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti attapaccakkhavasena
__nÄ• marÅ«paparicchedo_ti saha paccayena nÄ• marÅ«passa paricchijja avabodho. __ca
dhammagambhÄ«rÄ• dÄ«hi catÅ«hi gambhÄ«ratÄ• hi sabbÄ• pi __gambhÄ«ratÄ• _.

sÄ• vakehi desitÄ• desanÄ• pi pana satthu eva desanÄ• ti Ä• ha __ ``mayÄ• dinnanaye á
``sekkhena nÄ• ma nibbÄ• naá¹ƒ sabbÄ• kÄ• rena paá¹-ividdhaá¹ƒ na hotÄ«â€™â€™ ti na
gambhÄ«rassa upÄ• dÄ• nassa gambhÄ«ratÄ• viya suá¹-á¹-hu diá¹-á¹-hÄ• nÄ• ma hoti. ta
nibbÄ• nameva gambhÄ«raá¹ƒ, paccayÄ• kÄ• ro pana uttÄ• nako jÄ• toâ€™â€™ _ti. nibbÄ
paá¹-ivijjhanti nippadesattÄ• , paccayÄ• kÄ• raá¹ƒ pana sammÄ• sambuddhÄ• yeva anavas
itare. tasmÄ• paccayavasena ``idaá¹ƒ aparaddhaâ€™â€™ nti vuttaá¹ƒ theraá¹ƒ apasÄ• de
anavasesato paá¹-ivedhÄ• bhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``atha kasmÄ• â€™â€™ _tiÄ• di
bhede saá¹ƒyojanatthaanusayatthavasena pana tesaá¹ƒ labbhamÄ• nabhedaá¹ƒ gahetvÄ•
kileseâ€™â€™ _ti vuttaá¹ƒ. aÃ±Ã±o hi tesaá¹ƒ bandhanattho, aÃ±Ã±o thÄ• magamanaá¹-á
iti imesaá¹ƒ kilesÄ• naá¹ƒ appahÄ«nattÄ• tathÄ• rÅ«paá¹ƒ upanissayasampadaá¹ƒ \Be II 1
anuttÄ• nameva dhammaá¹ƒ uttÄ• nanti na vattabbamevÄ• ti adhippÄ• yo. __cattÄ• ri aá¹-á
asaá¹…khyeyyÄ• nÄ«_ti idaá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ santÄ• ne bodhiparipÄ• cakadha
tikkhamajjhimamudubhÄ• vasiddhakÄ• lavisesadassanaá¹ƒ, taÃ±ca kho mahÄ• bhinÄ«hÄ•
__etehÄ«_ti yathÄ• vuttabuddhasÄ• vakaaggasÄ• vakapaccekabuddhasammÄ• sambuddh
__paccanÄ«ka_nti paá¹-ikkÅ«laá¹ƒ viruddhaá¹ƒ. sabbathÄ• paccayÄ• kÄ• rapaá¹-ivedho nA
sammÄ• sambodhiyÄ• dhigamo evÄ• ti vuttaá¹ƒ __ ``paccayÄ• kÄ• raá¹ƒ paá¹-ivijjhituá¹ƒ vA
__navahi Ä• kÄ• rehÄ«_ti uppÄ• dÄ• dÄ«hi navahi paccayÄ• kÄ• rehi. vuttaÃ±hetaá¹ƒ __pa
45) ---

``avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹-á¹-hiti ca pavattaá¹-á¹-hiti ca nimittaá¹-á¹-hiti ca
ca saá¹ƒyogaá¹-á¹-hiti ca palibodhaá¹-á¹-hiti ca samudayaá¹-á¹-hiti ca hetuá¹-á¹-hiti ca pacca
imehi navahÄ• kÄ• rehi avijjÄ• paccayo, saá¹…khÄ• rÄ• paccayasamuppannÄ• â€™â€™

tattha __navahÄ• kÄ• rehÄ«_ti navahi paccayabhÄ• vÅ«pagamanehi Ä• kÄ• rehi. uppajjati
_ phaluppattiyÄ• kÄ• raá¹‡abhÄ• vo. sati ca avijjÄ• ya saá¹…khÄ• rÄ• uppajjanti, nÄ• sati,
saá¹…khÄ• rÄ• naá¹ƒ uppÄ• do hoti. tathÄ• avijjÄ• ya sati saá¹…khÄ• rÄ• pavattanti ca ni
bhavÄ• dÄ«su khipanti, evaá¹ƒ tesaá¹ƒ avijjÄ• paccayo hoti, tathÄ• Ä• yÅ«hanti phaluppat
saá¹ƒyujjanti attano phalena. yasmiá¹ƒ santÄ• ne sayaá¹ƒ uppannÄ• , taá¹ƒ \Ne II 88/ palibu
paccayantarasamavÄ• ye udayanti uppajjanti, hinoti ca saá¹…khÄ• rÄ• naá¹ƒ kÄ• raá¹‡abh
paá¹-icca avijjaá¹ƒ saá¹…khÄ• rÄ• ayanti pavattantÄ«ti evaá¹ƒ avijjÄ• ya saá¹…khÄ• rÄ• n
kÄ• raá¹‡abhÄ• vÅ«pagamanavisesÄ• uppÄ• dÄ• dayo veditabbÄ• ti. __uppÄ• daá¹-á¹-hit

á¹-hiti, kÄ• raá¹‡aá¹ƒ. uppÄ• do eva á¹-hiti uppÄ• daá¹-hiti. esa nayo sesesupi. idaÃ±ca pac
yathÄ• purimehi mahÄ• bodhimÅ«le pavattitaá¹ƒ, tathÄ• amhÄ• kaá¹ƒ bhagavatÄ• pi pava
acchariyavegÄ• bhihatÄ• dasasahassilokadhÄ• tu saá¹…kampi sampakampÄ«ti dassento
_tiÄ• dimÄ• ha.

__etassa dhammassÄ• _ti etassa paá¹-iccasamuppÄ• dasaÃ±Ã±itassa dhammassa. so pa
hetuppabhavÄ• naá¹ƒ hetu. tenÄ• ha __ ``etassa paccayadhammassÄ• â€™â€™ _ti \Be II
jarÄ• maraá¹‡apaccayatÄ• yÄ• ti attho. nÄ• marÅ«paparicchedo tassa ca paccayapariggah
paá¹-hamÄ• bhinivesamattena hoti, atha kho tattha aparÄ• paraá¹ƒ Ã±Ä• á¹‡uppattisaÃ±Ã±
tadubhayabhÄ• vaá¹ƒ pana dassento __ ``Ã±Ä• tapariÃ±Ã±Ä• vasena ananubujjhanÄ• â€™
niccasaÃ±Ã±Ä• dÄ«naá¹ƒ pajahanavasena pavattamÄ• nÄ• vipassanÄ• dhamme paá¹-ivijj
paá¹-ipakkhavikkhambhanena tikkhavisadabhÄ• vÄ• pattito, tadadhiá¹-á¹-hÄ• nabhÅ«tÄ• c
ariyamaggo ca pariÃ±Ã±Ä• pahÄ• nÄ• bhisamayavasena pavattiyÄ• tÄ«raá¹‡appahÄ• nap
tadubhayapaá¹-ivedhÄ• bhÄ• vaá¹ƒ dassento __ ``tÄ«raá¹‡appahÄ• napariÃ±Ã±Ä• vasena
Ä• ha. tantaá¹ƒ vuccati paá¹-avÄ«nanatthaá¹ƒ tantavÄ• yeti tantaá¹ƒ Ä• vaÃ±chitvÄ• pasÄ•
nÄ«yatÄ«ti katvÄ• , taá¹ƒ pana tantÄ• kulatÄ• ya nidassanabhÄ• vena Ä• kulameva gahitar
Ä• kulajÄ• tÄ• â€™â€™ _ti. saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassento __ ``yathÄ
vuttaá¹ƒ. __samÄ• netu_nti pubbenÄ• paraá¹ƒ samaá¹ƒ katvÄ• Ä• netuá¹ƒ, avisamaá¹ƒ uju
tantameva vÄ• Ä• kulaá¹ƒ tantÄ• kulaá¹ƒ, tantÄ• kulaá¹ƒ viya jÄ• tÄ• bhÅ«tÄ• __tantÄ• ku
paá¹-ipadaá¹ƒ anupagantvÄ• antadvayapakkhandena paccayÄ• kÄ• re khalitvÄ• Ä• kulaby
antadvayapakkhandena taá¹ƒtaá¹ƒdiá¹-á¹-higgÄ• havasena paribbhamantÄ• ujukaá¹ƒ dhar
paá¹-ivijjhituá¹ƒ na jÄ• nanti. tenÄ• ha __ ``na sakkonti paccayÄ• kÄ• raá¹ƒ ujuá¹ƒ kÄ• tuâ€
bodhisatte_ti paccekabodhisattamahÄ• bodhisatte. __attano dhammatÄ• yÄ• _ti attano sab
vinÄ• ti attho. __tattha tattha guá¸·akajÄ• ta_nti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne jÄ• taguá¸·aka
piá¹‡á¸• isuttaá¹ƒ. tato eva __gaá¹‡á¹-hibaddha_nti vuttaá¹ƒ. __paccayesu pakkhalitvÄ• _ti
aniccadukkhÄ• nattÄ• disabhÄ• vesu paccayadhammesu niccÄ• dibhÄ• vavasena pakkhali
asakkonto_ti tasseva niccÄ• digÄ• hassa avissajjanato paccayadhammanimittaá¹ƒ attano d
asakkonto idaá¹ƒsaccÄ• bhinivesakÄ• yaganthavasena \Ne II 89/ gaá¹‡á¹-hikajÄ• tÄ• hont
``dvÄ• saá¹-á¹-hi ... pe ... gaá¹‡á¹-hibaddhÄ• â€™â€™ _ti.

__ye hi keci_ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sassatadiá¹-á¹-hiÄ• di __diá¹-á¹-hiyo ni
kulÄ• ti itthiliá¹…gavasena laddhanÄ• massa tantavÄ• yassa \Be II 104/ gaá¹‡á¹-hikaá¹ƒ nÄ
aggato vÄ• mÅ«lato vÄ• duviÃ±Ã±eyyÄ• vayavaá¹ƒ khalitabandhasuttanti Ä• ha __ ``kulÄ•
pesakÄ• rakaÃ±jiyasuttaâ€™â€™ _nti. __sakuá¹‡ikÄ• _ti vaá¹-á¹-acÄ• á¹-akasakuá¹‡ikÄ• .
olambanakulÄ• vakÄ• hoti. taÃ±hi sÄ• kulÄ• vakaá¹ƒ tato tato tiá¹‡ahÄ«rÄ• dike Ä• netvÄ•
yathÄ• tesaá¹ƒ pesakÄ• rakaÃ±jiyasuttaá¹ƒ viya aggena vÄ• aggaá¹ƒ, mÅ«lena vÄ• mÅ«
vivecetuá¹ƒ vÄ• na sakkÄ• . tenÄ• ha __ ``yathÄ• â€™â€™ _tiÄ• di. __tadubhayampÄ«_ti
kaÃ±jiyasuttaá¹ƒ kulÄ• vakaÃ±ca. __purimanayenevÄ• _ti ``evameva sattÄ• â€™â€™ tiÄ•

kÄ• maá¹ƒ muÃ±japabbajatiá¹‡Ä• ni yathÄ• jÄ• tÄ• nipi dÄ«ghabhÄ• vena patitvÄ• araÃ±
vinandhitvÄ• Ä• kulÄ• ni hutvÄ• tiá¹-á¹-hanti, tÄ• ni pana tathÄ• dubbiveciyÄ• ni yathÄ• r
dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sesamettha heá¹-á¹-hÄ• vuttanaya

__apÄ• yo_ti ayena sukhena, sukhahetunÄ• vÄ• virahito. __dukkhassa gatibhÄ• vato_ti a
pavattiá¹-á¹-hÄ• nabhÄ• vato. __sukhasamussayato_ti ``abbhudayato vinipatitattÄ• â€™â€
nipatitattÄ• yathÄ• tenattabhÄ• vena sukhasamussayo na hoti, evaá¹ƒ nipatitattÄ• . __itar
``apÄ• yaâ€™â€™ ntiÄ• dinÄ• vuttopi saá¹ƒsÄ• ro evÄ• ti? saccametaá¹ƒ, nirayÄ• dÄ«naá
adhimattadukkhabhÄ• vadassanatthaá¹ƒ apÄ• yÄ• diggahaá¹‡aá¹ƒ gobalibaddaÃ±Ä• yena
__khandhÄ• naÃ±ca paá¹-ipÄ• á¹-Ä«_ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ hetuphalabhÄ• ven
__abbhocchinnaá¹ƒ vattamÄ• nÄ• _ti avicchedena pavattamÄ• nÄ• .

__taá¹ƒ sabbampÄ«_ti taá¹ƒ ``apÄ• yaâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ sabbaá¹ƒ apÄ• yadu
vaá¹-á¹-adukkhaÃ±ca. __mahÄ• samudde vÄ• takkhittÄ• nÄ• vÄ• viyÄ• _ti idaá¹ƒ paribbha
mahantabhÄ• vadassanatthaÃ±ceva paribbhamanassa anavattitadassanatthaÃ±ca veditab

nidÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukkhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• vaggo

1. assutavÄ• suttavaá¹‡á¹‡anÄ•

<61> __ ``assutavÄ• â€™â€™ _ti \Ne II 90/ \Be II 105/ sotadvÄ• rÄ• nusÄ• rena upadhÄ• r
vÄ• sutaá¹ƒ assa atthÄ«ti sutavÄ• , tappaá¹-ikkhepena na sutavÄ• ti assutavÄ• . vÄ• -sadd
pasaá¹ƒsÄ• yaá¹ƒ, atisayassa vÄ• bodhanako, tasmÄ• yassa pasaá¹ƒsitaá¹ƒ, atisayena vÄ
``sutavÄ• â€™â€™ ti saá¹ƒkilesaviddhaá¹ƒsanasamattho pariyattidhammaparicayo ``taá¹ƒ
paá¹-ipatti ca sutavÄ• â€™â€™ ti iminÄ• padena pakÄ• sito. atha vÄ• sotabbayuttaá¹ƒ sut
suá¹‡Ä«ti sutavÄ• . tappaá¹-ikkhepena na sutavÄ• ti assutavÄ• . tenÄ• hu porÄ• á¹‡Ä• ``Ä
Ã±eyyo assutavÄ• itÄ«â€™â€™ ti. tathÄ• cÄ• ha ``khandhadhÄ• tu ... pe ... vinicchayarah
vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho, _ tattha paripucchanaá¹ƒ __paripucchÄ• , _ kusalehi sa
codanÄ• pariharaá¹‡avasena vinicchayassa kÄ• raá¹‡aá¹ƒ __vinicchayo. puthÅ«na_nti bah
kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ vitthÄ• retabbaá¹ƒ paá¹-isambhidÄ• magganiddesesu (Nid
__andhaputhujjano gahito_ ``nÄ• laá¹ƒ nibbindituâ€™â€™ ntiÄ• divacanato. Ä• sannapacc
__idaá¹ƒ_-saddoti Ä• ha __ ``imasminti paccuppannapaccakkhakÄ• yaá¹ƒ dassetÄ«â€™â€
niyuttoti __cÄ• tumahÄ• bhÅ«tiko_. yathÄ• pana mahÄ• mattikÄ• ya nibbattaá¹ƒ mattikÄ• r

mahÄ• bhÅ«tehi nibbatto __ ``catumahÄ• bhÅ«tamayoâ€™â€™ _ti vuttaá¹ƒ. __nibbindeyyÄ
Ä• pajjeyya. nibbindanÄ• nÄ• ma ukkaá¹‡á¹-hanÄ• anabhiratibhÄ• vatoti vuttaá¹ƒ __ ``ukk
__virajjeyyÄ• _ti vÄ«tarÄ• go bhaveyya. tenÄ• ha __ ``na rajjeyyÄ• â€™â€™ _ti. __vimucce
accantÄ• ya vimuccanaá¹ƒ adhippetanti Ä• ha __ ``muccitukÄ• mo bhaveyyÄ• â€™â€™ _ti
rÅ«pajanakapaccayehi Ä• gato cayoti, __Ä• cayo, _ vuddhi. cayato apakkamoti __apacayo,
__Ä• dÄ• na_nti gahaá¹‡aá¹ƒ, paá¹-isandhiyÄ• nibbatti. __bhedoti_ khandhÄ• naá¹ƒ bhedo
nikkhepoti vuttoti Ä• ha __ ``nikkhepananti bhedoâ€™â€™ _ti.

__paÃ±Ã±Ä• yantÄ«_ti pakÄ• rato Ã±Ä• yanti. __rÅ«paá¹ƒ pariggahetuá¹ƒ_ pariggaá¹‡han
Ä• lambituá¹ƒ. __ayuttarÅ«paá¹ƒ katvÄ• _ taá¹‡hÄ• dÄ«hi pariggahetuá¹ƒ arÅ«paá¹ƒ parigg
\Be II 106/ karoti tesaá¹ƒ bhikkhÅ«naá¹ƒ sappÄ• yabhÄ• vato. tenÄ• ha __ ``kasmÄ• â€™â
__nikkaá¸• á¸• hanto_ti tato gÄ• hato nÄ«haranto.

__manÄ• yatanasseva_ \Ne II 91/ __nÄ• maá¹ƒ, _ na samÄ• dhipaÃ±Ã±attÄ«naá¹ƒ ``cittaá
(SN a I 23, 192; Peá¹- 22; Mil I 9.9), citto gahapatÄ«â€™â€™ tiÄ• dÄ«su (Dhp-a 74) viya.
cittÄ«kÄ• tabbabhÅ«taá¹ƒ vatthu etassÄ• ti cittavatthu, tassa bhÄ• vo __cittavatthutÄ• , _ te
cittabhÄ• vamÄ• ha. __cittagocaratÄ• yÄ• _ti cittavicittavisayatÄ• ya. __sampayuttadhamm
rÄ• gÄ• disaddhÄ• disampayuttadhammavasena cittasabhÄ• vattÄ• . tena cittatÄ• ya cittatt
__vijÄ• nanaá¹-á¹-henÄ• _ti bujjhanaá¹-á¹-hena. __ajjhosita_nti ajjhosÄ• bhÅ«tÄ• ya taá¹‡h
__ ``taá¹‡hÄ• yÄ• â€™â€™ _tiÄ• di. __parÄ• masitvÄ• _ti dhammasabhÄ• vaá¹ƒ aniccatÄ•
niccÄ• dito Ä• masitvÄ• . __aá¹-á¹-hasata_nti aá¹-á¹-hÄ• dhikaá¹ƒ sataá¹ƒ. __nava mÄ• nÄ•
``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• Ä• gatÄ• navavidhamÄ• nÄ• . brahmajÄ• le Ä• gat
__dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo. eva_nti vuttÄ• kÄ• rena. yasmÄ• taá¹‡hÄ• mÄ• nadiá¹-á¹-hig
daá¸·haggÄ• haá¹ƒ gahitaá¹ƒ, tasmÄ• so tattha __nibbindituá¹ƒ_ nibbidÄ• Ã±Ä• á¹‡aá¹ƒ up

__bhikkhave_ti ettha __iti_-saddo Ä• diattho, tena ``varaâ€™â€™ nti evamÄ• dikaá¹ƒ saá¹
anusandhivacanaá¹ƒ __ ``kasmÄ• Ä• hÄ• â€™â€™ _ti kathetukÄ• matÄ• ya kÄ• raá¹‡aá¹ƒ
``paá¹-hamaá¹ƒ hÄ«â€™â€™ _tiÄ• di. assutavatÄ• puthujjanena. __tenÄ• _ti bhagavatÄ• .
``nibbindeyyÄ• â€™â€™ tiÄ• dinÄ• Ä• dÄ«navassa vibhÄ• vitattÄ• . arÅ«pe pana tathÄ• Ä
vuttaá¹ƒ __ ``arÅ«paá¹ƒ_ pariggahetuá¹ƒ __yuttarÅ«paâ€™â€™ _nti, yuttarÅ«paá¹ƒ viya ka
__gÄ• ho_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-higgÄ• ho. __ ``nikkhamitvÄ• arÅ«paá¹ƒ gatoâ€™â€™
Ä• dÄ«navaá¹ƒ dassetvÄ• rÅ«pe gÄ• ho paá¹-ikkhitto, na arÅ«pe, tasmÄ• ``kÄ• tabbo nu k
micchÄ• gaá¹‡hantÄ• naá¹ƒ so tato rÅ«pato nikkhamitvÄ• arÅ«paá¹ƒ gato viya hotÄ«ti katv
__tiá¹-á¹-hamÄ• na_nti tiá¹-á¹-hantaá¹ƒ. ``Ä• pajjitvÄ• viya hotÄ«â€™â€™ ti sabhÄ• vena p
``paá¹-hamavayeâ€™â€™ _tiÄ• dinÄ• rÅ«passa bhedaá¹ƒ vayÄ• dÄ«hi vibhajitvÄ• dasset

__pÄ• dassa uddharaá¹‡e_ti yathÄ• á¹-hapitassa pÄ• dassa ukkhipane. __atiharaá¹‡a_nti

yathÄ• á¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ atikkamitvÄ• haraá¹‡aá¹ƒ. __vÄ«tiharaá¹‡a_nti uddhato \B
yathÄ• á¹-á¹-hitaá¹ƒ pÄ• daá¹ƒ yathÄ• na ghaá¹-á¹-eti, evaá¹ƒ thokaá¹ƒ passato pariá¹‡Ä• r
__vossajjana_nti tathÄ• parapÄ• daá¹ƒ vÄ«tisÄ• retvÄ• bhÅ«miyaá¹ƒ nikkhipanatthaá¹ƒ av
__sannikkhepana_nti vossajjetvÄ• bhÅ«miyaá¹ƒ samaá¹ƒ nikkhipanaá¹ƒ á¹-hapanaá¹ƒ. __s
nikkhittassa sabbaso nirujjhanaá¹ƒ uppÄ«á¸·anaá¹ƒ. __tattha tatthevÄ• _ti tasmiá¹ƒ tasmiá¹
eva. avadhÄ• raá¹‡ena tesaá¹ƒ koá¹-á¹-hÄ• santarasaá¹…kamanÄ• bhÄ• vamÄ• ha. __odh
paá¹-hamavayÄ• dayo eva hettha odhi pabbanti ca adhippetÄ• . __paá¹-apaá¹-Ä• yantÄ• _t
\Ne II 92/ karontÄ• viya, tena nesaá¹ƒ pavattikkhaá¹‡assa ittarataá¹ƒ dasseti. __eta_nti eta
rÅ«padhammÄ• naá¹ƒ yathÄ• vuttaá¹ƒ tattha tattheva bhijjanaá¹ƒ evaá¹ƒ vuttappakÄ• rame
vaá¹-á¹-iyÄ• pulakaá¹ƒ barahaá¹ƒ. taÃ±hi vaá¹-á¹-iyÄ• pulakaá¹ƒ anatikkamitvÄ• va sÄ• d
__paveá¹‡isambandhavasenÄ• _ti santativasena.

__ratti_nti rattiyaá¹ƒ. bhummatthe hetaá¹ƒ upayogavacanaá¹ƒ. __evaá¹ƒ pana attho na gah
nirodhÄ• bhÄ• vato. __purimapaveá¹‡ito_ti rÅ«pe vuttapaveá¹‡ito. __anekÄ• ni cittakoá¹-isa
uppajjantÄ«_ti vuttamatthaá¹ƒ theravÄ• dena dÄ«petuá¹ƒ __ ``vuttampi cetaâ€™â€™ _ntiÄ
__aá¸• á¸• hacÅ«á¸·a_nti thokena Å«naá¹ƒ upaá¸• á¸• haá¹ƒ, tassa pana upaá¸• á¸• haá¹ƒ a
viÃ±Ã±Ä• yati. ``aá¸• á¸• hacuddasaâ€™â€™ nti keci, ``aá¸• á¸• hacatutthaâ€™â€™ nti apa
diyaá¸• á¸• hasataá¹ƒ vÄ• hÄ• â€™â€™ ti daá¸·haá¹ƒ katvÄ• vadantÄ«ti vÄ«maá¹ƒsitabba
mahÄ• raÃ±Ã±atÄ• ya pavaddhaá¹ƒ vanaá¹ƒ __pavana_nti Ä• ha __ ``pavaneti mahÄ• van
paá¹-hamaá¹ƒ gahitasÄ• khaá¹ƒ. __ayamattho_ti ayaá¹ƒ bhÅ«miá¹ƒ anotaritvÄ• á¹-hitasÄ•
gahaá¹‡asaá¹…khÄ• to attho. etadatthameva hi bhagavÄ• ``araÃ±Ã±eâ€™â€™ ti vatvÄ• p

__araÃ±Ã±amahÄ• vanaá¹ƒ viyÄ• _ti araÃ±Ã±aá¹-á¹-hÄ• ne brahÄ• raÃ±Ã±e viya. __Ä• ra
Ä• rammaá¹‡assa avalambanaá¹ƒ. __na vattabbaá¹ƒ_ Ä• rammaá¹‡apaccayena vinÄ• anu
rÅ«pÄ• dinÄ«lÄ• diekasabhÄ• vaá¹ƒ. ``dissati, bhikkhave, imassa cÄ• tumahÄ• bhÅ«tikassa
apacayopÄ«â€™â€™ ti vadantena __rÅ«pato nÄ«haritvÄ• arÅ«pe gÄ• ho patiá¹-á¹-hÄ• pit
bhikkhave, assutavÄ• puthujjanoâ€™â€™ tiÄ• diá¹ƒ vadantena __arÅ«pato nÄ«haritvÄ• r
patiá¹-á¹-hÄ• pito nÄ• ma.

__na_nti \Be II 108/ gÄ• haá¹ƒ. __ubhayato_ti rÅ«pato ca arÅ«pato ca. __harissÄ• mÄ«_ti
__parivattetvÄ• _ti mantaá¹ƒ jappitvÄ• . __kaá¹‡á¹‡e dhumetvÄ• _ti kaá¹‡á¹‡e dhametvÄ• .
__nimmathetvÄ• _ti nimmadditvÄ• , nÄ«haritvÄ• ti adhippÄ• yo.

__maggo_ti lokuttaramaggo. ``nibbindaâ€™â€™ nti iminÄ• balavavipassanÄ• kathitÄ• .

assutavÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaassutavÄ• suttavaá¹‡á¹‡anÄ•

<62> paccayabhÄ• vena \Ne II 93/ sukhavedanÄ• ya hitanti __sukhavedaniyaá¹ƒ_. tenÄ• h
paccayaâ€™â€™ _nti. paccayabhÄ• vo ca upanissayakoá¹-iyÄ• , na sahajÄ• takoá¹-iyÄ• . t
tiÄ• di. __javanavedanÄ• yÄ• _ti javanacittasahagatÄ• ya vedanÄ• ya. __taá¹ƒ sandhÄ• yÄ
upanissayapaccayataá¹ƒ sandhÄ• ya. __eta_nti etaá¹ƒ ``sukhavedanÄ• ya paccayaâ€™â€
__eseva nayo_ti iminÄ• ``nanu ca sotasamphasso sukhavedanÄ• ya paccayo na hotÄ«â€™
so samphasso jÄ• ti uppattiá¹-á¹-hÄ• naá¹ƒ etassÄ• ti __tajjÄ• tikaá¹ƒ, _ vedayitaá¹ƒ. taá¹ƒ
phassassa anucchavikameva hoti, tasmÄ• __tassÄ• ruppaá¹ƒ tassa phassassa anurÅ«pan
__vuttanayenÄ• _ti ``sukhavedanÄ• ya paccayoâ€™â€™ tiÄ• dinÄ• vuttavidhianusÄ• rena
uttarÄ• raá¹‡iyÄ• mantanavasena ghaá¹-á¹-anaá¹ƒ iva saá¹…ghaá¹-á¹-anaá¹ƒ phassena yu
ghaá¹-á¹-anassa nirantarappavattiyÄ• piá¹‡á¸• itabhÄ• vo idha samodhÄ• naá¹ƒ, na kesaÃ
vÄ• sahÄ• vaá¹-á¹-hÄ• nanti vuttaá¹ƒ __ ``saá¹…ghaá¹-á¹-anasampiá¹‡á¸• anenÄ• ti atthoâ
__aggicuá¹‡á¹‡o_ti vipphuliá¹…gaá¹ƒ. __vatthÅ«_ti cakkhÄ• divatthu visayasaá¹…ghaá¹-á¹
dhammo saá¹…ghaá¹-á¹-anaá¹ƒ viya gayhatÄ«ti vuttaá¹ƒ __ ``saá¹…ghaá¹-á¹-anaá¹ƒ viya p
__usmÄ• dhÄ• tu viya vedanÄ• _ dukkhasabhÄ• vattÄ• .

dutiyaassutavÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. puttamaá¹ƒsÅ«pamasuttavaá¹‡á¹‡anÄ•

<63> __vuttanayamevÄ• _ti \Be II 109/ heá¹-á¹-hÄ• Ä• hÄ• ravaggassa paá¹-hamasutte vu
__lÄ• bhasakkÄ• renÄ• _ti lÄ• bhasakkÄ• rasaá¹…khÄ• tÄ• ya aá¹-á¹-huppattiyÄ• ti keci. lÄ
aá¹-á¹-huppattiyÄ• ti apare. yo hi lÄ• bhasakkÄ• ranimittaá¹ƒ paccayesu gedhena bhikkhÅ«
apaccavekkhitaparibhogo jÄ• to, taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• bhagavÄ• imaá¹ƒ desana
__yamakamahÄ• megho_ti heá¹-á¹-hÄ• olambanaupariuggamanavasena satapaá¹-alasaha

__tiá¹-á¹-hanti ceva_ bhagavati katthaci nibaddhavÄ• saá¹ƒ vasante, cÄ• rikampi gacchant
bhikkhÅ«nampi yebhuyyena kappasatasahassaá¹ƒ tato bhiyyopi pÅ«ritadÄ• napÄ• ramisaÃ
mahÄ• lÄ• bhasakkÄ• ro uppajjatÄ«ti vuttaá¹ƒ __ ``evaá¹ƒ bhikkhusaá¹…ghassapÄ«â€™â€
sakkÄ• rappatto. __garukato_ti garukÄ• rappatto. __mÄ• nito_ti bahumato manasÄ• piyÄ•
mÄ• lÄ• dipÅ«jÄ• ya ceva catupaccayÄ• bhipÅ«jÄ• ya ca pÅ«jito. __apacito_ti apacÄ• yana
II 94/ paccaye sakkatvÄ• suabhisaá¹…khate paá¹‡Ä«tapaá¹‡Ä«te upanenti, so sakkato. ya
paccupaá¹-á¹-hapetvÄ• denti, so garukato. yaá¹ƒ manasÄ• piyÄ• yanti bahumaÃ±Ã±anti, s
sabbametaá¹ƒ pÅ«jÄ• vasena karonti, so pÅ«jito. yassa abhivÄ• danapaccuá¹-á¹-hÄ• naÃ±
paramanipaccakÄ• raá¹ƒ karonti, so apacito. bhagavati bhikkhusaá¹…ghe ca loko evaá¹ƒ pa
``tena kho pana samayena ... pe ... parikkhÄ• rÄ• naâ€™â€™ nti (Ud 14; SN a II 70). __lÄ•
lÄ• bhassa ca yasassa ca aggaá¹ƒ ukkaá¹ƒsaá¹ƒ pattaá¹ƒ.

paá¹-hamÄ• hÄ• ravaá¹‡á¹‡anÄ•

__assÄ• _ti bhagavato. dhammasabhÄ• vacintÄ• vasena pavattaá¹ƒ sahottappaÃ±Ä• á¹‡a
dhuvapaá¹-isevanaá¹-á¹-hÄ• naÃ±hetaá¹ƒ sattÄ• naá¹ƒ, yadidaá¹ƒ Ä• hÄ• raparibhogo, tasm
apaccavekkhaá¹‡amattena pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apetuá¹ƒ sakkÄ• ti adhippÄ• yo. __Ä• hÄ
tiÄ• dinÄ• pubbe Ä• hÄ• resu vuttavidhiá¹ƒ sandhÄ• ya Ä• ha __ ``Ä• hÄ• rÄ• â€™â€™ _ti
atthavaá¹‡á¹‡anaá¹ƒ sandhÄ• ya __ ``heá¹-á¹-hÄ• vuttatthamevÄ• â€™â€™ _ti vuttaá¹ƒ.

__Ä• dÄ«nava_nti \Be II 110/ dosaá¹ƒ. __jÄ• yÄ• _ti bhariyÄ• . __patÄ«_ti bhattÄ• . apekkh
pitÄ• puttasaddÄ• viya, pÄ• á¸·iyaá¹ƒ pana Ä• -kÄ• rassa rassattaá¹ƒ sÄ• nunÄ• sikaÃ±ca
``jÄ• yampatikÄ• â€™â€™ _ti. sammÄ• phalaá¹ƒ vahatÄ«ti sambalaá¹ƒ, sukhÄ• vahanti at
hitanti pÄ• theyyaâ€™â€™ nti vuccati. maggassa kantÄ• rapariyÄ• pannattÄ• vuttaá¹ƒ __
maggaâ€™â€™ _nti. dullabhatÄ• ya taá¹ƒ udakaá¹ƒ tattha tÄ• retÄ«ti kantÄ• raá¹ƒ, nirudak
ruá¸·hÄ«vasena itarampi mahÄ• vanaá¹ƒ tathÄ• vuccatÄ«ti Ä• ha __ ``corakantÄ• raâ€™â
veriÄ• dÄ«naÃ±ca vasena sappaá¹-ibhayampi araÃ±Ã±aá¹ƒ ettheva saá¹…gahaá¹ƒ gaccha
``paÃ±cavidhaâ€™â€™ _nti.

__ghanaghanaá¹-á¹-hÄ• nato_ti maá¹ƒsassa bahalabahalaá¹ƒ thÅ«lathÅ«laá¹ƒ hutvÄ• á¹-h
``tÄ• disaÃ±hi maá¹ƒsaá¹ƒ gahetvÄ• sukkhÄ• pitaá¹ƒ __vallÅ«raá¹ƒ_. sÅ«le Ä• vunitvÄ• p
__sÅ«lamaá¹ƒsaá¹ƒ. viraá¸·acchÄ• yÄ• yaá¹ƒ nisÄ«diá¹ƒsu_ gantuá¹ƒ asamattho hutvÄ• .
__govatakukkuravatadevatÄ• yÄ• canÄ• dÄ«hÄ«_ti govatakukkuravatÄ• divatacaraá¹‡ehi c
paá¹‡idhikammehi ca mahantaá¹ƒ dukkhaá¹ƒ anubhÅ«taá¹ƒ.

yasmÄ• pana sÄ• sane sammÄ• paá¹-ipajjantassa bhikkhuno Ä• hÄ• raparibhogassa opan
jÄ• yampatikÄ• naá¹ƒ puttamaá¹ƒsaparibhogo idha bhagavatÄ• Ä• nÄ«to, tasmÄ• ssa nÄ•
95/ vibhÄ• vetuá¹ƒ __ ``tesaá¹ƒ so puttamaá¹ƒsÄ• hÄ• roâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. ta
__sajÄ• timaá¹ƒsatÄ• yÄ• _ti samÄ• najÄ• tikamaá¹ƒsabhÄ• vena, manussamaá¹ƒsabhÄ• v
kulappasutamanussÄ• naá¹ƒ amanuÃ±Ã±aá¹ƒ hoti aparicitabhÄ• vato gÄ• rayhabhÄ• vato
Ã±Ä• tiÄ• dimaá¹ƒsatÄ• yÄ• tiÄ• di vuttaá¹ƒ. taruá¹‡amaá¹ƒsatÄ• yÄ• tiÄ• di pana sabhÄ• v
amanuÃ±Ã±Ä• ti katvÄ• vuttaá¹ƒ. __adhÅ«pitatÄ• yÄ• _ti adhÅ«pitabhÄ• vato. __majjhatta
eva __nicchandarÄ• gaparibhoge á¹-hitÄ• _ti vuttaá¹ƒ kantÄ• rato nittharaá¹‡ajjhÄ• sayatÄ•
anapanÄ«tÄ• hÄ• ro, na yÄ• vadatthaparibhogo vigatamaccheramalatÄ• sammohÄ• bhÄ•
patthanÄ• bhÄ• vo sannidhikÄ• rÄ• bhÄ• vo apariccajanamadatthÄ• bhÄ• vo ahÄ«á¸·anÄ•
upamÄ• yaá¹ƒ labbhamÄ• nÄ• pakÄ• ravisesÄ• , te tathÄ• nÄ«haritvÄ• upameyye yojetvÄ
111/ __aá¹-á¹-hinhÄ• rucammanissitaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __taá¹ƒ
jÄ• yampatÄ«naá¹ƒ yÄ• vadeva kantÄ• ranittharaá¹‡atthÄ• ya puttamaá¹ƒsaparibhogasaá¹.

__nissandapÄ• á¹-ikulyataá¹ƒ paccavekkhantopi_ kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ parivÄ«maâ

jÄ• yampatikÄ• _tiÄ• dipi opammasaá¹ƒsandanaá¹ƒ. ``paribhuÃ±jitabbo Ä• hÄ• roâ€™â€™
sambandhitabbaá¹ƒ. esa nayo ito paresupi. __apaá¹-ikkhipitvÄ• _ti anapanetvÄ• . __vaá¹-á
viya cÄ• _ti visadisÅ«dÄ• haraá¹‡aá¹ƒ. __odhiá¹ƒ adassetvÄ• _ti mahantaggahaá¹‡avasena
viyÄ• _ti sadisÅ«dÄ• haraá¹‡aá¹ƒ. so kira sapadÄ• nameva khÄ• dati.

agadhitaamucchitÄ• dibhÄ• vena paribhuÃ±jitabbato __ ``amaccharÄ• yitvÄ• â€™â€™ _tiÄ
attÄ• nÄ• ma atthÄ«ti diá¹-á¹-hi __attÅ«paladdhi, _ taá¹ƒsahagatena sammohena attÄ• Ä•
paribhuÃ±jatÄ«ti. __satisampajaÃ±Ã±avasenapÄ«_ti ``asite pÄ«te khÄ• yite sÄ• yite sampa
ti ettha vuttasatisampajaÃ±Ã±avasenapi.

``aho vata mayaá¹ƒ ... pe ... labheyyaâ€™â€™ nti patthanaá¹ƒ vÄ• , ``hiyyo viya ... pe ... na
anusocanaá¹ƒ vÄ• akatvÄ• ti yojanÄ• .

``sannidhiá¹ƒ na akaá¹ƒsu, bhÅ«miyaá¹ƒ vÄ• nikhaá¹‡iá¹ƒsu, agginÄ• vÄ• jhÄ• payiá¹ƒsÅ
Ä• netvÄ• yojanÄ• . evaá¹ƒ sabbattha.

piá¹‡á¸• apÄ• taá¹ƒ vÄ• ahÄ«á¸·entena dÄ• yakaá¹ƒ vÄ• ahÄ«á¸·entena paribhuÃ±jitabbo
pattapÄ• á¹‡Ä«_ti \Ne II 96/ so pattahattho. __nÄ• vajÄ• niyÄ• _ti na avajÄ• niyÄ• . __atima
maÃ±Ã±ati, avajÄ• nÄ• tÄ«ti attho.

``tÄ«hi pariÃ±Ã±Ä• hi pariÃ±Ã±Ä• teâ€™â€™ ti vatvÄ• tÄ• hi kabaá¸·Ä«kÄ• rÄ• hÄ• rassa
__ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __savatthukavasenÄ• _ti sasambhÄ• ravasena
rÅ«pÄ• haraá¹‡aá¹ƒ ojamattaá¹ƒ hoti. idaÃ±hi kabaá¸·Ä«kÄ• rÄ• hÄ• rassa lakkhaá¹‡aá¹ƒ.
jivhÄ• pasÄ• de paá¹-ihaÃ±Ã±ati, tena pana avinÄ• bhÄ• vato sampattavisayagÄ• hitÄ• ya
``ojaá¹-á¹-hamakarÅ«paá¹ƒ kattha paá¹-ihaÃ±Ã±atÄ«â€™â€™ _ti vuttaá¹ƒ. __tassÄ• _ti jivh
112/. __ime dhammÄ• _ti ime yathÄ• vuttabhÅ«tupÄ• dÄ• yadhammÄ• . __ta_nti rÅ«pakha
pariggaá¹‡hantassa. __uppannÄ• phassapaÃ±camakÄ• dhammÄ• _ti sabbepi ye yathÄ• r
sahappavattÄ• va sabbepi ime. __sarasalakkhaá¹‡ato_ti attano kiccato lakkhaá¹‡ato ca. __
nÄ• marÅ«pabhÄ• vena vavatthapitÄ• naá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ paccayo viÃ±
tesaá¹ƒ avijjÄ• â€™â€™ ti evaá¹ƒ uddhaá¹ƒ Ä• rohanavasena __paccayaá¹ƒ_. adhoorohan
saá¸·Ä• yatanÄ• dike __pariyesanto anulomapaá¹-ilomaá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ pass
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ yathÄ• rahaá¹ƒ paccayabhÄ• vena vavatthapetabbÄ• ti. __y
``idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá¹ƒ, na ito bhiyyo, idaá¹ƒ nÄ• maá¹ƒ, ettakaá¹ƒ nÄ• maá
ti ca yathÄ• bhÅ«taá¹ƒ diá¹-á¹-hattÄ• . aniccÄ• nupassanÄ• , dukkhÄ• nupassanÄ• , anattÄ
nibbidÄ• nupassanÄ• , virÄ• gÄ• nupassanÄ• , nirodhÄ• nupassanÄ• , paá¹-inissaggÄ• nup
__sattannaá¹ƒ anupassanÄ• naá¹ƒ vasena. so_ti kabaá¸·Ä«kÄ• rÄ• hÄ• ro. __tilakkhaá¹‡a
saá¹…khÄ• tÄ• yÄ• _ti aniccatÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ lakkhaá¹‡Ä• naá¹ƒ paá¹-ivijjhanava
lakkhaá¹‡avantasammasanavasena ca pavattaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya. __pariÃ±Ã±Ä•

nÄ• marÅ«passa Ã±Ä• tattÄ• tappariyÄ• pannattÄ• ca Ä• hÄ• rassa. tenÄ• ha __ ``tasmiá
__chandarÄ• gÄ• vakaá¸• á¸• hanenÄ• _ti chandarÄ• gassa pajahanena.

paÃ±ca kÄ• maguá¹‡Ä• kÄ• raá¹‡abhÅ«tÄ• etassa atthÄ«ti __paÃ±cakÄ• maguá¹‡iko_. t
``paÃ±cakÄ• maguá¹‡asambhavoâ€™â€™ _ti. ekissÄ• taá¹‡hÄ• ya pariÃ±Ã±Ä• __ekapar
paÃ±cakÄ• maguá¹‡ikassa rÄ• gassa pariÃ±Ã±Ä• , __sabbapariÃ±Ã±Ä• _. tadubhayassapi
pariÃ±Ã±Ä• __mÅ«lapariÃ±Ã±Ä• _. idÄ• ni imÄ• tissopi pariÃ±Ã±Ä• yo vibhÄ• gena dasse
_tiÄ• di Ä• raddhaá¹ƒ. __jivhÄ• dvÄ• re ekarasataá¹‡haá¹ƒ parijÄ• nÄ• tÄ«_ti jivhÄ• ya rasa
paá¹-isaÃ±cikkhati ``yo yamettha raso, so vatthukÄ• mavasena ojaá¹-á¹-hamakarÅ«paá¹ƒ h
pasÄ• do. so kiá¹ƒ nissito? catumahÄ• bhÅ«tanissito. taá¹ƒsahajÄ• to vaá¹‡á¹‡o gandho ra
ime dhammÄ• rÅ«pakkhandho nÄ• ma. yo tasmiá¹ƒ rase assÄ• do, ayaá¹ƒ rasataá¹‡hÄ• .
phassÄ• dayo dhammÄ• cattÄ• ro arÅ«pakkhandhÄ• â€™â€™ tiÄ• divasena. sabbaá¹ƒ aá
veditabbaá¹ƒ. tenÄ• ha __ ``tena paÃ±cakÄ• maguá¹‡iko rÄ• go pariÃ±Ã±Ä• tova hotÄ«â€™
__tenÄ• _ti yo bhikkhu jivhÄ• dvÄ• re rasataá¹‡haá¹ƒ parijÄ• nÄ• ti, tena. kathaá¹ƒ pana ek
taá¹‡haá¹ƒ parijÄ• nato paÃ±casu dvÄ• resu rÄ• go pariÃ±Ã±Ä• to hotÄ«ti Ä• ha __ ``kasm
__tassÄ• yevÄ• _ti taá¹‡hÄ• ya eva taá¹‡hÄ• sÄ• maÃ±Ã±ato ekattanayavasena vuttaá¹ƒ.
dvÄ• resu. __uppajjanato_ti rÅ«parÄ• gÄ• dibhÄ• vena uppajjanato. lobho eva hi taá¹‡hÄ• y
``taá¹‡hÄ• â€™â€™ tipi, rajjanaá¹-á¹-hena ``rÄ• goâ€™â€™ tipi vuccati. tenÄ• ha __ ``sÄ•
idÄ• ni vuttamevatthaá¹ƒ __ ``yathÄ• â€™â€™ _tiÄ• dinÄ• upamÄ• ya sampiá¹‡á¸• eti. __
maggesu saÃ±carittaá¹ƒ karontena maggagÄ• mino hananto ``magge hanatoâ€™â€™ ti vu

sabyaÃ±jane piá¹‡á¸• apÄ• tasaÃ±Ã±ite bhattasamÅ«he manuÃ±Ã±e rÅ«pe rÅ«pasaddÄ•
paÃ±cakÄ• maguá¹‡arÄ• gassa sambhavaá¹ƒ dassetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• di vut
pariggahetvÄ• _ti sabbabhÄ• giyena kammaá¹-á¹-hÄ• naparipÄ• lakena pariggahetvÄ• . __
maggÄ• dhigamasiddhena nicchandarÄ• gaparibhogena paribhutte. __so_ti kÄ• maguá¹‡ik

__tasmiá¹ƒ satÄ«_ti kabaá¸·Ä«kÄ• rÄ• hÄ• re sati. __tassÄ• _ti paÃ±cakÄ• maguá¹‡ikarÄ•
uppajjanato. na hi Ä• hÄ• rÄ• lÄ• bhena jighacchÄ• dubbalyaparetassa kÄ• maparibhogicch
__upanijjhÄ• nacitta_nti rÄ• gavasena aÃ±Ã±amaÃ±Ã±aá¹ƒ olokanacittaá¹ƒ.

__natthi taá¹ƒ saá¹ƒyojana_nti paÃ±cavidhampi uddhambhÄ• giyasaá¹ƒyojanaá¹ƒ sandhÄ•
``tena rÄ• gena ... pe ... natthÄ«â€™â€™ _ti. __tenÄ• _ti kÄ• marÄ• gena. __ettakenÄ• _ti
__kathetuá¹ƒ vaá¹-á¹-atÄ«_ti imaá¹ƒ paá¹-hamÄ• hÄ• rakathaá¹ƒ kathentena dhammakathik

paá¹-hamÄ• hÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyÄ• hÄ• ravaá¹‡á¹‡anÄ•

__dutiye_ti dutiye Ä• hÄ• re. __uddÄ• litacammÄ• _ti uppÄ• á¹-itacammÄ• , sabbaso apan
sakkoti_ dubbalabhÄ• vato, tathÄ• hi itthÄ« ``abalÄ• â€™â€™ ti vuccati. __silÄ• kuá¹-á¹-Ä•
__Ä• di_-saddena iá¹-á¹-hakakuá¹-á¹-amattikÄ• kuá¹-á¹-Ä• dÄ«naá¹ƒ saá¹…gaho. __uá¹‡á¹
__sarabÅ«_ti gharagoá¸·ikÄ• \Ne II 98/ \Be II 114/. __uccÄ• liá¹…gapÄ• á¹‡akÄ• _ nÄ• ma
__Ä• kÄ• sanissitÄ• _ti Ä• kÄ• sacÄ• rino. __luÃ±citvÄ• _ti uppÄ• á¹-etvÄ• .

__tisso pariÃ±Ã±Ä• _ti heá¹-á¹-hÄ• vuttÄ• Ã±Ä• tapariÃ±Ã±Ä• dayo tisso pariÃ±Ã±Ä• . __t
phassamÅ«lakattÄ• . __desanÄ• yÄ• va arahattÄ• kathitÄ• _ sabbaso vedanÄ• su pariÃ±Ã
lesassapi abhÄ• vato.

dutiyÄ• hÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyÄ• hÄ• ravaá¹‡á¹‡anÄ•

__aá¹…gÄ• rakÄ• su_nti aá¹…gÄ• rarÄ• siá¹ƒ. __phuá¹‡antÄ«_ti attano upari sayameva Ä
``narÄ• rudantÄ• paridaá¸• á¸• hagattÄ• â€™â€™ ti. __narÄ• _ti purisÄ• ti attho, na manu
vindatÄ«_ti bhayassa vasena karonto bhayaá¹ƒ labhati nÄ• ma. __santaramÄ• novÄ• _ti su
hutvÄ• . porisaá¹ƒ vuccati purisappamÄ• á¹‡aá¹ƒ, tasmÄ• __atirekaporisÄ• _ purisappamÄ
``paÃ±caratanappamÄ• á¹‡Ä• â€™â€™ _ti. __assÄ• _ti kÄ• suyÄ• . __tadabhÄ• ve_ti tesa
__Ä• rakÄ• vassÄ• _ti Ä• rakÄ• eva assa.

__aá¹…gÄ• rakÄ• su viya_ tebhÅ«makavaá¹-á¹-aá¹ƒ ekÄ• dasannaá¹ƒ aggÄ«naá¹ƒ vasena
pe ... puthujjano_ tehi aggÄ«hi dahitabbato. __dve bala ... pe ... kammaá¹ƒ_ anicchantassev
vaá¹-á¹-adukkhe pÄ• tanato. Ä• yÅ«hanÅ«pakaá¸• á¸• hanÄ• naá¹ƒ kÄ• labhedo na cintetal
nipphÄ• ditattÄ• ti Ä• ha __ ``kammaá¹ƒ hÄ«â€™â€™ _tiÄ• di.

__phasse vuttanayenevÄ• _ti tattha ``phasso saá¹…khÄ• rakkhandhoâ€™â€™ ti vuttaá¹ƒ, i
saá¹…khÄ• rakkhandhoâ€™â€™ ti vattabbaá¹ƒ. sesaá¹ƒ __vuttanayamevÄ• _ti. ``taá¹‡hÄ•
upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti vacanato manosaÃ±cetanÄ• ya taá¹‡hÄ• mÅ«lak
``taá¹‡hÄ• mÅ«lakattÄ• manosaÃ±cetanÄ• yÄ• â€™â€™ _ti. tenÄ• ha __ ``na hÄ«â€™â€™
manosaÃ±cetanÄ• ya phalabhÅ«taá¹ƒ vedanaá¹ƒ paá¹-icca taá¹‡hÄ• uppajjati, tasmÄ• eva

tatiyÄ• hÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthÄ• hÄ• ravaá¹‡á¹‡anÄ•

aniá¹-á¹-hapÄ• panavasena \Ne II 99/ \Be II 115/ taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ Ä• gacchat
carati sÄ«lenÄ• ti __Ä• gucÄ• rÄ«_. tenÄ• ha __ ``pÄ• pacÄ• riâ€™â€™ _nti.

__rÄ• jÄ• viya kammaá¹ƒ_ paramissarabhÄ• vato. __Ä• gucÄ• rÄ« puriso viya ... pe ... put
dukkhavatthubhÄ• vato. Ä• dinnappahÄ• ravaá¹‡Ä• ni __tÄ«á¹‡i sattisatÄ• ni viya_ puthujja
Ä• turamÄ• namahÄ• dukkhapatiá¹-á¹-haá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ. tenÄ• ha __sa

__tammÅ«lakattÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡amÅ«lakattÄ• ito paraá¹ƒ pavattanÄ• mar

catutthÄ• hÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

puttamaá¹ƒsÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. atthirÄ• gasuttavaá¹‡á¹‡anÄ•

<64> catutthe __so_ti lobho. __raÃ±janavasenÄ• _ti raá¹…gajÄ• taá¹ƒ viya tassa cittassa a
__nandanavasenÄ• _ti sappÄ«tikatÄ• ya Ä• rammaá¹‡assa abhinandanavasena. __taá¹‡hÄ
visayakattukÄ• matÄ• ya vasena. eko eva hi lobho pavattiÄ• kÄ• ravasena tathÄ• vutto. __
laddhasabhÄ• vaá¹ƒ. __tatthÄ• _ti vaá¹-á¹-e. Ä• hÄ• reti keci. __viÃ±Ã±Ä• á¹‡a_nti abhisaá
__viruá¸·ha_nti phalanibbattiyÄ• viruá¸·hippattaá¹ƒ. tenÄ• ha __ ``kammaá¹ƒ javÄ• petvÄ•
__javÄ• petvÄ• _ti phalaá¹ƒ gÄ• hÄ• petvÄ• . abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aÃ±hi attanÄ•
sahajÄ• tÄ• dipaccayehi ceva Ä• hÄ• rapaccayena ca paccayo hutvÄ• tassa attano phalup
viruá¸·hippattaá¹ƒ. tenÄ• ha ``kammaá¹ƒ santÄ• ne laddhabhÄ• vaá¹ƒ viruá¸·hippattaÃ±cas
vaá¹-á¹-akathÄ• esÄ• ti katvÄ• __ ``yatthÄ• ti tebhÅ«makavaá¹-á¹-e bhummaâ€™â€™ _nt
sabbesu. __purimapade etaá¹ƒ bhumma_nti ``yattha tatthÄ• â€™â€™ ti Ä• gataá¹ƒ etaá¹ƒ
purimasmiá¹ƒ purimasmiá¹ƒ pade visayabhÅ«te. taÃ±hi Ä• rabbha etaá¹ƒ ``yattha tatthÄ• â€
vuttaá¹ƒ. __imasmiá¹ƒ vipÄ• kavaá¹-á¹-e_ti paccuppanne vipÄ• kavaá¹-á¹-e. Ä• yatiá¹ƒ vaá¹
sandhÄ• ya vuttaá¹ƒ ``yattha atthi Ä• yatiá¹ƒ punabbhavÄ• bhinibbattÄ«â€™â€™ ti vacanat
__punabbhavÄ• bhinibbattÄ«_ti ca paá¹-isandhi adhippetÄ• ti vuttaá¹ƒ \Ne II 100/ ``yattha a
punabbhavÄ• bhinibbatti, atthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aâ€™â€™ nti. __jÄ• tÄ«
nikkhamanaá¹ƒ adhippetaá¹ƒ. __yasmiá¹ƒ á¹-hÄ• ne_ti yasmiá¹ƒ kÄ• raá¹‡e sati.

kÄ• raá¹‡aÃ±cettha saá¹…khÄ• rÄ• veditabbÄ• . te hi Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti
taá¹‡hÄ• avijjÄ• yo, kÄ• lagatiÄ• dayo ca kammassa sambhÄ• rÄ• . keci pana kilesavaá¹-á¹
adhippÄ• yena ``kÄ• lagatiÄ• dayo ca kammassa sambhÄ• rÄ• â€™â€™ ti vadanti. taá¹ƒta
tathÄ• gato tividho bhavova __tebhÅ«makavaá¹-á¹-aá¹ƒ_. tenÄ• ha ``yatthÄ• ti tebhÅ«mak
tathÄ• cÄ• ha __ ``sasambhÄ• rakakammaá¹ƒ bhavesu rÅ«paá¹ƒ samuá¹-á¹-hÄ• petÄ«â€™
attabhÄ• vaá¹ƒ.

__saá¹…khipitvÄ• _ti tÄ«su akatvÄ• viÃ±Ã±Ä• á¹‡ena ekasaá¹…khepaá¹ƒ katvÄ• ti attho.

hetuphalasandhi. __vipÄ• kavidhi_nti saá¸·Ä• yatanÄ• dikaá¹ƒ vedanÄ• vasÄ• naá¹ƒ vipÄ•
saddhiâ€™â€™ nti padaá¹ƒ Ä• netvÄ• sambandho. __nÄ• marÅ«penÄ• _ti vÄ• sahayoge
sandhÄ«_ti eko hetuphalasandhi. __Ä• yatibhavassÄ• _ti Ä• yatiá¹ƒ upapattibhavassa. tena
hetuphalasandhi veditabbo.

__khÄ«á¹‡Ä• savassa_ aggamaggÄ• dhigamanatova pavattakammassa maggena sahÄ• ya
__sÅ«riyarasmisama_nti tato eva vuttanayeneva appatiá¹-á¹-hitasÅ«riyarasmisamaá¹ƒ. __s
__kÄ• yÄ• dayo_ti kÄ• yadvÄ• rÄ• dayo. __katakamma_nti paccayehi katabhÄ• vaá¹ƒ upÄ•
kammalakkhaá¹‡apattato. tenÄ• ha __ ``kusalÄ• kusalaá¹ƒ nÄ• ma na hotÄ«â€™â€™ _ti. _
avipÄ• kadhammattÄ• kÄ• yikÄ• dipayogamatte á¹-hatvÄ• . __avipÄ• kaá¹ƒ hoti_ tesaá¹ƒ a

atthirÄ• gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nagarasuttavaá¹‡á¹‡anÄ•

<65> paÃ±camasutte ``pubbeva me, bhikkhave, sambodhÄ• â€™â€™ tiÄ• di heá¹-á¹-hÄ•
avuttameva saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``nÄ• marÅ«pe kho satÄ«â€™â€™ _ti Ä• raddho \Be I
paá¹-iccasamuppÄ• de imasmiá¹ƒ sutte yÄ• ni dve padÄ• ni aggahitÄ• ni, nesaá¹ƒ aggahaá
vissajjetukÄ• mo tesaá¹ƒ gahetabbakÄ• raá¹‡aá¹ƒ tÄ• va dassento __ ``etthÄ• â€™â€™ _ti
paccakkhabhÅ«taá¹ƒ paccuppannaá¹ƒ bhavaá¹ƒ paá¹-hamaá¹ƒ gahetvÄ• tadanantaraá¹ƒ a
gahaá¹‡e atÄ«to tatiyo hotÄ«ti \Ne II 101/ Ä• ha __ ``avijjÄ• saá¹…khÄ• rÄ• hi tatiyo bhavo
cettha anÄ• gatassa bhavassa gahaá¹‡aá¹ƒ na sambhavati paccuppannabhavavasena abh
saccametaá¹ƒ, kÄ• raá¹‡e pana gahite phalaá¹ƒ gahitameva hotÄ«ti tathÄ• vuttanti daá¹-á¹
anÄ• gato addhÄ• atthato saá¹…gahito eva yato ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ
anÄ• gataddhasaá¹ƒgÄ• hitÄ• desanÄ• pavattÄ• , catuvokÄ• ravasena viÃ±Ã±Ä• á¹‡apac
tasmÄ• __ ``paÃ±cavokÄ• ravasenÄ• â€™â€™ _ti vuttaá¹ƒ. __tehÄ«_ti avijjÄ• saá¹…khÄ•
__ayaá¹ƒ vipassanÄ• _ti addhÄ• paccuppannavasena udayabbayaá¹ƒ passantassa pavatta
ghaá¹-Ä«yatÄ«_ti na samijjhati. __mahÄ• ... pe ... abhiniviá¹-á¹-ho_ti na ghaá¹-ane kÄ• raá¹
heá¹-á¹-hÄ• gahitattÄ• pÄ• á¹-iyekkaá¹ƒ sammasanÄ«yaá¹ƒ na hotÄ«ti adhippÄ• yo.

__adiá¹-á¹-hesÅ«_ti anavabuddhesu. catusaccassa anubodhena na bhavitabbanti Ä• ha __
bhavituâ€™â€™ _nti. __iminÄ• _ti mahÄ• sattena. __te_ti avijjÄ• saá¹…khÄ• rÄ• . __bhava
bhavaupÄ• dÄ• nataá¹‡hÄ• dassanavasena. __diá¹-á¹-hÄ• va_ ``taá¹ƒsahagatÄ• â€™â€™
parabhÄ• gaá¹ƒ khaneyya_ attanÄ• icchitassa gahitattÄ• parabhÄ• ge aÃ±Ã±assa abhÄ•
natthitÄ• yÄ• â€™â€™ _ti. __paá¹-inivattesÄ«_ti paá¹-isaá¹ƒhari. paá¹-inivattane pana kÄ•
``tadetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __abhinnaá¹-á¹-hÄ• na_nti akhaá¹‡itaá¹-á¹-hÄ• naá¹ƒ.

__paccayato_ti hetuto, saá¹…khÄ• ratoti attho. ``kimhi nu kho sati jarÄ• maraá¹‡aá¹ƒ hotÄ«

hetuparamparavasena phalaparamparÄ• ya kittamÄ• nÄ• ya, kimhi nu kho sati viÃ±Ã±Ä• á¹
vicÄ• raá¹‡Ä• ya saá¹…khÄ• re kho sati viÃ±Ã±Ä• á¹‡assa visesato kÄ• raá¹‡abhÅ«to saá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-inivattati nÄ• ma, na sabbapaccayato. tenevÄ• ha ``nÄ• marÅ«pe k
hotÄ«â€™â€™ ti. kiá¹ƒ nÄ• ma hettha \Be II 118/ sahajÄ• tÄ• divaseneva paccayabhÅ«taá
kammÅ«panissayavasena paccuppannavasena abhinivesassa jotitattÄ• . __Ä• rammaá¹‡at
avijjÄ• saá¹…khÄ• rasaá¹…khÄ• taÄ• rammaá¹‡ato, atÄ«tabhavasaá¹…khÄ• taÄ• rammaá
avijjÄ• saá¹…khÄ• rÄ• . tato paá¹-inivattamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tabhavopi paá¹-
__ubhayampÄ«_ti paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ vipassanÄ• viÃ±Ã±Ä• á¹‡ampi. __nÄ• ma
paccayabhÅ«taá¹ƒ Ä• rammaá¹‡abhÅ«taÃ±ca nÄ• marÅ«paá¹ƒ na atikkamati tena vinÄ• a
``nÄ• marÅ«pato paraá¹ƒ na gacchatÄ«â€™â€™ _ti. __viÃ±Ã±Ä• á¹‡e nÄ• marÅ«passa pa
paá¹-isandhiviÃ±Ã±Ä• á¹‡e nÄ• marÅ«passa paccaye honte. __nÄ• marÅ«pe viÃ±Ã±Ä• á¹‡
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa paccaye honte. catuvokÄ• rapaÃ±cavokÄ• rabhavavasena y
veditabbÄ• . __dvÄ«supi aÃ±Ã±amaÃ±Ã±aá¹ƒ paccayesu hontesÅ«_ti \Ne II 102/ pana paÃ
__ettakenÄ• _ti evaá¹ƒ viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ upattham
vÄ• upapajjetha vÄ• _ti ``satto jÄ• yati upapajjatÄ«â€™â€™ ti samaÃ±Ã±Ä• hoti viÃ±Ã±Ä
sattapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tassa dhammassa abhÄ• vato. tenÄ• ha __ ``ito hÄ«
``viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• marÅ«paâ€™â€™ nti etaá¹ƒ dvayameva.

__aparÄ• paracutipaá¹-isandhÄ«hÄ«_ti aparÄ• paracutipaá¹-isandhidÄ«pakehi ``cavati, up
padehi. __paÃ±ca padÄ• nÄ«_ti ``jÄ• yetha vÄ• â€™â€™ tiÄ• dÄ«ni paÃ±ca padÄ• ni. nan
catutthapaÃ±camÄ• ni atthato abhinnÄ• nÄ«ti? saccaá¹ƒ, viÃ±Ã±Ä• á¹‡anÄ• marÅ«pÄ• naá
aparÄ• paruppattidassanatthaá¹ƒ evaá¹ƒ vuttaá¹ƒ. tenÄ• ha __ ``aparÄ• paracutipaá¹-isand
__ettÄ• vatÄ• _ti vuttamevatthanti yo ``ettÄ• vatÄ• â€™â€™ ti padena pubbe vutto, tameva
``yadidaâ€™â€™ ntiÄ• dinÄ• niyyÄ• tento puna vatvÄ• . __anulomapaccayÄ• kÄ• ravasen
paccayadhammadassanapubbakapaccayuppannadhammadassanavasena. paccayadhamm
paccayabhÄ• vo idappaccayatÄ• paccayÄ• kÄ• ro, so ca ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ
saá¹…khÄ• ruppattiyÄ• anulomanato anulomapaccayÄ• kÄ• ro, tassa vasena.

__Ä• pato_ti \Be II 119/ parikhÄ• gataudakato. dvÄ• rasampattiyÄ• tattha vasantÄ• naá¹ƒ
pavesananiggamanaphÄ• sutÄ• ya upabhogaparibhogavatthusampattiyÄ• sarÄ«racittasukh
manuÃ±Ã±atÄ• ti vuttaá¹ƒ __ ``samantÄ• ... pe ... ramaá¹‡Ä«yaâ€™â€™ _nti. pubbe suÃ±
araÃ±Ã±asadisaá¹ƒ hutvÄ• á¹-hitaá¹ƒ janavÄ• saá¹ƒ karonte nagarassa lakkhaá¹‡appattaá
``taá¹ƒ aparena samayena iddhaÃ±ceva assa phÄ«taÃ±cÄ• â€™â€™ _ti.

``pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo ca suparisuddhoâ€™
saddhiá¹ƒ pubbabhÄ• gamaggopi aá¹-á¹-haá¹…gikavohÄ• raá¹ƒ laddhuá¹ƒ arahatÄ«ti vutta
vipassanÄ• maggassÄ• â€™â€™ _ti. __vipassanÄ• ya ciá¹‡á¹‡ante_ti vipassanÄ• ya saÃ±
vipassanÄ• ya tÄ«rite pariyesite. __lokuttaramaggadassana_nti anumÄ• nÄ• divasena lokut

tathÄ• hi nibbÄ• nanagarassa dassanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __diá¹-á¹-hakÄ• lo_ti adhigan
maggaphalavasena uppannÄ• __paropaá¹‡á¹‡Ä• sa_ anavajjadhammÄ• , paccavekkhaá¹‡
vavatthÄ• pakaá¹ƒ. yÄ• petvÄ• ti __carÄ• petvÄ• _.

__avattamÄ• nakaá¹-á¹-henÄ• _ti buddhasuÃ±Ã±e loke kassaci santÄ• ne appavattanatova
vattamÄ• navasena. tathÄ• hi bhagavÄ• ``anuppannassa maggassa uppÄ• detÄ• , asaÃ±j
tiÄ• dikehi \Ne II 103/ thomito. pubbakehi mahesÄ«hi paá¹-ipanno hi ariyamaggo itarehi anta
avaá¸·aÃ±jitoti vuttaá¹ƒ __ ``avaá¸·aÃ±janaá¹-á¹-hena purÄ• á¹‡amaggoâ€™â€™ _ti. __jhÄ
jhÄ• nasukhena jhÄ• napÄ«tiyÄ• . __subhikkhaá¹ƒ_ paá¹‡Ä«tadhammÄ• matatÄ• ya tittiÄ•
upasobhitaá¹ƒ. __yÄ• va dasasahassacakkavÄ• á¸·e_ti vuttaá¹ƒ ``ekissÄ• lokadhÄ• tuyÄ•
paricchinnabuddhakhettattÄ• . tassa atthitÄ• ya hi paricchedo atthi. __etasmiá¹ƒ antare_ti e

nagarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sammasasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he __assÄ• _ti bhagavato. saá¹‡hasukhumadhammaparidÄ«panato __sukh
aá¹…kiyattÄ• __tilakkhaá¹‡Ä• hatÄ• , _ aniccÄ• dilakkhaá¹‡aparidÄ«pinÄ«ti attho. ariyadha
upanissayabhÅ«tena hetunÄ• __sahetukÄ• _. tihetukapaá¹-isandhipaÃ±Ã±Ä• ya pÄ• á¹-ihÄ
__paÃ±Ã±avanto_ \Be II 120/ na kevalaá¹ƒ ajjhattikaaá¹…gasampattiyeva, bÄ• hiraá¹…gas
dassetuá¹ƒ __ ``siniddhÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __abbhantara_nti ajjhattaá¹ƒ. __p
paccayuppannÄ• naá¹ƒ paccayavÄ«maá¹ƒsaá¹ƒ.

Ä• rambhÄ• nurÅ«pÄ• anusandhi __yathÄ• nusandhi. na gatÄ• _ti na sampattÄ• . __asam
avomissakapadaá¹ƒ, aÃ±Ã±attha evaá¹ƒ anÄ• gataá¹ƒ vÄ• kyanti attho. tenÄ• ha __ ``aÃ±Ã
nÄ• ma natthÄ«â€™â€™ _ti. __eva_nti ``tenahÄ• nandÄ• â€™â€™ ti ekavacanaá¹ƒ, ``suá
ti bahuvacanaá¹ƒ katvÄ• __vuttaá¹ƒ nÄ• ma natthÄ«_ti attho. keci pana ``tenahÄ• nandÄ•
bahuvacanameva katvÄ• paá¹-hanti ``sÄ• dhu anuruddhÄ• â€™â€™ tiÄ• dÄ«su viya. __up
upadhÄ«yati ettha dukkhanti. __uppajjati_ uppÄ• dakkhaá¹‡aá¹ƒ udayaá¹ƒ paá¹-ilabhati ``pA
á¹-hitiko, attalÄ• bho udayoâ€™â€™ ti. __nivisati_ nivesaá¹ƒ okÄ• saá¹ƒ paá¹-ilabhati. ekav
uppannamattassa dhammassa dubbalattena okÄ• se viya patiá¹-á¹-hahanaá¹ƒ natthi, punap
pavattamÄ• naá¹ƒ niviá¹-á¹-haá¹ƒ patiá¹-á¹-hitaá¹ƒ nÄ• ma hoti. tenÄ• ha __ ``nivisatÄ«ti pu
pavattivasena patiá¹-á¹-hahatÄ«â€™â€™ _ti.

__piyasabhÄ• va_nti piyÄ• yitabbajÄ• tikaá¹ƒ. __madhurasabhÄ• va_nti iá¹-á¹-hajÄ• tikaá¹ƒ
taá¹‡hÄ• bhinivesena otiá¹‡á¹‡Ä• . __sampattiya_nti bhavasampattiyaá¹ƒ. __nimittaggahaá
paá¹-ibimbaggahaá¹‡Ä• nusÄ• rena. kaá¹‡á¹‡assa chiddapadesaá¹ƒ __rajatanÄ• á¸·ikaá¹ƒ
pana pÄ• maá¹…gasuttaá¹ƒ viya. tuá¹…gÄ• uccÄ• dÄ«ghÄ• nÄ• sikÄ• __tuá¹…ganÄ• sÄ

__ghÄ• naá¹ƒ_. ``laddhavohÄ• rÄ• â€™â€™ ti \Ne II 104/ vÄ• pÄ• á¹-ho. tasmiá¹ƒ sati tuá¹
tuá¹…ganÄ• sÄ• . evaá¹ƒ laddhavohÄ• rÄ• sattÄ• attano ghÄ• nanti yojanÄ• vaá¹‡á¹‡asa
__rattakambalapaá¹-alaá¹ƒ viya_. samphassato __mudusiniddhaá¹ƒ_ kiccato __siniddhama
sÄ• lalaá¹-á¹-hi_nti sÄ• lakkhandhaá¹ƒ.

__addasaá¹ƒsÅ«_ti passiá¹ƒsu. __evaá¹ƒ vutta_nti ``kaá¹ƒseâ€™â€™ ti evaá¹ƒ vuttaá¹ƒ a

__sampatti_nti vaá¹‡á¹‡Ä• diguá¹‡aá¹ƒ. __Ä• dÄ«nava_nti maraá¹‡aggatato.

__sattupÄ• nÄ«yenÄ• _ti sattuá¹ƒ pakkhipitvÄ• Ä• lolitapÄ• nÄ«yena. __cattÄ• ri pÄ• nÄ• r
taá¹‡hÄ• pipÄ• sÄ• vÅ«pasamanato.

sammasasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. naá¸·akalÄ• pÄ«suttavaá¹‡á¹‡anÄ•

<67> sattame \Be II 121/ __kasmÄ• pucchatÄ«_ti mahÄ• koá¹-á¹-hikatthero sayaá¹ƒ tattha
kasmÄ• pucchatÄ«ti adhippÄ• yo. __ajjhÄ• sayajÄ• nanattha_nti idampi tassa mahÄ• sÄ• v
appÄ• á¹-ihÄ«raá¹ƒ siyÄ• , tena taá¹ƒ aparitussanto __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. t
sÄ«lÄ• diguá¹‡ehi uttamasÄ• vakÄ• ti attho, na hi mahÄ• koá¹-á¹-hikatthero aggasÄ• vakala
mahÄ• sÄ• vakalakkhaá¹‡appatto. __idÄ• neva kho maya_ntiÄ• di heá¹-á¹-hÄ• paccayuppa
dassetvÄ• desanÄ• Ä• haá¹-Ä• , na aÃ±Ã±amaÃ±Ã±apaccayatÄ• vasena, idha pana yenÄ
nivattetvÄ• kathitaá¹ƒ mahÄ• therena, tamevassa adhippÄ• yaá¹ƒ teneva pakÄ• setukÄ• m
Ä• ha ``idÄ• neva kho mayaâ€™â€™ ntiÄ• di. tenÄ• ha __ ``idaá¹ƒ theroâ€™â€™ _tiÄ• di.

__ettake á¹-hÄ• ne_ti ``kiá¹ƒ nu kho Ä• vusoâ€™â€™ tiÄ• dinÄ• paá¹-hamÄ• rambhato pa
hotÄ«â€™â€™ ti padaá¹ƒ, ettake á¹-hÄ• ne. avijjÄ• saá¹…khÄ• re aggahetvÄ• ``nÄ• marÅ
nti desanÄ• ya pavattattÄ• __ ``paccayuppannapaÃ±cavokÄ• rabhavavasena desanÄ• kat
``phale gahite kÄ• raá¹‡aá¹ƒ gahitamevÄ• â€™â€™ ti viÃ±Ã±Ä• á¹‡e gahite saá¹…khÄ• rÄ
avijjÄ• gahitÄ• eva hotÄ«ti vuttaá¹ƒ __ ``heá¹-á¹-hÄ• vissajjitesu dvÄ• dasasu padesÅ«â€
__ekekasmi_nti ekekasmiá¹ƒ pade. __tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ vasenÄ• _ti ``nirodhÄ• ya d
nirodhÄ• ya paá¹-ipanno hoti, nirodhÄ• anupÄ• dÄ• vinimutto hotÄ«â€™â€™ ti evamÄ• ga
tiá¹‡á¹‡aá¹ƒ vÄ• rÄ• naá¹ƒ vasena. ``aá¹-á¹-hÄ• rasahi vatthÅ«hÄ«â€™â€™ tiÄ• dÄ«su \Ne
idha vatthusaddo kÄ• raá¹‡apariyÄ• yoti Ä• ha __ ``chattiá¹ƒsÄ• ya kÄ• raá¹‡ehÄ«â€™â€™
anumodanÄ• vidhi. __dhammakathikaguá¹‡o_ti vipassanÄ• visayo abhedopacÄ• rena vutto
__dutiyo_ anumodanÄ• , __tatiyaá¹ƒ_ anumodananti abhidheyyÄ• nurÅ«paá¹ƒ vattabbaá¹ƒ
``nibbidÄ• ya ... pe ... dhammaá¹ƒ desetÄ«â€™â€™ ti vuttattÄ• . __sekkhabhÅ«mi_ kathitÄ

paá¹-ipanno hotÄ«â€™â€™ ti vuttattÄ• . __asekkhabhÅ«mi_ kathitÄ• ``nibbidÄ• ... pe ... a
hotÄ«â€™â€™ ti vuttattÄ• .

naá¸·akalÄ• pÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kosambisuttavaá¹‡á¹‡anÄ•

<68> aá¹-á¹-hame \Be II 122/ __parassa saddahitvÄ• _ti parassa vacanaá¹ƒ saddahitvÄ• .
bhaá¹‡ati, taá¹ƒ bhÅ«tanti gaá¹‡hÄ• tÄ«â€™â€™ _ti. parapattiyo hi eso paraneyyabuddhik
yaá¹ƒ attanÄ• cintitavatthu. __ruccatÄ«_ti ``evametaá¹ƒ bhavissati, na aÃ±Ã±athÄ• â€™â€
cintentassa ruccati. __ruciyÄ• gaá¹‡hÄ• tÄ«_ti parapattiyo ahutvÄ• sayameva tathÄ• roce
__anussavo_ti ``anu anu sutaâ€™â€™ nti __evaá¹ƒ_ cirakÄ• lagatÄ• ya anussutiyÄ• labb
siyÄ• , kasmÄ• bhÅ«tametaâ€™â€™ nti anussavena gaá¹‡hÄ• ti. __vitakkayato_ti ``evam
parikappentassa. __ekaá¹ƒ kÄ• raá¹‡aá¹ƒ upaá¹-á¹-hÄ• tÄ«_ti yathÄ• parikappitavatthu citt
__Ä• kÄ• raparivitakkenÄ• _ti attanÄ• kappitÄ• kÄ• renÄ• taá¹ƒ __gaá¹‡hÄ• ti. ekÄ• diá¹-
``yathÄ• parikappitaá¹ƒ kiÃ±ci atthaá¹ƒ evametaá¹ƒ, nÄ• Ã±Ã±athÄ• â€™â€™ ti abhinivisa
uppajjati. __yÄ• yassÄ• _ti yÄ• ya diá¹-á¹-hiyÄ• assa puggalassa. __nijjhÄ• yantassÄ• _ti p
nirÅ«petvÄ• cintentassa. __khamatÄ«_ti tathÄ• gahaá¹‡akkhamo hoti. tenÄ• ha __ ``so ...
gaá¹‡hÄ• tÄ«â€™â€™ _ti. __etÄ• nÄ«_ti saddhÄ• dÄ«ni. tÄ• ni hi saddheyyÄ• naá¹ƒ vatth
``kÄ• raá¹‡Ä• nÄ«â€™â€™ ti vuttÄ• ni. __bhavanirodho nibbÄ• na_nti navavidhopi bhavo n
adhigateti bhavanirodho, nibbÄ• naá¹ƒ. svÄ• yaá¹ƒ bhavo paÃ±cakkhandhasaá¹…gaho tab
``paÃ±cakkhandhanirodho nibbÄ• naâ€™â€™ _nti. __bhavanirodho nibbÄ• naá¹ƒ nÄ• mÄ•
bhavanirodhoâ€™â€™ ti esa paÃ±ho sekkhehipi jÄ• nitabbo, na asekkheheva. __imaá¹ƒ á¹
yÄ• thÄ• vakÄ• raá¹‡aá¹ƒ.

__suá¹-á¹-hu diá¹-á¹-ha_nti ``bhavanirodho nibbÄ• naâ€™â€™ nti mayÄ• suá¹-á¹-hu yÄ• th
bhavassa pÄ«á¸·anasaá¹…khatasantÄ• paviparia¹‡Ä• maá¹-á¹-hÄ• naá¹ƒ, bhavanirodhassa
nissaraá¹‡avivekÄ• saá¹…khatÄ• mataá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±
anÄ• gÄ• miphale á¹-hito hi anÄ• gÄ• mimagge á¹-hito eva nÄ• ma uparimaggassa anadhig
``anÄ• gÄ• mimagge á¹-hitattÄ• â€™â€™ _ti. nibbÄ• naá¹ƒ Ä• rabbha pavattampi therasse
``nibbÄ• naá¹ƒ paccavekkhatÄ«â€™â€™ ti vuttaÃ±Ä• á¹‡aá¹ƒ viya na hotÄ«ti vuttaá¹ƒ __ ``
... paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€™â€™ _nti. etena etaá¹ƒ nibbÄ• napaccavekkhaá¹‡Ä• viy
dasseti. evaÃ±ca katvÄ• idha udapÄ• nanidassanampi samatthitanti daá¹-á¹-habbaá¹ƒ.
__paccavekkhaá¹‡aÃ±Ä• á¹‡enÄ• _ti avasesakilesÄ• naá¹ƒ, nibbÄ• nasseva \Be II 123/ vÄ
__upari arahattaphalasamayo_ti upari sijjhanato arahattapaá¹-ilÄ• bho tathÄ• __atthi_. ``ye
pariyesato nibbÄ• naá¹ƒ sacchikarissÄ• mÄ«â€™â€™ ti __jÄ• nÄ• ti_.

kosambisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. upayantisuttavaá¹‡á¹‡anÄ•

<69> navame __udakavaá¸• á¸• hanasamaye_ti sabbadivasesu mahÄ• samuddassa anto mahantacandakantamaá¹‡ipabbatÄ• naá¹ƒ juá¹‡hasamphassena pahatattÄ• jalÄ• bhisand vaá¸• á¸• hanasamaye. __upari gacchanto_ti pakatiyÄ• udakassa tiá¹-á¹-haá¹-á¹-hÄ• nassa attho. __upari yÄ• petÄ«_ti udakaá¹ƒ tattha uparÅ«pari vaá¸• á¸• heti. tathÄ• bhÅ«to ca taá vuccatÄ«ti Ä• ha __ ``vaá¸• á¸• heti pÅ«retÄ«ti atthoâ€™â€™ _ti. yasmÄ• paccayadhamm phalasamavÄ• yapaccaye honte tassa upari á¹-hito viya hoti tassa attano vase vattÄ• panat ``avijjÄ• upari gacchantÄ«â€™â€™ _ti. paccayabhÄ• vena hi sÄ• tathÄ• vuccati. tenÄ• ha paccayo bhavituá¹ƒ sakkuá¹‡antÄ«â€™â€™ _ti. __apagacchanto_ yÄ• yanto. tenÄ• ha __ avaá¸• á¸• hanto parihÄ«yamÄ• noti attho.

upayantisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. susimasuttavaá¹‡á¹‡anÄ•

<70> dasame __garukato_ti garubhÄ• vahetÅ«naá¹ƒ uttamaguá¹‡Ä• naá¹ƒ matthakappatti garukÄ• rena garukato. __mÄ• nito_ti sammÄ• paá¹-ipattiyÄ• mÄ• nito. tÄ• ya hi viÃ±Ã±Å« ``manena piyÄ• yitoâ€™â€™ _ti. __catupaccayapÅ«jÄ• ya ca pÅ«jito_ti idaá¹ƒ atthavacana saá¹ƒgÄ«tikÄ• rehi ``tena kho pana samayena bhagavÄ• sakkato hotÄ«â€™â€™ tiÄ• dinÄ nikkhittaá¹ƒ, tassa atthassa ulliá¹…gavasena vuttanti daá¹-á¹-habbaá¹ƒ. esa nayo sesapade __aá¹ƒsakÅ«á¹-ato_ti \Ne II 107/ \Be II 124/ uttarÄ• saá¹…gena ubho aá¹ƒsakÅ«á¹-e paá¹-i dakkhiá¹‡aaá¹ƒsakÅ«á¹-ato, ubhayato vÄ• apanenti. paricitaganthavasena __paá¹‡á¸• itap pacchÄ• visesabhÄ• gÄ« jÄ• to. vicittanayÄ• ya dhammakathÄ• ya kathanato __ ``kaviseá

__tejussado_ti mahÄ• tejo. purebhattakiccÄ• dÄ«naá¹ƒ niyatabhÄ• vena __niyamamanuyu vipassanÄ• lakkhaá¹‡amhÄ«_ti Ã±Ä• á¹‡aá¹ƒ tattha kathitaá¹ƒ. __dhamma_nti tassaá¹ƒ tas therassa asammukhÄ• desitaá¹ƒ dhammaá¹ƒ. __Ä• haritvÄ• katheti_ tathÄ• varassa dinn

kiÃ±cÄ• pi susimo pÅ«raá¹‡Ä• dayo viya satthupaá¹-iÃ±Ã±o na hoti, titthiyehi pana ``ayaá¹ paÃ±Ã±avÄ• vedaá¹…gakusaloâ€™â€™ ti gaá¹‡Ä• cariyaá¹-á¹-hÄ• ne á¹-hapito, tathÄ• c vuttaá¹ƒ __ ``ahaá¹ƒ satthÄ• ti paá¹-ijÄ• nantoâ€™â€™ _ti, na sassatadiá¹-á¹-hikattÄ• . tath sammukhÄ• upagantuá¹ƒ asakkhi.

__aÃ±Ã±Ä• ti arahattassa nÄ• maá¹ƒ_ aÃ±Ã±indriyassa ciá¹‡á¹‡ante pavattattÄ• . __taá¹ƒ aÃ±Ã±abyÄ• karaá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ sutvÄ• . __assa_ susimassa, __paramappamÄ• á __Ä• cariyamuá¹-á¹-hÄ«_ti Ä• cariyassa muá¹-á¹-hikatadhammo.

__aá¹…gasantatÄ• yÄ• _ti nÄ«varaá¹‡Ä• dÄ«naá¹ƒ paccanÄ«kadhammÄ• naá¹ƒ vidÅ«rab
vÅ«pasantatÄ• ya. nibbutasabbadarathapariá¸·Ä• hatÄ• ya hi tesaá¹ƒ jhÄ• nÄ• naá¹ƒ paá¹‡
__Ä• rammaá¹‡asantatÄ• yÄ• _ti rÅ«papatibhÄ• gavigamena saá¹‡hasukhumÄ• dibhÄ• va
santabhÄ• vena. yadaggena hi tesaá¹ƒ bhÄ• vanÄ• tisayasambhÄ• vitasaá¹‡hasukhumapp
santÄ• ni, tadaggena jhÄ• naá¹…gÄ• naá¹ƒ santatÄ• veditabbÄ• . __Ä• rammaá¹‡asantatÄ
tadÄ• rammaá¹‡adhammÄ• naá¹ƒ santatÄ• lokuttaradhammÄ• rammaá¹‡Ä• hi paccavekkh
__Ä• ruppavimokkhÄ• _ti arÅ«pajjhÄ• nasaÃ±Ã±Ä• vimokkhÄ• . __paÃ±Ã±Ä• matteneva vi
dhammÄ• naá¹ƒ á¹-hitatÄ• taá¹ƒsabhÄ• vatÄ• dhammaá¹-á¹-hiti, aniccadukkhÄ• nattatÄ• ,
__dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti Ä• ha __ ``vipassanÄ• Ã±Ä• á¹‡aâ€™â€™ _nti. __evamÄ
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, pacchÄ• nibbÄ• ne Ã±Ä• á¹‡aâ€™â€™ nti evamÄ• di.

__vinÄ• pi_ \Be II 125/ __samÄ• dhi_nti samathalakkhaá¹‡appattaá¹ƒ purimasiddhaá¹ƒ vinÄ
vipassanÄ• yÄ• nikaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __eva_nti vuttÄ• kÄ• rena. na __samÄ• dhini
viya. __na samÄ• dhiÄ• nisaá¹ƒso_ \Ne II 108/ lokiyÄ• bhiÃ±Ã±Ä• viya. __na samÄ• dhissa
sabbabhavaggaá¹ƒ viya. vipassanÄ• ya nipphatti maggo vÄ• phalaá¹ƒ vÄ• ti yojanÄ• .

rÅ«pÄ• dÄ«su cetesu tiá¹‡á¹‡aá¹ƒ lakkhaá¹‡Ä• naá¹ƒ parivattanavasena desanÄ• __tepan
anuyogaá¹ƒ Ä• ropento_ti nanu vuttaá¹ƒ, susima, idÄ• ni arahattÄ• dhigamena sabbaso pac
paá¹-ivijjhitvÄ• tattha vigatasammohoti anuyogaá¹ƒ karonto. __pÄ• kaá¹-akaraá¹‡attha_nti
nijjhÄ• nako sukkhavipassako ca hutvÄ• Ä• savÄ• naá¹ƒ khayasammasane suppatiá¹-á¹-hi
tasmÄ• ``api pana tumhe Ä• yasmantoâ€™â€™ tiÄ• dinÄ• na te tayÄ• anuyuÃ±jitabbÄ• t

susimasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. samaá¹‡abrÄ• hmaá¹‡avaggo

1. jarÄ• maraá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

71-72__._ __ekekaá¹ƒ_ suttaá¹ƒ __katvÄ• ekÄ• dasa suttÄ• ni vuttÄ• ni_ avijjÄ• ya vasena
tathÄ• nÄ• gamanaÃ±cassÄ• catusaccavasena ekekassa padassa uddhaá¹-attÄ• . kÄ• ma
avijjÄ• samudayoâ€™â€™ ti attheva aÃ±Ã±attha suttapadaá¹ƒ, idha pana veneyyajjhÄ• say
daá¹-á¹-habbaá¹ƒ.

jarÄ• maraá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samaá¹‡abrÄ• hmaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. antarapeyyÄ• lavaggo

1. satthusuttÄ• divaá¹‡á¹‡anÄ•

<73> __ayaá¹ƒ_ \Ne II 109/ \Be II 126/ __satthÄ• nÄ• mÄ• _ti ayaá¹ƒ ariyamaggassa atthÄ
vimuttidhammaá¹ƒ anusÄ• satÄ«ti satthÄ• nÄ• ma. adhisÄ«lÄ• divasena __tividhÄ• pi sikk
bhÄ• vanÄ• nuyogo. __chando_ti niyyÄ• netÄ• __kattukamyatÄ• kusalacchando_. sabbaá
sahati, sabbaá¹ƒ vÄ• ssa upakÄ• rÄ• vahaá¹ƒ sahati vÄ• hetÄ«ti __sabbasahaá¹ƒ. appaá¹-i
paá¹-inivattatÄ«ti appaá¹-ivÄ• nÄ«. antarÄ• ya sahanaá¹ƒ mohanÄ• sanavÄ«riyaá¹ƒ Ä• tapp
vidhinÄ• Ä«retabbattÄ• pavattetabbattÄ• __vÄ«riyaá¹ƒ_. satataá¹ƒ pavattiyamÄ• nabhÄ•
__sÄ• tacca_nti Ä• ha __ ``satatakiriyaâ€™â€™ _nti. __tÄ• disamevÄ• _ti yÄ• disÄ« sati vu
Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡Ä• divasena catusaccapariggÄ• hakaá¹ƒ Ã±Ä• á¹‡anti attho.

antarapeyyÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

nidÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. abhisamayasaá¹ƒyuttaá¹ƒ

1. nakhasikhÄ• suttavaá¹‡á¹‡anÄ•

<74> __sukhumÄ• _ti \Ne II 110/ \Be II 127/ taruá¹‡Ä• parittÄ• kesaggamattabhÄ• vato. y
dvaá¹…gulamattÄ• ya sabbasmiá¹ƒ kÄ• le etappamÄ• á¹‡Ä• va, na tacchindanaá¹ƒ, evaá¹ƒ
na tesaá¹ƒ chindanaá¹ƒ avaá¸• á¸• hanato. __parato_ti ``sahassimaá¹ƒ satasahassimaâ€™
__abhisametvÄ• _ti paá¹-ivijjhitvÄ• , tasmÄ• abhisametÄ• vino paá¹-ividdhasaccassÄ• ti att
purimapadaá¹ƒ dukkhakkhandhassa atÄ«tabhÄ• vaá¹ƒ upÄ• dÄ• yapi vattuá¹ƒ yuttaá¹ƒ. pur
vuttabhÄ• vaá¹ƒ upÄ• dÄ• ya vuttanti dassetuá¹ƒ __ ``purimaá¹ƒ dukkhakkhandhaâ€™â€™
__purimaá¹ƒ_ nÄ• ma pacchimaá¹ƒ apekkhitvÄ• . purimapacchimatÄ• hi taá¹ƒ taá¹ƒ upÄ• d
idhÄ• dhippetaá¹ƒ purimaá¹ƒ nÄ«haritvÄ• dassetuá¹ƒ __ ``katamaá¹ƒ panÄ• â€™â€™ _tiÄ
parikkhÄ«á¹‡aâ€™â€™ nti idhÄ• dhippetaá¹ƒ parikkhÄ«á¹‡ameva vibhÄ• vetuá¹ƒ __ ``kata
parikkhÄ«á¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ. sotÄ• pannassa dukkhakkhayo idha coditoti taá
``paá¹-hamamaggassa abhÄ• vitattÄ• uppajjeyyÄ• â€™â€™ _ti vatvÄ• idÄ• ni taá¹ƒ sarÅ«
``katamaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __sattasu attabhÄ• vesu yaá¹ƒ apÄ• ye uppajjeyya aâ
paá¹-isandhiá¹ƒ Ä• diá¹ƒ katvÄ• yattha katthaci_ apÄ• yesu cÄ• ti yaá¹ƒ dukkhaá¹ƒ uppajje

parikkhÄ«á¹‡anti daá¹-á¹-habbaá¹ƒ. __assÄ• _ti sotÄ• pannassa, yaá¹ƒ parimÄ• á¹‡aá¹ƒ, ta
atthÄ«ti adhippÄ• yo. mahÄ• attho guá¹‡o mahattho, so etassa atthÄ«ti __mahatthiyo_ ka-
katvÄ• . tenÄ• ha __ ``mahato atthassa nipphÄ• dakoâ€™â€™ _ti.

nakhasikhÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pokkharaá¹‡Ä«suttavaá¹‡á¹‡anÄ•

<75> __ubbedhenÄ• _ti avavedhena adhodisatÄ• ya. tenÄ• ha __ ``gambhÄ«ratÄ• yÄ• â€

pokkharaá¹‡Ä«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saá¹ƒbhejjaudakasuttÄ• divaá¹‡á¹‡anÄ•

76-77__._ __sambhijjaá¹-á¹-hÄ• ne_ti \Ne II 111/ \Be II 128/ sambhijjasamodhÄ• nagataá¹-á
sametÄ• honti. tenÄ• ha __ ``samÄ• gacchantÄ«â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ vibhattilopena
dassento __ ``tÄ«á¹‡i vÄ• â€™â€™ _ti Ä• ha. sambhijjati missÄ«bhÄ• vaá¹ƒ gacchati etthÄ
missitaá¹-á¹-hÄ• naá¹ƒ. tattha udakaá¹ƒ __sambhejjaudakaá¹ƒ_. tenÄ• ha __ ``sambhinnaá
_nti.

saá¹ƒbhejjaudakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pathavÄ«suttÄ• divaá¹‡á¹‡anÄ•

78-84__._ __cakkavÄ• á¸·abbhantarÄ• yÄ• _ti cakkavÄ• á¸·apabbatassa antogadhÄ• ya.

__chaá¹-á¹-hÄ• dÄ«su vuttanayenevÄ• _ti idha chaá¹-á¹-hasuttÄ• dÄ«su paá¹-hamasuttÄ•
veditabbo visesÄ• bhÄ• vato.

__pariyosÄ• ne_ti imassa abhisamayasaá¹ƒyuttassa osÄ• naá¹-á¹-hÄ• ne.
__aÃ±Ã±atitthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• na_nti aÃ±Ã±atitthiyÄ• naá¹ƒ. __gu
jhÄ• nÄ• bhiÃ±Ã±Ä• sahito guá¹‡Ä• dhigamo. __satabhÄ• gampi ... pe ... na upagacchati_
mahÄ• nubhÄ• vattÄ• . tenÄ• ha bhagavÄ• paccakkhasabbadhammo ``evaá¹ƒ mahÄ• dhig
puggalo evaá¹ƒ mahÄ• bhiÃ±Ã±oâ€™â€™ ti.

pathavÄ«suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

abhisamayasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. dhÄ• tusaá¹ƒyuttaá¹ƒ

1. nÄ• nattavaggo

1. dhÄ• tunÄ• nattasuttavaá¹‡á¹‡anÄ•

<85> __paá¹-hama_nti \Ne II 112/ \Be II 129/ imasmiá¹ƒ nidÄ• navagge saá¹ƒyuttÄ• naá¹ƒ
saá¹ƒgÄ«tattÄ• . __nissattaá¹-á¹-hasuÃ±Ã±ataá¹-á¹-hasaá¹…khÄ• tenÄ• _ti dhammamattat
niccasubhasukhaattasuÃ±Ã±atatthasaá¹…khÄ• tena. __sabhÄ• vaá¹-á¹-henÄ• _ti yathÄ• bl
eva sabhÄ• vassa dhÄ• raá¹‡aá¹-á¹-hena __dhÄ• tÅ«ti laddhanÄ• mÄ• naá¹ƒ. nÄ• nÄ• sab
__dhÄ• tunÄ• nattaá¹ƒ_. cakkhusaá¹…khÄ• to pasÄ• do __cakkhupasÄ• do_. so eva cakkh
nissattasuÃ±Ã±ataá¹-á¹-hena dhÄ• tu cÄ• ti __cakkhudhÄ• tu_. cakkhupasÄ• davatthuá¹ƒ a
pavattaá¹ƒ __cakkhupasÄ• davatthukaá¹ƒ_. sesapadesupi eseva nayo. dve sampaá¹-icchan
manodhÄ• tÅ«ti __tisso manodhÄ• tuyo manodhÄ• tu_ ``mananamattÄ• dhÄ• tÅ«â€™â€™
... nibbÄ• naÃ±ca dhammadhÄ• tu_ visesasaÃ±Ã±Ä• parihÄ• rena sÄ• maÃ±Ã±asaÃ±Ã±Ä•
Ä• yatanadesanÄ• ya ``dhammÄ• yatanaâ€™â€™ nteva desitÄ• . na hi nesaá¹ƒ rÅ«pÄ• ya
aÃ±Ã±aviÃ±Ã±Ä• á¹‡ena gahetabbatÄ• kÄ• ro atthi. __sabbampÄ«_ti chasattatividhaá¹ƒ __
kÄ• mÄ• vacarÄ• _ kÄ• madhÄ• tupariyÄ• pannattÄ• . __avasÄ• ne dve_ti dhammadhÄ• tu
saá¹…khepo, vitthÄ• ro pana __visuddhimagge_ taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• su daá¹-á¹-habbo

dhÄ• tunÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. phassanÄ• nattasuttavaá¹‡á¹‡anÄ•

<86> jÄ• tipasutiÄ• rammaá¹‡Ä• dibhedena nÄ• nÄ• bhÄ• vo __phasso_. jÄ• tipaccayabhe
hotiyeva. dhammapariccheda vasena dhÄ• tudesanÄ• yaá¹ƒ tisso mananamattÄ• dhÄ• tuyo
cittuppattivibhÄ• gena paccayuppannassa vasena dhÄ• tudesanÄ• yaá¹ƒ \Be II 130/ manan
II 113/ sÄ• maÃ±Ã±ato manodvÄ• rÄ• vajjanaá¹ƒ ``manodhÄ• tÅ«â€™â€™ ti adhippetanti v
manodvÄ• re paá¹-hamajavanasampayuttoâ€™â€™ _tiÄ• di. __tasmÄ• _ti yasmÄ• kÄ• ma
sampaá¹-icchanamanodhÄ• tuanantaraá¹ƒ uppajjamÄ• no santÄ«raá¹‡aviÃ±Ã±Ä• á¹‡adhÄ•
manosamphasso eva nÄ• ma, dubbalattÄ• pana so sabbabhavesu asambhavato ca gahito
hotÄ«ti manodvÄ• re javanasamphasso hoti, tasmÄ• . __ayamettha attho_ti ayaá¹ƒ idha adh

phassanÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nophassanÄ• nattasuttavaá¹‡á¹‡anÄ•

<87> __manosamphassaá¹ƒ paá¹-iccÄ• _ti manodvÄ• re paá¹-hamajavanasampayutto pha
manosamphassaá¹ƒ paá¹-icca. __manodhÄ• tÅ«_ti Ä• vajjanakiriyamanodhÄ• tu. manoviÃ±
veneyyajjhÄ• sayavasena vuttaá¹ƒ. tenÄ• ha __ ``manodvÄ• re ... pe ... evamattho daá¹-á¹-
hi vakkhati ``sabbÄ• ni cetÄ• nÄ«â€™â€™ tiÄ• di.

nophassanÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vedanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<88> __sabbÄ• pi tasmiá¹ƒ dvÄ• re vedanÄ• vatteyyuá¹ƒ_ cakkhusamphassavedanÄ• up
__nibbattiphÄ• sukattha_nti nibbattiyÄ• upanissayabhÄ• vena pavattiyÄ• dassanasukhatth
__sampaá¹-icchanavedanameva gahetuá¹ƒ vaá¹-á¹-ati, _ tÄ• ya gahitÄ• ya itarÄ• saá¹ƒ gah
Ã±Ä• yÄ• gatamevÄ• ti. __vuttaá¹ƒ_ porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. __Ä• vajjanasampha
Ä• vajjanamanosamphassaá¹ƒ. anantarÅ«panissayabhÅ«taá¹ƒ paá¹-icca paá¹-hamajavana
__ayamadhippÄ• yo_ upanissayassa adhippetattÄ• .

vedanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyavedanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<89> __tatiyacatutthesu_ \Be II 131/ __vuttanayÄ• vÄ• _ti ``no cakkhusamphassaá¹ƒ paá¹-
cakkhudhÄ• tÅ«â€™â€™ ti evaá¹ƒ vuttanayo, catutthe ``cakkhudhÄ• tuá¹ƒ, bhikkhave, paá
cakkhusamphassoâ€™â€™ tiÄ• dinÄ• vuttanayo ca. __ekato katvÄ• _ti ekajjhaá¹ƒ katvÄ•
suttesu evaá¹ƒ desanÄ• pavattÄ• ti Ä• ha __ ``sabbÄ• ni cetÄ• nÄ«â€™â€™ _tiÄ• di. paá¹
vedanÄ• nÄ• nattÄ• dÄ«naá¹ƒ \Ne II 114/ phassanÄ• nattÄ• dikassa paccayabhÄ• vato tath
__ito paresÅ«_ti ``no pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati pariá¸·Ä• hanÄ• nattaâ€™

dutiyavedanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bÄ• hiradhÄ• tunÄ• nattasuttavaá¹‡á¹‡anÄ•

<90> __paÃ±ca dhÄ• tuyo kÄ• mÄ• vacarÄ• _ rÅ«pasabhÄ• vattÄ• .

bÄ• hiradhÄ• tunÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saÃ±Ã±Ä• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<91> __Ä• pÄ• the patita_nti cakkhussa Ä• pÄ• thagataá¹ƒ sÄ• á¹-akaveá¹-hanÄ• disaÃ±Ã
sammÄ• nissitaá¹ƒ. cakkhudvÄ• re sampaá¹-icchanÄ• disampayuttasaÃ±Ã±Ä• naá¹ƒ saá¹.
cakkhuviÃ±Ã±Ä• á¹‡asampayuttasaÃ±Ã±Ä• gahaá¹‡eneva vÄ• gahetabbato __ ``rÅ«pasa
cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• saÃ±Ã±Ä• â€™â€™ _ti vuttaá¹ƒ tattha saÃ±Ã±Ä• ya ev
taá¹ƒsampayutto saá¹…kappoti idampi saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-habbaá¹ƒ. tenÄ• ha __
``saÃ±Ã±Ä• saá¹…kappachandÄ• ekajavanavÄ• repi nÄ• nÄ• javanavÄ• repi labbhantÄ«â
vitakkassa chandagatikattÄ• vuttaá¹ƒ __ ``tÄ«hi cittehi sampayutto saá¹…kappoâ€™â€™ _
__chandikataá¹-á¹-henÄ• _ti chandakaraá¹‡aá¹-á¹-hena, icchitaá¹-á¹-henÄ• ti attho. __anuá
pariá¸• ahanaá¹-á¹-hena. sannissayaá¸• Ä• harasÄ• hi rÄ• gaggiÄ• dayo ``rÅ«peâ€™â€™
Ä• rammaá¹‡adassanametaá¹ƒ. __pariá¸·Ä• ho_ti pariá¸·Ä• hasÄ«sena apekkhaá¹ƒ vadati.
uppanneâ€™â€™ _tiÄ• di. ``pariá¸·Ä• hoâ€™â€™ ti daá¸·hajjhosÄ• nÄ• \Be II 132/ balavÄ
__ ``pariá¸·Ä• hapariyesanÄ• pana nÄ• nÄ• javanavÄ• reyeva labbhantÄ«â€™â€™ _ti. tÄ•
laddhÅ«panissayabhÄ• vatoti dasseti. __iminÄ• nayenÄ• _ti ``uppajjati saÃ±Ã±Ä• nÄ• natt
vuttanayena attho veditabbo. ``rÅ«pasaÃ±Ã±Ä• dinÄ• nÄ• sabhÄ• vaá¹ƒ saÃ±Ã±aá¹ƒ paá¹-
kÄ• masaá¹…kappÄ• dinÄ• nÄ• sabhÄ• vo saá¹…kappo uppajjatÄ«â€™â€™ tiÄ• dinÄ• na

saÃ±Ã±Ä• nÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nopariyesanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ•

<92> __paá¹-isedhamattameva nÄ• naá¹ƒ, _ sesaá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti adhi

nopariyesanÄ• nÄ• nattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bÄ• hiraphassanÄ• nattasuttÄ• divaá¹‡á¹‡anÄ•

<93> __vuttappakÄ• re_ \Ne II 115/ __Ä• rammaá¹‡e_ti ``Ä• pÄ• the patitaâ€™â€™ ntiÄ•
vuttappakÄ• re rÅ«pÄ• rammaá¹‡e. __saÃ±Ã±Ä• _ti rÅ«pasaÃ±Ã±Ä• va. arÅ«padhammopi
pavattati, taá¹ƒ phusanto viya hotÄ«ti vuttaá¹ƒ __ ``Ä• rammaá¹‡aá¹ƒ phusamÄ• noâ€™â€™
vatthubhÅ«taá¹ƒyeva rÅ«pÄ• rammaá¹‡aá¹ƒ labbhatÄ«ti katvÄ• ``rÅ«palÄ• bhoâ€™â€™ ti
taá¹‡hÄ• ya Ä• rammaá¹‡aá¹ƒ rÅ«palÄ• bhoâ€™â€™ _ti. __sabbasaá¹…gÄ• hikanayo_ti e
sabbesaá¹ƒ saÃ±Ã±Ä• dÄ«naá¹ƒ dhammÄ• naá¹ƒ uppattiyÄ• sabbasaá¹…gaá¹‡hanavase
``ekasmiá¹ƒyevÄ• â€™â€™ _tiÄ• di. __sabbasaá¹…gÄ• hikanayo_ti vÄ• dhuvaparibhogav
Ä• gantukÄ• rammaá¹‡anti vÄ• vibhÄ• gaá¹ƒ akatvÄ• sabbasaá¹…gÄ• hikanayo. __aparo
Ä• gantukÄ• rammaá¹‡e nibaddhÄ• rammaá¹‡e ca visayato nibaddhÄ• rammaá¹‡ena miss
sattÄ• naá¹ƒ kileso mando hoti. tathÄ• hi saÃ±Ã±Ä• saá¹…kappaphassavedanÄ• va dassit
yaá¹ƒ kiÃ±ci aÃ±Ã±amaÃ±Ã±aá¹ƒ viya. __khobhetvÄ• _ti kutÅ«haluppÄ• danavasena cittaâ

__upÄ• sikÄ• _ti \Be II 133/ tassa amaccaputtassa bhariyaá¹ƒ sandhÄ• yÄ• ha. __tasmi_nt
__lÄ• bho_ nÄ• ma ``labbhatÄ«â€™â€™ ti katvÄ• .

__uruvalliyavÄ• sÄ«_ti uruvalliyaleá¹‡avÄ• sÄ«, uruvalliyavihÄ• ravÄ• sÄ«ti vadanti. __pÄ•
``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjatÄ«â€™â€™ tiÄ• dinayapavattÄ• ya imi
__parivaá¹-á¹-etvÄ• _ti majjhe gahitaphassavedanÄ• pariyosÄ• ne á¹-hapanavasena pÄ• á¸
__vuttappakÄ• re_tiÄ• di parivattetabbÄ• kÄ• radassanaá¹ƒ. tattha __vuttappakÄ• re_ti Ä• p
__avibhÅ«tavÄ• ra_nti avibhÅ«tÄ• rammaá¹‡avÄ• raá¹ƒ. ayameva vÄ• pÄ• á¹-ho. __gaá¹‡
__ekajavanavÄ• repi labbhanti_ cirataranivesÄ• bhÄ• vÄ• . __nÄ• nÄ• javanavÄ• reyeva_ c

<94> __dasamaá¹ƒ uttÄ• nameva_ navame vuttanayattÄ• . paá¹-isedhamattameva hettha n

bÄ• hiraphassanÄ• nattasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• nattavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. sattadhÄ• tusuttavaá¹‡á¹‡anÄ•

<95> Ä• bhÄ• tÄ«ti \Ne II 116/ Ä• bhÄ• , Ä• lokabhÄ• vena nipphajjati, upaá¹-á¹-hÄ• tÄ«ti v
nijjÄ«vaá¹-á¹-hena dhÄ• tÅ«ti __Ä• bhÄ• dhÄ• tu. Ä• lokassÄ• _ti Ä• lokakasiá¹‡assa. suá¹-
bhÄ• tÄ«ti __subhaá¹ƒ_. kasiá¹‡asahacaraá¹‡ato jhÄ• naá¹ƒ __subhaá¹ƒ_. sesaá¹ƒ vuttana
suparisuddhavaá¹‡á¹‡aá¹ƒ __kasiá¹‡aá¹ƒ_. Ä• kÄ• sÄ• naÃ±cÄ• dayopi subhÄ• rammaá¹‡
niá¹-á¹-hÄ• pesÄ«_ti desanaá¹ƒ uddesamatte eva á¹-hapesi. pÄ• á¸·iyaá¹ƒ ``andhakÄ• raá¹
paÃ±Ã±Ä• yatÄ«â€™â€™ ti etthÄ• pi Ä• rammaá¹‡ameva gahitaá¹ƒ, tathÄ• ``ayaá¹ƒ dhÄ•
paÃ±Ã±Ä• yatÄ«â€™â€™ ti etthÄ• pi. yathÄ• hi idha suvaá¹‡á¹‡aá¹ƒ kasiá¹‡aá¹ƒ subhanti
dubbaá¹‡á¹‡aá¹ƒ asubhanti.

__andhakÄ• raá¹ƒ paá¹-iccÄ• _ti andhakÄ• raá¹ƒ paá¹-icchÄ• dakapaccayaá¹ƒ paá¹-icca. _
hoti. tenÄ• ha __ ``andhakÄ• ro hÄ«â€™â€™ _tiÄ• di. Ä• lokopi, andhakÄ• rena \Be II 134/
yojanÄ• . andhakÄ• ro tÄ• va Ä• lokena paricchinno hotu ``yattha Ä• loko natthi, tattha andh
kathaá¹ƒ andhakÄ• rena paricchinno hotÄ«ti Ä• ha __ ``andhakÄ• rena hi so pÄ• kaá¹-o hot
paricchedalekhÄ• ya viya cittarÅ«paá¹ƒ andhakÄ• rena hi parito paricchinno hutvÄ• paÃ±Ã
chÄ• yÄ• ya Ä• tapo. __eseva nayo_ti asubhasubhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aparicchinnata
adhippetameva dassento __ ``asubhe sati subhaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ _ti Ä• ha. __
paá¹-icca subhaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti avoca. ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â

uttarapadalopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``rÅ«paá¹ƒ paá¹-iccÄ• ti rÅ«pÄ• vacarasamÄ•
_ti. tÄ• ya hi sati adhigatÄ• ya. __rÅ«pasamatikkamÄ• vÄ• hotÄ«_ti sabhÄ• vÄ• rammaá¹±
samatikkamÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti nÄ• ma hotÄ«ti attho. __eseva nay
``Ä• kÄ• sÄ• naÃ±cÄ• yatanasamatikkamÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti nÄ• r
pakÄ• re atidisati. __paá¹-isaá¹…khÄ• _ti paá¹-isaá¹…khÄ• Ã±Ä• á¹‡ena. __appavatti_nti y
appavattanaá¹ƒ. etena khaá¹‡anirodhÄ• diá¹ƒ paá¹-ikkhipati.

__kathaá¹ƒ samÄ• patti pattabbÄ• _ti imÄ• su sattasu dhÄ• tÅ«su kÄ• pakÄ• rÄ• saÃ±Ã±Ä
samÄ• pajjitabbÄ• . tenÄ• ha __ ``kÄ«disÄ• samÄ• pattiyoâ€™â€™ _tiÄ• di. __saÃ±Ã±Ä•
paá¹-ukiccÄ• ya \Ne II 117/ saÃ±Ã±Ä• ya atthibhÄ• vena. __sukhumasaá¹…khÄ• rÄ• naá¹ƒ
avasissatÄ• ya. __nirodhovÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ nirodho eva.

sattadhÄ• tusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sanidÄ• nasuttavaá¹‡á¹‡anÄ•

<96> __bhÄ• vanapuá¹ƒsakametaá¹ƒ_ ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«â€™â€
__sanidÄ• na_nti attano phalaá¹ƒ nidadÄ• tÄ«ti nidÄ• naá¹ƒ, kÄ• raá¹‡anti Ä• ha __ ``sanid
__sappaccayoâ€™â€™ _ti. __kÄ• mapaá¹-isaá¹ƒyutto_ti kÄ• marÄ• gasaá¹…khÄ• tena kÄ
kÄ• mapaá¹-ibaddho vÄ• . takketÄ«ti __takko_. abhÅ«takÄ• raá¹ƒ samÄ• ropetvÄ• kappetÄ
Ä• rammaá¹‡e cittaá¹ƒ appetÄ«ti __appanÄ• _. visesena appetÄ«ti __byappanÄ• _. Ä• ram
abhiniropentaá¹ƒ viya pavattatÄ«ti __cetaso abhiniropanÄ• _. micchÄ• viparÄ«to pÄ• pako
__micchÄ• saá¹…kappo_. aÃ±Ã±esu ca kÄ• mapaá¹-isaá¹ƒyuttesu vijjamÄ• nesu vitakko ev
niruá¸·ho daá¹-á¹-habbo vitakkassa kÄ• mapasaá¹…gappattisÄ• tisayattÄ• . esa nayo byÄ•
__sabbepi akusalÄ• dhammÄ• kÄ• madhÄ• tu_ hÄ«najjhÄ• sayehi kÄ• metabbadhÄ• tubh

kilesakÄ• massa Ä• rammaá¹‡abhÄ• vattÄ• sabbÄ• kusalasaá¹ƒgÄ• hikÄ• ya kÄ• madhÄ
kathanaá¹ƒ __sabbasaá¹…gÄ• hikÄ• _. tissannaá¹ƒ dhÄ• tÅ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ as
imaá¹ƒ_ kÄ• mÄ• vacarasaÃ±Ã±itaá¹ƒ kÄ• mavitakkasaÃ±Ã±itaÃ±ca __kÄ• madhÄ• tuá¹ƒ.
labhitvÄ• . __tÄ«hi kÄ• raá¹‡ehÄ«_ti tÄ«hi sÄ• rabhÅ«tehi kÄ• raá¹‡ehi.

byÄ• pÄ• davitakko byÄ• pÄ• do uttarapadalopena, so eva nijjÄ«vaá¹-á¹-hena sabhÄ• vadh
__byÄ• pÄ• dadhÄ• tu_. byÄ• pajjati cittaá¹ƒ etenÄ• ti __byÄ• pÄ• do, _ doso. byÄ• pÄ• do
__sahajÄ• tapaccayÄ• divasenÄ• _ti sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiav
parassa attano ca dukkhÄ• panaá¹ƒ vihiá¹ƒsÄ• , sÄ• eva dhÄ• tu, atthato rosanÄ• parÅ«pa
dosasahagatacittuppÄ• do.

__tiá¹‡agahane araÃ±Ã±e_ti tiá¹‡ehi gahanabhÅ«te araÃ±Ã±e. __anayabyasana_nti apÄ•

pariharaá¹‡Å«pÄ• yarahitaá¹ƒ vipattinti vÄ• attho. __avaá¸• á¸• hiá¹ƒ vinÄ• sa_nti avaá¸• á
vinÄ• saÃ±cÄ• ti vadanti sabbaso vaá¸• á¸• hirahitaá¹ƒ. __sukkhatiá¹‡adÄ• yo viya Ä• ramm
kilesaggisaá¹ƒvaddhanaá¹-á¹-hena. __tiá¹‡ukkÄ• viya_ \Ne II 118/ __akusalasaÃ±Ã±Ä• _ a
__tiá¹‡akaá¹-á¹-ha ... pe ... sattÄ• _ anayabyasanÄ• pattito. ``ime sattÄ• â€™â€™ ti hi ayor
adhippetÄ• . tenÄ• ha __ ``yathÄ• sukkhatiá¹‡adÄ• yeâ€™â€™ _tiÄ• di.

samatÄ• bhÄ• vato \Be II 136/ samatÄ• virodhato visamatÄ• hetuto ca visamÄ• rÄ• gÄ• da
``rÄ• gavisamÄ• dÄ«ni anugataâ€™â€™ _nti. __icchitabbÄ• _ avassaá¹ƒbhÄ• vinibhÄ• ver

saá¹ƒkilesato nikkhamanaá¹-á¹-hena nekkhammo, so eva nijjÄ«vaá¹-á¹-hena dhÄ• tÅ«ti __
svÄ• yaá¹ƒ nekkhammasaddo pabbajjÄ• dÄ«su kusalavitakke ca niruá¸·hoti Ä• ha __ ``nekk
nekkhammadhÄ• tÅ«â€™â€™ _ti. __itarÄ• pi dve dhÄ• tuyo_ti abyÄ• pÄ• daavihiá¹ƒsÄ• dh
dÄ«petabbÄ• _ sarÅ«pena Ä• gatattÄ• . __vitakkÄ• dayo_ti nekkhammasaá¹…kappacchan
__yathÄ• nurÅ«paá¹ƒ_ attano attano paccayÄ• nurÅ«paá¹ƒ. kathaá¹ƒ panettha kusaladham
saá¹…khÄ• rapariá¸·Ä• hamattaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ, soá¸·asasu Ä• kÄ• resu dukk
vutto, yassa vigamena arahato sÄ«tibhÄ• vappatti vuccati.

sayaá¹ƒ na byÄ• pajjati, tena vÄ• taá¹ƒsamaá¹…gÄ«puggalo na kiÃ±ci byÄ• pÄ• detÄ«ti __
vuttavipariyÄ• yehi sÄ• veditabbÄ• . hitesibhÄ• vena mijjati siniyhatÄ«ti __mitto, _ mittassa
abyÄ• pÄ• do. __mettÄ• yanÄ• _ti mettÄ• kÄ• raá¹‡aá¹ƒ, mettÄ• ya vÄ• ayanÄ• pavattanÄ
mettÄ• yitassa mettÄ• ya pavattassa bhÄ• vo. __mettÄ• cetovimuttÄ«_ti mettÄ• yanavasen
sesaá¹ƒ vuttanayameva.

sanidÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. giÃ±jakÄ• vasathasuttavaá¹‡á¹‡anÄ•

<97> __ito paá¹-á¹-hÄ• yÄ• _ti ``dhÄ• tuá¹ƒ, bhikkhaveâ€™â€™ ti imasmÄ• tatiyasuttato p
kammavaggo, tÄ• va netvÄ• upagantvÄ• seti etthÄ• ti Ä• sayo, hÄ«nÄ• dibhÄ• vena adhÄ
__ajjhÄ• sayaá¹ƒ, _ adhimuttanti attho. __saÃ±Ã±Ä• uppajjatÄ«_tiÄ• dÄ«su hÄ«nÄ• dibhed
paá¹-icca hÄ«nÄ• dibhedÄ• saÃ±Ã±Ä• , tannissayadiá¹-á¹-hivikappanÄ• , vitakko ca uppajj
upanissayakoá¹-iyÄ• ca. __satthÄ• resÅ«_ti tesaá¹ƒ satthupaá¹-iÃ±Ã±atÄ• ya vuttaá¹ƒ, na
satthulakkhaá¹‡asabbhÄ• vato. __asammÄ• sambuddhesÅ«_ti Ä• dhÄ• re visaye ca bhum
vuttanti paá¹-hamaá¹ƒ tÄ• va dassento ``mayaá¹ƒ sammÄ• sambuddhÄ• â€™â€™ tiÄ• diá¹
``tesu sammÄ• sambuddhÄ•  \Ne II 119/ eteâ€™â€™ tiÄ• dimÄ• ha. tesaá¹ƒ ``mayaá¹ƒ sam
uppannadiá¹-á¹-hi idha mÅ«labhÄ• vena pucchitÄ• , itarÄ• anusaá¹…kitÄ• ti __pucchatiyev
vadati.

__ ``mahatÄ«â€™â€™ _ti ettha mahÄ• saddo ``mahÄ• janoâ€™â€™ tiÄ• dÄ«su viya bahu
avijjÄ• pi hÄ«nahÄ«natarahÄ«natamÄ• dibhedena bahupakÄ• rÄ• . __tassÄ• _ti diá¹-á¹-hiy
``yadidaá¹ƒ avijjÄ• dhÄ• tÅ«â€™â€™ ti avijjaá¹ƒ uddharitvÄ• ``hÄ«naá¹ƒ dhÄ• tuá¹ƒ paá¹-
ajjhÄ• sayadhÄ• tu niddiá¹-á¹-hÄ• ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, ``aÃ±Ã±a
niddiá¹-á¹-hÄ• â€™â€™ ti, yato avijjÄ• sÄ«sena ajjhÄ• sayadhÄ• tu eva gahitÄ• . avijjÄ• ga
diá¹-á¹-hajjhÄ• sayo hÄ«nÄ• dibhedaá¹ƒ avijjÄ• dhÄ• tuá¹ƒ nissÄ• ya tato saÃ±Ã±Ä• diá¹-á
__paá¹‡idhi_ patthanÄ• , sÄ• pana tathÄ• tathÄ• cittassa á¹-hapanavasena hotÄ«ti Ä• ha
``cittaá¹-á¹-hapanaâ€™â€™ _nti. tenÄ• ha __ ``sÄ• panesÄ• â€™â€™ _tiÄ• di. __ete_ti hÄ
saÃ±Ã±Ä• diá¹-á¹-hivitakkacetanÄ• patthanÄ• paá¹‡idhisaá¹…khÄ• tÄ• hÄ«nÄ• dhammÄ
hÄ«nadhammasamÄ• yogato. __sabbapadÄ• nÄ«_ti ``paÃ±Ã±apetÄ«â€™â€™ tiÄ• dÄ«ni p
majjhimuttamaá¹-á¹-hÄ• nantarassa asambhavato. upapajjanaá¹ƒ ``upapattÄ«â€™â€™ ti Ä
paá¹-ilÄ• bho ca nibbatti cÄ• â€™â€™ _ti. tattha __hÄ«nakulÄ• dÄ«_ti __Ä• di_-saddena
hÄ«narÅ«pabhogaparisÄ• dÄ«naá¹ƒ saá¹…gaho. __hÄ«nattikavasenÄ• _ti hÄ«nattike vutta
adhippÄ• yo. __cittuppÄ• dakkhaá¹‡e_ti idaá¹ƒ hÄ«nattikapariyÄ• pannÄ• naá¹ƒ cittuppÄ• c
tattha laddhattÄ• vuttaá¹ƒ. __paÃ±casu nÄ«cakulesÅ«_ti caá¹‡á¸• Ä• lavenanesÄ• daratha
dvÄ• dasaakusalacittuppÄ• dÄ• naá¹ƒ pana yo koci paá¹-ilÄ• bho hÄ«noti yojanÄ• . sesadv
__imasmiá¹ƒ á¹-hÄ• ne_ti ``yÄ• yaá¹ƒ, bhante, diá¹-á¹-hÄ«â€™â€™ tiÄ• dinÄ• Ä• gate ima
``dhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjatÄ«â€™â€™ tiÄ• dinÄ• Ä• gatattÄ• __nibbattiye
paá¹-ilÄ• bho.

giÃ±jakÄ• vasathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. hÄ«nÄ• dhimuttikasuttavaá¹‡á¹‡anÄ•

<98> __ekato_ \Be II 138/ __hontÄ«_ti samÄ• nacchandatÄ• ya ajjhÄ• sayato ekato honti.
tÄ• ya eva samÄ• nacchandatÄ• ya cittena nibbisesÄ• honti. idha adhimutti nÄ• ma ajjhÄ•
``hÄ«nÄ• dhimuttikÄ• ti hÄ«najjhÄ• sayÄ• â€™â€™ _ti.

hÄ«nÄ• dhimuttikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. caá¹…kamasuttavaá¹‡á¹‡anÄ•

<99> __mahÄ• paÃ±Ã±esÅ«_ti \Ne II 120/ vipulapaÃ±Ã±esu. __na_nti sÄ• riputtattheraá¹ƒ
khandhavibhÄ• gaá¹ƒ, khandhÄ• naá¹ƒ vÄ• antaraá¹ƒ viseso atthÄ«ti __khandhantaro_. es
__parikamma_nti iddhividhÄ• dhigamassa pubbabhÄ• gaparikammaÃ±ceva uttaraparikamm
iddhÄ• nisaá¹ƒsaÃ±ceva Ä• nisaá¹ƒsaÃ±ca. __adhiá¹-á¹-hÄ• naá¹ƒ vikubbana_nti adhiá¹-á
vikubbanavidhÄ• naÃ±ca. __vuttanayenevÄ• _ti ``pathaviá¹ƒ pattharanto viyÄ• â€™â€™ tiÄ

__dhutaá¹…gaparihÄ• ra_nti dhutaá¹…gÄ• naá¹ƒ pariharaá¹‡avidhiá¹ƒ. pariharaá¹‡aggaha
siddhaá¹ƒ hotÄ«ti taá¹ƒ na gahitaá¹ƒ. __Ä• nisaá¹ƒsa_nti taá¹ƒtaá¹ƒdhutaá¹…gaparihara á¹‡
Ä• nisaá¹ƒsameva. __samodhÄ• na_nti ``ettakÄ• piá¹‡á¸• apÄ• tapaá¹-isaá¹ƒyuttÄ• , ettak
senÄ• sanapaá¹-isaá¹ƒyuttÄ• â€™â€™ ti paccayavasena aÃ±Ã±amaÃ±Ã±aÃ±ca antogadh
adhiá¹-á¹-hÄ• navidhiá¹ƒ. __bheda_nti ukkaá¹-á¹-hÄ• dibhedaÃ±ceva bhinnÄ• kÄ• raÃ±ca.

__parikamma_nti ``dibbacakkhu evaá¹ƒ uppÄ• detabbaá¹ƒ, evaá¹ƒ visodhetabbaâ€™â€™
parikammavidhÄ• naá¹ƒ. __Ä• nisaá¹ƒsa_nti paresaá¹ƒ ajjhÄ• sayÄ• nurÅ«pÄ• yatanÄ• diÄ
__upakkilesa_nti sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ duvidhaá¹ƒ upakkilesaá¹ƒ. vipas
dibbacakkhussa upakkilesÄ• ti veditabbÄ• .

__saá¹…khepavitthÄ• ragambhÄ«ruttÄ• navicitrakathÄ• dÄ«sÅ«_ti saá¹…khepo vitthÄ• ro
vicitrabhÄ• vo neyyatthatÄ• nÄ«tatthatÄ• ti evamÄ• dÄ«su dhammassa kathetabbappakÄ•
kathetabbÄ• kÄ• raá¹ƒ.

__iti_-saddo \Be II 139/ Ä• diattho, pakÄ• rattho vÄ• . tena ---

``Ä• dimhi sÄ«laá¹ƒ deseyya, (Sv I 190; Ps I 291)

majjhe cittaá¹ƒ viniddise.

ante paÃ±Ã±Ä• kathetabbÄ• ,

eso dhammakathÄ• vidhoâ€™â€™ ti || ---

evaá¹ƒ kathetabbÄ• kÄ• raá¹ƒ saá¹…gaá¹‡hÄ• ti.

``sithilaá¹ƒ \Ne II 121/ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahÄ«taá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™
Vin V 485) ---

evaá¹ƒ vuttaá¹ƒ dasavidhaá¹ƒ __byaÃ±janabuddhiá¹ƒ. aá¹-á¹-huppatti_nti tassa tassa suttas
aá¹-á¹-huppattiá¹ƒ. __anusandhi_nti pacchÄ• nusandhiÄ• dianusandhiá¹ƒ. __pubbÄ• para_
padaá¹ƒ __evaá¹ƒ vattabbaá¹ƒ, idaá¹ƒ_ pubbÄ• paraá¹ƒ __evaá¹ƒ gahetabba_nti.

__kulasaá¹…gaá¹‡hanaparihÄ• ra_nti lÄ• bhuppÄ• danatthaá¹ƒ kulÄ• naá¹ƒ saá¹…gaá¹‡ha
tanniyamitaá¹ƒ ekantikaá¹ƒ kulasaá¹…gahaá¹‡avidhiá¹ƒ.

caá¹…kamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sagÄ• thÄ• suttavaá¹‡á¹‡anÄ•

<100> ``dhÄ• tuso saá¹ƒsandantÄ«â€™â€™ ti idaá¹ƒ ajjhÄ• sayato sarikkhatÄ• dassanaá¹
missÄ«bhÄ• vadassananti Ä• ha __ ``samuddantareâ€™â€™ _tiÄ• di. __nirantaro_ti nibbis
paÃ±cavidhasaá¹ƒsaggahetu. saá¹ƒsaggagahaá¹‡ena cettha saá¹ƒsaggavatthukÄ• taá¹‡hÄ
``dassana ... pe ... snehenÄ• â€™â€™ _ti.

vanati bhajati sajjati tenÄ• ti vanaá¹ƒ, vanathoti ca kileso vuccatÄ«ti Ä• ha __ ``vanatho jÄ•
jÄ• taâ€™â€™ _nti. itare saá¹ƒsaggamÅ«lakÄ• ti tameva paá¹-ikkhipanto Ä• ha __ ``adassa
__sÄ• dhujÄ«vÄ«_ti sÄ• dhu suá¹-á¹-hu jÄ«vÄ«, taá¹ƒjÄ«vanasÄ«lo. tenÄ• ha __ ``parisudd
jÄ«vamÄ• noâ€™â€™ _ti.

sagÄ• thÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. assaddhasaá¹ƒsandanasuttavaá¹‡á¹‡anÄ•

<101> __nirojÄ• _ti \Be II 140/ saddhÄ• snehÄ• bhÄ• vena nisnehÄ• . tato eva arasabhÄ•
ekasadisÄ• _ti samasamÄ• nibbisesÄ• . tenÄ• ha __ ``nirantarÄ• â€™â€™ _ti. alajjitÄ• ya
__bhinnamariyÄ• dÄ• _. saddhÄ• tesaá¹ƒ atthÄ«ti __saddhÄ• . tantipÄ• lakÄ• _ti saddham
__vaá¹ƒsÄ• nurakkhakÄ• _ti \Ne II 122/ ariyavaá¹ƒsassa anurakkhakÄ• . __Ä• raddhavÄ«ri
yasmÄ• tÄ• disÄ• naá¹ƒ vÄ«riyaá¹ƒ paripuá¹‡á¹‡aá¹ƒ nÄ• ma hoti kiccasiddhiyÄ• , tasmÄ•
``paripuá¹‡á¹‡aparakkamÄ• â€™â€™ _ti. __sabbakiccapariggÄ• hikÄ• yÄ• _ti catunnaá¹ƒ
bhÄ• vanÄ• kiccapariggÄ• hikÄ• ya.

assaddhasaá¹ƒsandanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-12. assaddhamÅ«lakasuttÄ• divaá¹‡á¹‡anÄ•

102-106__._ __aá¹-á¹-hamÄ• dÄ«nÄ«_ti aá¹-á¹-hamaá¹ƒ navamaá¹ƒ dasamaá¹ƒ ekÄ• dasa
paÃ±ca suttÄ• nÄ«ti eke. apare pana nava suttÄ• nÄ«ti icchanti. svÄ• yamattho aá¹-á¹-haka
pÄ• á¸·iyaÃ±ca kesuci potthakesu likhÄ«yati.

assaddhamÅ«lakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kammapathavaggo

1-2. asamÄ• hitasuttÄ• divaá¹‡á¹‡anÄ•

107-108__._ __ito paresÅ«_ti ito dutiyavaggato paresu suttesu. __paá¹-hama_nti paá¹-ham
kasmÄ• panettha evaá¹ƒ desanÄ• pavattÄ• ti Ä• ha __ ``evaá¹ƒ vuccamÄ• neâ€™â€™ _t

asamÄ• hitasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-5. paÃ±casikkhÄ• padasuttÄ• divaá¹‡á¹‡anÄ•

109-111__._ __surÄ• merayasaá¹…khÄ• ta_nti \Be II 141/ piá¹-á¹-hasurÄ• disurÄ• saá¹…kh
pupphÄ• savÄ• dimerayasaá¹…khÄ• taÃ±ca. majjanaá¹-á¹-hena __majjaá¹ƒ. surÄ• meraya
``majjati tenÄ• â€™â€™ ti katvÄ• . __tasmiá¹ƒ tiá¹-á¹-hantÄ«_ti tasmiá¹ƒ pamÄ• de pamajja
tiá¹-á¹-hantÄ«ti attho. sesaá¹ƒ tatiyacatutthesu suviÃ±Ã±eyyamevÄ• ti.

paÃ±came \Ne II 123/ tÄ• ni padÄ• ni saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``paÃ±cameâ€™â€™ _tiÄ•
pÄ• á¹‡o nÄ• ma vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ, taá¹ƒ __pÄ• á¹‡aá¹ƒ atipÄ
antareyeva, atikkamma vÄ• satthÄ• dÄ«hi abhibhavitvÄ• pÄ• tenti saá¹‡ikaá¹ƒ patituá¹ƒ a
pÄ• tentÄ«ti attho. kÄ• yena vÄ• cÄ• ya vÄ• __adinnaá¹ƒ_ parasantakaá¹ƒ. __Ä• diyantÄ«
na sammÄ• , gÄ• rayhavasena. __musÄ• _ti atathaá¹ƒ vatthu. __vadantÄ«_ti visaá¹ƒvÄ• da
piyasuÃ±Ã±akaraá¹‡ato __pisuá¹‡Ä• , _ pisati vÄ• pare satte, hiá¹ƒsatÄ«ti attho. __mamm
parassa mammacchedavasena ekantapharusasaÃ±cetanÄ• __pharusavÄ• cÄ• _ nÄ• mÄ•
lubbhane niruá¸·hoti Ä• ha __ ``parabhaá¹‡á¸• e lubbhanasÄ«lÄ• ti atthoâ€™â€™ _ti. __by
vipannaá¹ƒ. pakativijahanena __pÅ«tibhÅ«taá¹ƒ_. sÄ• dhÅ«hi garahitabbataá¹ƒ pattÄ• ``na
ntiÄ• dinayappavattÄ• natthikÄ• hetukaakiriyadiá¹-á¹-hi __kammapathapariyÄ• pannÄ• _ n
sabbÄ• pi lokuttaramaggapaá¹-ipakkhÄ• viparÄ«tadiá¹-á¹-hi.

__tesa_nti kammapathÄ• naá¹ƒ. __vohÄ• rato_ti indriyabaddhaá¹ƒ upÄ• dÄ• ya paÃ±Ã±att
__tiracchÄ• nagatÄ• dÄ«sÅ«_ti __Ä• di_-saddena petÄ• naá¹ƒ saá¹…gaho. payogavatthum
__mahÄ• sÄ• vajjatÄ• _ tehi paccayehi uppajjamÄ• nÄ• ya cetanÄ• ya balavabhÄ• vato. ya
taá¹ƒtaá¹ƒpaccayehi cetanÄ• ya balavabhÄ• vavasena __appasÄ• vajjamahÄ• sÄ• vajjatÄ•
__iddhimayo_ti kammavipÄ• kiddhimayo dÄ• á¹-hÄ• koá¹-anÄ• dÄ«naá¹ƒ viya.

__methunasamÄ• cÄ• resÅ«_ti sadÄ• raparadÄ• ragamanavasena duvidhesu methunasam
kattabbato kÄ• mÄ• nÄ• ma. __micchÄ• cÄ• ro_ti gÄ• rayhÄ• cÄ• ro. gÄ• rayhatÄ• cassa
142/ __ ``ekantanindito lÄ• makÄ• cÄ• roâ€™â€™ _ti __asaddhammÄ• dhippÄ• yenÄ• _ti a

__gottarakkhitÄ• _ti sagottehi rakkhitÄ• . __dhammarakkhitÄ• _ti sahadhammehi rakkhitÄ•
__sÄ• rakkhÄ• _. yassÄ• gamane daá¹‡á¸• o á¹-hapito, sÄ• __saparidaá¹‡á¸• Ä• _. bhariy
__dhanakkÄ«tÄ• _. chandena vasatÄ«ti __chandavÄ• sinÄ«_. bhogatthaá¹ƒ vasatÄ«ti __bh
vasatÄ«ti __paá¹-avÄ• sinÄ«_. udakapattaá¹ƒ Ä• masitvÄ• gahitÄ• __odapattakinÄ«_. cun
__obhaá¹-acumbaá¹-Ä• _. karamarÄ• nÄ«tÄ• __dhajÄ• haá¹-Ä• _. taá¹…khaá¹‡ikaá¹ƒ gahi
abhibhavitvÄ• vÄ«tikkamo micchÄ• cÄ• ro __mahÄ• sÄ• vajjo, _ na tathÄ• dvinnaá¹ƒ sam
abhibhavitvÄ• vÄ«tikkamane satipi maggenamaggapaá¹-ipattiadhivÄ• sane
purimuppannasevanÄ• bhisandhipayogÄ• bhÄ• vato micchÄ• cÄ• ro na hoti abhibhuyyamÄ
sati payogÄ• bhÄ• vo appamÄ• á¹‡aá¹ƒ yebhuyyena itthiyÄ• sevanÄ• payogassa abhÄ• va
sevanÄ• cittassa upaá¹-á¹-hÄ• nepi \Ne II 124/ tassÄ• micchÄ• cÄ• ro na siyÄ• , tathÄ• pu
sevanÄ• payogÄ• bhÄ• ve. tasmÄ• attano ruciyÄ• pavattitassa vasena tayo, balakkÄ• rena
sabbepi aggahitaggahaá¹‡ena __ ``cattÄ• ro sambhÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ.

__Ä• sevanamandatÄ• yÄ• _ti yÄ• ya akusalacetanÄ• ya samphaá¹ƒ palapati, tassÄ• ittar
anÄ• sevanÄ• ti paridubbalÄ• hoti cetanÄ• .

upasaggavasena atthavisesavÄ• cino dhÄ• tusaddÄ• ti __abhijjhÄ• yatÄ«_ti padassa
__parabhaá¹‡á¸• Ä• bhimukhÄ«_tiÄ• diattho vutto. __tanninnatÄ• yÄ• _ti tasmiá¹ƒ parabha
ninnatÄ• ya. abhipubbo jhe-saddo lubbhane niruá¸·hoti daá¹-á¹-habbo. yassa bhaá¹‡á¸• aá¹
appaguá¹‡atÄ• ya __appasÄ• vajjÄ• , _ mahÄ• guá¹‡atÄ• ya __mahÄ• sÄ• vajjÄ• _tiÄ• din
appasÄ• vajjamahÄ• sÄ• vajjavibhÄ• go veditabbo. tenÄ• ha __ ``adinnÄ• dÄ• naá¹ƒ viyÄ•
pariá¹‡Ä• manaá¹ƒ_ cittenevÄ• ti daá¹-á¹-habbaá¹ƒ.

__hitasukhaá¹ƒ byÄ• pÄ• dayatÄ«_ti yo naá¹ƒ uppÄ• deti, yassa uppÄ• deti, tassa sati sam
vinÄ• seti. __aho vatÄ• _ti iminÄ• yathÄ• abhijjhÄ• ne vatthuno ekantato attano pariá¹‡Ä•
II 143/, evamidhÄ• pi vatthuno ``aho vatÄ• â€™â€™ ti iminÄ• parassa vinÄ• sacintÄ• ya ek
dasseti. evaÃ±hi nesaá¹ƒ dÄ• ruá¹‡appavattiyÄ• kammapathappavatti.

__yathÄ• bhuccagahaá¹‡Ä• bhÄ• venÄ• _ti yathÄ• tacchagahaá¹‡assa abhÄ• vena aniccÄ
gahaá¹‡ena. __micchÄ• passatÄ«_ti vitathaá¹ƒ passati. __samphappalÄ• po viyÄ• _ti imin
appamahantatÄ• hi micchÄ• diá¹-á¹-hiyÄ• appasÄ• vajjamahÄ• sÄ• vajjatÄ• . __vatthuno_t
__gahitÄ• kÄ• raviparÄ«tatÄ• _ti micchÄ• diá¹-á¹-hiyÄ• gahitÄ• kÄ• rassa viparÄ«tatÄ• . __
gahitÄ• kÄ• reneva tassÄ• diá¹-á¹-hiyÄ• , gahitassa vÄ• vatthuno __upaá¹-á¹-hÄ• naá¹ƒ_ `
aÃ±Ã±athÄ• â€™â€™ ti.

__dhammato_ti sabhÄ• vato. __koá¹-á¹-hÄ• sato_ti cittaá¹…gakoá¹-á¹-hÄ• sato, yaá¹ƒkoá¹
attho. __cetanÄ• dhammÄ• vÄ• _ti cetanÄ• sabhÄ• vÄ• eva. __paá¹-ipÄ• á¹-iyÄ• sattÄ• _
kammapathesu na vuttÄ• ti paá¹-ipÄ• á¹-iyÄ• sattannaá¹ƒ kammapathabhÄ• vo na yuttoti?

aÃ±Ã±ahetukattÄ• . na hi tattha cetanÄ• ya akammapathattÄ• kammapatharÄ• simhi avaca
kammapatho \Ne II 125/ hoti, na sabbadÄ• ti kammapathabhÄ• vassa aniyatattÄ• avacana
kammapathabhÄ• vo hoti, tadÄ• kammapatharÄ• sisaá¹…gaho na nivÄ• rito. etthÄ• ha --- y
kammapathabhÄ• vÄ• bhÄ• vato aniyato kammapathabhÄ• voti kammapatharÄ• simhi avac
kammapathabhÄ• vaá¹ƒ appattÄ• naá¹ƒ atthitÄ• ya aniyato kammapathabhÄ• voti tesampi
Ä• pajjatÄ«ti? nÄ• pajjati, kammapathatÄ• taá¹ƒsabhÄ• gatÄ• hi tesaá¹ƒ tattha vuttattÄ• . ya
tattha vattabbÄ• siyÄ• ? saccametaá¹ƒ. sÄ• pana pÄ• á¹‡Ä• tipÄ• tÄ• dikÄ• ti pÄ• kaá¹-o t
vuttÄ• siyÄ• . cetanÄ• ya hi ``cetanÄ• haá¹ƒ, bhikkhave, kammaá¹ƒ vadÄ• mi (AN b VI 63;
bhikkhave, kÄ• yasaÃ±cetanÄ• akusalaá¹ƒ kÄ• yakammaâ€™â€™ ntiÄ• divacanato (Kv 53
kammaá¹ƒyeva ca sugatiduggatÄ«naá¹ƒ tatthuppajjanakasukhadukkhÄ• naÃ±ca pathabhÄ•
vuccatÄ«ti pÄ• kaá¹-o, tassÄ• kammapathabhÄ• vo. abhijjhÄ• dÄ«naá¹ƒ pana cetanÄ• san
sucaritaduccaritabhÄ• vo, cetanÄ• janitapiá¹-á¹-hivaá¹-á¹-akabhÄ• vena
sugatiduggatitaduppajjanakasukhadukkhÄ• naá¹ƒ \Be II 144/ pathabhÄ• vo cÄ• ti, na tathÄ•
kammapathabhÄ• voti, te eva tena sabhÄ• vena dassetuá¹ƒ abhidhamme kammapatharÄ•
atathÄ• jÄ• tiyakattÄ• vÄ• cetanÄ• tehi saddhiá¹ƒ na vuttÄ• ti daá¹-á¹-habbaá¹ƒ. __mÅ«la
mÅ«ladesanaá¹ƒ patvÄ• , mÅ«lasabhÄ• vesu dhammesu desiyamÄ• nesÅ«ti attho.

__adinnÄ• dÄ• naá¹ƒ sattÄ• rammaá¹‡a_nti idaá¹ƒ ``paÃ±ca sikkhÄ• padÄ• parittÄ• ramm
pÄ• á¸·iyÄ• virujjhati. yaÃ±hi pÄ• á¹‡Ä• tipÄ• tÄ• didussÄ«lyassa Ä• rammaá¹‡aá¹ƒ, tadeva
Ä• rammaá¹‡aá¹ƒ. vÄ«tikkamitabbavatthuto eva hi viratÄ«ti. ``sattÄ• rammaá¹‡aâ€™â€™ n
saá¹…khÄ• rÄ• rammaá¹‡ameva upÄ• dÄ• ya vuttattÄ• na koci virodho. tathÄ• hi vuttaá¹ƒ
(Vibh-a 714) ``yÄ• ni sikkhÄ• padÄ• ni ettha `sattÄ• rammaá¹‡Ä• nÄ«â€™ ti vuttÄ• ni, tÄ• n
saá¹…khaá¹ƒ gate saá¹…khÄ• reyeva Ä• rammaá¹‡aá¹ƒ karontÄ«â€™â€™ ti. ito paresupi
``itthipurisÄ• â€™â€™ ti gahetabbato __sattÄ• rammaá¹‡otipi eke_. ``eko diá¹-á¹-ho, dve su
samphappalapane __diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasena. tathÄ• abhijjhÄ• _ti ettha __ta
``diá¹-á¹-hasutamutaviÃ±Ã±Ä• tavasenÄ• â€™â€™ ti idampi upasaá¹ƒharati, na sattasaá¹…
dassanÄ• divasena abhijjhÄ• yanato. ``natthi sattÄ• opapÄ• tikÄ• â€™â€™ ti pavattamÄ• n
tebhÅ«makadhammÄ• rammaá¹‡Ä• evÄ• ti adhippÄ• yena tassÄ• saá¹…khÄ• rÄ• ramma
micchÄ• diá¹-á¹-hiyÄ• mahaggatappattÄ• dhammÄ• Ä• rammaá¹‡aá¹ƒ hontÄ«ti? sÄ• dhÄ
sukaá¹-adukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• koti hi pavattamÄ• nÄ• ya atthato
gahitÄ• va hontÄ«ti.

sukhabahulatÄ• ya \Ne II 126/ rÄ• jÄ• no hasamÄ• nÄ• pi ``coraá¹ƒ ghÄ• tethÄ• â€™â€™
aÃ±Ã±avisayoti Ä• ha __ ``sanniá¹-á¹-hÄ• pakacetanÄ• pana nesaá¹ƒ dukkhasampayuttÄ•
__majjhattavedano na hoti, _ sukhavedanova. tattha ``kÄ• mÄ• naá¹ƒ samudayÄ• â€™â€™
veditabbo. lobhasamuá¹-á¹-hÄ• no musÄ• vÄ• do sukhavedano vÄ• siyÄ• majjhattavedano
dukkhavedano vÄ• ti __musÄ• vÄ• do tivedano_ siyÄ• . iminÄ• nayena sesesupi yathÄ• ra
``lobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ tiÄ• dinÄ• bhedo veditabbo.

__pÄ• á¹‡Ä• tipÄ• to dosamohavasena dvimÅ«lako_ti sampayuttamÅ«lameva sandhÄ• ya
mÅ«laá¹-á¹-hena upakÄ• rabhÄ• vo dosaviseso, nidÄ• namÅ«le pana gayhamÄ• ne lobham
sammÅ«á¸·ho Ä• misakiÃ±jakkhakÄ• mopi hi pÄ• á¹‡aá¹ƒ hanati. tenevÄ• ha ``lobho nidÄ•
samudayÄ• yÄ• â€™â€™ tiÄ• di (AN a III 34). sesesupi eseva nayo.

asamÄ• dinnasÄ«lassa sampattato yathÄ• upaá¹-á¹-hitavÄ«tikkamitabbavatthuto virati __sa
samÄ• dÄ• nena uppannÄ• virati __samÄ• dÄ• navirati_. kilesÄ• naá¹ƒ samucchindanavas
virati __samucchedavirati_. kÄ• maÃ±cettha pÄ• á¸·iyaá¹ƒ viratiyova Ä• gatÄ• , sikkhÄ• pad
cetanÄ• pi Ä• haritvÄ• dassitÄ• ti tadubhayampi gaá¹‡hanto __ ``cetanÄ• pi vaá¹-á¹-anti vir
Ä• ha.

adussÄ«lyÄ• rammaá¹‡Ä• jÄ«vitindriyÄ• diÄ• rammaá¹‡Ä• kathaá¹ƒ dussÄ«lyÄ• ni pajaha
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramaá¹‡avasena pavattanato
tÄ• ni pajahanti. na hi tadeva Ä• rabbha taá¹ƒ pajahituá¹ƒ sakkÄ• tato anissaá¹-abhÄ• vato

__anabhijjhÄ• ... pe ... viramantassÄ• _ti abhijjhaá¹ƒ pajahantassÄ• ti attho. na hi manoduc
atthi anabhijjhÄ• dÄ«heva tappahÄ• nasiddhito.

paÃ±casikkhÄ• padasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dasaá¹…gasuttavaá¹‡á¹‡anÄ•

<113> __micchattasammattavasenÄ• _ti ettha micchÄ• bhÄ• vo __micchattaá¹ƒ, _ tathÄ•
tathÄ• tathÄ• pavattÄ• akusalakkhandhÄ• va micchÄ• sati, evaá¹ƒ micchÄ• Ã±Ä• á¹‡amp
Ã±Ä• á¹‡assa \Ne II 127/ micchÄ• bhÄ• vo nÄ• ma atthi. tasmÄ• __micchÄ• Ã±Ä• á¹‡ino_t
ayoniso pavattacittuppÄ• dÄ• ti \Be II 146/ adhippÄ• yo. __micchÄ• paccavekkhaá¹‡enÄ• _
micchÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ micchÄ• ayoniso paccavekkhaá¹‡ena. __kusalavimuttÄ«_ti
pakatipurisasantarajÄ• nanaá¹ƒ, guá¹‡aviyuttassa attano sakattani avaá¹-á¹-hÄ• nanti evam
akusalapavattiá¹ƒ ``kusalavimuttÄ«â€™â€™ ti gahetvÄ• á¹-hitÄ• micchÄ• vimuttikÄ• . __s
jhÄ• navimokkhÄ• dÄ«su sammÄ• aviparÄ«taá¹ƒ pavattÄ• paccavekkhaá¹‡Ä• .

dasaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1. catudhÄ• tusuttavaá¹‡á¹‡anÄ•

<114> __patiá¹-á¹-hÄ• dhÄ• tÅ«_ti sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÅ«t
__Ä• bandhanadhÄ• tÅ«_ti nahÄ• niyacuá¹‡á¹‡assa udakaá¹ƒ viya sahajÄ• tadhammÄ• na
__paripÄ• canadhÄ• tÅ«_ti sÅ«riyo phalÄ• dÄ«naá¹ƒ viya sahajÄ• tadhammÄ• naá¹ƒ paripÄ
__vitthambhanadhÄ• tÅ«_ti dutiyo viya sahajÄ• tadhammÄ• naá¹ƒ vitthambhanabhÅ«tÄ• d
koá¹-á¹-hÄ• sÄ• . Ä• di_-saddena pittÄ• dayo santappanÄ• dayo uddhaá¹…gamÄ• vÄ• tÄ•

catudhÄ• tusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pubbesambodhasuttavaá¹‡á¹‡anÄ•

<115> ayaá¹ƒ pathavÄ«dhÄ• tuá¹ƒ nissÄ• ya taá¹ƒ Ä• rabbha pavatto __assÄ• do. evaá¹ƒ
pabhÄ• vassa pavedanavaseneva pavattÄ• naá¹ƒ. __hutvÄ• abhÄ• vÄ• kÄ• renÄ• _ti pubb
hutvÄ• uppajjitvÄ• puna bhaá¹…gupagamanato uddhaá¹ƒ abhÄ• vÄ• kÄ• rena. na niccÄ•
dhuvaá¹ƒ niccaá¹ƒ. __paá¹-ipÄ«á¸·anÄ• kÄ• renÄ• _ti udayabbayavasena abhiá¹‡haá¹ƒ pÄ•
dukkhaá¹-á¹-hena. __sabhÄ• vavigamÄ• kÄ• renÄ• _ti attano sabhÄ• vassa vigacchanÄ• kÄ
appamattaá¹ƒ khaá¹‡aá¹ƒ patvÄ• nirujjhanti. tasmÄ• te ``jarÄ• ya maraá¹‡ena cÄ• â€™â€
vipariá¹‡amanti. tenÄ• ha \Ne II 128/ __ ``vipariá¹‡Ä• madhammÄ• â€™â€™ _ti. Ä• dÄ«naá
__Ä• dÄ«navo, _ paramakÄ• paÃ±Ã±atÄ• . __vinÄ«yatÄ«_ti vÅ«pasamÄ«yati. accantappah
__nissaraá¹‡aá¹ƒ_.

__sÄ• yaá¹ƒ nipannÄ• _ sabbarattiá¹ƒ khepetvÄ• __pÄ• to uá¹-á¹-hahÄ• ma, mÄ• sapuá¹‡
sarÄ«raá¹ƒ_ nissandÄ• bhÄ• vato.

__phusitamattesupÄ«_ti udakassa phusitamattesupi.

__atinÄ• menti_ kÄ• laá¹ƒ. __evaá¹ƒ_ vuttanayena __pavattÄ• _ puggalÄ• __etÄ• _ patha
nÄ• ma_ abhirativasena tattha Ä• kaá¹…khuppÄ• danato.

__abhivisiá¹-á¹-hena Ã±Ä• á¹‡enÄ• _ti aggamaggaÃ±Ä• á¹‡ena. rukkho __bodhi_ ``bujjhati
maggo __bodhi_ ``bujjhati etenÄ• â€™â€™ ti katvÄ• . sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ __bo
sabbadhammÄ• naá¹ƒ bujjhanato. nibbÄ• naá¹ƒ __bodhi_ bujjhitabbato. __tesa_nti niddhÄ•
__sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡a_nti sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ yÄ• thÄ• vato dassa

__akuppÄ• _ti paá¹-ipakkhehi akopetabbo. __kÄ• raá¹‡ato_ti ariyamaggato. tato hissa akup
hÄ«â€™â€™ _tiÄ• dÄ«. __Ä• rammaá¹‡ato_ti nibbÄ• nÄ• rammaá¹‡ato nibbÄ• nÄ• ramma

abhÄ• vato.

__vitthÄ• ravasenÄ• _ti ekekadhÄ• tuvasenÄ• ti vadanti, ekekissÄ• pana dhÄ• tuyÄ• lakkh
__ya_nti hetuatthe nipÄ• to, yaá¹ƒ nimittanti attho. assÄ• deti etenÄ• ti __assÄ• do, _ taá¹‡h
pathavÄ«dhÄ• tuyÄ• assÄ• do_ti ettha ayaá¹ƒ-saddo ``pahÄ• napaá¹-ivedhoâ€™â€™ ti ett
``ayaá¹ƒ pahÄ• napaá¹-ivedho paá¹-ivijjhitabbaá¹-á¹-hena samudayasaccaâ€™â€™ nti. esa
__yÄ• _ti yathÄ• vuttesu assÄ• do Ä• dÄ«navo nissaraá¹‡anti imesu tÄ«su á¹-hÄ• nesu pav
diá¹-á¹-hi ... pe ... yo samÄ• dhi, ayaá¹ƒ bhÄ• vanÄ• paá¹-ivedho maggasaccanti vuttanayen

pubbesambodhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. acariá¹ƒsuttavaá¹‡á¹‡anÄ•

<116> yathÄ• \Ne II 129/ yÄ• vatÄ• nissaraá¹‡apariyesanaá¹-á¹-hÄ• ne Ä• dÄ«navapariye
Ä• dÄ«navapariyesanaá¹-á¹-hÄ• ne assÄ• dapariyesanÄ• sammÄ• paá¹-ipannassÄ• ti vutt
Ã±Ä• á¹‡acÄ• rena acariá¹ƒ, anubhavanacÄ• renÄ• â€™â€™ _ti.

acariá¹ƒsuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nocedaá¹ƒsuttavaá¹‡á¹‡anÄ•

<117> __nissaá¹-Ä• tiÄ• dÄ«ni_ padÄ• ni, __Ä• dito vuttapaá¹-isedhenÄ• _ti ``nevÄ• â€™â
nakÄ• rena. tenÄ• ha __ ``na nissaá¹-Ä• â€™â€™ _tiÄ• di. __vimariyÄ• dikatenÄ• _tiÄ• di
karaá¹‡avacanaá¹ƒ. __dutiyanaye_ti ``yato ca kho, bhikkhaveâ€™â€™ tiÄ• dinÄ• vuttanay
kilesavaá¹-á¹-amariyÄ• dÄ• ya sabbaso abhÄ• vato __nimmariyÄ• dikatena_ cittena. tenÄ•
_tiÄ• di. __tÄ«sÅ«_ti dutiyÄ• dÄ«su tÄ«su.

nocedaá¹ƒsuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ekantadukkhasuttavaá¹‡á¹‡anÄ•

<118> __ekanteneva dukkhÄ• _ti avÄ«cimahÄ• nirayo viya ekantato dukkhÄ• eva sukhena
anupatitÄ• _ti dukkheneva sabbaso upagatÄ• . __dukkhena okkantÄ• _ti bahiddhÄ• viya an
anupaviá¹-á¹-hÄ• . sukhavedanÄ• paccayatÄ• ya imÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ sukhatÄ• viya
veditabbÄ• , saá¹…khÄ• radukkhatÄ• pana sabbattha caritÄ• eva \Be II 149/. __sabbatthÄ
sabbaá¹-á¹-hÄ• nesu vÄ• . paá¹-hamaá¹ƒ sukhaá¹ƒ dassetvÄ• pi pacchÄ• dukkhassa kathi
``dukkhalakkhaá¹‡aá¹ƒ kathitaâ€™â€™ _nti vuttaá¹ƒ.

ekantadukkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-10. abhinandasuttÄ• divaá¹‡á¹‡anÄ•

119-123__._ chaá¹-á¹-hasattamesu vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ. aá¹-á¹-hakathÄ• yaá
``vivaá¹-á¹-aá¹ƒ kathitaâ€™â€™ _nti vuttaá¹ƒ \Ne II 130/. __tÄ«su_ suttesu. __catusaccame
saccÄ• ni samÄ• haá¹-Ä• ni catusaccanti tesaá¹ƒ ekajjhaá¹ƒ gahaá¹‡aá¹ƒ, niyamo pana tab
abhÄ• vato.

abhinandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

dhÄ• tusaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. anamataggasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. tiá¹‡akaá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<124> upasaggo \Ne II 131/ \Be II 150/ samÄ• savisaye sasÄ• dhanaá¹ƒ kiriyaá¹ƒ dassetÄ
``Ã±Ä• á¹‡ena anugantvÄ• pÄ«â€™â€™ _ti. __vassasataá¹ƒ vassasahassa_nti nidassanar
anugantvÄ• anamataggo eva saá¹ƒsÄ• ro. __agga_-saddo idha mariyÄ• davacano, anudde
__ ``aparicchinnapubbÄ• parakoá¹-ikoâ€™â€™ _ti. aÃ±Ã±athÄ•
antimabhavikaparicchinnakatavimuttiparipÄ• canÄ«yadhammÄ• dÄ«naá¹ƒ vasena aparicch
vattuá¹ƒ. saá¹ƒsaraá¹‡aá¹ƒ __saá¹ƒsÄ• ro. pacchimÄ• pi na paÃ±Ã±Ä• yati_ andhabÄ• lÄ•
tenÄ• ha bhagavÄ• ``dÄ«gho bÄ• lÄ• na saá¹ƒsÄ• roâ€™â€™ ti (Dhp 60). __vemajjheyeva
pubbÄ• parakoá¹-Ä«naá¹ƒ alabbhanÄ«yattÄ• . __attho paritto hoti_ yathÄ• bhÅ«tÄ• vabodh
__buddhasamaye_ti sÄ• saneti attho. __attho mahÄ• _ yathÄ• bhÅ«tÄ• vabodhisambhavat
taá¹ƒsadisÄ• upamÄ• natthÄ«ti parittaá¹ƒyeva upamaá¹ƒ Ä• harantÄ«ti adhippÄ• yo. idÄ•
``pÄ• á¸·iyaá¹ƒ hÄ«â€™â€™ _tiÄ• dinÄ• samattheti. __mÄ• tu mÄ• taro_ti mÄ• tu mÄ• tÄ•
dukkhasseva. __tibba_nti dukkhapariyÄ• yoti.

tiá¹‡akaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pathavÄ«suttavaá¹‡á¹‡anÄ•

<125> __mahÄ• pathavi_nti avisesena anavasesapariyÄ• dÄ• yinÄ«ti Ä• ha __ ``cakkavÄ•
parikappavacanaÃ±cetaá¹ƒ.

pathavÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. assusuttavaá¹‡á¹‡anÄ•

<126> kandanaá¹ƒ \Ne II 132/ \Be II 151/ sasaddaá¹ƒ, rodanaá¹ƒ pana kevalamevÄ• ti Ä• h
sasaddaá¹ƒ rudamÄ• nÄ• naâ€™â€™ _nti. __pavatta_nti sandanavasena pavattaá¹ƒ. ``sin
paricchinnesÅ«â€™â€™ ti saá¹…khepena vuttamatthaá¹ƒ vivaranto __ ``sinerussÄ• â€™â€
__maá¹‡imaya_nti indanÄ«lamaá¹‡imayaá¹ƒ. sinerussa pubbadakkhiá¹‡akoá¹‡asamapades
``pubbadakkhiá¹‡apassÄ• â€™â€™ ti adhippetÄ• . tehi nikkhantarajatarasmiyo indanÄ«lara
tÄ• saá¹ƒ rasmÄ«naá¹ƒ antaresÅ«_ti tÄ• saá¹ƒ catÅ«hi koá¹‡ehi nikkhantarasmÄ«naá¹ƒ ca
__cattÄ• ro_ti dakkhiá¹‡Ä• dibhedÄ• cattÄ• ro mahÄ• samuddÄ• honti. __viasana_nti vise
tanti Ä• ha __ ``vinÄ• soti atthoâ€™â€™ _ti.

assusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. khÄ«rasuttavaá¹‡á¹‡anÄ•

<127> __mÄ• tuthaÃ±Ã±a_nti pÄ«taá¹ƒ mÄ• tuyÄ• thanato nibbattakhÄ«raá¹ƒ bahutaranti

khÄ«rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. pabbatasuttavaá¹‡á¹‡anÄ•

<128> ``anamataggassa saá¹ƒsÄ• rassa dÄ«ghatamattÄ• na sukaraá¹ƒ nasukaraâ€™â€™
__kathaá¹ƒ nacchindatÄ«_ti kathaá¹ƒ na pariyosÄ• peti, kÄ• yacipi gahaá¹‡atÄ• yÄ• ti adhip
kappÄ• saá¹ƒsÅ«_ti tayo ekakappÄ• saá¹ƒsÅ«. yehi naá¹ƒ phuá¹-á¹-haá¹ƒ, tatopi sukhumat
khÄ«yeyya pabbataá¹ƒ sabbabhÄ• gehi aticiravelaá¹ƒ parimajjante.

pabbatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ• sapasuttavaá¹‡á¹‡anÄ•

<129> __nagara_nti \Be II 152/ nagarasaá¹…khepena pÄ• kÄ• rena parikkhittataá¹ƒ sandh

sabbaso vicittasÄ• sapehi eva puá¹‡á¹‡aá¹ƒ, evaá¹ƒ cuá¹‡á¹‡ikÄ• baddhaá¹ƒ. tenÄ• ha __
daá¹-á¹-habbaâ€™â€™ _nti.

sÄ• sapasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ• vakasuttavaá¹‡á¹‡anÄ•

<130> __tassa_ \Ne II 133/ __á¹-hitaá¹-á¹-hÄ• nato_ti bhikkhuno anussaritvÄ• á¹-hitaá¹-á¹-
anussaritassa satasahassakappassa anantarakappato paá¹-á¹-hÄ• yÄ• ti attho. __eva_nti v
__cattÄ• ropi_ bhikkhÅ« abhiÃ±Ã±Ä• lÄ• bhino. __cattÄ• ri kappasatasahassÄ• ni_ divase
parikappanavasena vadanti.

sÄ• vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gaá¹…gÄ• suttavaá¹‡á¹‡anÄ•

<131> __etasmiá¹ƒ antare_ti etasmiá¹ƒ pabhavasamuddapadesaparicchinne Ä• yÄ• mato
atirekayojanasatike vÄ• á¹-hÄ• ne.

gaá¹…gÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. daá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<132> navame __khitto_ti punappunaá¹ƒ khitto. ekavÄ• raÃ±hi khitto mÅ«lÄ• dÄ«su ekene
adhippeto pÄ• tassa aniyamo na nidassito siyÄ• . tattha ca dhammaá¹ƒ suá¹‡antÄ• bhikkh
sandhÄ• ya __ ``asmÄ• lokÄ• â€™â€™ _ti Ä• ha, tadaÃ±Ã±aá¹ƒ sandhÄ• ya __ ``paraloka
puggalassa yathÄ• dhippeto ayaá¹ƒ loko, tadaÃ±Ã±o paraloko.

daá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. puggalasuttavaá¹‡á¹‡anÄ•

<133> __samaá¹-á¹-hikÄ• lo_ti \Be II 153/ samena Ä• kÄ• rena laddhabbaaá¹-á¹-hikÄ• lo. _
paÃ±cahi girÄ«hi parikkhittattÄ• ``giriparikkhepoâ€™â€™ ti laddhanÄ• me rÄ• jagahe.

puggalasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. duggatasuttavaá¹‡á¹‡anÄ•

<134> __duggata_nti \Ne II 134/ kicchajÄ«vikattÄ• sabbathÄ• dukkhaá¹ƒ gataá¹ƒ upagata daliddo varÄ• ko nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``daliddaá¹ƒ kapaá¹‡aâ€™â€™ _nti. __hatthap nidassanamattaá¹ƒ, aÃ±Ã±ehipi sarÄ«rÄ• vayavehi dussaá¹‡á¹-hÄ• nehi upeto durupeto ev

duggatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sukhitasuttavaá¹‡á¹‡anÄ•

<135> __sukhita_nti saÃ±jÄ• tasukhaá¹ƒ. tenÄ• ha __ ``sukhasamappitaâ€™â€™ _ntiÄ• d sukhumupakaraá¹‡ehi sabbathÄ• sajjitaá¹ƒ.

sukhitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tiá¹ƒsamattasuttavaá¹‡á¹‡anÄ•

<136> __dhutaá¹…gasamÄ• dÄ• navasena, _ na araÃ±Ã±avÄ• sÄ• dimattena. __sasaá¹ƒy appahÄ«nattÄ• , na puthujjanabhÄ• vato. __ekekavaá¹‡á¹‡akÄ• lova gahetabbo_ti etena m rassadÄ«ghapiá¹…galÄ• dÄ«su ekekÄ• neva gahetvÄ• dasseti.

tiá¹ƒsamattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-9. mÄ• tusuttÄ• divaá¹‡á¹‡anÄ•

137-142__._ __liá¹…ganiyamena_ \Be II 154/ __ceva cakkavÄ• á¸·aniyamena cÄ• _ti ``puri mÄ• tugÄ• mÄ• naÃ±ca purisakÄ• loâ€™â€™ ti yathÄ• sattasantÄ• ne liá¹…ganiyamo nat cakkavÄ• á¸·e nibbattanti, kadÄ• ci aÃ±Ã±atarasminti cakkavÄ• á¸·aniyamopi natthi. evame

cakkavÄ• á¸·e \Ne II 135/ mÄ• tugÄ• makÄ• le namÄ• tÄ• bhÅ«tapubbo natthÄ«tiÄ• dinÄ• cakkavÄ• á¸·aniyamo ca veditabbo. tenÄ• ha __ ``tesÅ«â€™â€™ _tiÄ• di.

mÄ• tusuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vepullapabbatasuttavaá¹‡á¹‡anÄ•

<143> __ekaá¹ƒ apadÄ• naá¹ƒ Ä• haritvÄ• dasseti_ ``evaá¹ƒ saá¹ƒvegaá¹ƒ janetvÄ• bhik
pÄ• pessÄ• mÄ«â€™â€™ ti. __catÅ«hena Ä• rohanti_ catuyojanubbedhattÄ• . __dvinnaá¹ƒ
koá¹‡Ä• gamanassa cÄ• ti imesaá¹ƒ dvinnaá¹ƒ buddhÄ• naá¹ƒ. ``tivarÄ• rohitassÄ• suppiy
tasmiá¹ƒ tasmiá¹ƒ kÄ• le samaÃ±Ã±Ä• tattha desanÄ• mavasena jÄ• tÄ• ti veditabbÄ• , ya

__puna vassasata_nti paá¹-hamavassasatato uparivassasataá¹ƒ jÄ«vanako nÄ• ma manus
__parihÄ«nasadisaá¹ƒ kataá¹ƒ_ desanÄ• ya. __vaá¸• á¸• hitvÄ• _ti dasavassÄ• yukabhÄ• v
asaá¹…khyeyyÄ• yukabhÄ• vÄ• vaá¸• á¸• hitvÄ• . ``parihÄ«naâ€™â€™ nti vatvÄ• taá¹ƒ p
``kathaâ€™â€™ _ntiÄ• dimÄ• ha. __yaá¹ƒ Ä• yuppamÄ• á¹‡esÅ«_ti yattakaá¹ƒ Ä• yuppam

vepullapabbatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

anamataggasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

5. kassapasaá¹ƒyuttaá¹ƒ

1. santuá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<144> __santuá¹-á¹-ho_ti \Ne II 136/ \Be II 155/ sakena uccÄ• vacena paccayena samame
__ ``itarÄ«tarenÄ• â€™â€™ _tiÄ• di. tattha duvidhaá¹ƒ itarÄ«taraá¹ƒ --- pÄ• katikaá¹ƒ, Ã±Ä
tattha pÄ• katikaá¹ƒ paá¹-ikkhipitvÄ• Ã±Ä• á¹‡asaÃ±janitameva dassento __ ``thÅ«lasukhu
itaraá¹ƒ vuccati hÄ«naá¹ƒ paá¹‡Ä«tato aÃ±Ã±attÄ• . tathÄ• paá¹‡Ä«tampi itaraá¹ƒ hÄ«nato
apekkhÄ• saddÄ• hi itarÄ«tarÄ• ti. iti yena kenaci hÄ«nena vÄ• paá¹‡Ä«tena vÄ• cÄ«varÄ
tathÄ• pavatto alobho itarÄ«tarapaccayasantoso, taá¹ƒsamaá¹…gitÄ• ya santuá¹-á¹-ho. yath
lÄ• bhÄ• nurÅ«paá¹ƒ santoso __yathÄ• lÄ• bhasantoso_. sesapadadvayepi eseva nayo. lab
lÄ• bho yathÄ• lÄ• bho, tena santoso __yathÄ• lÄ• bhasantoso. bala_nti kÄ• yabalaá¹ƒ. __s
anucchavikatÄ• .

yathÄ• laddhato aÃ±Ã±assa apatthanÄ• nÄ• ma siyÄ• appicchatÄ• ya pavattiÄ• kÄ• roti t
santosassa sarÅ«paá¹ƒ dassento __ ``labhantopi na gaá¹‡hÄ• tÄ«â€™â€™ _ti Ä• ha. __taa
pakatidubbalÄ• dÄ«naá¹ƒ garucÄ«varaá¹ƒ na phÄ• subhÄ• vÄ• vahaá¹ƒ sarÄ«rabÄ• dhÄ• v
nÄ• tricchatÄ• divasena parivattetvÄ• . lahukacÄ«varaparibhoge santosavirodhi na hotÄ«ti A
yÄ• pentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. mahagghacÄ«varaá¹ƒ bahÅ«ni vÄ• cÄ«va

vissajjetvÄ• aÃ±Ã±assa gahaá¹‡aá¹ƒ yathÄ• sÄ• ruppanaye á¹-hitattÄ• na santosavirodhÄ
pe ... dhÄ• rentopi santuá¹-á¹-hova hotÄ«â€™â€™ _ti. evaá¹ƒ sesapaccayesu yathÄ• balay
__api_-saddaggahaá¹‡e adhippÄ• yo veditabbo.

__pakatÄ«_ti vÄ• cÄ• pakatiÄ• dikÄ• . avasesaniddÄ• ya abhibhÅ«tattÄ• paá¹-ibujjhato sa
pÄ• tubhavantÄ«ti.

__muttaharÄ«taka_nti \Ne II 137/ \Be II 156/ gomuttaparibhÄ• vitaá¹ƒ, pÅ«tibhÄ• vena vÄ•
muttaharÄ«takaá¹ƒ. __buddhÄ• dÄ«hi vaá¹‡á¹‡ita_nti ``pÅ«timuttabhesajjaá¹ƒ nissÄ• ya yÄ
tiÄ• dinÄ• sammÄ• sambuddhÄ• dÄ«hi pasatthaá¹ƒ.

__eko_ ekacco __santuá¹-á¹-ho hoti, santosassa vaá¹‡á¹‡aá¹ƒ na katheti_ seyyathÄ• pi Ä•
__na santuá¹-á¹-o hoti, santosassa vaá¹‡á¹‡aá¹ƒ katheti_ seyyathÄ• pi thero upanando sak
santuá¹-á¹-ho hoti, na santosassa vaá¹‡á¹‡aá¹ƒ katheti_ seyyathÄ• pi thero lÄ• á¸·udÄ• yÄ«
mahÄ• kassapo. __anesana_nti ayoniso micchÄ• jÄ«vavasena paccayapariyesanaá¹ƒ. __u
labheyyaâ€™â€™ nti jÄ• tuttÄ• sena uttasati. tathÄ• __paritassati_. __aya_nti mahÄ• kass
yathÄ• vuttaekaccabhikkhu viya __na paritassati, _ alÄ• bhaparittÄ• sena vighÄ• tappattiyÄ
Ä• pajjati. lobhoyeva Ä• rammaá¹‡ena saddhiá¹ƒ ganthanaá¹-á¹-hena bajjhanaá¹-á¹-hena g
muccha_nti gedhaá¹ƒ momÅ«hattabhÄ• vaá¹ƒ. __Ä• dÄ«nava_nti dosaá¹ƒ. __nissaraá¹‡an
idamatthitÄ• dassanapubbakaá¹ƒ alaggabhÄ• vasaá¹…khÄ• taniyyÄ• nameva pajÄ• nanto.
yathÄ• laddhapiá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ.

__yathÄ• mahÄ• kassapatthero_ti attanÄ• vattabbaniyÄ• mena vadati, bhagavatÄ• pana
kassapo bhikkhÅ«â€™â€™ ti bhavitabbaá¹ƒ. __kassapena_ nidassanabhÅ«tena. __kathan
moceyyaâ€™â€™ nti paá¹-iÃ±Ã±Ä• nurÅ«pattÄ• . __paá¹-ipattiá¹ƒ paripÅ«raá¹ƒ katvÄ• pÅ
Ä• á¹‡Ä• ya sirasÄ• sampaá¹-icchitabbato.

santuá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. anottappÄ«suttavaá¹‡á¹‡anÄ•

<145> __tena rahito_ti tena sammÄ• vÄ• yÄ• mena rahito. __nibbhayo_ti bhayarahito. kus
sÄ• vajjameva aÃ±Ã±Ä• á¹‡Ä• lasiyahetukattÄ• . __sambujjhanatthÄ• yÄ• _ti ariyamaggehi
khemaá¹ƒ_ tehi anupaddutattÄ• .

__manuÃ±Ã±avatthu_nti \Be II 157/ manoramaá¹ƒ lobhuppattikÄ• raá¹‡aá¹ƒ. __yathÄ• vÄ
subhasukhÄ• divasena. __te_ti lobhÄ• dayo. __anuppannÄ• ti veditabbÄ• _ tathÄ• rÅ«pe v
anuppannapubbattÄ• . __aÃ±Ã±athÄ• _ti vuttanayeneva vatthÄ• rammaá¹‡ehi ayojetvÄ• g

upaá¹-á¹-hÄ• kÄ• dicÄ«varÄ• divatthumhi. __Ä• rammaá¹‡e_ti manÄ• piyÄ• dibhede Ä• ran
paccayenÄ• _ti ayonisomanasikÄ• rasativossaggÄ• dipaccayena \Ne II 138/. __ime_ti vutta
pacchÄ• uppajjamÄ• nÄ• pÄ• á¸·iyaá¹ƒ tathÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ uppajjan
nÄ• ma_. anuppÄ• do hi paramatthato pahÄ• naá¹ƒ kathitaá¹ƒ, tasmÄ• tattha kathitanayen
adhippÄ• yo.

__appaá¹-iladdhÄ• _ti anuppattiyÄ• . __te_ti yathÄ• vuttasÄ«lÄ• dianavajjadhammÄ• . __pa
``sÄ«lÄ• didhammÄ• â€™â€™ ti ettha yadi maggaphalÄ• nipi gahitÄ• ni, atha kasmÄ• ``pa
vuttanti Ä• ha __ ``ettha cÄ• â€™â€™ _tiÄ• di. __imassa pana sammappadhÄ• nassÄ• _ti
vasena. __ayaá¹ƒ desanÄ• _ti ``uppannÄ• me kusalÄ• dhammÄ• nirujjhamÄ• nÄ• anatth
ayaá¹ƒ desanÄ• katÄ• . __dutiyamaggo vÄ• ... pe ... saá¹ƒvatteyyÄ• _ti idaá¹ƒ Ä• yatiá¹ƒ s
uppajjamÄ• nadukkhasaá¹…khÄ• taanatthuppattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``Ä• tÄ• pÄ« otta
sambodhÄ• yÄ• â€™â€™ tiÄ• divacanato __ ``ime cattÄ• ro sammappadhÄ• nÄ• pubbabh
_ti vuttaá¹ƒ.

anottappÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. candÅ«pamasuttavaá¹‡á¹‡anÄ•

<146> piyamanÄ• paniccanavakÄ• diguá¹‡ehi cando upamÄ• etesanti __candÅ«pamÄ• .
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. __pariyuá¹-á¹-hÄ• naá¹ƒ_ puna citte kilesÄ• dhigamo. sabb
anurodharodhÄ• bhÄ• vamÄ• ha. attano pana sommabhÄ• vena __mahÄ• janassa piyo ma
Ä• haá¹-Ä• , taá¹ƒ dassento __ ``evaâ€™â€™ _ntiÄ• dimÄ• ha. na kevalaá¹ƒ candÅ«pamat
kho aÃ±Ã±epi santÄ«ti te dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __evamÄ• dÄ«
yathÄ• . cando \Be II 158/ lokÄ• nuggahena ajavÄ«thiÄ• dikÄ• nÄ• nÄ• vÄ«thiyo paá¹-ipajja
taá¹ƒ disaá¹ƒ upagacchati kulÄ• nuddayÄ• ya. yathÄ• cando kaá¹‡hapakkhato sukkapakkh
vaá¸• á¸• hamÄ• no hutvÄ• niccanavo hoti, evaá¹ƒ bhikkhu kaá¹‡hapakkhaá¹ƒ pahÄ• ya su
guá¹‡ehi vaá¸• á¸• hamÄ• no lokassa vÄ• pÄ• mojjapÄ• saá¹ƒsattho niccanavatÄ• ya cano
viya ca niccanavo hutvÄ• carati.

__apakassitvÄ• _ti kilesakÄ• mavatthukÄ• mehi vivecetvÄ• . taá¹ƒ nekkhammÄ• bhimukha
Ä• kaá¸• á¸• hanaá¹ƒ kÄ• yato apanayanaÃ±ca hotÄ«ti Ä• ha __ ``Ä• kaá¸• á¸• hitvÄ• apan
catukkaÃ±cettha sambhavatÄ«ti taá¹ƒ dassetuá¹ƒ __ ``yo hi bhikkhÅ«â€™â€™ _tiÄ• di vutt

__niccanavayÄ• _ti \Ne II 139/ ``niccanavakÄ• â€™â€™ icceva vuttaá¹ƒ hoti. ka-saddena h
vaá¸• á¸• hitaá¹ƒ, ka-kÄ• rassa ca ya-kÄ• rÄ• deso. __evaá¹ƒ vicariá¹ƒsÅ«_ti kiÃ±jakkhavas
yathÄ• ime, evaá¹ƒ vicariá¹ƒsu aÃ±Ã±eti anukampamÄ• nÄ• .

__dvebhÄ• tikavatthÅ«_ti dvebhÄ• tikattherapaá¹-ibaddhaá¹ƒ vatthuá¹ƒ. __appatirÅ«pakara
asÄ• ruppakaraá¹‡aá¹ƒ. __Ä• dhÄ• yitvÄ• _ti Ä• ropanaá¹ƒ á¹-hapetvÄ• . __tathÄ• _ti yathÄ
gaá¹‡amajjhe ca, tathÄ• vuá¸• á¸• hatare puggale appatirÅ«pakaraá¹‡aá¹ƒ. __evamÄ• dÄ«
antaragharappavesane aÃ±Ã±attha ca yathÄ• vuttato aÃ±Ã±aá¹ƒ asÄ• ruppakiriyaá¹ƒ saá¹.
saá¹…ghamajjhe gaá¹‡amajjhe __puggalassa ca_ vuá¸• á¸• hassa __santike_.

yathÄ• vuttesu aÃ±Ã±esu ca __tesu á¹-hÄ• nesu. pÄ• picchatÄ• pi manopÄ• gabbhiya_nti
kodhÅ«panÄ• hÄ• dÄ«naá¹ƒ samudÄ• cÄ• ro manopÄ• gabbhiyanti dassitaá¹ƒ hoti.

__ekato bhÄ• riya_nti piá¹-á¹-hipassato onataá¹ƒ. __vÄ• yupatthambha_nti cittasamuá¹-á¹-
upatthambhanaá¹ƒ. anubbejetvÄ• cittanti Ä• netvÄ• sambandho. cittassa hi tato anubbejan
tenÄ• ha __ ``sampiyÄ• yamÄ• no oloketÄ«â€™â€™ _ti. __vÄ• yupatthambhakaá¹ƒ gÄ• hÄ
upatthambhakaá¹ƒ katvÄ• .

__opammasaá¹ƒsandanaá¹ƒ_ \Be II 159/ suviÃ±Ã±eyyameva. kÄ• magiddhatÄ• ya __hÄ«n
avisuddhasÄ«lÄ• cÄ• ratÄ• ya __micchÄ• paá¹-ipanno_.

aá¹…gulÄ«hi nikkhantapabhÄ• Ä• kÄ• sasaÃ±calanena diguá¹‡Ä• hutvÄ• Ä• kÄ• se vica
``yamakavijjutaá¹ƒ cÄ• rayamÄ• no viyÄ• â€™â€™ _ti. ``Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• lesÄ«â€
anÄ• gatattÄ• __ ``asambhinnapadaâ€™â€™ _nti vuttaá¹ƒ. __attamano_ti pÄ«tisomanass
cittaá¹ƒ anavajjaá¹ƒ pÄ«tisomanassasahitaá¹ƒ, taá¹ƒ sasantakaá¹ƒ hitasukhÄ• vahattÄ• . te
``sakamanoâ€™â€™ _tiÄ• di. __na domanassena ... pe ... gahitamano_ sakacittassa tabbin
__purimanayenevÄ• _ti ``idÄ• ni yo hÄ«nÄ• dhimuttikoâ€™â€™ tiÄ• dinÄ• pubbe vuttanay

__pasannÄ• kÄ• ra_nti pasannehi kÄ• tabbakiriyaá¹ƒ. taá¹ƒ sarÅ«pato dasseti __ ``cÄ«varÄ
dadeyyuâ€™â€™ _nti. __tathabhÄ• vÄ• yÄ• _ti yadatthaá¹ƒ bhagavatÄ• dhammo desito, y
tadatthÄ• ya \Ne II 140/. __rakkhaá¹‡abhÄ• va_nti apÄ• yabhayato ca rakkhaá¹‡ajjhÄ• saya
__candopamÄ• divasenÄ• _ti __Ä• di_-saddena Ä• kÄ• se calitapÄ• á¹‡i viya katthaci alagg
parisuddhajjhÄ• sayatÄ• sattesu kÄ• ruÃ±Ã±anti evamÄ• dÄ«naá¹ƒ saá¹…gaho.

candÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kulÅ«pakasuttavaá¹‡á¹‡anÄ•

<147> kulÄ• ni upagacchatÄ«ti __kulÅ«pako. sandÄ«yatÄ«_ti sabbaso dÄ«yati, avakhaá¹‡
pana avakhaá¹‡á¸• iyanÄ• dukkhÄ• panÄ• aá¹-á¹-iyanÄ• hotÄ«ti vuttaá¹ƒ __ ``aá¹-á¹-Ä«ya
bhagavÄ• ``so tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™â€™ t
heá¹-á¹-hÄ• vuttanayassa anusaraá¹‡ena.

kulÅ«pakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. jiá¹‡á¹‡asuttavaá¹‡á¹‡anÄ•

<148> __chinnabhinnaá¹-á¹-hÄ• ne_ \Be II 160/ chiddassa aputhulattÄ• aggaá¸·aá¹ƒ adatv
saá¹ƒsibbanamattena aggaá¸·adÄ• nena ca chidde puthule. __nibbasanÄ• nÄ«_ti ciranisevi
paribhogajiá¹‡á¹‡Ä• nÄ«ti attho. tenÄ• ha __ ``pubbe ... pe ... laddhanÄ• mÄ• nÄ«â€™â€™
aniccoti __ ``gahapatÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ yathÄ•  ``vÄ«riyaâ€™â€™ nti.

__senÄ• pati_nti senÄ• patibhÄ• vinaá¹ƒ, senÄ• paccÄ• rahanti attho. __attano kammenÄ•
__so_ti satthÄ• . __tasmi_nti mahÄ• kassapatthere karotÄ«ti sambandho. __na karotÄ«_ti v
__ ``kasmÄ• â€™â€™ _tiÄ• dimÄ• ha. yadi satthÄ• dhutaá¹…gÄ• ni na vissajjÄ• petukÄ• n
dÄ• ni tvaâ€™â€™ ntiÄ• dimavocÄ• ti Ä• ha __ ``yathÄ• panÄ• â€™â€™ _tiÄ• di.

__diá¹-á¹-hadhammasukhavihÄ• ra_nti imasmiá¹ƒyeva attabhÄ• ve phÄ• suvihÄ• raá¹ƒ. __
atikkantamÄ• nusikÄ• ya araÃ±Ã±asadduppattiyÄ• araÃ±Ã±ehaá¹ƒ vasÄ• mÄ«ti
vivekavÄ• sÅ«panissayÄ• dhÄ«nasaddasavanapaccayÄ• dhammarati uppajjati. __aparo_t
__tatthevÄ• _ti tasmiá¹ƒyeva ekassa viharaá¹‡aá¹-á¹-hÄ• ne viharaá¹‡asamaye ca phÄ• su
cittavivekasambhavato. tenÄ• ha __ ``ekassa ramato vaneâ€™â€™ _ti.

__tathÄ• _ti \Ne II 141/ yathÄ• Ä• raÃ±Ã±ikassa rati, tathÄ• piá¹‡á¸• apÄ• tikassa labbhat
diá¹-á¹-hadhammasukhavihÄ• ro. esa nayo sesesu. apiá¹‡á¸• apÄ• tikÄ• dhÄ«no itarassa v
visesaá¹ƒ dassetuá¹ƒ __ ``akÄ• lacÄ• rÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

amhÄ• kaá¹ƒ salÄ• kaá¹ƒ gahetvÄ• bhattatthÄ• ya gehaá¹ƒ anÄ• gacchantassa sattÄ• haá
dinnattÄ• __sattÄ• haá¹ƒ salÄ• kaá¹ƒ na labhati, _ na katikavasena. piá¹‡á¸• acÄ• rikavatte
cesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

paá¹-hamataraá¹ƒ kÄ• tabbaá¹ƒ yaá¹ƒ, taá¹ƒ __vattaá¹ƒ, _ itaraá¹ƒ __paá¹-ivattaá¹ƒ_. maha
__vattaá¹ƒ, _ khuddakaá¹ƒ __paá¹-ivattaá¹ƒ_. keci ``vattapaá¹-ipattiâ€™â€™ nti paá¹-hanti,
karaá¹‡anti attho. uddharaá¹‡a-atiharaá¹‡a-vÄ«tiharaá¹‡avossajjana-sannikkhepana-sannir
161/ vasena __cha koá¹-á¹-hÄ• se. garubhÄ• venÄ• _ti thirabhÄ• vena.

``amukasmiá¹ƒ senÄ• sane vasantÄ• bahuá¹ƒ vassavÄ• sikaá¹ƒ labhantÄ«â€™â€™ ti tath
pariyesanto carati_ vassavÄ• sikasseva aggahaá¹‡ato. tasmÄ• senÄ• sanaphÄ• sukaá¹ƒye
bahuparikkhÄ• rabhÄ• vena __phÄ• suvihÄ• ro natthi_ parikkhÄ• rÄ• naá¹ƒ rakkhaá¹‡apaá
__appicchÄ• dÄ«na_nti appicchasantuá¹-á¹-hÄ• dÄ«naá¹ƒyeva labbhati diá¹-á¹-hadhammas

jiá¹‡á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. ovÄ• dasuttavaá¹‡á¹‡anÄ•

<149> __attano á¹-hÄ• ne_ti sabrahmacÄ• rÄ«naá¹ƒ ovÄ• dakaviÃ±Ã±Ä• pakabhÄ• vena a
á¹-hapanatthaá¹ƒ. atha vÄ• yasmÄ• ``ahaá¹ƒ dÄ• ni na ciraá¹ƒ á¹-hassÄ• mi, tathÄ• sÄ• r
pana vÄ«saá¹ƒvassatÄ• yuko, ovadanto anusÄ• santo mamaccayena bhikkhÅ«naá¹ƒ mayÄ
karissatÄ«â€™â€™ ti adhippÄ• yena bhagavÄ• imaá¹ƒ desanaá¹ƒ Ä• rabhi. tasmÄ• __atta
kÄ• tabbaovÄ• dadÄ• yakaá¹-á¹-hÄ• ne. tenÄ• ha __ ``evaá¹ƒ panassÄ• â€™â€™ _tiÄ• di.
kassapa ... pe ... tvaá¹ƒ vÄ• â€™â€™ ti. __dukkhena vattabbÄ• _ appadakkhiá¹‡aggÄ• hib
__dubbacabhÄ• vakaraá¹‡ehÄ«_ti kodhÅ«panÄ• hÄ• dÄ«hi. anusÄ• saniyÄ• padakkhiá¹‡a
anudhammacaraá¹‡aá¹ƒ, chinnapaá¹-ipatti katÄ• vÄ• maggÄ• ho nÄ• mÄ• ti Ä• ha __ ``an
__atikkamma vadante_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ atikkamitvÄ• atimaÃ±Ã±itvÄ• vadante. __ba
dhammaá¹ƒ kathento ko vipulaá¹ƒ \Ne II 142/ katvÄ• kathessati. __asahita_nti pubbenÄ• p
hetupamÄ• virahitaá¹ƒ. __amadhura_nti na madhuraá¹ƒ na kaá¹‡á¹‡asukhaá¹ƒ na pemanÄ
uá¹-á¹-hÄ• ti_ appavattanena kÅ«laá¹-á¹-hÄ• naá¹ƒ viya tassa kathanaá¹ƒ.

ovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyaovÄ• dasuttavaá¹‡á¹‡anÄ•

<150> __okappanasaddhÄ• _ti \Be II 162/ saddheyyavatthuá¹ƒ ogÄ• hitvÄ• ``evametaâ€™
__kusaladhammajÄ• nanapaÃ±Ã±Ä• _ti anavajjadhammÄ• naá¹ƒ sabbaso jÄ• nanapaÃ±Ã±
sampattÄ«hi parihÄ• naá¹ƒ. na hi kalyÄ• á¹‡amittarahitassa kÄ• ci sampatti nÄ• ma atthÄ«t

dutiyaovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. tatiyaovÄ• dasuttavaá¹‡á¹‡anÄ•

<151> __pubbe_ti paá¹-hamabodhiyaá¹ƒ. __etarahÄ«_ti tato pacchime kÄ• le. __kÄ• raá¹‡
kÄ• raá¹‡Ä• rambhe. __tesu_ vuttaguá¹‡ayuttesu __theresu. tasmi_nti tasmiá¹ƒ yathÄ• vutt
__evaá¹ƒ sakkÄ• re kayiramÄ• ne_ti ``bhaddako vatÄ• yaá¹ƒ bhikkhÅ«â€™â€™ ti Ä• daraj
kayiramÄ• ne. __ime_ sabrahmacÄ• rÄ«. ``ehi bhikkhÅ«â€™â€™ ti taá¹ƒ bhikkhuá¹ƒ attan
vadanti. __yaÃ±hi ta_nti ettha __ta_nti nipÄ• tamattaá¹ƒ __upaddavo_ti vuccati anatthajana
bhajati bajjhatÄ«ti __patthanÄ• , _ abhisaá¹…goti Ä• ha __ ``abhipatthanÄ• ti adhimattapatt

tatiyaovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. jhÄ• nÄ• bhiÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<152> __yÄ• vadevÄ• _ti iminÄ• samÄ• natthaá¹ƒ ``yÄ• vadeâ€™â€™ ti idaá¹ƒ padanti Ä
Ä• kaá¹…khÄ• mÄ«ti yÄ• vadeva icchÄ• mÄ«â€™â€™ _ti. yadicchakaá¹ƒ jhÄ• nasamÄ• pa
tadetaá¹ƒ Ä• raddhaá¹ƒ. __vitthÄ• ritameva, _ tasmÄ• tattha vitthÄ• ritameva gahetabbanti
__Ä• savÄ• naá¹ƒ khayÄ• _ti Ä• savÄ• naá¹ƒ khayahetu ariyamaggena sabbaso Ä• savÄ• n
__apaccayabhÅ«ta_nti Ä• rammaá¹‡apaccayabhÄ• vena apaccayabhÅ«taá¹ƒ.

jhÄ• nÄ• bhiÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. upassayasuttavaá¹‡á¹‡anÄ•

<153> lÄ• bhasakkÄ• rahetupi \Ne II 143/ \Be II 163/ ekacce bhikkhÅ« bhikkhunupassayaá
ovadanti, evamevaá¹ƒ ayaá¹ƒ pana thero na lÄ• bhasakkÄ• rahetu bhikkhunupassayagama
Ä• ha __ ``kammaá¹-á¹-hÄ• natthikÄ• â€™â€™ _tiÄ• di. eso hi Ä• nandatthero ussukkÄ• pe
dassento yasmÄ• tÄ• bhikkhuniyo catusaccakammaá¹-á¹-hÄ• nikÄ• , tasmÄ• paÃ±cannaa
udayabbayÄ• dipakÄ• saniyÄ• dhammakathÄ• ya vipassanÄ• paá¹-ipattisampadaá¹ƒ dass
udayabbayÄ• dike ca sammÄ• dassesi. hatthena gahetvÄ• viya paccakkhato dassesi. __s
lakkhaá¹‡Ä• rammaá¹‡ikavipassanaá¹ƒ samÄ• dapesi. yathÄ• vÄ«thipaá¹-ipanno hutvÄ• p
__gaá¹‡hÄ• pesi. samuttejesÄ«_ti vipassanÄ• ya Ä• raddhÄ• ya saá¹…khÄ• rÄ• naá¹ƒ uda
yathÄ• kÄ• laá¹ƒ paggahasamupekkhaá¹‡ehi bojjhaá¹…gÄ• naá¹ƒ anupavattanena bhÄ• va
yathÄ• vipassanÄ• Ã±Ä• á¹‡aá¹ƒ suppasannaá¹ƒ hutvÄ• vahati, evaá¹ƒ indriyÄ• naá¹ƒ vis
vipassanÄ• cittaá¹ƒ sammÄ• uttejesi, nibbÄ• navasena vÄ• samÄ• dapesi. __sampahaá¹ƒ
pavattiyamÄ• nÄ• ya vipassanÄ• ya samappavattabhÄ• vanÄ• vasena upari laddhabbabhÄ
sampahaá¹ƒsesi, laddhassÄ• davasena suá¹-á¹-hu tosesi. evamettha attho veditabbo.

manute pariÃ±Ã±Ä• divasena saccÄ• ni bujjhatÄ«ti __muni. te_ti taá¹ƒ. upayogatthe hi idaá
__uttarÄ«_ti upari, tava yathÄ• bhÅ«tasabhÄ• vato paratoti attho. pakkhapatito agatigaman
upaparikkhÄ«_ti anuvicca nivÄ• rako na bahumato. __buddhapaá¹-ibhÄ• go_ thero. ``bÄ• lÄ
dubbhÄ• sitaá¹ƒ Ä• hÄ• â€™â€™ ti avatvÄ• ``khamatha, bhanteâ€™â€™ ti vadantena pak
hotÄ«ti Ä• ha __ ``ekÄ• bhikkhunÄ« na vÄ• ritÄ• â€™â€™ _tiÄ• di.

__cutÄ• _ saliá¹…gato naá¹-á¹-hÄ• , desantarapakkamena adassanaá¹ƒ na gatÄ• . __kaá¹‡
kuraá¹‡á¹-akaapÄ• maggakaá¹‡á¹-akalasikÄ• hi sÄ• khÄ• viya.

upassayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. cÄ«varasuttavaá¹‡á¹‡anÄ•

<154> rÄ• jagahassa \Be II 164/ dakkhiá¹‡abhÄ• ge giri dakkhiá¹‡Ä• giri á¹‡a-kÄ• re a-kÄ• tassa dakkhiá¹‡abhÄ• ge janapadopi __ ``dakkhiá¹‡Ä• girÄ«â€™â€™ _ti vuccati, ``girito da \Ne II 144/ katvÄ• . __ekadivasenÄ• _ti ekena divasena uppabbÄ• jesuá¹ƒ tesaá¹ƒ saddhÄ•

yattha cattÄ• ro vÄ• uttari vÄ• bhikkhÅ« akappiyanimantanaá¹ƒ sÄ• diyitvÄ• paÃ±cannaá aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ ekato paá¹-iggaá¹‡hitvÄ• bhuÃ±janti, etaá¹ƒ gaá¹‡abhojanaá¹ƒ tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti __ ``tikabhojanaá¹ƒ paÃ±Ã±attaâ€™ gaá¹‡abhojanaá¹ƒ paá¹-ikkhittanti vuttaá¹ƒ hoti. tayo atthavase paá¹-icca anuÃ±Ã±Ä• tattÄ• ``tikabhojanaâ€™â€™ _nti vadanti.

``dummaá¹…kÅ«naá¹ƒ niggaho eva pesalÄ• naá¹ƒ phÄ• suvihÄ• roâ€™â€™ ti idaá¹ƒ ekaá ``dummaá¹…kÅ«naá¹ƒ niggahenevÄ• â€™â€™ _tiÄ• di. ``yathÄ• devadatto ... pe ... saá¹… __iminÄ• kÄ• raá¹‡ena_ tikabhojanaá¹ƒ paÃ±Ã±attaá¹ƒ.

__atha kiÃ±carahÄ«_ti atha kasmÄ• tvaá¹ƒ asampannagaá¹‡aá¹ƒ bandhitvÄ• carasÄ«ti a parisÄ• ya cÄ• rikÄ• caraá¹‡aá¹ƒ kulÄ• nuddayÄ• ya na hoti, kulÄ• naá¹ƒ ghÄ• titattÄ• ti ad ``sassaghÄ• taá¹ƒ maÃ±Ã±e carasÄ«â€™â€™ _tiÄ• dimavoca.

__sodhento_ tassÄ• ativiya parisuddhabhÄ• vadassanena. __uddisituá¹ƒ na jÄ• nÄ• mi_ t anuppannapubbattÄ• . __kiÃ±canaá¹ƒ_ kilesavatthu. saá¹…gahetabbakhettavatthu __palib __okÄ• sÄ• bhÄ• vato_ti bahukiccakaraá¹‡Ä«yatÄ• ya kusalakiriyÄ• ya okÄ• sÄ• bhÄ• vato saá¹…ketaá¹ƒ katvÄ• viya kilesarajÄ• naá¹ƒ tattha sannijjhapavattanato.

__sikkhattayabrahmacariya_nti adhisÄ«lasikkhÄ• disikkhattayasaá¹…gahaá¹ƒ brahmaá¹ƒ s khaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danena __akhaá¹‡á¸• aá¹ƒ katvÄ• _. lakkhaá¹‡avacanaÃ±het asesetvÄ• ekanteneva paripÅ«retabbatÄ• ya __ekantaparipuá¹‡á¹‡aá¹ƒ_. cittuppÄ• damat anuppÄ• detvÄ• accantameva visuddhaá¹ƒ katvÄ• pariharitabbatÄ• ya __ekantaparisuddh viya likhitanti __saá¹…khalikhitaá¹ƒ_. tenÄ• ha __ ``likhitasaá¹…khasadisaâ€™â€™ _nti. dÄ taggahaá¹‡eneva gahetvÄ• \Be II 165/ ``massuâ€™â€™ tveva vuttaá¹ƒ, na ettha kevalaá¹ƒ kasÄ• yena rattÄ• ni __kÄ• sÄ• yÄ• ni_.

__vaá¹…gasÄ• á¹-ako_ti vaá¹…gadese uppannasÄ• á¹-ako. __esÄ• _ti mahÄ• kassapath paá¹-á¹-hÄ• ya_ paá¹‡idhÄ• nato pabhuti, ayaá¹ƒ idÄ• ni vuccamÄ• nÄ• . aggasÄ• vakadva ``tatiyasÄ• vakaâ€™â€™ _nti \Ne II 145/ vuttaá¹ƒ. __aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahass satasahassaÃ±ceva saá¹-á¹-hisahassÄ• ni ca aá¹-á¹-ha ca sahassÄ• ni.

__ayaÃ±ca ayaÃ±ca guá¹‡o_ti sÄ«lato paá¹-á¹-hÄ• ya yÄ• va aggaphalÄ• guá¹‡oti kittento pÅ«rayamÄ• no viya kathesi.

__kolÄ• hala_nti devatÄ• hi nibbattito kolÄ• halo.

khuddakÄ• divasena __paÃ±cavaá¹‡á¹‡Ä• . taraá¹‡aá¹ƒ vÄ• hotu maraá¹‡aá¹ƒ vÄ• _ti ma viya maccherasamuddaá¹ƒ uttaranto __pacchÄ• pi ... pe ... pÄ• damÅ«le á¹-hapesi_ bhagav maccherapahÄ• nassa kathitattÄ• .

satthu guá¹‡Ä• kathitÄ• nÄ• ma hontÄ«ti vuttaá¹ƒ __ ``satthu guá¹‡e kathentassÄ• â€™â paá¹-á¹-hÄ• yÄ• _ti tadÄ• satthu sammukhÄ• dhammassavanato paá¹-á¹-hÄ• ya.

__tathÄ• gatamaÃ±cassÄ• _ti tathÄ• gatassa paribhogamaÃ±cassa. __dÄ• naá¹ƒ datvÄ• _ __purohitaá¹-á¹-hÄ• ne á¹-hapesi. tÄ• disasseva_ seá¹-á¹-hino __dhÄ«tÄ• hutvÄ• _.

__adinnavipÄ• kassÄ• _ti pubbe katÅ«pacitassa sabbaso na dinnavipÄ• kassa. __tassa ka paccekabuddhassa patte piá¹‡á¸• apÄ• taá¹ƒ chinditvÄ• kalalapÅ«raá¹‡akammassa. tasmi á¹-hÄ• nesu_ duggandhasarÄ«ratÄ• ya __paá¹-inivattitÄ• . iá¹-á¹-hakapantÄ«_ti suvaá¹‡á¹‡ __ghaá¹-aniá¹-á¹-hakÄ• yÄ• _ti tassa pantiyaá¹ƒ paá¹-hamaá¹ƒ á¹-hapitaiá¹-á¹-hakÄ• ya sad ghaá¹-etabbaiá¹-á¹-hakÄ• ya Å«nÄ• hoti. __bhaddake kÄ• le_ti Ä«disiyÄ• iá¹-á¹-hakÄ• ya i Ä• gatÄ• si. __tena bandhanenÄ• _ti tena silesasambandhena.

__olambakÄ• _ti \Be II 166/ muttÄ• maá¹‡imayÄ• olambakÄ• . __puÃ±Ã±a_nti natthi no pu nimittaá¹ƒ yaá¹ƒ kÄ• raá¹‡Ä• ito sukhumatarassa paá¹-ilÄ• bho siyÄ• ti attho. __puÃ±Ã±an puÃ±Ã±Ä• nubhÄ• vasiddhena niyÄ• mena. so ca __assa_ bÄ• rÄ• á¹‡asirajjaá¹ƒ dÄ• tuá¹ƒ

__phussaratha_nti maá¹…galarathaá¹ƒ. uá¹‡hÄ«saá¹ƒ vÄ• labÄ«janÄ« khaggo maá¹‡ipÄ• __paÃ±cavidhaá¹ƒ rÄ• jakakudhabhaá¹‡á¸• aá¹ƒ_ \Ne II 146/. setacchattaá¹ƒ visuá¹ƒ gahita sÄ• diyituá¹ƒ puÃ±Ã±Ä• nubhÄ• vacodito ``nanu tÄ• tÄ• thÅ«laâ€™â€™ ntiÄ• dimÄ• ha.

__paÃ±ca caá¹…kamanasatÄ• nÄ«_ti ettha __iti_-saddena Ä• diatthena aggisÄ• lÄ• dÄ«ni pabbajitasÄ• ruppaá¹-á¹-hÄ• nÄ• ni saá¹…gaá¹‡hÄ• ti.

__sÄ• dhukÄ«á¸·ita_nti ariyÄ• naá¹ƒ parinibbutaá¹-á¹-hÄ• ne kÄ• tabbasakkÄ• raá¹ƒ vadat

__nappamajji nirogÄ• ayyÄ• _ti pucchitÄ• kÄ• radassanaá¹ƒ. __parinibbutÄ• devÄ• _ti de __paá¹-iyÄ• detvÄ• _ti niyyÄ• tetvÄ• . __samaá¹‡akapabbajja_nti samitapÄ• pehi ariyehi anuá¹-á¹-hÄ• tabbapabbajjaá¹ƒ. so hi rÄ• jÄ• paccekabuddhÄ• naá¹ƒ vesassa diá¹-á¹-hattÄ

nti tÄ• disaá¹ƒyeva liá¹…gaá¹ƒ gaá¹‡hi.

__tatthevÄ• _ti brahmalokeyeva. vÄ«satime vasse sampatteti Ä• haritvÄ• sambandho. bra
nibbattattÄ• brahmacariyÄ• dhikÄ• rassa cirakÄ• laá¹ƒ saá¹…gahitattÄ• __ ``evarÅ«paá¹ƒ
kathethÄ• â€™â€™ _tiÄ• dimÄ• ha.

vÄ«sati dharaá¹‡Ä• ni ``nikkhaâ€™â€™ nti vadanti. alabhanto na vasÄ• mÄ«ti saÃ±Ã±Ä• p

__itthÄ• karo_ti itthiratanassa uppattiá¹-á¹-hÄ• naá¹ƒ. __ayyadhÄ«tÄ• _ti amhÄ• kaá¹ƒ ayy
bhaddakÄ• pilÄ• nÄ«ti attho. pasÄ• darÅ«pena nibbisiá¹-á¹-hatÄ• ya ``mahÄ• gÄ«vaâ€™â€
sadisabhÄ• vamÄ• ha. tenÄ• ha __ ``ayyadhÄ«tÄ• yÄ• â€™â€™ _tiÄ• di.

__samÄ• napaá¹‡á¹‡a_nti sadisapaá¹‡á¹‡aá¹ƒ, kumÄ• rassa kumÄ• riyÄ• ca vuttantapaá¹
cÄ• _ti te purisÄ• samÄ• gamaá¹-á¹-hÄ• nato magadharaá¹-á¹-he mahÄ• titthagÄ• maá¹ƒ \
sÄ• galanagaraÃ±ca uddissa pakkamantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vissajjentÄ• nÄ• ma hon
pesesuâ€™â€™ nti vuttÄ• .

__pupphadÄ• ma_nti hatthihatthappamÄ• á¹‡aá¹ƒ pupphadÄ• maá¹ƒ. __tÄ• ni_ pupphadÄ
ceva pippalikumÄ• ro ca. __lokÄ• misenÄ• _ti gehassitapemena, kÄ• massÄ• denÄ• ti attho
saá¹ƒsaá¹-á¹-hÄ• \Ne II 147/. vicÄ• rayiá¹ƒsu ghaá¹-e jalantena viya padÄ«pena ajjhÄ• say
vimokkhabÄ«jena samussÄ• hitacittÄ• . __yantabaddhÄ• nÄ«_ti sassasampÄ• danatthaá¹ƒ
iá¹-á¹-hakadvÄ• rakavÄ• á¹-ayojanavasena yantabaddhaudakanikkhamanatumbÄ• ni. __ka
kasikammakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. __dÄ• sagÄ• mÄ• _ti dÄ• sÄ• naá¹ƒ vasanagÄ• mÄ• .

__osÄ• petvÄ• _ti pakkhipitvÄ• . __Ä• kappakuttavasenÄ• _ti Ä• kÄ• ravasena kiriyÄ• vase
pabbajitavesassa ananurÅ«paá¹ƒ. __tassa matthake_ti dvedhÄ• pathassa dvidhÄ• bhÅ«taá

etesaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti nisÄ«dÄ«ti sambandho. sÄ• pana satthu
dassetuá¹ƒ __ ``nisÄ«danto panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yÄ• buddhÄ• naá¹ƒ a
acinteyyÄ• parimeyyapuÃ±Ã±asambhÄ• rÅ«pacayanibbattÄ• nirÅ«pitasabhÄ• vabuddhagu
lakkhaá¹‡Ä• nubyaÃ±janasamujjalÄ• byÄ• mappabhÄ• ketumÄ• lÄ• laá¹…katÄ• sabhÄ• v
rÅ«pakÄ• yasirÄ«, taá¹ƒyeva mahÄ• kassapassa adiá¹-á¹-hapubbaá¹ƒ pasÄ• dasaá¹ƒvaá¸•
nisinno bhagavÄ• ``buddhavesaá¹ƒ gahetvÄ• ... pe ... nisÄ«dÄ«â€™â€™ ti vutto. asÄ«tiha
byÄ• petvÄ• pavattiyÄ• ``asÄ«tihatthÄ• â€™â€™ ti vuttÄ• . __satasÄ• kho_ti bahusÄ• kho
__suvaá¹‡á¹‡avaá¹‡á¹‡o ahosi_ nirantaraá¹ƒ buddharasmÄ«hi samantato samokiá¹‡á¹‡attÄ
vuttappakÄ• rena __veditabbÄ• _.

__rÄ• jagahaá¹ƒ nÄ• á¸·anda_nti ca sÄ• miatthe upayogavacanaá¹ƒ antarÄ• saddayogatot

nÄ• á¸·andÄ• ya cÄ• â€™â€™ _ti. __na hi me ito aÃ±Ã±ena satthÄ• rÄ• bhavituá¹ƒ sakkÄ
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi sattÄ• naá¹ƒ yathÄ• rahaá¹ƒ anusÄ• sanas
abhÄ• vato. __na hi me ito aÃ±Ã±ena sugatena bhavituá¹ƒ sakkÄ• _ sobhanagamanaguá¹‡
abhÄ• vato. __na hi me ito aÃ±Ã±ena sammÄ• sambuddhena bhavituá¹ƒ sakkÄ• _ sammÄ
sayambhuÃ±Ä• á¹‡ena abhisambuddhassa abhÄ• vato. __iminÄ• _ti ``satthÄ• me, bhanteâ

__ajÄ• namÄ• nova_ \Be II 168/ sabbaÃ±Ã±eyyanti adhippÄ• yo. __sabbacetasÄ• _ti
sabbaajjhattikaá¹…gaparipuá¹‡á¹‡acetasÄ• . __samannÄ• gata_nti sampannaá¹ƒ sammad
upagataá¹ƒ. __phaleyyÄ• _ti vidÄ• leyya. __vilaya_nti vinÄ• saá¹ƒ.

__evaá¹ƒ sikkhitabba_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. hirottappassa bahalatÄ• nÄ• ma
``mahantaâ€™â€™ _nti. __paá¹-hamataramevÄ• _ti pageva upasaá¹…kamanato. tathÄ• a
hiriottappaá¹ƒ \Ne II 148/ yathÄ• saá¹‡á¹-hÄ• ti. __kusalasannissita_nti anavajjadhammanis
__aá¹-á¹-hika_nti tena dhammena aá¹-á¹-hikaá¹ƒ. Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• n
``sabbacetoâ€™â€™ ti adhippetanti Ä• ha __ ``cittassa thokampi bahi gantuá¹ƒ adentoâ€™
samodhÄ• naá¹ƒ dasseti. __sabbena ... pe ... samannÄ• haritvÄ• _ Ä• rambhato pabhuti yÄ
tÄ• va antarantarÄ• pavattena sabbena samannÄ• hÄ• racittena dhammaá¹ƒyeva samann
dhamme nihitasoto. __odahitvÄ• _ti apihitaá¹ƒ katvÄ• . __paá¹-hamajjhÄ• navasenÄ• _ti ida
ijjhato, itaratthaÃ±ca sukhasampayuttatÄ• vuttÄ• .

saá¹ƒsÄ• rasÄ• gare paribbhamantassa iá¹‡aá¹-á¹-hÄ• ne tiá¹-á¹-hanti kilesÄ• Ä• savasab
``saraá¹‡oti sakilesoâ€™â€™ _ti. __cattÄ• ro hi paribhogÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ
visuddhimaggattaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• su vuttanayeneva veditabbaá¹ƒ. ettha ca bhagavÄ
therassa brÄ• hmaá¹‡ajÄ• tikattÄ• jÄ• timÄ• napahÄ• natthamabhÄ• si, dutiyaá¹ƒ bÄ• husa
uppajjanakaahaá¹ƒkÄ• rapahÄ• natthaá¹ƒ, tatiyaá¹ƒ upadhisampattiá¹ƒ nissÄ• ya
uppajjanakaattasinehapahÄ• natthaá¹ƒ. __aá¹-á¹-hame divase_ti bhagavatÄ• samÄ• gatad

__maggato okkamanaá¹ƒ paá¹-hamataraá¹ƒ_ bhagavatÄ• samÄ• gatadivaseyeva ahosi. y
atha kasmÄ• pÄ• á¸·iyaá¹ƒ pageva siddhaá¹ƒ viya vuttanti Ä• ha __ ``desanÄ• vÄ• rassÄ•
``sattÄ• hameva khvÄ• haá¹ƒ, Ä• vuso saraá¹‡o, raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jiâ€™â€™ n
arahattaá¹ƒ pavedento ``aá¹-á¹-hamiyÄ• aÃ±Ã±Ä• udapÄ• dÄ«â€™â€™ ti Ä• ha. ayamett
paraá¹ƒ bhagavatÄ• attano kataá¹ƒ anuggahaá¹ƒ cÄ«varaparivattanaá¹ƒ dassento ``atha k
tiÄ• dimÄ• ha.

__antantenÄ• _ti \Be II 169/ catugguá¹‡aá¹ƒ katvÄ• paÃ±Ã±attÄ• ya saá¹…ghÄ• á¹-iyÄ• a
__jÄ• tipaá¹ƒsukÅ«likena ... pe ... bhavituá¹ƒ vaá¹-á¹-atÄ«_ti etena pubbe jÄ• tiÄ• raÃ±Ã±ak
terasa dhutaá¹…gÄ• gahitÄ• evÄ• ti daá¹-á¹-habbaá¹ƒ. __anucchavikaá¹ƒ kÄ• tu_nti anurÄ
paá¹-ipajjituá¹ƒ. thero pÄ• rupÄ«ti sambandho.

bhagavato ovÄ• daá¹ƒ bhagavato vÄ• dhammakÄ• yaá¹ƒ nissÄ• ya urassa vasena jÄ• toti
dhammasarÄ«rassa mukhato sattatiá¹ƒsabodhipakkhiyato jÄ• to. teneva dhammajÄ• tadhar
saá¹ƒvaá¹‡á¹‡itoti daá¹-á¹-habbo. ovÄ• dadhammo eva satthÄ• rÄ• dÄ• tabbato therena Ä•
__ovÄ• dadhammadÄ• yÄ• do, _ ovÄ• dadhammadÄ• yajjoti attho, taá¹ƒ arahatÄ«ti. esa na

``pabbajjÄ• ca parisodhitÄ• â€™â€™ ti vatvÄ• tassÄ• sammadeva sodhitabhÄ• vaá¹ƒ bya
``Ä• vuso, yassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __eva_nti yathÄ• ahaá¹ƒ labhiá¹ƒ, eva
labhatÄ«ti yojanÄ• . __sÄ«hanÄ• daá¹ƒ naditu_nti etthÄ• pi sÄ«hanÄ• danadanÄ• nÄ• ma
attano katÄ• nuggahameva anantarasutte vuttanayena ulliá¹…geti, na aÃ±Ã±athÄ• . na hi m
attano guá¹‡Ä• nubhÄ• vaá¹ƒ vibhÄ• veti. __sesa_nti yaá¹ƒ idha asaá¹ƒvaá¹‡á¹‡itaá¹ƒ. __p
anantarasutte vuttanayeneva.

cÄ«varasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. paraá¹ƒmaraá¹‡asuttavaá¹‡á¹‡anÄ•

<155> yathÄ• atÄ«takappe atÄ«tÄ• su jÄ• tÄ«su kammakilesavasena Ä• gato, tathÄ• eta
_ yathÄ• yathÄ• vÄ• pana kammaá¹ƒ katÅ«pacitaá¹ƒ, tathÄ• taá¹ƒ taá¹ƒ attabhÄ• vaá¹ƒ
__tathÄ• gato, _ sattoti Ä• ha __ ``tathÄ• gatoti sattoâ€™â€™ _ti. __eta_nti ``evaá¹ƒ hoti bh
sassatisamaâ€™â€™ nti evaá¹ƒ pavattaá¹ƒ diá¹-á¹-higataá¹ƒ. __atthasannissitaá¹ƒ na hotÄ
diá¹-á¹-hadhammikasamparÄ• yikaparamatthato sukhanti pasatthasannissitaá¹ƒ na hoti. __
ettha maggabrahmacariyaá¹ƒ adhippetaá¹ƒ tassa padhÄ• nabhÄ• vato. tassa pana etaá¹ƒ c
Ä• dipaá¹-ipadÄ• mattaá¹ƒ \Be II 170/ na hoti anupakÄ• rakattÄ• vilomanato ca. tato eva ita
anissayova. sesaá¹ƒ vuttanayena veditabbaá¹ƒ.

paraá¹ƒmaraá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. saddhammappatirÅ«pakasuttavaá¹‡á¹‡anÄ•

<156> Ä• jÄ• nÄ• ti heá¹-á¹-himamaggehi Ã±Ä• tamariyÄ• daá¹ƒ anatikkamitvÄ• va jÄ• nÄ•
__aÃ±Ã±Ä• , _ aggamaggapaÃ±Ã±Ä• . aÃ±Ã±assa ayanti __aÃ±Ã±Ä• , _ arahattaphalaá¹ƒ
_ti.

__obhÄ• se_ti obhÄ• sanimittaá¹ƒ. ``cittaá¹ƒ vikampatÄ«â€™â€™ ti padadvayaá¹ƒ Ä• netv
\Ne II 150/ visayabhÅ«te. upakkilesehi cittaá¹ƒ vikampatÄ«ti yojanÄ• . tenÄ• ha __ ``yehi cit
pavedhatÄ«â€™â€™ _ti. sesesupi eseva nayo.

__upaá¹-á¹-hÄ• ne_ti satiyaá¹ƒ. __upekkhÄ• ya cÄ• _ti vipassanupekkhÄ• ya ca. ettha ca vipassanÄ• cittasamuá¹-á¹-hÄ• nasantÄ• navinimuttaá¹ƒ pabhÄ• sanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ vipassanÄ• cittasampayuttÄ• va. sakasakakicce saviseso hutvÄ• pavatto __adhimokkho_ s __upaá¹-á¹-hÄ• naá¹ƒ_ sati. __upekkhÄ• _ti Ä• vajjanupekkhÄ• . sÄ• hi Ä• vajjanacittasam Ä• vajjanaajjhupekkhanavasena pavattiyÄ• idha ``Ä• vajjanupekkhÄ• â€™â€™ ti vuccati. p vipassanupekkhÄ• va anena samajjhattatÄ• ya evaá¹ƒ vuttÄ• . __nikanti_ nÄ• ma vipassan sukhumatarakileso vÄ• siyÄ• duviÃ±Ã±eyyo.

__imÄ• ni dasa á¹-hÄ• nÄ• nÄ«_ti imÄ• ni obhÄ• sÄ• dÄ«ni upakkilesuppattiyÄ• á¹-hÄ• nÄ __paÃ±Ã±Ä• yassa paricitÄ• _ti yassa paÃ±Ã±Ä• paricitavatÄ« yÄ• thÄ• vato jÄ• nÄ• ti. `` maggappatto phalappatto ahaâ€™â€™ nti pavattaadhimÄ• no __dhammuddhaccaá¹ƒ_ dha kusalo hi taá¹ƒ yÄ• thÄ• vato jÄ• nanto __na ca_ tattha __sammohaá¹ƒ gacchati_.

__adhigamasaddhammappatirÅ«pakaá¹ƒ_ \Be II 171/ __nÄ• ma_ anadhigate adhigatamÄ• vipassanÄ• Ã±Ä• á¹‡assa upakkileso, tadaggena paá¹-ipattisaddhammappatirÅ«pakotipi sa __dhÄ• tukathÄ• _ti mahÄ• dhÄ• tukathaá¹ƒ vadati. __vedallapiá¹-aka_nti vetullapiá¹-akaá¹ Ä• nÄ«tanti vadanti. vÄ• dabhÄ• sitanti apare. __abuddhavacanaá¹ƒ_ buddhavacanena viru pubbÄ• paraviruddhaá¹ƒ vadati. tattha sallaá¹ƒ upaá¹-á¹-hapenti kilesavinayaá¹ƒ na sandiss kilesuppattiyÄ• paccayo hotÄ«ti.

__avikkayamÄ• na_nti vikkayaá¹ƒ agacchantaá¹ƒ. __ta_nti suvaá¹‡á¹‡abhaá¹‡á¸• aá¹ƒ.

__na sakkhiá¹ƒsu_ Ã±Ä• á¹‡assa avisadabhÄ• vato. esa nayo ito paresupi.

idÄ• ni ``bhikkhÅ« paá¹-isambhidÄ• ppattÄ• ahesuâ€™â€™ ntiÄ• dinÄ• vuttameva atthaá puna __ ``paá¹-hamabodhiyaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __paá¹-ipattiá¹ƒ pÅ« kadÄ• te paá¹-isambhidÄ• vahaá¹ƒ \Ne II 151/ paá¹-ipattiá¹ƒ pÅ«rayiá¹ƒsu? paá¹-hamabodh hi attasammÄ• paá¹‡idhiyÄ• pubbekatapuÃ±Ã±atÄ• ya ca vinÄ• tÄ• disaá¹ƒ bhavati. esa n paá¹-ipattisaddhammo antarahito nÄ• ma bhavissatÄ«_ti etena ariyamaggena Ä• sannÄ• e paá¹-ipattisaddhammoti dasseti.

__dvÄ«sÅ«_ti suttÄ• bhidhammapiá¹-akesu antarahitesupi. __anantarahitameva_ adhisÄ«l itarasikkhÄ• dvayasamuá¹-á¹-hÄ• pitato. __kiá¹ƒ kÄ• raá¹‡Ä• _ti kena kÄ• raá¹‡ena, aÃ±Ã± aÃ±Ã±atarassa dhammassa anantaradhÄ• naá¹ƒ vuccatÄ«ti adhippÄ• yo. __paá¹-ipattiyÄ• paá¹-ipattikkamassa paridÄ«panato. __paá¹-ipatti adhigamassa_ paccayo visesalakkhaá¹‡a __pariyattiyeva pamÄ• á¹‡aá¹ƒ_ sÄ• sanassa á¹-hitiyÄ• ti adhippÄ• yo.

nanu ca sÄ• sanaá¹ƒ osakkitaá¹ƒ pariyattiyÄ• vattamÄ• nÄ• yÄ• ti adhippÄ• yo. __anÄ• rÄ

sÄ«lamattassapi na Ä• rÄ• dhako dussÄ«lo. __imasmi_nti imasmiá¹ƒ pÄ• timokkhe. __vatta
akopetvÄ• á¹-hitÄ• atthÄ«â€™â€™ ti pucchi.

__etesÅ«_ti \Be II 172/ evaá¹ƒ mahantesu sakalaá¹ƒ lokaá¹ƒ ajjhottharituá¹ƒ samatthesu ca
__tasmÄ• _ti yasmÄ• aÃ±Ã±ena kenaci atimahantenapi saddhammo na antaradhÄ• yati, s
natthi, tasmÄ• . __evamÄ• hÄ• _ti idÄ• ni vuccamÄ• nÄ• kÄ• raá¹ƒ vadati.

Ä• dÄ• naá¹ƒ Ä• di, Ä• di eva __Ä• dika_nti Ä• ha __ ``Ä• dikenÄ• ti Ä• dÄ• nenÄ• â€™â€
adhobhÄ• gagamanÄ«yÄ• , apÄ• yadukkhassa saá¹ƒsÄ• radukkhassa ca nibbattakÄ• ti att
garukÄ• rarahitÄ• . patissayanaá¹ƒ nÄ«cabhÄ• vena patibaddhavuttitÄ• , patisso patissayot
etesaá¹ƒ natthÄ«ti Ä• ha __ ``appatissÄ• ti appatissayÄ• anÄ«cavuttikÄ• â€™â€™ _ti. ses

saddhammappatirÅ«pakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

kassapasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

6. lÄ• bhasakkÄ• rasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. dÄ• ruá¹‡asuttavaá¹‡á¹‡anÄ•

<157> __thaddho_ti \Ne II 152/ \Be II 173/ kakkhaá¸·o aniá¹-á¹-hassa padÄ• nato. __catupa
catunnaá¹ƒ paccayÄ• naá¹ƒ paá¹-ilÄ• bho. __sakkÄ• ro_ti tehiyeva paccayehi susaá¹…khat
atthato sampattiyevÄ• ti Ä• ha __ ``tesaá¹ƒyeva ... pe ... lÄ• bhoâ€™â€™ _ti. __vaá¹‡á¹‡ag
antarÄ• yassa anativattanato __antarÄ• yiko_ anatthÄ• vahattÄ• .

dÄ• ruá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. baá¸·isasuttavaá¹‡á¹‡anÄ•

<158> baá¸·isena carati, tena vÄ• jÄ«vatÄ«ti __bÄ• á¸·isiko_. tenÄ• ha __ ``baá¸·isaá¹ƒ ga
caramÄ• noâ€™â€™ _ti. __Ä• misagata_nti Ä• misÅ«pagataá¹ƒ Ä• misapatitaá¹ƒ. tenÄ• ha
_nti. bhinnÄ• dhikaraá¹‡Ä• nampi bÄ• hiratthasamÄ• so hotevÄ• ti Ä• ha __ ``Ä• mise cakk
vuccati sukhaá¹ƒ, tabbidhuratÄ• ya __anayo, _ dukkhanti Ä• ha __ ``dukkhaá¹ƒ pattoâ€™â€
kattuatthe hi etaá¹ƒ sÄ• mivacanaá¹ƒ. yathÄ• kilesÄ• vattanti, evaá¹ƒ pavattamÄ• no pugg

hotÄ«ti vuttaá¹ƒ __ ``yathÄ• kilesamÄ• rassa kÄ• mo, evaá¹ƒ kattabboâ€™â€™ _ti.

baá¸·isasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. kummasuttÄ• divaá¹‡á¹‡anÄ•

159-160__._ aá¹-á¹-hikacchapÄ• vuccanti yesaá¹ƒ kapÄ• lamatthake tikhiá¹‡Ä• aá¹-á¹-hik
samÅ«ho __aá¹-á¹-hikacchapakulaá¹ƒ_. macchakacchapÄ• dÄ«naá¹ƒ sarÄ«re lambantÄ« p
vuccamÄ• nÄ• kÄ• ro \Ne II 153/ ayakaá¹‡á¹-ako. __ayakosake_ti \Be II 174/ ayomayakosa
__kaá¹‡á¹‡ikasallasaá¹‡á¹-hÄ• no_ti attanikÄ• panasallasaá¹‡á¹-hÄ• no. __ayakaá¹‡á¹-ako
ayomayavaá¹…kakaá¹‡á¹-ako. __nikkhamati_ ettha athÄ• varato. pavesitamatto hi so. __id
``amhÄ• kaâ€™â€™ nti na vattabbo. __ito anantarasutte_ti catutthasuttamÄ• ha.

kummasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ«á¸·hakasuttavaá¹‡á¹‡anÄ•

<161> __mÄ«á¸·hakÄ• _ti evaá¹ƒ itthiliá¹…gavasena vuccamÄ• nÄ• . __gÅ«thapÄ• á¹‡akÄ
__anto_ti kucchiyaá¹ƒ.

mÄ«á¸·hakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. asanisuttavaá¹‡á¹‡anÄ•

<162> ``ime lÄ• bhasakkÄ• raá¹ƒ anÄ• harantÄ• jighacchÄ• didukkhaá¹ƒ pÄ• puá¹‡antÅ«
dukkhakÄ• matÄ• ya evamÄ• hÄ• ti Ä• netvÄ• sambandho. __anantadukkhaá¹ƒ anubhoti_
uppajjanakaakusalacittÄ• naá¹ƒ bahubhÄ• vato.

asanisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. diddhasuttavaá¹‡á¹‡anÄ•

<163> acchavisayuttÄ• ti vÄ• diddhe gatena __gatadiddhena_. tenÄ• ha __ ``visamakkhite

diddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

<164> __jarasiá¹…gÄ• lo_tveva \Be II 175/ vuccati sarÄ«rasobhÄ• ya abhÄ• vato. sarÄ«ra
__ukkaá¹‡á¹-akena nÄ• ma. phuá¹-atÄ«_ti phalati bhijjati.

siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. verambhasuttavaá¹‡á¹‡anÄ•

<165> __kÄ• yaá¹ƒ_ \Ne II 154/ __na rakkhati nÄ• ma_ chabbÄ«satiyÄ• sÄ• ruppÄ• naá¹ƒ
rakkhati nÄ• ma_ rÄ• gasÄ• mantÄ• ca kodhasÄ• mantÄ• ca yÄ• va nicchÄ• raá¹‡ato.

verambhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sagÄ• thakasuttavaá¹‡á¹‡anÄ•

<166> __ ``yassa sakkariyamÄ• nassÄ• â€™â€™ _ti ettha __asakkÄ• rena cÅ«bhaya_nti
kadÄ• ci sakkÄ• rena, kadÄ• ci asakkÄ• rena kadÄ• ci ubhayenÄ• ti attho. tenÄ• ha __ ``as
satatavihÄ• rÄ• naá¹ƒ sampattiyÄ• __sÄ• tatiko_ti Ä• ha __ ``arahatta ... pe ... sukhumadiá
tathÄ• hi sÄ• ``vajirÅ«pamaÃ±Ä• á¹‡aâ€™â€™ nti vuccati. __Ä• gatattÄ• _ti phalasamÄ•
tassÄ• pubbaparikammaá¹ƒ upagatattÄ• .

sagÄ• thakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1-2. suvaá¹‡á¹‡apÄ• tisuttÄ• divaá¹‡á¹‡anÄ•

167-168__._ __cÄ• letuá¹ƒ na sakkoti_ sÄ«lapabbatasannissitattÄ• . __aÃ±Ã±aá¹ƒ vÄ• kic
sÄ«lassa chaá¸• á¸• itattÄ• . tatiyÄ• dÄ«su apubbaá¹ƒ natthi.

suvaá¹‡á¹‡apÄ• tisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. mÄ• tugÄ• masuttavaá¹‡á¹‡anÄ•

<170> yaá¹ƒ \Ne II 155/ \Be II 176/ visabhÄ• gavatthu purisassa cittaá¹ƒ pariyÄ• dÄ• ya á¹-
vuccati, tato visesato lÄ• bhasakkÄ• rova sattÄ• naá¹ƒ cittaá¹ƒ pariyÄ• dÄ• ya á¹-hÄ• tuá¹ƒ
bhagavÄ• ``na tassa, bhikkhaveâ€™â€™ tiÄ• dimavocÄ• ti dassento __ ``na tassÄ• â€™â

mÄ• tugÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kalyÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ•

<171> __dutiyaá¹ƒ uttÄ• nameva, _ tasseva atthassa kevalaá¹ƒ janapadakalyÄ• á¹‡Ä«vase

kalyÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-6. ekaputtakasuttÄ• divaá¹‡á¹‡anÄ•

172-175__._ __saddhÄ• _ti ariyamaggena Ä• gatasaddhÄ• adhippetÄ• ti Ä• ha __ ``sotÄ•

ekaputtakasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<176> __evamÄ• dÄ«_ti __Ä• di_-saddena bÄ• husaccasaá¹ƒvarasÄ«lÄ• dÄ«naá¹ƒ saá¹…
__lÄ• bhasakkÄ• rassa samudayaá¹ƒ_ uppattikÄ• raá¹‡aá¹ƒ samudayasaccavasena dukkha

tatiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. chavisuttavaá¹‡á¹‡anÄ•

<177> __lÄ• bhasakkÄ• rasiloko_ \Ne II 156/ \Be II 177/ __narakÄ• dÄ«su nibbattento_ti id
kilesagaá¹‡aá¹ƒ sandhÄ• yÄ• ha. __nibbattento_ti nibbattÄ• pento. __imaá¹ƒ_ manussa__a
manussattaá¹ƒ puna nibbattituá¹ƒ appadÄ• navasena. __tasmÄ• _ti duggatinibbattÄ• panat
maraá¹‡adukkhÄ• vahanato ca.

chavisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rajjusuttavaá¹‡á¹‡anÄ•

<178> __kharÄ• pharusÄ• _ chaviÄ• dÄ«ni chindane samatthÄ• .

rajjusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhikkhusuttavaá¹‡á¹‡anÄ•

<179> __taá¹ƒ sandhÄ• yÄ• _ti diá¹-á¹-hadhammasukhavihÄ• rassa okÄ• sÄ• bhÄ• vaá¹ƒ

bhikkhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1-4. bhindisuttÄ• divaá¹‡á¹‡anÄ•

180-183__._ __devadatto sagge vÄ• nibbatteyyÄ• _tiÄ• di parikappavacanaá¹ƒ. na hi pacc
antarÄ• maggaphalÄ• ni adhigantuá¹ƒ bhabboti. __so_ti anavajjadhammo. __assÄ• _ti dev
__samucchedamagamÄ• _ katÅ«pacitassa mahato pÄ• padhammassa balena tasmiá¹ƒ atta
accantÄ• ya. akusalaá¹ƒ nÄ• metaá¹ƒ abalaá¹ƒ, kusalaá¹ƒ viya na mahÄ• balaá¹ƒ, tasmÄ•
tÄ• disÄ• naá¹ƒ puggalÄ• naá¹ƒ atekicchatÄ• , aÃ±Ã±athÄ• sammattaniyÄ• mo viya micch
178/ siyÄ• . yadi evaá¹ƒ vaá¹-á¹-akhÄ• á¹‡ukajotanÄ• kathanti? Ä• sevanÄ• vasena, tasmÄ
``sakiá¹ƒ nimuggo nimuggo eva bÄ• loâ€™â€™ ti vuttaá¹ƒ, evaá¹ƒ vaá¹-á¹-akhÄ• á¹‡ukajot
paá¹-icca puggalo taá¹ƒ dassanaá¹ƒ gaá¹‡hi, tathÄ• ca paá¹-ipanno, puna acintappativatte
sÄ«sukkhipanamassa na hotÄ«ti na vattabbaá¹ƒ.

bhindisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. acirapakkantasuttavaá¹‡á¹‡anÄ•

<184> __kÄ• le sampatte_ti gabbhassa paripÄ• kagatattÄ• vijÄ• yanakÄ• le sampatte. __p
puttaá¹ƒ. __eta_nti ``gabbho assatariá¹ƒ yathÄ• â€™â€™ ti etaá¹ƒ vacanaá¹ƒ.

acirapakkantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paÃ±carathasatasuttavaá¹‡á¹‡anÄ•

<185> abhiharÄ«yatÄ«ti abhihÄ• ro, bhattaá¹ƒyeva abhihÄ• ro __bhattÄ• bhihÄ• ro_ti Ä• h
bhattaâ€™â€™ _nti. __macchapitta_nti vÄ• á¸·amacchapittaá¹ƒ. __pakkhipeyyu_nti uragÄ•

paÃ±carathasatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-13. mÄ• tusuttÄ• divaá¹‡á¹‡anÄ•

186-187__._ __mÄ• tupi hetÅ«_ti attano mÄ• tuyÄ• uppannaanatthÄ• vahassa pahÄ• nahe
hetÅ«â€™â€™ ti evamÄ• dÄ«su.

mÄ• tusuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

lÄ• bhasakkÄ• rasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

7. rÄ• hulasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1-8. cakkhusuttÄ• divaá¹‡á¹‡anÄ•

188-195__._ __ekavihÄ• rÄ«_ti \Ne II 158/ \Be II 179/ catÅ«supi iriyÄ• pathesu ekÄ• kÄ« hu
__vivekaá¹-á¹-ho_ti vivittaá¹-á¹-ho, tenÄ• ha __ ``nissaddoâ€™â€™ _ti. __satiyÄ• avippava
avippavÄ• sena á¹-hito, sabbadÄ• avijahanavasena pavatto. __Ä• tÄ• pÄ«ti vÄ«riyasampa
Ä• tÄ• panaparitÄ• panavasena pavattavÄ«riyasamaá¹…gÄ«bhÅ«to. __pahitatto_ti tasmiá¹
tattha ninno tappabbhÄ• roti attho. __hutvÄ• abhÄ• vÄ• kÄ• renÄ• _ti uppattito pubbe avijja
hutvÄ• uppajjitvÄ• bhaá¹…guparamasaá¹…khÄ• tena abhÄ• vÄ• kÄ• rena. __anicca_nti n
__uppÄ• davayavantatÄ• yÄ• _ti khaá¹‡e khaá¹‡e uppajjitvÄ• nirujjhanato. __tÄ• vakÄ• lik
taá¹…khaá¹‡ikatÄ• ya. __vipariá¹‡Ä• makoá¹-iyÄ• _ti vipariá¹‡Ä• mavantatÄ• ya. cakkhuÃ±
vikÄ• rÄ• pajjanena vipariá¹‡amantaá¹ƒ vinÄ• saá¹ƒ paá¹-ipÄ«á¸·aá¹ƒ pÄ• puá¹‡Ä• ti. __nic
niccatÄ• ya paá¹-ikkhipitabbato lesamattassapi anupalabbhanato. __dukkhamanaá¹-á¹-henÄ
dukkhena khamitabbato. __dukkhavatthukaá¹-á¹-henÄ• _ti nÄ• nappakÄ• radukkhÄ• dhiá¹-
__satatasampÄ«á¸·anaá¹-á¹-henÄ• _ti abhiá¹‡hatÄ• pasabhÄ• vato. __sukhapaá¹-ikkhepen
paá¹-ikkhipitabbato. __taá¹‡hÄ• gÄ• ho_ mamaá¹ƒkÄ• rabhÄ• vato. __mÄ• nagÄ• ho_ ahaa
__diá¹-á¹-higÄ• ho_ ``attÄ• meâ€™â€™ ti vipallÄ• sabhÄ• vato. __virÄ• gavasenÄ• _ti virÄ
__vimuttivasenÄ• _ti vimuttiggahaá¹‡ena.

__pasÄ• dÄ• va gahitÄ• _ dvÄ• rabhÄ• vappattassa adhippetattÄ• . __sammasanacÄ• raci
adhippÄ• yo.

__chaá¹-á¹-he_ Ä• rammaá¹‡e __tebhÅ«makadhammÄ• _ sammasanacÄ• rassa adhippeta
pasÄ• dÄ• gahitÄ• , na sasambhÄ• racakkhuÄ• dayo, evaá¹ƒ \Be II 180/ tatiyasutte na pas
gahitaá¹ƒ. na \Ne II 159/ taá¹ƒsampayuttÄ• dhammÄ• . evaÃ±hi avadhÄ• raá¹‡aá¹ƒ sÄ• tth
apanetabbassa abhÄ• vato. __sabbatthÄ• _ti sabbesu catutthasuttÄ• dÄ«su. __javanappatt
javanacittasaá¹ƒyuttÄ• .

cakkhusuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dhÄ• tusuttavaá¹‡á¹‡anÄ•

<196> Ä• kÄ• sadhÄ• tu rÅ«papariccheda tÄ• ya rÅ«papariyÄ• pannanti adhippÄ• yena __
vuttaá¹ƒ. __nÄ• marÅ«pa_nti tebhÅ«makaá¹ƒ nÄ• maá¹ƒ rÅ«paÃ±ca kathitaá¹ƒ.

dhÄ• tusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. khandhasuttavaá¹‡á¹‡anÄ•

<197> __sabbasaá¹…gÄ• hikapariccheden Ä• _ti dhammasaá¹…gaá¹‡hanapariyÄ• yena. _
__tebhÅ«makÄ• ti gahetabbÄ• _ sammasanacÄ• rassa adhippetattÄ• .

khandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

11. anusayasuttavaá¹‡á¹‡anÄ•

<200> dutiyavagge __attano_ti Ä• yasmÄ• rÄ• hulo attano saviÃ±Ã±Ä• á¹‡akaá¹ƒ kÄ• yaá
parassa aviÃ±Ã±Ä• á¹‡akakÄ• yaá¹ƒ dasseti. parasantÄ• ne vÄ• arÅ«pe dhamme aggahet
vadati. apare ``asaÃ±Ã±asattÄ• naá¹ƒ attabhÄ• vaá¹ƒ sandhÄ• ya tathÄ• vuttaâ€™â€™ nt
``imasmiá¹ƒ saviÃ±Ã±Ä• á¹‡ake kÄ• yeâ€™â€™ ti iminÄ• padena. __pacchimenÄ• _ti ``ba
padena. __ete kilesÄ• _ti ete \Be II 181/ diá¹-á¹-hitaá¹‡hÄ• mÄ• nasaÃ±Ã±itÄ• kilesÄ• . __e
ajjhattabahiddhÄ• vatthÅ«su. __samma ... pe ... passatÄ«_ti pubbabhÄ• ge vipassanÄ• Ã±Ã
maggakkhaá¹‡e abhisamayavasena suá¹-á¹-hu attapaccakkhena Ã±Ä• á¹‡ena passati.

anusayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. apagatasuttavaá¹‡á¹‡anÄ•

<201> ``ahametaâ€™â€™ nti \Ne II 160/ ahaá¹ƒkÄ• rÄ• dÄ«naá¹ƒ anavasesappahÄ• nena

apagatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__dvÄ«sÅ«_ti paá¹-hamavaggÄ• dÄ«su. desanÄ• ya asekkhabhÅ«miyÄ• desitattÄ• __as paá¹-hamo_ti paá¹-hamavaggo ``sÄ• dhu me, bhante, bhagavÄ• â€™â€™ tiÄ• dinÄ• __Ä• anÄ• yÄ• cantassa_ therassa ajjhÄ• sayavasena kathito. __vimuttiparipÄ• canÄ«yadhamm vivaá¹-á¹-asannissitÄ• saddhindriyÄ• dayo. tena pana vipassanÄ• ya kathitattÄ• kathitÄ• e taá¹ƒtaá¹ƒdesanÄ• nusÄ• rena hi thero te dhamme paripÄ• kaá¹ƒ pÄ• pesi. tathÄ• hi bhaga anÄ• yÄ• citopi desesi.

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

rÄ• hulasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

8. lakkhaá¹‡asaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. aá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<202> __Ä• yasmÄ• _ \Ne II 161/ \Be II 182/ __ca lakkhaá¹‡o_tiÄ• dÄ«su ``ko nÄ• mÄ• ya `lakkhaá¹‡oâ€™ ti nÄ• maá¹ƒ ahosi, ko cÄ• yasmÄ• moggallÄ• no, kasmÄ• ca sitaá¹ƒ pÄ• sabbaá¹ƒ pakÄ• setuá¹ƒ __ ``yvÄ• yaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. __lakkhaá¹‡asampa purisalakkhaá¹‡asampannena.

Ä«saá¹ƒ hasitaá¹ƒ ``sitaâ€™â€™ nti vuccatÄ«ti Ä• ha __ ``mandahasitaâ€™â€™ _nti. __a nayidaá¹ƒ aviÃ±Ã±Ä• á¹‡akaá¹ƒ aá¹-á¹-hisaá¹…khalikamattaá¹ƒ, atha kho eko petoti Ä• ha nibbattaâ€™â€™ _nti. __ete attabhÄ• vÄ• _ti petattabhÄ• vÄ• . __na Ä• pÄ• thaá¹ƒ Ä• gac na Ä• pÄ• thaá¹ƒ Ä• gacchanti pakatiyÄ• . tesaá¹ƒ pana ruciyÄ• Ä• pÄ• thaá¹ƒ Ä• gacchey dukkhÄ• bhibhÅ«tÄ• naá¹ƒ anÄ• thabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• karuá¹‡Ä• ti Ä• ha _ti. attano ca sampattiá¹ƒ buddhaÃ±Ä• á¹‡assa ca sampattinti paccekaá¹ƒ sampattisaddo y vibhÄ• vetuá¹ƒ __ ``taá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha attano sampattiá¹ƒ anussari

pÄ• tvÄ• kÄ• sÄ«ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __dhammadhÄ• tÅ«_ti sabbaÃ
vadati. __dhammadhÄ• tÅ«_ti vÄ• dhammÄ• naá¹ƒ sabhÄ• vo.

__itaro_ti lakkhaá¹‡atthero. __upapattÄ«_ti jÄ• ti. upapattisÄ«sena hi tathÄ• rÅ«paá¹ƒ attab
__lohatuá¹‡á¸• akehÄ«_ti lohamayeheva tuá¹‡á¸• akehi. __carantÄ«_ti Ä• kÄ• sena gaccha
garahacchariyaá¹ƒ nÄ• metaá¹ƒ. __cakkhubhÅ«tÄ• _ti sampattadibbacakkhukÄ• , lokassa c
ettha attho daá¹-á¹-habbo.

__yatrÄ• _ti hetuatthe nipÄ• toti Ä• ha __ ``yatrÄ• ti kÄ• raá¹‡avacanaâ€™â€™ _nti. aÃ±Ã
nÄ• mÄ• â€™â€™ ti attho vuccati. __appamÄ• á¹‡e sattanikÄ• ye_ te ca kho vibhÄ• gena l
nirayÄ• dibhedÄ• \Ne II 162/ gatiyo, nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±iÄ• diviÃ±Ã±Ä• á¹‡aá
sattÄ• vÄ• se ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca me upanetuá¹ƒ __paccakkhaá¹ƒ karonte

__goghÄ• tako_ti \Be II 183/ gunnaá¹ƒ abhiá¹‡haá¹ƒ hananako. tenÄ• ha __ ``vadhitvÄ• va
__tassÄ• _ti gunnaá¹ƒ vadhakakammassa. __aparÄ• pariyakammassÄ• _ti aparÄ• pariyave
goghÄ• takakammena vipÄ• ke dÄ«yamÄ• ne aladdhokÄ• saá¹ƒ aparÄ• pariyavedanÄ«yaá
laddhokÄ• saá¹ƒ __ ``avasesakammaâ€™â€™ _nti vuttaá¹ƒ. __paá¹-isandhÄ«_ti pÄ• pakan
__kammasabhÄ• gatÄ• yÄ• _ti kammasadisabhÄ• vena. __Ä• rammaá¹‡asabhÄ• gatÄ• yÄ
sadisabhÄ• vena. yÄ• dise hi Ä• rammaá¹‡e pubbe taá¹ƒ kammaá¹ƒ tassa ca vipÄ• ko pava
idaá¹ƒ kammaá¹ƒ imassa vipÄ• ko ca pavattoti katvÄ• vuttaá¹ƒ __ ``tasseva kammassa vip
bhavati hi taá¹ƒsadisepi tabbohÄ• ro yathÄ• ``so eva tittiro, tÄ• niyeva osadhÄ• nÄ«â€™â€
ahosÄ«_ti pubbe katÅ«pacitassa petÅ«papattinibbattanavasena katokÄ• sassa tassa kamm
idÄ• ni tathÄ• upaá¹-á¹-hahantaá¹ƒ tassa vipÄ• kassa nimittaá¹ƒ Ä• rammaá¹‡aá¹ƒ ahosi. _
__aá¹-á¹-hisaá¹…khalikapeto jÄ• to_ kammasarikkhakavipÄ• katÄ• vasena.

aá¹-á¹-hisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pesisuttavaá¹‡á¹‡anÄ•

<203> __gomaá¹ƒsapesiyo katvÄ• _ti gÄ• viá¹ƒ vadhitvÄ• vadhitvÄ• gomaá¹ƒsaá¹ƒ phÄ•
__sukkhÄ• petvÄ• _ti kÄ• lantaraá¹ƒ á¹-hapanatthaá¹ƒ sukkhÄ• petvÄ• . sukkhÄ• piyamÄ• l
vallÅ«rasamaÃ±Ã±Ä• .

pesisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. piá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<204> __nippakkhacamme_ti vigatapakkhacamme.

4. nicchavisuttavaá¹‡á¹‡anÄ•

<205> urabbhe hanatÄ«ti __orabbhiko. eá¸·ake_ti aje.

5. asilomasuttavaá¹‡á¹‡anÄ•

<206> __nivÄ• papuá¹-á¹-he_ti \Ne II 163/ \Be II 184/ attanÄ• dinnanivÄ• pena posite. __a
vadhitvÄ• _ vikkiá¹‡anto.

6. sattisuttavaá¹‡á¹‡anÄ•

<207> __ekaá¹ƒ miga_nti ekaá¹ƒ dÄ«pakamigaá¹ƒ.

7. usulomasuttavaá¹‡á¹‡anÄ•

<208> __kÄ• raá¹‡Ä• hÄ«_ti yÄ• tanÄ• hi. __Ã±atvÄ• _ti kammaá¹-á¹-hÄ• naá¹ƒ Ã±atvÄ• .

8. sÅ«cilomasuttavaá¹‡á¹‡anÄ•

<209> suá¹‡oti pÅ«retÄ«ti __sÅ«to, _ assadamakÄ• diko.

9. dutiyasÅ«cilomasuttavaá¹‡á¹‡anÄ•

<210> pesuÃ±Ã±Å«pasaá¹ƒhÄ• ravasena ito sutaá¹ƒ amutra, amutra vÄ• sutaá¹ƒ idha sÅ«
anayabyasanaá¹ƒ pÄ• pesi manusseti sambandho.

10. kumbhaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<211> __vinicchayÄ• macco_ti raÃ±Ã±Ä• aá¸• á¸• akaraá¹‡e á¹-hapito vinicchayamahÄ• n
kÅ«á¹-eti vaÃ±cetÄ«ti __gÄ• makÅ«á¹-ako_ti vuccati. keci ``tÄ• diso eva gÄ• majeá¹-á¹-hak
ti vadanti. __samena bhavitabbaá¹ƒ, _ ``dhammaá¹-á¹-hoâ€™â€™ ti vattabbato. rahassaá¹.
__visamÄ• nisajjÄ• va ahosi_.

kumbhaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. sasÄ«sakasuttavaá¹‡á¹‡anÄ•

<212> __phusanto_ti \Ne II 164/ \Be II 185/ theyyÄ• ya phusanto.

3. nicchavitthisuttavaá¹‡á¹‡anÄ•

<214> __mÄ• tugÄ• mo_ sassÄ• miko __attano phasse anissaro. vaá¹-á¹-itvÄ• _ti bhassitv

4. maá¹…gulitthisuttavaá¹‡á¹‡anÄ•

<215> maá¹…ganavasena ulatÄ«ti __maá¹…guli, _ virÅ«pabÄ«bhacchabhÄ• vena pavatta
``virÅ«paá¹ƒ duddasikaá¹ƒ bÄ«bhacchaâ€™â€™ _nti.

5. okilinÄ«suttavaá¹‡á¹‡anÄ•

<216> uddhaá¹ƒ uddhaá¹ƒ agginÄ• pakkasarÄ«ratÄ• ya __uppakkaá¹ƒ_. heá¹-á¹-hato pag
kilinnasarÄ«ratÄ• ya __okilinÄ«_. ito cito ca aá¹…gÄ• rasamparikiá¹‡á¹‡atÄ• ya __okirinÄ«_
kirÄ• â€™â€™ _tiÄ• di. __aá¹…gÄ• racitake_ti aá¹…gÄ• rasaÃ±caye. __sarÄ«rato paggha
asuciduggandhajegucchÄ• ni sedagatÄ• ni. __tassa kira raÃ±Ã±o_ti tassa kÄ• liá¹…gassa
nacce adhikatÄ• itthÄ«. __seda_nti sedanaá¹ƒ, tÄ• pananti attho.

okilinÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. asÄ«sakasuttavaá¹‡á¹‡anÄ•

<217> __asÄ«sakaá¹ƒ kabandhaá¹ƒ hutvÄ• nibbatti_ kammÄ• yÅ«hanakÄ• le tathÄ• nimi

7-11. pÄ• pabhikkhusuttÄ• divaá¹‡á¹‡anÄ•

218-222__._ __lÄ• makabhikkhÅ«_ti \Ne II 165/ \Be II 186/ hÄ«nÄ• cÄ• ratÄ• ya lÄ• mako,
bhikkhÄ• hÄ• rena jÄ«vanato ca bhikkhu. __cittakeá¸·i_nti cittaruciyaá¹ƒ taá¹ƒ taá¹ƒ kÄ«á¸·a
bhikkhuvatthusmiá¹ƒ vuttanayo eva.

pÄ• pabhikkhusuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

lakkhaá¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

9. opammasaá¹ƒyuttaá¹ƒ

1. kÅ«á¹-asuttavaá¹‡á¹‡anÄ•

<223> __kÅ«á¹-aá¹ƒ_ \Ne II 166/ \Be II 187/ __gacchantÄ«_ti kÅ«á¹-acchiddassa anupavis
gacchanti. yÄ• ca gopÄ• nasiyo gopÄ• nasantaragatÄ• , tÄ• pi kÅ«á¹-aá¹ƒ Ä• hacca á¹-hÄ•
duvidhÄ• pi kÅ«á¹-e samosaraá¹‡Ä• . __kÅ«á¹-assa samugghÄ• tena_ vinÄ• sena bhijjaner
samugghÄ• tenÄ• _ti avijjÄ• ya accantameva appavattiyÄ• . tena ca mokkhadhammÄ• dhig
dassito. __appamattÄ• _ti pana iminÄ• tassa upÄ• yo dassito.

kÅ«á¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nakhasikhasuttavaá¹‡á¹‡anÄ•

<224> __evaá¹ƒ appakÄ• _ yathÄ• nakhasikhÄ• ya Ä• ropitapaá¹ƒsu, sugatisaá¹ƒvattaniya
__evaá¹ƒ devesupÄ«_ti hÄ«nÅ«dÄ• haraá¹‡avasena vuttaá¹ƒ. appatarÄ• hi sattÄ• ye dev
kÄ• madevesu. itaresu pana vattabbameva natthi.

nakhasikhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kulasuttavaá¹‡á¹‡anÄ•

<225> __vidhaá¹ƒsayanti_ viheá¹-hayanti. __vaá¸• á¸• hitÄ• _ti bhÄ• vanÄ• pÄ• ripÅ«rivas
__punappunaá¹ƒ katÄ• _ti bhÄ• vanÄ• ya bahulÄ«karaá¹‡ena aparÄ• paraá¹ƒ pavattitÄ• _
yathÄ• yuttaá¹ƒ Ä• jaÃ±Ã±arathaá¹ƒ chekena sÄ• rathinÄ• adhiá¹-á¹-hitaá¹ƒ yathÄ• ruci pa
yathÄ• ruci pavattiyÄ• gamitÄ• . __patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti adhiá¹-á¹-hÄ• naá¹-á¹-he
sabbaso upakkilesavisodhanena suvisodhitamariyÄ• daá¹ƒ viya katÄ• . __adhiá¹-á¹-hitÄ• _t
paá¹-ipakkhadÅ«rÄ«bhÄ• vato subhÄ• vitabhÄ• vena avikampaneyyatÄ• ya á¹-hapitÄ• \Ne
sabbabhÄ• gena bhÄ• vanÅ«pacayaá¹ƒ gamitÄ• . tenÄ• ha __ ``suvaá¸• á¸• hitÄ• â€™â€™
samÄ• raddhÄ• _ti mettÄ• bhÄ• vanÄ• ya matthakappattiyÄ• sammadeva sampÄ• ditÄ• .

kulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. okkhÄ• suttavaá¹‡á¹‡anÄ•

<226> __mahÄ• mukhaukkhalÄ«na_nti mahÄ• mukhÄ• naá¹ƒ mahantakoá¸·umbÄ• naá¹ƒ
__paá¹‡Ä«tabhojanabharitÄ• na_nti sappimadhusakkarÄ• dÄ«hi upanÄ«tapaá¹‡Ä«tabhojan
__tassÄ• _ti pÄ• á¹-hassa. __goduhanamatta_nti godohanavelÄ• mattaá¹ƒ. taá¹ƒ pana kitta
``gÄ• viyÄ• â€™â€™ _tiÄ• di. __sabbasattesu hitapharaá¹‡a_nti anodhisomettÄ• bhÄ• van
appanÄ• ppattaá¹ƒ bhÄ• vetuá¹ƒ sakkotÄ«ti adhippÄ• yo. tampi tato yathÄ• vuttadÄ• nato _

okkhÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sattisuttavaá¹‡á¹‡anÄ•

<227> __agge paharitvÄ• _ti tiá¹‡haphalasattiyÄ• agge hatthena vÄ• muá¹-á¹-hinÄ• vÄ•
__kappÄ• savaá¹-á¹-iá¹ƒ viyÄ• _ti pahatakappÄ• sapiá¹‡á¸• aá¹ƒ viya. __niyyÄ• savaá¹-á¹-i
phalasaá¹‡á¹-hÄ• naá¹ƒ niyyÄ• sapiá¹‡á¸• aá¹ƒ viya. __ekato katvÄ• _ti kalikÄ• dibhÄ• ven
ekajjhaá¹ƒ katvÄ• . __alliyÄ• pento_ piá¹‡á¸• aá¹ƒ karonto. __paá¹-ileá¹‡etÄ«_ti paá¹-ilÄ«na
__alliyÄ• pento_ te dvepi dhÄ• rÄ• ekato samphusÄ• pento. __paá¹-ikoá¹-á¹-etÄ«_ti paá¹-i
khaá¹‡á¸• aá¹ƒ viya niyyÄ• so. __kappÄ• savaá¹-á¹-anakaraá¹‡Ä«ya_nti vihatassa kappÄ•
paá¹-isaá¹ƒharaá¹‡avasena bandhanadaá¹‡á¸• aá¹ƒ. __pavattento_ti kappÄ• sassa saá¹ƒv

sattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dhanuggahasuttavaá¹‡á¹‡anÄ•

<228> __daá¸·hadhanuno_ti \Be II 189/ thirataradhanuno. idÄ• ni tassa thiratarabhÄ• vaá¹ƒ
dassetuá¹ƒ __ ``daá¸·hadhanÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dvisahassathÄ• ma_nti
dvisahassathÄ• maá¹ƒ. vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ katvÄ• dassetuá¹ƒ __ ``yassÄ
tattha __yassÄ• _ti dhanuno. __Ä• ropitassÄ• _ti jiyaá¹ƒ Ä• ropitassa. __jiyÄ• baddho_ti jiyÄ
muccati, etaá¹ƒ ``dvisahassathÄ• maâ€™â€™ nti veditabbaá¹ƒ \Ne II 168/. __lohasÄ«sÄ• c
kÄ• á¸·alohatambalohasÄ«sÄ• dÄ«naá¹ƒ. __bhÄ• ro_ti purisabhÄ• ro, so pana majjhimapur
balaá¹ƒ daá¹-á¹-habbaá¹ƒ. __uggahitasippÄ• _ dhanuvedasikkhÄ• vasena. __ciá¹‡á¹‡avasÄ
avirajjhanasarakkhepavasena. kataá¹ƒ rÄ• jakulÄ• dÄ«su upagantvÄ• asanaá¹ƒ sarakkhep
Ä• ha __ ``rÄ• jakulÄ• dÄ«su dassitasippÄ• â€™â€™ _ti.

``bodhisatto cattÄ• ri kaá¹‡á¸• Ä• ni Ä• harÄ«â€™â€™ ti vatvÄ• tameva atthaá¹ƒ vitthÄ• ra
kirÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __javissÄ• mÄ• _ti dhÄ• vissÄ• ma. __aggi uá¹-á¹-ha
ca sÅ«riyarasmisantÄ• passa Ä• sannabhÄ• vena ca usumÄ• uá¹-á¹-hahi. __pakkhapaÃ±ja

__nivattitvÄ• _ti ``nippayojanamidaá¹ƒ javanaâ€™â€™ nti nivattitvÄ• . __pattakaá¹-Ä• hena
viyÄ• _ti pihitapatto viya ahosi, vegasÄ• patanena nagarassa upari Ä• kÄ• sassa nirikkhaá¹

saÃ±cÄ• ritattÄ• __anekahaá¹ƒsasahassasadiso paÃ±Ã±Ä• yi_ seyyathÄ• pi bodhisattassa
sarakÅ«á¹-Ä• didassane.

__dukkara_nti tassa adassanaá¹ƒ sandhÄ• yÄ• ha, na attano patanaá¹ƒ. sÅ«riyamaá¹‡á¸• gacchantampi paÃ±Ã±Ä• sayojanÄ• yÄ• mavitthataá¹ƒ attano vipulatÄ• ya pabhassaratÄ• y gocarabhÄ• vaá¹ƒ gacchati, javanahaá¹ƒso pana tÄ• disena sÅ«riyena saddhiá¹ƒ javena ga tasmÄ• vuttaá¹ƒ __ ``na sakkÄ• tayÄ• passituâ€™â€™ _nti. __cattÄ• ro_ akkhaá¹‡avedh ghaá¹‡á¸• aá¹ƒ piá¸·andhÄ• petvÄ• sayaá¹ƒ puratthÄ• bhimukho nisinno. puratthimadisÄ• sandhÄ• yÄ• ha __ ``paá¹-hamakaá¹‡á¸• eneva saddhiá¹ƒ uppatitvÄ• â€™â€™ _ti. te cattÄ ekakkhaá¹‡eyeva khipiá¹ƒsu.

Ä• yuá¹ƒ \Be II 190/ saá¹…kharoti etenÄ• ti __Ä• yusaá¹…khÄ• ro_. yathÄ• hi kammajarÅ jÄ«vitindriyapaá¹-ibaddhÄ• , evaá¹ƒ attabhÄ• vassa pavatti tappaá¹-ibaddhÄ• ti. bahuvacan pÄ• á¸·iyaá¹ƒ ekasmiá¹ƒ khaá¹‡e anekasatasaá¹…khassa jÄ«vitindriyassa upalabbhanato. __tato_ yathÄ• vuttadevatÄ• naá¹ƒ javato __sÄ«ghataraá¹ƒ khÄ«yati_ ittarakhaá¹‡attÄ• . vu

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡oâ€™â€™ ti || (Nidd I 10).

__bhedo_ti \Ne II 169/ bhaá¹…go. __na sakkÄ• paÃ±Ã±Ä• petuá¹ƒ_ tatopi ativiya ittarakha

dhanuggahasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• á¹‡isuttavaá¹‡á¹‡anÄ•

<229> aÃ±Ã±e rÄ• jÄ• no ca bhÄ• gaá¹ƒ gaá¹‡hantÄ• ime viya dasabhÄ• gaá¹ƒ gaá¹‡han paÃ±Ã±Ä• yati. mahÄ• janassa Ä• nayanato __Ä• nako_ti Ä• ha __ ``evaá¹ƒladdhanÄ• moâ paá¹-á¹-hÄ• ya Ä• gamanÄ• nukkamaá¹ƒ dassetuá¹ƒ __ ``himavante kirÄ• â€™â€™ _tiÄ• c kareá¹‡ukaá¹ƒ, hatthininti attho. __sakkariá¹ƒsÅ«_ti anatthapariharaá¹‡avasena pasatthÅ«p pÅ«jesuá¹ƒ. __otarÄ«_ti kuá¸·Ä«radahaá¹ƒ pÄ• visi. __paá¹-ikkamitvÄ• _ á¹-hapanavasena

__suvaá¹‡á¹‡arajatÄ• dimaya_nti kismiÃ±ci chidde suvaá¹‡á¹‡amayaá¹ƒ, kismiÃ±ci rajatam phalikamayaá¹ƒ __Ä• á¹‡iá¹ƒ ghaá¹-ayiá¹ƒsu_ bandhiá¹ƒsu. pubbe pharitvÄ• tiá¹-á¹-hantas pamÄ• á¹‡o etassÄ• ti __dvÄ• dasayojanappamÄ• á¹‡o, _ saddo. athassa anekasatakÄ• le dukkhena suyyittha_ Ä• á¹‡isaá¹…ghÄ• á¹-amattattÄ• .

__gambhÄ«rÄ• _ti agÄ• dhÄ• dukkhogÄ• á¸·hÄ• . sallasuttaÃ±hi ``animittamanaÃ±Ã±Ä• ta

gambhÄ«raá¹ƒ, na atthagambhÄ«raá¹ƒ. tathÄ• hi tattha tÄ• tÄ• gÄ• thÄ• duviÃ±Ã±eyyar
duviÃ±Ã±eyyaá¹ƒ Ã±Ä• á¹‡ena dukkhogÄ• hanti katvÄ• ``gambhÄ«raâ€™â€™ nti \Be II 19
kÄ• saÃ±ci gÄ• thÄ• naá¹ƒ duviÃ±Ã±eyyatÄ• ya dukkhogÄ• hameva, tasmÄ• taá¹ƒ pÄ• á¸·
vuttaá¹ƒ __ ``pÄ• á¸·ivasena gambhÄ«rÄ• sallasuttasadisÄ• â€™â€™ _ti. iminÄ• nayena
gambhÄ«rÄ• â€™â€™ ti ettha attho veditabbo. mahÄ• vedallasuttassa atthavasena gambh
lokaá¹ƒ uttaratÄ«ti lokuttaro, navavidhaappamÄ• á¹‡adhammo, so atthabhÅ«to etesaá¹ƒ att
tenÄ• ha __ ``lokuttaraatthadÄ«pakÄ• â€™â€™ _ti. __sattasuÃ±Ã±atadhammamattamevÄ
suÃ±Ã±ataá¹ƒ kevalaá¹ƒ dhammamattameva. __uggahetabbaá¹ƒ pariyÄ• puá¹‡itabba_nti c
vuttanti Ä• ha __ ``uggahetabbe ca pariyÄ• puá¹‡itabbe cÄ• â€™â€™ _ti. __kavitÄ• _ti kav
yassa pana yaá¹ƒ kammaá¹ƒ, taá¹ƒ tena katanti vuccatÄ«ti Ä• ha __ ``kavitÄ• ti kavÄ«hi kat
__itaraá¹ƒ_ ``kÄ• veyyÄ• â€™â€™ ti padaá¹ƒ, kabbanti vuttaá¹ƒ hoti. ``kabbaâ€™â€™ nti c
tenÄ• ha __ ``tasseva vevacanaâ€™â€™ _nti. __cittakkharÄ• _ti vicitrÄ• kÄ• raakkharÄ• . _
na sÄ• sanÄ• vacarÄ• . __tesaá¹ƒ sÄ• vakehÄ«_ti ``buddhÄ• naá¹ƒ sÄ• vakÄ• â€™â€™ ti
yesaá¹ƒ kesaÃ±ci sÄ• vakehi. __anuggayhamÄ• nÄ• _ti na uggayhamÄ• nÄ•
savanadhÄ• raá¹‡aparicayaatthÅ«paparikkhÄ• divasena anuggayhamÄ• nÄ• . __antaradhÄ

Ä• á¹‡isuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kaliá¹…garasuttavaá¹‡á¹‡anÄ•

<230> kaliá¹…garaá¹ƒ vuccati khuddakadÄ• rukhaá¹‡á¸• aá¹ƒ, taá¹ƒ upadhÄ• naá¹ƒ etesa
__kaliá¹…garÅ«padhÄ• nÄ• _. licchavÄ« pana khadiradaá¹‡á¸• aá¹ƒ upadhÄ• naá¹ƒ katvÄ•
vuttaá¹ƒ __ ``khadiraghaá¹-ikÄ• sÅ«â€™â€™ _tiÄ• di. pakativijjusaÃ±Ã±ito natthi etesaá¹ƒ
__akkhaá¹‡avedhino_ tato sÄ«ghataraá¹ƒ vijjhanato. ``akkhaá¹‡aâ€™â€™ nti vijju vuccati i
akkhaá¹‡obhÄ• sena lakkhaá¹‡avedhakÄ• __akkhaá¹‡avedhino_. anekadhÄ• bhinnassa v
__vÄ• lavedhino_. vÄ• lekadeso hi idha ``vÄ• loâ€™â€™ ti gahito.

bahudeva divasabhÄ• gaá¹ƒ padhÄ• nÄ• nuyogato uppannadarathaparissamavinodanattha
sandhÄ• yÄ• _ti te tathÄ• rÅ«pe padhÄ• nakammikabhikkhÅ« sandhÄ• ya. __idaá¹ƒ_ idÄ• n
__vuttaá¹ƒ_ porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. __ayampi dÄ«po_ti \Be II 192/ tambapaá¹‡á¹‡
padhÄ• nÄ• nuyuÃ±janavelÄ• ya nivedanavasena tattha tattha ekajjhaá¹ƒ pahataghaá¹‡á¸•
__ekaghaá¹‡á¸• inigghoso, _ tattha tattha paá¹‡á¹‡asÄ• lÄ• dÄ«su vasantÄ• naá¹ƒ bhikkhÅ
ekapadhÄ• nabhÅ«to. nÄ• nÄ• mukhoti anurÄ• dhapurassa pacchimadisÄ• yaá¹ƒ eko vihÄ•
puratthimadisÄ• yaá¹ƒ. ubhayattha pavattaghaá¹‡á¸• isaddÄ• antarÄ• pavattaghaá¹‡á¸• isa
__kalyÄ• á¹‡iyaá¹ƒ_ pavattaghaá¹‡á¸• isaddo tathÄ• nÄ• gadÄ«pe.

kaliá¹…garasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nÄ• gasuttavaá¹‡á¹‡anÄ•

<231> __atikkantavela_nti bhattÄ• numodanaupanisinnakathÄ• velato atikkantavelaá¹ƒ. __
sarasampattito asambhinnena, sarassa uccÄ• raá¹‡asampattiá¹ƒ aparihÄ• petvÄ• ti attho. a
__neva guá¹‡avaá¹‡á¹‡Ä• ya na Ã±Ä• á¹‡abalÄ• ya hoti. ta_nti taá¹ƒ tathÄ• paccayÄ• naá
tathÄ• micchÄ• paá¹-ipajjanaá¹ƒ.

nÄ• gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. biá¸·Ä• rasuttavaá¹‡á¹‡anÄ•

<232> __gharÄ• naá¹ƒ_ \Ne II 171/ __sandhÄ«_ti gharena gharassa sambandhaá¹-á¹-hÄ•
vattatÄ«ti __samalaá¹ƒ_. gehato gÄ• mato ca nikkhamanacandanikaá¹-á¹-hÄ• naá¹ƒ. __saá
saá¹…kÄ• rakÅ«á¹-aá¹ƒ. keci ``sandhisaá¹…kÄ• rakÅ«á¹-aá¹-á¹-hÄ• naâ€™â€™ nti vadant
Ä• pannaÄ• pattito, na kilesato vuá¹-á¹-hÄ• naá¹ƒ, suddhante adhiá¹-á¹-hÄ• naá¹ƒ. taá¹ƒ pa
Ä• pattiyÄ• ``desanÄ• â€™â€™ tveva vuccatÄ«ti Ä• ha __ ``desanÄ• paÃ±Ã±Ä• yatÄ«â€

biá¸·Ä• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

<233> __ettakampÄ«_ti \Be II 193/ iminÄ• jarasiá¹…gÄ• lena laddhabbaá¹ƒ cittassÄ• dam
sakalameva kappaá¹ƒ sabbaso avÄ«cijÄ• lÄ• hi nirantaraá¹ƒ jhÄ• yamÄ• natÄ• ya niccaduk

siá¹…gÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dutiyasiá¹…gÄ• lasuttavaá¹‡á¹‡anÄ•

<234> __katajÄ• nana_nti katÅ«pakÄ• rajÄ• nanaá¹ƒ. __kataveditÄ• _ti tasseva paresaá¹ƒ
jÄ• nanameva. __Ä• cÄ• ramevÄ• _ti katÄ• parÄ• dhameva.

dutiyasiá¹…gÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

opammasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

10. bhikkhusaá¹ƒyuttaá¹ƒ

1. kolitasuttavaá¹‡á¹‡anÄ•

<235> __sÄ• vakÄ• naá¹ƒ_ \Ne II 172/ \Be II 194/ __Ä• lÄ• po_ti sÄ• vakÄ• naá¹ƒ sabrahm
__buddhehi sadisÄ• mÄ• homÄ• _ti buddhÄ• ciá¹‡á¹‡aá¹ƒ samudÄ• cÄ• raá¹ƒ akathenteh
bhikkhaveâ€™â€™ ti Ä• lapitÄ• bhikkhÅ«, ``Ä• vusoâ€™â€™ ti paá¹-ivacanaá¹ƒ denti, na,
__dutiyajjhÄ• ne vitakkavicÄ• rÄ• nirujjhanti_ tesaá¹ƒ nirodheneva tassa jhÄ• nassa uppÄ•
nirodhÄ• _ti yesaá¹ƒ vacÄ«saá¹…gÄ• rÄ• naá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ nirujjhanena suvikk
saddÄ• yatanaá¹ƒ appavattiá¹ƒ gacchati kÄ• raá¹‡assa dÅ«rato passambhitattÄ• . __ariyo_
__tuá¹‡hÄ«bhÄ• vo, _ na titthiyÄ• naá¹ƒ mÅ«gabbataggahaá¹‡aá¹ƒ viya aparisuddhoti adhi
__paá¹-hamajjhÄ• nÄ• dÄ«nÄ«_ti __Ä• di_-saddena tatiyajjhÄ• nÄ• dÄ«ni saá¹…gaá¹‡hÄ•

Ä• rammaá¹‡abhÅ«tena vitakkena saha gatÄ• pavattÄ• ti __vitakkasahagatÄ• _ti Ä• ha __
_ti. vitakkÄ• rammaá¹‡atÄ• ca saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ sukhumaÄ• rammaá¹‡agga
tenÄ• ha __ ``na santato upaá¹-á¹-hahiá¹ƒsÅ«â€™â€™ _ti. __na paguá¹‡aá¹ƒ_ sammadeva
anÄ• pÄ• ditattÄ• . __saÃ±Ã±Ä• manasikÄ• rÄ• pÄ«_ti tatiyajjhÄ• nÄ• dhigamÄ• ya pavatti
hÄ• nabhÄ• giyÄ• va ahesuá¹ƒ, na visesabhÄ• giyÄ• . __sammÄ• á¹-hapehÄ«_ti bahiddhÄ
ajjhattameva cittaá¹ƒ á¹-hapehi. __ekaggaá¹ƒ karohÄ«_ti teneva vikkhepapaá¹-ibÄ• hanena
cittasamÄ• dhÄ• navasena ekaggaá¹ƒ karohi. __Ä• ropehÄ«_ti Ä«sakampi bahumpi apatita
kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e Ä• ropehi. dutiyaaggasÄ• vakabhÅ«miyÄ• pÄ• ripÅ«riyÄ•
yathÄ• tathÄ• ti Ä• ha __ ``mahÄ• bhiÃ±Ã±atanti chaá¸·abhiÃ±Ã±ataâ€™â€™ _nti. __iminA
kho maá¹ƒ, Ä• vusoâ€™â€™ tiÄ• dinÄ• vuttena upÄ• yena. __vaá¸• á¸• hetvÄ• _ti uttari ut
visesabhÄ• giyabhÄ• vÄ• pÄ• danena samÄ• dhiá¹ƒ paÃ±Ã±aÃ±ca brÅ«hetvÄ• brÅ«hetvÄ

kolitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. upatissasuttavaá¹‡á¹‡anÄ•

<236> __atiuá¸·Ä• rampi_ \Ne II 173/ \Be II 195/ __sattaá¹ƒ vÄ• saá¹…khÄ• raá¹ƒ vÄ• sam
sabbatthameva sabbaso chandarÄ• gassa suppahÄ«nattÄ• . __jÄ• nanatthaá¹ƒ pucchati_ s
uá¸·Ä• ratamabhÄ• vato.

upatissasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ghaá¹-asuttavaá¹‡á¹‡anÄ•

<237> __pariveá¹‡aggenÄ• _ti pariveá¹‡abhÄ• gena. keci __ ``ekavihÄ• re_ti ekacchanne
vadanti. __te_ti te dvepi therÄ• . __pÄ• á¹-iyekkesu á¹-hÄ• nesÅ«_ti visuá¹ƒ visuá¹ƒ á¹-hÄ•

divÄ• vihÄ• raá¹ƒ nisÄ«danti. __oá¸·Ä• riko nÄ• ma jÄ• to_ parittadhammÄ• rammaá¹‡attÄ•
bhagavÄ• ca.

__paripuá¹‡á¹‡avÄ«riyo_ti catukiccasÄ• dhanavasena sampuá¹‡á¹‡avÄ«riyo. __paggahita
saá¹…kocaá¹ƒ anÄ• pajjitvÄ• pavattitavÄ«riyo. __upanikkhepanamattassevÄ• _ti samÄ«pe

catubhÅ«makadhammesu labbhamÄ• nattÄ• paÃ±Ã±Ä• ya __ ``catubhÅ«makadhamme an
_ti vuttaá¹ƒ. lakkhitabbaá¹-á¹-hena samÄ• dhi eva __samÄ• dhilakkhaá¹‡aá¹ƒ_. evaá¹ƒ __v
veditabbaá¹ƒ. __aÃ±Ã±amaÃ±Ã±assÄ• _ti aÃ±Ã±assa aÃ±Ã±assa nÄ• nÄ• lakkhaá¹‡Ä• ti
itarassa. __dhura_nti vahitabbabhÄ• raá¹ƒ. __dvÄ«supi etesÅ«_ti samÄ• dhilakkhaá¹‡avipa
sammÄ• sambuddho nipphattiá¹ƒ gato.

ghaá¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. navasuttavaá¹‡á¹‡anÄ•

<238> abhicetasi nissitÄ• __Ä• bhicetasikÄ• _. paá¹-ipakkhavidhamanena abhivisiá¹-á¹-ha
__abhicittaá¹ƒ_. yasmÄ• jhÄ• nÄ• naá¹ƒ taá¹ƒsampayuttaá¹ƒ cittaá¹ƒ nissÄ• ya paccayo h
``nissitÄ• naâ€™â€™ _nti vuttaá¹ƒ. __nikÄ• malÄ• bhÄ«_ti yathicchitalÄ• bhÄ« \Be II 196/.
yathÄ• katena kÄ• laparicchedena. __vipulalÄ• bhÄ«_ti appamÄ• á¹‡alÄ• bhÄ«. ``kasiraâ€
vuccati, tappaá¹-ipakkhena \Ne II 174/ __akasiraá¹ƒ_ appamÄ• á¹‡aá¹ƒ. tenÄ• ha __ ``pagu
atthoâ€™â€™ _ti. __sithilamÄ• rabbhÄ• _ti sithilaá¹ƒ vÄ«riyÄ• rambhaá¹ƒ katvÄ• ti atthoti Ä
vÄ«riyaá¹ƒ pavattetvÄ• â€™â€™ _ti.

navasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sujÄ• tasuttavaá¹‡á¹‡anÄ•

<239> __aÃ±Ã±Ä• ni rÅ«pÄ• nÄ«_ti paresaá¹ƒ rÅ«pÄ• ni. __atikkantarÅ«po_ti attano rÅ«p
atikkamitvÄ• á¹-hitarÅ«po, sucirampi velaá¹ƒ olokentassa tuá¹-á¹-hiÄ• vaho. dassanassa ca
__dassanÄ«yo_. pasÄ• daá¹ƒ Ä• vahatÄ«ti __pÄ• sÄ• diko. chavivaá¹‡á¹‡asundaratÄ• yÄ•
sarÄ«rasaá¹‡á¹-hÄ• nassa ca sobhanabhÄ• vena.

sujÄ• tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. lakuá¹‡á¸• akabhaddiyasuttavaá¹‡á¹‡anÄ•

<240> __virÅ«pasarÄ«ravaá¹‡á¹‡a_nti asundarachavivaá¹‡á¹‡aÃ±ceva asundarasaá¹‡á¹-h

__pamÄ• á¹‡avasenÄ• _ti sarÄ«rappamÄ• á¹‡avasena. __icchiticchita_nti attanÄ• icchitico
__mahÄ• sÄ• rajja_nti mahanto maá¹…kubhÄ• vo.

__guá¹‡e Ä• vajjetvÄ• _ti attanÄ• jÄ• nanakaniyÄ• mena satthuno kÄ• yaguá¹‡e ca cÄ• rit
manasi katvÄ• .

__yojanÄ• vaá¹-á¹-a_nti yojanaparikkhepaá¹ƒ.

``kÄ• yasmÄ«â€™â€™ ti gÄ• thÄ• sukhatthaá¹ƒ niranunÄ• sikaá¹ƒ katvÄ• niddesoti vuttaá
__akÄ• raá¹‡aá¹ƒ kÄ• yappamÄ• á¹‡a_nti sarÄ«rappamÄ• á¹‡aá¹ƒ nÄ• ma appamÄ• á¹‡aá
adhippÄ• yo.

lakuá¹‡á¸• akabhaddiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. visÄ• khasuttavaá¹‡á¹‡anÄ•

<241> purassa \Be II 197/ esÄ• ti __porÄ«, _ cÄ• turiyayuttatÄ• . tenÄ• ha __ ``puravÄ• sÄ
pana \Ne II 175/ dutavilambitakhalitavasena appasannalÅ«khatÄ• didosarahitÄ• hotÄ«ti Ä•
vÄ• cÄ• yÄ• â€™â€™ _ti. __asandiddhÄ• yÄ• _ti muttavÄ• cÄ• ya. tenÄ• ha __ ``apalibudd
dosaá¹ƒ galetÄ«ti __anelagalÄ• , _ avirujjhanavÄ• cÄ• . tenÄ• ha __ ``niddosÄ• yÄ• â€™â€
pakÄ• sakÄ• , na kadÄ• ci saccavimuttÄ• ti Ä• ha __ ``catusaccapariyÄ• pannÄ• yÄ• â€™â
paricchijja Ä• pÄ• denti paá¹-ipÄ• denti pavattenti. tenÄ• ha __ ``cattÄ• ri saccÄ• ni amuÃ±c
_ti. __dhajo nÄ• ma_ sabbadhammehi samussitaá¹-á¹-hena.

visÄ• khasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nandasuttavaá¹‡á¹‡á¹‡anÄ•

<242> __Ä• raÃ±Ã±iko_tiÄ• dÄ«su araÃ±Ã±akathÄ• sÄ«sena senÄ• sanapaá¹-isaá¹ƒyuttÄ
piá¹‡á¸• apÄ• takathÄ• sÄ«sena piá¹‡á¸• apÄ• tapaá¹-isaá¹ƒyuttÄ• naá¹ƒ, paá¹ƒsukÅ«likas
cÄ«varapaá¹-isaá¹ƒyuttÄ• naá¹ƒ, taggahaá¹‡eneva vÄ«riyanissitadhutaá¹…gassa ca samÄ•
veditabbaá¹ƒ. __Ä• gatena_ bhagavatÄ• __aparabhÄ• ge kathitaá¹ƒ_.

nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tissasuttavaá¹‡á¹‡anÄ•

<243> __bhaá¹‡á¸• aka_nti pattacÄ«varaá¹ƒ. __nisÄ«diyeva_ vattassa asikkhitattÄ• . tujjar

sattiyoti Ä• ha __ ``vÄ• cÄ• sattÄ«hÄ«â€™â€™ _ti.

__vÄ• cÄ• ya sannitodakenÄ• _ti vacanasaá¹…khÄ• tena samantato niccaá¹ƒ katvÄ• upat
vibhattialopena so niddeso. tenÄ• ha __ ``vacanapatodenÄ• â€™â€™ _ti.

uccakule jÄ• ti etassÄ• ti __jÄ• timÄ• , _ brahmajÄ• tiko isi. __mÄ• taá¹…go_ti caá¹‡á¸• Ä•
kumbhakÄ• rasÄ• lÄ• yaá¹ƒ. __okÄ• saá¹ƒ yÄ• ci_ \Be II 198/ kumbhakÄ• raá¹ƒ. mahantaá
``paá¹-hamataraá¹ƒ paviá¹-á¹-ho pabbajitoâ€™â€™ _ti. __tatthevÄ• _ti tassÄ• yeva sÄ• lÄ•
dvÄ• rasamÄ«pe. __me_ti mayÄ• . __khama mayha_nti mayhaá¹ƒ aparÄ• dhaá¹ƒ khamass
tava. __gaá¹‡hi_ uggantuá¹ƒ appadÄ• navasena. tenÄ• ha __ ``nÄ• ssa uggantuá¹ƒ adÄ• s
__pabujjhiá¹ƒsÅ«_ti niddÄ• ya pabujjhiá¹ƒsu pakatiyÄ• pabujjhanavelÄ• ya upagatattÄ• .

__chavo_ti \Ne II 176/ nihÄ«no. __anantamÄ• yo_ti vividhamÄ• yo mÄ• yÄ• vÄ«.

__so_ti mattikÄ• piá¹‡á¸• o. ``sattadhÄ• bhijjÄ«â€™â€™ ti etthÄ• yamadhippÄ• yo --- yaá¹
pÄ• ramitÄ• paribhÄ• vanasamiddhÄ• hi nÄ• nÄ• vihÄ• rasamÄ• pattiparipÅ«ritÄ• hi sÄ«lad
susaá¹…khatasantÄ• ne mahÄ• karuá¹‡Ä• dhivÄ• se mahÄ• satte bodhisatte ariyÅ«pavÄ•
pharusavacanaá¹ƒ pavattitaá¹ƒ, taá¹ƒ mahÄ• sattassa khettavisesabhÄ• vato tassa ca ajjhÄ
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ hutvÄ• sace so mahÄ• sattaá¹ƒ na khamÄ• peti, taá¹ƒ ka
vipaccanasabhÄ• vaá¹ƒ jÄ• taá¹ƒ, khamÄ• pite pana mahÄ• satte payogasampattipaá¹-ibÄ•
Ä• pajjati ahosikammabhÄ• vato. ayaÃ±hi ariyÅ«pavÄ• dapÄ• passa diá¹-á¹-hadhammaved
taá¹ƒ bodhisattena sÅ«riyuggamananivÄ• raá¹‡aá¹ƒ kataá¹ƒ, ayaá¹ƒ bodhisattena diá¹-á¹-h
ubbÄ• á¸·hÄ• manussÄ• bodhisattassa santike tÄ• pasaá¹ƒ Ä• netvÄ• khamÄ• pesuá¹ƒ. s
jÄ• nitvÄ• tasmiá¹ƒ cittaá¹ƒ pasÄ• desi. yaá¹ƒ panassa matthake mattikÄ• piá¹‡á¸• assa á¹
sattadhÄ• phÄ• lanaá¹ƒ kataá¹ƒ, taá¹ƒ manussÄ• naá¹ƒ cittÄ• nurakkhaá¹‡atthaá¹ƒ. aÃ±Ã±
samÄ• nÄ• cittassa vasaá¹ƒ vattanti, na pana cittamattano vase vattÄ• pentÄ«ti mahÄ• sat
katvÄ• gaá¹‡heyyuá¹ƒ, tadassa nesaá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• ti. __patirÅ

tissasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. theranÄ• makasuttavaá¹‡á¹‡anÄ•

<244> __atÄ«te khandhapaÃ±cake_ti atÄ«te attabhÄ• ve. __chandarÄ• gappahÄ• nenÄ• _
jahanena. __pahÄ«naá¹ƒ nÄ• ma hoti_ anapekkhapariccÄ• gato. __paá¹-inissaá¹-á¹-haá¹ƒ
chaá¸• á¸• itattÄ• . __tayo_ \Be II 199/ __bhave_ti iminÄ• upÄ• diá¹‡á¹‡akadhammÄ• naá¹
khandhÄ• yatanadhÄ• tuyo cÄ• _ti iminÄ• upÄ• diá¹‡á¹‡Ä• nampi anupÄ• diá¹‡á¹‡Ä• nam
pavattalokiyadhammÄ• naá¹ƒ gahaá¹‡aá¹ƒ avisesetvÄ• vuttattÄ• . __viditaá¹ƒ pÄ• kaá¹-aá
pariÃ±Ã±Ä• bhisamayavasena. __tesvevÄ• _ti tebhÅ«makadhammesu eva. __anupalittaá¹ƒ

asaá¹ƒkiliá¹-á¹-haá¹ƒ taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesÄ• bhÄ• vato. __tadeva sabba_nti heá¹-á
idha sabbaggahaá¹‡ena gahitaá¹ƒ tebhÅ«makavaá¹-á¹-aá¹ƒ. __jahitvÄ• _ti pahÄ• nÄ• bhisa
khÄ«yati etthÄ• ti __taá¹‡hakkhaya_saá¹…khÄ• te nibbÄ• ne __vimuttaá¹ƒ. tamaha_nti taá
ekavihÄ• riá¹ƒ brÅ«mi taá¹‡hÄ• dutiyassa abhÄ• vato. ettha ca pariÃ±Ã±Ä• pahÄ• nÄ• bhis
abhisamayaá¹ƒ atthato kathitamevÄ• ti daá¹-á¹-habbaá¹ƒ.

theranÄ• makasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. mahÄ• kappinasuttavaá¹‡á¹‡anÄ•

<245> __mahÄ• kappino_ti \Ne II 177/ pÅ«jÄ• vacanametaá¹ƒ yathÄ• ``mahÄ• moggallÄ•
``buddho dhammoâ€™â€™ tiÄ• dikaá¹ƒ guá¹‡avisesavantapaá¹-ibaddhaá¹ƒ. __sÄ• sana_n
__jaá¹…ghavÄ• á¹‡ijÄ• _ti jaá¹…ghacÄ• rino vÄ• á¹‡ijÄ• . __kiÃ±ci sÄ• sana_nti apubbapa
vacananti pucchi. __pÄ«ti uppajji_ yathÄ• taá¹ƒ suciraá¹ƒ katÄ• bhinÄ«hÄ• ratÄ• ya paripa
__aparimÄ• á¹‡aá¹ƒ_ guá¹‡assa aparimÄ• á¹‡ato sabbaÃ±Ã±uguá¹‡aparidÄ«panato, sesa
niyyÄ• nikabhÄ• vadÄ«panato diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vadÄ«panato
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yadukkhato saá¹ƒsÄ• radukkhato ca apatan
suparisuddhadiá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatoti __saá¹…gho_ti. ratanattho pana ti

__navasatasahassÄ• ni adÄ• si_ devÄ«. __tumhe_ti rÄ• jiniá¹ƒ gÄ• ravena bahuvacanena
anugacchantarÄ• go.

__janite_ti kammakilesehi nibbattite. kammakilesehi pajÄ• tattÄ• pajÄ• ti pajÄ• saddo janit
samÄ• natthoti Ä• ha --- __ ``janite, pajÄ• yÄ• ti atthoâ€™â€™ _ti. __aá¹-á¹-hahi vijjÄ• hÄ«
__ambaá¹-á¹-hasutte_ (DN I 278) Ä• gatanayena. tattha hi vipassanÄ• Ã±Ä• á¹‡amanomay
``aá¹-á¹-ha vijjÄ• â€™â€™ ti Ä• gatÄ• \Be II 200/. __tapati_ paá¹-ipakkhavidhamanena vijjo
virocananti Ä• ha --- __ ``tapatÄ«ti virocatÄ«â€™â€™ _ti. jhÄ• naá¹ƒ samÄ• pajjitvÄ• samÄ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinnoti Ä• ha --- __
jhÄ• yamÄ• noâ€™â€™ _ti. __sabbamaá¹…galagÄ• thÄ• _ti sabbamaá¹…galÄ• virodhÄ« g
---

``maá¹…galaá¹ƒ bhagavÄ• buddho, dhammo saá¹…gho ca maá¹…galaá¹ƒ.

sabbesampi ca sattÄ• naá¹ƒ, sa puÃ±Ã±avitamaá¹…galaâ€™â€™ nti ||

__pÅ«jaá¹ƒ kÄ• retvÄ• _ ekaá¹ƒ agÄ• rikadhammakathikaá¹ƒ upÄ• sakaá¹ƒ Ä• ha. ettha ca
iminÄ• Ä• rammaá¹‡Å«panijjhÄ• nÄ• naá¹ƒ gahitattÄ• dhammaratanaá¹ƒ gahitameva. ``br

saá¹…gharatanaá¹ƒ gahitameva. buddharatanaá¹ƒ pana sarÅ«peneva gahitanti.

mahÄ• kappinasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. sahÄ• yakasuttavaá¹‡á¹‡anÄ•

<246> sammÄ• \Ne II 178/ saá¹ƒsandanavasena eti pavattatÄ«ti sameti, sammÄ• diá¹-á¹-h
cirarattaá¹ƒ cirakÄ• laá¹ƒ sameti etesaá¹ƒ atthÄ«ti __cirarattaá¹ƒsametikÄ• _. tenÄ• ha __ `
_ntiÄ• di. __idÄ• ni imesa_nti etarahi etesaá¹ƒ. __ayaá¹ƒ sÄ• sanadhammo_ ajjhÄ• sayato
__saá¹ƒsandati sameti, _ tasmÄ• majjhe bhinnaá¹ƒ viya samameva na visadisaá¹ƒ. kiÃ±ca
bhagavatÄ• paveditadhammavinaye __etesaá¹ƒ_ paá¹-ipatti__sÄ• sanadhammo sobhati_ v
__ariyappavedite_ti ariyena sammÄ• sambuddhena sammadeva pakÄ• site ariyadhamme.
samucchedapaá¹-ippassaddhivinayÄ• naá¹ƒ vasena __suá¹-á¹-hu vinÄ«tÄ• _ sabbakilesada
vÅ«pasamena.

sahÄ• yakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

bhikkhusaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

niá¹-á¹-hitÄ• ca sÄ• ratthappakÄ• siniyÄ•

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya nidÄ• navaggavaá¹‡á¹‡anÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• yo

nidÄ• navaggo

1. nidÄ• nasaá¹ƒyuttaá¹ƒ

1. buddhavaggo

1. paá¹-iccasamuppÄ• dasuttaá¹ƒ

<1> evaá¹ƒ \Se II 1/ \Be I 243/ \Ee II 1/ \Ne I 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- `` vo, bhikkhave, desessÄ• mi; taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo \Ne I 2/ ca, bhikkhave, paá¹-iccasamuppÄ• do? avijjÄ• paccayÄ• , bhikkhave, saá saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ; nÄ saá¸·Ä• yatanapaccayÄ• phasso; phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti \Se II 2/; jÄ• tipaccayÄ• jarÄ• maraá¹ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak vuccati, bhikkhave, paá¹-iccasamuppÄ• do.

``avijjÄ• ya \Be I 244/ tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• rani viÃ±Ã±Ä• á¹‡anirodho; viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho; nÄ• marÅ«panirodhÄ saá¸·Ä• yatananirodhÄ• phassanirodho; phassanirodhÄ• vedanÄ• nirodho; vedanÄ• nirod taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavanirodh jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa ke nirodho hotÄ«â€™â€™ ti. idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• paá¹-hamaá¹ƒ.

2. vibhaá¹…gasuttaá¹ƒ

<2> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``paá¹-iccasamuppÄ• daá¹ƒ vo, bhikkhave, desessÄ• taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bh bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca, bhikkhave, paá¹-iccasamuppÄ• do? avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ; nÄ• marÅ«papaccayÄ• saá
saá¸·Ä• yatanapaccayÄ• phasso; phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti \Se II 3/; jÄ• tipaccayÄ• jarÄ• maraá¹
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak

``katamaÃ±ca, bhikkhave, jarÄ• maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tam
jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá
vuccati \Ne I 3/ jarÄ• . yÄ• tesaá¹ƒ \Ee II 3/ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• sattanikÄ
bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• khandhÄ• naá¹ƒ bhedo kaá¸·ev
(jÄ«vitindriyassa upacchedo) (Se Ke) evamuparipi, aá¹-á¹-hakathÄ• yaá¹ƒ pana na dissati},
maraá¹‡aá¹ƒ. iti ayaÃ±ca jarÄ• , idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ vuccati, bhikkhave, jarÄ• mar

``katamÄ• ca, bhikkhave, jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ•
okkanti nibbatti abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho
bhikkhave, jÄ• ti.

``katamo \Be I 245/ ca, bhikkhave, bhavo? tayo me, bhikkhave, bhavÄ• --- kÄ• mabhavo, r
ayaá¹ƒ vuccati, bhikkhave, bhavo.

``katamaÃ±ca, bhikkhave, upÄ• dÄ• naá¹ƒ? cattÄ• rimÄ• ni, bhikkhave, upÄ• dÄ• nÄ• ni ---
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ. idaá¹ƒ vucca

``katamÄ• ca, bhikkhave, taá¹‡hÄ• ? chayime, bhikkhave, taá¹‡hÄ• kÄ• yÄ• --- rÅ«pataá¹
gandhataá¹‡hÄ• , rasataá¹‡hÄ• , phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡hÄ• . ayaá¹ƒ vucc

``katamÄ• \Se II 4/ ca, bhikkhave, vedanÄ• ? chayime, bhikkhave, vedanÄ• kÄ• yÄ• --- ca
sotasamphassajÄ• vedanÄ• , ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphassajÄ• ved
manosamphassajÄ• vedanÄ• . ayaá¹ƒ vuccati, bhikkhave, vedanÄ• .

``katamo ca, bhikkhave, phasso? chayime, bhikkhave, phassakÄ• yÄ• --- cakkhusamphass
ghÄ• nasamphasso, jivhÄ• samphasso, kÄ• yasamphasso, manosamphasso. ayaá¹ƒ vucca

``katamaÃ±ca, bhikkhave, saá¸·Ä• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• n
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, saá¸·Ä

``katamaÃ±ca \Ne I 4/, bhikkhave, nÄ• marÅ«paá¹ƒ? vedanÄ• , saÃ±Ã±Ä• , cetanÄ• , phas

vuccati nÄ• maá¹ƒ. cattÄ• ro ca \Ee II 4/ mahÄ• bhÅ«tÄ• , catunnaÃ±ca mahÄ• bhÅ«tÄ• na
vuccati rÅ«paá¹ƒ. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati, bhikkhave, nÄ•

``katamaÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ? chayime, bhikkhave, viÃ±Ã±Ä• á¹‡akÄ• yÄ•
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±
idaá¹ƒ vuccati, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ.

``katame ca, bhikkhave, saá¹…khÄ• rÄ• ? tayome, bhikkhave, saá¹…khÄ• rÄ• --- kÄ• yasa
cittasaá¹…khÄ• ro. ime vuccanti, bhikkhave, saá¹…khÄ• rÄ• .

``katamÄ• \Se II 5/ ca, bhikkhave, avijjÄ• ? yaá¹ƒ kho, bhikkhave, dukkhe aÃ±Ã±Ä• á¹‡aá¹
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipad
vuccati, bhikkhave, avijjÄ• .

``iti \Be I 246/ kho, bhikkhave, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ•
evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• gan
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa dukkhakkhan
ti. dutiyaá¹ƒ.

3. paá¹-ipadÄ• suttaá¹ƒ

<3> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``micchÄ• paá¹-ipadaÃ±ca vo, bhikkhave, desessÄ• m
sammÄ• paá¹-ipadaÃ±ca. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• m
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamÄ• ca, bhikkhave, micchÄ• paá¹-ipadÄ• ? avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ
\Ne I 5/ viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo h
bhikkhave, micchÄ• paá¹-ipadÄ• .

``katamÄ• \Ee II 5/ ca, bhikkhave, sammÄ• paá¹-ipadÄ• ? avijjÄ• ya tveva asesavirÄ• gani
saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa
nirodho hoti. ayaá¹ƒ vuccati, bhikkhave, sammÄ• paá¹-ipadÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. vipassÄ«suttaá¹ƒ

<4> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``vipassissa, bhikkhave, bhagavato arahato sammÄ• s
6/ pubbeva sambodhÄ• anabhisambuddhassa bodhisattasseva sato etadahosi --- `kicchaá
jÄ• yati ca jÄ«yati ca mÄ«yati ca cavati ca upapajjati ca. atha ca panimassa dukkhassa niss

nappajÄ• nÄ• ti jarÄ• maraá¹‡assa. kudÄ• ssu nÄ• ma imassa dukkhassa nissaraá¹‡aá¹ƒ p
jarÄ• maraá¹‡assÄ• â€™â€™ â€™ ti?

``atha kho bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati jarÄ• maraá
kiá¹ƒpaccayÄ• jarÄ• maraá¹‡aâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa yon
paÃ±Ã±Ä• ya abhisamayo --- `jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aá¹ƒ hoti, jÄ• tipaccayÄ• jar

``atha \Be I 247/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati jÄ
kiá¹ƒpaccayÄ• jÄ• tÄ«â€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manas
abhisamayo --- `bhave kho sati jÄ• ti hoti, bhavapaccayÄ• jÄ• tÄ«â€™â€™ â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati bhavo hoti,
bhavoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikÄ• rÄ• \Ne I 6
abhisamayo --- `upÄ• dÄ• ne kho sati bhavo hoti, upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ â€

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati upÄ• dÄ• n
kiá¹ƒpaccayÄ• upÄ• dÄ• naâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso
ahu paÃ±Ã±Ä• ya abhisamayo --- `taá¹‡hÄ• ya kho sati upÄ• dÄ• naá¹ƒ \Se II 7/ hoti, taá¹‡h
upÄ• dÄ• naâ€™â€™ â€™ nti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati taá¹‡hÄ• h
taá¹‡hÄ• â€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikÄ• rÄ• ahu
--- `vedanÄ• ya kho sati taá¹‡hÄ• hoti, vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati vedanÄ• h
vedanÄ• â€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikÄ• rÄ• ahu
`phasse kho sati vedanÄ• hoti, phassapaccayÄ• vedanÄ• â€™â€™ â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati phasso hot
phassoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikÄ• rÄ• ahu p
`saá¸·Ä• yatane kho sati phasso hoti, saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ â€™ ti.

``atha \Be I 248/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati s
hoti, kiá¹ƒpaccayÄ• saá¸·Ä• yatanaâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa
ahu paÃ±Ã±Ä• ya abhisamayo --- `nÄ• marÅ«pe kho sati saá¸·Ä• yatanaá¹ƒ hoti, nÄ• marÅ
saá¸·Ä• yatanaâ€™â€™ â€™ nti.

``atha \Ne I 7/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati nÄ
kiá¹ƒpaccayÄ• nÄ• marÅ«paâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa yonis
paÃ±Ã±Ä• ya abhisamayo --- `viÃ±Ã±Ä• á¹‡e kho sati nÄ• marÅ«paá¹ƒ hoti \Se II 8/, viÃ±Ã
nÄ• marÅ«paâ€™â€™ â€™ nti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho sati viÃ±Ã±Ä• â
kiá¹ƒpaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™ nti? atha kho, bhikkhave, vipassissa bodhisattassa yoni
paÃ±Ã±Ä• ya abhisamayo --- `saá¹…khÄ• resu kho sati viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, saá¹…khÄ•
â€™ nti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi \Ee II 7/ --- `kimhi nu kho sati sa
honti, kiá¹ƒpaccayÄ• saá¹…khÄ• rÄ• â€™ ti? atha kho, bhikkhave, vipassissa bodhisattass
paÃ±Ã±Ä• ya abhisamayo --- `avijjÄ• ya kho sati saá¹…khÄ• rÄ• honti, avijjÄ• paccayÄ• s

``iti hidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
kevalassa dukkhakkhandhassa samudayo hoti. `samudayo, samudayoâ€™ ti kho, bhikkhav
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä•
Ä• loko udapÄ• di.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati jarÄ• mar
kissa nirodhÄ• jarÄ• maraá¹‡anirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattass
ahu paÃ±Ã±Ä• ya abhisamayo --- `jÄ• tiyÄ• kho asati jarÄ• maraá¹‡aá¹ƒ na hoti, jÄ• tinirod
jarÄ• maraá¹‡anirodhoâ€™â€™ â€™ ti.

``atha \Be I 249/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati
\Se II 9/, kissa nirodhÄ• jÄ• tinirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa
manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo --- `bhave kho asati jÄ• ti na hoti, bhavaniro
â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati bhavo na
nirodhÄ• bhavanirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso mana
abhisamayo --- `upÄ• dÄ• ne kho asati bhavo na hoti, upÄ• dÄ• nanirodhÄ• bhavanirodhoâ

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati upÄ• dÄ•
nirodhÄ• upÄ• dÄ• nanirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yonis
paÃ±Ã±Ä• ya abhisamayo --- `taá¹‡hÄ• ya kho asati upÄ• dÄ• naá¹ƒ na hoti, taá¹‡hÄ• niro
â€™ ti.

``atha \Ee II 8/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati ta
kissa nirodhÄ• taá¹‡hÄ• nirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yon
paÃ±Ã±Ä• ya abhisamayo --- `vedanÄ• ya kho asati taá¹‡hÄ• na hoti, vedanÄ• nirodhÄ• ta

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati vedanÄ•
nirodhÄ• vedanÄ• nirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa yoniso m
paÃ±Ã±Ä• ya abhisamayo --- `phasse kho asati vedanÄ• na hoti, phassanirodhÄ• \Se II 10
â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati phasso na
nirodhÄ• phassanirodhoâ€™ ti? atha kho bhikkhave, vipassissa bodhisattassa yoniso mana
paÃ±Ã±Ä• ya abhisamayo --- `saá¸·Ä• yatane kho asati phasso na hoti, saá¸·Ä• yatananirod
â€™ ti.

``atha \Ne I 9/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati sa
na hoti, kissa nirodhÄ• saá¸·Ä• yatananirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodh
manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo --- `nÄ• marÅ«pe kho asati saá¸·Ä• yatanaá
saá¸·Ä• yatananirodhoâ€™â€™ â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati nÄ• marÅ
kissa nirodhÄ• nÄ• marÅ«panirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattassa
paÃ±Ã±Ä• ya abhisamayo --- `viÃ±Ã±Ä• á¹‡e kho asati nÄ• marÅ«paá¹ƒ na hoti, viÃ±Ã±Ä•
nÄ• marÅ«panirodhoâ€™â€™ â€™ ti.

``atha kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati viÃ±Ã±Ä•
kissa nirodhÄ• viÃ±Ã±Ä• á¹‡anirodhoâ€™ ti? atha kho, bhikkhave, vipassissa bodhisattass
ahu paÃ±Ã±Ä• ya abhisamayo --- `saá¹…khÄ• resu kho asati viÃ±Ã±Ä• á¹‡aá¹ƒ na hoti, saá
viÃ±Ã±Ä• á¹‡anirodhoâ€™â€™ â€™ ti.

``atha \Ee II 9/ kho, bhikkhave, vipassissa bodhisattassa etadahosi --- `kimhi nu kho asati s
honti, kissa nirodhÄ• saá¹…khÄ• ranirodhoâ€™ ti \Se II 11/? atha kho, bhikkhave, vipassiss
yoniso manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo --- `avijjÄ• ya kho asati saá¹…khÄ• r
saá¹…khÄ• ranirodhoâ€™â€™ â€™ ti.

``iti hidaá¹ƒ avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡a
evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«ti. `nirodho, nirodhoâ€™ ti kho, b
bodhisattassa pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ•

udapÄ• di, Ä• loko udapÄ• diâ€™â€™. catutthaá¹ƒ.

(sattannampi buddhÄ• naá¹ƒ evaá¹ƒ vitthÄ• retabbo).

5. sikhÄ«suttaá¹ƒ

<5> sikhissa \Be I 251/ \Ne I 10/, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ..

6. vessabhÅ«suttaá¹ƒ

<6> vessabhussa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ... pe ....

7. kakusandhasuttaá¹ƒ

<7> kakusandhassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ... pe ....

8. koá¹‡Ä• gamanasuttaá¹ƒ

<8> koá¹‡Ä• gamanassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ... pe ....

9. kassapasuttaá¹ƒ

<9> kassapassa, bhikkhave, bhagavato arahato sammÄ• sambuddhassa ... pe ....

10. gotamasuttaá¹ƒ

<10> ``pubbeva \Ee II 10/ me, bhikkhave, sambodhÄ• anabhisambuddhassa bodhisattass
`kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• panno jÄ• yati ca jÄ«yati ca mÄ«yati ca cavati ca upapajjati
dukkhassa nissaraá¹‡aá¹ƒ nappajÄ• nÄ• ti jarÄ• maraá¹‡assa. kudÄ• ssu nÄ• ma imassa d
paÃ±Ã±Ä• yissati jarÄ• maraá¹‡assÄ• â€™â€™ â€™ ti?

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho sati jarÄ• maraá¹‡aá¹ƒ hoti, kiá¹ƒ
jarÄ• maraá¹‡aâ€™ nti \Se II 12/? tassa mayhaá¹ƒ, bhikkhave, yoniso manasikÄ• rÄ• ahu
`jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aá¹ƒ hoti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ â€™ nt

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho sati jÄ• ti hoti ... pe ... bhavo ... up
... taá¹‡hÄ• ... vedanÄ• ... phasso ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á
saá¹…khÄ• rÄ• honti, kiá¹ƒpaccayÄ• saá¹…khÄ• rÄ• â€™ ti? tassa mayhaá¹ƒ, bhikkhave

manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo --- `avijjÄ• ya kho sati saá¹…khÄ• rÄ• honti
saá¹…khÄ• rÄ• â€™â€™ â€™ ti.

``iti hidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
kevalassa dukkhakkhandhassa samudayo hoti. `samudayo, samudayoâ€™ ti kho me, bhikk
dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho asati jarÄ• maraá¹‡aá¹ƒ na hoti, k
jarÄ• maraá¹‡anirodhoâ€™ ti? tassa mayhaá¹ƒ, bhikkhave, yoniso manasikÄ• rÄ• ahu paÃ
`jÄ• tiyÄ• kho asati jarÄ• maraá¹‡aá¹ƒ na hoti, jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho \Ee II 11/ asati jÄ• ti na hoti ... pe
upÄ• dÄ• naá¹ƒ ... taá¹‡hÄ• ... vedanÄ• ... phasso ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá
... saá¹…khÄ• rÄ• na honti, kissa nirodhÄ• saá¹…khÄ• ranirodhoâ€™ ti? tassa mayhaá¹ƒ,
manasikÄ• rÄ• ahu \Se II 13/ paÃ±Ã±Ä• ya abhisamayo --- `avijjÄ• ya kho asati saá¹…khÄ
avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ â€™ ti.

``iti hidaá¹ƒ avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡a
evametassa kevalassa dukkhakkhandhassa nirodho hoti. `nirodho, nirodhoâ€™ ti \Ne I 12/ I
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä•
Ä• loko udapÄ• dÄ«â€™â€™ ti. dasamo.

buddhavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

desanÄ• vibhaá¹…gapaá¹-ipadÄ• ca,

vipassÄ« sikhÄ« ca vessabhÅ«.

kakusandho koá¹‡Ä• gamano kassapo,

mahÄ• sakyamuni ca gotamoti ||

2. Ä• hÄ• ravaggo

1. Ä• hÄ• rasuttaá¹ƒ

<11> evaá¹ƒ \Se II 14/ \Be I 253/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me ... pe ... etadavoca --- ``cattÄ• rome, bhikkhave, Ä• hÄ•
sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya. katame cattÄ• ro? kabaá¸·
Ee), kavaá¸·Ä«kÄ• ro (Se Ke) } Ä• hÄ• ro --- oá¸·Ä• riko vÄ• sukhumo vÄ• , phasso dutiyo,
viÃ±Ã±Ä• á¹‡aá¹ƒ catutthaá¹ƒ. ime kho, bhikkhave, cattÄ• ro Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ
sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• yaâ€™â€™.

``ime, bhikkhave, cattÄ• ro Ä• hÄ• rÄ• kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• \Ee II 12/ kiá¹ƒjÄ•
cattÄ• ro Ä• hÄ• rÄ• taá¹‡hÄ• nidÄ• nÄ• taá¹‡hÄ• samudayÄ• taá¹‡hÄ• jÄ• tikÄ• taá¹‡hÄ
bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• ? taá¹‡hÄ• ved
vedanÄ• jÄ• tikÄ• \Ne I 13/ vedanÄ• pabhavÄ• . vedanÄ• cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ
kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• ? vedanÄ• phassanidÄ• nÄ• phassasamudayÄ• phassajÄ•
cÄ• yaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo? phasso sa
saá¸·Ä• yatanasamudayo saá¸·Ä• yatanajÄ• tiko saá¸·Ä• yatanapabhavo. saá¸·Ä• yatanaÃ±
kiá¹ƒnidÄ• naá¹ƒ \Se II 15/ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ kiá¹ƒpabhavaá¹ƒ? saá¸·Ä• ya
nÄ• marÅ«panidÄ• naá¹ƒ nÄ• marÅ«pasamudayaá¹ƒ nÄ• marÅ«pajÄ• tikaá¹ƒ nÄ• marÅ«pa
bhikkhave, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ kiá¹ƒpabhavaá¹ƒ? nÄ• mar
viÃ±Ã±Ä• á¹‡anidÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ viÃ±Ã±Ä• á¹‡ajÄ• tikaá¹ƒ viÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aÃ±cidaá¹ƒ, bhikkhave, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ k
viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• ranidÄ• naá¹ƒ saá¹…khÄ• rasamudayaá¹ƒ saá¹…khÄ• rajÄ•
saá¹…khÄ• rÄ• cime, bhikkhave, kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpab
avijjÄ• nidÄ• nÄ• avijjÄ• samudayÄ• avijjÄ• jÄ• tikÄ• avijjÄ• pabhavÄ• .

``iti kho, bhikkhave, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä•
kevalassa dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho \Be I 254/ ... pe ... evametassa kevalassa du
hotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. moá¸·iyaphaggunasuttaá¹ƒ

<12> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``cattÄ• rome \Ee II 13/, bhikkhave, Ä• hÄ• rÄ• bhÅ«
sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya. katame cattÄ• ro? kabaá¸·
oá¸·Ä• riko vÄ• sukhumo vÄ• , phasso dutiyo, manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá
bhikkhave, cattÄ• ro Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«
ti.

evaá¹ƒ vutte, Ä• yasmÄ• moá¸·iyaphagguno bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bha
viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ Ä• hÄ• retÄ«â€™â€™ ti? ``no kallo paÃ±hoâ€™â€™ ti bhagavÄ

ahaá¹ƒ na vadÄ• mi. `Ä• hÄ• retÄ«â€™ ti cÄ• haá¹ƒ \Se II 16/ vadeyyaá¹ƒ, tatrassa kallo pa
bhante, Ä• hÄ• retÄ«â€™ ti \Ne I 14/? evaá¹ƒ cÄ• haá¹ƒ na vadÄ• mi. evaá¹ƒ maá¹ƒ avada
--- `kissa nu kho, bhante, viÃ±Ã±Ä• á¹‡Ä• hÄ• roâ€™ ti, esa kallo paÃ±ho. tatra kallaá¹ƒ ve
`viÃ±Ã±Ä• á¹‡Ä• hÄ• ro Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyÄ• paccayo, tasmiá¹ƒ bhÅ«te
saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ â€™ ti.

``ko nu kho, bhante, phusatÄ«â€™â€™ ti? ``no kallo paÃ±hoâ€™â€™ ti bhagavÄ• avoca
ahaá¹ƒ na vadÄ• mi. `phusatÄ«â€™ ti cÄ• haá¹ƒ vadeyyaá¹ƒ, tatrassa kallo paÃ±ho --- `ko
phusatÄ«â€™ ti? evaá¹ƒ cÄ• haá¹ƒ na vadÄ• mi. evaá¹ƒ maá¹ƒ avadantaá¹ƒ yo evaá¹ƒ puc
kho, bhante, phassoâ€™ ti, esa kallo paÃ±ho. tatra kallaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ --- `saá¸·Ä
phasso, phassapaccayÄ• vedanÄ• â€™â€™ â€™ ti.

``ko nu kho, bhante, vedayatÄ«â€™â€™ ti {vediyatÄ«ti (Ce Ee Katthaci) }? ``no kallo paÃ±
avoca --- `` `vedayatÄ«â€™ ti ahaá¹ƒ na vadÄ• mi. `vedayatÄ«â€™ ti cÄ• haá¹ƒ vadeyyaá¹
--- `ko nu kho, bhante, vedayatÄ«â€™ ti? evaá¹ƒ cÄ• haá¹ƒ na vadÄ• mi. evaá¹ƒ maá¹ƒ ava
puccheyya --- `kiá¹ƒpaccayÄ• nu kho, bhante, vedanÄ• â€™ ti, esa kallo paÃ±ho. tatra kall
--- `phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ â€™ ti.

``ko \Be I 255/ nu kho, bhante, tasatÄ«â€™â€™ ti {taá¹‡hÄ«yatÄ«ti (Ce Se Ke) }? ``no kall
bhagavÄ• avoca --- `` `tasatÄ«â€™ ti ahaá¹ƒ na vadÄ• mi \Ee II 14/. `tasatÄ«â€™ ti cÄ• ha
vadeyyaá¹ƒ, tatrassa kallo paÃ±ho --- `ko nu kho, bhante, tasatÄ«â€™ ti? evaá¹ƒ cÄ• haá¹ƒ
maá¹ƒ avadantaá¹ƒ yo evaá¹ƒ puccheyya --- `kiá¹ƒpaccayÄ• nu kho, bhante, taá¹‡hÄ• â€™
tatra kallaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ --- `vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• up

``ko nu kho, bhante, upÄ• diyatÄ«â€™â€™ ti? ``no kallo paÃ±hoâ€™â€™ ti bhagavÄ• avo
ti ahaá¹ƒ na vadÄ• mi. `upÄ• diyatÄ«â€™ ti cÄ• haá¹ƒ vadeyyaá¹ƒ, tatrassa kallo paÃ±ho --
upÄ• diyatÄ«â€™ ti? evaá¹ƒ cÄ• haá¹ƒ na vadÄ• mi. evaá¹ƒ maá¹ƒ avadantaá¹ƒ yo evaá¹ƒ
nu kho, bhante, upÄ• dÄ• naâ€™ nti, esa kallo paÃ±ho. tatra kallaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ \
`taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napaccayÄ• bhavoâ€™ ti ... pe ... evameta
dukkhakkhandhassa samudayo hoti.

``channaá¹ƒ tveva, phagguna, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• phassaniro
vedanÄ• nirodho; vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho; taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanir
bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparideva
nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. dutiyaá¹ƒ

3. samaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<13> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹
jarÄ• maraá¹‡aá¹ƒ nappajÄ• nanti, jarÄ• maraá¹‡asamudayaá¹ƒ nappajÄ• nanti, jarÄ• mara
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti; jÄ• tiá¹ƒ ... pe ... bhavaá¹
taá¹‡haá¹ƒ ... vedanaá¹ƒ ... phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä
saá¹…khÄ• re nappajÄ• nanti, saá¹…khÄ• rasamudayaá¹ƒ nappajÄ• nanti, saá¹…khÄ• rani
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti \Ee II 15/, na me te, bhikkh
brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hm
Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ \Be I 256/ {brÄ• hmaÃ±Ã±att
moggallÄ• nabyÄ• karaá¹‡aá¹ƒ oloketabbaá¹ƒ} vÄ• diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã
viharanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• jarÄ• maraá¹‡aá¹ƒ pajÄ
jarÄ• maraá¹‡asamudayaá¹ƒ pajÄ• nanti, jarÄ• maraá¹‡anirodhaá¹ƒ pajÄ• nanti, jarÄ• mara
paá¹-ipadaá¹ƒ pajÄ• nanti; jÄ• tiá¹ƒ ... pe ... bhavaá¹ƒ ... upÄ• dÄ• naá¹ƒ ... taá¹‡haá¹ƒ ... ve
phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• re
saá¹…khÄ• rasamudayaá¹ƒ pajÄ• nanti, saá¹…khÄ• ranirodhaá¹ƒ pajÄ• nanti, saá¹…khÄ• r
paá¹-ipadaá¹ƒ pajÄ• nanti, te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sa
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• ; te ca panÄ• yasmanto
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
tatiyaá¹ƒ.

4. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<14> sÄ• vatthiyaá¹ƒ \Se II 19/ \Ne I 16/ viharati ... pe ... ``ye hi keci, bhikkhave, samaá¹‡Ä
brÄ• hmaá¹‡Ä• vÄ• ime dhamme nappajÄ• nanti, imesaá¹ƒ dhammÄ• naá¹ƒ samudayaá¹
dhammÄ• naá¹ƒ nirodhaá¹ƒ nappajÄ• nanti, imesaá¹ƒ dhammÄ• naá¹ƒ nirodhagÄ• miniá¹ƒ
katame dhamme nappajÄ• nanti, katamesaá¹ƒ dhammÄ• naá¹ƒ samudayaá¹ƒ nappajÄ• na
nirodhaá¹ƒ nappajÄ• nanti, katamesaá¹ƒ dhammÄ• naá¹ƒ nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹

``jarÄ• maraá¹‡aá¹ƒ nappajÄ• nanti, jarÄ• maraá¹‡asamudayaá¹ƒ nappajÄ• nanti, jarÄ• ma
nappajÄ• nanti, jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti; jÄ• tiá¹ƒ
upÄ• dÄ• naá¹ƒ ... taá¹‡haá¹ƒ ... vedanaá¹ƒ ... phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ
viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• re nappajÄ• nanti, saá¹…khÄ• rasamudayaá¹ƒ nappajÄ• n
nappajÄ• nanti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti. ime dham
dhammÄ• naá¹ƒ samudayaá¹ƒ nappajÄ• nanti, imesaá¹ƒ dhammÄ• naá¹ƒ \Ee II 16/ nirodha
dhammÄ• naá¹ƒ nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti. na me te, bhikkhave, sa
vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ•
sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±

viharanti.

``ye \Be I 257/ ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• ime dhamme
dhammÄ• naá¹ƒ samudayaá¹ƒ pajÄ• nanti, imesaá¹ƒ dhammÄ• naá¹ƒ \Se II 20/ nirodhaá¹ƒ
dhammÄ• naá¹ƒ nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti, katame dhamme pajÄ• nan
samudayaá¹ƒ pajÄ• nanti, katamesaá¹ƒ dhammÄ• naá¹ƒ nirodhaá¹ƒ pajÄ• nanti, katamesaa
nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti?

``jarÄ• maraá¹‡aá¹ƒ pajÄ• nanti, jarÄ• maraá¹‡asamudayaá¹ƒ pajÄ• nanti, jarÄ• maraá¹‡an
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti; jÄ• tiá¹ƒ ... pe ... bhavaá¹ƒ ...
taá¹‡haá¹ƒ ... vedanaá¹ƒ ... phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä
saá¹…khÄ• re pajÄ• nanti, saá¹…khÄ• rasamudayaá¹ƒ pajÄ• nanti, saá¹…khÄ• ranirodhaá
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti. ime dhamme pajÄ• nanti \Ne I
samudayaá¹ƒ pajÄ• nanti, imesaá¹ƒ dhammÄ• naá¹ƒ nirodhaá¹ƒ pajÄ• nanti, imesaá¹ƒ dha
paá¹-ipadaá¹ƒ pajÄ• nanti. te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sa
samaá¹‡asammatÄ• , brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• . te ca panÄ• yasmanto
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
catutthaá¹ƒ.

5. kaccÄ• nagottasuttaá¹ƒ

<15> sÄ• vatthiyaá¹ƒ viharati. atha \Ee II 17/ kho Ä• yasmÄ• kaccÄ• nagotto yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
kaccÄ• nagotto bhagavantaá¹ƒ etadavoca --- `` `sammÄ• diá¹-á¹-hi sammÄ• diá¹-á¹-hÄ«â€™
kittÄ• vatÄ• nu kho, bhante, sammÄ• diá¹-á¹-hi hotÄ«â€™â€™ ti?

``dvayanissito \Se II 21/ khvÄ• yaá¹ƒ, kaccÄ• na, loko yebhuyyena --- atthitaÃ±ceva natthita
lokasamudayaá¹ƒ kho, kaccÄ• na, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato yÄ• lo
lokanirodhaá¹ƒ kho, kaccÄ• na, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato yÄ• loke
upayupÄ• dÄ• nÄ• bhinivesavinibandho {upÄ• yupÄ• dÄ• nÄ• bhinivesavinibandho (Ce Se
loko yebhuyyena. taÃ±cÄ• yaá¹ƒ upayupÄ• dÄ• naá¹ƒ cetaso adhiá¹-á¹-hÄ• naá¹ƒ abhinive
upÄ• diyati nÄ• dhiá¹-á¹-hÄ• ti --- `attÄ• meâ€™ ti. `dukkhameva uppajjamÄ• naá¹ƒ \Be I 2
nirujjhamÄ• naá¹ƒ nirujjhatÄ«â€™ ti na kaá¹…khati na vicikicchati aparapaccayÄ• Ã±Ä• á¹
ettÄ• vatÄ• kho, kaccÄ• na, sammÄ• diá¹-á¹-hi hoti.

`` `sabbaá¹ƒ atthÄ«â€™ ti kho, kaccÄ• na, ayameko anto. `sabbaá¹ƒ natthÄ«â€™ ti ayaá¹ƒ
kaccÄ• na, ubho ante anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- `avijjÄ• pa
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandh

tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡
kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ â€™ ti. paÃ±camaá¹ƒ.

6. dhammakathikasuttaá¹ƒ

<16> sÄ• vatthiyaá¹ƒ \Ne I 18/ \Ee II 18/ ... pe ... atha kho aÃ±Ã±ataro bhikkhu yena bhaga
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
bhikkhu bhagavantaá¹ƒ etadavoca --- `` `dhammakathiko \Se II 22/ dhammakathikoâ€™ ti, b
kittÄ• vatÄ• nu kho, bhante, dhammakathiko hotÄ«â€™â€™ ti?

``jarÄ• maraá¹‡assa ce bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, `
ti alaá¹ƒ vacanÄ• ya. jarÄ• maraá¹‡assa ce bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya p
`dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. jarÄ• maraá¹‡assa
nirodhÄ• anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«â€™ ti ala

``jÄ• tiyÄ• ce bhikkhu ... pe ... bhavassa ce bhikkhu ... upÄ• dÄ• nassa ce bhikkhu ... taá¹‡
... vedanÄ• ya ce bhikkhu ... phassassa ce bhikkhu ... saá¸·Ä• yatanassa ce bhikkhu ... nÄ•
... viÃ±Ã±Ä• á¹‡assa ce bhikkhu ... saá¹…khÄ• rÄ• naá¹ƒ ce bhikkhu ... avijjÄ• ya ce bhikkh
nirodhÄ• ya dhammaá¹ƒ deseti, `dhammakathiko bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. avijjÄ
virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti, `dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€
avijjÄ• ya ce bhikkhu nibbidÄ• virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadha
bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ ti.

7. acelakassapasuttaá¹ƒ

<17> evaá¹ƒ \Be I 259/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati ve
kalandakanivÄ• pe. atha \Ee II 19/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pat
rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. addasÄ• \Ne I 19/ kho acelo kassapo \Se II 23/ bhag
Ä• gacchantaá¹ƒ. disvÄ• na yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• s
acelo kassapo bhagavantaá¹ƒ etadavoca --- ``puccheyyÄ• ma mayaá¹ƒ bhavantaá¹ƒ gotam
(Katthaci) } desaá¹ƒ, sace no bhavaá¹ƒ gotamo okÄ• saá¹ƒ karoti paÃ±hassa veyyÄ• karaá
``akÄ• lo kho tÄ• va, kassapa, paÃ±hassa; antaragharaá¹ƒ paviá¹-á¹-hamhÄ• â€™â€™ ti.
bhagavantaá¹ƒ etadavoca ``puccheyyÄ• ma mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ kaÃ±cideva
gotamo okÄ• saá¹ƒ karoti paÃ±hassa veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti. ``akÄ• lo kho tÄ•
antaragharaá¹ƒ paviá¹-á¹-hamhÄ• â€™â€™ ti. tatiyampi kho acelo kassapo ... pe ... antarag
paviá¹-á¹-hamhÄ• ti. evaá¹ƒ vutte, acelo kassapo bhagavantaá¹ƒ etadavoca --- ``na kho par

gotamaá¹ƒ bahudeva pucchitukÄ• mÄ• â€™â€™ ti. ``puccha, kassapa, yadÄ• kaá¹…khasÄ

``kiá¹ƒ nu kho, bho gotama, `sayaá¹ƒkataá¹ƒ dukkhaâ€™ nti? `mÄ• hevaá¹ƒ, kassapÄ• â€
`kiá¹ƒ pana, bho gotama, paraá¹ƒkataá¹ƒ dukkhaâ€™ nti? `mÄ• hevaá¹ƒ, kassapÄ• â€™ ti
kho, bho gotama, sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca dukkhaâ€™ nti? `mÄ• hevaá¹ƒ, kass
`kiá¹ƒ \Ee II 20/ pana bho gotama, asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppan
hevaá¹ƒ, kassapÄ• â€™ ti bhagavÄ• avoca. `kiá¹ƒ nu \Se II 24/ kho, bho gotama, natthi du
kassapa, natthi dukkhaá¹ƒ. atthi kho, kassapa, dukkhaâ€™ nti. `tena hi bhavaá¹ƒ gotamo du
na passatÄ«â€™ ti. `na khvÄ• haá¹ƒ, kassapa, dukkhaá¹ƒ na jÄ• nÄ• mi, na passÄ• mi. jÄ•
dukkhaá¹ƒ; passÄ• mi khvÄ• haá¹ƒ, kassapa, dukkhaâ€™â€™ â€™ nti.

``ki nu kho, bho gotama, `sayaá¹ƒkataá¹ƒ dukkhaâ€™ nti iti puá¹-á¹-ho samÄ• no `mÄ• hev
vadesi. `kiá¹ƒ pana, bho gotama, paraá¹ƒkataá¹ƒ dukkhaâ€™ nti iti \Be I 260/ puá¹-á¹-ho sa
kassapÄ• â€™ ti vadesi. `kiá¹ƒ nu kho, bho gotama, sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca du
samÄ• no `mÄ• hevaá¹ƒ, kassapÄ• â€™ ti vadesi. `kiá¹ƒ pana, bho gotama, asayaá¹ƒkÄ• n
adhiccasamuppannaá¹ƒ dukkhaâ€™ nti iti puá¹-á¹-ho samÄ• no `mÄ• hevaá¹ƒ, kassapÄ• â
bho gotama, natthi dukkhaâ€™ nti iti puá¹-á¹-ho samÄ• no `na kho, kassapa, natthi dukkhaâ
kho, kassapa, dukkhaâ€™ nti vadesi. `tena hi bhavaá¹ƒ gotamo dukkhaá¹ƒ na jÄ• nÄ• ti na
puá¹-á¹-ho samÄ• no `na khvÄ• haá¹ƒ, kassapa, dukkhaá¹ƒ na jÄ• nÄ• mi na passÄ• mi. jÄ•
dukkhaá¹ƒ; passÄ• mi khvÄ• haá¹ƒ, kassapa, dukkhaâ€™ nti vadesi. Ä• cikkhatu ca {ayaá¹
natthi} me, bhante, bhagavÄ• dukkhaá¹ƒ. desetu ca {ayaá¹ƒ cakÄ• ro Ce potthake natthi} m
dukkhaâ€™â€™ nti.

`` `so karoti so paá¹-isaá¹ƒvedayatÄ«â€™ ti {paá¹-isaá¹ƒvediyatÄ«ti (Ce Ee Katthaci) } kho,
sato `sayaá¹ƒkataá¹ƒ dukkhaâ€™ nti iti vadaá¹ƒ sassataá¹ƒ etaá¹ƒ pareti. `aÃ±Ã±o karoti a
paá¹-isaá¹ƒvedayatÄ«â€™ ti kho, kassapa, vedanÄ• bhitunnassa sato `paraá¹ƒkataá¹ƒ duk
vadaá¹ƒ ucchedaá¹ƒ etaá¹ƒ pareti. ete te, kassapa, ubho ante anupagamma majjhena tathÄ
--- `avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ...
dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• \Ee II 21/ saá¹
saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa dukkhakkhan
â€™ ti.

evaá¹ƒ vutte, acelo kassapo bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante, abhikka
seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya ... pe ... cakkhumanto rÅ«pÄ• ni dakkhan
bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ s
dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajj
upasampadaâ€™â€™ nti.

``yo kho, kassapa, aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…khati pabbajja
upasampadaá¹ƒ, so cattÄ• ro mÄ• se parivasati. catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena {acc
parivuá¹-á¹-haparivÄ• saá¹ƒ (Se Ke Ee Katthaci) } (parivutthaparivÄ• saá¹ƒ) Ä• raddhacittÄ•
Ä• kaá¹…khamÄ• nÄ• (Se Ke Ee Katthaci) } pabbÄ• jenti upasampÄ• denti bhikkhubhÄ• vÄ
puggalavemattatÄ• viditÄ• â€™â€™ ti.

``sace \Be I 261/, bhante, aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…khati p
upasampadaá¹ƒ, cattÄ• ro mÄ• se parivasati. catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena {accaye
(Se Ke Ee Katthaci) } (parivutthaparivÄ• saá¹ƒ) Ä• raddhacittÄ• bhikkhÅ« {bhikkhÅ« Ä• kaá
Katthaci) } pabbÄ• jenti upasampÄ• denti bhikkhubhÄ• vÄ• ya. ahaá¹ƒ cattÄ• ri vassÄ• ni pa
\Ne I 21/, catunnaá¹ƒ vassÄ• naá¹ƒ accayena {accayena parivuá¹-á¹-haparivÄ• saá¹ƒ (Se K
(parivutthaparivÄ• saá¹ƒ) Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jentu upasampÄ• dentu bhikkh

alattha kho acelo kassapo bhagavato santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acirÅ«p
panÄ• yasmÄ• kassapo eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto na
\Ee II 22/ kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ -
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
``khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• kassapo arahataá¹ƒ ahosÄ«ti. sattamaá¹ƒ

8. timbarukasuttaá¹ƒ

<18> sÄ• vatthiyaá¹ƒ viharati. atha kho timbaruko paribbÄ• jako yena bhagavÄ• tenupasaa
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho timbaruko paribbÄ• jako bhagavantaá¹ƒ etadavoca ---

`` `kiá¹ƒ nu kho, bho gotama, sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™ nti? `mÄ• hevaá¹ƒ, timbar
avoca. `kiá¹ƒ pana, bho gotama, paraá¹ƒkataá¹ƒ sukhadukkhaâ€™ nti? `mÄ• hevaá¹ƒ, timb
avoca. `kiá¹ƒ nu kho, bho gotama, sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca sukhadukkhaâ€™ nti
timbarukÄ• â€™ ti bhagavÄ• avoca. `kiá¹ƒ pana, bho gotama, asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒ
adhiccasamuppannaá¹ƒ sukhadukkhaâ€™ nti? `mÄ• hevaá¹ƒ, timbarukÄ• â€™ ti bhagavÄ
kho, bho gotama, natthi sukhadukkhaâ€™ nti? `na kho, timbaruka, natthi sukhadukkhaá¹ƒ; a
sukhadukkhaâ€™ nti. `tena hi bhavaá¹ƒ gotamo sukhadukkhaá¹ƒ na jÄ• nÄ• ti, na passatÄ«
timbaruka, sukhadukkhaá¹ƒ na jÄ• nÄ• mi, na passÄ• mi. jÄ• nÄ• mi khvÄ• haá¹ƒ, timbaruk
khvÄ• haá¹ƒ, timbaruka, sukhadukkhaâ€™â€™ â€™ nti.

`` `kiá¹ƒ \Be I 262/ nu kho, bho gotama, sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™ nti iti puá¹-á¹-ho
hevaá¹ƒ, timbarukÄ• â€™ ti vadesi. `kiá¹ƒ \Ee II 23/ pana, bho gotama, paraá¹ƒkataá¹ƒ sukh

puá¹-á¹-ho samÄ• no `mÄ• \Ne I 22/ hevaá¹ƒ, timbarukÄ• â€™ ti vadesi. `kiá¹ƒ nu kho, bho
paraá¹ƒkataÃ±ca sukhadukkhaâ€™ nti iti puá¹-á¹-ho samÄ• no `mÄ• hevaá¹ƒ, timbarukÄ• â
bho gotama, asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkhaâ
`mÄ• hevaá¹ƒ, timbarukÄ• â€™ ti vadesi. `kiá¹ƒ nu kho, bho gotama, natthi sukhadukkhaâ€
samÄ• no `na kho, timbaruka, natthi sukhadukkhaá¹ƒ; atthi kho, timbaruka, sukhadukkhaâ€
bhavaá¹ƒ gotamo sukhadukkhaá¹ƒ na jÄ• nÄ• ti, na passatÄ«â€™ ti iti puá¹-á¹-ho samÄ• no
timbaruka, sukhadukkhaá¹ƒ na jÄ• nÄ• mi, na passÄ• mi. jÄ• nÄ• mi khvÄ• haá¹ƒ, timbaruk
khvÄ• haá¹ƒ, timbaruka, sukhadukkhaâ€™ nti vadesi. Ä• cikkhatu ca me bhavaá¹ƒ gotamo
me bhavaá¹ƒ gotamo sukhadukkhaâ€™â€™ nti.

`` `sÄ• vedanÄ• , so vedayatÄ«â€™ ti kho, timbaruka, Ä• dito sato `sayaá¹ƒkataá¹ƒ sukha
evampÄ• haá¹ƒ na vadÄ• mi. `aÃ±Ã±Ä• vedanÄ• , aÃ±Ã±o vedayatÄ«â€™ ti \Se II 28/ kho
vedanÄ• bhitunnassa sato `paraá¹ƒkataá¹ƒ sukhadukkhaâ€™ nti evampÄ• haá¹ƒ na vadÄ•
ante anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- `avijjÄ• paccayÄ• saá¹…kh
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avij
asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirod
kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ â€™ ti.

evaá¹ƒ vutte, timbaruko paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho g
esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…g
bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. aá¹-á

9. bÄ• lapaá¹‡á¸• itasuttaá¹ƒ

<19> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``avijjÄ• nÄ«varaá¹‡assa, bhikkhave, bÄ• lassa taá¹‡
\Ee II 24/ evamayaá¹ƒ kÄ• yo samudÄ• gato. iti ayaÃ±ceva kÄ• yo bahiddhÄ• ca nÄ• marÅ
\Ne I 23/, dvayaá¹ƒ paá¹-icca phasso saá¸·evÄ• yatanÄ• ni \Be I 263/ {saá¸·Ä• yatanÄ• ni (k
phuá¹-á¹-ho bÄ• lo sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedayati etesaá¹ƒ vÄ• aÃ±Ã±atarenaâ€™â

``avijjÄ• nÄ«varaá¹‡assa, bhikkhave, paá¹‡á¸• itassa taá¹‡hÄ• ya sampayuttassa evamaya
ayaÃ±ceva kÄ• yo bahiddhÄ• ca nÄ• marÅ«paá¹ƒ, itthetaá¹ƒ dvayaá¹ƒ, dvayaá¹ƒ paá¹-icca
yehi phuá¹-á¹-ho paá¹‡á¸• ito sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedayati etesaá¹ƒ vÄ• aÃ±Ã±ata

``tatra \Se II 29/, bhikkhave, ko viseso ko adhippayÄ• so {adhippÄ• yo (Ce Ee Katthaci), ad
adhi + pa + yasu + á¹‡a + sÄ« = adhippayÄ• so} kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paá¹‡á¸• itassa
``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• , bhagavaá¹ƒnettikÄ• , bhagavaá¹ƒpaá¹-isar
bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« d

``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ• mÄ«â€™â€™
ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``yÄ• ya ca, bhikkhave, avijjÄ• ya nivutassa bÄ• lassa yÄ• ya ca taá¹‡hÄ• ya sampayuttass
samudÄ• gato, sÄ• ceva avijjÄ• bÄ• lassa appahÄ«nÄ• sÄ• ca taá¹‡hÄ• aparikkhÄ«á¹‡Å
bhikkhave, bÄ• lo acari brahmacariyaá¹ƒ sammÄ• dukkhakkhayÄ• ya. tasmÄ• bÄ• lo kÄ• y
so kÄ• yÅ«pago samÄ• no na parimuccati jÄ• tiyÄ• jarÄ• maraá¹‡ena sokehi paridevehi du
upÄ• yÄ• sehi. na parimuccati dukkhasmÄ• ti vadÄ• mi.

``yÄ• ya ca, bhikkhave, avijjÄ• ya nivutassa paá¹‡á¸• itassa yÄ• ya ca taá¹‡hÄ• ya sampay
samudÄ• gato, sÄ• ceva avijjÄ• paá¹‡á¸• itassa pahÄ«nÄ• , sÄ• ca taá¹‡hÄ• parikkhÄ«á
acari, bhikkhave, paá¹‡á¸• ito brahmacariyaá¹ƒ \Ee II 25/ sammÄ• dukkhakkhayÄ• ya. tasm
bhedÄ• na kÄ• yÅ«pago hoti. so akÄ• yÅ«pago samÄ• no parimuccati jÄ• tiyÄ• jarÄ• mara
dukkhehi domanassehi upÄ• yÄ• sehi. parimuccati dukkhasmÄ• ti vadÄ• mi. ayaá¹ƒ \Be I 26
bhikkhave, viseso \Ne I 24/, ayaá¹ƒ adhippayÄ• so, idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paá¹‡á¸• ita
brahmacariyavÄ• soâ€™â€™ ti. navamaá¹ƒ.

10. paccayasuttaá¹ƒ

<20> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``paá¹-iccasamuppÄ• daÃ±ca vo, bhikkhave, desessÄ
paá¹-iccasamuppanne ca dhamme. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, bhÄ•
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca, bhikkhave, paá¹-iccasamuppÄ• do? jÄ• tipaccayÄ• , bhikkhave, jarÄ• maraá¹‡
tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ, á¹-hitÄ• va sÄ• dhÄ• tu dhamm
idappaccayatÄ• . taá¹ƒ tathÄ• gato abhisambujjhati abhisameti. abhisambujjhitvÄ• abhisam
paÃ±Ã±Ä• peti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti. `passathÄ• â€™ ti cÄ• ha --
bhikkhave, jarÄ• maraá¹‡aá¹ƒâ€™â€™ â€™.

``bhavapaccayÄ• , bhikkhave, jÄ• ti ... pe ... upÄ• dÄ• napaccayÄ• , bhikkhave, bhavo ... ta
bhikkhave, upÄ• dÄ• naá¹ƒ ... vedanÄ• paccayÄ• , bhikkhave, taá¹‡hÄ• ... phassapaccayÄ
saá¸·Ä• yatanapaccayÄ• , bhikkhave, phasso ... nÄ• marÅ«papaccayÄ• , bhikkhave, saá¸·Ä
viÃ±Ã±Ä• á¹‡apaccayÄ• , bhikkhave, nÄ• marÅ«paá¹ƒ ... saá¹…khÄ• rapaccayÄ• , bhikkha
avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ• rÄ• uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ anuppÄ
á¹-hitÄ• va sÄ• dhÄ• tu dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• idappaccayatÄ• . taá¹ƒ
abhisameti \Ee II 26/. abhisambujjhitvÄ• abhisametvÄ• Ä• cikkhati \Se II 31/ deseti paÃ±Ã±
vivarati vibhajati uttÄ• nÄ«karoti. `passathÄ• â€™ ti cÄ• ha `avijjÄ• paccayÄ• , bhikkhave, s
kho, bhikkhave, yÄ• tatra tathatÄ• avitathatÄ• anaÃ±Ã±athatÄ• idappaccayatÄ• --- ayaá¹

paá¹-iccasamuppÄ• do.

``katame ca, bhikkhave, paá¹-iccasamuppannÄ• dhammÄ• ? jarÄ• maraá¹‡aá¹ƒ, bhikkhav
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad
aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• \Ne I 25/ khayadhammÄ• vayadhammÄ•
bhavo, bhikkhave, anicco saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhammo
upÄ• dÄ• naá¹ƒ bhikkhave ... pe ... taá¹‡hÄ• , bhikkhave ... vedanÄ• , bhikkhave ... phasso,
saá¸·Ä• yatanaá¹ƒ, bhikkhave ... nÄ• marÅ«paá¹ƒ, bhikkhave ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Be I 265
saá¹…khÄ• rÄ• , bhikkhave ... avijjÄ• , bhikkhave, aniccÄ• saá¹…khatÄ• paá¹-iccasamupp
vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• . ime vuccanti, bhikkhave, paá¹-iccasa

``yato kho, bhikkhave, ariyasÄ• vakassa `ayaÃ±ca paá¹-iccasamuppÄ• do, ime ca paá¹-icca
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• honti, so vata pubbantaá¹ƒ vÄ• paá
nu kho ahaá¹ƒ {nu khvÄ• haá¹ƒ (Se Ke Ee Katthaci) } atÄ«tamaddhÄ• naá¹ƒ, nanu kho ahos
kiá¹ƒ nu kho ahosiá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho ahosiá¹ƒ atÄ«tamaddhÄ• naá
ahosiá¹ƒ \Se II 32/ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™ nti; aparantaá¹ƒ vÄ• upadhÄ• vis
(Katthaci) } --- `bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, nanu kho bhavissÄ•
\Ee II 27/, kiá¹ƒ nu kho bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ, kathaá¹ƒ nu kho bhavissÄ•
kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatamaddhÄ• naâ€™ nti; etarahi vÄ•
ajjhattaá¹ƒ kathaá¹ƒkathÄ« bhavissati --- `ahaá¹ƒ nu khosmi, no nu khosmi, kiá¹ƒ nu khosmi
khosmi, ayaá¹ƒ nu kho satto kuto Ä• gato, so kuhiá¹ƒ gamissatÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• n
kissa hetu? tathÄ• hi, bhikkhave, ariyasÄ• vakassa ayaÃ±ca paá¹-iccasamuppÄ• do ime ca
dhammÄ• yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-hÄ• â€™â€™ ti. dasamaá¹ƒ.

Ä• hÄ• ravaggo dutiyo.

tassuddÄ• naá¹ƒ ---

Ä• hÄ• raá¹ƒ phagguno ceva, dve ca samaá¹‡abrÄ• hmaá¹‡Ä• .

kaccÄ• nagotto dhammakathikaá¹ƒ, acelaá¹ƒ timbarukena ca.

bÄ• lapaá¹‡á¸• itato ceva, dasamo paccayena cÄ• ti ||

3. dasabalavaggo

1. dasabalasuttaá¹ƒ

<21> sÄ• vatthiyaá¹ƒ \Se II 33/ \Be I 266/ viharati ... pe ... ``dasabalasamannÄ• gato, bhikk
catÅ«hi ca vesÄ• rajjehi samannÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ•
nadati, brahmacakkaá¹ƒ pavatteti --- iti \Ee II 28/ rÅ«paá¹ƒ iti rÅ«passa samudayo iti rÅ«pas
iti vedanÄ• iti vedanÄ• ya samudayo iti vedanÄ• ya atthaá¹…gamo, iti saÃ±Ã±Ä• iti saÃ±Ã
saÃ±Ã±Ä• ya atthaá¹…gamo, iti saá¹…khÄ• rÄ• iti saá¹…khÄ• rÄ• naá¹ƒ samudayo iti saá
iti viÃ±Ã±Ä• á¹‡aá¹ƒ iti viÃ±Ã±Ä• á¹‡assa samudayo iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamo. i
hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati. imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodhÄ• ida
yadidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ..
dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â

2. dutiyadasabalasuttaá¹ƒ

<22> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dasabalasamannÄ• gato, bhikkhave, tathÄ• gato ca
samannÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nad
--- `iti rÅ«paá¹ƒ iti rÅ«passa samudayo iti rÅ«passa atthaá¹…gamo, iti vedanÄ• iti vedanÄ•
vedanÄ• ya \Se II 34/ atthaá¹…gamo, iti saÃ±Ã±Ä• iti saÃ±Ã±Ä• ya samudayo iti saÃ±Ã±Ä
saá¹…khÄ• rÄ• iti saá¹…khÄ• rÄ• naá¹ƒ samudayo iti saá¹…khÄ• rÄ• naá¹ƒ atthaá¹…gam
viÃ±Ã±Ä• á¹‡assa samudayo iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamo. iti imasmiá¹ƒ sati idaá¹ƒ
idaá¹ƒ uppajjati; imasmiá¹ƒ asati idaá¹ƒ na hoti imassa nirodhÄ• idaá¹ƒ nirujjhati. yadidaá¹ƒ
saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... \Ne I 27/ evametassa
samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ•
viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotiâ€™

``evaá¹ƒ svÄ• kkhÄ• to, bhikkhave, mayÄ• dhammo uttÄ• no vivaá¹-o pakÄ• sito chinnapil
kho, bhikkhave, mayÄ• dhamme uttÄ• ne vivaá¹-e pakÄ• site chinnapilotike alameva saddh
vÄ«riyaá¹ƒ Ä• rabhituá¹ƒ --- `kÄ• maá¹ƒ taco ca nhÄ• ru {nahÄ• ru (Ce Se Ke Ee) } ca aá¹-á
avasissatu, sarÄ«re upasussatu {avasussatu MN II 184} maá¹ƒsalohitaá¹ƒ. yaá¹ƒ taá¹ƒ puris
purisavÄ«riyena purisaparakkamena pattabbaá¹ƒ, na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa sa
bhavissatÄ«â€™â€™ â€™ ti.

``dukkhaá¹ƒ \Ee II 29/, bhikkhave, kusÄ«to viharati vokiá¹‡á¹‡o pÄ• pakehi akusalehi dham
sadatthaá¹ƒ parihÄ• peti. Ä• raddhavÄ«riyo ca kho, bhikkhave, sukhaá¹ƒ viharati pavivitto p
dhammehi, mahantaÃ±ca sadatthaá¹ƒ paripÅ«reti. na, bhikkhave, hÄ«nena \Se II 35/ aggas
kho, bhikkhave, aggassa patti hoti. maá¹‡á¸• apeyyamidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ,
sammukhÄ«bhÅ«to. tasmÄ• tiha, bhikkhave, vÄ«riyaá¹ƒ Ä• rabhatha appattassa pattiyÄ• , a
asacchikatassa sacchikiriyÄ• ya. `evaá¹ƒ no ayaá¹ƒ amhÄ• kaá¹ƒ pabbajjÄ• avaÃ±jhÄ• bh
saudrayÄ• . yesaÃ±ca {yesaá¹ƒ (Ce Se Ke), yesaá¹ƒ hi (Ee Katthaci) } mayaá¹ƒ paribhuÃ±j

cÄ«vara-piá¹‡á¸• apÄ• tasenÄ• sana-gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ tesaá¹ƒ te k
bhavissanti mahÄ• nisaá¹ƒsÄ• â€™ ti --- evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ. attatthaá¹ƒ
sampassamÄ• nena alameva appamÄ• dena sampÄ• detuá¹ƒ; paratthaá¹ƒ vÄ• hi, bhikkha
appamÄ• dena sampÄ• detuá¹ƒ; ubhayatthaá¹ƒ vÄ• hi, bhikkhave, sampassamÄ• nena ala
sampÄ• detuâ€™â€™ nti. dutiyaá¹ƒ.

3. upanisasuttaá¹ƒ

<23> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``jÄ• nato ahaá¹ƒ, bhikkhave, passato Ä• savÄ• naá¹
no ajÄ• nato no apassato. kiÃ±ca, bhikkhave, jÄ• nato kiá¹ƒ passato Ä• savÄ• naá¹ƒ khayo
rÅ«paá¹ƒ iti rÅ«passa samudayo iti rÅ«passa atthaá¹…gamo, iti vedanÄ• ... pe ... iti saÃ±Ã
saá¹…khÄ• rÄ• ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ iti viÃ±Ã±Ä• á¹‡assa samudayo iti viÃ±Ã±Ä• á¹‡ass
kho, bhikkhave, jÄ• nato evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hotiâ€™â€™.

``yampissa \Ee II 30/ taá¹ƒ, bhikkhave, khayasmiá¹ƒ khayeÃ±Ã±Ä• á¹‡aá¹ƒ, tampi saupanis
anupanisaá¹ƒ. kÄ• ca, bhikkhave, khayeÃ±Ä• á¹‡assa upanisÄ• ? `vimuttÄ«â€™ tissa \Se
vimuttimpÄ• haá¹ƒ {vimuttimpahaá¹ƒ (Ce Se Ke) }, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no a
bhikkhave, vimuttiyÄ• \Be I 268/ upanisÄ• ? `virÄ• goâ€™ tissa vacanÄ«yaá¹ƒ. virÄ• gamp
saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ. kÄ• ca, bhikkhave, virÄ• gassa upanisÄ• ? `nibb
vacanÄ«yaá¹ƒ. nibbidampÄ• haá¹ƒ, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ. k
nibbidÄ• ya upanisÄ• ? `yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaâ€™ ntissa vacanÄ«yaá¹ƒ.
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanampÄ• haá¹ƒ, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anup
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanassa upanisÄ• ? `samÄ• dhÄ«â€™ tissa vacanÄ«yaá¹ƒ. sa
saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ.

``kÄ• ca, bhikkhave, samÄ• dhissa upanisÄ• ? `sukhaâ€™ ntissa vacanÄ«yaá¹ƒ. sukhamp
saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ. kÄ• ca, bhikkhave, sukhassa upanisÄ• ? `passa
vacanÄ«yaá¹ƒ. passaddhimpÄ• haá¹ƒ, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹
passaddhiyÄ• upanisÄ• ? `pÄ«tÄ«â€™ tissa vacanÄ«yaá¹ƒ. pÄ«timpÄ• haá¹ƒ, bhikkhave,
anupanisaá¹ƒ. kÄ• ca, bhikkhave, pÄ«tiyÄ• upanisÄ• ? `pÄ• mojjaâ€™ ntissa vacanÄ«yaá
bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ. kÄ• ca, bhikkhave, pÄ• mojjassa upa
vacanÄ«yaá¹ƒ. saddhampÄ• haá¹ƒ, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ.

``kÄ• \Ee II 31/ ca, bhikkhave, saddhÄ• ya upanisÄ• ? `dukkhaâ€™ ntissa vacanÄ«yaá¹ƒ.
bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ. kÄ• ca, bhikkhave, dukkhassa upanis
vacanÄ«yaá¹ƒ. jÄ• timpÄ• haá¹ƒ \Se II 37/, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanis
jÄ• tiyÄ• upanisÄ• ? `bhavoâ€™ tissa vacanÄ«yaá¹ƒ. bhavampÄ• haá¹ƒ, bhikkhave, saupa
anupanisaá¹ƒ. kÄ• ca, bhikkhave, bhavassa upanisÄ• ? `upÄ• dÄ• naâ€™ ntissa vacanÄ«

bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ. kÄ• ca, bhikkhave, upÄ• dÄ• nassa u
vacanÄ«yaá¹ƒ. taá¹‡hampÄ• haá¹ƒ, bhikkhave, saupanisaá¹ƒ vadÄ• mi, no anupanisaá¹ƒ.

``kÄ• ca, bhikkhave, taá¹‡hÄ• ya upanisÄ• ? `vedanÄ• â€™ tissa vacanÄ«yaá¹ƒ ... pe ... `
vacanÄ«yaá¹ƒ ... `saá¸·Ä• yatanaâ€™ ntissa vacanÄ«yaá¹ƒ ... `nÄ• marÅ«paâ€™ ntissa va
`viÃ±Ã±Ä• á¹‡aâ€™ ntissa vacanÄ«yaá¹ƒ ... `saá¹…khÄ• rÄ• â€™ tissa vacanÄ«yaá¹ƒ. saá
saupanise vadÄ• mi, no anupanise. kÄ• ca, bhikkhave, saá¹…khÄ• rÄ• naá¹ƒ upanisÄ• ? `
vacanÄ«yaá¹ƒ.

``iti \Be I 269/ kho, bhikkhave, avijjÅ«panisÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rÅ«panisaá¹ƒ v
viÃ±Ã±Ä• á¹‡Å«panisaá¹ƒ nÄ• marÅ«paá¹ƒ, nÄ• marÅ«pÅ«panisaá¹ƒ saá¸·Ä• yatanaá¹ƒ, s
phassÅ«panisÄ• vedanÄ• , vedanÅ«panisÄ• taá¹‡hÄ• , taá¹‡hÅ«panisaá¹ƒ upÄ• dÄ• naá
bhavÅ«panisÄ• jÄ• ti, jÄ• tÅ«panisaá¹ƒ dukkhaá¹ƒ, dukkhÅ«panisÄ• saddhÄ• , saddhÅ«pa
pÄ• mojjÅ«panisÄ• pÄ«ti, pÄ«tÅ«panisÄ• passaddhi, passaddhÅ«panisaá¹ƒ sukhaá¹ƒ, su
samÄ• dhÅ«panisaá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ, yathÄ• bhÅ«taÃ±Ä• á¹‡adass
nibbidÅ«paniso virÄ• go, virÄ• gÅ«panisÄ• vimutti, vimuttÅ«panisaá¹ƒ khayeÃ±Ä• á¹‡aá¹ƒ.

``seyyathÄ• pi, bhikkhave, uparipabbate thullaphusitake deve vassante \Se II 38/ taá¹ƒ uda
pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ«reti. pabbatakandarapadarasÄ•
{kussubbhe (Ce Se Ke), kusubbhe (Ee) á¹‡vÄ• di 129 suttaá¹ƒ oloketabbaá¹ƒ} paripÅ«renti.
mahÄ• sobbhe paripÅ«renti. mahÄ• sobbhÄ• paripÅ«rÄ• kunnadiyo paripÅ«renti. kunnadi
paripÅ«renti. mahÄ• nadiyo paripÅ«rÄ• mahÄ• samuddaá¹ƒ paripÅ«renti.

``evameva kho, bhikkhave, avijjÅ«panisÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rÅ«panisaá¹ƒ viÃ±
viÃ±Ã±Ä• á¹‡Å«panisaá¹ƒ nÄ• marÅ«paá¹ƒ, nÄ• marÅ«pÅ«panisaá¹ƒ saá¸·Ä• yatanaá¹ƒ, s
phassÅ«panisÄ• vedanÄ• , vedanÅ«panisÄ• taá¹‡hÄ• , taá¹‡hÅ«panisaá¹ƒ upÄ• dÄ• naá
bhavÅ«panisÄ• jÄ• ti, jÄ• tÅ«panisaá¹ƒ \Ne I 30/ dukkhaá¹ƒ, dukkhÅ«panisÄ• saddhÄ• , s
pÄ• mojjaá¹ƒ, pÄ• mojjÅ«panisÄ• pÄ«ti, pÄ«tÅ«panisÄ• passaddhi, passaddhÅ«panisaá¹ƒ
samÄ• dhi, samÄ• dhÅ«panisaá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ, yathÄ• bhÅ«taÃ±Ä
nibbidÅ«paniso virÄ• go, virÄ• gÅ«panisÄ• vimutti, vimuttÅ«panisaá¹ƒ khayeÃ±Ä• á¹‡aâ€™

4. aÃ±Ã±atitthiyasuttaá¹ƒ

<24> rÄ• jagahe viharati veá¸·uvane. atha kho Ä• yasmÄ• sÄ• riputto pubbaá¹‡hasamayaâ
pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho Ä• yasmato sÄ• ri
``atippago kho tÄ• va rÄ• jagahe piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±a
paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasaá¹…kameyyaâ€™â€™ nti.

atha \Be I 270/ kho Ä• yasmÄ• sÄ• riputto yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá
tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se II 39/ tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi sadd
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• etadavocuá¹ƒ ---

``santÄ• vuso, sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ
panÄ• vuso sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• paraá¹ƒkataá¹ƒ duk
sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ
panÄ• vuso sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ
adhiccasamuppannaá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti. idha, panÄ• vuso sÄ• riputta, samaá¹‡o
kimakkhÄ• yÄ«? kathaá¹ƒ byÄ• karamÄ• nÄ• ca mayaá¹ƒ vuttavÄ• dino ceva samaá¹‡assa
samaá¹‡aá¹ƒ gotamaá¹ƒ abhÅ«tena abbhÄ• cikkheyyÄ• ma, dhammassa cÄ• nudhammaá
sahadhammiko vÄ• dÄ• nupÄ• to {vÄ• dÄ• nuvÄ• do (Katthaci) DN I 381} gÄ• rayhaá¹ƒ á¹-h

``paá¹-iccasamuppannaá¹ƒ kho, Ä• vuso, dukkhaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiá¹ƒ paá¹-icca
iti \Ne I 31/ vadaá¹ƒ vuttavÄ• dÄ« ceva bhagavato assa, na ca bhagavantaá¹ƒ abhÅ«tena a
dhammassa cÄ• nudhammaá¹ƒ byÄ• kareyya, na ca koci sahadhammiko vÄ• dÄ• nupÄ• to
Ä• gaccheyya.

``tatrÄ• vuso, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ dukkhaá¹ƒ p
phassapaccayÄ• . yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• paraá¹ƒkataá¹ƒ dukkh
phassapaccayÄ• . yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataÃ±ca para
paÃ±Ã±apenti tadapi phassapaccayÄ• . yepi \Se II 40/ \Ee II 34/ te samaá¹‡abrÄ• hmaá¹‡Ä
asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti ta

``tatrÄ• vuso, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ dukkhaá¹ƒ p
phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yepi te samaá¹‡abrÄ• hmaá
paraá¹ƒkataá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissant
vijjati. yepi te \Be I 271/ samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataÃ±ca paraá
paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ
samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasa
paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ

assosi kho Ä• yasmÄ• Ä• nando Ä• yasmato sÄ• riputtassa tehi aÃ±Ã±atitthiyehi paribbÄ•
kathÄ• sallÄ• paá¹ƒ. atha kho Ä• yasmÄ• Ä• nando rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pa
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando yÄ• vatako Ä• yasma
aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ ahosi kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavat

``sÄ• dhu sÄ• dhu, Ä• nanda, yathÄ• taá¹ƒ sÄ• riputto sammÄ• byÄ• karamÄ• no \Se II 4
paá¹-iccasamuppannaá¹ƒ kho, Ä• nanda, dukkhaá¹ƒ vuttaá¹ƒ mayÄ• . kiá¹ƒ paá¹-icca? phas
vadaá¹ƒ vuttavÄ• dÄ« ceva me assa, na ca maá¹ƒ abhÅ«tena abbhÄ• cikkheyya, dhammas
na ca koci sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyya.

``tatrÄ• nanda \Ne I 32/, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ d
phassapaccayÄ• . yepi \Ee II 35/ te ... pe ... yepi te ... pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä•
asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti ta

``tatrÄ• nanda, yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ dukkhaá
aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yepi te ... pe ... y
yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ ad
paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ

``ekamidÄ• haá¹ƒ, Ä• nanda, samayaá¹ƒ idheva rÄ• jagahe viharÄ• mi veá¸·uvane kalanda
Ä• nanda, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá
mayhaá¹ƒ, Ä• nanda, etadahosi --- `atippago \Be I 272/ kho tÄ• va rÄ• jagahe piá¹‡á¸• Ä• y
yaá¹ƒnÅ«nÄ• haá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupasa

``atha khvÄ• haá¹ƒ, Ä• nanda, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• m
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi \Se II 42/ saddhiá¹ƒ sammodiá¹ƒ.
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinna
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• etadavocuá¹ƒ ---

`santÄ• vuso gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ dukk
panÄ• vuso gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• paraá¹ƒkataá¹ƒ dukkha
gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca
panÄ• vuso gotama, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ apa
dukkhaá¹ƒ paÃ±Ã±apenti. idha no Ä• yasmÄ• gotamo kiá¹ƒvÄ• dÄ« kimakkhÄ• yÄ«? katha
vuttavÄ• dino ceva Ä• yasmato gotamassa assÄ• ma, na ca Ä• yasmantaá¹ƒ gotamaá¹ƒ ab
II 36/, dhammassa cÄ• nudhammaá¹ƒ byÄ• kareyyÄ• ma, na ca koci sahadhammiko vÄ• dÄ
Ä• gaccheyyÄ• â€™â€™ â€™ ti?

``evaá¹ƒ \Ne I 33/ vuttÄ• haá¹ƒ, Ä• nanda, te aÃ±Ã±atitthiye paribbÄ• jake etadavocaá¹ƒ ---
`paá¹-iccasamuppannaá¹ƒ kho, Ä• vuso, dukkhaá¹ƒ vuttaá¹ƒ mayÄ• . kiá¹ƒ paá¹-icca? phas
vadaá¹ƒ vuttavÄ• dÄ« ceva me assa, na ca maá¹ƒ abhÅ«tena abbhÄ• cikkheyya, dhammas
na ca koci sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€

``tatrÄ• vuso, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ dukkhaá¹ƒ p
phassapaccayÄ• . yepi te ... pe ... yepi te ... pe ... \Se II 43/ yepi te samaá¹‡abrÄ• hmaá¹‡Ä•
asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti ta

``tatrÄ• vuso, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ dukkhaá¹ƒ p
phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yepi te ... pe ... yepi te ... pe
samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccas
paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ
``acchariyaá¹ƒ bhante, abbhutaá¹ƒ bhante \Be I 273/! yatra hi nÄ• ma ekena padena sabbo
siyÄ• nu kho, bhante, esevattho vitthÄ• rena vuccamÄ• no gambhÄ«ro ceva assa gambhÄ

``tena hÄ• nanda, taÃ±Ã±evettha paá¹-ibhÄ• tÅ«â€™â€™ ti. ``sace maá¹ƒ, bhante, evaá¹ƒ
`jarÄ• maraá¹‡aá¹ƒ, Ä• vuso Ä• nanda, kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ
evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ --- `jarÄ• maraá¹‡aá¹ƒ kho, Ä• vu
jÄ• tisamudayaá¹ƒ jÄ• tijÄ• tikaá¹ƒ jÄ• tipabhavaâ€™ nti. evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, e

``sace \Ee II 37/ maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `jÄ• ti panÄ• vuso Ä• nanda, kiá¹
kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, ev
`jÄ• ti kho, Ä• vuso, bhavanidÄ• nÄ• bhavasamudayÄ• bhavajÄ• tikÄ• bhavappabhavÄ• â
bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ \Se II 44/.

``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `bhavo panÄ• vuso Ä• nanda, kiá¹ƒnidÄ• n
kiá¹ƒjÄ• tiko kiá¹ƒpabhavoâ€™ ti? evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaá¹
upÄ• dÄ• nanidÄ• no \Ne I 34/ upÄ• dÄ• nasamudayo upÄ• dÄ• najÄ• tiko upÄ• dÄ• nappa
bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ.

``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- upÄ• dÄ• naá¹ƒ panÄ• vuso ... pe ... taá¹‡h
vedanÄ• panÄ• vuso ... pe ... sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `phasso panÄ•
kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavoâ€™ ti? evaá¹ƒ puá¹-á¹-hohaá¹ƒ, b
byÄ• kareyyaá¹ƒ --- `phasso kho, Ä• vuso, saá¸·Ä• yatananidÄ• no saá¸·Ä• yatanasamuday
saá¸·Ä• yatanappabhavoâ€™ ti. `channaá¹ƒtveva, Ä• vuso, phassÄ• yatanÄ• naá¹ƒ asesav
phassanirodhÄ• vedanÄ• nirodho; vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho; taá¹‡hÄ• nirodhÄ•
upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ• tinirodhÄ• jarÄ• ma
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh
evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti. catutthaá¹ƒ.

5. bhÅ«mijasuttaá¹ƒ

<25> sÄ• vatthiyaá¹ƒ \Be I 274/ viharati. atha kho Ä• yasmÄ• bhÅ«mijo sÄ• yanhasamaya
vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee II 38/ Ä•
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho \Se II 45/ Ä• yasmÄ• bhÅ«mijo Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ---

``santÄ• vuso sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ s
santi panÄ• vuso sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• paraá¹ƒkataá¹
santÄ• vuso sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataÃ±ca p
paÃ±Ã±apenti. santi panÄ• vuso sÄ• riputta, eke samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ•
aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paÃ±Ã±apenti. idha no, Ä• vus
kiá¹ƒvÄ• dÄ« kimakkhÄ• yÄ« \Ne I 35/, kathaá¹ƒ byÄ• karamÄ• nÄ• ca mayaá¹ƒ vuttavÄ• d
ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyÄ• ma, dhammassa cÄ• nudhammaá¹ƒ byÄ•
sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti?

``paá¹-iccasamuppannaá¹ƒ kho, Ä• vuso, sukhadukkhaá¹ƒ vuttaá¹ƒ bhagavatÄ• . kiá¹ƒ paá
paá¹-icca. iti vadaá¹ƒ vuttavÄ• dÄ« ceva bhagavato assa, na ca bhagavantaá¹ƒ abhÅ«tena
dhammassa cÄ• nudhammaá¹ƒ byÄ• kareyya, na ca koci sahadhammiko vÄ• dÄ• nupÄ• to
Ä• gaccheyya.

``tatrÄ• vuso, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ sukhadukkh
phassapaccayÄ• . yepi te ... pe ... yepi te ... pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammav
asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paÃ±Ã±ape

``tatrÄ• vuso, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ sukhadukkh
te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yepi te ...
yepi te ... pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ apara
adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-i
á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti.

assosi \Be I 275/ kho Ä• yasmÄ• Ä• nando Ä• yasmato sÄ• riputtassa Ä• yasmatÄ• bhÅ«
kathÄ• sallÄ• paá¹ƒ. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; up
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando yÄ•
Ä• yasmatÄ• bhÅ«mijena saddhiá¹ƒ ahosi kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavato Ä• n

``sÄ• dhu sÄ• dhu, Ä• nanda, yathÄ• taá¹ƒ sÄ• riputto sammÄ• byÄ• karamÄ• no byÄ• ka
kho, Ä• nanda, sukhadukkhaá¹ƒ vuttaá¹ƒ mayÄ• . kiá¹ƒ paá¹-icca? phassaá¹ƒ paá¹-icca. iti v
ceva me assa, na ca maá¹ƒ abhÅ«tena abbhÄ• cikkheyya, dhammassa cÄ• nudhammaá¹ƒ

sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyya.

``tatrÄ• nanda \Ne I 36/, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ s
tadapi phassapaccayÄ• . yepi te ... pe ... yepi te ... pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• k
asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ paÃ±Ã±ape

``tatrÄ• nanda \Se II 47/, ye te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• sayaá¹ƒkataá¹ƒ s
te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. yepi te ...
pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• kammavÄ• dÄ• asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá
sukhadukkhaá¹ƒ paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá

``kÄ• ye vÄ• hÄ• nanda, sati kÄ• yasaÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ \Ee II 40/ sukha
hÄ• nanda, sati vacÄ«saÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. mane vÄ• h
manosaÃ±cetanÄ• hetu uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ avijjÄ• paccayÄ• ca.

``sÄ• maá¹ƒ vÄ• taá¹ƒ, Ä• nanda, kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, yaá¹ƒpaccay
Ke), yaá¹ƒpaccayÄ• yaá¹ƒ (Katthaci) } taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. pare vÄ•
taá¹ƒ (Ce Ee), pare vÄ• yataá¹ƒ (Se Ke) }, Ä• nanda, kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kh
taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. sampajÄ• no vÄ• taá¹ƒ, Ä• nanda, kÄ• yasaá¹…
abhisaá¹…kharoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. asampajÄ
taá¹ƒ, Ä• nanda, kÄ• yasaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppaj
sukhadukkhaá¹ƒ.

``sÄ• maá¹ƒ vÄ• taá¹ƒ, Ä• nanda, vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti yaá¹ƒpaccayÄ
ajjhattaá¹ƒ sukhadukkhaá¹ƒ. pare \Se II 48/ vÄ• taá¹ƒ, Ä• nanda, vacÄ«saá¹…khÄ• raá¹ƒ a
yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. sampajÄ• no vÄ• taá¹ƒ, Ä•
asampajÄ• no vÄ• taá¹ƒ, Ä• nanda, vacÄ«saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti yaá¹ƒpacca
ajjhattaá¹ƒ sukhadukkhaá¹ƒ.

``sÄ• maá¹ƒ vÄ• taá¹ƒ, Ä• nanda, manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti yaá¹ƒpaccayÄ
ajjhattaá¹ƒ sukhadukkhaá¹ƒ. pare vÄ• taá¹ƒ, Ä• nanda, manosaá¹…khÄ• raá¹ƒ abhisaá¹…k
taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. sampajÄ• no vÄ• taá¹ƒ, Ä• nanda ... pe ... asam
Ä• nanda, manosaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjh

``imesu \Ne I 37/, Ä• nanda, dhammesu avijjÄ• anupatitÄ• . avijjÄ• ya tveva, Ä• nanda, asa
kÄ• yo na hoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. sÄ• vÄ• cÄ•
taá¹ƒ uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. so mano na hoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppaj
ajjhattaá¹ƒ sukhadukkhaá¹ƒ. khettaá¹ƒ taá¹ƒ na hoti ... pe ... vatthu taá¹ƒ na hoti ... pe ... Ä•

taá¹ƒ na hoti ... pe ... adhikaraá¹‡aá¹ƒ taá¹ƒ na hoti yaá¹ƒpaccayÄ• ssa taá¹ƒ uppajjati ajjha
sukhadukkhaâ€™â€™ nti. paÃ±camaá¹ƒ.

6. upavÄ• á¹‡asuttaá¹ƒ

<26> sÄ• vatthiyaá¹ƒ viharati. atha kho Ä• yasmÄ• upavÄ• á¹‡o yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca \Se II 49/ ---

``santi, bhante, eke samaá¹‡abrÄ• hmaá¹‡Ä• sayaá¹ƒkataá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti. s
samaá¹‡abrÄ• hmaá¹‡Ä• paraá¹ƒkataá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti. santi pana, bhante, ek
sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca dukkhaá¹ƒ paÃ±Ã±apenti. santi pana, bhante, eke sama
asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti. ic
kiá¹ƒvÄ• dÄ« kimakkhÄ• yÄ« kathaá¹ƒ byÄ• karamÄ• nÄ• ca mayaá¹ƒ vuttavÄ• dino ceva
bhagavantaá¹ƒ abhÅ«tena \Be I 277/ abbhÄ• cikkheyyÄ• ma, dhammassa cÄ• nudhammaá
sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti?

``paá¹-iccasamuppannaá¹ƒ kho, upavÄ• á¹‡a, dukkhaá¹ƒ vuttaá¹ƒ mayÄ• . kiá¹ƒ paá¹-icca?
vadaá¹ƒ vuttavÄ• dÄ« ceva me assa, na ca maá¹ƒ abhÅ«tena abbhÄ• cikkheyya, dhammas
na ca koci sahadhammiko vÄ• dÄ• nupÄ• to gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyya.

``tatra, upavÄ• á¹‡a, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sayaá¹ƒkataá¹ƒ dukkhaá¹ƒ paÃ±Ã±ap
yepi te ... pe ... yepi te ... pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• asayaá¹ƒkÄ• raá¹ƒ aparaá
adhiccasamuppannaá¹ƒ dukkhaá¹ƒ paÃ±Ã±apenti tadapi phassapaccayÄ• .

``tatra \Ne I 38/ \Ee II 42/, upavÄ• á¹‡a, ye te samaá¹‡abrÄ• hmaá¹‡Ä• sayaá¹ƒkataá¹ƒ du
te vata aÃ±Ã±a phassÄ• paá¹-isaá¹ƒvedissantÄ«ti \Se II 50/ netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ye
yepi te ... pe ... yepi te samaá¹‡abrÄ• hmaá¹‡Ä• asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adh
dukkhaá¹ƒ paÃ±Ã±apenti, te vata aÃ±Ã±atra phassÄ• paá¹-isaá¹ƒvedissantÄ«ti netaá¹ƒ á¹-
ti. chaá¹-á¹-haá¹ƒ.

7. paccayasuttaá¹ƒ

<27> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ• rÄ• ; saá
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti.

``katamaÃ±ca, bhikkhave, jarÄ• maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tan
jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá

vuccati jarÄ• . yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• sattanikÄ• yÄ• cuti cava
antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• khandhÄ• naá¹ƒ bhedo kaá¸·evarassa
maraá¹‡aá¹ƒ. iti ayaÃ±ca jarÄ• idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ vuccati, bhikkhave, jarÄ• mar
jÄ• tisamudayÄ• jarÄ• maraá¹‡asamudayo; jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodho. ayamev
jarÄ• maraá¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• . seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, samm
sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ

``katamÄ• \Be I 278/ ca, bhikkhave, jÄ• ti ... pe ... katamo ca, bhikkhave, bhavo ... katamaÃ
upÄ• dÄ• naá¹ƒ ... katamÄ• \Ee II 43/ ca, bhikkhave, taá¹‡hÄ• ... katamÄ• ca, bhikkhave,
bhikkhave \Se II 51/, phasso ... katamaÃ±ca, bhikkhave, saá¸·Ä• yatanaá¹ƒ ... katamaÃ±ca,
nÄ• marÅ«paá¹ƒ ... katamaÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ ... ?

``katame \Ne I 39/ ca, bhikkhave, saá¹…khÄ• rÄ• ? tayome, bhikkhave, saá¹…khÄ• rÄ• ---
vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• ro. ime vuccanti, bhikkhave, saá¹…khÄ• rÄ• . avijjÄ• s
saá¹…khÄ• rasamudayo; avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho. ayameva ariyo aá¹-á¹-haá
saá¹…khÄ• ranirodhagÄ• minÄ« paá¹-ipadÄ• . seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ...

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ paccayaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ paccayasamu
evaá¹ƒ paccayanirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ paccayanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ p
bhikkhave, ariyasÄ• vako diá¹-á¹-hisampanno itipi, dassanasampanno itipi, Ä• gato imaá¹ƒ s
passati imaá¹ƒ saddhammaá¹ƒ itipi, sekkhena Ã±Ä• á¹‡ena samannÄ• gato itipi, sekkhÄ• y
itipi, dhammasotaá¹ƒ samÄ• panno itipi, ariyo nibbedhikapaÃ±Ã±o itipi, amatadvÄ• raá¹ƒ Ä•
itipÄ«â€™â€™ ti. sattamaá¹ƒ.

8. bhikkhusuttaá¹ƒ

<28> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``tatra kho ... pe ... idha, bhikkhave, bhikkhu jarÄ• ma
pajÄ• nÄ• ti, jarÄ• maraá¹‡asamudayaá¹ƒ pajÄ• nÄ• ti, jarÄ• maraá¹‡anirodhaá¹ƒ pajÄ• nÄ
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti, jÄ• tiá¹ƒ pajÄ• nÄ• ti ... pe ...
... upÄ• dÄ• naá¹ƒ pajÄ• nÄ• ti ... taá¹‡haá¹ƒ \Ee II 44/ pajÄ• nÄ• ti ... vedanaá¹ƒ pajÄ• nÄ•
pajÄ• nÄ• ti ... saá¸·Ä• yatanaá¹ƒ pajÄ• nÄ• ti ... nÄ• marÅ«paá¹ƒ pajÄ• nÄ• ti ... viÃ±Ã±Ä•
saá¹…khÄ• re pajÄ• nÄ• ti, saá¹…khÄ• rasamudayaá¹ƒ pajÄ• nÄ• ti \Se II 52/, saá¹…khÄ•
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti.

``katamaÃ±ca, bhikkhave, jarÄ• maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tam
jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá
vuccati jarÄ• . yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• sattanikÄ• yÄ• cuti cava
antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• khandhÄ• naá¹ƒ bhedo kaá¸·evarassa

I 279/ maraá¹‡aá¹ƒ. iti ayaá¹ƒ ca jarÄ• idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ vuccati, bhikkhave, jar
jÄ• tisamudayÄ• \Ne I 40/ jarÄ• maraá¹‡asamudayo; jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodho
aá¹-á¹-haá¹…giko maggo jarÄ• maraá¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• . seyyathidaá¹ƒ ---
sammÄ• samÄ• dhi.

``katamÄ• ca, bhikkhave, jÄ• ti ... pe ... katamo ca, bhikkhave, bhavo ... katamaÃ±ca, bhikk
... vedanÄ• ... phasso ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ....

``katame ca, bhikkhave, saá¹…khÄ• rÄ• ? tayome, bhikkhave, saá¹…khÄ• rÄ• --- kÄ• yasa
cittasaá¹…khÄ• ro. ime vuccanti, bhikkhave, saá¹…khÄ• rÄ• . avijjÄ• samudayÄ• saá¹…kh
saá¹…khÄ• ranirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo saá¹…khÄ• ranirodhagÄ• m
--- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yato kho, bhikkhave, bhikkhu evaá¹ƒ jarÄ• maraá¹‡aá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá
pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá¹‡anirodhaá¹ƒ \Se II 53/ pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá¹‡
paá¹-ipadaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ jÄ• tiá¹ƒ pajÄ• nÄ• ti ... pe ... bhavaá¹ƒ ... upÄ• dÄ• naá
vedanaá¹ƒ ... phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee
... saá¹…khÄ• rasamudayaá¹ƒ ... saá¹…khÄ• ranirodhaá¹ƒ ... evaá¹ƒ saá¹…khÄ• ranirodhag
pajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhikkhave, bhikkhu diá¹-á¹-hisampanno itipi, dassanasampann
saddhammaá¹ƒ itipi, passati imaá¹ƒ saddhammaá¹ƒ itipi, sekkhena Ã±Ä• á¹‡ena samannÄ•
vijjÄ• ya samannÄ• gato itipi, dhammasotaá¹ƒ samÄ• panno itipi, ariyo nibbedhikapaÃ±Ã±o
Ä• hacca tiá¹-á¹-hati itipÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. samaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<29> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``tatra kho ... pe ... ye hi keci, bhikkhave, samaá¹‡Ä•
brÄ• hmaá¹‡Ä• \Ne I 41/ vÄ• jarÄ• maraá¹‡aá¹ƒ na parijÄ• nanti, jarÄ• maraá¹‡asamuday
jarÄ• maraá¹‡anirodhaá¹ƒ na parijÄ• nanti, jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá
jÄ• tiá¹ƒ na parijÄ• nanti ... pe ... bhavaá¹ƒ ... upÄ• dÄ• naá¹ƒ ... taá¹‡haá¹ƒ ... vedanaá¹ƒ ..
saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• re ... saá¹…khÄ•
saá¹…khÄ• ranirodhaá¹ƒ ... saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ na parijÄ• nan
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡
panete \Be I 280/ Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantiâ€™â€™.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• jarÄ• maraá¹‡aá¹ƒ pari
jarÄ• maraá¹‡asamudayaá¹ƒ parijÄ• nanti, jarÄ• maraá¹‡anirodhaá¹ƒ parijÄ• nanti, jarÄ• m
paá¹-ipadaá¹ƒ parijÄ• nanti, jÄ• tiá¹ƒ parijÄ• nanti ... pe ... bhavaá¹ƒ ... upÄ• dÄ• naá¹ƒ ... ta

vedanaá¹ƒ ... phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... s
parijÄ• nanti \Ee II 46/, saá¹…khÄ• rasamudayaá¹ƒ parijÄ• nanti, saá¹…khÄ• ranirodhaá¹ƒ p
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ parijÄ• nanti. te kho me, bhikkhave, samaá
samaá¹‡esu ceva samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• . te ca
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
navamaá¹ƒ.

10. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<30> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``tatra kho ... pe ... ye hi keci, bhikkhave, samaá¹‡Ä•
brÄ• hmaá¹‡Ä• vÄ• jarÄ• maraá¹‡aá¹ƒ nappajÄ• nanti, jarÄ• maraá¹‡asamudayaá¹ƒ napp
jarÄ• maraá¹‡anirodhaá¹ƒ nappajÄ• nanti, jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹
jarÄ• maraá¹‡aá¹ƒ samatikkamma á¹-hassantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. jÄ• tiá¹ƒ napp
bhavaá¹ƒ ... upÄ• dÄ• naá¹ƒ ... taá¹‡haá¹ƒ ... vedanaá¹ƒ ... phassaá¹ƒ ... saá¸·Ä• yatanaá¹ƒ
... viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• re nappajÄ• nanti, saá¹…khÄ• rasamudayaá¹ƒ nappajÄ
nappajÄ• nanti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti te vata saá
á¹-hassantÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™â€™.

``ye \Se II 55/ \Ne I 42/ ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• jarÄ
jarÄ• maraá¹‡asamudayaá¹ƒ pajÄ• nanti, jarÄ• maraá¹‡anirodhaá¹ƒ pajÄ• nanti, jarÄ• mara
paá¹-ipadaá¹ƒ pajÄ• nanti te vata jarÄ• maraá¹‡aá¹ƒ samatikkamma á¹-hassantÄ«ti á¹-hÄ•
jÄ• tiá¹ƒ pajÄ• nanti ... pe ... bhavaá¹ƒ ... upÄ• dÄ• naá¹ƒ ... taá¹‡haá¹ƒ ... vedanaá¹ƒ ... pha
saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• re pajÄ• nanti, sa
pajÄ• nanti, saá¹…khÄ• ranirodhaá¹ƒ pajÄ• nanti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ip
saá¹…khÄ• re samatikkamma á¹-hassantÄ«ti á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti. dasama

dasabalavaggo \Ee II 47/ tatiyo.

tassuddÄ• naá¹ƒ ---

dve \Be I 281/ dasabalÄ• upanisÄ• ca, aÃ±Ã±atitthiyabhÅ«mijo.

upavÄ• á¹‡o paccayo bhikkhu, dve ca samaá¹‡abrÄ• hmaá¹‡Ä• ti ||

4. kaá¸·Ä• rakhattiyavaggo

1. bhÅ«tasuttaá¹ƒ

<31> ekaá¹ƒ \Se II 56/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. tatra kho bhagavÄ• sÄ• riputtaá¹ƒ Ä• mantesi --- ``vuttamidaá¹ƒ, sÄ• riputta, pÄ• rÄ• yane {pÄ• rÄ• yaá¹‡e (Ce)

``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekkhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti ||

``imassa nu kho, sÄ• riputta, saá¹ƒkhittena bhÄ• sitassa kathaá¹ƒ vitthÄ• rena attho daá¹-á evaá¹ƒ \Ne I 43/ vutte, Ä• yasmÄ• sÄ• riputto tuá¹‡hÄ« ahosi. dutiyampi kho bhagavÄ• Ä• Ä• mantesi ... pe ... dutiyampi kho Ä• yasmÄ• sÄ• riputto tuá¹‡hÄ« ahosi. tatiyampi kho bha sÄ• riputtaá¹ƒ Ä• mantesi --- ``vuttamidaá¹ƒ, sÄ• riputta, pÄ• rÄ• yane ajitapaÃ±he ---

``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekkhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti ||

``imassa \Ee II 48/ nu kho, sÄ• riputta, saá¹ƒkhittena bhÄ• sitassa kathaá¹ƒ vitthÄ• rena att daá¹-á¹-habboâ€™â€™ ti? tatiyampi kho Ä• yasmÄ• sÄ• riputto tuá¹‡hÄ« ahosi.

``bhÅ«tamidanti, sÄ• riputta, passasÄ«â€™â€™ ti? bhÅ«tamidanti, bhante, yathÄ• bhÅ«ta sammappaÃ±Ã±Ä• ya passati. bhÅ«tamidanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disv virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti. tadÄ• hÄ• rasambhavanti yathÄ• bhÅ«taá¹ƒ sam tadÄ• hÄ• rasambhavanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• Ä• hÄ• rasambh nirodhÄ• ya paá¹-ipanno \Be I 282/ hoti. tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirod yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ ta yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• nirodhadhammassa nibbidÄ• ya virÄ• gÄ• evaá¹ƒ kho, bhante, sekkho hoti.

``kathaÃ±ca, bhante, saá¹…khÄ• tadhammo hoti? bhÅ«tamidanti, bhante, yathÄ• bhÅ«taá¹ bhÅ«tamidanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• bhÅ«tassa nibbidÄ• virÄ• g hoti. tadÄ• hÄ• rasambhavanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. tadÄ• hÄ• sammappaÃ±Ã±Ä• ya disvÄ• Ä• hÄ• rasambhavassa nibbidÄ• virÄ• gÄ• nirodhÄ• anupÄ tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti yathÄ• bhÅ«taá¹ƒ samma tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti yathÄ• bhÅ«taá¹ƒ samma nirodhadhammassa nibbidÄ• virÄ• gÄ• nirodhÄ• \Ee II 49/ anupÄ• dÄ• vimutto hoti. evaá saá¹…khÄ• tadhammo hoti. iti kho, bhante, yaá¹ƒ taá¹ƒ vuttaá¹ƒ pÄ• rÄ• yane ajitapaÃ±he -

``ye \Se II 58/ \Ne I 44/ ca saá¹…khÄ• tadhammÄ• se, ye ca sekkhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti ||

``imassa khvÄ• haá¹ƒ, bhante, saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä•

``sÄ• dhu sÄ• dhu, sÄ• riputta, bhÅ«tamidanti, sÄ• riputta, yathÄ• bhÅ«taá¹ƒ sammappaÃ±
bhÅ«tamidanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• bhÅ«tassa nibbidÄ• ya virÄ
hoti. tadÄ• hÄ• rasambhavanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. tadÄ• hÄ•
sammappaÃ±Ã±Ä• ya disvÄ• Ä• hÄ• rasambhavassa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya
tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ nirodhadhammanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±
tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti yathÄ• bhÅ«taá¹ƒ samma
nirodhadhammassa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti. evaá¹ƒ kho, sÄ•

``kathaÃ±ca, sÄ• riputta, saá¹…khÄ• tadhammo hoti? bhÅ«tamidanti, sÄ• riputta, yathÄ• b
passati. bhÅ«tamidanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• \Be I 283/ bhÅ«tas
anupÄ• dÄ• vimutto hoti. tadÄ• hÄ• rasambhavanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• y
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• Ä• hÄ• rasambhavassa nibbidÄ• virÄ• gÄ
tadÄ• hÄ• ranirodhÄ• yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti yathÄ• bhÅ«taá¹ƒ samma
tadÄ• hÄ• ranirodhÄ• \Se II 59/ yaá¹ƒ bhÅ«taá¹ƒ taá¹ƒ nirodhadhammanti yathÄ• bhÅ«taá¹
disvÄ• nirodhadhammassa nibbidÄ• virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto hoti. evaá¹ƒ
saá¹…khÄ• tadhammo hoti. iti kho, sÄ• riputta, yaá¹ƒ taá¹ƒ vuttaá¹ƒ pÄ• rÄ• yane ajitapaÃ±

``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekkhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risÄ• â€™â€™ ti ||

``imassa kho sÄ• riputta saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habb
paá¹-hamaá¹ƒ.

2. kaá¸·Ä• rasuttaá¹ƒ

<32> sÄ• vatthiyaá¹ƒ \Ne I 45/ viharati. atha kho kaá¸·Ä• rakhattiyo bhikkhu yenÄ• yasmÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sa
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho kaá¸·Ä•
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``moá¸·iyaphagguno, Ä• vuso sÄ• riputta, bhik
paccakkhÄ• ya hÄ«nÄ• yÄ• vattoti. na hi nÅ«na so Ä• yasmÄ• imasmiá¹ƒ dhammavinaye a
hÄ• yasmÄ• sÄ• riputto imasmiá¹ƒ dhammavinaye assÄ• saá¹ƒ pattoâ€™â€™ ti?

``na khvÄ• haá¹ƒ, Ä• vuso, kaá¹…khÄ• mÄ«â€™â€™ ti. ``Ä• yatiá¹ƒ, panÄ• vusoâ€™â€™

``na khvÄ• haá¹ƒ, Ä• vuso, vicikicchÄ• mÄ«â€™â€™ ti.

atha kho kaá¸·Ä• rakhattiyo bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di \Se II 60/. ekamantaá¹ƒ nisinno kho k
bhagavantaá¹ƒ \Ee II 51/ etadavoca --- ``Ä• yasmatÄ• , bhante, sÄ• riputtena aÃ±Ã±Ä• byÄ
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso sÄ• riputta, Ä• mantetÄ«â€™â€™ â€™ ti \Be I 284/.
kho so bhikkhu bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upa
sÄ• riputtaá¹ƒ etadavoca --- ``satthÄ• taá¹ƒ, Ä• vuso sÄ• riputta, Ä• mantetÄ«â€™â€™ ti. `
kho Ä• yasmÄ• sÄ• riputto tassa bhikkhuno paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasm
bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tayÄ• , sÄ• riputta, aÃ±Ã±Ä• byÄ• katÄ• --- `khÄ«
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«
etehi padehi etehi byaÃ±janehi attho {attho ca (Se Ke Katthaci) } vuttoâ€™â€™ ti. ``yena ke
pariyÄ• yena kulaputto aÃ±Ã±aá¹ƒ byÄ• karoti, atha kho byÄ• kataá¹ƒ byÄ• katato daá¹-á¹-
ahampi \Ne I 46/, bhante, evaá¹ƒ vadÄ• mi --- `na kho, bhante, etehi padehi etehi byaÃ±jane
â€™ ti.

``sace taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- `kathaá¹ƒ jÄ• natÄ• pana tayÄ• , Ä• vus
passatÄ• aÃ±Ã±Ä• \Se II 61/ byÄ• katÄ• --- khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti. evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, sÄ• riputta, kin
ti?

``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `kathaá¹ƒ jÄ• natÄ• pana tayÄ• , Ä• vuso s
passatÄ• aÃ±Ã±Ä• byÄ• katÄ• --- khÄ«á¹‡Ä• \Ee II 52/ jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti; evaá¹ƒ puá¹-á¹-hohaá¹ƒ {puá¹-á¹-ho ahaá
puá¹-á¹-hÄ• haá¹ƒ (Ee Katthaci) }, bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ --- `yaá¹ƒnidÄ• nÄ• , Ä•
nidÄ• nassa khayÄ• khÄ«á¹‡asmiá¹ƒ khÄ«á¹‡Ä• mhÄ«ti viditaá¹ƒ. khÄ«á¹‡Ä• mhÄ«ti viditv
vusitaá¹ƒ brahmacariyaá¹ƒ kataá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• m
puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sace pana taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- `jÄ• ti panÄ• vuso sÄ• riputta, kiá¹ƒ
kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• â€™ ti? evaá¹ƒ puá¹-á¹-ho taá¹ƒ, sÄ• riputta
byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `jÄ• ti panÄ

kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hoh
byÄ• kareyyaá¹ƒ --- `jÄ• ti kho, Ä• vuso, bhavanidÄ• nÄ• bhavasamudayÄ• \Be I 285/ bhav
ti. evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sace pana taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- `bhavo panÄ• vuso sÄ• riputta, kiá
kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavoâ€™ ti? evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, sÄ• riputta, kin
byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `bhavo pan
kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavoâ€™ ti \Se II 62/? evaá¹ƒ puá¹-á¹-h
byÄ• kareyyaá¹ƒ --- `bhavo kho, Ä• vuso, upÄ• dÄ• nanidÄ• no upÄ• dÄ• nasamudayo upÄ
upÄ• dÄ• nappabhavoâ€™ ti. evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€

``sace \Ne I 47/ pana taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- `upÄ• dÄ• naá¹ƒ panÄ• vu
taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- taá¹‡hÄ• panÄ• vuso sÄ• riputta, kiá¹ƒnidÄ• nÄ
kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• â€™ ti? evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, sÄ• riputta, kinti byÄ• kare
``sace \Ee II 53/ maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- taá¹‡hÄ• panÄ• vuso sÄ• riputta,
kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, ev
`taá¹‡hÄ• kho, Ä• vuso, vedanÄ• nidÄ• nÄ• vedanÄ• samudayÄ• vedanÄ• jÄ• tikÄ• veda
puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sace \Se II 63/ pana taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- `kathaá¹ƒ jÄ• nato pana t
sÄ• riputta, kathaá¹ƒ passato yÄ• vedanÄ• su nandÄ« sÄ• na upaá¹-á¹-hÄ• sÄ«â€™ ti. ev
sÄ• riputta, kinti byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, evaá¹ƒ puccheyyuá
pana te, Ä• vuso sÄ• riputta, kathaá¹ƒ passato yÄ• vedanÄ• su nandÄ« sÄ• na upaá¹-á¹-h
puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ --- `tisso kho imÄ• , Ä• vuso, vedanÄ• . k
vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• . imÄ• kho, Ä• vuso, tisso veda
dukkhanti viditaá¹ƒ {viditÄ• (á¹-Ä«kÄ•) }, yÄ• vedanÄ• su nandÄ« sÄ• na upaá¹-á¹-hÄ• sÄ
puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, sÄ• riputta. ayampi kho, sÄ• riputta, pariyÄ• yo, etasseva atthassa saá¹
veyyÄ• karaá¹‡Ä• ya --- `yaá¹ƒ kiÃ±ci vedayitaá¹ƒ taá¹ƒ dukkhasmiâ€™â€™ â€™ nti.

``sace \Be I 286/ pana taá¹ƒ, sÄ• riputta, evaá¹ƒ puccheyyuá¹ƒ --- `kathaá¹ƒ vimokkhÄ• pa
sÄ• riputta, aÃ±Ã±Ä• byÄ• katÄ• --- khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ kataá¹ƒ k
itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™ ti? evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, sÄ• riputta, kinti byÄ• kare
maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `kathaá¹ƒ vimokkhÄ• pana tayÄ• , Ä• vuso sÄ• rip
\Se II 64/ --- khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ kataá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• para
pajÄ• nÄ• mÄ«â€™ ti. evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ --- `ajjhatta
khvÄ• haá¹ƒ, Ä• vuso, sabbupÄ• dÄ• nakkhayÄ• tathÄ• sato viharÄ• mi yathÄ• sataá¹ƒ vi

nÄ• nussavanti, attÄ• naÃ±ca nÄ• vajÄ• nÄ• mÄ«â€™ ti. evaá¹ƒ puá¹-á¹-hohaá¹ƒ, bhante,

``sÄ• dhu \Ne I 48/ sÄ• dhu, sÄ• riputta. ayampi kho sÄ• riputta, pariyÄ• yo etasseva atthas
veyyÄ• karaá¹‡Ä• ya --- ye Ä• savÄ• samaá¹‡ena vuttÄ• tesvÄ• haá¹ƒ na kaá¹…khÄ• mi,
vicikicchÄ• mÄ«â€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• sugato uá¹-á¹-hÄ• yÄ• sa

tatra kho Ä• yasmÄ• sÄ• riputto acirapakkantassa bhagavato bhikkhÅ« Ä• mantesi --- ``pu
appaá¹-isaá¹ƒviditaá¹ƒ maá¹ƒ, Ä• vuso, bhagavÄ• paá¹-hamaá¹ƒ paÃ±haá¹ƒ apucchi, tassa
dandhÄ• yitattaá¹ƒ. yato ca kho me, Ä• vuso, bhagavÄ• paá¹-hamaá¹ƒ paÃ±haá¹ƒ anumod
etadahosi --- divasaá¹ƒ cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puccheyya aÃ±Ã±amaÃ±Ã±ehi
pariyÄ• yehi, divasampÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyyaá¹ƒ aÃ±Ã±amaÃ±Ã±
pariyÄ• yehi. rattiá¹ƒ cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puccheyya aÃ±Ã±amaÃ±Ã±ehi pa
pariyÄ• yehi, rattimpÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyyaá¹ƒ aÃ±Ã±amaÃ±Ã±eh
pariyÄ• yehi. rattindivaá¹ƒ {rattidivaá¹ƒ (Katthaci) } cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puc
aÃ±Ã±amaÃ±Ã±ehi padehi aÃ±Ã±amaÃ±Ã±ehi pariyÄ• yehi \Se II 65/, rattindivampÄ• haá¹
byÄ• kareyyaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi padehi aÃ±Ã±amaÃ±Ã±ehi pariyÄ• yehi. dve \Ee II 55
bhagavÄ• etamatthaá¹ƒ puccheyya ... pe ... dve rattindivÄ• nipÄ• haá¹ƒ bhagavato etamatt
pe ... tÄ«á¹‡i rattindivÄ• ni cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puccheyya ... pe ... tÄ«á¹‡i
rattindivÄ• nipÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyyaá¹ƒ ... pe ... cattÄ• ri rattindiv
bhagavÄ• etamatthaá¹ƒ puccheyya ... pe ... cattÄ• ri rattindivÄ• nipÄ• haá¹ƒ \Be I 287/ bha
byÄ• kareyyaá¹ƒ ... pe ... paÃ±ca rattindivÄ• ni cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ pucche
rattindivÄ• nipÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyyaá¹ƒ ... pe ... cha rattindivÄ• ni
etamatthaá¹ƒ puccheyya ... pe ... cha rattindivÄ• nipÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ•
satta rattindivÄ• ni cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puccheyya aÃ±Ã±amaÃ±Ã±ehi pad
pariyÄ• yehi, satta rattindivÄ• nipÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyyaá¹ƒ aÃ±Ã±
aÃ±Ã±amaÃ±Ã±ehi pariyÄ• yehÄ«â€™â€™ ti.

atha kho kaá¸·Ä• rakhattiyo bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho kaá¸·Ä• rak
bhagavantaá¹ƒ etadavoca --- ``Ä• yasmatÄ• , bhante, sÄ• riputtena sÄ«hanÄ• do nadito ---
appaá¹-isaá¹ƒviditaá¹ƒ maá¹ƒ, Ä• vuso, bhagavÄ• paá¹-hamaá¹ƒ paÃ±haá¹ƒ apucchi, tassa
dandhÄ• yitattaá¹ƒ. yato \Ne I 49/ ca kho me, Ä• vuso, bhagavÄ• paá¹-hamaá¹ƒ paÃ±haá¹
mayhaá¹ƒ, Ä• vuso, etadahosi --- divasaá¹ƒ cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puccheyya
aÃ±Ã±amaÃ±Ã±ehi pariyÄ• yehi, divasampÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyya
aÃ±Ã±amaÃ±Ã±ehi pariyÄ• yehi; rattiá¹ƒ cepi ... pe ... rattindivaá¹ƒ cepi maá¹ƒ bhagavÄ• ..
rattindivÄ• ni cepi maá¹ƒ bhagavÄ• ... pe ... tÄ«á¹‡i ... cattÄ• ri ... paÃ±ca ... cha ... satta ra
cepi maá¹ƒ bhagavÄ• etamatthaá¹ƒ puccheyya \Ee II 56/ aÃ±Ã±amaÃ±Ã±ehi padehi aÃ±Ã±

satta rattindivÄ• nipÄ• haá¹ƒ bhagavato etamatthaá¹ƒ byÄ• kareyyaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi
pariyÄ• yehÄ«â€™â€™ ti.

``sÄ• hi, bhikkhu, sÄ• riputtassa dhammadhÄ• tu suppaá¹-ividdhÄ• , yassÄ• dhammadhÄ
divasaá¹ƒ cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi pade
pariyÄ• yehi, divasampi me sÄ• riputto etamatthaá¹ƒ byÄ• kareyya aÃ±Ã±amaÃ±Ã±ehi pad
pariyÄ• yehi. rattiá¹ƒ cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá¹ƒ aÃ±Ã±amaÃ±
aÃ±Ã±amaÃ±Ã±ehi pariyÄ• yehi, rattimpi me sÄ• riputto etamatthaá¹ƒ byÄ• kareyya ... pe ..
cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá¹ƒ, rattindivampi me sÄ• riputto etama
dve rattindivÄ• ni cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá¹ƒ, dve rattindivÄ• n
etamatthaá¹ƒ byÄ• kareyya ... tÄ«á¹‡i rattindivÄ• ni cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá
rattindivÄ• nipi \Se II 67/ me sÄ• riputto etamatthaá¹ƒ \Be I 288/ byÄ• kareyya ... cattÄ• ri ra
cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá¹ƒ, cattÄ• ri rattindivÄ• nipi me sÄ• rip
byÄ• kareyya ... paÃ±ca rattindivÄ• ni cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá
rattindivÄ• nipi me sÄ• riputto etamatthaá¹ƒ byÄ• kareyya ... cha rattindivÄ• ni cepÄ• haá¹ƒ
etamatthaá¹ƒ puccheyyaá¹ƒ, cha rattindivÄ• nipi me sÄ• riputto etamatthaá¹ƒ byÄ• kareyya
cepÄ• haá¹ƒ sÄ• riputtaá¹ƒ etamatthaá¹ƒ puccheyyaá¹ƒ aÃ±Ã±amaÃ±Ã±ehi padehi aÃ±Ã±a
rattindivÄ• nipi me sÄ• riputto etamatthaá¹ƒ byÄ• kareyya aÃ±Ã±amaÃ±Ã±ehi padehi aÃ±Ã
pariyÄ• yehÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. Ã±Ä• á¹‡avatthusuttaá¹ƒ

<33> sÄ• vatthiyaá¹ƒ ... pe ... ``catucattÄ• rÄ«saá¹ƒ vo, bhikkhave, Ã±Ä• á¹‡avatthÅ«ni des
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ \Ne I 50/ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamÄ• ni {katamÄ• ni ca (Se Ke Ee Katthaci) }, bhikkhave, catucattÄ• rÄ«saá¹ƒ Ã±Ä• á
jarÄ• maraá¹‡e \Ee II 57/ Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ, jarÄ• mar
jarÄ• maraá¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ; jÄ• tiyÄ• Ã±Ä• á¹‡aá¹ƒ,
jÄ• tinirodhe Ã±Ä• á¹‡aá¹ƒ, jÄ• tinirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ; bhave
Ã±Ä• á¹‡aá¹ƒ, bhavanirodhe Ã±Ä• á¹‡aá¹ƒ, bhavanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä
Ã±Ä• á¹‡aá¹ƒ, upÄ• dÄ• nasamudaye Ã±Ä• á¹‡aá¹ƒ, upÄ• dÄ• nanirodhe Ã±Ä• á¹‡aá¹ƒ, up
paá¹-ipadÄ• ya \Se II 68/ Ã±Ä• á¹‡aá¹ƒ; taá¹‡hÄ• ya Ã±Ä• á¹‡aá¹ƒ, taá¹‡hÄ• samudaye Ã±
Ã±Ä• á¹‡aá¹ƒ, taá¹‡hÄ• nirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ; vedanÄ• ya Ã±
Ã±Ä• á¹‡aá¹ƒ, vedanÄ• nirodhe Ã±Ä• á¹‡aá¹ƒ, vedanÄ• nirodhagÄ• miniyÄ• paá¹-ipadÄ• y
Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¸·Ä• yatane Ã±Ä• á¹‡aá¹ƒ ... nÄ• marÅ«pe Ã±Ä• á¹‡aá¹ƒ ... viÃ±Ã
saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• rasamudaye Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• ranirod
saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. imÄ• ni vuccanti, bhikkha

Ã±Ä• á¹‡avatthÅ«ni.

``katamaÃ±ca, bhikkhave, jarÄ• maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tan
jÄ«raá¹‡atÄ• khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni \Be I 289/ in
ayaá¹ƒ vuccati jarÄ• . yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• sattanikÄ• yÄ• c
antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• khandhÄ• naá¹ƒ bhedo kaá¸·evarassa
maraá¹‡aá¹ƒ. iti ayaÃ±ca jarÄ• , idaÃ±ca maraá¹‡aá¹ƒ; idaá¹ƒ vuccati, bhikkhave, jarÄ• mar

``jÄ• tisamudayÄ• jarÄ• maraá¹‡asamudayo; jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodho; ayam
maggo jarÄ• maraá¹‡anirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-h

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ jarÄ• maraá¹‡aá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ jarÄ• r
pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá¹‡anirodhaá¹ƒ \Ee II 58/ pajÄ• nÄ• ti, evaá¹ƒ jarÄ• maraá¹‡
paá¹-ipadaá¹ƒ pajÄ• nÄ• ti, idamassa dhamme Ã±Ä• á¹‡aá¹ƒ \Se II 69/. so iminÄ• dhamme
akÄ• likena pattena pariyogÄ• á¸·hena atÄ«tÄ• nÄ• gatena yaá¹ƒ neti.

``ye \Ne I 51/ kho keci atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• jarÄ• r
jarÄ• maraá¹‡asamudayaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, jarÄ• maraá¹‡anirodhaá¹ƒ abbhaÃ±Ã±aá¹
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, sabbe te evameva ab
seyyathÄ• pÄ• haá¹ƒ etarahi.

``yepi hi keci anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• jarÄ• maraá
jarÄ• maraá¹‡asamudayaá¹ƒ abhijÄ• nissanti, jarÄ• maraá¹‡anirodhaá¹ƒ abhijÄ• nissanti,
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhijÄ• nissanti, sabbe te evameva abhijÄ
seyyathÄ• pÄ• haá¹ƒ etarahÄ«ti. idamassa anvaye Ã±Ä• á¹‡aá¹ƒ.

``yato kho, bhikkhave, ariyasÄ• vakassa imÄ• ni dve Ã±Ä• á¹‡Ä• ni parisuddhÄ• ni honti pa
Ã±Ä• á¹‡aÃ±ca anvaye Ã±Ä• á¹‡aÃ±ca. ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako diá¹-á¹-h
dassanasampanno itipi, Ä• gato imaá¹ƒ saddhammaá¹ƒ itipi, passati imaá¹ƒ saddhammaá¹ƒ
Ã±Ä• á¹‡ena samannÄ• gato itipi, sekkhÄ• ya vijjÄ• ya samannÄ• gato itipi, dhammasotaá¹
nibbedhikapaÃ±Ã±o itipi, amatadvÄ• raá¹ƒ Ä• hacca tiá¹-á¹-hati itipÄ«ti.

``katamÄ• ca, bhikkhave, jÄ• ti ... pe ... katamo ca, bhikkhave, bhavo ... katamaÃ±ca, bhikk
... katamÄ• ca, bhikkhave taá¹‡hÄ• ... katamÄ• ca, bhikkhave, vedanÄ• ... katamo ca, bh
katamaÃ±ca, bhikkhave \Se II 70/, saá¸·Ä• yatanaá¹ƒ ... katamaÃ±ca, bhikkhave, nÄ• marÅ
katamaÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ ... katame ca, bhikkhave, saá¹…khÄ• rÄ• ? tayo
saá¹…khÄ• rÄ• --- kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• roti. ime vu
saá¹…khÄ• rÄ• .

``avijjÄ• samudayÄ• saá¹…khÄ• rasamudayo; avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho; aya
maggo saá¹…khÄ• ranirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ saá¹…khÄ• re pajÄ• nÄ• ti, evaá¹ƒ saá¹…khÄ
\Ne I 52/, evaá¹ƒ saá¹…khÄ• ranirodhaá¹ƒ pajÄ• nÄ• ti, evaá¹ƒ saá¹…khÄ• ranirodhagÄ• m
pajÄ• nÄ• ti, idamassa dhamme Ã±Ä• á¹‡aá¹ƒ. so iminÄ• dhammena diá¹-á¹-hena viditena
pariyogÄ• á¸·hena atÄ«tÄ• nÄ• gatena yaá¹ƒ neti.

``ye kho keci atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• saá¹…khÄ• re
saá¹…khÄ• rasamudayaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, saá¹…khÄ• ranirodhaá¹ƒ abbhaÃ±Ã±aá¹ƒs
paá¹-ipadaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, sabbe te evameva abbhaÃ±Ã±aá¹ƒsu, seyyathÄ• pÄ• ha

``yepi hi keci anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• saá¹…khÄ•
saá¹…khÄ• rasamudayaá¹ƒ abhijÄ• nissanti, saá¹…khÄ• ranirodhaá¹ƒ abhijÄ• nissanti, saá
paá¹-ipadaá¹ƒ abhijÄ• nissanti, sabbe te evameva abhijÄ• nissanti, seyyathÄ• pÄ• haá¹ƒ et
Ã±Ä• á¹‡aá¹ƒ.

``yato kho, bhikkhave, ariyasÄ• vakassa imÄ• ni dve Ã±Ä• á¹‡Ä• ni parisuddhÄ• ni \Se II 7
--- dhamme Ã±Ä• á¹‡aÃ±ca anvaye Ã±Ä• á¹‡aÃ±ca. ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• va
dassanasampanno itipi, Ä• gato imaá¹ƒ saddhammaá¹ƒ itipi, passati imaá¹ƒ saddhammaá¹
Ã±Ä• á¹‡ena samannÄ• gato itipi, sekkhÄ• ya vijjÄ• ya samannÄ• gato itipi, dhammasotaá¹
nibbedhikapaÃ±Ã±o itipi, amatadvÄ• raá¹ƒ Ä• hacca tiá¹-á¹-hati itipÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyaÃ±Ä• á¹‡avatthusuttaá¹ƒ

<34> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``sattasattari vo, bhikkhave, Ã±Ä• á¹‡avatthÅ«ni dese
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamÄ• ni \Be I 291/ \Ee II 60/, bhikkhave, sattasattari Ã±Ä• á¹‡avatthÅ«ni? jÄ• tipaccay
Ã±Ä• á¹‡aá¹ƒ \Ne I 53/; asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ; atÄ«tampi ac
jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ; anÄ
jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ tampi khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá

``bhavapaccayÄ• jÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• dÄ• napaccayÄ• bhavoti Ã±Ä• á¹‡
upÄ• dÄ• nanti Ã±Ä• á¹‡aá¹ƒ ... vedanÄ• paccayÄ• taá¹‡hÄ• ti Ã±Ä• á¹‡aá¹ƒ ... phassapac

... saá¸·Ä• yatanapaccayÄ• phassoti Ã±Ä• á¹‡aá¹ƒ ... nÄ• marÅ«papaccayÄ• \Se II 72/ sa
... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• rapaccayÄ• viÃ±
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti Ã
addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya natthi saá¹
anÄ• gatampi addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ•
Ã±Ä• á¹‡aá¹ƒ; yampissa taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ tampi khayadhammaá¹ƒ vaya
nirodhadhammanti Ã±Ä• á¹‡aá¹ƒ. imÄ• ni vuccanti, bhikkhave, sattasattari Ã±Ä• á¹‡avatthÅ
catutthaá¹ƒ.

5. avijjÄ• paccayasuttaá¹ƒ

<35> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ• rÄ• ; saá
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€
aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- `` `katamaá¹ƒ nu kho, bhante, jarÄ• mara
panidaá¹ƒ jarÄ• maraá¹‡aâ€™ nti? `no kallo paÃ±hoâ€™ ti bhagavÄ• avoca, `katamaá¹ƒ ja
kassa ca panidaá¹ƒ jarÄ• maraá¹‡aâ€™ nti iti vÄ• , bhikkhu, yo vadeyya, `aÃ±Ã±aá¹ƒ jarÄ•
panidaá¹ƒ jarÄ• maraá¹‡aâ€™ nti, iti vÄ• , bhikkhu, yo vadeyya, ubhayametaá¹ƒ ekatthaá¹ƒ
taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na ho
aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , bhikkhu \Ne I 54/, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na ho
bhikkhu, ubho ante anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- `jÄ• tipaccay
nti.

``katamÄ• nu kho, bhante, jÄ• ti, kassa ca panÄ• yaá¹ƒ jÄ• tÄ«â€™â€™ ti? ``no kallo paÃ
avoca, `` `katamÄ• jÄ• ti, kassa ca panÄ• yaá¹ƒ jÄ• tÄ«â€™ ti iti \Be I 292/ vÄ• , bhikkhu, y
jÄ• ti aÃ±Ã±assa ca panÄ• yaá¹ƒ jÄ• tÄ«â€™ ti iti vÄ• , bhikkhu, yo vadeyya, ubhayametaá
byaÃ±janameva nÄ• naá¹ƒ. taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹-á¹-hiyÄ• sa
hoti. aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹-á¹-hiyÄ• sati brahmaca
te, bhikkhu, ubho ante anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- `bhavapac

``katamo nu kho, bhante, bhavo, kassa ca panÄ• yaá¹ƒ bhavoâ€™â€™ ti? ``no kallo paÃ±h
avoca, `` `katamo bhavo, kassa ca panÄ• yaá¹ƒ bhavoâ€™ ti iti vÄ• , bhikkhu, yo vadeyya,
ca panÄ• yaá¹ƒ bhavoâ€™ ti iti vÄ• , bhikkhu, yo vadeyya, ubhayametaá¹ƒ ekatthaá¹ƒ byaÃ
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na hoti; aÃ±
aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na hoti. ete te,
anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- `upÄ• dÄ• napaccayÄ• bhavoâ€
`taá¹‡hÄ• paccayÄ• upÄ• dÄ• nanti ... vedanÄ• paccayÄ• \Se II 74/ taá¹‡hÄ• ti ... phassap
saá¸·Ä• yatanapaccayÄ• phassoti ... nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti ... viÃ±Ã±Ä

nÄ• marÅ«panti ... saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ â€™ nti.

``katame nu kho, bhante, saá¹…khÄ• rÄ• , kassa ca panime saá¹…khÄ• rÄ• â€™â€™ ti? `
bhagavÄ• avoca, `` `katame saá¹…khÄ• rÄ• kassa ca panime saá¹…khÄ• rÄ• â€™ ti iti vÄ
`aÃ±Ã±e saá¹…khÄ• rÄ• aÃ±Ã±assa ca panime saá¹…khÄ• rÄ• â€™ ti iti vÄ• , bhikkhu, yo
ekatthaá¹ƒ byaÃ±janameva nÄ• naá¹ƒ. taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹-â
brahmacariyavÄ• so na hoti; aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , bhikkhu, diá¹
brahmacariyavÄ• so na hoti. ete te, bhikkhu, ubho ante anupagamma majjhena tathÄ• gato
`avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ â€™ ti.

``avijjÄ• ya \Ne I 55/ tveva, bhikkhu, asesavirÄ• ganirodhÄ• yÄ• nissa tÄ• ni visÅ«kÄ• yikÄ
vipphanditÄ• ni kÄ• nici kÄ• nici. `katamaá¹ƒ jarÄ• maraá¹‡aá¹ƒ, kassa ca panidaá¹ƒ jarÄ• m
`aÃ±Ã±aá¹ƒ jarÄ• maraá¹‡aá¹ƒ, aÃ±Ã±assa ca panidaá¹ƒ jarÄ• maraá¹‡aá¹ƒâ€™ iti vÄ• , `t
sarÄ«raá¹ƒâ€™ iti vÄ• , `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒâ€™ iti vÄ• . sabbÄ• n
bhavanti ucchinnamÅ«lÄ• ni tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá¹…katÄ• ni Ä• yatiá¹ƒ anup

``avijjÄ• ya \Be I 293/ tveva, bhikkhu, asesavirÄ• ganirodhÄ• yÄ• nissa tÄ• ni visÅ«kÄ• yik
vipphanditÄ• ni kÄ• nici kÄ• nici. `katamÄ• jÄ• ti, kassa \Se II 75/ ca panÄ• yaá¹ƒ jÄ• tiâ€™
jÄ• ti, aÃ±Ã±assa ca panÄ• yaá¹ƒ jÄ• tiâ€™ iti vÄ• , `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒâ€™ i
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒâ€™ iti vÄ• . sabbÄ• nissa tÄ• ni pahÄ«nÄ• ni bhavanti uc
tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá¹…katÄ• ni Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ni.

``avijjÄ• ya tveva, bhikkhu, asesavirÄ• ganirodhÄ• yÄ• nissa tÄ• ni visÅ«kÄ• yikÄ• ni visev
kÄ• nici kÄ• nici. katamo bhavo ... pe ... katamaá¹ƒ upÄ• dÄ• naá¹ƒ ... katamÄ• taá¹‡hÄ• .
vedanÄ• ... katamo phasso ... katamaá¹ƒ saá¸·Ä• yatanaá¹ƒ ... katamaá¹ƒ nÄ• marÅ«paá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ....

``avijjÄ• ya tveva, bhikkhu, asesavirÄ• ganirodhÄ• yÄ• nissa tÄ• ni visÅ«kÄ• yikÄ• ni visev
kÄ• nici kÄ• nici. `katame saá¹…khÄ• rÄ• , kassa ca panime saá¹…khÄ• rÄ• â€™ iti vÄ• , `
aÃ±Ã±assa ca panime saá¹…khÄ• rÄ• â€™ iti vÄ• , `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒâ€™ i
aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒâ€™ iti vÄ• . sabbÄ• nissa tÄ• ni pahÄ«nÄ• ni bhavanti ucchinnamÅ
anabhÄ• vaá¹…katÄ• ni Ä• yatiá¹ƒ anuppÄ• dadhammÄ• nÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaavijjÄ• paccayasuttaá¹ƒ

<36> sÄ• vatthiyaá¹ƒ \Ne I 56/ viharati ... pe ... ``avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ•
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandh

`` `katamaá¹ƒ jarÄ• maraá¹‡aá¹ƒ, kassa ca panidaá¹ƒ jarÄ• maraá¹‡aâ€™ nti iti vÄ• , bhikk
vadeyya, `aÃ±Ã±aá¹ƒ jarÄ• maraá¹‡aá¹ƒ, aÃ±Ã±assa ca panidaá¹ƒ jarÄ• maraá¹‡aâ€™ nti
vadeyya, ubhayametaá¹ƒ ekatthaá¹ƒ byaÃ±janameva nÄ• naá¹ƒ. `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ
bhikkhave, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na hoti. `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ
bhikkhave, diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na hoti. ete te, bhikkhave, ubho ante anu
tathÄ• gato dhammaá¹ƒ deseti --- `jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ â€™ nti.

``katamÄ• \Be I 294/ jÄ• ti ... pe ... katamo bhavo ... katamaá¹ƒ upÄ• dÄ• naá¹ƒ ... katamÄ
katamÄ• vedanÄ• ... katamo phasso ... katamaá¹ƒ \Ee II 64/ saá¸·Ä• yatanaá¹ƒ ... katamaá
katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ... katame saá¹…khÄ• rÄ• , kassa ca panime saá¹…khÄ• rÄ•
vadeyya, `aÃ±Ã±e saá¹…khÄ• rÄ• aÃ±Ã±assa ca panime saá¹…khÄ• rÄ• â€™ ti iti vÄ• , b
ubhayametaá¹ƒ ekatthaá¹ƒ byaÃ±janameva nÄ• naá¹ƒ. `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒâ€
diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na hoti. `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raá¹
diá¹-á¹-hiyÄ• sati brahmacariyavÄ• so na hoti. ete te, bhikkhave, ubho ante anupagamma n
dhammaá¹ƒ deseti --- `avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ â€™ ti.

``avijjÄ• ya tveva, bhikkhave, asesavirÄ• ganirodhÄ• yÄ• nissa tÄ• ni visÅ«kÄ• yikÄ• ni vis
kÄ• nici kÄ• nici. `katamaá¹ƒ jarÄ• maraá¹‡aá¹ƒ, kassa ca panidaá¹ƒ jarÄ• maraá¹‡aá¹ƒâ€™
jarÄ• maraá¹‡aá¹ƒ, aÃ±Ã±assa ca panidaá¹ƒ \Se II 77/ jarÄ• maraá¹‡aá¹ƒâ€™ iti vÄ• , `taá¹
taá¹ƒ sarÄ«raá¹ƒâ€™ iti vÄ• , `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ, aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒâ€™ iti vÄ• . sa
pahÄ«nÄ• ni bhavanti ucchinnamÅ«lÄ• ni tÄ• lÄ• vatthukatÄ• ni anabhÄ• vaá¹…katÄ• ni Ä•

``avijjÄ• ya tveva, bhikkhave, asesavirÄ• ganirodhÄ• yÄ• nissa tÄ• ni visÅ«kÄ• yikÄ• ni vis
kÄ• nici kÄ• nici. katamÄ• jÄ• ti ... pe ... katamo bhavo ... katamaá¹ƒ upÄ• dÄ• naá¹ƒ ... kat
katamÄ• vedanÄ• ... katamo phasso ... katamaá¹ƒ saá¸·Ä• yatanaá¹ƒ ... katamaá¹ƒ nÄ• m
viÃ±Ã±Ä• á¹‡aá¹ƒ ... `katame saá¹…khÄ• rÄ• , kassa ca panime saá¹…khÄ• rÄ• â€™ iti vÄ
aÃ±Ã±assa ca panime saá¹…khÄ• rÄ• â€™ iti vÄ• ; `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒâ€™ i
aÃ±Ã±aá¹ƒ sarÄ«raá¹ƒâ€™ iti vÄ• . sabbÄ• nissa tÄ• ni pahÄ«nÄ• ni bhavanti ucchinnamÅ
anabhÄ• vaá¹…katÄ• ni Ä• yatiá¹ƒ anuppÄ• dadhammÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. natumhasuttaá¹ƒ

<37> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``nÄ• yaá¹ƒ, bhikkhave, kÄ• yo tumhÄ• kaá¹ƒ napi aÃ
purÄ• á¹‡amidaá¹ƒ \Ee II 65/, bhikkhave, kammaá¹ƒ abhisaá¹…khataá¹ƒ abhisaÃ±cetayitaá
daá¹-á¹-habbaá¹ƒâ€™â€™.

``tatra \Be I 295/ kho, bhikkhave, sutavÄ• ariyasÄ• vako paá¹-iccasamuppÄ• daÃ±Ã±eva s
karoti --- `iti imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• \Se II 78/ idaá¹ƒ uppajjati; imasmiá

na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati, yadidaá¹ƒ --- avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ;
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avij
asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirod
kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ â€™ ti. sattamaá¹ƒ.

8. cetanÄ• suttaá¹ƒ

<38> sÄ• vatthinidÄ• naá¹ƒ \Ne I 58/. ``yaÃ±ca, bhikkhave, ceteti yaÃ±ca pakappeti yaÃ±ca
Ä• rammaá¹‡ametaá¹ƒ {Ä• ramaá¹‡ametaá¹ƒ (?) } hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . Ä• ra
viÃ±Ã±Ä• á¹‡assa hoti. tasmiá¹ƒ patiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e virÅ«á¸·he Ä• yatiá¹ƒ punabb
Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyÄ• sati Ä• yatiá¹ƒ jÄ• ti jarÄ• maraá¹‡aá¹ƒ sokaparidev
sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hotiâ€™â€™.

``no ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, Ä• rammaá¹‡ametaá¹ƒ hoti viÃ±
á¹-hitiyÄ• . Ä• rammaá¹‡e sati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hoti. tasmiá¹ƒ patiá¹-á¹-hite
virÅ«á¸·he Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti hoti. Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyÄ•
jÄ• tijarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evamet
samudayo hoti.

``yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, Ä• rammaá¹‡ameta
viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• \Ee II 66/. Ä• rammaá¹‡e asati \Se II 79/ patiá¹-á¹-hÄ• viÃ±Ã±
tadappatiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e avirÅ«á¸·he Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti na hoti. Ä
punabbhavÄ• bhinibbattiyÄ• asati Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhad
nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. aá¹-á¹-ha

9. dutiyacetanÄ• suttaá¹ƒ

<39> sÄ• vatthiyaá¹ƒ \Be I 296/ viharati ... pe ... ``yaÃ±ca, bhikkhave, ceteti yaÃ±ca pakapp
anuseti, Ä• rammaá¹‡ametaá¹ƒ hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . Ä• rammaá¹‡e sati patiá¹
hoti. tasmiá¹ƒ patiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e virÅ«á¸·he nÄ• marÅ«passa avakkanti hoti. nÄ•
saá¸·Ä• yatanaá¹ƒ; saá¸·Ä• yatanapaccayÄ• phasso; phassapaccayÄ• vedanÄ• ... pe ... t
... bhavo ... jÄ• ti ... jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambh
kevalassa dukkhakkhandhassa samudayo hotiâ€™â€™.

``no \Ne I 59/ ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, Ä• rammaá¹‡ametaá¹
viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . Ä• rammaá¹‡e sati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hoti. tasm
viÃ±Ã±Ä• á¹‡e virÅ«á¸·he nÄ• marÅ«passa avakkanti hoti. nÄ• marÅ«papaccayÄ• saá¸·Ä•
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

``yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, Ä• rammaá¹‡ameta
viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . Ä• rammaá¹‡e \Se II 80/ asati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡ass
tadappatiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e avirÅ«á¸·he nÄ• marÅ«passa avakkanti na hoti. nÄ• mar
saá¸·Ä• yatananirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â

10. tatiyacetanÄ• suttaá¹ƒ

<40> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``yaÃ±ca \Ee II 67/, bhikkhave, ceteti yaÃ±ca pakapp
anuseti Ä• rammaá¹‡ametaá¹ƒ hoti viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . Ä• rammaá¹‡e sati patiá¹
hoti. tasmiá¹ƒ patiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e virÅ«á¸·he nati hoti. natiyÄ• sati Ä• gatigati hoti.
sati cutÅ«papÄ• to hoti. cutÅ«papÄ• te sati Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ sokaparideva
sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hotiâ€™â€™.

``no ce, bhikkhave, ceteti no ce pakappeti atha ce anuseti, Ä• rammaá¹‡ametaá¹ƒ hoti viÃ±
á¹-hitiyÄ• . Ä• rammaá¹‡e sati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa hoti. tasmiá¹ƒ patiá¹-á¹-hite
virÅ«á¸·he nati hoti. natiyÄ• \Be I 297/ sati Ä• gatigati hoti. Ä• gatigatiyÄ• sati cutÅ«papÄ•
cutÅ«papÄ• te sati Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• y
kevalassa dukkhakkhandhassa samudayo hoti.

``yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, Ä• rammaá¹‡ameta
viÃ±Ã±Ä• á¹‡assa á¹-hitiyÄ• . Ä• rammaá¹‡e \Se II 81/ asati patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡ass
tadappatiá¹-á¹-hite viÃ±Ã±Ä• á¹‡e avirÅ«á¸·he nati na hoti. natiyÄ• asati Ä• gatigati na hoti.
asati cutÅ«papÄ• to na hoti. cutÅ«papÄ• te asati Ä• yatiá¹ƒ jÄ• ti jarÄ• maraá¹‡aá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh
ti. dasamaá¹ƒ.

kaá¸·Ä• rakhattiyavaggo catuttho.

tassuddÄ• naá¹ƒ ---

bhÅ«tamidaá¹ƒ kaá¸·Ä• raÃ±ca, duve ca Ã±Ä• á¹‡avatthÅ«ni.

avijjÄ• paccayÄ• \Ee II 68/ ca dve, natumhÄ• cetanÄ• tayoti ||

5. gahapativaggo

1. paÃ±caverabhayasuttaá¹ƒ

<41> sÄ• vatthiyaá¹ƒ \Se II 82/ viharati. atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhaga
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ bhagavÄ• etadavoca ---

``yato kho, gahapati, ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti, ca
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ariyo cassa Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho
Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• ta
sambodhiparÄ• yanoâ€™â€™ â€™ ti.

``katamÄ• ni \Be I 298/ \Ne I 61/ paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti? yaá¹ƒ, g
pÄ• á¹‡Ä• tipÄ• tÄ« pÄ• á¹‡Ä• tipÄ• tapaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ
bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati, pÄ•
paá¹-iviratassa evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ, gahapati, adinnÄ• dÄ• yÄ« adinnÄ• dÄ• napaccayÄ• diá¹-á¹-hadhammikampi bha
samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-
adinnÄ• dÄ• nÄ• paá¹-iviratassa evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ \Ee II 69/, gahapati, kÄ• mesumicchÄ• cÄ• rÄ« kÄ• mesumicchÄ• cÄ• rapaccayÄ•
diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pa
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratassa e
vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ, gahapati, musÄ• vÄ• dÄ« musÄ• vÄ• dapaccayÄ• diá¹-á¹-hadhammikampi bhaya
samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-
paá¹-iviratassa evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti.

``yaá¹ƒ, gahapati, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« surÄ• merayamajjapamÄ• da
diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pa
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ•
bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti. imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni h

``katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti? idha, gahapati, ariyasÄ• vak
aveccappasÄ• dena samannÄ• gato hoti --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambudd
sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh

``dhamme \Ne I 62/ aveccappasÄ• dena samannÄ• gato hoti --- `svÄ• kkhÄ• to bhagavatÄ
akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ â€™ ti.

``saá¹…ghe \Be I 299/ aveccappasÄ• dena samannÄ• gato hoti --- `suppaá¹-ipanno bhagav
ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno bhagavato sÄ• vaka
bhagavato sÄ• vakasaá¹…gho \Se II 84/, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisa
sÄ• vakasaá¹…gho \Ee II 70/ Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo a
lokassÄ• â€™â€™ â€™ ti.

``ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi acchiddehi asabalehi akammÄ• s
viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanikehi. imehi catÅ«hi sotÄ• p
hoti.

``katamo cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho? idha, gahap
paá¹-iccasamuppÄ• daÃ±Ã±eva sÄ• dhukaá¹ƒ yoniso manasi karoti --- `iti imasmiá¹ƒ sati ida
asati idaá¹ƒ na hoti; imassuppÄ• dÄ• idaá¹ƒ uppajjati, imassa nirodhÄ• idaá¹ƒ nirujjhati. ya
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... eva
dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€
ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho.

``yato kho, gahapati, ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ayaÃ±cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-
so Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi \Se II
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tad
sambodhiparÄ• yanoâ€™â€™ â€™ ti.

2. dutiyapaÃ±caverabhayasuttaá¹ƒ

<42> sÄ• vatthiyaá¹ƒ \Ne I 63/ viharati ... pe ... ``yato \Ee II 71/ kho, bhikkhave, ariyasÄ• va
bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti, catÅ«hi ca sotÄ• pattiyaá¹…gehi samannÄ• gato h
paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti \Be I 300/ suppaá¹-ividdho, so Ä• kaá¹…khamÄ• no attanÄ•
--- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yadu
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yanoâ€™â€™ â€™ ti.

``katamÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti? yaá¹ƒ, bhikkhave, pÄ• á¹‡Ä
bhikkhave, adinnÄ• dÄ• yÄ« ... pe ... yaá¹ƒ, bhikkhave, kÄ• mesumicchÄ• cÄ• rÄ« ... yaá¹ƒ
... yaá¹ƒ, bhikkhave, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• yÄ« ... pe ... imÄ• ni paÃ±ca bh

vÅ«pasantÄ• ni honti.

``katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti? idha, bhikkhave, ariyasÄ• va
dhamme ... saá¹…ghe ... ariyakantehi sÄ«lehi samannÄ• gato hoti. imehi catÅ«hi sotÄ• patt
hoti.

``katamo cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho \Se II 86/? ic
ariyasÄ• vako paá¹-iccasamuppÄ• daÃ±Ã±eva sÄ• dhukaá¹ƒ yoniso manasi karoti ... pe ... a
paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho.

``yato kho, bhikkhave, ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• n
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ayaÃ±cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-
so Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«a
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tad
sambodhiparÄ• yanoâ€™â€™ â€™ ti. dutiyaá¹ƒ.

3. dukkhasuttaá¹ƒ

<43> sÄ• vatthiyaá¹ƒ \Ne I 64/ viharati ... pe ... ``dukkhassa \Ee II 72/, bhikkhave, samuday
atthaá¹…gamaÃ±ca desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• s
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca, bhikkhave, dukkhassa samudayo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati c
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• .
dukkhassa samudayo.

``sotaÃ±ca \Be I 301/ paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• naÃ
ca ... pe ... jivhaÃ±ca paá¹-icca rase ca ... pe ... kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca ...
paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. pha
vedanÄ• paccayÄ• taá¹‡hÄ• . ayaá¹ƒ \Se II 87/ kho, bhikkhave, dukkhassa samudayo.

``katamo ca, bhikkhave, dukkhassa atthaá¹…gamo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppaj
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; veda
tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ
jÄ• tinirodho; jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ
kevalassa dukkhakkhandhassa nirodho hoti. ayaá¹ƒ kho, bhikkhave, dukkhassa atthaá¹…ga

``sotaÃ±ca paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• naÃ±ca paá¹-

... jivhaÃ±ca paá¹-icca rase ca ... pe ... kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca ... pe ... ma
dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapacca
vedanÄ• paccayÄ• taá¹‡hÄ• . tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• upÄ• dÄ• n
bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparideva
\Ee II 73/ nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti. ayaá¹ƒ kho, b
atthaá¹…gamoâ€™â€™ ti. tatiyaá¹ƒ.

4. lokasuttaá¹ƒ

<44> sÄ• vatthiyaá¹ƒ \Ne I 65/ viharati ... pe ... ``lokassa, bhikkhave, samudayaÃ±ca atthaá
desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™
kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca, bhikkhave, lokassa samudayo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakk
tiá¹‡á¹‡aá¹ƒ \Se II 88/ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• t
upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ• jarÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. ayaá¹ƒ kho, bhikkhave, lokassa

``sotaÃ±ca \Be I 302/ paá¹-icca sadde ca ... pe ... ghÄ• naÃ±ca paá¹-icca gandhe ca ... jivha
rase ca ... kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca ... manaÃ±ca paá¹-icca dhamme ca upp
manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ... pe .
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. ayaá¹ƒ kho,

``katamo ca, bhikkhave, lokassa atthaá¹…gamo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• .
asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho ... pe ... e
dukkhakkhandhassa nirodho hoti. ayaá¹ƒ kho, bhikkhave, lokassa atthaá¹…gamo.

``sotaÃ±ca paá¹-icca sadde ca ... pe ... ghÄ• naÃ±ca \Ee II 74/ paá¹-icca gandhe ca ... jivha
rase ca ... kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca ... manaÃ±ca paá¹-icca dhamme ca upp
manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedan
tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ
evametassa kevalassa \Se II 89/ dukkhakkhandhassa nirodho hoti. ayaá¹ƒ kho, bhikkhave, b
atthaá¹…gamoâ€™â€™ ti. catutthaá¹ƒ.

5. Ã±Ä• tikasuttaá¹ƒ

<45> evaá¹ƒ \Ne I 66/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ã±Ä• tike viharati giÃ±j

bhagavÄ• rahogato paá¹-isallÄ• no imaá¹ƒ dhammapariyÄ• yaá¹ƒ abhÄ• si ---

``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…ga
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• ; taá¹‡hÄ• paccayÄ• upÄ• dÄ• n
kevalassa dukkhakkhandhassa samudayo hoti.

``sotaÃ±ca paá¹-icca sadde ca ... pe ... ghÄ• naÃ±ca paá¹-icca gandhe ca ... jivhaÃ±ca paá
kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca ... manaÃ±ca paá¹-icca dhamme ca uppajjati man
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• ;
... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti.

``cakkhuÃ±ca \Be I 303/ paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹
phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• . tassÄ• yeva taá¹‡hÄ• ya asesa
upÄ• dÄ• nanirodhÄ• bhavanirodho ... pe ... evametassa kevalassa dukkhakkhandhassa ni

``sotaÃ±ca \Ee II 75/ paá¹-icca sadde ca ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjat
manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; veda
tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• \Se II 90/ upÄ• dÄ• nanirodho; upÄ• dÄ• n
... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu bhagavato upassuti {upassutiá¹ƒ (Ce Ee) } á
bhagavÄ• taá¹ƒ bhikkhuá¹ƒ upassuti á¹-hitaá¹ƒ. disvÄ• na taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``
bhikkhu, imaá¹ƒ dhammapariyÄ• yaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``uggaá¹‡hÄ
dhammapariyÄ• yaá¹ƒ; pariyÄ• puá¹‡Ä• hi tvaá¹ƒ, bhikkhu, imaá¹ƒ dhammapariyÄ• yaá¹ƒ; d
imaá¹ƒ dhammapariyÄ• yaá¹ƒ. atthasaá¹ƒhito ayaá¹ƒ {atthasaá¹ƒhitoyaá¹ƒ (Ce Se Ke), atth
Katthaci) }, bhikkhu, dhammapariyÄ• yo Ä• dibrahmacariyakoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. aÃ±Ã±atarabrÄ• hmaá¹‡asuttaá¹ƒ

<46> sÄ• vatthiyaá¹ƒ \Ne I 67/ viharati. atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca

``kiá¹ƒ nu kho, bho gotama, so karoti so paá¹-isaá¹ƒvedayatÄ«â€™â€™ ti? `` `so karoti so
paá¹-isaá¹ƒvedayatÄ«â€™ ti kho, brÄ• hmaá¹‡a, ayameko antoâ€™â€™.

``kiá¹ƒ \Ee II 76/ pana, bho gotama, aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒvedayatÄ«â€™â€™
aÃ±Ã±o paá¹-isaá¹ƒvedayatÄ«â€™ ti kho, brÄ• hmaá¹‡a, ayaá¹ƒ dutiyo anto. ete te, brÄ• h

anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- `avijjÄ• paccayÄ• saá¹…khÄ• rÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijj
asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirod
evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ â€™ ti.

evaá¹ƒ vutte, so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho gotama,
gotama, ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá
nti. chaá¹-á¹-haá¹ƒ.

7. jÄ• á¹‡ussoá¹‡isuttaá¹ƒ

<47> sÄ• vatthiyaá¹ƒ viharati. atha kho jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ ... pe ... ekamantaá¹ƒ nisinno kho jÄ• á¹‡ussoá
bhagavantaá¹ƒ etadavoca ---

``kiá¹ƒ \Ne I 68/ nu kho, bho, gotama, sabbamatthÄ«â€™â€™ ti? `` `sabbamatthÄ«â€™ ti k
ayameko antoâ€™â€™.

``kiá¹ƒ pana, bho gotama, sabbaá¹ƒ natthÄ«â€™â€™ ti? `` `sabbaá¹ƒ natthÄ«â€™ ti kho, b
dutiyo anto. ete te, brÄ• hmaá¹‡a, ubho ante anupagamma majjhena tathÄ• gato dhammaá
`avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... eva
dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€

evaá¹ƒ vutte, jÄ• á¹‡ussoá¹‡i brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca \Ee II 77/ --- ``abhik
... pe ... pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. sattamaá¹ƒ.

8. lokÄ• yatikasuttaá¹ƒ

<48> sÄ• vatthiyaá¹ƒ viharati. atha kho lokÄ• yatiko brÄ• hmaá¹‡o yena \Se II 92/ bhagavÄ
ekamantaá¹ƒ nisinno kho lokÄ• yatiko brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``kiá¹ƒ nu kho, bho gotama, sabbamatthÄ«â€™â€™ ti? `` `sabbamatthÄ«â€™ ti kho, brÄ• h
lokÄ• yataá¹ƒâ€™â€™.

``kiá¹ƒ \Be I 305/ pana, bho gotama, sabbaá¹ƒ natthÄ«â€™â€™ ti? `` `sabbaá¹ƒ natthÄ«â€
dutiyametaá¹ƒ lokÄ• yataá¹ƒâ€™â€™.

``kiá¹ƒ nu kho, bho gotama, sabbamekattaâ€™â€™ nti? `` `sabbamekattaâ€™ nti kho, brÄ
lokÄ• yataá¹ƒâ€™â€™.

``kiá¹ƒ \Ne I 69/ pana, bho gotama, sabbaá¹ƒ puthuttaâ€™â€™ nti? `` `sabbaá¹ƒ puthuttaâ
brÄ• hmaá¹‡a, catutthametaá¹ƒ lokÄ• yataá¹ƒâ€™â€™.

``ete te, brÄ• hmaá¹‡a, ubho ante anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti -
saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa
hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho; saá¹…khÄ• ranirodhÄ•
... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ â€™ ti.

evaá¹ƒ vutte, lokÄ• yatiko brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. ariyasÄ• vakasuttaá¹ƒ

<49> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``na \Ee II 78/, bhikkhave, sutavato ariyasÄ• vakassa
`kiá¹ƒ nu kho kismiá¹ƒ sati kiá¹ƒ hoti, kissuppÄ• dÄ• kiá¹ƒ uppajjati? (kismiá¹ƒ sati saá¹…kh
kismiá¹ƒ sati viÃ±Ã±Ä• á¹‡aá¹ƒ hoti,) { ( ) etthantare pÄ• á¹-hÄ• kesuci potthakesu na dissa
potthakesu dassitÄ• . tathÄ• sati anantarasuttaá¹-Ä«kÄ• ya sameti} kismiá¹ƒ sati nÄ• marÅ
sati saá¸·Ä• yatanaá¹ƒ hoti, kismiá¹ƒ sati phasso hoti, kismiá¹ƒ sati vedanÄ• \Se II 93/ hoti,
taá¹‡hÄ• hoti, kismiá¹ƒ sati upÄ• dÄ• naá¹ƒ hoti, kismiá¹ƒ sati bhavo hoti, kismiá¹ƒ sati jÄ•
sati jarÄ• maraá¹‡aá¹ƒ hotÄ«â€™â€™ â€™ ti?

``atha kho, bhikkhave, sutavato ariyasÄ• vakassa aparappaccayÄ• Ã±Ä• á¹‡amevettha ho
idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati. (avijjÄ• ya sati saá¹…khÄ• rÄ• honti; saá¹…k
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti;) { ( ) etthakesu pÄ• á¹-hÄ• kesuci potthakesu na dissantÄ«ti Ce Ee
tathÄ• sati anantarasuttaá¹-Ä«kÄ• ya sameti} viÃ±Ã±Ä• á¹‡e sati nÄ• marÅ«paá¹ƒ hoti; nÄ
saá¸·Ä• yatanaá¹ƒ hoti \Be I 306/; saá¸·Ä• yatane sati phasso hoti; phasse sati vedanÄ• ho
taá¹‡hÄ• hoti; taá¹‡hÄ• ya sati upÄ• dÄ• naá¹ƒ hoti; upÄ• dÄ• ne sati bhavo hoti; bhave sa
sati jarÄ• maraá¹‡aá¹ƒ hotÄ«â€™ ti. so evaá¹ƒ pajÄ• nÄ• ti --- `evamayaá¹ƒ loko samudaya

``na \Ne I 70/, bhikkhave, sutavato ariyasÄ• vakassa evaá¹ƒ hoti --- `kiá¹ƒ nu kho kismiá¹ƒ a
hoti, kissa nirodhÄ• kiá¹ƒ nirujjhati? (kismiá¹ƒ asati saá¹…khÄ• rÄ• na honti, kismiá¹ƒ asati
na hoti,) { ( ) etthantare pÄ• á¹-hÄ• pi tattha tatheva dassitÄ• } kismiá¹ƒ asati nÄ• marÅ«pa
kismiá¹ƒ asati saá¸·Ä• yatanaá¹ƒ na hoti, kismiá¹ƒ asati phasso na hoti, kismiá¹ƒ asati veda
kismiá¹ƒ asati taá¹‡hÄ• na hoti, kismiá¹ƒ asati upÄ• dÄ• naá¹ƒ na hoti, kismiá¹ƒ asati bhavo
asati jÄ• ti na hoti, kismiá¹ƒ asati jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™â€™ â€™ ti?

``atha kho, bhikkhave, sutavato ariyasÄ• vakassa aparappaccayÄ• Ã±Ä• á¹‡amevettha ho
idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati. (avijjÄ• ya asati saá¹…khÄ• rÄ• na honti;
viÃ±Ã±Ä• á¹‡aá¹ƒ na hoti;) { ( ) etthantare pÄ• á¹-hÄ• pi tattha tatheva dassitÄ• } viÃ±Ã±Ä•
nÄ• marÅ«paá¹ƒ na hoti; nÄ• marÅ«pe asati saá¸·Ä• yatanaá¹ƒ \Se II 94/ na hoti ... pe ... bh
na hoti ... jÄ• tiyÄ• asati jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™ ti. so evaá¹ƒ pajÄ• nÄ• ti --- `eva
nirujjhatÄ«â€™â€™ â€™ ti.

``yato \Ee II 79/ kho, bhikkhave, ariyasÄ• vako evaá¹ƒ lokassa samudayaÃ±ca atthaá¹…ga
pajÄ• nÄ• ti, ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako diá¹-á¹-hisampanno itipi ... pe ... ama
tiá¹-á¹-hati itipÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyaariyasÄ• vakasuttaá¹ƒ

<50> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``na, bhikkhave, sutavato ariyasÄ• vakassa evaá¹ƒ ho
kho kismiá¹ƒ sati kiá¹ƒ hoti, kissuppÄ• dÄ• kiá¹ƒ uppajjati? kismiá¹ƒ sati saá¹…khÄ• rÄ• ho
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, kismiá¹ƒ sati nÄ• marÅ«paá¹ƒ hoti, kismiá¹ƒ sati saá¸·Ä• yatanaá¹ƒ
I 307/ phasso hoti, kismiá¹ƒ sati vedanÄ• hoti, kismiá¹ƒ sati taá¹‡hÄ• hoti, kismiá¹ƒ sati upA
kismiá¹ƒ sati bhavo hoti, kismiá¹ƒ sati jÄ• ti hoti, kismiá¹ƒ sati jarÄ• maraá¹‡aá¹ƒ hotÄ«â€™

``atha kho, bhikkhave, sutavato ariyasÄ• vakassa aparappaccayÄ• Ã±Ä• á¹‡amevettha ho
sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati. avijjÄ• ya sati saá¹…khÄ• rÄ• honti; saá
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti; viÃ±Ã±Ä• á¹‡e sati nÄ• marÅ«paá¹ƒ hoti; nÄ• marÅ«pe sati saá¸·Ä•
saá¸·Ä• yatane sati phasso hoti; phasse sati vedanÄ• hoti \Se II 95/; vedanÄ• ya sati taá¹‡h
sati upÄ• dÄ• naá¹ƒ hoti; upÄ• dÄ• ne sati bhavo hoti; bhave sati jÄ• ti hoti; jÄ• tiyÄ• sati ja
hotÄ«â€™ ti. so evaá¹ƒ pajÄ• nÄ• ti --- `evamayaá¹ƒ loko samudayatÄ«â€™â€™ â€™ ti.

``na, bhikkhave, sutavato ariyasÄ• vakassa evaá¹ƒ hoti --- `kiá¹ƒ nu kho kismiá¹ƒ asati kiá¹
nirodhÄ• kiá¹ƒ nirujjhati? kismiá¹ƒ asati saá¹…khÄ• rÄ• na honti, kismiá¹ƒ asati viÃ±Ã±Ä• á
kismiá¹ƒ asati nÄ• marÅ«paá¹ƒ na hoti, kismiá¹ƒ asati saá¸·Ä• yatanaá¹ƒ na hoti, kismiá¹ƒ a
kismiá¹ƒ asati vedanÄ• na hoti, kismiá¹ƒ asati taá¹‡hÄ• na hoti ... pe ... upÄ• dÄ• naá¹ƒ ...
... kismiá¹ƒ asati jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™â€™ â€™ ti?

``atha kho, bhikkhave, sutavato ariyasÄ• vakassa aparappaccayÄ• Ã±Ä• á¹‡amevettha ho
idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati. avijjÄ• ya asati saá¹…khÄ• rÄ• \Ee II 80/
saá¹…khÄ• resu asati viÃ±Ã±Ä• á¹‡aá¹ƒ na hoti; viÃ±Ã±Ä• á¹‡e asati nÄ• marÅ«paá¹ƒ na h
saá¸·Ä• yatanaá¹ƒ na hoti ... pe ... jÄ• tiyÄ• asati jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™ ti. so eva
`evamayaá¹ƒ loko nirujjhatÄ«â€™â€™ â€™ ti.

``yato kho, bhikkhave, ariyasÄ• vako evaá¹ƒ lokassa samudayaÃ±ca atthaá¹…gamaÃ±ca y
ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako diá¹-á¹-hisampanno itipi, dassanasampanno itipi, A
saddhammaá¹ƒ itipi, passati imaá¹ƒ saddhammaá¹ƒ itipi, sekkhena Ã±Ä• á¹‡ena samannÄ•
sekkhÄ• ya \Be I 308/ vijjÄ• ya samannÄ• gato itipi, dhammasotaá¹ƒ samÄ• panno itipi, ariy
itipi, amatadvÄ• raá¹ƒ Ä• hacca tiá¹-á¹-hati itipÄ«â€™â€™ ti. dasamaá¹ƒ.

gahapativaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

dve \Ne I 72/ paÃ±caverabhayÄ• vuttÄ• , dukkhaá¹ƒ loko ca Ã±Ä• tikaá¹ƒ.

aÃ±Ã±ataraá¹ƒ jÄ• á¹‡ussoá¹‡i ca, lokÄ• yatikena aá¹-á¹-hamaá¹ƒ.

dve ariyasÄ• vakÄ• vuttÄ• , vaggo tena pavuccatÄ«ti ||

6. dukkhavaggo

1. parivÄ«maá¹ƒsanasuttaá¹ƒ

<51> evaá¹ƒ \Se II 97/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharat
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``kittÄ• vatÄ• nu kho, bhikkhave, bhikkhÅ« parivÄ«maá¹ƒsamÄ• no parivÄ«maá¹ƒseyya sa
dukkhakkhayÄ• yÄ• â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá
bhagavaá¹ƒpaá¹-isaraá¹‡Ä• \Ee II 81/. sÄ• dhu vata, bhante, bhagavantaá¹ƒyeva paá¹-ibhÄ
attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, bhikkhave, suá¹‡Ä
karotha, bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagav
etadavoca ---

``idha, bhikkhave, bhikkhu parivÄ«maá¹ƒsamÄ• no parivÄ«maá¹ƒsati --- `yaá¹ƒ kho idaá¹ƒ
nÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ loke uppajjati jarÄ• maraá¹‡aá¹ƒ; idaá¹ƒ nu kho dukkhaá¹
kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ kiá¹ƒpabhavaá¹ƒ? kismiá¹ƒ sati jarÄ• maraá¹‡aá¹ƒ hoti, k
jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™ ti? so parivÄ«maá¹ƒsamÄ• no evaá¹ƒ pajÄ• nÄ• ti --- `yaá
nÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ loke uppajjati \Be I 309/ jarÄ• maraá¹‡aá¹ƒ, idaá¹ƒ kho du
jÄ• tisamudayaá¹ƒ jÄ• tijÄ• tikaá¹ƒ jÄ• tippabhavaá¹ƒ. jÄ• tiyÄ• sati jarÄ• maraá¹‡aá¹ƒ hoti,

jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™â€™ â€™ ti.

``so \Ne I 73/ jarÄ• maraá¹‡aÃ±ca pajÄ• nÄ• ti, jarÄ• maraá¹‡asamudayaÃ±ca pajÄ• nÄ• t
\Se II 98/ pajÄ• nÄ• ti, yÄ• ca jarÄ• maraá¹‡anirodhasÄ• ruppagÄ• minÄ« paá¹-ipadÄ• taÃ
paá¹-ipanno ca hoti anudhammacÄ• rÄ«; ayaá¹ƒ vuccati, bhikkhave, bhikkhu sabbaso samm
paá¹-ipanno jarÄ• maraá¹‡anirodhÄ• ya.

``athÄ• paraá¹ƒ parivÄ«maá¹ƒsamÄ• no parivÄ«maá¹ƒsati --- `jÄ• ti panÄ• yaá¹ƒ kiá¹ƒnidÄ
kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• , kismiá¹ƒ sati jÄ• ti hoti, kismiá¹ƒ asati jÄ• ti na hotÄ«â€™ ti?
parivÄ«maá¹ƒsamÄ• no evaá¹ƒ pajÄ• nÄ• ti --- `jÄ• ti bhavanidÄ• nÄ• bhavasamudayÄ• b
bhave sati jÄ• ti hoti, bhave asati jÄ• ti na hotÄ«â€™â€™ â€™ ti.

``so jÄ• tiÃ±ca pajÄ• nÄ• ti, jÄ• tisamudayaÃ±ca pajÄ• nÄ• ti, jÄ• tinirodhaÃ±ca pajÄ• nÄ•
jÄ• tinirodhasÄ• ruppagÄ• minÄ« paá¹-ipadÄ• taÃ±ca pajÄ• nÄ• ti, tathÄ• paá¹-ipanno ca
vuccati, bhikkhave, bhikkhu sabbaso sammÄ• dukkhakkhayÄ• ya paá¹-ipanno jÄ• tinirodhÄ

``athÄ• paraá¹ƒ parivÄ«maá¹ƒsamÄ• no parivÄ«maá¹ƒsati --- `bhavo panÄ• yaá¹ƒ kiá¹ƒnid
upÄ• dÄ• naá¹ƒ panidaá¹ƒ kiá¹ƒnidÄ• naá¹ƒ ... taá¹‡hÄ• panÄ• yaá¹ƒ kiá¹ƒnidÄ• nÄ• ... ve
saá¸·Ä• yatanaá¹ƒ panidaá¹ƒ kiá¹ƒnidÄ• naá¹ƒ ... nÄ• marÅ«paá¹ƒ panidaá¹ƒ ... viÃ±Ã±Ä• á
saá¹…khÄ• rÄ• panime kiá¹ƒnidÄ• nÄ• kiá¹ƒsamudayÄ• kiá¹ƒjÄ• tikÄ• kiá¹ƒpabhavÄ• ; k
honti, kismiá¹ƒ asati saá¹…khÄ• rÄ• na hontÄ«â€™ ti? so parivÄ«maá¹ƒsamÄ• no evaá¹ƒ
avijjÄ• nidÄ• nÄ• \Se II 99/ avijjÄ• samudayÄ• avijjÄ• jÄ• tikÄ• avijjÄ• pabhavÄ• ; avijjÄ• y
saá¹…khÄ• rÄ• honti, avijjÄ• ya asati saá¹…khÄ• rÄ• na hontÄ«â€™â€™ â€™ ti.

``so saá¹…khÄ• re ca pajÄ• nÄ• ti, saá¹…khÄ• rasamudayaÃ±ca pajÄ• nÄ• ti, saá¹…khÄ•
saá¹…khÄ• ranirodhasÄ• ruppagÄ• minÄ« paá¹-ipadÄ• taÃ±ca pajÄ• nÄ• ti, tathÄ• paá¹-ip
\Ne I 74/; ayaá¹ƒ vuccati, bhikkhave, bhikkhu sabbaso sammÄ• dukkhakkhayÄ• ya paá¹-ipa
saá¹…khÄ• ranirodhÄ• ya.

``avijjÄ• gato \Be I 310/ yaá¹ƒ, bhikkhave, purisapuggalo puÃ±Ã±aá¹ƒ ce saá¹…khÄ• raá¹ƒ
puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ. apuÃ±Ã±aá¹ƒ ce saá¹…khÄ• raá¹ƒ abhisaá¹…kh
viÃ±Ã±Ä• á¹‡aá¹ƒ. Ä• neÃ±jaá¹ƒ ce saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti Ä• neÃ±jÅ«pagaá¹
kho, bhikkhave, bhikkhuno avijjÄ• pahÄ«nÄ• hoti vijjÄ• uppannÄ• , so avijjÄ• virÄ• gÄ• vi
puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti na apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ abhi
Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharoti. anabhisaá¹…kharonto anabhisaÃ±ceta
upÄ• diyati; anupÄ• diyaá¹ƒ na paritassati, aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati.
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•

``so sukhaá¹ƒ ce vedanaá¹ƒ vedayati, sÄ• aniccÄ• ti pajÄ• nÄ• ti, anajjhositÄ• ti pajÄ• nÄ•
pajÄ• nÄ• ti. dukkhaá¹ƒ ce vedanaá¹ƒ vedayati, sÄ• aniccÄ• ti pajÄ• nÄ• ti, anajjhositÄ• ti p
anabhinanditÄ• ti pajÄ• nÄ• ti. adukkhamasukhaá¹ƒ ce vedanaá¹ƒ vedayati, sÄ• aniccÄ• ti
anajjhositÄ• ti pajÄ• nÄ• ti, anabhinanditÄ• ti pajÄ• nÄ• ti. so sukhaá¹ƒ ce vedanaá¹ƒ veday
vedayati. dukkhaá¹ƒ ce vedanaá¹ƒ vedayati, visaá¹ƒyutto naá¹ƒ {taá¹ƒ vedanaá¹ƒ (Ce Ee), v
vedayati. adukkhamasukhaá¹ƒ ce vedanaá¹ƒ vedayati, visaá¹ƒyutto naá¹ƒ vedayati.

``so \Ee II 83/ kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no kÄ• yapariyantikaá¹ƒ vedana
pajÄ• nÄ• ti, jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no jÄ«vitapariyantikaá¹ƒ vedanaá
pajÄ• nÄ• ti. kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• n
sÄ«tÄ«bhavissanti, sarÄ«rÄ• ni avasissantÄ«ti pajÄ• nÄ• ti.

``seyyathÄ• pi, bhikkhave, puriso kumbhakÄ• rapÄ• kÄ• uá¹‡haá¹ƒ kumbhaá¹ƒ uddharitvÄ
paá¹-isisseyya {paá¹-iviseyya (Ce), patiá¹-á¹-hapeyya (Se Ke Ee), paá¹-iseveyya (á¹-Ä«kÄ•)
usmÄ• sÄ• tattheva vÅ«pasameyya, kapallÄ• ni avasisseyyuá¹ƒ. evameva kho, bhikkhave
kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• m
jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no jÄ«vitapariyantikaá¹ƒ \Be I 311/ vedanaá¹ƒ
pajÄ• nÄ• ti. kÄ• yassa \Ne I 75/ bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbave
sÄ«tÄ«bhavissanti, sarÄ«rÄ• ni avasissantÄ«ti pajÄ• nÄ• ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu kho khÄ«á¹‡Ä• savo bhikkhu puÃ±Ã±Ä• bhisa
abhisaá¹…khareyya apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ vÄ• abhisaá¹…khareyya Ä• neÃ±jÄ•
abhisaá¹…khareyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sabbaso vÄ• \Se II 101
saá¹…khÄ• ranirodhÄ• api nu kho viÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no h
vÄ• pana viÃ±Ã±Ä• á¹‡e asati, viÃ±Ã±Ä• á¹‡anirodhÄ• api nu kho nÄ• marÅ«paá¹ƒ paÃ±Ã
hetaá¹ƒ, bhanteâ€™â€™. ``sabbaso vÄ• pana nÄ• marÅ«pe asati, nÄ• marÅ«panirodhÄ•
paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sabbaso vÄ• pana saá¸·Ä•
saá¸·Ä• yatananirodhÄ• api nu kho phasso paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bh
84/ vÄ• pana phasse asati, phassanirodhÄ• api nu kho vedanÄ• paÃ±Ã±Ä• yethÄ• â€™â
bhanteâ€™â€™. ``sabbaso vÄ• pana vedanÄ• ya asati, vedanÄ• nirodhÄ• api nu kho taá¹
``no hetaá¹ƒ, bhanteâ€™â€™. ``sabbaso vÄ• pana taá¹‡hÄ• ya asati, taá¹‡hÄ• nirodhÄ• a
paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sabbaso vÄ• pana upÄ• d
nu kho bhavo paÃ±Ã±Ä• yethÄ• â€™â€™ ti. ``no hetaá¹ƒ, bhanteâ€™â€™. ``sabbaso vÄ•
bhavanirodhÄ• api nu kho jÄ• ti paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â
jÄ• tiyÄ• asati, jÄ• tinirodhÄ• api nu kho jarÄ• maraá¹‡aá¹ƒ paÃ±Ã±Ä• yethÄ• â€™â€™ ti

``sÄ• dhu sÄ• dhu, bhikkhave, evametaá¹ƒ, bhikkhave, netaá¹ƒ aÃ±Ã±athÄ• . saddahatha

adhimuccatha, nikkaá¹…khÄ• ettha hotha nibbicikicchÄ• . esevanto dukkhassÄ• â€™â€™

2. upÄ• dÄ• nasuttaá¹ƒ

<52> sÄ• vatthiyaá¹ƒ \Se II 102/ viharati ... pe ... ``upÄ• dÄ• niyesu, bhikkhave, dhammesu
viharato taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napacc
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava
dukkhakkhandhassa samudayo hotiâ€™â€™.

``seyyathÄ• pi \Be I 312/ \Ne I 76/, bhikkhave, dasannaá¹ƒ vÄ• kaá¹-á¹-havÄ• hÄ• naá¹ƒ v
kaá¹-á¹-havÄ• hÄ• naá¹ƒ tiá¹ƒsÄ• ya vÄ• kaá¹-á¹-havÄ• hÄ• naá¹ƒ cattÄ• rÄ«sÄ• ya vÄ• k
mahÄ• aggikkhandho jaleyya. tatra puriso kÄ• lena kÄ• laá¹ƒ sukkhÄ• ni ceva tiá¹‡Ä• ni pa
gomayÄ• ni pakkhipeyya, sukkhÄ• ni ca kaá¹-á¹-hÄ• ni pakkhipeyya. evaÃ±hi so, bhikkhave
tadÄ• hÄ• ro tadupÄ• dÄ• no ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ jaleyya. evameva kho, bhikkh
assÄ• dÄ• nupassino viharato taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• na
kevalassa dukkhakkhandhassa samudayo hoti.

``upÄ• dÄ• niyesu, bhikkhave, dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• niruj
upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh

``seyyathÄ• pi, bhikkhave, dasannaá¹ƒ vÄ• kaá¹-á¹-havÄ• hÄ• naá¹ƒ vÄ«sÄ• ya vÄ• tiá¹ƒ
cattÄ• rÄ«sÄ• ya vÄ• kaá¹-á¹-havÄ• hÄ• naá¹ƒ mahÄ• aggikkhandho jaleyya; tatra puriso n
ceva tiá¹‡Ä• ni pakkhipeyya, na sukkhÄ• ni ca gomayÄ• ni pakkhipeyya, na sukkhÄ• ni ca k
evaÃ±hi so, bhikkhave, mahÄ• aggikkhandho purimassa ca upÄ• dÄ• nassa pariyÄ• dÄ• nÄ
{anupÄ• hÄ• rÄ• (Ee) } anÄ• hÄ• ro nibbÄ• yeyya. evameva kho, bhikkhave, upÄ• dÄ• niye
viharato taá¹‡hÄ• nirujjhati, taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho ... pe ... evametassa k
dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. saá¹ƒyojanasuttaá¹ƒ

<53> sÄ• vatthiyaá¹ƒ viharati \Ee II 86/ ... pe ... ``saá¹ƒyojaniyesu, bhikkhave, dhammesu a
viharato taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napacc
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhava
dukkhakkhandhassa samudayo hotiâ€™â€™.

``seyyathÄ• pi \Be I 313/ \Ne I 77/, bhikkhave, telaÃ±ca paá¹-icca vaá¹-á¹-iÃ±ca paá¹-icca te
jhÄ• yeyya. tatra puriso kÄ• lena kÄ• laá¹ƒ telaá¹ƒ Ä• siÃ±ceyya vaá¹-á¹-iá¹ƒ upasaá¹ƒharey

bhikkhave, telappadÄ«po tadÄ• hÄ• ro tadupÄ• dÄ• no ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ jaley
saá¹ƒyojaniyesu dhammesu assÄ• dÄ• nupassino viharato taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡
upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti \Se II 104/; jÄ• tipaccayÄ• jarÄ• mara
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak

``saá¹ƒyojaniyesu, bhikkhave, dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• nirujj
upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh

``seyyathÄ• pi, bhikkhave, telaÃ±ca paá¹-icca vaá¹-á¹-iÃ±ca paá¹-icca telappadÄ«po jhÄ• y
kÄ• lena kÄ• laá¹ƒ telaá¹ƒ Ä• siÃ±ceyya na vaá¹-á¹-iá¹ƒ upasaá¹ƒhareyya. evaÃ±hi so, bhik
purimassa ca upÄ• dÄ• nassa pariyÄ• dÄ• nÄ• aÃ±Ã±assa ca anupahÄ• rÄ• anÄ• hÄ• ro
bhikkhave, saá¹ƒyojaniyesu dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• nirujjha
upÄ• dÄ• nanirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™

4. dutiyasaá¹ƒyojanasuttaá¹ƒ

<54> sÄ• vatthiyaá¹ƒ viharati \Ee II 87/ ... pe ... ``seyyathÄ• pi, bhikkhave, telaÃ±ca paá¹-ic
paá¹-icca telappadÄ«po jhÄ• yeyya. tatra puriso kÄ• lena kÄ• laá¹ƒ telaá¹ƒ Ä• siÃ±ceyya va
upasaá¹ƒhareyya. evaÃ±hi so, bhikkhave, telappadÄ«po tadÄ• hÄ• ro tadupÄ• dÄ• no ciraá
jaleyya. evameva kho, bhikkhave, saá¹ƒyojaniyesu dhammesu assÄ• dÄ• nupassino \Se II 1
pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... pe ... evametassa kevalassa dukkh
hotiâ€™â€™.

``seyyathÄ• pi \Be I 314/, bhikkhave, telaÃ±ca paá¹-icca vaá¹-á¹-iÃ±ca paá¹-icca telappadÄ
puriso na kÄ• lena kÄ• laá¹ƒ telaá¹ƒ Ä• siÃ±ceyya na vaá¹-á¹-iá¹ƒ upasaá¹ƒhareyya \Ne I 78
bhikkhave, telappadÄ«po purimassa ca upÄ• dÄ• nassa pariyÄ• dÄ• nÄ• aÃ±Ã±assa ca an
nibbÄ• yeyya. evameva kho, bhikkhave, saá¹ƒyojaniyesu dhammesu Ä• dÄ«navÄ• nupassi
nirujjhati. taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho ... pe ... evametassa kevalassa dukkhakk
hotÄ«â€™â€™ ti. catutthaá¹ƒ.

5. mahÄ• rukkhasuttaá¹ƒ

<55> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``upÄ• dÄ• niyesu, bhikkhave, dhammesu assÄ• dÄ•
taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napaccayÄ• bh
kevalassa dukkhakkhandhassa samudayo hotiâ€™â€™.

``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. tassa yÄ• ni ceva mÅ«lÄ• ni adhogamÄ• ni, yÄ•

sabbÄ• ni tÄ• ni uddhaá¹ƒ ojaá¹ƒ abhiharanti. evaÃ±hi so, bhikkhave, mahÄ• rukkho tadÄ• dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. evameva kho, bhikkhave, upÄ• dÄ• niyesu dhammes taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... pe ... evametassa \Se II dukkhakkhandhassa samudayo hoti.

``upÄ• dÄ• niyesu \Ee II 88/, bhikkhave, dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡ taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho ... pe ... evam dukkhakkhandhassa nirodho hoti.

``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. atha puriso Ä• gaccheyya kuddÄ• lapiá¹-akaá¹ƒ (aÃ±Ã±attha) } Ä• dÄ• ya. so taá¹ƒ rukkhaá¹ƒ mÅ«le chindeyya, mÅ«laá¹ƒ chinditvÄ• palikh {paliá¹ƒkhaá¹‡eyya (Ee Katthaci) }, palikhaá¹‡itvÄ• mÅ«lÄ• ni uddhareyya antamaso usÄ«r taá¹ƒ rukkhaá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chindeyya, khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ c phÄ• letvÄ• sakalikaá¹ƒ sakalikaá¹ƒ kareyya, sakalikaá¹ƒ sakalikaá¹ƒ karitvÄ• vÄ• tÄ• tape visosetvÄ• agginÄ• á¸• aheyya, agginÄ• á¸• ahetvÄ• masiá¹ƒ kareyya, masiá¹ƒ \Ne I 79/ ophuá¹‡eyya {opuneyya (Ce Ee), ophuneyya (Se Ke Katthaci) } nadiyÄ• vÄ• sÄ«ghasotÄ• bhikkhave, mahÄ• rukkho ucchinnamÅ«lo \Be I 315/ assa tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒ anabhÄ• vaá¹…gato (Se Ke) } Ä• yatiá¹ƒ anuppÄ• dadhammo. evameva kho, bhikkhave, up Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• nirujjhati. taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodh bhavanirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™

6. dutiyamahÄ• rukkhasuttaá¹ƒ

<56> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. tassa yÄ• adhogamÄ• ni, yÄ• ni ca tiriyaá¹…gamÄ• ni \Se II 107/, sabbÄ• ni tÄ• ni uddhaá¹ƒ ojaá¹ƒ ab bhikkhave, mahÄ• rukkho tadÄ• hÄ• ro tadupÄ• dÄ• no ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹- bhikkhave, upÄ• dÄ• niyesu dhammesu assÄ• dÄ• nupassino viharato taá¹‡hÄ• pavaá¸• á upÄ• dÄ• naá¹ƒ \Ee II 89/ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo h

``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. atha puriso Ä• gaccheyya kuddÄ• lapiá¹-akaá¹ƒ rukkhaá¹ƒ mÅ«le chindeyya, mÅ«le chetvÄ• palikhaá¹‡eyya, palikhaá¹‡itvÄ• mÅ«lÄ• ni ud nadiyÄ• vÄ• sÄ«ghasotÄ• ya pavÄ• heyya. evaÃ±hi so, bhikkhave, mahÄ• rukkho ucchinn anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo. evameva kho, bhikkhave, upÄ• dÄ• ni viharato taá¹‡hÄ• nirujjhati. taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho ... pe ... evametassa k dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. taruá¹‡arukkhasuttaá¹ƒ

<57> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``saá¹ƒyojaniyesu, bhikkhave, dhammesu assÄ• dÄ• taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... pe ... evametassa kevala samudayo hotiâ€™â€™.

``seyyathÄ• pi, bhikkhave, taruá¹‡o rukkho. tassa puriso kÄ• lena kÄ• laá¹ƒ mÅ«lÄ• ni palin (Ce), palisajjeyya (Se Ke Ee), palipaá¹-á¹-heyya (Katthaci), palisandeyya, palibandheyya (á¹ } kÄ• lena kÄ• laá¹ƒ paá¹ƒsuá¹ƒ dadeyya, kÄ• lena \Se II 108/ kÄ• laá¹ƒ \Be I 316/ \Ne I 80/ evaÃ±hi so, bhikkhave, taruá¹‡o rukkho tadÄ• hÄ• ro tadupÄ• dÄ• no vuddhiá¹ƒ virÅ«á¸·hiá evameva kho, bhikkhave, saá¹ƒyojaniyesu dhammesu assÄ• dÄ• nupassino viharato taá¹‡h taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa sa

``saá¹ƒyojaniyesu, bhikkhave, dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• nirujj upÄ• dÄ• nanirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hoti.

``seyyathÄ• pi \Ee II 90/, bhikkhave, taruá¹‡o rukkho. atha puriso Ä• gaccheyya kuddÄ• lap pe ... nadiyÄ• vÄ• sÄ«ghasotÄ• ya pavÄ• heyya. evaÃ±hi so, bhikkhave, taruá¹‡o rukkho u tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo. evameva kho, bhikk Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• nirujjhati. taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodh kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. nÄ• marÅ«pasuttaá¹ƒ

<58> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``saá¹ƒyojaniyesu, bhikkhave, dhammesu assÄ• dÄ• nÄ• marÅ«passa avakkanti hoti. nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ ... pe ... evamet dukkhakkhandhassa samudayo hotiâ€™â€™.

``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. tassa yÄ• ni ceva mÅ«lÄ• ni \Se II 109/ adhogan tiriyaá¹…gamÄ• ni, sabbÄ• ni tÄ• ni uddhaá¹ƒ ojaá¹ƒ abhiharanti. evaÃ±hi so, bhikkhave, m tadupÄ• dÄ• no ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. evameva kho, bhikkhave, saá assÄ• dÄ• nupassino viharato nÄ• marÅ«passa avakkanti hoti ... pe ....

``saá¹ƒyojaniyesu, bhikkhave, dhammesu Ä• dÄ«navÄ• nupassino viharato nÄ• marÅ«pas nÄ• marÅ«panirodhÄ• \Ee II 91/ saá¸·Ä• yatananirodho ... pe ... evametassa kevalassa duk hoti.

``seyyathÄ• pi \Be I 317/ \Ne I 81/, bhikkhave, mahÄ• rukkho. atha puriso Ä• gaccheyya ku Ä• dÄ• ya ... pe ... Ä• yatiá¹ƒ anuppÄ• dadhammo. evameva kho, bhikkhave, saá¹ƒyojaniye Ä• dÄ«navÄ• nupassino viharato nÄ• marÅ«passa avakkanti na hoti. nÄ• marÅ«panirodhÄ•

... evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. viÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<59> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``saá¹ƒyojaniyesu, bhikkhave, dhammesu assÄ• dÄ• viÃ±Ã±Ä• á¹‡assa avakkanti hoti. viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ ... pe ... evame dukkhakkhandhassa samudayo hotiâ€™â€™.

``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. tassa yÄ• ni ceva mÅ«lÄ• ni \Se II 110/ ... pe ... e bhikkhave, saá¹ƒyojaniyesu dhammesu assÄ• dÄ• nupassino viharato viÃ±Ã±Ä• á¹‡assa av

``saá¹ƒyojaniyesu, bhikkhave, dhammesu Ä• dÄ«navÄ• nupassino viharato viÃ±Ã±Ä• á¹‡a viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho ... pe ... evametassa kevalassa dukkhakkhan

``seyyathÄ• pi, bhikkhave, mahÄ• rukkho. atha puriso Ä• gaccheyya kuddÄ• lapiá¹-akaá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammo. evameva kho, bhikkhave, saá¹ƒyojaniyesu dhammesu Ä• c viÃ±Ã±Ä• á¹‡assa avakkanti na hoti. viÃ±Ã±Ä• á¹‡assa nirodhÄ• nÄ• marÅ«panirodho ... p dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. navamaá¹ƒ.

10. nidÄ• nasuttaá¹ƒ

<60> ekaá¹ƒ \Ne I 82/ \Ee II 92/ samayaá¹ƒ bhagavÄ• kurÅ«su viharati kammÄ• sadhamm nigamo. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada bhante, abbhutaá¹ƒ, bhante! yÄ• va gambhÄ«ro cÄ• yaá¹ƒ, bhante, paá¹-iccasamuppÄ• do 111/ ca, atha ca pana me uttÄ• nakuttÄ• nako viya khÄ• yatÄ«â€™â€™ ti.

``mÄ• \Be I 318/ hevaá¹ƒ, Ä• nanda, mÄ• hevaá¹ƒ, Ä• nanda {mÄ• hevaá¹ƒ Ä• nanda ava (DN 2 mahÄ• nidÄ• nasutte) }! gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamuppÄ• do ga Ä• nanda, dhammassa ananubodhÄ• appaá¹-ivedhÄ• evamayaá¹ƒ pajÄ• tantÄ• kulakajÄ• {guá¸·Ä• guá¹‡á¹-hikajÄ• tÄ• (Ce), guá¸·Ä«guá¹‡á¹-hikajÄ• tÄ• (Se Ke) } muÃ±japabbajabl {muÃ±jababbajabhÅ«tÄ• (Ce) } apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tiv

``upÄ• dÄ• niyesu, Ä• nanda, dhammesu assÄ• dÄ• nupassino viharato taá¹‡hÄ• pavaá¸• upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ• jarÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak

``seyyathÄ• pi, Ä• nanda, mahÄ• rukkho. tassa yÄ• ni ceva mÅ«lÄ• ni adhogamÄ• ni, yÄ•

sabbÄ• ni tÄ• ni uddhaá¹ƒ ojaá¹ƒ abhiharanti. evaÃ±hi so, Ä• nanda, mahÄ• rukkho tadÄ• h
dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya. evameva kho, Ä• nanda, upÄ• dÄ• niyesu dhammesu
taá¹‡hÄ• pavaá¸• á¸• hati. taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ \Ee II 93/; upÄ• dÄ• napac
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

``upÄ• dÄ• niyesu, Ä• nanda, dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• \Se II
taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho ... pe ... evam
dukkhakkhandhassa nirodho hoti.

``seyyathÄ• pi \Ne I 83/, Ä• nanda, mahÄ• rukkho. atha puriso Ä• gaccheyya kuddÄ• lapiá¹
rukkhaá¹ƒ mÅ«le chindeyya, mÅ«le chetvÄ• palikhaá¹‡eyya, palikhaá¹‡itvÄ• mÅ«lÄ• ni ud
usÄ«ranÄ• á¸·imattÄ• nipi. so taá¹ƒ rukkhaá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chindeyya. kh
chinditvÄ• phÄ• leyya; phÄ• letvÄ• sakalikaá¹ƒ sakalikaá¹ƒ kareyya, sakalikaá¹ƒ sakalikaá
visoseyya, vÄ• tÄ• tape visosetvÄ• agginÄ• á¸• aheyya, agginÄ• á¸• ahetvÄ• masiá¹ƒ ka
mahÄ• vÄ• te vÄ• ophuá¹‡eyya, nadiyÄ• vÄ• sÄ«ghasotÄ• ya pavÄ• heyya. evaÃ±hi so, Ä
ucchinnamÅ«lo assa tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhamme
Ä• nanda, upÄ• dÄ• niyesu dhammesu Ä• dÄ«navÄ• nupassino viharato taá¹‡hÄ• nirujjhat
upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkha
ti. dasamaá¹ƒ.

dukkhavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

parivÄ«maá¹ƒsanupÄ• dÄ• naá¹ƒ, \Se II 113/ dve ca saá¹ƒyojanÄ• ni ca.

mahÄ• rukkhena dve vuttÄ• , taruá¹‡ena ca sattamaá¹ƒ.

nÄ• marÅ«paÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, nidÄ• nena ca te dasÄ• ti ||

7. mahÄ• vaggo

1. assutavÄ• suttaá¹ƒ

<61> evaá¹ƒ \Se II 114/ \Ee II 94/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me ... pe ... ``assutavÄ• , bhikkhave, puthujjano imasmiá¹ƒ c
kÄ• yasmiá¹ƒ nibbindeyyapi virajjeyyapi vimucceyyapi. taá¹ƒ kissa hetu? {cÄ• tummahÄ• bh

dissati, bhikkhave {dissati hi bhikkhave (Ce Se Ke) }, imassa \Ne I 84/ cÄ• tumahÄ• bhÅ«tik
Ä• cayopi apacayopi Ä• dÄ• nampi nikkhepanampi. tasmÄ• tatrÄ• ssutavÄ• puthujjano nib
vimucceyyapiâ€™â€™.

``yaÃ±ca kho etaá¹ƒ, bhikkhave, vuccati cittaá¹ƒ itipi, mano itipi, viÃ±Ã±Ä• á¹‡aá¹ƒ itipi, tatr
puthujjano nÄ• laá¹ƒ nibbindituá¹ƒ nÄ• laá¹ƒ virajjituá¹ƒ nÄ• laá¹ƒ vimuccituá¹ƒ. taá¹ƒ kissa
dÄ«gharattaÃ±hetaá¹ƒ, bhikkhave, assutavato puthujjanassa ajjhositaá¹ƒ mamÄ• yitaá¹ƒ pa
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti. tasmÄ• tatrÄ• ssutavÄ• puthujjano nÄ•
virajjituá¹ƒ nÄ• laá¹ƒ vimuccituá¹ƒ.

``varaá¹ƒ \Be I 320/, bhikkhave, assutavÄ• puthujjano imaá¹ƒ cÄ• tumahÄ• bhÅ«tikaá¹ƒ kÄ
upagaccheyya, na tveva cittaá¹ƒ. taá¹ƒ kissa hetu? dissatÄ• yaá¹ƒ, bhikkhave, cÄ• tumahÄ•
vassaá¹ƒ tiá¹-á¹-hamÄ• no dvepi vassÄ• ni tiá¹-á¹-hamÄ• no tÄ«á¹‡ipi vassÄ• ni tiá¹-á¹-ham
tiá¹-á¹-hamÄ• no paÃ±capi vassÄ• ni tiá¹-á¹-hamÄ• no dasapi vassÄ• ni tiá¹-á¹-hamÄ• no vA
tiá¹-á¹-hamÄ• no tiá¹ƒsampi vassÄ• ni tiá¹-á¹-hamÄ• no cattÄ• rÄ«sampi \Se II 115/ vassÄ•
paÃ±Ã±Ä• sampi vassÄ• ni tiá¹-á¹-hamÄ• no vassasatampi tiá¹-á¹-hamÄ• no, bhiyyopi \Ee I

``yaÃ±ca kho etaá¹ƒ, bhikkhave, vuccati cittaá¹ƒ itipi, mano itipi, viÃ±Ã±Ä• á¹‡aá¹ƒ itipi, taá
divasassa ca aÃ±Ã±adeva uppajjati aÃ±Ã±aá¹ƒ nirujjhati. seyyathÄ• pi, bhikkhave, makkaá
caramÄ• no sÄ• khaá¹ƒ gaá¹‡hati, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hati, taá¹ƒ muÃ±citv
evameva kho, bhikkhave, yamidaá¹ƒ vuccati cittaá¹ƒ itipi, mano itipi, viÃ±Ã±Ä• á¹‡aá¹ƒ itipi,
divasassa ca aÃ±Ã±adeva uppajjati aÃ±Ã±aá¹ƒ nirujjhati.

``tatra, bhikkhave, sutavÄ• ariyasÄ• vako paá¹-iccasamuppÄ• daá¹ƒyeva sÄ• dhukaá¹ƒ yo
imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati; imasmiá¹ƒ asati idaá¹ƒ na hoti
idaá¹ƒ nirujjhati --- yadidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ; saá¹…khÄ• rapaccayÄ• vi
evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• gar
saá¹…khÄ• ranirodhÄ• \Ne I 85/ viÃ±Ã±Ä• á¹‡anirodho ... pe ... evametassa kevalassa duk
hotÄ«â€™â€™ â€™ ti.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• resupi \Se II 116/ nibbindati, viÃ±Ã±Ä• á¹‡asmimpi n
virajjati, virÄ• gÄ• vimuccati, vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ•
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

2. dutiyaassutavÄ• suttaá¹ƒ

<62> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``assutavÄ• , bhikkhave, puthujjano imasmiá¹ƒ cÄ• tu

kÄ• yasmiá¹ƒ nibbindeyyapi virajjeyyapi vimucceyyapi. taá¹ƒ kissa hetu? dissati, bhikkhave,
cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa Ä• cayopi \Be I 321/ apacayopi Ä• dÄ• nampi nikkhep
tatrÄ• ssutavÄ• puthujjano nibbindeyyapi virajjeyyapi vimucceyyapi. yaÃ±ca kho etaá¹ƒ, bh
cittaá¹ƒ itipi, mano itipi, viÃ±Ã±Ä• á¹‡aá¹ƒ itipi, tatrÄ• ssutavÄ• puthujjano nÄ• laá¹ƒ nibbind
virajjituá¹ƒ nÄ• laá¹ƒ vimuccituá¹ƒ. taá¹ƒ kissa hetu? dÄ«gharattaÃ±hetaá¹ƒ, bhikkhave, ass
puthujjanassa ajjhositaá¹ƒ mamÄ• yitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ --- `etaá¹ƒ mama, esohama
tasmÄ• tatrÄ• ssutavÄ• puthujjano nÄ• laá¹ƒ nibbindituá¹ƒ nÄ• laá¹ƒ virajjituá¹ƒ nÄ• laá¹ƒ

``varaá¹ƒ, bhikkhave, assutavÄ• puthujjano imaá¹ƒ cÄ• tumahÄ• bhÅ«tikaá¹ƒ kÄ• yaá¹ƒ at
tveva cittaá¹ƒ. taá¹ƒ kissa hetu? dissatÄ• yaá¹ƒ, bhikkhave, cÄ• tumahÄ• bhÅ«tiko kÄ• yo e
tiá¹-á¹-hamÄ• no dvepi vassÄ• ni tiá¹-á¹-hamÄ• no tÄ«á¹‡ipi vassÄ• ni tiá¹-á¹-hamÄ• no catt
tiá¹-á¹-hamÄ• no paÃ±capi vassÄ• ni tiá¹-á¹-hamÄ• no dasapi vassÄ• ni tiá¹-á¹-hamÄ• no \S
vassÄ• ni tiá¹-á¹-hamÄ• no tiá¹ƒsampi vassÄ• ni tiá¹-á¹-hamÄ• no cattÄ• rÄ«sampi vassÄ• n
paÃ±Ã±Ä• sampi vassÄ• ni tiá¹-á¹-hamÄ• no vassasatampi tiá¹-á¹-hamÄ• no, bhiyyopi tiá¹-á
etaá¹ƒ, bhikkhave, vuccati cittaá¹ƒ itipi, mano itipi, viÃ±Ã±Ä• á¹‡aá¹ƒ itipi, taá¹ƒ rattiyÄ• ca
aÃ±Ã±adeva uppajjati aÃ±Ã±aá¹ƒ nirujjhati.

``tatra \Ne I 86/, bhikkhave, sutavÄ• ariyasÄ• vako paá¹-iccasamuppÄ• daá¹ƒyeva sÄ• dhu
karoti --- `iti imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati; imasmiá¹ƒ asati id
imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™ ti. sukhavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-i
sukhavedanÄ• . tasseva sukhavedaniyassa phassassa nirodhÄ• yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ
phassaá¹ƒ paá¹-icca uppannÄ• sukhavedanÄ• sÄ• nirujjhati sÄ• vÅ«pasammati. dukkhav
phassaá¹ƒ paá¹-icca uppajjati dukkhavedanÄ• . tasseva dukkhavedaniyassa phassassa nir
vedayitaá¹ƒ dukkhavedaniyaá¹ƒ \Ee II 97/ phassaá¹ƒ paá¹-icca uppannÄ• dukkhavedanÄ•
vÅ«pasammati. adukkhamasukhavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati ad
tasseva adukkhamasukhavedaniyassa phassassa nirodhÄ• yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ adu
phassaá¹ƒ paá¹-icca uppannÄ• adukkhamasukhavedanÄ• sÄ• nirujjhati sÄ• vÅ«pasamm

``seyyathÄ• pi \Be I 322/, bhikkhave, dvinnaá¹ƒ kaá¹-á¹-hÄ• naá¹ƒ saá¹…ghaá¹-á¹-anasam
tejo abhinibbattati. tesaá¹ƒyeva dvinnaá¹ƒ kaá¹-á¹-hÄ• naá¹ƒ nÄ• nÄ• katavinibbhogÄ• \Se
{nÄ• nÄ• bhÄ• vÄ• vinikkhepÄ• (Ce Ee) MN III 357} yÄ• tajjÄ• usmÄ• sÄ• nirujjhati sÄ•
bhikkhave, sukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppajjati sukhavedanÄ• . tasseva sukha
nirodhÄ• yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ sukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannÄ• suk
sÄ• vÅ«pasammati ... pe ... adukkhamasukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppajjati ad
tasseva adukkhamasukhavedaniyassa phassassa nirodhÄ• yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ adu
phassaá¹ƒ paá¹-icca uppannÄ• adukkhamasukhavedanÄ• sÄ• nirujjhati sÄ• vÅ«pasamm

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako phassepi nibbindati, vedanÄ• yapi n

nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati; nibbindaá¹ƒ virajj
vimuccati, vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. puttamaá¹ƒsÅ«pamasuttaá¹ƒ

<63> sÄ• vatthiyaá¹ƒ \Ne I 87/ ... pe ... ``cattÄ• rome \Ee II 98/, bhikkhave, Ä• hÄ• rÄ• bhÅ
sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya \Se II 119/. katame cattÄ• r
oá¸·Ä• riko vÄ• sukhumo vÄ• , phasso dutiyo, manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá
bhikkhave, cattÄ• ro Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«

``kathaÃ±ca, bhikkhave, kabaá¸·Ä«kÄ• ro Ä• hÄ• ro daá¹-á¹-habbo? seyyathÄ• pi, bhikkhav
{jayampatikÄ• (Ce Ee) á¹-Ä«kÄ• oloketabbÄ• } parittaá¹ƒ sambalaá¹ƒ Ä• dÄ• ya kantÄ• ra
tesamassa ekaputtako piyo manÄ• po. atha kho tesaá¹ƒ, bhikkhave, dvinnaá¹ƒ jÄ• yampatik
kantÄ• ragatÄ• naá¹ƒ yÄ• parittÄ• sambalamattÄ• , sÄ• parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ
kantÄ• rÄ• vaseso anatiá¹‡á¹‡o. atha kho tesaá¹ƒ, bhikkhave, dvinnaá¹ƒ jÄ• yampatikÄ• na
`amhÄ• kaá¹ƒ kho yÄ• parittÄ• sambalamattÄ• sÄ• parikkhÄ«á¹‡Ä• pariyÄ• diá¹‡á¹‡Ä•
atthi \Be I 323/ cÄ• yaá¹ƒ kantÄ• rÄ• vaseso anittiá¹‡á¹‡o {anitthiá¹‡á¹‡o (Se Ke), anatiá¹‡á
yaá¹ƒnÅ«na mayaá¹ƒ imaá¹ƒ ekaputtakaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ vadhitvÄ• vallÅ«raÃ±ca
puttamaá¹ƒsÄ• ni khÄ• dantÄ• evaá¹ƒ taá¹ƒ kantÄ• rÄ• vasesaá¹ƒ nitthareyyÄ• ma, mÄ• s
atha kho te, bhikkhave, dve jÄ• yampatikÄ• taá¹ƒ ekaputtakaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ vadh
soá¹‡á¸• ikaÃ±ca karitvÄ• puttamaá¹ƒsÄ• ni khÄ• dantÄ• evaá¹ƒ taá¹ƒ kantÄ• rÄ• vasesaá
puttamaá¹ƒsÄ• ni ceva khÄ• deyyuá¹ƒ, ure ca paá¹-ipiseyyuá¹ƒ --- `kahaá¹ƒ, ekaputtaka, ka
ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, api nu te davÄ• ya vÄ• Ä• hÄ• raá¹ƒ Ä• hÄ• reyyuá
\Se II 120/ Ä• hÄ• reyyuá¹ƒ, maá¹‡á¸• anÄ• ya \Ee II 99/ vÄ• Ä• hÄ• raá¹ƒ Ä• hÄ• reyyuá¹ƒ
Ä• hÄ• raá¹ƒ Ä• hÄ• reyyuâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``nanu te, bhikkhav
nittharaá¹‡atthÄ• ya Ä• hÄ• raá¹ƒ Ä• hÄ• reyyuâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``e
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro daá¹-á¹-habboâ€™â€™ ti vadÄ• mi. kabaá¸·Ä«kÄ• re, bhikkhave
paÃ±cakÄ• maguá¹‡iko rÄ• go pariÃ±Ã±Ä• to hoti. paÃ±cakÄ• maguá¹‡ike rÄ• ge pariÃ±Ã±
saá¹ƒyojanaá¹ƒ yena saá¹ƒyojanena saá¹ƒyutto ariyasÄ• vako puna imaá¹ƒ lokaá¹ƒ Ä• gacc

``kathaÃ±ca, bhikkhave, phassÄ• hÄ• ro daá¹-á¹-habbo? seyyathÄ• pi, bhikkhave, gÄ• vÄ«
{kuá¸• á¸• aÃ±ce (Ce Se Ke Ee) } \Ne I 88/ nissÄ• ya tiá¹-á¹-heyya. ye kuá¹-á¹-anissitÄ• pÄ
khÄ• deyyuá¹ƒ. rukkhaá¹ƒ ce nissÄ• ya tiá¹-á¹-heyya, ye rukkhanissitÄ• pÄ• á¹‡Ä• te naá¹
ce nissÄ• ya tiá¹-á¹-heyya, ye udakanissitÄ• pÄ• á¹‡Ä• te naá¹ƒ khÄ• deyyuá¹ƒ. Ä• kÄ• sa
tiá¹-á¹-heyya, ye Ä• kÄ• sanissitÄ• pÄ• á¹‡Ä• te naá¹ƒ khÄ• deyyuá¹ƒ. yaá¹ƒ yadeva hi sÄ

niccammÄ• nissÄ• ya tiá¹-á¹-heyya, ye tannissitÄ• {ye tannissitÄ• tannissitÄ• (Ce Se Ke
khÄ• deyyuá¹ƒ. evameva khvÄ• haá¹ƒ, bhikkhave, ``phassÄ• hÄ• ro daá¹-á¹-habboâ€™â€™
Ä• hÄ• re pariÃ±Ã±Ä• te tisso vedanÄ• pariÃ±Ã±Ä• tÄ• honti. tÄ«su vedanÄ• su pariÃ±Ã±
kiÃ±ci uttarikaraá¹‡Ä«yanti {uttariá¹ƒkaraá¹‡Ä«yanti (Ce Ee) } vadÄ• mi.

``kathaÃ±ca \Be I 324/, bhikkhave, manosaÃ±cetanÄ• hÄ• ro daá¹-á¹-habbo? seyyathÄ• pi
aá¹…gÄ• rakÄ• su sÄ• dhikaporisÄ• puá¹‡á¹‡Ä• aá¹…gÄ• rÄ• naá¹ƒ vÄ«taccikÄ• naá¹ƒ v
Ä• gaccheyya jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkhappaá¹-ikÅ«lo. tamenaá¹ƒ
nÄ• nÄ• bÄ• hÄ• su gahetvÄ• taá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ upakaá¸• á¸• heyyuá¹ƒ. atha kh
Ä• rakÄ• vassa cetanÄ• Ä• rakÄ• patthanÄ• Ä• rakÄ• paá¹‡idhi. taá¹ƒ \Ee II 100/ kissa h
tassa purisassa hoti --- `imaá¹ƒ cÄ• haá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ papatissÄ• mi, tatonidÄ• n
nigacchÄ• mi maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™ nti. evameva khvÄ• haá¹ƒ, bhikkhave, `m
daá¹-á¹-habboâ€™ ti vadÄ• mi. manosaÃ±cetanÄ• ya, bhikkhave, Ä• hÄ• re pariÃ±Ã±Ä• te
honti. tÄ«su taá¹‡hÄ• su pariÃ±Ã±Ä• tÄ• su ariyasÄ• vakassa natthi kiÃ±ci uttarikaraá¹‡Ä«y

``kathaÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro daá¹-á¹-habbo? seyyathÄ• pi, bhikkhave, c
gahetvÄ• raÃ±Ã±o dasseyyuá¹ƒ --- `ayaá¹ƒ te, deva, coro Ä• gucÄ• rÄ«, imassa yaá¹ƒ icch
paá¹‡ehÄ«â€™ ti. tamenaá¹ƒ rÄ• jÄ• evaá¹ƒ vadeyya --- `gacchatha, bho, imaá¹ƒ purisaá¹
sattisatena hanathÄ• â€™ ti. tamenaá¹ƒ pubbaá¹‡hasamayaá¹ƒ sattisatena haneyyuá¹ƒ. at
majjhanhikasamayaá¹ƒ evaá¹ƒ vadeyya --- `ambho, kathaá¹ƒ so purisoâ€™ ti? `tatheva, dev
tamenaá¹ƒ rÄ• jÄ• evaá¹ƒ vadeyya --- `gacchatha, bho, taá¹ƒ purisaá¹ƒ majjhanhikasamaya
hanathÄ• â€™ ti. tamenaá¹ƒ majjhanhikasamayaá¹ƒ sattisatena haneyyuá¹ƒ. atha rÄ• jÄ• s
vadeyya --- `ambho, kathaá¹ƒ \Se II 122/ so purisoâ€™ ti? `tatheva, deva, jÄ«vatÄ«â€™ ti. t
evaá¹ƒ vadeyya --- `gacchatha, bho, taá¹ƒ purisaá¹ƒ sÄ• yanhasamayaá¹ƒ sattisatena hana
sÄ• yanhasamayaá¹ƒ sattisatena haneyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha \Ne I 89/, bhikkhave
divasaá¹ƒ tÄ«hi sattisatehi haÃ±Ã±amÄ• no tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá
``ekissÄ• pi, bhante, sattiyÄ• haÃ±Ã±amÄ• no tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ p
vÄ• do tÄ«hi sattisatehi haÃ±Ã±amÄ• noâ€™â€™ ti! ``evameva khvÄ• haá¹ƒ, bhikkhave, vi
daá¹-á¹-habboti vadÄ• mi. viÃ±Ã±Ä• á¹‡e, bhikkhave, Ä• hÄ• re pariÃ±Ã±Ä• te nÄ• marÅ«p
nÄ• marÅ«pe pariÃ±Ã±Ä• te ariyasÄ• vakassa natthi kiÃ±ci uttarikaraá¹‡Ä«yanti vadÄ• mÄ

4. atthirÄ• gasuttaá¹ƒ

<64> sÄ• vatthiyaá¹ƒ \Be I 325/ \Ee II 101/ viharati ... pe ... ``cattÄ• rome, bhikkhave, Ä• hÄ
vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«naá¹ƒ vÄ• anuggahÄ• ya. katame cattÄ• ro? kal
oá¸·Ä• riko vÄ• sukhumo vÄ• , phasso dutiyo, manosaÃ±cetanÄ• tatiyÄ• , viÃ±Ã±Ä• á¹‡aá
bhikkhave, cattÄ• ro Ä• hÄ• rÄ• bhÅ«tÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ á¹-hitiyÄ• sambhavesÄ«

``kabaá¸·Ä«kÄ• re ce, bhikkhave, Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, a
nÄ• marÅ«passa avakkanti. yattha atthi nÄ• marÅ«passa avakkanti, atthi tattha saá¹…khÄ•
\Se II 123/ atthi saá¹…khÄ• rÄ• naá¹ƒ vuddhi, atthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbat
Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti, atthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha at
jÄ• tijarÄ• maraá¹‡aá¹ƒ, sasokaá¹ƒ taá¹ƒ, bhikkhave, sadaraá¹ƒ saupÄ• yÄ• santi vadÄ• mi

``phasse ce, bhikkhave, Ä• hÄ• re ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re
bhikkhave, Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã
virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, atthi tattha nÄ• mar
yattha atthi nÄ• marÅ«passa avakkanti, atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha att
vuddhi, atthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ punabbhavÄ•
tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, sas
bhikkhave, sadaraá¹ƒ saupÄ• yÄ• santi vadÄ• mi.

``seyyathÄ• pi \Ne I 90/, bhikkhave, rajako vÄ• cittakÄ• rako vÄ• sati rajanÄ• ya vÄ• lÄ• k
vÄ• nÄ«liyÄ• vÄ• maÃ±jiá¹-á¹-hÄ• ya \Ee II 102/ vÄ• suparimaá¹-á¹-he vÄ• phalake bhitt
vÄ• itthirÅ«paá¹ƒ vÄ• purisarÅ«paá¹ƒ vÄ• abhinimmineyya sabbaá¹…gapaccaá¹…gaá¹ƒ;
kabaá¸·Ä«kÄ• re ce Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tatt
virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, atthi tattha nÄ• mar
yattha atthi nÄ• marÅ«passa avakkanti, atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha att
vuddhi, atthi tattha \Se II 124/ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ
punabbhavÄ• bhinibbatti, atthi tattha \Be I 326/ Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha at
jÄ• tijarÄ• maraá¹‡aá¹ƒ, sasokaá¹ƒ taá¹ƒ, bhikkhave, sadaraá¹ƒ saupÄ• yÄ• santi vadÄ• mi

``phasse ce, bhikkhave, Ä• hÄ• re ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re
bhikkhave, Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã
virÅ«á¸·haá¹ƒ. yattha patiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ virÅ«á¸·haá¹ƒ, atthi tattha nÄ• mar
yattha atthi nÄ• marÅ«passa avakkanti, atthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha att
vuddhi, atthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti. yattha atthi Ä• yatiá¹ƒ punabbhavÄ•
tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha atthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, sas
bhikkhave, sadaraá¹ƒ saupÄ• yÄ• santi vadÄ• mi.

``kabaá¸·Ä«kÄ• re ce, bhikkhave, Ä• hÄ• re natthi rÄ• go natthi nandÄ« natthi taá¹‡hÄ• , ap
tattha viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ. yattha appatiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«
tattha nÄ• marÅ«passa avakkanti. yattha natthi nÄ• marÅ«passa avakkanti, natthi tattha saá
yattha natthi saá¹…khÄ• rÄ• naá¹ƒ vuddhi, natthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti.
Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti, natthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha n

jÄ• tijarÄ• maraá¹‡aá¹ƒ, asokaá¹ƒ taá¹ƒ, bhikkhave, adaraá¹ƒ anupÄ• yÄ• santi vadÄ• mi.

``phasse \Ee II 103/ ce, bhikkhave, Ä• hÄ• re ... pe ... manosaÃ±cetanÄ• ya ce, bhikkhave,
viÃ±Ã±Ä• á¹‡e ce, bhikkhave, Ä• hÄ• re \Se II 125/ natthi rÄ• go natthi nandÄ« natthi taá¹‡h
appatiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ. yattha appatiá¹-á¹-hitaá¹ƒ viÃ±Ã
avirÅ«á¸·haá¹ƒ, natthi tattha nÄ• marÅ«passa avakkanti \Ne I 91/. yattha natthi nÄ• marÅ«p
tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha natthi saá¹…khÄ• rÄ• naá¹ƒ vuddhi, natthi tattha
punabbhavÄ• bhinibbatti. yattha natthi Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti, natthi tattha Ä• y
jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha natthi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ, asokaá¹ƒ taá¹ƒ, bh
anupÄ• yÄ• santi vadÄ• mi.

``seyyathÄ• pi, bhikkhave, kÅ«á¹-Ä• gÄ• raá¹ƒ vÄ• kÅ«á¹-Ä• gÄ• rasÄ• laá¹ƒ vÄ• uttarÄ•
pÄ• cÄ«nÄ• ya vÄ• vÄ• tapÄ• nÄ• sÅ«riye uggacchante vÄ• tapÄ• nena rasmi pavisitvÄ•
{kattha patiá¹-á¹-hitÄ• (Katthaci) } ti? ``pacchimÄ• yaá¹ƒ, bhante, bhittiyaâ€™â€™ nti. ``pac
bhikkhave, bhitti nÄ• ssa kvÄ• ssa patiá¹-á¹-hitÄ• â€™â€™ ti? ``pathaviyaá¹ƒ, bhanteâ€™â
bhikkhave \Be I 327/, nÄ• ssa kvÄ• ssa patiá¹-á¹-hitÄ• â€™â€™ ti? ``Ä• pasmiá¹ƒ, bhanteâ
bhikkhave, nÄ• ssa kvÄ• ssa patiá¹-á¹-hitÄ• â€™â€™ ti? ``appatiá¹-á¹-hitÄ• , bhanteâ€™â€
bhikkhave, kabaá¸·Ä«kÄ• re ce Ä• hÄ• re natthi rÄ• go natthi nandÄ« natthi taá¹‡hÄ• ... pe

``phasse ce, bhikkhave, Ä• hÄ• re ... manosaÃ±cetanÄ• ya ce, bhikkhave, Ä• hÄ• re ... viÃ
Ä• hÄ• re natthi rÄ• go natthi nandÄ« natthi taá¹‡hÄ• , appatiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á
yattha appatiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ, natthi tattha nÄ• marÅ«passa a
natthi nÄ• marÅ«passa avakkanti, natthi tattha saá¹…khÄ• rÄ• naá¹ƒ vuddhi. yattha natthi s
126/ vuddhi, natthi tattha Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti \Ee II 104/. yattha natthi Ä• yat
punabbhavÄ• bhinibbatti, natthi tattha Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡aá¹ƒ. yattha natthi Ä• ya
jÄ• tijarÄ• maraá¹‡aá¹ƒ asokaá¹ƒ taá¹ƒ, bhikkhave, adaraá¹ƒ anupÄ• yÄ• santi vadÄ• mÄ«â

5. nagarasuttaá¹ƒ

<65> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``pubbe me, bhikkhave, sambodhÄ• anabhisambudd
sato etadahosi --- `kicchÄ• vatÄ• yaá¹ƒ loko Ä• panno jÄ• yati ca jÄ«yati ca mÄ«yati ca cav
atha ca panimassa dukkhassa nissaraá¹‡aá¹ƒ nappajÄ• nÄ• ti jarÄ• maraá¹‡assa. kudÄ• ss
nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yissati jarÄ• maraá¹‡assÄ• â€™ ti? tassa mayhaá¹ƒ, bhikkhave,
sati jarÄ• maraá¹‡aá¹ƒ hoti, kiá¹ƒpaccayÄ• jarÄ• maraá¹‡aâ€™ nti \Ne I 92/? tassa mayhaa
manasikÄ• rÄ• ahu paÃ±Ã±Ä• ya abhisamayo --- `jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aá¹ƒ hot
jarÄ• maraá¹‡aâ€™â€™ â€™ nti.

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho sati jÄ• ti hoti ... pe ... bhavo hoti

upÄ• dÄ• naá¹ƒ hoti ... taá¹‡hÄ• hoti ... vedanÄ• hoti ... phasso hoti ... saá¸·Ä• yatanaá¹ƒ h
nÄ• marÅ«paá¹ƒ hoti ... kiá¹ƒpaccayÄ• nÄ• marÅ«paâ€™ nti? tassa mayhaá¹ƒ, bhikkhave,
paÃ±Ã±Ä• ya abhisamayo --- `viÃ±Ã±Ä• á¹‡e kho sati nÄ• marÅ«paá¹ƒ hoti, viÃ±Ã±Ä• á¹‡a
tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho sati viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, kiá¹ƒpa
viÃ±Ã±Ä• á¹‡aâ€™ nti \Se II 127/? tassa mayhaá¹ƒ, bhikkhave, yoniso manasikÄ• rÄ• ahu
`nÄ• marÅ«pe kho sati viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™

``tassa \Be I 328/ mayhaá¹ƒ, bhikkhave, etadahosi --- paccudÄ• vattati kho idaá¹ƒ viÃ±Ã±Ä
nÄ• marÅ«pamhÄ• na paraá¹ƒ gacchati. ettÄ• vatÄ• jÄ• yetha vÄ• jÄ«yetha vÄ• mÄ«yet
vÄ• , yadidaá¹ƒ nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• m
saá¸·Ä• yatanaá¹ƒ; saá¸·Ä• yatanapaccayÄ• phasso ... pe ... evametassa \Ee II 105/ keval
samudayo hoti. `samudayo, samudayoâ€™ ti kho me, bhikkhave, pubbe ananussutesu dha
Ã±Ä• á¹‡aá¹ƒ udapÄ• di paÃ±Ã±Ä• udapÄ• di vijjÄ• udapÄ• di Ä• loko udapÄ• di.

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho asati, jarÄ• maraá¹‡aá¹ƒ na hoti;
jarÄ• maraá¹‡anirodhoâ€™ ti? tassa mayhaá¹ƒ, bhikkhave, yoniso manasikÄ• rÄ• ahu paÃ
`jÄ• tiyÄ• kho asati, jarÄ• maraá¹‡aá¹ƒ na hoti; jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™
bhikkhave, etadahosi --- `kimhi nu kho asati jÄ• ti na hoti ... pe ... bhavo na hoti ... upÄ• dÄ•
... taá¹‡hÄ• na hoti ... vedanÄ• na hoti ... phasso na hoti ... saá¸·Ä• yatanaá¹ƒ na hoti ... nÄ
hoti. kissa nirodhÄ• nÄ• marÅ«panirodhoâ€™ ti? tassa mayhaá¹ƒ, bhikkhave, yoniso mana
abhisamayo \Ne I 93/ --- `viÃ±Ã±Ä• á¹‡e kho asati, nÄ• marÅ«paá¹ƒ na hoti; viÃ±Ã±Ä• á¹‡a
nÄ• marÅ«panirodhoâ€™â€™ â€™ ti \Se II 128/.

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `kimhi nu kho asati viÃ±Ã±Ä• á¹‡aá¹ƒ na hoti; k
viÃ±Ã±Ä• á¹‡anirodhoâ€™ ti? tassa mayhaá¹ƒ, bhikkhave, yoniso manasikÄ• rÄ• ahu paÃ
`nÄ• marÅ«pe kho asati, viÃ±Ã±Ä• á¹‡aá¹ƒ na hoti; nÄ• marÅ«panirodhÄ• viÃ±Ã±Ä• á¹‡an

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- adhigato kho myÄ• yaá¹ƒ maggo bodhÄ• ya ya
nÄ• marÅ«panirodhÄ• viÃ±Ã±Ä• á¹‡anirodho; viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodh
saá¸·Ä• yatananirodho; saá¸·Ä• yatananirodhÄ• phassanirodho ... pe ... evametassa keval
nirodho hoti. `nirodho, nirodhoâ€™ ti kho me, bhikkhave, pubbe ananussutesu dhammesu c
Ã±Ä• á¹‡aá¹ƒ udapÄ• di paÃ±Ã±Ä• udapÄ• di vijjÄ• udapÄ• di Ä• loko udapÄ• di.

``seyyathÄ• pi, bhikkhave, puriso araÃ±Ã±e pavane caramÄ• no passeyya purÄ• á¹‡aá¹ƒ n
pubbakehi manussehi anuyÄ• taá¹ƒ. so tamanugaccheyya \Be I 329/. tamanugacchanto pas
nagaraá¹ƒ purÄ• á¹‡aá¹ƒ rÄ• jadhÄ• niá¹ƒ pubbakehi \Ee II 106/ manussehi ajjhÄ• vuá¹-á¹-
Se Ke Ee) } Ä• rÄ• masampannaá¹ƒ vanasampannaá¹ƒ pokkharaá¹‡Ä«sampannaá¹ƒ uddh
Se Ke Ee) } ramaá¹‡Ä«yaá¹ƒ. atha kho so, bhikkhave, puriso raÃ±Ã±o vÄ• rÄ• jamahÄ• ma

`yagghe, bhante, jÄ• neyyÄ• si --- ahaá¹ƒ addasaá¹ƒ araÃ±Ã±e pavane caramÄ• no purÄ• a
purÄ• á¹‡aÃ±jasaá¹ƒ pubbakehi manussehi anuyÄ• taá¹ƒ tamanugacchiá¹ƒ. tamanugaccha
nagaraá¹ƒ purÄ• á¹‡aá¹ƒ rÄ• jadhÄ• niá¹ƒ pubbakehi manussehi ajjhÄ• vuá¹-á¹-haá¹ƒ \Se II
vanasampannaá¹ƒ pokkharaá¹‡Ä«sampannaá¹ƒ uddhÄ• pavantaá¹ƒ ramaá¹‡Ä«yaá¹ƒ. taá¹
ti. atha kho so, bhikkhave, rÄ• jÄ• vÄ• rÄ• jamahÄ• matto vÄ• taá¹ƒ nagaraá¹ƒ mÄ• peyya
samayena iddhaÃ±ceva phÄ«taÃ±ca bÄ• hujaÃ±Ã±aá¹ƒ Ä• kiá¹‡á¹‡amanussaá¹ƒ vuddhive
khvÄ• haá¹ƒ, bhikkhave, addasaá¹ƒ purÄ• á¹‡aá¹ƒ maggaá¹ƒ purÄ• á¹‡aÃ±jasaá¹ƒ pubbak
anuyÄ• taá¹ƒ.

``katamo ca so, bhikkhave, purÄ• á¹‡amaggo purÄ• á¹‡aÃ±jaso pubbakehi sammÄ• sambu
ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... samm
so, bhikkhave, purÄ• á¹‡amaggo purÄ• á¹‡aÃ±jaso pubbakehi sammÄ• sambuddhehi anuy
tamanugacchanto jarÄ• maraá¹‡aá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; jarÄ• maraá¹‡asamudayaá¹ƒ abb
jarÄ• maraá¹‡anirodhaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipa
tamanugacchiá¹ƒ; tamanugacchanto jÄ• tiá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ ... pe ... bhavaá¹ƒ abbhaÃ
upÄ• dÄ• naá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ ... taá¹‡haá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ ... vedanaá¹ƒ abbha
abbhaÃ±Ã±Ä• siá¹ƒ ... saá¸·Ä• yatanaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ ... nÄ• marÅ«paá¹ƒ abbhaÃ±
abbhaÃ±Ã±Ä• siá¹ƒ. tamanugacchiá¹ƒ; tamanugacchanto saá¹…khÄ• re abbhaÃ±Ã±Ä• siá¹
abbhaÃ±Ã±Ä• siá¹ƒ; saá¹…khÄ• ranirodhaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; saá¹…khÄ• ranirodhagÄ
abbhaÃ±Ã±Ä• siá¹ƒ. tadabhiÃ±Ã±Ä• \Ee II 107/ Ä• cikkhiá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«na
upÄ• sikÄ• naá¹ƒ. tayidaá¹ƒ, bhikkhave \Se II 130/, brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ
bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaâ€™â€™ nti. paÃ

6. sammasasuttaá¹ƒ

<66> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kurÅ«su viharati kammÄ• sadha
nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``sammasatha no tumhe, bhi
sammasaâ€™â€™ nti {antarÄ• sammasananti (Ce) }. evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bh
``ahaá¹ƒ kho, bhante, sammasÄ• mi antaraá¹ƒ sammasaâ€™â€™ nti. ``yathÄ• kathaá¹ƒ pa
sammasasi antaraá¹ƒ sammasaâ€™â€™ nti? atha kho so bhikkhu byÄ• kÄ• si. yathÄ• so
bhikkhu bhagavato cittaá¹ƒ Ä• rÄ• dhesi.

evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``etassa, bhagavÄ• , kÄ•
yaá¹ƒ bhagavÄ• antaraá¹ƒ sammasaá¹ƒ bhÄ• seyya. bhagavato sutvÄ• bhikkhÅ« dhÄ• res
``tenahÄ• nanda, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti.
te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``idha \Ne I 95/, bhikkhave, bhikkhu sammasamÄ• no sammasati antaraá¹ƒ sammasaá¹ƒ {s
`yaá¹ƒ kho idaá¹ƒ anekavidhaá¹ƒ nÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ loke uppajjati jarÄ• mar
dukkhaá¹ƒ kiá¹ƒnidÄ• naá¹ƒ kiá¹ƒsamudayaá¹ƒ kiá¹ƒjÄ• tikaá¹ƒ \Ee II 108/ kiá¹ƒpabhavaá¹ƒ
jarÄ• maraá¹‡aá¹ƒ hoti, kismiá¹ƒ asati jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™ ti? so sammasamÄ
`yaá¹ƒ kho idaá¹ƒ anekavidhaá¹ƒ nÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ \Se II 131/ loke uppajjat
idaá¹ƒ kho dukkhaá¹ƒ upadhinidÄ• naá¹ƒ upadhisamudayaá¹ƒ upadhijÄ• tikaá¹ƒ upadhipab
jarÄ• maraá¹‡aá¹ƒ hoti, upadhismiá¹ƒ asati jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™ ti. so jarÄ• ma
jarÄ• maraá¹‡asamudayaÃ±ca pajÄ• nÄ• ti jarÄ• maraá¹‡anirodhaÃ±ca pajÄ• nÄ• ti yÄ• ca
jarÄ• maraá¹‡anirodhasÄ• ruppagÄ• minÄ« paá¹-ipadÄ• taÃ±ca pajÄ• nÄ• ti. tathÄ• paá¹-i
ayaá¹ƒ vuccati, bhikkhave, bhikkhu sabbaso sammÄ• dukkhakkhayÄ• ya paá¹-ipanno jarÄ•

``athÄ• paraá¹ƒ sammasamÄ• no sammasati antaraá¹ƒ sammasaá¹ƒ --- `upadhi panÄ• yaá
kiá¹ƒjÄ• tiko kiá¹ƒpabhavo, kismiá¹ƒ sati upadhi hoti, kismiá¹ƒ asati upadhi na hotÄ«â€™ ti?
evaá¹ƒ jÄ• nÄ• ti --- `upadhi taá¹‡hÄ• nidÄ• no taá¹‡hÄ• samudayo taá¹‡hÄ• jÄ• tiko taá¹‡h
upadhi hoti, taá¹‡hÄ• ya asati upadhi na hotÄ«â€™ ti. so upadhiÃ±ca pajÄ• nÄ• ti upadhisa
upadhinirodhaÃ±ca \Be I 331/ pajÄ• nÄ• ti yÄ• ca upadhinirodhasÄ• ruppagÄ• minÄ« paá¹-
tathÄ• paá¹-ipanno ca hoti anudhammacÄ• rÄ«. ayaá¹ƒ vuccati, bhikkhave, bhikkhu sabbas
paá¹-ipanno upadhinirodhÄ• ya.

``athÄ• paraá¹ƒ sammasamÄ• no sammasati antaraá¹ƒ sammasaá¹ƒ --- `taá¹‡hÄ• panÄ• y
uppajjati, kattha nivisamÄ• nÄ• nivisatÄ«â€™ ti? so sammasamÄ• no evaá¹ƒ jÄ• nÄ• ti --- y
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ
kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhuá¹ƒ loke piyarÅ«paá¹ƒ, sÄ• tarÅ«paá¹ƒ. e
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. sotaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ
ghÄ• naá¹ƒ \Ee II 109/ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ ... jivhÄ• loke piyarÅ«paá¹ƒ sÄ• t
loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ etthesÄ• taá
uppajjati ettha nivisamÄ• nÄ• nivisati.

``ye \Ne I 96/ hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• v
sÄ• tarÅ«paá¹ƒ taá¹ƒ niccato addakkhuá¹ƒ sukhato addakkhuá¹ƒ attato addakkhuá¹ƒ Ä• rog
addakkhuá¹ƒ. te taá¹‡haá¹ƒ vaá¸• á¸• hesuá¹ƒ. ye taá¹‡haá¹ƒ vaá¸• á¸• hesuá¹ƒ te upadhiá
upadhiá¹ƒ vaá¸• á¸• hesuá¹ƒ te dukkhaá¹ƒ vaá¸• á¸• hesuá¹ƒ. ye dukkhaá¹ƒ vaá¸• á¸• hesua
jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, na
vadÄ• mi.

``yepi hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
sÄ• tarÅ«paá¹ƒ taá¹ƒ niccato dakkhissanti {dakkhinti (Ce) } sukhato dakkhissanti attato dakk
dakkhissanti khemato dakkhissanti. te taá¹‡haá¹ƒ vaá¸• á¸• hissanti. ye taá¹‡haá¹ƒ vaá¸• á¸

vaá¸• á¸• hissanti. ye upadhiá¹ƒ vaá¸• á¸• hissanti te dukkhaá¹ƒ vaá¸• á¸• hissanti. ye dukkh
te na parimuccissanti jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanass
parimuccissanti dukkhasmÄ• ti vadÄ• mi.

``yepi hi keci, bhikkhave, etarahi samaá¹‡Ä• \Se II 133/ vÄ• brÄ• hmaá¹‡Ä• vÄ• yaá¹ƒ lo
sÄ• tarÅ«paá¹ƒ taá¹ƒ niccato passanti sukhato passanti attato passanti Ä• rogyato passanti
taá¹‡haá¹ƒ vaá¸• á¸• henti \Be I 332/. ye taá¹‡haá¹ƒ vaá¸• á¸• henti te upadhiá¹ƒ vaá¸• á¸• h
vaá¸• á¸• henti te dukkhaá¹ƒ vaá¸• á¸• henti. ye dukkhaá¹ƒ vaá¸• á¸• henti te na parimuccan
maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, na parimuccanti dukk

``seyyathÄ• pi \Ee II 110/, bhikkhave, Ä• pÄ• nÄ«yakaá¹ƒso vaá¹‡á¹‡asampanno gandhasa
kho visena saá¹ƒsaá¹-á¹-ho. atha puriso Ä• gaccheyya ghammÄ• bhitatto ghammapareto ki
tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ayaá¹ƒ te, ambho purisa, Ä• pÄ• nÄ«yakaá¹ƒso vaá¹‡á¹‡
rasasampanno; so ca kho visena saá¹ƒsaá¹-á¹-ho. sace Ä• kaá¹…khasi piva. pivato hi kho t
vaá¹‡á¹‡enapi gandhenapi rasenapi, pivitvÄ• ca pana tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• ni
vÄ• dukkhaâ€™ nti. so taá¹ƒ Ä• pÄ• nÄ«yakaá¹ƒsaá¹ƒ sahasÄ• appaá¹-isaá¹…khÄ• pivey
tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. evamev
atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yaá¹ƒ loke piyarÅ«paá¹ƒ ... pe
pe ... etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yaá¹ƒ loke piyarÅ«paá¹ƒ \Ne I 97/ sÄ• t
passanti sukhato \Se II 134/ passanti attato passanti Ä• rogyato passanti khemato passanti,
vaá¸• á¸• henti. ye taá¹‡haá¹ƒ vaá¸• á¸• henti te upadhiá¹ƒ vaá¸• á¸• henti. ye upadhiá¹ƒ vaá
vaá¸• á¸• henti. ye dukkhaá¹ƒ vaá¸• á¸• henti te na parimuccanti jÄ• tiyÄ• jarÄ• ya maraá¹‡
dukkhehi domanassehi upÄ• yÄ• sehi, na parimuccanti dukkhasmÄ• ti vadÄ• mi.

``ye ca kho keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
sÄ• tarÅ«paá¹ƒ taá¹ƒ aniccato addakkhuá¹ƒ dukkhato addakkhuá¹ƒ anattato addakkhuá¹ƒ r
addakkhuá¹ƒ, te taá¹‡haá¹ƒ pajahiá¹ƒsu. ye taá¹‡haá¹ƒ pajahiá¹ƒsu te upadhiá¹ƒ pajahiá¹ƒs
pajahiá¹ƒsu te dukkhaá¹ƒ pajahiá¹ƒsu. ye dukkhaá¹ƒ pajahiá¹ƒsu te parimucciá¹ƒsu jÄ• tiyÄ
sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, parimucciá¹ƒsu dukkhasmÄ• ti vad

``yepi hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• \Ee II 111/ brÄ• hmaá
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ taá¹ƒ aniccato dakkhissanti dukkhato dakkhissanti anattato \B
rogato dakkhissanti bhayato dakkhissanti, te taá¹‡haá¹ƒ pajahissanti. ye taá¹‡haá¹ƒ pajahis
parimuccissanti dukkhasmÄ• ti vadÄ• mi.

``yepi hi keci, bhikkhave, etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yaá¹ƒ loke piyarÅ«
aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato \Se II 135/ p
taá¹‡haá¹ƒ pajahanti. ye taá¹‡haá¹ƒ pajahanti te upadhiá¹ƒ pajahanti. ye upadhiá¹ƒ pajahan

pajahanti. ye dukkhaá¹ƒ pajahanti te parimuccanti jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi pa
domanassehi upÄ• yÄ• sehi, parimuccanti dukkhasmÄ• ti vadÄ• mi.

``seyyathÄ• pi, bhikkhave, Ä• pÄ• nÄ«yakaá¹ƒso vaá¹‡á¹‡asampanno gandhasampanno ra
saá¹ƒsaá¹-á¹-ho. atha puriso Ä• gaccheyya ghammÄ• bhitatto ghammapareto kilanto tasito
evaá¹ƒ vadeyyuá¹ƒ --- `ayaá¹ƒ te, ambho purisa, Ä• pÄ• nÄ«yakaá¹ƒso vaá¹‡á¹‡asampann
rasasampanno so ca kho visena saá¹ƒsaá¹-á¹-ho. sace Ä• kaá¹…khasi piva. pivato hi kho ta
vaá¹‡á¹‡enapi gandhenapi rasenapi; pivitvÄ• ca pana tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• ni
maraá¹‡amattaá¹ƒ vÄ• dukkhaâ€™ nti. atha kho, bhikkhave, tassa purisassa evamassa ---
surÄ• pipÄ• sitÄ• {surÄ• pipÄ• sÄ• (?) } pÄ• nÄ«yena vÄ• vinetuá¹ƒ dadhimaá¹‡á¸• aken
bhaá¹-á¹-haloá¹‡ikÄ• ya {maá¹-á¹-haloá¹‡ikÄ• ya (Ce Se Ke Ee) } vÄ• vinetuá¹ƒ loá¹‡asovÄ
na tvevÄ• haá¹ƒ taá¹ƒ piveyyaá¹ƒ, yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â
Ä• pÄ• nÄ«yakaá¹ƒsaá¹ƒ paá¹-isaá¹…khÄ• na piveyya, paá¹-inissajjeyya \Ee II 112/. so tat
maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. evameva kho, bhikkhav
atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ•
aniccato addakkhuá¹ƒ dukkhato addakkhuá¹ƒ anattato addakkhuá¹ƒ rogato addakkhuá¹ƒ bh
taá¹‡haá¹ƒ pajahiá¹ƒsu. ye taá¹‡haá¹ƒ pajahiá¹ƒsu te upadhiá¹ƒ pajahiá¹ƒsu. ye upadhiá¹ƒ
dukkhaá¹ƒ pajahiá¹ƒsu. ye dukkhaá¹ƒ pajahiá¹ƒsu te parimucciá¹ƒsu jÄ• tiyÄ• jarÄ• ya mar
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, parimucciá¹ƒsu dukkhasmÄ• ti vadÄ• mi.

``yepi \Be I 334/ hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ ... pe ... etarahi samaá¹‡Ä•
yaá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ taá¹ƒ aniccato passanti dukkhato passanti anattato
passanti bhayato passanti, te taá¹‡haá¹ƒ pajahanti. ye taá¹‡haá¹ƒ pajahanti te upadhiá¹ƒ pa
upadhiá¹ƒ pajahanti te dukkhaá¹ƒ pajahanti. ye dukkhaá¹ƒ pajahanti te parimuccanti jÄ• tiyÄ
sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, parimuccanti dukkhasmÄ• ti vadÄ•
chaá¹-á¹-haá¹ƒ.

7. naá¸·akalÄ• pÄ«suttaá¹ƒ

<67> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko {ma
bÄ• rÄ• á¹‡asiyaá¹ƒ viharanti isipatane migadÄ• ye. atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hi
paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kami
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ \Se II 137/ sÄ• riputtaá¹ƒ etad
Ä• vuso sÄ• riputta, sayaá¹ƒkataá¹ƒ jarÄ• maraá¹‡aá¹ƒ, paraá¹ƒkataá¹ƒ jarÄ• maraá¹‡aá¹ƒ,
113/ paraá¹ƒkataÃ±ca jarÄ• maraá¹‡aá¹ƒ, udÄ• hu asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ a
jarÄ• maraá¹‡aâ€™â€™ nti? ``na kho, Ä• vuso koá¹-á¹-hika, sayaá¹ƒkataá¹ƒ \Ne I 99/ jarÄ•
paraá¹ƒkataá¹ƒ jarÄ• maraá¹‡aá¹ƒ, na sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca jarÄ• maraá¹‡aá

aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ jarÄ• maraá¹‡aá¹ƒ. api ca, jÄ• tipaccayÄ• jarÄ•

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, sayaá¹ƒkatÄ• jÄ• ti, paraá¹ƒkatÄ• jÄ• ti, sayaá¹ƒkatÄ• jÄ• ti, udÄ• hu asayaá¹ƒkÄ• rÄ• aparaá¹ƒkÄ• rÄ• adhiccasamuppannÄ• jÄ• tÄ«â€™â€™ sayaá¹ƒkatÄ• jÄ• ti, na paraá¹ƒkatÄ• jÄ• ti, na sayaá¹ƒkatÄ• ca paraá¹ƒkatÄ• ca jÄ• ti, nÄ aparaá¹ƒkÄ• rÄ• adhiccasamuppannÄ• jÄ• ti. api ca, bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti.

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, sayaá¹ƒkato bhavo ... pe ... sayaá¹ƒkataá¹ƒ upÄ• dÄ• n taá¹‡hÄ• ... sayaá¹ƒkatÄ• vedanÄ• ... sayaá¹ƒkato phasso ... sayaá¹ƒkataá¹ƒ saá¸·Ä• yata sayaá¹ƒkataá¹ƒ nÄ• marÅ«paá¹ƒ, paraá¹ƒkataá¹ƒ nÄ• marÅ«paá¹ƒ, sayaá¹ƒkataÃ±ca paraa udÄ• hu asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ nÄ• marÅ«paâ€™â Ä• vuso koá¹-á¹-hika, sayaá¹ƒkataá¹ƒ nÄ• marÅ«paá¹ƒ, na paraá¹ƒkataá¹ƒ nÄ• marÅ«paá¹ƒ paraá¹ƒkataÃ±ca nÄ• marÅ«paá¹ƒ, nÄ• pi asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ, adhiccasa api ca, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti.

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, sayaá¹…kataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, paraá¹…kataá¹ƒ vi sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, udÄ• hu \Se II 138/ asayaá¹ƒkÄ• raá adhiccasamuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti? ``na kho, Ä• vuso koá¹-á¹-hika, sayaá paraá¹ƒkataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ na sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. api ca, nÄ• marÅ«papaccay

``idÄ• neva \Ee II 114/ kho mayaá¹ƒ Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ evaá¹ƒ Ä• jÄ• koá¹-á¹-hika, sayaá¹ƒkataá¹ƒ nÄ• marÅ«paá¹ƒ, na paraá¹ƒkataá¹ƒ nÄ• marÅ«paá¹ƒ, na say paraá¹ƒkataÃ±ca nÄ• marÅ«paá¹ƒ, nÄ• pi asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasa ca, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ â€™ nti.

``idÄ• neva ca pana mayaá¹ƒ Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ evaá¹ƒ Ä• jÄ• nÄ• m koá¹-á¹-hika, sayaá¹ƒkataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, na paraá¹ƒkataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, na s paraá¹ƒkataÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 100/, nÄ• pi asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ viÃ±Ã±Ä• á¹‡aá¹ƒ. api ca, nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ â€™ nti.

``yathÄ• kathaá¹ƒ panÄ• vuso sÄ• riputta, imassa bhÄ• sitassa attho daá¹-á¹-habboâ€™â upamaá¹ƒ te karissÄ• mi. upamÄ• yapidhekacce viÃ±Ã±Å« purisÄ• bhÄ• sitassa atthaá¹ƒ j Ä• vuso, dve naá¸·akalÄ• piyo aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya tiá¹-á¹-heyyuá¹ƒ. evameva kh nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ; nÄ• saá¸·Ä• yatanapaccayÄ• phasso ... pe ... evametassa kevalassa dukkhakkhandhassa samu Ä• vuso \Se II 139/, naá¸·akalÄ• pÄ«naá¹ƒ ekaá¹ƒ Ä• kaá¸• á¸• heyya, ekÄ• papateyya; ap aparÄ• papateyya. evameva kho, Ä• vuso, nÄ• marÅ«panirodhÄ• viÃ±Ã±Ä• á¹‡anirodho;

nÄ• marÅ«panirodho; nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodho; saá¸·Ä• yatananirodh
evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti. ``acchariyaá¹ƒ \Be I
abbhutaá¹ƒ, Ä• vuso sÄ• riputta! yÄ• vasubhÄ• sitaá¹ƒ cidaá¹ƒ Ä• yasmatÄ• sÄ• riputtena.
Ä• yasmato sÄ• riputtassa bhÄ• sitaá¹ƒ imehi chattiá¹ƒsÄ• ya vatthÅ«hi anumodÄ• ma --- `j
Ä• vuso, bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, dhammakathiko
vacanÄ• ya. jarÄ• maraá¹‡assa ce, Ä• vuso, bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya
dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«ti alaá¹ƒ vacanÄ• ya. jarÄ• maraá¹‡assa ce, Ä
virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto hoti, diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«
ce ... bhavassa ce ... upÄ• dÄ• nassa ce ... taá¹‡hÄ• ya ce ... vedanÄ• ya ce ... phassassa
saá¸·Ä• yatanassa ce ... nÄ• marÅ«passa ce ... viÃ±Ã±Ä• á¹‡assa ce ... saá¹…khÄ• rÄ• na
Ä• vuso, bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, dhammakathiko
avijjÄ• ya ce, Ä• vuso, bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti, dhan
bhikkhÅ«ti alaá¹ƒ vacanÄ• ya \Se II 140/. avijjÄ• ya ce, Ä• vuso, bhikkhu nibbidÄ• virÄ• gÄ
vimutto hoti, diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«ti alaá¹ƒ vacanÄ• yÄ• â€™â€™ â

8. kosambisuttaá¹ƒ

<68> ekaá¹ƒ \Ne I 101/ samayaá¹ƒ Ä• yasmÄ• ca musilo {mÅ«silo (Ce), musÄ«lo (Ee) } Ä•
{saviá¹-á¹-ho (Ce Ee) } Ä• yasmÄ• ca nÄ• rado Ä• yasmÄ• ca Ä• nando kosambiyaá¹ƒ vih
Ä• yasmÄ• paviá¹-á¹-ho Ä• yasmantaá¹ƒ musilaá¹ƒ etadavoca --- ``aÃ±Ã±atreva, Ä• vuso r
ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ
atthÄ• yasmato musilassa paccattameva Ã±Ä• á¹‡aá¹ƒ --- `jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ
``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ
Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• ahametaá¹ƒ jÄ• nÄ• mi ah
`jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ â€™ nti.

``aÃ±Ã±atreva \Ee II 116/, Ä• vuso musila, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anus
Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato musilassa
Ã±Ä• á¹‡aá¹ƒ --- `bhavapaccayÄ• jÄ• tÄ«ti ... pe ... upÄ• dÄ• napaccayÄ• bhavoti ... taá¹‡
... vedanÄ• paccayÄ• taá¹‡hÄ• ti ... phassapaccayÄ• vedanÄ• ti ... saá¸·Ä• yatanapaccay
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti ... viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti ... s
viÃ±Ã±Ä• á¹‡anti ... avijjÄ• paccayÄ• \Se II 141/ saá¹…khÄ• rÄ• â€™â€™ â€™ ti? ``aÃ±Ã
saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• a
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• ahametaá¹ƒ jÄ• nÄ• mi ahametaá¹ƒ passÄ• mi --- `avijjÄ• pa
â€™ ti.

``aÃ±Ã±atreva, Ä• vuso musila, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato musilassa paccattameva Ã±Ä• á¹

jarÄ• maraá¹‡anirodhoâ€™â€™ â€™ ti? ``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya
anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aha
passÄ• mi --- `jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â€™ â€™ ti.

``aÃ±Ã±atreva \Ne I 102/, Ä• vuso musila, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anus
Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato musilassa
--- `bhavanirodhÄ• jÄ• tinirodhoti ... pe ... upÄ• dÄ• nanirodhÄ• bhavanirodhoti ... taá¹‡hÄ•
upÄ• dÄ• nanirodhoti ... vedanÄ• nirodhÄ• taá¹‡hÄ• nirodhoti ... phassanirodhÄ• vedanÄ•
saá¸·Ä• yatananirodhÄ• phassanirodhoti ... nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodhot
nÄ• marÅ«panirodhoti \Ee II 117/ ... saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodhoti ... avijj
saá¹…khÄ• ranirodhoâ€™â€™ â€™ ti? ``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya a
anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• \Se
jÄ• nÄ• mi ahametaá¹ƒ passÄ• mi --- `avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ â€™

``aÃ±Ã±atreva, Ä• vuso musila, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato musilassa paccattameva Ã±Ä• á¹
nibbÄ• naâ€™â€™ â€™ nti? ``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya aÃ±Ã±atra
aÃ±Ã±atra \Be I 338/ Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aham
ahametaá¹ƒ passÄ• mi --- `bhavanirodho nibbÄ• naâ€™â€™ â€™ nti.

``tenahÄ• yasmÄ• musilo arahaá¹ƒ khÄ«á¹‡Ä• savoâ€™â€™ ti? evaá¹ƒ vutte, Ä• yasmÄ•
kho Ä• yasmÄ• nÄ• rado Ä• yasmantaá¹ƒ paviá¹-á¹-haá¹ƒ etadavoca --- ``sÄ• dhÄ• vuso p
paÃ±haá¹ƒ labheyyaá¹ƒ. maá¹ƒ etaá¹ƒ paÃ±haá¹ƒ puccha. ahaá¹ƒ te etaá¹ƒ paÃ±haá¹ƒ byÄ
``labhatÄ• yasmÄ• nÄ• rado etaá¹ƒ paÃ±haá¹ƒ. pucchÄ• mahaá¹ƒ Ä• yasmantaá¹ƒ nÄ• rad
byÄ• karotu ca me Ä• yasmÄ• nÄ• rado etaá¹ƒ paÃ±haá¹ƒâ€™â€™.

``aÃ±Ã±atreva, Ä• vuso nÄ• rada, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• a
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato nÄ• radassa paccattameva Ã±Ä•
jarÄ• maraá¹‡aâ€™â€™ â€™ nti? ``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya aÃ±Ã±
anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aha
jÄ• nÄ• mi ahametaá¹ƒ passÄ• mi --- `jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ â€™ nti.

``aÃ±Ã±atreva \Ne I 103/, Ä• vuso nÄ• rada, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra an
Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato nÄ• radas
--- bhavapaccayÄ• jÄ• ti ... pe ... avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti? ``aÃ±Ã±at
saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• a
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• ahametaá¹ƒ jÄ• nÄ• mi ahametaá¹ƒ passÄ• mi --- `avijjÄ• pa
â€™ ti.

``aÃ±Ã±atreva, Ä• vuso nÄ• rada, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• a
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato nÄ• radassa paccattameva Ã±Ä•
jarÄ• maraá¹‡anirodhoâ€™â€™ â€™ ti? ``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya
anussavÄ• aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aha
passÄ• mi --- `jÄ• tinirodhÄ• jarÄ• maraá¹‡anirodhoâ€™â€™ â€™ ti.

``aÃ±Ã±atreva, Ä• vuso nÄ• rada, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• a
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato nÄ• radassa \Be I 339/ paccattam
`bhavanirodhÄ• jÄ• tinirodhoti ... pe ... avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ â€™
Ä• vuso paviá¹-á¹-ha, saddhÄ• ya aÃ±Ã±atra \Se II 144/ ruciyÄ• aÃ±Ã±atra anussavÄ• aÃ
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• ahametaá¹ƒ jÄ• nÄ• mi ahametaá¹ƒ passÄ• mi ---
saá¹…khÄ• ranirodhoâ€™â€™ â€™ ti.

``aÃ±Ã±atreva, Ä• vuso nÄ• rada, saddhÄ• ya aÃ±Ã±atra ruciyÄ• aÃ±Ã±atra anussavÄ• a
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• atthÄ• yasmato nÄ• radassa paccattameva Ã±Ä•
nibbÄ• naâ€™â€™ â€™ nti? ``aÃ±Ã±atreva, Ä• vuso paviá¹-á¹-ha, saddhÄ• ya aÃ±Ã±atra
aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• ahametaá¹ƒ jÄ•
--- `bhavanirodho nibbÄ• naâ€™â€™ â€™ nti.

``tenahÄ• yasmÄ• nÄ• rado arahaá¹ƒ khÄ«á¹‡Ä• savoâ€™â€™ ti? `` `bhavanirodho \Ee II
Ä• vuso, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ, na camhi arahaá¹ƒ khÄ«
Ä• vuso, kantÄ• ramagge \Ne I 104/ udapÄ• no. tatra nevassa rajju na udakavÄ• rako. atha
ghammÄ• bhitatto ghammapareto kilanto tasito pipÄ• sito, so taá¹ƒ udapÄ• naá¹ƒ olokeyya.
kho Ã±Ä• á¹‡aá¹ƒ assa, na ca kÄ• yena phusitvÄ• vihareyya. evameva kho, Ä• vuso, `bhav
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ, na camhi arahaá¹ƒ khÄ«á¹‡Ä• sa

evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ paviá¹-á¹-haá¹ƒ etadavoca --- ``evaá¹ƒ
) } tvaá¹ƒ, Ä• vuso paviá¹-á¹-ha, Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ kiá¹ƒ vadesÄ«â€™â€™ ti? ``e
Ä• nanda, Ä• yasmantaá¹ƒ nÄ• radaá¹ƒ na kiÃ±ci vadÄ• mi aÃ±Ã±atra kalyÄ• á¹‡Ä• aÃ±Ã±
aá¹-á¹-hamaá¹ƒ.

9. upayantisuttaá¹ƒ

<69> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tatra kho ... pe ... ``mahÄ• samuddo, bhikkhave, upayanto mahÄ• nadiyo upayÄ
upayantiyo kunnadiyo \Be I 340/ upayÄ• penti, kunnadiyo upayantiyo mahÄ• sobbhe upayÄ
145/ upayantÄ• kusobbhe upayÄ• penti. evameva kho, bhikkhave, avijjÄ• upayantÄ« saá¹

saá¹…khÄ• rÄ• upayantÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ upayÄ• penti, viÃ±Ã±Ä• á¹‡aá¹ƒ upayantaá¹
nÄ• marÅ«paá¹ƒ upayantaá¹ƒ saá¸·Ä• yatanaá¹ƒ upayÄ• peti, saá¸·Ä• yatanaá¹ƒ upayantaa
phasso upayanto vedanaá¹ƒ upayÄ• peti, vedanÄ• upayantÄ« taá¹‡haá¹ƒ upayÄ• peti, taá
upayÄ• peti, upÄ• dÄ• naá¹ƒ upayantaá¹ƒ bhavaá¹ƒ \Ee II 119/ upayÄ• peti, bhavo upayant
jÄ• ti upayantÄ« jarÄ• maraá¹‡aá¹ƒ upayÄ• peti.

``mahÄ• samuddo, bhikkhave, apayanto mahÄ• nadiyo apayÄ• peti, mahÄ• nadiyo apayan
kunnadiyo apayantiyo mahÄ• sobbhe apayÄ• penti, mahÄ• sobbhÄ• apayantÄ• kusobbhe
bhikkhave, avijjÄ• apayantÄ« saá¹…khÄ• re apayÄ• peti, saá¹…khÄ• rÄ• apayantÄ• viÃ±
viÃ±Ã±Ä• á¹‡aá¹ƒ apayantaá¹ƒ nÄ• marÅ«paá¹ƒ apayÄ• peti, nÄ• marÅ«paá¹ƒ apayantaá¹
saá¸·Ä• yatanaá¹ƒ apayantaá¹ƒ phassaá¹ƒ apayÄ• peti, phasso apayanto vedanaá¹ƒ apayÄ
taá¹‡haá¹ƒ apayÄ• peti, taá¹‡hÄ• apayantÄ« upÄ• dÄ• naá¹ƒ apayÄ• peti, upÄ• dÄ• naá¹ƒ
bhavaá¹ƒ apayÄ• peti, bhavo apayanto jÄ• tiá¹ƒ apayÄ• peti, jÄ• ti apayantÄ« jarÄ• maraá¹
ti. navamaá¹ƒ.

10. susimasuttaá¹ƒ

<70> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane \S
kalandakanivÄ• pe. tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sana-gilÄ• nappaccaya-bhesajjaparikkhÄ• rÄ• naá¹ƒ. bhikk
garukato mÄ• nito pÅ«jito apacito lÄ• bhÄ«
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sanagilÄ• nappaccaya-bhesajjaparikkhÄ• rÄ• naá¹ƒ. aÃ±Ã
asakkatÄ• honti agarukatÄ• amÄ• nitÄ• apÅ«jitÄ• anapacitÄ• , na lÄ• bhino
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sanagilÄ• nappaccaya-bhesajjaparikkhÄ• rÄ• naá¹ƒ.

tena \Be I 341/ kho pana samayena susimo {susÄ«mo (Ce Katthaci) } paribbÄ• jako rÄ• jag
mahatiyÄ• paribbÄ• jakaparisÄ• ya saddhiá¹ƒ. atha \Ee II 120/ kho susimassa paribbÄ• jak
paribbÄ• jakaá¹ƒ etadavocuá¹ƒ --- ``ehi tvaá¹ƒ, Ä• vuso susima, samaá¹‡e gotame brahmac
dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• amhe vÄ• ceyyÄ• si {vÄ• cessasi (Ee Katthaci) }. taá¹ƒ may
pariyÄ• puá¹‡itvÄ• gihÄ«naá¹ƒ bhÄ• sissÄ• ma. evaá¹ƒ mayampi sakkatÄ• bhavissÄ• ma
apacitÄ• lÄ• bhino cÄ«vara-piá¹‡á¸• apÄ• tasenÄ• sana-gilÄ• nappaccaya-bhesajjaparikkh
``evamÄ• vusoâ€™â€™ ti kho susimo paribbÄ• jako sakÄ• ya parisÄ• ya paá¹-issuá¹‡itvÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sammodi. sam
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho susimo
Ä• nandaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, Ä• vuso Ä• nanda, imasmiá¹ƒ dhammavinaye
nti.

atha \Se II 147/ kho Ä• yasmÄ• Ä• nando susimaá¹ƒ paribbÄ• jakaá¹ƒ Ä• dÄ• ya yena bha

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, susimo paribbÄ• jako evamÄ• ha --- `icchÄ•
imasmiá¹ƒ dhammavinaye brahmacariyaá¹ƒ carituâ€™â€™ nti. ``tenahÄ• nanda, susimaá¹ƒ
106/. alattha kho susimo paribbÄ• jako bhagavato santike pabbajjaá¹ƒ, alattha upasampada

tena kho pana samayena sambahulehi bhikkhÅ«hi bhagavato santike aÃ±Ã±Ä• byÄ• katÄ
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ•
Ä• yasmÄ• susimo --- ``sambahulehi kira bhikkhÅ«hi \Ee II 121/ bhagavato santike aÃ±Ã±Ä
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ
pajÄ• nÄ• mÄ• â€™â€™ ti. atha kho Ä• yasmÄ• susimo yena te bhikkhÅ« tenupasaá¹…ka
bhikkhÅ«hi saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• re
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• susimo te bhikkhÅ« etadavoca --- ``saccaá¹ƒ kirÄ• ya
bhagavato santike aÃ±Ã±Ä• byÄ• katÄ• --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ,
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti.

``api pana {api nu (Ce Se Ke) evamuparipi} tumhe Ä• yasmanto evaá¹ƒ jÄ• nantÄ• evaá¹ƒ
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhotha --- ekopi hutvÄ• bahudhÄ• hotha, bahudhÄ•
Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ, tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ
seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karotha, seyyathÄ• pi udake; uda
gacchatha, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamatha, seyyathÄ• pi pa
candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• parimasatha pari
kÄ• yena vasaá¹ƒ vattethÄ• â€™â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™.

``api pana tumhe Ä• yasmanto evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• dibbÄ• ya sotadhÄ• t
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• tha dibbe ca mÄ• nuse ca ye dÅ«re santike c
Ä• vusoâ€™â€™.

``api pana tumhe Ä• yasmanto evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• parasattÄ• naá¹ƒ par
paricca pajÄ• nÄ• tha --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• tha; vÄ«ta
vÄ«tarÄ• gaá¹ƒ cittanti pajÄ• nÄ• tha; sadosaá¹ƒ vÄ• cittaá¹ƒ sadosaá¹ƒ cittanti pajÄ• nÄ•
\Ne I 107/ cittaá¹ƒ vÄ«tadosaá¹ƒ cittanti pajÄ• nÄ• tha; samohaá¹ƒ vÄ• cittaá¹ƒ samohaá¹ƒ
pajÄ• nÄ• tha; vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ vÄ«tamohaá¹ƒ cittanti pajÄ• nÄ• tha; saá¹ƒkhitta
saá¹ƒkhittaá¹ƒ cittanti pajÄ• nÄ• tha; vikkhittaá¹ƒ vÄ• cittaá¹ƒ vikkhittaá¹ƒ cittanti pajÄ• nÄ•
vÄ• cittaá¹ƒ mahaggataá¹ƒ cittanti pajÄ• nÄ• tha; amahaggataá¹ƒ vÄ• cittaá¹ƒ amahaggata
\Se II 149/; sauttaraá¹ƒ vÄ• cittaá¹ƒ sauttaraá¹ƒ cittanti pajÄ• nÄ• tha; anuttaraá¹ƒ vÄ• citta
cittanti pajÄ• nÄ• tha; samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ samÄ• hitaá¹ƒ cittanti pajÄ• nÄ• tha; asam
asamÄ• hitaá¹ƒ cittanti pajÄ• nÄ• tha; vimuttaá¹ƒ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittanti pajÄ• nÄ•
avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• nÄ• thÄ• â€™â€™ ti? ``no hetaá¹ƒ, Ä• v

``api pana tumhe Ä• yasmanto evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• anekavihitaá¹ƒ pubbe
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi j
jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• rÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ•
jÄ• tisahassampi jÄ• tisatasahassampi, anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-aka
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhapaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhapaá¹-isaá
tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• sa
ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™.

``api pana tumhe Ä• yasmanto evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• dibbena cakkhunÄ•
atikkantamÄ• nusakena satte passatha cavamÄ• ne upapajjamÄ• ne \Se II 150/ hÄ«ne paá
dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ• tha --- `ime vata bhont
samannÄ• gatÄ• \Ee II 123/ vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samann
upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yas
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• ; ime vÄ• pana bhonto sattÄ• k
samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• , ari
sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• te kÄ• yassa bhedÄ• par
lokaá¹ƒ upapannÄ• â€™ ti, iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satt
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te \Ne I 108/ suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate ya
pajÄ• nÄ• thÄ• â€™â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™.

``api pana tumhe Ä• yasmanto evaá¹ƒ jÄ• nantÄ• evaá¹ƒ passantÄ• ye te santÄ• vimokk
Ä• ruppÄ• , te kÄ• yena phusitvÄ• viharathÄ• â€™â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™.

``ettha \Be I 344/ dÄ• ni Ä• yasmanto idaÃ±ca veyyÄ• karaá¹‡aá¹ƒ imesaÃ±ca dhammÄ• n
Ä• vuso, kathaâ€™â€™ nti? ``paÃ±Ã±Ä• vimuttÄ• kho mayaá¹ƒ, Ä• vuso susimÄ• â€™â€™

``na khvÄ• haá¹ƒ imassa Ä• yasmantÄ• naá¹ƒ saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atth
Ä• yasmanto tathÄ• bhÄ• santu yathÄ• haá¹ƒ imassa Ä• yasmantÄ• naá¹ƒ saá¹ƒkhittena b
vitthÄ• rena atthaá¹ƒ Ä• jÄ• neyyaâ€™â€™ nti. ``Ä• jÄ• neyyÄ• si \Ee II 124/ vÄ• tvaá¹ƒ, Ä
tvaá¹ƒ Ä• jÄ• neyyÄ• si atha kho paÃ±Ã±Ä• vimuttÄ• mayaâ€™â€™ nti.

atha kho Ä• yasmÄ• susimo uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…kami; up
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• susimo yÄ• va
ahosi kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi. ``pubbe kho, susima, dhammaa
pacchÄ• nibbÄ• ne Ã±Ä• á¹‡aâ€™â€™ nti.

``na khvÄ• haá¹ƒ, bhante, imassa bhagavatÄ• {bhagavato (Ee) } saá¹ƒkhittena bhÄ• sitass
Ä• jÄ• nÄ• mi. sÄ• dhu me, bhante, bhagavÄ• tathÄ• bhÄ• satu yathÄ• haá¹ƒ imassa bhag
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• neyyaâ€™â€™ nti. ``Ä• jÄ• neyyÄ• si vÄ• tvaá¹ƒ
Ä• jÄ• neyyÄ• si, atha kho dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ pubbe, pacchÄ• nibbÄ• ne Ã±Ä•

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, susima, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``anic
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• nic
``aniccÄ• , bhanteâ€™â€™ \Ne I 109/. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukha
``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso \Se II 152/ me attÄ• â€™â€™ â€™
bhanteâ€™â€™. ``saÃ±Ã±Ä• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€
niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ
vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡
taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``n
``viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ \Ee II 125/, bhant
panÄ• niccaá¹ƒ \Be I 345/ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bh
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``tasmÄ• tiha, susima, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
netaá¹ƒ mama nesohamasmi na meso attÄ• ti; evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±
kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• ri
paá¹‡Ä«tÄ• vÄ• yÄ• dÅ«re santike vÄ• , sabbÄ• vedanÄ• netaá¹ƒ mama nesohamasmi
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. yÄ• kÄ• ci saÃ±Ã±Ä• ... pe ...
atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhu
vÄ• ye dÅ«re santike vÄ• , sabbe saá¹…khÄ• rÄ• netaá¹ƒ mama nesohamasmi na \Se II 1
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ netaá¹ƒ mama nesohamasmi na meso attÄ• ti; ev
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ.

``evaá¹ƒ passaá¹ƒ, susima, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi
nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ viraj
vimuccati, vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahm

karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

`` `jÄ• tipaccayÄ• \Ne I 110/ jarÄ• maraá¹‡aâ€™ nti, susima, passasÄ«â€™â€™ ti? ``evaá
`bhavapaccayÄ• jÄ• tÄ«â€™ ti, susima, passasÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.
ti, susima, passasÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. `` `taá¹‡hÄ• paccayÄ• \Ee II 1
susima, passasÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• paccayÄ• taá¹‡hÄ• ti
... saá¸·Ä• yatanapaccayÄ• phassoti ... nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti ... viÃ±Ã
nÄ• marÅ«panti ... saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti ... avijjÄ• paccayÄ• saá¹…kh
passasÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

`` `jÄ• tinirodhÄ• \Be I 346/ jarÄ• maraá¹‡anirodhoâ€™ ti, susima, passasÄ«â€™â€™ ti? `
\Se II 154/. `` `bhavanirodhÄ• jÄ• tinirodhoâ€™ ti susima, passasÄ«â€™â€™ ti? ``evaá¹ƒ,
``upÄ• dÄ• nanirodhÄ• bhavanirodhoti ... taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodhoti ... veda
taá¹‡hÄ• nirodhoti ... phassanirodhÄ• vedanÄ• nirodhoti ... saá¸·Ä• yatananirodhÄ• phass
nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodhoti ... viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«pani
viÃ±Ã±Ä• á¹‡anirodhoti ... avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoti, susima, passasÄ«â€™
bhanteâ€™â€™.

``api pana tvaá¹ƒ, susima, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto anekavihitaá¹ƒ iddhividhaá¹ƒ
ekopi hutvÄ• bahudhÄ• hosi, bahudhÄ• pi hutvÄ• eko hosi; Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchasi, seyyathÄ• pi Ä• kÄ• se; pathaviyÄ
karosi, seyyathÄ• pi udake; udakepi abhijjamÄ• no gacchasi, seyyathÄ• pi pathaviyaá¹ƒ; Ä•
kamasi, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒn
parimasasi parimajjasi, yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattesÄ«â€™â€™ ti? ``no

``api pana tvaá¹ƒ, susima, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto dibbÄ• ya sotadhÄ• tuyÄ• vis
atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡asi dibbe ca mÄ• nuse ca ye dÅ«re santike cÄ•
hetaá¹ƒ, bhanteâ€™â€™.

``api \Se I 155/ pana tvaá¹ƒ, susima, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto parasattÄ• naá¹ƒ p
cetasÄ• ceto \Ne I 111/ paricca pajÄ• nÄ• si --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittan
... vimuttaá¹ƒ vÄ• cittaá¹ƒ vimuttaá¹ƒ cittanti pajÄ• nÄ• sÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhant

``api pana tvaá¹ƒ, susima, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto anekavihitaá¹ƒ pubbenivÄ• sa
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pub
anussarasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``api pana tvaá¹ƒ, susima, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto dibbena cakkhunÄ• visuddhe

satte passasi cavamÄ• ne ... pe ... yathÄ• kammÅ«page satte pajÄ• nÄ• sÄ«â€™â€™ ti? ``

``api \Be I 347/ pana tvaá¹ƒ, susima, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto ye te santÄ• vimok
Ä• ruppÄ• te kÄ• yena phusitvÄ• viharasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``ettha dÄ• ni, susima, idaÃ±ca veyyÄ• karaá¹‡aá¹ƒ imesaÃ±ca dhammÄ• naá¹ƒ asamÄ• p
kathaâ€™â€™ nti?

atha kho Ä• yasmÄ• susimo bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etada
bhante, accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yvÄ• haá¹ƒ
dhammatthenako pabbajito. tassa me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡
saá¹ƒvarÄ• yÄ• â€™â€™ ti.

``taggha \Se II 156/ tvaá¹ƒ, susima, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·ha
tvaá¹ƒ evaá¹ƒ svÄ• kkhÄ• te dhammavinaye dhammatthenako pabbajito. seyyathÄ• pi \Ee I
Ä• gucÄ• riá¹ƒ gahetvÄ• raÃ±Ã±o dasseyyuá¹ƒ --- `ayaá¹ƒ te, deva, coro Ä• gucÄ• rÄ«, ima
daá¹‡á¸• aá¹ƒ paá¹‡ehÄ«â€™ ti. tamenaá¹ƒ rÄ• jÄ• evaá¹ƒ vadeyya --- `gacchatha, bho, im
rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitv
rathiyÄ• ya rathiyaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena
dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chindathÄ• â€™ ti \Ne I 112/. tamenaá¹ƒ raÃ±Ã±o purisÄ
pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• khara
rathiyaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena dvÄ• rena n
nagarassa sÄ«saá¹ƒ chindeyyuá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, susima, api nu so puriso tatonid
domanassaá¹ƒ paá¹-isaá¹ƒvediyethÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ kho so, susima, puriso tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvediy
{paá¹-isaá¹ƒvediyetha vÄ• , na vÄ• paá¹-isaá¹ƒvediyetha (Katthaci) }. yÄ• evaá¹ƒ svÄ• kkh
dhammatthenakassa pabbajjÄ• , ayaá¹ƒ tato dukkhavipÄ• katarÄ• ca kaá¹-ukavipÄ• katarÄ
saá¹ƒvattati. yato ca kho tvaá¹ƒ, susima, accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ pa
mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuddhi hesÄ• , susima, ariyassa vinaye \Be I 348/ yo accaya
yathÄ• dhammaá¹ƒ \Se II 157/ paá¹-ikaroti, Ä• yatiÃ±ca {Ä• yatiá¹ƒ (Se Ke) } saá¹ƒvaraá¹ƒ A
dasamaá¹ƒ.

mahÄ• vaggo sattamo.

tassuddÄ• naá¹ƒ ---

dve assutavatÄ• vuttÄ• , puttamaá¹ƒsena cÄ• paraá¹ƒ.

atthirÄ• go ca nagaraá¹ƒ, sammasaá¹ƒ naá¸·akalÄ• piyaá¹ƒ.

kosambÄ« upayanti ca, dasamo susimena cÄ• ti {dasamo vutto susÄ«menÄ• ti (Ce) } ||

8. samaá¹‡abrÄ• hmaá¹‡avaggo

1. jarÄ• maraá¹‡asuttaá¹ƒ

<71> evaá¹ƒ \Se II 158/ \Ee II 129/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• ... pe ... ``ye hi keci, bhikkhave \Ne
brÄ• hmaá¹‡Ä• vÄ• jarÄ• maraá¹‡aá¹ƒ nappajÄ• nanti, jarÄ• maraá¹‡asamudayaá¹ƒ napp
jarÄ• maraá¹‡anirodhaá¹ƒ nappajÄ• nanti, jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹
bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• b
brÄ• hmaá¹‡asammatÄ• , na ca pana te Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• jarÄ• maraá¹‡aá¹ƒ pajÄ
paá¹-ipadaá¹ƒ pajÄ• nanti, te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sa
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
(suttanto eko). paá¹-hamaá¹ƒ.

2-11. jÄ• tisuttÄ• didasakaá¹ƒ

<72> sÄ• vatthiyaá¹ƒ \Be I 349/ viharati ... pe ... jÄ• tiá¹ƒ nappajÄ• nanti ... pe ....

(3) bhavaá¹ƒ nappajÄ• nanti ... pe ....

(4) upÄ• dÄ• naá¹ƒ nappajÄ• nanti ... pe ....

(5) taá¹‡haá¹ƒ nappajÄ• nanti ... pe ....

(6) vedanaá¹ƒ nappajÄ• nanti ... pe ....

(7) phassaá¹ƒ \Ne I 114/ nappajÄ• nanti ... pe ....

(8) saá¸·Ä• yatanaá¹ƒ nappajÄ• nanti ... pe ....

(9) nÄ• marÅ«paá¹ƒ \Se II 159/ nappajÄ• nanti ... pe ....

(10) viÃ±Ã±Ä• á¹‡aá¹ƒ nappajÄ• nanti ... pe ....

(11) ``saá¹…khÄ• re \Ee II 130/ nappajÄ• nanti, saá¹…khÄ• rasamudayaá¹ƒ nappajÄ• nant
nappajÄ• nanti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti ... pe ... saa
pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti. ekÄ• dasam

samaá¹‡abrÄ• hmaá¹‡avaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

paccayekÄ• dasa vuttÄ• , catusaccavibhajjanÄ• .

samaá¹‡abrÄ• hmaá¹‡avaggo, nidÄ• ne bhavati aá¹-á¹-hamo ||

vagguddÄ• naá¹ƒ ---

buddho Ä• hÄ• ro dasabalo, kaá¸·Ä• ro gahapatipaÃ±camo.

dukkhavaggo mahÄ• vaggo, aá¹-á¹-hamo samaá¹‡abrÄ• hmaá¹‡oti ||

9. antarapeyyÄ• laá¹ƒ

1. satthusuttaá¹ƒ

<73> sÄ• vatthiyaá¹ƒ \Se II 160/ \Ne I 115/ viharati ... pe ... ``jarÄ• maraá¹‡aá¹ƒ, bhikkhave
apassatÄ• yathÄ• bhÅ«taá¹ƒ jarÄ• maraá¹‡e yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya satthÄ• pa
jarÄ• maraá¹‡asamudayaá¹ƒ ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ jarÄ• maraá¹‡asam
Ã±Ä• á¹‡Ä• ya satthÄ• pariyesitabbo; jarÄ• maraá¹‡anirodhaá¹ƒ ajÄ• natÄ• apassatÄ• ya
jarÄ• maraá¹‡anirodhe yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya satthÄ• pariyesitabbo; jarÄ• mara
paá¹-ipadaá¹ƒ ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ jarÄ• maraá¹‡anirodhagÄ• miniyÄ•
Ã±Ä• á¹‡Ä• ya satthÄ• pariyesitabboâ€™â€™ ti. (suttanto eko). paá¹-hamaá¹ƒ.

(sabbesaá¹ƒ peyyÄ• lo evaá¹ƒ vitthÄ• retabbo)

2-11. dutiyasatthusuttÄ• didasakaá¹ƒ

(2) jÄ• tiá¹ƒ \Ee II 131/, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(3) bhavaá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(4) upÄ• dÄ• naá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(5) taá¹‡haá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(6) vedanaá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(7) phassaá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(8) saá¸·Ä• yatanaá¹ƒ \Ne I 116/, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... p

(9) nÄ• marÅ«paá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(10) viÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ ... pe ....

(11) ``saá¹…khÄ• re, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ saá¹…khÄ• res
satthÄ• pariyesitabbo; saá¹…khÄ• rasamudayaá¹ƒ ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya satthÄ• pariyesitabbo; saá¹…khÄ• ranirodhaá¹ƒ ajÄ• nat
\Se II 161/ saá¹…khÄ• ranirodhe yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya satthÄ• pariyesitabbo; s
paá¹-ipadaá¹ƒ ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ saá¹…khÄ• ranirodhagÄ• miniyÄ•
Ã±Ä• á¹‡Ä• ya satthÄ• pariyesitabboâ€™â€™ ti. ekÄ• dasamaá¹ƒ.

(sabbesaá¹ƒ catusaccikaá¹ƒ kÄ• tabbaá¹ƒ).

2-12. sikkhÄ• suttÄ• dipeyyÄ• laekÄ• dasakaá¹ƒ

(2) ``jarÄ• maraá¹‡aá¹ƒ \Be I 351/, bhikkhave, ajÄ• natÄ• apassatÄ• yathÄ• bhÅ«taá¹ƒ jar
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya sikkhÄ• karaá¹‡Ä«yÄ• .

(peyyÄ• lo. catusaccikaá¹ƒ kÄ• tabbaá¹ƒ).

(3) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... yogo karaá¹‡Ä«yo ... pe ....

(4) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... chando \Ee II 132/ karaá¹‡Ä«yo ... p

(5) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... ussoá¸·hÄ« karaá¹‡Ä«yÄ• ... pe ....

(6) jarÄ• maraá¹‡aá¹ƒ \Ne I 117/, bhikkhave, ajÄ• natÄ• ... pe ... appaá¹-ivÄ• nÄ« karaá¹‡Ä

(7) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... Ä• tappaá¹ƒ karaá¹‡Ä«yaá¹ƒ ... pe ..

(8) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... vÄ«riyaá¹ƒ karaá¹‡Ä«yaá¹ƒ ... pe ....

(9) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... sÄ• taccaá¹ƒ karaá¹‡Ä«yaá¹ƒ ... pe

(10) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... sati karaá¹‡Ä«yÄ• ... pe ....

(11) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... sampajaÃ±Ã±aá¹ƒ karaá¹‡Ä«yaá¹ƒ

(12) jarÄ• maraá¹‡aá¹ƒ, bhikkhave, ajÄ• natÄ• ... pe ... appamÄ• do karaá¹‡Ä«yo ... pe ....

antarapeyyÄ• lo navamo.

tassuddÄ• naá¹ƒ ---

satthÄ• sikkhÄ• ca yogo ca, chando ussoá¸·hipaÃ±camÄ«.

appaá¹-ivÄ• ni Ä• tappaá¹ƒ, vÄ«riyaá¹ƒ \Ee II 133/ sÄ• taccamuccati.

sati ca sampajaÃ±Ã±aÃ±ca, appamÄ• dena dvÄ• dasÄ• ti ||

suttantÄ• antarapeyyÄ• lÄ• niá¹-á¹-hitÄ• .

pare \Ne I 118/ te dvÄ• dasa honti, suttÄ• dvattiá¹ƒsa satÄ• ni.

catusaccena te vuttÄ• , peyyÄ• laantaramhi yeti {peyyÄ• lÄ• antaramhi yeti (Ce Se Ke) } ||

antarapeyyÄ• lesu uddÄ• naá¹ƒ samattaá¹ƒ.

nidÄ• nasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

2. abhisamayasaá¹ƒyuttaá¹ƒ

1. nakhasikhÄ• suttaá¹ƒ

<74> evaá¹ƒ \Se II 162/ \Ne I 119/ \Be I 352/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• s
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho bhagavÄ• parittaá¹ƒ nakhasi
Ä• ropetvÄ• bhikkhÅ« Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu k
vÄ• yaá¹ƒ {yo cÄ• yaá¹ƒ (sabbattha) dutiyasuttÄ• dÄ«su pana vÄ• saddoyeva dissati} mayÄ
paá¹ƒsu Ä• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ ti?

``etadeva, bhante, bahutaraá¹ƒ, yadidaá¹ƒ mahÄ• pathavÄ«. appamattako bhagavatÄ• pa
paá¹ƒsu Ä• ropito. neva satimaá¹ƒ kalaá¹ƒ upeti na sahassimaá¹ƒ kalaá¹ƒ upeti na satasaha
mahÄ• pathaviá¹ƒ upanidhÄ• ya bhagavatÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropitoâ
bhikkhave, ariyasÄ• vakassa diá¹-á¹-hisampannassa puggalassa abhisametÄ• vino etadeva
yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ; appamattakaá¹ƒ avasiá¹-á¹-haá¹ƒ. neva
na sahassimaá¹ƒ \Ee II 134/ kalaá¹ƒ upeti na satasahassimaá¹ƒ kalaá¹ƒ upeti purimaá¹ƒ du
parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ upanidhÄ• ya yadidaá¹ƒ sattakkhattuá¹ƒparamatÄ•
bhikkhave, dhammÄ• bhisamayo; evaá¹ƒ mahatthiyo dhammacakkhupaá¹-ilÄ• bhoâ€™â€™

2. pokkharaá¹‡Ä«suttaá¹ƒ

<75> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, pokkharaá¹‡Ä« paÃ±Ã±Ä•
paÃ±Ã±Ä• sayojanÄ• ni vitthÄ• rena paÃ±Ã±Ä• sayojanÄ• ni \Se II 163/ ubbedhena, puá¹‡á
kÄ• kapeyyÄ• . tato puriso kusaggena udakaá¹ƒ uddhareyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhik
katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• kusaggena udakaá¹ƒ ubbhataá¹ƒ yaá¹ƒ vÄ• pok
nti?

``etadeva, bhante, bahutaraá¹ƒ, yadidaá¹ƒ pokkharaá¹‡iyÄ• udakaá¹ƒ. appamattakaá¹ƒ ku
ubbhataá¹ƒ. neva satimaá¹ƒ kalaá¹ƒ upeti \Be I 353/ na sahassimaá¹ƒ kalaá¹ƒ upeti na sata
upeti pokkharaá¹‡iyÄ• udakaá¹ƒ upanidhÄ• ya kusaggena udakaá¹ƒ ubbhataâ€™â€™ nti.
ariyasÄ• vakassa diá¹-á¹-hisampannassa puggalassa abhisametÄ• vino etadeva bahutaraá
parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ; appamattakaá¹ƒ avasiá¹-á¹-haá¹ƒ. neva satimaá¹ƒ
sahassimaá¹ƒ kalaá¹ƒ upeti na satasahassimaá¹ƒ kalaá¹ƒ upeti purimaá¹ƒ dukkhakkhandha
pariyÄ• diá¹‡á¹‡aá¹ƒ upanidhÄ• ya, yadidaá¹ƒ sattakkhattuá¹ƒparamatÄ• . evaá¹ƒ mahatthi
dhammÄ• bhisamayo; evaá¹ƒ mahatthiyo dhammacakkhupaá¹-ilÄ• bhoâ€™â€™ ti. dutiyaá

3. sambhejjaudakasuttaá¹ƒ

<76> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi \Ee II 135/, bhikkhave, yatthimÄ• mah

saá¹ƒsandanti samenti, seyyathidaá¹ƒ --- gaá¹…gÄ• yamunÄ• aciravatÄ« sarabhÅ« mahÄ
tÄ«á¹‡i vÄ• udakaphusitÄ• ni uddhareyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ
vÄ• dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni ubbhatÄ• ni yaá¹ƒ vÄ• sambhejjaudakaâ€™â€

``etadeva, bhante, bahutaraá¹ƒ yadidaá¹ƒ sambhejjaudakaá¹ƒ; appamattakÄ• ni \Se II 164/
udakaphusitÄ• ni ubbhatÄ• ni. neva satimaá¹ƒ kalaá¹ƒ upenti na sahassimaá¹ƒ kalaá¹ƒ upe
kalaá¹ƒ upenti sambhejjaudakaá¹ƒ upanidhÄ• ya dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni ub
``evameva kho, bhikkhave ... pe ... dhammacakkhupaá¹-ilÄ• bhoâ€™â€™ ti. tatiyaá¹ƒ.

4. dutiyasambhejjaudakasuttaá¹ƒ

<77> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, yatthimÄ• mahÄ• nadiyo
samenti, seyyathidaá¹ƒ --- gaá¹…gÄ• yamunÄ• aciravatÄ« sarabhÅ« mahÄ«, taá¹ƒ udakaá
pariyÄ• dÄ• naá¹ƒ gaccheyya \Ne I 121/ á¹-hapetvÄ• dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ•
bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• sambhejjaudakaá¹ƒ parikkhÄ«á¹‡aá¹
yÄ• ni vÄ• dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• nÄ«â€™â€™ ti?

``etadeva, bhante, bahutaraá¹ƒ sambhejjaudakaá¹ƒ yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• di
appamattakÄ• ni dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• ni. neva satimaá¹ƒ
na sahassimaá¹ƒ kalaá¹ƒ upenti na satasahassimaá¹ƒ kalaá¹ƒ upenti sambhejjaudakaá¹ƒ pa
pariyÄ• diá¹‡á¹‡aá¹ƒ upanidhÄ• ya dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• n
bhikkhave ... pe ... dhammacakkhupaá¹-ilÄ• bhoâ€™â€™ ti. catutthaá¹ƒ.

5. pathavÄ«suttaá¹ƒ

<78> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi \Ee II 136/, bhikkhave, puriso \Se II 16
mahÄ• pathaviyÄ• satta kolaá¹-á¹-himattiyo guá¸·ikÄ• upanikkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±
katamaá¹ƒ nu kho bahutaraá¹ƒ, yÄ• vÄ• satta kolaá¹-á¹-himattiyo guá¸·ikÄ• upanikkhittÄ•
Katthaci) } vÄ• mahÄ• pathavÄ«â€™â€™ ti?

``etadeva, bhante, bahutaraá¹ƒ, yadidaá¹ƒ mahÄ• pathavÄ«; appamattikÄ• satta kolaá¹-á¹
upanikkhittÄ• . neva satimaá¹ƒ kalaá¹ƒ upenti na sahassimaá¹ƒ kalaá¹ƒ upenti na satasahas
mahÄ• pathaviá¹ƒ upanidhÄ• ya satta kolaá¹-á¹-himattiyo guá¸·ikÄ• upanikkhittÄ• â€™â€™
bhikkhave ... pe ... dhammacakkhupaá¹-ilÄ• bhoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyapathavÄ«suttaá¹ƒ

<79> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, mahÄ• pathavÄ« parikkha

gaccheyya, á¹-hapetvÄ• satta kolaá¹-á¹-himattiyo guá¸·ikÄ• . taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhik
kho bahutaraá¹ƒ, yaá¹ƒ vÄ• mahÄ• pathaviyÄ• parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ yÄ
kolaá¹-á¹-himattiyo guá¸·ikÄ• avasiá¹-á¹-hÄ• â€™â€™ ti?

``etadeva \Ne I 122/ bhante, bahutaraá¹ƒ, mahÄ• pathaviyÄ• , yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ
appamattikÄ• satta kolaá¹-á¹-himattiyo guá¸·ikÄ• avasiá¹-á¹-hÄ• . neva satimaá¹ƒ kalaá¹ƒ u
kalaá¹ƒ upenti na satasahassimaá¹ƒ kalaá¹ƒ upenti mahÄ• pathaviyÄ• parikkhÄ«á¹‡aá¹ƒ pa
upanidhÄ• ya satta kolaá¹-á¹-himattiyo guá¸·ikÄ• avasiá¹-á¹-hÄ• â€™â€™ ti. ``evameva kh
dhammacakkhupaá¹-ilÄ• bhoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. samuddasuttaá¹ƒ

<80> sÄ• vatthiyaá¹ƒ \Se II 166/ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, puriso mahÄ• s
tÄ«á¹‡i vÄ• udakaphusitÄ• ni uddhareyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave \Be I 355/, k
bahutaraá¹ƒ, yÄ• ni vÄ• dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni ubbhatÄ• ni yaá¹ƒ vÄ• ma

``etadeva \Ee II 137/, bhante, bahutaraá¹ƒ, yadidaá¹ƒ mahÄ• samudde udakaá¹ƒ; appamat
vÄ• udakaphusitÄ• ni ubbhatÄ• ni. neva satimaá¹ƒ kalaá¹ƒ upenti na sahassimaá¹ƒ kalaá¹ƒ
satasahassimaá¹ƒ kalaá¹ƒ upenti mahÄ• samudde udakaá¹ƒ upanidhÄ• ya dve vÄ• tÄ«á¹‡
ubbhatÄ• nÄ«â€™â€™ ti. ``evameva kho, bhikkhave ... pe ... dhammacakkhupaá¹-ilÄ• bhoâ

8. dutiyasamuddasuttaá¹ƒ

<81> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, mahÄ• samuddo parikkha
gaccheyya, á¹-hapetvÄ• dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni. taá¹ƒ kiá¹ƒ maÃ±Ã±atha,
kho bahutaraá¹ƒ, yaá¹ƒ vÄ• mahÄ• samudde udakaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ
vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• nÄ«â€™â€™ ti?

``etadeva, bhante, bahutaraá¹ƒ mahÄ• samudde udakaá¹ƒ, yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pa
appamattakÄ• ni dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• ni. neva satimaá¹ƒ
sahassimaá¹ƒ kalaá¹ƒ upenti na satasahassimaá¹ƒ kalaá¹ƒ upenti mahÄ• samudde udakaá
pariyÄ• diá¹‡á¹‡aá¹ƒ \Ne I 123/ upanidhÄ• ya dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasi
``evameva \Se II 167/ kho bhikkhave ... pe ... dhammacakkhupaá¹-ilÄ• bhoâ€™â€™ ti. aá¹-

9. pabbatasuttaá¹ƒ

<82> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, puriso himavato pabbatar
sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ• upanikkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkha

bahutaraá¹ƒ, yÄ• vÄ• satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• yo vÄ
himavÄ• vÄ• (Ce) } pabbatarÄ• jÄ• â€™â€™ ti?

``etadeva, bhante, bahutaraá¹ƒ yadidaá¹ƒ himavÄ• pabbatarÄ• jÄ• ; appamattikÄ• satta s
pÄ• sÄ• á¹‡asakkharÄ• \Ee II 138/ upanikkhittÄ• . neva satimaá¹ƒ kalaá¹ƒ upenti na sahas
\Be I 356/ na satasahassimaá¹ƒ kalaá¹ƒ upenti himavantaá¹ƒ pabbatarÄ• jÄ• naá¹ƒ upanidh
pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• â€™â€™ ti. ``evameva kho ... pe ... dhammacakkhu
navamaá¹ƒ.

10. dutiyapabbatasuttaá¹ƒ

<83> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, himavÄ• pabbatarÄ• jÄ•
pariyÄ• dÄ• naá¹ƒ gaccheyya, á¹-hapetvÄ• satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ•
bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• himavato pabbatarÄ• jassa parikkhÄ
pariyÄ• diá¹‡á¹‡aá¹ƒ yÄ• vÄ• satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ• avasiá¹-á¹-h

``etadeva, bhante, bahutaraá¹ƒ himavato pabbatarÄ• jassa yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pa
appamattikÄ• satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ• avasiá¹-á¹-hÄ• . neva satima
upenti na sahassimaá¹ƒ kalaá¹ƒ upenti na satasahassimaá¹ƒ kalaá¹ƒ upenti himavato pabb
parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ upanidhÄ• ya satta sÄ• sapamattiyo pÄ• sÄ• á¹‡as
ti.

``evameva kho, bhikkhave, ariyasÄ• vakassa diá¹-á¹-hisampannassa puggalassa abhisame
bahutaraá¹ƒ dukkhaá¹ƒ yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ; appamattakaá¹ƒ
satimaá¹ƒ kalaá¹ƒ upeti na sahassimaá¹ƒ kalaá¹ƒ upeti na satasahassimaá¹ƒ kalaá¹ƒ upeti
dukkhakkhandhaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• diá¹‡á¹‡aá¹ƒ upanidhÄ• ya yadidaá¹ƒ sattak
mahatthiyo kho, bhikkhave, dhammÄ• bhisamayo, evaá¹ƒ mahatthiyo dhammacakkhupaá¹-

11. tatiyapabbatasuttaá¹ƒ

<84> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi \Ee II 139/, bhikkhave, puriso sineruss
pabbatarÄ• jassa satta muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• upanikkhipeyya. taá¹ƒ kiá¹ƒ
katamaá¹ƒ nu kho bahutaraá¹ƒ, yÄ• vÄ• satta muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• upa
{upanikkhittÄ• , sineru vÄ• (Ce) } pabbatarÄ• jÄ• â€™â€™ ti?

``etadeva, bhante, bahutaraá¹ƒ yadidaá¹ƒ sineru pabbatarÄ• jÄ• ; appamattikÄ• satta mug
pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• . neva satimaá¹ƒ kalaá¹ƒ upenti na sahassimaá¹ƒ \B
satasahassimaá¹ƒ kalaá¹ƒ upenti sineruá¹ƒ pabbatarÄ• jÄ• naá¹ƒ upanidhÄ• ya satta mugg

pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• â€™â€™ ti. ``evameva kho, bhikkhave, ariyasÄ• vak
puggalassa \Se II 169/ adhigamaá¹ƒ upanidhÄ• ya aÃ±Ã±atitthiyasamaá¹‡abrÄ• hmaá¹‡apa
neva satimaá¹ƒ kalaá¹ƒ upeti na sahassimaá¹ƒ kalaá¹ƒ upeti na satasahassimaá¹ƒ kalaá¹ƒ u
mahÄ• dhigamo, bhikkhave, diá¹-á¹-hisampanno puggalo, evaá¹ƒ mahÄ• bhiÃ±Ã±oâ€™â€™

abhisamayasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

nakhasikhÄ• pokkharaá¹‡Ä«, sambhejjaudake ca dve.

dve pathavÄ« dve samuddÄ• , tayo ca pabbatÅ«pamÄ• ti ||

3. dhÄ• tusaá¹ƒyuttaá¹ƒ

1. nÄ• nattavaggo

1. dhÄ• tunÄ• nattasuttaá¹ƒ

<85> sÄ• vatthiyaá¹ƒ \Se II 170/ \Ne I 125/ \Ee II 140/ \Be I 358/ viharati ... pe ... ``dhÄ• tun
bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ
bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tu rÅ«padhÄ• tu cakkhuviÃ±Ã
saddadhÄ• tu sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu gandhadhÄ• tu ghÄ• naviÃ±Ã±Ä
rasadhÄ• tu jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• yadhÄ• tu phoá¹-á¹-habbadhÄ• tu kÄ• yaviÃ
dhammadhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati, bhikkhave, dhÄ• tunÄ• natta

2. phassanÄ• nattasuttaá¹ƒ

<86> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjati
phassanÄ• nattaá¹ƒ. katamaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tu sotadhÄ
kÄ• yadhÄ• tu manodhÄ• tu --- idaá¹ƒ vuccati, bhikkhave, dhÄ• tunÄ• nattaá¹ƒâ€™â€™.

``kathaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ? cakk
paá¹-icca uppajjati cakkhusamphasso. sotadhÄ• tuá¹ƒ paá¹-icca ... ghÄ• nadhÄ• tuá¹ƒ paá¹
jivhÄ• dhÄ• tuá¹ƒ \Ne I 126/ paá¹-icca ... kÄ• yadhÄ• tuá¹ƒ paá¹-icca ... manodhÄ• tuá¹ƒ pa
manosamphasso. evaá¹ƒ kho \Se II 171/, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajja

nti. dutiyaá¹ƒ.

3. nophassanÄ• nattasuttaá¹ƒ

<87> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjati
phassanÄ• nattaá¹ƒ, no phassanÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ• nattaá¹ƒ. katam
dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tu ... pe ... manodhÄ• tu --- idaá¹ƒ vuccati, bhikkhave, dh

``kathaÃ±ca \Be I 359/, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• natta
phassanÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tuá¹ƒ, bhikkhave
cakkhusamphasso, no cakkhusamphassaá¹ƒ paá¹-icca uppajjati cakkhudhÄ• tu ... pe ... ma
uppajjati manosamphasso, no manosamphassaá¹ƒ paá¹-icca uppajjati manodhÄ• tu. evaá¹ƒ
dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, no phassanÄ• nattaá¹ƒ paá¹-ic
dhÄ• tunÄ• nattaâ€™â€™ nti. tatiyaá¹ƒ.

4. vedanÄ• nÄ• nattasuttaá¹ƒ

<88> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjati
phassanÄ• nattaá¹ƒ, phassanÄ• nattaá¹ƒ paá¹-icca uppajjati vedanÄ• nÄ• nattaá¹ƒ. katama
dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tu \Ee II 142/ ... pe ... manodhÄ• tu --- idaá¹ƒ vuccati, bhi
dhÄ• tunÄ• nattaá¹ƒâ€™â€™.

``kathaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, phas
uppajjati vedanÄ• nÄ• nattaá¹ƒ? cakkhudhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati cakkhusa
cakkhusamphassaá¹ƒ paá¹-icca uppajjati cakkhusamphassajÄ• vedanÄ• ... pe ... manodhÄ
\Se II 172/ manosamphasso, manosamphassaá¹ƒ paá¹-icca uppajjati manosamphassajÄ• v
bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, phassanÄ• nattaá¹
vedanÄ• nÄ• nattaâ€™â€™ nti. catutthaá¹ƒ.

5. dutiyavedanÄ• nÄ• nattasuttaá¹ƒ

<89> sÄ• vatthiyaá¹ƒ \Ne I 127/ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icc
phassanÄ• nattaá¹ƒ, phassanÄ• nattaá¹ƒ paá¹-icca uppajjati vedanÄ• nÄ• nattaá¹ƒ, no veda
uppajjati phassanÄ• nattaá¹ƒ, no phassanÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ• nattaá
bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tu ... pe ... manodhÄ• tu --- idaá¹ƒ vuccati, bh
dhÄ• tunÄ• nattaá¹ƒâ€™â€™.

``kathaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, phas

uppajjati vedanÄ• nÄ• nattaá¹ƒ, no vedanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• na
phassanÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tuá¹ƒ, bhikkhave
cakkhusamphasso, cakkhusamphassaá¹ƒ paá¹-icca uppajjati cakkhusamphassajÄ• vedanÄ
vedanaá¹ƒ paá¹-icca \Ee II 143/ uppajjati cakkhusamphasso, no cakkhusamphassaá¹ƒ paá¹
cakkhudhÄ• tu ... pe ... manodhÄ• tuá¹ƒ paá¹-icca uppajjati manosamphasso, manosampha
uppajjati manosamphassajÄ• vedanÄ• , no manosamphassajaá¹ƒ vedanaá¹ƒ paá¹-icca upp
manosamphassaá¹ƒ paá¹-icca uppajjati manodhÄ• tu. evaá¹ƒ \Se II 173/ kho, bhikkhave, dh
paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, phassanÄ• nattaá¹ƒ paá¹-icca uppajjati vedanÄ• nÄ
vedanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ, no phassanÄ• nattaá¹ƒ paá¹
dhÄ• tunÄ• nattaâ€™â€™ nti. paÃ±camaá¹ƒ.

6. bÄ• hiradhÄ• tunÄ• nattasuttaá¹ƒ

<90> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ vo, bhikkhave, desessÄ• mi. ta
pe ... katamaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? rÅ«padhÄ• tu saddadhÄ• tu gandhadh
phoá¹-á¹-habbadhÄ• tu dhammadhÄ• tu --- idaá¹ƒ vuccati, bhikkhave, dhÄ• tunÄ• nattaâ€™

7. saÃ±Ã±Ä• nÄ• nattasuttaá¹ƒ

<91> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccas
etadavoca \Ne I 128/ --- ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjati saÃ±Ã±Ä• nÄ
saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, saá¹…kappanÄ• natta
chandanÄ• nattaá¹ƒ, chandanÄ• nattaá¹ƒ paá¹-icca uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ, pari
paá¹-icca uppajjati pariyesanÄ• nÄ• nattaá¹ƒ. katamaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ
dhammadhÄ• tu --- idaá¹ƒ vuccati, bhikkhave, dhÄ• tunÄ• nattaá¹ƒâ€™â€™.

``kathaÃ±ca \Ee II 144/, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ•
saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, saá¹…kappanÄ• natta
chandanÄ• nattaá¹ƒ, chandanÄ• nattaá¹ƒ paá¹-icca uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ, pari
paá¹-icca uppajjati pariyesanÄ• nÄ• nattaá¹ƒ?

``rÅ«padhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati rÅ«pasaÃ±Ã±Ä• \Se II 174/, rÅ«pasaÃ±
uppajjati rÅ«pasaá¹…kappo, rÅ«pasaá¹…kappaá¹ƒ paá¹-icca uppajjati rÅ«pacchando, rÅ«p
uppajjati rÅ«papariá¸·Ä• ho, rÅ«papariá¸·Ä• haá¹ƒ paá¹-icca uppajjati rÅ«papariyesanÄ• ...
dhammadhÄ• tuá¹ƒ paá¹-icca uppajjati dhammasaÃ±Ã±Ä• , dhammasaÃ±Ã±aá¹ƒ paá¹-icca
dhammasaá¹…kappaá¹ƒ paá¹-icca uppajjati dhammacchando, dhammacchandaá¹ƒ paá¹-ic
dhammapariá¸·Ä• haá¹ƒ paá¹-icca uppajjati dhammapariyesanÄ• .

``evaá¹ƒ, kho, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ,
paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, saá¹…kappanÄ• nattaá¹ƒ paá¹-icca uppajjati c
chandanÄ• nattaá¹ƒ \Be I 361/ paá¹-icca uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ, pariá¸·Ä• hanÄ
uppajjati pariyesanÄ• nÄ• nattaâ€™â€™ nti. sattamaá¹ƒ.

8. nopariyesanÄ• nÄ• nattasuttaá¹ƒ

<92> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjati
saÃ±Ã±Ä• nÄ• nattaá¹ƒ, saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá
paá¹-icca uppajjati chandanÄ• nattaá¹ƒ, chandanÄ• nattaá¹ƒ paá¹-icca uppajjati pariá¸·Ä• ha
pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjati pariyesanÄ• nÄ• nattaá¹ƒ; no pariyesanÄ• nÄ•
uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ \Ee II 145/, no pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajja
no chandanÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ \Ne I 129/, no saá¹…ka
uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, no saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ•
bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? rÅ«padhÄ• tu ... pe ... dhammadhÄ• tu --- idaá¹ƒ vuccati, b
dhÄ• tunÄ• nattaá¹ƒâ€™â€™.

``kathaÃ±ca \Se II 175/, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ•
saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati ... pe ... pariyesanÄ• nÄ• nattaá¹ƒ; no pariyesan
uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ, no pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjati chandan
chandanÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, no saá¹…kappanÄ• natta
saÃ±Ã±Ä• nÄ• nattaá¹ƒ, no saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ• nattaá¹ƒ

``rÅ«padhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati rÅ«pasaÃ±Ã±Ä• ... pe ... dhammadhÄ• t
dhammasaÃ±Ã±Ä• , dhammasaÃ±Ã±aá¹ƒ \Ee II 146/ paá¹-icca uppajjati ... pe ... dhammapa
dhammapariyesanaá¹ƒ paá¹-icca uppajjati dhammapariá¸·Ä• ho, no dhammapariá¸·Ä• haá¹ƒ
dhammacchando, no dhammacchandaá¹ƒ paá¹-icca uppajjati dhammasaá¹…kappo, no dha
uppajjati dhammasaÃ±Ã±Ä• , no dhammasaÃ±Ã±aá¹ƒ paá¹-icca uppajjati dhammadhÄ• tu.

``evaá¹ƒ kho, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, s
paá¹-icca uppajjati ... pe ... pariyesanÄ• nÄ• nattaá¹ƒ; no pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icc
pariá¸·Ä• hanÄ• nattaá¹ƒ, no pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjati chandanÄ• nattaá
paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, no saá¹…kappanÄ• nattaá¹ƒ paá¹-icca uppajja
no saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ• nattaâ€™â€™ nti. aá¹-á¹-hamaá¹

9. bÄ• hiraphassanÄ• nattasuttaá¹ƒ

<93> sÄ• vatthiyaá¹ƒ \Be I 362/ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icc

saÃ±Ã±Ä• nÄ• nattaá¹ƒ, saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá
paá¹-icca uppajjati phassanÄ• nattaá¹ƒ \Se II 176/, phassanÄ• nattaá¹ƒ paá¹-icca uppajjati v
vedanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati chandanÄ• nattaá¹ƒ, chandanÄ• nattaá¹ƒ paá¹-icc
pariá¸·Ä• hanÄ• nattaá¹ƒ, pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjati pariyesanÄ• nÄ• nat
pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati lÄ• bhanÄ• nattaá¹ƒ. katamaÃ±ca, bhikkhave,
rÅ«padhÄ• tu ... pe ... dhammadhÄ• tu --- idaá¹ƒ vuccati, bhikkhave, dhÄ• tunÄ• nattaá¹ƒâ€

``kathaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati \Ee II 147/ saÃ±Ã±Ä• nÄ•
saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati ... pe ... lÄ• bhanÄ• nattaá¹ƒ?

``rÅ«padhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati rÅ«pasaÃ±Ã±Ä• , rÅ«pasaÃ±Ã±aá¹ƒ paá
rÅ«pasaá¹…kappo, rÅ«pasaá¹…kappaá¹ƒ paá¹-icca uppajjati rÅ«pasamphasso, rÅ«pasamp
rÅ«pasamphassajÄ• vedanÄ• , rÅ«pasamphassajaá¹ƒ vedanaá¹ƒ paá¹-icca uppajjati rÅ«pa
paá¹-icca uppajjati rÅ«papariá¸·Ä• ho, rÅ«papariá¸·Ä• haá¹ƒ paá¹-icca uppajjati rÅ«papariye
rÅ«papariyesanaá¹ƒ paá¹-icca uppajjati rÅ«palÄ• bho ... pe ... dhammadhÄ• tuá¹ƒ paá¹-icca
dhammasaÃ±Ã±Ä• , dhammasaÃ±Ã±aá¹ƒ paá¹-icca uppajjati dhammasaá¹…kappo, dhamm
dhammasamphasso, dhammasamphassaá¹ƒ paá¹-icca uppajjati dhammasamphassajÄ• ve
vedanaá¹ƒ paá¹-icca uppajjati dhammacchando, dhammacchandaá¹ƒ paá¹-icca uppajjati dh
dhammapariá¸·Ä• haá¹ƒ paá¹-icca uppajjati dhammapariyesanÄ• , dhammapariyesanaá¹ƒ p
dhammalÄ• bho \Se II 177/.

``evaá¹ƒ kho, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, s
paá¹-icca uppajjati ... pe ... pariyesanÄ• nÄ• nattaá¹ƒ, pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icca u
lÄ• bhanÄ• nattaâ€™â€™ nti. navamaá¹ƒ.

10. dutiyabÄ• hiraphassanÄ• nattasuttaá¹ƒ

<94> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tunÄ• nattaá¹ƒ, bhikkhave, paá¹-icca uppajjati
saÃ±Ã±Ä• nÄ• nattaá¹ƒ, saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá
vedanÄ• ... chanda ... pariá¸·Ä• ha ... pariyesanÄ• nÄ• nattaá¹ƒ paá¹-icca uppajjati lÄ• bhan
lÄ• bhanÄ• nattaá¹ƒ paá¹-icca uppajjati pariyesanÄ• nÄ• nattaá¹ƒ, no pariyesanÄ• nÄ• natta
pariá¸·Ä• hanÄ• nattaá¹ƒ, no pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjati ... pe ... chanda ..
... saá¹…kappa ... saÃ±Ã±Ä• nÄ• nattaá¹ƒ \Ne I 131/, no saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca
dhÄ• tunÄ• nattaá¹ƒ. katamaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? rÅ«padhÄ• tu ... pe ...
vuccati, bhikkhave, dhÄ• tunÄ• nattaá¹ƒâ€™â€™.

``kathaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, s
paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ? phassa ... vedanÄ• ... chanda ... pariá¸·Ä• ha

lÄ• bha ... no lÄ• bhanÄ• nattaá¹ƒ paá¹-icca uppajjati pariyesanÄ• nÄ• nattaá¹ƒ, no pariyesa
paá¹-icca uppajjati pariá¸·Ä• ha ... chanda ... vedanÄ• ... phassa ... no saá¹…kappanÄ• nat
uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, no saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati dhÄ• tunÄ•

``rÅ«padhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati rÅ«pasaÃ±Ã±Ä• ... pe ... dhammadhÄ• t
paá¹-icca uppajjati dhammasaÃ±Ã±Ä• , dhammasaÃ±Ã±aá¹ƒ paá¹-icca uppajjati ... pe ... dh
dhammapariyesanaá¹ƒ paá¹-icca uppajjati dhammalÄ• bho; no dhammalÄ• bhaá¹ƒ paá¹-icc
dhammapariyesanÄ• , no dhammapariyesanaá¹ƒ paá¹-icca uppajjati dhammapariá¸·Ä• ho \
dhammapariá¸·Ä• haá¹ƒ paá¹-icca uppajjati dhammacchando, no dhammacchandaá¹ƒ paá¹
dhammasamphassajÄ• vedanÄ• , no dhammasamphassajaá¹ƒ vedanaá¹ƒ paá¹-icca uppajj
dhammasamphassaá¹ƒ paá¹-icca uppajjati dhammasaá¹…kappo, no dhammasaá¹…kappaá
dhammasaÃ±Ã±Ä• , no dhammasaÃ±Ã±aá¹ƒ paá¹-icca uppajjati dhammadhÄ• tu.

``evaá¹ƒ kho, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, s
paá¹-icca uppajjati ... pe ... saá¹…kappa ... phassa ... vedanÄ• ... chanda ... pariá¸·Ä• ha ...
... lÄ• bha ... no lÄ• bhanÄ• nattaá¹ƒ paá¹-icca uppajjati pariyesanÄ• nÄ• nattaá¹ƒ, no pariye
paá¹-icca uppajjati pariá¸·Ä• hanÄ• nattaá¹ƒ, no pariá¸·Ä• hanÄ• nattaá¹ƒ paá¹-icca uppajjat
no chandanÄ• nattaá¹ƒ paá¹-icca uppajjati vedanÄ• nÄ• nattaá¹ƒ, no vedanÄ• nÄ• nattaá¹ƒ
phassanÄ• nattaá¹ƒ, no phassanÄ• nattaá¹ƒ paá¹-icca uppajjati saá¹…kappanÄ• nattaá¹ƒ, n
paá¹-icca uppajjati saÃ±Ã±Ä• nÄ• nattaá¹ƒ, no saÃ±Ã±Ä• nÄ• nattaá¹ƒ paá¹-icca uppajjati d
dasamaá¹ƒ.

nÄ• nattavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

dhÄ• tuphassaÃ±ca \Se II 179/ \Ne I 132/ no cetaá¹ƒ, vedanÄ• apare duve.

etaá¹ƒ ajjhattapaÃ±cakaá¹ƒ, dhÄ• tusaÃ±Ã±aÃ±ca no cetaá¹ƒ.

phassassa apare duve, etaá¹ƒ bÄ• hirapaÃ±cakanti ||

2. dutiyavaggo

1. sattadhÄ• tusuttaá¹ƒ

<95> sÄ• vatthiyaá¹ƒ \Se II 180/ \Be I 364/ viharati ... pe ... ``sattimÄ• \Ee II 150/, bhikkhav
katamÄ• satta? Ä• bhÄ• dhÄ• tu, subhadhÄ• tu, Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tu, viÃ±

Ä• kiÃ±caÃ±Ã±Ä• yatanadhÄ• tu, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhÄ• tu, saÃ±Ã±Ä•
bhikkhave, satta dhÄ• tuyoâ€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``yÄ• cÄ• yaá¹ƒ, bhante, Ä
subhadhÄ• tu yÄ• ca Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tu yÄ• ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• yat
Ä• kiÃ±caÃ±Ã±Ä• yatanadhÄ• tu yÄ• ca nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhÄ• tu yÄ•
imÄ• nu kho, bhante, dhÄ• tuyo kiá¹ƒ paá¹-icca paÃ±Ã±Ä• yantÄ«â€™â€™ ti?

``yÄ• yaá¹ƒ, bhikkhu, Ä• bhÄ• dhÄ• tu --- ayaá¹ƒ dhÄ• tu andhakÄ• raá¹ƒ paá¹-icca paÃ±Ã
subhadhÄ• tu --- ayaá¹ƒ dhÄ• tu asubhaá¹ƒ paá¹-icca paÃ±Ã±Ä• yati. yÄ• yaá¹ƒ, bhikkhu, Ä
--- ayaá¹ƒ dhÄ• tu rÅ«paá¹ƒ paá¹-icca paÃ±Ã±Ä• yati. yÄ• yaá¹ƒ, bhikkhu, viÃ±Ã±Ä• á¹‡aÃ±
dhÄ• tu Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ paá¹-icca paÃ±Ã±Ä• yati. yÄ• yaá¹ƒ, bhikkhu, Ä• ki
ayaá¹ƒ dhÄ• tu viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ paá¹-icca paÃ±Ã±Ä• yati. yÄ• yaá¹ƒ, bhikkh
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhÄ• tu --- ayaá¹ƒ dhÄ• tu Ä• kiÃ±caÃ±Ã±Ä• yatanaá
yÄ• yaá¹ƒ, bhikkhu, saÃ±Ã±Ä• vedayitanirodhadhÄ• tu --- ayaá¹ƒ dhÄ• tu nirodhaá¹ƒ paá¹-i
ti.

``yÄ• \Ne I 133/ cÄ• yaá¹ƒ \Se II 181/, bhante, Ä• bhÄ• dhÄ• tu yÄ• ca subhadhÄ• tu yÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tu yÄ• ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanadhÄ• tu yÄ• ca Ä•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhÄ• tu yÄ• ca saÃ±Ã±Ä• vedayitanirodhadhÄ• tu ---
kathaá¹ƒ samÄ• patti pattabbÄ• â€™â€™ ti?

``yÄ• cÄ• yaá¹ƒ, bhikkhu, Ä• bhÄ• dhÄ• tu yÄ• ca subhadhÄ• tu yÄ• ca Ä• kÄ• sÄ• naÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanadhÄ• tu yÄ• ca \Ee II 151/ Ä• kiÃ±caÃ±Ã±Ä• yatanadhÄ• tu ---
saÃ±Ã±Ä• samÄ• patti pattabbÄ• . yÄ• yaá¹ƒ, bhikkhu, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yata
saá¹…khÄ• rÄ• vasesasamÄ• patti pattabbÄ• \Be I 365/. yÄ• yaá¹ƒ, bhikkhu, saÃ±Ã±Ä• ve
dhÄ• tu nirodhasamÄ• patti pattabbÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. sanidÄ• nasuttaá¹ƒ

<96> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``sanidÄ• naá¹ƒ, bhikkhave, uppajjati kÄ• mavitakko,
sanidÄ• naá¹ƒ uppajjati byÄ• pÄ• davitakko, no anidÄ• naá¹ƒ; sanidÄ• naá¹ƒ uppajjati vihiá
anidÄ• naá¹ƒâ€™â€™.

``kathaÃ±ca, bhikkhave, sanidÄ• naá¹ƒ uppajjati kÄ• mavitakko, no anidÄ• naá¹ƒ; sanidÄ•
byÄ• pÄ• davitakko, no anidÄ• naá¹ƒ; sanidÄ• naá¹ƒ uppajjati vihiá¹ƒsÄ• vitakko, no anidÄ•
bhikkhave, paá¹-icca uppajjati kÄ• masaÃ±Ã±Ä• , kÄ• masaÃ±Ã±aá¹ƒ paá¹-icca uppajjati kÄ
kÄ• masaá¹…kappaá¹ƒ paá¹-icca uppajjati kÄ• macchando, kÄ• macchandaá¹ƒ paá¹-icca u

kÄ• mapariá¸·Ä• ho, kÄ• mapariá¸·Ä• haá¹ƒ paá¹-icca uppajjati kÄ• mapariyesanÄ• . kÄ• m
pariyesamÄ• no assutavÄ• puthujjano tÄ«hi á¹-hÄ• nehi micchÄ• paá¹-ipajjati --- kÄ• yena

``byÄ• pÄ• dadhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati byÄ• pÄ• dasaÃ±Ã±Ä• , byÄ• pÄ•
uppajjati byÄ• pÄ• dasaá¹…kappo ... pe ... byÄ• pÄ• dacchando ... byÄ• pÄ• dapariá¸·Ä• ho
... byÄ• pÄ• dapariyesanaá¹ƒ, bhikkhave, pariyesamÄ• no assutavÄ• puthujjano tÄ«hi á¹-h
paá¹-ipajjati --- kÄ• yena, vÄ• cÄ• ya, manasÄ• .

``vihiá¹ƒsÄ• dhÄ• tuá¹ƒ \Ne I 134/, bhikkhave, paá¹-icca uppajjati vihiá¹ƒsÄ• saÃ±Ã±Ä• ; vih
paá¹-icca uppajjati vihiá¹ƒsÄ• saá¹…kappo ... pe ... vihiá¹ƒsÄ• chando ... vihiá¹ƒsÄ• pariá¸·Ä
vihiá¹ƒsÄ• pariyesanÄ• ... vihiá¹ƒsÄ• pariyesanaá¹ƒ, bhikkhave \Ee II 152/, pariyesamÄ• no
tÄ«hi á¹-hÄ• nehi micchÄ• paá¹-ipajjati --- kÄ• yena, vÄ• cÄ• ya, manasÄ• .

``seyyathÄ• pi, bhikkhave, puriso Ä• dittaá¹ƒ tiá¹‡ukkaá¹ƒ sukkhe tiá¹‡adÄ• ye nikkhipeyya
pÄ• dehi ca khippameva nibbÄ• peyya. evaÃ±hi, bhikkhave, ye tiá¹‡akaá¹-á¹-hanissitÄ• pÄ
Ä• pajjeyyuá¹ƒ. evameva kho, bhikkhave, yo hi koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• uppa
saÃ±Ã±aá¹ƒ na khippameva pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ \Be I 366/ game
dhamme dukkhaá¹ƒ viharati savighÄ• taá¹ƒ saupÄ• yÄ• saá¹ƒ sapariá¸·Ä• haá¹ƒ; kÄ• yassa
duggati pÄ• á¹-ikaá¹…khÄ• .

``sanidÄ• naá¹ƒ, bhikkhave, uppajjati nekkhammavitakko, no anidÄ• naá¹ƒ; sanidÄ• naá¹ƒ
abyÄ• pÄ• davitakko, no anidÄ• naá¹ƒ; sanidÄ• naá¹ƒ uppajjati avihiá¹ƒsÄ• vitakko, no anid

``kathaÃ±ca, bhikkhave, sanidÄ• naá¹ƒ uppajjati nekkhammavitakko, no anidÄ• naá¹ƒ; san
abyÄ• pÄ• davitakko, no anidÄ• naá¹ƒ; sanidÄ• naá¹ƒ uppajjati avihiá¹ƒsÄ• vitakko, no anid
nekkhammadhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati nekkhammasaÃ±Ã±Ä• , nekkhamma
nekkhammasaá¹…kappo, nekkhammasaá¹…kappaá¹ƒ paá¹-icca uppajjati nekkhammaccha
paá¹-icca uppajjati nekkhammapariá¸·Ä• ho, nekkhammapariá¸·Ä• haá¹ƒ paá¹-icca uppajjati
nekkhammapariyesanaá¹ƒ, bhikkhave, pariyesamÄ• no sutavÄ• ariyasÄ• vako tÄ«hi á¹-hÄ
--- kÄ• yena, vÄ• cÄ• ya, manasÄ• .

``abyÄ• pÄ• dadhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati abyÄ• pÄ• dasaÃ±Ã±Ä• , abyÄ•
uppajjati abyÄ• pÄ• dasaá¹…kappo ... pe ... abyÄ• pÄ• dacchando ... abyÄ• pÄ• dapariá¸·Ä
abyÄ• pÄ• dapariyesanÄ• , abyÄ• pÄ• dapariyesanaá¹ƒ, bhikkhave, pariyesamÄ• no sutavÄ
sammÄ• paá¹-ipajjati --- kÄ• yena, vÄ• cÄ• ya, manasÄ• .

``avihiá¹ƒsÄ• dhÄ• tuá¹ƒ \Ne I 135/, bhikkhave, paá¹-icca uppajjati avihiá¹ƒsÄ• saÃ±Ã±Ä• \
avihiá¹ƒsÄ• saÃ±Ã±aá¹ƒ paá¹-icca uppajjati avihiá¹ƒsÄ• saá¹…kappo, avihiá¹ƒsÄ• saá¹…ka

avihiá¹ƒsÄ• chando, avihiá¹ƒsÄ• chandaá¹ƒ paá¹-icca uppajjati avihiá¹ƒsÄ• pariá¸·Ä• ho, av
paá¹-icca uppajjati avihiá¹ƒsÄ• pariyesanÄ• ; avihiá¹ƒsÄ• pariyesanaá¹ƒ, bhikkhave, pariyes
ariyasÄ• vako tÄ«hi \Se II 184/ á¹-hÄ• nehi sammÄ• paá¹-ipajjati --- kÄ• yena, vÄ• cÄ• ya,

``seyyathÄ• pi, bhikkhave, puriso Ä• dittaá¹ƒ tiá¹‡ukkaá¹ƒ sukkhe tiá¹‡adÄ• ye nikkhipeyya
ca pÄ• dehi ca khippameva nibbÄ• peyya. evaÃ±hi, bhikkhave, ye tiá¹‡akaá¹-á¹-hanissitÄ•
anayabyasanaá¹ƒ Ä• pajjeyyuá¹ƒ. evameva kho, bhikkhave, yo hi koci samaá¹‡o vÄ• brÄ•
visamagataá¹ƒ saÃ±Ã±aá¹ƒ khippameva pajahati vinodeti byantÄ«karoti \Be I 367/ anabhÄ•
diá¹-á¹-he ceva dhamme sukhaá¹ƒ viharati avighÄ• taá¹ƒ anupÄ• yÄ• saá¹ƒ apariá¸·Ä• haá¹
paraá¹ƒ maraá¹‡Ä• sugati pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. giÃ±jakÄ• vasathasuttaá¹ƒ

<97> ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ã±Ä• tike viharati giÃ±jakÄ• vasathe. tatra kho bhagav
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``dhÄ• tuá¹ƒ, bhikkhave, paá¹-icca uppajjati saÃ±Ã±Ä• , uppajjati diá¹-á¹-hi, uppajjati vitakk
evaá¹ƒ vutte, Ä• yasmÄ• kaccÄ• no {saddho kaccÄ• no (Katthaci) } bhagavantaá¹ƒ etadav
diá¹-á¹-hi --- `asammÄ• sambuddhesu sammÄ• sambuddhÄ• â€™ ti, ayaá¹ƒ nu kho, bhante
paÃ±Ã±Ä• yatÄ«â€™â€™ ti?

``mahati kho esÄ• , kaccÄ• na, dhÄ• tu yadidaá¹ƒ avijjÄ• dhÄ• tu. hÄ«naá¹ƒ \Ee II 154/, ka
paá¹-icca uppajjati hÄ«nÄ• saÃ±Ã±Ä• , hÄ«nÄ• diá¹-á¹-hi, hÄ«no vitakko, hÄ«nÄ• cetanÄ
paá¹‡idhi, hÄ«no puggalo, hÄ«nÄ• vÄ• cÄ• ; hÄ«naá¹ƒ Ä• cikkhati deseti paÃ±Ã±apeti paá
vivarati vibhajati uttÄ• nÄ«karoti; hÄ«nÄ• tassa upapattÄ«ti vadÄ• mi.

``majjhimaá¹ƒ \Ne I 136/, kaccÄ• na, dhÄ• tuá¹ƒ paá¹-icca uppajjati majjhimÄ• saÃ±Ã±Ä• ,
majjhimo vitakko, majjhimÄ• cetanÄ• , majjhimÄ• patthanÄ• , majjhimo paá¹‡idhi, majjhim
vÄ• cÄ• ; majjhimaá¹ƒ Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ•
tassa upapattÄ«ti vadÄ• mi.

``paá¹‡Ä«taá¹ƒ, kaccÄ• na, dhÄ• tuá¹ƒ paá¹-icca uppajjati paá¹‡Ä«tÄ• saÃ±Ã±Ä• , paá¹‡Ä
vitakko, paá¹‡Ä«tÄ• cetanÄ• , paá¹‡Ä«tÄ• patthanÄ• , paá¹‡Ä«to paá¹‡idhi, paá¹‡Ä«to pu
paá¹‡Ä«taá¹ƒ Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karo
upapattÄ«ti vadÄ• mÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. hÄ«nÄ• dhimuttikasuttaá¹ƒ

<98> sÄ• vatthiyaá¹ƒ \Be I 368/ viharati ... pe ... ``dhÄ• tusova {dhÄ• tuso (Ce Ee) ayaÃ±ca
paá¹-hamÄ• rambhavÄ• kyeyeva, na sabbattha. tÄ«su pana addhÄ• su ca upamÄ• saá¹ƒsa
idaá¹ƒ pÄ• á¹-hanÄ• nattaá¹ƒ natthi}, bhikkhave, sattÄ• saá¹ƒsandanti samenti. hÄ«nÄ• dh
hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti; kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹
saá¹ƒsandanti samentiâ€™â€™.

``atÄ«tampi kho {khosaddo Ce Se Ke Ee potthakesu natthi}, bhikkhave, addhÄ• naá¹ƒ dhÄ
á¹-hÄ• nesu pÄ• á¹-hanÄ• nattaá¹ƒ natthi} sattÄ• saá¹ƒsandiá¹ƒsu samiá¹ƒsu. hÄ«nÄ• dhim
saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu; kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi
samiá¹ƒsu.

``anÄ• gatampi kho {khosaddo Ce Se Ke Ee potthakesu natthi}, bhikkhave, addhÄ• naá¹ƒ d
á¹-hÄ• nesu pÄ• á¹-hanÄ• nattaá¹ƒ natthi} sattÄ• saá¹ƒsandissanti samessanti. hÄ«nÄ• dh
hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandissanti \Se II 186/ samessanti; kalyÄ• á¹‡Ä• dhim
kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ saá¹ƒsandissanti samessanti.

``etarahipi \Ee II 155/ kho {khosaddo Ce Se Ke Ee potthakesu natthi}, bhikkhave, paccuppa
dhÄ• tusova {Ä«disesu á¹-hÄ• nesu pÄ• á¹-hanÄ• nattaá¹ƒ natthi} sattÄ• saá¹ƒsandanti sa
hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti; kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹
saá¹ƒsandanti samentÄ«â€™â€™ ti. catutthaá¹ƒ.

5. caá¹…kamasuttaá¹ƒ

<99> ekaá¹ƒ \Ne I 137/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. te
Ä• yasmÄ• sÄ• riputto sambahulehi bhikkhÅ«hi saddhiá¹ƒ bhagavato avidÅ«re caá¹…kama
mahÄ• moggallÄ• no sambahulehi bhikkhÅ«hi saddhiá¹ƒ bhagavato avidÅ«re caá¹…kamati
sambahulehi bhikkhÅ«hi saddhiá¹ƒ bhagavato avidÅ«re caá¹…kamati; Ä• yasmÄ• pi kho an
bhikkhÅ«hi saddhiá¹ƒ bhagavato avidÅ«re caá¹…kamati; Ä• yasmÄ• pi kho puá¹‡á¹‡o mant
bhikkhÅ«hi saddhiá¹ƒ bhagavato avidÅ«re caá¹…kamati; Ä• yasmÄ• pi kho upÄ• li sambah
bhagavato avidÅ«re caá¹…kamati; Ä• yasmÄ• pi kho Ä• nando sambahulehi bhikkhÅ«hi sa
caá¹…kamati; devadattopi kho sambahulehi bhikkhÅ«hi saddhiá¹ƒ bhagavato avidÅ«re caá

atha \Be I 369/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, sÄ
bhikkhÅ«hi saddhiá¹ƒ caá¹…kamantaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``sabbe kho
mahÄ• paÃ±Ã±Ä• . passatha \Se II 187/ no tumhe, bhikkhave, moggallÄ• naá¹ƒ sambahule
caá¹…kamantaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``sabbe kho ete, bhikkhave, bhikkh
tumhe, bhikkhave, kassapaá¹ƒ sambahulehi bhikkhÅ«hi saddhiá¹ƒ caá¹…kamantaâ€™â€™
bhanteâ€™â€™. ``sabbe kho ete, bhikkhave, bhikkhÅ« dhutavÄ• dÄ• . passatha no tumhe,

sambahulehi bhikkhÅ«hi saddhiá¹ƒ caá¹…kamantaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™
bhikkhÅ« dibbacakkhukÄ• . passatha no tumhe, bhikkhave, puá¹‡á¹‡aá¹ƒ mantÄ• niputtaá¹
saddhiá¹ƒ caá¹…kamantaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``sabbe kho ete, bhikkha
passatha no tumhe, bhikkhave, upÄ• liá¹ƒ sambahulehi bhikkhÅ«hi saddhiá¹ƒ caá¹…kaman
bhanteâ€™â€™. ``sabbe kho ete, bhikkhave, bhikkhÅ« vinayadharÄ• . passatha no tumhe,
sambahulehi bhikkhÅ«hi saddhiá¹ƒ caá¹…kamantaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™
bhikkhÅ« bahussutÄ• . passatha no tumhe, bhikkhave, devadattaá¹ƒ sambahulehi bhikkhÅ«
caá¹…kamantaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``sabbe kho ete, bhikkhave, bhikkh

``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti samenti. hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhi
138/ saá¹ƒsandanti samenti; kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ
atÄ«tampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandiá¹ƒsu samiá¹ƒsu.
hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu; kalyÄ• á¹‡Ä• dhimuttikÄ• kaly
188/ saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu.

``anÄ• gatampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandissanti sames
hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandissanti samessanti; kalyÄ• á¹‡Ä• dhimuttikÄ• kal
saddhiá¹ƒ saá¹ƒsandissanti samessanti.

``etarahipi \Ee II 157/ kho, bhikkhave, paccuppannaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• s
hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti; kalyÄ• á¹‡Ä• d
kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. sagÄ• thÄ• suttaá¹ƒ

<100> sÄ• vatthiyaá¹ƒ \Be I 370/ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsa
hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti. atÄ«tampi kho
dhÄ• tusova sattÄ• saá¹ƒsandiá¹ƒsu samiá¹ƒsu. hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi
samiá¹ƒsuâ€™â€™.

``anÄ• gatampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandissanti sames
hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandissanti samessanti.

``etarahipi kho, bhikkhave, paccuppannaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsanda
hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti.

``seyyathÄ• pi, bhikkhave, gÅ«tho gÅ«thena saá¹ƒsandati sameti; muttaá¹ƒ muttena saá¹ƒs
kheá¸·ena saá¹ƒsandati sameti; pubbo pubbena saá¹ƒsandati sameti; lohitaá¹ƒ lohitena saá

139/; evameva kho, bhikkhave, dhÄ• tusova {sabbatthapi evameva dissati} sattÄ• saá¹ƒsan
hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi \Se II 189/ saddhiá¹ƒ saá¹ƒsandanti samenti. atÄ
... pe ... anÄ• gatampi kho addhÄ• naá¹ƒ ... pe ... etarahipi kho paccuppannaá¹ƒ addhÄ• na
saá¹ƒsandanti samenti. hÄ«nÄ• dhimuttikÄ• hÄ«nÄ• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti

``dhÄ• tusova \Ee II 158/ bhikkhave, sattÄ• saá¹ƒsandanti samenti. kalyÄ• á¹‡Ä• dhimuttik
kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti. atÄ«tampi kho, bhikkhave, add
sattÄ• saá¹ƒsandiá¹ƒsu samiá¹ƒsu. kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi sa
samiá¹ƒsu.

``anÄ• gatampi kho, bhikkhave, addhÄ• naá¹ƒ ... pe ... etarahipi kho, bhikkhave, paccuppan
dhÄ• tusova sattÄ• saá¹ƒsandanti samenti. kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimut
saá¹ƒsandanti samenti.

``seyyathÄ• pi, bhikkhave, khÄ«raá¹ƒ khÄ«rena saá¹ƒsandati sameti; telaá¹ƒ telena saá¹ƒs
sappinÄ• saá¹ƒsandati sameti; madhu madhunÄ• saá¹ƒsandati sameti; phÄ• á¹‡itaá¹ƒ phÄ
sameti; evameva kho, bhikkhave, dhÄ• tusova \Be I 371/ sattÄ• saá¹ƒsandanti samenti. kal
kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ saá¹ƒsandanti samenti. atÄ«tampi kho addhÄ• naá¹ƒ ..
addhÄ• naá¹ƒ ... etarahipi kho paccuppannaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsan
kalyÄ• á¹‡Ä• dhimuttikÄ• kalyÄ• á¹‡Ä• dhimuttikehi saddhiá¹ƒ \Se II 190/ saá¹ƒsandanti sa

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``saá¹ƒsaggÄ• vanatho jÄ• to, asaá¹ƒsaggena chijjati.

parittaá¹ƒ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave ||

``evaá¹ƒ kusÄ«tamÄ• gamma, sÄ• dhujÄ«vipi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

``pavivittehi \Ne I 140/ ariyehi, pahitattehi jhÄ• yÄ«hi {jhÄ• yihi (Ce), jhÄ• yibhi (Se Ke) }.

niccaá¹ƒ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ ti ||

7. assaddhasaá¹ƒsandanasuttaá¹ƒ

<101> sÄ• vatthiyaá¹ƒ \Ee II 159/ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒs

assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ahirikÄ• ahirikehi saddhiá¹ƒ saá
anottappino anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; appassutÄ• appassutehi sadd
samenti; kusÄ«tÄ• kusÄ«tehi saddhiá¹ƒ saá¹ƒsandanti samenti; muá¹-á¹-hassatino muá¹-á
saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samentiâ€™

``atÄ«tampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandiá¹ƒsu samiá¹ƒsu
saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu; ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá
anottappÄ«hi saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu; appassutÄ• appassutehi \Se II 191/ s
samiá¹ƒsu; kusÄ«tÄ• kusÄ«tehi saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu; muá¹-á¹-hassatino
saddhiá¹ƒ saá¹ƒsandiá¹ƒsu samiá¹ƒsu; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsand

``anÄ• gatampi \Be I 372/ kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandiss
assaddhehi saddhiá¹ƒ saá¹ƒsandissanti samessanti; ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsan
anottappino anottappÄ«hi saddhiá¹ƒ ... pe ... appassutÄ• \Ee II 160/ appassutehi saddhiá¹ƒ
kusÄ«tehi saddhiá¹ƒ ... pe ... muá¹-á¹-hassatino muá¹-á¹-hassatÄ«hi saddhiá¹ƒ ... pe ... dup
duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandissanti samessanti.

``etarahipi kho, bhikkhave, paccuppannaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsanda
assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ahirikÄ• ahirikehi saddhiá¹ƒ ... pe ... anottap
saddhiá¹ƒ ... pe ... appassutÄ• appassutehi saddhiá¹ƒ ... pe ... \Ne I 141/ kusÄ«tÄ• kusÄ«t
pe ... muá¹-á¹-hassatino muá¹-á¹-hassatÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±
saddhiá¹ƒ saá¹ƒsandanti samenti.

``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti samenti. saddhÄ• saddhehi saddhiá¹ƒ sa
hirimanÄ• hirimanehi saddhiá¹ƒ saá¹ƒsandanti samenti; ottappino ottappÄ«hi saddhiá¹ƒ sa
bahussutÄ• bahussutehi saddhiá¹ƒ saá¹ƒsandanti samenti; Ä• raddhavÄ«riyÄ• Ä• raddhav
saá¹ƒsandanti samenti; upaá¹-á¹-hitassatino upaá¹-á¹-hitassatÄ«hi saddhiá¹ƒ saá¹ƒsandanti
paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ \Se II 192/ saá¹ƒsandanti samenti. atÄ«tampi kh
... pe ... anÄ• gatampi kho, bhikkhave ... pe ... etarahipi kho, bhikkhave, paccuppannaá¹ƒ a
dhÄ• tusova sattÄ• saá¹ƒsandanti samenti. saddhÄ• saddhehi saddhiá¹ƒ saá¹ƒsandanti s
paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. sattamaá¹ƒ.

8. assaddhamÅ«lakasuttaá¹ƒ

<102> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sa
II 161/ assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsan
duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; saddhÄ• saddhehi saddh
hirimanÄ• hirimanehi saddhiá¹ƒ saá¹ƒsandanti samenti; paÃ±Ã±avanto paÃ±Ã±avantehi s

samenti. atÄ«tampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandiá¹ƒsu sa
142/ anÄ• gatampi kho, bhikkhave, addhÄ• naá¹ƒ dhÄ• tusova sattÄ• saá¹ƒsandissanti sa

``etarahipi \Be I 373/ kho, bhikkhave, paccuppannaá¹ƒ addhÄ• naá¹ƒ dhÄ• tusova sattÄ• s
assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ahirikÄ• ahirikehi saddhiá¹ƒ saá
duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; saddhÄ• saddhehi saddh
hirimanÄ• hirimanehi saddhiá¹ƒ saá¹ƒsandanti samenti; paÃ±Ã±avanto paÃ±Ã±avantehi sa
samentÄ«ti. (1)

``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti samenti. assaddhÄ• assaddhehi saddhiá
anottappino anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi
samenti \Se II 193/; saddhÄ• saddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ottappino ottappÄ
saá¹ƒsandanti samenti; paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samenti ..
viya vitthÄ• retabbo. (2)

``dhÄ• tusova \Ne I 143/, bhikkhave ... pe ... assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsanda
appassutÄ• appassutehi saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi
samenti; saddhÄ• saddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; bahussutÄ• bahussutehi sa
samenti, paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samenti ... pe ... \Ee II 16

``dhÄ• tusova, bhikkhave ... pe ... assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsandanti samen
saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti s
saddhiá¹ƒ saá¹ƒsandanti samenti; Ä• raddhavÄ«riyÄ• Ä• raddhavÄ«riyehi saddhiá¹ƒ saá¹ƒ
paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samenti ... pe .... (4)

``dhÄ• tusova \Ne I 144/, bhikkhave ... pe ... assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsanda
muá¹-á¹-hassatino muá¹-á¹-hassatÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• du
saá¹ƒsandanti samenti; saddhÄ• saddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; upaá¹-á¹-hita
upaá¹-á¹-hitassatÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; paÃ±Ã±avanto paÃ±Ã±avantehi sa
samentÄ«ti ... pe .... aá¹-á¹-hamaá¹ƒ. (5)

9. ahirikamÅ«lakasuttaá¹ƒ

<103> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova ... pe ... ahirikÄ• ahirikehi saddhiá¹ƒ
\Se II 194/ samenti, anottappino \Ee II 163/ anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti
duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; hirimanÄ• hirimanehi sad
ottappino ottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti, paÃ±Ã±avanto paÃ±Ã±avantehi sad
samenti ... pe ... \Ne I 145/. (1)

``ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsandanti samenti, appassutÄ• appassutehi saddhiá¹ƒ s
duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; hirimanÄ• hirimanehi sad
samenti, bahussutÄ• bahussutehi saddhiá¹ƒ saá¹ƒsandanti samenti, paÃ±Ã±avanto paÃ±Ã
saá¹ƒsandanti samenti ... pe .... (2)

``ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsandanti samenti, kusÄ«tÄ• kusÄ«tehi saddhiá¹ƒ saá¹
duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; hirimanÄ• hirimanehi sad
samenti, Ä• raddhavÄ«riyÄ• Ä• raddhavÄ«riyehi saddhiá¹ƒ saá¹ƒsandanti samenti, paÃ±Ã±
saddhiá¹ƒ saá¹ƒsandanti samenti ... pe .... (3)

``ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsandanti samenti, muá¹-á¹-hassatino muá¹-á¹-hassatÄ«
saá¹ƒsandanti samenti, duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; hi
saddhiá¹ƒ saá¹ƒsandanti samenti, upaá¹-á¹-hitassatino upaá¹-á¹-hitassatÄ«hi saddhiá¹ƒ saá
paÃ±Ã±avanto \Ne I 146/ paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«ti ... pe .... na

10. anottappamÅ«lakasuttaá¹ƒ

<104> sÄ• vatthiyaá¹ƒ \Se II 195/ viharati ... pe ... ``dhÄ• tusova \Ee II 164/, bhikkhave, satt
saá¹ƒsandanti samenti. anottappino anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; appass
saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti s
ottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; bahussutÄ• bahussutehi saddhiá¹ƒ saá¹ƒsan
paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samenti ... pe .... (1)

``anottappino \Ne I 147/ anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; kusÄ«tÄ• kusÄ«te
saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; ot
saddhiá¹ƒ saá¹ƒsandanti samenti; Ä• raddhavÄ«riyÄ• Ä• raddhavÄ«riyehi saddhiá¹ƒ saá¹ƒs
paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samenti ... pe .... (2)

``anottappino \Be I 375/ anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; muá¹-á¹-hassatino
saddhiá¹ƒ saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti s
ottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; upaá¹-á¹-hitassatino upaá¹-á¹-hitassatÄ«hi sa
samenti; paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«ti ... pe .... das

11. appassutamÅ«lakasuttaá¹ƒ

<105> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sam
appassutehi saddhiá¹ƒ saá¹ƒsandanti \Se II 196/ samenti; kusÄ«tÄ• kusÄ«tehi saddhiá¹ƒ sa

duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; bahussutÄ• bahussutehi
148/ samenti; Ä• raddhavÄ«riyÄ• Ä• raddhavÄ«riyehi \Ee II 165/ saddhiá¹ƒ saá¹ƒsandanti
paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samenti ... pe .... (1)

``appassutÄ• appassutehi saddhiá¹ƒ saá¹ƒsandanti samenti; muá¹-á¹-hassatino muá¹-á¹-h
saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; ba
saddhiá¹ƒ saá¹ƒsandanti samenti; upaá¹-á¹-hitassatino upaá¹-á¹-hitassatÄ«hi saddhiá¹ƒ saá
paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«ti ... pe .... ekÄ• dasama

12. kusÄ«tamÅ«lakasuttaá¹ƒ

<106> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sa
kusÄ«tehi saddhiá¹ƒ saá¹ƒsandanti samenti; muá¹-á¹-hassatino muá¹-á¹-hassatÄ«hi saddhi
samenti; duppaÃ±Ã±Ä• \Ne I 149/ duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samenti; Ä• rad
Ä• raddhavÄ«riyehi saddhiá¹ƒ saá¹ƒsandanti samenti; upaá¹-á¹-hitassatino upaá¹-á¹-hitassa
saá¹ƒsandanti samenti; paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«
dvÄ• dasamaá¹ƒ.

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

sattimÄ• \Se II 197/ \Be I 376/ sanidÄ• naÃ±ca, giÃ±jakÄ• vasathena ca.

hÄ«nÄ• dhimutti caá¹…kamaá¹ƒ, sagÄ• thÄ• assaddhasattamaá¹ƒ ||

assaddhamÅ«lakÄ• \Ee II 166/ paÃ±ca, cattÄ• ro ahirikamÅ«lakÄ• .

anottappamÅ«lakÄ• tÄ«á¹‡i, duve appassutena ca ||

kusÄ«taá¹ƒ ekakaá¹ƒ vuttaá¹ƒ, suttantÄ• tÄ«á¹‡i paÃ±cakÄ• .

bÄ• vÄ«sati vuttÄ• suttÄ• , dutiyo vaggo pavuccatÄ«ti ||

3. kammapathavaggo

1. asamÄ• hitasuttaá¹ƒ

<107> sÄ• vatthiyaá¹ƒ \Se II 198/ \Ne I 150/ viharati ... pe ... ``dhÄ• tusova, bhikkhave, satt
samenti. assaddhÄ• assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ahirikÄ• ahirikehi sadd
samenti; anottappino anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; asamÄ• hitÄ• asamÄ
saá¹ƒsandanti samenti; duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samentiâ€™

``saddhÄ• saddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; hirimanÄ• hirimanehi saddhiá¹ƒ sa
ottappino ottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; samÄ• hitÄ• samÄ• hitehi saddhiá¹
paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. paá¹-hama

2. dussÄ«lasuttaá¹ƒ

<108> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sam
assaddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; ahirikÄ• ahirikehi saddhiá¹ƒ saá¹ƒsandanti s
anottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; dussÄ«lÄ• dussÄ«lehi saddhiá¹ƒ saá¹ƒsan
duppaÃ±Ã±Ä• duppaÃ±Ã±ehi saddhiá¹ƒ saá¹ƒsandanti samentiâ€™â€™.

``saddhÄ• saddhehi saddhiá¹ƒ saá¹ƒsandanti samenti; hirimanÄ• hirimanehi saddhiá¹ƒ sa
ottappino ottappÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; sÄ«lavanto \Be I 377/ \Ee II 167/ sÄ
saá¹ƒsandanti \Se II 199/ samenti; paÃ±Ã±avanto paÃ±Ã±avantehi saddhiá¹ƒ saá¹ƒsandant
dutiyaá¹ƒ.

3. paÃ±casikkhÄ• padasuttaá¹ƒ

<109> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sam
pÄ• á¹‡Ä• tipÄ• tino \Ne I 151/ pÄ• á¹‡Ä• tipÄ• tÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; adin
adinnÄ• dÄ• yÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; kÄ• mesumicchÄ• cÄ• rino kÄ• mesu
saá¹ƒsandanti samenti; musÄ• vÄ• dino musÄ• vÄ• dÄ«hi saddhiá¹ƒ saá¹ƒsandanti sament
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• yino surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• yÄ«hi
samentiâ€™â€™.

``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratehi saddhiá¹ƒ saá¹ƒsan
adinnÄ• dÄ• nÄ• paá¹-iviratÄ• adinnÄ• dÄ• nÄ• paá¹-iviratehi saddhiá¹ƒ saá¹ƒsandanti sa
paá¹-iviratÄ• kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratehi saddhiá¹ƒ saá¹ƒsandanti samenti; m
musÄ• vÄ• dÄ• paá¹-iviratehi saddhiá¹ƒ saá¹ƒsandanti samenti; surÄ• merayamajjappamÄ
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratehi saddhiá¹ƒ saá¹ƒsandanti samen

4. sattakammapathasuttaá¹ƒ

<110> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sam
pÄ• á¹‡Ä• tipÄ• tino pÄ• á¹‡Ä• tipÄ• tÄ«hi saddhiá¹ƒ \Se II 200/ saá¹ƒsandanti samenti; adi
adinnÄ• dÄ• yÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; kÄ• mesumicchÄ• cÄ• rino kÄ• mesu
saá¹ƒsandanti samenti; musÄ• vÄ• dino musÄ• vÄ• dÄ«hi saddhiá¹ƒ saá¹ƒsandanti sament
pisuá¹‡avÄ• cehi saddhiá¹ƒ saá¹ƒsandanti samenti; pharusavÄ• cÄ• pharusavÄ• cehi sadd
samphappalÄ• pino samphappalÄ• pÄ«hi saddhiá¹ƒ saá¹ƒsandanti samentiâ€™â€™.

``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratÄ• ... pe ... adinnÄ• dÄ• nÄ• paá¹-iviratÄ• ... kÄ• mesum
paá¹-iviratÄ• ... musÄ• vÄ• dÄ• paá¹-iviratÄ• ... pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-iviratÄ• pis
paá¹-iviratehi saddhiá¹ƒ saá¹ƒsandanti samenti; pharusÄ• ya vÄ• cÄ• ya paá¹-iviratÄ• phar
paá¹-iviratehi saddhiá¹ƒ saá¹ƒsandanti samenti; samphappalÄ• pÄ• paá¹-iviratÄ• samphap
saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. catutthaá¹ƒ.

5. dasakammapathasuttaá¹ƒ

<111> sÄ• vatthiyaá¹ƒ \Ne I 152/ \Be I 378/ viharati ... pe ... ``dhÄ• tusova \Ee II 168/, bhikk
saá¹ƒsandanti samenti. pÄ• á¹‡Ä• tipÄ• tino pÄ• á¹‡Ä• tipÄ• tÄ«hi saddhiá¹ƒ saá¹ƒsandanti
... pe ... kÄ• mesumicchÄ• cÄ• rino ... musÄ• vÄ• dino ... pisuá¹‡avÄ• cÄ• ... pharusavÄ• c
samphappalÄ• pÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti; abhijjhÄ• luno abhijjhÄ• lÅ«hi sadd
samenti; byÄ• pannacittÄ• byÄ• pannacittehi saddhiá¹ƒ saá¹ƒsandanti samenti; micchÄ• di
micchÄ• diá¹-á¹-hikehi saddhiá¹ƒ saá¹ƒsandanti samentiâ€™â€™.

``pÄ• á¹‡Ä• tipÄ• tÄ• \Se II 201/ paá¹-iviratÄ• pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratehi saddhiá¹
adinnÄ• dÄ• nÄ• paá¹-iviratÄ• ... pe ... kÄ• mesumicchÄ• cÄ• rÄ• paá¹-iviratÄ• ... musÄ•
pisuá¹‡Ä• ya vÄ• cÄ• ya ... pharusÄ• ya vÄ• cÄ• ya ... samphappalÄ• pÄ• paá¹-iviratÄ• sa
saddhiá¹ƒ saá¹ƒsandanti samenti; anabhijjhÄ• luno anabhijjhÄ• lÅ«hi saddhiá¹ƒ saá¹ƒsanda
abyÄ• pannacittÄ• abyÄ• pannacittehi saddhiá¹ƒ saá¹ƒsandanti samenti; sammÄ• diá¹-á¹-h
saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. aá¹-á¹-haá¹…gikasuttaá¹ƒ

<112> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sam
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikehi saddhiá¹ƒ saá¹ƒsandanti samenti; micchÄ• sa
micchÄ• vÄ• cÄ• ... micchÄ• kammantÄ• ... micchÄ• Ä• jÄ«vÄ• ... micchÄ• vÄ• yÄ• mÄ•
micchÄ• samÄ• dhino micchÄ• samÄ• dhÄ«hi saddhiá¹ƒ saá¹ƒsandanti samenti. sammÄ• d
saddhiá¹ƒ saá¹ƒsandanti samenti; sammÄ• saá¹…kappÄ• ... pe ... sammÄ• vÄ• cÄ• ... sam
sammÄ• Ä• jÄ«vÄ• ... sammÄ• vÄ• yÄ• mÄ• ... sammÄ• satino ... sammÄ• samÄ• dhino s
saá¹ƒsandanti samentÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dasaá¹…gasuttaá¹ƒ

<113> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dhÄ• tusova, bhikkhave, sattÄ• saá¹ƒsandanti sam
micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikehi saddhiá¹ƒ saá¹ƒsandanti samenti; micchÄ• sa
micchÄ• vÄ• cÄ• ... micchÄ• kammantÄ• ... micchÄ• Ä• jÄ«vÄ• ... micchÄ• vÄ• yÄ• mÄ•
micchÄ• samÄ• dhino \Se II 202/ \Ee II 169/ micchÄ• samÄ• dhÄ«hi saddhiá¹ƒ saá¹ƒsandan
micchÄ• Ã±Ä• á¹‡ino micchÄ• Ã±Ä• á¹‡Ä«hi saddhiá¹ƒ saá¹ƒsandanti samenti; micchÄ• vim
saddhiá¹ƒ saá¹ƒsandanti samentiâ€™â€™.

``sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikehi saddhiá¹ƒ saá¹ƒsandanti samenti; sammÄ•
sammÄ• vÄ• cÄ• ... sammÄ• kammantÄ• ... sammÄ• Ä• jÄ«vÄ• ... sammÄ• vÄ• yÄ• mÄ•
... sammÄ• Ã±Ä• á¹‡ino sammÄ• Ã±Ä• á¹‡Ä«hi saddhiá¹ƒ saá¹ƒsandanti samenti; sammÄ•
saddhiá¹ƒ saá¹ƒsandanti samentÄ«â€™â€™ ti. sattamaá¹ƒ.

sattannaá¹ƒ suttantÄ• naá¹ƒ uddÄ• naá¹ƒ ---

asamÄ• hitaá¹ƒ \Ne I 154/ dussÄ«laá¹ƒ, paÃ±ca sikkhÄ• padÄ• ni ca.

satta kammapathÄ• vuttÄ• , dasakammapathena ca.

chaá¹-á¹-haá¹ƒ aá¹-á¹-haá¹…giko vutto, dasaá¹…gena ca sattamaá¹ƒ ||

kammapathavaggo tatiyo.

4. catutthavaggo

1. catudhÄ• tusuttaá¹ƒ

<114> ekaá¹ƒ \Se II 203/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thap
... pe ... ``catasso imÄ• , bhikkhave, dhÄ• tuyo. katamÄ• catasso? pathavÄ«dhÄ• tu, Ä• po
vÄ• yodhÄ• tu --- imÄ• kho, bhikkhave, catasso dhÄ• tuyoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. pubbesambodhasuttaá¹ƒ

<115> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``pubbeva \Ee II 170/ me, bhikkhave, sambodhÄ• a
bodhisattasseva sato etadahosi --- `ko nu kho pathavÄ«dhÄ• tuyÄ• assÄ• do, ko Ä• dÄ«na
ko Ä• podhÄ• tuyÄ• assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ; ko tejodhÄ• tuyÄ• \B

Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ; ko vÄ• yodhÄ• tuyÄ• assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ ni

``tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `yaá¹ƒ kho pathavÄ«dhÄ• tuá¹ƒ paá¹-icca uppa somanassaá¹ƒ, ayaá¹ƒ pathavÄ«dhÄ• tuyÄ• assÄ• do; yaá¹ƒ {yÄ• (Ce) } pathavÄ«dhÄ• tu vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ pathavÄ«dhÄ• tuyÄ• Ä• dÄ«navo; yo pathavÄ«dhÄ• tuy chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ pathavÄ«dhÄ• tuyÄ• nissaraá¹‡aá¹ƒ. yaá¹ƒ Ä• podhÄ• yaá¹ƒ tejodhÄ• tuá¹ƒ paá¹-icca ... pe ... yaá¹ƒ vÄ• yodhÄ• tuá¹ƒ paá¹-icca uppajjati sukhaá¹ ayaá¹ƒ vÄ• yodhÄ• tuyÄ• assÄ• do; yaá¹ƒ vÄ• yodhÄ• tu aniccÄ• \Ne I 155/ dukkhÄ• vipa vÄ• yodhÄ• tuyÄ• Ä• dÄ«navo; yo vÄ• yodhÄ• tuyÄ• chandarÄ• gavinayo chandarÄ• gapp nissaraá¹‡aá¹ƒâ€™â€™ â€™.

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ \Se II 204/, bhikkhave, imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ e Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ na abbha bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• y sammÄ• sambodhiá¹ƒ abhisambuddhoti {abhisambuddho (Ce Se Ke) } paccaÃ±Ã±Ä• siá¹ƒ.

``yato ca khvÄ• haá¹ƒ, bhikkhave, imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ evaá¹ƒ assÄ• da Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, athÄ• loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• y abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca \Ee II 171/ pana me dassanaá¹ƒ uda {cetovimutti (Ce Ee Katthaci) }, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™

3. acariá¹ƒsuttaá¹ƒ

<116> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``pathavÄ«dhÄ• tuyÄ• haá¹ƒ, bhikkhave, assÄ• dap yo pathavÄ«dhÄ• tuyÄ• assÄ• do tadajjhagamaá¹ƒ, yÄ• vatÄ• pathavÄ«dhÄ• tuyÄ• assÄ sudiá¹-á¹-ho. pathavÄ«dhÄ• tuyÄ• haá¹ƒ, bhikkhave, Ä• dÄ«navapariyesanaá¹ƒ acariá¹ƒ, y Ä• dÄ«navo tadajjhagamaá¹ƒ \Be I 381/, yÄ• vatÄ• pathavÄ«dhÄ• tuyÄ• Ä• dÄ«navo paÃ pathavÄ«dhÄ• tuyÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apariyesanaá¹ƒ acariá¹ƒ, yaá¹ƒ pathavÄ« tadajjhagamaá¹ƒ, yÄ• vatÄ• pathavÄ«dhÄ• tuyÄ• nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• ya me taá¹ƒ s

``Ä• podhÄ• tuyÄ• haá¹ƒ, bhikkhave ... pe ... tejodhÄ• tuyÄ• haá¹ƒ, bhikkhave ... vÄ• yodhÄ assÄ• dapariyesanaá¹ƒ \Se II 205/ acariá¹ƒ, yo vÄ• yodhÄ• tuyÄ• assÄ• do tadajjhagamaá assÄ• do paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. vÄ• yodhÄ• tuyÄ• haá¹ƒ, bhikkhave, Ä• dÄ«nav vÄ• yodhÄ• tuyÄ• Ä• dÄ«navo tadajjhagamaá¹ƒ, yÄ• vatÄ• vÄ• yodhÄ• tuyÄ• Ä• dÄ«nav sudiá¹-á¹-ho. vÄ• yodhÄ• tuyÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apariyesanaá¹ƒ acariá¹ƒ, yaá¹ƒ nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ, yÄ• vatÄ• vÄ• yodhÄ• tuyÄ• nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• y

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ assÄ• daÃ±
Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ na abbhaÃ±Ã±Ä• siá¹ƒ, ne
bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• y
sammÄ• sambodhiá¹ƒ abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ.

``yato ca khvÄ• haá¹ƒ, bhikkhave, imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ assÄ• daÃ±ca as
Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, athÄ•
loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• y
abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `
ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti. tatiyaá¹ƒ.

4. nocedaá¹ƒsuttaá¹ƒ

<117> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``no cedaá¹ƒ, bhikkhave, pathavÄ«dhÄ• tuyÄ• assÄ
nayidaá¹ƒ sattÄ• pathavÄ«dhÄ• tuyÄ• sÄ• rajjeyyuá¹ƒ \Se II 206/. yasmÄ• \Be I 382/ ca k
pathavÄ«dhÄ• tuyÄ• assÄ• do, tasmÄ• sattÄ• pathavÄ«dhÄ• tuyÄ• sÄ• rajjanti. no cedaá
pathavÄ«dhÄ• tuyÄ• Ä• dÄ«navo abhavissa, nayidaá¹ƒ sattÄ• pathavÄ«dhÄ• tuyÄ• nibbi
bhikkhave, atthi pathavÄ«dhÄ• tuyÄ• Ä• dÄ«navo, tasmÄ• sattÄ• pathavÄ«dhÄ• tuyÄ• n
bhikkhave, pathavÄ«dhÄ• tuyÄ• nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• pathavÄ«dhÄ
yasmÄ• ca kho, bhikkhave, atthi pathavÄ«dhÄ• tuyÄ• nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• pat
nissarantiâ€™â€™.

``no cedaá¹ƒ, bhikkhave, Ä• podhÄ• tuyÄ• assÄ• do abhavissa ... pe ... no cedaá¹ƒ, bhikk
pe ... no cedaá¹ƒ, bhikkhave, vÄ• yodhÄ• tuyÄ• assÄ• do abhavissa, nayidaá¹ƒ sattÄ• vÄ•
sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi vÄ• yodhÄ• tuyÄ• assÄ• do, tasmÄ• sat
sÄ• rajjanti. no \Ee II 173/ cedaá¹ƒ, bhikkhave, vÄ• yodhÄ• tuyÄ• Ä• dÄ«navo abhavissa, n
sattÄ• vÄ• yodhÄ• tuyÄ• nibbindeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi vÄ• yodhÄ• tu
vÄ• yodhÄ• tuyÄ• nibbindanti. no cedaá¹ƒ, bhikkhave, vÄ• yodhÄ• tuyÄ• nissaraá¹‡aá¹ƒ a
vÄ• yodhÄ• tuyÄ• nissareyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi vÄ• yodhÄ• tuyÄ• niss
vÄ• yodhÄ• tuyÄ• nissaranti.

``yÄ• vakÄ«vaÃ±cime, bhikkhave, sattÄ• imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ assÄ• da
Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ na abbhaÃ±Ã±aá¹ƒsu, nev
sadevakÄ• lokÄ• \Se II 207/ samÄ• rakÄ• sabrahmakÄ• sassamaá¹‡abrÄ• hmaá¹‡iyÄ• p
nissaá¹-Ä• visaá¹ƒyuttÄ• vippamuttÄ• vimariyÄ• dikatena cetasÄ• vihariá¹ƒsu.

``yato ca kho, bhikkhave, sattÄ• imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ assÄ• daÃ±ca ass
Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±aá¹ƒsu, atha, b

lokÄ• samÄ• rakÄ• sabrahmakÄ• sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanus
vippamuttÄ• vimariyÄ• dikatena cetasÄ• viharantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. ekantadukkhasuttaá¹ƒ

<118> sÄ• vatthiyaá¹ƒ \Be I 383/ viharati ... pe ... ``pathavÄ«dhÄ• tu ce {ca (Ce Se Ke) } hi
ekantadukkhÄ• abhavissa dukkhÄ• nupatitÄ• dukkhÄ• vakkantÄ• anavakkantÄ• sukhena
pathavÄ«dhÄ• tuyÄ• sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, pathavÄ«dhÄ• tu sukhÄ
sukhÄ• vakkantÄ• anavakkantÄ• dukkhena, tasmÄ• sattÄ• pathavÄ«dhÄ• tuyÄ• sÄ• raj

``Ä• podhÄ• tu \Ee II 174/ ce hidaá¹ƒ, bhikkhave ... pe ... tejodhÄ• tu ce hidaá¹ƒ, bhikkhave
hidaá¹ƒ, bhikkhave, ekantadukkhÄ• abhavissa dukkhÄ• nupatitÄ• dukkhÄ• vakkantÄ• ana
sattÄ• vÄ• yodhÄ• tuyÄ• sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, vÄ• yodhÄ• tu sukh
sukhÄ• vakkantÄ• anavakkantÄ• dukkhena, tasmÄ• sattÄ• vÄ• yodhÄ• tuyÄ• sÄ• rajjan

``pathavÄ«dhÄ• tu ce hidaá¹ƒ, bhikkhave, ekantasukhÄ• abhavissa sukhÄ• nupatitÄ• suk
\Ne I 158/ dukkhena, nayidaá¹ƒ sattÄ• pathavÄ«dhÄ• tuyÄ• \Se II 208/ nibbindeyyuá¹ƒ. ya
pathavÄ«dhÄ• tu dukkhÄ• dukkhÄ• nupatitÄ• dukkhÄ• vakkantÄ• anavakkantÄ• sukhena
nibbindanti.

``Ä• podhÄ• tu ce hidaá¹ƒ, bhikkhave ... pe ... tejodhÄ• tu ce hidaá¹ƒ, bhikkhave ... vÄ• yod
bhikkhave, ekantasukhÄ• abhavissa sukhÄ• nupatitÄ• sukhÄ• vakkantÄ• anavakkantÄ•
vÄ• yodhÄ• tuyÄ• nibbindeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, vÄ• yodhÄ• tu dukkhÄ• du
anavakkantÄ• sukhena, tasmÄ• sattÄ• vÄ• yodhÄ• tuyÄ• nibbindantÄ«â€™â€™ ti. paÃ±

6. abhinandasuttaá¹ƒ

<119> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``yo, bhikkhave, pathavÄ«dhÄ• tuá¹ƒ abhinandati, d
abhinandati. yo dukkhaá¹ƒ abhinandati, aparimutto so dukkhasmÄ• ti vadÄ• mi. yo Ä• podh
... yo tejodhÄ• tuá¹ƒ ... yo vÄ• yodhÄ• tuá¹ƒ abhinandati, dukkhaá¹ƒ so abhinandati. yo duk
aparimutto so dukkhasmÄ• ti vadÄ• miâ€™â€™.

``yo \Be I 384/ \Ee II 175/ ca kho, bhikkhave, pathavÄ«dhÄ• tuá¹ƒ nÄ• bhinandati, dukkhaá
yo dukkhaá¹ƒ nÄ• bhinandati, parimutto so dukkhasmÄ• ti vadÄ• mi. yo Ä• podhÄ• tuá¹ƒ ...
... yo vÄ• yodhÄ• tuá¹ƒ nÄ• bhinandati, dukkhaá¹ƒ so nÄ• bhinandati. yo dukkhaá¹ƒ nÄ• bh
dukkhasmÄ• ti vadÄ• mÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. uppÄ• dasuttaá¹ƒ

<120> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``yo, bhikkhave, pathavÄ«dhÄ• tuyÄ• \Se II 209/ up
abhinibbatti pÄ• tubhÄ• vo, dukkhasseso uppÄ• do rogÄ• naá¹ƒ á¹-hiti jarÄ• maraá¹‡assa p
Ä• podhÄ• tuyÄ• ... pe ... yo tejodhÄ• tuyÄ• ... yo vÄ• yodhÄ• tuyÄ• uppÄ• do á¹-hiti abhi
dukkhasseso uppÄ• do rogÄ• naá¹ƒ á¹-hiti jarÄ• maraá¹‡assa pÄ• tubhÄ• voâ€™â€™.

``yo \Ne I 159/ ca kho, bhikkhave, pathavÄ«dhÄ• tuyÄ• nirodho vÅ«pasamo atthaá¹…gam
rogÄ• naá¹ƒ vÅ«pasamo jarÄ• maraá¹‡assa atthaá¹…gamo. yo Ä• podhÄ• tuyÄ• ... pe ... y
vÄ• yodhÄ• tuyÄ• nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho rogÄ• naá¹ƒ v
atthaá¹…gamoâ€™â€™ ti. sattamaá¹ƒ.

8. samaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<121> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``catasso imÄ• , bhikkhave, dhÄ• tuyo. katamÄ• ca
pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ• tu. ye hi keci, bhikkhave, samaá¹‡
imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca ya
nappajÄ• nanti, na me te, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu v
brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• ; na ca pana te Ä• yasmanto sÄ• maÃ±Ã±at
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantiâ€™â€™.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imÄ• saá¹ƒ catunnaá¹ƒ
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nanti \Se II 210/, te ca kho \Be I
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• brÄ• hmaá¹
panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme saya
upasampajja viharantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<122> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``catasso imÄ• , bhikkhave, dhÄ• tuyo. katamÄ• ca
pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ• tu. ye hi keci, bhikkhave, samaá¹‡
imÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti ... pe ... pajÄ• nanti ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchik
viharantÄ«â€™â€™ ti. navamaá¹ƒ.

10. tatiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<123> sÄ• vatthiyaá¹ƒ \Ne I 160/ viharati ... pe ... ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ•
pathavÄ«dhÄ• tuá¹ƒ nappajÄ• nanti, pathavÄ«dhÄ• tusamudayaá¹ƒ nappajÄ• nanti, pathav

nappajÄ• nanti, pathavÄ«dhÄ• tunirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti ... pe ...
177/ nappajÄ• nanti ... tejodhÄ• tuá¹ƒ nappajÄ• nanti ... vÄ• yodhÄ• tuá¹ƒ nappajÄ• nanti, v
nappajÄ• nanti, vÄ• yodhÄ• tunirodhaá¹ƒ nappajÄ• nanti, vÄ• yodhÄ• tunirodhagÄ• miniá¹ƒ
na me te, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asa
brÄ• hmaá¹‡asammatÄ• ; na ca pana te Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantiâ€™â€™.

``ye \Se II 211/ ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• pathavÄ«dh
pathavÄ«dhÄ• tusamudayaá¹ƒ pajÄ• nanti, pathavÄ«dhÄ• tunirodhaá¹ƒ pajÄ• nanti, pathav
paá¹-ipadaá¹ƒ pajÄ• nanti ... ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• v
Ä• podhÄ• tuá¹ƒ pajÄ• nanti ... tejodhÄ• tuá¹ƒ pajÄ• nanti ... vÄ• yodhÄ• tuá¹ƒ pajÄ• nanti,
pajÄ• nanti, vÄ• yodhÄ• tunirodhaá¹ƒ pajÄ• nanti, vÄ• yodhÄ• tunirodhagÄ• miniá¹ƒ paá¹-ip
386/ ca kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva sama
brÄ• hmaá¹‡asammatÄ• ; te ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±attha
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti. dasamaá¹ƒ.

catuttho vaggo.

tassuddÄ• naá¹ƒ ---

catasso pubbe acariá¹ƒ, nocedaÃ±ca dukkhena ca.

abhinandaÃ±ca uppÄ• do, tayo samaá¹‡abrÄ• hmaá¹‡Ä• ti ||

dhÄ• tusaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

4. anamataggasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. tiá¹‡akaá¹-á¹-hasuttaá¹ƒ

<124> evaá¹ƒ \Se II 212/ \Ne I 161/ \Ee II 178/ \Be I 387/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• b
``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag

``anamataggoyaá¹ƒ {anamataggÄ• yaá¹ƒ (Ee Katthaci) } bhikkhave, saá¹ƒsÄ• ro. pubbÄ• k
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ sa

bhikkhave, puriso yaá¹ƒ imasmiá¹ƒ jambudÄ«pe tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ taá¹
(bahÅ«su) } ekajjhaá¹ƒ saá¹ƒharitvÄ• caturaá¹…gulaá¹ƒ caturaá¹…gulaá¹ƒ ghaá¹-ikaá¹ƒ ka
`ayaá¹ƒ me mÄ• tÄ• , tassÄ• me mÄ• tu ayaá¹ƒ mÄ• tÄ• â€™ ti, apariyÄ• dinnÄ• va {apari
bhikkhave, tassa purisassa mÄ• tumÄ• taro assu, atha imasmiá¹ƒ jambudÄ«pe tiá¹‡akaá¹-á
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya. taá¹ƒ kissa hetu? anamataggoyaá¹ƒ, bhikkhav
koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• n
saá¹ƒsarataá¹ƒ. evaá¹ƒ dÄ«gharattaá¹ƒ vo, bhikkhave, dukkhaá¹ƒ paccanubhÅ«taá¹ƒ tibbaá
byasanaá¹ƒ paccanubhÅ«taá¹ƒ, kaá¹-asÄ« {kaá¹-asi (Ce Ee Katthaci) kaá¹-Ä• chavÄ• say
vaá¸• á¸• hitÄ• . yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ
vimuccituâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. pathavÄ«suttaá¹ƒ

<125> sÄ• vatthiyaá¹ƒ \Ee II 179/ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave \Se II 213
pubbÄ• koá¹-i na paÃ±Ã±Ä• yati \Ne I 162/ avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡h
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. seyyathÄ• pi, bhikkhave, puriso imaá¹ƒ mahÄ• pathaviá¹ƒ
kolaá¹-á¹-himattaá¹ƒ mattikÄ• guá¸·ikaá¹ƒ karitvÄ• nikkhipeyya --- `ayaá¹ƒ me pitÄ• , tassa
pitÄ• â€™ ti, apariyÄ• dinnÄ• va bhikkhave, tassa purisassa pitupitaro assu, athÄ• yaá¹ƒ m
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya \Be I 388/. taá¹ƒ kissa hetu? anamataggoyaá¹ƒ
pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy
saá¹ƒsarataá¹ƒ. evaá¹ƒ dÄ«gharattaá¹ƒ vo, bhikkhave, dukkhaá¹ƒ paccanubhÅ«taá¹ƒ tibbaá
byasanaá¹ƒ paccanubhÅ«taá¹ƒ, kaá¹-asÄ« vaá¸• á¸• hitÄ• . yÄ• vaÃ±cidaá¹ƒ, bhikkhave, al
nibbindituá¹ƒ, alaá¹ƒ virajjituá¹ƒ, alaá¹ƒ vimuccituâ€™â€™ nti. dutiyaá¹ƒ.

3. assusuttaá¹ƒ

<126> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ
paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sand
taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• vo iminÄ•
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ amanÄ• pasampayogÄ• manÄ• pavippayogÄ• kandantÄ
(Ce) } assu passannaá¹ƒ {passandaá¹ƒ (Katthaci Ce), pasandaá¹ƒ (Se Ke), pasannaá¹ƒ (Ee
paggharitaá¹ƒ, yaá¹ƒ vÄ• catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti? ``yathÄ• kho m
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• ma, etadeva, bhante, bahutaraá¹ƒ yaá¹ƒ no iminÄ• \Ee II
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ amanÄ• pasampayogÄ• manÄ• pavippayogÄ• kandantÄ
passannaá¹ƒ paggharitaá¹ƒ, na tveva catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti.

``sÄ• dhu \Se II 214/ sÄ• dhu, bhikkhave, sÄ• dhu kho me tumhe, bhikkhave, evaá¹ƒ dham
Ä• jÄ• nÄ• tha. etadeva, bhikkhave, bahutaraá¹ƒ yaá¹ƒ vo iminÄ• dÄ«ghena addhunÄ• sa

amanÄ• pasampayogÄ• manÄ• pavippayogÄ• kandantÄ• naá¹ƒ rodantÄ• naá¹ƒ assu pass
catÅ«su mahÄ• samuddesu udakaá¹ƒ. dÄ«gharattaá¹ƒ vo, bhikkhave, mÄ• tumaraá¹‡aá¹ƒ
mÄ• tumaraá¹‡aá¹ƒ paccanubhontÄ• naá¹ƒ amanÄ• pasampayogÄ• manÄ• pavippayogÄ•
passannaá¹ƒ paggharitaá¹ƒ, na tveva catÅ«su mahÄ• samuddesu udakaá¹ƒ. dÄ«gharattaá¹
pitumaraá¹‡aá¹ƒ paccanubhÅ«taá¹ƒ ... pe ... bhÄ• tumaraá¹‡aá¹ƒ paccanubhÅ«taá¹ƒ ... bha
paccanubhÅ«taá¹ƒ ... puttamaraá¹‡aá¹ƒ paccanubhÅ«taá¹ƒ ... dhÄ«tumaraá¹‡aá¹ƒ paccanu
Ã±Ä• tibyasanaá¹ƒ paccanubhÅ«taá¹ƒ ... bhogabyasanaá¹ƒ paccanubhÅ«taá¹ƒ. dÄ«gharatt
163/, rogabyasanaá¹ƒ paccanubhÅ«taá¹ƒ, tesaá¹ƒ vo rogabyasanaá¹ƒ paccanubhontÄ• naá
manÄ• pavippayogÄ• kandantÄ• naá¹ƒ rodantÄ• naá¹ƒ assu passannaá¹ƒ paggharitaá¹ƒ,
udakaá¹ƒ. taá¹ƒ kissa hetu? anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro \Be I 389/ ... pe ... y
bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ, alaá¹ƒ virajjituá¹ƒ, alaá¹ƒ vimuccit
tatiyaá¹ƒ.

4. khÄ«rasuttaá¹ƒ

<127> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ
paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sanc
taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• vo iminÄ•
sandhÄ• vataá¹ƒ \Ee II 181/ saá¹ƒsarataá¹ƒ mÄ• tuthaÃ±Ã±aá¹ƒ pÄ«taá¹ƒ, yaá¹ƒ vÄ• catÅ«
udakaâ€™â€™ nti? ``yathÄ• kho mayaá¹ƒ \Se II 215/, bhante, bhagavatÄ• dhammaá¹ƒ de
bhante, bahutaraá¹ƒ yaá¹ƒ no iminÄ• dÄ«ghena addhunÄ• sandhÄ• vataá¹ƒ saá¹ƒsarataá
na tveva catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, bhikkhave, sÄ• dhu kho me tumhe, bhikkhave, evaá¹ƒ dhammaá¹ƒ desi
bhikkhave, bahutaraá¹ƒ yaá¹ƒ vo iminÄ• dÄ«ghena addhunÄ• sandhÄ• vataá¹ƒ saá¹ƒsara
pÄ«taá¹ƒ, na tveva catÅ«su mahÄ• samuddesu udakaá¹ƒ. taá¹ƒ kissa hetu? anamataggoya
... pe ... alaá¹ƒ vimuccituâ€™â€™ nti. catutthaá¹ƒ.

5. pabbatasuttaá¹ƒ

<128> sÄ• vatthiyaá¹ƒ viharati ... pe ... Ä• rÄ• me. atha kho aÃ±Ã±ataro bhikkhu yena bhag
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``kÄ«vadÄ«gho nu kho, bhante, kappoâ€™â€™ ti? ``dÄ«gho
sukaro saá¹…khÄ• tuá¹ƒ ettakÄ• ni vassÄ• ni iti vÄ• , ettakÄ• ni vassasatÄ• ni iti vÄ• , ettak
iti vÄ• , ettakÄ• ni vassasatasahassÄ• ni iti vÄ• â€™â€™ ti.

``sakkÄ• pana, bhante, upamaá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkÄ• , bhikkhÅ«â€™â€™ ti bha
\Ne I 164/, bhikkhu, mahÄ• selo pabbato yojanaá¹ƒ Ä• yÄ• mena yojanaá¹ƒ vitthÄ• rena yoj

asusiro ekagghano. tamenaá¹ƒ puriso vassasatassa vassasatassa accayena kÄ• sikena va
sakiá¹ƒ parimajjeyya. khippataraá¹ƒ kho so, bhikkhu, mahÄ• selo pabbato iminÄ• upakkam
pariyÄ• dÄ• naá¹ƒ gaccheyya \Se II 216/, na tveva kappo. evaá¹ƒ dÄ«gho, bhikkhu, kappo.
bhikkhu \Ee II 182/, kappÄ• naá¹ƒ neko kappo saá¹ƒsito, nekaá¹ƒ kappasataá¹ƒ saá¹ƒsitaá¹
kappasahassaá¹ƒ saá¹ƒsitaá¹ƒ, nekaá¹ƒ kappasatasahassaá¹ƒ saá¹ƒsitaá¹ƒ. taá¹ƒ kissa he
bhikkhu, saá¹ƒsÄ• ro. pubbÄ• koá¹-i ... pe ... yÄ• vaÃ±cidaá¹ƒ, bhikkhu, alameva sabbasaá
nibbindituá¹ƒ, alaá¹ƒ virajjituá¹ƒ, alaá¹ƒ vimuccituâ€™â€™ nti. paÃ±camaá¹ƒ.

6. sÄ• sapasuttaá¹ƒ

<129> sÄ• vatthiyaá¹ƒ viharati. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• ... pe ... ekan
so bhikkhu bhagavantaá¹ƒ etadavoca --- ``kÄ«vadÄ«gho, nu kho, bhante, kappoâ€™â€™ ti
kappo. so na sukaro saá¹…khÄ• tuá¹ƒ ettakÄ• ni vassÄ• ni iti vÄ• ... pe ... ettakÄ• ni vassa
vÄ• â€™â€™ ti.

``sakkÄ• pana, bhante, upamaá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkÄ• , bhikkhÅ«â€™â€™ ti bha
bhikkhu, Ä• yasaá¹ƒ nagaraá¹ƒ yojanaá¹ƒ Ä• yÄ• mena yojanaá¹ƒ vitthÄ• rena yojanaá¹ƒ ub
sÄ• sapÄ• naá¹ƒ guá¸·ikÄ• baddhaá¹ƒ {cÅ«á¸·ikÄ• baddhaá¹ƒ (Ce Ee) }. tato puriso vassas
accayena ekamekaá¹ƒ sÄ• sapaá¹ƒ uddhareyya. khippataraá¹ƒ kho so, bhikkhu mahÄ• sÄ•
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya, na tveva kappo. evaá¹ƒ dÄ«gho kho, bhikkhu,
dÄ«ghÄ• naá¹ƒ kho, bhikkhu, kappÄ• naá¹ƒ neko kappo saá¹ƒsito, nekaá¹ƒ kappasataá¹ƒ s
kappasahassaá¹ƒ saá¹ƒsitaá¹ƒ, nekaá¹ƒ kappasatasahassaá¹ƒ saá¹ƒsitaá¹ƒ. taá¹ƒ kissa he
bhikkhu, saá¹ƒsÄ• ro \Se II 217/ ... pe ... alaá¹ƒ vimuccituâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. sÄ• vakasuttaá¹ƒ

<130> sÄ• vatthiyaá¹ƒ viharati. atha \Ee II 183/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ•
\Ne I 165/ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``kÄ«vabahukÄ• nu k
abbhatÄ«tÄ• atikkantÄ• â€™â€™ ti? ``bahukÄ• kho, bhikkhave \Be I 391/, kappÄ• abbha
sukarÄ• saá¹…khÄ• tuá¹ƒ --- `ettakÄ• kappÄ• iti vÄ• , ettakÄ• ni kappasatÄ• ni iti vÄ• , et
iti vÄ• , ettakÄ• ni kappasatasahassÄ• ni iti vÄ• â€™â€™ â€™ ti.

``sakkÄ• pana, bhante, upamaá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkÄ• , bhikkhaveâ€™â€™ ti bh
bhikkhave, cattÄ• ro sÄ• vakÄ• vassasatÄ• yukÄ• vassasatajÄ«vino. te divase divase kap
kappasatasahassaá¹ƒ anussareyyuá¹ƒ. ananussaritÄ• va bhikkhave, tehi kappÄ• assu, ath
vassasatÄ• yukÄ• vassasatajÄ«vino vassasatassa accayena kÄ• laá¹ƒ kareyyuá¹ƒ. evaá¹ƒ
kappÄ• abbhatÄ«tÄ• atikkantÄ• . te na sukarÄ• saá¹…khÄ• tuá¹ƒ --- `ettakÄ• kappÄ• iti
kappasatÄ• ni iti vÄ• , ettakÄ• ni kappasahassÄ• ni iti vÄ• , ettakÄ• ni kappasatasahassÄ• n

kissa hetu? anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro ... pe ... alaá¹ƒ vimuccituâ€™â€™ n

8. gaá¹…gÄ• suttaá¹ƒ

<131> rÄ• jagahe viharati veá¸·uvane. atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena bhagavÄ• upasaá¹…kamitvÄ• \Se II 218/ bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ katha vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so brÄ• hmaá¹‡o bhagava ``kÄ«vabahukÄ• nu kho, bho gotama, kappÄ• abbhatÄ«tÄ• atikkantÄ• â€™â€™ ti? ``bah abbhatÄ«tÄ• atikkantÄ• . te na sukarÄ• saá¹…khÄ• tuá¹ƒ --- `ettakÄ• kappÄ• iti vÄ• , etta vÄ• , ettakÄ• ni kappasahassÄ• ni iti vÄ• , ettakÄ• ni kappasatasahassÄ• ni iti vÄ• â€™â€™

``sakkÄ• \Ee II 184/ pana, bho gotama, upamaá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkÄ• , brÄ• hm avoca. ``seyyathÄ• pi, brÄ• hmaá¹‡a, yato cÄ• yaá¹ƒ gaá¹…gÄ• nadÄ« pabhavati yattha ca yÄ• etasmiá¹ƒ antare vÄ• likÄ• sÄ• na sukarÄ• saá¹…khÄ• tuá¹ƒ --- `ettakÄ• vÄ• likÄ• i vÄ• likasatÄ• ni iti vÄ• , ettakÄ• ni vÄ• likasahassÄ• ni iti vÄ• , ettakÄ• ni vÄ• likasatasahas vÄ• â€™ ti. tato bahutarÄ• kho, brÄ• hmaá¹‡a, kappÄ• abbhatÄ«tÄ• atikkantÄ• . te na su `ettakÄ• kappÄ• iti \Be I 392/ vÄ• , ettakÄ• ni kappasatÄ• ni iti vÄ• , ettakÄ• ni kappasahas ettakÄ• ni kappasatasahassÄ• ni iti vÄ• â€™ ti. taá¹ƒ kissa hetu? anamataggoyaá¹ƒ, brÄ• h pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒy saá¹ƒsarataá¹ƒ. evaá¹ƒ dÄ«gharattaá¹ƒ kho, brÄ• hmaá¹‡a, dukkhaá¹ƒ paccanubhÅ«taá¹ƒ t byasanaá¹ƒ paccanubhÅ«taá¹ƒ, kaá¹-asÄ« vaá¸• á¸• hitÄ• . yÄ• vaÃ±cidaá¹ƒ \Se II 219/, br sabbasaá¹…khÄ• resu nibbindituá¹ƒ, alaá¹ƒ virajjituá¹ƒ, alaá¹ƒ vimuccituâ€™â€™ nti.

evaá¹ƒ vutte, so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho gotama, gotama ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ nti. aá¹-á¹-hamaá¹ƒ.

9. daá¹‡á¸• asuttaá¹ƒ

<132> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sanc seyyathÄ• pi, bhikkhave, daá¹‡á¸• o uparivehÄ• saá¹ƒ khitto sakimpi mÅ«lena nipatati, saki sakimpi antena nipatati; evameva kho, bhikkhave, avijjÄ• nÄ«varaá¹‡Ä• \Ee II 185/ sattÄ• sandhÄ• vantÄ• saá¹ƒsarantÄ• sakimpi asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ gacchanti, sakimpi lokaá¹ƒ Ä• gacchanti. taá¹ƒ kissa hetu? anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro ... pe ... vimuccituâ€™â€™ nti. navamaá¹ƒ.

10. puggalasuttaá¹ƒ

<133> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. tatra kho b
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato pacca
etadavoca ---

``anamataggoyaá¹ƒ \Ne I 167/, bhikkhave, saá¹ƒsÄ• ro ... pe ... ekapuggalassa, bhikkhave,
saá¹ƒsarato siyÄ• evaá¹ƒ mahÄ• aá¹-á¹-hikaá¹…kalo aá¹-á¹-hipuÃ±jo aá¹-á¹-hirÄ• si yathÄ
sace \Se II 220/ saá¹ƒhÄ• rako assa, sambhataÃ±ca na vinasseyya. taá¹ƒ kissa hetu? anam
saá¹ƒsÄ• ro ... pe ... alaá¹ƒ vimuccituâ€™â€™ nti.

idamavoca \Be I 393/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ

``ekassekena kappena, puggalassaá¹-á¹-hisaÃ±cayo.

siyÄ• pabbatasamo rÄ• si, iti vuttaá¹ƒ mahesinÄ• ||

``so kho panÄ• yaá¹ƒ akkhÄ• to, vepullo pabbato mahÄ• .

uttaro gijjhakÅ«á¹-assa, magadhÄ• naá¹ƒ giribbaje ||

``yato ca ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati.

dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``sa sattakkhattuá¹ƒparamaá¹ƒ, sandhÄ• vitvÄ• na puggalo.

dukkhassantakaro \Ee II 186/ hoti, sabbasaá¹ƒyojanakkhayÄ• â€™â€™ ti || dasamaá¹ƒ.

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

tiá¹‡akaá¹-á¹-haÃ±ca pathavÄ«, assu khÄ«raÃ±ca pabbataá¹ƒ.

sÄ• sapÄ• sÄ• vakÄ• gaá¹…gÄ• , daá¹‡á¸• o ca puggalena cÄ• ti ||

2. dutiyavaggo

1. duggatasuttaá¹ƒ

<134> ekaá¹ƒ \Se II 221/ \Ne I 168/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. tatra kh
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato pacca
etadavoca --- ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ• koá¹-i na paÃ±Ã±Ä• ya
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. yaá¹ƒ, bhikkha
durÅ«petaá¹ƒ niá¹-á¹-hamettha gantabbaá¹ƒ --- `amhehipi evarÅ«paá¹ƒ paccanubhÅ«taá¹ƒ
addhunÄ• â€™ ti. taá¹ƒ kissa hetu ... pe ... yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá
nibbindituá¹ƒ alaá¹ƒ virajjituá¹ƒ alaá¹ƒ vimuccituâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. sukhitasuttaá¹ƒ

<135> sÄ• vatthiyaá¹ƒ \Be I 394/ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ•
yaá¹ƒ, bhikkhave, passeyyÄ• tha sukhitaá¹ƒ susajjitaá¹ƒ, niá¹-á¹-hamettha \Ee II 187/ gantal
evarÅ«paá¹ƒ paccanubhÅ«taá¹ƒ iminÄ• dÄ«ghena addhunÄ• â€™ ti. taá¹ƒ kissa hetu? ana
saá¹ƒsÄ• ro. pubbÄ• koá¹-i na paÃ±Ã±Ä• yati ... pe ... alaá¹ƒ vimuccituâ€™â€™ nti. dutiya

3. tiá¹ƒsamattasuttaá¹ƒ

<136> rÄ• jagahe viharati veá¸·uvane. atha kho tiá¹ƒsamattÄ• pÄ• veyyakÄ• {pÄ• á¹-heyy
vinayapiá¹-ake mahÄ• vagge kathinakkhandhakepi} bhikkhÅ« sabbe Ä• raÃ±Ã±ikÄ• sabbe
paá¹ƒsukÅ«likÄ• sabbe tecÄ«varikÄ• sabbe sasaá¹ƒyojanÄ• yena bhagavÄ• tenupasaá¹
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha kho bhagavato etadahosi
pÄ• veyyakÄ• bhikkhÅ« sabbe Ä• raÃ±Ã±ikÄ• sabbe piá¹‡á¸• apÄ• tikÄ• sabbe paá¹ƒsuk
tecÄ«varikÄ• sabbe sasaá¹ƒyojanÄ• . yaá¹ƒnÅ«nÄ• haá¹ƒ imesaá¹ƒ tathÄ• dhammaá¹ƒ de
imasmiá¹ƒyeva Ä• sane anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucceyyuâ€™â€™ nti. atha \N
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato pacca
etadavoca ---

``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«v
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bh
bahutaraá¹ƒ, yaá¹ƒ vÄ• vo iminÄ• dÄ«ghena addhunÄ• sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ
passannaá¹ƒ paggharitaá¹ƒ, yaá¹ƒ vÄ• catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti? ``y
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• ma, etadeva, bhante, bahutaraá¹ƒ, yaá¹ƒ no
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ sÄ«sacchinnÄ• naá¹ƒ \Ee II 188/ lohitaá¹ƒ passannaá¹ƒ pa
catÅ«su mahÄ• samuddesu udakaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, bhikkhave, sÄ• dhu kho me tumhe, bhikkhave, evaá¹ƒ dhammaá¹ƒ desi
bhikkhave, bahutaraá¹ƒ, yaá¹ƒ vo iminÄ• dÄ«ghena addhunÄ• sandhÄ• vataá¹ƒ saá¹ƒsara
lohitaá¹ƒ passannaá¹ƒ paggharitaá¹ƒ, na tveva catÅ«su mahÄ• samuddesu \Be I 395/ udaka
bhikkhave, gunnaá¹ƒ sataá¹ƒ gobhÅ«tÄ• naá¹ƒ sÄ«sacchinnÄ• naá¹ƒ lohitaá¹ƒ passannaá¹
catÅ«su mahÄ• samuddesu udakaá¹ƒ. dÄ«gharattaá¹ƒ vo, bhikkhave, mahiá¹ƒsÄ• naá¹ƒ {m
mahiá¹ƒsabhÅ«tÄ• naá¹ƒ sÄ«sacchinnÄ• naá¹ƒ lohitaá¹ƒ passannaá¹ƒ paggharitaá¹ƒ \Se II
dÄ«gharattaá¹ƒ vo, bhikkhave, urabbhÄ• naá¹ƒ sataá¹ƒ urabbhabhÅ«tÄ• naá¹ƒ ... pe ... ajÄ
ajabhÅ«tÄ• naá¹ƒ ... migÄ• naá¹ƒ sataá¹ƒ migabhÅ«tÄ• naá¹ƒ ... kukkuá¹-Ä• naá¹ƒ sataá¹ƒ
sÅ«karÄ• naá¹ƒ sataá¹ƒ sÅ«karabhÅ«tÄ• naá¹ƒ ... dÄ«gharattaá¹ƒ vo, bhikkhave, corÄ• gÄ
sÄ«sacchinnÄ• naá¹ƒ lohitaá¹ƒ passannaá¹ƒ paggharitaá¹ƒ. dÄ«gharattaá¹ƒ vo, bhikkhave,
gahetvÄ• sÄ«sacchinnÄ• naá¹ƒ lohitaá¹ƒ passannaá¹ƒ paggharitaá¹ƒ. dÄ«gharattaá¹ƒ vo, b
pÄ• radÄ• rikÄ• ti gahetvÄ• sÄ«sacchinnÄ• naá¹ƒ lohitaá¹ƒ passannaá¹ƒ paggharitaá¹ƒ, na
mahÄ• samuddesu udakaá¹ƒ. taá¹ƒ kissa hetu? anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro
vimuccituâ€™â€™ nti.

``idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. ima
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne tiá¹ƒsamattÄ• naá¹ƒ pÄ• veyyakÄ• naá¹ƒ bhikkh
cittÄ• ni vimucciá¹ƒsÅ«â€™â€™ ti. tatiyaá¹ƒ.

4. mÄ• tusuttaá¹ƒ

<137> sÄ• vatthiyaá¹ƒ \Ne I 170/ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ•
so, bhikkhave, satto sulabharÅ«po yo namÄ• tÄ• bhÅ«tapubbo iminÄ• dÄ«ghena addhunÄ
anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro ... pe ... alaá¹ƒ vimuccituâ€™â€™ nti. catutthaá

5. pitusuttaá¹ƒ

<138> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro ... pe ..
bhikkhave, satto sulabharÅ«po yo napitÄ• bhÅ«tapubbo \Se II 224/ ... pe ... alaá¹ƒ vimuccitu
paÃ±camaá¹ƒ.

6. bhÄ• tusuttaá¹ƒ

<139> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``na so, bhikkhave, satto sulabharÅ«po yo nabhÄ• t
pe ... alaá¹ƒ vimuccituâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. bhaginisuttaá¹ƒ

<140> sÄ• vatthiyaá¹ƒ \Be I 396/ viharati ... pe ... ``na so, bhikkhave, satto sulabharÅ«po yo
nabhaginibhÅ«tapubbo ... pe ... alaá¹ƒ vimuccituâ€™â€™ nti. sattamaá¹ƒ.

8. puttasuttaá¹ƒ

<141> sÄ• vatthiyaá¹ƒ \Ee II 190/ viharati ... pe ... ``na so, bhikkhave, satto sulabharÅ«po y
naputtabhÅ«tapubbo ... pe ... alaá¹ƒ vimuccituâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. dhÄ«tusuttaá¹ƒ

<142> sÄ• vatthiyaá¹ƒ \Ne I 171/ viharati ... pe ... ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ•
na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ s
na so, bhikkhave, satto sulabharÅ«po yo na dhÄ«tÄ• bhÅ«tapubbo iminÄ• dÄ«ghena addh
anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«va
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. evaá¹ƒ dÄ«gharattaá¹ƒ vo,
paccanubhÅ«taá¹ƒ tibbaá¹ƒ paccanubhÅ«taá¹ƒ byasanaá¹ƒ paccanubhÅ«taá¹ƒ, kaá¹-asÄ«
yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ, alaá¹ƒ virajjituá
vimuccituâ€™â€™ nti. navamaá¹ƒ.

10. vepullapabbatasuttaá¹ƒ

<143> ekaá¹ƒ \Se II 225/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate.
bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagav
etadavoca ---

``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avijjÄ• nÄ«v
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. bhÅ«tapubbaá¹ƒ, bhikkhave
pabbatassa `pÄ• cÄ«navaá¹ƒsoâ€™ tveva samaÃ±Ã±Ä• udapÄ• di. tena kho pana, bhikkh
manussÄ• naá¹ƒ `tivarÄ• â€™ tveva samaÃ±Ã±Ä• udapÄ• di. tivarÄ• naá¹ƒ, bhikkhave, ma
vassasahassÄ• ni Ä• yuppamÄ• á¹‡aá¹ƒ ahosi. tivarÄ• , bhikkhave, manussÄ• pÄ• cÄ«nav
Ä• rohanti, catÅ«hena orohanti. tena kho pana, bhikkhave \Be I 397/, samayena kakusandh
sammÄ• sambuddho loke uppanno hoti. kakusandhassa, bhikkhave, bhagavato arahato sa
vidhurasaÃ±jÄ«vaá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bhaddayugaá¹ƒ. passatha, b
pabbatassa samaÃ±Ã±Ä• antarahitÄ• , te ca manussÄ• kÄ• laá¹…katÄ• , so ca bhagavÄ•
bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ addhuvÄ• , bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ anassÄ
saá¹…khÄ• rÄ• . yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹
vimuccituá¹ƒ.

``bhÅ«tapubbaá¹ƒ \Ne I 172/, bhikkhave, imassa vepullassa pabbatassa `vaá¹…kakoâ€™ t
samaÃ±Ã±Ä• udapÄ• di. tena kho pana, bhikkhave, samayena manussÄ• naá¹ƒ `rohitassÄ
udapÄ• di. rohitassÄ• naá¹ƒ, bhikkhave, manussÄ• naá¹ƒ tiá¹ƒsavassasahassÄ• ni Ä• yupp
rohitassÄ• , bhikkhave, manussÄ• vaá¹…kakaá¹ƒ pabbataá¹ƒ tÄ«hena Ä• rohanti, tÄ«hena
bhikkhave, samayena koá¹‡Ä• gamano bhagavÄ• arahaá¹ƒ sammÄ• sambuddho loke uppa
bhikkhave, bhagavato arahato sammÄ• sambuddhassa bhiyyosuttaraá¹ƒ nÄ• ma sÄ• vakay
bhaddayugaá¹ƒ. passatha, bhikkhave, sÄ• cevimassa pabbatassa samaÃ±Ã±Ä• antarahitÄ
kÄ• laá¹…katÄ• , so ca bhagavÄ• parinibbuto. evaá¹ƒ \Ee II 192/ aniccÄ• , bhikkhave, saá¹
alaá¹ƒ vimuccituá¹ƒ.

``bhÅ«tapubbaá¹ƒ, bhikkhave, imassa vepullassa pabbatassa `supassoâ€™ tveva {suphas
udapÄ• di. tena kho pana, bhikkhave, samayena manussÄ• naá¹ƒ `suppiyÄ• â€™ tveva {ap
udapÄ• di. suppiyÄ• naá¹ƒ, bhikkhave, manussÄ• naá¹ƒ vÄ«sativassasahassÄ• ni Ä• yuppa
bhikkhave, manussÄ• supassaá¹ƒ pabbataá¹ƒ dvÄ«hena Ä• rohanti, dvÄ«hena orohanti. te
samayena kassapo bhagavÄ• arahaá¹ƒ sammÄ• sambuddho loke uppanno hoti. kassapas
sammÄ• sambuddhassa tissabhÄ• radvÄ• jaá¹ƒ nÄ• ma sÄ• vakayugaá¹ƒ ahosi aggaá¹ƒ bh
sÄ• cevimassa pabbatassa samaÃ±Ã±Ä• antarahitÄ• , te ca manussÄ• kÄ• laá¹…katÄ• ,
evaá¹ƒ aniccÄ• \Se II 227/, bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ addhuvÄ• , bhikkhave, saá
alaá¹ƒ vimuccituá¹ƒ.

``etarahi \Be I 398/ kho pana, bhikkhave, imassa vepullassa pabbatassa `vepulloâ€™ tveva
etarahi kho pana, bhikkhave, imesaá¹ƒ manussÄ• naá¹ƒ `mÄ• gadhakÄ• â€™ tveva samaÃ
mÄ• gadhakÄ• naá¹ƒ, bhikkhave, manussÄ• naá¹ƒ appakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ paritta
yo ciraá¹ƒ jÄ«vati so vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyo. mÄ• gadhakÄ• , bhikkhave, manus
muhuttena Ä• rohanti muhuttena orohanti. etarahi kho panÄ• haá¹ƒ, bhikkhave, arahaá¹ƒ sa
uppanno. mayhaá¹ƒ kho pana, bhikkhave, sÄ• riputtamoggallÄ• naá¹ƒ nÄ• ma sÄ• vakayug
bhavissati, bhikkhave, so samayo yÄ• ayaÃ±cevimassa pabbatassa \Ee II 193/ samaÃ±Ã±
\Ne I 173/ ca manussÄ• kÄ• laá¹ƒ karissanti, ahaÃ±ca parinibbÄ• yissÄ• mi. evaá¹ƒ aniccÄ
saá¹…khÄ• rÄ• ; evaá¹ƒ addhuvÄ• , bhikkhave, saá¹…khÄ• rÄ• ; evaá¹ƒ anassÄ• sikÄ• , bh
yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva sabbasaá¹…khÄ• resu nibbindituá¹ƒ, alaá¹ƒ virajjituá
vimuccituâ€™â€™ nti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``pÄ• cÄ«navaá¹ƒso tivarÄ• naá¹ƒ, rohitassÄ• na vaá¹…kako.

suppiyÄ• naá¹ƒ supassoti, mÄ• gadhÄ• naÃ±ca vepullo ||

``aniccÄ• \Se II 228/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti || dasamaá¹ƒ.

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

duggataá¹ƒ sukhitaÃ±ceva, tiá¹ƒsa mÄ• tÄ• pitena ca.

bhÄ• tÄ• bhaginÄ« putto ca, dhÄ«tÄ• vepullapabbataá¹ƒ ||

anamataggasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

5. kassapasaá¹ƒyuttaá¹ƒ

1. santuá¹-á¹-hasuttaá¹ƒ

<144> sÄ• vatthiyaá¹ƒ \Se II 229/ \Ne I 174/ \Ee II 194/ \Be I 399/ viharati ... pe ... ``santuá¹
{santuá¹-á¹-hoyaá¹ƒ (Ce) }, bhikkhave, kassapo itarÄ«tarena cÄ«varena, itarÄ«taracÄ«varas
vaá¹‡á¹‡avÄ• dÄ«; na ca cÄ«varahetu anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjati; aladdhÄ• ca
laddhÄ• ca cÄ«varaá¹ƒ agadhito {agathito (Ce) } amucchito anajjhÄ• panno Ä• dÄ«navadas
paribhuÃ±jatiâ€™â€™.

``santuá¹-á¹-hÄ• yaá¹ƒ, bhikkhave, kassapo itarÄ«tarena piá¹‡á¸• apÄ• tena,
itarÄ«tarapiá¹‡á¸• apÄ• tasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«; na ca piá¹‡á¸• apÄ• tahe
appatirÅ«paá¹ƒ Ä• pajjati; aladdhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ na paritassati; laddhÄ• ca piá¹‡
amucchito anajjhÄ• panno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati.

``santuá¹-á¹-hÄ• yaá¹ƒ, bhikkhave, kassapo itarÄ«tarena senÄ• sanena, itarÄ«tarasenÄ• sa
vaá¹‡á¹‡avÄ• dÄ«; na ca senÄ• sanahetu anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjati; aladdhÄ•
paritassati; laddhÄ• ca senÄ• sanaá¹ƒ agadhito amucchito anajjhÄ• panno Ä• dÄ«navadas
paribhuÃ±jati.

``santuá¹-á¹-hÄ• yaá¹ƒ, bhikkhave, kassapo itarÄ«tarena gilÄ• nappaccayabhesajjaparikkhÄ
itarÄ«taragilÄ• nappaccayabhesajjaparikkhÄ• rasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«; na
gilÄ• nappaccayabhesajjaparikkhÄ• rahetu anesanaá¹ƒ appatirÅ«paá¹ƒ Ä• pajjati; aladdhÄ•

gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ na paritassati; laddhÄ• ca gilÄ• nappaccayabhes
agadhito amucchito \Se II 230/ anajjhÄ• panno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±

``tasmÄ• tiha \Ne I 175/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `santuá¹-á¹-hÄ• bhavissÄ• m
cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca \Ee II 195/ vaá¹‡á¹‡avÄ• dino; na ca cÄ«
appatirÅ«paá¹ƒ Ä• pajjissÄ• ma; aladdhÄ• ca cÄ«varaá¹ƒ na ca paritassissÄ• ma; laddhÄ•
amucchitÄ• anajjhÄ• pannÄ• Ä• dÄ«navadassÄ• vino nissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±jis
sabbaá¹ƒ kÄ• tabbaá¹ƒ).

`` `santuá¹-á¹-hÄ• \Be I 400/ bhavissÄ• ma itarÄ«tarena piá¹‡á¸• apÄ• tena ... pe ... santuá
itarÄ«tarena senÄ• sanena ... pe ... santuá¹-á¹-hÄ• bhavissÄ• ma itarÄ«tarena
gilÄ• nappaccayabhesajjaparikkhÄ• rena, itarÄ«taragilÄ• nappaccayabhesajjaparikkhÄ• ras
vaá¹‡á¹‡avÄ• dino; na ca gilÄ• nappaccayabhesajjaparikkhÄ• rahetu anesanaá¹ƒ appatirÅ«
aladdhÄ• ca gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ na paritassissÄ• ma; laddhÄ• ca
gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ agadhitÄ• amucchitÄ• anajjhÄ• pannÄ• Ä• dÄ«
nissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±jissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ
bhikkhave, ovadissÄ• mi yo vÄ• panassa {yo vÄ• pana (Ce), yo vÄ• (Ee) } kassapasadiso
tathattÄ• ya paá¹-ipajjitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. anottappÄ«suttaá¹ƒ

<145> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca mahÄ• kassapo Ä• yasmÄ
bÄ• rÄ• á¹‡asiyaá¹ƒ viharanti isipatane migadÄ• ye. atha \Se II 231/ kho Ä• yasmÄ• sÄ• rip
paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• mahÄ• kassapo tenupasaá¹…kami; upasaá¹…
mahÄ• kassapena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etada
Ä• vuso kassapa, anÄ• tÄ• pÄ« anottappÄ« abhabbo sambodhÄ• ya abhabbo nibbÄ• nÄ• y
yogakkhemassa adhigamÄ• ya; Ä• tÄ• pÄ« ca kho ottappÄ« \Ee II 196/ bhabbo sambodhÄ•
anuttarassa yogakkhemassa adhigamÄ• yÄ• â€™â€™ ti.

``kittÄ• vatÄ• nu kho, Ä• vuso, anÄ• tÄ• pÄ« hoti anottappÄ« abhabbo sambodhÄ• ya abh
anuttarassa yogakkhemassa adhigamÄ• ya; kittÄ• vatÄ• ca panÄ• vuso, Ä• tÄ• pÄ« \Ne I 1
sambodhÄ• ya bhabbo nibbÄ• nÄ• ya bhabbo anuttarassa yogakkhemassa adhigamÄ• yÄ•
`anuppannÄ• me pÄ• pakÄ• akusalÄ• dhammÄ• uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatte
Ä• tappaá¹ƒ karoti, `uppannÄ• me pÄ• pakÄ• akusalÄ• dhammÄ• appahÄ«yamÄ• nÄ• a
Ä• tappaá¹ƒ karoti, `anuppannÄ• me kusalÄ• dhammÄ• nuppajjamÄ• nÄ• anatthÄ• ya sa
karoti, `uppannÄ• me kusalÄ• dhammÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™
karoti. evaá¹ƒ kho, Ä• vuso, anÄ• tÄ• pÄ« hotiâ€™â€™.

``kathaÃ±cÄ• vuso, anottappÄ« hoti? idhÄ• vuso, bhikkhu `anuppannÄ• me pÄ• pakÄ• ak
anatthÄ• ya saá¹ƒvatteyyuâ€™ nti na ottappati, `uppannÄ• me pÄ• pakÄ• akusalÄ• dham
anatthÄ• ya saá¹ƒvatteyyuâ€™ nti na ottappati, `anuppannÄ• me kusalÄ• dhammÄ• nuppa
saá¹ƒvatteyyuâ€™ nti na ottappati, `uppannÄ• me kusalÄ• dhammÄ• nirujjhamÄ• nÄ• an
na ottappati. evaá¹ƒ \Ee II 197/ kho, Ä• vuso, anottappÄ« hoti. evaá¹ƒ kho, Ä• vuso, anÄ• tÄ
abhabbo sambodhÄ• ya abhabbo nibbÄ• nÄ• ya abhabbo anuttarassa yogakkhemassa adh

``kathaÃ±cÄ• vuso, Ä• tÄ• pÄ« hoti? idhÄ• vuso, bhikkhu `anuppannÄ• me pÄ• pakÄ• ak
anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ karoti, `uppannÄ• me pÄ• pakÄ• akusalÄ•
anatthÄ• ya saá¹ƒvatteyyuâ€™ nti Ä• tappaá¹ƒ karoti, anuppannÄ• me kusalÄ• dhammÄ•
evaá¹ƒ kho, Ä• vuso, Ä• tÄ• pÄ« hoti.

``kathaÃ±cÄ• vuso, ottappÄ« hoti? idhÄ• vuso, bhikkhu `anuppannÄ• \Se II 233/ me pÄ• p
uppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti ottappati, `uppannÄ• me pÄ• pakÄ• a
appahÄ«yamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™ nti ottappati, `anuppannÄ• me kusalÄ
anatthÄ• ya saá¹ƒvatteyyuâ€™ ntntti ottappati, `uppannÄ• me kusalÄ• dhammÄ• nirujjhan
saá¹ƒvatteyyuâ€™ nti ottappati. evaá¹ƒ kho, Ä• vuso, ottappÄ« hoti. evaá¹ƒ kho, Ä• vuso, Ä
bhabbo sambodhÄ• ya bhabbo nibbÄ• nÄ• ya bhabbo anuttarassa yogakkhemassa adhigan

3. candÅ«pamasuttaá¹ƒ

<146> sÄ• vatthiyaá¹ƒ \Ne I 177/ viharati ... pe ... ``candÅ«pamÄ• , bhikkhave, kulÄ• ni upa
apakasseva \Ee II 198/ kÄ• yaá¹ƒ, apakassa cittaá¹ƒ, niccanavakÄ• kulesu appagabbhÄ•
seyyathÄ• pi \Be I 402/, bhikkhave, puriso jarudapÄ• naá¹ƒ vÄ• olokeyya pabbatavisamaá¹
--- apakasseva kÄ• yaá¹ƒ, apakassa cittaá¹ƒ; evameva kho, bhikkhave, candÅ«pamÄ• kulÄ
apakasseva kÄ• yaá¹ƒ, apakassa cittaá¹ƒ, niccanavakÄ• kulesu appagabbhÄ• â€™â€™.

``kassapo, bhikkhave, candÅ«pamo kulÄ• ni upasaá¹…kamati --- apakasseva kÄ• yaá¹ƒ, a
niccanavako kulesu appagabbho. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, kathaá¹ƒrÅ«po bhikk
upasaá¹…kamituâ€™â€™ nti? ``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒ
bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bhante, bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etass
bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti.

atha kho \Se II 234/ bhagavÄ• Ä• kÄ• se pÄ• á¹‡iá¹ƒ cÄ• lesi. ``seyyathÄ• pi, bhikkhave, a
sajjati na gayhati na bajjhati; evameva kho, bhikkhave, yassa kassaci bhikkhuno kulÄ• ni up
cittaá¹ƒ na sajjati na gayhati na bajjhati --- `labhantu lÄ• bhakÄ• mÄ• , puÃ±Ã±akÄ• mÄ• ka
ti; yathÄ• sakena lÄ• bhena attamano hoti sumano, evaá¹ƒ paresaá¹ƒ lÄ• bhena attamano h

bhikkhave, bhikkhu arahati kulÄ• ni upasaá¹…kamituá¹ƒ.

``kassapassa, bhikkhave, kulÄ• ni upasaá¹…kamato kulesu cittaá¹ƒ na sajjati na gayhati na
`labhantu lÄ• bhakÄ• mÄ• , puÃ±Ã±akÄ• mÄ• karontu puÃ±Ã±Ä• nÄ«â€™ ti; yathÄ• saken
evaá¹ƒ paresaá¹ƒ lÄ• bhena attamano hoti sumano.

``taá¹ƒ \Ee II 199/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, kathaá¹ƒrÅ«passa bhikkhuno aparisuddhÄ
kathaá¹ƒrÅ«passa bhikkhuno parisuddhÄ• dhammadesanÄ• hotÄ«â€™â€™ ti? ``bhagava
bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bhante, bhagavantaá¹ƒyev
bhÄ• sitassa attho \Ne I 178/. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â€™ ti. ``ten
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``yo hi koci, bhikkhave, bhikkhu evaá¹ƒcitto paresaá¹ƒ dhammaá¹ƒ deseti --- `aho vata me d
suá¹‡eyyuá¹ƒ, sutvÄ• ca pana dhammaá¹ƒ pasÄ«deyyuá¹ƒ, pasannÄ• ca \Be I 403/ me pa
kareyyuâ€™ nti; evarÅ«passa kho, bhikkhave, bhikkhuno aparisuddhÄ• dhammadesanÄ•

``yo ca kho, bhikkhave, bhikkhu evaá¹ƒcitto paresaá¹ƒ dhammaá¹ƒ deseti --- `svÄ• kkhÄ• to
sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«ti {viÃ±
vata me dhammaá¹ƒ suá¹‡eyyuá¹ƒ, sutvÄ• ca pana dhammaá¹ƒ Ä• jÄ• neyyuá¹ƒ, Ä• jÄ• ni
paá¹-ipajjeyyuâ€™ nti. iti dhammasudhammataá¹ƒ paá¹-icca paresaá¹ƒ dhammaá¹ƒ deseti,
anuddayaá¹ƒ {anudayaá¹ƒ (bahÅ«su) dvittakÄ• raá¹‡aá¹ƒ pana gavesitabbaá¹ƒ} paá¹-icca a
paresaá¹ƒ dhammaá¹ƒ deseti. evarÅ«passa kho, bhikkhave, bhikkhuno parisuddhÄ• dhamm

``kassapo, bhikkhave, evaá¹ƒcitto paresaá¹ƒ dhammaá¹ƒ deseti --- `svÄ• kkhÄ• to bhagava
sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«ti. aho
dhammaá¹ƒ suá¹‡eyyuá¹ƒ, sutvÄ• ca pana dhammaá¹ƒ Ä• jÄ• neyyuá¹ƒ, Ä• jÄ• nitvÄ• ca
paá¹-ipajjeyyuâ€™ nti. iti dhammasudhammataá¹ƒ paá¹-icca paresaá¹ƒ dhammaá¹ƒ deseti,
anuddayaá¹ƒ paá¹-icca anukampaá¹ƒ upÄ• dÄ• ya paresaá¹ƒ dhammaá¹ƒ deseti. kassapen
ovadissÄ• mi yo vÄ• panassa kassapasadiso, ovaditehi ca pana vo tathattÄ• ya paá¹-ipajjit
tatiyaá¹ƒ.

4. kulÅ«pakasuttaá¹ƒ

<147> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, kathaá¹ƒrÅ«p
236/ arahati kulÅ«pako hotuá¹ƒ, kathaá¹ƒrÅ«po bhikkhu na arahati kulÅ«pako hotuâ€™â€™
no, bhante, dhammÄ• ... pe ... bhagavÄ• etadavoca ---

``yo \Ne I 179/ hi koci, bhikkhave, bhikkhu evaá¹ƒcitto kulÄ• ni upasaá¹…kamati --- `dentuy
nÄ• daá¹ƒsu; bahukaÃ±Ã±eva me dentu, mÄ• thokaá¹ƒ; paá¹‡Ä«taÃ±Ã±eva me dentu, mÄ
dentu, mÄ• dandhaá¹ƒ; sakkaccaÃ±Ã±eva me dentu, mÄ• asakkaccaâ€™ nti. tassa ce, bh
evaá¹ƒcittassa kulÄ• ni upasaá¹…kamato na denti, tena bhikkhu sandÄ«yati; so tatonidÄ• n
domanassaá¹ƒ paá¹-isaá¹ƒvedayati. thokaá¹ƒ denti, no bahukaá¹ƒ ... pe ... lÅ«khaá¹ƒ denti,
dandhaá¹ƒ denti, no sÄ«ghaá¹ƒ, tena bhikkhu sandÄ«yati; so tatonidÄ• naá¹ƒ \Be I 404/ duk
paá¹-isaá¹ƒvedayati. asakkaccaá¹ƒ denti, no sakkaccaá¹ƒ; tena bhikkhu sandÄ«yati; so \Ee
tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati. evarÅ«po kho, bhikkhave, b
kÅ«lÅ«pako hotuá¹ƒ.

``yo ca kho, bhikkhave, bhikkhu evaá¹ƒcitto kulÄ• ni upasaá¹…kamati --- `taá¹ƒ kutettha lab
dentuyeva me, mÄ• nÄ• daá¹ƒsu; bahukaÃ±Ã±eva me dentu, mÄ• thokaá¹ƒ; paá¹‡Ä«taÃ±
dÄ«ghaÃ±Ã±eva me dentu, mÄ• dandhaá¹ƒ; sakkaccaÃ±Ã±eva me dentu, mÄ• asakkacca
bhikkhuno evaá¹ƒcittassa kulÄ• ni upasaá¹…kamato na denti; tena bhikkhu na sandÄ«yati;
dukkhaá¹ƒ domanassaá¹ƒ \Se II 237/ paá¹-isaá¹ƒvedayati. thokaá¹ƒ denti, no bahukaá¹ƒ; te
sandÄ«yati; so na tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati. lÅ«khaá
tena bhikkhu na sandÄ«yati; so na tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒve
no sÄ«ghaá¹ƒ; tena bhikkhu na sandÄ«yati; so na tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá
asakkaccaá¹ƒ denti, no sakkaccaá¹ƒ; tena bhikkhu na sandÄ«yati; so na tatonidÄ• naá¹ƒ du
paá¹-isaá¹ƒvedayati. evarÅ«po kho, bhikkhave, bhikkhu arahati kulÅ«pako hotuá¹ƒ.

``kassapo, bhikkhave, evaá¹ƒcitto kulÄ• ni upasaá¹…kamati --- `taá¹ƒ kutettha labbhÄ• par
me, mÄ• nÄ• daá¹ƒsu; bahukaÃ±Ã±eva me dentu, mÄ• thokaá¹ƒ; paá¹‡Ä«taÃ±Ã±eva me
sÄ«ghaÃ±Ã±eva me dentu, mÄ• dandhaá¹ƒ; sakkaccaÃ±Ã±eva me dentu, mÄ• asakkacca
kassapassa evaá¹ƒcittassa kulÄ• ni upasaá¹…kamato na denti; tena kassapo na sandÄ«yat
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati. thokaá¹ƒ denti, no bahukaá¹ƒ; tena kassapo
tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayati. lÅ«khaá¹ƒ denti \Ne I 180/,
kassapo na sandÄ«yati; so na tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒveday
sÄ«ghaá¹ƒ; tena kassapo na sandÄ«yati; so na tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ p
asakkaccaá¹ƒ denti, no sakkaccaá¹ƒ; tena kassapo na sandÄ«yati \Ee II 202/; so na tatonid
domanassaá¹ƒ paá¹-isaá¹ƒvedayati. kassapena vÄ• hi vo, bhikkhave, ovadissÄ• mi yo vÄ•
ovaditehi ca pana vo tathattÄ• ya paá¹-ipajjitabbaâ€™â€™ nti. catutthaá¹ƒ.

5. jiá¹‡á¹‡asuttaá¹ƒ

<148> evaá¹ƒ \Se II 238/ \Be I 405/ me sutaá¹ƒ ... pe ... rÄ• jagahe veá¸·uvane. atha kho Ä
mahÄ• kassapo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ ab
ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ bhagavÄ• etadavoca --- `

kassapa, garukÄ• ni ca te imÄ• ni sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasanÄ• ni. tasmÄ• tih
gahapatÄ• ni {gahapatikÄ• ni (Ce) } ceva cÄ«varÄ• ni dhÄ• rehi, nimantanÄ• ni ca bhuÃ±jÄ
viharÄ• hÄ«â€™â€™ ti.

``ahaá¹ƒ kho, bhante, dÄ«gharattaá¹ƒ Ä• raÃ±Ã±iko ceva Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡a
ceva piá¹‡á¸• apÄ• tikattassa ca vaá¹‡á¹‡avÄ• dÄ«, paá¹ƒsukÅ«liko ceva paá¹ƒsukÅ«likatta
tecÄ«variko ceva tecÄ«varikattassa ca vaá¹‡á¹‡avÄ• dÄ«, appiccho ceva appicchatÄ• ya ca
santuá¹-á¹-ho ceva santuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, pavivitto ceva pavivekassa ca v
asaá¹ƒsaá¹-á¹-ho ceva asaá¹ƒsaggassa ca vaá¹‡á¹‡avÄ• dÄ«, Ä• raddhavÄ«riyo ceva vÄ«r
{vÄ«riyÄ• rabbhassa (Katthaci) } ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti.

``kiá¹ƒ {kaá¹ƒ (Katthaci) } pana tvaá¹ƒ, kassapa, atthavasaá¹ƒ sampassamÄ• no dÄ«gharat
Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dÄ«, piá¹‡á¸• apÄ• tiko ceva ... pe ... paá¹ƒsukÅ«liko c
ceva ... appiccho ceva ... santuá¹-á¹-ho ceva ... pavivitto ceva ... asaá¹ƒsaá¹-á¹-ho ceva ... Ä
ceva vÄ«riyÄ• rambhassa ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti?

``dve \Se II 239/ \Ne I 181/ khvÄ• haá¹ƒ, bhante, atthavase sampassamÄ• no dÄ«gharattaá
Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dÄ«, piá¹‡á¸• apÄ• tiko \Ee II 203/ ceva ... pe ... paá¹ƒ
tecÄ«variko ceva ... appiccho ceva ... santuá¹-á¹-ho ceva ... pavivitto ceva ... asaá¹ƒsaá¹-á¹-
Ä• raddhavÄ«riyo ceva vÄ«riyÄ• rambhassa ca vaá¹‡á¹‡avÄ• dÄ«. attano ca diá¹-á¹-hadha
sampassamÄ• no, pacchimaÃ±ca janataá¹ƒ anukampamÄ• no --- `appeva nÄ• ma pacchim
Ä• pajjeyyuá¹ƒâ€™ {Ä• pajjeyya (Ce Se Ke) }. `ye kira te ahesuá¹ƒ buddhÄ• nubuddhasÄ• v
Ä• raÃ±Ã±ikÄ• ceva ahesuá¹ƒ Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dino ... pe ... piá¹‡á¸• a
\Be I 406/ ... pe ... paá¹ƒsukÅ«likÄ• ceva ahesuá¹ƒ ... tecÄ«varikÄ• ceva ahesuá¹ƒ ... appic
... santuá¹-á¹-hÄ• ceva ahesuá¹ƒ ... pavivittÄ• ceva ahesuá¹ƒ ... asaá¹ƒsaá¹-á¹-hÄ• ceva a
Ä• raddhavÄ«riyÄ• ceva ahesuá¹ƒ vÄ«riyÄ• rambhassa ca vaá¹‡á¹‡avÄ• dinoâ€™ ti. te tat
tesaá¹ƒ taá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya.

``ime khvÄ• haá¹ƒ, bhante, dve atthavase sampassamÄ• no dÄ«gharattaá¹ƒ Ä• raÃ±Ã±iko
vaá¹‡á¹‡avÄ• dÄ«, piá¹‡á¸• apÄ• tiko ceva ... pe ... paá¹ƒsukÅ«liko ceva ... tecÄ«variko cev
... santuá¹-á¹-ho ceva ... pavivitto ceva ... asaá¹ƒsaá¹-á¹-ho ceva ... Ä• raddhavÄ«riyo ceva v
ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, kassapa. bahujanahitÄ• ya kira tvaá¹ƒ, kassapa, paá¹-ipanno \Se II 240
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. tasmÄ• tiha tvaá¹ƒ
paá¹ƒsukÅ«lÄ• ni dhÄ• rehi nibbasanÄ• ni, piá¹‡á¸• Ä• ya ca carÄ• hi, araÃ±Ã±e ca viharÄ•

6. ovÄ• dasuttaá¹ƒ

<149> rÄ• jagahe veá¸·uvane. atha kho Ä• yasmÄ• mahÄ• kassapo yena bhagavÄ• tenup
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasm
bhagavÄ• etadavoca --- ``ovada, kassapa, bhikkhÅ«; karohi, kassapa, bhikkhÅ«naá¹ƒ dhar
vÄ• , kassapa \Ee II 204/, bhikkhÅ« ovadeyyaá¹ƒ tvaá¹ƒ vÄ• ; ahaá¹ƒ vÄ• bhikkhÅ«naá¹ƒ d
kareyyaá¹ƒ tvaá¹ƒ vÄ• â€™â€™ ti.

``dubbacÄ• \Ne I 182/ kho, bhante, etarahi bhikkhÅ«, dovacassakaraá¹‡ehi dhammehi sam
appadakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ. idhÄ• haá¹ƒ, bhante, addasaá¹ƒ bhaá¹‡á¸• aÃ±c
nÄ• ma bhikkhuá¹ƒ Ä• nandassa saddhivihÄ• riá¹ƒ abhijikaÃ±ca {Ä• bhiÃ±jikaÃ±ca (Ce Katt
Ke) } nÄ• ma bhikkhuá¹ƒ anuruddhassa saddhivihÄ• riá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sutena accÄ
ko bahutaraá¹ƒ bhÄ• sissati, ko sundarataraá¹ƒ bhÄ• sissati, ko cirataraá¹ƒ bhÄ• sissatÄ«â€

atha \Be I 407/ kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikk
bhaá¹‡á¸• aÃ±ca bhikkhuá¹ƒ Ä• nandassa saddhivihÄ• riá¹ƒ abhijikaÃ±ca bhikkhuá¹ƒ anuru
Ä• mantehi --- `satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€
paá¹-issutvÄ• yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• te bhikkhÅ« \Se II
``satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« tassa bhikkhuno paá¹-issutvÄ• yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tumhe, bhikkhave, aÃ±Ã±amaÃ±Ã±aá¹ƒ sutena acc
bhikkhu, ko bahutaraá¹ƒ bhÄ• sissati, ko sundarataraá¹ƒ bhÄ• sissati, ko cirataraá¹ƒ bhÄ• s
``evaá¹ƒ, bhanteâ€™â€™. ``kiá¹ƒ nu kho me tumhe, bhikkhave, evaá¹ƒ dhammaá¹ƒ desitaá
tumhe, bhikkhave, aÃ±Ã±amaÃ±Ã±aá¹ƒ sutena accÄ• vadatha --- ehi, bhikkhu, ko bahutara
sundarataraá¹ƒ bhÄ• sissati, ko cirataraá¹ƒ bhÄ• sissatÄ«â€™â€™ â€™ ti? ``no \Ee II 205/
``no ce kira me tumhe, bhikkhave, evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• tha, atha kiá¹ƒ c
moghapurisÄ• , kiá¹ƒ jÄ• nantÄ• kiá¹ƒ passantÄ• evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pa
aÃ±Ã±amaÃ±Ã±aá¹ƒ sutena accÄ• vadatha --- `ehi, bhikkhu, ko bahutaraá¹ƒ bhÄ• sissati, k
bhÄ• sissati, ko cirataraá¹ƒ bhÄ• sissatÄ«â€™â€™ â€™ ti.

atha kho te bhikkhÅ« bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavocuá¹
accagamÄ• , yathÄ• bÄ• le yathÄ• mÅ«á¸·he yathÄ• akusale {yathÄ• bÄ• le yathÄ• mÅ«á
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ (?) }, ye mayaá¹ƒ evaá¹ƒ svÄ• kk
pabbajitÄ• samÄ• nÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sutena accÄ• vadimha --- `ehi, bhikkhu, ko ba
183/, ko sundarataraá¹ƒ bhÄ• sissati, ko cirataraá¹ƒ bhÄ• sissatÄ«â€™ ti. tesaá¹ƒ \Se II 242
bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• â€™â€™ ti.

``taggha tumhe, bhikkhave, accayo accagamÄ• yathÄ• bÄ• le yathÄ• mÅ«á¸·he yathÄ• ak
svÄ• kkhÄ• te dhammavinaye pabbajitÄ• samÄ• nÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sutena accÄ• v
bahutaraá¹ƒ bhÄ• sissati, ko \Be I 408/ sundarataraá¹ƒ bhÄ• sissati, ko cirataraá¹ƒ bhÄ• sis
kho tumhe, bhikkhave, accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikarotha, taá¹ƒ
accayaá¹ƒ (Ce) } paá¹-iggaá¹‡hÄ• ma. vuddhi hesÄ• , bhikkhave, ariyassa vinaye yo accaya
yathÄ• dhammaá¹ƒ paá¹-ikaroti Ä• yatiÃ±ca saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti. chaá¹-á¹-

7. dutiyaovÄ• dasuttaá¹ƒ

<150> rÄ• jagahe viharati veá¸·uvane {sÄ• vatthi, tatra-etadavoca (Ce) }. atha kho Ä• yasm
bhagavÄ• tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ mahÄ•
etadavoca --- ``ovada, kassapa, bhikkhÅ«; karohi, kassapa, bhikkhÅ«naá¹ƒ dhammiá¹ƒ kath
kassapa \Ee II 206/, bhikkhÅ« ovadeyyaá¹ƒ tvaá¹ƒ vÄ• ; ahaá¹ƒ vÄ• bhikkhÅ«naá¹ƒ dhamm
tvaá¹ƒ vÄ• â€™â€™ ti.

``dubbacÄ• kho, bhante, etarahi bhikkhÅ«, dovacassakaraá¹‡ehi dhammehi samannÄ• ga
appadakkhiá¹‡aggÄ• hino anusÄ• saniá¹ƒ. yassa kassaci, bhante, saddhÄ• natthi kusalesu
(sabbattha) } natthi kusalesu dhammesu, ottappaá¹ƒ natthi kusalesu dhammesu, vÄ«riyaá¹ƒ
dhammesu, paÃ±Ã±Ä• natthi kusalesu dhammesu, tassa yÄ• \Se II 243/ ratti vÄ• divaso v
{Ä• gacchanti (Ce) }, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no vuddhi.

``seyyathÄ• pi, bhante, kÄ• á¸·apakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, h
hÄ• yati maá¹‡á¸• alena, hÄ• yati Ä• bhÄ• ya, hÄ• yati Ä• rohapariá¹‡Ä• hena. evameva kh
saddhÄ• natthi kusalesu dhammesu ... pe ... hirÄ« natthi ... ottappaá¹ƒ natthi \Ne I 184/ ... v
natthi ... paÃ±Ã±Ä• natthi ... kusalesu dhammesu tassa yÄ• ratti vÄ• divaso vÄ• Ä• gacch
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no vuddhi.

`` `assaddho purisapuggaloâ€™ ti, bhante, parihÄ• nametaá¹ƒ; `ahiriko purisapuggaloâ€™
parihÄ• nametaá¹ƒ; `anottappÄ« purisapuggaloâ€™ ti, bhante, parihÄ• nametaá¹ƒ; `kusÄ«t
bhante, parihÄ• nametaá¹ƒ; `duppaÃ±Ã±o purisapuggaloâ€™ ti, bhante, parihÄ• nametaá¹ƒ
purisapuggaloâ€™ ti, bhante, parihÄ• nametaá¹ƒ; `upanÄ• hÄ« purisapuggaloâ€™ ti, bhant
santi bhikkhÅ« ovÄ• dakÄ• â€™ ti, bhante, parihÄ• nametaá¹ƒ.

``yassa kassaci, bhante, saddhÄ• atthi kusalesu dhammesu, hirÄ« atthi kusalesu dhamme
kusalesu dhammesu, vÄ«riyaá¹ƒ atthi kusalesu dhammesu, paÃ±Ã±Ä• atthi kusalesu dham
divaso vÄ• Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• n

``seyyathÄ• pi, bhante, juá¹‡hapakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, va

vaá¹‡á¹‡ena, vaá¸• á¸• hati maá¹‡á¸• alena \Ee II 207/, vaá¸• á¸• hati Ä• bhÄ• ya, vaá¸• á¸•
evameva \Se II 244/ kho, bhante, yassa kassaci saddhÄ• atthi kusalesu dhammesu ... hirÄ
ottappaá¹ƒ atthi ... vÄ«riyaá¹ƒ atthi ... paÃ±Ã±Ä• atthi kusalesu dhammesu tassa yÄ• ratti
Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni.

`` `saddho purisapuggaloâ€™ ti, bhante, aparihÄ• nametaá¹ƒ; `hirimÄ• purisapuggaloâ€™
aparihÄ• nametaá¹ƒ; `ottappÄ« purisapuggaloâ€™ ti, bhante, aparihÄ• nametaá¹ƒ; `Ä• radd
ti, bhante, aparihÄ• nametaá¹ƒ; `paÃ±Ã±avÄ• purisapuggaloâ€™ ti, bhante, aparihÄ• name
purisapuggaloâ€™ ti, bhante, aparihÄ• nametaá¹ƒ; `anupanÄ• hÄ« purisapuggaloâ€™ ti, bh
`santi bhikkhÅ« ovÄ• dakÄ• â€™ ti, bhante, aparihÄ• nametaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, kassapa. yassa kassaci, kassapa, saddhÄ• natthi kusalesu dhammesu
185/ natthi ... ottappaá¹ƒ natthi ... vÄ«riyaá¹ƒ natthi ... paÃ±Ã±Ä• natthi kusalesu dhammes
vÄ• divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no vudd

``seyyathÄ• pi, kassapa, kÄ• á¸·apakkhe candassa yÄ• ratti vÄ• divaso vÄ• Ä• gacchati,
pe ... hÄ• yati Ä• rohapariá¹‡Ä• hena. evameva kho, kassapa, yassa kassaci saddhÄ• natt
pe ... hirÄ« natthi ... ottappaá¹ƒ natthi ... vÄ«riyaá¹ƒ natthi ... paÃ±Ã±Ä• natthi kusalesu dha
yÄ• ratti vÄ• divaso vÄ• Ä• gacchati, hÄ• niyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu
245/ purisapuggaloâ€™ ti, kassapa, parihÄ• nametaá¹ƒ \Be I 410/; ahiriko ... pe ... anottapp
duppaÃ±Ã±o ... kodhano ... `upanÄ• hÄ« purisapuggaloâ€™ ti, kassapa, parihÄ• nametaá¹ƒ
ovÄ• dakÄ• â€™ ti, kassapa, parihÄ• nametaá¹ƒ.

``yassa kassaci, kassapa, saddhÄ• atthi kusalesu dhammesu ... pe ... hirÄ« atthi ... ottappa
vÄ«riyaá¹ƒ atthi ... paÃ±Ã±Ä• atthi kusalesu dhammesu tassa yÄ• ratti vÄ• divaso vÄ• Ä•
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni.

``seyyathÄ• pi, kassapa, juá¹‡hapakkhe candassa yÄ• ratti vÄ• divaso \Ee II 208/ vÄ• Ä•
vaá¸• á¸• hateva vaá¹‡á¹‡ena, vaá¸• á¸• hati maá¹‡á¸• alena, vaá¸• á¸• hati Ä• bhÄ• ya, vaá
Ä• rohapariá¹‡Ä• hena. evameva kho, kassapa, yassa kassaci saddhÄ• atthi kusalesu dha
ottappaá¹ƒ atthi ... vÄ«riyaá¹ƒ atthi ... paÃ±Ã±Ä• atthi kusalesu dhammesu tassa yÄ• ratti
Ä• gacchati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ• ni.

`` `saddho purisapuggaloâ€™ ti, kassapa, aparihÄ• nametaá¹ƒ; hirimÄ• ... pe ... ottappÄ«
... paÃ±Ã±avÄ• ... akkodhano ... `anupanÄ• hÄ« purisapuggaloâ€™ ti, kassapa, aparihÄ• n
ovÄ• dakÄ• â€™ ti, kassapa, aparihÄ• nametaâ€™â€™ nti. sattamaá¹ƒ.

8. tatiyaovÄ• dasuttaá¹ƒ

<151> rÄ• jagahe kalandakanivÄ• pe {sÄ• vatthi, Ä• rÄ• me (Ce) }. atha kho Ä• yasmÄ• m
tenupasaá¹…kami \Ne I 186/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ \Se II 246/ abhivÄ• detvÄ
ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ bhagavÄ• etadavoca --- `
karohi, kassapa, bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ. ahaá¹ƒ vÄ• , kassapa, bhikkhÅ«naá¹
ahaá¹ƒ vÄ• bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ kareyyaá¹ƒ tvaá¹ƒ vÄ• â€™â€™ ti.

``dubbacÄ• kho, bhante, etarahi bhikkhÅ«, dovacassakaraá¹‡ehi dhammehi samannÄ• ga
appadakkhiá¹‡aggÄ• hino anusÄ• sanÄ«â€™â€™ nti. ``tathÄ• hi pana, kassapa, pubbe th
ceva ahesuá¹ƒ Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dino, piá¹‡á¸• apÄ• tikÄ• ceva ahesuá
vaá¹‡á¹‡avÄ• dino \Be I 411/, paá¹ƒsukÅ«likÄ• ceva ahesuá¹ƒ paá¹ƒsukÅ«likattassa ca va
tecÄ«varikÄ• ceva ahesuá¹ƒ tecÄ«varikattassa ca vaá¹‡á¹‡avÄ• dino, appicchÄ• ceva ahe
vaá¹‡á¹‡avÄ• dino, santuá¹-á¹-hÄ• ceva ahesuá¹ƒ santuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dino,
pavivekassa ca vaá¹‡á¹‡avÄ• dino, asaá¹ƒsaá¹-á¹-hÄ• ceva ahesuá¹ƒ \Ee II 209/ asaá¹ƒsa
vaá¹‡á¹‡avÄ• dino, Ä• raddhavÄ«riyÄ• ceva ahesuá¹ƒ vÄ«riyÄ• rambhassa ca vaá¹‡á¹‡av

``tatra yo hoti bhikkhu Ä• raÃ±Ã±iko ceva Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dÄ«, piá¹‡á
piá¹‡á¸• apÄ• tikattassa ca vaá¹‡á¹‡avÄ• dÄ«, paá¹ƒsukÅ«liko ceva paá¹ƒsukÅ«likattassa c
tecÄ«variko ceva tecÄ«varikattassa ca vaá¹‡á¹‡avÄ• dÄ«, appiccho ceva appicchatÄ• ya ca
santuá¹-á¹-ho ceva santuá¹-á¹-hiyÄ• ca vaá¹‡á¹‡avÄ• dÄ«, pavivitto ceva pavivekassa ca v
asaá¹ƒsaá¹-á¹-ho \Se II 247/ ceva asaá¹ƒsaggassa ca vaá¹‡á¹‡avÄ• dÄ«, Ä• raddhavÄ«riyc
vaá¹‡á¹‡avÄ• dÄ«, taá¹ƒ therÄ• bhikkhÅ« Ä• sanena nimantenti --- `ehi, bhikkhu, ko nÄ• m
vatÄ• yaá¹ƒ bhikkhu, sikkhÄ• kÄ• mo vatÄ• yaá¹ƒ bhikkhu; ehi, bhikkhu, idaá¹ƒ Ä• sanaá¹ƒ

``tatra, kassapa, navÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- `yo kira so hoti bhikkhu Ä• raÃ
Ä• raÃ±Ã±ikattassa ca vaá¹‡á¹‡avÄ• dÄ«, piá¹‡á¸• apÄ• tiko ceva ... pe ... paá¹ƒsukÅ«liko c
ceva ... appiccho ceva ... santuá¹-á¹-ho ceva ... pavivitto ceva ... asaá¹ƒsaá¹-á¹-ho ceva ... Ä
ceva vÄ«riyÄ• rambhassa ca vaá¹‡á¹‡avÄ• dÄ«, taá¹ƒ therÄ• bhikkhÅ« Ä• sanena nimante
nÄ• mÄ• yaá¹ƒ bhikkhu, bhaddako vatÄ• yaá¹ƒ bhikkhu, sikkhÄ• kÄ• mo vatÄ• yaá¹ƒ \Ne I
idaá¹ƒ Ä• sanaá¹ƒ nisÄ«dÄ• hÄ«â€™ ti. te tathattÄ• ya paá¹-ipajjanti; tesaá¹ƒ taá¹ƒ hoti dÄ«
sukhÄ• ya.

``etarahi pana, kassapa, therÄ• bhikkhÅ« na ceva Ä• raÃ±Ã±ikÄ• na ca Ä• raÃ±Ã±ikattas
ceva piá¹‡á¸• apÄ• tikÄ• na ca piá¹‡á¸• apÄ• tikattassa vaá¹‡á¹‡avÄ• dino, na ceva paá¹ƒs
paá¹ƒsukÅ«likattassa vaá¹‡á¹‡avÄ• dino, na ceva tecÄ«varikÄ• na ca tecÄ«varikattassa va
appicchÄ• na ca appicchatÄ• ya vaá¹‡á¹‡avÄ• dino, na ceva santuá¹-á¹-hÄ• na ca santuá
vaá¹‡á¹‡avÄ• dino, na ceva pavivittÄ• na ca pavivekassa vaá¹‡á¹‡avÄ• dino, na ceva asaá
asaá¹ƒsaggassa vaá¹‡á¹‡avÄ• dino \Ee II 210/, na ceva Ä• raddhavÄ«riyÄ• na \Se II 248/ c

vaá¹‡á¹‡avÄ• dino.

``tatra \Be I 412/ yo hoti bhikkhu Ã±Ä• to yasassÄ« lÄ• bhÄ«
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ taá¹ƒ t
nimantenti --- `ehi, bhikkhu, ko nÄ• mÄ• yaá¹ƒ bhikkhu, bhaddako vatÄ• yaá¹ƒ bhikkhu, sab
vatÄ• yaá¹ƒ bhikkhu; ehi, bhikkhu, idaá¹ƒ Ä• sanaá¹ƒ nisÄ«dÄ• hÄ«â€™â€™ â€™ ti.

``tatra, kassapa, navÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- `yo kira so hoti bhikkhu Ã±Ä• t
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sana-gilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ taá¹ƒ t
nimantenti --- ehi, bhikkhu, ko nÄ• mÄ• yaá¹ƒ bhikkhu, bhaddako vatÄ• yaá¹ƒ bhikkhu, sabr
vatÄ• yaá¹ƒ bhikkhu; ehi, bhikkhu, idaá¹ƒ Ä• sanaá¹ƒ nisÄ«dÄ• hÄ«â€™ ti. te tathattÄ• ya p
taá¹ƒ hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. yaÃ±hi taá¹ƒ, kassapa, sammÄ• vadamÄ•
brahmacÄ• rÄ« brahmacÄ• rÅ«paddavena abhipatthanÄ• {abhibhavanÄ• (Ce) } brahmacÄ
brahmacÄ• riabhipatthanenÄ• â€™ ti {brahmacÄ• riabhibhavanenÄ• ti (Ce) }, etarahi taá¹ƒ,
vadeyya --- `upaddutÄ• brahmacÄ• rÄ« brahmacÄ• rÅ«paddavena abhipatthanÄ• brahma
brahmacÄ• riabhipatthanenÄ• â€™â€™ â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. jhÄ• nÄ• bhiÃ±Ã±asuttaá¹ƒ

<152> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi
188/ vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá
upasampajja viharÄ• mi. kassapopi \Ee II 211/, bhikkhave, yÄ• vadeva Ä• kaá¹…khati vivicc
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharatiâ€™â€™.

``ahaá¹ƒ \Se II 249/, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi vitakkavicÄ• rÄ• naá¹ƒ vÅ«p
sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«ti
upasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ• vadeva Ä• kaá¹…khati vitakkavicÄ• rÄ•
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca v
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedemi, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sat
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ• vadeva Ä• kaá¹…k
virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒved
Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampaj

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi sukhassa ca pahÄ• nÄ• dukkhassa ca
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris

upasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ• vadeva Ä• kaá¹…khati sukhassa ca pal
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samat
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ananto Ä• kÄ• soti Ä• kÄ• sÄ
viharÄ• mi. kassapopi \Se II 250/, bhikkhave, yÄ• vadeva Ä• kaá¹…khati sabbaso rÅ«pasaÃ
... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹
189/ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharÄ• mi. kassapopi
yÄ• vadeva Ä• kaá¹…khati sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma ananta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave
pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ s
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave, y
... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave ... pe ... saÃ±
upasampajja viharati.

``ahaá¹ƒ \Be I 414/, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi anekavihitaá¹ƒ iddhividhaá¹ƒ
--- ekopi hutvÄ• bahudhÄ• homi, bahudhÄ• pi hutvÄ• eko homi; Ä• vibhÄ• vaá¹ƒ, tirobhÄ•
tiropÄ• kÄ• raá¹ƒ, tiropabbataá¹ƒ, asajjamÄ• no gacchÄ• mi, seyyathÄ• pi Ä• kÄ• se; patha
karomi, seyyathÄ• pi udake; udakepi abhijjamÄ• ne gacchÄ• mi, seyyathÄ• pi pathaviyaá¹ƒ
kamÄ• mi, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹
parimasÄ• mi parimajjÄ• mi; yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattemi. kassapopi, b
Ä• kaá¹…khati anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti ... pe ... yÄ• va brahmalokÄ• pi k

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• y
sadde suá¹‡Ä• mi, dibbe ca mÄ• nuse ca, ye dÅ«re santike ca. kassapopi, bhikkhave, yÄ• v
dibbÄ• ya sotadhÄ• tuyÄ• ... pe ... dÅ«re santike ca.

``ahaá¹ƒ \Ne I 190/ \Ee II 213/, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi parasattÄ• naá¹ƒ
ceto paricca pajÄ• nÄ• mi --- sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• mi, vÄ
vÄ«tarÄ• gaá¹ƒ cittanti pajÄ• nÄ• mi, sadosaá¹ƒ vÄ• cittaá¹ƒ ... pe ... vÄ«tadosaá¹ƒ vÄ• cit
vÄ• cittaá¹ƒ ... vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ... saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ ... vikkhittaá¹ƒ vÄ
mahaggataá¹ƒ vÄ• cittaá¹ƒ ... amahaggataá¹ƒ vÄ• cittaá¹ƒ ... sauttaraá¹ƒ vÄ• cittaá¹ƒ ... a
cittaá¹ƒ ... samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... vimuttaá¹ƒ vÄ• cit
avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• nÄ• mi. kassapopi, bhikkhave, yÄ• vade
parasattÄ• naá¹ƒ \Se II 252/ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti --- sarÄ
sarÄ• gaá¹ƒ cittanti pajÄ• nÄ• ti ... pe ... avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ•

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anus
ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ•
jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi j
jÄ• tisatasahassampi, anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe anekepi
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto \Be I 415/, so tato cuto amutra
tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhad
evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™ ti. iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anek
anussarÄ• mi. kassapopi, bhikkhave, yÄ• vadeva Ä• kaá¹…khati anekavihitaá¹ƒ pubbenivÄ
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pub
anussarati.

``ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi dibbena cakkhunÄ• visuddhena atikka
cavamÄ• ne \Ee II 214/ upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, suga
satte \Se II 253/ pajÄ• nÄ• mi --- `ime vata, bhonto, sattÄ• kÄ• yaduccaritena samannÄ• ga
samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ•
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• , ime vÄ• pana, bhonto, sattÄ• kÄ• yasucaritena samannÄ• gatÄ• v
samannÄ• gatÄ• manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ
sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ
yÄ• vadeva Ä• kaá¹…khati dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte p
yathÄ• kammÅ«page satte pajÄ• nÄ• ti.

``ahaá¹ƒ, bhikkhave, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimu
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mi. kassapopi, bhikkhave, Ä• sav
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv

viharatÄ«â€™â€™ ti. navamaá¹ƒ.

10. upassayasuttaá¹ƒ

<153> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• kassapo sÄ• vatthiyaá
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• \Se II 254/ Ä• nando pubbaá¹‡has
215/ pattacÄ«varamÄ• dÄ• ya yenÄ• yasmÄ• \Be I 416/ mahÄ• kassapo tenupasaá¹…kam
mahÄ• kassapaá¹ƒ etadavoca --- ``Ä• yÄ• ma, bhante kassapa, yena aÃ±Ã±ataro bhikkhun
tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``gaccha tvaá¹ƒ, Ä• vuso Ä• nanda, bahukicco tva
dutiyampi kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavoca --- ``Ä•
aÃ±Ã±ataro bhikkhunupassayo tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``gaccha tvaá¹ƒ, Ä
bahukaraá¹‡Ä«yoâ€™â€™ ti. tatiyampi kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ mahÄ•
``Ä• yÄ• ma, bhante kassapa, yena aÃ±Ã±ataro bhikkhunupassayo tenupasaá¹…kamissÄ•

atha kho Ä• yasmÄ• mahÄ• kassapo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
pacchÄ• samaá¹‡ena yena aÃ±Ã±ataro bhikkhunupassayo tenupasaá¹…kami; upasaá¹…ka
nisÄ«di. atha kho sambahulÄ• bhikkhuniyo yenÄ• yasmÄ• mahÄ• kassapo tenupasaá¹…k
192/ Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekam
bhikkhuniyo Ä• yasmÄ• mahÄ• kassapo dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi
kho Ä• yasmÄ• mahÄ• kassapo tÄ• bhikkhuniyo dhammiyÄ• kathÄ• ya sandassetvÄ• sa
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

atha \Se II 255/ kho thullatissÄ• bhikkhunÄ« anattamanÄ• anattamanavÄ• caá¹ƒ nicchÄ•
mahÄ• kassapo, ayyassa Ä• nandassa vedehamunino sammukhÄ• dhammaá¹ƒ bhÄ• sitab
sÅ«civÄ• á¹‡ijako sÅ«cikÄ• rassa \Ee II 216/ santike sÅ«ciá¹ƒ vikketabbaá¹ƒ maÃ±Ã±eyya;
mahÄ• kassapo ayyassa Ä• nandassa vedehamunino sammukhÄ• dhammaá¹ƒ bhÄ• sitab

assosi kho Ä• yasmÄ• mahÄ• kassapo thullatissÄ• ya bhikkhuniyÄ• imaá¹ƒ vÄ• caá¹ƒ bh
Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, Ä•
sÅ«civÄ• á¹‡ijako, tvaá¹ƒ sÅ«cikÄ• ro; udÄ• hu ahaá¹ƒ sÅ«cikÄ• ro, tvaá¹ƒ sÅ«civÄ• á¹‡ijak
417/, bhante kassapa, bÄ• lo mÄ• tugÄ• moâ€™â€™ ti. ``Ä• gamehi tvaá¹ƒ, Ä• vuso Ä• na
upaparikkhiâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso Ä• nanda, api nu tvaá¹ƒ bhagavato sammukhÄ• bhikkhu
`ahaá¹ƒ, bhikkhave, yÄ• vadeva Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi vivicca akusalehi dha
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
yÄ• vadeva Ä• kaá¹…khati vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ sa
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ â€™ ti? ``no heta

``ahaá¹ƒ kho, Ä• vuso, bhagavato sammukhÄ• bhikkhusaá¹…ghe upanÄ«to --- `ahaá¹ƒ, bh
Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi \Se II 256/ vivicca akusalehi dhammehi savitakkaá¹ƒ s
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ
vivicceva kÄ• mehi vivicca akusalehi dhammehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasamp
pe ... \Ne I 193/. (navannaá¹ƒ anupubbavihÄ• rasamÄ• pattÄ«naá¹ƒ paÃ±cannaÃ±ca abhiÃ
veditabbo.)

``taá¹ƒ \Ne I 196/ \Ee II 217/ kiá¹ƒ maÃ±Ã±asi, Ä• vuso Ä• nanda, api nu tvaá¹ƒ bhagavato
bhikkhusaá¹…ghe upanÄ«to --- `ahaá¹ƒ, bhikkhave, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
bhikkhave, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ

``ahaá¹ƒ kho, Ä• vuso, bhagavato sammukhÄ• bhikkhusaá¹…ghe upanÄ«to --- `ahaá¹ƒ, bh
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharÄ• mi. kassapopi, bhikkhave, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ ceto
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™

``sattaratanaá¹ƒ vÄ• , Ä• vuso, nÄ• gaá¹ƒ aá¸• á¸• haá¹-á¹-hamaratanaá¹ƒ vÄ• tÄ• lapattik
maÃ±Ã±eyya, yo me cha abhiÃ±Ã±Ä• chÄ• detabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti.

cavittha ca pana thullatissÄ• bhikkhunÄ« brahmacariyamhÄ• ti. dasamaá¹ƒ.

11. cÄ«varasuttaá¹ƒ

<154> ekaá¹ƒ \Se II 257/ \Be I 418/ samayaá¹ƒ Ä• yasmÄ• mahÄ• kassapo rÄ• jagahe vih
kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• Ä• nando dakkhiá¹‡agirismiá¹ƒ c
bhikkhusaá¹…ghena saddhiá¹ƒ.

tena kho pana samayena Ä• yasmato Ä• nandassa tiá¹ƒsamattÄ• saddhivihÄ• rino bhikkh
hÄ«nÄ• yÄ• vattÄ• bhavanti yebhuyyena kumÄ• rabhÅ«tÄ• . atha \Ee II 218/ kho Ä• yasmÄ
yathÄ• bhirantaá¹ƒ cÄ• rikaá¹ƒ caritvÄ• yena rÄ• jagahaá¹ƒ veá¸·uvanaá¹ƒ kalandakanivÄ•
mahÄ• kassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kassapaá¹
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• yasmÄ• mahÄ• kas
``kati nu kho, Ä• vuso Ä• nanda, atthavase paá¹-icca bhagavatÄ• kulesu tikabhojanaá¹ƒ pa

``tayo kho, bhante kassapa, atthavase paá¹-icca bhagavatÄ• kulesu tikabhojanaá¹ƒ paÃ±Ã

dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suv
pakkhaá¹ƒ nissÄ• ya saá¹…ghaá¹ƒ bhindeyyuá¹ƒ {vinayapiá¹-ake cÅ«á¸·avagge saá¹ƒghab
vajirabuddhiyaá¹ƒ aÃ±Ã±athÄ• sambandho dassito}, kulÄ• nuddayatÄ• ya ca. ime kho, bha
paá¹-icca bhagavatÄ• kulesu tikabhojanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti.

``atha kiÃ±carahi tvaá¹ƒ, Ä• vuso Ä• nanda, imehi navehi bhikkhÅ«hi indriyesu aguttadvÄ•
amattaÃ±Ã±Å«hi jÄ• gariyaá¹ƒ ananuyuttehi saddhiá¹ƒ cÄ• rikaá¹ƒ carasi? sassaghÄ• taá¹ƒ
kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasi. olujjati {ullujjati (Ce aá¹-á¹-hakathÄ• su ca) } kho te, Ä•
parisÄ• ; palujjanti kho \Se II 258/ te, Ä• vuso, navappÄ• yÄ• . na vÄ• yaá¹ƒ kumÄ• rako ma

``api me, bhante kassapa, sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni. atha ca pana mayaá¹ƒ ajjÄ• pi Ä•
mahÄ• kassapassa kumÄ• rakavÄ• dÄ• na muccÄ• mÄ• â€™â€™ ti. ``tathÄ• \Ee II 219/ h
imehi navehi bhikkhÅ«hi indriyesu aguttadvÄ• rehi bhojane amattaÃ±Ã±Å«hi jÄ• gariyaá¹ƒ a
cÄ• rikaá¹ƒ carasi, sassaghÄ• taá¹ƒ maÃ±Ã±e carasi, kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasi.
Ä• vuso Ä• nanda, parisÄ• ; palujjanti kho te, Ä• vuso, navappÄ• yÄ• . {palujjati kho te Ä• vu
(Katthaci Ce) } na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti.

assosi kho thullanandÄ• bhikkhunÄ« --- ``ayyena kira mahÄ• kassapena ayyo Ä• nando ve
apasÄ• ditoâ€™â€™ ti.

atha kho thullanandÄ• bhikkhunÄ« anattamanÄ• anattamanavÄ• caá¹ƒ nicchÄ• resi --- ``k
mahÄ• kassapo aÃ±Ã±atitthiyapubbo samÄ• no ayyaá¹ƒ Ä• nandaá¹ƒ vedehamuniá¹ƒ kumÄ
maÃ±Ã±atÄ«â€™â€™ ti! assosi kho Ä• yasmÄ• mahÄ• kassapo thullanandÄ• ya bhikkhun
bhÄ• samÄ• nÄ• ya.

atha \Ne I 198/ kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca -
thullanandÄ• ya bhikkhuniyÄ• sahasÄ• appaá¹-isaá¹…khÄ• vÄ• cÄ• bhÄ• sitÄ• . yatvÄ• h
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
satthÄ• raá¹ƒ uddisitÄ• {uddituá¹ƒ (Ce Ee Katthaci) }, aÃ±Ã±atra tena bhagavatÄ• arahat
sammÄ• sambuddhena. pubbe me, Ä• vuso, agÄ• rikabhÅ«tassa sato etadahosi --- `sambÄ
{rajopatho (Ce) }, abbhokÄ• so pabbajjÄ• . nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ•
ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ ke
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti
samayena paá¹-apilotikÄ• naá¹ƒ \Ee II 220/ saá¹…ghÄ• á¹-iá¹ƒ kÄ• retvÄ• {karitvÄ• (Ce Se
arahanto te uddissa kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• a
pabbajiá¹ƒ.

so evaá¹ƒ pabbajito samÄ• no addhÄ• namaggappaá¹-ipanno addasaá¹ƒ bhagavantaá¹ƒ a

ca nÄ• á¸·andaá¹ƒ bahuputte cetiye nisinnaá¹ƒ. disvÄ• na me etadahosi --- `satthÄ• raÃ±ca
bhagavantameva passeyyaá¹ƒ; sugataÃ±ca vatÄ• haá¹ƒ passeyyaá¹ƒ, bhagavantameva pa
vatÄ• haá¹ƒ passeyyaá¹ƒ; bhagavantameva passeyyaâ€™ nti. so khvÄ• haá¹ƒ, Ä• vuso, tat
sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavocaá¹ƒ --- `satthÄ• me, bhante, bhagavÄ• , sÄ• v
bhante, bhagavÄ• , sÄ• vakohamasmÄ«â€™ ti \Be I 420/. evaá¹ƒ vutte maá¹ƒ, Ä• vuso, bha
kho, kassapa, evaá¹ƒ sabbacetasÄ• samannÄ• gataá¹ƒ sÄ• vakaá¹ƒ ajÄ• naÃ±Ã±eva vade
vadeyya passÄ• mÄ«ti, muddhÄ• pi tassa vipateyya. ahaá¹ƒ kho pana, kassapa, jÄ• naÃ±Ã
passaÃ±Ã±eva \Se II 260/ vadÄ• mi passÄ• mÄ«â€™ ti.

tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ --- `tibbaá¹ƒ me hirottappaá¹ƒ paccupaá¹-á
theresu navesu majjhimesÅ«â€™ ti. evaÃ±hi te, kassapa, sikkhitabbaá¹ƒ.

tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ --- `yaá¹ƒ kiÃ±ci dhammaá¹ƒ suá¹‡issÄ• mi
sabbaá¹ƒ taá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• manasi karitvÄ• sabbacetasÄ• samannÄ• haritvÄ• oh
suá¹‡issÄ• mÄ«â€™ ti. evaÃ±hi te, kassapa, sikkhitabbaá¹ƒ.

tasmÄ• tiha \Ne I 199/ te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ --- `sÄ• tasahagatÄ• ca me kÄ•
vijahissatÄ«â€™ ti. evaÃ±hi te, kassapa, sikkhitabbanti.

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iminÄ• ovÄ• dena ovaditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
221/ khvÄ• haá¹ƒ, Ä• vuso, saraá¹‡o {sÄ• á¹‡o (Ce) } raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jiá¹ƒâ€
aÃ±Ã±Ä• udapÄ• di.

``atha kho, Ä• vuso, bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ t
khvÄ• haá¹ƒ, Ä• vuso, paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ catugguá¹‡aá¹ƒ paÃ±Ã±ap
etadavocaá¹ƒ --- `idha, bhante, bhagavÄ• nisÄ«datu, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ•
nisÄ«di kho, Ä• vuso, bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho maá¹ƒ, Ä• vuso, bhagavÄ
kho tyÄ• yaá¹ƒ, kassapa, paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-Ä«â€™ ti. `paá¹-iggaá¹‡hÄ•
paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™ ti. `dhÄ• ressasi
sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasanÄ• nÄ«â€™ ti. `dhÄ• ressÄ• mahaá¹ƒ, bhante, bha
paá¹ƒsukÅ«lÄ• ni nibbasanÄ• nÄ«â€™ ti. ``so \Se II 261/ khvÄ• haá¹ƒ, Ä• vuso, paá¹-apilot
saá¹…ghÄ• á¹-iá¹ƒ bhagavato pÄ• dÄ• siá¹ƒ. ahaá¹ƒ pana bhagavato sÄ• á¹‡Ä• ni paá¹ƒsu
paá¹-ipajjiá¹ƒâ€™â€™.

``yaÃ±hi taá¹ƒ, Ä• vuso, sammÄ• vadamÄ• no vadeyya --- `bhagavato putto oraso mukhat
dhammanimmito dhammadÄ• yÄ• do, paá¹-iggahitÄ• ni \Be I 421/ {paá¹-iggahetÄ• (Ce) } s
nibbasanÄ• nÄ«â€™ ti, mamaá¹ƒ taá¹ƒ sammÄ• vadamÄ• no vadeyya --- `bhagavato putto
dhammanimmito dhammadÄ• yÄ• do, paá¹-iggahitÄ• ni sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibb

``ahaá¹ƒ kho, Ä• vuso, yÄ• vadeva Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi vivicca akusalehi
savicÄ• raá¹ƒ vivekajaá¹ƒ \Ee II 222/ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja
Ä• vuso, yÄ• vade Ä• kaá¹…khÄ• mi ... pe ... (navannaá¹ƒ anupubbavihÄ• rasamÄ• pattina
abhiÃ±Ã±Ä• naá¹ƒ evaá¹ƒ vitthÄ• ro veditabbo) \Ne I 200/.

``ahaá¹ƒ kho, Ä• vuso, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vim
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mi; sattaratanaá¹ƒ vÄ• , Ä• vuso,
aá¸• á¸• haá¹-á¹-hamaratanaá¹ƒ vÄ• tÄ• lapattikÄ• ya chÄ• detabbaá¹ƒ maÃ±Ã±eyya, yo m
chÄ• detabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti.

cavittha ca pana thullanandÄ• bhikkhunÄ« brahmacariyamhÄ• ti. ekÄ• dasamaá¹ƒ.

12. paraá¹ƒmaraá¹‡asuttaá¹ƒ

<155> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca mahÄ• kassapo Ä• yasmÄ• ca sÄ• riputto \Se II
viharanti isipatane migadÄ• ye. atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹
yenÄ• yasmÄ• mahÄ• kassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• mah
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, Ä• vuso kassa
maraá¹‡Ä• â€™â€™ ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, Ä• vuso, bhagavatÄ• --- `hoti tathÄ• g
â€™ ti. ``kiá¹ƒ panÄ• vuso, na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``evampi kh
bhagavatÄ• --- `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ \Ee II 223/
na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, Ä• vuso
na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ panÄ• vuso, neva hoti, n
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``evampi kho, Ä• vuso, abyÄ• kataá¹ƒ bhagavatÄ• --- `nev
\Be I 422/ paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kasmÄ• cetaá¹ƒ, Ä• vuso \Ne I 203/, abyÄ
ti? ``na hetaá¹ƒ, Ä• vuso, atthasaá¹ƒhitaá¹ƒ nÄ• dibrahmacariyakaá¹ƒ na nibbidÄ• ya na virÄ
na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati. tasmÄ
bhagavatÄ• â€™â€™ ti.

``atha kiÃ±carahÄ• vuso, byÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti? ``idaá¹ƒ `dukkhaâ€™ nti k
byÄ• kataá¹ƒ bhagavatÄ• ; ayaá¹ƒ `dukkhasamudayoâ€™ ti byÄ• kataá¹ƒ bhagavatÄ• ; aya
byÄ• kataá¹ƒ bhagavatÄ• ; ayaá¹ƒ `dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti byÄ• kata
``kasmÄ• cetaá¹ƒ, Ä• vuso, byÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti? ``etaÃ±hi, Ä• vuso, atth
Ä• dibrahmacariyakaá¹ƒ etaá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã
saá¹ƒvattati. tasmÄ• taá¹ƒ byÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti. dvÄ• dasamaá¹ƒ.

13. saddhammappatirÅ«pakasuttaá¹ƒ

<156> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. atha kho Ä• yasmÄ• mahÄ• kassapo yena bhagavÄ• tenupasaá¹…kami; upasa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ee II 224/ nisinno kho Ä• yasmÄ• ma
etadavoca --- ``ko nu kho, bhante, hetu ko paccayo, yena pubbe appatarÄ• ni ceva sikkhÄ•
bahutarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahiá¹ƒsu? ko pana, bhante, hetu ko paccayo
ceva sikkhÄ• padÄ• ni appatarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahantÄ«â€™â€™ ti?
sattesu hÄ• yamÄ• nesu saddhamme antaradhÄ• yamÄ• ne, bahutarÄ• ni ceva sikkhÄ• pa
aÃ±Ã±Ä• ya saá¹‡á¹-hahanti. na tÄ• va, kassapa, saddhammassa antaradhÄ• naá¹ƒ hoti yÄ
saddhammappatirÅ«pakaá¹ƒ loke uppajjati. yato ca kho, kassapa, saddhammappatirÅ«paka
saddhammassa antaradhÄ• naá¹ƒ hotiâ€™â€™.

``seyyathÄ• pi, kassapa, na tÄ• va jÄ• tarÅ«passa antaradhÄ• naá¹ƒ \Se II 264/ hoti yÄ• va
jÄ• tarÅ«pappatirÅ«pakaá¹ƒ loke uppajjati. yato ca kho, kassapa, jÄ• tarÅ«pappatirÅ«pakaá
jÄ• tarÅ«passa antaradhÄ• naá¹ƒ hoti. evameva kho, kassapa, na tÄ• va saddhammassa a
I 204/ \Be I 423/ na saddhammappatirÅ«pakaá¹ƒ loke uppajjati. yato ca kho, kassapa, saddh
loke uppajjati, atha saddhammassa antaradhÄ• naá¹ƒ hoti.

``na kho, kassapa, pathavÄ«dhÄ• tu saddhammaá¹ƒ antaradhÄ• peti, na Ä• podhÄ• tu sad
tejodhÄ• tu saddhammaá¹ƒ antaradhÄ• peti, na vÄ• yodhÄ• tu saddhammaá¹ƒ antaradhÄ•
uppajjanti moghapurisÄ• ye imaá¹ƒ saddhammaá¹ƒ antaradhÄ• penti. seyyathÄ• pi, kassap
opilavati; na kho, kassapa, evaá¹ƒ saddhammassa antaradhÄ• naá¹ƒ hoti.

``paÃ±ca khome, kassapa, okkamaniyÄ• dhammÄ• saddhammassa sammosÄ• ya antara
paÃ±ca? idha, kassapa, bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ• yo satthari agÄ• rav
dhamme agÄ• ravÄ• viharanti appatissÄ• , saá¹…ghe agÄ• ravÄ• viharanti appatissÄ• , si
agÄ• ravÄ• viharanti appatissÄ• , samÄ• dhismiá¹ƒ agÄ• ravÄ• viharanti appatissÄ• --- im
okkamaniyÄ• dhammÄ• saddhammassa sammosÄ• ya antaradhÄ• nÄ• ya saá¹ƒvattanti.

``paÃ±ca khome, kassapa, dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya \Se II 265
saá¹ƒvattanti. katame paÃ±ca? idha, kassapa, bhikkhÅ« bhikkhuniyo upÄ• sakÄ• upÄ• sikÄ
viharanti sappatissÄ• , dhamme sagÄ• ravÄ• viharanti sappatissÄ• , saá¹…ghe sagÄ• ravÄ
sikkhÄ• ya sagÄ• ravÄ• viharanti sappatissÄ• , samÄ• dhismiá¹ƒ sagÄ• ravÄ• viharanti sa
kassapa, paÃ±ca dhammÄ• saddhammassa á¹-hitiyÄ• asammosÄ• ya anantaradhÄ• nÄ•
terasamaá¹ƒ.

kassapasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

santuá¹-á¹-haÃ±ca anottappÄ«, candÅ«pamaá¹ƒ kulÅ«pakaá¹ƒ.

jiá¹‡á¹‡aá¹ƒ tayo ca ovÄ• dÄ• , jhÄ• nÄ• bhiÃ±Ã±Ä• upassayaá¹ƒ.

cÄ«varaá¹ƒ paraá¹ƒmaraá¹‡aá¹ƒ, saddhammappatirÅ«pakanti ||

6. lÄ• bhasakkÄ• rasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. dÄ• ruá¹‡asuttaá¹ƒ

<157> evaá¹ƒ \Se II 266/ \Ne I 205/ \Be I 424/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mant ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• \Ee II 226/ etac

``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko kaá¹-uko pharuso antarÄ• yiko anuttarassa adhigamÄ• ya. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `uppannaá¹ƒ lÄ• bhasakkÄ pajahissÄ• ma, na ca no uppanno lÄ• bhasakkÄ• rasiloko cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassati bhikkhave, sikkhitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. baá¸·isasuttaá¹ƒ

<158> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko kaá antarÄ• yiko anuttarassa yogakkhemassa adhigamÄ• ya. seyyathÄ• pi, bhikkhave, bÄ• á¸·is baá¸·isaá¹ƒ gambhÄ«re udakarahade pakkhipeyya. tamenaá¹ƒ aÃ±Ã±ataro Ä• misacakkhu bhikkhave, maccho gilabaá¸·iso bÄ• á¸·isikassa anayaá¹ƒ Ä• panno byasanaá¹ƒ Ä• panno y bÄ• á¸·isikassaâ€™â€™.

``bÄ• á¸·isikoti kho, bhikkhave, mÄ• rassetaá¹ƒ pÄ• pimato adhivacanaá¹ƒ. baá¸·isanti kho, lÄ• bhasakkÄ• rasilokassetaá¹ƒ adhivacanaá¹ƒ. yo hi koci \Se II 267/, bhikkhave, bhikkhu up lÄ• bhasakkÄ• rasilokaá¹ƒ assÄ• deti nikÄ• meti, ayaá¹ƒ vuccati, bhikkhave, bhikkhu gilabaá Ä• panno byasanaá¹ƒ Ä• panno yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato. evaá¹ƒ dÄ• ruá¹‡o lÄ• bhasakkÄ• rasiloko kaá¹-uko pharuso antarÄ• yiko anuttarassa yogakkhemassa adhigam bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `uppannaá¹ƒ lÄ• bhasakkÄ• rasilokaá¹ƒ pajahissÄ• ma

lÄ• bhasakkÄ• rasiloko cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. evaÃ±hi vo, bhikkhave, s
dutiyaá¹ƒ.

3. kummasuttaá¹ƒ

<159> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o \Ee II 227/, bhikkhave, lÄ• bhasakkÄ• r
adhigamÄ• ya. bhÅ«tapubbaá¹ƒ, bhikkhave, aÃ±Ã±atarasmiá¹ƒ udakarahade mahÄ• kumm
kho, bhikkhave, aÃ±Ã±ataro kummo aÃ±Ã±ataraá¹ƒ kummaá¹ƒ etadavoca --- `mÄ• kho tva
padesaá¹ƒ agamÄ• sÄ«â€™ ti. agamÄ• si kho, bhikkhave, so kummo taá¹ƒ padesaá¹ƒ. tam
vijjhi. atha kho, bhikkhave, so kummo yena so kummo tenupasaá¹…kami. addasÄ• kho, bh
kummaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na taá¹ƒ kummaá¹ƒ etadavoca --- `kacci tva
padesaá¹ƒ agamÄ• sÄ«â€™ ti? `agamÄ• siá¹ƒ khvÄ• haá¹ƒ, tÄ• ta kumma, taá¹ƒ padesaâ€
panÄ• si, tÄ• ta kumma, akkhato anupahatoâ€™ ti? `akkhato khomhi, tÄ• ta kumma, anupa
suttakaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhaâ€™ nti. `tagghasi, tÄ• ta kumma, khato, tagg
te, tÄ• ta kumma, suttakena pitaro ca pitÄ• mahÄ• ca anayaá¹ƒ Ä• pannÄ• byasanaá¹ƒ Ä•
tÄ• ta kumma, na dÄ• ni tvaá¹ƒ amhÄ• kaâ€™â€™ â€™ nti.

``luddoti kho, bhikkhave, mÄ• rassetaá¹ƒ pÄ• pimato adhivacanaá¹ƒ. papatÄ• ti kho, bhikkh
lÄ• bhasakkÄ• rasilokassetaá¹ƒ adhivacanaá¹ƒ. suttakanti kho, bhikkhave, nandirÄ• gasset
koci, bhikkhave, bhikkhu uppannaá¹ƒ lÄ• bhasakkÄ• rasilokaá¹ƒ assÄ• deti nikÄ• meti --- ay
bhikkhu giddho papatÄ• ya {bhikkhu papatÄ• ya (Se Ke), bhikkhu viddho papatÄ• ya (?) } a
byasanaá¹ƒ Ä• panno yathÄ• kÄ• makaraá¹‡Ä«yo \Ne I 207/ pÄ• pimato. evaá¹ƒ dÄ• ruá¹‡
lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi \Ee II 228/ vo, bhikkhave, sikkhitabbaâ€™â€™ nti.

4. dÄ«ghalomikasuttaá¹ƒ

<160> sÄ• vatthiyaá¹ƒ \Be I 426/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• r
adhigamÄ• ya. seyyathÄ• pi, bhikkhave, dÄ«ghalomikÄ• eá¸·akÄ• kaá¹‡á¹-akagahanaá¹ƒ
sajjeyya, tatra tatra gayheyya {gaccheyya (Ce), gaá¹‡heyya (Se Ke Ee Katthaci) }, tatra tatr
tatra anayabyasanaá¹ƒ Ä• pajjeyya. `evameva kho, bhikkhave, idhekacco bhikkhu lÄ• bhas
pariyÄ• diá¹‡á¹‡acitto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• n
269/ piá¹‡á¸• Ä• ya pavisati. so tatra tatra sajjati, tatra tatra gayhati, tatra tatra bajjhati, tatra
anayabyasanaá¹ƒ Ä• pajjati. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
bhikkhave, sikkhitabbaâ€™â€™ â€™ nti. catutthaá¹ƒ.

5. mÄ«á¸·hakasuttaá¹ƒ

<161> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p

seyyathÄ• pi, bhikkhave, mÄ«á¸·hakÄ• gÅ«thÄ• dÄ« gÅ«thapÅ«rÄ• puá¹‡á¹‡Ä• gÅ«thass
mahÄ• gÅ«thapuÃ±jo. sÄ• tena aÃ±Ã±Ä• mÄ«á¸·hakÄ• atimaÃ±Ã±eyya --- `ahamhi gÅ«t
gÅ«thassa, purato ca myÄ• yaá¹ƒ mahÄ• gÅ«thapuÃ±joâ€™ ti. evameva \Ee II 229/ kho, bh
lÄ• bhasakkÄ• rasilokena abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto pubbaá¹‡hasamayaá¹ƒ nivÄ• s
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisati. so tattha bhuttÄ• vÄ« ca hoti yÄ• va
svÄ• tanÄ• ya, piá¹‡á¸• apÄ• to cassa pÅ«ro. so Ä• rÄ• maá¹ƒ gantvÄ• bhikkhugaá¹‡assa
`bhuttÄ• vÄ« camhi yÄ• vadattho, nimantito camhi svÄ• tanÄ• ya, piá¹‡á¸• apÄ• to ca myÄ•
cÄ«vara-piá¹‡á¸• apÄ• ta-senÄ• sana-gilÄ• nappaccaya-bhesajjaparikkhÄ• rÄ• naá¹ƒ, ime p
appapuÃ±Ã±Ä• appesakkhÄ• na lÄ• bhino
cÄ«vara-piá¹‡á¸• apÄ• tasenÄ• sana-gilÄ• nappaccaya-bhesajja-parikkhÄ• rÄ• naâ€™ nti.
abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto aÃ±Ã±e pesale bhikkhÅ« atimaÃ±Ã±ati. taÃ±hi tassa, bhi
moghapurisassa \Ne I 208/ hoti dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. evaá¹ƒ dÄ• ruá¹‡o kh
lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo bhikkhave, sikkhitabbaâ€™â€™ nti. paÃ±camaá

6. asanisuttaá¹ƒ

<162> sÄ• vatthiyaá¹ƒ \Be I 427/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• ra
adhigamÄ• ya. {upari tatiyavagge tatiyacatutthasuttesu ``mÄ• ca kho tvaá¹ƒ tÄ• ta sekhaá¹
anupÄ• puá¹‡Ä• tÅ«â€™â€™ ti Ä• gataá¹ƒ. tena nayena idhÄ• pi attho gahetabbo. ettha hi
paá¹-ikkhepatthopi sakkÄ• Ã±Ä• tuá¹ƒ, yathÄ• ``sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaâ€™
Ä• gacchatÅ«ti ettha kamapi ... mÄ• Ä• gacchatÅ«ti ca, kaá¹ƒ sekhaá¹ƒ ... anupÄ• puá¹‡Ä•
sekhaá¹ƒ ... mÄ• pÄ• puá¹‡Ä• tÅ«ti ca attho veditabbo. aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca ay
bhikkhave, asanivicakkaá¹ƒ Ä• gacchatu {upari tatiyavagge tariyacatutthasuttesu ``mÄ• ca
sekhaá¹ƒ ... anupÄ• puá¹‡Ä• tÅ«â€™â€™ ti Ä• gataá¹ƒ. tena nayena idhÄ• pi attho gahetab
paá¹-ikkhepatthopi sakkÄ• Ã±Ä• tuá¹ƒ, yathÄ• ``sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaâ€™
Ä• gacchatÅ«ti ettha kamapi ... mÄ• Ä• gacchatÅ«tica, taá¹ƒ sekhaá¹ƒ ... anupÄ• puá¹‡Ä•
sekhaá¹ƒ ... mÄ• pÄ• puá¹‡Ä• tÅ«ti ca attho veditabbo. aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca ay
sekhaá¹ƒ {asanivicakkaá¹ƒ, taá¹ƒ sekhaá¹ƒ (Ee Katthaci), asanivicakkaá¹ƒ, sekhaá¹ƒ (Se Ke
Ä• gacchatu, kaá¹ƒ sekhaá¹ƒ (?) } appattamÄ• nasaá¹ƒ lÄ• bhasakkÄ• rasiloko anupÄ• pua
{anupÄ• puá¹‡Ä• ti (Ee Katthaci) }.

``asanivicakkanti kho, bhikkhave, lÄ• bhasakkÄ• rasilokassetaá¹ƒ adhivacanaá¹ƒ. evaá¹ƒ d
bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti.

7. diddhasuttaá¹ƒ

<163> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o \Ee II 230/, bhikkhave, lÄ• bhasakkÄ• r
adhigamÄ• ya. kaá¹ƒ, bhikkhave, diddhagatena visallena sallena {diá¹-á¹-higatena visallena

diá¹-á¹-higatena sallena (Se Ke), diá¹-á¹-higatena visallena sallena (Katthaci), diá¹-á¹-hagate
sallena (Ee) } vijjhatu, sekhaá¹ƒ {vijjhatu, taá¹ƒ sekhaá¹ƒ (Ce), vijjhati, taá¹ƒ sekhaá¹ƒ (Ee K
appattamÄ• nasaá¹ƒ lÄ• bhasakkÄ• rasiloko anupÄ• puá¹‡Ä• tuâ€™â€™ {anupÄ• puá¹‡Ä•

``sallanti kho, bhikkhave, lÄ• bhasakkÄ• rasilokassetaá¹ƒ adhivacanaá¹ƒ. evaá¹ƒ dÄ• ruá¹‡
lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. sattamaá¹ƒ

8. siá¹…gÄ• lasuttaá¹ƒ

<164> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
assuttha no tumhe, bhikkhave, rattiyÄ• paccÅ«sasamayaá¹ƒ \Be I 428/ jarasiá¹…gÄ• lassa
(Katthaci), jarasigÄ• lassa (Ce Se Ke) } vassamÄ• nassÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™
jarasiá¹…gÄ• lo ukkaá¹‡á¸• akena \Se II 271/ {ukkaá¹‡á¸• akena (Ce), ukkaá¹‡á¹‡akena (Se
rogajÄ• tena phuá¹-á¹-ho neva bilagato ramati, na rukkhamÅ«lagato ramati, na ajjhokÄ• sag
209/ yena gacchati, yattha yattha tiá¹-á¹-hati, yattha yattha nisÄ«dati, yattha yattha nipajjati;
tattha anayabyasanaá¹ƒ Ä• pajjati. evameva kho, bhikkhave, idhekacco bhikkhu lÄ• bhasak
pariyÄ• diá¹‡á¹‡acitto neva suÃ±Ã±Ä• gÄ• ragato ramati, na rukkhamÅ«lagato ramati, na aj
yena gacchati, yattha yattha tiá¹-á¹-hati, yattha yattha nisÄ«dati, yattha yattha nipajjati; tattha
anayabyasanaá¹ƒ Ä• pajjati. evaá¹ƒ \Ee II 231/ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• r
evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. verambhasuttaá¹ƒ

<165> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
upari, bhikkhave, Ä• kÄ• se verambhÄ• {verambÄ• (Ce Ee) } nÄ• ma vÄ• tÄ• vÄ• yanti. ta
tamenaá¹ƒ verambhÄ• vÄ• tÄ• khipanti. tassa verambhavÄ• takkhittassa aÃ±Ã±eneva pÄ•
pakkhÄ• gacchanti, aÃ±Ã±ena sÄ«saá¹ƒ gacchati, aÃ±Ã±ena kÄ• yo gacchati. evameva kh
bhikkhu lÄ• bhasakkÄ• rasilokena abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto pubbaá¹‡hasamayaá¹ƒ
pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisati arakkhiten
vÄ• cÄ• ya arakkhitena cittena, anupaá¹-á¹-hitÄ• ya satiyÄ• , asaá¹ƒvutehi indriyehi. so tatth
passati mÄ• tugÄ• maá¹ƒ dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• . tassa mÄ• tugÄ• maá¹ƒ
duppÄ• rutaá¹ƒ vÄ• rÄ• go cittaá¹ƒ anuddhaá¹ƒseti. so rÄ• gÄ• nuddhaá¹ƒsitena cittena sik
hÄ«nÄ• yÄ• vattati. tassa aÃ±Ã±e cÄ«varaá¹ƒ haranti, aÃ±Ã±e pattaá¹ƒ haranti, aÃ±Ã±e nis
aÃ±Ã±e sÅ«cigharaá¹ƒ haranti, verambhavÄ• takkhittasseva sakuá¹‡assa. evaá¹ƒ dÄ• ruá¹‡
lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. navamaá¹ƒ

10. sagÄ• thakasuttaá¹ƒ

<166> sÄ• vatthiyaá¹ƒ \Be I 429/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• ra
adhigamÄ• ya. idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ passÄ• mi sakkÄ• rena \Ee I
pariyÄ• diá¹‡á¹‡acittaá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vi
upapannaá¹ƒ. idha panÄ• haá¹ƒ, bhikkhave \Ne I 210/, ekaccaá¹ƒ puggalaá¹ƒ passÄ• mi as
pariyÄ• diá¹‡á¹‡acittaá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vi
upapannaá¹ƒ. idha panÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ passÄ• mi sakkÄ• rena
tadubhayena abhibhÅ«taá¹ƒ pariyÄ• diá¹‡á¹‡acittaá¹ƒ, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡
vinipÄ• taá¹ƒ nirayaá¹ƒ upapannaá¹ƒ. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• ras
vo, bhikkhave, sikkhitabbaâ€™â€™ nti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``yassa \Se II 273/ sakkariyamÄ• nassa, asakkÄ• rena cÅ«bhayaá¹ƒ.

samÄ• dhi na vikampati, appamÄ• á¹‡avihÄ• rino {appamÄ• davihÄ• rino (Ee Katthaci) app
phalasamÄ• dhi, na sati} ||

``taá¹ƒ jhÄ• yinaá¹ƒ sÄ• tatikaá¹ƒ, sukhumaá¹ƒ diá¹-á¹-hivipassakaá¹ƒ.

upÄ• dÄ• nakkhayÄ• rÄ• maá¹ƒ, Ä• hu sappuriso itÄ«â€™â€™ ti || dasamaá¹ƒ.

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

dÄ• ruá¹‡o baá¸·isaá¹ƒ kummaá¹ƒ, dÄ«ghalomi ca mÄ«á¸·hakaá¹ƒ.

asani diddhaá¹ƒ siá¹…gÄ• laá¹ƒ, verambhena sagÄ• thakanti ||

2. dutiyavaggo

1. suvaá¹‡á¹‡apÄ• tisuttaá¹ƒ

<167> sÄ• vatthiyaá¹ƒ \Se II 274/ \Be I 430/ \Ee II 233/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkh
lÄ• bhasakkÄ• rasiloko ... pe ... adhigamÄ• ya. idhÄ• haá¹ƒ, bhikkhave, ekaccaá¹ƒ puggalaa
paricca pajÄ• nÄ• mi --- `na cÄ• yamÄ• yasmÄ• \Ne I 211/ suvaá¹‡á¹‡apÄ• tiyÄ• pi rÅ«piya
sampajÄ• namusÄ• bhÄ• seyyÄ• â€™ ti. tamenaá¹ƒ passÄ• mi aparena samayena lÄ• bha
pariyÄ• diá¹‡á¹‡acittaá¹ƒ sampajÄ• namusÄ• bhÄ• santaá¹ƒ. evaá¹ƒ dÄ• ruá¹‡o kho, bhikk

... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. rÅ«piyapÄ• tisuttaá¹ƒ

<168> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
bhikkhave, ekaccaá¹ƒ puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `na cÄ• yam
rÅ«piyapÄ• tiyÄ• pi suvaá¹‡á¹‡acuá¹‡á¹‡aparipÅ«rÄ• ya hetu sampajÄ• namusÄ• bhÄ• se
aparena samayena lÄ• bhasakkÄ• rasilokena abhibhÅ«taá¹ƒ pariyÄ• diá¹‡á¹‡acittaá¹ƒ sam
evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, s
dutiyaá¹ƒ.

3-10. suvaá¹‡á¹‡anikkhasuttÄ• diaá¹-á¹-hakaá¹ƒ

<169> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``idhÄ• haá¹ƒ \Ee II 234/, bhikkhave, ekaccaá¹ƒ pug
cetasÄ• ceto paricca pajÄ• nÄ• mi --- `na cÄ• yamÄ• yasmÄ• suvaá¹‡á¹‡anikkhassÄ• pi \S
suvaá¹‡á¹‡anikkhasatassÄ• pi hetu ... siá¹…gÄ«nikkhassÄ• pi hetu ... siá¹…gÄ«nikkhasatas
pathaviyÄ• pi jÄ• tarÅ«paparipÅ«rÄ• ya hetu ... Ä• misakiÃ±cikkhahetupi ... jÄ«vitahetupi ...
janapadakalyÄ• á¹‡iyÄ• pi hetu sampajÄ• namusÄ• bhÄ• seyyÄ• â€™ ti. tamenaá¹ƒ passÄ
lÄ• bhasakkÄ• rasilokena abhibhÅ«taá¹ƒ pariyÄ• diá¹‡á¹‡acittaá¹ƒ sampajÄ• namusÄ• bhÄ
kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

dve \Ne I 212/ \Be I 431/ pÄ• ti dve suvaá¹‡á¹‡Ä• ca, siá¹…gÄ«hi apare duve.

pathavÄ« kiÃ±cikkhajÄ«vitaá¹ƒ, janapadakalyÄ• á¹‡iyÄ• dasÄ• ti ||

3. tatiyavaggo

1. mÄ• tugÄ• masuttaá¹ƒ

<170> sÄ• vatthiyaá¹ƒ \Se II 276/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• r
na \Ee II 235/ tassa, bhikkhave, mÄ• tugÄ• mo eko ekassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-ha
lÄ• bhasakkÄ• rasiloko cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhav
... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. kalyÄ• á¹‡Ä«suttaá¹ƒ

<171> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
bhikkhave, janapadakalyÄ• á¹‡Ä« ekÄ• ekassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati yassa lÄ
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasilo
vo, bhikkhave, sikkhitabbaâ€™â€™ nti. dutiyaá¹ƒ.

3. ekaputtakasuttaá¹ƒ

<172> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
bhikkhave, upÄ• sikÄ• ekaputtakaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ evaá¹ƒ sammÄ• Ä• yÄ• camÄ
tÄ• ta, bhavÄ• hi yÄ• diso citto ca gahapati hatthako ca Ä• á¸·avakoâ€™ ti. esÄ• , bhikkhav
etaá¹ƒ pamÄ• á¹‡aá¹ƒ mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ, yadidaá¹ƒ citto \Ne I 213/
Ä• á¸·avako. sace kho tvaá¹ƒ, tÄ• ta, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajasi; tÄ• diso, tÄ•
sÄ• riputtamoggallÄ• nÄ• ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ mama sÄ• vakÄ
yadidaá¹ƒ sÄ• riputtamoggalÄ• nÄ• \Be I 432/. mÄ• ca kho tvaá¹ƒ, tÄ• ta, sekhaá¹ƒ appatt
lÄ• bhasakkÄ• rasiloko anupÄ• puá¹‡Ä• tÅ«ti. taÃ±ce, bhikkhave, bhikkhuá¹ƒ \Ee II 236/ se
lÄ• bhasakkÄ• rasiloko anupÄ• puá¹‡Ä• ti, so tassa hoti antarÄ• yÄ• ya. evaá¹ƒ dÄ• ruá¹‡o
lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. tatiyaá¹ƒ.

4. ekadhÄ«tusuttaá¹ƒ

<173> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko ... p
bhikkhave upÄ• sikÄ• ekaá¹ƒ dhÄ«taraá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ evaá¹ƒ sammÄ• Ä• yÄ• c
`tÄ• disÄ• , ayye, bhavÄ• hi yÄ• disÄ• khujjuttarÄ• ca upÄ• sikÄ• veá¸·ukaá¹‡á¸• akiyÄ•
chakkaá¹…guttarepi) } ca nandamÄ• tÄ• â€™ ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡
upÄ• sikÄ• naá¹ƒ, yadidaá¹ƒ khujjuttarÄ• ca upÄ• sikÄ• veá¸·ukaá¹‡á¸• akiyÄ• ca nandan
ayye, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajasi; tÄ• disÄ• , ayye, bhavÄ• hi yÄ• disÄ• khem
uppalavaá¹‡á¹‡Ä• cÄ• ti. esÄ• , bhikkhave, tulÄ• etaá¹ƒ pamÄ• á¹‡aá¹ƒ mama sÄ• vikÄ• n
yadidaá¹ƒ khemÄ• \Se II 278/ ca bhikkhunÄ« uppalavaá¹‡á¹‡Ä• ca. mÄ• ca kho tvaá¹ƒ, a
appattamÄ• nasaá¹ƒ lÄ• bhasakkÄ• rasiloko anupÄ• puá¹‡Ä• tÅ«ti. taá¹ƒ ce, bhikkhave, bh
appattamÄ• nasaá¹ƒ lÄ• bhasakkÄ• rasiloko anupÄ• puá¹‡Ä• ti, so tassÄ• hoti antarÄ• yÄ•
bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti.

5. samaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<174> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``ye \Ee II 237/ hi keci, bhikkhave, samaá¹‡Ä• vÄ•
lÄ• bhasakkÄ• rasilokassa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«ta

bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• b
brÄ• hmaá¹‡asammatÄ• , na ca pana te Ä• yasmantÄ• sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• \Ne I 214/ sacchikatvÄ• upasampajja viharanti. ye ca kho ke
vÄ• brÄ• hmaá¹‡Ä• vÄ• lÄ• bhasakkÄ• rasilokassa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca \Be I
yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, te ca kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• v
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
paÃ±camaá¹ƒ.

6. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<175> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá
lÄ• bhasakkÄ• rasilokassa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«nava
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti ... pe ... pajÄ• nanti ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchik
viharantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. tatiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<176> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá
lÄ• bhasakkÄ• rasilokaá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, lÄ• bhasakkÄ• rasilokasamud
lÄ• bhasakkÄ• rasilokanirodhaá¹ƒ nappajÄ• nanti, lÄ• bhasakkÄ• rasilokanirodhagÄ• miniá
nappajÄ• nanti ... pe ... pajÄ• nanti ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
ti. sattamaá¹ƒ.

8. chavisuttaá¹ƒ

<177> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko. lÄ
\Ee II 238/, bhikkhave, chaviá¹ƒ chindati, chaviá¹ƒ chetvÄ• cammaá¹ƒ chindati, cammaá¹ƒ
chindati, maá¹ƒsaá¹ƒ chetvÄ• nhÄ• ruá¹ƒ chindati, nhÄ• ruá¹ƒ chetvÄ• aá¹-á¹-hiá¹ƒ chinda
aá¹-á¹-himiÃ±jaá¹ƒ \Ne I 215/ Ä• hacca tiá¹-á¹-hati. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• b
pe ... evaÃ±hi vo bhikkhave, sikkhitabbaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. rajjusuttaá¹ƒ

<178> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko. lÄ
bhikkhave, chaviá¹ƒ chindati, chaviá¹ƒ chetvÄ• cammaá¹ƒ chindati, cammaá¹ƒ chetvÄ• ma
maá¹ƒsaá¹ƒ chetvÄ• nhÄ• ruá¹ƒ chindati, nhÄ• ruá¹ƒ chetvÄ• aá¹-á¹-hiá¹ƒ chindati, aá¹-á¹-
aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-hatiâ€™â€™.

``seyyathÄ• pi \Be I 434/, bhikkhave, balavÄ• puriso daá¸·hÄ• ya vÄ• á¸·arajjuyÄ• jaá¹…g
ghaá¹ƒseyya. sÄ• chaviá¹ƒ chindeyya, chaviá¹ƒ chetvÄ• cammaá¹ƒ chindeyya, cammaá¹ƒ
chindeyya, maá¹ƒsaá¹ƒ chetvÄ• nhÄ• ruá¹ƒ chindeyya, nhÄ• ruá¹ƒ chetvÄ• aá¹-á¹-hiá¹ƒ ch
chetvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-heyya. evameva kho, bhikkhave, lÄ• bhasakkÄ
chaviá¹ƒ chindati, chaviá¹ƒ chetvÄ• cammaá¹ƒ chindati, cammaá¹ƒ chetvÄ• maá¹ƒsaá¹ƒ ch
chetvÄ• nhÄ• ruá¹ƒ chindati, nhÄ• ruá¹ƒ chetvÄ• aá¹-á¹-hiá¹ƒ chindati, aá¹-á¹-hiá¹ƒ chetvÄ
aá¹-á¹-hiá¹ƒmiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-hati. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakk
evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. navamaá¹ƒ.

10. bhikkhusuttaá¹ƒ

<179> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``yopi \Ee II 239/ so, bhikkhave, bhikkhu arahaá¹ƒ kh
tassapÄ• haá¹ƒ lÄ• bhasakkÄ• rasiloko antarÄ• yÄ• ya vadÄ• mÄ«â€™â€™ ti. evaá¹ƒ vutte
bhagavantaá¹ƒ etadavoca --- ``kissa pana, bhante, khÄ«á¹‡Ä• savassa bhikkhuno lÄ• bhas
antarÄ• yÄ• yÄ• â€™â€™ ti? ``yÄ• hissa sÄ• , Ä• nanda, akuppÄ• cetovimutti nÄ• haá¹ƒ t
antarÄ• yÄ• ya vadÄ• mi. ye ca khvassa, Ä• nanda, appamattassa Ä• tÄ• pino pahitattassa
diá¹-á¹-hadhammasukhavihÄ• rÄ• adhigatÄ• tesÄ• hamassa lÄ• bhasakkÄ• rasilokaá¹ƒ ar
dÄ• ruá¹‡o kho, Ä• nanda, lÄ• bhasakkÄ• rasiloko kaá¹-uko pharuso antarÄ• yiko anuttaras
adhigamÄ• ya. tasmÄ• tihÄ• nanda, evaá¹ƒ sikkhitabbaá¹ƒ --- `uppannaá¹ƒ \Ne I 216/ lÄ• bh
pajahissÄ• ma, na ca no uppanno lÄ• bhasakkÄ• rasiloko cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassat
Ä• nanda, sikkhitabbaâ€™â€™ nti. dasamaá¹ƒ.

tatiyo vaggo.

tassuddÄ• naá¹ƒ ---

mÄ• tugÄ• mo \Se II 281/ ca kalyÄ• á¹‡Ä«, putto ca ekadhÄ«tu ca.

samaá¹‡abrÄ• hmaá¹‡Ä• tÄ«á¹‡i, chavi rajju ca bhikkhunÄ• ti ||

4. catutthavaggo

1. bhindisuttaá¹ƒ

<180> sÄ• vatthiyaá¹ƒ \Se II 282/ \Be I 435/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bh
lÄ• bhasakkÄ• rasilokena \Ee II 240/ abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto, bhikkhave, devadat
evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... sikkhitabbaâ€™â€™ nti.

2. kusalamÅ«lasuttaá¹ƒ

<181> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko. lÄ
abhibhÅ«tassa pariyÄ• diá¹‡á¹‡acittassa, bhikkhave, devadattassa kusalamÅ«laá¹ƒ samuc
dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... sikkhitabbaâ€™â€™ nti. dutiyaá

3. kusaladhammasuttaá¹ƒ

<182> sÄ• vatthiyaá¹ƒ \Ne I 217/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• r
lÄ• bhasakkÄ• rasilokena abhibhÅ«tassa pariyÄ• diá¹‡á¹‡acittassa, bhikkhave, devadattass
samucchedamagamÄ• . evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ...
tatiyaá¹ƒ.

4. sukkadhammasuttaá¹ƒ

<183> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko. lÄ
abhibhÅ«tassa pariyÄ• diá¹‡á¹‡acittassa, bhikkhave, devadattassa sukko dhammo samucc
dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko ... pe ... sikkhitabbaâ€™â€™ nti \Se II 2

5. acirapakkantasuttaá¹ƒ

<184> ekaá¹ƒ \Ee II 241/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate a
tatra kho bhagavÄ• devadattaá¹ƒ Ä• rabbha bhikkhÅ« Ä• mantesi \Be I 436/ --- ``attavadhÄ
devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya devadattassa lÄ• bhasak

``seyyathÄ• pi, bhikkhave, kadalÄ« attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, veá¸·u attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ d
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi \Ne I 218/, bhikkhave, naá¸·o attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya
kho, bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhav
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, assatarÄ« attavadhÄ• ya gabbhaá¹ƒ gaá¹‡hÄ• ti, parÄ• bhavÄ•
evameva kho, bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, pa
lÄ• bhasakkÄ• rasiloko \Se II 284/ udapÄ• di. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasak
bhikkhave, sikkhitabbaâ€™â€™ nti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``phalaá¹ƒ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá¸·aá¹ƒ.

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• tiâ€™â€™ || paÃ±camaá¹ƒ.

6. paÃ±carathasatasuttaá¹ƒ

<185> rÄ• jagahe \Ee II 242/ viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samay
ajÄ• tasattukumÄ• ro paÃ±cahi rathasatehi sÄ• yaá¹ƒ pÄ• taá¹ƒ \Be I 437/ upaá¹-á¹-hÄ• naá
thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro abhiharÄ«yati. atha kho sambahulÄ• bhikkhÅ« yen
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``devadattassa, bhante, ajÄ• tas
rathasatehi sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gacchati, paÃ±ca ca thÄ• lipÄ• kasatÄ•
abhiharÄ«yatÄ«â€™â€™ ti. ``mÄ• , bhikkhave, devadattassa lÄ• bhasakkÄ• rasilokaá¹ƒ pih
bhikkhave, devadattassa ajÄ• tasattukumÄ• ro paÃ±cahi rathasatehi sÄ• yaá¹ƒ pÄ• taá¹ƒ up
paÃ±ca ca thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro Ä• harÄ«yissati, hÄ• niyeva, bhikkhave,
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no vuddhiâ€™â€™.

``seyyathÄ• pi, bhikkhave, caá¹‡á¸• assa kukkurassa nÄ• sÄ• ya pittaá¹ƒ bhindeyyuá¹ƒ \Se
bhikkhave \Ne I 219/, kukkuro bhiyyosomattÄ• ya caá¹‡á¸• ataro assa; evameva, bhikkhave
devadattassa ajÄ• tasattukumÄ• ro paÃ±cahi rathasatehi sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ•
thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro Ä• harÄ«yissati, hÄ• niyeva, bhikkhave, devadattas
kusalesu dhammesu, no vuddhi. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasiloko
bhikkhave, sikkhitabbaâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. mÄ• tusuttaá¹ƒ

<186> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• rasiloko kaa
antarÄ• yiko anuttarassa yogakkhemassa adhigamÄ• ya. idhÄ• haá¹ƒ \Ee II 243/, bhikkhave
evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `na cÄ• yamÄ• yasmÄ• mÄ• tupi hetu sampa
tamenaá¹ƒ passÄ• mi aparena samayena lÄ• bhasakkÄ• rasilokena abhibhÅ«taá¹ƒ pariyÄ•
sampajÄ• namusÄ• bhÄ• santaá¹ƒ. evaá¹ƒ dÄ• ruá¹‡o kho, bhikkhave, lÄ• bhasakkÄ• rasil

antarÄ• yiko anuttarassa yogakkhemassa adhigamÄ• ya. tasmÄ• tiha, bhikkhave, evaá¹ƒ si
`uppannaá¹ƒ lÄ• bhasakkÄ• rasilokaá¹ƒ pajahissÄ• ma. na ca no uppanno lÄ• bhasakkÄ• ra
á¹-hassatÄ«â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. sattamaá¹ƒ.

8-13. pitusuttÄ• dichakkaá¹ƒ

<187> sÄ• vatthiyaá¹ƒ \Be I 438/ viharati ... pe ... ``dÄ• ruá¹‡o, bhikkhave, lÄ• bhasakkÄ• ra
pharuso antarÄ• yiko anuttarassa yogakkhemassa adhigamÄ• ya. idhÄ• haá¹ƒ \Se II 286/, b
puggalaá¹ƒ evaá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi --- `na cÄ• yamÄ• yasmÄ• pitupi he
... bhaginiyÄ• pi hetu ... puttassapi hetu ... dhÄ«tuyÄ• pi hetu ... pajÄ• patiyÄ• pi hetu sampa
bhÄ• seyyÄ• â€™ ti. tamenaá¹ƒ passÄ• mi aparena samayena lÄ• bhasakkÄ• rasilokena al
pariyÄ• diá¹‡á¹‡acittaá¹ƒ sampajÄ• namusÄ• bhÄ• santaá¹ƒ. evaá¹ƒ dÄ• ruá¹‡o kho, bhikk
kaá¹-uko pharuso antarÄ• yiko anuttarassa yogakkhemassa adhigamÄ• ya. tasmÄ• tiha, bh
sikkhitabbaá¹ƒ --- `uppannaá¹ƒ \Ee II 244/ lÄ• bhasakkÄ• rasilokaá¹ƒ pajahissÄ• ma, na ca
lÄ• bhasakkÄ• rasiloko \Ne I 220/ cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassatÄ«â€™ ti. evaÃ±hi vo, b
sikkhitabbaâ€™â€™ nti. terasamaá¹ƒ.

catuttho vaggo.

tassuddÄ• naá¹ƒ ---

bhindi mÅ«laá¹ƒ duve dhammÄ• , pakkantaá¹ƒ ratha mÄ• tari.

pitÄ• bhÄ• tÄ• ca bhaginÄ«, putto dhÄ«tÄ• pajÄ• patÄ«ti ||

lÄ• bhasakkÄ• rasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

7. rÄ• hulasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. cakkhusuttaá¹ƒ

<188> evaá¹ƒ \Se II 287/ \Ne I 221/ \Be I 439/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• rÄ• hulo yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkhuá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``a
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
245/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassi
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sotaá¹ƒ nicc
ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe .... ``ghÄ• naá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€
bhanteâ€™â€™ ... pe ... ``jivhÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhante
nicco vÄ• anicco vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™ \Se II 288/ ... pe ... ``mano nic
ti? ``anicco, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™

``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati \Ne I 222/ ...
nibbindati ... ghÄ• nasmimpi nibbindati ... jivhÄ• yapi nibbindati ... kÄ• yasmimpi nibbindati ..
nibbindati; nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
paá¹-hamaá¹ƒ.

2. rÅ«pasuttaá¹ƒ

<189> sÄ• vatthiyaá¹ƒ \Be I 440/ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, rÅ«pÄ
aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• \Ee II 246/, bhanteâ€™â€™ ... pe ... saddÄ• ... gandh
phoá¹-á¹-habbÄ• ... dhammÄ• niccÄ• vÄ• aniccÄ• vÄ• ti? ``aniccÄ• , bhanteâ€™â€™ ...
rÄ• hula, sutavÄ• ariyasÄ• vako rÅ«pesupi nibbindati ... saddesupi nibbindati ... gandhesup
rasesupi nibbindati ... phoá¹-á¹-habbesupi nibbindati ... dhammesupi nibbindati; nibbindaá¹ƒ
... pajÄ• nÄ• tÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. viÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<190> sÄ• vatthiyaá¹ƒ \Se II 289/ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkh
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... ``sotaviÃ±Ã
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... manov
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ \Ne I 223/ ... pe ... ``evaá¹ƒ passa
ariyasÄ• vako cakkhuviÃ±Ã±Ä• á¹‡asmimpi nibbindati ... pe ... sotaviÃ±Ã±Ä• á¹‡asmimpi ni
ghÄ• naviÃ±Ã±Ä• á¹‡asmimpi nibbindati ... jivhÄ• viÃ±Ã±Ä• á¹‡asmimpi nibbindati ... kÄ• y
nibbindati ... manoviÃ±Ã±Ä• á¹‡asmimpi nibbindati; nibbindaá¹ƒ virajjati ... pe ... pajÄ• nÄ• t
tatiyaá¹ƒ.

4. samphassasuttaá¹ƒ

<191> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkhusamphass
vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™ ... pe ... ``sotasamphasso ... pe ... ghÄ• nasamp
... kÄ• yasamphasso ... manosamphasso nicco vÄ• anicco vÄ• â€™â€™ ti? ``anicco, bhan
passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako cakkhusamphassasmimpi nibbindati ... pe ... sot
nibbindati ... ghÄ• nasamphassasmimpi nibbindati ... jivhÄ• samphassasmimpi nibbindati ...
nibbindati ... manosamphassasmimpi nibbindati; nibbindaá¹ƒ \Ee II 247/ virajjati ... pe ... pajÄ
ti. catutthaá¹ƒ.

5. vedanÄ• suttaá¹ƒ

<192> sÄ• vatthiyaá¹ƒ \Ne I 224/ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkhu
II 290/ vedanÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ..
... pe ... ghÄ• nasamphassajÄ• vedanÄ• ... jivhÄ• samphassajÄ• vedanÄ• ... kÄ• yasamp
manosamphassajÄ• vedanÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• \Be I 441/
``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako cakkhusamphassajÄ• ya vedanÄ• yapi
... ghÄ• na ... jivhÄ• ... kÄ• ya ... manosamphassajÄ• ya vedanÄ• yapi nibbindati ... pe ... pa
paÃ±camaá¹ƒ.

6. saÃ±Ã±Ä• suttaá¹ƒ

<193> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, rÅ«pasaÃ±Ã±Ä•
vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ... ``saddasaÃ±Ã±Ä• ... pe ... gandhasa
... phoá¹-á¹-habbasaÃ±Ã±Ä• ... dhammasaÃ±Ã±Ä• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?
... ``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako rÅ«pasaÃ±Ã±Ä• yapi nibbindati ... p
nibbindati ... gandhasaÃ±Ã±Ä• yapi nibbindati ... rasasaÃ±Ã±Ä• yapi nibbindati ... phoá¹-á¹-
nibbindati ... dhammasaÃ±Ã±Ä• yapi nibbindati ... pe ... pajÄ• nÄ• tÄ«â€™â€™ ti. chaá¹-á¹-

7. saÃ±cetanÄ• suttaá¹ƒ

<194> sÄ• vatthiyaá¹ƒ \Ne I 225/ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, rÅ«pas
vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ... ``saddasaÃ±cetanÄ• ..
... rasasaÃ±cetanÄ• \Ee II 248/ ... phoá¹-á¹-habbasaÃ±cetanÄ• ... dhammasaÃ±cetanÄ• n
vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ... ``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ•
rÅ«pasaÃ±cetanÄ• yapi nibbindati ... pe ... saddasaÃ±cetanÄ• yapi nibbindati ... gandhasaÃ
nibbindati ... rasasaÃ±cetanÄ• yapi nibbindati ... phoá¹-á¹-habbasaÃ±cetanÄ• yapi \Se II 29
dhammasaÃ±cetanÄ• yapi nibbindati ... pe ... pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. taá¹‡hÄ• suttaá¹ƒ

<195> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, rÅ«pataá¹‡hÄ• r
vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ... ``saddataá¹‡hÄ• ... pe ... gandhataá¹
... phoá¹-á¹-habbataá¹‡hÄ• ... dhammataá¹‡hÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ``a
... ``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako rÅ«pataá¹‡hÄ• yapi nibbindati ... pe
nibbindati ... gandhataá¹‡hÄ• yapi nibbindati ... rasataá¹‡hÄ• yapi nibbindati ... phoá¹-á¹-hab
nibbindati ... dhammataá¹‡hÄ• yapi nibbindati \Ne I 226/ ... pe ... pajÄ• nÄ• tÄ«â€™â€™ ti.

9. dhÄ• tusuttaá¹ƒ

<196> sÄ• vatthiyaá¹ƒ \Be I 442/ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, pathav
vÄ• aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ... ``Ä• podhÄ• tu ... pe ...
vÄ• yodhÄ• tu ... Ä• kÄ• sadhÄ• tu ... viÃ±Ã±Ä• á¹‡adhÄ• tu niccÄ• vÄ• aniccÄ• vÄ• â€™
... pe ... ``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako pathavÄ«dhÄ• tuyÄ• pi nibbind
Ä• podhÄ• tuyÄ• pi nibbindati ... tejodhÄ• tuyÄ• pi nibbindati ... vÄ• yodhÄ• tuyÄ• pi \Se II 2
nibbindati ... Ä• kÄ• sadhÄ• tuyÄ• pi nibbindati ... viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pi nibbindati ...
pajÄ• nÄ• tÄ«â€™â€™ ti. navamaá¹ƒ.

10. khandhasuttaá¹ƒ

<197> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, rÅ«paá¹ƒ niccaá
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... ``vedanÄ• ... pe ... saÃ±Ã±Ä• ... sa
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ..
rÄ• hula, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati ... pe ... vedanÄ• yapi nibbindati ...
nibbindati ... saá¹…khÄ• resupi nibbindati ... viÃ±Ã±Ä• á¹‡asmimpi nibbindati; nibbindaá¹ƒ v
virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusita
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. dasam

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

cakkhu rÅ«paÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, samphasso vedanÄ• ya ca.

saÃ±Ã±Ä• saÃ±cetanÄ• taá¹‡hÄ• , dhÄ• tu khandhena te dasÄ• ti ||

2. dutiyavaggo

1. cakkhusuttaá¹ƒ

<198> evaá¹ƒ \Se II 293/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
kho Ä• yasmÄ• rÄ• hulo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ \Be I 443/ bhagavÄ• eta
maÃ±Ã±asi, rÄ• hula, cakkhuá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bha
panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mam
attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sotaá¹ƒ ... pe ... ghÄ• naá¹ƒ ... jivh
nicco vÄ• anicco vÄ• â€™â€™ ti? ``anicco, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukk
vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡
taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``n
``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati ... pe ... sotas
ghÄ• nasmimpi nibbindati \Ne I 228/ ... jivhÄ• yapi nibbindati ... kÄ• yasmimpi nibbindati ... n
nibbindati; nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹
\Se II 294/ jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ•
pajÄ• nÄ• tÄ«â€™â€™ ti. etena peyyÄ• lena dasa suttantÄ• kÄ• tabbÄ• . paá¹-hamaá¹ƒ.

2-10. rÅ«pÄ• disuttanavakaá¹ƒ

<199> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, rÅ«pÄ• \Ee II 25
aniccÄ• vÄ• â€™â€™ ti? ``aniccÄ• , bhanteâ€™â€™ ... pe ... saddÄ• ... gandhÄ• ... rasÄ
dhammÄ• ....

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... j
... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ....

``cakkhusamphasso ... pe ... sotasamphasso ... ghÄ• nasamphasso ... jivhÄ• samphasso ..
manosamphasso ....

``cakkhusamphassajÄ• vedanÄ• ... pe ... sotasamphassajÄ• vedanÄ• ... ghÄ• nasampha
jivhÄ• samphassajÄ• vedanÄ• ... kÄ• yasamphassajÄ• vedanÄ• ... manosamphassajÄ•

``rÅ«pasaÃ±Ã±Ä• ... pe ... saddasaÃ±Ã±Ä• ... gandhasaÃ±Ã±Ä• ... rasasaÃ±Ã±Ä• ... ph
dhammasaÃ±Ã±Ä• ....

``rÅ«pasaÃ±cetanÄ• ... pe ... saddasaÃ±cetanÄ• ... gandhasaÃ±cetanÄ• ... rasasaÃ±ceta
phoá¹-á¹-habbasaÃ±cetanÄ• ... dhammasaÃ±cetanÄ• ....

``rÅ«pataá¹‡hÄ• \Ne I 229/ \Be I 444/ ... pe ... saddataá¹‡hÄ• ... gandhataá¹‡hÄ• ... rasat
phoá¹-á¹-habbataá¹‡hÄ• ... dhammataá¹‡hÄ• ....

``pathavÄ«dhÄ• tu ... pe ... Ä• podhÄ• tu ... tejodhÄ• tu ... vÄ• yodhÄ• tu ... Ä• kÄ• sadhÄ•
viÃ±Ã±Ä• á¹‡adhÄ• tu ....

``rÅ«paá¹ƒ \Ee II 252/ ... pe ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡a
aniccaá¹ƒ vÄ• â€™â€™ ti? aniccaá¹ƒ, bhante ... pe ... evaá¹ƒ passaá¹ƒ rÄ• hula ... pe ... nÄ
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«ti. dasamaá¹ƒ.

11. anusayasuttaá¹ƒ

<200> sÄ• vatthiyaá¹ƒ viharati. atha kho Ä• yasmÄ• rÄ• hulo yena bhagavÄ• tenupasaá¹.
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``kathaá¹ƒ nu kho, bhante, jÄ• nato kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä
ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na hontÄ«â€™â€™ ti
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ `netaá¹ƒ mama, nesoham
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. yÄ• kÄ• ci vedanÄ• ... pe ...
keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ a
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ•
passati. evaá¹ƒ kho, rÄ• hula, jÄ• nato evaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ•
sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• \Se II 296/ na hontÄ«â€™

12. apagatasuttaá¹ƒ

<201> sÄ• vatthinidÄ• naá¹ƒ \Ne I 230/ \Ee II 253/. atha kho Ä• yasmÄ• rÄ• hulo yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ nu kho, bhante, jÄ• nato kathaá¹ƒ passato imasmiá
kÄ• ye \Be I 445/ bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pa
samatikkantaá¹ƒ santaá¹ƒ suvimuttaâ€™â€™ nti? ``yaá¹ƒ kiÃ±ci, rÄ• hula, rÅ«paá¹ƒ atÄ«tÄ
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• sabbaá¹ƒ rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evam
sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ• vimutto hotiâ€™â€™.

``yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ k
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, n
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ• vim
jÄ• nato evaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimitt
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagataá¹ƒ mÄ• nasaá¹ƒ hoti \Se II 297/ vidhÄ• sam
suvimuttaâ€™â€™ nti. dvÄ• dasamaá¹ƒ.

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

cakkhu \Ee II 254/ rÅ«paÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, samphasso vedanÄ• ya ca.

saÃ±Ã±Ä• saÃ±cetanÄ• taá¹‡hÄ• , dhÄ• tu khandhena te dasa.

anusayaá¹ƒ apagataÃ±ceva, vaggo tena pavuccatÄ«ti ||

rÄ• hulasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

8. lakkhaá¹‡asaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. aá¹-á¹-hisuttaá¹ƒ

<202> evaá¹ƒ \Se II 298/ \Ne I 231/ \Be I 446/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ•
veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• ca lakkhaá¹‡o Ä• yas
{mahÄ• moggalÄ• no (Katthaci) } gijjhakÅ«á¹-e pabbate viharanti. atha kho Ä• yasmÄ• mah
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yenÄ• yasmÄ• lakkhaá¹‡o
Ä• yasmantaá¹ƒ lakkhaá¹‡aá¹ƒ etadavoca --- ``Ä• yÄ• mÄ• vuso {ehi Ä• vuso (Se Ke Kattha
rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä•
mahÄ• moggallÄ• nassa paccassosi. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no gijjhakÅ«á
aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ pÄ• tvÄ• kÄ• si. atha kho Ä• yasmÄ• lakkhaá¹‡o Ä• yas
etadavoca --- ``ko nu kho, Ä• vuso moggallÄ• na, hetu ko paccayo sitassa pÄ• tukammÄ• y
Ä• vuso lakkhaá¹‡a, etassa paÃ±hassa. bhagavato maá¹ƒ santike etaá¹ƒ paÃ±haá¹ƒ pucch

atha \Ee II 255/ kho Ä• yasmÄ• ca lakkhaá¹‡o Ä• yasmÄ• ca mahÄ• moggallÄ• no \Se II 2
caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• ya
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``idhÄ• yasmÄ• mahÄ• moggallÄ•
orohanto aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ pÄ• tvÄ• kÄ• si. ko nu kho, Ä• vuso moggallÄ•
pÄ• tukammÄ• yÄ• â€™â€™ ti?

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ aá¹-á¹-hikasaá¹…kh
gacchantiá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• \Be I 447/ \Ne I 232/ a
phÄ• suá¸·antarikÄ• hi vitudenti vitacchenti virÄ• jenti {vitudenti (Ce), vitacchenti vibhajenti (
sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti. tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `acchariyaá¹ƒ
vata, bho! evarÅ«popi nÄ• ma satto bhavissati! evarÅ«popi nÄ• ma yakkho bhavissati! evar
attabhÄ• vapaá¹-ilÄ• bho bhavissatÄ«â€™â€™ â€™ ti!!

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``cakkhubhÅ«tÄ• vata, bhikkhave, sÄ• vakÄ•
vata, bhikkhave, sÄ• vakÄ• viharanti, yatra hi nÄ• ma sÄ• vako evarÅ«paá¹ƒ Ã±assati vÄ•
vÄ• karissati. pubbeva me so, bhikkhave, satto diá¹-á¹-ho ahosi, api cÄ• haá¹ƒ na byÄ• kÄ•
{ahamevetaá¹ƒ (Ce) } byÄ• kareyyaá¹ƒ, pare ca me {pare me (Ce) } na saddaheyyuá¹ƒ. ye n
tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. eso, bhikkhave, satto imasmiá¹ƒy
\Se II 300/ ahosi. so tassa kammassa vipÄ• kena bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni
bahÅ«ni vassasatasahassÄ• ni niraye paccitvÄ• tasseva kammassa vipÄ• kÄ• vasesena \E
attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™â€™ ti. (sabbesaá¹ƒ suttantÄ• naá¹
paá¹-hamaá¹ƒ.

2. pesisuttaá¹ƒ

<203> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ maá¹ƒsapes
gacchantiá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacchen
{virÄ• jenti (Ce Se Ke), vibhajenti (Ee Katthaci) }. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe
bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe goghÄ• tako ahosi ... pe .... dutiyaá¹ƒ.

3. piá¹‡á¸• asuttaá¹ƒ

<204> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ maá¹ƒsapiá¹
gacchantaá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacche
233/. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ•
ahosi ... pe .... tatiyaá¹ƒ.

4. nicchavisuttaá¹ƒ

<205> ``idhÄ• haá¹ƒ \Be I 448/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ nic
vehÄ• saá¹ƒ gacchantaá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatit
virÄ• jenti. so sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva
orabbhiko ahosi ... pe .... catutthaá¹ƒ.

5. asilomasuttaá¹ƒ

<206> ``idhÄ• haá¹ƒ \Se II 301/ \Ee II 257/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto ad
purisaá¹ƒ vehÄ• saá¹ƒ gacchantaá¹ƒ. tassa te asÄ« uppatitvÄ• uppatitvÄ• tasseva kÄ• ye
aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÅ«kariko
paÃ±camaá¹ƒ.

6. sattisuttaá¹ƒ

<207> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sattilomaá¹ƒ
gacchantaá¹ƒ. tassa tÄ• sattiyo uppatitvÄ• uppatitvÄ• tasseva kÄ• ye nipatanti. so sudaá¹
karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe mÄ• gaviko ahosi ... pe c

7. usulomasuttaá¹ƒ

<208> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ usulomaá¹ƒ
gacchantaá¹ƒ. tassa te usÅ« uppatitvÄ• uppatitvÄ• tasseva kÄ• ye nipatanti. so sudaá¹ƒ a
234/ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe kÄ• raá¹‡iko ahosi ... p

8. sÅ«cilomasuttaá¹ƒ

<209> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sÅ«cilomaá¹
gacchantaá¹ƒ. tassa tÄ• sÅ«ciyo uppatitvÄ• uppatitvÄ• tasseva kÄ• ye nipatanti. so sudaá
karoti ... pe ... eso \Be I 449/, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÅ«to {sÄ• rathiko
vinayepi) } ahosi ... pe .... aá¹-á¹-hamaá¹ƒ.

9. dutiyasÅ«cilomasuttaá¹ƒ

<210> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sÅ«cilomaá¹
gacchantaá¹ƒ. tassa \Ee II 258/ tÄ• sÅ«ciyo sÄ«se pavisitvÄ• mukhato nikkhamanti; mukh

nikkhamanti; ure pavisitvÄ• udarato nikkhamanti; udare pavisitvÄ• Å«rÅ«hi nikkhamanti; Å
II 302/ jaá¹…ghÄ• hi nikkhamanti; jaá¹…ghÄ• su pavisitvÄ• pÄ• dehi nikkhamanti; so sudaa
karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÅ«cako ahosi ... pe .... nava

10. kumbhaá¹‡á¸• asuttaá¹ƒ

<211> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ kumbhaá¹‡á
gacchantaá¹ƒ. so gacchantopi teva aá¹‡á¸• e khandhe Ä• ropetvÄ• gacchati. nisÄ«dantopi
nisÄ«dati. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacchenti vi
aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe gÄ• makÅ«
.... dasamaá¹ƒ.

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ \Ne I 235/ ---

aá¹-á¹-hi pesi ubho gÄ• vaghÄ• takÄ• ,

piá¹‡á¸• o sÄ• kuá¹‡iyo nicchavorabbhi.

asi sÅ«kariko sattimÄ• gavi,

usu kÄ• raá¹‡iko sÅ«ci sÄ• rathi.

yo ca sibbiyati sÅ«cako hi so,

aá¹‡á¸• abhÄ• ri ahu gÄ• makÅ«á¹-akoti ||

2. dutiyavaggo

1. sasÄ«sakasuttaá¹ƒ

<212> evaá¹ƒ \Se II 303/ \Be I 450/ \Ee II 259/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ rÄ• jagahe
``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ purisaá¹ƒ gÅ«thakÅ«
... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe pÄ• radÄ• riko ahosi ... pe .... paá¹

2. gÅ«thakhÄ• dasuttaá¹ƒ

<213> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ purisaá¹ƒ gÅ
ubhohi hatthehi gÅ«thaá¹ƒ khÄ• dantaá¹ƒ ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ•
duá¹-á¹-habrÄ• hmaá¹‡o ahosi. so kassapassa sammÄ• sambuddhassa pÄ• vacane bhikkh
nimantetvÄ• doá¹‡iyo {doá¹‡iyÄ• (Se Ke Ee Katthaci) } gÅ«thassa pÅ«rÄ• petvÄ• etadavo
yÄ• vadatthaá¹ƒ bhuÃ±jantu ceva harantu cÄ• ti ... pe .... dutiyaá¹ƒ.

3. nicchavitthisuttaá¹ƒ

<214> ``idhÄ• haá¹ƒ \Ne I 236/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ ni
vehÄ• saá¹ƒ gacchantiá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitv
virÄ• jenti. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... esÄ• , bhikkhave, itthÄ« imasmiá¹ƒ
aticÄ• rinÄ« ahosi ... pe .... tatiyaá¹ƒ.

4. maá¹…gulitthisuttaá¹ƒ

<215> ``idhÄ• haá¹ƒ \Ee II 260/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ itt
maá¹…guliá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi \Se II 3
anupatitvÄ• vitacchenti virÄ• jenti. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... esÄ• , bhik
imasmiá¹ƒyeva rÄ• jagahe ikkhaá¹‡ikÄ• ahosi ... pe .... catutthaá¹ƒ.

5. okilinÄ«suttaá¹ƒ

<216> ``idhÄ• haá¹ƒ \Be I 451/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ itth
okiliniá¹ƒ okiriniá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ...
itthÄ« kaliá¹…gassa raÃ±Ã±o aggamahesÄ« ahosi. sÄ• issÄ• pakatÄ• sapattiá¹ƒ aá¹…gÄ•
.... paÃ±camaá¹ƒ.

6. asÄ«sakasuttaá¹ƒ

<217> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ asÄ«sakaá¹ƒ
(Ce Ee) } vehÄ• saá¹ƒ gacchantaá¹ƒ. tassa ure akkhÄ«ni ceva honti mukhaÃ±ca. tamenaá¹
kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacchenti virÄ• jenti. so sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karo
bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe hÄ• riko nÄ• ma coraghÄ• tako ahosi ... pe c

7. pÄ• pabhikkhusuttaá¹ƒ

<218> ``idhÄ• haá¹ƒ \Ne I 237/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ bh
gacchantaá¹ƒ. tassa saá¹…ghÄ• á¹-ipi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• {saÃ±jotibhÅ

Ä• ditto sampajjalito sajotibhÅ«to, kÄ• yabandhanampi \Ee II 261/ Ä• dittaá¹ƒ sampajjalitaá¹
kÄ• yopi Ä• ditto sampajjalito sajotibhÅ«to. so sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso,
bhikkhu kassapassa sammÄ• sambuddhassa pÄ• vacane pÄ• pabhikkhu ahosi ... pe .... sat

8. pÄ• pabhikkhunÄ«suttaá¹ƒ

<219> ``addasaá¹ƒ \Se II 305/ bhikkhuniá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. tassÄ• saá¹…ghÄ•
... pÄ• pabhikkhunÄ« ahosi ... pe .... aá¹-á¹-hamaá¹ƒ.

9. pÄ• pasikkhamÄ• nasuttaá¹ƒ

<220> ``addasaá¹ƒ \Be I 452/ sikkhamÄ• naá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. tassÄ• saá¹…g
... pÄ• pasikkhamÄ• nÄ• ahosi ... pe .... navamaá¹ƒ.

10. pÄ• pasÄ• maá¹‡erasuttaá¹ƒ

<221> ``addasaá¹ƒ sÄ• maá¹‡eraá¹ƒ vehÄ• saá¹ƒ gacchantaá¹ƒ. tassa saá¹…ghÄ• á¹-ipi Ä
pÄ• pasÄ• maá¹‡ero ahosi ... pe .... dasamaá¹ƒ.

11. pÄ• pasÄ• maá¹‡erÄ«suttaá¹ƒ

<222> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sÄ• maá¹‡er
gacchantiá¹ƒ. tassÄ• saá¹…ghÄ• á¹-ipi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• , pattopi Ä• d
238/ sajotibhÅ«to, kÄ• yabandhanampi Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ, kÄ• yop
sajotibhÅ«to. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti. tassa mayhaá¹ƒ, Ä• vuso, etadahosi ---
bho, abbhutaá¹ƒ vata, bho! evarÅ«popi nÄ• ma satto bhavissati! evarÅ«popi nÄ• ma yakkho
nÄ• ma attabhÄ• vapaá¹-ilÄ• bho bhavissatÄ«â€™â€™ â€™ ti!!

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``cakkhubhÅ«tÄ• vata, bhikkhave, sÄ• vakÄ•
vata, bhikkhave, sÄ• vakÄ• viharanti, yatra hi nÄ• ma sÄ• vako evarÅ«paá¹ƒ Ã±assati vÄ•
vÄ• karissati. pubbeva \Ee II 262/ me sÄ• , bhikkhave, sÄ• maá¹‡erÄ« diá¹-á¹-hÄ• ahosi. a
byÄ• kÄ• siá¹ƒ. ahaÃ±cetaá¹ƒ byÄ• kareyyaá¹ƒ, pare ca me na saddaheyyuá¹ƒ. ye me na s
assa dÄ«gharattaá¹ƒ ahitÄ• ya \Se II 306/ dukkhÄ• ya. esÄ• , bhikkhave, sÄ• maá¹‡erÄ« ka
sammÄ• sambuddhassa pÄ• vacane pÄ• pasÄ• maá¹‡erÄ« ahosi. sÄ• tassa kammassa vi
vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasahassÄ• ni niraye paccitvÄ•
vipÄ• kÄ• vasesena evarÅ«paá¹ƒ attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™â

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

kÅ«pe \Be I 453/ nimuggo hi so pÄ• radÄ• riko.

gÅ«thakhÄ• di ahu duá¹-á¹-habrÄ• hmaá¹‡o ||

nicchavitthi aticÄ• rinÄ« ahu.

maá¹…gulitthi ahu ikkhaá¹‡itthikÄ• ||

okilini sapattaá¹…gÄ• rokiri.

sÄ«sacchinno ahu coraghÄ• tako ||

bhikkhu \Ne I 239/ bhikkhunÄ« sikkhamÄ• nÄ• .

sÄ• maá¹‡ero atha sÄ• maá¹‡erikÄ• ||

kassapassa vinayasmiá¹ƒ pabbajjaá¹ƒ.

pÄ• pakammaá¹ƒ kariá¹ƒsu tÄ• vadeti ||

lakkhaá¹‡asaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

9. opammasaá¹ƒyuttaá¹ƒ

1. kÅ«á¹-asuttaá¹ƒ

<223> evaá¹ƒ \Se II 307/ \Ne I 240/ \Be I 454/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra \Ee II 263/ kho bhagavÄ• bhikkh ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhag ``seyyathÄ• pi, bhikkhave, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo sabbÄ• tÄ• kÅ«á kÅ«á¹-asamosaraá¹‡Ä• kÅ«á¹-asamugghÄ• tÄ• sabbÄ• tÄ• samugghÄ• taá¹ƒ gacchanti; akusalÄ• dhammÄ• sabbe te avijjÄ• mÅ«lakÄ• avijjÄ• samosaraá¹‡Ä• avijjÄ• samugghÄ gacchanti. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `appamattÄ• viharissÄ• mÄ• â bhikkhave, sikkhitabbaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. nakhasikhasuttaá¹ƒ

<224> sÄ• vatthiyaá¹ƒ viharati. atha kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá
Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ, yo vÄ•
(bahÅ«su) } mayÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropito ayaá¹ƒ vÄ• {yÄ• cÄ• yaá
mahÄ• pathavÄ«â€™â€™ ti? ``etadeva, bhante, bahutaraá¹ƒ yadidaá¹ƒ mahÄ• pathavÄ«. a
paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropito. saá¹…khampi na upeti upanidhimpi na upeti ka
mahÄ• pathaviá¹ƒ upanidhÄ• ya bhagavatÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropitoâ
bhikkhave, appakÄ• te sattÄ• ye manussesu paccÄ• jÄ• yanti; atha kho eteyeva bahutarÄ
manussehi paccÄ• jÄ• yanti. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ \Se II 308/ --- `a
viharissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. dutiyaá¹ƒ.

3. kulasuttaá¹ƒ

<225> sÄ• vatthiyaá¹ƒ \Ne I 241/ viharati ... pe ... ``seyyathÄ• pi \Ee II 264/, bhikkhave, yÄ•
kulÄ• ni bahutthikÄ• ni appapurisÄ• ni tÄ• ni suppadhaá¹ƒsiyÄ• ni honti corehi kumbhatthen
kho, bhikkhave, yassa kassaci bhikkhuno mettÄ• cetovimutti abhÄ• vitÄ• abahulÄ«katÄ• s
amanussehi. seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici kulÄ• ni appitthikÄ• ni bahupurisÄ• ni
honti corehi kumbhatthenakehi, evameva kho, bhikkhave, yassa kassaci bhikkhuno mettÄ•
bahulÄ«katÄ• so duppadhaá¹ƒsiyo hoti amanussehi. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhi
cetovimutti bhÄ• vitÄ• bhavissati bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ•
susamÄ• raddhÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. tatiyaá¹ƒ.

4. okkhÄ• suttaá¹ƒ

<226> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``yo, bhikkhave, pubbaá¹‡hasamayaá¹ƒ okkhÄ• sata
yo majjhanhikasamayaá¹ƒ okkhÄ• sataá¹ƒ dÄ• naá¹ƒ dadeyya, yo sÄ• yanhasamayaá¹ƒ ok
yo vÄ• pubbaá¹‡hasamayaá¹ƒ antamaso gadduhanamattampi mettacittaá¹ƒ bhÄ• veyya, y
antamaso gadduhanamattampi mettacittaá¹ƒ bhÄ• veyya, yo \Se II 309/ vÄ• sÄ• yanhasam
gadduhanamattampi mettacittaá¹ƒ bhÄ• veyya, idaá¹ƒ tato mahapphalataraá¹ƒ. tasmÄ• tiha
sikkhitabbaá¹ƒ --- `mettÄ• no cetovimutti bhÄ• vitÄ• bhavissati bahulÄ«katÄ• yÄ• nÄ«katÄ
anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™

5. sattisuttaá¹ƒ

<227> sÄ• vatthiyaá¹ƒ \Ee II 265/ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, satti tiá¹‡haph
puriso Ä• gaccheyya --- `ahaá¹ƒ imaá¹ƒ sattiá¹ƒ tiá¹‡haphalaá¹ƒ pÄ• á¹‡inÄ• vÄ• muá¹-á¹-
paá¹-ileá¹‡issÄ• mi paá¹-ikoá¹-á¹-issÄ• mi paá¹-ivaá¹-á¹-essÄ• mÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±

bhabbo nu kho so puriso amuá¹ƒ sattiá¹ƒ tiá¹‡haphalaá¹ƒ pÄ• á¹‡inÄ• vÄ• muá¹-á¹-hinÄ• paá¹-ikoá¹-á¹-etuá¹ƒ paá¹-ivaá¹-á¹-etuâ€™â€™ nti? ``no hetaá¹ƒ \Ne I 242/, bhanteâ€™â€™ hetuâ€™â€™ ? ``asu hi, bhante, satti tiá¹‡haphalÄ• na sukarÄ• pÄ• á¹‡inÄ• vÄ• muá¹-á¹ paá¹-ileá¹‡etuá¹ƒ paá¹-ikoá¹-á¹-etuá¹ƒ paá¹-ivaá¹-á¹-etuá¹ƒ. yÄ• vadeva ca pana so puriso k vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti.

``evameva \Be I 456/ kho, bhikkhave, yassa kassaci bhikkhuno mettÄ• cetovimutti bhÄ• vit yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , tassa ce amanuss maÃ±Ã±eyya; atha kho sveva amanusso kilamathassa vighÄ• tassa bhÄ• gÄ« assa. tasmÄ sikkhitabbaá¹ƒ --- `mettÄ• no cetovimutti bhÄ• vitÄ• bhavissati bahulÄ«katÄ• yÄ• nÄ«katÄ anuá¹-á¹-hitÄ• \Se II 310/ paricitÄ• susamÄ• raddhÄ• â€™ ti. evaÃ±hi vo, bhikkhave, sikkh paÃ±camaá¹ƒ.

6. dhanuggahasuttaá¹ƒ

<228> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``seyyathÄ• pi, bhikkhave, cattÄ• ro daá¸·hadhamm 266/ susikkhitÄ• katahatthÄ• katÅ«pÄ• sanÄ• catuddisÄ• á¹-hitÄ• assu. atha puriso Ä• g imesaá¹ƒ catunnaá¹ƒ daá¸·hadhammÄ• naá¹ƒ dhanuggahÄ• naá¹ƒ susikkhitÄ• naá¹ƒ katah catuddisÄ• kaá¹‡á¸• e khitte appatiá¹-á¹-hite pathaviyaá¹ƒ gahetvÄ• Ä• harissÄ• mÄ«â€™ maÃ±Ã±atha, bhikkhave, `javano puriso paramena javena samannÄ• gatoâ€™ ti alaá¹ƒ vac

``ekassa cepi, bhante, daá¸·hadhammassa dhanuggahassa susikkhitassa katahatthassa ka kaá¹‡á¸• aá¹ƒ khittaá¹ƒ appatiá¹-á¹-hitaá¹ƒ pathaviyaá¹ƒ gahetvÄ• Ä• hareyya --- `javano pu samannÄ• gatoâ€™ ti alaá¹ƒ vacanÄ• ya, ko pana vÄ• do catunnaá¹ƒ daá¸·hadhammÄ• na susikkhitÄ• naá¹ƒ katahatthÄ• naá¹ƒ katÅ«pÄ• sanÄ• naâ€™â€™ nti?

``yathÄ• ca, bhikkhave, tassa purisassa javo, yathÄ• ca candimasÅ«riyÄ• naá¹ƒ javo, tato ca, bhikkhave, tassa purisassa javo yathÄ• ca candimasÅ«riyÄ• naá¹ƒ javo yathÄ• ca yÄ• candimasÅ«riyÄ• naá¹ƒ purato dhÄ• vanti tÄ• saá¹ƒ devatÄ• naá¹ƒ javo, ( ) { (tato sÄ«ghata tassa purisassa javo, yathÄ• ca candimasuriyÄ• naá¹ƒ javo, yathÄ• ca yÄ• devatÄ• cand dhÄ• vanti, tÄ• saá¹ƒ devatÄ• naá¹ƒ javo,) (Ce Se Ke) } tato sÄ«ghataraá¹ƒ Ä• yusaá¹…kh tasmÄ• tiha \Se II 311/, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `appamattÄ• viharissÄ• mÄ• â bhikkhave, sikkhitabbaâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. Ä• á¹‡isuttaá¹ƒ

<229> sÄ• vatthiyaá¹ƒ \Be I 457/ viharati ... pe ... ``bhÅ«tapubbaá¹ƒ, bhikkhave, dasÄ• rah {Ä• á¹‡ako (Ce) } nÄ• ma mudiá¹…go ahosi. tassa dasÄ• rahÄ• Ä• nake ghaá¹-ite aÃ±Ã±a

\Ee II 267/ kho so, bhikkhave, samayo yaá¹ƒ Ä• nakassa mudiá¹…gassa porÄ• á¹‡aá¹ƒ pok
antaradhÄ• yi. Ä• á¹‡isaá¹…ghÄ• á¹-ova avasissi. evameva kho, bhikkhave, bhavissanti bhi
anÄ• gatamaddhÄ• naá¹ƒ, ye te suttantÄ• tathÄ• gatabhÄ• sitÄ• gambhÄ«rÄ• gambhÄ«ra
suÃ±Ã±atappaá¹-isaá¹ƒyuttÄ• , tesu bhaÃ±Ã±amÄ• nesu na sussÅ«sissanti na sotaá¹ƒ oda
upaá¹-á¹-hÄ• pessanti na ca te dhamme uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ maÃ±Ã±is

``ye pana te suttantÄ• kavikatÄ• kÄ• veyyÄ• cittakkharÄ• cittabyaÃ±janÄ• bÄ• hirakÄ•
bhaÃ±Ã±amÄ• nesu sussÅ«sissanti, sotaá¹ƒ odahissanti, aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• p
uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ maÃ±Ã±issanti. evametesaá¹ƒ, bhikkhave, suttant
tathÄ• gatabhÄ• sitÄ• naá¹ƒ gambhÄ«rÄ• naá¹ƒ gambhÄ«ratthÄ• naá¹ƒ lokuttarÄ• naá¹ƒ su
antaradhÄ• naá¹ƒ bhavissati. tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `ye te suttan
tathÄ• gatabhÄ• sitÄ• gambhÄ«rÄ• gambhÄ«ratthÄ• lokuttarÄ• suÃ±Ã±atappaá¹-isaá¹ƒy
sussÅ«sissÄ• ma, sotaá¹ƒ odahissÄ• ma \Se II 312/, aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• pessÄ
uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ maÃ±Ã±issÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhave,
sattamaá¹ƒ.

8. kaliá¹…garasuttaá¹ƒ

<230> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• va
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi ``bhikkhavoâ€™â
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``kaliá¹…garÅ«padhÄ• nÄ• \Ne I 244/, bhikkhave, etarahi licchavÄ« viharanti \Ee II 268/ ap
upÄ• sanasmiá¹ƒ. tesaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto na labhati otÄ• raá¹
Ä• rammaá¹‡aá¹ƒ. bhavissanti, bhikkhave \Be I 458/, anÄ• gatamaddhÄ• naá¹ƒ licchavÄ« s
(Ce), sukhumÄ• (Katthaci) } mudutalunahatthapÄ• dÄ• {mudutalÄ• hatthapÄ• dÄ• (Se Ke
tÅ«labimbohanÄ• su {tÅ«labimbohanÄ• su (Se Ke Ee), tÅ«labimbohanÄ• dÄ«su (Ce), tÅ«la
yÄ• vasÅ«riyuggamanÄ• seyyaá¹ƒ kappissanti. tesaá¹ƒ rÄ• jÄ• mÄ• gadho ajÄ• tasattu ve
lacchati Ä• rammaá¹‡aá¹ƒ.

``kaliá¹…garÅ«padhÄ• nÄ• , bhikkhave, etarahi bhikkhÅ« viharanti appamattÄ• Ä• tÄ• pin
mÄ• ro pÄ• pimÄ• na labhati otÄ• raá¹ƒ na labhati Ä• rammaá¹‡aá¹ƒ. bhavissanti, bhikkhav
bhikkhÅ« sukhumÄ• mudutalunahatthapÄ• dÄ• . te mudukÄ• su seyyÄ• su tÅ«labimbohan
seyyaá¹ƒ kappissanti. tesaá¹ƒ mÄ• ro pÄ• pimÄ• lacchati otÄ• raá¹ƒ lacchati Ä• rammaá¹‡a
bhikkhave, evaá¹ƒ \Se II 313/ sikkhitabbaá¹ƒ --- `kaliá¹…garÅ«padhÄ• nÄ• viharissÄ• ma a
padhÄ• nasmiâ€™ nti. evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. nÄ• gasuttaá¹ƒ

<231> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro navo bhikkhu ativelaá¹ƒ kulÄ• ni upasaá¹.
evamÄ• haá¹ƒsu --- ``mÄ• yasmÄ• ativelaá¹ƒ kulÄ• ni upasaá¹…kamÄ«â€™â€™ ti. so bhil
evamÄ• ha --- ``ime hi nÄ• ma therÄ• bhikkhÅ« kulÄ• ni upasaá¹…kamitabbaá¹ƒ maÃ±Ã±is
{kimaá¹…ga (Ce) } panÄ• haâ€™â€™ nti?

atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ \Ee II 269/ nisinnÄ• kho te bhikkhÅ« bhagavantaa
``idha, bhante, aÃ±Ã±ataro navo bhikkhu ativelaá¹ƒ kulÄ• ni upasaá¹…kamati. tamenaá¹ƒ b
--- `mÄ• yasmÄ• ativelaá¹ƒ kulÄ• ni upasaá¹…kamÄ«â€™ ti. so bhikkhu bhikkhÅ«hi vuccan
nÄ• ma therÄ• bhikkhÅ« kulÄ• ni upasaá¹…kamitabbaá¹ƒ maÃ±Ã±issanti, kimaá¹…gaá¹ƒ p

``bhÅ«tapubbaá¹ƒ \Ne I 245/ \Be I 459/, bhikkhave, araÃ±Ã±Ä• yatane mahÄ• sarasÄ«. taá
viharanti. te taá¹ƒ sarasiá¹ƒ ogÄ• hetvÄ• soá¹‡á¸• Ä• ya bhisamuá¸·Ä• laá¹ƒ abbuhetvÄ• {
abbÄ• hitvÄ• (Vin I 278) } suvikkhÄ• litaá¹ƒ vikkhÄ• letvÄ• akaddamaá¹ƒ saá¹…khÄ• ditvÄ
Katthaci) } ajjhoharanti. tesaá¹ƒ taá¹ƒ vaá¹‡á¹‡Ä• ya ceva hoti balÄ• ya ca, na ca tatonidÄ•
vÄ• nigacchanti maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. tesaá¹ƒyeva \Se II 314/ kho pana, bhik
anusikkhamÄ• nÄ• taruá¹‡Ä• bhiá¹…kacchÄ• pÄ• taá¹ƒ sarasiá¹ƒ ogÄ• hetvÄ• soá¹‡á¸•
abbuhetvÄ• na suvikkhÄ• litaá¹ƒ vikkhÄ• letvÄ• sakaddamaá¹ƒ asaá¹…khÄ• ditvÄ• ajjhoh
vaá¹‡á¹‡Ä• ya hoti na balÄ• ya. tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigacchanti maraá¹‡ama

``evameva kho, bhikkhave, idha therÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pat
vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisanti. te tattha dhammaá¹ƒ bhÄ• santi. tesaá¹ƒ gihÄ
karonti. te taá¹ƒ lÄ• bhaá¹ƒ agadhitÄ• amucchitÄ• anajjhopannÄ• {anajjhÄ• pannÄ• (sabl
pÄ• sarÄ• sisuttavaá¹‡á¹‡anÄ• oloketabbÄ• } Ä• dÄ«navadassÄ• vino nissaraá¹‡apaÃ±Ã±
vaá¹‡á¹‡Ä• ya ceva hoti balÄ• ya ca, na ca tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigacchanti n
dukkhaá¹ƒ. tesaá¹ƒyeva kho pana, bhikkhave, therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anusikkhamÄ• n
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ vÄ• nigamaá¹ƒ
tattha dhammaá¹ƒ bhÄ• santi. tesaá¹ƒ gihÄ« pasannÄ• kÄ• raá¹ƒ \Ee II 270/ karonti. te taá¹
mucchitÄ• ajjhopannÄ• anÄ• dÄ«navadassÄ• vino anissaraá¹‡apaÃ±Ã±Ä• paribhuÃ±jant
vaá¹‡á¹‡Ä• ya hoti na balÄ• ya, te tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigacchanti maraá¹‡a
tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `agadhitÄ• amucchitÄ• anajjhopannÄ• A
nissaraá¹‡apaÃ±Ã±Ä• taá¹ƒ lÄ• bhaá¹ƒ paribhuÃ±jissÄ• mÄ• â€™ ti. evaÃ±hi vo, bhikkhav
II 315/. navamaá¹ƒ.

10. biá¸·Ä• rasuttaá¹ƒ

<232> sÄ• vatthiyaá¹ƒ viharati. tena kho pana samayena aÃ±Ã±ataro bhikkhu ativelaá¹ƒ ku
Ä• pajjati. tamenaá¹ƒ bhikkhÅ« evamÄ• haá¹ƒsu --- ``mÄ• yasmÄ• ativelaá¹ƒ kulesu cÄ• rit
so bhikkhu bhikkhÅ«hi vuccamÄ• no na viramati. atha kho sambahulÄ• bhikkhÅ« yena bha
\Be I 460/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.
bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, aÃ±Ã±ataro bhikkhu ativelaá¹ƒ \N
cÄ• rittaá¹ƒ Ä• pajjati. tamenaá¹ƒ bhikkhÅ« evamÄ• haá¹ƒsu --- `mÄ• yasmÄ• ativelaá¹ƒ ku
Ä• pajjÄ«â€™ ti. so bhikkhu bhikkhÅ«hi vuccamÄ• no na viramatÄ«â€™â€™ ti.

``bhÅ«tapubbaá¹ƒ, bhikkhave, biá¸·Ä• ro sandhisamalasaá¹…kaá¹-Ä«re á¹-hito ahosi mudu
`yadÄ• yaá¹ƒ mudumÅ«si gocarÄ• ya pakkamissati, tattheva naá¹ƒ gahetvÄ• khÄ• dissÄ• r
bhikkhave, mudumÅ«si gocarÄ• ya pakkÄ• mi. tamenaá¹ƒ biá¸·Ä• ro gahetvÄ• sahasÄ• sa
(Ee Katthaci), maá¹ƒsaá¹ƒ khÄ• ditvÄ• (Se Ke), asaá¹ƒkhÄ• ditvÄ• (katthaci) } ajjhohari. ta
antampi khÄ• di, antaguá¹‡ampi khÄ• di. so tatonidÄ• naá¹ƒ \Ee II 271/ maraá¹‡ampi nigac
dukkhaá¹ƒ.

``evameva kho, bhikkhave, idhekacco bhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattac
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisati arakkhiteneva kÄ• yena arakkhitÄ• ya vÄ• cÄ• ya ar
anupaá¹-á¹-hitÄ• ya \Se II 316/ satiyÄ• , asaá¹ƒvutehi indriyehi. so tattha passati mÄ• tugÄ•
vÄ• duppÄ• rutaá¹ƒ vÄ• . tassa mÄ• tugÄ• maá¹ƒ disvÄ• dunnivatthaá¹ƒ vÄ• duppÄ• ruta
anuddhaá¹ƒseti. so rÄ• gÄ• nuddhaá¹ƒsena cittena maraá¹‡aá¹ƒ vÄ• nigacchati maraá¹‡ar
maraá¹‡aÃ±hetaá¹ƒ, bhikkhave, ariyassa vinaye yo sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• v
maraá¹‡amattaÃ±hetaá¹ƒ, bhikkhave, dukkhaá¹ƒ yadidaá¹ƒ aÃ±Ã±ataraá¹ƒ saá¹ƒkiliá¹-á¹-ha
Ä• pajjati. yathÄ• rÅ«pÄ• ya Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati. tasmÄ• tiha, bh
sikkhitabbaá¹ƒ --- `rakkhiteneva kÄ• yena rakkhitÄ• ya vÄ• cÄ• ya rakkhitena cittena, upaá¹
saá¹ƒvutehi indriyehi gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€™ ti
sikkhitabbaâ€™â€™ nti. dasamaá¹ƒ.

11. siá¹…gÄ• lasuttaá¹ƒ

<233> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``assuttha no tumhe, bhikkhave, rattiyÄ• paccÅ«sas
jarasiá¹…gÄ• lassa vassamÄ• nassÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``eso kho, b
ukkaá¹‡á¸• akena nÄ• ma rogajÄ• tena phuá¹-á¹-ho. so yena \Be I 461/ yena icchati tena te
yattha icchati tattha tattha tiá¹-á¹-hati; yattha yattha icchati tattha tattha nisÄ«dati; yattha yat
icchati \Ee II 272/ tattha tattha nipajjati; sÄ«takopi naá¹ƒ vÄ• to upavÄ• yati. sÄ• dhu khvass
yaá¹ƒ idhekacco sakyaputtiyapaá¹-iÃ±Ã±o evarÅ«pampi attabhÄ• vapaá¹-ilÄ• bhaá¹ƒ paá¹-i
tasmÄ• tiha, bhikkhave \Ne I 247/, evaá¹ƒ sikkhitabbaá¹ƒ \Se II 317/ --- `appamattÄ• vihari
evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. ekÄ• dasamaá¹ƒ.

12. dutiyasiá¹…gÄ• lasuttaá¹ƒ

<234> sÄ• vatthiyaá¹ƒ viharati ... pe ... ``assuttha no tumhe, bhikkhave, rattiyÄ• paccÅ«sas
jarasiá¹…gÄ• lassa vassamÄ• nassÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``siyÄ• kho
jarasiá¹…gÄ• le yÄ• kÄ• ci kataÃ±Ã±utÄ• kataveditÄ• , na tveva idhekacce sakyaputtiyapa
kataÃ±Ã±utÄ• kataveditÄ• . tasmÄ• tiha, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `kataÃ±Ã±ur
katavedino; na ca no {na ca noti idaá¹ƒ Ce Ee potthakesu natthi} amhesu appakampi kataá¹
{mÄ• nassissatÄ«ti (Ce Ee), vinassissatÄ«ti (Se Ke) }. evaÃ±hi vo, bhikkhave, sikkhitabbaâ
dvÄ• dasamaá¹ƒ.

opammasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

kÅ«á¹-aá¹ƒ nakhasikhaá¹ƒ kulaá¹ƒ, okkhÄ• satti dhanuggaho.

Ä• á¹‡i kaliá¹…garo nÄ• go, biá¸·Ä• ro dve siá¹…gÄ• lakÄ• ti ||

10. bhikkhusaá¹ƒyuttaá¹ƒ

1. kolitasuttaá¹ƒ

<235> evaá¹ƒ \Se II 318/ \Ne I 248/ \Ee II 273/ \Be I 462/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho Ä• yasmÄ• n
Ä• mantesi --- ``Ä• vuso bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yas
paccassosuá¹ƒ.

Ä• yasmÄ• mahÄ• moggallÄ• no etadavoca --- ``idha mayhaá¹ƒ, Ä• vuso, rahogatassa pa
parivitakko udapÄ• di --- `ariyo tuá¹‡hÄ«bhÄ• vo, ariyo tuá¹‡hÄ«bhÄ• voti vuccati. katamo n
tuá¹‡hÄ«bhÄ• voâ€™ ti? tassa mayhaá¹ƒ Ä• vuso, etadahosi --- `idha bhikkhu vitakkavicÄ•
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati ariyo tuá¹‡hÄ«bhÄ• voâ€™ ti. so
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihariá¹ƒ. tassa mayhaá¹ƒ
vihÄ• rena viharato vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• carantiâ€™â€™

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `moggal
brÄ• hmaá¹‡a, ariyaá¹ƒ tuá¹‡hÄ«bhÄ• vaá¹ƒ pamÄ• do, ariye tuá¹‡hÄ«bhÄ• ve cittaá¹ƒ saá

tuá¹‡hÄ«bhÄ• ve cittaá¹ƒ ekodibhÄ• vaá¹ƒ karohi, ariye tuá¹‡hÄ«bhÄ• ve cittaá¹ƒ \Se II 319
khvÄ• haá¹ƒ, Ä• vuso, aparena samayena vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
yaÃ±hi \Ne I 249/ taá¹ƒ, Ä• vuso \Ee II 274/, sammÄ• vadamÄ• no vadeyya --- `satthÄ• rÄ•
mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™ ti, mamaá¹ƒ taá¹ƒ sammÄ• vadamÄ• no vadeyya --- `satt
mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

2. upatissasuttaá¹ƒ

<236> sÄ• vatthiyaá¹ƒ \Be I 463/ viharati. tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• ma
bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa pac
sÄ• riputto etadavoca ---

``idha mayhaá¹ƒ, Ä• vuso, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ
taá¹ƒ kiÃ±ci lokasmiá¹ƒ yassa me vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjeyyuá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™ ti? tassa mayhaá¹ƒ, Ä• vuso, etadahosi -
lokasmiá¹ƒ yassa me vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjeyyuá¹ƒ sokaparidevadukk
ti.

evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``satthupi
sÄ• riputta, vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjeyyuá¹ƒ sokaparidevadukkhadoma
``satthupi kho me, Ä• vuso, vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjeyyuá¹ƒ sokaparide
api ca me evamassa --- `mahesakkho vata, bho, satthÄ• \Se II 320/ antarahito mahiddhiko
bhagavÄ• ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ tiá¹-á¹-heyya tadassa bahujanahitÄ• ya bahujana
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™ nti. tathÄ• \Ee II 275/ hi panÄ• yasma
dÄ«gharattaá¹ƒ ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• susamÅ«hatÄ• . tasmÄ•
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• y

3. ghaá¹-asuttaá¹ƒ

<237> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• mog
viharanti veá¸·uvane kalandakanivÄ• pe ekavihÄ• re. atha kho Ä• yasmÄ• sÄ• riputto sÄ• y
paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami; upas
mahÄ• moggallÄ• nena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹
I 464/ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• mo

``vippasannÄ• ni kho te, Ä• vuso moggallÄ• na, indriyÄ• ni; parisuddho mukhavaá¹‡á¹‡o pa

nÅ«nÄ• yasmÄ• mahÄ• moggallÄ• no ajja vihÄ• rena vihÄ• sÄ«â€™â€™ ti. ``oá¸·Ä• riken
vihÄ• rena vihÄ• siá¹ƒ. api ca, me ahosi dhammÄ« kathÄ• â€™â€™ ti. ``kena saddhiá¹ƒ pa
mahÄ• moggallÄ• nassa ahosi dhammÄ« kathÄ• â€™â€™ ti? ``bhagavatÄ• \Se II 321/ kh
dhammÄ« kathÄ• â€™â€™ ti. ``dÅ«re kho, Ä• vuso, bhagavÄ• etarahi sÄ• vatthiyaá¹ƒ vih
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. kiá¹ƒ nu kho, Ä• yasmÄ• , mahÄ• moggallÄ• no bhaga
udÄ• hu bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ iddhiyÄ• upasaá¹…kamÄ«â€
khvÄ• haá¹ƒ, Ä• vuso, bhagavantaá¹ƒ iddhiyÄ• upasaá¹…kamiá¹ƒ; napi maá¹ƒ bhagavÄ•
me yÄ• vatÄ• bhagavÄ• ettÄ• vatÄ• dibbacakkhu visujjhi dibbÄ• ca sotadhÄ• tu. bhaga
ettÄ• vatÄ• dibbacakkhu visujjhi dibbÄ• ca sotadhÄ• tÅ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pa
mahÄ• moggallÄ• nassa bhagavatÄ• saddhiá¹ƒ ahosi dhammÄ« kathÄ• â€™â€™ ti?

``idhÄ• haá¹ƒ, Ä• vuso, bhagavantaá¹ƒ etadavocaá¹ƒ --- `Ä• raddhavÄ«riyo Ä• raddhavÄ«
kittÄ• vatÄ• nu kho, bhante, Ä• raddhavÄ«riyo hotÄ«â€™ ti? evaá¹ƒ vutte, maá¹ƒ, Ä• vuso,
`idha, moggallÄ• na, bhikkhu Ä• raddhavÄ«riyo viharati --- kÄ• maá¹ƒ taco ca nhÄ• ru ca aá
sarÄ«re upasussatu maá¹ƒsalohitaá¹ƒ, yaá¹ƒ taá¹ƒ purisathÄ• mena purisavÄ«riyena puris
na taá¹ƒ apÄ• puá¹‡itvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«ti. evaá¹ƒ kho, mogga
hotÄ«â€™ ti. evaá¹ƒ kho me, Ä• vuso, bhagavatÄ• saddhiá¹ƒ ahosi dhammÄ« kathÄ• â€™

``seyyathÄ• pi, Ä• vuso, himavato pabbatarÄ• jassa parittÄ• pÄ• sÄ• á¹‡asakkharÄ• \Se
upanikkhepanamattÄ• ya \Ne I 251/; evameva kho mayaá¹ƒ Ä• yasmato mahÄ• moggallÄ•
upanikkhepanamattÄ• ya. Ä• yasmÄ• hi mahÄ• moggallÄ• no mahiddhiko mahÄ• nubhÄ•
tiá¹-á¹-heyyÄ• â€™â€™ ti.

``seyyathÄ• pi \Be I 465/, Ä• vuso, mahatiyÄ• loá¹‡aghaá¹-Ä• ya parittÄ• loá¹‡asakkharÄ•
upanikkhepanamattÄ• ya; evameva kho mayaá¹ƒ Ä• yasmato sÄ• riputtassa yÄ• vadeva up
\Ee II 277/ hi sÄ• riputto bhagavatÄ• anekapariyÄ• yena thomito vaá¹‡á¹‡ito pasattho ---

``sÄ• riputtova paÃ±Ã±Ä• ya, sÄ«lena upasamena ca.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• â€™â€™ ti ||

itiha te ubho mahÄ• nÄ• gÄ• aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ sulapitaá¹ƒ samanumod

4. navasuttaá¹ƒ

<238> sÄ• vatthiyaá¹ƒ viharati. tena kho pana samayena aÃ±Ã±ataro navo bhikkhu pacchÄ
piá¹‡á¸• apÄ• tapaá¹-ikkanto vihÄ• raá¹ƒ pavisitvÄ• appossukko tuá¹‡hÄ«bhÅ«to saá¹…ka
veyyÄ• vaccaá¹ƒ karoti cÄ«varakÄ• rasamaye. atha kho sambahulÄ• bhikkhÅ« yena bhaga

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha \Se II 323/, bhante, aÃ±Ã±ataro navo bhikkhu pacch
piá¹‡á¸• apÄ• tapaá¹-ikkanto vihÄ• raá¹ƒ pavisitvÄ• appossukko tuá¹‡hÄ«bhÅ«to saá¹…ka
veyyÄ• vaccaá¹ƒ karoti cÄ«varakÄ• rasamayeâ€™â€™ ti.

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
bhikkhuá¹ƒ Ä• mantehi `satthÄ• taá¹ƒ, Ä• vuso, Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ bha
bhagavato paá¹-issutvÄ• yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bh
``satthÄ• taá¹ƒ, Ä• vuso, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho so bhikkh
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
\Ne I 252/. ekamantaá¹ƒ \Ee II 278/ nisinnaá¹ƒ kho taá¹ƒ bhikkhuá¹ƒ bhagavÄ• etadavoca -
tvaá¹ƒ, bhikkhu, pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto vihÄ• raá¹ƒ pavisitvÄ• ap
saá¹…kasÄ• yasi, na bhikkhÅ«naá¹ƒ veyyÄ• vaccaá¹ƒ karosi cÄ«varakÄ• rasamayeâ€™â€
sakaá¹ƒ kiccaá¹ƒ karomÄ«â€™â€™ ti.

atha \Be I 466/ kho bhagavÄ• tassa bhikkhuno cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya bhik
kho tumhe, bhikkhave, etassa bhikkhuno ujjhÄ• yittha. eso kho, bhikkhave, bhikkhu catunna
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« akicchal
catthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• \Se II 324/ sacchikatvÄ• upasampajja viharatÄ

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``nayidaá¹ƒ sithilamÄ• rabbha, nayidaá¹ƒ appena thÄ• masÄ• .

nibbÄ• naá¹ƒ adhigantabbaá¹ƒ, sabbadukkhappamocanaá¹ƒ ||

``ayaÃ±ca daharo bhikkhu, ayamuttamapuriso.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti || catutthaá¹ƒ.

5. sujÄ• tasuttaá¹ƒ

<239> sÄ• vatthiyaá¹ƒ viharati. atha kho Ä• yasmÄ• sujÄ• to yena bhagavÄ• tenupasaá¹.
Ä• yasmantaá¹ƒ sujÄ• taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na bhikkhÅ« Ä• mantesi --
bhikkhave, kulaputto sobhati --- yaÃ±ca \Ee II 279/ abhirÅ«po dassanÄ«yo pÄ• sÄ• diko pa
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gato, yassa catthÄ• ya kulaputtÄ• sammadeva agÄ• r
tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• s

viharatÄ«â€™â€™ ti. idamavoca bhagavÄ• ... pe ... satthÄ• ---

``sobhati \Ne I 253/ vatÄ• yaá¹ƒ bhikkhu, ujubhÅ«tena cetasÄ• .

vippayutto visaá¹ƒyutto, anupÄ• dÄ• ya nibbuto.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti || paÃ±camaá¹ƒ.

6. lakuá¹‡á¸• akabhaddiyasuttaá¹ƒ

<240> sÄ• vatthiyaá¹ƒ \Se II 325/ \Be I 467/ viharati. atha kho Ä• yasmÄ• lakuá¹‡á¸• akabl
tenupasaá¹…kami. addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ lakuá¹‡á¸• akabhaddiyaá¹ƒ dA
disvÄ• na bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, etaá¹ƒ bhikkhuá¹ƒ Ä• g
dubbaá¹‡á¹‡aá¹ƒ duddasikaá¹ƒ okoá¹-imakaá¹ƒ bhikkhÅ«naá¹ƒ paribhÅ«tarÅ«paâ€™â€™ n
``eso kho, bhikkhave, bhikkhu mahiddhiko mahÄ• nubhÄ• vo, na ca sÄ• samÄ• patti sulabh
asamÄ• pannapubbÄ• . yassa catthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riy
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
idamavoca bhagavÄ• ... pe ... satthÄ• ---

``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, hatthayo pasadÄ• migÄ• .

sabbe sÄ«hassa bhÄ• yanti, natthi kÄ• yasmiá¹ƒ tulyatÄ• ||

``evameva manussesu, daharo cepi paÃ±Ã±avÄ• .

so hi tattha mahÄ• hoti, neva bÄ• lo sarÄ«ravÄ• â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. visÄ• khasuttaá¹ƒ

<241> evaá¹ƒ \Ee II 280/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ vihara
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena Ä• yasmÄ• visÄ• kho paÃ±cÄ• la
bhikkhÅ« dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti, pori
vissaá¹-á¹-hÄ• ya \Se II 326/ anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• pariyÄ• pannÄ• ya

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena upaá¹-á¹-hÄ•
upasaá¹…kamitvÄ• \Ne I 254/ paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ
kho, bhikkhave, upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ bhikkhÅ« dhammiyÄ• kathÄ• ya sandasseti
sampahaá¹ƒseti poriyÄ• vÄ• cÄ• ya vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• pa

anissitÄ• yÄ• â€™â€™ ti? ``Ä• yasmÄ• , bhante, visÄ• kho \Be I 468/ paÃ±cÄ• laputto upa
bhikkhÅ« dhammiyÄ• kathÄ• ya sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti, por
vissaá¹-á¹-hÄ• ya anelagalÄ• ya atthassa viÃ±Ã±Ä• paniyÄ• pariyÄ• pannÄ• ya anissitÄ• y

atha kho bhagavÄ• Ä• yasmantaá¹ƒ visÄ• khaá¹ƒ paÃ±cÄ• laputtaá¹ƒ Ä• mantesi --- ``sÄ•
kho tvaá¹ƒ, visÄ• kha, bhikkhÅ« dhammiyÄ• kathÄ• ya sandassesi ... pe ... atthassa viÃ±Ã
pariyÄ• pannÄ• ya anissitÄ• yÄ• â€™â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti, missaá¹ƒ bÄ• lehi paá¹‡á¸• itaá¹ƒ.

bhÄ• samÄ• naÃ±ca jÄ• nanti, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

``bhÄ• saye jotaye dhammaá¹ƒ, paggaá¹‡he isinaá¹ƒ dhajaá¹ƒ.

subhÄ• sitadhajÄ• isayo, dhammo hi isinaá¹ƒ dhajoâ€™â€™ ti || sattamaá¹ƒ.

8. nandasuttaá¹ƒ

<242> sÄ• vatthiyaá¹ƒ \Se II 327/ \Ee II 281/ viharati. atha kho Ä• yasmÄ• nando bhagava
Ä• koá¹-itapaccÄ• koá¹-itÄ• ni cÄ«varÄ• ni pÄ• rupitvÄ• akkhÄ«ni aÃ±jetvÄ• acchaá¹ƒ pat
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmantaá¹ƒ nandaá¹ƒ bhagavÄ• etadavoca --- ``na kho te taá¹ƒ, nanda, patirÅ«paá¹ƒ
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitassa, yaá¹ƒ tvaá¹ƒ Ä• koá¹-itapaccÄ• koá¹-itÄ• ni cÄ«
akkhÄ«ni ca aÃ±jeyyÄ• si, acchaÃ±ca pattaá¹ƒ dhÄ• reyyÄ• si. etaá¹ƒ kho te, nanda, patirÅ
saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitassa, yaá¹ƒ tvaá¹ƒ Ä• raÃ±Ã±iko \Ne I 255/
ca paá¹ƒsukuliko ca kÄ• mesu ca anapekkho vihareyyÄ• sÄ«â€™â€™ ti. idamavoca bhaga

``kadÄ• haá¹ƒ nandaá¹ƒ passeyyaá¹ƒ, Ä• raÃ±Ã±aá¹ƒ paá¹ƒsukÅ«likaá¹ƒ.

aÃ±Ã±Ä• tuÃ±chena yÄ• pentaá¹ƒ, kÄ• mesu anapekkhinaâ€™â€™ nti ||

atha \Be I 469/ kho Ä• yasmÄ• nando aparena samayena Ä• raÃ±Ã±iko ca piá¹‡á¸• apÄ• t
kÄ• mesu ca anapekkho vihÄ• sÄ«ti. aá¹-á¹-hamaá¹ƒ.

9. tissasuttaá¹ƒ

<243> sÄ• vatthiyaá¹ƒ viharati. atha \Ee II 282/ kho Ä• yasmÄ• tisso bhagavato pitucchÄ•
tenupasaá¹…kami \Se II 328/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
assÅ«ni pavattayamÄ• no. atha kho bhagavÄ• Ä• yasmantaá¹ƒ tissaá¹ƒ etadavoca --- ``kiá
ekamantaá¹ƒ nisinno dukkhÄ« dummano assÅ«ni pavattayamÄ• noâ€™â€™ ti? ``tathÄ• hi
samantÄ• vÄ• cÄ• sannitodakena {vÄ• cÄ• ya sannitodakena (Katthaci) } saÃ±jambharima
{saÃ±jabbharimakaá¹ƒsÅ«ti (?) }. ``tathÄ• hi pana tvaá¹ƒ, tissa, vattÄ• no ca vacanakkham
tissa, patirÅ«paá¹ƒ kulaputtassa saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitassa, yaá¹
vacanakkhamo. etaá¹ƒ kho te, tissa, patirÅ«paá¹ƒ kulaputtassa saddhÄ• agÄ• rasmÄ• ana
--- `yaá¹ƒ tvaá¹ƒ vattÄ• ca assa vacanakkhamo cÄ• â€™â€™ â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``kiá¹ƒ nu kujjhasi mÄ• kujjhi, akkodho tissa te varaá¹ƒ.

kodhamÄ• namakkhavinayatthaÃ±hi, tissa brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti || navama

10. theranÄ• makasuttaá¹ƒ

<244> ekaá¹ƒ \Ne I 256/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakan
samayena aÃ±Ã±ataro bhikkhu theranÄ• mako ekavihÄ• rÄ« ceva hoti ekavihÄ• rassa ca va
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati eko paá¹-ikkamati eko raho nisÄ«dati eko caá¹…kamaá¹ƒ
sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu \Se II 329/; \Ee II 283/ upas
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho \Be I 470/ te bhikkh
etadavocuá¹ƒ --- ``idha, bhante, aÃ±Ã±ataro bhikkhu theranÄ• mako ekavihÄ• rÄ« ekavihÄ•
vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti.

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
bhikkhuá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso thera, Ä• mantetÄ«â€™â€™ â€™ ti. ``ev
so bhikkhu bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• thero tenupasaá¹…kami; upasaá¹…ka
etadavoca --- ``satthÄ• taá¹ƒ, Ä• vuso thera, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â
tassa bhikkhuno paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ theraá¹ƒ bhagavÄ• eta
tvaá¹ƒ, thera, ekavihÄ• rÄ« ekavihÄ• rassa ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti? ``evaá¹ƒ, bha
kathaá¹ƒ pana tvaá¹ƒ, thera, ekavihÄ• rÄ« ekavihÄ• rassa ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ ti
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisÄ• mi eko paá¹-ikkamÄ• mi eko raho nisÄ«dÄ• mi eko caá¹.
evaá¹ƒ khvÄ• haá¹ƒ, bhante, ekavihÄ• rÄ« ekavihÄ• rassa ca vaá¹‡á¹‡avÄ• dÄ«â€™â€™ t

``attheso, thera, ekavihÄ• ro neso natthÄ«ti vadÄ• mi. api ca, thera, yathÄ• ekavihÄ• ro vit

paripuá¹‡á¹‡o hoti taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™
ti kho ... pe .... ``kathaÃ±ca \Se II 330/, thera, ekavihÄ• ro vitthÄ• rena paripuá¹‡á¹‡o hoti. id
yaá¹ƒ atÄ«taá¹ƒ taá¹ƒ pahÄ«naá¹ƒ, yaá¹ƒ anÄ• gataá¹ƒ taá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, paccu
attabhÄ• vapaá¹-ilÄ• bhesu chandarÄ• go suppaá¹-ivinÄ«to. evaá¹ƒ kho, thera, ekavihÄ• ro
hotÄ«â€™â€™ ti.

idamavoca \Ee II 284/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ

``sabbÄ• bhibhuá¹ƒ \Ne I 257/ sabbaviduá¹ƒ sumedhaá¹ƒ,

sabbesu dhammesu anÅ«palittaá¹ƒ.

sabbaÃ±jahaá¹ƒ taá¹‡hÄ• kkhaye vimuttaá¹ƒ,

tamahaá¹ƒ naraá¹ƒ ekavihÄ• rÄ«ti brÅ«mÄ«â€™â€™ ti || dasamaá¹ƒ.

11. mahÄ• kappinasuttaá¹ƒ

<245> sÄ• vatthiyaá¹ƒ \Be I 471/ viharati. atha kho Ä• yasmÄ• mahÄ• kappino yena bhaga
addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• kappinaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. d
``passatha no tumhe bhikkhave, etaá¹ƒ bhikkhuá¹ƒ Ä• gacchantaá¹ƒ odÄ• takaá¹ƒ tanukaá¹
nti? ``evaá¹ƒ, bhanteâ€™â€™. ``eso kho, bhikkhave, bhikkhu mahiddhiko mahÄ• nubhÄ• v
sulabharÅ«pÄ• yÄ• tena bhikkhunÄ• asamÄ• pannapubbÄ• . yassa catthÄ• ya kulaputtÄ•
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ \Se II 331/ diá¹-á¹-h
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``khattiyo seá¹-á¹-ho janetasmiá¹ƒ, ye gottapaá¹-isÄ• rino.

vijjÄ• caraá¹‡asampanno, so seá¹-á¹-ho devamÄ• nuse ||

``divÄ• tapati Ä• dicco, rattimÄ• bhÄ• ti candimÄ• .

sannaddho khattiyo tapati, jhÄ• yÄ« tapati brÄ• hmaá¹‡o.

atha sabbamahorattiá¹ƒ {atha sabbamahorattaá¹ƒ (Ce Se Ke) }, buddho tapati tejasÄ• â€™

12. sahÄ• yakasuttaá¹ƒ

<246> sÄ• vatthiyaá¹ƒ \Ee II 285/ viharati. atha kho dve bhikkhÅ« sahÄ• yakÄ• Ä• yasmat
saddhivihÄ• rino yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu. addasÄ• kho bhagavÄ• te bhik
Ä• gacchante. disvÄ• na bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, ete bhik
Ä• gacchante kappinassa saddhivihÄ• rinoâ€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``ete kh
mahÄ• nubhÄ• vÄ• . na ca sÄ• samÄ• patti sulabharÅ«pÄ• , yÄ• tehi bhikkhÅ«hi asamÄ•
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ brahmaca
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• \Se II 332/ upasampajja viharant

idamavoca \Be I 472/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ

``sahÄ• yÄ• vatime bhikkhÅ«, cirarattaá¹ƒ sametikÄ• .

sameti nesaá¹ƒ saddhammo, dhamme buddhappavedite ||

``suvinÄ«tÄ• kappinena, dhamme ariyappavedite.

dhÄ• renti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti || dvÄ• dasamaá¹ƒ

bhikkhusaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

kolito upatisso ca, ghaá¹-o cÄ• pi pavuccati.

navo \Ee II 286/ sujÄ• to bhaddi ca, visÄ• kho nando tisso ca.

theranÄ• mo ca kappino, sahÄ• yena ca dvÄ• dasÄ• ti ||

nidÄ• navaggo dutiyo.

tassuddÄ• naá¹ƒ ---

nidÄ• nÄ• bhisamayadhÄ• tu, anamataggena kassapaá¹ƒ.

sakkÄ• rarÄ• hulalakkhaá¹‡o, opamma-bhikkhunÄ• vaggo ||

dutiyo tena pavuccatÄ«ti.

nidÄ• navaggasaá¹ƒyuttapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

khandhavagga-aá¹-á¹-hakathÄ•

1. khandhasaá¹ƒyuttaá¹ƒ

1. nakulapituvaggo

1. nakulapitusuttavaá¹‡á¹‡anÄ•

<1> __khandhiyavaggassa_ \Ne II 219/ \Ee II 249/ \Be II 229/ paá¹-hame __bhaggesÅ«_ti e
__susumÄ• ragire_ti susumÄ• ragiranagare. tasmiá¹ƒ kira mÄ• piyamÄ• ne susumÄ• ro sad
``susumÄ• ragiraâ€™â€™ ntveva nÄ• maá¹ƒ akaá¹ƒsu. __bhesakaá¸·Ä• vane_ti bhesakaá
adhivutthattÄ• evaá¹ƒladdhanÄ• me vane. tadeva migagaá¹‡assa \Ne II 220/ abhayatthÄ• y
vuccati. bhagavÄ• tasmiá¹ƒ janapade taá¹ƒ nagaraá¹ƒ nissÄ• ya tasmiá¹ƒ vanasaá¹‡á¸• e v
nakulassa nÄ• ma dÄ• rakassa pitÄ• .

__jiá¹‡á¹‡o_ti jarÄ• jiá¹‡á¹‡o. __vuá¸• á¸• ho_ti vayovuá¸• á¸• ho. __mahallako_ti jÄ• timah
tiyaddhagato. __vayoanuppatto_ti tesu tÄ«su addhesu pacchimavayaá¹ƒ anuppatto. __Ä• tu
idaÃ±hi sarÄ«raá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡ampi niccapaggharaá¹‡aá¹-á¹-hena Ä• turaá¹ƒyeva
visesena panassa jarÄ• turatÄ• byÄ• dhÄ• turatÄ• maraá¹‡Ä• turatÄ• ti tisso Ä• turatÄ• h
mahallakattÄ• jarÄ• turova, abhiá¹‡harogatÄ• ya panassa byÄ• dhÄ• turatÄ• idha adhippe
__abhikkhaá¹‡Ä• taá¹…ko_ti abhiá¹‡harogo nirantararogo. __aniccadassÄ• vÄ«_ti tÄ• ya Ä
icchiticchitakkhaá¹‡e Ä• gantuá¹ƒ asakkonto kadÄ• cideva daá¹-á¹-huá¹ƒ labhÄ• mi, na sab
__manobhÄ• vanÄ«yÄ• na_nti manavaá¸• á¸• hakÄ• naá¹ƒ \Ee II 250/. yesu hi diá¹-á¹-hesu
vaá¸• á¸• hati, te sÄ• riputtamoggallÄ• nÄ• dayo mahÄ• therÄ• manobhÄ• vanÄ«yÄ• nÄ•
sÄ• satu. purimaÃ±hi vacanaá¹ƒ ovÄ• do nÄ• ma, aparÄ• paraá¹ƒ anusÄ• sanÄ« nÄ• ma. c
vacanaá¹ƒ ovÄ• do nÄ• ma, anotiá¹‡á¹‡e tantivasena vÄ• paveá¹‡ivasena vÄ• vuttaá¹ƒ an
ovÄ• doti vÄ• anusÄ• sanÄ«ti vÄ• atthato ekameva, byaÃ±janamattameva nÄ• naá¹ƒ.

__Ä• turo hÄ• ya_nti Ä• turo hi ayaá¹ƒ, suvaá¹‡á¹‡avaá¹‡á¹‡o piyaá¹…gusÄ• mopi samÄ•
niccapaggharaá¹‡aá¹-á¹-hena Ä• turoyeva. __aá¹‡á¸• abhÅ«to_ti aá¹‡á¸• aá¹ƒ viya bhÅ«to
kukkuá¹-aá¹‡á¸• aá¹ƒ vÄ• mayÅ«raá¹‡á¸• aá¹ƒ vÄ• geá¹‡á¸• ukaá¹ƒ viya gahetvÄ• khipan
sakkÄ• kÄ«á¸·ituá¹ƒ, tÄ• vadeva bhijjati, evamayampi kÄ• yo kaá¹‡á¹-akepi khÄ• á¹‡ukepi
aá¹‡á¸• aá¹ƒ viya bhÅ«toti aá¹‡á¸• abhÅ«to. __pariyonaddho_ti sukhumena chavimattena p
sÄ• ratacena pariyonaddhaá¹ƒ, tena á¸• aá¹ƒsamakasÄ• dayo nilÄ«yitvÄ• pi chaviá¹ƒ chind

paggharÄ• petuá¹ƒ na sakkonti. imasmiá¹ƒ pana chaviá¹ƒ chinditvÄ• yaá¹ƒ icchanti, taá¹ƒ k
sukhumÄ• ya chaviyÄ• pariyonaddho. __kimaÃ±Ã±atra bÄ• lyÄ• _ti bÄ• labhÄ• vato aÃ±Ã±
attho. __tasmÄ• _ti yasmÄ• ayaá¹ƒ kÄ• yo evarÅ«po, tasmÄ• .

__tenupasaá¹…kamÄ«_ti raÃ±Ã±o cakkavattissa upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• anantaraá¹ƒ
upaá¹-á¹-hÄ• naá¹ƒ gacchanto rÄ• japuriso viya, saddhammacakkavattissa bhagavato upaá
anantaraá¹ƒ dhammasenÄ• patissa \Ne II 221/ apacitiá¹ƒ kÄ• tukÄ• mo yenÄ• yasmÄ• sÄ•
__vippasannÄ• nÄ«_ti suá¹-á¹-hu pasannÄ• ni. __indriyÄ• nÄ«_ti manacchaá¹-á¹-hÄ• ni ind
niddoso. __pariyodÄ• to_ti \Be II 231/ tasseva vevacanaá¹ƒ. nirupakkilesatÄ• yeva hi esa pa
setabhÄ• vena. etassa ca pariyodÄ• tataá¹ƒ disvÄ• va \Ee II 251/ indriyÄ• naá¹ƒ vippasanna
nayaggÄ• hapaÃ±Ã±Ä• kiresÄ• therassa.

__kathaÃ±hi no siyÄ• _ti kena kÄ• raá¹‡ena na laddhÄ• bhavissati? laddhÄ• yevÄ• ti attho
satthuvissÄ• sikabhÄ• vaá¹ƒ. ayaá¹ƒ kira satthu diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya pitipemaá
mÄ• tipemaá¹ƒ paá¹-ilabhati. ubhopi ``mama puttoâ€™â€™ ti satthÄ• raá¹ƒ vadanti. bhavan
sineho. sÄ• kira upÄ• sikÄ• paÃ±ca jÄ• tisatÄ• ni tathÄ• gatassa mÄ• tÄ• va, so ca, gahap
paÃ±ca jÄ• tisatÄ• ni upÄ• sikÄ• mahÄ• mÄ• tÄ• , upÄ• sako mahÄ• pitÄ• , tathÄ• cÅ«á¸·
satthÄ• diyaá¸• á¸• haattabhÄ• vasahassaá¹ƒ tesaá¹ƒyeva hatthe vaá¸• á¸• hito. teneva te
pitu santike kathetuá¹ƒ sakkÄ• , taá¹ƒ satthu santike nisinnÄ• kathenti. iminÄ• yeva ca kÄ•
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ vissÄ• sikÄ• naá¹ƒ ya
yadidaá¹ƒ nakulamÄ• tÄ• gahapatÄ• nÄ«â€™â€™ ti (AN I 1.257) te etadagge á¹-hapesi. iti
vissÄ• sikabhÄ• vaá¹ƒ pakÄ• sento __kathaÃ±hi no siyÄ• _ti Ä• ha. __amatena abhisitto_ti
jhÄ• naá¹ƒ vÄ• vipassanÄ• vÄ• maggo vÄ• phalaá¹ƒ vÄ• ``amatÄ• bhisekoâ€™â€™ ti d
madhuradhammadesanÄ• yeva pana ``amatÄ• bhisekoâ€™â€™ ti veditabbo. __dÅ«ratopÄ
tirojanapadÄ• pi.

__assutavÄ• puthujjano_ti idaá¹ƒ vuttatthameva. __ariyÄ• naá¹ƒ adassÄ• vÄ«_tiÄ• dÄ«su
kilesehi, anaye na iriyanato, aye iriyanato, sadevakena ca lokena araá¹‡Ä«yato buddhÄ• ca
buddhasÄ• vakÄ• ca vuccanti. buddhÄ• eva vÄ• idha ariyÄ• . yathÄ• ha --- ``sadevake, bh
tathÄ• gato ariyoâ€™â€™ ti vuccatÄ«ti (SN III 5.1098). __sappurisÄ• na_nti ettha pana pac
tathÄ• gatasÄ• vakÄ• ca sappurisÄ• ti veditabbÄ• . te hi lokuttaraguá¹‡ayogena sobhanÄ•
sappurisÄ• . sabbeva vÄ• ete dvedhÄ• pi vuttÄ• . buddhÄ• pi hi ariyÄ• ca sappurisÄ• ca,
buddhasÄ• vakÄ• pi. yathÄ• ha ---

``yo \Ne II 222/ \Be II 232/ ve kataÃ±Ã±Å« katavedi dhÄ«ro,

kalyÄ• á¹‡amitto daá¸·habhatti ca hoti.

dukhitassa sakkacca karoti kiccaá¹ƒ,

tathÄ• vidhaá¹ƒ sappurisaá¹ƒ vadantÄ«â€™â€™ ti || (J II 17.78).

``kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«â€™â€™ ti ettÄ• vatÄ• hi buddhasÄ• vako vutto
paccekabuddhabuddhÄ• ti. idÄ• ni yo tesaá¹ƒ ariyÄ• naá¹ƒ adassanasÄ«lo, na ca dassane
``ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ ti veditabbo. so ca cakkhunÄ• adassÄ• vÄ«, Ã±Ä• á¹
Ã±Ä• á¹‡ena adassÄ• vÄ« idha adhippeto. maá¹ƒsacakkhunÄ• hi dibbacakkhunÄ• vÄ• ar
adiá¹-á¹-hÄ• va honti tesaá¹ƒ cakkhÅ«naá¹ƒ vaá¹‡á¹‡amattaggahaá¹‡ato na ariyabhÄ• vag
soá¹‡asiá¹…gÄ• lÄ• dayopi cakkhunÄ• ariye passanti, na cete ariyÄ• naá¹ƒ dassÄ• vino nÄ

tatridaá¹ƒ vatthu --- cittalapabbatavÄ• sino kira khÄ«á¹‡Ä• savattherassa upaá¹-á¹-hÄ• ko v
ekadivasaá¹ƒ therena saddhiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• , therassa pattacÄ«varaá¹ƒ gahetvÄ
Ä• gacchanto theraá¹ƒ pucchi --- ``ariyÄ• nÄ• ma, bhante, kÄ«disÄ• â€™â€™ ti? thero Ä•
mahallako ariyÄ• naá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• vattapaá¹-ivattaá¹ƒ katvÄ• sahacaranto
evaá¹ƒ dujjÄ• nÄ• vuso, ariyÄ• â€™â€™ ti. evaá¹ƒ vuttepi so neva aÃ±Ã±Ä• si. tasmÄ• na
dassanaá¹ƒ, Ã±Ä• á¹‡ena dassanameva dassanaá¹ƒ. yathÄ• ha --- ``kiá¹ƒ te, vakkali, iminÄ
diá¹-á¹-hena? yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passati. yo maá¹ƒ passati, so
passatÄ«â€™â€™ ti (SN II 3.87). tasmÄ• cakkhunÄ• passantopi Ã±Ä• á¹‡ena ariyehi diá¹-
aniccÄ• dilakkhaá¹‡aá¹ƒ apassanto, ariyÄ• dhigataÃ±ca dhammaá¹ƒ anadhigacchanto ariya
ariyabhÄ• vassa ca adiá¹-á¹-hattÄ• ``ariyÄ• naá¹ƒ adassÄ• vÄ«â€™â€™ ti veditabbo.

__ariyadhammassa akovido_ti, satipaá¹-á¹-hÄ• nÄ• dibhede ariyadhamme akusalo. __ariya
pana ---

``duvidho vinayo nÄ• ma, ekamekettha paÃ±cadhÄ• .

abhÄ• vato tassa ayaá¹ƒ, avinÄ«toti vuccatiâ€™â€™ ||

ayaÃ±hi \Ne II 223/ \Ee II 253/ \Be II 233/ saá¹ƒvaravinayo pahÄ• navinayoti duvidho vinayo
duvidhepi vinaye ekameko vinayo paÃ±cadhÄ• bhijjati. __saá¹ƒvaravinayo_pi hi sÄ«lasaá¹
Ã±Ä• á¹‡asaá¹ƒvaro khantisaá¹ƒvaro vÄ«riyasaá¹ƒvaroti paÃ±cavidho. __pahÄ• navinayo_
vikkhambhanappahÄ• naá¹ƒ samucchedappahÄ• naá¹ƒ paá¹-ippassaddhippahÄ• naá¹ƒ nis

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) ayaá
``rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti ayaá¹ƒ (DN I
4.239; AN I 3.16) __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ•)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi,

paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa

ayaá¹ƒ __Ã±Ä• á¹‡asaá¹ƒvaro_. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ ti (MN I 24; A
__khantisaá¹ƒvaro_. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«â€™â€™ ti (MN I 26
__vÄ«riyasaá¹ƒvaro_. sabbopi cÄ• yaá¹ƒ saá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvaritabbÄ• naá¹ƒ
kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡ato ``saá¹ƒvaroâ€™â€™ vinayanato ``vinayoâ€™
saá¹ƒvaravinayo paÃ±cadhÄ• bhijjatÄ«ti veditabbo.

tathÄ• yaá¹ƒ nÄ• marÅ«papariccheddÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡esu paá¹-ipakkhabhÄ•
tena tena vipassanÄ• Ã±Ä• á¹‡ena tassa tassa anatthassa pahÄ• naá¹ƒ. seyyathidaá¹ƒ --- n
sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, tasseva a
kaá¹…khÄ• vitaraá¹‡ena kathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasammasanena ``ahaá¹ƒ man
maggÄ• maggavavatthÄ• nena amagge maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá
sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhaye abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassane
nibbidÄ• nupassanÄ• ya abhiratisaÃ±Ã±Ä• ya \Be II 234/, muccitukamyatÄ• Ã±Ä• á¹‡ena a
upekkhÄ• Ã±Ä• á¹‡ena anupekkhÄ• ya, anulomena \Ne II 224/ dhammaá¹-á¹-hitiyaá¹ƒ nibb
gotrabhunÄ• saá¹…khÄ• ranimittagÄ• hassa pahÄ• naá¹ƒ, etaá¹ƒ __tadaá¹…gappahÄ• na

yaá¹ƒ \Ee II 254/ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ• pavattibhÄ• vanivÄ• raá¹
udakapiá¹-á¹-he sevÄ• lassa, tesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹
__vikkhambhanappahÄ• naá¹ƒ_ nÄ• ma. yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ
santÄ• ne ``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• nayena (Dhs 277; Vi
samudayapakkhikassa kilesagaá¹‡assa accantaá¹ƒ appavattibhÄ• vena pahÄ• naá¹ƒ, idaá¹
nÄ• ma. yaá¹ƒ pana phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, etaá¹ƒ __paá¹-ip
nÄ• ma.

yaá¹ƒ sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹ƒ
nÄ• ma. sabbampi cetaá¹ƒ pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayaá¹-
``pahÄ• navinayoâ€™â€™ ti vuccati. taá¹ƒtaá¹ƒpahÄ• navato vÄ• tassa tassa vinayassa sa
``pahÄ• navinayoâ€™â€™ ti vuccati. evaá¹ƒ pahÄ• navinayopi paÃ±cadhÄ• bhijjatÄ«ti ved

evamayaá¹ƒ saá¹…khepato duvidho, bhedato ca dasavidho vinayo bhinnasaá¹ƒvarattÄ• pa

appahÄ«nattÄ• yasmÄ• etassa assutavato puthujjanassa natthi, tasmÄ• abhÄ• vato tassa
vuccatÄ«ti. esa nayo __sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sapp
etthÄ• pi. ninnÄ• nÄ• karaá¹‡aÃ±hi etaá¹ƒ atthato. yathÄ• ha ---

``yeva te ariyÄ• , teva te sappurisÄ• . yeva te sappurisÄ• , teva te ariyÄ• . yo eva so ariyÄ•
so sappurisÄ• naá¹ƒ dhammo. yo eva so sappurisÄ• naá¹ƒ dhammo, so eva so ariyÄ• naá¹
ariyavinayÄ• , teva te sappurisavinayÄ• . yeva te sappurisavinayÄ• \Be II 235/, teva te ariya
vÄ• sappuriseti vÄ• , ariyadhammeti vÄ• sappurisadhammeti vÄ• , ariyavinayeti vÄ• sapp
eke ekaá¹-á¹-he same samabhÄ• ge tajjÄ• te taÃ±Ã±evÄ• â€™â€™ ti.

__rÅ«paá¹ƒ attato samanupassatÄ«_ti idhekacco rÅ«paá¹ƒ attato samanupassati, ``yaá¹ƒ r
II 225/, yo ahaá¹ƒ, taá¹ƒ rÅ«paâ€™â€™ nti rÅ«paÃ±ca \Ee II 255/ attaÃ±ca advayaá¹ƒ sam
nÄ• ma telappadÄ«passa jhÄ• yato yÄ• acci, so vaá¹‡á¹‡o. yo vaá¹‡á¹‡o, sÄ• accÄ«ti acc
advayaá¹ƒ samanupassati, evameva idhekacco rÅ«paá¹ƒ attato samanupassati ... pe ... adv
evaá¹ƒ rÅ«paá¹ƒ ``attÄ• â€™â€™ ti diá¹-á¹-hipassanÄ• ya passati. __rÅ«pavantaá¹ƒ vÄ• a
``attÄ• â€™â€™ ti gahetvÄ• chÄ• yÄ• vantaá¹ƒ rukkhaá¹ƒ viya taá¹ƒ rÅ«pavantaá¹ƒ saman
rÅ«pa_nti arÅ«pameva ``attÄ• â€™â€™ ti gahetvÄ• pupphasmiá¹ƒ gandhaá¹ƒ viya attani r
__rÅ«pasmiá¹ƒ vÄ• attÄ• na_nti arÅ«pameva ``attÄ• â€™â€™ ti gahetvÄ• karaá¹‡á¸• ake
attÄ• naá¹ƒ rÅ«pasmiá¹ƒ samanupassati. __pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ«_ti pariyuá¹-á¹-hÄ•
abhibhavanÄ• kÄ• rena á¹-hito, ``ahaá¹ƒ rÅ«paá¹ƒ, mama rÅ«paâ€™â€™ nti evaá¹ƒ taá¹‡h
pariniá¹-á¹-hapetvÄ• gaá¹‡hanako nÄ• ma hotÄ«ti attho. __tassa taá¹ƒ rÅ«pa_nti tassa taá
rÅ«paá¹ƒ. vedanÄ• dÄ«supi eseva nayo.

tattha ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ ti suddharÅ«pameva attÄ• ti kathitaá¹ƒ.
attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ, vedanaá¹ƒ attato ... pe ... s
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassatÄ«â€™â€™ ti imesu sattasu á¹-hÄ
kathitaá¹ƒ. ``vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• vedanaá¹ƒ, vedanÄ• ya vÄ• at
catÅ«su khandhesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ vasena dvÄ• dasasu á¹-hÄ• nesu rÅ«pÄ• rÅ«
tattha ``rÅ«paá¹ƒ attato samanupassati, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±
samanupassatÄ«â€™â€™ ti imesu paÃ±casu á¹-hÄ• nesu ucchedadiá¹-á¹-hi kathitÄ• , avas
evamettha pannarasa bhavadiá¹-á¹-hiyo paÃ±ca vibhavadiá¹-á¹-hiyo honti, tÄ• sabbÄ• pi m
saggÄ• varaá¹‡Ä• , paá¹-hamamaggavajjhÄ• ti veditabbÄ• .

__evaá¹ƒ_ \Be II 236/ __kho, gahapati, Ä• turakÄ• yo ceva hoti Ä• turacitto cÄ• _ti kÄ• yo r
Ä• turoyeva. cittaá¹ƒ pana rÄ• gadosamohÄ• nugataá¹ƒ Ä• turaá¹ƒ nÄ• ma, taá¹ƒ idha dass
Ä• turacitto_ti idha nikkilesatÄ• ya cittassa anÄ• turabhÄ• vo \Ee II 256/ dassito. iti imasmiá¹
lokiyamahÄ• jano Ä• turakÄ• yo ceva Ä• turacitto cÄ• ti dassito, khÄ«á¹‡Ä• savÄ• Ä• turak
sekhÄ• neva Ä• turacittÄ• , na anÄ• turacittÄ• ti veditabbÄ• . bhajamÄ• nÄ• pana anÄ• tur

paá¹-hamaá¹ƒ.

2. devadahasuttavaá¹‡á¹‡anÄ•

<2> dutiye \Ne II 226/ __devadaha_nti devÄ• vuccanti rÄ• jÄ• no, tesaá¹ƒ maá¹…galadaho
dahoti, tasmÄ• ``devadahoâ€™â€™ ti vutto. tassa avidÅ«re nigamo devadahantveva napu
saá¹…khaá¹ƒ gato. __pacchÄ• bhÅ«magamikÄ• _ti pacchÄ• bhÅ«maá¹ƒ aparadisÄ• yaá¹ƒ
gantukÄ• mÄ• . __nivÄ• sa_nti temÄ• saá¹ƒ vassÄ• vÄ• saá¹ƒ. __apalokito_ti Ä• pucchito.
kasmÄ• theraá¹ƒ Ä• pucchÄ• peti? te sabhÄ• re kÄ• tukÄ• matÄ• ya. yo hi ekavihÄ• re vas
pakkamanto anÄ• pucchÄ• pakkamati, ayaá¹ƒ nibbhÄ• ro nÄ• ma. yo ekavihÄ• re vasanto
pakkamanto Ä• pucchati, ayaá¹ƒ sabhÄ• ro nÄ• ma. imepi bhikkhÅ« bhagavÄ• ``evamime
vaá¸• á¸• hissantÄ«â€™â€™ ti sabhÄ• re kÄ• tukÄ• mo Ä• pucchÄ• peti.

__paá¹‡á¸• ito_ti dhÄ• tukosallÄ• dinÄ• catubbidhena paá¹‡á¸• iccena samannÄ• gato. __
Ä• misÄ• nuggahena ca dhammÄ• nuggahena cÄ• ti dvÄ«hipi anuggahehi anuggÄ• hako. t
pÄ• tova piá¹‡á¸• Ä• ya agantvÄ• sabbabhikkhÅ«su gatesu sakalaá¹ƒ saá¹…ghÄ• rÄ• maá
asammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sammajjati, achaá¸• á¸• itaá¹ƒ kacavaraá¹ƒ chaá¸• á¸• eti,
dunnikkhittÄ• ni maÃ±capÄ«á¹-hadÄ• rubhaá¹‡á¸• amattikÄ• bhaá¹‡á¸• Ä• ni paá¹-isÄ• met
aÃ±Ã±atitthiyÄ• vihÄ• raá¹ƒ paviá¹-á¹-hÄ• disvÄ• paribhavaá¹ƒ akaá¹ƒsÅ«â€™â€™ ti. tat
gilÄ• ne assÄ• setvÄ• ``kenatthoâ€™â€™ ti pucchitvÄ• yena attho hoti, tadatthaá¹ƒ \Be II
daharasÄ• maá¹‡ere Ä• dÄ• ya bhikkhÄ• cÄ• ravattena vÄ• sabhÄ• gaá¹-á¹-hÄ• ne vÄ• b
datvÄ• , ``gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma buddhapaccekabuddhehi vaá¹‡á¹‡itaá¹ƒ, gacc
hothÄ• â€™â€™ ti te pesetvÄ• sayaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• upaá¹-á¹-hÄ• kakule vÄ• l
vihÄ• raá¹ƒ gacchati. idaá¹ƒ tÄ• vassa nibaddhavÄ• saá¹-á¹-hÄ• ne Ä• ciá¹‡á¹‡aá¹ƒ.

bhagavati \Ee II 257/ pana cÄ• rikaá¹ƒ caramÄ• ne ``ahaá¹ƒ aggasÄ• vakoâ€™â€™ ti upÄ
gahetvÄ• purato purato na gacchati. ye pana tattha mahallakÄ• vÄ• Ä• bÄ• dhikÄ• vÄ• a
rujjanaá¹-á¹-hÄ• nÄ• ni telena makkhÄ• petvÄ• pattacÄ«varaá¹ƒ attano daharasÄ• maá¹‡e
taá¹ƒdivasaá¹ƒ vÄ• dutiyadivasaá¹ƒ vÄ• te gaá¹‡hitvÄ• va gacchati. ekadivasaÃ±hi taÃ±Ã±
ativikÄ• le sampattattÄ• senÄ• sanaá¹ƒ alabhitvÄ• , cÄ«varakuá¹-iyaá¹ƒ nisinnaá¹ƒ disvÄ•
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• , hatthivÄ• naratittiravatthuá¹ƒ kathetvÄ• , ``yath
senÄ• sanaá¹ƒ dÄ• tabbaâ€™â€™ nti sikkhÄ• padaá¹ƒ \Ne II 227/ paÃ±Ã±Ä• pesi. evaá¹ƒ
anuggaá¹‡hÄ• ti. ovadanto panesa satavÄ• rampi sahassavÄ• rampi tÄ• va ovadati, yÄ• va
patiá¹-á¹-hÄ• ti, atha naá¹ƒ vissajjetvÄ• aÃ±Ã±aá¹ƒ ovadati. iminÄ• nayena ovadato cassa
arahattaá¹ƒ pattÄ• gaá¹‡anapathaá¹ƒ atikkantÄ• . evaá¹ƒ dhammÄ• nuggahena anuggaá¹‡

__paccassosu_nti te bhikkhÅ« ``amhÄ• kaá¹ƒ neva upajjhÄ• yo, na Ä• cariyo na sandiá¹-á
santike karissÄ• mÄ• â€™â€™ ti? tuá¹‡hÄ«bhÄ• vaá¹ƒ anÄ• pajjitvÄ• ``evaá¹ƒ, bhanteâ€™

sampaá¹-icchiá¹ƒsu. __eá¸·agalÄ• gumbe_ti gacchamaá¹‡á¸• apake. so kira eá¸·agalÄ• gu
jÄ• to. athettha catÅ«hi pÄ• dehi maá¹‡á¸• apaá¹ƒ katvÄ• tassa upari taá¹ƒ gumbaá¹ƒ Ä• r
maá¹‡á¸• apaá¹ƒ chÄ• desi. athassa heá¹-á¹-hÄ• iá¹-á¹-hakÄ• hi paricinitvÄ• vÄ• likaá¹ƒ o
paÃ±Ã±Ä• payiá¹ƒsu. sÄ«talaá¹ƒ divÄ• á¹-á¹-hÄ• naá¹ƒ udakavÄ• to vÄ• yati. thero tasmiá¹
vuttaá¹ƒ ``eá¸·agalÄ• gumbeâ€™â€™ ti.

__nÄ• nÄ• verajjagata_nti ekassa raÃ±Ã±o rajjato nÄ• nÄ• vidhaá¹ƒ rajjagataá¹ƒ. __virajja
yathÄ• hi sadesato aÃ±Ã±o videso, evaá¹ƒ nivuttharajjato aÃ±Ã±aá¹ƒ \Be II 238/ rajjaá¹ƒ vi
taá¹ƒ verajjanti vuttaá¹ƒ. __khattiyapaá¹‡á¸• itÄ• _ti bimbisÄ• rakosalarÄ• jÄ• dayo paá¹‡á¸
__brÄ• hmaá¹‡apaá¹‡á¸• itÄ• _ti caá¹…kÄ«tÄ• rukkhÄ• dayo paá¹‡á¸• itabrÄ• hmaá¹‡Ä• .
cittasudattÄ• dayo paá¹‡á¸• itagahapatayo. __samaá¹‡apaá¹‡á¸• itÄ• _ti sabhiyapilotikÄ• d
paá¹‡á¸• itaparibbÄ• jakÄ• \Ee II 258/. __vÄ«maá¹ƒsakÄ• _ti atthagavesino. __kiá¹ƒvÄ• dÄ
dassanaá¹ƒ vadati, kiá¹ƒ laddhikoti attho. __kimakkhÄ• yÄ«_ti kiá¹ƒ sÄ• vakÄ• naá¹ƒ ovÄ•
Ä• cikkhati? __dhammassa cÄ• nudhamma_nti bhagavatÄ• vuttabyÄ• karaá¹‡assa anubyÄ
sakÄ• raá¹‡o. __vÄ• dÄ• nuvÄ• do_ti bhagavatÄ• vuttavÄ• dassa anuvÄ• do. ``vÄ• dÄ• nu
vÄ• dassa anupÄ• to anupatanaá¹ƒ, anugamananti attho. iminÄ• pi vÄ• daá¹ƒ anugato vÄ•

__avigatarÄ• gassÄ• _tiÄ• dÄ«su taá¹‡hÄ• vaseneva attho veditabbo. taá¹‡hÄ• hi rajjanat
__chando, _ piyÄ• yanaá¹-á¹-hena __pemaá¹ƒ, _ pivitukÄ• maá¹-á¹-hena __pipÄ• sÄ• , _ a
__pariá¸·Ä• ho_ti vuccati. __akusale cÄ• vuso, dhamme_tiÄ• di kasmÄ• Ä• raddhaá¹ƒ? pa
avÄ«tarÄ• gassa Ä• dÄ«navaá¹ƒ \Ne II 228/, vÄ«tarÄ• gassa ca Ä• nisaá¹ƒsaá¹ƒ dassetuá¹
niddukkho. __anupÄ• yÄ• so_ti nirupatÄ• po. __apariá¸·Ä• ho_ti niddÄ• ho. evaá¹ƒ sabbatt
dutiyaá¹ƒ.

3. hÄ• liddikÄ• nisuttavaá¹‡á¹‡anÄ•

<3> tatiye __avantÄ«sÅ«_ti avantidakkhiá¹‡Ä• pathasaá¹…khÄ• te avantiraá¹-á¹-he. __kur
nagare. __papÄ• te_ti ekato papÄ• te. tassa kira pabbatassa ekaá¹ƒ passaá¹ƒ chinditvÄ• p
``pavatteâ€™â€™ tipi pÄ• á¹-ho, nÄ• nÄ• titthiyÄ• naá¹ƒ laddhipavattaá¹-á¹-hÄ• neti attho.
raá¹-á¹-he taá¹ƒ nagaraá¹ƒ nissÄ• ya tasmiá¹ƒ pabbate viharati. __hÄ• liddikÄ• nÄ«_ti evaá
__aá¹-á¹-hakavaggiye mÄ• gaá¹‡á¸• iyapaÃ±he_ti aá¹-á¹-hakavaggikamhi mÄ• gaá¹‡á¸• iya
paÃ±he. __rÅ«padhÄ• tÅ«_ti rÅ«pakkhandho adhippeto. __rÅ«padhÄ• turÄ• gavinibaddha_
vinibaddhaá¹ƒ \Ee II 259/. __viÃ±Ã±Ä• á¹‡a_nti kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. __okasÄ• rÄ«_ti

kasmÄ• \Be II 239/ panettha ``viÃ±Ã±Ä• á¹‡adhÄ• tu kho, gahapatÄ«â€™â€™ ti na vuttan
``okoâ€™â€™ ti hi atthato paccayo vuccati, purejÄ• taÃ±ca kammaviÃ±Ã±Ä• á¹‡aá¹ƒ pacch
kammaviÃ±Ã±Ä• á¹‡assapi vipÄ• kaviÃ±Ã±Ä• á¹‡assapi vipÄ• kaviÃ±Ã±Ä• á¹‡aÃ±ca vipÄ•
kammaviÃ±Ã±Ä• á¹‡assapi paccayo hoti, tasmÄ• ``kataraá¹ƒ nu kho idha viÃ±Ã±Ä• á¹‡aâ€

tassa vighÄ• tatthaá¹ƒ taá¹ƒ agahetvÄ• asambhinnÄ• va desanÄ• katÄ• . apica Ä• ramma
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo vuttÄ• ti tÄ• dassetumpi idha viÃ±Ã±Ä• á¹‡aá

__upayupÄ• dÄ• nÄ• _ti taá¹‡hÅ«payadiá¹-á¹-hÅ«payavasena dve upayÄ• , kÄ• mupÄ• dÄ
ca. __cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• _ti akusalacittassa adhiá¹-á¹-hÄ• nabh
abhinivesabhÅ«tÄ• ca anusayabhÅ«tÄ• ca. __tathÄ• gatassÄ• _ti sammÄ• sambuddhass
khÄ«á¹‡Ä• savÄ• naá¹ƒ ete pahÄ«nÄ• va, satthu pana khÄ«á¹‡Ä• savabhÄ• vo loke atipÄ•
evaá¹ƒ vuttaá¹ƒ. __viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• _ti idha viÃ±Ã±Ä• á¹‡aá¹ƒ kasmÄ• gahitaá¹ƒ
kilesappahÄ• nadassanatthaá¹ƒ. kilesÄ• hi na kevalaá¹ƒ catÅ«suyeva khandhesu pahÄ«nÄ
pahÄ«yantiyevÄ• ti kilesappahÄ• nadassanatthaá¹ƒ gahitaá¹ƒ. __evaá¹ƒ kho, gahapati, ano
kammaviÃ±Ã±Ä• á¹‡ena okaá¹ƒ asarantena anokasÄ• rÄ« nÄ• ma hoti.

__rÅ«panimittaniketavisÄ• ravinibandhÄ• _ti \Ne II 229/ rÅ«pameva kilesÄ• naá¹ƒ paccaya
Ä• rammaá¹‡akiriyasaá¹…khÄ• tanivÄ• sanaá¹-á¹-hÄ• naá¹-á¹-hena niketanti rÅ«panimittan
vinibandho ca visÄ• ravinibandhÄ• . ubhayenapi hi kilesÄ• naá¹ƒ patthaá¹-abhÄ• vo ca vinib
rÅ«panimittanikete visÄ• ravinibandhÄ• ti rÅ«panimittaniketavisÄ• ravinibandhÄ• , tasmÄ•
uppannena \Ee II 260/ kilesavisÄ• rena ceva kilesabandhanena cÄ• ti attho. __niketasÄ• rÄ
Ä• rammaá¹‡akaraá¹‡avasena nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ sÄ• rÄ«ti vuccati. __pahÄ«nÄ• _
rÅ«panimittaniketakilesavisÄ• ravinibandhÄ• pahÄ«nÄ• .

kasmÄ• panettha paÃ±cakkhandhÄ• ``okÄ• â€™â€™ ti vuttÄ• , cha Ä• rammaá¹‡Ä• ni ``n
balavadubbalatÄ• ya. samÄ• nepi hi etesaá¹ƒ Ä• layaá¹-á¹-hena visayabhÄ• ve __oko_ti
niccanivÄ• sanaá¹-á¹-hÄ• nagehameva vuccati, __niketa_nti \Be II 240/ ``ajja asukaá¹-á¹-hÄ
kÄ«á¸·issÄ• mÄ• â€™â€™ ti katasaá¹…ketaá¹-á¹-hÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ uyyÄ•
puttadÄ• radhanadhaÃ±Ã±apuá¹‡á¹‡agehe chandarÄ• go balavÄ• hoti, evaá¹ƒ ajjhattikesu
uyyÄ• naá¹-á¹-hÄ• nÄ• dÄ«su tato dubbalataro hoti, evaá¹ƒ bÄ• hiresu chasu Ä• rammaá¹‡
balavadubbalatÄ• ya evaá¹ƒ desanÄ• katÄ• ti veditabbo.

__sukhitesu sukhito_ti upaá¹-á¹-hÄ• kesu dhanadhaÃ±Ã±alÄ• bhÄ• divasena sukhitesu ``id
bhojanaá¹ƒ labhissÄ• mÄ«â€™â€™ ti gehasitasukhena sukhito hoti, tehi pattasampattiá¹ƒ a
carati. __dukkhitesu dukkhito_ti tesaá¹ƒ kenacideva kÄ• raá¹‡ena dukkhe uppanne sayaá¹ƒ
dukkhito hoti. __kiccakaraá¹‡Ä«yesÅ«_ti kiccasaá¹…khÄ• tesu karaá¹‡Ä«yesu. __tesu yoga
upayogaá¹ƒ sayaá¹ƒ tesaá¹ƒ kiccÄ• naá¹ƒ kattabbataá¹ƒ Ä• pajjati. __kÄ• mesÅ«_ti vatthuk
gahapati, kÄ• mehi aritto hotÄ«_ti evaá¹ƒ kilesakÄ• mehi aritto hoti anto kÄ• mÄ• naá¹ƒ bhÄ
sukkapakkho tesaá¹ƒ abhÄ• vena __ritto_ tucchoti veditabbo.

__purakkharÄ• no_ti vaá¹-á¹-aá¹ƒ purato kurumÄ• no. __evaá¹ƒrÅ«po siya_ntiÄ• dÄ«su dÄ
rÅ«pesu ``evaá¹ƒrÅ«po nÄ• ma bhaveyyaâ€™â€™ nti pattheti. sukhÄ• dÄ«su vedanÄ• su

nÄ«lasaÃ±Ã±Ä• dÄ«su saÃ±Ã±Ä• su evaá¹ƒ saÃ±Ã±o nÄ• ma; puÃ±Ã±Ä• bhisaá¹…khÄ• r
evaá¹ƒsaá¹…khÄ• ro nÄ• ma; cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su \Ee II 261/ viÃ±Ã±Ä• á¹‡esu ``
bhaveyyaâ€™â€™ nti pattheti.

__apurakkharÄ• no_ti \Ne II 230/ vaá¹-á¹-aá¹ƒ purato akurumÄ• no. __sahitaá¹ƒ me, asahit
vacanaá¹ƒ asahitaá¹ƒ asiliá¹-á¹-haá¹ƒ, mayhaá¹ƒ sahitaá¹ƒ siliá¹-á¹-haá¹ƒ madhurapÄ• nasa
__adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vatta_nti yaá¹ƒ tuyhaá¹ƒ dÄ«ghena kÄ• lena paricitaá¹ƒ supp
vÄ• daá¹ƒ Ä• gamma sabbaá¹ƒ khaá¹‡ena viparÄ• vattaá¹ƒ nivattaá¹ƒ. __Ä• ropito te vÄ• d
Ä• ropito. __cara vÄ• dappamokkhÄ• yÄ• _ti taá¹ƒ taá¹ƒ Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• u
vÄ• dassa mokkhÄ• ya cara Ä• hiá¹‡á¸• Ä• hi. __nibbeá¹-hehi vÄ• sace pahosÄ«_ti atha sa
nibbeá¹-hehÄ«ti. tatiyaá¹ƒ.

4. dutiyahÄ• liddikÄ• nisuttavaá¹‡á¹‡anÄ•

<4> catutthe \Be II 241/ __sakkapaÃ±he_ti cÅ«á¸·asakkapaÃ±he, mahÄ• sakkapaÃ±hepeta
__taá¹‡hÄ• saá¹…khayavimuttÄ• _ti taá¹‡hÄ• saá¹…khaye nibbÄ• ne tadÄ• rammaá¹‡Ä• y
__accantaniá¹-á¹-hÄ• _ti antaá¹ƒ atikkantaniá¹-á¹-hÄ• satataniá¹-á¹-hÄ• . sesapadesupi ese

5. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<5> paÃ±came __samÄ• dhi_nti idaá¹ƒ bhagavÄ• te bhikkhÅ« cittekaggatÄ• ya parihÄ• ya
``cittekaggataá¹ƒ labhantÄ• naá¹ƒ imesaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gamissatÄ«â
__abhinandatÄ«_ti pattheti. __abhivadatÄ«_ti tÄ• ya abhinandanÄ• ya ``aho piyaá¹ƒ iá¹-á¹-h
manÄ• paâ€™â€™ nti vadati. vÄ• caá¹ƒ abhinandantopi ca taá¹ƒ Ä• rammaá¹‡aá¹ƒ nissÄ•
abhivadatiyeva nÄ• ma. __ajjhosÄ• ya tiá¹-á¹-hatÄ«_ti gilitvÄ• pariniá¹-á¹-hapetvÄ• gaá¹‡h
262/ __rÅ«pe nandÄ«_ti yÄ• sÄ• rÅ«pe balavapatthanÄ• saá¹…khÄ• tÄ• nandÄ«. __tadu
gahaá¹‡aá¹-á¹-hena upÄ• dÄ• naá¹ƒ. __nÄ• bhinandatÄ«_ti na pattheti. __nÄ• bhivadatÄ«_
``iá¹-á¹-haá¹ƒ kantaâ€™â€™ nti vadati. vipassanÄ• cittena cetasÄ• ``aniccaá¹ƒ dukkhaâ€™
karontopi nÄ• bhivadatiyeva. paÃ±camaá¹ƒ.

6. paá¹-isallÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __paá¹-isallÄ• á¹‡e_ti idaá¹ƒ bhagavÄ• te bhikkhÅ« kÄ• yavivekena parih
``kÄ• yavivekaá¹ƒ labhantÄ• naá¹ƒ imesaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gamissatÄ«
chaá¹-á¹-haá¹ƒ.

7. upÄ• dÄ• paritassanÄ• suttavaá¹‡á¹‡anÄ•

<7> sattame \Ne II 231/ __upÄ• dÄ• paritassana_nti gahaá¹‡ena uppannaá¹ƒ paritassanaá
__anupÄ• dÄ• aparitassana_nti aggahaá¹‡ena aparitassanaá¹ƒ. __rÅ«pavipariá¹‡Ä• mÄ• n
hotÄ«_ti ``mama rÅ«paá¹ƒ vipariá¹‡ataâ€™â€™ nti vÄ• ``ahu vata metaá¹ƒ, dÄ• ni vata me
Ä• dinÄ• nayena kammaviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«passa bhedÄ• nuparivatti hoti. __vipariá¹‡Ä•
vipariá¹‡Ä• massa anuparivattito vipariá¹‡Ä• mÄ• rammaá¹‡acittato \Be II 242/ jÄ• tÄ• . __p
dhammasamuppÄ• dÄ• _ti taá¹‡hÄ• paritassanÄ• ca akusaladhammasamuppÄ• dÄ• ca. _
__pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«_ti pariyÄ• diyitvÄ• tiá¹-á¹-hanti. __uttÄ• savÄ• _ti sauttÄ• s
savighÄ• to sadukkho. __apekkhavÄ• _ti sÄ• layo. __upÄ• dÄ• ya ca paritassatÄ«_ti gaá¹‡
hoti. __na rÅ«pavipariá¹‡Ä• mÄ• nuparivattÄ«_ti khÄ«á¹‡Ä• savassa kammaviÃ±Ã±Ä• á¹‡a
rÅ«pabhedÄ• nuparivatti na hotÄ«ti vattuá¹ƒ vaá¹-á¹-ati. sattamaá¹ƒ.

8. dutiyaupÄ• dÄ• paritassanÄ• suttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena desanÄ• katÄ• . iti paá¹-ipÄ• á¹-iyÄ• c
vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ. aá¹-á¹-hamaá¹ƒ.

9. kÄ• lattayaaniccasuttavaá¹‡á¹‡anÄ•

<9> navame \Ee II 263/ __ko pana vÄ• do paccuppannassÄ• _ti paccuppannamhi kathÄ• v
kira bhikkhÅ« atÄ«tÄ• nÄ• gataá¹ƒ aniccanti sallakkhetvÄ• paccuppanne kilamiá¹ƒsu, atha
atÄ«tÄ• nÄ• gatepi ``paccuppannaá¹ƒ aniccaâ€™â€™ nti vuccamÄ• ne bujjhissantÄ«ti ajjh
puggalajjhÄ• sayena imaá¹ƒ desanaá¹ƒ desesi. navamaá¹ƒ.

10-11. kÄ• lattayadukkhasuttÄ• divaá¹‡á¹‡anÄ•

10-11__._ dasamekÄ• dasamÄ• ni \Ne II 232/ __dukkhaá¹ƒ anattÄ• _ti padehi visesetvÄ• t
puggalajjhÄ• sayena kathitÄ• nÄ«ti. dasamekÄ• dasamÄ• ni.

nakulapituvaggo paá¹-hamo.

2. aniccavaggo

1-10. aniccasuttÄ• divaá¹‡á¹‡anÄ•

12-21__._ aniccavagge pariyosÄ• nasuttaá¹ƒ pucchÄ• vasikaá¹ƒ, sesÄ• ni tathÄ• tathÄ• b
desitÄ• nÄ«ti. paá¹-hamÄ• dÄ«ni.

aniccavaggo dutiyo.

3. bhÄ• ravaggo

1. bhÄ• rasuttavaá¹‡á¹‡anÄ•

<22> bhÄ• ravaggassa \Be II 243/ paá¹-hame __paÃ±cupÄ• dÄ• nakkhandhÄ• tissa vacan
paÃ±cupÄ• dÄ• nakkhandhÄ• iti assa vacanÄ«yaá¹ƒ, evaá¹ƒ vattabbaá¹ƒ bhaveyyÄ• ti atth
bhikkhave, bhÄ• ro_ti ye ime paÃ±cupÄ• dÄ• nakkhandhÄ• , ayaá¹ƒ bhÄ• roti vuccati. kena
parihÄ• rabhÄ• riyaá¹-á¹-hena. etesaÃ±hi
á¹-hÄ• panagamananisÄ«dÄ• pananipajjÄ• pananhÄ• panamaá¹‡á¸• anakhÄ• dÄ• panabhu
parihÄ• rabhÄ• riyaá¹-á¹-hena bhÄ• roti vuccati. __evaá¹ƒnÄ• mo_ti tisso dattotiÄ• dinÄ• m
kaá¹‡hÄ• yano vacchÄ• yanotiÄ• digotto. iti vohÄ• ramattasiddhaá¹ƒ puggalaá¹ƒ ``bhÄ• rah
dasseti. puggalo \Ne II 233/ hi paá¹-isandhikkhaá¹‡eyeva \Ee II 264/ khandhabhÄ• raá¹ƒ ukl
vassÄ• ni vÄ«satipi vassasatampÄ«ti yÄ• vajÄ«vaá¹ƒ imaá¹ƒ khandhabhÄ• raá¹ƒ nhÄ• pent
mudusamphassamaÃ±capÄ«á¹-hesu nisÄ«dÄ• pento nipajjÄ• pento pariharitvÄ• cutikkhaá
paá¹-isandhikkhaá¹‡e aparaá¹ƒ khandhabhÄ• raá¹ƒ Ä• diyati, tasmÄ• bhÄ• rahÄ• roti jÄ• to

__ponobhavikÄ• _ti punabbhavanibbattikÄ• . __nandÄ«rÄ• gasahagatÄ• _ti nandirÄ• gena
tabbhÄ• vasahagataÃ±hi idha adhippetaá¹ƒ. __tatra tatrÄ• bhinandinÄ«_ti upapattiá¹-á¹-hÄ•
Ä• rammaá¹‡esu tattha tattha abhinandanasÄ«lÄ• va. __kÄ• mataá¹‡hÄ• _dÄ«su paÃ±cak
nÄ• ma, rÅ«pÄ• rÅ«pabhavarÄ• go jhÄ• nanikanti sassatadiá¹-á¹-hisahagato rÄ• goti ayaá¹
ucchedadiá¹-á¹-hisahagato rÄ• go vibhavataá¹‡hÄ• nÄ• ma. __bhÄ• rÄ• dÄ• na_nti bhÄ• r
bhÄ• raá¹ƒ Ä• diyati. __asesavirÄ• ganirodho_tiÄ• di sabbaá¹ƒ nibbÄ• nasseva vevacanaá¹
asesato virajjati nirujjhati cajiyati paá¹-inissajjiyati vimuccati, natthi cettha kÄ• mÄ• layo vÄ•
diá¹-á¹-hÄ• layo vÄ• ti nibbÄ• naá¹ƒ etÄ• ni nÄ• mÄ• ni labhati. __samÅ«laá¹ƒ taá¹‡ha_nti t
mÅ«laá¹ƒ nÄ• ma. __abbuyhÄ• _ti arahattamaggena taá¹ƒ samÅ«lakaá¹ƒ uddharitvÄ• . __n
nittaá¹‡ho parinibbuto nÄ• mÄ• ti vattuá¹ƒ vaá¹-á¹-atÄ«ti. paá¹-hamaá¹ƒ.

2. pariÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<23> dutiye \Be II 244/ __pariÃ±Ã±eyye_ti parijÄ• nitabbe, samatikkamitabbeti attho. __par
accantapariÃ±Ã±aá¹ƒ, samatikkamanti attho. __rÄ• gakkhayo_tiÄ• di nibbÄ• nassa nÄ• ma
nÄ• ma. dutiyaá¹ƒ.

3. abhijÄ• nasuttavaá¹‡á¹‡anÄ•

<24> tatiye __abhijÄ• na_nti abhijÄ• nanto. iminÄ• Ã±Ä• tapariÃ±Ã±Ä• kathitÄ• , dutiyapa
tatiyacatutthehi pahÄ• napariÃ±Ã±Ä• ti imasmiá¹ƒ sutte tisso pariÃ±Ã±Ä• kathitÄ• ti. tatiyaá

4-9. chandarÄ• gasuttÄ• divaá¹‡á¹‡anÄ•

25-30__._ catutthÄ• dÄ«ni \Ne II 234/ \Ee II 265/ dhÄ• tusaá¹ƒyutte vuttanayeneva veditabb
panettha paÃ±camachaá¹-á¹-hasattamesu cattÄ• ri saccÄ• ni kathitÄ• ni, aá¹-á¹-hamanavan
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ. catutthÄ• dÄ«ni.

10. aghamÅ«lasuttavaá¹‡á¹‡anÄ•

<31> dasame __agha_nti dukkhaá¹ƒ. evamettha dukkhalakkhaá¹‡ameva kathitaá¹ƒ. dasam

11. pabhaá¹…gusuttavaá¹‡á¹‡anÄ•

<32> ekÄ• dasame __pabhaá¹…gu_nti pabhijjanasabhÄ• vaá¹ƒ. evamidha aniccalakkhaá¹‡
ekÄ• dasamaá¹ƒ.

bhÄ• ravaggo tatiyo.

4. natumhÄ• kavaggo

1. natumhÄ• kasuttavaá¹‡á¹‡anÄ•

<33> natumhÄ• kavaggassa paá¹-hame __pajahathÄ• _ti chandarÄ• gappahÄ• nena pajah
nÄ• ma antopheggu bahisÄ• raá¹ƒ tÄ• lanÄ• á¸·ikerÄ• di. __kaá¹-á¹-haá¹ƒ_ \Be II 245/ nÄ•
khadirasÄ• lasÄ• kapanasÄ• di. __sÄ• khÄ• _ nÄ• ma rukkhassa bÄ• hÄ• viya nikkhantÄ•
tÄ• lanÄ• á¸·ikerapaá¹‡á¹‡Ä• di. paá¹-hamaá¹ƒ.

2. dutiyanatumhÄ• kasuttavaá¹‡á¹‡anÄ•

<34> dutiyaá¹ƒ \Ne II 235/ vinÄ• upamÄ• ya bujjhanakÄ• naá¹ƒ ajjhÄ• sayena vuttaá¹ƒ. du

3. aÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ•

<35> tatiye __rÅ«paÃ±ce, bhante, anusetÄ«_ti yadi rÅ«paá¹ƒ anuseti. __tena saá¹…khaá¹‡
kÄ• marÄ• gÄ• dÄ«su yena anusayena taá¹ƒ rÅ«paá¹ƒ anuseti, teneva anusayena ``ratto d
paá¹‡á¹‡attiá¹ƒ gacchati. __na tena saá¹…khaá¹ƒ gacchatÄ«_ti tena abhÅ«tena anusayena
mÅ«á¸·hoâ€™â€™ ti saá¹…khaá¹ƒ na gacchatÄ«ti. tatiyaá¹ƒ.

4. dutiyaaÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ•

<36> catutthe \Ee II 266/ __taá¹ƒ anumÄ«yatÄ«_ti taá¹ƒ anusayitaá¹ƒ rÅ«paá¹ƒ marantena
na hi Ä• rammaá¹‡e bhijjamÄ• ne tadÄ• rammaá¹‡Ä• dhammÄ• tiá¹-á¹-hanti. __yaá¹ƒ anu
yena anusayena anumarati. __tena saá¹…khaá¹ƒ gacchatÄ«_ti tena anusayena ``ratto duá¹
saá¹…khaá¹ƒ gacchati. atha vÄ• __ya_nti karaá¹‡avacanametaá¹ƒ, yena anusayena anum
duá¹-á¹-ho mÅ«á¸·hoâ€™â€™ ti saá¹…khaá¹ƒ gacchatÄ«ti attho. catutthaá¹ƒ.

5-6. Ä• nandasuttÄ• divaá¹‡á¹‡anÄ•

37-38__._ paÃ±came __á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«_ti dharamÄ• nassa jÄ
paÃ±Ã±Ä• yati. __á¹-hitÄ«_ti hi jÄ«vitindriyasaá¹…khÄ• tÄ• ya anupÄ• lanÄ• ya nÄ• maá¹ƒ
tenÄ• hu porÄ• á¹‡Ä• ---

``uppÄ• do jÄ• ti akkhÄ• to, bhaá¹…go vutto vayoti ca.

aÃ±Ã±athattaá¹ƒ jarÄ• vuttÄ• , á¹-hitÄ« ca anupÄ• lanÄ• â€™â€™ ti ||

evaá¹ƒ \Ne II 236/ ekekassa khandhassa uppÄ• dajarÄ• bhaá¹…gasaá¹…khÄ• tÄ• ni tÄ«á¹
sandhÄ• ya vuttaá¹ƒ ``tÄ«á¹‡imÄ• ni, bhikkhave, saá¹…khatassa saá¹…khatalakkhaá¹‡Ä• n

tattha \Be II 246/ saá¹…khataá¹ƒ nÄ• ma paccayanibbatto yo koci saá¹…khÄ• ro. saá¹…kh
lakkhaá¹‡aá¹ƒ na saá¹…khÄ• ro, na ca saá¹…khÄ• rena vinÄ• lakkhaá¹‡aá¹ƒ paÃ±Ã±Ä• p
lakkhaá¹‡aá¹ƒ vinÄ• saá¹…khÄ• ro, lakkhaá¹‡ena pana saá¹…khÄ• ro pÄ• kaá¹-o hoti. yat
lakkhaá¹‡aá¹ƒ, lakkhaá¹‡ameva na gÄ• vÄ«, nÄ• pi gÄ• viá¹ƒ muÃ±citvÄ• lakkhaá¹‡aá¹ƒ p
lakkhaá¹‡aá¹ƒ muÃ±citvÄ• gÄ• viá¹ƒ, lakkhaá¹‡ena pana gÄ• vÄ« pÄ• kaá¹-Ä• hoti, evaá¹
veditabbaá¹ƒ.

tattha saá¹…khÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e saá¹…khÄ• ropi uppÄ• dalakkhaá¹‡ampi k
paÃ±Ã±Ä• yati. ``uppÄ• dopÄ«â€™â€™ ti \Ee II 267/ vutte saá¹…khÄ• ropi jarÄ• lakkhaá¹‡
khaá¹‡opi paÃ±Ã±Ä• yati. bhaá¹…gakkhaá¹‡e saá¹…khÄ• ropi taá¹ƒlakkhaá¹‡ampi kÄ• las
paÃ±Ã±Ä• yati. apare pana vadanti ``arÅ«padhammÄ• naá¹ƒ jarÄ• khaá¹‡o nÄ• ma na sak
sammÄ• sambuddho ca `vedanÄ• ya uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitÄ
paÃ±Ã±Ä• yatÄ«â€™ ti vadanto arÅ«padhammÄ• nampi tÄ«á¹‡i lakkhaá¹‡Ä• ni paÃ±Ã±Ä•
upÄ• dÄ• ya labbhantÄ«â€™â€™ ti vatvÄ• ---

``atthitÄ• sabbadhammÄ• naá¹ƒ, á¹-hiti nÄ• ma pavuccati.

tasseva bhedo maraá¹‡aá¹ƒ, sabbadÄ• sabbapÄ• á¹‡inaâ€™â€™ nti || ---

imÄ• ya Ä• cariyagÄ• thÄ• ya tamatthaá¹ƒ sÄ• dhenti. atha vÄ• santativasena á¹-hÄ• naá¹
vadanti. yasmÄ• pana sutte ayaá¹ƒ viseso natthi, tasmÄ• Ä• cariyamatiyÄ• suttaá¹ƒ apaá
pamÄ• á¹‡aá¹ƒ kattabbaá¹ƒ. chaá¹-á¹-haá¹ƒ uttÄ• nameva. paÃ±camachaá¹-á¹-hÄ• ni.

7-10. anudhammasuttÄ• divaá¹‡á¹‡anÄ•

39-42__._ sattame __dhammÄ• nudhammappaá¹-ipannassÄ• _ti navannaá¹ƒ lokuttaradhar
pubbabhÄ• gapaá¹-ipadaá¹ƒ paá¹-ipannassa. __ayamanudhammo_ti ayaá¹ƒ anulomadham
ukkaá¹‡á¹-hanabahulo \Ne II 237/ hutvÄ• . __parijÄ• nÄ• tÄ«_ti tÄ«hi pariÃ±Ã±Ä• hi parijÄ•
maggakkhaá¹‡e uppannÄ• ya pahÄ• napariÃ±Ã±Ä• ya parimuccati. evaá¹ƒ imasmiá¹ƒ sutte
ito paresu tÄ«su. idha pana anupassanÄ• aniyamitÄ• , tesu \Be II 247/ niyamitÄ• . tasmÄ•
niyamitavaseneva niyametabbÄ• . na hi sakkÄ• tÄ«su aÃ±Ã±ataraá¹ƒ anupassanaá¹ƒ vinÄ
parijÄ• nituá¹ƒ vÄ• ti. sattamÄ• dÄ«ni.

natumhÄ• kavaggo catuttho.

5. attadÄ«pavaggo

1. attadÄ«pasuttavaá¹‡á¹‡anÄ•

<43> attadÄ«pavaggassa \Ee II 268/ paá¹-hame __attadÄ«pÄ• _ti attÄ• naá¹ƒ dÄ«paá¹ƒ tÄ
parÄ• yaá¹‡aá¹ƒ patiá¹-á¹-haá¹ƒ katvÄ• viharathÄ• ti attho. __attasaraá¹‡Ä• _ti idaá¹ƒ tass
__anaÃ±Ã±asaraá¹‡Ä• _ti idaá¹ƒ aÃ±Ã±assa saraá¹‡apaá¹-ikkhepavacanaá¹ƒ. na hi aÃ±Ã±
aÃ±Ã±assa vÄ• yÄ• mena aÃ±Ã±assa asijjhanato, vuttampi cetaá¹ƒ ---

``attÄ• hi attano nÄ• tho,

ko hi nÄ• tho paro siyÄ• â€™â€™ ti || (Dhp 160).

tenÄ• ha ``anaÃ±Ã±asaraá¹‡Ä• â€™â€™ ti. ko panettha attÄ• nÄ• ma? lokiyalokuttaro dha
``dhammadÄ«pÄ• dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• â€™â€™ ti. __yonÄ«_ti kÄ• ra
phalassa adhigamÄ• yÄ• â€™â€™ tiÄ• dÄ«su (MN III 227) viya. __kiá¹ƒpahotikÄ• _ti kiá¹ƒp
pabhavantÄ«ti attho? __rÅ«passa tevÄ• _ti idaá¹ƒ tesaá¹ƒyeva sokÄ• dÄ«naá¹ƒ pahÄ• na
__na paritassatÄ«_ti na gaá¹‡hÄ• ti na gahati. __tadaá¹…ganibbuto_ti tena vipassanaá¹…g
nibbutattÄ• tadaá¹…ganibbuto. imasmiá¹ƒ sutte vipassanÄ• va kathitÄ• . paá¹-hamaá¹ƒ.

2. paá¹-ipadÄ• suttavaá¹‡á¹‡anÄ•

<44> dutiye \Ne II 238/ __dukkhasamudayagÄ• minÄ« samanupassanÄ• _ti yasmÄ• sakk
samudayagÄ• minÄ« paá¹-ipadÄ• nÄ• ma ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ ti e
diá¹-á¹-hisamanupassanÄ• vuttÄ• , tasmÄ• dukkhasamudayagÄ• minÄ« samanupassanÄ
__dukkhanirodhagÄ• minÄ« samanupassanÄ• _ti ettha saha vipassanÄ• ya catumaggaÃ±Ä
ti vuttaá¹ƒ. iti imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ. dutiyaá¹ƒ.

3. aniccasuttavaá¹‡á¹‡anÄ•

<45> tatiye __sammappaÃ±Ã±Ä• ya daá¹-á¹-habba_nti saha vipassanÄ• ya maggapaÃ±Ã±
__virajjati vimuccatÄ«_ti maggakkhaá¹‡e virajjati, phalakkhaá¹‡e vimuccati. __anupÄ• dÄ•
anuppÄ• danirodhena \Ee II 269/ niruddhehi Ä• savehi agahetvÄ• iti vimuccati. __rÅ«padhÄ
paccavekkhaá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. saha phalena paccavekkhaá¹‡adassanatthantipi
__á¹-hita_nti upari kattabbakiccÄ• bhÄ• vena á¹-hitaá¹ƒ. __á¹-hitattÄ• santussita_nti pattab
santuá¹-á¹-haá¹ƒ. __paccattaá¹ƒyeva parinibbÄ• yatÄ«_ti sayameva parinibbÄ• yati. tatiyaá

4. dutiyaaniccasuttavaá¹‡á¹‡anÄ•

<46> catutthe __pubbantÄ• nudiá¹-á¹-hiyo_ti pubbantaá¹ƒ anugatÄ• aá¹-á¹-hÄ• rasa diá¹-á
__aparantÄ• nudiá¹-á¹-hiyo_ti aparantaá¹ƒ anugatÄ• catucattÄ• lÄ«sa diá¹-á¹-hiyo na honti
parÄ• mÄ• so_ti diá¹-á¹-hithÄ• maso ceva diá¹-á¹-hiparÄ• mÄ• so ca na hoti. ettÄ• vatÄ• pa
idÄ• ni saha vipassanÄ• ya tayo magge ca phalÄ• ni ca dassetuá¹ƒ __rÅ«pasmi_ntiÄ• di Ä•
diá¹-á¹-hiyo nÄ• ma vipassanÄ• ya eva pahÄ«nÄ• , idaá¹ƒ pana upari saha vipassanÄ• ya c
Ä• raddhaá¹ƒ. catutthaá¹ƒ.

5. samanupassanÄ• suttavaá¹‡á¹‡anÄ•

<47> paÃ±came \Ne II 239/ __paÃ±cupÄ• dÄ• nakkhandhe samanupassanti etesaá¹ƒ vÄ•
paripuá¹‡á¹‡agÄ• havasena paÃ±cakkhandhe samanupassanti, aparipuá¹‡á¹‡agÄ• havase
__iti ayaÃ±ceva samanupassanÄ• _ti iti ayaÃ±ca diá¹-á¹-hisamanupassanÄ• . __asmÄ«ti ca
yassa ayaá¹ƒ samanupassanÄ• atthi, tasmiá¹ƒ asmÄ«ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hisaá¹…kh
avigatameva hoti. __paÃ±cannaá¹ƒ_ \Be II 249/ __indriyÄ• naá¹ƒ avakkanti hotÄ«_ti tasmiá
kammakilesapaccayÄ• naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nibbatti hoti.

__atthi, bhikkhave, mano_ti idaá¹ƒ kammamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __dhammÄ• _ti Ä
__avijjÄ• dhÄ• tÅ«_ti javanakkhaá¹‡e avijjÄ• . __avijjÄ• samphassajenÄ• _ti avijjÄ• sampay
jÄ• tena. apica __mano_ti bhavaá¹…gakkhaá¹‡e vipÄ• kamanodhÄ• tu, Ä• vajjanakkhaá¹‡e

__dhammÄ• _dayo vuttappakÄ• rÄ• va. __asmÄ«tipissa hotÄ«_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-h
ito paresu __ayamahamasmÄ«_ti rÅ«pÄ• dÄ«su kiÃ±cideva dhammaá¹ƒ gahetvÄ• ``ayaá¹
attadiá¹-á¹-hivasena vuttaá¹ƒ. __bhavissa_nti sassatadiá¹-á¹-hivasena. __na bhavissa_nti
ucchedadiá¹-á¹-hivasena. __rÅ«pÄ« bhavissa_ntiÄ• dÄ«ni sabbÄ• ni sassatameva bhajanti
tenevÄ• kÄ• rena á¹-hitesu etesu indriyesu. __avijjÄ• pahÄ«yatÄ«_ti catÅ«su saccesu aÃ±
pahÄ«yati. __vijjÄ• uppajjatÄ«_ti arahattamaggavijjÄ• uppajjati. evamettha asmÄ«ti taá¹‡h
kammassa paÃ±cannaÃ±ca indriyÄ• naá¹ƒ antare eko sandhi, vipÄ• kamanaá¹ƒ paÃ±cindri
paÃ±cannaÃ±ca indriyÄ• naá¹ƒ kammassa ca antare eko sandhÄ«ti. iti tayo papaÃ±cÄ• at
paccuppanno addhÄ• , tattha kammamanaá¹ƒ Ä• diá¹ƒ katvÄ• anÄ• gatassa paccayo dass

6. khandhasuttavaá¹‡á¹‡anÄ•

<48> chaá¹-á¹-he rÅ«pakkhandho kÄ• mÄ• vacaro, cattÄ• ro khandhÄ• catubhÅ«makÄ• .
Ä• rammaá¹‡abhÄ• vena paccayabhÅ«taá¹ƒ. __upÄ• dÄ• niya_nti tatheva ca upÄ• dÄ• nÄ
vacanattho panettha --- Ä• rammaá¹‡aá¹ƒ katvÄ• pavattehi saha Ä• savehÄ«ti __sÄ• sava
__upÄ• dÄ• niyaá¹ƒ_. idhÄ• pi \Ne II 240/ rÅ«pakkhandho kÄ• mÄ• vacaro, avasesÄ• tebh
vuttÄ• . evamettha rÅ«paá¹ƒ rÄ• saá¹-á¹-hena khandhesu paviá¹-á¹-haá¹ƒ, sÄ• savarÄ• saá
upÄ• dÄ• nakkhandhesu. vedanÄ• dayo sÄ• savÄ• pi atthi, anÄ• savÄ• pi atthi. te rÄ• saá¹
paviá¹-á¹-hÄ• , tebhÅ«makÄ• panettha sÄ• savaá¹-á¹-hena upÄ• dÄ• nakkhandhesu paviá

7-8. soá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

49-50__._ sattame \Be II 250/ \Ee II 271/ __seyyohamasmÄ«_ti visiá¹-á¹-ho uttamo ahamas
yathÄ• bhÅ«tassa adassanÄ• _ti yathÄ• bhÅ«tassa adassanato aÃ±Ã±aá¹ƒ kiá¹ƒ bhaveyya
bhaveyyÄ• ti attho. idÄ• nissa te parivaá¹-á¹-aá¹ƒ vajirabhedadesanaá¹ƒ Ä• rabhanto __taá
soá¹‡o_tiÄ• dimÄ• ha. aá¹-á¹-hamaá¹ƒ uttÄ• nameva. sattamaaá¹-á¹-hamÄ• ni.

9-10. nandikkhayasuttÄ• divaá¹‡á¹‡anÄ•

51-52__._ navamadasamesu __nandikkhayÄ• rÄ• gakkhayo, rÄ• gakkhayÄ• nandikkhayo
vÄ• imesaá¹ƒ atthato ninnÄ• nÄ• karaá¹‡atÄ• ya vuttaá¹ƒ. nibbidÄ• nupassanÄ• ya vÄ• ni
virÄ• gÄ• nupassanÄ• ya virajjanto rÄ• gaá¹ƒ pajahati. ettÄ• vatÄ• vipassanaá¹ƒ niá¹-á¹-ha
nandikkhayoâ€™â€™ ti idha maggaá¹ƒ dassetvÄ• ``nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaâ
dassitanti. navamadasamÄ• ni.

attadÄ«pavaggo paÃ±camo.

mÅ«lapaá¹‡á¹‡Ä• sako samatto.

6. upayavaggo

1. upayasuttavaá¹‡á¹‡anÄ•

<53> upayavaggassa \Ne II 241/ paá¹-hame __upayo_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena
__viÃ±Ã±Ä• á¹‡a_nti kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. __Ä• pajjeyyÄ• _ti kammaá¹ƒ javÄ• petvÄ•
paá¹-isandhiÄ• kaá¸• á¸• hanasamatthatÄ• ya vuddhiÄ• dÄ«ni Ä• pajjeyya. __viÃ±Ã±Ä• á¹‡
kÄ• raá¹‡aá¹ƒ vuttameva. __vocchijjatÄ• rammaá¹‡a_nti \Ee II 272/ paá¹-isandhiÄ• kaá¸• á¸
abhÄ• vena Ä• rammaá¹‡aá¹ƒ vocchijjati. __patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assÄ• _ti kammavi
na hoti. __tadappatiá¹-á¹-hita_nti taá¹ƒ appatiá¹-á¹-hitaá¹ƒ. __anabhisaá¹…khacca vimutta_
anabhisaá¹…kharitvÄ• vimuttaá¹ƒ. paá¹-hamaá¹ƒ.

2. bÄ«jasuttavaá¹‡á¹‡anÄ•

<54> dutiye __bÄ«jajÄ• tÄ• nÄ«_ti bÄ«jÄ• ni. __mÅ«labÄ«ja_nti vacaá¹ƒ vacattaá¹ƒ halidd
evamÄ• di. __khandhabÄ«ja_nti assattho nigrodhoti evamÄ• di. __phalubÄ«ja_nti \Be II 251
evamÄ• di. __aggabÄ«ja_nti ajjukaá¹ƒ phaá¹‡ijjakanti evamÄ• di. __bÄ«jabÄ«ja_nti sÄ• liv
pubbaá¹‡á¹‡aÃ±ceva muggamÄ• sÄ• di aparaá¹‡á¹‡aÃ±ca. __akhaá¹‡á¸• Ä• nÄ«_ti abhin
paá¹-á¹-hÄ• ya bÄ«jaá¹ƒ bÄ«jatthÄ• ya na upakappati. __apÅ«tikÄ• nÄ«_ti udakatemanena
bÄ«jatthÄ• ya na upakappati. __avÄ• tÄ• tapahatÄ• nÄ«_ti vÄ• tena ca Ä• tapena ca na ha
pÄ• pitÄ• ni. nirojaÃ±hi kasaá¹-aá¹ƒ bÄ«jaá¹ƒ bÄ«jatthÄ• ya na upakappati. __sÄ• rÄ• dÄ•
patiá¹-á¹-hitasÄ• rÄ• ni. nissÄ• raÃ±hi bÄ«jaá¹ƒ bÄ«jatthÄ• ya na upakappati. __sukhasayit
koá¹-á¹-he pakkhittaniyÄ• meneva sukhaá¹ƒ sayitÄ• ni. __pathavÄ«_ti heá¹-á¹-hÄ• patiá¹-á
__Ä• po_ti uparisnehanaÄ• po. __catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti kammaviÃ±Ã±Ä• á¹
rÅ«pÄ• dayo cattÄ• ro khandhÄ• . te hi Ä• rammaá¹‡avasena patiá¹-á¹-hÄ• bhÅ«tattÄ• pat
__nandirÄ• go_ sinehanaá¹-á¹-hena Ä• podhÄ• tusadiso. __viÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• hÄ• ra_
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi bÄ«jaá¹ƒ viya pathaviyaá¹ƒ Ä• rammaá¹‡apathaviyaá¹ƒ vi

3. udÄ• nasuttavaá¹‡á¹‡anÄ•

<55> tatiye \Ne II 242/ \Ee II 273/ __udÄ• naá¹ƒ udÄ• nesÄ«_ti balavasomanassasamuá¹-á
udÄ• hari. kiá¹ƒ nissÄ• ya panesa bhagavato uppannoti. sÄ• sanassa niyyÄ• nikabhÄ• vaá¹
ahosi, ``tayome upanissayÄ• --- dÄ• nÅ«panissayo sÄ«lÅ«panissayo bhÄ• vanÅ«panissay
dÄ• nasÄ«lÅ«panissayÄ• dubbalÄ• , bhÄ• vanÅ«panissayo balavÄ• . dÄ• nasÄ«lÅ«paniss
pÄ• penti, bhÄ• vanÅ«panissayo arahattaá¹ƒ pÄ• peti. iti dubbalÅ«panissaye patiá¹-á¹-hito
vÄ• yamanto paÃ±corambhÄ• giyÄ• ni bandhanÄ• ni chetvÄ• tÄ«á¹‡i maggaphalÄ• ni nibb
niyyÄ• nikaâ€™â€™ nti Ä• vajjentassa ayaá¹ƒ udapÄ• di.

tattha ``dubbalÅ«panissaye á¹-hatvÄ• ghaá¹-amÄ• no tÄ«á¹‡i maggaphalÄ• ni pÄ• puá¹‡Ä
imassatthassÄ• vibhÄ• vanatthaá¹ƒ __milakattherassa_ vatthu veditabbaá¹ƒ --- so kira gihik
pÄ• á¹‡Ä• tipÄ• takammena jÄ«vikaá¹ƒ kappento araÃ±Ã±e pÄ• sasataÃ±ceva adÅ«halasa
aá¹…gÄ• rapakkamaá¹ƒsaá¹ƒ khÄ• ditvÄ• pÄ• saá¹-á¹-hÄ• nesu vicaranto pipÄ• sÄ• bhibh
araÃ±Ã±avÄ• sittherassa \Be II 252/ vihÄ• raá¹ƒ gantvÄ• therassa caá¹…kamantassa avid
pÄ• nÄ«yaghaá¹-aá¹ƒ vivari, hatthatemanamattampi udakaá¹ƒ nÄ• ddasa. so kujjhitvÄ• Ä•
tumhe gahapatikehi dinnaá¹ƒ bhuÃ±jitvÄ• bhuÃ±jitvÄ• supatha, pÄ• nÄ«yaghaá¹-e aÃ±jali
á¹-hapetha, na yuttametaâ€™â€™ nti. thero ``mayÄ• pÄ• nÄ«yaghaá¹-o pÅ«retvÄ• á¹-hap
nti? gantvÄ• olokento paripuá¹‡á¹‡aghaá¹-aá¹ƒ disvÄ• pÄ• nÄ«yasaá¹…khaá¹ƒ pÅ«retvÄ•
dvattisaá¹…khapÅ«raá¹ƒ pivitvÄ• cintesi --- ``evaá¹ƒ pÅ«ritaghaá¹-o nÄ• ma mama kamma
viya jÄ• to. kiá¹ƒ nu kho anÄ• gate attabhÄ• ve bhavissatÄ«â€™â€™ ti? saá¹ƒviggacitto dh
``pabbÄ• jetha maá¹ƒ, bhanteâ€™â€™ ti Ä• ha. thero tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ
pabbÄ• jesi.

tassa samaá¹‡adhammaá¹ƒ karontassa bahÅ«naá¹ƒ migasÅ«karÄ• naá¹ƒ mÄ• ritaá¹-á¹-hÄ
yojitaá¹-á¹-hÄ• naá¹ƒ upaá¹-á¹-hÄ• ti. taá¹ƒ anussarato sarÄ«re dÄ• ho uppajjati, kÅ«á¹-ago
kammaá¹-á¹-hÄ• nampi vÄ«thiá¹ƒ na paá¹-ipajjati. so ``kiá¹ƒ karissÄ• mi bhikkhubhÄ• venÄ•
anabhiratiyÄ• pÄ«á¸·ito therassa santikaá¹ƒ gantvÄ• vanditvÄ• Ä• ha --- ``na sakkomi, bha
kÄ• tuâ€™â€™ nti. atha naá¹ƒ thero ``hatthakammaá¹ƒ karohÄ«â€™â€™ ti Ä• ha. so ``sÄ•
udumbarÄ• dayo allarukkhe chinditvÄ• \Ne II 243/ mahantaá¹ƒ rÄ• siá¹ƒ katvÄ• , ``idÄ• ni k
pucchi? jhÄ• pehi nanti. so catÅ«su disÄ• su aggiá¹ƒ datvÄ• jhÄ• petuá¹ƒ asakkonto, ``bha
ti Ä• ha. thero ``tena hi apehÄ«â€™â€™ ti pathaviá¹ƒ dvidhÄ• katvÄ• avÄ«cito khajjopana
nÄ«haritvÄ• tattha pakkhipi. so tÄ• va mahantaá¹ƒ rÄ• siá¹ƒ sukkhapaá¹‡á¹‡aá¹ƒ viya khaá
thero avÄ«ciá¹ƒ dassetvÄ• , ``sace vibbhamissasi, ettha paccissasÄ«â€™â€™ ti saá¹ƒvega
avÄ«cidassanato paá¹-á¹-hÄ• ya pavedhamÄ• no ``niyyÄ• nikaá¹ƒ, bhante, buddhasÄ• sana
Ä• mÄ• vusoti. bhante, buddhasÄ• sanassa niyyÄ• nikatte sati milako attamokkhaá¹ƒ kariss
tato paá¹-á¹-hÄ• ya samaá¹‡adhammaá¹ƒ karoti ghaá¹-eti, tassa vattapaá¹-ivattaá¹ƒ pÅ«reti
bÄ• dhayamÄ• nÄ• ya tintaá¹ƒ palÄ• laá¹ƒ sÄ«se á¹-hapetvÄ• pÄ• de soá¹‡á¸• iyaá¹ƒ otÄ•
ekadivasaá¹ƒ pÄ• nÄ«yaá¹ƒ \Be II 253/ parissÄ• vetvÄ• ghaá¹-aá¹ƒ Å«rumhi á¹-hapetvÄ• u
pacchedaá¹ƒ Ä• gamayamÄ• no aá¹-á¹-hÄ• si. atha kho thero sÄ• maá¹‡erassa imaá¹ƒ udd

``uá¹-á¹-hÄ• navato satÄ«mato,

sucikammassa nisammakÄ• rino.

saÃ±Ã±atassa dhammajÄ«vino,

appamattassa yasobhivaá¸• á¸• hatÄ«â€™â€™ ti || (Dhp 24).

so catuppadikampi taá¹ƒ gÄ• thaá¹ƒ attaniyeva upanesi --- ``uá¹-á¹-hÄ• navatÄ• nÄ• ma m
satimatÄ• pi mÄ• diseneva ... pe ... appamattenapi mÄ• diseneva bhavitabbaâ€™â€™ nti. e
attani upanetvÄ• tasmiá¹ƒyeva padavÄ• re á¹-hito paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• n
patiá¹-á¹-hÄ• ya haá¹-á¹-hatuá¹-á¹-ho ---

``allaá¹ƒ palÄ• lapuÃ±jÄ• haá¹ƒ, sÄ«senÄ• dÄ• ya caá¹…kamiá¹ƒ.

pattosmi tatiyaá¹ƒ á¹-hÄ• naá¹ƒ, ettha me natthi saá¹ƒsayoâ€™â€™ ti || ---

imaá¹ƒ udÄ• nagÄ• thaá¹ƒ Ä• ha. evaá¹ƒ \Ee II 275/ dubbalÅ«panissaye á¹-hito ghaá¹-ento
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni chinditvÄ• tÄ«á¹‡i maggaphalÄ• ni nibbatteti. ten
cassaá¹ƒ, no ca \Ne II 244/ me siyÄ• , nÄ• bhavissa, na me bhavissatÄ«ti evaá¹ƒ adhimucc
orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti.

tattha __no cassaá¹ƒ, no ca me siyÄ• _ti sace ahaá¹ƒ na bhaveyyaá¹ƒ, mama parikkhÄ• ro
pana me atÄ«te kammÄ• bhisaá¹…khÄ• ro nÄ• bhavissa, idaá¹ƒ me etarahi khandhapaÃ±c
__nÄ• bhavissa, na me bhavissatÄ«_ti idÄ• ni pana tathÄ• parakkamissÄ• mi, yathÄ• me
khandhÄ• bhinibbattako kammasaá¹…khÄ• ro na bhavissati, tasmiá¹ƒ asati Ä• yatiá¹ƒ paá¹
bhavissati. __evaá¹ƒ adhimuccamÄ• no_ti evaá¹ƒ adhimuccanto bhikkhu dubbalÅ«panissay
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni chindeyya. __evaá¹ƒ vutte_ti evaá¹ƒ sÄ• sanassa
Ä• vajjentena bhagavatÄ• \Be II 254/ imasmiá¹ƒ udÄ• ne vutte. __rÅ«paá¹ƒ vibhavissatÄ«_
__rÅ«passa vibhavÄ• _ti vibhavadassanena sahavipassanena. sahavipassanakÄ• hi cattÄ
vibhavadassanaá¹ƒ nÄ• ma. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __evaá¹ƒ adhimuccamÄ• no,
chindeyyÄ• _ti, bhante, evaá¹ƒ adhimuccamÄ• no bhikkhu chindeyyeva paÃ±corambhÄ• giy
na chindissatÄ«ti?

idÄ• ni upari maggaphalaá¹ƒ pucchanto __kathaá¹ƒ pana, bhante_tiÄ• dimÄ• ha. tattha __a
anantarÄ• ni Ä• sannÄ• nantaraÃ±ca dÅ«rÄ• nantaraÃ±ca. vipassanÄ• maggassa Ä• sann
dÅ«rÄ• nantaraá¹ƒ nÄ• ma. taá¹ƒ sandhÄ• ya ``kathaá¹ƒ pana, bhante, jÄ• nato kathaá¹ƒ pa
`Ä• savÄ• naá¹ƒ \Ee II 276/ khayoâ€™ ti saá¹…khaá¹ƒ gataá¹ƒ arahattaphalaá¹ƒ hotÄ«â€™
__atasitÄ• ye_ti atasitabbe abhÄ• yitabbe á¹-hÄ• namhi. __tÄ• saá¹ƒ Ä• pajjatÄ«_ti bhayaá
heso_ti yÄ• esÄ• ``no cassaá¹ƒ, no ca me siyÄ• â€™â€™ ti evaá¹ƒ pavattÄ• dubbalavipa
attasinehaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti, tasmÄ• assutavato puthujjanassa tÄ• so nÄ• m
``idÄ• nÄ• haá¹ƒ ucchijjissÄ• mi, na dÄ• ni kiÃ±ci bhavissÄ• mÄ«â€™â€™ ti attÄ• naá¹ƒ pa
passati aÃ±Ã±ataro brÄ• hmaá¹‡o viya. lohapÄ• sÄ• dassa kira heá¹-á¹-hÄ• tipiá¹-akacÅ«á
tilakkhaá¹‡Ä• hataá¹ƒ dhammaá¹ƒ parivatteti. atha aÃ±Ã±atarassa brÄ• hmaá¹‡assa ekama

suá¹‡antassa saá¹…khÄ• rÄ• suÃ±Ã±ato upaá¹-á¹-hahiá¹ƒsu. so papÄ• te patanto viya hut
palÄ• yitvÄ• gehaá¹ƒ pavisitvÄ• , puttaá¹ƒ ure sayÄ• petvÄ• , ``tÄ• ta, sakyasamayaá¹ƒ Ä•
naá¹-á¹-hoâ€™â€™ ti Ä• ha. __na heso bhikkhu tÄ• so_ti esÄ• evaá¹ƒ pavattÄ• balavavip
ariyasÄ• vakassa na tÄ• so \Ne II 245/ nÄ• ma hoti. na hi tassa evaá¹ƒ hoti ``ahaá¹ƒ ucchijji
``vinassissÄ• mÄ«â€™â€™ ti vÄ• ti. evaá¹ƒ pana hoti ``saá¹…khÄ• rÄ• va uppajjanti, saá¹.
nirujjhantÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. upÄ• dÄ• naparipavattasuttavaá¹‡á¹‡anÄ•

<56> catutthe __catuparivaá¹-á¹-a_nti ekekasmiá¹ƒ khandhe catunnaá¹ƒ parivaá¹-á¹-anava
abbhaÃ±Ã±Ä• si_nti rÅ«paá¹ƒ dukkhasaccanti abhiÃ±Ã±Ä• siá¹ƒ. evaá¹ƒ sabbapadesu catu
attho veditabbo. __Ä• hÄ• rasamudayÄ• _ti ettha sacchandarÄ• go kabaá¸·Ä«kÄ• rÄ• hÄ• r
__paá¹-ipannÄ• _ti sÄ«lato paá¹-á¹-hÄ• ya yÄ• va arahattamaggÄ• paá¹-ipannÄ• honti. __
patiá¹-á¹-hahanti. ettÄ• vatÄ• sekkhabhÅ«miá¹ƒ kathetvÄ• idÄ• ni asekkhabhÅ«miá¹ƒ kath
bhikkhave_tiÄ• dimÄ• ha. __suvimuttÄ• _ti arahattaphalavimuttiyÄ• suá¹-á¹-hu vimuttÄ• . _
II 277/ katasabbakiccÄ• . __vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• yÄ• _ti yena te av
paÃ±Ã±Ä• peyyuá¹ƒ, taá¹ƒ nesaá¹ƒ vaá¹-á¹-aá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya. atha vÄ• vaá¹
paÃ±Ã±Ä• panÄ• ya kÄ• raá¹‡aá¹ƒ natthÄ«ti. ettÄ• vatÄ• asekkhabhÅ«mivÄ• ro kathito. ca

5. sattaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<57> paÃ±came __sattaá¹-á¹-hÄ• nakusalo_ti sattasu okÄ• sesu cheko. __vusitavÄ• _ti vu
__uttamapuriso_ti seá¹-á¹-hapuriso. sesamettha vuttanayeneva veditabbaá¹ƒ. idaá¹ƒ pana s
ussadanandiyaÃ±ceva palobhanÄ«yaÃ±cÄ• ti veditabbaá¹ƒ. yathÄ• hi rÄ• jÄ• vijitasaá¹…g
yodhe uccaá¹-á¹-hÄ• ne á¹-hapetvÄ• tesaá¹ƒ sakkÄ• raá¹ƒ karoti. kiá¹ƒ kÄ• raá¹‡Ä• ? etesa
sesÄ• pi sÅ«rÄ• bhavituá¹ƒ maÃ±Ã±issantÄ«ti, evameva bhagavÄ• appameyyaá¹ƒ kÄ• laa
mahÄ• bodhimaá¹‡á¸• e kilesamÄ• ravijayaá¹ƒ katvÄ• sabbaÃ±Ã±utaá¹ƒ patto sÄ• vatthiya
nisÄ«ditvÄ• imaá¹ƒ suttaá¹ƒ desento khÄ«á¹‡Ä• save ukkhipitvÄ• thomesi vaá¹‡á¹‡esi. kiá
avasesÄ• sekkhapuggalÄ• arahattaphalaá¹ƒ pattabbaá¹ƒ maÃ±Ã±issantÄ«ti. evametaá¹ƒ
ukkhipitvÄ• pasaá¹ƒsitattÄ• ussadanandiyaá¹ƒ, sekkhÄ• naá¹ƒ palobhitattÄ• palobhanÄ«y

__evaá¹ƒ_ \Ne II 246/ __kho, bhikkhave, bhikkhu sattaá¹-á¹-hÄ• nakusalo hotÄ«_ti ettÄ• va
maggaphalapaccavekkhaá¹‡avasena desanaá¹ƒ niá¹-á¹-hapetvÄ• pi puna __kathaÃ±ca, bh
tividhÅ«paparikkhÄ« hotÄ«_ti idaá¹ƒ ``khÄ«á¹‡Ä• savo yasmiá¹ƒ Ä• rammaá¹‡e satatavihÄ«
vÄ• puggalo vÄ• na hoti, dhÄ• tuÄ• dimattameva pana hotÄ«â€™â€™ ti evaá¹ƒ khÄ«á¹‡Ä
``imesu dhammesu kammaá¹ƒ katvÄ• ayaá¹ƒ Ä• gatoâ€™â€™ ti Ä• gamanÄ«yapaá¹-ipada
__dhÄ• tuso upaparikkhatÄ«_ti dhÄ• tusabhÄ• vena passati oloketi. sesapadadvayepi esev

6. sammÄ• sambuddhasuttavaá¹‡á¹‡anÄ•

<58> chaá¹-á¹-he \Be II 256/ \Ee II 278/ __ko adhippayÄ• so_ti ko adhikapayogo. __anuppa
maggaá¹ƒ kassapasammÄ• sambuddho uppÄ• desi, antarÄ• aÃ±Ã±o satthÄ• uppÄ• detua
anuppannassa maggassa uppÄ• detÄ• nÄ• ma. nagaropamasmiÃ±hi avaá¸·aÃ±janaá¹-á¹-h
idha avattamÄ• naá¹-á¹-hena anuppannamaggo nÄ• ma. asaÃ±jÄ• tassÄ• ti tasseva vevaca
akathitassa. maggaá¹ƒ jÄ• nÄ• tÄ«ti __maggaÃ±Ã±Å«_. maggaá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ
magge ca amagge ca kovidoti __maggakovido_. __maggÄ• nugÄ• _ti maggaá¹ƒ anugaccha
samannÄ• gatÄ• _ti ahaá¹ƒ paá¹-hamaá¹ƒ gato, sÄ• vakÄ• pacchÄ• samannÄ• gatÄ• . ch

7. anattalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<59> sattame __paÃ±cavaggiye_ti aÃ±Ã±Ä• si koá¹‡á¸• aÃ±Ã±attherÄ• dike paÃ±ca jane
__Ä• mantesÄ«_ti Ä• sÄ• á¸·hipuá¹‡á¹‡amadivase dhammacakkappavattanato paá¹-á¹-hÄ•
patiá¹-á¹-hite ``idÄ• ni nesaá¹ƒ Ä• savakkhayÄ• ya dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti p
Ä• mantesi. __etadavocÄ• _ti etaá¹ƒ ``rÅ«paá¹ƒ, bhikkhave, anattÄ• â€™â€™ tiÄ• dinayap
anattalakkhaá¹‡asuttaá¹ƒ avoca. tattha __anattÄ• _ti pubbe vuttehi catÅ«hi kÄ• raá¹‡ehi an
maÃ±Ã±atha, bhikkhave_ti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? ettakena á¹-hÄ• nena anattalakk
aniccadukkhalakkhaá¹‡Ä• ni, idÄ• ni tÄ• ni dassetvÄ• samodhÄ• netvÄ• tÄ«á¹‡ipi lakkhaá
idamÄ• raddhanti veditabbaá¹ƒ. __tasmÄ• _ti yasmÄ• ime paÃ±cakkhandhÄ• aniccÄ• dul
__yaá¹ƒkiÃ±ci rÅ«pa_ntiÄ• dÄ«su vitthÄ• rakathÄ• \Ne II 247/ visuddhimagge paÃ±Ã±Ä• b
khandhaniddese vuttÄ• va. sesaá¹ƒ sabbattha vuttÄ• nusÄ• reneva veditabbaá¹ƒ. imasmiá¹
anattalakkhaá¹‡ameva kathitanti. sattamaá¹ƒ.

8. mahÄ• lisuttavaá¹‡á¹‡anÄ•

<60> aá¹-á¹-hame __ekantadukkha_ntiÄ• dÄ«ni __dhÄ• tusaá¹ƒyutte_ vuttanayÄ• neva. aá

9. Ä• dittasuttavaá¹‡á¹‡anÄ•

<61> navame \Be II 257/ \Ee II 279/ __Ä• ditta_nti ekÄ• dasahi aggÄ«hi Ä• dittaá¹ƒ pajjalita
imesu suttesu dukkhalakkhaá¹‡ameva kathitaá¹ƒ. navamaá¹ƒ.

10. niruttipathasuttavaá¹‡á¹‡anÄ•

<62> __dasame_ niruttiyova __niruttipathÄ• , _ atha vÄ• niruttiyo ca tÄ• niruttivasena viÃ±
atthÄ• naá¹ƒ pathattÄ• pathÄ• cÄ• ti niruttipathÄ• . sesapadadvayepi eseva nayo. tÄ«á¹‡ip
aÃ±Ã±amaÃ±Ã±avevacanÄ• nevÄ• ti veditabbÄ• ni. __asaá¹ƒkiá¹‡á¹‡Ä• _ti avijahitÄ• , ``ko

achaá¸• á¸• itÄ• . __asaá¹ƒkiá¹‡á¹‡apubbÄ• _ti atÄ«tepi na jahitapubbÄ• . __na saá¹ƒkÄ«ya
``kimetehÄ«â€™â€™ ti na chaá¸• á¸• Ä«yanti. __na saá¹ƒkÄ«yissantÄ«_ti anÄ• gatepi na c
__appaá¹-ikuá¹-á¹-hÄ• _ti appaá¹-ibÄ• hitÄ• . __atÄ«ta_nti attano sabhÄ• vaá¹ƒ bhaá¹…gar
__niruddha_nti desantaraá¹ƒ asaá¹…kamitvÄ• tattheva niruddhaá¹ƒ vÅ«pasantaá¹ƒ. __vipa
vipariá¹‡Ä• maá¹ƒ gataá¹ƒ naá¹-á¹-haá¹ƒ. __ajÄ• ta_nti anuppannaá¹ƒ. __apÄ• tubhÅ«ta_n

__ukkalÄ• _ti ukkalajanapadavÄ• sino. __vassabhaÃ±Ã±Ä• _ti vasso ca bhaÃ±Ã±o ca. dve
mÅ«ladiá¹-á¹-higatikÄ• . __ahetukavÄ• dÄ• _tiÄ• dÄ«su ``natthi hetu natthi paccayoâ€™â€™
ahetukavÄ• dÄ• . ``karoto na karÄ«yati pÄ• paâ€™â€™ nti gahitattÄ• __akiriyavÄ• dÄ• _.
ntiÄ• digahaá¹‡ato __natthikavÄ• dÄ• _. tattha ime dve janÄ• , tisso diá¹-á¹-hiyo, kiá¹ƒ ekek
hotÄ«ti? na tathÄ• , yathÄ• pana eko bhikkhu paá¹-ipÄ• á¹-iyÄ• cattÄ• ripi jhÄ• nÄ• ni nibb
evamettha ekeko tissopi diá¹-á¹-hiyo nibbattesÄ«ti veditabbo. ``natthi hetu natthi paccayoâ€
punappunaá¹ƒ Ä• vajjentassa Ä• harantassa abhinandantassa assÄ• dentassa maggadass
micchattaniyÄ• maá¹ƒ okkamati, so ekantakÄ• á¸·akoti \Ee II 280/ vuccati. yathÄ• pana ahe
evaá¹ƒ ``karoto na karÄ«yati pÄ• paá¹ƒ, natthi dinnaâ€™â€™ nti imesupi á¹-hÄ• nesu micc

__na garahitabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ amaÃ±Ã±iá¹ƒsÅ«_ti ettha ``yadetaá¹ƒ atÄ«taa
atÄ«taá¹ƒ, idamassa anÄ• gataá¹ƒ vÄ• paccuppannaá¹ƒ vÄ• â€™â€™ ti vadanto garahati
dassetvÄ• ``kiá¹ƒ iminÄ• garahitenÄ• â€™â€™ ti? vadanto \Be II 258/ paá¹-ikkosati nÄ• m
tepi accantakÄ• á¸·akÄ• diá¹-á¹-higatikÄ• na garahitabbe na paá¹-ikkositabbe maÃ±Ã±iá¹ƒ
atÄ«tameva, anÄ• gataá¹ƒ anÄ• gatameva, paccuppannaá¹ƒ paccuppannameva kathayiá¹ƒ
__nindÄ• ghaá¹-á¹-anabyÄ• rosaupÄ• rambhabhayÄ• _ti viÃ±Ã±Å«naá¹ƒ santikÄ• nindÄ• b
dosÄ• ropanabhayena ca upÄ• rambhabhayena ca. iti imasmiá¹ƒ sutte catubhÅ«mikakhand
kathitÄ• ti. dasamaá¹ƒ.

upayavaggo chaá¹-á¹-ho.

7. arahantavaggo

1. upÄ• diyamÄ• nasuttavaá¹‡á¹‡anÄ•

<63> arahantavaggassa paá¹-hame __upÄ• diyamÄ• no_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hivaser
mÄ• rassÄ• _ti mÄ• rassa pÄ• sena baddho nÄ• ma. __mutto pÄ• pimato_ti pÄ• pimato pÄ
paá¹-hamaá¹ƒ.

2. maÃ±Ã±amÄ• nasuttavaá¹‡á¹‡anÄ•

<64> dutiye __maÃ±Ã±amÄ• no_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-himaÃ±Ã±anÄ• hi maÃ±Ã±amÄ

3. abhinandamÄ• nasuttavaá¹‡á¹‡anÄ•

<65> tatiye \Ne II 249/ __abhinandamÄ• no_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hiabhinandanÄ• hiyo tatiyaá¹ƒ.

4-5. aniccasuttÄ• divaá¹‡á¹‡anÄ•

66-68__._ catutthe __chando_ti taá¹‡hÄ• chando. paÃ±camachaá¹-á¹-hesupi eseva nayo. c

7. anattaniyasuttavaá¹‡á¹‡anÄ•

<69> sattame \Ee II 281/ __anattaniya_nti na attano santakaá¹ƒ, attano parikkhÄ• rabhÄ• v attho. sattamaá¹ƒ.

8-10. rajanÄ«yasaá¹‡á¹-hitasuttÄ• divaá¹‡á¹‡anÄ•

70-72__._ aá¹-á¹-hame \Be II 259/ __rajanÄ«yasaá¹‡á¹-hita_nti rajanÄ«yena Ä• kÄ• rena sa paccayabhÄ• vena á¹-hitanti attho. navamadasamÄ• ni rÄ• hulasaá¹ƒyutte vuttanayeneva v aá¹-á¹-hamÄ• dÄ«ni.

arahantavaggo sattamo.

8. khajjanÄ«yavaggo

1-3. assÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

73-75__._ khajjanÄ«yavaggassa \Ne II 250/ Ä• dito tÄ«su suttesu catusaccameva kathitaá¹

4. arahantasuttavaá¹‡á¹‡anÄ•

<76> catutthe __yÄ• vatÄ• , bhikkhave, sattÄ• vÄ• sÄ• _ti, bhikkhave, yattakÄ• sattÄ• vÄ• __yÄ• vatÄ• bhavagga_nti yattakaá¹ƒ bhavaggaá¹ƒ nÄ• ma atthi. __ete aggÄ• ete seá¹-á¹ ceva seá¹-á¹-habhÅ«tÄ• ca. __yadidaá¹ƒ arahanto_ti ye ime arahanto nÄ• ma. idampi sutta ussadanandiyaÃ±ca palobhanÄ«yaÃ±cÄ• ti veditabbaá¹ƒ.

__athÄ• paraá¹ƒ etadavocÄ• _ti tadatthaparidÄ«panÄ• hi ceva visesatthaparidÄ«panÄ• hi

``sukhino vata arahantoâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha __sukhino_ti jhÄ• nasukhe
phalasukhena ca sukhitÄ• . __taá¹‡hÄ• tesaá¹ƒ na vijjatÄ«_ti tesaá¹ƒ apÄ• yadukkhajanikÄ
evaá¹ƒ te imassapi taá¹‡hÄ• mÅ«lakassa abhÄ• vena sukhitÄ• va. __asmimÄ• no samucch
II 282/ arahattamaggena samucchinno. __mohajÄ• laá¹ƒ padÄ• lita_nti Ã±Ä• á¹‡ena avijjÄ•

__aneja_nti ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya pahÄ• nabhÅ«taá¹ƒ arahattaá¹ƒ. __anupa
taá¹‡hÄ• diá¹-á¹-hilepehi alittÄ• . __brahmabhÅ«tÄ• _ti seá¹-á¹-habhÅ«tÄ• . __pariÃ±Ã±Ä• y
parijÄ• nitvÄ• . __sattasaddhammagocarÄ• _ti saddhÄ• hirÄ« \Be II 260/ ottappaá¹ƒ bÄ• hu
Ä• raddhavÄ«riyatÄ• upaá¹-á¹-hitassatitÄ• paÃ±Ã±Ä• ti ime satta saddhammÄ• gocaro et
sattasaddhammagocarÄ• .

__sattaratanasampannÄ• _ti sattahi bojjhaá¹…garatanehi samannÄ• gatÄ• . __anuvicarant
\Ne II 251/ anuvicarantiyeva. idha pana khÄ«á¹‡Ä• savÄ• naá¹ƒ nirÄ• saá¹…kacÄ• ro nÄ• n
``pahÄ«nabhayabheravÄ• â€™â€™ _ti. tattha __bhayaá¹ƒ_ bhayameva, __bheravaá¹ƒ_ ba
sampannÄ• _ti asekkhehi dasahi aá¹…gehi samannÄ• gatÄ• . __mahÄ• nÄ• gÄ• _ti catÅ«h
__samÄ• hitÄ• _ti upacÄ• rappanÄ• hi samÄ• hitÄ• . __taá¹‡hÄ• tesaá¹ƒ na vijjatÄ«_ti ``Å«
taá¹‡hÄ• dÄ• soti kho, mahÄ• rÄ• ja, tena bhagavatÄ• â€™â€™ ti (MN II 305) evaá¹ƒ vuttÄ
tesaá¹ƒ natthi. iminÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ bhujissabhÄ• vaá¹ƒ dasseti.

__asekhaÃ±Ä• á¹‡a_nti arahattaphalaÃ±Ä• á¹‡aá¹ƒ. __antimoyaá¹ƒ samussayo_ti pacchim
sÄ• ro brahmacariyassÄ• _ti sÄ• ro nÄ• ma phalaá¹ƒ. __tasmiá¹ƒ aparapaccayÄ• _ti tasmiá
pattiyÄ• yanti, paccakkhatova paá¹-ivijjhitvÄ• á¹-hitÄ• . __vidhÄ• su na vikampantÄ«_ti tÄ«s
mÄ• nakoá¹-á¹-hÄ• sesu na vikampanti. __dantabhÅ«mi_nti arahattaá¹ƒ. __vijitÄ• vino_ti rÄ
á¹-hitÄ• .

__uddha_ntiÄ• dÄ«su __uddhaá¹ƒ_ vuccati kesamatthako, __apÄ• cÄ«naá¹ƒ_ pÄ• datalaá
uddhaá¹ƒ vÄ• atÄ«taá¹ƒ, apÄ• cÄ«naá¹ƒ anÄ• gataá¹ƒ, tiriyaá¹ƒ paccuppannaá¹ƒ. uddhaá¹
apÄ• cÄ«naá¹ƒ apÄ• yaloko, tiriyaá¹ƒ manussaloko. __nandÄ« tesaá¹ƒ na vijjatÄ«_ti etesu
vÄ• atÄ«tÄ• nÄ• gatapaccuppannesu khandhesu tesaá¹ƒ taá¹‡hÄ• natthi. idha vaá¹-á¹-am
abhÄ• vo dassito. __buddhÄ• _ti catunnaá¹ƒ saccÄ• naá¹ƒ buddhattÄ• buddhÄ• .

idaá¹ƒ panettha sÄ«hanÄ• dasamodhÄ• naá¹ƒ --- ``vimuttisukhenamhÄ• sukhitÄ• , dukkha
pahÄ«nÄ• , paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , dÄ• sakÄ• rikataá¹‡hÄ• ceva vaá¹-á¹-am
anuttaramhÄ• asadisÄ• , catunnaá¹ƒ saccÄ• naá¹ƒ buddhattÄ• buddhÄ• â€™â€™ ti bhav
abhÄ«tanÄ• dasaá¹…khÄ• taá¹ƒ sÄ«hanÄ• daá¹ƒ nadanti khÄ«á¹‡Ä• savÄ• ti. catutthaá¹ƒ.

5. dutiyaarahantasuttavaá¹‡á¹‡anÄ•

<77> paÃ±camaá¹ƒ \Be II 261/ vinÄ• gÄ• thÄ• hi suddhikameva katvÄ• kathiyamÄ• naá¹ƒ
ajjhÄ• sayena vuttaá¹ƒ. paÃ±camaá¹ƒ.

6. sÄ«hasuttavaá¹‡á¹‡anÄ•

<78> chaá¹-á¹-he \Ne II 252/ __sÄ«ho_ti cattÄ• ro sÄ«hÄ• --- tiá¹‡asÄ«ho, kÄ• á¸·asÄ«ho,
kesarasÄ«hoti. tesu __tiá¹‡asÄ«ho_ kapotavaá¹‡á¹‡agÄ• visadiso tiá¹‡abhakkho ca hoti. __
kÄ• á¸·agÄ• visadiso tiá¹‡abhakkhoyeva. __paá¹‡á¸• usÄ«ho_paá¹‡á¸• upalÄ• savaá¹‡á¹‡a
__kesarasÄ«ho_ lÄ• khÄ• rasaparikammakateneva mukhena agganaá¹…guá¹-á¹-hena catÅ
samannÄ• gato, matthakatopissa paá¹-á¹-hÄ• ya lÄ• khÄ• tÅ«likÄ• ya katvÄ• viya tisso rÄ•
gantvÄ• antarasatthimhi dakkhiá¹‡Ä• vattÄ• hutvÄ• á¹-hitÄ• , khandhe panassa
satasahassagghanikakambalaparikkhepo viya kesarabhÄ• ro hoti, avasesaá¹-á¹-hÄ• naá¹ƒ
sÄ• lipiá¹-á¹-hasaá¹…khacuá¹‡á¹‡apicuvaá¹‡á¹‡aá¹ƒ hoti. imesu catÅ«su sÄ«hesu ayaá¹ƒ k
adhippeto.

__migarÄ• jÄ• _ti migagaá¹‡assa rÄ• jÄ• . __Ä• sayÄ• _ti vasanaá¹-á¹-hÄ• nato suvaá¹‡á¹
rajatamaá¹‡iphalikamanosilÄ• guhato vÄ• nikkhamatÄ«ti vuttaá¹ƒ hoti. nikkhamamÄ• no pa
nikkhamati andhakÄ• rapÄ«á¸·ito vÄ• Ä• lokatthÄ• ya, uccÄ• rapassÄ• vapÄ«á¸·ito vÄ• tes
jighacchÄ• pÄ«á¸·ito vÄ• gocaratthÄ• ya, sambhavapÄ«á¸·ito vÄ• assaddhammapaá¹-isev
gocaratthÄ• ya nikkhantoti adhippeto.

__vijambhatÄ«_ti \Ee II 284/ suvaá¹‡á¹‡atale vÄ• rajatamaá¹‡iphalikamanosilÄ• talÄ• naá
dve pacchimapÄ• de samaá¹ƒ patiá¹-á¹-hÄ• petvÄ• purimapÄ• de purato pasÄ• retvÄ• sa
Ä• kaá¸• á¸• hitvÄ• purimabhÄ• gaá¹ƒ abhiharitvÄ• piá¹-á¹-hiá¹ƒ nÄ• metvÄ• gÄ«vaá¹ƒ uk
karonto viya nÄ• sapuá¹-Ä• ni pothetvÄ• sarÄ«ralaggaá¹ƒ rajaá¹ƒ vidhunanto vijambhati. vi
pana taruá¹‡avacchako viya aparÄ• paraá¹ƒ javati. javato panassa sarÄ«raá¹ƒ andhakÄ• re
alÄ• taá¹ƒ viya khÄ• yati.

__anuviloketÄ«_ti \Be II 262/ kasmÄ• anuviloketi? parÄ• nuddayatÄ• ya. tasmiá¹ƒ kira sÄ«
papÄ• tÄ• vÄ• á¹-Ä• dÄ«su visamaá¹-á¹-hÄ• nesu carantÄ• hatthigokaá¹‡á¹‡amahiá¹ƒsÄ•
Ä• vÄ• á¹-epi patanti, tesaá¹ƒ anuddayÄ• ya anuviloketi. kiá¹ƒ panassa luddakammassa pa
anuddayÄ• nÄ• ma atthÄ«ti? Ä• ma atthi. tathÄ• hesa ``kiá¹ƒ me bahÅ«hi ghÄ• titehÄ«â€™
gocaratthÄ• yapi \Ne II 253/ khuddake pÄ• á¹‡e na gaá¹‡hÄ• ti, evaá¹ƒ anuddayaá¹ƒ karoti.
``mÄ• haá¹ƒ kho khuddake pÄ• á¹‡e visamagate saá¹…ghÄ• taá¹ƒ Ä• pÄ• desiâ€™â€™ nt

__sÄ«hanÄ• daá¹ƒ nadatÄ«_ti tikkhattuá¹ƒ tÄ• va abhÄ«tanÄ• daá¹ƒ nadati. evaÃ±ca pana
á¹-hatvÄ• nadantassa saddo samantÄ• tiyojanapadesaá¹ƒ ekaninnÄ• daá¹ƒ karoti, tamass
tiyojanabbhantaragatÄ• dvipadacatuppadagaá¹‡Ä• yathÄ• á¹-hÄ• ne á¹-hÄ• tuá¹ƒ na sakk

pakkamatÄ«_ti Ä• hÄ• ratthÄ• ya gacchati. kathaá¹ƒ? so hi vijambhanabhÅ«miyaá¹ƒ á¹-hatv
vÄ• mato vÄ• uppatanto usabhamattaá¹ƒ á¹-hÄ• naá¹ƒ gaá¹‡hÄ• ti, uddhaá¹ƒ uppatanto ca
usabhÄ• ni uppatati, samaá¹-á¹-hÄ• ne ujukaá¹ƒ pakkhandanto soá¸·asausabhamattampi vÄ
á¹-hÄ• naá¹ƒ pakkhandati, thalÄ• vÄ• pabbatÄ• vÄ• pakkhandanto saá¹-á¹-hiusabhamatt
á¹-hÄ• naá¹ƒ pakkhandati, antarÄ• magge rukkhaá¹ƒ vÄ• pabbataá¹ƒ vÄ• disvÄ• taá¹ƒ pa
dakkhiá¹‡ato vÄ• , usabhamattampi apakkamati. tatiyaá¹ƒ pana sÄ«hanÄ• daá¹ƒ naditvÄ• t
saddhiá¹ƒ tiyojane á¹-hÄ• ne paÃ±Ã±Ä• yati. tiyojanaá¹ƒ gantvÄ• nivattitvÄ• á¹-hito attanov
anunÄ• daá¹ƒ suá¹‡Ä• ti. evaá¹ƒ sÄ«ghena javena pakkamatÄ«ti.

__yebhuyyenÄ• _ti pÄ• yena. __bhayaá¹ƒ saá¹ƒvegaá¹ƒ santÄ• sa_nti sabbaá¹ƒ cittutrÄ• s
hi saddaá¹ƒ sutvÄ• bahÅ« sattÄ• bhÄ• yanti, appakÄ• na bhÄ• yanti. ke pana teti? samas
assÄ• jÄ• nÄ«yo usabhÄ• jÄ• nÄ«yo purisÄ• jÄ• nÄ«yo khÄ«á¹‡Ä• savoti. kasmÄ• panete
``jÄ• tigottakulasÅ«rabhÄ• vehi samÄ• nosmÄ«â€™â€™ ti na bhÄ• yati, hatthÄ• jÄ• nÄ«yÄ
sakkÄ• yadiá¹-á¹-hibalavatÄ• ya na bhÄ• yanti, khÄ«á¹‡Ä• savo sakkÄ• yadiá¹-á¹-hipahÄ«n

__bilÄ• sayÄ• _ti \Be II 263/ bile sayantÄ• bilavÄ• sino ahinakulagodhÄ• dayo. __dakÄ• sa
macchakacchapÄ• dayo. __vanÄ• sayÄ• _ti vanavÄ• sino hatthiassagokaá¹‡á¹‡amigÄ• day
Ä• gantvÄ• gaá¹‡hissatÄ«â€™â€™ ti maggaá¹ƒ olokentÄ• va pavisanti. __daá¸·hehÄ«_ti t
cammarajjÅ«hi. __mahiddhiko_tiÄ• dÄ«su vijambhanabhÅ«miyaá¹ƒ á¹-hatvÄ• dakkhiá¹‡ap
ujukaá¹ƒ vÄ«satiusabhamattÄ• dilaá¹…ghanavasena mahiddhikatÄ• , sesamigÄ• naá¹ƒ adh
samantÄ• tiyojane saddaá¹ƒ sutvÄ• palÄ• yantÄ• naá¹ƒ vasena mahÄ• nubhÄ• vatÄ• ved

__evameva_ \Ne II 254/ __kho_ti bhagavÄ• tesu tesu suttesu tathÄ• tathÄ• attÄ• naá¹ƒ k
bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™
imasmiá¹ƒ tÄ• va sutte sÄ«hasadisaá¹ƒ attÄ• naá¹ƒ kathesi. ``bhisakko sallakattoti kho, sun
tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (MN III 65) imasmiá¹ƒ vejjasadisaá¹ƒ. ``brÄ• h
tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (AN III 8.85) imasmiá¹ƒ brÄ• hmaá¹‡asadisaá¹
kho, tissa, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (SN II 3.84) imasmiá¹ƒ maggadesal
``rÄ• jÄ• hamasmi selÄ• â€™â€™ ti (Sn 559) imasmiá¹ƒ rÄ• jasadisaá¹ƒ. ``sÄ«hoti kho tath
adhivacanaâ€™â€™ nti (AN II 5.99; III 10.21) imasmiá¹ƒ pana sutte sÄ«hasadisameva katv
evamÄ• ha.

tatrÄ• yaá¹ƒ sadisatÄ• --- sÄ«hassa kaÃ±canaguhÄ• dÄ«su vasanakÄ• lo viya hi tathÄ• ga
dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• rassa aparimitakÄ• laá¹ƒ pÄ• ramiyo pÅ«retv
paá¹-isandhiggahaá¹‡ena ceva mÄ• tukucchito nikkhamanena ca dasasahassilokadhÄ• tuá
dibbasampattisadisaá¹ƒ sampattiá¹ƒ anubhavamÄ• nassa tÄ«su pÄ• sÄ• desu nivÄ• sakÄ•
kaÃ±canaguhÄ• dito nikkhantakÄ• lo viya tathÄ• gatassa ekÅ«natiá¹ƒse saá¹ƒvacchare viva
kaá¹‡á¸• akaá¹ƒ Ä• ruyha channasahÄ• yassa nikkhamitvÄ• tÄ«á¹‡i rajjÄ• ni atikkamitvÄ•

dinnÄ• ni kÄ• sÄ• yÄ• ni \Be II 264/ paridahitvÄ• pabbajitassa sattame divase rÄ• jagahaá¹
piá¹‡á¸• Ä• ya caritvÄ• paá¹‡á¸• avagiripabbhÄ• re katabhattakiccassa sammÄ• sambodhi
magadharaá¹-á¹-haá¹ƒ Ä• gamanatthÄ• ya yÄ• va raÃ±Ã±o paá¹-iÃ±Ã±Ä• dÄ• nakÄ• lo.

sÄ«hassa vijambhanakÄ• lo viya tathÄ• gatassa dinnapaá¹-iÃ±Ã±assa Ä• á¸·Ä• rakÄ• lÄ• r
katvÄ• yÄ• va sujÄ• tÄ• ya dinnapÄ• yÄ• sassa ekÅ«napaá¹‡á¹‡Ä• sÄ• ya piá¹‡á¸• ehi par
kesaravidhunanaá¹ƒ viya sÄ• yanhasamaye sottiyena dinnÄ• aá¹-á¹-ha tiá¹‡amuá¹-á¹-hiyo
dasasahassacakkavÄ• á¸·adevatÄ• hi thomiyamÄ• nassa gandhÄ• dÄ«hi pÅ«jiyamÄ• nass
padakkhiá¹‡aá¹ƒ katvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha cuddasahatthubbedhe á¹-hÄ• ne tiá
caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya nisinnassa taá¹ƒkhaá¹‡aá¹ƒyeva mÄ• rabalaá¹ƒ v
tisso vijjÄ• visodhetvÄ• anulomapaá¹-ilomaá¹ƒ paá¹-iccasamuppÄ• damahÄ• samuddaá¹ƒ
manthentassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e paá¹-ividdhe tadanubhÄ• vena dasasahassiloka

sÄ«hassa \Ne II 255/ catuddisÄ• vilokanaá¹ƒ viya paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡as
bodhimaá¹‡á¸• e viharitvÄ• paribhuttamadhupiá¹‡á¸• ikÄ• hÄ• rassa ajapÄ• lanigrodhamÅ«
dhammadesanÄ• yÄ• canaá¹ƒ paá¹-iggahetvÄ• tattha viharantassa ekÄ• dasame divase ``
bhavissatÄ«â€™â€™ ti paccÅ«sasamaye ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹
Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• dhammadesanatthÄ• ya paÃ±c
daá¹-á¹-habbaá¹ƒ. sÄ«hassa gocaratthÄ• ya tiyojanaá¹ƒ gamanakÄ• lo viya attano pattacÄ«
``paÃ±cavaggiyÄ• naá¹ƒ dhammacakkaá¹ƒ pavattessÄ• mÄ«â€™â€™ ti pacchÄ• bhatte aj
aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gamanakÄ• lo.

sÄ«hanÄ• dakÄ• lo viya tathÄ• gatassa aá¹-á¹-hÄ• rasayojanamaggaá¹ƒ gantvÄ• paÃ±cav
acalapallaá¹…ke nisinnassa dasahi cakkavÄ• á¸·asahassehi sannipatitena devagaá¹‡ena p
bhikkhave, antÄ• pabbajitena na sevitabbÄ• â€™â€™ tiÄ• dinÄ• (SN III 5.1081; Vin I 13) n
dhammacakkappavattanakÄ• lo veditabbo. imasmiÃ±ca pana pade desiyamÄ• ne tathÄ• ga
heá¹-á¹-hÄ• avÄ«ciá¹ƒ upari bhavaggaá¹ƒ gahetvÄ• dasasahassilokadhÄ• tuá¹ƒ \Be II 265
sÄ«hassa saddena khuddakapÄ• á¹‡Ä• naá¹ƒ santÄ• saá¹ƒ Ä• pajjanakÄ• lo viya tathÄ• ga
dÄ«petvÄ• cattÄ• ri saccÄ• ni soá¸·asahÄ• kÄ• rehi saá¹-á¹-hiyÄ• ca nayasahassehi vibha
kathentassa dÄ«ghÄ• yukadevatÄ• naá¹ƒ Ã±Ä• á¹‡asantÄ• sassa uppattikÄ• lo veditabbo.

__yadÄ• _ti yasmiá¹ƒ kÄ• le. __tathÄ• gato_ti aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• g
tathÄ• gato, tathÄ• gatoti tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadham
abhisambuddhoti tathÄ• gato, tathadassitÄ• ya tathÄ• gato, tathÄ• vÄ• ditÄ• ya tathÄ• gato
tathÄ• gato. abhibhavanaá¹-á¹-hena tathÄ• gatoti. tesaá¹ƒ vitthÄ• ro brahmajÄ• lavaá¹‡á¹‡a
mÅ«lapariyÄ• yavaá¹‡á¹‡anÄ• yampi (Ps I 12) vuttoyeva. __loke_ti sattaloke. __uppajjatÄ«
paá¹-á¹-hÄ• ya yÄ• va bodhipallaá¹…kÄ• vÄ• arahattamaggaÃ±Ä• á¹‡Ä• vÄ• uppajjati nÄ
pana patte uppanno nÄ• ma. __arahaá¹ƒ sammÄ• sambuddho_tiÄ• dÄ«ni visuddhimagge b

vitthÄ• ritÄ• ni.

__iti rÅ«pa_nti idaá¹ƒ rÅ«paá¹ƒ ettakaá¹ƒ rÅ«paá¹ƒ, na ito bhiyyo rÅ«paá¹ƒ atthÄ«ti. ettÄ• v
sarasato pariyantato paricchedato paricchindanato yÄ• vatÄ• cattÄ• ro ca mahÄ• bhÅ«tÄ•
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ, taá¹ƒ sabbaá¹ƒ dassitaá¹ƒ hoti. __iti rÅ«passa
rÅ«passa samudayo nÄ• ma. ettÄ• vatÄ• hi ``Ä• hÄ• rasamudayo rÅ«pasamudayoâ€™â€™
__iti rÅ«passa atthaá¹…gamo_ti ayaá¹ƒ rÅ«passa atthaá¹…gamo. iminÄ• pi ``Ä• hÄ• raniro
tiÄ• di sabbaá¹ƒ dassitaá¹ƒ hoti. __iti vedanÄ• _tiÄ• dÄ«supi eseva nayo.

__vaá¹‡á¹‡avanto_ti sarÄ«ravaá¹‡á¹‡ena vaá¹‡á¹‡avanto. __dhammadesanaá¹ƒ sutvÄ• _t
paá¹‡á¹‡Ä• salakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• .
á¹-hapeti? ariyasÄ• vake deve. tesaÃ±hi khÄ«á¹‡Ä• savattÄ• cittutrÄ• sabhayampi na uppa
yoniso padhÄ• nena pattabbaá¹ƒ \Be II 266/ pattatÄ• ya Ã±Ä• á¹‡asaá¹ƒvegopi. itaresaá¹ƒ
heso bhikkhÅ«â€™â€™ ti aniccataá¹ƒ manasikarontÄ• naá¹ƒ cittutrÄ• sabhayampi, balavav
Ã±Ä• á¹‡abhayampi uppajjati. __bho_ti dhammÄ• lapanamattametaá¹ƒ. __sakkÄ• yapariyÄ
paÃ±cakkhandhapariyÄ• pannÄ• . iti tesaá¹ƒ sammÄ• sambuddhe vaá¹-á¹-adosaá¹ƒ dasset
katvÄ• dhammaá¹ƒ desente Ã±Ä• á¹‡abhayaá¹ƒ nÄ• ma okkamati.

__abhiÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . __dhammacakka_nti paá¹-ivedhaÃ±Ä• á¹‡ampi desanÄ•
__paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma yena Ã±Ä• á¹‡ena bodhipallaá¹…ke nisinno cattÄ• ri
saá¹-á¹-hiyÄ• ca nayasahassehi paá¹-ivijjhi. __desanÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma yena Ã±Ä•
dvÄ• dasÄ• kÄ• raá¹ƒ dhammacakkaá¹ƒ pavattesi. ubhayampi taá¹ƒ dasabalassa ure jÄ• ta
289/ idha desanÄ• Ã±Ä• á¹‡aá¹ƒ gahetabbaá¹ƒ. taá¹ƒ panesa yÄ• va aá¹-á¹-hÄ• rasahi bral
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa sotÄ• pattiphalaá¹ƒ uppajjati, tÄ• va pavatteti nÄ• ma
pavattitaá¹ƒ nÄ• ma hotÄ«ti veditabbaá¹ƒ. __appaá¹-ipuggalo_ti sadisapuggalarahito. __yas
parivÄ• rasampannÄ• . __tÄ• dino_ti lÄ• bhÄ• lÄ• bhÄ• dÄ«hi ekasadisassa. chaá¹-á¹-haá¹

7. khajjanÄ«yasuttavaá¹‡á¹‡anÄ•

<79> sattame __pubbenivÄ• sa_nti na idaá¹ƒ abhiÃ±Ã±Ä• vasena anussaraá¹‡aá¹ƒ sandh
vipassanÄ• vasena pana pubbenivÄ• saá¹ƒ anussarante samaá¹‡abrÄ• hmaá¹‡e sandhÄ•
``sabbete paÃ±cupÄ• dÄ• nakkhandhe anussaranti, etesaá¹ƒ vÄ• aÃ±Ã±ataraâ€™â€™ nti
samanussarantassa \Ne II 257/ khandhÄ• pi upÄ• dÄ• nakkhandhÄ• pi khandhapaá¹-ibaddh
Ä• rammaá¹‡aá¹ƒ hotiyeva. __rÅ«paá¹ƒyeva anussaratÄ«_ti evaÃ±hi anussaranto na aÃ±Ã
puggalaá¹ƒ vÄ• anussarati, atÄ«te pana niruddhaá¹ƒ rÅ«pakkhandhameva anussarati. ved
suÃ±Ã±atÄ• pabbaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni suÃ±Ã±atÄ• ya lakkhaá¹‡aá¹ƒ dassetuá¹ƒ __kiÃ±ca, bhikkhave, rÅ«paá¹ƒ vadethÄ•

naá¹-á¹-haá¹ƒ goá¹‡aá¹ƒ pariyesamÄ• no puriso gogaá¹‡e caramÄ• ne rattaá¹ƒ vÄ• kÄ• á¸
disvÄ• pi na ettakeneva ``ayaá¹ƒ mayhaá¹ƒ goá¹‡oâ€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ \Be II 2
kasmÄ• ? aÃ±Ã±esampi tÄ• disÄ• naá¹ƒ atthitÄ• ya. sarÄ«rapadese panassa sattisÅ«lÄ• di
mayhaá¹ƒ santakoâ€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ hoti, evameva suÃ±Ã±atÄ• ya kathitÄ•
suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ na kathÄ«yati, tÄ• va sÄ• akathitÄ• va hoti, lakkhaá¹‡e pana ka
hoti. goá¹‡o viya hi suÃ±Ã±atÄ• , goá¹‡alakkhaá¹‡aá¹ƒ viya suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ. ya
asallakkhite goá¹‡o na suá¹-á¹-hu sallakkhito hoti, tasmiá¹ƒ pana sallakkhite so sallakkhito n
evameva suÃ±Ã±atÄ• lakkhaá¹‡e akathite suÃ±Ã±atÄ• akathitÄ• va hoti, tasmiá¹ƒ pana ka
\Ee II 290/ hotÄ«ti suÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ dassetuá¹ƒ __kiÃ±ca, bhikkhave, rÅ«paá¹ƒ v

tattha __kiÃ±cÄ• _ti kÄ• raá¹‡apucchÄ• , kena kÄ• raá¹‡ena rÅ«paá¹ƒ vadetha, kena kÄ• n
nÄ• mÄ• ti attho. __ruppatÄ«ti kho_ti ettha __itÄ«_ti kÄ• raá¹‡uddeso, yasmÄ• ruppati, tas
attho. __ruppatÄ«_ti kuppati ghaá¹-á¹-Ä«yati pÄ«á¸·Ä«yati, bhijjatÄ«ti attho. __sÄ«tenapi ru
sÄ«tena tÄ• va ruppanaá¹ƒ lokantarikaniraye pÄ• kaá¹-aá¹ƒ. tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aÃ±hi cak
ekeko lokantarikanirayo nÄ• ma hoti aá¹-á¹-hayojanasahassappamÄ• á¹‡o. yassa neva heá
upari candimasÅ«riyadÄ«pamaá¹‡iÄ• loko, niccandhakÄ• ro. tattha nibbattasattÄ• naá¹ƒ tig
te vagguliyo viya pabbatapÄ• de dÄ«ghaputhulehi nakhehi laggitvÄ• avaá¹ƒsirÄ• olamban
aÃ±Ã±amaÃ±Ã±assa hatthapÄ• sÄ• gatÄ• honti, atha ``bhakkho no laddhoâ€™â€™ ti? ma
viparivattitvÄ• lokasandhÄ• rake udake patanti, vÄ• te paharantepi madhukaphalÄ• ni viya
patanti, patitamattÄ• va accantakhÄ• re udake tattatele patitapiá¹-á¹-hapiá¹‡á¸• i viya paá¹-a
vilÄ«yanti. evaá¹ƒ sÄ«tena ruppanaá¹ƒ lokantarikaniraye \Ne II 258/ pÄ• kaá¹-aá¹ƒ.
mahiá¹ƒsakaraá¹-á¹-hÄ• dÄ«supi himapÄ• tasÄ«talesu padesesu etaá¹ƒ pÄ• kaá¹-ameva. ta
bhinnasarÄ«rÄ• jÄ«vitakkhayampi pÄ• puá¹‡anti.

uá¹‡hena ruppanaá¹ƒ avÄ«cimahÄ• niraye pÄ• kaá¹-aá¹ƒ hoti. jighacchÄ• ya ruppanaá¹ƒ p
dubbhikkhakÄ• le ca pÄ• kaá¹-aá¹ƒ. pipÄ• sÄ• ya ruppanaá¹ƒ kÄ• lakaÃ±jikÄ• dÄ«su pÄ• k
kÄ• lakaÃ±jikaasuro pipÄ• saá¹ƒ adhivÄ• setuá¹ƒ asakkonto \Be II 268/ yojanagambhÄ«rav
otari, tassa gatagataá¹-á¹-hÄ• ne udakaá¹ƒ chijjati, dhÅ«mo uggacchati, tatte piá¹-á¹-hipÄ• s
caá¹…kamanakÄ• lo viya hoti. tassa udakasaddaá¹ƒ sutvÄ• ito cito ca vicarantasseva ratti
pÄ• tova bhikkhÄ• cÄ• raá¹ƒ \Ee II 291/ gacchantÄ• tiá¹ƒsamattÄ• piá¹‡á¸• acÄ• rikabhikk
tvaá¹ƒ sappurisÄ• â€™â€™ ti? pucchiá¹ƒsu. ``petohamasmi, bhanteâ€™â€™ ti. ``kiá¹ƒ pari
``pÄ• nÄ«yaá¹ƒ, bhanteâ€™â€™ ti. ``ayaá¹ƒ gaá¹…gÄ• paripuá¹‡á¹‡Ä• , kiá¹ƒ tvaá¹ƒ na p
upakappati, bhanteâ€™â€™ ti. tena hi gaá¹…gÄ• piá¹-á¹-he nipajja, mukhe te pÄ• nÄ«yaá¹
ti. so vÄ• likÄ• puá¸·ine uttÄ• no nipajji. bhikkhÅ« tiá¹ƒsamatte patte nÄ«haritvÄ• udakaá¹ƒ
mukhe Ä• siÃ±ciá¹ƒsu. tesaá¹ƒ tathÄ• karontÄ• naá¹ƒyeva velÄ• upakaá¹-á¹-hÄ• jÄ• tÄ• .
amhÄ• kaá¹ƒ sappurisa, kacci te assÄ• damattÄ• laddhÄ• â€™â€™ ti Ä• haá¹ƒsu. peto ``s
tiá¹ƒsamattÄ• naá¹ƒ ayyÄ• naá¹ƒ tiá¹ƒsapattehi Ä• sittaudakato aá¸• á¸• hapasatamattampi
petattabhÄ• vato mokkho mÄ• hotÅ«â€™â€™ ti Ä• ha. evaá¹ƒ pipÄ• sÄ• ya ruppanaá¹ƒ pe

á¸• aá¹ƒsÄ• dÄ«hi ruppanaá¹ƒ á¸• aá¹ƒsamakkhikÄ• dibahulesu padesesu pÄ• kaá¹-aá¹ƒ.
piá¹…galamakkhikÄ• . __makasÄ• _ti makasÄ• va. __vÄ• tÄ• _ti kucchivÄ• tapiá¹-á¹-hivÄ•
sarÄ«rasmiÃ±hi vÄ• tarogo uppajjitvÄ• hatthapÄ• dapiá¹-á¹-hiÄ• dÄ«ni bhindati, kÄ• á¹‡aá
karoti, pÄ«á¹-hasappiá¹ƒ karoti. __Ä• tapo_ti sÅ«riyÄ• tapo. tena ruppanaá¹ƒ marukantÄ• r
ekÄ• kira itthÄ« marukantÄ• re rattiá¹ƒ satthato ohÄ«nÄ• divÄ• sÅ«riye uggacchante vÄ•
pÄ• de á¹-hapetuá¹ƒ asakkontÄ« sÄ«sato pacchiá¹ƒ otÄ• retvÄ• akkami. kamena pacchiyÄ
á¹-hÄ• tuá¹ƒ asakkontÄ« tassÄ• upari sÄ• á¹-akaá¹ƒ á¹-hapetvÄ• akkami. tasmimpi santat
gahitaputtakaá¹ƒ adhomukhaá¹ƒ nipajjÄ• petvÄ• kandantaá¹ƒyeva akkamitvÄ• saddhiá¹ƒ t
uá¹‡hÄ• bhitattÄ• kÄ• lamakÄ• si.

__sarÄ«sapÄ• _ti \Ne II 259/ ye keci dÄ«ghajÄ• tikÄ• sarantÄ• gacchanti. tesaá¹ƒ sampha
Ä• sÄ«visadaá¹-á¹-hakÄ• dÄ«naá¹ƒ vasena veditabbaá¹ƒ. iti bhagavatÄ• yÄ• ni imÄ• ni sÄ
dhammÄ• naá¹ƒ dve lakkhaá¹‡Ä• ni, tesu rÅ«pakkhandhassa tÄ• va paccattalakkhaá¹‡aá¹ƒ
rÅ«pakkhandhasseva hi etaá¹ƒ, na vedanÄ• dÄ«naá¹ƒ \Ee II 292/, tasmÄ• paccattalakkhaá
vuccati. aniccadukkhÄ• nattalakkhaá¹‡aá¹ƒ pana vedanÄ• dÄ«nampi hoti, tasmÄ• taá¹ƒ sÄ
vuccati.

__kiÃ±ca, bhikkhave, vedanaá¹ƒ vadethÄ• _tiÄ• dÄ«su purimasadisaá¹ƒ vuttanayeneva ve
purimena asadisaá¹ƒ, tassÄ• yaá¹ƒ vibhÄ• vanÄ• --- __sukhampi vedayatÄ«_ti sukhaá¹ƒ Ä
anubhavati. parato padadvayepi eseva nayo. kathaá¹ƒ panetaá¹ƒ Ä• rammaá¹‡aá¹ƒ sukhaá
adukkhamasukhaá¹ƒ nÄ• ma jÄ• tanti? sukhÄ• dÄ«naá¹ƒ paccayato. svÄ• yamattho ``yasm
sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaâ€™â€™ nti imasmiá¹ƒ mahÄ• lisutte (SN II
__vedayatÄ«_ti ettha ca vedanÄ• va vedayati, na aÃ±Ã±o satto vÄ• puggalo vÄ• . vedanÄ
tasmÄ• vatthÄ• rammaá¹‡aá¹ƒ paá¹-icca vedanÄ• va vedayatÄ«ti. evamidha bhagavÄ• ve
paccattalakkhaá¹‡ameva bhÄ• jetvÄ• dassesi.

__nÄ«lampi saÃ±jÄ• nÄ• tÄ«_ti nÄ«lapupphe vÄ• vatthe vÄ• parikammaá¹ƒ katvÄ• upac
pÄ• pento saÃ±jÄ• nÄ• ti. ayaÃ±hi saÃ±Ã±Ä• nÄ• ma parikammasaÃ±Ã±Ä• pi upacÄ• rasa
vaá¹-á¹-ati, nÄ«laá¹ƒ nÄ«lanti uppajjanasaÃ±Ã±Ä• pi vaá¹-á¹-atiyeva. __pÄ«takÄ• _dÄ«supi
bhagavÄ• saÃ±jÄ• nanalakkhaá¹‡Ä• ya saÃ±Ã±Ä• ya paccattalakkhaá¹‡ameva bhÄ• jetvÄ

__rÅ«paá¹ƒ rÅ«pattÄ• ya saá¹…khatamabhisaá¹…kharontÄ«_ti yathÄ• yÄ• gumeva yÄ• g
pacati nÄ• ma, evaá¹ƒ paccayehi samÄ• gantvÄ• katabhÄ• vena saá¹…khatanti laddhanÄ
yathÄ• abhisaá¹…khataá¹ƒ rÅ«paá¹ƒ nÄ• ma hoti, tathattÄ• ya rÅ«pabhÄ• vÄ• ya abhisaá
sampiá¹‡á¸• eti, nipphÄ• detÄ«ti attho. __vedanÄ• _dÄ«supi eseva nayo. ayaá¹ƒ panettha s
saha jÄ• yamÄ• naá¹ƒ rÅ«paá¹ƒ sampayutte ca vedanÄ• dayo dhamme abhisaá¹…kharoti n
cetayitalakkhaá¹‡assa saá¹…khÄ• rassa paccattalakkhaá¹‡ameva bhÄ• jetvÄ• dassesi.

__ambilampi_ \Ee II 293/ __vijÄ• nÄ• tÄ«_ti ambaambÄ• á¹-akamÄ• tuluá¹…gÄ• diambilaá
vijÄ• nÄ• ti. eseva \Ne II 260/ nayo sabbapadesu. api cettha __tittaka_nti nimbapaá¹-olÄ• di
__kaá¹-uka_nti pippalimaricÄ• dinÄ• nappakÄ• raá¹ƒ. __madhura_nti sappiphÄ• á¹‡itÄ• din
__khÄ• rika_nti vÄ• tiá¹…gaá¹‡anÄ• á¸·ikera caturassavallivettaá¹…kurÄ• dinÄ• nappakÄ•
vÄ• taá¹ƒ vÄ• phalajÄ• taá¹ƒ kÄ• rapaá¹‡á¹‡Ä• dimissakapaá¹‡á¹‡aá¹ƒ. __loá¹‡ika_nti
loá¹‡ayÄ• guloá¹‡amacchaloá¹‡abhattÄ• dinÄ• nappakÄ• raá¹ƒ.
__aloá¹‡ika_ntialoá¹‡ayÄ• gualoá¹‡amacchaaloá¹‡abhattÄ• dinÄ• nappakÄ• raá¹ƒ. __tasm
yasmÄ• imaá¹ƒ ambilÄ• dibhedaá¹ƒ aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hena ambilÄ• dibhÄ• vena j
vuccatÄ«ti. evamidhÄ• pi bhagavÄ• vijÄ• nanalakkhaá¹‡assa viÃ±Ã±Ä• á¹‡assa paccattala
dassesi.

yasmÄ• pana Ä• rammaá¹‡assa Ä• kÄ• rasaá¹‡á¹-hÄ• nagahaá¹‡avasena saÃ±Ã±Ä• pÄ•
cakkhudvÄ• re vibhattÄ• . yasmÄ• vinÄ• pi Ä• kÄ• rasaá¹‡á¹-hÄ• nÄ• Ä• rammaá¹‡assa p
viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, tasmÄ• taá¹ƒ jivhÄ• dvÄ• re vibhattaá¹ƒ. imesaá¹ƒ pa
saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡apaÃ±Ã±Ä• naá¹ƒ asammohato sabhÄ• vasallakkhaá¹‡atthaá¹ƒ __
pajÄ• nÄ• tÄ«_ti ettha visesÄ• veditabbÄ• . tattha upasaggamattameva viseso, jÄ• nÄ• tÄ«
tassapi jÄ• nanaá¹-á¹-hena viseso veditabbo. saÃ±Ã±Ä• hi nÄ«lÄ• divasena Ä• rammaá¹‡a
aniccaá¹ƒ dukkhamanattÄ• ti lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• petuá¹ƒ na sakkoti. viÃ±Ã±Ä• á
Ä• rammaá¹‡aÃ±ceva jÄ• nÄ• ti, aniccÄ• divasena lakkhaá¹‡apaá¹-ivedhaÃ±ca pÄ• peti, us
maggapÄ• tubhÄ• vaá¹ƒ pÄ• petuá¹ƒ na sakkoti. paÃ±Ã±Ä• nÄ«lÄ• divasena Ä• rammaá¹‡
lakkhaá¹‡apaá¹-ivedhampi pÄ• peti, ussakkitvÄ• maggapÄ• tubhÄ• vampi pÄ• peti.

yathÄ• hi heraÃ±Ã±ikaphalake kahÄ• paá¹‡arÄ• simhi kate ajÄ• tabuddhidÄ• rako \Ee II 2
mahÄ• heraÃ±Ã±ikoti tÄ«su janesu oloketvÄ• á¹-hitesu ajÄ• tabuddhidÄ• rako kahÄ• paá¹‡
cittavicittacaturassamaá¹‡á¸• alÄ• dibhÄ• vameva jÄ• nÄ• ti, ``idaá¹ƒ manussÄ• naá¹ƒ upab
ratanasammataâ€™â€™ nti na jÄ• nÄ• ti. gÄ• mikapuriso cittÄ• dibhÄ• vaÃ±ca jÄ• nÄ• ti, n
upabhogaparibhogaratanasammatabhÄ• vaÃ±ca, ``ayaá¹ƒ kÅ«á¹-o, ayaá¹ƒ cheko, ayaá¹ƒ k
saá¹‡hoâ€™â€™ ti na jÄ• nÄ• ti. mahÄ• heraÃ±Ã±iko cittÄ• dibhÄ• vampi ratanasammatab
jÄ• nÄ• ti. jÄ• nanto ca pana \Be II 271/ rÅ«paá¹ƒ disvÄ• pi saddaá¹ƒ sutvÄ• pi gandhaá¹ƒ g
sÄ• yitvÄ• pi hatthena garulahubhÄ• vaá¹ƒ upadhÄ• retvÄ• pi ``asukagÄ• me katoâ€™â€™
asukanagare asukapabbatacchÄ• yÄ• ya \Ne II 261/ asukanadÄ«tÄ«re katoâ€™â€™ tipi, ``
tipi jÄ• nÄ• ti. evameva saÃ±Ã±Ä• ajÄ• tabuddhidÄ• rakassa kahÄ• paá¹‡adassanaá¹ƒ viya
Ä• rammaá¹‡amattameva jÄ• nÄ• ti. viÃ±Ã±Ä• á¹‡aá¹ƒ gÄ• mikapurisassa kahÄ• paá¹‡ada
Ä• rammaá¹‡ampi jÄ• nÄ• ti, aniccÄ• divasena lakkhaá¹‡apaá¹-ivedhampi pÄ• peti. paÃ±Ã±
kahÄ• paá¹‡adassanaá¹ƒ viya nÄ«lÄ• divasena Ä• rammaá¹‡ampi jÄ• nÄ• ti, aniccÄ• divas
pÄ• peti, ussakkitvÄ• maggapÄ• tubhÄ• vampi pÄ• peti.

so pana nesaá¹ƒ viseso duppaá¹-ivijjho. tenÄ• ha Ä• yasmÄ• nÄ• gaseno ---

``dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• katanti. kiá¹ƒ, bhante nÄ• gasena, bhagavatÄ• du
dukkaraá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• kataá¹ƒ, imesaá¹ƒ arÅ«pÄ«naá¹ƒ cittacetasikÄ• naa
ekÄ• rammaá¹‡e vattamÄ• nÄ• naá¹ƒ vavatthÄ• naá¹ƒ akkhÄ• taá¹ƒ `ayaá¹ƒ phasso, ayaá¹
ayaá¹ƒ cetanÄ• , idaá¹ƒ cittaâ€™â€™ â€™ nti (Mil II 7.16).

yathÄ• hi tilatelaá¹ƒ sÄ• sapatelaá¹ƒ madhukatelaá¹ƒ eraá¹‡á¸• akatelaá¹ƒ vasÄ• telanti im
ekacÄ• á¹-iyaá¹ƒ pakkhipitvÄ• divasaá¹ƒ yamakamanthe hi manthetvÄ• tato ``idaá¹ƒ tilatel
sÄ• sapatelaâ€™â€™ nti ekekassa \Ee II 295/ pÄ• á¹-iyekkaá¹ƒ uddharaá¹‡aá¹ƒ nÄ• ma du
dukkarataraá¹ƒ. bhagavÄ• pana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa suppaá¹-ividdhattÄ• dham
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ ekÄ• rammaá¹‡e vattamÄ• nÄ• naá¹ƒ vavatthÄ• naá¹ƒ akÄ
samuddaá¹ƒ paviá¹-á¹-haá¹-á¹-hÄ• ne ``idaá¹ƒ gaá¹…gÄ• ya udakaá¹ƒ, idaá¹ƒ yamunÄ• yÄ
pÄ• á¹-iyekkaá¹ƒ udakuddharaá¹‡enÄ• pi ayamattho veditabbo.

iti paá¹-hamapabbena suÃ±Ã±ataá¹ƒ, dutiyena suÃ±Ã±atÄ• lakkhaá¹‡anti dvÄ«hi pabbehi a
kathetvÄ• idÄ• ni dukkhalakkhaá¹‡aá¹ƒ dassetuá¹ƒ __tatra, bhikkhave_tiÄ• dimÄ• ha. tatth
rÅ«paá¹ƒ sunakho viya maá¹ƒsaá¹ƒ luÃ±citvÄ• luÃ±citvÄ• khÄ• dati, yathÄ• pana kiliá¹-á¹
tatonidÄ• naá¹ƒ pÄ«á¸·aá¹ƒ sandhÄ• ya ``khÄ• dati maá¹ƒ \Be II 272/ vatthaâ€™â€™ nti bh
pÄ«á¸·aá¹ƒ uppÄ• dentaá¹ƒ khÄ• dati nÄ• mÄ• ti veditabbaá¹ƒ. __paá¹-ipanno hotÄ«_ti sÄ«
arahattamaggÄ• paá¹-ipanno hoti. yo panettha balavaÃ±Ä• á¹‡o tikkhabuddhi Ã±Ä• á¹‡utta
padhÄ• nabhÅ«miyaá¹ƒ vÄ• yamanto khÄ• á¹‡unÄ• vÄ• kaá¹‡á¹-akena vÄ• viddho Ä• vu
vÄ• gahetvÄ• khajjamÄ• no taá¹ƒ vedanaá¹ƒ abbohÄ• rikaá¹ƒ \Ne II 262/ katvÄ• mÅ«laka
arahattameva gaá¹‡hÄ• ti, ayaá¹ƒ vedanÄ• ya nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ip
pÄ«tamallatthero viya kuá¹-umbiyaputtamahÄ• tissatthero viya vattaniaá¹-aviyaá¹ƒ tiá¹ƒsam
bhikkhÅ«naá¹ƒ aÃ±Ã±ataro byagghamukhe nipannabhikkhu viya kaá¹‡á¹-akena viddhather

dvÄ• dasasu kira bhikkhÅ«su ghaá¹‡á¹-iá¹ƒ paharitvÄ• araÃ±Ã±e padhÄ• namanuyuÃ±jan
atthaá¹…gatamatteyeva ghaá¹‡á¹-iá¹ƒ paharitvÄ• caá¹…kamaá¹ƒ oruyha caá¹…kamanto \E
nimmathento tiá¹‡apaá¹-icchannaá¹ƒ kaá¹‡á¹-akaá¹ƒ akkami. kaá¹‡á¹-ako piá¹-á¹-hipÄ• den
tattaphÄ• lena vinividdhakÄ• lo viya vedanÄ• vattati. thero cintesi --- ``kiá¹ƒ imaá¹ƒ kaá¹‡á¹
uddharÄ• mi, udÄ• hu pakatiyÄ• vijjhitvÄ• á¹-hitakaá¹‡á¹-akaâ€™â€™ nti? tassa evamaho
kaá¹‡á¹-akena viddhattÄ• nirayÄ• dÄ«su bhayaá¹ƒ nÄ• ma natthi, pakatiyÄ• vijjhitvÄ•
á¹-hitakaá¹‡á¹-akaá¹ƒyevÄ• â€™â€™ ti. so taá¹ƒ vedanaá¹ƒ abbohÄ• rikaá¹ƒ katvÄ• sabba
vibhÄ• tÄ• ya rattiyÄ• aÃ±Ã±assa saÃ±Ã±aá¹ƒ adÄ• si. so Ä• gantvÄ• ``kiá¹ƒ, bhanteâ€™
``kaá¹‡á¹-akenamhi, Ä• vuso, viddhoâ€™â€™ ti. ``kÄ• ya velÄ• ya, bhanteâ€™â€™ ti? ``sÄ
``kasmÄ• na amhe pakkosittha, kaá¹‡á¹-akaá¹ƒ uddharitvÄ• tattha telampi siÃ±ceyyÄ• mÄ
vijjhitvÄ• á¹-hitakaá¹‡á¹-akameva uddharituá¹ƒ vÄ• yamimhÄ• , Ä• vusoâ€™â€™ ti. ``sakk

uddharituâ€™â€™ nti. ``ekadesamattena me, Ä• vuso, uddhaá¹-oâ€™â€™ ti. sesavatthÅ«r
dÄ«ghamajjhimaá¹-á¹-hakathÄ• su (Sv II 373; Ps I 106) satipaá¹-á¹-hÄ• nasuttaniddese vitth

__taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave_ti kasmÄ• Ä• raddhaá¹ƒ? imasmiá¹ƒ pabbe dukkha
na aniccalakkhaá¹‡aá¹ƒ. taá¹ƒ dassetuá¹ƒ idamÄ• raddhaá¹ƒ. tÄ«á¹‡i lakkhaá¹‡Ä• ni samo
Ä• raddhameva. __apacinÄ• ti no Ä• cinÄ• tÄ«_ti vaá¹-á¹-aá¹ƒ vinÄ• seti, neva cinÄ• ti. __p
tadeva vissajjeti, na \Be II 273/ gaá¹‡hÄ• ti. __visineti na ussinetÄ«_ti vikirati na sampiá¹‡á¹
__vidhÅ«peti na sandhÅ«petÄ«_ti nibbÄ• peti na jÄ• lÄ• peti.

__evaá¹ƒ passaá¹ƒ, bhikkhave_ti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? vaá¹-á¹-aá¹ƒ vinÄ• setvÄ•
mahÄ• khÄ«á¹‡Ä• savaá¹ƒ dassessÄ• mÄ«ti Ä• raddhaá¹ƒ. ettakena vÄ• á¹-hÄ• nena vipa
vipassanÄ• ya cattÄ• ro magge dassetuá¹ƒ idaá¹ƒ Ä• raddhaá¹ƒ. atha vÄ• ettakena á¹-hÄ•
kathito, idÄ• ni saha \Ne II 263/ vipassanÄ• ya tayo magge dassetuá¹ƒ idamÄ• raddhaá¹ƒ. e
tÄ«á¹‡i maggÄ• ni kathitÄ• ni, idÄ• ni saha vipassanÄ• ya arahattamaggaá¹ƒ dassetumpi id

__sapajÄ• patikÄ• _ti \Ee II 297/ saddhiá¹ƒ pajÄ• patinÄ• devarÄ• jena. __Ä• rakÄ• va nar
namassanti, dÅ«repi á¹-hitaá¹ƒ namassantiyeva Ä• yasmantaá¹ƒ nÄ«tattheraá¹ƒ viya.

thero kira pupphacchaá¹• á¹• akakulato nikkhamma pabbajito, khuraggeyeva arahattaá¹ƒ p
``ahaá¹ƒ ajjeva pabbajito ajjeva me pabbajitakiccaá¹ƒ matthakaá¹ƒ pattaá¹ƒ,
catupaccayasantosabhÄ• vanÄ• rÄ• mamaá¹‡á¹• itaá¹ƒ mahÄ• ariyavaá¹ƒsapaá¹-ipadaá¹ƒ
paá¹ƒsukÅ«latthÄ• ya sÄ• vatthiá¹ƒ pavisitvÄ• coá¹·akaá¹ƒ pariyesanto vicari. atheko mahÄ
vuá¹-á¹-hÄ• ya manussapathaá¹ƒ olokento theraá¹ƒ disvÄ• --- ``ajjeva pabbajitvÄ• ajjeva k
patvÄ• mahÄ• ariyavaá¹ƒsapaá¹-ipadaá¹ƒ pÅ«retuá¹ƒ coá¹·akaá¹ƒ pariyesatÄ«â€™â€™ ti
namassamÄ• no aá¹-á¹-hÄ• si. tamaÃ±Ã±o mahÄ• brahmÄ• disvÄ• ``kaá¹ƒ namassasÄ«â
namassÄ• mÄ«ti. kiá¹ƒ kÄ• raá¹‡Ä• ti? ajjeva pabbajitvÄ• ajjeva khuragge arahattaá¹ƒ patv
mahÄ• ariyavaá¹ƒsapaá¹-ipadaá¹ƒ pÅ«retuá¹ƒ coá¹·akaá¹ƒ pariyesatÄ«ti. sopi naá¹ƒ namas
athaÃ±Ã±o, athaÃ±Ã±oti sattasatÄ• mahÄ• brahmÄ• no namassamÄ• nÄ• aá¹-á¹-haá¹ƒsu

``tÄ• devatÄ• sattasatÄ• uá¹·Ä• rÄ• ,

brahmÄ• vimÄ• nÄ• abhinikkhamitvÄ• .

nÄ«taá¹ƒ namassanti pasannacittÄ• ,

`khÄ«á¹‡Ä• savo gaá¹‡hati paá¹ƒsukÅ«laá¹ƒâ€™â€™ â€™ ||

``tÄ• \Be II 274/ devatÄ• sattasatÄ• uá¹·Ä• rÄ• ,

brahmÄ• vimÄ• nÄ• abhinikkhamitvÄ• .

nÄ«taá¹ƒ namassanti pasannacittÄ• ,

`khÄ«á¹‡Ä• savo kayirati paá¹ƒsukÅ«laá¹ƒâ€™â€™ â€™ ||

`` `khÄ«á¹‡Ä• savo \Ne II 264/ dhovati paá¹ƒsukÅ«laá¹ƒâ€™.

`khÄ«á¹‡Ä• savo rajati paá¹ƒsukÅ«laá¹ƒâ€™.

`khÄ«á¹‡Ä• savo pÄ• rupati paá¹ƒsakÅ«laâ€™â€™ â€™ nti ||

iti bhagavÄ• imasmiá¹ƒ sutte desanaá¹ƒ tÄ«hi bhavehi vinivattetvÄ• arahattassa kÅ«á¹-aá
desanÄ• pariyosÄ• ne paÃ±casatÄ• bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsu. sattamaá¹ƒ.

8. piá¹‡á¸• olyasuttavaá¹‡á¹‡anÄ•

<80> aá¹-á¹-hame __kismiÃ±cideva pakaraá¹‡e_ti kismiÃ±cideva kÄ• raá¹‡e. __paá¹‡Ä• m
kismiá¹ƒ pana kÄ• raá¹‡e ete bhagavatÄ• paá¹‡Ä• mitÄ• ti? ekasmiÃ±hi \Ee II 298/ antovas
sÄ• vatthiyaá¹ƒ vasitvÄ• vutthavasso pavÄ• retvÄ• mahÄ• bhikkhusaá¹…ghaparivÄ• ro sÄ
janapadacÄ• rikaá¹ƒ caranto kapilavatthuá¹ƒ patvÄ• nigrodhÄ• rÄ• maá¹ƒ pÄ• visi. sakyarÄ
Ä• gatoâ€™â€™ ti sutvÄ• pacchÄ• bhatte kappiyÄ• ni telamadhuphÄ• á¹‡itÄ• dÄ«ni ceva
gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• saá¹…ghassa niyyÄ• tetvÄ• satthÄ• raá¹ƒ vanditvÄ•
ekamante nisÄ«diá¹ƒsu. satthÄ• tesaá¹ƒ madhuradhammakathaá¹ƒ kathento nisÄ«di. tasm
bhikkhÅ« senÄ• sanaá¹ƒ paá¹-ijagganti, ekacce maÃ±capÄ«á¹-hÄ• dÄ«ni paÃ±Ã±Ä• penti,
karonti. bhÄ• janÄ«yaá¹-á¹-hÄ• ne sampattabhikkhÅ«pi atthi, asampattabhikkhÅ«pi atthi. sa
lÄ• bhaá¹ƒ gaá¹‡hantÄ• , ``amhÄ• kaá¹ƒ detha, amhÄ• kaá¹ƒ Ä• cariyassa detha upajjhÄ• y
kathentÄ• mahÄ• saddamakaá¹ƒsu. satthÄ• sutvÄ• theraá¹ƒ pucchi ``ke pana te, Ä• nano
kevaá¹-á¹-Ä• maÃ±Ã±e macchavilopeâ€™â€™ ti? thero etamatthaá¹ƒ Ä• rocesi. satthÄ• s
bhikkhÅ« mahÄ• saddaá¹ƒ karontÄ«â€™â€™ ti Ä• ha. ``Ä• ma, bhanteâ€™â€™ ti. ``ananu
appatirÅ«paá¹ƒ. na \Be II 275/ hi mayÄ• kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khy
pÄ• ramiyo pÅ«ritÄ• , nÄ• pi ime bhikkhÅ« cÄ«varÄ• dihetu agÄ• rasmÄ• anagÄ• riyaá¹ƒ p
pabbajitvÄ• anatthaá¹ƒ atthasadisaá¹ƒ asÄ• raá¹ƒ sÄ• rasadisaá¹ƒ karonti, gacchÄ• nanda
paá¹‡Ä• mehÄ«â€™â€™ ti.

__pubbaá¹‡hasamaya_nti dutiyadivase pubbaá¹‡hasamayaá¹ƒ. __beluvalaá¹-á¹-hikÄ• ya m
taruá¹‡abeluvarukkhamÅ«le. __pabÄ• á¸·ho_ti pabÄ• hito. pavÄ• á¸·hotipi pÄ• á¹-ho, pavÄ•

nÄ«haá¹-abhÄ• vameva \Ne II 265/ dÄ«peti. __siyÄ• aÃ±Ã±athatta_nti pasÄ• daÃ±Ã±athat
bhÄ• vaÃ±Ã±athattaá¹ƒ vÄ• bhaveyya. kathaá¹ƒ? ``sammÄ• sambuddhena mayaá¹ƒ lahuk
ti \Ee II 299/ pasÄ• daá¹ƒ mandaá¹ƒ karontÄ• naá¹ƒ pasÄ• daÃ±Ã±athattaá¹ƒ nÄ• ma hoti.
titthÄ• yatanaá¹ƒ pakkamantÄ• naá¹ƒ bhÄ• vaÃ±Ã±athattaá¹ƒ nÄ• ma. __siyÄ• vipariá¹‡Ä•
satthu ajjhÄ• sayaá¹ƒ gaá¹‡hituá¹ƒ sakkhissÄ• mÄ• ti pabbajitÄ• , naá¹ƒ gahetuá¹ƒ asakkon
pabbajjÄ• yÄ• â€™â€™ ti? sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattanaá¹ƒ vipariá¹‡Ä• m
khÄ«rÅ«pakavacchassa. __aÃ±Ã±athatta_nti milÄ• yanaaÃ±Ã±athattaá¹ƒ. khÄ«rÅ«pako hi
khÄ«raá¹ƒ alabhanto milÄ• yati kampati pavedhati. __vipariá¹‡Ä• mo_ti maraá¹‡aá¹ƒ. so hi
khÄ«rapipÄ• sÄ• ya sussanto patitvÄ• marati.

__bÄ«jÄ• naá¹ƒ taruá¹‡Ä• na_nti udakena anuggahetabbÄ• naá¹ƒ virÅ«á¸·habÄ«jÄ• naá¹ƒ
milÄ• yanaÃ±Ã±athattameva. tÄ• ni hi udakaá¹ƒ alabhantÄ• ni milÄ• yanti. __vipariá¹‡Ä• m
udakaá¹ƒ alabhantÄ• ni sukkhitvÄ• vinassanti, palÄ• lameva honti. __anuggahito_ti Ä• mis
dhammÄ• nuggahena ca anuggahito. __anuggaá¹‡heyya_nti dvÄ«hipi etehi anuggahehi an
acirapabbajitÄ• hi sÄ• maá¹‡erÄ• ceva daharabhikkhÅ« ca cÄ«varÄ• dipaccayavekalle vÄ
satthÄ• rÄ• vÄ• Ä• cariyupajjhÄ• yehi vÄ• Ä• misÄ• nuggahena ananuggahitÄ• kilamant
manasikÄ• raá¹ƒ vÄ• kÄ• tuá¹ƒ, dhammÄ• nuggahena ananuggahitÄ• uddesena ceva ovÄ
parihÄ• yamÄ• nÄ• na sakkonti akusalaá¹ƒ parivajjetvÄ• kusalaá¹ƒ bhÄ• vetuá¹ƒ. imehi pa
anuggahitÄ• kÄ• yena akilamantÄ• sajjhÄ• yamanasikÄ• re pavattitvÄ• yathÄ• nusiá¹-á¹-h
II 276/ aparabhÄ• ge taá¹ƒ anuggahaá¹ƒ alabhantÄ• pi teneva purimÄ• nuggahena laddhab
patiá¹-á¹-hahanti, tasmÄ• bhagavato evaá¹ƒ parivitakko udapÄ• di.

__bhagavato purato pÄ• turahosÄ«_ti satthu cittaá¹ƒ Ã±atvÄ• --- ``ime bhikkhÅ« bhagavat
nesaá¹ƒ anuggahaá¹ƒ kÄ• tukÄ• mo evaá¹ƒ cintesi, kÄ• raá¹‡aá¹ƒ bhagavÄ• cintesi, aham
janessÄ• mÄ«â€™â€™ ti purato pÄ• kaá¹-o ahosi. __santettha bhikkhÅ«_ti idaá¹ƒ so mahÄ
byatto sÅ«do yadeva \Ee II 300/ ambilaggÄ• dÄ«su rasajÄ• taá¹ƒ raÃ±Ã±o ruccati, taá¹ƒ ab
sÄ• dutaraá¹ƒ katvÄ• punadivase upanÄ• meti, evameva attano byattatÄ• ya bhagavatÄ•
__evametaá¹ƒ bhagavÄ• _tiÄ• divacanehi abhisaá¹…kharitvÄ• bhagavantaá¹ƒ yÄ• canto b
anuggahakaraá¹‡atthaá¹ƒ vadati \Ne II 266/. tattha __abhinandatÅ«_ti ``mama santikaá¹ƒ b
Ä• gacchatÅ«â€™â€™ ti. evamassa Ä• gamanaá¹ƒ sampiyÄ• yamÄ• no abhinandatu. __ab
ovÄ• dÄ• nusÄ• saniá¹ƒ dadanto abhivadatu.

__paá¹-isallÄ• nÄ• _ti ekÄ«bhÄ• vÄ• . __iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• sÄ«_
__ekadvÄ«hikÄ• yÄ• _ti ekeko ceva dve dve ca hutvÄ• . __sÄ• rajjamÄ• narÅ«pÄ• _ti ottap
bhÄ• yamÄ• nÄ• . kasmÄ• pana bhagavÄ• tesaá¹ƒ tathÄ• upasaá¹…kamanÄ• ya iddhima
te vaggavaggÄ• hutvÄ• Ä• gaccheyyuá¹ƒ, ``bhagavÄ• bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä• met
ekadivasampi tattha vasituá¹ƒ nÄ• sakkhi, vegeneva Ä• gatoâ€™â€™ ti keá¸·impi kareyyuá
buddhagÄ• ravaá¹ƒ paccupaá¹-á¹-haheyya, na dhammadesanaá¹ƒ sampaá¹-icchituá¹ƒ sam

sabhayÄ• naá¹ƒ pana sasÄ• rajjÄ• naá¹ƒ ekadvÄ«hikÄ• ya Ä• gacchantÄ• naá¹ƒ buddhagÄ
bhavissati, dhammadesanaÃ±ca sampaá¹-icchituá¹ƒ sakkhissantÄ«ti cintetvÄ• tesaá¹ƒ hita
tathÄ• rÅ«paá¹ƒ iddhiá¹ƒ akÄ• si.

__nisÄ«diá¹ƒsÅ«_ti tesu hi sÄ• rajjamÄ• narÅ«pesu Ä• gacchantesu eko bhikkhu ``mamaá
maá¹ƒyeva maÃ±Ã±e niggaá¹‡hitukÄ• moâ€™â€™ ti saá¹‡ikaá¹ƒ Ä• gantvÄ• vanditvÄ• n
evaá¹ƒ paÃ±cabhikkhusatÄ• ni nisÄ«diá¹ƒsu. evaá¹ƒ nisinnaá¹ƒ pana bhikkhusaá¹…ghaá¹ƒ
mahÄ• samuddaá¹ƒ \Ee II 301/ viya nivÄ• te padÄ«paá¹ƒ viya ca niccalaá¹ƒ disvÄ• satthÄ•
\Be II 277/ bhikkhÅ«naá¹ƒ kÄ«disÄ« dhammadesanÄ• vaá¹-á¹-atÄ«â€™â€™ ti? athassa et
Ä• hÄ• rahetu paá¹‡Ä• mitÄ• , piá¹‡á¸• iyÄ• lopadhammadesanÄ• va nesaá¹ƒ sappÄ• yÄ•
tiparivaá¹-á¹-adesanaá¹ƒ desessÄ• mi, desanÄ• pariyosÄ• ne sabbe arahattaá¹ƒ pÄ• puá¹‡
nesaá¹ƒ taá¹ƒ dhammadesanaá¹ƒ desento __antamidaá¹ƒ, bhikkhave_tiÄ• dimÄ• ha.

tattha __anta_nti pacchimaá¹ƒ lÄ• makaá¹ƒ. __yadidaá¹ƒ piá¹‡á¸• olya_nti yaá¹ƒ evaá¹ƒ pi
jÄ«vikaá¹ƒ kappentassa jÄ«vitaá¹ƒ. ayaá¹ƒ panettha padattho --- piá¹‡á¸• Ä• ya ulatÄ«ti piá
piá¹‡á¸• olassa kammaá¹ƒ __piá¹‡á¸• olyaá¹ƒ, _ piá¹‡á¸• apariyesanena nipphÄ• ditajÄ«vita
akkoso. kupitÄ• hi manussÄ• attano paccatthikaá¹ƒ ``cÄ«varaá¹ƒ nivÄ• setvÄ• kapÄ• laá
pariyesamÄ• no carissatÄ«â€™â€™ ti akkosanti. atha vÄ• pana ``kiá¹ƒ tuyhaá¹ƒ akÄ• tabb
evaá¹ƒ balavÄ• vÄ«riyasampannopi hirottappaá¹ƒ pahÄ• ya kapaá¹‡o viya piá¹‡á¸• olo vica
ti? evampi \Ne II 267/ akkosantiyeva. __taÃ±ca kho eta_nti evaá¹ƒ taá¹ƒ abhisÄ• paá¹ƒ sam
piá¹‡á¸• olyaá¹ƒ. __kulaputtÄ• upenti atthavasikÄ• _ti mama sÄ• sane jÄ• tikulaputtÄ• ca
atthavasikÄ• kÄ• raá¹‡avasikÄ• hutvÄ• kÄ• raá¹‡avasaá¹ƒ paá¹-icca upenti.

__rÄ• jÄ• bhinÄ«tÄ• _tiÄ• dÄ«su ye raÃ±Ã±o santakaá¹ƒ khÄ• ditvÄ• raÃ±Ã±Ä• bandhan
pabbajanti, te rÄ• jÄ• bhinÄ«tÄ• nÄ• ma. te hi raÃ±Ã±Ä• bandhanaá¹ƒ abhinÄ«tattÄ• __rÄ
pana corehi aá¹-aviyaá¹ƒ gahetvÄ• ekaccesu mÄ• riyamÄ• nesu ekacce ``mayaá¹ƒ sÄ• mi
gehaá¹ƒ anajjhÄ• vasitvÄ• pabbajissÄ• ma, tattha yaá¹ƒ yaá¹ƒ buddhapÅ«jÄ• dipuÃ±Ã±aá
tumhÄ• kaá¹ƒ pattiá¹ƒ dassÄ• mÄ• â€™â€™ ti tehi vissaá¹-á¹-hÄ• pabbajanti, te __corÄ• b
corehi mÄ• retabbataá¹ƒ abhinÄ«tÄ• ti corÄ• bhinÄ«tÄ• nÄ• ma. ye pana iá¹‡aá¹ƒ gahetvÄ
palÄ• yitvÄ• pabbajanti, te __iá¹‡aá¹-á¹-Ä• _ nÄ• ma, iá¹‡apÄ«á¸·itÄ• ti attho \Ee II 302/. iá
pÄ• á¹-ho, iá¹‡e á¹-hitÄ• ti attho. ye rÄ• jacorachÄ• takarogabhayÄ• naá¹ƒ aÃ±Ã±atarena a
pabbajanti, te __bhayaá¹-á¹-Ä• _ nÄ• ma, bhayapÄ«á¸·itÄ• ti attho. bhayaá¹-á¹-hÄ• tipi pÄ•
á¹-hitÄ• ti attho. __Ä• jÄ«vikÄ• pakatÄ• _ti Ä• jÄ«vikÄ• ya upaddutÄ• abhibhÅ«tÄ• , puttad
asakkontÄ• ti attho. __otiá¹‡á¹‡Ä• mhÄ• _ti anto anupaviá¹-á¹-hÄ• .

__so ca hoti abhijjhÄ• lÅ«_ti idaá¹ƒ so kulaputto ``dukkhassa antaá¹ƒ karissÄ• mÄ«â€™â€
uppÄ• detvÄ• pabbajito, aparabhÄ• ge, taá¹ƒ pabbajjaá¹ƒ tathÄ• rÅ«paá¹ƒ kÄ• tuá¹ƒ na sa
vuttaá¹ƒ. tattha __abhijjhÄ• lÅ«_ti parabhaá¹‡á¸• Ä• naá¹ƒ abhijjhÄ• yitÄ• . __tibbasÄ• rÄ• g

__byÄ• pannacitto_ti pÅ«tibhÄ• vena vipannacitto. __paduá¹-á¹-hamanasaá¹…kappo_ti tikh
duá¹-á¹-hacitto. __muá¹-á¹-hassatÄ«_ti bhattanikkhittakÄ• ko viya naá¹-á¹-hassati, idha kata
__asampajÄ• no_ti nippaÃ±Ã±o. khandhÄ• dipariccheda rahito. __asamÄ• hito_ti caá¹‡á¸• a
upacÄ• rappanÄ• bhÄ• vena asaá¹‡á¹-hito. __vibbhantacitto_ti bandhÄ• ruá¸·hamago viya s
__pÄ• katindriyo_ti yathÄ• gihÄ« puttadhÄ«taro olokento asaá¹ƒvutindriyo hoti, evaá¹ƒ asa

__chavÄ• lÄ• ta_nti chavÄ• naá¹ƒ daá¸• á¸• haá¹-á¹-hÄ• ne alÄ• taá¹ƒ. __ubhatopadittaá¹ƒ
pamÄ• á¹‡ena aá¹-á¹-haá¹…gulamattaá¹ƒ dvÄ«su á¹-hÄ• nesu Ä• dittaá¹ƒ majjhe gÅ«thama
\Ee II 303/ sace hi taá¹ƒ yuganaá¹…galagopÄ• nasipakkhapÄ• sakÄ• dÄ«naá¹ƒ \Ne II 268/
assa, gÄ• me kaá¹-á¹-hatthaá¹ƒ phareyya. sace khettakuá¹-iyaá¹ƒ kaá¹-á¹-hattharamaÃ±cak
upanetuá¹ƒ sakkÄ• , araÃ±Ã±e kaá¹-á¹-hatthaá¹ƒ phareyya. yasmÄ• pana ubhayathÄ• pi n
vuttaá¹ƒ. __gihibhogÄ• ca parihÄ«no_ti yo agÄ• re vasantehi gihÄ«hi dÄ• yajje bhÄ• jiyam
assa, tato ca parihÄ«no. __sÄ• maÃ±Ã±atthaÃ±cÄ• _ti Ä• cariyupajjhÄ• yÄ• naá¹ƒ ovÄ• de
pariyattipaá¹-ivedhavasena pattabbaá¹ƒ sÄ• maÃ±Ã±atthaÃ±ca. imaÃ±ca pana upamaá¹ƒ s
Ä• hari, parisuddhasÄ«lassa pana alasassa abhijjhÄ• dÄ«hi dosehi upahatassa puggalassa

__tayome, bhikkhave_ti kasmÄ• Ä• raddhaá¹ƒ? imassa puggalassa chavÄ• lÄ• tasadisabh
na Ä• cariyupajjhÄ• yehi, imehi pana pÄ• pavitakkehi katoti dassanatthaá¹ƒ Ä• raddhaá¹ƒ. _
samÄ• dhi_nti \Be II 279/ vipassanÄ• samÄ• dhiá¹ƒ. so hi niccanimittÄ• dÄ«naá¹ƒ samuggh
vuccati. ettha ca cattÄ• ro satipaá¹-á¹-hÄ• nÄ• missakÄ• , animittasamÄ• dhi pubbabhÄ• g
missako, satipaá¹-á¹-hÄ• nÄ• pubbabhÄ• gÄ• ti veditabbÄ• .

__dvemÄ• , bhikkhave, diá¹-á¹-hiyo_ti idaá¹ƒ pana na kevalaá¹ƒ animittasamÄ• dhibhÄ• va
tiá¹‡á¹‡aá¹ƒ mahÄ• vitakkÄ• naá¹ƒ pahÄ• nÄ• ya saá¹ƒvattati, sassatucchedadiá¹-á¹-hÄ«na
karotÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __na vajjavÄ• assa_nti niddoso bhaveyyaá¹ƒ. sesamett
bhagavÄ• imasmimpi sutte desanaá¹ƒ tÄ«hi bhavehi vinivattetvÄ• arahattena kÅ«á¹-aá¹ƒ g
paÃ±casatÄ• bhikkhÅ« saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti. aá¹-á¹-ha

9. pÄ• lileyyasuttavaá¹‡á¹‡anÄ•

<81> navame \Ee II 304/ __cÄ• rikaá¹ƒ pakkÄ• mÄ«_ti kosambikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ k
ekadivasaá¹ƒ dÄ«ghÄ«tissa kosalaraÃ±Ã±o vatthuá¹ƒ Ä• haritvÄ• ``na hi verena verÄ• ni, s
kudÄ• canaâ€™â€™ ntiÄ• dÄ«hi (Dhp 5) gÄ• thÄ• hi ovadati. taá¹ƒdivasaá¹ƒ tesaá¹ƒ kalah
vibhÄ• tÄ• . dutiyadivasepi bhagavÄ• tameva vatthuá¹ƒ kathesi. taá¹ƒdivasampi tesaá¹ƒ ka
karontÄ• naá¹ƒyeva ratti vibhÄ• tÄ• . tatiyadivasepi bhagavÄ• tameva vatthuá¹ƒ kathesi. at
bhikkhu evamÄ• ha --- ``appossukko, bhante, bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• raá
mayametena bhaá¹‡á¸• anena \Ne II 269/ kalahena viggahena vivÄ• dena paÃ±Ã±Ä• yissÄ
``pariyÄ• diá¹‡á¹‡arÅ«pacittÄ• kho ime moghapurisÄ• , na ime sakkÄ• saÃ±Ã±Ä• petuâ€™

mayhaá¹ƒ imehi, ekacÄ• ravÄ• saá¹ƒ vasissÄ• mÄ«â€™â€™ ti? so pÄ• tova sarÄ«rapaá¹-ij
piá¹‡á¸• Ä• ya caritvÄ• kaÃ±cipi anÄ• mantetvÄ• ekova adutiyo cÄ• rikaá¹ƒ pakkÄ• mi.

__yasmiá¹ƒ, Ä• vuso, samaye_ti idaá¹ƒ thero yasmÄ• ssa ajja bhagavÄ• ekena bhikkhunÄ
ajja dvÄ«hi, ajja satena, ajja sahassena, ajja ekakovÄ• ti sabbo bhagavato cÄ• ro vidito pÄ•
tasmÄ• Ä• ha.

__anupubbenÄ• _ti \Be II 280/ gÄ• manigamapaá¹-ipÄ• á¹-iyÄ• piá¹‡á¸• Ä• ya caramÄ• no
vasamÄ• naá¹ƒ bhikkhuá¹ƒ passitukÄ• mo hutvÄ• bÄ• lakaloá¹‡akÄ• ragÄ• maá¹ƒ agamÄ•
sakalapacchÄ• bhattaÃ±ceva tiyÄ• marattiÃ±ca ekacÄ• ravÄ• se Ä• nisaá¹ƒsaá¹ƒ kathetvÄ•
pacchÄ• samaá¹‡ena piá¹‡á¸• Ä• ya caritvÄ• taá¹ƒ tattheva nivattetvÄ• ``samaggavÄ• saá
passissÄ• mÄ«â€™â€™ ti pÄ• cÄ«navaá¹ƒsamigadÄ• yaá¹ƒ agamÄ• si. tesampi sakalapac
ekacÄ• ravÄ• se Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• te tattheva nivattetvÄ• ekakova pÄ• lileyya na
anupubbena pÄ• lileyyanagaraá¹ƒ sampatto. tena vuttaá¹ƒ --- ``anupubbena cÄ• rikaá¹ƒ car
pÄ• lileyyakaá¹ƒ, tadavasarÄ«â€™â€™ ti.

__bhaddasÄ• lamÅ«le_ti pÄ• lileyyavÄ• sino bhagavato dÄ• naá¹ƒ datvÄ• \Ee II 305/ pÄ•
rakkhitavanasaá¹‡á¸• o nÄ• ma atthi, tattha bhagavato paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• ``ettha v
paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• vÄ• sayiá¹ƒsu. bhaddasÄ• lo pana tattheko manÄ• po laddhako
nagaraá¹ƒ upanissÄ• ya tasmiá¹ƒ vanasaá¹‡á¸• e paá¹‡á¹‡asÄ• lasamÄ«pe tasmiá¹ƒ rukkh
vuttaá¹ƒ ``bhaddasÄ• lamÅ«leâ€™â€™ ti.

evaá¹ƒ viharante panettha tathÄ• gate aÃ±Ã±ataro hatthinÄ• go hatthinÄ«hi hatthipotakÄ• c
gocarabhÅ«mititthogÄ• hanÄ• dÄ«su ubbÄ• á¸·ho yÅ«the ukkaá¹‡á¹-hito ``kiá¹ƒ me imehi h
yÅ«thaá¹ƒ pahÄ• ya manussapathaá¹ƒ gacchanto pÄ• lileyyakavanasaá¹‡á¸• e bhagavanta
nibbÄ• pitasantÄ• po viya nibbuto hutvÄ• satthu santike aá¹-á¹-hÄ• si. so tato paá¹-á¹-hÄ• y
vattapaá¹-ivattaá¹ƒ karonto mukhadhovanaá¹ƒ \Ne II 270/ deti, nhÄ• nodakaá¹ƒ Ä• harati, da
pariveá¹‡aá¹ƒ sammajjati, araÃ±Ã±ato madhurÄ• ni phalÄ• phalÄ• ni Ä• haritvÄ• satthuno
karoti.

ekadivasaá¹ƒ satthÄ• rattibhÄ• gasamanantare caá¹…kamitvÄ• pÄ• sÄ• á¹‡aphalake nisÄ
á¹-hÄ• ne aá¹-á¹-hÄ• si. satthÄ• pacchato oloketvÄ• na kiÃ±ci addasa, evaá¹ƒ purato ca ul
``sukhaá¹ƒ vatÄ• haá¹ƒ aÃ±Ã±atra tehi bhaá¹‡á¸• anakÄ• rakehi vasÄ• mÄ«â€™â€™ ti citt
``mayÄ• nÄ• mitasÄ• khaá¹ƒ aÃ±Ã±e khÄ• dantÄ• natthÄ«â€™â€™ tiÄ• dÄ«ni cintetvÄ•
II 281/ vasÄ• mi, satthu vattaá¹ƒ kÄ• tuá¹ƒ labhÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppajji. satthÄ•
oloketvÄ• --- ``mama tÄ• va Ä«disaá¹ƒ cittaá¹ƒ, kÄ«disaá¹ƒ nu kho hatthissÄ• â€™â€™ ti t
disvÄ• ``sameti no cittaâ€™â€™ nti imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``etaá¹ƒ nÄ• gassa nÄ• gena, Ä«sÄ• dantassa hatthino.

sameti cittaá¹ƒ cittena, yadeko ramatÄ« vaneâ€™â€™ ti || (Vin I 467).

__atha kho sambahulÄ• bhikkhÅ«_ti atha evaá¹ƒ tathÄ• gate tattha viharante paÃ±casatÄ
bhikkhÅ«. __yenÄ• yasmÄ• Ä• nando_ti ``satthÄ• kira bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä• metv
paviá¹-á¹-hoâ€™â€™ ti attano dhammatÄ• ya satthu santikaá¹ƒ gantuá¹ƒ asakkontÄ• yenÄ
tenupasaá¹…kamiá¹ƒsu.

__anantarÄ• _ \Ee II 306/ __Ä• savÄ• naá¹ƒ khayo_ti maggÄ• nantaraá¹ƒ arahattaphalaá¹ƒ
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• vavicinanasamatthena Ã±Ä• á¹‡ena paricchinditvÄ
sÄ• sanadhammo. cattÄ• ro satipaá¹-á¹-hÄ• nÄ• tiÄ• di ye ye koá¹-á¹-hÄ• se paricchinditvÄ
pakÄ• sanatthÄ• ya vuttaá¹ƒ. __samanupassanÄ• _ti diá¹-á¹-hisamanupassanÄ• . __saá¹…
diá¹-á¹-hisaá¹…khÄ• ro so. __tatojo so saá¹…khÄ• ro_ti tato taá¹‡hÄ• to so saá¹…khÄ• ro j
taá¹‡hÄ• sampayuttesu cittesupi catÅ«su cittesu esa jÄ• yati. __sÄ• pi taá¹‡hÄ• _ti sÄ• diá
paccayabhÅ«tÄ• taá¹‡hÄ• . __sÄ• pi vedanÄ• _ti sÄ• taá¹‡hÄ• ya paccayabhÅ«tÄ• veda
vedanÄ• ya paccayo avijjÄ• samphasso. __sÄ• pi avijjÄ• _ti sÄ• phassasampayuttÄ• avijj

__no cassaá¹ƒ_ \Ne II 271/, __no ca me siyÄ• _ti sace ahaá¹ƒ na bhaveyyaá¹ƒ, mama pari
__nÄ• bhavissaá¹ƒ, na me bhavissatÄ«_ti sace pana Ä• yatimpi ahaá¹ƒ na bhavissÄ• mi, ev
bhavissati. ettake á¹-hÄ• ne bhagavÄ• tena bhikkhunÄ• gahitagahitadiá¹-á¹-hiá¹ƒ vissajjÄ•
puggalajjhÄ• sayenapi desanÄ• vilÄ• senapi. __tatojo so saá¹…khÄ• ro_ti taá¹‡hÄ• sampay
natthi, kathaá¹ƒ vicikicchÄ• saá¹…khÄ• ro taá¹‡hÄ• to jÄ• yatÄ«ti? appahÄ«nattÄ• . yassa
so \Be II 282/ uppajjati, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. diá¹-á¹-hiyÄ• pi eseva nayo labbhat
cittuppÄ• desu sampayuttadiá¹-á¹-hi nÄ• ma natthi. yasmÄ• pana taá¹‡hÄ• ya appahÄ«nat
taá¹ƒ sandhÄ• ya tatrÄ• pi ayamattho yujjati. iti imasmiá¹ƒ sutte tevÄ«satiyÄ• á¹-hÄ• nesu a
vipassanÄ• kathitÄ• . navamaá¹ƒ.

10. puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ•

<82> dasame __tadahuposathe_tiÄ• di pavÄ• raá¹‡asutte vitthÄ• ritameva. __kiÃ±cideva c
kÄ• raá¹‡aá¹ƒ. __sake Ä• sane nisÄ«ditvÄ• puccha yadÄ• kaá¹…khasÄ«_ti kasmÄ• evam
paÃ±casatabhikkhuparivÄ• ro. Ä• cariye \Ee II 307/ pana á¹-hitake pucchante sace te bhikkh
satthari gÄ• ravaá¹ƒ kataá¹ƒ hoti, Ä• cariye agÄ• ravaá¹ƒ. sace uá¹-á¹-hahanti, Ä• cariye gÄ
satthari agÄ• ravaá¹ƒ. iti nesaá¹ƒ cittaá¹ƒ anekaggaá¹ƒ bhavissati, desanaá¹ƒ sampaá¹-icch
sakkhissanti. tasmiá¹ƒ pana nisÄ«ditvÄ• pucchante tesaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ bhavissati,
sampaá¹-icchituá¹ƒ sakkhissantÄ«ti Ã±atvÄ• bhagavÄ• evamÄ• ha. __ime nu kho, bhante
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ Ä• cariyo, paÃ±cakkhandhamattampi nappajÄ• nÄ• tÄ«

pucchantena pana ``ime paÃ±cupÄ• dÄ• nakkhandhÄ• , na aÃ±Ã±eâ€™â€™ ti evaá¹ƒ jÄ•
na vaá¹-á¹-ati, tasmÄ• ajÄ• nanto viya pucchati. tepi cassa antevÄ• sikÄ• ``amhÄ• kaá¹ƒ Ä
jÄ• nÄ• mÄ«â€™ ti na katheti, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena pana saddhiá¹ƒ saá¹ƒsanditv
sotabbaá¹ƒ saddhÄ• tabbaá¹ƒ maÃ±Ã±issantÄ«tipi ajÄ• nanto viya pucchati.

__chandamÅ«lakÄ• _ti taá¹‡hÄ• chandamÅ«lakÄ• . __na kho bhikkhu taÃ±Ã±eva upÄ• dÄ
paÃ±cupÄ• dÄ• nakkhandhÄ• _ti yasmÄ• chandarÄ• gamattaá¹ƒ paÃ±cakkhandhÄ• na ho
pana sahajÄ• tato vÄ• Ä• rammaá¹‡ato vÄ• khandhe muÃ±citvÄ• upÄ• dÄ• naá¹ƒ natthi,
paÃ±cahi_ \Ne II 272/ __upÄ• dÄ• nakkhandhehi upÄ• dÄ• na_nti vuttaá¹ƒ. taá¹‡hÄ• sampa
taá¹ƒcittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ rÅ«pakkhandho, á¹-hapetvÄ• taá¹ƒ taá¹‡haá¹ƒ sesÄ•
khandhÄ• ti sahajÄ• tatopi khandhe muÃ±citvÄ• upÄ• dÄ• naá¹ƒ natthi. upÄ• dÄ• nassa pa
Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjanato Ä• rammaá¹‡atopi paÃ±cakkhandhe muÃ±citvÄ• up
__chandarÄ• gavemattatÄ• _ti chandarÄ• ganÄ• nattaá¹ƒ. __evaá¹ƒ kho bhikkhÅ«_ti evaá¹
chandarÄ• gassa \Be II 283/ vedanÄ• dÄ«su aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ akaraá¹‡ato
__khandhÄ• dhivacana_nti \Ee II 308/ khandhÄ• ti ayaá¹ƒ paÃ±Ã±atti. ayaá¹ƒ pana anusan
kiÃ±cÄ• pi na ghaá¹-iyati, sÄ• nusandhikÄ• va pucchÄ• , sÄ• nusandhikaá¹ƒ vissajjanaá¹ƒ.
tesaá¹ƒ bhikkhÅ«naá¹ƒ ajjhÄ• sayena pucchati, satthÄ• pi tesaá¹ƒ tesaá¹ƒ ajjhÄ• sayeneva
sabbattha uttÄ• nameva. dasamaá¹ƒ.

imassa ca pana vaggassa ekekasmiá¹ƒ sutte paÃ±casatÄ• paÃ±casatÄ• bhikkhÅ« arahat

khajjanÄ«yavaggo aá¹-á¹-hamo.

9. theravaggo

1. Ä• nandasuttavaá¹‡á¹‡anÄ•

<83> theravaggassa paá¹-hame __mantÄ• á¹‡iputto_ti, mantÄ• á¹‡iyÄ• nÄ• ma brÄ• hma
Ä• gamma Ä• rabbha sandhÄ• ya paá¹-icca. __asmÄ«ti hotÄ«_ti asmÄ«ti evaá¹ƒ pavattaá¹
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cattayaá¹ƒ hoti. __daharo_ti taruá¹‡o. __yuvÄ• _ti yobbar
__maá¹‡á¸• anakajÄ• tiko_ti maá¹‡á¸• anakasabhÄ• vo maá¹‡á¸• anakasÄ«lo. __mukhanin
taÃ±hi parisuddhaá¹ƒ Ä• dÄ• samaá¹‡á¸• alaá¹ƒ paá¹-icca paÃ±Ã±Ä• yati. kiá¹ƒ pana taá¹ƒ
paÃ±Ã±Ä• yati, paramukhanti? yadi sakaá¹ƒ bhaveyya, parammukhaá¹ƒ hutvÄ• paÃ±Ã±Ä•
vaá¹‡á¹‡Ä• dÄ«hi asadisaá¹ƒ hutvÄ• paÃ±Ã±Ä• yeyya. tasmÄ• na taá¹ƒ attano, na parass
nibhÄ• sarÅ«paá¹ƒ nÄ• ma taá¹ƒ paÃ±Ã±Ä• yatÄ«ti vadanti. atha yaá¹ƒ udake paÃ±Ã±Ä• y
\Ne II 273/? mahÄ• bhÅ«tÄ• naá¹ƒ visuddhatÄ• ya. __dhammo me abhisamito_ti mayÄ• Ã±
abhisamÄ• gato, sotÄ• pannosmi jÄ• toti kathesi. paá¹-hamaá¹ƒ.

2. tissasuttavaá¹‡á¹‡anÄ•

<84> dutiye \Be II 284/ \Ee II 309/ __madhurakajÄ• to viyÄ• _ti saÃ±jÄ• tagarubhÄ• vo viya
me_ti ayaá¹ƒ puratthimÄ• ayaá¹ƒ dakkhiá¹‡Ä• ti evaá¹ƒ disÄ• pi mayhaá¹ƒ na pakkhÄ• yan
vadati. __dhammÄ• pi maá¹ƒ na paá¹-ibhantÄ«_ti pariyattidhammÄ• pi mayhaá¹ƒ na upaá¹-
sajjhÄ• yitaá¹ƒ na dissatÄ«ti vadati. __vicikicchÄ• _ti no mahÄ• vicikicchÄ• . na hi tassa ``sÁ
niyyÄ• nikaá¹ƒ nu kho, na nu khoâ€™â€™ ti vimati uppajjati. evaá¹ƒ panassa hoti ``sakkhis
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ, udÄ• hu pattacÄ«varadhÄ• raá¹‡amattameva karissÄ• mÄ

__kÄ• mÄ• nametaá¹ƒ adhivacana_nti yathÄ• hi ninnaá¹ƒ pallalaá¹ƒ olokentassa dassana
atthi, yo panettha otarati, taá¹ƒ caá¹‡á¸• amÄ«nÄ• kulatÄ• ya Ä• kaá¸• á¸• hitvÄ• anayabya
evamevaá¹ƒ paÃ±casu kÄ• maguá¹‡esu cakkhudvÄ• rÄ• dÄ«naá¹ƒ Ä• rammaá¹‡e rÄ• maá
gedhaá¹ƒ Ä• pajjati, taá¹ƒ Ä• kaá¸• á¸• hitvÄ• nirayÄ• dÄ«su eva pakkhipanti. appassÄ• dÄ
bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoti imaá¹ƒ atthavasaá¹ƒ paá¹-icca ``kÄ• mÄ• nan
vuttaá¹ƒ. __ahamanuggahenÄ• _ti ahaá¹ƒ dhammÄ• misÄ• nuggahehi \Ee II 310/ anuggaá¹
sampaá¹-icchi. na kevalaÃ±ca abhinandi, imaá¹ƒ pana satthu santikÄ• assÄ• saá¹ƒ labhitvÁ
katipÄ• hena arahatte patiá¹-á¹-hÄ• si. dutiyaá¹ƒ.

3. yamakasuttavaá¹‡á¹‡anÄ•

<85> tatiye __diá¹-á¹-higata_nti sace hissa evaá¹ƒ bhaveyya ``saá¹…khÄ• rÄ• uppajjanti c
saá¹…khÄ• rappavattameva appavattaá¹ƒ hotÄ«â€™â€™ ti, diá¹-á¹-higataá¹ƒ nÄ• ma na bh
Ã±Ä• á¹‡aá¹ƒ bhaveyya. yasmÄ• panassa ``satto ucchijjati vinassatÄ«â€™â€™ ti ahosi, ta
nÄ• ma jÄ• taá¹ƒ. __thÄ• masÄ• parÄ• mÄ• sÄ• _ti diá¹-á¹-hithÄ• mena ceva diá¹-á¹-hiparÁ

__yenÄ• yasmÄ• _ \Ne II 274/ __sÄ• riputto_ti yathÄ• nÄ• ma paccante kupite taá¹ƒ vÅ«pa
rÄ• japurisÄ• senÄ• patissa vÄ• raÃ±Ã±o vÄ• santikaá¹ƒ gacchanti, evaá¹ƒ diá¹-á¹-higata
kupite taá¹ƒ vÅ«pasametuá¹ƒ asakkontÄ• te bhikkhÅ« yena dhammarÄ• jassa dhammasen
II 285/, tenupasaá¹…kamiá¹ƒsu. __evaá¹ƒbyÄ• kho_ti tesaá¹ƒ bhikkhÅ«naá¹ƒ santike viya t
paggayha vattuá¹ƒ asakkonto olambantena hadayena ``evaá¹ƒbyÄ• khoâ€™â€™ ti Ä• ha. _
Ä• vuso_ti? idaá¹ƒ thero tassa vacanaá¹ƒ sutvÄ• , ``nÄ• yaá¹ƒ attano laddhiyaá¹ƒ dosaá¹ƒ p
assa taá¹ƒ pÄ• kaá¹-aá¹ƒ karissÄ• mÄ«â€™â€™ ti cintetvÄ• tiparivaá¹-á¹-aá¹ƒ desanaá¹ƒ

__taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, rÅ«paá¹ƒ tathÄ• gato_ti idaá¹ƒ kasmÄ• Ä• rac
dÄ• panatthaá¹ƒ. tiparivaá¹-á¹-adesanÄ• vasÄ• nasmiÃ±hi thero sotÄ• panno jÄ• to. atha na
dÄ• petuá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«â€™â€™ tiÄ• dimÄ• ha? __tathÄ• gato_ti \Ee II 311
saÃ±Ã±Ä• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡anti ime paÃ±cakkhandhe sampiá¹‡á¸• etvÄ• ``ta
samanupassasÄ«ti pucchati. __ettha ca te, Ä• vuso_ti idaá¹ƒ therassa anuyoge bhummaá¹ƒ

--- ettha ca te ettake á¹-hÄ• ne diá¹-á¹-heva dhamme saccato thirato satte anupalabbhiyamÄ
Ä• vuso_ti idametaá¹ƒ aÃ±Ã±aá¹ƒ byÄ• karÄ• petukÄ• mo pucchati. __yaá¹ƒ dukkhaá¹ƒ taá
dukkhaá¹ƒ, tadeva niruddhaá¹ƒ, aÃ±Ã±o satto nirujjhanako nÄ• ma natthi, evaá¹ƒ byÄ• kare

__etasseva atthassÄ• _ti etassa paá¹-hamamaggassa. __bhiyyosomattÄ• ya Ã±Ä• á¹‡Ä• y
Ã±Ä• á¹‡assa atthÄ• ya, sahavipassanakÄ• naá¹ƒ upari ca tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ Ä• v
__Ä• rakkhasampanno_ti antoÄ• rakkhena ceva bahiÄ• rakkhena ca samannÄ• gato. __ayo
khemabhÄ• vaá¹ƒ anicchanto. __pasayhÄ• _ti pasayhitvÄ• abhibhavitvÄ• . __anupakhajjÄ•

__pubbuá¹-á¹-hÄ• yÄ«_tiÄ• dÄ«su dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• Ä• sanato paá¹-han
__pubbuá¹-á¹-hÄ• yÄ«_. tassa Ä• sanaá¹ƒ datvÄ• tasmiá¹ƒ nisinne pacchÄ• nipatati nisÄ«
__pacchÄ• nipÄ• tÄ«_. pÄ• tova vuá¹-á¹-hÄ• ya ``ettakÄ• kasituá¹ƒ gacchatha, ettakÄ• va
sabbapaá¹-hamaá¹ƒ vuá¹-á¹-hÄ• tÄ«ti __pubbuá¹-á¹-hÄ• yÄ«_. sÄ• yaá¹ƒ sabbesu attano a
gatesu gehassa samantato Ä• rakkhaá¹ƒ saá¹ƒvidhÄ• ya dvÄ• rÄ• ni thaketvÄ• sabbapacc
__pacchÄ• nipÄ• tÄ«_. ``kiá¹ƒ karomi \Be II 286/, ayyaputta \Ne II 275/? kiá¹ƒ karomi ayyap
mukhaá¹ƒ olokento kiá¹ƒkÄ• raá¹ƒ paá¹-isÄ• vetÄ«ti __kiá¹ƒkÄ• rapaá¹-issÄ• vÄ«_. manÄ•
__manÄ• pacÄ• rÄ«_. piyaá¹ƒ vadatÄ«ti __piyavÄ• dÄ«. mittatopi naá¹ƒ saddaheyyÄ• _ti m
__vissÄ• saá¹ƒ Ä• pajjeyyÄ• _ti ekato pÄ• nabhojanÄ• diá¹ƒ karonto vissÄ• siko bhaveyya.
suá¹-á¹-hu vissattho.

__evameva kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- bÄ• lagahapatiputto viya hi va
assutavÄ• puthujjano \Ee II 312/, vadhakapaccÄ• mitto viya abaladubbalÄ• paÃ±cakkhanc
``bÄ• lagahapatiputtaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti upagatakÄ• lo viya paá¹-isandh
paÃ±cakkhandhÄ• , tassa hi ``na me ayaá¹ƒ sahÄ• yo, vadhakapaccatthiko ayaâ€™â€™ nt
vaá¹-á¹-anissitaputhujjanassa paÃ±cakkhandhe ``na ime mayhaâ€™â€™ nti agahetvÄ• ``n
mama saÃ±Ã±Ä• , mama saá¹…khÄ• rÄ• , mama viÃ±Ã±Ä• á¹‡aâ€™â€™ nti gahitakÄ• lo,
ayaâ€™â€™ nti gahetvÄ• sakkÄ• rakaraá¹‡akÄ• lo viya ``mama imeâ€™â€™ ti gahetvÄ•
nhÄ• panabhojanÄ• dÄ«hi sakkÄ• rakaraá¹‡akÄ• lo, ``ativissattho me ayaâ€™â€™ nti Ã±at
asinÄ• sÄ«sacchindanaá¹ƒ viya vissatthassa bÄ• laputhujjanassa tikhiá¹‡ehi bhijjamÄ• neh
jÄ«vitapariyÄ• dÄ• naá¹ƒ veditabbaá¹ƒ.

__upetÄ«_ti upagacchati. __upÄ• diyatÄ«_ti gaá¹‡hÄ• ti. __adhiá¹-á¹-hÄ• tÄ«_ti adhitiá¹-á¹
ayaá¹ƒ me attÄ• ti. __sutavÄ• ca kho, Ä• vuso, ariyasÄ• vako_ti yathÄ• pana paá¹‡á¸• ito
upagataá¹ƒ paccatthikaá¹ƒ ``paccatthiko me ayaâ€™â€™ nti Ã±atvÄ• appamatto tÄ• ni tÄ•
anatthaá¹ƒ pariharati, atthaá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ sutavÄ• ariyasÄ• vakopi ``na rÅ«paá
samanupassatÄ«â€™â€™ tiÄ• dinÄ• nayena paÃ±cakkhandhe ahanti vÄ• mamanti vÄ• a
eteâ€™â€™ ti Ã±atvÄ• rÅ«pasattakaarÅ«pasattakÄ• divasena vipassanÄ• ya yojetvÄ• va
parivajjetvÄ• aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡Ä• ti. sesamettha uttÄ• nameva. tatiyaá¹

4. anurÄ• dhasuttavaá¹‡á¹‡anÄ•

<86> catutthe __araÃ±Ã±akuá¹-ikÄ• ya_nti tasseva vihÄ• rassa paccante paá¹‡á¹‡asÄ• lÄ
tathÄ• gato_ti tumhÄ• kaá¹ƒ satthÄ• tathÄ• gato taá¹ƒ sattaá¹ƒ \Be II 287/ tathÄ• gataá¹ƒ. _
tassa kira evaá¹ƒ ahosi \Ne II 276/ ``ime sÄ• sanassa paá¹-ipakkhÄ• paá¹-ivilomÄ• , yathÄ
evaá¹ƒ satthÄ• paÃ±Ã±Ä• pessati, aÃ±Ã±athÄ• paÃ±Ã±Ä• pessatÄ«â€™â€™ ti. tasmÄ•
aÃ±Ã±atitthiyÄ• _ti evaá¹ƒ therena attano ca paresaÃ±ca samayaá¹ƒ ajÄ• nitvÄ• vutte eka
jÄ• nantÄ• \Ee II 313/ therassa vÄ• de dosaá¹ƒ dÄ• tukÄ• mÄ• te aÃ±Ã±atitthiyÄ• paribbÄ
anurÄ• dhaá¹ƒ etadavocuá¹ƒ.

__taá¹ƒ kiá¹ƒ maÃ±Ã±asi anurÄ• dhÄ• _ti satthÄ• tassa kathaá¹ƒ sutvÄ• cintesi --- ``ayaá
laddhiyaá¹ƒ dosaá¹ƒ na jÄ• nÄ• ti, kÄ• rako panesa yuttayogo, dhammadesanÄ• ya eva naá
tiparivaá¹-á¹-aá¹ƒ desanaá¹ƒ desetukÄ• mo ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dhÄ• â€™â€™
desanÄ• ya arahattappattassa anuyogavattaá¹ƒ Ä• ropento __taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anur
tathÄ• gato_tiÄ• dimÄ• ha. __dukkhaÃ±ceva paÃ±Ã±apemi, dukkhassa ca nirodha_nti vaá¹
vaá¹-á¹-adukkhassa ca nirodhaá¹ƒ nibbÄ• naá¹ƒ paÃ±Ã±apemi. dukkhanti vÄ• vacanena d
tasmiá¹ƒ gahite samudayasaccaá¹ƒ gahitameva hoti, tassa mÅ«lattÄ• . nirodhanti vacanena
gahitaá¹ƒ. tasmiá¹ƒ gahite maggasaccaá¹ƒ gahitameva hoti tassa upÄ• yattÄ• . iti pubbe cÄ
etarahi ca catusaccameva paÃ±Ã±apemÄ«ti dasseti. evaá¹ƒ imasmiá¹ƒ sutte vaá¹-á¹-avivaá
catutthaá¹ƒ.

5. vakkalisuttavaá¹‡á¹‡anÄ•

<87> paÃ±came __kumbhakÄ• ranivesane_ti kumbhakÄ• rasÄ• lÄ• yaá¹ƒ. thero kira vuttha
bhagavantaá¹ƒ dassanÄ• ya Ä• gacchati. tassa nagaramajjhe mahÄ• Ä• bÄ• dho uppajji, pA
maÃ±cakasivikÄ• ya kumbhakÄ• rasÄ• laá¹ƒ Ä• hariá¹ƒsu. sÄ• ca sÄ• lÄ• tesaá¹ƒ kamma
sandhÄ• ya vuttaá¹ƒ ``kumbhakÄ• ranivesane viharatÄ«â€™â€™ ti. __bÄ• á¸·hagilÄ• no_ti
__samadhosÄ«_ti samantato adhosi, calanÄ• kÄ• rena apacitiá¹ƒ dassesi. vattaá¹ƒ kiretaá¹
buá¸• á¸• hataraá¹ƒ disvÄ• uá¹-á¹-hÄ• nÄ• kÄ• rena apaciti dassetabbÄ• . tena pana ``mÄ•
vattabbo. __santimÄ• ni Ä• sanÄ• nÄ«_ti buddhakÄ• lasmiÃ±hi ekassapi bhikkhuno \Be II 2
II 314/ ``sace satthÄ• Ä• gacchissati, idha nisÄ«dissatÄ«â€™â€™ ti Ä• sanaá¹ƒ paÃ±Ã±att
phalakamattampi paá¹‡á¹‡asanthÄ• ramattampi. __khamanÄ«yaá¹ƒ yÄ• panÄ«ya_nti kacci
iriyÄ• pathaá¹ƒ vÄ• yÄ• petuá¹ƒ sakkÄ• ti pucchati. __paá¹-ikkamantÄ«_ti nivattanti. __abh
adhigacchanti \Ne II 277/. __paá¹-ikkamosÄ• na_nti paá¹-ikkamo etÄ• saá¹ƒ. __sÄ«lato na u
Ä• rabbha sÄ«labhÄ• vena na upavadati. __cirapaá¹-ikÄ• ha_nti cirapaá¹-iko ahaá¹ƒ, cirato
attho. __pÅ«tikÄ• yenÄ• _ti attano suvaá¹‡á¹‡avaá¹‡á¹‡ampi kÄ• yaá¹ƒ bhagavÄ• dhuvap
evamÄ• ha. __yo kho, vakkali, dhamma_nti idha bhagavÄ• ``dhammakÄ• yo kho, mahÄ• r

vuttaá¹ƒ dhammakÄ• yataá¹ƒ dasseti. navavidho hi lokuttaradhammo tathÄ• gatassa kÄ• yo

idÄ• ni therassa tiparivaá¹-á¹-adhammadesanaá¹ƒ Ä• rabhanto __taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«
__kÄ• á¸·asilÄ• _ti kÄ• á¸·asilÄ• vihÄ• ro. __vimokkhÄ• yÄ• _ti maggavimokkhatthÄ• ya. __
arahattaphalavimuttiyÄ• vimutto hutvÄ• vimuccissati. tÄ• kira devatÄ• ``yena nÄ«hÄ• ren
Ä• raddhÄ• , anantarÄ• yena arahattaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti Ã±atvÄ• evamÄ• ha
alÄ• makaá¹ƒ. __satthaá¹ƒ Ä• haresÄ«_ti thero kira adhimÄ• niko ahosi. so samÄ• dhivipas
kilesÄ• naá¹ƒ samudÄ• cÄ• raá¹ƒ apassanto ``khÄ«á¹‡Ä• savomhÄ«â€™â€™ ti saÃ±Ã±Ä«
jÄ«vitena? satthaá¹ƒ Ä• haritvÄ• marissÄ• mÄ«â€™â€™ ti tikhiá¹‡ena satthena kaá¹‡á¹-ha
dukkhÄ• vedanÄ• uppajji. so tasmiá¹ƒ khaá¹‡e attano puthujjanabhÄ• vaá¹ƒ Ã±atvÄ•
avissaá¹-á¹-hakammaá¹-á¹-hÄ• nattÄ• sÄ«ghaá¹ƒ mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ Ä• dÄ• ya
pÄ• puá¹‡itvÄ• va kÄ• lamakÄ• si. paccavekkhaá¹‡Ä• panassa ca kathaá¹ƒ ahosÄ«ti? khÄ
\Ee II 315/ paccavekkhaá¹‡Ä• na sabbÄ• va avassaá¹ƒ laddhabbÄ• , tikhiá¹‡enÄ• pi pana
ekaá¹ƒ dve Ã±Ä• á¹‡Ä• ni avassaá¹ƒ uppajjanti.

__vivattakkhandha_nti parivattakkhandhaá¹ƒ. __semÄ• na_nti sayamÄ• naá¹ƒ. thero kira u
satthaá¹ƒ Ä• hari. tassa sarÄ«raá¹ƒ yathÄ• á¹-hitameva ahosi. sÄ«saá¹ƒ pana dakkhiá¹‡apa
aá¹-á¹-hÄ• si. ariyasÄ• vakÄ• hi yebhuyyena dakkhiá¹‡apasseneva kÄ• laá¹ƒ karonti. tenas
yathÄ• á¹-hitaá¹ƒyeva ahosi. sÄ«saá¹ƒ pana dakkhiá¹‡apassena parivattitvÄ• á¹-hitaá¹ƒ. ta
vivattakkhandho nÄ• ma jÄ• totipi vadanti. __dhÅ«mÄ• yitatta_nti dhÅ«mÄ• yanabhÄ• vaá¹
__timirÄ• yitatta_nti timirÄ• yanabhÄ• vaá¹ƒ. dhÅ«mavalÄ• hakaá¹ƒ viya timiravalÄ• hakaá¹
paÃ±camaá¹ƒ.

6. assajisuttavaá¹‡á¹‡anÄ•

<88> chaá¹-á¹-he __kassapakÄ• rÄ• me_ti kassapaseá¹-á¹-hinÄ• kÄ• rite Ä• rÄ• me. __kÄ
assÄ• sapassÄ• se \Ne II 278/. so hi te catutthajjhÄ• nena passambhitvÄ• passambhitvÄ•
idÄ• ni taá¹ƒ samÄ• dhiá¹ƒ appaá¹-ilabhantassa evaá¹ƒ hoti. __no cassÄ• haá¹ƒ parihÄ• yÄ
ahaá¹ƒ sÄ• sanato na parihÄ• yÄ• mi? tassa kira Ä• bÄ• dhadosena appitappitÄ• samÄ• p
cintesi. __samÄ• dhisÄ• rakÄ• samÄ• dhisÄ• maÃ±Ã±Ä• _ti samÄ• dhiá¹ƒyeva sÄ• raÃ±ca
mayhaá¹ƒ pana sÄ• sane na etaá¹ƒ sÄ• raá¹ƒ, vipassanÄ• maggaphalÄ• ni sÄ• raá¹ƒ. so tv
kasmÄ• cintesi ``sÄ• sanato parihÄ• yÄ• mÄ«â€™â€™ ti. evaá¹ƒ theraá¹ƒ assÄ• setvÄ• id
dhammadesanaá¹ƒ Ä• rabhanto __taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«_tiÄ• dimÄ• ha. athassa tipariva
arahattaá¹ƒ pattassa satatavihÄ• raá¹ƒ dassento __so sukhaá¹ƒ ce vedanaá¹ƒ vedayatÄ«_t
tattha __anabhinanditÄ• ti pajÄ• nÄ• tÄ«_ti sukhavedanÄ• ya tÄ• va abhinandanÄ• hotu, d
hotÄ«ti? dukkhaá¹ƒ patvÄ• sukhaá¹ƒ pattheti, yadaggena sukhaá¹ƒ pattheti, tadaggena duk
sukhaviparia¹‡Ä• mena hi dukkhaá¹ƒ Ä• gatameva hotÄ«ti evaá¹ƒ dukkhe abhinandanÄ• v
vuttanayamevÄ• ti. chaá¹-á¹-haá¹ƒ.

7. khemakasuttavaá¹‡á¹‡anÄ•

<89> sattame __attaniya_nti attano parikkhÄ• rajÄ• taá¹ƒ. __asmÄ«ti adhigata_nti asmÄ«ti
taá¹‡hÄ• mÄ• nÄ• adhigatÄ• . __sandhÄ• vanikÄ• yÄ• _ti punappunaá¹ƒ gamanÄ• gaman
badarikÄ• rÄ• mato gÄ• vutamattaá¹ƒ ghositÄ• rÄ• maá¹ƒ agamÄ• si. dÄ• sakatthero pana
taá¹ƒdivasaá¹ƒ dviyojanaá¹ƒ addhÄ• naá¹ƒ Ä• hiá¹‡á¸• i. kasmÄ• pana taá¹ƒ therÄ• pahiá
dhammakathikassa santikÄ• dhammaá¹ƒ suá¹‡issÄ• mÄ• ti. sayaá¹ƒ kasmÄ• na gatÄ• ti?
araÃ±Ã±aá¹ƒ sambÄ• dhaá¹ƒ, tattha saá¹-á¹-himattÄ• naá¹ƒ therÄ• naá¹ƒ á¹-hÄ• tuá¹ƒ vÄ•
natthÄ«ti na gatÄ• . ``idhÄ• gantvÄ• amhÄ• kaá¹ƒ dhammaá¹ƒ kathetÅ«â€™â€™ tipi \Be II
pahiá¹‡iá¹ƒsÅ«ti? therassa Ä• bÄ• dhikattÄ• . atha kasmÄ• punappunaá¹ƒ pahiá¹‡iá¹ƒsÅ«t
amhÄ• kaá¹ƒ kathetuá¹ƒ Ä• gamissatÄ«ti. theropi tesaá¹ƒ ajjhÄ• sayaá¹ƒ Ã±atvÄ• va agam

__na khvÄ• haá¹ƒ, Ä• vuso, rÅ«pa_nti yo hi rÅ«pameva asmÄ«ti vadati, tena itare cattÄ• ro
honti. yo aÃ±Ã±atra rÅ«pÄ• vadati, tena rÅ«paá¹ƒ paccakkhÄ• taá¹ƒ hoti. vedanÄ• dÄ«sup
pana samÅ«hato paÃ±casupi khandhesu asmÄ«ti adhigato, tasmÄ• \Ne II 279/ evamÄ• ha
__anusahagato_ti sukhumo. __Å«se_ti chÄ• rikÄ• khÄ• re. __khÄ• re_ti Å«sakhÄ• re. __sa
khÄ• detvÄ• .

__evameva_ \Ee II 317/ __kho_ti ettha idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- kiliá¹-á¹-havatth
puthujjanassa cittÄ• cÄ• ro, tayo khÄ• rÄ• viya tisso anupassanÄ• , tÄ«hi khÄ• rehi dhotava
madditvÄ• á¹-hito anÄ• gÄ• mino cittÄ• cÄ• ro, anusahagato Å«sÄ• digandho viya arahatta
gandhakaraá¹‡á¸• ako viya arahattamaggaÃ±Ä• á¹‡aá¹ƒ gandhakaraá¹‡á¸• akaá¹ƒ Ä• gam
Å«sagandhÄ• dÄ«naá¹ƒ samugghÄ• to viya arahattamaggena sabbakilesakkhayo, gandhap
nivÄ• setvÄ• chaá¹‡adivase antaravÄ«thiyaá¹ƒ sugandhagandhino vicaraá¹‡aá¹ƒ viya khÄ•
sÄ«lagandhÄ• dÄ«hi dasa disÄ• upavÄ• yantassa yathÄ• kÄ• macÄ• ro.

__Ä• cikkhitu_nti kathetuá¹ƒ. __desetu_nti pakÄ• setuá¹ƒ. __paÃ±Ã±Ä• petu_nti jÄ• nÄ• pe
__paá¹-á¹-hapetu_nti patiá¹-á¹-hÄ• petuá¹ƒ. __vivaritu_nti vivaá¹-aá¹ƒ kÄ• tuá¹ƒ. __vibhajitu
kÄ• tuá¹ƒ. __uttÄ• nÄ«kÄ• tu_nti uttÄ• nakaá¹ƒ kÄ• tuá¹ƒ. __saá¹-á¹-himattÄ• naá¹ƒ therÄ•
kathitakathitaá¹-á¹-hÄ• ne vipassanaá¹ƒ paá¹-á¹-hapetvÄ• uparÅ«pari sammasantÄ• desan
pÄ• puá¹‡iá¹ƒsu. theropi aÃ±Ã±ena nÄ«hÄ• rena akathetvÄ• vipassanÄ• sahagatacittenev
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ --- ``saá¹-á¹-himattÄ• naá¹ƒ therÄ• naá¹ƒ bhikkhÅ«na
Ä• savehi cittÄ• ni vimucciá¹ƒsu Ä• yasmato khemakassa cÄ• â€™â€™ ti. sattamaá¹ƒ.

8. channasuttavaá¹‡á¹‡anÄ•

<90> aá¹-á¹-hame \Be II 291/ __Ä• yasmÄ• channo_ti tathÄ• gatena saddhiá¹ƒ ekadivase

mahÄ• bhinikkhamanadivase saddhiá¹ƒ nikkhamitvÄ• puna aparabhÄ• ge satthu santike pa
buddho amhÄ• kaá¹ƒ dhammoâ€™â€™ ti evaá¹ƒ makkhÄ« ceva paá¸·Ä• sÄ« ca hutvÄ• sa
saá¹…ghaá¹-á¹-anaá¹ƒ karonto thero. __avÄ• puraá¹‡aá¹ƒ Ä• dÄ• yÄ• _ti kuÃ±cikaá¹ƒ gahe
upasaá¹…kamitvÄ• _ti ekaá¹ƒ vihÄ• raá¹ƒ pavisitvÄ• tato aÃ±Ã±aá¹ƒ, tato aÃ±Ã±anti evaá
taá¹ƒ taá¹ƒ vihÄ• raá¹ƒ upasaá¹…kamitvÄ• . __etadavoca ovadantu ma_nti kasmÄ• evaá¹ƒ
tattha gantvÄ• etaá¹ƒ avocÄ• ti? uppannasaá¹ƒvegatÄ• ya. tassa hi parinibbute satthari
dhammasaá¹…gÄ• hakattherehi pesito Ä• yasmÄ• \Ne II 280/ Ä• nando kosambiá¹ƒ \Ee II
brahmadaá¹‡á¸• aá¹ƒ adÄ• si. so dinne brahmadaá¹‡á¸• e saÃ±jÄ• tapariá¸·Ä• ho visaÃ±Ã±
saÃ±Ã±aá¹ƒ labhitvÄ• vuá¹-á¹-hÄ• ya ekassa bhikkhuno santikaá¹ƒ gato, so tena saddhiá¹ƒ
aÃ±Ã±assa santikaá¹ƒ agamÄ• si, sopi na kathesÄ«ti evaá¹ƒ sakalavihÄ• raá¹ƒ vicaritvÄ• r
Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• uppannasaá¹ƒvego tattha tattha gantvÄ• evaá¹ƒ avo

__sabbe saá¹…khÄ• rÄ• aniccÄ• _ti sabbe tebhÅ«makasaá¹…khÄ• rÄ• aniccÄ• . __sabb
catubhÅ«makadhammÄ• anattÄ• . iti sabbepi te bhikkhÅ« theraá¹ƒ ovadantÄ• aniccalakkh
anattalakkhaá¹‡anti dveva lakkhaá¹‡Ä• ni kathetvÄ• dukkhalakkhaá¹‡aá¹ƒ na kathayiá¹ƒsu
nesaá¹ƒ ahosi --- ``ayaá¹ƒ bhikkhu vÄ• dÄ« dukkhalakkhaá¹‡e paÃ±Ã±Ä• piyamÄ• ne rÅ«p
viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ, maggo dukkho, phalaá¹ƒ dukkhanti `tumhe dukkhappattÄ• b
gahaá¹‡aá¹ƒ gaá¹‡heyya, yathÄ• gahaá¹‡aá¹ƒ gahetuá¹ƒ na sakkoti, evaá¹ƒ niddosamevas
kathessÄ• mÄ• â€™â€™ ti dveva lakkhaá¹‡Ä• ni kathayiá¹ƒsu.

__paritassanÄ• upÄ• dÄ• naá¹ƒ uppajjatÄ«_ti paritassanÄ• ca upÄ• dÄ• naÃ±ca uppajjati
mÄ• nasaá¹ƒ, atha ko carahi me attÄ• _ti yadi rÅ«pÄ• dÄ«su ekopi anattÄ• , atha ko nÄ• m
paá¹-inivattati ``mayhaá¹ƒ mÄ• nasaâ€™â€™ nti. ayaá¹ƒ kira thero paccaye apariggahetvÄ
paá¹-á¹-hapesi, sÄ• ssa dubbalavipassanÄ• attagÄ• haá¹ƒ pariyÄ• dÄ• tuá¹ƒ asakkuá¹‡ant
\Be II 292/ upaá¹-á¹-hahantesu ``ucchijjissÄ• mi vinassissÄ• mÄ«â€™â€™ ti ucchedadiá¹-á
paritassanÄ• ya ca paccayo ahosi. so ca attÄ• naá¹ƒ pÄ• pate papatantaá¹ƒ viya disvÄ• , ``
upÄ• dÄ• naá¹ƒ uppajjati, paccudÄ• vattati mÄ• nasaá¹ƒ, atha ko carahi me attÄ• â€™â€™
dhammaá¹ƒ passato hotÄ«_ti catusaccadhammaá¹ƒ passantassa evaá¹ƒ na hoti. __tÄ• vati
tattako vissÄ• so. __sammukhÄ• meta_nti thero tassa vacanaá¹ƒ sutvÄ• , ``kÄ«disÄ• nu k
sappÄ• yÄ• â€™â€™ ti? cintento tepiá¹-akaá¹ƒ \Ee II 319/ buddhavacanaá¹ƒ vicinitvÄ• kac
addasa ``idaá¹ƒ Ä• ditova diá¹-á¹-hiviniveá¹-hanaá¹ƒ katvÄ• majjhe buddhabalaá¹ƒ dÄ«petv
saá¹‡hasukhumapaccayÄ• kÄ• raá¹ƒ pakÄ• sayamÄ• naá¹ƒ gataá¹ƒ, idamassa desessÄ• n
metaâ€™â€™ ntiÄ• dimÄ• ha. aá¹-á¹-hamaá¹ƒ.

9-10. rÄ• hulasuttÄ• divaá¹‡á¹‡anÄ•

91-92__._ navamadasamÄ• ni \Ne II 281/ rÄ• hulasaá¹ƒyutte (SN I 2.188) vuttatthÄ• neva. I
theravaggoti katvÄ• idhÄ• gatÄ• nÄ«ti. navamadasamÄ• ni.

theravaggo navamo.

10. pupphavaggo

1. nadÄ«suttavaá¹‡á¹‡anÄ•

<93> pupphavaggassa paá¹-hame __pabbateyyÄ• _ti pabbate pavattÄ• . __ohÄ• rinÄ«_ti s
tiá¹‡apaá¹‡á¹‡akaá¹-á¹-hÄ• dÄ«ni heá¹-á¹-hÄ• hÄ• rinÄ«. __dÅ«raá¹…gamÄ• _ti nikkhanta
catupaÃ±cayojanasatagÄ• minÄ«. __sÄ«ghasotÄ• _ti caá¹‡á¸• asotÄ• . __kÄ• sÄ• _tiÄ• dÄ
__rukkhÄ• _ti eraá¹‡á¸• Ä• dayo dubbalarukkhÄ• . __te naá¹ƒ ajjholambeyyu_nti te tÄ«re jÄ
udakaá¹ƒ phusantehi adhiolambeyyuá¹ƒ, upari lambeyyunti attho. __palujjeyyu_nti samÅ«la
sÄ«se pateyyuá¹ƒ. so tehi ajjhotthaá¹-o vÄ• lukamattikodakehi mukhaá¹ƒ pavisantehi mahÄ
pÄ• puá¹‡eyya.

__evameva_ \Be II 293/ __kho_ti ettha sote patitapuriso viya vaá¹-á¹-asannissito bÄ• laputh
daá¹-á¹-habbo, ubhatotÄ«re kÄ• sÄ• dayo viya dubbalapaÃ±cakkhandhÄ• , ``ime gahitÄ• pi
sakkhissantÄ«â€™â€™ ti tassa purisassa ajÄ• nitvÄ• gahaá¹‡aá¹ƒ viya ime khandhÄ• ``n
ti bÄ• laputhujjanassa ajÄ• nitvÄ• catÅ«hi gÄ• hehi gahaá¹‡aá¹ƒ, gahitagahitÄ• naá¹ƒ palu
byasanappatti viya catÅ«hi gÄ• hehi gahitÄ• naá¹ƒ khandhÄ• naá¹ƒ vipariá¹‡Ä• me bÄ• lap
sokÄ• dibyasanappatti veditabbÄ• . paá¹-hamaá¹ƒ.

2. pupphasuttavaá¹‡á¹‡anÄ•

<94> dutiye \Ne II 282/ \Ee II 320/ __vivadatÄ«_ti ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• asubhaâ€
yathÄ• sabhÄ• vena vadantena saddhiá¹ƒ ``niccaá¹ƒ sukhaá¹ƒ attÄ• subhaâ€™â€™ nti va
__lokadhammo_ti khandhapaÃ±cakaá¹ƒ. taÃ±hi lujjanasabhÄ• vattÄ• lokadhammoti vucca
kathaá¹ƒ karomi? mayhaÃ±hi paá¹-ipattikathanameva bhÄ• ro, paá¹-ipattipÅ«raá¹‡aá¹ƒ pan
bhÄ• roti dasseti. imasmiá¹ƒ sutte tayo lokÄ• kathitÄ• . ``nÄ• haá¹ƒ, bhikkhave, lokenÄ• â€
sattaloko kathito, ``atthi, bhikkhave, loke lokadhammoâ€™â€™ ti ettha saá¹…khÄ• raloko, `
loke saá¹ƒvaá¸• á¸• hoâ€™â€™ ti ettha okÄ• saloko kathito. dutiyaá¹ƒ.

3. pheá¹‡apiá¹‡á¸• Å«pamasuttavaá¹‡á¹‡anÄ•

<95> tatiye __gaá¹…gÄ• ya nadiyÄ• tÄ«re_ti ayujjhapuravÄ• sino aparimÄ• á¹‡abhikkhup
caramÄ• naá¹ƒ tathÄ• gataá¹ƒ attano nagaraá¹ƒ sampattaá¹ƒ disvÄ• ekasmiá¹ƒ gaá¹…gÄ•
mahÄ• vanasaá¹‡á¸• amaá¹‡á¸• itappadese satthu vihÄ• raá¹ƒ katvÄ• adaá¹ƒsu. bhagavÄ•
sandhÄ• ya vuttaá¹ƒ ``gaá¹…gÄ• ya nadiyÄ• tÄ«reâ€™â€™ ti. __tatra kho bhagavÄ• bhik

vihÄ• re vasanto bhagavÄ• sÄ• yanhasamayaá¹ƒ gandhakuá¹-ito nikkhamitvÄ• gaá¹…gÄ•
nisinno gaá¹…gÄ• ya nadiyÄ• Ä• gacchantaá¹ƒ mahantaá¹ƒ pheá¹‡apiá¹‡á¸• aá¹ƒ disvÄ• ,
paÃ±cakkhandhanissitaá¹ƒ ekaá¹ƒ dhammaá¹ƒ kathessÄ• mÄ«â€™â€™ ti cintetvÄ• parivÄ
Ä• mantesi.

__mahantaá¹ƒ_ \Be II 294/ __pheá¹‡apiá¹‡á¸• a_nti uá¹-á¹-hÄ• nuá¹-á¹-hÄ• ne badarapakk
paá¹-á¹-hÄ• ya anusotÄ• gamanena anupubbena pavaá¸• á¸• hitvÄ• pabbatakÅ«á¹-amatta
udakasappÄ• dayo anekapÄ• á¹‡ayo nivasanti, evarÅ«paá¹ƒ mahantaá¹ƒ pheá¹‡apiá¹‡á¸•
Ä• hareyya. so panÄ• yaá¹ƒ pheá¹‡apiá¹‡á¸• o uá¹-á¹-hitaá¹-á¹-hÄ• nepi bhijjati \Ee II 321/,
ekadviyojanÄ• divasena dÅ«raá¹ƒ gantvÄ• pi, antarÄ• pana abhijjantopi mahÄ• samuddaá
bhijjati. __nijjhÄ• yeyyÄ• _ti olokeyya. __yoniso upaparikkheyyÄ• _ti kÄ• raá¹‡ena upaparik
bhikkhave, pheá¹‡apiá¹‡á¸• e sÄ• ro_ti, bhikkhave, pheá¹‡apiá¹‡á¸• amhi sÄ• ro nÄ• ma ki
viddhaá¹ƒseyyeva.

__evameva_ \Ne II 283/ __kho_ti yathÄ• pheá¹‡apiá¹‡á¸• o nissÄ• ro, evaá¹ƒ rÅ«pampi
niccasÄ• radhuvasÄ• raattasÄ• ravirahena nissÄ• rameva. yathÄ• ca so ``iminÄ• pattaá¹ƒ
karissÄ• mÄ«â€™â€™ ti gahetuá¹ƒ na sakkÄ• , gahitopi tamatthaá¹ƒ na sÄ• dheti, bhijjati e
niccanti vÄ• dhuvanti vÄ• ahanti vÄ• mamanti vÄ• gahetuá¹ƒ na sakkÄ• , gahitampi na ta
aniccaá¹ƒ dukkhaá¹ƒ anattÄ• asubhaÃ±Ã±eva hotÄ«ti evaá¹ƒ pheá¹‡apiá¹‡á¸• asadisamev
pheá¹‡apiá¹‡á¸• o chiddÄ• vachiddo anekasandhighaá¹-ito bahÅ«naá¹ƒ udakasappÄ• dÄ«n
evaá¹ƒ rÅ«pampi chiddÄ• vachiddaá¹ƒ anekasandhighaá¹-itaá¹ƒ, kulavasenevettha asÄ«ti k
tadeva tesaá¹ƒ sÅ«tigharampi vaccakuá¹-ipi gilÄ• nasÄ• lÄ• pi susÄ• nampi, na te aÃ±Ã±at
gabbhavuá¹-á¹-hÄ• nÄ• dÄ«ni karonti, evampi pheá¹‡apiá¹‡á¸• asadisaá¹ƒ.

yathÄ• ca pheá¹‡apiá¹‡á¸• o Ä• dito badarapakkamatto hutvÄ• anupubbena pabbatakÅ«á
rÅ«pampi Ä• dito kalalamattaá¹ƒ hutvÄ• anupubbena byÄ• mamattampi gomahiá¹ƒsahatthi
pabbatakÅ«á¹-Ä• dimattaá¹ƒ hoti macchakacchapÄ• dÄ«naá¹ƒ vasena anekayojanasatapar
pheá¹‡apiá¹‡á¸• asadisaá¹ƒ. yathÄ• ca pheá¹‡apiá¹‡á¸• o uá¹-á¹-hitamattopi bhijjati, thokaá
dÅ«raá¹ƒ gantvÄ• pi, samuddaá¹ƒ patvÄ• pana avassameva bhijjati, evamevaá¹ƒ rÅ«pamp
abbudÄ• dibhÄ• vepi, antarÄ• pana abhijjamÄ• nampi vassasatÄ• yukÄ• naá¹ƒ vassasataá
maraá¹‡amukhe cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ hoti, evampi pheá¹‡apiá¹‡á¸• asadisaá¹ƒ.

__kiÃ±hi_ \Be II 295/ \Ee II 322/ __siyÄ• , bhikkhave, vedanÄ• ya sÄ• ro_tiÄ• dÄ«su vedanÄ
pubbuá¸·Ä• dÄ«hi evaá¹ƒ sadisatÄ• veditabbÄ• . yathÄ• hi pubbuá¸·o asÄ• ro evaá¹ƒ veda
agayhÅ«pago, na sakkÄ• taá¹ƒ gahetvÄ• phalakaá¹ƒ vÄ• Ä• sanaá¹ƒ vÄ• kÄ• tuá¹ƒ, gah
vedanÄ• pi abalÄ• agayhÅ«pagÄ• , na sakkÄ• niccÄ• ti vÄ• dhuvÄ• ti vÄ• gahetuá¹ƒ, gal
tiá¹-á¹-hati, evaá¹ƒ agayhÅ«pagatÄ• yapi vedanÄ• pubbuá¸·asadisÄ• . yathÄ• pana tasmiá
pubbuá¸·o uppajjati ceva bhijjati ca, na ciraá¹-á¹-hitiko hoti, evaá¹ƒ vedanÄ• pi uppajjati ceva

na ciraá¹-á¹-hitikÄ• hoti. ekaccharakkhaá¹‡e koá¹-isatasahassasaá¹…khÄ• uppajjitvÄ• nir
pubbuá¸·o udakatalaá¹ƒ, udakabinduá¹ƒ, udakajallaá¹ƒ, saá¹…kaá¸• á¸• hitvÄ• puá¹-aá¹ƒ k
gahaá¹‡avÄ• taÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca uppajjati, evaá¹ƒ vedanÄ• pi vatth
kilesajallaá¹ƒ phassasaá¹…ghaá¹-á¹-anaÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca uppajjati
pubbuá¸·asadisÄ• .

__saÃ±Ã±Ä• pi_ \Ne II 284/ asÄ• rakaá¹-á¹-hena marÄ«cisadisÄ• . tathÄ• agayhÅ«pagaá¹
gahetvÄ• pivituá¹ƒ vÄ• nhÄ• yituá¹ƒ vÄ• bhÄ• janaá¹ƒ vÄ• pÅ«retuá¹ƒ. apica yathÄ• ma
saÃ±jÄ• tÅ«mivegÄ• viya khÄ• yati, evaá¹ƒ nÄ«lasaÃ±Ã±Ä• dibhedÄ• saÃ±Ã±Ä• pi nÄ«lÄ
vipphandati. yathÄ• ca marÄ«ci mahÄ• janaá¹ƒ vippalambheti ``puá¹‡á¹‡avÄ• pi viya puá¹‡
dissatÄ«â€™â€™ ti vadÄ• peti, evaá¹ƒ saÃ±Ã±Ä• pi vippalambheti, ``idaá¹ƒ nÄ«lakaá¹ƒ su
niccaâ€™â€™ nti vadÄ• peti. pÄ«takÄ• dÄ«supi eseva nayo. evaá¹ƒ saÃ±Ã±Ä• vippalamb

__akukkukajÄ• ta_nti anto asaÃ±jÄ• taghanadaá¹‡á¸• akaá¹ƒ. saá¹…khÄ• rÄ• pi asÄ• raka
kadalikkhandhasadisÄ• , tathÄ• agayhÅ«pagaá¹-á¹-hena \Ee II 323/. yatheva hi kadalikkha
na sakkÄ• gopÄ• nasiÄ• dÄ«naá¹ƒ atthÄ• ya upanetuá¹ƒ, upanÄ«tampi na tathÄ• hoti, eva
niccÄ• divasena gahetuá¹ƒ, gahitÄ• pi na tathÄ• honti. yathÄ• ca kadalikkhandho bahupat
hoti, evaá¹ƒ saá¹…khÄ• rakkhandho bahudhammasamodhÄ• no. yathÄ• ca kadalikkhandh
hi bÄ• hirÄ• ya pattavaá¹-á¹-iyÄ• vaá¹‡á¹‡o, aÃ±Ã±o tato abbhantaraabbhantarÄ• naá¹ƒ, e
saá¹…khÄ• rakkhandhepi \Be II 296/ aÃ±Ã±adeva phassassa lakkhaá¹‡aá¹ƒ, aÃ±Ã±Ä• cet
pana saá¹…khÄ• rakkhandhova vuccatÄ«ti evampi saá¹…khÄ• rakkhandho kadalikkhandha

__cakkhumÄ• puriso_ti maá¹ƒsacakkhunÄ• ceva paÃ±Ã±Ä• cakkhunÄ• cÄ• ti dvÄ«hi cak
maá¹ƒsacakkhumpi hissa parisuddhaá¹ƒ vaá¹-á¹-ati apagatapaá¹-alapiá¸·akaá¹ƒ, paÃ±Ã±Ä•
asÄ• rabhÄ• vadassanasamatthaá¹ƒ. viÃ±Ã±Ä• á¹‡ampi asÄ• rakaá¹-á¹-hena mÄ• yÄ• sad
agayhÅ«pagaá¹-á¹-hena. yathÄ• ca mÄ• yÄ• ittarÄ• lahupaccupaá¹-á¹-hÄ• nÄ• , evaá¹ƒ v
ittarataraÃ±ceva lahupaccupaá¹-á¹-hÄ• nataraÃ±ca. teneva hi cittena puriso Ä• gato viya ga
nisinno viya hoti. aÃ±Ã±adeva ca Ä• gamanakÄ• le cittaá¹ƒ, aÃ±Ã±aá¹ƒ gamanakÄ• lÄ• dÄ
mÄ• yÄ• sadisaá¹ƒ. mÄ• yÄ• ca mahÄ• janaá¹ƒ vaÃ±ceti, yaá¹ƒkiÃ±cideva ``idaá¹ƒ suvaá¹
muttÄ• â€™â€™ ti gÄ• hÄ• peti, viÃ±Ã±Ä• á¹‡ampi mahÄ• janaá¹ƒ vaÃ±ceti. teneva hi citte
gacchantaá¹ƒ viya á¹-hitaá¹ƒ viya nisinnaá¹ƒ viya katvÄ• gÄ• hÄ• peti. aÃ±Ã±adeva ca Ä• g
aÃ±Ã±aá¹ƒ gamanÄ• dÄ«su. evampi viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• yÄ• sadisaá¹ƒ.

__bhÅ«ripaÃ±Ã±enÄ• _ti saá¹‡hapaÃ±Ã±ena ceva vipulavitthatapaÃ±Ã±ena ca. __Ä• yÅ«
__usmÄ• _ti \Ne II 285/ kammajatejodhÄ• tu. __parabhatta_nti nÄ• nÄ• vidhÄ• naá¹ƒ kimiga
hutvÄ• . __etÄ• disÄ• yaá¹ƒ santÄ• no_ti etÄ• disÄ« ayaá¹ƒ paveá¹‡Ä« matakassa \Ee II 32
ghaá¹-á¹-Ä«yatÄ«ti. __mÄ• yÄ• yaá¹ƒ bÄ• lalÄ• pinÄ«_ti yvÄ• yaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandh
bÄ• lamahÄ• janalapÄ• panikamÄ• yÄ• nÄ• ma. __vadhako_ti dvÄ«hi kÄ• raá¹‡ehi ayaá¹ƒ

aÃ±Ã±amaÃ±Ã±aghÄ• tanenapi, khandhesu sati vadho paÃ±Ã±Ä• yatÄ«tipi. ekÄ• hi patha
sesadhÄ• tuyo gahetvÄ• va bhijjati, tathÄ• Ä• podhÄ• tuÄ• dayo. rÅ«pakkhandho ca bhijjan
gahetvÄ• va bhijjati, tathÄ• arÅ«pakkhandhesu vedanÄ• dayo saÃ±Ã±Ä• dike. cattÄ• ropi c
aÃ±Ã±amaÃ±Ã±avadhanenettha vadhakatÄ• veditabbÄ• . khandhesu pana sati vadhabanc
evaá¹ƒ etesu sati vadhabhÄ• vatopi vadhakatÄ• veditabbÄ• . __sabbasaá¹ƒyoga_nti sabba
saá¹ƒyojanaá¹ƒ. __accutaá¹ƒ pada_nti nibbÄ• naá¹ƒ. tatiyaá¹ƒ.

4-6. gomayapiá¹‡á¸• asuttÄ• divaá¹‡á¹‡anÄ•

96-98__._ catutthe \Be II 297/ __sassatisama_nti sinerumahÄ• pathavÄ«candimasÅ«riyÄ• c
__parittaá¹ƒ gomayapiá¹‡á¸• a_nti appamattakaá¹ƒ madhukapupphappamÄ• á¹‡aá¹ƒ goma
panÄ• nenetaá¹ƒ laddhanti. paribhaá¹‡á¸• akaraá¹‡atthÄ• ya Ä• bhatato gahitanti eke. attha
viÃ±Ã±Ä• panatthaá¹ƒ iddhiyÄ• abhisaá¹…kharitvÄ• hatthÄ• ruá¸·haá¹ƒ katanti veditabban
__attabhÄ• vapaá¹-ilÄ• bho_ti paá¹-iladdhaattabhÄ• vo. __na yidaá¹ƒ brahmacariyavÄ• so p
maggabrahmacariyavÄ• so nÄ• ma na paÃ±Ã±Ä• yeyya. maggo hi tebhÅ«makasaá¹…khÄ•
ca ettako attabhÄ• vo nicco bhaveyya, maggo uppajjitvÄ• pi saá¹…khÄ• ravaá¹-á¹-aá¹ƒ viva
sakkuá¹‡eyyÄ• ti brahmacariyavÄ• so na paÃ±Ã±Ä• yetha.

idÄ• ni sace koci saá¹…khÄ• ro nicco bhaveyya, mayÄ• mahÄ• sudassanarÄ• jakÄ• le anu
bhaveyya, sÄ• pi ca aniccÄ• ti taá¹ƒ dassetuá¹ƒ __bhÅ«tapubbÄ• haá¹ƒ bhikkhu rÄ• jÄ• ah
__kusÄ• vatÄ«rÄ• jadhÄ• nippamukhÄ• nÄ«_ti kusÄ• vatÄ«rÄ• jadhÄ• nÄ« tesaá¹ƒ nagarÄ
sabbaseá¹-á¹-hÄ• ti attho. __sÄ• ramayÄ• nÄ«_ti \Ee II 325/ rattacandanasÄ• ramayÄ• ni. u
sabbesaá¹ƒ suttamayameva. __goá¹‡akatthatÄ• nÄ«_ti caturaá¹…gulÄ• dhikalomena kÄ• á
mahÄ• piá¹-á¹-hiyakojavoti vadanti. __paá¹-akatthatÄ• nÄ«_ti ubhatolomena uá¹‡á¹‡Ä• may
atthatÄ• ni. __paá¹-alikatthatÄ• nÄ«_ti ghanapupphena uá¹‡á¹‡Ä• mayaattharaá¹‡ena attha
__kadalimigapavarapaccattharaá¹‡Ä• nÄ«_ti kadalimigacammamayena \Ne II 286/ uttamap
taá¹ƒ kira paccattharaá¹‡aá¹ƒ setavatthassa upari kadalimigacammaá¹ƒ attharitvÄ• sibbetv
__sauttaracchadÄ• nÄ«_ti saha uttaracchadena, upari baddhena rattavitÄ• nena saddhinti a
__ubhatolohitakÅ«padhÄ• nÄ«_ti sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti pallaa
ubhatolohitakÅ«padhÄ• nÄ• ni. __vejayantarathappamukhÄ• nÄ«_ti ettha vejayanto nÄ• ma
cakkÄ• naá¹ƒ indanÄ«lamaá¹‡imayÄ• nÄ• bhi, sattaratanamayÄ• arÄ• , pavÄ• á¸·amayÄ•
indanÄ«lamaá¹‡imayaá¹ƒ upakkharaá¹ƒ, rajatamayaá¹ƒ kubbaraá¹ƒ. so tesaá¹ƒ rathÄ• naá¹
__dukÅ«lasandÄ• nÄ• nÄ«_ti dukÅ«lasantharÄ• ni. __kaá¹ƒsÅ«padhÄ• raá¹‡Ä• nÄ«_ti raja
__vatthakoá¹-isahassÄ• nÄ«_ti yathÄ• rucitaá¹ƒ \Be II 298/ paribhuÃ±jissatÄ«ti nhatvÄ• á¹-
upanÄ«tavatthÄ• neva sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __bhattÄ• bhihÄ• ro_ti abhiharitabbabhat

__yamahaá¹ƒ tena samayena ajjhÄ• vasÄ• mÄ«_ti yattha vasÄ• mi, taá¹ƒ ekaÃ±Ã±eva nag
puttadhÄ«tÄ• dayo ceva dÄ• samanussÄ• ca vasiá¹ƒsu. pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«s

ekaá¹ƒyeva sayaá¹ƒ paribhuÃ±jati, sesÄ• puttÄ• dÄ«naá¹ƒ paribhogÄ• honti. itthÄ«su ekÄ
sesÄ• parivÄ• ramattÄ• honti. __velÄ• mikÄ• _ti khattiyassa vÄ• brÄ• hmaá¹‡iyÄ• , brÄ• l
kucchismiá¹ƒ jÄ• tÄ• . __paridahÄ• mÄ«_ti \Ee II 326/ ekaá¹ƒyeva dussayugaá¹ƒ nivÄ• sem
vicarantÄ• naá¹ƒ asÄ«tisahassÄ• dhikÄ• naá¹ƒ soá¸·asannaá¹ƒ purisasatasahassÄ• naá¹ƒ
__bhuÃ±jÄ• mÄ«_ti paramappamÄ• á¹‡ena nÄ• á¸·ikodanamattaá¹ƒ bhuÃ±jÄ• mi, sesaá¹ƒ
cattÄ• lÄ«sasahassÄ• dhikÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ purisasatasahassÄ• naá¹ƒ hotÄ«ti das
dasannaá¹ƒ janÄ• naá¹ƒ pahoti.

iti imaá¹ƒ mahÄ• sudassanakÄ• le sampattiá¹ƒ dassetvÄ• idÄ• ni tassÄ• aniccataá¹ƒ dass
bhikkhÅ«_tiÄ• dimÄ• ha. tattha __vipariá¹‡atÄ• _ti pakatijahanena nibbutapadÄ«po viya apa
gatÄ• . __evaá¹ƒ aniccÄ• kho bhikkhu saá¹…khÄ• rÄ• _ti evaá¹ƒ hutvÄ• abhÄ• vaá¹-á¹-her
bhagavÄ• yathÄ• nÄ• ma puriso satahatthubbedhe campakarukkhe nisseá¹‡iá¹ƒ bandhitvÄ
campakapupphaá¹ƒ Ä• dÄ• ya nisseá¹‡iá¹ƒ muÃ±canto otareyya, evamevaá¹ƒ nisseá¹‡iá¹ƒ
anekavassakoá¹-isatasahassubbedhaá¹ƒ mahÄ• sudassanasampattiá¹ƒ Ä• ruyha sampattin
aniccalakkhaá¹‡aá¹ƒ Ä• dÄ• ya nisseá¹‡iá¹ƒ muÃ±canto viya otiá¹‡á¹‡o. __evaá¹ƒ addhuvÄ
udakapubbuá¸·Ä• dayo viya dhuvabhÄ• varahitÄ• . __evaá¹ƒ anassÄ• sikÄ• _ti evaá¹ƒ supi
anulittacandanaá¹ƒ viya ca \Ne II 287/ assÄ• savirahitÄ• . iti imasmiá¹ƒ sutte aniccalakkhaá
paÃ±came sabbaá¹ƒ vuttanayameva. chaá¹-á¹-haá¹ƒ tathÄ• bujjhanakassa ajjhÄ• sayena v

7. gaddulabaddhasuttavaá¹‡á¹‡anÄ•

<99> sattame __yaá¹ƒ mahÄ• samuddo_ti yasmiá¹ƒ samaye paÃ±came sÅ«riye uá¹-á¹-hite
__dukkhassa antakiriya_nti cattÄ• ri saccÄ• ni appaá¹-ivijjhitvÄ• avijjÄ• ya nivutÄ• naá¹ƒyev
vaá¹-á¹-adukkhassa antakiriyaá¹ƒ paricchedaá¹ƒ \Be II 299/ na vadÄ• mi. __sÄ• gaddulaba
baddhasunakho. __khÄ«le_ti \Ee II 327/ pathaviyaá¹ƒ Ä• koá¹-ite mahÄ• khÄ«le. __thambh
á¹-hapite thambhe. __evameva kho_ti ettha sunakho viya vaá¹-á¹-anissito bÄ• lo, gaddulo v
thambho viya sakkÄ• yo, gaddularajjuyÄ• thambhe upanibaddhasunakhassa thambhÄ• nup
diá¹-á¹-hitaá¹‡hÄ• ya sakkÄ• ye baddhassa puthujjanassa sakkÄ• yÄ• nuparivattanaá¹ƒ ved

8. dutiyagaddulabaddhasuttavaá¹‡á¹‡anÄ•

<100> aá¹-á¹-hame __tasmÄ• _ti yasmÄ• diá¹-á¹-higaddulanissitÄ• ya taá¹‡hÄ• rajjuyÄ• s
vaá¹-á¹-anissito bÄ• laputhujjano sabbiriyÄ• pathesu khandhapaÃ±cakaá¹ƒ nissÄ• yeva pav
dÄ«gharattamidaá¹ƒ cittaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ rÄ• gena dosena mohena, tasmÄ• . __citta
sunhÄ• tÄ• pi hi sattÄ• cittasaá¹ƒkileseneva saá¹ƒkilissanti, malaggahitasarÄ«rÄ• pi cittass
visujjhanti. tenÄ• hu porÄ• á¹‡Ä• ---

``rÅ«pamhi saá¹ƒkiliá¹-á¹-hamhi, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

rÅ«pe suddhe visujjhanti, anakkhÄ• taá¹ƒ mahesinÄ• ||

``cittamhi saá¹ƒkiliá¹-á¹-hamhi, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

citte suddhe visujjhanti, iti vuttaá¹ƒ mahesinÄ• â€™â€™ ti ||

__caraá¹‡aá¹ƒ nÄ• ma citta_nti vicaraá¹‡acittaá¹ƒ. saá¹…khÄ• nÄ• ma brÄ• hmaá¹‡apÄ• paá¹-akoá¹-á¹-hakaá¹ƒ \Ne II 288/ katvÄ• tattha nÄ• nappakÄ• rÄ• sugatiduggativasena sa lekhÄ• petvÄ• , ``imaá¹ƒ kammaá¹ƒ katvÄ• idaá¹ƒ paá¹-ilabhati, idaá¹ƒ katvÄ• idaâ€™â€™ cittaá¹ƒ gahetvÄ• vicaranti. __citteneva cittita_nti cittakÄ• rena cintetvÄ• katattÄ• cittena c __cittaÃ±Ã±eva cittatara_nti tassa cittassa upÄ• yapariyesanacittaá¹ƒ tatopi cittataraá¹ƒ. __ pÄ• á¹‡Ä• citteneva cittitÄ• _ti kammacitteneva cittitÄ• . taá¹ƒ pana kammacittaá¹ƒ ime vaá ``evaá¹ƒ cittÄ• bhavissÄ• mÄ• â€™â€™ ti Ä• yÅ«hantÄ• nÄ• ma natthi. kammaá¹ƒ pana y tesaá¹ƒ cittabhÄ• vo. yoniupagatÄ• \Ee II 328/ hi sattÄ• taá¹ƒtaá¹ƒyonikehi sadisacittÄ• va yonisiddho cittabhÄ• vo, kammasiddhÄ• yonÄ«ti veditabbÄ• .

apica \Be II 300/ cittaá¹ƒ nÄ• metaá¹ƒ sahajÄ• taá¹ƒ sahajÄ• tadhammacittatÄ• ya bhÅ«mi vatthucittatÄ• ya dvÄ• racittatÄ• ya Ä• rammaá¹‡acittatÄ• ya kammanÄ• nattamÅ«lakÄ• na liá¹…ganÄ• nattasaÃ±Ã±Ä• nÄ• nattavohÄ• ranÄ• nattÄ• dÄ«naá¹ƒ anekavidhÄ• naá¹ƒ citt tiracchÄ• nagatacittato cittatarameva veditabbaá¹ƒ.

__rajako_ti vatthesu raá¹…gena rÅ«pasamuá¹-á¹-hÄ• panako. so pana acheko amanÄ• pa manÄ• paá¹ƒ dassanÄ«yaá¹ƒ, evameva puthujjano akusalacittena vÄ• Ã±Ä• á¹‡avippayutt cakkhusampadÄ• divirahitaá¹ƒ virÅ«paá¹ƒ samuá¹-á¹-hÄ• peti, Ã±Ä• á¹‡asampayuttakusale cakkhusampadÄ• disampannaá¹ƒ abhirÅ«paá¹ƒ. aá¹-á¹-hamaá¹ƒ.

9. vÄ• sijaá¹-asuttavaá¹‡á¹‡anÄ•

<101> navame __seyyathÄ• pi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• nÄ«_ti imÄ• kaá¹‡hap upamÄ• vuttÄ• . tÄ• su kaá¹‡hapakkhaupamÄ• atthassa asÄ• dhikÄ• , itarÄ• sÄ• dhikÄ• attho veditabbo --- __seyyathÄ• _ti opammatthe nipÄ• to, __apÄ«_ti sambhÄ• vanatthe. ubl bhikkhaveti dasseti. __kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dasa vÄ• dvÄ• kiÃ±cÄ• pi kukkuá¹-iyÄ• vuttappakÄ• rato Å«nÄ• dhikÄ• nipi aá¹‡á¸• Ä• ni honti, vacanasili vuttaá¹ƒ. evaÃ±hi loke siliá¹-á¹-havacanaá¹ƒ hoti. __tÄ• nassÅ«_ti tÄ• ni assu, tÄ• ni bhavey __kukkuá¹-iyÄ• sammÄ• adhisayitÄ• nÄ«_ti tÄ• ya ca janettiyÄ• kukkuá¹-iyÄ• pakkhe pas sayantiyÄ• sammÄ• \Ne II 289/ adhisayitÄ• ni. __sammÄ• pariseditÄ• nÄ«_ti kÄ• lena kÄ gaá¹‡hÄ• pentiyÄ• suá¹-á¹-hu samantato seditÄ• ni usmÄ«katÄ• ni. __sammÄ• paribhÄ• v

suá¹-á¹-hu samantato bhÄ• vitÄ• ni, kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ• nÄ«ti attho. __kiÃ±c
kukkuá¹-iyÄ• _ti tassÄ• kukkuá¹-iyÄ• iminÄ• tividhakiriyÄ• karaá¹‡ena appamÄ• daá¹ƒ kat
icchÄ• upajjeyya. __atha_ \Ee II 329/ __kho bhabbÄ• va te_ti atha kho te kukkuá¹-apotakÄ•
abhinibbhijjituá¹ƒ bhabbÄ• va. te hi yasmÄ• tÄ• ya kukkuá¹-iyÄ• evaá¹ƒ tÄ«hÄ• kÄ• rehi tÄ
paripÄ• liyamÄ• nÄ• ni na pÅ«tÄ«ni \Be II 301/ honti, yo nesaá¹ƒ allasineho, sopi pariyÄ• dÄ
kapÄ• laá¹ƒ tanukaá¹ƒ hoti, pÄ• danakhasikhÄ• ca mukhatuá¹‡á¸• akaÃ±ca kharaá¹ƒ hoti,
gacchanti, kapÄ• lassa tanuttÄ• bahi Ä• loko anto paÃ±Ã±Ä• yati, tasmÄ• ``ciraá¹ƒ vata m
saá¹…kuá¹-itahatthapÄ• dÄ• sambÄ• dhe sayimhÄ• , ayaÃ±ca bahi Ä• loko dissati, ettha d
bhavissatÄ«â€™â€™ ti nikkhamitukÄ• mÄ• hutvÄ• kapÄ• laá¹ƒ pÄ• dena paharanti, gÄ«v
kapÄ• laá¹ƒ dvedhÄ• bhijjati. atha te pakkhe vidhunantÄ• taá¹ƒkhaá¹‡Ä• nurÅ«paá¹ƒ virav
nikkhamitvÄ• ca gÄ• makkhettaá¹ƒ upasobhayamÄ• nÄ• vicaranti.

__evameva kho_ti idaá¹ƒ opammasampaá¹-ipÄ• danaá¹ƒ. taá¹ƒ evaá¹ƒ atthena saá¹ƒsandit
kukkuá¹-iyÄ• aá¹‡á¸• esu tividhakiriyÄ• karaá¹‡aá¹ƒ viya hi imassa bhikkhuno bhÄ• vÄ• nu
kukkuá¹-iyÄ• tividhakiriyÄ• sampÄ• danena aá¹‡á¸• Ä• naá¹ƒ apÅ«tibhÄ• vo viya bhÄ• van
tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹‡assa aparihÄ• ni, tassÄ• tividha
allasinehapariyÄ• dÄ• naá¹ƒ viya tassa bhikkhuno tividhÄ• nupassanÄ• sampÄ• danena
bhavattayÄ• nugatanikantisinehapariyÄ• dÄ• naá¹ƒ, aá¹‡á¸• akapÄ• lÄ• naá¹ƒ tanubhÄ• vo
avijjaá¹‡á¸• akosassa tanubhÄ• vo, kukkuá¹-apotakÄ• naá¹ƒ pÄ• danakhasikhamukhatuá¹‡
thaddhakharabhÄ• vo viya bhikkhuno vipassanÄ• Ã±Ä• á¹‡assa tikkhakharavippasanna sÅ«
kukkuá¹-apotakÄ• naá¹ƒ pariá¹‡Ä• makÄ• lo viya bhikkhuno vipassanÄ• Ã±Ä• á¹‡assa pari
gabbhaggahaá¹‡akÄ• lo, kukkuá¹-apotakÄ• naá¹ƒ pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á
padÄ• letvÄ• pakkhe papphoá¹-etvÄ• sotthinÄ• abhinibbhidÄ• kÄ• lo viya tassa bhikkhuno
vipassanÄ• Ã±Ä• á¹‡agabbhaá¹ƒ gaá¹‡hÄ• petvÄ• vicarantassa tajjÄ• tikaá¹ƒ utusappÄ• y
vÄ• puggalasappÄ• yaá¹ƒ vÄ• dhammassavanasappÄ• yaá¹ƒ vÄ• labhitvÄ• ekÄ• sane n
330/ vaá¸• á¸• hentassa anupubbÄ• dhigatena arahattamaggena avijjaá¹‡á¸• akosaá¹ƒ padÄ
papphoá¹-etvÄ• sotthinÄ• arahattapattakÄ• lo veditabbo. yathÄ• pana kukkuá¹-apotakÄ• n
pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• mÄ• tÄ• pi aá¹‡á¸• akosaá¹ƒ bhindati, evaá¹ƒ tathÄ• rÅ«pas
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ã±atvÄ• satthÄ• pi ---

``ucchinda \Be II 302/ sinehamattano, kumudaá¹ƒ sÄ• radikaá¹ƒva pÄ• á¹‡inÄ• .

santimaggameva brÅ«haya, nibbÄ• naá¹ƒ sugatena desitaâ€™â€™ nti || (Dhp 285) ---

Ä• dinÄ• nayena obhÄ• saá¹ƒ pharitvÄ• gÄ• thÄ• ya avijjaá¹‡á¸• akosaá¹ƒ paharati. so gÄ
avijjaá¹‡á¸• akosaá¹ƒ bhinditvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tato paá¹-á¹-hÄ• ya yathÄ• te
gÄ• makkhettaá¹ƒ upasobhayamÄ• nÄ• tattha vicaranti, evaá¹ƒ ayampi mahÄ• khÄ«á¹‡Ä•
phalasamÄ• pattiá¹ƒ appetvÄ• saá¹…ghÄ• rÄ• maá¹ƒ upasobhayamÄ• no vicarati.

__palagaá¹‡á¸• assÄ• _ti vaá¸• á¸• hakissa. so hi olambakasaá¹…khÄ• taá¹ƒ palaá¹ƒ dhÄ•
gaá¹‡á¸• aá¹ƒ haratÄ«ti palagaá¹‡á¸• oti vuccati. __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• akassa ga
__ettakaá¹ƒ vata me ajja Ä• savÄ• naá¹ƒ khÄ«á¹‡a_nti pabbajitassa hi pabbajjÄ• saá¹…khe
paripucchÄ• ya yoniso manasikÄ• rena vattapaá¹-ipattiyÄ• ca niccakÄ• laá¹ƒ Ä• savÄ• khÁ
khÄ«yamÄ• nÄ• naá¹ƒ pana tesaá¹ƒ ``ettakaá¹ƒ ajja khÄ«á¹‡aá¹ƒ, ettakaá¹ƒ hiyyoâ€™â€™
hotÄ«ti attho. imÄ• ya upamÄ• ya vipassanÄ• yÄ• nisaá¹ƒso dÄ«pito. __hemantikenÄ• _ti h
__paá¹-ippassambhantÄ«_ti thirabhÄ• vena parihÄ• yanti.

__evameva kho_ti ettha mahÄ• samuddo viya sÄ• sanaá¹ƒ daá¹-á¹-habbaá¹ƒ, nÄ• vÄ• viy
mahÄ• samudde pariyÄ• dÄ• naá¹ƒ viya imassa bhikkhuno Å«napaÃ±cavassakÄ• le Ä• car
vicaraá¹‡aá¹ƒ, nÄ• vÄ• ya mahÄ• samuddodakena khajjamÄ• nÄ• naá¹ƒ bandhanÄ• naá¹ƒ
pabbajjÄ• saá¹…khepena uddesaparipucchÄ• dÄ«hi ceva saá¹ƒyojanÄ• naá¹ƒ tanubhÄ• vo
\Ee II 331/ viya bhikkhuno nissayamuccakassa kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e
vÄ• tÄ• tapena saá¹ƒsussanaá¹ƒ viya vipassanÄ• Ã±Ä• á¹‡ena taá¹‡hÄ• snehasaá¹ƒsussa
temanaá¹ƒ viya kammaá¹-á¹-hÄ• naá¹ƒ nissÄ• ya uppannena pÄ«tipÄ• mojjena cittatemana
vÄ• tÄ• tapena ceva himodakena ca parisukkhaparitintÄ• naá¹ƒ bandhanÄ• naá¹ƒ dubbalab
utusappÄ• yÄ• dÄ«ni laddhÄ• vipassanÄ• Ã±Ä• á¹‡apÄ«tipÄ• mojjehi saá¹ƒyojanÄ• naá¹ƒ
pÄ• vussakamegho viya arahattamaggaÃ±Ä• á¹‡aá¹ƒ \Ne II 291/, meghavuá¹-á¹-hiudakena
viya Ä• raddhavipassakassa \Be II 303/ rÅ«pasattakÄ• divasena vipassanaá¹ƒ vaá¸• á¸• her
pakkhÄ• yamÄ• ne kammaá¹-á¹-hÄ• ne ekadivasaá¹ƒ utusappÄ• yÄ• dÄ«ni laddhÄ• ekapa
arahattaphalÄ• dhigamo, pÅ«tibandhanÄ• vÄ• ya kaÃ±ci kÄ• laá¹ƒ á¹-hÄ• naá¹ƒ viya khÄ«á
mahÄ• janaá¹ƒ anuggaá¹‡hantassa yÄ• vatÄ• yukaá¹ƒ á¹-hÄ• naá¹ƒ, pÅ«tibandhanÄ• vÄ• y
apaá¹‡á¹‡attikabhÄ• vÅ«pagamo viya khÄ«á¹‡Ä• savassa upÄ• diá¹‡á¹‡akkhandhabheden
nibbÄ• nadhÄ• tuyÄ• parinibbutassa apaá¹‡á¹‡attikabhÄ• vÅ«pagamoti imÄ• ya upamÄ• y
dÄ«pitÄ• . navamaá¹ƒ.

10. aniccasaÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<102> dasame __aniccasaÃ±Ã±Ä• _ti aniccaá¹ƒ aniccanti bhÄ• ventassa uppannasaÃ±Ã±
khepayati. __sabbaá¹ƒ asmimÄ• na_nti navavidhaá¹ƒ asmimÄ• naá¹ƒ. __mÅ«lasantÄ• nak
á¹-hitamÅ«lÄ• ni. mahÄ• naá¹…galaá¹ƒ viya hi aniccasaÃ±Ã±Ä• , khuddÄ• nukhuddakÄ• ni
kilesÄ• , yathÄ• kassako kasanto naá¹…galena tÄ• ni padÄ• leti, evaá¹ƒ yogÄ« aniccasaÃ±
aniccasaÃ±Ã±Ä• Ã±Ä• á¹‡ena kilese padÄ• letÄ«ti idamettha opammasaá¹ƒsandanaá¹ƒ.

__odhunÄ• tÄ«_ti heá¹-á¹-hÄ• dhunÄ• ti. __niddhunÄ• tÄ«_ti papphoá¹-eti. __nicchoá¹-etÄ
papphoá¹-etvÄ• chaá¸• á¸• eti. idhÄ• pi pabbajÄ• ni viya kilesÄ• , lÄ• yanaá¹ƒ nicchoá¹-ana
aniccasaÃ±Ã±Ä• Ã±Ä• á¹‡anti iminÄ• atthena upamÄ• saá¹ƒsandetabbÄ• .

__vaá¹‡á¹-acchinnÄ• yÄ• _ti tiá¹‡hena khurappena vaá¹‡á¹-acchinnÄ• ya. __tadanvayÄ• n
ambapiá¹‡á¸• iá¹ƒ anugacchanti, tassÄ• patamÄ• nÄ• ya ambÄ• ni bhÅ«miyaá¹ƒ patanti. id
kilesÄ• , tiá¹‡hakhurappo viya aniccasaÃ±Ã±Ä• , yathÄ• khurappena chinnÄ• ya ambapiá¹‡
bhÅ«miyaá¹ƒ patanti, evaá¹ƒ aniccasaÃ±Ã±Ä• Ã±Ä• á¹‡ena kilesÄ• naá¹ƒ mÅ«labhÅ«tÄ• y
sabbakilesÄ• samugghÄ• taá¹ƒ gacchantÄ«ti, idaá¹ƒ opammasaá¹ƒsandanaá¹ƒ.

__kÅ«á¹-aá¹…gamÄ• _ti kÅ«á¹-aá¹ƒ gacchanti. __kÅ«á¹-aninnÄ• _ti kÅ«á¹-aá¹ƒ pavisanab
__kÅ«á¹-asamosaraá¹‡Ä• _ti kÅ«á¹-e samosaritvÄ• á¹-hitÄ• . idhÄ• pi kÅ«á¹-aá¹ƒ viya anic
viya \Ne II 292/ catubhÅ«makakusaladhammÄ• , yathÄ• sabbagopÄ• nasÄ«naá¹ƒ \Be II 30
kusaladhammÄ• naá¹ƒ aniccasaÃ±Ã±Ä• aggÄ• . nanu ca aniccasaÃ±Ã±Ä• lokiyÄ• , sÄ• l
hotu, lokuttarÄ• naá¹ƒ kathaá¹ƒ agganti? tesampi paá¹-ilÄ• bhakaraá¹‡atthena agganti vedit
sabbÄ• su upamÄ• su opammasaá¹ƒsandanaá¹ƒ veditabbaá¹ƒ. purimÄ• hi panettha tÄ«hi a
pacchimÄ• hi balanti. dasamaá¹ƒ.

pupphavaggo dasamo.

majjhimapaá¹‡á¹‡Ä• sako samatto.

11. antavaggo

1. antasuttavaá¹‡á¹‡anÄ•

<103> antavaggassa paá¹-hame __antÄ• _ti koá¹-á¹-hÄ• sÄ• . idaá¹ƒ suttaá¹ƒ catusaccava
yojetvÄ• __anto_ti vacanena bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena vuttaá¹ƒ. paá¹-hamaá¹ƒ

2-3. dukkhasuttÄ• divaá¹‡á¹‡anÄ•

104-105__._ dutiyampi paÃ±cakkhandhe catusaccavasena yojetvÄ• __dukkha_nti bujjhana
kathitaá¹ƒ. tatiyampi \Ee II 333/ tatheva __sakkÄ• yo_ti bujjhanakÄ• naá¹ƒ ajjhÄ• sayena ka
dutiyatatiyÄ• ni.

4. pariÃ±Ã±eyyasuttavaá¹‡á¹‡anÄ•

<106> catutthe __pariÃ±Ã±eyye_ti parijÄ• nitabbe samatikkamitabbe. __pariÃ±Ã±a_nti sam
__pariÃ±Ã±Ä• tÄ• vi_nti tÄ• ya pariÃ±Ã±Ä• ya parijÄ• nitvÄ• samatikkamitvÄ• á¹-hitaá¹ƒ. _
nibbÄ• naá¹ƒ dassitaá¹ƒ. catutthaá¹ƒ.

5-10. samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

107-112__._ paÃ±camÄ• dÄ«su \Ne II 293/ catÅ«su cattÄ• ri saccÄ• ni kathitÄ• ni. navama
paÃ±camÄ• dÄ«ni.

antavaggo ekÄ• dasamo.

12. dhammakathikavaggo

1-2. avijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

113-114__._ dhammakathikavaggassa paá¹-hame \Be II 305/ __ettÄ• vatÄ• ca avijjÄ• gato
catÅ«su saccesu aÃ±Ã±Ä• á¹‡abhÅ«tÄ• ya avijjÄ• ya samannÄ• gato, ettÄ• vatÄ• avijjÄ• g
eseva nayo. paá¹-hamadutiyÄ• ni.

3. dhammakathikasuttavaá¹‡á¹‡anÄ•

<115> tatiye paá¹-hamena dhammakathiko, dutiyena sekhabhÅ«mi, tatiyena asekhabhÅ«m
dhammakathikaá¹ƒ pucchitena visesetvÄ• dve bhÅ«miyo kathitÄ• . tatiyaá¹ƒ.

4. dutiyadhammakathikasuttavaá¹‡á¹‡anÄ•

<116> catutthe tissannampi pucchÄ• naá¹ƒ tÄ«á¹‡i vissajjanÄ• ni kathitÄ• ni. catutthaá¹ƒ.

5-9. bandhanasuttÄ• divaá¹‡á¹‡anÄ•

117-121__._ paÃ±came __atÄ«radassÄ«_ti tÄ«raá¹ƒ vuccati vaá¹-á¹-aá¹ƒ, taá¹ƒ na passati.
pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ, taá¹ƒ na passati. __baddho_ti kilesabandhanena baddho h
\Ne II 294/ ca asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ gacchatÄ«ti. imasmiá¹ƒ sutte vaá¹-á¹-adukkha
chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ• neva. paÃ±camÄ• dÄ«ni.

10. sÄ«lavantasuttavaá¹‡á¹‡anÄ•

<122> dasame \Ee II 334/ __aniccato_tiÄ• dÄ«su hutvÄ• abhÄ• vÄ• kÄ• rena __aniccato,
__dukkhato, _ Ä• bÄ• dhaá¹-á¹-hena __rogato, _ antodosaá¹-á¹-hena __gaá¹‡á¸• ato, _ tesa
gaá¹‡á¸• Ä• naá¹ƒ paccayabhÄ• vena vÄ• khaá¹‡anaá¹-á¹-hena vÄ• __sallato_ dukkhaá¹-
visabhÄ• gamahÄ• bhÅ«tasamuá¹-á¹-hÄ• naÄ• bÄ• dhapaccayaá¹-á¹-hena __Ä• bÄ• dhato
palujjanaá¹-á¹-hena __palokato_ \Be II 306/, sattasuÃ±Ã±ataá¹-á¹-hena __suÃ±Ã±ato, _ attÄ

__anattato_. evamettha ``aniccato palokatoâ€™â€™ ti dvÄ«hi padehi aniccamanasikÄ• ro,
anattatoâ€™â€™ ti dvÄ«hi anattamanasikÄ• ro, sesehi dukkhamanasikÄ• ro vuttoti veditab
uttÄ• nameva. dasamaá¹ƒ.

11. sutavantasuttavaá¹‡á¹‡anÄ•

<123> tathÄ• ekÄ• dasame. dasamasmiÃ±hi ``sÄ«lavatÄ• â€™â€™ ti catupÄ• risuddhisÄ
__sutavatÄ• _ti kammaá¹-á¹-hÄ• nasutaá¹ƒ idameva nÄ• nÄ• karaá¹‡aá¹ƒ. ekÄ• dasamaá¹

12-13. kappasuttÄ• divaá¹‡á¹‡anÄ•

124-125__._ dvÄ• dasamaterasamÄ• ni rÄ• hulovÄ• dasadisÄ• nevÄ• ti. dvÄ• dasamateras

dhammakathikavaggo dvÄ• dasamo.

13. avijjÄ• vaggo

1-10. samudayadhammasuttÄ• divaá¹‡á¹‡anÄ•

126-135__._ avijjÄ• vaggo \Ne II 295/ uttÄ• natthova. imasmiÃ±hi vagge sabbasuttesu catu

avijjÄ• vaggo terasamo.

14. kukkuá¸·avaggo

1-13. kukkuá¸·asuttÄ• divaá¹‡á¹‡anÄ•

136-149__._ kukkuá¸·avaggassa paá¹-hame __kukkuá¸·a_nti santattaá¹ƒ Ä• dittaá¹ƒ chÄ• r
mahÄ• pariá¸·Ä• haá¹ƒ. imasmiá¹ƒ sutte dukkhalakkhaá¹‡aá¹ƒ kathitaá¹ƒ, sesesu aniccalak
cetÄ• ni pÄ• á¹-iyekkaá¹ƒ puggalajjhÄ• sayena kathitÄ• nÄ«ti.

kukkuá¸·avaggo cuddasamo.

15. diá¹-á¹-hivaggo

1-9. ajjhattasuttÄ• divaá¹‡á¹‡anÄ•

150-158__._ diá¹-á¹-hivaggassa \Be II 307/ \Ee II 335/ paá¹-hame __kiá¹ƒ upÄ• dÄ• yÄ• _ti

__kiá¹ƒ abhinivissÄ• _ti \Ne II 296/ kiá¹ƒ abhinivisitvÄ• , paccayaá¹ƒ katvÄ• ti attho. tatiyÄ• c
__diá¹-á¹-hÄ«_tiÄ• dÄ«ni puggalajjhÄ• sayena vuttÄ• ni. paá¹-hamÄ• dÄ«ni.

10. Ä• nandasuttavaá¹‡á¹‡anÄ•

<159> dasame __upasaá¹…kamÄ«_ti aÃ±Ã±e bhikkhÅ« paÃ±cakkhandhakammaá¹-á¹-hÄ•
ghaá¹-etvÄ• arahattaá¹ƒ patvÄ• satthu santike aÃ±Ã±aá¹ƒ byÄ• karonte disvÄ• ``ahampi
paÃ±cakkhandhakammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• yuÃ±janto ghaá¹-ento, arahattaá¹ƒ
byÄ• karissÄ• mÄ«â€™â€™ ti cintetvÄ• upasaá¹…kami. satthÄ• pana attano dharamÄ• n
uparimaggattayavajjhÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• naá¹ƒ apassantopi ``imassa cittaá¹ƒ ga
kathesi. tassÄ• pi ekaá¹ƒ dve vÄ• re manasi katvÄ• va buddhupaá¹-á¹-hÄ• navelÄ• jÄ• tÄ•
cittaá¹ƒ sampahaá¹ƒsamÄ• no vimuttiparipÄ• canÄ«yadhammova so kammaá¹-á¹-hÄ• nÄ•

diá¹-á¹-hivaggo pannarasamo.

uparipaá¹‡á¹‡Ä• sako samatto.

khandhasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rÄ• dhasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. mÄ• rasuttavaá¹‡á¹‡anÄ•

<160> rÄ• dhasaá¹ƒyuttassa \Ne II 297/ \Be II 308/ paá¹-hame __mÄ• ro vÄ• assÄ• _ti ma
__mÄ• retÄ• vÄ• _ti mÄ• retabbo vÄ• . __yo vÄ• pana mÄ«yatÄ«_ti yo vÄ• pana marati. _
nibbidÄ• Ã±Ä• á¹‡atthaá¹ƒ. __nibbÄ• natthÄ• _ti phalavimutti nÄ• mesÄ• anupÄ• dÄ• nibb
__accayÄ• sÄ«_ti \Ee II 336/ atikkantosi. __nibbÄ• nogadha_nti nibbÄ• ne patiá¹-á¹-hitaá¹ƒ.
maggabrahmacariyaá¹ƒ nÄ• ma nibbÄ• nabbhantare vussati, na nibbÄ• naá¹ƒ atikkamitvÄ•
__nibbÄ• napariyosÄ• na_nti nibbÄ• naá¹ƒ assa pariyosÄ• naá¹ƒ, nipphatti niá¹-á¹-hÄ• ti att

2-10. sattasuttÄ• divaá¹‡á¹‡anÄ•

161-169__._ dutiye __satto satto_ti laggapucchÄ• . __tatra satto tatra visatto_ti tatra laggo t
__paá¹ƒsvÄ• gÄ• rakehÄ«_ti paá¹ƒsugharakehi. __keá¸·Ä• yantÄ«_ti kÄ«á¸·anti. __dhanÄ•
maÃ±Ã±anti. __mamÄ• yantÄ«_ti ``mama idaá¹ƒ, mama idaâ€™â€™ nti mamattaá¹ƒ karon
denti. __vikÄ«á¸·aniyaá¹ƒ karontÄ«_ti ``niá¹-á¹-hitÄ• kÄ«á¸·Ä• â€™â€™ ti te bhindamÄ• nÄ

karonti. tatiye __bhavanettÄ«_ti bhavarajju. catutthaá¹ƒ uttÄ• nameva. paÃ±camÄ• dÄ«su c
kathitÄ• ni, dvÄ«su kilesappahÄ• nanti. dutiyÄ• dÄ«ni.

paá¹-hamo vaggo.

2. dutiyavaggo

1-12. mÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

170-181__._ dutiyavaggassa \Ne II 298/ paá¹-hame __mÄ• ro, mÄ• ro_ti maraá¹‡aá¹ƒ pucc
rÅ«pÄ• divinimuttaá¹ƒ maraá¹‡aá¹ƒ nÄ• ma natthi, tenassa bhagavÄ• __rÅ«paá¹ƒ kho, rÄ•
II 309/. dutiye __mÄ• radhammo_ti maraá¹‡adhammo. etenupÄ• yena sabbattha attho vedi

dutiyo vaggo.

3-4. Ä• yÄ• canavaggÄ• di

1-11. mÄ• rÄ• disuttaekÄ• dasakavaá¹‡á¹‡anÄ•

182-205__._ tato \Ee II 337/ paraá¹ƒ uttÄ• natthameva. ayaÃ±hi rÄ• dhatthero paá¹-ibhÄ• n
tathÄ• gatassa imaá¹ƒ theraá¹ƒ disvÄ• sukhumaá¹ƒ kÄ• raá¹‡aá¹ƒ upaá¹-á¹-hÄ• ti. tenassa
dhammaá¹ƒ deseti. evaá¹ƒ imasmiá¹ƒ rÄ• dhasaá¹ƒyutte Ä• dito dve vaggÄ• pucchÄ• vase
Ä• yÄ• canena, catuttho upanisinnakakathÄ• vasena. sakalampi panetaá¹ƒ rÄ• dhasaá¹ƒyu
vimuttiparipÄ• canÄ«yadhammavaseneva gahitanti veditabbaá¹ƒ.

rÄ• dhasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. diá¹-á¹-hisaá¹ƒyuttaá¹ƒ

1. sotÄ• pattivaggo

1. vÄ• tasuttavaá¹‡á¹‡anÄ•

<206> diá¹-á¹-hisaá¹ƒyutte \Ne II 299/ \Be II 310/ __na vÄ• tÄ• vÄ• yantÄ«_tiÄ• dÄ«su eva
diá¹-á¹-hi --- ``yepi ete rukkhasÄ• khÄ• dÄ«ni bhaÃ±jantÄ• vÄ• tÄ• vÄ• yanti, na ete vÄ• tÄ
vÄ• to pana esikatthambho viya pabbatakÅ«á¹-aá¹ƒ viya ca á¹-hito. tathÄ• yÄ• pi etÄ• tiá¹‡
vahantiyo nadiyo sandanti, na ettha udakaá¹ƒ sandaki, udakaleso nÄ• mesa, udakaá¹ƒ pana
pabbatakÅ«á¹-aá¹ƒ viya ca á¹-hitaá¹ƒ. yÄ• pimÄ• gabbhiniyo vijÄ• yantÄ«ti ca vuccanti, kiÃ

milÄ• tudarÄ• honti, gabbho pana na nikkhamati, gabbhaleso nÄ• meso, gabbho pana esik
pabbatakÅ«á¹-aá¹ƒ viya ca á¹-hito. yepi ete candimasÅ«riyÄ• udenti vÄ• apenti vÄ• , neva
candimasÅ«riyaleso nÄ• mesa, candimasÅ«riyÄ• pana esikatthambho viya pabbatakÅ«á¹-
ti.

2-4. etaá¹ƒmamasuttÄ• divaá¹‡á¹‡anÄ•

207-209__._ __diá¹-á¹-ha_ntiÄ• dÄ«su __diá¹-á¹-haá¹ƒ_ rÅ«pÄ• yatanaá¹ƒ. __sutaá¹ƒ_ sad
gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ. taÃ±hi patvÄ• gahetabba
avasesÄ• ni sattÄ• yatanÄ• ni __viÃ±Ã±Ä• taá¹ƒ_ nÄ• ma. __patta_nti pariyesitvÄ• vÄ• ap
__pariyesita_nti pattaá¹ƒ vÄ• apattaá¹ƒ \Ee II 338/ vÄ• pariyesitaá¹ƒ. __anuvicaritaá¹ƒ mar
anusaÃ±caritaá¹ƒ. lokasmiÃ±hi pariyesitvÄ• pattampi atthi, pariyesitvÄ• nopattampi, apariy
apariyesitvÄ• nopattampi. tattha pariyesitvÄ• pattaá¹ƒ pattaá¹ƒ nÄ• ma, pariyesitvÄ• nopa
nÄ• ma \Ne II 300/. apariyesitvÄ• pattaÃ±ca apariyesitvÄ• nopattaÃ±ca manasÄ• nuvicarit
pariyesitvÄ• pattampi apariyesitvÄ• pattampi pattaá¹-á¹-hena pattaá¹ƒ nÄ• ma, pariyesitvÄ
pariyesitaá¹ƒ nÄ• ma, apariyesitvÄ• nopattaá¹ƒ manasÄ• nuvicaritaá¹ƒ nÄ• ma. sabbaá¹ƒ v
anuvicaritameva.

5. natthidinnasuttavaá¹‡á¹‡anÄ•

<210> __natthi_ \Be II 311/ __dinna_ntiÄ• dÄ«su __natthi dinna_nti dinnassa phalÄ• bhÄ•
__yiá¹-á¹-haá¹ƒ_ vuccati mahÄ• yÄ• go. __huta_nti paheá¹‡akasakkÄ• ro adhippeto. tampi
sandhÄ• ya paá¹-ikkhipanti. __sukatadukkaá¹-Ä• na_nti sukatadukkatÄ• naá¹ƒ, kusalÄ• kus
vipÄ• ko_ti yaá¹ƒ phalanti vÄ• vipÄ• koti vÄ• vuccati, taá¹ƒ natthÄ«ti vadanti. __natthi ayaá
á¹-hitassa ayaá¹ƒ loko natthi. __natthi paro loko_ti idha loke á¹-hitassapi paro loko natthi, sa
tattheva ucchijjantÄ«ti dassenti. __natthi mÄ• tÄ• natthi pitÄ• _ti tesu
sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ phalÄ• bhÄ• vavasena vadanti. __natthi satt
uppajjanakasattÄ• nÄ• ma natthÄ«ti vadanti. __natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• _ti lok
samaá¹‡abrÄ• hmaá¹‡Ä• nÄ• ma natthÄ«ti vadanti.

__cÄ• tumahÄ• bhÅ«tiko_ti catumahÄ• bhÅ«tamayo. __pathavÄ« pathavÄ«kÄ• ya_nti ajjha
bÄ• hiraá¹ƒ pathavÄ«dhÄ• tuá¹ƒ. __anupetÄ«_ti anuyÄ• ti. __anupagacchatÄ«_ti tasseva v
anugacchatÄ«tipi attho. ubhayenÄ• pi upeti upagacchatÄ«ti dassenti. __Ä• pÄ• _dÄ«supi e
__indriyÄ• nÄ«_ti manacchaá¹-á¹-hÄ• ni indriyÄ• ni. __saá¹…kamantÄ«_ti \Ee II 339/ Ä• kÄ
__Ä• sandipaÃ±camÄ• _ti nipannamaÃ±cena paÃ±camÄ• , maÃ±co ceva, cattÄ• ro maÃ±c
purisÄ• cÄ• ti attho. __yÄ• va Ä• á¸·Ä• hanÄ• _ti yÄ• va susÄ• nÄ• . __padÄ• nÄ«_ti ``aya
evaá¹ƒ dussÄ«loâ€™â€™ tiÄ• dinÄ• nayena pavattÄ• ni guá¹‡Ä• guá¹‡apadÄ• ni. sarÄ«ra
adhippetaá¹ƒ. __kÄ• potakÄ• nÄ«_ti kapotakavaá¹‡á¹‡Ä• ni, pÄ• rÄ• vatapakkhavaá¹‡á¹‡Ä

bhasmantÄ• . ayameva vÄ• pÄ• á¸·i. __Ä• hutiyo_ti yaá¹ƒ paheá¹‡akasakkÄ• rÄ• dibhedaá
taá¹ƒ chÄ• rikÄ• vasÄ• nameva hoti, na tato paraá¹ƒ phaladÄ• yakaá¹ƒ hutvÄ• gacchatÄ«ti
__dattupaÃ±Ã±atta_nti \Ne II 301/ dattÅ«hi bÄ• lamanussehi paÃ±Ã±attaá¹ƒ. idaá¹ƒ vuttaá¹
abuddhÄ«hi paÃ±Ã±attamidaá¹ƒ dÄ• naá¹ƒ, na paá¹‡á¸• itehi. bÄ• lÄ• denti, paá¹‡á¸• itÄ•

6. karotosuttavaá¹‡á¹‡anÄ•

<211> __karoto_ti \Be II 312/ sahatthÄ• karontassa. __kÄ• rayato_ti Ä• á¹‡attiyÄ• kÄ• ren
paresaá¹ƒ hatthÄ• dÄ«ni chindantassa. __chedÄ• payato_ti parehi chedÄ• pentassa. __pac
pÄ«á¸·entassa. __pacÄ• payato_ti parehi daá¹‡á¸• Ä• dinÄ• pÄ«á¸·Ä• pentassa. __socato
bhaá¹‡á¸• aharaá¹‡Ä• dÄ«hi sokaá¹ƒ sayaá¹ƒ karontassÄ• pi parehi kÄ• rentassÄ• pi. __kil
Ä• hÄ• rupacchedabandhanÄ• gÄ• rapavesanÄ• dÄ«hi sayaá¹ƒ kilamentassapi parehi kilam
phandÄ• payato_ti paraá¹ƒ phandantaá¹ƒ phandanakÄ• le sayampi phandato parempi phan
__pÄ• á¹‡amatipÄ• tayato_ti \Ee II 340/ pÄ• á¹‡aá¹ƒ hanantassapi hanÄ• pentassapi. evaá¹
karaá¹‡akÄ• rÄ• panavaseneva attho veditabbo.

__sandhi_nti gharasandhiá¹ƒ. __nillopa_nti mahÄ• vilopaá¹ƒ. __ekÄ• gÄ• rika_nti ekameva
vilumpanaá¹ƒ. __paripanthe tiá¹-á¹-hato_ti Ä• gatÄ• gatÄ• naá¹ƒ acchindanatthaá¹ƒ magge
karÄ«yati pÄ• pa_nti yaá¹ƒkiÃ±ci pÄ• paá¹ƒ karomÄ«ti saÃ±Ã±Ä• ya karotopi pÄ• paá¹ƒ na
sattÄ• pana karomÄ• ti evaá¹ƒsaÃ±Ã±ino hontÄ«ti dÄ«penti. __khurapariyantenÄ• _ti khura
khuradhÄ• rasadisapariyantena vÄ• . __ekamaá¹ƒsakhala_nti ekamaá¹ƒsarÄ• siá¹ƒ. __puÃ
__tatonidÄ• na_nti ekamaá¹ƒsakhalakaraá¹‡anidÄ• naá¹ƒ.

__dakkhiá¹‡a_nti dakkhiá¹‡atÄ«re manussÄ• kakkhaá¸·Ä• dÄ• ruá¹‡Ä• , te sandhÄ• ya __
__uttara_nti uttaratÄ«re saddhÄ• honti pasannÄ• buddhamÄ• makÄ• dhammamÄ• makÄ
__dadanto_tiÄ• di vuttaá¹ƒ. tattha __yajanto_ti mahÄ• yÄ• gaá¹ƒ karonto. __damenÄ• _ti in
uposathakammena. __saá¹ƒyamenÄ• _ti sÄ«lasaá¹ƒyamena. __saccavajjenÄ• _ti saccavac
Ä• gamanaá¹ƒ, pavattÄ«ti attho. sabbathÄ• pi pÄ• papuÃ±Ã±Ä• naá¹ƒ kiriyameva paá¹-ikkh

7. hetusuttavaá¹‡á¹‡anÄ•

<212> __natthi_ \Ne II 302/ \Be II 313/ __hetu natthi paccayo_ti ettha __paccayo_ti hetuve
ubhayenÄ• pi vijjamÄ• nameva kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒkilesapaccayaá¹ƒ, kÄ• yas
visuddhipaccayaá¹ƒ paá¹-ikkhipanti. __natthi bala_nti yamhi attano bale patiá¹-á¹-hitÄ• ime
mÄ• rattampi brahmattampi sÄ• vakabodhimpi paccekabodhimpi sabbaÃ±Ã±utampi pÄ• pu
paá¹-ikkhipanti. __natthi vÄ«riya_ntiÄ• dÄ«ni sabbÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• neva.
idaá¹ƒ purisathÄ• mena, idaá¹ƒ purisaparakkamena \Ee II 341/ pattaâ€™â€™ nti, evaá¹ƒ
pavattavacanapaá¹-ikkhepakaraá¹‡avasena panetÄ• ni visuá¹ƒ Ä• diyanti.

__sabbe sattÄ• _ti oá¹-á¹-hagoá¹‡agadrabhÄ• dayo anavasese pariggaá¹‡hanti. __sabbe p
pÄ• á¹‡o, dvindriyo pÄ• á¹‡otiÄ• divasena vadanti. __sabbe bhÅ«tÄ• _ti aá¹‡á¸• akosavatth
vadanti. __sabbe jÄ«vÄ• _ti sÄ• liyavagodhumÄ• dayo sandhÄ• ya vadanti. tesu hi te viruha
jÄ«vasaÃ±Ã±ino. __avasÄ• abalÄ• avÄ«riyÄ• _ti tesaá¹ƒ attano vaso vÄ• balaá¹ƒ vÄ• vÄ
__niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• _ti ettha __niyatÄ«_ti niyatatÄ• . __saá¹…gatÄ«_ti ch
tattha tattha gamanaá¹ƒ. __bhÄ• vo_ti sabhÄ• voyeva. evaá¹ƒ niyatiyÄ• ca saá¹…gatiyÄ•
nÄ• nappakÄ• rataá¹ƒ pattÄ• . yena hi yathÄ• bhavitabbaá¹ƒ, so tatheva bhavati. yena na b
bhavatÄ«ti dassenti. __chasvevÄ• bhijÄ• tÄ«sÅ«_ti chasu eva abhijÄ• tÄ«su á¹-hatvÄ• suk
paá¹-isaá¹ƒvedenti, aÃ±Ã±Ä• sukhadukkhabhÅ«mi natthÄ«ti dassenti.

8-10. mahÄ• diá¹-á¹-hisuttÄ• divaá¹‡á¹‡anÄ•

213-215__._ __akaá¹-Ä• _ti akatÄ• . __akaá¹-avidhÄ• _ti akatavidhÄ• nÄ• , ``evaá¹ƒ karohÅ
kÄ• ritÄ• pi na hontÄ«ti attho. __animmitÄ• _ti iddhiyÄ• pi na nimmitÄ• . __animmÄ• tÄ• _ti
``animmitabbÄ• â€™â€™ tipi pÄ• á¹-ho, na nimmitabbÄ• ti attho. __vaÃ±jhÄ• _ti vaÃ±jhapa
aphalÄ• kassaci ajanakÄ• . pabbatakÅ«á¹-aá¹ƒ viya á¹-hitÄ• ti __kÅ«á¹-aá¹-á¹-hÄ• _. esika
hutvÄ• á¹-hitÄ• ti __esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• , _ yathÄ• sunikhÄ• to esikatthambho nicc
evaá¹ƒ á¹-hitÄ• ti attho. __na_ \Ee II 342/ __iÃ±jantÄ«_ti esikatthambho viya á¹-hitattÄ• \Be
calanti. __na vipariá¹‡amantÄ«_ti \Ne II 303/ pakatiá¹ƒ na vijahanti. __na aÃ±Ã±amaÃ±Ã±a
aÃ±Ã±amaÃ±Ã±aá¹ƒ na upahananti. __nÄ• la_nti na samatthÄ• . __pathavÄ«kÄ• yo_tiÄ• d
pathavÄ«kÄ• yo, pathavÄ«samÅ«ho vÄ• . __sattannaá¹ƒtveva kÄ• yÄ• na_nti yathÄ• mugg
satthaá¹ƒ muggarÄ• siÄ• dÄ«naá¹ƒ antareneva pavisati, evaá¹ƒ sattannaá¹ƒ kÄ• yÄ• naá¹ƒ
satthaá¹ƒ pavisati. tattha ``ahaá¹ƒ imaá¹ƒ jÄ«vitÄ• voropemÄ«â€™â€™ ti kevalaá¹ƒ saÃ±Ã
dassenti.

__yonipamukhasatasahassÄ• nÄ«_ti pamukhayonÄ«naá¹ƒ uttamayonÄ«naá¹ƒ cuddasasat
saá¹-á¹-hisatÄ• ni aÃ±Ã±Ä• ni ca chasatÄ• ni __paÃ±ca ca kammuno satÄ• nÄ«_ti paÃ±cak
takkamattakena niratthakadiá¹-á¹-hiá¹ƒ dÄ«penti. __paÃ±ca ca kammÄ• ni tÄ«á¹‡i ca kamm
nayo. keci panÄ• hu ``paÃ±ca kammÄ• nÄ«ti paÃ±cindriyavasena gaá¹‡hanti, tÄ«á¹‡Ä«ti kÅ
ti. __kamme ca aá¸• á¸• hakamme cÄ• _ti ettha panassa kÄ• yakammavacÄ«kammÄ• ni ka
upaá¸• á¸• hakammanti. __dvaá¹-á¹-hipaá¹-ipadÄ• _ti dvÄ• saá¹-á¹-hipaá¹-ipadÄ• ti vadanti.
__dvaá¹-á¹-hantarakappÄ• _ti ekasmiá¹ƒ kappe catusaá¹-á¹-hi antarakappÄ• nÄ• ma honti,
ajÄ• nanto evamÄ• ha.

__chaá¸·Ä• bhijÄ• tiyo_ti kaá¹‡hÄ• bhijÄ• ti nÄ«lÄ• bhijÄ• ti lohitÄ• bhijÄ• ti haliddÄ• bhijÄ•
paramasukkÄ• bhijÄ• tÄ«ti imÄ• cha abhijÄ• tiyo vadanti. tattha orabbhikÄ• sÅ«karikÄ• sÅ
luddÄ• macchaghÄ• takÄ• corÄ• coraghÄ• takÄ• bandhanÄ• gÄ• rikÄ• , ye vÄ• panaÃ±

kaá¹‡hÄ• bhijÄ• tÄ«ti vadanti. bhikkhÅ« nÄ«lÄ• bhijÄ• tÄ«ti vadanti. te kira catÅ«su paccay
pakkhipitvÄ• khÄ• danti, ``bhikkhÅ« \Ee II 343/ ca kaá¹‡á¹-akavuttikÄ• â€™â€™ ti (AN II 6.
pÄ• á¸·i eva. atha vÄ• kaá¹‡á¹-akavuttikÄ• eva nÄ• ma eke pabbajitÄ• ti vadanti. lohitÄ• bl
nigaá¹‡á¹-hÄ• ekasÄ• á¹-akÄ• ti vadanti. ime kira purimehi dvÄ«hi paá¹‡á¸• aratarÄ• . gihÄ
acelakasÄ• vakÄ• haliddÄ• bhijÄ• tÄ«ti vadanti. evaá¹ƒ attano paccayadÄ• yake nigaá¹‡á¹
karonti. Ä• jÄ«vakÄ• Ä• jÄ«viniyo ayaá¹ƒ sukkÄ• bhijÄ• tÄ«ti vadanti. te kira purimehi catÅ«
\Be II 315/. nando vaccho, kiso saá¹ƒkicco, makkhali gosÄ• lo paramasukkÄ• bhijÄ• tÄ«ti va
paá¹‡á¸• aratarÄ• .

__aá¹-á¹-ha_ \Ne II 304/ __purisabhÅ«miyo_ti mandabhÅ«mi khiá¸• á¸• Ä• bhÅ«mi vÄ«maá
sekhabhÅ«mi samaá¹‡abhÅ«mi jÄ• nanabhÅ«mi pannabhÅ«mÄ«ti imÄ• aá¹-á¹-ha purisabl
jÄ• tadivasato paá¹-á¹-hÄ• ya satta divase sambÄ• dhaá¹-á¹-hÄ• nato nikkhantattÄ• sattÄ•
ayaá¹ƒ mandabhÅ«mÄ«ti vadanti. ye pana duggatito Ä• gatÄ• honti, te abhiá¹‡haá¹ƒ rodan
sugatito Ä• gatÄ• taá¹ƒ anussaritvÄ• anussaritvÄ• hasanti, ayaá¹ƒ khiá¸• á¸• Ä• bhÅ«mi n
hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• gahetvÄ• bhÅ«miyaá¹ƒ p
vÄ«maá¹ƒsakabhÅ«mi nÄ• ma. padasÄ• gantuá¹ƒ samatthakÄ• lo ujugatabhÅ«mi nÄ• ma.
sekhabhÅ«mi nÄ• ma. gharÄ• nikkhamma pabbajanakÄ• lo samaá¹‡abhÅ«mi nÄ• ma. Ä•
jÄ• nanabhÅ«mi nÄ• ma. ``bhikkhu ca pannako jino na kiÃ±ci Ä• hÄ• â€™â€™ ti evaá¹ƒ alÄ
pannabhÅ«mÄ«ti vadanti.

__ekÅ«napaÃ±Ã±Ä• sa_ \Ee II 344/ __Ä• jÄ«vakasate_ti ekÅ«napaÃ±Ã±Ä• sa Ä• jÄ«vavu
__paribbÄ• jakasate_ti paribbÄ• jakapabbajjÄ• satÄ• ni. __nÄ• gavÄ• sasate_ti nÄ• gamaá
indriyasate_ti vÄ«sa indriyasatÄ• ni. __tiá¹ƒse nirayasate_ti tiá¹ƒsa nirayasatÄ• ni. __rajodh
rajaokiraá¹‡aá¹-á¹-hÄ• nÄ• ni. hatthapiá¹-á¹-hipÄ• dapiá¹-á¹-hÄ• dÄ«ni sandhÄ• ya vadati. _
saÃ±Ã±Ä«gabbhÄ• _ti oá¹-á¹-hagoá¹‡agadrabhaajapasumigamahiá¹ƒse sandhÄ• ya vadati
sÄ• liyavagodhumamuggakaá¹…guvarakakudrÅ«sake sandhÄ• ya vadati. __nigaá¹‡á¹-higa
jÄ• tagabbhÄ• , ucchuveá¸·unaá¸·Ä• dayo sandhÄ• ya vadati. __satta devÄ• _ti bahÅ« dev
manussÄ• pi anantÄ• , so sattÄ• ti vadati. __satta pesÄ• cÄ• _ti pisÄ• cÄ• mahantamahan
__sarÄ• _ti mahÄ• sarÄ• . kaá¹‡á¹‡amuá¹‡á¸• a-rathakÄ• ra-anotatta-sÄ«happapÄ• ta-cha
gahetvÄ• vadati.

__pavuá¹-Ä• _ti gaá¹‡á¹-hikÄ• . __papÄ• tÄ• _ti mahÄ• papÄ• tÄ• . __papÄ• tasatÄ• nÄ«_
__supinÄ• _ti mahÄ• supinÄ• . __supinasatÄ• nÄ«_ti khuddakasupinasatÄ• ni. __mahÄ• ka
ettha ekamhÄ• mahÄ• sarÄ• vassasate \Be II 316/ vassasate kusaggena ekaá¹ƒ udakabin
sattakkhattuá¹ƒ tamhi sare nirudake kate eko mahÄ• kappoti vadati. evarÅ«pÄ• naá¹ƒ mahÄ
caturÄ• sÄ«tisatasahassÄ• ni khepetvÄ• bÄ• le ca paá¹‡á¸• ite ca dukkhassantaá¹ƒ karont
paá¹‡á¸• itopi kira antarÄ• visujjhituá¹ƒ na sakkoti, bÄ• lopi tato uddhaá¹ƒ na gacchati.

__sÄ«lena_ \Ne II 305/ \Ee II 345/ __vÄ• _ti acelakasÄ«lena vÄ• aÃ±Ã±ena vÄ• yena ken
tÄ• diseneva vatena. __tapenÄ• _ti tapokammena. __aparipakkaá¹ƒ paripÄ• ceti_ nÄ• ma y
ti antarÄ• visujjhati. __paripakkaá¹ƒ phussa phussa byantÄ«karoti_ nÄ• ma yo ``ahaá¹ƒ bÄ
vuttaparimÄ• á¹‡akÄ• laá¹ƒ atikkamitvÄ• yÄ• ti. __hevaá¹ƒ natthÄ«_ti evaá¹ƒ natthi. taÃ±hi
kÄ• tunti dÄ«peti. __doá¹‡amite_ti doá¹‡ena mitaá¹ƒ viya. __sukhadukkhe_ti sukhadukkhaá
vuttaparimÄ• á¹‡ena kÄ• lena katapariyanto. __natthi hÄ• yanavaá¸• á¸• hane_ti natthi hÄ•
saá¹ƒsÄ• ro paá¹‡á¸• itassa hÄ• yati, na bÄ• lassa vaá¸• á¸• hatÄ«ti attho. __ukkaá¹ƒsÄ• va
ukkaá¹ƒsÄ• vakaá¹ƒsÄ• . hÄ• yanavaá¸• á¸• hanÄ• namevetaá¹ƒ vevacanaá¹ƒ. idÄ• ni tama
__seyyathÄ• pi nÄ• mÄ• _tiÄ• dimÄ• ha. tattha __suttaguá¸·e_ti veá¹-hetvÄ• katasuttaguá¸
paletÄ«_ti pabbate vÄ• rukkhagge vÄ• á¹-hatvÄ• khittaá¹ƒ suttappamÄ• á¹‡ena nibbeá¹-h
sutte khÄ«á¹‡e tattheva tiá¹-á¹-hati, na gacchati evameva bÄ• lÄ• ca paá¹‡á¸• itÄ• ca kÄ•
nibbeá¹-hiyamÄ• nÄ• sukhadukkhaá¹ƒ palenti, yathÄ• vuttena kÄ• lena atikkamantÄ«ti das

11-18. antavÄ• suttÄ• divaá¹‡á¹‡anÄ•

216-223__._ __antavÄ• loko_ti ekato vaá¸• á¸• hitanimittaá¹ƒ lokoti gÄ• hena vÄ• takkena
__anantavÄ• _ti sabbato vaá¸• á¸• hitaá¹ƒ appamÄ• á¹‡animittaá¹ƒ lokoti gÄ• hena vÄ• tak
__taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ra_nti jÄ«vaÃ±ca sarÄ«raÃ±ca ekamevÄ• ti uppannadiá¹-á¹-hi
uttÄ• namevÄ• ti. imÄ• ni tÄ• va sotÄ• pattimaggavasena aá¹-á¹-hÄ• rasa veyyÄ• karaá¹‡Ä

2. dutiyagamanÄ• divaggavaá¹‡á¹‡anÄ•

224-301__._ dutiyaá¹ƒ \Be II 317/ gamanaá¹ƒ dukkhavasena vuttaá¹ƒ. tatrÄ• pi aá¹-á¹-hÄ• r
veyyÄ• karaá¹‡Ä• ni, tato parÄ• ni ``rÅ«pÄ« attÄ• hotÄ«â€™â€™ tiÄ• dÄ«ni aá¹-á¹-ha vey
saddhiá¹ƒ taá¹ƒ dutiyapeyyÄ• loti vutto.

tattha \Ee II 346/ __rÅ«pÄ«_ti Ä• rammaá¹‡ameva ``attÄ• â€™â€™ ti gahitadiá¹-á¹-hi. __ar
``attÄ• â€™â€™ ti gahitadiá¹-á¹-hi \Ne II 306/. __rÅ«pÄ« ca arÅ«pÄ« cÄ• _ti Ä• rammaá¹‡a
``attÄ• â€™â€™ ti gahitadiá¹-á¹-hi. __neva rÅ«pÄ« nÄ• rÅ«pÄ«_ti takkamattena gahitadiá¹-
lÄ• bhÄ«takkÄ«jÄ• tissarÄ• naá¹ƒ uppannadiá¹-á¹-hi. jhÄ• nalÄ• bhinopi hi atÄ«te ekantasu
manasikaroto evaá¹ƒ diá¹-á¹-hi uppajjati. takkinopi ``yathÄ• etarahi ahaá¹ƒ ekantasukhÄ«, e
bhavissÄ• mÄ«â€™â€™ ti uppajjati. jÄ• tissarassapi sattaá¹-á¹-habhave sukhitabhÄ• vaá¹ƒ
uppajjati, __ekantadukkhÄ«_tiÄ• dÄ«supi eseva nayo.

tatiyapeyyÄ• lo aniccadukkhavasena tehiyeva chabbÄ«satiyÄ• suttehi vutto, catutthapeyyÄ
tiparivaá¹-á¹-avasenÄ• ti.

diá¹-á¹-hisaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. okkantasaá¹ƒyuttaá¹ƒ

1-10. cakkhusuttÄ• divaá¹‡á¹‡anÄ•

302-311__._ okkantasaá¹ƒyutte \Ne II 307/ __adhimuccatÄ«_ti saddhÄ• dhimokkhaá¹ƒ paá
sammattaniyÄ• ma_nti paviá¹-á¹-ho ariyamaggaá¹ƒ. __abhabbo ca tÄ• va kÄ• laá¹ƒ kÄ• tu_
phalassa anantarÄ• yataá¹ƒ dÄ«peti. uppannasmiÃ±hi magge phalassa antarÄ• yakaraá¹‡a
--- ``ayaÃ±ca puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno assa, kappassa ca uá¸•
neva tÄ• va kappo uá¸• á¸• ayheyya, yÄ• vÄ• yaá¹ƒ puggalo na sotÄ• pattiphalaá¹ƒ sacchik
puggalo á¹-hitakappÄ«â€™â€™ ti (Pp 17). __mattaso nijjhÄ• naá¹ƒ khamantÄ«_ti pamÄ• á
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

okkantasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. uppÄ• dasaá¹ƒyuttavaá¹‡á¹‡anÄ•

312-321__._ uppÄ• dasaá¹ƒyutte \Ne II 308/ \Ee II 347/ \Be II 318/ sabbaá¹ƒ pÄ• kaá¹-amev

uppÄ• dasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kilesasaá¹ƒyuttavaá¹‡á¹‡anÄ•

322-331__._ kilesasaá¹ƒyutte \Ne II 309/ __cittasseso upakkileso_ti kataracittassa? catubhÅ
tebhÅ«makacittassa tÄ• va hotu, lokuttarassa kathaá¹ƒ upakkileso hotÄ«ti? uppattinivÄ• raá
uppajjituá¹ƒ appadÄ• nena upakkilesoti veditabbo. __nekkhammaninna_nti navalokuttaradh
samathavipassanÄ• cittaá¹ƒ. __abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«_ti paccave
abhijÄ• nitvÄ• sacchikÄ• tabbesu chaá¸·abhiÃ±Ã±Ä• dhammesu, ekaá¹ƒ dhammaá¹ƒ vÄ•
gahetabbaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

kilesasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ• riputtasaá¹ƒyuttaá¹ƒ

1-9. vivekajasuttÄ• divaá¹‡á¹‡anÄ•

332-340__._ sÄ• riputtasaá¹ƒyuttassa \Ne II 310/ paá¹-hame __na evaá¹ƒ hotÄ«_ti ahaá¹…
pahÄ«nattÄ• evaá¹ƒ na hoti. dutiyÄ• dÄ«supi eseva nayo. paá¹-hamÄ• dÄ«ni.

10. sucimukhÄ«suttavaá¹‡á¹‡anÄ•

<341> dasame __sucimukhÄ«_ti evaá¹ƒnÄ• mikÄ• . __upasaá¹…kamÄ«_ti theraá¹ƒ abhirÅ
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ samantapÄ• sÄ• dikaá¹ƒ disvÄ• ``iminÄ• saddhiá¹ƒ parihÄ• saá
upasaá¹…kami. atha therena tasmiá¹ƒ vacane paá¹-ikkhitte ``idÄ• nissa \Be II 319/ vÄ• daá
ti maÃ±Ã±amÄ• nÄ• __tena hi, samaá¹‡a, ubbhamukho bhuÃ±jasÄ«_ti Ä• ha. __disÄ• mul
catuddisÄ• mukho, catasso disÄ• olokentoti attho. __vidisÄ• mukho_ti catasso vidisÄ• olo

__vatthuvijjÄ• tiracchÄ• navijjÄ• yÄ• _ti vatthuvijjÄ• saá¹…khÄ• tÄ• ya tiracchÄ• navijjÄ• ya
lÄ• buvatthu-kumbhaá¹‡á¸• avatthu-mÅ«lakavatthu-Ä• dÄ«naá¹ƒ vatthÅ«naá¹ƒ phalasampa
__micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappentÄ«_ti teneva vatthuvijjÄ• tiracchÄ• navijjÄ• saá¹…kh
jÄ«vikaá¹ƒ kappenti, tesaá¹ƒ vatthÅ«naá¹ƒ sampÄ• danena pasannehi manussehi dinne pa
jÄ«vantÄ«ti attho. __adhomukhÄ• _ti vatthuá¹ƒ oloketvÄ• bhuÃ±jamÄ• navasena adhomuk
sabbattha yojanÄ• kÄ• tabbÄ• . api cettha __nakkhattavijjÄ• _ti ``ajja imaá¹ƒ nakkhattaá¹ƒ
gantabbaá¹ƒ, iminÄ• idaÃ±cidaÃ±ca kÄ• tabbaâ€™â€™ nti evaá¹ƒ jÄ• nanavijjÄ• . __dÅ«t
tesaá¹ƒ tesaá¹ƒ sÄ• sanaá¹ƒ gahetvÄ• tattha tattha gamanaá¹ƒ. __pahiá¹‡agamana_nti ek
ekakulassa sÄ• sanena aÃ±Ã±akulaá¹ƒ \Ne II 311/ upasaá¹…kamanaá¹ƒ. __aá¹…gavijjÄ• _
itthilakkhaá¹‡apurisalakkhaá¹‡avasena aá¹…gasampattiá¹ƒ Ã±atvÄ• ``tÄ• ya aá¹…gasamp
labbhatÄ«â€™â€™ ti evaá¹ƒ jÄ• nanavijjÄ• . __vidisÄ• mukhÄ• _ti aá¹…gavijjÄ• hi taá¹ƒ ta
sarÄ«rakoá¹-á¹-hÄ• saá¹ƒ Ä• rabbha pavattattÄ• vidisÄ• ya pavattÄ• nÄ• ma, tasmÄ• tÄ•
kappetvÄ• bhuÃ±jantÄ• vidisÄ• mukhÄ• bhuÃ±janti nÄ• ma. __evamÄ• rocesÄ«_ti ``dhar
tiÄ• dÄ«ni vadamÄ• nÄ• sÄ• sanassa niyyÄ• nikaá¹ƒ guá¹‡aá¹ƒ kathesi. taÃ±ca paribbÄ• j
paÃ±camattÄ• ni kulasatÄ• ni sÄ• sane otariá¹ƒsÅ«ti.

sÄ• riputtasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• gasaá¹ƒyuttaá¹ƒ

1. suddhikasuttavaá¹‡á¹‡anÄ•

<342> nÄ• gasaá¹ƒyutte \Ne II 312/ __aá¹‡á¸• ajÄ• _ti aá¹‡á¸• e jÄ• tÄ• . __jalÄ• bujÄ• _ti
__saá¹ƒsedajÄ• _ti saá¹ƒsede jÄ• tÄ• . __opapÄ• tikÄ• _ti upapatitvÄ• \Be II 320/ viya jÄ• t
suttaá¹ƒ aá¹-á¹-huppattiyÄ• \Ee II 349/ vuttaá¹ƒ. bhikkhÅ«naÃ±hi ``kati nu kho nÄ• gayoniyo
udapÄ• di. atha bhagavÄ• puggalÄ• naá¹ƒ nÄ• gayonÄ«hi uddharaá¹‡atthaá¹ƒ nÄ• gayoniy
suttamÄ• ha.

2-50. paá¹‡Ä«tatarasuttÄ• divaá¹‡á¹‡anÄ•

343-391__._ dutiyÄ• dÄ«su __vossaá¹-á¹-hakÄ• yÄ• _ti ahituá¹‡á¸• ikaparibuddhaá¹ƒ agaá
__dvayakÄ• rino_ti duvidhakÄ• rino, kusalÄ• kusalakÄ• rinoti attho. __sacajja maya_nti sac
__sahabyataá¹ƒ upapajjatÄ«_ti sahabhÄ• vaá¹ƒ Ä• pajjati. tatrassa akusalaá¹ƒ upapattiyÄ•
upapannÄ• naá¹ƒ sampattiyÄ• . __anna_nti khÄ• danÄ«yabhojanÄ«yaá¹ƒ. __pÄ• na_nti ya
__vattha_nti nivÄ• sanapÄ• rupanaá¹ƒ. __yÄ• na_nti chattupÄ• hanaá¹ƒ Ä• diá¹ƒ katvÄ• ya
__mÄ• la_nti yaá¹ƒkiÃ±ci sumanamÄ• lÄ• dipupphaá¹ƒ. __gandha_nti yaá¹ƒkiÃ±ci candanÄ
yaá¹ƒkiÃ±ci chavirÄ• gakaraá¹‡aá¹ƒ. __seyyÄ• vasathapadÄ«peyya_nti maÃ±capÄ«á¹-hÄ•
ekabhÅ«mikÄ• diÄ• vasathaá¹ƒ vaá¹-á¹-itelÄ• dipadÄ«pÅ«pakaraá¹‡aÃ±ca detÄ«ti attho. te
vaá¹‡á¹‡avantatÄ• ya ca sukhabahulatÄ• ya ca patthanaá¹ƒ katvÄ• imaá¹ƒ dasavidhaá¹ƒ c
sampattiá¹ƒ anubhavituá¹ƒ tattha nibbattanti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

nÄ• gasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. supaá¹‡á¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ•

392-437__._ supaá¹‡á¹‡asaá¹ƒyutte \Ne II 313/ pattÄ• naá¹ƒ vaá¹‡á¹‡avantatÄ• ya garuá¸·
vuttÄ• . idhÄ• pi paá¹-hamasuttaá¹ƒ purimanayeneva aá¹-á¹-huppattiyaá¹ƒ vuttaá¹ƒ. __hara
uddharamÄ• nÄ• ca pana te attanÄ• hÄ«ne vÄ• same vÄ• uddharituá¹ƒ sakkonti, na \Ee
paá¹‡Ä«tatare. sattavidhÄ• hi anuddharaá¹‡Ä«yanÄ• gÄ• nÄ• ma paá¹‡Ä«tatarÄ• kamba
sattasÄ«dantaravÄ• sino pathaviá¹-á¹-hakÄ• pabbataá¹-á¹-hakÄ• vimÄ• naá¹-á¹-hakÄ• ti. t
jalÄ• bujÄ• dayo paá¹‡Ä«tatarÄ• \Be II 321/, te tehi anuddharaá¹‡Ä«yÄ• . kambalassatarÄ•
te yattha katthaci disvÄ• yo koci supaá¹‡á¹‡o uddharituá¹ƒ na sakkoti. dhataraá¹-á¹-hÄ• pa
tepi koci uddharituá¹ƒ na sakkoti. ye pana sattasÄ«dantare mahÄ• samudde vasanti, te yas
vikampanaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , tasmÄ• koci uddharituá¹ƒ na sakkoti. pathaviá¹-á¹-hak
nilÄ«yanokÄ• so atthi, tasmÄ• tepi uddharituá¹ƒ na sakkoti. ye pana mahÄ• samudde Å«m
koci samo vÄ• paá¹‡Ä«tataro vÄ• supaá¹‡á¹‡o uddharituá¹ƒ sakkoti. sesaá¹ƒ nÄ• gasaá¹ƒ

supaá¹‡á¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. gandhabbakÄ• yasaá¹ƒyuttavaá¹‡á¹‡anÄ•

438-549__._ gandhabbakÄ• yasaá¹ƒyutte \Ne II 314/ __mÅ«lagandhe adhivatthÄ• _ti yassa
atthi, taá¹ƒ nissÄ• ya nibbattÄ• . so hi sakalopi rukkho tesaá¹ƒ upakappati. sesapadesupi es
__gandhagandhe_ti mÅ«lÄ• digandhÄ• naá¹ƒ gandhe. yassa hi rukkhassa sabbesampi mÅ
idha gandho nÄ• ma. tassa gandhassa gandhe, tasmiá¹ƒ adhivatthÄ• . idha mÅ«lÄ• dÄ«ni s
upakappanti. __so dÄ• tÄ• hoti mÅ«lagandhÄ• na_nti so kÄ• á¸·Ä• nusÄ• rikÄ• dÄ«naá¹ƒ n
evaá¹ƒ sabbapadesu attho veditabbo. evaÃ±hi sarikkhadÄ• nampi datvÄ• patthanaá¹ƒ á¹-h

taá¹ƒ dassetuá¹ƒ __so annaá¹ƒ detÄ«_tiÄ• di dasavidhaá¹ƒ dÄ• navatthu vuttaá¹ƒ. sesaá¹ƒ
uttÄ• namevÄ• ti.

gandhabbakÄ• yasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. valÄ• hakasaá¹ƒyuttavaá¹‡á¹‡anÄ•

550-606__._ valÄ• hakasaá¹ƒyutte \Ne II 315/ \Ee II 351/ __valÄ• hakakÄ• yikÄ• _ti valÄ• h
uppannÄ• Ä• kÄ• sacÄ• rikadevÄ• . __sÄ«tavalÄ• hakÄ• _ti sÄ«takaraá¹‡avalÄ• hakÄ• . s
__cetopaá¹‡idhimanvÄ• yÄ• _ti cittaá¹-á¹-hapanaá¹ƒ Ä• gamma. __sÄ«taá¹ƒ hotÄ«_ti yaá¹ƒ
II 322/ vÄ• sÄ«taá¹ƒ hoti, taá¹ƒ utusamuá¹-á¹-hÄ• nameva. yaá¹ƒ pana sÄ«tepi atisÄ«taá¹ƒ
sÄ«taá¹ƒ, taá¹ƒ devatÄ• nubhÄ• vena nibbattaá¹ƒ sÄ«taá¹ƒ nÄ• ma. __uá¹‡haá¹ƒ hotÄ«_ti
taá¹ƒ utusamuá¹-á¹-hÄ• nikaá¹ƒ pÄ• katikameva. yaá¹ƒ pana uá¹‡hepi atiuá¹‡haá¹ƒ, sÄ«tak
uá¹‡haá¹ƒ, taá¹ƒ devatÄ• nubhÄ• vena nibbattaá¹ƒ uá¹‡haá¹ƒ nÄ• ma. __abbhaá¹ƒ hotÄ«_
idhÄ• pi yaá¹ƒ vassÄ• ne ca sisire ca abbhaá¹ƒ uppajjati, taá¹ƒ utusamuá¹-á¹-hÄ• nikaá¹ƒ p
pana abbheyeva atiabbhaá¹ƒ, sattasattÄ• hampi candasÅ«riye chÄ• detvÄ• ekandhakÄ• ra
cittavesÄ• khamÄ• sesu abbhaá¹ƒ, taá¹ƒ devatÄ• nubhÄ• vena uppannaá¹ƒ abbhaá¹ƒ nÄ•
tasmiá¹ƒ utumhi uttaradakkhiá¹‡Ä• dipakativÄ• to hoti, ayaá¹ƒ utusamuá¹-á¹-hÄ• nova. yopi
rukkhakkhandhÄ• dipadÄ• lano ativÄ• to nÄ• ma atthi, ayaÃ±ceva, yo ca aÃ±Ã±opi akÄ• la
devatÄ• nubhÄ• vanibbatto nÄ• ma. __devo vassatÄ«_ti yaá¹ƒ vassike cattÄ• ro mÄ• se va
utusamuá¹-á¹-hÄ• nameva. yaá¹ƒ pana vasseyeva ativassaá¹ƒ, yaÃ±ca cittavesÄ• khamÄ•
devatÄ• nubhÄ• vanibbattaá¹ƒ nÄ• ma.

tatridaá¹ƒ vatthu --- eko kira vassavalÄ• hakadevaputto talakÅ«á¹-akavÄ• si khÄ«á¹‡Ä• sav
gantvÄ• vanditvÄ• aá¹-á¹-hÄ• si. thero ``kosi tvaâ€™â€™ nti pucchi. ``ahaá¹ƒ, bhante,
vassavalÄ• hakadevaputtoâ€™â€™ ti. ``tumhÄ• kaá¹ƒ kira cittena devo vassatÄ«â€™â€™
``passitukÄ• mÄ• mayaâ€™â€™ nti \Ee II 352/. ``temissatha, bhanteâ€™â€™ ti. ``meghas
na paÃ±Ã±Ä• yati, kathaá¹ƒ temissÄ• mÄ• â€™â€™ ti? ``bhante, amhÄ• kaá¹ƒcittena devo
paá¹‡á¹‡asÄ• laá¹ƒ pavisathÄ• â€™â€™ ti \Ne II 316/. ``sÄ• dhu devaputtÄ• â€™â€™ ti so
paá¹‡á¹‡asÄ• laá¹ƒ pÄ• visi. devaputto tasmiá¹ƒ pavisanteyeva ekaá¹ƒ gÄ«taá¹ƒ gÄ• yitvÄ•
samantÄ• tiyojanaá¹-á¹-hÄ• naá¹ƒ ekameghaá¹ƒ ahosi. thero addhatinto paá¹‡á¹‡asÄ• laá¹
devo nÄ• mesa aá¹-á¹-hahi kÄ• raá¹‡ehi vassati nÄ• gÄ• nubhÄ• vena supaá¹‡á¹‡Ä• nubh
saccakiriyÄ• ya utusamuá¹-á¹-hÄ• nena mÄ• rÄ• vaá¹-á¹-anena iddhibalena vinÄ• sameghe

valÄ• hakasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. vacchagottasaá¹ƒyuttavaá¹‡á¹‡anÄ•

607-661__._ vacchagottasaá¹ƒyutte \Be II 323/ \Ne II 317/ __aÃ±Ã±Ä• á¹‡Ä• _ti aÃ±Ã±Ä• á
karaá¹‡avaseneva attho veditabbo. sabbÄ• ni cetÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• nevÄ•
ekÄ• dasa suttÄ• ni paÃ±capaÃ±Ã±Ä• sa veyyÄ• karaá¹‡Ä• nÄ«ti veditabbÄ• ni.

vacchagottasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. jhÄ• nasaá¹ƒyuttaá¹ƒ

1. samÄ• dhimÅ«lakasamÄ• pattisuttavaá¹‡á¹‡anÄ•

<662> jhÄ• nasaá¹ƒyuttassa \Ne II 318/ paá¹-hame __samÄ• dhikusalo_ti paá¹-hamaá¹ƒ jh
dutiyaá¹ƒ tivaá¹…gikanti evaá¹ƒ aá¹…gavavatthÄ• nakusalo. __na samÄ• dhismiá¹ƒ samÄ•
hÄ• setvÄ• kallaá¹ƒ katvÄ• jhÄ• naá¹ƒ samÄ• pajjituá¹ƒ na sakkoti. iminÄ• nayena sesapa

2-55. samÄ• dhimÅ«lakaá¹-hitisuttÄ• divaá¹‡á¹‡anÄ•

663-716__._ dutiyÄ• dÄ«su __na samÄ• dhismiá¹ƒ á¹-hitikusalo_ti jhÄ• naá¹ƒ á¹-hapetuá¹ƒ
sattaá¹-á¹-haaccharÄ• mattaá¹ƒ jhÄ• naá¹ƒ á¹-hapetuá¹ƒ na sakkoti. __na samÄ• dhismiá¹ƒ
jhÄ• nato vuá¹-á¹-hÄ• tuá¹ƒ \Ee II 353/ akusalo, yathÄ• paricchedena vuá¹-á¹-hÄ• tuá¹ƒ na s
samÄ• dhismiá¹ƒ kallitakusalo_ti cittaá¹ƒ hÄ• setvÄ• kallaá¹ƒ kÄ• tuá¹ƒ akusalo. __na sam
Ä• rammaá¹‡akusalo_ti kasiá¹‡Ä• rammaá¹‡esu akusalo. __na samÄ• dhismiá¹ƒ gocaraku
ceva bhikkhÄ• cÄ• ragocare ca akusalo. __na samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo_ti ka
abhinÄ«harituá¹ƒ akusalo. __na samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ«_ti jhÄ• naá¹ƒ appetuá¹
__na samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ«_ti jhÄ• nappanÄ• ya satatakÄ• rÄ« na hoti, kadÄ•
samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ«_ti samÄ• dhissa sappÄ• ye upakÄ• rakadhamme pÅ«r
samÄ• pattiÄ• dÄ«hi \Ne II 319/ padehi \Be II 324/ yojetvÄ• catukkÄ• vuttÄ• . tesaá¹ƒ attho
veditabbo. sakalaá¹ƒ panettha jhÄ• nasaá¹ƒyuttaá¹ƒ lokiyajjhÄ• navaseneva kathitanti.

jhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

khandhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya dutiyo bhÄ• go.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

khandhavaggaá¹-Ä«kÄ•

1. khandhasaá¹ƒyuttaá¹ƒ

1. nakulapituvaggo

1. nakulapitusuttavaá¹‡á¹‡anÄ•

<1> bhaggÄ• \Ne II 179/ \Be II 201/ nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• . tesaá¹ƒ nivÄ• ruá¸·hÄ«vasena ``bhaggÄ• â€™â€™ tveva vuccatÄ«ti katvÄ• vuttaá¹ƒ __ ``evaá¹ƒnÄ• mak bahuvacanavasena laddhanÄ• meâ€™â€™ ti attho. __tasmiá¹ƒ vanasaá¹‡á¸• e_ti yo pana migÄ• naá¹ƒ abhayatthÄ• ya dinno, tasmiá¹ƒ vanasaá¹‡á¸• e. yasmÄ• so gahapati tasmiá¹ƒ ti puttassa vasena paÃ±Ã±Ä• yittha, tasmÄ• vuttaá¹ƒ __ ``nakulapitÄ• â€™â€™ _ti nakulas pitÄ• ti attho. bhariyÄ• pissa ``nakulamÄ• tÄ• â€™â€™ ti paÃ±Ã±Ä• yittha.

__jarÄ• jiá¹‡á¹‡o_ti \Ne II 180/ jarÄ• vasena jiá¹‡á¹‡o, na byÄ• dhiÄ• dÄ«naá¹ƒ vasena jiá¹ __vayovuá¸• á¸• ho_ti jiá¹‡á¹‡attÄ• eva vayovuá¸• á¸• hippattiyÄ• vuá¸• á¸• ho, na sÄ«lÄ• mahantatÄ• ya cirarattatÄ• ya __jÄ• timahallako. tiyaddhagato_ti paá¹-hamo majjhimo pacc tattha paá¹-hamaá¹ƒ dutiyaÃ±ca atikkantattÄ• pacchimaá¹ƒ upagatattÄ• __vayoanuppatto. dukkhavedanÄ• pavisatÄ• ya anassÄ• dakÄ• yo. gelaÃ±Ã±aá¹ƒ pana dukkhagatikanti \Be I _ti vuttaá¹ƒ. tathÄ• hi __saccavibhaá¹…ge_ (Vibh 190 Ä• dayo) dukkhasaccaniddese dukk byÄ• dhi na niddiá¹-á¹-ho. __niccapaggharaá¹‡aá¹-á¹-henÄ• _ti sabbadÄ• asucipaggharaá¹ Ä• turabhÄ• venÄ• ti Ä• ha --- __ ``Ä• turaá¹ƒyeva nÄ• mÄ• â€™â€™ _ti. __visesenÄ• _ti a Ä• turo. saá¹…gÄ• mappatto santattakÄ• yo. jarÄ• ya Ä• turatÄ• __jarÄ• turatÄ• _. kusalap bhÄ• ventÄ«ti __manobhÄ• vanÄ«yÄ• _. manasÄ• vÄ• bhÄ• vanÄ«yÄ• sambhÄ• vanÄ«y anusÄ• satÅ«_ti anu anu sÄ• satÅ«ti ayamettha atthoti Ä• ha --- __ ``punappunaá¹ƒ sÄ• sat __aparÄ• paraá¹ƒ_ pavattitaá¹ƒ hitavacanaá¹ƒ. __anotiá¹‡á¹‡e vatthusmiá¹ƒ_ yo evaá¹ƒ ka guá¹‡o dosoti vacanaá¹ƒ. __tantivasenÄ• _ti tantisannissayena ayaá¹ƒ anusÄ• sanÄ« nÄ• n eva vevacanaá¹ƒ.

__aá¹‡á¸• aá¹ƒ viya bhÅ«to_ti adhikopamÄ• kÄ• yassa aá¹‡á¸• akosato abaladubbalabhÄ ``aá¹‡á¸• aá¹ƒ hÄ«â€™â€™ _tiÄ• di. __bÄ• loyeva_ tÄ• disattabhÄ• vasamaá¹…gÄ« muhu

__vippasannÄ• nÄ«_ti pakatimÄ• kÄ• raá¹ƒ atikkamitvÄ• visesena pasannÄ• ni. tenÄ• ha
pasannÄ• nÄ«â€™â€™ _ti. pasannacittasamuá¹-á¹-hitarÅ«pasampadÄ• hi tÄ• hi tassa muk
Ä• ha --- __ ``parisuddhoti niddosoâ€™â€™ _ti. tenevÄ• ha __ ``nirupakkilesatÄ• yÄ• â€™â
etenevassindriyavippasannatÄ• kÄ• raá¹‡ampi saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-habbaá¹ƒ. __esa
__nayaggÄ• hapaÃ±Ã±Ä• kiresÄ• _ti idaá¹ƒ anÄ• vajjanavaseneva vuttabhÄ• vaá¹ƒ sandh

__yaá¹ƒ neva puttassÄ• _tiÄ• di ``ovadatu no, bhante, bhagavÄ• yathÄ• mayaá¹ƒ paralok
samÄ• gaccheyyÄ• mÄ• â€™â€™ ti vuttavacanaá¹ƒ sandhÄ• ya vuttameva. __madhuradha
paá¹-iladdhÄ• , tassa attano pemagÄ• ravagahitattÄ• __ ``amatÄ• bhisekoâ€™â€™ ti vedit

__idaá¹ƒ_ padadvayaá¹ƒ. __Ä• rakattÄ• kilesehi_ maggena samucchinnattÄ• . __anaye_ti
anattheti attho. __anaye_ vÄ• anupÄ• ye. __na iriyanato_ avattanato. __aye_ti vaá¸• á¸• hi
__araá¹‡Ä«yato_ti payirupÄ• sitabbato. niruttinayena padasiddhi veditabbÄ• purimesu atth
pacchime \Ne II 181/ pana saddasatthavasenapi. yadipi ariyasaddo ``ye hi vo ariyÄ•
parisuddhakÄ• yakammantÄ• â€™â€™ tiÄ• dÄ«su (MN I 35) visuddhÄ• sayapayogesu put
ariyamaggÄ• dhigamena sabbalokuttarabhÄ• vena ca ariyabhÄ• vo adhippetoti dassento Ä
cÄ• â€™â€™ _tiÄ• di. tattha __paccekabuddhÄ• tathÄ• gatasÄ• vakÄ• ca sappurisÄ• _ti i
sappurisÄ• â€™â€™ ti idha vuttapadÄ• naá¹ƒ atthaá¹ƒ asaá¹…karato dassetuá¹ƒ vuttaá¹ƒ.
ariyasappurisabhÄ• vÄ• abhinnasabhÄ• vÄ• , tasmÄ• __ ``sabbeva vÄ• â€™â€™ _tiÄ• di

__ettÄ• vatÄ• hi buddhasÄ• vako vutto, _ tassa hi ekantena kalyÄ• á¹‡amitto icchitabbo pa
paá¹-hamamaggassa anuppajjanato. visesato cassa bhagavÄ• va ``kalyÄ• á¹‡amittoâ€™â€
vuttaÃ±hetaá¹ƒ ``mamaÃ±hi, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sat
parimuccantÄ«â€™â€™ tiÄ• di (SN a I 129; c V 2). so eva ca aveccapasÄ• dÄ• dhigamena
vuttampi cetaá¹ƒ ``yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ m
nÄ• tikkamantÄ«â€™â€™ ti (Ud 45; Vin II 385). __kataÃ±Ã±utÄ• dÄ«hi paccekabuddhabuc
jÄ• nÄ• tÄ«ti kataÃ±Ã±Å«. kataá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ karotÄ«ti katavedÄ«. paccekabu
kappasatasahassesu kataá¹ƒ upakÄ• raá¹ƒ jÄ• nanti, kataÃ±ca pÄ• kaá¹-aá¹ƒ karonti
satijananaÄ• misapaá¹-iggahaá¹‡Ä• dinÄ• . tathÄ• saá¹ƒsÄ• radukkhadukkhitassa sakkacc
attanÄ• kÄ• tuá¹ƒ sakkÄ• . sammÄ• sambuddho pana kappÄ• naá¹ƒ asaá¹…khyeyyasahas
maggaphalÄ• naá¹ƒ upanissayaÃ±ca jÄ• nanti, pÄ• kaá¹-aÃ±ca karonti. sÄ«ho viya ca evaá
dhammadesanaá¹ƒ karontena buddhakiccaá¹ƒ karonti. yÄ• ya paá¹-ipattiyÄ• ariyÄ• diá¹-á¹
appaá¹-ipajjanaá¹ƒ, tattha ca Ä• darÄ• bhÄ• vo __ariyÄ• naá¹ƒ adassanasÄ«latÄ• , na ca d
veditabbÄ• . __cakkhunÄ• adassÄ• vÄ«_ti ettha cakkhu nÄ• ma na maá¹ƒsacakkhu eva, a
__ ``dibbacakkhunÄ• vÄ• â€™â€™ _ti. __ariyabhÄ• vo_ti yehi yogato ``ariyÄ• â€™â€™ ti
maggaphaladhammÄ• daá¹-á¹-habbÄ• .

__tatrÄ• _ti Ã±Ä• á¹‡adassanasseva dassanabhÄ• ve. __vatthÅ«_ti adhippetatthaÃ±Ä• pa

vuttepÄ«_ti evaá¹ƒ aÃ±Ã±Ä• padesena attupanÄ• yikaá¹ƒ katvÄ• \Be II 204/ vuttepi. __dha
lokuttaradhammaá¹ƒ, catusaccadhammaá¹ƒ vÄ• . __ariyakaradhammÄ• _ aniccÄ• nupassa
aniccÄ• dayo, cattÄ• ri vÄ• ariyasaccÄ• ni.

__avinÄ«to_ti \Ne II 182/ na vinÄ«to adhisÄ«lasikkhÄ• dÄ«naá¹ƒ vasena na sikkhito. yesaá
saá¹ƒvaravinayÄ• dÄ«naá¹ƒ abhÄ• vena ayaá¹ƒ ``avinÄ«toâ€™â€™ ti vuccati, te tÄ• va da
nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ«lasaá¹ƒvaro_ti pÄ• timokkhasaá¹ƒvaro vedi
kÄ• yikavÄ• casiko avÄ«tikkamo. __satisaá¹ƒvaro_ti indriyÄ• rakkhÄ• , sÄ• ca tathÄ• pava
__Ã±Ä• á¹‡asaá¹ƒvaro_ti ``sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mÄ«â€™â€™ ti (Sn 1041) vatvÄ
pidhÄ«yareâ€™â€™ ti (Sn 1041) vacanato sotasaá¹…khÄ• tÄ• naá¹ƒ
taá¹‡hÄ• diá¹-á¹-hiduccaritaavijjÄ• avasiá¹-á¹-hakilesÄ• naá¹ƒ saá¹ƒvaro pidahanaá¹ƒ samu
veditabbaá¹ƒ. __khantisaá¹ƒvaro_ti adhivÄ• sanÄ• , sÄ• ca tathÄ• pavattÄ• khandhÄ• , ad
ti keci vadanti. __vÄ«riyasaá¹ƒvaro_ kÄ• mavitakkÄ• dÄ«naá¹ƒ vinodanavasena pavattaá¹ƒ
aá¹…gena tassa tassa aá¹…gassa pahÄ• naá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ_. vikkhambhar
__vikkhambhanappahÄ• naá¹ƒ_. sesapadattayepi eseva nayo.

__iminÄ• pÄ• timokkhasaá¹ƒvarenÄ• _tiÄ• di sÄ«lasaá¹ƒvarÄ• dÄ«naá¹ƒ vivaraá¹‡aá¹ƒ. ta
__iti_-saddo Ä• diattho. tena ``upagatoâ€™â€™ tiÄ• dinÄ• __vibhaá¹…ge_ (Vibh 511) Ä• g
saá¹ƒvaravibhaá¹…gaá¹ƒ dasseti. __kÄ• yaduccaritÄ• dÄ«na_nti dussÄ«lyasaá¹…khÄ• tÄ•
kÄ• yavacÄ«duccaritÄ• dÄ«naá¹ƒ muá¹-á¹-hasaccasaá¹…khÄ• tassa pamÄ• dassa, abhijjh
akkhantiaÃ±Ã±Ä• á¹‡akosajjÄ• naÃ±ca. __saá¹ƒvaraá¹‡ato_ti pidahanato, __vinayanato_ti
virÅ«papavattiyÄ• vinayanato, kÄ• yaduccaritÄ• dÄ«naá¹ƒ vÄ• apanayanato, kÄ• yÄ• dÄ«
vicchinditvÄ• ujukanayanatoti attho. paccayasamavÄ• ye uppajjanÄ• rahÄ• naá¹ƒ kÄ• yadu
tathÄ• anuppÄ• danameva saá¹ƒvaraá¹‡aá¹ƒ vinayanaÃ±ca veditabbaá¹ƒ.

yaá¹ƒ pahÄ• nanti sambandho. __ ``nÄ• marÅ«paparicchedÄ• dÄ«su vipassanÄ• Ã±Ä• á¹‡
nanu nÄ• marÅ«paparicchedapaccayapariggahakaá¹…khÄ• vitaraá¹‡Ä• ni na vipassanÄ• Ã
appavattanato? saccametaá¹ƒ, vipassanÄ• Ã±Ä• á¹‡assa pana adhiá¹-á¹-hÄ• nabhÄ• vato
nÄ• marÅ«pamattamidaá¹ƒ, ``natthi ettha attÄ• vÄ• attaniyaá¹ƒ \Be II 205/ vÄ• â€™â€™ ti
pavattaÃ±Ä• á¹‡aá¹ƒ __nÄ• marÅ«pavavatthÄ• naá¹ƒ_. sati vijjamÄ• ne khandhapaÃ±caka
satÄ« tasmiá¹ƒ kÄ• ye diá¹-á¹-hi __sakkÄ• yadiá¹-á¹-hi, _ sÄ• ca ``rÅ«paá¹ƒ attato samanu
evaá¹ƒ pavattÄ• attadiá¹-á¹-hi. tassa nÄ• marÅ«passa kammÄ• vijjÄ• dipaccayapariggaá¹‡
__paccayapariggaho_. ``natthi hetu, natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™
__ahetudiá¹-á¹-hi_. ``issarapurisapajÄ• patipakatiaá¹‡ukÄ• lÄ• dÄ«hi loko pavattati nivattati
tathÄ• pavattÄ• diá¹-á¹-hi __visamahetudiá¹-á¹-hi. tassevÄ• _ti paccayapariggahasseva.
__kaá¹…khÄ• vitaraá¹‡enÄ• _ti yathÄ• etarahi nÄ• marÅ«passa kammÄ• dipaccayato upp
anÄ• gatepÄ«ti tÄ«su kÄ• lesu vicikicchÄ• panayanaÃ±Ä• á¹‡ena. __kathaá¹ƒkathÄ«bhÄ• v
ahaá¹ƒ \Ne II 183/ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayapavattÄ• ya (MN I 18; SN a II 2

__kalÄ• pasammasanenÄ• _ti ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â
khandhapaÃ±cakaá¹ƒ ekÄ• dasasu okÄ• sesu pakkhipitvÄ• sammasanavasena pavattena
mamÄ• ti gÄ• hassÄ• _ti ``attÄ• attaniyaâ€™â€™ nti gahaá¹‡assa. __maggÄ• maggavava
maggÄ• maggaÃ±Ä• á¹‡avisuddhiyÄ• . __amagge maggasaÃ±Ã±Ä• yÄ• _ti amagge obhÄ•
uppannasaÃ±Ã±Ä• ya. yasmÄ• sammadeva saá¹…khÄ• rÄ• naá¹ƒ udayaá¹ƒ passanto ``ev
anurÅ«pakÄ• raá¹‡ato uppajjanti, na pana ucchijjantÄ«â€™â€™ ti gaá¹‡hÄ• ti, tasmÄ• vut
ucchedadiá¹-á¹-hiyÄ• â€™â€™ _ti. yasmÄ• pana saá¹…khÄ• rÄ• naá¹ƒ vayaá¹ƒ ``yadipim
vattanti, uppannuppannÄ• pana appaá¹-isandhikÄ• nirujjhantevÄ• â€™â€™ ti passato kut
vuttaá¹ƒ __ ``vayadassanena sassatadiá¹-á¹-hiyÄ• â€™â€™ _ti. __bhayadassanenÄ• _ti
bhayatÅ«paá¹-á¹-hÄ• naÃ±Ä• á¹‡ena. __sabhaye_ti sabbabhayÄ• naá¹ƒ Ä• karabhÄ• vato
sakaladukkhavÅ«pasamasaá¹…khÄ• tassa paramassÄ• sassa paá¹-ipakkhabhÄ• vato ca s
__abhayasaÃ±Ã±Ä• yÄ• _ti ``abhayaá¹ƒ khemaâ€™â€™ nti uppannasaÃ±Ã±Ä• ya. __assÄ
paÃ±cupÄ• dÄ• nakkhandhesu assÄ• danavasena pavattasaÃ±Ã±Ä• , yo ``Ä• layÄ• bhinive
__abhiratisaÃ±Ã±Ä• _ tattheva abhiramaá¹‡avasena pavattasaÃ±Ã±Ä• , yÄ• ``nandÄ«â€™
__amuccitukÄ• matÄ• _ Ä• dÄ• naá¹ƒ. __anupekkhÄ• _ saá¹…khÄ• rehi anibbindanaá¹ƒ, s
__dhammaá¹-á¹-hitiyaá¹ƒ_ paá¹-iccasamuppÄ• de. __paá¹-ilomabhÄ• vo_ sassatucchedagg
paccayÄ• kÄ• rapaá¹-icchÄ• dakamoho vÄ• . __nibbÄ• ne_ \Be II 206/ __ca paá¹-ilomabhÄ
nibbÄ• napaá¹-icchÄ• dakamoho vÄ• . __saá¹…khÄ• ranimittaggÄ• ho_ti yÄ• disassa kilesa
saá¹…khÄ• ranimittaá¹ƒ na muÃ±cati, so kileso, yo ``saá¹ƒyogÄ• bhinivesoâ€™â€™ tipi vu
__saá¹…khÄ• ranimittaggÄ• hassa, _ atikkamanameva vÄ• __pahÄ• naá¹ƒ_.

pavatti eva __pavattibhÄ• vo, _ pariyuá¹-á¹-hÄ• nanti attho. __nÄ«varaá¹‡Ä• didhammÄ• n
nÄ«varaá¹‡apakkhiyÄ• kilesÄ• vitakkavicÄ• rÄ• dayo ca gayhanti. catunnaá¹ƒ ariyamaggÄ
accantaá¹ƒ appavattibhÄ• vena yaá¹ƒ pahÄ• nanti sambandho. kena pana pahÄ• nanti? ``a
viÃ±Ã±Ä• yamÄ• noyamattho tesaá¹ƒ bhÄ• vitattÄ• appavattivacanato. __ ``samudayapakk
cattÄ• ropi maggÄ• catusaccÄ• bhisamayÄ• ti katvÄ• tehi pahÄ• tabbena tena tena samu
pahÄ• tabbattÄ• samudayasabhÄ• vattÄ• ca. __saccavibhaá¹…ge_ ca sabbakilesÄ• naá¹
``samudayapakkhikÄ• â€™â€™ ti diá¹-á¹-hiÄ• dayo vuccanti. __paá¹-ipassaddhattaá¹ƒ_ vÅ

__saá¹…khatanissaá¹-atÄ• _ saá¹…khÄ• rasabhÄ• vÄ• bhÄ• vo. __pahÄ«nasabbasaá¹…k
virahitasabbasaá¹…khataá¹ƒ, visaá¹…khÄ• ranti attho. pahÄ• naÃ±ca taá¹ƒ vinayo cÄ• ti __
atthena. dutiyena pana pahÄ«yatÄ«ti pahÄ• naá¹ƒ, tassa vinayoti yojetabbo.

__bhinnasaá¹ƒvarattÄ• _ti \Ne II 184/ naá¹-á¹-hasaá¹ƒvarattÄ• , saá¹ƒvarÄ• bhÄ• vatoti atth
asamÄ• dinnasaá¹ƒvaropi saá¹…gahitova hoti. samÄ• dÄ• nena hi sampÄ• detabbo saá¹ƒv
__ariye_ti ariyo. paccattavacanaÃ±hetaá¹ƒ. __esese_ti eso eso, atthato anaÃ±Ã±oti attho. _
taá¹ƒsabhÄ• vo, sappuriso ariyasabhÄ• vo, ariyo ca sappurisabhÄ• voti attho.

__so aha_nti attanÄ• parikappitaá¹ƒ attÄ• naá¹ƒ diá¹-á¹-higatiko vadati. ``ahaá¹ƒbuddhinib
ti hi attavÄ• dino laddhi. __advaya_nti dvayatÄ• rahitaá¹ƒ. abhinnaá¹ƒ vaá¹‡á¹‡ameva ``acc
``accÄ«ti vaá¹‡á¹‡o evÄ• â€™â€™ ti tesaá¹ƒ ekattaá¹ƒ passanto viya yathÄ• parikappitaá¹ƒ
``rÅ«paâ€™â€™ nti, yathÄ• diá¹-á¹-haá¹ƒ vÄ• rÅ«paá¹ƒ, ``attÄ• â€™â€™ ti gahetvÄ• tesa
daá¹-á¹-habbo. ettha ca ``rÅ«paá¹ƒ attÄ• â€™â€™ ti \Be II 207/ imissÄ• pavattiyÄ• abhÄ•
attaggahaá¹‡aá¹ƒ pavattamÄ• naá¹ƒ acciyaá¹ƒ vaá¹‡á¹‡aggahaá¹‡aá¹ƒ viya ``advayadassa
upamÄ• yo ca anaÃ±Ã±attÄ• digahaá¹‡anidassanavaseneva vuttÄ• , na vaá¹‡á¹‡Ä• dÄ«na
vijjamÄ• nadassanatthaá¹ƒ. na hi attani sÄ• mibhÄ• vena rÅ«paÃ±ca sakiÃ±canabhÄ• vena
rÅ«pa_nti attÄ• naá¹ƒ rÅ«passa sabhÄ• vato Ä• dhÄ• raá¹‡abhÄ• vena. __rÅ«pasmiá¹ƒ vÄ
Ä• dhÄ• raá¹‡abhÄ• vena diá¹-á¹-hipassanÄ• ya passati. __pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ«_ti
diá¹-á¹-hitaá¹‡hÄ• hi ``rÅ«paá¹ƒ attÄ• , rÅ«pavÄ• attÄ• â€™â€™ tiÄ• dinÄ• khandhapaÃ±
tiá¹-á¹-hanato. tenÄ• ha __ ``pariyuá¹-á¹-hÄ• nÄ• kÄ• renÄ• â€™â€™ _tiÄ• di. __eseva nay
attato samanupassatÄ«â€™â€™ tiÄ• dinÄ• rÅ«pakkhandhe vutto saá¹ƒvaá¹‡á¹‡anÄ• nayo
eva nayo veditabbo.

__suddharÅ«pamevÄ• _ti arÅ«pena amissitaá¹ƒ kevalaá¹ƒ rÅ«pameva. __arÅ«pa_nti sudd
aggahitattÄ• . __catÅ«su khandhesu tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ vasenÄ• _ti catÅ«su khandh
tiá¹‡á¹‡aá¹ƒ gahaá¹‡avasena rÅ«pÄ• rÅ«pamissako attÄ• kathito tasmiá¹ƒ tasmiá¹ƒ gahaá
vedanÄ• divinimuttaarÅ«padhamme kasiá¹‡arÅ«pena saddhiá¹ƒ sabbarÅ«padhamme ca ek
__paÃ±casu á¹-hÄ• nesu ucchedadiá¹-á¹-hi kathitÄ• , _ te te eva dhamme ``attÄ• â€™â€™
ucchedabhÄ• vato. avasesesu pana pannarasasu á¹-hÄ• nesu rÅ«paá¹ƒ ``attÄ• â€™â€™ ti
tattha niccasaÃ±Ã±aá¹ƒ na vissajjeti kasiá¹‡arÅ«pena taá¹ƒ missetvÄ• tassa ca uppÄ• dÄ•
tasmÄ• ssa tatthapi hotiyeva __sassatadiá¹-á¹-hi_ ekaccasassatagÄ• havasenapi. __maggÄ
viparÄ«tadassanato. __na saggÄ• varaá¹‡Ä• _ akammapathappattatÄ• ya. akiriyÄ• hetukam
kammapathadiá¹-á¹-hiyo.

__kÄ• yo_ti rÅ«pakÄ• yo. so __Ä• turoyeva_ asavasabhÄ• vato. __rÄ• gadosamohÄ• nuga
appahÄ«narÄ• gadosamohasantÄ• ne \Ne II 185/ pavattaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sutte.
Ä• turabhÄ• vena. __nikkilesatÄ• yÄ• _ti sayaá¹ƒ pahÄ«nakilesasantÄ• nagatatÄ• ya. __se
pahÄ«nakilese upÄ• dÄ• ya, appahÄ«ne pana upÄ• dÄ• ya Ä• turacittÄ• . __anÄ• turacittat
vaá¹-á¹-Ä• nusÄ• rimahÄ• janassa viya tesaá¹ƒ cittassa kilesavasena Ä• turattÄ• bhÄ• vato

nakulapitusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. devadahasuttavaá¹‡á¹‡anÄ•

<2> __devÄ• _ \Be II 208/ __vuccanti rÄ• jÄ• no_ ``dibbanti kÄ• maguá¹‡ehi kÄ«á¸·anti laá
puÃ±Ã±Ä• nubhÄ• vena jotantÄ«â€™â€™ ti katvÄ• . tesaá¹ƒ dahoti __devadaho_. sayaá¹ƒ

``devadahoâ€™â€™ _ti vutto. __tassa avidÅ«re nigamo ``devadahaâ€™â€™ ntveva saá¹…
``varaá¹‡Ä• nagaraá¹ƒ, godhÄ• gÄ• moâ€™â€™ ti. pacchÄ• bhÅ«miyaá¹ƒ aparadisÄ• yaá¹
pacchÄ• bhÅ«maá¹ƒ, taá¹ƒ gantukÄ• mÄ• __pacchÄ• bhÅ«magamikÄ• . te sabhÄ• re_ti te
sabhÄ• re kÄ• tukÄ• matÄ• ya. yadi thero tesaá¹ƒ bhÄ• ro, therassapi te bhÄ• rÄ• evÄ• ti _
kÄ• tukÄ• matÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. evaÃ±hi thero te ovaditabbe anusÄ• sitabbe ma
tamatthaá¹ƒ vivaranto __ ``yo hÄ«â€™â€™ _tiÄ• dimÄ• ha. __ayaá¹ƒ nibbhÄ• ro nÄ• ma_
bhÄ• raá¹ƒ katvÄ• avattanato.

__catubbidhenÄ• _ti dhÄ• tukosallaá¹ƒ Ä• yatanakosallaá¹ƒ paá¹-iccasamuppÄ• dakosallaá
á¹-hÄ• nÄ• á¹-á¹-hÄ• nakosallanti evaá¹ƒ catubbidhena.

__te_ mahallakÄ• bÄ• dhikÄ• tidaharapuggale gaá¹‡hitvÄ• va gacchati. te hi divasadvayen
eva. __hatthivÄ• naratittira_paá¹-ibaddhaá¹ƒ __vatthuá¹ƒ kathetvÄ• . ``eá¸·akÄ• á¸·agumbe
kÄ• á¸·atiá¹‡agacchamaá¹‡á¸• apeâ€™â€™ tipi vadanti.

vividhaá¹ƒ nÄ• nÄ• bhÅ«taá¹ƒ rajjaá¹ƒ virajjaá¹ƒ, virajjameva __verajjaá¹ƒ, _ tattha gataá¹ƒ
attho. tenÄ• ha __ ``ekassÄ• â€™â€™ _tiÄ• di. __cittasudattÄ• dayo_ti cittagahapatianÄ• t
__vÄ«maá¹ƒsakÄ• _ti dhammavicÄ• rakÄ• . __ki_nti kÄ«disaá¹ƒ. __dassana_nti siddhantaá
adhippÄ• yo. __dhammassÄ• _ti bhagavatÄ• vuttadhammassa. __anudhamma_nti anukÅ«
pana veneyyajjhÄ• sayÄ• nurÅ«padesanÄ• vitthÄ• roti Ä• ha --- __ ``vuttabyÄ• karaá¹‡assa
dhÄ• reti attano \Ne II 186/ phalanti __dhammo, _ kÄ• raá¹‡anti Ä• ha --- __ ``sahadhammik
_ti. __iminÄ• pi_ pÄ• á¹-hantarena __vÄ• do eva dÄ«pito, _ na tena pakÄ• sitÄ• kiriyÄ• .

__taá¹‡hÄ• vaseneva_ channampi padÄ• naá¹ƒ __attho veditabbo_. yasmÄ• rÄ• gÄ• dayo
avatthÄ• visesÄ• ti. tenÄ• ha __ ``taá¹‡hÄ• hÄ«â€™â€™ _tiÄ• di. vihananti kÄ• yaá¹ƒ citta
dukkhanti Ä• ha --- __ ``avighÄ• toti_ \Be II 209/ __nidukkhoâ€™â€™ _ti. upÄ• yÄ• seti upa
upatÄ• po. tappaá¹-ipakkho pana __anupÄ• yÄ• so nirÅ«patÄ• po_ daá¹-á¹-habbo. __sabba

devadahasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hÄ• liddikÄ• nisuttavaá¹‡á¹‡anÄ•

<3> ``avantidakkhiá¹‡Ä• patheâ€™â€™ ti aÃ±Ã±esu suttapadesu Ä• gatattÄ• Ä• ha __
``avantidakkhiá¹‡Ä• pathasaá¹…khÄ• teâ€™â€™ _ti. majjhimadesato hi dakkhiá¹‡adisÄ• ya
pavattayittha ettha laddhÄ«ti __pavattaá¹ƒ, _ pavattitabbaá¹-á¹-hÄ• nanti Ä• ha ``laddhipava
ti. ruppanasabhÄ• vo dhammoti katvÄ• __rÅ«padhÄ• tÅ«ti rÅ«pakkhandho_ vutto. __rÅ«pa
Ä• rammaá¹‡apaccayabhÅ«tena __rÄ• gena_ sahajÄ• tenapi asahajÄ• tenapi upanissayab
__vinibaddhaá¹ƒ_ paá¹-ibaddhaá¹ƒ __kammaviÃ±Ã±Ä• á¹‡aá¹ƒ. okasÄ• rÄ«_ti vuccati --- ``

rÅ«padhÄ• tusaÃ±Ã±ite oke sarati pavattatÄ«â€™â€™ ti katvÄ• . avati ettha gacchati pavat
pavattiá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha --- __ ``gehasÄ• rÄ« Ä• layasÄ• rÄ«â€™â€™ _ti.

ugacchati vÄ• ettha vedanÄ• dÄ«hi saddhiá¹ƒ samavetÄ«ti __oko, _ cakkhurÅ«pÄ• di. __p
Ä• rammaá¹‡Ä• divasena paccayo. __paccayo hotÄ«_ti anantarasamanantarÄ• dinÄ• ceva
kammÅ«panissayaÄ• rammaá¹‡Ä• dinÄ• ca. ``viÃ±Ã±Ä• á¹‡adhÄ• tu kho, gahapatÄ«â€™
``kammaviÃ±Ã±Ä• á¹‡avipÄ• kaviÃ±Ã±Ä• á¹‡esu kataraá¹ƒ nu khoâ€™â€™ ti __sammoho
__vighÄ• tatthaá¹ƒ_ apagamanatthaá¹ƒ. __asambhinnÄ• vÄ• _ti asaá¹ƒkiá¹‡á¹‡Ä• va desan
catasso abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo vuttÄ• _ --- ``rÅ«pupayaá¹ƒ vÄ• , bhikk
tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya, rÅ«pÄ• rammaá¹‡aâ€™â€™ ntiÄ• dinÄ• (SN b III 53). _
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo __dassetumpi_.

daá¸·haá¹ƒ abhinivesavasena Ä• rammaá¹‡aá¹ƒ upentÄ«ti __upayÄ• , _ taá¹‡hÄ• diá¹-á¹-h
__adhiá¹-á¹-hÄ• nabhÅ«tÄ• _ti patiá¹-á¹-hÄ• nabhÅ«tÄ• . __abhinivesabhÅ«tÄ• _ti taá¹ƒ taâ
abhinivissa ajjhosÄ• ya pavattiyÄ• kÄ• raá¹‡abhÅ«tÄ• . __anusayabhÅ«tÄ• _ti rÄ• gÄ• nus
__uparimakoá¹-iyÄ• _ti pahÄ• nassa uparimakoá¹-iyÄ• \Ne II 187/. buddhÄ• naÃ±Ã±eva hi
pubbe aggahitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aggahitamevÄ• ti katvÄ• kasmÄ• idha desanÄ• kat
II 210/ __viÃ±Ã±Ä• á¹‡aá¹ƒ kasmÄ• gahitaâ€™â€™ _nti. pubbe ``viÃ±Ã±Ä• á¹‡adhÄ• turÄ
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti vuccamÄ• ne yathÄ• yathÄ• sammoho siyÄ• paccayapaccayu
idha pana sammohassa okÄ• sova natthi avisesena paÃ±casu khandhesu kilesappahÄ• na
``kilesappahÄ• nadassanatthaâ€™â€™ _ntiÄ• di. __kammaviÃ±Ã±Ä• á¹‡ena okaá¹ƒ asara
itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ. __asarantenÄ• _ti anupagacchantena.

__paccayaá¹-á¹-henÄ• _ti Ä• rammaá¹‡Ä• dipaccayabhÄ• vena. __nimittaá¹ƒ_ uppattikaá¹
niketa_nti Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• tena nivÄ• saá¹-á¹-hÄ• nabhÅ«tena rÅ«pame
rÅ«panimittaniketaá¹ƒ.

__chandarÄ• gassa balavadubbalatÄ• yÄ• _ti ajjhattakhandhapaÃ±cake chandarÄ• gassa
``okoâ€™â€™ ti, bahiddhÄ• chasu Ä• rammaá¹‡esu tassa dubbalatÄ• ya tÄ• ni ``niketaâ€™
yathÄ• vuttamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ __ ``samÄ• nepi hÄ«â€™â€™ _ti
vuccati_ gehameva rattiá¹-á¹-hÄ• nabhÄ• vato. __niketanti vuccati_ uyyÄ• nÄ• di divÄ• á¹-á
dubbalataro hoti_ chandarÄ• go.

__gehassitasukhenÄ• _ti gehanissitena cittassa sukhena __sukhito_ sukhappatto __hoti. ki
khuddakesu ceva mahantesu ca kattabbatthesu. __saya_nti attanÄ• . __anto_ti cittajjhÄ• sa

__evaá¹ƒrÅ«po_ti Ä«disarÅ«po. vaá¹‡á¹‡asaddo viya rÅ«pasaddo rÅ«pÄ• yatanassa viya s
adhippÄ• yena __ ``dÄ«gharassa kÄ• á¸·odÄ• tÄ• dÄ«su rÅ«pesÅ«â€™â€™ _ti vuttaá¹ƒ. _

somanassÄ• dÄ«su. tattha hi ``abhiá¹‡haá¹ƒ somanassito bhaveyyaâ€™â€™ nti patthanÄ•
nÄ• mÄ• _ti visayavasena saÃ±Ã±Ä• visesapatthanamÄ• ha. __evaá¹ƒviÃ±Ã±Ä• á¹‡o_ti pa
viÃ±Ã±Ä• á¹‡avisesapatthanaá¹ƒ vadati --- ``evaá¹ƒnipuá¹‡arÅ«padassanasamatthaá¹ƒ,
evaá¹ƒpaÃ±capasÄ• dapaá¹-imaá¹‡á¸• itanissayaÃ±ca me viÃ±Ã±Ä• á¹‡aá¹ƒ bhaveyyÄ• â€

__vaá¹-á¹-aá¹ƒ purato akurÅ«mÄ• no_ti loke cittaá¹ƒ apatthento. __asiliá¹-á¹-haá¹ƒ_ pubber
asambaddhaá¹ƒ. vadanti etenÄ• ti __vÄ• do, _ dosoti Ä• ha --- __ ``tuyhaá¹ƒ dosoâ€™â€™
imasmiá¹ƒyeva samÄ• game. __nibbeá¹-hehi_ dosato attÄ• naá¹ƒ mocehi.

hÄ• liddikÄ• nisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyahÄ• liddikÄ• nisuttavaá¹‡á¹‡anÄ•

<4> __cÅ«á¸·achakkapaÃ±he_ti \Ne II 188/ \Be II 211/ mÅ«lapaá¹‡á¹‡Ä• se cÅ«á¸·ataá¹‡h
390 Ä• dayo). __mahÄ• sakkapaÃ±hepÄ«_ti mahÄ• taá¹‡hÄ• saá¹…khayasuttepi (MN I 39
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• disuttapadaá¹ƒ. taá¹‡hÄ• sammadeva khÄ«yati ett
asaá¹…khatÄ• dhÄ• tÅ«ti Ä• ha __ ``taá¹‡hÄ• saá¹…khaye nibbÄ• neâ€™â€™ _ti. __anta
antarahitaniá¹-á¹-hÄ• . tenÄ• ha __ ``satataniá¹-á¹-hÄ• â€™â€™ _ti. __sesapadesÅ«_ti ``ac
tiÄ• dÄ«su.

dutiyahÄ• liddikÄ• nisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<5> __samÄ• dhÄ«_ti appanÄ• samÄ• dhi, upacÄ• rasamÄ• dhi vÄ• . __kammaá¹-á¹-hÄ•
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ. ``phÄ• tiá¹ƒ gamissatÄ«â€™â€™ ti pÄ• á¹-ho. __patthe
Ä«disaá¹ƒ rÅ«paá¹ƒ bhaveyyÄ• â€™â€™ ti. __abhivadatÄ«_ti taá¹‡hÄ• diá¹-á¹-hivasena ab
__ ``tÄ• ya abhinandanÄ• yÄ• â€™â€™ _tiÄ• di. ``aho piyaá¹ƒ iá¹-á¹-haâ€™â€™ nti vacÄ«
lobhuppÄ• de sati abhivadatiyeva nÄ• ma. tenÄ• ha __ ``vÄ• caá¹ƒ abhindantoâ€™â€™ _ti
pariá¹‡Ä• metvÄ• anaÃ±Ã±agocaraá¹ƒ viya katvÄ• gaá¹‡hanto __ajjhosÄ• ya tiá¹-á¹-hati_
``gilitvÄ• ti pariniá¹-á¹-hapetvÄ• gaá¹‡hÄ• tÄ«â€™â€™ _ti. ``abhinandatÄ«â€™â€™ tiÄ• da
vuttÄ• , ``uppajjati nandÄ«â€™â€™ ti dvÄ• rappattavasena. paá¹-hamehi padehi anusayo,
pariyuá¹-á¹-hÄ• nanti keci ``gahaá¹‡aá¹-á¹-hena upÄ• dÄ• naâ€™â€™ nti katvÄ• . __nÄ• bh
ettha heá¹-á¹-hÄ• vuttavipariyÄ• yena attho veditabbo. __na ``iá¹-á¹-haá¹ƒ kantaâ€™â€™ n
``iá¹-á¹-haâ€™â€™ nti na vadati, ``kantaâ€™â€™ nti na vadati. __nÄ• bhivadatiyeva_ taá¹‡

samÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-isallÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

<6> __Ã±atvÄ• _ \Be II 212/ __Ä• hÄ• _ti ``sati kÄ• yaviveke cittaviveko, tasmiá¹ƒ sati upad
laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ã±atvÄ• Ä• ha.

paá¹-isallÄ• á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. upÄ• dÄ• paritassanÄ• suttavaá¹‡á¹‡anÄ•

<7> __gahaá¹‡ena_ \Ne II 189/ __uppannaá¹ƒ paritassana_nti khandhapaÃ±cake ``ahaá¹ƒ
uppannaá¹ƒ taá¹‡hÄ• paritassanaá¹ƒ diá¹-á¹-hiparitassanaÃ±ca. __aparitassana_nti paritas
paritassanapaá¹-ipakkhaá¹ƒ vÄ• . __ahu vata metaá¹ƒ_ balayobbanÄ• di. __kammaviÃ±Ã±
vipariá¹‡Ä• mÄ• rammaá¹‡aá¹ƒ taá¹‡hÄ• diá¹-á¹-hisahagataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tadanuva
taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatti. tenÄ• ha __ ``vipariá¹‡Ä• mÄ• rammaá¹‡acittatoâ€
__akusaladhammasamuppÄ• dÄ• _ti taá¹‡hÄ• ya aÃ±Ã±Ä• kusaladhammasamuppÄ• dÄ•
pavattituá¹ƒ okÄ• saá¹ƒ adatvÄ• . __sauttÄ• so_ti taá¹‡hÄ• diá¹-á¹-hivasena sauttÄ• so. __
taá¹‡hÄ• diá¹-á¹-higgÄ• hehi gahetvÄ• tesaÃ±ceva vasena __paritassako. rÅ«pabhedÄ• nu
hoti. vaá¹-á¹-atÄ«_ti sabbÄ• kÄ• rena vattuá¹ƒ yuttanti attho.

upÄ• dÄ• paritassanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyaupÄ• dÄ• paritassanÄ• suttavaá¹‡á¹‡anÄ•

<8> __taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena desanÄ• katÄ• _ ``etaá¹ƒ mama, esohamasmi, es
Ä• gatattÄ• . __catÅ«su suttesÅ«_ti paÃ±camÄ• dÄ«su catÅ«su suttesu. catutthe pana viva

dutiyaupÄ• dÄ• paritassanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kÄ• lattayaaniccasuttavaá¹‡á¹‡anÄ•

<9> yadi \Be II 213/ atÄ«tÄ• nÄ• gataá¹ƒ etarahi natthibhÄ• vato aniccaá¹ƒ, paccuppannam
pana vÄ• do_ tassa aniccatÄ• ya, __paccuppannamhi kathÄ• va kÄ• _ udayabbayaparicchi
``nibbattÄ• ye ca tiá¹-á¹-hanti, Ä• ragge sÄ• sapÅ«pamÄ• â€™â€™ ti (Nidd I 10).

kÄ• lattayaaniccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10-11. kÄ• lattayadukkhasuttÄ• divaá¹‡á¹‡anÄ•

10-11__._ __tathÄ• rÅ«penevÄ• _ti yathÄ• rÅ«peneva puggalajjhÄ• sayena navamaá¹ƒ sut
tathÄ• rÅ«penevÄ• ti. te kira bhikkhÅ« atÄ«tÄ• nÄ• gataá¹ƒ ``dukkhaâ€™â€™ nti sallakkhe
``anattÄ• â€™â€™ ti \Ne II 190/ sallakkhetvÄ• paccuppanne kilamiá¹ƒsu. ``atha nesaâ€™â
heá¹-á¹-hÄ• vuttanayena vattabbaá¹ƒ.

kÄ• lattayadukkhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nakulapituvaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aniccavaggo

1-10. aniccÄ• disuttavaá¹‡á¹‡anÄ•

12-21__._ __pucchÄ• vasikaá¹ƒ_ Ä• nandattherassa pucchÄ• vasena desitattÄ• .

aniccÄ• disuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniccavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhÄ• ravaggo

1. bhÄ• rasuttavaá¹‡á¹‡anÄ•

<22> upÄ• dÄ• nÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• __upÄ• dÄ• nakkhandhÄ• .
parihÄ• rassa bhÄ• riyabhÄ• vena garutarabhÄ• vena. vuttameva atthaá¹ƒ \Be II 214/ pÄ• k
``etesaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha yasmÄ• etÄ• ni á¹-hÄ• nagamanÄ• dÄ«ni rÅ
paá¹…gulajaccandhÄ• naá¹ƒ viya aÃ±Ã±amaÃ±Ã±Å«passayavasena ijjhanti, na paccekaá¹
avisesavacanaá¹ƒ kataá¹ƒ. __puggala_nti khandhasantÄ• naá¹ƒ vadati. khandhasantÄ• no
yÄ• va parinibbÄ• nÄ• khandhabhÄ• raá¹ƒ vahanto viya loke khÄ• yati tabbinimuttassa satt
``puggaloâ€™â€™ _tiÄ• di. __bhÄ• rahÄ• roti jÄ• to_ti bhÄ• rahÄ• ro nÄ• ma jÄ• to.

punabbhavakaraá¹‡aá¹ƒ punabbhavo, taá¹ƒ phalaá¹ƒ arahati, tattha niyuttÄ• ti vÄ• __pono
tabbhÄ• vasahagataá¹ƒ_ \Ne II 191/ yathÄ• ``sanidassanÄ• dhammÄ• â€™â€™ ti, na saá
Ä• rammaá¹‡asahagataá¹ƒ. ``tatra tatrÄ• â€™â€™ ti yaá¹ƒ yaá¹ƒ uppattiá¹-á¹-hÄ• naá¹ƒ, rÅ
patvÄ• __tatratatrÄ• bhinandinÄ«_. tenÄ• ha __ ``upapattiá¹-á¹-hÄ• ne vÄ• â€™â€™ _tiÄ•
paÃ±cakÄ• maguá¹‡Ä• rammaá¹‡o. rÅ«pÄ• rÅ«pÅ«papattibhave rÄ• go __rÅ«pÄ• rÅ«pabh
jhÄ• nasaá¹…khÄ• te kammabhave rÄ• go. __sassatÄ• diá¹-á¹-hÄ«_ti bhavadiá¹-á¹-hi, taá¹ƒ
rÄ• go __bhavataá¹‡hÄ• nÄ• ma. ucchedadiá¹-á¹-hi_ vibhavadiá¹-á¹-hi nÄ• ma, taá¹ƒsahag

__vibhavataá¹‡hÄ• nÄ• ma. esa_ puggalo khandha__bhÄ• raá¹ƒ Ä• diyati_ taá¹‡hÄ• vasen
``asesamettha taá¹‡hÄ• virajjati palujjati nirujjhati pahÄ«yatÄ«â€™â€™ tiÄ• dinÄ• sabbapa
veditabbÄ• nÄ«ti Ä• ha ``sabbaá¹ƒ nibbÄ• nasseva vevacanaâ€™â€™ nti.

bhÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pariÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<23> __parijÄ• nitabbe_ti pahÄ• napariÃ±Ã±Ä• ya parijÄ• nitabbe. tathÄ• parijÄ• nanaÃ±c
chandarÄ• gappahÄ• naá¹ƒ, tesaá¹ƒ atikkamoti Ä• ha __ ``samatikkamitabbeti atthoâ€™â€
__accantapariÃ±Ã±a_nti nibbÄ• naá¹ƒ vadati. tenÄ• ha __ ``samatikkamanti atthoâ€™â€™

pariÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. abhijÄ• nasuttavaá¹‡á¹‡anÄ•

<24> __Ã±Ä• tapariÃ±Ã±Ä• _ \Be II 215/ __kathitÄ• _ ``abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya j
__dutiyapadenÄ• _ti ``parijÄ• naâ€™â€™ nti padena. __tatiyacatutthehÄ«_ti ``virÄ• jayaá¹ƒ
padehi.

abhijÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-9. chandarÄ• gasuttÄ• divaá¹‡á¹‡anÄ•

25-30__._ __dhÄ• tusaá¹ƒyutte vuttanayeneva veditabbÄ• ni, _ kevalaÃ±hi ettha khandhava
tattha dhÄ• tuvasenÄ• ti ayameva viseso. __cattÄ• ri saccÄ• ni kathitÄ• ni_ assÄ• dÄ• dÄ«n
desanÄ• ya pavattattÄ• .

chandarÄ• gasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. aghamÅ«lasuttavaá¹‡á¹‡anÄ•

<31> aghaá¹ƒ \Ne II 192/ vuccati pÄ• paá¹ƒ, aghanimittatÄ• ya __aghaá¹ƒ_ dukkhaá¹ƒ. ida
visesato pÄ• pahetukaá¹ƒ kammaphalasaÃ±Ã±itaá¹ƒ. tathÄ• vaá¹-á¹-adukkhaá¹ƒ avijjÄ• taa
nimittatÄ• ya aghaá¹ƒ dukkhaá¹ƒ. vaá¹-á¹-Ä• nusÄ• rÄ« mahÄ• jano hi dukkhÄ• bhibhÅ«to t
maÃ±Ã±amÄ• no taá¹ƒ taá¹ƒ karotÄ«ti.

aghamÅ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. pabhaá¹…gusuttavaá¹‡á¹‡anÄ•

<32> __pabhijjanasabhÄ• va_nti khaá¹‡e khaá¹‡e pabhaá¹…gusabhÄ• vaá¹ƒ.

pabhaá¹…gusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. natumhÄ• kaá¹ƒvaggo

1. natumhÄ• kaá¹ƒsuttavaá¹‡á¹‡anÄ•

<33> __chandarÄ• gappahÄ• nenÄ• _ti \Be II 216/ tappaá¹-ibaddhassa chandarÄ• gassa p
pÄ• katikatiá¹‡aá¹ƒ pÄ• kaá¹-amevÄ• ti apÄ• kaá¹-aá¹ƒ dassetuá¹ƒ __tÄ• lanÄ• á¸·ikerÄ• di
tiá¹‡akaá¹-á¹-hÄ• naá¹ƒ vÄ• bhedadassanatthaá¹ƒ. __piyÄ• lo_ phÄ• rusakaá¹ƒ.

natumhÄ• kaá¹ƒsuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ•

<35> __yadi rÅ«paá¹ƒ anusetÄ«_ti rÅ«padhamme Ä• rabbha yadi rÄ• gÄ• dayo anusayana
saá¹…khaá¹ƒ gacchatÄ«_ti tena rÄ• gÄ• dinÄ• taá¹ƒsamaá¹…gÄ«puggalo saá¹…khÄ• tabl
tiÄ• dinÄ• voharitabbataá¹ƒ upagacchatÄ«ti. tenÄ• ha __ ``kÄ• marÄ• gÄ• dÄ«sÅ«â€™â€™
ajÄ• tena \Ne II 193/ anusayavasena appavattena. anusayasÄ«sena hettha abhibhavaá¹ƒ v
duá¹-á¹-ho mÅ«á¸·hoti saá¹…khaá¹ƒ na gacchatÄ«â€™â€™ _ti vuttaá¹ƒ. nippariyÄ• yato hi
anusayo.

aÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyaaÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ•

<36> __taá¹ƒ anusayitaá¹ƒ rÅ«pa_nti taá¹ƒ rÄ• gÄ• dinÄ• anusayitaá¹ƒ rÅ«paá¹ƒ marante
tena vuttaá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di. __yena anusayena_ marantena taá¹ƒ __anuma
gacchatÄ«_ti tathÄ• bhÅ«tato tena ``rattoâ€™â€™ tiÄ• divohÄ• raá¹ƒ labhati. __yena anusa
__anumÄ«yati, _ tena.

dutiyaaÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. Ä• nandasuttÄ• divaá¹‡á¹‡anÄ•

37-38__._ á¹-hitiyÄ• \Be II 217/ á¹-hitikkhaá¹‡ena sahitaá¹ƒ __á¹-hitaá¹ƒ. á¹-hitassa aÃ±Ã±a
uppÄ• dakkhaá¹‡ato aÃ±Ã±athÄ• bhÄ• vo. __paÃ±Ã±Ä• yatÄ«_ti upalabbhati. paccayavase
__jÄ«vamÄ• nassa_ jÄ«vitindriyavasena __jarÄ• paÃ±Ã±Ä• yati_ uppÄ• dakkhaá¹‡ato aÃ±
atthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``á¹-hitÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __jÄ«vi ... pe
hi __abhidhamme_ (Dhs 19) ``Ä• yu á¹-hitÄ«â€™â€™ ti niddiá¹-á¹-haá¹ƒ. aÃ±Ã±athattanti ja
sambandho.

__tÄ«á¹‡i lakkhaá¹‡Ä• ni honti_ saá¹…khatasabhÄ• valakkhaá¹‡ato. __yo koci_ rÅ«padhar
lokiyo vÄ• lokuttaro vÄ• __saá¹…khÄ• ro. saá¹…khÄ• ro, na lakkhaá¹‡aá¹ƒ_ uppÄ• dÄ• di
__lakkhaá¹‡aá¹ƒ, na saá¹…khÄ• ro_ uppÄ• dÄ• dirahitattÄ• . __na ca ... pe ... sakkÄ• _ saá
lakkhaá¹‡assa. __nÄ• pi lakkhaá¹‡aá¹ƒ vinÄ• saá¹…khÄ• ro_ paÃ±Ã±Ä• petuá¹ƒ sakkÄ• s
``lakkhaá¹‡enÄ• â€™â€™ _tiÄ• di. idÄ• ni yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹
_tiÄ• dimÄ• ha. tattha __lakkhaá¹‡a_nti kÄ• á¸·arattasabalÄ• dibhÄ• valakkhaá¹‡aá¹ƒ pÄ• k
asukassa gÄ• vÄ«â€™â€™ ti.

__evaá¹ƒ saá¹…khÄ• ropi paÃ±Ã±Ä• yati_ sabhÄ• vato upadhÄ• rentassa uppÄ• dalakkhaa
__kÄ• lasaá¹…khÄ• to_ti uppajjamÄ• nakÄ• lasaá¹…khÄ• to. __tassa_ saá¹…khÄ• rassa. _
paÃ±Ã±Ä• yati. __uppÄ• dopÄ«_ti uppÄ• dalakkhaá¹‡opi. __jarÄ• lakkhaá¹‡a_nti uppannaj
``á¹-hitassa \Ne II 194/ aÃ±Ã±athattaâ€™â€™ nti vuttaá¹ƒ. ``bhaá¹…gakkhaá¹‡e saá¹…khÄ
kÄ• lasaá¹…khÄ• to tassa khaá¹‡opi paÃ±Ã±Ä• yatÄ«â€™â€™ ti pÄ• á¹-ho. keci pana ``jar
pakkhipanti. evaÃ±ca vadanti ``na hi tasmiá¹ƒ khaá¹‡e taruá¹‡o hutvÄ• saá¹…khÄ• ro bhijja
jiyyamÄ• no mahallako viya jiá¹‡á¹‡o eva hutvÄ• bhijjatÄ«â€™â€™ ti, bhaá¹…geneva pana
khaá¹‡assa atiittarabhÄ• vato na sakkÄ• paÃ±Ã±Ä• petuá¹ƒ á¹-hitiyÄ• ti tesaá¹ƒ adhippÄ• y
arÅ«padhammÄ• naá¹ƒ tÄ«á¹‡i lakkhaá¹‡Ä• ni. __atthikkhaá¹‡a_nti arÅ«padhammavijjamÄ
uppÄ• dakkhaá¹‡anti adhippÄ• yo. __sabbadhammÄ• na_nti sabbesaá¹ƒ rÅ«pÄ• rÅ«padha
bhavitabbaá¹ƒ. __tassevÄ• _ti tassÄ• eva á¹-hitiyÄ• . __tamattha_nti jarÄ• lakkhaá¹‡assa p
asakkuá¹‡eyyabhÄ• vaá¹ƒ. aÃ±Ã±e pana ``santativasena á¹-hÄ• naá¹ƒ á¹-hitÄ«â€™â€™ ti
218/ akÄ• raá¹‡aá¹ƒ aá¹-á¹-hÄ• naá¹ƒ. __yasmÄ• sutte_ ``á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ
uppÄ• davayehi nibbisesena á¹-hitiyÄ• jotitattÄ• . yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á
apica yathÄ• dhammassa uppÄ• dÄ• vatthÄ• ya bhinnÄ• bhaá¹…gÄ• vatthÄ• icchitÄ• , aÅ
bhijjatÄ«ti Ä• pajjati, evaá¹ƒ bhaá¹…gÄ• vatthÄ• yapi bhinnÄ• bhaá¹…gÄ• bhimukhÄ• vatth
abhaá¹…gÄ• bhimukho bhijjati. na cettha sakkÄ• uppÄ• dÄ• bhimukhÄ• vatthaá¹ƒ parikapp
aladdhattalÄ• bhattÄ• . __ayaá¹ƒ viseso_ti á¹-hitikkhaá¹‡o nÄ• ma rÅ«padhammÄ• naá¹ƒye
ayaá¹ƒ Ä«diso viseso. __Ä• cariyamati_ nÄ• ma tasseva Ä• cariyassa mati, sÄ• sabbadubb
``tasmÄ• â€™â€™ _tiÄ• di.

Ä• nandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. anudhammasuttÄ• divaá¹‡á¹‡anÄ•

39-42__._ apÄ• yadukkhe sakalasaá¹ƒsÄ• radukkhe ca patituá¹ƒ adatvÄ• dhÄ• raá¹‡aá¹-á
maggaphalanibbÄ• nÄ• ni. tadanulomikÄ• cassa pubbabhÄ• gapaá¹-ipadÄ• ti Ä• ha __
``dhammÄ• nudhammapaá¹-ipannassÄ• â€™â€™ _tiÄ• di. ``nibbidÄ• bahuloâ€™â€™ ti aá
kato, pÄ• á¸·iyaá¹ƒ pana ``nibbidÄ• bahulaá¹ƒ vihareyyÄ• â€™â€™ ti Ä• gataá¹ƒ. __ukkaá
sabbabhavesu ukkaá¹‡á¹-hanabahulo. __tÄ«hi pariÃ±Ã±Ä• hÄ«_ti Ã±Ä• tatÄ«raá¹‡appahÄ
__parijÄ• nÄ• tÄ«_ti tebhÅ«makadhamme paricchijja jÄ• nÄ• ti, vipassanaá¹ƒ ussukkÄ• pet
sabbasaá¹ƒkilesato ``maggo pavattito parimuccatÄ«â€™â€™ ti vuttattÄ• . __tathÄ• _ti imin
maggo hotÄ«ti dasseti. __idhÄ• _ti imasmiá¹ƒ sutte. __aniyamitÄ• _ti aggahitÄ• . __tesu niy
``aniccÄ• nupassÄ«â€™â€™ tiÄ• divacanato. __sÄ• _ti anupassanÄ• . __tattha niyamitava
lakkhaá¹‡avacanaá¹ƒ yathÄ• ``yadi me byÄ• dhayo bhaveyyuá¹ƒ \Ne II 195/, dÄ• tabbamid
sakkÄ• etissÄ• eva anupassanÄ• ya vasena sammasanÄ• cÄ• raá¹ƒ matthakaá¹ƒ pÄ• pet

anudhammasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

natumhÄ• kaá¹ƒvaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. attadÄ«pavaggo

1. attadÄ«pasuttavaá¹‡á¹‡anÄ•

<43> dvÄ«hi \Be II 219/ bhÄ• gehi Ä• po ettha gatÄ• ti dÄ«po, dÄ«po viyÄ• ti dÄ«po ogheh
anajjhottharanÄ«yatÄ• ya. yo paro na hoti, so attÄ• , idha pana dhammo adhippeto. attÄ• c
__attadÄ«pÄ• _. paá¹-isaraá¹‡attho dÄ«paá¹-á¹-hoti Ä• ha --- __ ``attasaraá¹‡Ä• ti idaá¹ƒ ta
_nti. __lokiyalokuttaro dhammo attÄ• nÄ• ma_ ekantanÄ• thabhÄ• vato. paá¹-hamena pade
dutiyapadena vuccatÄ«ti vuttaá¹ƒ __ ``tenevÄ• hÄ• â€™â€™ _tiÄ• di. yavati etasmÄ• phal
kÄ• raá¹‡aá¹ƒ. kiá¹ƒ pabhuti uppattiá¹-á¹-hÄ• naá¹ƒ etesanti __kiá¹ƒ pabhutikÄ• . pahÄ• nad
Ä• raddhaá¹ƒ_. tenevÄ• ha __ ``pubbe ceva ... pe ... te pahÄ«yantÄ«â€™â€™ _ti. __na par
taá¹‡hÄ• parittÄ• sassa abhÄ• vato. __vipassanaá¹…genÄ• _ti vipassanÄ• saá¹…khÄ• tena

attadÄ«pasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-ipadÄ• suttavaá¹‡á¹‡anÄ•

<44> sabhÄ• vatosanto vijjamÄ• no kÄ• yo rÅ«pÄ• didhammasamÅ«hoti __sakkÄ• yo_ti Ä
dukkhaâ€™â€™ _nti. diá¹-á¹-hi eva samanupassanÄ• , diá¹-á¹-hisahitÄ• vÄ• samanupass
__diá¹-á¹-hisamanupassanÄ• , _ diá¹-á¹-himaÃ±Ã±anÄ• ya saddhiá¹ƒ itaramaÃ±Ã±anÄ• . _
catumaggaÃ±Ä• á¹‡aá¹ƒ samanupassanÄ• _ ``catunnaá¹ƒ ariyasaccÄ• naá¹ƒ sammadeva
katvÄ• .

paá¹-ipadÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aniccasuttavaá¹‡á¹‡anÄ•

<45> virÄ• go \Ne II 196/ nÄ• ma maggo, vimuttiphalanti Ä• ha --- __ ``maggakkhaá¹‡e vira
vimuccatÄ«â€™â€™ _ti. __aggahetvÄ• _ti evaá¹ƒ nirujjhamÄ• nehi Ä• savehi ``ahaá¹ƒ mar
anÄ• diyitvÄ• . ``cittaá¹ƒ virattaá¹ƒ, vimuttaá¹ƒ hotÄ«â€™â€™ ti vuttattÄ• \Be II 220/ phalaá
``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ tiÄ• dinÄ• paccavekkhaá¹‡Ä• ti Ä• ha __ ``saha phalena pa
_nti. __upari kattabbakiccÄ• bhÄ• vena á¹-hitaá¹ƒ_. tenÄ• ha __ ``vimuttattÄ• á¹-hitaâ€™â€
__pattabbaá¹ƒ, _ taá¹ƒ aggaphalassa __pattabhÄ• vena_ adhigatattÄ• __santuá¹-á¹-haá¹ƒ_

aniccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyaaniccasuttavaá¹‡á¹‡anÄ•

<46> __pubbantaá¹ƒ_ atÄ«takhandhakoá¹-á¹-hÄ• saá¹ƒ. __anugatÄ• _ti sassatÄ• dÄ«ni ka
anugatÄ• . __aá¹-á¹-hÄ• rasa diá¹-á¹-hiyo_ti catasso sassatadiá¹-á¹-hiyo, catasso ekaccasa
catasso antÄ• nantikadiá¹-á¹-hiyo, catasso amarÄ• vikkhepadiá¹-á¹-hiyo, dve adhiccasamup
evaá¹ƒ aá¹-á¹-hÄ• rasa diá¹-á¹-hiyo na honti paccayaghÄ• tena. __aparanta_nti anÄ• gataá
khandhakoá¹-á¹-hÄ• saá¹ƒ sassatÄ• dibhÄ• vaá¹ƒ kappetvÄ• gahaá¹‡avasena anugatÄ• .
aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucc
paramadiá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ti evaá¹ƒ __catucattÄ• lÄ«sa diá¹-á¹-hiyo na ho
sassata__diá¹-á¹-hithÄ• maso ceva_ sÄ«labbata__diá¹-á¹-hiparÄ• mÄ• so ca na hoti_ pacca
``ettÄ• vatÄ• paá¹-hamamaggo dassitoâ€™â€™ _ti anavasesadiá¹-á¹-hipahÄ• nakittanato.
__idaá¹ƒ panÄ• _ti ``rÅ«pasmiâ€™â€™ ntiÄ• di.

dutiyaaniccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. samanupassanÄ• suttavaá¹‡á¹‡anÄ•

<47> __paripuá¹‡á¹‡agÄ• havasenÄ• _ti paÃ±cakkhandhe asesetvÄ• ekajjhaá¹ƒ ``attÄ• â
__etesaá¹ƒ_ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ __aÃ±Ã±ataraá¹ƒ_ ``attÄ• â€™â

evaá¹ƒ. __yassa_ puggalassa __ayaá¹ƒ_ attadiá¹-á¹-hisaá¹…khÄ• tÄ• samanupassanÄ• _
avihatattÄ• saá¹ƒvijjati. __paÃ±cannaá¹ƒ indriyÄ• na_nti cakkhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ

__Ä• rammaá¹‡a_nti \Ne II 197/ kammaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ. mÄ• navasen
``asmÄ«â€™â€™ ti gÄ• he sijjhante taá¹ƒsahagatÄ• taá¹‡hÄ• pi taggahitÄ• va hotÄ«ti \Be
``taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena asmÄ«ti evampissa hotÄ«â€™â€™ _ti. __gahetvÄ• ti_ a
gahetvÄ• . __ayaá¹ƒ ahamasmÄ«_ti ayaá¹ƒ cakkhÄ• diko, sukhÄ• diko vÄ• ahamasmi. ``rÅ
maraá¹‡Ä• â€™â€™ ti evamÄ• digahaá¹‡avasena pavattanato vuttaá¹ƒ __ ``rÅ«pÄ« bhavis
sassatameva bhajantÄ«â€™â€™ _ti. vipassanÄ• bhinivesato pubbe yathevÄ• kÄ• rÄ• ni pa
vipassanÄ• bhinivesato paraá¹ƒ __tenevÄ• kÄ• rena á¹-hitesu_ cakkhÄ• dÄ«su indriyesu __
vipassanaá¹ƒ vaá¸• á¸• haetvÄ• maggassa uppÄ• danena, atha maggaparamparÄ• ya __a
taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo_ kammasambhÄ• rabhÄ• vato. __kammassa ... pe ... eko sand
__eko sandhÄ«_ti phalahetusandhimÄ• ha. __tayo papaÃ±cÄ• atÄ«to addhÄ• _ atÄ«tabha
adhippetattÄ• . __anÄ• gatassa paccayo dassito_ assutavato puthujjanassa vasena. sutava
vasena vaá¹-á¹-assa vÅ«pasamo dassitoti.

samanupassanÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. khandhasuttavaá¹‡á¹‡anÄ•

<48> __tathevÄ• _ti Ä• rammaá¹‡abhÄ• veneva. Ä• rammaá¹‡akaraá¹‡avasena upÄ• dÄ•
__upÄ• dÄ• niyaá¹ƒ. idhÄ• pÄ«_ti upÄ• dÄ• nakkhandhesupi. vibhÄ• gatthe gayhamÄ• ne a
abhidhamme ca rÄ• saá¹-á¹-ho eva Ä• gato, ``tadekajjhaá¹ƒ abhisaá¹ƒyuhitvÄ• â€™â€™ ti
``rÄ• saá¹-á¹-henaâ€™â€™ _icceva vuttaá¹ƒ.

khandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. soá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

49-50__._ __visiá¹-á¹-ho_ti padhÄ• no. __uttamo_ti ukkaá¹-á¹-ho. __aÃ±Ã±aá¹ƒ kiá¹ƒ bhave
kÄ• raá¹‡aá¹ƒ bhaveyya tathÄ• samanupassanÄ• ya aÃ±Ã±esaá¹ƒ avijjamÄ• natÄ• ya vac
__vajirabhedadesanaá¹ƒ_ nÄ• ma atthato teparivaá¹-á¹-adesanÄ• .

soá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. nandikkhayasuttÄ• divaá¹‡á¹‡anÄ•

51-52__._ __navamadasamesÅ«_ti \Ne II 198/ \Be II 222/ suttadvayaá¹ƒ saheva uddhaá¹-a

atthavaá¹‡á¹‡anÄ• ya sarikkhabhÄ• vato. nandanaá¹-á¹-hena __nandÄ«, _ raÃ±janaá¹-á¹-h
saddatthato bhede __ ``imesaá¹ƒ atthato ninnÄ• nÄ• karaá¹‡atÄ• yÄ• â€™â€™ _ti vatvÄ• p
labbhateva bhedamattÄ• ti dassetuá¹ƒ __ ``nibbidÄ• nupassanÄ• ya vÄ• â€™â€™ _tiÄ• di
pajahatÄ«ti sambandho. __ettÄ• vatÄ• _ti ``nandikkhayÄ• rÄ• gakkhayoâ€™â€™ ti ettÄ• v
niá¹-á¹-hapetvÄ• _ vipassanÄ• kiccassa pariyosÄ• nena. __rÄ• gakkhayÄ• _ti vuá¹-á¹-hÄ• n
vipassanÄ• ya rÄ• gassa khepitattÄ• . anantaraá¹ƒ uppannena ariyamaggena samuccheda
tenÄ• ha __ ``idha maggaá¹ƒ dassetvÄ• â€™â€™ _ti. anantaraá¹ƒ pana uppannena ariyap
__nandirÄ• gakkhayÄ• _ sabbaá¹ƒ saá¹ƒkilesato cittaá¹ƒ vimuccatÄ«ti. tenÄ• ha __ ``phala

nandikkhayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

attadÄ«pavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lapaá¹‡á¹‡Ä• sako samatto.

6. upayavaggo

1. upayasuttavaá¹‡á¹‡anÄ•

<53> upetÄ«ti __upayo_. kathamupeti? taá¹‡hÄ• mÄ• nÄ• divasenÄ• ti Ä• ha __ ``taá¹‡hÄ
_ti. kathamidaá¹ƒ labbhatÄ«ti? ``avimuttoâ€™â€™ ti vacanato. taá¹‡hÄ• diá¹-á¹-hivasena h
upetÄ«ti Ä• ha __ ``paÃ±cakkhandheâ€™â€™ _ti tabbinimuttassa tathÄ• upetassa abhÄ•
taá¹ƒsamaá¹…gÄ«puggalo. taá¹‡hÄ• diá¹-á¹-hivasena upagamassa vuttattÄ• __viÃ±Ã±Ä• a
akusalakammaviÃ±Ã±Ä• á¹‡amevÄ• ti vadanti. __javÄ• petvÄ• _ti gahitajavaá¹ƒ katvÄ• . ya
Ä• kaá¸• á¸• hituá¹ƒ samatthaá¹ƒ, evaá¹ƒ katvÄ• . tenÄ• ha __ ``paá¹-isandhÄ«â€™â€™ _t
kÄ• raá¹‡aá¹ƒ vuttameva_ ``okaá¹ƒ pahÄ• ya aniketasÄ• rÄ«â€™â€™ ti gÄ• thÄ• ya vissaj
paá¹-isandhiyÄ• paccayabhÅ«taá¹ƒ \Be II 223/ __Ä• rammaá¹‡aá¹ƒ_ paá¹-isandhijanakass
__vocchijjati. patiá¹-á¹-hÄ• na hoti_ sarÄ• gakÄ• le viya anupaá¹-á¹-hÄ• nato \Ne II 199/. __
viÃ±Ã±Ä• á¹‡aá¹ƒ vuttappakÄ• rena. __anabhisaá¹…kharitvÄ• _ti anuppÄ• detvÄ• paccay

upayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bÄ«jasuttavaá¹‡á¹‡anÄ•

<54> __bÄ«jajÄ• tÄ• nÄ«_ti __jÄ• ta_-saddo padapÅ«raá¹‡amattanti Ä• ha __ ``bÄ«jÄ• nÄ
setavacaá¹ƒ. __ajjuka_nti tacchakaá¹ƒ. __phaá¹‡ijjakaá¹ƒ_ tulasi. __abhinnÄ• nÄ«_ti ekade
akhaá¹‡á¸• itÄ• ni. __bÄ«jatthÄ• yÄ• _ti bÄ«jakiccÄ• ya. __na upakappatÄ«_ti paccayo na
pÄ• pitÄ• nÄ«_ti pÅ«titaá¹ƒ na upagatÄ• ni. taá¹‡á¸• ulasÄ• rassa Ä• dÄ• nato __sÄ• rÄ• d

Ä• rammaá¹‡aggahaá¹‡avasena viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati etthÄ• ti __viÃ±Ã±Ä• á¹‡aá¹-
Ä• rammaá¹‡avasenÄ• _ti Ä• rammaá¹‡abhÄ• vavasena. __sinehanaá¹-á¹-henÄ• _ti taá¹‡h
siniddhatÄ• pÄ• danena, yato ``nandÅ«pasecanaâ€™â€™ nti vuttaá¹ƒ. tathÄ• hi viropitaá¹
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-isandhiaá¹…kuruppÄ• danasamatthaá¹ƒ hoti. __sappaccaya
avijjÄ• ayonisonamanasikÄ• rÄ• dipaccayehi sappaccayaá¹ƒ. __viruhati_ vipÄ• kasantÄ• nu

bÄ«jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. udÄ• nasuttavaá¹‡á¹‡anÄ•

<55> __udÄ• naá¹ƒ udÄ• harÄ«_ti attamanavÄ• caá¹ƒ nicchÄ• resi. __esa_ vuttappakÄ• ro
upanissayo, dÄ• nameva upanissayo __dÄ• nÅ«panissayo_. esa nayo sesesupi. tattha dÄ•
annÄ• divatthÅ«su balavÄ• ti balavabhÄ• vena hoti, tasmÄ• upanissayabahulo kÄ• marÄ•
kataparicayattÄ• vipassanamanuyuÃ±janto na cirasseva anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡Ä
suvisuddhasÄ«lÅ«panissayo kÄ• madosajigucchanena. yadi evaá¹ƒ kasmÄ• ime dve upan
II 224/? vijjÅ«pamaÃ±Ã±Ä• á¹‡asseva paccayabhÄ• vato. sopi bhÄ• vanÅ«panissayasahÄ•
bhÄ• vanÄ• pana paá¹-ivedhassa visesahetubhÄ• vato balavÄ• upanissayo. tathÄ• hi sÄ•
visesapaccayo. tenÄ• ha __ ``bhÄ• vanÅ«panissayo arahattaá¹ƒ pÄ• petÄ«â€™â€™ _ti.

__so_ti milakatthero. __vihÄ• ra_nti vasanaá¹-á¹-hÄ• naá¹ƒ. vihÄ• rapaccante hi paá¹‡á¹‡a
viharati. __upaá¹-á¹-hÄ• ti_ ekalakkhaá¹‡ena. __kÅ«á¹-agoá¹‡o viya_ gamanavÄ«thiá¹ƒ. __
allakaá¹-á¹-harÄ• simhi. __udakamaá¹‡ikÄ• na_nti udakathevÄ• naá¹ƒ.

__attaniyeva_ \Ne II 200/ __upanesi_ udÄ• nakathÄ• ya vuttadhammÄ• naá¹ƒ paripuá¹‡á¹‡
saá¹ƒvijjamÄ• nattÄ• . tenÄ• ha __ ``uá¹-á¹-hÄ• navatÄ• â€™â€™ _tiÄ• di. ayaÃ±hi milakat
sappatisso vattapaá¹-ivattaá¹ƒ pÅ«rento visuddhasÄ«lo hutvÄ• á¹-hito, tasmÄ• __ ``dubba
vuttaá¹ƒ. tenÄ• ha bhagavÄ• udÄ• nento ``no cassaá¹ƒ ... pe ... saÃ±Ã±ojanÄ• nÄ«â€™â€

__sace ahaá¹ƒ na bhaveyya_nti yadi ahaá¹ƒ nÄ• ma koci na bhaveyyaá¹ƒ tÄ• disassa ahaá
kassaci atthassa abhÄ• vato. tato __eva mama parikkhÄ• ropi na bhaveyya_tassa ca pabha
anavaá¹-á¹-hitabhÄ• vato. evaá¹ƒ attuddesikabhÄ• vena padadvayassa atthaá¹ƒ vatvÄ• idÄ
vattuá¹ƒ __ ``sace vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. atÄ«tapaccuppannavasena suÃ±
paccuppannÄ• nÄ• gatavasena taá¹ƒ dassento __ ``idÄ• ni panÄ• â€™â€™ _tiÄ• di vuttaá¹
edisaá¹ƒ adhimuttiá¹ƒ pavattento. __vibhavissatÄ«_ti vinassissati. vibhavo hi vinÄ• so. tenÄ
``bhijjissatÄ«â€™â€™ _ti. vibhavadassanaá¹ƒ __vibhavo_ti uttarapadalopena vuttanti Ä• ha
``vibhavadassanenÄ• â€™â€™ _ti. __vibhavadassanaá¹ƒ nÄ• ma_ accantÄ• ya vinÄ• sass
ariyamaggaá¹ƒ. sÄ• maÃ±Ã±ajotanÄ• hesÄ• visesaniá¹-á¹-hÄ• hotÄ«ti tatiyamaggavasen

__upari maggaphala_nti aggamaggaphalaá¹ƒ. natthi etissÄ• jÄ• tiyÄ• antaranti __anantarÄ
vipassanÄ• maggassa. gotrabhÅ« pana anulomavÄ«thipariyÄ• pannattÄ• vipassanÄ• gati
nibbÄ• nÄ• rammaá¹‡attÄ• maggagatikaá¹ƒ vÄ• ti na tena maggo antariko nÄ• ma hoti. ter
maggassa Ä• sannÄ• nantaraá¹ƒ nÄ• mÄ• â€™â€™ _ti \Be II 225/. phalaá¹ƒ pana nibbÄ• r
pajahanavasena pavattanato lokuttarabhÄ• vato ca kammamaggagatikameva, kusalavipÄ•
pabhedoti vipassanÄ• ya phalassa siyÄ• anantaratÄ• ti vuttaá¹ƒ __ ``phalassa dÅ«rÄ• nant
``Ä• savÄ• naá¹ƒ khayoâ€™â€™ ti pana aggamagge vuccamÄ• ne vipassanÄ• naá¹ƒ Ä• sa
__atasitÄ• ye_ti na tasitabbe tÄ• saá¹ƒ anÄ• pajjitabbe. __tÄ• so_ti tÄ• sahetu ``tasati etasm
__so_ti assutavÄ• puthujjano. __tilakkhaá¹‡Ä• hata_nti aniccatÄ• dilakkhaá¹‡attayalakkhita
naá¹-á¹-ho_ti Ä«sakaá¹ƒ naá¹-á¹-homhi, tato parampi tattheva á¹-hatvÄ• kiÃ±ci apÅ«ritattÄ•
adhippÄ• yo. __ ``na tÄ• so nÄ• ma hotÄ«â€™â€™ _ti vatvÄ• tassa atÄ• sabhÄ• vaá¹ƒ da
_tiÄ• di vuttaá¹ƒ. kalyÄ• á¹‡aputhujjano hi bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡ena ``sabhayÄ•
vipassanto na uttasati.

udÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. upÄ• dÄ• naparipavattasuttavaá¹‡á¹‡anÄ•

<56> __catunnaá¹ƒ_ \Ne II 201/ __parivaá¹-á¹-anavasenÄ• _ti paccekakkhandhesu catunn
parivaá¹-á¹-anavasena. __rÅ«paá¹ƒ abbhaÃ±Ã±Ä• si_nti sakalabhÅ«tupÄ• dÄ• rÅ«paá¹ƒ ku
tucchavipallÄ• satÄ• ya ``dukkhasaccaâ€™â€™ nti abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena aÃ±Ã±Ä
Ä• hÄ• ravasena rÅ«pakÄ• yassa hÄ• nivuddhÄ• dÄ«naá¹ƒ pÄ• kaá¹-abhÄ• vato visesapad
``Ä• hÄ• rasamudayÄ• â€™â€™ _ti vuttaá¹ƒ. dukkhasamudayakathÄ• nÄ• ma vaá¹-á¹-aka
_ti visesetvÄ• vuttaá¹ƒ. __chandarÄ• ga_ggahaá¹‡ena ca upÄ• dÄ• nakammÄ• vijjÄ• pi ga
hontÄ«ti attho. vattamÄ• nakÄ• lappayogo hesa yathÄ• ``kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
__patiá¹-á¹-hahantÄ«_ti patiá¹-á¹-haá¹ƒ labhanti. __kevalino_ti idha vimuttiguá¹‡ena pÄ• rip
``sakalino katasabbakiccÄ• â€™â€™ _ti. __yena te_ti yena avasiá¹-á¹-hena te asekkhe paÃ
paÃ±Ã±Ä• peyyuá¹ƒ, taá¹ƒ nesaá¹ƒ vaá¹-á¹-aá¹ƒ sekkhÄ• naá¹ƒ viya natthi paÃ±Ã±Ä• panÄ
kÄ• raá¹‡aá¹ƒ_ vaá¹-á¹-anaá¹-á¹-hena phalassa pavattanaá¹-á¹-hena. __asekkhabhÅ«mivÄ
asekkhabhÅ«mippavatti.

upÄ• dÄ• naparipavattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sattaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<57> __sattasu_ \Be II 226/ __okÄ• sesÅ«_ti rÅ«papajÄ• nanÄ• dÄ«su sattasu okÄ• sesu.
vusitaariyavÄ• so. __etthÄ• _ti imasmiá¹ƒ uddese. __sesaá¹ƒ_ nÄ• ma idha vuttÄ• vasesaá
heá¹-á¹-hÄ• vuttanayena veditabbaá¹ƒ. __ussadanandiya_nti ussannaguá¹‡avato tosanaá¹

guá¹‡akittanena __palobhanÄ«yaá¹ƒ_ sekkhakalyÄ• á¹‡aputhujjanÄ• naá¹ƒ pasÄ• duppÄ•
atthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__ettÄ• vatÄ• _ti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ vasena sattasu á¹-hÄ• nesu kosalladÄ«pa
__ta_nti Ä• rammaá¹‡aá¹ƒ. __dhÄ• tuÄ• dimattamevÄ• _ti dhÄ• tÄ• yatanapaá¹-iccasamup
dhammesÅ«_ti imesu jÄ• tÄ• dÄ«su. __kammaá¹ƒ katvÄ• _ti sammasanakammaá¹ƒ niá¹-á
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ vasena sattaá¹-á¹-hÄ• nakosallapavattiyÄ• pabhedena vibh
``tividhÅ«paparikkhÄ«â€™â€™ _ti dasseti dhammarÄ• jÄ• .

sattaá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sammÄ• sambuddhasuttavaá¹‡á¹‡anÄ•

<58> adhikaá¹ƒ \Ne II 202/ savisesaá¹ƒ payasati payuÃ±jati etenÄ• ti __adhippayÄ• so, _ v
tenÄ• ha __ ``adhikapayogoâ€™â€™ _ti. __imaÃ±hi magga_nti aá¹-á¹-haá¹…gikaá¹ƒ ariyan
imasmiá¹ƒ sutte. __avattamÄ• naá¹-á¹-henÄ• _ti buddhuppÄ• dato pubbe na vattamÄ• nabh
jÄ• nÄ• tÄ«_ti samudÄ• gamato paá¹-á¹-hÄ• ya sapubbabhÄ• gaá¹ƒ sasambhÄ• ravisayaá¹
maggaá¹ƒ jÄ• nÄ• ti avabujjhatÄ«ti __maggaÃ±Ã±Å«. vidita_nti aÃ±Ã±esampi Ã±Ä• taá¹ƒ p
Ä• malakaá¹ƒ viya __pÄ• kaá¹-aá¹ƒ akÄ• si, _ tathÄ• katvÄ• desesi. amagge parivajjanena
tassa maggakusalatÄ• viya amaggakusalatÄ• pi icchitabbÄ• ti Ä• ha __ ``magge ca amagg
__ahaá¹ƒ paá¹-hamaá¹ƒ gato_ti ahaá¹ƒ paá¹-hamamaggena samannÄ• gato.

sammÄ• sambuddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anattalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<59> __purÄ• á¹‡upaá¹-á¹-hÄ• ke_ti \Be II 227/ pubbe padhÄ• napadahanakÄ• le upaá¹-á¹
``avasavattanaá¹-á¹-hena assÄ• mikaá¹-á¹-hena suÃ±Ã±ataá¹-á¹-hena attapaá¹-ikkhepaá¹-á
__pubbe vuttehi. ettakena á¹-hÄ• nenÄ• _ti ``rÅ«paá¹ƒ, bhikkhave, anattÄ• â€™â€™ ti Ä• r
viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ ti ettakena suttapadesena. akathitasseva kathana
kathitassÄ• ti vuttaá¹ƒ __ ``tÄ• ni dassetvÄ• â€™â€™ _ti. __samodhÄ• netvÄ• _ti sampiá¹‡
__vitthÄ• rakathÄ• _ti vitthÄ• rato aá¹-á¹-hakathÄ• . __anattalakkhaá¹‡amevÄ• _ti tabbahula
ca vuttaá¹ƒ. aniccatÄ• dÄ«nampi hi tattha taá¹ƒdÄ«panatthameva vuttattÄ• tadeva jeá¹-á¹-h
tathÄ• veneyyajjhÄ• sayato.

anattalakkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mahÄ• lisuttavaá¹‡á¹‡anÄ•

<60> __ekantadukkhantiÄ• dÄ«ni_ padÄ• ni vuttanayÄ• neva, tasmÄ• tattha vuttanayenev
yathÄ• sarÄ• go hetu paccayo saá¹ƒkilesÄ• ya, evaá¹ƒ savipassano maggo hetu paccayo c
daá¹-á¹-habbaá¹ƒ.

mahÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. Ä• dittasuttavaá¹‡á¹‡anÄ•

<61> __ekÄ• dasahÄ«_ti \Ne II 203/ rÄ• gÄ• dÄ«hi upÄ• yÄ• sapariyosÄ• nehi ekÄ• dasah
__dvÄ«sÅ«_ti aá¹-á¹-hamanavamesu. __dukkhalakkhaá¹‡amevÄ• _ti tabbahulatÄ• ya tappa

Ä• dittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. niruttipathasuttavaá¹‡á¹‡anÄ•

<62> __niruttiyova niruttipathÄ• _ti __patha_-saddena padavaá¸• á¸• hanamÄ• ha yathÄ•
bÄ«jajÄ• tÄ• nÄ«â€™â€™ ti. __niruttivasenÄ• _ti nibbacanavasena. __pathÄ• ca_ atthÄ• n
__tÄ«á¹‡ipÄ«_ti niruttiadhivacanapaÃ±Ã±attipathapadÄ• ni. tathÄ• hi ``phusatÄ«ti phassoâ
nÄ«haritvÄ• vacanaá¹ƒ __nirutti, _ ``sirÄ«vaá¸• á¸• hako dhanavaá¸• á¸• hakoâ€™â€™ tiÄ
adhikÄ• raá¹ƒ katvÄ• pavattaá¹ƒ __adhivacanaá¹ƒ, _ ``takko vitakkoâ€™â€™ tiÄ• dinÄ• ta
Ã±Ä• panato __paÃ±Ã±atti_. atha vÄ• taá¹ƒtaá¹ƒatthappakÄ• sanena nicchitaá¹ƒ, niyataá¹
__nirutti_. adhi-saddo uparibhÄ• ge, upari vacanaá¹ƒ __adhivacanaá¹ƒ_. kassa upari? pakÄ
pÄ• kaá¹-oyamattho. adhÄ«naá¹ƒ vacanaá¹ƒ __adhivacanaá¹ƒ_. kena adhÄ«naá¹ƒ? atthena
paÃ±Ã±Ä• panatthena __paÃ±Ã±attÄ«_ti evaá¹ƒ niruttiÄ• dipadÄ• naá¹ƒ sabbavacanesu pa
``phusatÄ«ti phassoâ€™â€™ tiÄ• dippakÄ• rena niddhÄ• raá¹‡avacanÄ• naá¹ƒyeva niruttit
sirivaá¸• á¸• hakadhanavaá¸• á¸• hakapakÄ• rÄ• nameva abhilÄ• panaá¹ƒ adhivacanatÄ• .
evaá¹ƒpakÄ• rÄ• nameva ekameva atthaá¹ƒ tena tena pakÄ• rena Ã±Ä• pentÄ• naá¹ƒ vaca
Ä• pajjeyya. __asaá¹ƒkiá¹‡á¹‡Ä• _ti na saá¹ƒkiá¹‡á¹‡Ä• . tenÄ• ha __ ``avijahitÄ• ... pe ... a
_ti. __na saá¹ƒkÄ«yantÄ«_ti na saá¹ƒkirÄ«yanti, __na saá¹ƒkÄ«yissanti_ na saá¹ƒkirÄ«yissa
__appaá¹-ikuá¹-á¹-hÄ• _ti na paá¹-ikkhittÄ• . yasmÄ• bhaá¹…gaá¹ƒ atikkantaá¹ƒ uppÄ• dÄ•
tasmÄ• vuttaá¹ƒ __ ``bhaá¹…gamevÄ• â€™â€™ _ti. yasmÄ• desantaraá¹ƒ saá¹…kantopi
tadÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``desantaraá¹ƒ asaá¹…kamitvÄ• â€™â€™ _ti vuttaá¹ƒ. yat
uppajjanti, tattha tattheva bhijjanti nirujjhanti vipariá¹‡amanti vinÄ• saá¹ƒ Ä• pajjanti. tenÄ• h
``vipariá¹‡atanti ... pe ... naá¹-á¹-haâ€™â€™ _nti. __apÄ• kaá¹-Ä«bhÅ«taá¹ƒ_ ajÄ• tattÄ• e

vasabhaá¹‡agottatÄ• ya __vassabhaÃ±Ã±Ä• . mÅ«ladiá¹-á¹-higatikÄ• _ti mÅ«labhÅ«tÄ• d
kappe sabbapaá¹-hamaá¹ƒ tÄ• disadiá¹-á¹-hisamuppÄ• dakÄ• . __punappunaá¹ƒ Ä• vajjent

ahetuvÄ• dapaá¹-isaá¹ƒyuttaganthaá¹ƒ uggahetvÄ• pariyÄ• puá¹‡itvÄ• tadatthaá¹ƒ vÄ«ma
natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• yÄ• â€™â€™ tiÄ• dinayappavattÄ• ya \Ne II 204/
micchÄ• sati santiá¹-á¹-hati, ``natthi hetÅ«â€™â€™ tiÄ• divasena anussavÅ«paladdhe atthe
tadÄ• kÄ• raparivitakkanehi saviggahe viya sarÅ«pato cittassa paccupaá¹-á¹-hite cirakÄ• la
``evametaâ€™â€™ nti nijjhÄ• nakkhamabhÄ• vÅ«pagamanena nijjhÄ• nakkhantiyÄ• tathÄ
Ä• sevantassa bahulÄ«karontassa micchÄ• vitakkena samÄ• diyamÄ• nÄ• micchÄ• vÄ• yÄ
ataá¹ƒsabhÄ• vaá¹ƒ ``taá¹ƒsabhÄ• vaâ€™â€™ nti \Be II 229/ gaá¹‡hantÄ« micchÄ• satÄ«ti
taá¹ƒladdhisahagatÄ• taá¹‡hÄ• santiá¹-á¹-hati. yathÄ• sakaá¹ƒ vitakkÄ• dipaccayalÄ• bhe
adhiá¹-á¹-hitatÄ• ya anekaggataá¹ƒ pahÄ• ya cittaá¹ƒ ekaggataá¹ƒ appitaá¹ƒ viya hoti micch
paccayavisesehi laddhabhÄ• vanÄ• balo Ä«dise á¹-hÄ• ne samÄ• dhÄ• napatirÅ«pakiccaka
viyÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• hi anekakkhattuá¹ƒ tenÄ• kÄ• rena pubbabhÄ• giyesu jav
sabbapacchime javanavÄ• re satta javanÄ• ni javanti. tattha paá¹-hame satekiccho hoti, tath
sattame pana javane sampatte atekiccho hoti. tenÄ• ha __ ``assÄ• dentassÄ• â€™â€™ _ti
á¹-hÄ• nesu.

__paccuppannaá¹ƒ vÄ• _ti ettha __iti_-saddo Ä• diattho. tena ``yadetaá¹ƒ anÄ• gataá¹ƒ nÄ•
anÄ• gataâ€™â€™ ntiÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __tepÄ«_ti te vassabhaÃ±Ã±Ä• pi __n
lokasamaÃ±Ã±Ä• ya anatikkamanÄ«yato. tenÄ• ha __ ``atÄ«taá¹ƒ panÄ• â€™â€™ _tiÄ• di
niruá¸·hÄ• __paá¹‡á¹‡atti_.

niruttipathasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. arahantavaggo

1. upÄ• diyamÄ• nasuttavaá¹‡á¹‡anÄ•

<63> __gaá¹‡hamÄ• no_ti ``etaá¹ƒ mamÄ• â€™â€™ tiÄ• dinÄ• gaá¹‡hamÄ• no. __pÄ• s
mÄ• rapÄ• soti maÃ±Ã±ati. tenÄ• ha ``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• nasoâ
33). __mutto nÄ• ma hoti_ anupÄ• diyato sabbaso khandhassa abhÄ• vato.

upÄ• diyamÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-6. maÃ±Ã±amÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

64-68__._ ``etaá¹ƒ \Ne II 205/ \Be II 230/ mamÄ• â€™â€™ tiÄ• dinÄ• . __maÃ±Ã±anÄ• ab
__taá¹‡hÄ• chando_ti taá¹‡hÄ• eva chando. sÄ• hi taá¹‡hÄ• yanaá¹-á¹-hena taá¹‡hÄ• , ch

catutthaá¹ƒ aniccalakkhaá¹‡amukhena vuttaá¹ƒ, paÃ±camaá¹ƒ dukkhalakkhaá¹‡amukhena,
anattalakkhaá¹‡amukhena. sesaá¹ƒ tÄ«supi sadisamevÄ• ti vuttaá¹ƒ ``eseva nayoâ€™â€™

maÃ±Ã±amÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anattaniyasuttavaá¹‡á¹‡anÄ•

<69> __anattaniya_nti na attaniyaá¹ƒ. tenÄ• ha __ ``na attano santakaâ€™â€™ _nti.

anattaniyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-10. rajanÄ«yasaá¹‡á¹-hitasuttÄ• divaá¹‡á¹‡anÄ•

70-72__._ __rajanÄ«yenÄ• _ti rajanÄ«yena rÄ• guppÄ• dakena. tenÄ• ha __ ``rÄ• gassa pa
__rÄ• hulasaá¹ƒyutte_ rÄ• hulattherassa pucchÄ• vasena Ä• gatÄ• . idha rÄ• dhattherassa
pucchÄ• vasena, pÄ• á¸·i pana sabbattha sadisÄ• . tenÄ• ha __ ``vuttanayeneva veditabbÄ

rajanÄ«yasaá¹‡á¹-hitasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

arahantavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. khajjanÄ«yavaggo

1-3. assÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

73-75__._ __catusaccameva kathitaá¹ƒ_ assÄ• dÄ• dÄ«naÃ±ceva samudayÄ• dÄ«naÃ±ca
yasmÄ• assÄ• do samudayasaccaá¹ƒ, Ä• dÄ«navo dukkhasaccaá¹ƒ, nissaraá¹‡aá¹ƒ magg
vuttovÄ• yamattho; dutiye samudayassÄ• do \Be II 231/ samudayasaccaá¹ƒ, Ä• dÄ«navo du
\Ne II 206/ nirodhasaccaá¹ƒ, nissaraá¹‡aá¹ƒ maggasaccanti vuttovÄ• yamattho; tatiyaá¹ƒ ar
vuttaá¹ƒ.

assÄ• dasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. arahantasuttavaá¹‡á¹‡anÄ•

<76> __yattakÄ• sattÄ• vÄ• sÄ• _ti tasmiá¹ƒ tasmiá¹ƒ sattanikÄ• ye Ä• vasanaá¹-á¹-hena
tena yattakÄ• sattÄ• vÄ• sÄ• , tehi sabbehipi ete aggÄ• ete seá¹-á¹-hÄ• , ye ime arahantÄ
__purimanayenevÄ• _ti purimasmiá¹ƒ sattaá¹-á¹-hÄ• nakosallasutte vuttanayena.

__tadatthaparidÄ«panÄ• hÄ«_ti ``paÃ±cakkhandhe pariÃ±Ã±Ä• ya. taá¹‡hÄ• tesaá¹ƒ na v
samucchinnoâ€™â€™ tiÄ• dinÄ• tassa yathÄ• niddiá¹-á¹-hassa suttassa atthadÄ«panÄ• h
anuppattÄ• , cittaá¹ƒ tesaá¹ƒ anÄ• vilaâ€™â€™ ntiÄ• dinÄ• visesatthaparidÄ«panÄ• hi ca.
jhÄ• namaggaphalapariyÄ• pannaá¹ƒ atisayitasukhaá¹ƒ etesamatthÄ«ti __sukhino_ti Ä• ha
sukhitÄ• â€™â€™ _ti. __taá¹‡hÄ• tesaá¹ƒ na vijjatÄ«_ti ettha tesaá¹ƒ apÄ• yadukkhajanik
vuttaá¹ƒ. vaá¹-á¹-amÅ«likÄ• ya taá¹‡hÄ• ya abhÄ• vÄ• ``nandÄ« tesaá¹ƒ na vijjatÄ«â€™â€
__imassapÄ«_ti __pi_-saddena dukkhassÄ• bhÄ• venapÄ«ti dukkhÄ• bhÄ• vo viya vaá¹-á¹
sampiá¹‡á¸• Ä«yatÄ«ti daá¹-á¹-habbaá¹ƒ. tena hi te anupÄ• disesanibbÄ• nappattiyÄ• acca
vuccantÄ«ti. ``seyyohamasmÄ«â€™â€™ tiÄ• dinayappavattiyÄ• __navavidho. Ã±Ä• á¹‡en

__arahattaá¹ƒ_ anuppattÄ• . __alittÄ• _ti amakkhitÄ• . __brahmabhÅ«tÄ• _ti brahmabhÄ•
ariyamaggaÃ±Ä• á¹‡ato bhÅ«tÄ• ariyÄ• ya jÄ• tiyÄ• jÄ• tÄ• . satta saddhammÄ• gocaro
__sattasaddhammagocarÄ• _.

__nirÄ• saá¹…kacÄ• ro nÄ• ma gahito_ kutocipi tesaá¹ƒ Ä• saá¹…kÄ• ya abhÄ• vato. sam
aá¹…gehi_ sammÄ• vimutti-sammÄ• Ã±Ä• á¹‡apariyosÄ• nehi. ``Ä• guá¹ƒ na karotÄ«â€™â
kÄ• raá¹‡ehi. taá¹‡hÄ• tesaá¹ƒ na vijjatÄ«_ti idampi taá¹‡hÄ• pahÄ• nassa bahÅ«pakÄ• ra
``dÄ• sakÄ• rikÄ• taá¹‡hÄ• pi tesaá¹ƒ natthÄ«â€™â€™ _ti.

__na_ \Be II 232/ __vikampanti_ ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• .

__uddhaá¹ƒ_ \Ne II 207/ __tiriyaá¹ƒ apÄ• cÄ«na_nti ettha ``uddhaá¹ƒ vuccatÄ«â€™â€™ ti
attabhÄ• vaá¹ƒ gahetvÄ• pavatto paá¹-hamanayo. kÄ• lattayavasena dhammappavattiá¹ƒ
á¹-hÄ• navasena sakalalokadhÄ• tuá¹ƒ gahetvÄ• pavatto tatiyanayo. __buddhÄ• _ti cattÄ•

__sÄ«hanÄ• dasamodhÄ• na_nti sÄ«hanÄ• dÄ• naá¹ƒ saá¹ƒkalanaá¹ƒ. loke attano uttarita
uttaro tÄ• va tiá¹-á¹-hatu puriso, sadisopi tÄ• va natthÄ«ti __asadisÄ• _. sakalampi bhavaá¹
__bhavapiá¹-á¹-he á¹-hatvÄ• _ vimuttisukhena sukhitattÄ• divasena ekavÄ«satiyÄ• kÄ• rehi

arahantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyaarahantasuttavaá¹‡á¹‡anÄ•

<77> __suddhikamevÄ• _ti suddhasaá¹ƒkhittabandhameva katvÄ• .

dutiyaarahantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ«hasuttavaá¹‡á¹‡anÄ•

<78> __sÄ«ho_ti parissayasahanato paá¹-ipakkhahananato ca ``sÄ«hoâ€™ ti laddhanÄ• m
__cattÄ• ro_ti ca samÄ• nepi sÄ«hajÄ• tikabhÄ• ve vaá¹‡á¹‡avisesÄ• disiddhena visesena
nÄ• mato vaá¹‡á¹‡ato Ä• hÄ• rato dassetvÄ• idhÄ• dhippetasÄ«haá¹ƒ nÄ• nappakÄ• rato
``tiá¹‡asÄ«hoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tiá¹‡abhakkho sÄ«ho __tiá¹‡asÄ«ho_ purima
``sÄ• kapatthivoâ€™â€™ ti. kÄ• á¸·avaá¹‡á¹‡atÄ• ya __kÄ• á¸·asÄ«ho_. tathÄ• __paá¹‡á¸
``kÄ• á¸·asÄ«ho kÄ• á¸·agÄ• visadiso, paá¹‡á¸• usÄ«ho paá¹‡á¸• upalÄ• savaá¹‡á¹‡agÄ• v
rattakambalassa viya kesaro kesarakalÄ• po etassa atthÄ«ti __kesarÄ«_. lÄ• khÄ• rasapari
pÄ• dapariyantehÄ«ti yojanÄ• .

kammÄ• nubhÄ• vasiddhaÄ• dhipaccamahesakkhatÄ• hi \Be II 233/ __sabbamigagaá¹‡ass
vÄ• _tiÄ• di ``sÄ«hassa vihÄ• ro kiriyÄ• evaá¹ƒ hotÄ«â€™â€™ ti katvÄ• vuttaá¹ƒ.

__samaá¹ƒ patiá¹-á¹-hÄ• petvÄ• _ti sabbabhÄ• gehi samameva bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ•
__Ä• kaá¸• á¸• hitvÄ• _ti purato Ä• kaá¸• á¸• hitvÄ• \Ne II 208/. __abhiharitvÄ• _ti abhimuk
__saá¹…ghÄ• ta_nti vinÄ• saá¹ƒ. vÄ«satiyaá¹-á¹-hikaá¹ƒ á¹-hÄ• naá¹ƒ __usabhaá¹ƒ_.

__samasÄ«ho_ti samajÄ• tiko samabhÄ• go ca sÄ«ho. __samÄ• nosmÄ«_ti desanÄ• matt
bhÄ• yati. __sakkÄ• yadiá¹-á¹-hibalavatÄ• yÄ• _ti ``ke aÃ±Ã±e amhehi uttaritarÄ• , atha kho
mahÄ• balÄ• â€™â€™ ti evaá¹ƒ balÄ• timÄ• nanimittÄ• ya ahaá¹…kÄ• rahetubhÅ«tÄ• ya s
__sakkÄ• yadiá¹-á¹-hipahÄ«nattÄ• _ti sakkÄ• yadiá¹-á¹-hiyÄ• pahÄ«nattÄ• nirahaá¹…kÄ•
suá¹-á¹-hu samugghÄ• á¹-itattÄ• __na bhÄ• yati_.

__tathÄ• tathÄ• _ti sÄ«hasadisatÄ• dinÄ• tena tena pakÄ• rena attÄ• naá¹ƒ kathesÄ«ti va
vivaritvÄ• dassetuá¹ƒ __ ``sÄ«hoti khoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__katÄ• bhinÄ«hÄ• rassa_ lokanÄ• thassa bodhiyÄ• niyatabhÄ• vappattiyÄ• ekantabhÄ•
``tÄ«su pÄ• sÄ• desu nivÄ• sakÄ• lo, magadharaÃ±Ã±o paá¹-iÃ±Ã±Ä• dÄ• nakÄ• lo, pÄ• y
tiÄ• dinÄ• abhisambodhito purimÄ• vatthÄ• pi sÄ«hasadisaá¹ƒ katvÄ• dassitÄ• . bhÄ• vini
lokavohÄ• ro. vijjÄ• bhÄ• vasÄ• maÃ±Ã±ato bhÅ«tavijjÄ• itaravijjÄ• pi ekajjhaá¹ƒ gahetvÄ•
paá¹-iccasamuppÄ• dasammasanato taá¹ƒ puretaraá¹ƒ siddhaá¹ƒ vipÄ• kaá¹ƒ viya katvÄ•
visodhetvÄ• â€™â€™ _ti. anulomapaá¹-ilomato pavattaÃ±Ä• á¹‡avasena __ ``yamakaÃ±Ä•
vuttaá¹ƒ.

__tattha viharantassÄ• _ti ajapÄ• lanigrodhamÅ«le viharantassa. __ekÄ• dasame divase_t
ekÄ• dasame divase. __acalapallaá¹…ke_ti isipatane dhammacakkapavattanatthaá¹ƒ nisinn

kenaci appaá¹-ivattiyadhammacakkapavattanatthaá¹ƒ \Be II 234/ nisajjÄ• ti katvÄ• vajirÄ• s
acalapallaá¹…kaá¹ƒ vuccati. __imasmiÃ±ca pana pade_ti ``dveme, bhikkhave, antÄ• â€™â
imasmiá¹ƒ saddhammakoá¹-á¹-hÄ• se. __dhammaghoso ... pe ... dasasahassilokadhÄ• tuá
``sabbattha á¹-hitÄ• suá¹‡antÅ«â€™â€™ ti adhiá¹-á¹-hÄ• nena. __soá¸·asahÄ• kÄ• rehÄ«
samudayappahÄ• naá¹ƒ, nirodhasacchikiriyÄ• , maggabhÄ• vanÄ• â€™â€™ ti evaá¹ƒ ekek
katvÄ• soá¸·asahi Ä• kÄ• rehi.

__vuttoyeva, _ na idha vattabbo, tasmÄ• tattha vuttanayeneva veditabboti adhippÄ• yo. ya
aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoti Ä• rabhitvÄ• __udÄ• naá¹-á¹-hakathÄ• _d
tathÄ• gatapadassa attho vutto eva, tasmÄ• tattha vuttanayena attho veditabbo \Ne II 209/.
bodhipallaá¹…ke nisinnamattova abhisambuddho jÄ• to, tathÄ• pi tÄ• ya nisajjÄ• ya nisinno
sabbaparissayaá¹ƒ abhisambuddho jÄ• to. tathÄ• hi taá¹ƒ ``aparÄ• jitapallaá¹…kaâ€™â€™
``yÄ• va bodhipallaá¹…kÄ• vÄ• â€™â€™ _ti vatvÄ• tena aparitussanto __ ``yÄ• va arahat
_ti Ä• ha.

__iti rÅ«pa_nti ettha __iti_-saddo nidassanattho. tena rÅ«paá¹ƒ sarÅ«pato parimÄ• á¹‡ato
dassitanti Ä• ha __ ``idaá¹ƒ rupaâ€™â€™ _ntiÄ• di. ``idaá¹ƒ rÅ«paâ€™â€™ nti hi iminÄ•
bhÅ«tupÄ• dÄ• yabhedarÅ«paá¹ƒ sarÅ«pato dassitaá¹ƒ. __ettakaá¹ƒ rÅ«pa_nti iminÄ• taá
tassa ca parimÄ• á¹‡assa ekantabhÄ• vadassanena __ ``na ito bhiyyo rÅ«paá¹ƒ atthÄ«â€™
__sabhÄ• vato_ti salakkhaá¹‡ato. __sarasato_ti sakiccato. __pariyantato_ti parimÄ• á¹‡apa
__paricchedato_ti yattake á¹-hÄ• ne tassa pavatti, tassa paricchedanato. __paricchindanato
pariyosÄ• nappattito. __taá¹ƒ sabbaá¹ƒ dassitaá¹ƒ hoti_ yathÄ• vuttena vibhÄ• gena. __aya
nÄ• mÄ• _ti ayaá¹ƒ Ä• hÄ• rÄ• di rÅ«passa samudayo nÄ• ma. tenÄ• ha __ ``ettÄ• vatÄ• â
nirodho. ``Ä• hÄ• rasamudayÄ• Ä• hÄ• ranirodhÄ• â€™â€™ ti ca asÄ• dhÄ• raá¹‡ameva
saá¹…gaá¹‡hÄ• ti.

__paá¹‡á¹‡Ä• salakkhaá¹‡apaá¹-imaá¹‡á¸• ita_nti \Be II 235/ paá¹‡á¹‡Ä• saudayabbayalak
samudayatthaá¹…gamagahaá¹‡ato. __khÄ«á¹‡Ä• savattÄ• _ti anavasesaá¹ƒ sÄ• vasesaÃ±
parikkhÄ«á¹‡attÄ• . anÄ• gÄ• mÄ«nampi hi bhayaá¹ƒ cittutrÄ• so ca na hotÄ«ti. __Ã±Ä• á¹‡
bhayatÅ«paá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ. __itaresaá¹ƒ pana devÄ• na_nti akhÄ«á¹‡Ä• save d
dhammÄ• lapanamatta_nti vÄ• casikaá¹ƒ tathÄ• lapanamattaá¹ƒ.

cakkanti satthu Ä• á¹‡Ä• cakkaá¹ƒ, taá¹ƒ pana dhammato Ä• gatanti __dhammacakkaá¹ƒ_.
paá¹-ivedhadhammato Ä• gatanti __dhammacakkaá¹ƒ_. itaresaá¹ƒ desanÄ• dhammato Ä•
duvidhepi Ã±Ä• á¹‡aá¹ƒ padhÄ• nanti Ã±Ä• á¹‡asÄ«sena vuttaá¹ƒ __ ``paá¹-ivedhaÃ±Ä• á¹
desanÄ• Ã±Ä• á¹‡ampÄ«â€™â€™ _ti. idÄ• ni taá¹ƒ Ã±Ä• á¹‡advayaá¹ƒ sarÅ«pato dassetu
nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yasmÄ• cassa Ã±Ä• á¹‡assa suppaá¹-ividdhattÄ• bha
nayasahassÄ• ni veneyyÄ• naá¹ƒ dassetuá¹ƒ samattho ahosi, tasmÄ• tÄ• ni saá¹-á¹-hi nay

saddhiá¹ƒyeva siddhÄ• nÄ«ti katvÄ• dassento __ ``saá¹-á¹-hiyÄ• ca nayasahassehi paá¹-iv
__tiparivaá¹-á¹-a_nti idaá¹ƒ dukkhanti ca, pariÃ±Ã±eyyanti ca, pariÃ±Ã±Ä• tanti ca evaá¹ƒ ti
taá¹ƒyeva __dvÄ• dasÄ• kÄ• raá¹ƒ. ta_nti desanÄ• Ã±Ä• á¹‡aá¹ƒ __pavatteti esa_ bhagavÄ
patinidhibhÅ«tapuggalarahito. __ekasadisassÄ• _ti nibbikÄ• rassa.

sÄ«hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. khajjanÄ«yasuttavaá¹‡á¹‡anÄ•

<79> __vipassanÄ• vasenÄ• _ti \Ne II 210/ etarahi rÅ«pavedanÄ• dayo anussaritvÄ• ``pub
ahosiâ€™â€™ nti atÄ«tÄ• naá¹ƒ rÅ«pavedanÄ• dÄ«naá¹ƒ paccuppannehi visesÄ• bhÄ• va
vipassanÄ• ya vasena. yvÄ• yaá¹ƒ ``na idaá¹ƒ abhiÃ±Ã±Ä• vasenÄ• â€™â€™ ti paá¹-ikkhe
dassento __ ``abhiÃ±Ã±Ä• vasena hÄ«â€™â€™ _tiÄ• dimÄ• ha. __khandhapaá¹-ibaddhÄ•
__evaá¹ƒ anussaranto_ti yathÄ• vuttavipassanÄ• vasena anussaranto. sabhÄ• vadhammÄ•
vuttattÄ• __ ``suÃ±Ã±atÄ• pabbaâ€™â€™ _nti vuttaá¹ƒ.

yasmÄ• \Be II 236/ te eva rÅ«pÄ• dayo neva attÄ• , na attaniyÄ• asÄ• rÄ• anissarÄ• , tas
tesaá¹ƒ bhÄ• vo __suÃ±Ã±atÄ• , _ tassÄ• __lakkhaá¹‡aá¹ƒ_ ruppanÄ• dikaá¹ƒ __dassetuá

__kiÃ±cÄ• _ti hetuatthajotake kÄ• raá¹‡e paccattavacananti Ä• ha __ ``kiÃ±cÄ• ti kÄ• raá¹-
kÄ• raá¹‡ena rÅ«paá¹ƒ vadethÄ• â€™â€™ _ti. __eta_nti etaá¹ƒ bhÅ«tupÄ• dÄ• yabhedaá¹
kÄ• raá¹‡ena rÅ«paá¹ƒ nÄ• mÄ• _ti kiá¹ƒ kÄ• raá¹‡aá¹ƒ nissÄ• ya rÅ«panti vuccatÄ«ti attho
kÄ• raá¹‡assa uddisanaá¹ƒ. __ruppatÄ«_ti ettha __rÅ«paá¹ƒ_ nÄ• ma sÄ«tÄ• divirodhipaco
visadisuppatti. tenÄ• ha __ ``sÄ«tenapÄ«â€™â€™ _tiÄ• di. __pabbatapÄ• de_ti cakkavÄ• a
tattha accuggato pÄ• kÄ• ro viya á¹-hito. tathÄ• hi tattha sattÄ• olambantÄ• tiá¹-á¹-hanti.
__hatthapÄ• sÄ• gatÄ• _ti hatthapÄ• saá¹ƒ Ä• gatÄ• upÄ• gatÄ• . __tatthÄ• _ti tasmiá¹ƒ ha
__chijjitvÄ• _ti mucchÄ• pattiyÄ• muccitvÄ• , aá¹…gapaccaá¹…gaucchedavasena vÄ• par
udake_ti Ä• tapasantÄ• pÄ• bhÄ• vena atisÄ«tabhÄ• vameva sandhÄ• ya accantakhÄ• ratÄ
kappasaá¹‡á¹-hÄ• naudakaá¹ƒ sampattikaramahÄ• meghavuá¹-á¹-haá¹ƒ pathavÄ«sandhÄ•
viya khÄ• raá¹ƒ bhavituá¹ƒ arahati, tathÄ• sati pathavÄ«pi vilÄ«yeyyÄ• ti. __mahiá¹ƒsakara
himavantapadese ekaá¹ƒ raá¹-á¹-haá¹ƒ.

__avÄ«cimahÄ• niraye_ti saussadaá¹ƒ avÄ«cinirayaá¹ƒ vuttaá¹ƒ. __gaá¹…gÄ• piá¹-á¹-he_t

__sarantÄ• gacchantÄ«_ti sarÄ«sapapadassa atthaá¹ƒ vadati. __eta_nti ruppanaá¹ƒ. yath
pathaviyÄ• paccattalakkhaá¹‡aá¹ƒ, evaá¹ƒ ruppanaá¹ƒ rÅ«pakkhandhassa paccattalakkhaa
sabhÄ• vabhÅ«talakkhaá¹‡anti attho.

__purimasadisa_nti \Ne II 211/ purime rÅ«pakkhandhe vuttena sadisaá¹ƒ. taá¹ƒ ``kinti kÄ• r
tiÄ• dinÄ• __vuttanayeneva veditabbaá¹ƒ. sukhaá¹ƒ_ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ. __sukhÄ•
__paccayato_ti Ä• rammaá¹‡apaccayato. __ayamattho_ti ``sukhÄ• rammaá¹‡aá¹ƒ sukhanti
uttarapadalopena hesa niddeso. __vedayatÄ«_ti anubhavati. __vedayitalakkhaá¹‡Ä• _ti anu

__nÄ«lapupphe_ti nÄ«lavaá¹‡á¹‡apupphe. __vatthe vÄ• _ti nÄ«lavatthe. __vÄ• _-saddena
saá¹…gaá¹‡hÄ• ti. __appanaá¹ƒ vÄ• _ jhÄ• naá¹ƒ __vÄ• pento. uppajjanasaÃ±Ã±Ä• pÄ«_ti
nÄ«laá¹ƒ rÅ«pÄ• yatanaá¹ƒ Ä• rabbha uppajjanasaÃ±Ã±Ä• pi, yÄ• pakiá¹‡á¹‡akasaÃ±Ã±Ä

__rÅ«pattÄ• yÄ• _ti rÅ«pabhÄ• vÄ• ya. __yÄ• gumevÄ• _ti yÄ• gubhÄ• vinameva vatthuá¹
__pacati nÄ• ma_ puggalo. __eva_nti yathÄ• yÄ• guÄ• divatthuá¹ƒ puriso yÄ• guÄ• diatthÄ
ayaá¹ƒ evaá¹ƒ ruppanÄ• disabhÄ• ve dhammasamÅ«he yathÄ• sakaá¹ƒ paccayehi abhisaá
dhammasamÅ«ho pavattanatthaá¹ƒ visesapaccayo hutvÄ• te abhisaá¹…kharoti niropeti nib
``paccayehÄ«â€™â€™ _tiÄ• di. __rÅ«pamevÄ• _ti rÅ«pasabhÄ• vameva, na aÃ±Ã±aá¹ƒ sa
__abhisaá¹…kharotÄ«_ti itarehi paccayadhammehi adhikaá¹ƒ suá¹-á¹-hu paccayataá¹ƒ karo
Ä• yÅ«hatÄ«â€™â€™ ti tasseva vevacanÄ• ni. abhisaá¹…kharaá¹‡ameva hi Ä• yÅ«hanÄ•
dhammÄ• naá¹ƒ ruppanÄ• dibhÄ• vena nibbattiyÄ• paccayo hotÄ«ti attho. __cetayitalakkha
idaá¹ƒ saá¹…khÄ• rakkhandhadhammÄ• naá¹ƒ cetanÄ• padhÄ• nattÄ• vuttaá¹ƒ. tathÄ• hi
saá¹…khÄ• rakkhandhaá¹ƒ vibhajantena cetanÄ• va vibhattÄ• .

__vÄ• tiá¹…gaá¹‡aá¹ƒ_ brahatiphalaá¹ƒ. __caturassavallÄ«_ti tivutÄ• latÄ• . __akhÄ• rika_
taá¹ƒ pana paá¹‡á¹‡aphalÄ• di. yattha loá¹‡araso adhiko, taá¹ƒ __loá¹‡ika_nti Ä• ha __ ``lo
_tiÄ• di. __ambilÄ• dibhedaá¹ƒ_ rasaá¹ƒ.

__Ä• kÄ• rasaá¹‡á¹-hÄ• nagahaá¹‡avasenÄ• _ti nÄ«lapÄ«tÄ• diÄ• kÄ• ragahaá¹‡avasena
vaá¹-á¹-acaturassÄ• disaá¹‡á¹-hÄ• nagahaá¹‡avasena ca. __vinÄ• pi Ä• kÄ• rasaá¹‡á¹-hÄ•
vinÄ• , te á¹-hapetvÄ• pi. __paccattabhedagahaá¹‡avasenÄ• _ti tassa tassa Ä• rammaá¹‡a
__asammohato_ti yÄ• thÄ• vato. __viseso_ visesatthadÄ«panato, __aviseso_ ayaá¹ƒ dham
__ ``viseso veditabboâ€™â€™ _ti. jÄ• nanaÃ±hi avisiá¹-á¹-haá¹ƒ, taá¹ƒ samÄ• sapadato up
hi saÃ±jÄ• nanapadaá¹ƒ paccabhiÃ±Ã±Ä• á¹‡animittaá¹ƒ Ä• kÄ• ragahaá¹‡amattaá¹ƒ bodh
visiá¹-á¹-havisayagahaá¹‡aá¹ƒ \Ne II 212/. pajÄ• nanapadaá¹ƒ pana tatopi visiá¹-á¹-hataraá
avabodhaá¹ƒ bodheti. tenÄ• ha __ ``tassÄ• pÄ«â€™â€™ _tiÄ• di. __Ä• rammaá¹‡asaÃ±jÄ•
nÄ«lÄ• dibhedassa Ä• rammaá¹‡assa \Be II 238/ sallakkhaá¹‡amattameva. avadhÄ• raá¹‡e
lakkhaá¹‡apaá¹-ivedhattaá¹ƒ nivatteti. tenÄ• ha __ ``aniccaâ€™â€™ _ntiÄ• di. Ã±Ä• á¹‡asa
vipassantassa vipassanÄ• ya paguá¹‡abhÄ• ve sati Ã±Ä• á¹‡avippayuttena cittenapi vipass
``aniccÄ• divasena lakkhaá¹‡apaá¹-ivedhaÃ±ca pÄ• petÄ«â€™â€™ _ti. __paá¹-ivedha_nti
paá¹-ivijjhanaá¹ƒ. tenÄ• ha __ ``ussakkitvÄ• panÄ• â€™â€™ _tiÄ• di. __ussakkitvÄ• _ti us
maggapÄ• tubhÄ• vampi pÄ• peti asammohasabhÄ• vattÄ• . yathÄ• lakkhaá¹‡apaá¹-ivedh

saÃ±jÄ• nanalakkhaá¹‡avasena saÃ±Ã±Ä• á¹‡aanurÅ«pavaseneva pavattaá¹ƒ, evaá¹ƒ viÃ±
vÄ• yaá¹ƒ anurÅ«pavaseneva pavattatÄ«ti daá¹-á¹-habbaá¹ƒ.

idÄ• ni tamatthaá¹ƒ heraÃ±Ã±ikÄ• diupamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™
vuccati kahÄ• paá¹‡aá¹ƒ, hiraÃ±Ã±ajÄ• nane niyutto __heraÃ±Ã±iko_. lokavohÄ• re ajÄ• tÄ
etassÄ• ti __ajÄ• tabuddhi, _ bÄ• ladÄ• rako. vohÄ• rakusalo gÄ• mavÄ• sÄ« puriso __gÄ•
upabhogaparibhogÄ• rahattÄ• __upabhogaparibhogaá¹ƒ_. tambakaá¹ƒsamayattÄ• __kÅ«
aá¸• á¸• hasÄ• rattÄ• __karaá¹-o_. nihÄ«nasÄ• rattÄ• __saá¹‡ho_. ettha ca yathÄ• heraÃ
cittÄ• dibhÄ• vato uddhaá¹ƒ kÅ«á¹-Ä• dibhÄ• vaá¹ƒ rÅ«padassanÄ• divasena uppattiá¹-á¹-h
anekÄ• kÄ• rato jÄ• nÄ• ti, evaá¹ƒ paÃ±Ã±Ä• Ä• rammaá¹‡aá¹ƒ nÄ• nappakÄ• rato jÄ• nÄ
saddhiá¹ƒ pavattamÄ• naviÃ±Ã±Ä• á¹‡ampi yathÄ• visayaá¹ƒ Ä• rammaá¹‡aá¹ƒ jÄ• nÄ• ti.

evaá¹ƒ svÄ• yaá¹ƒ nesaá¹ƒ jÄ• nane viseso aÃ±Ã±esaá¹ƒ avisayo, buddhÄ• naá¹ƒ eva visa
milindapaÃ±hena vibhÄ• vetuá¹ƒ __ ``tenÄ• hÄ• â€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ suviÃ±Ã±e

attasuÃ±Ã±Ä• naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ dhammamattatÄ• ya kathitattÄ• __ ``anat
_ti vuttaá¹ƒ. heá¹-á¹-himamaggÄ• ca yadi adhigatÄ• , arahattassa anadhigatattÄ• __ ``eka
vuttaá¹ƒ, taá¹ƒ aniccalakkhaá¹‡aá¹ƒ dassetuá¹ƒ idaá¹ƒ pabbamÄ• raddhaá¹ƒ, itarÄ• ni dve
parihÄ• rabhÄ• venÄ• ti adhippÄ• yo.

yasmÄ• \Be II 239/ panettha ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhaveâ€™â€™ tiÄ• didesanÄ
idameva padhÄ• nabhÄ• vena dassitaá¹ƒ, idaá¹ƒ appadhÄ• nabhÄ• venÄ• ti na sakkÄ• va
lakkhaá¹‡Ä• ni samodhÄ• netvÄ• dassetumpÄ«â€™â€™ _ti vuttaá¹ƒ. __apacinÄ• tÄ«_ti a
ekaá¹ƒsato apacayagÄ• mipaá¹-ipadÄ• ya \Ne II 213/ paripÅ«raá¹‡ato. tenÄ• ha __ ``no Ä•
__vaá¹-á¹-aá¹ƒ vinÄ• setÄ«_ti vidhamati adassanaá¹ƒ gameti. __neva cinÄ• tÄ«_ti na vaá¸•
taá¹ƒ vaá¹-á¹-aá¹ƒ eva. __vissajjetÄ«_ti chaá¸• á¸• eti. __vikiratÄ«_ti viddhaá¹ƒseti. __vidhÅ
vaá¹-á¹-attayasaá¹…khÄ• taá¹ƒ aggikkhandhaá¹ƒ vigatadhÅ«maá¹ƒ vigatasantÄ• paá¹ƒ kar
``nibbÄ• petÄ«â€™â€™ _ti.

__evaá¹ƒ passa_ntiÄ• di anÄ• gÄ• miphale á¹-hitassa ariyasÄ• vakassa aggamaggaphalÄ•
adhippÄ• yenÄ• ha __ ``vaá¹-á¹-aá¹ƒ vinÄ• setvÄ• á¹-hitaá¹ƒ mahÄ• khÄ«á¹‡Ä• savaá¹ƒ da
khÄ«á¹‡Ä• savassa anÄ• gatabhÄ• vadassanaá¹ƒyeva, sabbÄ• cÄ• yaá¹ƒ heá¹-á¹-himÄ•
sahapaá¹-hamamaggÄ• vÄ• sahavijjÅ«pamadhammÄ• vÄ• vipassanÄ• kathÄ• ti dassent
_tiÄ• dimÄ• ha.

__namassantiyeva_ mahatÄ• gÄ• ravabahumÄ• nena. tenÄ• ha __ ``namo te purisÄ• jaÃ±
nidassanaá¹ƒ dassento __ ``Ä• yasmantaá¹ƒ nÄ«tattheraá¹ƒ viyÄ• â€™â€™ _ti vatvÄ• tam
``theroâ€™â€™ _tiÄ• dimÄ• ha. tattha __khuraggeyevÄ• _ti kesoropanatthaá¹ƒ khuradhÄ•

tacapaÃ±cakakammaá¹-á¹-hÄ• namukhena bhÄ• vanaá¹ƒ anuyuÃ±janto __arahattaá¹ƒ patv
brahmÄ• naá¹ƒ nivÄ• sabhÅ«tÄ• vimÄ• nÄ• .

khajjanÄ«yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. piá¹‡á¸• olyasuttavaá¹‡á¹‡anÄ•

<80> apakarÄ«yati etenÄ• ti __apakaraá¹‡aá¹ƒ, _ padaá¹ƒ. apakaraá¹‡aá¹ƒ pakaraá¹‡aá¹ƒ
ekaá¹ƒ. tenÄ• ha __ ``kismiÃ±cideva kÄ• raá¹‡eâ€™â€™ _ti. __nÄ«haritvÄ• _ti attano sam
apanetvÄ• . tathÄ• karaá¹‡aÃ±ca evamete \Be II 240/ ettakampi appaá¹-irÅ«paá¹ƒ akatvÄ•
paá¹-ipajjissantÄ«ti. __laddhabalÄ• _ti laddhaÃ±Ä• á¹‡abalÄ• .

__ekadvÄ«hikÄ• yÄ• _ti ekekassa ceva dvinnaá¹ƒ dvinnaÃ±ca Ä«hikÄ• gati upasaá¹…kan
``ekeko ceva dve dve ca hutvÄ• â€™â€™ _ti. puthujjanÄ• naá¹ƒ samuditÄ• naá¹ƒ nÄ• ma k
vuttaá¹ƒ __ ``keá¸·impi kareyyuâ€™â€™ _nti. parikappanavasena sammÄ• sambuddhaá¹ƒ
evaá¹ƒ karontÄ«ti.

yugandharapabbatÄ• dÄ«naá¹ƒ antare sÄ«dantaraá¹ƒ samuddaá¹ƒ nÄ• ma. tattha kira vÄ•
yaá¹ƒ \Ne II 214/ kiÃ±cipi sÄ«dantaranadiyaá¹ƒ vilÄ«yantÄ• sÄ«danteva, tasmÄ• taá¹ƒ par
yugandharÄ• dayopi sÄ«dapabbatÄ• nÄ• ma. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``sÄ«dantare s
viyÄ• â€™â€™ _ti. __Ä• hÄ• rahetÅ«_ti Ä• misahetu sappitelÄ• dinimittaá¹ƒ, tesaá¹ƒ paá¹‡

__pacchima_nti nihÄ«naá¹ƒ. tenÄ• ha __ ``lÄ• makaâ€™â€™ _nti, lÄ• makanto idhÄ• dhip

``migÄ• naá¹ƒ koá¹-á¹-huko anto, pakkhÄ«naá¹ƒ pana vÄ• yaso.

eraá¹‡á¸• o anto rukkhÄ• naá¹ƒ, tayo antÄ• samÄ• gatÄ• â€™â€™ ti || ---

Ä• dÄ«su (J I 3.135) viya. __ulatÄ«_ti abhicarati. abhisapanti etenÄ• ti __abhisÄ• po_. abhis
__piá¹‡á¸• olyaá¹ƒ_. attho phalaá¹ƒ vaso etassÄ• ti atthavasaá¹ƒ, kÄ• raá¹‡aá¹ƒ, tampi tesu
niyuttÄ• ti __atthavasikÄ• _.

__anto_ hadayassa abbhantare __anupaviá¹-á¹-hÄ• _ sokavatthÅ«hi.

__abhijjhÄ• yitÄ• _ti abhijjhÄ• yanasÄ«lo. abhiá¹‡happavattiyÄ• ceva bahulabhÄ• vena ca
pÅ«tibhÄ• venÄ• _ti kuthitabhÄ• vena. byÄ• pÄ• do hi uppajjamÄ• no cittaá¹ƒ apagandhaá¹
sucimanuÃ±Ã±abhÄ• vaá¹ƒ. __bhattanikkhittakÄ• ko viyÄ• _ti idaá¹ƒ bhattaá¹-á¹-hÄ• nassa
naá¹-á¹-hasatitÄ• paÃ±Ã±Ä• yatÄ«ti katvÄ• vuttaá¹ƒ, na bhattanikkhittatÄ• ya. __asaá¹‡á¹

asaá¹‡á¹-hitacitto. __kaá¹-á¹-hattha_nti kaá¹-á¹-hena kattabbakiccaá¹ƒ.

__pÄ• pavitakkehi kato, _ tasmÄ• te anavasesato pahÄ• tabbÄ• ti __dassanatthaá¹ƒ_. dvir
pubbabhÄ• go, itaro missakoti vattuá¹ƒ yuttanti \Be II 241/ adhippÄ• yena __ ``ettha cÄ• â€
evaá¹ƒ taá¹ƒ bhÄ• ventassa nirujjhanti evÄ• ti ekekamissakatÄ• vasena gahetabbanti porÄ•
tiparivaá¹-á¹-adesanÄ• ya animittasamÄ• dhiyeva dÄ«pito. tenÄ• ha __ ``yÄ• vaÃ±cidaâ€™
vÄ«tarÄ• gÄ• dinÄ• niddoso.

piá¹‡á¸• olyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pÄ• lileyyasuttavaá¹‡á¹‡anÄ•

<81> __pariyÄ• diá¹‡á¹‡arÅ«pacittÄ• _ti \Ne II 215/ rÄ• gÄ• dÄ«hi pariyÄ• diyitvÄ• khepet

__bhagavato cÄ• ro vidito_ paricayavasena. __satthÄ• paribhogaá¹ƒ karoti_ anuggaá¹‡ha
duggatimokkho bhavissatÄ«â€™â€™ ti. __aÃ±Ã±atrÄ• _ti vinÄ• .

__nÄ• genÄ• _ti buddhanÄ• gena aá¹…kusarahitena. tato eva ujubhÅ«tena __cittena. Ä«sA
naá¹…galasadisadantassa hatthino evaá¹ƒ cittaá¹ƒ sameti. tattha kÄ• raá¹‡amÄ• ha __ ``ya
_ti. etena kÄ• yavivekena ratisÄ• maÃ±Ã±aá¹ƒ vadati.

__attano dhammatÄ• yÄ• _ti pakatiyÄ• sayameva.

__Ä• savÄ• naá¹ƒ khayo_ti idha arahattaá¹ƒ adhippetaá¹ƒ, taá¹ƒ pana aggamaggÄ• nantar
``maggÄ• nantaraá¹ƒ arahattaphalaâ€™â€™ _nti. vicayo desanÄ• paÃ±Ã±Ä• adhippetÄ• ,
evÄ• ti vuttaá¹ƒ __ ``vicayasoâ€™â€™ _ti, anekakkhattuá¹ƒ pavattamÄ• nÄ• pi vicayo evÄ•
``vicayenÄ• â€™â€™ _ti attho vutto. __sÄ• sanadhammo_ti sÄ«lakkhandhÄ• diparidÄ«pan
__parivitakko udapÄ• di_ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• , evaá¹ƒ koá¹-
desite mayÄ• dhamme katamassa jÄ• nanassa antarÄ• Ä• savÄ• naá¹ƒ khayo hotÄ«ti eka
adhippÄ• yo. diá¹-á¹-hi eva samanupassanÄ• __diá¹-á¹-hisamanupassanÄ• . diá¹-á¹-hisaá¹
diá¹-á¹-hipaccayo saá¹…khÄ• ro. tato eva taá¹‡hÄ• paccayo hotÄ«ti vuttaá¹ƒ __ ``tatojo so s
__tato taá¹‡hÄ• to so saá¹…khÄ• ro jÄ• to_ti catÅ«su esa diá¹-á¹-hisaá¹…khÄ• ro diá¹-á¹-hA
jÄ• yati. __avijjÄ• samphasso_ti \Be II 242/ avijjÄ• sampayuttasamphasso. evamettha bhag
saá¸·Ä• yatananÄ• marÅ«paviÃ±Ã±Ä• á¹‡Ä• ni saá¹…khÄ• rapakkhikÄ• neva katvÄ• dass

__ettake á¹-hÄ• ne_ti ``idha bhikkhave assutavÄ• puthujjanoâ€™â€™ tiÄ• diá¹ƒ katvÄ• yÄ
bhavissatÄ«â€™â€™ ti ettake á¹-hÄ• ne. __gahitagahitadiá¹-á¹-hi_nti sakkÄ• yadiá¹-á¹-hiyÄ
lokoâ€™â€™ tiÄ• dinÄ• pavattaá¹ƒ sassatadiá¹-á¹-hiá¹ƒ, no cassaá¹ƒ, no ca me siyÄ• â€™

ucchedadiá¹-á¹-hinti tathÄ• tathÄ• gahitadiá¹-á¹-hiá¹ƒ. ``iti kho, bhikkhave, sopi saá¹…khÄ•
tiÄ• didesanÄ• ya __vissajjÄ• pento Ä• gato_. tattha tatthevÄ• ssa uppannadiá¹-á¹-hiviveca
__puggalajjhÄ• sayena_ \Ne II 216/ pavattitatÄ• veditabbÄ• , tevÄ«satiyÄ• á¹-hÄ• nesu ara
__desanÄ• vilÄ• so. tatojo so saá¹…khÄ• ro_ti tato vicikicchÄ• ya paccayabhÅ«tataá¹‡hÄ•
sampayutto saá¹…khÄ• ro. yadi sahajÄ• tÄ• dipaccayavasena tato taá¹‡hÄ• to jÄ• toti tatoj
idamayuttanti dassento __ ``taá¹‡hÄ• sampayutta ... pe ... jÄ• yatÄ«â€™â€™ _ti codeti. itan
idhÄ• dhippetÄ• ti dassento __ ``appahÄ«nattÄ• â€™â€™ _ti vatvÄ• __ ``yassa hÄ«â€™â
vivarati. na hi taá¹‡hÄ• ya vicikicchÄ• sambhavati. yadi asati sahajÄ• takoá¹-iyÄ• upanissa
taá¹‡hÄ• paccayÄ• vicikicchÄ• ya sambhavo eva. __diá¹-á¹-hiyÄ• pÄ«_ti dvÄ• saá¹-á¹-hidia
``catÅ«su hÄ«â€™â€™ _tiÄ• di. vÄ«sati sakkÄ• yadiá¹-á¹-hiyo sassatadiá¹-á¹-hiá¹ƒ ucched
vicikicchaÃ±ca pakkhipitvÄ• paccekaá¹ƒ aniccatÄ• mukhena vipassanaá¹ƒ dassetvÄ• arah
niá¹-á¹-hÄ• pitÄ• ti Ä• ha __ ``tevÄ«satiyÄ• á¹-hÄ• nesÅ«â€™â€™ _tiÄ• di.

pÄ• lileyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ•

<82> dissati apadissatÄ«ti __deso, _ kÄ• raá¹‡aá¹ƒ, taÃ±ca kho Ã±Ä• pakaá¹ƒ daá¹-á¹-hab
jÄ• nitukÄ• mo ruppanÄ• disabhÄ• vaá¹ƒ, paá¹-hamaá¹ƒ pana sarÅ«paá¹ƒ \Be II 243/ pucch
pucchitabboti paá¹-hamaá¹ƒ __ ``ime nu khoâ€™â€™ _tiÄ• dinÄ• pucchaá¹ƒ karoti, idhÄ• p
bhikkhuno antanti dasseti. __ajÄ• nanto viya pucchati_ tesaá¹ƒ hetunti adhippÄ• yo.

__taá¹‡hÄ• chandamÅ«lakÄ• _ pabhavattÄ• . __paÃ±cupÄ• dÄ• nakkhandhÄ• _ti ettha vis
gahaá¹‡aá¹ƒ itarassa taggahaá¹‡eneva gahitaá¹ƒ tadavinÄ• bhÄ• vatoti chandarÄ• go eva u
tappaÃ±hapaá¹-ikkhipanaá¹ƒ. yadipi khandhÄ• upÄ• dÄ• nehi asahajÄ• tÄ• pi honti upÄ• d
anÄ• rammaá¹‡abhÅ«tÄ• pi, upÄ• dÄ• naá¹ƒ pana tehi sahajÄ• tameva, tadÄ• rammaá¹‡aÅ
asahajÄ• taá¹ƒ anÄ• rammaá¹‡aÃ±ca upÄ• dÄ• naá¹ƒ atthÄ«ti. idÄ• ni tamatthaá¹ƒ vivaritvÅ
``taá¹‡hÄ• sampayuttasmiâ€™â€™ _ntiÄ• di vuttaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva. __Ä• ram
Ä• rammaá¹‡akaraá¹‡ato. ``evaá¹ƒrÅ«po siyaâ€™â€™ nti evaá¹ƒpavattassa chandarÄ• ga
nti evaá¹ƒpavattiyÄ• abhÄ• vato tattha tattheva natasaá¹…khÄ• rÄ• bhijjanti, tasmÄ• rÅ«p
chandarÄ• gÄ• dÄ«naá¹ƒ abhÄ• vato attheva __chandarÄ• gavemattatÄ• _. chandarÄ• gas
chandarÄ• gapaá¹-isaá¹ƒyuttassa apucchitattÄ• , __ ``anusandhi na ghaá¹-iyatÄ«â€™â€™
na ghaá¹-iyatÄ«_ti aÃ±Ã±asseva pucchitattÄ• , tathÄ• pi __sÄ• nusandhikÄ• va pucchÄ• _
__sÄ• nusandhikaá¹ƒ vissajjanaá¹ƒ_. tattha kÄ• raá¹‡amÄ• ha __ ``tesaá¹ƒ tesaâ€™â€™ _
ajjhÄ• sayÄ• nusandhivasena sÄ• nusandhikÄ• neva pucchÄ• vissajjanÄ• nÄ«ti dasseti.

puá¹‡á¹‡amasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khajjanÄ«yavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. theravaggo

1. Ä• nandasuttavaá¹‡á¹‡anÄ•

<83> __paá¹-iccÄ• _ti nissayaá¹ƒ katvÄ• . ``esohamasmÄ«â€™â€™ ti diá¹-á¹-higgÄ• ho, ``
mÄ• naggÄ• ho ca taá¹‡hÄ• vaseneva hontÄ«ti taá¹‡hÄ• pi tathÄ• pavattiyÄ• paccayabhÅ«
vuttaá¹ƒ __ ``asmÄ«ti evaá¹ƒ pavattaá¹ƒ \Be II 244/ taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cattay
daharasaddo bÄ• ladÄ• rakepi pavattatÄ«ti tato visesanatthaá¹ƒ __ ``yuvÄ• â€™â€™ _ti vu
amaá¹‡á¸• anasÄ«loti tato visesanatthaá¹ƒ __ ``maá¹‡á¸• anakajÄ• tikoâ€™â€™ _ti vuttaá¹
mukhanimittapaccavekkhaá¹‡assa sabbhÄ• vaá¹ƒ dasseti. __ta_nti Ä• dÄ• samaá¹‡á¸• alaá
hutvÄ• paÃ±Ã±Ä• yeyyÄ• _ti yadi puratthimadisÄ• bhimukhaá¹ƒ hutvÄ• á¹-hitaá¹ƒ, mukhan
puratthimadisÄ• bhimukhameva hutvÄ• paÃ±Ã±Ä• yeyyÄ• ti attho. yadipi parassa sadisass
tathÄ• pi kÄ• ci asadisatÄ• bhaveyyÄ• ti vuttaá¹ƒ __ ``vaá¹‡á¹‡Ä• dÄ«hi asadisaá¹ƒ hutvÄ•
_ti. __nibhÄ• sarÅ«pa_nti paá¹-ibhÄ• sarÅ«paá¹ƒ. nibhÄ• sarÅ«paá¹ƒ tÄ• va kaá¹ƒsÄ• dima
paÃ±Ã±Ä• yatu, udake pana kathanti __ ``kena kÄ• raá¹‡enÄ• â€™â€™ _ti pucchati. itaro _
visuddhatÄ• yÄ• â€™â€™ _ti vadanto tatthÄ• pi yathÄ• laddhapabhassarabhÄ• venevÄ• ti
maá¹‡á¸• anajÄ• tiko puriso viya puthujjano, Ä• dÄ• satalÄ• dayo viya paÃ±cakkhandhÄ• , n
``asmÄ«â€™â€™ ti gahaá¹‡aá¹ƒ, mukhanimittaá¹ƒ upÄ• dÄ• ya dissamÄ• narÅ«pÄ• di viya
``ahamasmÄ«â€™â€™ ti ``parosmÄ«â€™â€™ tiÄ• dayo gÄ• havisesÄ• . __abhisameto_ti

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. tissasuttavaá¹‡á¹‡anÄ•

<84> madhurakaá¹ƒ \Ne II 218/ vuccati kÄ• ye vibhÄ• ranti Ä• ha --- __ ``madhurakajÄ• to
saÃ±jÄ• tagarubhÄ• vo viyÄ• â€™â€™ _ti. garubhÄ• ve sati lahutÄ• anokÄ• sÄ• va, tathÄ•
vuttaá¹ƒ __ ``akammaÃ±Ã±oâ€™â€™ _ti. ``kÄ• yeâ€™â€™ ti Ä• netvÄ• vattabbaá¹ƒ. __na
hutvÄ• na khÄ• yanti. tenÄ• ha __ ``na pÄ• kaá¹-Ä• hontÄ«â€™â€™ _ti. __upaá¹-á¹-haha
__na dissatÄ«_ti gahaá¹‡aá¹ƒ na gacchati. __mahÄ• vicikicchÄ• _ti aá¹-á¹-havatthukÄ• soa
vimati. __na hi uppajjati_ paripakkakusalamÅ«lattÄ• .

__kÄ• mÄ• nametaá¹ƒ adhivacana_nti padaá¹ƒ uddharitvÄ• yena adhippÄ• yena bhagavat
kÄ• mÄ• naá¹ƒ nidassanabhÄ• vena Ä• bhataá¹ƒ, taá¹ƒ adhippÄ• yaá¹ƒ vibhÄ• vetuá¹ƒ __
vuttaá¹ƒ.

tissasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yamakasuttavaá¹‡á¹‡anÄ•

<85> diá¹-á¹-hi \Be II 245/ eva __diá¹-á¹-higataá¹ƒ_ ``gÅ«thagataá¹ƒ muttagataâ€™â€™ nt
9.11) yathÄ• . __diá¹-á¹-higataá¹ƒ nÄ• ma jÄ• taá¹ƒ_ khandhavinimuttassa sattassa gahitatt

__kupite_ti diá¹-á¹-hisaá¹…khÄ• tarogena kupite. __paggayhÄ• _ti tesaá¹ƒ bhikkhÅ«naá¹ƒ
sÄ• riputtassa sammukhÄ• attano laddhiá¹ƒ paggayha ``evaá¹ƒ khvÄ• haâ€™â€™ nti evaá
asakkonto_.

__anuyogavattaá¹ƒ_ nÄ• ma yena yutto, tassa attano gÄ• haá¹ƒ nijjhÄ• nakkhantiyÄ• va yÄ
__therassa anuyoge bhumma_nti ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamakÄ• â€™â€™ tiÄ•
bhummaniddeso. __sace taá¹ƒ Ä• vusoti ida_nti ``sace taá¹ƒ, Ä• vusoâ€™â€™ ti evamÄ• d
__eta_nti yamakattheraá¹ƒ. __aÃ±Ã±a_nti arahattaá¹ƒ. vattabbÄ• kÄ• rena vadanto atthato
nÄ• ma hotÄ«ti adhippÄ• yena vadati.

__etassa paá¹-hamamaggassÄ• _ti etassa idÄ• niyeva tiparivaá¹-á¹-adesanÄ• vasÄ• ne ta
paá¹-hamamaggassa \Ne II 219/. __catÅ«hi yogehÄ«_ti attato piyato udÄ• sinato veritoti cat
uppajjanaanatthayogehi.

__upetÄ«_ti taá¹‡hupayadiá¹-á¹-hupayehi upÄ• diyati taá¹‡hÄ• diá¹-á¹-hivatthuá¹ƒ pappoti.
daá¸·haggÄ• haá¹ƒ gaá¹‡hÄ• ti. __adhitiá¹-á¹-hatÄ«_ti abhinivissa tiá¹-á¹-hati. kinti? __ ``att
__paccatthikÄ• me ete_ti ete rÅ«pavedanÄ• dayo paÃ±cupÄ• dÄ• nakkhandhÄ• mayhaá¹
vipassanÄ• Ã±Ä• á¹‡ena Ã±atvÄ• . __vipassanÄ• ya yojetvÄ• _ti vipassanÄ• ya khandhe y

yamakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anurÄ• dhasuttavaá¹‡á¹‡anÄ•

<86> __tasseva vihÄ• rassÄ• _ti mahÄ• vane yasmiá¹ƒ vihÄ• re bhagavÄ• viharati, tassev
aÃ±Ã±atitthiyÄ• . yasmÄ• ayaá¹ƒ thero \Be II 246/ á¹-hapanÄ«yaá¹ƒ paÃ±haá¹ƒ á¹-hapanÄ
tasmÄ• . aÃ±Ã±atitthiyÄ• ... pe ... etadavocuá¹ƒ. tenÄ• ha __ ``ekadesena sÄ• sanasamay

__gahitameva hoti_ tato pageva siddhattÄ• . tenÄ• ha __ ``tassa mÅ«lattÄ• â€™â€™ _ti. __
paÃ±Ã±apemi, dukkhassa ca nirodhaâ€™â€™ nti evaá¹ƒ. __vaá¹-á¹-avivaá¹-á¹-amevÄ• _ti
khandhÄ• naá¹ƒ samanupassanÄ• ya vasena vaá¹-á¹-aá¹ƒ, ``evaá¹ƒ passaâ€™â€™ ntiÄ• d
kathitameva.

anurÄ• dhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vakkalisuttavaá¹‡á¹‡anÄ•

<87> __nagaramajjhe mahÄ• Ä• bÄ• dho uppajjÄ«_ti nagaramajjhena Ä• gacchanto kamm
Ä• bÄ• dho uppajjati. __samantato adhosÄ«_ti sabbabhÄ• gena paripphandi. __iriyÄ• patha
sayananisajjÄ• dibhedaá¹ƒ iriyÄ• pathaá¹ƒ pavattetuá¹ƒ. __nivattantÄ«_ti osakkanti, parihÄ•
__adhigacchantÄ«_ti vaá¸• á¸• hanti. satthu guá¹‡asarÄ«raá¹ƒ nÄ• ma navavidhalokuttarad
katvÄ• vuttaá¹ƒ __ ``navavidho hi ... pe ... kÄ• yo nÄ• mÄ• â€™â€™ _ti, yathÄ• sattÄ• naa
paá¹-isandhimÅ«lako.

kÄ• á¸·asilÄ• yaá¹ƒ katavihÄ• ro __kÄ• á¸·asilÄ• vihÄ• ro. maggavimokkhatthÄ• yÄ• _ti agg
__devatÄ• _ti suddhÄ• vÄ• sadevatÄ• . __alÄ• makaá¹ƒ_ nÄ• ma puthujjanakÄ• lakiriyÄ• y
kirÄ• â€™â€™ _tiÄ• di \Ne II 220/. __ekaá¹ƒ dve Ã±Ä• á¹‡Ä• nÄ«_ti ekaá¹ƒ dve paccavekk
avassaá¹ƒ uppajjanti, ayaá¹ƒ dhammatÄ• . maggaphalanibbÄ• napaccavekkhaá¹‡Ä• ni taá¹
uppajjanti eva. __ekaá¹ƒ dve_ti vacanaá¹ƒ uppannabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ.

__dhÅ«mÄ• yanabhÄ• vo_ dhÅ«mÄ• kÄ• ratÄ• , tathÄ• __timirÄ• yanabhÄ• vo_.

vakkalisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. assajisuttavaá¹‡á¹‡anÄ•

<88> __passambhitvÄ• _ti \Be II 247/ nirodhetvÄ• . __no ca svÄ• ha_nti no ca su ahaá¹ƒ. _
kuppadhammattÄ• . __eta_nti samÄ• dhimattasÄ• raá¹ƒ, sÄ«lamatte pana vattabbameva na
kathaá¹ƒ abhinandanÄ• hoti. __dukkhaá¹ƒ patvÄ• _ti dukkhuppattihetu sukhaá¹ƒ pattheti ``
dukkhapariá¸·Ä• ho na bhavissatÄ«â€™â€™ ti. __yadaggenÄ• _ti yena bhÄ• gena. __ ``du
_ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``sukhaviparia¹‡Ä• mena hÄ«â€™â€™ _tiÄ• di. suk
sukhaviparia¹‡Ä• madukkhaá¹ƒ, tasmÄ• sukhaá¹ƒ abhinandanto atthato dukkhaá¹ƒ abhina

assajisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. khemakasuttavaá¹‡á¹‡anÄ•

<89> __attaniya_nti diá¹-á¹-higatikaparikappitassa attano santakaá¹ƒ. tenÄ• ha __ ``attano
parikkhÄ• rajÄ• taâ€™â€™ _nti. __taá¹‡hÄ• mÄ• no adhigato_ arahattassa anadhigatattÄ•
adhigato, tathÄ• kÄ• marÄ• gabyÄ• pÄ• dÄ• pi. anÄ• gÄ• mÄ« kira khemakatthero, ``sakad

__sandhÄ• vanikÄ• yÄ• _ti saÃ±caraá¹‡ena. tenÄ• ha __ ``punappunaá¹ƒ gamanÄ• gaman
gamanÄ• gamanenÄ• _ti catukkhattuá¹ƒ gamanena ca Ä• gamanena ca. tenÄ• ha --- __ ``t
addhÄ• naá¹ƒ Ä• hiá¹‡á¸• Ä«â€™â€™ _ti. __Ã±atvÄ• _ti ajjhÄ• sayaá¹ƒ Ã±atvÄ• . __thero_

__rÅ«pameva asmÄ«ti vadatÄ«_ti rÅ«pakkhandhameva ``asmÄ«â€™â€™ ti gÄ• hassa va
__adhigato_ taá¹‡hÄ• mÄ• no.

__aá¹‡usahagato_ti \Ne II 221/ aá¹‡ubhÄ• vaá¹ƒ gato. tenÄ• ha __ ``sukhumoâ€™â€™ _ti
anupassanÄ• _ cittasaá¹ƒkilesassa visodhanato. __sÄ«lagandhÄ• dÄ«hi_ guá¹‡agandhehi.

__kathetu_nti uddesavasena kathetuá¹ƒ. __pakÄ• setu_nti niddesavasena tamatthaá¹ƒ pak
__jÄ• nÄ• petu_nti kÄ• raá¹‡avasena jÄ• nÄ• petuá¹ƒ. __patiá¹-á¹-hÄ• petu_nti kathÄ• petu
udÄ• haraá¹‡aá¹ƒ vaá¹‡á¹‡etvÄ• pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ \Be II 248/. __suvibhattaá¹ƒ kÄ•
byatirekato suá¹-á¹-hu, vibhattaá¹ƒ kÄ• tuá¹ƒ. __uttÄ• nakaá¹ƒ kÄ• tu_nti upanayanigamehi
kÄ• tuá¹ƒ. __aÃ±Ã±ena nÄ«hÄ• renÄ• _ti vipassanÄ• vimuttena cittÄ• bhinÄ«hÄ• rena.

khemakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. channasuttavaá¹‡á¹‡anÄ•

<90> __makkhÄ«_ti guá¹‡amakkhanalakkhaá¹‡ena makkhena samannÄ• gato. __paá¸·Ä•
paá¸·Ä• sena samannÄ• gato. __etaá¹ƒ avocÄ• _ti ``ovadantu maá¹ƒ ... pe ... passeyyaâ€™

__thera_nti channattheraá¹ƒ. attano duggahaá¹‡ena kaÃ±ci upÄ• rambhampi kareyya. tena
kira nesaá¹ƒ ahosÄ«â€™â€™ _tiÄ• di. __niddosamevassa katvÄ• _ti Ä• dito anurÅ«pattam
kathessÄ• mÄ• ti.

__paritassanÄ• upÄ• dÄ• na_nti bhayaparitassanÄ• diá¹-á¹-hupÄ• dÄ• naá¹ƒ. anattani sat
kamattÄ• naá¹ƒ phusissantÄ«ti bhayaparitassanÄ• ceva diá¹-á¹-hupÄ• dÄ• naÃ±ca uppajja
yathÄ• raddhavipassanÄ• to paá¹-inivattati, nÄ• sakkhÄ«ti attho. kasmÄ• panetassa vipass
evaá¹ƒ ahosÄ«ti tattha kÄ• raá¹‡aá¹ƒ vadati __ ``ayaá¹ƒ kirÄ• â€™â€™ _tiÄ• dinÄ• . __eva
attÄ• â€™â€™ ti evaá¹ƒ na hoti. __tÄ• vatikÄ• vissatthÄ«_ti ``mayhaá¹ƒ dhammaá¹ƒ deset
atthÄ«ti attho. idaá¹ƒ kaccÄ• nasatthaá¹ƒ addasÄ• ti yojanÄ• . ``dvayanissito, kaccÄ• na, lo
__diá¹-á¹-hiviniveá¹-hanÄ• _. ``ete te, kaccÄ• na, ubho ante anupagammÄ• â€™â€™ tiÄ• d

channasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. rÄ• hulasuttÄ• divaá¹‡á¹‡anÄ•

91-92__._ __etÄ• ni_ \Ne II 222/ suttÄ• ni. __idhÄ• gatÄ• nÄ«_ti imasmiá¹ƒ vagge Ä• nÄ«tÄ

rÄ• hulasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

theravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pupphavaggo

1. nadÄ«suttavaá¹‡á¹‡anÄ•

<93> __pabbateyyÄ• _ti \Be II 249/ pabbatato Ä• gatÄ• . tato eva __ohÄ• rinÄ«_. tenassÄ• dasseti. dÅ«raá¹ƒ gacchatÄ«ti __dÅ«raá¹…gamÄ• _. tenassÄ• mahoghataá¹ƒ dasseti.

__sote_ti vaá¹-á¹-asote. __catÅ«hi gÄ• hehÄ«_ti ``rÅ«paá¹ƒ attato samanupassatÄ«â€™â€™ catÅ«hi gÄ• hehi. __palujjanattÄ• _ti chinnattÄ• . __sokÄ• dibyasanappattÄ«_ti sokÄ• diana

nadÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pupphasuttavaá¹‡á¹‡anÄ•

<94> __vivadatÄ«_ti vivÄ• daá¹ƒ karoti. __vadanto_ti ayathÄ• sabhÄ• vena vadanto. __viv viruddhaá¹ƒ katvÄ• vadati. __lokadhammo_ti lujjanasabhÄ• vadhammo. ko pana soti Ä• ha _nti. tenÄ• ha __ ``taá¹ƒ hÄ«â€™â€™ _tiÄ• di. __kathaá¹ƒ karomÄ«_ti kena pakÄ• renÄ• h karomi. tenÄ• ha __ ``mayhaá¹ƒ hÄ«â€™â€™ _tiÄ• di. tathÄ• cÄ• ha ``akkhÄ• to vo mayÄ 275). __ ``tayo lokÄ• kathitÄ• â€™â€™ _ti vatvÄ• taá¹ƒ vivarituá¹ƒ __ ``nÄ• haá¹ƒ, bhikkha

pupphasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pheá¹‡apiá¹‡á¸• Å«pamasuttavaá¹‡á¹‡anÄ•

<95> kenaci \Ne II 223/ kÄ• raá¹‡ena yujjhitvÄ• gahetuá¹ƒ na sakkÄ• ti __ayujjhÄ• _ nÄ• n __nivattanaá¹-á¹-hÄ• ne_ti udakappavÄ• hassa nivattitaá¹-á¹-hÄ• ne.

__anusotÄ• gamane_ti anusotaá¹ƒ Ä• gamanahetu, ``anusotÄ• gamanenÄ• â€™â€™ ti vÄ pavaá¸• á¸• hitvÄ• _ti tattha tattha uá¹-á¹-hitÄ• naá¹ƒ khuddakamahantÄ• naá¹ƒ \Be II 250/ saá¹ƒsaggena pakÄ• rato vuddhiá¹ƒ patvÄ• . __Ä• vaheyyÄ• _ti Ä• netvÄ• vaheyya. __kÄ•

Ã±Ä• á¹‡ena vÄ«maá¹ƒseyya. __ ``sÄ• ro nÄ• ma kiá¹ƒ bhaveyyÄ• â€™â€™ _ti vatvÄ• sa
``vilÄ«yitvÄ• viddhaá¹ƒseyyevÄ• â€™â€™ _ti Ä• ha. tena rÅ«pampi nissÄ• ratÄ• ya bhijjat
aniccatÄ• ya asÄ• ratÄ• siddhi, evaá¹ƒ asÄ• ratÄ• yapi aniccatÄ• siddhÄ«ti aniccatÄ• ya ev
thirabhÄ• vasÄ• raá¹ƒ dhuvasÄ• raá¹ƒ sÄ• mÄ«nivÄ• sÄ«kÄ• rakabhÅ«tassa attano vase p
__ ``rÅ«pampi ... pe ... nissÄ• ramevÄ• â€™â€™ _ti. __so_ti pheá¹‡apiá¹‡á¸• o. __gahitopi
na sÄ• dheti_ anarahattÄ• . __anekasandhighaá¹-ito_ tathÄ• tathÄ• ghaá¹-ito hutvÄ• .

__byÄ• mamattampi_ etarahi manussÄ• naá¹ƒ vasena. __avassameva bhijjati_ taraá¹…ga

__tasmiá¹ƒ tasmiá¹ƒ udakabindumhi_ patite. __udakatala_nti udakapiá¹-á¹-hiá¹ƒ. aÃ±Ã±ato
__udakabinduá¹ƒ. udakajalla_nti santÄ• nakaá¹ƒ hutvÄ• á¹-hitaá¹ƒ udakamalaá¹ƒ. taÃ±hi s
udakaá¹ƒ puá¹-aá¹ƒ karoti, tasmiá¹ƒ puá¹-e pubbuá¸·asamaÃ±Ã±Ä• . __vatthu_nti cakkhÄ•
__Ä• rammaá¹‡a_nti rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ. __kilesajalla_nti purimasiddhaá¹ƒ, paá¹-il
kilesamalaá¹ƒ. __phassasaá¹…ghaá¹-á¹-ana_nti phassasamodhÄ• naá¹ƒ. __pubbuá¸·asadi
yasmÄ• ghammakÄ• le sÅ«riyÄ• tapasantÄ• pÄ• bhinibbattarasmijÄ• lanipÄ• te tÄ• dise bl
samuggatavÄ• tavegasamuddhaá¹-aviruá¸·hasaá¹…khÄ• tesu paribbhamantesu aá¹‡upara
bhÅ«tasaá¹…ghÄ• tesu marÄ«cisamaÃ±Ã±Ä• , tasmÄ• sabbaso sÄ• ravirahitÄ• ti vuttaá¹ƒ
asÄ• rakaá¹-á¹-hena marÄ«cisadisÄ• â€™â€™ _ti. yasmÄ• ca passantÄ• naá¹ƒ yebhuyye
tasmÄ• ``gahetvÄ• pivituá¹ƒ vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __nÄ«lÄ• dianubhavanatthÄ• y
anubhavanatthÄ• ya. __phandatÄ«_ti phandanÄ• kÄ• rappattÄ• viya hoti appahÄ«nataá¹‡h
__vippalambheti_ appahÄ«navipallÄ• saá¹ƒ puggalaá¹ƒ. tenÄ• ha __ ``idaá¹ƒ nÄ«lakaâ€™â
saÃ±Ã±Ä• vipallÄ• sato hi cittavipallÄ• so, tato diá¹-á¹-hivipallÄ• soti. __vippalambhanenÄ•
Ä• rammaá¹‡assa lambhanena. vippakÄ• ravasena hi \Ne II 224/ etaá¹ƒ lambhanaá¹ƒ, yadi
katvÄ• dassanaá¹ƒ anagarameva nagaraá¹ƒ katvÄ• gandhabbanÄ• á¹-akÄ• didassanaá¹ƒ

kukkukaá¹ƒ \Be II 251/ vuccati kadalikkhandhassa sabbapattavaá¹-á¹-Ä«naá¹ƒ abbhantare
``akukkukajÄ• tanti anto asaÃ±jÄ• taghanadaá¹‡á¸• akaâ€™â€™ _nti. __na tathÄ• hotÄ«_
tadatthÄ• ya na hoti. __nÄ• nÄ• lakkhaá¹‡o_ti nÄ• nÄ• sabhÄ• vo. __saá¹…khÄ• rakkhand
saá¹…khÄ• rakkhandhotveva vuccati.

__assÄ• _ti purisassa. __apagatapaá¹-alapiá¸·aka_nti apagatapaá¹-aladosaÃ±ceva apagat
__asÄ• rabhÄ• vadassanasamattha_nti asÄ• rassa asÄ• rabhÄ• vadassanasamatthaá¹ƒ. _
ciraá¹-á¹-hitikÄ• . tenÄ• ha __ ``lahupaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. __aÃ±Ã±adeva ca
idaÃ±ca oá¸·Ä• rikavaseneva vuttaá¹ƒ. tathÄ• hi ekaccharakkhaá¹‡e anekakoá¹-isatasahas
uppajjitvÄ• nirujjhanti. mÄ• yÄ• ya dassitaá¹ƒ rÅ«paá¹ƒ __mÄ• yÄ• _ti vuttaá¹ƒ. __yaá¹ƒkiÃ
kapÄ• liá¹-á¹-hakapÄ• sÄ• á¹‡avÄ• likÄ• diá¹ƒ. __vaÃ±cetÄ«_ti asuvaá¹‡á¹‡ameva suvaá¹‡
muttÄ• tiÄ• dinÄ• vaÃ±ceti. nanu ca saÃ±Ã±Ä• pi marÄ«ci viya vippalambheti vaÃ±ceti, ida
mÄ• yÄ• viya vaÃ±cetÄ«ti ko imesaá¹ƒ visesoti? vacanattho nesaá¹ƒ sÄ• dhÄ• raá¹‡o. tath

anudakaá¹ƒyeva udakaá¹ƒ katvÄ• gÄ• hÄ• pentÄ«, apurisaÃ±Ã±eva purisaá¹ƒ katvÄ• gÄ•
appavisayÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ pana yaá¹ƒ kiÃ±ci ataá¹ƒsabhÄ• vaá¹ƒ taá¹ƒ katvÄ• dass
mahÄ• visayÄ• . tenÄ• ha __ ``yaá¹ƒkiÃ±cidevÄ• â€™â€™ _tiÄ• di. __evampÄ«_ti ativiya l
mÄ• yÄ• sadisanti.

__desitÄ• _ti evaá¹ƒ desitÄ• pheá¹‡apiá¹‡á¸• Ä• diupamÄ• hi.

bhÅ«ri vuccati pathavÄ«, saá¹‡haá¹-á¹-hena vipulaá¹-á¹-hena ca bhÅ«risadisapaÃ±Ã±atÄ• y
tenÄ• ha __ ``saá¹‡hapaÃ±Ã±ena cevÄ• â€™â€™ _tiÄ• di. __kimigaá¹‡Ä• dÄ«na_nti __Ä•
saá¹…gaá¹‡hÄ• ti. __paveá¹‡Ä«_ti dhammapabandho. __bÄ• lalÄ• pinÄ«_ ``ahaá¹ƒ mamÄ
__sesadhÄ• tuyo gahetvÄ• va bhijjati_ ekuppÄ• dekanirodhattÄ• , vatthurÅ«panissayapacc
visuá¹ƒ gahitaá¹ƒ. __vadhabhÄ• vato_ti vadhassa maraá¹‡assa atthibhÄ• vato. __saraá¹‡a

pheá¹‡apiá¹‡á¸• Å«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. gomayapiá¹‡á¸• asuttÄ• divaá¹‡á¹‡anÄ•

96-98__._ sassataá¹ƒ \Ne II 225/ \Be II 252/ sabbakÄ• laá¹ƒ yÄ• va kappavuá¹-á¹-hÄ• nÄ•
sineruÄ• dayo. tÄ• hi __samaá¹ƒ_ samakÄ• laá¹ƒ. __anenÄ• _ti bhagavatÄ• . __nayida_nti
padasandhikaro, __ida_nti nipÄ• tapadaá¹ƒ. taá¹ƒ pana yena yena sambandhÄ«yati, taá¹ƒ t
``ayaá¹ƒ maggabrahmacariyavÄ• soâ€™â€™ _ti vuttaá¹ƒ. __ ``na paÃ±Ã±Ä• yeyyÄ• â€™â
vivarituá¹ƒ __ ``maggo hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __vivaá¹-á¹-ento_ti vinivaá¹-á¹-ento a

__rÄ• jadhÄ• nÄ«_ti raÃ±Ã±o nivÄ• sanagaraá¹ƒ. __suttamaya_nti cittavaá¹‡á¹‡avaá¹-á¹-ik

gomayapiá¹‡á¸• asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. gaddulabaddhasuttavaá¹‡á¹‡anÄ•

<99> __yaá¹ƒ mahÄ• samuddo_ti ettha __ya_nti samayassa paccÄ• masanaá¹ƒ. bhummat
Ä• ha __ ``yasmiá¹ƒ samayeâ€™â€™ _ti. so ca samayo ayanti dassento __ ``paÃ±came sÅ
Ä• ha. __paricchedaá¹ƒ na vadÄ• mi_ paricchedakÄ• rikÄ• ya aggamaggavijjÄ• ya anadhig
vaá¹-á¹-anissito bÄ• lo_ asavasabhÄ• vato. __gaddulo viya diá¹-á¹-hi_bandho. __sakkÄ• yo
__puthujjanassa sakkÄ• yÄ• nuparivattana_nti ``santÄ• ne sattavohÄ• roâ€™â€™ ti taá¹ƒ t
bhedena niddeso.

gaddulabaddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dutiyagaddulabaddhasuttavaá¹‡á¹‡anÄ•

<100> __diá¹-á¹-higaddulanissitÄ• yÄ• _ti sahajÄ• tÄ• dipaccayavasena diá¹-á¹-higaddulan
pavattati_ tato attÄ• naá¹ƒ vivecetuá¹ƒ asakkuá¹‡eyyattÄ• . __cittasaá¹ƒkilesenevÄ• _ti
dasavidhakilesavatthuvasena cittassa saá¹ƒkiliá¹-á¹-habhÄ• vena. ariyamaggÄ• dhigamane
vodÄ• yanti __visujjhanti_.

__vicaraá¹‡acitta_nti \Be II 253/ gahetvÄ• vicaraá¹‡avasena vicaraá¹‡acittaá¹ƒ. __saá¹…k
evaá¹ƒnÄ• makÄ• . __brÄ• hmaá¹‡apÄ• saá¹‡á¸• ikÄ• _ti jÄ• tiyÄ• brÄ• hmaá¹‡Ä• , chann
saá¹…khÄ• saÃ±Ã±itaá¹ƒ pÄ• saá¹‡á¸• aá¹ƒ paggayha vicaraá¹‡akÄ• . __paá¹-akoá¹-á¹-ha
__dassentÄ• _ti yathÄ• gatikammavipÄ• kacittataá¹ƒ dassentÄ• \Ne II 226/. __taá¹ƒ citta_n
paá¹-akoá¹-á¹-hakacittaá¹ƒ __gahetvÄ• vicaranti. cintetvÄ• katattÄ• _ti ``imassa rÅ«passa
evaá¹ƒ mukhaá¹ƒ likhitabbaá¹ƒ, evaá¹ƒ Ä• kÄ• ravatthaggahaá¹‡Ä• ni, evaá¹ƒ kiriyÄ• vises
kiriyÄ• vibhÄ• gaá¹ƒ, sattavisesÄ• naá¹ƒ vibhÄ• gaá¹ƒ kÄ• tabbaâ€™â€™ nti tassa
ubbattanakhipanapavattanÄ• dipayojanaÃ±cÄ• ti sabbametaá¹ƒ tathÄ• cintetvÄ• katattÄ•
__cintitaá¹ƒ nÄ• ma. upÄ• yapariyesanacitta_nti ``hatthapÄ• dÄ• evaá¹ƒ likhitabbÄ• â€™â€
yathÄ• vuttaupÄ• yassa ceva pubbe pavattassa bhÅ«miparikammavaá¹‡á¹‡adhÄ• tusamm
pavattaá¹ƒ cittaá¹ƒ. __tatopi cittatara_nti tato cittakammatopi cittataraá¹ƒ cittakÄ• rena
cintitappakÄ• rÄ• naá¹ƒ sabbesaá¹ƒyeva cittakamme anipphajjanato. __kammacittenÄ• _ti
__kammacittenÄ• _ti vÄ• kammassa cittabhÄ• vena. so kammassa vicittabhÄ• vo taá¹‡hÄ•
svÄ• yamattho __aá¹-á¹-hasÄ• linÄ«á¹-Ä«kÄ• yaá¹ƒ_ vibhÄ• vito. __evaá¹ƒ cittÄ• _ti evaá¹ƒ
__yoniá¹ƒ upanetÄ«_ti taá¹ƒ taá¹ƒ aá¹‡á¸• ajÄ• dibhedaá¹ƒ yonivisesaá¹ƒ pÄ• peti vaá¹‡á¹‡
phalikamaá¹‡ikaá¹ƒ. na hi visesÄ• hitavicittasÄ• matthiyakammaá¹ƒ yoniá¹ƒ upaneti, tassa
paccayo hoti. __yonimÅ«lako tesaá¹ƒ cittabhÄ• vo_ti yaá¹ƒ yaá¹ƒ yoniá¹ƒ kammaá¹ƒ satte u
taá¹ƒtaá¹ƒyonimÅ«lako tesaá¹ƒ sattÄ• naá¹ƒ cittavicittabhÄ• vo. tenÄ• ha __ ``yoniupagatÄ•
__sadisacittÄ• va_ sadisacittabhÄ• vÄ• eva. __itÄ«_tiÄ• di vuttasseva atthassa uppaá¹-ipÄ

tiracchÄ• nagatacittabhÄ• vato cittasseva savisesaá¹ƒ cittabhÄ• vakaraá¹‡aá¹ƒ dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ. tattha cittaá¹ƒ nÄ• metaá¹ƒ cittatarameva veditabbanti sambandho.
__sahajÄ• tadhammacittatÄ• yÄ• _ti rÄ• gÄ• disaddhÄ• didhammavicittabhÄ• vena. __bhÅ
adhiá¹-á¹-hÄ• nacittatÄ• ya. kammanÄ• nattaá¹ƒ mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etesanti __kamm
__liá¹…ganÄ• nattaá¹ƒ_ itthiliá¹…gÄ• dinÄ• nattavasena ceva taá¹ƒtaá¹ƒsaá¹‡á¹-hÄ• nanÄ•
veditabbaá¹ƒ. __saÃ±Ã±Ä• nÄ• nattaá¹ƒ_ itthipurisadevamanussÄ• disaÃ±Ã±Ä• nÄ• nattav
__vohÄ• ranÄ• nattaá¹ƒ_ tissotiÄ• divohÄ• ranÄ• nattavasena. __cittÄ• naá¹ƒ_ vicittÄ• naá
taá¹ƒtaá¹ƒvohÄ• ranÄ• nattampi citteneva paÃ±Ã±apÄ«yati. raá¹…gajÄ• tarÅ«pasamuá¹-á¹
raÃ±jayatÄ«ti __rajako, _ vaá¹‡á¹‡akÄ• ro. puthujjanassa attabhÄ• vasaÃ±Ã±itarÅ«pasamu
ekantikÄ• ti puthujjanaggahaá¹‡aá¹ƒ. ``abhirÅ«paá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• petÄ«â€™â€

dutiyagaddulabaddhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vÄ• sijaá¹-asuttavaá¹‡á¹‡anÄ•

<101> __atthassÄ• _ti hitassa. __asÄ• dhikÄ• _ ``bhÄ• vanÄ• nuyogaá¹ƒ ananuyuttassÄ•
227/ vuttattÄ• . __itarÄ• _ti sukkapakkhaupamÄ• . __sÄ• dhikÄ• _ bhÄ• vanÄ• yogassa anu
sÄ• dhikÄ• veditabbÄ• . __sambhÄ• vanatthe_ti paramatthasambhÄ• vane. evaÃ±hi kaá¹‡
samatthitaá¹ƒ hoti. __sambhÄ• vanatthe_ti vÄ• parikappanattheti attho. saá¹…khÄ• tabbe
vuccamÄ• ne saá¹…khÄ• to aniyamattho vÄ• saddo vattabboti __ ``aá¹-á¹-ha vÄ• â€™â€™
__Å«nÄ• dhikÄ• nÄ«_ti Å«nÄ• nipi adhikÄ• nipi kiÃ±cÄ• pi honti, ekaá¹ƒso pana gahetabbo
vÄ• dvÄ• dasa vÄ• â€™â€™ _ti vuttaá¹ƒ. evaá¹ƒ vacanaá¹ƒ sandhÄ• ya __ ``vacanasiliá¹-
vuttaá¹ƒ. pÄ• danakhasikhÄ• hi akopanavasena __sammÄ• adhisayitÄ• ni. utu_nti uá¹‡hau
tenÄ• ha __ ``usmÄ«katÄ• nÄ«â€™â€™ _ti. __bhÄ• vitÄ• nÄ«_ti kukkuá¹-avÄ• sanÄ• ya v
sammÄ• adhisayanÄ• ditividhakiriyÄ• karaá¹‡ena imaá¹ƒ appamÄ• daá¹ƒ katvÄ• . __sotthi
anantarÄ• yena tato nikkhamituá¹ƒ. idÄ• ni tamatthaá¹ƒ vivaranto __ ``te hÄ«â€™â€™ _tiÄ
aá¹‡á¸• Ä• ni. __pariá¹‡Ä• ma_nti paripakkaá¹ƒ bahinikkhamanayoggataá¹ƒ.

__ta_nti opammasampaá¹-ipÄ• danaá¹ƒ. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. __atth
__saá¹ƒsanditvÄ• _ sammÄ• yojetvÄ• . sampayuttadhammavasena Ã±Ä• á¹‡assa tikkhÄ•
hi sabhÄ• vato satinepakkato ca tikkhabhÄ• vo, samÄ• dhivasena sÅ«rabhÄ• vo, saddhÄ•
255/, vÄ«riyavasena pariá¹‡Ä• mabhÄ• vo. __pariá¹‡Ä• makÄ• lo_ti balavavipassanÄ• kÄ•
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• kÄ• lo. anulomaá¹-á¹-hÄ• nassa hi vipassanÄ• gahitaga
maggagabbhassa gahitattÄ• . __tajjÄ• tika_nti tassa vipassanÄ• nuyogassa anurÅ«paá¹ƒ. _
avijjaá¹‡á¸• akosaá¹ƒ paharati_ bhindÄ• peti.

__olambakasaá¹…khÄ• ta_nti olambakasuttasaá¹…khÄ• taá¹ƒ. __pala_nti tassa suttassa r
dÄ• rÅ«naá¹ƒ heyyÄ• dijÄ• nanatthaá¹ƒ upanetvÄ• . __dÄ• rÅ«naá¹ƒ gaá¹‡á¸• aá¹ƒ haratÄ
palena gaá¹‡á¸• ahÄ• ro __ ``palagaá¹‡á¸• oâ€™â€™ _ti pacchimapade uttarapadalopena
__gahaá¹‡aá¹-á¹-hÄ• ne_ti hatthena gahetabbaá¹-á¹-hÄ• ne. sammadeva khepÄ«yanti eten
__saá¹…khepo, _ tena. vipassanaá¹ƒ anuyuÃ±jantassa puggalasseva divase divase Ä• sav
``vipassanÄ• yÄ• nisaá¹ƒsoâ€™â€™ _ti adhippeto. __hemantikena_ karaá¹‡abhÅ«tena. bh
karaá¹‡avacanaá¹ƒ, hemantiketi attho. __paá¹-ippassambhantÄ«_ti paá¹-ippassaddhaphalÄ
``pÅ«tikÄ• ni bhavantÄ«â€™â€™ _ti.

__mahÄ• samuddo viya sÄ• sanaá¹ƒ_ sabhÄ• vagambhÄ«rabhÄ• vato. __nÄ• vÄ• viya yo
__pariyÄ• dÄ• naá¹ƒ viyÄ• _ti parito aparipÅ«raá¹‡aá¹ƒ viya. __khajjamÄ• nÄ• na_nti saá¹.
khepiyamÄ• nÄ• naá¹ƒ \Ne II 228/ bandhanÄ• naá¹ƒ. __tanubhÄ• vo_ti pariyuá¹-á¹-hÄ• nup
dubbalabhÄ• vo. __vipassanÄ• Ã±Ä• á¹‡apÄ«tipÄ• mojjehÄ«_ti vipassanÄ• Ã±Ä• á¹‡asam

__okkhÄ• yamÄ• ne pakkhÄ• yamÄ• ne_ti vividhapaá¹-ipattiyÄ• ukkhÄ• yamÄ• ne paá¹-isa
pakkhÄ• yamÄ• ne. __dubbalatÄ• dÄ«pitÄ• _ ``appakasireneva saá¹ƒyojanÄ• ni paá¹-ippas
bhavantÄ«â€™â€™ ti vuttattÄ• .

vÄ• sijaá¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. aniccasaÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<102> __bhÄ• ventassÄ• _ti vipassanÄ• ya maggaá¹ƒ bhÄ• ventassa __uppannasaÃ±Ã±Ä
kÄ• marÄ• gaá¹ƒ pariyÄ• diyatÄ«â€™â€™ _tiÄ• di. __santÄ• netvÄ• _ti kasanaá¹-á¹-hÄ• na
vitanetvÄ• pattharitvÄ• . __kilesÄ• _ti upakkilesappabhedÄ• kilesÄ• . __aniccasaÃ±Ã±Ä• A
aniccasaÃ±Ã±Ä• sahagatena Ã±Ä• á¹‡ena.

__lÄ• yana_nti lÄ• yanaá¹ƒ viya nayanaá¹ƒ viya nicchoá¹-anaá¹ƒ viya ca __aniccasaÃ±Ã±Ä
atthenÄ• _ti iminÄ• yathÄ• vuttena pÄ• á¸·iyÄ• atthena, __upamÄ• saá¹ƒsandetabbÄ• _ti
yogÄ• vacaro. lÄ• yanÄ• dinÄ• tassa tattha katakiccatÄ• ya parituá¹-á¹-hi viya imassa kiles
phalasamÄ• pattisukhena kÄ• lassa vÄ«tinÄ• manÄ• .

__kÅ«á¹-aá¹ƒ gacchantÄ«_ti pÄ• rimantena kÅ«á¹-aá¹ƒ gacchanti. __kÅ«á¹-aá¹ƒ pavisanab
kÅ«á¹-acchiddaá¹ƒ aggena pavisanavasena. __samosaritvÄ• _ti chidde anupavisanavasena
avaá¹-á¹-hÄ• nena ca samosaritvÄ• á¹-hitÄ• . __kÅ«á¹-aá¹ƒ viya aniccasaÃ±Ã±Ä• _ anicc
avaá¹-á¹-hÄ• nassa mÅ«labhÄ• vato. __gopÄ• nasiyo viya catubhÅ«makakusalÄ• dhammÄ
__kÅ«á¹-aá¹ƒ aggaá¹ƒ_ sabbagopÄ• nasÄ«naá¹ƒ tathÄ• adhiá¹-á¹-hÄ• nassa padhÄ• nakÄ
aggÄ• _ti etthÄ• pi eseva nayo. __aniccasaÃ±Ã±Ä• lokiyÄ• _ti idaá¹ƒ aniccasaÃ±Ã±Ä• nup
vuttaá¹ƒ. aniccÄ• nupassanÄ• mukhena adhigataariyamagge uppannasaÃ±Ã±Ä• aniccasa
labhatÄ«ti ``aniccasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• sabbaá¹ƒ kÄ• marÄ• g
tiÄ• di vuttaá¹ƒ. tathÄ• hi __dhammasaá¹…gahe_ (Dhs 357, 360) ``yasmiá¹ƒ samaye lokutt
bhÄ• vetÄ«â€™â€™ tiÄ• dinÄ• saÃ±Ã±Ä• pi uddhaá¹-Ä• . __sabbÄ• su upamÄ• sÅ«_ti mA
upamÄ• su. __purimÄ• hÄ«_ti kassakapabbajalÄ• yanaambapiá¹‡á¸• iupamÄ• hi __anicca
mÅ«lasantÄ• nakapadÄ• lanapabbajalÄ• yanavaá¹‡á¹-acchedanapadesena \Ne II 229/ anic
paá¹-ipakkhapacchedanassa dassitattÄ• . __pacchimÄ• hi balaá¹ƒ_ dassitaá¹ƒ paá¹-ipakkhA

aniccasaÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pupphavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

majjhimapaá¹‡á¹‡Ä• sako samatto.

11. antavaggo

1. antasuttavaá¹‡á¹‡anÄ•

<103> aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be II 257/ asaá¹ƒsaá¹-á¹-habhÄ• vena eti gacchatÄ«ti __anto
``antÄ• ti koá¹-á¹-hÄ• sÄ• â€™â€™ _ti. ``sakkÄ• yanirodhantoâ€™â€™ ti nirodhapaccayas
``catusaccavasena paÃ±cakkhandhe yojetvÄ• â€™â€™ _ti. __antoti ... pe ... ajjhÄ• sayavas
yathÄ• nulomadesanattÄ• suttantadesanÄ• ya.

antasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. dukkhasuttÄ• divaá¹‡á¹‡anÄ•

104-105__._ __dutiyampÄ«_ti __api_-saddo sampiá¹‡á¸• anattho. tena na kevalaá¹ƒ paá¹-h
dutiyampÄ«ti.

__tatiyampi tathevÄ• _ti iminÄ• ``paÃ±cakkhandhe catusaccavasena yojetvÄ• â€™â€™ ti i

dukkhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pariÃ±Ã±eyyasuttavaá¹‡á¹‡anÄ•

<106> __pariÃ±Ã±eyye_ti ettha tisso pariÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä• , tÄ«raá¹‡apariÃ±Ã±
tÄ• su __Ã±Ä• tapariÃ±Ã±Ä• _ yÄ• vadeva tÄ«raá¹‡apariÃ±Ã±atthÄ• . __tÄ«raá¹‡apariÃ±Ã
pahÄ• napariÃ±Ã±atthÄ• ti \Ne II 230/. tattha ukkaá¹-á¹-hÄ• ya pariÃ±Ã±Ä• ya kiccadassana
__ ``pariÃ±Ã±eyyeti parijÄ• nitabbe samatikkamitabbeâ€™â€™ _ti, pahÄ• tabbeti attho. ten
``katamÄ• ca, bhikkhave, pariÃ±Ã±Ä• ? rÄ• gakkhayo, dosakkhayo, mohakkhayoâ€™â€™
samatikkantaá¹ƒ pahÄ• nassa upÄ• yaá¹ƒ. __samatikkamitvÄ• á¹-hita_nti pajahitvÄ• á¹-hit

pariÃ±Ã±eyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

107-112__._ __cattÄ• ri_ \Be II 258/ __saccÄ• ni kathitÄ• ni_ assÄ• dÄ• dÄ«naá¹ƒ samuday

__kilesappahÄ• naá¹ƒ kathitaá¹ƒ_ rÄ• gappahÄ• nassa jotitattÄ• .

samaá¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

antavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dhammakathikavaggo

1-2. avijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

113-114__._ __yÄ• vatÄ• _ti yasmÄ• . __imÄ• ya ... pe ... samannÄ• gato_ti ``idaá¹ƒ dukkh
nappajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• nayena vuttÄ• ya catÅ«su ariyasaccesu aÃ±Ã±Ä• á¹
samannÄ• gato. __ettÄ• vatÄ• _ti ettakena kÄ• raá¹‡ena __avijjÄ• gato_ samaá¹…gÄ«bhÅ
upeto nÄ• ma hoti.

__dutiyepÄ«_ti vijjÄ• sutte. ``vijjÄ• vasena desanÄ• â€™â€™ ti ayameva visesoti Ä• ha __

avijjÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhammakathikasuttavaá¹‡á¹‡anÄ•

<115> __paá¹-hamena_ \Ne II 231/ __dhammakathiko_ kathito ``dhammaá¹ƒ desetÄ«â€™
sekhabhÅ«mi_ kathitÄ• ``paá¹-ipanno hotÄ«â€™â€™ ti vuttattÄ• , __tatiyena asekhabhÅ«m
``anupÄ• dÄ• vimutto hotÄ«â€™â€™ ti vuttattÄ• . __dhammakathikaá¹ƒ pucchitena_ bhaga
dhammakathikabhÄ• vato visesetvÄ• ukkaá¹ƒsetvÄ• . __dve bhÅ«miyo_ti sekkhÄ• sekkhal

dhammakathikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyadhammakathikasuttavaá¹‡á¹‡anÄ•

<116> __tÄ«á¹‡i_ \Be II 259/ __vissajjanÄ• nÄ«_ti yathÄ• pucchaá¹ƒ tÄ«á¹‡i vissajjanÄ• ni

dutiyadhammakathikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-9. bandhanasuttÄ• divaá¹‡á¹‡anÄ•

117-121__._ __tÄ«raá¹ƒ vuccati vaá¹-á¹-aá¹ƒ_ orimatÄ«ranti katvÄ• . tenÄ• ha ``athÄ• yaá¹
tÄ«ramevÄ• nudhÄ• vatÄ«â€™â€™ ti (Dhp 85). __pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ_ saá¹ƒs
__baddho_ti anusayappahÄ• nassa akatattÄ• __kilesabandhanena baddho, _ sukkapakkh
rÅ«pÄ• dibandhanassa paá¹-ikkhepamattameva vuttaá¹ƒ, na vimokkhanti adhippÄ• yo. __in
vaá¹-á¹-adukkhaá¹ƒ kathita_nti ``tÄ«radassÄ« pÄ• radassÄ«, parimutto so dukkhasmÄ• ti va

Ä• gatattÄ• vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathikanti vattuá¹ƒ sakkÄ• .

chaá¹-á¹-hÄ• dÄ«ni uttÄ• natthÄ• neva heá¹-á¹-hÄ• vuttanayattÄ• .

bandhanasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ«lavantasuttavaá¹‡á¹‡anÄ•

<122> __Ä• bÄ• dhaá¹-á¹-henÄ• _ti Ä• dito uppattito paá¹-á¹-hÄ• ya bÄ• dhanaá¹-á¹-hena
__antodosaá¹-á¹-henÄ• _ti abbhantare eva dussanaá¹-á¹-hena kuppanaá¹-á¹-hena. __khaá
sasanaá¹-á¹-hena. __dukkhaá¹-á¹-henÄ• _ti dukkhamattÄ• \Ne II 232/ dukkhabhÄ• vena. d
nti vuccati ativiya hananato. __visabhÄ• gaá¹ƒ ... pe ... paccayaá¹-á¹-henÄ• _ti yathÄ• pava
dhÄ• tÄ• dÄ«naá¹ƒ visabhÄ• gabhÅ«tamahÄ• bhÅ«tasamuá¹-á¹-hÄ• nassa Ä• bÄ• dhassa
__asakaá¹-á¹-henÄ• _ti anattaniyato. __palujjanaá¹-á¹-henÄ• _ti pakÄ• rato bhijjanaá¹-á¹-he
__sattasuÃ±Ã±ataá¹-á¹-henÄ• _ti sattasaá¹…khÄ• taattasuÃ±Ã±ataá¹-á¹-hena. __attÄ• bhÄ
diá¹-á¹-higatikaparikappitassa attano abhÄ• vena. __suÃ±Ã±ato anattato_ti ettha ``paratoâ€
saá¹…gaho kÄ• tabbo, tasmÄ• __ ``dvÄ«hi anattamanasikÄ• roâ€™â€™ _ti vattabbaá¹ƒ.

sÄ«lavantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sutavantasuttavaá¹‡á¹‡anÄ•

<123> __tathÄ• _ \Be II 260/ __ekÄ• dasame_ti ettha __tathÄ• _-saddena ``uttÄ• namevÄ•
Ä• kaá¸• á¸• hati. __idhÄ• _ti ekÄ• dasame. kammaá¹-á¹-hÄ• nassa uggahadhÄ• raá¹‡apar
pavattaÃ±Ä• á¹‡aá¹ƒ kammaá¹-á¹-hÄ• nasutavasena nipphajjanato __ ``sutaâ€™â€™ _nti

sutavantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12-13. kappasuttÄ• divaá¹‡á¹‡anÄ•

124-125__._ __rÄ• hulovÄ• dasadisÄ• nÄ«_ti __rÄ• hulovÄ• dasutte_ (MN II 113 Ä• dayo)

kappasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammakathikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. avijjÄ• vaggo

1-10. samudayadhammasuttÄ• divaá¹‡á¹‡anÄ•

126-135__._ __imasmi_nti \Ne II 233/ avijjÄ• vagge. __catusaccameva kathitaá¹ƒ, tasmÄ• _
vuttanayattÄ• uttÄ• namevÄ• ti adhippÄ• yo.

samudayadhammasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. kukkuá¸·avaggo

1-14. kukkuá¸·asuttÄ• divaá¹‡á¹‡anÄ•

136-149__._ anto aggi mahanto chÄ• rikarÄ• si, tattha ukkuá¸·avikulato akkamantaá¹ƒ yÄ•
anudahatÄ• ya kucchitaá¹ƒ kuá¸·anti kukkuá¸·aá¹ƒ \Be II 261/, rÅ«pavedanÄ• di pana tatopi
anudahanato mahÄ• pariá¸·Ä• hanaá¹-á¹-hena ca kukkuá¸·aá¹ƒ viyÄ• ti __kukkuá¸·aá¹ƒ. ani
aniccadukkhÄ• nattalakkhaá¹‡Ä• ni.

kukkuá¸·asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kukkuá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. diá¹-á¹-hivaggo

1-9. ajjhattasuttÄ• divaá¹‡á¹‡anÄ•

150-158__._ __paccayaá¹ƒ katvÄ• _ti abhinivesapaccayaá¹ƒ katvÄ• . Ä• disaddena
micchÄ• diá¹-á¹-hisakkÄ• yadiá¹-á¹-hiattÄ• nudiá¹-á¹-hi saÃ±Ã±ojanÄ• bhinivesa-vinibandha
saá¹…gaá¹‡hÄ• ti. tattha __abhinivesÄ• _ taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo. __vinibandhÄ• _ ``
hotÄ«â€™â€™ tiÄ• dinÄ• (DN III 320; MN I 186) Ä• gatacetasovinibandhÄ• \Ne II 234/. __
taá¹‡hÄ• diá¹-á¹-hijjhosÄ• nÄ• ni. sesÄ• ni suviÃ±Ã±eyyÄ• neva.

ajjhattasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10.Ä• nandasuttavaá¹‡á¹‡anÄ•

<159> __dharamÄ• nakÄ• le_ti jÄ«vamÄ• nakÄ• le. __pahÄ• naá¹ƒ apassanto_ti therassa
adhimattaá¹ƒ. __cittaá¹ƒ gaá¹‡hissÄ• mÄ«_ti cittaá¹ƒ Ä• rÄ• dhessÄ• mi. __gantabbaá¹ƒ ho

__cittaá¹ƒ sampahaá¹ƒsamÄ• no_ti cittassa vibodhano. __vimutti ... pe ... jÄ• to_ Ä• yatiá¹ƒ paá¹-ivedhapaccayattÄ• , na pana tadÄ• visesÄ• vahabhÄ• vÄ• nibbedhabhÄ• giyo.

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

diá¹-á¹-hivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uparipaá¹‡á¹‡Ä• sako samatto.

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

khandhasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

2. rÄ• dhasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. mÄ• rasuttavaá¹‡á¹‡anÄ•

<160> mÄ• rasaddoyaá¹ƒ \Ne II 235/ \Be II 262/ bhÄ• vasÄ• dhanoti dassento __ ``mÄ• ro vÄ• bhaveyyÄ• â€™â€™ _ti Ä• ha. __mÄ• retÄ• _ti maritabbo mÄ• raá¹ƒ maraá¹‡aá¹ƒ eta _ti. __anupÄ• dÄ• nibbÄ• natthÄ• _ti phalavimuttisaá¹…khÄ• tÄ• arahato arahantatÄ• nÄ• anupÄ• dÄ• nibbÄ• natthÄ• . __nibbÄ• nabbhantare_ti anupÄ• dÄ• nibbÄ• nÄ• dhigamassa maggaá¹ƒ brahmacariyaá¹ƒ vussati, na tato paraá¹ƒ. __assÄ• _ti brahmacariyassa.

mÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-10. sattasuttÄ• divaá¹‡á¹‡anÄ•

161-169__._ __laggapucchÄ• _ti lagganassa bajjhanassa pucchÄ• . yadi rÅ«pÄ• dÄ«su sat kathaá¹ƒ sattÄ• ti? sattabhÅ«tapubbÄ• ti katvÄ• . __kÄ«á¸·Ä• vigama_nti kÄ«á¸·Ä• ya apan yantarajju viya bhavapabandhassa nayanato __bhavarajjÅ«_ti taá¹‡hÄ• vuttÄ• .

sattasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1-12. mÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

170-181__._ __rÅ«pÄ• divinimuttaá¹ƒ_ \Ne II 236/ __maraá¹‡aá¹ƒ nÄ• ma natthi_ rÅ«pÄ• d
maraá¹‡asamaÃ±Ã±Ä• ti. __maraá¹‡adhammo_ vinÄ• sabhÄ• vo.

mÄ• rasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-4. Ä• yÄ• canavaggÄ• di

1-11. mÄ• rÄ• disuttaekÄ• dasakavaá¹‡á¹‡anÄ•

182-205__._ __sukhumaá¹ƒ_ \Be II 263/ __kÄ• raá¹‡aá¹ƒ upaá¹-á¹-hÄ• ti, _ tenesa thero pa
etadagge á¹-hapito. __vimuttiparipÄ• canÄ«yadhammavaseneva, _ na paá¹-ivedhÄ• vahabh

mÄ• rÄ• disuttaekÄ• dasakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yÄ• canavaggÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

rÄ• dhasaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

3. diá¹-á¹-hisaá¹ƒyuttaá¹ƒ

1. sotÄ• pattivaggo

1. vÄ• tasuttavaá¹‡á¹‡anÄ•

<206> __na_ \Ne II 237/ \Be II 264/ __ete vÄ• tÄ• _ti ye ime rukkhasÄ• khÄ• dibhaÃ±janak
vÄ• tÄ• nÄ• ma na honti. te hi niccÄ• dhuvÄ• sassatÄ• . tenÄ• ha __ ``vÄ• to panÄ• â€™
kÄ• yesu catutthaá¹ƒ kÄ• yamÄ• ha. rukkhasÄ• khÄ• dibhaÃ±janako __eso vÄ• taleso nÄ•
__esikatthambho viyÄ• _ti iminÄ• niccalabhÄ• vameva dasseti, __pabbatakÅ«á¹-aá¹ƒ viyÄ
sassatisamaá¹ƒvÄ• pi. ayaÃ±hi vÄ• yu kÄ• yassa niccataá¹ƒ abhinivissa á¹-hito ``mÄ• ca a
ti na vÄ• tÄ• vÄ• yantÄ«ti bÄ• dhati. esa nayo __nadiyo sandantÄ«_tiÄ• dÄ«su. __udakaá¹
kÄ• yaá¹ƒ sandhÄ• yÄ• ha. __gabbho pana na nikkhamati_ kÅ«á¹-aá¹-á¹-hÄ• dibhÄ• venev

udenti_ yathÄ• vÄ• tÄ• , evaá¹ƒ tiá¹-á¹-hanato lokassa pana tathÄ• matimattanti adhippÄ•

vÄ• tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-4. etaá¹ƒmamasuttÄ• divaá¹‡á¹‡anÄ•

207-209__._ __diá¹-á¹-haá¹ƒ rÅ«pÄ• yatanaá¹ƒ_ cakkhunÄ• daá¹-á¹-habbato. __sutaá¹ƒ sa
sotabbato. __mutaá¹ƒ gandhÄ• yatanÄ• di_ tividhaá¹ƒ sampattagÄ• hÄ«hi ghÄ• nÄ• dÄ«hi
__avasesÄ• ni_ cakkhÄ• dÄ«ni __sattÄ• yatanÄ• ni viÃ±Ã±Ä• taá¹ƒ nÄ• ma_ kevalaá¹ƒ ma
__patta_nti anuppattaá¹ƒ, yaá¹ƒ kiÃ±ci pÄ• puá¹‡itabbaá¹ƒ pariyesitvÄ• gavesitvÄ• sampa
__pariyesita_nti pariyiá¹-á¹-haá¹ƒ. __cittena anusaÃ±carita_nti manasÄ• cintitaá¹ƒ. ``pattaá
pariyesitaâ€™â€™ nti etasmiá¹ƒ padadvaye catukkaá¹ƒ sambhavatÄ«ti taá¹ƒ dassetvÄ• ta
pattapariyesitapadÄ• ni, tato manasÄ• anuvicaritaÃ±ca nÄ«haritvÄ• dassetuá¹ƒ \Be II 265/
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pariyesitvÄ• pattaá¹ƒ nÄ• ma_ pariyesanÄ• ya \Ne
pariggÄ• habhÄ• vato. __pariyesitaá¹ƒ nÄ• ma_ kevalaá¹ƒ pariyesitamevÄ• ti katvÄ• pariye
manussÄ• nuvicaritassa vuttattÄ• . paá¹-hamavikappe saá¹…karo atthÄ«ti asaá¹…karato ca
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabba_nti viÃ±Ã±Ä• tÄ• di. taÃ±hi manoviÃ±Ã±Ä• á¹‡ena
anuvicaritaá¹ƒ nÄ• ma na diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ.

etaá¹ƒmamasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. natthidinnasuttavaá¹‡á¹‡anÄ•

<210> __dinna_nti deyyadhammasÄ«sena dÄ• naá¹ƒ vuttanti Ä• ha __ ``dinnassa phalÄ• l
_ti, dinnaá¹ƒ pana annÄ• divatthuá¹ƒ kathaá¹ƒ paá¹-ikkhipanti. esa nayo __ ``yiá¹-á¹-haá¹ƒ h
etthÄ• pi. __mahÄ• yÄ• go_ti sabbasÄ• dhÄ• raá¹‡aá¹ƒ mahÄ• dÄ• naá¹ƒ. __paheá¹‡akasa
kÄ• tabbasakkÄ• ro. __phala_nti Ä• nisaá¹ƒsaphalaá¹ƒ nissandaphalaÃ±ca. __vipÄ• ko_ti s
á¹-hitassa ayaá¹ƒ loko natthÄ«_ti paraloke á¹-hitassa kammunÄ• laddhabbo ayaá¹ƒ loko na
á¹-hitassapi paraloko natthÄ«_ti idhaloke á¹-hitassa kammunÄ• laddhabbo paraloko na hoti
kÄ• raá¹‡amÄ• ha --- __ ``sabbe tattha tattheva ucchijjantÄ«â€™â€™ _ti. ime sattÄ• yattha
yoniÄ• dÄ«su ca á¹-hitÄ• , tattha tattheva ucchijjanti nirudayavinÄ• savasena nassanti. __ph
mÄ• tÄ• pitÅ«su sammÄ• paá¹-ipattimicchÄ• paá¹-ipattÄ«naá¹ƒ phalassa abhÄ• vavasena
pitÄ• â€™â€™ ti vadanti, na mÄ• tÄ• pitÅ«naá¹ƒ, nÄ• pi tesu idÄ• ni kariyamÄ• nasakkÄ• n
abhÄ• vavasena tesaá¹ƒ lokapaccakkhattÄ• . pubbuá¸·akassa viya imesaá¹ƒ sattÄ• naá¹ƒ u
bhavato cavitvÄ• Ä• gamanapubbakoti dassanatthaá¹ƒ ``natthi sattÄ• opapÄ• tikÄ• â€™â€
``cavitvÄ• uppajjanakasattÄ• nÄ• ma natthÄ«â€™â€™ _ti. samaá¹‡ena nÄ• ma yÄ• thÄ•
akathetvÄ• saÃ±Ã±atena bhavitabbaá¹ƒ, aÃ±Ã±athÄ• Ä• hopurisikÄ• nÄ• ma siyÄ• . kiÃ±
tathÄ• ca attano sampÄ• danassa kassaci avassayo eva na siyÄ• tattha tattheva ucchijjan

imaÃ±ca ... pe ... pavedentÄ«â€™â€™ _ti.

catÅ«su \Be II 266/ mahÄ• bhÅ«tesu niyuttoti __cÄ• tumahÄ• bhÅ«tiko_. yathÄ• pana matt
bhÄ• janaá¹ƒ mattikÄ• mayaá¹ƒ, evamayaá¹ƒ catÅ«hi mahÄ• bhÅ«tehi nibbattoti Ä• ha __ ``
_ti. __ajjhattikÄ• pathavÄ«dhÄ• tÅ«_ti sattasantÄ• nagatÄ• pathavÄ«dhÄ• tu. __bÄ• hiraá
bahiddhÄ• mahÄ• pathaviá¹ƒ. __anuyÄ• tÄ«_ti tassa anurÅ«pabhÄ• vena yÄ• ti upeti. __u
bÄ• hirapathavÄ«kÄ• yato tadekadesabhÅ«tÄ• pathavÄ« Ä• gantvÄ• ajjhattikabhÄ• vappa
saá¹‡á¹-hitÄ• idÄ• ni ghaá¹-Ä• dipathavÄ« \Ne II 239/ viya tameva bÄ• hirapathavÄ«kÄ• ya
sabbaso tena nibbisesataá¹ƒ ekÄ«bhÄ• vameva gacchatÄ«ti attho. __Ä• pÄ• dÄ«supi esev
mahÄ• samuddato gahitaÄ• po viya vassodakabhÄ• vena punapi mahÄ• samuddaá¹ƒ, sÅ«
gahitaindaggisaá¹…khÄ• tatejo viya punapi sÅ«riyaraá¹ƒsiá¹ƒ, mahÄ• vÄ• yukhandhato nig
vÄ• yukhandhaá¹ƒ upeti upagacchatÄ«ti diá¹-á¹-higatiko sayameva attano vÄ• daá¹ƒ bhinda
ummattakapacchisadisaÃ±hi diá¹-á¹-higatikadassanaá¹ƒ. __manacchaá¹-á¹-hÄ• ni indriyÄ•
pakkhandanti_ tesaá¹ƒ visayabhÄ• vÄ• visayÄ• pÄ«ti vadati. visayiggahaá¹‡ena hi visayÄ•
__guá¹‡Ä• guá¹‡apadÄ• nÄ«_ti guá¹‡adosakoá¹-á¹-hÄ• sÄ• . __sarÄ«rameva padÄ• nÄ«ti
taá¹ƒtaá¹ƒkiriyÄ• ya pajjitabbato. dabbanti muyhantÄ«ti dattÅ«, mÅ«á¸·hapuggalÄ• . tehi __
bÄ• lamanussehi paÃ±Ã±attaá¹ƒ_.

natthidinnasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. karotosuttavaá¹‡á¹‡anÄ•

<211> __sahatthÄ• karontassÄ• _ti sahatthena karontassa. nissaggiyathÄ• varÄ• dayopi i
saá¹…gahitÄ• . __hatthÄ• dÄ«nÄ«_ti hatthapÄ• dakaá¹‡á¹‡anÄ• sÄ• dÄ«ni. pacanaá¹ƒ dah
``daá¹‡á¸• ena pÄ«á¸·entassÄ• â€™â€™ _ti. __papaÃ±casÅ«daniyaá¹ƒ_ ``tajjentassa cÄ•
pana __sumaá¹…galavilÄ• siniyaá¹ƒ_ viya tajjanaá¹ƒ paribhÄ• sanaá¹ƒ daá¹‡á¸• eneva saá
pÄ«á¸·entassaâ€™â€™ icceva vuttaá¹ƒ. __sokaá¹ƒ sayaá¹ƒ karontassÄ• _ti parassa sokak
karontassa, sokaá¹ƒ vÄ• uppÄ• dentassa. __parehi_ attano vacanakarehi. __sayampi phar
vibÄ• dhanappayogena \Be II 267/ sayampi phandato. __atipÄ• tayato_ti padaá¹ƒ suddhaka
vattatÄ«ti Ä• ha --- __ ``hanantassapi hanÄ• pentassapÄ«â€™â€™ _ti. __kÄ• raá¹‡avasen

gharassa bhitti anto ca bahi ca sandhitÄ• hutvÄ• á¹-hitÄ• va __gharasandhi_. kiÃ±cipi ase
lopo __nillopo_. ekÄ• gÄ• re niyutto vilopo __ekÄ• gÄ• riko_. parito sabbaso panthe hanana
pÄ• paá¹ƒ na karÄ«yati_ pubbe asato uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• , tasmÄ• __natthi
kathaá¹ƒ sattÄ• pÄ• pe pavattantÄ«ti Ä• ha __ ``sattÄ• pana karomÄ• ti evaá¹ƒsaÃ±Ã±ino
kirassa hoti imesaÃ±hi sattÄ• naá¹ƒ hiá¹ƒsÄ• dikiriyÄ• na attÄ• naá¹ƒ phusati tassa niccatÄ
sarÄ«raá¹ƒ pana acetanaá¹ƒ kaá¹-á¹-hakaliá¹…garÅ«pamaá¹ƒ, tasmiá¹ƒ vikopitepi na kiÃ±c
__khuraneminÄ• _ti nisitakhuramayaneminÄ• , khurasadisaneminÄ• ti attho.

gaá¹…gÄ• ya \Ne II 240/ dakkhiá¹‡Ä• disÄ• appatirÅ«padeso, uttaradisÄ• patirÅ«padesot
``dakkhiá¹‡aÃ±cepÄ«â€™â€™ tiÄ• di vuttanti Ä• ha __ ``dakkhiá¹‡atÄ«re manussÄ• kakkh
__mahÄ• yÄ• ga_nti mahÄ• vijitayaÃ±Ã±asadisaá¹ƒ mahÄ• yÄ• gaá¹ƒ. __uposathakammen
hettha luttaniddiá¹-á¹-ho. damasaddo hi indriyasaá¹ƒvarassa uposathasÄ«lassa ca vÄ• cako
pana ``uposathakammenÄ• â€™â€™ ti idaá¹ƒ indriyadamanassa visesanaá¹ƒ, tasmÄ• ``up
indriyadamenÄ• â€™â€™ ti atthaá¹ƒ vadanti. __sÄ«lasaá¹ƒyamenÄ• _ti sÄ«lasaá¹ƒvarena.
saccavÄ• cÄ• ya. tassÄ• visuá¹ƒ vacanaá¹ƒ loke garutarapuÃ±Ã±asammatabhÄ• vato. yath
musÄ• vÄ• do garu, evaá¹ƒ puÃ±Ã±adhammesu saccavÄ• cÄ• . tenÄ• ha bhagavÄ• --- ``e
tiÄ• di (It 25). __pavattÄ«_ti yo karotÄ«ti vuccati, tassa santÄ• ne phalassa nibbattiyÄ• pac
pavatti. __sabbathÄ• _ti ``karotoâ€™â€™ tiÄ• dinÄ• vuttena sabbappakÄ• rena __kiriyame

karotosuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. hetusuttavaá¹‡á¹‡anÄ•

<212> __ubhayenÄ• _ti \Be II 268/ hetupaccayapaá¹-isedhavacanena. __saá¹ƒkilesapacca
malÄ«nabhÄ• vassa kÄ• raá¹‡aá¹ƒ. __visuddhipaccaya_nti saá¹ƒkilesato visuddhiyÄ• vodÄ
__natthi bala_nti sattÄ• naá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikanibbÄ• nasampattiÄ• vaha
natthi. tenÄ• ha __ ``yamhÄ«â€™â€™ _tiÄ• di. nidassanamattaÃ±cetaá¹ƒ, saá¹ƒkilesikamp
paá¹-ikkhipateva. __aÃ±Ã±amaÃ±Ã±avevacanÄ• nÄ«_ti tassÄ• tassÄ• kiriyÄ• ya ussanna
sÅ«ravÄ«rabhÄ• vÄ• vahaá¹-á¹-hena __vÄ«riyaá¹ƒ, _ tameva daá¸·haggÄ• habhÄ• vato po
pavattetabbato __purisathÄ• mo, _ paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanappavattiyÄ• __
veditabbaá¹ƒ.

satvayogato, rÅ«pÄ• dÄ«su vÄ• sattatÄ• ya __sattÄ• , _ pÄ• á¹‡anato assÄ• sanapassÄ• s
__pÄ• á¹‡Ä• , _ te pana so ekindriyÄ• divasena vibhajitvÄ• vadatÄ«ti Ä• ha __ ``ekindriyoâ
aá¹‡á¸• akosÄ• dÄ«su bhavanato __bhÅ«tÄ• _ti vuccantÄ«ti Ä• ha __ ``aá¹‡á¸• a ... pe ... v
jÄ«vanato pÄ• á¹‡aá¹ƒ dhÄ• rentÄ• viya vaá¸• á¸• hanato __jÄ«vÄ• _ti sÄ• liyavÄ• dike va
saá¹ƒkilesavisuddhÄ«su vasoti __avasÄ• _. natthi tesaá¹ƒ balaá¹ƒ vÄ«riyanti __abalÄ• avÄ
acchejjasuttÄ• vutÄ• bhejjamaá¹‡ino viya niyatappavattitÄ• ya gatijÄ• tibandhÄ• pavaggava
tattha gamana_nti channaá¹ƒ abhijÄ• tÄ«naá¹ƒ vasena tÄ• su tÄ• su gatÄ«su upagamanaá
__saá¹…gati. sabhÄ• voyevÄ• _ti yathÄ• kaá¹‡á¹-akassa tikkhatÄ• , kapitthaphalÄ• naá¹ƒ
241/, migapakkhÄ«naá¹ƒ vicittÄ• kÄ• ratÄ• , evaá¹ƒ sabbassapi lokassa hetupaccayehi vinÄ
pariá¹‡Ä• mo, ayaá¹ƒ sabhÄ• vo eva akittimo eva. tenÄ• ha __ ``yena hÄ«â€™â€™ _tiÄ• d
vitthÄ• rÄ«yanti. __sukhaÃ±ca dukkhaÃ±ca paá¹-isaá¹ƒvedentÄ«_ti vadantÄ• adukkhamas
sabbaá¹ƒ na jÄ• nantÄ«ti ulliá¹…gento __ ``aÃ±Ã±Ä• sukhadukkhabhÅ«mi natthÄ«ti dasse

hetusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-10. mahÄ• diá¹-á¹-hisuttÄ• divaá¹‡á¹‡anÄ•

213-215__._ __akatÄ• _ti \Be II 269/ samena vÄ• visamena vÄ• kenaci hetunÄ• na katÄ• karaá¹‡aá¹ƒ vidhÄ• naá¹ƒ natthi etesanti __akatavidhÄ• nÄ• _. padadvayenapi loke kenaci abhinibbattitÄ• bhÄ• vaá¹ƒ dasseti. __iddhiyÄ• pi na nimmitÄ• _ti kassaci iddhimato devass iddhiyÄ• pi na nimmitÄ• . __animmitÄ• _ti vÄ• kassaci animmÄ• pakÄ• . __ajanakÄ• _ti ete rÅ«pÄ• dijanakabhÄ• vaá¹ƒ paá¹-ikkhipati. rÅ«pasaddÄ• dayo hi pathavÄ«kÄ• yÄ• dÄ«hi ap laddhi. yathÄ• pabbatakÅ«á¹-aá¹ƒ kenaci anibbattitaá¹ƒ kassaci ca anibbattakaá¹ƒ, evamet ``kÅ«á¹-aá¹-á¹-hÄ• â€™â€™ _ti. yamidaá¹ƒ ``bÄ«jÄ• dito aá¹…kurÄ• di jÄ• yatÄ«â€™â€™ vijjamÄ• nameva tato nikkhamati, nÄ• vijjamÄ• naá¹ƒ, aÃ±Ã±athÄ• yato kutoci yassa kassa adhippÄ• yo. __á¹-hitÄ• _ti nibbikÄ• rabhÄ• vena á¹-hitÄ• . __na calantÄ«_ti na vikÄ• raá¹ƒ vikÄ• rÄ• bhÄ• vena hi tesaá¹ƒ sattannaá¹ƒ kÄ• yÄ• naá¹ƒ esikaá¹-á¹-hÄ• yiá¹-á¹-hitatÄ• . a pakatiyÄ• avaá¹-á¹-hÄ• nameva. tenÄ• ha __ ``na vipariá¹‡amantÄ«â€™â€™ _ti. avipariá¹ __aÃ±Ã±amaÃ±Ã±aá¹ƒ na byÄ• bÄ• dhenti_. sati hi vikÄ• raá¹ƒ Ä• pÄ• detabbatÄ• ya byÄ• anuggahetabbatÄ• ya anuggÄ• hakatÄ• ti tadabhÄ• vaá¹ƒ dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ __ ``nÄ pathavÄ« eva kÄ• yekadesattÄ• __pathavikÄ• yo_. jÄ«vasattamÄ• naá¹ƒ kÄ• yÄ• naá¹ƒ ni hantabbatÄ• , na ghÄ• á¹-etabbatÄ• cÄ• ti neva koci hantÄ• ghÄ• tetÄ• vÄ• . tenÄ• ha __ _tiÄ• di. yadi koci hantÄ• natthi, kathaá¹ƒ satthappahÄ• roti Ä• ha __ ``yathÄ• muggarÄ• s __kevalaá¹ƒ saÃ±Ã±Ä• mattameva hoti, _ na ghÄ• tanÄ• di, paramatthato sattannantveva k avikopanÄ«yabhÄ• vatoti adhippÄ• yo.

__pamukhayonÄ«na_nti manussatiracchÄ• nÄ• dÄ«su khattiyabrÄ• hmaá¹‡Ä• disÄ«habya __saá¹-á¹-hisatÄ• ni_ chasahassÄ• ni. ``paÃ±ca ca kammuno satÄ• nÄ«â€™â€™ ti padass kammasatÄ• ni cÄ• â€™â€™ _ti \Ne II 242/. __eseva nayo_ti iminÄ•  ``kevalaá¹ƒ takkamat niratthakadiá¹-á¹-hiá¹ƒ dÄ«petÄ«â€™â€™ ti imameva atthaá¹ƒ atidisati. ettha ca __takkama yasmÄ• takkikÄ• niraá¹…kusatÄ• ya parikappanassa yaá¹ƒ kiÃ±ci attano parikappitaá¹ƒ sÄ maÃ±Ã±amÄ• nÄ• tatheva abhinivissa takkadiá¹-á¹-higÄ• haá¹ƒ gaá¹‡hanti, tasmÄ• na tes viÃ±Ã±Å«hi vicÄ• raá¹‡Ä• kÄ• tabbÄ• ti dasseti. __kecÄ«_ti uttaravihÄ• ravÄ• sino. te hi ``p cakkhusotaghÄ• najivhÄ• kÄ• yÄ• , imÄ• ni paÃ±cindriyÄ• ni `paÃ±ca kammÄ• nÄ«ti paÃ±Ã __kammanti laddhÄ«_ti oá¸·Ä• rikabhÄ• vato paripuá¹‡á¹‡akammanti laddhi. manokammaá upaá¸• á¸• hakammanti laddhÄ«ti yojanÄ• . ``dvÄ• saá¹-á¹-hipaá¹-ipadÄ• â€™â€™ ti vattab ajÄ• nantÄ• __ ``dvaá¹-á¹-hipaá¹-ipadÄ• â€™â€™ _ti vadanti. __ekasmiá¹ƒ kappe_ti ekasm ca vivaá¹-á¹-aá¹-á¹-hÄ• yisaÃ±Ã±ite __ekasmiá¹ƒ_ asaá¹…khyeyya__kappe_.

urabbhe hanantÄ«ti __orabbhikÄ• _. evaá¹ƒ __sÅ«karikÄ• _dayo veditabbÄ• . __luddÄ• ti_ mÄ• gavikanesÄ• dÄ• dayo, te pÄ• pakammapasutatÄ• ya __kaá¹‡hÄ• bhijÄ• tÄ«ti vadanti

bhikkhÅ«. __te kira_ ``sacchandarÄ• gÄ• paribhuÃ±jantÄ«â€™â€™ ti adhippÄ• yena __ca
pakkhipitvÄ• khÄ• dantÄ«_ti vadanti. kasmÄ• ti ce? yasmÄ• te paá¹‡Ä«tapaá¹‡Ä«te pacca
micchÄ• gÄ• ho. Ã±Ä• yaladdhepi paccaye paribhuÃ±jamÄ• nÄ• Ä• jÄ«vakasamayassa vil
kaá¹‡á¹-ake pakkhipitvÄ• khÄ• danti nÄ• mÄ• ti vadantÄ«ti apare. __eke pabbajitÄ• , _ ye
attakilamathÄ• nuyogamanuyuttÄ• . tathÄ• hi te kaá¹‡á¹-ake vattantÄ• viya hontÄ«ti __kaá
vuttÄ• . á¹-hatvÄ• bhuÃ±jananahÄ• napaá¹-ikkhepÄ• divatasamÄ• yogena __paá¹‡á¸• arat
Ä• jÄ«vakasÄ• vake vadati. te kira Ä• jÄ«vakasamaye Ä• jÄ«vakaladdhiyÄ• daá¸·hagÄ• hit
paá¹‡á¸• aratarÄ• . nandÄ• dayo kira tathÄ• rÅ«paá¹ƒ Ä• jÄ«vakapaá¹-ipattiá¹ƒ ukkaá¹ƒsaá
tasmÄ• nigaá¹‡á¹-hehi Ä• jÄ«vakasÄ• vakehi ca paá¹‡á¸• aratarÄ• vuttÄ• . __paramasukk
laddhi.

__purisabhÅ«miyo_ti padhÄ• napuggalena niddeso. itthÄ«nampetÄ• bhÅ«miyo icchanteva
pannako_tiÄ• di tesaá¹ƒ pÄ• á¸·i eva. tattha __pannako_ti bhikkhÄ• ya vicaraá¹‡ako, tesaá¹
paá¹-ipannako. __jino_ti jiá¹‡á¹‡o jarÄ• vasena hÄ«nadhÄ• tuko, attano vÄ• paá¹-ipattiyÄ•
á¹-hito. so kira tathÄ• bhÅ«to dhammampi kassaci na katheti. tenÄ• ha __ ``na kiÃ±ci Ä• hÄ
niá¹-á¹-huhanÄ• divippakÄ• re kenaci katepi khamanavasena \Be II 271/ na kiÃ±ci vadatÄ«t
``so na kumbhimukhÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dinÄ• (DN I 394) nayena vuttaa
alÄ• bhiá¹ƒ. tato eva jighacchÄ• dubbalyaparetatÄ• ya sayanaparÄ• yaá¹‡aá¹ƒ __samaá¹‡a

__Ä• jÄ«vavuttisatÄ• nÄ«_ti \Ne II 243/ sattÄ• naá¹ƒ Ä• jÄ«vabhÅ«tÄ• ni jÄ«vikÄ• vuttisatÄ
eá¸·akajÄ• ti gahitÄ• , __miga_ggahaá¹‡ena rurugavayÄ• disabbamigajÄ• ti. __bahÅ« devÄ
cÄ• tumahÄ• rÄ• jikÄ• dibrahmakÄ• yikÄ• divasena tesaá¹ƒ antarabhedavasena bahÅ« dev
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ ekacce antarabhedÄ• __mahÄ• samayasuttavasena_ (DN II 3
__manussÄ• pi anantÄ• _ti dÄ«padesakulavaá¹ƒsÄ• jÄ«vÄ• divibhÄ• gena manussÄ• pi an
__pesÄ• cÄ• , _ te mahantamahantÄ• ajagarapetÄ• dayo. chaddantadahamandÄ• kiniyo k
vadanti.

__pavuá¹-Ä• _ti sabbagaá¹‡á¹-hikÄ• . __paá¹‡á¸• itopi ... pe ... uddhaá¹ƒ na gacchati_. kas
saá¹ƒsaraá¹‡akÄ• lassa niyatabhÄ• vato.

__aparipakkaá¹ƒ_ saá¹ƒsaraá¹‡animittaá¹ƒ sÄ«lÄ• dinÄ• __paripÄ• ceti nÄ• ma_ sÄ«ghaá
__paripakkaá¹ƒ_ kammaá¹ƒ __phussa phussa_ patvÄ• patvÄ• kÄ• le paripakkabhÄ• vÄ• p
nÄ• ma. suttaguá¸·e_ti suttavaá¹-á¹-iyaá¹ƒ. __nibbeá¹-hiyamÄ• nameva paletÄ«_ti upamÄ•
anukkamena khÄ«yateva, na tassa vaá¸• á¸• hÄ«ti dasseti paricchinnarÅ«pattÄ• . __nibbeá
suttaguá¸·aá¹ƒ __gacchatÄ«_ti vuccati. taÃ±ca kho suttapamÄ• á¹‡ena, sutte pana asati ku
suttaguá¸·aá¹ƒ. tenÄ• ha --- __ ``sutte khÄ«á¹‡e na gacchatÄ«â€™â€™ _ti. __tattheva tiá¹-
suttapariyantanti adhippÄ• yo. __kÄ• lavasenÄ• _ti attani veá¹-hetvÄ• á¹-hitaá¹ƒ sukhadukh

kÄ• lassa vasena nibbeá¹-hiyamÄ• no bÄ• lo ca paá¹‡á¸• ito ca paleti gacchati, nÄ• tikkama

mahÄ• diá¹-á¹-hisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11-18. antavÄ• suttÄ• divaá¹‡á¹‡anÄ•

216-223__._ __ekato_ \Be II 272/ __vaá¸• á¸• hitanimitta_nti ekapassena vaá¸• á¸• hitaá¹ƒ l
__gÄ• henÄ• _ti lÄ• bhÄ« jhÄ• nacakkhunÄ• passitvÄ• gahaá¹‡ena. __takkenÄ• _ti na lÄ•
__uppannadiá¹-á¹-hÄ«_ti ``lokoâ€™â€™ ti uppannadiá¹-á¹-hi. __sabbato vaá¸• á¸• hita_nti s
appamÄ• á¹‡akasiá¹‡animittaá¹ƒ. __ekamevÄ• _ti ``ekameva vatthÅ«â€™â€™ ti uppannad
veyyÄ• karaá¹‡Ä• nÄ«_ti veyyÄ• karaá¹‡alakkhaá¹‡appattÄ• ni aá¹-á¹-hÄ• rasa suttÄ• ni. _
veyyÄ• karaá¹‡agamanaá¹ƒ.

antavÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyagamanÄ• divaggavaá¹‡á¹‡anÄ•

224-301__._ __dukkhavasena_ \Ne II 244/ __vutta_nti ``iti kho, bhikkhave, dukkhe sati dukk
upÄ• dÄ• yÄ• â€™â€™ tiÄ• didukkhavasena vuttaá¹ƒ. tÄ• disameva dutiyaá¹ƒ veyyÄ• kara
``tatrÄ• pi aá¹-á¹-hÄ• raseva veyyÄ• karaá¹‡Ä• nÄ«â€™â€™ _ti. __tehÄ«_ti ``rÅ«pÄ« attÄ•
tiÄ• dinayapavattehi veyyÄ• karaá¹‡ehi saddhiá¹ƒ. __ta_nti dutiyaá¹ƒ gamanaá¹ƒ.

__Ä• rammaá¹‡amevÄ• _ti kasiá¹‡asaá¹…khÄ• taá¹ƒ Ä• rammaá¹‡ameva. __takki_sadder
daá¹-á¹-habbaá¹ƒ.

__aniccadukkhavasenÄ• _ti ``yadaniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ, tasmiá¹ƒ sati tadupÄ• dÄ• ya
uppajjatÄ«â€™â€™ ti vuttaaniccadukkhavasenÄ• ti. __tehiyevÄ• _ti dutiye peyyÄ• le vuttap
__tiparivaá¹-á¹-avasenÄ• _ti tehiyeva chabbÄ«satiyÄ• suttehi catutthapeyyÄ• le tiparivaá¹-á
yojanÄ• .

dutiyagamanÄ• divaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

diá¹-á¹-hisaá¹ƒyuttavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

4. okkantasaá¹ƒyuttaá¹ƒ

1-10. cakkhusuttÄ• divaá¹‡á¹‡anÄ•

302-311__._ __saddhÄ• dhimokkha_nti \Ne II 245/ \Be II 273/ saddahanavasena pavattaá¹ƒ sanniá¹-á¹-hÄ• namattavasena pavattaá¹ƒ adhimokkhaá¹ƒ. dassanampi sammattaá¹ƒ, taá¹ƒ pavattaniyÄ• mo __sammattaniyÄ• mo, _ ariyamaggo. __anantarÄ• yataá¹ƒ dÄ«peti_ kappa pavattattÄ• . tathÄ• cÄ• ha __ ``tenevÄ• hÄ• â€™â€™ _tiÄ• di. kappasÄ«sena bhÄ• janalo uá¸• á¸• ayhati, na kappo, __uá¸• á¸• ayhanavelÄ• _ti jhÄ• yanavelÄ• . á¹-hito kappo á¹-hita __á¹-hitakappÄ«, _ kappaá¹ƒ á¹-hapetuá¹ƒ samatthoti attho. __olokana_nti saccÄ• bhisama dassanaá¹ƒ. __khamanti_ sahanti, Ã±Ä• yantÄ«ti attho.

cakkhusuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

okkantasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. uppÄ• dasaá¹ƒyuttavaá¹‡á¹‡anÄ•

312-321__._ __sabbaá¹ƒ_ \Ne II 246/ __pÄ• kaá¹-ameva_ apubbassa abhÄ• vato.

uppÄ• dasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kilesasaá¹ƒyuttavaá¹‡á¹‡anÄ•

322-331__._ __eso_ti \Ne II 247/ cakkhusmiá¹ƒ chandarÄ• go. upecca kilesetÄ«ti __upakkil sÄ• maÃ±Ã±avacanaá¹ƒ anicchanto codako __ ``kataracittassÄ• â€™â€™ _ti Ä• ha. itaro k upatÄ• panamalÄ«nabhÄ• vakaraá¹‡avasena upakkileso lokuttarassa natthi, vibÄ• dhanaá¹ uppattinivÄ• raá¹‡atoti adhippÄ• yenÄ• ha __ ``catubhÅ«makacittassÄ• â€™â€™ _ti. codak _tiÄ• dinÄ• attano adhippÄ• yaá¹ƒ vivarati, itaro __ ``uppattinivÄ• raá¹‡atoâ€™â€™ _tiÄ• c ariyaphalapaá¹-ippassaddhipahÄ• navasena pavattiyÄ• \Be II 274/ sabbasaá¹ƒkilesato nikk magganibbÄ• nÄ• naá¹ƒ pana nekkhammabhÄ• vo ukkaá¹ƒsato gahito evÄ• ti Ä• ha __ ``ne navalokuttaradhammaninnaâ€™â€™ _nti. __abhijÄ• nitvÄ• _ti abhimukhabhÄ• vena jÄ• nit paccakkhakÄ• tabbesu. __chaá¸·abhiÃ±Ã±Ä• dhammesÅ«_ti ariyamaggasampayuttadham

kilesasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ• riputtasaá¹ƒyuttaá¹ƒ

1-9. vivekajasuttÄ• divaá¹‡á¹‡anÄ•

332-340__._ __na_ \Ne II 248/ __evaá¹ƒ hotÄ«_ti ettha ``ahaá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™
samÄ• pannoâ€™â€™ ti vÄ• mÄ• hotu tadÄ• tÄ• disÄ• bhogÄ• bhÄ• vato. ``ahaá¹ƒ vuá¹
hotÄ«ti? sabbathÄ• pi na hotveva ahaá¹…kÄ• rassa sabbaso pahÄ«nattÄ• .

vivekajasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÅ«cimukhÄ«suttavaá¹‡á¹‡anÄ•

<341> __tasmiá¹ƒ vacane paá¹-ikkhitte_ti --- ``adhomukho bhuÃ±jasÄ«â€™â€™ ti paribbÄ
``na khvÄ• haá¹ƒ bhaginÄ«â€™â€™ ti paá¹-ikkhitte. __vÄ• da_nti dosaá¹ƒ. __ubbhamukho
puratthimÄ• dikÄ• __catasso disÄ• _. dakkhiá¹‡apuratthimÄ• dikÄ• __catasso vidisÄ• _.

Ä• rÄ• maÄ• rÄ• mavatthuÄ• dÄ«su bhÅ«miparikammabÄ«jÄ• bhisaá¹…kharaá¹‡Ä• dipaá
_ tassÄ• pana micchÄ• jÄ«vabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``tesaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
paccayadÄ• yakÄ• naá¹ƒ. __tattha tattha gamana_nti tesaá¹ƒ sÄ• sanaharaá¹‡avasena taá
gÄ• mantaradesantaraá¹ƒ. __evamÄ• rocesÄ«_ti attukkaá¹ƒsanaparavambhanarahitaá¹ƒ ka
hadayaá¹…gamaá¹ƒ therassa dhammakathaá¹ƒ \Be II 275/ sutvÄ• pasannamÄ• nasÄ• eva
sakyaputtiyÄ• â€™â€™ tiÄ• dinÄ• sÄ• sanassa guá¹‡asaá¹ƒkittanavÄ• caá¹ƒ kulÄ• naá¹ƒ

sÅ«cimukhÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• riputtasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• gasaá¹ƒyuttaá¹ƒ

1. suddhikasuttavaá¹‡á¹‡anÄ•

<342> __aá¹‡á¸• ajÄ• _ti \Ne II 249/ aá¹‡á¸• e jÄ• tÄ• . __vatthikose_ti vatthikosasaÃ±Ã±it
__jÄ• tÄ• . saá¹ƒsede_ti saá¹ƒsinne kilinnaá¹-á¹-hÄ• ne uppannÄ• . __upapatitvÄ• viyÄ• _t
viya nibbattÄ• . __puggalÄ• na_nti tathÄ• vinetabbapuggalÄ• naá¹ƒ.

suddhikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-50. paá¹‡Ä«tatarasuttÄ• divaá¹‡á¹‡anÄ•

343-391__._ __vissaá¹-á¹-hakÄ• yÄ• _ti ``ye cammena vÄ• rudhirena vÄ• aá¹-á¹-hinÄ• vÄ
gaá¹‡hantÅ«â€™â€™ ti tattha nirapekkhacittatÄ• ya adhiá¹-á¹-hitasÄ«latÄ• ya pariccattasa
__duvidhakÄ• rino_ti ``kÄ• lena kusalaá¹ƒ, kÄ• lena akusalaâ€™â€™ nti evaá¹ƒ kusalÄ• ku

pavattatÄ«ti sahabyo, sahacÄ• ro. tassa bhÄ• vo sahabyatÄ• , taá¹ƒ __sahabyataá¹ƒ_. ada
khÄ• danÄ«yato __khajjaá¹ƒ_. pÄ• tabbato __pÄ• naá¹ƒ_. nivasanÄ«yato __vatthaá¹ƒ_. niv
__nivÄ• sanaá¹ƒ_. parivaritabbaá¹ƒ __pÄ• vuraá¹‡aá¹ƒ_. yÄ• nti tenÄ• ti __yÄ• naá¹ƒ, _ up
Ä• disaddena vayhasivikÄ• dÄ«naá¹ƒ saá¹…gaho. chattampi parissayÄ• tapadukkhaparirak
maggagamanasÄ• dhananti katvÄ• __ ``chattupÄ• hanaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tena v
gamanapaccayaâ€™â€™ _nti. __patthanaá¹ƒ katvÄ• ... pe ... tattha nibbattanti_ campeyya
daá¹-á¹-habbaá¹ƒ.

paá¹‡Ä«tatarasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• gasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. supaá¹‡á¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ•

392-437__._ __pattÄ• na_nti \Ne II 250/ \Be II 276/ ubhosu pakkhesu pattÄ• naá¹ƒ. __vaá¹‡
atisayena vicittavaá¹‡á¹‡atÄ• ya. atisayattho hi ayaá¹ƒ __vanta_-saddo. __purimanayenÄ• _
paá¹-hamasutte vuttanayena. __uddharantÄ«_ti samuddato uddharanti, pathavantarapabba
uddharaá¹‡aá¹ƒ dukkarameva. __paá¹‡Ä«tatare_ti balena paá¹‡Ä«tatare, balavanteti attho.
__anuddharaá¹‡Ä«yanÄ• gÄ• _ti Ä• nubhÄ• vamahantatÄ• ya ca vasanaá¹-á¹-hÄ• navidug
asakkuá¹‡eyyÄ• nÄ• gÄ• . te ``sattavidhÄ• â€™â€™ ti vatvÄ• sarÅ«pato vasanaá¹-á¹-hÄ•
``kambalassatarÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kambalassatarÄ• dhataraá¹-á¹-hÄ• _
__sattasÄ«dantaravÄ• sino_ti sattavidhasÄ«dasamuddavÄ• sino. __pathaviá¹-á¹-hakÄ• _ti
__pabbataá¹-á¹-hakÄ• _. te ca vimÄ• navÄ• sino. te nÄ• ge koci supaá¹‡á¹‡o uddharituá¹ƒ
__sesa_nti ``kÄ• yena dvayakÄ• rinoâ€™â€™ tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá
vuttanayameva, _ tattha ca vuttanayeneva attho veditabboti adhippÄ• yo.

supaá¹‡á¹‡asaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. gandhabbakÄ• yasaá¹ƒyuttavaá¹‡á¹‡anÄ•

438-549__._ mÅ«lagandhÄ• dibhedaá¹ƒ \Ne II 251/ gandhaá¹ƒ avanti apayuÃ±jantÄ«ti gand
samÅ«ho gandhabbakÄ• yo, gandhabbadevanikÄ• yo. cÄ• tumahÄ• rÄ• jikesu ekiyÄ• va te
tappariyÄ• pannatÄ• ya tattha vÄ• niyuttÄ• ti __gandhabbakÄ• yikÄ• _. tesaá¹ƒ tesaá¹ƒ ruk
mÅ«laá¹ƒ paá¹-icca pavatto gandho mÅ«lagandho, tasmiá¹ƒ __mÅ«lagandhe. adhivatthÄ• _
adhiá¹-á¹-hÄ• ya, abhibhuyya vÄ• vasantÄ• . esa nayo sesesupi. __taá¹ƒ nissÄ• yÄ• _ti taá
rukkhaá¹ƒ paccayaá¹ƒ katvÄ• nibbattÄ• . na kevalaá¹ƒ tattha gandho eva, mÅ«lameva vÄ•
dassento __ ``so hÄ«â€™â€™ _tiÄ• dimÄ• ha. __upakappatÄ«_ti nivÄ• saá¹-á¹-hÄ• nabhÄ
__gandhagandhe_ti gandhÄ• naá¹ƒ gandhasamudÄ• ye. __mÅ«lÄ• digandhÄ• naá¹ƒ gandh

mÅ«lÄ• digataavayavagandhÄ• naá¹ƒ gandhe, timÅ«lÄ• digatasamudÄ• yabhÅ«teti attho. p
tiÄ• dinÄ• rukkhÄ• naá¹ƒ avayavagandho \Be II 277/ gahito, idha pana sabbaso gahitattÄ•
veditabbo. tenÄ• ha __ ``yassa hi rukkhassÄ• â€™â€™ _tiÄ• di. __so_ti so sabbo mÅ«lÄ• d
gandhasamudÄ• yo idha gandhagandho nÄ• ma. __tassa gandhassa gandhe_ti tassa samu
gandhe. sarikkhaá¹ƒ sadisaá¹ƒ paá¹-idÄ• naá¹ƒ etissÄ• ti __sarikkhadÄ• naá¹ƒ, _ patthanÄ•
sarikkhadÄ• nattÄ• va adhippetaphalaá¹ƒ dentu, asarikkhadÄ• naá¹ƒ kathanti? tampi detiye
sabbakÄ• madadattÄ• ti Ä• ha __ ``asarikkhadÄ• nampÄ«â€™â€™ _tiÄ• di.

gandhabbakÄ• yasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. valÄ• hakasaá¹ƒyuttavaá¹‡á¹‡anÄ•

550-606__._ lokaá¹ƒ \Ne II 252/ vÄ• lentÄ• saá¹ƒvarantÄ• chÄ• dentÄ• ahanti pariyesantÄ
tesaá¹ƒ samÅ«ho valÄ• hakadevakÄ• yoti Ä• ha __ ``valÄ• hakakÄ• yikÄ• â€™â€™ _tiÄ• d
sÄ«taharaá¹‡avalÄ• hakÄ• . __sesapadesÅ«_ti uá¹‡havalÄ• hakÄ• dipadesu. __eseva nay
``uá¹‡hakaraá¹‡avalÄ• hakÄ• â€™â€™ tiÄ• dinÄ• attho veditabbo. __cittaá¹-á¹-hapana_nti
evaá¹ƒ cittassa uppÄ• danaá¹ƒ. __vassÄ• ne_ti vassakÄ• le. __utusamuá¹-á¹-hÄ• namevÄ•
attho. __uá¹‡hepÄ«_ti uá¹‡hakÄ• le. __abbhamaá¹‡á¸• apo_ti maá¹‡á¸• apasadisaabbhapa
__abbhaá¹ƒ uppajjatÄ«_ti tahaá¹ƒ tahaá¹ƒ paá¹-alaá¹ƒ uá¹-á¹-hahati. __abbheyevÄ• _ti abb
attho. __atiabbha_nti satapaá¹-alasahassapaá¹-alaá¹ƒ hutvÄ• abbhuá¹-á¹-hÄ• naá¹ƒ. __citt
vasantakÄ• laá¹ƒ sandhÄ• yÄ• ha. tadÄ• hi viddho vigatavalÄ• hako devo bhavituá¹ƒ yutto.
__Ä• di_-saddena pacchimavÄ• tÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __pakativÄ• to_ti pakatiyÄ• s
__taá¹ƒ utusamuá¹-á¹-hÄ• namevÄ• _ti Ä• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ sattÄ• naá¹ƒ
sÄ• dhÄ• raá¹‡akammÅ«panissayautusamuá¹-á¹-hÄ• nameva. esa nayo utusamuá¹-á¹-hÄ•
Ä• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammÅ«panissayamevÄ• ti.

__gÄ«ta_nti meghagÄ«taá¹ƒ. __saccakiriyÄ• yÄ• _ti tÄ• disÄ• naá¹ƒ purisavisesÄ• naá¹ƒ s
__iddhibalenÄ• _ti iddhimantÄ• naá¹ƒ iddhiÄ• nubhÄ• vena. __vinÄ• sameghenÄ• _ti \Be II
aÃ±Ã±enapi kaá¹‡hapÄ• pikasattÄ• naá¹ƒ pÄ• pakammapaccayÄ• uppannavinÄ• samegh
vinassateva.

valÄ• hakasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. vacchagottasaá¹ƒyuttavaá¹‡á¹‡anÄ•

607-661__._ __aÃ±Ã±Ä• á¹‡Ä• _ti \Ne II 253/ aÃ±Ã±Ä• á¹‡ahetu, saccapaá¹-icchÄ• dakasa
aá¹-á¹-hakathÄ• yaá¹ƒ pana imameva atthaá¹ƒ hetuatthena karaá¹‡avacanena dassetuá¹ƒ _
_ti vuttaá¹ƒ. __sabbÄ• nÄ«_ti ``aÃ±Ã±Ä• á¹‡Ä• adassanÄ• anabhisamayÄ• â€™â€™ tiÄ•

Ä• gatÄ• ni, paÃ±capaÃ±Ã±Ä• sa veyyÄ• karaá¹‡Ä• ni vuttÄ• ni suttesu paÃ±cannaá¹ƒ kha
veyyÄ• karaá¹‡assa Ä• gatattÄ• .

vacchagottasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. jhÄ• nasaá¹ƒyuttaá¹ƒ

1. samÄ• dhimÅ«lakasamÄ• pattisuttavaá¹‡á¹‡anÄ•

<662> __samÄ• dhikusalo_ti \Ne II 254/ samÄ• dhismiá¹ƒ kusalo. tayidaá¹ƒ samÄ• dhikosa
jhÄ• naá¹…gayogena catubbidho jhÄ• nasamÄ• dhi, tasmÄ• taá¹ƒ taá¹ƒ vibhÄ• gaá¹ƒ jÄ• n
--- __ ``paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ _ntiÄ• di. tattha vitakkavicÄ• rapÄ«tisukhekaggatÄ•
paÃ±caá¹…gikaá¹ƒ, pÄ«tisukhekaggatÄ• vasena dutiyaá¹ƒ tivaá¹…gikaá¹ƒ, sukhekaggatÄ•
duvaá¹…gikaá¹ƒ, upekkhekaggatÄ• vasena catutthaá¹ƒ duvaá¹…gikamevÄ• ti evaá¹ƒ tasmi
taá¹ƒtaá¹ƒaá¹…gÄ• naá¹ƒ vavatthÄ• ne kusalo. __samÄ• pattikusalo_ti samÄ• pajjane kusa
__kallaá¹ƒ katvÄ• _ti samÄ• dhÄ• nassa paá¹-ipakkhadhammÄ• naá¹ƒ dÅ«rÄ«karaá¹‡ena s
samÄ• dhÄ• nena samÄ• pajjane cittaá¹ƒ samatthaá¹ƒ katvÄ• . __sesapadÄ• nÄ«_ti sesÄ•
tatiyÄ• dÄ«su nayesu akusalopi jhÄ• natthÄ• ya paá¹-ipannattÄ• ``jhÄ• yÄ«tevÄ• â€™â€™

samÄ• dhimÅ«lakasamÄ• pattisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-55. samÄ• dhimÅ«lakaá¹-hitisuttÄ• divaá¹‡á¹‡anÄ•

663-716__._ dutiyÄ• disuttesu \Be II 279/ __á¹-hitikusalo_ti ettha antogadhahetuattho __á¹-
tasmiÃ±ca pana kusaloti atthoti Ä• ha --- __ ``jhÄ• naá¹ƒ á¹-hapetuá¹ƒ akusaloâ€™â€™ _ti.
__sattaá¹-á¹-haaccharÄ• matta_nti sattaá¹-á¹-haaccharÄ• mattaá¹ƒ khaá¹‡aá¹ƒ jhÄ• naá¹ƒ
adhiá¹-á¹-hÄ• navasÄ«bhÄ• vassa anipphÄ• ditattÄ• . __yathÄ• paricchedena_ kÄ• lena __
vuá¹-á¹-hÄ• navasÄ«bhÄ• vassa anipphÄ• ditattÄ• . kallaá¹ƒ jÄ• taá¹ƒ assÄ• ti __kallitaá¹ƒ,
kallitabhÄ• vena kasiá¹‡Ä• rammaá¹‡esu ``idaá¹ƒ nÄ• ma asukassÄ• â€™â€™ ti visayavas
__na samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo. na samÄ• dhismiá¹ƒ gocarakusalo_ti samÄ• d
gocare kammaá¹-á¹-hÄ• nasaÃ±Ã±ite pavattiá¹-á¹-hÄ• ne __bhikkhÄ• cÄ• ragocare ca_ sat
__akusalo_. keci pana ``kammaá¹-á¹-hÄ• nagocaro paá¹-hamajjhÄ• nÄ• dikaá¹ƒ, `evaá¹ƒ sa
bahulÄ«kÄ• tabbaâ€™ nti ajÄ• nanto tattha akusalo nÄ• mÄ• â€™â€™ ti vadanti. __kamma
abhinÄ«haritu_nti kammaá¹-á¹-hÄ• naá¹ƒ visesabhÄ• giyatÄ• ya \Ne II 255/ abhinÄ«harituá¹
sakkaccakÄ• rÄ«_ti cittÄ«kÄ• rÄ«. __sÄ• taccakÄ• rÄ«_ti niyatakÄ• rÄ«. __samÄ• dhissa u
appanÄ• kosallÄ• . __samÄ• pattiÄ• dÄ«hÄ«_ti __Ä• di_-saddena sakkaccakÄ• ripadÄ• dÄ
daá¹-á¹-habbo catukkÄ• naá¹ƒ vuttattÄ• . tenÄ• ha __ ``yojetvÄ• catukkÄ• vuttÄ• â€™â€™
__lokiyajjhÄ• navaseneva kathitaá¹ƒ_ ``samÄ• dhikusaloâ€™â€™ tiÄ• dinÄ• nayena desan

lokuttaradhammesu akosallaá¹ƒ nÄ• ma labbhati. yadi akosallaá¹ƒ, na kusalasaddena vises

samÄ• dhimÅ«lakaá¹-hitisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca sÄ• ratthappakÄ• siniyÄ•

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya khandhavaggavaá¹‡á¹‡anÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• yo

khandhavaggo

1. khandhasaá¹ƒyuttaá¹ƒ

1. nakulapituvaggo

1. nakulapitusuttaá¹ƒ

<1> evaá¹ƒ \Se III 1/ \Ne II 1/ \Ee III 1/ \Be II 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• viharati susumÄ• ragire {suá¹ƒsumÄ• ragire (Ce Se Ke Ee) } bhesakaá¸·Ä• vane migadÄ• y gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• c ekamantaá¹ƒ nisinno kho nakulapitÄ• gahapati bhagavantaá¹ƒ etadavoca ---

``ahamasmi \Ne II 2/, bhante, jiá¹‡á¹‡o vuá¸• á¸• ho mahallako addhagato vayoanuppatto Ä abhikkhaá¹‡Ä• taá¹…ko. aniccadassÄ• vÄ« kho panÄ• haá¹ƒ, bhante, bhagavato manobhÄ ovadatu maá¹ƒ, bhante, bhagavÄ• ; anusÄ• satu maá¹ƒ, bhante, bhagavÄ• ; yaá¹ƒ mamass sukhÄ• yÄ• â€™â€™ ti.

``evametaá¹ƒ, gahapati, evametaá¹ƒ, gahapati! Ä• turo hÄ• yaá¹ƒ, gahapati, kÄ• yo aá¹‡á¸ yo \Se III 2/ hi, gahapati, imaá¹ƒ kÄ• yaá¹ƒ pariharanto muhuttampi Ä• rogyaá¹ƒ paá¹-ijÄ• ne bÄ• lyÄ• ? tasmÄ• tiha te, \Be II 2/ gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `Ä• turakÄ• yassa m anÄ• turaá¹ƒ bhavissatÄ«â€™ ti. evaÃ±hi te, gahapati, sikkhitabbaâ€™â€™ nti.

atha kho nakulapitÄ• gahapati bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• \Ee III 2/ anumoditv bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yenÄ• yasmÄ• sÄ• riputto tenupa Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinna gahapatiá¹ƒ Ä• yasmÄ• sÄ• riputto etadavoca --- ``vippasannÄ• ni kho te, gahapati, indriyÄ mukhavaá¹‡á¹‡o pariyodÄ• to. alattha no ajja bhagavato sammukhÄ• dhammiá¹ƒ kathaá¹ƒ

``kathaÃ±hi no siyÄ• , bhante! idÄ• nÄ• haá¹ƒ, bhante, bhagavatÄ• dhammiyÄ• kathÄ• ya ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, gahapati, bhagavatÄ• dhammiyÄ• kathÄ• ya amatena abh ``idhÄ• haá¹ƒ, bhante, yena bhagavÄ• tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• bhagava ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ nisinno khvÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ etadav bhante, jiá¹‡á¹‡o vuá¸• á¸• ho mahallako addhagato vayoanuppatto Ä• turakÄ• yo abhikkha

aniccadassÄ• vÄ« kho panÄ• haá¹ƒ, bhante, bhagavato manobhÄ• vanÄ«yÄ• naÃ±ca bhikk
bhagavÄ• ; anusÄ• satu maá¹ƒ, bhante, bhagavÄ• ; yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• y

``evaá¹ƒ vutte \Se III 3/, maá¹ƒ, bhante, bhagavÄ• etadavoca --- `evametaá¹ƒ, gahapati, ev
Ä• turo hÄ• yaá¹ƒ, gahapati, kÄ• yo aá¹‡á¸• abhÅ«to pariyonaddho. yo hi, gahapati, imaá¹ƒ
II 3/ muhuttampi Ä• rogyaá¹ƒ paá¹-ijÄ• neyya, kimaÃ±Ã±atra bÄ• lyÄ• ? tasmÄ• tiha te gaha
sikkhitabbaá¹ƒ --- Ä• turakÄ• yassa me sato cittaá¹ƒ anÄ• turaá¹ƒ bhavissatÄ«ti. evaÃ±hi te
sikkhitabbaâ€™ nti. evaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• dhammiyÄ• kathÄ• ya amat

``na hi pana taá¹ƒ, gahapati, paá¹-ibhÄ• si bhagavantaá¹ƒ {taá¹ƒ bhagavantaá¹ƒ (Ce) } utta
paá¹-ipucchituá¹ƒ --- `kittÄ• vatÄ• nu kho, bhante, Ä• turakÄ• yo ceva hoti Ä• turacitto ca, k
Ä• turakÄ• yo hi kho hoti no ca Ä• turacittoâ€™â€™ â€™ ti \Be II 3/? ``dÅ«ratopi \Ee III 3/ k
Ä• gaccheyyÄ• ma Ä• yasmato sÄ• riputtassa santike etassa bhÄ• sitassa atthamaÃ±Ã±Ä•
vatÄ• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ibhÄ• tu etassa bhÄ• sitassa atthoâ€™â€™ ti.

``tena hi, gahapati, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti.
kho nakulapitÄ• gahapati Ä• yasmato sÄ• riputtassa paccassosi. Ä• yasmÄ• sÄ• riputto et

``kathaÃ±ca, gahapati, Ä• turakÄ• yo ceva hoti, Ä• turacitto ca? idha, gahapati, assutavÄ•
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to sappurisÄ• naá
sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati,
vÄ• attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ rÅ«paá¹ƒ, ma
pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hoti. tassa `ahaá¹ƒ rÅ«paá¹ƒ, mama rÅ«paâ€™ nti pariyuá¹-á¹-
rÅ«paá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa rÅ«pavipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• .

``vedanaá¹ƒ attato samanupassati, vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• vedanaá
attÄ• naá¹ƒ. `ahaá¹ƒ vedanÄ• , mama vedanÄ• â€™ ti pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hoti. tas
vedanÄ• â€™ ti pariyuá¹-á¹-haá¹-á¹-hÄ• yino, sÄ• vedanÄ• vipariá¹‡amati aÃ±Ã±athÄ• ho
vedanÄ• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassupÄ

``saÃ±Ã±aá¹ƒ attato samanupassati, saÃ±Ã±Ä• vantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• saÃ±
II 4/ attÄ• naá¹ƒ. `ahaá¹ƒ saÃ±Ã±Ä• , mama saÃ±Ã±Ä• â€™ ti pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ«
saÃ±Ã±Ä• , mama saÃ±Ã±Ä• â€™ ti pariyuá¹-á¹-haá¹-á¹-hÄ• yino, sÄ• saÃ±Ã±Ä• vipariá¹‡
saÃ±Ã±Ä• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassup

``saá¹…khÄ• re attato samanupassati, saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ•
vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ saá¹…khÄ• rÄ• , mama saá¹…khÄ• rÄ• â€™ ti pariyuá¹-á¹-haá¹-á

saá¹…khÄ• rÄ• , mama saá¹…khÄ• rÄ• â€™ ti pariyuá¹-á¹-haá¹-á¹-hÄ• yino, te saá¹…khÄ•
aÃ±Ã±athÄ• honti. tassa saá¹…khÄ• raviparià¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• \Ee III 4/ uppa
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• .

``viÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 4/ attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmià¹ƒ vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, mam
pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hoti. tassa `ahaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, mama viÃ±Ã±Ä• á¹‡aâ€
pariyuá¹-á¹-haá¹-á¹-hÄ• yino, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tass
viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomana
gahapati, Ä• turakÄ• yo ceva hoti Ä• turacitto ca.

``kathaÃ±ca, gahapati, Ä• turakÄ• yo hi kho hoti no ca Ä• turacitto? idha, gahapati, sutavÄ•
ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to sappurisÄ• naá¹
kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ
vÄ• rÅ«paá¹ƒ, na rÅ«pasmià¹ƒ vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ rÅ«paá¹ƒ, mama rÅ«paâ€™ nti n
hoti. tassa `ahaá¹ƒ rÅ«paá¹ƒ, mama rÅ«paâ€™ nti apariyuá¹-á¹-haá¹-á¹-hÄ• yino, taá¹ƒ rÅ«
aÃ±Ã±athÄ• hoti. tassa rÅ«paviparià¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti sokaparidev

``na vedanaá¹ƒ attato samanupassati, na vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ; na attani vÄ•
vÄ• attÄ• naá¹ƒ \Se III 6/. `ahaá¹ƒ vedanÄ• , mama vedanÄ• â€™ ti na pariyuá¹-á¹-haá¹-á¹
`ahaá¹ƒ vedanÄ• , mama vedanÄ• â€™ ti apariyuá¹-á¹-haá¹-á¹-hÄ• yino, sÄ• vedanÄ• vip
tassa vedanÄ• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti sokaparidevadukkhadomar

``na \Ne II 5/ saÃ±Ã±aá¹ƒ attato samanupassati, na saÃ±Ã±Ä• vantaá¹ƒ vÄ• attÄ• naá¹ƒ; n
na saÃ±Ã±Ä• ya vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ saÃ±Ã±Ä• , mama saÃ±Ã±Ä• â€™ ti na pariyuá
`ahaá¹ƒ saÃ±Ã±Ä• , mama saÃ±Ã±Ä• â€™ ti apariyuá¹-á¹-haá¹-á¹-hÄ• yino, sÄ• saÃ±Ã±Ä
hoti. tassa saÃ±Ã±Ä• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti sokaparidevadukkha

``na \Ee III 5/ saá¹…khÄ• re attato samanupassati, na saá¹…khÄ• ravantaá¹ƒ vÄ• attÄ• na
saá¹…khÄ• re, na saá¹…khÄ• resu vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ saá¹…khÄ• rÄ• , mama saá¹.
pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hoti. tassa `ahaá¹ƒ saá¹…khÄ• rÄ• , mama saá¹…khÄ• rÄ• â€™
apariyuá¹-á¹-haá¹-á¹-hÄ• yino, te saá¹…khÄ• rÄ• vipariá¹‡amanti aÃ±Ã±athÄ• honti. tassa
saá¹…khÄ• raviparià¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti sokaparidevadukkhadomana

``na \Be II 5/ viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmià¹ƒ vÄ• attÄ• naá¹ƒ. `ahaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, m
pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hoti. tassa `ahaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, mama viÃ±Ã±Ä• á¹‡aâ€
apariyuá¹-á¹-haá¹-á¹-hÄ• yino, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti \Se

viÃ±Ã±Ä• á¹‡aviparià¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti sokaparidevadukkhadoman
gahapati, Ä• turakÄ• yo hoti no ca Ä• turacittoâ€™â€™ ti.

idamavoca Ä• yasmÄ• sÄ• riputto. attamano nakulapitÄ• gahapati Ä• yasmato sÄ• riputta
abhinandÄ«ti. paá¹-hamaá¹ƒ.

2. devadahasuttaá¹ƒ

<2> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu {sakyesu (Katthaci) } vih
sakyÄ• naá¹ƒ nigamo. atha kho sambahulÄ• pacchÄ• bhÅ«magamikÄ• bhikkhÅ« yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``icchÄ• ma mayaá¹ƒ, bhante, pacchÄ• bhÅ«maá¹ƒ janapa
pacchÄ• bhÅ«me janapade nivÄ• saá¹ƒ kappetuâ€™â€™ nti.

``apalokito \Ne II 6/ pana vo, bhikkhave, sÄ• riputtoâ€™â€™ ti? ``na kho no, bhante, apalo
sÄ• riputtoâ€™â€™ ti. ``apaloketha, bhikkhave, sÄ• riputtaá¹ƒ. sÄ• riputto, bhikkhave, paá¹
anuggÄ• hako sabrahmacÄ• rÄ«naâ€™â€™ nti. ``evaá¹ƒ \Ee III 6/ bhanteâ€™â€™ ti kho te
paccassosuá¹ƒ.

tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhagavato avidÅ«re aÃ±Ã±atarasmiá¹ƒ e
atha kho te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• s
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kamiá¹ƒs
sÄ• riputtena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ \Se III 8/ sÄ• raá¹‡Ä«
Se Ke Ee) } vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhik
sÄ• riputtaá¹ƒ etadavocuá¹ƒ --- ``icchÄ• ma mayaá¹ƒ, Ä• vuso sÄ• riputta, pacchÄ• bhÅ«ma
pacchÄ• bhÅ«me janapade nivÄ• saá¹ƒ kappetuá¹ƒ. apalokito no satthÄ• â€™â€™ ti.

``santi \Be II 6/ hÄ• vuso, nÄ• nÄ• verajjagataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchitÄ• ro --- kh
brÄ• hmaá¹‡apaá¹‡á¸• itÄ• pi gahapatipaá¹‡á¸• itÄ• pi samaá¹‡apaá¹‡á¸• itÄ• pi. paá¹‡á¸•
vÄ«maá¹ƒsakÄ• --- `kiá¹ƒvÄ• dÄ« panÄ• yasmantÄ• naá¹ƒ {kiá¹ƒvÄ• dÄ• yasmantÄ• naá¹ƒ
kimakkhÄ• yÄ«ti, kacci vo Ä• yasmantÄ• naá¹ƒ dhammÄ• sussutÄ• suggahitÄ• sumanasi
suppaá¹-ividdhÄ• paÃ±Ã±Ä• ya, yathÄ• byÄ• karamÄ• nÄ• Ä• yasmanto vuttavÄ• dino ce
bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyÄ• tha, dhammassa cÄ• nudhammaá¹ƒ byÄ• ka
vÄ• dÄ• nuvÄ• do {vÄ• dÄ• nupÄ• to (aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) } gÄ• rayh
Ä• gaccheyyÄ• â€™â€™ â€™ ti?

``dÅ«ratopi kho mayaá¹ƒ, Ä• vuso, Ä• gaccheyyÄ• ma Ä• yasmato sÄ• riputtassa santike e
atthamaÃ±Ã±Ä• tuá¹ƒ. sÄ• dhu vatÄ• yasmantaá¹ƒyeva sÄ• riputtaá¹ƒ paá¹-ibhÄ• tu etassa

``tena hÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti.
bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavoca ---

``santi \Ee III 7/ hÄ• vuso, nÄ• nÄ• verajjagataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchitÄ• ro --- k
\Ne II 7/ ... pe ... samaá¹‡apaá¹‡á¸• itÄ• pi. paá¹‡á¸• itÄ• hÄ• vuso, manussÄ• vÄ«maá¹ƒs
`kiá¹ƒvÄ• dÄ« panÄ• yasmantÄ• naá¹ƒ satthÄ• kimakkhÄ• yÄ«â€™ ti? evaá¹ƒ puá¹-á¹-hÄ•
byÄ• kareyyÄ• tha --- `chandarÄ• gavinayakkhÄ• yÄ« kho no, Ä• vuso, satthÄ• â€™â€™ â

``evaá¹ƒ byÄ• katepi kho, Ä• vuso, assuyeva uttariá¹ƒ paÃ±haá¹ƒ pucchitÄ• ro --- khattiyap
... samaá¹‡apaá¹‡á¸• itÄ• pi. paá¹‡á¸• itÄ• hÄ• vuso, manussÄ• vÄ«maá¹ƒsakÄ• --- `kism
chandarÄ• gavinayakkhÄ• yÄ« satthÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• tumhe, Ä• vuso, evaá¹
kho, Ä• vuso, chandarÄ• gavinayakkhÄ• yÄ« satthÄ• , vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹.
chandarÄ• gavinayakkhÄ• yÄ« satthÄ• â€™â€™ â€™ ti.

``evaá¹ƒ byÄ• katepi kho, Ä• vuso, assuyeva uttariá¹ƒ paÃ±haá¹ƒ pucchitÄ• ro --- khattiyap
... samaá¹‡apaá¹‡á¸• itÄ• pi. paá¹‡á¸• itÄ• hÄ• vuso, manussÄ• vÄ«maá¹ƒsakÄ• --- `kiá¹
Ä• dÄ«navaá¹ƒ disvÄ• rÅ«pe chandarÄ• gavinayakkhÄ• yÄ« satthÄ• , vedanÄ• ya ... saÃ±
viÃ±Ã±Ä• á¹‡e chandarÄ• gavinayakkhÄ• yÄ« satthÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• tumhe,
--- `rÅ«pe kho, Ä• vuso \Be II 7/, avigatarÄ• gassa {avÄ«tarÄ• gassa (Se Ke) } avigatachand
avigatapipÄ• sassa avigatapariá¸·Ä• hassa avigatataá¹‡hassa tassa rÅ«passa vipariá¹‡Ä• n
uppajjanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá
... pe ... avigatataá¹‡hassa tesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• v
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . viÃ±Ã±Ä• á¹‡e avigatarÄ• gassa avigatachan
avigatapipÄ• sassa avigatapariá¸·Ä• hassa avigatataá¹‡hassa tassa viÃ±Ã±Ä• á¹‡assa vipa
uppajjanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . idaá¹ƒ kho no, Ä• vuso, Ä• dÄ«nav
chandarÄ• gavinayakkhÄ• yÄ« satthÄ• , vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ...
chandarÄ• gavinayakkhÄ• yÄ« satthÄ• â€™â€™ â€™ ti.

``evaá¹ƒ \Ee III 8/ byÄ• katepi kho, Ä• vuso, assuyeva uttariá¹ƒ paÃ±haá¹ƒ pucchitÄ• ro ---
khattiyapaá¹‡á¸• itÄ• pi brÄ• hmaá¹‡apaá¹‡á¸• itÄ• pi gahapatipaá¹‡á¸• itÄ• pi samaá¹‡apa
hÄ• vuso, manussÄ• vÄ«maá¹ƒsakÄ• --- `kiá¹ƒ panÄ• yasmantÄ• naá¹ƒ Ä• nisaá¹ƒsaá¹ƒ c
chandarÄ• gavinayakkhÄ• yÄ« satthÄ• , vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ...
chandarÄ• gavinayakkhÄ• yÄ« satthÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• tumhe \Ne II 8/, Ä• vus
--- `rÅ«pe kho, Ä• vuso, vigatarÄ• gassa vigatachandassa vigatapemassa vigatapipÄ• sass
vigatataá¹‡hassa tassa rÅ«passa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• r
vigatachandassa vigatapemassa vigatapipÄ• sassa vigatapariá¸·Ä• hassa vigatataá¹‡hassa
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti sokaparidevadukkhadomanassupÄ• yÄ• s

vigatachandassa vigatapemassa vigatapipÄ• sassa vigatapariá¸·Ä• hassa vigatataá¹‡hassa
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti \Se III 11/ sokaparidevadukkhadomanassu
Ä• vuso, Ä• nisaá¹ƒsaá¹ƒ disvÄ• rÅ«pe chandarÄ• gavinayakkhÄ• yÄ« satthÄ• , vedanÄ• y
saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e chandarÄ• gavinayakkhÄ• yÄ« satthÄ• â€™â€™ â€™ ti

``akusale cÄ• vuso, dhamme upasampajja viharato diá¹-á¹-he ceva dhamme sukho vihÄ• ro
anupÄ• yÄ• so apariá¸·Ä• ho, kÄ• yassa ca bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati pÄ• á¹-ikaá
akusalÄ• naá¹ƒ \Be II 8/ dhammÄ• naá¹ƒ pahÄ• naá¹ƒ vaá¹‡á¹‡eyya. yasmÄ• ca kho, Ä• v
upasampajja viharato diá¹-á¹-he ceva dhamme dukkho vihÄ• ro savighÄ• to saupÄ• yÄ• so
bhedÄ• paraá¹ƒ maraá¹‡Ä• duggati pÄ• á¹-ikaá¹…khÄ• , tasmÄ• bhagavÄ• akusalÄ• naá
vaá¹‡á¹‡eti.

``kusale cÄ• vuso, dhamme upasampajja viharato diá¹-á¹-he ceva dhamme dukkho vihÄ• ro
saupÄ• yÄ• so \Ee III 9/ sapariá¸·Ä• ho, kÄ• yassa ca bhedÄ• paraá¹ƒ maraá¹‡Ä• duggati
bhagavÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadaá¹ƒ vaá¹‡á¹‡eyya. yasmÄ• ca kho,
upasampajja viharato diá¹-á¹-he ceva dhamme sukho vihÄ• ro avighÄ• to anupÄ• yÄ• so ap
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati pÄ• á¹-ikaá¹…khÄ• , tasmÄ• bhagavÄ• kusalÄ• naá¹ƒ
vaá¹‡á¹‡etÄ«â€™â€™ ti.

idamavocÄ• yasmÄ• sÄ• riputto. attamanÄ• te bhikkhÅ« Ä• yasmato sÄ• riputtassa bhÄ•
dutiyaá¹ƒ.

3. hÄ• liddikÄ• nisuttaá¹ƒ

<3> evaá¹ƒ \Se III 12/ \Ne II 9/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ
kuraraghare {kulaghare (Katthaci) } papÄ• te pabbate. atha kho hÄ• liddikÄ• ni {hÄ• liddakÄ
(Se) } gahapati yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho hÄ• liddikÄ• ni gahapati Ä•
mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``vuttamidaá¹ƒ, bhante, bhagavatÄ• aá¹-á¹-hakavaggiye

``okaá¹ƒ pahÄ• ya aniketasÄ• rÄ«,

gÄ• me akubbaá¹ƒ {akrubbaá¹ƒ (Katthaci) } muni santhavÄ• ni {sandhavÄ• ni (Katthaci) }.

kÄ• mehi ritto apurakkharÄ• no {apurekkharÄ• no (Ce suttanipÄ• tepi) moggallÄ• ne 5-135

kathaá¹ƒ na viggayha janena kayirÄ• â€™â€™ ti ||

``imassa nu kho, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa kathaá¹ƒ vitthÄ• rena att
ti?

``rÅ«padhÄ• tu \Be II 9/ kho, gahapati, viÃ±Ã±Ä• á¹‡assa oko. rÅ«padhÄ• turÄ• gavinibanc
vinibaddhaÃ±ja (Ee Ce-a) } pana viÃ±Ã±Ä• á¹‡aá¹ƒ `okasÄ• rÄ«â€™ ti vuccati. vedanÄ• dl
viÃ±Ã±Ä• á¹‡assa oko. vedanÄ• dhÄ• turÄ• gavinibandhaÃ±ca pana viÃ±Ã±Ä• á¹‡aá¹ƒ `ok
saÃ±Ã±Ä• dhÄ• tu \Ee III 10/ kho, gahapati, viÃ±Ã±Ä• á¹‡assa oko. saÃ±Ã±Ä• dhÄ• turÄ• g
viÃ±Ã±Ä• á¹‡aá¹ƒ `okasÄ• rÄ«â€™ ti vuccati. saá¹…khÄ• radhÄ• tu kho, gahapati, viÃ±Ã±Ä
saá¹…khÄ• radhÄ• turÄ• gavinibandhaÃ±ca pana viÃ±Ã±Ä• á¹‡aá¹ƒ `okasÄ• rÄ«â€™ ti vu
gahapati, okasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, anokasÄ• rÄ« hoti? rÅ«padhÄ• tuyÄ• kho, gahapati, yo chando yo
(Ce Se Ke Ee) } yÄ• taá¹‡hÄ• ye upayupÄ• dÄ• nÄ• {upÄ• yupÄ• dÄ• nÄ• (Ce Se Ke Ee
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• te tathÄ• gatassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ•
{anabhÄ• vakatÄ• (Ce Ee), anabhÄ• vaá¹ƒgatÄ• (Se Ke) } Ä• yatiá¹ƒ anuppÄ• dadhammÄ
`anokasÄ• rÄ«â€™ ti vuccati. vedanÄ• dhÄ• tuyÄ• kho, gahapati ... saÃ±Ã±Ä• dhÄ• tuyÄ•
saá¹…khÄ• radhÄ• tuyÄ• kho, gahapati ... viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• kho, gahapati, yo cha
\Ne II 10/ taá¹‡hÄ• ye upayupÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• t
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
`anokasÄ• rÄ«â€™ ti vuccati. evaá¹ƒ kho, gahapati, anokasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, niketasÄ• rÄ« hoti? rÅ«panimittaniketavisÄ• ravinibandhÄ• kho, ga
`niketasÄ• rÄ«â€™ ti vuccati. saddanimitta ... pe ... gandhanimitta ... rasanimitta ... phoá¹-á¹
... dhammanimittaniketavisÄ• ravinibandhÄ• kho, gahapati, `niketasÄ• rÄ«â€™ ti vuccati. e
niketasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, aniketasÄ• rÄ« hoti? rÅ«panimittaniketavisÄ• ravinibandhÄ• kho, g
pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
`aniketasÄ• rÄ«â€™ ti vuccati. saddanimitta ... gandhanimitta ... rasanimitta ... phoá¹-á¹-hab
dhammanimittaniketavisÄ• ravinibandhÄ• kho, gahapati, tathÄ• gatassa pahÄ«nÄ• ucchin
anabhÄ• vaá¹ƒkatÄ• \Ee III 11/ Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• \Be II 10/ tathÄ•
\Se III 14/ vuccati. evaá¹ƒ kho, gahapati, aniketasÄ• rÄ« hoti.

``kathaÃ±ca, gahapati, gÄ• me santhavajÄ• to {sandhavajÄ• to (Katthaci) } hoti? idha, gaha
{gihi (Katthaci) } saá¹ƒsaá¹-á¹-ho viharati sahanandÄ« sahasokÄ«, sukhitesu sukhito, dukkh
uppannesu kiccakaraá¹‡Ä«yesu attanÄ• tesu yogaá¹ƒ Ä• pajjati. evaá¹ƒ kho, gahapati, gÄ•

``kathaÃ±ca, gahapati, gÄ• me na santhavajÄ• to hoti? idha, gahapati, bhikkhu gihÄ«hi {gih

asaá¹ƒsaá¹-á¹-ho viharati na sahanandÄ« na sahasokÄ« na sukhitesu sukhito na dukkhitesu
kiccakaraá¹‡Ä«yesu na attanÄ• tesu yogaá¹ƒ Ä• pajjati. evaá¹ƒ kho, gahapati, gÄ• me na s

``kathaÃ±ca, gahapati, kÄ• mehi aritto hoti? idha, gahapati, ekacco kÄ• mesu avigatarÄ• go
avigatachando avigatapemo avigatapipÄ• so avigatapariá¸·Ä• ho avigatataá¹‡ho. evaá¹ƒ kh
aritto hoti.

``kathaÃ±ca, gahapati, kÄ• mehi ritto hoti? idha, gahapati, ekacco kÄ• mesu vigatarÄ• go h
vigatapemo vigatapipÄ• so vigatapariá¸·Ä• ho vigatataá¹‡ho \Se III 15/. evaá¹ƒ kho, gahapa
hoti.

``kathaÃ±ca, gahapati, purakkharÄ• no hoti? idha, gahapati, ekaccassa evaá¹ƒ hoti --- `eva
anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒvedano siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒsaÃ±Ã±
evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒviÃ±Ã±Ä• á¹‡o siyaá¹ƒ anÄ
kho, gahapati, purakkharÄ• no hoti.

``kathaÃ±ca, gahapati, apurakkharÄ• no hoti? idha, gahapati, ekaccassa na evaá¹ƒ hoti ---
anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒvedano siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒsaÃ±Ã±
evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒviÃ±Ã±Ä• á¹‡o \Ee III 12/ si
nti. evaá¹ƒ kho, gahapati, apurakkharÄ• no hoti.

``kathaÃ±ca \Be II 11/, gahapati, kathaá¹ƒ viggayha janena kattÄ• hoti? idha, gahapati, eka
kathaá¹ƒ kattÄ• hoti --- `na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si; ahaá¹ƒ imaá¹ƒ d
Ä• jÄ• nÄ• mi. kiá¹ƒ tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nissasi? micchÄ• paá¹-ipanno
sammÄ• paá¹-ipanno. pure vacanÄ«yaá¹ƒ pacchÄ• avaca; pacchÄ• vacanÄ«yaá¹ƒ pure a
te. adhiciá¹‡á¹‡aá¹ƒ te viparÄ• vattaá¹ƒ. Ä• ropito te vÄ• do; cara vÄ• dappamokkhÄ• ya. ni
vÄ• sace pahosÄ«â€™ ti. evaá¹ƒ kho, gahapati, kathaá¹ƒ viggayha janena kattÄ• hoti.

``kathaÃ±ca \Se III 16/, gahapati, kathaá¹ƒ na viggayha janena kattÄ• hoti? idha, gahapati,
evarÅ«piá¹ƒ kathaá¹ƒ kattÄ• hoti --- `na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si ... p
sace pahosÄ«â€™ ti. evaá¹ƒ kho, gahapati, kathaá¹ƒ na viggayha janena kattÄ• hoti.

``iti \Ne II 12/ kho, gahapati, yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• aá¹-á¹-hakavaggiye mÄ• gaá

``okaá¹ƒ pahÄ• ya aniketasÄ• rÄ«,

gÄ• me akubbaá¹ƒ munisanthavÄ• ni.

kÄ• mehi ritto apurakkharÄ• no,

kathaá¹ƒ na viggayha janena kayirÄ• â€™â€™ ti ||

``imassa kho, gahapati, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho
tatiyaá¹ƒ.

4. dutiyahÄ• liddikÄ• nisuttaá¹ƒ

<4> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no avantÄ«su vih
pabbate. atha \Ee III 13/ kho hÄ• liddikÄ• ni gahapati yenÄ• yasmÄ• mahÄ• kaccÄ• no ... p
kho hÄ• liddikÄ• ni \Se III 17/ gahapati Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca ---
bhagavatÄ• sakkapaÃ±he --- `ye te samaá¹‡abrÄ• hmaá¹‡Ä• taá¹‡hÄ• saá¹…khayavimutt
accantayogakkhemino accantabrahmacÄ• rino accantapariyosÄ• nÄ• seá¹-á¹-hÄ• devama

``imassa nu kho, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa kathaá¹ƒ vitthÄ• rena att
ti?

``rÅ«padhÄ• tuyÄ• \Be II 12/ kho, gahapati, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡h
cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , tesaá¹ƒ khayÄ• virÄ• gÄ• nirodhÄ• cÄ• g
suvimuttanti vuccati.

``vedanÄ• dhÄ• tuyÄ• kho, gahapati ... saÃ±Ã±Ä• dhÄ• tuyÄ• kho, gahapati ... saá¹…khÄ
... viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Ne II 13/ kho, gahapati, yo chando yo rÄ• go yÄ• nandÄ« yÄ
upayupÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , tesaá¹ƒ khayÄ• virÄ• g
paá¹-inissaggÄ• cittaá¹ƒ suvimuttanti vuccati.

``iti kho, gahapati, yaá¹ƒ taá¹ƒ vuttaá¹ƒ bhagavatÄ• sakkapaÃ±he --- `ye te samaá¹‡abrÄ•
taá¹‡hÄ• saá¹…khayavimuttÄ• te accantaniá¹-á¹-hÄ• accantayogakkhemino accantabrahm
seá¹-á¹-hÄ• devamanussÄ• naâ€™â€™ â€™ nti.

``imassa kho, gahapati, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho
catutthaá¹ƒ.

5. samÄ• dhisuttaá¹ƒ

<5> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav

``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ•  etadavoca --- ``sa
bhÄ• vetha; samÄ• hito, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. kiÃ±ca yathÄ• l
rÅ«passa samudayaÃ±ca atthaá¹…gamaÃ±ca, vedanÄ• ya samudayaÃ±ca atthaá¹…gama
samudayaÃ±ca atthaá¹…gamaÃ±ca, saá¹…khÄ• rÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gama
atthaá¹…gamaÃ±caâ€™â€™.

``ko ca, bhikkhave, rÅ«passa samudayo, ko vedanÄ• ya samudayo, ko saÃ±Ã±Ä• ya samu
samudayo, ko viÃ±Ã±Ä• á¹‡assa samudayo? idha, bhikkhave, bhikkhu abhinandati abhivad
tiá¹-á¹-hati.

``kiÃ±ca abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati? rÅ«paá¹ƒ abhinandati abhivadati a
tiá¹-á¹-hati. tassa rÅ«paá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ
tadupÄ• dÄ• naá¹ƒ. tassupÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak

``vedanaá¹ƒ \Be II 13/ abhinandati ... pe ... saÃ±Ã±aá¹ƒ abhinandati ... saá¹…khÄ• re abhin
viÃ±Ã±Ä• á¹‡aá¹ƒ abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa viÃ±Ã±Ä• á¹‡aá¹ƒ a
ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«. yÄ• viÃ±Ã±Ä• á¹‡e nandÄ« tadupÄ• dÄ• naá¹ƒ. t
bhavo; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ• ... pe ... \Se III 19/ evametassa kevalassa duk
samudayo hoti.

``ayaá¹ƒ, bhikkhave, rÅ«passa samudayo; ayaá¹ƒ vedanÄ• ya samudayo; ayaá¹ƒ saÃ±Ã±Ä
saá¹…khÄ• rÄ• naá¹ƒ samudayo; ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa samudayo.

``ko ca, bhikkhave, rÅ«passa atthaá¹…gamo, ko vedanÄ• ya ... ko saÃ±Ã±Ä• ya ... ko saá¹
viÃ±Ã±Ä• á¹‡assa atthaá¹…gamo?

idha, bhikkhave, nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati.

``kiÃ±ca nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati? rÅ«paá¹ƒ nÄ• bhinandati
nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa rÅ«paá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á
nandÄ« sÄ• nirujjhati. tassa nandÄ«nirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• l
evametassa kevalassa dukkhakkhandhassa nirodho hoti.

``vedanaá¹ƒ nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa vedanaá¹ƒ anab
anajjhosÄ• \Ee III 15/ tiá¹-á¹-hato yÄ• vedanÄ• ya nandÄ« sÄ• nirujjhati. tassa nandÄ«niro
upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho ... pe ... evametassa kevalassa d
hoti.

``saÃ±Ã±aá¹ƒ nÄ• bhinandati ... pe ... saá¹…khÄ• re nÄ• bhinandati nÄ• bhivadati nÄ• jjhos
\Ne II 15/ saá¹…khÄ• re anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato yÄ• saá¹…
nirujjhati. tassa nandÄ«nirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho
kevalassa dukkhakkhandhassa nirodho hoti.

``viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• bhinandati nÄ• bhivadati \Se III 20/ nÄ• jjhosÄ• ya tiá¹-á¹-hati. tass
anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato yÄ• viÃ±Ã±Ä• á¹‡e nandÄ« sÄ• ni
nandÄ«nirodhÄ• upÄ• dÄ• nanirodho ... pe ... evametassa kevalassa dukkhakkhandhassa

``ayaá¹ƒ \Be II 14/, bhikkhave, rÅ«passa atthaá¹…gamo, ayaá¹ƒ vedanÄ• ya atthaá¹…gam
atthaá¹…gamo, ayaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ atthaá¹…gamo, ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa att
paÃ±camaá¹ƒ.

6. paá¹-isallÄ• á¹‡asuttaá¹ƒ

<6> sÄ• vatthinidÄ• naá¹ƒ. ``paá¹-isallÄ• á¹‡e, bhikkhave, yogamÄ• pajjatha. paá¹-isallÄ«á
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. kiÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti? rÅ«passa samudaya
vedanÄ• ya samudayaÃ±ca atthaá¹…gamaÃ±ca, saÃ±Ã±Ä• ya samudayaÃ±ca atthaá¹…ga
samudayaÃ±ca atthaá¹…gamaÃ±ca, viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gamaÃ±c
paá¹-hamasutte tathÄ• vitthÄ• retabbo.) chaá¹-á¹-haá¹ƒ.

7. upÄ• dÄ• paritassanÄ• suttaá¹ƒ

<7> sÄ• vatthinidÄ• naá¹ƒ. ``upÄ• dÄ• paritassanaÃ±ca vo, bhikkhave, desessÄ• mi anupÄ
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ \Ee III 16
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``kathaÃ±ca, bhikkhave, upÄ• dÄ• paritassanÄ• hoti? idha, bhikkhave, assutavÄ• puthujja
adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ•
16/ akovido sappurisadhamme \Se III 21/ avinÄ«to rÅ«paá¹ƒ attato samanupassati, rÅ«pava
attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa taá¹ƒ rÅ«paá¹ƒ vipariá¹‡amati aÃ
rÅ«paviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• rÅ«paviparia¹‡Ä• mÄ• nuparivatti viÃ±Ã±Ä• á¹‡a
rÅ«paviparia¹‡Ä• mÄ• nuparivattijÄ• paritassanÄ• dhammasamuppÄ• dÄ• cittaá¹ƒ pariyÄ
pariyÄ• dÄ• nÄ• uttÄ• savÄ• ca hoti vighÄ• tavÄ• ca apekkhavÄ• ca upÄ• dÄ• ya ca pari

``vedanaá¹ƒ attato samanupassati, vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• vedanaá
attÄ• naá¹ƒ. tassa sÄ• vedanÄ• vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa vedanÄ• vipariá¹‡A

vedanÄ• vipariá¹‡Ä• mÄ• nuparivatti viÃ±Ã±Ä• á¹‡aá¹ƒ hoti. tassa vedanÄ• vipariá¹‡Ä• mÄ
dhammasamuppÄ• dÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso pariyÄ• dÄ• nÄ• uttÄ•
apekkhavÄ• ca upÄ• dÄ• ya ca paritassati.

``saÃ±Ã±aá¹ƒ \Be II 15/ attato samanupassati ... pe ... saá¹…khÄ• re attato samanupassati
vÄ• attÄ• naá¹ƒ; attani vÄ• saá¹…khÄ• re, saá¹…khÄ• resu vÄ• attÄ• naá¹ƒ. tassa te saá
aÃ±Ã±athÄ• honti. tassa saá¹…khÄ• raviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti. tassa saá¹…khÄ• raviparia¹‡Ä• mÄ• nuparivattijÄ• paritassanÄ• dh
pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso pariyÄ• dÄ• nÄ• uttÄ• savÄ• ca hoti vighÄ• tavÄ• ca a
paritassati.

``viÃ±Ã±Ä• á¹‡aá¹ƒ attato \Se III 22/ samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• na
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vi
hoti. tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• \Ee III 17/ viÃ±Ã±Ä• á¹‡avip
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti. tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• mÄ• nuparivattijÄ• paritassanÄ• d
pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso pariyÄ• dÄ• nÄ• uttÄ• savÄ• ca hoti vighÄ• tavÄ• ca a
paritassati. evaá¹ƒ kho, bhikkhave, upÄ• dÄ• paritassanÄ• hoti.

``kathaÃ±ca, bhikkhave, anupÄ• dÄ• aparitassanÄ• hoti? idha, bhikkhave, sutavÄ• ariyas
dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to, sappurisÄ• naá¹ƒ dassÄ• vÄ
sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ \Ne II 1
attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa taá¹ƒ rÅ«paá¹ƒ vipariá¹‡amati
rÅ«pavipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na rÅ«pavipariá¹‡Ä• mÄ• nuparivatti viÃ±Ã±Ä• a
rÅ«pavipariá¹‡Ä• mÄ• nuparivattijÄ• paritassanÄ• dhammasamuppÄ• dÄ• cittaá¹ƒ pariyÄ
apariyÄ• dÄ• nÄ• na cevuttÄ• savÄ• {na ceva uttÄ• savÄ• (Ee Katthaci) } hoti na ca vighÄ
anupÄ• dÄ• ya ca na paritassati.

``na vedanaá¹ƒ attato samanupassati, na vedanÄ• vantaá¹ƒ vÄ• attÄ• naá¹ƒ; na attani vÄ•
vÄ• attÄ• naá¹ƒ. tassa sÄ• vedanÄ• vipariá¹‡amati aÃ±Ã±athÄ• hoti \Se III 23/. tassa
vedanÄ• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na vedanÄ• vipariá¹‡Ä• mÄ• nuparivatti viÃ±
vedanÄ• vipariá¹‡Ä• mÄ• nuparivattijÄ• paritassanÄ• dhammasamuppÄ• dÄ• cittaá¹ƒ par
16/. cetaso apariyÄ• dÄ• nÄ• na cevuttÄ• savÄ• hoti na ca vighÄ• tavÄ• na ca apekkhavÄ
paritassati.

``na saÃ±Ã±aá¹ƒ ... pe ... na saá¹…khÄ• re attato samanupassati, na saá¹…khÄ• ravantaá
attani vÄ• saá¹…khÄ• re, na saá¹…khÄ• resu vÄ• attÄ• naá¹ƒ. tassa te saá¹…khÄ• rÄ• vi
honti. tassa saá¹…khÄ• raviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• na saá¹…khÄ• raviparia¹‡Ä
hoti. tassa na saá¹…khÄ• raviparia¹‡Ä• mÄ• nuparivattijÄ• \Ee III 18/ paritassanÄ• dhamm

pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso apariyÄ• dÄ• nÄ• na cevuttÄ• savÄ• hoti na ca vighÄ•
anupÄ• dÄ• ya ca na paritassati.

``na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã
viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• mÄ• nuparivatti viÃ±Ã±Ä• á¹‡aá¹ƒ hoti. tassa na viÃ±Ã±Ä• á¹‡av
paritassanÄ• dhammasamuppÄ• dÄ• cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso apariyÄ•
hoti na ca vighÄ• tavÄ• na ca apekkhavÄ• , anupÄ• dÄ• ya ca na paritassati. evaá¹ƒ kho, b
aparitassanaá¹ƒ hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaupÄ• dÄ• paritassanÄ• suttaá¹ƒ

<8> sÄ• vatthinidÄ• naá¹ƒ \Se III 24/ \Ne II 18/. ``upÄ• dÄ• paritassanaÃ±ca vo, bhikkhave,
anupÄ• dÄ• aparitassanaÃ±ca. taá¹ƒ suá¹‡Ä• tha ... pe ... kathaÃ±ca, bhikkhave, upÄ• dÄ•
bhikkhave, assutavÄ• puthujjano rÅ«paá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™
taá¹ƒ rÅ«paá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa rÅ«paviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . vedanaá¹ƒ etaá¹ƒ mama ... pe ... saÃ±Ã±aá¹
etaá¹ƒ mama ... viÃ±Ã±Ä• á¹‡aá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti saman
viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . evaá¹ƒ kho, bhikkhave, upÄ• dÄ• paritassan

``kathaÃ±ca, bhikkhave, anupÄ• dÄ• aparitassanÄ• hoti? idha \Ee III 19/, bhikkhave, sutav
rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati. tassa taá¹ƒ
aÃ±Ã±athÄ• hoti. tassa \Be II 17/ rÅ«paviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• nuppajjanti
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . vedanaá¹ƒ netaá¹ƒ mama ... saÃ±Ã±aá¹ƒ ne
netaá¹ƒ mama ... viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti s
viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati aÃ±Ã±athÄ• hoti. tassa viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• \Se III 25/. evaá¹ƒ kho, bhikkhave, anupÄ• dÄ
ti. aá¹-á¹-hamaá¹ƒ.

9. kÄ• lattayaaniccasuttaá¹ƒ

<9> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ; ko pana
evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tasmiá¹ƒ rÅ«pasmiá¹ƒ anapekkho
nÄ• bhinandati; paccuppannassa rÅ«passa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipan
pe ... \Ne II 19/ saÃ±Ã±Ä• aniccÄ• ... saá¹…khÄ• rÄ• aniccÄ• atÄ«tÄ• nÄ• gatÄ• ; ko par
evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tesu saá¹…khÄ• resu anapekkho
nÄ• bhinandati; paccuppannÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodh

viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ; ko pana vÄ• do paccuppannassa! evaá¹
ariyasÄ• vako atÄ«tasmiá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ viÃ±Ã±Ä•
paccuppannassa viÃ±Ã±Ä• á¹‡assa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ

10. kÄ• lattayadukkhasuttaá¹ƒ

<10> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, dukkhaá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ; ko pa
paccuppannassa! evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tasmiá¹ƒ rÅ«pa
anÄ• gataá¹ƒ rÅ«paá¹ƒ nÄ• bhinandati; paccuppannassa rÅ«passa nibbidÄ• ya virÄ• gÄ• y
vedanÄ• dukkhÄ• ... saÃ±Ã±Ä• dukkhÄ• ... saá¹…khÄ• rÄ• dukkhÄ• ... viÃ±Ã±Ä• á¹‡aá
atÄ«tÄ• nÄ• gataá¹ƒ; ko pana vÄ• do paccuppannassa! evaá¹ƒ passaá¹ƒ, bhikkhave, sutav
viÃ±Ã±Ä• á¹‡asmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• bhinandati; pac
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ«â€™â€™ ti. dasamaá¹ƒ.

11. kÄ• lattayaanattasuttaá¹ƒ

<11> sÄ• vatthinidÄ• naá¹ƒ \Be II 18/. ``rÅ«paá¹ƒ, bhikkhave, anattÄ• atÄ«tÄ• nÄ• gataá¹ƒ
paccuppannassa! evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tasmiá¹ƒ rÅ«pa
anÄ• gataá¹ƒ rÅ«paá¹ƒ nÄ• bhinandati; paccuppannassa rÅ«passa nibbidÄ• ya virÄ• gÄ• y
II 20/ hoti. vedanÄ• anattÄ• ... saÃ±Ã±Ä• anattÄ• ... saá¹…khÄ• rÄ• anattÄ• ... viÃ±Ã±Ä
atÄ«tÄ• nÄ• gataá¹ƒ; ko pana vÄ• do paccuppannassa! evaá¹ƒ passaá¹ƒ, bhikkhave, sutav
viÃ±Ã±Ä• á¹‡asmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• bhinandati; pac
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

nakulapituvaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

nakulapitÄ• devadahÄ• , dvepi hÄ• liddikÄ• ni ca.

samÄ• dhipaá¹-isallÄ• á¹‡Ä• , upÄ• dÄ• paritassanÄ• \Ee III 21/ duve.

atÄ«tÄ• nÄ• gatapaccuppannÄ• , vaggo tena pavuccati ||

2. aniccavaggo

1. aniccasuttaá¹ƒ

<12> evaá¹ƒ \Se III 27/ me sutaá¹ƒ --- sÄ• vatthiyaá¹ƒ. tatra kho ... pe ... ``rÅ«paá¹ƒ, bhikkh
vedanÄ• aniccÄ• , saÃ±Ã±Ä• aniccÄ• , saá¹…khÄ• rÄ• aniccÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ anicc
bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi nibbindati, saÃ±Ã
saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajjati \Ne II 21
vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hamaá¹ƒ

2. dukkhasuttaá¹ƒ

<13> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, dukkhaá¹ƒ, vedanÄ• dukkhÄ• , saÃ±Ã
dukkhÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ•
dutiyaá¹ƒ.

3. anattasuttaá¹ƒ

<14> sÄ• vatthinidÄ• naá¹ƒ \Be II 19/. ``rÅ«paá¹ƒ, bhikkhave, anattÄ• , vedanÄ• anattÄ• ,
saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ•
nibbindati, vedanÄ• yapi nibbindati, saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• resupi nibbindati
nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹
jÄ• ti \Se III 28/, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ•
pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. yadaniccasuttaá¹ƒ

<15> sÄ• vatthinidÄ• naá¹ƒ \Ee III 22/. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ. yadaniccaá¹ƒ taá
dukkhaá¹ƒ tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. vedanÄ• aniccÄ• . yadaniccaá
dukkhaá¹ƒ tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. saÃ±Ã±Ä• aniccÄ• ... pe ... sa
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadanattÄ• ;
mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â

5. yaá¹ƒdukkhasuttaá¹ƒ

<16> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ tadanattÄ
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
vedanÄ• dukkhÄ• ... saÃ±Ã±Ä• dukkhÄ• ... saá¹…khÄ• rÄ• dukkhÄ• ... viÃ±Ã±Ä• á¹‡aá

tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ
paÃ±camaá¹ƒ.

6. yadanattÄ• suttaá¹ƒ

<17> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, anattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ m
23/, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä
anattÄ• ... saÃ±Ã±Ä• anattÄ• ... saá¹…khÄ• rÄ• anattÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• \E
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samm
evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. chaá¹-á¹-ha

7. sahetuaniccasuttaá¹ƒ

<18> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ. yopi hetu, yopi paccayo rÅ«
anicco. aniccasambhÅ«taá¹ƒ, bhikkhave, rÅ«paá¹ƒ kuto niccaá¹ƒ bhavissati! vedanÄ• anic
paccayo vedanÄ• ya uppÄ• dÄ• ya, sopi anicco. aniccasambhÅ«tÄ• \Ne II 23/, bhikkhave,
bhavissati! saÃ±Ã±Ä• aniccÄ• ... saá¹…khÄ• rÄ• aniccÄ• . yopi hetu yopi paccayo saá¹…
sopi anicco. aniccasambhÅ«tÄ• , bhikkhave, saá¹…khÄ• rÄ• kuto niccÄ• bhavissanti! viÃ±
yopi hetu yopi paccayo viÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya, sopi anicco. aniccasambhÅ«taá¹ƒ
kuto niccaá¹ƒ bhavissati! evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ
sattamaá¹ƒ.

8. sahetudukkhasuttaá¹ƒ

<19> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, dukkhaá¹ƒ. yopi hetu yopi paccayo rÅ«
dukkho. dukkhasambhÅ«taá¹ƒ, bhikkhave, rÅ«paá¹ƒ kuto sukhaá¹ƒ bhavissati! vedanÄ• du
... saá¹…khÄ• rÄ• dukkhÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee III 24/ dukkhaá¹ƒ. yopi hetu yopi pacc
uppÄ• dÄ• ya, sopi dukkho. dukkhasambhÅ«taá¹ƒ, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ kuto sukh
passaá¹ƒ ... pe ... \Se III 30/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹-ha

9. sahetuanattasuttaá¹ƒ

<20> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, anattÄ• . yopi hetu yopi paccayo rÅ«pa
anattÄ• . anattasambhÅ«taá¹ƒ, bhikkhave, rÅ«paá¹ƒ kuto attÄ• bhavissati! vedanÄ• anattÄ
... saá¹…khÄ• rÄ• anattÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . yopi hetu yopi paccayo viÃ±Ã±Ä
anattÄ• . anattasambhÅ«taá¹ƒ, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ kuto attÄ• bhavissati! evaá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. navamaá¹ƒ.

10. Ä• nandasuttaá¹ƒ

<21> sÄ• vatthiyaá¹ƒ \Ne II 24/ \Be II 21/ ... Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando yen
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- `` `nirodho nirodhoâ€™ ti, bhante, vucc
bhante, dhammÄ• naá¹ƒ nirodho {nirodhÄ• (Ce Ee) } `nirodhoâ€™ ti vuccatÄ«â€™â€™ ti?
aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ vir
tassa nirodho {nirodhÄ• (Ce Ee) } `nirodhoâ€™ ti vuccati. vedanÄ• aniccÄ• saá¹…khatÄ•
khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• . tassÄ• nirodho `ni
saá¹…khÄ• rÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• \Ee III 25/ khayadhammÄ•
nirodhadhammÄ• . tesaá¹ƒ nirodho `nirodhoâ€™ ti vuccati. viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ sa
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodha
nirodho `nirodhoâ€™ ti vuccati. imesaá¹ƒ kho, Ä• nanda, dhammÄ• naá¹ƒ nirodho `nirodho
dasamaá¹ƒ.

aniccavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , yadaniccÄ• pare tayo.

hetunÄ• pi tayo vuttÄ• , Ä• nandena ca te dasÄ• ti ||

3. bhÄ• ravaggo

1. bhÄ• rasuttaá¹ƒ

<22> sÄ• vatthiyaá¹ƒ \Se III 32/ ... tatra kho \Ne II 25/ ... ``bhÄ• raÃ±ca vo, bhikkhave, dese
bhÄ• rahÄ• raÃ±ca bhÄ• rÄ• dÄ• naÃ±ca bhÄ• ranikkhepanaÃ±ca. taá¹ƒ suá¹‡Ä• tha. kata
paÃ±cupÄ• dÄ• nakkhandhÄ• tissa vacanÄ«yaá¹ƒ. katame paÃ±ca? rÅ«pupÄ• dÄ• nakkha
saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
bhÄ• roâ€™â€™.

``katamo ca, bhikkhave, bhÄ• rahÄ• ro \Be II 22/? puggalo tissa vacanÄ«yaá¹ƒ. yvÄ• yaá¹ƒ
evaá¹ƒgotto; ayaá¹ƒ vuccati, bhikkhave, bhÄ• rahÄ• ro.

``katamaÃ±ca \Ee III 26/, bhikkhave, bhÄ• rÄ• dÄ• naá¹ƒ? yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavik

Katthaci) } nandÄ«rÄ• gasahagatÄ• {nandirÄ• gasahagatÄ• (sabbattha) } tatratatrÄ• bhina
kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• . idaá¹ƒ vuccati, bhikkhave, bhÄ• rÄ• d

``katamaÃ±ca, bhikkhave, bhÄ• ranikkhepanaá¹ƒ? yo tassÄ• yeva taá¹‡hÄ• ya asesavirÄ•
paá¹-inissaggo mutti anÄ• layo. idaá¹ƒ vuccati, bhikkhave, bhÄ• ranikkhepanaâ€™â€™ nti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na {vatvÄ• (Ce) evamÄ«disesu á¹-hÄ• nesu} sugato
satthÄ• ---

``bhÄ• rÄ• have paÃ±cakkhandhÄ• , bhÄ• rahÄ• ro ca puggalo.

bhÄ• rÄ• dÄ• naá¹ƒ dukhaá¹ƒ loke, bhÄ• ranikkhepanaá¹ƒ sukhaá¹ƒ ||

``nikkhipitvÄ• \Se III 33/ garuá¹ƒ bhÄ• raá¹ƒ, aÃ±Ã±aá¹ƒ bhÄ• raá¹ƒ anÄ• diya.

samÅ«laá¹ƒ taá¹‡hamabbuyha {taá¹‡hamabbhuyha (Ee Katthaci) }, nicchÄ• to parinibbutoâ

2. pariÃ±Ã±asuttaá¹ƒ

<23> sÄ• vatthinidÄ• naá¹ƒ. ``pariÃ±Ã±eyye ca, bhikkhave, dhamme desessÄ• mi pariÃ±Ã
katame ca, bhikkhave, pariÃ±Ã±eyyÄ• dhammÄ• ? rÅ«paá¹ƒ, bhikkhave, pariÃ±Ã±eyyo dh
dhammo, saÃ±Ã±Ä• pariÃ±Ã±eyyo dhammo, saá¹…khÄ• rÄ• pariÃ±Ã±eyyo dhammo, viÃ±
\Ne II 26/. ime vuccanti, bhikkhave, pariÃ±Ã±eyyÄ• dhammÄ• . katamÄ• ca, bhikkhave, pa
rÄ• gakkhayo dosakkhayo mohakkhayo. ayaá¹ƒ vuccati, bhikkhave, pariÃ±Ã±Ä• â€™â€™ t

3. abhijÄ• nasuttaá¹ƒ

<24> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ \Ee III 27/, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• na
appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya; vedanaá¹ƒ anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ•
dukkhakkhayÄ• ya; saÃ±Ã±aá¹ƒ anabhijÄ• naá¹ƒ ... saá¹…khÄ• re anabhijÄ• naá¹ƒ \Be II 2
avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya; viÃ±Ã±Ä• á¹‡aá¹ƒ anabhijÄ• naá¹
appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya. rÅ«paÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ•
pajahaá¹ƒ bhabbo dukkhakkhayÄ• ya; vedanaá¹ƒ abhijÄ• naá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…kh
abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™

4. chandarÄ• gasuttaá¹ƒ

<25> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, rÅ«pasmiá¹ƒ chandarÄ• go taá¹ƒ \Se III 34/ pa

rÅ«paá¹ƒ pahÄ«naá¹ƒ bhavissati ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒka
anuppÄ• dadhammaá¹ƒ. yo vedanÄ• ya chandarÄ• go taá¹ƒ pajahatha. evaá¹ƒ sÄ• vedanÄ
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
pajahatha. evaá¹ƒ sÄ• saÃ±Ã±Ä• pahÄ«nÄ• bhavissati ucchinnamÅ«lÄ• tÄ• lÄ• vatthuka
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . yo saá¹…khÄ• resu chandarÄ• go taá¹ƒ pajahatha. evaá
bhavissanti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
viÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• go taá¹ƒ pajahatha. evaá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ«
ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhan

5. assÄ• dasuttaá¹ƒ

<26> sÄ• vatthinidÄ• naá¹ƒ \Ne II 27/. ``pubbeva {pubbe (Ee Katthaci) } me, bhikkhave, sam
anabhisambuddhassa bodhisattasseva {bodhisattassa (Ee Katthaci) } sato etadahosi --- `ko
assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko vedanÄ• ya assÄ• do, ko Ä• dÄ«navo,
saÃ±Ã±Ä• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko saá¹…khÄ• rÄ• naá¹ƒ as
nissaraá¹‡aá¹ƒ? ko viÃ±Ã±Ä• á¹‡assa assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aâ€™ nti?
mayhaá¹ƒ, bhikkhave, etadahosi --- `yaá¹ƒ kho rÅ«paá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ soma
rÅ«passa assÄ• do. yaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, ayaá
rÅ«pasmiá¹ƒ chandarÄ• gavinayo \Se III 35/ chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ rÅ«passa n
vedanaá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ \Be II 24/, ayaá¹ƒ vedanÄ• ya assÄ•
yaá¹ƒ vedanÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ vedanÄ• ya Ä• dÄ«na
chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ vedanÄ• ya nissaraá¹‡aá¹ƒ. yaá¹ƒ saÃ±Ã±aá¹ƒ paá¹-icc
saá¹…khÄ• re paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ as
Katthaci) } saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ saá¹…khÄ
saá¹…khÄ• resu chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ saá¹…khÄ• rÄ• n
viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa a
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, ayaá¹ƒ viÃ±Ã±Ä• á¹‡as
viÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ viÃ±Ã±Ä• á¹

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• n
Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nÄ• bbha
bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya
sammÄ• sambodhiá¹ƒ abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ {abhisambuddho (Ce) }. yato c
imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ evaá¹ƒ assÄ• daÃ±ca assÄ• dato Ä
nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ; athÄ• haá¹ƒ, bhikkh
\Se III 36/ sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya anutta
abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `a
{cetovimutti (Ce Ee Katthaci) }; ayamantimÄ• jÄ• ti; natthi dÄ• ni punabbhavoâ€™â€™ â€™

6. dutiyaassÄ• dasuttaá¹ƒ

<27> sÄ• vatthinidÄ• naá¹ƒ \Ne II 28/ \Ee III 29/. ``rÅ«passÄ• haá¹ƒ, bhikkhave, assÄ• dap
yo rÅ«passa assÄ• do tadajjhagamaá¹ƒ. yÄ• vatÄ• rÅ«passa assÄ• do paÃ±Ã±Ä• ya me s
bhikkhave, Ä• dÄ«navapariyesanaá¹ƒ acariá¹ƒ. yo rÅ«passa Ä• dÄ«navo tadajjhagamaá¹ƒ.
paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. rÅ«passÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apariyesanaá¹ƒ a
nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ. yÄ• vatÄ• rÅ«passa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• ya me taá
vedanÄ• yÄ• haá¹ƒ, bhikkhave ... saÃ±Ã±Ä• yÄ• haá¹ƒ, bhikkhave ... saá¹…khÄ• rÄ• nÄ• h
viÃ±Ã±Ä• á¹‡assÄ• haá¹ƒ, bhikkhave, assÄ• dapariyesanaá¹ƒ acariá¹ƒ. yo viÃ±Ã±Ä• á¹‡as
yÄ• vatÄ• viÃ±Ã±Ä• á¹‡assa assÄ• do paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. viÃ±Ã±Ä• á¹‡ass
Ä• dÄ«navapariyesanaá¹ƒ acariá¹ƒ. yo viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navo tadajjhagamaá¹ƒ. yÄ
Ä• dÄ«navo paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. viÃ±Ã±Ä• á¹‡assÄ• haá¹ƒ, bhikkhave, nissar
yaá¹ƒ viÃ±Ã±Ä• á¹‡assa nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ. yÄ• vatÄ• viÃ±Ã±Ä• á¹‡assa nis
taá¹ƒ sudiá¹-á¹-haá¹ƒ. yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ paÃ±cannaá¹ƒ upÄ•
assÄ• daÃ±ca \Se III 37/ assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissa
nÄ• bbhaÃ±Ã±Ä• siá¹ƒ ... pe ... abbhaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ u
vimutti {cetovimutti (Ce Ee Katthaci) }; ayamantimÄ• jÄ• ti; natthi dÄ• ni punabbhavoâ€™â€
chaá¹-á¹-haá¹ƒ.

7. tatiyaassÄ• dasuttaá¹ƒ

<28> sÄ• vatthinidÄ• naá¹ƒ. ``no cedaá¹ƒ, bhikkhave, rÅ«passa assÄ• do abhavissa nayida
rÅ«pasmiá¹ƒ sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi rÅ«passa assÄ• do, tasmÄ•
sÄ• rajjanti. no cedaá¹ƒ, bhikkhave, rÅ«passa Ä• dÄ«navo abhavissa nayidaá¹ƒ sattÄ• rÅ«
yasmÄ• ca kho, bhikkhave, atthi rÅ«passa Ä• dÄ«navo, tasmÄ• sattÄ• rÅ«pasmiá¹ƒ \Ne I
cedaá¹ƒ, bhikkhave, rÅ«passa nissaraá¹‡aá¹ƒ abhavissa nayidaá¹ƒ sattÄ• rÅ«pasmÄ• nis
bhikkhave, atthi rÅ«passa nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• rÅ«pasmÄ• nissaranti. no cedaá
... pe ... no cedaá¹ƒ, bhikkhave, saÃ±Ã±Ä• ya ... no cedaá¹ƒ, bhikkhave, saá¹…khÄ• rÄ• na
abhavissa \Se III 38/, nayidaá¹ƒ sattÄ• saá¹…khÄ• rehi nissareyyuá¹ƒ. yasmÄ• ca kho, bh
saá¹…khÄ• rÄ• naá¹ƒ nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• saá¹…khÄ• rehi nissaranti. no cedaá
viÃ±Ã±Ä• á¹‡assa assÄ• do abhavissa, nayidaá¹ƒ sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ sÄ• rajjeyy
bhikkhave, atthi viÃ±Ã±Ä• á¹‡assa assÄ• do, tasmÄ• sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ sÄ• raj
viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navo abhavissa, nayidaá¹ƒ sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ nibbinde
bhikkhave, atthi viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navo, tasmÄ• sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ nibb
bhikkhave, viÃ±Ã±Ä• á¹‡assa nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• viÃ±Ã±Ä• á¹‡as
26/. yasmÄ• ca kho, bhikkhave, atthi viÃ±Ã±Ä• á¹‡assa nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• vi
nissaranti.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, sattÄ• imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• na
Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nÄ• bbha
(Ce) }; neva tÄ• va, bhikkhave, sattÄ• sadevakÄ• lokÄ• samÄ• rakÄ• sabrahmakÄ• \Ee
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya nissaá¹-Ä• visaá¹ƒyuttÄ• vip
cetasÄ• vihariá¹ƒsu. yato ca kho, bhikkhave, sattÄ• imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nal
assÄ• dato Ä• dÄ«navaÃ±ca Ä• dÄ«navato nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá
bhikkhave, sattÄ• sadevakÄ• lokÄ• samÄ• rakÄ• sabrahmakÄ• sassamaá¹‡abrÄ• hmaá
\Se III 39/ nissaá¹-Ä• visaá¹ƒyuttÄ• vippamuttÄ• vimariyÄ• dÄ«katena cetasÄ• viharantiâ

8. abhinandanasuttaá¹ƒ

<29> sÄ• vatthinidÄ• naá¹ƒ \Ne II 30/. ``yo, bhikkhave, rÅ«paá¹ƒ abhinandati, dukkhaá¹ƒ so
dukkhaá¹ƒ abhinandati, aparimutto so dukkhasmÄ• ti vadÄ• mi. yo vedanaá¹ƒ abhinandati .
abhinandati ... yo saá¹…khÄ• re abhinandati ... yo viÃ±Ã±Ä• á¹‡aá¹ƒ abhinandati, dukkhaá¹
dukkhaá¹ƒ abhinandati, aparimutto so dukkhasmÄ• ti vadÄ• mi. yo ca kho, bhikkhave, rÅ«pa
dukkhaá¹ƒ so nÄ• bhinandati. yo dukkhaá¹ƒ nÄ• bhinandati, parimutto so dukkhasmÄ• ti va
nÄ• bhinandati ... yo saÃ±Ã±aá¹ƒ nÄ• bhinandati ... yo saá¹…khÄ• re nÄ• bhinandati ... yo v
nÄ• bhinandati, dukkhaá¹ƒ so nÄ• bhinandati. yo dukkhaá¹ƒ nÄ• bhinandati, parimutto so du
vadÄ• mÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. uppÄ• dasuttaá¹ƒ

<30> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, rÅ«passa uppÄ• do á¹-hiti abhinibbatti pÄ• tub
dukkhasseso uppÄ• do rogÄ• naá¹ƒ á¹-hiti jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo vedanÄ• y
pe ... yo saá¹…khÄ• rÄ• naá¹ƒ ... pe ... yo viÃ±Ã±Ä• á¹‡assa \Be II 27/ uppÄ• do á¹-hiti abhi
dukkhasseso uppÄ• do rogÄ• naá¹ƒ á¹-hiti jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca kho, bh
vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho rogÄ• naá¹ƒ vÅ«pasamo jarÄ• maraá¹‡a
\Se III 40/ ... pe ... yo saÃ±Ã±Ä• ya ... yo saá¹…khÄ• rÄ• naá¹ƒ ... yo viÃ±Ã±Ä• á¹‡assa niro
atthaá¹…gamo, dukkhasseso nirodho rogÄ• naá¹ƒ vÅ«pasamo jarÄ• maraá¹‡assa atthaá¹…

10. aghamÅ«lasuttaá¹ƒ

<31> sÄ• vatthinidÄ• naá¹ƒ. ``aghaÃ±ca, bhikkhave, desessÄ• mi aghamÅ«laÃ±ca. taá¹ƒ s
II 31/ bhikkhave aghaá¹ƒ? rÅ«paá¹ƒ, bhikkhave, aghaá¹ƒ, vedanÄ• aghaá¹ƒ, saÃ±Ã±Ä• ag
aghaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ aghaá¹ƒ. idaá¹ƒ vuccati, bhikkhave, aghaá¹ƒ. katamaÃ±ca, bhik
yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavikÄ• nandÄ«rÄ• gasahagatÄ• {nandirÄ• gasahagatÄ• (sab
seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• . idaá¹ƒ vuccati, bhikk

nti. dasamaá¹ƒ.

11. pabhaá¹…gusuttaá¹ƒ

<32> sÄ• vatthinidÄ• naá¹ƒ. ``pabhaá¹…guÃ±ca, bhikkhave, desessÄ• mi appabhaá¹…guÃ
bhikkhave, pabhaá¹…gu, kiá¹ƒ appabhaá¹…gu? rÅ«paá¹ƒ \Ee III 33/, bhikkhave, pabhaá¹…
vÅ«pasamo atthaá¹…gamo, idaá¹ƒ appabhaá¹…gu. vedanÄ• pabhaá¹…gu. yo tassÄ• niro
idaá¹ƒ appabhaá¹…gu. saÃ±Ã±Ä• pabhaá¹…gu ... saá¹…khÄ• rÄ• pabhaá¹…gu. yo tesaá
atthaá¹…gamo, idaá¹ƒ appabhaá¹…gu. viÃ±Ã±Ä• á¹‡aá¹ƒ pabhaá¹…gu. yo tassa nirodho v
appabhaá¹…gÅ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

bhÄ• ravaggo tatiyo.

tassuddÄ• naá¹ƒ ---

bhÄ• raá¹ƒ \Se III 41/ pariÃ±Ã±aá¹ƒ abhijÄ• naá¹ƒ, chandarÄ• gaá¹ƒ catutthakaá¹ƒ.

assÄ• dÄ• ca tayo vuttÄ• , abhinandanamaá¹-á¹-hamaá¹ƒ.

uppÄ• daá¹ƒ aghamÅ«laÃ±ca, ekÄ• dasamo pabhaá¹…gÅ«ti ||

4. natumhÄ• kaá¹ƒvaggo

1. natumhÄ• kaá¹ƒsuttaá¹ƒ

<33> sÄ• vatthinidÄ• naá¹ƒ \Se III 42/ \Be II 28/. ``yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹
vo pahÄ«naá¹ƒ hitÄ• ya \Ne II 32/ sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹
na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. ved
taá¹ƒ pajahatha. sÄ• vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissati. saÃ±Ã±Ä• na tumhÄ• k
34/ na tumhÄ• kaá¹ƒ, te pajahatha. te vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. viÃ±Ã±
taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissatiâ€™â€™.

``seyyathÄ• pi, bhikkhave, yaá¹ƒ imasmiá¹ƒ jetavane tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ
á¸• aheyya vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyya. api nu tumhÄ• kaá¹ƒ evamassa --- `amhe
yathÄ• paccayaá¹ƒ vÄ• karotÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ ki
etaá¹ƒ, bhante, attÄ• vÄ• attaniyaá¹ƒ vÄ• â€™â€™ ti. ``evameva kho, bhikkhave, rÅ«paá¹
pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. vedanÄ• na tumhÄ• kaá¹ƒ,
pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissati. saÃ±Ã±Ä• na tumhÄ• kaá¹ƒ ... saá¹…khÄ• rÄ• n

viÃ±Ã±Ä• á¹‡aá¹ƒ na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ•
paá¹-hamaá¹ƒ.

2. dutiyanatumhÄ• kaá¹ƒsuttaá¹ƒ

<34> sÄ• vatthinidÄ• naá¹ƒ \Se III 43/. ``yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahath
pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? rÅ«paá¹ƒ
tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. vedanÄ
saÃ±Ã±Ä• na tumhÄ• kaá¹ƒ ... saá¹…khÄ• rÄ• na tumhÄ• kaá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ na t
taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ taá
pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. aÃ±Ã±atarabhikkhusuttaá¹ƒ

<35> sÄ• vatthinidÄ• naá¹ƒ. atha \Ee III 35/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \B
bhikkhu bhagavantaá¹ƒ \Ne II 33/ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhitt
yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho, appamatto Ä• tÄ• pÄ« pa
``yaá¹ƒ kho, bhikkhu, anuseti, tena saá¹…khaá¹ƒ gacchati; yaá¹ƒ nÄ• nuseti, na tena saá¹…
ti. ``aÃ±Ã±Ä• taá¹ƒ, bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ, sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena a
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ ce, bhante, anuseti tena saá¹…khaá¹ƒ gacchati. ve
saá¹…khaá¹ƒ gacchati. saÃ±Ã±aá¹ƒ ce anuseti tena saá¹…khaá¹ƒ gacchati. saá¹…khÄ• re
gacchati. viÃ±Ã±Ä• á¹‡aá¹ƒ ce anuseti tena saá¹…khaá¹ƒ gacchati. rÅ«paá¹ƒ ce, bhante, n
saá¹…khaá¹ƒ gacchati. vedanaá¹ƒ ce ... saÃ±Ã±aá¹ƒ ce ... saá¹…khÄ• re ce ... viÃ±Ã±Ä• á
III 44/ na tena saá¹…khaá¹ƒ gacchati. imassa khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhitte
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitass
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ ce, bhikkhu, anuseti tena saá¹…khaá¹ƒ gacchati. vedanaá¹ƒ ce ... s
saá¹…khÄ• re ce ... viÃ±Ã±Ä• á¹‡aá¹ƒ ce anuseti tena saá¹…khaá¹ƒ gacchati. rÅ«paá¹ƒ ce,
tena saá¹…khaá¹ƒ gacchati. vedanaá¹ƒ ce ... saÃ±Ã±aá¹ƒ ce ... saá¹…khÄ• re ce ... viÃ±Ã±
na tena saá¹…khaá¹ƒ gacchati. imassa kho, bhikkhu, mayÄ• saá¹ƒkhittena, bhÄ• sitassa e
daá¹-á¹-habboâ€™â€™ ti.

atha kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• \Ee III 36/ anumoditvÄ• uá¹-á¹
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho so bhikkhu eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto nacira
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahma
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã
bhikkhu arahataá¹ƒ ahosÄ«ti. tatiyaá¹ƒ.

4. dutiyaaÃ±Ã±atarabhikkhusuttaá¹ƒ

<36> sÄ• vatthinidÄ• naá¹ƒ \Ne II 34/. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• ... pe
kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante \Se III 45/, bhagavÄ• \B
dhammaá¹ƒ desetu yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appam
vihareyyaâ€™â€™ nti. ``yaá¹ƒ kho, bhikkhu, anuseti taá¹ƒ anumÄ«yati; yaá¹ƒ anumÄ«yati t
gacchati. yaá¹ƒ nÄ• nuseti na taá¹ƒ anumÄ«yati; yaá¹ƒ nÄ• numÄ«yati na tena saá¹…khaá¹
``aÃ±Ã±Ä• taá¹ƒ, bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ, sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena a
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ ce, bhante, anuseti taá¹ƒ anumÄ«yati; yaá¹ƒ anumÄ
gacchati. vedanaá¹ƒ ce anuseti ... saÃ±Ã±aá¹ƒ ce anuseti ... saá¹…khÄ• re ce anuseti ... viÃ
anuseti taá¹ƒ anumÄ«yati; yaá¹ƒ anumÄ«yati tena saá¹…khaá¹ƒ gacchati. rÅ«paá¹ƒ ce, bha
anumÄ«yati; yaá¹ƒ nÄ• numÄ«yati \Ee III 37/ na tena saá¹…khaá¹ƒ gacchati. vedanaá¹ƒ ce
ce nÄ• nuseti ... saá¹…khÄ• re ce nÄ• nuseti ... viÃ±Ã±Ä• á¹‡aá¹ƒ ce nÄ• nuseti na taá¹ƒ a
nÄ• numÄ«yati na tena saá¹…khaá¹ƒ gacchati. imassa khvÄ• haá¹ƒ, bhante, bhagavatÄ• s
evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ ce, bhikkhu, anuseti taá¹ƒ anumÄ«yati; yaá¹ƒ anumÄ«yati tena saá
vedanaá¹ƒ ce, bhikkhu ... saÃ±Ã±aá¹ƒ ce, bhikkhu ... saá¹…khÄ• re ce, bhikkhu ... viÃ±Ã±Ä
anuseti taá¹ƒ anumÄ«yati; yaá¹ƒ anumÄ«yati tena saá¹…khaá¹ƒ gacchati. rÅ«paá¹ƒ ce, bhi
\Se III 46/ anumÄ«yati; yaá¹ƒ nÄ• numÄ«yati na tena saá¹…khaá¹ƒ gacchati. vedanaá¹ƒ ce
ce nÄ• nuseti ... saá¹…khÄ• re ce nÄ• nuseti ... viÃ±Ã±Ä• á¹‡aá¹ƒ ce nÄ• nuseti na taá¹ƒ a
nÄ• numÄ«yati na tena saá¹…khaá¹ƒ gacchati. imassa kho, bhikkhu, mayÄ• \Ne II 35/ saá
evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti ... pe ... aÃ±Ã±ataro ca pana so bhikkhu
catutthaá¹ƒ.

5. Ä• nandasuttaá¹ƒ

<37> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…

bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ• etadavoca ---

``sace \Be II 31/ taá¹ƒ, Ä• nanda, evaá¹ƒ puccheyyuá¹ƒ --- `katamesaá¹ƒ, Ä• vuso Ä• nand
paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa {á¹-hitÄ• naá¹ƒ (Se Ke Ee Katthaci) } aÃ±Ã±
paÃ±Ã±Ä• yatÄ«â€™ ti? evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, Ä• nanda, kinti byÄ• kareyyÄ• sÄ«â€™â
maá¹ƒ, bhante, evaá¹ƒ puccheyyuá¹ƒ --- `katamesaá¹ƒ, Ä• vuso Ä• nanda, dhammÄ• naá¹ƒ
paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™ ti? evaá¹ƒ puá¹-á¹-hohaá
byÄ• kareyyaá¹ƒ --- `rÅ«passa kho, Ä• vuso, uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati
paÃ±Ã±Ä• yati. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa
paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imesaá¹ƒ kho, Ä• vuso, dhamm
paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa \Se III 47/ aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ
puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, Ä• nanda! rÅ«passa kho, Ä• nanda, uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... vi
paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imesaá¹ƒ
uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ
Ä• nanda, evaá¹ƒ byÄ• kareyyÄ• sÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaÄ• nandasuttaá¹ƒ

<38> sÄ• vatthinidÄ• naá¹ƒ \Ne II 36/. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nan
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``sace taá¹ƒ, Ä• nanda, evaá¹ƒ puccheyyuá¹ƒ --- `katamesaá¹ƒ, Ä• vuso Ä• nanda, dhamm
paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yittha, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yittha? kata
uppÄ• do paÃ±Ã±Ä• yissati, vayo paÃ±Ã±Ä• yissati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä•
dhammÄ• naá¹ƒ uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ
puá¹-á¹-ho tvaá¹ƒ, Ä• nanda, kinti byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sace maá¹ƒ, bhante, ev
`katamesaá¹ƒ, Ä• vuso Ä• nanda, dhammÄ• naá¹ƒ uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yittha? katamesaá¹ƒ dhammÄ• naá¹ƒ uppÄ• do paÃ±Ã±Ä• yiss
paÃ±Ã±Ä• yissati, á¹-hitassa \Ee III 39/ aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati \Se III 48/? katam
uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ
puá¹-á¹-hohaá¹ƒ, bhante, evaá¹ƒ byÄ• kareyyaá¹ƒ --- `yaá¹ƒ kho, Ä• vuso, rÅ«paá¹ƒ atÄ«taá
vipariá¹‡ataá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yittha, á¹-hitassa aÃ±Ã±a
yÄ• vedanÄ• atÄ«tÄ• niruddhÄ• vipariá¹‡atÄ• ; tassÄ• uppÄ• do paÃ±Ã±Ä• yittha, vayo
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yittha. yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• atÄ«tÄ• niruddhÄ

uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yittha, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• y
atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yi
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yittha. imesaá¹ƒ kho, Ä• vuso, dhammÄ• naá¹ƒ uppÄ• do paÃ±
paÃ±Ã±Ä• yittha, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yitthaâ€™â€™ â€™.

``yaá¹ƒ kho, Ä• vuso, rÅ«paá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yis
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati. yÄ• vedanÄ• ajÄ• tÄ• apÄ• tubhÅ«tÄ• ; tas
vayo paÃ±Ã±Ä• yissati, á¹-hitÄ• ya aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati. yÄ• saÃ±Ã±Ä• ... p
ajÄ• tÄ• apÄ• tubhÅ«tÄ• ; tesaá¹ƒ uppÄ• do paÃ±Ã±Ä• yissati, vayo paÃ±Ã±Ä• yissati, á¹-
paÃ±Ã±Ä• yissati. yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do pa
paÃ±Ã±Ä• yissati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati. imesaá¹ƒ kho, Ä• vuso \Se
dhammÄ• naá¹ƒ uppÄ• do paÃ±Ã±Ä• yissati, vayo paÃ±Ã±Ä• yissati, á¹-hitassa aÃ±Ã±atha

``yaá¹ƒ kho, Ä• vuso, rÅ«paá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yati,
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. yÄ• vedanÄ• jÄ• tÄ• pÄ• tubhÅ«tÄ• ... pe ...
saá¹…khÄ• rÄ• jÄ• tÄ• pÄ• tubhÅ«tÄ• ; tesaá¹ƒ uppÄ• do paÃ±Ã±Ä• yati, vayo paÃ±Ã±Ä•
paÃ±Ã±Ä• yati. yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ tassa uppÄ• do paÃ±Ã±
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imesaá¹ƒ kho, Ä• vuso, dhammÄ• naá¹ƒ uppÄ•
paÃ±Ã±Ä• yati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™ ti. evaá¹ƒ puá¹-á¹-hohaá¹
byÄ• kareyyaâ€™â€™ nti.

``sÄ• dhu \Be II 33/, sÄ• dhu, Ä• nanda! yaá¹ƒ kho, Ä• nanda, rÅ«paá¹ƒ atÄ«taá¹ƒ niruddha
tassa uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yittha, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã
III 40/ ... yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• ... yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«taá¹ƒ nirudd
tassa uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yittha, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã
Ä• nanda, dhammÄ• naá¹ƒ uppÄ• do paÃ±Ã±Ä• yittha, vayo paÃ±Ã±Ä• yittha, á¹-hitassa aÃ

``yaá¹ƒ kho, Ä• nanda, rÅ«paá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• y
paÃ±Ã±Ä• yissati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati. yÄ• vedanÄ• ... yÄ• saÃ
... yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yissati
paÃ±Ã±Ä• yissati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati. imesaá¹ƒ kho, Ä• nanda, d
paÃ±Ã±Ä• yissati, vayo paÃ±Ã±Ä• yissati, á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yissati.

``yaá¹ƒ kho, Ä• nanda, rÅ«paá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yat
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. yÄ• vedanÄ• jÄ• tÄ• pÄ• tubhÅ«tÄ• ... yÄ• s
... yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ; tassa uppÄ• do paÃ±Ã±Ä• yati, vayo
aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. imesaá¹ƒ kho, Ä• nanda, dhammÄ• naá¹ƒ uppÄ• do paÃ±
á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«ti. evaá¹ƒ puá¹-á¹-ho tvaá¹ƒ, Ä• nanda, evaá¹ƒ

ti. chaá¹-á¹-haá¹ƒ.

7. anudhammasuttaá¹ƒ

<39> sÄ• vatthinidÄ• naá¹ƒ \Ne II 38/. ``dhammÄ• nudhammappaá¹-ipannassa, bhikkhave,
hoti yaá¹ƒ rÅ«pe nibbidÄ• bahulo {nibbidÄ• bahulaá¹ƒ (Ee Katthaci) } vihareyya, vedanÄ• ya
vihareyya, saÃ±Ã±Ä• nibbidÄ• bahulo vihareyya, saá¹…khÄ• resu nibbidÄ• bahulo viharey
nibbidÄ• bahulo vihareyya. yo rÅ«pe nibbidÄ• bahulo viharanto, vedanÄ• ya ... saÃ±Ã±Ä• y
nibbidÄ• bahulo viharanto, viÃ±Ã±Ä• á¹‡e nibbidÄ• bahulo viharanto rÅ«paá¹ƒ parijÄ• nÄ• t
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• nÄ• ti, so rÅ«paá¹ƒ parijÄ• naá¹ƒ
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• naá¹ƒ parimuccati rÅ«pamhÄ• ,
41/, parimuccati saÃ±Ã±Ä• ya \Be II 34/, parimuccati saá¹…khÄ• rehi, parimuccati viÃ±Ã±Ä
\Se III 51/ jÄ• tiyÄ• jarÄ• maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• s
dukkhasmÄ• ti vadÄ• mÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaanudhammasuttaá¹ƒ

<40> sÄ• vatthinidÄ• naá¹ƒ. ``dhammÄ• nudhammappaá¹-ipannassa, bhikkhave, bhikkhun
rÅ«pe aniccÄ• nupassÄ« vihareyya ... pe ... parimuccati dukkhasmÄ• ti vadÄ• mÄ«â€™â€™

9. tatiyaanudhammasuttaá¹ƒ

<41> sÄ• vatthinidÄ• naá¹ƒ. ``dhammÄ• nudhammappaá¹-ipannassa, bhikkhave, bhikkhun
rÅ«pe dukkhÄ• nupassÄ« vihareyya ... pe ... \Se III 52/ parimuccati dukkhasmÄ• ti vadÄ• m

10. catutthaanudhammasuttaá¹ƒ

<42> sÄ• vatthinidÄ• naá¹ƒ \Ne II 39/. ``dhammÄ• nudhammappaá¹-ipannassa, bhikkhave,
hoti yaá¹ƒ rÅ«pe anattÄ• nupassÄ« vihareyya, vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• r
anattÄ• nupassÄ« vihareyya. yo rÅ«pe anattÄ• nupassÄ« viharanto ... pe ... rÅ«paá¹ƒ parijÄ
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• nÄ• ti, so rÅ«paá¹ƒ parijÄ• naá¹ƒ
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• naá¹ƒ parimuccati rÅ«pamhÄ• ,
parimuccati saÃ±Ã±Ä• ya, parimuccati saá¹…khÄ• rehi, parimuccati viÃ±Ã±Ä• á¹‡amhÄ• , p
jarÄ• maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, parimuccati duk
ti. dasamaá¹ƒ.

natumhÄ• kaá¹ƒvaggo catuttho.

tassuddÄ• naá¹ƒ ---

natumhÄ• kena \Ee III 42/ dve vuttÄ• , bhikkhÅ«hi apare duve.

Ä• nandena ca dve vuttÄ• , anudhammehi dve dukÄ• ti ||

5. attadÄ«pavaggo

1. attadÄ«pasuttaá¹ƒ

<43> sÄ• vatthinidÄ• naá¹ƒ \Se III 53/ \Be II 35/. ``attadÄ«pÄ• , bhikkhave, viharatha attasa
anaÃ±Ã±asaraá¹‡Ä• , dhammadÄ«pÄ• dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• . attadÄ«p
attasaraá¹‡Ä• naá¹ƒ anaÃ±Ã±asaraá¹‡Ä• naá¹ƒ, dhammadÄ«pÄ• naá¹ƒ dhammasaraá¹‡Ä•
upaparikkhitabbÄ• . kiá¹ƒjÄ• tikÄ• sokaparidevadukkhadomanassupÄ• yÄ• sÄ• , kiá¹ƒpaho

``kiá¹ƒjÄ• tikÄ• \Ne II 40/ ca, bhikkhave, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• , kiá
bhikkhave, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariya
sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to,
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa
vipariá¹‡amati, aÃ±Ã±athÄ• ca hoti. tassa rÅ«paviparia¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppa
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . vedanaá¹ƒ attato samanupassati, vedanÄ• v
vÄ• vedanaá¹ƒ, vedanÄ• ya vÄ• attÄ• naá¹ƒ. tassa sÄ• vedanÄ• vipariá¹‡amati, aÃ±Ã±a
vedanÄ• vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassupÄ
samanupassati ... saá¹…khÄ• re attato samanupassati ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanup
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá
III 43/ taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ vipariá¹‡amati, aÃ±Ã±athÄ• ca hoti \Se III 54/. tassa
viÃ±Ã±Ä• á¹‡avipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomana

``rÅ«passa tveva, bhikkhave, aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• maá¹ƒ virÄ• gaá¹ƒ nirodhaá¹
virÄ• ga nirodhaá¹ƒ (Ce) }, pubbe ceva rÅ«paá¹ƒ etarahi ca sabbaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ d
vipariá¹‡Ä• madhammanti, evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato ye
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• te pahÄ«yanti. tesaá¹ƒ pahÄ• nÄ• na paritas
viharati, sukhavihÄ• rÄ« bhikkhu `tadaá¹…ganibbutoâ€™ ti vuccati. vedanÄ• ya tveva, bhikk
viditvÄ• vipariá¹‡Ä• maá¹ƒ virÄ• gaá¹ƒ nirodhaá¹ƒ, pubbe ceva vedanÄ• etarahi ca sabbÄ•
vipariá¹‡Ä• madhammÄ• ti, evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ \Be II 36/ sammappaÃ±Ã±Ä• ya
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• te pahÄ«yanti. tesaá¹ƒ pahÄ• nÄ• na paritas
viharati, sukhavihÄ• rÄ« bhikkhu `tadaá¹…ganibbutoâ€™ ti vuccati. saÃ±Ã±Ä• ya ... saá¹…
bhikkhave, aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• maá¹ƒ virÄ• gaá¹ƒ nirodhaá¹ƒ, pubbe ceva saá

sabbe saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• ti, evametaá¹ƒ yathÄ• b
ye sokaparidevadukkhadomanassupÄ• yÄ• sÄ• te pahÄ«yanti. tesaá¹ƒ pahÄ• nÄ• na pari
viharati, sukhavihÄ• rÄ« bhikkhu `tadaá¹…ganibbutoâ€™ ti vuccati. viÃ±Ã±Ä• á¹‡assa tveva
viditvÄ• vipariá¹‡Ä• maá¹ƒ virÄ• gaá¹ƒ nirodhaá¹ƒ, pubbe ceva viÃ±Ã±Ä• á¹‡aá¹ƒ etarahi c
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammanti, evametaá¹ƒ yathÄ• bhÅ
III 55/ passato ye sokaparidevadukkhadomanassupÄ• yÄ• sÄ• \Ne II 41/ te pahÄ«yanti. tes
paritassati, aparitassaá¹ƒ sukhaá¹ƒ viharati, sukhavihÄ• rÄ« bhikkhu `tadaá¹…ganibbutoâ€™
paá¹-hamaá¹ƒ.

2. paá¹-ipadÄ• suttaá¹ƒ

<44> sÄ• vatthinidÄ• naá¹ƒ. ``sakkÄ• yasamudayagÄ• miniÃ±ca \Ee III 44/ vo, bhikkhave,
sakkÄ• yanirodhagÄ• miniÃ±ca paá¹-ipadaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamÄ• ca, bhikkhave,
paá¹-ipadÄ• ? idha, bhikkhave, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadham
avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme
samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• at
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ±Ã±Ä• á¹‡a
attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. ayaá¹ƒ vuccati, bhikk
`sakkÄ• yasamudayagÄ• minÄ« paá¹-ipadÄ• , sakkÄ• yasamudayagÄ• minÄ« paá¹-ipadÄ•
vuccati `dukkhasamudayagÄ• minÄ« samanupassanÄ• â€™ ti. ayamevettha atthoâ€™â€™

``katamÄ• ca, bhikkhave, sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha, bhikkhave, suta
ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to, sappurisÄ• naá
sappurisadhammassa kovido sappurisadhamme suvinÄ«to, na rÅ«paá¹ƒ attato samanupass
attÄ• naá¹ƒ \Be II 37/; na attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. na vedana
... na saÃ±Ã±aá¹ƒ ... na saá¹…khÄ• re ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ
attÄ• naá¹ƒ; na attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. ay
`sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• , sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
vuccati `dukkhanirodhagÄ• minÄ« samanupassanÄ• â€™ ti. ayamevettha atthoâ€™â€™ ti.

3. aniccasuttaá¹ƒ

<45> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá
dukkhaá¹ƒ tadanattÄ• \Ne II 42/; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ
cittaá¹ƒ virajjati vimuccati anupÄ• dÄ• ya Ä• savehi. vedanÄ• aniccÄ• ... saÃ±Ã±Ä• ... saá
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadanattÄ• ;
mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã

evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato cittaá¹ƒ virajjati vimuccati anu
rÅ«padhÄ• tuyÄ• ce, bhikkhave, bhikkhuno cittaá¹ƒ virattaá¹ƒ vimuttaá¹ƒ hoti anupÄ• dÄ• y
vedanÄ• dhÄ• tuyÄ• ... pe ... saÃ±Ã±Ä• dhÄ• tuyÄ• ... saá¹…khÄ• radhÄ• tuyÄ• ... viÃ±Ã
bhikkhave, bhikkhuno cittaá¹ƒ virattaá¹ƒ vimuttaá¹ƒ hoti anupÄ• dÄ• ya Ä• savehi. vimuttatt
á¹-hitattÄ• santusitaá¹ƒ {santussitaá¹ƒ (Katthaci Ce Ee Katthaci) }. santusitattÄ• na paritas
aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyaaniccasuttaá¹ƒ

<46> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá
tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. vedanÄ• aniccÄ• ... saÃ±Ã±Ä• aniccÄ• ... saá¹.
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadanattÄ• ;
mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã

``evametaá¹ƒ \Be II 38/ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato pubbantÄ• nudiá¹
pubbantÄ• nudiá¹-á¹-hÄ«naá¹ƒ asati, aparantÄ• nudiá¹-á¹-hiyo \Ee III 46/ na honti. aparantÄ
asati, thÄ• maso {thÄ• masÄ• (Ce Se Ke) } parÄ• mÄ• so na hoti. thÄ• mase {thÄ• masÄ•
(Katthaci) } parÄ• mÄ• se asati rÅ«pasmiá¹ƒ ... vedanÄ• ya \Ne II 43/ ... saÃ±Ã±Ä• ya ... saá
viÃ±Ã±Ä• á¹‡asmiá¹ƒ cittaá¹ƒ virajjati vimuccati anupÄ• dÄ• ya Ä• savehi. vimuttattÄ• á¹-hi
santusitaá¹ƒ. santusitattÄ• na paritassati. aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati. `
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
catutthaá¹ƒ.

5. samanupassanÄ• suttaá¹ƒ

<47> sÄ• vatthinidÄ• naá¹ƒ. ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
samanupassamÄ• nÄ• samanupassanti, sabbete paÃ±cupÄ• dÄ• nakkhandhe samanupas
katame paÃ±ca? idha, bhikkhave, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadh
avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme
samanupassati, rÅ«pavantaá¹ƒ \Se III 58/ vÄ• attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ
attÄ• naá¹ƒ; attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒâ€™â€™

``iti ayaÃ±ceva samanupassanÄ• `asmÄ«â€™ ti cassa avigataá¹ƒ {adhigataá¹ƒ (bahÅ«su)
pana, bhikkhave, avigate paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ avakkanti hoti --- cakkhundriyassa s
ghÄ• nindriyassa jivhindriyassa kÄ• yindriyassa. atthi, bhikkhave, mano, atthi dhammÄ• , at

avijjÄ• samphassajena, bhikkhave, vedayitena phuá¹-á¹-hassa assutavato puthujjanassa `as
`ayamahamasmÄ«â€™ tipissa hoti; `bhavissaâ€™ ntipissa hoti; `na bhavissaâ€™ ntipissa h
ntipissa hoti; `arÅ«pÄ« bhavissaâ€™ ntipissa hoti; `saÃ±Ã±Ä« bhavissaâ€™ ntipissa hoti; `a
ntipissa hoti; `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ ntipissa hotiâ€™â€™.

``tiá¹-á¹-hanteva \Be II 39/ \Ee III 47/ kho {tiá¹-á¹-hanti kho pana (Ce Se Ke Ee) }, bhikkhave
{tatheva (katthaci) } paÃ±cindriyÄ• ni. athettha sutavato ariyasÄ• vakassa avijjÄ• pahÄ«yat
tassa avijjÄ• virÄ• gÄ• vijjuppÄ• dÄ• `asmÄ«â€™ tipissa na hoti; `ayamahamasmÄ«â€™ t
nti ... `na bhavissaâ€™ nti ... rÅ«pÄ« ... arÅ«pÄ« \Ne II 44/ ... saÃ±Ã±Ä« ... asaÃ±Ã±Ä« ...
`nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ ntipissa na hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. khandhasuttaá¹ƒ

<48> sÄ• vatthinidÄ• naá¹ƒ. ``paÃ±ca, bhikkhave, khandhe desessÄ• mi \Se III 59/, paÃ±cu
taá¹ƒ suá¹‡Ä• tha. katame ca, bhikkhave, paÃ±cakkhandhÄ• ? yaá¹ƒ kiÃ±ci, bhikkhave, rÅ«
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , ayaá¹ƒ vuccati rÅ«pakkhandho. yÄ• kÄ• ci ve
saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattaá¹ƒ vÄ• bah
sukhumÄ• vÄ• ... pe ... ayaá¹ƒ vuccati saá¹…khÄ• rakkhandho. yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , ayaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡akkhandho. ime v
paÃ±cakkhandhÄ• â€™â€™.

``katame ca, bhikkhave, paÃ±cupÄ• dÄ• nakkhandhÄ• ? yaá¹ƒ kiÃ±ci, bhikkhave, rÅ«paá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... yaá¹ƒ dÅ«re santike vÄ• sÄ• savaá¹ƒ upÄ• dÄ•
rÅ«pupÄ• dÄ• nakkhandho. yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• dÅ«re santike vÄ• sÄ• savÄ
vuccati vedanupÄ• dÄ• nakkhandho. yÄ• kÄ• ci saÃ±Ã±Ä• ... pe ... yÄ• dÅ«re santike vÄ•
ayaá¹ƒ vuccati saÃ±Ã±upÄ• dÄ• nakkhandho. ye keci saá¹…khÄ• rÄ• ... pe ... sÄ• savÄ• u
saá¹…khÄ• rupÄ• dÄ• nakkhandho. yaá¹ƒ \Ee III 48/ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ•
\Se III 60/ yaá¹ƒ dÅ«re santike vÄ• sÄ• savaá¹ƒ upÄ• dÄ• niyaá¹ƒ, ayaá¹ƒ vuccati viÃ±Ã±Ä
ime vuccanti, bhikkhave, paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. soá¹‡asuttaá¹ƒ

<49> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
II 45/ kho soá¹‡o gahapatiputto yena bhagavÄ• tenupasaá¹…kami \Be II 40/ ... pe ... ekama
soá¹‡aá¹ƒ gahapatiputtaá¹ƒ bhagavÄ• etadavoca ---

``ye hi keci, soá¹‡a, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aniccena rÅ«pena dukkhena vip
`seyyohamasmÄ«â€™ ti vÄ• samanupassanti; `sadisohamasmÄ«â€™ ti vÄ• samanupass
samanupassanti; kimaÃ±Ã±atra yathÄ• bhÅ«tassa adassanÄ• ? aniccÄ• ya vedanÄ• ya dul
`seyyohamasmÄ«â€™ ti vÄ• samanupassanti; `sadisohamasmÄ«â€™ ti vÄ• samanupass
samanupassanti; kimaÃ±Ã±atra yathÄ• bhÅ«tassa adassanÄ• ? aniccÄ• ya saÃ±Ã±Ä• ya ...
dukkhehi vipariá¹‡Ä• madhammehi `seyyohamasmÄ«â€™ ti vÄ• samanupassanti; `sadisoh
samanupassanti; `hÄ«nohamasmÄ«â€™ ti vÄ• samanupassanti; kimaÃ±Ã±atra yathÄ• bhÅ
viÃ±Ã±Ä• á¹‡ena dukkhena vipariá¹‡Ä• madhammena `seyyohamasmÄ«â€™ ti vÄ• saman
vÄ• samanupassanti; `hÄ«nohamasmÄ«â€™ ti vÄ• samanupassanti; kimaÃ±Ã±atra yathÄ

``ye ca kho keci, soá¹‡a, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aniccena rÅ«pena dukkhen
`seyyohamasmÄ«â€™ tipi na samanupassanti \Se III 61/; `sadisohamasmÄ«â€™ tipi na sam
`hÄ«nohamasmÄ«â€™ tipi na samanupassanti; kimaÃ±Ã±atra yathÄ• bhÅ«tassa dassanÄ•
aniccÄ• ya saÃ±Ã±Ä• ya ... aniccehi saá¹…khÄ• rehi ... aniccena viÃ±Ã±Ä• á¹‡ena dukkhen
`seyyohamasmÄ«â€™ tipi na samanupassanti; `sadisohamasmÄ«â€™ tipi na samanupass
samanupassanti; kimaÃ±Ã±atra yathÄ• bhÅ«tassa dassanÄ• ?

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, soá¹‡a, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``anic
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• nic
``aniccÄ• , bhanteâ€™â€™ ... ``saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹
ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ \Ne II 46/ vipariá¹‡Ä• madhammaá¹ƒ k
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no het

``tasmÄ• tiha \Be II 41/, soá¹‡a, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ a
vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re s
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma

``yÄ• kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ \Se III
viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ \Ee III 50/ vÄ• bahiddhÄ•
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya

``evaá¹ƒ passaá¹ƒ, soá¹‡a, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi n
nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajj
vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma

karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyasoá¹‡asuttaá¹ƒ

<50> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
soá¹‡o gahapatiputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho soá¹‡aá¹ƒ gahapatiputtaá¹ƒ bhagavÄ• etadavoca ---

``ye hi keci, soá¹‡a, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• rÅ«paá¹ƒ nappajÄ• nanti, rÅ«pa
rÅ«panirodhaá¹ƒ nappajÄ• nanti, rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti; v
vedanÄ• samudayaá¹ƒ nappajÄ• nanti, vedanÄ• nirodhaá¹ƒ nappajÄ• nanti, vedanÄ• nirodh
II 47/ nappajÄ• nanti; saÃ±Ã±aá¹ƒ nappajÄ• nanti ... pe ... saá¹…khÄ• re nappajÄ• nanti, sa
nappajÄ• nanti, saá¹…khÄ• ranirodhaá¹ƒ nappajÄ• nanti, saá¹…khÄ• ranirodhagÄ• miniá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ nappajÄ• nanti, viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ nappajÄ• nanti, viÃ±Ã±Ä• á
nappajÄ• nanti, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti. na me te,
brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hm
Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamme sa
upasampajja viharanti.

``ye \Be II 42/ ca kho keci, soá¹‡a, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• rÅ«paá¹ƒ pajÄ• n
rÅ«pasamudayaá¹ƒ pajÄ• nanti, rÅ«panirodhaá¹ƒ pajÄ• nanti, rÅ«panirodhagÄ• miniá¹ƒ paa
vedanaá¹ƒ pajÄ• nanti ... pe ... saÃ±Ã±aá¹ƒ pajÄ• nanti ... saá¹…khÄ• re pajÄ• nanti ... viÃ±
pajÄ• nanti, viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ pajÄ• nanti, viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ pajÄ• nanti
viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti. te ca kho me, soá¹‡a, samaá¹
samaá¹‡esu ceva samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• , te ca
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
aá¹-á¹-hamaá¹ƒ.

9. nandikkhayasuttaá¹ƒ

<51> sÄ• vatthinidÄ• naá¹ƒ. ``aniccaÃ±Ã±eva, bhikkhave, bhikkhu rÅ«paá¹ƒ aniccanti pass
sammÄ• diá¹-á¹-hi. sammÄ• passaá¹ƒ nibbindati. nandikkhayÄ• rÄ• gakkhayo, rÄ• gakkha
nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaá¹ƒ suvimuttanti vuccati. aniccaÃ±Ã±eva, bhikkhave, b
aniccanti passati. sÄ• ssa hoti sammÄ• diá¹-á¹-hi. sammÄ• passaá¹ƒ nibbindati. nandikkha
rÄ• gakkhayÄ• \Se III 64/ nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaá¹ƒ suvimuttan
bhikkhave, bhikkhu saÃ±Ã±aá¹ƒ aniccanti passati ... pe ... anicceyeva bhikkhave, bhikkhu sa
passati. sÄ• ssa hoti sammÄ• diá¹-á¹-hi. sammÄ• passaá¹ƒ nibbindati. nandikkhayÄ• rÄ• g
nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaá¹ƒ suvimuttanti vuccati. aniccaÃ±Ã±eva

viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti passati. sÄ• ssa hoti sammÄ• diá¹-á¹-hi. sammÄ• passaá¹ƒ nib
rÄ• gakkhayo, rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaá¹ƒ suvim
navamaá¹ƒ.

10. dutiyanandikkhayasuttaá¹ƒ

<52> sÄ• vatthinidÄ• naá¹ƒ \Ne II 48/. ``rÅ«paá¹ƒ \Ee III 52/, bhikkhave, yoniso manasi karo
rÅ«pÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupassatha. rÅ«paá¹ƒ, bhikkhave, bhikkhu yon
rÅ«pÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupassanto rÅ«pasmiá¹ƒ nibbindati. nandikkha
rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaá¹ƒ suvimuttanti vuccati.
yoniso manasi karotha, vedanÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupassatha. vedanaá
manasi \Be II 43/ karonto, vedanÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupassanto vedanÄ
nandikkhayÄ• rÄ• gakkhayo, rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ vi
vuccati. saÃ±Ã±aá¹ƒ bhikkhave ... saá¹…khÄ• re, bhikkhave, yoniso manasi karotha, saá¹…
yathÄ• bhÅ«taá¹ƒ samanupassatha. saá¹…khÄ• re, bhikkhave \Se III 65/, bhikkhu yoniso m
saá¹…khÄ• rÄ• niccataá¹ƒ yathÄ• bhÅ«taá¹ƒ samanupassanto saá¹…khÄ• resu nibbindati.
rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ vimuttaá¹ƒ suvimuttanti vuccati.
bhikkhave, yoniso manasi karotha, viÃ±Ã±Ä• á¹‡Ä• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanu
bhikkhave, bhikkhu yoniso manasi karonto, viÃ±Ã±Ä• á¹‡Ä• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ
viÃ±Ã±Ä• á¹‡asmiá¹ƒ nibbindati. nandikkhayÄ• rÄ• gakkhayo, rÄ• gakkhayÄ• nandikkhayo
vimuttaá¹ƒ suvimuttanti vuccatÄ«â€™â€™ ti. dasamaá¹ƒ.

attadÄ«pavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

attadÄ«pÄ• paá¹-ipadÄ• , dve ca honti aniccatÄ• .

samanupassanÄ• khandhÄ• , dve soá¹‡Ä• dve nandikkhayena cÄ• ti ||

mÅ«lapaá¹‡á¹‡Ä• sako samatto.

tassa mÅ«lapaá¹‡á¹‡Ä• sakassa vagguddÄ• naá¹ƒ ---

nakulapitÄ• \Ee III 53/ anicco ca, bhÄ• ro natumhÄ• kena ca.

attadÄ«pena paÃ±Ã±Ä• so, paá¹-hamo tena pavuccatÄ«ti ||

6. upayavaggo

1. upayasuttaá¹ƒ

<53> sÄ• vatthinidÄ• naá¹ƒ \Se III 66/ \Ne II 49/. ``upayo {upÄ• yo (bahÅ«su) }, bhikkhave,
vimutto. rÅ«pupayaá¹ƒ {rÅ«pÅ«pÄ• yaá¹ƒ (Ce Se Ke), rÅ«pupÄ• yaá¹ƒ (Ee Katthaci) } vÄ• ,
viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya, rÅ«pÄ• rammaá¹‡aá¹ƒ rÅ«pappatiá¹-á
nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyya. vedanupayaá¹ƒ vÄ• ..
vÄ• ... pe ... saá¹…khÄ• rupayaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ
saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ saá¹…khÄ• rappatiá¹-á¹-haá¹ƒ nandÅ«pasecanaá¹ƒ vuddhiá
Ä• pajjeyyaâ€™â€™.

``yo, bhikkhave, evaá¹ƒ vadeyya --- `ahamaÃ±Ã±atra rÅ«pÄ• aÃ±Ã±atra vedanÄ• ya aÃ±Ã
saá¹…khÄ• rehi viÃ±Ã±Ä• á¹‡assa Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• cutiá¹ƒ vÄ• upapattiá¹ƒ vÄ•
virÅ«á¸·hiá¹ƒ vÄ• vepullaá¹ƒ vÄ• paÃ±Ã±Ä• pessÄ• mÄ«â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ vijja

``rÅ«padhÄ• tuyÄ• ce, bhikkhave, bhikkhuno rÄ• go pahÄ«no hoti. rÄ• gassa pahÄ• nÄ• v
patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa na hoti. vedanÄ• dhÄ• tuyÄ• ce, bhikkhave ... saÃ±Ã±Ä• c
saá¹…khÄ• radhÄ• tuyÄ• ce bhikkhave ... viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ce, bhikkhave, bhikkh
rÄ• gassa pahÄ• nÄ• vocchijjatÄ• rammaá¹‡aá¹ƒ patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa na hoti.
viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ anabhisaá¹…khaccavimuttaá¹ƒ \Ee III 54/. vimuttattÄ• á¹
santusitaá¹ƒ. santusitattÄ• na paritassati. aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati. `
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
paá¹-hamaá¹ƒ.

2. bÄ«jasuttaá¹ƒ

<54> sÄ• vatthinidÄ• naá¹ƒ \Se III 67/. ``paÃ±cimÄ• ni, bhikkhave, bÄ«jajÄ• tÄ• ni. katamÄ
mÅ«labÄ«jaá¹ƒ, khandhabÄ«jaá¹ƒ, aggabÄ«jaá¹ƒ, phalubÄ«jaá¹ƒ, bÄ«jabÄ«jaÃ±Ã±eva paÃ
bhikkhave \Ne II 50/, paÃ±ca bÄ«jajÄ• tÄ• ni akhaá¹‡á¸• Ä• ni apÅ«tikÄ• ni avÄ• tÄ• tapaha
{sÄ• rÄ• dÄ• yÄ«ni (katthaci) } sukhasayitÄ• ni, pathavÄ« {paá¹-havÄ« (Ce Se Ke Ee) } ca n
api numÄ• ni {api nu imÄ• ni (Ce Ee) }, bhikkhave, paÃ±ca bÄ«jajÄ• tÄ• ni vuddhiá¹ƒ virÅ«á
Ä• pajjeyyuâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``imÄ• ni cassu, bhikkhave, paÃ±c
akhaá¹‡á¸• Ä• ni ... pe ... sukhasayitÄ• ni, pathavÄ« ca assa, Ä• po ca assa; api numÄ• ni,
bÄ«jajÄ• tÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyyuâ€™â€™ nti? ``evaá¹ƒ, bhan
bhikkhave, pathavÄ«dhÄ• tu, evaá¹ƒ catasso viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo daá¹-á¹-habbÄ• . se
Ä• podhÄ• tu, evaá¹ƒ nandirÄ• go daá¹-á¹-habbo. seyyathÄ• pi, bhikkhave, paÃ±ca bÄ«jajÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• hÄ• raá¹ƒ daá¹-á¹-habbaá¹ƒâ€™â€™.

``rÅ«pupayaá¹ƒ \Be II 45/, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya
rÅ«pÄ• rammaá¹‡aá¹ƒ rÅ«pappatiá¹-á¹-haá¹ƒ nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ
vedanupayaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya ... pe
bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya ... pe ... saá¹…khÄ• rupaya
viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya, saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ saá¹…
nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyya.

``yo, bhikkhave, evaá¹ƒ vadeyya --- `ahamaÃ±Ã±atra rÅ«pÄ• aÃ±Ã±atra vedanÄ• ya aÃ±Ã
68/ aÃ±Ã±atra saá¹…khÄ• rehi viÃ±Ã±Ä• á¹‡assa Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• cutiá¹ƒ vÄ• u
vÄ• virÅ«á¸·hiá¹ƒ vÄ• vepullaá¹ƒ vÄ• paÃ±Ã±Ä• pessÄ• mÄ«â€™ ti, netaá¹ƒ á¹-hÄ• naá¹ƒ

``rÅ«padhÄ• tuyÄ• ceva, bhikkhave, bhikkhuno rÄ• go pahÄ«no hoti. rÄ• gassa pahÄ• nÄ•
patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa na hoti. vedanÄ• dhÄ• tuyÄ• ce ... saÃ±Ã±Ä• dhÄ• tuyÄ•
ce ... viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ce, bhikkhave, bhikkhuno rÄ• go pahÄ«no hoti. rÄ• gassa p
vocchijjatÄ• rammaá¹‡aá¹ƒ patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa na hoti. tadappatiá¹-á¹-hitaá¹ƒ
avirÅ«á¸·haá¹ƒ anabhisaá¹…khaccavimuttaá¹ƒ. vimuttattÄ• á¹-hitaá¹ƒ. á¹-hitattÄ• santusita
paritassati. aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ bra
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. dutiyaá

3. udÄ• nasuttaá¹ƒ

<55> sÄ• vatthinidÄ• naá¹ƒ \Ne II 51/. tatra kho bhagavÄ• udÄ• naá¹ƒ udÄ• nesi --- `` `no
siyÄ• , nÄ• bhavissa, na me bhavissatÄ«â€™ ti --- evaá¹ƒ adhimuccamÄ• no \Ee III 56/ bhik
orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti. evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagav
``yathÄ• kathaá¹ƒ pana, bhante, `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na me bhavi
adhimuccamÄ• no bhikkhu chindeyya orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€™ ti?

``idha, bhikkhu, assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ... pe ... sappurisadhamm
attato samanupassati, rÅ«pavantaá¹ƒ vÄ• \Se III 69/ attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«
attÄ• naá¹ƒ. vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato saman
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá

``so \Be II 46/ aniccaá¹ƒ rÅ«paá¹ƒ `aniccaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ
`aniccÄ• vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, aniccaá¹ƒ saÃ±Ã±aá¹ƒ `anicc
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, anicce saá¹…khÄ• re `aniccÄ• saá¹…khÄ• rÄ• â€™ ti y
aniccaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `aniccaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ•

``dukkhaá¹ƒ rÅ«paá¹ƒ `dukkhaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, dukkha
saÃ±Ã±aá¹ƒ ... dukkhe saá¹…khÄ• re ... dukkhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `dukkhaá¹ƒ viÃ±Ã±Ä
nappajÄ• nÄ• ti.

``anattaá¹ƒ rÅ«paá¹ƒ `anattÄ• rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, anattaá¹ƒ
vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, anattaá¹ƒ saÃ±Ã±aá¹ƒ `anattÄ• saÃ±Ã
nappajÄ• nÄ• ti, anatte saá¹…khÄ• re `anattÄ• saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ n
viÃ±Ã±Ä• á¹‡aá¹ƒ `anattÄ• viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti.

``saá¹…khataá¹ƒ rÅ«paá¹ƒ `saá¹…khataá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ•
... saá¹…khataá¹ƒ saÃ±Ã±aá¹ƒ ... saá¹…khate saá¹…khÄ• re ... saá¹…khataá¹ƒ viÃ±Ã±Ä• á
viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. rÅ«paá¹ƒ vibhavissatÄ«ti \Ne II 5
nappajÄ• nÄ• ti. vedanÄ• vibhavissati ... saÃ±Ã±Ä• vibhavissati ... saá¹…khÄ• rÄ• vibhav
viÃ±Ã±Ä• á¹‡aá¹ƒ vibhavissatÄ«ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti.

``sutavÄ• \Ee III 57/ ca kho, bhikkhu, ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhamm
suvinÄ«to sappurisÄ• naá¹ƒ dassÄ• vÄ« sappurisadhammassa \Se III 70/ kovido sappurisa
rÅ«paá¹ƒ attato samanupassati ... pe ... na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati.

``so aniccaá¹ƒ rÅ«paá¹ƒ `aniccaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. aniccaá¹
saÃ±Ã±aá¹ƒ ... anicce saá¹…khÄ• re ... aniccaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `aniccaá¹ƒ viÃ±Ã±Ä• á
pajÄ• nÄ• ti. dukkhaá¹ƒ rÅ«paá¹ƒ ... pe ... dukkhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ... anattaá¹ƒ rÅ«paá
anattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khataá¹ƒ rÅ«paá¹ƒ ... pe ... saá¹…khataá¹ƒ viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. rÅ«paá¹ƒ vibhavissatÄ«ti yathÄ• bhÅ
... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ vibhavissatÄ«ti yathÄ• bhÅ«taá¹ƒ pa

``so \Be II 47/ rÅ«passa vibhavÄ• , vedanÄ• ya vibhavÄ• , saÃ±Ã±Ä• vibhavÄ• , saá¹…kh
viÃ±Ã±Ä• á¹‡assa vibhavÄ• , evaá¹ƒ kho, bhikkhu, `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhav
ti --- evaá¹ƒ adhimuccamÄ• no bhikkhu chindeyya orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™
adhimuccamÄ• no, bhante, bhikkhu chindeyya orambhÄ• giyÄ• ni saá¹ƒyojanÄ• nÄ«â€™â€

``kathaá¹ƒ pana, bhante, jÄ• nato kathaá¹ƒ passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hotÄ
bhikkhu, assutavÄ• puthujjano atasitÄ• ye á¹-hÄ• ne tÄ• saá¹ƒ Ä• pajjati. tÄ• so heso {hesÄ
assutavato puthujjanassa --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na me bhavissat

``sutavÄ• ca kho, bhikkhu, ariyasÄ• vako atasitÄ• ye á¹-hÄ• ne \Se III 71/ na tÄ• saá¹ƒ Ä•
hesÄ• (Katthaci) }, bhikkhu, tÄ• so sutavato ariyasÄ• vakassa --- `no cassaá¹ƒ, no ca me si

me bhavissatÄ«â€™ ti. rÅ«pupayaá¹ƒ \Ee III 58/ vÄ• , bhikkhu, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-ha
rÅ«pÄ• rammaá¹‡aá¹ƒ rÅ«pappatiá¹-á¹-haá¹ƒ \Ne II 53/ nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ
Ä• pajjeyya. vedanupayaá¹ƒ vÄ• , bhikkhu ... saÃ±Ã±upayaá¹ƒ vÄ• , bhikkhu ... saá¹…khÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya, saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ saá¹…
nandÅ«pasecanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyya.

``yo {so (sabbattha) } bhikkhu evaá¹ƒ vadeyya --- `ahamaÃ±Ã±atra rÅ«pÄ• , aÃ±Ã±atra ve
saÃ±Ã±Ä• ya, aÃ±Ã±atra saá¹…khÄ• rehi viÃ±Ã±Ä• á¹‡assa Ä• gatiá¹ƒ vÄ• gatiá¹ƒ vÄ• cu
vuddhiá¹ƒ vÄ• virÅ«á¸·hiá¹ƒ vÄ• vepullaá¹ƒ vÄ• paÃ±Ã±Ä• pessÄ• mÄ«â€™ ti, netaá¹ƒ á¹

``rÅ«padhÄ• tuyÄ• ce, bhikkhu, bhikkhuno rÄ• go pahÄ«no hoti. rÄ• gassa pahÄ• nÄ• voc
patiá¹-á¹-hÄ• viÃ±Ã±Ä• á¹‡assa na hoti. vedanÄ• dhÄ• tuyÄ• ce, bhikkhu, bhikkhuno ... sa
bhikkhu, bhikkhuno ... saá¹…khÄ• radhÄ• tuyÄ• ce, bhikkhu, bhikkhuno ... viÃ±Ã±Ä• á¹‡ad
bhikkhuno rÄ• go pahÄ«no hoti. rÄ• gassa pahÄ• nÄ• vocchijjatÄ• rammaá¹‡aá¹ƒ patiá¹-á¹
hoti. tadappatiá¹-á¹-hitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ avirÅ«á¸·haá¹ƒ anabhisaá¹…khÄ• raÃ±ca vim
á¹-hitaá¹ƒ. á¹-hitattÄ• santusitaá¹ƒ. santusitattÄ• na paritassati. aparitassaá¹ƒ paccattaÃ±Ã
parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti \Be II 48/ pajÄ•
bhikkhu, jÄ• nato evaá¹ƒ passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti. tatiya

4. upÄ• dÄ• naparipavattasuttaá¹ƒ

<56> sÄ• vatthinidÄ• naá¹ƒ \Se III 72/. ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• . ka
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho \Ee III 59/, saÃ±Ã±upÄ• dÄ• nakk
saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. yÄ• vakÄ«vaÃ±cÄ
paÃ±cupÄ• dÄ• nakkhandhe catuparivaá¹-á¹-aá¹ƒ yathÄ• bhÅ«taá¹ƒ nÄ• bbhaÃ±Ã±Ä• siá¹ƒ
sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevama
sammÄ• sambodhiá¹ƒ abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ. yato ca khvÄ• haá¹ƒ, bhikkhav
catuparivaá¹-á¹-aá¹ƒ yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ \Ne II 54/, athÄ• haá¹ƒ, bhikkha
... sadevamanussÄ• ya anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti paccaÃ±Ã±Ä•

``kathaÃ±ca catuparivaá¹-á¹-aá¹ƒ? rÅ«paá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, rÅ«pasamudayaá¹ƒ abbh
rÅ«panirodhaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abbhaÃ±Ã±
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, viÃ±Ã±Ä• á¹‡asam
viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipad

``katamaÃ±ca, bhikkhave, rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bh
idaá¹ƒ vuccati, bhikkhave, rÅ«paá¹ƒ. Ä• hÄ• rasamudayÄ• rÅ«pasamudayo; Ä• hÄ• raniro
ariyo aá¹-á¹-haá¹…giko maggo rÅ«panirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sam

sammÄ• samÄ• dhi.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• \Se III 73/ vÄ• evaá¹ƒ rÅ«paá¹ƒ a
rÅ«pasamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«panirodhaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«pa
paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya rÅ«passa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipannÄ•
suppaá¹-ipannÄ• , te imasmiá¹ƒ dhammavinaye gÄ• dhanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ rÅ«paá¹ƒ abhiÃ
rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya, rÅ«passa nibbidÄ• virÄ• gÄ• niro
suvimuttÄ• . ye suvimuttÄ• te kevalino. ye kevalino vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• p

``katamÄ• \Be II 49/ ca, bhikkhave, vedanÄ• ? chayime, bhikkhave, vedanÄ• kÄ• yÄ• \Ee
cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• vedanÄ• , ghÄ• nasamphassajÄ• ved
kÄ• yasamphassajÄ• vedanÄ• , manosamphassajÄ• vedanÄ• . ayaá¹ƒ vuccati, bhikkhave
vedanÄ• samudayo; phassanirodhÄ• vedanÄ• nirodho. ayameva ariyo aá¹-á¹-haá¹…giko m
paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``ye \Ne II 55/ hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ vedanaá¹ƒ
vedanÄ• samudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ vedanÄ• nirodhaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ
paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya vedanÄ• ya nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipann
suppaá¹-ipannÄ• , te imasmiá¹ƒ dhammavinaye gÄ• dhanti.

``ye ca kho keci \Se III 74/, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ vedan
... evaá¹ƒ vedanÄ• nirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya ... pe ... vaá¹-á¹-aá¹ƒ t
paÃ±Ã±Ä• panÄ• ya.

``katamÄ• ca, bhikkhave, saÃ±Ã±Ä• ? chayime, bhikkhave, saÃ±Ã±Ä• kÄ• yÄ• --- rÅ«pas
gandhasaÃ±Ã±Ä• , rasasaÃ±Ã±Ä• , phoá¹-á¹-habbasaÃ±Ã±Ä• , dhammasaÃ±Ã±Ä• . ayaá¹
phassasamudayÄ• saÃ±Ã±Ä• samudayo; phassanirodhÄ• saÃ±Ã±Ä• nirodho. ayameva a
saÃ±Ã±Ä• nirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sa
vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya.

``katame ca, bhikkhave, saá¹…khÄ• rÄ• ? chayime, bhikkhave, cetanÄ• kÄ• yÄ• --- rÅ«pas
saddasaÃ±cetanÄ• , gandhasaÃ±cetanÄ• , rasasaÃ±cetanÄ• , phoá¹-á¹-habbasaÃ±cetanÄ•
vuccanti, bhikkhave, saá¹…khÄ• rÄ• . phassasamudayÄ• saá¹…khÄ• rasamudayo; phassa
ayameva ariyo aá¹-á¹-haá¹…giko maggo saá¹…khÄ• ranirodhagÄ• minÄ« paá¹-ipadÄ• , sey
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ saá¹…khÄ• re abhiÃ
saá¹…khÄ• rasamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ saá¹…khÄ• ranirodhaá¹ƒ abhiÃ±Ã±Ä• y
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ \Se III 75/ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya saá¹…khÄ• rÄ•
\Ee III 61/ nirodhÄ• ya \Be II 50/ paá¹-ipannÄ• , te suppaá¹-ipannÄ• . ye suppaá¹-ipannÄ• , t
dhammavinaye gÄ• dhanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ saá¹…khÄ• re a
saá¹…khÄ• rasamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ saá¹…khÄ• ranirodhaá¹ƒ abhiÃ±Ã±Ä• y
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ \Ne II 56/ abhiÃ±Ã±Ä• ya saá¹…khÄ• rÄ• n
nirodhÄ• anupÄ• dÄ• vimuttÄ• , te suvimuttÄ• . ye suvimuttÄ• , te kevalino. ye kevalino va
natthi paÃ±Ã±Ä• panÄ• ya.

``katamaÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ? chayime, bhikkhave, viÃ±Ã±Ä• á¹‡akÄ• yÄ•
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä
idaá¹ƒ vuccati, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ. nÄ• marÅ«pasamudayÄ• viÃ±Ã±Ä• á¹‡asam
viÃ±Ã±Ä• á¹‡anirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo viÃ±Ã±Ä• á¹‡anirodhagÄ•
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ab
viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ abhiÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya viÃ±Ã±Ä• á¹‡assa nibbidÄ
paá¹-ipannÄ• , te suppaá¹-ipannÄ• . ye suppaá¹-ipannÄ• , te imasmiá¹ƒ dhammavinaye gÄ•

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ viÃ±Ã±Ä• á¹‡aá
viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ \Se III 76/ abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ ab
viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya viÃ±Ã±Ä• á¹‡assa nibbidÄ
vimuttÄ• , te suvimuttÄ• . ye suvimuttÄ• , te kevalino. ye kevalino vaá¹-á¹-aá¹ƒ tesaá¹ƒ natth
paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ ti. catutthaá¹ƒ.

5. sattaá¹-á¹-hÄ• nasuttaá¹ƒ

<57> sÄ• vatthinidÄ• naá¹ƒ. ``sattaá¹-á¹-hÄ• nakusalo, bhikkhave, bhikkhu tividhÅ«paparik
dhammavinaye kevalÄ« vusitavÄ• uttamapurisoti vuccati. kathaÃ±ca, bhikkhave, bhikkhu s
hoti? idha \Ee III 62/, bhikkhave, bhikkhu rÅ«paá¹ƒ pajÄ• nÄ• ti, rÅ«pasamudayaá¹ƒ pajÄ• n
pajÄ• nÄ• ti, rÅ«panirodhagÄ• miniá¹ƒ \Be II 51/ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti; rÅ«passa assÄ
rÅ«passa Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti, rÅ«passa nissaraá¹‡aá¹ƒ pajÄ• nÄ• ti; vedanaá¹ƒ pa
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡asamudayaá
viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pa

assÄ• daá¹ƒ pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navaá¹ƒ pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡ass

``katamaÃ±ca, bhikkhave, rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• , catunnaÃ±ca mahÄ• b
rÅ«paá¹ƒ. idaá¹ƒ vuccati, bhikkhave, rÅ«paá¹ƒ. Ä• hÄ• rasamudayÄ• rÅ«pasamudayo; Ä• h
ayameva ariyo \Se III 77/ aá¹-á¹-haá¹…giko maggo rÅ«panirodhagÄ• minÄ« paá¹-ipadÄ• , s
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yaá¹ƒ rÅ«paá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ rÅ«passa assÄ• d
aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ --- ayaá¹ƒ rÅ«passa Ä• dÄ«navo. yo rÅ«pa
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ rÅ«passa nissaraá¹‡aá¹ƒ.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ rÅ«paá¹ƒ abhiÃ±Ã±Ä
abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«panirodhaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«panirodhagÄ• miniá¹ƒ
evaá¹ƒ rÅ«passa assÄ• daá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«passa Ä• dÄ«navaá¹ƒ abhiÃ±Ã±Ä
nissaraá¹‡aá¹ƒ abhiÃ±Ã±Ä• ya rÅ«passa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipannÄ
suppaá¹-ipannÄ• , te imasmiá¹ƒ dhammavinaye gÄ• dhanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ rÅ«paá¹ƒ abhiÃ
rÅ«pasamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«panirodhaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«pa
paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya; evaá¹ƒ rÅ«passa assÄ• daá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«pa
abhiÃ±Ã±Ä• ya, evaá¹ƒ rÅ«passa nissaraá¹‡aá¹ƒ \Ee III 63/ abhiÃ±Ã±Ä• ya rÅ«passa nibbi
anupÄ• dÄ• vimuttÄ• , te suvimuttÄ• . ye suvimuttÄ• , te kevalino. ye kevalino vaá¹-á¹-aá¹ƒ
paÃ±Ã±Ä• panÄ• ya.

``katamÄ• ca, bhikkhave, vedanÄ• ? chayime, bhikkhave, vedanÄ• kÄ• yÄ• --- cakkhusam
\Ne II 58/ manosamphassajÄ• vedanÄ• . ayaá¹ƒ vuccati, bhikkhave, vedanÄ• . phassasam
phassanirodhÄ• \Se III 78/ vedanÄ• nirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo veda
paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yaá¹ƒ \Be II 52/ vedanaá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ vedanÄ
vedanÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• --- ayaá¹ƒ vedanÄ• ya Ä• dÄ«navo.
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ vedanÄ• ya nissaraá¹‡aá¹ƒ.

``ye hi, keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ vedanaá¹ƒ abhiÃ±Ã
vedanÄ• samudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ vedanÄ• nirodhaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ
paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya; evaá¹ƒ vedanÄ• ya assÄ• daá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ ved
abhiÃ±Ã±Ä• ya, evaá¹ƒ vedanÄ• ya nissaraá¹‡aá¹ƒ abhiÃ±Ã±Ä• ya vedanÄ• ya nibbidÄ• ya
paá¹-ipannÄ• , te suppaá¹-ipannÄ• . ye suppaá¹-ipannÄ• , te imasmiá¹ƒ dhammavinaye gÄ•

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ vedanaá¹ƒ abhi
vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya.

``katamÄ• ca, bhikkhave, saÃ±Ã±Ä• ? chayime, bhikkhave, saÃ±Ã±Ä• kÄ• yÄ• --- rÅ«pas
gandhasaÃ±Ã±Ä• , rasasaÃ±Ã±Ä• , phoá¹-á¹-habbasaÃ±Ã±Ä• , dhammasaÃ±Ã±Ä• . ayaá¹
phassasamudayÄ• saÃ±Ã±Ä• samudayo; phassanirodhÄ• saÃ±Ã±Ä• nirodho. ayameva a
saÃ±Ã±Ä• nirodhagÄ• minÄ« paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sa
vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya.

``katame \Se III 79/ ca, bhikkhave, saá¹…khÄ• rÄ• ? chayime, bhikkhave, cetanÄ• kÄ• yÄ•
saddasaÃ±cetanÄ• , gandhasaÃ±cetanÄ• , rasasaÃ±cetanÄ• , phoá¹-á¹-habbasaÃ±cetanÄ
vuccanti bhikkhave \Ne II 59/, saá¹…khÄ• rÄ• . phassasamudayÄ• saá¹…khÄ• rasamuday
saá¹…khÄ• ranirodho \Ee III 64/. ayameva ariyo aá¹-á¹-haá¹…giko maggo saá¹…khÄ• ranir
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yaá¹ƒ saá¹…khÄ• re paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ saá¹…khÄ• r
saá¹…khÄ• rÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• --- ayaá¹ƒ saá¹…khÄ• rÄ• na
chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nissaraá¹

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ saá¹…khÄ• re abhiÃ
saá¹…khÄ• rasamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ saá¹…khÄ• ranirodhaá¹ƒ abhiÃ±Ã±Ä•
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya ... pe ... saá¹…khÄ• rÄ• na
nirodhÄ• ya \Be II 53/ paá¹-ipannÄ• te suppaá¹-ipannÄ• . ye suppaá¹-ipannÄ• , te imasmiá¹
... pe ... vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya.

``katamaÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ? chayime, bhikkhave, viÃ±Ã±Ä• á¹‡akÄ• yÄ•
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±
idaá¹ƒ vuccati, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ. nÄ• marÅ«pasamudayÄ• viÃ±Ã±Ä• á¹‡asam
viÃ±Ã±Ä• á¹‡anirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo viÃ±Ã±Ä• á¹‡anirodhagÄ•
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``yaá¹ƒ \Se III 80/ viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ
assÄ• do. yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ --- aya
Ä• dÄ«navo. yo viÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ --- i
nissaraá¹‡aá¹ƒ.

``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• evaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ab

viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ abhiÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya; evaá¹ƒ viÃ±Ã±Ä• á¹‡assa
evaá¹ƒ viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assa nissar
viÃ±Ã±Ä• á¹‡assa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipannÄ• , te suppaá¹-ipannÄ•
imasmiá¹ƒ dhammavinaye gÄ• dhanti.

``ye \Ne II 60/ \Ee III 65/ ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• eva
abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhiÃ±Ã±Ä• ya; evaá¹ƒ viÃ±Ã±Ä• á¹‡assa
evaá¹ƒ viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navaá¹ƒ abhiÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assa nissar
viÃ±Ã±Ä• á¹‡assa nibbidÄ• virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimuttÄ• , te suvimuttÄ• . ye
kevalino vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• ya. evaá¹ƒ kho, bhikkhave, bhikkhu s
hoti.

``kathaÃ±ca, bhikkhave, bhikkhu tividhÅ«paparikkhÄ« hoti? idha, bhikkhave, bhikkhu dhÄ•
Ä• yatanaso upaparikkhati, paá¹-iccasamuppÄ• daso upaparikkhati \Se III 81/ \Be II 54/. eva
bhikkhu tividhÅ«paparikkhÄ« hoti. sattaá¹-á¹-hÄ• nakusalo, bhikkhave, bhikkhu tividhÅ«pap
dhammavinaye kevalÄ« vusitavÄ• `uttamapurisoâ€™ ti vuccatÄ«â€™â€™ ti. paÃ±camaá¹

6. sammÄ• sambuddhasuttaá¹ƒ

<58> sÄ• vatthinidÄ• naá¹ƒ. ``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho rÅ«pa
nirodhÄ• anupÄ• dÄ• vimutto sammÄ• sambuddhoti vuccati. bhikkhupi, bhikkhave, paÃ±Ã
virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto paÃ±Ã±Ä• vimuttoti vuccati.

``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho vedanÄ• ya nibbidÄ• virÄ• gÄ• n
sammÄ• sambuddhoti vuccati. bhikkhupi, bhikkhave, paÃ±Ã±Ä• vimutto vedanÄ• ya nibbidÄ
paÃ±Ã±Ä• vimuttoti vuccati.

``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• n
nibbidÄ• virÄ• gÄ• nirodhÄ• \Ee III 66/ anupÄ• dÄ• vimutto sammÄ• sambuddhoti vuccat
paÃ±Ã±Ä• vimutto viÃ±Ã±Ä• á¹‡assa nibbidÄ• virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto pa

``tatra \Ne II 61/ kho, bhikkhave, ko viseso, ko adhippayÄ• so {adhippÄ• yo (Ce), adhippÄ•
Katthaci) }, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ, tathÄ• gatassa arahato sammÄ• sambuddhassa paÃ
bhikkhunÄ• â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ
sÄ• dhu vata, bhante, bhagavantaÃ±Ã±eva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagav
dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, bhikkhave \Se III 82/, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ man

bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pacca
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``tathÄ• gato, bhikkhave, arahaá¹ƒ sammÄ• sambuddho anuppannassa maggassa uppÄ• c
saÃ±janetÄ• {saÃ±jÄ• netÄ• (Se Ke) }, anakkhÄ• tassa maggassa akkhÄ• tÄ• maggaÃ±Ã
maggÄ• nugÄ• ca, bhikkhave, etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• . aya
ayaá¹ƒ adhippayÄ• so, idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ tathÄ• gatassa arahato sammÄ• sambu
bhikkhunÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. anattalakkhaá¹‡asuttaá¹ƒ

<59> ekaá¹ƒ \Be II 55/ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migad
paÃ±cavaggiye bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te b
paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``rÅ«paá¹ƒ, bhikkhave, anattÄ• . rÅ«paÃ±ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayidaá
saá¹ƒvatteyya, labbhetha ca rÅ«pe --- `evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ•
kho, bhikkhave, rÅ«paá¹ƒ anattÄ• , tasmÄ• rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattati, na ca la
me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™â€™ â€™ ti.

``vedanÄ• anattÄ• . vedanÄ• ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayidaá¹ƒ vedanÄ•
saá¹ƒvatteyya, labbhetha \Ee III 67/ ca vedanÄ• ya --- `evaá¹ƒ me vedanÄ• hotu, evaá¹ƒ m
ti. yasmÄ• ca kho, bhikkhave, vedanÄ• anattÄ• , tasmÄ• vedanÄ• Ä• bÄ• dhÄ• ya saá¹ƒv
labbhati vedanÄ• ya --- `evaá¹ƒ me vedanÄ• hotu, evaá¹ƒ me vedanÄ• mÄ• ahosÄ«â€™â

``saÃ±Ã±Ä• \Ne II 62/ anattÄ• ... pe ... saá¹…khÄ• rÄ• anattÄ• . saá¹…khÄ• rÄ• ca hidaa
abhavissaá¹ƒsu, nayidaá¹ƒ saá¹…khÄ• rÄ• Ä• bÄ• dhÄ• ya saá¹ƒvatteyyuá¹ƒ, labbhetha ca
saá¹…khÄ• rÄ• hontu, evaá¹ƒ me saá¹…khÄ• rÄ• mÄ• ahesuâ€™ nti. yasmÄ• ca kho, bh
tasmÄ• saá¹…khÄ• rÄ• Ä• bÄ• dhÄ• ya saá¹ƒvattanti, na ca labbhati saá¹…khÄ• resu --- `
evaá¹ƒ me saá¹…khÄ• rÄ• mÄ• ahesuâ€™â€™ â€™ nti.

``viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . viÃ±Ã±Ä• á¹‡aÃ±ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, na
Ä• bÄ• dhÄ• ya saá¹ƒvatteyya, labbhetha ca viÃ±Ã±Ä• á¹‡e --- `evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá
viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ahosÄ«â€™ ti. yasmÄ• ca kho, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ anat
Ä• bÄ• dhÄ• ya saá¹ƒvattati, na ca labbhati viÃ±Ã±Ä• á¹‡e --- `evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me \Be II 56/ attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ve
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ
panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ \Se III 84/ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ \Ee
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``tasmÄ• tiha, bhikkhave, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhatta
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samm
yÄ• kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattÄ• vÄ• bahiddhÄ• vÄ• ... pe
sabbÄ• \Ne II 63/ vedanÄ• --- `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ.

``yÄ• kÄ• ci saÃ±Ã±Ä• ... pe ... ye keci saá¹…khÄ• rÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ•
... pe ... ye dÅ«re santike vÄ• , sabbe saá¹…khÄ• rÄ• --- `netaá¹ƒ mama, nesohamasmi, na
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ.

``yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahidd
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ
mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. n
virÄ• gÄ• \Se III 85/ vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

idamavoca bhagavÄ• . attamanÄ• paÃ±cavaggiyÄ• bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abh
(Katthaci) }.

imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne paÃ±cavaggiyÄ• naá¹ƒ bhikkh
cittÄ• ni vimucciá¹ƒsÅ«ti. sattamaá¹ƒ.

8. mahÄ• lisuttaá¹ƒ

<60> evaá¹ƒ \Be II 57/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati n
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho mahÄ• li licchavi yena bhagavÄ• tenupasaá¹…kam

ekamantaá¹ƒ nisinno kho mahÄ• li licchavi bhagavantaá¹ƒ etadavoca ---

``pÅ«raá¹‡o, bhante, kassapo evamÄ• ha --- `natthi hetu natthi paccayo sattÄ• naá¹ƒ saá¹ƒ
II 64/ appaccayÄ• sattÄ• saá¹ƒkilissanti. natthi hetu natthi paccayo sattÄ• naá¹ƒ visuddhiy
appaccayÄ• sattÄ• visujjhantÄ«â€™ ti. idha, bhagavÄ• kimÄ• hÄ• â€™â€™ ti?

``atthi, mahÄ• li, hetu atthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya; sahetÅ« sappaccayÄ• s
atthi, mahÄ• li, hetu, atthi paccayo sattÄ• naá¹ƒ visuddhiyÄ• ; sahetÅ« sappaccayÄ• sattÄ•

``katamo pana, bhante, hetu katamo paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya; kathaá¹ƒ sahet
saá¹ƒkilissantÄ«â€™â€™ ti?

``rÅ«paÃ±ca hidaá¹ƒ, mahÄ• li, ekantadukkhaá¹ƒ abhavissa dukkhÄ• nupatitaá¹ƒ dukkhÄ•
sukhena, nayidaá¹ƒ sattÄ• rÅ«pasmiá¹ƒ \Se III 86/ sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, mahÄ
sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ dukkhena, tasmÄ• sattÄ• rÅ«pas
saá¹ƒyujjanti; saá¹ƒyogÄ• saá¹ƒkilissanti. ayaá¹ƒ kho, mahÄ• li, hetu, ayaá¹ƒ paccayo sattÄ
saá¹ƒkilesÄ• ya; evaá¹ƒ sahetÅ« sappaccayÄ• sattÄ• saá¹ƒkilissanti.

``vedanÄ• ca hidaá¹ƒ, mahÄ• li, ekantadukkhÄ• abhavissa dukkhÄ• nupatitÄ• dukkhÄ• v
sukhena, nayidaá¹ƒ sattÄ• vedanÄ• ya sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, mahÄ• li, vedanÄ
sukhÄ• vakkantÄ• anavakkantÄ• dukkhena, tasmÄ• sattÄ• vedanÄ• ya sÄ• rajjanti; sÄ• r
saá¹ƒyogÄ• saá¹ƒkilissanti. ayampi kho, mahÄ• li, hetu, ayaá¹ƒ paccayo sattÄ• naá¹ƒ saá¹
sahetÅ« sappaccayÄ• sattÄ• saá¹ƒkilissanti.

``saÃ±Ã±Ä• ca hidaá¹ƒ, mahÄ• li ... pe ... saá¹…khÄ• rÄ• ca hidaá¹ƒ, mahÄ• li, ekantaduk
dukkhÄ• nupatitÄ• dukkhÄ• vakkantÄ• anavakkantÄ• sukhena, nayidaá¹ƒ sattÄ• \Be II 58
sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, mahÄ• li, saá¹…khÄ• rÄ• sukhÄ• sukhÄ• nupatitÄ• sukh
anavakkantÄ• dukkhena, tasmÄ• sattÄ• saá¹…khÄ• resu sÄ• rajjanti; sÄ• rÄ• gÄ• saá¹ƒy
saá¹ƒkilissanti. ayampi kho, mahÄ• li, hetu, ayaá¹ƒ paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya. e
sappaccayÄ• sattÄ• saá¹ƒkilissanti.

``viÃ±Ã±Ä• á¹‡aÃ±ca \Ne II 65/ hidaá¹ƒ, mahÄ• li, ekantadukkhaá¹ƒ abhavissa dukkhÄ• nu
dukkhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ sukhena, nayidaá¹ƒ sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ sÄ
\Se III 87/, mahÄ• li, viÃ±Ã±Ä• á¹‡aá¹ƒ sukhaá¹ƒ sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaá¹ƒ a
tasmÄ• sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ sÄ• rajjanti; sÄ• rÄ• gÄ• saá¹ƒyujjanti; saá¹ƒyogÄ• s
mahÄ• li, hetu ayaá¹ƒ paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya. evampi sahetÅ« sappaccayÄ•
saá¹ƒkilissantÄ«â€™â€™ ti.

``katamo pana, bhante, hetu katamo paccayo sattÄ• naá¹ƒ visuddhiyÄ• ; kathaá¹ƒ sahetÅ«
visujjhantÄ«â€™â€™ ti? ``rÅ«paÃ±ca hidaá¹ƒ, mahÄ• li, ekantasukhaá¹ƒ abhavissa sukhÄ•
sukhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ dukkhena, nayidaá¹ƒ sattÄ• rÅ«pasmiá¹ƒ nibbindeyyu
mahÄ• li, rÅ«paá¹ƒ dukkhaá¹ƒ dukkhÄ• nupatitaá¹ƒ dukkhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ s
rÅ«pasmiá¹ƒ nibbindanti; nibbindaá¹ƒ virajjanti; virÄ• gÄ• visujjhanti. ayaá¹ƒ kho, mahÄ• li,
paccayo, sattÄ• naá¹ƒ visuddhiyÄ• . evaá¹ƒ sahetÅ« sappaccayÄ• sattÄ• visujjhantiâ€™â€

``vedanÄ• ca hidaá¹ƒ, mahÄ• li, ekantasukhÄ• abhavissa ... pe ... saÃ±Ã±Ä• ca hidaá¹ƒ,
saá¹…khÄ• rÄ• ca hidaá¹ƒ, mahÄ• li, ekantasukhÄ• abhavissaá¹ƒsu ... pe ... viÃ±Ã±Ä• á¹‡
ekantasukhaá¹ƒ abhavissa sukhÄ• nupatitaá¹ƒ sukhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ dukkhe
viÃ±Ã±Ä• á¹‡asmiá¹ƒ nibbindeyyuá¹ƒ. yasmÄ• ca kho, mahÄ• li, viÃ±Ã±Ä• á¹‡aá¹ƒ dukkha
dukkhÄ• vakkantaá¹ƒ anavakkantaá¹ƒ sukhena, tasmÄ• sattÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ nibb
virajjanti; virÄ• gÄ• visujjhanti. ayaá¹ƒ \Ee III 71/ kho, mahÄ• li, hetu, ayaá¹ƒ paccayo, sattÄ
visuddhiyÄ• \Se III 88/. evampi sahetÅ« sappaccayÄ• sattÄ• visujjhantÄ«â€™â€™ ti. aá¹-

9. Ä• dittasuttaá¹ƒ

<61> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, Ä• dittaá¹ƒ, vedanÄ• Ä• dittÄ• , saÃ±Ã
saá¹…khÄ• rÄ• \Ne II 66/ Ä• dittÄ• , viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ. evaá¹ƒ passaá¹ƒ, bhikk
rÅ«pasmimpi nibbindati, vedanÄ• yapi ... saÃ±Ã±Ä• yapi ... saá¹…khÄ• resupi ... viÃ±Ã±Ä•
nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
navamaá¹ƒ.

10. niruttipathasuttaá¹ƒ

<62> sÄ• vatthinidÄ• naá¹ƒ. ``tayome, bhikkhave, niruttipathÄ• adhivacanapathÄ• paÃ±Ã
asaá¹…kiá¹‡á¹‡Ä• asaá¹…kiá¹‡á¹‡apubbÄ• , na saá¹…kÄ«yanti, na saá¹…kÄ«yissanti, ap
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi. katame tayo? yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ atÄ«taá¹ƒ niruddhaa
`ahosÄ«â€™ ti tassa saá¹…khÄ• , `ahosÄ«â€™ ti tassa samaÃ±Ã±Ä• , `ahosÄ«â€™ ti tass
saá¹…khÄ• `atthÄ«â€™ ti, na tassa saá¹…khÄ• `bhavissatÄ«â€™â€™ â€™ ti.

``yÄ• vedanÄ• atÄ«tÄ• niruddhÄ• vipariá¹‡atÄ• `ahosÄ«â€™ ti tassÄ• saá¹…khÄ• , `ah
samaÃ±Ã±Ä• , `ahosÄ«â€™ ti tassÄ• paÃ±Ã±atti; na tassÄ• saá¹…khÄ• `atthÄ«â€™ ti, n
`bhavissatÄ«â€™â€™ â€™ ti.

``yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• atÄ«tÄ• niruddhÄ• vipariá¹‡atÄ• `ahesuâ€™ nti

nti tesaá¹ƒ samaÃ±Ã±Ä• , `ahesuâ€™ nti tesaá¹ƒ paÃ±Ã±atti; na tesaá¹ƒ saá¹…khÄ• `atth
saá¹…khÄ• `bhavissantÄ«â€™â€™ â€™ ti.

``yaá¹ƒ \Ee III 72/ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ, `ahosÄ«â€™ t
`ahosÄ«â€™ ti tassa samaÃ±Ã±Ä• , `ahosÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ•
89/ tassa saá¹…khÄ• `bhavissatÄ«â€™â€™ â€™ ti.

``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ, `bhavissatÄ«â€™ ti tassa saá¹.
ti tassa samaÃ±Ã±Ä• , `bhavissatÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `atthÄ«
`ahosÄ«â€™â€™ â€™ ti.

``yÄ• \Ne II 67/ vedanÄ• ajÄ• tÄ• apÄ• tubhÅ«tÄ• , `bhavissatÄ«â€™ ti tassÄ• saá¹…kh
tassÄ• samaÃ±Ã±Ä• , `bhavissatÄ«â€™ ti tassÄ• paÃ±Ã±atti; na tassÄ• saá¹…khÄ• `att
saá¹…khÄ• `ahosÄ«â€™â€™ â€™ ti.

``yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• ajÄ• tÄ• apÄ• tubhÅ«tÄ• , `bhavissantÄ«â€™ ti te
`bhavissantÄ«â€™ ti tesaá¹ƒ samaÃ±Ã±Ä• , `bhavissantÄ«â€™ ti tesaá¹ƒ paÃ±Ã±atti; na te
`atthÄ«â€™ ti, na tesaá¹ƒ saá¹…khÄ• `ahesuâ€™â€™ â€™ nti.

``yaá¹ƒ \Be II 60/ viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ• taá¹ƒ apÄ• tubhÅ«taá¹ƒ, `bhavissatÄ«â€™ ti tassa
`bhavissatÄ«â€™ ti tassa samaÃ±Ã±Ä• , `bhavissatÄ«â€™ ti tassa paÃ±Ã±atti; na tassa sa
tassa saá¹…khÄ• `ahosÄ«â€™â€™ â€™ ti.

``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ, `atthÄ«â€™ ti tassa saá¹…khÄ• ,
samaÃ±Ã±Ä• , `atthÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `ahosÄ«â€™ ti, na ta
`bhavissatÄ«â€™â€™ â€™ ti.

``yÄ• vedanÄ• jÄ• tÄ• pÄ• tubhÅ«tÄ• , `atthÄ«â€™ ti tassÄ• saá¹…khÄ• , `atthÄ«â€™ t
`atthÄ«â€™ ti tassÄ• paÃ±Ã±atti; na tassÄ• saá¹…khÄ• `ahosÄ«â€™ ti, na tassÄ• saá¹…
ti.

``yÄ• saÃ±Ã±Ä• ... ye saá¹…khÄ• rÄ• jÄ• tÄ• pÄ• tubhÅ«tÄ• , `atthÄ«â€™ ti tesaá¹ƒ saá
tesaá¹ƒ samaÃ±Ã±Ä• , `atthÄ«â€™ ti tesaá¹ƒ paÃ±Ã±atti; na tesaá¹ƒ saá¹…khÄ• `ahesuâ€
90/ saá¹…khÄ• , `bhavissantÄ«â€™â€™ â€™ ti.

``yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ, `atthÄ«â€™ ti tassa saá¹…khÄ• , `att
samaÃ±Ã±Ä• , `atthÄ«â€™ ti tassa paÃ±Ã±atti; na tassa saá¹…khÄ• `ahosÄ«â€™ ti, na ta
`bhavissatÄ«â€™â€™ â€™ ti.

``ime kho, bhikkhave, tayo niruttipathÄ• adhivacanapathÄ• paÃ±Ã±attipathÄ• asaá¹…kiá¹
asaá¹…kiá¹‡á¹‡apubbÄ• , na saá¹…kÄ«yanti, na \Ee III 73/ saá¹…kÄ«yissanti, appaá¹-ikuá¹
brÄ• hmaá¹‡ehi viÃ±Ã±Å«hi \Ne II 68/. yepi te, bhikkhave, ahesuá¹ƒ ukkalÄ• vassabhaÃ±Ã
vayabhiÃ±Ã±Ä• (MN III 343) } ahetukavÄ• dÄ• akiriyavÄ• dÄ• natthikavÄ• dÄ• , tepime ta
adhivacanapathe paÃ±Ã±attipathe na garahitabbaá¹ƒ nappaá¹-ikkositabbaá¹ƒ amaÃ±Ã±iá¹ƒ
nindÄ• ghaá¹-á¹-anabyÄ• rosaupÄ• rambhabhayÄ• â€™â€™ ti {nindÄ• byÄ• rosaupÄ• ram
343}.

upayavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

upayo bÄ«jaá¹ƒ udÄ• naá¹ƒ, upÄ• dÄ• naparivattaá¹ƒ.

sattaá¹-á¹-hÄ• naÃ±ca sambuddho, paÃ±camahÄ• li Ä• dittÄ• ||

vaggo niruttipathena cÄ• ti ||

7. arahantavaggo

1. upÄ• diyamÄ• nasuttaá¹ƒ

<63> evaá¹ƒ \Se III 91/ \Be II 61/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu
--- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu yamahaá¹ƒ bhagava
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``upÄ• diyamÄ• no
mÄ• rassa; anupÄ• diyamÄ• no mutto pÄ• pimatoâ€™â€™ ti. ``aÃ±Ã±Ä• taá¹ƒ \Ee III 74/ b
sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena a
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ kho, bhante, upÄ• diyamÄ• no baddho mÄ• rassa; a
vedanaá¹ƒ upÄ• diyamÄ• no baddho mÄ• rassa; anupÄ• diyamÄ• no mutto pÄ• pimato. sa
69/ ... viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyamÄ• no baddho mÄ• rassa; anupÄ• diyamÄ• no mutto p
bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• m

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas

Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu, upÄ• diyamÄ• no baddho mÄ• rassa; anupÄ• diyamÄ
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• diyamÄ• no baddho mÄ• rassa
mutto pÄ• pimato. imassa kho, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• r
daá¹-á¹-habboâ€™â€™ ti.

atha kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• s
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho so bhikkhu eko vÅ«pakaá¹-á
pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• ana
tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharati. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ \Be II 62/ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca pana so bhikkhu arahataá¹ƒ ahos

2. maÃ±Ã±amÄ• nasuttaá¹ƒ

<64> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ nisinno kh
bhagavantaá¹ƒ etadavoca \Ee III 75/ --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dha
... Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``maÃ±Ã±amÄ• no kho, bhikkhu, baddho mÄ
pÄ• pimatoâ€™â€™ ti. ``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• , aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena a
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ kho, bhante, maÃ±Ã±amÄ• no baddho mÄ• rassa; a
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ maÃ±Ã±amÄ• no baddho
pÄ• pimato. imassa khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ v
Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu \Ne II 70/ sÄ• dhu \Se III 93/, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹
vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu, maÃ±Ã±amÄ• no baddho mÄ• r
pÄ• pimato. vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ maÃ±Ã±amÄ•
amaÃ±Ã±amÄ• no mutto pÄ• pimato. imassa kho, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sita
daá¹-á¹-habboâ€™â€™ ti ... pe ... aÃ±Ã±ataro ca pana so bhikkhu arahataá¹ƒ ahosÄ«ti. dut

3. abhinandamÄ• nasuttaá¹ƒ

<65> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ nisinno kh
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena ... pe ... pahita
nti. ``abhinandamÄ• no kho, bhikkhu, baddho mÄ• rassa; anabhinandamÄ• no mutto pÄ• pi
bhagavÄ• , aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ ti.

``yathÄ• \Be II 63/ kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitth
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ kho, bhante, abhinandamÄ• no baddho mÄ• rassa;
pÄ• pimato. vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ abhinandamÄ
anabhinandamÄ• no mutto pÄ• pimato. imassa \Ee III 76/ khvÄ• haá¹ƒ, bhante, bhagavatÄ•
evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu, abhinandamÄ• no baddho mÄ• rassa; anabhinandam
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re \Se III 94/ ... viÃ±Ã±Ä• á¹‡aá¹ƒ abhinandamÄ• no baddho
anabhinandamÄ• no mutto pÄ• pimato. imassa kho, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• si
attho daá¹-á¹-habboâ€™â€™ ti ... pe ... aÃ±Ã±ataro ca pana so bhikkhu arahataá¹ƒ ahosÄ«

4. aniccasuttaá¹ƒ

<66> sÄ• vatthinidÄ• naá¹ƒ \Ne II 71/. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ
bhikkhu bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dham
Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``yaá¹ƒ kho, bhikkhu, aniccaá¹ƒ; tatra te chando
``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena a
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ kho, bhante, aniccaá¹ƒ; tatra me chando pahÄ• tabb
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra me chando pahÄ• tabbo. imassa khv
saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu, aniccaá¹ƒ; tatra te chando pahÄ• tabbo. vedanÄ• ani
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra kho te chando pahÄ• tabbo. imassa k
saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti ... pe ... \Ee
pana so bhikkhu arahataá¹ƒ ahosÄ«ti. catutthaá¹ƒ.

5. dukkhasuttaá¹ƒ

<67> sÄ• vatthinidÄ• naá¹ƒ \Be II 64/. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ
bhikkhu bhagavantaá¹ƒ etadavoca \Se III 95/ --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhit
... pe ... Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``yaá¹ƒ kho, bhikkhu, dukkhaá¹ƒ; tatra
pahÄ• tabboâ€™â€™ ti. ``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena a

Ä• jÄ• nÄ• sÄ«â€™â€™ ti \Ne II 72/? ``rÅ«paá¹ƒ kho, bhante, dukkhaá¹ƒ; tatra me chando
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ; tatra me chando pahÄ• tabl
bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho bhikkhu, dukkhaá¹ƒ; tatra te chando pahÄ• tabbo. vedanÄ• ...
... viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ; tatra te chando pahÄ• tabbo. imassa kho, bhikkhu, mayÄ•
bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti ... pe ... aÃ±Ã±ataro ca pa
arahataá¹ƒ ahosÄ«ti. paÃ±camaá¹ƒ.

6. anattasuttaá¹ƒ

<68> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ nisinno kh
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
pahitatto vihareyyaâ€™â€™ nti. ``yo kho, bhikkhu, anattÄ• ; tatra te chando pahÄ• tabboâ€
``aÃ±Ã±Ä• taá¹ƒ, bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ, sugatÄ• â€™â€™ ti.

``yathÄ• \Ee III 78/ kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitth
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ kho, bhante, anattÄ• ; tatra me \Se III 96/ chando pa
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; tatra me chando pahÄ• tabbo
bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu, anattÄ• ; tatra te chando pahÄ• tabbo \Be II 65/. veda
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; tatra te chando pahÄ• tabbo. imassa kho, bh
bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€™ ti ... pe ... \Ne II 73/ aÃ±Ã±at
bhikkhu arahataá¹ƒ ahosÄ«ti. chaá¹-á¹-haá¹ƒ.

7. anattaniyasuttaá¹ƒ

<69> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ nisinno kh
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
vihareyyaâ€™â€™ nti. ``yaá¹ƒ kho, bhikkhu, anattaniyaá¹ƒ; tatra te chando pahÄ• tabboâ€™
bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ, sugatÄ• â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena att
ti? ``rÅ«paá¹ƒ kho, bhante, anattaniyaá¹ƒ; tatra me chando pahÄ• tabbo. vedanÄ• ... saÃ±Ã
... viÃ±Ã±Ä• á¹‡aá¹ƒ anattaniyaá¹ƒ; tatra me chando pahÄ• tabbo. imassa khvÄ• haá¹ƒ, bha

saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitas
Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu \Se III 97/, anattaniyaá¹ƒ; tatra te chando pahÄ• tabbo
... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattaniyaá¹ƒ; tatra te chando pahÄ•
bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€™â€
ca pana so bhikkhu arahataá¹ƒ ahosÄ«ti. sattamaá¹ƒ.

8. rajanÄ«yasaá¹‡á¹-hitasuttaá¹ƒ

<70> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu ... pe ... ekamantaá¹ƒ nisinno kh
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
dhammaá¹ƒ sutvÄ• ... pe ... vihareyyaâ€™â€™ nti. ``yaá¹ƒ kho, bhikkhu, rajanÄ«yasaá¹‡á¹
chando pahÄ• tabboâ€™â€™ ti. ``aÃ±Ã±Ä• taá¹ƒ, bhagavÄ• ; aÃ±Ã±Ä• taá¹ƒ, sugatÄ• â€™

``yathÄ• \Ne II 74/ kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa vitth
Ä• jÄ• nÄ• sÄ«â€™â€™ ti? ``rÅ«paá¹ƒ kho, bhante, rajanÄ«yasaá¹‡á¹-hitaá¹ƒ; tatra me cha
... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ rajanÄ«yasaá¹‡á¹-hitaá¹ƒ; tatra me c
khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ

``sÄ• dhu \Be II 66/ sÄ• dhu bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, mayÄ• saá¹ƒkhittena b
atthaá¹ƒ Ä• jÄ• nÄ• si. rÅ«paá¹ƒ kho, bhikkhu, rajanÄ«yasaá¹‡á¹-hitaá¹ƒ; tatra te chando pa
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ rajanÄ«yasaá¹‡á¹-hitaá¹ƒ; tatra te chan
kho, bhikkhu, mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho daá¹-á¹-habboâ€
aÃ±Ã±ataro ca \Se III 98/ pana so bhikkhu arahataá¹ƒ ahosÄ«ti. aá¹-á¹-hamaá¹ƒ.

9. rÄ• dhasuttaá¹ƒ

<71> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• rÄ• dho yena bhagavÄ• tenupasaá¹…ka
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ nu kho, bhante, jÄ• nato, katha
saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ram
``yaá¹ƒ kiÃ±ci, rÄ• dha, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahidd
sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ
pe ... yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ --- `netaá¹ƒ mama, nesohamas
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. evaá¹ƒ kho, rÄ• dha, jÄ• nato
saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ram

pe ... \Ne II 75/ aÃ±Ã±ataro ca panÄ• yasmÄ• rÄ• dho arahataá¹ƒ ahosÄ«ti. navamaá¹ƒ.

10. surÄ• dhasuttaá¹ƒ

<72> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• surÄ• dho bhagavantaá¹ƒ etadavoca --- jÄ• nato kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanim ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagataá¹ƒ mÄ• nasaá¹ƒ hoti, vidhÄ• samatikkanta ``yaá¹ƒ \Se III 99/ kiÃ±ci, surÄ• dha, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... ya vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ --- `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evameta sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ• vimutto hoti. yÄ• kÄ• ci vedanÄ• ... yÄ• kÄ• ci saá¹…khÄ• rÄ• ... yaá¹ƒ \Ee III 81/ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppanna bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• \Be II 67/ sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ --- `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ• vimutto hoti. evaá¹ƒ kho, surÄ• dha, jÄ• nato eva saviÃ±Ã±Ä• á¹‡ake kÄ• ye, bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ram vidhÄ• samatikkantaá¹ƒ santaá¹ƒ suvimuttaâ€™â€™ nti ... pe ... aÃ±Ã±ataro ca panÄ• yas ahosÄ«ti. dasamaá¹ƒ.

arahantavaggo sattamo.

tassuddÄ• naá¹ƒ ---

upÄ• diyamaÃ±Ã±amÄ• nÄ• , athÄ• bhinandamÄ• no ca.

aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ca, anattanÄ«yaá¹ƒ rajanÄ«yasaá¹‡á¹-hitaá¹ƒ.

rÄ• dhasurÄ• dhena te dasÄ• ti ||

8. khajjanÄ«yavaggo

1. assÄ• dasuttaá¹ƒ

<73> sÄ• vatthinidÄ• naá¹ƒ \Se III 100/ \Ne II 76/. ``assutavÄ• , bhikkhave, puthujjano rÅ«p Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. vedanÄ• ya ... saÃ±Ã ... viÃ±Ã±Ä• á¹‡assa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ n bhikkhave, ariyasÄ• vako rÅ«passa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ \Ee III 82/ ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa assÄ• daÃ±ca Ä• yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. samudayasuttaá¹ƒ

<74> sÄ• vatthinidÄ• naá¹ƒ. ``assutavÄ• , bhikkhave, puthujjano rÅ«passa samudayaÃ±ca
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. vedan
saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. sutavÄ• ca kho, bhikkhave, ariyasÄ• v
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gama
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. dutiyasamudayasuttaá¹ƒ

<75> sÄ• vatthinidÄ• naá¹ƒ. ``sutavÄ• , bhikkhave, ariyasÄ• vako rÅ«passa samudayaÃ±ca
77/ assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ \Se III 101/ pajÄ• n
saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gama
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. arahantasuttaá¹ƒ

<76> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá
tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama \Ee III 83/, nesohamasmi, na meso attÄ• â€™
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. vedanÄ• ... saÃ±Ã±Ä• ... saá¹
aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadanattÄ• ; yadanattÄ• taá¹ƒ `
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saá¹…khÄ• resupi ... viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimu
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. yÄ• vatÄ• , bhikkhave, sattÄ• vÄ• sÄ• , yÄ• vatÄ• bhavag
seá¹-á¹-hÄ• lokasmiá¹ƒ yadidaá¹ƒ arahantoâ€™â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``sukhino vata arahanto, taá¹‡hÄ• tesaá¹ƒ na vijjati.

asmimÄ• no samucchinno, mohajÄ• laá¹ƒ padÄ• litaá¹ƒ ||

``anejaá¹ƒ \Se III 102/ \Be II 69/ te anuppattÄ• , cittaá¹ƒ tesaá¹ƒ anÄ• vilaá¹ƒ.

loke anupalittÄ• te, brahmabhÅ«tÄ• anÄ• savÄ• ||

``paÃ±cakkhandhe \Ne II 78/ pariÃ±Ã±Ä• ya, satta saddhammagocarÄ• .

pasaá¹ƒsiyÄ• sappurisÄ• , puttÄ• buddhassa orasÄ• ||

``sattaratanasampannÄ• , tÄ«su sikkhÄ• su sikkhitÄ• .

anuvicaranti mahÄ• vÄ«rÄ• , pahÄ«nabhayabheravÄ• ||

``dasahaá¹…gehi sampannÄ• , mahÄ• nÄ• gÄ• samÄ• hitÄ• .

ete kho seá¹-á¹-hÄ• lokasmiá¹ƒ, taá¹‡hÄ• tesaá¹ƒ na vijjati ||

``asekhaÃ±Ä• á¹‡amuppannaá¹ƒ, antimoyaá¹ƒ {antimassa (Katthaci) } samussayo.

yo sÄ• ro brahmacariyassa, tasmiá¹ƒ aparapaccayÄ• ||

``vidhÄ• su \Ee III 84/ na vikampanti, vippamuttÄ• punabbhavÄ• .

dantabhÅ«mimanuppattÄ• , te loke vijitÄ• vino ||

``uddhaá¹ƒ tiriyaá¹ƒ apÄ• cÄ«naá¹ƒ, nandÄ« tesaá¹ƒ na vijjati.

nadanti te sÄ«hanÄ• daá¹ƒ, buddhÄ• loke anuttarÄ• â€™â€™ ti || catutthaá¹ƒ.

5. dutiyaarahantasuttaá¹ƒ

<77> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaa
tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti ... pe ..
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saá¹…khÄ• resupi ... viÃ±Ã±Ä• á¹‡asmimpi \Se III 103/ nibbindati. nibbindaá¹ƒ virajjati; virÄ•
vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. yÄ• vatÄ• , bhikkhave, sattÄ

bhavaggaá¹ƒ, ete aggÄ• , ete seá¹-á¹-hÄ• lokasmiá¹ƒ yadidaá¹ƒ arahantoâ€™â€™ ti. paÃ±

6. sÄ«hasuttaá¹ƒ

<78> sÄ• vatthinidÄ• naá¹ƒ \Be II 70/. ``sÄ«ho, bhikkhave, migarÄ• jÄ• sÄ• yanhasamayaá
Ä• sayÄ• nikkhamitvÄ• vijambhati; vijambhitvÄ• samantÄ• catuddisÄ• anuviloketi; samar
anuviloketvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ nadati; tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ•
\Ee III 85/ hi keci, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• sÄ«hassa migaraÃ±Ã±o nadato
yebhuyyena bhayaá¹ƒ saá¹ƒvegaá¹ƒ santÄ• saá¹ƒ Ä• pajjanti; bilaá¹ƒ bilÄ• sayÄ• pavisanti
pavisanti; vanaá¹ƒ vanÄ• sayÄ• pavisanti; Ä• kÄ• saá¹ƒ pakkhino bhajanti. yepi te, bhikkha
gÄ• manigamarÄ• jadhÄ• nÄ«su, daá¸·hehi varattehi baddhÄ• , tepi tÄ• ni bandhanÄ• ni sa
bhÄ«tÄ• muttakarÄ«saá¹ƒ cajamÄ• nÄ• {mocantÄ• (Ee Katthaci) }, yena vÄ• tena vÄ• pa
kho, bhikkhave, sÄ«ho migarÄ• jÄ• tiracchÄ• nagatÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ, evaá¹ƒ mah
mahÄ• nubhÄ• voâ€™â€™.

``evameva kho, bhikkhave, yadÄ• tathÄ• gato loke uppajjati arahaá¹ƒ \Se III 104/ sammÄ•
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devama
bhagavÄ• . so dhammaá¹ƒ deseti --- `iti rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa attha
... iti saÃ±Ã±Ä• ... iti saá¹…khÄ• rÄ• ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samuda
viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™ ti. yepi te, bhikkhave, devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á
vimÄ• nesu ciraá¹-á¹-hitikÄ• tepi tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• yebhuyyena bh
santÄ• saá¹ƒ Ä• pajjanti --- `aniccÄ• va kira, bho, mayaá¹ƒ samÄ• nÄ• niccamhÄ• ti amaÃ±
bho, mayaá¹ƒ samÄ• nÄ• dhuvamhÄ• ti amaÃ±Ã±imha. asassatÄ• va kira, bho, mayaá¹ƒ s
amaÃ±Ã±imha. mayampi kira, bho, aniccÄ• addhuvÄ• asassatÄ• sakkÄ• yapariyÄ• pannA
bhikkhave, tathÄ• gato \Ne II 80/ sadevakassa lokassa, evaá¹ƒ mahesakkho, evaá¹ƒ mahÄ•
idamavoca bhagavÄ• ... pe ... etadavoca satthÄ• ---

``yadÄ• \Ee III 86/ buddho abhiÃ±Ã±Ä• ya, dhammacakkaá¹ƒ pavattayi.

sadevakassa lokassa, satthÄ• appaá¹-ipuggalo ||

``sakkÄ• yaÃ±ca \Be II 71/ nirodhaÃ±ca, sakkÄ• yassa ca sambhavaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``yepi dÄ«ghÄ• yukÄ• devÄ• , vaá¹‡á¹‡avanto yasassino.

bhÄ«tÄ• santÄ• samÄ• pÄ• duá¹ƒ, sÄ«hassevitare migÄ• ||

avÄ«tivattÄ• \Se III 105/ sakkÄ• yaá¹ƒ, aniccÄ• kira bho mayaá¹ƒ.

sutvÄ• arahato vÄ• kyaá¹ƒ, vippamuttassa tÄ• dinoâ€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. khajjanÄ«yasuttaá¹ƒ

<79> sÄ• vatthinidÄ• naá¹ƒ. ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
pubbenivÄ• saá¹ƒ anussaramÄ• nÄ• anussaranti sabbete paÃ±cupÄ• dÄ• nakkhandhe anu
aÃ±Ã±ataraá¹ƒ. katame paÃ±ca? `evaá¹ƒ rÅ«po ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™ nti --- iti v
anussaramÄ• no rÅ«paá¹ƒ yeva anussarati. `evaá¹ƒ vedano ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™
bhikkhave, anussaramÄ• no vedanaá¹ƒ yeva anussarati. `evaá¹ƒ saÃ±Ã±o ahosiá¹ƒ atÄ«tam
`evaá¹ƒ saá¹…khÄ• ro ahosiá¹ƒ atÄ«tamaddhÄ• naâ€™ nti ... `evaá¹ƒ viÃ±Ã±Ä• á¹‡o ahosiá
iti vÄ• hi, bhikkhave, anussaramÄ• no viÃ±Ã±Ä• á¹‡ameva anussaratiâ€™â€™.

``kiÃ±ca, bhikkhave, rÅ«paá¹ƒ vadetha? ruppatÄ«ti kho, bhikkhave, tasmÄ• `rÅ«paâ€™ nt
sÄ«tenapi ruppati, uá¹‡henapi ruppati, jighacchÄ• yapi ruppati, pipÄ• sÄ• yapi \Ne II 81/ rup
á¸• aá¹ƒ samakasavÄ• tÄ• tapasarÄ«sapasamphassenapi { ... siriá¹ƒ sapasamphassenapi (C
kho, bhikkhave, tasmÄ• `rÅ«paâ€™ nti vuccati.

``kiÃ±ca, bhikkhave, vedanaá¹ƒ vadetha? vedayatÄ«ti kho, bhikkhave, tasmÄ• `vedanÄ• â
vedayati? sukhampi vedayati, dukkhampi vedayati, adukkhamasukhampi \Ee III 87/ vedayat
bhikkhave, tasmÄ• `vedanÄ• â€™ ti vuccati.

``kiÃ±ca, bhikkhave, saÃ±Ã±aá¹ƒ vadetha? saÃ±jÄ• nÄ• tÄ«ti kho, bhikkhave, tasmÄ• \Se
vuccati. kiÃ±ca saÃ±jÄ• nÄ• ti? nÄ«lampi saÃ±jÄ• nÄ• ti, pÄ«takampi saÃ±jÄ• nÄ• ti, lohita
odÄ• tampi saÃ±jÄ• nÄ• ti. saÃ±jÄ• nÄ• tÄ«ti kho, bhikkhave, tasmÄ• `saÃ±Ã±Ä• â€™ ti v

``kiÃ±ca \Be II 72/, bhikkhave, saá¹…khÄ• re vadetha? saá¹…khatamabhisaá¹…kharontÄ«
`saá¹…khÄ• rÄ• â€™ ti vuccati. kiÃ±ca saá¹…khatamabhisaá¹…kharonti? rÅ«paá¹ƒ rÅ«patt
(Katthaci) } saá¹…khatamabhisaá¹…kharonti, vedanaá¹ƒ vedanattÄ• ya saá¹…khatamabhis
saÃ±Ã±attÄ• ya saá¹…khatamabhisaá¹…kharonti, saá¹…khÄ• re saá¹…khÄ• rattÄ• ya saá
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡attÄ• ya saá¹…khatamabhisaá¹…kharonti. saá¹…khatamab
bhikkhave, tasmÄ• `saá¹…khÄ• rÄ• â€™ ti vuccati.

``kiÃ±ca, bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ vadetha? vijÄ• nÄ• tÄ«ti kho, bhikkhave, tasmÄ• `v
vuccati. kiÃ±ca vijÄ• nÄ• ti? ambilampi vijÄ• nÄ• ti, tittakampi vijÄ• nÄ• ti, kaá¹-ukampi vijÄ•
vijÄ• nÄ• ti, khÄ• rikampi vijÄ• nÄ• ti, akhÄ• rikampi vijÄ• nÄ• ti, loá¹‡ikampi vijÄ• nÄ• ti, al

vijÄ• nÄ• tÄ«ti kho, bhikkhave, tasmÄ• `viÃ±Ã±Ä• á¹‡aâ€™ nti vuccati.

``tatra, bhikkhave, sutavÄ• ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `ahaá¹ƒ kho etarahi rÅ«p
atÄ«tampÄ• haá¹ƒ addhÄ• naá¹ƒ evameva rÅ«pena khajjiá¹ƒ, seyyathÄ• pi etarahi paccupp
ahaÃ±ceva kho pana anÄ• gataá¹ƒ rÅ«paá¹ƒ abhinandeyyaá¹ƒ, anÄ• gatampÄ• haá¹ƒ addh
khajjeyyaá¹ƒ, seyyathÄ• pi etarahi paccuppannena rÅ«pena khajjÄ• mÄ«â€™ ti. so iti \Ne II
atÄ«tasmiá¹ƒ rÅ«pasmiá¹ƒ anapekkho hoti \Se III 107/; anÄ• gataá¹ƒ rÅ«paá¹ƒ nÄ• bhinanc
rÅ«passa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti.

`` `ahaá¹ƒ kho etarahi vedanÄ• ya khajjÄ• mi. atÄ«tampÄ• haá¹ƒ addhÄ• naá¹ƒ evameva v
seyyathÄ• pi etarahi paccuppannÄ• ya \Ee III 88/ vedanÄ• ya khajjÄ• mi. ahaÃ±ceva kho pa
abhinandeyyaá¹ƒ; anÄ• gatampÄ• haá¹ƒ addhÄ• naá¹ƒ evameva vedanÄ• ya khajjeyyaá¹ƒ,
paccuppannÄ• ya vedanÄ• ya khajjÄ• mÄ«â€™ ti. so iti paá¹-isaá¹…khÄ• ya atÄ«tÄ• ya ve
anÄ• gataá¹ƒ vedanaá¹ƒ nÄ• bhinandati; paccuppannÄ• ya vedanÄ• ya nibbidÄ• ya virÄ• g
hoti.

`` `ahaá¹ƒ kho etarahi saÃ±Ã±Ä• ya khajjÄ• mi ... pe ... ahaá¹ƒ kho etarahi saá¹…khÄ• rehi
atÄ«tampÄ• haá¹ƒ addhÄ• naá¹ƒ evameva saá¹…khÄ• rehi khajjiá¹ƒ, seyyathÄ• pi etarahi p
khajjÄ• mÄ«ti. ahaÃ±ceva kho pana anÄ• gate saá¹…khÄ• re abhinandeyyaá¹ƒ \Be II 73/; a
addhÄ• naá¹ƒ evameva saá¹…khÄ• rehi khajjeyyaá¹ƒ, seyyathÄ• pi etarahi paccuppannehi
ti. so iti paá¹-isaá¹…khÄ• ya atÄ«tesu saá¹…khÄ• resu anapekkho hoti; anÄ• gate saá¹…kh
paccuppannÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipan

`` `ahaá¹ƒ kho etarahi viÃ±Ã±Ä• á¹‡ena khajjÄ• mi. atÄ«tampi addhÄ• naá¹ƒ evameva viÃ±
seyyathÄ• pi etarahi paccuppannena viÃ±Ã±Ä• á¹‡ena khajjÄ• mi. ahaÃ±ceva kho pana an
abhinandeyyaá¹ƒ; anÄ• gatampÄ• haá¹ƒ addhÄ• naá¹ƒ evameva viÃ±Ã±Ä• á¹‡ena khajjeyy
etarahi paccuppannena viÃ±Ã±Ä• á¹‡ena khajjÄ• mÄ«â€™ ti. so iti paá¹-isaá¹…khÄ• ya atÄ
viÃ±Ã±Ä• á¹‡asmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• bhinandati; pac
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• \N
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee III 89/ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tiha,

rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ
vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ --- `netaá¹ƒ mama, ne
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. yÄ• k
saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatap
yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ --- `netaá¹ƒ mama, nesohamasmi, na
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒâ€™â€

``ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako apacinÄ• ti, no Ä• cinÄ• ti; pajahati {no (Ce) }, n
visineti {no (Ce) }, na ussineti; vidhÅ«peti {no (Ce) }, na sandhÅ«peti. kiÃ±ca apacinÄ• ti, no
rÅ«paá¹ƒ apacinÄ• ti, no Ä• cinÄ• ti; vedanaá¹ƒ \Be II 74/ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re .
apacinÄ• ti, no Ä• cinÄ• ti. kiÃ±ca pajahati, na upÄ• diyati? rÅ«paá¹ƒ pajahati, na upÄ• diya
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ pajahati, na upÄ• diyati. kiÃ±ca \Ee III 9
ussineti? rÅ«paá¹ƒ visineti, na ussineti; vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã
visineti, na ussineti. kiÃ±ca vidhÅ«peti, na sandhÅ«peti? rÅ«paá¹ƒ vidhÅ«peti, na sandhÅ«p
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ vidhÅ«peti, na sandhÅ«peti.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saá¹…khÄ• resupi ... viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimu
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti.

``ayaá¹ƒ \Ne II 84/ vuccati, bhikkhave, bhikkhu nevÄ• cinÄ• ti na apacinÄ• ti, apacinitvÄ• á
na upÄ• diyati, pajahitvÄ• á¹-hito neva visineti na ussineti, visinetvÄ• á¹-hito neva vidhÅ«p
sandhÅ«peti. vidhÅ«petvÄ• á¹-hito kiÃ±ca nevÄ• cinÄ• ti na apacinÄ• ti? apacinitvÄ• á¹-hi
nevÄ• cinÄ• ti na apacinÄ• ti; apacinitvÄ• á¹-hito vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ•
nevÄ• cinÄ• ti na apacinÄ• ti. apacinitvÄ• á¹-hito kiÃ±ca neva pajahati na upÄ• diyati? paja
rÅ«paá¹ƒ neva pajahati na upÄ• diyati; pajahitvÄ• á¹-hito vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ neva pajahati na upÄ• diyati. pajahitvÄ• á¹-hito kiÃ±ca neva visineti na u
á¹-hito rÅ«paá¹ƒ neva visineti na ussineti; visinetvÄ• á¹-hito vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... sa
viÃ±Ã±Ä• á¹‡aá¹ƒ neva visineti na ussineti. visinetvÄ• á¹-hito kiÃ±ca neva vidhÅ«peti na sa
vidhÅ«petvÄ• á¹-hito rÅ«paá¹ƒ neva vidhÅ«peti na sandhÅ«peti; vidhÅ«petvÄ• á¹-hito veda
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ neva vidhÅ«peti na sandhÅ«peti. vidhÅ«petvÄ• á¹-hi
kho, bhikkhave, bhikkhuá¹ƒ saindÄ• devÄ• sabrahmakÄ• sapajÄ• patikÄ• Ä• rakÄ• va na

``namo \Ee III 91/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, yampi nissÄ• ya jhÄ• yasÄ«â€™â€™ ti || sattamaá¹ƒ.

8. piá¹‡á¸• olyasuttaá¹ƒ

<80> ekaá¹ƒ \Be II 75/ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ
bhagavÄ• kismiÃ±cideva pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä• metvÄ• pubbaá¹‡has
pattacÄ«varamÄ• dÄ• ya kapilavatthuá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. kapilavatthusmiá¹ƒ piá¹‡á
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena mahÄ• vanaá¹ƒ tenupasaá¹…kami di
mahÄ• vanaá¹ƒ ajjhogÄ• hetvÄ• beluvalaá¹-á¹-hikÄ• ya mÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di.

atha kho bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di ---
bhikkhusaá¹…gho pabÄ• á¸·ho. santettha bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ•
tesaá¹ƒ mamaá¹ƒ apassantÄ• naá¹ƒ siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo. seyyath
85/ taruá¹‡assa mÄ• taraá¹ƒ apassantassa siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo, e
navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ tesaá¹ƒ mamaá¹ƒ apass
aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo. seyyathÄ• pi nÄ• ma bÄ«jÄ• naá¹ƒ taruá¹‡Ä• naá¹
siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo, evameva santettha ... pe ... tesaá¹ƒ mamaá¹
dassanÄ• ya siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo. yaá¹ƒnÅ«nÄ• haá¹ƒ yatheva m
anuggahito, evameva etarahi anuggaá¹‡heyyaá¹ƒ bhikkhusaá¹…ghaâ€™â€™ nti.

atha kho brahmÄ• sahampati bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyyath
samiÃ±jitaá¹ƒ {sammiÃ±jitaá¹ƒ (Ce Se Ke Ee) } vÄ• bÄ• haá¹ƒ pasÄ• reyya pasÄ• ritaá¹ƒ v
evameva --- brahmaloke antarahito bhagavato purato pÄ• turahosi. atha \Ee III 92/ kho brah
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ•
``evametaá¹ƒ, bhagavÄ• ; evametaá¹ƒ, sugata \Se III 112/! bhagavato, bhante, bhikkhusaá¹
santettha bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ. tesa
apassantÄ• naá¹ƒ siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo. seyyathÄ• pi nÄ• ma vacc
apassantassa siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipariá¹‡Ä• mo, evameva santettha bhikkhÅ« n
II 76/ adhunÄ• gatÄ• imaá¹ƒ dhammavinayaá¹ƒ tesaá¹ƒ bhagavantaá¹ƒ apassantÄ• naá¹ƒ
vipariá¹‡Ä• mo. seyyathÄ• pi nÄ• ma bÄ«jÄ• naá¹ƒ taruá¹‡Ä• naá¹ƒ udakaá¹ƒ alabhantÄ• n
siyÄ• vipariá¹‡Ä• mo, evameva santettha bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ•
tesaá¹ƒ bhagavantaá¹ƒ alabhantÄ• naá¹ƒ dassanÄ• ya siyÄ• aÃ±Ã±athattaá¹ƒ siyÄ• vipari
bhante, bhagavÄ• bhikkhusaá¹…ghaá¹ƒ; abhivadatu, bhante, bhagavÄ• bhikkhusaá¹…gha
bhikkhusaá¹…gho anuggahito, evameva etarahi anuggaá¹‡hÄ• tu bhikkhusaá¹…ghaâ€™â€

adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho brahmÄ• sahampati bhagavato adh
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena nigrodhÄ• rÄ
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• tathÄ• rÅ«paá¹ƒ id

abhisaá¹…khÄ• si {abhisaá¹…khÄ• resi (Se Ke), abhisaá¹…khÄ• yi (Ee), abhisaá¹…kharoti
bhikkhÅ« (ekadvÄ«hikÄ• ya sÄ• rajjamÄ• narÅ«pÄ• yenÄ• haá¹ƒ {yena bhagavÄ• (?) } te
bhikkhÅ« \Ne II 86/) { ( ) Ce Se Ke potthakesu natthi} ekadvÄ«hikÄ• ya sÄ• rajjamÄ• narÅ«p
III 93/ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekama
ekamantaá¹ƒ \Se III 113/ nisinne kho te bhikkhÅ« bhagavÄ• etadavoca ---

``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naá¹ƒ yadidaá¹ƒ piá¹‡á¸• olyaá¹ƒ. abhisÄ• poyaá¹ƒ, bh
piá¹‡á¸• olo vicarasi pattapÄ• á¹‡Ä«ti. taÃ±ca kho etaá¹ƒ, bhikkhave, kulaputtÄ• upenti atth
atthavasaá¹ƒ paá¹-icca; neva rÄ• jÄ• bhinÄ«tÄ• , na corÄ• bhinÄ«tÄ• , na iá¹‡aá¹-á¹-Ä• , na
Ä• jÄ«vikÄ• pakatÄ• ; api ca kho otiá¹‡á¹‡Ä• mha jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi pa
domanassehi upÄ• yÄ• sehi dukkhotiá¹‡á¹‡Ä• dukkhaparetÄ• appeva nÄ• ma imassa kev
antakiriyÄ• paÃ±Ã±Ä• yethÄ• ti.

``evaá¹ƒ pabbajito cÄ• yaá¹ƒ, bhikkhave, kulaputto. so ca hoti abhijjhÄ• lu kÄ• mesu tibbas
byÄ• pannacitto paduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hit
seyyathÄ• pi, bhikkhave \Be II 77/, chavÄ• lÄ• taá¹ƒ ubhatopadittaá¹ƒ majjhe gÅ«thagataá¹
kaá¹-á¹-hatthaá¹ƒ pharati, nÄ• raÃ±Ã±e kaá¹-á¹-hatthaá¹ƒ pharati. tathÅ«pamÄ• haá¹ƒ, bhik
puggalaá¹ƒ vadÄ• mi gihibhogÄ• ca parihÄ«no, sÄ• maÃ±Ã±atthaÃ±ca na paripÅ«reti.

``tayome, bhikkhave, akusalavitakkÄ• --- kÄ• mavitakko, byÄ• pÄ• davitakko, vihiá¹ƒsÄ• vi
tayo akusalavitakkÄ• kva aparisesÄ• nirujjhanti? catÅ«su vÄ• satipaá¹-á¹-hÄ• nesu suppa
viharato animittaá¹ƒ vÄ• samÄ• dhiá¹ƒ bhÄ• vayato. yÄ• vaÃ±cidaá¹ƒ, bhikkhave, alameva
bhÄ• vetuá¹ƒ. animitto, bhikkhave, samÄ• dhi \Se III 114/ bhÄ• vito bahulÄ«kato mahappha

``dvemÄ• , bhikkhave, diá¹-á¹-hiyo --- bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi \Ee III 94/ ca. tat
bhikkhave, sutavÄ• ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `atthi nu kho taá¹ƒ kiÃ±ci lokasm
upÄ• diyamÄ• no na vajjavÄ• assaâ€™ nti? so evaá¹ƒ pajÄ• nÄ• ti --- `natthi nu kho taá¹ƒ
yamahaá¹ƒ upÄ• diyamÄ• no na vajjavÄ• assaá¹ƒ. ahaÃ±hi rÅ«paÃ±Ã±eva upÄ• diyamÄ•
... saÃ±Ã±aÃ±Ã±eva ... saá¹…khÄ• reyeva viÃ±Ã±Ä• á¹‡aÃ±Ã±eva upÄ• diyamÄ• no upÄ•
(Katthaci) } upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ• jarÄ• mar
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• \Ne II 87/ sambhaveyyuá¹ƒ. evametassa keva
samudayo assÄ• â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ...
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... tasmÄ• tiha, bhikkhave, evaá¹ƒ passaá¹ƒ ... nÄ• paraá¹ƒ itthattÄ•

pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. pÄ• lileyyasuttaá¹ƒ

<81> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. atha \Se III 115
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kosambiá¹ƒ piá¹‡á¸• Ä• ya p
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto sÄ• maá¹ƒ senÄ• s
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya anÄ• mantetvÄ• \Be II 78/ upaá¹-á¹-hÄ• ke ana
eko adutiyo cÄ• rikaá¹ƒ pakkÄ• mi.

atha kho aÃ±Ã±ataro bhikkhu acirapakkantassa bhagavato yenÄ• yasmÄ• Ä• nando tenup
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``esÄ• vuso, Ä• nanda, bhagavÄ• sÄ• maá¹ƒ s
pattacÄ«varamÄ• dÄ• ya anÄ• mantetvÄ• upaá¹-á¹-hÄ• ke anapaloketvÄ• bhikkhusaá¹…g
pakkantoâ€™â€™ ti. ``yasmiá¹ƒ, Ä• vuso, samaye bhagavÄ• sÄ• maá¹ƒ senÄ• sanaá¹ƒ sa
pattacÄ«varamÄ• dÄ• ya anÄ• mantetvÄ• upaá¹-á¹-hÄ• ke anapaloketvÄ• bhikkhusaá¹…g
II 88/ pakkamati, ekova bhagavÄ• tasmiá¹ƒ samaye viharitukÄ• mo hoti; na bhagavÄ• tasm
anubandhitabbo hotÄ«â€™â€™ ti.

atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena pÄ• lileyyakaá¹ƒ {pÄ• rileyy
tatra sudaá¹ƒ bhagavÄ• pÄ• lileyyake viharati bhaddasÄ• lamÅ«le. atha kho sambahulÄ• b
Ä• nando tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisin
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocuá¹ƒ --- ``cirassutÄ• kho \Se III 116/ no, Ä• vuso Ä•
sammukhÄ• dhammÄ« kathÄ• ; icchÄ• ma mayaá¹ƒ, Ä• vuso Ä• nanda, bhagavato sammu
nti.

atha kho Ä• yasmÄ• Ä• nando tehi bhikkhÅ«hi saddhiá¹ƒ yena pÄ• lileyyakaá¹ƒ bhaddasÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
bhikkhÅ« bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampah
pana samayena aÃ±Ã±atarassa bhikkhuno evaá¹ƒ cetaso parivitakko udapÄ• di --- ``kathaá
kathaá¹ƒ passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hotÄ«â€™â€™ ti? atha kho bhagavÄ•
cetoparivitakkamaÃ±Ã±Ä• ya bhikkhÅ« Ä• mantesi --- ``vicayaso desito, bhikkhave, mayÄ•
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ; vicayaso desitÄ• cattÄ• ro sammappadhÄ• nÄ• ; vicayaso \
iddhipÄ• dÄ• ; vicayaso desitÄ• ni paÃ±cindriyÄ• ni; vicayaso desitÄ• ni paÃ±ca balÄ• ni; vi
sattabojjhaá¹…gÄ• ; vicayaso desito ariyo aá¹-á¹-haá¹…giko maggo. evaá¹ƒ vicayaso desito
dhammo. evaá¹ƒ vicayaso desite kho, bhikkhave, mayÄ• dhamme atha ca panidhekaccass
parivitakko udapÄ• di --- `kathaá¹ƒ nu kho jÄ• nato kathaá¹ƒ passato anantarÄ• Ä• savÄ• n
â€™ ti?

``kathaÃ±ca, bhikkhave, jÄ• nato kathaá¹ƒ passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti?
puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa \Se III 117/ akovido ariyadhamme a
adassÄ• vÄ« sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato sa
sÄ• , bhikkhave, samanupassanÄ• saá¹…khÄ• ro so. so pana saá¹…khÄ• ro \Ne II 89/ kiá¹
kiá¹ƒjÄ• tiko kiá¹ƒpabhavo? avijjÄ• samphassajena, bhikkhave, vedayitena phuá¹-á¹-hassa
uppannÄ• taá¹‡hÄ• ; tatojo so saá¹…khÄ• ro. iti kho, bhikkhave, sopi saá¹…khÄ• ro anicco
paá¹-iccasamuppanno. sÄ• pi taá¹‡hÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• . s
saá¹…khatÄ• paá¹-iccasamuppannÄ• . sopi phasso anicco saá¹…khato paá¹-iccasamuppa
saá¹…khatÄ• paá¹-iccasamuppannÄ• \Ee III 97/. evampi kho, bhikkhave, jÄ• nato evaá¹ƒ
Ä• savÄ• naá¹ƒ khayo hoti.

``na heva kho rÅ«paá¹ƒ attato samanupassati; api ca kho rÅ«pavantaá¹ƒ attÄ• naá¹ƒ saman
sÄ• , bhikkhave, samanupassanÄ• saá¹…khÄ• ro so. so pana saá¹…khÄ• ro kiá¹ƒnidÄ• no
kiá¹ƒpabhavo? avijjÄ• samphassajena, bhikkhave, vedayitena phuá¹-á¹-hassa assutavato p
taá¹‡hÄ• ; tatojo so saá¹…khÄ• ro. iti kho, bhikkhave, sopi saá¹…khÄ• ro anicco saá¹…khat
sÄ• pi taá¹‡hÄ• ... sÄ• pi vedanÄ• ... sopi phasso ... sÄ• pi avijjÄ• aniccÄ• saá¹…khatÄ•
evampi kho, bhikkhave, jÄ• nato evaá¹ƒ passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti.

``na heva kho rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ attÄ• naá¹ƒ \Se III 118/ sa
kho attani rÅ«paá¹ƒ samanupassati. yÄ• kho pana sÄ• , bhikkhave \Be II 80/, samanupassa
pana saá¹…khÄ• ro kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo? avijjÄ• samp
vedayitena phuá¹-á¹-hassa assutavato puthujjanassa uppannÄ• taá¹‡hÄ• ; tatojo so saá¹…
bhikkhave, sopi saá¹…khÄ• ro anicco saá¹…khato paá¹-iccasamuppanno. sÄ• pi taá¹‡hÄ•
phasso ... sÄ• pi avijjÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• . evampi kho, bhik
passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti.

``na heva kho rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ attÄ• naá¹ƒ samanupass
samanupassati; api ca kho rÅ«pasmiá¹ƒ attÄ• naá¹ƒ samanupassati. yÄ• kho pana sÄ• , b
saá¹…khÄ• ro so. so pana saá¹…khÄ• ro kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpa
avijjÄ• samphassajena, bhikkhave, vedayite phuá¹-á¹-hassa assutavato puthujjanassa \Ne I
taá¹‡hÄ• ; tatojo so saá¹…khÄ• ro. iti kho, bhikkhave, sopi saá¹…khÄ• ro anicco saá¹…khat
sÄ• pi taá¹‡hÄ• \Ee III 98/ ... sÄ• pi vedanÄ• ... sopi phasso ... sÄ• pi avijjÄ• aniccÄ• saá
paá¹-iccasamuppannÄ• . evampi kho, bhikkhave, jÄ• nato ... pe ... Ä• savÄ• naá¹ƒ khayo h

``na heva kho rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ attÄ• naá¹ƒ, na attani rÅ«
attÄ• naá¹ƒ samanupassati; api ca kho \Se III 119/ vedanaá¹ƒ attato samanupassati, api ca
attÄ• naá¹ƒ samanupassati, api ca kho attani vedanaá¹ƒ samanupassati, api ca kho vedanÄ

samanupassati; api ca kho saÃ±Ã±aá¹ƒ ... api ca kho saá¹…khÄ• re attato samanupassati,
saá¹…khÄ• ravantaá¹ƒ attÄ• naá¹ƒ samanupassati, api ca kho attani saá¹…khÄ• re samanu
saá¹…khÄ• resu attÄ• naá¹ƒ samanupassati; api ca kho viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupa
viÃ±Ã±Ä• á¹‡avantaá¹ƒ attÄ• naá¹ƒ, api ca kho attani viÃ±Ã±Ä• á¹‡aá¹ƒ, api ca kho viÃ±Ã±
samanupassati. yÄ• kho pana sÄ• , bhikkhave, samanupassanÄ• saá¹…khÄ• ro so. so pa
... pe ... kiá¹ƒpabhavo? avijjÄ• samphassajena, bhikkhave, vedayite phuá¹-á¹-hassa assutav
uppannÄ• taá¹‡hÄ• ; tatojo so saá¹…khÄ• ro. iti kho, bhikkhave, sopi saá¹…khÄ• ro anicco
paá¹-iccasamuppanno. sÄ• pi taá¹‡hÄ• ... sÄ• pi vedanÄ• ... sopi phasso \Be II 81/ ... sÄ•
saá¹…khatÄ• paá¹-iccasamuppannÄ• . evaá¹ƒ kho, bhikkhave, jÄ• nato evaá¹ƒ passato an
hoti.

``na heva kho rÅ«paá¹ƒ attato samanupassati, na vedanaá¹ƒ attato samanupassati, na saÃ
saá¹…khÄ• re ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati; api ca kho evaá¹ƒdiá¹-á¹-hi ho
loko, so pecca bhavissÄ• mi nicco dhuvo sassato avipariá¹‡Ä• madhammoâ€™ ti. yÄ• kho
bhikkhave, sassatadiá¹-á¹-hi saá¹…khÄ• ro so. so pana saá¹…khÄ• ro kiá¹ƒnidÄ• no ... pe .
bhikkhave, jÄ• nato evaá¹ƒ passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti.

``na heva kho rÅ«paá¹ƒ attato samanupassati, na vedanaá¹ƒ \Ee III 99/ ... na saÃ±Ã±aá¹ƒ .
... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati; nÄ• pi evaá¹ƒdiá¹-á¹-hi hoti --- `so attÄ• \Ne
pecca bhavissÄ• mi nicco dhuvo sassato avipariá¹‡Ä• madhammoâ€™ ti. api ca kho evaá¹ƒ
cassaá¹ƒ no ca me siyÄ• nÄ• bhavissaá¹ƒ na me bhavissatÄ«â€™ ti. yÄ• kho pana sÄ• , b
saá¹…khÄ• ro so. so pana saá¹…khÄ• ro kiá¹ƒnidÄ• no kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpa
avijjÄ• samphassajena, bhikkhave, vedayitena phuá¹-á¹-hassa assutavato puthujjanassa up
so saá¹…khÄ• ro. iti kho, bhikkhave, sopi saá¹…khÄ• ro anicco ... pe ... evampi kho, bhikkh
passato anantarÄ• Ä• savÄ• naá¹ƒ khayo hoti.

``na heva kho rÅ«paá¹ƒ attato samanupassati, na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na saá¹.
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati ... pe ... na viÃ±Ã±Ä• á¹‡asmiá¹ƒ attato samanupas
evaá¹ƒdiá¹-á¹-hi hoti --- `so attÄ• so loko, so pecca bhavissÄ• mi nicco dhuvo sassato avipa
ti; nÄ• pi evaá¹ƒdiá¹-á¹-hi hoti --- `no cassaá¹ƒ no ca me siyÄ• nÄ• bhavissaá¹ƒ na me bhav
kho kaá¹…khÄ« hoti \Se III 121/ vicikicchÄ« aniá¹-á¹-haá¹…gato saddhamme. yÄ• kho pan
kaá¹…khitÄ• vicikicchitÄ• aniá¹-á¹-haá¹…gatatÄ• saddhamme saá¹…khÄ• ro so. so pana
kiá¹ƒsamudayo kiá¹ƒjÄ• tiko kiá¹ƒpabhavo? avijjÄ• samphassajena, bhikkhave, vedayitena
puthujjanassa uppannÄ• taá¹‡hÄ• ; tatojo so saá¹…khÄ• ro. iti kho, bhikkhave, sopi saá¹…
\Be II 82/ paá¹-iccasamuppanno. sÄ• pi taá¹‡hÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamupp
saá¹…khatÄ• paá¹-iccasamuppannÄ• . sopi phasso anicco saá¹…khato paá¹-iccasamuppa
saá¹…khatÄ• paá¹-iccasamuppannÄ• . evaá¹ƒ kho, bhikkhave, jÄ• nato evaá¹ƒ passato an
hotÄ«â€™â€™ ti. navamaá¹ƒ.

10. puá¹‡á¹‡amasuttaá¹ƒ

<82> ekaá¹ƒ \Ee III 100/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me mig
bhikkhusaá¹…ghena saddhiá¹ƒ. tena kho pana samayena bhagavÄ• tadahuposathe panna
puá¹‡á¹‡amÄ• ya rattiyÄ• bhikkhusaá¹…ghaparivuto ajjhokÄ• se nisinno hoti.

atha kho aÃ±Ã±ataro bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kari
tenaÃ±jaliá¹ƒ \Ne II 92/ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``puccheyyÄ• haá¹ƒ,
kiÃ±cideva {kaÃ±cideva (?) } desaá¹ƒ, sace me bhagavÄ• okÄ• saá¹ƒ karoti paÃ±hassa ve
ti? ``tena hi tvaá¹ƒ, bhikkhu, sake Ä• sane nisÄ«ditvÄ• puccha yadÄ• kaá¹…khasÄ«â€™â€
bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-issutvÄ• sake Ä• sane nisÄ«ditvÄ• bha
122/ --- ``ime nu kho, bhante, paÃ±cupÄ• dÄ• nakkhandhÄ• , seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ
vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkha
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhoâ€™â€™ ti.

``ime kho pana, bhikkhu, paÃ±cupÄ• dÄ• nakkhandhÄ• ; seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• n
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhoâ€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkh
abhinanditvÄ• anumoditvÄ• bhagavantaá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi ---

``ime kho pana, bhante, paÃ±cupÄ• dÄ• nakkhandhÄ• kiá¹ƒmÅ«lakÄ• â€™â€™ ti? ``ime l
paÃ±cupÄ• dÄ• nakkhandhÄ• chandamÅ«lakÄ• â€™â€™ ti ... pe ... taÃ±Ã±eva nu kho, bh
paÃ±cupÄ• dÄ• nakkhandhÄ• udÄ• hu aÃ±Ã±atra paÃ±cahi upÄ• dÄ• nakkhandhehi upÄ•
taÃ±Ã±eva upÄ• dÄ• naá¹ƒ te paÃ±cupÄ• dÄ• nakkhandhÄ• \Ee III 101/ nÄ• pi aÃ±Ã±atra
upÄ• dÄ• naá¹ƒ, api ca yo tattha chandarÄ• go taá¹ƒ tattha upÄ• dÄ• naâ€™â€™ nti. ``sÄ•
bhikkhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi ---

``siyÄ• \Be II 83/ pana, bhante, paÃ±cupÄ• dÄ• nakkhandhesu chandarÄ• gavemattatÄ• â
bhikkhÅ«â€™â€™ ti bhagavÄ• avoca --- ``idha, bhikkhu, ekaccassa evaá¹ƒ hoti --- `evaá¹ƒ
anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒvedano siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, evaá¹ƒsaÃ±Ã
evaá¹ƒsaá¹…khÄ• ro siyaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ \Se III 123/, evaá¹ƒviÃ±Ã±Ä• á¹‡o s
nti. evaá¹ƒ kho, bhikkhu, siyÄ• paÃ±cupÄ• dÄ• nakkhandhesu chandarÄ• gavemattatÄ• â€
bhanteâ€™â€™ ti kho so bhikkhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi ---

``kittÄ• vatÄ• nu kho, bhante, khandhÄ• naá¹ƒ khandhÄ• dhivacanaâ€™â€™ nti? ``yaá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , ayaá¹ƒ vuccati rÅ«pakkhandho. yÄ• kÄ• ci ve
saÃ±Ã±Ä• \Ne II 93/ ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• n

ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• , ayaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡akkhandho. ettÄ• vatÄ• kho, bhikkhu, khandhÄ•
khandhÄ• dhivacanaâ€™â€™ nti. ``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkhu ... pe ... apu

``ko nu kho, bhante, hetu ko paccayo rÅ«pakkhandhassa paÃ±Ã±Ä• panÄ• ya; ko hetu ko
paÃ±Ã±Ä• panÄ• ya; ko hetu ko paccayo saÃ±Ã±Ä• kkhandhassa paÃ±Ã±Ä• panÄ• ya; ko
saá¹…khÄ• rakkhandhassa paÃ±Ã±Ä• panÄ• ya; ko hetu ko paccayo viÃ±Ã±Ä• á¹‡akkhand
``cattÄ• ro kho, bhikkhu, mahÄ• bhÅ«tÄ• hetu, cattÄ• ro mahÄ• bhÅ«tÄ• paccayo rÅ«pakk
phasso hetu phasso paccayo vedanÄ• kkhandhassa paÃ±Ã±Ä• panÄ• ya. phasso hetu pha
paÃ±Ã±Ä• panÄ• ya. phasso \Ee III 102/ hetu \Se III 124/, phasso paccayo saá¹…khÄ• rakk
nÄ• marÅ«paá¹ƒ hetu, nÄ• marÅ«paá¹ƒ paccayo viÃ±Ã±Ä• á¹‡akkhandhassa paÃ±Ã±Ä• pa
bhanteâ€™â€™ ti kho so bhikkhu ... pe ... apucchi ---

``kathaá¹ƒ nu kho, bhante, sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™ ti? ``idha, bhikkhu, assutavÄ
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• na
sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati,
attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ ... attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani
viÃ±Ã±Ä• á¹‡asmiá¹ƒ \Be II 84/ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhu, sakkÄ• yadiá¹-á¹-hi h
``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkhu ... pe ... apucchi ---

``kathaá¹ƒ pana, bhante, sakkÄ• yadiá¹-á¹-hi na hotÄ«â€™â€™ ti? ``idha, bhikkhu, sutavÄ•
ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ«to, sappurisÄ• naá
sappurisadhammassa kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupass
attÄ• naá¹ƒ; na attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; na vedanaá¹ƒ ... na
saá¹…khÄ• re ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ
attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho, bhikk
hotÄ«â€™â€™ ti. ``sÄ• dhu \Se III 125/, bhanteâ€™â€™ ti kho so bhikkhu ... pe ... apucchi

``ko nu kho, bhante, rÅ«passa assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ; ko vedanÄ•
ko saá¹…khÄ• rÄ• naá¹ƒ ... ko viÃ±Ã±Ä• á¹‡assa assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹
bhikkhu, rÅ«paá¹ƒ paá¹-icc uppajjati sukhaá¹ƒ somanassaá¹ƒ --- ayaá¹ƒ rÅ«passa assÄ• do
aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ --- ayaá¹ƒ rÅ«passa Ä• dÄ«navo. yo rÅ«pa
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ rÅ«passa nissaraá¹‡aá¹ƒ. yaá¹ƒ vedanaá¹ƒ paá¹-icca
III 103/ paá¹-icca ... ye saá¹…khÄ• re paá¹-icca ... yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-icc uppajjat
somanassaá¹ƒ --- ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa assÄ• do. yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ d
vipariá¹‡Ä• madhammaá¹ƒ --- ayaá¹ƒ viÃ±Ã±Ä• á¹‡assa Ä• dÄ«navo. yo viÃ±Ã±Ä• á¹‡asmi
chandarÄ• gappahÄ• naá¹ƒ --- idaá¹ƒ viÃ±Ã±Ä• á¹‡assa nissaraá¹‡aâ€™â€™ nti. ``sÄ• dhu

bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• bhagavantaá¹ƒ uttariá¹ƒ paÃ±

``kathaá¹ƒ nu kho, bhante, jÄ• nato, kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ•
sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na hontÄ«â€™â€™ ti? ``
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ --- `netaá¹ƒ mama, nesoha
ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. yÄ• \Be II 85/ kÄ• ci vedan
kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ•
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ --- `netaá¹ƒ mama, nesohamasmi, na meso attÄ•
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ pass
saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ram

tena \Ne II 95/ kho pana samayena aÃ±Ã±atarassa bhikkhuno evaá¹ƒ cetaso parivitakko uc
bho rÅ«paá¹ƒ anattÄ• , vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ ana
kammÄ• ni kathamattÄ• naá¹ƒ {katamattÄ• naá¹ƒ (Ee), kammattÄ• naá¹ƒ (Se Ke Katthaci) }
kho bhagavÄ• tassa bhikkhuno cetasÄ• ceto parivitakkamaÃ±Ã±Ä• ya bhikkhÅ« Ä• mante

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, vijjati yaá¹ƒ idhekacco moghapuriso avidvÄ• avij
taá¹‡hÄ• dhipateyyena cetasÄ• satthusÄ• sanaá¹ƒ atidhÄ• vitabbaá¹ƒ maÃ±Ã±eyya. iti kira
vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . anattakatÄ• ni ka
kathamattÄ• naá¹ƒ phusissantÄ«ti? paá¹-ipucchÄ• vinÄ«tÄ• kho me tumhe, bhikkhave, tatr
dhammesu.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ v
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

``dve khandhÄ• taÃ±Ã±eva siyaá¹ƒ, adhivacanaÃ±ca hetunÄ• .

sakkÄ• yena duve vuttÄ• , assÄ• daviÃ±Ã±Ä• á¹‡akena ca.

ete dasavidhÄ• vuttÄ• , hoti bhikkhu pucchÄ• yÄ• â€™â€™ ti || dasamaá¹ƒ.

khajjanÄ«yavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

assÄ• do \Ne II 96/ \Be II 86/ dve samudayÄ• , arahantehi apare dve.

sÄ«ho khajjanÄ« piá¹‡á¸• olyaá¹ƒ, pÄ• lileyyena puá¹‡á¹‡amÄ• ti ||

9. theravaggo

1. Ä• nandasuttaá¹ƒ

<83> sÄ• vatthinidÄ• naá¹ƒ \Se III 128/ \Ee III 105/. tatra kho Ä• yasmÄ• Ä• nando bhikkhÅ
``Ä• vuso, bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä• nan
Ä• nando etadavoca ---

``puá¹‡á¹‡o nÄ• ma, Ä• vuso, Ä• yasmÄ• mantÄ• á¹‡iputto {mantÄ• niputto (Katthaci Ce S
amhÄ• kaá¹ƒ navakÄ• naá¹ƒ sataá¹ƒ bahÅ«pakÄ• ro hoti. so amhe iminÄ• ovÄ• dena ovad
Ä• nanda, asmÄ«ti hoti, no anupÄ• dÄ• ya. kiÃ±ca upÄ• dÄ• ya asmÄ«ti hoti, no anupÄ• dÄ
asmÄ«ti hoti, no anupÄ• dÄ• ya. vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á
hoti, no anupÄ• dÄ• yaâ€™â€™ â€™.

``seyyathÄ• pi, Ä• vuso Ä• nanda, itthÄ« vÄ• puriso vÄ• daharo yuvÄ• maá¹‡á¸• anakajÄ
pariyodÄ• te acche vÄ• udakapatte sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no upÄ• dÄ
evameva kho, Ä• vuso Ä• nanda, rÅ«paá¹ƒ upÄ• dÄ• ya asmÄ«ti hoti, no anupÄ• dÄ• ya. v
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya asmÄ«ti hoti, no anupÄ• dÄ• ya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso Ä• nanda, `rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€
Ä• vusoâ€™. vedanÄ• ... saÃ±Ã±Ä• \Ne II 97/ ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ nic
ti? `aniccaá¹ƒ, Ä• vusoâ€™. tasmÄ• tiha ... pe ... evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ ittha
129/ pajÄ• nÄ• tÄ«ti. puá¹‡á¹‡o nÄ• ma Ä• vuso Ä• yasmÄ• mantÄ• á¹‡iputto amhÄ• kaá¹
sataá¹ƒ bahÅ«pakÄ• ro hoti. so amhe iminÄ• ovÄ• dena \Be II 87/ ovadati. idaÃ±ca pana m
mantÄ• á¹‡iputtassa dhammadesanaá¹ƒ sutvÄ• dhammo abhisamitoti. paá¹-hamaá¹ƒ.

2. tissasuttaá¹ƒ

<84> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena Ä• yasmÄ• tisso bhagavato pitucch
bhikkhÅ«naá¹ƒ evamÄ• roceti --- ``api me, Ä• vuso, madhurakajÄ• to viya kÄ• yo; disÄ• pi n
dhammÄ• pi maá¹ƒ na paá¹-ibhanti; thinamiddhaÃ±ca {thÄ«namiddhaÃ±ca (Ce Se Ke Ee) }

tiá¹-á¹-hati; anabhirato ca brahmacariyaá¹ƒ carÄ• mi; hoti ca me dhammesu vicikicchÄ• â€™

atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
bhante, tisso bhagavato pitucchÄ• putto sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evamÄ• roceti -
madhurakajÄ• to viya kÄ• yo; disÄ• pi me na pakkhÄ• yanti; dhammÄ• pi maá¹ƒ na paá¹-ib
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hati; anabhirato ca brahmacariyaá¹ƒ carÄ• mi; hoti ca me dha
vicikicchÄ• â€™â€™ â€™ ti.

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
bhikkhuá¹ƒ Ä• mantehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho so bhikkhu bhagavat
tisso tenupasaá¹…kami \Se III 130/; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ tissaá¹ƒ etadavo
Ä• vuso tissa, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• tisso ta
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekama
nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ tissaá¹ƒ bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tvaá¹ƒ, tis
\Ne II 98/ \Ee III 107/ bhikkhÅ«naá¹ƒ evamÄ• rocesi --- `api me, Ä• vuso, madhurakajÄ• to
hoti ca me dhammesu vicikicchÄ• â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹
avigatarÄ• gassa avigatacchandassa avigatapemassa avigatapipÄ• sassa avigatapariá¸·Ä•
tassa rÅ«passa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadoman
``evaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu \Be II 88/ sÄ• dhu, tissa! evaÃ±hetaá¹ƒ, tissa, hoti. yathÄ• taá¹ƒ rÅ«pe avigatarÄ
vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu avigatarÄ• gassa ... pe ... tesaá¹ƒ saá¹…kh
vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ
bhanteâ€™â€™.

``sÄ• dhu sÄ• dhu, tissa! evaÃ±hetaá¹ƒ, tissa, hoti. yathÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡e avigatarÄ
avigatacchandassa avigatapemassa avigatapipÄ• sassa avigatapariá¸·Ä• hassa avigatataá¹
viÃ±Ã±Ä• á¹‡assa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadom
``evaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu sÄ• dhu, tissa! evaÃ±hetaá¹ƒ, tissa, hoti. yathÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡e avigatarÄ
131/ kiá¹ƒ maÃ±Ã±asi, tissa, rÅ«pe vigatarÄ• gassa vigatacchandassa vigatapemassa vigat
vigatapariá¸·Ä• hassa vigatataá¹‡hassa, tassa rÅ«passa vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu sÄ• dhu, tissa! evaÃ±hetaá¹ƒ, tissa, hoti. yathÄ• taá¹ƒ rÅ«pe vigatarÄ• gassa ...
saÃ±Ã±Ä• ya ... saá¹…khÄ• resu vigatarÄ• gassa ... viÃ±Ã±Ä• á¹‡e vigatarÄ• gassa vigata

III 108/ vigatapipÄ• sassa vigatapariá¸·Ä• hassa vigatataá¹‡hassa tassa viÃ±Ã±Ä• á¹‡assa viparią¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ bhanteâ€™â€™.

``sÄ• dhu sÄ• dhu, tissa! evaÃ±hetaá¹ƒ, tissa, hoti. yathÄ• taá¹ƒ viÃ±Ã±Ä• á¹‡e vigatarÄ• maÃ±Ã±asi, tissa, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ 99/ ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™ bhanteâ€™â€™. tasmÄ• tiha ... pe ... evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti

``seyyathÄ• pi, tissa, dve purisÄ• --- eko puriso amaggakusalo, eko puriso maggakusalo. t amaggakusalo puriso amuá¹ƒ maggakusalaá¹ƒ purisaá¹ƒ maggaá¹ƒ puccheyya. so evaá¹ƒ purisa, ayaá¹ƒ maggo. tena muhuttaá¹ƒ gaccha. tena muhuttaá¹ƒ gantvÄ• dakkhissasi dve vÄ• maá¹ƒ muÃ±citvÄ• dakkhią¹‡aá¹ƒ gaá¹‡hÄ• hi. tena muhuttaá¹ƒ gaccha. tena muhutta tibbaá¹ƒ vanasaá¹‡á¸• aá¹ƒ. tena muhuttaá¹ƒ gaccha. tena muhuttaá¹ƒ gantvÄ• dakkhissas pallalaá¹ƒ \Se III 132/. tena muhuttaá¹ƒ gaccha. tena muhuttaá¹ƒ \Be II 89/ gantvÄ• dakkhis papÄ• taá¹ƒ. tena muhuttaá¹ƒ gaccha. tena muhuttaá¹ƒ gantvÄ• dakkhissasi samaá¹ƒ bhÅ ramaá¹‡Ä«yaâ€™â€™ â€™ nti.

``upamÄ• kho myÄ• yaá¹ƒ, tissa, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayaá¹ƒ cevettha att amaggakusaloâ€™ ti kho, tissa, puthujjanassetaá¹ƒ adhivacanaá¹ƒ. `puriso maggakusaloâ€ tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassa. `dvedhÄ• pathoâ€™ vicikicchÄ• yetaá¹ƒ adhivacanaá¹ƒ \Ee III 109/. `vÄ• mo maggoâ€™ ti kho, tissa, aá¹-á¹-haá micchÄ• maggassa adhivacanaá¹ƒ, seyyathidaá¹ƒ --- micchÄ• diá¹-á¹-hiyÄ• ... pe ... micch `dakkhią¹‡o maggoâ€™ ti kho, tissa, ariyassetaá¹ƒ aá¹-á¹-haá¹…gikassa maggassa adhiva --- sammÄ• diá¹-á¹-hiyÄ• ... pe ... sammÄ• samÄ• dhissa. `tibbo vanasaá¹‡á¸• oâ€™ ti kho adhivacanaá¹ƒ. `mahantaá¹ƒ ninnaá¹ƒ pallalaâ€™ nti kho, tissa, kÄ• mÄ• nametaá¹ƒ adhiva papÄ• toâ€™ ti kho, tissa, kodhÅ«pÄ• yÄ• sassetaá¹ƒ adhivacanaá¹ƒ. `samo bhÅ«mibhÄ• tissa, nibbÄ• nassetaá¹ƒ adhivacanaá¹ƒ. abhirama, tissa, abhirama, tissa! ahamovÄ• dena ahamanusÄ• saniyÄ• â€™â€™ ti {ahamÄ• misadhammÄ• nuggahena mamovÄ• dena man

idamavoca \Ne II 100/ bhagavÄ• . attamano Ä• yasmÄ• tisso bhagavato bhÄ• sitaá¹ƒ abhi

3. yamakasuttaá¹ƒ

<85> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto sÄ• vatthiyaá¹ƒ viharati jetavane \Se III 13 Ä• rÄ• me. tena kho pana samayena yamakassa nÄ• ma bhikkhuno evarÅ«paá¹ƒ pÄ• paka hoti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• khÄ«á¹‡Ä•

ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ ti.

assosuá¹ƒ kho sambahulÄ• bhikkhÅ« yamakassa kira nÄ• ma bhikkhuno evarÅ«paá¹ƒ pÄ•
uppannaá¹ƒ hoti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ•
kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ ti. atha kho te b
yamako \Be II 90/ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmatÄ• yamakena sa
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
bhikkhÅ« Ä• yasmantaá¹ƒ yamakaá¹ƒ etadavocuá¹ƒ ---

``saccaá¹ƒ kira te, Ä• vuso yamaka, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá
III 110/ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• khÄ«á¹‡Ä• savo bhikkhu
vinassati, na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``evaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, bha
Ä• jÄ• nÄ• mi --- `khÄ«á¹‡Ä• savo bhikkhu kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti pa
â€™ ti.

``mÄ• , Ä• vuso yamaka, evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi. na hi sÄ• dhu
na hi bhagavÄ• evaá¹ƒ vadeyya --- `khÄ«á¹‡Ä• savo bhikkhu kÄ• yassa bhedÄ• ucchijjati
maraá¹‡Ä• â€™â€™ â€™ ti. evampi kho Ä• yasmÄ• \Se III 134/ yamako tehi bhikkhÅ«hi v
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharati --- ``tathÄ•
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• khÄ«á¹‡Ä• savo bhikkhu kÄ• yas
na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ ti.

yato kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu Ä• yasmantaá¹ƒ yamakaá¹ƒ etasmÄ• pÄ• pakÄ• di
atha kho te bhikkhÅ« uá¹-á¹-hÄ• yÄ• sanÄ• yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kamiá
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavocuá¹ƒ --- ``yamakassa nÄ• ma, Ä• vuso sÄ• riputta,
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desita
khÄ«á¹‡Ä• savo bhikkhu kÄ• yassa bhedÄ• ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä•
sÄ• riputto yena yamako bhikkhu tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€
sÄ• riputto tuá¹‡hÄ«bhÄ• vena. atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá
yenÄ• yasmÄ• yamako tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• yamakena s
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ yamakaá¹ƒ etadavoca ---

``saccaá¹ƒ kira te, Ä• vuso yamaka, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• khÄ«á¹‡Ä• savo \Ee III 111/ bhik
ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``evaá¹ƒ \Be II 91/ khvÄ• h
bhagavatÄ• dhammaá¹ƒ \Se III 135/ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• khÄ«á¹‡Ä• savo bhik
ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™
Ä• vusoâ€™â€™. ``vedanÄ• niccÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, Ä• vusoâ€™â€™. tasmÄ• tiha ... pe ... evaá¹ƒ passaá¹ƒ ... pe
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, rÅ«paá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€
Ä• vusoâ€™â€™ \Ne II 102/ ... ``vedanaá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``n
``saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€
Ä• vusoâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, rÅ«pasmiá¹ƒ tathÄ• gatoti samanupassasÄ«â€
Ä• vusoâ€™â€™. ``aÃ±Ã±atra rÅ«pÄ•  tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no he
... aÃ±Ã±atra vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... aÃ±Ã±atra saÃ±Ã±Ä• ya ... saá¹…khÄ• r
saá¹…khÄ• rehi ... viÃ±Ã±Ä• á¹‡asmiá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no h
``aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä•  tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, Ä• v

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, rÅ«paá¹ƒ ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…
viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€

``taá¹ƒ \Se III 136/ \Ee III 112/ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, ayaá¹ƒ so arÅ«pÄ« ... av
... asaá¹…khÄ• ro ... aviÃ±Ã±Ä• á¹‡o tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá
ca te, Ä• vuso yamaka, diá¹-á¹-heva dhamme saccato thetato {tathato (Se Ke) } tathÄ• gate
{tathÄ• gate anupalabbhamÄ• ne (?) }, kallaá¹ƒ nu te taá¹ƒ veyyÄ• karaá¹‡aá¹ƒ --- `tathÄ• l
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• khÄ«á¹‡Ä• savo bhikkhu kÄ• yassa bhedÄ• u
paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti?

``ahu kho me taá¹ƒ, Ä• vuso sÄ• riputta, pubbe aviddasuno pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ;
sÄ• riputtassa dhammadesanaá¹ƒ sutvÄ• taÃ±ceva pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ pahÄ«na
abhisamitoâ€™â€™ ti.

``sace \Be II 92/ taá¹ƒ, Ä• vuso yamaka, evaá¹ƒ puccheyyuá¹ƒ --- `yo so, Ä• vuso yamaka,
khÄ«á¹‡Ä• savo so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• kiá¹ƒ hotÄ«â€™ ti? evaá¹ƒ puá
kinti byÄ• kareyyÄ• sÄ«â€™â€™ ti? ``sace maá¹ƒ, Ä• vuso, evaá¹ƒ puccheyyuá¹ƒ --- `yo so
arahaá¹ƒ khÄ«á¹‡Ä• savo so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• kiá¹ƒ hotÄ«â€™ ti? ev
evaá¹ƒ byÄ• kareyyaá¹ƒ --- `rÅ«paá¹ƒ kho, Ä• vuso, aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá
taá¹ƒ \Ne II 103/ niruddhaá¹ƒ tadatthaá¹…gataá¹ƒ. vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ
aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ taá¹ƒ niruddhaá¹ƒ tadatthaá¹…g
puá¹-á¹-hohaá¹ƒ \Se III 137/, Ä• vuso, evaá¹ƒ byÄ• kareyyaâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, Ä• vuso yamaka! tena hÄ• vuso, yamaka, upamaá¹ƒ te karissÄ• mi etas
bhiyyosomattÄ• ya Ã±Ä• á¹‡Ä• ya. seyyathÄ• pi, Ä• vuso yamaka, gahapati vÄ• gahapatip
mahÄ• bhogo; so ca Ä• rakkhasampanno. tassa kocideva puriso uppajjeyya anatthakÄ• mo
jÄ«vitÄ• voropetukÄ• mo. tassa evamassa \Ee III 113/ --- `ayaá¹ƒ kho gahapati vÄ• gahap
mahaddhano mahÄ• bhogo; so ca Ä• rakkhasampanno; nÄ• yaá¹ƒ {na hÄ• yaá¹ƒ (Se Ke) }
voropetuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ anupakhajja jÄ«vitÄ• voropeyyaâ€™ nti. so taá¹ƒ gahapa
vÄ• upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- `upaá¹-á¹-haheyyaá¹ƒ taá¹ƒ, bhanteâ€™ ti. tan
gahapatiputto vÄ• upaá¹-á¹-hÄ• peyya. so upaá¹-á¹-haheyya pubbuá¹-á¹-hÄ• yÄ« pacchÄ•
kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ«. tassa so gahapati vÄ• gahapati
saddaheyya {daheyya (Se Ke Ee Katthaci) }; suhajjatopi naá¹ƒ saddaheyya; tasmiÃ±ca viss
yadÄ• kho, Ä• vuso, tassa purisassa evamassa --- `saá¹ƒvissattho kho myÄ• yaá¹ƒ gahapa
vÄ• â€™ ti, atha naá¹ƒ rahogataá¹ƒ viditvÄ• tiá¹‡hena satthena jÄ«vitÄ• voropeyya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• vuso yamaka, yadÄ• hi so puriso amuá¹ƒ gahapatiá¹ƒ vÄ• ga
upasaá¹…kamitvÄ• evaá¹ƒ Ä• ha --- `upaá¹-á¹-haheyyaá¹ƒ taá¹ƒ, bhanteâ€™ ti, tadÄ• pi so
pana \Se III 138/ santaá¹ƒ na aÃ±Ã±Ä• si --- `vadhako meâ€™ ti. yadÄ• pi so upaá¹-á¹-haha
pacchÄ• nipÄ• tÄ« kiá¹ƒkÄ• rapaá¹-issÄ• vÄ« manÄ• pacÄ• rÄ« piyavÄ• dÄ«, tadÄ• pi so v
santaá¹ƒ \Be II 93/ na aÃ±Ã±Ä• si --- `vadhako meâ€™ ti. yadÄ• pi naá¹ƒ rahogataá¹ƒ viditv
jÄ«vitÄ• voropeti, tadÄ• pi so vadhakova. vadhakaÃ±ca pana santaá¹ƒ na aÃ±Ã±Ä• si --- `v
``evamÄ• vusoâ€™â€™ ti. ``evameva kho, Ä• vuso, assutavÄ• puthujjano ariyÄ• naá¹ƒ ad
akovido ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akov
rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«p
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato \Ee III 114/ samanu
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá

``so \Ne II 104/ aniccaá¹ƒ rÅ«paá¹ƒ `aniccaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• n
vedanaá¹ƒ `aniccÄ• vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. aniccaá¹ƒ saÃ±Ã±a
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. anicce saá¹…khÄ• re `aniccÄ• saá¹…khÄ• rÄ• â€™ ti y
aniccaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `aniccaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ•

``dukkhaá¹ƒ rÅ«paá¹ƒ `dukkhaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. dukkha
saÃ±Ã±aá¹ƒ ... dukkhe saá¹…khÄ• re ... dukkhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `dukkhaá¹ƒ viÃ±Ã±Ä
nappajÄ• nÄ• ti.

``anattaá¹ƒ rÅ«paá¹ƒ `anattÄ• rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. anattaá¹ƒ
... anattaá¹ƒ saÃ±Ã±aá¹ƒ ... anatte saá¹…khÄ• re ... anattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `anattaá¹ƒ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti.

``saá¹…khataá¹ƒ rÅ«paá¹ƒ `saá¹…khataá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ•
... saá¹…khataá¹ƒ saÃ±Ã±aá¹ƒ ... saá¹…khate saá¹…khÄ• re ... saá¹…khataá¹ƒ viÃ±Ã±Ä• á
viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti.

``vadhakaá¹ƒ rÅ«paá¹ƒ `vadhakaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. vadh
vedanÄ• â€™ ti ... vadhakaá¹ƒ saÃ±Ã±aá¹ƒ `vadhakÄ• saÃ±Ã±Ä• â€™ ti ... vadhake saá¹.
saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. vadhakaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `v
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti.

``so rÅ«paá¹ƒ upeti upÄ• diyati adhiá¹-á¹-hÄ• ti `attÄ• meâ€™ ti. vedanaá¹ƒ ... saÃ±Ã±aá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ upeti upÄ• diyati adhiá¹-á¹-hÄ• ti `attÄ• meâ€™ ti. tassime paÃ±cupÄ• d
upÄ• dinnÄ• dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti.

``sutavÄ• \Be II 94/ ca kho, Ä• vuso, ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ... pe ... sapp
na rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ attÄ• naá¹ƒ; na attani rÅ«paá¹ƒ, na rÅ
na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na saá¹…khÄ• re ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanu
viÃ±Ã±Ä• á¹‡avantaá¹ƒ attÄ• naá¹ƒ; na attani viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmiá¹ƒ a

``so \Ee III 115/ aniccaá¹ƒ rÅ«paá¹ƒ `aniccaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
\Ne II 105/ ... aniccaá¹ƒ saÃ±Ã±aá¹ƒ ... anicce saá¹…khÄ• re \Se III 140/ ... aniccaá¹ƒ viÃ±Ã
`aniccaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

``dukkhaá¹ƒ rÅ«paá¹ƒ `dukkhaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. dukkhaá¹ƒ
saÃ±Ã±aá¹ƒ ... dukkhe saá¹…khÄ• re ... dukkhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `dukkhaá¹ƒ viÃ±Ã±Ä
pajÄ• nÄ• ti.

``anattaá¹ƒ rÅ«paá¹ƒ `anattÄ• rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. anattaá¹ƒ ved
saÃ±Ã±aá¹ƒ ... anatte saá¹…khÄ• re ... anattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `anattÄ• viÃ±Ã±Ä• á¹‡
pajÄ• nÄ• ti.

``saá¹…khataá¹ƒ rÅ«paá¹ƒ `saá¹…khataá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. s
saá¹…khataá¹ƒ saÃ±Ã±aá¹ƒ ... saá¹…khate saá¹…khÄ• re ... saá¹…khataá¹ƒ viÃ±Ã±Ä• á¹‡
viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

``vadhakaá¹ƒ rÅ«paá¹ƒ `vadhakaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. vadhaka
vadhakaá¹ƒ saÃ±Ã±aá¹ƒ ... vadhake saá¹…khÄ• re ``vadhakÄ• saá¹…khÄ• rÄ• â€™â€™ t
vadhakaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `vadhakaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ•

``so rÅ«paá¹ƒ na upeti, na upÄ• diyati, nÄ• dhiá¹-á¹-hÄ• ti --- `attÄ• meâ€™ ti. vedanaá¹ƒ .
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ na upeti, na upÄ• diyati, nÄ• dhiá¹-á¹-hÄ• ti --- `attÄ• m
paÃ±cupÄ• dÄ• nakkhandhÄ• anupetÄ• anupÄ• dinnÄ• dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• y
``evametaá¹ƒ, Ä• vuso sÄ• riputta, hoti yesaá¹ƒ Ä• yasmantÄ• naá¹ƒ tÄ• disÄ• sabrahmac
atthakÄ• mÄ• ovÄ• dakÄ• anusÄ• sakÄ• . idaÃ±ca pana me Ä• yasmato \Se III 141/ sÄ• r
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™â€™ nti. tatiyaá¹ƒ.

4. anurÄ• dhasuttaá¹ƒ

<86> evaá¹ƒ \Ne II 106/ \Ee III 116/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liya
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena Ä• yasmÄ• anurÄ• dho bhagavato
araÃ±Ã±akuá¹-ikÄ• yaá¹ƒ viharati. atha kho sambahulÄ• aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• y
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmatÄ• anurÄ• dhena saddhiá¹ƒ samm
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho
paribbÄ• jakÄ• Ä• yasmantaá¹ƒ anurÄ• dhaá¹ƒ etadavocuá¹ƒ --- ``yo so, Ä• vuso anurÄ• d
paramapuriso paramapattipatto, taá¹ƒ tathÄ• gato imesu catÅ«su á¹-hÄ• nesu paÃ±Ã±Ä• pa
`hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `neva hoti na na hoti tathÄ• gato paraá¹ƒ m
vÄ• â€™â€™ ti?

evaá¹ƒ vutte, Ä• yasmÄ• anurÄ• dho te aÃ±Ã±atitthiye paribbÄ• jake etadavoca --- ``yo so
uttamapuriso paramapuriso paramapattipatto taá¹ƒ tathÄ• gato aÃ±Ã±atra imehi catÅ«hi á¹-
paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peti --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ,
maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `nev
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€™â€™ ti. evaá¹ƒ vutte, aÃ±Ã±atitthiyÄ• \Se I
Ä• yasmantaá¹ƒ anurÄ• dhaá¹ƒ etadavocuá¹ƒ --- ``so cÄ• yaá¹ƒ bhikkhu navo bhavissati ac
pana bÄ• lo abyattoâ€™â€™ ti. atha kho aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• Ä• yasmantaá¹ƒ
bÄ• lavÄ• dena ca apasÄ• detvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu.

atha \Ee III 117/ kho Ä• yasmato anurÄ• dhassa acirapakkantesu tesu aÃ±Ã±atitthiyesu pa
--- ``sace kho maá¹ƒ te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• uttariá¹ƒ paÃ±haá¹ƒ puccheyyuá¹ƒ
nu khvÄ• haá¹ƒ tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ vuttavÄ• dÄ« ceva bha
bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyaá¹ƒ, dhammassa cÄ• nudhammaá¹ƒ byÄ• kare
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti?

atha \Ne II 107/ kho Ä• yasmÄ• anurÄ• dho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• anurÄ• dho bhagavantaá¹ƒ etadavoca --- ``idhÄ• haá

avidÅ«re araÃ±Ã±akuá¹-ikÄ• yaá¹ƒ viharÄ• mi. atha kho, bhante, sambahulÄ• aÃ±Ã±atitthi
yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu \Be II 96/ ... pe ... maá¹ƒ etadavocuá¹ƒ --- `yo so, Ä• v
tathÄ• gato uttamapuriso paramapuriso paramapattipatto taá¹ƒ tathÄ• gato imesu catÅ«su á
paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peti --- hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na ho
neva \Se III 143/ hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ â€™ ti?

evaá¹ƒ vuttÄ• haá¹ƒ, bhante, te aÃ±Ã±atitthiye paribbÄ• jake etadavocaá¹ƒ --- ``yo so, Ä• v
uttamapuriso paramapuriso paramapattipatto, taá¹ƒ tathÄ• gato aÃ±Ã±atra imehi catÅ«hi á¹
paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peti --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ•
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ti. evaá¹ƒ vutte, bhante, te aÃ±Ã±atitthiyÄ•
etadavocuá¹ƒ --- `so cÄ• yaá¹ƒ bhikkhu na vo bhavissati acirapabbajito thero vÄ• pana bÄ•
kho maá¹ƒ, bhante, te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• navavÄ• dena bÄ• lavÄ• dena ca ap
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsuâ€™â€™.

``tassa \Ee III 118/ mayhaá¹ƒ, bhante, acirapakkantesu tesu aÃ±Ã±atitthiyesu paribbÄ• jake
`sace kho maá¹ƒ te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• uttariá¹ƒ paÃ±haá¹ƒ puccheyyuá¹ƒ. ka
khvÄ• haá¹ƒ tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ vuttavÄ• dÄ« ceva bhaga
bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyaá¹ƒ, dhammassa cÄ• nudhammaá¹ƒ byÄ• kare
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ â€™ ti?

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ \Se III 144/, bhanteâ€™â€™. ``v
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ
tasmÄ• tiha ... pe ... evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tiâ€™â

``taá¹ƒ \Ne II 108/ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«paá¹ƒ tathÄ• gatoti samanupassasÄ«â
bhanteâ€™â€™. ``vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ•
ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ \Be II 97/ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«pasmiá¹ƒ tathÄ• gatoti samanupassasÄ
hetaá¹ƒ, bhanteâ€™â€™. ``aÃ±Ã±atra rÅ«pÄ• tathÄ• gatoti samanupassasÄ«â€™â€™ ti?
``vedanÄ• ya ... pe ... aÃ±Ã±atra vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... aÃ±Ã±atra saÃ±Ã±Ä
... aÃ±Ã±atra saá¹…khÄ• rehi ... viÃ±Ã±Ä• á¹‡asmiá¹ƒ ... aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä• tathÄ
samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«paá¹ƒ ... vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• r

tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, ayaá¹ƒ so arÅ«pÄ« avedano asaÃ±Ã±Ä« asaá¹…khÄ
tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``ettha ca te, anurÄ• dha, diá¹-á¹-heva dhamme saccato thetato tathÄ• gate anupalabbhiya
taá¹ƒ veyyÄ• karaá¹‡aá¹ƒ --- `yo so, Ä• vuso, tathÄ• gato uttamapuriso paramapuriso param
III 145/ tathÄ• gato aÃ±Ã±atra imehi catÅ«hi \Ee III 119/ á¹-hÄ• nehi paÃ±Ã±Ä• payamÄ• no
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä
``no hetaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu sÄ• dhu, anurÄ• dha! pubbe cÄ• haá¹ƒ, anurÄ• dha, etarahi ca dukkhaÃ±ceva pa
nirodhaâ€™â€™ nti. catutthaá¹ƒ.

5. vakkalisuttaá¹ƒ

<87> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. ten
109/ Ä• yasmÄ• vakkali kumbhakÄ• ranivesane viharati Ä• bÄ• dhiko dukkhito bÄ• á¸·hagil
vakkali upaá¹-á¹-hÄ• ke Ä• mantesi --- ``etha tumhe, Ä• vuso, yena bhagavÄ• tenupasaá¹…
mama vacanena bhagavato pÄ• de sirasÄ• vandatha --- `vakkali, bhante, bhikkhu Ä• bÄ• d
bÄ• á¸·hagilÄ• no, so bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. evaÃ±ca vadetha --- `sÄ•
yena vakkali bhikkhu tenupasaá¹…kamatu; anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. ``
bhikkhÅ« Ä• yasmato vakkalissa paá¹-issutvÄ• yena \Be II 98/ bhagavÄ• tenupasaá¹…kam
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``vakkali, bhante, bhikkhu Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no, so bha
vandati; evaÃ±ca pana vadeti --- `sÄ• dhu kira, bhante, bhagavÄ• yena vakkali bhikkhu ten
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

atha \Se III 146/ kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yenÄ• yasmÄ• vak
\Ee III 120/ kho Ä• yasmÄ• vakkali bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na n
{samaÃ±cosi (Ce), samaÃ±copi (Se Ke) saá¹ƒ + dhÅ« + Ä« = samadhosi}. atha kho bhagav
vakkaliá¹ƒ etadavoca --- ``alaá¹ƒ, vakkali, mÄ• tvaá¹ƒ maÃ±cake samadhosi. santimÄ• ni Ä
tatthÄ• haá¹ƒ nisÄ«dissÄ• mÄ«â€™â€™ ti. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja
vakkaliá¹ƒ etadavoca --- ``kacci te, vakkali, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci d
paá¹-ikkamanti, no abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™
khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ; bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamoâ€™â€™ ti. ``kacci te, vakkali, na kiÃ±
vippaá¹-isÄ• roâ€™â€™ ti? ``taggha me, bhante, anappakaá¹ƒ kukkuccaá¹ƒ, anappako vipp

``kacci pana taá¹ƒ, vakkali, attÄ•  sÄ«lato na upavadatÄ«â€™â€™ ti? ``na kho maá¹ƒ, bhan
upavadatÄ«â€™â€™ ti. ``no ce kira taá¹ƒ, vakkali, attÄ• sÄ«lato upavadati; atha kiÃ±ca te
vippaá¹-isÄ• roâ€™â€™ ti? ``cirapaá¹-ikÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ dassanÄ• ya upa
me kÄ• yasmiá¹ƒ tÄ• vatikÄ• balamattÄ• , yÄ• vatÄ• haá¹ƒ {yÄ• haá¹ƒ (Ce), yÄ• yÄ• haá¹ƒ
dassanÄ• ya upasaá¹…kameyyaâ€™â€™ nti.

``alaá¹ƒ \Ne II 110/, vakkali, kiá¹ƒ te iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena? yo \Se III 147/ kho
dhammaá¹ƒ passati so maá¹ƒ passati; yo maá¹ƒ passati so dhammaá¹ƒ passati. dhammaÃ±
passati; maá¹ƒ passanto dhammaá¹ƒ passati.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, vakkali, rÅ«paá¹ƒ niccaá¹ƒ vÄ•  aniccaá¹ƒ vÄ• â€™â€™ ti? ``anic
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ \Be II 99/ nu taá¹ƒ s
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ
me attÄ• ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``tasmÄ• tiha ... pe ... evaá¹ƒ passaá¹ƒ ... pe ...
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ vakkaliá¹ƒ iminÄ• ovÄ• dena ovaditvÄ• uá¹-á¹-hÄ• y
pabbato tena pakkÄ• mi. atha kho Ä• yasmÄ• vakkali acirapakkantassa bhagavato upaá¹-á
``etha maá¹ƒ, Ä• vuso, maÃ±cakaá¹ƒ Ä• ropetvÄ• yena isigilipassaá¹ƒ kÄ• á¸·asilÄ• tenup
nÄ• ma mÄ• diso antaraghare kÄ• laá¹ƒ kattabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti? ``evamÄ•
Ä• yasmato vakkalissa paá¹-issutvÄ• Ä• yasmantaá¹ƒ vakkaliá¹ƒ maÃ±cakaá¹ƒ Ä• ropetvÄ
kÄ• á¸·asilÄ• tenupasaá¹…kamiá¹ƒsu. atha kho bhagavÄ• taÃ±ca rattiá¹ƒ taÃ±ca divÄ• va
pabbate vihÄ• si. atha \Se III 148/ kho dve devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantava
kevalakappaá¹ƒ gijjhakÅ«á¹-aá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu ...
aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho ekÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- ``va
vimokkhÄ• ya cetetÄ«â€™â€™ ti. aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca \Ne II 111/ --
suvimutto vimuccissatÄ«â€™â€™ ti. idamavocuá¹ƒ tÄ• devatÄ• yo. idaá¹ƒ vatvÄ• bhagava
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yiá¹ƒsu.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``etha tumhe, bhikk
bhikkhu tenupasaá¹…kamatha; upasaá¹…kamitvÄ• vakkaliá¹ƒ bhikkhuá¹ƒ evaá¹ƒ vadetha

`` `suá¹‡Ä• vuso tvaá¹ƒ, vakkali, bhagavato vacanaá¹ƒ dvinnaÃ±ca \Ee III 122/ devatÄ• naa
rattiá¹ƒ dve devatÄ• yo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ gijj
yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detv
ekamantaá¹ƒ á¹-hitÄ• kho, Ä• vuso, ekÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- vakkali, b

vimokkhÄ• ya cetetÄ«ti. aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- so hi nÅ«na, bhante
vimuccissatÄ«ti. bhagavÄ• ca taá¹ƒ, Ä• vuso vakkali, evamÄ• ha --- mÄ• bhÄ• yi, vakkali;
apÄ• pakaá¹ƒ te maraá¹‡aá¹ƒ bhavissati, apÄ• pikÄ• kÄ• lakiriyÄ• â€™â€™ â€™ ti. ``evaá
\Be II 100/ bhikkhÅ« \Se III 149/ bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• vakkali tenupasa
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ vakkaliá¹ƒ etadavocuá¹ƒ --- ``suá¹‡Ä• vuso vakkali, bh
dvinnaÃ±ca devatÄ• naâ€™â€™ nti.

atha kho Ä• yasmÄ• vakkali upaá¹-á¹-hÄ• ke Ä• mantesi --- ``etha maá¹ƒ, Ä• vuso, maÃ±c
nÄ• ma mÄ• diso ucce Ä• sane nisÄ«ditvÄ• tassa bhagavato sÄ• sanaá¹ƒ sotabbaá¹ƒ maÃ
``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato vakkalissa paá¹-issutvÄ• Ä• yasma
oropesuá¹ƒ. ``imaá¹ƒ, Ä• vuso, rattiá¹ƒ dve devatÄ• yo abhikkantÄ• ya rattiyÄ• ... pe ... eka
aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho, Ä• vuso, ekÄ• devatÄ• bhagavantaá¹ƒ etadavo
bhikkhu vimokkhÄ• ya cetetÄ«â€™ ti. aparÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- `so hi
vimuccissatÄ«â€™ ti. bhagavÄ• ca taá¹ƒ, Ä• vuso vakkali, evamÄ• ha --- `mÄ• bhÄ• yi, va
vakkali! apÄ• pakaá¹ƒ te maraá¹‡aá¹ƒ bhavissati, apÄ• pikÄ• kÄ• lakiriyÄ• â€™â€™ â€™ t
vacanena bhagavato pÄ• de sirasÄ• vandatha --- `vakkali, bhante, bhikkhu Ä• bÄ• dhiko du
so bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. evaÃ±ca vadetha --- `rÅ«paá¹ƒ aniccaá¹ƒ. tÄ
kaá¹…khÄ• mi. yadaniccaá¹ƒ taá¹ƒ dukkhanti na vicikicchÄ• mi. yadaniccaá¹ƒ dukkhaá¹ƒ vip
natthi me tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• ti na vicikicchÄ• mi. vedanÄ• \Ee III
bhante, na kaá¹…khÄ• mi \Ne II 112/. yadaniccaá¹ƒ taá¹ƒ dukkhanti na \Se III 150/ vicikicch
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, natthi me tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ v
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• aniccÄ• . tÄ• haá¹ƒ, bhante, na kaá¹…khÄ• mi. yadaniccaá¹ƒ
vicikicchÄ• mi. yadaniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, natthi me tattha chando
vÄ• ti na vicikicchÄ• mi. viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. tÄ• haá¹ƒ, bhante, na kaá¹…khÄ• mi.
dukkhanti na vicikicchÄ• mi. yadaniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, natthi me
vÄ• pemaá¹ƒ vÄ• ti na vicikicchÄ• mÄ«â€™â€™ â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho te
paá¹-issutvÄ• pakkamiá¹ƒsu. atha kho Ä• yasmÄ• vakkali acirapakkantesu tesu bhikkhÅ«s

atha kho te bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• ekama
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``vakkali, bhante, b
dukkhito bÄ• á¸·hagilÄ• no; so bhagavato \Be II 101/ pÄ• de sirasÄ• vandati; evaÃ±ca vade
aniccaá¹ƒ. tÄ• haá¹ƒ, bhante, na kaá¹…khÄ• mi. yadaniccaá¹ƒ taá¹ƒ dukkhanti na vicikicchÄ
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, natthi me tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ v
vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• \Se III 151/ ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ. tÄ• h
kaá¹…khÄ• mi. yadaniccaá¹ƒ taá¹ƒ dukkhanti na vicikicchÄ• mi. yadaniccaá¹ƒ dukkhaá¹ƒ vip
natthi me tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• ti na vicikicchÄ• mÄ«â€™â€™ â€™

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``Ä• yÄ• ma, bhikkhave, yena isigilipassaá¹ƒ k

tenupasaá¹…kamissÄ• ma; yattha vakkalinÄ• kulaputtena satthamÄ• haritaâ€™â€™ nti. ``
te bhikkhÅ« bhagavato paccassosuá¹ƒ. atha kho bhagavÄ• sambahulehi bhikkhÅ«hi saddh
kÄ• á¸·asilÄ• tenupasaá¹…kami. addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ vakkaliá¹ƒ dÅ«r
vivattakkhandhaá¹ƒ semÄ• naá¹ƒ.

tena \Ee III 124/ kho pana samayena dhÅ«mÄ• yitattaá¹ƒ timirÄ• yitattaá¹ƒ gacchateva puri
gacchati pacchimaá¹ƒ disaá¹ƒ, gacchati uttaraá¹ƒ disaá¹ƒ, gacchati dakkhiá¹‡aá¹ƒ disaá¹ƒ, g
disaá¹ƒ, gacchati adho \Ne II 113/ disaá¹ƒ, gacchati anudisaá¹ƒ. atha kho bhagavÄ• bhikkh
``passatha no tumhe, bhikkhave, etaá¹ƒ dhÅ«mÄ• yitattaá¹ƒ timirÄ• yitattaá¹ƒ gacchateva p
... gacchati anudisaâ€™â€™ nti. ``evaá¹ƒ, bhanteâ€™â€™. ``eso kho, bhikkhave, mÄ• ro p
kulaputtassa viÃ±Ã±Ä• á¹‡aá¹ƒ samanvesati {samannesati (Katthaci Ce Ee) } --- `kattha vak
viÃ±Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-hitaâ€™ nti? appatiá¹-á¹-hitena ca, bhikkhave, viÃ±Ã±Ä• á¹‡ena
parinibbutoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. assajisuttaá¹ƒ

<88> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. ten
Ä• yasmÄ• assaji kassapakÄ• rÄ• me viharati \Se III 152/ Ä• bÄ• dhiko dukkhito bÄ• á¸·hag
assaji upaá¹-á¹-hÄ• ke Ä• mantesi --- ``etha tumhe, Ä• vuso, yena bhagavÄ• tenupasaá¹…
mama vacanena bhagavato pÄ• de sirasÄ• vandatha --- `assaji, bhante, bhikkhu Ä• bÄ• dh
bÄ• á¸·hagilÄ• no. so bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. evaÃ±ca vadetha --- `sÄ•
\Be II 102/ yena assaji bhikkhu tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™
kho te bhikkhÅ« Ä• yasmato assajissa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒ
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``assaji, bhante, bhikkhu Ä• bÄ• dhiko ... pe ... sÄ• dhu kira, bhante, bhaga
bhikkhu tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti. adhivÄ• sesi bhagav

atha \Ee III 125/ kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ•
tenupasaá¹…kami. addasÄ• kho Ä• yasmÄ• assaji bhagavantaá¹ƒ dÅ«ratova Ä• gacchant
samadhosi. atha kho bhagavÄ• Ä• yasmantaá¹ƒ assajiá¹ƒ {Ä• yasmato assajissa (Ee Katth
``alaá¹ƒ, assaji, mÄ• tvaá¹ƒ maÃ±cake samadhosi. santimÄ• ni Ä• sanÄ• ni paÃ±Ã±attÄ• n
nisÄ«dissÄ• mÄ«â€™â€™ ti. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho bhagavÄ•
etadavoca --- ``kacci te, assaji, khamanÄ«yaá¹ƒ, kacci \Se III 153/ yÄ• panÄ«yaá¹ƒ ... pe ...
paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no abhikkamoâ€™â€™ ti?

``na \Ne II 114/ me, bhante, khamanÄ«yaá¹ƒ ... pe ... abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati n
``kacci te, assaji, na kiÃ±ci kukkuccaá¹ƒ na koci vippaá¹-isÄ• roâ€™â€™ ti? ``taggha me, bh
kukkuccaá¹ƒ anappako vippaá¹-isÄ• roâ€™â€™ ti. ``kacci pana taá¹ƒ, assaji, attÄ• sÄ«lato

ti? ``na kho maá¹ƒ, bhante, attÄ• sÄ«lato upavadatÄ«â€™â€™ ti. ``no ce kira taá¹ƒ, assaji,
upavadati, atha kiÃ±ca te kukkuccaá¹ƒ ko ca vippaá¹-isÄ• roâ€™â€™ ti? ``pubbe khvÄ• haá
passambhetvÄ• passambhetvÄ• kÄ• yasaá¹…khÄ• re viharÄ• mi, sohaá¹ƒ samÄ• dhiá¹ƒ
bhante, taá¹ƒ samÄ• dhiá¹ƒ appaá¹-ilabhato evaá¹ƒ hoti --- `no cassÄ• haá¹ƒ parihÄ• yÄ• m
assaji, samaá¹‡abrÄ• hmaá¹‡Ä• samÄ• dhisÄ• rakÄ• samÄ• dhisÄ• maÃ±Ã±Ä• tesaá¹ƒ t
evaá¹ƒ hoti --- `no cassu mayaá¹ƒ parihÄ• yÄ• mÄ• â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, assaji, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``anicc
pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee III 126/ ... pe ... tasmÄ• tiha ... pe ... evaá¹ƒ passaá¹ƒ ... pe ... n
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«ti. so sukhaá¹ƒ ce vedanaá¹ƒ vedayati {vediyati (Ce Ee) }, sÄ•
pajÄ• nÄ• ti. `anajjhositÄ• â€™ ti \Be II 103/ pajÄ• nÄ• ti. `anabhinanditÄ• â€™ ti pajÄ• nÄ•
vedanaá¹ƒ vedayati, sÄ• `aniccÄ• â€™ ti pajÄ• nÄ• ti. `anajjhositÄ• â€™ ti pajÄ• nÄ• ti. `an
pajÄ• nÄ• ti. adukkhamasukhaá¹ƒ ce vedanaá¹ƒ vedayati, sÄ• `aniccÄ• â€™ ti pajÄ• nÄ• ti
`anabhinanditÄ• â€™ ti pajÄ• nÄ• ti. so sukhaá¹ƒ ce vedanaá¹ƒ vedayati \Se III 154/, visaá¹
dukkhaá¹ƒ ce vedanaá¹ƒ vedayati, visaá¹ƒyutto naá¹ƒ vedayati; adukkhamasukhaá¹ƒ ce ved
visaá¹ƒyutto naá¹ƒ vedayati. so kÄ• yapariyantikaá¹ƒ ce vedanaá¹ƒ vedayamÄ• no `kÄ• yap
vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. jÄ«vitapariyantikaá¹ƒ ce vedanaá¹ƒ vedayamÄ• nÄ• e `jÄ
vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idh
anabhinanditÄ• ni sÄ«tÄ«bhavissantÄ«â€™ ti pajÄ• nÄ• ti.

``seyyathÄ• pi \Ne II 115/, assaji, telaÃ±ca paá¹-icca, vaá¹-á¹-iÃ±ca paá¹-icca, telappadÄ«p
tasseva telassa ca vaá¹-á¹-iyÄ• ca pariyÄ• dÄ• nÄ• anÄ• hÄ• ro nibbÄ• yeyya. evameva k
kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• n
jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• n
`kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• ni anabhinan
ti pajÄ• nÄ• tÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. khemakasuttaá¹ƒ

<89> ekaá¹ƒ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« kosambiyaá¹ƒ viharanti ghositÄ• rÄ
Ä• yasmÄ• khemako badarikÄ• rÄ• me viharati Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. a
bhikkhÅ« sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hitÄ• Ä• yasmantaá¹ƒ dÄ• sakaá¹
tvaá¹ƒ, Ä• vuso dÄ• saka, yena khemako bhikkhu tenupasaá¹…kama; upasaá¹…kamitvÄ•
bhikkhuá¹ƒ evaá¹ƒ vadehi --- `therÄ• taá¹ƒ, Ä• vuso khemaka, evamÄ• haá¹ƒsu --- kacci te
kacci yÄ• panÄ«yaá¹ƒ, kacci dukkhÄ• vedanÄ• paá¹-ikkamanti no abhikkamanti, paá¹-ikka
abhikkamoâ€™â€™ â€™ ti? ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• dÄ• sako therÄ• n
yenÄ• yasmÄ• khemako tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ khemaka
Ä• vuso \Be II 104/ khemaka, evamÄ• haá¹ƒsu --- `kacci te, Ä• vuso, khamanÄ«yaá¹ƒ ... pe

â€™ ti? ``na me, Ä• vuso, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ ... pe ... abhikkamosÄ• naá
paá¹-ikkamoâ€™â€™ ti.

atha kho Ä• yasmÄ• dÄ• sako yena therÄ• bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitv
``khemako, Ä• vuso, bhikkhu evamÄ• ha --- `na me, Ä• vuso, khamanÄ«yaá¹ƒ ... pe ... abhi
paÃ±Ã±Ä• yati no paá¹-ikkamoâ€™â€™ â€™ ti. ``ehi tvaá¹ƒ, Ä• vuso dÄ• saka, yena khem
upasaá¹…kamitvÄ• khemakaá¹ƒ bhikkhuá¹ƒ evaá¹ƒ vadehi --- `therÄ• taá¹ƒ, Ä• vuso khem
paÃ±cime, Ä• vuso, upÄ• dÄ• nakkhandhÄ• vuttÄ• bhagavatÄ• , seyyathidaá¹ƒ --- rÅ«pup
vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkha
II 116/. imesu Ä• yasmÄ• \Se III 156/ khemako paÃ±casu upÄ• dÄ• nakkhandhesu kiÃ±ci a
samanupassatÄ«â€™â€™ â€™ ti?

``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• dÄ• sako therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-iss
tenupasaá¹…kami; upasaá¹…kamitvÄ• ... pe ... therÄ• taá¹ƒ, Ä• vuso khemaka, evamÄ• h
Ä• vuso, upÄ• dÄ• nakkhandhÄ• vuttÄ• bhagavatÄ• , seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nak
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. imesu Ä• yasmÄ• khemako paÃ±casu upÄ• dÄ• nakk
attaniyaá¹ƒ vÄ• samanupassatÄ«â€™â€™ ti? ``paÃ±cime \Ee III 128/, Ä• vuso, upÄ• dÄ• n
bhagavatÄ• , seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• n
Ä• vuso, paÃ±casu upÄ• dÄ• nakkhandhesu na kiÃ±ci attaá¹ƒ vÄ• attaniyaá¹ƒ vÄ• saman

atha kho Ä• yasmÄ• dÄ• sako yena therÄ• bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitv
``khemako, Ä• vuso, bhikkhu evamÄ• ha --- `paÃ±cime, Ä• vuso, upÄ• dÄ• nakkhandhÄ• v
--- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. imesu khvÄ• ha
upÄ• dÄ• nakkhandhesu na kiÃ±ci attaá¹ƒ vÄ• attaniyaá¹ƒ vÄ• samanupassÄ• mÄ«â€™â
dÄ• saka, yena khemako bhikkhu tenupasaá¹…kama; upasaá¹…kamitvÄ• khemakaá¹ƒ bhi
`therÄ• taá¹ƒ, Ä• vuso khemaka, evamÄ• haá¹ƒsu --- paÃ±cime, Ä• vuso, upÄ• dÄ• nakkha
seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. n
imesu \Be II 105/ paÃ±casu \Se III 157/ upÄ• dÄ• nakkhandhesu kiÃ±ci attaá¹ƒ vÄ• attaniy
tenahÄ• yasmÄ• khemako arahaá¹ƒ khÄ«á¹‡Ä• savoâ€™â€™ â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• dÄ• sako therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-iss
... therÄ• taá¹ƒ, Ä• vuso khemaka, evamÄ• haá¹ƒsu --- ``paÃ±cime, Ä• vuso, upÄ• dÄ• nak
seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho; n
imesu paÃ±casu upÄ• dÄ• nakkhandhesu kiÃ±ci attaá¹ƒ vÄ• attaniyaá¹ƒ vÄ• samanupass
arahaá¹ƒ khÄ«á¹‡Ä• savoâ€™â€™ ti. ``paÃ±cime, Ä• vuso, upÄ• dÄ• nakkhandhÄ• vuttÄ•
rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. imesu khvÄ• haá¹
upÄ• dÄ• nakkhandhesu na kiÃ±ci attaá¹ƒ vÄ• attaniyaá¹ƒ vÄ• samanupassÄ• mi \Ne II 1
khÄ«á¹‡Ä• savo; api ca me, Ä• vuso, paÃ±casu upÄ• dÄ• nakkhandhesu `asmÄ«â€™ ti ad

na ca samanupassÄ• mÄ«â€™â€™ ti.

atha \Ee III 129/ kho Ä• yasmÄ• dÄ• sako yena therÄ• bhikkhÅ« ... pe ... there bhikkhÅ« e
``khemako, Ä• vuso, bhikkhu evamÄ• ha --- paÃ±cime, Ä• vuso, upÄ• dÄ• nakkhandhÄ• vu
--- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. imesu khvÄ• ha
upÄ• dÄ• nakkhandhesu na kiÃ±ci attaá¹ƒ vÄ• attaniyaá¹ƒ vÄ• samanupassÄ• mi, na cam
ca me \Se III 158/, Ä• vuso, paÃ±casu upÄ• dÄ• nakkhandhesu `asmÄ«â€™ ti adhigataá¹ƒ
samanupassÄ• mÄ«â€™â€™ ti.

``ehi tvaá¹ƒ, Ä• vuso dÄ• saka, yena khemako bhikkhu tenupasaá¹…kama; upasaá¹…kami
evaá¹ƒ vadehi --- `therÄ• taá¹ƒ, Ä• vuso khemaka, evamÄ• haá¹ƒsu --- yametaá¹ƒ, Ä• vuso
kimetaá¹ƒ asmÄ«ti vadesi? rÅ«paá¹ƒ asmÄ«ti vadesi, aÃ±Ã±atra rÅ«pÄ• asmÄ«ti vadesi, v
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ asmÄ«ti vadesi, aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä• asmÄ«t
khemaka, asmÄ«ti vadesi. kimetaá¹ƒ asmÄ«ti vadesÄ«â€™â€™ â€™ ti?

``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• dÄ• sako therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-issu
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ khemakaá¹ƒ etadavoca --- therÄ•
evamÄ• haá¹ƒsu --- ``yametaá¹ƒ, Ä• vuso \Be II 106/ khemaka, `asmÄ«â€™ ti vadesi, kimet
rÅ«paá¹ƒ `asmÄ«â€™ ti vadesi aÃ±Ã±atra rÅ«pÄ• `asmÄ«â€™ ti vadesi? vedanaá¹ƒ ... sa
... viÃ±Ã±Ä• á¹‡aá¹ƒ `asmÄ«â€™ ti vadesi aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä• `asmÄ«â€™ ti vade
khemaka, `asmÄ«â€™ ti vadesi, kimetaá¹ƒ `asmÄ«â€™ ti vadesiâ€™â€™ ti? ``alaá¹ƒ, Ä• v
sandhÄ• vanikÄ• ya! Ä• harÄ• vuso, daá¹‡á¸• aá¹ƒ; ahameva yena therÄ• bhikkhÅ« tenupa

atha kho Ä• yasmÄ• khemako daá¹‡á¸• amolubbha yena therÄ• bhikkhÅ« tenupasaá¹…ka
bhikkhÅ«hi saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ \Se III 159/ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ
nisÄ«di. ekamantaá¹ƒ \Ne II 118/ \Ee III 130/ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ khemakaá¹ƒ th
etadavocuá¹ƒ --- ``yametaá¹ƒ, Ä• vuso khemaka, `asmÄ«â€™ ti vadesi, kimetaá¹ƒ `asmÄ«â
`asmÄ«â€™ ti vadesi, aÃ±Ã±atra rÅ«pÄ• `asmÄ«â€™ ti vadesi? vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ `asmÄ«â€™ ti vadesi, aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä• `asmÄ«â€™ ti vadesi
`asmÄ«â€™ ti vadesi, kimetaá¹ƒ `asmÄ«â€™ ti vadesÄ«â€™â€™ ti? ``na khvÄ• haá¹ƒ, Ä•
vadÄ• mi; napi aÃ±Ã±atra rÅ«pÄ• `asmÄ«â€™ ti vadÄ• mi. na vedanaá¹ƒ ... na saÃ±Ã±aá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ `asmÄ«â€™ ti vadÄ• mi; napi aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä• `asmÄ«â€™ t
paÃ±casu upÄ• dÄ• nakkhandhesu `asmÄ«â€™ ti adhigataá¹ƒ `ayamahamasmÄ«â€™ ti na

``seyyathÄ• pi, Ä• vuso, uppalassa vÄ• padumassa vÄ• puá¹‡á¸• arÄ«kassa vÄ• gandho
`pattassa gandhoâ€™ ti vÄ• `vaá¹‡á¹‡assa {vaá¹‡á¸• assa (katthaci) } gandhoâ€™ ti vÄ• `
ti vÄ• sammÄ• nu kho so vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â
sammÄ• byÄ• karamÄ• no byÄ• kareyyÄ• â€™â€™ ti? `` `pupphassa gandhoâ€™ ti kho, Ä

byÄ• kareyyÄ• â€™â€™ ti. ``evameva khvÄ• haá¹ƒ, Ä• vuso, na rÅ«paá¹ƒ `asmÄ«â€™ ti v
`asmÄ«â€™ ti vadÄ• mi. na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na saá¹…khÄ• re ... na \Se III
`asmÄ«â€™ ti vadÄ• mi, napi aÃ±Ã±atra viÃ±Ã±Ä• á¹‡Ä• `asmÄ«â€™ ti vadÄ• mi. api ca
upÄ• dÄ• nakkhandhesu `asmÄ«â€™ ti adhigataá¹ƒ `ayamahamasmÄ«â€™ ti na ca samar

``kiÃ±cÄ• pi, Ä• vuso, ariyasÄ• vakassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«n
hoti --- `yo ca paÃ±casu upÄ• dÄ• nakkhandhesu anusahagato \Be II 107/ asmÄ«ti mÄ• no,
anusayo asamÅ«hato. so aparena samayena paÃ±casu upÄ• dÄ• nakkhandhesu udayabba
rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa \Ee III 131/ atthaá¹…gamo; iti vedanÄ• ... iti
saá¹…khÄ• rÄ• ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡as
tassimesu paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassino viharato yopissa ho
anusahagato `asmÄ«â€™ ti, mÄ• no `asmÄ«â€™ ti, chando `asmÄ«â€™ ti anusayo asamÅ
gacchati.

``seyyathÄ• pi \Ne II 119/, Ä• vuso, vatthaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ malaggahitaá¹ƒ. tamenaá
rajakassa anupadajjuá¹ƒ. tamenaá¹ƒ rajako Å«se vÄ• khÄ• re vÄ• gomaye vÄ• sammadd
kiÃ±cÄ• pi taá¹ƒ hoti vatthaá¹ƒ parisuddhaá¹ƒ pariyodÄ• taá¹ƒ, atha khvassa hoti yeva anus
khÄ• ragandho vÄ• gomayagandho vÄ• asamÅ«hato. tamenaá¹ƒ rajako sÄ• mikÄ• naá¹ƒ
gandhaparibhÄ• vite karaá¹‡á¸• ake nikkhipanti. yopissa hoti anusahagato Å«sagandho \Se
khÄ• ragandho vÄ• gomayagandho vÄ• asamÅ«hato, sopi samugghÄ• taá¹ƒ gacchati. eva
ariyasÄ• vakassa paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni pahÄ«nÄ• ni bhavanti, atha khv
upÄ• dÄ• nakkhandhesu anusahagato `asmÄ«â€™ ti, mÄ• no `asmÄ«â€™ ti, chando `asm
aparena samayena paÃ±casu upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassÄ« viharati. `it
samudayo, iti rÅ«passa atthaá¹…gamo; iti vedanÄ• ... iti saÃ±Ã±Ä• ... iti saá¹…khÄ• rÄ• ..
viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™
upÄ• dÄ• nakkhandhesu udayabbayÄ• nupassino viharato yopissa hoti paÃ±casu upÄ• dÄ•
`asmÄ«â€™ ti, mÄ• no `asmÄ«â€™ ti, chando `asmÄ«â€™ ti anusayo asamÅ«hato, sopi s
ti.

evaá¹ƒ vutte, therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ khemakaá¹ƒ etadavocuá¹ƒ --- ``na kho {na
mayaá¹ƒ Ä• yasmantaá¹ƒ khemakaá¹ƒ \Ee III 132/ vihesÄ• pekhÄ• pucchimha, api cÄ• yas
bhagavato sÄ• sanaá¹ƒ vitthÄ• rena Ä• cikkhituá¹ƒ desetuá¹ƒ paÃ±Ã±Ä• petuá¹ƒ \Be II 108/
vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ. tayidaá¹ƒ Ä• yasmatÄ• khemakena tassa bhaga
vitthÄ• rena Ä• cikkhitaá¹ƒ desitaá¹ƒ paÃ±Ã±Ä• pitaá¹ƒ paá¹-á¹-hapitaá¹ƒ vivaritaá¹ƒ vibhaji
uttÄ• nÄ«kataâ€™â€™ nti.

idamavoca Ä• yasmÄ• khemako. attamanÄ• therÄ• bhikkhÅ« Ä• yasmato khemakassa b
imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ \Se III 162/ bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• n

bhikkhÅ«naá¹ƒ anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsu, Ä• yasmato khemakassa c

8. channasuttaá¹ƒ

<90> ekaá¹ƒ \Ne II 120/ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« bÄ• rÄ• á¹‡asiyaá¹ƒ vih
atha kho Ä• yasmÄ• channo sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito avÄ• pura
Se Ke) } Ä• dÄ• ya vihÄ• rena vihÄ• raá¹ƒ upasaá¹…kamitvÄ• there bhikkhÅ« etadavoca --
Ä• yasmanto therÄ• , anusÄ• santu maá¹ƒ Ä• yasmanto therÄ• , karontu me Ä• yasmanto t
yathÄ• haá¹ƒ dhammaá¹ƒ passeyyaâ€™â€™ nti.

evaá¹ƒ vutte, therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ channaá¹ƒ etadavocuá¹ƒ --- ``rÅ«paá¹ƒ kh
aniccaá¹ƒ; vedanÄ• aniccÄ• ; saÃ±Ã±Ä• aniccÄ• ; saá¹…khÄ• rÄ• aniccÄ• ; viÃ±Ã±Ä• á¹
anattÄ• ; vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . sabbe s
dhammÄ• anattÄ• â€™â€™ ti.

atha kho Ä• yasmato channassa etadahosi --- ``mayhampi kho etaá¹ƒ evaá¹ƒ {mayhampi k
--- `rÅ«paá¹ƒ aniccaá¹ƒ, vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ an
anattÄ• , vedanÄ• \Ee III 133/ ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ
aniccÄ• , sabbe dhammÄ• anattÄ• â€™ ti. atha ca pana me sabbasaá¹…khÄ• rasamathe s
taá¹‡hÄ• kkhaye virÄ• ge nirodhe nibbÄ• ne cittaá¹ƒ na pakkhandati nappasÄ«dati na santi
paritassanÄ• upÄ• dÄ• naá¹ƒ uppajjati; paccudÄ• vattati mÄ• nasaá¹ƒ --- `atha ko carahi m
163/? na kho panevaá¹ƒ dhammaá¹ƒ passato hoti. ko nu kho me tathÄ• dhammaá¹ƒ desey
passeyyaâ€™â€™ nti.

atha kho Ä• yasmato channassa etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• Ä• nando kosambi
satthu ceva saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito \Be II 109/ ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«
Ä• yasmÄ• Ä• nando tathÄ• dhammaá¹ƒ desetuá¹ƒ yathÄ• haá¹ƒ dhammaá¹ƒ passeyyaá¹
tÄ• vatikÄ• vissaá¹-á¹-hi {vissatthi (?) }. yaá¹ƒnÅ«nÄ• haá¹ƒ yenÄ• yasmÄ• Ä• nando tenu
atha kho Ä• yasmÄ• channo senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya ye
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nanden
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• channo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca ---

``ekamidÄ• haá¹ƒ \Ne II 121/, Ä• vuso Ä• nanda, samayaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ viharÄ• r
khvÄ• haá¹ƒ, Ä• vuso, sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito avÄ• puraá¹‡aá¹
vihÄ• raá¹ƒ upasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• there bhikkhÅ« etadavocaá¹ƒ --- `ovada
therÄ• , anusÄ• santu maá¹ƒ Ä• yasmanto therÄ• , karontu me Ä• yasmanto therÄ• dhamm
dhammaá¹ƒ passeyyaâ€™ nti. evaá¹ƒ vutte maá¹ƒ, Ä• vuso, therÄ• bhikkhÅ« etadavocuá¹
channa, aniccaá¹ƒ; vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anicca

pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Se III 164/ anattÄ• . sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe dham

``tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `mayhampi kho etaá¹ƒ \Ee III 134/ evaá¹ƒ hoti --- ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, rÅ«paá¹ƒ anattÄ• , vedanÄ• ... saÃ±Ã±Ä• ... saá¹…k viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• . sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe dhammÄ• anattÄ• â€™ sabbasaá¹…khÄ• rasamathe sabbÅ«padhipaá¹-inissagge taá¹‡hÄ• kkhaye virÄ• ge nirodhe pakkhandati nappasÄ«dati na santiá¹-á¹-hati nÄ• dhimuccati. paritassanÄ• upÄ• dÄ• naá¹ƒ paccudÄ• vattati mÄ• nasaá¹ƒ --- `atha ko carahi me attÄ• â€™ ti? na kho panevaá¹ƒ dham kho me tathÄ• dhammaá¹ƒ deseyya yathÄ• haá¹ƒ dhammaá¹ƒ passeyyanti!

``tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• Ä• nando kosambiyaá¹ƒ satthu ceva saá¹ƒvaá¹‡á¹‡ito sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ, pah tathÄ• dhammaá¹ƒ desetuá¹ƒ yathÄ• haá¹ƒ dhammaá¹ƒ passeyyaá¹ƒ. atthi ca me Ä• yasm tÄ• vatikÄ• vissaá¹-á¹-hi. yaá¹ƒnÅ«nÄ• haá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kame Ä• yasmÄ• Ä• nando; anusÄ• satu maá¹ƒ, Ä• yasmÄ• Ä• nando; karotu me, Ä• yasmÄ• Ä yathÄ• haá¹ƒ dhammaá¹ƒ passeyyaâ€™â€™ nti.

``ettakenapi mayaá¹ƒ Ä• yasmato channassa attamanÄ• api nÄ• ma taá¹ƒ {attamanÄ• ab Ä• yasmÄ• channo Ä• vi akÄ• si khÄ«laá¹ƒ chindi {pabhindi (Ce Se Ke Ee) }. odahÄ• vuso, sotaá¹ƒ; bhabbosi {bhabbo tvaá¹ƒ (Katthaci) } dhammaá¹ƒ viÃ±Ã±Ä• tuâ€™â€™ nti. atha kh tÄ• vatakeneva {tÄ• vadeva (Ce) } uá¸·Ä• raá¹ƒ pÄ«tipÄ• mojjaá¹ƒ uppajji --- ``bhabbo kiras viÃ±Ã±Ä• tuâ€™â€™ nti.

``sammukhÄ• \Ne II 122/ metaá¹ƒ, Ä• vuso channa, bhagavato sutaá¹ƒ, sammukhÄ• ca p kaccÄ• nagottaá¹ƒ bhikkhuá¹ƒ ovadantassa --- dvayanissito khvÄ• yaá¹ƒ, kaccÄ• na, loko y atthitaÃ±ceva natthitaÃ±ca. lokasamudayaá¹ƒ kho, kaccÄ• na, yathÄ• bhÅ«taá¹ƒ sammapp natthitÄ• , sÄ• na hoti. lokanirodhaá¹ƒ kho, kaccÄ• na, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä atthitÄ• , sÄ• na hoti. upayupÄ• dÄ• nÄ• bhinivesavinibandho khvÄ• yaá¹ƒ, kaccÄ• na, loko upayupÄ• dÄ• naá¹ƒ cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayaá¹ƒ na upeti na upÄ• diya meâ€™ ti. dukkhameva uppajjamÄ• naá¹ƒ uppajjati, dukkhaá¹ƒ nirujjhamÄ• naá¹ƒ nirujjhatÄ vicikicchati. aparappaccayÄ• Ã±Ä• á¹‡amevassa ettha hoti. ettÄ• vatÄ• kho, kaccÄ• na, sa sabbamatthÄ«ti kho, kaccÄ• na, ayameko anto. sabbaá¹ƒ natthÄ«ti ayaá¹ƒ dutiyo anto. ete anupagamma majjhena tathÄ• gato dhammaá¹ƒ deseti --- avijjÄ• paccayÄ• saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijj asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho ... pe ... evametassa kevalassa dukkhakkhan ti.

``evametaá¹ƒ, Ä• vuso Ä• nanda, hoti yesaá¹ƒ Ä• yasmantÄ• naá¹ƒ tÄ• disÄ• sabrahmacÄ

atthakÄ• mÄ• ovÄ• dakÄ• anusÄ• sakÄ• . idaÃ±ca pana me Ä• yasmato Ä• nandassa dha
abhisamitoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. rÄ• hulasuttaá¹ƒ

<91> sÄ• vatthinidÄ• naá¹ƒ \Be II 111/. atha kho Ä• yasmÄ• rÄ• hulo yena bhagavÄ• tenu
upasaá¹…kamitvÄ• ... pe ... ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• hulo bhagavantaá¹ƒ
``kathaá¹ƒ nu kho, bhante, jÄ• nato kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• y
sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na hontÄ«â€™â€™ ti?

``yaá¹ƒ kiÃ±ci, rÄ• hula, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahid
vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
123/ ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• ... pe ... sabbaá¹ƒ viÃ±Ã
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
jÄ• nato evaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimitt
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• na hontÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyarÄ• hulasuttaá¹ƒ

<92> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• hulo bhagavantaá¹ƒ
kho, bhante, jÄ• nato kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ•
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagataá¹ƒ \Se III 167/ mÄ• nasaá¹ƒ hoti vidhÄ• sa
suvimuttaâ€™â€™ nti? ``yaá¹ƒ kiÃ±ci, rÄ• hula, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹
vÄ• ... pe ... yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ `netaá¹ƒ mama, nesohamasmi,
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ• vimutto hoti. yÄ•
saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatap
vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ
sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evameta
137/ sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ• vimutto hoti. evaá¹ƒ kho, rÄ• hula \Be II 11
imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramama
mÄ• nasaá¹ƒ hoti vidhÄ• samatikkantaá¹ƒ santaá¹ƒ suvimuttaâ€™â€™ nti. dasamaá¹ƒ.

theravaggo navamo.

tassuddÄ• naá¹ƒ ---

Ä• nando \Ne II 124/ tisso yamako, anurÄ• dho ca vakkali.

assaji khemako channo, rÄ• hulÄ• apare duve ||

10. pupphavaggo

1. nadÄ«suttaá¹ƒ

<93> sÄ• vatthinidÄ• naá¹ƒ \Se III 168/. ``seyyathÄ• pi, bhikkhave, nadÄ« pabbateyyÄ• oh
sÄ«ghasotÄ• . tassÄ• ubhosu tÄ«resu {ubhato tÄ«re (Ce), ubhato tÄ«resu (Se Ke) } kÄ• sÄ
naá¹ƒ ajjholambeyyuá¹ƒ; kusÄ• cepi jÄ• tÄ• assu, te naá¹ƒ ajjholambeyyuá¹ƒ; pabbajÄ• {b
jÄ• tÄ• assu, te naá¹ƒ ajjholambeyyuá¹ƒ; bÄ«raá¹‡Ä• cepi jÄ• tÄ• assu, te naá¹ƒ ajjholam
jÄ• tÄ• assu, te naá¹ƒ ajjholambeyyuá¹ƒ. tassÄ• puriso sotena vuyhamÄ• no kÄ• se cepi g
palujjeyyuá¹ƒ. so tatonidÄ• naá¹ƒ anayabyasanaá¹ƒ Ä• pajjeyya. kuse cepi gaá¹‡heyya, pab
bÄ«raá¹‡e cepi gaá¹‡heyya, rukkhe cepi gaá¹‡heyya, te palujjeyyuá¹ƒ \Ee III 138/. so tatoni
anayabyasanaá¹ƒ Ä• pajjeyya. evameva kho, bhikkhave, assutavÄ• puthujjano ariyÄ• naá¹
akovido ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akov
rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ; attani vÄ• rÅ«paá¹ƒ, rÅ«p
tassa taá¹ƒ rÅ«paá¹ƒ palujjati. so tatonidÄ• naá¹ƒ anayabyasanaá¹ƒ Ä• pajjati. vedanaá¹ƒ ..
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ
vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ \Se III 169/, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. tassa taá¹ƒ viÃ±
tatonidÄ• naá¹ƒ anayabyasanaá¹ƒ Ä• pajjati. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ
vÄ• â€™â€™ ti? ``aniccaá¹ƒ bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ•
vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ bhanteâ€™â€™. ``tasmÄ• tiha ... pe ... evaá¹ƒ
II 125/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. pupphasuttaá¹ƒ

<94> sÄ• vatthinidÄ• naá¹ƒ. ``nÄ• haá¹ƒ, bhikkhave, lokena vivadÄ• mi, lokova mayÄ• viva
dhammavÄ• dÄ« kenaci lokasmiá¹ƒ vivadati. yaá¹ƒ, bhikkhave, natthisammataá¹ƒ loke paá¹
taá¹ƒ `natthÄ«â€™ ti vadÄ• mi. yaá¹ƒ, bhikkhave, atthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ
`atthÄ«â€™ ti vadÄ• miâ€™â€™.

``kiÃ±ca, bhikkhave, natthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ, yamahaá¹ƒ `natthÄ«â€™
III 139/, bhikkhave, niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammaá¹ƒ natthisamma
paá¹‡á¸• itÄ• naá¹ƒ; ahampi taá¹ƒ `natthÄ«â€™ ti vadÄ• mi. vedanÄ• ... saÃ±Ã±Ä• ... saá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammaá¹ƒ natthisamma
ahampi taá¹ƒ `natthÄ«â€™ ti vadÄ• mi. idaá¹ƒ kho, bhikkhave, natthisammataá¹ƒ loke paá¹

taá¹ƒ `natthÄ«â€™ ti vadÄ• miâ€™â€™.

``kiÃ±ca, bhikkhave, atthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ, yamahaá¹ƒ `atthÄ«â€™ ti v
bhikkhave, aniccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ atthisammataá¹ƒ loke paá¹‡á¸•
`atthÄ«â€™ ti vadÄ• mi. vedanÄ• aniccÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ \Se III 170
vipariá¹‡Ä• madhammaá¹ƒ atthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ; ahampi taá¹ƒ `atthÄ«
bhikkhave, atthisammataá¹ƒ loke paá¹‡á¸• itÄ• naá¹ƒ; ahampi taá¹ƒ `atthÄ«â€™ ti vadÄ• m

``atthi, bhikkhave, loke lokadhammo, taá¹ƒ tathÄ• gato abhisambujjhati abhisameti; abhisam
abhisametvÄ• taá¹ƒ Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• n

``kiÃ±ca \Ne II 126/, bhikkhave, loke lokadhammo, taá¹ƒ tathÄ• gato abhisambujjhati abhisa
abhisambujjhitvÄ• abhisametvÄ• Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vib
rÅ«paá¹ƒ, bhikkhave, loke lokadhammo taá¹ƒ tathÄ• gato abhisambujjhati abhisameti. abhis
114/ abhisametvÄ• Ä• cikkhati deseti paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ

``yo, bhikkhave, tathÄ• gatena evaá¹ƒ Ä• cikkhiyamÄ• ne desiyamÄ• ne paÃ±Ã±apiyamÄ•
vivariyamÄ• ne \Ee III 140/ vibhajiyamÄ• ne uttÄ• nÄ«kariyamÄ• ne na jÄ• nÄ• ti na passati
bÄ• laá¹ƒ puthujjanaá¹ƒ andhaá¹ƒ acakkhukaá¹ƒ ajÄ• nantaá¹ƒ apassantaá¹ƒ kinti karomi! v
lokadhammo ... pe ... saÃ±Ã±Ä• , bhikkhave ... saá¹…khÄ• rÄ• , bhikkhave ... viÃ±Ã±Ä• á¹‡
lokadhammo taá¹ƒ tathÄ• gato abhisambujjhati abhisameti. abhisambujjhitvÄ• abhisametvÄ
paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti.

``yo, bhikkhave, tathÄ• gatena evaá¹ƒ Ä• cikkhiyamÄ• ne desiyamÄ• ne paÃ±Ã±apiyamÄ•
vivariyamÄ• ne vibhajiyamÄ• ne uttÄ• nÄ«kariyamÄ• ne na \Se III 171/ jÄ• nÄ• ti na passati
bÄ• laá¹ƒ puthujjanaá¹ƒ andhaá¹ƒ acakkhukaá¹ƒ ajÄ• nantaá¹ƒ apassantaá¹ƒ kinti karomi!

``seyyathÄ• pi, bhikkhave, uppalaá¹ƒ vÄ• padumaá¹ƒ vÄ• puá¹‡á¸• arÄ«kaá¹ƒ vÄ• udake
saá¹ƒvaá¸• á¸• haá¹ƒ udakÄ• accuggamma á¹-hÄ• ti {tiá¹-á¹-hantaá¹ƒ (Katthaci) } anupalitta
kho, bhikkhave, tathÄ• gato loke jÄ• to loke saá¹ƒvaá¸• á¸• ho lokaá¹ƒ abhibhuyya viharati a
lokenÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. pheá¹‡apiá¹‡á¸• Å«pamasuttaá¹ƒ

<95> ekaá¹ƒ samayaá¹ƒ bhagavÄ• ayujjhÄ• yaá¹ƒ {ayojjhÄ• yaá¹ƒ (Ce Ee) } viharati gaá¹.
tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi ---

``seyyathÄ• pi, bhikkhave, ayaá¹ƒ gaá¹…gÄ• nadÄ« mahantaá¹ƒ pheá¹‡apiá¹‡á¸• aá¹ƒ Ä•

puriso passeyya nijjhÄ• yeyya yoniso upaparikkheyya. tassa taá¹ƒ passato nijjhÄ• yato yoni
II 127/ rittakaÃ±Ã±eva khÄ• yeyya, tucchakaÃ±Ã±eva khÄ• yeyya, asÄ• rakaÃ±Ã±eva khÄ•
bhikkhave, pheá¹‡apiá¹‡á¸• e sÄ• ro? evameva kho, bhikkhave, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«
... pe ... yaá¹ƒ dÅ«re santike vÄ• taá¹ƒ bhikkhu \Ee III 141/ passati nijjhÄ• yati yoniso upapa
taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato rittakaÃ±Ã±eva khÄ• yati \Be II 115/, tuccha
asÄ• rakaÃ±Ã±eva khÄ• yati. kiÃ±hi siyÄ• , bhikkhave, rÅ«pe sÄ• ro?

``seyyathÄ• pi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubb
{udakabubbuá¸·aá¹ƒ (Ce Ee) } uppajjati ceva nirujjhati ca. tamenaá¹ƒ cakkhumÄ• puriso \Se
nijjhÄ• yeyya yoniso upaparikkheyya. tassa taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato
khÄ• yeyya, tucchakaÃ±Ã±eva khÄ• yeyya, asÄ• rakaÃ±Ã±eva khÄ• yeyya. kiÃ±hi siyÄ• , b
sÄ• ro? evameva kho, bhikkhave, yÄ• kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• ...
taá¹ƒ bhikkhu passati nijjhÄ• yati yoniso upaparikkhati. tassa taá¹ƒ passato nijjhÄ• yato yoni
rittakaÃ±Ã±eva khÄ• yati, tucchakaÃ±Ã±eva khÄ• yati, asÄ• rakaÃ±Ã±eva khÄ• yati. kiÃ±hi
vedanÄ• ya sÄ• ro?

``seyyathÄ• pi, bhikkhave, gimhÄ• naá¹ƒ pacchime mÄ• se á¹-hite majjhanhike kÄ• le marÄ
cakkhumÄ• puriso passeyya nijjhÄ• yeyya yoniso upaparikkheyya. tassa taá¹ƒ passato nijjh
upaparikkhato rittakaÃ±Ã±eva khÄ• yeyya, tucchakaÃ±Ã±eva khÄ• yeyya ... pe ... kiÃ±hi siy
marÄ«cikÄ• ya sÄ• ro? evameva kho, bhikkhave, yÄ• kÄ• ci saÃ±Ã±Ä• ... pe ....

``seyyathÄ• pi, bhikkhave, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ
kuá¹-hÄ• riá¹ƒ {kudhÄ• riá¹ƒ (Se Ke Katthaci) } Ä• dÄ• ya vanaá¹ƒ paviseyya. so tattha pass
kadalikkhandhaá¹ƒ ujuá¹ƒ navaá¹ƒ akukkukajÄ• taá¹ƒ {akukkajÄ• taá¹ƒ (Katthaci Ce Ee), ak
Ce), akukkujakajÄ• taá¹ƒ (Katthaci) }. tamenaá¹ƒ mÅ«le chindeyya; mÅ«le chetvÄ• agge ch
pattavaá¹-á¹-iá¹ƒ vinibbhujeyya. so tassa pattavaá¹-á¹-iá¹ƒ vinibbhujanto pheggumpi \Se III 1
nÄ• dhigaccheyya, kuto sÄ• raá¹ƒ! tamenaá¹ƒ cakkhumÄ• puriso passeyya nijjhÄ• yeyya y
taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato \Ee III 142/ rittakaÃ±Ã±eva khÄ• yeyya, tuc
khÄ• yeyya, asÄ• rakaÃ±Ã±eva \Ne II 128/ khÄ• yeyya. kiÃ±hi siyÄ• , bhikkhave, kadalikkha
bhikkhave, ye keci saá¹…khÄ• rÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• ... pe ... ye \Be II 116/
bhikkhu passati nijjhÄ• yati yoniso upaparikkhati. tassa taá¹ƒ passato nijjhÄ• yato yoniso up
rittakaÃ±Ã±eva khÄ• yati, tucchakaÃ±Ã±eva khÄ• yati, asÄ• rakaÃ±Ã±eva khÄ• yati. kiÃ±hi
saá¹…khÄ• resu sÄ• ro?

``seyyathÄ• pi, bhikkhave, mÄ• yÄ• kÄ• ro vÄ• mÄ• yÄ• kÄ• rantevÄ• sÄ« vÄ• catumahÄ
Ee) } mÄ• yaá¹ƒ vidaá¹ƒseyya. tamenaá¹ƒ cakkhumÄ• puriso passeyya nijjhÄ• yeyya yonis
taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato rittakaÃ±Ã±eva khÄ• yeyya, tucchakaÃ±Ã±
asÄ• rakaÃ±Ã±eva khÄ• yeyya. kiÃ±hi siyÄ• , bhikkhave, mÄ• yÄ• ya sÄ• ro? evameva kho

viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... yaá¹ƒ dÅ«re santike vÄ• , taá¹
nijjhÄ• yati yoniso upaparikkhati. tassa taá¹ƒ passato nijjhÄ• yato yoniso upaparikkhato ritta
khÄ• yati, tucchakaÃ±Ã±eva khÄ• yati, asÄ• rakaÃ±Ã±eva khÄ• yati. kiÃ±hi siyÄ• , bhikkha

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saá¹…khÄ• resupi \Se III 174/ ... viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ
vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• t

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ rÅ«paá¹ƒ, vedanÄ• bubbuá¸·Å«pamÄ• {bubbulÅ«pamÄ• (C

marÄ«cikÅ«pamÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• kadalÅ«pamÄ• .

mÄ• yÅ«pamaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, desitÄ• diccabandhunÄ• ||

``yathÄ• yathÄ• nijjhÄ• yati, yoniso upaparikkhati.

rittakaá¹ƒ tucchakaá¹ƒ hoti, yo naá¹ƒ passati yoniso ||

``imaÃ±ca \Ne II 129/ \Ee III 143/ kÄ• yaá¹ƒ Ä• rabbha, bhÅ«ripaÃ±Ã±ena desitaá¹ƒ.

pahÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ, rÅ«paá¹ƒ passatha {passetha (Ce) } chaá¸• á¸•

``Ä• yu \Be II 117/ usmÄ• ca viÃ±Ã±Ä• á¹‡aá¹ƒ, yadÄ• kÄ• yaá¹ƒ jahantimaá¹ƒ.

apaviddho {apaviá¹-á¹-ho (Se Ke) } tadÄ• seti, parabhattaá¹ƒ acetanaá¹ƒ ||

``etÄ• disÄ• yaá¹ƒ santÄ• no, mÄ• yÄ• yaá¹ƒ bÄ• lalÄ• pinÄ«.

vadhako esa akkhÄ• to, sÄ• ro ettha na vijjati ||

``evaá¹ƒ khandhe avekkheyya, bhikkhu Ä• raddhavÄ«riyo.

divÄ• vÄ• yadi vÄ• rattiá¹ƒ, sampajÄ• no paá¹-issato ||

``jaheyya sabbasaá¹ƒyogaá¹ƒ, kareyya saraá¹‡attano.

careyyÄ• dittasÄ«sova, patthayaá¹ƒ accutaá¹ƒ padaâ€™â€™ nti || tatiyaá¹ƒ.

4. gomayapiá¹‡á¸• asuttaá¹ƒ

<96> sÄ• vatthinidÄ• naá¹ƒ \Se III 175/. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá
nu kho, bhante, kiÃ±ci rÅ«paá¹ƒ yaá¹ƒ rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä
sassatisamaá¹ƒ tatheva á¹-hassati? atthi nu kho, bhante, kÄ• ci vedanÄ• yÄ• vedanÄ• nic
avipariá¹‡Ä• madhammÄ• sassatisamaá¹ƒ tatheva á¹-hassati? atthi nu kho, bhante, kÄ• ci
pe ... atthi nu kho, bhante, keci saá¹…khÄ• rÄ• ye saá¹…khÄ• rÄ• niccÄ• dhuvÄ• sassat
sassatisamaá¹ƒ tatheva á¹-hassanti? atthi nu kho, bhante, kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ
niccaá¹ƒ \Ee III 144/ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammaá¹ƒ sassatisamaá¹ƒ tath
``natthi kho, bhikkhu, kiÃ±ci rÅ«paá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipa
sassatisamaá¹ƒ tatheva á¹-hassati. natthi kho, bhikkhu, kÄ• ci vedanÄ• ... kÄ• ci saÃ±Ã±Ä•
... kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne II 130/, yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassata
avipariá¹‡Ä• madhammaá¹ƒ sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™â€™ ti.

atha kho bhagavÄ• parittaá¹ƒ gomayapiá¹‡á¸• aá¹ƒ pÄ• á¹‡inÄ• gahetvÄ• taá¹ƒ bhikkhuá
kho, bhikkhu, attabhÄ• vapaá¹-ilÄ• bho natthi nicco dhuvo sassato avipariá¹‡Ä• madhammo
á¹-hassati. ettako cepi, bhikkhu, attabhÄ• vapaá¹-ilÄ• bho abhavissa nicco dhuvo sassato \E
avipariá¹‡Ä• madhammo, nayidaá¹ƒ brahmacariyavÄ• so paÃ±Ã±Ä• yetha sammÄ• dukkha
bhikkhu, ettakopi attabhÄ• vapaá¹-ilÄ• bho \Se III 176/ natthi nicco dhuvo sassato avipariá¹‡
brahmacariyavÄ• so paÃ±Ã±Ä• yati sammÄ• dukkhakkhayÄ• ya.

``bhÅ«tapubbÄ• haá¹ƒ, bhikkhu, rÄ• jÄ• ahosiá¹ƒ khattiyo muddhÄ• vasitto. tassa mayhaá
khattiyassa muddhÄ• vasittassa caturÄ• sÄ«tinagarasahassÄ• ni ahesuá¹ƒ kusÄ• vatÄ« rÄ
mayhaá¹ƒ, bhikkhu, raÃ±Ã±o sato khattiyassa muddhÄ• vasittassa caturÄ• sÄ«tipÄ• sÄ• da
dhammapÄ• sÄ• dappamukhÄ• ni. tassa mayhaá¹ƒ, bhikkhu, raÃ±Ã±o sato khattiyassa mu
caturÄ• sÄ«tikÅ«á¹-Ä• gÄ• rasahassÄ• ni ahesuá¹ƒ mahÄ• byÅ«hakÅ«á¹-Ä• gÄ• rappamuk
{mahÄ• viyÅ«hakÅ«á¹-Ä• gÄ• rappamukhÄ• ni (DN II 263) }. tassa mayhaá¹ƒ, bhikkhu, raÃ±
muddhÄ• vasittassa caturÄ• sÄ«tipallaá¹…kasahassÄ• ni ahesuá¹ƒ dantamayÄ• ni sÄ• ram
goá¹‡akatthatÄ• ni paá¹-ikatthatÄ• ni paá¹-alikatthatÄ• ni kadalimigapavarapaccattharaá¹‡Ä
{kÄ• dalimigapavarapaccattharaá¹‡Ä• ni (Ce) } sauttaracchadÄ• ni ubhatolohitakÅ«padhÄ•
bhikkhu, raÃ±Ã±o sato khattiyassa muddhÄ• vasittassa caturÄ• sÄ«tinÄ• gasahassÄ• ni ah
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡addhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni uposat
mayhaá¹ƒ, bhikkhu, raÃ±Ã±o sato khattiyassa muddhÄ• vasittassa caturÄ• sÄ«tiassasahas
sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡addhajÄ• ni hemajÄ• lapaá¹-icchannÄ• ni \Se III
valÄ• hakaassarÄ• jappamukhÄ• ni. tassa mayhaá¹ƒ, bhikkhu, raÃ±Ã±o sato khattiyassa m

caturÄ• sÄ«tirathasahassÄ• ni ahesuá¹ƒ sovaá¹‡á¹‡Ä• laá¹…kÄ• rÄ• ni sovaá¹‡á¹‡addhajÄ
vejayantarathappamukhÄ• ni. tassa mayhaá¹ƒ, bhikkhu, raÃ±Ã±o sato khattiyassa muddhÄ
caturÄ• sÄ«timaá¹‡isahassÄ• ni ahesuá¹ƒ maá¹‡iratanappamukhÄ• ni. tassa mayhaá¹ƒ, bh
caturÄ• sÄ«tiitthisahassÄ• ni ahesuá¹ƒ subhaddÄ• devippamukhÄ• ni. tassa mayhaá¹ƒ, bhi
caturÄ• sÄ«tikhattiyasahassÄ• ni ahesuá¹ƒ anuyantÄ• ni pariá¹‡Ä• yakaratanappamukhÄ•
... pe ... caturÄ• sÄ«tidhenusahassÄ• ni ahesuá¹ƒ dukÅ«lasandanÄ• ni kaá¹ƒsÅ«padhÄ• ra
mayhaá¹ƒ, bhikkhu ... pe ... caturÄ• sÄ«tivatthakoá¹-isahassÄ• ni ahesuá¹ƒ khomasukhumÄ
kambalasukhumÄ• ni \Be II 119/ kappÄ• sikasukhumÄ• ni. tassa mayhaá¹ƒ, bhikkhu ... pe ..
caturÄ• sÄ«tithÄ• lipÄ• kasahassÄ• ni ahesuá¹ƒ; sÄ• yaá¹ƒ pÄ• taá¹ƒ bhattÄ• bhihÄ• ro ab

``tesaá¹ƒ kho pana, bhikkhu, caturÄ• sÄ«tiyÄ• nagarasahassÄ• naá¹ƒ ekaÃ±Ã±eva taá¹ƒ
tena samayena ajjhÄ• vasÄ• mi --- kusÄ• vatÄ« rÄ• jadhÄ• nÄ«. tesaá¹ƒ kho pana, bhikkhu
pÄ• sÄ• dasahassÄ• naá¹ƒ \Ee III 146/ ekoyeva so pÄ• sÄ• do hoti yamahaá¹ƒ tena samay
pÄ• sÄ• do. tesaá¹ƒ kho pana, bhikkhu, caturÄ• sÄ«tiyÄ• kÅ«á¹-Ä• gÄ• rasahassÄ• naá¹ƒ
kÅ«á¹-Ä• gÄ• raá¹ƒ hoti yamahaá¹ƒ tena samayena ajjhÄ• vasÄ• mi --- mahÄ• byÅ«haá¹ƒ k
pana, bhikkhu, caturÄ• sÄ«tiyÄ• pallaá¹…kasahassÄ• naá¹ƒ ekoyeva so pallaá¹…ko hoti y
paribhuÃ±jÄ• mi --- dantamayo vÄ• sÄ• ramayo vÄ• sovaá¹‡á¹‡amayo \Se III 178/ vÄ• rÅ
pana, bhikkhu, caturÄ• sÄ«tiyÄ• nÄ• gasahassÄ• naá¹ƒ ekoyeva so nÄ• go hoti yamahaá¹
--- uposatho nÄ• garÄ• jÄ• . tesaá¹ƒ kho pana, bhikkhu, caturÄ• sÄ«tiyÄ• assasahassÄ• na
yamahaá¹ƒ tena samayena abhiruhÄ• mi --- valÄ• hako assarÄ• jÄ• . tesaá¹ƒ kho pana, bhi
rathasahassÄ• naá¹ƒ ekoyeva so ratho hoti yamahaá¹ƒ tena samayena abhiruhÄ• mi --- vej
pana, bhikkhu, caturÄ• sÄ«tiyÄ• itthisahassÄ• naá¹ƒ ekÄ• yeva sÄ• itthÄ« hoti yÄ• maá¹ƒ
paccupaá¹-á¹-hÄ• ti --- khattiyÄ• nÄ« vÄ• velÄ• mikÄ• vÄ• . tesaá¹ƒ kho pana, bhikkhu, ca
vatthakoá¹-isahassÄ• naá¹ƒ ekaÃ±Ã±eva taá¹ƒ vatthayugaá¹ƒ hoti yamahaá¹ƒ tena samaye
khomasukhumaá¹ƒ vÄ• koseyyasukhumaá¹ƒ vÄ• kambalasukhumaá¹ƒ vÄ• kappÄ• sikasu
bhikkhu, caturÄ• sÄ«tiyÄ• thÄ• lipÄ• kasahassÄ• naá¹ƒ ekoyeva so thÄ• lipÄ• ko hoti yato
bhuÃ±jÄ• mi tadupiyaÃ±ca sÅ«peyyaá¹ƒ {sÅ«pabyaÃ±janaá¹ƒ (Se Ke) }. iti kho, bhikkhu, sa
atÄ«tÄ• niruddhÄ• vipariá¹‡atÄ• . evaá¹ƒ aniccÄ• kho, bhikkhu, saá¹…khÄ• rÄ• . evaá¹ƒ a
saá¹…khÄ• rÄ• . evaá¹ƒ anassÄ• sikÄ• kho, bhikkhu, saá¹…khÄ• rÄ• . yÄ• vaÃ±cidaá¹ƒ \E
sabbasaá¹…khÄ• resu nibbindituá¹ƒ, alaá¹ƒ virajjituá¹ƒ, alaá¹ƒ vimuccituâ€™â€™ nti. catut

5. nakhasikhÄ• suttaá¹ƒ

<97> sÄ• vatthinidÄ• naá¹ƒ \Ne II 132/ \Be II 120/. ekamantaá¹ƒ nisinno kho so bhikkhu \Se
bhagavantaá¹ƒ etadavoca --- ``atthi nu kho, bhante, kiÃ±ci rÅ«paá¹ƒ yaá¹ƒ rÅ«paá¹ƒ niccaá
sassataá¹ƒ avipariá¹‡Ä• madhammaá¹ƒ sassatisamaá¹ƒ tatheva á¹-hassati? atthi nu kho, bh
vedanÄ• niccÄ• dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• sassatisamaá¹ƒ tatheva á¹-
kÄ• ci saÃ±Ã±Ä• ... pe ... keci saá¹…khÄ• rÄ• , ye saá¹…khÄ• rÄ• niccÄ• dhuvÄ• sassat

sassatisamaá¹ƒ tatheva á¹-hassanti? atthi nu kho, bhante, kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ v
niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhammaá¹ƒ sassatisamaá¹ƒ tatheva á¹-hass
kho, bhikkhu, kiÃ±ci rÅ«paá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä•
sassatisamaá¹ƒ tatheva á¹-hassati. natthi kho, bhikkhu, kÄ• ci vedanÄ• ... kÄ• ci saÃ±Ã±Ä•
... pe ... kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ a
sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™â€™ ti.

atha kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá¹ƒ Ä• ropetvÄ• taá¹ƒ bhikkhuá
``ettakampi kho, bhikkhu, rÅ«paá¹ƒ natthi niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madh
tatheva á¹-hassati. ettakaá¹ƒ cepi, bhikkhu, rÅ«paá¹ƒ abhavissa niccaá¹ƒ dhuvaá¹ƒ sassata
avipariá¹‡Ä• madhammaá¹ƒ, nayidaá¹ƒ brahmacariyavÄ• so paÃ±Ã±Ä• yetha sammÄ• duk
bhikkhu, ettakampi rÅ«paá¹ƒ natthi niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡Ä• madhamma
brahmacariyavÄ• so paÃ±Ã±Ä• yati sammÄ• dukkhakkhayÄ• yaâ€™â€™.

``ettakÄ• pi \Ee III 148/ kho, bhikkhu, vedanÄ• natthi niccÄ• dhuvÄ• sassatÄ• avipariá¹‡
sassatisamaá¹ƒ \Se III 180/ tatheva á¹-hassati. ettakÄ• cepi, bhikkhu, vedanÄ• abhavissa
sassatÄ• avipariá¹‡Ä• madhammÄ• , na yidaá¹ƒ brahmacariyavÄ• so paÃ±Ã±Ä• yetha sam
kho, bhikkhu, ettakÄ• pi vedanÄ• natthi niccÄ• dhuvÄ• sassatÄ• avipariá¹‡Ä• madhamm
paÃ±Ã±Ä• yati sammÄ• dukkhakkhayÄ• ya.

``ettakÄ• pi kho, bhikkhu, saÃ±Ã±Ä• natthi ... pe ... ettakÄ• pi kho, bhikkhu, saá¹…khÄ• rÄ
II 133/ dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• sassatisamaá¹ƒ tatheva á¹-hassanti. e
saá¹…khÄ• rÄ• abhavissaá¹ƒsu niccÄ• dhuvÄ• sassatÄ• \Be II 121/ avipariá¹‡Ä• madha
brahmacariyavÄ• so paÃ±Ã±Ä• yetha sammÄ• dukkhakkhayÄ• ya. yasmÄ• ca kho, bhikkh
niccÄ• dhuvÄ• sassatÄ• avipariá¹‡Ä• madhammÄ• , tasmÄ• brahmacariyavÄ• so paÃ±Ã

``ettakampi kho, bhikkhu, viÃ±Ã±Ä• á¹‡aá¹ƒ natthi niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá¹‡
sassatisamaá¹ƒ tatheva á¹-hassati. ettakampi kho, bhikkhu, viÃ±Ã±Ä• á¹‡aá¹ƒ abhavissa ni
sassataá¹ƒ avipariá¹‡Ä• madhammaá¹ƒ, na yidaá¹ƒ brahmacariyavÄ• so paÃ±Ã±Ä• yetha s
ca kho, bhikkhu, ettakampi viÃ±Ã±Ä• á¹‡aá¹ƒ natthi niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ avipariá
brahmacariyavÄ• so paÃ±Ã±Ä• yati sammÄ• dukkhakkhayÄ• ya.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhikkhu, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``ani
``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ v
\Ee III 149/ bhanteâ€™â€™ ... pe ... ``tasmÄ• tiha ... pe ... evaá¹ƒ \Se III 181/ passaá¹ƒ ... p
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. suddhikasuttaá¹ƒ

<98> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoc
bhante, kiÃ±ci rÅ«paá¹ƒ, yaá¹ƒ rÅ«paá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ aviparià¹‡Ä• madha
tatheva á¹-hassati? atthi nu kho, bhante, kÄ• ci vedanÄ• ... pe ... kÄ• ci saÃ±Ã±Ä• ... keci s
kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ aviparià¹‡
sassatisamaá¹ƒ tatheva á¹-hassatÄ«â€™â€™ ti? ``natthi kho, bhikkhu, kiÃ±ci rÅ«paá¹ƒ yaá
dhuvaá¹ƒ sassataá¹ƒ \Ne II 134/ aviparià¹‡Ä• madhammaá¹ƒ sassatisamaá¹ƒ tatheva á¹-ha
bhikkhu, kÄ• ci vedanÄ• ... kÄ• ci saÃ±Ã±Ä• ... keci saá¹…khÄ• rÄ• ... kiÃ±ci viÃ±Ã±Ä• á
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ dhuvaá¹ƒ sassataá¹ƒ aviparià¹‡Ä• madhammaá¹ƒ sassatisamaa
ti. chaá¹-á¹-haá¹ƒ.

7. gaddulabaddhasuttaá¹ƒ

<99> sÄ• vatthinidÄ• naá¹ƒ. ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro. pubbÄ• koá¹-i n
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ sa
bhikkhave, samayo yaá¹ƒ mahÄ• samuddo ussussati visussati na \Be II 122/ bhavati; na tve
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ sa
antakiriyaá¹ƒ vadÄ• mi. hoti so, bhikkhave, samayo yaá¹ƒ sineru pabbatarÄ• jÄ• á¸• ayhati
na tevÄ• haá¹ƒ, bhikkhave, avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ \Ee III 150/ sattÄ• naá¹ƒ taá¹‡hÄ•
sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ \Se III 182/ dukkhassa antakiriyaá¹ƒ vadÄ• mi. hoti so, bhi
mahÄ• pathavÄ« á¸• ayhati vinassati na bhavati; na tevÄ• haá¹ƒ, bhikkhave, avijjÄ• nÄ«va
taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ dukkhassa antakiriyaá¹ƒ vad

``seyyathÄ• pi, bhikkhave, sÄ• gaddulabaddho {gaddÅ«labandho (Se Ke) } daá¸·he khÄ«le
upanibaddho tameva khÄ«laá¹ƒ vÄ• thambhaá¹ƒ vÄ• anuparidhÄ• vati anuparivattati; evam
assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« ... pe ... sappurisadhamme avinÄ«to rÅ«pa
... pe ... vedanaá¹ƒ attato samanupassati ... saÃ±Ã±aá¹ƒ attato samanupassati ... saá¹…khÄ
samanupassati ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• att
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. so rÅ«paÃ±Ã±eva anuparidhÄ• v
vedanaÃ±Ã±eva ... pe ... saÃ±Ã±aÃ±Ã±eva ... saá¹…khÄ• reyeva ... viÃ±Ã±Ä• á¹‡aÃ±Ã±ev
anuparivattati. so rÅ«paá¹ƒ anuparidhÄ• vaá¹ƒ anuparivattaá¹ƒ, vedanaá¹ƒ ... pe ... saÃ±Ã±
... viÃ±Ã±Ä• á¹‡aá¹ƒ anuparidhÄ• vaá¹ƒ anuparivattaá¹ƒ, na parimuccati rÅ«pamhÄ• , na pa
parimuccati saÃ±Ã±Ä• ya, na parimuccati saá¹…khÄ• rehi, na parimuccati viÃ±Ã±Ä• á¹‡am
jarÄ• maraá¹‡ena sokehi \Ne II 135/ paridevehi dukkhehi domanassehi upÄ• yÄ• sehi. `na p
ti vadÄ• miâ€™â€™.

``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ... pe ... sappurisadh
rÅ«paá¹ƒ attato \Se III 183/ samanupassati ... pe ... na vedanaá¹ƒ ... na saÃ±Ã±aá¹ƒ ... na s

viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ; na at
na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. so rÅ«paá¹ƒ nÄ• nuparidhÄ• vati nÄ• nuparivatta
... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• nuparidhÄ• vati nÄ• nuparivattati. so rÅ«paá¹ƒ a
ananuparivattaá¹ƒ, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ananu
ananuparivattaá¹ƒ; parimuccati rÅ«pamhÄ• , parimuccati vedanÄ• ya, parimuccati saÃ±Ã±Ä
saá¹…khÄ• rehi, parimuccati viÃ±Ã±Ä• á¹‡amhÄ• , parimuccati jÄ• tiyÄ• jarÄ• maraá¹‡ena
domanassehi upÄ• yÄ• sehi. `parimuccati dukkhasmÄ• â€™ ti vadÄ• mÄ«â€™â€™ ti. satta

8. dutiyagaddulabaddhasuttaá¹ƒ

<100> sÄ• vatthinidÄ• naá¹ƒ \Be II 123/ \Ee III 151/. ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒs
na paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ s
seyyathÄ• pi, bhikkhave, sÄ• gaddulabaddho daá¸·he khÄ«le vÄ• thambhe vÄ• upanibad
khÄ«laá¹ƒ vÄ• thambhaá¹ƒ vÄ• upagacchati; tiá¹-á¹-hati cepi tameva khÄ«laá¹ƒ vÄ• tham
upatiá¹-á¹-hati; nisÄ«dati cepi tameva khÄ«laá¹ƒ vÄ• thambhaá¹ƒ vÄ• upanisÄ«dati; nipajja
khÄ«laá¹ƒ vÄ• thambhaá¹ƒ vÄ• upanipajjati. evameva kho, bhikkhave, assutavÄ• puthujja
esohamasmi, eso me attÄ• â€™ ti samanupassati. vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ
`etaá¹ƒ mama, esohamasmi, eso me \Se III 184/ attÄ• â€™ ti samanupassati. so gacchati c
paÃ±cupÄ• dÄ• nakkhandhe upagacchati; tiá¹-á¹-hati cepi ime paÃ±cupÄ• dÄ• nakkhandhe
cepi ime paÃ±cupÄ• dÄ• nakkhandhe upanisÄ«dati; nipajjati cepi ime paÃ±cupÄ• dÄ• nakk
tasmÄ• tiha, bhikkhave, abhikkhaá¹‡aá¹ƒ sakaá¹ƒ cittaá¹ƒ paccavekkhitabbaá¹ƒ --- `dÄ«gha
136/ cittaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ rÄ• gena dosena mohenÄ• â€™ ti. cittasaá¹ƒkilesÄ• , bhik
saá¹ƒkilissanti; cittavodÄ• nÄ• sattÄ• visujjhanti.

``diá¹-á¹-haá¹ƒ vo, bhikkhave, caraá¹‡aá¹ƒ nÄ• ma cittaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™
bhikkhave, caraá¹‡aá¹ƒ nÄ• ma cittaá¹ƒ citteneva cittitaá¹ƒ. tenapi kho, bhikkhave, caraá¹‡e
cittaÃ±Ã±eva cittataraá¹ƒ. tasmÄ• tiha, bhikkhave, abhikkhaá¹‡aá¹ƒ sakaá¹ƒ cittaá¹ƒ paccav
`dÄ«gharattamidaá¹ƒ cittaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ rÄ• gena dosena mohenÄ• â€™ ti. cittasa
sattÄ• saá¹ƒkilissanti; cittavodÄ• nÄ• sattÄ• visujjhanti.

``nÄ• haá¹ƒ \Ee III 152/, bhikkhave, aÃ±Ã±aá¹ƒ ekanikÄ• yampi samanupassÄ• mi evaá¹ƒ c
bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• , tepi kho, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä
tehipi kho, bhikkhave, tiracchÄ• nagatehi pÄ• á¹‡ehi cittaÃ±Ã±eva cittataraá¹ƒ. tasmÄ• tiha,
abhikkhaá¹‡aá¹ƒ sakaá¹ƒ cittaá¹ƒ paccavekkhitabbaá¹ƒ --- `dÄ«gharattamidaá¹ƒ cittaá¹ƒ saá
rÄ• gena dosena mohenÄ• â€™ ti. cittasaá¹ƒkilesÄ• , bhikkhave, sattÄ• saá¹ƒkilissanti; citt
visujjhanti.

``seyyathÄ• pi \Se III 185/ \Be II 124/, bhikkhave, rajako vÄ• cittakÄ• rako vÄ• rajanÄ• ya v

haliddiyÄ• vÄ• nÄ«liyÄ• vÄ• maÃ±jiá¹-á¹-hÄ• ya {maÃ±jeá¹-á¹-hÄ• ya (Ce Se Ke), maÃ±j
suparimaá¹-á¹-he phalake vÄ• bhittiyÄ• vÄ• dussapaá¹-á¹-e vÄ• itthirÅ«paá¹ƒ vÄ• purisa
abhinimmineyya sabbaá¹…gapaccaá¹…giá¹ƒ; evameva kho, bhikkhave, assutavÄ• puthujja
abhinibbattento abhinibbatteti, vedanaÃ±Ã±eva ... pe ... saÃ±Ã±aÃ±Ã±eva ... saá¹…khÄ• re
viÃ±Ã±Ä• á¹‡aÃ±Ã±eva abhinibbattento abhinibbatteti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave,
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹.
... pe ... ``tasmÄ• tiha, bhikkhave, evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ
aá¹-á¹-hamaá¹ƒ.

9. vÄ• sijaá¹-asuttaá¹ƒ

<101> sÄ• vatthinidÄ• naá¹ƒ \Ne II 137/. ``jÄ• nato ahaá¹ƒ, bhikkhave, passato Ä• savÄ• na
ajÄ• nato no apassato. kiÃ±ca, bhikkhave, jÄ• nato kiá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hot
rÅ«passa samudayo, iti rÅ«passa atthaá¹…gamo; iti vedanÄ• ... iti saÃ±Ã±Ä• ... iti saá¹…k
viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa \Ee III 153/ atthaá
kho, bhikkhave, jÄ• nato evaá¹ƒ passato Ä• savÄ• naá¹ƒ khayo hotiâ€™â€™.

``bhÄ• vanÄ• nuyogaá¹ƒ ananuyuttassa, bhikkhave, bhikkhuno viharato kiÃ±cÄ• pi evaá¹ƒ
vata me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti, atha khvassa neva anupÄ•
III 186/ vimuccati. taá¹ƒ kissa hetu? `abhÄ• vitattÄ• â€™ tissa vacanÄ«yaá¹ƒ. kissa abhÄ• v
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ, abhÄ• vitattÄ• catunnaá¹ƒ sammappadhÄ• nÄ• naá
iddhipÄ• dÄ• naá¹ƒ, abhÄ• vitattÄ• paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ, abhÄ• vitattÄ• paÃ±can
abhÄ• vitattÄ• sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ, abhÄ• vitattÄ• ariyassa aá¹-á¹-haá¹…gika

``seyyathÄ• pi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa
na sammÄ• adhisayitÄ• ni, na sammÄ• pariseditÄ• ni, na sammÄ• paribhÄ• vitÄ• ni. kiÃ±
evaá¹ƒ icchÄ• uppajjeyya --- `aho, vata me \Be II 125/ kukkuá¹-apotakÄ• pÄ• danakhasikh
mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sotthinÄ• abhinibbhijjeyyuâ€™
kukkuá¹-apotakÄ• pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹
abhinibbhijjituá¹ƒ. taá¹ƒ kissa hetu? tathÄ• hi pana, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni
vÄ• dvÄ• dasa vÄ• ; tÄ• ni kukkuá¹-iyÄ• na sammÄ• adhisayitÄ• ni, na sammÄ• parisedit
paribhÄ• vitÄ• ni. evameva kho, bhikkhave, bhÄ• vanÄ• nuyogaá¹ƒ ananuyuttassa bhikkhun
icchÄ• uppajjeyya --- `aho, vata me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti,
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati. taá¹ƒ kissa hetu? `abhÄ• vitattÄ• â€™ tissa \Ne
kissa abhÄ• vitattÄ• ? abhÄ• vitattÄ• catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ ... pe ... \Se III
aá¹-á¹-haá¹…gikassa maggassa.

``bhÄ• vanÄ• nuyogaá¹ƒ anuyuttassa, bhikkhave, bhikkhuno viharato \Ee III 154/ kiÃ±cÄ• p

uppajjeyya --- `aho vata me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti, atha khv
cittaá¹ƒ vimuccati. taá¹ƒ kissa hetu? `bhÄ• vitattÄ• â€™ tissa vacanÄ«yaá¹ƒ. kissa bhÄ• vita
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ, bhÄ• vitattÄ• catunnaá¹ƒ sammappadhÄ• nÄ• naá¹
iddhipÄ• dÄ• naá¹ƒ, bhÄ• vitattÄ• paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ, bhÄ• vitattÄ• paÃ±canna
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ, bhÄ• vitattÄ• ariyassa aá¹-á¹-haá¹…gikassa maggassa.

``seyyathÄ• pi, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa
sammÄ• adhisayitÄ• ni, sammÄ• pariseditÄ• ni, sammÄ• paribhÄ• vitÄ• ni \Se III 188/. kiÃ
na evaá¹ƒ icchÄ• uppajjeyya --- `aho vata me kukkuá¹-apotakÄ• pÄ• danakhasikhÄ• ya vÄ
aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sotthinÄ• abhinibbhijjeyyuâ€™ nti, atha kho bhabbÄ• va te
pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸• akena vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• sott
kissa hetu? tathÄ• hi pana, bhikkhave, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ•
kukkuá¹-iyÄ• sammÄ• adhisayitÄ• ni, sammÄ• pariseditÄ• ni, sammÄ• paribhÄ• vitÄ• ni.
bhÄ• vanÄ• nuyogaá¹ƒ anuyuttassa bhikkhuno viharato kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppaj
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti, atha khvassa anupÄ• dÄ• ya Ä• sav
kissa hetu? `bhÄ• vitattÄ• â€™ tissa vacanÄ«yaá¹ƒ. kissa \Be II 126/ bhÄ• vitattÄ• ? bhÄ• v
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ ... pe ... bhÄ• vitattÄ• ariyassa aá¹-á¹-haá¹…gikassa maggassa.

``seyyathÄ• pi, bhikkhave, palagaá¹‡á¸• assa vÄ• palagaá¹‡á¸• antevÄ• sissa vÄ• vÄ• sija
aá¹…gulipadÄ• ni dissati aá¹…guá¹-á¹-hapadaá¹ƒ. no ca khvassa evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti
ajja vÄ• sijaá¹-assa khÄ«á¹‡aá¹ƒ, ettakaá¹ƒ hiyyo, ettakaá¹ƒ pareâ€™ ti. atha khvassa khÄ«
Ã±Ä• á¹‡aá¹ƒ hoti. evameva kho, bhikkhave, bhÄ• vanÄ• nuyogaá¹ƒ anuyuttassa \Ee III 155
kiÃ±cÄ• pi \Ne II 139/ na evaá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti --- `ettakaá¹ƒ vata me ajja Ä• savÄ• naá
ettakaá¹ƒ hiyyo, ettakaá¹ƒ pareâ€™ ti, atha khvassa khÄ«á¹‡e khÄ«á¹‡antveva Ã±Ä• á¹‡aá
bhikkhave, sÄ• muddikÄ• ya nÄ• vÄ• ya vettabandhanabaddhÄ• ya vassamÄ• sÄ• ni udake
ukkhittÄ• ya vÄ• tÄ• tapaparetÄ• ni vettabandhanÄ• ni. tÄ• ni pÄ• vusakena meghena abhi
appakasireneva paá¹-ippassambhanti \Se III 189/ pÅ«tikÄ• ni bhavanti; evameva kho, bhikk
bhÄ• vanÄ• nuyogaá¹ƒ anuyuttassa bhikkhuno viharato appakasireneva saá¹ƒyojanÄ• ni pa
bhavantÄ«â€™â€™ ti. navamaá¹ƒ.

10. aniccasaÃ±Ã±Ä• suttaá¹ƒ

<102> sÄ• vatthinidÄ• naá¹ƒ. ``aniccasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• sa
pariyÄ• diyati, sabbaá¹ƒ rÅ«parÄ• gaá¹ƒ pariyÄ• diyati, sabbaá¹ƒ bhavarÄ• gaá¹ƒ pariyÄ• d
pariyÄ• diyati, sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanatiâ€™â€™.

``seyyathÄ• pi, bhikkhave, saradasamaye kassako mahÄ• naá¹…galena kasanto sabbÄ• n
sampadÄ• lento kasati; evameva kho, bhikkhave, aniccasaÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«kat

pariyÄ• diyati, sabbaá¹ƒ rÅ«parÄ• gaá¹ƒ pariyÄ• diyati, sabbaá¹ƒ bhavarÄ• gaá¹ƒ pariyÄ• d
pariyÄ• diyati, sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, pabbajalÄ• yako pabbajaá¹ƒ lÄ• yitvÄ• agge gahetvÄ• odhunÄ
nicchoá¹-eti; evameva kho, bhikkhave, aniccasaÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• sabbaá
pariyÄ• diyati ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi \Be II 127/, bhikkhave, ambapiá¹‡á¸• iyÄ• vaá¹‡á¹-acchinnÄ• ya yÄ• ni \Ee
vaá¹‡á¹-apaá¹-ibandhÄ• ni sabbÄ• ni tÄ• ni tadanvayÄ• ni bhavanti; evameva kho, bhikkhav
bhÄ• vitÄ• ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo sabbÄ• tÄ• kÅ«á
II 140/ kÅ«á¹-asamosaraá¹‡Ä• , kÅ«á¹-aá¹ƒ tÄ• saá¹ƒ aggamakkhÄ• yati \Se III 190/; evame
aniccasaÃ±Ã±Ä• bhÄ• vitÄ• ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, ye keci mÅ«lagandhÄ• kÄ• á¸·Ä• nusÄ• rigandho tesaá¹ƒ agga
bhikkhave, aniccasaÃ±Ã±Ä• ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, ye keci sÄ• ragandhÄ• , lohitacandanaá¹ƒ tesaá¹ƒ aggamakkhÄ
bhikkhave, aniccasaÃ±Ã±Ä• ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, ye keci pupphagandhÄ• , vassikaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati
aniccasaÃ±Ã±Ä• ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, ye keci kuá¹-á¹-arÄ• jÄ• no {kuá¸• á¸• arÄ• jÄ• no (Ce) }, sabbet
anuyantÄ• bhavanti, rÄ• jÄ• tesaá¹ƒ cakkavatti aggamakkhÄ• yati; evameva kho, bhikkhav
... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, yÄ• kÄ• ci tÄ• rakarÅ«pÄ• naá¹ƒ pabhÄ• , sabbÄ• tÄ• candim
soá¸·asiá¹ƒ, candappabhÄ• tÄ• saá¹ƒ aggamakkhÄ• yati; evameva kho, bhikkhave, anicca
asmimÄ• naá¹ƒ samÅ«hanati.

``seyyathÄ• pi, bhikkhave, saradasamaye viddhe vigatavalÄ• hake deve Ä• dicco nataá¹ƒ a
Ä• kÄ• sagataá¹ƒ tamagataá¹ƒ abhivihacca bhÄ• sate ca tapate ca virocate ca; evameva kh
aniccasaÃ±Ã±Ä• bhÄ• vitÄ• bahulÄ«katÄ• sabbaá¹ƒ kÄ• marÄ• gaá¹ƒ pariyÄ• diyati, sab
pariyÄ• diyati, sabbaá¹ƒ bhavarÄ• gaá¹ƒ pariyÄ• diyati, sabbaá¹ƒ avijjaá¹ƒ pariyÄ• diyati, sa
samÅ«hanati.

``kathaá¹ƒ \Se III 191/ bhÄ• vitÄ• ca, bhikkhave, aniccasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«katÄ• kÄ• marÄ• gaá¹ƒ pariyÄ• diyati ... pe ... sabbaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanati? `iti rÅ«paá 128/ samudayo, iti \Ne II 141/ rÅ«passa atthaá¹…gamo; iti vedanÄ• ... iti saÃ±Ã±Ä• ... iti sa iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ kho, bhikkhave, aniccasaÃ±Ã±Ä• evaá¹ƒ bahulÄ«katÄ• sabbaá¹ƒ kÄ• marÄ• gaá¹ƒ pariyÄ rÅ«parÄ• gaá¹ƒ pariyÄ• diyati, sabbaá¹ƒ bhavarÄ• gaá¹ƒ pariyÄ• diyati, sabbaá¹ƒ avijjaá¹ƒ asmimÄ• naá¹ƒ samÅ«hanatÄ«â€™â€™ ti. dasamaá¹ƒ.

pupphavaggo dasamo.

tassuddÄ• naá¹ƒ ---

nadÄ« pupphaÃ±ca pheá¹‡aÃ±ca, gomayaÃ±ca nakhÄ• sikhaá¹ƒ.

suddhikaá¹ƒ dve ca gaddulÄ• , vÄ• sÄ«jaá¹-aá¹ƒ aniccatÄ• ti ||

majjhimapaá¹‡á¹‡Ä• sako samatto.

tassa majjhimapaá¹‡á¹‡Ä• sakassa vagguddÄ• naá¹ƒ ---

upayo arahanto ca, khajjanÄ« therasavhayaá¹ƒ.

pupphavaggena paá¹‡á¹‡Ä• sa, dutiyo tena vuccatÄ«ti ||

11. antavaggo

1. antasuttaá¹ƒ

<103> sÄ• vatthinidÄ• naá¹ƒ \Se III 192/. ``cattÄ• rome, bhikkhave, antÄ• . katame cattÄ• r 158/, sakkÄ• yasamudayanto, sakkÄ• yanirodhanto, sakkÄ• yanirodhagÄ• minippaá¹-ipada sakkÄ• yanto? paÃ±cupÄ• dÄ• nakkhandhÄ• tissa vacanÄ«yaá¹ƒ. katame paÃ±ca? seyyat rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, s viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho --- ayaá¹ƒ vuccati, bhikkhave, sakkÄ• yantoâ€™â€™.

``katamo \Ne II 142/ ca, bhikkhave, sakkÄ• yasamudayanto? yÄ• yaá¹ƒ taá¹‡hÄ• ponobha tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡h vuccati, bhikkhave, sakkÄ• yasamudayanto.

``katamo ca, bhikkhave, sakkÄ• yanirodhanto? yo tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• gan
mutti anÄ• layo --- ayaá¹ƒ vuccati, bhikkhave, sakkÄ• yanirodhanto.

``katamo ca, bhikkhave, sakkÄ• yanirodhagÄ• minippaá¹-ipadanto? ayameva ariyo aá¹-á¹-h
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• ka
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, sakkÄ•
\Se III 193/. ime kho, bhikkhave, cattÄ• ro antÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dukkhasuttaá¹ƒ

<104> sÄ• vatthinidÄ• naá¹ƒ. ``dukkhaÃ±ca vo, bhikkhave, desessÄ• mi dukkhasamudaya
dukkhanirodhagÄ• miniÃ±ca paá¹-ipadaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, du
paÃ±cupÄ• dÄ• nakkhandhÄ• tissa vacanÄ«yaá¹ƒ. katame paÃ±ca? seyyathidaá¹ƒ --- rÅ«p
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. idaá¹ƒ vuccati, bhikkhave, dukkhaá¹ƒ. katamo ca, bhik
yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavikÄ• ... pe ... kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹
bhikkhave, dukkhasamudayo. katamo ca, bhikkhave, dukkhanirodho? yo tassÄ• yeva taá¹‡h
cÄ• go paá¹-inissaggo mutti anÄ• layo --- ayaá¹ƒ vuccati, bhikkhave, dukkhanirodho. katam
bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? ayameva ariyo aá¹-á¹-haá¹…giko magg
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, dukkhanirodhag
ti. dutiyaá¹ƒ.

3. sakkÄ• yasuttaá¹ƒ

<105> sÄ• vatthinidÄ• naá¹ƒ. ``sakkÄ• yaÃ±ca vo, bhikkhave, desessÄ• mi sakkÄ• yasamu
\Ne II 143/ sakkÄ• yanirodhagÄ• miniÃ±ca paá¹-ipadaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamo ca, bh
paÃ±cupÄ• dÄ• nakkhandhÄ• tissa vacanÄ«yaá¹ƒ \Se III 194/. katame paÃ±ca? seyyathida
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, s
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ayaá¹ƒ vuccati, bhikkhave, sakkÄ• yo. katamo ca, bhik
yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavikÄ• ... pe ... kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹
bhikkhave, sakkÄ• yasamudayo. katamo ca, bhikkhave, sakkÄ• yanirodho? yo tassÄ• yeva
vuccati \Be II 130/, bhikkhave, sakkÄ• yanirodho. katamÄ• ca, bhikkhave, sakkÄ• yanirodh
ayameva ariyo aá¹-á¹-haá¹…giko maggo. seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sam
vuccati, bhikkhave, sakkÄ• yanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. pariÃ±Ã±eyyasuttaá¹ƒ

<106> sÄ• vatthinidÄ• naá¹ƒ. ``pariÃ±Ã±eyye ca, bhikkhave, dhamme desessÄ• mi pariÃ±
puggalaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katame ca, bhikkhave, pariÃ±Ã±eyyÄ• dhammÄ• ? rÅ«paá¹

dhammo. vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ pariÃ±Ã±ey
bhikkhave, pariÃ±Ã±eyyÄ• dhammÄ• . katamÄ• \Ee III 160/ ca, bhikkhave, pariÃ±Ã±Ä• ? r
mohakkhayo --- ayaá¹ƒ vuccati, bhikkhave, pariÃ±Ã±Ä• . katamo \Se III 195/ ca, bhikkhave,
puggalo? arahÄ• tissa vacanÄ«yaá¹ƒ. yvÄ• yaá¹ƒ Ä• yasmÄ• evaá¹ƒnÄ• mo evaá¹ƒgotto --
pariÃ±Ã±Ä• tÄ• vÄ« puggaloâ€™â€™ ti. catutthaá¹ƒ.

5. samaá¹‡asuttaá¹ƒ

<107> sÄ• vatthinidÄ• naá¹ƒ. ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• . katame paÅ
rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ye hi keci, bhikkha
brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ assÄ• daÃ±ca
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti ... pe ... pajÄ• nanti, sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• u
viharantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyasamaá¹‡asuttaá¹ƒ

<108> sÄ• vatthinidÄ• naá¹ƒ \Ne II 144/. ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• .
seyyathidaá¹ƒ \Se III 196/ --- rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ
saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ye hi keci, bhikkha
vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gama
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti ... pe ... pajÄ• nanti, sayaá¹ƒ abhiÃ±Ã±Ä
upasampajja viharantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sotÄ• pannasuttaá¹ƒ

<109> sÄ• vatthinidÄ• naá¹ƒ \Be II 131/. ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• .
seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. y
ariyasÄ• vako imesaá¹ƒ paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca attha
161/ Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhik
sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yanoâ€™â€™ ti. sattamaá¹ƒ.

8. arahantasuttaá¹ƒ

<110> sÄ• vatthinidÄ• naá¹ƒ. ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• . katame paÅ
rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. yato kho, bhikkhav
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• da
yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimutto hoti. ayaá¹ƒ vuccati, bhikkhave, bhikkhu ara
vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyoja

sammadaÃ±Ã±Ä• vimuttoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. chandappahÄ• nasuttaá¹ƒ

<111> sÄ• vatthinidÄ• naá¹ƒ \Ne II 145/. ``rÅ«pe, bhikkhave, yo chando yo rÄ• go yÄ• nan
pajahatha. evaá¹ƒ taá¹ƒ rÅ«paá¹ƒ pahÄ«naá¹ƒ bhavissati ucchinnamÅ«laá¹ƒ \Se III 197/ tÄ•
anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ. vedanÄ• ya ... pe ... saÃ±Ã±Ä• y
viÃ±Ã±Ä• á¹‡e yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , taá¹ƒ pajahatha. evaá¹ƒ ta
pahÄ«naá¹ƒ bhavissati ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• y
nti. navamaá¹ƒ.

10. dutiyachandappahÄ• nasuttaá¹ƒ

<112> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«pe, bhikkhave, yo chando yo rÄ• go yÄ• nandÄ« yÄ• ta
cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te pajahatha \Ee III 162/. evaá¹ƒ taá¹ƒ rÅ«pa
bhavissati ucchinnamÅ«laá¹ƒ ... pe ... vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu yo ch
te saá¹…khÄ• rÄ• pahÄ«nÄ• bhavissanti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• v
anuppÄ• dadhammÄ• . viÃ±Ã±Ä• á¹‡e yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te pajahatha. evaá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ
ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhan

antavaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

anto dukkhaÃ±ca sakkÄ• yo, pariÃ±Ã±eyyÄ• samaá¹‡Ä• duve.

sotÄ• panno arahÄ• ca, duve ca chandappahÄ• nÄ• ti ||

12. dhammakathikavaggo

1. avijjÄ• suttaá¹ƒ

<113> sÄ• vatthinidÄ• naá¹ƒ \Se III 198/ \Ne II 146/. atha kho aÃ±Ã±ataro bhikkhu yena bh
... pe ... ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `avijjÄ• avijjÄ•
vuccati. katamÄ• nu kho, bhante, avijjÄ• , kittÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti? ``
assutavÄ• puthujjano rÅ«paá¹ƒ nappajÄ• nÄ• ti, rÅ«pasamudayaá¹ƒ nappajÄ• nÄ• ti, rÅ«pa
rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nÄ• ti; vedanaá¹ƒ nappajÄ• nÄ• ti ... saÃ

nappajÄ• nÄ• ti ... pe ... viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nÄ• ti. a
vuccati, bhikkhu, avijjÄ• . ettÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. vijjÄ• suttaá¹ƒ

<114> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
vijjÄ• â€™ ti, bhante, vuccati. katamÄ• nu kho, bhante, vijjÄ• , kittÄ• vatÄ• ca vijjÄ• gato h
``idha, bhikkhu, sutavÄ• ariyasÄ• vako rÅ«paá¹ƒ pajÄ• nÄ• ti, rÅ«pasamudayaá¹ƒ pajÄ• nÄ
pajÄ• nÄ• ti, rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti. vedanaá¹ƒ ... saÃ±Ã±aá¹
pajÄ• nÄ• ti ... pe ... viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nÄ• ti. ayaá¹ƒ v
ettÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. dhammakathikasuttaá¹ƒ

<115> sÄ• vatthinidÄ• naá¹ƒ \Be II 133/. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá
`dhammakathiko dhammakathikoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu \Se III 199/ kho, bh
hotÄ«â€™â€™ ti \Ne II 147/? ``rÅ«passa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya
`dhammakathiko bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. rÅ«passa ce, bhikkhu, nibbidÄ• ya virÄ
paá¹-ipanno hoti, `dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. rÅ
virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«
vedanÄ• ya ce, bhikkhu ... pe ... saÃ±Ã±Ä• ya ce, bhikkhu ... saá¹…khÄ• rÄ• naá¹ƒ ce, bhik
ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, `dhammakathiko bhik
vacanÄ• ya. viÃ±Ã±Ä• á¹‡assa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipan
`dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. viÃ±Ã±Ä• á¹‡assa
\Ee III 164/ nirodhÄ• anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ
vacanÄ• yÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyadhammakathikasuttaá¹ƒ

<116> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
dhammakathikoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, dhammakathiko hoti, k
dhammÄ• nudhammappaá¹-ipanno hoti, kittÄ• vatÄ• diá¹-á¹-hadhammanibbÄ• nappatto ho
bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, `dhammakathiko bhikkhÅ
rÅ«passa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno \Se III 200/ hoti,
`dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. rÅ«passa ce, bhikk
anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ
... pe ... saÃ±Ã±Ä• ya ce, bhikkhu ... saá¹…khÄ• rÄ• naá¹ƒ ce, bhikkhu ... viÃ±Ã±Ä• á¹‡assa
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, `dhammakathiko bhikkhÅ«â€™ ti

viÃ±Ã±Ä• á¹‡assa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti, `dha
bhikkhÅ«â€™ ti alaá¹ƒ vacanÄ• ya. viÃ±Ã±Ä• á¹‡assa ce, bhikkhu, nibbidÄ• virÄ• gÄ• \Be
anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«â€™ ti alaá¹ƒ vacan

5. bandhanasuttaá¹ƒ

<117> sÄ• vatthinidÄ• naá¹ƒ \Ne II 148/. ``idha bhikkhave assutavÄ• puthujjano ariyÄ• naá
... sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati, rÅ«pavantaá¹ƒ vÄ• attÄ• na
rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, assutavÄ• puthujjano rÅ«paband
santarabÄ• hirabandhanabaddho atÄ«radassÄ« apÄ• radassÄ«, baddho jÄ«yati {baddho jÄ
baddho jÄ«yati (Ce-a Se-a) } baddho mÄ«yati baddho asmÄ• lokÄ• \Se III 201/ paraá¹ƒ lo
vedanaá¹ƒ \Ee III 165/ attato samanupassati ... pe ... vedanÄ• ya vÄ• attÄ• naá¹ƒ. ayaá¹ƒ v
assutavÄ• puthujjano vedanÄ• bandhanabaddho santarabÄ• hirabandhanabaddho atÄ«rad
jÄ«yati baddho mÄ«yati baddho asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ gacchati. saÃ±Ã±aá¹ƒ ... sa
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati ... pe ... ayaá¹ƒ vuccati, bhikkhave, assutavÄ• puth
viÃ±Ã±Ä• á¹‡abandhanabaddho santarabÄ• hirabandhanabaddho atÄ«radassÄ« apÄ• rada
mÄ«yati baddho asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ gacchatiâ€™â€™.

``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ... pe ... sappurisadh
rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ; na attani vÄ• rÅ«paá¹
attÄ• naá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, sutavÄ• ariyasÄ• vako na rÅ«pabandhanabaddho,
santarabÄ• hirabandhanabaddho, tÄ«radassÄ«, pÄ• radassÄ«; `parimutto so dukkhasmÄ•
attato ... pe ... na saÃ±Ã±aá¹ƒ attato ... pe ... na saá¹…khÄ• re attato ... pe ... na viÃ±Ã±Ä• á
samanupassati ... pe ... ayaá¹ƒ vuccati, bhikkhave, sutavÄ• ariyasÄ• vako na viÃ±Ã±Ä• á¹‡
santarabÄ• hirabandhanabaddho, tÄ«radassÄ«, pÄ• radassÄ«, `parimutto so dukkhasmÄ•
paÃ±camaá¹ƒ.

6. paripucchitasuttaá¹ƒ

<118> sÄ• vatthinidÄ• naá¹ƒ. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ `etaá¹ƒ mam
149/ me attÄ• â€™ ti samanupassathÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• d
bhikkhave, `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ \Be II 135/ ya
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. ``vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... vi
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassathÄ• â€™â€™ ti? ``no heta
bhikkhave! viÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave, `netaá¹ƒ mama, nesohamasmi \Se III 202/, na me
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... evaá¹ƒ passaá¹ƒ ... pe .
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«ti. chaá¹-á¹-haá¹ƒ.

7. dutiyaparipucchitasuttaá¹ƒ

<119> sÄ• vatthinidÄ• naá¹ƒ. ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ `netaá¹ƒ ma
attÄ• â€™ ti samanupassathÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu bhikkhav
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samm
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesoham
samanupassathÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu bhikkhave! viÃ±Ã±Ä•
mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã
evaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. saá¹ƒyojaniyasuttaá¹ƒ

<120> sÄ• vatthinidÄ• naá¹ƒ \Ne II 150/. ``saá¹ƒyojaniye ca, bhikkhave, dhamme desessÄ•
taá¹ƒ suá¹‡Ä• tha. katame ca, bhikkhave, saá¹ƒyojaniyÄ• dhammÄ• , katamaá¹ƒ saá¹ƒyoja
saá¹ƒyojaniyo dhammo; yo tattha chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaá¹ƒ. vedanÄ• ... p
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee III 167/ saá¹ƒyojaniyo dhammo; yo tattha chandar
saá¹ƒyojanaá¹ƒ. ime vuccanti, bhikkhave, saá¹ƒyojaniyÄ• dhammÄ• , idaá¹ƒ saá¹ƒyojanaâ€

9. upÄ• dÄ• niyasuttaá¹ƒ

<121> sÄ• vatthinidÄ• naá¹ƒ. ``upÄ• dÄ• niye ca, bhikkhave, dhamme desessÄ• mi upÄ• d
suá¹‡Ä• tha. katame ca, bhikkhave, upÄ• dÄ• niyÄ• dhammÄ• , katamaá¹ƒ upÄ• dÄ• naá¹
upÄ• dÄ• niyo dhammo, yo tattha chandarÄ• go, taá¹ƒ tattha upÄ• dÄ• naá¹ƒ. vedanÄ• ... p
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• niyo dhammo; yo tattha chandarÄ• go, taá¹
vuccanti, bhikkhave, upÄ• dÄ• niyÄ• dhammÄ• , idaá¹ƒ upÄ• dÄ• naâ€™â€™ nti. navama

10. sÄ«lavantasuttaá¹ƒ

<122> ekaá¹ƒ \Be II 136/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• koá¹
(Ce Se Ke Ee) } bÄ• rÄ• á¹‡asiyaá¹ƒ viharanti isipatane migadÄ• ye. atha kho Ä• yasmÄ• r
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹.
``sÄ«lavatÄ• vuso, sÄ• riputta, bhikkhunÄ• katame dhammÄ• yoniso manasikÄ• tabbÄ• â€
koá¹-á¹-hika, bhikkhunÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• aniccato dukkhato rogato gaá¹‡á¸
Ä• bÄ• dhato parato palokato suÃ±Ã±ato anattato yoniso manasi kÄ• tabbÄ• . katame paÃ±
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, sa
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. sÄ«lavatÄ• vuso, koá¹-á¹-hika, bhikkhunÄ• ime paÃ±c

\Ne II 151/ dukkhato rogato gaá¹‡á¸• ato sallato aghato Ä• bÄ• dhato parato palokato suÃ±Ã
manasi kÄ• tabbÄ• . á¹-hÄ• naá¹ƒ kho \Se III 204/ panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ sÄ«lavÄ
ime paÃ±cupÄ• dÄ• nakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sotÄ• pa
sacchikareyyÄ• â€™â€™ ti.

``sotÄ• pannena panÄ• vuso sÄ• riputta, bhikkhunÄ• katame dhammÄ• yoniso manasi kÄ
``sotÄ• pannenapi kho, Ä• vuso koá¹-á¹-hika, bhikkhunÄ• ime paÃ±cupÄ• dÄ• nakkhandhÄ
yoniso manasi kÄ• tabbÄ• . á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ sotÄ• panno
paÃ±cupÄ• dÄ• nakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sakadÄ• gÄ•
sacchikareyyÄ• â€™â€™ ti.

``sakadÄ• gÄ• minÄ• panÄ• vuso sÄ• riputta, bhikkhunÄ• katame dhammÄ• yoniso man
``sakadÄ• gÄ• minÄ• pi kho, Ä• vuso koá¹-á¹-hika, bhikkhunÄ• ime paÃ±cupÄ• dÄ• nakkha
anattato yoniso manasi kÄ• tabbÄ• . á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ saka
paÃ±cupÄ• dÄ• nakkhandhe aniccato ... pe ... anattato yoniso manasi karonto anÄ• gÄ• mi
sacchikareyyÄ• â€™â€™ ti.

``anÄ• gÄ• minÄ• \Be II 137/ panÄ• vuso sÄ• riputta, bhikkhunÄ• katame dhammÄ• yoni
``anÄ• gÄ• minÄ• pi kho, Ä• vuso koá¹-á¹-hika, bhikkhunÄ• ime paÃ±cupÄ• dÄ• nakkhandh
yoniso manasi kÄ• tabbÄ• . á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati yaá¹ƒ anÄ• gÄ• mÄ
paÃ±cupÄ• dÄ• nakkhandhe aniccato ... pe ... anattato \Se III 205/ yoniso manasi karonto a
sacchikareyyÄ• â€™â€™ ti.

``arahatÄ• panÄ• vuso sÄ• riputta, katame dhammÄ• yoniso manasi kÄ• tabbÄ• â€™â€™
koá¹-á¹-hika, ime paÃ±cupÄ• dÄ• nakkhandhe aniccato dukkhato rogato gaá¹‡á¸• ato sallat
palokato suÃ±Ã±ato anattato yoniso manasi kÄ• tabbÄ• . natthi, khvÄ• vuso, arahato uttari
vÄ• paticayo \Ee III 169/; api ca ime \Ne II 152/ dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• diá¹-
ceva saá¹ƒvattanti satisampajaÃ±Ã±Ä• cÄ• â€™â€™ ti. dasamaá¹ƒ.

11. sutavantasuttaá¹ƒ

<123> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko bÄ
isipatane migadÄ• ye. atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko sÄ• yanhasamayaá¹ƒ paá¹
yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• ... pe ... etadavoca ---

``sutavatÄ• vuso sÄ• riputta, bhikkhunÄ• katame dhammÄ• yoniso manasi kÄ• tabbÄ• â€
koá¹-á¹-hika, bhikkhunÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• aniccato ... pe ... anattato yoniso m
paÃ±ca? seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakk

koá¹-á¹-hika, bhikkhunÄ• ime paÃ±cupÄ• dÄ• nakkhandhÄ• aniccato ... pe ... anattato yon
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati --- yaá¹ƒ sutavÄ• bhikkhu ime paÃ±cupÄ• dÄ•
pe ... anattato yoniso manasi karonto sotÄ• pattiphalaá¹ƒ \Se III 206/ sacchikareyyÄ• â€™â

``sotÄ• pannena panÄ• vuso sÄ• riputta, bhikkhunÄ• katame dhammÄ• yoniso manasi kÄ
``sotÄ• pannenapi kho Ä• vuso koá¹-á¹-hika \Be II 138/, bhikkhunÄ• ime paÃ±cupÄ• dÄ• na
... anattato yoniso manasi kÄ• tabbÄ• . á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• vuso, vijjati --- yaá¹ƒ
ime paÃ±cupÄ• dÄ• nakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sakadÄ•
anÄ• gÄ• miphalaá¹ƒ ... pe ... arahattaphalaá¹ƒ sacchikareyyÄ• â€™â€™ ti.

``arahatÄ• panÄ• vuso sÄ• riputta, katame dhammÄ• yoniso manasi kÄ• tabbÄ• â€™â€™
koá¹-á¹-hika, ime paÃ±cupÄ• dÄ• nakkhandhÄ• aniccato dukkhato rogato gaá¹‡á¸• ato sall
parato palokato suÃ±Ã±ato anattato yoniso manasi kÄ• tabbÄ• . natthi, khvÄ• vuso, arahato
katassa vÄ• paticayo; api ca kho ime dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• diá¹-á¹-hadham
saá¹ƒvattanti satisampajaÃ±Ã±Ä• cÄ• â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. kappasuttaá¹ƒ

<124> sÄ• vatthinidÄ• naá¹ƒ \Ne II 153/. atha kho Ä• yasmÄ• kappo yena bhagavÄ• tenu
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• kappo bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ nu kho
passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ•
hontÄ«â€™â€™ ti?

``yaá¹ƒ kiÃ±ci, kappa, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ \Se III 207/ ajjhattaá¹ƒ v
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukh
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, n
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passati. evaá¹ƒ kho, kapp
imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimittesu ahaá¹…kÄ• ramama
hontÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

13. dutiyakappasuttaá¹ƒ

<125> sÄ• vatthinidÄ• naá¹ƒ \Be II 139/ \Ee III 170/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``kathaá¹ƒ nu kho, bhante, jÄ• nato kathaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä
ca sabbanimittesu ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagataá¹ƒ mÄ• nasaá¹ƒ hoti vid

suvimuttaâ€™â€™ nti?

``yaá¹ƒ kiÃ±ci, kappa, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... sabbaá¹ƒ rÅ«pa
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
\Ne II 154/ kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• \Se III 208/ oá¸·Ä• rikaá
hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `n
meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya disvÄ• anupÄ• dÄ
jÄ• nato evaá¹ƒ passato imasmiÃ±ca saviÃ±Ã±Ä• á¹‡ake kÄ• ye bahiddhÄ• ca sabbanimitt
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• pagataá¹ƒ mÄ• nasaá¹ƒ hoti vidhÄ• samatikkantaa
terasamaá¹ƒ.

dhammakathikavaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

avijjÄ• vijjÄ• dve kathikÄ• , bandhanÄ• paripucchitÄ• duve.

saá¹ƒyojanaá¹ƒ upÄ• dÄ• naá¹ƒ, sÄ«laá¹ƒ sutavÄ• dve ca kappenÄ• ti ||

13. avijjÄ• vaggo

1. samudayadhammasuttaá¹ƒ

<126> sÄ• vatthinidÄ• naá¹ƒ \Se III 209/. atha \Ee III 171/ kho aÃ±Ã±ataro bhikkhu yena bh
tenupasaá¹…kami; upasaá¹…kamitvÄ• ... pe ... ekamantaá¹ƒ nisinno kho so bhikkhu bhaga
`avijjÄ• avijjÄ• â€™ ti, bhante, vuccati. katamÄ• nu kho, bhante, avijjÄ• , kittÄ• vatÄ• ca a
hotÄ«â€™â€™ ti?

``idha \Be II 140/, bhikkhu, assutavÄ• puthujjano samudayadhammaá¹ƒ rÅ«paá¹ƒ `samuda
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti \Ne II 155/; vayadhammaá¹ƒ rÅ«paá¹ƒ `vayadhammaá¹ƒ
nappajÄ• nÄ• ti; samudayavayadhammaá¹ƒ rÅ«paá¹ƒ `samudayavayadhammaá¹ƒ rÅ«paâ€
nappajÄ• nÄ• ti. samudayadhammaá¹ƒ vedanaá¹ƒ `samudayadhammÄ• vedanÄ• â€™ ti y
vayadhammaá¹ƒ vedanaá¹ƒ `vayadhammÄ• vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• n
vedanaá¹ƒ `samudayavayadhammÄ• vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. s
pe ... samudayadhamme saá¹…khÄ• re `samudayadhammÄ• saá¹…khÄ• rÄ• â€™ ti yathÄ
vayadhamme saá¹…khÄ• re `vayadhammÄ• saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nap
saá¹…khÄ• re `samudayavayadhammÄ• saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ

viÃ±Ã±Ä• á¹‡aá¹ƒ `samudayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappaj
viÃ±Ã±Ä• á¹‡aá¹ƒ `vayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ `samudayavayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ na
bhikkhu, avijjÄ• ; ettÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti.

evaá¹ƒ vutte, so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `vijjÄ• vijjÄ• â€™ ti, bhante, vucca
kho, bhante, vijjÄ• , kittÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti?

``idha, bhikkhu, sutavÄ• ariyasÄ• vako samudayadhammaá¹ƒ rÅ«paá¹ƒ `samudayadhamm
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; vayadhammaá¹ƒ rÅ«paá¹ƒ `vayadhammaá¹ƒ rÅ«paâ€™ nti
III 172/; samudayavayadhammaá¹ƒ rÅ«paá¹ƒ `samudayavayadhammaá¹ƒ rÅ«paâ€™ nti ya
samudayadhammaá¹ƒ vedanaá¹ƒ `samudayadhammÄ• vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ
`vayadhammÄ• vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; samudayavayadhammaá¹ƒ
vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. samudayadhammaá¹ƒ saÃ±Ã±aá¹ƒ ... samu
`samudayadhammÄ• saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; vayadhamme
saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; samudayavayadhamme saá¹…khÄ•
saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. samudayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡
viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; vayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; samudayavayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `samuday
nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ayaá¹ƒ vuccati, bhikkhu, vijjÄ• ; ettÄ• vatÄ• ca vijjÄ• gat
paá¹-hamaá¹ƒ.

2. dutiyasamudayadhammasuttaá¹ƒ

<127> ekaá¹ƒ \Ne II 156/ \Be II 141/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca
bÄ• rÄ• á¹‡asiyaá¹ƒ viharanti isipatane migadÄ• ye. atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hi
paá¹-isallÄ• nÄ• vuá¹-á¹-hito ... pe ... ekamantaá¹ƒ \Se III 211/ nisinno kho Ä• yasmÄ• mah
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- `` `avijjÄ• , avijjÄ• â€™ ti, Ä• vuso sÄ• riputta,
kho, Ä• vuso, avijjÄ• , kittÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti?

``idhÄ• vuso assutavÄ• puthujjano samudayadhammaá¹ƒ rÅ«paá¹ƒ `samudayadhammaá¹
nappajÄ• nÄ• ti; vayadhammaá¹ƒ rÅ«paá¹ƒ ... pe ... `samudayavayadhammaá¹ƒ rÅ«paâ€™
nappajÄ• nÄ• ti. samudayadhammaá¹ƒ vedanaá¹ƒ ... pe ... vayadhammaá¹ƒ vedanaá¹ƒ ... p
vedanÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. samudayadhammaá¹ƒ saÃ±Ã±aá¹ƒ ... p
saá¹…khÄ• re ... pe ... vayadhamme saá¹…khÄ• re ... pe ... samudayavayadhamme saá¹…
saá¹…khÄ• rÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. samudayadhammaá¹ƒ viÃ±Ã±Ä•
samudayavayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ `samudayavayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aâ
nappajÄ• nÄ• ti. ayaá¹ƒ vuccati, Ä• vuso, avijjÄ• ; ettÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™

3. tatiyasamudayadhammasuttaá¹ƒ

<128> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko bÄ
viharanti isipatane migadÄ• ye ... pe ... ekamantaá¹ƒ nisinno kho Ä• yasmÄ• mahÄ• koá¹-á
sÄ• riputtaá¹ƒ etadavoca --- `` `vijjÄ• , vijjÄ• â€™ ti, Ä• vuso sÄ• riputta, vuccati. katamÄ• n
vijjÄ• , kittÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti?

``idhÄ• vuso, sutavÄ• ariyasÄ• vako samudayadhammaá¹ƒ rÅ«paá¹ƒ `samudayadhammaá
pajÄ• nÄ• ti; vayadhammaá¹ƒ rÅ«paá¹ƒ ... pe ... samudayavayadhammaá¹ƒ rÅ«paá¹ƒ `sam
nti yathÄ• bhÅ«taá¹ƒ \Se III 212/ pajÄ• nÄ• ti; samudayadhammaá¹ƒ vedanaá¹ƒ ... pe ... sam
vedanÄ• \Ne II 157/ ... samudayadhammaá¹ƒ saÃ±Ã±aá¹ƒ ... pe ... samudayadhamme saá
saá¹…khÄ• re ... samudayavayadhamme saá¹…khÄ• re `samudayavayadhammÄ• saá¹…k
pajÄ• nÄ• ti. samudayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ... vayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ `samudayavayadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™ nti yathÄ• bhÅ«taá¹ƒ pa
vijjÄ• ; ettÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. assÄ• dasuttaá¹ƒ

<129> bÄ• rÄ• á¹‡asiyaá¹ƒ \Be II 142/ viharanti isipatane migadÄ• ye ... pe ... ekamantaá¹ƒ
mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- `` `avijjÄ• , avijjÄ• â€™ ti,
vuccati. katamÄ• nu kho, Ä• vuso, avijjÄ• , kittÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti?

``idhÄ• vuso assutavÄ• puthujjano rÅ«passa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ
nappajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vus
avijjÄ• gato hotÄ«â€™â€™ ti. catutthaá¹ƒ.

5. dutiyaassÄ• dasuttaá¹ƒ

<130> bÄ• rÄ• á¹‡asiyaá¹ƒ viharanti isipatane migadÄ• ye ... pe ... `` `vijjÄ• , \Ee III 174/ vij
Ä• vuso sÄ• riputta, vuccati. katamÄ• nu kho, Ä• vuso, vijjÄ• , kittÄ• vatÄ• ca vijjÄ• gato ho

``idhÄ• vuso, sutavÄ• ariyasÄ• vako rÅ«passa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡
pajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡as
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vuso, v
vijjÄ• gato hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. samudayasuttaá¹ƒ

<131> bÄ• rÄ• á¹‡asiyaá¹ƒ \Ne II 158/ viharanti isipatane migadÄ• ye ... pe ... ``avijjÄ• , a
Ä• vuso sÄ• riputta, vuccati. katamÄ• nu kho, Ä• vuso, avijjÄ• , kittÄ• vatÄ• ca avijjÄ• gato

``idhÄ• vuso, assutavÄ• puthujjano rÅ«passa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• d
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... sa
viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nis
nappajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vuso, avijjÄ• ; ettÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™

7. dutiyasamudayasuttaá¹ƒ

<132> bÄ• rÄ• á¹‡asiyaá¹ƒ \Be II 143/ viharanti isipatane migadÄ• ye ... pe ... ekamantaá¹ƒ
mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``vijjÄ• , vijjÄ• â€™ ti, Ä•
vuccati. katamÄ• nu kho, Ä• vuso, vijjÄ• , kittÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti?

``idhÄ• vuso, sutavÄ• ariyasÄ• vako rÅ«passa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ•
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹.
viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nis
pajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vuso, vijjÄ• ; ettÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti. sat

8. koá¹-á¹-hikasuttaá¹ƒ

<133> bÄ• rÄ• á¹‡asiyaá¹ƒ \Se III 214/ \Ee III 175/ viharanti isipatane migadÄ• ye. atha kho
sÄ• yanhasamayaá¹ƒ ... pe ... ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmant
etadavoca \Ne II 159/ --- ``avijjÄ• , avijjÄ• â€™ ti, Ä• vuso koá¹-á¹-hika, vuccati. katamÄ•
avijjÄ• , kittÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti?

``idhÄ• vuso, assutavÄ• puthujjano rÅ«passa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡a
nappajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vus
avijjÄ• gato hotÄ«â€™â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ etadavoca ---
Ä• vuso koá¹-á¹-hika, vuccati. katamÄ• nu kho, Ä• vuso, vijjÄ• , kittÄ• vatÄ• ca vijjÄ• gato

``idhÄ• vuso sutavÄ• ariyasÄ• vako rÅ«passa assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡a
pajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• rÄ• naá¹ƒ ... viÃ±Ã±Ä• á¹‡as

Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vuso, v
vijjÄ• gato hotÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyakoá¹-á¹-hikasuttaá¹ƒ

<134> bÄ• rÄ• á¹‡asiyaá¹ƒ \Be II 144/ viharanti isipatane migadÄ• ye ... pe ... `` `avijjÄ• , a
Ä• vuso \Se III 215/ koá¹-á¹-hika, vuccati. katamÄ• nu kho, Ä• vuso, avijjÄ• , kittÄ• vatÄ• c
hotÄ«â€™â€™ ti?

``idhÄ• vuso, assutavÄ• puthujjano rÅ«passa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• c
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... sa
viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nis
nappajÄ• nÄ• ti. ayaá¹ƒ \Ee III 176/ vuccatÄ• vuso, avijjÄ• ; ettÄ• vatÄ• ca avijjÄ• gato hotÄ

evaá¹ƒ \Ne II 160/ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ eta
vijjÄ• â€™ ti, Ä• vuso koá¹-á¹-hika, vuccati. katamÄ• nu kho, Ä• vuso, vijjÄ• , kittÄ• vatÄ• c
hotÄ«â€™â€™ ti?

``idhÄ• vuso, sutavÄ• ariyasÄ• vako rÅ«passa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ•
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹.
viÃ±Ã±Ä• á¹‡assa samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nis
pajÄ• nÄ• ti. ayaá¹ƒ vuccatÄ• vuso, vijjÄ• ; ettÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti. nav

10. tatiyakoá¹-á¹-hikasuttaá¹ƒ

<135> taÃ±Ã±eva nidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasma
etadavoca --- `` `avijjÄ• , avijjÄ• â€™ ti, Ä• vuso koá¹-á¹-hika, vuccati. katamÄ• nu kho, Ä•
kittÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti?

``idhÄ• vuso, assutavÄ• puthujjano rÅ«paá¹ƒ nappajÄ• nÄ• ti, rÅ«pasamudayaá¹ƒ nappaj
nappajÄ• nÄ• ti, rÅ«panirodhagÄ• miniá¹ƒ \Se III 216/ paá¹-ipadaá¹ƒ nappajÄ• nÄ• ti. vedan
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ nappajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡asamu
viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ nappajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ
vuccatÄ• vuso, avijjÄ• ; ettÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti.

evaá¹ƒ \Be II 145/ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ eta
vijjÄ• â€™ ti, Ä• vuso koá¹-á¹-hika, vuccati. katamÄ• nu kho, Ä• vuso, vijjÄ• , kittÄ• vatÄ• c
hotÄ«â€™â€™ ti? ``idhÄ• vuso, sutavÄ• ariyasÄ• vako rÅ«paá¹ƒ pajÄ• nÄ• ti, rÅ«pasamu

pajÄ• nÄ• ti, rÅ«panirodhaá¹ƒ pajÄ• nÄ• ti, rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• n
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ pajÄ• nÄ• ti, viÃ±Ã±Ä• á¹‡asamudayaá
viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ pajÄ• nÄ• ti \Ne II 161/, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ip
vuccatÄ• vuso, vijjÄ• ; ettÄ• vatÄ• ca vijjÄ• gato hotÄ«â€™â€™ ti. dasamaá¹ƒ.

avijjÄ• vaggo terasamo.

tassuddÄ• naá¹ƒ ---

samudayadhamme tÄ«á¹‡i, assÄ• do apare duve.

samudaye ca dve vuttÄ• , koá¹-á¹-hike apare tayoti ||

14. kukkuá¸·avaggo

1. kukkuá¸·asuttaá¹ƒ

<136> sÄ• vatthinidÄ• naá¹ƒ \Se III 217/. ``rÅ«paá¹ƒ, bhikkhave, kukkuá¸·aá¹ƒ, vedanÄ• ku
kukkuá¸·Ä• , saá¹…khÄ• rÄ• kukkuá¸·Ä• , viÃ±Ã±Ä• á¹‡aá¹ƒ kukkuá¸·aá¹ƒ. evaá¹ƒ passaá
ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi nibbindati, saÃ±Ã±Ä• yapi nibbindati, s
nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati. vimu
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. aniccasuttaá¹ƒ

<137> sÄ• vatthinidÄ• naá¹ƒ. ``yaá¹ƒ, bhikkhave, aniccaá¹ƒ; tatra vo chando pahÄ• tabbo.
aniccaá¹ƒ? rÅ«paá¹ƒ \Ee III 178/, bhikkhave, aniccaá¹ƒ; tatra vo chando pahÄ• tabbo. veda
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra vo chando pahÄ• tabb
aniccaá¹ƒ; tatra vo chando pahÄ• tabboâ€™â€™ ti. dutiyaá¹ƒ.

3. dutiyaaniccasuttaá¹ƒ

<138> sÄ• vatthinidÄ• naá¹ƒ \Ne II 162/ \Be II 146/. ``yaá¹ƒ, bhikkhave, aniccaá¹ƒ; tatra vo
kiÃ±ca, bhikkhave, aniccaá¹ƒ? rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ; tatra vo rÄ• go pahÄ• tabb
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra vo rÄ• go pahÄ• tabbo
aniccaá¹ƒ; tatra vo rÄ• go pahÄ• tabboâ€™â€™ ti. tatiyaá¹ƒ.

4. tatiyaaniccasuttaá¹ƒ

<139> sÄ• vatthinidÄ• naá¹ƒ. ``yaá¹ƒ, bhikkhave, aniccaá¹ƒ; tatra vo chandarÄ• go pahÄ• t
kiÃ±ca, bhikkhave, aniccaá¹ƒ? rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ, tatra vo chandarÄ• go pahÄ
... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra vo chandarÄ• go pah
bhikkhave, aniccaá¹ƒ; tatra vo chandarÄ• go pahÄ• tabboâ€™â€™ ti. catutthaá¹ƒ.

5. dukkhasuttaá¹ƒ

<140> sÄ• vatthinidÄ• naá¹ƒ. ``yaá¹ƒ, bhikkhave, dukkhaá¹ƒ; tatra vo chando pahÄ• tabbo
bhikkhave, dukkhaá¹ƒ; tatra vo chando pahÄ• tabboâ€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyadukkhasuttaá¹ƒ

<141> sÄ• vatthinidÄ• naá¹ƒ. ``yaá¹ƒ, bhikkhave, dukkhaá¹ƒ; tatra vo rÄ• go pahÄ• tabbo .
bhikkhave, dukkhaá¹ƒ; tatra vo rÄ• go pahÄ• tabboâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. tatiyadukkhasuttaá¹ƒ

<142> sÄ• vatthinidÄ• naá¹ƒ. ``yaá¹ƒ, bhikkhave, dukkhaá¹ƒ; tatra vo chandarÄ• go pahÄ•
bhikkhave, dukkhaá¹ƒ; tatra vo chandarÄ• go pahÄ• tabboâ€™â€™ ti. sattamaá¹ƒ.

8. anattasuttaá¹ƒ

<143> sÄ• vatthinidÄ• naá¹ƒ \Ne II 163/. ``yo, bhikkhave, anattÄ• ; tatra vo chando pahÄ• t
bhikkhave, anattÄ• ? rÅ«paá¹ƒ, bhikkhave, anattÄ• ; tatra vo chando pahÄ• tabbo. vedanÄ•
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; tatra vo chando pahÄ• tabbo. yo, bhikkhave
pahÄ• tabboâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyaanattasuttaá¹ƒ

<144> sÄ• vatthinidÄ• naá¹ƒ \Be II 147/. ``yo, bhikkhave, anattÄ• ; tatra vo rÄ• go pahÄ• ta
ca, bhikkhave, anattÄ• ? rÅ«paá¹ƒ, bhikkhave, anattÄ• ; tatra vo rÄ• go pahÄ• tabbo. vedan
... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; tatra vo rÄ• go pahÄ• tabbo. yo, bhikkhav
rÄ• go pahÄ• tabboâ€™â€™ ti. navamaá¹ƒ.

10. tatiyaanattasuttaá¹ƒ

<145> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, anattÄ• ; tatra vo chandarÄ• go pahÄ• tabbo
anattÄ• ? rÅ«paá¹ƒ, bhikkhave, anattÄ• ; tatra vo chandarÄ• go pahÄ• tabbo. vedanÄ• ana
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; tatra vo chandarÄ• go pahÄ• tabbo. yo \Se I
anattÄ• ; tatra vo chandarÄ• go pahÄ• tabboâ€™â€™ ti. dasamaá¹ƒ.

11. nibbidÄ• bahulasuttaá¹ƒ

<146> sÄ• vatthinidÄ• naá¹ƒ. ``saddhÄ• pabbajitassa, bhikkhave, kulaputtassa ayamanudh
nibbidÄ• bahulo {nibbidÄ• bahulaá¹ƒ (Se Ke Ee Katthaci) } vihareyya. vedanÄ• ya ... pe ... s
saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e nibbidÄ• bahulo vihareyya. yo rÅ«pe nibbidÄ• bahulo vih
saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e nibbidÄ• bahulo viharanto rÅ«paá¹ƒ par
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• nÄ• ti; so rÅ«paá¹ƒ parijÄ• naá¹ƒ
parijÄ• naá¹ƒ saÃ±Ã±aá¹ƒ parijÄ• naá¹ƒ saá¹…khÄ• re parijÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ par
rÅ«pamhÄ• , parimuccati vedanÄ• ya, parimuccati saÃ±Ã±Ä• ya, parimuccati saá¹…khÄ• re
viÃ±Ã±Ä• á¹‡amhÄ• , parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhe
`parimuccati dukkhasmÄ• â€™ ti vadÄ• mÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. aniccÄ• nupassÄ«suttaá¹ƒ

<147> sÄ• vatthinidÄ• naá¹ƒ. ``saddhÄ• pabbajitassa, bhikkhave, kulaputtassa ayamanudh
aniccÄ• nupassÄ« vihareyya. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä•
vihareyya ... pe ... `parimuccati dukkhasmÄ• â€™ ti vadÄ• mÄ«â€™â€™ ti. dvÄ• dasamaá¹

13. dukkhÄ• nupassÄ«suttaá¹ƒ

<148> sÄ• vatthinidÄ• naá¹ƒ \Be II 148/. ``saddhÄ• pabbajitassa, bhikkhave, kulaputtassa a
yaá¹ƒ rÅ«pe dukkhÄ• nupassÄ« vihareyya. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu
dukkhÄ• nupassÄ« vihareyya ... pe ... `parimuccati \Ee III 180/ dukkhasmÄ• â€™ ti vadÄ• m
terasamaá¹ƒ.

14. anattÄ• nupassÄ«suttaá¹ƒ

<149> sÄ• vatthinidÄ• naá¹ƒ \Se III 220/. ``saddhÄ• pabbajitassa, bhikkhave, kulaputtassa
yaá¹ƒ rÅ«pe anattÄ• nupassÄ« vihareyya. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu
anattÄ• nupassÄ« vihareyya. (so rÅ«pe) anattÄ• nupassÄ« viharanto, vedanÄ• ya ... saÃ±Ã
... viÃ±Ã±Ä• á¹‡e anattÄ• nupassÄ« viharanto rÅ«paá¹ƒ parijÄ• nÄ• ti, vedanaá¹ƒ ... pe ... s
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• nÄ• ti. so rÅ«paá¹ƒ parijÄ• naá¹ƒ vedanaá¹ƒ par
parijÄ• naá¹ƒ saá¹…khÄ• re parijÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ parijÄ• naá¹ƒ parimuccati rÅ«p

vedanÄ• ya, parimuccati saÃ±Ã±Ä• ya, parimuccati saá¹…khÄ• rehi, parimuccati viÃ±Ã±Ä• parimuccati jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• y dukkhasmÄ• â€™ ti vadÄ• mÄ«â€™â€™ ti. cuddasamaá¹ƒ.

kukkuá¸·avaggo cuddasamo.

tassuddÄ• naá¹ƒ ---

kukkuá¸·Ä• tayo aniccena, dukkhena apare tayo.

anattena tayo vuttÄ• , kulaputtena dve dukÄ• ti ||

15. diá¹-á¹-hivaggo

1. ajjhattasuttaá¹ƒ

<150> sÄ• vatthinidÄ• naá¹ƒ \Se III 221/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ajjhattaá¹ƒ sukhadukkhaâ€™â€™ nti? bhagavaá¹ƒmÅ«lakÄ• \Ee III 181/ no, bhante, dham bhikkhave, sati rÅ«paá¹ƒ upÄ• dÄ• ya uppajjati ajjhattaá¹ƒ sukhadukkhaá¹ƒ. vedanÄ• ya sa \Be II 149/ sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya sukhadukkhaá¹ƒ. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ` ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya sukhadukkhaâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ... pe ... saÃ±Ã±Ä• .. viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ` dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ par viparia¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya uppajjeyya \Ne II 166/ ajjhattaá¹ƒ s ``no hetaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• paá¹-hamaá¹ƒ.

2. etaá¹ƒmamasuttaá¹ƒ

<151> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a mama, esohamasmi, eso me attÄ• â€™ ti samanupassatÄ«â€™â€™ ti \Se III 222/? bhagav dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivis ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa --- `et eso me attÄ• â€™ ti samanupassati. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... viparia¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ

esohamasmi, eso me attÄ• ti samanupasseyyÄ• ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ
vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya etaá¹ƒ mama, esohamasmi, eso m
``no hetaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ passaá¹ƒ ... pe 0 ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ
dutiyaá¹ƒ.

3. soattÄ• suttaá¹ƒ

<152> sÄ• vatthinidÄ• naá¹ƒ \Ne II 167/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
evaá¹ƒ diá¹-á¹-hi uppajjati --- `so attÄ• , so loko, so pecca bhavissÄ• mi nicco dhuvo sassato
avipariá¹‡Ä• madhammoâ€™â€™ â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ..
sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `so attÄ• , s
bhavissÄ• mi nicco dhuvo sassato avipariá¹‡Ä• madhammoâ€™ ti. vedanÄ• ya ... pe ... saÃ
\Be II 150/ ... pe ... \Se III 223/ viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä
evaá¹ƒ diá¹-á¹-hi uppajjati \Ee III 183/ --- `so attÄ• , so loko, so pecca bhavissÄ• mi nicco dh
avipariá¹‡Ä• madhammoâ€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ
attÄ• , so loko, so pecca bhavissÄ• mi nicco dhuvo sassato avipariá¹‡Ä• madhammoâ€™â€
bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹
diá¹-á¹-hi uppajjeyya --- `so attÄ• so loko, so pecca bhavissÄ• mi nicco dhuvo sassato
avipariá¹‡Ä• madhammoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. evaá¹ƒ passaá¹ƒ
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«ti. tatiyaá¹ƒ.

4. nocamesiyÄ• suttaá¹ƒ

<153> sÄ• vatthinidÄ• naá¹ƒ \Ne II 168/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
evaá¹ƒ diá¹-á¹-hi uppajjati --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na me bhavissat
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá
abhinivissa evaá¹ƒ diá¹-á¹-hi \Se III 224/ uppajjati --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bha
bhavissatÄ«â€™ ti. vedanÄ• ya sati ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä
sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa, evaá¹ƒ diá¹-á¹-hi uppajj
ca me siyÄ• , nÄ• bhavissa, na me bhavissatÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá

vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡
anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa
bhavissatÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ... s
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. `
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `no
siyÄ• , nÄ• bhavissa, na me bhavissatÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. `
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. catutthaá¹ƒ.

5. micchÄ• diá¹-á¹-hisuttaá¹ƒ

<154> sÄ• vatthinidÄ• naá¹ƒ \Ne II 169/ \Be II 151/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ
abhinivissa micchÄ• diá¹-á¹-hi uppajjatÄ«â€™â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dh
kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa micchÄ• diá¹-á¹-hi uppajj
micchÄ• diá¹-á¹-hi uppajjati. saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu \Se III 225/ sati ... viÃ±Ã±
viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa micchÄ• diá¹-á¹-hi uppajjati.
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ \Ee III 185/, bha
panÄ• niccaá¹ƒ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya micchÄ• diá¹-á¹-hi uppajjeyyÄ• â€™â€
bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹
micchÄ• diá¹-á¹-hi uppajjeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ passa
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. `paÃ±camaá¹ƒ.

6. sakkÄ• yadiá¹-á¹-hisuttaá¹ƒ

<155> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
sakkÄ• yadiá¹-á¹-hi uppajjatÄ«â€™â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ..
bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa sakkÄ• yadiá¹-á¹-hi uppajjati.
saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ
abhinivissa sakkÄ• yadiá¹-á¹-hi uppajjati. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ nic
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ \Ne II 170/. ``yaá¹ƒ panÄ• niccaá¹ƒ ... pe ... a
sakkÄ• yadiá¹-á¹-hi uppajjeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ... s
... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ \Se III 226/, bha
panÄ• niccaá¹ƒ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya sakkÄ• yadiá¹-á¹-hi uppajjeyyÄ• â€™â€
bhanteâ€™â€™. ``evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™

7. attÄ• nudiá¹-á¹-hisuttaá¹ƒ

<156> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
attÄ• nudiá¹-á¹-hi uppajjatÄ«â€™â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... p
bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa attÄ• nudiá¹-á¹-hi uppajjati. ve
sati ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ u
viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa attÄ• nudiá¹-á¹-hi uppajjati \Be II 152/. taá¹ƒ kiá¹ƒ maÃ±Ã±ath
rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pa
nu taá¹ƒ anupÄ• dÄ• ya attÄ• nudiá¹-á¹-hi uppajjeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ t
``yaá¹ƒ panÄ• niccaá¹ƒ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya attÄ• nudiá¹-á¹-hi uppajjeyyÄ• â
hetaá¹ƒ, bhanteâ€™â€™. ``evaá¹ƒ passaá¹ƒ ... pe ... \Ne II 171/ nÄ• paraá¹ƒ itthattÄ• yÄ• t
ti. sattamaá¹ƒ.

8. abhinivesasuttaá¹ƒ

<157> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
saá¹ƒyojanÄ• bhinivesavinibandhÄ• â€™â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhamm
bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa uppajjanti saá¹ƒyojanÄ• bhiniv
vedanÄ• ya \Se III 227/ sati ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e s
upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa uppajjanti saá¹ƒyojanÄ• bhinivesavinibandhÄ•
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™
pe ... api nu taá¹ƒ anupÄ• dÄ• ya uppajjeyyuá¹ƒ saá¹ƒyojanÄ• bhinivesavinibandhÄ• â€™â
bhanteâ€™â€™ ... pe ... ``evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• t
aá¹-á¹-hamaá¹ƒ.

9. dutiyaabhinivesasuttaá¹ƒ

<158> sÄ• vatthinidÄ• naá¹ƒ \Ee III 187/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
abhinivissa uppajjanti saá¹ƒyojanÄ• bhinivesavinibandhÄ• jjhosÄ• nÄ• â€™â€™ ti? {vinibar
Katthaci) } bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sa
upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa uppajjanti saá¹ƒyojanÄ• bhinivesavinibandhÄ• jjhosÄ• n
172/ ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ u
viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa uppajjanti saá¹ƒyojanÄ• bhinivesavinibandhÄ• jjhosÄ• nÄ• . t
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti \Se III 228/? ``aniccaá¹ƒ, bha
panÄ• niccaá¹ƒ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya uppajjeyyuá¹ƒ
saá¹ƒyojanÄ• bhinivesavinibandhÄ• jjhosÄ• nÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™
... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. navamaá¹ƒ.

10. Ä• nandasuttaá¹ƒ

<159> sÄ• vatthinidÄ• naá¹ƒ \Be II 153/. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• te
upasaá¹…kamitvÄ• ... pe ... bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ•
desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ•
nti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``a
``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ...
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. `
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ \Ne II 173/ --- `etaá¹ƒ mam
attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™ {no hetaá¹ƒ bhante. tasmÄ• tihÄ• na
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... daá¹-á¹-habbaá¹ƒ. (Ce Se Ke Ee) }. ``evaá¹ƒ pas
III 229/ \Ee III 188/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. dasamaá¹ƒ.

diá¹-á¹-hivaggo paÃ±cadasamo.

tassuddÄ• naá¹ƒ ---

ajjhattikaá¹ƒ etaá¹ƒmama, soattÄ• nocamesiyÄ• .

micchÄ• sakkÄ• yattÄ• nu dve, abhinivesÄ• Ä• nandenÄ• ti ||

uparipaá¹‡á¹‡Ä• sako samatto.

tassa uparipaá¹‡á¹‡Ä• sakassa vagguddÄ• naá¹ƒ ---

anto \Se III 230/ dhammakathikÄ• vijjÄ• , kukkuá¸·aá¹ƒ diá¹-á¹-hipaÃ±camaá¹ƒ.

tatiyo paá¹‡á¹‡Ä• sako vutto, nipÄ• toti pavuccatÄ«ti {nipÄ• to tena vuccatÄ«ti (Ce Se Ke) }

khandhasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

2. rÄ• dhasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. mÄ• rasuttaá¹ƒ

<160> sÄ• vatthinidÄ• naá¹ƒ \Se III 231/ \Ne II 174/ \Be II 154/. atha kho Ä• yasmÄ• rÄ• dh
tenupasaá¹…kami \Ee III 189/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ etadavoca ---

`` `mÄ• ro, mÄ• roâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, mÄ• roâ€™â€™ ti?
sati mÄ• ro vÄ• assa mÄ• retÄ• vÄ• yo vÄ• pana mÄ«yati. tasmÄ• tiha tvaá¹ƒ, rÄ• dha, r
mÄ• retÄ• ti passa, mÄ«yatÄ«ti passa, rogoti passa, gaá¹‡á¸• oti passa, sallanti passa, agh
aghabhÅ«tanti passa. ye naá¹ƒ evaá¹ƒ passanti te sammÄ• passanti. vedanÄ• ya sati ... sa
saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati mÄ• ro vÄ• assa mÄ• retÄ• vÄ• yo vÄ• pana
rÄ• dha, viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• roti passa, mÄ• retÄ• ti passa, mÄ«yatÄ«ti passa, rogoti pa
sallanti passa, aghanti passa, aghabhÅ«tanti passa. ye naá¹ƒ evaá¹ƒ passanti, te sammÄ•

``sammÄ• dassanaá¹ƒ pana, bhante, kimatthiyaâ€™â€™ nti? ``sammÄ• dassanaá¹ƒ kho, r
``nibbidÄ• pana, bhante, kimatthiyÄ• â€™â€™ ti? ``nibbidÄ• kho, rÄ• dha, virÄ• gatthÄ• â
232/ pana, bhante \Ne II 175/, kimatthiyoâ€™â€™ ti? ``virÄ• go kho, rÄ• dha, vimuttatthoâ€
bhante, kimatthiyÄ• â€™â€™ ti? ``vimutti kho, rÄ• dha, nibbÄ• natthÄ• â€™â€™. ``nibbÄ•
kimatthiyaâ€™â€™ nti? ``accayÄ• si {accasarÄ• (Ce Se Ke), assa (Ee), accayÄ• (Katthac
nÄ• sakkhi paÃ±hassa pariyantaá¹ƒ gahetuá¹ƒ. nibbÄ• nogadhaÃ±hi, rÄ• dha, brahmacariy
nibbÄ• naparÄ• yanaá¹ƒ nibbÄ• napariyosÄ• naâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. sattasuttaá¹ƒ

<161> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹
`` `satto, sattoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante \Be II 155/, sattoti vuccat
``rÅ«pe kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , tatra satto, tatra vis
vuccati. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e yo chando yo rÄ
taá¹‡hÄ• , tatra satto, tatra visatto, tasmÄ• sattoti vuccatiâ€™â€™.

``seyyathÄ• pi, rÄ• dha, kumÄ• rakÄ• vÄ• kumÄ• rikÄ• yo vÄ• paá¹ƒsvÄ• gÄ• rakehi kÄ«
paá¹ƒsvÄ• gÄ• rakesu avigatarÄ• gÄ• honti avigatacchandÄ• avigatapemÄ• avigatapipÄ•
avigatataá¹‡hÄ• , tÄ• va tÄ• ni paá¹ƒsvÄ• gÄ• rakÄ• ni allÄ«yanti keá¸·Ä• yanti dhanÄ• yan
(Ce Ee Katthaci) } mamÄ• yanti. yato ca kho, rÄ• dha, kumÄ• rakÄ• vÄ• kumÄ• rikÄ• yo v
vigatarÄ• gÄ• honti vigatacchandÄ• vigatapemÄ• vigatapipÄ• sÄ• vigatapariá¸·Ä• hÄ• vi
paá¹ƒsvÄ• gÄ• rakÄ• ni hatthehi ca pÄ• dehi ca vikiranti vidhamanti viddhaá¹ƒsenti vikÄ«á¸

{vikÄ«á¸·anikaá¹ƒ (Ce Se Ke Ee) } karonti. evameva kho, rÄ• dha, tumhepi rÅ«paá¹ƒ vikirat
viddhaá¹ƒsetha vikÄ«á¸·aniyaá¹ƒ karotha taá¹‡hÄ• kkhayÄ• ya paá¹-ipajjatha. vedanaá¹ƒ vi
viddhaá¹ƒsetha vikÄ«á¸·aniyaá¹ƒ karotha taá¹‡hÄ• kkhayÄ• ya paá¹-ipajjatha. saÃ±Ã±aá¹ƒ
vidhamatha viddhaá¹ƒsetha vikÄ«á¸·aniyaá¹ƒ karotha taá¹‡hÄ• kkhayÄ• ya paá¹-ipajjatha. v
vidhamatha viddhaá¹ƒsetha vikÄ«á¸·aniyaá¹ƒ karotha taá¹‡hÄ• kkhayÄ• ya paá¹-ipajjatha. t
rÄ• dha, nibbÄ• naâ€™â€™ nti. dutiyaá¹ƒ.

3. bhavanettisuttaá¹ƒ

<162> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹
`bhavanettinirodho \Ne II 176/ {bhavanetti (Ce Se Ke Ee) }, bhavanettinirodhoâ€™ ti {bhava
}, bhante, vuccati. katamÄ• nu kho, bhante, bhavanetti, katamo bhavanettinirodhoâ€™â€™
191/ kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upayupÄ• dÄ• nÄ•
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• --- ayaá¹ƒ vuccati bhavanetti. tesaá¹ƒ nirodho {niro
bhavanettinirodho. vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu \Be II 156/ ... viÃ±Ã±Ä•
... adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• \Se III 234/ --- ayaá¹ƒ vuccati bhavanetti. tesaá¹ƒ
bhavanettinirodhoâ€™â€™ ti. tatiyaá¹ƒ.

4. pariÃ±Ã±eyyasuttaá¹ƒ

<163> sÄ• vatthinidÄ• naá¹ƒ. Ä• yasmÄ• rÄ• dho yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• dh

``pariÃ±Ã±eyye ca, rÄ• dha, dhamme desessÄ• mi pariÃ±Ã±aÃ±ca pariÃ±Ã±Ä• tÄ• viá¹ƒ p
sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho
paccassosi. bhagavÄ• etadavoca --- ``katame ca, rÄ• dha, pariÃ±Ã±eyyÄ• dhammÄ• ? rÅ
pariÃ±Ã±eyyo dhammo, vedanÄ• pariÃ±Ã±eyyo dhammo, saÃ±Ã±Ä• pariÃ±Ã±eyyo dham
dhammo, viÃ±Ã±Ä• á¹‡aá¹ƒ pariÃ±Ã±eyyo dhammo. ime vuccanti, rÄ• dha, pariÃ±Ã±eyyÄ•
pariÃ±Ã±Ä• ? yo kho, rÄ• dha, rÄ• gakkhayo dosakkhayo mohakkhayo --- ayaá¹ƒ vuccati, r
ca, rÄ• dha, pariÃ±Ã±Ä• tÄ• vÄ« puggalo? `arahÄ• â€™ tissa vacanÄ«yaá¹ƒ. yvÄ• yaá¹ƒ Ä
evaá¹ƒgotto --- ayaá¹ƒ vuccati, rÄ• dha, pariÃ±Ã±Ä• tÄ• vÄ« puggaloâ€™â€™ ti. catutthaá¹

5. samaá¹‡asuttaá¹ƒ

<164> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• dhaá¹ƒ bha
``paÃ±cime, rÄ• dha, upÄ• dÄ• nakkhandhÄ• . katame paÃ±ca? rÅ«pupÄ• dÄ• nakkhandh
saÃ±Ã±upÄ• dÄ• nakkhandho \Ne II 177/, saá¹…khÄ• rupÄ• dÄ• nakkhandho, viÃ±Ã±Ä• á¹
235/ keci, rÄ• dha, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ \Ee III 1

assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti; na me
brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hm
Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamme sa
upasampajja viharanti. ye ca kho keci, rÄ• dha, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imes
upÄ• dÄ• nakkhandhÄ• naá¹ƒ assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bh
rÄ• dha, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• brÄ
\Be II 157/, te ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-he
sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyasamaá¹‡asuttaá¹ƒ

<165> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• dhaá¹ƒ bha
``paÃ±cime, rÄ• dha, upÄ• dÄ• nakkhandhÄ• . katame paÃ±ca? rÅ«pupÄ• dÄ• nakkhandh
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ye hi keci, rÄ• dha, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• v
upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«na
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja
chaá¹-á¹-haá¹ƒ.

7. sotÄ• pannasuttaá¹ƒ

<166> sÄ• vatthinidÄ• naá¹ƒ \Se III 236/. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ•
--- ``paÃ±cime, rÄ• dha, upÄ• dÄ• nakkhandhÄ• . katame paÃ±ca? rÅ«pupÄ• dÄ• nakkhan
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. yato \Ee III 193/ kho, rÄ• dha, ariyasÄ• vako imesaá¹ƒ
upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«na
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- ayaá¹ƒ vuccati, rÄ• dha, ariyasÄ• vako sotÄ• panno avinip
sambodhiparÄ• yanoâ€™â€™ ti. sattamaá¹ƒ.

8. arahantasuttaá¹ƒ

<167> sÄ• vatthinidÄ• naá¹ƒ \Ne II 178/. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ•
--- ``paÃ±cime, rÄ• dha, upÄ• dÄ• nakkhandhÄ• . katame paÃ±ca? rÅ«pupÄ• dÄ• nakkhan
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. yato kho, rÄ• dha, bhikkhu imesaá¹ƒ paÃ±cannaá¹ƒ up
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
anupÄ• dÄ• vimutto hoti --- ayaá¹ƒ vuccati, rÄ• dha, arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• ka
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimuttoâ€™â€™ ti.

9. chandarÄ• gasuttaá¹ƒ

<168> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• dhaá¹ƒ bha
kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , taá¹ƒ pajahatha. evaá¹ƒ taá
bhavissati ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anupp
\Be II 158/ chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , taá¹ƒ pajahatha \Se III 237/. evaá
bhavissati ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
saá¹…khÄ• resu yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , taá¹ƒ pajahatha. evaá¹ƒ
bhavissanti ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
III 194/ yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , taá¹ƒ pajahatha. evaá¹ƒ taá¹ƒ viÃ
bhavissati ... pe ... anuppÄ• dadhammaâ€™â€™ nti. navamaá¹ƒ.

10. dutiyachandarÄ• gasuttaá¹ƒ

<169> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• dhaá¹ƒ bha
kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upayupÄ• dÄ• nÄ• cetas
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te pajahatha. evaá¹ƒ taá¹ƒ rÅ«paá¹ƒ pahÄ«naá¹ƒ b
tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ. vedanÄ• y
yÄ• taá¹‡hÄ• ye upayupÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te pa
pahÄ«nÄ• \Ne II 179/ bhavissati ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ
saÃ±Ã±Ä• ya ... saá¹…khÄ• resu yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upay
adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nusayÄ• , te pajahatha. evaá¹ƒ te saá¹…khÄ• rÄ• pahÄ«nÄ•
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . viÃ±Ã±Ä• á¹‡e
yÄ• nandÄ« yÄ• taá¹‡hÄ• ye upayupÄ• dÄ• nÄ• cetaso adhiá¹-á¹-hÄ• nÄ• bhinivesÄ• nu
viÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ«naá¹ƒ bhavissati ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ
anuppÄ• dadhammaâ€™â€™ nti. dasamaá¹ƒ.

rÄ• dhasaá¹ƒyuttassa paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

mÄ• ro satto bhavanetti, pariÃ±Ã±eyyÄ• samaá¹‡Ä• duve.

sotÄ• panno arahÄ• ca, chandarÄ• gÄ• pare duveti ||

2. dutiyavaggo

1. mÄ• rasuttaá¹ƒ

<170> sÄ• vatthinidÄ• naá¹ƒ \Se III 239/ \Be II 159/ \Ee III 195/. ekamantaá¹ƒ nisinno kho Ä

bhagavantaá¹ƒ etadavoca --- `` `mÄ• ro, mÄ• roâ€™ ti, bhante, vuccati. katamo nu kho, bha
``rÅ«paá¹ƒ kho, rÄ• dha, mÄ• ro, vedanÄ• mÄ• ro, saÃ±Ã±Ä• mÄ• ro, saá¹…khÄ• rÄ• mÄ
evaá¹ƒ passaá¹ƒ, rÄ• dha, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• yapi ni
nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. nibbindaá¹ƒ virajj
vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. mÄ• radhammasuttaá¹ƒ

<171> sÄ• vatthinidÄ• naá¹ƒ \Ne II 180/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bha
`mÄ• radhammo, mÄ• radhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, mÄ• radh
rÄ• dha, mÄ• radhammo, vedanÄ• mÄ• radhammo, saÃ±Ã±Ä• mÄ• radhammo, saá¹…khÄ
mÄ• radhammo. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€

3. aniccasuttaá¹ƒ

<172> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
aniccaâ€™ nti, bhante, vuccati. katamaá¹ƒ nu \Se III 240/ kho, bhante, aniccaâ€™â€™ nti?
rÄ• dha, aniccaá¹ƒ, vedanÄ• aniccÄ• , saÃ±Ã±Ä• aniccÄ• , saá¹…khÄ• rÄ• aniccÄ• , viÃ±
passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. aniccadhammasuttaá¹ƒ

<173> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
`aniccadhammo, aniccadhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, aniccadha
kho, rÄ• dha, aniccadhammo, vedanÄ• aniccadhammo \Ee III 196/, saÃ±Ã±Ä• aniccadhan
aniccadhammo, viÃ±Ã±Ä• á¹‡aá¹ƒ aniccadhammo. evaá¹ƒ passaá¹ƒ ... pe ... \Ne II 181/ nÄ•
pajÄ• nÄ• tÄ«â€™â€™ ti. catutthaá¹ƒ.

5. dukkhasuttaá¹ƒ

<174> sÄ• vatthinidÄ• naá¹ƒ \Be II 160/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bha
`dukkhaá¹ƒ, dukkhaâ€™ nti, bhante, vuccati. katamaá¹ƒ nu kho, bhante, dukkhaâ€™â€™ n
rÄ• dha, dukkhaá¹ƒ, vedanÄ• dukkhÄ• , saÃ±Ã±Ä• dukkhÄ• , saá¹…khÄ• rÄ• dukkhÄ• , v
passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dukkhadhammasuttaá¹ƒ

<175> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
`dukkhadhammo, dukkhadhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, dukkhadh
kho, rÄ• dha, dukkhadhammo, vedanÄ• dukkhadhammo, saÃ±Ã±Ä• dukkhadhammo, saá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhadhammo. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pa
chaá¹-á¹-haá¹ƒ.

7. anattasuttaá¹ƒ

<176> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
`` `anattÄ• , anattÄ• â€™ ti, bhante, vuccati. katamo nu kho, bhante, anattÄ• â€™â€™ ti? ``
anattÄ• , vedanÄ• anattÄ• , saÃ±Ã±Ä• anattÄ• , saá¹…khÄ• rÄ• anattÄ• , viÃ±Ã±Ä• á¹‡aá
pe ... \Ne II 182/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. anattadhammasuttaá¹ƒ

<177> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
`anattadhammo, anattadhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, anattadham
kho, rÄ• dha, anattadhammo, vedanÄ• anattadhammo \Ee III 197/, saÃ±Ã±Ä• anattadham
anattadhammo, viÃ±Ã±Ä• á¹‡aá¹ƒ anattadhammo. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itt
pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9.khayadhammasuttaá¹ƒ

<178> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
`khayadhammo, khayadhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, khayadham
rÄ• dha, khayadhammo, vedanÄ• khayadhammo, saÃ±Ã±Ä• \Be II 161/ khayadhammo, sa
viÃ±Ã±Ä• á¹‡aá¹ƒ khayadhammo. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti paj
navamaá¹ƒ.

10. vayadhammasuttaá¹ƒ

<179> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹ƒ
`vayadhammo, vayadhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, vayadhammoâ
rÄ• dha, vayadhammo, vedanÄ• vayadhammo, saÃ±Ã±Ä• vayadhammo, saá¹…khÄ• rÄ•
vayadhammo \Ne II 183/. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ

11. samudayadhammasuttaá¹ƒ

<180> sÄ• vatthinidÄ• naá¹ƒ \Se III 242/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bh
`` `samudayadhammo, samudayadhammoâ€™ ti, bhante, vuccati. katamo nu kho, bhante, s
``rÅ«paá¹ƒ kho, rÄ• dha, samudayadhammo, vedanÄ• samudayadhammo, saÃ±Ã±Ä• sam
samudayadhammo, viÃ±Ã±Ä• á¹‡aá¹ƒ samudayadhammo. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• pa
pajÄ• nÄ• tÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. nirodhadhammasuttaá¹ƒ

<181> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹
`nirodhadhammo, nirodhadhammoâ€™ ti \Ee III 198/, bhante, vuccati. katamo nu kho, bhan
ti? ``rÅ«paá¹ƒ kho, rÄ• dha, nirodhadhammo, vedanÄ• nirodhadhammo, saÃ±Ã±Ä• nirodh
nirodhadhammo, viÃ±Ã±Ä• á¹‡aá¹ƒ nirodhadhammo. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ
pajÄ• nÄ• tÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

rÄ• dhasaá¹ƒyuttassa dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

mÄ• ro \Ne II 184/ ca mÄ• radhammo ca, aniccena apare duve.

dukkhena ca duve vuttÄ• , anattena {anattehi (Ce Se Ke) } tatheva ca.

khayavayasamudayaá¹ƒ, nirodhadhammena dvÄ• dasÄ• ti ||

3. Ä• yÄ• canavaggo

1-11. mÄ• rÄ• disuttaekÄ• dasakaá¹ƒ

<182> sÄ• vatthinidÄ• naá¹ƒ \Se III 243/ \Be II 162/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaâ
sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti.

``yo kho, rÄ• dha, mÄ• ro; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go
{sÄ«haá¸·apotthake pana ``tatra te chando pahÄ• tabboti ekaá¹ƒ suttaá¹ƒ, tatra te rÄ• go pa
suttaá¹ƒ, tatra te chandarÄ• go pahÄ• tabboti ekaá¹ƒ suttaâ€™â€™ nti evaá¹ƒ visuá¹ƒ visua
vibhajitvÄ• dassitÄ• ni. evamuparisuttesupi}. ko ca, rÄ• dha, mÄ• ro? rÅ«paá¹ƒ kho, rÄ• dh
chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo {sÄ«haá¸·apotthake p
pahÄ• tabboti ekaá¹ƒ suttaá¹ƒ, tatra te rÄ• go pahÄ• tabboti ekaá¹ƒ suttaá¹ƒ, tatra te chanda

ekaá¹ƒ suttaâ€™â€™ nti evaá¹ƒ visuá¹ƒ visuá¹ƒ tÄ«á¹‡i suttÄ• ni vibhajitvÄ• dassitÄ• ni. e
vedanÄ• mÄ• ro; tatra te chando pahÄ• tabbo ... pe ... saÃ±Ã±Ä• mÄ• ro; tatra te chando
saá¹…khÄ• rÄ• mÄ• ro; tatra te chando pahÄ• tabbo ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ro; ta
... pe ... yo kho, rÄ• dha, mÄ• ro; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chanda
ti.

<183> yo kho, rÄ• dha, mÄ• radhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo,
pe ....

<184> yaá¹ƒ \Ee III 199/ kho, rÄ• dha, aniccaá¹ƒ ... pe ....

<185> yo \Ne II 185/ kho, rÄ• dha, aniccadhammo ... pe ....

<186> yaá¹ƒ kho, rÄ• dha, dukkhaá¹ƒ ... pe ....

<187> yo kho, rÄ• dha, dukkhadhammo ... pe ....

<188> yo \Se III 244/ kho, rÄ• dha, anattÄ• ... pe ....

<189> yo \Be II 163/ kho, rÄ• dha, anattadhammo ... pe ....

<190> yo kho, rÄ• dha, khayadhammo ... pe ....

<191> yo kho, rÄ• dha, vayadhammo ... pe ....

<192> yo kho, rÄ• dha, samudayadhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tab
... pe ....

12. nirodhadhammasuttaá¹ƒ

<193> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• rÄ• dho bhagavantaá¹
bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ s
appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti.

``yo \Ne II 186/ kho, rÄ• dha, nirodhadhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ•
pahÄ• tabbo. ko ca, rÄ• dha, nirodhadhammo? rÅ«paá¹ƒ kho, rÄ• dha, nirodhadhammo; tat
pe ... vedanÄ• nirodhadhammo; tatra te chando pahÄ• tabbo ... pe ... saÃ±Ã±Ä• nirodhadh
pahÄ• tabbo ... pe ... saá¹…khÄ• rÄ• nirodhadhammo; tatra te chando pahÄ• tabbo ... pe ..

nirodhadhammo; tatra te chando pahÄ• tabbo ... pe ... yo kho, rÄ• dha, nirodhadhammo; tat
pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabboâ€™â€™ ti {sÄ«haá¸·apottha
chattiá¹ƒsa suttÄ• ni vibhattÄ• ni ekekaá¹ƒ suttaá¹ƒ tÄ«á¹‡i tÄ«á¹‡i katvÄ• , evaá¹ƒ catuttha

Ä• yÄ• canavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

mÄ• ro \Se III 245/ \Ee III 200/ ca mÄ• radhammo ca, aniccena apare duve.

dukkhena ca duve vuttÄ• , anattena tatheva ca.

khayavayasamudayaá¹ƒ, nirodhadhammena dvÄ• dasÄ• ti ||

4. upanisinnavaggo

1-11. mÄ• rÄ• disuttaekÄ• dasakaá¹ƒ

<194> sÄ• vatthinidÄ• naá¹ƒ \Se III 246/ \Be II 164/. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasma
bhagavÄ• etadavoca --- ``yo kho, rÄ• dha, mÄ• ro; tatra te chando pahÄ• tabbo, rÄ• go pah
pahÄ• tabbo. ko ca, rÄ• dha, mÄ• ro? rÅ«paá¹ƒ kho, rÄ• dha, mÄ• ro; tatra te chando pahÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• ro; tatra te chando pahÄ• tabbo ... pe ... yo kho, rÄ• dha, mÄ• ro; tat
pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabboâ€™â€™ ti.

<195> yo kho, rÄ• dha, mÄ• radhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo,
pahÄ• tabbo ... pe ....

<196> yaá¹ƒ kho, rÄ• dha, aniccaá¹ƒ ... pe ....

<197> yo kho, rÄ• dha, aniccadhammo ... pe ....

<198> yaá¹ƒ \Ee III 201/ kho, rÄ• dha, dukkhaá¹ƒ ... pe ....

<199> yo kho, rÄ• dha, dukkhadhammo ... pe ....

<200> yo kho, rÄ• dha, anattÄ• ... pe ....

<201> yo kho, rÄ• dha, anattadhammo ... pe ....

<202> yo kho, rÄ• dha, khayadhammo ... pe ....

<203> yo kho, rÄ• dha, vayadhammo ... pe ....

<204> yo \Se III 247/ kho, rÄ• dha, samudayadhammo; tatra te chando pahÄ• tabbo, rÄ• g
\Ne II 188/ pahÄ• tabbo ... pe ....

12. nirodhadhammasuttaá¹ƒ

<205> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ rÄ• dhaá¹ƒ bha
kho, rÄ• dha, nirodhadhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ
rÄ• dha, nirodhadhammo? rÅ«paá¹ƒ \Be II 165/ kho, rÄ• dha, nirodhadhammo; tatra te char
pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ nirodhadhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chan
rÄ• dha, nirodhadhammo; tatra te chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go

upanisinnavaggo catuttho.

tassuddÄ• naá¹ƒ ---

mÄ• ro ca mÄ• radhammo ca, aniccena apare duve.

dukkhena ca duve vuttÄ• , anattena tatheva ca.

khayavayasamudayaá¹ƒ, nirodhadhammena dvÄ• dasÄ• ti ||

rÄ• dhasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

3. diá¹-á¹-hisaá¹ƒyuttaá¹ƒ

1. sotÄ• pattivaggo

1. vÄ• tasuttaá¹ƒ

<206> ekaá¹ƒ \Se III 248/ \Ne II 189/ \Be II 166/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
bhagavÄ• etadavoca \Ee III 202/ --- ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, k
evaá¹ƒ diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti, na najjo sandanti, na gabbhiniyo vijÄ• y

candimasÅ«riyÄ• udenti vÄ• apenti vÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti?

``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isara
bhagavantaÃ±Ã±eva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ«
``tena hi, bhikkhave, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™
ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi
vÄ• tÄ• vÄ• yanti, na najjo sandanti, na gabbhiniyo vijÄ• yanti, na candimasÅ«riyÄ• udenti
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™ ti. vedanÄ• ya sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ
viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ d
vÄ• tÄ• vÄ• yanti, na najjo sandanti, na gabbhiniyo vijÄ• yanti, na candimasÅ«riyÄ• udenti
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™ ti. taá¹ƒ \Se III 249/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá
vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™ \Ne II 190/. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkha
api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `na vÄ• tÄ• vÄ• yanti, na najjo
gabbhiniyo vijÄ• yanti, na candimasÅ«riyÄ• udenti vÄ• apenti vÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-h
\Ee III 203/ hetaá¹ƒ, bhanteâ€™â€™.

``vedanÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti ... ``saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹
vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹
anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `na vÄ• tÄ• vÄ• yanti, na najjo sandanti, na
na candimasÅ«riyÄ• udenti \Be II 167/ vÄ• apenti vÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€
bhanteâ€™â€™. ``yampidaá¹ƒ {yamidaá¹ƒ (aÃ±Ã±attha) } diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ vi
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``ani
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhan
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ
vÄ• tÄ• vÄ• yanti, na najjo sandanti, na gabbhiniyo vijÄ• yanti, na candimasÅ«riyÄ• udenti
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca {imesu chasu (Ce Se Ke Ee) evamuparip
pahÄ«nÄ• \Se III 250/ hoti, dukkhepissa kaá¹…khÄ• pahÄ«nÄ• hoti, dukkhasamudayepis
dukkhanirodhepissa kaá¹…khÄ• pahÄ«nÄ• hoti, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• y
--- ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambo
paá¹-hamaá¹ƒ.

2. etaá¹ƒmamasuttaá¹ƒ

<207> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? bhagava
dhammÄ• ... pe ... ``rÅ«pe \Ee III 204/ kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá
diá¹-á¹-hi uppajjati --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti. vedanÄ• ya sati ...
sati \Ne II 191/ ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• y
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... pe ... ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• ani
``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjey
esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi \Se III 251/ niccaá¹ƒ v
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá
``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá
evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti
bhanteâ€™â€™.

``yato \Be II 168/ kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pah
kaá¹…khÄ• pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹.
ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhi
dutiyaá¹ƒ.

3. soattÄ• suttaá¹ƒ

<208> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `so attÄ• , so loko, so pecca bhavissÄ• mi nicco dhuvo sassato
avipariá¹‡Ä• madhammoâ€™â€™ â€™ ti? bhagavaá¹ƒmÅ«lakÄ• \Ee III 205/ no, bhante, d

``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-h
attÄ• , so loko, so pecca bhavissÄ• mi nicco dhuvo sassato avipariá¹‡Ä• madhammoâ€™ ti
sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `so attÄ• , so loko, so pecca bha
dhuvo sassato avipariá¹‡Ä• madhammoâ€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ \Se III 252/ diá¹-á¹-hi uppajjeyya --- `so attÄ• ...
avipariá¹‡Ä• madhammoâ€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ..

viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ bhante ... pe ... api
evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `so attÄ• ... pe ... aviparià¹‡Ä• madhammoâ€™â€™ â€™ ti
bhanteâ€™â€™. ``yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pari
manasÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... pe ... api n
evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `so attÄ• , so loko, so pecca bhavissÄ• mi nicco dhuvo sass
aviparià¹‡Ä• madhammoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hot
pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹…khÄ• pahÄ
vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• y

4. nocamesiyÄ• suttaá¹ƒ

<209> sÄ• vatthinidÄ• naá¹ƒ \Be II 169/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
evaá¹ƒ diá¹-á¹-hi uppajjati --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na me \Se III 253
bhavissatÄ«â€™â€™ â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ....

``rÅ«pe \Ne II 193/ kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa \Ee II
diá¹-á¹-hi uppajjati --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na me bhavissatÄ«â€™
... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ•
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na m
â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `no cassaá¹ƒ, no ca me
nÄ• bhavissa, na me bhavissatÄ«â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• ... saÃ
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... ap
evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa, na me bhaviss
``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ
anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhant
anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `no cassaá¹ƒ, no ca me siyÄ• , nÄ• bhavissa
bhavissatÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hot
pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹…khÄ• pahÄ
vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• y

5. natthidinnasuttaá¹ƒ

<210> sÄ• vatthinidÄ• naá¹ƒ \Se III 254/. ``kismiá¹ƒ nu kho, bhikkhave, sati kiá¹ƒ upÄ• dÄ•
evaá¹ƒ diá¹-á¹-hi uppajjati --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ, natthi
sukatadukkaá¹-Ä• naá¹ƒ \Ne II 194/ {sukkaá¹-adukkaá¹-Ä• naá¹ƒ (Ce Ee) } kammÄ• naá¹ƒ p
ayaá¹ƒ loko, natthi paro loko, natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• ; natt
samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• {samaggatÄ• (Katthaci) } sammÄ• paá¹-ipannÄ•
lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedenti. cÄ• tumahÄ• bhÅ«tiko {cÄ• tummah
ayaá¹ƒ puriso yadÄ• \Ee III 207/ kÄ• laá¹…karoti pathavÄ« pathavÄ«kÄ• yaá¹ƒ anupeti anu
Ä• pokÄ• yaá¹ƒ anupeti anupagacchati, tejo tejokÄ• yaá¹ƒ anupeti anupagacchati, vÄ• yo v
anupagacchati. Ä• kÄ• saá¹ƒ indriyÄ• ni saá¹…kamanti. Ä• sandipaÃ±camÄ• purisÄ• mata
Ä• á¸·Ä• hanÄ• padÄ• ni paÃ±Ã±Ä• yanti. kÄ• potakÄ• ni aá¹-á¹-hÄ«ni bhavanti. bhassantÄ
dattupaÃ±Ã±attaá¹ƒ yadidaá¹ƒ dÄ• naá¹ƒ {dattupaÃ±Ã±attamidaá¹ƒ dÄ• naá¹ƒ nÄ• ma (sab
musÄ• vilÄ• po ye keci atthikavÄ• daá¹ƒ vadanti. bÄ• le ca paá¹‡á¸• ite ca kÄ• yassa bhed
na honti paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ
bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `
natthi yiá¹-á¹-haá¹ƒ ... pe ... kÄ• yassa bhedÄ• ucchijjanti vinassanti na honti paraá¹ƒ maraa
vedanÄ• ya sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati \Se
viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati ---
natthi yiá¹-á¹-haá¹ƒ ... pe ... kÄ• yassa bhedÄ• ucchijjanti vinassanti na honti paraá¹ƒ maraa
ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹
... kÄ• yassa bhedÄ• ucchijjanti vinassanti na honti paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? `
bhanteâ€™â€™. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹
``aniccaá¹ƒ, bhante ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `nat
natthi yiá¹-á¹-haá¹ƒ ... pe ... kÄ• yassa \Ee III 208/ bhedÄ• ucchijjanti vinassanti na honti pa
maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ diá¹-á¹-haá¹ƒ su
pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™
... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `natthi dinnaá¹ƒ, natthi y
... pe ... ye keci atthikavÄ• daá¹ƒ \Ne II 195/ vadanti; bÄ• le ca paá¹‡á¸• ite ca kÄ• yassa bh
vinassanti na honti paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hot
pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa \Be II 171/ kaá¹…k
ayaá¹ƒ vuccati, bhikkhave \Se III 256/, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyat
sambodhiparÄ• yanoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. karotosuttaá¹ƒ

<211> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `karoto kÄ• rayato chindato chedÄ• payato pacato pÄ• cÄ• payato so
kilamato kilamÄ• payato phandato phandÄ• payato pÄ• á¹‡amatipÄ• tayato adinnaá¹ƒ Ä• d
nillopaá¹ƒ harato ekÄ• gÄ• rikaá¹ƒ karoto paripanthe tiá¹-á¹-hato paradÄ• raá¹ƒ gacchato m
na karÄ«yati pÄ• paá¹ƒ. khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e e
ekamaá¹ƒsapuÃ±jaá¹ƒ kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gam
gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya; hananto \Ee III 209/ ghÄ• tento chindanto chedÄ• pento
tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. uttaraá¹ƒ cepi gaá¹…gÄ• ya tÄ«raá¹
dÄ• pento yajanto yajÄ• pento, natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• g
saá¹ƒyamena saccavajjena natthi puÃ±Ã±aá¹ƒ natthi puÃ±Ã±assa Ä• gamoâ€™â€™ â€™
bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ a
diá¹-á¹-hi uppajjati --- `karoto kÄ• rayato ... pe ... natthi puÃ±Ã±aá¹ƒ natthi puÃ±Ã±assa Ä• g
vedanÄ• ya sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e \Se III
viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati ---
pe ... natthi puÃ±Ã±aá¹ƒ natthi puÃ±Ã±assa Ä• gamoâ€™â€™ â€™ ti.

``taá¹ƒ \Ne II 196/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€
bhanteâ€™â€™ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `karoto
puÃ±Ã±aá¹ƒ natthi puÃ±Ã±assa Ä• gamoâ€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``veda
saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ
taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `karoto kÄ• rayato \Be II 172/ ... pe ... n
natthi puÃ±Ã±assa Ä• gamoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ• anicca
``aniccaá¹ƒ, bhante ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `ka
pe ... natthi puÃ±Ã±aá¹ƒ natthi puÃ±Ã±assa Ä• gamoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhant

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hot
pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹…khÄ• pahÄ
vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• y
chaá¹-á¹-haá¹ƒ.

7. hetusuttaá¹ƒ

<212> sÄ• vatthinidÄ• naá¹ƒ \Ee III 210/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `natthi hetu, natthi paccayo sattÄ• naá¹ƒ \Se III 258
saá¹ƒkilesÄ• ya. ahetÅ« appaccayÄ• sattÄ• saá¹ƒkilissanti. natthi hetu, natthi paccayo sat

ahetÅ« appaccayÄ• sattÄ• visujjhanti. natthi balaá¹ƒ natthi vÄ«riyaá¹ƒ natthi purisathÄ• m
purisaparakkamo. sabbe sattÄ• sabbe pÄ• á¹‡Ä• sabbe bhÅ«tÄ• sabbe jÄ«vÄ• avasÄ• a
niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• chasvevÄ• bhijÄ• tÄ«su sukhadukkhaá¹ƒ paá¹-isaá¹ƒve
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `natthi hetu, natthi paccayo ... pe ... sukhadukkhaá
paá¹-isaá¹ƒvedentÄ«â€™ ti \Ne II 197/. vedanÄ• ya sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…
viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ d
`natthi hetu, natthi paccayo ... pe ... sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `
paccayo ... pe ... sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bha
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™
... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `natthi hetu, natthi paccayo ..
sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ya
sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi nicc
vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... pe ... api \Se III 259/ nu taá¹ƒ anupÄ• dÄ• ya evaá¹
uppajjeyya --- `natthi hetu natthi paccayo ... pe ... sukhadukkhaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™
hetaá¹ƒ, bhanteâ€™â€™.

``yato \Be II 173/ kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pah
kaá¹…khÄ• pahÄ«nÄ• hoti \Ee III 211/ ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya
hoti --- ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sa
ti. sattamaá¹ƒ.

8. mahÄ• diá¹-á¹-hisuttaá¹ƒ

<213> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `sattime kÄ• yÄ• akaá¹-Ä• , akaá¹-avidhÄ• , animmitÄ• , animmÄ• tÄ
kÅ«á¹-aá¹-á¹-hÄ• , esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• ; te na iÃ±janti, na vipariá¹‡amanti {na vipari
Katthaci) }, na aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ne II 198/ byÄ• bÄ• dhenti; nÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±
vÄ• sukhadukkhÄ• ya vÄ• . katame satta? pathavÄ«kÄ• yo, Ä• pokÄ• yo, tejokÄ• yo, vÄ• y
sattame. ime satta {jÄ«ve. sattime (bahÅ«su) } kÄ• yÄ• akaá¹-Ä• , akaá¹-avidhÄ• , animmit
vaÃ±jhÄ• , kÅ«á¹-aá¹-á¹-hÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• ; te na iÃ±janti, na vipariá¹‡amant
aÃ±Ã±amaÃ±Ã±aá¹ƒ byÄ• bÄ• dhenti; nÄ• laá¹ƒ aÃ±Ã±amaÃ±Ã±assa sukhÄ• ya vÄ• dukk
tiá¹‡hena satthena sÄ«saá¹ƒ chindati, na sopi kaÃ±ci {na koci kaÃ±ci (Ce Se Ke), na koci ta
jÄ«vitÄ• voropeti; sattannaá¹ƒtveva kÄ• yÄ• namantarena satthaá¹ƒ vivaramanupavisati {vi
(katthaci) dÄ«ghamajjhimesupi}. cuddasa kho panimÄ• ni yonipamukhasatasahassÄ• ni saá

satÄ• ni paÃ±ca ca kammuno satÄ• ni paÃ±ca ca kammÄ• ni, tÄ«á¹‡i ca kammÄ• ni \Se III
aá¸• á¸• hakamme ca dvaá¹-á¹-hipaá¹-ipadÄ• , dvaá¹-á¹-hantarakappÄ• , chaá¸·Ä• bhijÄ• tiy
ekÅ«napaÃ±Ã±Ä• sa Ä• jÄ«vakasate, ekÅ«napaÃ±Ã±Ä• sa paribbÄ• jakasate, ekÅ«napaÃ
indriyasate, tiá¹ƒse nirayasate, chattiá¹ƒsarajodhÄ• tuyo, satta saÃ±Ã±Ä«gabbhÄ• , satta as
nigaá¹‡á¹-higabbhÄ• , satta devÄ• \Ee III 212/, satta mÄ• nusÄ• , satta pesÄ• cÄ• , satta s
{sapuá¹-Ä• (Katthaci), pavudhÄ• (Ee) }, satta papÄ• tÄ• , satta ca papÄ• tasatÄ• ni, satta s
supinasatÄ• ni, cullÄ• sÄ«ti mahÄ• kappino {mahÄ• kappuno (Ce Ee) } satasahassÄ• ni, yÄ
sandhÄ• vitvÄ• \Be II 174/ saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissanti. tattha natthi iminÄ• h
vatena vÄ• tapena vÄ• brahmacariyena vÄ• aparipakkaá¹ƒ vÄ• kammaá¹ƒ paripÄ• cessÄ
phussa phussa byantÄ«karissÄ• mÄ«ti hevaá¹ƒ natthi doá¹‡amite sukhadukkhe pariyantaka
hÄ• yanavaá¸• á¸• hane, natthi ukkaá¹ƒsÄ• vakaá¹ƒse. seyyathÄ• pi nÄ• ma suttaguá¸·e kh
paleti; evameva bÄ• le ca paá¹‡á¸• ite ca nibbeá¹-hiyamÄ• nÄ• sukhadukkhaá¹ƒ palentÄ«â

bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `sattime kÄ• yÄ• akaá¹-Ä• , akaá¹-avidhÄ• ... pe .
palentÄ«â€™ ti. vedanÄ• ya sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã
viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ \Se III 261/ abhinivissa evaá¹ƒ diá¹-á¹-hi
kÄ• yÄ• akaá¹-Ä• , akaá¹-avidhÄ• ... pe ... sukhadukkhaá¹ƒ palentÄ«â€™â€™ â€™ ti. ``ta
bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya
--- `sattime kÄ• yÄ• akaá¹-Ä• akaá¹-avidhÄ• ... pe ... sukhadukkhaá¹ƒ palentÄ«â€™â€™ â
hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ patta
anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhant
anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `sattime kÄ• yÄ• akaá¹-Ä• akaá¹-avidhÄ• .
nibbeá¹-hiyamÄ• nÄ• sukhadukkhaá¹ƒ palentÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hot
pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹…khÄ• pahÄ
vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• y
aá¹-á¹-hamaá¹ƒ.

9. sassatadiá¹-á¹-hisuttaá¹ƒ

<214> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `sassato lokoâ€™â€™ â€™ ti? bhagavaá¹ƒmÅ«lakÄ• \Se III 262/ no,
pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹
`sassato lokoâ€™ ti. vedanÄ• ya sati ... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... v
175/ sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi u

lokoâ€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``
... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyy
ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• \Ne II 200/ ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ..
niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhante ... pe ... api nu taá¹ƒ anupÄ• d
uppajjeyya --- `sassato lokoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ
mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ•
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ \Ee III 214/ vipariá¹‡Ä• madhammaá¹ƒ
evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `sassato lokoâ€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hot
pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹…khÄ• pahÄ
vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• y

10. asassatadiá¹-á¹-hisuttaá¹ƒ

<215> sÄ• vatthinidÄ• naá¹ƒ \Se III 263/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `asassato lokoâ€™â€™ â€™ ti? bhagavaá¹ƒmÅ«la
dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• an
ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppaj
lokoti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä
pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``ani
api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `asassato lokoâ€™â€™ â€™ ti
bhanteâ€™â€™.

``yato \Ne II 201/ kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pah
kaá¹…khÄ• pahÄ«nÄ• hoti ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹.
ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhi
dasamaá¹ƒ.

11. antavÄ• suttaá¹ƒ

<216> sÄ• vatthinidÄ• naá¹ƒ \Be II 176/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
evaá¹ƒ diá¹-á¹-hi uppajjati --- `antavÄ• lokoâ€™â€™ â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bh
niyato sambodhiparÄ• yanoâ€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. anantavÄ• suttaá¹ƒ

<217> sÄ• vatthinidÄ• naá¹ƒ \Se III 264/ \Ee III 215/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá
kiá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `anantavÄ• lokoâ€™â€™ â€™ ti? bhagavaá
dhammÄ• ... pe ... \Ne II 202/ niyato sambodhiparÄ• yanoâ€™â€™ ti. dvÄ• dasamaá¹ƒ.

13. taá¹ƒjÄ«vaá¹ƒtaá¹ƒsarÄ«raá¹ƒsuttaá¹ƒ

<218> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™ â€™ nti? bhagavaá¹ƒmÅ«lakÄ
... pe ... niyato sambodhiparÄ• yanoâ€™â€™ ti. terasamaá¹ƒ.

14. aÃ±Ã±aá¹ƒjÄ«vaá¹ƒaÃ±Ã±aá¹ƒsarÄ«raá¹ƒsuttaá¹ƒ

<219> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ â€™ nti? bhagava
dhammÄ• ... pe ... \Ne II 203/ niyato sambodhiparÄ• yanoâ€™â€™ ti. cuddasamaá¹ƒ.

15. hotitathÄ• gatosuttaá¹ƒ

<220> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ ab
diá¹-á¹-hi uppajjati --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? bhagavaá¹ƒmA
dhammÄ• ... pe ... niyato sambodhiparÄ• yanoâ€™â€™ ti. pannarasamaá¹ƒ.

16. nahotitathÄ• gatosuttaá¹ƒ

<221> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
evaá¹ƒ diá¹-á¹-hi uppajjati --- `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? bha
bhante, dhammÄ• ... pe ... niyato sambodhiparÄ• yanoâ€™â€™ ti. soá¸·asamaá¹ƒ.

17. hoticanacahotitathÄ• gatosuttaá¹ƒ

<222> sÄ• vatthinidÄ• naá¹ƒ \Be II 177/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
kiá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá
ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... niyato sambodhiparÄ• yanoâ€™â

18. nevahotinanahotitathÄ• gatosuttaá¹ƒ

<223> sÄ• vatthinidÄ• naá¹ƒ \Ne II 205/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ•
evaá¹ƒ diá¹-á¹-hi uppajjati --- `neva hoti, na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``rÅ«pe \Se III 265/ kho, bhikkhave, s
upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `neva hoti, na na hoti tathÄ
maraá¹‡Ä• â€™ ti ... pe ....

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyy
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yampidaá
mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• tampi niccaá¹ƒ vÄ•
``aniccaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹
diá¹-á¹-hi uppajjeyya --- `neva hoti, na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™
bhanteâ€™â€™.

``yato kho, bhikkhave, ariyasÄ• vakassa imesu ca á¹-hÄ• nesu kaá¹…khÄ• pahÄ«nÄ• hoti
pahÄ«nÄ• hoti, dukkhasamudayepissa kaá¹…khÄ• pahÄ«nÄ• hoti, dukkhanirodhepissa k
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• yapissa kaá¹…khÄ• pahÄ«nÄ• hoti --- ayaá¹ƒ vu
sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yanoâ€™â€™ ti. aá¹-á¹-hÄ• rasam

sotÄ• pattivaggo.

aá¹-á¹-hÄ• rasaveyyÄ• karaá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

vÄ• taá¹ƒ \Ne II 206/ \Be II 178/ etaá¹ƒ mama, so attÄ• no ca me siyÄ• .

natthi karoto hetu ca, mahÄ• diá¹-á¹-hena aá¹-á¹-hamaá¹ƒ ||

sassato loko ca, asassato ca antavÄ• ca.

anantavÄ• ca taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti.

aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti ca ||

hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti.

na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti.

neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti ||

2. dutiyagamanavaggo

1. vÄ• tasuttaá¹ƒ

<224> sÄ• vatthinidÄ• naá¹ƒ \Se III 266/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti, na najjo sandanti, na gabbh na candimasÅ«riyÄ• udenti vÄ• apenti vÄ• , esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti? bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ a diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™ ti. ved pe ... saÃ±Ã±Ä• ya sati ... pe ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aa viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti.

``taá¹ƒ \Ne II 207/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™ III 218/, bhanteâ€™â€™ ... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya ev uppajjeyya --- na vÄ• tÄ• vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ ti? ``no he ``iti kho, bhikkhave, dukkhe sati, dukkhaá¹ƒ upÄ• dÄ• ya, dukkhaá¹ƒ abhinivissa evaá¹ƒ diá¹ `na vÄ• tÄ• vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti. ``vedanÄ• ... s saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ viparia¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya `na vÄ esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti? ``no \Se III 267/ hetaá¹ƒ, bhanteâ€™â€™. ``i dukkhe sati, dukkhaá¹ƒ upÄ• dÄ• ya, dukkhaá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjeyya --- na najjo sandanti, na gabbhiniyo vijÄ• yanti, na candimasÅ«riyÄ• udenti vÄ• apenti vÄ• , esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

225-240__._ (purimavagge viya aá¹-á¹-hÄ• rasa veyyÄ• karaá¹‡Ä• ni vitthÄ• retabbÄ• nÄ«ti sattarasamaá¹ƒ.

18. nevahotinanahotisuttaá¹ƒ

<241> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a diá¹-á¹-hi uppajjati --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti no, bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá diá¹-á¹-hi uppajjati --- `neva hoti, na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti. vedanÄ•

saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `neva hoti, na na hoti tathÄ• gato paraá¹ƒ maraá¹‡

``taá¹ƒ \Ne II 208/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€
bhanteâ€™â€™ ... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ dia
`neva hoti, na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhant
bhikkhave, dukkhe sati, dukkhaá¹ƒ upÄ• dÄ• ya, dukkhaá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi up
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``vedanÄ• ... saÃ±Ã±Ä• \Se II
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ..
vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `ne
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, b
dukkhaá¹ƒ upÄ• dÄ• ya dukkhaá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `neva hoti, na n
paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. aá¹-á¹-hÄ• rasamaá¹ƒ.

19. rÅ«pÄ«attÄ• suttaá¹ƒ

<242> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya \Ee III 2
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `rÅ«pÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `rÅ«pÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™
... pe ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `rÅ«pÄ« attÄ• hoti, arogo paraá
â€™ ti.

``taá¹ƒ \Be II 180/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€
bhanteâ€™â€™ ... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ dia
`rÅ«pÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â
dukkhe sati, dukkhaá¹ƒ upÄ• dÄ• ya, dukkhaá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `r
attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``vedanÄ• ... pe ... \Se III 269/ ``no
bhanteâ€™â€™. ``iti kho, bhikkhave, dukkhe sati, dukkhaá¹ƒ upÄ• dÄ• ya, dukkhaá¹ƒ abhin
uppajjati --- `rÅ«pÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ekÅ«navÄ«sati

20. arÅ«pÄ«attÄ• suttaá¹ƒ

<243> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `arÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? (pey

21. rÅ«pÄ«caarÅ«pÄ«caattÄ• suttaá¹ƒ

<244> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä•
ekavÄ«satimaá¹ƒ.

22. nevarÅ«pÄ«nÄ• rÅ«pÄ«attÄ• suttaá¹ƒ

<245> ``neva rÅ«pÄ« nÄ• rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ... pe ..

23. ekantasukhÄ«suttaá¹ƒ

<246> ``ekantasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ... pe .... tevÄ«sati

24. ekantadukkhÄ«suttaá¹ƒ

<247> ``ekantadukkhÄ« \Ne II 210/ \Ee III 220/ attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€
catuvÄ«satimaá¹ƒ.

25. sukhadukkhÄ«suttaá¹ƒ

<248> ``sukhadukkhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ... pe .... paÃ±cavÄ

26. adukkhamasukhÄ«suttaá¹ƒ

<249> ``adukkhamasukhÄ« \Be II 181/ attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? bh
bhante, dhammÄ• ... pe ... ``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ a
diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™ ti. veda
saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• \Se III 270/ hoti arogo pa
maraá¹‡Ä• â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``
... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya
attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``iti kho
sati, dukkhaá¹ƒ upÄ• dÄ• ya, dukkhaá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `adukkham
arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ...
aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... vipariá¹‡Ä• madhammaá¹
evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `adukkhamasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€
hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, bhikkhave \Ne II 211/, dukkhe sati, dukkhaá¹ƒ upÄ• dÄ•

abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• hoti arogo paraá¹ƒ mara
chabbÄ«satimaá¹ƒ.

dutiyapeyyÄ• lo.

tassuddÄ• naá¹ƒ ---

vÄ• taá¹ƒ etaá¹ƒ mama so, attÄ• no ca me siyÄ• .

natthi karoto hetu ca, mahÄ• diá¹-á¹-hena aá¹-á¹-hamaá¹ƒ ||

sassato asassato \Ee III 221/ ceva, antÄ• nantavÄ• ca vuccati.

taá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ jÄ«vaÃ±ca, tathÄ• gatena cattÄ• ro ||

rÅ«pÄ« attÄ• hoti, arÅ«pÄ« ca attÄ• hoti.

rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti.

neva rÅ«pÄ« nÄ• rÅ«pÄ« attÄ• hoti, ekantasukhÄ« attÄ• hoti ||

ekantadukkhÄ« attÄ• hoti, sukhadukkhÄ« attÄ• hoti.

adukkhamasukhÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• ti.

ime chabbÄ«sati suttÄ• , dutiyavÄ• rena desitÄ• ||

3. tatiyagamanavaggo

1. navÄ• tasuttaá¹ƒ

<250> sÄ• vatthinidÄ• naá¹ƒ \Se III 271/ \Be II 182/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹
kiá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti, na najjo sandanti, na g
212/ vijÄ• yanti, na candimasÅ«riyÄ• udenti vÄ• apenti vÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ....

``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-h
vÄ• tÄ• vÄ• yanti ... pe ... vedanÄ• ya sati ... saÃ±Ã±Ä• ya sati ... saá¹…khÄ• resu sati ... v

viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati ---
pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyy
vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€
bhikkhave, yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. tasmiá¹ƒ sati, tadupÄ• dÄ• ya, evaá¹ƒ diá¹-á¹-hi
vÄ• tÄ• vÄ• yanti, na najjo sandanti, na gabbhiniyo vijÄ• yanti, na candimasÅ«riyÄ• udenti
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti. ``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• .
vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ \Se III 272/, bhanteâ€™â€™ ... pe ... vipariá¹‡Ä
taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyya --- `na vÄ• tÄ• vÄ• yanti ... pe ...
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``iti kho, bhikk
dukkhaá¹ƒ. tasmiá¹ƒ sati, tadupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yan
esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

251-274__._ (dutiyavagge viya catuvÄ«sati suttÄ• ni pÅ«retabbÄ• ni.) paÃ±cavÄ«satimaá¹

26. adukkhamasukhÄ«suttaá¹ƒ

<275> sÄ• vatthinidÄ• naá¹ƒ \Ne II 213/ \Ee III 222/. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹
kiá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• hoti arogo paraá¹ƒ
â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ....

``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-h
`adukkhamasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™ ti. vedanÄ• ya sati \Be II 183
sati ... saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä
evaá¹ƒ diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? `
... pe ... vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjeyy
attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``iti k
yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. tasmiá¹ƒ sati, tadupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajjati --- `
attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``vedanÄ• ... pe ... saÃ±Ã±Ä• ... sa
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™ ..
vipariá¹‡Ä• madhammaá¹ƒ \Se III 273/, api nu taá¹ƒ anupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi uppajj
`adukkhamasukhÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``no hetaá¹ƒ, b
bhikkhave, yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. tasmiá¹ƒ sati, tadupÄ• dÄ• ya evaá¹ƒ diá¹-á¹-hi u
`adukkhamasukhÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. chabbÄ«satima

tatiyapeyyÄ• lo.

4. catutthagamanavaggo

1. navÄ• tasuttaá¹ƒ

<276> sÄ• vatthinidÄ• naá¹ƒ \Se III 274/ \Ne II 214/. ``kismiá¹ƒ nu kho, bhikkhave, sati kiá¹ƒ
abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti, na najjo sandanti \Ee III 223
vijÄ• yanti, na candimasÅ«riyÄ• udenti vÄ• apenti vÄ• esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ....

``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-h
vÄ• tÄ• vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™ ti. vedanÄ• ya sati ... pe ... saÃ±
saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡a
diá¹-á¹-hi uppajjati --- `na vÄ• tÄ• vÄ• yanti ... pe ... esikaá¹-á¹-hÄ• yiá¹-á¹-hitÄ• â€™â€™ â
kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``anicca
panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â
dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mam
attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``vedanÄ• \Be II 184/ ... saÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti? ``aniccaá¹ƒ, bhanteâ€™â€™. `
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? ``dukkhaá¹ƒ, bhanteâ€™â€™. ``yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- `etaá¹ƒ mama, esohama
â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``tasmÄ• tiha \Se III 275/, bhikkhave, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppanna
bahiddhÄ• vÄ• , oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya
sabbaá¹ƒ rÅ«paá¹ƒ --- `netaá¹ƒ mama \Ne II 215/, nesohamasmi, na meso attÄ• â€™ ti eva
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. yÄ• kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ...
kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ•
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya

``evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hama

277-300__._ (dutiyavagge viya catuvÄ«sati suttÄ• ni pÅ«retabbÄ• ni.) paÃ±cavÄ«satimaá¹

26. adukkhamasukhÄ«suttaá¹ƒ

<301> sÄ• vatthinidÄ• naá¹ƒ. ``kismiá¹ƒ nu kho, bhikkhave, sati, kiá¹ƒ upÄ• dÄ• ya, kiá¹ƒ a
diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â
no, bhante, dhammÄ• ... pe ....

``rÅ«pe kho, bhikkhave, sati, rÅ«paá¹ƒ upÄ• dÄ• ya, rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi
`adukkhamasukhÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™ ti. vedanÄ• ya sati ... saÃ±Ã
saá¹…khÄ• resu sati ... viÃ±Ã±Ä• á¹‡e sati, viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, viÃ±Ã±Ä• á¹‡a
diá¹-á¹-hi uppajjati --- `adukkhamasukhÄ« attÄ• hoti, arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ â

``taá¹ƒ \Ee III 224/ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€
bhanteâ€™â€™ \Ne II 216/. ``yaá¹ƒ panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€
bhante \Se III 276/â€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no het
``vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ v
bhanteâ€™â€™. ``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti? `
``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ \Be II 185/ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™

``tasmÄ• tiha, bhikkhave, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhatta
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
yÄ• kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci saá¹…khÄ• rÄ• ... yaá¹ƒ kiÃ±ci vi
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• , oá¸·Ä• rikaá¹ƒ vÄ• suk
paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , sabbaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ --- `netaá¹ƒ mam
attÄ• â€™â€™ â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habba

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindati, vedanÄ• ya
saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi nibbindati. n
virÄ• gÄ• vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusita
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ \Se III 277/, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€

tassuddÄ• naá¹ƒ ---

purimagamane aá¹-á¹-hÄ• rasa veyyÄ• karaá¹‡Ä• .

dutiyagamane chabbÄ«saá¹ƒ vitthÄ• retabbÄ• ni ||

tatiyagamane \Ne II 217/ chabbÄ«saá¹ƒ vitthÄ• retabbÄ• ni.

catutthagamane chabbÄ«saá¹ƒ vitthÄ• retabbÄ• ni ||

diá¹-á¹-hisaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

4. okkantasaá¹ƒyuttaá¹ƒ

1. cakkhusuttaá¹ƒ

<302> sÄ• vatthinidÄ• naá¹ƒ \Se III 278/ \Ne II 218/ \Ee III 225/ \Be II 186/. ``cakkhuá¹ƒ, bh
aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi; sotaá¹ƒ aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ
aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi; jivhÄ• aniccÄ• vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ
aÃ±Ã±athÄ• bhÄ• vinÄ« (?) }; kÄ• yo anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«; manc
aÃ±Ã±athÄ• bhÄ• vÄ«. yo, bhikkhave, ime dhamme evaá¹ƒ saddahati adhimuccati --- ayaá¹
okkanto sammattaniyÄ• maá¹ƒ, sappurisabhÅ«miá¹ƒ okkanto, vÄ«tivatto puthujjanabhÅ«mi
kÄ• tuá¹ƒ, yaá¹ƒ kammaá¹ƒ katvÄ• nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ v
ca {abhabbova (Ce Se Ke) } tÄ• va kÄ• laá¹ƒ kÄ• tuá¹ƒ yÄ• va na sotÄ• pattiphalaá¹ƒ sacch

``yassa kho, bhikkhave, ime dhammÄ• evaá¹ƒ paÃ±Ã±Ä• ya mattaso nijjhÄ• naá¹ƒ khama
`dhammÄ• nusÄ• rÄ«, okkanto sammattaniyÄ• maá¹ƒ, sappurisabhÅ«miá¹ƒ okkanto, vÄ«tiv
abhabbo taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ, yaá¹ƒ kammaá¹ƒ katvÄ• nirayaá¹ƒ vÄ• tiracchÄ• nayo
upapajjeyya; abhabbo ca tÄ• va kÄ• laá¹ƒ kÄ• tuá¹ƒ yÄ• va na sotÄ• pattiphalaá¹ƒ sacchika
ime dhamme evaá¹ƒ pajÄ• nÄ• ti evaá¹ƒ passati, ayaá¹ƒ vuccati --- `sotÄ• panno avinipÄ• ta
sambodhiparÄ• yanoâ€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

2. rÅ«pasuttaá¹ƒ

<303> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«pÄ• , bhikkhave, aniccÄ• vipariá¹‡Ä• mino aÃ±Ã±athÄ•
vipariá¹‡Ä• mino aÃ±Ã±athÄ• bhÄ• vino; gandhÄ• aniccÄ• \Se III 279/ vipariá¹‡Ä• mino aÃ
219/; rasÄ• aniccÄ• vipariá¹‡Ä• mino aÃ±Ã±athÄ• bhÄ• vino; phoá¹-á¹-habbÄ• aniccÄ• v
aÃ±Ã±athÄ• bhÄ• vino; dhammÄ• aniccÄ• vipariá¹‡Ä• mino aÃ±Ã±athÄ• bhÄ• vino. yo \E
evaá¹ƒ saddahati adhimuccati, ayaá¹ƒ vuccati saddhÄ• nusÄ• rÄ«, okkanto sammattaniyÄ•
okkanto, vÄ«tivatto puthujjanabhÅ«miá¹ƒ; abhabbo taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ, yaá¹ƒ kamm
tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ \Be II 187/ vÄ• upapajjeyya; abhabbo ca tÄ• va kÄ•
sotÄ• pattiphalaá¹ƒ sacchikarotiâ€™â€™.

``yassa kho, bhikkhave, ime dhammÄ• evaá¹ƒ paÃ±Ã±Ä• ya mattaso nijjhÄ• naá¹ƒ khama

`dhammÄ• nusÄ• rÄ«, okkanto sammattaniyÄ• maá¹ƒ, sappurisabhÅ«miá¹ƒ okkanto, vÄ«tiv
abhabbo taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ, yaá¹ƒ kammaá¹ƒ katvÄ• nirayaá¹ƒ vÄ• tiracchÄ• nayo
upapajjeyya; abhabbo ca tÄ• va kÄ• laá¹ƒ kÄ• tuá¹ƒ yÄ• va na sotÄ• pattiphalaá¹ƒ sacchika
ime dhamme evaá¹ƒ pajÄ• nÄ• ti evaá¹ƒ passati, ayaá¹ƒ vuccati --- `sotÄ• panno avinipÄ• ta
sambodhiparÄ• yanoâ€™â€™ â€™ ti. dutiyaá¹ƒ.

3. viÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<304> sÄ• vatthinidÄ• naá¹ƒ. ``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, bhikkhave, aniccaá¹ƒ vipariá¹‡Ä•
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... kÄ• yaviÃ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. yo bhikkhave ... pe .
ti. tatiyaá¹ƒ.

4. samphassasuttaá¹ƒ

<305> sÄ• vatthinidÄ• naá¹ƒ. ``cakkhusamphasso, bhikkhave, anicco vipariá¹‡Ä• mÄ« aÃ±
280/; sotasamphasso ... ghÄ• nasamphasso ... jivhÄ• samphasso ... kÄ• yasamphasso ... m
vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yo, bhikkhave, ime dhamme evaá¹ƒ saddahati adh
`saddhÄ• nusÄ• rÄ« ... pe ... sambodhiparÄ• yanoâ€™â€™ â€™ ti. catutthaá¹ƒ.

5. samphassajÄ• suttaá¹ƒ

<306> sÄ• vatthinidÄ• naá¹ƒ \Ne II 220/. ``cakkhusamphassajÄ• , bhikkhave, vedanÄ• ani
aÃ±Ã±athÄ• bhÄ• vÄ«; sotasamphassajÄ• vedanÄ• ... pe ... ghÄ• nasamphassajÄ• veda
jivhÄ• samphassajÄ• vedanÄ• ... pe ... kÄ• yasamphassajÄ• vedanÄ• ... pe ... manosamp
vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yo, bhikkhave, ime dhamme evaá¹ƒ saddahati adh
`saddhÄ• nusÄ• rÄ« ... pe ... sambodhiparÄ• yanoâ€™â€™ â€™ ti. paÃ±camaá¹ƒ.

6. rÅ«pasaÃ±Ã±Ä• suttaá¹ƒ

<307> sÄ• vatthinidÄ• naá¹ƒ \Be II 188/ \Ee III 227/. ``rÅ«pasaÃ±Ã±Ä• , bhikkhave, aniccÄ•
aÃ±Ã±athÄ• bhÄ• vÄ«; saddasaÃ±Ã±Ä• ... gandhasaÃ±Ã±Ä• ... rasasaÃ±Ã±Ä• ... phoá¹-
dhammasaÃ±Ã±Ä• aniccÄ• vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yo, bhikkhave, ime d
adhimuccati, ayaá¹ƒ vuccati `saddhÄ• nusÄ• rÄ« ... pe ... sambodhiparÄ• yanoâ€™â€™ â€

7. rÅ«pasaÃ±cetanÄ• suttaá¹ƒ

<308> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«pasaÃ±cetanÄ• , bhikkhave, aniccÄ• vipariá¹‡Ä• mÄ« a

saddasaÃ±cetanÄ• ... gandhasaÃ±cetanÄ• ... rasasaÃ±cetanÄ• ... phoá¹-á¹-habbasaÃ±ce
aniccÄ• vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yo, bhikkhave, ime dhamme evaá¹ƒ sadd
vuccati `saddhÄ• nusÄ• rÄ« ... pe ... sambodhiparÄ• yanoâ€™â€™ â€™ ti. sattamaá¹ƒ.

8. rÅ«pataá¹‡hÄ• suttaá¹ƒ

<309> sÄ• vatthinidÄ• naá¹ƒ \Se III 281/. ``rÅ«pataá¹‡hÄ• , bhikkhave, aniccÄ• vipariá¹‡Ä
saddataá¹‡hÄ• ... gandhataá¹‡hÄ• ... rasataá¹‡hÄ• ... phoá¹-á¹-habbataá¹‡hÄ• ... dhamm
vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ« \Ne II 221/. yo, bhikkhave, ime dhamme evaá¹ƒ sad
vuccati `saddhÄ• nusÄ• rÄ« ... pe ... sambodhiparÄ• yanoâ€™â€™ â€™ ti. aá¹-á¹-hamaá¹ƒ

9. pathavÄ«dhÄ• tusuttaá¹ƒ

<310> sÄ• vatthinidÄ• naá¹ƒ. ``pathavÄ«dhÄ• tu, bhikkhave, aniccÄ• vipariá¹‡Ä• mÄ« aÃ±
... tejodhÄ• tu ... vÄ• yodhÄ• tu ... Ä• kÄ• sadhÄ• tu ... viÃ±Ã±Ä• á¹‡adhÄ• tu aniccÄ• vipa
aÃ±Ã±athÄ• bhÄ• vÄ«. yo, bhikkhave, ime dhamme evaá¹ƒ saddahati adhimuccati, ayaá¹ƒ
pe ... sambodhiparÄ• yanoâ€™â€™ â€™ ti. navamaá¹ƒ.

10. khandhasuttaá¹ƒ

<311> sÄ• vatthinidÄ• naá¹ƒ. ``rÅ«paá¹ƒ, bhikkhave, aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ•
vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«; saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• aniccÄ• vipariá¹‡Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi \Be II 189/. yo, bhikkhave,
saddahati adhimuccati, ayaá¹ƒ vuccati saddhÄ• nusÄ• rÄ«, okkanto sammattaniyÄ• maá¹ƒ
sappurisabhÅ«miá¹ƒ \Se III 282/ okkanto, vÄ«tivatto puthujjanabhÅ«miá¹ƒ; abhabbo taá¹ƒ k
yaá¹ƒ kammaá¹ƒ katvÄ• nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapa
kÄ• laá¹ƒ kÄ• tuá¹ƒ yÄ• va na sotÄ• pattiphalaá¹ƒ sacchikarotiâ€™â€™.

``yassa kho, bhikkhave, ime dhammÄ• evaá¹ƒ paÃ±Ã±Ä• ya mattaso nijjhÄ• naá¹ƒ khama
`dhammÄ• nusÄ• rÄ«, okkanto sammattaniyÄ• maá¹ƒ, sappurisabhÅ«miá¹ƒ okkanto, vÄ«tiv
abhabbo taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ, yaá¹ƒ kammaá¹ƒ katvÄ• nirayaá¹ƒ vÄ• tiracchÄ• nay
upapajjeyya; abhabbo ca tÄ• va kÄ• laá¹ƒ kÄ• tuá¹ƒ yÄ• va na sotÄ• pattiphalaá¹ƒ sacchika
ime dhamme evaá¹ƒ pajÄ• nÄ• ti evaá¹ƒ passati, ayaá¹ƒ vuccati --- `sotÄ• panno avinipÄ• t
sambodhiparÄ• yanoâ€™â€™ â€™ ti. dasamaá¹ƒ.

okkantasaá¹ƒyuttaá¹ƒ {okkantikasaá¹ƒyuttaá¹ƒ (Ee Katthaci) } samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

cakkhu \Ne II 222/ rÅ«paÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, phasso ca vedanÄ• ya ca.

saÃ±Ã±Ä• ca cetanÄ• taá¹‡hÄ• , dhÄ• tu khandhena te dasÄ• ti ||

5. uppÄ• dasaá¹ƒyuttaá¹ƒ

1. cakkhusuttaá¹ƒ

<312> sÄ• vatthinidÄ• naá¹ƒ \Se III 283/ \Ne II 223/ \Be II 190/. ``yo kho, bhikkhave, cakkhu
á¹-hiti abhinibbatti pÄ• tubhÄ• vo, dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹
sotassa uppÄ• do á¹-hiti ... pe ... yo ghÄ• nassa uppÄ• do á¹-hiti ... yo jivhÄ• ya uppÄ• do á
kÄ• yassa uppÄ• do á¹-hiti ... yo manassa uppÄ• do á¹-hiti abhinibbatti pÄ• tubhÄ• vo, dukk
uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca, bhikkhave, cakkhus
atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹
pe ... yo ghÄ• nassa nirodho ... yo jivhÄ• ya nirodho ... yo kÄ• yassa nirodho ... yo manassa
atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹

2. rÅ«pasuttaá¹ƒ

<313> sÄ• vatthinidÄ• naá¹ƒ. ``yo kho, bhikkhave, rÅ«pÄ• naá¹ƒ uppÄ• do á¹-hiti abhinibba
dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo saddÄ• n
yo rasÄ• naá¹ƒ ... yo phoá¹-á¹-habbÄ• naá¹ƒ ... yo dhammÄ• naá¹ƒ uppÄ• do á¹-hiti abhinib
dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo \Se III 28
rÅ«pÄ• naá¹ƒ nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«p
atthaá¹…gamo. yo saddÄ• naá¹ƒ ... yo gandhÄ• naá¹ƒ ... yo rasÄ• naá¹ƒ ... yo phoá¹-á¹-hab
dhammÄ• naá¹ƒ nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ
atthaá¹…gamoâ€™â€™ ti. dutiyaá¹ƒ.

3. viÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<314> sÄ• vatthinidÄ• naá¹ƒ \Ne II 224/ \Be II 191/. ``yo kho, bhikkhave, cakkhuviÃ±Ã±Ä• á
... pe ... jarÄ• maraá¹‡assa pÄ• tubhÄ• vo ... pe ... yo manoviÃ±Ã±Ä• á¹‡assa uppÄ• do á¹-
jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca kho, bhikkhave, cakkhuviÃ±Ã±Ä• á¹‡assa nirodho
atthaá¹…gamo ... pe ... yo manoviÃ±Ã±Ä• á¹‡assa nirodho ... pe ... jarÄ• maraá¹‡assa attha
tatiyaá¹ƒ.

4. samphassasuttaá¹ƒ

<315> sÄ• vatthinidÄ• naá¹ƒ \Ee III 230/. ``yo kho, bhikkhave, cakkhusamphassassa uppÄ•
jarÄ• maraá¹‡assa pÄ• tubhÄ• vo ... pe ... yo manosamphassassa uppÄ• do á¹-hiti ... pe ...
pÄ• tubhÄ• vo. yo ca kho, bhikkhave, cakkhusamphassassa nirodho ... pe ... jarÄ• maraá¹‡
... yo manosamphassassa nirodho ... pe ... jarÄ• maraá¹‡assa atthaá¹…gamoâ€™â€™ ti. c

5. samphassajasuttaá¹ƒ

<316> sÄ• vatthinidÄ• naá¹ƒ. ``yo kho, bhikkhave, cakkhusamphassajÄ• ya vedanÄ• ya up
jarÄ• maraá¹‡assa pÄ• tubhÄ• vo ... pe ....

yo manosamphassajÄ• ya vedanÄ• ya uppÄ• do á¹-hiti ... pe ... \Se III 285/ jarÄ• maraá¹‡a
kho, bhikkhave, cakkhusamphassajÄ• ya vedanÄ• ya nirodho \Ne II 225/ vÅ«pasamo ... pe
atthaá¹…gamo ... pe ... yo manosamphassajÄ• ya vedanÄ• ya nirodho vÅ«pasamo atthaá¹.
rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹…gamoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. saÃ±Ã±Ä• suttaá¹ƒ

<317> sÄ• vatthinidÄ• naá¹ƒ. ``yo kho, bhikkhave, rÅ«pasaÃ±Ã±Ä• ya uppÄ• do á¹-hiti ... p
pÄ• tubhÄ• vo ... pe ... yo dhammasaÃ±Ã±Ä• ya uppÄ• do á¹-hiti abhinibbatti pÄ• tubhÄ• vo
rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca kho, bhikkhave, rÅ«pasaÃ±Ã±
jarÄ• maraá¹‡assa atthaá¹…gamo ... pe ... yo dhammasaÃ±Ã±Ä• ya nirodho vÅ«pasamo at
nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹…gamoâ€™â€™ ti. chaá¹-á¹-

7. saÃ±cetanÄ• suttaá¹ƒ

<318> sÄ• vatthinidÄ• naá¹ƒ \Be II 192/. ``yo kho, bhikkhave, rÅ«pasaÃ±cetanÄ• ya uppÄ•
jarÄ• maraá¹‡assa pÄ• tubhÄ• vo ... pe ... yo dhammasaÃ±cetanÄ• ya uppÄ• do á¹-hiti abh
dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca kho, b
rÅ«pasaÃ±cetanÄ• ya nirodho ... pe ... jarÄ• maraá¹‡assa atthaá¹…gamo ... pe ... yo dham
vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡
sattamaá¹ƒ.

8. taá¹‡hÄ• suttaá¹ƒ

<319> sÄ• vatthinidÄ• naá¹ƒ \Se III 286/. ``yo kho, bhikkhave, rÅ«pataá¹‡hÄ• ya uppÄ• do
jarÄ• maraá¹‡assa \Ne II 226/ pÄ• tubhÄ• vo ... pe ... yo dhammataá¹‡hÄ• ya uppÄ• do á¹-

pÄ• tubhÄ• vo, dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ•
bhikkhave, rÅ«pataá¹‡hÄ• ya nirodho ... pe ... jarÄ• maraá¹‡assa atthaá¹…gamo ... pe ... yo
nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ•
ti. aá¹-á¹-hamaá¹ƒ.

9. dhÄ• tusuttaá¹ƒ

<320> sÄ• vatthinidÄ• naá¹ƒ. ``yo kho, bhikkhave, pathavÄ«dhÄ• tuyÄ• uppÄ• do á¹-hiti a
... pe ... jarÄ• maraá¹‡assa pÄ• tubhÄ• vo; yo Ä• podhÄ• tuyÄ• ... yo tejodhÄ• tuyÄ• ... yo
Ä• kÄ• sadhÄ• tuyÄ• ... yo viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• uppÄ• do á¹-hiti abhinibbatti pÄ• tub
rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca kho, bhikkhave, pathavÄ«dhÄ•
jarÄ• maraá¹‡assa atthaá¹…gamo; yo Ä• podhÄ• tuyÄ• nirodho ... yo tejodhÄ• tuyÄ• niro
nirodho ... yo Ä• kÄ• sadhÄ• tuyÄ• nirodho ... yo viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• nirodho vÅ«pa
dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹…gamoâ€™â€™

10. khandhasuttaá¹ƒ

<321> sÄ• vatthinidÄ• naá¹ƒ \Se III 287/ \Be II 193/. ``yo kho, bhikkhave, rÅ«passa uppÄ•
abhinibbatti pÄ• tubhÄ• vo, dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa
... yo saÃ±Ã±Ä• ya ... yo saá¹…khÄ• rÄ• naá¹ƒ ... yo viÃ±Ã±Ä• á¹‡assa uppÄ• do á¹-hiti ab
dukkhasseso uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo ca kho, b
vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡
... yo saÃ±Ã±Ä• ya ... yo saá¹…khÄ• rÄ• naá¹ƒ ... yo viÃ±Ã±Ä• á¹‡assa nirodho vÅ«pasam
nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹…gamoâ€™â€™ ti. dasamaá

uppÄ• dasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

cakkhu \Ne II 227/ rÅ«paÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, phasso ca vedanÄ• ya ca.

saÃ±Ã±Ä• ca cetanÄ• taá¹‡hÄ• , dhÄ• tu khandhena te dasÄ• ti ||

6. kilesasaá¹ƒyuttaá¹ƒ

1. cakkhusuttaá¹ƒ

<322> sÄ• vatthinidÄ• naá¹ƒ \Se III 288/ \Ne II 228/ \Ee III 232/ \Be II 194/. ``yo, bhikkhave,

chandarÄ• go, cittasseso upakkileso. yo sotasmiá¹ƒ chandarÄ• go, cittasseso upakkileso. y
chandarÄ• go, cittasseso upakkileso. yo jivhÄ• ya chandarÄ• go, cittasseso upakkileso. yo k
chandarÄ• go, cittasseso upakkileso. yo manasmiá¹ƒ chandarÄ• go, cittasseso upakkileso.
bhikkhuno imesu chasu á¹-hÄ• nesu cetaso upakkileso pahÄ«no hoti, nekkhammaninnaÃ±c
nekkhammaparibhÄ• vitaá¹ƒ cittaá¹ƒ kammaniyaá¹ƒ khÄ• yati, abhiÃ±Ã±Ä• sacchikaraá¹‡Ä
paá¹-hamaá¹ƒ.

2. rÅ«pasuttaá¹ƒ

<323> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, rÅ«pesu chandarÄ• go, cittasseso upakkiles
gandhesu ... yo rasesu ... yo phoá¹-á¹-habbesu ... yo dhammesu chandarÄ• go, cittasseso u
bhikkhave, bhikkhuno imesu chasu á¹-hÄ• nesu cetaso upakkileso pahÄ«no hoti, nekkhamm
hoti. nekkhammaparibhÄ• vitaá¹ƒ cittaá¹ƒ kammaniyaá¹ƒ khÄ• yati, abhiÃ±Ã±Ä• sacchikara
ti. dutiyaá¹ƒ.

3. viÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<324> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, cakkhuviÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• go,
sotaviÃ±Ã±Ä• á¹‡asmiá¹ƒ ... yo ghÄ• naviÃ±Ã±Ä• á¹‡asmiá¹ƒ ... yo jivhÄ• viÃ±Ã±Ä• á¹‡asm
kÄ• yaviÃ±Ã±Ä• á¹‡asmiá¹ƒ ... yo manoviÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• go, cittasseso upa
289/, bhikkhave, bhikkhuno imesu chasu á¹-hÄ• nesu cetaso upakkileso pahÄ«no hoti, nekk
cittaá¹ƒ \Ee III 233/ hoti. nekkhammaparibhÄ• vitaá¹ƒ cittaá¹ƒ kammaniyaá¹ƒ khÄ• yati, abhi
sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™ ti. tatiyaá¹ƒ.

4. samphassasuttaá¹ƒ

<325> sÄ• vatthinidÄ• naá¹ƒ \Be II 195/. ``yo, bhikkhave, cakkhusamphassasmiá¹ƒ chanda
upakkileso. yo sotasamphassasmiá¹ƒ ... yo ghÄ• nasamphassasmiá¹ƒ ... yo jivhÄ• samphas
kÄ• yasamphassasmiá¹ƒ ... yo manosamphassasmiá¹ƒ chandarÄ• go, cittasseso upakkileso
bhikkhuno ... pe ... abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™ ti. catutthaá¹ƒ

5. samphassajasuttaá¹ƒ

<326> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, cakkhusamphassajÄ• ya vedanÄ• ya chanda
upakkileso. yo sotasamphassajÄ• ya vedanÄ• ya ... yo ghÄ• nasamphassajÄ• ya vedanÄ• y
vedanÄ• ya ... yo kÄ• yasamphassajÄ• ya vedanÄ• ya ... yo manosamphassajÄ• ya vedanÄ
upakkileso. yato kho, bhikkhave, bhikkhuno ... pe ... abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dha
paÃ±camaá¹ƒ.

6. saÃ±Ã±Ä• suttaá¹ƒ

<327> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, rÅ«pasaÃ±Ã±Ä• ya chandarÄ• go, cittasses
saddasaÃ±Ã±Ä• ya ... yo gandhasaÃ±Ã±Ä• ya ... yo rasasaÃ±Ã±Ä• ya ... yo phoá¹-á¹-habb
dhammasaÃ±Ã±Ä• ya chandarÄ• go, cittasseso upakkileso \Ne II 230/. yato kho, bhikkhave
abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. saÃ±cetanÄ• suttaá¹ƒ

<328> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, rÅ«pasaÃ±cetanÄ• ya chandarÄ• go, cittass
saddasaÃ±cetanÄ• ya ... yo gandhasaÃ±cetanÄ• ya ... yo \Ee III 234/ rasasaÃ±cetanÄ• ya
phoá¹-á¹-habbasaÃ±cetanÄ• ya ... yo dhammasaÃ±cetanÄ• ya chandarÄ• go, cittasseso up
bhikkhave, bhikkhuno ... pe ... abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™ ti.

8. taá¹‡hÄ• suttaá¹ƒ

<329> sÄ• vatthinidÄ• naá¹ƒ \Be II 196/. ``yo, bhikkhave, rÅ«pataá¹‡hÄ• ya chandarÄ• go,
yo saddataá¹‡hÄ• ya ... yo gandhataá¹‡hÄ• ya ... yo rasataá¹‡hÄ• ya ... yo phoá¹-á¹-habbat
dhammataá¹‡hÄ• ya chandarÄ• go \Se III 290/, cittasseso upakkileso. yato kho, bhikkhave,
abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dhÄ• tusuttaá¹ƒ

<330> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, pathavÄ«dhÄ• tuyÄ• chandarÄ• go, cittasse
Ä• podhÄ• tuyÄ• ... yo tejodhÄ• tuyÄ• ... yo vÄ• yodhÄ• tuyÄ• ... yo Ä• kÄ• sadhÄ• tuyÄ•
chandarÄ• go, cittasseso upakkileso. yato kho, bhikkhave, bhikkhuno imesu chasu á¹-hÄ• n
pahÄ«no hoti, nekkhammaninnaÃ±cassa cittaá¹ƒ \Ne II 231/ hoti. nekkhammaparibhÄ• vitaá
khÄ• yati, abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™ ti. navamaá¹ƒ.

10. khandhasuttaá¹ƒ

<331> sÄ• vatthinidÄ• naá¹ƒ. ``yo, bhikkhave, rÅ«pasmiá¹ƒ chandarÄ• go, cittasseso upak
viÃ±Ã±Ä• á¹‡asmiá¹ƒ chandarÄ• go, cittasseso upakkileso. yato kho, bhikkhave, bhikkhuno
á¹-hÄ• nesu cetaso upakkileso pahÄ«no hoti, nekkhammaninnaÃ±cassa cittaá¹ƒ hoti. nekkh
cittaá¹ƒ kammaniyaá¹ƒ khÄ• yati, abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yesu dhammesÅ«â€™â€™

kilesasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

cakkhu \Ee III 235/ rÅ«paÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, phasso ca vedanÄ• ya ca.

saÃ±Ã±Ä• ca cetanÄ• taá¹‡hÄ• , dhÄ• tu khandhena te dasÄ• ti ||

7. sÄ• riputtasaá¹ƒyuttaá¹ƒ

1. vivekajasuttaá¹ƒ

<332> ekaá¹ƒ \Se III 291/ \Ne II 232/ \Be II 197/ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto sÄ• vat
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• sÄ• riputto pubbaá¹‡has
pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• y
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena andhavanaá¹ƒ tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. and
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di.

atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena j
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo tenupasaá¹…kami. addasÄ• kho Ä• yasmÄ• Ä• nando
dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``vippa
sÄ• riputta, indriyÄ• ni; parisuddho mukhavaá¹‡á¹‡o pariyodÄ• to. katamenÄ• yasmÄ• sÄ•
vihÄ• sÄ«â€™â€™ ti?

``idhÄ• haá¹ƒ, Ä• vuso, vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savic
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso
\Se III 292/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ paá¹-hamaá¹ƒ
vÄ• `ahaá¹ƒ paá¹-hamÄ• jhÄ• nÄ• vuá¹-á¹-hitoâ€™ ti vÄ• â€™â€™ ti. ``tathÄ• \Ee III 236
sÄ• riputtassa dÄ«gharattaá¹ƒ ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• susamÅ«h
na evaá¹ƒ hoti --- `ahaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ
samÄ• pannoâ€™ ti vÄ• `ahaá¹ƒ paá¹-hamÄ• jhÄ• nÄ• vuá¹-á¹-hitoâ€™ ti vÄ• â€™â€™ t

2. avitakkasuttaá¹ƒ

<333> sÄ• vatthinidÄ• naá¹ƒ \Ne II 233/. addasÄ• kho Ä• yasmÄ• Ä• nando ... pe ... Ä• ya
etadavoca --- ``vippasannÄ• ni kho te, Ä• vuso sÄ• riputta, indriyÄ• ni; parisuddho mukhava
katamenÄ• yasmÄ• sÄ• riputto ajja vihÄ• rena vihÄ• sÄ«â€™â€™ ti?

``idhÄ• haá¹ƒ \Be II 198/, Ä• vuso, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampa

ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
tassa mayhaá¹ƒ, Ä• vuso, na evaá¹ƒ hoti --- `ahaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ
dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoâ€™ ti vÄ• `ahaá¹ƒ dutiyÄ• jhÄ• nÄ• vuá¹-á¹-hitoâ€™ t
panÄ• yasmato sÄ• riputtassa dÄ«gharattaá¹ƒ ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nus
sÄ• riputtassa na evaá¹ƒ hoti --- `ahaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™ ti vÄ•
jhÄ• naá¹ƒ samÄ• pannoâ€™ ti vÄ• `ahaá¹ƒ dutiyÄ• jhÄ• nÄ• vuá¹-á¹-hitoâ€™ ti vÄ• â€™

3. pÄ«tisuttaá¹ƒ

<334> sÄ• vatthinidÄ• naá¹ƒ. addasÄ• kho Ä• yasmÄ• Ä• nando ... pe ... ``vippasannÄ• n
indriyÄ• ni; parisuddho mukhavaá¹‡á¹‡o pariyodÄ• to. katamenÄ• yasmÄ• sÄ• riputto ajja
ti?

``idhÄ• haá¹ƒ, Ä• vuso, pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihÄ• siá¹ƒ sato ca sampajÄ
paá¹-isaá¹ƒvedemi; yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti `upekkhako satimÄ• sukhavihÄ• rÄ«â€
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se III 293/ viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso, na evaá
tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pan
jhÄ• nÄ• vuá¹-á¹-hitoâ€™ ti vÄ• â€™â€™ ti. ``tathÄ• hi panÄ• yasmato sÄ• riputtassa dÄ«
ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ• nÄ• nusayÄ• susamÅ«hatÄ• . tasmÄ• Ä• yasmato sÄ
tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pan
jhÄ• nÄ• vuá¹-á¹-hitoâ€™ ti vÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. upekkhÄ• suttaá¹ƒ

<335> sÄ• vatthinidÄ• naá¹ƒ \Ne II 234/. addasÄ• kho Ä• yasmÄ• Ä• nando ... pe ... ``vipp
sÄ• riputta, indriyÄ• ni; parisuddho mukhavaá¹‡á¹‡o pariyodÄ• to. katamenÄ• yasmÄ• sÄ•
vihÄ• sÄ«â€™â€™ ti?

``idhÄ• haá¹ƒ, Ä• vuso, sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva soman
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ \Be II 199/
viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso, na evaá¹ƒ hoti --- `ahaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ sam
`ahaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoâ€™ ti vÄ• `ahaá¹ƒ catutthÄ• jhÄ• nÄ• vuá¹-
``tathÄ• hi panÄ• yasmato sÄ• riputtassa dÄ«gharattaá¹ƒ ahaá¹…kÄ• ramamaá¹…kÄ• ram
tasmÄ• Ä• yasmato sÄ• riputtassa na evaá¹ƒ hoti --- `ahaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ•
`ahaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoâ€™ ti vÄ• `ahaá¹ƒ catutthÄ• jhÄ• nÄ• vuá¹-
catutthaá¹ƒ.

5. Ä• kÄ• sÄ• naÃ±cÄ• yatanasuttaá¹ƒ

<336> sÄ• vatthinidÄ• naá¹ƒ \Se III 294/. addasÄ• kho Ä• yasmÄ• Ä• nando ... pe ... ``idh
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
ananto Ä• kÄ• soti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharÄ• mi ... pe ... vuá¹-á¹
paÃ±camaá¹ƒ.

6. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasuttaá¹ƒ

<337> sÄ• vatthinidÄ• naá¹ƒ. addasÄ• kho Ä• yasmÄ• Ä• nando ... pe ... ``idhÄ• haá¹ƒ, Ä
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡a
viharÄ• mi ... pe ... vuá¹-á¹-hitoti vÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. Ä• kiÃ±caÃ±Ã±Ä• yatanasuttaá¹ƒ

<338> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• sÄ• riputto ... pe ... ``idhÄ• haá¹ƒ, Ä• vu
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma, natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá
... vuá¹-á¹-hitoti vÄ• â€™â€™ ti. sattamaá¹ƒ.

8. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasuttaá¹ƒ

<339> sÄ• vatthinidÄ• naá¹ƒ \Ee III 238/. atha kho Ä• yasmÄ• sÄ• riputto ... pe ... ``idhÄ• h
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upas
vuá¹-á¹-hitoti vÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. nirodhasamÄ• pattisuttaá¹ƒ

<340> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• sÄ• riputto ... pe ... \Se III 295/. ``idhÄ•
sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitanirod
viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso, na evaá¹ƒ hoti --- `ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodha
vÄ• `ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannoâ€™ ti vÄ• `ahaá¹ƒ saÃ±Ã±Ä• ve
ti vÄ• â€™â€™ ti. ``tathÄ• hi panÄ• yasmato sÄ• riputtassa dÄ«gharattaá¹ƒ ahaá¹…kÄ• ra
susamÅ«hatÄ• . tasmÄ• Ä• yasmato sÄ• riputtassa na evaá¹ƒ hoti --- `ahaá¹ƒ saÃ±Ã±Ä• v
samÄ• pajjÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannoâ€™ ti
saÃ±Ã±Ä• vedayitanirodhÄ• vuá¹-á¹-hitoâ€™ ti vÄ• â€™â€™ ti. navamaá¹ƒ.

10. sÅ«cimukhÄ«suttaá¹ƒ

<341> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto rÄ• jagahe viharati veá¸·uvane kalandaka

sÄ• riputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahe piá¹‡
sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ aÃ±Ã±ataraá¹ƒ kuá¹-á¹-ar
(Ce Se Ke), kuá¸• á¸• aá¹ƒ (Ee) } nissÄ• ya paribhuÃ±jati. atha kho sÅ«cimukhÄ« paribbÄ•
sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoc

``kiá¹ƒ \Ne II 236/ nu kho, samaá¹‡a, adhomukho bhuÃ±jasÄ«â€™â€™ ti? ``na khvÄ• haá¹
bhuÃ±jÄ• mÄ«â€™â€™ ti. ``tena hi, samaá¹‡a, ubbhamukho {uddhaá¹ƒmukho (Ce-a) } bhu
khvÄ• haá¹ƒ, bhagini, ubbhamukho bhuÃ±jÄ• mÄ«â€™â€™ ti. ``tena \Ee III 239/ hi, samaá¹
bhuÃ±jasÄ«â€™â€™ ti? ``na khvÄ• haá¹ƒ, bhagini, disÄ• mukho bhuÃ±jÄ• mÄ«â€™â€™ t
vidisÄ• mukho bhuÃ±jasÄ«â€™â€™ ti? ``na khvÄ• haá¹ƒ, bhagini, vidisÄ• mukho bhuÃ±jÄ•

`` `kiá¹ƒ nu, samaá¹‡a, adhomukho bhuÃ±jasÄ«â€™ ti iti puá¹-á¹-ho samÄ• no `na khvÄ• h
bhuÃ±jÄ• mÄ«â€™ ti vadesi. `tena hi, samaá¹‡a, ubbhamukho bhuÃ±jasÄ«â€™ ti iti puá¹-á
khvÄ• haá¹ƒ, bhagini, ubbhamukho bhuÃ±jÄ• mÄ«â€™ ti vadesi. `tena hi, samaá¹‡a, disÄ•
puá¹-á¹-ho samÄ• no `na khvÄ• haá¹ƒ, bhagini, disÄ• mukho bhuÃ±jÄ• mÄ«â€™ ti vadesi. `
vidisÄ• mukho bhuÃ±jasÄ«â€™ ti iti puá¹-á¹-ho samÄ• no `na khvÄ• haá¹ƒ, bhagini, vidisÄ•
vadesiâ€™â€™.

``kathaÃ±carahi \Be II 201/, samaá¹‡a, bhuÃ±jasÄ«â€™â€™ ti? ``ye hi keci, bhagini, sama
{samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• (Ce) nigamanavÄ• kye pana sabbatthÄ• pi samÄ• s
vatthuvijjÄ• tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vikaá¹ƒ {jÄ«vitaá¹ƒ (Katthaci) } kappe
bhagini, samaá¹‡abrÄ• hmaá¹‡Ä• `adhomukhÄ• bhuÃ±jantÄ«â€™ ti. ye hi keci, bhagini, s
nakkhattavijjÄ• tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappenti, ime vuccanti, bh
samaá¹‡abrÄ• hmaá¹‡Ä• `ubbhamukhÄ• bhuÃ±jantÄ«â€™ ti. ye hi keci, bhagini, samaá¹‡
dÅ«teyyapahiá¹‡agamanÄ• nuyogÄ• ya { ... nuyogÄ• (Ce Se Ke Ee), ... nuyogena (?) } mi
kappenti, ime vuccanti, bhagini, samaá¹‡abrÄ• hmaá¹‡Ä• `disÄ• mukhÄ• bhuÃ±jantÄ«â€™
samaá¹‡abrÄ• hmaá¹‡Ä• aá¹…gavijjÄ• tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena \Se III 297/ j
vuccanti, bhagini, samaá¹‡abrÄ• hmaá¹‡Ä• `vidisÄ• mukhÄ• bhuÃ±jantÄ«â€™â€™ â€™ t

``so khvÄ• haá¹ƒ, bhagini, na vatthuvijjÄ• tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vikaá¹
nakkhattavijjÄ• tiracchÄ• navijjÄ• ya micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappemi, na dÅ«teyyapah
micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappemi, na aá¹…gavijjÄ• tiracchÄ• navijjÄ• ya micchÄ• jÄ«ve
dhammena bhikkhaá¹ƒ pariyesÄ• mi; dhammena bhikkhaá¹ƒ pariyesitvÄ• bhuÃ±jÄ• mÄ«â€

atha \Ne II 237/ \Ee III 240/ kho sÅ«cimukhÄ« paribbÄ• jikÄ• rÄ• jagahe rathiyÄ• ya rathiya
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• evamÄ• rocesi --- ``dhammi
Ä• hÄ• raá¹ƒ Ä• hÄ• renti; anavajjaá¹ƒ {anavajjena (Katthaci) } samaá¹‡Ä• sakyaputtiyÄ• Ä
detha samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ piá¹‡á¸• aâ€™â€™ nti. dasamaá¹ƒ.

sÄ• riputtasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

vivekajaá¹ƒ avitakkaá¹ƒ, pÄ«ti upekkhÄ• catutthakaá¹ƒ.

Ä• kÄ• saÃ±ceva viÃ±Ã±Ä• á¹‡aá¹ƒ, Ä• kiÃ±caá¹ƒ nevasaÃ±Ã±inÄ• .

nirodho navamo vutto, dasamaá¹ƒ sÅ«cimukhÄ« cÄ• ti ||

8. nÄ• gasaá¹ƒyuttaá¹ƒ

1. suddhikasuttaá¹ƒ

<342> sÄ• vatthinidÄ• naá¹ƒ \Se III 298/ \Ne II 238/ \Be II 202/. ``catasso imÄ• , bhikkhave,
katamÄ• catasso? aá¹‡á¸• ajÄ• nÄ• gÄ• , jalÄ• bujÄ• nÄ• gÄ• , saá¹ƒsedajÄ• nÄ• gÄ• ,
bhikkhave, catasso nÄ• gayoniyoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹‡Ä«tatarasuttaá¹ƒ

<343> sÄ• vatthinidÄ• naá¹ƒ. ``catasso imÄ• , bhikkhave, nÄ• gayoniyo. katamÄ• catasso
jalÄ• bujÄ• nÄ• gÄ• , saá¹ƒsedajÄ• nÄ• gÄ• , opapÄ• tikÄ• nÄ• gÄ• . tatra \Ee III 241/, bh
nÄ• gehi jalÄ• bujÄ• ca saá¹ƒsedajÄ• ca opapÄ• tikÄ• ca nÄ• gÄ• paá¹‡Ä«tatarÄ• . tatra
jalÄ• bujehi ca nÄ• gehi saá¹ƒsedajÄ• ca opapÄ• tikÄ• ca nÄ• gÄ• paá¹‡Ä«tatarÄ• . tatra
jalÄ• bujehi ca saá¹ƒsedajehi ca nÄ• gehi opapÄ• tikÄ• nÄ• gÄ• paá¹‡Ä«tatarÄ• . imÄ• kh
nÄ• gayoniyoâ€™â€™ ti. dutiyaá¹ƒ.

3. uposathasuttaá¹ƒ

<344> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá
nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bha
yena midhekacce aá¹‡á¸• ajÄ• nÄ• gÄ• uposathaá¹ƒ upavasanti vossaá¹-á¹-hakÄ• yÄ• ca

``idha \Ne II 239/, bhikkhu, ekaccÄ• naá¹ƒ \Se III 299/ aá¹‡á¸• ajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ ev
kho pubbe kÄ• yena dvayakÄ• rino ahumha, vÄ• cÄ• ya dvayakÄ• rino, manasÄ• dvayakÄ
dvayakÄ• rino, vÄ• cÄ• ya dvayakÄ• rino, manasÄ• dvayakÄ• rino, kÄ• yassa bhedÄ• par

nÄ• gÄ• naá¹ƒ sahabyataá¹ƒ upapannÄ• . sacajja mayaá¹ƒ kÄ• yena sucaritaá¹ƒ careyyÄ•
careyyÄ• ma, manasÄ• sucaritaá¹ƒ careyyÄ• ma, evaá¹ƒ mayaá¹ƒ \Be II 203/ kÄ• yassa bh
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• ma. handa, mayaá¹ƒ etarahi kÄ• yena sucaritaá¹ƒ
sucaritaá¹ƒ carÄ• ma, manasÄ• sucaritaá¹ƒ carÄ• mÄ• â€™ ti. ayaá¹ƒ kho, bhikkhu, hetu, a
midhekacce aá¹‡á¸• ajÄ• nÄ• gÄ• uposathaá¹ƒ upavasanti vossaá¹-á¹-hakÄ• yÄ• ca bhav

4. dutiyauposathasuttaá¹ƒ

<345> sÄ• vatthinidÄ• naá¹ƒ \Ee III 242/. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• ...
nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu, ko paccayo,
jalÄ• bujÄ• nÄ• gÄ• uposathaá¹ƒ upavasanti vossaá¹-á¹-hakÄ• yÄ• ca bhavantÄ«â€™â€™
ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, yena midhekacce jalÄ• bujÄ• nÄ• gÄ• uposath
vossaá¹-á¹-hakÄ• yÄ• ca bhavantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. tatiyauposathasuttaá¹ƒ

<346> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
bhante, hetu, ko paccayo, yena midhekacce saá¹ƒsedajÄ• nÄ• gÄ• uposathaá¹ƒ upavasan
bhavantÄ«â€™â€™ ti? ``idha, bhikkhu ... pe ... ayaá¹ƒ \Se III 300/ kho, bhikkhu, hetu, ayaá¹
midhekacce saá¹ƒsedajÄ• nÄ• gÄ• uposathaá¹ƒ upavasanti vossaá¹-á¹-hakÄ• yÄ• ca bha

6. catutthauposathasuttaá¹ƒ

<347> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
kho, bhante, hetu, ko paccayo, yena midhekacce opapÄ• tikÄ• nÄ• gÄ• uposathaá¹ƒ upav
ca bhavantÄ«â€™â€™ ti?

``idha, bhikkhu, ekaccÄ• naá¹ƒ opapÄ• tikÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ evaá¹ƒ hoti --- `mayaá¹ƒ
dvayakÄ• rino ahumha, vÄ• cÄ• ya dvayakÄ• rino, manasÄ• dvayakÄ• rino. te mayaá¹ƒ kÄ
dvayakÄ• rino, manasÄ• dvayakÄ• rino, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tik
sahabyataá¹ƒ upapannÄ• . sacajja \Ee III 243/ mayaá¹ƒ kÄ• yena sucaritaá¹ƒ careyyÄ• ma
manasÄ• sucaritaá¹ƒ careyyÄ• ma, evaá¹ƒ mayaá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
upapajjeyyÄ• ma. handa, mayaá¹ƒ etarahi kÄ• yena sucaritaá¹ƒ carÄ• ma, vÄ• cÄ• ya ... ma
carÄ• mÄ• â€™ ti. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, yena midhekacce opapÄ• tik
upavasanti vossaá¹-á¹-hakÄ• yÄ• ca bhavantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sutasuttaá¹ƒ

<348> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti \Se III 301/?

``idha, bhikkhu, ekacco kÄ• yena dvayakÄ• rÄ« hoti, vÄ• cÄ• ya dvayakÄ• rÄ« hoti, manas
sutaá¹ƒ hoti --- `aá¹‡á¸• ajÄ• nÄ• gÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™
`aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ nÄ• gÄ• naá¹
nti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sahabyata
bhikkhu, hetu, ayaá¹ƒ paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• a
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyasutasuttaá¹ƒ

<349> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• ja
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ... pe ... ayaá¹ƒ \Ee III 244/ kho, bhikkhu, hetu, ayaá
midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• jalÄ• bujÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sahal
aá¹-á¹-hamaá¹ƒ.

9. tatiyasutasuttaá¹ƒ

<350> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa \Be II 205/ bhedÄ• paraá¹ƒ maraá¹‡
nÄ• gÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ... pe ... ayaá¹ƒ kho, bhikkhu, hetu, a
midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• saá¹ƒsedajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sa
navamaá¹ƒ.

10. catutthasutasuttaá¹ƒ

<351> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa \Se III 302/ bhedÄ• paraá¹ƒ maraá¹
nÄ• gÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti?

``idha, bhikkhu, ekacco kÄ• yena dvayakÄ• rÄ« hoti, vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• d
hoti --- `opapÄ• tikÄ• nÄ• gÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tass
vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sah
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sahabyataá¹ƒ u
hetu, ayaá¹ƒ paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tik

sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. dasamaá¹ƒ.

11-20. aá¹‡á¸• ajadÄ• nÅ«pakÄ• rasuttadasakaá¹ƒ

352-361__._ ekamantaá¹ƒ \Ne II 242/ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `
hetu, ko paccayo, yena midhekacco \Ee III 245/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti?

``idha, bhikkhu, ekacco kÄ• yena dvayakÄ• rÄ« hoti, vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• c
hoti --- `aá¹‡á¸• ajÄ• nÄ• gÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tass
vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sah
annaá¹ƒ deti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ
ayaá¹ƒ kho, bhikkhu, hetu ... pe ... upapajjatÄ«ti ... pe ... so pÄ• naá¹ƒ deti ... pe ... vatthaá¹ƒ
pe ... yÄ• naá¹ƒ deti ... pe ... mÄ• laá¹ƒ deti ... pe ... gandhaá¹ƒ deti ... pe ... vilepanaá¹ƒ deti
seyyaá¹ƒ deti ... pe ... Ä• vasathaá¹ƒ deti ... pe ... padÄ«peyyaá¹ƒ \Be II 206/ deti. so kÄ• ya
paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho
paccayo, yena \Se III 303/ midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. vÄ«satimaá¹ƒ.

21-50. jalÄ• bujÄ• didÄ• nÅ«pakÄ• rasuttattiá¹ƒsakaá¹ƒ

362-391__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ eta
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• jalÄ• b
... saá¹ƒsedajÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ ... pe ... opapÄ• tikÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sahabyata

``idha, bhikkhu, ekacco kÄ• yena dvayakÄ• rÄ« hoti, vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• c
hoti --- `opapÄ• tikÄ• nÄ• gÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tass
vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sah
annaá¹ƒ deti ... pe ... pÄ• naá¹ƒ deti ... pe ... padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ• \Ne
maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkh
yena midhekacco \Ee III 246/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ n
upapajjatÄ«â€™â€™ ti.

(iminÄ• peyyÄ• lena dasa dasa suttantÄ• kÄ• tabbÄ• . evaá¹ƒ catÅ«su yonÄ«su cattÄ• lÄ
honti. purimehi pana dasahi suttantehi saha honti paá¹‡á¹‡Ä• sasuttantÄ• ti.)

nÄ• gasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

suddhikaá¹ƒ \Se III 304/ paá¹‡Ä«tataraá¹ƒ, caturo ca uposathÄ• .

tassa sutaá¹ƒ caturo ca, dÄ• nÅ«pakÄ• rÄ• ca tÄ• lÄ«saá¹ƒ.

paá¹‡á¹‡Ä• sa piá¹‡á¸• ato suttÄ• , nÄ• gamhi suppakÄ• sitÄ• ti ||

9. supaá¹‡á¹‡asaá¹ƒyuttaá¹ƒ

1. suddhikasuttaá¹ƒ

<392> sÄ• vatthinidÄ• naá¹ƒ \Ne II 244/ \Be II 207/. ``catasso imÄ• , bhikkhave, supaá¹‡á¹‡
catasso? aá¹‡á¸• ajÄ• supaá¹‡á¹‡Ä• , jalÄ• bujÄ• supaá¹‡á¹‡Ä• , saá¹ƒsedajÄ• supaá¹‡á
supaá¹‡á¹‡Ä• --- imÄ• kho, bhikkhave, catasso supaá¹‡á¹‡ayoniyoâ€™â€™ ti. paá¹-hama

2. harantisuttaá¹ƒ

<393> sÄ• vatthinidÄ• naá¹ƒ \Ee III 247/. ``catasso imÄ• , bhikkhave, supaá¹‡á¹‡ayoniyo. k
aá¹‡á¸• ajÄ• ... pe ... imÄ• kho, bhikkhave, catasso supaá¹‡á¹‡ayoniyo. tatra, bhikkhave, a
supaá¹‡á¹‡Ä• aá¹‡á¸• ajeva nÄ• ge haranti, na jalÄ• buje, na saá¹ƒsedaje, na opapÄ• tike.
jalÄ• bujÄ• supaá¹‡á¹‡Ä• aá¹‡á¸• aje ca jalÄ• buje ca nÄ• ge haranti, na saá¹ƒsedaje, na
bhikkhave, saá¹ƒsedajÄ• supaá¹‡á¹‡Ä• aá¹‡á¸• aje ca jalÄ• buje ca saá¹ƒsedaje ca nÄ• g
tatra, bhikkhave, opapÄ• tikÄ• supaá¹‡á¹‡Ä• aá¹‡á¸• aje ca jalÄ• buje ca saá¹ƒsedaje ca
haranti. imÄ• kho, bhikkhave, catasso supaá¹‡á¹‡ayoniyoâ€™â€™ ti. dutiyaá¹ƒ.

3. dvayakÄ• rÄ«suttaá¹ƒ

<394> sÄ• vatthinidÄ• naá¹ƒ. aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• \Ne II 2
III 306/ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco
hoti, vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• dvayakÄ• rÄ«. tassa sutaá¹ƒ hoti --- `aá¹‡á¸• ajÄ•
vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe
aá¹‡á¸• ajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so kÄ• yassa bh
aá¹‡á¸• ajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu, hetu
208/, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ supaá¹‡
upapajjatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4-6. dutiyÄ• didvayakÄ• rÄ«suttattikaá¹ƒ

395-397__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ \E
``ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá
supaá¹‡á¹‡Ä• naá¹ƒ ... pe ... saá¹ƒsedajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ ... pe ... opapÄ• tikÄ•
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yena dvayakÄ• rÄ« hoti
manasÄ• dvayakÄ• rÄ«. tassa sutaá¹ƒ hoti --- `opapÄ• tikÄ• supaá¹‡á¹‡Ä• dÄ«ghÄ• yukÄ
sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ ma
supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so kÄ• yassa bhedÄ• paraá¹ƒ mar
supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, y
bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapaj

7-16. aá¹‡á¸• ajadÄ• nÅ«pakÄ• rasuttadasakaá¹ƒ

398-407__._ sÄ• vatthinidÄ• naá¹ƒ \Se III 307/. ekamantaá¹ƒ nisinno kho so bhikkhu bhaga
``ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá
supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yen
vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• dvayakÄ• rÄ«. tassa sutaá¹ƒ hoti --- `aá¹‡á¸• ajÄ• sup
vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe
maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so
pÄ• naá¹ƒ deti ... vatthaá¹ƒ deti ... yÄ• naá¹ƒ deti ... mÄ• laá¹ƒ deti ... gandhaá¹ƒ deti ... vilep
... seyyaá¹ƒ deti ... Ä• vasathaá¹ƒ deti ... padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ• paraá¹
aá¹‡á¸• ajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu, hetu
midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• aá¹‡á¸• ajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹
ti. soá¸·asamaá¹ƒ.

17-46. jalÄ• bujÄ• didÄ• nÅ«pakÄ• rasuttatiá¹ƒsakaá¹ƒ

408-437__._ sÄ• vatthinidÄ• naá¹ƒ \Be II 209/. ekamantaá¹ƒ nisinno kho so bhikkhu bhagav
etadavoca --- ``ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• p
jalÄ• bujÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ ... pe ... saá¹ƒsedajÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ ...
supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yen
vÄ• cÄ• ya dvayakÄ• rÄ«, manasÄ• dvayakÄ• rÄ«. tassa sutaá¹ƒ hoti --- `opapÄ• tikÄ• su
vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe
maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so
pÄ• naá¹ƒ deti ... pe ... padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• opa

supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, y
bhedÄ• paraá¹ƒ maraá¹‡Ä• opapÄ• tikÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ sahabyataá¹ƒ upapaj
chacattÄ• lÄ«samaá¹ƒ.

(evaá¹ƒ piá¹‡á¸• akena chacattÄ• lÄ«saá¹ƒ suttantÄ• honti.)

supaá¹‡á¹‡asaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

suddhikaá¹ƒ haranti ceva, dvayakÄ• rÄ« ca caturo.

dÄ• nÅ«pakÄ• rÄ• tÄ• lÄ«saá¹ƒ, supaá¹‡á¹‡e suppakÄ• sitÄ• ti ||

10. gandhabbakÄ• yasaá¹ƒyuttaá¹ƒ

1. suddhikasuttaá¹ƒ

<438> ekaá¹ƒ \Se III 309/ \Ne II 247/ \Be II 210/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me ... pe ... bhagavÄ• etadavoca --- ``gandhabbakÄ• yike \
deve desessÄ• mi. taá¹ƒ suá¹‡Ä• tha. katamÄ• ca, bhikkhave, gandhabbakÄ• yikÄ• devÄ•
mÅ«lagandhe adhivatthÄ• devÄ• . santi, bhikkhave, sÄ• ragandhe adhivatthÄ• devÄ• . sa
adhivatthÄ• devÄ• . santi, bhikkhave, tacagandhe adhivatthÄ• devÄ• . santi, bhikkhave, pa
adhivatthÄ• devÄ• . santi, bhikkhave, pattagandhe adhivatthÄ• devÄ• . santi, bhikkhave, p
devÄ• . santi, bhikkhave, phalagandhe adhivatthÄ• devÄ• . santi, bhikkhave, rasagandhe a
bhikkhave, gandhagandhe adhivatthÄ• devÄ• . ime vuccanti, bhikkhave, gandhabbakÄ• yik
paá¹-hamaá¹ƒ.

2. sucaritasuttaá¹ƒ

<439> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gandh
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yena sucaritaá¹ƒ carati,
carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `gandhabbakÄ• yikÄ• devÄ• dÄ«
vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe
maraá¹‡Ä• gandhabbakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so
maraá¹‡Ä• gandhabbakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, b
ayaá¹ƒ paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gandhabbakÄ•

sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. mÅ«lagandhadÄ• tÄ• suttaá¹ƒ

<440> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ \Ee III 2
nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti \Be II 211/? ``idha, bh
sucaritaá¹ƒ carati, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ
`mÅ«lagandhe adhivatthÄ• devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti.
vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• mÅ«lagandhe adhivatthÄ• naá¹ƒ devÄ
upapajjeyyaâ€™ nti. so dÄ• tÄ• hoti mÅ«lagandhÄ• naá¹ƒ. so kÄ• yassa bhedÄ• paraá¹ƒ
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu, hetu ... pe ...
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• mÅ«lagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ saha
tatiyaá¹ƒ.

4-12. sÄ• ragandhÄ• didÄ• tÄ• suttanavakaá¹ƒ

441-449__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ eta
``ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... pheggugandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... ta
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... papaá¹-ikagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... patt
devÄ• naá¹ƒ ... pupphagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... phalagandhe adhivatthÄ•
rasagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... gandhagandhe adhivatthÄ• naá¹ƒ devÄ• naá
upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yena sucaritaá¹ƒ carati, vÄ• cÄ• ya su
sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `sÄ• ragandhe adhivatthÄ• devÄ• dÄ«ghÄ• yukÄ•
sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ ma
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... pheggugandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... ta
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... papaá¹-ikagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... patt
devÄ• naá¹ƒ ... pupphagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... phalagandhe adhivatthÄ•
rasagandhe adhivatthÄ• naá¹ƒ \Ne II 249/ devÄ• naá¹ƒ ... gandhagandhe adhivatthÄ• naá¹ƒ
upapajjeyyaâ€™ nti. so dÄ• tÄ• hoti sÄ• ragandhÄ• naá¹ƒ ... pe ... so dÄ• tÄ• hoti pheggu
dÄ• tÄ• hoti tacagandhÄ• naá¹ƒ ... so \Ee III 252/ dÄ• tÄ• hoti papaá¹-ikagandhÄ• naá¹ƒ ..
pattagandhÄ• naá¹ƒ ... so dÄ• tÄ• hoti pupphagandhÄ• naá¹ƒ ... so dÄ• tÄ• hoti phalagand
hoti rasagandhÄ• naá¹ƒ ... so dÄ• tÄ• hoti gandhagandhÄ• naá¹ƒ. so kÄ• yassa bhedÄ• pa
\Se III 312/ adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu, h
212/ paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gandhagandhe ad
sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

13-22. mÅ«lagandhadÄ• nÅ«pakÄ• rasuttadasakaá¹ƒ

450-459__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ eta
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• mÅ«la
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yena sucar
sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `mÅ«lagandhe adhivat
dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá
maraá¹‡Ä• mÅ«lagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ n
pÄ• naá¹ƒ deti ... vatthaá¹ƒ deti ... yÄ• naá¹ƒ deti ... mÄ• laá¹ƒ deti ... gandhaá¹ƒ deti ... vilep
... seyyaá¹ƒ deti ... Ä• vasathaá¹ƒ deti ... padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ• paraá¹
mÅ«lagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkhu
yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• mÅ«lagandhe adhivatthÄ• naá¹ƒ
upapajjatÄ«â€™â€™ ti. bÄ• vÄ«satimaá¹ƒ.

23-112. sÄ• ragandhÄ• didÄ• nÅ«pakÄ• rasuttanavutikaá¹ƒ

460-549__._ sÄ• vatthinidÄ• naá¹ƒ \Ee III 253/. ekamantaá¹ƒ nisinno kho so bhikkhu bhaga
``ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... pe ... pheggugandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... ta
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ \Se III 313/ ... papaá¹-ikagandhe adhivatthÄ• naá¹ƒ devÄ• n
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... pupphagandhe \Ne II 250/ adhivatthÄ• naá¹ƒ devÄ• naá¹
adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... rasagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ ... gandhaga
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yena sucar
sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `gandhagandhe adhiva
dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá
maraá¹‡Ä• gandhagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™
pÄ• naá¹ƒ deti ... vatthaá¹ƒ deti ... yÄ• naá¹ƒ deti ... mÄ• laá¹ƒ deti ... gandhaá¹ƒ deti ... vilep
213/ deti ... seyyaá¹ƒ deti ... Ä• vasathaá¹ƒ deti ... padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ
gandhagandhe adhivatthÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, bhikkh
yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• gandhagandhe adhivatthÄ• naá¹
upapajjatÄ«â€™â€™ ti. dvÄ• dasasatimaá¹ƒ.

(evaá¹ƒ piá¹‡á¸• akena ekasataÃ±ca dvÄ• dasa ca suttantÄ• honti.)

gandhabbakÄ• yasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

suddhikaÃ±ca sucaritaá¹ƒ, dÄ• tÄ• hi apare dasa.

dÄ• nÅ«pakÄ• rÄ• satadhÄ• , gandhabbe suppakÄ• sitÄ• ti ||

11. valÄ• hakasaá¹ƒyuttaá¹ƒ

1. suddhikasuttaá¹ƒ

<550> sÄ• vatthinidÄ• naá¹ƒ \Se III 314/ \Be II 214/ \Ee III 254/ \Ne II 251/. ``valÄ• hakakÄ• bhikkhave, deve desessÄ• mi. taá¹ƒ suá¹‡Ä• tha. katame ca, bhikkhave, valÄ• hakakÄ• yik sÄ«tavalÄ• hakÄ• devÄ• ; santi uá¹‡havalÄ• hakÄ• devÄ• ; santi abbhavalÄ• hakÄ• devÄ santi vassavalÄ• hakÄ• devÄ• --- ime vuccanti, bhikkhave, `valÄ• hakakÄ• yikÄ• devÄ• â

2. sucaritasuttaá¹ƒ

<551> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• valÄ• sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkhu, ekacco kÄ• yena sucaritaá¹ƒ carati, carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `valÄ• hakakÄ• yikÄ• devÄ• dÄ« vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá¹ƒ kÄ• yassa bhe valÄ• hakakÄ• yikÄ• naá¹ƒ \Se III 315/ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so k maraá¹‡Ä• valÄ• hakakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjati. ayaá¹ƒ kho, b paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• valÄ• hakakÄ• yikÄ• na upapajjatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3-12. sÄ«tavalÄ• hakadÄ• nÅ«pakÄ• rasuttadasakaá¹ƒ

552-561__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ \E II 252/ --- ``ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• para sÄ«tavalÄ• hakÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha bhikkhu carati, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `sÄ« dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ \Be II 215/ hoti --- `aho bhedÄ• paraá¹ƒ maraá¹‡Ä• sÄ«tavalÄ• hakÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjey pe ... padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sÄ«tavalÄ• hakÄ• na upapajjati. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, yena midhekacco kÄ• yassa bhedÄ• sÄ«tavalÄ• hakÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. dvÄ• dasamaá

13-52. uá¹‡havalÄ• hakadÄ• nÅ«pakÄ• rasuttacÄ• lÄ«sakaá¹ƒ

562-601__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ eta
bhante, hetu, ko paccayo, yena midhekacco kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• uá¹‡ha
... pe ... abbhavalÄ• hakÄ• naá¹ƒ \Se III 316/ devÄ• naá¹ƒ ... pe ... vÄ• tavalÄ• hakÄ• naá¹ƒ
vassavalÄ• hakÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti? ``idha, bhikkh
carati, vÄ• cÄ• ya sucaritaá¹ƒ carati, manasÄ• sucaritaá¹ƒ carati. tassa sutaá¹ƒ hoti --- `vas
dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ ti. tassa evaá¹ƒ hoti --- `aho vatÄ• haá
maraá¹‡Ä• vassavalÄ• hakÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyaâ€™ nti. so an
padÄ«peyyaá¹ƒ deti. so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• vassavalÄ• hakÄ• naá¹ƒ d
upapajjati. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, yena midhekacco kÄ• yassa bhedÄ•
vassavalÄ• hakÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ ti. dvepaÃ±Ã±Ä•

53. sÄ«tavalÄ• hakasuttaá¹ƒ

<602> sÄ• vatthinidÄ• naá¹ƒ \Ee III 256/. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavanta
nu kho, bhante, hetu, ko paccayo, yenekadÄ• sÄ«taá¹ƒ hotÄ«â€™â€™ ti? ``santi, bhikkhu,
devÄ• . tesaá¹ƒ yadÄ• evaá¹ƒ hoti --- `yaá¹ƒnÅ«na mayaá¹ƒ sakÄ• ya ratiyÄ• vaseyyÄ• m
{rameyyÄ• mÄ• ti (Ce Se Ke Ee) evamuparipi}, tesaá¹ƒ taá¹ƒ cetopaá¹‡idhimanvÄ• ya sÄ«t
bhikkhu, hetu, ayaá¹ƒ paccayo, yenekadÄ• sÄ«taá¹ƒ hotÄ«â€™â€™ ti. tepaÃ±Ã±Ä• samaá

54. uá¹‡havalÄ• hakasuttaá¹ƒ

<603> sÄ• vatthinidÄ• naá¹ƒ \Se III 317/ \Be II 216/. ekamantaá¹ƒ nisinno kho so bhikkhu b
etadavoca --- ``ko nu kho, bhante, hetu, ko paccayo, yenekadÄ• uá¹‡haá¹ƒ hotÄ«â€™â€™
uá¹‡havalÄ• hakÄ• nÄ• ma devÄ• . tesaá¹ƒ yadÄ• evaá¹ƒ hoti --- `yaá¹ƒnÅ«na mayaá¹ƒ s
ti, tesaá¹ƒ taá¹ƒ cetopaá¹‡idhimanvÄ• ya uá¹‡haá¹ƒ hoti. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ
uá¹‡haá¹ƒ hotÄ«â€™â€™ ti. catupaÃ±Ã±Ä• samaá¹ƒ.

55. abbhavalÄ• hakasuttaá¹ƒ

<604> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
bhante, hetu, ko paccayo, yenekadÄ• abbhaá¹ƒ hotÄ«â€™â€™ ti? ``santi, bhikkhu, abbhav
tesaá¹ƒ yadÄ• evaá¹ƒ hoti --- `yaá¹ƒnÅ«na mayaá¹ƒ sakÄ• ya ratiyÄ• vaseyyÄ• mÄ• â€™
cetopaá¹‡idhimanvÄ• ya abbhaá¹ƒ hoti. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, yeneka
ti. paÃ±capaÃ±Ã±Ä• samaá¹ƒ.

56. vÄ• tavalÄ• hakasuttaá¹ƒ

<605> sÄ• vatthinidÄ• naá¹ƒ \Ne II 254/. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá
kho, bhante, hetu, ko paccayo, yenekadÄ• vÄ• to hotÄ«â€™â€™ ti? ``santi, bhikkhu, vÄ• t
tesaá¹ƒ yadÄ• \Ee III 257/ evaá¹ƒ hoti --- `yaá¹ƒnÅ«na mayaá¹ƒ sakÄ• ya ratiyÄ• vaseyyÄ
taá¹ƒ cetopaá¹‡idhimanvÄ• ya vÄ• to hoti. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ paccayo, yene
ti. chappaÃ±Ã±Ä• samaá¹ƒ.

57. vassavalÄ• hakasuttaá¹ƒ

<606> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavo
nu kho, bhante, hetu, ko paccayo, yenekadÄ• devo vassatÄ«â€™â€™ ti? ``santi, bhikkhu,
devÄ• . tesaá¹ƒ yadÄ• \Be II 217/ evaá¹ƒ hoti --- `yaá¹ƒnÅ«na mayaá¹ƒ sakÄ• ya ratiyÄ• v
tesaá¹ƒ taá¹ƒ cetopaá¹‡idhimanvÄ• ya devo vassati. ayaá¹ƒ kho, bhikkhu, hetu, ayaá¹ƒ pac
vassatÄ«â€™â€™ ti. sattapaÃ±Ã±Ä• samaá¹ƒ.

sattapaÃ±Ã±Ä• sasuttantaá¹ƒ niá¹-á¹-hitaá¹ƒ.

valÄ• hakasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

suddhikaá¹ƒ sucaritaÃ±ca dÄ• nÅ«pakÄ• rapaÃ±Ã±Ä• saá¹ƒ.

sÄ«taá¹ƒ uá¹‡haÃ±ca abbhaÃ±ca vÄ• tavassavalÄ• hakÄ• ti ||

12. vacchagottasaá¹ƒyuttaá¹ƒ

1. rÅ«paaÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<607> ekaá¹ƒ \Se III 319/ \Ne II 255/ \Be II 218/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho vacchagotto paribbÄ• jako yena bhagavÄ• ter
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ
``ko nu kho, bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni {yenimÄ• ni (?) } anekavihitÄ• ni
uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lokoti vÄ• , anantavÄ• lokot
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , hoti tathÄ
maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti tathÄ• g
vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti? ``rÅ«pe kho, v
rÅ«pasamudaye aÃ±Ã±Ä• á¹‡Ä• , rÅ«panirodhe aÃ±Ã±Ä• á¹‡Ä• , rÅ«panirodhagÄ• miniyÄ

evamimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• ... pe ...
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ti. ayaá¹ƒ kho, vaccha, hetu, ayaá¹ƒ paccayo, yÄ•
yenimÄ• ni (?) } anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asa
... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ \Se III 320/ maraá¹‡Ä• ti vÄ• â€™â€™ ti. p

2. vedanÄ• aÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<608> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagava
nu kho, bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni \Ne I
--- sassato lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ
vÄ• â€™â€™ ti? ``vedanÄ• ya kho, vaccha, aÃ±Ã±Ä• á¹‡Ä• , vedanÄ• samudaye aÃ±Ã±Ä•
aÃ±Ã±Ä• á¹‡Ä• , vedanÄ• nirodhagÄ• miniyÄ• \Be II 219/ paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡Ä• ;
diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ti. ayaá¹ƒ kho, vaccha, hetu, ayaá¹ƒ paccayo, yÄ• nim
diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. saÃ±Ã±Ä• aÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<609> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako \Ee III 2
etadavoca --- ``ko nu kho, bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-
uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva hoti na na hoti tathÄ• ga
maraá¹‡Ä• ti vÄ• â€™â€™ ti? ``saÃ±Ã±Ä• ya kho, vaccha, aÃ±Ã±Ä• á¹‡Ä• , saÃ±Ã±Ä• sam
saÃ±Ã±Ä• nirodhe aÃ±Ã±Ä• á¹‡Ä• , saÃ±Ã±Ä• nirodhagÄ• miniyÄ• \Se III 321/ paá¹-ipadÄ
anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ•
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ti. ayaá¹ƒ kho, vaccha, hetu, ayaá¹ƒ pa
anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ•
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. saá¹…khÄ• raaÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<610> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagava
nu kho, bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke
lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
``saá¹…khÄ• resu kho, vaccha, aÃ±Ã±Ä• á¹‡Ä• , saá¹…khÄ• rasamudaye \Ne II 257/ aÃ±Ã
aÃ±Ã±Ä• á¹‡Ä• , saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡Ä• ; evam
diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ti. ayaá¹ƒ kho, vaccha, hetu, ayaá¹ƒ paccayo, yÄ• nim

diá¹-á¹-higatÄ• ni loke \Be II 220/ uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• ... pe
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti. catutthaá¹ƒ.

5. viÃ±Ã±Ä• á¹‡aaÃ±Ã±Ä• á¹‡asuttaá¹ƒ

<611> sÄ• vatthinidÄ• naá¹ƒ \Se III 322/. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• ja
etadavoca --- ``ko nu kho, bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-
uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• \Ee III 260/ ... pe ... neva hoti na na ho
paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti? ``viÃ±Ã±Ä• á¹‡e kho, vaccha, aÃ±Ã±Ä• á¹‡Ä• , viÃ±
viÃ±Ã±Ä• á¹‡anirodhe aÃ±Ã±Ä• á¹‡Ä• , viÃ±Ã±Ä• á¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya
anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ•
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• ti. ayaá¹ƒ kho, vaccha, hetu, ayaá¹ƒ pa
anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ•
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6-10. rÅ«paadassanÄ• disuttapaÃ±cakaá¹ƒ

612-616__._ sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bh
``ko nu kho, bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni l
sassato lokoti vÄ• , asassato lokoti vÄ• ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ ma
vÄ• â€™â€™ ti? rÅ«pe kho, vaccha, adassanÄ• ... pe ... rÅ«panirodhagÄ• miniyÄ• paá¹-ip
... vedanÄ• ya \Ne II 258/ ... saÃ±Ã±Ä• ya \Se III 323/ ... saá¹…khÄ• resu kho, vaccha, adas
viÃ±Ã±Ä• á¹‡e kho, vaccha, adassanÄ• ... pe ... viÃ±Ã±Ä• á¹‡anirodhagÄ• miniyÄ• paá¹-ip
.... dasamaá¹ƒ.

11-15. rÅ«paanabhisamayÄ• disuttapaÃ±cakaá¹ƒ

617-621__._ sÄ• vatthinidÄ• naá¹ƒ \Be II 221/. rÅ«pe kho, vaccha, anabhisamayÄ• ... pe ..
rÅ«panirodhagÄ• miniyÄ• paá¹-ipadÄ• ya anabhisamayÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. vedanÄ• ya kho, vaccha, anabhisamayÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ \Ne II 259/. saÃ±Ã±Ä• ya kho, vaccha, anabhisamayÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. saá¹…khÄ• resu kho, vaccha, anabhisamayÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. viÃ±Ã±Ä• á¹‡e kho, vaccha, anabhisamayÄ• ... pe .... pannarasama

16-20. rÅ«paananubodhÄ• disuttapaÃ±cakaá¹ƒ

622-626__._ sÄ• vatthinidÄ• naá¹ƒ \Ee III 261/. ekamantaá¹ƒ nisinno kho vacchagotto parib
etadavoca --- ko nu kho, bho gotama, hetu, ko paccayo ... pe ... rÅ«pe kho, vaccha, ananub
rÅ«panirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ananubodhÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. vedanÄ• ya kho, vaccha ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. saÃ±Ã±Ä• ya kho, vaccha ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. saá¹…khÄ• resu kho, vaccha ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. viÃ±Ã±Ä• á¹‡e kho, vaccha ananubodhÄ• ... pe ... viÃ±Ã±Ä• á¹‡ani
paá¹-ipadÄ• ya ananubodhÄ• . vÄ«satimaá¹ƒ.

21-25. rÅ«paappaá¹-ivedhÄ• disuttapaÃ±cakaá¹ƒ

627-631__._ sÄ• vatthinidÄ• naá¹ƒ. ko nu kho, bho gotama, hetu, ko paccayo ... pe ... \Se II
vaccha, appaá¹-ivedhÄ• ... pe ... viÃ±Ã±Ä• á¹‡e kho, vaccha, appaá¹-ivedhÄ• ... pe .... paÃ

26-30. rÅ«paasallakkhaá¹‡Ä• disuttapaÃ±cakaá¹ƒ

632-636__._ sÄ• vatthinidÄ• naá¹ƒ. rÅ«pe kho, vaccha, asallakkhaá¹‡Ä• ... pe ... viÃ±Ã±Ä•
asallakkhaá¹‡Ä• ... pe .... tiá¹ƒsatimaá¹ƒ.

31-35. rÅ«paanupalakkhaá¹‡Ä• disuttapaÃ±cakaá¹ƒ

637-641__._ sÄ• vatthinidÄ• naá¹ƒ \Be II 222/. rÅ«pe kho, vaccha, anupalakkhaá¹‡Ä• ... pe
vaccha, anupalakkhaá¹‡Ä• ... pe .... paÃ±catiá¹ƒsatimaá¹ƒ.

36-40. rÅ«paappaccupalakkhaá¹‡Ä• disuttapaÃ±cakaá¹ƒ

642-646__._ sÄ• vatthinidÄ• naá¹ƒ \Ne II 260/. rÅ«pe kho, vaccha, appaccupalakkhaá¹‡Ä•
kho, vaccha, appaccupalakkhaá¹‡Ä• ... pe .... cattÄ• lÄ«samaá¹ƒ.

41-45. rÅ«paasamapekkhaá¹‡Ä• disuttapaÃ±cakaá¹ƒ

647-651__._ sÄ• vatthinidÄ• naá¹ƒ. rÅ«pe kho, vaccha, asamapekkhaá¹‡Ä• ... pe ... viÃ±Ã

asamapekkhaá¹‡Ä• ... pe .... paÃ±cacattÄ• lÄ«samaá¹ƒ.

46-50. rÅ«paappaccupekkhaá¹‡Ä• disuttapaÃ±cakaá¹ƒ

652-656__._ sÄ• vatthinidÄ• naá¹ƒ \Ee III 262/. rÅ«pe kho, vaccha, appaccupekkhaá¹‡Ä• .
kho, vaccha, appaccupekkhaá¹‡Ä• ... pe .... paÃ±Ã±Ä• samaá¹ƒ.

51-54. rÅ«paappaccakkhakammÄ• disuttacatukkaá¹ƒ

657-660__._ sÄ• vatthinidÄ• naá¹ƒ. atha kho vacchagotto paribbÄ• jako yena bhagavÄ• te
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ e
bho gotama, hetu, ko paccayo, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjan
vÄ• ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti? rÅ«pe
appaccakkhakammÄ• , rÅ«pasamudaye appaccakkhakammÄ• \Se III 325/, rÅ«panirodhe a
rÅ«panirodhagÄ• miniyÄ• paá¹-ipadÄ• ya appaccakkhakammÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ \Ne II 261/. vedanÄ• ya kho, vaccha, appaccakkhakammÄ• ... pe ... v
paá¹-ipadÄ• ya appaccakkhakammÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ. saÃ±Ã±Ä• ya kho, vaccha, appaccakkhakammÄ• ... pe ... saÃ±Ã±Ä
paá¹-ipadÄ• ya appaccakkhakammÄ• ... pe ....

sÄ• vatthinidÄ• naá¹ƒ \Be II 223/. saá¹…khÄ• resu kho, vaccha, appaccakkhakammÄ• ... p
saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• ya appaccakkhakammÄ• ... pe .... catupaÃ

55. viÃ±Ã±Ä• á¹‡aappaccakkhakammasuttaá¹ƒ

<661> sÄ• vatthinidÄ• naá¹ƒ. ``viÃ±Ã±Ä• á¹‡e kho, vaccha, appaccakkhakammÄ• , viÃ±Ã±
appaccakkhakammÄ• , viÃ±Ã±Ä• á¹‡anirodhe appaccakkhakammÄ• , viÃ±Ã±Ä• á¹‡anirodh
appaccakkhakammÄ• ; evamimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni loke uppajjanti \Ee II
vÄ• , asassato lokoti vÄ• ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ•
vaccha, hetu, ayaá¹ƒ paccayo \Se III 326/, yÄ• nimÄ• ni anekavihitÄ• ni diá¹-á¹-higatÄ• ni lo
sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lokoti vÄ• , anantavÄ• lokoti vÄ• , taá¹ƒ j
sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , hoti tathÄ• gato paraá¹ƒ n
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti v
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti. paÃ±capaÃ±Ã±Ä• samaá¹ƒ.

vacchagottasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

aÃ±Ã±Ä• á¹‡Ä• adassanÄ• ceva, anabhisamayÄ• ananubodhÄ• .

appaá¹-ivedhÄ• asallakkhaá¹‡Ä• , anupalakkhaá¹‡ena appaccupalakkhaá¹‡Ä• .

asamapekkhaá¹‡Ä• appaccupekkhaá¹‡Ä• , appaccakkhakammanti ||

13. jhÄ• nasaá¹ƒyuttaá¹ƒ

1. samÄ• dhimÅ«lakasamÄ• pattisuttaá¹ƒ

<662> sÄ• vatthinidÄ• naá¹ƒ \Se III 327/ \Ne II 262/ \Be II 224/. ``cattÄ• rome, bhikkhave, jh
cattÄ• ro? idha \Ee III 264/, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo
samÄ• pattikusalo. idha pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattiku
samÄ• dhikusalo. idha pana, bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dh
samÄ• dhismiá¹ƒ samÄ• pattikusalo. idha pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismi
samÄ• dhismiá¹ƒ samÄ• pattikusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhisn
samÄ• dhismiá¹ƒ samÄ• pattikusalo ca ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca
{pÄ• mokkho (Se Ke) evamuparipi} ca uttamo ca pavaro ca. seyyathÄ• pi, bhikkhave, gavÄ•
dadhi, dadhimhÄ• navanÄ«taá¹ƒ, navanÄ«tamhÄ• sappi, sappimhÄ• sappimaá¹‡á¸• o tat
kho, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhis
ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pa
paá¹-hamaá¹ƒ.

2. samÄ• dhimÅ«lakaá¹-hitisuttaá¹ƒ

<663> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha,
samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ á¹-hitikusalo. idha pana, bhikk
jhÄ• yÄ« samÄ• dhismiá¹ƒ á¹-hitikusalo hoti, na samÄ• dhismiá¹ƒ samÄ• dhikusalo. idha pa
jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ á¹-hitikusalo
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti \Ne II 263/, samÄ• dhismiá¹ƒ á¹
bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhismiá¹
imesaá¹ƒ \Ee III 265/ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo c
seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá¹ƒ
sappi, sappimhÄ• sappimaá¹‡á¸• o tatra aggamakkhÄ• yati; evameva kho, bhikkhave, yvÄ•

samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhismiá¹ƒ á¹-hitikusalo ca ayaá¹ƒ imesaá
aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pavaro cÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. samÄ• dhimÅ«lakavuá¹-á¹-hÄ• nasuttaá¹ƒ

<664> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha,
samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo. idha pa
jhÄ• yÄ« samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo hoti, na samÄ• dhismiá¹ƒ samÄ• dhikusal
ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ vuá
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá¹ƒ v
bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhismiá
ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ \Se III 329/ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca u
seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. samÄ• dhimÅ«lakakallitasuttaá¹ƒ

<665> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha,
samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ kallitakusalo. idha pana, bhikk
samÄ• dhismiá¹ƒ kallitakusalo hoti, na samÄ• dhismiá¹ƒ samÄ• dhikusalo. idha \Ee III 266/
jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ kallitakusalo
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá¹ƒ kallitakusalo
yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhismiá¹ƒ kallitakus
catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca \Ne II 264/ mokkho ca uttamo ca pavaro c
bhikkhave, gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. catutthaá¹ƒ.

5. samÄ• dhimÅ«lakaÄ• rammaá¹‡asuttaá¹ƒ

<666> sÄ• vatthinidÄ• naá¹ƒ \Be II 226/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ Ä• rammaá¹‡
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo hoti, na samÄ• dhismiá¹ƒ samÄ• d
ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ Ä• r
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo \Se III 330/ ca hoti, samÄ• d
ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ•
ca ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca
bhikkhave, gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. samÄ• dhimÅ«lakagocarasuttaá¹ƒ

<667> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ gocarakusalo. idha pana, bhik
samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ samÄ• dhikusalo. idha \Ee III 267/
jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ gocarakusal
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá¹ƒ gocarakusalo
yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhismiá¹ƒ gocarakus
catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pavaro ca. seyyathÄ
khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. samÄ• dhimÅ«lakaabhinÄ«hÄ• rasuttaá¹ƒ

<668> sÄ• vatthinidÄ• naá¹ƒ \Ne II 265/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ•
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ abhinÄ«hÄ•
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti, na samÄ• dhismiá¹ƒ samÄ• d
pana, bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca sam
abhinÄ«hÄ• rakusalo \Se III 331/. idha pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ
samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dh
hoti samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo ca ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ
ca uttamo ca pavaro ca. seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€

8. samÄ• dhimÅ«lakasakkaccakÄ• rÄ«suttaá¹ƒ

<669> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ«. idha pana, b
samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ samÄ• dhikusalo. idha pana, b
neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ«. idh
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá¹ƒ sa
bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhismiá¹
imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pavaro ca
gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. samÄ• dhimÅ«lakasÄ• taccakÄ• rÄ«suttaá¹ƒ

<670> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ«. idha pana,
samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ samÄ• dhikusalo. idha pana \
jhÄ• yÄ« neva \Se III 332/ samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ s
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá¹ƒ sA

bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá
imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pavaro ca
gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. navamaá¹ƒ.

10. samÄ• dhimÅ«lakasappÄ• yakÄ• rÄ«suttaá¹ƒ

<671> sÄ• vatthinidÄ• naá¹ƒ \Be II 228/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ•
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ sappÄ• yakÄ
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ samÄ• dhik
ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na ca samÄ• dhismiá¹ƒ sapp
pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhism
tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti samÄ• dhi
ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pa
bhikkhave, gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. dasamaá¹ƒ. (samÄ• dhimÅ«l

11. samÄ• pattimÅ«lakaá¹-hitisuttaá¹ƒ

<672> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ á¹-hitikusalo. idha pana, bhik
samÄ• dhismiá¹ƒ á¹-hitikusalo hoti, na samÄ• dhismiá¹ƒ samÄ• pattikusalo. idha pana, bhik
333/ jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dhismiá¹ƒ á¹-hiti
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti, samÄ• dhismiá¹ƒ
bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti, samÄ• dhismi
imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pavaro ca
gavÄ• khÄ«raá¹ƒ ... pe ... pavaro cÄ• â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. samÄ• pattimÅ«lakavuá¹-á¹-hÄ• nasuttaá¹ƒ

<673> sÄ• vatthinidÄ• naá¹ƒ \Ne II 267/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ•
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ•
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo hoti, na samÄ• dhismiá
pana, bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca \Be
vuá¹-á¹-hÄ• nakusalo. idha pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• patt
hoti, samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« ... pe
ti. dvÄ• dasamaá¹ƒ.

13. samÄ• pattimÅ«lakakallitasuttaá¹ƒ

<674> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ kallitakusalo. idha pana, bhik
samÄ• dhismiá¹ƒ kallitakusalo hoti, na samÄ• dhismiá¹ƒ samÄ• pattikusalo. idha pana, bhik
neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dhismiá¹ƒ kallitakusalo. idha pa
jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo \Se III 334/ ca hoti, samÄ• dhismiá¹ƒ kallitaku
... pavaro cÄ• â€™â€™ ti. terasamaá¹ƒ.

14. samÄ• pattimÅ«lakaÄ• rammaá¹‡asuttaá¹ƒ

<675> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo. idha pa
jhÄ• yÄ« samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo hoti, na samÄ• dhismiá¹ƒ samÄ• pattikusa
ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dhismiá¹ƒ Ä•
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti, samÄ• dhismiá¹ƒ
... pe ... pavaro cÄ• â€™â€™ ti. cuddasamaá¹ƒ.

15. samÄ• pattimÅ«lakagocarasuttaá¹ƒ

<676> sÄ• vatthinidÄ• naá¹ƒ \Ne II 268/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ•
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo \Ee III 271/ hoti, na samÄ• dhismiá¹ƒ
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ samÄ
bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dh
pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo \Be II 230/ ca hoti, s
gocarakusalo ca. tatra ... pe ... pavaro cÄ• â€™â€™ ti. pannarasamaá¹ƒ.

16. samÄ• pattimÅ«lakaabhinÄ«hÄ• rasuttaá¹ƒ

<677> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ \Se III 335/ abhinÄ«hÄ• raku
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti, na samÄ• dhismiá¹ƒ samÄ• p
bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dh
idha pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti, samÄ•
abhinÄ«hÄ• rakusalo ca. tatra ... pe ... pavaro cÄ• â€™â€™ ti. soá¸·asamaá¹ƒ.

17. samÄ• pattimÅ«lakasakkaccasuttaá¹ƒ

<678> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ«. idha pana,

samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ samÄ• pattikusalo. idha pana,
neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ«. id
jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti, samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« ca
cÄ• â€™â€™ ti. sattarasamaá¹ƒ.

18. samÄ• pattimÅ«lakasÄ• taccasuttaá¹ƒ

<679> sÄ• vatthinidÄ• naá¹ƒ \Ne II 269/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ sÄ• taccak
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ samÄ• patti
ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dhismiá¹ƒ sÄ
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo \Se III 336/ ca hoti, samÄ
ca. tatra ... pe ... pavaro cÄ• â€™â€™ ti. aá¹-á¹-hÄ• rasamaá¹ƒ.

19. samÄ• pattimÅ«lakasappÄ• yakÄ• rÄ«suttaá¹ƒ

<680> sÄ• vatthinidÄ• naá¹ƒ \Be II 231/. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ• dhismiá¹ƒ
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ
bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na ca samÄ• dh
pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti, samÄ• dhis
tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo ca hoti samÄ• d
ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pa
bhikkhave, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá¹ƒ, navanÄ«tam
sappimaá¹‡á¸• o tatra aggamakkhÄ• yati; evameva kho, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« sa
samÄ• pattikusalo ca hoti samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« ca ayaá¹ƒ imesaá¹ƒ catunna
seá¹-á¹-ho ca mokkho ca uttamo ca pavaro cÄ• â€™â€™ ti. ekÅ«navÄ«satimaá¹ƒ. (samÄ•

20-27. á¹-hitimÅ«lakavuá¹-á¹-hÄ• nasuttÄ• diaá¹-á¹-hakaá¹ƒ

681-688__._ sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro?
270/, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ á¹-hitikusalo hoti, na samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ•
bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo hoti, na samÄ• dhismiá
bhikkhave, ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ á¹-hitikusalo hoti, na ca samÄ• dhismiá
idha pana, bhikkhave, ekacco \Se III 337/ jhÄ• yÄ« samÄ• dhismiá¹ƒ á¹-hitikusalo ca hoti, s
vuá¹-á¹-hÄ• nakusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« ... pe ... uttamo ca pavaro c
vÄ«satimaá¹ƒ. (purimamÅ«lakÄ• ni viya yÄ• va sattavÄ«satimÄ• á¹-hitimÅ«lakasappÄ• yak
suttÄ• ni pÅ«retabbÄ• ni. á¹-hitimÅ«lakaá¹ƒ \Ee III 273/.)

28-34. vuá¹-á¹-hÄ• namÅ«lakakallitasuttÄ• disattakaá¹ƒ

689-695__._ sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? i
jhÄ• yÄ« samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo hoti, na \Be II 232/ samÄ• dhismiá¹ƒ kallita
samÄ• dhismiá¹ƒ \Ee III 274/ kallitakusalo hoti, na samÄ• dhismiá¹ƒ vuá¹-á¹-hÄ• nakusalo ..
vuá¹-á¹-hÄ• nakusalo hoti, na ca samÄ• dhismiá¹ƒ kallitakusalo ... samÄ• dhismiá¹ƒ vuá¹-á¹
samÄ• dhismiá¹ƒ kallitakusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« ... pe ... uttamo ca
aá¹-á¹-havÄ«satimaá¹ƒ. (purimamÅ«lakÄ• ni viya yÄ• va catuttiá¹ƒsatimÄ• vuá¹-á¹-hÄ• nam
satta suttÄ• ni pÅ«retabbÄ• ni. vuá¹-á¹-hÄ• namÅ«lakaá¹ƒ.)

35-40. kallitamÅ«lakaÄ• rammaá¹‡asuttÄ• dichakkaá¹ƒ

696-701__._ sÄ• vatthinidÄ• naá¹ƒ \Ee III 275/ ... ``samÄ• dhismiá¹ƒ kallitakusalo hoti, na sa
Ä• rammaá¹‡akusalo ... samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo hoti, na samÄ• dhismiá¹ƒ ka
samÄ• dhismiá¹ƒ kallitakusalo hoti, na ca samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo ... samÄ•
hoti, samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« ... pe
cÄ• â€™â€™ ti. paÃ±catiá¹ƒsatimaá¹ƒ. (purimamÅ«lakÄ• ni viya yÄ• va cattÄ• lÄ«samÄ•
kallitamÅ«lakasappÄ• yakÄ• rÄ«suttÄ• cha suttÄ• ni pÅ«retabbÄ• ni. kallitamÅ«lakaá¹ƒ.)

41-45. Ä• rammaá¹‡amÅ«lakagocarasuttÄ• dipaÃ±cakaá¹ƒ

702-706__._ sÄ• vatthinidÄ• naá¹ƒ \Ne II 271/ ... ``samÄ• dhismiá¹ƒ Ä• rammaá¹‡akusalo h
gocarakusalo ... samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ Ä• rammaá¹‡aku
Ä• rammaá¹‡akusalo hoti, na ca samÄ• dhismiá¹ƒ \Se III 338/ gocarakusalo ... samÄ• dhism
hoti, samÄ• dhismiá¹ƒ gocarakusalo ca. tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« ... pe ... uttar
cÄ• â€™â€™ ti. ekacattÄ• lÄ«samaá¹ƒ. (purimamÅ«lakÄ• ni viya yÄ• va paÃ±cacattÄ• lÄ«s
Ä• rammaá¹‡amÅ«lakasappÄ• yakÄ• rÄ«suttÄ• paÃ±ca suttÄ• ni pÅ«retabbÄ• ni. Ä• ramm

46-49. gocaramÅ«lakaabhinÄ«hÄ• rasuttÄ• dicatukkaá¹ƒ

<707> sÄ• vatthinidÄ• naá¹ƒ ... ``samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ
samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti \Be II 233/, na samÄ• dhismiá¹ƒ gocarakusalo .
gocarakusalo hoti, na ca samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo ... samÄ• dhismiá¹ƒ gocara
samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo ca ... seyyathÄ• pi, bhikkhave, gavÄ• khÄ«raá¹ƒ, kh
navanÄ«taá¹ƒ, navanÄ«tamhÄ• sappi, sappimhÄ• sappimaá¹‡á¸• o tatra aggamakkhÄ• ya
yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ gocarakusalo ca hoti samÄ• dhismiá¹ƒ abhinÄ«hÄ• r
catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ ... pe ... uttamo ca pavaro cÄ• â€™â€™ ti. chacattÄ• lÄ«samaá¹

<708> samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« ... pe ....
sattacattÄ• lÄ«samaá¹ƒ.

<709> samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« ... pe ...
aá¹-á¹-hacattÄ• lÄ«samaá¹ƒ.

<710> samÄ• dhismiá¹ƒ gocarakusalo hoti, na samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« ... pe ..
(gocaramÅ«lakaá¹ƒ.)

50-52. abhinÄ«hÄ• ramÅ«lakasakkaccasuttÄ• ditikaá¹ƒ

<711> sÄ• vatthinidÄ• naá¹ƒ \Ne II 272/ ... ``samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti, na
samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« ... samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« hoti, na samÄ• dh
neva samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti, na ca samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ«
abhinÄ«hÄ• rakusalo ca hoti, samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« ca. tatra, bhikkhave, yvÄ•
uttamo ca pavaro cÄ• â€™â€™ ti. paÃ±Ã±Ä• samaá¹ƒ.

<712> samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti, na samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ«
ekapaÃ±Ã±Ä• samaá¹ƒ.

<713> samÄ• dhismiá¹ƒ abhinÄ«hÄ• rakusalo hoti, na samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ«
dvepaÃ±Ã±Ä• samaá¹ƒ. (abhinÄ«hÄ• ramÅ«lakaá¹ƒ.)

53-54. sakkaccamÅ«lakasÄ• taccakÄ• rÄ«suttÄ• didukaá¹ƒ

<714> sÄ• vatthinidÄ• naá¹ƒ \Be II 234/ ... ``samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« hoti, na sa
sÄ• taccakÄ• rÄ« ... samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ sakkacca
samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« hoti, na ca samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« ... samÄ
hoti, samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« ca. tatra, bhikkhave, yvÄ• yaá¹ƒ ... pe ... uttamo ca
tepaÃ±Ã±Ä• samaá¹ƒ.

<715> samÄ• dhismiá¹ƒ sakkaccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« ... p

55. sÄ• taccamÅ«lakasappÄ• yakÄ• rÄ«suttaá¹ƒ

<716> sÄ• vatthinidÄ• naá¹ƒ. ``catÄ• rome, bhikkhave, jhÄ• yÄ«. katame cattÄ• ro? idha, b
ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ sappÄ• yak

ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« hoti, na samÄ• dhismiá¹ƒ sÄ• taccakÄ
ekacco jhÄ• yÄ« neva samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« hoti, na ca samÄ• dhismiá¹ƒ sap
pana, bhikkhave, ekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« ca hoti, samÄ• dhism
tatra, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« samÄ• dhismiá¹ƒ sÄ• taccakÄ• rÄ« ca hoti samÄ• dh
ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ aggo ca seá¹-á¹-ho ca mokkho ca uttamo ca pa
bhikkhave, gavÄ• khÄ«raá¹ƒ, khÄ«ramhÄ• dadhi, dadhimhÄ• navanÄ«taá¹ƒ, navanÄ«tam
sappimaá¹‡á¸• o tatra aggamakkhÄ• yati; evameva kho, bhikkhave, yvÄ• yaá¹ƒ jhÄ• yÄ« sa
ca hoti, samÄ• dhismiá¹ƒ sappÄ• yakÄ• rÄ« ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ jhÄ• yÄ«naá¹ƒ ag
uttamo ca pavaro cÄ• â€™â€™ ti. idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagava
paÃ±capaÃ±Ã±Ä• samaá¹ƒ. (yathÄ• paÃ±capaÃ±Ã±Ä• saá¹ƒ veyyÄ• karaá¹‡Ä• ni honti ta

jhÄ• nasaá¹ƒyuttaá¹ƒ {samÄ• dhisaá¹ƒyuttaá¹ƒ (Se Ke) } samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

samÄ• dhi \Se III 340/ \Be II 235/ samÄ• patti á¹-hiti ca, vuá¹-á¹-hÄ• naá¹ƒ kallitÄ• rammaá¹

gocarÄ• abhinÄ«hÄ• ro sakkacca, sÄ• tacca athopi sappÄ• yanti ||

khandhavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

khandha rÄ• dhasaá¹ƒyuttaÃ±ca, diá¹-á¹-hiokkanta {okkanti (sabbattha) } uppÄ• dÄ• .

kilesa sÄ• riputtÄ• ca, nÄ• gÄ• supaá¹‡á¹‡a gandhabbÄ• .

valÄ• ha vacchajhÄ• nanti \Ee III 279/, khandhavaggamhi terasÄ• ti ||

khandhavaggasaá¹ƒyuttapÄ• á¸·i niá¹-á¹-hitÄ• .

SIMPLY SO

Dhamma Teachings of
Looang Boo Sim Buddhacaro

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DharmaNet Edition 1995

Transcription: Bradford Griffith
Proofreading and Formatting: John Bullitt

This electronic edition is offered for free distribution
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About the author
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Looang Boo Sim Buddhacaro was born on the 26th November 1909 in Sakhon Nakhon Province, North-East Thailand. His parents were farmers and dedicated supporters of the local monastery. At the age of 17 Looang Boo Sim took novice ordination and shortly afterwards became a disciple of the great Ajahn Mun. Looang Boo Sim stayed with Ajahn Mun and various of his senior disciples for many years, taking full ordination at the age of 20 at Wat Sri Candaravasa, Khon Kaen.

In later years he has been the Abbot of a number of monasteries in
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various parts of Thailand and was given the ecclesiastical title of Phra Khroo Santivaranana in 1959. In 1967 he established a monastery in the remote mountains of Chiang Dao in Chiang Mai province and that has remained his residence until the present day.

Dedication

In 1986 a collection of Dhamma discourses, culled from talks that I have given over the years, was printed for free distribution. It was entitled [title in Thai].

The compiler of that book, Upasika Somjy Chayarach, has now arranged for the translation and publication of two of the talks that appeared in it.

I wish to take this opportunity to express my appreciation for this wholesome act. Through the power of merit that has been created, may she be freed from all suffering. May all those who read this short book take its teachings to heart, reflect on them and practice accordingly so as to realize true liberation.

Looang Boo Sim Buddhacaro

* * * * * * * *

SOURCE AND STREAM

Now it is time for sitting meditation. Sit in the cross-legged posture; place the right leg on top of the left leg and the right hand on top of the left hand. Close your eyes and inwardly recite the mantra 'Buddho' in conjunction with the breath. Concentrate the mind on Buddho. Sitting meditation is an important way of paying homage to the Buddha.

The Buddha called all our former experiences, irrespective of their quality, (presently existing) thoughts of the past. Now, in this moment, do not allow such thoughts to preoccupy the mind. Let them all go. Concentrate the mind on the inner recitation of the mantra and bring the mind to peace in the present, in the immediate reality. It is the present moment that is important. Future matters, good and bad, all still lie ahead, for by definition the future refers to things that have not yet taken place. The meditator must compose his mind on the present moment. If a thought surfaces in consciousness simply remind yourself that it is just a thought of the past, or a thought of the future, as the case may be. Don't add to or encourage such thoughts. Put good thoughts to one side for the time being and the bad ones abandon altogether.

Sitting here, our bodies are in a tranquil posture. The knowing is abiding within the heart, and each one of us is aware. This present knowing is our true mind. The conditioned mind of thought and proliferation is almost like a demon. Through its actions external phenomena tend to become preoccupations which then obstruct or destroy meditation. But if the meditator grounds himself in the present moment then he is able to make use of the various meditation techniques. He may develop inner recitation for example or perhaps focus on parts of the physical body such as head hair, body hair, nails, teeth, skin, sinews and bones. When contemplation of the body ensues in perception of its unattractiveness, or of its constituent elements of hardness, cohesion, temperature and vibration [1] then that is meditation. When the mind is at peace in the recitation of 'Buddho', then that too is meditation. And the meditator is the mind.

The mind itself has no color, shape, or form, but it has energy. It is our duty to let go of and abandon the conditioned, proliferating mind. But the mind of present knowing, that which concentrates on Buddha, listens to Dhamma and reflects on its meaning, having been clearly observed, that true mind should be developed. In this case to 'develop' means to give care and attention to establishing it in peace. Peace comes by countering the out-going stream of mentality and penetrating this present knowing.

The normal unrestrained mind is absorbed by the thought-consciousness seeking distraction. Go against the stream by looking at the source of mental activity. It originates from this knowing. The source of the mind lies within us. However this knowing is nothing substantial. It has no color, form or shape in the way that material objects do. It is a formless element. To speak in terms of the five aggregates there is;

//rupa// these bodies of ours
//vedana// the experience of objects as pleasant or unpleasant, comfortable or uncomfortable.
//sanna// discrimination based on memory e.g. that this is a human being and this is an animal; this is red, this is black.
//sankhara// conditioning mental activity
//vinnana// cognition conditioned by mental activity

The four formless aggregates of //vedana//, //sanna//, //sankhara// and //vinnana// arise within the knowing. The Buddha taught that during sitting and walking meditation we should make the knowing converge on itself, not allowing it to go outwards. Thoughts of good and bad are all exterior matters and are endless. In thinking and cognizing we must know the thinker, know the knower. All movement proceeds from this present knowing. That being the case, don't be deceived by these expressions of mind. They are merely shadows, flitting off into the past and future, thinking about and elaborating on the things that we like and the things that we don't. This proliferation is what conditions the mind.

What is it that knows the true mind and what is it that knows the conditioned mind? It is just this one single knowing, the same thing that hears the sound of the discourse and meditates on 'Buddho'. As there is just this single knowing, muster your energies and vow to yourself "I will not indulge the thinking mind. I will gather the mind into itself." Not allowing the mind to wander means that it stays with Buddho. All you have to do then is to maintain Buddho.

'Buddho' is the name of the Fully Enlightened One and should be reflected on. That we have come into contact with Buddhism, with Buddha Dhamma and Sangha and that we have come to practice, is due to the Buddha. The Buddha, after realizing supreme enlightenment, gave to the world the teachings of Dhamma-Vinaya that we call Buddhism. The great teachers of old and the four assemblies of Buddhists have carried on the study and practice of the teachings right up until the present time. In Thailand today, everywhere we go we see monasteries, monks and novices, eight-precept laymen and laywomen, and householders with faith and inspiration in Buddhism. This is all thanks to the Buddha.
It has been a long time -- over 2,500 years -- since the Buddha entered final //nibbana//. Even so, the Dhamma and Vinaya, the teachings and the ordinances based on the 5, 8, 10 and 227 precepts, still remain.

We bring the virtues of the Buddha to mind in order to be able to take him as an example in our practice. Where did the Buddha come from? He came from the mind that resolved on Buddhahood and wished to ferry all beings to //nibbana//. From the moment of his initial resolve, in whatever realm the Buddha-to-be was born into, then whenever he performed acts of charity, refrained from unvirtuous actions and speech, or practiced meditation, then Buddhahood was always his motivation. Whenever he was born as a human being he accumulated virtue. Eventually the power of goodness created by his //dana//, //sila// and //bhavana//, the //paramis// (perfections) that he had developed, were strong enough for him to become Buddha. Now in recollecting the Buddha, we take his virtues as our object.

'Buddho' refers to the Lord Buddha and the one who inwardly recites 'Buddho' is just this mind. It is just this mind that recites Buddho, knows Buddho, knows the breath and is aware while doing so that one is creating virtue. This mind has always been here. The knowing has been born into the world countless times, but because ignorance and craving have overwhelmed it, our //dana//, //sila// and //bhavana// have been insufficient to free us from the mass of suffering with which the human organism is fraught. So we must muster our energy with firm resolve, taking meditative calm as our foundation. The principles that will lead us out of this world and the mass of suffering are those of

//samatha// (calm) and //vipassana// (insight) meditation. The mind must be firmly one-pointed, tranquil, cool and at ease with //samatha// before //vipassana// is feasible. If the mind is still in movement, drifting and infirm, still not tranquil and motionless or one-pointed, it is impossible for understanding of the nature of things to take place.

Take as example the founder of our religion, the fully self-enlightened Buddha. Before his enlightenment he practiced calm meditation using the breath as his initial object. On the day of his enlightenment he practiced this way. On the in-breath he focussed intently on the in-breath. On the out-breath he focussed intently on the out-breath. All mental agitation and movement ceased, leaving only the in-breaths and out-breaths remaining. The Lord's mind was focussed intently on the breath until his mind became calm, cool and easeful, attaining the firmness of //khanika//, //upacara// and ultimately the unwavering //appana samadhi// [2]. When the Buddha-to-be's mind was thus unwaveringly and undeviatingly single-pointed //vipassana// took place: there was clear knowing of the body and mind as impermanent, of all beings and phenomena as transitory. He saw the suffering inherent in being born with a body and mind and he saw selflessness. He realized that the perception of an abiding self is based on delusion.

In order to clearly know these three characteristics of //aniccam//, //dukkham// and //anatta// the mind must be firm. Thus the effort to bring the mind to a secure and steadfast tranquility, not allowing it to become fascinated by forms, sounds, odors, flavors, physical sensations and mental phenomena is the essence of meditation techniques, and something we must all develop. Take care when the eyes see forms not to let the mind waver: keep up the inner recitation of Buddho. Take care not to be deluded when hearing sounds: beautiful or ugly sounds are all just worldly conditions. Maintain the mind's firmness. The pleasant and offensive odors that contact the nose -- know them, don't be deceived by them. No matter how delicious the taste of the food on the tongue -- remain equanimous. Be impassive to the various physical sensations whether hot or cold, hard or soft. This is the supreme practice in Buddhism. So gather your energies and establish the mind in the present moment.

In general, meditator's minds are not unified and tranquil in the present moment -- they are wandering up ahead and back behind, taking up external matters concerning other people and dwelling on them, finding pleasure and satisfaction in agreeable mental states. They are caught up entirely in superficialities. Although the mind of simple knowing is already present within us, unless we bring it to the fore through meditation, we will be unable to perceive the truth of suffering.

When suffering arises in the body, contemplate it so that the mind will accept it for what it is. When physical illness occurs, the grasping mind starts clinging to the idea of being ill. In fact it is the earth-element that is unwell. If the meditator's mind is stable and clearly sees the three characteristics he will simply regard illness as an affair of the elements. He knows that the mind is formless and not subject to such pains. It is due to clinging to the idea of self, and that the body belongs to self, that mental suffering arises. In fact this body is merely elements and it is the elements that are sick. It is the earth, water, fire and air elements that are disturbed. If one can separate things in this way then the mind rests at ease. Whatever occurs in the physical body, there is no clinging to it as belonging to self. It is seen as simply a matter of elements, a matter of //aniccam dukkham anatta//, it is just the nature of things. [3] The present knowing clearly, truly and constantly. The mind is cool, no longer hot with clinging.

Suppose someone harshly scolds or maligns us. Even if they abuse us right to our faces, if we don't cling, it ends right there. What has arisen passes away. But if the knowing is misled it grasps at this body and mind as being self. When someone speaks to us harshly we get angry: "That's nothing to do with me!" Due to clinging there is 'me' and 'mine'. It is just this clinging that is the cause of suffering, agitation, turmoil and disease.

The Buddha taught us to let go of all external affairs during meditation: whatever physical or mental distress arises is just the suffering of the aggregates: don't let the knowing suffer. Meditate in order to attenuate the defilements of greed, hatred and delusion and

ultimately bring them to an end. When the knowing is still deluded and clings to the idea of self, to 'me' and 'mine', then it takes birth. Perhaps it becomes an animal, a human being, a celestial being, Indra or a Brahma god. But whatever it becomes, it suffers just in being that. As long as there is still clinging to the elements and aggregates, to name and form, and there is no awareness of the way to abandon defilements, then there is suffering in the world. The five aggregates are classified as suffering in the world, for when one clings to them as 'me' and 'mine' then right there the mass of suffering appears. We sit right on the pile of suffering, in the midst of the fire of craving, hatred and delusion. The fire flares up and constantly burns our heart.

We are meditating now so as to gather the mind into the knowing, in order to put out the fires that are burning our hearts. Don't harbor the fire of anger. Abandon it. There is no need to get angry with anyone. If you feel any jealousy or ill-will towards anyone, give it up. Don't allow the mind to indulge in it. This is cleansing the knowing both day and night, whether standing, sitting, walking or laying down. It is not clinging to 'me' and 'mine'. The aggregates do not belong to anyone, they are something natural to the world. As soon as the knowing is born with a name and form it tends to grasp onto that name and form as self. But can that name and form last indefinitely? If it could, nobody would die, nobody would become ill, nobody would experience pain or get old, because the aggregates would do what they are told. It is because the aggregates don't do what they are told that the Buddha taught us not to cling to them but to see them clearly with penetrative wisdom. If there is no clear seeing then there is suffering. So don't be fooled into clinging onto things; it is suffering in the world. When the knowing no longer clings it is empty, it is in meditation, it is cool and at ease.

All the different kinds of mental turmoil come from delusion, the agitated striving mind that wants to possess, want to get, wants to be; in other words the mind of craving. Get rid of craving and clinging from the mind. Try to prevent anything from accumulating in this knowing. Make the present knowing radiant and pure. Meditate. Firmly ground the mind. Gather the knowing onto itself and abandon the

cognition of externals. Let the knowing dwell in the heart. Whatever the posture of the body let the knowing know itself at all times.

If an evil thought arises abandon it. If goodness occurs develop it and here, the goodness we resolve to develop is exemplified by the mantra 'Buddho'. We develop it or concentrate on it internally so as to make the mind cool and happy. We prevent agitation and distress with the elements and aggregates, with the bodies and minds of other people. We don't allow them inside. When the mind is thus cool and at ease, it is said that 'Buddho' is dwelling in the heart. In other words the knowing lies within.

To produce this firm and enduring tranquillity you must go against the stream and enter within. Then you will understand the practice of Dhamma with the mindfulness and wisdom that are present in the heart. If there is no countering the stream and no entry within, the search for virtue externally is an endless one. Truth and virtue do not lie beneath the land or sea, or in the sky or in space. They lie in volitions, the mind that makes effort to give up evil and do good. When the mind converges right here it becomes spacious, cool and easeful, it is established in Dhamma practice. Sitting there is meditation in the sitting posture, standing there is meditation in the standing posture, walking there is meditation while walking and lying down there is meditation until one falls asleep. As soon as we wake we continue the inner recitation of 'Buddho', making 'Buddho' our constant concern. Wherever the mind goes we don't follow it. We give up all the going and settle for dwelling.

The knowing lies right here within us; everything else is merely a passing affair. The truth lies with the knowing. Clearly observe that since our birth into this world, the knowing has dwelt in the body. Wherever we go, the body goes too. The knowing cannot escape from the body and mind. It drags the body with it here and there. When we sit it is the body that sits and when we lay down it is the body that lays down, and so the knowing is deceived into attaching to that name and form, the the provisional realities of the world. Not comprehending the way to withdraw from them and put them down, the defilements of greed, hatred and delusion steadily accumulate.

So in studying Buddhism, whether it's the Dhamma or the Discipline, whatever method it is being taught by, having studied we must put those teachings into practice. We must compose this knowing firmly on itself. Keep the mind within, don't allow it to wander about and become fascinated with sentient beings and the material world, through delusion and unclear seeing.

Resolve to put forth effort. Aspire to rid yourself of defilements. Greed, hatred and delusion all lie here within the mind so put effort into abandoning them just here. Be vigilant and care for the mind right here. Recite 'Buddho' right here. Compose the knowing. When we have established the knowing in this way then in whatever posture we are in there is constant meditation. Sitting here we can inwardly recite 'Buddho', undistracted and undeceived by external matters. We have been deluded by the external world for countless lifetimes. Let us not be deluded by it any more.

* * * * //EVAM// * * * *

Footnotes
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1. Literally earth, water, fire and air (Trans.)

2. 'Momentary', 'access' and 'absorbtion' -- a threefold classification based on duration and intensity (Trans.)

3. The author is not recommending a heedless or fatalistic attitude to illness. One of course uses those medicines that are available in the appropriate way, but without fear, anxiety, or desperation. (Trans.)

THE URGENT TASK
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Now it is time for meditation. Sit in the cross-legged posture. Place your right leg on your left and your right hand on your left one. Sit up straight. The time of sitting meditation is a time to stop. Close your eyes: right now there is nothing to do and nowhere to go, you have no need for them. Once your eyes are closed, recollect that the Buddha, Dhamma and Sangha all lie within our minds. Don't conceive of them as existing outside ourselves. It is just this mind that inwardly recites 'Buddho' on every inhalation and exhalation. It is just this mind that is the foundation of the Buddha, Dhamma and Sangha. It is here that the practice takes place. The Dhamma-Vinaya, all the vast number of teachings that the Buddha gave, all share the single purpose of bringing our minds to peace, the attenuation and abandonment of greed, hatred and delusion.

The teachings of the Buddha were given over a period of forty-five years, from the time of his enlightenment until the day of his death (//parinibbana//). In the Buddhist scriptures there is a grouping of the teachings into three sections: the Discourses, the Monastic Regulations and the Abhidhamma. In all it is said there are 84,000 teachings. Considered according to the principles of Dhamma, our bodies are like the carved wooden cupboard in which the scriptures are kept. The Discourses, the Monastic Regulations and the Abhidhamma are each person's action, speech and mind. We can make this comparison for the reason that every single teaching was given in order to be actualized by the disciple who received it. So in our practice let us keep the precepts -- 5, 8, 10 or 227 according to our situation. Let us practice samadhi and cultivate wisdom. Spiritual practice was summarized by the Buddha as the three-fold training of //sila//, //samadhi// and //panna//. If sila is pure and samadhi is firm enough to give rise to panna, then the path to liberation from defilements is manifest.

In sitting meditation do not be deceived by the thought-demon [1] (//sankhara mara//). Those people who only sit a little or don't sit at all are the ones who believe in the thought-demon.

For instance, we decide to sit before dawn and the thought-demon tells us it is too early, why not sit later on. If we believe it then our morning session is lost; we don't sit. Later on in the morning and perhaps we forget altogether but if we do remember, just as we are about to rouse ourselves and do some sitting meditation, the thought-demon pipes up again. "You don't want to sit yet. You've just had your breakfast, your stomach is still full. Have a rest first. You can always do some sitting in the afternoon." If we believe it, that's delusion. Before dawn it says meditate later on in the morning. Later on in the morning it says meditate in the afternoon. "If you digest your food first you will feel much more comfortable." If we believe it we don't sit. In the afternoon it starts again. We end up just believing the thought-demon all day and all night and so get nothing from meditation.

Before the Buddha's enlightenment it was this belief in the thought-demon that obstructed him. He just kept continually procrastinating. It took six years from the time of leaving home until he finally came to his senses and stopped believing the thought-demon. Just picture it now. On the day of his enlightenment the Buddha-to-be sat down with his back to the bodhi tree, facing slightly north of east. Then he made a solemn vow, an absolutely firm resolution that his sitting that night would be a life-or-death affair: under no circumstances would he rise from his seat until he was enlightened. He would die first. The Buddha-to-be had seen through the thought-demon's tricks. He had realized that it was because of falling for the constant lies and deceptions of the thought-demon that he was still unenlightened.

On that Visakha Puja night the Lord did not move from his seat; he just sat. Even so it says in the scriptures that the daughters of Mara, all the hosts of temptation, attacked him strongly. But the Buddha did not give in. They urged him to get up but he would not. The Buddha focussed his attention on his breathing. If he did get up he knew that all that awaited him was death, at most he might postpone it for eighty or a hundred years, and so he just looked intently at his breathing. He reflected that if after inhalation some obstruction or other prevented the exhalation, then he would die. If after exhalation some blockage

in the lungs prevented inhalation then also he would die. The Buddha just stayed with the breath, seeing death in every inhalation and exhalation. There was still no Buddha, Dhamma or Sangha. The Buddha was not yet the Buddha, his mind had been pushed around for so long by the thought-demon. So he took up the subject of death to teach his mind with every inhalation and exhalation until a strong conviction and clarity of mind arose in him that death is indeed certain, that with the cutting off of the breath, death is inevitable.

The Buddha looked intently to see the inevitability of death with every breath. He reflected "there is no one born into this world that does not die. If people do not die as children then they die as youths. If they do not die in their youth they die in their old age. If they die then I must die. I must completely abandon the defilements of greed, hatred and delusion before death. I must realize enlightenment." The Buddha-to-be made a firm and unwavering resolve. He brought to mind all the virtues that he had developed to perfection: those of giving, morality, renunciation, wisdom, endurance, truthfulness, resolution, kindness and equanimity, and he allowed them to converge in the mind, as it was aware of the breathing. The Lord's mind was as solid as the earth, more so perhaps because the earth is still subject to tremors. As for the mind of the Buddha-to-be, as he recollected the charity, morality and meditation that he had practiced and concentrated them in this firm mind, more solid than Mother Earth, absolutely immoveable, then he felt ready even to sacrifice his life. If death had come to him at that moment he would have felt no fear. The teachers of old described that moment with an image. They say the earth goddess squeezed waters from the bun of her hair that swept away the hosts of Mara into the jaws of a fabulous crocodile. This is putting it figuratively. The earth goddess is the earth. When our minds are firm and stable like the earth we can vanquish the thought-demon, the defilement-demon, overcome all the myriad forms of craving and clinging. Consider the nature of the earth. The rain falls in the monsoon season and the earth is unaffected. The sun blazes in the hot season, hot enough to cause fires, and in the winter the weather is so cold that frost forms on the grasstips, and yet the earth remains unmoved. Mankind appears and divides the world up into countries. It digs and mines and burns the earth, does all sorts of things, even

drops atom bombs on it. But the earth remains impassive.

If the mind of an ordained or unordained person has a true and clear conviction in the Buddha's teachings, then it will not waver in any way. For such a person tiredness and exhaustion is merely an affair of the aggregates. [2] Wherever the body or form aggregate exists there is going to be hunger, weariness and exhaustion as a matter of course. The body has to eat, it has to sleep, it needs all kinds of things. That is a matter of aggregates, a matter of elements. We should not let the mind waver in the fact of those conditions. When you set out to do something, sitting meditation for example, don't let the demons of thought and defilement fool you. Or if as a monk you make a resolution to keep the ascetic practice of not laying down then make your resolution firm. Don't start worrying about the effects it might have on your health. No illness transcends death. Death is the worst that can happen. If you miss your sleep, even if you really suffer you'll just die, that'

Let the thought-demon know that you are ready to battle with death and it won't come to deceive you again.

Sit and cultivate 'Buddho' with every inhalation and exhalation. If meditators' minds are firmly established in this way they will feel a lightness in body and mind and a brightness and clarity as if a powerful force has arisen within them. Such a mind is brave and courageous, without fear of death or fear of tiredness, not frail and timid.

When you have spare time, rush to meditate. Hurry, it's urgent. If you don't wish to do it urgently you won't do it at all. You will believe the thought-demon or believe people not interested in meditation, and they will discourage you. The Buddha said "//turitturitam singhasingham//" -- Rush, hurry, it's urgent! Meditate on every inhalation and exhalation. Determine to practice right at this moment. If we don't, then the demons of thought and defilement will lead us away into old age and death. Even on the day of death we still won't have the time. The people who have no time to practice are the people who believe in the thought-demon.

All of you who are practicing Dhamma, don't believe the thought-demon. Teach it at every breath "This is the breath. It may cease at any moment." The Buddha himself used the breathing process as the subject of calm meditation and the foundation of insight meditation. It was the ground of his Dhamma practice. All of us too are inhaling and exhaling, we too all have body and mind. As the Buddha did, if we overcome the defilements in our hearts we will clearly perceive Nibbana. This is certain. Why bother doubting about it? Indecision, unwillingness to commit oneself to Dhamma practice or to put forth effort at this very moment: it's just that sort of mental state that the Buddha called doubt. Get rid of your doubts!

The Buddha taught us not to reach out towards the past or future. If we do we get stuck. We don't get anywhere at all. But if we ground the mind in the present we can testify to the inner knowing that lies within us all. If that knowing didn't exist then how could we talk, how could we come and listen to Dhamma? It exists and it is right in that knowing that lie virtue and accumulated purity. We meditate in order to gather the energies of the mind into this inner knowing. We put down thoughts and sense-consciousness, the defiled mind that goes out in search of distractions. We give up thinking of friends and families, forests and streams, everything that lies outside of the present moment. It's all false and wrong. What is right, what is straight is that which the Buddha called '//tattha//' or 'in that place.' 'In that place' refers to the knowing that lies within our mind.

When the energy of the mind is pacified, unified and grounded on the knowing, a firm faith and confidence in that knowing arises. There is //sila// -- and it is the knowing that keeps //sila//, that cares for actions and speech. There is //samadhi// -- and it is the knowing that is firm. There is //panna// -- and it is the knowing that has direct knowledge of the mass of physical and mental conditions. There is nothing that lies beyond the mind.

This mind can both know truly and know deludedly. When we justly allow it to blindly follow forms, sounds, odors, flavors, tangible objects

and ideas it is deceived day and night, from birth until old age, from old age until death. It can be fascinated by those things for innumerable lifetimes. When we come to meditate, we put effort into burning up the defilements in our hearts so that they diminish and finally come to an end. Thus our effort is concentrated on this mind. We keep reminding ourselves that apart from this knowing that is established in the present moment, everything -- be it past or present, good or bad -- is all impermanent. There is nothing lasting to be found in the world. Everything outside of this knowing is unsatisfactory and impersonal. Even the knowing itself is still not sure if the masses of defilement cram and encompass it. We must put effort into burning up the defilements right here. We must develop generosity, morality and meditation right here, here in the mind of present knowing. Be wary of the forms that come into our line of vision and the sounds that enter the ears -- don't follow them. Odors that enter at the nose, flavors that pass by the tongue, sensations hot and cold, hard and soft -- don't be deluded by them. Don't be misled by discursive thought. Don't be fooled by conditions.

Why did the Buddha not want us to be deluded? Because he wanted us to know. By now all of us in the course of time have come to know all sorts of things. But what have we got from it? All we have got is old age and death. Death and then birth and then death and then birth over and over again. Can you see this? All human beings are born and then they die, just like a sound that having arisen disappears or a form once created comes to an end. Wherever there is arising there must be passing away. The Buddha taught us to know this truth. It is the knowledge taught by the Buddha and all his noble disciples. They all instruct us to know our minds, to be aware of ourselves, not to be intoxicated by mental states, thinking or craving.

The Buddha described three kinds of craving: the craving for sense-pleasures, the craving to become and the craving not to become -- i.e., coarse, middling and subtle craving. All of its forms lie within the mind and their abandonment is dependent on effort and close attention, burning up the cravings rather than being swept along by them. Thus practice implies not following the cravings, desires and wishes that arise. When craving starts to cause distress and turmoil

in the mind we pacify it, know it clearly within.

The Buddha taught us to clearly see into this mind, and also to see the things outside of it. He wanted us to see that there is nothing permanent or substantial anywhere at all and there is nothing that can provide us with lasting happiness. All there is is unsatisfactoriness or //dukkha//. We sit and there is dukkha in the sitting posture. We lay down and there is dukkha in the laying. We stand up and there is dukkha in the standing. We walk and there is dukkha in the walking. Even when we talk or give a Dhamma-discourse dukkha is present.

There is no real happiness. All those things which we assume to be happiness are all false. If they were true happiness, why is death followed by birth? There is no real happiness. What people call happiness is just a delusion of the worldly. The enlightened ones say that it's all just stories of dukkha and unknowing. Thus the Buddha and his disciples, enlightened and unenlightened, practice calm and insight meditation in every posture. They put energy into their meditation at all times, continually accelerating their efforts. They go without sleep. If in the inner struggle with defilements we just indulge in rest and sleep the defilements will trample all over us, we will be unable to overcome them. If we get up and sit in meditation, contemplate unattractiveness (//asubha//) or the elements (//dhatu//) so as to see the unsatisfactoriness inherent in the body and mind, point out and reveal these things to our intoxicated, indulgent mind; then we will be able to put forth effort to burn up the defilements of ignorance and delusion. Whenever we are deluded or intoxicated with something, then we lose our self-awareness and then there is pitch-black darkness. There is no path that will take us into such utter darkness as that of delusion, not knowing the nature of the mind and body, not perceiving the three characteristics, not seeing clearly in the present moment. The deluded mind puts no effort into eradicating defilements in the present moment. It is engrossed in the pleasures derived from forms, sounds, odors, flavors, physical sensations and mental states, taking them to be happiness. But that happiness is bound up with materiality, it is not true happiness. The Buddha said that true happiness is the happiness of //nibbana//.

The happiness of //nibbana// is a non-clinging happiness. It does not depend on obtaining or rejecting anything. It is the complete annihilation of desire, hatred and delusion, both internally and externally. It is because there is not a single remnant of defilement that it is called happiness. It is a true unchanging happiness, not fickle and deceitful. As for happiness in the world, however intense it may be, it is still deceitful. Even millionaires, multi-millionaires, kings and emperors must all still suffer through the power of defilements. The Buddha called the defilements 'fires'. Fires are hot and wherever the fire of desire occurs, then that place is hot. Whenever the fire of aversion and delusion occur then those places are hot. Where do they occur? In the mind that does not know and see clearly, the mind that does not let go, the mind that does not abandon and release.

The mind tends to cling to the idea of self. It clings to the body as being self, but after death the body lies rotting on the ground and is cremated. Have you ever seen that? If you haven't yet realized that the same fate awaits you, then look at other people. Parents and grandparents, where have they all gone? They are dead. After they died where did their bodies go? They went to earth. In the end, this body that we cling to as being 'me' and 'mine' will turn to earth, and there's nothing we can do to prevent it. We can't forbid old age, sickness and death. The Buddha said that what we can do is to prevent the mind from being deluded by it all.

Create clear knowing in the mind. Apart from this knowing mind, everything is //aniccam//, impermanent. Don't be deceived by it all at any cost. Apart from this knowing mind everything is //dukkham//, it's all unsatisfactory and unstable. Apart from this knowing mind, there is no //atta//, no independent entity. Self and others is a convention of the world. In truth none of it is self, there is nothing that is really 'me' or mine.' Experiment with separating out hair of the head, hair of the body, nails, teeth, skin, flesh and bones. Divide things up into the elements of earth, water, fire and air. Have a look at what is what. There is nothing substantial there, just agreed conventions. Don't be misled by those conditions.

Go against the out-flowing stream of the mind. Enter //samadhi// and pacify the mind. Establish yourself in the practice of Dhamma and keep burning up the defilements of desire, aversion and delusion. As long as they still remain keep trying to gradually eliminate them. This is called not backsliding. '//Viriyena dukkhamacenti//', said the Buddha; '//Dukkha// is transcended through effort.' When there is effort in our minds we can free ourselves of suffering. If those who practice Dhamma believe this saying with all their hearts, don't slacken but firmly resolve to practice calm and insight meditation to the best of their abilities, when their spiritual faculties and accumulated purity are fully mature, then they will realize enlightenment. Of this there is no doubt. So having listened to these skillful means that I have outlined and clearly appreciated the truth of them in your hearts, then impress them in your memory and take them away and practice them accordingly, for your welfare and happiness.

* * * * //EVAM// * * * *

Footnotes
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1. The word 'demon' is used here figuratively. It is not meant to refer to any real malignant entity, but as an image to bring out the disruptive effects of this mental defilement. (Trans.)

2. The Buddha explained human existence in terms of five aggregates (Khandas): those of form, feeling, perception, formations and consciousness.

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GLOSSARY

Buddha The Awakened One; The fully selfenlightened sage who lived in Northern India over 2,500 years ago; the 'Buddha-wisdom'
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present within the human mind.

Dhamma The teachings of the historical Buddha; the way things are.

Sangha The Buddha's enlightened disciples; the correct practice of Dhamma.

Anicca Impermanence; transiency.

Dukkha Suffering; unsatisfactoriness; discontent; instability; the inability of impermanent phenomena to provide any true or lasting happiness.

Anatta Not self; impersonality; absence of a permanent and self-existing ego entity in that which is impermanent and unsatisfactory.

Sila Virtue; Morality; Precepts; the volition to refrain from actions and speech that cause distress to one-self and/or others.

Samadhi Concentration. The peace, clarity and stability of mind resulting from attention to a single object or theme.

Panna Wisdom. Direct, non-conceptual understanding of the impermanent, unsatisfactory and impersonal nature of conditioned existence.

Samatha Meditation on a single object or theme and the peace that results from it.

Vipassana Meditation on the impermanence, unsatisfactoriness and impersonality of conditioned existence and the insight that results from it.

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PUBLISHER'S ADDRESS: N/A
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DATE OF PUBLICATION: N/A
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DATE OF DHARMANET DISTRIBUTION: July 1995
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The `No-Self' Nature of People and Things

by Charlie Singer

AUTHOR'S COLOPHON: This small book was completed in Kingston, Pennsylvania on the new moon day of the first month of the Tibetan Iron Horse year (March 16, 1990). It was written for purposes of the author's own edification, with the wish that it might somehow be of benefit to other people who might read it in the future.

TRANSCRIBER'S NOTE: This edition of "The `No-Self' Nature of People and Things" has been transcribed from the RIGDEN PUBLICATIONS edition, which ran 308 copies. Charlie Singer has given the Tiger Team Buddhist Information Network express permission to transcribe this work.
-- Gary Ray

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ABOUT THE AUTHOR: Charlie Singer was born in Brussells, Belgium, in 1952. he received a B.A. degree in General Arts and Sciences from Penn State University in 1973, and from 1976-1978 was a student in the Tibetan Studies Program at the Nyingma Institute in Berkeley, California. Since 1980, he has been studying Tibetan Buddhism at the Yeshe Nyingpo Center

in New York City, the seat in North America of the late H.H. Dudjom Rinpoche, Supreme Hoead of the Nyingmapa lineage of Tibetan Buddhism.

Dedicated to:

The Late H.H. Dudjom Rinpoche
H.E. Shenpen Dawa Rinpoche
Ven. Tarthang Tulku Rinpoche
Ven. Ngor Thartse Khen Rinpoche
Ven. Khenpo Paiden Sherab Rinpoche
Ven. Khenpo Tsewang Dongyal Rinpoche
to my late Father, Samuel Singer,
and to my Mother, Paulette;
and Jeanine N. and Tina F.

In the history of ideas, there is perhaps no idea more unusual than the Buddhist concept of anatman, or `no-self'. This idea of anatman, or `no-self', was taught by the historical Buddha, Buddha Sakyamuni, as being one of the "three marks of existence", along with duhkha, or dissatisfaction, and anitya, or impermanence. These "three marks of existence" are regarded in Buddhist thought as being the three fundamental conditions which pervade the human condition. The latter two "marks of existence", of dissatisfaction and impermanence, have been much written about in the Buddhist literature now available in the English language, but the notion of anatman, or `no-self' has been little understood, and represents one of the most unusual, and yet important, ideas to arise in the history of ideas.

Common to all schools or forms of Buddhism, is the idea of anatman or `no-self' nature of the individual or person (or actually of all beings endowed with consciousness). The Buddha was born into the Hindu religious culture, and one of the fundamental tenets of the Hindu religion has always been that all beings are endowed with the nature of (having an) atman, or `soul' or actually a `self', which is ultimately identical with, or actually partakes of, the nature of Brahman, or the creator aspect of God, in Hindu tradition. Although the Buddha never explicitly affirmed or denied the existence of God, encouraging his disciples to study and practice his teachings until they themselves had attained the level of a perfectly enlightened being, or a Buddha, at which point they would have a direct understanding of this and

other such metaphysical questions, the Buddha made it quite clear in one of his first teachings, that in regard to the notion that beings are endowed with an atman, or permanent `self', that this notion is ultimately erroneous, and that in fact, the condition of having `no-self' is an underlying "fact-of-life" or principle of existence.

This idea of there being `no-self' can be analyzed in different ways, but from one point of view, we might say that the idea of `no-self' means that when investigate the nature of the individual or person, if we investigate what is involved carefully enough, we would find that ultimately, there isn't actually a `self', or the one we refer to as `I' or `me', as a truly-existing `being' who `inhabits' our body and mind, in a concrete, ongoing, and permanent way. In common sense thinking, and even in traditional philosophies and religious and scientific thinking, there is a sense in which people have always accepted the belief that there is, in fact, a `self' who inhabits our body and mind, who is the one we refer to as `I' or `me'.

This attitude, or underlying presupposition or existence, can well be summed up by the statement of the French philosopher, Descartes, that "I think, therefore I am". From the point of view of Buddhist philosophy, however, this sort of statement partakes of the nature of delusion. We might *assume* that there is a `self' who `inhabits' our body and mind, and is "the one who does our thinking", but if we were to investigate this state of affairs, we would find, according to Buddhist philosophy, that this is, in fact, not the case. Our thoughts and thinking processes might *seem* as if there is an actual `I' who is generating or thinking our thoughts, saying and hearing the thoughts that arise in `our minds', but if we were to investigate what is actually involved, we might find that, in fact, this notion of an ongoing `self' or `I' is only an erroneous assumption. This idea of there being a `self' is so deep-seated, that it may seem completely unquestionable, and a `given' factor of experience and existence, but ultimately, according to Buddhist philosophy, the belief in a `self' or `I', but ultimately, there is a sense in which "there may not be anybody there!" What is involved might be said to be like a case of "the talk in our heads" *pretending to be" a "somebody who is having thoughts". Although the common sense belief may be that "I am the one who creates the thoughts", it may be, in fact, that our thinking our thoughts actually help to create the belief that there is a `self' or an `I' who truly exists as `the one who does our thinking!'

Although it is possible to `unravel' what is involved in regard to the nature of the `thinker' and the `thoughts' through practicing different kinds of Buddhist meditation, such as meditation in which we attend to the nature of our thoughts and how they arise in our mind, developing calmness, and direct insight into what is actually involved, it will not be the purpose of this book to discuss the subject of formal meditation, as this is a complicated subject, and because formal meditation is best learned from a qualified meditation teacher.

Rather, we will next focus on the notion of `no-self' as it relates to our sense-perceptions. It is said in Buddhist tradition, that the sense of hearing is the easiest of our sense-perceptions by which we can come to an understanding of the nature of `no-self', and in fact it is said that the Bodhisattva Avalokiteshvara, the personification of the compassion of all the Buddhas (the reader is reminded that in Buddhist tradition, anyone who has attained the level of a completely enlightened being, or Buddha, is designated as being a Buddha, and so there have actually been many Buddhas), attained the enlightenment by following the advice of Manjushri, the personification of the wisdom of all the Buddhas, and attending to the true nature of the sensation of hearing, or sound. If we consider the nature of an ongoing sound, such as a waterfall, or even any sounds such as music, we can ask ourselves - which part of this sound, or audial presentation, is the actual sound, and which part is the `self' or `I' who is the one who is `doing the hearing'? More specifically, where do we `cut-up' this audial-sensation into the separate components of the one who `hears' and `that which is being heard'? It may be, as with our act of thinking, that we have wrongly assumed the idea of a solid, permanent `self' who acts as an agent or subject, interacting with our sense-perceptions, here being our perception of sound. That is, we regard our `selves' as being a separate subject which interacts with sensations we regard as being truly-existing and separate from `us', in a way that the sensation is regarded as a separate and independent object.

As the reader may have noticed, it is very difficult to speak of the non-existent nature of a `self' without discussing the nature of our world of `things' and sensations. Although the idea of the ultimate non-existence of the `self' is a central idea in all forms of Buddhism, of the divisions of Hinayana, Mahayana, and Vajrayana Buddhism, in the latter two forms of Buddhism, along with the idea of the ultimate non-existence of the `self', there is also the

idea that in addition to the non-existence of a `self', that what we regard as being the world of `things' and sensations, also partakes of the nature of `anatman' or `no-self'.

As we have seen in the analysis of sound, such as a waterfall or of music, it is very difficult to separate the sensations into a separate subject who is having or experiencing the sensation, and a separate object, that is, the sound being heard. In the literature of the Abhidharma, rather than accepting the common sense notion that there is a `self' who is a concrete, permanent, truly-existing agent which acts as the subject of our sensations, such as seeing and hearing, sensations were analyzed or `broken-down' into their apparent component parts. For example, rather than saying that "I see a thing", in the Abhidharma analysis, it would be stated that in the act of visual sensation, it is necessary to have three separate components: an agent of seeing, visual consciousness, and an object of sight.

Whether we analyze `things' and sensations as being sensed or perceived by a central `self' who perceives all the various sensations of the different senses, or analyze them according to the Abhidharma view, according to the view of the philosophical school of Madhyamika, a Mahayana Buddhist school founded by the second-century philosopher, Nagarjuna, which was based upon the Prajnaparamita Sutras of the Buddha, the `things' and sensations in our world also partake of the nature of `anatman' or `no-self', in the same way that persons or individuals partake of the `no-self' nature.

As we have said, the nature of the hearing sensation may be the easiest means by which to understand the relationship between a perceiving subject and the object of perception, or actually, to recognize that they are both equally non-existent, ultimately. Rather than being the case that a subject (or a specific variety of sense consciousness, according to the Abhidharma) interacts with and senses (or "grasps", as it is said in the Buddhist philosophical literature) an object of perception, it may be that sensations arise in a way that there is ultimately no subjective pole of experience interacting with a separate objective pole. Because sensations arise beyond the realm of an independent or separate subjective pole and an independent or separate objective pole, and thus without any interaction between a subjective and an objective pole or dimension, all our sensations, according to the view

of Madhyamika philosophy, partakes of the anatman or `no-self' nature. The technical term used in the Madhyamika literature, is that all our sensations, visual, audial, and all others, are "shunya" or "empty", or that they partake of the nature of "shunyata" or "emptiness". In the interest of being fair to the Madhyamika system, however, it must be pointed out that the philosophy of Madhyamika is so adamant in not taking any position in regard to "the way things really are", that even the position that things and sensations partake of the nature of anatman, or `no-self', is not beyond critique. Yet there is a sense in which in the traditional parlance of the nature of anatman, or `no-self', as referring to the same truth of `things' and sensations as being "shunya" or "empty". What they are `empty of', is the status of being inherently or `truly-existing'. We might say that although in perceptual situations we are faced with some kind of an epistemological-object, or an apparent object of knowledge or perception, `its' status as an ontological-object, or as a `truly-existing object' is that it is "empty" of an ontological status, or of the nature of having the nature of being an inherently and `truly-existing' object.

This is true of the objects of all our sensations, but it is the visual sensation and the `object of sight' that we need to analyze in more detail because although all the senses taken together and our thinking work together to enforce or create the view of a separate `self' interacting with a world of `truly-existing things', in a sense it is our sense of sight, among all our senses, which is perhaps the most important sense used in analyzing or understanding our world, along with, of course, our thinking, which in Buddhist philosophy is regarded as being a separate type of consciousness.

We are confronted with all kinds of different `objects' or `things' in our world everyday. There are `objects' of all different sizes, shapes, and colors, in natural settings and in rooms which are in buildings, which are themselves a type of object, and also other beings such as animals and other human beings, which in a sense are another type of object which we as an apparent subject or `self' can interact with.

It may be possible to establish through some kind of logic, the non-existence of a solid, permanent `self' who acts as the agent of our visual sensation. For example, we can try to posit the existence of such a `self' by referring to "the one who sees". But by further stating that "the one who sees, sees", it would be like establishing an agent with a double action, as we have

already `accounted for' the act of seeing in the statement of "the one who sees". And as it is not possible to have an agent with a double action, the statement of "the one who sees, sees", would not be logically coherent. But the use of some kind of logic may not be very useful in trying to understand directly the non-existence of a `self' who acts as an agent in regard to the visual sensation (as well as the other sensations), as it is necessary to develop a more experiential understanding of what may actually be involved.

In regard to the so-called subjective-pole, or the `self' dimension in visual sensation, we might say that there is a deep seated tendency to believe that there is `someone inside us' looking out onto the world of `things' and appearances from a stable vantage point `in our head' and `behind our eyeballs'. We believe that there is an ongoing-individual or `self' who `looks-out' from the stable vantage point, such that there is a concrete and solid subject who looks out at all the various appearances, or `things' or `objects' in our world. But this is regarded in Buddhist philosophy to be an erroneous presupposition, or a deluded view.

Through developing insight into what may actually be involved, we may find that this notion of `someone on the inside looking out' is in fact a mistaken belief, based upon the belief in a `truly-existing self', and that in fact, the visual sensation has nothing to do with a dimension of a `self' or even consciousness or mind `going out' to interact with or `grasp' an object of perception.

As for the objective pole of these `things' or `objects', although there appear to be very many types of `things' or `objects', there is a sense in which all of these `objects' are alike in being a mere appearance before us. Wherever we are, there is always some type of appearance before us, and people and the appearances before them always arise together in an inseparable manner.

In common-sense thinking, we regard the appearance before us as being truly-existing `things'. That is, that they are things which really `exist' in a `really-out-there' kind of way. We regard them as solid `things' that are so real that we think that "they would look like that even if we were not looking at them". We regard the world as being like some sort of container for a collection of spread-out `things' that we can interact with here and there,

and that these things are `solid things' `out-there' from which we are separated by space, and that there `things' have insides which are also `solid' and `real'.

The Madhyamika philosophy is a very unusual system of philosophy, in that, rather than taking any position in regard to what is actually the case with this world of `things', it takes the approach of refuting other positions that might be taken in analyzing `the world'.

Still, it may be possible to `hint-at' what may be involved in an accurate analysis of the nature of appearances, the so-called `world of things'. As we have said, people (and other beings, of course) and the appearances before them, always `arise together' inseparably. The key to understanding the true nature of these appearances seems to be to be aware of the dimension in which the so-called form or appearance before us and the *awareness* of this form or appearance, are completely inseparable. It is as if the awareness of consciousness and the form-aspect are `completely intermingling at every point' and as if the consciousness and form aspects are completely and totally integrated to create an apparitional-like appearance. Although we might say that ultimately there is no interaction between a subjective pole of consciousness, or mind, and an objective pole of separately-existing form, it may still be useful to *point-to* the way that `things' might really be, using terms like `awareness' and `form' being `completely-integrated' `beyond duality'.

Also, we might say that the `mind' or `consciousness' does not `go-out' to a so-called `object', but that it is as if the appearance before us has a `built-in' dimension of awareness. It is not that the so-called `appearance before us' is doing the `knowing' rather than the person. But we might say that appearance bears `a knowing dimension' beyond the realm of a subject sensing an object. All appearances are, in fact, non-dual (advaya). That is, they are present in the manner of an apparition, having nothing to do with any kind of truly-existing (as a separate dimension) subjective pole, or `self' or `consciousness' interacting with an `acutally-out-there' objective pole or `truly-existing-thing'.

It is because of this dimension of awareness and form being so completely integrated *beyond the realm of a subject interacting with a truly

existing object*, that we can say that these appearances or so-called `things' are `shunya' or `empty' of self-nature, or of the nature of being `truly-existing'.

When we say that things are `appraritional' in nature, we mean that it is as if these `apperances before us' are ultimately present as if they were like a reflection in a mirror, rather than being present in a concrete, `really-out-there' kind of way. What we call `things' are really more like `apparitional-like appearances' which are present beyond the realm of a subject interacting with an independent, `truly-existing' `object', and which are, more specifically, actually like a `surface-like apparition'. By `surface-like apparition', we mean that there is a sense in which all appearances are *always on the surface*.

Consider, for example, a common object like a box of cereal. We are presented with what we might call "a patch of color-form", a mere apperance arising within the realm of our awareness. This form is completely integrated with our awarenss of `it', and is ultimately present as if it were like a reflection in a mirror.

Another dimension involves a sense in which we assume that the box is a solid object with an inside that has true objective existence. But we need to develop an understanding in which "all you see is all there is" in a completely integrated situation of `completeness'. of course, we can `reveal' further dimensions of an apperance, but the act called "opening the box and pouring out the contents", but it is important to keep in mind that this will actually be a further or separate non-dual visual presentation `complete' in itself, and arising beyond a subjective pole and an object interacting, which we can connect in our mind to the appearance we call the `outside of the box'. But it is very important to recognize that this principle of `connecting' visual presentations over time (which also partakes ultimately of the nature of being `empty' of inherent or true-existence) is only applicable at the level of conventional common sense, and that the dimension of non-dual visual presentations arising in a manner of `completeness' (with a `built-in' dimension of `timelessness') is the ultimate manner in which appearances arise.

Likewise, we might assume that when looking at `the front of the box' that there is a `behind' or `underneath' part of the box that is presently not

visible but which actually `exists' and `looks the way it does'. But as it is with `the inside of the box', so it is with the `behind' or `underneath parth'. We can, as with the `inside', `reveal' the `behind' or presently `hidden' part of `the box', but the ultimate nature of the so-called `box' is the surface-like apparitional-like presentation which is present in the manner of a reflection in a mirror - a non-dual appearance beyond the realm of being a `truly-existing thing'.

Let us now consider an example of the situation we might call "a person going over to their car parked across the street". From the common sense point of view, we are `over here', and we see the car which is `over there'. We are the subject and the car is the object that we see, and we are separated by space. At a conventional level, we think that we can get closer to `it' by `walking towards it', until we `get there' and then `pull the door handle' and `get inside the car'.

Ultimately though, the apperance we call `our car' is completely inseparable from our awareness in a non-dual way, like a miraculously-appearing apparition. `We' are completely integrated with `the appearance before us' at the so-called `first-sighting', and there is a sense in which we are never separated by `space' from `the appearance before us'. And so in the situation called `walking over to the car', because the appearance is completely integrated with our awareness at the so-called `first-sighting' and at so-called `subsequent-sightings' as `we get closer to the car'.

Similarly, the concept of `open-space' as separating `us' from `the appearance before us' is ultimately also an illusion arising from not being aware of the sense in which `the appearance before us' is like a non-dual apparition, completely integrated in the realm of awareness. If there is no distance between our so-called `consciousness' and the so-called `object', there is no such thing as `invisible space' separating `us' and `the car'. Also, in light of the appearance we call `our parked car' being completely integrated with non-dual awareness (keeping in mind all the different dimensions involved in the manner that has been discussed), there is a sense in which the car is not a solidly existing `thing' with an `inside' and `outside' belonging to an `it' that can be said to `truly-exist' as "a thing with an inside and outside of its own".

There is also a sense in which, by not recognizing the dimension of the

non-dual awareness which is aware of the `empty' - `no-self' - nature of `ourselves' and `things', that by thinking that `we' and `our car' are separately existing `things' or `objects' (the word "object" can be broken-down etymologically to mean "thrown-against") and not being aware of non-dual awareness, known as vidya in Sanskrit Buddhist terminology, we actually create or enforce the illusion that we are a separate, truly-existing `thing', bound by skin, walking around and regarding the world as a collection of `things' to interact with. By believing that we are "walking over to our car and getting inside this thing", it is as if we solidify or actually create the belief that we are a truly existing `thing' which exists as `just another thing' which is separated from the appearance before us.

Ultimately, the scientific notion of people (and other beigns with consciousness, such as animals) as being *organisms* which interact with an environment which is separated from them, is completely erroneous, according to Buddhist philosophy. It is true that, in a sense, as people, we are an "embodiment of mind". But this mind is a completely open-ended continuum which is so open-ended, that in a sense, it is as if the mind has the ability to `take on the form' of `whatever happens to appear before it', that is, the appearances which we regard as being `truly-existing things'. Although from the ultimate point of view, this `mind' is as `empty' of true or inherent existence as is the `self' or `things', it may still be useful to talk about our being an "embodiment of a mind" which becomes `terminated' by appearances in a non-dual way, beyond the realm of a subject interacting with an object, in order to `point-to' the way things may be ultimately.

Also, the idea of the environment of `the world of things' as being a realm separate from the `beings in the world', as if `the world of things' was `standing around' separately, `waiting to be interacted with', needs to be analyzed more carefully. Consider, for example, the idea of famous landmarks such as the White House and the Kremlin. We might say that there are, in conventional thinking, regarded as actually `taking up space in a certain place' and having the status of "really being there and `standing around' looking like they look" and having the status of a `truly-existing thing in a truly existing place'. It may be possible to undermine this notion of `things' and `places' `waiting for us' in a separate manner. We might be able to end up with a more sophisticated understanding of how it is with these `people', `places', and `things' in a manner that goes beyond the realm of

organisms interacting with a solid world of things that `stand around' as a separate environment. From the point of view of what may actually be involved in the situation called "an American looking at the Kremlin" or "a Russian looking at the White House", if we understand this idea of ourselves as an `embodiment of mind' which becomes `terminated' by an appearance in a completely non-dual way, beyond the realm of a subject and object, it may be necessary to completely rething our ideas of analyzing the world as being made up of separate `categories' or `people', `places,' and `things', which would also have far-reaching ramifications in the socio-political realm. And if, in this light of our being an "embodiment of a mind" which becomes terminated by an appearance in a non-dual way beyond the realm of subject and object, we consider that, for example, in a subject such as the history of warfare or aggression, we are dealing with soldies of different nations who, as embodiments of mind whose minds, from a higher point of view, become `terminated' in a non-dual way by the appearance referred to at a common-sense conventional level, as "other soldiers who are the enemy," the implications are shocking, in a manner that goes beyond, and yet encompasses, the realm of moral considerations.

As for the active aspects of this non-dual awareness which is beyond the realm of subject and object, or vidya, this is termed jnana, and as opposed to vijnana, or ordinary dualistic consciousness, in which the subjective and objective poles are regarded as being actually inherently existing, with jnana, one is aware of the non-dual nature of people and appearances. If we use an example of "two people and their parked car", we might say that the person using vijnana regards the car as a truly-existing thing that he or she can `walk over to and get inside of', while the person jnana is aware of the non-dual dimension in which the `individual' and the `thing' are both `empty' of being actually-existing things which are interacting with each other. From the point of view of the person whose awareness is characterized by vijnana (which can be broken down etymologically to mean "knowing-apart"), there are three separate things involved in this example: that is, two people, plus one car. From the point of view of the person whose awareness would be characterized by jnana, however, this is not the case. But what `actually is the case' may be beyond the realm of being expressed in the ordinary language of `people and things' as separate objects to be `added up', and of "two people interacting with the one same thing". Of course, the person using jnana is still aware of the sense in which things like cereal boxes and cars appear to exist

at a conventional level, that is, the way that they seem to exist from the point of view of `other people using vijnana', but he/she is never separated from the non-dual awareness of vidya, and this is what is said to characterise the awareness of the Buddhas.

If we mistake the appearances before us as being `truly-esisting', `actually out there' types of `things' with true, inherent existence, we fall into deep error, according to Buddhist thought, setting up a fictitious realm of an individual separated from the world of appearances (so-called `things') in a deep-seated way. This is known as the realm of samsara, the world of "running around and around in circles", chasing after `things' we regard as `really-existing' that we would like to have, while avoiding `the things that we don't like'. But these emotions or `emotional filters' of attachment, or desire, and aversion (combines with irritation, as a sort of `complex') as well as the other basic emotions of pride and jealousy, all arise from dualistic-ignorance, or "not knowing how it really is with people and things". It is said that this realm of samsara and its `flip-side' of nirvana, exist nowhere else than in our mind: when our mind is pervaded by emotional and intellectual obscurations about `the way things are', we are caught up in samsara; but when this same mind is completely freed from those obscurations, we attain nirvana. So nirvana is not some other-worldly realm in which we would see different things than other people see, but our same world as seen differently, that is, pervaded by the non-dual awareness of vidya.

Also, our mind in union with the ultimate nature of apperances is actually the Dharmakaya, the so-called "body of Truth" of a Buddha, which is one of the "three bodies of a Buddha".

Although we begin with the common sense view of `people' and things' as truly-existing separate entities interacting with each other, after we hear about or read about the `empty' or `no-self' nature of people and things, we may begin to engage in the process known as asraya paravritti, or "the turning over in the mind", by which we begin to `tune-into' the ultimate, `empty' nature of `people' and `appearances'. Little by little, we can deepen our awareness of this dimension until it becomes more and more a part of our nature, and eventually, it may be possible to become a true embodiment of this non-dual awareness, or vidya.

When the Buddhist texts were first being translated in tibet, the term vidya, or non-dual awareness, was translated into Tibetan as rig-pa. But rather than translating the negation of this non-dual awarenss of vidya (avidya) as rig-med, which could indicate a complete negation of rig-pa, it was translated as ma-rig-pa, indicating a *qualitative* drop in the level of rig-pa, or non-dual awareness. So we can see that from one point of view, our awareness of the nature of `people' and `things' is not completely confused, but that it needs to be transformed so that it will be `in-tune-with' `the way things really are'.

Although in Hinduism, the different yogas are practiced in order to attain union with God, in Buddhism, we might say that `emptiness-yoga', that is, trying to attain union with the ultimate `empty' (-apparitional) nature of people and appearances, is practiced. The teachings on the `empty' (-apparitional) nature of `people' and appearances (so-called `things') are fundamental teachings of Mahayana Buddhism which are also very important in the offshoot of the Mahayana, Vajrayana or Tantric Buddhism. But even though the teachings on the `empty' or `no-self' - nature of `people' and `things' are fundamental teachings of the Mahayana, at the highest level of Vajrayana or Tantric Buddhism known as Dzogchen, or the "Great Perfection", it is in fact the continual contemplation of the non-dual awareness of vidya which is said to constitute the main practice of this highest mystical system of Dzogchen.

It is regarded as being very important to cultivate the awareness of the non-dual nature of `people' and `things' in regard all manner of appearances, deepening our understanding of what this means until it becomes a part of our being at a very deep and completely integrated level. When we being trying to understand the meaning of shunyata or the `empty' (-apparitional) nature of appearances, it may seem as if it is easier to recognize this dimension of apparitionalness in regard to some `things' in a more readily comprehensible way than with other `things'. We may find it easier to be aware of this apparitional dimension of appearances in regard to `objects' which appear to partake of a `shiny, liminous' dimension, such as cans of food from the supermarket, or perhaps magazine covers. But we should eventually tru to understand this `empty', apparitional nature of things in regard to *all* appearances, although we may find it useful to "practice" using objects where we find this non-dual awareness more (potentially, if not actually) apparent.

Along with the idea that appearances are `shunya' (or partake of the nature of shunyata or `emptiness') or `empty of inherent existence', in the manner that has been discussed, in the Vajyrayana or Tantric teachings, it is said that along with this dimension of so-called `things' being `shunya' or `empty', `they' also partake of a luminosity dimension (prabhasvara). That is, that these `empty' - appearances partake of a dimension of a shiny, luminous, light-like nature. Also, these appearances may be characterized as pataking of the nature of "non-dividedness". That is, that they are completely "non-divided" in regard to the subject and object, or more precisely, "non-divided" beyond the realm of a supposed subject and object.

As a footnote to these three dimensions of appearance, we might consider the myth of *Lucifer* in the Judeo-Christian tradition. Lucifer means the "light-bearer", and if we examine this myth from the proper angle, we might find that this myth of the fall of Lucifer may actually refer to the "fall of man" from being in union with the ultimate, `empty' *luminous* dimension of non-dual awareness, into the realm of individuals regarding these appearances as being truly existing in a `real', `out-there' kind of way.

In Mahayana and Vajrayana Buddhism, although the term tathagatagarbha can be taken in general usage to refer to the enlightened -Buddha- nature inherent in all beings, existing as a potentiality that needs to be activated and actualized, in another sense it refers to the process by which Being itself is led back to attaining its true state. Since this level of attainment is beyond the level of a `self' who has attained this level of realization, there is a sense in which the realization or attainment belongs to Being itself, rather than to a `self' or "I".

Then it may be possible to understand such notions as that what is behind the nature of `people' and `appearances' is nothing more than the playful nature (lila) of Being itself. It seems that Being has the ability to `set-up' apparitional - like appearances, but it must be understood that these appearances are completely `empty' of true or inherent existence, in the manner that has been discussed. The nature of these appearances is the completely miraculous display or manifestation of Being, by which it `mirrors' or `looks-at' itself, but as regards their status of being truly-existing `things', they are alike in never having come into actual existence, ultimately. Or as

the famous Tibetan poet-lama Milarepa expressed it: "Things appear, but they don't really exist!"

If we were to attain this level of being a true embodiment or a "holder" of the non-dual awareness, or a vidyadhara, developing this awareness to ever increasing levels until we embody this awareness to a level of total-realization, while of course being able to act in a completely skillful and compassionate manner with these apparitional-like appearances of `people' and `things', it is said that there is nothing further to attain or realize; nothing higher that we would need to aspire to.

As the famous Tibetan lama of the Dzogchen tradition of Tibetan Buddhism, Longchen Rabjam, has said: "Since everything is but an apparition, perfect in being what it is, having nothing to do with good or bad, acceptance or rejection, one may well burst out in laughter!"

Nam kay tar tug ta yay sem chan nam

May all beings, whose number is as infinite as the sky,

Ma bed zhin du ku sum ngon gyur te

Realize the Three Bodies of the Buddha

Pa ma dro drug sem chan ma lu pa

May my parents who are all the sentient beings of the Six realms of rebirth without exception

---
Cham chig dod may sa la chin par shog

Come together in the Primordial Original State (which is enlightenment itself).

(a Tibetan prayer)

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

mahÄ• vagga-aá¹-á¹-hakathÄ•

1. maggasaá¹ƒyuttaá¹ƒ

1. avijjÄ• vaggo

1-2. avijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

1-2__._ mahÄ• vaggassa \Ne III 153/ \Ee III 116/ \Be III 153/ paá¹-hame __pubbaá¹…gamÄ
upanissayavasena cÄ• ti dvÄ«hÄ• kÄ• rehi pubbaá¹…gamÄ• . __samÄ• pattiyÄ• _ti samÄ•
sabhÄ• vapaá¹-ilÄ• bhÄ• ya, uppattiyÄ• ti attho. __anvadeva ahirikaá¹ƒ anottappa_nti sÄ•
alajjanÄ• kÄ• rasaá¹‡á¹-hikaá¹ƒ ahirikaá¹ƒ, abhÄ• yanÄ• kÄ• rasaá¹‡á¹-hitÃ±ca anottappa
ekatova, na vinÄ• tena uppajjatÄ«ti attho. __avijjÄ• gatassÄ• _ti avijjÄ• ya upagatassa sam
__micchÄ• diá¹-á¹-hÄ«_ti ayÄ• thÄ• vadiá¹-á¹-hi aniyyÄ• nikadiá¹-á¹-hi. __pahotÄ«_ti hoti up
__micchÄ• saá¹…kappÄ• _dÄ«supi ayÄ• thÄ• vaaniyyÄ• nikavaseneva \Ne III 154/ micchÄ
aá¹-á¹-hapi akusaladhammasamÄ• pattiyÄ• micchattaaá¹…gÄ• ni nÄ• ma honti. tÄ• ni pan
labbhanti, nÄ• nakkhaá¹‡e labbhanti.

kathaá¹ƒ? yadÄ• hi diá¹-á¹-hisampayuttacittaá¹ƒ kÄ• yaviÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• penta
micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappo micchÄ• vÄ• yÄ• mo micchÄ• sati micchÄ• samÄ•
cha aá¹…gÄ• ni honti. yadÄ• diá¹-á¹-hivippayuttaá¹ƒ, tadÄ• micchÄ• diá¹-á¹-hivajjÄ• ni paÃ
vacÄ«viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• penti, tadÄ• micchÄ• kammantaá¹-á¹-hÄ• ne micchÄ• v
vÄ• paÃ±ca vÄ• . ayaá¹ƒ Ä• jÄ«vo nÄ• ma kuppamÄ• no kÄ• yavacÄ«dvÄ• resuyeva aÃ±Ã
manodvÄ• re. tasmÄ• yadÄ• Ä• jÄ«vasÄ«sena tÄ• neva cittÄ• ni kÄ• yavacÄ«viÃ±Ã±attiyo
kÄ• yakammaá¹ƒ micchÄ• jÄ«vo nÄ• ma hoti, tathÄ• vacÄ«kammanti micchÄ• jÄ«vassa va
yadÄ• pana viÃ±Ã±attiá¹ƒ asamuá¹-á¹-hÄ• petvÄ• tÄ• ni cittÄ• ni uppajjanti \Ee III 117/, tad
micchÄ• diá¹-á¹-himicchÄ• saá¹…kappamicchÄ• vÄ• yÄ• mamicchÄ• satimicchÄ• samÄ• d
micchÄ• saá¹…kappÄ• divasena cattÄ• ri vÄ• hontÄ«ti evaá¹ƒ na ekakkhaá¹‡e sabbÄ• ni l
labbhantÄ«ti.

sukkapakkhe __vijjÄ• _ti kammassakataÃ±Ä• á¹‡aá¹ƒ. ihÄ• pi sahajÄ• tavasena ca upanis
dvÄ«hÄ• kÄ• rehi pubbaá¹…gamatÄ• veditabbÄ• . __hirottappa_nti hirÄ« ca ottappaÃ±ca.
lajjanÄ• kÄ• rasaá¹‡á¹-hitÄ• hirÄ«, bhÄ• yanÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ ottappaá¹ƒ. ayamett
pana visuddhimagge vuttova. __vijjÄ• gatassÄ• _ti vijjÄ• ya upagatassa samannÄ• gatassa

paá¹‡á¸• itassa. __sammÄ• diá¹-á¹-hÄ«_ti yÄ• thÄ• vadiá¹-á¹-hi niyyÄ• nikadiá¹-á¹-hi. __sam
eseva nayo. iti kusaladhammasamÄ• pattiyÄ• imÄ• ni aá¹-á¹-haá¹…gÄ• ni honti, tÄ• ni loki
sabbÄ• ni labbhanti, lokuttaramaggakkhaá¹‡e pana labbhanti. tÄ• ni ca kho paá¹-hamajjhÄ•
dutiyajjhÄ• nikÄ• dÄ«su pana sammÄ• saá¹…kappavajjÄ• ni satteva honti.

tattha yo evaá¹ƒ vadeyya ``yasmÄ• majjhimanikÄ• yamhi mahÄ• saá¸·Ä• yatanikasutte (M
tathÄ• bhÅ«tassa diá¹-á¹-hi, sÄ• ssa hoti sammÄ• diá¹-á¹-hi. yo tathÄ• bhÅ«tassa, saá¹…ka
sammÄ• saá¹…kappo. yo tathÄ• bhÅ«tassa vÄ• yÄ• mo, svÄ• ssa hoti sammÄ• vÄ• yÄ• m
hoti \Ne III 155/ sammÄ• sati. yo tathÄ• bhÅ«tassa samÄ• dhi, svÄ• ssa hoti sammÄ• samÄ
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo ca suparisuddhoâ€™ ti vuttaá¹ƒ tasmÄ• paÃ±
hotÄ«â€™â€™ ti so vattabbo --- tasmiá¹ƒyeva sutte ``evamassÄ• yaá¹ƒ ariyo aá¹-á¹-haá¹…
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti idaá¹ƒ kasmÄ• na passasi \Be III 155/? y
panassÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ pabbajitadivasato paá¹-á¹-hÄ• ya parisuddhabhÄ• vad
pabbajitadivasato paá¹-á¹-hÄ• ya hi parisuddhÄ• ni kÄ• yakammÄ• dÄ«ni lokuttaramaggakk
hontÄ«ti ayamattho dÄ«pito.

yampi abhidhamme vuttaá¹ƒ ``tasmiá¹ƒ kho pana samaye paÃ±caá¹…giko maggo hotÄ«â€
ekaá¹ƒ kiccantaraá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. yasmiÃ±hi kÄ• le micchÄ• kammantaá¹ƒ pahÄ• y
pÅ«reti, tasmiá¹ƒ kÄ• le micchÄ• vÄ• cÄ• vÄ• micchÄ• jÄ«vo vÄ• na hoti, diá¹-á¹-hi saá¹…
118/ sati samÄ• dhÄ«ti imesuyeva paÃ±casu kÄ• rakaá¹…gesu sammÄ• kammanto pÅ«rat
pÅ«rati nÄ• ma. sammÄ• vÄ• cÄ• sammÄ• Ä• jÄ«vesupi eseva nayo. iti imaá¹ƒ kiccantaraá
lokiyamaggakkhaá¹‡e ca paÃ±ceva honti, virati pana aniyatÄ• . tasmÄ• ``chaaá¹…gikoâ€™
``paÃ±caá¹…gikoâ€™â€™ tveva vuttaá¹ƒ. ``yÄ• ca, bhikkhave, ariyacittassa anÄ• savacitta
ariyamaggasamaá¹…gino ariyamaggaá¹ƒ bhÄ• vayato tÄ«hi kÄ• yaduccaritehi Ä• rati virati
akiriyÄ• akaraá¹‡aá¹ƒ, ayaá¹ƒ bhikkhave sammÄ• kammanto ariyo anÄ• savo lokuttaramag
evaá¹ƒ pana mahÄ• cattÄ• lÄ«sakasuttÄ• dÄ«su anekesu suttesu sammÄ• kammantÄ• dÄ«
aá¹…gabhÄ• vasiddhito aá¹-á¹-haá¹…gikova lokuttaramaggo hotÄ«ti veditabboti. imasmiá¹ƒ
aá¹-á¹-haá¹…giko maggo lokiyalokuttaramissakova kathito. dutiyaá¹ƒ kosalasaá¹ƒyutte vutta

3. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<3> tatiye __sakalamidaá¹ƒ bhante_ti Ä• nandatthero sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa m
sakalampi maggabrahmacariyaá¹ƒ kalyÄ• á¹‡amittasannissayena labbhatÄ«ti na aÃ±Ã±Ä•
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa matthake á¹-hitattÄ• aÃ±Ã±Ä• si, tasmÄ• evamÄ• ha. te
sÄ• dhÅ«_ti sÄ• dhukÄ• ramadÄ• si.

4. jÄ• á¹‡ussoá¹‡ibrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<4> catutthe \Ne III 156/ \Be III 156/ __sabbasetena vaá¸·avÄ• bhirathenÄ• _ti sakalaseten
yuttarathena. so kira sabbo sacakkapaÃ±jarakubbaro rajataparikkhitto hoti. ratho ca nÄ• me
yodharatho, alaá¹…kÄ• rarathoti. tattha yodharatho caturassasaá¹‡á¹-hÄ• no hoti nÄ• timah
tiá¹‡á¹‡aá¹ƒ vÄ• janÄ• naá¹ƒ \Ee III 119/ gahaá¹‡asamattho. alaá¹…kÄ• raratho mahÄ• ho
puthulato puthulo ca, tattha chattaggÄ• hako vÄ• labÄ«janiggÄ• hako tÄ• lavaá¹‡á¹-aggÄ• h
dasa vÄ• sukheneva á¹-hÄ• tuá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ• sakkonti. ayampi

__setÄ• sudaá¹ƒ assÄ• _ti tÄ• vaá¸·avÄ• pakatiyÄ• setavaá¹‡á¹‡Ä• va. __setÄ• laá¹…kA
tÄ• saá¹ƒ rajatamayaá¹ƒ ahosi. __seto ratho_ti rathopi vuttanayeneva rajataparikkhittattÄ• t
dantakammakhacitattÄ• ca setova. __setaparivÄ• ro_ti yathÄ• aÃ±Ã±e rathÄ• sÄ«hacam
byagghacammaparivÄ• rÄ• pi paá¹‡á¸• ukambalaparivÄ• rÄ• pi honti, na evaá¹ƒ esa. esa p
parivÄ• rito ahosi. __setÄ• rasmiyo_ti rasmiyopi rajatapanÄ• á¸·isuparikkhittÄ• . __setÄ• p
patodalaá¹-á¹-hipi rajataparikkhittÄ• .

__setaá¹ƒ chatta_nti rathamajjhe ussÄ• pitachattampi setameva ahosi. __setaá¹ƒ uá¹‡hÄ«s
aá¹-á¹-haá¹…gulavitthÄ• ro rajatamayo uá¹‡hÄ«sapaá¹-á¹-o seto. __setÄ• ni vatthÄ• nÄ«_ti
pheá¹‡apuÃ±javaá¹‡á¹‡Ä• ni. tesu nivÄ• sanaá¹ƒ paÃ±casatagghanakaá¹ƒ, uttarÄ• saá¹…g
upÄ• hanÄ• _ti upÄ• hanÄ• nÄ• ma maggÄ• ruá¸·hassa vÄ• honti aá¹-aviá¹ƒ vÄ• pavisan
abhiruá¸·ho, tenassa tadanucchaviko rajatapaá¹-isevito pÄ• dÄ• laá¹…kÄ• ro nÄ• ma esa ev
__setÄ• ya sudaá¹ƒ vÄ• labÄ«janiyÄ• _ti phalikamayadaá¹‡á¸• Ä• ya setacamaravÄ• labÄ«
ettakamevassa setaá¹ƒ ahosi, so pana brÄ• hmaá¹‡o setavilepanaá¹ƒ vilimpi, setamÄ• laá¹
aá¹…gulÄ«su aá¹…gulimuddikÄ• kaá¹‡á¹‡esu kuá¹‡á¸• alÄ• nÄ«ti evamÄ• di alaá¹…kÄ• r
III 157/. parivÄ• rabrÄ• hmaá¹‡Ä• pissa dasasahassamattÄ• tatheva setavatthavilepanamÄ

yaá¹ƒ panetaá¹ƒ __sÄ• vatthiyÄ• niyyÄ• yanta_nti vuttaá¹ƒ, tatrÄ• yaá¹ƒ niyyÄ• yanavibhÄ
channaá¹ƒ channaá¹ƒ \Ne III 157/ mÄ• sÄ• naá¹ƒ ekavÄ• raá¹ƒ nagaraá¹ƒ padakkhiá¹‡aá¹ƒ
divasehi nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karissatÄ«â€™â€™ ti puretarameva ghosanÄ• kayira
nagarato na pakkantÄ• , te na pakkamanti. yepi pakkantÄ• , tepi ``puÃ±Ã±avato sirisampatt
ti Ä• gacchanti. yaá¹ƒ divasaá¹ƒ brÄ• hmaá¹‡o nagaraá¹ƒ anuvicarati, tadÄ• \Ee III 120/ pÄ
sammajjitvÄ• vÄ• likaá¹ƒ okiritvÄ• lÄ• japaÃ±camehi pupphehi vippakiritvÄ• puá¹‡á¹‡agha
ca dhaje ca ussÄ• petvÄ• sakalanagaraá¹ƒ dhÅ«pitavÄ• sitaá¹ƒ karonti.

brÄ• hmaá¹‡o pÄ• tova sÄ«saá¹ƒ nhÄ• yitvÄ• purebhattaá¹ƒ bhuÃ±jitvÄ• vuttanayeneva s
alaá¹…karitvÄ• pÄ• sÄ• dÄ• oruyha rathaá¹ƒ abhiruhati. atha naá¹ƒ te brÄ• hmaá¹‡Ä•
sabbasetavatthavilepanamÄ• lÄ• laá¹…kÄ• rÄ• setacchattÄ• ni gahetvÄ• parivÄ• renti. tat
sannipÄ• tatthaá¹ƒ paá¹-hamaá¹ƒyeva taruá¹‡adÄ• rakÄ• naá¹ƒ phalÄ• phalÄ• ni vikiranti, t
mÄ• sakarÅ«pÄ• dÄ«ni, tadanantaraá¹ƒ kahÄ• paá¹‡e vikiranti. mahÄ• jano sannipatati, ukl
celukkhepÄ• ca vattanti. atha brÄ• hmaá¹‡o maá¹…galikasovatthikÄ• dÄ«su maá¹…galÄ•

karontesu mahÄ• sampattiyÄ• nagaraá¹ƒ anuvicarati. puÃ±Ã±avantÄ• manussÄ• ekabhÅ
sukapattasadisÄ• ni vÄ• tapÄ• nakavÄ• á¹-Ä• ni vivaritvÄ• olokenti. brÄ• hmaá¹‡opi attano
nagaraá¹ƒ ajjhottharanto viya dakkhiá¹‡advÄ• rÄ• bhimukho hoti. taá¹ƒ sandhÄ• yetaá¹ƒ vu

__tamenaá¹ƒ jano disvÄ• _ti mahÄ• jano taá¹ƒ rathaá¹ƒ disvÄ• . __brahma_nti seá¹-á¹-hÄ•
__brahmaá¹ƒ vata bho yÄ• na_nti seá¹-á¹-hayÄ• nasadisaá¹ƒ vata bho yÄ• nanti ayamettha
eta_nti, Ä• nanda, manussÄ• nÄ• ma vaá¹‡á¹‡abhÄ• á¹‡akÄ• naá¹ƒ dhanaá¹ƒ datvÄ• atta
vaá¹‡á¹‡agÄ«taá¹ƒ gÄ• yÄ• penti ``abhirÅ«po hoti dassanÄ«yo mahaddhano mahÄ• bhogo
vaá¹‡á¹‡abhaá¹‡anamattena abhirÅ«pÄ• vÄ• honti mahaddhanÄ• vÄ• , evameva mahÄ•
rathaá¹ƒ disvÄ• --- ``brahmaá¹ƒ vata bho yÄ• naâ€™â€™ nti kiÃ±cÄ• pi evaá¹ƒ vaá¹‡á¹‡aá
yÄ• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anamatteneva brahmayÄ• naá¹ƒ nÄ• ma hoti. lÄ• makaÃ±hi eta
imasseva kho etaá¹ƒ, Ä• nanda, ariyassa aá¹-á¹-haá¹…gikassa maggassa \Ee III 121/ adhiv
sabbadosavigamena seá¹-á¹-ho, iminÄ• ca ariyÄ• nibbÄ• naá¹ƒ yantÄ«ti __brahmayÄ• naá
yÄ• nattÄ• ca __dhammayÄ• naá¹ƒ_ itipi, anuttarattÄ• kilesasaá¹…gÄ• massa ca vijitattÄ•
saá¹…gÄ• mavijayo_ itipi vattuá¹ƒ vaá¹-á¹-ati.

idÄ• nissa \Ne III 158/ niddosabhÄ• vaÃ±ceva saá¹…gÄ• mavijayabhÄ• vaÃ±ca dassento
__rÄ• gavinayapariyosÄ• nÄ• _tiÄ• dimÄ• ha. tattha rÄ• gaá¹ƒ vinayamÄ• nÄ• pariyosÄ• p
nipphajjatÄ«ti rÄ• gavinayapariyosÄ• nÄ• . esa nayo sabbattha.

__yassa saddhÄ• ca paÃ±Ã±Ä• cÄ• _ti yassa ariyamaggayÄ• nassa saddhÄ• nusÄ• rivas
dhammÄ• nusÄ• rivasena paÃ±Ã±Ä• ti ime dve dhammÄ• sadÄ• dhuraá¹ƒ yuttÄ• , tatrama
__hirÄ« Ä«sÄ• _ti attanÄ• saddhiá¹ƒ adhiviá¹-á¹-hena bahiddhÄ• samuá¹-á¹-hÄ• nena ottap
ajjhattasamuá¹-á¹-hÄ• nÄ• hirÄ« yassa maggarathassa Ä«sÄ• . __mano yotta_nti vipassan
yottaá¹ƒ. yathÄ• hi rathassa vÄ• kÄ• dimayaá¹ƒ yottaá¹ƒ goá¹‡e ekÄ• baddhe karoti ekasa
maggarathassa lokiyavipassanÄ• cittaá¹ƒ atirekapaÃ±Ã±Ä• sa, lokuttaravipassanÄ• cittaá¹ƒ
kusaladhamme ekÄ• baddhe ekasaá¹…gahe karoti. tena vuttaá¹ƒ ``mano yottaâ€™â€™ nti
maggasampayuttÄ• sati Ä• rakkhasÄ• rathi. yathÄ• hi rathassa Ä• rakkho sÄ• rathi nÄ• ma
yojeti akkhaá¹ƒ abbhaÃ±jati rathaá¹ƒ peseti rathayuttake nibbisevane karoti, evaá¹ƒ maggar
ayaÃ±hi Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• ceva kusalÄ• kusalÄ• naÃ±ca dhammÄ• naá¹ƒ g

__ratho_ti ariyaaá¹-á¹-haá¹…gikamaggaratho. __sÄ«laparikkhÄ• ro_ti catupÄ• risuddhisÄ«
__jhÄ• nakkho_ti vipassanÄ• sampayuttÄ• naá¹ƒ paÃ±cannaá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ vas
__cakkavÄ«riyo_ti vÄ«riyacakko, kÄ• yikacetasikasaá¹…khÄ• tÄ• ni \Ee III 122/ dve vÄ«riyÄ
attho. __upekkhÄ• dhurasamÄ• dhÄ«_ti \Be III 159/ dhurassa samÄ• dhi, unnatonatÄ• kÄ•
yugapadesÄ• naá¹ƒ samatÄ• ti attho. ayaÃ±hi tatramajjhattupekkhÄ• cittuppÄ• dassa lÄ«n
payogamajjhatte cittaá¹ƒ á¹-hapeti, tasmÄ• imassa maggarathassa ``dhurasamÄ• dhÄ«â€™
parivÄ• raá¹‡a_nti bÄ• hirakarathassa sÄ«hacammÄ• dÄ«ni viya imassÄ• pi ariyamaggarat

anicchÄ• parivÄ• raá¹‡aá¹ƒ nÄ• ma.

__abyÄ• pÄ• do_ti mettÄ• ca mettÄ• pubbabhÄ• go ca. __avihiá¹ƒsÄ• _ti karuá¹‡Ä• ca ka
__viveko_ti kÄ• yavivekÄ• di tividhaviveko. __yassa Ä• vudha_nti yassa ariyamaggarathe á
etaá¹ƒ paÃ±cavidhaá¹ƒ Ä• vudhaá¹ƒ. yathÄ• hi rathe á¹-hito paÃ±cahi Ä• vudhehi sapatte v
yogÄ• vacaropi imasmiá¹ƒ lokiyalokuttaramaggarathe á¹-hito mettÄ• ya dosaá¹ƒ vijjhati, karu
\Ne III 159/, kÄ• yavivekena gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ, cittavivekena kilesasaá¹…gaá¹‡ikaá
sabbÄ• kusalaá¹ƒ vijjhati. tenassetaá¹ƒ paÃ±cavidhaá¹ƒ ``Ä• vudhaâ€™â€™ nti vuttaá¹ƒ. __
duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ adhivÄ• sanakkhanti. __cammasan
hi rathe á¹-hito rathiko paá¹-imukkacammo Ä• gatÄ• gate sare khamati, na naá¹ƒ te vijjhanti
adhivÄ• sanakkhantisamannÄ• gato bhikkhu Ä• gatÄ• gate vacanapathe khamati, na naá¹ƒ
``titikkhÄ• cammasannÄ• hoâ€™â€™ ti vutto. __yogakkhemÄ• ya vattatÄ«_ti catÅ«hi yoge
vattati, nibbÄ• nÄ• bhimukho gacchatiyeva, na tiá¹-á¹-hati na bhijjatÄ«ti attho.

__etadattani sambhÅ«ta_nti etaá¹ƒ maggayÄ• naá¹ƒ attano purisakÄ• raá¹ƒ nissÄ• ya lado
nÄ• ma hoti. __brahmayÄ• naá¹ƒ anuttara_nti asadisaá¹ƒ seá¹-á¹-hayÄ• naá¹ƒ. __niyyanti c
yesaá¹ƒ etaá¹ƒ yÄ• naá¹ƒ atthi, te dhÄ«rÄ• paá¹‡á¸• itapurisÄ• lokamhÄ• niyyanti gaccha
ekaá¹ƒsena. __jayaá¹ƒ jaya_nti rÄ• gÄ• dayo sapatte jinantÄ• jinantÄ• .

5-6. kimatthiyasuttÄ• divaá¹‡á¹‡anÄ•

5-6__._ paÃ±came \Ee III 123/ __ayamevÄ• _ti evasaddo niyamattho. tena aÃ±Ã±aá¹ƒ mag
imasmiá¹ƒ sutte vaá¹-á¹-adukkhaÃ±ceva missakamaggo ca kathito. chaá¹-á¹-haá¹ƒ uttÄ• na

7. dutiyaaÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ•

<7> sattame \Be III 160/ __nibbÄ• nadhÄ• tuyÄ• kho etaá¹ƒ bhikkhu adhivacana_nti asaá¹
nibbÄ• nadhÄ• tuyÄ• etaá¹ƒ adhivacanaá¹ƒ. __Ä• savÄ• naá¹ƒ khayo tena vuccatÄ«_ti api
Ä• savÄ• naá¹ƒ khayotipi vuccati. Ä• savakkhayo nÄ• ma arahattaá¹ƒ, arahattassÄ• pi etaá
nÄ• mamevÄ• ti dÄ«peti. __etadavocÄ• _ti ``satthÄ• rÄ• nibbÄ• nadhÄ• tÅ«ti vadantena ar
kathitaá¹ƒ, maggo panassa na kathito. taá¹ƒ kathÄ• pessÄ• mÄ«â€™â€™ ti anusandhikusa
avoca.

8. vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Ne III 160/ __katamÄ• ca bhikkhave sammÄ• diá¹-á¹-hÄ«_ti ekena pariy
aá¹-á¹-haá¹…gikamaggaá¹ƒ vibhajitvÄ• puna aparena pariyÄ• yena vibhajitukÄ• mo idaá¹ƒ
__dukkhe Ã±Ä• á¹‡a_nti savanasammasanapaá¹-ivedhapaccavekkhaá¹‡avasena catÅ«hÄ•

samudayepi eseva nayo. sesesu pana dvÄ«su sammasanassa abhÄ• vÄ• tividhameva vaá
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• catusaccakammaá¹-á¹-hÄ• naá¹ƒ dassitaá¹ƒ.

tattha purimÄ• ni dve saccÄ• ni vaá¹-á¹-aá¹ƒ, pacchimÄ• ni vivaá¹-á¹-aá¹ƒ. tesu bhikkhuno
kammaá¹-á¹-hÄ• nÄ• bhiniveso hoti, vivaá¹-á¹-e natthi abhiniveso. purimÄ• ni hi dve saccÄ•
dukkhaá¹ƒ, taá¹‡hÄ• samudayoâ€™â€™ ti evaá¹ƒ saá¹…khepena ca, ``katame paÃ±cakkh
tiÄ• dinÄ• nayena vitthÄ• rena ca Ä• cariyasantike uggaá¹‡hitvÄ• vÄ• cÄ• ya punappunaá
kammaá¹ƒ karoti. itaresu pana dvÄ«su saccesu --- ``nirodhasaccaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ
maggasaccaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paâ€™â€™ nti evaá¹ƒ savaneneva kammaá¹
cattÄ• ri saccÄ• ni ekapaá¹-ivedhena paá¹-ivijjhati, ekÄ• bhisamayena abhisameti \Ee III 124
pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhati, samudayaá¹ƒ pahÄ• napaá¹-ivedhena, nirodhaá¹ƒ
sacchikiriyapaá¹-ivedhena, maggaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjhati. dukkhaá¹ƒ p
pe ... maggaá¹ƒ bhÄ• vanÄ• bhisamayena abhisameti.

evamassa pubbabhÄ• ge dvÄ«su saccesu uggahaparipucchÄ• savanadhÄ• raá¹‡asammas
savanapaá¹-ivedhoyeva. aparabhÄ• ge tÄ«su \Be III 161/ kiccato paá¹-ivedho hoti, nirodhe
Ä• rammaá¹‡apaá¹-ivedho. paccavekkhaá¹‡Ä• pana pattasaccassa hoti. imassa bhikkhuno
``dukkhaá¹ƒ parijÄ• nÄ• mi, samudayaá¹ƒ pajahÄ• mi, nirodhaá¹ƒ sacchikaromi, maggaá¹ƒ
Ä• bhogasamannÄ• hÄ• ramanasikÄ• rapaccavekkhaá¹‡Ä• natthi, pariggahato paá¹-á¹-hÄ•
dukkhaá¹ƒ pariÃ±Ã±Ä• tameva hoti ... pe ... maggo bhÄ• vitova hoti.

tattha dve saccÄ• ni duddasattÄ• gambhÄ«rÄ• ni, dve gambhÄ«rattÄ• duddasÄ• ni. dukkh
pÄ• kaá¹-aá¹ƒ, khÄ• á¹‡ukaá¹‡á¹-akapahÄ• rÄ• dÄ«su ``aho dukkhaâ€™â€™ nti vattabbata
III 161/ khÄ• ditukÄ• matÄ• bhuÃ±jitukÄ• matÄ• divasena uppattito pÄ• kaá¹-aá¹ƒ. lakkhaá¹
ubhayampi gambhÄ«raá¹ƒ. iti tÄ• ni duddasattÄ• gambhÄ«rÄ• ni. itaresaá¹ƒ dvinnaá¹ƒ das
bhavaggaggahaá¹‡atthaá¹ƒ hatthapasÄ• raá¹‡aá¹ƒ viya avÄ«ciphusanatthaá¹ƒ pÄ• dapasÄ
bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• danaá¹ƒ viya ca hoti. iti tÄ• ni gambhÄ«r
evaá¹ƒ duddasattÄ• gambhÄ«resu gambhÄ«rattÄ• ca duddasesu catÅ«su saccesu uggah
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di vuttaá¹ƒ. paá¹-ivedhakkhaá¹‡e pana ekameva taá¹ƒ Ã±Ä• á¹‡a

__nekkhammasaá¹…kappÄ• _dÄ«su kÄ• mapaccanÄ«kaá¹-á¹-hena kÄ• mato nissaá¹-abh
uppannoti vÄ• , kÄ• mapadaghÄ• taá¹ƒ kÄ• mavÅ«pasamaá¹ƒ karonto uppannoti vÄ• \Ee I
uppannoti vÄ• __nekkhammasaá¹…kappo_. sesapadadvayepi eseva nayo. sabbepi ca te n
kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• viramaá¹‡asaÃ±Ã±Ä• naá¹ƒ nÄ• nattÄ• pubbabhÄ• ge nÄ•
á¹-hÄ• nesu uppannassa akusalasaá¹…kappassa padacchedato anuppattisÄ• dhanavasena
ekova kusalasaá¹…kappo uppajjati. ayaá¹ƒ __sammÄ• saá¹…kappo_ nÄ• ma.

__musÄ• vÄ• dÄ• veramaá¹‡Ä«_Ä• dayopi musÄ• vÄ• dÄ• dÄ«hi viramaá¹‡asaÃ±Ã±Ä• n

maggakkhaá¹‡e pana imesu catÅ«su á¹-hÄ• nesu uppannÄ• ya \Be III 162/ akusaladussÄ«
anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va kusalaveramaá¹‡Ä
nÄ• ma.

__pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«_ Ä• dayopi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramaá¹‡asaÃ
nÄ• nÄ• , maggakkhaá¹‡e pana imesu tÄ«su á¹-hÄ• nesu uppannÄ• ya akusaladussÄ«lyac
anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va kusalaveramaá¹‡Ä
__sammÄ• kammanto_ nÄ• ma.

__micchÄ• Ä• jÄ«va_nti khÄ• danÄ«yabhojanÄ«yÄ• dÄ«naá¹ƒ atthÄ• ya pavattitaá¹ƒ kÄ• y
__pahÄ• yÄ• _ti vajjetvÄ• . __sammÄ• Ä• jÄ«venÄ• _ti buddhapasatthena Ä• jÄ«vena. __jÄ
jÄ«vitavuttiá¹ƒ pavatteti. sammÄ• jÄ«vopi kuhanÄ• dÄ«hi viramaá¹‡asaÃ±Ã±Ä• naá¹ƒ nÄ• n
maggakkhaá¹‡e pana imesuyeva sattasu á¹-hÄ• nesu uppannÄ• ya micchÄ• jÄ«vadussÄ«ly
anuppattisÄ• dhanavasena \Ne III 162/ maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va kusalav
__sammÄ• Ä• jÄ«vo_ nÄ• ma.

__anuppannÄ• na_nti ekasmiá¹ƒ bhave tathÄ• rÅ«pe vÄ• Ä• rammaá¹‡e attano na uppann
uppajjamÄ• ne disvÄ• --- ``aho vata me evarÅ«pÄ• pÄ• pakÄ• dhammÄ• na uppajjeyyuâ
anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya. __c
anuppÄ• dakapaá¹-ipattisÄ• dhakaá¹ƒ vÄ«riyacchandaá¹ƒ janeti. __vÄ• yamatÄ«_ti vÄ• yÄ•
Ä• rabhatÄ«_ti vÄ«riyaá¹ƒ pavatteti. __cittaá¹ƒ paggaá¹‡hÄ• tÄ«_ti vÄ«riyena cittaá¹ƒ pagga
__padahatÄ«_ti ``kÄ• maá¹ƒ taco ca nhÄ• ru ca aá¹-á¹-hi ca avasissatÅ«â€™â€™ ti (MN II
pavatteti \Ee III 126/. __uppannÄ• na_nti samudÄ• cÄ• ravasena attano uppannapubbÄ• na
uppÄ• dessÄ• mÄ«ti tesaá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti.

__anuppannÄ• naá¹ƒ kusalÄ• na_nti apaá¹-iladdhÄ• naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ.
paá¹-iladdhÄ• naá¹ƒ. __á¹-hitiyÄ• _ti punappunaá¹ƒ uppattipabandhavasena á¹-hitatthaá¹ƒ.
avinÄ• satthaá¹ƒ. __bhiyyobhÄ• vÄ• yÄ• _ti uparibhÄ• vÄ• ya. __vepullÄ• yÄ• _ti vipulabhÄ
bhÄ• vanÄ• ya paripÅ«raá¹‡atthaá¹ƒ. ayampi sammÄ• vÄ• yÄ• mo \Be III 163/ anuppannÄ•
anuppÄ• danÄ• dicittanÄ• nattÄ• pubbabhÄ• ge nÄ• nÄ• . maggakkhaá¹‡e pana imesuyev
kiccasÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• naá¹ƒ ekameva kusalavÄ«riyaá¹ƒ up
nÄ• ma.

__sammÄ• sati_pi kÄ• yÄ• dipariggÄ• hakacittÄ• naá¹ƒ nÄ• nattÄ• pubbabhÄ• ge nÄ• nÄ•
catÅ«su á¹-hÄ• nesu kiccasÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• sati
nÄ• ma.

jhÄ• nÄ• dÄ«ni pubbabhÄ• gepi maggakkhaá¹‡epi nÄ• nÄ• , pubbabhÄ• ge samÄ• pattiva

nÄ• nÄ• maggavasena. ekassa hi paá¹-hamamaggo paá¹-hamajjhÄ• niko hoti, dutiyamaggÄ
vÄ• dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• nikÄ• vÄ• . ekassa paá¹-hamamaggo dutiyÄ• dÄ«naá
dutiyÄ• dayopi dutiyÄ• dÄ«naá¹ƒ aÃ±Ã±atarajjhÄ• nikÄ• vÄ• paá¹-hamajjhÄ• nikÄ• \Ne III
maggÄ• jhÄ• navasena sadisÄ• vÄ• asadisÄ• vÄ• ekaccasadisÄ• vÄ• honti.

ayaá¹ƒ panassa viseso pÄ• dakajjhÄ• naniyamena hoti. pÄ• dakajjhÄ• naniyamena hi paá¹
paá¹-hamajjhÄ• nÄ• vuá¹-á¹-hÄ• ya vipassantassa uppannamaggo paá¹-hamajjhÄ• niko ho
panettha paripuá¹‡á¹‡Ä• neva honti. dutiyajjhÄ• nato vuá¹-á¹-hÄ• ya vipassantassa uppann
maggaá¹…gÄ• ni panettha satta honti. tatiyajjhÄ• nato vuá¹-á¹-hÄ• ya vipassantassa uppan
maggaá¹…gÄ• ni panettha satta, bojjhaá¹…gÄ• ni cha honti. esa nayo catutthajjhÄ• nato pa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• \Ee III 127/.

Ä• ruppe catukkapaÃ±cakajjhÄ• naá¹ƒ uppajjati, taÃ±ca lokuttaraá¹ƒ, no lokiyanti vuttaá¹ƒ.
etthÄ• pi paá¹-hamajjhÄ• nÄ• dÄ«su yato vuá¹-á¹-hÄ• ya sotÄ• pattimaggaá¹ƒ paá¹-ilabhitvÄ
bhÄ• vetvÄ• so Ä• ruppe uppanno, taá¹ƒjhÄ• nikÄ• vassa tattha tayo maggÄ• uppajjanti. e
niyameti. keci pana therÄ• --- ``vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamen
164/. keci ``puggalajjhÄ• sayo niyametÄ«â€™â€™ ti vadanti. keci ``vuá¹-á¹-hÄ• nagÄ• minÄ
niyametÄ«â€™â€™ ti vadanti. tesaá¹ƒ vÄ• davinicchayo visuddhimagge vuá¹-á¹-hÄ• nagÄ•
vuttanayeneva veditabbo. __ayaá¹ƒ vuccati, bhikkhave, sammÄ• samÄ• dhÄ«_ti ayaá¹ƒ pu
aparabhÄ• ge lokuttaro sammÄ• samÄ• dhÄ«ti vuccati.

9. sÅ«kasuttavaá¹‡á¹‡anÄ•

<9> navame __micchÄ• paá¹‡ihita_nti sÅ«kaá¹ƒ nÄ• ma uddhaggaá¹ƒ katvÄ• á¹-hapitaá¹ƒ
bhindati, tathÄ• aá¹-á¹-hapitaá¹ƒ pana micchÄ• paá¹‡ihitaá¹ƒ nÄ• ma. __micchÄ• paá¹‡ihit
micchÄ• á¹-hapitÄ• ya kammassakatapaÃ±Ã±Ä• ya. __avijjaá¹ƒ bhindissatÄ«_ti catusaccap
bhindissati. __vijjaá¹ƒ uppÄ• dessatÄ«_ti arahattamaggavijjaá¹ƒ uppÄ• dessati. __micchÄ•
bhikkhave, diá¹-á¹-hiyÄ• _ti kammassakatapaÃ±Ã±Ä• ya ceva maggabhÄ• vanÄ• ya ca mic
appavattitattÄ• ti attho. imasmiá¹ƒ sutte kammassakataÃ±Ä• á¹‡aá¹ƒ magganissitaá¹ƒ katvÄ

10. nandiyasuttavaá¹‡á¹‡anÄ•

<10> dasame \Ne III 164/ __paribbÄ• jako_ti channaparibbÄ• jako. sesamettha uttÄ• name

avijjÄ• vaggo paá¹-hamo.

2. vihÄ• ravaggo

1. paá¹-hamavihÄ• rasuttavaá¹‡á¹‡anÄ•

<11> dutiyavaggassa \Ee III 128/ paá¹-hame __icchÄ• mahaá¹ƒ, bhikkhave, aá¸• á¸• hamÄ
ahaá¹ƒ, bhikkhave, ekaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ nilÄ«yituá¹ƒ ekova hut
icchÄ• mÄ«ti attho. __namhi kenaci upasaá¹…kamitabbo aÃ±Ã±atra ekena piá¹‡á¸• apÄ• ta
payuttavÄ• caá¹ƒ akatvÄ• mamatthÄ• ya \Be III 165/ saddhesu kulesu paá¹-iyattaá¹ƒ piá¹‡á
mayhaá¹ƒ upanÄ• meyya, taá¹ƒ piá¹‡á¸• apÄ• tanÄ«hÄ• rakaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ á¹-hap
bhikkhunÄ• vÄ• gahaá¹-á¹-hena vÄ• upasaá¹…kamitabboti.

kasmÄ• pana evamÄ• hÄ• ti? tasmiá¹ƒ kira aá¸• á¸• hamÄ• se vinetabbo satto nÄ• hosi. a
aá¸• á¸• hamÄ• saá¹ƒ phalasamÄ• pattisukheneva vÄ«tinÄ• messÄ• mi, iti mayhaÃ±ceva s
ca pacchimÄ• janatÄ• `satthÄ• pi gaá¹‡aá¹ƒ vihÄ• ya ekako vihÄ• si, kimaá¹…gaá¹ƒ pana
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjissati, tadassÄ• bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ
kÄ• raá¹‡ena evamÄ• ha. bhikkhusaá¹…ghopi satthu vacanaá¹ƒ sampaá¹-icchitvÄ• ekaá¹ƒ
pÄ• tova gandhakuá¹-ipariveá¹‡asammajjanamukhodakadantakaá¹-á¹-hadÄ• nÄ• dÄ«ni sab
katvÄ• apagacchati.

__yena svÄ• ha_nti yena so ahaá¹ƒ. __paá¹-hamÄ• bhisambuddho_ti abhisambuddho hutv
ekÅ«napaÃ±Ã±Ä• sadivasabbhantare. __viharÄ• mÄ«_ti idaá¹ƒ atÄ«tatthe vattamÄ• navac
vihÄ• si_nti tassa \Ne III 165/ paá¹-hamÄ• bhisambuddhavihÄ• rassa padesena. tattha pade
Ä• yatanadhÄ• tusaccaindriyapaccayÄ• kÄ• rasatipaá¹-á¹-hÄ• najhÄ• nanÄ• marÅ«papade
taá¹ƒ sabbampi sandhÄ• ya --- ``tassa padesena vihÄ• siâ€™â€™ nti Ä• ha. bhagavÄ• hi p
ekÅ«napaÃ±Ã±Ä• sadivasabbhantare yathÄ• nÄ• ma pattarajjo rÄ• jÄ• attano vibhavasÄ•
gabbhaá¹ƒ vivarÄ• petvÄ• suvaá¹‡á¹‡arajatamuttÄ• maá¹‡iÄ• dÄ«ni ratanÄ• ni paccavekkh
paÃ±cakkhandhe nippadese katvÄ• sammasanto paccavekkhanto vihÄ• si \Ee III 129/. ima
tesaá¹ƒ khandhÄ• naá¹ƒ padesaá¹ƒ vedanÄ• kkhandhameva paccavekkhanto vihÄ• si. tass
nÄ• ma sukhaá¹ƒ paá¹-isaá¹ƒvedenti, evarÅ«paá¹ƒ dukkhaâ€™â€™ nti olokayato yÄ• va bh
sukhavedanÄ• , yÄ• va avÄ«cito pavattÄ• dukkhavedanÄ• , sabbÄ• sabbÄ• kÄ• rena upa
``micchÄ• diá¹-á¹-hipaccayÄ• pi vedayitaâ€™â€™ ntiÄ• dinÄ• nayena pariggaá¹‡hanto vih

tathÄ• paá¹-hamabodhiyaá¹ƒ dvÄ• dasÄ• yatanÄ• ni nippadesÄ• neva katvÄ• vihÄ• si, im
tesaá¹ƒ Ä• yatanÄ• naá¹ƒ padesaá¹ƒ vedanÄ• vasena dhammÄ• yatanekadesaá¹ƒ, dhÄ• tÅ
dhammadhÄ• tuekadesaá¹ƒ, saccÄ• naá¹ƒ padesaá¹ƒ vedanÄ• kkhandhavaseneva dukkha
padesaá¹ƒ phassapaccayÄ• \Be III 166/ vedanÄ• vasena paccayekadesaá¹ƒ jhÄ• nÄ• naá
jhÄ• naá¹…gekadesaá¹ƒ, nÄ• marÅ«pÄ• naá¹ƒ padesaá¹ƒ vedanÄ• vaseneva nÄ• mekade
paá¹-hamabodhiyaÃ±hi ekÅ«napaÃ±Ã±Ä• sadivasabbhantare kusalÄ• didhamme nippades
pakaraá¹‡Ä• ni paccavekkhanto vihÄ• si. imasmiá¹ƒ pana aá¸• á¸• hamÄ• se sabbadhamm
vedanÄ• ttikameva paccavekkhanto vihÄ• si. tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne sÄ• sÄ• ca vihÄ

vedanÄ• nubhÄ• vena jÄ• tÄ• .

idÄ• ni yenÄ• kÄ• rena vihÄ• si, taá¹ƒ dassento __micchÄ• diá¹-á¹-hipaccayÄ• pÄ«_tiÄ• di
__micchÄ• diá¹-á¹-hipaccayÄ• pÄ«_ti diá¹-á¹-hisampayuttÄ• vedanÄ• pi vaá¹-á¹-ati. diá¹-á¹-
katvÄ• uppannÄ• kusalÄ• kusalavedanÄ• pi vaá¹-á¹-ati vipÄ• kavedanÄ• pi. tattha micchÄ
akusalÄ• va hoti, diá¹-á¹-hiá¹ƒ pana upanissÄ• ya kusalÄ• pi uppajjanti akusalÄ• pi. micchÄ
diá¹-á¹-hiá¹ƒ upanissÄ• ya pakkhadivasesu yÄ• gubhattÄ• dÄ«ni denti, addhikÄ• dÄ«naá¹ƒ
paá¹-á¹-hapenti, catumahÄ• pathe sÄ• laá¹ƒ karonti, pokkharaá¹‡iÃ±ca khaá¹‡Ä• penti, dev
mÄ• lÄ• gacchaá¹ƒ ropenti, nadÄ«viduggÄ• dÄ«su setuá¹ƒ attharanti, visamaá¹ƒ samaá¹ƒ k
kusalavedanÄ• uppajjati. micchÄ• diá¹-á¹-hiá¹ƒ pana nissÄ• ya sammÄ• diá¹-á¹-hike akkos
vadhabandhanÄ• dÄ«ni karonti, pÄ• á¹‡aá¹ƒ vadhitvÄ• devatÄ• naá¹ƒ \Ne III 166/ upahÄ•
130/, iti nesaá¹ƒ akusalavedanÄ• uppajjati. vipÄ• kavedanÄ• pana bhavantaragatÄ• naá¹ƒ

__sammÄ• diá¹-á¹-hipaccayÄ• _ti etthÄ• pi sammÄ• diá¹-á¹-hisampayuttÄ• vedanÄ• pi vaá
upanissayaá¹ƒ katvÄ• uppannÄ• kusalÄ• kusalavedanÄ• pi vipÄ• kavedanÄ• pi. tattha sam
kusalÄ• va hoti, sammÄ• diá¹-á¹-hiá¹ƒ pana upanissÄ• ya buddhapÅ«jaá¹ƒ dÄ«pamÄ• laá¹ƒ
appatiá¹-á¹-hite disÄ• bhÄ• ge cetiyapatiá¹-á¹-hÄ• pananti evamÄ• dÄ«ni puÃ±Ã±Ä• ni karo
vedanÄ• uppajjati. sammÄ• diá¹-á¹-hiá¹ƒyeva nissÄ• ya micchÄ• diá¹-á¹-hike akkosanti par
ukkaá¹ƒsenti, paraá¹ƒ vambhenti, iti nesaá¹ƒ akusalavedanÄ• uppajjati. vipÄ• kavedanÄ• p
bhavantaragatÄ• naá¹ƒyeva hoti. __micchÄ• saá¹…kappapaccayÄ• _tiÄ• dÄ«supi eseva na
pana chandapaccayÄ• aá¹-á¹-halobhasahagatacittasampayuttÄ• vedanÄ• veditabbÄ• , vi
paá¹-hamajjhÄ• navedanÄ• va. saÃ±Ã±Ä• paccayÄ• á¹-hapetvÄ• paá¹-hamajjhÄ• naá¹ƒ s
saÃ±Ã±Ä• samÄ• pattivedanÄ• .

__chando ca avÅ«pasanto_tiÄ• dÄ«su tiá¹‡á¹‡aá¹ƒ avÅ«pasame aá¹-á¹-halobhasahagatac
hoti, chandamattassa vÅ«pasame paá¹-hamajjhÄ• navedanÄ• va. chandavitakkÄ• naá¹ƒ vÅ
dutiyajjhÄ• nÄ• divedanÄ• adhippetÄ• , tiá¹‡á¹‡ampi vÅ«pasame nevasaÃ±Ã±Ä• nÄ• saÃ±
pattiyÄ• _ti arahattaphalassa pattatthÄ• ya. __atthi Ä• yÄ• ma_nti atthi vÄ«riyaá¹ƒ. __tasmi
anuppatte_ti tassa vÄ«riyÄ• rambhassa vasena tassa arahattaphalassa kÄ• raá¹‡e anuppat
vedayita_nti arahattassa á¹-hÄ• napaccayÄ• vedayitaá¹ƒ. etena catumaggasahajÄ• tÄ• nib
gahitÄ• .

2. dutiyavihÄ• rasuttavaá¹‡á¹‡anÄ•

<12> dutiye paá¹-isallÄ• nakÄ• raá¹‡aá¹ƒ vuttanayeneva veditabbaá¹ƒ. __micchÄ• diá¹-á¹-
micchÄ• diá¹-á¹-hivÅ«pasamo nÄ• ma sammÄ• diá¹-á¹-hi. tasmÄ• yaá¹ƒ sammÄ• diá¹-á¹-h
tadeva micchÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• \Ee III 131/ veditabbaá¹ƒ. imasmiá¹ƒ pana s
atidÅ«reti maÃ±Ã±amÄ• nÄ• na gaá¹‡hantÄ«ti vuttaá¹ƒ. iminÄ• nayena sabbattha attho ve

vÅ«pasamapaccayÄ• ti vuccati, tassa tassa paá¹-ipakkhadhammapaccayÄ• va taá¹ƒ taá¹ƒ v
__chandavÅ«pasamapaccayÄ• _tiÄ• dÄ«su \Ne III 167/ pana chandavÅ«pasamapaccayÄ•
veditabbÄ• . __vitakkavÅ«pasamapaccayÄ• _ dutiyajjhÄ• navedanÄ• . __saÃ±Ã±Ä• paccay
__saÃ±Ã±Ä• vÅ«pasamapaccayÄ• _ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavedanÄ• . __ch
vuttatthÄ• neva.

3-7. sekkhasuttÄ• divaá¹‡á¹‡anÄ•

13-17__._ tatiye __sekkho_ti sikkhanasÄ«lo. kiá¹ƒ sikkhatÄ«ti? tisso sikkhÄ• . __sekkhÄ• yA
catÅ«hi ca maggehi saddhiá¹ƒ uppannÄ• ya. sÄ• pi hi aniá¹-á¹-hitakiccattÄ• attano kiccaá¹ƒ
sekkhÄ• . catutthapaÃ±camachaá¹-á¹-hasattamÄ• ni uttÄ• natthÄ• nevÄ• ti.

8-10. paá¹-hamakukkuá¹-Ä• rÄ• masuttÄ• divaá¹‡á¹‡anÄ•

18-20__._ aá¹-á¹-hame \Be III 168/ __ummaá¹…go_ti paÃ±Ã±Ä• ummaá¹…go, paÃ±Ã±Ä• v
paÃ±Ã±Ä• gavesananti attho. __evaÃ±hi tvaá¹ƒ Ä• vuso_ti idaá¹ƒ tassa pucchÄ• patiá¹-á¹-h
navamadasamÄ• ni uttÄ• natthÄ• mevÄ• ti.

vihÄ• ravaggo dutiyo.

3. micchattavaggavaá¹‡á¹‡anÄ•

21-30__._ tatiyavaggassa paá¹-hame __micchatta_nti micchÄ• sabhÄ• vaá¹ƒ. __sammatta_
__micchÄ• paá¹-ipattÄ• dhikaraá¹‡ahetÅ«_ti micchÄ• paá¹-ipattikaraá¹‡ahetu. yasmÄ• mic
tasmÄ• ti attho. __nÄ• rÄ• dhako_ti \Ee III 132/ na sampÄ• dako. __Ã±Ä• yaá¹ƒ dhamma_n
__micchÄ• Ã±Ä• á¹‡Ä«_ti micchÄ• viÃ±Ã±Ä• á¹‡o micchÄ• paccavekkhaá¹‡o. __micchÄ• v
aniyyÄ• nikavimutti. imesu tatiyÄ• dÄ«su catÅ«su suttesu vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ
dvÄ«su puggalo pucchito dhammo vibhatto, evaá¹ƒ dhammena puggalo dassitoti. __suppav
yathÄ• icchiticchitaá¹ƒ \Ne III 168/ disaá¹ƒ pavattento dhÄ• vati, evaá¹ƒ pavattetuá¹ƒ sakkÄ
__saupanisaá¹ƒ saparikkhÄ• ra_nti sappaccayaá¹ƒ saparivÄ• raá¹ƒ. sesaá¹ƒ sabbattha uttÄ

micchattavaggo tatiyo.

4. paá¹-ipattivaggavaá¹‡á¹‡anÄ•

31-40__._ catutthe __micchÄ• paá¹-ipatti_nti ayÄ• thÄ• vapaá¹-ipattiá¹ƒ. __micchÄ• paá¹-ip
ayÄ• thÄ• vapaá¹-ipannaá¹ƒ. iti ekaá¹ƒ suttaá¹ƒ dhammavasena kathitaá¹ƒ, ekaá¹ƒ puggala
pÄ• ra_nti vaá¹-á¹-ato nibbÄ• naá¹ƒ. __pÄ• ragÄ• mino_ti ettha yepi pÄ• raá¹…gatÄ• , yepi

gamissanti, sabbe pÄ• ragÄ• minotveva veditabbÄ• .

__tÄ«ramevÄ• nudhÄ• vatÄ«_ti vaá¹-á¹-ameva anudhÄ• vati, vaá¹-á¹-e vicarati. __kaá¹‡ha
__sukka_nti kusaladhammaá¹ƒ. __okÄ• anoka_nti vaá¹-á¹-ato nibbÄ• naá¹ƒ. __Ä• gammÄ
sandhÄ• ya paá¹-icca. __pariyodapeyyÄ• _ti parisuddhaá¹ƒ kareyya. __cittaklesehÄ«_ti citta
nÄ«varaá¹‡ehi. __sambodhiyaá¹…gesÅ«_ti sattasu bojjhaá¹…gesu.

__sÄ• maÃ±Ã±attha_nti nibbÄ• naá¹ƒ. taÃ±hi sÄ• maÃ±Ã±ena upagantabbato sÄ• maÃ±Ã
__brahmaÃ±Ã±a_nti seá¹-á¹-habhÄ• vaá¹ƒ. __brahmaÃ±Ã±attha_nti nibbÄ• naá¹ƒ brahmaÃ
yattha pana heá¹-á¹-hÄ• ca imesu ca tÄ«su suttesu ``rÄ• gakkhayoâ€™â€™ ti Ä• gataá¹ƒ,
vaá¹-á¹-atiyevÄ• ti vadanti.

paá¹-ipattivaggo catuttho.

5. aÃ±Ã±atitthiyapeyyÄ• lavaggavaá¹‡á¹‡anÄ•

41-48__._ aÃ±Ã±atitthiyapeyyÄ• le \Ee III 133/ __addhÄ• napariÃ±Ã±attha_nti saá¹ƒsÄ• rad
patvÄ• pariÃ±Ã±Ä• taá¹ƒ \Ne III 169/ nÄ• ma hoti. tasmÄ• nibbÄ• naá¹ƒ ``addhÄ• napariÃ
tadatthanti attho. __anupÄ• dÄ• parinibbÄ• nattha_nti apaccayaparinibbÄ• natthaá¹ƒ. iti ima
vijjÄ• vimuttiphalena arahattaá¹ƒ kathitaá¹ƒ. Ã±Ä• á¹‡adassanena paccavekkhaá¹‡Ä• , sese

aÃ±Ã±atitthiyapeyyÄ• lavaggo.

6. sÅ«riyapeyyÄ• lavaggavaá¹‡á¹‡anÄ•

49-62__._ sÅ«riyapeyyÄ• le aruá¹‡uggaá¹ƒ viya kalyÄ• á¹‡amittattÄ• , kalyÄ• á¹‡amittatÄ•
savipassanaariyamaggo sÅ«riyapÄ• tubhÄ• vo viyÄ• ti evaá¹ƒ sabbattha attho veditabbo. __
catupÄ• risuddhisÄ«laá¹ƒ. __chandasampadÄ• _ti kusalakattukamyatÄ• chando. __attasam
__diá¹-á¹-hisampadÄ• _ti Ã±Ä• á¹‡asampatti. __appamÄ• dasampadÄ• _ti kÄ• rÄ• pakaapp
__yonisomanasikÄ• rasampadÄ• _ti upÄ• yamanasikÄ• rasampatti. puna __kalyÄ• á¹‡amitt
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ aÃ±Ã±enapi Ä• kÄ• rena \Be III 170/ bhÄ• vadassanatthaá¹
suttÄ• ni pÄ• á¹-iyekkaá¹ƒ puggalajjhÄ• sayavasena vuttÄ• nÄ«ti.

sÅ«riyapeyyÄ• lavaggo.

7. ekadhammapeyyÄ• lavaggÄ• divaá¹‡á¹‡anÄ•

63-138__._ ekadhammapeyyÄ• lopi gaá¹…gÄ• peyyÄ• lopi pÄ• á¹-iyekkaá¹ƒ puggalajjhÄ• s

bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena kathito.

8. appamÄ• dapeyyÄ• lavaggo

1. tathÄ• gatasuttavaá¹‡á¹‡anÄ•

<139> appamÄ• dapeyyÄ• le __evameva kho_ti ettha yathÄ• sabbasattÄ• naá¹ƒ sammÄ•
170/ sabbesaá¹ƒ kusaladhammÄ• naá¹ƒ kÄ• rÄ• pakaappamÄ• do aggoti daá¹-á¹-habbo. na
pana lokuttarÄ• pi. ayaÃ±ca kÄ• mÄ• vacarova, kusaladhammÄ• pana catubhÅ«makÄ• . k
paá¹-ilÄ• bhakaá¹-á¹-hena. appamÄ• dena hi te paá¹-ilabbhanti, tasmÄ• so tesaá¹ƒ aggo. te
__sabbe te appamÄ• damÅ«lakÄ• _tiÄ• di.

2. padasuttavaá¹‡á¹‡anÄ•

<140> __jaá¹…galÄ• na_nti pathavÄ«talavÄ• sÄ«naá¹ƒ. __pÄ• á¹‡Ä• na_nti sapÄ• dakapÄ
__padajÄ• tÄ• nÄ«_ti padÄ• ni. __samodhÄ• naá¹ƒ gacchantÄ«_ti odhÄ• naá¹ƒ upakkhepa
__aggamakkhÄ• yatÄ«_ti seá¹-á¹-haá¹ƒ akkhÄ• yati. __yadidaá¹ƒ mahantattenÄ• _ti mahan
na guá¹‡avasenÄ• ti attho.

3-10. kÅ«á¹-asuttÄ• divaá¹‡á¹‡anÄ•

141-148__._ __vassika_nti sumanapupphaá¹ƒ. imaá¹ƒ kira suttaá¹ƒ sutvÄ• bhÄ• tiyamahÄ
vÄ«maá¹ƒsitukÄ• matÄ• ya ekasmiá¹ƒ gabbhe catujÄ• tigandhehi paribhaá¹‡á¸• aá¹ƒ kÄ• re
pupphÄ• ni Ä• harÄ• petvÄ• ekassa samuggassa majjhe sumanapupphamuá¹-á¹-hiá¹ƒ á¹-h
muá¹-á¹-himuá¹-á¹-hiá¹ƒ katvÄ• á¹-hapetvÄ• dvÄ• raá¹ƒ pidhÄ• ya bahi nikkhanto. athassa
vÄ«tinÄ• metvÄ• dvÄ• raá¹ƒ vivaritvÄ• pavisantassa sabbapaá¹-hamaá¹ƒ sumanapupphag
mahÄ• talasmiá¹ƒyeva mahÄ• cetiyÄ• bhimukho nipajjitvÄ• --- ``vassikaá¹ƒ tesaá¹ƒ aggant
sammÄ• sambuddhenÄ• â€™â€™ ti cetiyaá¹ƒ vandi. __kuá¹-á¹-arÄ• jÄ• no_ti khuddakarÄ•
tipi pÄ• á¹-ho. __tantÄ• vutÄ• na_nti tante Ä• vutÄ• naá¹ƒ, tantaá¹ƒ Ä• ropetvÄ• vÄ• yitÄ• n
paccatte sÄ• mivacanaá¹ƒ. yÄ• ni kÄ• nici tantÄ• vutÄ• ni vatthÄ• nÄ«ti ayaÃ±hettha attho.
vatthÄ• naá¹ƒ yÄ• ni kÄ• nici vatthÄ• nÄ«ti evaá¹ƒ sÄ• vasesapÄ• á¹-hanayenapettha attho
sabbattha uttÄ• namevÄ• ti.

appamÄ• davaggo aá¹-á¹-hamo.

9. balakaraá¹‡Ä«yavaggo

1. balasuttavaá¹‡á¹‡anÄ•

<149> balakaraá¹‡Ä«yavagge \Ne III 171/ __balakaraá¹‡Ä«yÄ• _ti Å«rubalabÄ• hubalena l
dhÄ• vanalaá¹…ghanatÄ• panavahanÄ• dayo kammantÄ• . __sÄ«le patiá¹-á¹-hÄ• yÄ• _ti ca
__aá¹-á¹-haá¹…gikaá¹ƒ magga_nti sahavipassanaá¹ƒ ariyamaggaá¹ƒ.

2. bÄ«jasuttavaá¹‡á¹‡anÄ•

<150> __bÄ«jagÄ• mabhÅ«tagÄ• mÄ• _ti ettha paÃ±cavidhampi bÄ«jaá¹ƒ bÄ«jagÄ• mo nA
nÄ«labhÄ• vato paá¹-á¹-hÄ• ya bhÅ«tagÄ• moti veditabbaá¹ƒ.

3. nÄ• gasuttavaá¹‡á¹‡anÄ•

<151> __balaá¹ƒ_ \Ee III 135/ __gÄ• hentÄ«_ti balaá¹ƒ gaá¹‡hanti, gahitabalÄ• thirasarÄ«
otarantÄ«_tiÄ• dÄ«su ayamanupubbikathÄ• --- nÄ• giniyo kira utusamaye \Be III 172/ patiá
cintenti --- ``sace mayaá¹ƒ idha vijÄ• yissÄ• ma, evaá¹ƒ no dÄ• rakÄ• Å«mivegaÃ±ca supa
pakkhanditvÄ• Ä• gatassa vegaá¹ƒ sahituá¹ƒ na sakkhissantÄ«â€™â€™ ti tÄ• mahÄ• sam
sambhajjamukhadvÄ• raá¹ƒ patvÄ• paÃ±ca mahÄ• nadiyo pavisitvÄ• himavantaá¹ƒ gacch
apakkhandanÄ«yÄ• su suvaá¹‡á¹‡arajatamaá¹‡iguhÄ• su vasamÄ• nÄ• vijÄ• yitvÄ• nÄ• g
udakesu otÄ• retvÄ• udakataraá¹‡aá¹ƒ sikkhÄ• penti.

atha yadÄ• anukkamena te nÄ• gÄ• gaá¹…gÄ• dÄ«naá¹ƒ nadÄ«naá¹ƒ orimatÄ«rato para
orimatÄ«ranti taraá¹‡apaá¹-itaraá¹‡aá¹ƒ kÄ• tuá¹ƒ sakkonti, tadÄ• ``idÄ• ni no dÄ• rakÄ• Å
garuá¸·avegaÃ±ca sahituá¹ƒ sakkhissantÄ«â€™â€™ ti Ã±atvÄ• attano Ä• nubhÄ• vena ma
samuá¹-á¹-hÄ• petvÄ• sakalahimavantaá¹ƒ ekodakaá¹ƒ viya kurumÄ• nÄ• devaá¹ƒ vassÄ•
suvaá¹‡á¹‡arajatÄ• dimayÄ• nÄ• vÄ• mÄ• petvÄ• upari \Ne III 172/ suvaá¹‡á¹‡atÄ• rakav
samosaritagandhapupphadÄ• maá¹ƒ celavitÄ• naá¹ƒ bandhitvÄ• surabhicandanagandhapu
nÄ• vÄ• hi paÃ±ca mahÄ• nadiyo ogÄ• hitvÄ• anukkamena mahÄ• samuddaá¹ƒ pÄ• puá¹‡
dasabyÄ• ma-satabyÄ• ma-sahassabyÄ• ma-satasahassabyÄ• ma-pamÄ• á¹‡ataá¹ƒ Ä• pa
Ä• pajjanti nÄ• ma.

__evameva kho_ti ettha himavantapabbato viya catupÄ• risuddhisÄ«laá¹ƒ daá¹-á¹-habbaá¹
yogÄ• vacarÄ• , kusobbhÄ• dayo viya ariyamaggo, mahÄ• samuddo viya nibbÄ• naá¹ƒ. yat
patiá¹-á¹-hÄ• ya kusobbhÄ• dÄ«hi mahÄ• samuddaá¹ƒ patvÄ• kÄ• yamahantattaá¹ƒ Ä• paj
nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyamaggena nibbÄ• naá¹ƒ patvÄ• arahattamaggeneva Ä
abhiÃ±Ã±Ä• dhammesu guá¹‡asarÄ«ramahantattaá¹ƒ pÄ• puá¹‡antÄ«ti.

5. kumbhasuttavaá¹‡á¹‡anÄ•

<153> __kumbho_ti udakaghaá¹-o. __no paccÄ• vamatÄ«_ti na patiÄ• vamati, na anto pav

7. Ä• kÄ• sasuttavaá¹‡á¹‡anÄ•

<155> __puratthimÄ• _ti \Be III 173/ puratthimadisato Ä• gatavÄ• tÄ• . __pacchimadisÄ• _
__cattÄ• ropi satipaá¹-á¹-hÄ• nÄ• _ti yatheva hi etesaá¹ƒ \Ee III 136/ puratthimÄ• dibhedÄ•
sannipÄ• to Ä• kÄ• se ijjhati, evaá¹ƒ idhÄ• pi ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ•
bodhipakkhiyadhammÄ• sahavipassanassa ariyamaggassa bhÄ• vanÄ• ya ijjhanti, tenetaá

8-9. paá¹-hamameghasuttÄ• divaá¹‡á¹‡anÄ•

156-157__._ __gimhÄ• naá¹ƒ pacchime mÄ• se_ti Ä• sÄ• á¸·hamÄ• se. __Å«hata_nti dvipa
pÄ• dappahÄ• rena pathavÄ«tale uá¹-á¹-hahitvÄ• uddhaá¹ƒ gataá¹ƒ vaá¹-á¹-ivaá¹-á¹-i hutvÄ
__rajojalla_nti paá¹ƒsurajojallaá¹ƒ.

10. nÄ• vÄ• suttavaá¹‡á¹‡anÄ•

<158> __sÄ• muddikÄ• ya_ \Ne III 173/ __nÄ• vÄ• yÄ• _tiÄ• di heá¹-á¹-hÄ• vÄ• á¹‡ijakopa

11-12. Ä• gantukasuttÄ• divaá¹‡á¹‡anÄ•

159-160__._ __Ä• gantukÄ• gÄ• ra_nti puÃ±Ã±atthikehi nagaramajjhe kataá¹ƒ Ä• gantukag
rÄ• jarÄ• jamahÄ• mattehipi sakkÄ• hoti nivÄ• saá¹ƒ upagantuá¹ƒ. __abhiÃ±Ã±Ä• pariÃ±Ã
puratthimadisÄ• dÄ«hi Ä• gatÄ• naá¹ƒ khattiyÄ• dÄ«naá¹ƒ vÄ• so Ä• gantukÄ• gÄ• re ijjhat
abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• tiÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• parijÄ• nanÄ• dÄ«
bhÄ• vanÄ• ya ijjhanti, tenetaá¹ƒ vuttaá¹ƒ. nadÄ«suttaá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

balakaraá¹‡Ä«yavaggo navamo.

10. esanÄ• vaggo

1. esanÄ• suttavaá¹‡á¹‡anÄ•

<161> esanÄ• vagge \Be III 174/ __kÄ• mesanÄ• _ti kÄ• mÄ• naá¹ƒ esanÄ• gavesanÄ• n
__bhavesanÄ• _ti bhavÄ• naá¹ƒ esanÄ• . __brahmacariyesanÄ• _ti micchÄ• diá¹-á¹-hisaá¹.
esanÄ• .

2-11. vidhÄ• suttÄ• divaá¹‡á¹‡anÄ•

162-171__._ __vidhÄ• _ti mÄ• nakoá¹-á¹-hÄ• sÄ• mÄ• naá¹-hapanÄ• vÄ• . __seyyohamas
evaá¹ƒ mÄ• nakoá¹-á¹-hÄ• so mÄ• naá¹-hapanÄ• vÄ• . __nÄ«ghÄ• _ti dukkhÄ• . vacanatth
taá¹ƒ purisaá¹ƒ nÄ«hanantÄ«ti nÄ«ghÄ• . sesamettha uttÄ• namevÄ• ti.

esanÄ• vaggo dasamo.

11. oghavaggo

1-2. oghasuttÄ• divaá¹‡á¹‡anÄ•

172-173__._ oghavagge \Ne III 174/ \Ee III 137/ __kÄ• mogho_ti paÃ±casu kÄ• maguá¹‡es
__bhavogho_ti rÅ«pÄ• rÅ«pabhavesu chandarÄ• go. __diá¹-á¹-hogho_ti dvÄ• saá¹-á¹-hi diá
catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ. __kÄ• mayogÄ• _dÄ«supi eseva nayo.

3-4. upÄ• dÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

174-175__._ __kÄ• mupÄ• dÄ• na_nti kÄ• maggahaá¹‡aá¹ƒ. __diá¹-á¹-hupÄ• dÄ• nÄ• _dÄ
ganthanÄ• ghaá¹-anÄ• . __kÄ• yagantho_ti nÄ• makÄ• yassa gantho ganthanaghaá¹-anak
__idaá¹ƒsaccÄ• bhiniveso_ti antaggÄ• hikadiá¹-á¹-hivasena uppanno ``idameva saccaâ€™â

5-10. anusayasuttÄ• divaá¹‡á¹‡anÄ•

176-181__._ __kÄ• marÄ• gÄ• nusayo_ti \Be III 175/ thÄ• magataá¹-á¹-hena kÄ• marÄ• gov
sesesupi eseva nayo. __orambhÄ• giyÄ• nÄ«_ti heá¹-á¹-hÄ• koá¹-á¹-hÄ• siyÄ• ni. __saá¹ƒy
__uddhambhÄ• giyÄ• nÄ«_ti uparikoá¹-á¹-hÄ• siyÄ• ni. sesaá¹ƒ sabbattha uttÄ• natthamev

oghavaggo ekÄ• dasamo.

maggasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bojjhaá¹…gasaá¹ƒyuttaá¹ƒ

1. pabbatavaggo

1. himavantasuttavaá¹‡á¹‡anÄ•

<182> bojjhaá¹…gasaá¹ƒyuttassa \Ne III 175/ \Ee III 138/ \Be III 176/ paá¹-hame __nÄ• gÄ•

mahÄ• samuddapiá¹-á¹-he Å«miantaravÄ• sinova, na vimÄ• naá¹-á¹-hakanÄ• gÄ• . tesaá¹ƒ
kÄ• yavaá¸• á¸• hanÄ• disabbaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. __bojjhaá¹…g
vÄ• aá¹…gÄ• ti __bojjhaá¹…gÄ• _. kiá¹ƒ vuttaá¹ƒ hoti? yÄ• hi ayaá¹ƒ dhammasÄ• maggÄ
lokiyalokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hana
kÄ• masukhattakilamathÄ• nuyogaucchedasassatÄ• bhinivesÄ• dÄ«naá¹ƒ anekesaá¹ƒ upa
satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ• dhiupekkhÄ• saá¹…khÄ• tÄ• ya dhammas
katvÄ• bodhÄ«ti vuccati. __bujjhatÄ«_ti kilesasantÄ• naniddÄ• ya uá¹-á¹-hahati, cattÄ• ri vÄ
paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikarotÄ«ti vuttaá¹ƒ hoti. yathÄ• ha ``satta bojjhaá¹…
anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™â€™ ti (SN III 5.378; DN III 143). tas
dhammasÄ• maggisaá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gÄ• ti __bojjhaá¹…gÄ• _ jhÄ• naá¹…
yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ariyasÄ• vak
bodhissa aá¹…gÄ• tipi __bojjhaá¹…gÄ• _ senaá¹…garathaá¹…gÄ• dayo viya. tenÄ• hu aá¹
``bujjhanakassa puggalassa aá¹…gÄ• ti vÄ• bojjhaá¹…gÄ• â€™â€™ ti.

apica ``bojjhaá¹…gÄ• ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti bojjha
bojjhaá¹…gÄ• , anubujjhantÄ«ti bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• , sambujjh
bojjhaá¹…gÄ• â€™â€™ iccÄ• dinÄ• (Paá¹-is II 17) paá¹-isambhidÄ• nayenÄ• pi bojjhaá¹…

__satisambojjhaá¹…ga_ntiÄ• dÄ«su \Ne III 176/ \Ee III 139/ pana pasattho sundaro ca bojjh
sambojjhaá¹…go. satiyeva sambojjhaá¹…goti __satisambojjhaá¹…go, _ taá¹ƒ satisambojjha
attho veditabbo. __bhÄ• vetÄ«_ti vaá¸• á¸• heti, attano \Be III 177/ cittasantÄ• ne punappun
abhinibbattetÄ«ti attho. __vivekanissita_ntiÄ• dÄ«ni kosalasaá¹ƒyutte ``sammÄ• diá¹-á¹-hiá¹
vivekanissitaâ€™â€™ nti ettha vuttanayeneva veditabbÄ• ni.

ayaá¹ƒ pana viseso --- tattha tadaá¹…gavivekanissitaá¹ƒ, samucchedavivekanissitaá¹ƒ,
nissaraá¹‡avivekanissitanti, vivekattayameva vuttaá¹ƒ, bojjhaá¹…gabhÄ• vanaá¹ƒ patvÄ• p
paÃ±cavidhavivekanissitampi eke vaá¹‡á¹‡ayanti. te hi na kevalaá¹ƒ balavavipassanÄ• mag
bojjhaá¹…ge uddharanti vipassanÄ• pÄ• daka-kasiá¹‡ajjhÄ• na-Ä• nÄ• pÄ• nÄ• subha-brah
na ca paá¹-isiddhÄ• aá¹-á¹-hakathÄ• cariyehi. tasmÄ• tesaá¹ƒ matena etesaá¹ƒ jhÄ• nÄ• n
kiccato eva vikkhambhanavivekanissitaá¹ƒ. yathÄ• ca vipassanÄ• kkhaá¹‡e ``ajjhÄ• sayato
nissaraá¹‡avivekanissitaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ paá¹-ipassaddhivivekanissitampi bhÄ
vaá¹-á¹-ati. sesamettha heá¹-á¹-hÄ• vuttanayameva.

2. kÄ• yasuttavaá¹‡á¹‡anÄ•

<183> dutiye __Ä• hÄ• raá¹-á¹-hitiko_ti paccayaá¹-á¹-hitiko. __Ä• hÄ• raá¹ƒ paá¹-iccÄ• _ti p
__subhanimitta_nti subhampi subhanimittaá¹ƒ, subhassa Ä• rammaá¹‡ampi subhanimittaá¹
anupÄ• yamanasikÄ• ro uppathamanasikÄ• ro anicce ``niccaâ€™â€™ nti vÄ• , dukkhe ``su

``attÄ• â€™â€™ ti vÄ• , asubhe ``subhaâ€™â€™ nti vÄ• , manasikÄ• ro. taá¹ƒ tasmiá¹ƒ su
pavattayato kÄ• macchando uppajjati. tena vuttaá¹ƒ ``atthi, bhikkhave, subhanimittaâ€™â€™
sabbanÄ«varaá¹‡esu yojanÄ• veditabbÄ• .

__paá¹-ighanimitta_ntiÄ• dÄ«su pana paá¹-ighopi paá¹-ighanimittaá¹ƒ paá¹-ighÄ• rammaá¹
ukkaá¹‡á¹-hitÄ• . yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tattha katamÄ• arati? pantesu vÄ• senÄ•
aÃ±Ã±ataraÃ±Ã±ataresu vÄ• \Ee III 140/ adhikusalesu dhammesu arati aratitÄ• anabhirati
ukkaá¹‡á¹-hitÄ• paritassitÄ• , ayaá¹ƒ vuccati aratÄ«â€™â€™ ti (Vibh 856).

__tandÄ«_ti \Ne III 177/ atisÄ«tÄ• dipaccayÄ• uppannaá¹ƒ Ä• gantukakÄ• yÄ• lasiyaá¹ƒ. y
``atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ aticchÄ• tosmi atidhÄ• tosmi atidÅ«ramaggaá¹ƒ gatosmÄ«â€™â
sandhÄ• ya vuttaá¹ƒ ``tattha katamÄ• tandi \Be III 178/, yÄ• tandÄ« tandiyanÄ• tandimana
Ä• lasyÄ• yanÄ• Ä• lasyÄ• yitattaá¹ƒ, ayaá¹ƒ vuccati tandÄ«â€™â€™ ti (Vibh 857).

__vijambhitÄ• _ti kilesavasena kÄ• yavinamanÄ• . yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tattha ka
kÄ• yassa jambhanÄ• vijambhanÄ• Ä• namanÄ• vinamanÄ• sannamanÄ• paá¹‡amanÄ•
vijambhitÄ• â€™â€™ ti (Vibh 858).

__bhattasammado_ti bhattapariá¸·Ä• ho. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tattha katamo bha
bhuttÄ• vissa bhattamucchÄ• bhattakilamatho bhattapariá¸·Ä• ho kÄ• yaduá¹-á¹-hullaá¹ƒ, a
bhattasammadoâ€™â€™ ti (Vibh 859).

__cetaso ca lÄ«natta_nti cittassa lÄ«yanÄ• kÄ• ro, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tattha ka
lÄ«nattaá¹ƒ? yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ• olÄ«yanÄ• sallÄ«yanÄ• lÄ«naá¹
thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa, idaá¹ƒ vuccati cetaso lÄ«nattaâ€™â€™ nti (Vibh 86

__cetaso avÅ«pasamo_ti yathÄ• nÄ• ma vÄ«taccikopi aá¹…gÄ• ro neva tÄ• va sannisÄ«d
yathÄ• ca pattapacanaá¹-á¹-hÄ• ne neva tÄ• va sannisÄ«dati patÄ• paá¹ƒ karotiyeva, evaá
avÅ«pasantÄ• kÄ• ro, atthato panetaá¹ƒ uddhaccakukkuccameva hoti.

__vicikicchaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• _ti vicikicchÄ• ya Ä• rammaá¹‡adhammÄ• . __ay
vuttanayova. evamettha kÄ• macchando vicikicchÄ• ti ime dve dhammÄ• Ä• rammaá¹‡ena
byÄ• pÄ• do Ä• rammaá¹‡ena ca upanissayena ca, sesÄ• sahajÄ• tena ca upanissayena c

__satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• _ti satiyÄ• Ä• rammaá¹‡adhammÄ• s
lokuttaradhammÄ• \Ne III 178/ ca. __tattha yonisomanasikÄ• rabahulÄ«kÄ• ro_ti tattha upÄ
punappunaá¹ƒ karaá¹‡aá¹ƒ.

__kusalÄ• kusalÄ• dhammÄ• _tiÄ• dÄ«su __kusalÄ• _ti kosallasambhÅ«tÄ• anavajjasukh
akosallasambhÅ«tÄ• sÄ• vajjadukkhavipÄ• kÄ• . __sÄ• vajjÄ• _ti akusalÄ• . __anavajjÄ• _
__hÄ«napaá¹‡Ä«takaá¹‡hasukkesu_pi eseva nayo. __sappaá¹-ibhÄ• gÄ• _ti kaá¹‡hasukkÄ
kaá¹‡havipÄ• kadÄ• nato \Be III 179/, sukkÄ• ca sukkavipÄ• kadÄ• nato sappaá¹-ibhÄ• gÄ
sadisavipÄ• kakoá¹-á¹-hÄ• sÄ• ti attho. paá¹-ipakkhabhÅ«tassa vÄ• bhÄ• gassa atthitÄ• ya
kaá¹‡hÄ• naÃ±hi sukkÄ• paá¹-ipakkhabhÄ• gÄ• , sukkÄ• naÃ±ca kaá¹‡hÄ• paá¹-ipakkhab
sappaá¹-ibhÄ• gÄ• . sappaá¹-ibÄ• hitaá¹-á¹-hena vÄ• sappaá¹-ibhÄ• gÄ• . akusalaÃ±hi kus
attano vipÄ• kaá¹ƒ deti, kusalaÃ±ca akusalaá¹ƒ paá¹-ibÄ• hitvÄ• ti evampi kaá¹‡hasukkÄ•

__Ä• rambhadhÄ• tÅ«_ti paá¹-hamÄ• rambhavÄ«riyaá¹ƒ. __nikkamadhÄ• tÅ«_ti kosajjato
balavataraá¹ƒ. __parakkamadhÄ• tÅ«_ti paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanatÄ• ya tat
padehi vÄ«riyameva kathitaá¹ƒ.

__pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• _ti pÄ«tiyÄ• Ä• rammaá¹‡adhammÄ• . __kÄ• y
khandhÄ• naá¹ƒ darathapassaddhi. __cittapassaddhÄ«_ti viÃ±Ã±Ä• á¹‡akkhandhassa dara
__samathanimitta_nti samathopi samathanimittaá¹ƒ, Ä• rammaá¹‡ampi. __abyagganimitta_

__upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• _ti upekkhÄ• ya Ä• rammaá¹‡adhammÄ• ,
upekkhÄ• á¹-á¹-hÄ• nÄ«yÄ• dhammoti veditabbo. evamettha satidhammavicayaupekkhÄ•
kathitÄ• , sesÄ• Ä• rammaá¹‡enapi upanissayenapi.

3. sÄ«lasuttavaá¹‡á¹‡anÄ•

<184> tatiye __sÄ«lasampannÄ• _ti ettha khÄ«á¹‡Ä• savassa lokiyalokuttarasÄ«laá¹ƒ kath
attho. __samÄ• dhipaÃ±Ã±Ä• su_pi \Ee III 142/ eseva nayo. __vimutti_ pana phalavimuttiye
__vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ \Ne III 179/ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. evamettha sÄ
lokiyalokuttarÄ• , vimutti lokuttarÄ• va, vimuttiÃ±Ä• á¹‡adassanaá¹ƒ lokiyameva.

__dassanampÄ• ha_nti dassanampi ahaá¹ƒ. taá¹ƒ panetaá¹ƒ dassanaá¹ƒ --- cakkhudassan
duvidhaá¹ƒ. tattha pasannehi cakkhÅ«hi ariyÄ• naá¹ƒ dassanaá¹ƒ olokanaá¹ƒ cakkhudassa
diá¹-á¹-hassa lakkhaá¹‡assa dassanaá¹ƒ, paá¹-ividdhassa ca paá¹-ivijjhanaá¹ƒ jhÄ• nena vÄ
maggaphalehi vÄ• Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma. imasmiá¹ƒ panettha cakkhudassanaá¹ƒ
pasannehi cakkhÅ«hi olokanampi \Be III 180/ bahukÄ• rameva. __savana_nti ``asuko nÄ• n
asukasmiá¹ƒ nÄ• ma raá¹-á¹-he vÄ• janapade vÄ• gÄ• me vÄ• nigame vÄ• vihÄ• re vÄ•
kathentÄ• naá¹ƒ sotena savanaá¹ƒ, etampi bahukÄ• rameva. __upasaá¹…kamana_nti ``dÄ
vÄ• pucchissÄ• mi, dhammaá¹ƒ vÄ• sossÄ• mi, sakkÄ• raá¹ƒ vÄ• karissÄ• mÄ«â€™â€™
upasaá¹…kamanaá¹ƒ. __payirupÄ• sana_nti paÃ±hÄ• payirupÄ• sanaá¹ƒ. ariyÄ• naá¹ƒ guá
nimantetvÄ• dÄ• naá¹ƒ datvÄ• ``kiá¹ƒ, bhante, kusalaâ€™â€™ ntiÄ• dinÄ• nayena paÃ±h

__anussati_nti rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu nisinnassa ``idÄ• ni ariyÄ• leá¹‡aguh
jhÄ• navipassanÄ• maggaphalasukhehi vÄ«tinÄ• mentÄ«â€™â€™ ti anussaraá¹‡aá¹ƒ. yo v
laddho hoti, taá¹ƒ Ä• vajjitvÄ• ``imasmiá¹ƒ á¹-hÄ• ne sÄ«laá¹ƒ kathitaá¹ƒ, imasmiá¹ƒ samÄ•
vipassanÄ• , imasmiá¹ƒ maggo, imasmiá¹ƒ phalaâ€™â€™ nti evaá¹ƒ anussaraá¹‡aá¹ƒ. __a
cittaá¹ƒ pasÄ• detvÄ• gharÄ• nikkhamma tesaá¹ƒ santike pabbajjaá¹ƒ. ariyÄ• naÃ±hi santi
tesaá¹ƒyeva santike pabbajitvÄ• tesaá¹ƒyeva ovÄ• dÄ• nusÄ• saniá¹ƒ paccÄ• sÄ«samÄ• n
anupabbajjÄ• nÄ• ma. ariyesu pasÄ• dena aÃ±Ã±attha pabbajitvÄ• ariyÄ• naá¹ƒ santike o
paccÄ• sÄ«samÄ• nassa carato pabbajjÄ• pi anupabbajjÄ• nÄ• ma. aÃ±Ã±esu pana pasÄ•
pabbajitvÄ• aÃ±Ã±esaá¹ƒyeva ovÄ• dÄ• nusÄ• saniá¹ƒ paccÄ• sÄ«samÄ• nassa carato pa
hoti.

evaá¹ƒ pabbajitesu pana mahÄ• kassapattherassa tÄ• va anupabbajjaá¹ƒ pabbajitÄ• satas
tathÄ• \Ee III 143/ therasseva saddhivihÄ• rikassa ca candaguttattherassa, tassÄ• pi saddh
sÅ«riyaguttattherassa, tassÄ• pi saddhivihÄ• rikassa assaguttattherassa, tassÄ• pi saddhivi
yonakadhammarakkhitattherassa \Ne III 180/, tassa pana saddhivihÄ• riko asokaraÃ±Ã±o k
tissatthero nÄ• ma ahosi, tassa anupabbajjaá¹ƒ pabbajitÄ• aá¸• á¸• hateyyakoá¹-isaá¹…khA
mahindattherassa anupabbajitÄ• naá¹ƒ gaá¹‡anaparicchedo natthi. yÄ• vajjadivasÄ• laá¹…
pasÄ• dena pabbajantÄ• mahindattherasseva pabbajjaá¹ƒ anupabbajanti nÄ• ma.

__taá¹ƒ_ \Be III 181/ __dhamma_nti taá¹ƒ tesaá¹ƒ ovÄ• dÄ• nusÄ• sanÄ«dhammaá¹ƒ. __a
__anuvitakketÄ«_ti vitakkÄ• hataá¹ƒ karoti. __Ä• raddho hotÄ«_ti paripuá¹‡á¹‡o hoti. __pav
sabbaá¹ƒ tattha Ã±Ä• á¹‡acÄ• ravaseneva vuttaá¹ƒ. atha vÄ• __pavicinatÄ«_ti tesaá¹ƒ tesa
lakkhaá¹‡aá¹ƒ vicinati. __pavicaratÄ«_ti tattha Ã±Ä• á¹‡aá¹ƒ carÄ• peti. __parivÄ«maá¹ƒsa
vÄ«maá¹ƒsanaá¹ƒ olokanaá¹ƒ gavesanaá¹ƒ Ä• pajjati.

__satta phalÄ• sattÄ• nisaá¹ƒsÄ• _ti ubhayampetaá¹ƒ atthato ekaá¹ƒ. __diá¹-á¹-heva dhar
Ä• rÄ• dhetÄ«_ti arahattaá¹ƒ Ä• rÄ• dhento imasmiá¹ƒyeva attabhÄ• ve Ä• rÄ• dheti, taÃ±c
asampatteyeva maraá¹‡akÄ• leti attho. __atha maraá¹‡akÄ• le_ti atha maraá¹‡assa Ä• san

__antarÄ• parinibbÄ• yÄ«_ti yo Ä• yuvemajjhaá¹ƒ anatikkamitvÄ• parinibbÄ• yati, so tividh
kappasahassÄ• yukesu tÄ• va avihesu nibbattitvÄ• eko nibbattadivaseyeva arahattaá¹ƒ pÄ
nibbattadivase pÄ• puá¹‡Ä• ti, paá¹-hamassa pana kappasatassa matthake pÄ• puá¹‡Ä• ti.
antarÄ• parinibbÄ• yÄ«. aparo evaá¹ƒ asakkonto dvinnaá¹ƒ kappasatÄ• naá¹ƒ matthake pÄ
aparo evampi asakkonto catunnaá¹ƒ kappasatÄ• naá¹ƒ matthake pÄ• puá¹‡Ä• ti, ayaá¹ƒ tat

paÃ±camaá¹ƒ pana kappasataá¹ƒ atikkamitvÄ• arahattaá¹ƒ patto __upahaccaparinibbÄ• y
atappÄ• dÄ«supi eseva nayo. yattha katthaci uppanno pana sasaá¹…khÄ• rena sappayoge

patto __sasaá¹…khÄ• raparinibbÄ• yÄ«_ nÄ• ma, asaá¹…khÄ• rena appayogena patto __a
avihÄ• dÄ«supi nibbatto tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• uparÅ«pari nibbattitvÄ• akania
__uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma.

imasmiá¹ƒ \Ne III 181/ pana á¹-hÄ• ne __aá¹-á¹-hacattÄ• rÄ«sa anÄ• gÄ• mino_ kathetabb
antarÄ• parinibbÄ• yÄ«, eko upahaccaparinibbÄ• yÄ«, eko uddhaá¹ƒsoto akaniá¹-á¹-hagÄ•
asaá¹…khÄ• raparinibbÄ• yino paÃ±ca, sasaá¹…khÄ• raparinibbÄ• yino paÃ±cÄ• ti dasa h
akaniá¹-á¹-hesu pana uddhaá¹ƒsoto natthi, tasmÄ• tattha cattÄ• ro sasaá¹…khÄ• raparinib
asaá¹…khÄ• raparinibbÄ• yÄ«ti aá¹-á¹-hÄ• ti evaá¹ƒ aá¹-á¹-hacattÄ• lÄ«sa honti. tesaá¹ƒ u
akaniá¹-á¹-hagÄ• mÄ« sabbajeá¹-á¹-ho ceva hoti \Be III 182/ sabbakaniá¹-á¹-ho ca. kathaá¹
soá¸·asakappasahassÄ• yukattÄ• Ä• yunÄ• sabbesaá¹ƒ jeá¹-á¹-ho, sabbapacchÄ• arahat
kaniá¹-á¹-ho. imasmiá¹ƒ sutte apubbaá¹ƒ acarimaá¹ƒ ekacittakkhaá¹‡ikÄ• nÄ• nÄ• lakkhaá
pubbabhÄ• gavipassanÄ• bojjhaá¹…gÄ• kathitÄ• .

4. vatthasuttavaá¹‡á¹‡anÄ•

<185> catutthe __satisambojjhaá¹…go iti ce me hotÄ«_ti satisambojjhaá¹…goti evaá¹ƒ ce
__appamÄ• á¹‡oti me hotÄ«_ti appamÄ• á¹‡oti evaá¹ƒ me hoti. __susamÄ• raddho_ti supa
__tiá¹-á¹-hatÄ«_ti ettha aá¹-á¹-hahÄ• kÄ• rehi satisambojjhaá¹…go tiá¹-á¹-hati --- uppÄ• daá
anuppÄ• daá¹ƒ Ä• vajjitattÄ• satisambojjhaá¹…go tiá¹-á¹-hati, pavattaá¹ƒ, appavattaá¹ƒ, nir
saá¹…khÄ• re anÄ• vajjitattÄ• , visaá¹…khÄ• raá¹ƒ Ä• vajjitattÄ• satisambojjhaá¹…go tiá¹-á
aá¹-á¹-hahÄ• kÄ• rehi tiá¹-á¹-hatÄ«ti thero jÄ• nÄ• ti, vuttÄ• kÄ• raviparÄ«teheva aá¹-á¹-hah
cavatÄ«ti pajÄ• nÄ• ti. sesabojjhaá¹…gesupi eseva nayo.

iti imasmiá¹ƒ sutte therassa phalabojjhaá¹…gÄ• kathitÄ• . yadÄ• hi thero satisambojjhaá¹.
phalasamÄ• pattiá¹ƒ samÄ• pajjati, tadÄ• itare cha tadanvayÄ• honti. yadÄ• dhammavica
tadÄ• pi sesÄ• tadanvayÄ• hontÄ«ti evaá¹ƒ phalasamÄ• pattiyaá¹ƒ attano ciá¹‡á¹‡avasita
suttaá¹ƒ kathesÄ«ti.

5. bhikkhusuttavaá¹‡á¹‡anÄ•

<186> paÃ±came \Ee III 145/ __bodhÄ• ya saá¹ƒvattantÄ«_ti bujjhanatthÄ• ya saá¹ƒvattan
bujjhanatthÄ• ya? maggena \Ne III 182/ asaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, paccavekkhaá¹‡Ä•
vÄ• kilesaniddÄ• to pabujjhanatthÄ• ya, phalena pabujjhanabhÄ• vatthÄ• yÄ• tipi vuttaá¹ƒ
nibbÄ• nasacchikiriyÄ• kilesapahÄ• napaccavekkhaá¹‡Ä• ti sabbaá¹ƒ dassitaá¹ƒ.

6-7. kuá¹‡á¸• aliyasuttÄ• divaá¹‡á¹‡anÄ•

187-188__._ chaá¹-á¹-he \Be III 183/ __Ä• rÄ• manissayÄ«_ti Ä• rÄ• maá¹ƒ nissÄ• ya vasa
__parisÄ• vacaro_ti parisÄ• ya avacaro. parisaá¹ƒ nÄ• ma bÄ• lÄ• pi, paá¹‡á¸• itÄ• pi osara
parappavÄ• daá¹ƒ madditvÄ• attano vÄ• daá¹ƒ dÄ«petuá¹ƒ sakkoti, ayaá¹ƒ parisÄ• vacaro
Ä• rÄ• ma_nti Ä• rÄ• meneva Ä• rÄ• maá¹ƒ anucaá¹…kamÄ• mi, na bÄ• hirenÄ• ti attho. __
eseva nayo. aÃ±Ã±ena vÄ• Ä• rÄ• mena pavisitvÄ• aÃ±Ã±aá¹ƒ Ä• rÄ• maá¹ƒ, aÃ±Ã±ena
ayamettha attho. __itivÄ• dappamokkhÄ• nisaá¹ƒsa_nti ``evaá¹ƒ pucchÄ• hoti, evaá¹ƒ viss
gahaá¹‡aá¹ƒ, evaá¹ƒ nibbeá¹-hanaâ€™â€™ nti iminÄ• nayena itivÄ• do hoti itivÄ• dappam
Ä• nisaá¹ƒsaá¹ƒ. __upÄ• rambhÄ• nisaá¹ƒsa_nti ``ayaá¹ƒ pucchÄ• ya doso, ayaá¹ƒ vissajja
vÄ• dadosÄ• nisaá¹ƒsaá¹ƒ.

__kathaá¹ƒ bhÄ• vito ca, kuá¹‡á¸• aliya, indriyasaá¹ƒvaro_ti satthÄ• ``ettakaá¹ƒ á¹-hÄ• naa
pucchitaá¹ƒ, idÄ• ni pucchituá¹ƒ na sakkotÄ«â€™â€™ ti Ã±atvÄ• ``na tÄ• va ayaá¹ƒ desan
gatÄ• . idÄ• ni naá¹ƒ yathÄ• nusandhiá¹ƒ pÄ• pessÄ• mÄ«â€™â€™ ti sayameva pucchanto
tattha __manÄ• paá¹ƒ nÄ• bhijjhatÄ«_ti iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ nÄ• bhijjhÄ• yati. __nÄ• b
sÄ• misÄ• ya tuá¹-á¹-hiyÄ• abhihaá¹ƒsati. __tassa á¹-hito ca kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ
nÄ• makÄ• yo ca cittaÃ±ca gocarajjhatte á¹-hitaá¹ƒ hoti. __susaá¹‡á¹-hita_nti kammaá¹-á¹-h
saá¹‡á¹-hitaá¹ƒ. __suvimutta_nti kammaá¹-á¹-hÄ• navimuttiyÄ• suvimuttaá¹ƒ. __amanÄ• pa
aniá¹-á¹-hÄ• rammaá¹‡aá¹ƒ. __na maá¹…ku hotÄ«_ti tasmiá¹ƒ na maá¹…ku hoti. __appatiá
kilesavasena \Ee III 146/ aá¹-á¹-hitacitto. __adÄ«namÄ• naso_ti domanassavasena adÄ«na
__abyÄ• pannacetaso_ti dosavasena apÅ«ticitto.

__evaá¹ƒ bhÄ• vito kho, kuá¹‡á¸• aliya, indriyasaá¹ƒvaro evaá¹ƒ bahulÄ«kato tÄ«á¹‡i sucar
ettha evaá¹ƒ sucaritapÅ«raá¹‡aá¹ƒ veditabbaá¹ƒ --- imesu tÄ• va chasu dvÄ• resu aá¹-á¹-hÄ
III 183/ honti. kathaá¹ƒ? cakkhudvÄ• re tÄ• va \Be III 184/ iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• tha
kÄ• yaá¹…gavÄ• caá¹…gÄ• ni acopetvÄ• tasmiá¹ƒ Ä• rammaá¹‡e lobhaá¹ƒ uppÄ• dentass
lobhasahagatena cittena ``aho vatidaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paâ€™â€™ nti bhaá¹
vacÄ«duccaritaá¹ƒ, tadeva hatthena parÄ• masantassa kÄ• yaduccaritaá¹ƒ. sesadvÄ• resu

ayaá¹ƒ pana viseso --- sotadvÄ• rasmiÃ±hi saddÄ• rammaá¹‡assa vatthubhÅ«taá¹ƒ
saá¹…khapaá¹‡avÄ• ditÅ«riyabhaá¹‡á¸• aá¹ƒ anÄ• mÄ• saá¹ƒ Ä• masantassa, ghÄ• nadvÄ
vatthubhÅ«taá¹ƒ gandhamÄ• lÄ• diá¹ƒ, jivhÄ• dvÄ• re rasÄ• rammaá¹‡assa vatthubhÅ«taá¹
kÄ• yadvÄ• re phoá¹-á¹-habbÄ• rammaá¹‡assa vatthubhÅ«taá¹ƒ vatthatÅ«lakapÄ• vÄ• rÄ•
paÃ±Ã±attivasena dhammÄ• rammaá¹‡abhÅ«taá¹ƒ sappitelamadhuphÄ• á¹‡itÄ• diá¹ƒ Ä• m
veditabbaá¹ƒ. saá¹…khepato panettha chasu dvÄ• resu kÄ• yavÄ«tikkamo kÄ• yaduccarita
vacÄ«duccaritaá¹ƒ, manovÄ«tikkamo manoduccaritanti tÄ«á¹‡eva duccaritÄ• ni honti.

ayaá¹ƒ pana bhikkhu attano bhÄ• vanÄ• paá¹-isaá¹…khÄ• ne á¹-hito imÄ• ni duccaritÄ• ni
vipariá¹‡Ä• meti. kathaá¹ƒ? cakkhudvÄ• re tÄ• va iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate kÄ

acÄ• letvÄ• rÅ«pÄ• rammaá¹‡aá¹ƒ vipassanaá¹ƒ paá¹-á¹-hÄ• payato manosucaritaá¹ƒ hoti
cittena khayadhammaá¹ƒ vayadhammanti bhaá¹‡antassa vacÄ«sucaritaá¹ƒ, ``anÄ• mÄ• sa
anÄ• masantassa kÄ• yasucaritaá¹ƒ. sesadvÄ• resupi eseva nayo. evaá¹ƒ imÄ• ni vitthÄ• ra
sucaritÄ• ni honti. saá¹…khepato \Ee III 147/ panetthÄ• pi chasu dvÄ• resu kÄ• yasaá¹ƒvaro
vacÄ«saá¹ƒvaro vacÄ«sucaritaá¹ƒ, manosaá¹ƒvaro manosucaritanti tÄ«á¹‡eva sucaritÄ• ni
indriyasaá¹ƒvaro tÄ«á¹‡i sucaritÄ• ni paripÅ«retÄ«ti veditabbo. ettÄ• vatÄ• sÄ«lÄ• nurakkh
indriyasaá¹ƒvarasÄ«laá¹ƒ kathitaá¹ƒ.

__kÄ• yaduccaritaá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«su tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ, catubbidhaá¹ƒ
tividhaá¹ƒ manoduccaritaá¹ƒ. tassa paá¹-ipakkhavasena kÄ• yasucaritÄ• dÄ«ni veditabbÄ•
kÄ• yasaá¹ƒvaravacÄ«saá¹ƒvarehi pÄ• timokkhasÄ«laá¹ƒ, manosaá¹ƒvarena tÄ«á¹‡i sÄ«lÄ
catupÄ• risuddhisÄ«laá¹ƒ kathitaá¹ƒ hoti. sakale pana imasmiá¹ƒ sutte sucaritamÅ«lakÄ• s
lokuttaramissakÄ• , sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ \Be III 185/ mÅ«labhÅ«tÄ• satipaá¹-á
tepi satipaá¹-á¹-hÄ• namÅ«lakÄ• bojjhaá¹…gÄ• pubbabhÄ• gÄ• va. vijjÄ• vimuttimÅ«lakÄ•
veditabbÄ• . sattamaá¹ƒ uttÄ• nameva.

8. upavÄ• nasuttavaá¹‡á¹‡anÄ•

<189> aá¹-á¹-hame \Ne III 184/ __paccatta_nti attanÄ• va. __yonisomanasikÄ• rÄ• _ti yoni
__Ä• rabbhamÄ• novÄ• _ti kurumÄ• noyeva. __suvimutta_nti kammaá¹-á¹-hÄ• navimuttiyÄ•
__aá¹-á¹-hiá¹ƒkatvÄ• _ti atthaá¹ƒ karitvÄ• , atthiko hutvÄ• ti vuttaá¹ƒ hoti.

9. paá¹-hamauppannasuttavaá¹‡á¹‡anÄ•

<190> navame __nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ• _ti tathÄ• gatassa pÄ• tub
kÄ• le uppajjantÄ«ti attho.

10. dutiyauppannasuttavaá¹‡á¹‡anÄ•

<191> dasame __nÄ• Ã±Ã±atra sugatavinayÄ• _ti sugatovÄ• daá¹ƒ vinÄ• na uppajjantÄ«t

pabbatavaggo.

2. gilÄ• navaggo

1-3. pÄ• á¹‡asuttÄ• divaá¹‡á¹‡anÄ•

192-194__._ dutiyavaggassa paá¹-hame __cattÄ• ro iriyÄ• pathe kappentÄ«_ti yesaá¹ƒ catt

tesaá¹ƒyeva vasenetaá¹ƒ \Ee III 148/ vuttaá¹ƒ. __sÄ«laá¹ƒ nissÄ• yÄ• _ti catupÄ• risuddhis
katvÄ• . __satta bojjhaá¹…ge_ti sahavipassanake maggabojjhaá¹…ge. dutiyatatiyÄ• ni uttÄ

4-10. paá¹-hamagilÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

195-201__._ catutthe \Ne III 185/ __tathÄ• pahÄ«no cÄ• yasmato mahÄ• kassapassa so Ä
kira imaá¹ƒ bojjhaá¹…gabhÄ• vanaá¹ƒ sÄ• dhukaá¹ƒ \Be III 186/ suá¹‡antassa etadahosi ``
pabbajitadivasato sattame divase saccÄ• ni paá¹-ivijjhantassa ime bojjhaá¹…gÄ• pÄ• tubh
``niyyÄ• nikaá¹ƒ vata satthusÄ• sanaâ€™â€™ nti cintayato lohitaá¹ƒ pasÄ«di, upÄ• dÄ• rÅ«
pokkharapatte patitaudakabindu viya sarÄ«rato rogo vinivattitvÄ• gato. tena vuttaá¹ƒ ``tath
cÄ• yasmato mahÄ• kassapassa so Ä• bÄ• dho ahosÄ«â€™â€™ ti. paÃ±camachaá¹-á¹-he
tiá¹‡á¹‡ampi janÄ• naá¹ƒ pabbatapÄ• de pupphitavisarukkhavÄ• tasamphassena uppanno
veditabbo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

gilÄ• navaggo.

3. udÄ• yivaggo

1-2. bodhÄ• yasuttÄ• divaá¹‡á¹‡anÄ•

202-203__._ tatiyavaggassa paá¹-hame __kittÄ• vatÄ• nu kho, bhante, bojjhaá¹…gÄ• ti vu
kittakena nu kho bujjhanakaaá¹…gÄ• nÄ• ma vuccantÄ«ti pucchati. __bodhÄ• ya saá¹ƒvat
saá¹ƒvattanti. imasmiá¹ƒ sutte missakabojjhaá¹…gÄ• kathitÄ• . dutiye dhammapariccheda

3-5. á¹-hÄ• niyasuttÄ• divaá¹‡á¹‡anÄ•

204-206__._ tatiye \Ee III 149/ __kÄ• marÄ• gaá¹-á¹-hÄ• niyÄ• na_nti kÄ• marÄ• gassa kÄ
Ä• rammaá¹‡adhammÄ• naá¹ƒ. __byÄ• pÄ• daá¹-á¹-hÄ• niyÄ• _dÄ«supi eseva nayo. sakal
Ä• rammaá¹‡eneva kathitaá¹ƒ. paá¹-hamavaggassa \Ne III 186/ dutiyasutte vuttapariccheda
catutthe missakabojjhaá¹…gÄ• kathitÄ• . paÃ±came __aparihÄ• niye dhamme_ti aparihÄ•

6-7. taá¹‡hakkhayasuttÄ• divaá¹‡á¹‡anÄ•

207-208__._ chaá¹-á¹-he __etadavocÄ• _ti ``imissaá¹ƒ parisati nisinno udÄ• yitthero nÄ• ma
bhikkhu atthi, so maá¹ƒ pucchissatÄ«ti bhagavatÄ• \Be III 187/ osÄ• pitadesanaá¹ƒ Ã±atvÄ
ghaá¹-essÄ• mÄ«â€™â€™ ti pucchanto etaá¹ƒ avoca. __vipula_ntiÄ• di sabbaá¹ƒ subhÄ• v
subhÄ• vito hi satisambojjhaá¹…go vipulo ca mahaggato ca appamÄ• á¹‡o ca abyÄ• pajjo c
patthaá¹-attÄ• __vipulo, _ mahantabhÄ• vaá¹ƒ gatattÄ• __mahaggato, _ vaá¸• á¸• hipamÄ

nÄ«varaá¹‡Ä• naá¹ƒ dÅ«rÄ«bhÄ• vena byÄ• pÄ• darahitattÄ• __abyÄ• pajjho_ nÄ• ma ho
pahÄ«yatÄ«_ti yaá¹ƒ taá¹‡hÄ• mÅ«lakaá¹ƒ kammaá¹ƒ uppajjeyya, taá¹ƒ taá¹‡hÄ• pahÄ• ne
pahÄ• nÄ• dukkha_nti yampi kammamÅ«lakaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ uppajjeyya, taá¹ƒ kar
taá¹‡hakkhayÄ• dayo taá¹‡hÄ• dÄ«naá¹ƒyeva khayÄ• , atthato panetehi nibbÄ• naá¹ƒ kathi
sattamaá¹ƒ uttÄ• nameva.

8. nibbedhabhÄ• giyasuttavaá¹‡á¹‡anÄ•

<209> aá¹-á¹-hame \Ee III 150/ __nibbedhabhÄ• giya_nti nibbijjhanakoá¹-á¹-hÄ• siyaá¹ƒ. __
bhÄ• vitenÄ• _ti satisambojjhaá¹…gena bhÄ• vitena, satisambojjhaá¹…gaá¹ƒ vÄ• bhÄ• vet
maggabojjhaá¹…gÄ• missakÄ• . tehi bhÄ• vitaá¹ƒ, te vÄ• bhÄ• vetvÄ• á¹-hitaá¹ƒ cittaá¹ƒ
tampi pana magganissitaá¹ƒ katvÄ• missakameva kathetuá¹ƒ vaá¹-á¹-ati.

9. ekadhammasuttavaá¹‡á¹‡anÄ•

<210> navame __saá¹ƒyojanavinibandhÄ• _ti saá¹ƒyojanasaá¹…khÄ• tÄ• vinibandhÄ• . __
pariniá¹-á¹-hapetvÄ• gahaá¹‡Ä• .

10. udÄ• yisuttavaá¹‡á¹‡anÄ•

<211> dasame \Ne III 187/ __abahukato_ti akatabahumÄ• no. __ukkujjÄ• vakujja_nti ettha
udayo, avakujjaá¹ƒ vayoti udayabbayavasena parivattento sammasantoti dÄ«peti. __dhamm
abhisamito_ti vipassanÄ• dhammo abhisamÄ• gato. __maggo_ti vipassanÄ• maggova. sac
sotÄ• panno, upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ atthÄ• ya, sace \Be III 188/ anÄ• gÄ• mÄ«, a
ayaá¹ƒ vipassanÄ• veditabbÄ• . __tathÄ• tathÄ• viharanta_nti tena tenÄ• kÄ• rena vihara
tathÄ• bhÄ• vÄ• ya. __khÄ«á¹‡Ä• jÄ• tÄ«_tiÄ• dÄ«hi tathattÄ• yÄ• ti adhippetaá¹ƒ tathÄ• b
paccavekkhaá¹‡atthÄ• ya upanÄ«yatÄ«ti hi ettha adhippÄ• yo, taá¹ƒ dassento evamÄ• ha.
uttÄ• namevÄ• ti.

udÄ• yivaggo.

4. nÄ«varaá¹‡avaggo

3-4. upakkilesasuttÄ• divaá¹‡á¹‡anÄ•

214-215__._ catutthavaggassa tatiye __na ca pabhassara_nti na ca pabhÄ• vantaá¹ƒ. __pa
pabhijjanasabhÄ• vaá¹ƒ. __ayo_ti kÄ• á¸·alohaá¹ƒ. á¹-hapetvÄ• idha vuttÄ• ni cattÄ• ri ava
nÄ• ma. __sajjhÅ«_ti rajataá¹ƒ. __cittassÄ• _ti catubhÅ«makacittassa. lokiyassa tÄ• va upa

151/, lokuttarassa kathaá¹ƒ hotÄ«ti? uppajjituá¹ƒ appadÄ• nena. yadaggena hi uppajjituá¹ƒ
te lokiyassÄ• pi lokuttarassÄ• pi upakkilesÄ• nÄ• ma honti. __pabhaá¹…gu cÄ• _ti Ä• ramn
cuá¹‡á¹‡avicuá¹‡á¹‡abhÄ• vÅ«pagamanena bhijjanasabhÄ• vaá¹ƒ. __anÄ• varaá¹‡Ä• anÄ
Ä• varantÄ«ti anÄ• varaá¹‡Ä• , na nÄ«varanti na paá¹-icchÄ• dentÄ«ti anÄ«varaá¹‡Ä• . __c
catubhÅ«makacittassa anupakkilesÄ• .

8. Ä• varaá¹‡anÄ«varaá¹‡asuttavaá¹‡á¹‡anÄ•

<219> aá¹-á¹-hame \Ne III 188/ __paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• _ti paÃ±Ã±Ä• ya manc
nÄ«varaá¹‡Ä• naÃ±hi abhiá¹‡huppÄ• de sati antarantarÄ• uppajjamÄ• nÄ• paÃ±Ã±Ä• du

__paÃ±ca nÄ«varaá¹‡Ä• tasmiá¹ƒ samaye na honti. sattabojjhaá¹…gÄ• tasmiá¹ƒ samaye
gacchantÄ«_ti ariyasÄ• vakassa hi sappÄ• yadhammassavanaá¹ƒ suá¹‡antassa \Be III 189
honti. so sace tasmiá¹ƒyeva á¹-hÄ• ne visesaá¹ƒ nibbattetuá¹ƒ sakkoti, evamassa satta bojj
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. no ce sakkoti, tato vuá¹-á¹-hÄ• ya rattiá¹-á¹-hÄ• nadiv
tameva pÄ«tiá¹ƒ avijahanto paÃ±ca nÄ«varaá¹‡e vikkhambhetvÄ• visesaá¹ƒ nibbattessati.
sattadivasabbhantarÄ• tameva pÄ«tiá¹ƒ avijahanto nÄ«varaá¹‡e vikkhambhetvÄ• visesaá¹
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. dhammassavanavasena sakiá¹ƒ pÄ«tipÄ• mojjapakkhiyÄ• paá¹-
kammÄ• rÄ• matÄ• dÄ«ni Ä• gamma nassanti, tathÄ• rÅ«paá¹ƒ pana utusappÄ• yÄ• diá¹ƒ
tasmiá¹ƒ samaye bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti icceva vuccati.

9. rukkhasuttavaá¹‡á¹‡anÄ•

<220> navame __ajjhÄ• ruhÄ• _ti abhiruhanakÄ• . __kacchako_ti aá¹-á¹-hikacchako. __kap
makkaá¹-athanasadisaphalo vijÄ• tapilakkho.

10. nÄ«varaá¹‡asuttavaá¹‡á¹‡anÄ•

<221> dasame \Ee III 152/ __andhakaraá¹‡Ä• _ti andhabhÄ• vakaraá¹‡Ä• . __acakkhukara
akaraá¹‡Ä• . __paÃ±Ã±Ä• nirodhikÄ• _ti paÃ±Ã±Ä• ya nirodhanÄ• . __vighÄ• tapakkhiyÄ•
__anibbÄ• nasaá¹ƒvattanikÄ• _ti nibbÄ• natthÄ• ya asaá¹ƒvattanikÄ• . sesaá¹ƒ sabbattha u
imasmiá¹ƒ vagge missakabojjhaá¹…gÄ• va kathitÄ• ti.

nÄ«varaá¹‡avaggo.

5. cakkavattivaggo

1. vidhÄ• suttavaá¹‡á¹‡anÄ•

<222> paÃ±camavaggassa \Ne III 189/ paá¹-hame __tisso vidhÄ• _ti tayo mÄ• nakoá¹-á¹-h
tathÄ• tathÄ• vidahanato hi mÄ• nova vidhÄ• ti vuccati.

2. cakkavattisuttavaá¹‡á¹‡anÄ•

<223> dutiye \Be III 190/ __raÃ±Ã±o, bhikkhave, cakkavattissÄ• _ti ettha attano sirisampatt
catÅ«hi vÄ• saá¹…gahavatthÅ«hi lokaá¹ƒ raÃ±jetÄ«ti rÄ• jÄ• , tassa __raÃ±Ã±o_. ``pavatta
cakkaratanaâ€™â€™ nti puÃ±Ã±Ä• nubhÄ• vena abbhuggatÄ• ya vÄ• cÄ• ya codento cakl
__cakkavattissa. pÄ• tubhÄ• vÄ• _ti pÄ• tubhÄ• vena. __sattanna_nti gaá¹‡anaparicchedo.
paricchinnaatthadassanaá¹ƒ. vacanattho panettha ratijananaá¹-á¹-hena __ratanaá¹ƒ_. apica

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

cakkaratanassa ca nibbattakÄ• lato paá¹-á¹-hÄ• ya aÃ±Ã±aá¹ƒ devaá¹-á¹-hÄ• naá¹ƒ nÄ• m
gandhapupphÄ• dÄ«hi tasseva pÅ«jaÃ±ca abhivÄ• danÄ• dÄ«ni ca karontÄ«ti __cittÄ«kata
cakkaratanassa ca ``ettakaá¹ƒ nÄ• ma dhanaá¹ƒ agghatÄ«â€™â€™ ti aggho natthi, iti __m
ratanaá¹ƒ. cakkaratanaÃ±ca aÃ±Ã±ehi loke vijjamÄ• naratanehi asadisanti __atulaá¹-á¹-hen
pana yasmiá¹ƒ kappe buddhÄ• uppajjanti \Ee III 153/, tasmiá¹ƒyeva cakkavattino, buddhÄ•
uppajjanti, tasmÄ• __dullabhadassanaá¹-á¹-hena_ ratanaá¹ƒ. tadetaá¹ƒ jÄ• tirÅ«pakulaissa
uá¸·Ä• rasattasseva uppajjati, na aÃ±Ã±assÄ• ti __anomasattaparibhogaá¹-á¹-henÄ• pi_ rat
cakkaratanaá¹ƒ, evaá¹ƒ sesÄ• nipÄ«ti. tena vuttaá¹ƒ ---

``cittÄ«kataá¹ƒ \Ne III 190/ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

__pÄ• tubhÄ• vo hotÄ«_ti nibbatti hoti. tatrÄ• yaá¹ƒ yojanÄ• --- cakkavattissa pÄ• tubhÄ• v
ratanÄ• naá¹ƒ pÄ• tubhÄ• voti ayuttaá¹ƒ. uppannaÃ±hi cakkaá¹ƒ vattetvÄ• so cakkavattÄ«
kasmÄ• ? cakkavattananiyamÄ• pekkhatÄ• ya. yo hi niyamena cakkaá¹ƒ vattessati, so paá¹
``cakkavatti pÄ• tubhÅ«toâ€™â€™ ti vattabbataá¹ƒ Ä• pajjati. laddhanÄ• massa ca purisass
yuttamevetaá¹ƒ. yo hi esa cakkavattÄ«ti \Be III 191/ laddhanÄ• mo sattaviseso, tassa paá¹-i
pÄ• tubhÄ• voti ayamettha attho. tassa hi pÄ• tubhÄ• vÄ• ratanÄ• ni pÄ• tubhavanti. pÄ• tu
saddhiá¹ƒ paripakke puÃ±Ã±asambhÄ• re so saá¹ƒyujjati, tadÄ• lokassa tesu pÄ• tubhÄ• v
bahulavacanato cÄ• pi yuttamevetaá¹ƒ. yadÄ• hi lokassa tesu pÄ• tubhÄ• vasaÃ±Ã±Ä• up
paá¹-hamaá¹ƒ, pacchÄ• itarÄ• ni cha pÄ• tubhavantÄ«ti bahulavacanato cÄ• pi etaá¹ƒ yutta

atthabhedatopi yuttamevetaá¹ƒ. na kevalaÃ±hi pÄ• tubhÅ«tameva pÄ• tubhÄ• vo, pÄ• tubh
ayaá¹ƒ pÄ• tubhÄ• vassa atthabhedo. yasmÄ• yo so puÃ±Ã±asambhÄ• ro rÄ• jÄ• naá¹ƒ ca
pÄ• tubhÄ• vayati, tasmÄ• raÃ±Ã±o cakkavattissa pÄ• tubhÄ• vÄ• . na kevalaÃ±hi cakkava
ratanÄ• nipi pÄ• tubhavantÄ«ti ayamettha attho. yatheva hi so puÃ±Ã±asambhÄ• ro raÃ±Ã±
ratanÄ• nampi pariyÄ• yena upanissayahetÅ«ti yuttamevetaá¹ƒ ``raÃ±Ã±o, bhikkhave, cakk
sattannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• vo hotÄ«â€™â€™ ti.

idÄ• ni \Ee III 154/ tesaá¹ƒ ratanÄ• naá¹ƒ sarÅ«pavasena dassanatthaá¹ƒ __katamesaá¹ƒ s
cakkaratanassÄ• _tiÄ• dimÄ• ha. tattha __cakkaratanassÄ• _tiÄ• dÄ«su ayaá¹ƒ saá¹…khep
dvisahassadÄ«paparivÄ• rÄ• naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ sirivibhavaá¹ƒ gahetv
__cakkaratanassa_ pÄ• tubhÄ• vo hoti, tathÄ• purebhattameva sÄ• garapariyantaá¹ƒ patha
anupariyÄ• yanasamatthassa vehÄ• saá¹…gamassa __hatthiratanassa, _ tÄ• disasseva __
caturaá¹…gasamannÄ• gatepi andhakÄ• re yojanappamÄ• á¹‡aá¹ƒ andhakÄ• raá¹ƒ vidham
__maá¹‡iratanassa, _ chabbidhaá¹ƒ dosaá¹ƒ vivajjetvÄ• manÄ• pacÄ• rino __itthiratanassa
padese antopathavigatÄ• naá¹ƒ nidhÄ«naá¹ƒ dassanasamatthassa __gahapatiratanassa, _
nibbattitvÄ• sakalarajjÄ• nusÄ• sanasamatthassa jeá¹-á¹-haputtasaá¹…khÄ• tassa __pariá
pÄ• tubhÄ• vo hotÄ«ti \Ne III 191/. ayamettha saá¹…khepo. vitthÄ• rato pana tesaá¹ƒ cakka
pÄ• tubhÄ• vavidhÄ• naá¹ƒ mahÄ• sudassanÄ• dÄ«su suttesu Ä• gatameva. atthopissa tes
saá¹ƒvaá¹‡á¹‡itoyeva.

__satisambojjhaá¹…garatanassÄ• _tiÄ• dÄ«su \Be III 192/ sarikkhakatÄ• evaá¹ƒ veditabbÄ
cakkavattino cakkaratanaá¹ƒ sabbaratanÄ• naá¹ƒ purecaraá¹ƒ, evaá¹ƒ __satisambojjhaá¹…
catubhÅ«makadhammÄ• naá¹ƒ purecaranti, purecaraá¹‡aá¹-á¹-hena cakkavattiraÃ±Ã±o cak
cakkavattino ca ratanesu mahÄ• kÄ• yÅ«papannaá¹ƒ accuggataá¹ƒ vipulaá¹ƒ mahantaá¹ƒ h
__dhammavicayasambojjhaá¹…garatanaá¹ƒ_ mahantaá¹ƒ dhammakÄ• yÅ«papannaá¹ƒ acc
hatthiratanasadisaá¹ƒ hoti. cakkavattino assaratanaá¹ƒ sÄ«ghaá¹ƒ lahu javaá¹ƒ, idampi
__vÄ«riyasambojjhaá¹…garatanaá¹ƒ_ sÄ«ghaá¹ƒ lahu javanti imÄ• ya sÄ«ghalahujavatÄ• y
cakkavattino maá¹‡iratanaá¹ƒ andhakÄ• raá¹ƒ vidhamati, Ä• lokaá¹ƒ dasseti, idampi
__pÄ«tisambojjhaá¹…garatanaá¹ƒ_ tÄ• ya ekantakusalattÄ• kilesandhakÄ• raá¹ƒ vidhamat
Ã±Ä• á¹‡Ä• lokaá¹ƒ dassetÄ«ti iminÄ• andhakÄ• ravidhamanaÄ• lokadassanabhÄ• vena m

cakkavattino itthiratanaá¹ƒ kÄ• yacittadarathaá¹ƒ \Ee III 155/ paá¹-ipassambheti, pariá¸·Ä• h
idampi __passaddhisambojjhaá¹…garatanaá¹ƒ_ kÄ• yacittadarathaá¹ƒ paá¹-ipassambheti, p
vÅ«pasametÄ«ti itthiratanasadisaá¹ƒ hoti. cakkavattino gahapatiratanaá¹ƒ icchiticchitakkhaá
vikkhepaá¹ƒ pacchinditvÄ• cittaá¹ƒ ekaggaá¹ƒ karoti, idampi __samÄ• dhisambojjhaá¹…ga
yathicchitÄ• divasena appanaá¹ƒ sampÄ• deti, vikkhepaá¹ƒ pacchinditvÄ• cittaá¹ƒ ekaggaá
gahapatiratanasadisaá¹ƒ hoti. cakkavattino ca pariá¹‡Ä• yakaratanaá¹ƒ sabbatthakiccasamp
appossukkataá¹ƒ karoti. idampi __upekkhÄ• sambojjhaá¹…garatanaá¹ƒ_ cittuppÄ• daá¹ƒ lÄ

payogamajjhatte á¹-hapayamÄ• naá¹ƒ appossukkataá¹ƒ karotÄ«ti pariá¹‡Ä• yakaratanasadi
sutte catubhÅ«mako sabbasaá¹…gÄ• hikadhammapariccheda kathitoti veditabbo.

4-10. duppaÃ±Ã±asuttÄ• divaá¹‡á¹‡anÄ•

225-231__._ catutthe __eá¸·amÅ«go_ti mukhena vÄ• caá¹ƒ nicchÄ• retuá¹ƒ sakkontopi dos
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

cakkavattivaggo.

6. sÄ• kacchavaggo

1. Ä• hÄ• rasuttavaá¹‡á¹‡anÄ•

<232> chaá¹-á¹-havaggassa \Ne III 192/ \Be III 193/ paá¹-hame __ayamÄ• hÄ• ro anuppan
satisambojjhaá¹…gassa uppÄ• dÄ• yÄ• _tiÄ• dÄ«su ayaá¹ƒ purimanayato viseso. na keval
satisambojjhaá¹…gÄ• dÄ«naá¹ƒ ete vuttappakÄ• rÄ• va uppÄ• dÄ• ya, uppannÄ• naá¹ƒ vÄ
paccayÄ• honti, aÃ±Ã±epi pana evaá¹ƒ veditabbÄ• . aparepi hi cattÄ• ro dhammÄ• satisa
saá¹ƒvattanti satisampajaÃ±Ã±aá¹ƒ muá¹-á¹-hassatipuggalaparivajjanatÄ• upaá¹-á¹-hitassa
tadadhimuttatÄ• ti. abhikkantÄ• dÄ«su hi sattasu á¹-hÄ• nesu satisampajaÃ±Ã±ena, bhattar
muá¹-á¹-hassatipuggale parivajjanena, tissadattattheraabhayattherÄ• disadise upaá¹-á¹-hita
sevanena, á¹-hÄ• nanisajjÄ• dÄ«su satisamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• ra
satisambojjhaá¹…go uppajjati. evaá¹ƒ catÅ«hi kÄ• raá¹‡ehi uppannassa panassa arahattam
bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti.

satta dhammÄ• __dhammavicayasambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti --- par
vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danÄ• duppaÃ±Ã±apuggalaparivajjanÄ• paÃ
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• tadadhimuttatÄ• ti. tattha __paripucchakatÄ
khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gasamathavipas
atthasannissitaparipucchÄ• bahulatÄ• .

__vatthuvisadakiriyÄ• _ti ajjhattikabÄ• hirÄ• naá¹ƒ vatthÅ«naá¹ƒ visadabhÄ• vakaraá¹‡aá¹
kesanakhalomÄ• ni dÄ«ghÄ• ni honti, sarÄ«raá¹ƒ vÄ• ussannadosaÃ±ceva sedamalamakk
ajjhattikavatthu avisadaá¹ƒ hoti aparisuddhaá¹ƒ. yadÄ• pana cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ kiliá¹
duggandhaá¹ƒ hoti, senÄ• sanaá¹ƒ vÄ• uklÄ• paá¹ƒ, tadÄ• bÄ• hiravatthu avisadaá¹ƒ hoti
kesÄ• dichedanena uddhaá¹ƒvirecanaadhovirecanÄ• dÄ«hi sarÄ«rasallahukabhÄ• vakaraá
ajjhattikavatthu visadaá¹ƒ kÄ• tabbaá¹ƒ. sÅ«cikammadhovanarajanaparibhaá¹‡á¸• akaraá¹‡
visadaá¹ƒ kÄ• tabbaá¹ƒ. etasmiÃ±hi ajjhattikabÄ• hire vatthumhi avisade uppannesu cittace

avisadaá¹ƒ aparisuddhaá¹ƒ hoti aparisuddhÄ• ni dÄ«pakapallakavaá¹-á¹-itelÄ• ni nissÄ• ya
obhÄ• so \Ne III 193/ \Be III 194/ viya. visade pana ajjhattikabÄ• hire vatthumhi uppannesu
Ã±Ä• á¹‡ampi visadaá¹ƒ hoti parisuddhÄ• ni dÄ«pakapallakavaá¹-á¹-itelÄ• ni nissÄ• ya upp
viya. tena vuttaá¹ƒ --- ``vatthuvisadakiriyÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ•

__indriyasamattapaá¹-ipÄ• danÄ• _ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samabhÄ•
saddhindriyaá¹ƒ balavaá¹ƒ hoti, itarÄ• ni mandÄ• ni, tato vÄ«riyindriyaá¹ƒ paggahakiccaá¹ƒ,
upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indriyaá¹ƒ dassan
sakkoti \Ee III 157/. tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• , yathÄ• vÄ•
jÄ• taá¹ƒ, tathÄ• amanasikaraá¹‡ena hÄ• petabbaá¹ƒ. __vakkalittheravatthu_ cettha nidass
vÄ«riyindriyaá¹ƒ balavaá¹ƒ hoti, atha neva saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ s
itarakiccabhedaá¹ƒ. tasmÄ• taá¹ƒ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatthÄ• pi
dassetabbaá¹ƒ. evaá¹ƒ sesesupi ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asam

visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samataá¹ƒ pasaá
mandapaÃ±Ã±o mudhappasanno hoti, avatthusmiá¹ƒ pasÄ«dati. balavapaÃ±Ã±o pana man
bhajati, bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti. cittuppÄ• damatteneva kusalaá¹ƒ h
dÄ• nÄ• dÄ«ni akaronto niraye uppajjati. ubhinnaá¹ƒ samatÄ• ya vatthusmiá¹ƒyeva pasÄ«d
mandavÄ«riyaá¹ƒ samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ abhibhavati. balavavÄ«riyaá
vÄ«riyassa uddhaccapakkhattÄ• uddhaccaá¹ƒ abhibhavati. samÄ• dhi pana vÄ«riyena saá
na labhati, vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ uddhacce patituá¹ƒ na labhati. tasmÄ•
kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• hoti.

api ca samÄ• dhikammikassa balavatÄ«pi saddhÄ• vaá¹-á¹-ati. evaá¹ƒ saddahanto okappe
pÄ• puá¹‡issati. samÄ• dhipaÃ±Ã±Ä• su pana samÄ• dhikammikassa ekaggatÄ• balavatÄ
appanaá¹ƒ pÄ• puá¹‡Ä• ti. vipassanÄ• kammikassa paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati. evaÃ
lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• puá¹‡Ä• ti. ubhinnaá¹ƒ \Be III 195/ pana samatÄ• yapi appan
sabbattha balavatÄ« vaá¹-á¹-ati. sati hi cittaá¹ƒ uddhaccapakkhikÄ• naá¹ƒ saddhÄ• vÄ«riya
uddhaccapÄ• tato \Ne III 194/, kosajjapakkhikena ca samÄ• dhinÄ• kosajjapÄ• tato rakkhat
loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±janesu, sabbakammikaamacco viya ca sabbarÄ• jakic
tenÄ• ha ``sati ca pana sabbatthikÄ• vuttÄ• bhagavatÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? cittaÃ±hi sat
Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• ca sati, na vinÄ• satiyÄ• cittassa paggahaniggaho hotÄ«

__duppaÃ±Ã±apuggalaparivajjanÄ• _ \Ee III 158/ nÄ• ma khandhÄ• dibhede anogÄ• á¸·ha
dummedhapuggalÄ• naá¹ƒ Ä• rakÄ• parivajjanaá¹ƒ. __paÃ±Ã±avantapuggalasevanÄ• _ nÄ
samapaÃ±Ã±Ä• salakkhaá¹‡apariggÄ• hikÄ• ya udayabbayapaÃ±Ã±Ä• ya samannÄ• gatap
__gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• _ nÄ• ma gambhÄ«resu khandhÄ• dÄ«su

pabhedapaccavekkhaá¹‡Ä• . __tadadhimuttatÄ• _ nÄ• ma á¹-hÄ• nanisajjÄ• dÄ«su dhammavicayasambojjhaá¹…gasamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittatÄ• arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti.

ekÄ• dasa dhammÄ• __vÄ«riyasambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti --- apÄ• Ä• nisaá¹ƒsadassÄ• vitÄ• , gamanavÄ«thipaccavekkhaá¹‡atÄ• , piá¹‡á¸• apÄ• tÄ• pacÄ• ya dÄ• yajjamahattapaccavekkhaá¹‡atÄ• , satthumahattapaccavekkhaá¹‡atÄ• , jÄ• timahattap sabrahmacÄ• rimahattapaccavekkhaá¹‡atÄ• , kusÄ«tapuggalaparivajjanatÄ• , Ä• raddhavÄ tadadhimuttatÄ• ti.

tattha ``nirayesu paÃ±cavidhabandhanakammakÄ• raá¹‡ato paá¹-á¹-hÄ• ya mahÄ• dukkha tiracchÄ• nayoniyaá¹ƒ jÄ• lakhipanakumÄ«nÄ• dÄ«hi gahitakÄ• lepi, pÄ• janakaá¹‡á¹-akÄ• sakaá¹-avahanÄ• dikÄ• lepi, pettivisaye anekÄ• nipi vassasahassÄ• ni ekaá¹ƒ buddhantara Ä• turÄ«bhÅ«takÄ• lepi, kÄ• lakaÃ±cikaasuresu saá¹-á¹-hihatthaasÄ«tihatthappamÄ• á¹‡en attabhÄ• vena vÄ• tÄ• tapÄ• didukkhÄ• nubhavanakÄ• lepi na sakkÄ• vÄ«riyasambojjhaá¹ bhikkhu kÄ• loâ€™â€™ ti evaá¹ƒ __apÄ• yabhayaá¹ƒ paccavekkhantassÄ• pi_ vÄ«riyasam

``na sakkÄ• kusÄ«tena navalokuttaradhammaá¹ƒ laddhuá¹ƒ, Ä• raddhavÄ«riyeneva \Ee III ayamÄ• nisaá¹ƒso vÄ«riyassÄ• â€™â€™ ti evaá¹ƒ __Ä• nisaá¹ƒsadassÄ• vinopi_ uppajjati. ``sabbabuddha-paccekabuddha-mahÄ• sÄ• vakeheva \Be III 196/ gatamaggo \Ne III 195/ te kusÄ«tena gantuâ€™â€™ nti evaá¹ƒ __gamanavÄ«thiá¹ƒ paccavekkhantassÄ• pi_ uppajjat

``ye taá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«hi upaá¹-á¹-hahanti, ime te manussÄ• neva Ã±Ä• takÄ• , n `taá¹ƒ nissÄ• ya jÄ«vissÄ• mÄ• â€™ ti te paá¹‡Ä«tÄ• ni piá¹‡á¸• apÄ• tÄ• dÄ«ni denti. atha mahapphalataá¹ƒ paccÄ• sÄ«samÄ• nÄ• denti. satthÄ• rÄ• pi ``ayaá¹ƒ ime paccaye paribh sukhaá¹ƒ viharissatÄ«â€™â€™ ti na evaá¹ƒ sampassatÄ• tuyhaá¹ƒ paccayÄ• anuÃ±Ã±Ä• paribhuÃ±jamÄ• nova samaá¹‡adhammaá¹ƒ katvÄ• vaá¹-á¹-adukkhato muccissatÄ«â€™ ti dÄ• ni tvaá¹ƒ kusÄ«to viharanto na taá¹ƒ piá¹‡á¸• aá¹ƒ apacÄ• yissasi, Ä• raddhavÄ«riyass piá¹‡á¸• apÄ• tÄ• pacÄ• yanaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti evaá¹ƒ __piá¹‡á¸• apÄ• tÄ• pac uppajjati __mahÄ• mittattherassa_ viya.

thero kira kassakaleá¹‡e nÄ• ma paá¹-ivasati. tasseva gocaragÄ• me ekÄ• mahÄ• upÄ• si paá¹-ijaggati. sÄ• ekadivasaá¹ƒ araÃ±Ã±aá¹ƒ gacchantÄ« dhÄ«taraá¹ƒ Ä• ha --- ``amma, a purÄ• á¹‡ataá¹‡á¸• ulÄ• , asukasmiá¹ƒ khÄ«raá¹ƒ, asukasmiá¹ƒ sappi, asukasmiá¹ƒ phÄ• á ayyamittassa Ä• gatakÄ• le bhattaá¹ƒ pacitvÄ• khÄ«rasappiphÄ• á¹‡itehi saddhiá¹ƒ dehi, tv ahaá¹ƒ pana hiyyo pakkaá¹ƒ pÄ• rivÄ• sikabhattaá¹ƒ kaÃ±jiyena bhuttÄ• mhÄ«â€™â€™ ti. ammÄ• â€™â€™ ti? ``sÄ• kapaá¹‡á¹‡aá¹ƒ pakkhipitvÄ• kaá¹‡ataá¹‡á¸• ulehi ambilayÄ• gu ammÄ• â€™â€™ ti.

thero cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ nÄ«harantova taá¹ƒ saddaá¹ƒ sutvÄ• attÄ• naá¹ƒ
kira kaÃ±jiyena pÄ• rivÄ• sikabhattaá¹ƒ bhuÃ±jitvÄ• divÄ• pi kaá¹‡apaá¹‡á¹‡ambilayÄ• gua
atthÄ• ya pana purÄ• á¹‡ataá¹‡á¸• ulÄ• dÄ«ni Ä• cikkhati, taá¹ƒ nissÄ• ya kho panesÄ• ne
bhattaá¹ƒ na vatthaá¹ƒ paccÄ• sÄ«sati, tisso pana sampattiyo patthayamÄ• nÄ• deti, tvaá¹
dÄ• tuá¹ƒ sakkhissasi \Ee III 160/, na sakkhissasÄ«ti, ayaá¹ƒ kho pana piá¹‡á¸• apÄ• to tay
samohena na sakkÄ• gaá¹‡hituâ€™â€™ nti pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• gaá¹‡á¹-hik
kassakaleá¹‡ameva gantvÄ• pattaá¹ƒ heá¹-á¹-hÄ• maÃ±ce, cÄ«varaá¹ƒ cÄ«varavaá¹ƒse á
III 197/ apÄ• puá¹‡itvÄ• na nikkhamissÄ• mÄ«â€™â€™ ti vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• n
dÄ«gharattaá¹ƒ appamatto hutvÄ• nivutthabhikkhu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• purebha
vikasamÄ• namiva padumaá¹ƒ mahÄ• khÄ«á¹‡Ä• savo sitaá¹ƒ karontova nikkhami. leá¹‡ad
devatÄ• ---

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risÄ• â€™â€™ ti || ---

udÄ• naá¹ƒ udÄ• netvÄ• ``bhante, piá¹‡á¸• Ä• ya paviá¹-á¹-hÄ• naá¹ƒ tumhÄ• disÄ• naá¹ƒ
datvÄ• mahallakitthiyo dukkhÄ• muccissantÄ«â€™â€™ ti Ä• ha. thero uá¹-á¹-hahitvÄ• dv
olokento ``pÄ• toyevÄ• â€™â€™ ti Ã±atvÄ• pattacÄ«varaá¹ƒ Ä• dÄ• ya gÄ• maá¹ƒ pÄ• vis

dÄ• rikÄ• pi bhattaá¹ƒ sampÄ• detvÄ• ``idÄ• ni me bhÄ• tÄ• Ä• gamissati, idÄ• ni Ä• gam
olokayamÄ• nÄ• nisÄ«di. sÄ• there gharadvÄ• raá¹ƒ sampatte pattaá¹ƒ gahetvÄ• sappiph
khÄ«rapiá¹‡á¸• apÄ• tassa pÅ«retvÄ• hatthe á¹-hapesi. thero ``sukhaá¹ƒ hotÅ«â€™â€™ ti
pakkÄ• mi. sÄ• pi taá¹ƒ olokayamÄ• nÄ• va aá¹-á¹-hÄ• si. therassa hi tadÄ• ativiya parisud
vippasannÄ• ni indriyÄ• ni, mukhaá¹ƒ bandhanÄ• muttatÄ• lapakkaá¹ƒ viya ativiya virocitth

mahÄ• upÄ• sikÄ• araÃ±Ã±ato Ä• gantvÄ• ``kiá¹ƒ, amma, bhÄ• tiko te Ä• gatoâ€™â€™ t
pavattiá¹ƒ Ä• rocesi. upÄ• sikÄ• ``ajja me puttassa pabbajitakiccaá¹ƒ matthakaá¹ƒ pattaâ€™
``abhiramati te, amma, bhÄ• tÄ• buddhasÄ• sane, na ukkaá¹‡á¹-hatÄ«â€™â€™ ti Ä• ha.

``mahantaá¹ƒ kho panetaá¹ƒ satthudÄ• yajjaá¹ƒ, yadidaá¹ƒ satta ariyadhanÄ• ni nÄ• ma, ta
gahetuá¹ƒ. yathÄ• hi vippaá¹-ipannaá¹ƒ puttaá¹ƒ mÄ• tÄ• pitaro `ayaá¹ƒ amhÄ• kaá¹ƒ aput
karonti, so tesaá¹ƒ accayena dÄ• yajjaá¹ƒ na labhati, evaá¹ƒ kusÄ«topi idaá¹ƒ ariyadhanad
\Ee III 161/, Ä• raddhavÄ«riyova labhatÄ«â€™â€™ ti __dÄ• yajjamahattaá¹ƒ paccavekkhat

``mahÄ• \Be III 198/ kho pana te satthÄ• , satthuno hi te mÄ• tukucchismiá¹ƒ paá¹-isandhi
abhinikkhamanepi \Ne III 197/ abhisambodhiyampi

dhammacakkappavattana-yamakapÄ• á¹-ihÄ• riya-devorohana-Ä• yusaá¹…khÄ• ravossajja
dasasahassilokadhÄ• tu akampittha. yuttaá¹ƒ nu kho te evarÅ«passa satthu sÄ• sane pabb
bhavituâ€™â€™ nti evaá¹ƒ __satthumahattaá¹ƒ paccavekkhatopi_ uppajjati.

``jÄ• tiyÄ• pi tvaá¹ƒ idÄ• ni na lÄ• makajÄ• tiko, asambhinnÄ• ya mahÄ• sammatapaveá¹‡i
jÄ• tosi, suddhodanamahÄ• rÄ• jassa ca mahÄ• mÄ• yÄ• deviyÄ• ca nattÄ• , rÄ• hulabhac
evarÅ«pena jinaputtena hutvÄ• na yuttaá¹ƒ kusÄ«tena viharituâ€™â€™ nti evaá¹ƒ __jÄ• ti
paccavekkhatopi_ uppajjati.

``sÄ• riputtamoggallÄ• nÄ• ceva asÄ«ti mahÄ• sÄ• vakÄ• ca vÄ«riyeneva lokuttaradhamm
tvaá¹ƒ pana etesaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ maggaá¹ƒ paá¹-ipajjasi, na paá¹-ipajjasÄ«â€™
__sabrahmacÄ• rimahattaá¹ƒ paccavekkhatopi_ uppajjati.

kucchiá¹ƒ pÅ«retvÄ• á¹-hitaajagarasadise vissaá¹-á¹-hakÄ• yikacetasikavÄ«riye kusÄ«tapu
parivajjentassÄ• pi, Ä• raddhavÄ«riye pahitatte puggale sevantassÄ• pi á¹-hÄ• nanisajjÄ• d
vÄ«riyuppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa
bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti.

ekÄ• dasa dhammÄ• __pÄ«tisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti --- buddhÄ
sÄ«laá¹ƒ, cÄ• go, devatÄ• nussati, upasamÄ• nussati, lÅ«khapuggalaparivajjanatÄ• , sinido
pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ• ti.

buddhaguá¹‡e anussarantassÄ• pi hi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no p
dhammasaá¹…ghaguá¹‡e anussarantassÄ• pi, dÄ«gharattaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• rak
catupÄ• risuddhisÄ«laá¹ƒ paccavekkhantassÄ• pi, gihino dasasÄ«lapaÃ±casÄ«lÄ• ni \Ee III
paccavekkhantassÄ• pi, dubbhikkhabhayÄ• dÄ«su paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ sabrahmacÄ•
adamhÄ• â€™â€™ ti cÄ• gaá¹ƒ paccavekkhantassÄ• pi, gihinopi evarÅ«pe kÄ• le sÄ«lavar
paccavekkhantassÄ• pi, yehi \Ne III 198/ guá¹‡ehi samannÄ• gatÄ• devattaá¹ƒ pattÄ• , tath
atthitaá¹ƒ paccavekkhantassÄ• pi, samÄ• pattiyÄ• vikkhambhitÄ• kilesÄ• saá¹-á¹-hipi satt
199/ na samudÄ• carantÄ«ti paccavekkhantassÄ• pi, cetiyadassanabodhidassanatheradass
saá¹ƒsÅ«citalÅ«khabhÄ• ve buddhÄ• dÄ«su pasÄ• dasinehÄ• bhÄ• vena gadrabhapiá¹-á¹-
parivajjentassÄ• pi, buddhÄ• dÄ«su pasÄ• dabahule muducitte siniddhapuggale sevantassÄ
ratanattayaguá¹‡aparidÄ«pake pasÄ• danÄ«ye suttante paccavekkhantassÄ• pi, á¹-hÄ• nan
pÄ«tiuppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa p
bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti.

satta dhammÄ• __passaddhisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti --- paá¹‡Ä«
utusukhasevanatÄ• , iriyÄ• pathasukhasevanatÄ• , majjhattapayogatÄ• , sÄ• raddhakÄ• ya

passaddhakÄ• ya-puggalasevanatÄ• , tadadhimuttatÄ• ti.

paá¹‡Ä«taÃ±hi siniddhaá¹ƒ bhojanaá¹ƒ bhuÃ±jantassÄ• pi, sÄ«tuá¹‡hesu utÅ«su á¹-hÄ• nÄ
sappÄ• yaá¹ƒ utuÃ±ca iriyÄ• pathaÃ±ca sevantassÄ• pi passaddhi uppajjati. yo pana mahÄ
sabbautuiriyÄ• pathakkhamova hoti, na taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yassa sabhÄ• gavi
visabhÄ• ge utuiriyÄ• pathe vajjetvÄ• sabhÄ• ge sevantassa uppajjati. majjhattapayogo vu
ca kammassakatapaccavekkhaá¹‡Ä• . iminÄ• majjhattapayogena uppajjati. yo leá¸• á¸• uda
viheá¹-hayamÄ• nova vicarati, evarÅ«paá¹ƒ sÄ• raddhakÄ• yapuggalaá¹ƒ parivajjentassÄ•
passaddhakÄ• yaá¹ƒ puggalaá¹ƒ sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su passaddhiuppÄ•
ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa panassa arahattamaggen
hoti.

dasa dhammÄ• \Ee III 163/ __samÄ• dhisambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattant
indriyasamattapaá¹-ipÄ• danatÄ• , nimittakusalatÄ• , samaye cittassa paggaá¹‡hanatÄ• , sa
niggaá¹‡hanatÄ• , samaye sampahaá¹ƒsanatÄ• , samaye ajjhupekkhanatÄ• , asamÄ• hitap
samÄ• hitapuggalasevanatÄ• , tadadhimuttatÄ• ti. tattha __vatthuvisadakiriyatÄ• _ ca
__indriyasamattapaá¹-ipÄ• danatÄ• _ ca vuttanayeneva veditabbÄ• .

__nimittakusalatÄ• _ \Ne III 199/ \Be III 200/ nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusala
paggaá¹‡hanatÄ• _ti yasmiá¹ƒ samaye atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá¹ƒ hoti, tas
dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa paggaá¹‡hanaá¹
niggaá¹‡hanatÄ• _ti yasmiá¹ƒ samaye accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ cittaá¹ƒ h
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa niggaá¹‡hana
sampahaá¹ƒsanatÄ• _ti yasmiá¹ƒ samaye cittaá¹ƒ paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upa
nirassÄ• daá¹ƒ hoti, tasmiá¹ƒ samaye aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒv
saá¹ƒvegavatthÅ«ni_ nÄ• ma jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• yadukkhaá¹ƒ
vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhanti. ratanattayaguá¹‡Ä• nussaraá¹‡ena ca pasÄ•
vuccati ``samaye sampahaá¹ƒsanatÄ• â€™â€™ ti.

__samaye ajjhupekkhanatÄ• _ nÄ• ma yasmiá¹ƒ samaye sammÄ• paá¹-ipattiá¹ƒ Ä• gamma
anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaá¹ƒ cittaá¹ƒ ho
paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati sÄ• rathi \Ee III 164/ viya
ayaá¹ƒ vuccati ``samaye ajjhupekkhanatÄ• â€™â€™ ti. __asamÄ• hitapuggalaparivajjanatÄ
appanaá¹ƒ vÄ• appattÄ• naá¹ƒ vikkhittacittÄ• naá¹ƒ puggalÄ• naá¹ƒ Ä• rakÄ• parivajjanaá
__samÄ• hitapuggalasevanatÄ• _ nÄ• ma upacÄ• rena vÄ• appanÄ• ya vÄ• samÄ• hitaci
payirupÄ• sanÄ• . __tadadhimuttatÄ• _ nÄ• ma á¹-hÄ• nanisajjÄ• dÄ«su samÄ• dhiuppÄ• c
ninnapoá¹‡apabbhÄ• racittatÄ• . evaÃ±hi paá¹-ipajjato esa uppajjati. evaá¹ƒ uppannassa pa

bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti.

paÃ±ca dhammÄ• __upekkhÄ• sambojjhaá¹…gassa_ uppÄ• dÄ• ya saá¹ƒvattanti --- satta
saá¹…khÄ• ramajjhattatÄ• , sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• ,
sattasaá¹…khÄ• ramajjhattapuggalasevanatÄ• , tadadhimuttatÄ• ti. tattha dvÄ«hÄ• kÄ• reh
samuá¹-á¹-hÄ• peti --- ``tvaá¹ƒ attanova kammena Ä• gantvÄ• attanova kammena gamissa
Ä• gantvÄ• attanova kammena gamissati, tvaá¹ƒ kaá¹ƒ kelÄ• yasÄ«â€™â€™ ti evaá¹ƒ kan
--- ``paramatthato sattoyeva natthi, so tvaá¹ƒ kaá¹ƒ kelÄ• yasÄ«â€™â€™ ti evaá¹ƒ nissatta
dvÄ«hevÄ• kÄ• rehi __saá¹…khÄ• ramajjhattataá¹ƒ_ samuá¹-á¹-hÄ• peti --- ``idaá¹ƒ \Be III
anupubbena vaá¹‡á¹‡avikÄ• rataÃ±ceva jiá¹‡á¹‡abhÄ• vaÃ±ca upagantvÄ• pÄ• dapuÃ±ch
yaá¹-á¹-hikoá¹-iyÄ• chaá¸• á¸• anÄ«yaá¹ƒ bhavissati, sace panassa sÄ• miko bhaveyya \Ne
vinassituá¹ƒ dadeyyÄ• â€™â€™ ti evaá¹ƒ assÄ• mikabhÄ• vapaccavekkhaá¹‡ena ca, ``ana
tÄ• vakÄ• likaâ€™â€™ nti evaá¹ƒ tÄ• vakÄ• likabhÄ• vapaccavekkhaá¹‡ena ca. yathÄ• ca
yojanÄ• kÄ• tabbÄ• .

__sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• _ti ettha yo puggalo gihi vÄ• attano
pabbajito vÄ• attano antevÄ• sikasamÄ• nupajjhÄ• yakÄ• dike mamÄ• yati, sahatthÄ• va n
kesacchedana-sÅ«cikamma-cÄ«varadhovana-rajana-pattapacanÄ• dÄ«ni karoti, muhuttam
sÄ• maá¹‡ero kuhiá¹ƒ, asuko daharo kuhiâ€™â€™ nti bhantamigo viya ito \Ee III 165/ cito c
kesacchedanÄ• dÄ«naá¹ƒ atthÄ• ya ``muhuttaá¹ƒ tÄ• va asukaá¹ƒ pesethÄ• â€™â€™ ti yÄ
attano kammaá¹ƒ na kÄ• rema, tumhe naá¹ƒ gahetvÄ• kilamessathÄ• â€™â€™ ti na deti, a
nÄ• ma. yo pana cÄ«varapattathÄ• lakakattarayaá¹-á¹-hiÄ• dÄ«ni mamÄ• yati, aÃ±Ã±assa
deti, tÄ• vakÄ• likaá¹ƒ yÄ• citopi ``mayampi imaá¹ƒ dhanÄ• yantÄ• na paribhuÃ±jÄ• ma, tu
dassÄ• mÄ• â€™â€™ ti vadati, ayaá¹ƒ __saá¹…khÄ• rakelÄ• yano_ nÄ• ma. yo pana tesu
udÄ• sino, ayaá¹ƒ __sattasaá¹…khÄ• ramajjhatto_ nÄ• ma. iti ayaá¹ƒ upekkhÄ• sambojjhaá
sattasaá¹…khÄ• rakelÄ• yanapuggalaá¹ƒ Ä• rakÄ• parivajjentassÄ• pi, sattasaá¹…khÄ• ra
sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su taduppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racitta
uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti.

__asubhanimitta_nti uddhumÄ• takÄ• dibhedÄ• dasa asubhÄ• rammaá¹‡Ä• dhammÄ• . _
ettha pana yonisomanasikÄ• ro nÄ• ma upÄ• yamanasikÄ• ro, pathamanasikÄ• ro, uppÄ• c
dhammÄ• kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattanti --- asubhanimittassa uggaho, as
guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti.

dasavidhaÃ±hi asubhanimittaá¹ƒ uggaá¹‡hantassÄ• pi kÄ• macchando pahÄ«yati, bhÄ• ve
guttadvÄ• rassÄ• pi, catunnaá¹ƒ paÃ±cannaá¹ƒ Ä• lopÄ• naá¹ƒ okÄ• se \Be III 202/ sati uda
yÄ• panasÄ«latÄ• ya bhojane mattaÃ±Ã±unopi. tenetaá¹ƒ vuttaá¹ƒ ---

``cattÄ• ro \Ne III 201/ paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

asubhakammikatissattherasadise asubhabhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi
á¹-hÄ• nanisajjÄ• dÄ«su dasaasubhanimittÄ• ya-sappÄ• yakathÄ• yapi pahÄ«yati. tena vutt
kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti \Ee III 166/. imehi pana chahi
kÄ• macchandassa arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hoti.

__mettÄ• cetovimuttÄ«_ti ettha mettÄ• ti vutte appanÄ• pi upacÄ• ropi vaá¹-á¹-ati, cetovim
yonisomanasikÄ• ro vuttalakkhaá¹‡ova. apica cha dhammÄ• __byÄ• pÄ• dassa_ pahÄ• nÄ
mettÄ• nimittassa uggaho, mettÄ• bhÄ• vanÄ• nuyogo, kammassakatÄ• paccavekkhaá¹‡at
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti.

odissakaanodissakadisÄ• pharaá¹‡Ä• naÃ±hi aÃ±Ã±ataravasena mettaá¹ƒ uggaá¹‡hantas
tathÄ• odhisoanodhisodisÄ• pharaá¹‡avasena mettaá¹ƒ bhÄ• ventassÄ• pi. ``tvaá¹ƒ etassa
kimassa sÄ«lÄ• dÄ«ni nÄ• setuá¹ƒ sakkhissasi? nanu tvaá¹ƒ attano kammena Ä• gantvÄ•
parassa kujjhanaá¹ƒ nÄ• ma vÄ«taccikaá¹…gÄ• ratattaayasalÄ• kagÅ«thÄ• dÄ«ni gahetvÄ•
paharitukÄ• matÄ• sadisaá¹ƒ hoti. esopi tava kuddho kiá¹ƒ karissati? kiá¹ƒ te sÄ«lÄ• dÄ«ni
sakkhissati? esa attano kammena Ä• gantvÄ• attano kammeneva gamissati? appaá¹-icchit
paá¹-ivÄ• taá¹ƒ khittarajomuá¹-á¹-hi viya ca etassevesa kodho matthake patissatÄ«â€™â€™
parassa ca kammassakataá¹ƒ paccavekkhatopi, ubhayakammassakataá¹ƒ paccavekkhitvÄ•
á¹-hitassÄ• pi, assaguttattherasadise mettÄ• bhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ•
á¹-hÄ• nanisajjÄ• dÄ«su mettÄ• nissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha
pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti \Be III 203/. imehi pana chahi dhammehi pahÄ«na
anÄ• gÄ• mimaggena Ä• yatiá¹ƒ anuppÄ• do hoti.

__atthi bhikkhave aratÄ«_tiÄ• di vuttatthameva. api ca cha dhammÄ• __thinamiddhassa_
\Ne III 202/ --- atibhojane nimittaggÄ• ho, iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä•
abbhokÄ• savÄ• so, kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti.

Ä• harahatthakaá¹ƒ, bhuttavamitakaá¹ƒ, tatravaá¹-á¹-akaá¹ƒ, alaá¹ƒsÄ• á¹-akaá¹ƒ, kÄ• kam
bhuÃ±jitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• ne nisinnassa \Ee III 167/ hi samaá¹‡adhamm
thinamiddhaá¹ƒ mahÄ• hatthÄ« viya ottharantaá¹ƒ Ä• gacchati, catupaÃ±caÄ• lopaokÄ• saa
pÄ• nÄ«yaá¹ƒ pivitvÄ• yÄ• panasÄ«lassa bhikkhuno taá¹ƒ na hotÄ«ti evaá¹ƒ atibhojane nin
thinamiddhaá¹ƒ pahÄ«yati. yasmiá¹ƒ iriyÄ• pathe thinamiddhaá¹ƒ okkamati, tato aÃ±Ã±aá¹ƒ
rattiá¹ƒ candÄ• lokadÄ«pÄ• lokaukkÄ• loke divÄ• sÅ«riyÄ• lokaá¹ƒ manasikarontassÄ• pi,
mahÄ• kassapattherasadise pahÄ«nathinamiddhe kalyÄ• á¹‡amitte sevantassÄ• pi thinami

á¹-hÄ• nanisajjÄ• dÄ«su dhutaá¹…ganissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ
thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pah
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hoti.

__atthi bhikkhave cetaso vÅ«pasamo_tiÄ• dÄ«ni vuttatthÄ• neva. apica cha dhammÄ• __u
pahÄ• nÄ• ya saá¹ƒvattanti --- bahussutatÄ• , paripucchakatÄ• , vinaye pakataÃ±Ã±utÄ• , v
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti.

bÄ• husaccenapi hi ekaá¹ƒ vÄ• dve vÄ• tayo vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye pÄ
uggaá¹‡hantassÄ• pi uddhaccakukkuccaá¹ƒ pahÄ«yati, kappiyÄ• kappiyaparipucchÄ• bahu
vinayapaÃ±Ã±attiyaá¹ƒ ciá¹‡á¹‡avasÄ«bhÄ• vatÄ• ya pakataÃ±Ã±unopi, vuddhe mahallaka
upÄ• littherasadise vinayadhare kalyÄ• á¹‡amitte sevantassÄ• pi, uddhaccakukkuccaá¹ƒ pa
á¹-hÄ• nanisajjÄ• dÄ«su kappiyÄ• kappiyanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vutt
uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi \Be III 204/ pana cha
uddhaccakukkucce uddhaccassa arahattamaggena, kukkuccassa anÄ• gÄ• mimaggena Ä•

__kusalÄ• kusalÄ• dhammÄ• _tiÄ• dÄ«nipi vuttatthÄ• neva. apica cha dhammÄ• __vicikic
saá¹ƒvattanti \Ne III 203/ --- bahussutatÄ• , paripucchakatÄ• , vinaye pakataÃ±Ã±utÄ• , adh
kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti.

bÄ• husaccenapi hi ekaá¹ƒ vÄ• ... pe ... paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavase
vicikicchÄ• pahÄ«yati, tÄ«á¹‡i ratanÄ• ni Ä• rabbha paripucchÄ• bahulassÄ• pi \Ee III 168/
ciá¹‡á¹‡avasÄ«bhÄ• vassÄ• pi, tÄ«su ratanesu okappaniyasaddhÄ• saá¹…khÄ• taadhimok
vakkalittherasadise kalyÄ• á¹‡amitte sevantassÄ• pi vicikicchÄ• pahÄ«yati, á¹-hÄ• nanisajj
ratanÄ• naá¹ƒ guá¹‡anissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha dhammÄ•
saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pahÄ«nÄ• ya vicikicchÄ• ya sotÄ•
anuppÄ• do hoti. iti bhagavÄ• imasmiá¹ƒ sutte desanaá¹ƒ tÄ«hi bhavehi nivattetvÄ• arahat
gaá¹‡hi. desanÄ• pariyosÄ• ne paÃ±casatÄ• bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

2. pariyÄ• yasuttavaá¹‡á¹‡anÄ•

<233> dutiye __sambahulÄ• _ti vinayapariyÄ• yena tayo janÄ• sambahulÄ• ti vuccanti, tat
suttantapariyÄ• yena tayo tayo eva, tato uddhaá¹ƒ sambahulÄ• . idha suttantapariyÄ• yena
__piá¹‡á¸• Ä• ya pavisiá¹ƒsÅ«_ti piá¹‡á¸• Ä• ya paviá¹-á¹-hÄ• . te pana na tÄ• va paviá¹-á¹-
``pavisissÄ• mÄ• â€™â€™ ti nikkhantattÄ• pana pavisiá¹ƒsÅ«ti vuttÄ• . yathÄ• kiá¹ƒ? yath
gamissÄ• mÄ«â€™â€™ ti nikkhantapuriso taá¹ƒ gÄ• maá¹ƒ apattopi ``kahaá¹ƒ itthannÄ• m
gatoâ€™â€™ ti vuccati, evaá¹ƒ. __paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo_ti jetavanassa avidÅ«re
paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo atthi, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __samaá¹‡o Ä• vusc

satthÄ• samaá¹‡o gotamo.

__mayampi kho Ä• vuso sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ desemÄ• _ti titthiyÄ• naá¹ƒ
pahÄ• tabbÄ• , satta bojjhaá¹…gÄ• bhÄ• vetabbÄ• â€™â€™ ti etaá¹ƒ natthi \Be III 205/. te
parisapariyante á¹-hatvÄ• aÃ±Ã±aá¹ƒ olokento viya aÃ±Ã±avihitakÄ• viya hutvÄ• bhagava
suá¹‡anti. tato ``samaá¹‡o gotamo `idaá¹ƒ pajahatha idaá¹ƒ bhÄ• vethÄ• â€™ ti vadatÄ«â€
attano Ä• rÄ• maá¹ƒ gantvÄ• Ä• rÄ• mamajjhe Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• upaá¹-á¹-hÄ
\Ee III 169/ sÄ«saá¹ƒ ukkhipitvÄ• kÄ• yaá¹ƒ \Ne III 204/ unnÄ• metvÄ• attano sayambhÅ«
paá¹-ividdhÄ• kÄ• raá¹ƒ dassentÄ• --- ``paÃ±ca nÄ«varaá¹‡Ä• nÄ• ma pahÄ• tabbÄ• , sat
bhÄ• vetabbÄ• â€™â€™ ti kathenti.

__idha no Ä• vuso_ti ettha __idhÄ• _ti imasmiá¹ƒ paÃ±Ã±Ä• pane. __ko viseso_ti kiá¹ƒ adh
adhippayÄ• so_ti ko adhikappayogo? __kiá¹ƒ nÄ• nÄ• karaá¹‡a_nti kiá¹ƒ nÄ• nattaá¹ƒ? __c
dhammadesana_nti yadidaá¹ƒ samaá¹‡assa vÄ• gotamassa dhammadesanÄ• ya saddhiá¹
amhÄ• kaá¹ƒ vÄ• dhammadesanÄ• ya saddhiá¹ƒ samaá¹‡assa gotamassa dhammadesan
vucceyya, taá¹ƒ kinnÄ• mÄ• ti vadanti. dutiyapadepi eseva nayo.

__neva abhinandiá¹ƒsÅ«_ti ``evamevaâ€™â€™ nti na sampaá¹-icchiá¹ƒsu. __nappaá¹-ikk
evaâ€™â€™ nti na paá¹-isedhiá¹ƒsu. kiá¹ƒ pana te pahontÄ• evaá¹ƒ akaá¹ƒsu, udÄ• hu ap
hi te ettakaá¹ƒ kathaá¹ƒ kathetuá¹ƒ na sakkonti ``Ä• vuso tumhÄ• kaá¹ƒ samaye paÃ±ca nÄ
nÄ• ma natthi, satta bojjhaá¹…gÄ• bhÄ• vetabbÄ• nÄ• ma natthÄ«â€™â€™ ti. evaá¹ƒ par
etaá¹ƒ kathÄ• pÄ• bhataá¹ƒ, mayaá¹ƒ etaá¹ƒ satthu Ä• rocessÄ• ma, atha no satthÄ• madh
desessatÄ«â€™â€™ ti.

__pariyÄ• yo_ti kÄ• raá¹‡aá¹ƒ. __na ceva sampÄ• yissantÄ«_ti sampÄ• detvÄ• kathetuá¹ƒ
__uttariÃ±ca vighÄ• ta_nti asampÄ• yanato uttarimpi dukkhaá¹ƒ Ä• pajjissanti. sampÄ• detv
asakkontÄ• naÃ±hi dukkhaá¹ƒ uppajjati. __yathÄ• taá¹ƒ, bhikkhave, avisayasmi_nti ettha __
nipÄ• tamattaá¹ƒ, __yathÄ• _ti kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• avisaye paÃ±ho pucchitoti at
devehi sadevake. __samÄ• rakÄ• _dÄ«supi eseva nayo. evaá¹ƒ tÄ«á¹‡i á¹-hÄ• nÄ• ni loke
paÃ±cahipi sattalokameva pariyÄ• diyitvÄ• etasmiá¹ƒ sadevakÄ• dibhede loke \Be III 206/ c
vÄ• na samanupassÄ• mÄ«ti dÄ«peti. __ito vÄ• pana sutvÄ• _ti ito vÄ• pana mama sÄ• s
tathÄ• gato tathÄ• gatasÄ• vakopi Ä• rÄ• dheyya, paritoseyya, aÃ±Ã±athÄ• Ä• rÄ• dhanÄ•

idÄ• ni attano tesaá¹ƒ paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena cittÄ• rÄ• dhanaá¹ƒ dassento \Ee
bhikkhave pariyÄ• yo_tiÄ• dimÄ• ha. tattha __ajjhattaá¹ƒ kÄ• macchando_ti attano paÃ±cak
uppannachandarÄ• go \Ne III 205/. __bahiddhÄ• kÄ• macchando_ti paresaá¹ƒ paÃ±cakkha
uppannachandarÄ• go. __uddesaá¹ƒ gacchatÄ«_ti gaá¹‡anaá¹ƒ gacchati. __ajjhattaá¹ƒ byÄ
hatthapÄ• dÄ• dÄ«su uppannapaá¹-igho. __bahiddhÄ• byÄ• pÄ• do_ti paresaá¹ƒ tesu uppa

dhammesu vicikicchÄ• _ti attano khandhesu vimati. __bahiddhÄ• dhammesu vicikicchÄ• _t
á¹-hÄ• nesu mahÄ• vicikicchÄ• . __ajjhattaá¹ƒ dhammesu satÄ«_ti ajjhattike saá¹…khÄ• re
uppannÄ• sati. __bahiddhÄ• dhammesu satÄ«_ti bahiddhÄ• saá¹…khÄ• re pariggaá¹‡ha
__dhammavicayasambojjhaá¹…gepi_ eseva nayo.

__kÄ• yika_nti caá¹…kamaá¹ƒ adhiá¹-á¹-hahantassa uppannavÄ«riyaá¹ƒ. __cetasika_nti --
pallaá¹…kaá¹ƒ bhindissÄ• mi, yÄ• va me anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccissatÄ«â
kÄ• yapayogaá¹ƒ vinÄ• uppannavÄ«riyaá¹ƒ. __kÄ• yappassaddhÄ«_ti tiá¹‡á¹‡aá¹ƒ khandh
__cittappassaddhÄ«_ti viÃ±Ã±Ä• á¹‡akkhandhassa darathapassaddhi. __upekkhÄ• samboj
satisambojjhaá¹…gasadisova vinicchayo.

imasmiá¹ƒ sutte missakasambojjhaá¹…gÄ• kathitÄ• . etesu hi ajjhattadhammesu sati, pavi
attano khandhÄ• rammaá¹‡attÄ• lokiyÄ• va honti, tathÄ• maggaá¹ƒ apattaá¹ƒ kÄ• yikavÄ«
pana pÄ«tisamÄ• dhÄ« kiÃ±cÄ• pi rÅ«pÄ• vacarÄ• honti, rÅ«pÄ• vacare pana bojjhaá¹…g
honti. ye ca therÄ• brahmavihÄ• ravipassanÄ• pÄ• dakajjhÄ• nÄ• dÄ«su bojjhaá¹…ge uddh
rÅ«pÄ• vacarÄ• pi arÅ«pÄ• vacarÄ• pi honti. bojjhaá¹…gesu hi arÅ«pÄ• vacare pÄ«tiyeva e
cha missakÄ• va hontÄ«ti. desanÄ• pariyosÄ• ne keci bhikkhÅ« sotÄ• pannÄ• jÄ• tÄ• , kec
anÄ• gÄ• mÄ«, keci arahantoti.

3. aggisuttavaá¹‡á¹‡anÄ•

<234> tatiye \Be III 207/ \Ee III 171/ __satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ va
loá¹‡adhÅ«panaá¹ƒ viya sabbakammikÄ• maccaá¹ƒ viya ca sabbattha icchitabbaá¹ƒ vadÄ•
loá¹‡adhÅ«panaá¹ƒ sabbabyaÃ±janesupi nivisati, yathÄ• ca sabbakammiko amacco yodha
mantakammampi paá¹-ihÄ• rakammampÄ«ti sabbakiccÄ• ni sÄ• dheti, evaá¹ƒ uddhatassa
lÄ«nassa paggaá¹‡hananti sabbametaá¹ƒ satiyÄ• ijjhati, na sakkÄ• vinÄ• satiyÄ• etaá¹ƒ
evamÄ• ha. imasmiá¹ƒ sutte pubbabhÄ• gavipassanÄ• bojjhaá¹…gÄ• va kathitÄ• .

4. mettÄ• sahagatasuttavaá¹‡á¹‡anÄ•

<235> catutthe \Ne III 206/ __mettÄ• sahagatena cetasÄ• _tiÄ• di sabbaá¹ƒ sabbÄ• kÄ• re
240-241) vitthÄ• ritameva. __mayampi kho, Ä• vuso, sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ
purimanayeneva satthu dhammadesanaá¹ƒ sutvÄ• vadanti. titthiyÄ• naÃ±hi samaye paÃ±c
mettÄ• dibrahmavihÄ• rabhÄ• vanÄ• vÄ• natthi. __kiá¹ƒ gatikÄ• hotÄ«_ti kiá¹ƒ nipphatti h
kiá¹ƒ uttamÄ• . __kiá¹ƒ phalÄ• _ti kiá¹ƒ Ä• nisaá¹ƒsÄ• . __kiá¹ƒ pariyosÄ• nÄ• _ti kiá¹ƒ niá¹-
__mettÄ• sahagata_nti mettÄ• ya sahagataá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ. eseva n
__vivekanissitÄ• _dÄ«ni vuttatthÄ• neva.

__appaá¹-ikÅ«la_nti duvidhaá¹ƒ appaá¹-ikÅ«laá¹ƒ --- sattaappaá¹-ikÅ«laÃ±ca, saá¹…khÄ•
tasmiá¹ƒ appaá¹-ikÅ«le iá¹-á¹-he vatthusminti attho. __paá¹-ikÅ«lasaÃ±Ã±Ä«_ti aniá¹-á¹-has
panettha evaá¹ƒ viharati? asubhapharaá¹‡aá¹ƒ vÄ• aniccanti manasikÄ• raá¹ƒ vÄ• karont
paá¹-isambhidÄ• yaá¹ƒ ``kathaá¹ƒ appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« viharati. iá¹-á¹-hasm
asubhÄ• ya vÄ• pharati, aniccato vÄ• upasaá¹ƒharatÄ«â€™â€™ ti. paá¹-ikÅ«le pana aniá
mettÄ• pharaá¹‡aá¹ƒ vÄ• dhÄ• tumanasikÄ• raá¹ƒ vÄ• karonto __appaá¹-ikÅ«lasaÃ±Ã±Ä«
``kathaá¹ƒ paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati. aniá¹-á¹-hasmiá¹ƒ \Ee III 172/ vatth
vÄ• pharati, dhÄ• tuto vÄ• upasaá¹ƒharatÄ«â€™â€™ ti (Paá¹-is II 17). ubhayamissakapad
appaá¹-ikÅ«lappaá¹-ikÅ«lesu hi tadeva asubhapharaá¹‡aá¹ƒ vÄ• aniccanti manasikÄ• raá¹
__paá¹-ikÅ«lasaÃ±Ã±Ä« viharati_ nÄ• ma. paá¹-ikÅ«lÄ• paá¹-ikÅ«lesu ca tadeva mettÄ• ph
dhÄ• tumanasikÄ• raá¹ƒ vÄ• karonto __appaá¹-ikÅ«lasaÃ±Ã±Ä« viharati_ nÄ• ma. ``cakkh
sumano hotÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is II 17) nayena vuttaá¹ƒ pana chaá¸·aá¹…gupekk
``appaá¹-ikÅ«le ca paá¹-ikÅ«le ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako tattha viharati s
ti veditabbo.

ettÄ• vatÄ• ca imassa bhikkhuno mettÄ• ya tikacatukkajjhÄ• naá¹ƒ nibbattetvÄ• tadeva pÅ
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattassa saha vipassanÄ• ya maggasambojjhaa
dassitattÄ• desanÄ• vinivaá¹-á¹-etabbÄ• siyÄ• . idaá¹ƒ pana mettÄ• jhÄ• naá¹ƒ pÄ• dakaa
sammasantopi yo arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti, yasmÄ• tassa arahattaparamÄ•
yaá¹ƒparamÄ• pana hoti, taá¹ƒ dassetabbaá¹ƒ. tasmÄ• tassa dassanatthaá¹ƒ ayaá¹ƒ desa
III 207/ __sabbaso vÄ• pana rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• _tiÄ• dÄ«supi iminÄ• r
desanÄ• rambhapayojanaá¹ƒ veditabbaá¹ƒ.

__subhaparama_nti subhaniá¹-á¹-haá¹ƒ, subhakoá¹-ikaá¹ƒ, subhanipphattiá¹ƒ. __idhapaÃ±
paÃ±Ã±Ä• assa, nayimaá¹ƒ lokaá¹ƒ atikkamatÄ«ti idhapaÃ±Ã±o, tassa idhapaÃ±Ã±assa, lo
__uttarivimuttiá¹ƒ appaá¹-ivijjhato_ti lokuttaradhammaá¹ƒ appaá¹-ivijjhantassa. yo pana paá
sakkoti, tassa arahattaparamÄ• va mettÄ• hotÄ«ti attho. __karuá¹‡Ä• _dÄ«supi eseva nayo

kasmÄ• panetÄ• saá¹ƒ mettÄ• dÄ«naá¹ƒ subhaparamÄ• ditÄ• vuttÄ• bhagavatÄ• ti? sab
upanissayattÄ• . mettÄ• vihÄ• rissa \Ee III 173/ hi sattÄ• appaá¹-ikÅ«lÄ• honti, athassa ap
appaá¹-ikÅ«lesu parisuddhavaá¹‡á¹‡esu nÄ«lÄ• dÄ«su cittaá¹ƒ upasaá¹ƒharato appakasire
pakkhandati. iti mettÄ• subhavimokkhassa upanissayo hoti, na tato paraá¹ƒ, tasmÄ• __sub

karuá¹‡Ä• vihÄ• rissa uá¹‡hÄ• bhighÄ• tÄ• dirÅ«panimittaá¹ƒ sattadukkhaá¹ƒ samanupass
pavattisambhavato rÅ«pe Ä• dÄ«navo parividito hoti \Be III 209/, athassa parividitarÅ«pÄ• c
pathavÄ«kasiá¹‡Ä• dÄ«su aÃ±Ã±ataraá¹ƒ ugghÄ• á¹-etvÄ• rÅ«panissaraá¹‡e Ä• kÄ• se cit
appakasireneva tattha cittaá¹ƒ pakkhandati. iti karuá¹‡Ä• Ä• kÄ• sÄ• naÃ±cÄ• yatanassa u
paraá¹ƒ, tasmÄ• __Ä• kÄ• sÄ• naÃ±cÄ• yatanaparamÄ• _ti vuttÄ• .

muditÄ• vihÄ• rissa pana tena tena pÄ• mojjakÄ• raá¹‡ena uppannapÄ• mojjasattÄ• naá¹ƒ
samanupassantassa muditÄ• ya pavattisambhavato viÃ±Ã±Ä• á¹‡aggahaá¹‡aparicitaá¹ƒ ho
anukkamÄ• dhigataá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ atikkamma Ä• kÄ• sanimittagocare
upasaá¹ƒharato appakasireneva tattha cittaá¹ƒ pakkhandati. iti muditÄ• viÃ±Ã±Ä• á¹‡aÃ±cÄ
hoti, na tato paraá¹ƒ, tasmÄ• __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaparamÄ• _ti vuttÄ• .

upekkhÄ• vihÄ• rissa pana ``sattÄ• sukhitÄ• vÄ• hontu, dukkhato vÄ• vimuccantu, samp
vigacchantÅ«â€™â€™ ti Ä• bhogÄ• bhÄ• vato sukhadukkhÄ• diparamatthagÄ• havimukha
avijjamÄ• naggahaá¹‡adukkhacittaá¹ƒ \Ne III 208/ hoti. athassa paramatthagÄ• hato vimukh
paramatthato avijjamÄ• naggahaá¹‡adukkhacittassa ca anukkamÄ• dhigataá¹ƒ viÃ±Ã±Ä• á
samatikkammasambhavato avijjamÄ• ne paramatthabhÅ«tassa viÃ±Ã±Ä• á¹‡assa \Ee III 17
upasaá¹ƒharato appakasireneva tattha cittaá¹ƒ pakkhandati. iti upekkhÄ• Ä• kiÃ±caÃ±Ã±Ä
hoti, na tato paraá¹ƒ, tasmÄ• __Ä• kiÃ±caÃ±Ã±Ä• yatanaparamÄ• _ti vuttÄ• . desanÄ• par
arahattaá¹ƒ pattÄ• ti.

5. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<236> paÃ±came __pagevÄ• _ti paá¹-hamaÃ±Ã±eva. __kÄ• marÄ• gapariyuá¹-á¹-hitenÄ•
__kÄ• marÄ• gaparetenÄ• _ti kÄ• marÄ• gÄ• nugatena. __nissaraá¹‡a_nti tividhaá¹ƒ kÄ• m
vikkhambhananissaraá¹‡aá¹ƒ tadaá¹…ganissaraá¹‡aá¹ƒ samucchedanissaraá¹‡anti \Be III
paá¹-hamajjhÄ• naá¹ƒ vikkhambhananissaraá¹‡aá¹ƒ nÄ• ma, vipassanÄ• tadaá¹…ganissar
samucchedanissaraá¹‡aá¹ƒ nÄ• ma. taá¹ƒ tividhampi nappajÄ• nÄ• tÄ«ti attho. __attatham
arahattasaá¹…khÄ• to attano attho attattho nÄ• ma, paccayadÄ• yakÄ• naá¹ƒ attho paratth
ubhayattho nÄ• ma. iminÄ• nayena sabbavÄ• resu attho veditabbo.

ayaá¹ƒ pana viseso --- __byÄ• pÄ• dassa nissaraá¹‡a_ntiÄ• dÄ«su hi dveva nissaraá¹‡Ä• n
vikkhambhananissaraá¹‡aÃ±ca samucchedanissaraá¹‡aÃ±ca. tattha byÄ• pÄ• dassa tÄ• va
vikkhambhananissaraá¹‡aá¹ƒ, anÄ• gÄ• mimaggo samucchedanissaraá¹‡aá¹ƒ. thinamiddha
vikkhambhananissaraá¹‡aá¹ƒ, arahattamaggo samucchedanissaraá¹‡aá¹ƒ. uddhaccakukku
vikkhambhananissaraá¹‡aá¹ƒ, uddhaccassa panettha arahattamaggo, kukkuccassa anÄ• gA
samucchedanissaraá¹‡aá¹ƒ. vicikicchÄ• ya dhammavavatthÄ• naá¹ƒ vikkhambhananissara
samucchedanissaraá¹‡aá¹ƒ.

yÄ• panettha __seyyathÄ• pi brÄ• hmaá¹‡a udapatto saá¹ƒsaá¹-á¹-ho lÄ• khÄ• ya vÄ• _tiÄ
__udapatto_ti udakabharitÄ• pÄ• ti. __saá¹ƒsaá¹-á¹-ho_ti vaá¹‡á¹‡abhedakaraá¹‡avasena
__pakkuthito_ti kuthito. __usmudakajÄ• to_ti usumajÄ• to. __sevÄ• lapaá¹‡akapariyonaddh
\Ee III 175/ sevÄ• lena vÄ• nÄ«lamaá¹‡á¸• Å«kapiá¹-á¹-hivaá¹‡á¹‡ena vÄ• udakapiá¹-á¹-hi

nibbattapaá¹‡akena pariyonaddho. __vÄ• terito_ti vÄ• tena \Ne III 209/ erito kampito. __Ä• v
__luá¸·ito_ti asannisinno. __kalalÄ«bhÅ«to_ti kaddamÄ«bhÅ«to. __andhakÄ• re nikkhitto_ti
koá¹-á¹-hantarÄ• dibhede anÄ• lokaá¹-á¹-hÄ• ne á¹-hapito. imasmiá¹ƒ sutte bhagavÄ• tÄ«h
nivattetvÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, brÄ• hmaá¹‡o pana saraá¹‡an

6. abhayasuttavaá¹‡á¹‡anÄ•

<237> chaá¹-á¹-he __aÃ±Ã±Ä• á¹‡Ä• ya adassanÄ• yÄ• _ti aÃ±Ã±Ä• á¹‡atthÄ• ya adassa
nÄ«varaá¹‡Ä• _ti ekaá¹ƒsena bhagavÄ• nÄ«varaá¹‡Ä• . __kÄ• yakilamatho_ti \Be III 211/ l
__cittakilamatho_ti cittadaratho. __sopi me paá¹-ippassaddho_ti tassa kira satthu santike sÄ
utusappÄ• yaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• nisinnassa kÄ• yadaratho paá¹-ipassambhi, tasmia
tadanvayeneva cittadarathopi. apica maggenevassa etaá¹ƒ ubhayampi passaddhanti vedita

7. Ä• nÄ• pÄ• navaggo

1. aá¹-á¹-hikamahapphalasuttÄ• divaá¹‡á¹‡anÄ•

<238> sattamÄ• dÄ«su __aá¹-á¹-hikasaÃ±Ã±Ä• _ti aá¹-á¹-hikaá¹ƒ aá¹-á¹-hikanti bhÄ• venta
taá¹ƒ panetaá¹ƒ bhÄ• vayato yÄ• va nimittaá¹ƒ na uppajjati, tÄ• va chavipi cammampi upaá
uppanne chavicammÄ• ni neva upaá¹-á¹-hahanti, saá¹…khavaá¹‡á¹‡o suddhaaá¹-á¹-hikasa
hatthikkhandhagataá¹ƒ dhammikatissarÄ• jÄ• naá¹ƒ olokentassa sÄ• maá¹‡erassa viya, pa
itthiá¹ƒ olokentassa cetiyapabbatavÄ• sino tissattherassa viya cÄ• ti. vatthÅ«ni visuddhimag
vitthÄ• ritÄ• ni. __sati vÄ• upÄ• disese_ti gahaá¹‡asese upÄ• dÄ• nasese vijjamÄ• namhi.

2-10. puá¸·avakasuttÄ• divaá¹‡á¹‡anÄ•

239-247__._ __puá¸·avakasaÃ±Ã±Ä• _ti puá¸·avaá¹ƒ puá¸·avanti bhÄ• ventassa uppannasa
__vinÄ«lakasaÃ±Ã±Ä• _dÄ«supi \Ne III 210/ eseva nayo. vinicchayakathÄ• \Ee III 176/ pan
bhÄ• vanÄ• nayena visuddhimagge (Vism I 102) vuttÄ• . __mettÄ• _dayo tikacatukkajjhÄ• n
__upekkhÄ• _ catutthajjhÄ• navaseneva.

8. nirodhavaggo

1-10. asubhasuttÄ• divaá¹‡á¹‡anÄ•

248-257__._ __asubhasaÃ±Ã±Ä• _ti asubhe paá¹-hamajjhÄ• nasaÃ±Ã±Ä• . __maraá¹‡asaÃ
maritabbaá¹ƒ, maraá¹‡apaá¹-ibaddhaá¹ƒ me jÄ«vitaâ€™â€™ nti abhiá¹‡haá¹ƒ paccavekkha
III 212/. __Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• _ti odanakummÄ• sÄ• dimhi ajjhoharaá¹‡Ä«ye p

__sabbaloke anabhiratisaÃ±Ã±Ä• _ti sakalalokasmiá¹ƒ anabhiratiá¹ƒ uppÄ• dentassa uppan
__pahÄ• nasaÃ±Ã±Ä• virÄ• gasaÃ±Ã±Ä• _ti dve pubbabhÄ• gÄ• . __nirodhasaÃ±Ã±Ä• _ m
aá¹-á¹-hikasaÃ±Ã±Ä• dÄ«ni vÄ«sati kammaá¹-á¹-hÄ• nÄ• ni niddiá¹-á¹-hÄ• ni. tesaá¹ƒ nava
upacÄ• rajjhÄ• nikÄ• . sesÄ• panettha vinicchayakathÄ• visuddhimagge (Vism I 294) Ä• g
gaá¹…gÄ• peyyÄ• lÄ• dayo maggasaá¹ƒyutte vuttanayeneva veditabbÄ• .

bojjhaá¹…gasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. satipaá¹-á¹-hÄ• nasaá¹ƒyuttaá¹ƒ

1. ambapÄ• livaggo

1. ambapÄ• lisuttavaá¹‡á¹‡anÄ•

<367> satipaá¹-á¹-hÄ• nasaá¹ƒyuttassa \Ne III 211/ \Ee III 177/ \Be III 213/ paá¹-hame __an
ambapÄ• liyÄ• nÄ• ma rÅ«pÅ«pajÄ«viniyÄ• ropite ambavane. taá¹ƒ kira tassÄ• uyyÄ• naa
dhammadesanaá¹ƒ sutvÄ• pasannacittÄ• tattha vihÄ• raá¹ƒ kÄ• retvÄ• tathÄ• gatassa niy
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __ekÄ• yanvÄ• ya_nti ekÄ• yano ayaá¹ƒ. tattha __ekÄ• yano_ti e

``maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetÅ« ca, kullo ca bhisi saá¹…kamoâ€™â€™ ti || (Nidd II pÄ• rÄ• yanatthutig

bahÅ«ni nÄ• mÄ• ni. svÄ• yaá¹ƒ idha ayananÄ• mena vutto. tasmÄ• __ekÄ• yanvÄ• yaá¹ƒ
ekamaggo. ayaá¹ƒ, bhikkhave, maggo, na dvedhÄ• pathabhÅ«toti evamattho daá¹-á¹-habbo
maggo? nibbÄ• nagamanaá¹-á¹-hena, nibbÄ• natthikehi magganÄ«yaá¹-á¹-hena ca.

__sattÄ• naá¹ƒ visuddhiyÄ• _ti rÄ• gÄ• dÄ«hi malehi abhijjhÄ• visamalobhÄ• dÄ«hi ca upa
saá¹ƒkiliá¹-á¹-hacittÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhatthÄ• ya. __sokaparidevÄ• naá¹ƒ samati
paridevassa ca samatikkamÄ• ya, pahÄ• nÄ• yÄ• ti attho. __dukkhadomanassÄ• naá¹ƒ atth
kÄ• yikadukkhassa ca cetasikadomanassassa cÄ• ti imesaá¹ƒ dvinnaá¹ƒ atthaá¹…gamÄ• y
__Ã±Ä• yassa adhigamÄ• yÄ• _ti Ã±Ä• yo vuccati ariyo aá¹-á¹-haá¹…giko maggo, tassa ad
\Ne III 212/ hoti. ayaÃ±hi pubbabhÄ• ge lokiyo satipaá¹-á¹-hÄ• namaggo bhÄ• vito lokuttara
saá¹ƒvattati \Ee III 178/. tenÄ• ha ``Ã±Ä• yassa adhigamÄ• yÄ• â€™â€™ ti. __nibbÄ• nass
taá¹‡hÄ• vÄ• navirahitattÄ• nibbÄ• nanti laddhanÄ• massa amatassa sacchikiriyÄ• ya, atta
hoti. ayaÃ±hi maggo bhÄ• vito anupubbena nibbÄ• nasacchikiriyaá¹ƒ sÄ• dheti. tenÄ• ha ``
sacchikiriyÄ• yÄ• â€™â€™ ti.

evaá¹ƒ \Be III 214/ bhagavatÄ• sattahi padehi ekÄ• yanamaggassa vaá¹‡á¹‡o bhÄ• sito, s
bhikkhÅ«naá¹ƒ ussÄ• hajananatthaá¹ƒ. vaá¹‡á¹‡abhÄ• sanaÃ±hi sutvÄ• te bhikkhÅ« --- ``a
hadayasantÄ• pabhÅ«taá¹ƒ sokaá¹ƒ, vÄ• cÄ• vippalÄ• pabhÅ«taá¹ƒ paridevaá¹ƒ, kÄ• yikaa
cetasikaasÄ• tabhÅ«taá¹ƒ domanassanti cattÄ• ro upaddave harati. visuddhiá¹ƒ, Ã±Ä• yaá¹
Ä• vahatÄ«â€™â€™ ti ussÄ• hajÄ• tÄ• imaá¹ƒ desanaá¹ƒ uggahetabbaá¹ƒ pariyÄ• puá¹‡it
imaÃ±ca maggaá¹ƒ bhÄ• vetabbaá¹ƒ maÃ±Ã±issanti. iti tesaá¹ƒ bhikkhÅ«naá¹ƒ ussÄ• hajan
abhÄ• si kambalavÄ• á¹‡ijÄ• dayo kambalÄ• dÄ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ viya.

__yadida_nti nipÄ• to, ye imeti ayamassa attho. __cattÄ• ro_ti gaá¹‡anaparicchedo. tena ``
na uddhaâ€™â€™ nti satipaá¹-á¹-hÄ• naparicchedaá¹ƒ dÄ«peti. __satipaá¹-á¹-hÄ• nÄ• _ti t
satigocaropi, tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattatÄ• pi
bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• mi taá
bhikkhave, kÄ• yassa samudayo? Ä• harasamudayÄ• kÄ• yasamudayoâ€™â€™ tiÄ• dÄ«s
satipaá¹-á¹-hÄ• nanti vutto. tathÄ• ``kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ, no sati, sati upaá¹-á¹-hÄ• n
cÄ• â€™â€™ tiÄ• dÄ«supi (Paá¹-is II 35). tassa attho --- patiá¹-á¹-hÄ• ti asminti paá¹-á¹-hÄ•
patiá¹-á¹-hÄ• ti? sati. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ_. padhÄ• naá¹ƒ á
paá¹-á¹-hÄ• naá¹ƒ. satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ hatthiá¹-á¹-hÄ• naassa

``tayo satipaá¹-á¹-hÄ• nÄ• , yadariyo sevati, yadariyo sevamÄ• no satthÄ• gaá¹‡amanusÄ•
(MN III 311) ettha tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«tivattat
vuttÄ• . tassattho --- paá¹-á¹-hapetabbato \Ee III 179/ paá¹-á¹-hÄ• naá¹ƒ, pavattayitabbatoti
paá¹-á¹-hapetabboti? satiyÄ• . satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• nanti.

``cattÄ• ro \Ne III 213/ satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge p
tiÄ• dÄ«su (MN III 147; SN III 5.989) pana satiyeva satipaá¹-á¹-hÄ• nanti vuttÄ• . tassattho -
patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naá¹ƒ, upaá¹-á¹-hÄ• ti okkanditvÄ• pakkhanditvÄ• pavattat
III 215/ paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. atha vÄ• saraá¹‡aá¹-á¹-hena sati, upaá¹-á
paá¹-á¹-hÄ• naá¹ƒ, iti sati ca sÄ• paá¹-á¹-hÄ• naÃ±cÄ• tipi satipaá¹-á¹-hÄ• naá¹ƒ. idamidha

yadi evaá¹ƒ kasmÄ• ``satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti bahuvacanaá¹ƒ katanti? satÄ«naá¹
Ä• rammaá¹‡abhedena hi bahukÄ• satiyo. atha ``maggoâ€™â€™ ti kasmÄ• ekavacananti
catassopi hi etÄ• satiyo magganaá¹-á¹-hena ekattaá¹ƒ gacchanti. vutaÃ±hetaá¹ƒ ``maggoti
nibbÄ• namagganaá¹-á¹-hena, nibbÄ• natthikehi magganÄ«yaá¹-á¹-hena cÄ• â€™â€™ ti. c
kÄ• yÄ• dÄ«su Ä• rammaá¹‡esu kiccaá¹ƒ sÄ• dhayamÄ• nÄ• nibbÄ• naá¹ƒ gacchanti, Ä• c
nibbÄ• natthikehi maggiyantÄ«ti tasmÄ• catassopi eko maggoti vuttÄ• . evaÃ±ca sati vacan
sÄ• nusandhikÄ• va desanÄ• hoti.

__katame cattÄ• ro_ti kathetukamyatÄ• pucchÄ• . __kÄ• ye_ti rÅ«pakÄ• ye. __kÄ• yÄ• nu

anupassanasÄ«lo, kÄ• yaá¹ƒ vÄ• anupassamÄ• no. ayaÃ±hi bhikkhu imaá¹ƒ kÄ• yaá¹ƒ ani
sattannaá¹ƒ anupassanÄ• naá¹ƒ vasena aniccato anupassati, no niccato, dukkhato anupass
anupassati, no attato, nibbindati, no nandati, virajjati, no rajjati, nirodheti, no samudeti,
paá¹-inissajjati, no Ä• diyati. so taá¹ƒ aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati, dukk
sukhasaÃ±Ã±aá¹ƒ pajahati \Ee III 180/, anattato anupassanto attasaÃ±Ã±aá¹ƒ pajahati, nibb
pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá¹ƒ pajahati, paá¹-inissajjanto Ä
pajahatÄ«ti veditabbo.

__viharatÄ«_ti irÄ«yati. __Ä• tÄ• pÄ«_ti tÄ«su bhavesu kilese Ä• tapatÄ«ti Ä• tÄ• po, vÄ«ri
Ä• tÄ• po assa atthÄ«ti Ä• tÄ• pÄ«. __sampajÄ• no_ti sampajaÃ±Ã±asaá¹…khÄ• tena Ã±Ä
__satimÄ• _ti kÄ• yapariggÄ• hikÄ• ya satiyÄ• samannÄ• gato. ayaá¹ƒ pana yasmÄ• satiy
pariggahetvÄ• paÃ±Ã±Ä• ya anupassati. na hi sativirahitassa anupassanÄ• nÄ• ma \Ne III
``satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti (SN III 5.234). ta
kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ ti ettÄ• vatÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• n
yasmÄ• anÄ• tÄ• pino \Be III 216/ antosaá¹…khepo antarÄ• yakaro hoti, asampajÄ• no upA
anupÄ• yaparivajjane ca sammuyhati, muá¹-á¹-hassati upÄ• yÄ• pariccÄ• ge anupÄ• yÄ• pa
tenassa taá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ na sampajjati. tasmÄ• yesaá¹ƒ dhammÄ• naá¹ƒ Ä• n
tesaá¹ƒ dassanatthaá¹ƒ ``Ä• tÄ• pÄ« sampajÄ• no satimÄ• â€™â€™ ti idaá¹ƒ vuttanti vedita

iti kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ sampayogaá¹…gaÃ±jassa dassetvÄ• idÄ• n
__vineyya loke abhijjhÄ• domanassa_nti vuttaá¹ƒ. tattha __vineyyÄ• _ti tadaá¹…gavinayena
vikkhambhanavinayena vÄ• vinayitvÄ• . __loke_ti tasmiá¹ƒyeva kÄ• ye. kÄ• yo hi idha lujja
lokoti adhippeto. yasmÄ• panassa na kÄ• yamatteyeva abhijjhÄ• domanassaá¹ƒ pahÄ«yati
eva. tasmÄ• ``paÃ±capi upÄ• dÄ• nakkhandhÄ• lokoâ€™â€™ ti vibhaá¹…ge (Vibh 362) vu
vÄ• tesaá¹ƒ dhammÄ• naá¹ƒ atthuddhÄ• ranayenetaá¹ƒ vuttaá¹ƒ. yaá¹ƒ panÄ• ha ``tattha k
lokoâ€™â€™ ti, ayamevettha attho. tasmiá¹ƒ loke abhijjhÄ• domanassaá¹ƒ vineyyÄ• ti evaá
daá¹-á¹-habbo.

__vedanÄ• sÅ«_ti ettha tisso vedanÄ• , tÄ• ca lokiyÄ• eva, cittampi lokiyaá¹ƒ, tathÄ• dha
vedanÄ• \Ee III 181/ anupassitabbÄ• , tathÄ• anupassanto esa __vedanÄ• nupassÄ«_ti ve
__cittadhammesu_. kathaÃ±ca vedanÄ• anupassitabbÄ• ti? sukhÄ• tÄ• va vedanÄ• dukk
adukkhamasukhÄ• aniccato. yathÄ• ha ---

``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccato.

sa ve sammaddaso bhikkhu, upasanto carissatÄ«â€™â€™ ti ||

sabbÄ• eva cetÄ• dukkhÄ• tipi anupassitabbÄ• . vuttaÃ±hetaá¹ƒ ``yaá¹ƒkiÃ±ci vedayitaá¹
dukkhasminti vadÄ• mÄ«â€™â€™ ti (SN II 4.259). sukhadukkhatopi ca anupassitabbÄ• , ya
217/ --- ``sukhÄ• kho, Ä• vuso visÄ• kha, vedanÄ• á¹-hitisukhÄ• vipariá¹‡Ä• madukkhÄ• â
sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. apica aniccÄ• disattaanupassanÄ• vasenapi anupassitabbÄ•

cittadhammesupi cittaá¹ƒ tÄ• va Ä• rammaá¹‡Ä• dhipatisahajÄ• tabhÅ«mikammavipÄ• kak
aniccÄ• dianupassanÄ• naá¹ƒ sarÄ• gÄ• dÄ«naÃ±ca bhedÄ• naá¹ƒ vasena anupassitabba
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡Ä• naá¹ƒ suÃ±Ã±atadhammassa aniccÄ• disattaanup
ajjhattaá¹ƒ kÄ• macchandaâ€™â€™ ntiÄ• dÄ«naÃ±ca pabhedÄ• naá¹ƒ vasena anupassital
ayamettha saá¹…khepo, vitthÄ• ro pana dÄ«ghamajjhimaá¹-á¹-hakathÄ• su (Sv II 373 Ä• da
satipaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbo.

2. satisuttavaá¹‡á¹‡anÄ•

<368> dutiye __sato_ti kÄ• yÄ• dianupassanÄ• satiyÄ• samannÄ• gato. __sampajÄ• no_t
samannÄ• gato. __abhikkante paá¹-ikkante_ti ettha abhikkantaá¹ƒ vuccati gamanaá¹ƒ, paá¹
nivattanaá¹ƒ, tadubhayampi catÅ«su iriyÄ• pathesu labbhati. gamane tÄ• va purato kÄ• yaá
abhikkamati \Ee III 182/ nÄ• ma, paá¹-inivattanto paá¹-ikkamati nÄ• ma. á¹-hÄ• nepi á¹-hitak
onamanto abhikkamati nÄ• ma, pacchato apanÄ• mento paá¹-ikkamati nÄ• ma. nisajjÄ• yap
purimaaá¹…gÄ• bhimukho saá¹ƒsaranto abhikkamati nÄ• ma, pacchimaaá¹…gappadesaá¹
paá¹-ikkamati nÄ• ma. nipajjanepi eseva nayo.

__sampajÄ• nakÄ• rÄ« hotÄ«_ti sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«, sampajaÃ±Ã±assev
abhikkantÄ• dÄ«su sampajaÃ±Ã±aá¹ƒ karoteva, na katthaci sampajaÃ±Ã±avirahito hoti.

tattha sÄ• tthakasampajaÃ±Ã±aá¹ƒ, sappÄ• yasampajaÃ±Ã±aá¹ƒ, gocarasampajaÃ±Ã±aá¹
catubbidhaá¹ƒ sampajaÃ±Ã±aá¹ƒ. tattha abhikkamanacitte uppanne cittavaseneva agantvÄ
gatena attho atthi, natthÄ«â€™â€™ ti atthÄ• natthaá¹ƒ pariggaá¹‡hitvÄ• atthapariggaá¹‡ha
__sÄ• tthakasampajaÃ±Ã±aá¹ƒ_. tattha ca atthoti
cetiyadassanabodhidassanasaá¹…ghadassanatheradassanaasubhadassanÄ• divasena dha
cetiyaá¹ƒ \Ne III 216/ disvÄ• pi hi buddhÄ• rammaá¹‡aá¹ƒ, saá¹…ghadassanena saá¹…ghÄ
uppÄ• detvÄ• tadeva khayato sammasanto arahattaá¹ƒ pÄ• puá¹‡Ä• ti. mahÄ• vihÄ• rasmi
mahÄ• cetiyaá¹ƒ olokentÄ• tiá¹ƒsasahassabhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, tathÄ• p
pÄ• cÄ«nadvÄ• re ca, tathÄ• paÃ±hamaá¹‡á¸• apaá¹-á¹-hÄ• ne abhayavÄ• pipÄ• á¸·iyaá¹ƒ
dakkhiá¹‡advÄ• re anurÄ• dhavÄ• pipÄ• á¸·iyaá¹ƒ.

mahÄ• ariyavaá¹ƒsabhÄ• á¹‡akatthero panÄ• ha ``kiá¹ƒ tumhe vadatha, mahÄ• cetiyassa s

heá¹-á¹-himabhÄ• gato paá¹-á¹-hÄ• ya paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne yattha yattha dve pÄ• c
patiá¹-á¹-hÄ• petuá¹ƒ, tattha tattha ekapaduddhÄ• re tiá¹ƒsatiá¹ƒsa bhikkhusahassÄ• ni ara
pÄ• puá¹‡iá¹ƒsÅ«ti sakkÄ• vatuâ€™â€™ nti \Ee III 183/. aparo pana mahÄ• thero Ä• ha ---
Ä• kiá¹‡á¹‡avÄ• likÄ• ya bahutarÄ• bhikkhÅ« arahattaá¹ƒ pattÄ• â€™â€™ ti. there disvÄ•
patiá¹-á¹-hÄ• ya asubhaá¹ƒ disvÄ• tattha paá¹-hamaá¹ƒ jhÄ• naá¹ƒ uppÄ• detvÄ• tadeva k
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• etesaá¹ƒ dassanaá¹ƒ sÄ• tthaá¹ƒ. keci pana --- ``Ä• mi
atthoyeva, taá¹ƒ nissÄ• ya brahmacariyÄ• nuggahÄ• ya paá¹-ipannattÄ• â€™â€™ ti vadant

tasmiá¹ƒ pana gamane sappÄ• yÄ• sappÄ• yaá¹ƒ pariggaá¹‡hitvÄ• sappÄ• yapariggaá¹‡h
__sappÄ• yasampajaÃ±Ã±aá¹ƒ_. seyyathidaá¹ƒ? cetiyadassanaá¹ƒ tÄ• va sÄ• tthaá¹ƒ. sac
mahÄ• pÅ«jÄ• ya dasadvÄ• dasayojanantare parisÄ• sannipatanti, attano vibhavÄ• nurÅ«p
alaá¹…katapaá¹-iyattÄ• cittakammarÅ«pakÄ• ni viya saÃ±caranti. tatra cassa iá¹-á¹-he Ä• n
aniá¹-á¹-he paá¹-igho, asamapekkhane moho uppajjati, kÄ• yasaá¹ƒsagge kÄ• yasaá¹ƒsagg
jÄ«vitabrahmacariyÄ• naá¹ƒ vÄ• antarÄ• yo ca hoti. evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• ya
vuttappakÄ• raantarÄ• yÄ• bhÄ• ve sappÄ• yaá¹ƒ. saá¹…ghadassanampi sÄ• tthaá¹ƒ. sace
mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• sabbarattiá¹ƒ dhammassavanaá¹ƒ kÄ• rentesu manus
janasannipÄ• to ceva antarÄ• yo ca hoti, evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ, antarÄ•
mahÄ• parivÄ• rÄ• naá¹ƒ therÄ• naá¹ƒ dassanepi eseva nayo.

asubhadassanampi \Be III 219/ sÄ• tthaá¹ƒ. tadatthadÄ«panatthaÃ±ca idaá¹ƒ vatthu --- eko
sÄ• maá¹‡eraá¹ƒ gahetvÄ• dantakaá¹-á¹-hatthÄ• ya gato. sÄ• maá¹‡ero maggÄ• okkamitv
disvÄ• paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sam
sacchikatvÄ• uparimaggatthÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• aá¹-á¹-hÄ• si. dah
``sÄ• maá¹‡erÄ• â€™â€™ ti pakkosi \Ne III 217/. so --- ``mayÄ• pabbajitadivasato paá¹-á¹-
saddhiá¹ƒ dve kathÄ• nÄ• ma na kathitapubbÄ• , aÃ±Ã±asmimpi divase uparivisesaá¹ƒ nib
cintetvÄ• ``kiá¹ƒ, bhante, â€™â€™ ti paá¹-ivacanaá¹ƒ adÄ• si. ``ehÄ«â€™â€™ ti vutte eka
``bhante, iminÄ• tÄ• va maggena gantvÄ• mayÄ• á¹-hitokÄ• se muhuttaá¹ƒ puratthÄ• bhi
ti Ä• ha. so tathÄ• katvÄ• tena pattavisesameva pÄ• puá¹‡i. evaá¹ƒ ekaá¹ƒ asubhaá¹ƒ \Ee
janÄ• naá¹ƒ atthÄ• ya jÄ• taá¹ƒ. evaá¹ƒ sÄ• tthampi panetaá¹ƒ purisassa mÄ• tugÄ• mÄ• s
mÄ• tugÄ• massa ca purisÄ• subhaá¹ƒ, sabhÄ• gameva sappÄ• yanti evaá¹ƒ sappÄ• yapa
sappÄ• yasampajaÃ±Ã±aá¹ƒ.

evaá¹ƒ pariggahitasÄ• tthasappÄ• yassa pana aá¹-á¹-hatiá¹ƒsakammaá¹-á¹-hÄ• nesu attan
kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gocaraá¹ƒ uggahetvÄ• bhikkhÄ• cÄ• ragocare taá¹ƒ
__gocarasampajaÃ±Ã±aá¹ƒ_ nÄ• ma.

tassÄ• vibhÄ• vatthaá¹ƒ idaá¹ƒ catukkaá¹ƒ veditabbaá¹ƒ --- idhekacco bhikkhu harati na pa
paccÄ• harati na harati, ekacco pana neva harati na paccÄ• harati, ekacco harati ca paccÄ•

tattha yo bhikkhu divasaá¹ƒ caá¹…kamena nisajjÄ• ya ca Ä• varaá¹‡Ä«yehi dhammehi citta
rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ majjhimayÄ• me seyyaá¹ƒ kappetvÄ• , pacchimayÄ• me
vÄ«tinÄ• metvÄ• , pageva cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ katvÄ• bodhirukkhe
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paccupaá¹-á¹-hapetvÄ• Ä• cariyupajjhÄ• yavattÄ• dÄ«ni
sarÄ«raparikammaá¹ƒ katvÄ• senÄ• sanaá¹ƒ pavisitvÄ• dve tayo pallaá¹…ke usumaá¹ƒ gA
kammaá¹-á¹-hÄ• namanuyuÃ±jitvÄ• bhikkhÄ• cÄ• ravelÄ• ya uá¹-á¹-hahitvÄ• kammaá¹-á¹-
pattacÄ«varamÄ• dÄ• ya senÄ• sanato nikkhamitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikaront
sace buddhÄ• nussatikammaá¹-á¹-hÄ• naá¹ƒ hoti, taá¹ƒ avissajjetvÄ• va cetiyaá¹…gaá¹‡aá
kammaá¹-á¹-hÄ• naá¹ƒ hoti, sopÄ• napÄ• damÅ«le á¹-hatvÄ• hatthena gahitabhaá¹‡á¸• aá
buddhÄ• rammaá¹‡aá¹ƒ \Be III 220/ pÄ«tiá¹ƒ gahetvÄ• cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruyha maha
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu vanditabbaá¹ƒ, khuddakaá¹ƒ ce,
katvÄ• aá¹-á¹-hasu á¹-hÄ• nesu vanditabbaá¹ƒ. cetiyaá¹ƒ vanditvÄ• bodhiyaá¹…gaá¹‡aá¹ƒ
bhagavato sammukhÄ• viya nipaccakÄ• raá¹ƒ dassetvÄ• \Ee III 185/ bodhi vanditabbÄ• . s
bodhiÃ±ca vanditvÄ• paá¹-isÄ• mitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• paá¹-isÄ• mitabhaá¹‡á¸• akaa
nikkhittakammaá¹-á¹-hÄ• naá¹ƒ \Ne III 218/ gahetvÄ• gÄ• masamÄ«pe kammaá¹-á¹-hÄ• na
pÄ• rupitvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati.

atha naá¹ƒ manussÄ• disvÄ• ``ayyo no Ä• gatoâ€™â€™ ti paccuggantvÄ• pattaá¹ƒ gahe
vÄ• nisÄ«dÄ• petvÄ• yÄ• guá¹ƒ datvÄ• yÄ• va bhattaá¹ƒ na niá¹-á¹-hÄ• ti, tÄ• va pÄ• de
nisÄ«ditvÄ• paÃ±haá¹ƒ vÄ• pucchanti, dhammaá¹ƒ vÄ• sotukÄ• mÄ• honti. sacepi na ka
janasaá¹…gahaá¹‡atthaá¹ƒ dhammakathÄ• nÄ• ma kÄ• tabbÄ• yevÄ• ti aá¹-á¹-hakathÄ• c
kammaá¹-á¹-hÄ• navinimuttÄ• nÄ• ma natthi, tasmÄ• kammaá¹-á¹-hÄ• nasÄ«seneva dhan
kammaá¹-á¹-hÄ• nasÄ«seneva Ä• hÄ• raá¹ƒ paribhuÃ±jitvÄ• anumodanaá¹ƒ katvÄ• nivatti
anugatova gÄ• mato nikkhamitvÄ• tattha te nivattetvÄ• maggaá¹ƒ paá¹-ipajjati.

atha naá¹ƒ puretaraá¹ƒ nikkhamitvÄ• bahigÄ• me katabhattakiccÄ• sÄ• maá¹‡eradaharab
pattacÄ«varamassa gaá¹‡hanti. porÄ• á¹‡akabhikkhÅ« kira na ``amhÄ• kaá¹ƒ upajjhÄ• yo Ä
oloketvÄ• vattaá¹ƒ karonti, sampattaparicchedeneva karonti. te taá¹ƒ pucchanti --- ``bhante
tumhÄ• kaá¹ƒ kiá¹ƒ honti, mÄ• tipakkhato sambandhÄ• pitipakkhatoâ€™â€™ ti? kiá¹ƒ disv
etesaá¹ƒ pemaá¹ƒ bahumÄ• nanti. ``Ä• vuso, yaá¹ƒ mÄ• tÄ• pitÅ«hipi dukkarataraá¹ƒ, taá¹ƒ
pattacÄ«varampi no etesaá¹ƒ santakameva, etesaá¹ƒ Ä• nubhÄ• vena neva bhaye bhayaá¹
jÄ• nÄ• ma, edisÄ• nÄ• ma amhÄ• kaá¹ƒ upakÄ• rino natthÄ«â€™â€™ ti tesaá¹ƒ guá¹‡e k
vuccati __harati na paccÄ• haratÄ«_ti.

yassa pana pageva vuttappakÄ• raá¹ƒ vattapaá¹-ipattiá¹ƒ karontassa kammajatejo pajjalati
muÃ±citvÄ• upÄ• diá¹‡á¹‡akaá¹ƒ gaá¹‡hÄ• ti, sarÄ«rato sedÄ• muccanti, kammaá¹-á¹-hÄ•
pageva pattacÄ«varamÄ• dÄ• ya vegasÄ• va cetiyaá¹ƒ \Be III 221/ vanditvÄ• gorÅ«pÄ• na

gÄ• maá¹ƒ yÄ• gubhikkhÄ• ya pavisitvÄ• yÄ• guá¹ƒ labhitvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ• p
ajjhoharaá¹‡amatteneva \Ee III 186/ kammajatejo upÄ• diá¹‡á¹‡akaá¹ƒ muÃ±citvÄ• anupÄ•
ghaá¹-asatena nhÄ• to viya tejodhÄ• tupariá¸·Ä• hanibbÄ• naá¹ƒ patvÄ• kammaá¹-á¹-hÄ• n
paribhuÃ±jitvÄ• pattaÃ±ca mukhaÃ±ca dhovitvÄ• antarÄ• bhatte kammaá¹-á¹-hÄ• naá¹ƒ m
avasesaá¹-á¹-hÄ• ne piá¹‡á¸• Ä• ya caritvÄ• kammaá¹-á¹-hÄ• nasÄ«sena Ä• hÄ• raá¹ƒ par
poá¹…khÄ• nupoá¹…khaá¹ƒ upaá¹-á¹-hahamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ \Ne III 219/ g
vuccati __paccÄ• harati na haratÄ«_ti. edisÄ• ca bhikkhÅ« yÄ• guá¹ƒ pivitvÄ• vipassanaá¹
buddhasÄ• sane arahattaá¹ƒ pattÄ• nÄ• ma gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . sÄ«haá¸·adÄ«
Ä• sanasÄ• lÄ• yaá¹ƒ na taá¹ƒ Ä• sanamatthi, yattha yÄ• guá¹ƒ pivitvÄ• arahattaá¹ƒ pattÄ•

yo pana pamÄ• davihÄ• rÄ« hoti nikkhittadhuro, sabbavattÄ• ni bhinditvÄ• paÃ±cavidhace
viharanto ``kammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«â€™â€™ tipi saÃ±Ã±aá¹ƒ akatvÄ• gÄ• m
ananulomikena gihisaá¹ƒsaggena saá¹ƒsaá¹-á¹-ho caritvÄ• ca bhuÃ±jitvÄ• ca tuccho nikkh
__neva harati na paccÄ• haratÄ«_ti.

yo panÄ• yaá¹ƒ __harati ca paccÄ• harati cÄ• _ti vutto, so gatapaccÄ• gatikavattavasena v
kulaputtÄ• sÄ• sane pabbajitvÄ• dasapi vÄ«sampi tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• s
katikavattaá¹ƒ katvÄ• viharanti ``Ä• vuso, tumhe na iá¹‡aá¹-á¹-Ä• , na bhayaá¹-á¹-Ä• , na jÄ
pabbajitÄ• , dukkhÄ• muccitukÄ• mÄ• panettha pabbajitÄ• , tasmÄ• gamane uppannakile
niggaá¹‡hatha, á¹-hÄ• ne, nisajjÄ• ya, sayane uppannakilesaá¹ƒ sayaneyeva niggaá¹‡hathÄ
katikavattaá¹ƒ katvÄ• bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• aá¸• á¸• hausabhausabhaaá¸• á¸• h
pÄ• sÄ• á¹‡Ä• honti, tÄ• ya saÃ±Ã±Ä• ya kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• va gacch
uppajjati, tattheva naá¹ƒ niggaá¹‡hÄ• ti. tathÄ• asakkonto tiá¹-á¹-hati. athassa pacchato Ä•
tiá¹-á¹-hati, so ``ayaá¹ƒ bhikkhu tuyhaá¹ƒ uppannavitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ t
attÄ• naá¹ƒ paá¹-icodetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• tattheva ariyabhÅ«miá¹ƒ \Ee III
\Be III 222/ asakkonto nisÄ«datÄ«ti so eva nayo. ariyabhÅ«miá¹ƒ okkamituá¹ƒ asakkontopi,
vikkhambhetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova gacchati, na kammaá¹-á¹-hÄ• na
uddharati. uddharati ce, paá¹-inivattitvÄ• purimapadesaá¹ƒyeva eti Ä• lindakavÄ• sÄ« __ma
viya.

so kira ekÅ«navÄ«sati vassÄ• ni gatapaccÄ• gatikavattaá¹ƒ pÅ«rento eva vihÄ• si. manuss
kasantÄ• ca vapantÄ• ca maddantÄ• ca kammÄ• ni ca karontÄ• theraá¹ƒ tathÄ• gaccha
thero punappunaá¹ƒ nivattitvÄ• gacchati, kiá¹ƒ nu kho maggamÅ«á¸·ho, udÄ• hu kiÃ±ci par
III 220/ samullapanti. so taá¹ƒ anÄ• diyitvÄ• kammaá¹-á¹-hÄ• nayuttacitteneva samaá¹‡adh
vÄ«sativassabbhantare arahattaá¹ƒ pÄ• puá¹‡i. arahattappattadivase cassa caá¹…kamanal
devatÄ• aá¹…gulÄ«hi dÄ«paá¹ƒ ujjÄ• letvÄ• aá¹-á¹-hÄ• si. cattÄ• ropi mahÄ• rÄ• jÄ• no sa
ca sahampati upaá¹-á¹-hÄ• naá¹ƒ Ä• gamaá¹ƒsu. taÃ±ca obhÄ• saá¹ƒ disvÄ• vanavÄ• sÄ«
dutiyadivase pucchi --- ``rattibhÄ• ge Ä• yasmato santike obhÄ• so ahosi, kiá¹ƒ so obhÄ• so

vikkhepaá¹ƒ karonto ``obhÄ• so nÄ• ma dÄ«pobhÄ• sopi hoti, maá¹‡iobhÄ• sopÄ«â€™â€™
``paá¹-icchÄ• detha tumheâ€™â€™ ti nibaddho Ä• mÄ• ti paá¹-ijÄ• nitvÄ• Ä• rocesi.

__kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ«mahÄ• nÄ• gatthero_ viya ca. sopi kira gatapaccÄ• ga
paá¹-hamaá¹ƒ tÄ• va ``bhagavato mahÄ• padhÄ• naá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti satta va
adhiá¹-á¹-hÄ• si. puna soá¸·asa vassÄ• ni gatapaccÄ• gatikavattaá¹ƒ pÅ«retvÄ• arahattaá¹
kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto vippayuttena uddhaá¹-e paá¹-in
gantvÄ• ``gÄ• vÄ« nu pabbajito nÅ«â€™â€™ ti Ä• saá¹…kanÄ«yapadese á¹-hatvÄ• cÄ«va
kacchakarakato udakena pattaá¹ƒ dhovitvÄ• \Ee III 188/ udakagaá¹‡á¸• Å«saá¹ƒ karoti. kiá
bhikkhaá¹ƒ dÄ• tuá¹ƒ vÄ• vandituá¹ƒ vÄ• Ä• gate manusse `dÄ«ghÄ• yukÄ• hothÄ• â€™
kammaá¹-á¹-hÄ• navikkhepo ahosÄ«â€™â€™ ti ``ajja, bhante, katimÄ«â€™â€™ ti divasaá
paÃ±haá¹ƒ vÄ• pucchito \Be III 223/ pana udakaá¹ƒ gilitvÄ• Ä• roceti. sace divasÄ• dipucc
nikkhamanavelÄ• yaá¹ƒ gÄ• madvÄ• re niá¹-á¹-hubhitvÄ• yÄ• ti.

__kalambatitthavihÄ• re vassÅ«pagatÄ• paÃ±Ã±Ä• sa bhikkhÅ«_ viya ca. te kira Ä• sÄ• á
katikavattaá¹ƒ akaá¹ƒsu --- ``arahattaá¹ƒ apatvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• lapissÄ• mÄ• â
piá¹‡á¸• Ä• ya pavisantÄ• udakagaá¹‡á¸• Å«saá¹ƒ katvÄ• pavisiá¹ƒsu. divasÄ• dÄ«su puc
paá¹-ipajjiá¹ƒsu. tattha manussÄ• niá¹-á¹-hubhanaá¹ƒ disvÄ• jÄ• niá¹ƒsu --- ``ajjeko Ä• gat
evaÃ±ca cintesuá¹ƒ --- ``kiá¹ƒ nu kho ete amheheva saddhiá¹ƒ na sallapanti, udÄ• hu aÃ±Ã
aÃ±Ã±amaÃ±Ã±aá¹ƒ na sallapanti, addhÄ• vivÄ• dajÄ• tÄ• bhavissanti. etha ne aÃ±Ã±am
khamÄ• pessÄ• mÄ• â€™â€™ ti sabbe vihÄ• raá¹ƒ gantvÄ• paÃ±Ã±Ä• sÄ• ya bhikkhÅ«su
nÄ• ddasaá¹ƒsu. tato yo tesu cakkhumÄ• puriso, so Ä• ha --- ``na bho kalahakÄ• rakÄ• naa
susammaá¹-á¹-haá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ bodhiyaá¹…gaá¹‡aá¹ƒ, sunikkhittÄ• sammajjaniy
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaâ€™â€™ nti \Ne III 221/. te tatova nivattÄ• . tepi bhikkhÅ« an
arahattaá¹ƒ patvÄ• mahÄ• pavÄ• raá¹‡Ä• yaá¹ƒ visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resuá¹ƒ.

evaá¹ƒ kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero viya, kalambatitthavihÄ• re
ca kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto gÄ• masamÄ«paá¹ƒ gantvÄ
vÄ«thiyo sallakkhetvÄ• yattha surÄ• soá¹‡á¸• adhuttÄ• dayo kalahakÄ• rakÄ• caá¹‡á¸• ah
taá¹ƒ vÄ«thiá¹ƒ paá¹-ipajjati. tattha ca piá¹‡á¸• Ä• ya caramÄ• no na turitaturito viya javena
javena piá¹‡á¸• apÄ• tikadhutaá¹…gaá¹ƒ nÄ• ma kiÃ±ci atthi. visamabhÅ«mibhÄ• gapattaá
niccalo hutvÄ• gacchati. anugharaá¹ƒ paviá¹-á¹-ho ca dÄ• tukÄ• maá¹ƒ vÄ• adÄ• tukÄ• ma
tadanurÅ«paá¹ƒ kÄ• laá¹ƒ Ä• gamento bhikkhaá¹ƒ gahetvÄ• \Ee III 189/ antogÄ• me vÄ• b
Ä• gantvÄ• yathÄ• phÄ• suke patirÅ«pe okÄ• se nisÄ«ditvÄ• kammaá¹-á¹-hÄ• naá¹ƒ mana
paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• akkhabbhaÃ±janavaá¹‡alepanaputtamaá¹ƒsÅ«
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reti, neva davÄ• ya na madÄ• ya n
... pe ... bhuttÄ• vÄ« ca udakakiccaá¹ƒ katvÄ• muhuttaá¹ƒ bhattakilamathaá¹ƒ paá¹-ipassan
purebhattaá¹ƒ \Be III 224/, evaá¹ƒ pacchÄ• bhattaá¹ƒ purimayÄ• maá¹ƒ pacchimayÄ• maÃ±

manasikaroti. ayaá¹ƒ vuccati __harati ca paccÄ• harati cÄ• _ti.

imaá¹ƒ pana haraá¹‡apaccÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ gatapaccÄ• gatikavattaá¹ƒ pÅ«re
hoti, paá¹-hamavaye eva arahattaá¹ƒ pÄ• puá¹‡Ä• ti. no ce paá¹-hamavaye pÄ• puá¹‡Ä• ti,
pÄ• puá¹‡Ä• ti. no ce majjhimavaye pÄ• puá¹‡Ä• ti, atha pacchimavaye pÄ• puá¹‡Ä• ti, no
pÄ• puá¹‡Ä• ti, atha maraá¹‡asamaye. no ce maraá¹‡asamaye pÄ• puá¹‡Ä• ti, atha devapu
hutvÄ• pÄ• puá¹‡Ä• ti, anuppanne buddhe nibbatto paccekabodhiá¹ƒ sacchikaroti. no ce pa
sacchikaroti, atha buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve khippÄ• bhiÃ±Ã±o vÄ• hoti, seyyath
dÄ• rucÄ«riyo mahÄ• paÃ±Ã±o vÄ• , seyyathÄ• pi thero sÄ• riputto, mahiddhiko vÄ• , seyya
mahÄ• moggallÄ• no, dhutavÄ• do vÄ• , seyyathÄ• pi thero mahÄ• kassapo, dibbacakkhuk
anuruddho, vinayadharo vÄ• , seyyathÄ• pi thero upÄ• li, dhammakathiko vÄ• , seyyathÄ• p
mantÄ• á¹‡iputto, Ä• raÃ±Ã±iko vÄ• , seyyathÄ• pi thero revato, bahussuto vÄ• , seyyathÄ•
Ä• nando, sikkhÄ• kÄ• mo vÄ• , seyyathÄ• pi thero rÄ• hulo buddhaputtoti. iti imasmiá¹ƒ ca
paccÄ• harati ca, tassa gocarasampajaÃ±Ã±aá¹ƒ sikhÄ• pattaá¹ƒ hoti.

abhikkamÄ• dÄ«su pana asammuyhanaá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_. taá¹ƒ evaá¹
abhikkamanto vÄ• paá¹-ikkamanto vÄ• yathÄ• andhaputhujjanÄ• abhikkamÄ• dÄ«su --- `
abhikkamo nibbattitoâ€™â€™ ti vÄ• ``ahaá¹ƒ abhikkamÄ• mi, mayÄ• abhikkamo nibbattito
tathÄ• asammuyhanto abhikkamÄ• mÄ«ti citte uppajjamÄ• ne teneva cittena saddhiá¹ƒ citt
vÄ• yodhÄ• tu \Ee III 190/ viÃ±Ã±attiá¹ƒ janayamÄ• nÄ• uppajjati, iti cittakiriyavÄ• yodhÄ• t
ayaá¹ƒ kÄ• yasammato aá¹-á¹-hisaá¹…ghÄ• á¹-o abhikkamati. tassevaá¹ƒ abhikkamato eke
pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti dve dhÄ• tuyo omattÄ• honti mandÄ• , itarÄ• dve adhim
atiharaá¹‡avÄ«tiharaá¹‡esu, vossajjane tejodhÄ• tu vÄ• yodhÄ• tÅ«ti dve dhÄ• tuyo omattÄ
mandÄ• , itarÄ• dve adhimattÄ• honti balavatiyo, tathÄ• sannikkhepanasannirumbhanesu

tattha uddharaá¹‡e pavattÄ• rÅ«pÄ• rÅ«padhammÄ• atiharaá¹‡aá¹ƒ na pÄ• puá¹‡anti, tat
vÄ«tiharaá¹‡aá¹ƒ, vÄ«tiharaá¹‡e pavattÄ• vossajjanaá¹ƒ, vossajjane pavattÄ• sannikkhepa
pavattÄ• sannirumbhanaá¹ƒ na pÄ• puá¹‡anti, tattha tattheva pabbapabbaá¹ƒ sandhisandh
tattakapÄ• le pakkhittatilÄ• ni viya taá¹-ataá¹-Ä• yantÄ• bhijjanti. tattha ko eko abhikkamati,
abhikkamanaá¹ƒ? paramatthato hi dhÄ• tÅ«naá¹ƒyeva gamanaá¹ƒ, dhÄ• tÅ«naá¹ƒ á¹-hÄ• n
dhÄ• tÅ«naá¹ƒ sayanaá¹ƒ. tasmiá¹ƒ tasmiÃ±hi koá¹-á¹-hÄ• se saddhiá¹ƒ rÅ«pena ---

``aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati.

avÄ«cimanusambandho, nadÄ«sotova vattatÄ«â€™â€™ ti || ---

evaá¹ƒ abhikkamÄ• dÄ«su asammuyhanaá¹ƒ asammohasampajaÃ±Ã±aá¹ƒ nÄ• mÄ• ti.

niá¹-á¹-hito ``abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«â€™â€™ tipadassa attho.

__Ä• lokite_ \Ne III 223/ __vilokite_ti ettha pana Ä• lokitaá¹ƒ nÄ• ma purato pekkhanaá¹ƒ, v
anudisÄ• pekkhanaá¹ƒ. aÃ±Ã±Ä• nipi heá¹-á¹-hÄ• upari pacchato anupekkhanavasena olo
nÄ• ma honti. tÄ• ni idha na gahitÄ• ni, sÄ• ruppavasena pana imÄ• neva dve gahitÄ• ni. im
sabbÄ• nipi tÄ• ni gahitÄ• nevÄ• ti.

tattha ``Ä• lokessÄ• mÄ«â€™â€™ ti citte uppanne cittavaseneva anoloketvÄ• atthaparigg
sÄ• tthakasampajaÃ±Ã±aá¹ƒ. taá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• ved
bhagavatÄ• ---

``sace, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabbaá¹ƒ cetasÄ• sa
puratthimaá¹ƒ disaá¹ƒ Ä• loketi `evaá¹ƒ \Ee III 191/ me puratthimaá¹ƒ disaá¹ƒ Ä• lokayato n
\Be III 226/ pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• savissantÄ«â€™ ti. itiha tattha sampajÄ
nandassa pacchimÄ• disÄ• , uttarÄ• disÄ• , dakkhiá¹‡Ä• disÄ• , uddhaá¹ƒ, adho, anudisÄ
sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• nando anudisaá¹ƒ Ä• loketi `evaá¹ƒ me anudisaá¹ƒ
sampajÄ• no hotÄ«â€™â€™ ti (AN III 8.9).

apica idhÄ• pi pubbe vuttacetiyadassanÄ• divaseneva sÄ• tthakatÄ• ca sappÄ• yatÄ• ca
kammaá¹-á¹-hÄ• nassa pana avijahanameva gocarasampajaÃ±Ã±aá¹ƒ, tasmÄ• khandhadh
attano kamaá¹-á¹-hÄ• navaseneva kasiá¹‡Ä• dikammaá¹-á¹-hÄ• nikehi vÄ• pana kammaá¹
Ä• lokanavilokanaá¹ƒ kÄ• tabbaá¹ƒ.

``abbhantare attÄ• nÄ• ma Ä• loketÄ• vÄ• viloketÄ• vÄ• natthi, `Ä• lokessÄ• mÄ«â€™ t
teneva cittena saddhiá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• n
cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasena heá¹-á¹-himaá¹ƒ akkhidalaá¹ƒ adho sÄ«dati, upar
laá¹…gheti, koci yantakena vivaranto nÄ• ma natthi, tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassana
uppajjatÄ«â€™â€™ ti evaá¹ƒ pajÄ• nanaá¹ƒ panettha asammohasampajaÃ±Ã±aá¹ƒ nÄ• m

apica \Ne III 224/ mÅ«lapariÃ±Ã±Ä• Ä• gantukatÄ• vakÄ• likabhÄ• vavasenapettha asamm
veditabbaá¹ƒ. mÅ«lapariÃ±Ã±Ä• vasena tÄ• va ---

``bhavaá¹…gÄ• vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒâ€™â€™ ||

tattha bhavaá¹…gaá¹ƒ upapattibhavassa aá¹…gakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ pavattati, t
kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• , tannirodhÄ• cakkhuviÃ±Ã±Ä• á

sÄ• dhayamÄ• naá¹ƒ, tannirodhÄ• vipÄ• kamanodhÄ• tu sampaá¹-icchanakiccaá¹ƒ sÄ• dh
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ sÄ• dhayamÄ• nÄ• , tannirodhÄ
voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• , tannirodhÄ• sattakkhattuá¹ƒ javanaá¹ƒ javat
``ayaá¹ƒ \Be III 227/ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti rajjanadussanamuyhanavasena \Ee III
Ä• lokitavilokitaá¹ƒ na hoti, dutiyajavanepi ... pe ... sattamajavanepi. etesu pana yuddhamaá
viya heá¹-á¹-hupariyavasena bhijjitvÄ• patitesu ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti ra
Ä• lokitavilokitaá¹ƒ hoti. evaá¹ƒ tÄ• vettha __mÅ«lapariÃ±Ã±Ä• vasena_ asammohasampaj

cakkhudvÄ• re pana rÅ«pe Ä• pÄ• thamÄ• gate bhavaá¹…gacalanato uddhaá¹ƒ sakakicca
Ä• vajjanÄ• dÄ«su uppajjitvÄ• niruddhesu avasÄ• ne javanaá¹ƒ uppajjati, taá¹ƒ pubbe uppa
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• gantukapuriso viya hoti. tassa yathÄ•
paviá¹-á¹-hassa Ä• gantukapurisassa gehasÄ• mikesu tuá¹‡hÄ«mÄ• sinesu Ä• á¹‡Ä• karaá
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• vajjanÄ• dÄ«supi arajjantesu adussan
rajjanadussanamuyhanaá¹ƒ ayuttanti evaá¹ƒ __Ä• gantukabhÄ• vavasena_ asammohasam

yÄ• ni panetÄ• ni cakkhudvÄ• re voá¹-á¹-habbanapariyosÄ• nÄ• ni cittÄ• ni uppajjanti, tÄ• n
sampayuttadhammehi tattha tattheva bhijjanti, aÃ±Ã±amaÃ±Ã±aá¹ƒ na passanti, ittarÄ• ni t
tattha yathÄ• ekasmiá¹ƒ ghare sabbesu mÄ• nusakesu matesu avasesassa ekassa taá¹…k
maraá¹‡adhammassa na yuttÄ• naccagÄ«tÄ• dÄ«su abhirati nÄ• ma, evameva ekadvÄ• re
tattha tattheva matesu avasesassa taá¹…khaá¹‡aá¹ƒyeva maraá¹‡adhammassa javanassÄ
rajjanadussanamuyhanavasena \Ne III 225/ abhirati nÄ• ma na yuttÄ• ti evaá¹ƒ __tÄ• vakÄ•
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

apica khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avasenapetaá¹ƒ veditabbaá¹ƒ. etth
rÅ«pakkhandho, dassanaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ
saÃ±Ã±Ä• kkhandho, phassÄ• dikÄ• saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho, evametesaá
samavÄ• ye Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko viloketi? tathÄ•
cakkhÄ• yatanaá¹ƒ, rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, dassanaá¹ƒ manÄ• yatanaá¹ƒ, vedanÄ• d
dhammÄ• yatanaá¹ƒ, evametesaá¹ƒ catunnaá¹ƒ Ä• yatanÄ• naá¹ƒ \Ee III 193/ samavÄ• ye
paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi, ko \Be III 228/ viloketi? tathÄ• cakkhu cakkhudhÄ• t
rÅ«padhÄ• tu, dassanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, taá¹ƒsampayuttÄ• vedanÄ• dayo
evametesaá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ samavÄ• ye Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yat
viloketi? tathÄ• cakkhu nissayapaccayo, rÅ«paá¹ƒ Ä• rammaá¹‡apaccayo, Ä• vajjanaá¹ƒ
anantarasamanantarÅ«panissayanatthivigatapaccayo, Ä• loko upanissayapaccayo, vedanÄ
evametesaá¹ƒ paccayÄ• naá¹ƒ samavÄ• ye Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yati. tattha ko
evamettha khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avasenapi asammohasampaja

__samiÃ±jite pasÄ• rite_ti pabbÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡e. tattha cittavaseneva sa

akatvÄ• hatthapÄ• dÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡apaccayÄ• atthÄ• natthaá¹ƒ parigga
atthapariggaá¹‡hanaá¹ƒ sÄ• tthakasampajaÃ±Ã±aá¹ƒ. tattha hatthapÄ• de aticiraá¹ƒ samiÃ
vÄ• á¹-hitassa khaá¹‡e khaá¹‡e vedanÄ• uppajjanti, cittaá¹ƒ ekaggaá¹ƒ na labhati, kamma
paripatati, visesaá¹ƒ nÄ• dhigacchati. kÄ• le samiÃ±jantassa kÄ• le pasÄ• rentassa pana tÄ
cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gacchati, visesamadhigacchatÄ«
atthÄ• natthapariggaá¹‡hanaá¹ƒ veditabbaá¹ƒ.

atthe pana satipi sappÄ• yÄ• sappÄ• yaá¹ƒ pariggaá¹‡hitvÄ• sappÄ• yapariggaá¹‡hanaá¹
tatrÄ• yaá¹ƒ nayo --- mahÄ• cetiyaá¹…gaá¹‡e kira daharabhikkhÅ« sajjhÄ• yaá¹ƒ gaá¹‡han
daharabhikkhuniyo dhammaá¹ƒ suá¹‡anti. tattheko daharo hatthaá¹ƒ pasÄ• rento kÄ• yasaa
kÄ• raá¹‡ena \Ne III 226/ gihÄ« jÄ• to. aparo bhikkhu pÄ• daá¹ƒ pasÄ• rento aggimhi pasÄ•
Ä• hacca pÄ• do jhÄ• yi. aparo vammike pasÄ• resi, so Ä• sÄ«visena daá¹-á¹-ho. aparo cÄ•
pasÄ• resi, taá¹ƒ maá¹‡isappo á¸• aá¹ƒsi. tasmÄ• evarÅ«pe asappÄ• ye apasÄ• retvÄ• sa
idamettha sappÄ• yasampajaÃ±Ã±aá¹ƒ.

gocarasampajaÃ±Ã±aá¹ƒ \Ee III 194/ pana mahÄ• theravatthunÄ• dÄ«petabbaá¹ƒ --- mah
divÄ• á¹-á¹-hÄ• ne nisinno antevÄ• sikehi saddhiá¹ƒ kathayamÄ• no sahasÄ• hatthaá¹ƒ \Be
yathÄ• á¹-hÄ• ne á¹-hapetvÄ• saá¹‡ikaá¹ƒ samiÃ±jesi. taá¹ƒ antevÄ• sikÄ• pucchiá¹ƒsu ---
sahasÄ• hatthaá¹ƒ samiÃ±jitvÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• saá¹‡ikaá¹ƒ samiÃ±j
paá¹-á¹-hÄ• yÄ• haá¹ƒ, Ä• vuso, kammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tuá¹ƒ Ä• raddho, na me
hattho samiÃ±jitapubbo, idÄ• ni pana tumhehi saddhiá¹ƒ kathayamÄ• nena kammaá¹-á¹-hÄ
samiÃ±jito, tasmÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• samiÃ±jesinti. sÄ• dhu, bhante, bh
bhavitabbanti. evametthÄ• pi kammaá¹-á¹-hÄ• nÄ• vijahanameva gocarasampajaÃ±Ã±anti

abbhantare attÄ• nÄ• ma koci samiÃ±janto vÄ• pasÄ• rento vÄ• natthi,
vuttappakÄ• racittakiriyavÄ• yodhÄ• tuvipphÄ• rena pana suttÄ• kaá¸• á¸• hanavasena dÄ•
hatthapÄ• dalaá¸·anaá¹ƒ viya samiÃ±janapasÄ• raá¹‡aá¹ƒ hotÄ«ti parijÄ• nanaá¹ƒ panettha
veditabbaá¹ƒ.

__saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e_ti ettha saá¹…ghÄ• á¹-icÄ«varÄ• naá¹ƒ nivÄ•
bhikkhÄ• paá¹-iggahaá¹‡Ä• divasena paribhogo dhÄ• raá¹‡aá¹ƒ nÄ• ma. tattha saá¹…ghÄ•
nivÄ• setvÄ• pÄ• rupitvÄ• ca piá¹‡á¸• Ä• ya carato Ä• misalÄ• bho, ``sÄ«tassa paá¹-ighÄ•
nayena bhagavatÄ• vuttappakÄ• royeva ca attho attho nÄ• ma. tassa vasena sÄ• tthakasa

uá¹‡hapakatikassa pana dubbalassa ca cÄ«varaá¹ƒ sukhumaá¹ƒ sappÄ• yaá¹ƒ, sÄ«tÄ• luk
dupaá¹-á¹-aá¹ƒ. viparÄ«taá¹ƒ asappÄ• yaá¹ƒ. yassa kassaci jiá¹‡á¹‡aá¹ƒ asappÄ• yameva.
taá¹ƒ palibodhakaraá¹ƒ hoti. tathÄ• paá¹-á¹-uá¹‡á¹‡adukÅ«lÄ• dibhedaá¹ƒ lobhanÄ«yacÄ«
araÃ±Ã±e ekakassa nivÄ• santarÄ• yakaraá¹ƒ \Ee III 195/, jÄ«vitantarÄ• yakaraÃ±cÄ• pi ho

yaá¹ƒ nimittakammÄ• dimicchÄ• jÄ«vavasena uppannaá¹ƒ, yaÃ±cassa sevamÄ• nassa aku
kusalÄ• dhammÄ• parihÄ• yanti \Ne III 227/, taá¹ƒ asappÄ• yaá¹ƒ. viparÄ«taá¹ƒ sappÄ• ya
sappÄ• yasampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasampajaÃ±

abbhantare attÄ• nÄ• ma koci cÄ«varaá¹ƒ pÄ• rupanto natthi, vuttappakÄ• racittakiriyavÄ•
pana cÄ«varapÄ• rupanaá¹ƒ hoti. tattha cÄ«varampi \Be III 230/ acetanaá¹ƒ, kÄ• yopi aceta
jÄ• nÄ• ti ``mayÄ• kÄ• yo pÄ• rupitoâ€™â€™ ti. kÄ• yopi na jÄ• nÄ• ti ``ahaá¹ƒ cÄ«varena
dhÄ• tuyova dhÄ• tusamÅ«haá¹ƒ paá¹-icchÄ• denti paá¹-apilotikÄ• ya potthakarÅ«papaá¹-i
sundaraá¹ƒ cÄ«varaá¹ƒ labhitvÄ• somanassaá¹ƒ kÄ• tabbaá¹ƒ, na asundaraá¹ƒ labhitvÄ•
nÄ• gavammikacetiyarukkhÄ• dÄ«su hi keci mÄ• lÄ• gandhadhÅ«mavatthÄ• dÄ«hi sakkÄ•
gÅ«thamuttakaddamadaá¹‡á¸• asatthapahÄ• rÄ• dÄ«hi asakkÄ• raá¹ƒ. na tehi nÄ• gavamm
karonti domanassaá¹ƒ vÄ• . evamevaá¹ƒ neva sundaraá¹ƒ cÄ«varaá¹ƒ labhitvÄ• somanass
asundaraá¹ƒ labhitvÄ• domanassanti evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasenettha asamm
veditabbaá¹ƒ.

pattadhÄ• raá¹‡epi pattaá¹ƒ sahasÄ• va aggahetvÄ• --- ``imaá¹ƒ gahetvÄ• piá¹‡á¸• Ä• ya
labhissÄ• mÄ«â€™â€™ ti evaá¹ƒ pattaggahaá¹‡apaccayÄ• paá¹-ilabhitabbaatthavasena s
veditabbaá¹ƒ. kisadubbalasarÄ«rassa pana garupatto asappÄ• yo. yassa kassaci catupaÃ±
dubbisodhanÄ«yo asappÄ• yova. duddhotapatto hi na vaá¹-á¹-ati, taá¹ƒ dhovantasseva cas
maá¹‡ivaá¹‡á¹‡apatto pana lobhanÄ«yo cÄ«vare vuttanayeneva asappÄ• yo. nimittakammÄ
yaÃ±cassa sevamÄ• nassa akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• p
ekantaasappÄ• yova. viparÄ«to sappÄ• yo. tassa vasenettha sappÄ• yasampajaÃ±Ã±aá¹ƒ,
kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci pattaá¹ƒ gaá¹‡hanto natthi, vuttappakÄ• racittakiriyavÄ• yoc
pattaggahaá¹‡aá¹ƒ \Ee III 196/ nÄ• ma hoti. tattha pattopi acetano, hatthÄ• pi acetanÄ• . pa
``ahaá¹ƒ hatthehi gahitoâ€™â€™ ti. hatthÄ• pi na jÄ• nanti ``patto amhehi gahitoâ€™â€™ t
dhÄ• tusamÅ«haá¹ƒ gaá¹‡hanti, saá¹‡á¸• Ä• sena aggivaá¹‡á¹‡apattaggahaá¹‡e viyÄ• ti ev
pavattapaá¹-isaá¹…khÄ• navasenettha asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

apica \Ne III 228/ yathÄ• chinnahatthapÄ• de vaá¹‡amukhehi paggharitapubbalohitakimiku
nÄ«lamakkhikasamparikiá¹‡á¹‡e anÄ• thasÄ• lÄ• ya anÄ• thamanusse disvÄ• dayÄ• lukÄ•
vaá¹‡apaá¹-á¹-acoá¸·akÄ• ni ceva kapÄ• lÄ• dÄ«hi bhesajjÄ• ni ca upanÄ• menti. tattha coa
saá¹‡hÄ• ni, kesaÃ±ci thÅ«lÄ• ni pÄ• puá¹‡anti, bhesajjakapÄ• lÄ• nipi kesaÃ±ci susaá¹‡á¹
III 231/ dussaá¹‡á¹-hÄ• nÄ• ni pÄ• puá¹‡anti, na te tattha sumanÄ• vÄ• dummanÄ• vÄ• l
vaá¹‡apaá¹-icchÄ• danamatteneva hi coá¸·akena bhesajjapaá¹-iggahamatteneva ca kapÄ•
evameva yo bhikkhu vaá¹‡acoá¸·akaá¹ƒ viya cÄ«varaá¹ƒ, bhesajjakapÄ• lakaá¹ƒ viya ca pa
bhesajjamiva ca patte laddhabhikkhaá¹ƒ sallakkheti. ayaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadh

asammohasampajaÃ±Ã±ena uttamasampajÄ• nakÄ• rÄ«ti veditabbo.

__asitÄ• _dÄ«su __asite_ti piá¹‡á¸• apÄ• tabhojane. __pÄ«te_ti yÄ• guÄ• dipÄ• ne. __khÄ
piá¹-á¹-hakhajjakÄ• dikhÄ• dane. __sÄ• yite_ti madhuphÄ• á¹‡itÄ• disÄ• yane. tattha ``neva
nayena vutto aá¹-á¹-havidhopi attho attho nÄ• ma, tassa vasena sÄ• tthakasampajaÃ±Ã±aá

lÅ«khapaá¹‡Ä«tatittamadhurÄ• dÄ«su pana yena bhojanena yassa aphÄ• su hoti, taá¹ƒ tas
pana nimittakammÄ• divasena paá¹-iladdhaá¹ƒ, yaÃ±cassa bhuÃ±jato akusalÄ• dhammÄ•
dhammÄ• parihÄ• yanti, taá¹ƒ ekantaasappÄ• yameva. viparÄ«taá¹ƒ sappÄ• yaá¹ƒ. tassa
sappÄ• yasampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca gocarasampajaÃ±

abbhantare attÄ• nÄ• ma koci bhuÃ±jako natthi, vuttappakÄ• racittakiriyavÄ• yodhÄ• tuvip
pattapaá¹-iggahaá¹‡aá¹ƒ nÄ• ma hoti, cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva \Ee III 197/ ha
otÄ• raá¹‡aá¹ƒ nÄ• ma hoti, cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva Ä• lopakaraá¹‡aá¹ƒ Ä•
mukhavivaraá¹‡aÃ±ca hoti. na koci kuÃ±cikÄ• ya na yantakena hanukaá¹-á¹-hÄ«ni vivarati,
cittakiriyavÄ• yodhÄ• tuvipphÄ• reneva Ä• lopassa mukhe á¹-hapanaá¹ƒ uparidantÄ• naá¹ƒ
heá¹-á¹-hÄ• dantÄ• naá¹ƒ udukkhalakiccasÄ• dhanaá¹ƒ jivhÄ• ya hatthakiccasÄ• dhanaÃ±c
aggajivhÄ• ya tanukakheá¸·o, mÅ«lajivhÄ• ya bahalakheá¸·o makkheti. taá¹ƒ heá¹-á¹-hÄ• da
jivhÄ• hatthaparivattitaá¹ƒ kheá¸·audakatemitaá¹ƒ uparidantamusalasaÃ±cuá¹‡á¹‡itaá¹ƒ koc
dabbiyÄ• vÄ• anto pavesento nÄ• ma natthi, vÄ• yodhÄ• tuyÄ• va pavisati. paviá¹-á¹-haá¹
palÄ• lasantharaá¹ƒ katvÄ• dhÄ• rento nÄ• ma natthi, vÄ• yodhÄ• tuvaseneva \Ne III 229/
á¹-hitaá¹ƒ koci uddhanaá¹ƒ katvÄ• aggiá¹ƒ jÄ• letvÄ• pacanto nÄ• ma natthi, tejodhÄ• tuyÄ
pakkaá¹ƒ koci daá¹‡á¸• akena vÄ• yaá¹-á¹-hiyÄ• vÄ• bahi nÄ«harako nÄ• ma natthi, vÄ• y
vÄ• yodhÄ• tu atiharati ca vÄ«tiharati ca \Be III 232/ dhÄ• reti ca parivatteti ca saÃ±cuá¹‡á¹
nÄ«harati ca; pathavÄ«dhÄ• tu dhÄ• reti ca parivatteti ca saÃ±cuá¹‡á¹‡eti ca visoseti ca; Ä•
allattaÃ±ca anupÄ• leti; tejodhÄ• tu antopaviá¹-á¹-haá¹ƒ paripÄ• ceti; Ä• kÄ• sadhÄ• tu aÃ±
viÃ±Ã±Ä• á¹‡adhÄ• tu tattha tattha sammÄ• payogamanvÄ• ya Ä• bhujatÄ«ti evaá¹ƒ pavatt
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

apica gamanato, pariyesanato, paribhogato, Ä• sayato, nidhÄ• nato, aparipakkato, paripakk
nissandato, sammakkhanatoti evaá¹ƒ dasavidhaá¹ƒ paá¹-ikÅ«labhÄ• vaá¹ƒ paccavekkhaá¹‡
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ. vitthÄ• rakathÄ• panettha visuddhimagge (Vis
Ä• hÄ• rapaá¹-ikÅ«lasaÃ±Ã±Ä• niddesato gahetabbÄ• .

__uccÄ• rapassÄ• vakamme_ti uccÄ• rassa ca passÄ• vassa ca karaá¹‡e. tattha pattakÄ•
akarontassa sakalasarÄ«rato sedÄ• muccanti, akkhÄ«ni bhamanti, cittaá¹ƒ na ekaggaá¹ƒ h
uppajjanti. karontassa pana sabbaá¹ƒ taá¹ƒ na hotÄ«ti ayamettha attho. tassa vasena \Ee II
sÄ• tthakasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ. aá¹-á¹-hÄ• ne uccÄ• rapassÄ• vaá¹ƒ karontassa

vaá¸• á¸• hati, jÄ«vitantarÄ• yopi hoti. patirÅ«pe á¹-hÄ• ne karontassa sabbaá¹ƒ taá¹ƒ na ho
sappÄ• yaá¹ƒ. tassa vasena sappÄ• yasampajaÃ±Ã±aá¹ƒ, kammaá¹-á¹-hÄ• nÄ• vijahanava
veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci uccÄ• rapassÄ• vakammaá¹ƒ karonto natthi, cittakiriyavÄ• y
uccÄ• rapassÄ• vakammaá¹ƒ hoti. yathÄ• pana pakke gaá¹‡á¸• e gaá¹‡á¸• abhedena pubb
nikkhamati, yathÄ• ca atibharitÄ• udakabhÄ• janÄ• udakaá¹ƒ akÄ• matÄ• ya nikkhamati,
pakkÄ• sayamuttavatthÄ«su sannicitÄ• uccÄ• rapassÄ• vÄ• vÄ• yuvegasamuppÄ«á¸·itÄ•
panÄ• yaá¹ƒ evaá¹ƒ nikkhamanto uccÄ• rapassÄ• vo neva tassa bhikkhuno attano hoti na p
sarÄ«ranissandova hoti. yathÄ• kiá¹ƒ? yathÄ• udakatumbato \Ne III 230/ purÄ• á¹‡audaka
taá¹ƒ attano hoti na paresaá¹ƒ, kevalaá¹ƒ paá¹-ijagganamattameva hoti. evaá¹ƒ
pavattapaá¹-isaá¹…khÄ• navasenettha asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

__gatÄ• _dÄ«su \Be III 233/ __gate_ti gamane. __á¹-hite_ti á¹-hÄ• ne. __nisinne_ti nisajjÄ•
sayane. __jÄ• garite_ ti jÄ• garaá¹‡e. __bhÄ• site_ti kathane. __tuá¹‡hÄ«bhÄ• ve_ti akatha
gantvÄ• vÄ• caá¹…kamitvÄ• vÄ• aparabhÄ• ge á¹-hito iti paá¹-isaÃ±cikkhati ``caá¹…kam
pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niruddhÄ• â€™â€™ ti, ayaá¹ƒ gate sampajÄ• na

yo sajjhÄ• yaá¹ƒ vÄ• karonto paÃ±haá¹ƒ vÄ• vissajjento kammaá¹-á¹-hÄ• naá¹ƒ vÄ• man
aparabhÄ• ge nisinno iti paá¹-isaÃ±cikkhati ``á¹-hitakÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ
ti, ayaá¹ƒ á¹-hite sampajÄ• nakÄ• rÄ« nÄ• ma.

yo sajjhÄ• yÄ• dikaraá¹‡avaseneva ciraá¹ƒ nisÄ«ditvÄ• aparabhÄ• ge nipanno iti paá¹-isaÃ
``nisinnakÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ• ettheva niruddhÄ• â€™â€™ ti, ayaá¹ƒ nis

yo pana nipannakova sajjhÄ• yaá¹ƒ karonto kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasikaronto nid
aparabhÄ• ge uá¹-á¹-hÄ• ya iti paá¹-isaÃ±cikkhati --- ``sayanakÄ• le pavattÄ• rÅ«pÄ• rÅ«pa
niruddhÄ• â€™â€™ ti, ayaá¹ƒ sutte ca jÄ• garite ca sampajÄ• nakÄ• rÄ« nÄ• ma. kiriyamay
suttaá¹ƒ nÄ• ma, pavattaá¹ƒ jÄ• garitaá¹ƒ nÄ• mÄ• ti.

yo pana bhÄ• samÄ• no --- ``ayaá¹ƒ saddo nÄ• ma oá¹-á¹-he ca paá¹-icca dante ca jivhaÃ±
cittassa ca tadanurÅ«paá¹ƒ payogaá¹ƒ paá¹-icca jÄ• yatÄ«â€™â€™ ti sato sampajÄ• no bh
kÄ• laá¹ƒ sajjhÄ• yaá¹ƒ katvÄ• dhammaá¹ƒ vÄ• kathetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ vÄ• pa
vissajjetvÄ• aparabhÄ• ge tuá¹‡hÄ«bhÅ«to iti paá¹-isaÃ±cikkhati ``bhÄ• sitakÄ• le uppannÄ
ettheva niruddhÄ• â€™â€™ ti ayaá¹ƒ bhÄ• site sampajÄ• nakÄ• rÄ« nÄ• ma.

yo tuá¹‡hÄ«bhÅ«to ciraá¹ƒ dhammaá¹ƒ vÄ• kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasikatvÄ• ap
paá¹-isaÃ±cikkhati \Ne III 231/ --- ``tuá¹‡hÄ«bhÅ«takÄ• le pavattÄ• rÅ«pÄ• rÅ«padhammÄ•

ti. upÄ• dÄ• rÅ«papavattiyÄ• sati bhÄ• sati nÄ• ma, asati tuá¹‡hÄ« bhavati nÄ• mÄ• ti, aya
sampajÄ• nakÄ• rÄ« nÄ• mÄ• ti. evamettha asammohasampajaÃ±Ã±aá¹ƒ tassa vasena sa
imasmiá¹ƒ sutte satipaá¹-á¹-hÄ• namissakasampajaÃ±Ã±aá¹ƒ pubbabhÄ• gaá¹ƒ kathitaá¹ƒ.

3. bhikkhusuttavaá¹‡á¹‡anÄ•

<369> tatiye \Be III 234/ __evameva panidhekacce_ti so kira bhikkhu kammaá¹-á¹-hÄ• naá
ca Ä• hiá¹‡á¸• ati, kÄ• yavivekaá¹ƒ nÄ• nuyuÃ±jati. tena naá¹ƒ bhagavÄ• niggaá¹‡hanto ev
saá¹ƒkhittena desanaá¹ƒ yÄ• casi, tasmÄ• . __diá¹-á¹-hÄ«_ti kammassakatÄ• diá¹-á¹-hi.

4. sÄ• lasuttavaá¹‡á¹‡anÄ•

<370> catutthe \Ee III 200/ __dhammavinayo_ti dhammoti vÄ• vinayoti vÄ• ubhayametaá
nÄ• maá¹ƒ. __samÄ• dapetabbÄ• _ti gaá¹‡hÄ• petabbÄ• . __ekodibhÅ«tÄ• _ti khaá¹‡ikasa
__samÄ• hitÄ• ekaggacittÄ• _ti upacÄ• rappanÄ• vasena sammÄ• á¹-hapitacittÄ• ca ekag
navakabhikkhÅ«hi ceva khÄ«á¹‡Ä• savehi ca bhÄ• vitasatipaá¹-á¹-hÄ• nÄ• pubbabhÄ• gÄ
missakÄ• .

6. sakuá¹‡agghisuttavaá¹‡á¹‡anÄ•

<372> chaá¹-á¹-he __sakuá¹‡agghÄ«_ti sakuá¹‡aá¹ƒ hanatÄ«ti sakuá¹‡agghi, senassetaá
__sahasÄ• ajjhapattÄ• _ti lobhasÄ• hasena pattÄ• . __alakkhikÄ• _ti nissirikÄ• . __appapu
__sacejja maya_nti sace ajja mayaá¹ƒ. __naá¹…galakaá¹-á¹-hakaraá¹‡a_nti naá¹…galena k
kaá¹-á¹-haá¹ƒ khettaá¹-á¹-hÄ• nanti attho. __leá¸• á¸• uá¹-á¹-hÄ• na_nti leá¸• á¸• Å«naá¹ƒ á
__saá¹ƒvadamÄ• nÄ• _ti sammÄ• vadamÄ• nÄ• , attano balassa suá¹-á¹-hu vaá¹‡á¹‡aá¹ƒ
__mahantaá¹ƒ leá¸• á¸• uá¹ƒ abhiruhitvÄ• _ti uddhanasaá¹‡á¹-hÄ• nena á¹-hitesu tÄ«su leá
Ä• gacchante ito nikkhamissÄ• mi, ito Ä• gacchante itoâ€™â€™ ti sallakkhetvÄ• tesu ekaá
abhiruhitvÄ• aá¹-á¹-hÄ• si avadamÄ• no. __sannayhÄ• _ti khurappaá¹ƒ sannayhamÄ• no v
suá¹-á¹-hu á¹-hapetvÄ• . __bahuÄ• gato kho myÄ• ya_nti ``mayhaá¹ƒ atthÄ• ya ayaá¹ƒ bah
appaá¹ƒ avasiá¹-á¹-haá¹ƒ, idÄ• ni maá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti Ã±atvÄ• dÄ• ruguá¸·o v
leá¸• á¸• ussa antare paccupÄ• di, paá¹-ipanno paviá¹-á¹-hoti attho. __uraá¹ƒ paccatÄ• á¸·e
``ekappahÄ• reneva \Ee III 201/ lÄ• passa sÄ«saá¹ƒ chinditvÄ• gahessÄ• mÄ«â€™â€™ ti
vegaá¹ƒ sandhÄ• retuá¹ƒ asakkonto tasmiá¹ƒ leá¸• á¸• usmiá¹ƒ uraá¹ƒ patÄ• á¸·esi. tÄ• vac
phÄ• liyittha. atha lÄ• po ``diá¹-á¹-hÄ• vata sattuno piá¹-á¹-hÄ«â€™â€™ ti haá¹-á¹-hatuá¹-á
aparÄ• paraá¹ƒ caá¹…kami.

7. makkaá¹-asuttavaá¹‡á¹‡anÄ•

<373> sattame __duggÄ• _ti duggamÄ• . __cÄ• rÄ«_ti saÃ±cÄ• ro. __lepaá¹ƒ oá¸• á¸• ent
yojetvÄ• lepaá¹ƒ karonti, taá¹ƒ makkaá¹-Ä• naá¹ƒ dhuvagamanaá¹-á¹-hÄ• nanti sallakkhetv
á¹-hapenti. __paÃ±coá¸• á¸• ito_ti paÃ±casu á¹-hÄ• nesu kÄ• jadaá¹‡á¸• akaá¹ƒ pavesetvÄ
viya oá¸• á¸• ito. __thunaá¹ƒ setÄ«_ti thunanto sayati.

8. sÅ«dasuttavaá¹‡á¹‡anÄ•

<374> aá¹-á¹-hame __sÅ«do_ti bhattakÄ• rako. __nÄ• naccayehÄ«_ti nÄ• nÄ• cayehi, nÄ•
vÄ• pÄ• á¹-ho. __ambilaggehÄ«_ti ambilakoá¹-á¹-hÄ• sehi. eseva nayo sabbattha. __abhih
hatthaá¹ƒ pasÄ• reti. __bahuá¹ƒ gaá¹‡hÄ• tÄ«_ti ekaggahaá¹‡ena bahuá¹ƒ gaá¹‡hantopi pu
bahuá¹ƒ gaá¹‡hateva. __abhihÄ• rÄ• na_nti sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• ukkhipitvÄ• abh
__upakkilesÄ• _ti paÃ±ca nÄ«varaá¹‡Ä• . __nimittaá¹ƒ na uggaá¹‡hÄ• tÄ«_ti ``imaá¹ƒ me k
anulomaá¹ƒ vÄ• gotrabhuá¹ƒ vÄ• Ä• hacca á¹-hitaâ€™â€™ nti na jÄ• nÄ• ti, attano cittass
na sakkoti. imasmiá¹ƒ sutte pubbabhÄ• gavipassanÄ• satipaá¹-á¹-hÄ• nÄ• va kathitÄ• .

9. gilÄ• nasuttavaá¹‡á¹‡anÄ•

<375> navame __beá¸·uvagÄ• make_ti vesÄ• liyÄ• samÄ«pe evaá¹ƒnÄ• mako pÄ• dagÄ•
__yathÄ• mitta_ntiÄ• dÄ«su __mittÄ• _ti mittÄ• va. __sandiá¹-á¹-hÄ• _ti tattha tattha saá¹…
nÄ• tidaá¸·hamittÄ• \Ne III 233/. __sambhattÄ• _ti suá¹-á¹-hu bhattÄ• sinehavanto daá¸·ha
yattha evarÅ«pÄ• bhikkhÅ« atthi, te tattha tattha vassaá¹ƒ upethÄ• ti attho. kasmÄ• evamÄ
phÄ• suvihÄ• ratthÄ• ya. tesaá¹ƒ \Ee III 202/ kira beá¸·uvagÄ• make senÄ• sanaá¹ƒ nappah
236/ mandÄ• . samantÄ• vesÄ• liyÄ• pana bahÅ«ni senÄ• sanÄ• ni, bhikkhÄ• pi sulabhÄ•

atha kasmÄ• ``yathÄ• sukhaá¹ƒ gacchathÄ• â€™â€™ ti na vissajjesi? tesaá¹ƒ anukampÄ•
``ahaá¹ƒ dasamÄ• samattaá¹ƒ á¹-hatvÄ• parinibbÄ• yissÄ• mi. sace ime dÅ«raá¹ƒ gacchiss
parinibbÄ• nakÄ• le daá¹-á¹-huá¹ƒ na sakkhissanti. atha nesaá¹ƒ `satthÄ• parinibbÄ• yanto
na adÄ• si. sace jÄ• neyyÄ• ma, na evaá¹ƒ dÅ«re vaseyyÄ• mÄ• â€™ ti vippaá¹-isÄ• ro bha
pana vassaá¹ƒ vasantÄ• mÄ• sassa aá¹-á¹-ha vÄ• re Ä• gantvÄ• dhammaá¹ƒ suá¹‡issanti
labhissantÄ«â€™â€™ ti na vissajjesi.

__kharo_ti pharuso. __Ä• bÄ• dho_ti visabhÄ• garogo. __bÄ• á¸·hÄ• _ti balavatiyo. __mÄ•
maraá¹‡antaá¹ƒ maraá¹‡asantikaá¹ƒ pÄ• panasamatthÄ• . __sato sampajÄ• no adhivÄ• se
sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• Ã±Ä• á¹‡ena paricchinditvÄ• adhivÄ• sesi. __avihaÃ±Ã±amÄ• n
aparÄ• paraá¹ƒ parivattanaá¹ƒ akaronto apÄ«á¸·iyamÄ• no adukkhiyamÄ• no ca adhivÄ• se
ajÄ• nÄ• petvÄ• . __anapaloketvÄ• _ti ajÄ• nÄ• petvÄ• va ovÄ• dÄ• nusÄ• saniá¹ƒ adatvÄ•
pubbabhÄ• gavÄ«riyena ceva phalasamÄ• pattivÄ«riyena ca. __paá¹-ipaá¹‡Ä• metvÄ• _ti v
__jÄ«vitasaá¹…khÄ• ra_nti ettha jÄ«vitampi jÄ«vitasaá¹…khÄ• ro. yena jÄ«vitaá¹ƒ saá¹…kh

ghaá¹-etvÄ• á¹-hapÄ«yati, so phalasamÄ• pattidhammopi jÄ«vitasaá¹…khÄ• ro. so idha ad
__adhiá¹-á¹-hÄ• yÄ• _ti adhiá¹-á¹-hahitvÄ• pavattetvÄ• jÄ«vitaá¹-hapanasamatthaá¹ƒ phal
samÄ• pajjeyyanti ayamettha saá¹…khepattho.

kiá¹ƒ pana bhagavÄ• ito pubbe phalasamÄ• pattiá¹ƒ na samÄ• pajjatÄ«ti? samÄ• pajjati. s
khaá¹‡ikasamÄ• patti. khaá¹‡ikasamÄ• patti ca antosamÄ• pattiyaá¹ƒyeva vedanaá¹ƒ vikkh
vuá¹-á¹-hitamattassa kaá¹-á¹-hapÄ• tena vÄ• kaá¹-halapÄ• tena vÄ• chinnasevÄ• lo viya u
vedanÄ• ajjhottharati. yÄ• pana rÅ«pasattakaá¹ƒ arÅ«pasattakaÃ±ca niggumbaá¹ƒ nijjaá¹-
mahÄ• vipassanÄ• vasena samÄ• pannÄ• samÄ• patti \Ee III 203/, sÄ• suá¹-á¹-hu vikkhar
pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• hatthehi ca pÄ• dehi ca suá¹-á¹-hu apabyuá¸·hasevÄ• lo \Be
ottharati, evameva \Ne III 234/ tato vuá¹-á¹-hitassa cirena vedanÄ• uppajjati. iti bhagavÄ• t
mahÄ• bodhipallaá¹…ke abhinavaá¹ƒ vipassanaá¹ƒ paá¹-á¹-hapento viya rÅ«pasattakaá¹ƒ a
niggumbaá¹ƒ nijjaá¹-aá¹ƒ katvÄ• cuddasahÄ• kÄ• rehi sannetvÄ• mahÄ• vipassanÄ• ya ve
``dasamÄ• se mÄ• uppajjitthÄ• â€™â€™ ti samÄ• pattiá¹ƒ samÄ• pajji, samÄ• pattivikkhar
uppajjiyeva.

__gilÄ• nÄ• vuá¹-á¹-hito_ti gilÄ• no hutvÄ• puna vuá¹-á¹-hito. __madhurakajÄ• to viyÄ• _ti
saÃ±jÄ• tathaddhabhÄ• vo sÅ«le uttÄ• sitapuriso viya. __na pakkhÄ• yantÄ«_ti na pakÄ• sa
upaá¹-á¹-hahanti. __dhammÄ• pi maá¹ƒ nappaá¹-ibhantÄ«_ti satipaá¹-á¹-hÄ• nadhammÄ•
hontÄ«ti dÄ«peti. tantidhammÄ• pana therassa suppaguá¹‡Ä• . __na udÄ• haratÄ«_ti pacc
taá¹ƒ sandhÄ• ya vadati.

__anantaraá¹ƒ abÄ• hira_nti dhammavasena vÄ• puggalavasena vÄ• ubhayaá¹ƒ akatvÄ•
parassa na desessÄ• mÄ«â€™â€™ ti hi cintento dhammaá¹ƒ abbhantaraá¹ƒ karoti nÄ• ma
desessÄ• mÄ«â€™â€™ ti cintento bÄ• hiraá¹ƒ karoti nÄ• ma. ``imassa puggalassa desess
puggalaá¹ƒ abbhantaraá¹ƒ karoti nÄ• ma, ``imassa na desessÄ• mÄ«â€™â€™ ti cintento p
nÄ• ma. evaá¹ƒ akatvÄ• desitoti attho. __Ä• cariyamuá¹-á¹-hÄ«_ti yathÄ• bÄ• hirakÄ• naá
hoti, daharakÄ• le kassaci akathetvÄ• pacchimakÄ• le maraá¹‡amaÃ±ce nipannÄ• piyama
kathenti, evaá¹ƒ tathÄ• gatassa ``idaá¹ƒ mahallakakÄ• le pacchimaá¹-hÄ• ne kathessÄ• mÄ
katvÄ• pariharitvÄ• á¹-hapitaá¹ƒ kiÃ±ci natthÄ«ti \Ee III 204/ dasseti.

__ahaá¹ƒ bhikkhusaá¹…gha_nti ahameva bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«ti vÄ• , _
uddisitabbaá¹-á¹-hena uddeso assÄ• ti mamuddesiko, mameva uddissitvÄ• maá¹ƒ paccÄ•
hotu mama accayena mÄ• vÄ• ahosi, yaá¹ƒ vÄ• taá¹ƒ vÄ• hotÅ«ti iti vÄ• pana yassa ass
hotÄ«_ti bodhipallaá¹…keyeva issÄ• maccherÄ• naá¹ƒ vigatattÄ• \Be III 238/ evaá¹ƒ na ho
__Ä• sÄ«tiko_ti asÄ«tisaá¹ƒvacchariko, idaá¹ƒ pacchimavayaá¹ƒ anuppattabhÄ• vadÄ«pan
__veá¹-hamissakenÄ• _ti bÄ• habandhacakkabandhÄ• dinÄ• paá¹-isaá¹…kharaá¹‡ena veá
jarasakaá¹-aá¹ƒ viya veá¹-hamissakena maÃ±Ã±e yÄ• peti, arahattaphalaveá¹-hanena catu

tathÄ• gatassa hotÄ«ti dasseti.

idÄ• ni \Ne III 235/ tamatthaá¹ƒ pakÄ• sento __yasmiá¹ƒ Ä• nanda samaye_tiÄ• dimÄ• ha.
__sabbanimittÄ• na_nti rÅ«panimittÄ• dÄ«naá¹ƒ. __ekaccÄ• naá¹ƒ vedanÄ• na_nti lokiyÄ•
__tasmÄ• tihÄ• nandÄ• _ti yasmÄ• iminÄ• phalasamÄ• pattivihÄ• rena phÄ• su hoti, tasm
viharathÄ• ti dasseti. __attadÄ«pÄ• _ti mahÄ• samuddagatÄ• dÄ«paá¹ƒ viya attÄ• naá¹ƒ d
katvÄ• viharatha. __attasaraá¹‡Ä• _ti attagatikÄ• va hotha, mÄ• aÃ±Ã±agatikÄ• .
__dhammadÄ«padhammasaraá¹‡a_padesupi eseva nayo. ettha ca dhammoti navavidho lo
__tamatagge_ti tamaagge, majjhe ta-kÄ• ro padasandhivasena vutto. idaá¹ƒ vuttaá¹ƒ hoti --
tamataggÄ• ti \Ee III 205/. evaá¹ƒ sabbaá¹ƒ tamasotaá¹ƒ chinditvÄ• ativiya agge uttamabhÄ
bhikkhÅ« bhavissanti, tesaá¹ƒ agge bhavissanti. ye keci sikkhÄ• kÄ• mÄ• , sabbesaá¹ƒ tesa
catusatipaá¹-á¹-hÄ• nagocarÄ• va bhikkhÅ« agge bhavissantÄ«ti arahattanikÅ«á¹-ena desa

10. bhikkhunupassayasuttavaá¹‡á¹‡anÄ•

<376> dasame __tenupasaá¹…kamÄ«_ti tasmiá¹ƒ upassaye kammaá¹-á¹-hÄ• nakammikÄ•
ussukkÄ• petvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathessÄ• mÄ«ti upasaá¹…kami. __uá¸·Ä• raá¹ƒ
pubbavisesato aparaá¹ƒ uá¸·Ä• ravisesaá¹ƒ. tattha mahÄ• bhÅ«tapariggaho pubbaviseso, u
aparaviseso nÄ• ma. tathÄ• sakalarÅ«papariggaho pubbaviseso, arÅ«papariggaho aparavi
rÅ«pÄ• rÅ«papariggaho pubbaviseso, paccayapariggaho \Be III 239/ aparaviseso nÄ• ma
sappaccayanÄ• marÅ«padassanaá¹ƒ pubbaviseso, tilakkhaá¹‡Ä• ropanaá¹ƒ aparaviseso nA
uá¸·Ä• ravisesaá¹ƒ jÄ• nÄ• tÄ«ti attho.

__kÄ• yÄ• rammaá¹‡o_ti yaá¹ƒ kÄ• yaá¹ƒ anupassati, tameva Ä• rammaá¹‡aá¹ƒ katvÄ• u
__bahiddhÄ• vÄ• cittaá¹ƒ vikkhipatÄ«_ti bahiddhÄ• vÄ• puthuttÄ• rammaá¹‡e cittuppÄ• c
__kismiÃ±cideva pasÄ• danÄ«ye nimitte cittaá¹ƒ paá¹‡idahitabba_nti evaá¹ƒ kilesapariá¸·Ä•
bahiddhÄ• vikkhepe ca uppanne kilesÄ• nuraÃ±jitena na vattitabbaá¹ƒ, kismiÃ±cideva pasÄ
buddhÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ á¹-hÄ• ne kammaá¹-á¹-hÄ• nacittaá¹ƒ á¹-hapetabbaá¹ƒ.
Ä• rammaá¹‡e sammÄ• Ä• dhiyati suá¹-á¹-hu á¹-hapitaá¹ƒ á¹-hapiyati. __paá¹-isaá¹ƒharÄ•
pasÄ• danÄ«yaá¹-á¹-hÄ• nato paá¹-isaá¹ƒharÄ• mi, mÅ«lakammaá¹-á¹-hÄ• nÄ• bhimukhaá
__so paá¹-isaá¹ƒharati cevÄ• _ti mÅ«lakammaá¹-á¹-hÄ• nÄ• bhimukhaÃ±ca \Ne III 236/ \Ee
vitakketi na ca vicÄ• retÄ«_ti kilesavitakkaá¹ƒ na vitakketi, kilesavicÄ• raá¹ƒ na vicÄ• reti. __
avicÄ• ro_ti kilesavitakkavicÄ• rehi avitakkÄ• vicÄ• ro. __ajjhattaá¹ƒ satimÄ• sukhamasmÄ
pavattÄ• ya satiyÄ• ``satimÄ• hamasmi sukhito cÄ• â€™â€™ ti pajÄ• nÄ• ti.

__evaá¹ƒ kho, Ä• nanda, paá¹‡idhÄ• ya bhÄ• vanÄ• hotÄ«_ti evaá¹ƒ, Ä• nanda, á¹-hapetv
bhikkhuno yathÄ• nÄ• ma purisassa mahantaá¹ƒ ucchubhÄ• raá¹ƒ ukkhipitvÄ• yantasÄ• la
kilantakilantakÄ• le bhÅ«miyaá¹ƒ á¹-hapetvÄ• ucchukhaá¹‡á¸• aá¹ƒ khÄ• ditvÄ• puna ukkh

evameva arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ uggahitakammaá¹-á¹-hÄ• nassa kÄ• yapariá¸·Ä• hÄ•
kammaá¹-á¹-hÄ• naá¹ƒ á¹-hapetvÄ• buddhaguá¹‡Ä• dianussaraá¹‡ena cittaá¹ƒ pasÄ• detv
bhÄ• vanÄ• pavattÄ• , tasmÄ• ``paá¹‡idhÄ• ya bhÄ• vanÄ• hotÄ«â€™â€™ ti vuttaá¹ƒ. ta
ucchubhÄ• raá¹ƒ yantasÄ• laá¹ƒ netvÄ• pÄ«á¸·etvÄ• rasapÄ• naá¹ƒ viya imassa bhikkhun
matthakaá¹ƒ pÄ• petvÄ• arahattaá¹ƒ pattassa phalasamÄ• pattisukhÄ• nubhavanaá¹ƒ vedi

__bahiddhÄ• _ti mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ pahÄ• ya bahi aÃ±Ã±asmiá¹ƒ Ä• rammaá¹‡
aá¹-á¹-hapetvÄ• . __atha pacchÄ• pure asaá¹ƒkhittaá¹ƒ vimuttaá¹ƒ appaá¹‡ihitanti pajÄ• nÄ
kammaá¹-á¹-hÄ• navasena vÄ• sarÄ«ravasena vÄ• desanÄ• vasena vÄ• attho veditabbo.

tattha \Be III 240/ kammaá¹-á¹-hÄ• ne tÄ• va kammaá¹-á¹-hÄ• nassa abhiniveso pure nÄ• n
nÄ• ma. tattha yo bhikkhu mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• kilesapariá¸·Ä• hassa vÄ
bahiddhÄ• vikkhepassa vÄ• uppajjituá¹ƒ okÄ• saá¹ƒ adento sudantagoá¹‡e yojetvÄ• sÄ• n
sutacchitaá¹ƒ caturassaghaá¹-ikaá¹ƒ pakkhipanto viya vipassanaá¹ƒ paá¹-á¹-hapetvÄ• atiá¹
arahattaá¹ƒ pÄ• puá¹‡Ä• ti, so puresaá¹…khÄ• tassa kammaá¹-á¹-hÄ• nÄ• bhinivesassa pa
arahattassa ca vasena pacchÄ• pure asaá¹ƒkhittaá¹ƒ vimuttaá¹ƒ appaá¹‡ihitanti pajÄ• nÄ•

sarÄ«re pana pÄ• daá¹…gulÄ«naá¹ƒ aggapabbÄ• ni pure nÄ• ma, sÄ«sakaá¹-Ä• haá¹ƒ pa
pÄ• daá¹…gulÄ«naá¹ƒ aggapabbaaá¹-á¹-hikesu \Ee III 207/ abhinivisitvÄ• byÄ• bhaá¹…giy
viya vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda vasena aá¹-á¹-hÄ«ni pariggaá¹‡hanto a
kilesapariá¸·Ä• hÄ• dÄ«naá¹ƒ uppattiá¹ƒ \Ne III 237/ vÄ• retvÄ• yÄ• va sÄ«sakaá¹-Ä• hÄ•
puresaá¹…khÄ• tÄ• naá¹ƒ aggapÄ• daá¹…gulipabbÄ• naá¹ƒ pacchÄ• saá¹…khÄ• tassa sÄ
pure asaá¹ƒkhittaá¹ƒ vimuttaá¹ƒ appaá¹‡ihitanti pajÄ• nÄ• ti nÄ• ma.

desanÄ• yapi dvattiá¹ƒsÄ• kÄ• radesanÄ• ya kesÄ• pure nÄ• ma, matthaluá¹…gaá¹ƒ pacc
kesesu abhinivisitvÄ• vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• savasena kesÄ• dayo pariggaá¹‡ha
kilesapariá¸·Ä• hÄ• dÄ«naá¹ƒ uppattiá¹ƒ vÄ• retvÄ• yÄ• va matthaluá¹…gÄ• bhÄ• vanaá¹ƒ
puresaá¹…khÄ• tÄ• naá¹ƒ kesÄ• naá¹ƒ pacchÄ• saá¹…khÄ• tassa matthaluá¹…gassa ca va
vimuttaá¹ƒ appaá¹‡ihitanti pajÄ• nÄ• ti nÄ• ma.

__evaá¹ƒ kho, Ä• nanda, appaá¹‡idhÄ• ya bhÄ• vanÄ• hotÄ«_ti evaá¹ƒ, Ä• nanda, aá¹-á¹-
imassa hi bhikkhuno yathÄ• nÄ• ma purisassa guá¸·abhÄ• raá¹ƒ labhitvÄ• attano gÄ• maá
aá¹-á¹-hapetvÄ• va uccaá¹…ge pakkhittÄ• ni guá¸·akhaá¹‡á¸• Ä• dÄ«ni khÄ• danÄ«yÄ• ni k
otaraá¹‡aá¹ƒ hoti, evameva arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ Ä• raddhabhÄ• vanassa kÄ• yapan
vÄ• retvÄ• kammaá¹-á¹-hÄ• nabhÄ• vanÄ• pavattÄ• , tasmÄ• ``appaá¹‡idhÄ• ya bhÄ• va
purisassa taá¹ƒ guá¸·abhÄ• raá¹ƒ attano gÄ• maá¹ƒ netvÄ• Ã±Ä• tÄ«hi saddhiá¹ƒ paribhog
III 241/ kammaá¹-á¹-hÄ• naá¹ƒ matthakaá¹ƒ pÄ• petvÄ• arahattaá¹ƒ pattassa phalasamÄ•
veditabbaá¹ƒ. imasmiá¹ƒ sutte pubbabhÄ• gavipassanÄ• kathitÄ• . sesaá¹ƒ sabbattha uttÄ•

ambapÄ• livaggo paá¹-hamo.

2. nÄ• landavaggo

2. nÄ• landasuttavaá¹‡á¹‡anÄ•

<378> dutiyavaggassa dutiye __nÄ• landÄ• ya_nti nÄ• landÄ• ti evaá¹ƒnÄ• make nagare, t
gocaragÄ• maá¹ƒ katvÄ• . __pÄ• vÄ• rikambavane_ti dussapÄ• vÄ• rikaseá¹-á¹-hino ambav
tassa uyyÄ• naá¹ƒ \Ne III 238/ ahosi. so bhagavato dhammadesanaá¹ƒ sutvÄ• bhagavati p
kuá¹-ileá¹‡amaá¹‡á¸• apÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ bhagavato vihÄ• raá¹ƒ katvÄ• niyyÄ• te
jÄ«vakambavanaá¹ƒ viya pÄ• vÄ• rikambavanantveva saá¹…khaá¹ƒ gato. tasmiá¹ƒ pÄ• vÄ•

__evaá¹ƒpasanno_ti evaá¹ƒ uppannasaddho, evaá¹ƒ saddahÄ• mÄ«ti attho. __bhiyyobhiÃ±
abhiÃ±Ã±Ä• to bhiyyatarÄ• bhiyyo vÄ• , uttaritaraÃ±Ä• á¹‡oti attho. __sambodhiya_nti sabb
arahattamaggaÃ±Ä• á¹‡e vÄ• arahattamaggeneva hi buddhaguá¹‡Ä• nippadesÄ• gahitÄ•
arahattamaggeneva sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ paá¹-ilabhanti, paccekabuddhÄ• pa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ceva sakale ca buddhaguá¹‡e. sabbampi nesaá¹ƒ arahattam
arahattamaggaÃ±Ä• á¹‡aá¹ƒ sambodhi nÄ• ma hoti. tena uttaritaro ca bhagavatÄ• natthi. t
bhiyyobhiÃ±Ã±ataro, yadidaá¹ƒ sambodhiyaâ€™â€™ nti.

__uá¸·Ä• rÄ• _ti seá¹-á¹-hÄ• . ayaÃ±hi uá¸·Ä• rasaddo ``uá¸·Ä• rÄ• ni khÄ• danÄ«yÄ• ni kh
I 366) madhure Ä• gacchati. ``uá¸·Ä• rÄ• ya khalu bhavaá¹ƒ vacchÄ• yano samaá¹‡aá¹ƒ go
pasaá¹ƒsatÄ«â€™â€™ tiÄ• dÄ«su (MN I 288) seá¹-á¹-he. ``appamÄ• á¹‡o uá¸·Ä• ro \Be III
tiÄ• dÄ«su (DN II 32; MN III 201) vipule. svÄ• yamidha seá¹-á¹-he Ä• gato. tena vuttaá¹ƒ ``u
seá¹-á¹-hÄ• â€™â€™ ti. __Ä• sabhÄ«_ti usabhassa vÄ• cÄ• sadisÄ« acalÄ• asampavedh
anussavena vÄ• Ä• cariyaparamparÄ• ya vÄ• itikirÄ• ya vÄ• piá¹-akasampadÄ• nena vÄ•
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• vÄ• takkahetu vÄ• nayahetu vÄ• akathetvÄ• paccakkhato
paá¹-ivijjhitvÄ• viya ekaá¹ƒso gahito, sanniá¹-á¹-hÄ• nakathÄ• va kathitÄ• ti attho. __sÄ«ha
seá¹-á¹-hanÄ• do, vane unnÄ• dayantena sÄ«hena viya uttamanÄ• do naditoti attho.

__kiá¹ƒ_ \Ee III 209/ __nu te sÄ• riputtÄ• _ti imaá¹ƒ desanaá¹ƒ kasmÄ• Ä• rabhi? anuyoga
hi sÄ«hanÄ• daá¹ƒ naditvÄ• attano sÄ«hanÄ• de anuyogaá¹ƒ dÄ• tuá¹ƒ na sakkoti, nighaá
patitamakkaá¹-o viya hoti. yathÄ• dhamamÄ• naá¹ƒ aparisuddhaá¹ƒ lohaá¹ƒ jhÄ• yitvÄ• aá
jhÄ• maá¹…gÄ• ro viya hoti. eko sÄ«hanÄ• de anuyogaá¹ƒ dÄ• piyamÄ• no dÄ• tuá¹ƒ sakk
III 239/, dhamamÄ• naá¹ƒ niddosajÄ• tarÅ«paá¹ƒ viya adhikataraá¹ƒ sobhati, tÄ• diso thero
``anuyogakkhamo ayaâ€™â€™ nti Ã±atvÄ• sÄ«hanÄ• de anuyogadÄ• panatthaá¹ƒ imaá¹ƒ

tattha __sabbe te_ti sabbe te tayÄ• . __evaá¹ƒsÄ«lÄ• _ti maggasÄ«lena phalasÄ«lena loki
evaá¹ƒsÄ«lÄ• . __evaá¹ƒdhammÄ• _ti ettha samÄ• dhipakkhÄ• dhammÄ• adhippetÄ• , m
lokiyalokuttarena samÄ• dhinÄ• evaá¹ƒsamÄ• dhÄ«ti attho. __evaá¹ƒpaÃ±Ã±Ä• _ti magga
evaá¹ƒpaÃ±Ã±Ä• . __evaá¹ƒvihÄ• rino_ti ettha pana heá¹-á¹-hÄ• samÄ• dhipakkhÄ• naá¹ƒ
vihÄ• ro gahitopi puna kasmÄ• gahitameva gaá¹‡hatÄ«ti ce. therena idaá¹ƒ gahitameva. id
nirodhasamÄ• pattidÄ«panatthaá¹ƒ vuttaá¹ƒ. tasmÄ• evaá¹ƒ nirodhasamÄ• pattivihÄ• rino
evamettha attho daá¹-á¹-habbo.

__evaá¹ƒvimuttÄ• _ti ettha vikkhambhanavimutti, tadaá¹…gavimutti, samucchedavimutti, pa
nissaraá¹‡avimuttÄ«ti paÃ±cavidhÄ• vimutti. tattha aá¹-á¹-ha samÄ• pattiyo sayaá¹ƒ vikkha
nÄ«varaá¹‡Ä• dÄ«hi vimuttattÄ• __vikkhambhanavimuttÄ«_ti saá¹…khaá¹ƒ gacchanti. anic
243/ satta anupassanÄ• sayaá¹ƒ tassa tassa paccanÄ«kavasena pariccattÄ• hi niccasaÃ±
__tadaá¹…gavimuttÄ«_ti saá¹…khaá¹ƒ gacchanti. cattÄ• ro ariyamaggÄ• sayaá¹ƒ samucch
__samucchedavimuttÄ«_ti saá¹…khaá¹ƒ gacchanti. cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni maggÄ
paá¹-ipassaddhante uppannattÄ• __paá¹-ipassaddhivimuttÄ«_ti saá¹…khaá¹ƒ gacchanti. ni
nissaá¹-attÄ• apagatattÄ• dÅ«re á¹-hitattÄ• __nissaraá¹‡avimuttÄ«_ti saá¹…khaá¹ƒ gataá
paÃ±cannaá¹ƒ vimuttÄ«naá¹ƒ vasena evaá¹ƒ vimuttÄ• ti ettha attho daá¹-á¹-habbo.

__kiá¹ƒ_ \Ee III 210/ __pana te sÄ• riputta ye te bhavissantÄ«_ti atÄ«tÄ• tÄ• va niruddhÄ•
apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gatÄ• dÄ«pasikhÄ• viya nibbutÄ• , evaá¹ƒ niruddhe apaá¹‡á¹‡
kathaá¹ƒ jÄ• nissasi, anÄ• gatabuddhÄ• naá¹ƒ pana guá¹‡Ä• kiá¹ƒ tayÄ• attano cittena pa
pucchanto evamÄ• ha.

__kiá¹ƒ pana tyÄ• haá¹ƒ sÄ• riputta etarahÄ«_ti anÄ• gatÄ• pi buddhÄ• ajÄ• tÄ• anibbatt
jÄ• nissasi. tesaÃ±hi jÄ• nanaá¹ƒ apade Ä• kÄ• se padadassanaá¹ƒ viya hoti. idÄ• ni mayÄ
ekavihÄ• re vasasi, ekato bhikkhÄ• ya carasi, dhammadesanÄ• kÄ• le dakkhiá¹‡apasse nis
guá¹‡Ä• attano cetasÄ• paricchinditvÄ• viditÄ• tayÄ• ti anuyuÃ±janto evamÄ• ha. thero p
hetaá¹ƒ bhanteâ€™â€™ ti paá¹-ikkhipati.

therassa ca viditampi atthi, aviditampi. kiá¹ƒ so attano viditaá¹-á¹-hÄ• ne paá¹-ikkhepaá¹ƒ k
aviditaá¹-á¹-hÄ• neti? viditaá¹-á¹-hÄ• ne na karoti, aviditaá¹-á¹-hÄ• neyeva karoti. thero kira
evaá¹ƒ aÃ±Ã±Ä• si ``nÄ• yaá¹ƒ anuyogo sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e, sabbaÃ±Ã±utaÃ±
ti attano sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e paá¹-ikkhepaá¹ƒ akatvÄ• va aviditaá¹-á¹-hÄ• ne sab
paá¹-ikkhepaá¹ƒ karoti. tena idampi dÄ«peti --- bhagavÄ• mayhaá¹ƒ atÄ«tÄ• nÄ• gatapaccu
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttikÄ• raá¹‡ajÄ• nanasamatthaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á

__etthÄ• _ti etesu atÄ«tÄ• dibhedesu buddhesu. __atha kiÃ±carahÄ«_ti atha kasmÄ• evaá

evaá¹ƒ kathitanti vadati. __dhammanvayo_ti dhammassa paccakkhato Ã±Ä• á¹‡assa anuyo
anumÄ• naÃ±Ä• á¹‡aá¹ƒ nayaggÄ• ho \Be III 244/ vidito, sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e á¹-
jÄ• nÄ• mi bhagavÄ• ti vadati. therassa hi nayaggÄ• ho appamÄ• á¹‡o apariyanto. yathÄ•
pamÄ• á¹‡aá¹ƒ vÄ• pariyanto vÄ• natthi, evaá¹ƒ dhammasenÄ• patino nayaggÄ• hassa. te
evaá¹ƒvidho iminÄ• evaá¹ƒvidho, iminÄ• anuttaro iminÄ• anuttaro satthÄ• â€™â€™ ti jÄ•
nayaggÄ• ho sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatiko eva.

idÄ• ni \Ee III 211/ taá¹ƒ nayaggÄ• haá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ upamaá¹ƒ dassento __s
bhante_tiÄ• dimÄ• ha. tattha yasmÄ• majjhimadese nagarassa uddhÄ• papÄ• kÄ• rÄ• dÄ«
vÄ• , sabbaso vÄ• pana mÄ• hontu, corÄ• naá¹ƒ Ä• saá¹…kÄ• na hoti. tasmÄ• taá¹ƒ agg
nagara_nti Ä• ha. __daá¸·huddhÄ• pa_nti thiramÅ«lapÄ• kÄ• raá¹ƒ. __daá¸·hapÄ• kÄ• rato
thirapiá¹-á¹-hasaá¹…ghÄ• á¹-aÃ±ca. __ekadvÄ• ra_nti kasmÄ• Ä• ha? bahudvÄ• re hi naga
paá¹‡á¸• itadovÄ• rikehi bhavitabbaá¹ƒ, ekadvÄ• reva eko vaá¹-á¹-ati. therassa ca paÃ±Ã±Ä
natthi, tasmÄ• attano paá¹‡á¸• itabhÄ• vassa opammatthaá¹ƒ ekaá¹ƒyeva dovÄ• rikaá¹ƒ da
nti Ä• ha.

__paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. __byatto_ti veyyattiyena samannÄ• gato
__medhÄ• vÄ«_ti \Ne III 241/ á¹-hÄ• nuppattikapaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya medhÄ• ya sa
__anupariyÄ• yapatha_nti anupariyÄ• yanÄ• makaá¹ƒ pÄ• kÄ• ramaggaá¹ƒ. __pÄ• kÄ• ras
iá¹-á¹-hakÄ• naá¹ƒ apagataá¹-á¹-hÄ• naá¹ƒ. __pÄ• kÄ• ravivara_nti pÄ• kÄ• rassa chinnaá¹
upakkilese_ti paÃ±canÄ«varaá¹‡Ä• cittaá¹ƒ upakkilissanti kiliá¹-á¹-haá¹ƒ karonti upatÄ• per
tasmÄ• ``cetaso upakkilesÄ• â€™â€™ ti vuccanti. __paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e_ti nA
anuppannÄ• ya paÃ±Ã±Ä• ya uppajjituá¹ƒ na denti, tasmÄ• ``paÃ±Ã±Ä• ya dubbalÄ«karaá
__supatiá¹-á¹-hitacittÄ• _ti catÅ«su satipaá¹-á¹-hÄ• nesu suá¹-á¹-hu á¹-hapitacittÄ• hutvÄ•
yathÄ• bhÅ«ta_nti satta bojjhaá¹…ge yathÄ• sabhÄ• vena bhÄ• vetvÄ• . __anuttaraá¹ƒ sam
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhiá¹ƒsÅ«ti dasseti.

apicettha satipaá¹-á¹-hÄ• nÄ• ti vipassanÄ• , bojjhaá¹…gÄ• maggo, anuttarasammÄ• sam
satipaá¹-á¹-hÄ• nÄ• ti vÄ• vipassanÄ• , bojjhaá¹…gÄ• missakÄ• , sammÄ• sambodhi \Be II
dÄ«ghabhÄ• á¹‡akamahÄ• sÄ«vatthero panÄ• ha ``satipaá¹-á¹-hÄ• ne vipassanaá¹ƒ gahetv
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• ti \Ee III 212/ gahite sundaro paÃ±ho bhaveyya, na pane
thero sabbabuddhÄ• naá¹ƒ nÄ«varaá¹‡appahÄ• ne satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya samb
bhinnasuvaá¹‡á¹‡arajatÄ• naá¹ƒ viya nÄ• nattÄ• bhÄ• vaá¹ƒ dasseti.

idha á¹-hatvÄ• upamÄ• saá¹ƒsandetabbÄ• --- Ä• yasmÄ• hi sÄ• riputto paccantanagaraa
dassesi, anupariyÄ• yapathaá¹ƒ dassesi, dvÄ• raá¹ƒ dassesi, paá¹‡á¸• itadovÄ• rikaá¹ƒ das
pavisanakanikkhamanake oá¸·Ä• rike pÄ• á¹‡e dassesi, dovÄ• rikassa tesaá¹ƒ pÄ• á¹‡Ä• n
dassesi. tattha kiá¹ƒ kena sadisanti ce? nagaraá¹ƒ viya hi nibbÄ• naá¹ƒ, pÄ• kÄ• ro viya sÄ•

anupariyÄ• yapatho viya hirÄ«, dvÄ• raá¹ƒ viya ariyamaggo, paá¹‡á¸• itadovÄ• riko viya dha
pavisanakanikkhamanakÄ• oá¸·Ä• rikapÄ• á¹‡Ä• viya atÄ«tÄ• nÄ• gatapaccuppannÄ• bu
pÄ• á¹‡Ä• naá¹ƒ pÄ• kaá¹-abhÄ• vo viya Ä• yasmato sÄ• riputtassa atÄ«tÄ• nÄ• gatapaccu
sÄ«lasamathÄ• dÄ«hi pÄ• kaá¹-abhÄ• vo. ettÄ• vatÄ• therena bhagavato --- ``evamahaá¹ƒ
á¹-hatvÄ• dhammanvayena nayaggÄ• hena jÄ• nÄ• mÄ«â€™â€™ ti attano sÄ«hanÄ• dass

__tasmÄ• _ti yasmÄ• ``na kho metaá¹ƒ, bhante, atÄ«tÄ• nÄ• gatapaccuppannesu arahant
242/ cetopariyaÃ±Ä• á¹‡aá¹ƒ atthi, apica dhammanvayo viditoâ€™â€™ ti vadati, tasmÄ• . _
bhÄ• seyyÄ• sÄ«_ti punappunaá¹ƒ bhÄ• seyyÄ• si, ``pubbaá¹‡he me kathitaâ€™â€™ nti m
kathayittha, ``ajja vÄ• me kathitaâ€™â€™ nti mÄ• paradivasÄ• dÄ«su na kathayitthÄ• ti at
pahÄ«yissatÄ«_ti ``sÄ• riputtasadisopi nÄ• ma Ã±Ä• á¹‡ajavanasampanno sÄ• vako buddh
jÄ• nituá¹ƒ na sakkoti, evaá¹ƒ appameyyÄ• tathÄ• gatÄ• â€™â€™ ti cintentÄ• naá¹ƒ yÄ• t
vimati vÄ• , sÄ• pahÄ«yissatÄ«ti.

3. cundasuttavaá¹‡á¹‡anÄ•

<379> tatiye __magadhesÅ«_ti evaá¹ƒnÄ• make janapade. __nÄ• lakagÄ• make_ti rÄ• jag
kulasantake evaá¹ƒnÄ• make gÄ• me. __cundo samaá¹‡uddeso_ti \Be III 246/ ayaá¹ƒ thero
213/ kaniá¹-á¹-habhÄ• tiko, taá¹ƒ bhikkhÅ« anupasampannakÄ• le ``cundo samaá¹‡uddeso
therakÄ• lepi tatheva samudÄ• cariá¹ƒsu. tena vuttaá¹ƒ ``cundo samaá¹‡uddesoâ€™â€™ ti
mukhodakadantakaá¹-á¹-hadÄ• nena ceva pariveá¹‡asammajjana-piá¹-á¹-hiparikammakara
ca upaá¹-á¹-hÄ• nakaro hoti. __parinibbÄ• yÄ«_ti anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ•
kÄ• leti? bhagavato parinibbÄ• nasaá¹ƒvacchare.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- bhagavÄ• kira vutthavasso veá¸·uvagÄ• makÄ• nikkham
gamissÄ• mÄ«â€™â€™ ti Ä• gatamaggeneva paá¹-inivattanto anupubbena sÄ• vatthiá¹ƒ pa
dhammasenÄ• pati bhagavato vattaá¹ƒ dassetvÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ gato, so tattha ant
dassetvÄ• paá¹-ikkantesu divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• cammakhaá¹‡á¸• aá¹ƒ paÃ±
pakkhÄ• letvÄ• pallaá¹…kaá¹ƒ Ä• bhujitvÄ• phalasamÄ• pattiá¹ƒ pÄ• visi. athassa yathÄ•
vuá¹-á¹-hitassa ayaá¹ƒ parivitakko udapÄ• di ``buddhÄ• nu kho paá¹-hamaá¹ƒ parinibbÄ• y
aggasÄ• vakÄ• ti, tato ``aggasÄ• vakÄ• paá¹-hamaâ€™â€™ nti Ã±atvÄ• attano Ä• yusaá¹
``sattÄ• hameva me Ä• yusaá¹…khÄ• rÄ• pavattissantÄ«â€™â€™ ti Ã±atvÄ• ``kattha pari
cintesi.

tato __ ``rÄ• hulo_ tÄ• vatiá¹ƒsesu parinibbuto, __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero_ chad
parinibbÄ• yissÄ• mÄ«â€™â€™ ti punappunaá¹ƒ cintento mÄ• taraá¹ƒ Ä• rabbha satiá¹ƒ up
sattannaá¹ƒ \Ne III 243/ arahantÄ• naá¹ƒ mÄ• tÄ• hutvÄ• pi buddhadhammasaá¹…ghesu a
upanissayo, natthi nu khoâ€™â€™ ti. sotÄ• pattimaggassa upanissayaá¹ƒ disvÄ• ``kassa d

bhavissatÄ«â€™â€™ ti olokento ``mameva dhammadesanÄ• ya bhavissati, na aÃ±Ã±assa
appossukko bhaveyyaá¹ƒ, bhavissanti me vattÄ• ro --- ``sÄ• riputtatthero avasesajanÄ• nan
hissa samacittasuttantadesanÄ• divase (AN I 2.33-37) koá¹-isatasahassadevatÄ• arahattaá
paá¹-ividdhadevatÄ• naá¹ƒ gaá¹‡anÄ• natthi, aÃ±Ã±esu ca á¹-hÄ• nesu anekÄ• abhisama
there ca cittaá¹ƒ pasÄ• detvÄ• sagge nibbattÄ• neva asÄ«ti kulasahassÄ• ni, so dÄ• ni
sakamÄ• tumicchÄ• dassanamattampi harituá¹ƒ \Ee III 214/ nÄ• sakkhÄ«â€™â€™ ti. tasmÄ
mocetvÄ• jÄ• tovarakeyeva parinibbÄ• yissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ•
anujÄ• nÄ• petvÄ• nikkhamissÄ• mÄ«â€™â€™ ti cundattheraá¹ƒ Ä• mantesi --- ``Ä• vuso,
paÃ±casatÄ• ya bhikkhuparisÄ• ya saÃ±Ã±aá¹ƒ dehi. `gaá¹‡hathÄ• vuso pattacÄ«varÄ• ni,
nÄ• lakagÄ• maá¹ƒ gantukÄ• moâ€™â€™ â€™ ti. thero tathÄ• akÄ• si.

bhikkhÅ« senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya therassa santikaá¹ƒ a
saá¹ƒsÄ• metvÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• divÄ• á¹-á¹-hÄ• nadvÄ• re á¹-hatvÄ•
``idaá¹ƒ dÄ• ni pacchimadassanaá¹ƒ, puna Ä• gamanaá¹ƒ natthÄ«â€™â€™ ti paÃ±casatab
bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• bhagavantaá¹ƒ etadavoca ``anujÄ• nÄ• tu m
sugato. parinibbÄ• nakÄ• lo me, ossaá¹-á¹-ho me Ä• yusaá¹…khÄ• roâ€™â€™ ti. buddhÄ•
``parinibbÄ• hÄ«â€™â€™ ti vutte maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡entÄ«ti, ``mÄ• pari
vaá¹-á¹-assa guá¹‡aá¹ƒ kathentÄ«ti micchÄ• diá¹-á¹-hikÄ• dosaá¹ƒ Ä• ropessanti, tasmÄ•
tena naá¹ƒ bhagavÄ• --- ``kattha parinibbÄ• yissasi sÄ• riputtÄ• â€™â€™ ti vatvÄ• --- ``att
nÄ• lakagÄ• me jÄ• tovarako, tatthÄ• haá¹ƒ parinibbÄ• yissÄ• mÄ«â€™â€™ ti vutte --- ``ya
sÄ• riputta, kÄ• laá¹ƒ maÃ±Ã±asi, idÄ• ni pana te jeá¹-á¹-hakaniá¹-á¹-habhÄ• tikÄ• naá¹ƒ tÄ
dassanaá¹ƒ dullabhaá¹ƒ bhavissati, desehi nesaá¹ƒ dhammaâ€™â€™ nti Ä• ha.

thero --- ``satthÄ• mayhaá¹ƒ iddhivikubbanapubbaá¹…gamaá¹ƒ dhammadesanaá¹ƒ paccÄ
bhagavantaá¹ƒ vanditvÄ• tÄ• lappamÄ• á¹‡aá¹ƒ Ä• kÄ• saá¹ƒ abbhuggantvÄ• oruyha das
dvitÄ• lappamÄ• á¹‡aá¹ƒ abbhuggantvÄ• oruyha dasabalassa pÄ• de vandi, etenupÄ• yen
abbhuggantvÄ• \Ne III 244/ anekÄ• ni pÄ• á¹-ihÄ• riyasatÄ• ni dassento dhammakathaá¹ƒ
dissamÄ• nenapi kÄ• yena katheti, adissamÄ• nenapi. uparimena vÄ• heá¹-á¹-himena vÄ•
adissamÄ• nenapi dissamÄ• nenapi, kÄ• lena candavaá¹‡á¹‡aá¹ƒ dasseti, kÄ• lena sÅ«riya
pabbatavaá¹‡á¹‡aá¹ƒ, kÄ• lena samuddavaá¹‡á¹‡aá¹ƒ, kÄ• lena cakkavattirÄ• jÄ• hoti, kÄ•
vessavaá¹‡amahÄ• rÄ• jÄ• , kÄ• lena sakko \Be III 248/ devarÄ• jÄ• , kÄ• lena mahÄ• brah
pÄ• á¹-ihÄ• riyasatÄ• ni dassento dhammakathaá¹ƒ kathesi. sakalanagaraá¹ƒ sannipati. the
pÄ• de vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• Ä• ha --- ``ko nÄ• mo ayaá¹ƒ sÄ• riputt
ti. sÄ«havikÄ«á¸·ito nÄ• ma, bhanteti. taggha, sÄ• riputta, sÄ«havikÄ«á¸·ito taggha, sÄ• ripu
sÄ«havikÄ«á¸·itoti.

thero alattakavaá¹‡á¹‡e hatthe pasÄ• retvÄ• satthu suvaá¹‡á¹‡akacchapasadise pÄ• de g
``bhante, imesaá¹ƒ pÄ• dÄ• naá¹ƒ vandanatthÄ• ya kappasatasahassÄ• dhikaá¹ƒ asaá¹…k

so me manoratho matthakaá¹ƒ patto, ito dÄ• ni paá¹-á¹-hÄ• ya paá¹-isandhivasena na puna
sannipÄ• to samÄ• gamo atthi, chinno esa vissÄ• so, anekehi buddhasatasahassehi paviá¹-
khemaá¹ƒ sukhaá¹ƒ sÄ«talaá¹ƒ abhayaá¹ƒ nibbÄ• napuraá¹ƒ pavisissÄ• mi, sace me kiÃ±ci
vÄ• casikaá¹ƒ vÄ• na rocetha, khamatha taá¹ƒ bhagavÄ• , gamanakÄ• lo mayhaâ€™â€™
kho pana te kiÃ±ci kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• mayhaá¹ƒ aruccanakaá¹ƒ atthi, yass
sÄ• riputta, kÄ• laá¹ƒ maÃ±Ã±asÄ«ti.

iti bhagavatÄ• anuÃ±Ã±Ä• tasamanantaraá¹ƒ satthu pÄ• de vanditvÄ• uá¹-á¹-hitamatte Ä•
sinerucakkavÄ• á¸·ahimavantaparibhaá¹‡á¸• apabbate dhÄ• rayamÄ• nÄ• pi --- ``ajja imaá¹
na sakkomÄ«â€™â€™ ti vadantÄ« viya ekappahÄ• reneva viravamÄ• nÄ• mahÄ• pathavÄ
Ä• kÄ• se devadundubhiyo phaliá¹ƒsu, mahÄ• megho uá¹-á¹-hahitvÄ• pokkharavassaá¹ƒ v

satthÄ• --- ``dhammasenÄ• patiá¹ƒ paá¹-ipÄ• dessÄ• mÄ«â€™â€™ ti dhammÄ• sanÄ• \E
gandhakuá¹-iabhimukho gantvÄ• maá¹‡iphalake aá¹-á¹-hÄ• si. thero tikkhattuá¹ƒ padakkhiâ
á¹-hÄ• nesu vanditvÄ• --- ``bhagavÄ• ito kappasatasahassÄ• dhikassa asaá¹…khyeyyassa
anomadassÄ«sammÄ• sambuddhassa pÄ• damÅ«le nipajjitvÄ• tumhÄ• kaá¹ƒ dassanaá¹ƒ
samiddhÄ• , diá¹-á¹-hÄ• tumhe, taá¹ƒ paá¹-hamadassanaá¹ƒ, idaá¹ƒ pacchimadassanaá¹ƒ.
dassanaá¹ƒ natthÄ«â€™â€™ ti vatvÄ• dasanakhasamodhÄ• nasamujjalaá¹ƒ \Ne III 245/ a
dassanavisayÄ• abhimukhova paá¹-ikkamitvÄ• \Be III 249/ vanditvÄ• pakkÄ• mi. puna ma
asakkontÄ« udakapariyantaá¹ƒ katvÄ• akampi.

bhagavÄ• parivÄ• retvÄ• á¹-hite bhikkhÅ« Ä• ha --- ``anugacchatha, bhikkhave, tumhÄ• k
jeá¹-á¹-habhÄ• tikaâ€™â€™ nti. tasmiá¹ƒ khaá¹‡e catassopi parisÄ• sammÄ• sambuddhaâ
ohÄ• ya niravasesÄ• nikkhamiá¹ƒsu. sÄ• vatthinagaravÄ• sinopi --- ``sÄ• riputtatthero kira
Ä• pucchitvÄ• parinibbÄ• yitukÄ• mo nikkhanto, passissÄ• ma naâ€™â€™ nti nagaradvÄ•
nikkhamitvÄ• gandhamÄ• lÄ• dihatthÄ• kese vikiritvÄ• --- ``idÄ• ni mayaá¹ƒ kahaá¹ƒ mah
dhammasenÄ• pati nisinnoâ€™â€™ ti pucchantÄ• --- ``kassa santikaá¹ƒ gamissÄ• ma, kas
á¹-hapetvÄ• thero pakkantoâ€™â€™ tiÄ• dinÄ• nayena paridevantÄ• rodantÄ• theraá¹ƒ

thero mahÄ• paÃ±Ã±Ä• ya á¹-hitattÄ• --- ``sabbesaá¹ƒ anatikkamanÄ«yo esa maggoâ€™â
--- ``tumhepi, Ä• vuso, tiá¹-á¹-hatha, mÄ• dasabale pamÄ• daá¹ƒ Ä• pajjitthÄ• â€™â€™ ti b
nivattetvÄ• attano parisÄ• yeva saddhiá¹ƒ pakkÄ• mi. yepi manussÄ• --- ``pubbe ayyo pac
carati, idaá¹ƒ idÄ• ni gamanaá¹ƒ na puna paccÄ• gamanÄ• yÄ• â€™â€™ ti paridevantÄ• a
``appamattÄ• , Ä• vuso, hotha, evaá¹ƒbhÄ• vino nÄ• ma saá¹…khÄ• rÄ• â€™â€™ ti nivatte

atha kho Ä• yasmÄ• sÄ• riputto sabbattha ekarattivÄ• sena antarÄ• magge sattÄ• haá¹ƒ n
saá¹…gahaá¹ƒ karonto sÄ• yaá¹ƒ nÄ• lakagÄ• maá¹ƒ patvÄ• gÄ• madvÄ• re nigrodharukk
uparevato nÄ• ma therassa bhÄ• gineyyo bahigÄ• maá¹ƒ gacchanto theraá¹ƒ disvÄ• upasa

aá¹-á¹-hÄ• si. thero taá¹ƒ Ä• ha --- ``atthi gehe te ayyikÄ• â€™â€™ ti. Ä• ma bhanteti. gacc
idhÄ• gatabhÄ• vaá¹ƒ Ä• rocehi. ``kasmÄ• Ä• gatoâ€™â€™ ti ca vutte --- ``ajja kira ekadiv
vasissati, jÄ• tovarakaá¹ƒ paá¹-ijaggatha, paÃ±cannaÃ±ca kira bhikkhusatÄ• naá¹ƒ vasanaá
jÄ• nÄ• thÄ• â€™â€™ ti. so gantvÄ• --- ``ayyike mayhaá¹ƒ mÄ• tulo Ä• gatoâ€™â€™ ti Ä•
gÄ• madvÄ• reti. ekakova, aÃ±Ã±opi koci atthÄ«ti? atthi paÃ±casatÄ• bhikkhÅ«ti. kiá¹ƒkÄ•
taá¹ƒ pavattiá¹ƒ Ä• rocesi. brÄ• hmaá¹‡Ä« --- ``kiá¹ƒ nu kho ettakÄ• naá¹ƒ vasanaá¹-á¹-hÄ•
\Be III 250/, daharakÄ• le pabbajitvÄ• mahallakakÄ• le gihÄ« hotukÄ• moâ€™â€™ ti cinter
paá¹-ijaggÄ• petvÄ• paÃ±casatÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ kÄ• retvÄ• daá¹‡á¸• adÄ«
pÄ• hesi.

thero \Ne III 246/ bhikkhÅ«hi saddhiá¹ƒ pÄ• sÄ• daá¹ƒ Ä• ruyha jÄ• tovarakaá¹ƒ pavisitvÄ•
``tumhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gacchathÄ• â€™â€™ ti bhikkhÅ« uyyojesi. tesu gat
Ä• bÄ• dho uppajji, lohitapakkhandikÄ• mÄ• raá¹‡antikÄ• vedanÄ• vattanti. ekaá¹ƒ bhÄ• j
nikkhamati. brÄ• hmaá¹‡Ä« --- ``mama puttassa pavatti mayhaá¹ƒ na ruccatÄ«â€™â€™ ti a
vasanagabbhadvÄ• raá¹ƒ nissÄ• ya aá¹-á¹-hÄ• si.

cattÄ• ro mahÄ• rÄ• jÄ• no ``dhammasenÄ• pati kuhiá¹ƒ viharatÄ«â€™â€™ ti olokentÄ• n
parinibbÄ• namaÃ±ce nipanno, pacchimadassanaá¹ƒ gamissÄ• mÄ• â€™â€™ ti Ä• gamma
tumheti? mahÄ• rÄ• jÄ• no bhanteti. kasmÄ• Ä• gatatthÄ• ti? gilÄ• nupaá¹-á¹-hÄ• kÄ• bha
gilÄ• nupaá¹-á¹-hÄ• ko, gacchatha tumheâ€™â€™ ti uyyojesi. tesaá¹ƒ gatÄ• vasÄ• ne tene
devÄ• namindo. tasmiá¹ƒ gate mahÄ• brahmÄ• ca Ä• gamiá¹ƒsu. tepi tatheva thero uyyoje

brÄ• hmaá¹‡Ä« devatÄ• naá¹ƒ Ä• gamanaÃ±ca gamanaÃ±ca disvÄ• ``ke nu kho ete mam
gacchantÄ«â€™â€™ ti therassa \Ee III 218/ gabbhadvÄ• raá¹ƒ gantvÄ• ``tÄ• ta, cunda, kÄ
pucchi. so taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• ``mahÄ• upÄ• sikÄ• , bhante, Ä• gatÄ• â€™â€™
avelÄ• ya Ä• gatÄ• â€™â€™ ti pucchi. sÄ• ``tuyhaá¹ƒ, tÄ• ta, dassanatthÄ• yÄ• â€™â€™
ke Ä• gatÄ• â€™â€™ ti pucchi. cattÄ• ro mahÄ• rÄ• jÄ• no upÄ• siketi. tÄ• ta, tvaá¹ƒ catÅ«
mahantataroti? Ä• rÄ• mikasadisÄ• ete upÄ• sike, amhÄ• kaá¹ƒ satthu paá¹-isandhiggahaá
khaggahatthÄ• hutvÄ• Ä• rakkhaá¹ƒ akaá¹ƒsÅ«ti. tesaá¹ƒ tÄ• ta gatÄ• vasÄ• ne ko Ä• gat
devarÄ• jatopi tvaá¹ƒ tÄ• ta mahantataroti? bhaá¹‡á¸• aggÄ• hakasÄ• maá¹‡erasadiso esa
tÄ• vatiá¹ƒsato otaraá¹‡akÄ• le pattacÄ«varaá¹ƒ gahetvÄ• otiá¹‡á¹‡oti. tassa tÄ• ta gatÄ• v
ko Ä• gatoti? upÄ• sike, tuyhaá¹ƒ bhagavÄ• ca satthÄ• ca mahÄ• brahmÄ• nÄ• ma esoti.
251/ mahÄ• brahmatopi tvaá¹ƒ, tÄ• ta, mahantataroti? Ä• ma upÄ• sike, ete nÄ• ma kira am
cattÄ• ro mahÄ• brahmÄ• no mahÄ• purisaá¹ƒ suvaá¹‡á¹‡ajÄ• lena paá¹-iggaá¹‡hiá¹ƒsÅ«ti

atha brÄ• hmaá¹‡iyÄ• --- ``puttassa tÄ• va me ayaá¹ƒ Ä• nubhÄ• vo, kÄ«diso vata mayhaá
III 247/ satthu Ä• nubhÄ• vo bhavissatÄ«â€™â€™ ti cintayantiyÄ• sahasÄ• paÃ±cavaá¹‡á
sakalasarÄ«raá¹ƒ phari. thero --- ``uppannaá¹ƒ me mÄ• tu pÄ«tisomanassaá¹ƒ, ayaá¹ƒ dÄ•

dhammadesanÄ• yÄ• â€™â€™ ti cintetvÄ• ``kiá¹ƒ cintesi mahÄ• upÄ• sikeâ€™â€™ ti Ä• l
ayaá¹ƒ guá¹‡o, satthu panassa kÄ«diso bhavissatÄ«ti idaá¹ƒ, tÄ• ta, cintemÄ«â€™â€™ ti Ä
mayhaá¹ƒ satthujÄ• takkhaá¹‡e mahÄ• bhinikkhamane sambodhiyaá¹ƒ dhammacakkappav
kampittha. sÄ«lena samÄ• dhinÄ• paÃ±Ã±Ä• ya vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena sa
bhagavÄ• ti vitthÄ• retvÄ• buddhaguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ dhammadesanaá¹ƒ kathesi.

brÄ• hmaá¹‡Ä« piyaputtassa dhammadesanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hÄ•
upatissa, kasmÄ• evamakÄ• si, evarÅ«paá¹ƒ nÄ• ma amataá¹ƒ mayhaá¹ƒ ettakaá¹ƒ kÄ• la
--- ``dinnaá¹ƒ dÄ• ni me mÄ• tu rÅ«pasÄ• riyÄ• \Ee III 219/ brÄ• hmaá¹‡iyÄ• posÄ• vanika
vaá¹-á¹-issatÄ«â€™â€™ ti cintetvÄ• --- ``gaccha mahÄ• upasikeâ€™â€™ ti brÄ• hmaá¹‡iá
kÄ• velÄ• â€™â€™ ti Ä• ha. balavapaccÅ«sakÄ• lo, bhanteti. bhikkhusaá¹…ghaá¹ƒ sannip
bhikkhusaá¹…ghoti. ``maá¹ƒ ukkhipitvÄ• nisÄ«dÄ• pehi cundÄ• â€™â€™ ti ukkhipitvÄ• nis

thero bhikkhÅ« Ä• mantesi --- ``Ä• vuso catucattÄ• lÄ«saá¹ƒ vo vassÄ• ni mayÄ• saddhiá¹
kÄ• yikaá¹ƒ vÄ• vÄ• casikaá¹ƒ vÄ• na rocetha, taá¹ƒ khamatha Ä• vusoâ€™â€™ ti. ettaka
chÄ• yÄ• viya tumhe amuÃ±citvÄ• vicarantÄ• naá¹ƒ aruccanakaá¹ƒ nÄ• ma natthi, tumhe
atha thero mahÄ• cÄ«varaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• mukhaá¹ƒ pidhÄ• ya dakkhiá¹‡ena pa
nava anupubbasamÄ• pattiyo anulomapaá¹-ilomato samÄ• pajjitvÄ• puna paá¹-hamajjhÄ• n
catutthajjhÄ• nÄ• samÄ• pajji \Be III 252/. tato vuá¹-á¹-hÄ• ya anantaraá¹ƒyeva mahÄ• path
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

upÄ• sikÄ• --- ``kiá¹ƒ nu kho me putto, na kiÃ±ci kathetÄ«â€™â€™ ti uá¹-á¹-hÄ• ya piá¹-á¹
parinibbutabhÄ• vaá¹ƒ Ã±atvÄ• mahÄ• saddaá¹ƒ kurumÄ• nÄ• pÄ• desu nipatitvÄ• --- ``tÄ
guá¹‡aá¹ƒ na jÄ• nimhÄ• , idÄ• ni pana taá¹ƒ Ä• diá¹ƒ katvÄ• anekasate anekasahasse an
imasmiá¹ƒ nivesane nisÄ«dÄ• petvÄ• bhojetuá¹ƒ na labhimhÄ• , cÄ«varehi acchÄ• detuá¹ƒ
vihÄ• rasataá¹ƒ vihÄ• rasahassaá¹ƒ kÄ• retuá¹ƒ na labhimhÄ• â€™â€™ ti yÄ• va aruá¹‡ug
aruá¹‡e uggatamatteyeva suvaá¹‡á¹‡akÄ• re pakkosÄ• petvÄ• suvaá¹‡á¹‡agabbhaá¹ƒ viva
suvaá¹‡á¹‡aghaá¹-iyo mahÄ• tulÄ• ya tulÄ• petvÄ• --- ``paÃ±ca kÅ«á¹-Ä• gÄ• rasatÄ• ni pa
karothÄ• â€™â€™ ti dÄ• peti.

sakkopi devarÄ• jÄ• vissakammadevaputtaá¹ƒ Ä• mantetvÄ• --- ``tÄ• ta dhammasenÄ• pa
kÅ«á¹-Ä• gÄ• rasatÄ• ni paÃ±ca agghikasatÄ• ni ca mÄ• pehÄ«â€™â€™ ti Ä• ha. iti upÄ• s
vissakammena nimmitÄ• ni ca sabbÄ• nipi dvesahassÄ• ni ahesuá¹ƒ. tato nagaramajjhe sÄ
mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• maá¹‡á¸• apamajjhe mahÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ á¹-ha
parivÄ• rasaá¹…khepena á¹-hapetvÄ• sÄ• dhukÄ«á¸·ikaá¹ƒ Ä• rabhiá¹ƒsu. devÄ• naá¹ƒ an
antare devÄ• ahesuá¹ƒ.

revatÄ« nÄ• ma ekÄ• therassa upaá¹-á¹-hÄ• yikÄ• --- ``ahaá¹ƒ therassa pÅ«jaá¹ƒ karissÄ

suvaá¹‡á¹‡apupphÄ• naá¹ƒ tayo kumbhe kÄ• resi. ``therassa pÅ«jaá¹ƒ karissÄ• mÄ«â€™â
aá¸• á¸• hateyyakoá¹-inÄ• á¹-akehi parivÄ• rito otari. ``sakko otaratÄ«â€™â€™ ti mahÄ• jar
paá¹-ikkami. tattha sÄ• pi upÄ• sikÄ• paá¹-ikkamamÄ• nÄ• garubhÄ• rattÄ• ekamantaá¹ƒ
manussÄ• naá¹ƒ antare pati. manussÄ• apassantÄ• taá¹ƒ madditvÄ• agamiá¹ƒsu. sÄ• ta
tÄ• vatiá¹ƒsabhavane kanakavimÄ• ne nibbatti. nibbattakkhaá¹‡eyevassÄ• ratanakkhandh
attabhÄ• vo ahosi saá¹-á¹-hisakaá¹-apÅ«rappamÄ• á¹‡aalaá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• a
athassÄ• dibbaá¹ƒ sabbakÄ• yikÄ• dÄ• saá¹ƒ purato á¹-hapayiá¹ƒsu \Be III 253/. sÄ• attar
--- ``uá¸·Ä• rÄ• ayaá¹ƒ sampatti, kiá¹ƒ nu kho me kammaá¹ƒ kataâ€™â€™ nti cintayamÄ• r
sÄ• riputtattherassa parinibbutaá¹-á¹-hÄ• ne tÄ«hi suvaá¹‡á¹‡apupphakumbhehi pÅ«jÄ• ka
madditvÄ• gato, sÄ• haá¹ƒ tattha kÄ• laá¹ƒ katvÄ• idhÅ«papannÄ• , theraá¹ƒ nissÄ• ya la
puÃ±Ã±avipÄ• kaá¹ƒ manussÄ• naá¹ƒ kathessÄ• mÄ«â€™â€™ ti saha vimÄ• neneva otari

mahÄ• jano dÅ«ratova disvÄ• --- ``kiá¹ƒ nu kho dve sÅ«riyÄ• uá¹-á¹-hitÄ• â€™â€™ ti? olo
Ä• gacchante kÅ«á¹-Ä• gÄ• rasaá¹‡á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, nÄ• yaá¹ƒ sÅ«riyo, vimÄ•
tampi vimÄ• naá¹ƒ tÄ• vadeva Ä• gantvÄ• therassa dÄ• rucitakamatthake vehÄ• saá¹ƒ aá¹
vimÄ• naá¹ƒ Ä• kÄ• seyeva á¹-hapetvÄ• pathaviá¹ƒ otari. mahÄ• jano --- ``kÄ• tvaá¹ƒ, ayy
maá¹ƒ tumhe jÄ• nÄ• tha, revatÄ« nÄ• mÄ• haá¹ƒ, tÄ«hi suvaá¹‡á¹‡apupphakumbhehi ther
madditÄ• \Ne III 249/ kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbattÄ• , passatha me siris
dÄ• ni dÄ• nÄ• ni detha, puÃ±Ã±Ä• ni karothÄ• â€™â€™ ti kusalakiriyÄ• ya vaá¹‡á¹‡aá¹ƒ k
padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• attano devaá¹-á¹-hÄ• naá¹ƒyeva gatÄ• .

mahÄ• janopi \Ee III 221/ sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·ikaá¹ƒ kÄ«á¸·itvÄ• sabbagandhehi ci
ekÅ«naratanasatikÄ• ahosi. therassa sarÄ«raá¹ƒ citakaá¹ƒ Ä• ropetvÄ• usÄ«rakalÄ• pake
Ä• á¸·Ä• hane sabbarattiá¹ƒ dhammassavanaá¹ƒ pavatti. anuruddhatthero sabbagandhodak
nibbÄ• pesi. cundatthero dhÄ• tuyo parissÄ• vane pakkhipitvÄ• --- ``na dÄ• ni mayÄ• idhe
mayhaá¹ƒ jeá¹-á¹-habhÄ• tikassa dhammasenÄ• patisÄ• riputtattherassa parinibbutabhÄ• v
Ä• rocessÄ• mÄ«â€™â€™ ti dhÄ• tuparissÄ• vanaá¹ƒ therassa ca pattacÄ«varaá¹ƒ gahetv
ekaá¹-á¹-hÄ• nepi ca dve rattiyo avasitvÄ• sabbattha ekarattivÄ• seneva sÄ• vatthiá¹ƒ pÄ•
dassetuá¹ƒ __atha kho cundo samaá¹‡uddeso_tiÄ• di vuttaá¹ƒ.

tattha __yenÄ• yasmÄ• Ä• nando_ti yena attano upajjhÄ• yo dhammabhaá¹‡á¸• Ä• gÄ• ri
tenupasaá¹…kami. kasmÄ• panesa ujukaá¹ƒ \Be III 254/ satthu santikaá¹ƒ agantvÄ• theras
agamÄ• sÄ«ti? satthari ca there ca gÄ• ravena. jetavanamahÄ• vihÄ• re pokkharaá¹‡iyaá¹ƒ
paccuttaritvÄ• sunivatthasupÄ• rutassa etadahosi --- ``buddhÄ• nÄ• ma mahÄ• pÄ• sÄ• á
phaá¹‡akatasappa sÄ«habyagghamattavaravÄ• raá¹‡Ä• dayo viya ca durÄ• sadÄ• , na sak
santikaá¹ƒ gantvÄ• kathetuá¹ƒ, kassa nu kho santikaá¹ƒ gantabbaâ€™â€™ nti. tato cintesi
dhammabhaá¹‡á¸• Ä• gÄ• riko jeá¹-á¹-habhÄ• tikattherassa uttamasahÄ• yo, tassa santikaâ
satthÄ• rÄ• saddhiá¹ƒ kathessÄ• mÄ«â€™â€™ ti satthari ceva there ca gÄ• ravena upasaâ

__idamassa pattacÄ«vara_nti ``ayamassa paribhogapatto, idaá¹ƒ dhÄ• tuparissÄ• vanaâ€™
Ä• cikkhi. pÄ• á¸·iyaá¹ƒ pana ``idamassa pattacÄ«varaâ€™â€™ nti ettakameva vuttaá¹ƒ. __
kathÄ• mÅ«laá¹ƒ. mÅ«laÃ±hi __pÄ• bhata_nti vuccati. yathÄ• ha ---

``appakenapi \Ee III 222/ medhÄ• vÄ«, pÄ• bhatena vicakkhaá¹‡o.

samuá¹-á¹-hÄ• peti attÄ• naá¹ƒ, aá¹‡uá¹ƒ aggiá¹ƒva sandhamaâ€™â€™ nti || (J I 1.4).

__bhagavantaá¹ƒ_ \Ne III 250/ __dassanÄ• yÄ• _ti bhagavantaá¹ƒ dassanatthÄ• ya. kiá¹ƒ
diá¹-á¹-hapubboti? no na diá¹-á¹-hapubbo. ayaÃ±hi Ä• yasmÄ• divÄ• nava vÄ• re, rattiá¹ƒ
aá¹-á¹-hÄ• rasa vÄ• re upaá¹-á¹-hÄ• nameva gacchati. divasassa pana satavÄ• raá¹ƒ vÄ• s
gantukÄ• mo samÄ• nopi na akÄ• raá¹‡Ä• gacchati, ekaá¹ƒ paÃ±hadvÄ• raá¹ƒ gahetvÄ• v
tena kathÄ• pÄ• bhatena gantukÄ• mo evamÄ• ha. __idamassa pattacÄ«vara_nti theropi --
pattacÄ«varaá¹ƒ, idaÃ±ca dhÄ• tuparissÄ• vanaâ€™â€™ nti pÄ• á¹-iyekkaá¹ƒyeva dassetv

satthÄ• hatthaá¹ƒ pasÄ• retvÄ• dhÄ• tuparissÄ• vanaá¹ƒ gahetvÄ• hatthatale á¹-hapetvÄ
``yo so, bhikkhave, bhikkhu purimadivase anekÄ• ni pÄ• á¹-ihÄ• riyasatÄ• ni katvÄ• parinib
tassa idÄ• ni imÄ• saá¹…khavaá¹‡á¹‡asannibhÄ• dhÄ• tuyova paÃ±Ã±Ä• yanti, kappasata
asaá¹…khyeyyaá¹ƒ pÅ«ritapÄ• ramÄ« esa, bhikkhave, bhikkhu, mayÄ• pavattitaá¹ƒ dhamm
anupavattako esa bhikkhu, paá¹-iladdhadutiyaÄ• sano esa bhikkhu, pÅ«ritasÄ• vakasannipÄ
á¹-hapetvÄ• maá¹ƒ dasasu cakkavÄ• á¸·asahassesu paÃ±Ã±Ä• ya asadiso esa bhikkhu, m
puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±Ã±o esa bh
santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo codako pÄ• pagarahÄ« esa bhik
paá¹-iladdhamahÄ• sampattiyo pahÄ• ya pabbajito esa bhikkhu, mama sÄ• sane pathavÄ«s
chinnavisÄ• á¹‡ausabhasadiso esa bhikkhu, caá¹‡á¸• Ä• laputtasadisanÄ«cacitto esa bhikk
mahÄ• paÃ±Ã±assa dhÄ• tuyo, passatha, bhikkhave, puthupaÃ±Ã±assa hÄ• sapaÃ±Ã±ass
tikkhapaÃ±Ã±assa nibbedhikapaÃ±Ã±assa appicchassa santuá¹-á¹-hassa pavivittassa asaá
Ä• raddhavÄ«riyassa \Ee III 223/, codakassa, passatha, bhikkhave, pÄ• pagarahissa dhÄ• t

``yo pabbajÄ« jÄ• tisatÄ• ni paÃ±ca,

pahÄ• ya kÄ• mÄ• ni manoramÄ• ni.

taá¹ƒ vÄ«tarÄ• gaá¹ƒ susamÄ• hitindriyaá¹ƒ,

parinibbutaá¹ƒ vandatha sÄ• riputtaá¹ƒ ||

``khantibalo \Ne III 251/ pathavisamo na kuppati,

na cÄ• pi cittassa vasena vattati.

anukampako kÄ• ruá¹‡iko ca nibbuto,

parinibbutaá¹ƒ vandatha sÄ• riputtaá¹ƒ ||

``caá¹‡á¸• Ä• laputto yathÄ• nagaraá¹ƒ paviá¹-á¹-ho,

nÄ«camano carati kaá¸·opihattho.

tathÄ• ayaá¹ƒ viharati sÄ• riputto,

parinibbutaá¹ƒ vandatha sÄ• riputtaá¹ƒ ||

``usabho yathÄ• chinnavisÄ• á¹‡ako,

aheá¹-hayanto carati purantare vane.

tathÄ• ayaá¹ƒ viharati sÄ• riputto,

parinibbutaá¹ƒ vandatha sÄ• riputtaâ€™â€™ nti ||

iti \Be III 256/ bhagavÄ• paÃ±cahi gÄ• thÄ• satehi therassa vaá¹‡á¹‡aá¹ƒ kathesi. yathÄ• therassa vaá¹‡á¹‡aá¹ƒ kathesi, tathÄ• tathÄ• Ä• nandatthero sandhÄ• retuá¹ƒ na sakkoti, pakkhantakukkuá¹-o viya pavedhati. tenÄ• ha __apica me, bhante, madhurakajÄ• to viya kÄ vitthÄ• retabbaá¹ƒ. tattha __madhurakajÄ• to_tiÄ• dÄ«naá¹ƒ attho vuttoyeva. idha pana __d uddesaparipucchÄ• dhammÄ• adhippetÄ• . tassa hi uddesaparipucchÄ• dhamme agahite v sajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ cittaá¹ƒ na pavattati. atha satthÄ• paÃ±capasÄ• davicitrÄ• ni akkhÄ theraá¹ƒ olokento ``assÄ• sessÄ• mi naâ€™â€™ nti assÄ• sento __kiá¹ƒ nu kho te, Ä• nan

tattha __sÄ«lakkhandha_nti lokiyalokuttarasÄ«laá¹ƒ. __samÄ• dhipaÃ±Ã±Ä• su_pi eseva n lokuttarÄ• va. __vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ \Ee III 224/ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ, __ovÄ• dako_ti ovÄ• dadÄ• yako. __otiá¹‡á¹‡o_ti otiá¹‡á¹‡esu vatthÅ«su nÄ• nappakÄ• re __viÃ±Ã±Ä• pako_ti dhammakathÄ• kÄ• le atthaÃ±ca kÄ• raá¹‡aÃ±ca viÃ±Ã±Ä• petÄ• . __ khandhadhÄ• tuÄ• yatanavasena tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ \Ne III 252/ dassetÄ• . _ ``idaÃ±cidaÃ±ca gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ gaá¹‡hÄ• pako. __samuttejako_ti abbhus

paá¹-iladdhaguá¹‡ehi modÄ• pako jotÄ• pako.

__akilÄ• su dhammadesanÄ• yÄ• _ti dhammadesanaá¹ƒ Ä• rabhitvÄ• ``sÄ«saá¹ƒ vÄ• me
vÄ• piá¹-á¹-hi vÄ• â€™â€™ ti evaá¹ƒ osakkanÄ• kÄ• ravirahito nikkilÄ• su visÄ• rado ekas
sÄ«havegeneva pakkhandati. __anuggÄ• hako sabrahmacÄ• rÄ«na_nti padassa attho khar
__dhammojaá¹ƒ dhammabhoga_nti ubhayenapi dhammaparibhogova kathito. __dhammÄ•
anuggahaá¹‡aá¹ƒ.

satthÄ• ``ativiya ayaá¹ƒ bhikkhu kilamatÄ«â€™â€™ ti puna taá¹ƒ assÄ• sento __nanu taá¹
mayÄ• _tiÄ• dimÄ• ha. tattha __piyehi manÄ• pehÄ«_ti mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginÄ«Ä
maraá¹‡ena vinÄ• bhÄ• vo, bhavena aÃ±Ã±athÄ• bhÄ• vo. __taá¹ƒ kutettha, Ä• nanda, lab
tasmÄ• . yasmÄ• sabbehi piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo, tasmÄ• dasa pÄ• ramiyo p
dhammacakkaá¹ƒ pavattetvÄ• pi yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• pi devorohanaá¹ƒ k
bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ tathÄ• gatassÄ• pi sarÄ«raá¹ƒ mÄ• pa
vijjati, rodantenapi kandantenapi na sakkÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ laddhunti. __so palujjeyyÄ

__evameva kho_ti ettha yojanasatubbedho mahÄ• jamburukkho viya bhikkhusaá¹…gho tas
paÃ±Ã±Ä• sayojaniko mahÄ• khandho viya dhammasenÄ• pati. tasmiá¹ƒ mahÄ• khandhe b
anupubbena vaá¸• á¸• hitvÄ• pupphaphalÄ• dÄ«hi taá¹ƒ á¹-hÄ• naá¹ƒ pÅ«retuá¹ƒ samattha
abhÄ• vo viya there parinibbute soá¸·asannaá¹ƒ paÃ±Ã±Ä• naá¹ƒ matthakaá¹ƒ pattassa aÃ
nisÄ«danasamatthassa sÄ• riputtasadisassa bhikkhuno abhÄ• vo. tÄ• ya paribhinnÄ• ya so
bhikkhusaá¹…gho khandhotveva jÄ• toti veditabbo. __tasmÄ• _ti yasmÄ• sabbaá¹ƒ saá¹…
taá¹ƒ mÄ• palujjÄ«ti na sakkÄ• laddhuá¹ƒ, tasmÄ• .

4-5. ukkacelasuttÄ• divaá¹‡á¹‡anÄ•

380-381__._ catutthe \Ne III 253/ __aciraparinibbutesu sÄ• riputtamoggallÄ• nesÅ«_ti nacir
aggasÄ• vakesu. tesaÃ±hi dhammasenÄ• pati kattikamÄ• sapuá¹‡á¹‡amÄ• ya parinibbuto,
aá¸• á¸• hamÄ• saá¹ƒ atikkamma amÄ• vasuposathe. satthÄ• dvÄ«su aggasÄ• vakesu par
mahÄ• bhikkhusaá¹…ghaparivÄ• ro mahÄ• maá¹‡á¸• ale cÄ• rikaá¹ƒ caramÄ• no anupubb
piá¹‡á¸• Ä• ya caritvÄ• gaá¹…gÄ• piá¹-á¹-he rajatapaá¹-á¹-avaá¹‡á¹‡avÄ• likÄ• puline vihÄ
``aciraparinibbutesu sÄ• riputtamoggallÄ• nesÅ«â€™â€™ ti. __ye mahantatarÄ• khandhÄ•
yojanasatubbedho mahÄ• jamburukkho viya bhikkhusaá¹…gho, tassa dakkhiá¹‡ato ca uttar
paá¹‡á¹‡Ä• sayojanikÄ• dve mahÄ• khandhÄ• viya dve aggasÄ• vakÄ• ti. sesaá¹ƒ purima
__diá¹-á¹-hÄ«_ti kammassakadiá¹-á¹-hi.

6. uttiyasuttavaá¹‡á¹‡anÄ•

<382> chaá¹-á¹-he \Be III 258/ __maccudheyyassa pÄ• ra_nti tebhÅ«makavaá¹-á¹-assa pÄ

8. brahmasuttavaá¹‡á¹‡anÄ•

<384> aá¹-á¹-hame __kÄ• ye vÄ• bhikkhÅ«_ti tasmiá¹ƒ kÄ• le bhikkhuyeva natthi, evaá¹ƒ
satipaá¹-á¹-hÄ• ne bhÄ• veti, so kilesabhindanena bhikkhuyevÄ• ti dassento evamÄ• ha. __
ekamaggaá¹ƒ. __jÄ• tikkhayantadassÄ«_ti jÄ• tiyÄ• khayoti ca antoti ca nibbÄ• naá¹ƒ, taá¹
__maggaá¹ƒ pajÄ• nÄ• tÄ«_ti ekÄ• yanasaá¹…khÄ• taá¹ƒ ekamaggabhÅ«taá¹ƒ maggaá¹ƒ
pubbabhÄ• gasatipaá¹-á¹-hÄ• namaggo, taá¹ƒ pajÄ• nÄ• tÄ«ti attho.

9. sedakasuttavaá¹‡á¹‡anÄ•

<385> navame __sumbhesÅ«_ti evaá¹ƒnÄ• make janapade. __medakathÄ• likÄ• _ti evaá¹
laddhanÄ• maá¹ƒ. __mamaá¹ƒ rakkha, ahaá¹ƒ taá¹ƒ rakkhissÄ• mÄ«_ti ettha ayaá¹ƒ tassa
ukkhittavaá¹ƒsaá¹ƒ \Ne III 254/ suggahitaá¹ƒ agaá¹‡hanto, antevÄ• sikena pakkhantapakkh
sabbakÄ• laÃ±ca vaá¹ƒsaggaá¹ƒ anullokento antevÄ• sikaá¹ƒ na rakkhati nÄ• ma, evaá¹ƒ a
patitvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ hoti. vaá¹ƒsaá¹ƒ pana suggahitaá¹ƒ gaá¹‡hanto, tena pa
gacchanto, sabbakÄ• laÃ±ca vaá¹ƒsaggaá¹ƒ ullokento taá¹ƒ rakkhati nÄ• ma. antevÄ• sikop
pakkhanditvÄ• migo viya kÄ«á¸·anto Ä• cariyaá¹ƒ na rakkhati nÄ• ma. evaÃ±hi sati tikhiá¹‡
Ä• cariyassa galavÄ• á¹-ake vÄ• nalÄ• á¹-e vÄ• á¹-hapitÄ• á¹-hitaá¹-á¹-hÄ• naá¹ƒ bhinditv
Ä• cÄ• rasampannatÄ• ya pana yato vaá¹ƒso namati, tato anÄ• mento taá¹ƒ Ä• kaá¸• á¸• h
katvÄ• vÄ• tÅ«pathambhaá¹ƒ gÄ• hÄ• petvÄ• satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• niccalova
rakkhati nÄ• mÄ• ti.

__tvaá¹ƒ Ä• cariya attÄ• naá¹ƒ rakkha, ahaá¹ƒ attÄ• naá¹ƒ rakkhissÄ• mÄ«_ti ettha ayama
vaá¹ƒsaá¹ƒ suggahitaá¹ƒ gaá¹‡hanto, antevÄ• sikena pakkhantapakkhantadisaá¹ƒgacchant
sabbakÄ• laÃ±ca vaá¹ƒsaggaá¹ƒ ullokento, attÄ• nameva rakkhati, na antevÄ• sikaá¹ƒ. ante
ekatobhÄ• giyaá¹ƒ katvÄ• vÄ• tÅ«pathambhaá¹ƒ gÄ• hÄ• petvÄ• satiá¹ƒ sÅ«paá¹-á¹-hitaá
nisÄ«damÄ• no attÄ• naá¹ƒyeva rakkhati nÄ• ma, na Ä• cariyaá¹ƒ.

__so tattha Ã±Ä• yo_ti yaá¹ƒ medakathÄ• likÄ• Ä• ha. so tattha Ã±Ä• yo, so upÄ• yo, taá¹
__satipaá¹-á¹-hÄ• naá¹ƒ_ \Ee III 227/ __sevitabba_nti catubbidhaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ
__Ä• sevanÄ• yÄ• _ti kammaá¹-á¹-hÄ• nÄ• sevanÄ• ya. __evaá¹ƒ kho, bhikkhave, attÄ• na
rakkhatÄ«_ti yo bhikkhu kammÄ• rÄ• matÄ• dÄ«ni pahÄ• ya rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ
mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ Ä• sevanto bhÄ• vento arahattaá¹ƒ pÄ• puá¹‡Ä• ti, atha naá¹
vatÄ• yaá¹ƒ, bhikkhu, sammÄ• paá¹-ipannoâ€™â€™ ti tasmiá¹ƒ cittaá¹ƒ pasÄ• detvÄ• sag
attÄ• naá¹ƒ rakkhanto paraá¹ƒ rakkhati nÄ• ma.

__khantiyÄ• _ti adhivÄ• sanakhantiyÄ• . __avihiá¹ƒsÄ• yÄ• _ti sapubbabhÄ• gÄ• ya karuá¹
sapubbabhÄ• gÄ• ya mettÄ• ya. __anudayatÄ• yÄ• _ti anuvaá¸• á¸• hiyÄ• , sapubbabhÄ• g
rakkhanto attÄ• naá¹ƒ rakkhatÄ«_ti ettha yo bhikkhu rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naá¹ƒ
brahmavihÄ• resu tikacatukkajjhÄ• nÄ• ni nibbattetvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• saá
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. ayaá¹ƒ paraá¹ƒ rakkhanto attÄ•
veditabbo.

10. janapadakalyÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ•

<386> dasame \Ne III 255/ __janapadakalyÄ• á¹‡Ä«_ti janapadamhi kalyÄ• á¹‡Ä« uttamÄ•
paÃ±cakalyÄ• á¹‡asamannÄ• gatÄ• . sÄ• hi yasmÄ• nÄ• tidÄ«ghÄ• nÄ• tirassÄ• , nÄ• tik
nÄ• ccodÄ• tÄ• , atikkantÄ• , mÄ• nusavaá¹‡á¹‡aá¹ƒ appattÄ• dibbavaá¹‡á¹‡aá¹ƒ, tasmÄ•
chavikalyÄ• á¹‡aá¹ƒ, maá¹ƒsakalyÄ• á¹‡aá¹ƒ, nhÄ• rukalyÄ• á¹‡aá¹ƒ, aá¹-á¹-hikalyÄ• á¹‡aá
pana kalyÄ• á¹‡ehi samannÄ• gatattÄ• paÃ±cakalyÄ• á¹‡ehi samannÄ• gatÄ• nÄ• ma. tas
natthi, attano sarÄ«robhÄ• seneva dvÄ• dasahatthaá¹-á¹-hÄ• ne Ä• lokaá¹ƒ karoti, piyaá¹…
suvaá¹‡á¹‡asÄ• mÄ• vÄ• , ayamassÄ• chavikalyÄ• á¹‡atÄ• . cattÄ• ro panassÄ• hatthap
mukhapariyosÄ• naÃ±ca lÄ• khÄ• rasaparikammakataá¹ƒ viya rattapavÄ• á¸·arattakambala
maá¹ƒsakalyÄ• á¹‡atÄ• . vÄ«sati pana nakhapattÄ• ni maá¹ƒsato amuttaá¹-á¹-hÄ• ne lÄ• kh
muttaá¹-á¹-hÄ• ne khÄ«radhÄ• rÄ• sadisÄ• ni, honti ayamassÄ• nhÄ• rukalyÄ• á¹‡akatÄ• .
\Ee III 228/ sudhotavajirapanti viya khÄ• yanti, ayamassÄ• aá¹-á¹-hikalyÄ• á¹‡atÄ• . vÄ«sat
samÄ• nÄ• soá¸·asavassuddesikÄ• viya hoti nippalitÄ• , ayamassÄ• vayakalyÄ• á¹‡atÄ•

__paramapÄ• sÄ• vinÄ«_ti ettha pasavanaá¹ƒ pasÄ• vo, pavattÄ«ti attho. pasÄ• vo eva pÄ
paramapÄ• sÄ• vo, so assÄ• atthÄ«ti paramapÄ• sÄ• vinÄ«. nacce ca gÄ«te ca uttamapav
uttamameva naccaá¹ƒ naccati, gÄ«taá¹ƒ vÄ• gÄ• yatÄ«ti vuttaá¹ƒ hoti. sesaá¹ƒ sabbattha u
pana dvÄ«su suttesu pubbabhÄ• gavipassanÄ• va kathitÄ• ti.

nÄ• landavaggo dutiyo.

3. sÄ«laá¹-á¹-hitivaggo

1-2. sÄ«lasuttÄ• divaá¹‡á¹‡anÄ•

387-388__._ tatiyavaggassa \Ne III 256/ paá¹-hame __sÄ«lÄ• nÄ«_ti catupÄ• risuddhisÄ«lÄ
__ummaá¹…go_ti paÃ±hamaggo paÃ±hagavesanaá¹ƒ.

3-5. parihÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

389-391__._ tatiye __parihÄ• naá¹ƒ hotÄ«_ti puggalavasena parihÄ• naá¹ƒ hoti. yo hi buddh
cattÄ• ro satipaá¹-á¹-hÄ• ne na bhÄ• veti, tassa saddhammo antarahito nÄ• ma hoti devada
imasmiá¹ƒ sutte tassa puggalasseva dhammantaradhÄ• naá¹ƒ kathitaá¹ƒ. catutthapaÃ±cam

6. padesasuttavaá¹‡á¹‡anÄ•

<392> chaá¹-á¹-he \Be III 261/ __padesaá¹ƒ bhÄ• vitattÄ• _ti padesato bhÄ• vitattÄ• . cattÄ
ca phalÄ• ni nibbattentena satipaá¹-á¹-hÄ• nÄ• padesaá¹ƒ bhÄ• vitÄ• nÄ• ma honti.

7. samattasuttavaá¹‡á¹‡anÄ•

<393> sattame \Ee III 229/ __samattaá¹ƒ bhÄ• vitattÄ• _ti samattÄ• bhÄ• vitattÄ• . arahatt
hi satipaá¹-á¹-hÄ• nÄ• samattaá¹ƒ bhÄ• vitÄ• nÄ• ma honti.

8-10. lokasuttÄ• divaá¹‡á¹‡anÄ•

394-396__._ aá¹-á¹-hame __mahÄ• bhiÃ±Ã±ata_nti channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ vasena v
abhijÄ• nÄ• mÄ«_ti \Ne III 257/ satatavihÄ• ravaseneva vuttaá¹ƒ. thero kira pÄ• tova uá¹-á¹-
dhovitvÄ• senÄ• sane nisinno atÄ«te kappasahassaá¹ƒ, anÄ• gate kappasahassaá¹ƒ anus
sahassaá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ tassÄ• vajjanassa gatiá¹ƒ anubandhati. iti so dibbena cak
lokaá¹ƒ abhijÄ• nÄ• ti, ayamassa satatavihÄ• ro. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

sÄ«laá¹-á¹-hitivaggo tatiyo.

4. ananussutavaggavaá¹‡á¹‡anÄ•

401-406__._ catutthavaggassa paÃ±came __viditÄ• vedanÄ• _ti yÄ• vedanÄ• sammasitv
viditÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti nÄ• ma. yÄ• c
vatthÄ• rammaá¹‡esu pavattÄ• vedanÄ• , tÄ• pi viditÄ• uppajjanti, viditÄ• upaá¹-á¹-hahan
gacchanti nÄ• ma. __vitakkÄ• _dÄ«supi eseva nayo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

ananussutavaggo catuttho.

5. amatavaggo

2. samudayasuttavaá¹‡á¹‡anÄ•

<408> paÃ±camavaggassa \Be III 262/ dutiye __Ä• hÄ• rasamudayÄ• kÄ• yassa samuday
kÄ• yasamudayo. eseva nayo sesesu. __manasikÄ• rasamudayÄ• _ti ettha pana yonisoma
bojjhaá¹…gadhammÄ• naá¹ƒ samudayo, ayonisomanasikÄ• rasamudayÄ• nÄ«varaá¹‡adh
sÄ• rammaá¹‡asatipaá¹-á¹-hÄ• nÄ• kathitÄ• .

4. satisuttavaá¹‡á¹‡anÄ•

<410> catutthaá¹ƒ \Ne III 258/ \Ee III 230/ suddhikaá¹ƒ katvÄ• samudaye kathite bujjhanak
vuttaá¹ƒ.

6. pÄ• timokkhasaá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<412> chaá¹-á¹-he __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti catunnaá¹ƒ sÄ«lÄ• naá¹ƒ jeá¹-á¹
evamÄ• ha. tipiá¹-akacÅ«á¸·anÄ• gatthero panÄ• ha --- ``pÄ• timokkhasaá¹ƒvarova sÄ«laá¹
sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«â€™â€™ ti. vatvÄ• taá¹ƒ anujÄ• nanto Ä• ha
nÄ• ma chadvÄ• rarakkhaá¹‡amattameva, Ä• jÄ«vapÄ• risuddhi dhammeneva samena pac
paccayasannissitaá¹ƒ paá¹-iladdhapaccaye idamatthanti paccavekkhitvÄ• paribhuÃ±janam
pÄ• timokkhasaá¹ƒvarova sÄ«laá¹ƒ. yassa so bhinno, ayaá¹ƒ chinnasÄ«so viya puriso hatth
rakkhissatÄ«ti na vattabbo. yassa pana so arogo, ayaá¹ƒ acchinnasÄ«so viya puriso jÄ«vita
pÄ• katikÄ• ni katvÄ• rakkhitumpi sakkotÄ«â€™â€™ ti. tasmÄ• pÄ• timokkhasaá¹ƒvarova
pÄ• timokkhasaá¹ƒvarena saá¹ƒvutoti pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto, upeto samannÄ• g

__Ä• cÄ• ragocarasampanno_ti Ä• cÄ• rena ca gocarena ca sampanno. __aá¹‡umattesÅ«
akusaladhammesu. __bhayadassÄ• vÄ«_ti bhayadassÄ«. __samÄ• dÄ• yÄ• _ti sammÄ• Ä
sikkhÄ• padesÅ«_ti sikkhÄ• padesu taá¹ƒ taá¹ƒ sikkhÄ• padaá¹ƒ samÄ• diyitvÄ• sikkha, ya
kiÃ±ci sikkhÄ• padesu sikkhÄ• koá¹-á¹-hÄ• sesu sikkhitabbaá¹ƒ kÄ• yikaá¹ƒ vÄ• vÄ• casika
sabbaá¹ƒ sammÄ• Ä• dÄ• ya sikkhassÅ«ti ayamettha saá¹…khepattho. vitthÄ• ro pana visu
iti imasmiá¹ƒ sutte pÄ• timokkhasaá¹ƒvarasÄ«lameva kathitaá¹ƒ.

7. duccaritasuttavaá¹‡á¹‡anÄ•

<413> sattame kÄ• yasucaritavacÄ«sucaritÄ• ni pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ, manosu
sÄ«lÄ• nÄ«ti catupÄ• risuddhisÄ«laá¹ƒ kathitaá¹ƒ hoti. iminÄ• nayena paÃ±casattanavadas
\Ne III 259/ \Ee III 231/ pacchimÄ• pi tayo sÄ«laá¹ƒ hotÄ«ti veditabbÄ• . sesaá¹ƒ uttÄ• name
chaá¹-á¹-hasattamesu heá¹-á¹-hÄ• vuttanayeneva attho veditabbo.

amatavaggo paÃ±camo.

satipaá¹-á¹-hÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. indriyasaá¹ƒyuttaá¹ƒ

1. suddhikavaggo

1. suddhikasuttavaá¹‡á¹‡anÄ•

<471> indriyasaá¹ƒyuttassa \Ne III 260/ \Be III 264/ \Ee III 232/ paá¹-hame __saddhindriyaá
paÃ±Ã±indriya_nti imÄ• ni tÄ«á¹‡i catubhÅ«makakusalavipÄ• kesu ceva kiriyÄ• su ca labbh
__vÄ«riyindriyasamÄ• dhindriyÄ• ni_ catubhÅ«makakusale akusale vipÄ• ke kiriyÄ• yÄ• ti s
idaá¹ƒ suttaá¹ƒ catubhÅ«makasabbasaá¹…gÄ• hakadhammaparicchedavasena vuttanti ved

7. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<477> sattame __saddhindriyaá¹ƒ nappajÄ• nantÄ«_ti dukkhasaccavasena na pajÄ• nanti.
nappajÄ• nantÄ«_ti samudayasaccavasena na pajÄ• nanti. evaá¹ƒ nirodhaá¹ƒ nirodhasacca
maggasaccavasenÄ• ti. sesesupi eseva nayo.

sukkapakkhe pana adhimokkhavasena Ä• vajjanasamudayÄ• saddhindriyasamudayo hoti,
Ä• vajjanasamudayÄ• vÄ«riyindriyasamudayo, upaá¹-á¹-hÄ• navasena Ä• vajjanasamuday
avikkhepavasena Ä• vajjanasamudayÄ• samÄ• dhindriyasamudayo, dassanavasena Ä• va
paÃ±Ã±indriyasamudayo hoti. tathÄ• chandavasena Ä• vajjanasamudayÄ• saddhindriyasa
Ä• vajjanasamudayÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±indriyasamudayo hoti. manasikÄ• rava
saddhindriyasamudayo hoti. manasikÄ• ravasena Ä• vajjanasamudayÄ• vÄ«riyasatisamÄ•
III 261/ hotÄ«ti evampi attho veditabbo. imesu paá¹-ipÄ• á¹-iyÄ• chasu suttesu catusaccam

8. daá¹-á¹-habbasuttavaá¹‡á¹‡anÄ•

<478> aá¹-á¹-hame \Ee III 233/ __kattha ca, bhikkhave, saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ,
sotÄ• pattiyaá¹…gesÅ«_tiÄ• di imesaá¹ƒ indriyÄ• naá¹ƒ savisaye jeá¹-á¹-hakabhÄ• vadassa
hi cattÄ• ro seá¹-á¹-hiputtÄ• rÄ• jÄ• ti rÄ• japaÃ±camesu sahÄ• yesu ``nakkhattaá¹ƒ \Be III
kÄ«á¸·issÄ• mÄ• â€™â€™ ti vÄ«thiá¹ƒ otiá¹‡á¹‡esu ekassa seá¹-á¹-hiputtassa gehaá¹ƒ gat
tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova --- ``imesaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ deth
gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti gehe vicÄ• reti. dutiyassa, tatiyassa
gatakÄ• le itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova --- ``imesaá¹ƒ khÄ• danÄ«y
gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti gehe vicÄ• reti. atha sabbapacchÄ•
kiÃ±cÄ• pi rÄ• jÄ• sabbattha issaro, imasmiá¹ƒ pana kÄ• le attano geheyeva --- ``imesaá¹ƒ

bhojanÄ«yaá¹ƒ detha, gandhamÄ• lÄ• laá¹…kÄ• rÄ• dÄ«ni dethÄ• â€™â€™ ti gehe vicÄ• r
indriyesu tesu sahÄ• yesu ekato vÄ«thiá¹ƒ otarantesu viya ekÄ• rammaá¹‡e uppajjamÄ• ne
gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, evaá¹ƒ sotÄ• pattiyaá¹
adhimokkhalakkhaá¹‡aá¹ƒ saddhindriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ
yathÄ• dutiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti, evaá
patvÄ• paggahalakkhaá¹‡aá¹ƒ vÄ«riyindriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ,
honti. yathÄ• tatiyassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti, gehasÄ• mikova vicÄ• reti
satipaá¹-á¹-hÄ• nÄ• ni patvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ satindriyameva jeá¹-á¹-hakaá
sesÄ• ni tadanvayÄ• ni honti. yathÄ• catutthassa gehe itare cattÄ• ro tuá¹‡hÄ« nisÄ«danti,
vicÄ• reti, evaá¹ƒ jhÄ• navimokkhe patvÄ• avikkhepalakkhaá¹‡aá¹ƒ samÄ• dhindriyameva
pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni honti. sabbapacchÄ• raÃ±Ã±o gehaá¹ƒ gatakÄ
tuá¹‡hÄ« nisÄ«danti, rÄ• jÄ• va gehe vicÄ• reti, evameva ariyasaccÄ• ni patvÄ• pajÄ• nana
paÃ±Ã±indriyameva jeá¹-á¹-hakaá¹ƒ hoti pubbaá¹…gamaá¹ƒ, sesÄ• ni tadanvayÄ• ni hontÄ

9-10. paá¹-hamavibhaá¹…gasuttÄ• divaá¹‡á¹‡anÄ•

479-480__._ navame \Ne III 262/ \Ee III 234/ __satinepakkenÄ• _ti ettha nipakassa bhÄ• vo
paÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ. kasmÄ• pana satibhÄ• jane paÃ±Ã±Ä• vuttÄ• ti? satiyÄ• b
balavasati hi idha adhippetÄ• . sÄ• ca paÃ±Ã±Ä• sampayuttÄ• va balavatÄ« hoti, na vippay
paÃ±Ã±Ä• sampayuttasatiá¹ƒ dassento \Be III 266/ evamÄ• ha. __cirakata_nti cirakÄ• laá¹ƒ
sÄ«laá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• . __cirabhÄ• sita_nti ``asukasmiá¹ƒ á¹-hÄ• ne asuka
evaá¹ƒ cirakÄ• le bhÄ• sitaá¹ƒ. __vossaggÄ• rammaá¹‡aá¹ƒ katvÄ• _ti nibbÄ• nÄ• rammaá
__udayatthagÄ• miniyÄ• _ti udayaÃ±ca atthaÃ±ca gacchantiyÄ• , udayabbayapariggahikÄ•
saddhÄ• satipaÃ±Ã±indriyÄ• ni pubbabhÄ• gÄ• ni, vÄ«riyindriyaá¹ƒ missakaá¹ƒ, samÄ• dhi
nibbattitalokuttarameva kathitaá¹ƒ. dasamepi ayameva dhammapariccheda oti.

suddhikavaggo paá¹-hamo.

2. mudutaravaggo

1. paá¹-ilÄ• bhasuttavaá¹‡á¹‡anÄ•

<481> dutiyavaggassa paá¹-hame __sammappadhÄ• ne Ä• rabbhÄ• _ti sammappadhÄ• n
bhÄ• ventoti attho. __satindriye_pi eseva nayo.

2. paá¹-hamasaá¹ƒ khittasuttavaá¹‡á¹‡anÄ•

<482> dutiye __tato_ti vipassanÄ• maggaphalavasena nissakkaá¹ƒ veditabbaá¹ƒ. __samat

paÃ±cindriyÄ• ni arahattamaggassa vipassanindriyÄ• ni nÄ• ma honti. __tato mudutarehÄ«
vipassanindriyehi mudutarÄ• ni anÄ• gÄ• mimaggassa vipassanindriyÄ• ni nÄ• ma honti, ta
sakadÄ• gÄ• mimaggassa, tato mudutarÄ• ni sotÄ• pattimaggassa vipassanindriyÄ• ni \Ne
mudutarÄ• ni dhammÄ• nusÄ• rimaggassa, tato mudutarÄ• ni saddhÄ• nusÄ• rimaggassa

tathÄ• \Ee III 235/ samattÄ• ni paripuá¹‡á¹‡Ä• ni paÃ±cindriyÄ• ni arahattamaggindriyÄ• n
mudutarÄ• ni anÄ• gÄ• mimaggindriyÄ• ni nÄ• ma honti, tato mudutarÄ• ni sakadÄ• gÄ• mi
mudutarÄ• ni sotÄ• pattimaggindriyÄ• ni nÄ• ma honti, tato mudutarÄ• ni dhammÄ• nusÄ•
mudutarÄ• ni saddhÄ• nusÄ• rimaggindriyÄ• ni nÄ• ma honti.

samattÄ• ni \Be III 267/ paripuá¹‡á¹‡Ä• ni paÃ±cindriyÄ• ni arahattaphalindriyÄ• ni nÄ• ma
anÄ• gÄ• miphalindriyÄ• ni, tato mudutarÄ• ni sakadÄ• gÄ• miphalindriyÄ• ni, tato mudutar
sotÄ• pattiphalindriyÄ• ni nÄ• ma honti. dhammÄ• nusÄ• risaddhÄ• nusÄ• rino pana dvepi
sotÄ• pattimaggaá¹-á¹-hapuggalÄ• , maggaá¹-á¹-hapuggalavasena nesaá¹ƒ nÄ• nattaá¹ƒ jÄ
maggenapi. saddhÄ• nusÄ• rÄ« puggalo hi uddisÄ• pento paripucchanto anupubbena magg
dhammÄ• nusÄ• rÄ« ekena vÄ• dvÄ«hi vÄ• savanehi. evaá¹ƒ tÄ• va nesaá¹ƒ Ä• gamaner

dhammÄ• nusÄ• rissa pana maggo tikkho hoti, sÅ«raá¹ƒ Ã±Ä• á¹‡aá¹ƒ vahati, asaá¹…khÄ
chindati kadalikkhandhaá¹ƒ viya tikhiá¹‡Ä• asidhÄ• rÄ• . saddhÄ• nusÄ• rissa na tassa viya
sÅ«raá¹ƒ Ã±Ä• á¹‡aá¹ƒ vahati, sasaá¹…khÄ• rena sappayogena kilese chindati kadalikkhar
asidhÄ• rÄ• . kilesakkhaye pana tesaá¹ƒ nÄ• nattaá¹ƒ natthi. avasesÄ• ca kilesÄ• khÄ«yar

3. dutiyasaá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<483> tatiye __tato_ti phalavasena nissakkaá¹ƒ veditabbaá¹ƒ. samattÄ• ni hi paripuá¹‡á¹‡Ä
arahattaphalindriyÄ• ni nÄ• ma honti, arahattaphalena samannÄ• gato puggalo arahÄ• nÄ•
mudutarÄ• ni anÄ• gÄ• miphalindriyÄ• ni nÄ• ma honti, tato mudutarÄ• ni sakadÄ• gÄ• mip
sotÄ• pattiphalindriyÄ• ni, sotÄ• pattiphalena samannÄ• gato \Ne III 264/ puggalo sotÄ• par
__indriyavemattatÄ• phalavemattatÄ• hotÄ«_ti indriyanÄ• nattena phalanÄ• nattaá¹ƒ, phal
puggalanÄ• nattanti.

4. tatiyasaá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<484> catutthe __paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ« Ä• rÄ• dhetÄ«_ti paripÅ«raá¹ƒ arahattam
arahattaphalaá¹ƒ Ä• rÄ• dheti. __padesaá¹ƒ padesakÄ• rÄ«_ti \Ee III 236/ avasese tayo pad
padesaá¹ƒ phalattayamattameva Ä• rÄ• dheti. iti imesu catÅ«supi suttesu missakÄ• neva in

5-7. paá¹-hamavitthÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

485-487__._ paÃ±came \Be III 268/ __tato mudutarehÄ«_ti vipassanÄ• vasena nissakkaá¹ƒ
paripuá¹‡á¹‡Ä• ni hi paÃ±cindriyÄ• ni arahattamaggassa vipassanindriyÄ• ni honti, tato mu
antarÄ• parinibbÄ• yissa vipassanindriyÄ• ni, tato mudutarÄ• ni upahaccaparinibbÄ• yissa,
asaá¹…khÄ• raparinibbÄ• yissa, tato mudutarÄ• ni sasaá¹…khÄ• raparinibbÄ• yissa, tato m
uddhaá¹ƒsotaakaniá¹-á¹-hagÄ• missa vipassanindriyÄ• ni nÄ• ma honti.

imasmiá¹ƒ pana á¹-hÄ• ne arahattamaggeyeva á¹-hatvÄ• paÃ±ca nissakkÄ• ni nÄ«haritab
vipassanindriyehi mudutarÄ• ni paá¹-hamaantarÄ• parinibbÄ• yissa vipassanindriyÄ• ni, tat
dutiyaantarÄ• parinibbÄ• yissa, tato mudutarÄ• ni tatiyaantarÄ• parinibbÄ• yissa, tato mudu
upahaccaparinibbÄ• yissa, tato mudutarÄ• ni uddhaá¹ƒsotaakaniá¹-á¹-hagÄ• missa vipassa
asaá¹…khÄ• raparinibbÄ• yissa sasaá¹…khÄ• raparinibbÄ• yinopi eteva paÃ±ca janÄ• .

idÄ• ni tÄ«á¹‡i nissakkÄ• ni. sakadÄ• gÄ• mimaggassa hi indriyehi mudutarÄ• ni sotÄ• pat
sotÄ• pattimaggeyeva indriyehi mudutarÄ• ni dhammÄ• nusÄ• rimaggindriyÄ• ni. tehipi mu
saddhÄ• nusÄ• rimaggindriyÄ• ni. chaá¹-á¹-hasattamÄ• ni vuttanayÄ• neva. imesu pana tÄ«
pubbabhÄ• gavipassanindriyÄ• neva kathitÄ• ni.

8. paá¹-ipannasuttavaá¹‡á¹‡anÄ•

<488> aá¹-á¹-hame \Ne III 265/ __tato mudutarehÄ«_ti maggaphalavasena nissakkaá¹ƒ ve
pÄ• á¸·iyaá¹ƒ vuttameva. __bÄ• hiro_ti \Ee III 237/ imehi aá¹-á¹-hahi puggalehi bahibhÅ«to.
á¹-hito_ti puthujjanakoá¹-á¹-hÄ• se á¹-hito. imasmiá¹ƒ sutte lokuttarÄ• neva indriyÄ• ni kathi

9-10. sampannasuttÄ• divaá¹‡á¹‡anÄ•

489-490__._ navame \Be III 269/ __indriyasampanno_ti paripuá¹‡á¹‡indriyo. dasamaá¹ƒ utt
suttadvaye missakÄ• ni indriyÄ• ni kathitÄ• nÄ«ti.

mudutaravaggo dutiyo.

3. chaá¸·indriyavaggo

2. jÄ«vitindriyasuttavaá¹‡á¹‡anÄ•

<492> tatiyavaggassa dutiye __itthindriya_ntiÄ• dÄ«su itthibhÄ• ve indaá¹-á¹-haá¹ƒ karotÄ«
purisabhÄ• ve indaá¹-á¹-haá¹ƒ karotÄ«ti __purisindriyaá¹ƒ_. jÄ«vite indaá¹-á¹-haá¹ƒ karotÄ«
__jÄ«vitindriyaá¹ƒ_. atthuppattikaá¹ƒ kiretaá¹ƒ suttaá¹ƒ. saá¹…ghamajjhasmiÃ±hi ``kati nu k

vaá¹-á¹-indriyÄ• nÄ«â€™â€™ ti kathÄ• udapÄ• di, atha bhagavÄ• vaá¹-á¹-indriyÄ• ni dass
bhikkhave_tiÄ• dimÄ• ha.

3. aÃ±Ã±indriyasuttavaá¹‡á¹‡anÄ•

<493> tatiye __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya_nti ``anamatagge saá¹ƒsÄ• re ajÄ• n
jÄ• nissÄ• mÄ«â€™â€™ ti paá¹-ipannassa sotÄ• pattimaggakkhaá¹‡e uppannaá¹ƒ indriyaá
tesaá¹ƒyeva Ã±Ä• tadhammÄ• naá¹ƒ Ä• jÄ• nanÄ• kÄ• rena sotÄ• pattiphalÄ• dÄ«su chasu
__aÃ±Ã±Ä• tÄ• vindriya_nti \Ne III 266/ aÃ±Ã±Ä• tÄ• vÄ«su arahattaphaladhammesu uppa
tattha tena tenÄ• kÄ• rena uppannassa Ã±Ä• á¹‡assevetaá¹ƒ adhivacanaá¹ƒ. idampi suttaá
saá¹…ghamajjhasmiÃ±hi ``kati nu kho lokuttarindriyÄ• nÄ«â€™â€™ ti kathÄ• udapÄ• di, a
__tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• nÄ«_tiÄ• dimÄ• ha.

4. ekabÄ«jÄ«suttavaá¹‡á¹‡anÄ•

<494> catutthe __tato mudutarehÄ«_ti vipassanato nissakkaá¹ƒ veditabbaá¹ƒ. samattÄ• ni
arahattamaggassa vipassanindriyÄ• ni nÄ• ma honti, tato mudutarÄ• ni \Be III 270/ antarÄ•
238/ vipassanindriyÄ• ni, tato mudutarÄ• ni upahaccaparinibbÄ• yissa, tato mudutarÄ• ni
asaá¹…khÄ• raparinibbÄ• yissa, tato mudutarÄ• ni sasaá¹…khÄ• raparinibbÄ• yissa, tato m
uddhaá¹ƒsotaakaniá¹-á¹-hagÄ• missa vipassanindriyÄ• ni nÄ• ma. idhÄ• pi purimanayeneva
paÃ±ca nissakkÄ• ni nÄ«haritabbÄ• ni.

yathÄ• pana purimanaye sakadÄ• gÄ• mimagge á¹-hatvÄ• tÄ«á¹‡i nissakkÄ• ni, evamidh
sakadÄ• gÄ• mimaggassa hi vipassanindriyehi mudutarÄ• ni sotÄ• pattimaggassa vipassan
sotÄ• pattimaggassa ca tehi vipassanindriyehi mudutarÄ• ni ekabÄ«jiÄ• dÄ«naá¹ƒ maggass

ettha ca __ekabÄ«jÄ«_tiÄ• dÄ«su yo sotÄ• panno hutvÄ• ekameva attabhÄ• vaá¹ƒ janetv
ayaá¹ƒ __ekabÄ«jÄ«_ nÄ• ma. yathÄ• ha ``katamo ca puggalo ekabÄ«jÄ«, idhekacco pugg
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhipar
mÄ• nusakaá¹ƒ bhavaá¹ƒ sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ vu
ekabÄ«jÄ«â€™â€™ ti (Pp 33).

yo pana dve tayo bhave saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ __kolaá¹ƒkolo_ nÄ•
ca puggalo kolaá¹ƒkolo. idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• s
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o, so dve vÄ• tÄ«á¹‡i vÄ• kulÄ• ni \Ne III
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. ayaá¹ƒ vuccati puggalo kolaá¹ƒkoloâ€™â€™ ti (Pp 3
bhavÄ• veditabbÄ• . ``dve vÄ• tÄ«á¹‡i vÄ• â€™â€™ ti idaá¹ƒ desanÄ• mattameva, yÄ• va
saá¹ƒsaranto pana kolaá¹ƒkolova hoti.

yassa sattakkhattuá¹ƒ paramÄ• upapatti, aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nÄ• diyati, ayaá¹ƒ __sa
nÄ• ma. yathÄ• ha ``katamo ca puggalo sattakkhattuparamo. idhekacco puggalo tiá¹‡á¹‡aá
parikkhayÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o, so sattak
sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ vuccati puggalo sattakkhattu
31).

bhagavatÄ• \Be III 271/ gahitanÄ• mavaseneva cetÄ• ni tesaá¹ƒ nÄ• mÄ• ni. ``ettakaÃ±hi
nÄ• ma hoti, ettakaá¹ƒ kolaá¹ƒkolo, ettakaá¹ƒ sattakkhattuparamoâ€™â€™ ti bhagavatÄ• e
gahitaá¹ƒ. niyamato pana ``ayaá¹ƒ ekabÄ«jÄ«, ayaá¹ƒ kolaá¹ƒkolo, ayaá¹ƒ sattakkhattupara

ko pana nesaá¹ƒ etaá¹ƒ pabhedaá¹ƒ niyametÄ«ti? keci pana therÄ• ``pubbahetu niyametÄ
``paá¹-hamamaggoâ€™â€™, keci ``uparima tayo maggÄ• â€™â€™, keci ``tiá¹‡á¹‡aá¹ƒ ma
tattha ``pubbahetu niyametÄ«â€™â€™ ti vÄ• de paá¹-hamamaggassa upanissayo \Ee III 23
tayo maggÄ• anupanissayÄ• uppannÄ• ti vacanaá¹ƒ Ä• pajjati. ``paá¹-hamamaggo niyame
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ niratthakatÄ• Ä• pajjati. ``upari tayo maggÄ• niyamentÄ«â€™â
anuppanneva upari tayo maggÄ• uppannÄ• ti Ä• pajjati. ``tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipas
vÄ• do pana yujjati. sace hi upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• balavatÄ« hoti, el
tato mandatarÄ• ya kolaá¹ƒkolo, tato mandatarÄ• ya sattakkhattuparamoti.

ekacco hi sotÄ• panno vaá¹-á¹-ajjhÄ• sayo hoti vaá¹-á¹-Ä• bhirato punappunaá¹ƒ vaá¹-á¹-as
sandissati. anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi, visÄ• khÄ• upÄ• sikÄ• , cÅ«á¸·arathamahÄ• rat
anekavaá¹‡á¹‡o devaputto, sakko devarÄ• jÄ• , nÄ• gadatto devaputtoti ime hi ettakÄ• jan
vaá¹-á¹-Ä• bhiratÄ• Ä• dito paá¹-á¹-hÄ• ya cha devaloke sodhetvÄ• akaniá¹-á¹-he á¹-hatvÄ
III 268/, ime idha na gahitÄ• . na kevalaÃ±cime, yopi manussesuyeva sattakkhattuá¹ƒ saá¹ƒ
pÄ• puá¹‡Ä• ti, yopi devaloke nibbatto devesuyeva sattakkhattuá¹ƒ aparÄ• paraá¹ƒ saá¹ƒsa
pÄ• puá¹‡Ä• ti, imepi idha na gahitÄ• . kÄ• lena deve, kÄ• lena manusse saá¹ƒsaritvÄ• par
pÄ• puá¹‡antova idha gahito. tasmÄ• sattakkhattuparamoti idaá¹ƒ idhaá¹-á¹-hakavokiá¹‡á¹
nÄ• maá¹ƒ kathitanti veditabbaá¹ƒ.

__dhammÄ• nusÄ• rÄ« saddhÄ• nusÄ• rÄ«_ti ettha pana imasmiá¹ƒ sÄ• sane lokuttaradha
dhurÄ• ni, dve sÄ«sÄ• ni, dve abhinivesÄ• --- saddhÄ• dhuraá¹ƒ, paÃ±Ã±Ä• dhuraá¹ƒ \Be
paÃ±Ã±Ä• sÄ«saá¹ƒ, saddhÄ• bhiniveso, paÃ±Ã±Ä• bhinivesoti. tattha yo bhikkhu ``sace sa
nibbattetuá¹ƒ, nibbattessÄ• mi lokuttaramaggaâ€™â€™ nti saddhaá¹ƒ dhuraá¹ƒ katvÄ• sot
nibbatteti, so maggakkhaá¹‡e saddhÄ• nusÄ• rÄ« nÄ• ma hoti. phalakkhaá¹‡e pana saddhÄ
ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamoti tividho hoti. tattha \Ee III 240/ ekeko dukkhÄ• p
catubbidhabhÄ• vaá¹ƒ Ä• pajjatÄ«ti saddhÄ• dhurena dvÄ• dasa janÄ• honti.

yo pana ``sace paÃ±Ã±Ä• ya sakkÄ• nibbattetuá¹ƒ, nibbattessÄ• mi lokuttaramaggaâ€™â
katvÄ• sotÄ• pattimaggaá¹ƒ nibbatteti, so maggakkhaá¹‡e dhammÄ• nusÄ• rÄ« nÄ• ma ho
paÃ±Ã±Ä• vimutto nÄ• ma hutvÄ• ekabÄ«jiÄ• dibhedena dvÄ• dasabhedova hoti. evaá¹ƒ c
catuvÄ«sati sotÄ• pannÄ• hontÄ«ti.

tipiá¹-akatissatthero kira ``tÄ«á¹‡i piá¹-akÄ• ni sodhessÄ• mÄ«â€™â€™ ti paratÄ«raá¹ƒ ga
kuá¹-umbiko catÅ«hi paccayehi upaá¹-á¹-hÄ• si, thero Ä• gamanakÄ• le ``gacchÄ• mi upÄ•
``kahaá¹ƒ bhanteâ€™â€™ ti? ``amhÄ• kaá¹ƒ Ä• cariyupajjhÄ• yÄ• naá¹ƒ santikaâ€™â€™ n
gantuá¹ƒ, bhaddantaá¹ƒ pana nissÄ• ya mayÄ• sÄ• sanassa guá¹‡o Ã±Ä• to, tumhÄ• kaá¹
bhikkhuá¹ƒ upasaá¹…kamÄ• mÄ«â€™â€™ ti? atha naá¹ƒ thero Ä• ha --- ``yo bhikkhu catuv
sakadÄ• gÄ• mÄ« aá¹-á¹-hacattÄ• lÄ«sa anÄ• gÄ• mÄ« dvÄ• dasa arahante dassetvÄ• dh
evarÅ«paá¹ƒ bhikkhuá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. imasmiá¹ƒ sutte vipas

5-10. suddhakasuttÄ• divaá¹‡á¹‡anÄ•

495-500__._ paÃ±came \Ne III 269/ cakkhu ca taá¹ƒ cakkhudvÄ• re nibbattÄ• naá¹ƒ dhamm
Ä• dhipateyyasaá¹…khÄ• tena indaá¹-á¹-hena indriyaÃ±cÄ• ti __cakkhundriyaá¹ƒ. sotindriy
sesaá¹ƒ sabbattha uttÄ• nameva. imasmiá¹ƒ vagge paá¹-hamasuttaÃ±ceva chaá¹-á¹-hÄ• dÄ
suttÄ• ni catusaccavasena kathitÄ• nÄ«ti.

chaá¸·indriyavaggo tatiyo.

4. sukhindriyavaggo

1-5. suddhikasuttÄ• divaá¹‡á¹‡anÄ•

501-505__._ catutthavaggassa \Be III 273/ paá¹-hame sukhaÃ±ca taá¹ƒ sahajÄ• tÄ• naá¹ƒ
indaá¹-á¹-hena indriyaÃ±cÄ• ti __sukhindriyaá¹ƒ. dukkhindriyÄ• _dÄ«supi eseva nayo. ettha
sukhindriyadukkhindriyadomanassindriyÄ• ni kÄ• mÄ• vacarÄ• neva, somanassindriyaá¹ƒ â
sesaá¹ƒ tebhÅ«makaá¹ƒ, upekkhindriyaá¹ƒ catubhÅ«makaá¹ƒ. dutiyÄ• dÄ«ni cattÄ• ri catus

6. paá¹-hamavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<506> chaá¹-á¹-he __kÄ• yika_nti kÄ• yapasÄ• davatthukaá¹ƒ. __sukha_nti ayamassa sar
tasseva vevacanaá¹ƒ, madhuranti vuttaá¹ƒ hoti. __kÄ• yasamphassaja_nti kÄ• yasamphass
sÄ• ta_nti vuttanayameva. __vedayita_nti ayamassa sabbavedanÄ• sÄ• dhÄ• raá¹‡o aÃ±Ã
sabhÄ• vaniddeso. iminÄ• nayena sesesupi attho veditabbo. __kÄ• yikaá¹ƒ vÄ• cetasikaá¹
cakkhÄ• dayo cattÄ• ro pasÄ• dakÄ• ye vatthuá¹ƒ katvÄ• uppattivasena kÄ• yikanti vuttaá¹

pana adukkhamasukhaá¹ƒ nÄ• ma natthi.

9. kaá¹-á¹-hopamasuttavaá¹‡á¹‡anÄ•

<509> navame \Ne III 270/ __dvinnaá¹ƒ kaá¹-á¹-hÄ• na_nti dvinnaá¹ƒ araá¹‡Ä«naá¹ƒ. __saá¹…ghaá¹-á¹-anasamodhÄ• nÄ• _ti saá¹…ghaá¹-á¹-anena ceva samodhÄ• nena ca. __ aggidhÅ«mo. ettha ca adharÄ• raá¹‡Ä« viya vatthÄ• rammaá¹‡aá¹ƒ, uttarÄ• raá¹‡Ä« viya p phassasaá¹…ghaá¹-á¹-anaá¹ƒ, aggi viya vedanÄ• daá¹-á¹-habbÄ• . vatthÄ• rammaá¹‡aá¹ƒ phasso adharÄ• raá¹‡Ä« viya daá¹-á¹-habbo.

10. uppaá¹-ipÄ• á¹-ikasuttavaá¹‡á¹‡anÄ•

<510> dasamaá¹ƒ yathÄ• dhammarasena paá¹-ipÄ• á¹-iyÄ• vuttampi imasmiá¹ƒ indriyavib adesitattÄ• uppaá¹-ipÄ• á¹-ikasuttaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ. tattha __nimitta_ntiÄ• dÄ« paccayavevacanÄ• neva. __dukkhindriyaÃ±ca pajÄ• nÄ• tÄ«_ti dukkhasaccavaseneva pajÄ __dukkhindriyasamudaya_nti kaá¹‡á¹-akena vÄ• viddhassa maá¹…kulena \Be III 274/ vÄ• paccattharaá¹‡e vÄ• valiyÄ• phuá¹-á¹-hassa \Ee III 242/ dukkhasahagataá¹ƒ kÄ• yaviÃ±Ã taá¹ƒ etassa samudayoti pajÄ• nÄ• ti.

parato __domanassindriyasamudaya_ntiÄ• dÄ«supi tesaá¹ƒ tesaá¹ƒ kÄ• raá¹‡avaseneva s pattacÄ«varÄ• dÄ«naá¹ƒ vÄ• hi saá¹…khÄ• rÄ• naá¹ƒ saddhivihÄ• rikÄ• dÄ«naá¹ƒ vÄ• sa domanassindriyaá¹ƒ uppajjatÄ«ti tesaá¹ƒ vinÄ• saá¹ƒ tassa samudayoti pajÄ• nÄ• ti. subho varasayane nipannassa hatthapÄ• dasambÄ• hanatÄ• lavaá¹‡á¹-avÄ• tÄ• disamphassena phassaá¹ƒ tassa samudayoti pajÄ• nÄ• ti. vuttappakÄ• rÄ• naá¹ƒ pana sattasaá¹…khÄ• rÄ• paá¹-ilÄ• bhavasena somanassindriyaá¹ƒ uppajjati, taá¹ƒ paá¹-ilÄ• bhaá¹ƒ tassa samudayot majjhattÄ• kÄ• rena pana upekkhindriyaá¹ƒ uppajjati, taá¹ƒ sattasaá¹…khÄ• resu majjhattÄ• samudayoti pajÄ• nÄ• ti.

__kattha cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati, idha, bhikkhave, bhikkhu viv kÄ• mehÄ«_tiÄ• dÄ«su pana ayaá¹ƒ ekatova vinicchayakathÄ• --- dukkhindriyaÃ±hi paá¹-h upacÄ• rakkhaá¹‡eyeva nirujjhati pahÄ«naá¹ƒ hoti, domanassÄ• dÄ«ni dutiyajjhÄ• nÄ• dÄ« tesaá¹ƒ atisayanirodhattÄ• ayaá¹ƒ jhÄ• nesuyeva nirodho vutto. atisayanirodho hi tesaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su, na nirodhoyeva, nirodhoyeva pana upacÄ• rakkhaá¹‡e, nÄ• tisa nÄ• nÄ• vajjane \Ne III 271/ paá¹-hamajjhÄ• nupacÄ• re niruddhassÄ• pi dukkhindriyassa á¸• aá¹ƒsamakasÄ• disamphassena vÄ• visamÄ• sanupatÄ• pena vÄ• siyÄ• uppatti, na t vÄ• niruddhampetaá¹ƒ na suá¹-á¹-hu niruddhaá¹ƒ hoti paá¹-ipakkhena avihatattÄ• . antoap pÄ«tipharaá¹‡ena sabbo kÄ• yo sukhokkanto hoti, sukhokkantakÄ• yassa ca suá¹-á¹-hu niru dukkhindriyaá¹ƒ paá¹-ipakkhena \Ee III 243/ vihatattÄ• . nÄ• nÄ• vajjaneyeva ca dutiyajjhÄ•

domanassindriyassa yasmÄ• etaá¹ƒ vitakkavicÄ• rapaccayepi kÄ• yakilamathe cittupaghÄ•
vitakkavicÄ• rÄ• bhÄ• ve neva uppajjati. yattha pana uppajjati, tattha vitakkavicÄ• rabhÄ• ve
dutiyajjhÄ• nupacÄ• re vitakkavicÄ• rÄ• ti tatthassa siyÄ• uppatti. na tveva dutiyajjhÄ• ne p
tathÄ• tatiyajjhÄ• nupacÄ• re pahÄ«nassÄ• pi sukhindriyassa pÄ«tisamuá¹-á¹-hÄ• napaá¹‡
siyÄ• uppatti, na tveva tatiyajjhÄ• ne. tatiyajjhÄ• ne hi sukhassa paccayabhÅ«tÄ• \Be III 27
niruddhÄ• . tathÄ• catutthajjhÄ• nupacÄ• re pahÄ«nassÄ• pi somanassindriyassa Ä• sanna
upekkhÄ• ya abhÄ• vena sammÄ• anatikkantattÄ• ca siyÄ• uppatti, na tveva catutthajjhÄ•
cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti tattha tattha aparisesagg

yaá¹ƒ panettha __tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharatÄ«_ti vuttaá¹ƒ, tattha alÄ• bhÄ« samA
cittaá¹ƒ upasaá¹ƒharati, lÄ• bhÄ« samÄ• no samÄ• pajjanatthÄ• yÄ• ti evamattho veditabbo
sammasanavÄ• rova kathitoti.

sukhindriyavaggo catuttho.

5. jarÄ• vaggo

1. jarÄ• dhammasuttavaá¹‡á¹‡anÄ•

<511> paÃ±camavaggassa paá¹-hame __pacchÄ• tape_ti pÄ• sÄ• dacchÄ• yÄ• ya puratth
pÄ• sÄ• dassa pacchimadisÄ• bhÄ• ge Ä• tapo hoti, tasmiá¹ƒ á¹-hÄ• ne paÃ±Ã±attavarabu
III 272/. __piá¹-á¹-hiá¹ƒ otÄ• payamÄ• no_ti yasmÄ• sammÄ• sambuddhassapi upÄ• dinna
uá¹‡haá¹ƒ hoti, sÄ«takÄ• le sÄ«taá¹ƒ, ayaÃ±ca himapÄ• tasÄ«tasamayo. tasmÄ• mahÄ• c
sÅ«riyarasmÄ«hi piá¹-á¹-hiá¹ƒ otÄ• payamÄ• no nisÄ«di.

kiá¹ƒ pana buddharasmiyo madditvÄ• sÅ«riyarasmi anto pavisituá¹ƒ sakkotÄ«ti? na sakkot
tÄ• petÄ«ti? rasmitejaá¹ƒ. yatheva hi á¹-hitamajjhanhike parimaá¹‡á¸• alÄ• ya \Ee III 244/ ch
nisinnassa kiÃ±cÄ• pi sÅ«riyarasmiyo sarÄ«raá¹ƒ na phusanti, sabbadisÄ• su pana tejo pha
parikkhitto viya hoti, evaá¹ƒ sÅ«riyarasmÄ«su buddharasmiyo madditvÄ• anto pavisituá¹ƒ a
satthÄ• tejaá¹ƒ tÄ• pento nisinnoti veditabbo.

__anomajjanto_ti piá¹-á¹-hiparikammakaraá¹‡avasena anumajjanto. __acchariyaá¹ƒ bhante
piá¹-á¹-hito mahÄ• cÄ«varaá¹ƒ otÄ• retvÄ• nisinnassa dvinnaá¹ƒ \Be III 276/ aá¹ƒsakÅ«á¹-Ä
suvaá¹‡á¹‡Ä• vaá¹-á¹-aá¹ƒ viya kesaggappamÄ• á¹‡aá¹ƒ valiyÄ• vaá¹-á¹-aá¹ƒ disvÄ• --- ``e
jarÄ• paÃ±Ã±Ä• yatÄ«â€™â€™ ti saÃ±jÄ• tasaá¹ƒvego jaraá¹ƒ garahanto evamÄ• ha. gar
kiretaá¹ƒ.

__na cevaá¹ƒ dÄ• ni, bhante, bhagavato tÄ• va parisuddho_ti yathÄ• pakatiyÄ• chavivaá¹

evametarahÄ«ti dÄ«pento evamÄ• ha. tathÄ• gatassa hi daharakÄ• le saá¹…kusatasamabb
vihatavaliko kÄ• yo hoti, tasmiá¹ƒ á¹-hapito hattho bhassateva, na santiá¹-á¹-hati, telapuÃ±c
viya hoti. mahallakakÄ• le pana sirÄ• jÄ• lÄ• milÄ• yanti, sandhipabbÄ• ni sithilÄ• ni honti,
muccitvÄ• sithilabhÄ• vaá¹ƒ Ä• pajjitvÄ• tattha tattha olambati. buddhÄ• naá¹ƒ pana evarÅ
aÃ±Ã±esaá¹ƒ apÄ• kaá¹-aá¹ƒ, santikÄ• vacarattÄ• Ä• nandattherasseva pÄ• kaá¹-aá¹ƒ hot

__sithilÄ• ni ca gattÄ• nÄ«_ti aÃ±Ã±esaá¹ƒ mukhe aá¹ƒsakÅ«á¹-antarehi tesu tesu á¹-hÄ•
santiá¹-á¹-hanti, satthu panetaá¹ƒ natthi, thero ca dvinnaá¹ƒ aá¹ƒsakÅ«á¹-Ä• naá¹ƒ antare v
disvÄ• evamÄ• ha. __sabbÄ• ni valiyajÄ• tÄ• nÄ«_ti idampi attano pÄ• kaá¹-avasena evam
aÃ±Ã±esaá¹ƒ viya valiyo nÄ• ma natthi. __purato pabbhÄ• ro ca kÄ• yo_ti satthÄ• brahmuj
samussitasuvaá¹‡á¹‡atoraá¹‡aá¹ƒ viyassa kÄ• yo ujukameva uggato. mahallakakÄ• le pana
III 273/ hoti, svÄ• yaá¹ƒ aÃ±Ã±esaá¹ƒ apÄ• kaá¹-o, santikÄ• vacarattÄ• pana therasseva p
evamÄ• ha. __dissati ca indriyÄ• naá¹ƒ aÃ±Ã±athatta_nti indriyÄ• ni nÄ• ma na cakkhuviÃ±
pakatiyÄ• parisuddho chavivaá¹‡á¹‡o, idÄ• ni na tathÄ• parisuddho, aá¹ƒsakÅ«á¹-antare v
245/, brahmujukÄ• yo purato vaá¹…ko, iminÄ• va kÄ• raá¹‡ena cakkhÄ• dÄ«naÃ±ca indriyÄ
bhavitabbanti nayaggÄ• hato evamÄ• ha. __dhÄ« taá¹ƒ jammi jare atthÅ«_ti lÄ• make jare
dhikkÄ• ro taá¹ƒ phusatu. __bimba_nti attabhÄ• vo.

2. uá¹‡á¹‡Ä• bhabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<512> dutiye \Be III 277/ __gocaravisaya_nti gocarabhÅ«taá¹ƒ visayaá¹ƒ. __aÃ±Ã±amaÃ±
sotassa, sotaá¹ƒ vÄ• cakkhussÄ• ti evaá¹ƒ ekaá¹ƒ ekassa gocaravisayaá¹ƒ na paccanubho
nÄ«lÄ• dibhedaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ samodhÄ• netvÄ• sotindriyassa upaneyya --- ``i
vavatthapehi vibhÄ• vehi `kinnÄ• metaá¹ƒ Ä• rammaá¹‡aâ€™â€™ â€™ nti. cakkhuviÃ±Ã±Ä
dhammatÄ• ya evaá¹ƒ vadeyya --- ``are, andhabÄ• la, vassasatampi vassasahassampi vas
paridhÄ• vamÄ• no aÃ±Ã±atra mayÄ• kuhiá¹ƒ etassa jÄ• nanakaá¹ƒ labhissasi, taá¹ƒ Ä• ha
ahametaá¹ƒ Ä• rammaá¹‡aá¹ƒ jÄ• nissÄ• mi --- yadi vÄ• nÄ«laá¹ƒ, yadi vÄ• pÄ«takaá¹ƒ. n
mayhameveso visayoâ€™â€™ ti. sesadvÄ• resupi eseva nayo. evametÄ• ni aÃ±Ã±amaÃ±
paccanubhonti nÄ• ma.

__kiá¹ƒ paá¹-isaraá¹‡a_nti etesaá¹ƒ kiá¹ƒ paá¹-isaraá¹‡aá¹ƒ, kiá¹ƒ etÄ• ni paá¹-isarantÄ«ti
paá¹-isaraá¹‡a_nti javanamano paá¹-isaraá¹‡aá¹ƒ. __manova nesa_nti manodvÄ• rikajavan
gocaravisayaá¹ƒ rajjanÄ• divasena anubhoti. cakkhuviÃ±Ã±Ä• á¹‡aÃ±hi rÅ«padassanamatt
dussanaá¹ƒ vÄ• muyhanaá¹ƒ vÄ• natthi. ekasmiá¹ƒ pana dvÄ• re javanaá¹ƒ rajjati vÄ• du
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi eseva nayo.

tatrÄ• yaá¹ƒ upamÄ• --- paÃ±ca kira dubbalabhojakÄ• rÄ• jÄ• naá¹ƒ sevitvÄ• kicchena ka
paÃ±cakulike gÄ• me parittakaá¹ƒ Ä• yaá¹ƒ labhiá¹ƒsu. tesaá¹ƒ tattha macchabhÄ• go maá

vÄ• yottakahÄ• paá¹‡o vÄ• mÄ• sakahÄ• paá¹‡o \Ee III 246/ vÄ• aá¹-á¹-hakahÄ• paá¹‡o
\Ne III 274/ catusaá¹-á¹-hikahÄ• paá¹‡o vÄ• daá¹‡á¸• oti ettakamattameva pÄ• puá¹‡Ä• ti,
paÃ±casatavatthukaá¹ƒ sahassavatthukaá¹ƒ mahÄ• baliá¹ƒ rÄ• jÄ• va gaá¹‡hÄ• ti.

tattha paÃ±cakulikagÄ• mÄ• viya paÃ±capasÄ• dÄ• daá¹-á¹-habbÄ• , paÃ±ca dubbalabho
paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni; rÄ• jÄ• viya javanaá¹ƒ, dubbalabhojakÄ• naá¹ƒ parittakaÄ• yap
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ rÅ«padassanÄ• dimattaá¹ƒ, rajjanÄ• di pana etesu natthi
mahÄ• baliggahaá¹‡aá¹ƒ viya tesu dvÄ• resu javanassa rajjanÄ• dÄ«ni veditabbÄ• ni. evam
kusalÄ• kusalajavanaá¹ƒ vuttaá¹ƒ.

__sati paá¹-isaraá¹‡a_nti maggasati paá¹-isaraá¹‡aá¹ƒ. javanamano hi maggasatiá¹ƒ paá¹-
phalavimutti. __paá¹-isaraá¹‡a_nti phalavimuttiyÄ• nibbÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ. taÃ±hi
__nÄ• sakkhi paÃ±hassa pariyantaá¹ƒ gahetu_nti paÃ±hassa paricchedaá¹ƒ pamÄ• á¹‡aá¹
appaá¹-isaraá¹‡aá¹ƒ dhammaá¹ƒ ``sappaá¹-isaraá¹‡aâ€™â€™ nti pucchi. nibbÄ• naá¹ƒ nÄ•
appaá¹-isaraá¹‡aá¹ƒ, na kiÃ±ci paá¹-isarati. __nibbÄ• nogadha_nti nibbÄ• nabbhantaraá¹ƒ
anupaviá¹-á¹-haá¹ƒ. __brahmacariya_nti maggabrahmacariyaá¹ƒ. __nibbÄ• naparÄ• yaá¹‡a
ayanamassa parÄ• gati, na tato paraá¹ƒ gacchatÄ«ti attho. nibbÄ• naá¹ƒ pariyosÄ• naá¹ƒ a
__nibbÄ• napariyosÄ• naá¹ƒ_.

__mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• _ti maggena Ä• gatasaddhÄ• vuccati. __imamhi ce, bhikkh
sandhÄ• yÄ• ha? jhÄ• naanÄ• gÄ• mitaá¹ƒ. tasmiÃ±hi samaye brÄ• hmaá¹‡assa paá¹-ham
pahÄ«nÄ• ni, paá¹-hamajjhÄ• nena paÃ±ca nÄ«varaá¹‡Ä• nÄ«ti jhÄ• naanÄ• gÄ• miá¹-á¹-h
aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• tattheva parinibbÄ• yeyya. sace panassa puttadÄ• raa
vicÄ• rentassa jhÄ• naá¹ƒ nassati, naá¹-á¹-he jhÄ• ne gati anibaddhÄ• hoti, anaá¹-á¹-he pa
jhÄ• naanÄ• gÄ• mitaá¹ƒ sandhÄ• ya evamÄ• ha.

3. sÄ• ketasuttavaá¹‡á¹‡anÄ•

<513> tatiye \Ee III 247/ __aÃ±janavane_ti aÃ±janavaá¹‡á¹‡apupphÄ• naá¹ƒ rukkhÄ• naá¹
bhikkhave, saddhindriyaá¹ƒ, taá¹ƒ saddhÄ• bala_nti taÃ±hi adhimokkhalakkhaá¹‡e indaá¹-á
assaddhiye akampanena \Ne III 275/ saddhÄ• balaá¹ƒ. itaresaá¹ƒ
paggahaupaá¹-á¹-hÄ• naavikkhepapajÄ• nanalakkhaá¹‡esu indaá¹-á¹-hena indriyabhÄ• vo,
kosajjamuá¹-á¹-hasaccavikkhepÄ• vijjÄ• su akampanena balabhÄ• vo veditabbo. __evamev
ekasotaá¹ƒ viya saddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±Ä• vasena etesaá¹ƒ ninnÄ• nÄ• kara
sotÄ• ni viya indaá¹-á¹-haakampanaá¹-á¹-hehi indriyabalavasena nÄ• nÄ• karaá¹‡aá¹ƒ vedit

4. pubbakoá¹-á¹-hakasuttavaá¹‡á¹‡anÄ•

<514> catutthe \Be III 279/ __amatogadha_nti amatabbhantaraá¹ƒ. __amataparÄ• yaá¹‡a_
__amatapariyosÄ• na_nti amataniá¹-á¹-haá¹ƒ. __sÄ• dhu sÄ• dhÅ«_ti therassa byÄ• karaá¹
sÄ• dhukÄ• raá¹ƒ deti.

5. paá¹-hamapubbÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<515> paÃ±came __tadanvayÄ• _ti taá¹ƒ anugacchamÄ• nÄ• , anuvattamÄ• nÄ• ti attho. p
katvÄ• paá¹-ipÄ• á¹-iyÄ• chasu suttesu phalindriyÄ• neva kathitÄ• ni.

10. Ä• paá¹‡asuttavaá¹‡á¹‡anÄ•

<520> dasame __ime kho te dhammÄ• _ti upari saha vipassanÄ• ya tayo maggÄ• . __ye n
dhammÄ• mayÄ• pubbe ``arahattaphalindriyaá¹ƒ nÄ• ma atthÄ«â€™â€™ ti kathentÄ• naá
__kÄ• yena ca phusitvÄ• _ti nÄ• makÄ• yena ca phusitvÄ• paá¹-ilabhitvÄ• . __paÃ±Ã±Ä• y
paccavekkhaá¹‡apaÃ±Ã±Ä• ya ca ativijjhitvÄ• passÄ• mi. __yÄ• hissa, bhante, saddhÄ• _
catÅ«hi indriyehi sampayuttÄ• \Ee III 248/ saddhÄ• heá¹-á¹-hÄ• kathitÄ• va, ayaá¹ƒ pana
sampayuttasaddhÄ• hi missakÄ• , paccavekkhaá¹‡asaddhÄ• lokiyÄ• va. sesaá¹ƒ sabbatth

jarÄ• vaggo paÃ±camo.

6. sÅ«karakhatavaggo

1. sÄ• lasuttavaá¹‡á¹‡anÄ•

<521> chaá¹-á¹-havaggassa \Ne III 276/ paá¹-hame __sÅ«renÄ• _ti sÅ«rabhÄ• vena. __bo

2. mallikasuttavaá¹‡á¹‡anÄ•

<522> dutiye \Be III 280/ __mallesÅ«_ti evaá¹ƒnÄ• make janapade. imasmiá¹ƒ sutte cattÄ•
missakÄ• ni, ariyaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ. tampi pana catukkindriyanissitaá¹ƒ katvÄ• mi
vaá¹-á¹-ati.

3. sekhasuttavaá¹‡á¹‡anÄ•

<523> tatiye __na heva kho kÄ• yena phusitvÄ• viharatÄ«_ti na nÄ• makÄ• yena phusitvÄ
phusituá¹ƒ paá¹-ilabhituá¹ƒ na sakkoti. __paÃ±Ã±Ä• ya ca ativijjha passatÄ«_ti paccavekkha
``upari arahattaphalindriyaá¹ƒ nÄ• ma atthÄ«â€™â€™ ti pajÄ• nÄ• ti. asekhabhÅ«miyaá¹ƒ

paá¹-ilabhitvÄ• viharati. __paÃ±Ã±Ä• yÄ• _ti paccavekkhaá¹‡apaÃ±Ã±Ä• ya ``arahattaphal
atthÄ«â€™â€™ ti pajÄ• nÄ• ti. __na kuhiÃ±ci kismiÃ±cÄ«_ti dvepi aÃ±Ã±amaÃ±Ã±avevaca
uppajjissantÄ«ti attho. imasmiá¹ƒ sutte paÃ±cindriyÄ• ni lokuttarÄ• ni, cha lokikÄ• ni vaá¹-á¹
kathitÄ• ni.

4-5. padasuttÄ• divaá¹‡á¹‡anÄ•

524-525__._ catutthe __yÄ• ni kÄ• nici padÄ• ni bodhÄ• ya saá¹ƒvattantÄ«_ti yÄ• ni kÄ• ni
dhammakoá¹-á¹-hÄ• sÄ• , bujjhanatthÄ• ya saá¹ƒvattanti. paÃ±camaá¹ƒ uttÄ• nameva.

6-7. patiá¹-á¹-hitasuttÄ• divaá¹‡á¹‡anÄ•

526-527__._ chaá¹-á¹-he \Ne III 277/ \Ee III 249/ __cittaá¹ƒ rakkhati Ä• savesu ca sÄ• saves
tebhÅ«makadhamme Ä• rabbha Ä• savuppattiá¹ƒ vÄ• rento Ä• savesu ca sÄ• savesu ca dh
sattamaá¹ƒ uttÄ• nameva.

8. sÅ«karakhatasuttavaá¹‡á¹‡anÄ•

<528> aá¹-á¹-hame __sÅ«karakhatÄ• ya_nti sÅ«karakhataleá¹‡e. kassapabuddhakÄ• le ki
buddhantare pathaviyÄ• vaá¸• á¸• hamÄ• nÄ• ya antobhÅ«migataá¹ƒ jÄ• taá¹ƒ. athekadiva
chadanapariyantasamÄ«pe paá¹ƒsuá¹ƒ khaá¹‡i. deve vuá¹-á¹-he paá¹ƒsu dhotÄ• , chadana
281/ ahosi. eko vanacarako disvÄ• ``pubbe sÄ«lavantehi paribhuttaá¹-á¹-hÄ• nena bhavitab
paá¹-ijaggissÄ• mi naâ€™â€™ nti samantato paá¹ƒsuá¹ƒ apanetvÄ• leá¹‡aá¹ƒ sodhetvÄ•
dvÄ• ravÄ• tapÄ• naá¹ƒ yojetvÄ• supariniá¹-á¹-hitasudhÄ• kammacittakammaá¹ƒ rajatapaá
santharitaá¹ƒ pariveá¹‡aá¹ƒ katvÄ• maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±Ä• petvÄ• bhagavato vas
gambhÄ«raá¹ƒ ahosi otaritvÄ• Ä• ruhitabbaá¹ƒ. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __parama
bhÄ• vanapuá¹ƒsakaá¹ƒ, paramanipaccakÄ• rÄ« hutvÄ• pavattamÄ• no pavattatÄ«ti vuttaá
yogakkhema_nti arahattaá¹ƒ. __sappatisso_ti sajeá¹-á¹-hako. sesaá¹ƒ sabbattha uttÄ• natth

sÅ«karakhatavaggo chaá¹-á¹-ho.

7. bodhipakkhiyavaggo

531-650__._ sattamavagge satta phalÄ• ni pubbabhÄ• gÄ• ni, tesaá¹ƒ heá¹-á¹-hÄ• dve pha
missakÄ• ni. sesamettha ito paraÃ±ca sabbaá¹ƒ uttÄ• namevÄ• ti.

indriyasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sammappadhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ•

651-704__._ sammappadhÄ• nasaá¹ƒyutte \Ne III 278/ \Ee III 250/ sakalepi pubbabhÄ• gav

sammappadhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. balasaá¹ƒyuttavaá¹‡á¹‡anÄ•

705-812__._ balasaá¹ƒyutte \Ne III 279/ balÄ• ni missakÄ• neva kathitÄ• ni. sesaá¹ƒ sabbat

balasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. iddhipÄ• dasaá¹ƒyuttaá¹ƒ

1. cÄ• pÄ• lavaggo

1. apÄ• rasuttavaá¹‡á¹‡anÄ•

<813> iddhipÄ• dasaá¹ƒyuttassa \Ne III 280/ \Be III 282/ paá¹-hame chandaá¹ƒ nissÄ• ya p
__chandasamÄ• dhi_. padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• __padhÄ• nasaá¹…khÄ• rÄ• . s
upetaá¹ƒ. iddhiyÄ• pÄ• daá¹ƒ, iddhibhÅ«taá¹ƒ vÄ• pÄ• danti __iddhipÄ• daá¹ƒ_. sesesupi
saá¹…khepo, vitthÄ• ro pana iddhipÄ• davibhaá¹…ge (Vibh 431 Ä• dayo) Ä• gatova. visudd
Ä• dayo) panassa attho dÄ«pito. tathÄ• maggabojjhaá¹…gasatipaá¹-á¹-hÄ• nasaá¹ƒyuttesu
ekaparicchedova.

5. iddhipadesasuttavaá¹‡á¹‡anÄ•

<817> paÃ±came \Ee III 251/ __iddhipadesa_nti tayo ca magge tÄ«á¹‡i ca phalÄ• ni.

6. samattasuttavaá¹‡á¹‡anÄ•

<818> chaá¹-á¹-he __samattaá¹ƒ iddhi_nti arahattaphalameva. Ä• dito paá¹-á¹-hÄ• ya pana
vivaá¹-á¹-apÄ• dakÄ• eva iddhipÄ• dÄ• kathitÄ• .

10. cetiyasuttavaá¹‡á¹‡anÄ•

<822> dasame __nisÄ«dana_nti cammakhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ. __udenaá¹ƒ cetiya_
cetiyaá¹-á¹-hÄ• ne \Ne III 281/ katavihÄ• ro vuccati. __gotamakÄ• _dÄ«supi eseva nayo. __

vaá¸• á¸• hitÄ• . __bahulÄ«katÄ• _ti punappunaá¹ƒ katÄ• . __yÄ• nÄ«katÄ• _ti yuttayÄ• naá
__vatthukatÄ• _ti patiá¹-á¹-hÄ• naá¹-á¹-hena vatthu viya katÄ• . __anuá¹-á¹-hitÄ• _ti adhiá¹-
__paricitÄ• _ti samantato citÄ• suvaá¸• á¸• hitÄ• . __susamÄ• raddhÄ• _ti suá¹-á¹-hu samÄ

iti aniyamena kathetvÄ• puna niyametvÄ• dassento __tathÄ• gatassa kho_tiÄ• dimÄ• ha.
Ä• yukappaá¹ƒ, tasmiá¹ƒ tasmiá¹ƒ kÄ• le yaá¹ƒ manussÄ• naá¹ƒ \Be III 283/ Ä• yuppamÄ•
paripuá¹‡á¹‡aá¹ƒ karonto tiá¹-á¹-heyya. __kappÄ• vasesaá¹ƒ vÄ• _ti ``appaá¹ƒ vÄ• bhiyyoâ
vuttavassasatato atirekaá¹ƒ vÄ• . mahÄ• sÄ«vatthero panÄ• ha ``buddhÄ• naá¹ƒ aá¹-á¹-hÄ•
yatheva hi veá¸·uvagÄ• make uppannaá¹ƒ mÄ• raá¹‡antikavedanaá¹ƒ dasa mÄ• se vikkhan
taá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjitvÄ• dasa dasa mÄ• sepi vikkhambhento imaá¹ƒ bhaddak
ti.

kasmÄ• pana na á¹-hitoti? upÄ• diá¹‡á¹‡akasarÄ«raá¹ƒ nÄ• ma khaá¹‡á¸• iccÄ• dÄ«hi abl
khaá¹‡á¸• iccÄ• dibhÄ• vaá¹ƒ apatvÄ• va paÃ±came Ä• yukoá¹-á¹-hÄ• se bahujanassa piya
parinibbÄ• yanti. buddhÄ• nubuddhesu ca mahÄ• sÄ• vakesu parinibbutesu ekakena khÄ•
hoti, daharasÄ• maá¹‡eraparivÄ• ritena \Ee III 252/ vÄ• , tato --- ``aho buddhÄ• naá¹ƒ paris
hÄ«á¸·etabbataá¹ƒ Ä• pajjeyya, tasmÄ• na á¹-hitoti. evaá¹ƒ vuttepi so pana na ruccati, ``Ä•
idameva aá¹-á¹-hakathÄ• yaá¹ƒ niyamitaá¹ƒ.

__yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto_ti ettha __ta_nti nipÄ• tamattaá¹ƒ. yathÄ• m
pariyuá¹-á¹-hitacitto ajjhotthaá¹-acitto aÃ±Ã±opi koci puthujjano paá¹-ivijjhituá¹ƒ na sakkuá¹‡
nÄ• sakkhi paá¹-ivijjhitunti attho. mÄ• ro hi yassa sabbena sabbaá¹ƒ dvÄ• dasa vipallÄ• sÄ•
cittaá¹ƒ pariyuá¹-á¹-hÄ• ti. therassa ca cattÄ• ro vipallÄ• sÄ• appahÄ«nÄ• , tenassa mÄ• ro
pariyuá¹-á¹-hÄ• si. so pana cittapariyuá¹-á¹-hÄ• naá¹ƒ karonto kiá¹ƒ karotÄ«ti? bheravaá¹ƒ r
vÄ• dasseti, saddÄ• rammaá¹‡aá¹ƒ vÄ• sÄ• veti, tato sattÄ• taá¹ƒ disvÄ• vÄ• sutvÄ• vÄ
vivaá¹-amukhÄ• honti, tesaá¹ƒ mukhena hatthaá¹ƒ pavesetvÄ• hadayaá¹ƒ maddati, te visa
tiá¹-á¹-hanti. therassa panesa mukhe hatthaá¹ƒ pavesetuá¹ƒ kiá¹ƒ sakkhissati? bheravÄ• ra
dasseti, taá¹ƒ disvÄ• thero nimittobhÄ• saá¹ƒ na paá¹-ivijjhi. jÄ• nantoyeva bhagavÄ• kima
yÄ• vatatiyakaá¹ƒ Ä• mantesÄ«ti. parato \Ne III 282/ ``tiá¹-á¹-hatu, bhante, bhagavÄ• â€™â
``tuyhevetaá¹ƒ dukkaá¹-aá¹ƒ, tuyhevetaá¹ƒ aparaddhaâ€™â€™ nti dosÄ• ropanena sokatan

__mÄ• ro pÄ• pimÄ• _ti ettha satte anatthe niyojento mÄ• retÄ«ti mÄ• ro. __pÄ• pimÄ• _ti
pÄ• padhammasamannÄ• gatattÄ• ``pÄ• pimÄ• â€™â€™ ti \Be III 284/ vuccati. kaá¹‡ho, a
pamattabandhÅ«tipi tasseva nÄ• mÄ• ni. __bhÄ• sitÄ• kho panesÄ• _ti ayaÃ±hi bhagavato
sattÄ• he bodhimaá¹‡á¸• aá¹ƒyeva Ä• gantvÄ• --- ``bhagavÄ• yadatthaá¹ƒ tumhehi pÄ• ra
anuppatto, paá¹-ividdhaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, kiá¹ƒ vo lokavicaraá¹‡enÄ• â€™
evameva --- ``parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu, sugato, â€™â€™ ti yÄ
tÄ• vÄ• haâ€™â€™ ntiÄ• dÄ«ni vatvÄ• paá¹-ikkhipi. taá¹ƒ sandhÄ• ya ``bhÄ• sitÄ• kho pa

tiÄ• dimÄ• ha.

tattha __viyattÄ• _ti maggavasena byattÄ• . tatheva __vinÄ«tÄ• _. tathÄ• __visÄ• radÄ• .
tepiá¹-akavasena bahu sutametesanti \Ee III 253/ bahussutÄ• . tadeva dhammaá¹ƒ dhÄ• re
atha vÄ• pariyattibahussutÄ• ceva paá¹-ivedhabahussutÄ• ca, pariyattipaá¹-ivedhadhamm
dhammadharÄ• ti evamettha attho daá¹-á¹-habbo. __dhammÄ• nudhammappaá¹-ipannÄ• _
anudhammabhÅ«taá¹ƒ vipassanÄ• dhammaá¹ƒ paá¹-ipannÄ• . __sÄ• mÄ«cippaá¹-ipannÄ•
paá¹-ipannÄ• . __anudhammacÄ• rino_ti anudhammacaraá¹‡asÄ«lÄ• . __sakaá¹ƒ Ä• cariya
__Ä• cikkhissantÄ«_tiÄ• dÄ«ni sabbÄ• ni aÃ±Ã±amaÃ±Ã±asseva vevacanÄ• ni. __sahadha
sakÄ• raá¹‡ena vacanena. __sappÄ• á¹-ihÄ• riya_nti yÄ• va niyyÄ• nikaá¹ƒ katvÄ• dhamm

__brahmacariya_nti sikkhattayasaá¹…gahitaá¹ƒ sakalaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ. __id
jhÄ• nassÄ• davasena. __phÄ«ta_nti vuá¸• á¸• hipattaá¹ƒ sabbapÄ• liphullaá¹ƒ viya abhiÃ±
__vitthÄ• rika_nti vitthataá¹ƒ tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge patiá¹-á¹-hitavasena. __bÄ• h
Ã±Ä• taá¹ƒ paá¹-ividdhaá¹ƒ mahÄ• janÄ• bhisamayavasena. __puthubhÅ«ta_nti sabbÄ• kÄ
kathaá¹ƒ? __yÄ• va devamanussehi suppakÄ• sitaá¹ƒ, _ yattakÄ• viÃ±Ã±ujÄ• tikÄ• devÄ•
sabbehi suá¹-á¹-hu pakÄ• sitanti attho.

__appossukko_ti \Ne III 283/ nirÄ• layo. tvaÃ±hi pÄ• pima aá¹-á¹-hamasattÄ• hato paá¹-á¹-
dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu sugatoâ€™â€™ ti viravanto Ä• hiá¹‡á¸• ittha, ajja
vigatussÄ• ho hohi, mÄ• mayhaá¹ƒ parinibbÄ• natthaá¹ƒ vÄ• yÄ• maá¹ƒ karohÄ«ti vadati.

__sato_ \Be III 285/ __sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossajÄ«_ti satiá¹ƒ sÅ«paá¹-á¹-
paricchinditvÄ• Ä• yusaá¹…khÄ• raá¹ƒ vissaji pajahi. tattha na bhagavÄ• hatthena leá¸• á¸
Ä• yusaá¹…khÄ• raá¹ƒ ossaji, temÄ• samattameva pana phalasamÄ• pattiá¹ƒ samÄ• pajjitv
samÄ• pajjissÄ• mÄ«ti cittaá¹ƒ uppÄ• desi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ossajÄ«â€™â€™ ti
__mahÄ• bhÅ«micÄ• lo_ti mahanto pathavikampo. tadÄ• kira dasasahassilokadhÄ• tu aka
bhayajanako \Ee III 254/. __devadundubhiyo ca phaliá¹ƒsÅ«_ti devabheriyo phaliá¹ƒsu, dev
gajji, akÄ• lavijjulatÄ• niccariá¹ƒsu, khaá¹‡ikavassaá¹ƒ vassÄ«ti vuttaá¹ƒ hoti.

__udÄ• naá¹ƒ udÄ• nesÄ«_ti kasmÄ• udÄ• nesi? koci nÄ• ma vadeyya ``bhagavÄ• pacch
`parinibbÄ• yatha, bhante, parinibbÄ• yatha, bhanteâ€™ ti upadduto bhayena Ä• yusaá¹…k
ti. tassokÄ• so mÄ• hotÅ«ti. bhÄ«tassa hi udÄ• naá¹ƒ nÄ• ma natthÄ«ti pÄ«tivegavissaá¹-á

tattha sabbesaá¹ƒ soá¹‡asiá¹…gÄ• lÄ• dÄ«nampi paccakkhabhÄ• vato tulitaá¹ƒ paricchinn
taá¹ƒ? kÄ• mÄ• vacarakammaá¹ƒ. na tulaá¹ƒ, na vÄ• tulaá¹ƒ sadisamassa aÃ±Ã±aá¹ƒ loki
__atulaá¹ƒ_. kiá¹ƒ taá¹ƒ? mahaggatakammaá¹ƒ. atha vÄ• kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vaca
arÅ«pÄ• vacaraá¹ƒ atulaá¹ƒ. appavipÄ• kaá¹ƒ tulaá¹ƒ, bahuvipÄ• kaá¹ƒ atulaá¹ƒ. __sambha

sambhavahetubhÅ«taá¹ƒ, piá¹‡á¸• akÄ• rakaá¹ƒ rÄ• sikÄ• rakanti attho. __bhavasaá¹…khÄ
saá¹…khÄ• raá¹ƒ. __avassajÄ«_ti vissajjesi. __munÄ«_ti buddhamuni. __ajjhattarato_ti niya
__samÄ• hito_ti upacÄ• rappanÄ• samÄ• dhivasena samÄ• hito. __abhindi kavacamivÄ• _t
__attasambhava_nti attani jÄ• takilesaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- savipÄ• kaá¹-á¹-hena sam
bhavÄ• bhisaá¹…khaá¹‡aá¹-á¹-hena bhavasaá¹…khÄ• ranti ca laddhanÄ• maá¹ƒ tulÄ• tulas
ossaji, saá¹…gÄ• masÄ«se mahÄ• yodho kavacaá¹ƒ viya attasambhavaá¹ƒ kilesaÃ±ca ajjh
abhindÄ«ti.

atha \Ne III 284/ vÄ• __tula_nti tulento tÄ«rento. __atulaÃ±ca sambhava_nti nibbÄ• naÃ±c
__bhavasaá¹…khÄ• ra_nti bhavagÄ• mikammaá¹ƒ. __avassaji munÄ«_ti ``paÃ±cakkhandhÄ
286/ khandhÄ• naá¹ƒ nirodho nibbÄ• naá¹ƒ niccaâ€™â€™ ntiÄ• dinÄ• nayena tulayanto bu
nibbÄ• ne cÄ• nisaá¹ƒsaá¹ƒ disvÄ• taá¹ƒ khandhÄ• naá¹ƒ mÅ«labhÅ«taá¹ƒ bhavasaá¹…kh
saá¹ƒvattatÄ«â€™â€™ ti evaá¹ƒ vuttena \Ee III 255/ kammakkhayakarena ariyamaggena av
ajjhattarato samÄ• hito abhindi kavacamivattasambhavaá¹ƒ. so hi vipassanÄ• vasena ajjhat
samÄ• hitoti evaá¹ƒ pubbabhÄ• gato paá¹-á¹-hÄ• ya samathavipassanÄ• balena kavacamiv
pariyonandhitvÄ• á¹-hitaá¹ƒ, attani sambhavattÄ• attasambhavanti laddhanÄ• maá¹ƒ sabb
abhindi. kilesÄ• bhÄ• vena ca kammaá¹ƒ appaá¹-isandhikattÄ• avassaá¹-á¹-haá¹ƒ nÄ• ma
kilesappahÄ• nena kammaá¹ƒ jahi. pahÄ«nakilesassa bhayaá¹ƒ nÄ• ma natthi. tasmÄ• abh
ossaji. abhÄ«tabhÄ• vaÃ±Ä• panatthaÃ±ca udÄ• naá¹ƒ udÄ• nesÄ«ti veditabbo.

cÄ• pÄ• lavaggo paá¹-hamo.

2. pÄ• sÄ• dakampanavaggo

1-2. pubbasuttÄ• divaá¹‡á¹‡anÄ•

823-824__._ dutiyavaggassa paá¹-hame __na ca atilÄ«no_tiÄ• dÄ«ni parato Ä• vi bhavissa
chaabhiÃ±Ã±Ä• pÄ• dakÄ• iddhipÄ• dÄ• kathitÄ• , tathÄ• dutiye ca.

3. chandasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<825> tatiye __chanda_nti kattukamyatÄ• chandaá¹ƒ. __nissÄ• yÄ• _ti nissayaá¹ƒ katvÄ• ,
attho. __padhÄ• nasaá¹…khÄ• rÄ• _ti padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• , catukiccasÄ• d
adhivacanaá¹ƒ. __iti ayaÃ±ca chando_tiÄ• dÄ«su chando chandasamÄ• dhinÄ• ceva padh
chandasamÄ• dhi chandena ceva padhÄ• nasaá¹…khÄ• rehi ca, padhÄ• nasaá¹…khÄ• rÄ•
ca samannÄ• gatÄ• \Ne III 285/. tasmÄ• sabbe te dhamme ekato katvÄ• __ayaá¹ƒ vuccat
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do_ti vuttaá¹ƒ. iddhipÄ
``yo tathÄ• bhÅ«tassa vedanÄ• kkhandho tiÄ• dinÄ• nayena \Be III 287/ imehi dhammehi s

dhammÄ• iddhipÄ• dÄ• ti vuttÄ• .

apica imepi tayo dhammÄ• iddhÄ«pi honti iddhipÄ• dÄ• pi. kathaá¹ƒ? chandaÃ±hi bhÄ• va
hoti, samÄ• dhippadhÄ• nasaá¹…khÄ• rÄ• chandiddhipÄ• do nÄ• ma. samÄ• dhiá¹ƒ bhÄ•
chandappadhÄ• nasaá¹…khÄ• rÄ• \Ee III 256/ samÄ• dhiddhiyÄ• pÄ• do nÄ• ma. padhÄ•
padhÄ• nasaá¹…khÄ• rÄ• iddhi nÄ• ma hoti, chandasamÄ• dhi padhÄ• nasaá¹…khÄ• ridd
sampayuttadhammesu hi ekasmiá¹ƒ ijjhamÄ• ne sesÄ• pi ijjhantiyeva.

apica tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ pubbabhÄ• gavasenÄ• pi etesaá¹ƒ iddhipÄ• datÄ•
paá¹-hamajjhÄ• naÃ±hi iddhi nÄ• ma, paá¹-hamajjhÄ• nassa pubbabhÄ• gaparikammasam
nÄ• ma. etenupÄ• yena yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• , iddhividhaá¹ƒ Ä• d
dibbacakkhuabhiÃ±Ã±Ä• , sotÄ• pattimaggaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va arahattamaggÄ• n
eseva nayo.

keci pana ``anibbatto chando iddhipÄ• doâ€™â€™ ti vadanti. idha tesaá¹ƒ vÄ• damaddana
__uttaracÅ«á¸·avÄ• ro_ nÄ• ma Ä• gato ---

``cattÄ• ro iddhipÄ• dÄ• --- chandiddhipÄ• do, vÄ«riyiddhipÄ• do, cittiddhipÄ• do, vÄ«maá¹
katamo chandiddhipÄ• do? idha, bhikkhu, yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• v
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhÄ• paá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá
chandikatÄ• kattukamyatÄ• kusalo dhammacchando, ayaá¹ƒ vuccati chandiddhipÄ• do. av
chandiddhipÄ• dasampayuttÄ• â€™â€™ ti (Vibh 457-458).

ime \Ne III 286/ pana lokuttaravaseneva Ä• gatÄ• .

tattha raá¹-á¹-hapÄ• latthero chandaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesi. s
dhuraá¹ƒ katvÄ• ; sambhutatthero cittaá¹ƒ dhuraá¹ƒ katvÄ• , Ä• yasmÄ• mogharÄ• jÄ• vÄ•
katvÄ• ti. tattha yathÄ• catÅ«su amaccaputtesu \Be III 288/ á¹-hÄ• nantaraá¹ƒ patthetvÄ• n
viharantesu eko upaá¹-á¹-hÄ• ne chandajÄ• to raÃ±Ã±o ajjhÄ• sayaÃ±ca ruciÃ±ca Ã±atvÄ•
upaá¹-á¹-hahanto rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡i. evaá¹ƒ chan
lokuttaradhammanibbattako veditabbo.

eko pana --- ``divase divase upaá¹-á¹-hÄ• tuá¹ƒ na sakkomi, uppanne kicce parakkamena Ä
kupite paccante raÃ±Ã±Ä• \Ee III 257/ pahito parakkamena sattumaddanaá¹ƒ katvÄ• pÄ• p
vÄ«riyadhurena lokuttaradhammanibbattako veditabbo. eko ``divase divase upaá¹-á¹-hÄ• na
sattisarasampaá¹-icchanampi bhÄ• royeva, mantabalena Ä• rÄ• dhessÄ• mÄ«â€™â€™ ti k
mantasaá¹ƒvidhÄ• nena rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• pÄ• puá¹‡i. yathÄ• so, evaá¹ƒ cittad

lokuttaradhammanibbattako veditabbo.

aparo --- ``kiá¹ƒ imehi upaá¹-á¹-hÄ• nÄ• dÄ«hi, rÄ• jÄ• no nÄ• ma jÄ• tisampannassa á¹-hÄ
tÄ• disassa dento mayhaá¹ƒ dassatÄ«â€™â€™ ti jÄ• tisampattimeva nissÄ• ya á¹-hÄ• nant
evaá¹ƒ suparisuddhaá¹ƒ vÄ«maá¹ƒsaá¹ƒ nissÄ• ya vÄ«maá¹ƒsadhurena lokuttaradhammar
imasmiá¹ƒ sutte vivaá¹-á¹-apÄ• dakaiddhi kathitÄ• .

4. moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<826> catutthe __uddhatÄ• _ti uddhaccapakatikÄ• vipphandamÄ• nacittÄ• . uddhaccena h
vipphandati dhajayaá¹-á¹-hiyaá¹ƒ vÄ• tena pahatadhajo viya. __unnaá¸·Ä• _ti uggatanaá¸·Ä
uá¹-á¹-hitatucchamÄ• nÄ• ti vuttaá¹ƒ hoti. __capalÄ• _ti pattacÄ«varamaá¹‡á¸• anÄ• dicÄ•
__mukharÄ• _ti mukhakharÄ• , kharavacanÄ• ti vuttaá¹ƒ hoti. __vikiá¹‡á¹‡avÄ• cÄ• _ti asaá
niratthakavacanappalÄ• pino. __muá¹-á¹-hassatÄ«_ti naá¹-á¹-hassatino. __asampajÄ• nÄ•
__asamÄ• hitÄ• _ti upacÄ• rappanÄ• samÄ• dhivirahitÄ• . __bhantacittÄ• _ti ubbhantacittÄ
laddhokÄ• sena uddhaccena \Ne III 287/. __pÄ• katindriyÄ• _ti asaá¹ƒvutindriyÄ• . __iddhÄ
Ä• pokasiá¹‡aá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya pÄ• sÄ• dapatiá¹-á¹-hitaá¹ƒ pathavibhÄ•
adhiá¹-á¹-hÄ• ya, udakapiá¹-á¹-he á¹-hitapÄ• sÄ• daá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ• aá¹…
__gambhÄ«ranemo_ti \Ee III 258/ gambhÄ«raÄ• vÄ• á¹-o, gambhÄ«rabhÅ«mibhÄ• gaá¹ƒ a
289/. __sunikhÄ• to_ti suá¹-á¹-hu nikhÄ• to, koá¹-á¹-etvÄ• suá¹-á¹-hu á¹-hapito. idha abhiÃ±
kathitÄ• .

5. uá¹‡á¹‡Ä• bhabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<827> paÃ±came __chandappahÄ• nattha_nti taá¹‡hÄ• chandassa pahÄ• natthaá¹ƒ. idhÄ
kathitÄ• .

9. iddhÄ• didesanÄ• suttavaá¹‡á¹‡anÄ•

<831> navame __yo so bhikkhave maggo_ti abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ

10. vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<832> dasame __kosajjasahagato_ti idha bhikkhu chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-h
nisÄ«dati. athassa citte lÄ«nÄ• kÄ• ro okkamati, so ``lÄ«nÄ• kÄ• ro me okkantoâ€™â€™ ti
cittaá¹ƒ tajjetvÄ• puna chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. ath
okkamati. so puna apÄ• yabhayena cittaá¹ƒ tajjetvÄ• chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á
evamassa kosajjena vokiá¹‡á¹‡attÄ• chando kosajjasahagato nÄ• ma hoti. __kosajjasampa

vevacanaá¹ƒ.

__uddhaccasahagato_ti idha bhikkhu chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ ma
cittaá¹ƒ uddhacce patati. so buddhadhammasaá¹…ghaguá¹‡e Ä• vajjetvÄ• cittaá¹ƒ hÄ• set
katvÄ• puna chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. athassa puna
puna buddhadhammasaá¹…ghaguá¹‡e Ä• vajjetvÄ• cittaá¹ƒ hÄ• setvÄ• tosetvÄ• kamma
288/ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karotÄ«ti evamassa uddhaccena vokiá¹
uddhaccasahagato nÄ• ma hoti.

__thinamiddhasahagato_ti idha bhikkhu chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ
athassa thinamiddhaá¹ƒ uppajjati. so ``uppannaá¹ƒ me thinamiddhaâ€™â€™ nti Ã±atvÄ• u
puÃ±chitvÄ• , kaá¹‡á¹‡e Ä• kaá¸• á¸• hitvÄ• paguá¹‡aá¹ƒ \Ee III 259/ dhammaá¹ƒ sajjhÄ• y
Ä• lokasaÃ±Ã±aá¹ƒ manasikaritvÄ• thinamiddhaá¹ƒ vinodetvÄ• \Be III 290/ puna chandaá
kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. athassa puna thinamiddhaá¹ƒ uppajjati. so vuttanaye
vinodetvÄ• chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karotÄ«ti evamassa t
chando thinamiddhasahagato nÄ• ma hoti.

__anuvikkhitto_ti idha bhikkhu chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasika
kÄ• maguá¹‡Ä• rammaá¹‡e cittaá¹ƒ vikkhipati. so ``bahiddhÄ• vikkhittaá¹ƒ me cittaâ€™â€™
(SN I 2.124-125) devadÅ«ta- (MN III 261) celopama (SN III 5.1104) anÄ• gatabhayasuttÄ• c
Ä• vajjento suttadaá¹‡á¸• ena cittaá¹ƒ tajjetvÄ• kammaniyaá¹ƒ katvÄ• puna chandaá¹ƒ upp
kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. athassa puna cittaá¹ƒ vikkhipati. so puna suttadaá¹‡á
kammaniyaá¹ƒ katvÄ• chandaá¹ƒ uppÄ• detvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karotÄ«ti e
kÄ• mavitakkavokiá¹‡á¹‡attÄ• chando bahiddhÄ• paÃ±ca kÄ• maguá¹‡e Ä• rabbha anuvik

__yathÄ• pure tathÄ• pacchÄ• _ti kammaá¹-á¹-hÄ• navasenapi desanÄ• vasenapi purima
kathaá¹ƒ? kammaá¹-á¹-hÄ• ne tÄ• va kammaá¹-á¹-hÄ• nassa abhiniveso pure nÄ• ma, arah
yo bhikkhu mÅ«lakammaá¹-á¹-hÄ• ne abhinivisitvÄ• atilÄ«nÄ• dÄ«su catÅ«su á¹-hÄ• nesu
paá¹-isedhetvÄ• , duá¹-á¹-hagoá¹‡e yojetvÄ• sÄ• rento viya caturassaghaá¹-ikaá¹ƒ otÄ• re
á¹-hÄ• nÄ• naá¹ƒ ekaá¹-á¹-hÄ• nepi asajjanto saá¹…khÄ• re sammasitvÄ• arahattaá¹ƒ pÄ•
tathÄ• pacchÄ• viharati nÄ• ma. ayaá¹ƒ kammaá¹-á¹-hÄ• navasena purimapacchimatÄ• . c
nÄ• ma, matthaluá¹…gaá¹ƒ pacchÄ• nÄ• ma. tattha yo bhikkhu kesesu abhinivisitvÄ• vaá¹
kesÄ• dayo pariggaá¹‡hanto catÅ«su á¹-hÄ• nesu asajjanto yÄ• va matthaluá¹…gÄ• bhÄ•
\Ne III 289/ pure tathÄ• \Ee III 260/ pacchÄ• viharati nÄ• ma. evaá¹ƒ desanÄ• vasena puri
veditabbÄ• . __yathÄ• pacchÄ• tathÄ• pure_ti idaá¹ƒ purimasseva vevacanaá¹ƒ.

__yathÄ• adho tathÄ• uddha_nti idaá¹ƒ sarÄ«ravasena veditabbaá¹ƒ. tenevÄ• ha ``uddha
kesamatthakÄ• â€™â€™ ti. tattha yo bhikkhu pÄ• datalato paá¹-á¹-hÄ• ya yÄ• va kesamatt

dvattiá¹ƒsÄ• kÄ• ravasena vÄ• pÄ• daá¹…guliaggapabbaá¹-á¹-hito yÄ• va sÄ«sakaá¹-Ä• ha
pÄ• daá¹…gulÄ«naá¹ƒ aggapabbaá¹-á¹-hÄ«ni \Be III 291/, tÄ• va aá¹-á¹-hivasena vÄ• bhÄ•
á¹-hÄ• nesu ekaá¹-á¹-hÄ• nepi asajjanto. ayaá¹ƒ yathÄ• uddhaá¹ƒ tathÄ• adho, yathÄ• ad
viharati nÄ• ma.

__yehi Ä• kÄ• rehÄ«_ti yehi koá¹-á¹-hÄ• sehi. __yehi liá¹…gehÄ«_ti yehi saá¹‡á¹-hÄ• nehi.
yehi upaá¹-á¹-hÄ• nehi. __Ä• lokasaÃ±Ã±Ä• suggahitÄ• hotÄ«_ti yo bhikkhu aá¹…gaá¹‡e
manasi karoti, kÄ• lena nimÄ«leti, kÄ• lena ummÄ«leti. athassa yadÄ• nimÄ«lentassÄ• pi u
viya ekasadisameva upaá¹-á¹-hÄ• ti, tadÄ• Ä• lokasaÃ±Ã±Ä• jÄ• tÄ• nÄ• ma hoti. ``divÄ•
nÄ• maá¹ƒ. sÄ• ca pana rattiá¹ƒ uppajjamÄ• nÄ• suggahitÄ• nÄ• ma hoti. __svÄ• dhiá¹-á
vevacanaá¹ƒ. suá¹-á¹-hu adhiá¹-á¹-hitÄ• suá¹-á¹-hu á¹-hapitÄ• svÄ• dhiá¹-á¹-hitÄ• nÄ• ma
suggahitÄ• yeva. yo vÄ• Ä• lokena thinamiddhaá¹ƒ vinodetvÄ• chandaá¹ƒ uppÄ• detvÄ• k
karoti, tassa divÄ• pi Ä• lokasaÃ±Ã±Ä• suggahitÄ• svÄ• dhiá¹-á¹-hitÄ• nÄ• ma. ratti vÄ• k
Ä• lokena thinamiddhaá¹ƒ vinodetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti, tasmiá¹ƒ thina
uppannÄ• saÃ±Ã±Ä• suggahitÄ• yeva nÄ• ma. vÄ«riyÄ• dÄ«supi eseva nayo. imasmiá¹ƒ s
pÄ• dakiddhi kathitÄ• .

pÄ• sÄ• dakampanavaggo dutiyo.

3. ayoguá¸·avaggo

2. ayoguá¸·asuttavaá¹‡á¹‡anÄ•

<834> tatiyavaggassa \Ne III 290/ dutiye __iminÄ• cÄ• tumahÄ• bhÅ«tikenÄ• _ti iminÄ• ca
evaá¹ƒ bhÄ• rikena garukena samÄ• nenÄ• pi. __omÄ• tÄ«_ti pahoti sakkoti, idaá¹ƒ tepiá¹-a
asambhinnapadaá¹ƒ. __kÄ• yampi_ \Ee III 261/ __citte samodahatÄ«_ti kÄ• yaá¹ƒ gahetvÄ•
cittasannissitaá¹ƒ karoti, cittagatiyÄ• peseti. cittaá¹ƒ nÄ• ma mahaggatacittaá¹ƒ, cittagatiga
hoti. __cittampi kÄ• ye samodahatÄ«_ti cittaá¹ƒ gahetvÄ• \Be III 292/ kÄ• ye Ä• ropeti, kÄ•
karoti, kÄ• yagatiyÄ• peseti, kÄ• yo nÄ• ma karajakÄ• yo, kÄ• yagatigamanaá¹ƒ dandhaá¹ƒ
lahusaÃ±Ã±aÃ±cÄ• _ti abhiÃ±Ã±Ä• cittasahajÄ• tasaÃ±Ã±Ä• . sÄ• hi santasukhasamannÄ
hoti, kilesadandhÄ• yitattassa ca abhÄ• vÄ• lahusaÃ±Ã±Ä• nÄ• ma.

__ayoguá¸·o divasaá¹ƒ santatto lahutaro ceva hotÄ«_ti so hi dvÄ«hi tÄ«hi janehi ukkhipitvÄ
pakkhittopi divasaá¹ƒ paccamÄ• no vivarÄ• nupaviá¹-á¹-hena tejena ceva vÄ• yena ca vÄ• y
ca tejosahagato ca hutvÄ• evaá¹ƒ lahuko hoti, yathÄ• naá¹ƒ kammÄ• ro mahÄ• saá¹‡á¸• Ä
parivatteti ukkhipati bahi nÄ«harati. evaá¹ƒ pana mudu ca hoti kammaniyo ca. yathÄ• naá¹ƒ
khaá¹‡á¸• aá¹ƒ vicchindati, kÅ«á¹-ena hananto dÄ«ghacaturassÄ• dibhedaá¹ƒ karoti. imasm
kathitÄ• .

3-10. bhikkhusuttÄ• divaá¹‡á¹‡anÄ•

835-842__._ tatiye vivaá¹-á¹-apÄ• dakiddhi kathitÄ• , tathÄ• catutthe. apica dve phalÄ• ni Ä
heá¹-á¹-hÄ• missakiddhipÄ• dÄ• kathitÄ• , sattasu phalesu pubbabhÄ• gÄ• . sattamÄ• dÄ
kathitanayÄ• neva.

11-12. moggallÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

843-844__._ ekÄ• dasamadvÄ• dasamesu \Ne III 291/ cha abhiÃ±Ã±Ä• kathitÄ• . sesaá¹ƒ

iddhipÄ• dasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. anuruddhasaá¹ƒyuttaá¹ƒ

1. rahogatavaggo

1-2. paá¹-hamarahogatasuttÄ• divaá¹‡á¹‡anÄ•

899-900__._ anuruddhasaá¹ƒyuttassa \Ne III 292/ \Ee III 262/ \Be III 293/ paá¹-hame __Ä• r
paripuá¹‡á¹‡Ä• . saá¹…khepato panettha chattiá¹ƒsÄ• ya á¹-hÄ• nesu arahattaá¹ƒ pÄ• petv
dutiye dvÄ• dasasu á¹-hÄ• nesu arahattaá¹ƒ pÄ• petvÄ• vipassanÄ• kathitÄ• .

3. sutanusuttavaá¹‡á¹‡anÄ•

<901> tatiye __mahÄ• bhiÃ±Ã±ata_nti chaabhiÃ±Ã±Ä• bhÄ• vaá¹ƒ. __hÄ«naá¹ƒ dhamma_
attho veditabbo ---

``katame dhammÄ• hÄ«nÄ• ? dvÄ• dasa akusalacittuppÄ• dÄ• , ime dhammÄ• hÄ«nÄ• . k
bhÅ«mÄ«su kusalaá¹ƒ, tÄ«su bhÅ«mÄ«su vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹
dhammÄ• majjhimÄ• . katame dhammÄ• paá¹‡Ä«tÄ• ? cattÄ• ro maggÄ• apariyÄ• pannÄ
nibbÄ• naÃ±ca, ime dhammÄ• paá¹‡Ä«tÄ• â€™â€™ ti (Dhs 1423-1425).

4-7. paá¹-hamakaá¹‡á¸• akÄ«suttÄ• divaá¹‡á¹‡anÄ•

902-905__._ catutthe __kaá¹‡á¸• akÄ«vane_ti mahÄ• karamandavane. chaá¹-á¹-he __saha
therassa \Ne III 293/ satata vihÄ• ro dassito. thero hi pÄ• tova mukhaá¹ƒ dhovitvÄ• atÄ«tÄ•

kappasahassaá¹ƒ anussarati. paccuppanne pana dasacakkavÄ• á¸·asahassaá¹ƒ ekÄ• vajja
sattamaá¹ƒ uttÄ• nameva.

8. salaá¸·Ä• gÄ• rasuttavaá¹‡á¹‡anÄ•

<906> aá¹-á¹-hame \Ee III 263/ __salaá¸·Ä• gÄ• re_ti salaá¸·arukkhamayÄ• ya paá¹‡á¹‡as
vÄ• dvÄ• re á¹-hitattÄ• evaá¹ƒnÄ• make agÄ• re. imasmiá¹ƒ sutte vipassanÄ• ya saddhiá¹

9. ambapÄ• livanasuttavaá¹‡á¹‡anÄ•

<907> navame \Be III 294/ __Ä• sabhiá¹ƒ vÄ• ca_nti attano arahattabhÄ• vadÄ«pakaá¹ƒ ut
sabbattha uttÄ• natthamevÄ• ti.

rahogatavaggo paá¹-hamo.

2. dutiyavaggavaá¹‡á¹‡anÄ•

909-922__._ dutiyavagge __á¹-hÄ• naÃ±ca á¹-hÄ• nato_tiÄ• dÄ«hi thero dasabalaÃ±Ä• á¹‡
kimpanetaá¹ƒ sÄ• vakÄ• naá¹ƒ hotÄ«ti? ekadesena hoti, sabbaÃ±Ã±ubuddhÄ• naá¹ƒ panet
sabbÄ• kÄ• raparipÅ«ranti.

anuruddhasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. jhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ•

<923> jhÄ• nasaá¹ƒyuttaá¹ƒ \Ne III 294/ uttÄ• natthameva.

jhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• nÄ• pÄ• nasaá¹ƒyuttaá¹ƒ

1. ekadhammavaggo

1. ekadhammasuttavaá¹‡á¹‡anÄ•

<977> Ä• nÄ• pÄ• nasaá¹ƒyuttassa \Ne III 295/ \Be III 295/ paá¹-hame __ekadhammo_ti ek
vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ sabbÄ• kÄ• rena visuddhimagge (Vism I 215)
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naniddese vuttameva.

6. ariá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<982> chaá¹-á¹-he __bhÄ• vetha no_ti bhÄ• vetha nu. __kÄ• macchando_ti paÃ±cakÄ• ma
bahiddhÄ• ca dhammesÅ«_ti ajjhattikabÄ• hiresu dvÄ• dasasu Ä• yatanadhammesu \Ee III
suppaá¹-ivinÄ«tÄ• _ti paá¹-ighasampayuttasaÃ±Ã±Ä• suá¹-á¹-hu paá¹-ivinÄ«tÄ• , samucch
attano anÄ• gÄ• mimaggaá¹ƒ katheti. idÄ• ni arahattamaggassa vipassanaá¹ƒ dassento __
assasissÄ• mÄ«_tiÄ• dimÄ• ha.

7. mahÄ• kappinasuttavaá¹‡á¹‡anÄ•

<983> sattame __iÃ±jitattaá¹ƒ vÄ• phanditattaá¹ƒ vÄ• _ti ubhayenapi calanameva kathitaá

8. padÄ«popamasuttavaá¹‡á¹‡anÄ•

<984> aá¹-á¹-hame \Ne III 296/ __neva kÄ• yopi kilamati na cakkhÅ«nÄ«_ti aÃ±Ã±esu hi ka
kammaá¹ƒ karontassa kÄ• yopi kilamati, cakkhÅ«nipi vihaÃ±Ã±anti. dhÄ• tukammaá¹-á¹-hÄ
karontassa kÄ• yo kilamati, yante pakkhipitvÄ• pÄ«á¸·anÄ• kÄ• rappatto viya hoti. kasiá¹‡a
kammaá¹ƒ karontassa cakkhÅ«ni phandanti kilamanti, nikkhamitvÄ• patanÄ• kÄ• rappattÄ•
pana kammaá¹-á¹-hÄ• ne kammaá¹ƒ karontassa neva kÄ• yo kilamati, na akkhÄ«ni vihaÃ±Ã

__sabbaso_ \Be III 296/ __rÅ«pasaÃ±Ã±Ä• na_ntiÄ• di kasmÄ• vuttaá¹ƒ, kiá¹ƒ Ä• nÄ• pÄ•
labbhatÄ«ti? tipiá¹-akacÅ«á¸·Ä• bhayatthero panÄ• ha --- ``yasmÄ• Ä• nÄ• pÄ• nanimittaá¹
tÄ• rakarÅ«pamuttÄ• valikÄ• disadisaá¹ƒ hutvÄ• paÃ±Ã±Ä• yati, tasmÄ• tattha kasiá¹‡ugg
ti. tipiá¹-akacÅ«á¸·anÄ• gatthero ``na labbhatevÄ• â€™â€™ ti Ä• ha. alabbhante ayaá¹ƒ ari
kasmÄ• gahitoti? Ä• nisaá¹ƒsadassanatthaá¹ƒ. ariyaá¹ƒ vÄ• hi iddhiá¹ƒ cattÄ• ri vÄ• rÅ«p
catasso vÄ• arÅ«pasamÄ• pattiyo nirodhasamÄ• pattiá¹ƒ vÄ• patthayamÄ• nena bhikkhur
Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasikÄ• tabbo. yathÄ• hi nagare laddhe yaa
uá¹-á¹-hÄ• nakabhaá¹‡á¸• aá¹ƒ, taá¹ƒ catÅ«hi dvÄ• rehi nagarameva pavisatÄ«ti, janapado
nagarasseva heso Ä• nisaá¹ƒso. evaá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• ya Ä• nis
pabhedo, sabbÄ• kÄ• rena \Ee III 265/ bhÄ• vite Ä• nÄ• pÄ• nassatisamÄ• dhismiá¹ƒ sabba
Ä• nisaá¹ƒsadassanatthaá¹ƒ vuttaá¹ƒ. __sukhaÃ±ce_ti ettha soti kasmÄ• na vuttaá¹ƒ? yasm
vÄ• re nÄ• gataá¹ƒ.

9. vesÄ• lÄ«suttavaá¹‡á¹‡anÄ•

<985> navame __vesÄ• liya_nti evaá¹ƒnÄ• make itthiliá¹…gavasena pavattavohÄ• re naga
tikkhattuá¹ƒ pÄ• kÄ• raparikkhepavaá¸• á¸• hanena visÄ• lÄ«bhÅ«tattÄ• vesÄ• lÄ«ti vuccat

sabbaÃ±Ã±utaá¹ƒ patteyeva sammÄ• sambuddhe sabbÄ• kÄ• ravepullataá¹ƒ pattanti vedita
dassetvÄ• nivÄ• saá¹-á¹-hÄ• namÄ• ha __mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti. tattl
sayaá¹ƒjÄ• taá¹ƒ aropimaá¹ƒ saparicchedaá¹ƒ mahantaá¹ƒ vanaá¹ƒ. kapilavatthusÄ• mantÄ
himavantena saha ekÄ• baddhaá¹ƒ aparicchedaá¹ƒ \Ne III 297/ hutvÄ• mahÄ• samuddaá¹ƒ
tÄ• disaá¹ƒ na hoti, saparicchedaá¹ƒ mahantaá¹ƒ vananti __mahÄ• vanaá¹ƒ_. kÅ«á¹-Ä• gÄ•
nissÄ• ya kate Ä• rÄ• me kÅ«á¹-Ä• gÄ• raá¹ƒ antokatvÄ• haá¹ƒsavaá¹-á¹-akacchannena ka
buddhassa bhagavato gandhakuá¹-Ä«ti veditabbÄ• .

__anekapariyÄ• yena asubhakathaá¹ƒ kathetÄ«_ti anekehi kÄ• raá¹‡ehi asubhÄ• kÄ• rasa
kÄ• yavicchandanÄ«yakathaá¹ƒ katheti. seyyathidaá¹ƒ --- atthi \Be III 297/ imasmiá¹ƒ kÄ• ye
dantÄ• ... pe ... muttanti. kiá¹ƒ vuttaá¹ƒ hoti? bhikkhave, imasmiá¹ƒ byÄ• mamatte kaá¸·eva
vicinanto na koci kiÃ±ci muttaá¹ƒ vÄ• maá¹‡iá¹ƒ vÄ• veá¸·uriyaá¹ƒ vÄ• agaruá¹ƒ vÄ• cand
vÄ• kappuraá¹ƒ vÄ• vÄ• sacuá¹‡á¹‡Ä• diá¹ƒ vÄ• aá¹‡umattampi sucibhÄ• vaá¹ƒ passati,
jegucchaassirikadassanaá¹ƒ kesalomÄ• dinÄ• nappakÄ• raá¹ƒ asucimeva passati, tasmÄ•
karaá¹‡Ä«yo. yepi uttamaá¹…ge sirasi jÄ• tÄ• kesÄ• nÄ• ma, tepi asubhÄ• ceva asucino
paá¹-ikÅ«lÄ• ca. so ca nesaá¹ƒ asubhÄ• sucipaá¹-ikÅ«labhÄ• vo vaá¹‡á¹‡atopi saá¹‡á¹-hÄ
Ä• sayatopi okÄ• satopÄ«ti paÃ±cahÄ• kÄ• rehi veditabbo. evaá¹ƒ lomÄ• dÄ«nampÄ«ti aya
pana visuddhimagge (Vism I 307) vuttanayeneva veditabbo. iti bhagavÄ• ekamekasmiá¹ƒ k
paÃ±capaÃ±cappabhedena anekapariyÄ• yena asubhakathaá¹ƒ katheti.

__asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti uddhumÄ• takÄ• divasena asubhamÄ• tikaá¹ƒ
taá¹ƒ vibhajanto vaá¹‡á¹‡ento asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati. __asubhabhÄ• vanÄ• ya
yÄ• ayaá¹ƒ kesÄ• dÄ«su vÄ• uddhumÄ• takÄ• dÄ«su vÄ• ajjhattabahiddhÄ• vatthÅ«su as
pavattassa cittassa bhÄ• vanÄ• vaá¸• á¸• hanÄ• phÄ• tikammaá¹ƒ, tassÄ• asubhabhÄ• v
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, guá¹‡aá¹ƒ parikitteti. seyyathidaá¹ƒ --- ``asubhabhÄ• vanÄ• bhiyutt
kesÄ• dÄ«su vÄ• vatthÅ«su uddhumÄ• takÄ• dÄ«su vÄ• paÃ±caá¹…gavippahÄ«naá¹ƒ pa
tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ paá¹-ilabhati. so
paá¹-hamajjhÄ• nasaá¹…khÄ• taá¹ƒ cittamaÃ±jÅ«saá¹ƒ nissÄ• ya vipassanaá¹ƒ vaá¸• á¸• h
arahattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

__icchÄ• mahaá¹ƒ, bhikkhave, aá¸• á¸• hamÄ• saá¹ƒ paá¹-isallÄ«yitu_nti ahaá¹ƒ, bhikkhav
aá¸• á¸• hamÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ nilÄ«yituá¹ƒ ekakova hutvÄ• viharituá¹ƒ icchÄ• m
kenaci upasaá¹…kamitabbo \Ne III 298/ aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ•
payuttavÄ• caá¹ƒ akatvÄ• mamatthÄ• ya saddhesu kulesu paá¹-iyattapiá¹‡á¸• apÄ• taá¹ƒ n
upanÄ• meti, taá¹ƒ piá¹‡á¸• apÄ• tanÄ«hÄ• rakaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ á¹-hapetvÄ• nÄ• m
vÄ• gahaá¹-á¹-hena vÄ• upasaá¹…kamitabboti.

kasmÄ• \Be III 298/ pana evamÄ• hÄ• ti? atÄ«te kira paÃ±casatÄ• migaluddakÄ• mahatÄ

araÃ±Ã±aá¹ƒ parikkhipitvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• ekatoyeva yÄ• vajÄ«vaá¹ƒ migapakkhig
jÄ«vikaá¹ƒ kappetvÄ• niraye uppannÄ• . te tattha paccitvÄ• pubbe katena kenacideva kusa
uppannÄ• kalyÄ• á¹‡Å«panissayavasena sabbepi bhagavato santike pabbajjaÃ±ca upasan
tato mÅ«lÄ• kusalakammato avipakkavipÄ• kÄ• aparÄ• paracetanÄ• tasmiá¹ƒ aá¸• á¸• han
parÅ«pakkamena ca jÄ«vitÅ«pacchedÄ• ya okÄ• samakÄ• si. taá¹ƒ bhagavÄ• addasa. kan
kenaci paá¹-ibÄ• hituá¹ƒ. tesu ca bhikkhÅ«su puthujjanÄ• pi atthi,
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mikhÄ«á¹‡Ä• savÄ• pi. tattha khÄ«á¹‡Ä• savÄ• app
niyatagatikÄ• sugatiparÄ• yaá¹‡Ä• , puthujjanÄ• naá¹ƒ gati aniyatÄ• .

atha bhagavÄ• cintesi --- ``ime attabhÄ• ve chandarÄ• gena maraá¹‡abhayabhÄ«tÄ• na s
visodhetuá¹ƒ, handa nesaá¹ƒ chandarÄ• gappahÄ• nÄ• ya asubhakathaá¹ƒ kathemi. taá¹ƒ s
vigatacchandarÄ• gatÄ• ya gativisodhanaá¹ƒ katvÄ• sagge paá¹-isandhiá¹ƒ gaá¹‡hissanti,
santike pabbajjÄ• sÄ• tthikÄ• bhavissatÄ«â€™â€™ ti. tato tesaá¹ƒ anuggahÄ• ya asubhak
kammaá¹-á¹-hÄ• nasÄ«sena, no maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡anÄ• dhippÄ• yena. kath
``sace imaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ maá¹ƒ bhikkhÅ« passissanti, `ajja eko bhikkhu mato, a
dasÄ• â€™ ti Ä• gantvÄ• Ä• rocessanti, ayaÃ±ca kammavipÄ• ko na sakkÄ• mayÄ• vÄ•
svÄ• haá¹ƒ taá¹ƒ sutvÄ• pi kiá¹ƒ karissÄ• mi, kiá¹ƒ me anatthakena anayabyasanena suten
bhikkhÅ«naá¹ƒ adassanaá¹ƒ upagacchÄ• mÄ«â€™â€™ ti. tasmÄ• evamÄ• ha --- ``icchÄ•
aá¸• á¸• hamÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ, nÄ• mhi kenaci upasaá¹…kamitabbo aÃ±Ã±atra e
piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• â€™â€™ ti.

apare panÄ• hu --- ``parÅ«pavÄ• davivajjanatthaá¹ƒ evaá¹ƒ vatvÄ• paá¹-isallÄ«noâ€™â€™
bhagavantaá¹ƒ \Ne III 299/ upavadissanti --- ``ayaá¹ƒ `sabbaÃ±Ã±Å« ahaá¹ƒ saddhammava
III 268/ paá¹-ijÄ• namÄ• no attanopi sÄ• vake aÃ±Ã±amaÃ±Ã±aá¹ƒ ghÄ• tente nivÄ• retuá¹
sakkhissatÄ«â€™â€™ ti? tatra paá¹‡á¸• itÄ• vakkhanti --- ``bhagavÄ• paá¹-isallÄ• namanu
pavattiá¹ƒ jÄ• nÄ• ti, kocissa Ä• rocayitÄ• pi natthi \Be III 299/, sace jÄ• neyya addhÄ• nivÄ
idaá¹ƒ pana icchÄ• mattaá¹ƒ, paá¹-hamamevettha kÄ• raá¹‡aá¹ƒ. __nÄ• ssudhÄ• _ti ettha a
padapÅ«raá¹‡amatte avadhÄ• raá¹‡atthe vÄ• nipÄ• to, neva koci bhagavantaá¹ƒ upasaá¹.

anekehi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«hi kÄ• raá¹‡ehi vokÄ• ro assÄ• ti __anekÄ• kÄ• rav
anekÄ• kÄ• ravokiá¹‡á¹‡o anekÄ• kÄ• rena sammissoti vuttaá¹ƒ hoti. ko so? asubhabhÄ• v
anekÄ• kÄ• ravokÄ• raá¹ƒ. __asubhabhÄ• vanÄ• nuyogamanuyuttÄ• viharantÄ«_ti yuttapp
__aá¹-á¹-Ä«yamÄ• nÄ• _ti tena kÄ• yena aá¹-á¹-Ä• dukkhitÄ• honti. __harÄ• yamÄ• nÄ• _
__jigucchamÄ• nÄ• _ti jigucchaá¹ƒ uppÄ• dayamÄ• nÄ• . __satthahÄ• rakaá¹ƒ pariyesantÄ
pariyesanti. na kevalaÃ±ca te satthaá¹ƒ pariyesitvÄ• attanÄ• vÄ• attÄ• naá¹ƒ jÄ«vitÄ• vo
migalaá¹‡á¸• ikampi pana samaá¹‡akuttakaá¹ƒ upasaá¹…kamitvÄ• , ``sÄ• dhu no, Ä• vuso,
vadanti. ettha ca ariyÄ• neva pÄ• á¹‡Ä• tipÄ• taá¹ƒ kariá¹ƒsu, na samÄ• dapesuá¹ƒ, na sa
puthujjanÄ• pana sabbamakaá¹ƒsu.

__paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti tesaá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ jÄ«vitakkhay
tato ekÄ«bhÄ• vato vuá¹-á¹-hito jÄ• nantopi ajÄ• nanto viya kathÄ• samuá¹-á¹-hÄ• panattha
Ä• nandaá¹ƒ Ä• mantesi. __kiá¹ƒ nu kho, Ä• nanda, tanubhÅ«to viya bhikkhusaá¹…gho_ti it
bhikkhÅ« ekato upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti, uddesaá¹ƒ paripucchaá¹ƒ gaá¹‡hanti, saj
viya Ä• rÄ• mo dissati. idÄ• ni pana aá¸• á¸• hamÄ• samattassa accayena tanubhÅ«to viya
viya jÄ• to bhikkhusaá¹…gho. kiá¹ƒ nu kho kÄ• raá¹‡aá¹ƒ? kiá¹ƒ disÄ• su pakkantÄ• bhikkh

athÄ• yasmÄ• Ä• nando kammavipÄ• kena tesaá¹ƒ jÄ«vitakkhayappattiá¹ƒ asallakkhento
asubhakammaá¹-á¹-hÄ• nÄ• nuyogapaccayÄ• \Ee III 269/ pana sallakkhento __tathÄ• hi p
bhagavÄ• _tiÄ• diá¹ƒ vatvÄ• bhikkhÅ«naá¹ƒ arahattappattiyÄ• aÃ±Ã±aá¹ƒ kammaá¹-á¹-hÄ
bhante, bhagavÄ• _tiÄ• dimÄ• ha. tassattho \Ne III 300/ --- sÄ• dhu, bhante, bhagavÄ• aÃ±
Ä• cikkhatu, yena bhikkhusaá¹…gho arahatte patiá¹-á¹-haheyya \Be III 300/. mahÄ• samudd
viya aÃ±Ã±Ä• nipi dasÄ• nussati, dasakasiá¹‡a, catudhÄ• tuvavatthÄ• na, brahmavihÄ• ra,
bahÅ«ni nibbÄ• norohaá¹‡akammaá¹-á¹-hÄ• nÄ• ni santi, tesu bhagavÄ• bhikkhÅ« samass
kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhatÅ«ti adhippÄ• yo.

atha bhagavÄ• tathÄ• kÄ• tukÄ• mo theraá¹ƒ uyyojento __tenahÄ• nandÄ• _tiÄ• dimÄ• h
upanissÄ• yÄ• _ti vesÄ• liyaá¹ƒ upanissÄ• ya samantÄ• gÄ• vutepi aá¸• á¸• hayojanepi yÄ
sannipÄ• tehÄ«ti attho. __sabbe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannipÄ• tetvÄ• _ti attanÄ•
yuttaá¹-á¹-hÄ• naá¹ƒ sayaá¹ƒ gantvÄ• aÃ±Ã±attha daharabhikkhÅ« pahiá¹‡itvÄ• muhutten
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ samÅ«haá¹ƒ katvÄ• . __yassadÄ• ni, bhante, bhagavÄ• kÄ•
ayamadhippÄ• yo --- bhagavÄ• bhikkhusaá¹…gho sannipatito, esa kÄ• lo bhikkhÅ«naá¹ƒ d
anusÄ• saniá¹ƒ dÄ• tuá¹ƒ, idÄ• ni yassa tumhe kÄ• laá¹ƒ jÄ• nÄ• tha, taá¹ƒ kÄ• tabbanti.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi, __ayampi kho, bhikkhave_ti. Ä• mantetvÄ• ca p
arahattappattiyÄ• pubbe Ä• cikkhitaasubhakammaá¹-á¹-hÄ• nato aÃ±Ã±aá¹ƒ pariyÄ• yaá¹ƒ
__Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_tiÄ• dimÄ• ha. tattha __Ä• nÄ• pÄ• nassatisamÄ• dhÄ«
saddhiá¹ƒ sampayutto samÄ• dhi, Ä• nÄ• pÄ• nassatiyaá¹ƒ vÄ• samÄ• dhi, Ä• nÄ• pÄ• na
uppÄ• dito vaá¸• á¸• hito vÄ• . __bahulÄ«kato_ti punappunaá¹ƒ kato. __santo ceva paá¹‡Ä«
paá¹‡Ä«to ceva. ubhayattha evasaddena niyamo veditabbo. kiá¹ƒ vuttaá¹ƒ hoti? ayaÃ±hi ya
asubhakammaá¹-á¹-hÄ• naá¹ƒ kevalaá¹ƒ paá¹-ivedhavasena santaÃ±ca paá¹‡Ä«taÃ±ca, oá
paá¹-ikÅ«lÄ• rammaá¹‡attÄ• ca Ä• rammaá¹‡avasena neva santaá¹ƒ na paá¹‡Ä«taá¹ƒ, na
III 270/ asanto vÄ• appaá¹‡Ä«to vÄ• , apica kho Ä• rammaá¹‡asantatÄ• yapi santo vÅ«pas
paá¹-ivedhasaá¹…khÄ• tÄ• ya aá¹…gasantatÄ• yapi, Ä• rammaá¹‡apaá¹‡Ä«tatÄ• ya paá¹‡
aá¹…gapaá¹‡Ä«tatÄ• yapÄ«ti. tena vuttaá¹ƒ ``santo ceva paá¹‡Ä«to cÄ• â€™â€™ ti.

__asecanako_ \Be III 301/ __ca sukho ca vihÄ• ro_ti ettha pana nÄ• ssa secananti asecana

abbokiá¹‡á¹‡o pÄ• á¹-iyekko Ä• veá¹‡iko, natthi ettha parikammena vÄ• upacÄ• rena vÄ•
Ä• disamannÄ• hÄ• rato pabhuti attano sabhÄ• veneva santo ca paá¹‡Ä«to cÄ• ti attho. ke
``asecanakoâ€™â€™ ti anÄ• sittako ojavanto, sabhÄ• veneva madhuroâ€™â€™ ti vadanti.
appitappitakkhaá¹‡e kÄ• yikacetasikasukhappaá¹-ilÄ• bhÄ• ya saá¹ƒvattanato sukho ca vih

__uppannuppanne_ti avikkhambhite. __pÄ• pake_ti lÄ• make. __akusale dhamme_ti akos
__á¹-hÄ• naso antaradhÄ• petÄ«_ti khaá¹‡eneva antaradhÄ• peti vikkhambheti. __vÅ«pas
upasameti, nibbedhabhÄ• giyattÄ• anupubbena ariyamaggavuddhippatto samucchindati, p
vuttaá¹ƒ hoti. __gimhÄ• naá¹ƒ pacchime mÄ• se_ti Ä• sÄ• á¸·hamÄ• se. __Å«hataá¹ƒ rajoj
vÄ• tÄ• tapasukkhÄ• ya gomahiá¹ƒsÄ• dipÄ• dappahÄ• rasambhinnÄ• ya pathaviyÄ• udd
samuá¹-á¹-hitaá¹ƒ rajaÃ±ca reá¹‡uÃ±ca. __mahÄ• akÄ• lamegho_ti sabbaá¹ƒ nabhaá¹ƒ aj
Ä• sÄ• á¸·hajuá¹‡hapakkhe sakalaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ vassanakamegho. so hi asam
akÄ• lameghoti idha adhippeto. __á¹-hÄ• naso antarÄ• dhÄ• peti vÅ«pasametÄ«_ti khaá¹‡e
pathaviyaá¹ƒ sannisÄ«dÄ• peti. __evameva kho_ti opammanidassanametaá¹ƒ. tato paraá¹ƒ

10. kimilasuttavaá¹‡á¹‡anÄ•

<986> dasame __kimilÄ• ya_nti evaá¹ƒnÄ• make nagare. __etadavocÄ• _ti thero kira cint
yathÄ• nusandhikÄ• katÄ• , yathÄ• nusandhiá¹ƒ gamessÄ• mÄ«â€™â€™ ti desanÄ• nusa
__kÄ• yaÃ±Ã±atara_nti pathavÄ«Ä• dÄ«su kÄ• yesu aÃ±Ã±ataraá¹ƒ vadÄ• mi \Ee III 271/ v
attho. atha vÄ• cakkhÄ• yatanaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• roti paÃ±cavÄ«sati rÅ«
rÅ«pakÄ• yo nÄ• ma, tesu Ä• nÄ• pÄ• naá¹ƒ phoá¹-á¹-habbÄ• yatane \Be III 302/ saá¹…ga
hoti, tasmÄ• pi evamÄ• ha. __tasmÄ• tihÄ• _ti yasmÄ• catÅ«su kÄ• yesu aÃ±Ã±ataraá¹ƒ v
koá¹-á¹-hÄ• se vÄ• rÅ«pakÄ• ye aÃ±Ã±ataraá¹ƒ Ä• nÄ• pÄ• naá¹ƒ anupassati, tasmÄ• kÄ
evaá¹ƒ sabbattha attho veditabbo. __vedanÄ• Ã±Ã±atara_nti tÄ«su vedanÄ• su aÃ±Ã±atara
sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

__sÄ• dhukaá¹ƒ manasikÄ• ra_nti pÄ«tipaá¹-isaá¹ƒveditÄ• divasena uppannaá¹ƒ sundaraá
pana manasikÄ• ro sukhÄ• vedanÄ• hotÄ«ti? na hoti, desanÄ• sÄ«saá¹ƒ panetaá¹ƒ. yathe
``aniccasaÃ±Ã±Ä• bhÄ• vanÄ• nuyogamanuyuttÄ• â€™â€™ ti (MN III 147) ettha saÃ±Ã±Ä•
evamidhÄ• pi \Ne III 302/ manasikÄ• ranÄ• mena jhÄ• navedanÄ• vuttÄ• ti veditabbÄ• . et
paá¹-hamapade pÄ«tisÄ«sena vedanÄ• vuttÄ• , dutiyapade sukhanti sarÅ«peneva vuttÄ• .
``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dhammÄ• cittappaá¹-ibaddhÄ• cittasaá¹…khÄ•
vacanato ``vitakkavicÄ• re á¹-hapetvÄ• sabbepi cittasampayuttakÄ• dhammÄ• cittasaá¹…
ti vacanato cittasaá¹…khÄ• ranÄ• mena vedanÄ• vuttÄ• . taá¹ƒ sabbaá¹ƒ manasikÄ• ranÄ•
``sÄ• dhukaá¹ƒ manasikÄ• raâ€™â€™ nti Ä• ha.

evaá¹ƒ santepi yasmÄ• esÄ• vedanÄ• Ä• rammaá¹‡aá¹ƒ na hoti, tasmÄ• vedanÄ• nupa

yujjati, mahÄ• satipaá¹-á¹-hÄ• nÄ• dÄ«supi hi taá¹ƒ taá¹ƒ sukhÄ• dÄ«naá¹ƒ vatthuá¹ƒ Ä• ra
vedayati, taá¹ƒ pana vedanÄ• pavattiá¹ƒ upÄ• dÄ• ya ``ahaá¹ƒ vedayÄ• mÄ«â€™â€™ ti vo
sandhÄ• ya ``sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â
``pÄ«tippaá¹-isaá¹ƒvedÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ atthavaá¹‡á¹‡anÄ• yametassa parihÄ• ro
visuddhimagge ---

``dvÄ«hÄ• kÄ• rehi pÄ«ti paá¹-isaá¹ƒviditÄ• hoti --- Ä• rammaá¹‡ato ca asammohato ca. ka
pÄ«ti paá¹-isaá¹ƒviditÄ• hoti? sappÄ«tike dve jhÄ• ne samÄ• pajjati, tassa samÄ• pattikkha
jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti Ä• rammaá¹‡assa \E
paá¹-isaá¹ƒviditattÄ• . kathaá¹ƒ asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti? sappÄ«tike dve
vuá¹-á¹-hÄ• ya jhÄ• nasampayuttapÄ«tiá¹ƒ khayato vayato sammasati, tassa vipassanÄ• kk
lakkhaá¹‡appaá¹-ivedhena asammohato \Be III 303/ pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. vuttaÃ±h
paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 172) `` `dÄ«ghaá¹ƒ assÄ• savasena cittassa ekaggataá¹ƒ
sati upaá¹-á¹-hitÄ• hoti, tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hot
nayena avasesapadÄ• nipi atthato veditabbÄ• nÄ«â€™â€™ ti.

iti yatheva jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«tisukhacittasaá¹…khÄ• rÄ• paá¹-is
iminÄ• pi jhÄ• nasampayuttena vedanÄ• saá¹…khÄ• tamanasikÄ• rapaá¹-ilÄ• bhena Ä• ran
paá¹-isaá¹ƒviditÄ• \Ne III 303/ hoti. tasmÄ• suvuttametaá¹ƒ ``vedanÄ• su vedanÄ• nupass
samaye viharatÄ«â€™â€™ ti.

__nÄ• haá¹ƒ, Ä• nanda, muá¹-á¹-hassatissa asampajÄ• nassÄ• _ti ettha ayamadhippÄ• yo
``cittapaá¹-isaá¹ƒvedÄ« assÄ• sissÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena pavatto bhikkhu kiÃ
assÄ• sapassÄ• sanimittamÄ• rammaá¹‡aá¹ƒ karoti, tassa pana cittassa Ä• rammaá¹‡e sat
upaá¹-á¹-hÄ• petvÄ• pavattanato citte cittÄ• nupassÄ«yeva nÄ• mesa hoti. na hi muá¹-á¹-h
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• atthi, tasmÄ• Ä• rammaá¹‡ato cittapaá¹-isaá¹ƒvi
cittÄ• nupassÄ« bhikkhu tasmiá¹ƒ samaye viharatÄ«â€™â€™ ti.

__so yaá¹ƒ taá¹ƒ hoti abhijjhÄ• domanassÄ• naá¹ƒ pahÄ• naá¹ƒ, taá¹ƒ paÃ±Ã±Ä• ya disvÄ
hotÄ«_ti ettha abhijjhÄ• kÄ• macchandanÄ«varaá¹‡ameva, domanassavasena byÄ• pÄ• d
idaÃ±hi catukkaá¹ƒ vipassanÄ• vaseneva vuttaá¹ƒ, dhammÄ• nupassanÄ• ca nÄ«varaá¹‡a
hoti, tassÄ• nÄ«varaá¹‡apabbaá¹ƒ Ä• di, tassÄ• pi idaá¹ƒ nÄ«varaá¹‡advayaá¹ƒ Ä• di. iti d
Ä• diá¹ƒ dassetuá¹ƒ __abhijjhÄ• domanassÄ• na_nti Ä• ha. __pahÄ• na_nti aniccÄ• nupass
pajahatÄ«ti evaá¹ƒ pahÄ• nakaraÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. __taá¹ƒ paÃ±Ã±Ä• ya disvÄ•
aniccavirÄ• ganirodhapaá¹-inissaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ pahÄ• naÃ±Ä• á¹‡aá¹ƒ ap
tampi aparÄ• yÄ• ti evaá¹ƒ vipassanÄ• paramparaá¹ƒ dasseti \Be III 304/. __ajjhupekkhitÄ•
pathapaá¹-ipannaá¹ƒ \Ee III 273/ ajjhupekkhati, yaÃ±ca ekato upaá¹-á¹-hÄ• naá¹ƒ ajjhupekk
ajjhupekkhati nÄ• ma. tattha sahajÄ• tÄ• nampiajjhupekkhanÄ• hoti Ä• rammaá¹‡assÄ• pi

Ä• rammaá¹‡a ajjhupekkhanÄ• adhippetÄ• . __tasmÄ• tihÄ• nandÄ• _ti yasmÄ• ``aniccÄ•
tiÄ• dinÄ• nayena pavatto na kevalaá¹ƒ nÄ«varaá¹‡Ä• didhamme, abhijjhÄ• domanassasÄ
dhammÄ• naá¹ƒ pahÄ• nakaraÃ±Ä• á¹‡ampi paÃ±Ã±Ä• ya disvÄ• ajjhupekkhitÄ• hoti, tas
bhikkhu tasmiá¹ƒ samaye viharatÄ«ti veditabbo.

__evameva kho_ti ettha catumahÄ• patho viya cha Ä• yatanÄ• ni daá¹-á¹-habbÄ• ni. tasmi
chasu Ä• yatanesu kilesÄ• . catÅ«hi disÄ• hi Ä• gacchantÄ• sakaá¹-arathÄ• viya catÅ«su
pavattÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . ekena sakaá¹-ena vÄ• rathena vÄ• paá¹ƒsupuÃ±
kÄ• yÄ• nupassanÄ• dÄ«hi pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upaghÄ• to

ekadhammavaggo paá¹-hamo.

2. dutiyavaggo

1-2. icchÄ• naá¹…galasuttÄ• divaá¹‡á¹‡anÄ•

987-988__._ dutiyavaggassa paá¹-hame __evaá¹ƒ byÄ• kareyyÄ• thÄ• _ti kasmÄ• attano
Ä• cikkhati? upÄ• rambhamocanatthaá¹ƒ. sace hi te ``na jÄ• nÄ• mÄ• â€™â€™ ti vadeyyuá
``tumhe `asukasamÄ• pattiyÄ• nÄ• ma no satthÄ• temÄ• saá¹ƒ vihÄ• sÄ«â€™ tipi na jÄ•
upaá¹-á¹-hahantÄ• viharathÄ• â€™â€™ ti upÄ• rambhaá¹ƒ Ä• ropeyyuá¹ƒ, tato mocanattha

atha kasmÄ• yathÄ• aÃ±Ã±attha ``satova assasati, dÄ«ghaá¹ƒ vÄ• assasantoâ€™â€™ t
III 5.977) eva-vÄ• kÄ• ro vutto. evaá¹ƒ idha na vuttoti? ekantasantattÄ• . aÃ±Ã±esaÃ±hi \Be
pÄ• kaá¹-o hoti passÄ• so vÄ• , bhagavato ubhayampetaá¹ƒ pÄ• kaá¹-ameva niccaá¹ƒ upaa
ekantasantattÄ• na vutto. atha ``sikkhÄ• mÄ«â€™â€™ ti avatvÄ• kasmÄ• ``assasÄ• mÄ«
sikkhitabbÄ• bhÄ• vÄ• . satta hi sekhÄ• sikkhitabbabhÄ• vÄ• \Ee III 274/ sekhÄ• nÄ• ma,
sikkhitabbÄ• bhÄ• vÄ• asekhÄ• nÄ• ma, tathÄ• gatÄ• asikkhitabbÄ• asekkhÄ• nÄ• ma
sikkhitabbÄ• bhÄ• vÄ• na vuttaá¹ƒ. dutiyaá¹ƒ uttÄ• nameva.

3-10. paá¹-hamaÄ• nandasuttÄ• divaá¹‡á¹‡anÄ•

989-996__._ tatiye __pavicinatÄ«_ti aniccÄ• divasena pavicinati. itaraá¹ƒ padadvayaá¹ƒ eta
__nirÄ• misÄ• _ti nikkilesÄ• kÄ• yikacetasikadarathapaá¹-ipassaddhiyÄ• kÄ• yopi cittampi
__samÄ• dhiyatÄ«_ti sammÄ• á¹-hapiyati, appanÄ• cittaá¹ƒ viya hoti. __ajjhupekkhitÄ• ho
sahajÄ• taajjhupekkhanÄ• ya ajjhupekkhitÄ• hoti.

evaá¹ƒ cuddasavidhena kÄ• yapariggÄ• hakassa bhikkhuno tasmiá¹ƒ kÄ• ye sati satisamb
sampayuttaÃ±Ä• á¹‡aá¹ƒ dhammavicayasambojjhaá¹…go, taá¹ƒsampayuttameva kÄ• yikac

vÄ«riyasambojjhaá¹…go, pÄ«tipassaddhicittekaggatÄ• pÄ«tipassaddhisamÄ• dhisambojjha
bojjhaá¹…gÄ• naá¹ƒ anosakkanaanativattanasaá¹…khÄ• to majjhattÄ• kÄ• ro upekkhÄ• sa
samappavattesu assesu sÄ• rathino ``ayaá¹ƒ olÄ«yatÄ«â€™â€™ ti tudanaá¹ƒ vÄ• , ``ayaá¹
Ä• kaá¸• á¸• hanaá¹ƒ vÄ• natthi, kevalaá¹ƒ evaá¹ƒ passamÄ• nassa á¹-hitÄ• kÄ• rova hoti,
bojjhaá¹…gÄ• naá¹ƒ anosakkanaanativattanasaá¹…khÄ• to majjhattÄ• kÄ• ro upekkhÄ• sa
ettÄ• vatÄ• kiá¹ƒ kathitaá¹ƒ? ekacittakkhaá¹‡ikÄ• nÄ• nÄ• sarasalakkhaá¹‡Ä• vipassanÄ•
kathitÄ• .

__vivekanissita_ntiÄ• dÄ«ni vuttatthÄ• neva. ettha pana soá¸·asakkhattukÄ• Ä• nÄ• pÄ• n
Ä• nÄ• pÄ• namÅ«lakÄ• satipaá¹-á¹-hÄ• nÄ• pubbabhÄ• gÄ• \Be III 306/, tesaá¹ƒ mÅ«lab
275/ pubbabhÄ• gÄ• . bojjhaá¹…gamÅ«lakÄ• satipaá¹-á¹-hÄ• nÄ• pubbabhÄ• gÄ• , tepi be
vijjÄ• vimuttipÅ«rakÄ• pana bojjhaá¹…gÄ• nibbattitalokuttarÄ• , vijjÄ• vimuttiyo ariyaphalas
vÄ• catutthamaggasampayuttÄ• , vimutti phalasampayuttÄ• ti. catutthapaÃ±camachaá¹-á¹-
samÄ• naparicchedÄ• ni. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

Ä• nÄ• pÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sotÄ• pattisaá¹ƒyuttaá¹ƒ

1. veá¸·udvÄ• ravaggo

1. cakkavattirÄ• jasuttavaá¹‡á¹‡anÄ•

<997> sotÄ• pattisaá¹ƒyuttassa \Ne III 306/ \Be III 307/ \Ee III 276/ paá¹-hame __kiÃ±cÄ• p
anuggahagarahaá¹‡esu nipÄ• to. catunnaÃ±hi mahÄ• dÄ«pÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ
catunnaÃ±ca apÄ• yÄ• naá¹ƒ appahÄ«nabhÄ• vaá¹ƒ garahanto satthÄ• ``kiÃ±cÄ• pi, bhikk
tiÄ• dimÄ• ha. tattha __catunnaá¹ƒ dÄ«pÄ• na_nti dvisahassadÄ«paparivÄ• rÄ• naá¹ƒ catu
__issariyÄ• dhipacca_nti issarabhÄ• vo issariyaá¹ƒ, adhipatibhÄ• vo Ä• dhipaccaá¹ƒ, issariy
etasmiá¹ƒ rajje, na chedanabhedananti issariyÄ• dhipaccaá¹ƒ. __kÄ• retvÄ• _ti evarÅ«paá¹
pavattÄ• petvÄ• . __kiÃ±cÄ• pi, bhikkhave, ariyasÄ• vako_ti ettha anuggahapasaá¹ƒsÄ• su
hi yÄ• panaá¹ƒ anuggahanto catunnaÃ±ca apÄ• yÄ• naá¹ƒ pahÄ«nabhÄ• vaá¹ƒ pasaá¹ƒsa
bhikkhave, ariyasÄ• vakoâ€™â€™ tiÄ• dimÄ• ha. tattha __nantakÄ• nÄ«_ti anantakÄ• ni. t
vatthasÄ• á¹-ako dasacchedanato paá¹-á¹-hÄ• ya nantakanteva saá¹…khaá¹ƒ gacchati.

__aveccappasÄ• denÄ• _ti acalappasÄ• dena. so panÄ• yaá¹ƒ pasÄ• do kiá¹ƒ eko, anekot
Ä• gatappasÄ• do. yesu pana vatthÅ«su apubbaá¹ƒ acarimaá¹ƒ ruhati, tesaá¹ƒ vasena ``bu
aveccappasÄ• denÄ• â€™â€™ tiÄ• dinÄ• nayena tidhÄ• vutto. yasmÄ• ca eko, tasmÄ• v
ariyasÄ• vakassa hi buddheyeva pasÄ• do ca pemaÃ±ca gÄ• ravaÃ±ca mahantaá¹ƒ, na dh

dhammeyeva vÄ• mahantaá¹ƒ \Ee III 277/, na buddhe vÄ• saá¹…ghe vÄ• , saá¹…gheyeva
dhamme vÄ• ti etaá¹ƒ natthi. __itipi so bhagavÄ• _tiÄ• dÄ«ni visuddhimagge vitthÄ• ritÄ• ne

__ariyakantehÄ«_ti \Ne III 307/ ariyÄ• naá¹ƒ kantehi piyehi manÄ• pehi. paÃ±ca hi sÄ«lÄ•
ariyÄ• na kopenti, evaá¹ƒ tesaá¹ƒ piyÄ• ni. tÄ• ni sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __akhaá¹‡á¸• vuttaá¹ƒ. mukhavaá¹-á¹-iyaÃ±hi chinnekadesÄ• pÄ• ti khaá¹‡á¸• Ä• ti vuccati, majjhe bhinn padese visabhÄ• gavaá¹‡á¹‡Ä• gÄ• vÄ« sabalÄ• ti, nÄ• nÄ• binducittÄ• kammÄ• sÄ• ti, e 308/ Ä• dimhi vÄ• ante vÄ• bhinnaá¹ƒ sÄ«laá¹ƒ khaá¹‡á¸• aá¹ƒ nÄ• ma, majjhe bhinnaá¹ƒ dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• paá¹-ipÄ• á¹-iyÄ• bhinnattÄ• sabalaá¹ƒ, ekantaraá¹ƒ bhin tesaá¹ƒ dosÄ• naá¹ƒ abhÄ• vena akhaá¹‡á¸• Ä• ditÄ• veditabbÄ• . __bhujissehÄ«_ti bhujis __viÃ±Ã±uppasatthehÄ«_ti buddhÄ• dÄ«hi viÃ±Ã±Å«hi pasaá¹ƒsitehi. __aparÄ• maá¹-á¹-he kataá¹ƒ, idaá¹ƒ vÄ«tikkantaâ€™â€™ nti evaá¹ƒ parÄ• masituá¹ƒ asakkuá¹‡eyyehi. __samÄ appanÄ• samÄ• dhiá¹ƒ upacÄ• rasamÄ• dhiá¹ƒ vÄ• saá¹ƒvattetuá¹ƒ samatthehi.

2. brahmacariyogadhasuttavaá¹‡á¹‡anÄ•

<998> dutiye __yesaá¹ƒ saddhÄ• _ti padena buddhe pasÄ• do gahito. __sÄ«la_nti padena gahitÄ• ni. __pasÄ• do_ti padena saá¹…ghe pasÄ• do gahito. __dhammadassana_nti pade evaá¹ƒ cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni vuttÄ• ni. __kÄ• lena paccentÄ«_ti kÄ• lena pÄ• pu __brahmacariyogadhaá¹ƒ sukha_nti brahmacariyaá¹ƒ ogÄ• hitvÄ• á¹-hitaá¹ƒ uparimaggatta yo panesa gÄ• thÄ• ya Ä• gato pasÄ• do, so katarapasÄ• do hotÄ«ti. tipiá¹-akacÅ«á¸·Ä• bh ``maggapasÄ• doâ€™â€™ ti Ä• ha, tipiá¹-akacÅ«á¸·anÄ• gatthero ``Ä• gatamaggassa pacc ubhopi therÄ• paá¹‡á¸• itÄ• bahussutÄ• , ubhinnaá¹ƒ subhÄ• sitaá¹ƒ. missakappasÄ• do e

3. dÄ«ghÄ• vuupÄ• sakasuttavaá¹‡á¹‡anÄ•

<999> tatiye \Ee III 278/ __tasmÄ• _ti yasmÄ• catÅ«su sotÄ• pattiyaá¹…gesu sandissasi, __vijjÄ• bhÄ• giye_ti vijjÄ• koá¹-á¹-hÄ• sike. __sabbasaá¹…khÄ• resÅ«_ti sabbesu tebhÅ«n upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• kathitÄ• . __vighÄ• ta_nti dukkhaá¹ƒ.

4-5. paá¹-hamasÄ• riputtasuttÄ• divaá¹‡á¹‡anÄ•

1000-1001__._ catuttha \Ne III 308/ uttÄ• nameva. paÃ±came __sotÄ• pattiyaá¹…ga_nti so pubbabhÄ• gapaá¹-ilÄ• bhaá¹…gaá¹ƒ. buddhe aveccappasÄ• dÄ• dayo pana paá¹-iladdhag sotÄ• pannassa aá¹…gÄ• nÄ• ma, tepi pana sotÄ• pattiyaá¹…ganti Ä• gatÄ• . tatrÄ• yaá¹ƒ sappurise sevanto bhajanto payirupÄ• santo dhammaá¹ƒ suá¹‡anto yoniso manasikaronto d pubbabhÄ• gapaá¹-ipadaá¹ƒ paá¹-ipajjanto sotÄ• pattiá¹ƒ paá¹-ilabhatÄ«ti sappurisasaá¹ƒse sotÄ• pattiatthÄ• ya aá¹…ganti sotÄ• pattiyaá¹…gaá¹ƒ nÄ• ma, itare paá¹-hamamaggasaá¹

aá¹…gantipi sotÄ• pattiyaá¹…gaá¹ƒ, paá¹-ividdhasotÄ• pattimaggassa sotÄ• pattimaggo aá
sotÄ• pattiyaá¹…gaá¹ƒ.

6. thapatisuttavaá¹‡á¹‡anÄ•

<1002> chaá¹-á¹-he __sÄ• dhuke paá¹-ivasantÄ«_ti sÄ• dhukanÄ• make attano bhogagÄ•
sakadÄ• gÄ• mÄ«, purÄ• á¹‡o sotÄ• panno sadÄ• rasantuá¹-á¹-ho. __magge purisaá¹ƒ á¹-h
gÄ• madvÄ• rena bhagavato gamanamaggo. tasmÄ• ``bhagavÄ• kÄ• le vÄ• akÄ• le vÄ•
pamattÄ• naá¹ƒ vÄ• gaccheyya, atha passituá¹ƒ na labheyyÄ• mÄ• â€™â€™ ti maggamaj

__anubandhiá¹ƒsÅ«_ti na dÅ«ratova piá¹-á¹-hito piá¹-á¹-hito anubandhiá¹ƒsu, bhagavÄ• pa
majjhe jaá¹…ghamaggena agamÄ• si, itare ubhosu passesu anugacchantÄ• agamaá¹ƒsu.
buddhÄ• naÃ±hi kenaci saddhiá¹ƒ gacchantÄ• naá¹ƒyeva paá¹-isanthÄ• raá¹ƒ kÄ• tuá¹ƒ va
á¹-hitakÄ• naá¹ƒ \Ee III 279/, kenaci saddhiá¹ƒ divasabhÄ• gaá¹ƒ nisinnÄ• naá¹ƒ. tasmÄ• b
``imehi me saddhiá¹ƒ gacchantassa paá¹-isanthÄ• raá¹ƒ kÄ• tuá¹ƒ ayuttaá¹ƒ, á¹-hitakenapi
ime hi mayhaá¹ƒ sÄ• sane sÄ• mino Ä• gataphalÄ• . imehi saddhiá¹ƒ nisÄ«ditvÄ• va divasa
karissÄ• mÄ«â€™â€™ ti maggÄ• okkamma yena aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ tenupas

__paÃ±Ã±atte Ä• sane nisÄ«dÄ«_ti te kira chattupÄ• hanaá¹ƒ kattaradaá¹‡á¸• aá¹ƒ pÄ• da
aá¹-á¹-havidhaÃ±ca pÄ• nakaá¹ƒ sarabhapÄ• dapallaá¹…kaÃ±ca gÄ• hÄ• petvÄ• agamaá
paÃ±Ã±Ä• petvÄ• adaá¹ƒsu \Ne III 309/, satthÄ• tasmiá¹ƒ nisÄ«di. __ekamantaá¹ƒ nisÄ«d
chattupÄ• hanÄ• dÄ«ni bhikkhusaá¹…ghassa dethÄ• ti vatvÄ• sayampi bhagavantaá¹ƒ var
nisÄ«diá¹ƒsu.

__sÄ• vatthiyÄ• _ \Be III 310/ __kosalesu cÄ• rikaá¹ƒ pakkamissatÄ«_tiÄ• di sabbaá¹ƒ maj
vuttaá¹ƒ. kasmÄ• ? niyatattÄ• . bhagavato hi cÄ• rikÄ• caraá¹‡ampi aruá¹‡uá¹-á¹-hÄ• panar
majjhimapadeseyeva cÄ• rikaá¹ƒ carati, majjhimadese aruá¹‡aá¹ƒ uá¹-á¹-hapetÄ«ti niyatattÄ
vuttaá¹ƒ. __Ä• sanne no bhagavÄ• bhavissatÄ«_ti ettha na kevalaá¹ƒ Ä• sannattÄ• yeva te
atha kho ``idÄ• ni dÄ• naá¹ƒ dÄ• tuá¹ƒ gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ kÄ• tuá¹ƒ dhammaá
pucchituá¹ƒ labhissÄ• mÄ• â€™â€™ ti tesaá¹ƒ somanassaá¹ƒ hoti.

__tasmÄ• tiha thapatayo sambÄ• dho gharÄ• vÄ• so_ti thapatayo yasmÄ• tumhÄ• kaá¹ƒ m
domanassaá¹ƒ, Ä• sanne anappakaá¹ƒ somanassaá¹ƒ hoti, tasmÄ• pi veditabbametaá¹ƒ ``s
ti. gharÄ• vÄ• sassa hi dosena tumhÄ• kaá¹ƒ evaá¹ƒ hoti. sace pana gharÄ• vÄ• saá¹ƒ pah
vo mayÄ• saddhiá¹ƒyeva gacchantÄ• naÃ±ca Ä• gacchantÄ• naÃ±ca taá¹ƒ na bhaveyyÄ•
evamÄ• ha. tattha sakiÃ±canasapalibodhaá¹-á¹-hena sambÄ• dhatÄ• veditabbÄ• . mahÄ•
sakiÃ±canasapalibodhaá¹-á¹-hena gharÄ• vÄ• so sambÄ• dhova. __rajÄ• patho_ti rÄ• gado
Ä• gamanaá¹-á¹-hÄ• nanti attho. __abbhokÄ• so_ \Ee III 280/ __pabbajjÄ• _ti pabbajjÄ• pa

akiÃ±canaapalibodhaá¹-á¹-hena abbhokÄ• so. caturatanikepi hi gabbhe dvinnaá¹ƒ bhikkhÅ«
pallaá¹…kaá¹ƒ ghaá¹-etvÄ• nisinnÄ• nampi akiÃ±canaapalibodhaá¹-á¹-hena pabbajjÄ• abb
__alaÃ±ca pana vo thapatayo appamÄ• dÄ• yÄ• _ti evaá¹ƒ sambÄ• dhe gharÄ• vÄ• se vas
appamÄ• dameva kÄ• tuá¹ƒ yuttanti attho.

__ekaá¹ƒ purato ekaá¹ƒ pacchato nisÄ«dÄ• pemÄ• _ti te kira dvepi janÄ• sabbÄ• laá¹…kÄ
dvÄ«su nÄ• gesu tÄ• itthiyo evaá¹ƒ nisÄ«dÄ• petvÄ• raÃ±Ã±o nÄ• gaá¹ƒ majjhe katvÄ• u
tasmÄ• evamÄ• haá¹ƒsu. __nÄ• gopi rakkhitabbo_ti yathÄ• kiÃ±ci visevitaá¹ƒ na karoti, ev
__tÄ• pi bhaginiyo_ti yathÄ• pamÄ• daá¹ƒ nÄ• pajjanti, evaá¹ƒ rakkhitabbÄ• honti. __attÄ•
sitahasitakathitavipekkhitÄ• dÄ«ni akarontehi \Be III 311/ attÄ• pi rakkhitabbo hoti. (tehi tath
attÄ• pi rakkhitabbo hoti). tathÄ• karonto hi ``sÄ• midubbho esoâ€™â€™ ti niggahetabbo h
thapatayo_ti yasmÄ• tumhe rÄ• jÄ• niccaá¹ƒ rÄ• jabhaá¹‡á¸• aá¹ƒ paá¹-icchÄ• peti, tasmÄ
gharÄ• vÄ• so rajÄ• patho. yasmÄ• pana paá¹ƒsukÅ«likabhikkhuá¹ƒ evaá¹ƒ paá¹-icchÄ• pe
pabbajjÄ• . evaá¹ƒ sabbatthÄ• pi alaÃ±ca pana vo thapatayo appamÄ• dÄ• ya appamÄ• da

__muttacÄ• go_ti vissaá¹-á¹-hacÄ• go. __payatapÄ• á¹‡Ä«_ti Ä• gatÄ• gatÄ• naá¹ƒ dÄ• na
__vossaggarato_ti vossaggasaá¹…khÄ• te cÄ• ge rato. __yÄ• cayogo_ti yÄ• citabbakayutto
__dÄ• nasaá¹ƒvibhÄ• garato_ti dÄ• nena ceva appamattakampi kiÃ±ci laddhÄ• tatopi saá¹
__appaá¹-ivibhatta_nti ``idaá¹ƒ amhÄ• kaá¹ƒ bhavissati, idaá¹ƒ bhikkhÅ«naâ€™â€™ nti eva
sabbaá¹ƒ dÄ• tabbameva hutvÄ• á¹-hitanti attho.

7. veá¸·udvÄ• reyyasuttavaá¹‡á¹‡anÄ•

<1003> sattame __veá¸·udvÄ• ra_nti gÄ• madvÄ• re paveá¹‡iÄ• gatassa veá¸·ugacchassa
gÄ• mo. __attupanÄ• yika_nti \Ee III 281/ attani upanetabbaá¹ƒ. __samphabhÄ• senÄ• _ti a
__samphappalÄ• pabhÄ• senÄ• _ti samphappalÄ• pasambhÄ• sena niratthakena aÃ±Ã±Ä•

8-9. paá¹-hamagiÃ±jakÄ• vasathasuttÄ• divaá¹‡á¹‡anÄ•

1004-5__._ aá¹-á¹-hame __Ã±Ä• tike_ti ekaá¹ƒ taá¸·Ä• kaá¹ƒ nissÄ• ya dvinnaá¹ƒ cÅ«á¸·ap
dve gÄ• mÄ• , tesu ekasmiá¹ƒ gÄ• make. __giÃ±jakÄ• vasathe_ti iá¹-á¹-hakÄ• maye Ä• vas
heá¹-á¹-hÄ• bhÄ• giyÄ• naá¹ƒ, kÄ• mabhaveyeva paá¹-isandhiggÄ• hÄ• pakÄ• nanti attho.
maggehi pahÄ• tabbÄ• nÄ«tipi orambhÄ• giyÄ• ni. tattha kÄ• macchando byÄ• pÄ• doti imÄ
avikkhambhitÄ• ni maggena vÄ• asamucchinnÄ• ni nibbattivasena uddhaá¹ƒ bhÄ• gaá¹ƒ rÄ
vÄ• gantuá¹ƒ na denti. sakkÄ• yadiá¹-á¹-hiÄ• dÄ«ni \Be III 312/ tÄ«á¹‡i tattha nibbattampi Ä
nibbattÄ• pentÄ«ti sabbÄ• nipi orambhÄ• giyÄ• neva. __anÄ• vattidhammo_ti paá¹-isandhiv

__rÄ• gadosamohÄ• naá¹ƒ_ \Ne III 311/ __tanuttÄ• _ti ettha kadÄ• ci uppattiyÄ• ca pariyu

cÄ• ti dvedhÄ• pi tanubhÄ• vo veditabbo. sakadÄ• gÄ• missa hi puthujjanÄ• naá¹ƒ viya abh
uppajjanti, kadÄ• ci karahaci uppajjanti. uppajjamÄ• nÄ• ca na puthujjanÄ• naá¹ƒ viya baha
makkhipattaá¹ƒ viya tanukÄ• uppajjanti. dÄ«ghabhÄ• á¹‡akatipiá¹-akamahÄ• sÄ«vatthero p
sakadÄ• gÄ• missa puttadhÄ«taro honti, orodhÄ• ca honti, tasmÄ• bahalÄ• kilesÄ• . idaá
kathitaâ€™â€™ nti. taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``sotÄ• pannassa satta bhave á¹-hapetvÄ•
bhavatanukaá¹ƒ natthi, sakadÄ• gÄ• missa dve bhave á¹-hapetvÄ• paÃ±casu bhavesu bha
anÄ• gÄ• missa rÅ«pÄ• rÅ«pabhavaá¹ƒ á¹-hapetvÄ• kÄ• mabhave bhavatanukaá¹ƒ natthi,
bhave bhavatanukaá¹ƒ natthÄ«â€™â€™ ti vuttattÄ• paá¹-ikkhittaá¹ƒ hoti.

__imaá¹ƒ_ \Ee III 282/ __loka_nti imaá¹ƒ kÄ• mÄ• vacaralokaá¹ƒ sandhÄ• ya vuttaá¹ƒ. aya
sace hi manussesu sakadÄ• gÄ• miphalaá¹ƒ patto devesu nibbattitvÄ• arahattaá¹ƒ sacchik
kusalaá¹ƒ. asakkonto pana avassaá¹ƒ manussalokaá¹ƒ Ä• gantvÄ• sacchikaroti. devesu sa
sace manussesu nibbattitvÄ• arahattaá¹ƒ sacchikaroti, iccetaá¹ƒ kusalaá¹ƒ. asakkonto pan
devalokaá¹ƒ gantvÄ• sacchikarotÄ«ti.

vinipatanaá¹ƒ vinipÄ• to, nÄ• ssa vinipÄ• to dhammoti __avinipÄ• tadhammo, _ catÅ«su ap
avinipÄ• tanasabhÄ• voti attho. __niyato_ti dhammaniyÄ• mena niyato. __sambodhiparÄ• y
uparimaggattayasaá¹…khÄ• tÄ• sambodhi paraá¹ƒ ayanaá¹ƒ assa gati paá¹-isaraá¹‡aá¹ƒ a
sambodhiparÄ• yaá¹‡o. __vihesÄ• vesÄ• _ti tesaá¹ƒ tesaá¹ƒ Ã±Ä• á¹‡agatiá¹ƒ Ã±Ä• á¹‡Å«
Ã±Ä• á¹‡Ä• bhisamparÄ• yaá¹ƒ olokentassa kÄ• yakilamathova esa, Ä• nanda, tathÄ• gata
pana buddhÄ• naá¹ƒ natthi.

__dhammÄ• dÄ• sa_nti \Be III 313/ dhammamayaá¹ƒ Ä• dÄ• saá¹ƒ. __yenÄ• _ti yena dhar
__khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to_ti idaá¹ƒ nirayÄ• dÄ«naá¹ƒyeva vevacanavaseneva
vaá¸• á¸• hisaá¹…khÄ• tato ayato apetattÄ• __apÄ• yo, _ dukkhassa gati paá¹-isaraá¹‡anti
dukkaá¹-akÄ• rino ettha vivasÄ• nipatantÄ«ti __vinipÄ• to_. navamaá¹ƒ uttÄ• nameva.

10. tatiyagiÃ±jakÄ• vasathasuttavaá¹‡á¹‡anÄ•

<1006> dasame \Ne III 312/ __paropaÃ±Ã±Ä• sÄ• _ti atirekapaÃ±Ã±Ä• sa. __sÄ• dhikanav
__chÄ• tirekÄ• nÄ«_ti chahi adhikÄ• ni. so kira gÄ• mo kiÃ±cÄ• pi nÄ• timahÄ• ahosi, ariya
tattha tattha ahivÄ• tarogena ekappahÄ• reneva catuvÄ«sati pÄ• á¹‡asatasahassÄ• ni kÄ•
ariyasÄ• vakÄ• ettakÄ• nÄ• ma ahesuá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

veá¸·udvÄ• ravaggo paá¹-hamo.

2. rÄ• jakÄ• rÄ• mavaggo

1. sahassabhikkhunisaá¹…ghasuttavaá¹‡á¹‡anÄ•

<1007> dutiyassa \Ee III 283/ paá¹-hame __rÄ• jakÄ• rÄ• me_ti raÃ±Ã±Ä• kÄ• ritattÄ• eva
taá¹ƒ raÃ±Ã±Ä• pasenadikosalena kataá¹ƒ. paá¹-hamabodhiyaá¹ƒ kira lÄ• bhaggayasagga
titthiyÄ• cintayiá¹ƒsu --- ``samaá¹‡o gotamo lÄ• bhaggayasaggapatto, na kho panesa aÃ±Ã
vÄ• samÄ• dhiá¹ƒ vÄ• nissÄ• ya evaá¹ƒ lÄ• bhaggayasaggapatto. bhÅ«misÄ«saá¹ƒ pana
jetavanasamÄ«pe Ä• rÄ• maá¹ƒ kÄ• rÄ• petuá¹ƒ sakkuá¹‡eyyÄ• ma, lÄ• bhaggayasaggapa
attano attano upaá¹-á¹-hÄ• ke samÄ• dapetvÄ• satasahassamatte kahÄ• paá¹‡e labhitvÄ•
santikaá¹ƒ agamaá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ etaâ€™â€™ nti? pucchi. mayaá¹ƒ jetavanasamÄ«p
sace samaá¹‡o gotamo vÄ• samaá¹‡assa gotamassa sÄ• vakÄ• vÄ• Ä• gantvÄ• vÄ• res
laÃ±jaá¹ƒ adaá¹ƒsu. rÄ• jÄ• laÃ±jaá¹ƒ gahetvÄ• ``gacchatha kÄ• rethÄ• â€™â€™ ti Ä• ha

te \Be III 314/ gantvÄ• , attano upaá¹-á¹-hÄ• kehi dabbasambhÄ• re Ä• harÄ• petvÄ• , than
karontÄ• , uccÄ• saddÄ• mahÄ• saddÄ• ekakolÄ• halaá¹ƒ akaá¹ƒsu. satthÄ• gandhakuá¹
``ke pana te, Ä• nanda, uccÄ• saddÄ• mahÄ• saddÄ• kevaá¹-á¹-Ä• maÃ±Ã±e macchavilo
bhante \Ne III 313/, jetavanasamÄ«pe titthiyÄ• rÄ• maá¹ƒ karontÄ«ti. Ä• nanda, ime sÄ• sa
bhikkhusaá¹…ghassa aphÄ• suvihÄ• raá¹ƒ karissanti, raÃ±Ã±o Ä• rocetvÄ• vÄ• rÄ• pehÄ«

thero bhikkhusaá¹…ghena saddhiá¹ƒ gantvÄ• rÄ• jadvÄ• re aá¹-á¹-hÄ• si. raÃ±Ã±o ``therÄ
nivedayiá¹ƒsu. rÄ• jÄ• laÃ±jassa gahitattÄ• na nikkhami. therÄ• gantvÄ• satthu Ä• rocayi
sÄ• riputtamoggallÄ• ne pesesi. rÄ• jÄ• tesampi dassanaá¹ƒ na adÄ• si. te Ä• gantvÄ• sat
bhante, rÄ• jÄ• nikkhantoâ€™â€™ ti. satthÄ• taá¹…khaá¹‡aá¹ƒyeva byÄ• kÄ• si --- ``attan
kÄ• tuá¹ƒ na labhissatÄ«â€™â€™ ti.

dutiyadivase ca sÄ• maá¹ƒyeva bhikkhusaá¹…ghaparivÄ• ro gantvÄ• \Ee III 284/ rÄ• jadvÄ
``satthÄ• Ä• gatoâ€™â€™ ti sutvÄ• nikkhamitvÄ• , nivesanaá¹ƒ pavesetvÄ• , sÄ• rapallaá
yÄ• gukhajjakaá¹ƒ adÄ• si. satthÄ• paribhuttayÄ• gukhÄ• danÄ«yo ``yÄ• va bhattaá¹ƒ niá¹-
santike nisÄ«dissÄ• mÄ«â€™â€™ ti Ä• gantvÄ• nisinnaá¹ƒ rÄ• jÄ• naá¹ƒ ``tayÄ• , mahÄ•
nti avatvÄ• , ``kÄ• raá¹‡eneva naá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti idaá¹ƒ atÄ«takÄ• r
pabbajite nÄ• ma aÃ±Ã±amaÃ±Ã±aá¹ƒ yujjhÄ• petuá¹ƒ na vaá¹-á¹-ati. atÄ«tepi isayo aÃ±Ã±
saha raá¹-á¹-hena rÄ• jÄ• samuddaá¹ƒ paviá¹-á¹-hoti. kadÄ• bhagavÄ• ti?

atÄ«te, mahÄ• rÄ• ja, bharuraá¹-á¹-he bharurÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• reti. paÃ±casatÄ•
isigaá¹‡Ä• pabbatapÄ• dato loá¹‡ambilasevanatthÄ• ya bharunagaraá¹ƒ gantvÄ• nagaras
atthi, paá¹-hamaá¹ƒ Ä• gato isigaá¹‡o ekassa rukkhassa mÅ«le nisÄ«di, pacchÄ• gatopi ek
yathÄ• bhirantaá¹ƒ viharitvÄ• pabbatapÄ• daá¹ƒ eva agamaá¹ƒsu. te puna Ä• gacchantÄ•
nisÄ«danti. addhÄ• ne gacchante eko rukkho sukkhi, tasmiá¹ƒ sukkhe Ä• gatÄ• tÄ• pasÄ•
amhÄ• kampi tesampi \Be III 315/ pahossatÄ«â€™â€™ ti itaresaá¹ƒ rukkhamÅ«lassa ekapa

pacchÄ• Ä• gacchantÄ• rukkhamÅ«laá¹ƒ apavisitvÄ• bahi á¹-hitÄ• va ``kasmÄ• tumhe et
Ä• haá¹ƒsu. Ä• cariyÄ• amhÄ• kaá¹ƒ rukkho sukkho, ayaá¹ƒ rukkho mahÄ• , tumhepi pavis
pahossatÄ«ti. te ``na mayaá¹ƒ pavisÄ• ma, nikkhamatha tumheâ€™â€™ ti kathaá¹ƒ vaá¸• á
attanova manena nikkhamissathÄ• â€™â€™ ti hatthÄ• dÄ«su gahetvÄ• nikkaá¸• á¸• hiá¹ƒs
neâ€™â€™ ti iddhiyÄ• sovaá¹‡á¹‡amayÄ• ni dve cakkÄ• ni rajatamayaÃ±ca \Ne III 314/ ak
pavaá¹-á¹-entÄ• rÄ• jadvÄ• raá¹ƒ agamiá¹ƒsu. raÃ±Ã±o ``evarÅ«paá¹ƒ, deva, tÄ• pasÄ• p
á¹-hitÄ• â€™â€™ ti nivedayiá¹ƒsu. rÄ• jÄ• tuá¹-á¹-ho ``pakkosathÄ• â€™â€™ ti te pakkosÄ
tumhehi kataá¹ƒ, atthi vo kiÃ±ci mayÄ• kattabbaâ€™â€™ nti Ä• ha. Ä• ma, mahÄ• rÄ• ja, a
nisinnaá¹-á¹-hÄ• naá¹ƒ ekarukkhamÅ«laá¹ƒ atthi, taá¹ƒ aÃ±Ã±ehi isÄ«hi gahitaá¹ƒ, taá¹ƒ no
\Ee III 285/ purise pesetvÄ• tÄ• pase nikkaá¸• á¸• hÄ• pesi.

te bahi á¹-hitÄ• ``kiá¹ƒ nu kho datvÄ• labhiá¹ƒsÅ«â€™â€™ ti olokayamÄ• nÄ• ``idaá¹ƒ nÄ
``mayampi laÃ±jaá¹ƒ datvÄ• puna gaá¹‡hissÄ• mÄ• â€™â€™ ti iddhiyÄ• sovaá¹‡á¹‡amay
Ä• dÄ• ya agamaá¹ƒsu. rÄ• jÄ• disvÄ• tuá¹-á¹-ho --- ``kiá¹ƒ, bhante, kÄ• tabbaâ€™â€™ nt
amhÄ• kaá¹ƒ rukkhamÅ«le aÃ±Ã±o isigaá¹‡o nisinno, taá¹ƒ no rukkhamÅ«laá¹ƒ dÄ• pehÄ«
nikkaá¸• á¸• hÄ• pesi. tÄ• pasÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ katvÄ• , ``ananucchavika
vippaá¹-isÄ• rino hutvÄ• pabbatapÄ• dameva agamaá¹ƒsu. tato devatÄ• ``ayaá¹ƒ rÄ• jÄ•
hatthato laÃ±jaá¹ƒ gahetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ kÄ• rÄ• pesÄ«â€™â€™ ti kuj
ubbaá¹-á¹-etvÄ• tassa raÃ±Ã±o vijitaá¹ƒ yojanasahassamattaá¹-á¹-hÄ• naá¹ƒ samuddamev

``isÄ«namantaraá¹ƒ katvÄ• , bharurÄ• jÄ• ti me sutaá¹ƒ.

ucchinno saha raá¹-á¹-hehi, sa rÄ• jÄ• vibhavaá¹…gatoâ€™â€™ ti || (J I 2.125) ---

evaá¹ƒ bhagavatÄ• imasmiá¹ƒ atÄ«te dassite yasmÄ• buddhÄ• naá¹ƒ nÄ• ma kathÄ• oka
attano kiriyaá¹ƒ sallakkhetvÄ• anupadhÄ• retvÄ• \Be III 316/ mayÄ• akattabbaá¹ƒ kamma
``gacchatha, bhaá¹‡e, titthiye nikkaá¸• á¸• hathÄ• â€™â€™ ti nikkaá¸• á¸• hÄ• petvÄ• cinte
vihÄ• ro nÄ• ma natthi, tasmiá¹ƒyeva á¹-hÄ• ne vihÄ• raá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti tes
vihÄ• raá¹ƒ kÄ• resi. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

2-3. brÄ• hmaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

1008-9__._ dutiye __udayagÄ• mini_nti attano samaye vaá¸• á¸• higÄ• miniá¹ƒ. __maraá¹‡á
maraá¹‡aá¹ƒ iccheyyÄ• si, pattheyyÄ• si vÄ• . tatiyaá¹ƒ uttÄ• nameva.

4. duggatibhayasuttavaá¹‡á¹‡anÄ•

<1010> catutthe \Ne III 315/ __sabbaduggatibhayaá¹ƒ samatikkanto_ti manussadobhaggaá

5. duggativinipÄ• tabhayasuttavaá¹‡á¹‡anÄ•

<1011> paÃ±came \Ee III 286/ __sabbaduggativinipÄ• tabhayaá¹ƒ samatikkanto_ti manuss
cattÄ• ro apÄ• yÄ• paá¹-ikkhittÄ• .

6. paá¹-hamamittÄ• maccasuttavaá¹‡á¹‡anÄ•

<1012> chaá¹-á¹-he __mittÄ• _ti aÃ±Ã±amaÃ±Ã±assa gehe Ä• misaparibhogavasena vohÄ
Ä• mantanapaá¹-imantanairiyÄ• pathÄ• dÄ«su ekato pavattakiccÄ• . __Ã±Ä• tÄ«_ti sassusa
__sÄ• lohitÄ• _ti samÄ• nalohitÄ• bhÄ• tibhaginimÄ• tulÄ• dayo.

7. dutiyamittÄ• maccasuttavaá¹‡á¹‡anÄ•

<1013> sattame __aÃ±Ã±athattaá¹ƒ_ nÄ• ma pasÄ• daÃ±Ã±athattaá¹ƒ bhÄ• vaÃ±Ã±athat
lakkhaá¹‡aÃ±Ã±athattaá¹ƒ vipariá¹‡Ä• maÃ±Ã±athattanti anekavidhaá¹ƒ. tattha mahÄ• bhÅ
adhippetaá¹ƒ. suvaá¹‡á¹‡Ä• dibhÄ• vena hi ghanasaá¹‡á¹-hitÄ• ya pathavidhÄ• tuyÄ• vilÄ«
Ä• pajjamÄ• nÄ• ya purimabhÄ• vo vigacchati, bhÄ• vaÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yati. lakk
kakkhaá¸·alakkhaá¹‡Ä• va hoti. ucchurasÄ• dibhÄ• vena ca yÅ«sÄ• kÄ• rasaá¹‡á¹-hitÄ• ya
sussitvÄ• ghanapathavibhÄ• vaá¹ƒ Ä• pajjamÄ• nÄ• ya purimabhÄ• vo vigacchati, bhÄ• va
lakkhaá¹‡aá¹ƒ pana na vigacchati, Ä• bandhanalakkhaá¹‡Ä• va hoti. __tatridaá¹ƒ aÃ±Ã±ath
gatiaÃ±Ã±athattaá¹ƒ adhippetaá¹ƒ, taÃ±hi ariyasÄ• vakassa natthi. pasÄ• daÃ±Ã±athattamp
pasÄ• daphalaá¹ƒ pakÄ• setuá¹ƒ gatiaÃ±Ã±athattameva dassitaá¹ƒ. sesaá¹ƒ sabbattha uttÄ

rÄ• jakÄ• rÄ• mavaggo dutiyo.

3. saraá¹‡Ä• nivaggo

1-2. paá¹-hamamahÄ• nÄ• masuttÄ• divaá¹‡á¹‡anÄ•

1017-18__._ tatiyassa \Ne III 316/ \Ee III 287/ paá¹-hame __iddha_nti telamadhuphÄ• á¹‡itÄ
__phÄ«ta_nti hatthÅ«pagasÄ«sÅ«pagagÄ«vÅ«pagÄ• dialaá¹…kÄ• ravasena supupphitaá¹ƒ
nirantaramanussaá¹ƒ. __sambÄ• dhabyÅ«ha_nti byÅ«hÄ• vuccanti avinibbiddharacchÄ• y
niggacchanti, tÄ• sambÄ• dhÄ• byÅ«hÄ• bahukÄ• etthÄ• ti __sambÄ• dhabyÅ«haá¹ƒ_. i
dÄ«peti. __bhantenÄ• _ti ito cito ca paribbhamantena uddhatacÄ• rinÄ• . dutiyaá¹ƒ uttÄ• na

3. godhasakkasuttavaá¹‡á¹‡anÄ•

<1019> tatiye __bhagavÄ• va etaá¹ƒ jÄ• neyya etehi dhammehi samannÄ• gataá¹ƒ vÄ• as
so sakko tÄ«hi dhammehi samannÄ• gatassa puggalassa sotÄ• pannabhÄ• vaá¹ƒ, catÅ«hi
sotÄ• pannabhÄ• vaá¹ƒ bhagavÄ• va jÄ• nÄ• tÄ«ti adhippÄ• yena Ä• ha.

__kocideva dhammasamuppÄ• do uppajjeyyÄ• _ti kiÃ±cideva kÄ• raá¹‡aá¹ƒ uppajjeyya. __
bhikkhusaá¹…gho_ti yasmiá¹ƒ kÄ• raá¹‡e uppanne bhagavÄ• bhikkhusaá¹…ghena nÄ• nÄ
vadanto ekato assa, bhikkhusaá¹…ghopi ekaá¹ƒ vadanto ekatoti \Be III 318/ attho. __tenevÄ
vÄ• daá¹ƒ tumhe vadetha, tamevÄ• haá¹ƒ gaá¹‡heyyanti. nanu ca ariyasÄ• vakassa ratana
natthi, atha kasmÄ• esa evamÄ• hÄ• ti? bhagavato sabbaÃ±Ã±utÄ• ya. evaÃ±hissa hoti ``
asabbaÃ±Ã±utÄ• ya ajÄ• nitvÄ• pi katheyya, satthu pana aÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma natthÄ«
__aÃ±Ã±atra kalyÄ• á¹‡Ä• aÃ±Ã±atra kusalÄ• _ti kalyÄ• á¹‡ameva kusalameva vadÄ• mi,
apicassa anavajjanadoso esoti.

4. paá¹-hamasaraá¹‡Ä• nisakkasuttavaá¹‡á¹‡anÄ•

<1020> catutthe \Ne III 317/ \Ee III 288/ __idha mahÄ• nÄ• ma ekacco puggalo_ti idaá¹ƒ na
eva apÄ• yato mutto, imepi puggalÄ• muttÄ• ti dassetuá¹ƒ Ä• raddhaá¹ƒ. __mattaso nijjhÄ•
pamÄ• á¹‡ena ca olokanaá¹ƒ khamanti. iminÄ• dhammÄ• nusÄ• rimaggaá¹-á¹-hapuggalaá
maggaá¹-á¹-hapuggalo hi apÄ• yato parimuttoti vÄ• parimuccissatÄ«ti vÄ• vattuá¹ƒ na vaá
pana vattuá¹ƒ vaá¹-á¹-ati. yasmÄ• ca parimuccati, tasmÄ• gantÄ• nÄ• ma na hotÄ«ti, ``ag
gacchatÄ«ti attho. __saddhÄ• mattaá¹ƒ pemamatta_nti iminÄ• saddhÄ• nusÄ• rimaggaá¹-á
__mahÄ• sÄ• lÄ• _ti samÄ«pe á¹-hiteva cattÄ• ro mahÄ• sÄ• rarukkhe dassento Ä• ha. __n
samÄ• diyÄ«_ti maraá¹‡asamaye tÄ«su sikkhÄ• su paripÅ«rakÄ• rÄ« ahosÄ«ti dasseti.

5. dutiyasaraá¹‡Ä• nisakkasuttavaá¹‡á¹‡anÄ•

<1021> paÃ±came __dukkhetta_nti visamakhettaá¹ƒ. __dubbhÅ«ma_nti Å«sarabhÅ«miá¹ƒ
__khaá¹‡á¸• Ä• nÄ«_ti paribhinnÄ• ni. __pÅ«tÄ«nÄ«_ti udakena temetvÄ• pÅ«tibhÄ• vaá¹ƒ
__vÄ• tÄ• tapahatÄ• nÄ«_ti vÄ• tÄ• tapena hatattÄ• nirojabhÄ• vaá¹ƒ gatÄ• ni. __asÄ• rÄ•
agahitasÄ• rÄ• ni. __asukhasayitÄ• nÄ«_ti na koá¹-á¹-hÄ• dÄ«su pakkhipitvÄ• suá¹-á¹-hu á
__sukhasayitÄ• nÄ«_ti á¹-hapitaá¹-á¹-hÄ• nato cattÄ• ro mÄ• se acalitÄ• ni.

6. paá¹-hamaanÄ• thapiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<1022> chaá¹-á¹-he \Be III 319/ __á¹-hÄ• naso vedanÄ• paá¹-ippassambheyyÄ• _ti khaá¹‡
paá¹-ippassambheyya. __micchÄ• Ã±Ä• á¹‡enÄ• _ti \Ee III 289/ micchÄ• paccavekkhaá¹‡e
aniyyÄ• nikavimuttiyÄ• . __tasmÄ• saddhaÃ±ca sÄ«laÃ±cÄ• _ti gÄ• thÄ• vuttatthÄ• eva. _
nÄ• ma.

7. dutiyaanÄ• thapiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<1023> sattame \Ne III 318/ __samparÄ• yikaá¹ƒ maraá¹‡abhaya_nti samparÄ• yahetukaá
__gihisÄ• mÄ«cikÄ• nÄ«_ti gihÄ«naá¹ƒ anucchavikÄ• ni. sesaá¹ƒ sabbattha uttÄ• namevÄ•

saraá¹‡Ä• nivaggo tatiyo.

4. puÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ•

<1027> catutthassa paá¹-hame __puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• _ti puÃ±Ã±ana
__sukhassÄ• hÄ• rÄ• _ti sukhassa paccayÄ• .

4. paá¹-hamadevapadasuttavaá¹‡á¹‡anÄ•

<1030> catutthe __devapadÄ• nÄ«_ti devÄ• naá¹ƒ Ã±Ä• á¹‡ena, devassa vÄ• Ã±Ä• á¹‡en
__visuddhiyÄ• _ti visujjhanatthÄ• ya. __pariyodapanÄ• yÄ• _ti puriyodapanatthÄ• ya jotana
cattÄ• ropi phalaá¹-á¹-hapuggalÄ• visuddhaá¹-á¹-hena devÄ• nÄ• ma jÄ• tÄ• .

8. vassasuttavaá¹‡á¹‡anÄ•

<1034> aá¹-á¹-hame __pÄ• raá¹ƒgantvÄ• _ti pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ, taá¹ƒ patvÄ•
khayÄ• ya saá¹ƒvattantÄ«_ti na paá¹-hamaá¹ƒ nibbÄ• naá¹ƒ gantvÄ• pacchÄ• saá¹ƒvattan
saá¹ƒvattanti. desanÄ• pana evaá¹ƒ katÄ• .

10. nandiyasakkasuttavaá¹‡á¹‡anÄ•

<1036> dasame \Be III 320/ __divÄ• pavivekÄ• ya rattiá¹ƒ paá¹-isallÄ• nÄ• yÄ• _ti divÄ• p
paá¹-isallÄ• natthÄ• ya \Ne III 319/. __dhammÄ• na pÄ• tubhavantÄ«_ti samathavipassanÄ
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

puÃ±Ã±Ä• bhisandavaggo catuttho.

5. sagÄ• thakapuÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamaabhiasandasuttavaá¹‡á¹‡anÄ•

<1037> paÃ±camassa \Ee III 290/ paá¹-hame __asaá¹…khyeyyo_ti Ä• á¸·hakagaá¹‡anÄ• y
panassa saá¹…khyÄ• atthi. __bahubherava_nti saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akÄ• naa
vasena bahubheravaá¹ƒ. __puthÅ«_ti bahu. __savantÄ«_ti sandamÄ• nÄ• . __upayantÄ«_t

2. dutiyaabhisandasuttavaá¹‡á¹‡anÄ•

<1038> dutiye __yatthimÄ• mahÄ• nadiyo saá¹ƒsandanti samentÄ«_ti yasmiá¹ƒ saá¹ƒbhaj
ekÄ«bhavanti, nirantarÄ• bhavantÄ«ti attho.

3. tatiyaabhisandasuttavaá¹‡á¹‡anÄ•

<1039> tatiye __puÃ±Ã±akÄ• mo_ti puÃ±Ã±atthiko. __kusale patiá¹-á¹-hito_ti maggakusale
__bhÄ• veti maggaá¹ƒ amatassa pattiyÄ• _ti nibbÄ• nassa pÄ• puá¹‡anatthaá¹ƒ arahattama
__dhammasÄ• rÄ• dhigamo_ti dhammasÄ• ro vuccati ariyaphalaá¹ƒ dhammasÄ• ro, adhiga
adhigataphaloti attho. __khaye ratoti_ kilesakkhaye rato.

4. paá¹-hamamahaddhanasuttavaá¹‡á¹‡anÄ•

<1040> catutthe \Ne III 320/ \Be III 321/ __aá¸• á¸• ho mahaddhano_ti sattavidhena ariyadh
mahaddhano ca. teneva bhogena __mahÄ• bhogo_. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sagÄ• thakapuÃ±Ã±Ä• bhisandavaggo paÃ±camo.

6. sappaÃ±Ã±avaggo

2. vassaá¹ƒvuttasuttavaá¹‡á¹‡anÄ•

<1048> chaá¹-á¹-hassa dutiye ayamadhippÄ• yo --- sotÄ• panno bhikkhu ettakena vosÄ• n
indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• sakadÄ• gÄ
sakadÄ• gÄ• mÄ« anÄ• gÄ• mimaggaá¹ƒ, anÄ• gÄ• mÄ« arahattamagganti imamatthaá¹ƒ s
sÄ• sane tanti paveá¹‡Ä« kathitÄ• ti.

3. dhammadinnasuttavaá¹‡á¹‡anÄ•

<1049> tatiye \Ee III 291/ __dhammadinno_ti sattasu janesu eko. buddhakÄ• lasmiÃ±hi dha
visÄ• kho upÄ• sako, uggo gahapati, citto gahapati, hatthako Ä• á¸·avako, cÅ«á¸·aanÄ• tha
mahÄ• anÄ• thapiá¹‡á¸• ikoti ime satta janÄ• paÃ±casataupÄ• sakaparivÄ• rÄ• ahesuá¹ƒ.

__gambhÄ«rÄ• _ti dhammagambhÄ«rÄ• sallasuttÄ• dayo. __gambhÄ«ratthÄ• _ti atthagar
__lokuttarÄ• _ti lokuttaratthadÄ«pakÄ• asaá¹…khatasaá¹ƒyuttÄ• dayo. __suÃ±Ã±atappaá¹
sattasuÃ±Ã±atÄ• dÄ«pakÄ• khajjanikasuttantÄ• dayo. __upasampajja viharissÄ• mÄ• _ti p
__evaÃ±hi vo, dhammadinna, sikkhitabba_nti evaá¹ƒ tumhehi candopamapaá¹-ipadaá¹ƒ rat
moneyyapaá¹-ipadaá¹ƒ mahÄ• ariyavaá¹ƒsapaá¹-ipadaá¹ƒ \Ne III 321/ pÅ«rentehi sikkhitabb
imesaá¹ƒ upÄ• sakÄ• naá¹ƒ asayhabhÄ• raá¹ƒ Ä• ropesi. kasmÄ• \Be III 322/? ete kira na
á¹-hatvÄ• ovÄ• daá¹ƒ yÄ• ciá¹ƒsu, avisesena pana sabbabhÄ• raá¹ƒ ukkhipituá¹ƒ samatthÄ
bhante, bhagavÄ• â€™â€™ ti yÄ• ciá¹ƒsu. tena tesaá¹ƒ satthÄ• asayhabhÄ• raá¹ƒ Ä• rope
neta_nti na kho etaá¹ƒ. nakÄ• ro panettha byaÃ±janasandhimattamevÄ• ti veditabbo. __tas
attano bhÅ«miyaá¹ƒ á¹-hatvÄ• ovÄ• daá¹ƒ yÄ• catha, tasmÄ• .

4. gilÄ• nasuttavaá¹‡á¹‡anÄ•

<1050> catutthe __na kho paneta_nti na kho amhehi etaá¹ƒ. __sappaÃ±Ã±o upÄ• sako_ti
__assÄ• sanÄ«yehi dhammehÄ«_ti assÄ• sakarehi dhammehi. __assÄ• satÄ• yasmÄ• _ti a
maraá¹‡apaá¹-ibaddho. __maraá¹‡adhammo_ti maraá¹‡asabhÄ• vo. __adhimocehÄ«_ti á¹-
á¹-hapitaá¹ƒ. __evaá¹ƒ_ \Ee III 292/ __vimuttacittassÄ• _ti evaá¹ƒ arahattaphalavimuttiyÄ•
__yadidaá¹ƒ vimuttiyÄ• vimutta_nti yaá¹ƒ idaá¹ƒ vimuttiá¹ƒ Ä• rabbha vimuttiyÄ• nÄ• nÄ• k
siyÄ• , na taá¹ƒ vadÄ• mi. bhikkhusaá¹…ghassa hi cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avatt
asÄ«tikkhandhakavattesu cÄ• ti Ä• gamanÄ«yaguá¹‡esu pamÄ• á¹‡aá¹ƒ nÄ• ma natthi, pa
vÄ• upÄ• sakÄ• naÃ±ca bhikkhÅ«naÃ±ca nÄ• nÄ• karaá¹‡aá¹ƒ natthi.

9. paÃ±Ã±Ä• paá¹-ilÄ• bhasuttavaá¹‡á¹‡anÄ•

<1055> navame __paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya saá¹ƒvattantÄ«_ti ettha satta sekkhÄ• pa
nÄ• ma, khÄ«á¹‡Ä• savo paá¹-iladdhapaÃ±Ã±o nÄ• mÄ• ti veditabbo. parato __paÃ±Ã±Ä•
nayo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sappaÃ±Ã±avaggo chaá¹-á¹-ho.

7. mahÄ• paÃ±Ã±avaggo

1. mahÄ• paÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<1058> sattame \Ne III 322/ \Be III 323/ __mahÄ• paÃ±Ã±atÄ• ya saá¹ƒvattantÄ«_tiÄ• dÄ«
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• â€™â€™ tiÄ• dinÄ• paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is
sabbapadesu attho veditabbo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

sotÄ• pattisaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. saccasaá¹ƒyuttaá¹ƒ

1. samÄ• dhivaggo

1. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<1071> saccasaá¹ƒyuttassa \Ne III 323/ \Ee III 293/ \Be III 324/ paá¹-hame __samÄ• dhiá¹ƒ
kira bhikkhÅ« cittekaggatÄ• ya parihÄ• yanti, atha nesaá¹ƒ satthÄ• --- ``evamete cittekagga
kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hetvÄ• , visesaá¹ƒ pÄ• puá¹‡issantÄ«â€™â€™ ti imaá¹ƒ c
__tasmÄ• tiha, bhikkhave, ``idaá¹ƒ dukkhaâ€™â€™ nti yogo karaá¹‡Ä«yo_ti ettha yathÄ• b
kÄ• raá¹‡acchedo veditabbo. idaÃ±hi vuttaá¹ƒ hoti --- bhikkhave, yasmÄ• samÄ• hito bhikk
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, tasmÄ• tumhehi ca samÄ• hitehi catunnaá¹ƒ saccÄ• naá¹ƒ
pajÄ• nanatthÄ• ya ``idaá¹ƒ dukkhaâ€™â€™ nti yogo karaá¹‡Ä«yo. tathÄ• yasmÄ• cattÄ•
pÄ• tubhÄ• vÄ• pÄ• kaá¹-Ä• ni honti, yasmÄ• ca tathÄ• gatena suvibhattÄ• ni, yasmÄ• ca
aparimÄ• á¹‡Ä• ni padabyaÃ±janÄ• ni, yasmÄ• ca tesaá¹ƒ appaá¹-ividdhattÄ• vaá¹-á¹-aá¹
paá¹-ividdhakÄ• lato paá¹-á¹-hÄ• ya na vaá¸• á¸• hati, tasmÄ• ``evaá¹ƒ no vaá¹-á¹-aá¹ƒ na
ti tumhehi ``idaá¹ƒ dukkhaâ€™â€™ nti yogo karaá¹‡Ä«yo.

2. paá¹-isallÄ• nasuttavaá¹‡á¹‡anÄ•

<1072> dutiyaá¹ƒ kÄ• yavivekavikalÄ• naá¹ƒ kÄ• yavivekapaá¹-ilÄ• bhatthÄ• ya vuttaá¹ƒ.

3. paá¹-hamakulaputtasuttÄ• divaá¹‡á¹‡anÄ•

1073-75__._ tatiye __abhisamayÄ• yÄ• _ti abhisamayatthÄ• ya. __samaá¹‡abrÄ• hmaá¹‡Ä
III 324/ adhippetÄ• . tathÄ• catutthapaÃ±camesu, tena tena abhilÄ• pena bujjhanakÄ• naá¹
vuttÄ• ni.

6. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<1076> chaá¹-á¹-he \Be III 325/ __abhisambuddhaá¹ƒ pakÄ• sesu_nti abhisambuddho aha
abhisambuddhaá¹ƒ pakÄ• sayiá¹ƒsu. imasmiÃ±hi sutte sabbaÃ±Ã±ubuddhÄ• ca samaá¹‡a

10. tiracchÄ• nakathÄ• suttavaá¹‡á¹‡anÄ•

<1080> dasame \Ee III 294/ __anekavihita_nti anekavidhaá¹ƒ. __tiracchÄ• nakatha_nti aniy
saggamokkhamaggÄ• naá¹ƒ tiracchÄ• nabhÅ«taá¹ƒ kathaá¹ƒ. __rÄ• jakatha_ntiÄ• dÄ«su r
``mahÄ• sammato mandhÄ• tÄ• dhammÄ• soko evaá¹ƒ mahÄ• nubhÄ• voâ€™â€™ tiÄ• di
__rÄ• jakathÄ• _. esa nayo __corakathÄ• _dÄ«su. tesu ``asuko rÄ• jÄ• abhirÅ«po dassanÄ
gehasitakathÄ• va tiracchÄ• nakathÄ• hoti. ``sopi nÄ• ma evaá¹ƒ mahÄ• nubhÄ• vo khaya
pavattÄ• pana kammaá¹-á¹-hÄ• nabhÄ• ve tiá¹-á¹-hati. coresupi ``mÅ«ladevo evaá¹ƒ mahÄ
mahÄ• nubhÄ• voâ€™â€™ ti tesaá¹ƒ kammaá¹ƒ paá¹-icca ``aho sÅ«rÄ• â€™â€™ ti gehas
yuddhepi bhÄ• ratayuddhÄ• dÄ«su ``asukena asuko evaá¹ƒ mÄ• rito evaá¹ƒ viddhoâ€™â€™
tiracchÄ• nakathÄ• , ``tepi nÄ• ma khayaá¹ƒ gatÄ• â€™â€™ ti evaá¹ƒ pavattÄ• pana sabb
hoti. apica annÄ• dÄ«su ``evaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ gandhavantaá¹ƒ rasavantaá¹ƒ phassa
bhuÃ±jimha pivimha paribhuÃ±jimhÄ• â€™â€™ ti kÄ• massÄ• davasena kathetuá¹ƒ na vaá
katvÄ• ``pubbe evaá¹ƒ vaá¹‡á¹‡Ä• disampannaá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ sayanaá¹
vilepanaá¹ƒ sÄ«lavantÄ• naá¹ƒ adamha, cetiye pÅ«jaá¹ƒ akarimhÄ• â€™â€™ ti kathetuá¹ƒ

__Ã±Ä• tikathÄ• _dÄ«supi ``amhÄ• kaá¹ƒ Ã±Ä• takÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ•
yÄ• nehi vicarimhÄ• â€™â€™ ti vÄ• assÄ• davasena vattuá¹ƒ na vaá¹-á¹-ati. sÄ• tthakaá¹ƒ
Ã±Ä• takÄ• khayaá¹ƒ gatÄ• â€™â€™ ti vÄ• , ``pubbe mayaá¹ƒ evarÅ«pÄ• upÄ• hanÄ• sa
kathetabbÄ• . __gÄ• makathÄ• _dÄ«supi suniviá¹-á¹-hadunniviá¹-á¹-hasubhikkhadubbhikkh
``asukagÄ• mavÄ• sino \Ne III 325/ sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ• evaá¹ƒ assÄ• dava
sÄ• tthakaá¹ƒ pana katvÄ• ``saddhÄ• pasannÄ• â€™â€™ ti vÄ• , ``khayaá¹ƒ gatÄ• â€™â
__nigamanagarajanapadakathÄ• su_pi eseva nayo.

__itthikathÄ• _pi \Be III 326/ \Ee III 295/ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«ni paá¹-icca assÄ•
vaá¹-á¹-ati, ``saddhÄ• pasannÄ• khayaá¹ƒ gatÄ• â€™â€™ ti evameva vaá¹-á¹-ati. __sÅ«ra
nÄ• ma yodho sÅ«ro ahosÄ«â€™â€™ ti assÄ• davasena vattuá¹ƒ na vaá¹-á¹-ati, ``saddho
gatoâ€™â€™ ti evameva vaá¹-á¹-ati. surÄ• kathÄ• tipi pÄ• á¹-ho. sÄ• pi cesÄ• surÄ• kathÄ
pÄ«tÄ• ratijananÄ« hotÄ«â€™â€™ ti assÄ• davaseneva na vaá¹-á¹-ati, Ä• dÄ«navavasena
``ummattakasaá¹ƒvattanikÄ• â€™â€™ tiÄ• dinÄ• nayena vaá¹-á¹-ati. __visikhÄ• kathÄ• _p
suniviá¹-á¹-hÄ• dunniviá¹-á¹-hÄ• â€™â€™ ti vÄ• , ``asukavisikhÄ• ya vÄ• sino sÅ«rÄ• sam
assÄ• davaseneva vattuá¹ƒ na vaá¹-á¹-ati, ``saddhÄ• pasannÄ• khayaá¹ƒ gatÄ• â€™â€™
__kumbhaá¹-á¹-hÄ• nakathÄ• _ti udakatitthakathÄ• vuccati, kumbhadÄ• sikathÄ• vÄ• . sÄ
gÄ• yituá¹ƒ chekÄ• â€™â€™ ti assÄ• davasena na vaá¹-á¹-ati, ``saddhÄ• pasannÄ• â€™â
vaá¹-á¹-ati.

__pubbapetakathÄ• _ti atÄ«taÃ±Ä• tikathÄ• . tattha vattamÄ• naÃ±Ä• tikathÄ• sadisova vi
__nÄ• nattakathÄ• _ti purimapacchimakathÄ• hi vimuttÄ• avasesÄ• nÄ• nÄ• sabhÄ• vÄ•
__lokakkhÄ• yikÄ• _ti ``ayaá¹ƒ loko kena nimmito, asukena nÄ• ma nimmito, kÄ• ko seto aá
balÄ• kÄ• rattÄ• lohitassa rattattÄ• â€™â€™ ti evamÄ• dikÄ• lokÄ• yatavitaá¹‡á¸• asallÄ•

__samuddakkhÄ• yikÄ• _ nÄ• ma ``kasmÄ• samuddo sÄ• garo, sÄ• garadevena khanitattÄ
hatthamuddÄ• ya niveditattÄ• samuddoâ€™â€™ ti evamÄ• dikÄ• niratthakasamuddakkhÄ
abhavoti yaá¹ƒ vÄ• taá¹ƒ vÄ• niratthakakÄ• raá¹‡aá¹ƒ vatvÄ• pavattitakathÄ• __itibhavÄ•
bhavoti sassataá¹ƒ, abhavoti ucchedaá¹ƒ. bhavoti vuddhi, abhavoti \Ee III 296/ hÄ• ni. bhav
abhavoti attakilamatho. iti imÄ• ya chabbidhÄ• ya itibhavÄ• bhavakathÄ• ya saddhiá¹ƒ bÄ•
nÄ• ma honti. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

paá¹-hamo vaggo.

2. dhammacakkappavattanavaggo

1. dhammacakkappavattanasuttavaá¹‡á¹‡anÄ•

<1081> dutiyassa \Ne III 326/ \Be III 327/ paá¹-hame __bÄ• rÄ• á¹‡asiya_nti evaá¹ƒnÄ• ma
migadÄ• ye_ti isÄ«naá¹ƒ patanuppatanavasena evaá¹ƒladdhanÄ• me migÄ• naá¹ƒ abhayad
migadÄ• yasaá¹…khÄ• te Ä• rÄ• me. ettha hi uppannuppannÄ• sabbaÃ±Ã±uisayo patanti,
nisÄ«dantÄ«ti attho. nandamÅ«lakapabbhÄ• rato sattÄ• haccayena nirodhasamÄ• pattito vu
katamukhadhovanÄ• dikiccÄ• Ä• kÄ• sena Ä• gantvÄ• paccekabuddhaisayopettha otaraá¹
uposathatthaÃ±ca anuposathatthaÃ±ca sannipatanti, gandhamÄ• danaá¹ƒ paá¹-igacchantÄ
iminÄ• isÄ«naá¹ƒ patanuppatanavasena taá¹ƒ ``isipatanaâ€™â€™ nti vuccati.

__Ä• mantesÄ«_ti dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya pÄ• n
pacchimabhave katÄ• bhinikkhamano anupubbena bodhimaá¹‡á¸• aá¹ƒ patvÄ• tattha apar
mÄ• rabalaá¹ƒ bhinditvÄ• paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussaritvÄ• majjhimayÄ•
pacchimayÄ• mÄ• vasÄ• ne dasasahassilokadhÄ• tuá¹ƒ unnÄ• dento sabbaÃ±Ã±utaá¹ƒ pa
bodhimaá¹‡á¸• e vÄ«tinÄ• metvÄ• mahÄ• brahmunÄ• Ä• yÄ• citadhammadesano buddha
lokÄ• nuggahena bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• paÃ±cavaggiye saÃ±Ã±Ä• petvÄ• dhammaca

__dveme, bhikkhave, antÄ• _ti dve ime, bhikkhave, koá¹-á¹-hÄ• sÄ• . imassa pana padassa
samudÄ• hÄ• ranigghoso heá¹-á¹-hÄ• avÄ«ciá¹ƒ upari bhavaggaá¹ƒ patvÄ• dasasahassilo
III 297/ aá¹-á¹-hÄ• si. tasmiá¹ƒyeva samaye aá¹-á¹-hÄ• rasakoá¹-isaá¹…khÄ• brahmÄ• no s
pacchimadisÄ• ya sÅ«riyo atthameti, pÄ• cÄ«nadisÄ• ya Ä• sÄ• á¸·hanakkhattena yutto pua
tasmiá¹ƒ samaye bhagavÄ• imaá¹ƒ dhammacakkappavattanasuttaá¹ƒ Ä• rabhanto ``dveme
tiÄ• dimÄ• ha.

tattha \Be III 328/ __pabbajitenÄ• _ti gihisaá¹ƒyojanaá¹ƒ chinditvÄ• pabbajjupagatena. __n
vaá¸·aÃ±jetabbÄ• \Ne III 327/. __yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masukhallikÄ• nuyogo_ti yo c
kilesakÄ• masukhassa anuyogo. __hÄ«no_ti lÄ• mako. __gammo_ti gÄ• mavÄ• sÄ«naá¹ƒ s

andhabÄ• lajanena Ä• ciá¹‡á¹‡o. __anariyo_ti na ariyo na visuddho na uttamo na vÄ• ariyÄ
__anatthasaá¹ƒhito_ti na atthasaá¹ƒhito, hitasukhÄ• vahakÄ• raá¹‡aá¹ƒ anissitoti attho.
__attakilamathÄ• nuyogo_ti attano kilamathassa anuyogo, attano dukkhakaraá¹‡anti attho.
kaá¹‡á¹-akÄ• passayaseyyÄ• dÄ«hi attamÄ• raá¹‡ehi dukkhÄ• vaho.

paÃ±Ã±Ä• cakkhuá¹ƒ karotÄ«ti __cakkhukaraá¹‡Ä«_. dutiyapadaá¹ƒ tasseva vevacanaá¹ƒ
kilesÅ«pasamatthÄ• ya. __abhiÃ±Ã±Ä• yÄ• _ti catunnaá¹ƒ saccÄ• naá¹ƒ abhijÄ• nanatthÄ•
tesaá¹ƒyeva sambujjhanatthÄ• ya. __nibbÄ• nÄ• yÄ• _ti nibbÄ• nasacchikiriyÄ• ya. sesame
taá¹ƒ heá¹-á¹-hÄ• tattha tattha vuttameva. saccakathÄ• pi sabbÄ• kÄ• reneva visuddhimag
vitthÄ• ritÄ• .

__tiparivaá¹-á¹-a_nti saccaÃ±Ä• á¹‡akiccaÃ±Ä• á¹‡akataÃ±Ä• á¹‡asaá¹…khÄ• tÄ• naá¹ƒ ti
parivaá¹-á¹-Ä• naá¹ƒ vasena tiparivaá¹-á¹-aá¹ƒ. ettha hi ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, id
dukkhasamudayaâ€™â€™ nti evaá¹ƒ catÅ«su saccesu yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ __
tesuyeva ``pariÃ±Ã±eyyaá¹ƒ pahÄ• tabbaâ€™â€™ nti evaá¹ƒ kattabbakiccajÄ• nanaÃ±Ä• â
nÄ• ma. ``pariÃ±Ã±Ä• taá¹ƒ pahÄ«naâ€™â€™ nti evaá¹ƒ tassa tassa kiccassa katabhÄ• va
__kataÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. __dvÄ• dasÄ• kÄ• ra_nti tesaá¹ƒyeva ekekasmiá¹ƒ sacce tiá
Ä• kÄ• rÄ• naá¹ƒ vasena dvÄ• dasÄ• kÄ• raá¹ƒ. __Ã±Ä• á¹‡adassana_nti etesaá¹ƒ tipariva
Ä• kÄ• rÄ• naá¹ƒ vasena uppannaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ dassanaá¹ƒ. __dhammacakk
maggÄ• tÄ«á¹‡i ca phalÄ• ni dhammacakkhu nÄ• ma honti, idha paá¹-hamamaggova.

__dhammacakke_ti paá¹-ivedhaÃ±Ä• á¹‡e ceva desanÄ• Ã±Ä• á¹‡e ca. bodhipallaá¹…ke n
uppannaá¹ƒ dvÄ• dasÄ• kÄ• raá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡ampi, isipatane nisinnassa dvÄ• da
pavattitaá¹ƒ desanÄ• Ã±Ä• á¹‡ampi dhammacakkaá¹ƒ nÄ• ma. ubhayampi hetaá¹ƒ dasabal
imÄ• ya \Be III 329/ desanÄ• ya pakÄ• sentena bhagavatÄ• dhammacakkaá¹ƒ pavattitaá¹ƒ
dhammacakkaá¹ƒ yÄ• va aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero aá¹-á¹-hÄ• rasahi brahmakoá¹
patiá¹-á¹-hÄ• ti \Ne III 328/, tÄ• va naá¹ƒ bhagavÄ• pavatteti nÄ• ma, patiá¹-á¹-hite ca pava
taá¹ƒ sandhÄ• ya __pavattite ca pana bhagavatÄ• dhammacakke bhummÄ• devÄ• sadda

tattha __bhummÄ• _ti bhÅ«maá¹-á¹-hakadevatÄ• . __saddamanussÄ• vesu_nti ekappahÄ•
--- ``etaá¹ƒ bhagavatÄ• â€™â€™ tiÄ• dÄ«ni vadantÄ• anusÄ• vayiá¹ƒsu. __obhÄ• so_ti sa
so hi tadÄ• devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ atikkamitvÄ• virocittha. __aÃ±Ã±Ä• si vata,
imassapi udÄ• nassa udÄ• hÄ• ranigghoso dasasahassilokadhÄ• tuá¹ƒ pharitvÄ• aá¹-á¹-hÄ

9. saá¹…kÄ• sanasuttavaá¹‡á¹‡anÄ•

<1089> navame __aparimÄ• á¹‡Ä• vaá¹‡á¹‡Ä• _ti appamÄ• á¹‡Ä• ni akkharÄ• ni. __byaÃ
vevacanaá¹ƒ, vaá¹‡á¹‡Ä• naá¹ƒ vÄ• ekadesÄ• yadidaá¹ƒ byaÃ±janÄ• nÄ• ma. __saá¹…k

ekamekasmiÃ±hi sacce sabbÄ• kÄ• rena vitthÄ• riyamÄ• ne vaá¹‡á¹‡Ä• dÄ«naá¹ƒ anto nÄ

10. tathasuttavaá¹‡á¹‡anÄ•

<1090> dasame sabhÄ• vÄ• vijahanaá¹-á¹-hena __tathaá¹ƒ_. dukkhaÃ±hi dukkhameva vut amoghatÄ• ya __avitathaá¹ƒ_. na hi dukkhaá¹ƒ adukkhaá¹ƒ nÄ• ma hoti. aÃ±Ã±abhÄ• vÄ• na hi dukkhaá¹ƒ samudayÄ• dibhÄ• vaá¹ƒ upagacchati. __samudayÄ• dÄ«su_pi eseva nay

dhammacakkappavattanavaggo dutiyo.

3. koá¹-igÄ• mavaggo

1. koá¹-igÄ• masuttavaá¹‡á¹‡anÄ•

<1091> tatiyassa \Ne III 329/ \Ee III 299/ paá¹-hame __ananubodhÄ• _ti ananubujjhanena. appaá¹-ivijjhanena.

2. dutiyakoá¹-igÄ• masuttavaá¹‡á¹‡anÄ•

<1092> dutiye \Be III 330/ __cetovimutti paÃ±Ã±Ä• vimuttÄ«_ti phalasamÄ• pattiphalapaÃ±

7. tathasuttavaá¹‡á¹‡anÄ•

<1097> sattame __tasmÄ• ariyasaccÄ• nÄ«_ti yasmÄ• tathÄ• ni avitathÄ• ni anaÃ±Ã±ath saccÄ• nÄ«ti vuccanti. na hi vitathÄ• ni ariyÄ• ariyasaccato paá¹-ivijjhanti.

8. lokasuttavaá¹‡á¹‡anÄ•

<1098> aá¹-á¹-hame __tathÄ• gato ariyo, tasmÄ• ``ariyasaccÄ• nÄ«â€™â€™ _ti yasmÄ• paá¹-ividdhattÄ• desitattÄ• ca tÄ• ni ariyasantakÄ• ni honti, tasmÄ• ariyassa saccattÄ• ar

10. gavampatisuttavaá¹‡á¹‡anÄ•

<1100> dasame __sahaÃ±canike_ti sahaÃ±caniyanagare. __yo, bhikkhave, dukkhaá¹ƒ pas III 330/ so passatÄ«_tiÄ• di ekapaá¹-ivedhavasena vuttaá¹ƒ, imasmiÃ±hi sutte ekapaá¹-ived

koá¹-igÄ• mavaggo tatiyo.

4. sÄ«sapÄ• vanavaggo

1. sÄ«sapÄ• vanasuttavaá¹‡á¹‡anÄ•

<1101> catutthassa paá¹-hame __yadidaá¹ƒ uparÄ«_ti yÄ• ni imÄ• ni upari. __sÄ«sapÄ• v

2. khadirapattasuttavaá¹‡á¹‡anÄ•

<1102> dutiye \Ee III 300/ __anabhisameccÄ• _ti Ã±Ä• á¹‡ena anabhisamÄ• gantvÄ• , app

3. daá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<1103> tatiye \Be III 331/ __asmÄ• lokÄ• paraá¹ƒ loka_nti imamhÄ• manussalokÄ• para
tiracchÄ• nayonimpi, pettivisayampi, manussalokampi, devalokampi, gacchanti, punappuna
nibbattantÄ«ti attho.

5. sattisatasuttavaá¹‡á¹‡anÄ•

<1105> paÃ±came __evaÃ±cetaá¹ƒ, bhikkhave, assÄ• _ti, bhikkhave, evaá¹ƒ ce etaá¹ƒ bh
III 331/ sattisatehi haÃ±Ã±amÄ• nassa dukkhadomanassehi sahevesa saccÄ• bhisamayo b

9. indakhÄ«lasuttavaá¹‡á¹‡anÄ•

<1109> navame __mukhaá¹ƒ olokentÄ«_ti ajjhÄ• sayaá¹ƒ olokenti. ajjhÄ• sayo idha mukha

10. vÄ• datthikasuttavaá¹‡á¹‡anÄ•

<1110> dasame __silÄ• yÅ«po_ti silÄ• thambho. __soá¸·asakukkuko_ti soá¸·asahattho. so
__heá¹-á¹-hÄ• nemaá¹…gamÄ• _ti heá¹-á¹-hÄ• Ä• vÄ• á¹-aá¹ƒ paviá¹-á¹-hÄ• . __aá¹-á¹-ha
aá¹-á¹-ha hatthÄ• Ä• vÄ• á¹-assa upari uggantvÄ• á¹-hitÄ• bhaveyyuá¹ƒ. __bhusÄ• _ti ba
uttÄ• namevÄ• ti.

sÄ«sapÄ• vanavaggo catuttho.

5. papÄ• tavaggo

1. lokacintÄ• suttavaá¹‡á¹‡anÄ•

<1111> paÃ±camassa paá¹-hame __sumÄ• gadhÄ• ya pokkharaá¹‡iyÄ• _ti evaá¹ƒnÄ• mik
__lokacintaá¹ƒ cintento_ti, ``kena nu kho candimasÅ«riyÄ• katÄ• , kena mahÄ• pathavÄ«,
sattÄ• uppÄ• ditÄ• , kena pabbatÄ• , kena ambatÄ• lanÄ• á¸·ikerÄ• dayoâ€™â€™ ti evarÅ
nisÄ«di.

__viceto_ti \Ne III 332/ \Ee III 301/ \Be III 332/ vigatacitto vikkhittacitto vÄ• . __bhÅ«taá¹ƒye
te kira asurÄ• sambarimÄ• yaá¹ƒ samparivattetvÄ• yathÄ• ne so puriso hatthiassÄ• dÄ«su
bhisamuá¸·Ä• lacchiddehi pavisante passati, evaá¹ƒ adhiá¹-á¹-hahiá¹ƒsu. taá¹ƒ sandhÄ• ya
addasÄ• â€™â€™ ti Ä• ha. __devÄ• naá¹ƒyeva mohayamÄ• nÄ• _ti devÄ• naá¹ƒ cittaá¹ƒ n
lokacintaá¹ƒ cintento ummattakopi hoti, tasmÄ• .

2-3. papÄ• tasuttÄ• divaá¹‡á¹‡anÄ•

1112-13__._ dutiye __paá¹-ibhÄ• nakÅ«á¹-o_ti eko mahanto pabbatasadiso mariyÄ• dapÄ•
__aniá¹-á¹-harÅ«pa_nti aniá¹-á¹-hasabhÄ• vaá¹ƒ.

4. kÅ«á¹-Ä• gÄ• rasuttavaá¹‡á¹‡anÄ•

<1114> catutthe __heá¹-á¹-himaá¹ƒ gharaá¹ƒ akaritvÄ• _ti thambhabhittipÄ• dussÄ• panÄ•
heá¹-á¹-himabhÄ• gaá¹ƒ akatvÄ• .

5. vÄ• lasuttavaá¹‡á¹‡anÄ•

<1115> paÃ±came __santhÄ• gÄ• re_ti sippuggaá¹‡hanasÄ• lÄ• yaá¹ƒ. __upÄ• sanaá¹ƒ k
kaá¹‡á¸• akhipanasippaá¹ƒ karonte. __asanaá¹ƒ atipÄ• tente_ti kaá¹‡á¸• aá¹ƒ atikkamente.
__poá¹…khÄ• nupoá¹…kha_nti ekaá¹ƒ kaá¹‡á¸• aá¹ƒ khipitvÄ• yathÄ• assa sarassa poá¹.
anupoá¹…khaá¹ƒ nÄ• ma dutiyassa poá¹…khaá¹ƒ, puna aparaá¹ƒ tassa poá¹…khanti evaá¹
hi nÄ• mÄ• _ti ye nÄ• ma. __durabhisambhavatara_nti dukkarataraá¹ƒ. __sattadhÄ• bhinna
koá¹-iá¹ƒ paá¹-ivijjheyyÄ• _ti ekaá¹ƒ vÄ• laá¹ƒ sattadhÄ• bhinditvÄ• , tassa ekaá¹ƒ bhedaá¹
vÄ• tiá¹…gaá¹‡amajjhe bandhitvÄ• , aparaá¹ƒ bhedaá¹ƒ kaá¹‡á¸• assa aggakoá¹-iyaá¹ƒ bar
usabhamatte á¹-hito kaá¹‡á¸• abaddhÄ• ya koá¹-iyÄ• taá¹ƒ vÄ• tiá¹…gaá¹‡abaddhakoá¹-iá
__tasmÄ• _ti yasmÄ• evaá¹ƒ duppaá¹-ivijjhÄ• ni cattÄ• ri saccÄ• ni, tasmÄ• .

7. paá¹-hamachiggaá¸·ayugasuttavaá¹‡á¹‡anÄ•

<1117> sattame \Ne III 333/ \Be III 333/ __aÃ±Ã±amaÃ±Ã±akhÄ• dikÄ• _ti aÃ±Ã±amaÃ±Ã
__dubbalakhÄ• dikÄ• _ti balavantehi macchÄ• dÄ«hi dubbalÄ• naá¹ƒ macchÄ• dÄ«naá¹ƒ k

8. dutiyachiggaá¸·ayugasuttavaá¹‡á¹‡anÄ•

<1118> aá¹-á¹-hame __mahÄ• pathavÄ«_ti cakkavÄ• á¸·agabbhantarÄ• mahÄ• pathavÄ«
idaá¹ƒ adhiccuppattikaá¹ƒ sace taá¹ƒ yugaá¹ƒ na pÅ«ti bhaveyya, samudde udakaá¹ƒ na su
na mareyya, api nÄ• ma yadicchÄ• vasena siyÄ• ti attho.

__evaá¹ƒ adhiccamidaá¹ƒ, bhikkhave_ti ettha mahÄ• sÄ«vatthero cattÄ• ri yugÄ• ni dasset
puratthimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-hitena purisena pakkhittayugassa hi chigga
andhakacchapassa gÄ«vÄ• ya pavesanaá¹ƒ viya manussapaá¹-ilÄ• bho adhiccapaá¹-ilÄ• b
dakkhiá¹‡acakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-hitena pakkhittassa pana paribbhamantas
chiggaá¸·ena chiggaá¸·upari Ä• ruá¸·hassa chiggaá¸·ena gÄ«vappavesanaá¹ƒ viya tathÄ• g
adhiccatarasambhavo. pacchimacakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-hitena pakkhittassa
purimayugadvayaá¹ƒ patvÄ• chiggaá¸·ena chiggaá¸·upari Ä• ruá¸·hassa chiggaá¸·ena gÄ«
tathÄ• gatappaveditassa dhammavinayassa dÄ«panaá¹ƒ adhiccatarasambhavaá¹ƒ.
uttaracakkavÄ• á¸·amukhavaá¹-á¹-iyaá¹ƒ á¹-hitena pakkhittassa pana paribbhamantassa pu
chiggaá¸·ena chiggaá¸·upari Ä• ruá¸·hassa chiggaá¸·ena gÄ«vappavesanaá¹ƒ viya catusac
adhiccatarasambhavo veditabbo. navamÄ• dÄ«ni abhisamayasaá¹ƒyutte vuttanayÄ• nevÄ•

papÄ• tavaggo paÃ±camo.

6. abhisamayavaggavaá¹‡á¹‡anÄ•

<1121> abhisamayavaggo \Ne III 334/ \Ee III 303/ nidÄ• navagge abhisamayasaá¹ƒyutte vi

7. paá¹-hamaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

3. paÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<1133> Ä• makadhaÃ±Ã±apeyyÄ• le \Be III 334/ __ariyena paÃ±Ã±Ä• cakkhunÄ• _ti vipas
lokiyalokuttarena Ã±Ä• á¹‡acakkhunÄ• .

4. surÄ• merayasuttavaá¹‡á¹‡anÄ•

<1134> __surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• _ti ettha __surÄ• _ n
odanasurÄ• , pÅ«vasurÄ• , kiá¹‡á¹‡apakkhittÄ• , sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±cavidhÄ• .
pupphÄ• savo, phalÄ• savoti, evaá¹ƒ vutto yo koci Ä• savo. __majja_nti tadeva ubhayaá¹ƒ,
surÄ• savavinimuttaá¹ƒ madanÄ«yaá¹ƒ. yÄ• ya cetanÄ• ya taá¹ƒ pivanti, sÄ• pamÄ• dassa
__pamÄ• daá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma, tato paá¹-iviratÄ• ti attho.

6-7. matteyyasuttÄ• divaá¹‡á¹‡anÄ•

1136-37__._ __matteyyÄ• _ti mÄ• tuhitÄ• , mÄ• tari sammÄ• paá¹-ipannÄ• ti attho. __pette
petteyyÄ• .

8-9. sÄ• maÃ±Ã±asuttÄ• divaá¹‡á¹‡anÄ•

1138-39__._ samaá¹‡Ä• naá¹ƒ \Ne III 335/ hitÄ• __sÄ• maÃ±Ã±Ä• _. brÄ• hmaá¹‡Ä• naá¹
tesu sammÄ• paá¹-ipannÄ• naá¹ƒyevetaá¹ƒ adhivacanaá¹ƒ.

10. pacÄ• yikasuttavaá¹‡á¹‡anÄ•

<1140> __kule jeá¹-á¹-hÄ• pacÄ• yino_ti kule jeá¹-á¹-hÄ• naá¹ƒ apacÄ• yino, nÄ«cavuttino

8. dutiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

8. bÄ«jagÄ• masuttavaá¹‡á¹‡anÄ•

<1148> __bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• _ti \Be III 335/ mÅ«labÄ«jaá¹ƒ, kha
aggabÄ«jaá¹ƒ, bÄ«jabÄ«janti paÃ±cavidhassa bÄ«jagÄ• massa ceva yassa kassaci nÄ«lati
bhÅ«tagÄ• massa ca samÄ• rambhÄ• , chedanapacanÄ• dibhÄ• vena vikopanÄ• paá¹-ivira

9. vikÄ• labhojanasuttavaá¹‡á¹‡anÄ•

<1149> __vikÄ• labhojanÄ• _ti kÄ• lÄ• tikkantabhojanÄ• , majjhanhikÄ• tikkamato paá¹-á¹-
yÄ• vakÄ• likaparibhogÄ• ti attho.

10. gandhavilepanasuttavaá¹‡á¹‡anÄ•

<1150> mÄ• lÄ• dÄ«su __mÄ• lÄ• _ti yaá¹ƒ kiÃ±ci pupphaá¹ƒ. __gandha_nti yaá¹ƒ kiÃ±ci
__vilepana_nti chavirÄ• gakaraá¹‡aá¹ƒ. tattha piá¸·andhantÄ• dhÄ• renti nÄ• ma, Å«naá¹-á
maá¹‡á¸• enti nÄ• ma, gandhavasena \Ne III 336/ chavirÄ• gavasena ca sÄ• diyantÄ• vibh
__á¹-hÄ• naá¹ƒ_ vuccati kÄ• raá¹‡aá¹ƒ. tasmÄ• yÄ• ya dussÄ«lyacetanÄ• ya tÄ• ni mÄ• lÄ
karoti, tato paá¹-iviratÄ• ti attho.

9. tatiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. naccagÄ«tasuttavaá¹‡á¹‡anÄ•

<1151> sÄ• sanassa ananulomattÄ• visÅ«kaá¹ƒ paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒ dassananti __vi
naccananaccÄ• panÄ• divasena naccÄ• ca gÄ«tÄ• ca vÄ• ditÄ• ca antamaso mayÅ«rana
naccÄ• dÄ«naá¹ƒ visÅ«kabhÅ«tÄ• dassanÄ• cÄ• ti __naccagÄ«tavÄ• ditavisÅ«kadassanÄ
payojetuá¹ƒ vÄ• parehi payojÄ• petuá¹ƒ vÄ• payuttÄ• ni passituá¹ƒ vÄ• neva bhikkhÅ«naá
vaá¹-á¹-anti.

2. uccÄ• sayanasuttavaá¹‡á¹‡anÄ•

<1152> __uccÄ• sayanaá¹ƒ_ \Be III 336/ vuccati pamÄ• á¹‡Ä• tikkantaá¹ƒ. __mahÄ• sayan
tato paá¹-iviratÄ• ti attho.

3. jÄ• tarÅ«pasuttavaá¹‡á¹‡anÄ•

<1153> __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __rajata_nti kahÄ• paá¹‡o --- lohamÄ• sako, ja
ye vohÄ• raá¹ƒ gacchanti, tassa ubhayassÄ• pi paá¹-iggahaá¹‡Ä• paá¹-iviratÄ• . neva naá¹
uggaá¹‡hÄ• penti, na upanikkhittaá¹ƒ sÄ• diyantÄ«ti attho.

4. Ä• makadhaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<1154> Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• ti \Ne III 337/
sÄ• li-vÄ«hi-yava-godhuma-kaá¹…gu-varaka-kudrÅ«sakasaá¹…khÄ• tassa sattavidhassÄ•
paá¹-iggahaá¹‡Ä• . na kevalaÃ±ca etesaá¹ƒ paá¹-iggahaá¹‡ameva, Ä• masanampi bhikkhÅ

5. Ä• makamaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<1155> __Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• _ti ettha aÃ±Ã±atra uddissa anuÃ±Ã±Ä• tÄ•
paá¹-iggahaá¹‡ameva bhikkhÅ«naá¹ƒ na vaá¹-á¹-ati, no Ä• masanaá¹ƒ.

6. kumÄ• rikasuttavaá¹‡á¹‡anÄ•

<1156> __itthikumÄ• rikapaá¹-iggahaá¹‡Ä• _ti ettha __itthÄ«_ti purisantaragatÄ• , itarÄ• _
tÄ• saá¹ƒ paá¹-iggahaá¹‡ampi Ä• masanampi akappiyameva.

7. dÄ• sidÄ• sasuttavaá¹‡á¹‡anÄ•

<1157> __dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• _ti ettha dÄ• sidÄ• savaseneva tesaá¹ƒ paá¹-igga

``kappiyakÄ• rakaá¹ƒ dammi, Ä• rÄ• mikaá¹ƒ dammÄ«â€™â€™ ti evaá¹ƒ vutte pana vaá¹-á

10. catutthaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. khettavatthusuttavaá¹‡á¹‡anÄ•

<1161> __ajeá¸·akÄ• _dÄ«su \Be III 337/ \Ee III 305/ __khettavatthu_pariyosÄ• nesu kappi
vinayavasena upaparikkhitabbo \Ne III 338/. tattha khettaá¹ƒ nÄ• ma yasmiá¹ƒ pubbaá¹‡á¹‡
nÄ• ma yasmiá¹ƒ aparaá¹‡á¹‡aá¹ƒ ruhati. yattha vÄ• ubhayaá¹ƒ ruhati, taá¹ƒ khettaá¹ƒ. tad
akatabhÅ«mibhÄ• go vatthu. khettavatthusÄ«sena cettha vÄ• pitaá¸·Ä• kÄ• dÄ«nipi saá¹…g

2-3. kayavikkayasuttÄ• divaá¹‡á¹‡anÄ•

1162-63__._ __kayavikkayÄ• _ti kayÄ• ca vikkayÄ• ca. __dÅ«teyyaá¹ƒ_ vuccati dÅ«takam
paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ• gahetvÄ• tattha tattha gamanaá¹ƒ. __pahiá¹‡agaman
pesitassa khuddakagamanaá¹ƒ. __anuyogo_ nÄ• ma tadubhayakaraá¹‡aá¹ƒ. tasmÄ• dÅ«t
evamettha attho veditabbo.

4. tulÄ• kÅ«á¹-asuttavaá¹‡á¹‡anÄ•

<1164> tulÄ• kÅ«á¹-Ä• dÄ«su __kÅ«á¹-a_nti vaÃ±canaá¹ƒ. tattha __tulÄ• kÅ«á¹-aá¹ƒ_ tÄ•
aá¹…gakÅ«á¹-aá¹ƒ, gahaá¹‡akÅ«á¹-aá¹ƒ, paá¹-icchannakÅ«á¹-anti catubbidhaá¹ƒ hoti. tatth
nÄ• ma dve tulÄ• samarÅ«pÄ• katvÄ• gaá¹‡hanto mahatiyÄ• gaá¹‡hÄ• ti, dadanto khudd
__aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ• bhÄ• ge hatthena tulaá¹ƒ akkamati, da
__gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajjuá¹ƒ gaá¹‡hÄ• ti, dadanto agge. __p
nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹‡á¹‡aá¹ƒ pakkhipitvÄ• gaá¹‡hanto taá¹ƒ pac
dadanto aggabhÄ• ge.

__kaá¹ƒso_ vuccati suvaá¹‡á¹‡apÄ• ti, tÄ• ya vaÃ±canaá¹ƒ __kaá¹ƒsakÅ«á¹-aá¹ƒ_. kathaá
suvaá¹‡á¹‡apÄ• tiá¹ƒ katvÄ• aÃ±Ã±Ä• dve tisso lohapÄ• tiyo suvaá¹‡á¹‡avaá¹‡á¹‡Ä• kar
gantvÄ• , kiÃ±cideva aá¸• á¸• hakulaá¹ƒ pavisitvÄ• , ``suvaá¹‡á¹‡abhÄ• janÄ• ni kiá¹‡athÄ•
pucchite samagghataraá¹ƒ dÄ• tukÄ• mÄ• honti, tato tehi ``kathaá¹ƒ imesaá¹ƒ suvaá¹‡á¹‡a
ti \Be III 338/ vutte ``vÄ«maá¹ƒsitvÄ• gaá¹‡hathÄ• â€™â€™ ti suvaá¹‡á¹‡apÄ• tiá¹ƒ pÄ• sÄ
sabbapÄ• tiyo datvÄ• gacchanti.

__mÄ• nakÅ«á¹-aá¹ƒ_ hadayabheda-sikhÄ• bheda-rajjubhedavasena tividhaá¹ƒ hoti. tattha
sappitelÄ• diminanakÄ• le labbhati \Ee III 306/. tÄ• ni hi gaá¹‡hanto heá¹-á¹-hÄ• chiddena n
Ä• siÃ±cÄ• â€™â€™ ti vatvÄ• antobhÄ• jane \Ne III 339/ bahuá¹ƒ paggharÄ• petvÄ• gaá¹

pidhÄ• ya sÄ«ghaá¹ƒ pÅ«retvÄ• deti. __sikhÄ• bhedo_ tilataá¹‡á¸• ulÄ• diminanakÄ• le lab
saá¹‡ikaá¹ƒ sikhaá¹ƒ ussÄ• petvÄ• gaá¹‡hÄ• ti, dadanto vegena sikhaá¹ƒ bhindanto deti. _
khettavatthuminanakÄ• le labbhati. laÃ±jaá¹ƒ alabhantÄ• hi khettaá¹ƒ amahantaá¹ƒ mahan

5. ukkoá¹-anasuttavaá¹‡á¹‡anÄ•

<1165> __ukkoá¹-anÄ• _dÄ«su __ukkoá¹-ana_nti sÄ• mike assÄ• mike kÄ• tuá¹ƒ laÃ±jagg
tehi tehi upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒvatthu --- eko kira luddako migaÅ
gahetvÄ• Ä• gacchati. tameko dhutto ``kiá¹ƒ, bho, migo agghati, kiá¹ƒ migapotakoâ€™â€™
kahÄ• paá¹‡e, migapotako ekaâ€™â€™ nti ca vutte kahÄ• paá¹‡aá¹ƒ datvÄ• , migapotakaâ
nivatto ``na me, bho, migapotakena attho, migaá¹ƒ me dehÄ«â€™â€™ ti Ä• ha. tena hi dve
nanu, bho, mayÄ• paá¹-hamaá¹ƒ eko kahÄ• paá¹‡o dinnoti. Ä• ma dinnoti. imampi migapot
ca kahÄ• paá¹‡o, ayaÃ±ca kahÄ• paá¹‡agghanako migapotakoti dve kahÄ• paá¹‡Ä• bhavi
vadatÄ«â€™â€™ ti sallakkhetvÄ• migapotakaá¹ƒ gahetvÄ• migaá¹ƒ adÄ• sÄ«ti.

__nikatÄ«_ti yogavasena vÄ• mÄ• yÄ• vasena vÄ• apÄ• maá¹…gaá¹ƒ pÄ• maá¹…ganti a
asuvaá¹‡á¹‡aá¹ƒ suvaá¹‡á¹‡anti katvÄ• patirÅ«pakena vaÃ±canaá¹ƒ. __sÄ• ciyogo_ti kuá¹
ukkoá¹-anÄ• dÄ«nametaá¹ƒ nÄ• maá¹ƒ. tasmÄ• ukkoá¹-anasÄ• ciyogÄ• vaÃ±canasÄ• ciy
attho daá¹-á¹-habbo. keci aÃ±Ã±aá¹ƒ dassetvÄ• aÃ±Ã±assa parivattanaá¹ƒ sÄ• ciyogoti va
vaÃ±caneneva saá¹…gahitaá¹ƒ.

6-11. chedanasuttÄ• divaá¹‡á¹‡anÄ•

1166-71__._ __chedanÄ• _dÄ«su \Be III 339/ __chedana_nti hatthacchedanÄ• di. __vadho
rajjubandhanÄ• dÄ«hi bandhanaá¹ƒ. __viparÄ• moso_ti himaviparÄ• moso, gumbaviparÄ• m
himapÄ• tasamaye himena paá¹-icchannÄ• hutvÄ• maggapaá¹-ipannaá¹ƒ janaá¹ƒ musanti
yaá¹ƒ gumbÄ• dipaá¹-icchannÄ• musanti, ayaá¹ƒ gumbaviparÄ• moso.

__Ä• lopo_ \Ne III 340/ \Ee III 307/ vuccati gÄ• manigamÄ• dÄ«naá¹ƒ vilopakaraá¹‡aá¹ƒ. __
sÄ• hasakiriyÄ• , gehaá¹ƒ pavisitvÄ• , manussÄ• naá¹ƒ ure satthaá¹ƒ á¹-hapetvÄ• , icchitab
evametasmÄ• chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• paá¹-iviratÄ•
uttÄ• natthamevÄ• ti.

Ä• makadhaÃ±Ã±apeyyÄ• lavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be III 340/ hi ---

``bahukÄ• rassa \Ee III 308/ yatÄ«naá¹ƒ vipassanÄ• cÄ• ranipuá¹‡abuddhÄ«naá¹ƒ,

__saá¹ƒyuttavaranikÄ• yassa_ atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ kÄ• tuá¹ƒ ||

``saddhammassa ciraá¹-á¹-hitimÄ• sisamÄ• nena yÄ• mayÄ• .

nipuá¹‡Ä• aá¹-á¹-hakathÄ• Ä• raddhÄ• __sÄ• ratthapakÄ• sinÄ«_ nÄ• ma ||

``sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• .

aá¹-á¹-hasattatimattÄ• ya pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

``ekÅ«nasaá¹-á¹-himatto visuddhimaggopi bhÄ• á¹‡avÄ• rehi.

atthappakÄ• sanatthÄ• ya Ä• gamÄ• naá¹ƒ kato yasmÄ• ||

``tasmÄ• tena sahÄ• yaá¹ƒ aá¹-á¹-hakathÄ• bhÄ• á¹‡avÄ• ragaá¹‡anÄ• ya.

thokena aparipÅ«raá¹ƒ sattatiá¹ƒsasataá¹ƒ hoti ||

``sattatiá¹ƒsÄ• dhikasata-parimÄ• á¹‡aá¹ƒ bhÄ• á¹‡avÄ• rato evaá¹ƒ.

samayaá¹ƒ pakÄ• sayantiá¹ƒ mahÄ• vihÄ• rÄ• dhivÄ• sÄ«naá¹ƒ ||

``mÅ«laá¹-á¹-hakathÄ• ya \Ne III 341/ sÄ• ramÄ• dÄ• ya mayÄ• imaá¹ƒ karontena.

yaá¹ƒ puÃ±Ã±amupacitaá¹ƒ tena hotu sabbo sukhÄ« loko ||

``etissÄ• karaá¹‡atthaá¹ƒ therena __bhadantajotipÄ• lena_.

sucisÄ«lena subhÄ• sitassa pakÄ• sayantaÃ±Ä• á¹‡ena ||

``sÄ• sanavibhÅ«tikÄ• mena yÄ• camÄ• nena maá¹ƒ subhaguá¹‡ena.

yaá¹ƒ samadhigataá¹ƒ puÃ±Ã±aá¹ƒ tenÄ• pi jano sukhÄ« bhavatÅ«â€™â€™ ti ||

paramavisuddhasaddhÄ• buddhivÄ«riyappaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ
sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ
tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabh
mahÄ• veyyÄ• karaá¹‡ena karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ•
yuttamuttavÄ• dinÄ• vÄ• dÄ«varena mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re
chaá¸·abhiÃ±Ã±Ä• dippabhedaguá¹‡appaá¹-imaá¹‡á¸• ite uttarimanussadhamme \Be III 341
suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• r
vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahit
ayaá¹ƒ __sÄ• ratthappakÄ• sinÄ«_ nÄ• ma saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• .

``tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ sÄ«lavisuddhiyÄ• ||

``yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoâ€™â€™ ti ||

sÄ• ratthappakÄ• sinÄ« nÄ• ma

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• sabbÄ• kÄ• rena niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

saá¸·Ä• yatanavaggaá¹-Ä«kÄ•

1. saá¸·Ä• yatanasaá¹ƒyuttaá¹ƒ

1. aniccavaggo

1. ajjhattÄ• niccasuttavaá¹‡á¹‡anÄ•

<1> cakkhatÄ«ti \Ne II 1/ \Be II 281/ __cakkhu, _ Ã±Ä• á¹‡aá¹ƒ, yathÄ• sabhÄ• vato Ä• ram
samavisamaá¹ƒ Ä• cikkhantaá¹ƒ viya pavattatÄ«ti attho. tathÄ• maá¹ƒsacakkhu. tampi hi rÅ
__cakkhu_. buddhÄ• naá¹ƒyeva cakkhÅ«ti __buddhacakkhu, _ asÄ• dhÄ• raá¹‡ato hi sattas
sassatucchedadiá¹-á¹-hi anulomikaÃ±Ä• á¹‡ayathÄ• bhÅ«taÃ±Ä• á¹‡Ä• naÃ±ceva kÄ• mar
vibhÄ• vitaÃ±Ä• á¹‡aá¹ƒ Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca
catusaccadhammesu vuttÄ• kÄ• rena pavattiyÄ• dhamme cakkhÅ«ti __dhammacakkhu, _
taá¹ƒtaá¹ƒpaá¹-ipakkhesu paá¹-ippassaddhipahÄ• navasena \Ne II 2/ pavattanato. samanta
cakkhukiccasÄ• dhanato __samantacakkhu, _ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. dibbavihÄ• n
devÄ• naá¹ƒ dibbacakkhu viyÄ• ti taá¹ƒ __dibbacakkhu, _ abhiÃ±Ã±Ä• viseso. Ä• lokaá¹ƒ v
rÅ«padassanato __ ``Ä• lokapharaá¹‡enÄ• â€™â€™ _ti vuttaá¹ƒ. ``idaá¹ƒ dukkhaá¹ƒ ariyas
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• dÄ«â€™â€™ tiÄ• dinÄ• (SN c V 1081
Ä• gatattÄ• catusaccaparicchedakaÃ±Ä• á¹‡aá¹ƒ ``paÃ±Ã±Ä• cakkhÅ«â€™â€™ ti vuttaá¹ƒ
``vipassanÄ• Ã±Ä• á¹‡aâ€™â€™ nti vadanti, ``vipassanÄ• maggaphalapaccavekkhaá¹‡aÃ±

paccayabhÅ«tehi etehi abhisambharÄ«yantÄ«ti sambhÄ• rÄ• , upatthambhabhÅ«tÄ• catus
sambhÄ• rehÄ«ti __sasambhÄ• raá¹ƒ_. mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ«datÄ«ti _
akkhipaá¹-alehÄ«_ti ubhohi akkhidalehi. __sambhavo_ti Ä• podhÄ• tumeva sambhavabhÅ«
sambhÄ• rÄ• â€™â€™ _ti vuttaá¹ƒ. __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a 596) pana saá¹‡á¹-hÄ
sambhÄ• rÄ• â€™â€™ ti Ä• gataá¹ƒ. tattha __saá¹‡á¹-hÄ• na_nti vaá¹‡á¹‡Ä• yatanameva
parimaá¹‡á¸• alÄ• disaá¹‡á¹-hÄ• nabhÅ«taá¹ƒ. visuá¹ƒ vacanaá¹ƒ pana nesaá¹ƒ tathÄ• bhÅ
atathÄ• bhÅ«tÄ• naÃ±ca Ä• podhÄ• tuvaá¹‡á¹‡Ä• yatanÄ• naá¹ƒ yathÄ• vutte maá¹ƒsapiá¹
catudhÄ• tunissitehi saha vuttassa dhÄ• tuttayanissitatÄ• yojetabbÄ• . __diá¹-á¹-himaá¹‡á¸
á¹-hitÄ• naá¹ƒ paá¹-ibimbapaÃ±Ã±Ä• yanaá¹-á¹-hÄ• nabhÅ«te cakkhusaÃ±Ã±itÄ• ya diá¹-á¹
pavattiá¹-á¹-hÄ• nabhÅ«te maá¹‡á¸• ale. __sanniviá¹-á¹-ha_nti etena cakkhupasÄ• dassa a
dassito. tathÄ• hi so satta akkhipaá¹-alÄ• ni abhibyÄ• petvÄ• vattati. yasmÄ• so satta akk
byÄ• petvÄ• á¹-hitehi attano nissayabhÅ«tehi katÅ«pakÄ• raá¹ƒ taá¹ƒnissiteheva Ä• yuvaá

anupÄ• litaparivÄ• ritaá¹ƒ tisantatirÅ«pasamuá¹-á¹-hÄ• pakehi utucittÄ• hÄ• rehi upatthamb
tiá¹-á¹-hati. __rÅ«padassanasamattha_nti attÄ• naá¹ƒ nissÄ• ya pavattaviÃ±Ã±Ä• á¹‡assa v
rÅ«pÄ• yatanadassanasamatthaá¹ƒ. __vitthÄ• rakathÄ• _ti tassa cakkhuno sotÄ• dÄ«naÃ±
lakkhaá¹‡Ä• divasena ca vitthÄ• rakathÄ• .

__sammasanacÄ• racitta_nti vipassanÄ• ya pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ vipassitabbaá¹ƒ
``vipassanupagatakiriyamayacittaâ€™â€™ nti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. tÄ«á¹‡i
dassetvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• arahattassa pÄ• panavasena desanÄ• ya pavat

ajjhattÄ• niccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. ajjhattadukkhasuttÄ• divaá¹‡á¹‡anÄ•

2-3__._ __dve_ \Ne II 3/ \Be II 283/ __lakkhaá¹‡Ä• nÄ«_ti dukkhÄ• nattalakkhaá¹‡Ä• ni. __
anattalakkhaá¹‡aá¹ƒ. __sesÄ• nÄ«_ti vuttÄ• vasesÄ• ni lakkhaá¹‡Ä• ni. __tehÄ«_ti yehi dut
desitÄ• ni, tehi. __sallakkhitÄ• nÄ«_ti sammadeva upadhÄ• ritÄ• ni. __ettakenÄ• _ti dvinna
lakkhaá¹‡assa kathanena.

ajjhattadukkhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. bÄ• hirÄ• niccasuttÄ• divaá¹‡á¹‡anÄ•

4-6__._ __vuttasadisovÄ• _ti ``dve lakkhaá¹‡Ä• nÄ«â€™â€™ tiÄ• dinÄ• vuttasadiso eva. _

bÄ• hirÄ• niccasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-12. ajjhattÄ• niccÄ• tÄ«tÄ• nÄ• gatasuttÄ• divaá¹‡á¹‡anÄ•

7-12__._ __sallakkhetvÄ• _ti atÄ«tÄ• nÄ• gatÄ• naá¹ƒ avijjamÄ• nattÄ• gÄ• hassa daá¸·ha
__paccuppannesu_ vijjamÄ• nattÄ• balavatÄ• taá¹‡hÄ• digÄ• hena vipassanÄ• vÄ«thiá¹ƒ
__kilamantÄ• naá¹ƒ_ vineyyÄ• naá¹ƒ __vasena_.

ajjhattÄ• niccÄ• tÄ«tÄ• nÄ• gatasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniccavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. yamakavaggo

1-4. paá¹-hamapubbesambodhasuttÄ• divaá¹‡á¹‡anÄ•

13-16__._ dvÄ«supi suttesu Ä• yatanÄ• naá¹ƒ vasena desanÄ• ekarasÄ• vÄ• ti __ ``paá¹-h
ekajjhaá¹ƒ paduddhÄ• ro kato. Ä• hito ahaá¹ƒmÄ• no etthÄ• ti attÄ• , attabhÄ• vo. attÄ• nam
tappariyÄ• pannattÄ• tattha bhavÄ• ni ajjhattikÄ• ni, tesaá¹ƒ __ajjhattikÄ• naá¹ƒ_. ajjhattaÃ
ajjhattajjhattaá¹ƒ \Ne II 4/, niyakajjhattaá¹ƒ, gocarajjhattaá¹ƒ, visayajjhattanti catubbidhaá¹ƒ.
ajjhattajjhattaá¹ƒ ajjhatte bhavanti ajjhattikanti Ä• ha __ ``ajjhattajjhattavasena ajjhattikÄ• na
tesaá¹ƒ cakkhÄ• dÄ«naá¹ƒ ajjhattesupi ajjhattikabhÄ• vo adhikasinehavatthutÄ• yÄ• ti Ä• ha
adhimattabalavatÄ• yÄ• â€™â€™ _ti. idÄ• ni tattha tamatthaá¹ƒ paá¹-iyoginÄ• saddhiá¹ƒ u
__ ``manussÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ uttÄ• nameva. __bÄ• hirÄ• nÄ«_t

paá¹-hamapubbesambodhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. paá¹-hamanoceassÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

17-18__._ __nikkhantÄ• _ti lokato nikkhantÄ• . visaá¹ƒyuttÄ• saá¹ƒyogahetÅ«naá¹ƒ kilesÄ•
saá¹ƒyuttÄ• . no adhimuttÄ• _ti na ussukkajÄ• tÄ• . __vimariyÄ• dÄ« ... pe ... cetasÄ• _ti
vigatakilesavaá¹-á¹-amariyÄ• datÄ• ya nimmariyÄ• dÄ«katena cittena. __catusaccameva ka
assÄ• dÄ• dino kathitattÄ• .

paá¹-hamanoceassÄ• dasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-10. paá¹-hamÄ• bhinandasuttÄ• divaá¹‡á¹‡anÄ•

19-22__._ __vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ_ abhinandanÄ• naá¹ƒ uppÄ• danirodhÄ•
pavattattÄ• . __anupubbakathÄ• _ti Ä• dito paá¹-á¹-hÄ• ya padatthavaá¹‡á¹‡anÄ• . __nesa

paá¹-hamÄ• bhinandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yamakavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabbavaggo

1. sabbasuttavaá¹‡á¹‡anÄ•

<23> sabba-saddo \Be II 285/ pakaraá¹‡avasena katthaci sappadesepi pavattatÄ«ti tato niv
anavasesavisayena sabba-saddena visesetvÄ• vuttaá¹ƒ __ ``sabbasabbaâ€™â€™ _nti, sa
attho. Ä• yatanabhÄ• vaá¹ƒ sabbaá¹ƒ __Ä• yatanasabbaá¹ƒ, _ sesadvayepi eseva nayo.

tassa \Ne II 5/ avisayÄ• bhÄ• vato __na addiá¹-á¹-hamidhatthi kiÃ±cÄ«_ti. __idhÄ• _ti nipÄ•
sadevake loke, dassanabhÅ«tena Ã±Ä• á¹‡ena adiá¹-á¹-haá¹ƒ nÄ• ma kiÃ±ci natthÄ«ti atth
anumÄ• navisayaá¹ƒ nu kho kathanti Ä• ha __ ``atho aviÃ±Ã±Ä• taâ€™â€™ _nti. aÃ±Ã±es
aviÃ±Ã±Ä• taá¹ƒ tassa kiÃ±ci natthÄ«ti adiá¹-á¹-haá¹ƒ aviÃ±Ã±Ä• taá¹ƒ natthi. paccuppanna
Ã±eyyaá¹ƒ gahitaá¹ƒ, anÄ• gataá¹ƒ nu kho kathanti Ä• ha --- __ ``ajÄ• nitabbaâ€™â€™ _nt
Ä• netvÄ• sambandho. jÄ• nituá¹ƒ Ã±Ä• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ nÄ• ma tassa kiÃ±ci natt
``sabbaá¹ƒ abhiÃ±Ã±Ä• sÄ«â€™â€™ _tiÄ• di.

sakalassa sakkÄ• yadhammassa pariggahitattÄ• __sakkÄ• yasabbaá¹ƒ. sabbadhammesÅ«
Ä• rammaá¹‡abhÅ«tesu sabbesu dhammesu. yasmÄ• chasupi Ä• rammaá¹‡esu gahitesu
tasmÄ• __ ``paÃ±cÄ• rammaá¹‡amattaâ€™â€™ _nti vuttaá¹ƒ. padesasabbaá¹ƒ sakkÄ• ya
tebhÅ«makadhammesu ekadesassa asaá¹…gaá¹‡hanato. sakkÄ• yasabbaá¹ƒ Ä• yatanasa
lokuttaradhammÄ• naá¹ƒ asaá¹…gaá¹‡hanato. Ä• yatanasabbaá¹ƒ sabbasabbaá¹ƒ na pÄ•
Ä• yatanasabbena catubhÅ«makadhammÄ• va pariggahitÄ• , na lakkhaá¹‡apaÃ±Ã±attiyo,
buddhaÃ±Ä• á¹‡avisayo dassito, tasmÄ• ``sabbasabbaá¹ƒ na pÄ• puá¹‡Ä• tÄ«â€™â€™ ti
natthitÄ• yÄ• â€™â€™ _ti sabbaá¹ƒ Ã±Ä• tÄ• rammaá¹‡eneva pucchÄ• vissajjanaá¹ƒ kataa
vipassanupagadhammÄ• va gahetabbÄ• abhiÃ±Ã±eyyaniddesavasenapi sammasanacÄ•
vadanti.

__paá¹-ikkhipitvÄ• _ti ``idaá¹ƒ sabbaá¹ƒ nÄ• ma na hotÄ«â€™â€™ ti evaá¹ƒ paá¹-ikkhipitvÄ
``aÃ±Ã±aá¹ƒ sabbaá¹ƒ paÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti vadantassa. __vÄ• cÄ• ya vattab
vaÃ±jhÄ• puttagaganakusumÄ• divÄ• cÄ• viya etassa vÄ• cÄ• ya kevalaá¹ƒ vattabbavatthu
vacanamattakamevÄ• ti attho \Be II 286/. __atikkamitvÄ• _ti anÄ• masitvÄ• aggahetvÄ• . _
vighÄ• tÄ• pajjanaá¹ƒ kena hetunÄ• . __yathÄ• taá¹ƒ avisayasmi_nti yathÄ• aÃ±Ã±opi koc
evanti attho. aá¹-á¹-hakathÄ• yaá¹ƒ pana yasmÄ• pÄ• á¸·iyaá¹ƒ ``taá¹ƒ kissa hetÅ«â€™â€™
upanayanavasena dassetuá¹ƒ __ ``yathÄ• taâ€™â€™ _ntiÄ• di vuttaá¹ƒ. kÄ• raá¹‡opanay
``yathÄ• ti kÄ• raá¹‡avacanaâ€™â€™ _nti vuttanti daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``evaá
_tiÄ• di.

sabbasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pahÄ• nasuttavaá¹‡á¹‡anÄ•

<24> __sabbassÄ• _ti dvÄ• rÄ• rammaá¹‡ehi saddhiá¹ƒ dvÄ• rappavattassa. __pahÄ• nÄ•
tappaá¹-ibaddhachandarÄ• gapahÄ• navasena \Ne II 6/ pajahanÄ• ya. __cakkhusamphassa
cakkhusannissitaphassaá¹ƒ. __mÅ«lapaccaya_nti mÅ«labhÅ«taá¹ƒ paccayaá¹ƒ katvÄ• , sa
cakkhusamphassapaccayabhÄ• ve vattabbameva natthi. __eseva nayo_ti apadesena ``sota

katvÄ• â€™â€™ tiÄ• dinÄ• vattabbanti dasseti. __mano_ti bhavaá¹…gacittaá¹ƒ manodvÄ•
__Ä• rammaá¹‡a_nti dhammÄ• rammaá¹‡aá¹ƒ. __sahÄ• vajjanakajavana_nti sahamanodv
taá¹ƒpubbakattÄ• manoviÃ±Ã±Ä• á¹‡aphassavedanÄ• naá¹ƒ mÅ«lapaccayabhÅ«tÄ• sabb
vuttittÄ• tadanurÅ«pato __ ``bhavaá¹…gasahajÄ• to samphassoâ€™â€™ _ti vuttaá¹ƒ. __sa
javanavedanÄ• _ ``vedayitaâ€™â€™ nti adhippetÄ• , __bhavaá¹…gasampayuttÄ• ya pana
__vattabbameva natthi. bhavaá¹…gato amocetvÄ• _ bhavaá¹…gacittena saddhiá¹ƒyeva Ä•
manodvÄ• rÄ• vajjanaá¹ƒ __bhavaá¹…gaá¹ƒ daá¹-á¹-habbaá¹ƒ. yÄ• panettha desanÄ• _ti
tiÄ• dinÄ• pavattadesanÄ• satthu anasiá¹-á¹-hi Ä• á¹‡Ä• . __ayaá¹ƒ paá¹‡á¹‡atti nÄ• ma_
pakÄ• rato Ã±Ä• panato. ettha sabbaggahaá¹‡ena sabbe sabhÄ• vadhammÄ• gahitÄ• , pa
vicÄ• raá¹‡Ä• ya taá¹ƒ dassetuá¹ƒ __ ``yÄ• panetthÄ• â€™â€™ _tiÄ• di vuttanti daá¹-á¹-ha

pahÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nasuttavaá¹‡á¹‡anÄ•

<25> __abhiÃ±Ã±Ä• _ti \Be II 287/ abhiÃ±Ã±Ä• ya. ya-kÄ• ralopavasenÄ• yaá¹ƒ niddeso ``
tiÄ• dÄ«su (DN I 28, 405; MN I 154) viya, tathÄ• ``pariÃ±Ã±Ä• â€™â€™ ti etthÄ• pi. __sab
taÃ±hi abhiÃ±Ã±eyyaá¹ƒ. __abhijÄ• nitvÄ• _ti abhiÃ±Ã±Ä• ya jÄ• nitvÄ• . __parijÄ• nitvÄ• _
aniccÄ• dito parijÄ• nitvÄ• . __pajahanatthÄ• yÄ• _ti pahÄ• napariÃ±Ã±Ä• ya anavasesato

abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamaaparijÄ• nanasuttavaá¹‡á¹‡anÄ•

<26> ``abhijÄ• naâ€™â€™ ntiÄ• dinÄ• ettha bhagavÄ• paá¹-hamaá¹ƒ kaá¹‡hapakkhaá¹ƒ
dasseti veneyyajjhÄ• sayavasena. tenettha vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

paá¹-hamaaparijÄ• nanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyaaparijÄ• nanasuttavaá¹‡á¹‡anÄ•

<27> cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbadhammo \Ne II 7/ nÄ• ma rÅ«pÄ• yatanamevÄ•
gahitarÅ«pamevÄ• â€™â€™ _ti. __idha anÄ• pÄ• thagataá¹ƒ_ ``cakkhuviÃ±Ã±Ä• á¹‡aviÃ±
vuttattÄ• . __heá¹-á¹-hÄ• Ä• pÄ• thagatampi anÄ• pÄ• thagatampi gahitameva_ ``ye ca rÅ«
vuttattÄ• . __te hi_ vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• __saha cakkhuviÃ±Ã±Ä•
hi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ tehi ekuppÄ• daá¹ƒ ekavatthukaá¹ƒ ekanirodhaá¹ƒ ekÄ• ramma
sesesu ``yaÃ±ca sotaá¹ƒ ye ca saddÄ• â€™â€™ tiÄ• dinÄ• Ä• gatesu kaá¹‡hapakkhe paÃ
padesu. __eseva nayo_ti yvÄ• yaá¹ƒ ``heá¹-á¹-hÄ• gahitarÅ«pameva gaá¹‡hitvÄ• â€™â€™

tatthapi atthavaá¹‡á¹‡anÄ• nayo.

dutiyaaparijÄ• nanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ä• dittasuttavaá¹‡á¹‡anÄ•

<28> gayÄ• nÄ• mikÄ• ya \Be II 288/ nadiyÄ• avidÅ«re pavatto gÄ• mo gayÄ• nÄ• ma, ta
viharatÄ«_ti samÄ«patthe cetaá¹ƒ bhummavacanaá¹ƒ. gayÄ• gÄ• massa hi Ä• sanne gayÄ
piá¹-á¹-hipÄ• sÄ• á¹‡e bhagavÄ• tadÄ• vihÄ• si. tenÄ• ha __ ``bhagavÄ• tattha viharatÄ«

__tatrÄ• _ti ``bhikkhÅ« Ä• mantesÄ«â€™â€™ ti ye bhikkhÅ« Ä• mantesi, yathÄ• cÄ• yaá¹
jÄ• tÄ• , tatra tasmiá¹ƒ atthadvaye vibhÄ• vetabbe __ayaá¹ƒ anupubbikathÄ• _ samudÄ• ga
anupaá¹-ipÄ• á¹-ikathÄ• . __ito_ti imasmÄ• kappato. __kirÄ• _ti anussavanatthe nipÄ• to. p
__paripÄ• kagate. Ã±Ä• á¹‡e_ti bodhiÃ±Ä• á¹‡e. __kaniá¹-á¹-haputto_ vemÄ• tikabhÄ• tÄ•
__veá¸·ubhittikuá¹-ikÄ• hi parikkhipitvÄ• _ bahiddhÄ• , anto pana paá¹-asÄ• á¹‡Ä«hi.

__sabbesaá¹ƒ_ sattÄ• naá¹ƒ. __puÃ±Ã±acetanaá¹ƒ anto_ abbhantare __paveseti_. bhagav
__ ``aÃ±Ã±e tayo puttÄ• â€™â€™ _ti vuttaá¹ƒ. __avippakiritvÄ• _ti parÄ• jayena avippakiri
__pidahÄ«_ti dÄ• tuá¹ƒ na sakkomÄ«ti tathÄ• akÄ• si. __saccavÄ• ditÄ• ya gaá¹‡hiá¹ƒsÅ«
saccavÄ• ditÄ• ya attano varaá¹ƒ gaá¹‡hiá¹ƒsu.

__vinivattitu_nti paá¹-iÃ±Ã±Ä• ya nivattituá¹ƒ. __antarÄ• _ti tumhehi paricchinnakÄ• lassa a
aá¹-á¹-havÄ«satihatthaá¹-á¹-hÄ• naá¹ƒ __usabhaá¹ƒ_ nÄ• ma. __usabhe_ aá¹-á¹-havÄ«sati
__dÄ• nagge byÄ• vaá¹-o_ti pasuto.

__so_ti \Ne II 8/ bhagavÄ• . tathÄ• rÅ«paÃ±hi buddhÄ• naá¹ƒ desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ,
attho paccakkhato vibhÅ«to hutvÄ• upaá¹-á¹-hÄ• ti. tenÄ• ha __ ``imesaá¹ƒ ... pe ... desess
__sanniá¹-á¹-hÄ• na_nti cirakÄ• laparicitÄ• dittaaggikÄ• naá¹ƒ Ä• dittapariyÄ• yadesanÄ• v
nicchayamakÄ• si. __paditta_nti padÄ«pitaá¹ƒ ekÄ• dasahi aggÄ«hi ekajÄ• lÄ«bhÅ«taá¹ƒ. t
``sampajjalitaâ€™â€™ _nti. __dukkhalakkhaá¹‡aá¹ƒ kathitaá¹ƒ_ cakkhÄ• dÄ«naá¹ƒ ekÄ• d
Ä• dittabhÄ• vena dukkhamatÄ• ya dukkhassa kathitattÄ• .

Ä• dittasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. addhabhÅ«tasuttavaá¹‡á¹‡anÄ•

<29> adhisaddena \Be II 289/ samÄ• nattho addhasaddoti Ä• ha __ ``addhabhÅ«tanti adhi
sesaá¹ƒ vuttanayameva.

addhabhÅ«tasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. samugghÄ• tasÄ• ruppasuttavaá¹‡á¹‡anÄ•

<30> maÃ±Ã±itaá¹ƒ nÄ• ma taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi gahetabbaá¹ƒ maÃ±Ã±itaá¹ƒ. s
sabbamaÃ±Ã±itaá¹ƒ, tassa samugghÄ• to setughÄ• to, tadÄ• vahaá¹ƒ __sabbamaÃ±Ã±itas
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``maÃ±Ã±itaá¹ƒ nÄ• ma cakkhÄ• dÄ«su eva uppajjati, nÄ• Ã±Ã
vutto. __anucchavika_nti anurÅ«paá¹ƒ avilomaá¹ƒ. __idhÄ• _ti idheva sÄ• sane aÃ±Ã±attha
``taá¹‡hÄ• -mÄ• nadiá¹-á¹-himaÃ±Ã±itÄ• naâ€™â€™ nti vuttaá¹ƒ maÃ±Ã±itattayaá¹ƒ sapar
paá¹-ipakkhavasena yojetvÄ• dassetuá¹ƒ __ ``cakkhuá¹ƒ ahanti vÄ• â€™â€™ _tiÄ• di vutta
ahaâ€™â€™ nti iminÄ• ajjhattavisayaá¹ƒ diá¹-á¹-himaÃ±Ã±itaÃ±ca dasseti attÄ• bhinivesÄ
``mamaâ€™â€™ nti iminÄ• taá¹‡hÄ• maÃ±Ã±itaá¹ƒ mÄ• namaÃ±Ã±itampi vÄ• , pariggaha
mÄ• nuppajjanato. sesapadadvayepi iminÄ• nayena maÃ±Ã±itavibhÄ• go veditabbo. __aha
cakkhusmiá¹ƒ tadadhÄ«navuttittÄ• ``paroâ€™â€™ ti na maÃ±Ã±ati. __mama kiÃ±canapali
labbhanato, asati na maÃ±Ã±ati tathÄ• maÃ±Ã±itassa paccayaghÄ• tato. sesapadadvayepi

__ahaá¹ƒ cakkhuto niggato_ti ``ahaâ€™â€™ nti vattabbo ayaá¹ƒ satto cakkhuto niggato tat
upalabbhanato. __mama kiÃ±canapalibodho cakkhuto niggato_ tasmiá¹ƒ sati eva upalabbh
sesadvayepi eseva nayo. tattha __paro_ti paro satto. __mama cakkhÅ«ti na maÃ±Ã±ati_ ya
``ahaâ€™â€™ nti vattabbasseva abhÄ• vato. __mamattabhÅ«ta_nti mama kÄ• raá¹‡aá¹ƒ. s
evametasmiá¹ƒ sutte cakkhurÅ«pa-cakkhuviÃ±Ã±Ä• á¹‡a-cakkhusamphassa-sukhadukkhÄ
vÄ• rÄ• cakkhudvÄ• re, tathÄ• sotadvÄ• rÄ• dÄ«sÅ«ti cha sattakÄ• dvecattÄ• lÄ«sa. puna
maÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ, tena tecattÄ• lÄ«sa. puna tebhÅ«makavaá¹-á¹-a
``na kiÃ±ci loke upÄ• diyatÄ«â€™â€™ ti \Be II 290/ vuttaá¹ƒ, tena catucattÄ• lÄ«sa honti. e
__catucattÄ• lÄ«sÄ• ya á¹-hÄ• nesu arahattaá¹ƒ pÄ• petvÄ• vipassanÄ• kathitÄ• _ti vedita
``catucattÄ• lÄ«sÄ• dhikasatesÅ«â€™â€™ ti kesuci potthakesu likhanti, sÄ• ca pamÄ• dal

samugghÄ• tasÄ• ruppasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamasamugghÄ• tasappÄ• yasuttavaá¹‡á¹‡anÄ•

<31> __upakÄ• rabhÅ«tÄ• _ tadÄ• vahattÄ• . __tato_ti maÃ±Ã±itÄ• kÄ• rato. __ta_nti maÃ
__aÃ±Ã±enÄ• kÄ• renÄ• _ti yathÄ• maÃ±Ã±ati aniccÄ• diÄ• kÄ• rato, aÃ±Ã±ena aniccÄ• d
__aÃ±Ã±athÄ• bhÄ• vaá¹ƒ vipariá¹‡Ä• ma_nti uppÄ• davayatÄ• ya aÃ±Ã±athÄ• bhÄ• vaá¹
vipariá¹‡Ä• metabbaá¹ƒ. taá¹ƒ __upagamanena aÃ±Ã±athÄ• bhÄ• vÄ«, _ evaá¹ƒbhÅ«to __
jÄ«raá¹‡abhijjanasabhÄ• vesu. __bhavesu satto loko_ uparipi __bhavaá¹ƒyeva abhinandati
saá¹…kaá¸• á¸• hitvÄ• _ti ``cakkhuá¹ƒ na maÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• heá¹-á¹-hÄ• ga

khandhadhÄ• tuÄ• yatanÄ• ti khandhÄ• dipariyÄ• yena ekato gahetvÄ• punapi maÃ±Ã±an
``tato taá¹ƒ hotÄ«â€™â€™ ti vuttapadena saddhiá¹ƒ sabbavÄ• resu aá¹-á¹-ha aá¹-á¹-ha hon
``aá¹-á¹-hacattÄ• lÄ«sÄ• ya á¹-hÄ• nesÅ«â€™â€™ _ti vuttaá¹ƒ.

paá¹-hamasamugghÄ• tasappÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyasamugghÄ• tasappÄ• yasuttavaá¹‡á¹‡anÄ•

<32> __dassetvÄ• _ti ettha lakkhaá¹‡e ayaá¹ƒ __tvÄ• _-saddo, hetumhi vÄ• .
anÄ• disattasantÄ• nagatagÄ• hattayalakkhitÄ• hi satthu, tiparivaá¹-á¹-adesanÄ• taá¹ƒnim
tappahÄ• nÄ• ya pavattitabhÄ• vato. arahattaá¹ƒ pÄ• petvÄ• vipassanÄ• kathitÄ• ti aá¹-á¹-
``saha vipassanÄ• ya cattÄ• ropi maggÄ• kathitÄ• â€™â€™ _ti.

dutiyasamugghÄ• tasappÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jÄ• tidhammavaggavaá¹‡á¹‡anÄ•

33-42__._ __nibbattanasabhÄ• va_nti \Ne II 10/ \Be II 291/ hetupaccayehi uppajjanasabhÄ•
uppÄ• dÄ• nantaraá¹ƒ buddhippattiyÄ• __jÄ«raá¹‡asabhÄ• vaá¹ƒ_. yattha cakkhÄ• dayo, t
visabhÄ• gasamuá¹-á¹-hÄ• nalakkhaá¹‡ena byÄ• dhino __uppattipaccayabhÄ• vena byÄ• d
maraá¹‡asabhÄ• va_nti vinÄ• sasabhÄ• vaá¹ƒ. __sokasabhÄ• va_nti Ã±Ä• tibyasanÄ• dinÄ
__saá¹ƒkilesikasabhÄ• va_nti taá¹‡hÄ• divasena saá¹ƒkilissanasabhÄ• vaá¹ƒ.

jÄ• tidhammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sabbaaniccavaggavaá¹‡á¹‡anÄ•

43-52__._ __Ã±Ä• tapariÃ±Ã±Ä• Ä• gatÄ• _ visayavasena tabbisayassa dhammassa jotita
tÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• pi Ä• gatÄ• evÄ• ti veditabbÄ• , tÄ• saá¹ƒ abhiÃ±Ã±eyyadh
tÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• sambhavato. pariÃ±Ã±eyyapade tÄ«raá¹‡apariÃ±Ã±Ä• va Ä
pahÄ• napariÃ±Ã±Ä• va Ä• gatÄ• ti yojanÄ• . __itarÄ• pi dve gahitÄ• yeva_ tÄ• hi vinÄ• att
__paccakkhaá¹ƒ kÄ• tabbaá¹ƒ_ Ä• rammaá¹‡ato asammohato paá¹-ivijjhanena. __avuttÄ• p
yÄ• vadeva pahÄ• natthattÄ• . ekasabhÄ• vena vinÄ• bhÄ• vo __anekaggaá¹-á¹-ho_. upasa
abhihatasabbatÄ• __upahataá¹-á¹-ho_.

sabbaaniccavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo paá¹‡á¹‡Ä• sako.

6. avijjÄ• vaggavaá¹‡á¹‡anÄ•

53-62__._ __catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ_ tappaá¹-icchÄ• dakasammoho. avindiyaá
vindatÄ«ti katvÄ• vijjÄ• ya paá¹-ipakkhova __avijjÄ• _. vijjÄ• ya uppannÄ• ya anavasesato
dassento __ ``vijjÄ• ti arahattamaggavijjÄ• â€™â€™ _ti \Be II 292/ Ä• ha. na kevalaá¹ƒ \Ne
aniccÄ• nupassanÄ• vaseneva maggavuá¹-á¹-hÄ• naá¹ƒ, atha kho itarÄ• nupassanÄ• vase
... pe ... pahÄ«yatiyevÄ• â€™â€™ _ti Ä• ha. __sabbatthÄ• _ti uparisuttante sandhÄ• yÄ• ha
taá¹ƒatthalakkhaá¹‡avasena kathitasuttantepi. tÄ• nipi hi tathÄ• bujjhanakapuggalÄ• namaj

avijjÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. migajÄ• lavaggo

1. paá¹-hamamigajÄ• lasuttavaá¹‡á¹‡anÄ•

<63> cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassanakiccanti vuttacakkhuviÃ±Ã±Ä• á¹‡ena passitabbant
``iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• â€™â€™ _ti. __kamanÄ«yÄ• _ti kÄ• metabbÄ• . manaá¹ƒ
__ ``manavaá¸• á¸• hanakÄ• â€™â€™ _ti. piyÄ• yitabbasabhÄ• vÄ• __piyarÅ«pÄ• . kÄ• m
kÄ• mapaá¹-isaá¹ƒyuttÄ• . Ä• lambitabbatÄ• eva cettha upasaá¹ƒhitatÄ• ti __ ``Ä• rammaá
_tiÄ• dimÄ• ha. taá¹‡hÄ• saá¹…khÄ• tÄ• nandÄ« __taá¹‡hÄ• nandÄ«, _ na tuá¹-á¹-hinand
tiÄ• dÄ«su viya. __gÄ• manta_nti gÄ• masamÄ«paá¹ƒ. __ ``anupacÄ• raá¹-á¹-hÄ• naâ€™â
``yatthÄ• â€™â€™ _tiÄ• dinÄ• .

__etthÄ• _ti yathÄ• nÄ«hate pÄ• á¹-he. __ ``imaá¹ƒ ekaá¹ƒ pariyÄ• yaá¹ƒ á¹-hapetvÄ• â€™
``pantÄ• nÄ«â€™â€™ tipadena saá¹…gahitattÄ• . __appasaddÄ• ni appanigghosÄ• nÄ«_ti
abhÄ• vattho.

paá¹-hamamigajÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. samiddhilokapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<68> __Ä• yÄ• canasuttato paá¹-á¹-hÄ• yÄ• _ti migajÄ• lavagge dutiyasuttato paá¹-á¹-hÄ•
dutiyakavihÄ• rÄ• dibhÄ• vo vuttoti.

samiddhilokapaÃ±hÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. upasenaÄ• sÄ«visasuttavaá¹‡á¹‡anÄ•

<69> __gahetvÄ• _ti \Ne II 12/ \Be II 293/ pÄ• rupanassa sithilakaraá¹‡ena vÄ«maá¹ƒsato
__leá¹‡acchÄ• yÄ• yÄ• _ti purimadisÄ• ya leá¹‡acchÄ• yÄ• yaá¹ƒ. __patitvÄ• _ti leá¹‡accha
__phuá¹-á¹-haviso_ti catÅ«su Ä• sÄ«visesu so phuá¹-á¹-haviso. tenÄ• ha __ ``tasmÄ• â€™
__pariyÄ• diyamÄ• namevÄ• _ti khepentameva, vinÄ• sentamevÄ• ti attho. __yathÄ• paric
visaparicchedÄ• nurÅ«paá¹ƒ. __aÃ±Ã±athÄ• bhÄ• va_nti vaá¸• á¸• habhÄ• vÄ• dipakatijah
vinÄ• so.

upasenaÄ• sÄ«visasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upavÄ• á¹‡asandiá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<70> __rÅ«paá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ karoti_ Ã±Ä• tapariÃ±Ã±Ä• vasena. __rÅ«parÄ• ga_
rÅ«padhamme rÄ• gaá¹ƒ. __paá¹-isaá¹ƒviditaá¹ƒ karoti_ ``ayaá¹ƒ me rÄ• go appahÄ«noâ€™
paccavekkhaá¹‡Ä• kathitÄ• . tena vuttaá¹ƒ ``evampi kho, upavÄ• á¹‡a, sandiá¹-á¹-hiko dha
__rÅ«parÄ• gaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ karoti_ ``natthi me ajjhattaá¹ƒ rÅ«pesu rÄ• goâ€™â€
asekkhÄ• naá¹ƒ hÄ• yaá¹ƒ paccavekkhaá¹‡Ä• .

upavÄ• á¹‡asandiá¹-á¹-hikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<71> __phassÄ• karÄ• na_nti channaá¹ƒ phassÄ• naá¹ƒ Ä• karÄ• naá¹ƒ uppattiá¹-á¹-hÄ• n
attho. __naá¹-á¹-ho nÄ• ma ahanti vadati, _ yo channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samuday
pajÄ• nÄ• ti, so vusitavÄ• , itaro avusitavÄ• ahaÃ±ca tÄ• disoti. __ayamevÄ• _ti ayaá¹ƒ cal
mamÄ• â€™â€™ tiÄ• dinÄ• tiá¹‡á¹‡aá¹ƒ gÄ• hÄ• naá¹ƒ abhÄ• vo eva.

paá¹-hamachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<72> __apunabbhavo_ti \Be II 294/ punabbhavÄ• bhÄ• vo.

11. tatiyachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<73> __panassasa_nti \Ne II 13/ ekaá¹ƒsena naá¹-á¹-hoti ayamettha atthoti Ä• ha __ ``atin
dhurato eva naá¹-á¹-hoti attho.

tatiyachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

migajÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gilÄ• navaggo

1-5. paá¹-hamagilÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

74-78__._ __appaÃ±Ã±Ä• to_ti nÄ• magottato ceva sÄ«lÄ• diguá¹‡ehi ca appaÃ±Ã±Ä• to a
theramajjhimabhÄ• vaá¹ƒ appattatÄ• ya __navo_.

paá¹-hamagilÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyaavijjÄ• pahÄ• nasuttavaá¹‡á¹‡anÄ•

<80> aniccÄ• divasena abhinivisanaá¹ƒ __abhiniveso, _ so eva dhammasabhÄ• vaá¹ƒ atik
__parÄ• mÄ• so, _ so eva __gÄ• ho_. tena abhinivesaparÄ• mÄ• saggÄ• hena __gaá¹‡hitu
aniccÄ• disabhÄ• vattÄ• . saá¹…khÄ• rÄ• eva pavattiyÄ• kÄ• raá¹‡abhÄ• vato __saá¹…kh
saá¹…khÄ• resu apariÃ±Ã±Ä• tÄ• bhinivesena passitabbo attÄ• kÄ• ro, so na hotÄ«ti aÃ±Ã
aÃ±Ã±ato passati. pariÃ±Ã±Ä• tÄ• bhiniveso_ti tÄ«raá¹‡apariÃ±Ã±Ä• ya paricchijja Ã±Ä• ta
__pariÃ±Ã±Ä• tÄ• bhiniveso_ti vÄ• pariÃ±Ã±Ä• tavipassanÄ• bhiniveso. __vipassanÄ• _ti
vipassanÄ• ya parijÄ• nitabbÄ• .

dutiyaavijjÄ• pahÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sambahulabhikkhusuttavaá¹‡á¹‡anÄ•

<81> __kevala_nti \Be II 295/ itaralakkhaá¹‡ehi avomissaá¹ƒ.

10. phaggunapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<83> taá¹‡hÄ• ya \Ne II 14/ pahÄ«nÄ• ya diá¹-á¹-himÄ• nÄ• pi pahÄ«nÄ• evÄ• ti __ ``taá¹
chinnapapaÃ±ceâ€™â€™ _ti vuttaá¹ƒ. dutiyapadepi eseva nayo. idha sattavohÄ• ro cakkhÄ
hoti, tasmÄ• parinibbutÄ• naÃ±ca vohÄ• ro cakkhÄ• dÄ«su sannissayeneva, nÄ• Ã±Ã±ath
pariharitÄ• ni cakkhusotÄ• dÄ«ni pucchÄ• mÄ«ti pucchati_ ``atthi nu kho bhanteâ€™â€™ ti

__cakkhusotÄ• divaá¹-á¹-aá¹ƒ_ vaá¹-á¹-e pavatteyya.

phaggunapaÃ±hÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gilÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. channavaggo

1. palokadhammasuttavaá¹‡á¹‡anÄ•

<84> __aniccalakkhaá¹‡ameva kathitaá¹ƒ, _ taÃ±ca pariyÄ• yena, aniccalakkhaá¹‡e kathit
kathitÄ• neva honti byabhicÄ• rabhÄ• vato.

2. suÃ±Ã±atalokasuttavaá¹‡á¹‡anÄ•

<85> attano idanti __attaniya_nti Ä• ha __ ``attano santakenÄ• â€™â€™ _ti.

3. saá¹ƒkhittadhammasuttavaá¹‡á¹‡anÄ•

<86> __vuttanayeneva veditabba_nti khandhiyavagge khandhavasena Ä• gataá¹ƒ, idha Ä•
viseso.

4. channasuttavaá¹‡á¹‡anÄ•

<87> sabbanimittehi paá¹-isallÄ«yati etenÄ• ti __paá¹-isallÄ• naá¹ƒ, _ phalasamÄ• patti.
__jÄ«vitahÄ• rakasatthaá¹ƒ_ \Ne II 15/ jÄ«vitassa haraá¹‡ato, sattÄ• naÃ±ca sasanato hiá¹
__paricarito_ti payirupÄ• sito. tena yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjinti dÄ«peti.

__anupavajja_nti parehi na upavaditabbaá¹ƒ. taá¹ƒ panettha Ä• yatiá¹ƒ appaá¹-isandhibhÄ
``appavattikaâ€™â€™ _nti. ``netaá¹ƒ mamÄ• â€™â€™ tiÄ• dÄ«ni vadanto __arahatte pakk
puthujjanabhÄ• vameva dÄ«pento vadati_ akatakiccabhÄ• vadÄ«panena. kiÃ±cÄ• pi thero
arahatte pakkhipitvÄ• kathesi, ``na samanupassÄ• mÄ«â€™â€™ ti pana vadanto kiÃ±ci ni
tasmÄ• ``idampi manasi kÄ• tabbaâ€™â€™ nti idaá¹ƒ Ä• netvÄ• sambandho.

__kilesapassaddhÄ«_ti kilesapariá¸·Ä• havÅ«pasamo. __bhavatthÄ• ya_ puna bhavatthÄ•
pariyuá¹-á¹-hÄ• ne_ti bhavantare apekkhÄ• saÃ±Ã±ite Ä• laye nikantiyÄ• ca pariyuá¹-á¹-hÄ
avijjamÄ• nÄ• ya. paá¹-isandhivasena aÃ±Ã±abhavato idhÄ• gamanaá¹ƒ __Ä• gati nÄ• ma
cavanavasena ito gati. anurÅ«pagamanaá¹ƒ gati nÄ• ma tadubhayaá¹ƒ na hoti. cutÅ«papÄ•

__cuti, _ upapajjanavasena __upapÄ• to, _ tadubhayampi na hoti. evaá¹ƒ pana cutÅ«papÄ•
idha loke. __na huraá¹ƒ_ na paraloke hoti. tato eva __na ubhayattha hoti. ayameva anto_ a
paraloke ca abhÄ• voyeva dukkhassa pariyosÄ• naá¹ƒ. __ayamevÄ• _ti yathÄ• vutto eva --
pÄ• á¹-he paramparÄ• gato pamÄ• á¹‡abhÅ«to __attho_.

__ye panÄ• _ti sammavÄ• dino sandhÄ• ya vadati. __antarÄ• bhavaá¹ƒ icchanti_ ``evaá¹ƒ
yujjeyyÄ• â€™â€™ ti. __niratthakaá¹ƒ_ antarÄ• bhavassa nÄ• ma kassaci abhÄ• vato. cuti
paá¹-isandhikkhandhÄ• naá¹ƒyeva pÄ• tubhÄ• vo. tenÄ• ha __ ``antarÄ• bhavassa ... pe ...
_ti. tattha __bhÄ• vo_ti atthitÄ• . __abhidhamme kathÄ• vatthuppakaraá¹‡e_ (Kv 505-507) _
yadi evaá¹ƒ ``antarenÄ• â€™â€™ ti idaá¹ƒ kathanti Ä• ha __ ``antarenÄ• â€™â€™ _tiÄ• di
__vikappantaraá¹ƒ, _ tassa dÄ«panaá¹ƒ ``antarenÄ• â€™â€™ ti vacanaá¹ƒ. na antarÄ• bha
anupalabbhanato payojanÄ• bhÄ• vato ca. yattha hi vipÄ• kaviÃ±Ã±Ä• á¹‡assa paccayo, ta
vatthussa sahabhÄ• vÄ«naÃ±ca \Be II 297/ khandhÄ• naá¹ƒ sambhavoti saddhiá¹ƒ attano n
uppajjatevÄ• ti nÄ• ssa uppattiyÄ• desadÅ«ratÄ• veditabbÄ• . ``neva idha na huraâ€™â€™
vikappena ``na ubhayaâ€™â€™ nti, tatthapi na hotiyevÄ• ti adhippÄ• yo. __ ``antarenÄ• â€
``vinÄ• â€™â€™ ti iminÄ• samÄ• nattho nipÄ• to, tasmÄ• nevidha, na huraá¹ƒ, ubhayaá¹ƒ

__Ä• harÄ«_ti \Ne II 16/ chinnavasena gaá¹‡hi. tenÄ• ha __ ``kaá¹‡á¹-hanÄ• á¸·aá¹ƒ chind
__pariggaá¹‡hanto_ti sammasanto. __parinibbuto_ dÄ«gharattaá¹ƒ vipassanÄ• yaá¹ƒ yutta
``anupavajjaá¹ƒ channena bhikkhunÄ• satthaá¹ƒ Ä• haritaâ€™â€™ _nti, __kathesÄ«_ti ase
viya katvÄ• kathesi.

__iminÄ• _ti ``upavajjakulÄ• nÄ«â€™â€™ ti iminÄ• vacanena. __thero_ti sÄ• riputtatthero.
pubbakÄ• lesu saá¹ƒsaá¹-á¹-havihÄ• rÄ« hutvÄ• á¹-hito pacchÄ• arahattaá¹ƒ pÄ• puá¹‡iss
pucchati. sesaá¹ƒ uttÄ• nameva.

channasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. puá¹‡á¹‡asuttÄ• divaá¹‡á¹‡anÄ•

88-89__._ __ta_nti cakkhurÅ«padvayaá¹ƒ. tenÄ• ha __ ``cakkhuÃ±ceva rÅ«paÃ±cÄ• â€™â
nandiyÄ• samudayataá¹‡hÄ• ya sesakÄ• raá¹‡ehi nandiyÄ• samuditi samodhÄ• naá¹ƒ na
nandisamudayÄ• . tenÄ• ha __ ``taá¹‡hÄ• ya samodhÄ• nenÄ• â€™â€™ _ti. paÃ±cakkhan
samodhÄ• nena samuditi pavattiyevÄ• ti saha samudayena dukkhassa dassitattÄ• __ ``vaá
pÄ• petvÄ• â€™â€™ _ti vuttaá¹ƒ. nirodhÅ«pÄ• yena saddhiá¹ƒ nirodhassa dassitattÄ• __
pÄ• petvÄ• â€™â€™ _ti. pucchÄ• nusandhiÄ• dÄ«su aÃ±Ã±ataro na hotÄ«ti Ä• ha --- __ ``
_ti.

__caá¹‡á¸• Ä• _ti kodhanÄ• . __duá¹-á¹-hÄ• _ti dosavantoti attho. __kibbisÄ• _ti pÄ• pÄ• .
dÄ• ruá¹‡Ä• . __ghaá¹-ikamuggarenÄ• _ti ekasmiá¹ƒ pakkhe ghaá¹-ikaá¹ƒ dassetvÄ• kater
sattÄ• naá¹ƒ sasanato satthaá¹ƒ, tato eva jÄ«vitassa haraá¹‡ato hÄ• rakaÃ±cÄ• ti __satthal
indriyasaá¹ƒvaro ``damoâ€™â€™ ti vutto_ manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ daman
ti vuttÄ• _ kilesavisevitÄ• naá¹ƒ damanato vÅ«pasamanato. __uposathakammaá¹ƒ ``damoâ
__vuttaá¹ƒ_ kÄ• yadvÄ• rÄ• dÄ«hi uppajjanakaasamassa damanato. __khanti ``damoâ€™â
damanato vÅ«pasamanato. tenÄ• ha __ ``upasamoti tasseva vevacanaâ€™â€™ _nti.

__etthÄ• _ti sunÄ• parantajanapade. __ete dve_ti ayaá¹ƒ puá¹‡á¹‡atthero tassa kaniá¹-á¹-h
__Ä• hacca aá¹-á¹-hÄ• si_ uá¸·Ä• raá¹ƒ buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ uppÄ• detvÄ• . __
mammacchedakÄ• nampi akkosaparibhÄ• sÄ• naá¹ƒ khamane santosÄ• bhÄ• vadÄ«panaá
leá¸• á¸• uppahÄ• rassa, daá¹‡á¸• appahÄ• rassa, satthappahÄ• rassa, jÄ«vitavoropanassa
santosÄ• bhÄ• vadÄ«panaÃ±cÄ• ti \Ne II 17/ evaá¹ƒ satta sÄ«hanÄ• de naditvÄ• . catÅ«su
pÄ• á¸·iyaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ anuddesikaá¹ƒ katvÄ• __ ``sunÄ• parantasmiá¹ƒ jana
vuttaá¹ƒ.

__catÅ«su á¹-hÄ• nesÅ«_ti abbuhatthapabbate, samuddagirivihÄ• re, mÄ• tulagirimhi, mak
imesu catÅ«su á¹-hÄ• nesu. __ta_nti caá¹…kamaá¹ƒ Ä• ruyha koci bhikkhu caá¹…kamituá¹
samuddaparissayena bhÄ• vanÄ• manasikÄ• rassa anabhisambhuá¹‡anato. __uppÄ• tika_
mahÄ• saá¹…khobhaá¹ƒ uá¹-á¹-hapetvÄ• . __sammukhe_ti anilapadese. __paá¹-ivedesu_n

__Ä• raddhakÄ• lato paá¹-á¹-hÄ• yÄ• _ti maá¹‡á¸• alamÄ• á¸·assa kÄ• tuá¹ƒ pathavÄ«mita
paÃ±casatÄ• ni paripÅ«retuá¹ƒ __ ``ekÅ«napaÃ±casatÄ• naâ€™â€™ _nti vuttaá¹ƒ. __gano
jetavanamahÄ• vihÄ• re mahÄ• gandhakuá¹-iá¹ƒ.

__saccabandhanÄ• mo_ti saccabandhe pabbate ciranivÄ• sitÄ• ya ``saccabandhoâ€™â€™
__arahattaá¹ƒ pÄ• puá¹‡Ä«_ti paÃ±cÄ• bhiÃ±Ã±Ä• parivÄ• raá¹ƒ arahattaá¹ƒ adhigacchi. te
abhiÃ±Ã±Ä• Ä• gatÄ• â€™â€™ _ti.

tasmiá¹ƒ sannipatitÄ• mahÄ• janÄ• keci sotÄ• pannÄ• , keci sakadÄ• gÄ• mino, keci anÄ
ahesuá¹ƒ. tatthÄ• pi keci tevijjÄ• , keci chaá¸·abhiÃ±Ã±Ä• , keci paá¹-isambhidappattÄ• ahe
vuttaá¹ƒ __ ``mahÄ• janassa bandhanamokkho jÄ• toâ€™â€™ _ti. ye pana tattha
saraá¹‡agamanapaÃ±casÄ«ladasasÄ«lasamÄ• dÄ• nena laddhÄ• nuggahÄ• , tesaá¹ƒ deva
buddhakolÄ• halaá¹ƒ ahosÄ«â€™â€™ _ti vuttaá¹ƒ.

__aruá¹‡aá¹ƒ_ \Be II 299/ __pana mahÄ• gandhakuá¹-iyaá¹ƒyeva uá¹-á¹-hapesi_ devatÄ• n
kulÄ• nudayÄ• ya ca. __apÄ• yamagge otÄ• rito_ ``koci lokassa sajitÄ• atthi, tassa vasena
honti, tenevÄ• yaá¹ƒ pajÄ• sanÄ• thÄ• hoti, taá¹ƒ yuÃ±jati ca tasmiá¹ƒ tasmiá¹ƒ kammeâ€

__paricaritabbaá¹ƒ yÄ• ci_ ``ettha mayÄ• ciraá¹ƒ vasitabbaâ€™â€™ nti.

__chaá¹-á¹-ha_nti bÄ• hiyasuttaá¹ƒ. taá¹ƒ __uttÄ• nameva_ heá¹-á¹-hÄ• vuttanayattÄ• .

puá¹‡á¹‡asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. paá¹-hamaejÄ• suttÄ• divaá¹‡á¹‡anÄ•

90-91__._ ejati \Ne II 18/ chaá¸·Ä• rammaá¹‡animittaá¹ƒ kampatÄ«ti __ejÄ• _. tenÄ• ha __
``calanaá¹-á¹-henÄ• â€™â€™ _ti. __Ä• bÄ• dhanaá¹-á¹-hena_ pÄ«á¸·anaá¹-á¹-hena. __ant
antocitte eva padussanaá¹-á¹-hena. __nikantanaá¹-á¹-henÄ• _ti chindanaá¹-á¹-hena. __heá
heá¹-á¹-hÄ• maÃ±Ã±itasamugghÄ• tasÄ• ruppasutte Ä• gatameva. __vuttanayameva_ ma

paá¹-hamaejÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. paá¹-hamadvayasuttÄ• divaá¹‡á¹‡anÄ•

92-93__._ __dvaya_nti dukaá¹ƒ. pÄ• á¸·iyaá¹ƒ Ä• meá¸• italopena niddesoti Ä• ha __ ``dve
_ti. __evameta_nti evaá¹ƒ aniccÄ• dibhÄ• vena etaá¹ƒ cakkhurÅ«paÃ±cÄ• ti dvayaá¹ƒ. __c
anavaá¹-á¹-hÄ• nena pacalati. __byathatÄ«_ti jarÄ• ya maraá¹‡ena ca pavedhati. __hetu ce
__sahagatÄ«_ti sahappavatti, tÄ• ya gahetabbattÄ• ``saá¹…gatÄ«â€™â€™ ti phasso vutto
yasmÄ• ca saá¹ƒgacchamÄ• nadhammavimuttÄ• saá¹…gati nÄ• ma natthi, tathÄ• sannip
nibbatto phasso tathÄ• vuccatÄ«ti. tenÄ• ha __ ``iminÄ• â€™â€™ _tiÄ• di.

__vatthÅ«_ti \Be II 300/ cakkhu nissayapaccayÄ• dibhÄ• vena. __Ä• rammaá¹‡a_nti rÅ«pa
Ä• rammaá¹‡apaccayÄ• dibhÄ• vena. __sahajÄ• tÄ• tayo khandhÄ• _ vedanÄ• dayo, te sa
__ayaá¹ƒ hetÅ«_ti ayaá¹ƒ tividho hetÅ«. __phassenÄ• _tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho
phasse attano phusanakiccaá¹ƒ karonte evaá¹ƒ vedanÄ• anubhavanakiccaá¹ƒ, saÃ±Ã±Ä•
tasmÄ• __ ``phassena phuá¹-á¹-hamevÄ• â€™â€™ _tiÄ• divuttameva atthaá¹ƒ idÄ• ni pug
dassetuá¹ƒ __ ``phuá¹-á¹-hoâ€™â€™ _tiÄ• di vuttaá¹ƒ. paÃ±ceva khandhÄ• bhagavatÄ• s
vuttÄ• . kasmÄ• ti Ä• ha __ ``kathaâ€™â€™ _ntiÄ• di. rukkhasÄ• khÄ• su rukkhavohÄ• ro v
khandhavohÄ• ro hotiyeva. tenÄ• ha bhagavÄ• --- ``viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkha
khandhayamaka 2).

paá¹-hamadvayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

channavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. saá¸·avaggo

1. adantaaguttasuttavaá¹‡á¹‡anÄ•

<94> __adamitÄ• _ti \Ne II 19/ damaá¹ƒ nibbisevanabhÄ• vaá¹ƒ anÄ«tÄ• . __agopitÄ• _ti s
na rakkhitÄ• . __apihitÄ• _ti satikavÄ• á¹-ena na pihitÄ• . catÅ«hipi padehi indriyÄ• naá¹ƒ a
adhikaá¹ƒ vahantÄ«ti adhivÄ• hÄ• , dukkhassa adhivÄ• hÄ• __dukkhÄ• dhivÄ• hÄ• _. niray
__nerayikaá¹ƒ. Ä• di_-saddena sesapÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti.

__saá¸·evÄ• _ti cha-kÄ• rassa sa-kÄ• ro, á¸·a-kÄ• ro padasandhikaro. __yatthÄ• _ti nimitta
__anavassutÄ• atintÄ• _ti rÄ• gena atemitÄ• .

__assÄ• dita_nti assÄ• daá¹ƒ itaá¹ƒ upagataá¹ƒ. tenÄ• ha __ ``assÄ• davantaâ€™â€™ _n
iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ. anvayatÄ«ti anvayo, hetu. phassoti anvayo etassÄ• ti __phassanva
``phassahetukaâ€™â€™ _nti. __ ``aviruddhaâ€™â€™ _iti vibhattilopena niddeso.

__papaÃ±casaÃ±Ã±Ä• _ti \Be II 301/ taá¹‡hÄ• disamadhÅ«pasaá¹ƒhatasaÃ±Ã±Ä• . tenÄ•
papaÃ±casaÃ±Ã±Ä• nÄ• ma hutvÄ• â€™â€™ _ti. papaÃ±casaÃ±Ã±Ä• etesaá¹ƒ atthÄ«ti _
narÄ• . __papaÃ±cayantÄ• _ti saá¹ƒsÄ• re papaÃ±caá¹ƒ cirÄ• yanaá¹ƒ karontÄ• . __saÃ±Ã
saÃ±Ã±Ä• vanto. __manomayaá¹ƒ vitakka_nti kevalaá¹ƒ manasÄ• sambhÄ• vitaá¹ƒ micch
iriyaá¹ƒ paá¹-ipattiá¹ƒ irÄ«yati paá¹-ipajjati.

__suá¹-á¹-hu bhÄ• vito_ti suá¹-á¹-hubhÄ• vaá¹ƒ subhÄ• vanaá¹ƒ ito bhÄ• vitabhÄ• vito. __p
tena yathÄ• vuttaphassena phuá¹-á¹-haá¹ƒ assa cittaá¹ƒ. __na vikampate kvacÄ«_ti kismiÃ±
iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡e na kampati. __pÄ• ragÄ• _ti pÄ• ragÄ• mino bhavatha.

adantaaguttasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mÄ• lukyaputtasuttavaá¹‡á¹‡anÄ•

<95> __apasÄ• detÄ«_ti \Ne II 20/ tajjeti. __ussÄ• detÄ«_ti ukkaá¹ƒseti. __ayaá¹ƒ kira_ the
__pamajjitvÄ• _ti yonisomanasikÄ• rassa ananuyujjanena pamajjitvÄ• .

__yatrÄ• _ti paccattaá¹ƒ vacanÄ• laá¹…kÄ• re. __nÄ• mÄ• _ti asambhÄ• vane apasÄ• dar
sambhÄ• vane. __kiá¹ƒ jÄ• ta_nti kiá¹ƒ tena mahallakabhÄ• vena jÄ• tanti mahallakabhÄ• v
amaÃ±Ã±amÄ• no vadati. tenÄ• ha __ ``yadi ... pe ... anuggaá¹‡hantoâ€™â€™ _ti. __anug
mÄ• disÄ• naá¹ƒ bhagavato ovÄ• do upakÄ• rÄ• vahoti etarahi __ovÄ• daÃ±ca pasaá¹ƒsan

``adiá¹-á¹-hÄ• adiá¹-á¹-hapubbÄ• â€™â€™ tiÄ• dinÄ• parikappavasena vuttanidassanaá¹ƒ
na honti, evamitaresupi pariÃ±Ã±Ä• tesÅ«â€™â€™ ti nayapaá¹-ipajjanatthaá¹ƒ, tesampi im
tena vuttaá¹ƒ ``supinakÅ«pamÄ• kÄ• mÄ• â€™â€™ ti (MN I 234; II 46; Vin IV 417; Vin II 65

__cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-he diá¹-á¹-hamatta_nti cakkhuviÃ±Ã±Ä• á¹‡assa rÅ«pÄ•
gahaá¹‡Ä• kÄ• ro, tattakaá¹ƒ. kittakaá¹ƒ pamÄ• á¹‡anti attasaá¹ƒvediyaá¹ƒ parassa na \Be
kappanÄ• mattaá¹ƒ rÅ«paá¹ƒ. tenÄ• ha __ ``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ hÄ«â€™â€™ _tiÄ• d
__rÅ«pamattamevÄ• _ti nÄ«lÄ• dibhedaá¹ƒ rÅ«pÄ• yatanamattaá¹ƒ, na nÄ«lÄ• di. visesani
matta-saddo. yadi evaá¹ƒ, __eva_-kÄ• ro kimatthiyo? cakkhuviÃ±Ã±Ä• á¹‡aÃ±hi rÅ«pÄ• ya
nÄ«lÄ• divisesaá¹ƒ ``idaá¹ƒ nÄ«laá¹ƒ nÄ• ma, idaá¹ƒ pÄ«taá¹ƒ nÄ• mÄ• â€™â€™ ti na gaá
niccÄ• niccÄ• disabhÄ• vatthanti saá¹ƒhitassapi nivattanatthaá¹ƒ evakÄ• raggahaá¹‡aá¹ƒ. t
niccÄ• disabhÄ• vaâ€™â€™ _nti. __sesaviÃ±Ã±Ä• á¹‡ehipÄ«_ti javanaviÃ±Ã±Ä• á¹‡ehipi.

__diá¹-á¹-haá¹ƒ nÄ• ma cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_ rÅ«pÄ• yatanassa dassananti katvÄ• . t
rÅ«pavijÄ• nanaâ€™â€™ _nti. __cakkhuviÃ±Ã±Ä• á¹‡amattamevÄ• _ti yattakaá¹ƒ cakkhuv
gahaá¹‡amattaá¹ƒ, taá¹ƒmattameva me sabbaá¹ƒ cittaá¹ƒ bhavissatÄ«ti attho. ``rÄ• gÄ• dir
pÄ• á¹-ho. __diá¹-á¹-haá¹ƒ nÄ• ma_ padatthato cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-haá¹ƒ rÅ«p
cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-hamatte rÅ«pe. __cittattayaá¹ƒ_ diá¹-á¹-hamattaá¹ƒ nÄ• ma
viya rÄ• gÄ• divirahena pavattanato. tenÄ• ha __ ``yathÄ• taâ€™â€™ _nti Ä• di.

__manodvÄ• rÄ• vajjanena_ \Ne II 21/ __viÃ±Ã±Ä• tÄ• rammaá¹‡aá¹ƒ_ viÃ±Ã±Ä• tanti adh
viÃ±Ã±eyyato. tenÄ• ha __ ``yathÄ• Ä• vajjanenÄ• â€™â€™ _tiÄ• di.

__tadÄ• _ti tasmiá¹ƒ kÄ• le, na tato paá¹-á¹-hÄ• yÄ• ti ayamettha atthoti dasseti. ``diá¹-á¹-h
ntiÄ• dinÄ• yesaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ nivattanaá¹ƒ adhippetaá¹ƒ, te ``tenÄ• â€™â€™ ti et
paccÄ• masÄ«yantÄ«ti __ ``tena rÄ• gena vÄ• rattoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _
visayabhÄ• vo ca visayinÄ• sambandhavasena icchitabboti vuttaá¹ƒ __ ``paá¹-ibaddhoâ€™

__satÄ«_ti rÅ«passa yathÄ• sabhÄ• vasallakkhaá¹‡Ä• sati __muá¹-á¹-hÄ• _ piyanimittama
na dissati nappavattati. __ajjhosÄ• _ti ajjhosÄ• ya. __gilitvÄ• _ pariniá¹-á¹-hapetvÄ• attaniy

__abhijjhÄ• ca vihesÄ• cÄ• _ti karaá¹‡atthe paccattavacananti Ä• ha --- __ ``abhijjhÄ• ya c
_ti. atthavasena vibhattipariá¹‡Ä• moti Ä• ha --- __ ``abhijjhÄ• vihesÄ• hÄ«â€™â€™ _ti. __
vaá¸• á¸• hentassa. __paá¹-issato_ti patissato sabbattha satiyÄ• yutto. __sevato cÄ• pÄ«_t
__api_-saddo ca nipÄ• tamattanti __ ``sevantassaâ€™â€™ _icceva attho vutto.

mÄ• lukyaputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. parihÄ• nasuttavaá¹‡á¹‡anÄ•

<96> __parihÄ• nasabhÄ• va_nti \Be II 303/ anavajjadhammehi parihÄ• yanasabhÄ• vaá¹ƒ
abhibhÅ«tÄ• ni nibbisevanabhÄ• vÄ• kÄ• rena. __sarasaá¹…kappÄ• _ti tasmiá¹ƒ tasmiá¹ƒ
saá¹…kappÄ• . __saá¹ƒyojaniyÄ• _ti saá¹ƒyojetabbÄ• . saá¹ƒyojanÄ• naÃ±hi punappunaá¹
kilesajÄ• taá¹ƒ adhivÄ• seti nÄ• ma. kileso eva __kilesajÄ• taá¹ƒ. Ä• rammaá¹‡aá¹ƒ_ pana
nÄ• ma. __chandarÄ• gappahÄ• nena na pajahati_ Ä• rammaá¹‡aá¹ƒ, kilesaá¹ƒ pana anup
__abhibhavitaá¹ƒ Ä• yatananti kathitaá¹ƒ_ adhivÄ• sanÄ• dinÄ• . ``kathaÃ±ca, bhikkhave, p
hotÄ«â€™â€™ ti __dhammaá¹ƒ pucchitvÄ• _ taá¹ƒ __vibhajantena bhagavatÄ• _ ``taÃ±ce
tiÄ• dinÄ• __puggalena_ puggalÄ• dhiá¹-á¹-hÄ• nena __dhammo dassito_.

parihÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pamÄ• davihÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<97> __na_ \Ne II 22/ __pidahitvÄ• _ cakkhundriyaá¹ƒ na pidahitvÄ• saÃ±chÄ• ditvÄ• á¹-
__byÄ• siÃ±catÄ«_ti kilesehi visesena Ä• siÃ±cati. __kilesatinta_nti kilesehi avassutaá¹ƒ. __
taruá¹‡Ä• na balappattÄ• . __balavapÄ«ti_ ubbegÄ• pharaá¹‡appattÄ• ca pÄ«ti. __darath
kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• passaddhi. __na uppajjanti_ paccayaparamparÄ
``kathaÃ±ca, bhikkhave, pamÄ• davihÄ• rÄ« hotÄ«â€™â€™ tiÄ• dinÄ• __puggalaá¹ƒ pucc
pÄ• mojjaá¹ƒ jÄ• yatÄ«â€™â€™ tiÄ• dinÄ• ca, __dhammena_ ``pamÄ• davihÄ• rÄ« appar
dassito_.

pamÄ• davihÄ• rÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<98> __ida_nti ``kathaÃ±ca, bhikkhave, asaá¹ƒvaroâ€™â€™ ti? idaá¹ƒ vacanaá¹ƒ.
__pahÄ• tabbadhammakkhÄ• navasenÄ• _ti pahÄ• tabbadhammasseva kathanaá¹ƒ vuttaá
asaá¹ƒvaro \Be II 304/ hotÄ«â€™â€™ ti __dhammaá¹ƒ pucchitvÄ• _ ``santi, bhikkhave, cak
rÅ«pÄ• â€™â€™ tiÄ• dinÄ• __dhammova vibhatto_.

saá¹ƒvarasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<99> __cittekaggatÄ• yÄ• _ti samathavasena cittekaggatÄ• ya. __parihÄ• yamÄ• ne_ti tas
__kammaá¹-á¹-hÄ• na_nti vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ, samathameva vÄ• .

7. paá¹-isallÄ• nasuttavaá¹‡á¹‡anÄ•

<100> __kammaá¹-á¹-hÄ• na_nti samathavipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ.

8-9. paá¹-hamanatumhÄ• kaá¹ƒsuttÄ• divaá¹‡á¹‡anÄ•

101-102__._ __upamaá¹ƒ parivÄ• retvÄ• _ti upamaá¹ƒ pariharitvÄ• . __suddhikavasenÄ• _t

10. udakasuttavaá¹‡á¹‡anÄ•

<103> __udako_ti \Ne II 23/ tassa nÄ• maá¹ƒ. __vedaá¹ƒ_ Ã±Ä• á¹‡aá¹ƒ. sabbaá¹ƒ jitavÄ• avakhata_nti nikhataá¹ƒ. __ucchÄ• danadhammo_ti ucchÄ• detabbasabhÄ• vo. __parimadd parimadditabbasabhÄ• vo. __parihato_ti pariharito. odanakummÄ• sÅ«pacayucchÄ• danap vattabbaá¹ƒ. ucchÄ• danaá¹ƒ vÄ• parimaddanamattamevÄ• ti katvÄ• na gahitaá¹ƒ.

udakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyo paá¹‡á¹‡Ä• sako.

11. yogakkhemivaggo

1. yogakkhemisuttavaá¹‡á¹‡anÄ•

<104> __catÅ«hi_ \Be II 305/ __yogehÄ«_ti kÄ• mayogÄ• dÄ«hi catÅ«hi yogehi. __khemin __kÄ• raá¹‡abhÅ«ta_nti kattabbaupÄ• yassa kÄ• raá¹‡abhÅ«taá¹ƒ. pariyÄ• yati pavattiá¹ƒ n pariyÄ• yo, dhammo ca so pariyattidhammattÄ• pariyÄ• yo cÄ• ti dhammapariyÄ• yo, taá¹ƒ yasmÄ• pana so tassÄ• dhigamassa kÄ• raá¹‡aá¹ƒ hoti, tasmÄ• vuttaá¹ƒ __ ``dhammakÄ• __yutti_nti samathavipassanÄ• dhammÄ• nÄ«ti vÄ• catusaccadhammÄ• nÄ«ti vÄ• . ``tasm --- ``kasmÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ pucchanto __ ``kiá¹ƒ akkhÄ• tattÄ• , udÄ• hu pahÄ« pucchi. yasmÄ• pana chandarÄ• gappahÄ• naá¹ƒ yogakkhemibhÄ• vassa kÄ• raá¹‡aá¹ƒ, n ``pahÄ«nattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

yogakkhemisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-10. upÄ• dÄ• yasuttÄ• divaá¹‡á¹‡anÄ•

105-113__._ __vedanÄ• sukhadukkha_nti vedanÄ• saá¹…khÄ• taá¹ƒ sukhaÃ±ca dukkhaÃ±
sukhaá¹ƒ dukkhaâ€™â€™ nti vuttattÄ• vimuttisukhassa ca saá¸·Ä• yatanadukkhassa ca ka
vivaá¹-á¹-asukhaá¹ƒ cettha kathitamevÄ• ti \Ne II 24/ sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. kÄ• maá¹ƒ kh
khandhavasena desanÄ• Ä• gatÄ• , na Ä• yatanavasena. ettha pana vattabbaá¹ƒ atthajÄ•
vuttanayamevÄ• ti.

upÄ• dÄ• yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yogakkhemivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. lokakÄ• maguá¹‡avaggo

1-2. paá¹-hamamÄ• rapÄ• sasuttÄ• divaá¹‡á¹‡anÄ•

114-115__._ Ä• vasati ettha kilesamÄ• roti __Ä• vÄ• so_. kÄ• maguá¹‡aajjhattikabÄ• hirÄ•
kilesamÄ• rassa Ä• vÄ• saá¹ƒ gato \Be II 306/ __vasaá¹ƒ gato. tividhassÄ• _ti papaÃ±casa
tividhassapi mÄ• rassa. tato eva devaputtamÄ• rassapi vasaá¹ƒ gatoti sakkÄ• viÃ±Ã±Ä• tu

paá¹-hamamÄ• rapÄ• sasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. lokantagamanasuttavaá¹‡á¹‡anÄ•

<116> lokiyanti ettha sattakÄ• yabhÅ«tagÄ• mÄ• dÄ«ti __loko, _ cakkavÄ• á¸·o. saá¹…khÄ
lujjanapalujjanaá¹-á¹-hena __loko. anta_nti osÄ• naá¹ƒ. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena sa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatiyÄ• samÄ• netvÄ• avirodhetvÄ• . __thomessÄ• mÄ«_ti pa

__evaá¹ƒsampattika_nti evaá¹ƒsampajjanakaá¹ƒ evaá¹ƒpassitabbaá¹ƒ idaá¹ƒ mama ajjhes
``Ä«disanti atthoâ€™â€™ _ti. __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ•
hi padesaÃ±Ã±Ä• á¹‡e á¹-hito jÄ• nitabbaá¹ƒ sabbaá¹ƒ jÄ• nÄ• ti. ukkaá¹-á¹-haniddesena h
``jÄ• naâ€™â€™ nti iminÄ• niravasesaá¹ƒ Ã±eyyajÄ• taá¹ƒ pariggayhatÄ«ti tabbisayÄ• ya
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva karaá¹‡aá¹ƒ bhavituá¹ƒ yuttaá¹ƒ. pakaraá¹‡avasena ``bha
padasannidhÄ• nena ca ayamattho vibhÄ• vetabbo. __passitabbameva passatÄ«_ti
dibbacakkhu-paÃ±Ã±Ä• cakkhu-dhammacakkhu-buddhacakkhu-samantacakkhu-saá¹…khÄ
passitabbaá¹ƒ passati eva. atha vÄ• __jÄ• naá¹ƒ jÄ• nÄ• tÄ«_ti yathÄ• aÃ±Ã±e \Ne II 25/ s
kÄ• marÅ«papariÃ±Ã±Ä• vÄ• dino jÄ• nantÄ• pi vipallÄ• savasena jÄ• nanti, na evaá¹ƒ bha
pahÄ«navipallÄ• sattÄ• jÄ• nanto jÄ• nÄ• ti eva, diá¹-á¹-hidassanassa abhÄ• vÄ• passant

__dassanapariá¹‡Ä• yakaá¹-á¹-henÄ• _ti yathÄ• cakkhu sattÄ• naá¹ƒ dassanatthaá¹ƒ pari
lokassa yÄ• thÄ• vadassanasÄ• dhanatopi dassanakiccapariá¹‡Ä• yakaá¹-á¹-hena __cakkh
paÃ±Ã±Ä• cakkhumayattÄ• vÄ• sayambhÅ«Ã±Ä• á¹‡ena paÃ±Ã±Ä• cakkhuá¹ƒ bhÅ«to pa
Ã±Ä• á¹‡abhÅ«to_ti etassa ca evameva attho daá¹-á¹-habbo. dhammÄ• vÄ• bodhipakkhiy
ca taduppÄ• danato anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vÄ• dhammaá¹ƒ patto adhigatoti __dha
vuccati seá¹-á¹-haá¹-á¹-hena maggaÃ±Ä• á¹‡aá¹ƒ, tena uppannattÄ• lokassa \Be II 307/ ca
sayambhÅ«Ã±Ä• á¹‡ena pattoti __brahmabhÅ«to_. catusaccadhammaá¹ƒ vadatÄ«ti __vatt
saccapaá¹-ivedhaá¹ƒ pavattento vadatÄ«ti __pavattÄ• . atthaá¹ƒ nÄ«haritvÄ• _ti dukkhÄ• di
paramatthaá¹ƒ vÄ• nibbÄ• naá¹ƒ pÄ• payitÄ• . amatasacchikiriyaá¹ƒ sattesu uppÄ• dento a
__amatassa dÄ• tÄ• _. bodhipakkhiyadhammÄ• naá¹ƒ tadÄ• yattabhÄ• vato __dhammassÄ
bhÄ• riyaá¹ƒ karonto __garuá¹ƒ karoti_ nÄ• ma, tathÄ• duviÃ±Ã±eyyaá¹ƒ katvÄ• kathento

__cakkhunÄ• _ vijjamÄ• nena __lokasaÃ±Ã±Ä« hoti, _ na tasmiá¹ƒ asati. na hi ajjhattikÄ• y
lokasamaÃ±Ã±Ä• atthi. tenÄ• ha __ ``cakkhuÃ±hi lokoâ€™â€™ _tiÄ• di. __appahÄ«nadiá¹
asamÅ«hatasakkÄ• yadiá¹-á¹-hiko ghanavinibbhogaá¹ƒ kÄ• tuá¹ƒ asakkonto samudÄ• yaá¹
ti saÃ±jÄ• nÄ• ti ceva maÃ±Ã±ati ca. tathÄ• ti iminÄ• ``lokoti saÃ±jÄ• nÄ• ti ceva maÃ±Ã±a
padattayaá¹ƒ Ä• kaá¸• á¸• hati. __tassÄ• _ti puthujjanassa, cakkavÄ• á¸·alokassa vÄ• . cak
``cakkavÄ• á¸·oâ€™â€™ ti puthujjano saÃ±jÄ• nÄ• ti. __gamanenÄ• _ti padasÄ• gamanen
anantattÄ• . __lujjanaá¹-á¹-henÄ• _ti abhisaá¹…khÄ• ralokavasena lokassa antaá¹ƒ dassetu
__anto_ nÄ• ma nibbÄ• naá¹ƒ. taá¹ƒ pattuá¹ƒ sakkÄ• sammÄ• paá¹-ipattiyÄ• pattabbattÄ•
anto nÄ• ma, natthi tassa gamanena appattabbattÄ• .

__imehi padehÄ«_ti imehi vÄ• kyavibhÄ• gehi padehi. tÄ• ni pana akkharasamudÄ• yalakk
``akkharasampiá¹‡á¸• anehÄ«â€™â€™ _ti. __pÄ• á¹-iyekkaakkharehÄ«_ti tasmiá¹ƒ tasmiá¹
paá¹-iniyatasannivesehi visuá¹ƒ visuá¹ƒ cittena gayhamÄ• nehi akkharehÄ«ti attho.

gamanaá¹-á¹-hena ``paá¹‡á¸• Ä• â€™â€™ vuccati paÃ±Ã±Ä• , tÄ• ya ito gato pattoti __paá
mahÄ• paÃ±Ã±atÄ• \Ne II 26/ nÄ• ma paá¹-isambhidÄ• vasena veditabbÄ• ti Ä• ha __ ``ma
__yathÄ• ta_nti ettha __ta_nti nipÄ• tamattaá¹ƒ paá¹-hamavikappe, dutiyavikappe pana pa
``taá¹ƒ byÄ• kataâ€™â€™ _nti.

lokantagamanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• maguá¹‡asuttavaá¹‡á¹‡anÄ•

<117> __cetaso_ti \Be II 308/ karaá¹‡e sÄ• mivacanaá¹ƒ. cittena saá¹ƒphusanaá¹ƒ nÄ• ma
``cittena anubhÅ«tapubbÄ• â€™â€™ _ti. ututtayÄ• nurÅ«patÄ• vasena __pÄ• sÄ• dattayaá

__tividhanÄ• á¹-akabhedo_. manorammatÄ• mattena kÄ• maguá¹‡aá¹ƒ katvÄ• dassitaá¹ƒ,
abhinikkhamanato uddhaá¹ƒ bodhisattassa kÄ• mavitakkÄ• bhÅ«tapubbÄ• . tenÄ• ha mÄ•

``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448).

__metteyyo nÄ• mÄ• _tiÄ• di anÄ• gatÄ• rammaá¹‡adassanamattaá¹ƒ, na bodhisattassa e
piyÄ• yitabbarÅ«po etassÄ• ti __attarÅ«po, _ uttarapade purimapadalopenÄ• ti __ ``attano
hitakÄ• majÄ• tikenÄ• â€™â€™ _ti attho vutto. __attarÅ«penÄ• _ti vÄ• pÄ«tisomanassehi
tuá¹-á¹-hapahaá¹-á¹-hena udaggudaggena. __appamÄ• do_ti appamajjanaá¹ƒ kusaladhamm
Ä• ha __ ``sÄ• taccakiriyÄ• â€™â€™ _ti. __avossaggo_ti cittassa kÄ• maguá¹‡esu avossaj
appadÄ• naá¹ƒ. purimo vikappo kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ karaá¹‡avasena dassito, pa
akaraá¹‡avasena. __dve dhammÄ• _ti appamÄ• do satÄ«ti dve dhammÄ• . appamÄ• do sa
kusaladhammakkhandhÄ• veditabbÄ• . __kattabbÄ• _ti pavattetabbÄ• .

__tasmiá¹ƒ Ä• yatane_ti tasmiá¹ƒ nibbÄ• nasaÃ±Ã±ite kÄ• raá¹‡e paá¹-ivedhe. __taá¹ƒ kÄ•
Ä• yatanÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ. saá¸·Ä• yatanaá¹ƒ nirujjhati etthÄ• ti __saá¸·Ä• yatananirc
tenÄ• ha __ ``nibbÄ• naá¹ƒ. taá¹ƒ sandhÄ• yÄ• â€™â€™ _tiÄ• di. __nibbÄ• nasmi_nti nibb

kÄ• maguá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. sakkapaÃ±hasuttÄ• divaá¹‡á¹‡anÄ•

118-119__._ __diá¹-á¹-he_ti \Ne II 27/ paccakkhabhÅ«te. __dhamme_ti upÄ• dÄ• nakkhanc
bhavati saÃ±Ã±Ä• diá¹-á¹-hi cÄ• ti attabhÄ• vasaÃ±Ã±Ä• . tenÄ• ha --- __ ``diá¹-á¹-heva_ \
imasmiá¹ƒyeva attabhÄ• veâ€™â€™ _ti. __ ``tannissitaâ€™â€™ _nti ettha __taá¹ƒ_-sadde
abhinandanÄ• dipariyÄ• yena vuttÄ• taá¹‡hÄ• paccÄ• maá¹-á¹-hÄ• ti Ä• ha --- __ ``taá¹‡hA
upÄ• dÄ• naá¹ƒ etassÄ• ti __tadupÄ• dÄ• naá¹ƒ_. tenÄ• ha --- ``taá¹ƒgahaá¹‡aâ€™â€™ nt
taá¹‡hupÄ• dÄ• nasaá¹…khÄ• taá¹ƒ gahaá¹‡aá¹ƒ etassÄ• ti __taá¹ƒgahaá¹‡aá¹ƒ. chaá¹-á¹-
vuttanayattÄ• .

sakkapaÃ±hasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ• riputtasaddhivihÄ• rikasuttavaá¹‡á¹‡anÄ•

<120> __ghaá¹-essatÄ«_ti pubbenÄ• paraá¹ƒ ghaá¹-itaá¹ƒ sambandhaá¹ƒ karissati. __vicc
virodhipaccayasamuppattiyÄ• ucchedaá¹ƒ.

8. rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<121> ye dhammÄ• sammadeva bhÄ• vitÄ• bahulÄ«katÄ• vimuttiyÄ• arahattassa sacch
saddhÄ• dayo sambhÄ• rÄ• __vimuttiparipÄ• caniyÄ• _ti adhippetÄ• . __paripÄ• centÄ«_ti
gamenti. __dhammÄ• _ti kÄ• raá¹‡abhÅ«tÄ• dhammÄ• . __visuddhikÄ• raá¹‡avasenÄ• _ti
pana saddhindriyÄ• dÄ«naá¹ƒ kÄ• raá¹‡ato visuddhi. yathÄ• nÄ• ma jÄ• tisampannassa kh
vipakkhavigamena pakkhasaá¹…gahena pavattiá¹-á¹-hÄ• nasampattiyÄ• ca parisuddhi hoti
daá¹-á¹-habbÄ• ti dassento __ ``vuttaá¹ƒ hetaâ€™â€™ _ntiÄ• dimÄ• ha.

assaddhÄ• dayopi puggalÄ• saddhÄ• dÄ«naá¹ƒ yÄ• vadeva parihÄ• nÄ• ya honti, saddhÄ
pasÄ• daniyasuttantÄ• dipaccavekkhaá¹‡Ä• , __pasÄ• daniyasuttantÄ• _ nÄ• ma sampasÄ
__sammappadhÄ• ne_ti sammappadhÄ• nasuttante. __satipaá¹-á¹-hÄ• ne_ti cattÄ• ro satip
__jhÄ• navimokkhe_ti jhÄ• nÄ• ni ceva vimokkhe ca uddissa pavattasuttante. __gambhÄ«ra
khandhÄ• yatanadhÄ• tupaá¹-iccasamuppÄ• dapaá¹-isaá¹ƒyuttasuttante.

__kalyÄ• á¹‡amittatÄ• dayo_ti kalyÄ• á¹‡amittatÄ• sÄ«lasaá¹ƒvaro abhisallekhakathÄ• vÄ
nibbedhikapaÃ±Ã±Ä• ti \Ne II 28/ ime kalyÄ• á¹‡amittÄ• dayo __paÃ±ca dhammÄ• , _ ye ``i
kalyÄ• á¹‡amitto hotÄ«â€™â€™ tiÄ• dinÄ• __udÄ• ne_ \Be II 310/ (Ud 31) kathitÄ• . __lok
Ä• yasmato rÄ• hulassa tÄ• saÃ±ca devatÄ• naá¹ƒ indriyaparipÄ• kaá¹ƒ passantassa. tato y
divÄ• vihÄ• rÄ• ya mahÄ• samÄ• gamo bhavissatÄ«ti. tathÄ• hi vakkhati ``ettakÄ• ti gaá¹‡á
natthÄ«â€™â€™ ti.

rukkhapabbatanissitÄ• __bhÅ«maá¹-á¹-hakÄ• , _ Ä• kÄ• sacÄ• rivimÄ• navÄ• sino __anta
dhammacakkhunti veditabbÄ• ni_ catusaccadhammÄ• naá¹ƒ dassanaá¹-á¹-hena.

rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lokakÄ• maguá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. gahapativaggo

1-3. vesÄ• lÄ«suttÄ• divaá¹‡á¹‡anÄ•

124-126__._ __dvÄ«sÅ«_ti imasmiá¹ƒ gahapativagge paá¹-hamadutiyesu __tatiye ca vuttat
apubbaá¹ƒ natthÄ«ti attho.

4-5. bhÄ• radvÄ• jasuttÄ• divaá¹‡á¹‡anÄ•

127-128__._ kÄ• maá¹ƒ aÃ±Ã±epi pabbajitÄ• yuttakÄ• le piá¹‡á¸• aá¹ƒ ulamÄ• nÄ• carant
teneva kÄ• raá¹‡ena pabbajitoti dassento __ ``piá¹‡á¸• aá¹ƒ ulamÄ• noâ€™â€™ _tiÄ• dimÄ
bhÅ«miyaá¹ƒ ghaá¹ƒsanto eva pattaá¹ƒ á¹-hapeti. __parikkhÄ«á¹‡a_nti samantato parikkhÄ
... pe ... jÄ• taá¹ƒ, _ atirekapattaá¹-á¹-hapanassa paá¹-ikkhittattÄ• aÃ±Ã±aá¹ƒ na gaá¹‡hÄ•
``indriyabhÄ• vana_nti cakkhÄ• dipaÃ±cindriyabhÄ• vanaâ€™â€™ nti keci vadanti, tathÄ•
katvÄ• uparivipassanaá¹ƒ vaá¸• á¸• hitvÄ• ti adhippÄ• yo. apare pana ``saddhÄ• paÃ±cam
vipassanÄ• bhinivesaá¹ƒ katvÄ• tena sukhena abhiÃ±Ã±Ä• pahÄ• nÄ• naá¹ƒ sampÄ• dana
bhÄ• vetvÄ• â€™â€™ ti vadanti.

__upasaá¹…kamatÄ«_ti \Be II 311/ \Ne II 29/ ettha yathÄ• so rÄ• jÄ• upasaá¹…kami, taá¹
paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``thero kirÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __mahÄ• pÄ• r
akatvÄ• pÄ• napasuto hutvÄ• sattÄ• haá¹ƒ tadanurÅ«paparijanassa surÄ• pivanaá¹ƒ. tenÄ
pivitvÄ• â€™â€™ _ti. __sÄ• lithusehÄ«_ti rattasÄ• lithusehi. __á¸• ayhamÄ• naá¹ƒ viya_ kip
dukkhavedanÄ• hi. __mukhasattÄ«hi vijjhiá¹ƒsu_ vallabhatÄ• ya. itthilolo hi so rÄ• jÄ• .

__paveá¹‡i_nti tesaá¹ƒ samÄ• dÄ• napaveá¹‡iá¹ƒ brahmacariyapabandhaá¹ƒ. __paá¹-ipÄ•
__garukÄ• rammaá¹‡a_nti garukÄ• tabbaÄ• rammaá¹‡aá¹ƒ, avÄ«tikkamitabbÄ• rammaá¹‡a
__cittaá¹ƒ anotaranta_nti pasÄ• davÄ«thiá¹ƒ anotarantaá¹ƒ anupagacchantaá¹ƒ. __viheá¹-h

lobhassa aparÄ• paruppattiyÄ• bahuvacanavasena __ ``lobhadhammÄ• â€™â€™ _ti vutta
yeva, _ yasmÄ• uppajjamÄ• no lobhadhammo attano hetupaccaye pariggahÄ• pento jÄ• nA
pavattatÄ«ti. __imameva kÄ• ya_nti ettha samÅ«hatthe eva __kÄ• ya_-saddo gabbhÄ• sayA
uppajjanadhammasamÅ«havisayattÄ• , itare pana kÄ• yÅ«palakkhitatÄ• ya ``kÄ• yoâ€™â€
heá¹-á¹-hÄ• vuttanayattÄ• .

bhÄ• radvÄ• jasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. ghositasuttavaá¹‡á¹‡anÄ•

<129> __rÅ«pÄ• ca manÄ• pÄ• _ti nÄ«lÄ• dibhedÄ• rÅ«padhammÄ• ca manasÄ• manu
idaÃ±ca sukhavedanÄ«yassa phassassa sabhÄ• vadassanatthaá¹ƒ. evaá¹ƒ __ ``rÅ«pÄ• ca
upekkhÄ• vedaniyÄ• â€™â€™ _ti etthÄ• pi yathÄ• rahaá¹ƒ vattabbaá¹ƒ. __cakkhuviÃ±Ã±Ä
vuttaá¹ƒ. upanissayakoá¹-iyÄ• hi cakkhuviÃ±Ã±Ä• á¹‡asampayuttaphasso sukhavedanÄ«y
tenÄ• ha --- __ ``ekaá¹ƒ phassaá¹ƒ paá¹-icca javanavasena sukhavedanÄ• uppajjatÄ«â€™
``saá¹ƒvijjati kho, gahapati, sotadhÄ• tÅ«â€™â€™ ti Ä• gatesu paÃ±casu koá¹-á¹-hÄ• sesu

__tevÄ«sati_ \Be II 312/ __dhÄ• tuyo kathitÄ• _ channaá¹ƒ dvÄ• rÄ• naá¹ƒ vasena vibhajjag

__vatthunissita_nti hadayavatthunissitaá¹ƒ. paÃ±cadvÄ• re vÄ«sati, manodvÄ• re tisso __e

ghositasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-8. hÄ• liddikÄ• nisuttÄ• divaá¹‡á¹‡anÄ•

130-131__._ __taá¹ƒ_ \Ne II 30/ __ittheta_nti cakkhunÄ• yaá¹ƒ rÅ«paá¹ƒ diá¹-á¹-haá¹ƒ, taá
__taá¹ƒ sukhavedaniya_nti taá¹ƒ sukhavedanÄ• ya upanissayakoá¹-iyÄ• paccayabhÅ«taá¹
yo ca yathÄ• rahaá¹ƒ upanissayakoá¹-iyÄ• vÄ• , anantaro ce anantarakoá¹-iyÄ• vÄ• , saha
sampayuttakoá¹-iyÄ• vÄ• , sukhavedanÄ• ya paccayo phasso. taá¹ƒ sukhavedaniyaÃ±ca p
sukhavedanÄ• ti yojanÄ• . __esa nayo sabbattha_ sabbesu sesesu sattasu vÄ• resu. __ma
abhidhammanayena. suttantanayena pana suÃ±Ã±ataá¹-á¹-hena nissattanijjÄ«vaá¹-á¹-hena
labhateva. __aá¹-á¹-hamaá¹ƒ uttÄ• nameva_ heá¹-á¹-hÄ• vuttanayattÄ• .

hÄ• liddikÄ• nisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. lohiccasuttavaá¹‡á¹‡anÄ•

<132> __tepi mÄ• á¹‡avakÄ• tveva vuttÄ• , _ na brÄ• hmaá¹‡akumÄ• rÄ• eva. __seleyyal
silissanalaá¹…ghanakÄ«á¸·anÄ• ni.

upaá¹-á¹-hÄ• navasena ibhaá¹ƒ harantÄ«ti __ibbhÄ• , _ hatthigopakÄ• . te pana nihÄ«naku
upÄ• dÄ• ya gahapatibhÄ• vaá¹ƒ upÄ• dÄ• ya ``gahapatikÄ• â€™â€™ tipi vuccantÄ«ti Ä• h
__kaá¹‡hÄ• _ti kaá¹‡hÄ• bhijÄ• tikÄ• . __raá¹-á¹-haá¹ƒ bharantÄ«_ti yasmiá¹ƒ raá¹-á¹-he va
raá¹-á¹-hassa baliá¹ƒ bharaá¹‡ena, attano vÄ• kuá¹-umbassa bharaá¹‡ena bharatÄ• . __pa
saá¹ƒcarantÄ• kÄ«á¸·anti.

__sÄ«lajeá¹-á¹-hakÄ• _ti sÄ«lappadhÄ• nÄ• . ye purÄ• á¹‡aá¹ƒ saranti, te sÄ«luttamÄ• ah
cakkhÄ• didvÄ• rÄ• ni.

__apakkamitvÄ• _ \Be II 313/ apetÄ• virahitÄ• hutvÄ• . __visamÄ• nÄ«_ti vigatasamÄ• ni
__nÄ• nÄ• vidhadaá¹‡á¸• Ä• _ nÄ• nÄ• vidhadaá¹‡á¸• anipÄ• tÄ• .

__anÄ• hÄ• rakÄ• _ti kiÃ±ci abhuÃ±janakÄ• . paá¹…ko viya __paá¹…ko, _ malaá¹ƒ. dantap
paá¹…koti vuttoti __ ``paá¹…ko nÄ• ma dantamalaâ€™â€™ _nti vuttaá¹ƒ. ajehi kÄ• tabbak
karaá¹‡aá¹ƒ samÄ• dÄ• navasena __vataá¹ƒ_. esa nayo sesesupi. kohaÃ±Ã±aá¹ƒ nÄ• ma
paá¹-icchÄ• detvÄ• \Ne II 31/ asantaguá¹‡apakÄ• sanÄ• ti Ä• ha --- __ ``paá¹-icchanna ... p
kohaÃ±Ã±aÃ±cevÄ• â€™â€™ _ti. __parikkhÄ• rabhaá¹‡á¸• akavaá¹‡á¹‡Ä• _ti parikkhÄ• ra

kho attano jÄ«vikatthÄ• ya Ä• misakiÃ±jakkhassa attanibandhanatthÄ• ya amocanatthÄ• ya

__akhila_nti cetokhilarahitaá¹ƒ brahmavihÄ• ravasena. tenÄ• ha __ ``mudu athaddhaâ€™â

__adhimutto_ti abhirativasena yuttapayutto. __parittacitto_ti parito khaá¹‡á¸• itacitto. __appa
ettha ``ko ayaâ€™â€™ nti paá¹-ikkhituá¹ƒ sakkuá¹‡eyyacitto.

lohiccasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. verahaccÄ• nisuttavaá¹‡á¹‡anÄ•

<133> brÄ• hmaá¹‡iá¹ƒ dhammasavanÄ• ya codento mÄ• á¹‡avako __ ``yaggheâ€™â€™
codanatthe nipÄ• toâ€™â€™ _ti.

verahaccÄ• nisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gahapativaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. devadahavaggo

1. devadahasuttavaá¹‡á¹‡anÄ•

<134> __manaá¹ƒ ramayantÄ• _ti Ä• pÄ• thagatÄ• manassa ramaá¹‡avasena piyÄ• yitab

2. khaá¹‡asuttavaá¹‡á¹‡anÄ•

<135> __chaphassÄ• yatanikÄ• _ti \Be II 314/ chahi phassÄ• yatanehi aniá¹-á¹-hasaá¹ƒved
__chadvÄ• raphassapaá¹-iviÃ±Ã±attÄ«_ti chahipi dvÄ• rehi Ä• rammaá¹‡assa paá¹-isaá¹ƒv
dukkhÄ• nubhavanatthaá¹ƒ. __tÄ• vatiá¹ƒsapura_nti \Ne II 32/ sudassanamahÄ• nagaraá¹ƒ
sabbathÄ• sukhÄ• nubhavanato. __niraye_ti iminÄ• duggati bhavasÄ• maÃ±Ã±ena itarÄ•
__maggabrahmacariyavÄ• saá¹ƒ vasituá¹ƒ na sakkÄ• _ti iminÄ• pana sabbesampi acchind
gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __imevÄ• _ti imasmiá¹ƒ manussaloke eva. __apÄ• yopi paÃ
apÄ• yadukkhasadisassa dukkhassa kadÄ• ci paá¹-isaá¹ƒvedanato. __saggopi paÃ±Ã±Ä• y
devabhogasadisasampattiyÄ• kadÄ• ci paá¹-ilabhitabbato.

__ayaá¹ƒ kammabhÅ«mÄ«_ti ayaá¹ƒ manussaloko purisathÄ• makaraá¹‡Ä• ya kammabhÅ
yogyaá¹-á¹-hÄ• nabhÄ• vato. tattha padhÄ• nakammaá¹ƒ dassento __ ``idha maggabhÄ• va
__á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni. __saá¹ƒvejaniyÄ• nÄ«_ti saá¹ƒvegajananÄ• ni bahÅ«n

jÄ• ti, jarÄ• , byÄ• dhi, maraá¹‡aá¹ƒ, apÄ• yabhavaá¹ƒ, tatthapi nirayÅ«papattihetukaá¹ƒ, tiracchÄ• nupapattihetukaá¹ƒ, asÅ«rakÄ• yÅ«papattihetukaá¹ƒ, atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ vaá¹-á¹-amÅ«lakaá¹ƒ, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakanti bahÅ«ni saá¹ƒvegav __saá¹ƒvegajÄ• to_ saÃ±jÄ• tasaá¹ƒvego yoniso padhÄ• namanuyuÃ±jassu. __saá¹ƒvegÄ•

khaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamarÅ«pÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<136> __sammuditÄ• _ sammodappattÄ• , __pamoditÄ• _ saÃ±jÄ• tapamodÄ• . __dukkhÄ tenÄ• ha __ ``dukkhitÄ• â€™â€™ _ti. sukhaá¹ƒ etassa atthÄ«ti __sukho, _ sukhÄ«. tenÄ• h __yattakÄ• _ rÅ«pÄ• dayo dhammÄ• loke __atthÄ«ti vuccati. passantÄ• na_nti saccapaá¹- passantÄ• naá¹ƒ. __ ``paccanÄ«kaá¹ƒ hotÄ«â€™â€™ _ti vatvÄ• taá¹ƒ paccanÄ«kabhÄ• va hÄ«â€™â€™ _tiÄ• di \Be II 315/ vuttaá¹ƒ. __asubhÄ• _ti ``Ä• hÅ«â€™â€™ tipadaá¹ƒ Ä• ne __sabbameta_nti ``sukhaá¹ƒ diá¹-á¹-hamariyebhi ... pe ... tadariyÄ• sukhato vidÅ«â€™â€™ sabbametaá¹ƒ nibbÄ• nameva sandhÄ• ya vuttaá¹ƒ. nibbÄ• nameva hi ekantato sukhaá¹ƒ n

__paÃ±canavutipÄ• saá¹‡á¸• ino_ tesaÃ±ca pÄ• saá¹‡á¸• ibhÄ• vo papaÃ±casÅ«daniá¹-á¹ __kilesanÄ«varaá¹‡ena nivutÄ• na_nti kilesakhandhÄ• kilesanÄ«varaá¹‡aá¹ƒ, tena nivÄ• ri __nibbÄ• nadassanaá¹ƒ_ nÄ• ma ariyamaggo, tena tassa paá¹-ivijjhanaÃ±ca __kÄ• á¸·ame candamaá¹‡á¸• alaá¹ƒ_.

__paricchinditvÄ• _ti \Ne II 33/ asubhabhÄ• vaparicchindanena sammÄ• viÃ±Ã±Ä• á¹‡adas __maggadhammassÄ• _ti ariyamaggadhammassa.

__anupannehÄ«_ti anu anu avihÄ• ya paá¹-ipannehi. __ko nu aÃ±Ã±o jÄ• nituá¹ƒ arahati, _ dasseti.

paá¹-hamarÅ«pÄ• rÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-12. dutiyarÅ«pÄ• rÄ• masuttÄ• divaá¹‡á¹‡anÄ•

137-145__._ __suddhikaá¹ƒ katvÄ• _ gÄ• thÄ• bandhanena vinÄ• kevalaá¹ƒ cuá¹‡á¹‡iyapa tathÄ• _ti ajjhattikÄ• ni bÄ• hirÄ• ni ca Ä• yatanÄ• ni aniccalakkhaá¹‡ena dukkhÄ• nattalakk dassanavasena.

dutiyarÅ«pÄ• rÄ• masuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

devadahavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. navapurÄ• á¹‡avaggo

1. kammanirodhasuttavaá¹‡á¹‡anÄ•

<146> sampati vijjamÄ• nassa cakkhussa taá¹ƒnibbattassa kammassa ca adhippetattÄ• __
kammameva purÄ• á¹‡aâ€™â€™ _nti vatvÄ• yathÄ• tassa cakkhussa purÄ• á¹‡apariyÄ•
dassento Ä• ha --- __ ``kammato panÄ• â€™â€™ _tiÄ• di. __paccayanÄ• menÄ• _ti purima
``purÄ• á¹‡aâ€™â€™ nti vattabbassa paccayabhÅ«tassa kammassa nÄ• mena. __evaá¹ƒ
nti evaá¹ƒ vuttaá¹ƒ. __paccayehi abhisamÄ• gantvÄ• kata_nti taá¹‡hÄ• vijjÄ• dipaccayehi a
samÄ• gantvÄ• samecca nibbattitaá¹ƒ. __cetanÄ• yÄ• _ti kammacetanÄ• ya. __pakappita_
__vedanÄ• yÄ• _ti attÄ• naá¹ƒ nissÄ• ya Ä• rammaá¹‡aá¹ƒ katvÄ• pavattÄ• ya vedanÄ• ya
nibbattikÄ• raá¹‡aá¹ƒ pavattaá¹-á¹-hÄ• nanti vipassanÄ• paÃ±Ã±Ä• ya __passitabbaá¹ƒ. ka
kilesÄ• naá¹ƒ anuppÄ• danirodhasiddhena kammassa nirodhena. __vimuttiá¹ƒ phusatÄ«_ti
pÄ• puá¹‡Ä• ti. __Ä• rammaá¹‡abhÅ«to nirodho_ nibbÄ• naá¹ƒ __ ``kammanirodhoâ€™â€™
``kammaá¹ƒ nirujjhati etthÄ• â€™â€™ ti katvÄ• . ``jhÄ• yatha, bhikkhave, mÄ• pamÄ• datth
``pubbabhÄ• gavipassanÄ• kathitÄ• â€™â€™ _ti vuttaá¹ƒ.

kammanirodhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-5. aniccanibbÄ• nasappÄ• yasuttÄ• divaá¹‡á¹‡anÄ•

147-150__._ __nibbÄ• nassÄ• _ti nibbÄ• nÄ• dhigamassa, kilesanibbÄ• nasseva vÄ• . __u
upakÄ• rÄ• vahaá¹ƒ paá¹-ipadaá¹ƒ. __catÅ«sÅ«_ti dutiyÄ• dÄ«su catÅ«su. nibbÄ• nasappÄ
katvÄ• __ ``saha vipassanÄ• ya cattÄ• ro maggÄ• kathitÄ• â€™â€™ _ti vuttaá¹ƒ.

aniccanibbÄ• nasappÄ• yasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. antevÄ• sikasuttÄ• divaá¹‡á¹‡anÄ•

151-152__._ anta-saddo samÄ«patthe vattati ``udakantaá¹ƒ vanantaâ€™â€™ ntiÄ• dÄ«su,
vasati abbhantaravuttitÄ• yÄ• ti __ ``antevÄ• sikaâ€™â€™ _nti vutto vibhattialopena yathÄ•
kÅ«lerukkhÄ• â€™â€™ ti. tenÄ• ha --- __ ``anantevÄ• sikanti antovasanakilesavirahitaâ€™
__Ä• caraá¹‡akakilesavirahita_nti samudÄ• caraá¹‡akilesarahitaá¹ƒ. __anto_ \Be II 317/ __
puggalassa anto abbhantare citte vasanti pavattanti. __te etaá¹ƒ adhibhavantÄ«_ti te kilesÄ
abhibhavitvÄ• attano vase vattenti. tenÄ• ha --- __ ``ajjhottharanti sikkhÄ• penti vÄ• â€™â€
Ä• cariyehÄ«_ti tehi kilesasaá¹…khÄ• tehi satte attano gatiyaá¹ƒ á¹-hapentehi Ä• cariyehi. _

heá¹-á¹-hÄ• kathitanayamevÄ• _ti yasmÄ• heá¹-á¹-hÄ• khandhavasena desanÄ• Ä• gatÄ
ayameva viseso.

antevÄ• sikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. atthinukhopariyÄ• yasuttavaá¹‡á¹‡anÄ•

<153> pariyÄ• yati parigacchati phalaá¹ƒ etassÄ• ti __pariyÄ• yo_ hetÅ«ti Ä• ha --- __ ``yaá
kÄ• raá¹‡aâ€™â€™ _nti. paccakkhadiá¹-á¹-he aviparÄ«te atthe pavattasaddhÄ• __paccakk
``sammÄ• sambuddho bhagavÄ• , svÄ• khÄ• to dhammoâ€™â€™ ti (MN I 288) ca. __evaá
saddahanÄ• kÄ• ro saddhÄ• patirÅ«pako. __eta_nti ``aÃ±Ã±atreva saddhÄ• yÄ• â€™â€™
__rucÄ• petvÄ• _ti kiÃ±ci atthaá¹ƒ attano matiyÄ• rocetvÄ• . __khamÄ• petvÄ• _ti tasseva
tathÄ• khamÄ• petvÄ• . tenÄ• ha --- __ ``atthetanti gahaá¹‡Ä• kÄ• roâ€™â€™ _ti. parampa
kirassÄ• ti __anussavanaá¹ƒ. kÄ• raá¹‡aá¹ƒ cintentassÄ• _ti yuttiá¹ƒ cintentassa. __kÄ• raá
upaá¹-á¹-hÄ• tÄ«_ti ``sÄ• dhÅ«â€™â€™ ti attano cittassa upatiá¹-á¹-hati. __attheta_nti ``eta
evamayamattho yujjatÄ«â€™â€™ ti cittena __gahaá¹‡aá¹ƒ. Ä• kÄ• raparivitakko_ti yuttipari
nicchayena gahaá¹‡aá¹ƒ, sÄ• ca kho diá¹-á¹-hi ayÄ• thÄ• vaggahaá¹‡ena aÃ±Ã±Ä• á¹‡am
__ta_nti laddhiá¹ƒ. __atthesÄ• _ti esÄ• laddhi mama uppannÄ• atthi yuttarÅ«pÄ• hutvÄ•
gahaá¹‡Ä• kÄ• ro __diá¹-á¹-hinijjhÄ• nakkhanti nÄ• ma, _ paá¹-hamuppannaladdhisaá¹…kh
nijjhÄ• naá¹ƒ khamanÄ• kÄ• ro __diá¹-á¹-hinijjhÄ• nakkhanti nÄ• ma. paÃ±ca á¹-hÄ• nÄ• nÄ
saddhÄ• dÄ«ni paÃ±ca kÄ• raá¹‡Ä• ni. __muÃ±citvÄ• _ aggahetvÄ• . heá¹-á¹-himamaggav
abhÄ• vaá¹ƒ sandhÄ• ya ``natthi me ajjhattaá¹ƒ rÄ• gadosamohoâ€™â€™ ti ayaá¹ƒ sekkhÄ
sabbaso abhÄ• vaá¹ƒ sandhÄ• ya asekkhÄ• nanti Ä• ha --- __ ``sekkhÄ• sekkhÄ• naá¹ƒ pa
_ti. ``santaá¹ƒ \Be II 318/ vÄ• ajjhattaâ€™â€™ ntiÄ• dinÄ• __sekkhÄ• naá¹ƒ, _ ``asantaá¹
ntiÄ• dinÄ• __asekkhÄ• naá¹ƒ paccavekkhaá¹‡Ä• kathitÄ• _ti daá¹-á¹-habbaá¹ƒ.

atthinukhopariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. indriyasampannasuttÄ• divaá¹‡á¹‡anÄ•

154-155__._ ``sampannasÄ«lÄ• , bhikkhave, viharathÄ• â€™â€™ tiÄ• dÄ«su (MN I 64) viya
__sampanna_-saddoti Ä• ha __ ``paripuá¹‡á¹‡indriyoâ€™â€™ _ti. indriyehi samannÄ• gata
nÄ• ma hotÄ«ti sambandho. evaá¹ƒ sati samannÄ• gamasampatti vuttÄ• hotÄ«ti Ä• saá¹…
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __taá¹ƒ sandhÄ• yÄ• _ti dutiyavikappena vuttamatthaá¹ƒ sam
khandhiyavagge khandhavasena desanÄ• Ä• gatÄ• , idha Ä• yatanavasenÄ• ti Ä• ha __ ``

indriyasampannasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navapurÄ• á¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyo paá¹‡á¹‡Ä• sako.

16. nandikkhayavaggo

1-4. ajjhattanandikkhayasuttÄ• divaá¹‡á¹‡anÄ•

156-159__._ __atthato_ti \Ne II 36/ sabhÄ• vato. Ã±Ä• á¹‡ena ariyato Ã±Ä• tabbato __attho
abhijjanasabhÄ• vo nandanaá¹-á¹-hena __nandÄ«, _ raÃ±janaá¹-á¹-hena __rÄ• go. vimuttiv
adhigamavasena. __etthÄ• _ti imasmiá¹ƒ paá¹-hamasutte. __dutiyÄ• dÄ«sÅ«_ti dutiyatatiya
__uttÄ• nameva_ heá¹-á¹-hÄ• vuttanayattÄ• .

ajjhattanandikkhayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. jÄ«vakambavanasamÄ• dhisuttÄ• divaá¹‡á¹‡anÄ•

160-161__._ samÄ• dhivikalÄ• naá¹ƒ \Be II 319/ cittekaggataá¹ƒ labhantÄ• naá¹ƒ, paá¹-isall
kÄ• yavivekaÃ±ca cittekaggataÃ±ca labhantÄ• nanti yojanÄ• . __pÄ• kaá¹-aá¹ƒ hotÄ«_ti vib
upaá¹-á¹-hÄ• ti. __okkhÄ• yati paccakkhÄ• yatÄ«_ti catusaccadhammÄ• naá¹ƒ vibhÅ«tabhÄ
kathitattÄ• vuttaá¹ƒ --- __ ``dvÄ«supi ... pe ... kathitÄ• â€™â€™ _ti.

jÄ«vakambavanasamÄ• dhisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7-9. koá¹-á¹-hikaaniccasuttÄ• divaá¹‡á¹‡anÄ•

162-164__._ aniccÄ• nupassanÄ• dayo eva __vimuttiparipÄ• caniyÄ• dhammÄ• _ nÄ• ma.
indriyÄ• ni na paripÄ• kaá¹ƒ upagatÄ• ni, thero imÄ• hi desanÄ• hi indriyaparipÄ• kamagam

koá¹-á¹-hikaaniccasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10-12. micchÄ• diá¹-á¹-hipahÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

165-167__._ __pÄ• á¹-iyekka_nti \Ne II 37/ visuá¹ƒ visuá¹ƒ. __vuttanayenevÄ• _ti heá¹-á¹-h
apubbassa vattabbassa abhÄ• vÄ• .

micchÄ• diá¹-á¹-hipahÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nandikkhayavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. saá¹-á¹-hipeyyÄ• lavaggo

1-60. ajjhattaaniccachandasuttÄ• divaá¹‡á¹‡anÄ•

168-227__._ ``yaá¹ƒ, bhikkhave, aniccaá¹ƒ, tatra vo chando pahÄ• tabboâ€™â€™ tiÄ• dinÄ
puggalÄ• naá¹ƒ ajjhÄ• sayavasena saá¹-á¹-hi suttÄ• ni kathitÄ• ni \Be II 320/, tÄ• ni ca peyy
Ä• ruá¸·hÄ• nÄ«ti __ ``saá¹-á¹-hipeyyÄ• lo nÄ• ma hotÄ«â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __
_tiÄ• di.

ajjhattaaniccachandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹-á¹-hipeyyÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. samuddavaggo

1. paá¹-hamasamuddasuttavaá¹‡á¹‡anÄ•

<228> yadi ``duppÅ«raá¹‡aá¹-á¹-hena samuddanaá¹-á¹-henÄ• â€™â€™ ti iminÄ• atthadva
ti vuccati, cakkhussevetaá¹ƒ nippariyÄ• yato yujjatÄ«ti dassetuá¹ƒ __ ``yadÄ«â€™â€™ _tiÄ
__duppÅ«raá¹‡aá¹-á¹-henÄ• _ti pÅ«retuá¹ƒ asakkuá¹‡eyyabhÄ• vena. __samuddanaá¹-á¹-h
uparÅ«paripakkhittagamanena. mahÄ• gaá¹…gÄ• dimahÄ• nadÄ«naá¹ƒ mahatÄ• udakogh
anupakkhandamÄ• nopi hi samuddo pÄ• ripÅ«riá¹ƒ na gacchati, yaÃ±ca bhÅ«mipadesaá¹ƒ
samuddabhÄ• vaá¹ƒ neti, abhÄ• vaá¹ƒ vÄ• pÄ• puá¹‡Ä• ti apayÄ• te samuddodake, taá¹ƒ
atathameva hoti. kÄ• maÃ±cesa duppÅ«raá¹‡aá¹-á¹-ho samuddanaá¹-á¹-ho \Ne II 38/ sÄ• g
taá¹ƒ dvayaá¹ƒ cakkhusmiá¹ƒyeva visesato labbhatÄ«ti dassento __ ``tassa hÄ«â€™â€™ _
__samosaranta_nti sabbaso nÄ«lÄ• dibhÄ• gehi osarantaá¹ƒ, Ä• pÄ• thaá¹ƒ Ä• gacchantan
sakkoti_ duppÅ«raá¹‡Ä«yattÄ• . __sadosagamanena gacchati_ sattasantÄ• nassa dussana
cakkhudvÄ• rikataá¹‡hÄ• vasena veditabbÄ• . yathÄ• samudde aparÄ• paraá¹ƒ parivattam
samuddassÄ• ti vuccati, evaá¹ƒ cakkhusamuddassa purato aparÄ• paraá¹ƒ parivattamÄ• na
rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhussÄ• ti vattabbataá¹ƒ arahati anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• t
vegoâ€™â€™ _ti. __asamapekkhite_ti sammÄ• dassane rÅ«pe manÄ• pabhÄ• vaá¹ƒ aman
nÄ• ma mayÄ• diá¹-á¹-haâ€™â€™ nti anupadhÄ• rentassa kevalaá¹ƒ samÅ«haghanavase
asamapekkhanaá¹ƒ. __sahatÄ«_ti adhibhavati, taá¹ƒnimittaá¹ƒ kaÃ±ci vikÄ• raá¹ƒ nÄ• pajja

__Å«mÄ«_ti \Be II 321/ vÄ«ciyo. __Ä• vaá¹-á¹-o_ Ä• vaá¹-á¹-anavasena pavattaá¹ƒ udakaá
gÄ• harakkhasamakarÄ• dayo __gÄ• harakkhaso_. yathÄ• samudde Å«miyo uparÅ«pari va

patitapuggalaá¹ƒ ajjhottharitvÄ• anayabyasanaá¹ƒ Ä• pÄ• denti, tathÄ• Ä• vaá¹-á¹-agÄ• ha
rÄ• gÄ• dayo kilesÄ• sayaá¹ƒ uppannakasatte ajjhottharitvÄ• anayabyasanaá¹ƒ Ä• pÄ• de
sattÄ• naá¹ƒ anayabyasanÄ• pattihetubhÅ«tassa Å«mibhayassa Ä• rammaá¹‡avasena cak
sagÄ• ho sarakkhasoâ€™â€™ ti vutto.

__Å«mibhaya_nti ettha bhÄ• yati etasmÄ• ti bhayaá¹ƒ, Å«mÄ«va bhayaá¹ƒ Å«mibhayaá¹ƒ.
sveva cittassa ca abhimaddanavasenuppÄ• danatthena daá¸·haá¹ƒ Ä• yÄ• sanaá¹-á¹-hena
anekavÄ• raá¹ƒ pavattitvÄ• satte ajjhottharitvÄ• sÄ«saá¹ƒ ukkhipituá¹ƒ adatvÄ• anayabya
kodhÅ«pÄ• yÄ• sassa __Å«misadisatÄ• _ daá¹-á¹-habbÄ• . tathÄ• kÄ• maguá¹‡Ä• kilesÄ•
rÅ«pÄ• divisayasaá¹…khÄ• te attani saá¹ƒsÄ• retvÄ• yathÄ• tato bahibhÅ«te nekkhamme
Ä• vaá¹-á¹-etvÄ• byasanÄ• pÄ• danena __Ä• vaá¹-á¹-asadisatÄ• _ daá¹-á¹-habbÄ• . yadÄ•
Ä• rakkharahitaá¹ƒ attano gocarabhÅ«migataá¹ƒ purisaá¹ƒ abhibhuyya gahetvÄ• agocare á
bheravarÅ«padassanÄ• dinÄ• attano upakkamaá¹ƒ kÄ• tuá¹ƒ asamatthaá¹ƒ katvÄ• anvÄ•
vaá¹‡á¹‡abalabhogaÄ• yusukhehi viyojetvÄ• mahantaá¹ƒ anayabyasanaá¹ƒ Ä• pÄ• deti, ev
yonisomanasikÄ• rarahitaá¹ƒ avÄ«rapurisaá¹ƒ attano rÅ«pÄ• dÄ«hi palobhanavasena abhib
vÄ«rajÄ• tiyampi itthikuttabhÅ«tehi attano hÄ• vabhÄ• vavilÄ• sehi itthimÄ• yÄ• ya anvÄ• vi
upakÄ• radhamme sÄ«lÄ• dayo sampÄ• detuá¹ƒ asamatthaá¹ƒ karonto guá¹‡avaá¹‡á¹‡Ä•
anayabyasanaá¹ƒ Ä• pÄ• deti, evaá¹ƒ mÄ• tugÄ• massa __gÄ• harakkhasasadisatÄ• _ daá
lakkhaá¹‡avacanaá¹ƒ \Ne II 39/. yathÄ• hi Å«mi bhÄ• yitabbaá¹-á¹-hena bhayaá¹ƒ, evaá¹ƒ
Ä• vaá¹-á¹-agÄ• harakkhasÄ• pÄ«ti Å«miÄ• dibhayena sabhayanti attho veditabbo. __antaá
pÄ• raá¹ƒ nibbÄ• naá¹ƒ gatoti vuccati.

paá¹-hamasamuddasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3. dutiyasamuddasuttÄ• divaá¹‡á¹‡anÄ•

229-230__._ kilesÄ• naá¹ƒ \Be II 322/ allabhÄ• vÅ«panayananti Ä• ha __ ``temanaá¹-á¹-her
__ariyasÄ• vake_ti anÄ• gÄ• mino. te hi kÄ• mabhavavasena atintatÄ• ya na samunnÄ• . _
kilesÄ• bhisaá¹…khÄ• radevaputtamÄ• re. __tÄ«hi upadhÄ«hÄ«_ti kilesÄ• bhisaá¹…khÄ• r
upadhÄ«hi. khandhupadhinÄ• pana so na nirÅ«padhi saupÄ• disesasseva nibbÄ• nassa a
paá¹-ipattigamanena gato.

dutiyasamuddasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4-6. khÄ«rarukkhopamasuttÄ• divaá¹‡á¹‡anÄ•

231-233__._ __appahÄ«naá¹-á¹-henÄ• _ti maggena asamugghÄ• á¹-itabhÄ• vena. __atthÄ
vijjamÄ• nakiccakaraá¹‡ato pariyuá¹-á¹-hÄ• naá¹ƒ appakaá¹ƒ mÅ«sikÄ• visaá¹ƒ viya __pari

appÄ• nubhÄ• vattÄ• . __evarÅ«pÄ• pÄ«_ti appakÄ• pi. __assÄ• _ti appahÄ«nakilesassa. _
iá¹-á¹-hÄ• naá¹ƒ rajanÄ«yÄ• naá¹ƒ, vatthuvasena parittakampi iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ ad
``nakhapiá¹-á¹-hippamÄ• á¹‡ampÄ«â€™â€™ _tiÄ• di. __daharotiÄ• dÄ«ni tÄ«á¹‡ipi_ padÄ•
bhindeyya. __taá¹ƒ ubhaya_nti taá¹ƒ cakkhurÅ«panti ubhayampi Ä• yatanaá¹ƒ.

khÄ«rarukkhopamasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. udÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<234> __itipÄ«_ti iminÄ• pi kÄ• raá¹‡ena. __aniccenÄ• _ti aniccabhÄ• vena anattalakkhaá
hetupaccayÄ• viÃ±Ã±Ä• á¹‡assa uppatti sati ca uppÄ• de nirodhena bhavitabbaá¹ƒ, uppÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ, yadi ca attÄ• siyÄ• paccayehi vinÄ• sijjheyya, na ca tathÄ• ssa siddhi,
``viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ ti aniccatÄ• ya anattatÄ• kathitÄ• .

udÄ• yÄ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. Ä• dittapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<235> kilesÄ• naá¹ƒ \Ne II 40/ \Be II 323/ anu anu byaÃ±janato paribyattiyÄ• uppattipacca
__anubyaÃ±janaá¹ƒ, _ hatthapÄ• dÄ• diavayavÄ• ti Ä• ha --- ``hatthÄ• sobhanÄ• â€™â€™
kilesuppattiyÄ• nimittabhÅ«to gÄ• ho. __saá¹ƒsandetvÄ• gahaá¹‡a_nti avayave samodhÄ•
tiÄ• dinÄ• ekajjhaá¹ƒ gahaá¹‡aá¹ƒ. __vibhattigahaá¹‡a_nti vibhÄ• gena anavasesaggahaá¹
__kumbhÄ«lasadiso_ti kumbhÄ«lagÄ• hasadiso. tenÄ• ha --- __ ``sabbameva gaá¹‡hÄ• tÄ•
taá¹ƒ taá¹ƒ koá¹-á¹-hÄ• saá¹ƒ vibhajitvÄ• __gahaá¹‡aá¹ƒ rattapÄ• sadiso_ jalÅ«kagÄ• hasa
labbhantÄ«_ti idaá¹ƒ cakkhudvÄ• rÄ• nusÄ• rena uppannamanodvÄ• rikajavanaá¹ƒ sandhÄ

__nimittassÄ• dena ganthita_nti yathÄ• vutte nimitte assÄ• dagÄ• hena ganthitaá¹ƒ samba
__bhavaá¹…genevÄ• _ti mÅ«labhavaá¹…geneva. __kilesabhayaá¹ƒ dassento_ti tathÄ• kile
akusalacittena antaritaá¹ƒ ce maraá¹‡acittaá¹ƒ bhaveyya, ekantato niraye vÄ• tiracchÄ• na
siyÄ• ti kilesÄ• naá¹ƒ bhÄ• yitabbaá¹ƒ dassento. __ ``samayavasena vÄ• evaá¹ƒ vuttaâ€™
vivaranto __ ``cakkhudvÄ• rasmiÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. __rattacittaá¹ƒ vÄ• _ti rÄ•
duá¹-á¹-hacittena kathaá¹ƒ Ä• rammaá¹‡arasÄ• nubhavananti? domanassavedanuppatti ev
Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __imassa samayassÄ• _ti maraá¹‡a

ubhinnaá¹ƒ nÄ• sacchiddÄ• naá¹ƒ majjhe á¹-hita-aá¹-á¹-hitudanaá¹ƒ saha khuraá¹-á¹-hena
__daá¹‡á¸• akavÄ• sÄ«_ti dÄ«ghadaá¹‡á¸• akÄ• mahÄ• vÄ• si. __nipajjitvÄ• niddokkama
pacalÄ• yikaniddaá¹ƒ paá¹-ikkhipati. tattha hi kadÄ• ci antarÄ• micchÄ• vitakkÄ• naá¹ƒ sall
siyÄ• , nattheva nipajjitvÄ• mahÄ• niddaá¹ƒ okkantakÄ• le. __vitakkÄ• na_nti micchÄ• vitak

Ä• dittapariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. paá¹-hamahatthapÄ• dopamasuttÄ• divaá¹‡á¹‡anÄ•

236-237__._ navamaá¹ƒ \Be II 324/ ``paÃ±Ã±Ä• yatÄ«â€™â€™ ti vuccamÄ• ne bujjhanakÄ
vuttanti Ä• ha --- __ ``dasame na hotÄ«ti vuccamÄ• neâ€™â€™ _tiÄ• di. ettakameva hi dvi
visesoti.

paá¹-hamahatthapÄ• dopamasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuddavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. Ä• sÄ«visavaggo

1. Ä• sÄ«visopamasuttavaá¹‡á¹‡anÄ•

<238> ye \Ne II 41/ bhikkhÅ« tadÄ• bhagavantaá¹ƒ parivÄ• retvÄ• nisinnÄ• , tesu keci ek
attadutiyÄ• , keci attatatiyÄ• , keci attacatutthÄ• , keci attapaÃ±camÄ• hutvÄ• araÃ±Ã±Ä•
vuttaá¹ƒ --- __ ``ekacÄ• rika ... pe ... paÃ±cacÄ• rikeâ€™â€™ _ti. samÄ• najjhÄ• sayatÄ• _
kammaá¹-á¹-hÄ• nÄ• nuyuÃ±janassa __kÄ• rake_. tato eva tattha __yuttapayutte. puggalaj
kÄ• raá¹‡abhÅ«tena. __paccayabhÅ«ta_nti apassayabhÅ«taá¹ƒ. ``seyyathÄ• pi, bhikkhave
``tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti ayaá¹ƒ mÄ• tikÄ• nikk
vitthÄ• rabhÄ• janaá¹ƒ. __vÄ• sanÄ• bhavissatÄ«_ti vÄ• sanÄ• vahaá¹ƒ bhavissati. __sine
viyÄ• _tiÄ• di imissÄ• desanÄ• ya anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya sudukkarabhÄ• vadas

maÃ±caá¹-á¹-hesu maÃ±casamaÃ±Ã±Ä• viya mukhaá¹-á¹-haá¹ƒ visaá¹ƒ ``mukhaâ€™â€™
sukkhakaá¹-á¹-hasadisabhÄ• vÄ• pÄ• danato ``kaá¹-á¹-haâ€™â€™ nti vuccatÄ«ti kaá¹-á¹-h
__kaá¹-á¹-hamukho, _ daá¹ƒsanÄ• dinÄ• kaá¹-á¹-hasadisabhÄ• vakaro sappo. atha vÄ•
kaá¹-á¹-hasadisabhÄ• vÄ• pÄ• danato kaá¹-á¹-haá¹ƒ visaá¹ƒ vÄ• mukhe etassÄ• ti __kaá¹-
sesapadesupi attho veditabbo. __ime cattÄ• ro_ti ime visakiccabhedena cattÄ• ro. idÄ• ni t
visakiccabhedaá¹ƒ dassetuá¹ƒ __ ``tesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ayasÅ«lasamappita
ayasÅ«laá¹ƒ anuppavesitaá¹ƒ viya. __pakkapÅ«tipanasaá¹ƒ viyÄ• _ti paccitvÄ• kÄ• lÄ• tik
\Be II 325/ viya. __caá¹…gavÄ• re_ti rajakÄ• naá¹ƒ khÄ• raparissÄ• vane surÄ• parissÄ• v
chijjanena __asanipÄ• taá¹-á¹-hÄ• naá¹ƒ viya. mahÄ• nikhÄ• danenÄ• _ti mahantena nikhÄ

__visavegavikÄ• renÄ• _ti visavegagatena vikÄ• rena. __vÄ• tenÄ• _ti tassa sappassa sar
uggatavÄ• tena. nÄ• savÄ• te pana vattabbameva natthi. __puggalapaá¹‡á¹‡attivasenÄ• _t

sappÄ• naá¹ƒ Ä• gatavisotiÄ• dipuggalanÄ• massa vasena __catusaá¹-á¹-hi honti_ paccek
__Ä• gataviso_ti Ä• gacchaviso, sÄ«ghataraá¹ƒ abhiruhanavisoti attho. __ghoraviso_ti kak
duttikicchaviso. __ayaá¹ƒ sÄ«taudakaá¹ƒ viya hoti_ gÄ• á¸·hadubbinimmocayabhÄ• vena. u
hoti yevÄ• ti vuttaá¹ƒ --- __ ``udakasappÄ• dÄ«naá¹ƒ visaá¹ƒ viyÄ• â€™â€™ _ti. __paÃ±Ã±
gaá¹‡á¸• apiá¸·akÄ• divasena paÃ±Ã±Ä• yati. __aneá¸·akasappo_ nÄ• ma mahÄ• Ä• sÄ«vi
sÄ• khavaá¹‡á¹‡o \Ne II 42/ rukkhaggÄ• dÄ«su vicaraá¹‡akasappo. __iminÄ• upÄ• yenÄ•
daá¹-á¹-havisÄ• naá¹ƒyeva ``Ä• gataviso no ghoravisoâ€™â€™ tiÄ• dinÄ• catubbidhabhÄ•
__kaá¹-á¹-hamukhe daá¹-á¹-havisÄ• dayo_ti kaá¹-á¹-hamukhesu daá¹-á¹-haviso, phuá¹-á¹-h
__pÅ«timukhÄ• dÄ«su ca daá¹-á¹-havisÄ• dayo_ cattÄ• ro cattÄ• ro veditabbo.

__ekeka_nti catusaá¹-á¹-hiyo ekekaá¹ƒ. __catudhÄ• _ti aá¹‡á¸• ajÄ• divibhÄ• gena catudh
__chapaá¹‡á¹‡Ä• sÄ• nÄ«_ti chapaá¹‡á¹‡Ä• sÄ• dhikÄ• ni. __gatamaggassÄ• _ti yathÄ• v
__paá¹-ilomato saá¹ƒkhippamÄ• nÄ• _ anukkamena cattÄ• rova honti. __kulavasenÄ• _ti k

__sakalakÄ• ye Ä• siÃ±citvÄ• viya á¹-hapitavisÄ• _ti hi tesaá¹ƒ phuá¹-á¹-havisatÄ• , vÄ• t
__eva_nti ``Ä• sittavisÄ• â€™â€™ tiÄ• dinÄ• . __etthÄ• _ti Ä• sÄ«visasadde __vacanattho
uggatatejÄ• _ti udaggatejÄ• , attano visatejena nesaá¹ƒ kurÅ«radabbatÄ• vÄ• . __dunnim
mantÄ• gadehi animmaddanÄ«yavisÄ• . __cattÄ• ro Ä• sÄ«visÄ• _ti ettha __iti_-saddo Ä• c
avasesapÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti.

__Ä• sÄ«visesÅ«_ti \Be II 326/ ime Ä• sÄ«visÄ• daá¹-á¹-havisÄ• evÄ• ti veditabbÄ• . __s
tena purisena tesaá¹ƒ kassaci aniá¹-á¹-hassa akatattÄ• Ä• yusesassa ca vijjamÄ• nattÄ• n
daá¹-á¹-habbaá¹ƒ. __pucchi_ yathÄ• bhÅ«taá¹ƒ pavedetukÄ• mo. __durupaá¹-á¹-hÄ• hÄ• _
__sotthimaggo_ti sotthibhÄ• vassa upÄ• yo.

__antaracaro_ti antaraá¹ƒ caro sukhasattu vissÄ• saghÄ• tÄ«. tenÄ• ha __ ``vadhakoâ€™â
pesane kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``paá¹-hamaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. abhimukhag
__abhimukhagataá¹ƒ_. Ä«disÄ«pi hi vacoyutti loke nirÅ«pÄ«yati santiyaá¹ƒ purisaá¹ƒ á¹-ha
__abhimukhagata_nti abhimukhaá¹ƒ tena sampattanti attho. __vaá¹…ka_saá¹‡á¹-hÄ• naá¹
Ä• gatÄ• gatÄ• naá¹ƒ nisÄ«danatthÄ• ya __atthataá¹ƒ_.

arittahattho puriso santÄ• reti etÄ• yÄ• ti __santÄ• raá¹‡Ä«_. orimatÄ«rato uttaraá¹‡Ä• ya s
ekena dvÄ«hi vÄ• gantabbo rukkhamayo setu __rukkhasetu_. jaá¹…ghasatthena gamanay
sakaá¹-ena gantuá¹ƒ sakkuá¹‡eyyo __sakaá¹-asetu. na kho esa brÄ• hmaá¹‡o_ paramattha
sambhavatÄ«ti tathÄ• vuttanti dassento __ ``ettakÄ• naá¹ƒ paccatthikÄ• naá¹ƒ bÄ• hitattÄ•
__desana_nti \Ne II 43/ uddesadesanaá¹ƒ. __vinivattento_ti paá¹-isaá¹ƒharanto. __na laddh
laddho vata Ä• si.

__rÄ• jÄ• viya kammaá¹ƒ_ sattesu issariyassa vattÄ• panato. __rÄ• jÄ• ... pe ... puthujjan
vaá¹-á¹-adukkhasaá¹…khÄ• tÄ• parÄ• dhatÄ• ya. __Ã±Ä• á¹‡apalÄ• yanenÄ• _ti mahÄ• bh
vimuccitukÄ• matÄ• vasena uppannaÃ±Ä• á¹‡apalÄ• yane maggÄ• dhigamasiddheneva Ã±
upamÄ• saá¹ƒsandanaá¹ƒ matthakaá¹ƒ pÄ• pitameva hoti.

__yatheva hÄ«_tiÄ• dinÄ• ekadesanÄ• samudÄ• yassa nidassanaá¹ƒ Ä• raddhaá¹ƒ. yathÄ
aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ vacanena samattheti __ ``patthaddho bhavatÄ«â€™â€™ _ti
__kaá¹-á¹-hamukhena vÄ• _ti __vÄ• _-saddo upamattho. yathÄ• kaá¹-á¹-hamukhena sappe
hoti, evaá¹ƒ pathavÄ«dhÄ• tuppakopena so \Be II 327/ kÄ• yo kaá¹-á¹-hamukheva hoti, kaá
patthaddho hotÄ«ti attho. atha vÄ• __vÄ• _-saddo avadhÄ• raá¹‡attho. so ``pathavÄ«dhÄ•
evaá¹ƒ Ä• netvÄ• sambandhitabbo. ayaÃ±hettha attho --- kaá¹-á¹-hamukhena daá¹-á¹-hopi
pathavÄ«dhÄ• tuppakopeneva patthaddho hoti, tasmÄ• pathavÄ«dhÄ• tuyÄ• aviyutto so k
kaá¹-á¹-hamukhagato viya hotÄ«ti. __vÄ• _-saddo vÄ• aniyamattho. tatrÄ• yamattho --- kaá
daá¹-á¹-ho kÄ• yo patthaddho hoti vÄ• , na vÄ• mantÄ• gadavasena. pathavÄ«dhÄ• tuppak
so kÄ• yo kaá¹-á¹-hamukhagato viya hoti ekantapatthaddhoti. tattha __kÄ• yo_ti pakatikÄ• y
kuthito. __santatto_ti sabbaso tatto mahÄ• dÄ• happatto. __saÃ±chinno_ti sabbaso chinno
cuá¹‡á¹‡avicuá¹‡á¹‡abhÅ«to. yadÄ• kÄ• yo patthaddhÄ• dibhÄ• vappatto hoti, tadÄ• puris
kaá¹-á¹-hamukhÄ• disappassa mukhe vattamÄ• no viya hotÄ«ti attho.

__visesato_ti kaá¹-á¹-hamukhÄ• divisesato ca pathavÄ«Ä• divisesato ca. __anatthaggahaá
bhÅ«tesu sacetanesu viya anatthÄ• dÄ«naá¹ƒ paccakkhatÄ• ya nibbedajananatthaá¹ƒ Ä• ra
__Ä• sayato_ti pavattiá¹-á¹-hÄ• nato. __etesa_nti mahÄ• bhÅ«tÄ• naá¹ƒ. __sadisatÄ• _ti
vammikÄ• sayasusiragahanasaá¹…kÄ• raá¹-á¹-hÄ• nÄ• sayatÄ• ya ca sadisatÄ• .

__paccattalakkhaá¹‡avasenÄ• _ti visuá¹ƒ visuá¹ƒ lakkhaá¹‡avasena. pathavÄ«Ä• dÄ«naá¹
taá¹ƒsamaá¹…gino puggalassa kakkhaá¸·abhÄ• vÄ• pÄ• danÄ• dinÄ• vikÄ• ruppÄ• danato
veditabbÄ• _.

__anatthÄ• _ti \Ne II 44/ byasanÄ• . __byÄ• dhi_nti kuá¹-á¹-hÄ• dibyÄ• dhiá¹ƒ. __bhave jÄ•
jÄ• tiyÄ• abhinandanasÄ«lÄ• . paÃ±cavokÄ• re hi jÄ• tiyÄ• abhinandanÄ• nÄ• ma mahÄ•

__durupaá¹-á¹-hÄ• natarÄ• nÄ«_ti duppaá¹-ikÄ• ratarÄ• ni. __durÄ• sadÄ• _ti durupasaá¹.
``upaá¹-á¹-hÄ• mÄ«â€™â€™ ti __upasaá¹…kamituá¹ƒ na sakkonti_. parijÄ• nÄ• ma kamma
natthi. __anantadosÅ«paddavato_ti aparimÄ• á¹‡adosÅ«paddavahetuto. __ekapakkhala_nt

__rÅ«pakkhandho_ \Be II 328/ __bhijjamÄ• no cattÄ• ro arÅ«pakkhandhe gahetvÄ• va bhij
ekanirodhattÄ• . __vatthurÅ«pampi gahetvÄ• va bhijjanti_ paÃ±cavokÄ• re arÅ«pakkhandh

rÅ«pakkhandhassa avaá¹-á¹-hÄ• nÄ• bhÄ• vato. __ettÄ• vatÄ• _ti lobhuppÄ• danamattena.
uttamaá¹…gaá¹ƒ paÃ±Ã±uttarattÄ• kusaladhammÄ• naá¹ƒ, sati ca kilesuppattiyaá¹ƒ paÃ±Ã
vuttaá¹ƒ --- __ ``ettÄ• vatÄ• paÃ±Ã±Ä• sÄ«saá¹ƒ patitaá¹ƒ nÄ• ma hotÄ«â€™â€™ _ti. __y
kammapaccayassa bhÄ• ve. ``jÄ• tibhayaá¹ƒ, jarÄ• bhayaá¹ƒ, maraá¹‡abhayaá¹ƒ, corabhay
__paÃ±cavÄ«sati mahÄ• bhayÄ• ni, _ ``hatthampi chindatÄ«â€™â€™ tiÄ• dinÄ• Ä• gatÄ•
kammakÄ• raá¹‡Ä• ni Ä• gatÄ• neva honti_ kÄ• raá¹‡assa samavaá¹-á¹-hitattÄ• . __nandÄ
saá¹…khÄ• rakkhandhapariyÄ• pannattÄ• vuttaá¹ƒ.

__pÄ• á¸·iyaá¹ƒyeva Ä• gatÄ• _ ``cakkhuto cepi naá¹ƒ, bhikkhaveâ€™â€™ tiÄ• dinÄ• . __k
suÃ±Ã±agÄ• me corÄ• naá¹ƒ gayhÅ«pagassa alÄ• bhavacaneneva tassa purisassa attano
eva hotÄ«ti na uddhaá¹-o, purisaá¹-á¹-hÄ• niyo bhikkhu, corÄ• pana bÄ• hirÄ• yatanaá¹-á¹-
__abhinivisitvÄ• _ti vipassanÄ• bhinivesaá¹ƒ katvÄ• . ajjhattikÄ• yatanavasena desanÄ• ya
``upÄ• dÄ• rÅ«pakammaá¹-á¹-hÄ• navasenÄ• â€™â€™ _ti.

__bÄ• hirÄ• na_nti bÄ• hirÄ• yatanÄ• naá¹ƒ. __paÃ±ca kiccÄ• nÄ«_ti corehi tadÄ• kÄ• tab
__hatthasÄ• ra_nti attano santake hatthehi gahetabbasÄ• rabhaá¹‡á¸• aá¹ƒ. pÄ• tanÄ• diva
karonti. pahÄ• raá¹-hÄ• ne_ti pahaá¹-aá¹-á¹-hÄ• ne. á¹-hÄ• naso tasmiá¹ƒ eva khaá¹‡eti vad
sukhÄ• vahaá¹ƒ __kusaladhammaá¹ƒ pahÄ• ya_ dukkhÄ• vahena akusalena samaá¹…gitÄ
pahÄ• ya __bahi nikkhamanaá¹ƒ viyÄ• _ti vuttaá¹ƒ sukhanissayattÄ• tassa. __hatthaparÄ•
Ä• pajjanakÄ• lo_ guá¹‡asarÄ«rassa tadÄ• pamÄ• dena bÄ• dhitattÄ• . __pahÄ• ra ... pe ..
guá¹‡asarÄ«rassa bÄ• dhitattÄ• . __pahÄ• raá¹ƒ ... pe ... assamaá¹‡akÄ• lo_ guá¹‡asarÄ«r
maraá¹‡appattisadisattÄ• . __avasesajanassa dÄ• saparibhogena paribhuÃ±jitabbatÄ• _
aÃ±Ã±athattappattigihibhÄ• vÄ• pattiyÄ• nidassanabhÄ• vena vuttÄ• . yaá¹ƒ ``chasu dvÄ•
Ä• pÄ• thagateâ€™â€™ ti vuttaá¹ƒ, tameva Ä• rammaá¹‡aá¹ƒ nissÄ• ya samparÄ• yiko du
yojanÄ• .

__rÅ«pÄ• dÄ«nÄ«_ti \Be II 329/ rÅ«pasaddagandharasÄ• ni. __tesa_nti yathÄ• vuttabhÅ«t
__lahutÄ• divasenÄ• _ti tesaá¹ƒ lahutÄ• divasena. __duruttaraá¹‡aá¹-á¹-ho_ti uttarituá¹ƒ as
__oghaá¹-á¹-ho. vuttanayenÄ• _ti ``sampayuttÄ• vedanÄ• vedanÄ• kkhandhoâ€™â€™ tiÄ
__catumahÄ• bhÅ«tÄ• dÄ«hÄ«_ti __Ä• di_saddena upÄ• dÄ• nakkhandhÄ• dÄ«naá¹ƒ gaha
__cittakiriyadassanattha_nti cittapayogadassanatthaá¹ƒ. __vuttavÄ• yÄ• mamevÄ• _ti ``sam
ariyamagge vutto. __bhaddekarattÄ• dÄ«nÄ«_ti ``ajjeva kiccaá¹ƒ Ä• tappaâ€™â€™ ntiÄ• d
vuttÄ• ni bhaddekarattasuttÄ• dÄ«ni.

__kuá¹‡á¹-hapÄ• do_ti chinnapÄ• dova hutvÄ• gativikalo. __mÄ• nasaá¹ƒ bandhatÄ«_ti ta
nibandhati. ``ayaá¹ƒ ariyamaggo mayhaá¹ƒ oghuttaranupÄ• yoâ€™â€™ ti tattha cittassa sa
tattha pavattanaá¹ƒ vÄ«riyÄ• rambho cittabandhanaá¹ƒ.

__tassa_ nÄ• marÅ«passa ime nandÄ«rÄ• gÄ• dayo taá¹‡hÄ• vijjÄ• dayoti katvÄ• paccayo
ariyamagganibbÄ• nataá¹‡hÄ• vajjo idha dhammÄ• yatanekadesoti ca. __soá¸·asahÄ• kÄ•
soá¸·asahi Ä• kÄ• rehi. satipaá¹-á¹-hÄ• navibhaá¹…ge Ä• gatanayena __saá¹-á¹-hinayasah
... pe ... patiá¹-á¹-hahiá¹ƒsÅ«_ti vipaÃ±citaÃ±Ã±Å« evettha gahaá¹‡avasena adhigatavisesÄ
hi tadÄ• dhammapaá¹-iggÄ• hakabhÄ• vena satthu santike sannisinnÄ• . ugghaá¹-itaÃ±Ã±
visesÄ• dhigamo aá¹-á¹-hakathÄ• yaá¹ƒ na ruá¸·hoti idha na gahitoti.

Ä• sÄ«visopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rathopamasuttavaá¹‡á¹‡anÄ•

<239> susaá¹ƒvutindriyassa bhojane mattaÃ±Ã±uno satassa sampajÄ• nassa viharato kile
anavasaranti __sukhasomanassabahulatÄ• _ vuttÄ• . yavati tena phalaá¹ƒ missitaá¹ƒ viya h
ekantikaá¹ƒ kÄ• raá¹‡aá¹ƒ. __assÄ• _ti bhikkhuno. __paripuá¹‡á¹‡a_nti avikalaá¹ƒ. anavase
__Ä• savakkhayo, _ aggamaggo. __yaá¹ƒ ya_nti dandhaá¹ƒ majjhaá¹ƒ javoti javÄ• dÄ«su y
rakkhaá¹‡atthÄ• yÄ• _ti kilesacorehi rakkhaá¹‡atthÄ• ya \Be II 330/. __veganiggahaá¹‡atthÄ
\Ne II 46/ indriyavegassa niggaá¹‡hanatthÄ• ya. __nibbisevanatthÄ• yÄ• _ti visevanassa vip
nirodhanÄ• ya. __kilesÅ«pasamatthÄ• yÄ• _ti kilesÄ• naá¹ƒ uparÅ«pari samanatthÄ• ya vÅ

__samaá¹‡arati_ nÄ• ma samathavipassanÄ• maggaphalasukhÄ• ni. dantÄ• nampi sindha
siyÄ• kÄ• ci visevanamattÄ• ti tadabhÄ• vaá¹ƒ dassento __ ``nibbisevane katvÄ• pesentoâ
__Ã±Ä• á¹‡aá¹ƒ gacchatÄ«_ti asaá¹…gamanaá¹ƒ pavattati pageva indriyabhÄ• vanÄ• ya ka
sukheneva siddhattÄ• . __dÄ• yakassa_ ajjhÄ• sayo __vaso_ uá¸·Ä• ro lÄ• mako. __deyyad
__vaso_ appakaá¹ƒ bahukaÃ±ca.

__mahÄ• maá¹‡á¸• apaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma lohapÄ• sÄ• dassa purato eva mahÄ• bh
tesaá¹ƒ pahonakavasena mahÄ• maá¹‡á¸• apassa kattabbaá¹-á¹-hÄ• naá¹ƒ. __gahaá¹‡am
parivisagahaá¹‡abhÄ• janaá¹ƒ.

pakatiyÄ• bhattakÄ• rakicce adhigato __upaá¹-á¹-hÄ• kupÄ• sako_. mudusamakharasaÃ±
dahanapacanabhajjanasaÃ±Ã±itehi vÄ• __tÄ«hi pÄ• kehi_.

__parisodhetvÄ• _ti raÃ±Ã±o anucchavikabhÄ• vaá¹ƒ parisodhetvÄ• . __bhÅ«miyaá¹ƒ chaâ
adatvÄ• mayÄ• mukhe pakkhittaâ€™â€™ nti. __mukhena gaá¹‡hi_ tassa niddosabhÄ• va
jÄ• nÄ• petuá¹ƒ __pamajji_. ``tvaá¹ƒ kuto Ä• gatoâ€™â€™ ti pucchane __pamÄ• daá¹ƒ Ä•
avasiá¹-á¹-habhÄ• go. __idamatthiya_nti idaá¹ƒ payojanaá¹ƒ. __itara_nti pÄ• á¸·iyaá¹ƒ anÄ•
pamÄ• á¹‡ajÄ• nanaá¹ƒ.

sayanaá¹ƒ seyyÄ• , kÄ• mabhogÄ«naá¹ƒ seyyÄ• __kÄ• mabhogiseyyÄ• . dakkhiá¹‡apass
dakkhiá¹‡ahatthena kÄ• tabbakiccakaraá¹‡ato. __tejussadattÄ• _ti idaá¹ƒ anutrÄ• sasseva
dassetuá¹ƒ vuttaá¹ƒ. __dve purimapÄ• de ekasmiá¹ƒ, pacchimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne
pÄ• dÄ• naá¹ƒ avikkhittabhÄ• vakaraá¹‡adassanaá¹ƒ.

__catutthajjhÄ• naseyyÄ• _ti catutthajjhÄ• nikaá¹ƒ phalasamÄ• pattiá¹ƒ vadati. yebhuyyena
phalasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• va sayanti. sÄ• ca nesaá¹ƒ catutthajjhÄ• nato vuá¹-á¹
kilesaparinibbÄ• nassa ca katattÄ• ti vadanti \Be II 331/. __idha sÄ«haseyyÄ• Ä• gatÄ• _ p
pubbenÄ• paraá¹ƒ ajahitasaá¹ƒlakkhaá¹‡Ä• seyyÄ• ti katvÄ• . tenÄ• ha __ ``ayaá¹ƒ hÄ«â€
``dakkhiá¹‡ena passenÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• kÄ• rena seyyaá¹ƒ kappeti.

__kathaá¹ƒ_ \Ne II 47/ __niddÄ• yanto sato sampajÄ• no hoti_? bhavaá¹…gacittena hi nido
adhippÄ• yo. __appahÄ• nenÄ• _ti tadadhimuttatÄ• ya tadappahÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ
Ä• dipariyosÄ• nesu ajahitasatisampajaÃ±Ã±aá¹ƒ hoti. tenÄ• ha --- __ ``niddaá¹ƒ okkamant
hotÄ«â€™â€™ _ti. __etaá¹ƒ panÄ• _ti ``niddaá¹ƒ okkamantopi sato sampajÄ• no hotÄ«â€™
__Ã±Ä• á¹‡adhÄ• tukanti na rocayiá¹ƒsÅ«_ti niddokkamanepi jÄ• garaá¹‡e pavattaÃ±Ä• á¹
rocayiá¹ƒsu porÄ• á¹‡Ä• . nirantaraá¹ƒ bhavaá¹…gacittesu vattamÄ• nesu satisampajaÃ±Ã
purimasmiÃ±hi naye satisampajaÃ±Ã±assa asaá¹ƒvaro, na bhavaá¹…gassa. indriyasaá¹ƒva
jÄ• gariyÄ• nuyogoti imehi __tivaá¹…gikÄ• , _ nimittÄ• nubyaÃ±janaparivajjanÄ• di sabbaá¹
vipassanÄ• pakkhikamevÄ• ti adhippÄ• yo.

__tÄ• nevÄ• _ti vipassanÄ• kkhaá¹‡e pavattÄ• ni indriyÄ• dÄ«ni. __yÄ• va arahattÄ• desan
__kathetabbÄ• _. pÄ• á¸·iyaá¹ƒ pana ``yoni cassa Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ•
kathitÄ• .

rathopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kummopamasuttavaá¹‡á¹‡anÄ•

<240> __aá¹-á¹-hikummo_ti piá¹-á¹-hiyaá¹ƒ tikhiá¹‡aá¹-á¹-hiko kummo. __tantibandho_ti by
viya_ attano kapÄ• le __pakkhipitvÄ• . samodahanto_ sammÄ• odahanto ajjhattameva dah
__Ä• rammaá¹‡akapÄ• le_ti Ä• rammaá¹‡akaá¹-Ä• he. __samodahanto_ti diá¹-á¹-hamattas
tattheva sammadeva odahanto. taÃ±hi visayavasena pavattituá¹ƒ adento. __paÃ±ca dhamm
vakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin V 362) vuccamÄ• ne.

kummopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamadÄ• rukkhandhopamasuttavaá¹‡á¹‡anÄ•

<241> __vilÄ• samÄ• no_ \Be II 332/ viya __sÄ• garaá¹ƒ patvÄ• . antosÄ• kho_ti gaá¹…gÄ
onatasÄ• kho. __temetÄ«_ti tinto hoti. __tiriyaá¹ƒ patito_ daá¹‡á¸• asetu viya á¹-hitattÄ• ma
__paccayo jÄ• to, _ tathÄ• mahantabhÄ• vena gaá¹…gÄ• sotaá¹ƒ otaraá¹‡Ä• di natthi.

__ayaá¹ƒ_ \Ne II 48/ __hÄ«_ti anantaraá¹ƒ vuttapuggalo. __ariyamaggaá¹ƒ oruyhÄ• _ti cat
ariyamaggavÄ«thiá¹ƒ otaritvÄ• . ``cittaá¹ƒ nÄ• metaâ€™â€™ ntiÄ• dinÄ• cintetvÄ• gihiban
sambandho. __attano bhajamÄ• nake_ti attano bhajante. jÄ«vikatthÄ• ya payujjitabbato __p
khettavatthÄ• di. tato payogato __uá¹-á¹-hitaá¹ƒ Ä• yaá¹ƒ. kiÃ±cÄ• pi bhikkhÅ«naá¹ƒ kÄ• ya
bhikkhatthÄ• ya.

__muá¹‡á¸• aghaá¹-a_nti bhinnoá¹-á¹-haá¹ƒ ghaá¹-aá¹ƒ. __khandhe_ti aá¹ƒse. __saá¹…gh
saá¹…ghasantakaá¹ƒ bhogagÄ• maá¹ƒ __gantvÄ• . atthato evaá¹ƒ vadantÄ«_ti tathÄ• atth
vadantÄ• viya honti. __yÄ• gumattake yÄ• gu_nti yÄ• guá¹ƒ pivitvÄ• tÄ• ya aparipakkÄ• ya
ajjhoharitvÄ• ti sambandho.

__kilesÄ• nuraÃ±jitovÄ• _ti yonisomanasikÄ• rassa abhÄ• vena kilesÄ• nugatacitto eva. __
kodhavasena akkhike karonto akkhÄ«ni nÄ«haritvÄ• __vicarissati. uddhato hoti_ avÅ«pasa

__diá¹-á¹-higatiko_ti sÄ• saniko evaá¹ƒ ayoniso ummujjitvÄ• sÄ• sanaá¹ƒ uddhammaá¹ƒ u
ariá¹-á¹-hasadiso. tenÄ• ha __ ``so hÄ«â€™â€™ _tiÄ• di. __arÅ«pabhave rÅ«paá¹ƒ atthi, _
kuto rÅ«pakkhandhassa sambhavo. __asaÃ±Ã±Ä«bhave cittaá¹ƒ atthÄ«_ti etthÄ• pi eseva
lokuttaramaggo_ ``yo ime cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• veyya sattavassÄ• nÄ«â€™â€™
MN I 137). __anusayo cittavippayutto, _ aÃ±Ã±athÄ• sÄ• vajjÄ• navajjadhammÄ• naá¹ƒ ek
ca sattÄ• sandhÄ• vanti saá¹ƒsaranti, _ aÃ±Ã±athÄ• kammaphalÄ• naá¹ƒ sambandho na
micchÄ• vÄ• daá¹ƒ paggayha vadanto.

__temanarukkho viya ... pe ... dullabhadhammassavano ca puggalo_ saddhÄ• sinehena ate
sikkhitavinayo yathÄ• ``katavijjoâ€™â€™ ti. __dhammakathikÄ• naá¹ƒ_ \Be II 333/ __vicÄ•
deyyadhammaá¹ƒ dhammakathikÄ• naá¹ƒ ayyÄ• naá¹ƒ tassa tassa yuttavasena vicÄ• rethÄ
divÄ• kathiko sarabhÄ• á¹‡ako_ sÄ• yanhe katheti, purimayÄ• maá¹ƒ kathento __rattikathik

__nandanavanÄ• bhirÄ• me_ti nandanavanaá¹ƒ viya manorame. __assa bhÄ• rahÄ• rabhi
kiccavÄ• hakabhikkhÅ« upajjhÄ• yÄ• dayo. __sukhanisinnakatha_nti paá¹-isanthÄ• rakathÄ
upanisinnakathaá¹ƒ __sutvÄ• _.

__á¹-hitasaá¹‡á¹-hÄ• neneva_ \Ne II 49/ á¹-hitÄ• kÄ• reneva __á¹-hitaá¹ƒ, _ nappayuttanti
cittakammamÅ«lÄ• dÄ«ni á¹-hitasaá¹‡á¹-hÄ• neneva á¹-hitÄ• ti yojanÄ• . __mudutÄ• yÄ• _t

sÄ• pekkhatÄ• ya.

__paá¹-ipada_nti samathavipassanÄ• paá¹-ipattiá¹ƒ. __dÄ«petvÄ• _ pakÄ• setvÄ• pÄ• kaa
__tatruppÄ• do_ti tatra uppajjanakaÄ• yuppÄ• do. khettaá¹ƒ sandhÄ• ya vadati. __tela ... pe
telaghaá¹-a-madhughaá¹-aphÄ• á¹‡itaghaá¹-Ä• dihatthÄ• . __apakkamiá¹ƒsu_ dubbicÄ• rita
heá¹-á¹-hÄ• ca tattha tattha atÄ«tÄ• ni kÄ• lavacanÄ• ni porÄ• á¹‡aá¹-á¹-hakathÄ• ya Ä• ga

__upagamanÄ• nupagamanÄ• dÄ«ni_ orimassa pÄ• rimassa ca upagamanÄ• nupagaman
__paá¹-ivijjhitu_nti jÄ• nituá¹ƒ. __eta_nti yathÄ• vuttaá¹ƒ cakkhusabhÄ• vaá¹ƒ. __domanass
mandabhÄ• vapaccayaá¹ƒ domanassaá¹ƒ. __Ä• pajjantopi upagacchati nÄ• ma_ tannimitta
__tiá¹‡á¹‡aá¹ƒ lakkhaá¹‡Ä• na_nti hutvÄ• abhÄ• vato Ä• diantavantato tÄ• vakÄ• likato
niccapaá¹-ikkhepatotiÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ lakkhaá¹‡Ä• naá¹ƒ sallakkhaá¹‡avasena.

__vÄ• mato_ti micchÄ• . __dakkhiá¹‡ato_ti sammÄ• . yathÄ• tassa tassa sattassa orabhÄ
Ä• yatanÄ• ni __orimaá¹ƒ tÄ«raá¹ƒ_ katvÄ• vuttÄ• ni, evaá¹ƒ nesaá¹ƒ parabhÄ• vattÄ• bÄ
__pÄ• rimaá¹ƒ_ vuttÄ• ni. apÄ• yamajjhe saá¹ƒsaraá¹‡ahetutÄ• ya nandÄ«rÄ• gova ``majjh

__unnato_ti ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• unnatiá¹ƒ upagato. attukkaá¹ƒsane pa
attÄ• naá¹ƒ dahanato aÃ±Ã±Ä• kÄ• ratÄ• gahetabbo. __pÄ• sÄ• á¹‡o nu kho esa khÄ• á¹‡u
gahetabbadÄ• rukkhandhasadiso vutto.

__cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ_ \Be II 334/ __hoti_ Ä• vaá¹-á¹-avegassa balavabhÄ• vato. __c
paÃ±cakÄ• maguá¹‡Ä• vaá¹-á¹-e patitapuggalo manussalokepi guá¹‡asarÄ«rabhedanena c
cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ Ä• pajjatiyeva, tassa tathÄ• Ä• pannattÄ• . evaÃ±hi so apÄ• yesu

sÄ«lassa duá¹-á¹-haá¹ƒ nÄ• ma natthi, tasmÄ• abhÄ• vattho idha du-saddoti Ä• ha __ ``nis
``pÄ• paá¹ƒ pÄ• pena sukaraâ€™â€™ ntiÄ• dÄ«su (Ud 48) viya pÄ• pa-saddo nihÄ«napari
``lÄ• makadhammoâ€™â€™ _ti. __na sucÄ«_ti kÄ• yavÄ• cÄ• cittehi na suci. __saá¹…kÄ•
\Ne II 50/ paresaá¹ƒ samÄ• cÄ• rakiriyaá¹ƒ sarati Ä• saá¹…kati. tenÄ• ha __ ``tassa hÄ«â€™
kammÄ• ni pavisatÄ«_ti tÄ• ni kammÄ• ni karontÄ• naá¹ƒ antare pavisati. __guá¹‡Ä• naá¹ƒ
guá¹‡abhÄ• vena gahitÄ• naá¹ƒ sÄ«ladhammÄ• naá¹ƒ saá¹ƒkiliá¹-á¹-habhÄ• vappattiyÄ• . _
abbhantaraá¹ƒ saÃ±jÄ• takacavaro, kacavarabhÅ«to vÄ• .

__aá¹‡aá¹‡Ä• pabbajjÄ• _ti aá¹‡aá¹‡asseva pabbajjÄ• . orimatÄ«rÄ• dÄ«naá¹ƒ upagaman
jotitattÄ• __vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ_.

paá¹-hamadÄ• rukkhandhopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyadÄ• rukkhandhopamasuttavaá¹‡á¹‡anÄ•

<242> yÄ• Ä• patti vuá¹-á¹-hÄ• nagÄ• minÄ« desanÄ• gÄ• minÄ«, taá¹ƒ paá¹-icchÄ• ditak
__saá¹ƒkiliá¹-á¹-hÄ• _ nÄ• ma antarÄ• yikabhÄ• vato. Ä• vÄ«katÄ• pana anÄ• pattiá¹-á¹-hÄ
__asaá¹ƒkiliá¹-á¹-hÄ• nÄ• ma_. tenÄ• ha --- __ ``Ä• vÄ«katÄ• hissa phÄ• su hotÄ«â€™â€
saá¹ƒkiliá¹-á¹-ha_nti paá¹-icchÄ• ditatÄ• ya vÄ• duá¹-á¹-hullabhÄ• vena vÄ• saá¹ƒkiliá¹-á¹-

dutiyadÄ• rukkhandhopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. avassutapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<243> __santhÄ• gÄ• ra_nti saÃ±Ã±Ä• panÄ• gÄ• raá¹ƒ. tenÄ• ha __ ``uyyogakÄ• lÄ• dÄ«
__Ä• di_-saddena maá¹…galamahÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __santharantÄ«
parissamaá¹ƒ vinodentÄ«ti attho. __sahÄ• _ti sannipÄ• tavasena ekajjhaá¹ƒ. __saha atthÄ•
tasmiá¹ƒ atthe __ttha_-kÄ• rassa __ntha_-kÄ• raá¹ƒ katvÄ• ``santhÄ• gÄ• raâ€™â€™ nti v
paá¹-hamaá¹ƒ tattha sammantanavasena santharanti vicÄ• rentÄ«ti attho.

__tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• gatameva bhavissatÄ«_ti buddhavacanassa Ä• gam
ariyaphaladhammÄ• nampi Ä• gamanaá¹ƒ vuttameva. tiyÄ• marattiá¹ƒ tattha vasantÄ• naá¹
phalasamÄ• pattivaá¸·aÃ±janaá¹ƒ hotÄ«ti. tasmiÃ±ca bhikkhusaá¹…ghe kalyÄ• á¹‡adhamm
vipassanaá¹ƒ ussukkÄ• pentÄ• hontÄ«ti ariyamaggadhammÄ• nampi tattha Ä• gamanaá¹ƒ

__allagomayenÄ• _ti \Ne II 51/ acchena allagomayarasena. __opuÃ±jÄ• petvÄ• _ti vilimpet
__catujjÄ• tiyagandhehÄ«_ti kuá¹…kumaturukkhayavanapupphatamÄ• lapattagandhehi. __
nÄ«lÄ• divasena nÄ• nÄ• vaá¹‡á¹‡e, bhittivisesavasena nÄ• nÄ• saá¹‡á¹-hÄ• narÅ«pe. __
hatthipiá¹-á¹-hiÄ• dÄ«su attharitabbatÄ• ya `mahÄ• piá¹-á¹-hikÄ• â€™ ti laddhasamaÃ±Ã±e
kuttake pana sandhÄ• yetaá¹ƒ vuttaá¹ƒ, ``caturaá¹…gulÄ• dhikapupphÄ• mahÄ• piá¹-á¹-hik
vadanti. __hatthattharaassattharÄ• _ hatthiassapiá¹-á¹-hÄ«su attharitabbÄ• hatthiassarÅ«p
attharakÄ• . __sÄ«hattharakÄ• dayo_ pana sÄ«harÅ«pÄ• divicittÄ• eva attharakÄ• . __citta
nÄ• nÄ• vidharÅ«pehi ceva nÄ• nÄ• vidhamÄ• lÄ• kammÄ• dÄ«hi ca vicittaá¹ƒ attharakaá¹

__upadhÄ• na_nti apassayanaá¹ƒ. __upadahitvÄ• _ti apassayayoggabhÄ• vena á¹-hapetvÄ
__gandhadÄ• maá¹ƒ_. tamÄ• lapattÄ• dÄ«hi katamÄ• lÄ• __pattadÄ• maá¹ƒ_. Ä• di-sadde
hiá¹…gulatakkolajÄ• tiphalajÄ• tipupphÄ• dÄ«hi katadÄ• maá¹ƒ saá¹…gaá¹‡hÄ• ti. pallaá¹…
__pallaá¹…kapÄ«á¹-haá¹ƒ_. tÄ«su passesu ekapasse eva vÄ• saupassayaá¹ƒ __apassaya
__muá¹‡á¸• apÄ«á¹-haá¹ƒ. yojanÄ• vaá¹-á¹-e_ti yojanaparikkhepokÄ• se.

__saá¹ƒvidhÄ• yÄ• _ti antaravÄ• sakassa koá¹‡apadesaá¹ƒ itarapadesaÃ±ca samaá¹ƒ kat

``kattariyÄ• padumaá¹ƒ kantento viyÄ• â€™â€™ _ti, __ ``timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• de
buddhÄ• naá¹ƒ rÅ«pasampadÄ• viya Ä• kappasampadÄ• pi paramukkaá¹ƒsataá¹ƒ gatÄ• ,
sobheyyÄ• ti dassento __ ``suvaá¹‡á¹‡apÄ• maá¹…genÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha
tiÄ• dinÄ• \Be II 336/ tadÄ• bhagavÄ• buddhÄ• nubhÄ• vassa niguhane kÄ• raá¹‡Ä• bhÄ
sannipatitadevamanussanÄ• gayakkhagandhabbÄ• dÄ«naá¹ƒ pasÄ• dajananatthaá¹ƒ attan
kapilavatthuá¹ƒ pÄ• visÄ«ti dasseti. buddhÄ• naá¹ƒ kÄ• yapabhÄ• nÄ• ma pakatiyÄ• asÄ«
visaratÄ«ti Ä• ha __ ``asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesÄ«â€™â€™ _ti.
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassarÄ• naá¹ƒ vasena __chabbaá¹‡á¹‡Ä• budd

__sabbapÄ• liphullo_ti mÅ«lato paá¹-á¹-hÄ• ya yÄ• va sÄ• khaggÄ• samantato phullo vika
á¹-hapitÄ• na_ntiÄ• di parikappÅ«pamÄ• , __yathÄ• taá¹ƒ ... pe ... alaá¹…kataá¹ƒ_ aÃ±Ã±a
virocittha, samatiá¹ƒsÄ• ya pÄ• ramitÄ• hi abhisaá¹…khatattÄ• evaá¹ƒ virocitthÄ• ti vuttaá¹
``paÃ±cavÄ«satiyÄ• gaá¹…gÄ• na_nti satamukhÄ• hutvÄ• samuddaá¹ƒ paviá¹-á¹-hÄ• ya
mahantamahantÄ• naá¹ƒ gaá¹…gÄ• naá¹ƒ paÃ±cavÄ«satÄ«â€™â€™ ti vadanti. __papaÃ±
``paÃ±cavÄ«satiyÄ• nadÄ«naâ€™â€™ nti vuttaá¹ƒ, gaá¹…gÄ• dÄ«naá¹ƒ candabhÄ• gÄ• p
mahÄ• nadÄ«nanti attho. parikappavacanaÃ±hetaá¹ƒ. __sambhijjÄ• _ti sambhedaá¹ƒ missÄ
__mukhadvÄ• re_ti samuddaá¹ƒ paviá¹-á¹-haá¹-á¹-hÄ• ne.

__nÄ• gasupaá¹‡á¹‡agandhabbayakkhÄ• dÄ«na_ntiÄ• di \Ne II 52/ parikappavasena vutta
padasahassena, bhÄ• á¹‡avÄ• rappamÄ• á¹‡ena ganthenÄ• ti attho.

__kampayanto vasundhara_nti attano guá¹‡avisesehi pathavÄ«kammaá¹ƒ unnÄ• dento, ev
pÄ• á¹‡Ä• ni. sabbapadakkhiá¹‡attÄ• buddhÄ• naá¹ƒ __dakkhiá¹‡aá¹ƒ paá¹-hamaá¹ƒ pÄ• c
samphusate bhÅ«miá¹ƒ_ suppatiá¹-á¹-hitapÄ• datÄ• ya. yadipi bhÅ«miá¹ƒ samaá¹ƒ phusati
sukhumattÄ• chaviyÄ• . __ninnaá¹-á¹-hÄ• naá¹ƒ unnamatÄ«_tiÄ• di buddhÄ• naá¹ƒ
suppatiá¹-á¹-hitapÄ• datÄ• saá¹…khÄ• tamahÄ• purisalakkhaá¹‡apaá¹-ilÄ• bhassa nissand
uddharatÄ«_ti atidÅ«re á¹-hapetuá¹ƒ na uddharati. __naccÄ• sanne ca nikkhipa_nti accÄ• s
anikkhipanto niyyÄ• ti. __hÄ• sayanto sadevake_ loke tosento. catÅ«hi pÄ• dehi caratÄ«ti _

buddhÄ• nubhÄ• vassa pakÄ• sanavasena gatattÄ• __vaá¹‡á¹‡akÄ• lo nÄ• ma esa_. sarÄ
vÄ• kathiyamÄ• ne __dukkathitanti na vattabbaá¹ƒ_. kasmÄ• ? __appamÄ• á¹‡avaá¹‡á¹‡Ä
buddhaguá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• jÄ• nantassa yathÄ• raddhasaá¹ƒvaá¹‡á¹‡anaá¹ƒyeva \N
__dukÅ«lacumbaá¹-akenÄ• _ti ganthitvÄ• gahitadukÅ«lavatthena.

__nÄ• gavikkantacÄ• raá¹‡o_ti hatthinÄ• gasadisapadanikkhepo. __satapuÃ±Ã±alakkhaá¹
anekasatapuÃ±Ã±Ä• bhinibbattamahÄ• purisalakkhaá¹‡o. __maá¹‡iverocano yathÄ• _ti
caturÄ• sÄ«tisahassamaá¹‡iparivÄ• rito ativiya virocamÄ• no vijjotamÄ• no maá¹‡i viya. ``ve
maá¹‡Ä«â€™â€™ ti keci. __mahÄ• sÄ• lovÄ• _ti mahanto sÄ• larukkho viya, suddhaá¹-á¹-h

mahÄ• rukkho viya vÄ• . __padumo kokanado yathÄ• _ti kokanadasaá¹…khÄ• taá¹ƒ mahÄ•
vikasamÄ• napadumaá¹ƒ viya vÄ• .

__Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viyÄ• _tiÄ• di tassÄ• pakiá¹‡á¹‡akakathÄ• ya aÃ±Ã±e
sudukkarabhÄ• vadassanaÃ±ceva suá¹‡antÄ• naá¹ƒ accantasukhÄ• vahabhÄ• vadassana
Ä• kaá¸• á¸• hanto viyÄ• _ti nÄ• á¸·iyantaá¹ƒ yojetvÄ• mahÄ• pathaviyÄ• heá¹-á¹-himatale
mukhaá¹ƒ katvÄ• Ä• kaá¸• á¸• hanto viya. __yojanika_nti yojanapamÄ• á¹‡aá¹ƒ. __madhu
madhupaá¹-alaá¹ƒ.

__mahanta_nti vipulaá¹ƒ uá¸·Ä• rapuÃ±Ã±aá¹ƒ. __sabbadÄ• naá¹ƒ dinnameva hotÄ«_ti sa
Ä• vÄ• sadÄ• yakena dinnameva hoti. tathÄ• hi dve tayo gÄ• me piá¹‡á¸• Ä• ya caritvÄ• k
\Ne II 53/ chÄ• yÅ«dakasampannaá¹ƒ Ä• rÄ• maá¹ƒ pavisitvÄ• nhÄ• yitvÄ• paá¹-issaye m
uá¹-á¹-hÄ• ya nisinnassa kÄ• ye balaá¹ƒ Ä• haritvÄ• pakkhittaá¹ƒ viya hoti. bahi vicarantas
vaá¹‡á¹‡adhÄ• tu vÄ• tÄ• tapehi kilamati, paá¹-issayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya
visabhÄ• gasantati vÅ«pasammati, sabhÄ• gasantati patiá¹-á¹-hÄ• ti, vaá¹‡á¹‡adhÄ• tu Ä•
hoti, bahi vicarantassa ca pÄ• de kaá¹‡á¹-akÄ• vijjhanti, khÄ• á¹‡u paharati, sarÄ«sapÄ• d
corabhayaÃ±ca uppajjati, paá¹-issayaá¹ƒ pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya nisinnassa pana
honti. sajjhÄ• yantassa dhammapÄ«tisukhaá¹ƒ, kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa
bahiddhÄ• vikkhepÄ• bhÄ• vato. bahi vicarantassa ca kÄ• ye sedÄ• muccanti, akkhÄ«ni p
pavisanakkhaá¹‡e maÃ±capÄ«á¹-hÄ• dÄ«ni na paÃ±Ã±Ä• yanti, muhuttaá¹ƒ nisinnassa pa
pakkhitto viya hoti, dvÄ• ravÄ• tapÄ• namaÃ±capÄ«á¹-hÄ• dÄ«ni paÃ±Ã±Ä• yanti. etasmiÃ
manussÄ• catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hahanti. tena vuttaá¹ƒ --- __ ``Ä• vÄ• s
sabbadÄ• naá¹ƒ dinnameva hotÄ«â€™â€™ _ti. __bhÅ«maá¹-á¹-haka ... pe ... na_ \Be II 33
mahÄ• sudassanavatthunÄ• (DN II 241 Ä• dayo) dÄ«petabbo. __mÄ• tukucchi asambÄ• d
antimabhavikÄ• naá¹ƒ mahÄ• bodhisattÄ• naá¹ƒ paá¹-isandhivasena dÄ«petabbo.

__sÄ«ta_nti ajjhattaá¹ƒ dhÄ• tukkhobhavasena vÄ• bahiddhÄ• utuvipariá¹‡Ä• mavasena
__uá¹‡ha_nti aggisantÄ• paá¹ƒ, tassa ca davadÄ• hÄ• dÄ«su sambhavo daá¹-á¹-habbo. __
yathÄ• tadubhayavasena kÄ• yacittÄ• naá¹ƒ Ä• bÄ• dho na hanati, evaá¹ƒ karoti. sÄ«tuá¹‡
vikkhittacitto bhikkhu yoniso padahituá¹ƒ na sakkoti. __vÄ• á¸·amigÄ• nÄ«_ti sÄ«habyaggh
guttasenÄ• sanaÃ±hi pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya nisinnassa te parissayÄ• na honti. _
sarantÄ• gacchante dÄ«ghajÄ• tike sappÄ• dike aÃ±Ã±e ca tathÄ• rÅ«pe. __makase_ti nid
á¸• aá¹ƒsÄ• dÄ«naá¹ƒ eteneva saá¹…gaho daá¹-á¹-habbo. __sisire_ti sÄ«takÄ• lavasena s
uppanne sisirasamphasse. __vuá¹-á¹-hiyo_ti yadÄ• tadÄ• uppannÄ• vassavuá¹-á¹-hiyo pa

__vÄ• tÄ• tapo ghoro_ti rukkhagacchÄ• dÄ«naá¹ƒ ubbahanabhaÃ±janÄ• divasena pavattiy
vÄ• to ceva gimhapariá¸·Ä• hasamayesu uppattiyÄ• ghoro sÅ«riyÄ• tapo ca. __paá¹-ihaÃ±
__leá¹‡attha_nti nÄ• nÄ• rammaá¹‡ato cittaá¹ƒ nivattitvÄ• paá¹-isallÄ• á¹‡Ä• rÄ• matthaá¹

vuttaparissayÄ• bhÄ• vena phÄ• suvihÄ• ratthaá¹ƒ. __jhÄ• yitu_nti aá¹-á¹-hatiá¹ƒsÄ• ya Ä•
\Ne II 54/ cittaá¹ƒ upanibandhitvÄ• samÄ• dahanavasena jhÄ• yituá¹ƒ. __vipassitu_nti anic
sammasituá¹ƒ.

__vihÄ• re_ti paá¹-issaye. __kÄ• raye_ti kÄ• rÄ• peyya. __ramme_ti manorame. __vÄ• say
pana ettha vihÄ• resu bahussute sÄ«lavante kalyÄ• á¹‡adhamme nivÄ• seyya. te nivÄ• sen
bahussutÄ• naá¹ƒ yathÄ• paccayehi kilamatho na hoti. evaá¹ƒ __annaÃ±ca pÄ• naÃ±ca va
ujubhÅ«tesu_ ajjhÄ• sayasampannesu kammaphalÄ• naá¹ƒ ratanattayaguá¹‡Ä• naÃ±ca sa
cetasÄ• _. idÄ• ni gahaá¹-á¹-hapabbajitÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Å«pakÄ• rataá¹ƒ dassetuá
gÄ• thamÄ• ha. tattha __te_ti bahussutÄ• . __tassÄ• _ti upÄ• sakassa. __dhammaá¹ƒ dese
sakalavaá¹-á¹-adukkhapanÅ«danaá¹ƒ \Be II 339/ niyyÄ• nikaá¹ƒ dhammaá¹ƒ kathenti. __ya
idhaÃ±Ã±Ä• yÄ• _ti so puggalo yaá¹ƒ saddhammaá¹ƒ imasmiá¹ƒ sÄ• sane sammÄ• paá¹-ip
aggamaggÄ• dhigamena anÄ• savo hutvÄ• parinibbÄ• yati.

__Ä• vÄ• se_ti Ä• vÄ• sadÄ• ne. __Ä• nisaá¹ƒso_ti udrayo. pÅ«jÄ• sakkÄ• ravasena paá¹-
dhammadesanÄ• ya appÄ• vaseso majjhimayÄ• mo gatoti pÄ• á¸·iyaá¹ƒ ``bahudeva rattiâ€
``atirekataraá¹ƒ diyaá¸• á¸• hayÄ• maâ€™â€™ _nti. __saá¹…gahaá¹ƒ nÄ• rohati_ vipulavitt
buddhÄ• naÃ±hi bhattÄ• numodanÄ• pi thokaá¹ƒ vaá¸• á¸• hetvÄ• vuccamÄ• nÄ• dÄ«gha
hi suphusitaá¹ƒ dantÄ• varaá¹‡aá¹ƒ, jivhÄ• tanukÄ• , bhavaá¹…gaparivÄ• so paritto, natthi
vitthÄ• yitaá¹ƒ, natthi abyÄ• vaá¹-amano, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ samupabyÅ«á¸·ha
paá¹-isambhidÄ• .

__sandassetvÄ• _tiÄ• dÄ«su sandassetvÄ• Ä• vÄ• sadÄ• napaá¹-isaá¹ƒyuttaá¹ƒ dhammiâ
paraá¹ƒ, mahÄ• rÄ• ja, itipi sÄ«laá¹ƒ, itipi samÄ• dhi, itipi paÃ±Ã±Ä• ti sÄ«lÄ• diguá¹‡e tesa
hatthena gahetvÄ• viya paccakkhato pakÄ• setvÄ• . __samÄ• dapetvÄ• _ti evaá¹ƒ sÄ«laá¹
patiá¹-á¹-hitena evaá¹ƒ samÄ• dhipaÃ±Ã±Ä• bhÄ• vetabbÄ• ti yathÄ• te sÄ«lÄ• diguá¹‡e s
gaá¹‡hÄ• petvÄ• . __samuttejetvÄ• _ti yathÄ• samÄ• dinnaá¹ƒ sÄ«laá¹ƒ suvisuddhaá¹ƒ hot
bhÄ• viyamÄ• nÄ• yathÄ• suá¹-á¹-hu visodhitÄ• uparÅ«pari visesÄ• vahÄ• honti, evaá¹ƒ
nisÄ• manavasena vodÄ• petvÄ• . __sampahaá¹ƒsetvÄ• _ti yathÄ• nusiá¹-á¹-haá¹ƒ á¹-hitas
paá¹-iladdhaguá¹‡Ä• nisaá¹ƒsehi ceva upariladdhabbaphalavisesehi ca cittaá¹ƒ sampahaá¹
laddhassÄ• savasena suá¹-á¹-hu tosetvÄ• . evametesaá¹ƒ padÄ• naá¹ƒ attho veditabbo. sa
bhagavato dhammadesanÄ• ya sÄ• sane laddhassÄ• dÄ• laddhappatiá¹-á¹-hÄ• ca.

upasaggasaddÄ• naá¹ƒ \Ne II 55/ anekatthattÄ• abhi-saddo ati-saddena samÄ• natthopi h
``abhikkantÄ• ti atikkantÄ• â€™â€™ _ti.

__tatra kirÄ• _tiÄ• di kecivÄ• doti baddhopi na hoti. tenÄ• ha __ ``akÄ• raá¹‡ametaâ€™â€™
__kÄ• yacittalahutÄ• dayo uppajjantÄ«_ti idaá¹ƒ kÄ• yikacetasikaaÃ±Ã±athÄ• bhÄ• vassa k

lahutÄ• diuppanne savanÄ• nuttariyapaá¹-ilÄ• bhena laddhabbadhammatthavedasamadhig

``yathÄ• \Be II 340/, yathÄ• vuso, bhikkhuno satthÄ• vÄ• dhammaá¹ƒ deseti aÃ±Ã±ataro
sabrahmacÄ• rÄ«, tathÄ• tathÄ• so tasmiá¹ƒ dhamme labhati atthavedaá¹ƒ, labhati dhamm
dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaâ€™â€™ ntiÄ• di (DN III 322, 355; AN b V 26).

__piá¹-á¹-hivÄ• to uppajji_ upÄ• dinnasarÄ«rassa tathÄ• rÅ«pattÄ• saá¹…khÄ• rÄ• naÃ±c
dukkhÄ• nubandhattÄ• . __akÄ• raá¹‡aá¹ƒ vÄ• eta_nti yenÄ• dhippÄ• yena vuttaá¹ƒ, tame
__ ``pahotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ekapallaá¹…kena nisÄ«dituá¹ƒ pahoti_ yathÄ• t
__ettake á¹-hÄ• ne_ti ettake á¹-hÄ• ne á¹-hÄ• naá¹ƒ nipphannanti yojanÄ• . __taÃ±ca kho_
citte á¹-hapanaá¹ƒ. __dhammakathaá¹ƒ suá¹‡amÄ• no_ dhammagÄ• ravena.

__avassutassÄ• _ti avassutabhÄ• vassa rÄ• gÄ• divasena. __avassutassa kÄ• raá¹‡a_nti t
__kilesÄ• dhimuccanenÄ• _ti kilesavasena paripphanditavasena. __nibbÄ• panaá¹ƒ viyÄ• _
__nibbisevanÄ• na_nti paripphandanarahitÄ• naá¹ƒ.

avassutapariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dukkhadhammasuttavaá¹‡á¹‡anÄ•

<244> __dukkhadhammÄ• na_nti dukkhakÄ• raá¹‡Ä• naá¹ƒ. tenÄ• ha __ ``dukkhasambha
tattha kiá¹ƒ dukkhaá¹ƒ, kÄ• dukkhadhammÄ• ti tadubhayaá¹ƒ dassetuá¹ƒ __ ``paÃ±casu h
__te_ti paÃ±cakkhandhÄ• . __dukkhasambhavadhammattÄ• _ti dukkhuppattikÄ• raá¹‡attÄ•
hetaá¹ƒ sÄ• mivacanaá¹ƒ. __kÄ• me_ti vatthukÄ• me kilesakÄ• me ca. puna __assÄ• _ti sÄ
__cÄ• ra_nti cittÄ• cÄ• raá¹ƒ. __vihÄ• ra_nti paÃ±cadvÄ• rappavatticÄ• ravihÄ• raá¹ƒ. ``eka
vadanti. teneva hi ``anubandhitvÄ• carantaá¹ƒâ€™â€™ icceva vuttaá¹ƒ. __anubandhitvÄ• _
vÄ«thicittappavattito paá¹-á¹-hÄ• ya yÄ• va tatiyajavanavÄ• rÄ• anu \Ne II 56/ anu bandhitv
__pakkhandanÄ• dÄ«_ti __Ä• di_-saddena kasigorakkhÄ• divasenapi kÄ• mÄ• naá¹ƒ pariy

dÄ• yatÄ«ti \Be II 341/ __dÄ• yo, _ vanaá¹ƒ. tenÄ• ha __ ``aá¹-aviâ€™â€™ _nti. __kaá¹‡á¹
ovarakasadisaá¹ƒ vanaá¹ƒ. nÄ• mapadaá¹ƒ nÄ• ma kiriyÄ• padÄ• pekkhanti __ ``vijjhÄ«â€™
kiriyÄ• padaá¹ƒ gaá¹‡hÄ• ti.

__dandhÄ• yitattaá¹ƒ_ uppannakilesÄ• naá¹ƒ avaá¹-á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``uppannam
__tÄ• yÄ• _ti satiyÄ• . __kÄ• ci kilesÄ• _ti cuddasavidhe cittassa kicce javanakicce eva citta
uppattiá¹ƒ katvÄ• tathÄ• vuttaá¹ƒ. __niggahitÄ• va honti_ pavattituá¹ƒ appadÄ• navasena.
saá¹‡á¹-hÄ• tuá¹ƒ sakkontÄ«â€™â€™ _ti. __cakkhudvÄ• rasmi_nti pÄ• á¸·iyaá¹ƒ tassa paá
vuttaá¹ƒ, tena nayena sesadvÄ• rÄ• nipi gahitÄ• neva honti. __rÄ• gÄ• dÄ«su uppannesu_

satisammosena __ ``kilesÄ• me uppannÄ• â€™â€™ ti Ã±atvÄ• _ tathÄ• paccÄ• mÄ• sasa
``anacchariyaá¹ƒ cetaâ€™â€™ _nti. __Ä• vaá¹-á¹-etvÄ• _ti ayoniso Ä• vaá¹-á¹-etvÄ• . __Ä•
ayoniso Ä• vajjanÄ• dÄ«su uppannesu iá¹-á¹-hÄ• rammaá¹‡assa laddhattÄ• paccayasiddh
pavattanÄ• rahaá¹ƒ. __nivattetvÄ• _ti dutiyajavanavÄ• repi kilesuppattiá¹ƒ nivattetvÄ• . kath
laddhuá¹ƒ sakkÄ• ti Ä• ha __ ``Ä• raddhavipassakÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di. __bhÄ• v
bhÄ• vanÄ• yaá¹ƒ paá¹-isaá¹…khÄ• ne ca yogino patiá¹-á¹-hitabhÄ• vo. tassa __ayamÄ• ni
paccayalÄ• bhena uppajjituá¹ƒ laddhokÄ• sÄ• pi kilesÄ• pubbe pavattabhÄ• vanÄ• nubhÄ•
tathÄ• niggahitÄ• eva hutvÄ• nivattanti, kusalÄ• dhammÄ• va laddhokÄ• sÄ• uparÅ«par

__abhihaá¹-á¹-hu_nti abhiharitvÄ• . __anudahantÄ«_ti anudahantÄ• viya honti. __anusentÄ
nayo. __anÄ• vaá¹-á¹-ante_ti anivattante sÄ• maÃ±Ã±atoti adhippÄ• yo. __vipassanÄ• bala
maggaphalÄ• dhigamassa ajotitattÄ• .

dukkhadhammasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kiá¹ƒsukopamasuttavaá¹‡á¹‡anÄ•

<245> catunnaá¹ƒ ariyasaccÄ• naá¹ƒ pariÃ±Ã±Ä• bhisamayÄ• divasena vividhadassananti
hotÄ«ti vuttaá¹ƒ, __ ``dassananti paá¹-hamamaggassetaá¹ƒ adhivacanaâ€™â€™ _nti \Be II
uparimaggesu bhÄ• vanÄ• pariyÄ• yassa niruá¸·hattÄ• paá¹-hamamaggassa paá¹-hamaá¹
``paá¹-hamamaggo hÄ«â€™â€™ _tiÄ• di \Ne II 57/. koci yathÄ• vuttaá¹ƒ aviparÄ«taá¹ƒ atth
Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma Ä• rammaá¹‡akaraá¹‡assa vasena atippasaá¹…gaá¹ƒ Ä• sa
``gotrabhÅ« panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na dassananti vuccatÄ«_ti ettha rÄ• jadas
__cattÄ• ropi maggÄ• dassanameva_ yathÄ• vuttenatthena, bhÄ• vanÄ• pariyÄ• yo pana u
paá¹-hamamaggaupÄ• yassa bhÄ• vanÄ• kÄ• rena pavattanato. dassanaá¹ƒ visuddhi etthÄ
nibbÄ• naá¹ƒ. phassÄ• yatanaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ assa atthÄ«ti __phassÄ• yatanak
sesesupi padesu.

__padesasaá¹…khÄ• resÅ«_ti saá¹…khÄ• rekadesesu. heá¹-á¹-himaparicchedena pathavi
rÅ«papariggaho, cakkhuviÃ±Ã±Ä• á¹‡Ä• dike taá¹ƒsahagatadhammamatte diá¹-á¹-he arÅ«p
vadanti.

__adhigatamaggameva kathesÄ«_ti yena mukhena vipassanÄ• bhinivesaá¹ƒ akÄ• si, tame
__ayaá¹ƒ panÄ• _ti kammaá¹-á¹-hÄ• naá¹ƒ pucchanto bhikkhu. __imesa_nti
phassÄ• yatanakammaá¹-á¹-hÄ• nikapaÃ±cakkhandhakammaá¹-á¹-hÄ• nikÄ• naá¹ƒ vacana
sametÄ«â€™â€™ _ti vatvÄ• tamevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti __ ``paá¹-hamenÄ• â€™â€™
paÃ±cakkhandhavimuttassa saá¹…khÄ• rassa abhÄ• vÄ• __ ``nippadesesÅ«â€™â€™ _ti
phassÄ• yatanakammaá¹-á¹-hÄ• nikaá¹ƒ, tatheva taá¹ƒ paÃ±cakkhandhakammaá¹-á¹-hÄ• n

__samappavattÄ• dhÄ• tuyo_ti rasÄ• dayo sarÄ«radhÄ• tuyo samappavattÄ• , na visamÄ•
tenÄ• ha __ ``kallasarÄ«raá¹ƒ balappattaâ€™â€™ _nti. __ ``atÄ«tÄ• saá¹…khÄ• rÄ• â€™â
vipassanÄ• bhinivesavasena vuttaá¹ƒ. sammasanaá¹ƒ sabbatthakameva icchitabbaá¹ƒ. __c
gocaraá¹-á¹-hÄ• naá¹ƒ.

__kÄ• rakabhÄ• va_nti bhÄ• vanÄ• nuyuÃ±janabhÄ• vaá¹ƒ. __paá¹‡á¸• urogapuriso_ti paá
__ariá¹-á¹-ha_nti suttaá¹ƒ. __bhesajjaá¹ƒ katvÄ• _ti bhesajjapayogaá¹ƒ katvÄ• . __karissÄ•
karissÄ• mi. __jhÄ• mathuá¹‡o viyÄ• _ti daá¸• á¸• hathuá¹‡o viya khÄ• rakajÄ• lanaddhattÄ
taruá¹‡amakulasantÄ• nasaÃ±channattÄ• .

__dakkhiá¹‡advÄ• ragÄ• me_ti dakkhiá¹‡advÄ• rasamÄ«pe gÄ• me. __lohitako_ti lohitavaa
jÄ• taolambamÄ• nacirako viya. __Ä• dinnasipÄ• á¹-iko_ti \Be II 343/ gahitaphalapotako. __
bahalacchÄ• yo. yasmÄ• tassa rukkhassa sÄ• khÄ• aviraá¸·Ä• ghanappattÄ• aÃ±Ã±ama
á¹-hitÄ• , tasmÄ• chÄ• yÄ• pissa tÄ• disÄ«ti vuttaá¹ƒ __ ``sandacchÄ• yo nÄ• ma saá¹ƒsan
_ti, ghanacchÄ• yoti attho. __tatthÄ• _tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ.

__yena_ \Ne II 58/ __yenÄ• kÄ• rena adhimuttÄ• na_nti chaphassÄ• yatanÄ• dimukhena y
vipassantÄ• naá¹ƒ nibbÄ• naÃ±ca adhimuttÄ• naá¹ƒ. __suá¹-á¹-hu visuddhaá¹ƒ_ pariÃ±Ã±Ä
__tena tenevÄ• kÄ• renÄ• _ti attanÄ• dhimuttÄ• kÄ• rena. idÄ• ni taá¹ƒ taá¹ƒ Ä• kÄ• raá¹ƒ
dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. taá¹ƒ suviÃ±Ã±eyyameva.

__ida_nti nagaropamaá¹ƒ. __taá¹ƒ sallakkhita_nti kiá¹ƒsukopamadÄ«pitaá¹ƒ atthajÄ• taá¹ƒ
__assa_ bhikkhuno. __dhammadesanattha_nti yathÄ• sallakkhitassa atthassa vasena laddh
__tassevatthassÄ• _ti tassa dassanavisuddhisaá¹…khÄ• tassa atthassa. __corÄ• saá¹…kÄ
majjhimadesarajjassa pasannabhÄ• vato. __tipurisubbedhÄ• nÄ«_ti ubbedhena tipurisappa
nÄ• nÄ• bhittivicittÄ• ni thambhÄ• naá¹ƒ upari vividhamÄ• lÄ• kammÄ• divicittadhanurÄ• kÄ
tenÄ• ha __ ``nagarassa alaá¹…kÄ• ratthaâ€™â€™ _nti. nagaradvÄ• rassa thirabhÄ• vÄ• p
vuttaá¹ƒ __ ``coranivÄ• raá¹‡atthÄ• nipi hontiyevÄ• â€™â€™ _ti. __piá¹-á¹-hasaá¹…ghÄ• ta
``ime Ä• vÄ• sikÄ• , ime Ä• gantukÄ• , tatthÄ• pi ca imehi nagarassa nagarasÄ• mikassa ca
anattho siyÄ• â€™â€™ ti jÄ• nanaÃ±Ä• á¹‡asaá¹…khÄ• tena __paá¹‡á¸• iccena samannÄ•
paá¹-ubhÄ• vasaá¹…khÄ• tena __veyyattiyena samannÄ• gato. á¹-hÄ• nuppattikapaÃ±Ã±Ä
tasmiá¹ƒ atthakicce taá¹…khaá¹‡uppajjanakapaá¹-ibhÄ• nasaá¹…khÄ• tÄ• ya.

raÃ±Ã±Ä• Ä• yutto niyojito __rÄ• jÄ• yutto, _ tattha tattha raÃ±Ã±o kÄ• tabbakicce á¹-hapi
__katipÄ• heyevÄ• _ti katipayadivaseyeva akiccakaraá¹‡ena tassa á¹-hÄ• naá¹ƒ vibbhamo
__ ``sabbÄ• ni vinicchayaá¹-á¹-hÄ• nÄ• dÄ«ni hÄ• retvÄ• â€™â€™ _ti.

__sÄ«samassa chindÄ• hÄ«_ti sÄ«sabhÅ«taá¹ƒ uttamaá¹…gaá¹-á¹-hÄ• niyaá¹ƒ tattha tass
attho. aÃ±Ã±athÄ• tassa pÄ• katike atthe gayhamÄ• ne pÄ• á¹‡Ä• tipÄ• to \Be II 344/ Ä• á
cakkavattirÄ• jÄ• tÄ• disaá¹ƒ Ä• á¹‡Ä• peti, aÃ±Ã±esampi tato nivÄ• rakattÄ• . atha vÄ• __
Ä• á¹‡Ä• ya assa sÄ«saá¹ƒ chindanto viya attÄ• naá¹ƒ dassehi, evaá¹ƒ so tatthovÄ• dapaá
odameyyÄ• ti, tathÄ• ceva upari paá¹-ipatti Ä• gatÄ• . __tatthÄ• _ti etasmiá¹ƒ paccantiman

__uppannenÄ• _ti samathakammaá¹-á¹-hÄ• ne uppannena.

__tassevÄ• _ti sakkÄ• yasaá¹…khÄ• tassa nagarassa ``dvÄ• rÄ• nÄ«â€™â€™ ti vuttÄ• nÄ
``sÄ«ghaá¹ƒ \Ne II 59/ dÅ«tayugaâ€™â€™ nti vuttÄ• ti yojanÄ• . hadayavatthurÅ«passa ma
siá¹…ghÄ• á¹-akabhÄ• vena gahitattÄ• __ ``hadayavatthussa nissayabhÅ«tÄ• naá¹ƒ mahÄ
vuttaá¹ƒ. yadi evaá¹ƒ vatthurÅ«pameva gahetabbaá¹ƒ, tadevettha aggahetvÄ• kasmÄ• ma
__ ``vatthurÅ«passa hÄ«â€™â€™ _tiÄ• di. __yÄ• diso_ti sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ va
Ä• gatavipassanÄ• maggo. __ ``ayampi aá¹-á¹-haá¹…gasamannÄ• gatattÄ• tÄ• diso evÄ•
``yathÄ• gatamaggoâ€™â€™ _ti vutto. __idaá¹ƒ tÄ• vetthÄ• _ti ettha etasmiá¹ƒ sutte dham
yathÄ• vuttaupamÄ• ya idaá¹ƒ saá¹ƒsandanaá¹ƒ.

__idaá¹ƒ saá¹ƒsandana_nti idÄ• ni vakkhamÄ• naá¹ƒ upamÄ• ya saá¹ƒsandanaá¹ƒ. __naga
paÃ±cakkhandhavasena dassanavisuddhipattaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ dassetuá¹ƒ Ä• bhatÄ
catumahÄ• bhÅ«tavasena dassanavisuddhipattaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ dassetuá¹ƒ Ä• bha
``catusaccameva kathitaâ€™â€™ _nti vatvÄ• tÄ• ni saccÄ• ni niddhÄ• retvÄ• dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ. idha nagarasambhÄ• ro chadvÄ• rÄ• dayo. tena hi chaphassÄ• yatanÄ• d
dukkhasaccapariyÄ• pannÄ• ti vuttaá¹ƒ __ ``nagarasambhÄ• rena dukkhasaccameva kathit

kiá¹ƒsukopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vÄ«á¹‡opamasuttavaá¹‡á¹‡anÄ•

<246> __bhikkhussa vÄ• bhikkhuniyÄ• vÄ• _ti kÄ• maá¹ƒ pÄ• á¸·iyaá¹ƒ parisÄ• dvayame
pana tadaÃ±Ã±esampi devamanussÄ• nanti sabbasÄ• dhÄ• raá¹‡ovÄ• yaá¹ƒ dhammasaá¹
upamÄ• pubbakaá¹ƒ katvÄ• dassetuá¹ƒ __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di \Be II 345/
dadanto. __vinditabbo_ti laddhabbo, adhigantabboti attho.

__chando_ti taá¹‡hÄ• chando. tenÄ• ha --- ``dubbalataá¹‡hÄ• so raÃ±jetuá¹ƒ na sakkotÄ«
__pubbuppattikÄ• _ ekasmiá¹ƒ Ä• rammaá¹‡e paá¹-hamaá¹ƒ uppannÄ• . sÄ• hi anÄ• seva
__raÃ±jetuá¹ƒ na sakkoti_ laddhÄ• sevanattÄ• . __doso nÄ• ma_ cittadÅ«sanattÄ• . __tÄ• n
daá¹‡á¸• Ä• dÄ• nÄ• dÄ«ni. __tammÅ«lakÄ• _ti lobhamÅ«lakÄ• tÄ• va
mÄ• yÄ• sÄ• á¹-heyyamÄ• nÄ• timÄ• nadiá¹-á¹-hicÄ• palÄ• dayo, dosamÅ«lakÄ•

upanÄ• hamakkhapalÄ• saissÄ• macchariyathambhasÄ• rambhÄ• dayo, mohamÅ«lakÄ• ahirika-anottappa-thinamiddhavicikicchuddhacca-viparÄ«tamanasikÄ• rÄ• dayo, saá¹ƒkilesa taá¹ƒmÅ«lakattÄ• . yasmÄ• pana sabbepi saá¹ƒkilesadhammÄ• dvÄ• dasÄ• kusalacittupp tesampettha gahitabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``chando rÄ• goti vÄ• â€™â€™ _ti vuttaá¹ƒ.

bhÄ• yitabbaá¹-á¹-hena \Ne II 60/ __sabhayo_. bheravaá¹-á¹-hena __sappaá¹-ibhayo_. kus vikkhambhanaá¹-á¹-hena __sakaá¹‡á¹-ako_. kusalaanavajjadhammehi duravagÄ• haá¹-á¹-h bhavasampattibhavanibbÄ• nÄ• naá¹ƒ appadÄ• nabhÄ• vato __ummaggo_. duggatigÄ• mi vattanÄ• paá¹-ipajjanÄ• . duggatigÄ• mitÄ• ya kileso eva __kilesamaggo. na sakkÄ• samp nibbÄ• nagamananti adhippÄ• yo.

__asubhÄ• vajjanÄ• dÄ«hÄ«_ti __Ä• di_-saddena aniccamanasikÄ• rÄ• dÄ«nampi saá¹…g nivattati_ sarÄ• gacittaá¹ƒ na uppajjati paá¹-ipakkhamanasikÄ• rena vinoditattÄ• . __majjhat aÃ±Ã±Ä• á¹‡upekkhaá¹-á¹-hÄ• niye Ä• rammaá¹‡e. __uddesa ... pe ... Ä• vajjantassÄ• _ti u paripucchÄ• panavasena paripucchaá¹ƒ, garÅ«naá¹ƒ santike vasanavasena garuvÄ• saá¹ƒ gambhÄ«raÃ±Ä• á¹‡acariya-paccavekkhaá¹‡a-paÃ±Ã±avanta-puggalasevanavasena tadad aÃ±Ã±Ä• á¹‡acittaá¹ƒ nivattati.

yathÄ• ``pujjabhavaphalaá¹ƒ puÃ±Ã±aâ€™â€™ nti vuttaá¹ƒ ``evamidaá¹ƒ puÃ±Ã±aá¹ƒ pa III 80), evaá¹ƒ kiá¹-á¹-hasambhavattÄ• ``kiá¹-á¹-haâ€™â€™ nti vuttanti Ä• ha __ ``kiá¹-á¹-h kiá¹-á¹-haá¹-á¹-hÄ• ne uppannasassaâ€™â€™ _nti.

__ghaá¹-Ä• _ti \Be II 346/ siá¹…gayugaá¹ƒ idhÄ• dhippetanti Ä• ha __ ``dvinnaá¹ƒ siá¹…gÄ __ghaá¹-Ä• _ti goá¹‡Ä• dÄ«naá¹ƒ siá¹…gantaraá¹-á¹-hassa samaÃ±Ã±Ä• ti vadanti. __nÄ• nÄ• sÄ• rajjupÄ• taá¹-á¹-hÄ• ne.

__dame_ti puthuttÄ• rammaá¹‡ato nivÄ• reti. __na_nti cittaá¹ƒ. yaá¹ƒ suttaá¹ƒ __subhÄ• si __tadassÄ• _ti tadÄ• assa bhikkhuno. __Ä• rammaá¹‡e_ti kammaá¹-á¹-hÄ• nÄ• rammaá¹‡

__sudujita_nti nibbisevanabhÄ• vakaraá¹‡ena jitaá¹ƒ. __sutajjita_nti suá¹-á¹-hu dÅ«rakaraá tathÄ• bhÅ«taÃ±ca tajjitaá¹ƒ nÄ• ma hotÄ«ti tathÄ• vuttaá¹ƒ. __gocarajjhatta_nti ajjhattabh kammaá¹-á¹-hÄ• nÄ• rammaá¹‡aÃ±hi bahiddhÄ• rÅ«pÄ• diÄ• rammaá¹‡avidhuratÄ• ya ajjh anurakkhaá¹‡aá¹ƒ etassÄ• ti __samathÄ• nurakkhaá¹‡aá¹ƒ. _ yathÄ• indriyasaá¹ƒvarasÄ« samathÄ• nurakkhaá¹‡aá¹ƒ hoti, tathÄ• kathitanti attho. yathÄ• hi indriyasaá¹ƒvarasÄ«laá¹ evaá¹ƒ samathopi tassa paccayoti.

__vÄ• diyamÄ• nÄ• ya_ vÄ«á¹‡Ä• ya. cittaá¹ƒ raÃ±jetÄ«ti rajjanena. avissajjanÄ«yatÄ• ya II 61/ __bandhanÄ«yo. veá¹-á¹-hake_ti tantÄ«naá¹ƒ Ä• sajjanaveá¹-á¹-hake. __koá¹‡a_nti k

saddakaraá¹‡ato koá¹‡anti laddhanÄ• maá¹ƒ dÄ• rudaá¹‡á¸• aá¹ƒ siá¹…gÄ• dÄ«su yena ke
tenÄ• ha __ ``caturassaá¹ƒ sÄ• radaá¹‡á¸• akaâ€™â€™ _nti.

yasmÄ• so rÄ• jÄ• rÄ• jamahÄ• matto vÄ• saddaá¹ƒ yathÄ• sabhÄ• vato na aÃ±Ã±Ä• si,
ajÄ• nanÄ• kÄ• rameva dassetuá¹ƒ __ ``saddaá¹ƒ passissÄ• mÄ«â€™â€™ _tiÄ• di vuttaá¹

__asatÄ« kirÄ• ya_nti pÄ• á¸·iyaá¹ƒ liá¹…gavipallÄ• sena vuttanti yathÄ• liá¹…gameva vad
Ä• ha. __ ``asatÄ«ti lÄ• makÄ• dhivacanaâ€™â€™ _nti vatvÄ• tattha payogaá¹ƒ dassetuá¹
nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ, loke itthiyo nÄ• ma asatiyoti attho, tattha kÄ• raá¹‡amÄ• ha
vijjatÄ«â€™â€™ _ti. pakatiyÄ• loke jeá¹-á¹-habhÄ• tÄ• kaniá¹-á¹-habhÄ• tÄ• mÄ• tulotiÄ•
__tÄ• saá¹ƒ na vijjati_. kasmÄ• ? __sÄ• rattÄ• ca pagabbÄ• ca_ sabbesampi sambhogava
kathaá¹ƒ? __sikhÄ« sabbaghaso yathÄ• _. tenevÄ• ha ---

``sabbÄ• \Be II 347/ nadÄ« vaá¹…kagatÄ«, sabbe kaá¹-á¹-hamayÄ• vanÄ• .

sabbitthiyo kare pÄ• paá¹ƒ, labhamÄ• ne nivÄ• takeâ€™â€™ ti || (J II 21.308).

__aÃ±Ã±ampi tantibaddhaá¹ƒ_ caturassaambaá¹‡avÄ• ditÄ• dÄ«ni. __vÄ«á¹‡Ä• viya paÃ
anekadhammasamÅ«habhÄ• vato. __rÄ• jÄ• viya yogÄ• vacaro_ tappaá¹-ibaddhadhamma
yogÄ• vacarassa.

nirayÄ• dito aÃ±Ã±asmimpi __gati_-saddo vattati. tato visesanatthaá¹ƒ __ ``gatigatÄ«â€™â
``dukkhadukkhaá¹ƒ, rÅ«parÅ«paâ€™â€™ nti ca yathÄ• , gatisaÃ±Ã±itaá¹ƒ pavattiá¹-á¹-hÄ•
__ ``etthantare saá¹ƒsarati vattatÄ«â€™â€™ _ti. saÃ±jÄ• yanapadeso eva gatÄ«ti __saÃ±jÄ

taá¹ƒ pana gatiá¹ƒ sattÄ• naá¹ƒ saá¹ƒvegavatthubhÅ«tassa paccakkhassa gabbhÄ• sayass
``ayamassa kÄ• yoâ€™â€™ _tiÄ• di vuttaá¹ƒ. rÅ«padhammassa salakkhaá¹‡aá¹ƒ gati niá¹-
aÃ±Ã±aá¹ƒ kiÃ±ci natthÄ«ti __salakkhaá¹‡agati. abhÄ• vo_ accantÄ• bhÄ• vo. santÄ• navi
taá¹ƒniá¹-á¹-hÄ• nabhÄ• vÄ• . __bhedo_ti khaá¹‡anirodho, idhÄ• pi taá¹ƒniá¹-á¹-hÄ• natÄ•
bhavaggÄ• _ti yÄ• va sabbabhavaggÄ• . salakkhaá¹‡avibhavagatibhedagatiyo ``eseva nay
pakÄ• sitÄ• ti na gahitÄ• . __tassa khÄ«á¹‡Ä• savassa na hoti_ aggamaggena samucchinn

__sÄ«laá¹ƒ_ \Ne II 62/ __kathitaá¹ƒ_ rÅ«pÄ• dÄ«su chandÄ• dinivÄ• raá¹‡assa kathitattÄ•
samÄ• dhibhÄ• vanÄ• kathitÄ• _ ``ajjhattameva santiá¹-á¹-hati ... pe ... samÄ• dhiyatÄ«â€™
__pariyosÄ• ne ca nibbÄ• naá¹ƒ kathitaá¹ƒ_ ``yampissa ... pe ... na hotÄ«â€™â€™ ti vacan

vÄ«á¹‡opamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. chappÄ• á¹‡akopamasuttavaá¹‡á¹‡anÄ•

<247> __vaá¹‡asarÄ«ro_ti vaá¹‡itasarÄ«ro. __pakkattÄ• _ti kuthitattÄ• . saradaá¹‡á¸• esu
kaá¹‡á¸• a-saddo sarapariyÄ• yoti Ä• ha --- __ ``saravananti kaá¹‡á¸• avanaâ€™â€™ _nti.
veditabbo_ guá¹‡asarÄ«rassa khaá¹‡á¸• achiddasÄ«lÄ• dÄ«hi heá¹-á¹-hÄ• majjhe uparibh
bhedavisamacchinnavikÄ• radosattÄ• . ettha \Be II 348/ kusÄ• ``kaá¹‡á¹-akÄ• â€™â€™ ti
kaá¹‡á¹-akasadisattÄ• , kusatiá¹‡Ä• naá¹ƒ eva vÄ• vuttÄ• kÄ• rapadeso __ ``kusakaá¹‡á¹-

__gÄ• mavÄ• sÄ«naá¹ƒ vijjhanaá¹-á¹-henÄ• _ti nÄ• rahova hutvÄ• tesaá¹ƒ kÄ• rÄ• naá¹ƒ
pÄ«á¸·anaá¹-á¹-hena.

__pakkhi_nti hatthiliá¹…gasakuá¹‡aá¹ƒ. tassa kira hatthisoá¹‡á¸• asadisaá¹ƒ mukhaá¹ƒ, ta
``hatthisoá¹‡á¸• asakuá¹‡aâ€™â€™ _nti vuttaá¹ƒ. __vissajjeyyÄ• _ti rajjuyÄ• yathÄ• baddh

__bhogehÄ«_ti attano sarÄ«rabhogehi. __maá¹‡á¸• alaá¹ƒ bandhitvÄ• _ti yathÄ• sarÄ«raá
tiá¹-á¹-hati, evaá¹ƒ katvÄ• . __supissÄ• mÄ«_ti niddaá¹ƒ okkamissÄ• mi. __á¸• etukÄ• mo_t
disa_nti disato disaá¹ƒ.

__cha pÄ• á¹‡akÄ• viya cha Ä• yatanÄ• ni_ nÄ• najjhÄ• sayattÄ• , nÄ• najjhÄ• sayatÄ• c
nÄ• nÄ• visayaninnatÄ• ya daá¹-á¹-habbÄ• . __daá¸·harajju viya taá¹‡hÄ• _ tesaá¹ƒ bandha
viya avijjÄ• _ bandhanassa dubbinimmocanahetuto. __Ä• rammaá¹‡aá¹ƒ balavaá¹ƒ hoti_ m
taá¹‡hÄ• bhinivesassa daá¸·habhÄ• vena ca.

__sarikkhakena vÄ• _ upamÄ• ya Ä• haraá¹‡apakkhe. __appanÄ• _ti saá¹ƒsandanÄ• . __p
``evameva khoâ€™â€™ tiÄ• dinÄ• . rÅ«pacittÄ• divisamaninnattÄ• __cakkhussa visamajjh
sesesupi.

__kaá¹‡á¹‡acchiddakÅ«pake_ti \Ne II 63/ kaá¹‡á¹‡acchiddasaÃ±Ã±ite Ä• vÄ• á¹-e. __tassÅ
hotÄ«_ti upanissayo hoti tena vinÄ• saddaggahaá¹‡assa abhÄ• vato. __ ``ajaá¹-Ä• kÄ• sop
_ti vatvÄ• tassa paccayabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``antoleá¹‡asmiâ€™â€™ _ntiÄ• di vutta
ghaá¹-á¹-ento_ti bhÅ«taparamparÄ• saá¹…ghaá¹-á¹-ento.

__evaá¹ƒ sante_ti evaá¹ƒ bhÅ«taparamparÄ• vasena sadde sotapathamÄ• gacchante. __s
sotassa. ghÄ• nÄ• dÄ«naá¹ƒ viya __ ``dÅ«re saddoâ€™â€™ _ti __jÄ• nanaá¹ƒ na sambhav
__tathÄ• tathÄ• jÄ• nanÄ• kÄ• ro hoti_ manoviÃ±Ã±Ä• á¹‡assa gahaá¹‡Ä• kÄ• ravisesato
ubhayattha samÄ• nÄ• va. dÅ«re á¹-hitopi saddo tÄ• dise á¹-hÄ• ne \Be II 349/ paá¹-ighosÄ
ayokanto viya ayocalanassÄ• ti daá¹-á¹-habbaá¹ƒ. __dhammatÄ• _ti dhammasabhÄ• vo, sa
__tato tato savanaá¹ƒ hoti_ Ä• kÄ• sasaÃ±Ã±itassa upanissayassa labbhanato. yadi pana s

siyÄ• , cittasamuá¹-á¹-hÄ• nasaddo sotaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayo na siyÄ•
``saddÄ• yatanaá¹ƒ sotaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti v
saddassa sambhavo natthi. atha vÄ• cittajo saddo dhÄ• tuparamparÄ• ya sotapasÄ• daá¹ƒ
saddo, yo paramparÄ• ya pavatto. utujo hi so, tasmÄ• yathuppanno saddo, tattha á¹-hitova
Ä• pÄ• thaá¹ƒ Ä• gacchatÄ«ti niá¹-á¹-hamettha gantabbaá¹ƒ. tena vuttaá¹ƒ __ ``asampattag

__tadÄ• ekaggacittataá¹ƒ Ä• pajjati_ parissayÄ• naá¹ƒ abhÄ• vato. nÄ• sacchiddasaá¹…k
vattanato __ghÄ• naá¹ƒ Ä• kÄ• sajjhÄ• sayaá¹ƒ_ vuttaá¹ƒ. vÄ• tena vinÄ• gandhagahaá¹‡a
__vÄ• tÅ«panissayagandhagocaraá¹ƒ_. tenÄ• ha __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di.

gÄ• mato laddhabbaá¹ƒ Ä• hÄ• raá¹ƒ gÄ• maá¹ƒ, tanninnatÄ• ya __gÄ• majjhÄ• sayatÄ• _
jÄ«vitanimittaá¹ƒ raso jÄ«vitaá¹ƒ, tasmiá¹ƒ ninnatÄ• ya taá¹ƒ avhÄ• yatÄ«ti __jivhÄ• . na sa
atemitassa rasaá¹ƒ jÄ• nituá¹ƒ, _ tasmÄ• __Ä• posannissitarasÄ• rammaá¹‡Ä• jivhÄ• _ti.

Ä• makasusÄ• nato __bahi. upÄ• diá¹‡á¹‡akajjhÄ• sayo_ti upÄ• diá¹‡á¹‡akaninno. kÄ• ya
pathaviyÄ• phoá¹-á¹-habbÄ• rammaá¹‡e ghaá¹-ite eva tattha viÃ±Ã±Ä• á¹‡uppatti, na aÃ±Ã
``pathavÄ«sannissitaphoá¹-á¹-habbÄ• rammaá¹‡oâ€™â€™ _ti. __tathÄ• hÄ«_tiÄ• di kÄ• y
upÄ• diá¹‡á¹‡akajjhÄ• sayatÄ• ya sÄ• dhakaá¹ƒ \Ne II 64/. __ajjhattikabÄ• hirÄ• _ti ajjhattik
__assÄ• _ti kÄ• yassa. __susanthatassÄ• _tiÄ• di tassa pathaviyÄ• paccayabhÄ• vadassa

__nÄ• najjhÄ• sayo_ti nÄ• nÄ• rammaá¹‡aninno. tena manassa makkaá¹-assa viya anavaa
tenÄ• ha __ ``diá¹-á¹-hapubbepÄ«â€™â€™ _tiÄ• di. __mÅ«labhavaá¹…ga_ggahaá¹‡ena pi
nivatteti. __assÄ• _ti manassa. evaá¹ƒ kiriyamayaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

yathÄ• rucippavattiyÄ• \Be II 350/ nivÄ• raá¹‡avasena __baddhÄ• naá¹ƒ. nibbisevanabhÄ•
lolatÄ• saá¹…khÄ• taparipphandassa abhÄ• vaá¹ƒ. __nÄ• kaá¸• á¸• hatÄ«_ti savisaye rÅ«p
taá¹ƒsamaá¹…ginaá¹ƒ vÄ• puggalaá¹ƒ nÄ• kaá¸• á¸• hati. __pubbabhÄ• gavipassanÄ• va
``evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti vuttattÄ• .

chappÄ• á¹‡akopamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. yavakalÄ• pisuttavaá¹‡á¹‡anÄ•

<248> __yavapuÃ±jo_ suparipakkayavasamudÄ• yo. __kÄ• jahatthÄ• _ti daá¹‡á¸• ahatthÄ
yavasaá¹…khÄ• taá¹ƒ dhaÃ±Ã±aá¹ƒ vaá¹‡á¹-ato muccati, evaá¹ƒ potheyyuá¹ƒ. __yave sÄ•
pothanena mocetvÄ• vivecetvÄ• .

__catumahÄ• patho viya cha Ä• yatanÄ• ni_ Ä• rammaá¹‡adaá¹‡á¸• akehi hananaá¹-á¹-hÄ

satto_ tehi haÃ±Ã±amÄ• nattÄ• . __cha byÄ• bhaá¹…giyo viya_ sabhÄ• vato chadhÄ• pi pa
iá¹-á¹-hÄ• niá¹-á¹-hamajjhattavasena aá¹-á¹-hÄ• rasa Ä• rammaá¹‡Ä• ni yavakalÄ• paá¹-á¹-
hananato. bhavapatthanÄ• ya aparÄ• paruppattiá¹ƒ sandhÄ• ya __ ``bhavapatthanÄ• kiles
bahuvacananiddeso. bhavapatthanÄ• ca tassa paccayabhÅ«tÄ• kilesÄ• cÄ• ti __bhavapa
ettha attho daá¹-á¹-habbo. yasmÄ• sattÄ• naá¹ƒ vaá¹-á¹-adukkhaá¹ƒ nÄ• ma sabbampi taá
bhavapatthanÄ• mÅ«lakaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``evaá¹ƒ sattÄ• â€™â€™ _tiÄ• di. __bha
bhavapatthanÄ• mÅ«lakaá¹ƒ kilesaá¹ƒ.

__bhumma_nti samÄ«patthe bhummaá¹ƒ. tenÄ• ha __ ``sudhammÄ• ya dvÄ• reâ€™â€™
dukkhuppÄ• danaá¹ƒ na kataá¹ƒ. __navagÅ«thasÅ«karaá¹ƒ viyÄ• _ti navagÅ«thabhakkhas
__cittenevÄ• _ti yo bajjhati, tassa citteneva \Ne II 65/. __tasmÄ• _ti yasmÄ• vepacittibandh
bandhanamuccanaá¹ƒ viya, tasmÄ• ``vepacittibandhanaâ€™â€™ nti vuttaá¹ƒ. __Ã±Ä• á¹‡
Ã±Ä• á¹‡ena muccanaá¹ƒ bandhanaá¹ƒ.

__maÃ±Ã±amÄ• no_ti parikappitataá¹‡hÄ• vasena ``etaá¹ƒ mamÄ• â€™â€™ ti, diá¹-á¹-hiv
ti, mÄ• navasena ``esohamasmÄ«â€™â€™ ti maÃ±Ã±anto. khandhavinimuttassa maÃ±Ã±
``khandhe maÃ±Ã±antoâ€™â€™ _ti vuttaá¹ƒ. __eta_nti ``mÄ• rassÄ• â€™â€™ ti \Be II 351
__kilesamÄ• rena baddho_ti kilesamÄ• rena teneva kilesabandhanena baddho. __mutto_ti

taá¹‡hÄ• maÃ±Ã±anÄ• ya sati diá¹-á¹-himÄ• namaÃ±Ã±anÄ• naá¹ƒ pasaá¹…go eva natthÄ
padena diá¹-á¹-himÄ• namaÃ±Ã±anÄ• vuttÄ• honti, evaá¹ƒ taá¹‡hÄ• maÃ±Ã±itÄ• pÄ«ti vu
taá¹‡hÄ• maÃ±Ã±itaá¹ƒ vuttaâ€™â€™ _nti. __ayamahamasmÄ«ti padena diá¹-á¹-himaÃ±Ã
labbhamÄ• nadiá¹-á¹-hivatthuvaseneva. __bhavissa_nti anÄ• gatadiá¹-á¹-hivatthuparikappa
diá¹-á¹-himaÃ±Ã±itaá¹ƒ. yebhuyyena hi anÄ• gatÄ• liá¹…ganÄ• sassatadiá¹-á¹-hi. uccheda
diá¹-á¹-himaÃ±Ã±itamevÄ• ti Ä• netvÄ• sambandho. __rÅ«pÄ«tiÄ• dÄ«ni_ padÄ• ni. __sas
sassatagÄ• hasseva pabhedadÄ«panÄ• ni. yasmÄ• maÃ±Ã±itaá¹ƒ Ä• bÄ• dhavasena __ro
_ aá¹…ganikantavasena __sallaá¹ƒ, tasmÄ• imehi_ taá¹‡hÄ• dÄ«hi kilesehi pÄ• kaá¹-acala
_ apÄ• kaá¹-asaÃ±calanavasena __phandanti ca. papaÃ±citaá¹ƒ_ saá¹ƒsÄ• re cirÄ• yanaá
khandhasantÄ• nassa vÄ• vitthÄ• raá¹‡aá¹ƒ. __pamattÄ• kÄ• rappattÄ• _ mucchanÄ• kÄ•
taá¹‡hÄ• diá¹-á¹-hikilesÄ• naá¹ƒ. __Ä• kÄ• radassanattha_nti pavattiÄ• kÄ• radassanatthaá

__mÄ• no_ nÄ• ma ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• majjanÄ• kÄ• rappavatti. __taá
kasmÄ• vuttaá¹ƒ? nanu sabbo mÄ• no taá¹‡hÄ• sampayutto? sati hi byabhicÄ• re visesana
saccametaá¹ƒ, taá¹‡hÄ• pana atthi mÄ• nassa paccayabhÅ«tÄ• , atthi mÄ• nassa appacca
vuccati. tathÄ• hi paá¹-á¹-hÄ• ne ``saá¹ƒyojanaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒyojano dhar
hetupaccayÄ• â€™â€™ ti ettha saá¹ƒyojanÄ• ni saá¹ƒyojanehi yathÄ• lÄ• bhaá¹ƒ yojetvÄ•
``kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca mÄ• nasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaâ€™â€
``kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca avijjÄ• saá¹ƒyojanaâ€™â€™ nti, ``mÄ• nasaá¹ƒyo

bhavarÄ• gasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaâ€™â€™ nti ca vatvÄ• ``bhavarÄ• gasaá¹ƒ
avijjÄ• saá¹ƒyojanaâ€™â€™ nti vuttaá¹ƒ. ettha ca kÄ• marÄ• gabhavarÄ• gasaá¹ƒyojanehi
pakÄ• sito. tattha yÄ• taá¹‡hÄ• balavatÄ«, taá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ __ ``taá¹‡hÄ•
sampayuttamÄ• navasenÄ• â€™â€™ _ti. balavataá¹‡hÄ• sampayutto hi mÄ• no sayampi b
majjanavasena pavattatÄ«ti.

__diá¹-á¹-hivasenÄ• _ti \Be II 352/ \Ne II 66/ mÄ• namÅ«lakadiá¹-á¹-hivasena. ``seyyohama
hi bahulamÄ• nupetassa puggalassa rÅ«pÄ• dÄ«su ekaá¹ƒ uddissa ayamahamasmÄ«ti diá
appahÄ«nattÄ• mÄ• nopi tattha tattheva uppajjati. iti mÄ• namÅ«lakaá¹ƒ diá¹-á¹-hiá¹ƒ sand
``ayamahamasmÄ«ti diá¹-á¹-hivasena vuttaâ€™â€™ _nti. codako pana imamatthaá¹ƒ ajÄ•
sampayogatthaá¹ƒ gahetvÄ• __ ``nanu cÄ• â€™â€™ _tiÄ• dinÄ• codeti. itaro __ ``Ä• ma
sampaá¹-icchitvÄ• __ ``mÄ• nassa panÄ• â€™â€™ _tiÄ• dinÄ• parihÄ• ramÄ• ha. tassatt

yavakalÄ• pisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• sÄ«visavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuttho paá¹‡á¹‡Ä• sako.

saá¸·Ä• yatanasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vedanÄ• saá¹ƒyuttaá¹ƒ

1. sagÄ• thÄ• vaggo

1. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<249> __vedanÄ• _ \Be II 353/ \Ne II 67/ __ca pajÄ• nÄ• tÄ«_ti saccÄ• bhisambodhavasen
pajÄ• nanaá¹ƒ sÄ• tisayasamÄ• dhÄ• napubbakanti bhagavatÄ• ``samÄ• hitoâ€™â€™ ti v
appanÄ• ya vÄ• samÄ• hitoâ€™â€™ _ti. __vedanÄ• _ti tissopi vedanÄ• . __dukkhasaccav
parijÄ• nanavasenÄ• ti attho. __sambhava_nti samudayaá¹ƒ taá¹‡hÄ• vijjÄ• kammaphassÄ
uppattikÄ• raá¹‡aá¹ƒ. tenÄ• ha __ ``samudayasaccavasena pajÄ• nÄ• tÄ«â€™â€™ _ti. __y
yaá¹ƒ Ä• gamma kÄ• mataá¹‡hÄ• vijjÄ• dinirodhÄ• vedanÄ• nirodho, tesaá¹ƒ ayaá¹ƒ nirodh
ariyamaggappavattiyÄ• hi nibbÄ• naá¹ƒ vedanÄ• nirodhoti vutto. khayaá¹ƒ gametÄ«ti khaya
__khayagÄ• minaá¹ƒ_. chÄ• taá¹ƒ vuccati taá¹‡hÄ• kÄ• mÄ• naá¹ƒ pÄ• tukÄ• matÄ• vasen
samucchinnattÄ• natthi etasmiá¹ƒ chÄ• tanti __nicchÄ• to_. tenÄ• ha __ ``nittaá¹‡hoâ€™â€
__sammasanacÄ• ravedanÄ• _ti sammasanÅ«pacÄ• ravedanÄ• . __dvÄ«hi padehÄ«_ti ``s
dvÄ«hi. ``satoâ€™â€™ ti pana idaá¹ƒ sampajÄ• napadasseva upabrÅ«hananti adhippÄ• yo

__catusaccaá¹ƒ kathitaá¹ƒ, _ itarehi pana dvÄ«hi catusaccabujjhanameva kathitaá¹ƒ. __sab
sabbasabhÄ• vadhammÄ• naá¹ƒ saá¹…gaá¹‡hanako. tenÄ• ha __ ``catubhÅ«makadhamm

samÄ• dhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sukhasuttavaá¹‡á¹‡anÄ•

<250> dukkhaá¹ƒ na hotÄ«ti __adukkhaá¹ƒ, _ sukhaá¹ƒ na hotÄ«ti __asukhaá¹ƒ, ma_-kÄ•
__adukkhamasukha_nti vedayitasaddÄ• pekkhÄ• ya napuá¹ƒsakaniddeso. saparasantÄ• na
ajjhattabahiddhÄ• gahaá¹‡anti Ä• ha __ ``attano ca parassa cÄ• â€™â€™ _ti. tena sabbam
daá¹-á¹-habbaá¹ƒ \Ne II 68/. __nassanasabhÄ• va_nti ittarakhaá¹‡atÄ• ya \Be II 354/ bhaá¹
apassitabbasabhÄ• vaá¹ƒ. paloko bhedo etassa atthÄ«ti __palokinaá¹ƒ_. tenÄ• ha __ ``bhij
__Ã±Ä• á¹‡ena phusitvÄ• phusitvÄ• _ti pubbabhÄ• ge vipassanÄ• Ã±Ä• á¹‡ena aniccÄ• p
uttarakÄ• laá¹ƒ asammohato maggaparamparÄ• ya phusitvÄ• phusitvÄ• __vayaá¹ƒ passa
maggavirÄ• gena virajjati. __sammasanacÄ• ravedanÄ• kathitÄ• _ Ä• raddhavipassakÄ• n
lokiyalokuttarehi Ã±Ä• á¹‡ehi yÄ• thÄ• vato parijÄ• nanaá¹ƒ paá¹-ivijjhanaá¹ƒ __Ã±Ä• á¹‡ap

sukhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pahÄ• nasuttavaá¹‡á¹‡anÄ•

<251> __sabbampi_ aá¹-á¹-hasatapabhedaá¹ƒ __taá¹‡haá¹ƒ chindi_ samucchedapahÄ• na
``samucchindÄ«â€™â€™ _ti. yadaggena taá¹‡hÄ• sabbaso samucchinnÄ• , tadaggena sa
__ ``dasavidhampÄ«â€™â€™ _tiÄ• di. __sammÄ• _ti suá¹-á¹-hu. pahÄ• naÃ±ca nÄ• ma up
__ ``hetunÄ• kÄ• raá¹‡enÄ• â€™â€™ _ti. __dassanÄ• bhisamayÄ• _ti asammohapaá¹-ive
uppajjamÄ• nova sabhÄ• vapaá¹-icchÄ• dakaá¹ƒ mohaá¹ƒ viddhaá¹ƒsento eva pavattati, ter
diá¹-á¹-ho nÄ• ma hoti, __ayamassa dassanÄ• bhisamayo_. yathÄ• hi sÅ«riye uá¹-á¹-hite a
viddhaá¹ƒsiyamÄ• no vihato, evaá¹ƒ arahattamagge uppajjamÄ• ne so sabbaso pahÄ«no e
patiá¹-á¹-haá¹ƒ labhati, __ayamassa pahÄ• nÄ• bhisamayo_. tena vuttaá¹ƒ __ ``arahattama
__kiccavasenÄ• _ti asammohapaá¹-ivedhasaá¹…khÄ• tassa dassanakiccassa anipphÄ• da

ye ime cattÄ• ro antÄ• ti sambandho. __mariyÄ• danto_ti mariyÄ• dasaá¹…khÄ• to anto. es
__tesÅ«_ti catÅ«su antesu. __aduá¹ƒ catutthakoá¹-isaá¹…khÄ• taá¹ƒ_ sabbasseva vaá¹-á¹-
paricchedaá¹ƒ arahattamaggena mÄ• nassa diá¹-á¹-hattÄ• pahÄ«nattÄ• ca __akÄ• sÄ«_ti
attabhÄ• vo.

__na riÃ±catÄ«_ti na viveceti na vissajjeti. tenÄ• ha __ ``sampajaÃ±Ã±aá¹ƒ na jahatÄ«â€™
sampajaÃ±Ã±aá¹ƒ na pariccajatÄ«ti attho. __saá¹…khyaá¹ƒ nopetÄ«_ti imassa ``diá¹-á¹-hac

\Be II 355/ imassa vasena atthaá¹ƒ vadanto __ ``ratto duá¹-á¹-hoâ€™â€™ _ti avoca saupÄ•
__saá¹…khyaá¹ƒ nopetÄ«_ti vÄ• diá¹-á¹-he-dhamme anÄ• savo dhammaá¹-á¹-ho vedagÅ«
vÄ• paÃ±Ã±attiá¹ƒ na upetÄ«ti anupÄ• disesanibbÄ• navasenapi attho vattabbo. ettha ca s
yathÄ• kkamaá¹ƒ \Ne II 69/ rÄ• gÄ• nusayÄ• dayo kathitÄ• ti Ä• ha --- __ ``imasmiá¹ƒ sutte
kathitoâ€™â€™ _ti. yo hi rÄ• gÄ• di paccayasamavÄ• ye atiiá¹-á¹-hÄ• dÄ«su uppajjanÄ• ra
``rÄ• gÄ• nusayoâ€™â€™ tiÄ• dinÄ• vutto, appahÄ«nattho so maggena pahÄ• tabbo, na
pariyuá¹-á¹-hÄ• nÄ• bhibhavatthoti.

pahÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pÄ• tÄ• lasuttavaá¹‡á¹‡anÄ•

<252> yattha patiá¹-á¹-hÄ• natthi ekantikÄ• ti ekantikassa mahato pÄ• tassa alanti ayamet
Ä• ha __ ``natthi ettha patiá¹-á¹-hÄ• â€™â€™ _ti. __asambhÅ«tattha_nti na sambhÅ«tattha
__so_ti assutavÄ• puthujjano. yaá¹ƒ taá¹ƒ udakaá¹ƒ patatÄ«ti yojanÄ• . yasmÄ• samudda
verambhavÄ• tasadiso mahÄ• vÄ• to uá¹-á¹-hahitvÄ• mahÄ• samudde udakaá¹ƒ uggacchÄ
cakkavÄ• á¸·Ä• bhimukhaá¹ƒ, kadÄ• ci sinerupÄ• dÄ• bhimukhaá¹ƒ gantvÄ• taá¹ƒ patihana
``balavÄ• mukhaá¹ƒ mahÄ• samuddassÄ• â€™â€™ _tiÄ• di. __vegena pakkhanditvÄ• _ti n
teneva vegena pakkhandantaÃ±ca hutvÄ• . __mahÄ• narakapapÄ• to viyÄ• _ti
yojanÄ• yÄ• mavitthÄ• ragambhÄ«rasobbhapapÄ• to viya hoti. __tathÄ• rÅ«pÄ• na_nti tatth
__asanta_nti abhÅ«taá¹ƒ. atthavasena hi vÄ• cÄ• abhÅ«taá¹ƒ nÄ• ma.

__na patiá¹-á¹-hÄ• sÄ«_ti patiá¹-á¹-haá¹ƒ na labhi. __anibaddha_nti anibandhanatthaá¹ƒ ya
__dubbalaÃ±Ä• á¹‡o_ti Ã±Ä• á¹‡abalarahito. ``assutavÄ• puthujjanoâ€™â€™ ti vatvÄ• ``s
ti vuttattÄ• __ ``sotÄ• panno dhuraâ€™â€™ _nti vuttaá¹ƒ. itaresu ariyasÄ• vakesu vattabba
vedanÄ• supariÃ±Ã±Ä• tÄ• . __balavavipassako ... pe ... yogÄ• vacaropi vaá¹-á¹-ati_ matta
pariÃ±Ã±Ä• tattÄ• .

pÄ• tÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. daá¹-á¹-habbasuttavaá¹‡á¹‡anÄ•

<253> __vipariá¹‡Ä• manavasena_ \Be II 356/ __dukkhato daá¹-á¹-habbÄ• _ti kiÃ±cÄ• pi s
pariá¹‡Ä• madukkhatÄ• pana sukhavedanÄ• ya ekantikÄ• ti. __vinivijjhanaá¹-á¹-henÄ• _ti p
attabhÄ• vassa vijjhanaá¹-á¹-hena. __hutvÄ• _ti paccayasamÄ• gamena uppajjitvÄ• . tena p
attalÄ• bho vutto. __abhÄ• vÄ• kÄ• renÄ• _ti bhaá¹…gupagamanÄ• kÄ• rena. tena viddhaá
udayabbayaparicchinnatÄ• ya sikhappattaá¹ƒ aniccataá¹ƒ \Ne II 70/ dasseti. svÄ• yaá¹ƒ hut
itarÄ• supi vedanÄ• su labbhateva, adhiko ca pana dvinnaá¹ƒ dukkhasabhÄ• vo. dukkhatÄ•

vedanÄ• naá¹ƒ daá¹-á¹-habbatÄ• ya dassitattÄ• pacchimÄ• ya vedanÄ• ya evaá¹ƒ daá¹-á¹-
Ã±Ä• á¹‡agatiyÄ• sacchikatvÄ• adakkhi. Ã±Ä• á¹‡agamanaÃ±hetaá¹ƒ, yadidaá¹ƒ dukkhat
__santasabhÄ• vaá¹ƒ_ sukhadukkhato upasantarÅ«pattÄ• .

daá¹-á¹-habbasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sallasuttavaá¹‡á¹‡anÄ•

<254> __dvÄ«su janesÅ«_ti sutavantaassutavantesu dvÄ«su janesu. __anugatavedha_nti
anugatavedhaá¹ƒ. __balavatarÄ• _ diguá¹‡Ä• viya hutvÄ• daá¸·hatarapavattiyÄ• . __evam
purisassa anuvedhanÄ• balavatarÄ• , evameva. __samÄ• dhimaggaphalÄ• ni nissaraá¹‡a
vikkhambhanasamucchedapaá¹-ippassaddhivasena. samÄ• dhisÄ«sena hettha jhÄ• naÃ±c
anadhigatattÄ• . __nissaraá¹‡anti jÄ• nÄ• ti_ anissaraá¹‡ameva. __tÄ• saá¹ƒ_ samadhigat
__sukhadukkhavedanÄ• naá¹ƒ. na vippayutto_ appahÄ«nakilesattÄ• . __saá¹…khÄ• tadhar
paÃ±Ã±Ä• ya pariÃ±Ã±Ä• tacatukkhandhassa. tenÄ• ha __ ``tulitadhammassÄ• â€™â€™ _
purimasutte viya __Ä• rammaá¹‡Ä• nusayova kathito, _ so pana tattha vuttanayeneva vedit
anurodhavirodhapahÄ• nassa vuttattÄ• __khÄ«á¹‡Ä• savo dhuraá¹ƒ. anÄ• gÄ• mÄ«pi vaá
virodhappahÄ• naá¹ƒ labbhati.

sallasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paá¹-hamagelaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<255> saddahitvÄ• \Be II 357/ gilÄ• ne upaá¹-á¹-hÄ• tabbe maÃ±Ã±issantÄ«ti yojanÄ• . __
á¹-hÄ• ne. kammaá¹-á¹-hÄ• nÄ• nuyogo sappÄ• yo yesaá¹ƒ te __kammaá¹-á¹-hÄ• nasappÄ
attho. __aniccataá¹ƒ anupassanto_ti kÄ• yaá¹ƒ paá¹-icca uppannÄ• ya vedanÄ• ya ca anicc
__vayaá¹ƒ anupassanto_tiÄ• dÄ«supi eseva nayo. __vaya_nti pana tÄ• ya eva khayasaá¹…
virajjanaá¹ƒ. __paá¹-inissagga_nti pariccÄ• gapaá¹-inissaggaá¹ƒ, pakkhandanapaá¹-inissag

__Ä• gamanÄ«yapaá¹-ipadÄ• _ti ariyamaggassa Ä• gamanaá¹-á¹-hÄ• niyÄ• pubbabhÄ• ga
na lokuttarÄ• . __sampajaÃ±Ã±aá¹ƒ_ pubbabhÄ• giyameva. __tisso anupassanÄ• pubbabh
vipassanÄ• pariyÄ• pannattÄ• \Ne II 71/. __missakÄ• _ti lokiyalokuttaramissakÄ• . __bhÄ•
``nirodhÄ• nupassino viharato, paá¹-inissaggÄ• nupassino viharato rÄ• gÄ• nusayo pahÄ«y

paá¹-hamagelaÃ±Ã±asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. dutiyagelaÃ±Ã±asuttÄ• divaá¹‡á¹‡anÄ•

256-257__._ __phassaá¹ƒ paá¹-iccÄ• _ti ettha phassasÄ«sena phassÄ• yatanÄ• naá¹ƒ gah
phassÄ• yatanehi vinÄ• phassassa sambhavo. tenÄ• ha __ ``kÄ• yova hi ettha phassoti vu
phassasÄ«sena vuttoti adhippÄ• yo. __navamaá¹ƒ uttÄ• nameva_ heá¹-á¹-hÄ• vuttanayatt

dutiyagelaÃ±Ã±asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. phassamÅ«lakasuttavaá¹‡á¹‡anÄ•

<258> sukhavedanÄ• ya hitaá¹ƒ __sukhavedaniyaá¹ƒ_. so panesa hitabhÄ• vo paccayabh
``sukhavedanÄ• ya paccayabhÅ«taâ€™â€™ _nti. __imasmimpi suttadvaye_ti \Be II 358/ im
suttepi. __sammasanacÄ• ravedanÄ• _ti sammasanÄ«yavedanÄ• eva kathitÄ• , na lokutta

phassamÅ«lakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sagÄ• thÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rahogatavaggo

1. rahogatasuttavaá¹‡á¹‡anÄ•

<259> __yaá¹ƒkiÃ±ci vedayita_nti ``sukhaá¹ƒ dukkhaá¹ƒ adukkhamasukhaâ€™â€™ nti vut
dukkhasmiá¹ƒ antogadhaá¹ƒ, dukkhanti vattabbataá¹ƒ labhati pariyÄ• yenÄ• ti attho. tenÄ• l
dukkhanti atthoâ€™â€™ _ti. __yÄ• esÄ• _tiÄ• dÄ«su yo saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• s
abhÄ• vÄ• kÄ• ro, yÄ• khayasabhÄ• vatÄ• vinassanasabhÄ• vatÄ• jarÄ• ya maraá¹‡ena
vipariá¹‡Ä• manasabhÄ• vatÄ• , etaá¹ƒ sandhÄ• ya uddissa sabbaá¹ƒ vedayitaá¹ƒ dukkhan
saá¹…khepattho. __sÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• \Ne II 72/. __vedanÄ• nampi a
saá¹…khÄ• rasabhÄ• vattÄ• . tÄ• saá¹ƒ aniccatÄ• ca nÄ• ma maraá¹‡aá¹ƒ bhaá¹…goti kat
natthÄ«ti __sabbÄ• vedanÄ• ``dukkhÄ• â€™â€™ ti vuttÄ• , _ yathÄ• ``yadaniccaá¹ƒ taá¹ƒ
``paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti ca vuttaá¹ƒ. __idaá¹ƒ_ suttapadaá¹ƒ.
arÅ«pasamÄ• pattiyo. __etthÄ• _ti ca etasmiá¹ƒ paá¹-ippassaddhivÄ• re.

rahogatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. agÄ• rasuttavaá¹‡á¹‡anÄ•

<262> __puratthimÄ• _ti vibhattilopena niddeso, nissakke vÄ• etaá¹ƒ paccattavacanaá¹ƒ.
__paá¹-hamajjhÄ• nÄ• divasenÄ• _ti paá¹-hamadutiyajjhÄ• navasena. __anussativasenÄ• _
aÃ±Ã±assapi upacÄ• rajjhÄ• naggahitassa savitakkacÄ• rassa nirÄ• misassa sukhassa labh

__paá¹-hamajjhÄ• nÄ• dÄ«_ti ettha __Ä• di_-saddena saá¹…gaho daá¹-á¹-habbo. kÄ• mah
dukkhavedanÄ• kÄ• mÄ• misena \Be II 359/ __sÄ• misÄ• vedanÄ• . anuttaravimokkhÄ• _
``kudÄ• ssu nÄ• mÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mÄ«â€™â€™ ti evaá
tasmiá¹ƒ anijjhamÄ• ne pihappaccayÄ• __uppannadomanassavedanÄ• _. nekkhammaniss
adukkhamasukhÄ• _ nÄ• ma. savisesaá¹ƒ pana dassetuá¹ƒ __ ``catutthajjhÄ• navasena up
adukkhamasukhavedanÄ• â€™â€™ _ti vuttaá¹ƒ.

agÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-8. paá¹-hamaÄ• nandasuttÄ• divaá¹‡á¹‡anÄ•

263-266__._ __heá¹-á¹-hÄ• kathitanayÄ• neva, _ veneyyajjhÄ• sayato pana tesaá¹ƒ desan
__etthÄ• _ti etesu catÅ«su suttesu. __purimÄ• ni dve_ ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• p
paá¹-ippassaddhÄ• hotÄ«â€™â€™ tiÄ• dinÄ• nayena yÄ• va khÄ«á¹‡Ä• savassa kilesapa
pavattattÄ• __ ``paripuá¹‡á¹‡apassaddhikÄ• nÄ«â€™â€™ _ti vuttÄ• ni. tÄ• va paripÅ«raá
``pacchimÄ• ni upaá¸• á¸• hapassaddhikÄ• ni, desanÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

paá¹-hamaÄ• nandasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9-10. paÃ±cakaá¹…gasuttÄ• divaá¹‡á¹‡anÄ•

267-268__._ __daá¹‡á¸• amuggaraá¹ƒ_ aggasoá¹‡á¸• amuggaraá¹ƒ. kÄ• á¸·asuttapakkhipa
vÄ• siÄ• dÄ«ni \Ne II 73/ paÃ±ca aá¹…gÄ• ni assÄ• ti __paÃ±cakaá¹…go_. vatthuvijjÄ• ya
kattabbanissayÄ• ni á¹-hapetÄ«ti __thapati. paá¹‡á¸• itaudÄ• yitthero, _ na lÄ• á¸·udÄ• yitth
aá¹-á¹-hakathÄ• ya paduddhÄ• ro kato --- ``dvepi mayÄ• Ä• nandÄ• â€™â€™ ti pana pÄ•
pasÄ• dakÄ• yasannissitÄ• __kÄ• yikÄ• , _ cetosannissitÄ• __cetasikÄ• _. Ä• dhipaccaá¹-
__sukhindriyaá¹ƒ. upavicÄ• ravasenÄ• _ti rÅ«pÄ• dÄ«ni upecca vicaraá¹‡avasena. __atÄ«t
__paccuppanne_ti addhÄ• paccuppanne. __evaá¹ƒ_ aá¹-á¹-hÄ• dhikaá¹ƒ sataá¹ƒ __aá¹-á¹-

 __pÄ• á¹-iyekko anusandhÄ«_ti pucchÄ• nusandhiÄ• dÄ«hi visuá¹ƒ tehi asammisso eko ar
kathitÄ• _ ``tatra, bhikkhave, sutavÄ•  ariyasÄ• vakoâ€™â€™ ti Ä• haritvÄ•  ``phassapacca
yasmÄ• bhagavÄ• \Be II 360/ catutthajjhÄ• nupekkhÄ• vedanaá¹ƒ vatvÄ• --- ``atthÄ• nan
sukhaâ€™â€™ ntiÄ• diá¹ƒ vadanto __thapatino vÄ• daá¹ƒ upatthambhe_ti nÄ• ma. tena hi
``sukhaâ€™â€™ nteva vuttÄ• santasabhÄ• vattÄ• . __abhikkantatara_nti ativiya kantataraa
tenÄ• ha __ ``sundarataraâ€™â€™ _nti. __paá¹‡Ä«tatara_nti padhÄ• nabhÄ• vaá¹ƒ nÄ«tat
__ ``atappakataraâ€™â€™ _nti. __sukhanti vuttÄ• _ paá¹-ipakkhassa suá¹-á¹-hu khÄ• dane
okÄ• sadÄ• namassÄ• ti vÄ• . __nirodho sukhaá¹ƒ nÄ• ma_ sabbaso udayabbayÄ• bhÄ• va
``niddukkhabhÄ• vasaá¹…khÄ• tena sukhaá¹-á¹-henÄ• â€™â€™ _ti.

__sukhasmiá¹ƒyevÄ• _ti sukhamicceva paÃ±Ã±apeti. __nirodhasamÄ• pattiá¹ƒ sÄ«saá¹ƒ k
nirodhasamÄ• pattidesanÄ• ya sÄ«saá¹ƒ uttamaá¹ƒ katvÄ• . desanÄ• ya uddesÄ• dhimutte
vitthÄ• ritattÄ• __ ``neyyapuggalassa vasenÄ• â€™â€™ _ti vuttaá¹ƒ. __dasamaá¹ƒ_ anant
__uttÄ• natthameva_.

paÃ±cakaá¹…gasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rahogatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aá¹-á¹-hasatapariyÄ• yavaggo

1. sÄ«vakasuttavaá¹‡á¹‡anÄ•

<269> cÅ«á¸·Ä• pana assa mahatÄ« atthi savisesÄ• , tasmÄ• __ ``moá¸·iyasÄ«vakoâ€™
__channaparibbÄ• jako_ti kambalÄ• dinÄ• kopÄ«napaá¹-icchÄ• dakaparibbÄ• jako. __pitta
\Ne II 74/. __ ``tisso vedanÄ• â€™â€™ _ti vatvÄ• tÄ• saá¹ƒ sambhavaá¹ƒ dassetuá¹ƒ __ ``
vuttaá¹ƒ. __kusalavedanÄ• uppajjati_ pittapaccayÄ• . __pittabhesajjaá¹ƒ karissÄ• mÄ«_ti
bhesajjasambharaá¹‡atthaÃ±ceva tadatthaá¹ƒ Ä• misakiÃ±jakkhasambharaá¹‡atthaÃ±ca p
__majjhatto_ bhesajjakaraá¹‡e udÄ• sÄ«no.

__tasmÄ• _ti yasmÄ• pittÄ• dipaccayahetukanti attano ca lokassa ca paccakkhaá¹ƒ atidhÄ
brÄ• hmaá¹‡Ä• vÄ• , tasmÄ• tesaá¹ƒ micchÄ• . pittÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi samodhÄ• n
__sannipÄ• tikÄ• ni_. purimautuno visadiso utuvipariá¹‡Ä• moti Ä• ha __ ``visabhÄ• gautut
II 361/. anudako thaddhalÅ«khabhÅ«mivibhÄ• go __jaá¹…galadeso, _ vuttavipariyÄ• yena _
__malayaá¹ƒ_ himasÄ«tabahulo, itaro uá¹‡habahulo.

attano pakaticariyÄ• naá¹ƒ visamaá¹ƒ kÄ• yassa pariharaá¹‡avasena, jÄ• tÄ• ni pana
asayhasahanaadesaakÄ• lacaraá¹‡Ä• dinÄ• veditabbÄ• nÄ«ti Ä• ha __ ``mahÄ• bhÄ• rava
upakkamato nibbattÄ• ni __opakkamikÄ• nÄ«_ti Ä• ha --- __ ``ayaá¹ƒ coro vÄ• â€™â€™ _t
bÄ• hirapaccayaá¹ƒ anapekkhitvÄ• kevalaá¹ƒ teneva. tenÄ• ha __ ``kammavipÄ• katova jÄ
paá¹-ibÄ• hituá¹ƒ_ patÄ«kÄ• rena. __lokavohÄ• ro nÄ• ma kathito_ pittasamuá¹-á¹-hÄ• nÄ•
lokasiddhattÄ• . kÄ• maá¹ƒ sarÄ«rasannissitÄ• vedanÄ• kammanibbattÄ• va, tassÄ• pana
evamayaá¹ƒ lokavohÄ• roti vuttaÃ±ceva gahetvÄ• paravÄ• dapaá¹-isedho katoti daá¹-á¹-ha

sÄ«vakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-10. aá¹-á¹-hasatasuttÄ• divaá¹‡á¹‡anÄ•

270-278__._ vedanÄ• naá¹ƒ aá¹-á¹-hÄ• dhikaá¹ƒ sataá¹ƒ, tassa aá¹-á¹-hasatassa tabbhÄ• v
kÄ• raá¹‡aá¹ƒ ettha atthÄ«ti __aá¹-á¹-hasatapariyÄ• yo, _ suttaá¹ƒ. tenÄ• ha __ ``aá¹-á¹-has
kÄ• raá¹‡abhÅ«taâ€™â€™ _nti. __dhammakÄ• raá¹‡a_nti pariyattidhammabhÅ«taá¹ƒ kÄ•
paÃ±cadvÄ• rakÄ• yikÄ• . tenÄ• ha __ ``kÄ• mÄ• vacareyeva labbhantÄ«â€™â€™ _ti, kÄ•
__arÅ«pÄ• vacare natthi, _ tibhÅ«mikÄ• ti attho. tenÄ• ha --- ``arÅ«pe tikacatukkajjhÄ• naá
kho lokuttaraá¹ƒ, na lokiyaâ€™â€™ nti. __itarÄ• _ upekkhÄ• vedanÄ• . __upavicaranti_ upe
__taá¹ƒsampayuttÄ• na_nti vicÄ• rasampayuttÄ• naá¹ƒ.

__paá¹-ilÄ• bhato_ti paá¹-iladdhabhÄ• vato. __samanupassato_ti paccavekkhato passato.
khaá¹‡attayÄ• tikkamena atikkantaá¹ƒ, niruddhappattiyÄ• __niruddhaá¹ƒ, _ pakativijahaner
samanussarato_ti \Ne II 75/ cintayato. __gehassita_nti kÄ• maguá¹‡anissitaá¹ƒ. kÄ• maguá
gehanissitadhammena gehapariyÄ• yena vuttÄ• .

__vipariá¹‡Ä• mavirÄ• ganirodha_nti \Be II 362/ vipariá¹‡Ä• manaá¹ƒ virajjanalakkhaá¹‡aá
viditvÄ• . __pubbe_ti atÄ«te. __etarahÄ«_ti idÄ• ni vattamÄ• nÄ• . __sammappaÃ±Ã±Ä• ya
vipassanÄ• paÃ±Ã±Ä• ya ceva maggapaÃ±Ã±Ä• ya ca yÄ• thÄ• vato passato. __ussukkÄ•
paá¹-á¹-hapetvÄ• maggapaá¹-ivedhaá¹ƒ pÄ• petuá¹ƒ. nibbÄ• naá¹ƒ uddissa pavattitattÄ•
__nekkhammassitasomanassÄ• ni nÄ• ma. lokÄ• misapaá¹-isaá¹ƒyuttÄ• na_nti kÄ• maguá
__tadÄ• yatana_nti taá¹ƒ Ä• yatanaá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ arahattaá¹ƒ. __anuttaresu vimo
ariyaphaladhammesu. __piha_nti adhigamicchaá¹ƒ.

__upekkhÄ• _ti somanassarahitaaÃ±Ã±Ä• á¹‡upekkhÄ• . bÄ• lyayogato __bÄ• lassa, _ tato
puthujjanassa_. kilesodhÄ«naá¹ƒ maggodhÄ«hi ajitattÄ• __anodhijinassa_. sattamabhavÄ•
pavattanavipÄ• kassa ajitattÄ• __avipÄ• kajinassa_. anekÄ• dÄ«nave vaá¹-á¹-e Ä• dÄ«nav
__anÄ• dÄ«navadassÄ• vino_. paá¹-ipattipaá¹-ivedhabÄ• husaccÄ• bhÄ• vena __assutava
nÄ• tivattati_ na atikkamati Ã±Ä• á¹‡asampayuttÄ• bhÄ• vato. __sabbasaá¹…gÄ• hako_ti s
__tatiyÄ• dÄ«ni_ yÄ• va dasamÄ• heá¹-á¹-hÄ• vuttanayattÄ• __uttÄ• natthÄ• neva_.

aá¹-á¹-hasatasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nirÄ• misasuttavaá¹‡á¹‡anÄ•

<279> Ä• rammaá¹‡ato sampayogato ca kilesÄ• misena __sÄ• misÄ• . nirÄ• misÄ• yÄ• _ti
__nirÄ• misatarÄ• vÄ• _ti ekaá¹ƒsavacanaá¹ƒ tassÄ• tathÄ• nissametabbatÄ• ya. sÄ• hi p
santakilesÄ• mise santÄ• ne pavattiyÄ• accantasabhÄ• vadhammÄ• rammaá¹‡avisayatÄ•
santasabhÄ• vÄ• kÄ• rena pavattiyÄ• nirÄ• misÄ• yapi nirÄ• misatarÄ• vuttÄ• . tenÄ• ha _
idÄ• ni tamatthaá¹ƒ upamÄ• ya sÄ• dhetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. __

paá¹-iharaá¹‡arahitaá¹ƒ appaá¹-ihÄ• raá¹ƒ, kenaci anÄ• vaá¹-anti attho. __sesavÄ• resÅ«_t
sukhavÄ• raupekkhÄ• vÄ• resu.

vimokkhavÄ• ro pana na atidiá¹-á¹-ho itarehi visadisattÄ• . tenÄ• ha __ ``vimokkhavÄ• re pa
__rÅ«papaá¹-isaá¹ƒyutto_ti bhÄ• vitarÅ«papaá¹-isaá¹ƒyutto. sÄ• miso nÄ• ma yasmÄ• sÄ•
\Ne II 76/ ceva sÄ• misarÅ«papaá¹-ibhÄ• gaÃ±ca \Be II 363/, tasmÄ• ``rÅ«pÄ• misaâ€™â€
rÅ«pÄ• misena __sÄ• miso nÄ• ma_. arÅ«pÄ• misassa abhÄ• vato __arÅ«papaá¹-isaá¹ƒyu

nirÄ• misasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hasatapariyÄ• yavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• saá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mÄ• tugÄ• masaá¹ƒyuttaá¹ƒ

1. paá¹-hamapeyyÄ• lavaggo

1-2. mÄ• tugÄ• masuttÄ• divaá¹‡á¹‡anÄ•

280-281__._ __aguá¹‡aá¹…gehÄ«_ti \Be II 364/ \Ne II 77/ aguá¹‡akoá¹-á¹-hÄ• sehi. rÅ«pay
sarÄ«rarÅ«paá¹ƒ. sarÄ«rarÅ«paá¹ƒ pÄ• saá¹ƒsaá¹ƒ etassa atthÄ«ti rÅ«pavÄ• , tappaá¹-ikkh
sampannarÅ«po na hotÄ«ti attho. Ã±Ä• tikulato aÃ±Ã±ato vÄ• Ä• gatÄ• ya bhogasampadÄ
bhogasampanno. dussÄ«lo_ti nissÄ«lo. nissÄ«latÄ• ya eva cassÄ• pubbuá¹-á¹-hÄ• yitÄ• di
__Ä• lasiyo_ti Ä• lasiyatÄ• ya yutto. __pajaÃ±cassa na labhatÄ«_ti pajÄ• bhÄ• vasÄ«sena
vuttÄ• . __parivattetabba_nti purisavasena parivattetabbaá¹ƒ.

mÄ• tugÄ• masuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• veá¹‡ikadukkhasuttavaá¹‡á¹‡anÄ•

<282> Ä• veá¹‡itabbato mariyÄ• dÄ• ya visuá¹ƒ asÄ• dhÄ• raá¹‡ato passitabbato __Ä• vea
puggale niyuttÄ• nÄ«ti __pÄ• á¹-ipuggalikÄ• ni. paricÄ• rikabhÄ• va_nti upaá¹-á¹-hÄ• yikabh

Ä• veá¹‡ikadukkhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. tÄ«hidhammehisuttÄ• divaá¹‡á¹‡anÄ•

283-303__._ __maccheramalapariyuá¹-á¹-hitenÄ• _ti macchariyamalena abhibhÅ«tena. __t
adÄ• nena ca. __etaá¹ƒ_ ``maccheramalapariyuá¹-á¹-hitenÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __v
issÄ• pakatacittatÄ• ya. __paÃ±camÄ• dÄ«ni_ yÄ• va ekÄ• dasamÄ• __uttÄ• natthÄ• neva

tÄ«hidhammehisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. balavaggo

1. visÄ• radasuttavaá¹‡á¹‡anÄ•

<304> __rÅ«pasampatti_ \Be II 365/ \Ne II 78/ __rÅ«pabalaá¹ƒ_ taá¹ƒsamaá¹…gino upatth
nayo sesesupi. balÄ• ni hi sattÄ• naá¹ƒ vuá¸• á¸• hiyÄ• upatthambhakapaccayo hoti, yathÄ
--- __ ``imÄ• nÄ«â€™â€™ _tiÄ• di.

visÄ• radasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-10. pasayhasuttÄ• divaá¹‡á¹‡anÄ•

305-313__._ __abhibhavitvÄ• _ sabbaá¹ƒ antojanaá¹ƒ sÄ• mikaÃ±ca. __nÄ• sentÄ«_ti nÄ•
nÄ«harantÄ«ti attho.

pasayhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÄ• tugÄ• masaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jambukhÄ• dakasaá¹ƒyuttaá¹ƒ

1. nibbÄ• napaÃ±hasuttavaá¹‡á¹‡anÄ•

<314> __nibbÄ• naá¹ƒ_ \Be II 366/ \Ne II 79/ __Ä• gammÄ• _ti ettha __Ä• gammÄ• _ti sab
visaá¹…khÄ• raninnassa gotrabhunÄ• vivaá¹-á¹-itamÄ• nasassa maggena sacchikaraá¹‡en
sacchikiriyamÄ• naÃ±hi taá¹ƒ adhigantvÄ• Ä• rammaá¹‡apaccayabhÅ«taÃ±ca paá¹-icca ad
tasmiá¹ƒ paramassÄ• sabhÄ• vena vimuttasaá¹…khÄ• rassa paramagatibhÄ• vena ca patiá
patiá¹-á¹-hÄ• ya khayasaá¹…khÄ• to maggo rÄ• gÄ• dike khepetÄ«ti taá¹ƒsacchikaraá¹‡Ä•
anuppattinirodhagamanÄ• bhÄ• vato __ ``nibbÄ• naá¹ƒ Ä• gamma rÄ• go khÄ«yatÄ«â€™â

__iminÄ• va suttenÄ• _ti iminÄ• va jambukhÄ• dakasuttena. __kilesakkhayamattaá¹ƒ nibbÄ

``rÄ• gakkhayoâ€™â€™ tiÄ• dinÄ• sutte Ä• gatattÄ• . ``kilesakkhayamattaâ€™â€™ nti avi
``kassÄ• â€™â€™ _tiÄ• di. __addhÄ• attanoti vakkhati_ ``parassa kilesakkhayena parassa
yuttÄ• â€™â€™ ti. nibbÄ• nÄ• rammaá¹‡akaraá¹‡ena gotrabhukkhaá¹‡e kilesakkhayappatt
``kiá¹ƒ pana tesu akhÄ«á¹‡esuyevÄ• â€™â€™ _tiÄ• di. nanu Ä• rammaá¹‡akaraá¹‡amatte
sakkÄ• vattuá¹ƒ. cittaÃ±hi atÄ«tÄ• nÄ• gatÄ• disabbaá¹ƒ Ä• lambanaá¹ƒ karoti, na nipphan
maggena yÄ• kilesÄ• naá¹ƒ anuppattidhammatÄ• kÄ• tabbÄ• , taá¹ƒ Ä• rabbha pavattissa
nibbÄ• nÄ• rammaá¹‡aÃ±Ä• á¹‡Ä• bhÄ• vato. na hi aÃ±Ã±e dhammÄ• viya nibbÄ• naá¹ƒ,
appattena Ä• lambituá¹ƒ na sakkÄ• , tasmÄ• tena gotrabhunÄ• pattabbena
tikÄ• likasabhÄ• vÄ• tikkantagambhÄ«rabhÄ• vena bhavitabbaá¹ƒ, kilesakkhayamattataá¹ƒ
puretaraá¹ƒ nipphannena kilesakkhayena bhavitabbaá¹ƒ. appattakilesakkhayÄ• rammaá¹‡a
puretaracittÄ• nipi Ä• lambeyyunti.

__tasmÄ• _tiÄ• di vuttasseva atthassa nigamanaá¹ƒ. __taá¹ƒ panetaá¹ƒ_ nibbÄ• naá¹ƒ. __n
dhammÄ• tiÄ• dÄ«sÅ«_ti __Ä• di_saddena lokuttaraanÄ• savÄ• dÄ«naá¹ƒ saá¹…gaho daá
arÅ«padhammÄ• dibhÄ• vaggahaá¹‡ena cassa \Ne II 80/ parinipphannatÄ• dÄ«pitÄ• . tenÄ
kilesakkhayamattamevÄ• â€™â€™ _ti. kilesakkhayamattatÄ• ya \Be II 367/ hi sati nibbÄ• n
``yattakÄ• kilesÄ• khÄ«yanti, tattakÄ• ni nibbÄ• nÄ• nÄ«â€™â€™ ti. abhÄ• vassabhÄ• va
asaá¹…khatÄ• dibhÄ• vo ca na siyÄ• , vutto ca so nibbÄ• nassa, tasmÄ• ssa paccetabbo p
sammutisaccÄ• rammaá¹‡aá¹ƒ saá¹…khatadhammÄ• rammaá¹‡aá¹ƒ vÄ• samucchedavas
yato mahaggataÃ±Ä• á¹‡aá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ vÄ• kilesavikkhambhanavasena ta
tasmÄ• ariyamaggaÃ±Ä• á¹‡assa sammutisaccasaá¹…khatadhammÄ• rammaá¹‡ehi vipar
bhavitabbaá¹ƒ. tathÄ• hi taá¹ƒ samucchedavasena kilese pajahÄ«ti evaá¹ƒ parinipphannÄ•
nibbÄ• nanti niá¹-á¹-hamettha gantabbanti.

nibbÄ• napaÃ±hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-15. dhammavÄ• dÄ«paÃ±hasuttÄ• divaá¹‡á¹‡anÄ•

316-328__._ __pahÄ• ya gatattÄ• _ti ariyamaggena jahitvÄ• Ã±Ä• á¹‡agamanena gatattÄ•
sammÄ• gatÄ• paá¹-ipannÄ• ti __sugatÄ• . parijÄ• nanattha_nti tÄ«hi pariÃ±Ã±Ä• hi parijÄ
__dukkhasaá¹…khÄ• to_ti ``dukkhaâ€™â€™ nti saá¹…khÄ• tabbo viditabbo ca __dukkhasa
__dukkhadukkhatÄ• _. yasmÄ• dukkhavedanÄ• vinimuttasaá¹…khatadhamme sukhavedan
saá¹…khÄ• radukkhatÄ• vipariá¹‡Ä• madukkhatÄ• ti dukkhapariyÄ• yo niruppateva, tasmÄ
dukkhasaddena visesetvÄ• vutto __ ``dukkhadukkhatÄ• â€™â€™ _ti. __sesapadadvaye_ti
vipariá¹‡Ä• madukkhatÄ• ti etasmiá¹ƒ padadvaye. saá¹…khÄ• rabhÄ• vena dukkhasabhÄ•
sukhassa vipariá¹‡Ä• manena dukkhasabhÄ• vo __vipariá¹‡Ä• madukkhatÄ• _.

dhammavÄ• dÄ«paÃ±hasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. dukkarapaÃ±hasuttavaá¹‡á¹‡anÄ•

<329> __pabbajjÄ• yÄ• _ti \Be II 368/ pabbajitapaá¹-ipattiyaá¹ƒ. __dhammÄ• nudhammapp
dhammÄ• nudhammaá¹ƒ paá¹-ipajjamÄ• no bhikkhu. __pÄ• ta_nti pÄ• to. __nacirassa_nti k
``lahuyevÄ• â€™â€™ _ti.

dukkarapaÃ±hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jambukhÄ• dakasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÄ• maá¹‡á¸• akasaá¹ƒyuttavaá¹‡á¹‡anÄ•

330-331__._ __iminÄ• va_ \Ne II 81/ __nayenÄ• _ti yo jambukhÄ• dakasaá¹ƒyutte atthanay
hi dve saá¹ƒyuttÄ• ni pÄ• á¸·ito atthato ca aÃ±Ã±amaÃ±Ã±aá¹ƒ sadisÄ• nevÄ• ti dasseti.

sÄ• maá¹‡á¸• akasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. moggallÄ• nasaá¹ƒyuttaá¹ƒ

1-8. paá¹-hamajjhÄ• napaÃ±hasuttÄ• divaá¹‡á¹‡anÄ•

332-339__._ kÄ• masahagatesu \Be II 369/ \Ne II 82/ saÃ±Ã±Ä• manasikÄ• resu upaá¹-á¹-h
byÄ• pÄ• dÄ• disahagatÄ• pi saÃ±Ã±Ä• manasikÄ• rÄ• yathÄ• paccayaá¹ƒ upaá¹-á¹-hahan
``kÄ• masahagatÄ• ti paÃ±canÄ«varaá¹‡asahagatÄ• â€™â€™ _ti. nÄ«varaá¹‡Ä• naÃ±hett
yadidaá¹ƒ kÄ• maggahaá¹‡aá¹ƒ. pahÄ«nÄ• vasesÄ• cettha nÄ«varaá¹‡Ä• veditabbÄ• , tas
kattabbaá¹ƒ. __tassÄ• _ti mahÄ• moggallÄ• nattherassa __santato upaá¹-á¹-hahiá¹ƒsu_ aci
__ ``hÄ• nabhÄ• giyaá¹ƒ nÄ• ma ahosÄ«â€™â€™ _ti. __Ä• rammaá¹‡a ... pe ... sahagatan
abhÄ• vato.

paá¹-hamajjhÄ• napaÃ±hasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. animittapaÃ±hasuttavaá¹‡á¹‡anÄ•

<340> __vipassanÄ• samÄ• dhiá¹ƒyeva, _ na phalasamÄ• dhiá¹ƒ. __chejjakiccaá¹ƒ na nipp
appavattanato. __nikantÄ«_ti vipassanaá¹ƒ assÄ• dentÄ« pavattataá¹‡hÄ• . __sÄ• dhetuá¹
upakkiliá¹-á¹-hattÄ• . __nimittÄ• nusÄ• rÄ«_ti niccasukhaattanimittÄ• naá¹ƒ apÅ«raá¹‡ato
rÄ• gadosamohanimittÄ• nipettha nimittÄ• neva. __vuá¹-á¹-hÄ• na ... pe ... samÄ• dhi_nti et

nÄ• dhigato, tÄ• va vuá¹-á¹-hÄ• nagÄ• minivipassanamanuyuÃ±jantopi yathÄ• rahaá¹ƒ anim
suÃ±Ã±ataá¹ƒ cetosamÄ• dhiá¹ƒ anuyutto viharatÄ«ti vattabbataá¹ƒ arahatÄ«ti dasseti. __v
vipassanÄ• saá¹…khÄ• taÃ±Ä• á¹‡asampayuttaá¹ƒ. __cetosamÄ• dhi_nti cittasÄ«sena vipa
__uparimaggaphalasamÄ• dhi_nti paá¹-hamamaggasamÄ• dhissa pageva adhigatattÄ• .

animittapaÃ±hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10-11. sakkasuttÄ• divaá¹‡á¹‡anÄ•

341-342__._ __aveccappasÄ• denÄ• _ti \Be II 370/ \Ne II 83/ vatthuttayaá¹ƒ yÄ• thÄ• vato A
maggenÄ• gatapasÄ• denÄ• ti attho. so pana kenaci asaá¹ƒhÄ• riyo asampavedhÄ«ti Ä• ha
_ti. __abhibhavanti_ attano puÃ±Ã±Ä• nubhÄ• vena.

sakkasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

moggallÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cittasaá¹ƒyuttaá¹ƒ

1. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<343> __bhogagÄ• ma_nti \Be II 371/ \Ne II 84/ bhoguppattigÄ• maá¹ƒ. __pavattatÄ«_ti ap
pavattati paá¹-isambhidappattiyÄ• .

saá¹ƒyojanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paá¹-hamaisidattasuttavaá¹‡á¹‡anÄ•

<344> __avisÄ• radattÄ• _ti paÃ±haá¹ƒ byÄ• kÄ• tuá¹ƒ veyyattiyÄ• bhÄ• vena asamatthatt
byÄ• kÄ• tuá¹ƒ asakkontesu sayaá¹ƒ byÄ• kÄ• tukÄ• mo pucchati, na vihesÄ• dhippÄ• yo. p
disvÄ• va punappunaá¹ƒ pucchitaá¹ƒ viheso viya hotÄ«ti katvÄ• vuttaá¹ƒ __ ``vihesetÄ«â€™

paá¹-hamaisidattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dutiyaisidattasuttavaá¹‡á¹‡anÄ•

<345> __avantiyÄ• _ti avantiraá¹-á¹-he, taá¹ƒ pana majjhimapadesato dakkhiá¹‡adisÄ• yaá
``dakkhiá¹‡Ä• patheâ€™â€™ _ti. __adhippÄ• yenÄ• _ti tassa vacanassa anumodanÄ• dhip

kiÃ±ci gahetukÄ• matÄ• dhippÄ• yena.

dutiyaisidattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mahakapÄ• á¹-ihÄ• riyasuttavaá¹‡á¹‡anÄ•

<346> __tesaá¹ƒ anujÄ• nanto_ti tesaá¹ƒ dÄ• sakammakarÄ• naá¹ƒ sesake yathÄ• ruci vic
__kudhita_nti balavatÄ• sÅ«riyasantÄ• pena saá¹…kuthitaá¹ƒ \Be II 372/. tenÄ• ha __ ``hea
__atitikhiá¹‡a_nti ativiya tikkhadhÄ• tukaá¹ƒ. __asambhinnapada_nti \Ne II 85/ aÃ±Ã±attha
tipiá¹-ake avomissakapadaá¹ƒ, idheva Ä• gatapadanti attho. __paá¹-ilÄ«yamÄ• nenÄ• _ti pa
vilÄ«yamÄ• nena kÄ• yena.

__ettha cÄ• _ti etasmiá¹ƒ adhiá¹-á¹-hÄ• niddhikaraá¹‡e. __abbhamaá¹‡á¸• apaá¹ƒ katvÄ• _
maá¹‡á¸• apaá¹ƒ viya meghapaá¹-alaá¹ƒ uppÄ• detvÄ• . __devo_ti megho. __ekamekaá¹ƒ_
jÄ• lavinaddhaá¹ƒ viya vassatu. evaá¹ƒ vuttappakÄ• rena nÄ• nÄ• parikammaá¹ƒ nÄ• nÄ• c
parikammaá¹ƒ ekato adhiá¹-á¹-hÄ• nanti catukkamettha sambhavatÄ«ti dasseti __ ``ettha cA
__yathÄ• tathÄ• _ti yathÄ• vuttesu catÅ«su pakÄ• resu yena vÄ• tena vÄ• pakÄ• rena __
kataparikammassÄ• _ti ``evaá¹ƒ vÄ• evaá¹ƒ vÄ• hotÅ«â€™â€™ ti pavattitaparikammacitta
``parikammÄ• nantarenÄ• _ti adhiá¹-á¹-hÄ• nacittuppÄ• danatthaá¹ƒ samÄ• pannapÄ• daka
adhiá¹-á¹-hÄ• nacittassa ekÄ• vajjanavÄ«thiyaá¹ƒ pavattaparikammaá¹ƒ sandhÄ• ya vuttaâ

mahakapÄ• á¹-ihÄ• riyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamakÄ• mabhÅ«suttavaá¹‡á¹‡anÄ•

<347> elaá¹ƒ vuccati doso, taá¹ƒ etassa natthÄ«ti nelaá¹ƒ, taá¹ƒ aá¹…gaá¹ƒ etassÄ• ti __n
suvisuddhasÄ«laguá¹‡o. tenÄ• ha ``nelaá¹…ganti kho, bhante, sÄ«lÄ• nametaá¹ƒ adhivaca
aá¹-á¹-hakathÄ• yaá¹ƒ pana dosÄ• bhÄ• vameva dassetuá¹ƒ __ ``nelaá¹…goti niddosoâ€™
bhikkhuá¹ƒ Ä• gacchanta_nti mahÄ• kappinattheraá¹ƒ sandhÄ• ya vuttaá¹ƒ. __attano diá¹-á
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena paccakkhato upalakkhitena atthena kathesi. __ayaá¹ƒ pana
gahapati asutvÄ• kevalaá¹ƒ nayaggÄ• hena Ä• ha.

paá¹-hamakÄ• mabhÅ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyakÄ• mabhÅ«suttavaá¹‡á¹‡anÄ•

<348> __nirodhaá¹ƒ_ \Be II 373/ __valaÃ±jeti_ anÄ• gÄ• mibhÄ• vato. __ime saá¹…khÄ• r
``kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• roâ€™â€™ ti vuccamÄ• nÄ•

atthatopi __aÃ±Ã±amaÃ±Ã±aá¹ƒ missÄ• , _ tato eva __Ä• luá¸·itÄ• _ Ä• kulÄ• , __avibhÅ«t
__duddÄ«panÄ• _ asaá¹…karato dÄ«petuá¹ƒ dukkarÄ• . tathÄ• hi kusalacetanÄ• eva ``kÄ
II 86/ vuccati, ``vacÄ«saá¹…khÄ• roâ€™â€™ tipi, ``cittasaá¹…khÄ• roâ€™â€™ tipi. assÄ• s
``kÄ• yasaá¹…khÄ• roâ€™â€™ ti, vitakkavicÄ• rÄ• pi ``vacÄ«saá¹…khÄ• roâ€™â€™ ti vuc
``cittasaá¹…khÄ• roâ€™â€™ ti vuccanti. tena vuttaá¹ƒ __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di. ta
gahaá¹‡aá¹ƒ __Ä• dÄ• naá¹ƒ, _ sampattassa hatthe karaá¹‡aá¹ƒ __gahaá¹‡aá¹ƒ, _ gahitas
__muÃ±canaá¹ƒ, _ phandanaá¹ƒ __copanaá¹ƒ pÄ• petvÄ• _ nipphÄ• detvÄ• . __hanusaÃ±
pubbabhÄ• ge hanusaÃ±copanaá¹ƒ katvÄ• . evaÃ±hi vacÄ«bhedakaraá¹‡aá¹ƒ. __evaá¹ƒ in
atthassa nigamanaá¹ƒ.

__padatthaá¹ƒ pucchati_ itarasaá¹…khÄ• rehi padatthato visesaá¹ƒ kathÄ• pessÄ• mÄ«ti. _
kÄ• yanissitatÄ• ca nesaá¹ƒ tabbhÄ• vabhÄ• vitÄ• ya veditabbÄ• , na kÄ• yassa nissayapa
``kÄ• ye sati honti, asati na hontÄ«â€™â€™ _ti Ä• ha. __kÄ• yo_ti cettha karajakÄ• yo daá¹
__cittanissitÄ• _ti cittaá¹ƒ nissÄ• ya taá¹ƒ nissayapaccayabhÅ«taá¹ƒ labhitvÄ• uppannÄ• .

``samÄ• pajjÄ• mÄ«â€™â€™ ti padassa samÄ«pe vuccamÄ• naá¹ƒ ``samÄ• pajjissaâ€™â
Ä• sannÄ• nÄ• gatakÄ• lavÄ• cÄ« eva bhavituá¹ƒ yuttaá¹ƒ, na itaranti Ä• ha --- __ ``padadv
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattikÄ• lo kathitoâ€™â€™ _ti. tayidaá¹ƒ tass
na pana tassa tathÄ• cittapavattisambhavato. samÄ• pannepi eseva nayo. __purimehÄ«_ti
samÄ• pajjÄ• mÄ«â€™â€™ ti dvÄ«hi padehi. __pacchimenÄ• _ti ``samÄ• pannoâ€™â€™

__bhÄ• vitaá¹ƒ hoti_ uppÄ• ditaá¹ƒ hoti nirodhasamÄ• pannatthÄ• ya. anupubbasamÄ• pat
nirodhabhÄ• vanÄ• ya taá¹ƒ cittaá¹ƒ bhÄ• vitaá¹ƒ hoti. tenÄ• ha __ ``yaá¹ƒ taâ€™â€™ _ntiÄ
__dutiyajjhÄ• neyevÄ• _ti dutiyajjhÄ• nakkhaá¹‡e __nirujjhati_. tattha anuppajjanato anuppÄ
nirodhoti adhippeto. catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ tajjÄ• parikammasiddhÄ• yÄ• ap
``nirodhasamÄ• pattisaÃ±Ã±Ä• â€™â€™ ti, yÄ• nesaá¹ƒ tathÄ• appavatti. sÄ• __ ``anton
vuttÄ• .

``cittasaá¹…khÄ• ro niruddhoâ€™â€™ ti vacanato tadaÃ±Ã±esaá¹ƒ anirodhaá¹ƒ icchantÄ•
``cittasaá¹…khÄ• ro niruddhoti vacanatoâ€™â€™ _tiÄ• diá¹ƒ vatvÄ• tattha atippasaá¹…gad
vÄ• daá¹ƒ nisedhetuá¹ƒ __ ``te vattabbÄ• â€™â€™ _tiÄ• dimÄ• ha. __abhinivesaá¹ƒ akatvÄ
byaÃ±janamatte abhinivesaá¹ƒ akatvÄ• . __Ä• cariyÄ• naá¹ƒ naye_ti Ä• cariyÄ• naá¹ƒ para
dhammanettiyaá¹ƒ __á¹-hatvÄ• _.

__kiriyamayapavattasmi_nti \Ne II 87/ parittabhÅ«makakusalÄ• kusaladhammapabandhe _
vattamÄ• ne kÄ• yika-vÄ• casika-kiriyasampavatti hoti, dassana-savanÄ• divasena Ä• ramn
pavattamÄ• neti attho. tenÄ• ha --- __ ``bahiddhÄ• rammaá¹‡esu pasÄ• de ghaá¹-á¹-entesÅ
viyÄ• _ti puÃ±chitÄ• ni viya honti ghaá¹-á¹-anÄ• ya vibÄ• dhitattÄ• . etenÄ• yaá¹ƒ ghaá¹-á¹-

paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vegasÄ• uppajjanÄ• ya na Ä• rammaá¹‡anti dasse
``antonirodhe paÃ±ca pasÄ• dÄ• ativiya virocantÄ«â€™â€™ _ti.

__tato paraá¹ƒ sacittako bhavissÄ• mÄ«_ti idaá¹ƒ atthato Ä• pannaá¹ƒ gahetvÄ• vuttaá¹ƒ
acittako bhavissÄ• mÄ«â€™â€™ ti eteneva tassa atthassa siddhattÄ• . __yaá¹ƒ evaá¹ƒ bhÄ
cittassa bhÄ• vanÄ• nÄ• ma natthi, addhÄ• napariccheda á¹ƒ pana katvÄ• nirodhasamÄ• p
kÄ• tabbaparikammabhÄ• vanÄ• ya eva tassa sijjhanato.

__sÄ• panesÄ• _ nirodhakathÄ• . __dvÄ«hi balehÄ«_ti samathavipassanÄ• balehi. __tayo
tiá¹‡á¹‡aá¹ƒ kÄ• yavacÄ«cittasaá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• . __soá¸·asahi Ã±
aniccÄ• nupassanÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ anupassanÄ• Ã±Ä• á¹‡Ä• naá¹ƒ, aá¹-á¹-ha
vasena imÄ• hi soá¸·asahi Ã±Ä• á¹‡appavattÄ«hi. __navahi samÄ• dhicariyÄ• hÄ«_ti aá¹-á
samÄ• dhicariyÄ• , tÄ• saá¹ƒ upacÄ• rasamÄ• dhi samÄ• dhibhÄ• vasÄ• maÃ±Ã±ena ekÄ•
samÄ• dhicariyÄ• hi. __vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• _ti vasÄ«bhÄ• vatÄ• saá¹…khÄ• tÄ•
visuddhimagge kathitÄ• , _ te tÄ• va Ä• kÄ• rÄ• \Be II 375/ tiá¹-á¹-hantu, sarÅ«pamattassa
Ä• ha --- __ ``ko panÄ• yaá¹ƒ nirodho nÄ• mÄ• â€™â€™ _ti. yadi khandhÄ• naá¹ƒ appavat
jhÄ• nasukhÄ• diá¹ƒ viya __samÄ• pajjantÄ«_ti Ä• ha __ ``saá¹…khÄ• rÄ• naâ€™â€™ _nti

__phalasamÄ• patticitta_nti arahattaá¹ƒ anÄ• gÄ• miphalacittaá¹ƒ. ``tato paraá¹ƒ bhavaá¹…
vuttattÄ• Ä• ha __ ``kiá¹ƒ pana ... pe ... na samuá¹-á¹-hÄ• petÄ«â€™â€™ _ti. __samuá¹-á¹
rÅ«pasamuppÄ• dakattÄ• . __imassÄ• _ti nirodhaá¹ƒ samÄ• pannabhikkhuno. __sÄ• na sa
catutthajjhÄ• nikÄ• phalasamÄ• patti na samuá¹-á¹-hÄ• peti assÄ• sapassÄ• se. phalasam
catutthajjhÄ• nikabhÄ• vo kathaá¹ƒ nicchitoti Ä• ha --- __ ``kiá¹ƒ vÄ• etenÄ• â€™â€™ _tiÄ
vakkhamÄ• nÄ• kÄ• renapi parihÄ• ro hotÄ«ti. __santasamÄ• pattito_ti nirodhasamÄ• pattin
__abbohÄ• rikÄ• honti_ atisukhumasabhÄ• vattÄ• , saÃ±jÄ«vattherassa pubbe samÄ• patt
abbohÄ• rikabhÄ• vaá¹ƒ gacchanti. tena vuttaá¹ƒ __ ``bhavaá¹…gasamayenevetaá¹ƒ kathit

__kiriyamaya_ \Ne II 88/ __ ... pe ... uppajjatÄ«_ti kasmÄ• vuttaá¹ƒ? nanu bhavaá¹…guppa
vitakkavicÄ• rÄ• uppajjantevÄ• ti? kiÃ±cÄ• pi uppajjanti, vacÄ«saá¹…khÄ• ralakkhaá¹‡app
imamatthaá¹ƒ dassetuá¹ƒ __ ``kiá¹ƒ bhavaá¹…gaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__suÃ±Ã±ato phassotiÄ• dayo saguá¹‡enapi Ä• rammaá¹‡enÄ• _ti Ä• rammaá¹‡abhÅ«tam
phalasamÄ• patti_ niccasukhaattasabhÄ• vato suÃ±Ã±attÄ• . __ ``suÃ±Ã±ato phassoâ€™â
suÃ±Ã±asabhÄ• vattÄ• . __animittÄ• nÄ• ma phalasamÄ• patti_ rÄ• ganimittÄ• dÄ«naá¹ƒ a
phalasamÄ• patti_ rÄ• gapaá¹‡idhiÄ• dÄ«namabhÄ• vato. sesaá¹ƒ vuttanayameva. tenÄ• h
eseva nayoâ€™â€™ _ti. __rÄ• ganimittÄ• dÄ«na_nti ettha __Ä• di_-saddena saá¹…khÄ• ra
daá¹-á¹-habbo. yadaggena phalasamÄ• pattisamphasso suÃ±Ã±ato nÄ• ma, tadaggena pha
nÄ• ma, phassasÄ«sena pana desanÄ• Ä• gatÄ• ti tathÄ• vuttaá¹ƒ. animittappaá¹‡ihitesup

Ä• gamanaá¹ƒ ettha, etÄ• yÄ• ti vÄ• Ä• gamanikÄ• , sÄ• eva __Ä• gamaniyÄ• _ ka-kÄ• ra
__vuá¹-á¹-hÄ• ti_ nimittato maggassa uppÄ• danena. __animittÄ• nÄ• ma_ niccanimittassa
vuá¹-á¹-hÄ• nameva pamÄ• á¹‡aá¹ƒ, na \Be II 376/ pariggahadassanÄ• ni. __appaá¹‡ihitÄ•
paá¹-ipakkhato. __suÃ±Ã±atÄ• nÄ• ma_ attadiá¹-á¹-hiyÄ• ujupaá¹-ipakkhattÄ• sattasuÃ±Ã
__maggo animitto nÄ• ma_ vipassanÄ• gamanato. __phalaá¹ƒ animittaá¹ƒ nÄ• ma_ maggÄ
Ä• pajjeyya_ Ä• gamanassa vavatthÄ• nassa abhÄ• vena, vipassanÄ• ya animittÄ• dinÄ• m
adhippÄ• yo. tena vuttaá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di. yasmÄ• pana sÄ• maggavuá¹-á
hotÄ«ti tassa vasena maggaphalÄ• naá¹ƒ viya phassassapi pavattirÅ«pattÄ• yathÄ• vutto v
daá¹-á¹-habbaá¹ƒ. __tayo phassÄ• phusantÄ«_ti puggalabhedavasena vuttaá¹ƒ. na hi ekaá
etasmiá¹ƒ khaá¹‡e tayo phassÄ• phusanti. ``tividho phasso phusatÄ«â€™â€™ ti vÄ• bhav
``nirodhaphalasamÄ• pattiyÄ• vuá¹-á¹-hitassÄ• â€™â€™ tiÄ• di yassa yathÄ• vuttÄ• tayo
tassa anavasesaggahaá¹‡avaseneva vuttaá¹ƒ __ ``tayo phassÄ• phusantÄ«â€™â€™ _ti.

__nibbÄ• naá¹ƒ viveko nÄ• ma_ sabbasaá¹…khÄ• ravivittabhÄ• vato. tasmiá¹ƒ viveke ekan
te paá¹-ippassaddhasabbussukkÄ• uttamapurisÄ• catunnaá¹ƒ khandhÄ• naá¹ƒ appavattiá
anavasesaggahaá¹‡alakkhaá¹‡aá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ• pajjantÄ«ti.

dutiyakÄ• mabhÅ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. godattasuttavaá¹‡á¹‡anÄ•

<349> __nesa_nti \Ne II 89/ appamÄ• á¹‡acetovimutti-Ä• kiÃ±caÃ±Ã±acetovimuttisaÃ±Ã±it
atthopi nÄ• nÄ• ti Ä• netvÄ• yojanÄ• . pharaá¹‡aappamÄ• á¹‡atÄ• ya __ ``appamÄ• á¹‡Ä•
laddhanÄ• maá¹ƒ brahmavihÄ• rajjhÄ• nanti Ä• ha __ ``bhÅ«mantaratoâ€™â€™ _tiÄ• di. _
Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• nanti Ä• ha __ ``bhÅ«mantaratoâ€™â€™ _tiÄ• di. __vipassa
sabbÄ• pi vÄ• . __pamÄ• á¹‡akaraá¹‡o_ nÄ• ma yassa sayaá¹ƒ uppajjati, tassa guá¹‡Ä• bh
pamÄ• á¹‡akaraá¹‡ato.

__pharaá¹‡aappamÄ• á¹‡atÄ• yÄ• _ti \Be II 377/ pharaá¹‡avasena appamÄ• á¹‡agocaratÄ
appamÄ• á¹‡ameva_ pamÄ• á¹‡agocarÄ• naá¹ƒ kilesÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vassapi
pasÄ• ritasÄ• lisÄ«sÄ• dibhaá¹‡á¸• aá¹ƒ. __kiÃ±cehÄ«_ti maddassu. tenÄ• ha __ ``maddan
Ä• rammaá¹‡abhÅ«taá¹ƒ, palibuddhakaá¹ƒ vÄ• natthi etassa kiÃ±cananti akiÃ±canaá¹ƒ, ak
__Ä• kiÃ±caÃ±Ã±aá¹ƒ_.

__rÅ«panimittassÄ• _ti kasiá¹‡arÅ«panimittassa. __na gahitÄ• _ti sarÅ«pato na gahitÄ• , a
eva. tenÄ• ha --- __ ``sÄ• suÃ±Ã±Ä• rÄ• genÄ• tiÄ• divacanato sabbattha anupavitthÄ• vÄ

__nÄ• nÄ• _ti saddavasena. __ekatthÄ• _ti Ä• rammaá¹‡avasena Ä• rammaá¹‡abhÄ• vena
``appamÄ• á¹‡aá¹ƒ ... pe ... ekatthÄ• â€™â€™ _ti. __Ä• rammaá¹‡avasenÄ• _ti Ä• rammaa
maggÄ• , cattÄ• ri phalÄ• ni Ä• rammaá¹‡avasena nibbÄ• napaviá¹-á¹-hatÄ• ya ekatthÄ• e
pana á¹-hÄ• ne_ti idaá¹ƒ visuá¹ƒ visuá¹ƒ gahetvÄ• vuttaá¹ƒ appamÄ• á¹‡Ä• di pariyÄ• yavu
Ä• rabbha pavattanato. tasmÄ• __ ``aÃ±Ã±asmiâ€™â€™ _nti idaá¹ƒ tena tena pariyÄ• yen
Ä• gatabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

godattasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nigaá¹‡á¹-hanÄ• á¹-aputtasuttavaá¹‡á¹‡anÄ•

<350> __Ä• gatÄ• gamo_ti vÄ• cuggatapariyattidhammo. __viÃ±Ã±Ä• tasÄ• sano_ti paá¹-i
__ ``anÄ• gÄ• mÄ«â€™â€™ _tiÄ• di. __naggabhogga_nti avasanabhÄ• vena naggaá¹ƒ, ku
tato eva __nissirikaá¹ƒ_. naggatÄ• ya hi so rÅ«pena nissiriko, bhoggatÄ• ya cittena. __bhag
bhagavati saddhÄ• ya. tasmiá¹ƒ saddahanÄ• okappanÄ• tassa saddhÄ• tipi vattabbataá¹ƒ
Ä• gacchÄ• mi, bujjhÄ• mÄ«ti attho. etaá¹ƒ nigaá¹‡á¹-hena pucchitamatthamÄ• ha.

__kÄ• yaá¹ƒ_ \Ne II 90/ __unnÄ• metvÄ• _ti kÄ• yaá¹ƒ abbhunnÄ• metvÄ• . __kucchiá¹ƒ nÄ
ninnamanena kucchiá¹ƒ purato nÄ«haritvÄ• . __gÄ«vaá¹ƒ_ pasÄ• raá¹‡avasena __paggayh
__sabbaá¹ƒ disaá¹ƒ pekkhamÄ• no_. sabbamidaá¹ƒ nigaá¹‡á¹-hassa pahaá¹-á¹-hÄ• kÄ• ra
samaá¹‡assa gotamassa upari vÄ• daá¹ƒ Ä• ropetuá¹ƒ labbhatÄ«â€™â€™ ti. tenÄ• ha __
_tiÄ• di. __sakÄ• raá¹‡Ä• _ti yuttisahitÄ• . __paÃ±hamaggo_ti paÃ±hasaá¹…khÄ• to vÄ«ma
citteneva parivÄ«maá¹ƒsÄ• paÃ±hÄ• . __eko uddeso_ti ekaá¹ƒ uddisanaá¹ƒ atthassa saá¹ƒ
__veyyÄ• karaá¹‡a_nti niddisanaá¹ƒ atthassa vicÄ• retvÄ• kathanaá¹ƒ. __eva_nti iminÄ• n
sabbesu paÃ±huddesaveyyÄ• karaá¹‡esu attho vitthÄ• rato veditabbo.

nigaá¹‡á¹-hanÄ• á¹-aputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. acelakassapasuttavaá¹‡á¹‡anÄ•

<351> alaá¹ƒ samattho ariyabhÄ• vÄ• yÄ• ti __alamariyo_. Ã±eyyajÄ• nanaá¹-á¹-hena Ã±Ä
dassanaá¹-á¹-hena Ã±Ä• á¹‡adassanaá¹ƒ, soyeva atisayaá¹-á¹-hena __Ã±Ä• á¹‡adassanav
Ä• nisadapadeso, taá¹ƒ pÄ• vaá¸·aá¹ƒ rajoharaá¹‡atthaá¹ƒ nipphoá¹-Ä«yati etÄ• yÄ• ti __pÄ
morapiÃ±chavatti.

acelakassapasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. gilÄ• nadassanasuttavaá¹‡á¹‡anÄ•

<352> mattarÄ• jÄ• nÄ• ma eko bhummadevo bhÅ«tÄ• dhipati surÄ• potalarukkhanivÄ• s
``mattarÄ• jakÄ• leâ€™â€™ _ti. __ ``osadhitiá¹‡avanappatÄ«sÅ«â€™â€™ _ti vatvÄ• te ya
``harÄ«takÄ• ... pe ... rukkhesu cÄ• â€™â€™ _ti Ä• ha. __patthanÄ• vasena_ cittaá¹ƒ __á¹
samijjhissatÄ«_ti yathÄ• dhippÄ• yaá¹ƒ samijjhissati. __tena hÄ«_ti yasmÄ• taá¹ƒ devÄ• pi
maÃ±Ã±anti, tasmÄ• sÄ• varameva bhavissati, taá¹ƒ tumhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• y
adhippÄ• yo.

gilÄ• nadassanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gÄ• maá¹‡isaá¹ƒyuttaá¹ƒ

1. caá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<353> ``yena \Be II 379/ \Ne II 91/ midhekacco caá¹‡á¸• o caá¹‡á¸• otveva saá¹…khaá¹ƒ g
paÃ±hapucchanena dhammasaá¹…gÄ• hakattherehi __caá¹‡á¸• oti gahitanÄ• mo. pÄ• kaá
caá¹‡á¸• abhÄ• vaá¹ƒ.

caá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. tÄ• lapuá¹-asuttavaá¹‡á¹‡anÄ•

<354> vÄ• loti vuccati tÄ• lo, tassa tÄ• lapuá¹-aá¹ƒ nÄ• ma. yathÄ• Ä• malakÄ«phalasamÄ
tÄ• lasadisamukhavaá¹‡á¹‡attÄ• __tÄ• lapuá¹-oti evaá¹ƒnÄ• mako_. tenÄ• ha __ ``tassa ki
__abhinÄ«hÄ• rasampanno_ anekesu kappesu sambhatasÄ• vakabodhisambhÄ• ro. tathÄ•
abbhantaro jÄ• to. __sahassaá¹ƒ denti_ naccaá¹ƒ passitukÄ• mÄ• . __samajjavesa_nti nep
katvÄ• _ti naccakÄ«á¸·itaá¹ƒ kÄ«á¸·itvÄ• , naccitvÄ• ti attho.

pubbe tathÄ• pavattavuttantadassane __saccena, _ tabbipariyÄ• ye __alikena. rÄ• gapacc
kÄ• raá¹‡abhÅ«tÄ• . __mukhato ... pe ... dassanÄ• dayo_ti __Ä• di_-saddena mukhato agg
saá¹…gaá¹‡hÄ• ti. __aÃ±Ã±e ca ... pe ... abhinayÄ• _ti kÄ• massÄ• dasaá¹ƒyuttÄ• naá¹ƒ
siá¹…gÄ• rahassaabbhutarasÄ• naÃ±ceva ``aÃ±Ã±e cÄ• â€™â€™ ti vuttasantabÄ«bhacch
abhinayÄ• . __dosapaccayÄ• _ti dosuppattiyÄ• kÄ• raá¹‡abhÅ«tÄ• . __hatthapÄ• dacched
saá¹…gahitÄ• naá¹ƒ ruddavÄ«rabhayÄ• nakarasÄ• naá¹ƒ dassanakÄ• abhinayÄ• . __moh
kÄ• raá¹‡abhÅ«tÄ• . __evamÄ• dayo_ti __Ä• di_-saddena saá¹…gahitÄ• naá¹ƒ karuá¹‡Ä• s
dassanakÄ• abhinayÄ• . te hi rase sandhÄ• ya pÄ• á¸·iyaá¹ƒ ``ye dhammÄ• rajanÄ«yÄ• ,

dhammÄ• mohanÄ«yÄ• â€™â€™ ti ca vuttaá¹ƒ.

__naá¹-avesaá¹ƒ_ \Be II 380/ __gahetvÄ• va paccanti_ kammasarikkhavipÄ• kavasena. __t
yathÄ• vuttaá¹ƒ niraye paccanaá¹ƒ sandhÄ• ya. __etaá¹ƒ_ ``pahÄ• so nÄ• ma nirayo, tattha
__vuttaá¹ƒ_. yathÄ• loke atthavisesavasena sakammakÄ• nipi padÄ• ni akammakÄ• ni bha
purisoâ€™â€™ ti, evaá¹ƒ idha atthavisesavasena akammakaá¹ƒ sakammakaá¹ƒ katvÄ• vu
bhante, etaá¹ƒ rodÄ• mÄ«â€™â€™ _ti. ko \Ne II 92/ pana so atthaviseso? asahanaá¹ƒ akkh
rodÄ• mi_ na sahÄ• mi, na akkhamÄ• mÄ«ti attho. rodanakÄ• raá¹‡aÃ±hi asahanto tena ab
sakammakabhÄ• vassa kÄ• raá¹‡abhÅ«taá¹ƒ atthavisesaá¹ƒ __ ``na assuvimocanamattenÄ
__mataá¹ƒ vÄ• , amma, rodantÄ«_ti etthÄ• pi mataá¹ƒ rodanti, tassa maraá¹‡aá¹ƒ na sahan
pÄ• kaá¹-oyamatthoti.

tÄ• lapuá¹-asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-5. yodhÄ• jÄ«vasuttÄ• divaá¹‡á¹‡anÄ•

355-357__._ yujjhanaá¹ƒ yodho, so Ä• jÄ«vo etassÄ• ti __yodhÄ• jÄ«vo_. tenÄ• ha --- __ ``
kappanakoâ€™â€™ _ti, __ussÄ• haá¹ƒ vÄ• yÄ• maá¹ƒ karotÄ«_ti yujjhanavasena ussÄ• ha
__pariyÄ• pÄ• dentÄ«_ti maraá¹‡apariyantikaá¹ƒ Ä• padaá¹ƒ pÄ• penti. tenÄ• ha __ ``mara
paá¹-ipajjÄ• pentÄ«â€™â€™ _ti. __duá¹-á¹-hu á¹-hapita_nti duá¹-á¹-hÄ• kÄ• rena attano pa
atthÄ• vahabhÄ• vaá¹ƒ na gataá¹ƒ paá¹-ipannaá¹ƒ. parehi saá¹…gÄ• me jitÄ• hatÄ• ettha
nÄ• ma nirayo_. asidhanugadÄ• yasaá¹…kucakkÄ• ni __paÃ±cÄ• vudhÄ• ni. taá¹ƒ sandhÄ
puggalaá¹ƒ sandhÄ• ya. __etaá¹ƒ_ ``yo soâ€™â€™ tiÄ• di __vuttaá¹ƒ. catutthapaÃ±cames
hatthÄ• rohaassÄ• rohasuttesu. __eseva nayo_ti eso tatiye vutto eva atthato visesÄ• bhÄ•

yodhÄ• jÄ«vasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. asibandhakaputtasuttavaá¹‡á¹‡anÄ•

<358> __pacchÄ• bhÅ«mivÄ• sino_ti \Be II 381/ aparadesavÄ• sino. __udakasuddhikabhÄ
udakasuddhikabhÄ• vaá¹ƒ jÄ• nanatthaÃ±ceva lokassa ca udakena suddhi hotÄ«ti imassa a
__upari yÄ• pentÄ«_ti upari brahmalokaá¹ƒ yÄ• penti. __sammÄ• Ã±Ä• pentÄ«_ti sammÄ•
gamenti. tenÄ• ha --- __ ``saggaá¹ƒ nÄ• ma okkÄ• mentÄ«â€™â€™ _ti, avakkÄ• menti ogÄ
__anuparigaccheyyÄ• _ti anuparito gaccheyya.

asibandhakaputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. khettÅ«pamasuttavaá¹‡á¹‡anÄ•

<359> __thaddha_nti kathinaá¹ƒ lÅ«khaá¹ƒ. __Å«sara_nti Å«sajÄ• taá¹ƒ. catÅ«hipi oghehi
\Ne II 93/ __ahaá¹ƒ dÄ«po_. sabbaparissayehi anabhibhavanÄ«yatÄ• ya __ahaá¹ƒ leá¹‡o_.
tÄ• yanaá¹-á¹-hena __ahaá¹ƒ tÄ• á¹‡aá¹ƒ_. sabbabhayahiá¹ƒsanato __ahaá¹ƒ saraá¹‡a_nti

__udakamaá¹‡iko_ti mahantaá¹ƒ udakabhÄ• janaá¹ƒ. bahi vissandanavasena udakaá¹ƒ na
parito na paggharatÄ«ti __aparihÄ• rÄ«. sakkaccameva desenti_ saddhammagÄ• ravassa s
ca buddhÄ• naá¹ƒ samÄ• narasattÄ• . __catasso pana parisÄ• _ satthugÄ• ravena attano c
__saddahitvÄ• okappetvÄ• suá¹‡anti, _ tasmÄ• tÄ• desanÄ• phalena yujjanti. kiccasiddh
__sakkaccadesanÄ• nÄ• ma jÄ• tÄ• _.

khettÅ«pamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saá¹…khadhamasuttavaá¹‡á¹‡anÄ•

<360> ``yo koci puriso pÄ• á¹‡Ä• tipÄ• tÄ« musÄ• vÄ• dÄ«, sabbo so Ä• pÄ• yikoâ€™â€™
yaá¹ƒbahulaá¹ƒ karoti, tena \Be II 382/ duggatiá¹ƒ gacchatÄ«â€™â€™ ti vadanto __attanÄ•
bhindati. evaá¹ƒ sante_ti yadi bahuso katena pÄ• pakammena Ä• pÄ• yiko, ``yo koci pÄ• á¹
tiÄ• divacanaá¹ƒ micchÄ• ti. __cattÄ• ri padÄ• nÄ«_ti ``yo koci pÄ• á¹‡amatipÄ• tetÄ«â€™â
cattÄ• ro atthakoá¹-á¹-hÄ• sÄ• . __diá¹-á¹-hiyÄ• paccayÄ• honti_ ``atthi kho pana mayÄ• â
ummujjantassa. __balasampanno_ti samattho. __saá¹…khadhamako_ti saá¹…khassa dhan
__adukkhenÄ• _ti sukhena. __upacÄ• ropi appanÄ• pi vaá¹-á¹-ati_ ubhinnaá¹ƒ sÄ• maÃ±Ã±
appamÄ• á¹‡akatabhÄ• vo labbhateva. tathÄ• hi taá¹ƒ kilesÄ• naá¹ƒ vikkhambhanasamatth
vipulaphalatÄ• ya ca __ ``mahaggataâ€™â€™ _nti vuccati.

__na ohÄ«yatÄ«_ti yasmiá¹ƒ santÄ• ne kÄ• mÄ• vacarakammaá¹ƒ, mahaggatakammaÃ±ca
laddhÄ• vasaraá¹ƒ hutvÄ• á¹-hitaá¹ƒ, tesu kÄ• mÄ• vacarakammaá¹ƒ itaraá¹ƒ nÄ«haritvÄ•
attano vipÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakkoti, mahaggatakammameva pana itaraá¹ƒ paá¹-ibÄ• hi
dÄ• tuá¹ƒ sakkoti garubhÄ• vato. tenÄ• ha __ ``taá¹ƒ kÄ• mÄ• vacarakammaâ€™â€™ _ntiÄ
pÄ• pakammassa mÅ«labhÅ«takilesavasena. pÄ• á¹‡Ä• tipÄ• tÄ• dayo hi dosamohalobhÄ•
__kilesavasenÄ• _ti vÄ• kammakilesavasena. vuttaÃ±hetaá¹ƒ --- ``pÄ• á¹‡Ä• tipÄ• to kho,
kammakilesoâ€™â€™ tiÄ• di (DN III 245). __yathÄ• nusandhinÄ• va gata_nti yathÄ• nusan
\Ne II 94/ osÄ• naá¹ƒ gataá¹ƒ saá¹ƒkilesasammukhena uá¹-á¹-hitÄ• ya vodÄ• nadhammava

saá¹…khadhamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kulasuttavaá¹‡á¹‡anÄ•

<361> __evaá¹ƒ pavattaÄ«hitikÄ• _ti evaá¹ƒ dvidhÄ• pavattaÄ«hitikÄ• . __dvÄ«hitikÄ• _ d
salÄ• kamattaá¹ƒ vuttaá¹ƒ etthÄ• ti __salÄ• kÄ• vuttÄ• , _ purimapade uttarapadalopo. __u
``kulÄ• nudayaá¹ƒ na vaá¹‡á¹‡emÄ«â€™â€™ ti vadati, ``bhÅ«tÄ• nikkaruá¹‡Ä• samaá¹‡a
Ä• ropehi. atha \Be II 383/ sabbadÄ• pi ``kulÄ• nudayaá¹ƒ vaá¹‡á¹‡emÄ«â€™â€™ ti vadati
evaá¹ƒ dubbhikkhe kÄ• le mahatiyÄ• parisÄ• ya parivuto janapadacÄ• rikaá¹ƒ carantÄ• ku
paá¹-ipajjathÄ• â€™â€™ ti evaá¹ƒ ubhatokoá¹-ikaá¹ƒ vÄ• daá¹ƒ Ä• ropehÄ«ti gÄ• maá¹‡iá¹

__dve ante_ti ubho koá¹-iyo. __bahi nÄ«haritu_nti na vaá¹‡á¹‡emi vaá¹‡á¹‡emÄ«ti dve ant
pucchitamatthaá¹ƒ __bahi nÄ«harati_ nÄ• ma. tattha dosaá¹ƒ datvÄ• codento taá¹ƒ apucch
viya anto __paveseti_ nÄ• ma.

__ito so gÄ• maá¹‡Ä«_tiÄ• di attano bhikkhÅ«naá¹ƒ aÃ±Ã±esaÃ±ca atthakÄ• mÄ• naá¹ƒ bh
aniá¹-á¹-happattiabhÄ• vadassanatthaá¹ƒ Ä• raddhaá¹ƒ. __dÄ• nena sambhÅ«tÄ• nÄ«_ti dA
puÃ±Ã±akiriyavatthunÄ• sammadeva bhÅ«tiá¹ƒ vaá¸• á¸• hiá¹ƒ pattÄ• ni. saccena ariyavoh
uppannÄ• ni __saccasambhÅ«tÄ• nÄ«_ti Ä• ha __ ``saccaá¹ƒ nÄ• ma saccavÄ• ditÄ• â€™
aá¹-á¹-havidhaariyavohÄ• rato aÃ±Ã±asÄ«laá¹ƒ. __nihita_nti tasmiá¹ƒ kule pubbapurisehi n
nihitaá¹ƒ. __duppayuttÄ• _ti kasivÄ• á¹‡ijjÄ• divasena duá¹-á¹-hu payuttÄ• kammantÄ• . __
__kulaá¹…gÄ• ro_ti kulassa aá¹…gÄ• rasadiso vinÄ• sakapuggalo. __aniccatÄ• _ti maraá¹
padhÄ• napurisÄ• naá¹ƒ bhogÄ• naá¹ƒ vÄ• sabbaso vinÄ• so. tenÄ• ha __ ``hutvÄ• abhÄ•

kulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. maá¹‡icÅ«á¸·akasuttavaá¹‡á¹‡anÄ•

<362> __taá¹ƒ_ \Ne II 95/ __parisa_nti taá¹ƒ rÄ• jantepure nisinnaá¹ƒ rÄ• japarisaá¹ƒ. __na
asutvÄ• kevalaá¹ƒ attano eva matiyÄ• nayaggahaá¹‡e á¹-hatvÄ• .

__kÄ• retuá¹ƒ vaá¹-á¹-ati_ sati sambhave paá¹-isaá¹…khÄ• rassa, senÄ• sanavinÄ• so na a
adhippÄ• yo. attano ettha kiccÄ• vasÄ• ne yaá¹ƒ gihÄ«naá¹ƒyeva santakaá¹ƒ tÄ• vakÄ• lika
Ä• ha __ ``gihivikataá¹ƒ katvÄ• â€™â€™ _ti. __na vadÄ• mi_ pabbajjitÄ• sÄ• ruppato.

maá¹‡icÅ«á¸·akasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. bhadrakasuttavaá¹‡á¹‡anÄ•

<363> __evaá¹ƒnÄ• make_ti \Be II 384/ mallÄ• nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• , ne
``mallÄ• â€™â€™ icceva bahuvacanavasena laddhanÄ• mattÄ• evaá¹ƒnÄ• make janapad
kÄ• lantarasaÃ±Ã±ito kÄ• loti __akÄ• lo, _ so eva __akÄ• liko_. tenÄ• ha --- __ ``kÄ• laá¹ƒ

pattenÄ• â€™â€™ _ti. so pana ``yaá¹ƒkiÃ±ci dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajjati, sabba
chandamÅ«lakaâ€™â€™ nti evaá¹ƒ vutto dukkhassa chandamÅ«labhÄ• vo, evaá¹ƒ chanda
kathitattÄ• __ ``imasmiá¹ƒ sutte vaá¹-á¹-adukkhaá¹ƒ kathitaâ€™â€™ _nti vuttaá¹ƒ.

bhadrakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. rÄ• siyasuttavaá¹‡á¹‡anÄ•

<364> __rÄ• siá¹ƒ katvÄ• _ mÄ• rapÄ• savasena, tatrÄ• pi antarabhedena vibhajitvÄ• puc
rÄ• siá¹ƒ katvÄ• . tapanaá¹ƒ attaparitÄ• panaá¹ƒ tapo, so etassa atthÄ«ti tapassÄ«, taá¹ƒ __
taá¹ƒ tapaá¹ƒ nissÄ• ya á¹-hito nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``tapanissitakaâ€™â€™ _nti. so
anekÄ• kÄ• rabhedena lÅ«khaá¹ƒ pharusaá¹ƒ jÄ«vanasÄ«lattÄ• __lÅ«khajÄ«vÄ« nÄ• ma_
``lÅ«khajÄ«vikaâ€™â€™ _nti. majjhimÄ• ya paá¹-ipattiyÄ• uppathabhÄ• vena avaniyÄ• ga
eva lÄ• makattÄ• __antÄ• _. lÄ• makampi ``antoâ€™â€™ ti vuccati ``antamidaá¹ƒ, bhikkha
SN b III 80), eko antoâ€™â€™ ti evamÄ• dÄ«su (SN a II 15; b III 90). aá¹-á¹-hakathÄ• yaá¹
aÃ±Ã±amaÃ±Ã±aÄ• dhÄ• rabhÄ• vaá¹ƒ urÄ«katvÄ• __ ``koá¹-á¹-hÄ• sÄ• â€™â€™ _ti vutt
gÄ• ma-saddo \Ne II 96/ hÄ«napariyÄ• yoti adhippÄ• yenÄ• ha __ ``gÄ• mmoâ€™â€™ _ti.
__gÄ• ma_-saddo cettha gÄ• mavÄ• sivisayo ``gÄ• mo Ä• gatoâ€™â€™ tiÄ• dÄ«su viya. a
``gÄ• mavÄ• sÄ«naá¹ƒ dhammoâ€™â€™ _ti vuttaá¹ƒ, tesaá¹ƒ cÄ• rittanti attho. __atta_-sa
``attantapoâ€™â€™ tiÄ• dÄ«su viyÄ• ti Ä• ha __ ``sarÄ«radukkhakaraá¹‡anti atthoâ€™â€™

__etthÄ• _ti \Be II 385/ etasmiá¹ƒ tapanissitagarahitabbapade kasmÄ• antadvayamajjhima
attakilamathÄ• nuyogo tÄ• va gayhatu idamatthitÄ• yÄ• ti adhippÄ• yo. kÄ• mabhogÄ«tapa
dassane yathÄ• dhippetassa atthassa vibhajitvÄ• kathanaá¹ƒ sambhavatÄ«ti te dassetvÄ•

__tamattha_nti yo ``kÄ• mabhogÄ«tapanissitakesu garahitabbeyeva garahati, pasaá¹ƒsitab
pasaá¹ƒsatÄ«â€™â€™ ti vutto attho, tamatthaá¹ƒ pakÄ• sento. __sÄ• hasikakammenÄ• _ti
ca adhammena cÄ• _ti dhammikena adhammikena ca. ayoniso pavattaá¹ƒ bÄ• hirakaá¹ƒ sa
``kathaâ€™â€™ _ntiÄ• dimÄ• ha. itaro nayidaá¹ƒ tÄ• disaá¹ƒ attaparitÄ• panaá¹ƒ adhippeta
pavattaá¹ƒ sÄ• sanikamevÄ• ti dassento __ ``caturaá¹…gavÄ«riyavasena cÄ• â€™â€™ _ti
ca nhÄ• ru ca aá¹-á¹-hi ca avasissatÅ«â€™â€™ tiÄ• dinÄ• (MN II 184; SN a II 22.237; AN
sarÄ«renirapekkhavipassanÄ• ya ussukkÄ• panavasena pavattÄ• vÄ«riyabhÄ• vanÄ• ``ca
ti vuttÄ• . tathÄ• abbhokÄ• sikanesajjikatapÄ• dinissitÄ• va kilesanimmathanayogyÄ• vÄ«
``dhutaá¹…gavasena cÄ• â€™â€™ _ti vuttÄ• ti. ariyamaggena nissesakilesÄ• naá¹ƒ pajaha
attapaccakkhatÄ• ya sandiá¹-á¹-hikÄ• tiá¹‡á¹‡aá¹ƒ mÅ«lakilesÄ• naá¹ƒ pajahanena __ ``tis
tenÄ• ha __ ``ekopÄ«â€™â€™ _tiÄ• di.

rÄ• siyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. pÄ• á¹-aliyasuttavaá¹‡á¹‡anÄ•

<365> ``mÄ• yaÃ±cÄ• haá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ ti vacanaá¹ƒ kÄ• maá¹ƒ tesaá¹ƒ mÄ
bhagavato pana mÄ• yÄ• sÄ• á¹-heyyÄ• dikassa sabbassa pÄ• padhammassa bodhimÅ«le
pahÄ«namÄ• yo, sabbaÃ±Ã±utÄ• ya mÄ• yaá¹ƒ aÃ±Ã±e ca Ã±eyye sabbaso jÄ• nÄ• ti. ten
gÄ• maá¹‡i, pajÄ• nÄ• mÄ«â€™â€™ _tiÄ• di. __mÄ• yaÃ±ca pajÄ• nÄ• mÄ«_ti na kevalam
kho aÃ±Ã±ampi idaÃ±cidaÃ±ca jÄ• nÄ• mÄ«ti.

__itthikÄ• mehÄ«_ti \Be II 386/ \Ne II 97/ itthÄ«hi ceva tadaÃ±Ã±akÄ• mehi ca. __ekasmiá¹
ekasmiá¹ƒ padese. __ekekasseva_ Ä• gantukassa gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• .
vibhavasattianurÅ«pena. __balÄ• nurÅ«penÄ• _ti parivÄ• rabalÄ• nurÅ«pena. __sattianurÅ
saddhÄ• sattianurÅ«pena. __balÄ• nurÅ«penÄ• _ti vibhavabalÄ• nurÅ«pena. dhammesu sa
samÄ• dhÄ• naá¹ƒ. aggahitacittatÄ• pariyuá¹-á¹-hakÄ• ritÄ• . tena lokiyasÄ«lavisuddhi diá¹
vuttÄ• . tathÄ• cÄ• ha --- ``ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, sÄ«laÃ±ca suvisuddh
ujukÄ• â€™â€™ ti (SN c V 369). tattha patiá¹-á¹-hitassa upari kattabbaá¹ƒ dassetuá¹ƒ __ ``
á¹-hitoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __ayaá¹ƒ paá¹-ipadÄ• _ti tassa kammaphalavÄ• dino satt
ayaá¹ƒ mayhaá¹ƒ sÄ«lasaá¹ƒvarabrahmavihÄ• rabhÄ• vanÄ• saá¹…khÄ• tÄ• paá¹-ipadÄ•
saá¹ƒvattati. __jayaggÄ• ho_ti ubhayathÄ• pi mayhaá¹ƒ kÄ• ci jÄ• ni natthi.

__paÃ±ca dhammÄ• dhammasamÄ• dhi nÄ• ma, _ vipassanÄ• maggaphaladhammamatta
sÄ«lÄ• divisuddhiyÄ• saddhiá¹ƒ brahmavihÄ• rÄ• yathÄ• vuttatividhadhammÄ• vahattÄ• _
pÅ«rentassa uppannÄ• cittekaggatÄ• _ti vuttakhaá¹‡ikacittekaggatÄ• . sÄ• pi cittassa samÄ
``cittasamÄ• dhÄ«â€™â€™ ti vuttÄ• , tassa paá¹-ipakkhaá¹ƒ vikkhambhantÄ« samucchinda
yathÄ• vuttasamÄ• dhi eva visesena __cittasamÄ• dhi_ nÄ• ma.

pÄ• á¹-aliyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gÄ• maá¹‡isaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. asaá¹…khatasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1-11. kÄ• yagatÄ• satisuttÄ• divaá¹‡á¹‡anÄ•

366-376__._ __asaá¹…khata_nti \Be II 387/ \Ne II 98/ na saá¹…khataá¹ƒ hetupaccayeti. ten
_nti. __hitaá¹ƒ esantenÄ• _ti mettÄ• yantena. __anukampamÄ• nenÄ• _ti karuá¹‡Ä• yanten

Ä• diyitvÄ• ti ayamatthotiÄ• ha __ ``cittena pariggahetvÄ• â€™â€™ _ti. __aviparÄ«tadhamm
aviparÄ«tadhammassa desanÄ• , paá¹-ipattimpi sÄ• vakÄ• viya garuko bhagavÄ• . __dÄ• y
adhiá¹-á¹-hitaá¹ƒ niyyÄ• teti.

bhikkhÄ• sampattikÄ• lÄ• dÄ«naá¹ƒ sattannaá¹ƒ sappÄ• yÄ• naá¹ƒ sampattiyÄ• labbhana
vuttavipariyÄ• yena attho veditabbo. __bhÄ• riya_nti dukkhabahulatÄ• ya dÄ• ruá¹‡aá¹ƒ. __
laddhabbÄ• . __tumhÄ• kaá¹ƒ anusÄ• sanÄ«_ti tumhÄ• kaá¹ƒ dÄ• tabbÄ• anusÄ• sanÄ«.

kÄ• yagatÄ• satisuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

23-33. asaá¹…khatasuttÄ• divaá¹‡á¹‡anÄ•

377-409__._ tattha ca natthi ettha taá¹‡hÄ• saá¹…khÄ• taá¹ƒ nataá¹ƒ, natthi etasmiá¹ƒ vÄ•
puggalabhÄ• voti __anataá¹ƒ. anÄ• sava_nti etthÄ• pi eseva nayo. saccadhammatÄ• ya __
pÄ• rametÄ«ti __pÄ• raá¹ƒ. saá¹‡haá¹-á¹-henÄ• _ti sukhumaá¹-á¹-hena nipuá¹‡aá¹ƒ. tato ev
ajajjaraá¹ƒ_ niccasabhÄ• vattÄ• . natthi etassa nidassananti vÄ• __anidassanaá¹ƒ_. etasm
saá¹ƒsÄ• re. papaÃ±canti vÄ• __nippapaÃ±caá¹ƒ_.

etasmiá¹ƒ \Be II 388/ \Ne II 99/ adhigate puggalassa maraá¹‡aá¹ƒ natthÄ«ti vÄ• __amataá
atappakaá¹-á¹-hena vÄ• __paá¹‡Ä«taá¹ƒ_. sukhahetutÄ• ya vÄ• __sivaá¹ƒ_. taá¹‡hÄ• kh
__taá¹‡hakkhayaá¹ƒ_.

aÃ±Ã±assa tÄ• disassa abhÄ• vato vimhÄ• panÄ«yatÄ• ya __abhÅ«tamevÄ• _ti. kutoci pa
__bhÅ«taá¹ƒ_ vijjamÄ• naá¹ƒ. tenÄ• ha __ ``ajÄ• taá¹ƒ hutvÄ• atthÄ«â€™â€™ _ti. natthi e
niddukkhaá¹ƒ, tassa bhÄ• vo __niddukkhattaá¹ƒ_. tasmÄ• __anÄ«tikaá¹ƒ_ Ä«tirahitaá¹ƒ. vÄ
tadabhÄ• vena __nibbÄ• naá¹ƒ_. byÄ• bajjhaá¹ƒ vuccati dukkhaá¹ƒ, tadabhÄ• vena __abyÄ
saccato suddhibhÄ• vena. kÄ• mÄ• eva puthujjanehi allÄ«yitabbato __Ä• layÄ• _. esa nayo
__patiá¹-á¹-haá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• bhÄ• vena vaá¹-á¹-adukkhato muccitukÄ• mÄ• n
anajjhottharaá¹‡Ä«yattÄ• . __allÄ«yitabbayuttaá¹-á¹-henÄ• _ti allÄ«yituá¹ƒ arahabhÄ• vato.
__tÄ• yanaá¹-á¹-henÄ• _ti saparatÄ• yanaá¹-á¹-hena. __bhayasaraá¹‡aá¹-á¹-henÄ• _ti bhay
__seá¹-á¹-haá¹ƒ_ uttamaá¹ƒ. __gatÄ«_ti gandhabbaá¹-á¹-hÄ• naá¹ƒ.

asaá¹…khatasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

asaá¹…khatasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. abyÄ• katasaá¹ƒyuttaá¹ƒ

1. khemÄ• suttavaá¹‡á¹‡anÄ•

<410> __bimbisÄ• rassa_ \Be II 389/ \Ne II 100/ __upÄ• sikÄ• _ti bimbisÄ• rassa orodhabh
__paá¹‡á¸• iccaá¹ƒ_ sikkhitabhÄ• vena. __veyyattiyaá¹ƒ_ visÄ• radabhÄ• vena. __visÄ• ra
tihetukapaá¹-isandhisiddhasÄ• bhÄ• vikapaÃ±Ã±Ä• , tÄ• ya samannÄ• gatÄ• .

__acchiddakagaá¹‡anÄ• ya kusalo_ti navantagaá¹‡anÄ• ya kusalo. __aá¹…gulimuddÄ• ya
aá¹…gulikÄ• ya eva gaá¹‡anÄ• ya kusalo seyyathÄ• pi pÄ• dasikÄ• . __piá¹‡á¸• agaá¹‡anÄ
saá¹…kalanapaá¹-uppannakÄ• rino piá¹‡á¸• avasena gaá¹‡anÄ• . __tathÄ• gato_ti khÄ«á¹‡
sandhÄ• ya pucchatÄ«ti khÄ«á¹‡Ä• savoti cassa arahattaphalavasibhÄ• vitakhandhe upÄ•
tesu khandhesu sati khÄ«á¹‡Ä• savÄ• sattasaá¹…khÄ• tÄ• hontÄ«ti vohÄ• rena paÃ±Ã±a
asantesu na sakkÄ• , tasmÄ• paraá¹ƒ maraá¹‡Ä• ti vuttattÄ• tesaá¹ƒ abhÄ• vÄ• __ ``abyÄ
vuttaá¹ƒ. yadi evaá¹ƒ tesaá¹ƒ abhÄ• vato ``na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™
``Ä• mÄ• â€™â€™ ti paá¹-ijÄ• nitabbÄ• siyÄ• , taá¹ƒ pana sattasaá¹…khÄ• tassa pucchita
daá¹-á¹-habbaá¹ƒ. __yena rÅ«penÄ• _ti sattatathÄ• gate vuttarÅ«paá¹ƒ sabbaÃ±Ã±utathÄ•
``taá¹ƒ rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yaá¹ƒ upÄ• dÄ• yÄ• _ti yaá¹ƒ khandhapaÃ±ca
__tadabhÄ• venÄ• _ti tassa khandhapaÃ±cakassa abhÄ• vena. __tassÄ• paÃ±Ã±attiyÄ• _
abhÄ• vaá¹ƒ. niruddhaá¹ƒ na nidasseti.

khemÄ• ya theriyÄ• vuttaá¹ƒ paá¹-hamaá¹ƒ suttaá¹ƒ bhagavato seá¹-á¹-hatthadÄ«panato a
hotÄ«ti vuttaá¹ƒ __ ``aggapadasmiâ€™â€™ _nti.

khemÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. anurÄ• dhasuttavaá¹‡á¹‡anÄ•

<411> __idha_ saá¸·Ä• yatanavagge saá¹…gÄ• yanavasena saá¹…gÄ«tikÄ• rehi vuttaá¹ƒ.

3-8. paá¹-hamasÄ• riputtakoá¹-á¹-hikasuttÄ• divaá¹‡á¹‡anÄ•

412-417__._ __rÅ«pamatta_nti \Be II 390/ \Ne II 101/ ettha __matta_-saddo visesanivattiatt
visesoti? yo bÄ• hiraparikappito idha tathÄ• gatoti vuccamÄ• no attÄ• . __anupalabbhiyasab
anupalabbhiyattÄ• .

paá¹-hamasÄ• riputtakoá¹-á¹-hikasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kutÅ«halasÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<418> __nÄ• nÄ• vidha_nti taá¹ƒtaá¹ƒdiá¹-á¹-hivÄ• dapaá¹-isaá¹ƒyuttaá¹ƒ aÃ±Ã±ampi vÄ• tiracchÄ• nakathaá¹ƒ. bahÅ«naá¹ƒ kutÅ«haluppattiá¹-á¹-hÄ• natoti yojanÄ• . __yÄ• va Ä• bl gacchatÄ«_ti agginÄ• kappavuá¹-á¹-hÄ• nakÄ• le gacchati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. __in rÅ«pakÄ• yaá¹ƒ. __cuticittena nikkhipatÄ«_ti cuticittena bhijjamÄ• nena nikkhipati. cuticittas sattarasamassa cittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ kammajarÅ«paá¹ƒ cuticittena sadd paraá¹ƒ kammajarÅ«paá¹ƒ na uppajjati. yadi uppajjeyya, maraá¹‡aá¹ƒ na siyÄ• , cuticittaá¹ƒ samuá¹-á¹-hÄ• peti, Ä• hÄ• rajassa ca asambhavo eva, utujaá¹ƒ pana vattateva. yasmÄ• p aÃ±Ã±ataraá¹‡Ä• ya upapajjati nÄ• ma, cutikkhaá¹‡e paá¹-isandhicittaá¹ƒ aladdhaá¹ƒ aÃ±Ã vuttaá¹ƒ __ ``cutikkhaá¹‡e ... pe ... hotÄ«â€™â€™ _ti.

kutÅ«halasÄ• lÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• nandasuttavaá¹‡á¹‡anÄ•

<419> __tesaá¹ƒ laddhiyÄ• _ti tesaá¹ƒ sassatavÄ• dÄ• naá¹ƒ laddhiyÄ• saddhiá¹ƒ __etaá vacanaá¹ƒ ekaá¹ƒ abhavissa. tato eva anulomaá¹ƒ taá¹ƒ nÄ• bhavissa Ã±Ä• á¹‡assÄ• ti as __api nu metassÄ• _ti me etassa anattÄ• ti vipassanÄ• Ã±Ä• á¹‡assa anulomaá¹ƒ api nu al siyÄ• ti attho.

Ä• nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sabhiyakaccÄ• nasuttavaá¹‡á¹‡anÄ•

<420> yassapaâ€™ ssÄ• ti \Be II 391/ \Ne II 102/ pÄ• á¹-hassa ayaá¹ƒ piá¹‡á¸• attho ``Ä• tatthÄ• yaá¹ƒ sambandho --- Ä• vuso, yassapi puggalassa tÄ«á¹‡i vassÄ• ni vuá¹-á¹-ho, etta sati rÅ«pÄ«tiÄ• dipaÃ±Ã±Ä• panÄ• hoti, asati na hotÄ«â€™â€™ ti ettakaá¹ƒ byÄ• karaá¹‡á puggalassa ettakameva bahu, ko pana vÄ• do atikkante! ito atikkante dhammadesanÄ• nay natthÄ«ti therassa paÃ±habyÄ• karaá¹‡aá¹ƒ sutvÄ• paribbÄ• jako pÄ«tisomanassaá¹ƒ pav

sabhiyakaccÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abyÄ• katasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

saá¸·Ä• yatanavaggavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• yo

saá¸·Ä• yatanavaggo

1. saá¸·Ä• yatanasaá¹ƒyuttaá¹ƒ

1. aniccavaggo

1. ajjhattÄ• niccasuttaá¹ƒ

<1> evaá¹ƒ \Se IV 1/ \Ne II 1/ \Be II 236/ \Ee IV 1/ me sutaá¹ƒ. ekaá¹ƒ samayaá¹ƒ bhagavÄ
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``cakkhuá¹ƒ \Ne II 2/, bhikkhave, aniccaá¹ƒ. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá
yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ•
daá¹-á¹-habbaá¹ƒ. sotaá¹ƒ aniccaá¹ƒ. yadaniccaá¹ƒ ... pe ... ghÄ• naá¹ƒ aniccaá¹ƒ. yadanic
jivhÄ• aniccÄ• . yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadanattÄ• . yadanattÄ• t
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
yadaniccaá¹ƒ ... pe ... mano anicco. yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadana
taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ s
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ \Ee IV 2/ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusm
sotasmimpi nibbindati, ghÄ• nasmimpi nibbindati, jivhÄ• yapi nibbindati, kÄ• yasmimpi nibbi
manasmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamit
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ
pajÄ• nÄ• tÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. ajjhattadukkhasuttaá¹ƒ

<2> ``cakkhuá¹ƒ, bhikkhave, dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ tadanattÄ• ; yadanattÄ• taá¹ƒ `n
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
dukkhaá¹ƒ ... pe ... ghÄ• naá¹ƒ dukkhaá¹ƒ ... jivhÄ• dukkhÄ• ... kÄ• yo dukkho ... mano du
tadanattÄ• ; yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ
dutiyaá¹ƒ.

3. ajjhattÄ• nattasuttaá¹ƒ

<3> ``cakkhuá¹ƒ, bhikkhave, anattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. sotaá¹ƒ anattÄ• ...
jivhÄ• anattÄ• ... kÄ• yo anattÄ• ... mano anattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nes
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. bÄ• hirÄ• niccasuttaá¹ƒ

<4> ``rÅ«pÄ• \Se IV 3/ \Ne II 3/, bhikkhave, aniccÄ• . yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ
tadanattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi \Ee IV 3/, na meso attÄ• â€™
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. saddÄ• ... gandhÄ• ... rasÄ• .
dhammÄ• aniccÄ• . yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ; yaá¹ƒ dukkhaá¹ƒ tadanattÄ• . yadanatt
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pesupi nibbindati, saddesupi nibbindati, ga
rasesupi nibbindati, phoá¹-á¹-habbesupi nibbindati, dhammesupi nibbindati. nibbindaá¹ƒ vira
vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. catutthaá¹ƒ.

5. bÄ• hiradukkhasuttaá¹ƒ

<5> ``rÅ«pÄ• \Be II 238/, bhikkhave, dukkhÄ• . yaá¹ƒ dukkhaá¹ƒ tadanattÄ• ; yadanattÄ• t
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ• ... dhammÄ• dukkhÄ• . yaá¹ƒ dukkhaá¹ƒ tadanattÄ
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti. paÃ±camaá

6. bÄ• hirÄ• nattasuttaá¹ƒ

<6> ``rÅ«pÄ• , bhikkhave, anattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na m
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. saddÄ• ... gandhÄ• ... rasÄ• .
dhammÄ• anattÄ• . yadanattÄ• taá¹ƒ \Se IV 4/ `netaá¹ƒ mama, nesohamasmi, na meso at
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• p
pajÄ• nÄ• tÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. ajjhattÄ• niccÄ• tÄ«tÄ• nÄ• gatasuttaá¹ƒ

<7> ``cakkhuá¹ƒ \Ne II 4/ \Ee IV 4/, bhikkhave, aniccaá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ; ko pana vÄ•
evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tasmiá¹ƒ cakkhusmiá¹ƒ anapekkh
cakkhuá¹ƒ nÄ• bhinandati; paccuppannassa cakkhussa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• y
aniccaá¹ƒ ... ghÄ• naá¹ƒ aniccaá¹ƒ ... jivhÄ• aniccÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana vÄ• do p
passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tÄ• ya jivhÄ• ya anapekkho hoti; anÄ• ga
nÄ• bhinandati; paccuppannÄ• ya jivhÄ• ya nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipan
... mano anicco atÄ«tÄ• nÄ• gato; ko pana vÄ• do paccuppannassa! evaá¹ƒ passaá¹ƒ, bhikl
atÄ«tasmiá¹ƒ manasmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ manaá¹ƒ nÄ• bhinandati; paccupp
virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. ajjhattadukkhÄ• tÄ«tÄ• nÄ• gatasuttaá¹ƒ

<8> ``cakkhuá¹ƒ \Be II 239/, bhikkhave, dukkhaá¹ƒ atÄ«tÄ• nÄ• gataá¹ƒ; ko pana vÄ• do pa
passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tasmiá¹ƒ cakkhusmiá¹ƒ anapekkho hoti; a
nÄ• bhinandati; paccuppannassa cakkhussa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipa
... pe ... ghÄ• naá¹ƒ dukkhaá¹ƒ ... pe ... jivhÄ• \Se IV 5/ dukkhÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pa
paccuppannÄ• ya! evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tÄ• ya jivhÄ• y
anÄ• gataá¹ƒ jivhaá¹ƒ nÄ• bhinandati; paccuppannÄ• ya jivhÄ• ya nibbidÄ• ya virÄ• gÄ• ya
kÄ• yo dukkho ... pe ... mano dukkho atÄ«tÄ• nÄ• gato; ko pana vÄ• do paccuppannassa! e
sutavÄ• ariyasÄ• vako atÄ«tasmiá¹ƒ manasmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ manaá¹ƒ n
manassa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ«â€™â€™ ti. aá¹-á¹-hama

9. ajjhattÄ• nattÄ• tÄ«tÄ• nÄ• gatasuttaá¹ƒ

<9> ``cakkhuá¹ƒ \Ne II 5/, bhikkhave, anattÄ• atÄ«tÄ• nÄ• gataá¹ƒ; ko pana vÄ• do paccu
passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako \Ee IV 5/ atÄ«tasmiá¹ƒ cakkhusmiá¹ƒ anapek
cakkhuá¹ƒ nÄ• bhinandati; paccuppannassa cakkhussa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• y
anattÄ• ... pe ... ghÄ• naá¹ƒ anattÄ• ... pe ... jivhÄ• anattÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana
evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tÄ• ya jivhÄ• ya anapekkho hoti; a
nÄ• bhinandati; paccuppannÄ• ya jivhÄ• ya nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipan
... mano anattÄ• atÄ«tÄ• nÄ• gato; ko pana vÄ• do paccuppannassa! evaá¹ƒ passaá¹ƒ, bhi
ariyasÄ• vako atÄ«tasmiá¹ƒ manasmiá¹ƒ anapekkho hoti; anÄ• gataá¹ƒ manaá¹ƒ nÄ• bhina
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ«â€™â€™ ti. navamaá¹ƒ.

10. bÄ• hirÄ• niccÄ• tÄ«tÄ• nÄ• gatasuttaá¹ƒ

<10> ``rÅ«pÄ• \Se IV 6/, bhikkhave, niccÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana vÄ• do paccupp
passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tesu rÅ«pesu \Be II 240/ anapekkho hoti;

nÄ• bhinandati; paccuppannÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya p
gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ• ... dhammÄ• aniccÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana
evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tesu dhammesu anapekkho hoti;
nÄ• bhinandati; paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• y
dasamaá¹ƒ.

11. bÄ• hiradukkhÄ• tÄ«tÄ• nÄ• gatasuttaá¹ƒ

<11> ``rÅ«pÄ• , bhikkhave, dukkhÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana vÄ• do paccuppannÄ• n
bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tesu rÅ«pesu anapekkho hoti; anÄ• gate rÅ«pe nÄ•
paccuppannÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hotÄ
.... ekÄ• dasamaá¹ƒ.

12. bÄ• hirÄ• nattÄ• tÄ«tÄ• nÄ• gatasuttaá¹ƒ

<12> ``rÅ«pÄ• , bhikkhave, anattÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana vÄ• do paccuppannÄ• na
bhikkhave, sutavÄ• ariyasÄ• vako atÄ«tesu rÅ«pesu anapekkho hoti; anÄ• gate rÅ«pe nÄ•
paccuppannÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno hoti.
... phoá¹-á¹-habbÄ• ... dhammÄ• anattÄ• atÄ«tÄ• nÄ• gatÄ• ; ko pana vÄ• do paccuppann
bhikkhave \Se IV 7/, sutavÄ• ariyasÄ• vako atÄ«tesu dhammesu anapekkho hoti; anÄ• gat
paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno ho

aniccavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ca, tayo ajjhattabÄ• hirÄ• .

yadaniccena tayo vuttÄ• , te te ajjhattabÄ• hirÄ• ti ||

2. yamakavaggo

1. paá¹-hamapubbesambodhasuttaá¹ƒ

<13> sÄ• vatthinidÄ• naá¹ƒ \Be II 241/. ``pubbeva \Se IV 8/ me, bhikkhave, sambodhÄ• an
bodhisattasseva \Ee IV 7/ sato etadahosi --- `ko nu kho cakkhussa assÄ• do, ko Ä• dÄ«nav
ko sotassa ... pe ... ko ghÄ• nassa ... ko jivhÄ• ya ... ko kÄ• yassa ... ko manassa \Ne II 7/ a
Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aâ€™ nti? tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `yaá¹ƒ kh

uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ cakkhussa assÄ• do. yaá¹ƒ cakkhuá¹ƒ aniccaá¹ƒ
vipariá¹‡Ä• madhammaá¹ƒ, ayaá¹ƒ cakkhussa Ä• dÄ«navo. yo cakkhusmiá¹ƒ chandarÄ• ga
idaá¹ƒ cakkhussa nissaraá¹‡aá¹ƒ. yaá¹ƒ sotaá¹ƒ ... pe ... yaá¹ƒ ghÄ• naá¹ƒ ... pe ... yaá¹ƒ jiv
uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ jivhÄ• ya assÄ• do. yaá¹ƒ {yÄ• (Ce Se Ke Ee) } j
vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ jivhÄ• ya Ä• dÄ«navo. yo jivhÄ• ya chandarÄ• gavinayo c
jivhÄ• ya nissaraá¹‡aá¹ƒ. yaá¹ƒ kÄ• yaá¹ƒ ... pe ... yaá¹ƒ manaá¹ƒ paá¹-icca uppajjati sukha
ayaá¹ƒ manassa assÄ• do. yaá¹ƒ {yo (Ce Se Ke Katthaci) } mano anicco dukkho vipariá¹‡Ä
Ä• dÄ«navo. yo manasmiá¹ƒ chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ mana

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ channaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• n
assÄ• dato, Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«ta
tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahmake \Se IV 9/ sassamaá¹‡abr
sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti {sabbatthÄ
dissati} paccaÃ±Ã±Ä• siá¹ƒ. yato ca khvÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ channaá¹ƒ ajjhattikÄ
evaá¹ƒ assÄ• daÃ±ca assÄ• dato, Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissar
abbhaÃ±Ã±Ä• siá¹ƒ, athÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahmake sassa
sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±
pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimutti {cetovimutti (Ce Ee Katthaci) evam
jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyapubbesambodhasuttaá¹ƒ

<14> ``pubbeva \Be II 242/ me, bhikkhave, sambodhÄ• anabhisambuddhassa bodhisattas
nu kho rÅ«pÄ• naá¹ƒ assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aá¹ƒ? ko saddÄ• naá¹ƒ ... p
ko rasÄ• naá¹ƒ ... ko phoá¹-á¹-habbÄ• naá¹ƒ ... ko dhammÄ• naá¹ƒ assÄ• do, ko Ä• dÄ«nav
tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `yaá¹ƒ kho rÅ«pe paá¹-icca uppajjati sukhaá¹ƒ so
rÅ«pÄ• naá¹ƒ assÄ• do. yaá¹ƒ rÅ«pÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , ayaá¹
rÅ«pesu chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ rÅ«pÄ• naá¹ƒ \Ne II 8/ nis
gandhe ... rase ... phoá¹-á¹-habbe ... yaá¹ƒ dhamme paá¹-icca uppajjati sukhaá¹ƒ somanass
dhammÄ• naá¹ƒ assÄ• do. yaá¹ƒ dhammÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• \
Ä• dÄ«navo. yo dhammesu chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ dhamm
nti.

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ channaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• n
assÄ• dato, Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«ta
tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá
`anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±Ä• siá¹ƒ. yato ca khv
channaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ evaá¹ƒ assÄ• daÃ±ca assÄ• dato, Ä• dÄ«nav

nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, athÄ• haá¹ƒ, bhikkh
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sar
ti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vim
natthi dÄ• ni punabbhavoâ€™â€™ â€™ ti. dutiyaá¹ƒ.

3. paá¹-hamaassÄ• dapariyesanasuttaá¹ƒ

<15> ``cakkhussÄ• haá¹ƒ, bhikkhave, assÄ• dapariyesanaá¹ƒ acariá¹ƒ. yo cakkhussa assÄ
yÄ• vatÄ• cakkhussa assÄ• do paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. cakkhussÄ• haá¹ƒ, bhikk
Ä• dÄ«navapariyesanaá¹ƒ acariá¹ƒ. yo cakkhussa Ä• dÄ«navo tadajjhagamaá¹ƒ. yÄ• vatÄ•
paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. cakkhussÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apariyesanaá¹ƒ
nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ. yÄ• vatÄ• cakkhussa nissaraá¹‡aá¹ƒ \Se IV 11/, paÃ±Ã±
sudiá¹-á¹-haá¹ƒ. sotassÄ• haá¹ƒ \Be II 243/, bhikkhave ... ghÄ• nassÄ• haá¹ƒ, bhikkhave ...
bhikkhave, assÄ• dapariyesanaá¹ƒ acariá¹ƒ. yo jivhÄ• ya assÄ• do tadajjhagamaá¹ƒ. yÄ• va
paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. jivhÄ• yÄ• haá¹ƒ, bhikkhave, Ä• dÄ«navapariyesanaá¹ƒ a
Ä• dÄ«navo tadajjhagamaá¹ƒ. yÄ• vatÄ• jivhÄ• ya Ä• dÄ«navo paÃ±Ã±Ä• ya me so sudiá¹
bhikkhave, nissaraá¹‡apariyesanaá¹ƒ acariá¹ƒ. yaá¹ƒ jivhÄ• ya nissaraá¹‡aá¹ƒ tadajjhagam
nissaraá¹‡aá¹ƒ, paÃ±Ã±Ä• ya me taá¹ƒ sudiá¹-á¹-haá¹ƒ. manassÄ• haá¹ƒ, bhikkhave, assÄ
yo manassa assÄ• do tadajjhagamaá¹ƒ. yÄ• vatÄ• manassa assÄ• do paÃ±Ã±Ä• ya me so
bhikkhave \Ne II 9/, Ä• dÄ«navapariyesanaá¹ƒ acariá¹ƒ. yo manassa Ä• dÄ«navo tadajjhaga
Ä• dÄ«navo paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. manassÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apar
manassa nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ. yÄ• vatÄ• manassa nissaraá¹‡aá¹ƒ, paÃ±Ã±Ä•

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ channaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• n
Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nÄ• bbh
paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimu
dÄ• ni punabbhavoâ€™â€™ â€™ ti. tatiyaá¹ƒ.

4. dutiyaassÄ• dapariyesanasuttaá¹ƒ

<16> ``rÅ«pÄ• nÄ• haá¹ƒ, bhikkhave, assÄ• dapariyesanaá¹ƒ acariá¹ƒ. yo rÅ«pÄ• naá¹ƒ as
tadajjhagamaá¹ƒ. yÄ• vatÄ• rÅ«pÄ• naá¹ƒ assÄ• do paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. rÅ«
Ä• dÄ«navapariyesanaá¹ƒ \Ee IV 10/ acariá¹ƒ. yo rÅ«pÄ• naá¹ƒ Ä• dÄ«navo tadajjhagamaá
Ä• dÄ«navo paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. rÅ«pÄ• nÄ• haá¹ƒ, bhikkhave, nissaraá¹‡apa
rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ. yÄ• vatÄ• rÅ«pÄ• naá¹ƒ nissaraá¹‡aá¹ƒ, pa
sudiá¹-á¹-haá¹ƒ. saddÄ• nÄ• haá¹ƒ, bhikkhave ... gandhÄ• nÄ• haá¹ƒ, bhikkhave ... rasÄ• n
phoá¹-á¹-habbÄ• nÄ• haá¹ƒ, bhikkhave ... dhammÄ• nÄ• haá¹ƒ, bhikkhave, assÄ• dapariye
dhammÄ• naá¹ƒ assÄ• do tadajjhagamaá¹ƒ. yÄ• vatÄ• dhammÄ• naá¹ƒ assÄ• do paÃ±Ã±

dhammÄ• nÄ• haá¹ƒ, bhikkhave, Ä• dÄ«navapariyesanaá¹ƒ acariá¹ƒ. yo dhammÄ• naá¹ƒ Ä
yÄ• vatÄ• dhammÄ• naá¹ƒ Ä• dÄ«navo paÃ±Ã±Ä• ya me so sudiá¹-á¹-ho. dhammÄ• nÄ• h
nissaraá¹‡apariyesanaá¹ƒ acariá¹ƒ. yaá¹ƒ dhammÄ• naá¹ƒ nissaraá¹‡aá¹ƒ tadajjhagamaá¹ƒ
nissaraá¹‡aá¹ƒ, paÃ±Ã±Ä• ya \Be II 244/ me taá¹ƒ sudiá¹-á¹-haá¹ƒ.

``yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ channaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• n
Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nÄ• bbh
paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vimu
dÄ• ni punabbhavoâ€™â€™ â€™ ti. catutthaá¹ƒ.

5. paá¹-hamanoceassÄ• dasuttaá¹ƒ

<17> ``no \Ne II 10/ cedaá¹ƒ, bhikkhave, cakkhussa assÄ• do abhavissa, nayidaá¹ƒ sattÄ•
sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi cakkhussa assÄ• do \Se IV 13/ tasmÄ• s
sÄ• rajjanti. no cedaá¹ƒ, bhikkhave, cakkhussa Ä• dÄ«navo abhavissa, nayidaá¹ƒ sattÄ• ca
nibbindeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi cakkhussa Ä• dÄ«navo tasmÄ• sattÄ• c
cedaá¹ƒ, bhikkhave, cakkhussa nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• cakkhusmÄ• n
kho, bhikkhave, atthi cakkhussa nissaraá¹‡aá¹ƒ tasmÄ• sattÄ• cakkhusmÄ• nissaranti. no
sotassa assÄ• do abhavissa ... no \Ee IV 11/ cedaá¹ƒ, bhikkhave, ghÄ• nassa assÄ• do abh
bhikkhave, jivhÄ• ya assÄ• do abhavissa, nayidaá¹ƒ sattÄ• jivhÄ• ya sÄ• rajjeyyuá¹ƒ. yasm
atthi jivhÄ• ya assÄ• do, tasmÄ• sattÄ• jivhÄ• ya sÄ• rajjanti. no cedaá¹ƒ, bhikkhave, jivhÄ
abhavissa, nayidaá¹ƒ sattÄ• jivhÄ• ya nibbindeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi jivh
tasmÄ• sattÄ• jivhÄ• ya nibbindanti. no cedaá¹ƒ, bhikkhave, jivhÄ• ya nissaraá¹‡aá¹ƒ abha
jivhÄ• ya nissareyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi jivhÄ• ya nissaraá¹‡aá¹ƒ, tasmÄ•
nissaranti. no cedaá¹ƒ, bhikkhave, kÄ• yassa assÄ• do abhavissa ... no cedaá¹ƒ, bhikkhave
abhavissa, nayidaá¹ƒ sattÄ• manasmiá¹ƒ sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atth
sattÄ• manasmiá¹ƒ sÄ• rajjanti. no cedaá¹ƒ, bhikkhave, manassa Ä• dÄ«navo abhavissa, n
nibbindeyyuá¹ƒ \Se IV 14/. yasmÄ• ca kho, bhikkhave, atthi manassa Ä• dÄ«navo, tasmÄ•
nibbindanti. no cedaá¹ƒ, bhikkhave, manassa nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• n
yasmÄ• ca kho, bhikkhave, atthi manassa nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• manasmÄ• niss

``yÄ• vakÄ«vaÃ±ca, bhikkhave, sattÄ• imesaá¹ƒ channaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• n
assÄ• daÃ±ca assÄ• dato, Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato
nÄ• bbhaÃ±Ã±aá¹ƒsu, neva tÄ• va, bhikkhave, sattÄ• sadevakÄ• lokÄ• samÄ• rakÄ• sab
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya nissaá¹-Ä• visaÃ±Ã±uttÄ• v
{vipariyÄ• dikatena (Ce Ee), vipariyÄ• dikatena (Se Ke Katthaci) } cetasÄ• vihariá¹ƒsu. yato
sattÄ• imesaá¹ƒ channaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ assÄ• daÃ±ca assÄ• dato,
Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±aá¹ƒsu \Ee IV

sadevakÄ• lokÄ• samÄ• rakÄ• sabrahmakÄ• sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sa
visaÃ±Ã±uttÄ• vippamuttÄ• vimariyÄ• dÄ«katena cetasÄ• viharantÄ«â€™â€™ ti. paÃ±ca

6. dutiyanoceassÄ• dasuttaá¹ƒ

<18> ``no cedaá¹ƒ, bhikkhave, rÅ«pÄ• naá¹ƒ assÄ• do abhavissa, nayidaá¹ƒ sattÄ• rÅ«pe
ca kho, bhikkhave, atthi rÅ«pÄ• naá¹ƒ assÄ• do, tasmÄ• sattÄ• rÅ«pesu sÄ• rajjanti. no ce
rÅ«pÄ• naá¹ƒ Ä• dÄ«navo abhavissa, nayidaá¹ƒ sattÄ• rÅ«pesu nibbindeyyuá¹ƒ. yasmÄ•
atthi rÅ«pÄ• naá¹ƒ Ä• dÄ«navo, tasmÄ• sattÄ• rÅ«pesu nibbindanti. no cedaá¹ƒ, bhikkhav
nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• rÅ«pehi nissareyyuá¹ƒ. yasmÄ• ca kho, bhikk
nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• rÅ«pehi nissaranti. no cedaá¹ƒ, bhikkhave, saddÄ• naá¹ƒ ..
rasÄ• naá¹ƒ ... phoá¹-á¹-habbÄ• naá¹ƒ ... dhammÄ• naá¹ƒ assÄ• do abhavissa, nayidaá¹ƒ s
sÄ• rajjeyyuá¹ƒ. yasmÄ• ca kho, bhikkhave, atthi dhammÄ• naá¹ƒ assÄ• do, tasmÄ• sattÄ
cedaá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ Ä• dÄ«navo abhavissa, nayidaá¹ƒ sattÄ• dhammesu
bhikkhave, atthi dhammÄ• naá¹ƒ Ä• dÄ«navo, tasmÄ• sattÄ• dhammesu nibbindanti. no c
dhammÄ• naá¹ƒ nissaraá¹‡aá¹ƒ abhavissa, nayidaá¹ƒ sattÄ• dhammehi nissareyyuá¹ƒ. ya
atthi dhammÄ• naá¹ƒ nissaraá¹‡aá¹ƒ, tasmÄ• sattÄ• dhammehi nissaranti.

``yÄ• vakÄ«vaÃ±ca, bhikkhave, sattÄ• imesaá¹ƒ channaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• n
Ä• dÄ«navaÃ±ca Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ nÄ• bbh
tÄ• va, bhikkhave, sattÄ• sadevakÄ• lokÄ• samÄ• rakÄ• sabrahmakÄ• sassamaá¹‡abrÄ
sadevamanussÄ• ya nissaá¹-Ä• visaÃ±Ã±uttÄ• vippamuttÄ• vimariyÄ• dÄ«katena cetasÄ
bhikkhave, sattÄ• imesaá¹ƒ channaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ assÄ• daÃ±ca a
Ä• dÄ«navato, nissaraá¹‡aÃ±ca nissaraá¹‡ato yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±aá¹ƒsu, atha,
sadevakÄ• lokÄ• samÄ• rakÄ• sabrahmakÄ• sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sa
visaÃ±Ã±uttÄ• vippamuttÄ• vimariyÄ• dÄ«katena cetasÄ• viharantÄ«â€™â€™ ti. chaá¹-á

7. paá¹-hamÄ• bhinandasuttaá¹ƒ

<19> ``yo \Ne II 12/, bhikkhave, cakkhuá¹ƒ abhinandati, dukkhaá¹ƒ so abhinandati. yo dukk
aparimutto so dukkhasmÄ• ti vadÄ• mi. yo sotaá¹ƒ ... pe ... yo ghÄ• naá¹ƒ ... pe ... yo jivhaá
dukkhaá¹ƒ so abhinandati. yo dukkhaá¹ƒ abhinandati, aparimutto so dukkhasmÄ• ti vadÄ• m
yo manaá¹ƒ abhinandati, dukkhaá¹ƒ so abhinandati. yo dukkhaá¹ƒ abhinandati, aparimutto s
vadÄ• mi.

``yo ca kho, bhikkhave, cakkhuá¹ƒ nÄ• bhinandati, dukkhaá¹ƒ so nÄ• bhinandati. yo dukkha
parimutto so dukkhasmÄ• ti vadÄ• mi. yo sotaá¹ƒ ... pe ... yo ghÄ• naá¹ƒ ... pe ... yo jivhaá¹
dukkhaá¹ƒ so nÄ• bhinandati. yo dukkhaá¹ƒ nÄ• bhinandati, parimutto so dukkhasmÄ• ti va

... yo manaá¹ƒ nÄ• bhinandati, dukkhaá¹ƒ so nÄ• bhinandati. yo dukkhaá¹ƒ nÄ• bhinandati, dukkhasmÄ• â€™â€™ ti vadÄ• mi. sattamaá¹ƒ.

8. dutiyÄ• bhinandasuttaá¹ƒ

<20> ``yo, bhikkhave, rÅ«pe abhinandati, dukkhaá¹ƒ so abhinandati. yo dukkhaá¹ƒ abhinan dukkhasmÄ• ti vadÄ• mi. yo sadde ... pe ... gandhe ... rase ... phoá¹-á¹-habbe ... dhamme al so abhinandati. yo dukkhaá¹ƒ abhinandati, aparimutto so dukkhasmÄ• â€™â€™ ti vadÄ• m

``yo \Ee IV 14/ ca kho, bhikkhave, rÅ«pe nÄ• bhinandati, dukkhaá¹ƒ so nÄ• bhinandati. yo c nÄ• bhinandati, parimutto so dukkhasmÄ• ti vadÄ• mi \Se III 17/. yo sadde ... pe ... gandhe phoá¹-á¹-habbe ... dhamme nÄ• bhinandati, dukkhaá¹ƒ so nÄ• bhinandati. yo dukkhaá¹ƒ nÄ dukkhasmÄ• â€™â€™ ti vadÄ• mi. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamadukkhuppÄ• dasuttaá¹ƒ

<21> ``yo \Be II 247/ \Ne II 13/, bhikkhave, cakkhussa uppÄ• do á¹-hiti abhinibbatti pÄ• tubl uppÄ• do, rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo sotassa ... pe ... yo ghÄ ... yo kÄ• yassa ... yo manassa uppÄ• do á¹-hiti abhinibbatti pÄ• tubhÄ• vo, dukkhasseso up á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo.

``yo ca kho, bhikkhave, cakkhussa nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso nirod jarÄ• maraá¹‡assa atthaá¹…gamo. yo sotassa ... yo ghÄ• nassa ... yo jivhÄ• ya ... yo kÄ• ya nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• ti. navamaá¹ƒ.

10. dutiyadukkhuppÄ• dasuttaá¹ƒ

<22> ``yo, bhikkhave, rÅ«pÄ• naá¹ƒ uppÄ• do á¹-hiti abhinibbatti pÄ• tubhÄ• vo, dukkhasse á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo. yo saddÄ• naá¹ƒ ... pe ... yo gandhÄ• naá¹ƒ ... yo phoá¹-á¹-habbÄ• naá¹ƒ ... yo dhammÄ• naá¹ƒ uppÄ• do á¹-hiti abhinibbatti pÄ• tubhÄ• vo, c rogÄ• naá¹ƒ á¹-hiti, jarÄ• maraá¹‡assa pÄ• tubhÄ• vo.

``yo ca kho, bhikkhave, rÅ«pÄ• naá¹ƒ nirodho vÅ«pasamo atthaá¹…gamo, dukkhasseso ni vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹…gamo. yo \Se IV 18/ saddÄ• naá¹ƒ ... pe ... yo gan rasÄ• naá¹ƒ ... yo phoá¹-á¹-habbÄ• naá¹ƒ ... yo \Ee IV 15/ dhammÄ• naá¹ƒ nirodho vÅ«pasa dukkhasseso nirodho, rogÄ• naá¹ƒ vÅ«pasamo, jarÄ• maraá¹‡assa atthaá¹…gamoâ€™â€™

yamakavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

sambodhena \Ne II 14/ duve vuttÄ• , assÄ• dena apare duve.

no cetena duve vuttÄ• , abhinandena apare duve.

uppÄ• dena duve vuttÄ• , vaggo tena pavuccatÄ«ti ||

3. sabbavaggo

1. sabbasuttaá¹ƒ

<23> sÄ• vatthinidÄ• naá¹ƒ \Be II 248/. ``sabbaá¹ƒ \Se IV 19/ vo, bhikkhave, desessÄ• mi.
kiÃ±ca, bhikkhave, sabbaá¹ƒ? cakkhuÃ±ceva rÅ«pÄ• ca, sotaÃ±ca {sotaÃ±ceva (?) evami
ghÄ• naÃ±ca gandhÄ• ca, jivhÄ• ca rasÄ• ca, kÄ• yo ca phoá¹-á¹-habbÄ• ca, mano ca d
bhikkhave, sabbaá¹ƒ. yo, bhikkhave, evaá¹ƒ vadeyya --- `ahametaá¹ƒ sabbaá¹ƒ paccakkhÄ•
paÃ±Ã±Ä• pessÄ• mÄ«â€™ ti, tassa vÄ• cÄ• vatthukamevassa {vÄ• cÄ• vatthurevassa (Ce
}; puá¹-á¹-ho ca na sampÄ• yeyya, uttariÃ±ca vighÄ• taá¹ƒ Ä• pajjeyya. taá¹ƒ kissa hetu? ya
avisayasmiâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. pahÄ• nasuttaá¹ƒ

<24> ``sabbappahÄ• nÄ• ya {sabbaá¹ƒ pahÄ• nÄ• ya (Se Ke Katthaci) } vo, bhikkhave, dha
suá¹‡Ä• tha. katamo ca, bhikkhave, sabbappahÄ• nÄ• ya dhammo? cakkhuá¹ƒ, bhikkhave,
pahÄ• tabbÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ• tabbaá¹ƒ, cakkhusamphasso pahÄ• tabbo
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
pahÄ• tabbaá¹ƒ ... pe ... yampidaá¹ƒ sotasamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukha
adukkhamasukhaá¹ƒ vÄ• tampi pahÄ• tabbaá¹ƒ ... yampidaá¹ƒ ghÄ• nasamphassapaccay
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi pahÄ• tabbaá¹ƒ. jivhÄ• pah
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ pahÄ• tabbaá¹ƒ, jivhÄ• samphasso pahÄ• tabbo, yampidaá¹ƒ jivh
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• \Ne II 15/ tampi pahÄ•
... mano pahÄ• tabbo, dhammÄ• pahÄ• tabbÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ \Se IV 20/ pahÄ•
pahÄ• tabbo, yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• d
adukkhamasukhaá¹ƒ vÄ• tampi pahÄ• tabbaá¹ƒ. ayaá¹ƒ kho, bhikkhave, sabbappahÄ• nÄ•

3. abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nasuttaá¹ƒ

<25> ``sabbaá¹ƒ abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nÄ• ya vo, bhikkhave, dhammaá¹ƒ dese
katamo ca, bhikkhave, sabbaá¹ƒ abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nÄ• ya dhammo? cakkhu
pariÃ±Ã±Ä• pahÄ• tabbaá¹ƒ, rÅ«pÄ• abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbÄ• \Be II 249/,
abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbaá¹ƒ, cakkhusamphasso abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pa
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbaá¹ƒ ... pe ... jivhÄ• abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ•
pariÃ±Ã±Ä• pahÄ• tabbÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabb
pariÃ±Ã±Ä• pahÄ• tabbo, yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedayitaá¹ƒ su
adukkhamasukhaá¹ƒ vÄ• tampi abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbaá¹ƒ. kÄ• yo abhiÃ±Ã
mano abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbo, dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±Ä• \Ee IV
manoviÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbaá¹ƒ, manosamphasso abhiÃ
yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•
21/ tampi abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabbaá¹ƒ. ayaá¹ƒ kho, bhikkhave, sabbaá¹ƒ abh
pahÄ• nÄ• ya dhammoâ€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamaaparijÄ• nanasuttaá¹ƒ

<26> ``sabbaá¹ƒ \Ne II 16/, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appa
dukkhakkhayÄ• ya. kiÃ±ca, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appa
dukkhakkhayÄ• ya? cakkhuá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ a
dukkhakkhayÄ• ya. rÅ«pe anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abha
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhab
cakkhusamphassaá¹ƒ anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya ...
anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya. ra
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... jivhÄ• samphassaá¹ƒ ... pe ... yampidaá¹ƒ jivhÄ• samphas
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anabhijÄ• naá¹
appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya. kÄ• yaá¹ƒ ... pe ... manaá¹ƒ anabhijÄ• naá¹ƒ apa
appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya. dhamme ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ..
... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ v
tampi anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ \Be II 250/ appajahaá¹ƒ abhabbo dukk
bhikkhave, sabbaá¹ƒ anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo d

``sabbaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo \
dukkhakkhayÄ• ya. kiÃ±ca \Ee IV 18/, bhikkhave, sabbaá¹ƒ abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ

bhabbo dukkhakkhayÄ• ya? cakkhuá¹ƒ, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹
dukkhakkhayÄ• ya. rÅ«pe abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukk
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukk
cakkhusamphassaá¹ƒ abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhak
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• ya ... pe ... \Ne
abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• ya. rase ... pe
... pe ... jivhÄ• samphassaá¹ƒ ... pe ... yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati ve
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ p
dukkhakkhayÄ• ya. kÄ• yaá¹ƒ ... pe ... manaá¹ƒ abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ p
dukkhakkhayÄ• ya. dhamme ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manosamphassaá¹ƒ
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• ya. idaá¹ƒ kho
abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™

5. dutiyaaparijÄ• nanasuttaá¹ƒ

<27> ``sabbaá¹ƒ \Be II 251/, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ app
dukkhakkhayÄ• ya. kiÃ±ca, bhikkhave, sabbaá¹ƒ anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jay
dukkhakkhayÄ• ya? yaÃ±ca, bhikkhave \Ne II 18/, cakkhu, ye \Se IV 23/ ca rÅ«pÄ• , yaÃ±ca
ye ca cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• ... pe ... yÄ• \Ee IV 19/ ca jivhÄ• ,
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• ; yo ca k
yaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca kÄ• yaviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• ;
manoviÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• --- idaá¹ƒ
anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya.

``sabbaá¹ƒ, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkha
bhikkhave, sabbaá¹ƒ abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakk
bhikkhave, cakkhu, ye ca rÅ«pÄ• , yaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca cakkhuviÃ±Ã±Ä
... pe ... yÄ• ca jivhÄ• , ye ca rasÄ• , yaÃ±ca jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca jivhÄ• viÃ±Ã±
dhammÄ• ; yo ca kÄ• yo, ye ca phoá¹-á¹-habbÄ• , yaÃ±ca kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, ye ca
kÄ• yaviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• ; yo ca mano, ye ca dhammÄ• , yaÃ±ca
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• --- idaá¹ƒ kho, bhikkhave, sabbaá¹ƒ abhij
virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. Ä• dittasuttaá¹ƒ

<28> ekaá¹ƒ samayaá¹ƒ bhagavÄ• gayÄ• yaá¹ƒ viharati gayÄ• sÄ«se saddhiá¹ƒ bhikkhus

bhikkhÅ« Ä• mantesi --- ``sabbaá¹ƒ, bhikkhave, Ä• dittaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ Ä•
{cakkhuá¹ƒ (Ce Se Ke Ee) }, bhikkhave, Ä• dittaá¹ƒ, rÅ«pÄ• Ä• dittÄ• , cakkhuviÃ±Ã±Ä• á¹‡
cakkhusamphasso Ä• ditto. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? `rÄ• gagginÄ
Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• y
vadÄ• mi ... pe ... jivhÄ• Ä• dittÄ• , rasÄ• Ä• dittÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ, j
\Ee IV 20/. yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• du
adukkhamasukhaá¹ƒ vÄ• tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? `rÄ• gagginÄ• , dosagginÄ• ,
jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi Ä•
... mano Ä• ditto, dhammÄ• Ä• dittÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ, manosamphass
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
kena Ä• dittaá¹ƒ? `rÄ• gagginÄ• , dosagginÄ• , mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi Ä• dittaâ€™ nti vadÄ• mi. evaá¹ƒ passaá¹
ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi nibbindati, cakkhuviÃ±Ã±Ä• á¹‡epi nibbi
nibbindati, yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati \Be II 252/ vedayitaá¹ƒ sukha
adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati \Ne II 19/ ... pe ... yampidaá¹ƒ manosamphas
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. n
virÄ• gÄ• \Se IV 25/ vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â
bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinanduá¹ƒ. imasmiÃ±ca par
bhaÃ±Ã±amÄ• ne tassa bhikkhusahassassa anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒs

7. addhabhÅ«tasuttaá¹ƒ

<29> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sabbaá¹ƒ, bhikkhave, addhabhÅ«taá¹ƒ {andhabhÅ
\Ee IV 21/, bhikkhave, sabbaá¹ƒ addhabhÅ«taá¹ƒ? cakkhu, bhikkhave, addhabhÅ«taá¹ƒ, rÅ«
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ addhabhÅ«taá¹ƒ, cakkhusamphasso addhabhÅ«to, yampidaá¹ƒ c
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi addha
addhabhÅ«taá¹ƒ? `jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanasseh
nti vadÄ• mi ... pe ... jivhÄ• addhabhÅ«tÄ• , rasÄ• addhabhÅ«tÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aá¹
jivhÄ• samphasso addhabhÅ«to, yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedayita
vÄ• adukkhamasukhaá¹ƒ vÄ• tampi addhabhÅ«taá¹ƒ. kena addhabhÅ«taá¹ƒ? `jÄ• tiyÄ• ja
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi addhabhÅ«taâ€™ nti vadÄ• mi. kÄ• yo ad
addhabhÅ«to, dhammÄ• addhabhÅ«tÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ addhabhÅ«taá¹ƒ, manos
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
addhabhÅ«taá¹ƒ. kena addhabhÅ«taá¹ƒ? `jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi
upÄ• yÄ• sehi addhabhÅ«taâ€™ nti vadÄ• mi. evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyas

nibbindati, rÅ«pesupi nibbindati, cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nib
II 20/ yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá
tasmimpi nibbindati. nibbindaá¹ƒ virajjati \Be II 253/, virÄ• gÄ• vimuccati, vimuttasmiá¹ƒ `vim
Ã±Ä• á¹‡aá¹ƒ hoti, `khÄ«á¹‡Ä• jÄ• ti vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. samugghÄ• tasÄ• ruppasuttaá¹ƒ

<30> ``sabbamaÃ±Ã±itasamugghÄ• tasÄ• ruppaá¹ƒ vo, bhikkhave, paá¹-ipadaá¹ƒ \Ee IV 2
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«ti. katamÄ• ca sÄ• , bhikkhav
sabbamaÃ±Ã±itasamugghÄ• tasÄ• ruppÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu cakkhu
na maÃ±Ã±ati, cakkhuto na maÃ±Ã±ati, cakkhuá¹ƒ meti na maÃ±Ã±ati. rÅ«pe na maÃ±Ã±a
rÅ«pato na maÃ±Ã±ati, rÅ«pÄ• meti na maÃ±Ã±ati. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã±a
na maÃ±Ã±ati, cakkhuviÃ±Ã±Ä• á¹‡ato na maÃ±Ã±ati, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ meti na ma
na maÃ±Ã±ati, cakkhusamphassasmiá¹ƒ na maÃ±Ã±ati, cakkhusamphassato na maÃ±Ã±at
maÃ±Ã±ati. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• c
adukkhamasukhaá¹ƒ vÄ• tampi na maÃ±Ã±ati \Se IV 27/, tasmimpi na maÃ±Ã±ati, tatopi na
maÃ±Ã±ati ... pe ... jivhaá¹ƒ na maÃ±Ã±ati, jivhÄ• ya na maÃ±Ã±ati, jivhÄ• to na maÃ±Ã±at
maÃ±Ã±ati. rase na maÃ±Ã±ati, rasesu na maÃ±Ã±ati, rasato na maÃ±Ã±ati, rasÄ• meti na
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã±ati, jivhÄ• viÃ±Ã±Ä• á¹‡asmiá¹ƒ na maÃ±Ã±ati, jivhÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ meti na maÃ±Ã±ati. jivhÄ• samphassaá¹ƒ na maÃ±Ã±ati, jivhÄ• sa
jivhÄ• samphassato na maÃ±Ã±ati, jivhÄ• samphasso meti na maÃ±Ã±ati. yampidaá¹ƒ jivhÄ
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na ma
maÃ±Ã±ati, tatopi na maÃ±Ã±ati, taá¹ƒ meti na maÃ±Ã±ati ... pe ... manaá¹ƒ na maÃ±Ã±ati,
maÃ±Ã±ati, manato na maÃ±Ã±ati, mano meti na maÃ±Ã±ati. dhamme na maÃ±Ã±ati, dhar
na maÃ±Ã±ati, dhammÄ• meti \Ne II 21/ na maÃ±Ã±ati. manoviÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã
na maÃ±Ã±ati, manoviÃ±Ã±Ä• á¹‡ato na maÃ±Ã±ati, manoviÃ±Ã±Ä• á¹‡aá¹ƒ meti na maÃ±
maÃ±Ã±ati, manosamphassasmiá¹ƒ na maÃ±Ã±ati, manosamphassato na maÃ±Ã±ati, man
IV 23/. yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkha
vÄ• tampi na maÃ±Ã±ati, tasmimpi na maÃ±Ã±ati, tatopi na maÃ±Ã±ati, taá¹ƒ meti na \Se I
sabbaá¹ƒ na maÃ±Ã±ati, sabbasmiá¹ƒ na maÃ±Ã±ati, sabbato na maÃ±Ã±ati, sabbaá¹ƒ me
amaÃ±Ã±amÄ• no \Be II 254/ na ca kiÃ±ci loke upÄ• diyati. anupÄ• diyaá¹ƒ na paritassati. a
paccattaÃ±Ã±eva parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ ka
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ayaá¹ƒ kho sÄ• , bhikkhave, sabbamaÃ±Ã±ita
paá¹-ipadÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamasamugghÄ• tasappÄ• yasuttaá¹ƒ

<31> ``sabbamaÃ±Ã±itasamugghÄ• tasappÄ• yaá¹ƒ vo, bhikkhave, paá¹-ipadaá¹ƒ desessÄ
katamÄ• ca sÄ• , bhikkhave, sabbamaÃ±Ã±itasamugghÄ• tasappÄ• yÄ• paá¹-ipadÄ• ? idh
na maÃ±Ã±ati, cakkhusmiá¹ƒ na maÃ±Ã±ati, cakkhuto na maÃ±Ã±ati, cakkhuá¹ƒ meti na m
maÃ±Ã±ati ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã±ati, cakkhusamphassaá¹ƒ na maÃ
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
maÃ±Ã±ati, tasmimpi na maÃ±Ã±ati, tatopi na maÃ±Ã±ati, taá¹ƒ meti na maÃ±Ã±ati. yaÃ±h
yasmiá¹ƒ maÃ±Ã±ati, yato maÃ±Ã±ati, yaá¹ƒ meti maÃ±Ã±ati, tato taá¹ƒ hoti aÃ±Ã±athÄ• .
bhavasatto loko bhavamevÄ• bhinandati ... pe ... jivhaá¹ƒ na maÃ±Ã±ati, jivhÄ• ya na maÃ±
maÃ±Ã±ati, jivhÄ• meti na maÃ±Ã±ati. rase na maÃ±Ã±ati ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹
jivhÄ• samphassaá¹ƒ na maÃ±Ã±ati. yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati ved
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ \Se IV 29/ vÄ• tampi na maÃ±Ã±ati, tasmimpi na
maÃ±Ã±ati, taá¹ƒ meti na maÃ±Ã±ati. yaÃ±hi, bhikkhave, maÃ±Ã±ati, yasmiá¹ƒ maÃ±Ã±ati,
meti maÃ±Ã±ati, tato taá¹ƒ hoti aÃ±Ã±athÄ• . aÃ±Ã±athÄ• bhÄ• vÄ« bhavasatto loko bhava
manaá¹ƒ na maÃ±Ã±ati, manasmiá¹ƒ na maÃ±Ã±ati, manato na maÃ±Ã±ati, mano meti na
maÃ±Ã±ati ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã±ati, manosamphassaá¹ƒ na maÃ±Ã
manosamphassapaccayÄ• \Ne II 22/ uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• a
na maÃ±Ã±ati, tasmimpi na maÃ±Ã±ati, tatopi na maÃ±Ã±ati, taá¹ƒ meti na maÃ±Ã±ati. yaÃ
maÃ±Ã±ati, yasmiá¹ƒ maÃ±Ã±ati, yato maÃ±Ã±ati, yaá¹ƒ meti maÃ±Ã±ati, tato taá¹ƒ hoti aÃ
aÃ±Ã±athÄ• bhÄ• vÄ« bhavasatto loko bhavamevÄ• bhinandati. yÄ• vatÄ• , bhikkhave, kha
maÃ±Ã±ati, tasmimpi na maÃ±Ã±ati, tatopi na maÃ±Ã±ati, taá¹ƒ meti na maÃ±Ã±ati. so eva
kiÃ±ci loke upÄ• diyati. anupÄ• diyaá¹ƒ na paritassati. aparitassaá¹ƒ paccattaÃ±Ã±eva parin
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
255/. ayaá¹ƒ kho sÄ• , bhikkhave, sabbamaÃ±Ã±itasamugghÄ• tasappÄ• yÄ• paá¹-ipadÄ•

10. dutiyasamugghÄ• tasappÄ• yasuttaá¹ƒ

<32> ``sabbamaÃ±Ã±itasamugghÄ• tasappÄ• yaá¹ƒ vo, bhikkhave, paá¹-ipadaá¹ƒ desessÄ
katamÄ• ca sÄ• , bhikkhave, sabbamaÃ±Ã±itasamugghÄ• tasappÄ• yÄ• \Se IV 30/ paá¹-ip

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, cakkhuá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ \Ee IV 25/, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa

esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ bhanteâ€™â€™.

``rÅ«pÄ• ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso nicco vÄ• anicco vÄ• â€™

``anicco, bhanteâ€™â€™ ... pe ....

``yampidaá¹ƒ \Ne II 23/ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• du
adukkhamasukhaá¹ƒ vÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ....

``jivhÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• bhanteâ€™â€™ ... pe ....

``rasÄ• ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• samphasso ... pe ... yampidaá¹ƒ jivhÄ• samph
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi niccaá¹ƒ vÄ• a

``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ... dhammÄ• ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamph
vÄ• ti?

``anicco, bhanteâ€™â€™.

``yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ bhanteâ€™â€™.

``yaá¹ƒ \Ne II 24/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ \Se IV 31/
samanupassituá¹ƒ --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ \Ee IV 26/ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati,
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati. yampidaá¹ƒ cakkhusamp
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati ...
nibbindati, rasesupi ... pe ... yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedayitaá¹ƒ s
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. manasmimpi nibbindati, dha
manoviÃ±Ã±Ä• á¹‡epi nibbindati, manosamphassepi nibbindati. yampidaá¹ƒ manosamphas
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. n
virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusita
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti \Be II 256/. ayaá¹ƒ kl
sabbamaÃ±Ã±itasamugghÄ• tasappÄ• yÄ• paá¹-ipadÄ• â€™â€™ ti. dasamaá¹ƒ.

sabbavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sabbaÃ±ca dvepi pahÄ• nÄ• , parijÄ• nÄ• pare duve.

Ä• dittaá¹ƒ addhabhÅ«taÃ±ca, sÄ• ruppÄ• dve ca sappÄ• yÄ• .

vaggo tena pavuccatÄ«ti ||

4. jÄ• tidhammavaggo

1-10. jÄ• tidhammÄ• disuttadasakaá¹ƒ

<33> sÄ• vatthinidÄ• naá¹ƒ \Se IV 32/ \Ne II 25/. tatra kho ... pe ... ``sabbaá¹ƒ, bhikkhave, j
kiÃ±ca, bhikkhave, sabbaá¹ƒ jÄ• tidhammaá¹ƒ? cakkhu, \Ee IV 27/ bhikkhave, jÄ• tidhamma
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso jÄ• tidhammo. yampidaá¹ƒ cakkhusamphas

vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi jÄ• tidhammaá¹
... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• samphasso ... yampidaá¹ƒ jivhÄ• samphassapaccayÄ•
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi jÄ• tidhammaá¹ƒ. kÄ• yo ...
dhammÄ• jÄ• tidhammÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• tidhammaá¹ƒ, manosamphasso jÄ•
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
jÄ• tidhammaá¹ƒ. evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbi
cakkhuviÃ±Ã±Ä• á¹‡epi ... cakkhusamphassepi ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• n
paá¹-hamaá¹ƒ.

<34> ``sabbaá¹ƒ \Ne II 26/, bhikkhave, jarÄ• dhammaá¹ƒ ... pe ... saá¹ƒkhittaá¹ƒ. dutiyaá¹ƒ

<35> ``sabbaá¹ƒ, bhikkhave, byÄ• dhidhammaá¹ƒ ... pe .... tatiyaá¹ƒ.

<36> ``sabbaá¹ƒ, bhikkhave, maraá¹‡adhammaá¹ƒ ... pe .... catutthaá¹ƒ.

<37> ``sabbaá¹ƒ, bhikkhave, sokadhammaá¹ƒ ... pe .... paÃ±camaá¹ƒ.

<38> ``sabbaá¹ƒ, bhikkhave, saá¹ƒkilesikadhammaá¹ƒ ... pe .... chaá¹-á¹-haá¹ƒ.

<39> ``sabbaá¹ƒ \Se IV 33/ \Be II 257/ \Ee IV 28/, bhikkhave, khayadhammaá¹ƒ ... pe .... sa

<40> ``sabbaá¹ƒ, bhikkhave, vayadhammaá¹ƒ ... pe .... aá¹-á¹-hamaá¹ƒ.

<41> ``sabbaá¹ƒ, bhikkhave, samudayadhammaá¹ƒ ... pe .... navamaá¹ƒ.

<42> ``sabbaá¹ƒ, bhikkhave, nirodhadhammaá¹ƒ ... pe .... dasamaá¹ƒ.

jÄ• tidhammavaggo catuttho.

tassuddÄ• naá¹ƒ ---

jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ, soko ca saá¹ƒkilesikaá¹ƒ.

khayavayasamudayaá¹ƒ, nirodhadhammena te dasÄ• ti ||

5. sabbaaniccavaggo

1-9. aniccÄ• disuttanavakaá¹ƒ

<43> sÄ• vatthinidÄ• naá¹ƒ \Se IV 34/ \Ne II 27/. tatra kho ... pe ... ``sabbaá¹ƒ, bhikkhave, a
kiÃ±ca, bhikkhave, sabbaá¹ƒ aniccaá¹ƒ? cakkhu, bhikkhave, aniccaá¹ƒ, rÅ«pÄ• aniccÄ• , c
aniccaá¹ƒ, cakkhusamphasso anicco. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati ve
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒ ... pe ... jivhÄ• aniccÄ• , rasÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, jivhÄ• samphasso anicco. yampidaá¹ƒ jivhÄ• samphass
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒ. kÄ•
anicco, dhammÄ• aniccÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, manosamphasso anicco. ya
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anicca
bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi nibbindati, cakkhuvi
nibbindati, cakkhusamphassepi nibbindati. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajj
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati ... pe ... manasmimpi nib
nibbindati, manoviÃ±Ã±Ä• á¹‡epi nibbindati, manosamphassepi nibbindati, yampidaá¹ƒ man
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nib
virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti \Be II 258/ Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
paá¹-hamaá¹ƒ.

<44> ``sabbaá¹ƒ \Ne II 28/, bhikkhave, dukkhaá¹ƒ ... pe .... dutiyaá¹ƒ.

<45> ``sabbaá¹ƒ, bhikkhave, anattÄ• ... pe .... tatiyaá¹ƒ.

<46> ``sabbaá¹ƒ \Ee IV 29/, bhikkhave, abhiÃ±Ã±eyyaá¹ƒ ... pe ... \Ne II 29/. catutthaá¹ƒ.

<47> ``sabbaá¹ƒ, bhikkhave, pariÃ±Ã±eyyaá¹ƒ ... pe .... paÃ±camaá¹ƒ.

<48> ``sabbaá¹ƒ, bhikkhave, pahÄ• tabbaá¹ƒ ... pe .... chaá¹-á¹-haá¹ƒ.

<49> ``sabbaá¹ƒ, bhikkhave, sacchikÄ• tabbaá¹ƒ ... pe ... \Ne II 30/. sattamaá¹ƒ.

<50> ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±Ä• pariÃ±Ã±eyyaá¹ƒ ... pe .... aá¹-á¹-hamaá¹ƒ.

<51> ``sabbaá¹ƒ \Se IV 35/, bhikkhave, upaddutaá¹ƒ ... pe .... navamaá¹ƒ.

10. upassaá¹-á¹-hasuttaá¹ƒ

<52> ``sabbaá¹ƒ \Ne II 31/, bhikkhave, upassaá¹-á¹-haá¹ƒ {upasaá¹-á¹-haá¹ƒ (Katthaci) }. ki
sabbaá¹ƒ upassaá¹-á¹-haá¹ƒ? cakkhu, bhikkhave, upassaá¹-á¹-haá¹ƒ, rÅ«pÄ• upassaá¹-á¹-

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ upassaá¹-á¹-haá¹ƒ, cakkhusamphasso upassaá¹-á¹-ho. yampidaá
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi upassa
jivhÄ• upassaá¹-á¹-hÄ• , rasÄ• upassaá¹-á¹-hÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ upassaá¹-á¹-ha
upassaá¹-á¹-ho. yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ
adukkhamasukhaá¹ƒ vÄ• tampi upassaá¹-á¹-haá¹ƒ. kÄ• yo upassaá¹-á¹-ho ... mano upassa
upassaá¹-á¹-hÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ upassaá¹-á¹-haá¹ƒ, manosamphasso upassaá¹-á
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ \Ee IV 30/ vÄ• dukkhaá¹ƒ vÄ• a
upassaá¹-á¹-haá¹ƒ. evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibb
nibbindati, cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati. yampidaá¹ƒ c
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nib
manasmimpi nibbindati, dhammesupi nibbindati, manoviÃ±Ã±Ä• á¹‡epi nibbindati, manosam
yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•
tasmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±
II 259/. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹
pajÄ• nÄ• tÄ«â€™â€™ ti. dasamaá¹ƒ.

sabbaaniccavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

aniccaá¹ƒ \Ne II 32/ dukkhaá¹ƒ anattÄ• , abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ.

pahÄ• tabbaá¹ƒ sacchikÄ• tabbaá¹ƒ, abhiÃ±Ã±eyyapariÃ±Ã±eyyaá¹ƒ {abhiÃ±Ã±eyyaá¹ƒ pa
abhiÃ±Ã±Ä• taá¹ƒ pariÃ±Ã±eyyaá¹ƒ (Ee Katthaci) }.

upaddutaá¹ƒ upassaá¹-á¹-haá¹ƒ, vaggo tena pavuccatÄ«ti ||

saá¸·Ä• yatanavagge paá¹-hamapaá¹‡á¹‡Ä• sako samatto.

tassa vagguddÄ• naá¹ƒ ---

aniccavaggaá¹ƒ \Se IV 36/ yamakaá¹ƒ, sabbaá¹ƒ vaggaá¹ƒ jÄ• tidhammaá¹ƒ.

aniccavaggena paÃ±Ã±Ä• saá¹ƒ, paÃ±camo tena pavuccatÄ«ti ||

6. avijjÄ• vaggo

1. avijjÄ• pahÄ• nasuttaá¹ƒ

<53> sÄ• vatthinidÄ• naá¹ƒ \Se IV 37/. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \E
bhikkhu bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ nu kho, bhante, jÄ• nato kathaá¹ƒ passato
vijjÄ• uppajjatÄ«â€™â€™ ti?

``cakkhuá¹ƒ kho, bhikkhu, aniccato jÄ• nato passato avijjÄ• pahÄ«yati, vijjÄ• uppajjati. rÅ«
jÄ• nato passato avijjÄ• pahÄ«yati, vijjÄ• uppajjati. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusam
yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
tampi aniccato jÄ• nato passato avijjÄ• pahÄ«yati, vijjÄ• uppajjati. sotaá¹ƒ ... ghÄ• naá¹ƒ ...
kÄ• yaá¹ƒ ... manaá¹ƒ aniccato jÄ• nato passato avijjÄ• pahÄ«yati, vijjÄ• uppajjati. dhamm
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassaá¹ƒ ... yampidaá¹ƒ manosamphassapaccayÄ• \
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccato jÄ• nato passato a
uppajjati. evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ passato avijjÄ• pahÄ«yati, vijjÄ• uppajjatÄ«
paá¹-hamaá¹ƒ.

2. saá¹ƒyojanapahÄ• nasuttaá¹ƒ

<54> ``kathaá¹ƒ nu kho, bhante, jÄ• nato, kathaá¹ƒ passato, saá¹ƒyojanÄ• pahÄ«yantÄ«â
kho, bhikkhu, aniccato jÄ• nato passato saá¹ƒyojanÄ• pahÄ«yanti. rÅ«pe ... \Se IV 38/ cakk
cakkhusamphassaá¹ƒ ... yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ suk
adukkhamasukhaá¹ƒ vÄ• tampi aniccato jÄ• nato passato saá¹ƒyojanÄ• pahÄ«yanti. sotaá
jivhaá¹ƒ ... kÄ• yaá¹ƒ ... manaá¹ƒ ... dhamme ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassa
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
jÄ• nato passato saá¹ƒyojanÄ• pahÄ«yanti. evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ passato s
pahÄ«yantÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. saá¹ƒyojanasamugghÄ• tasuttaá¹ƒ

<55> ``kathaá¹ƒ nu kho, bhante, jÄ• nato, kathaá¹ƒ passato saá¹ƒyojanÄ• samugghÄ• taá
``cakkhuá¹ƒ kho, bhikkhu, anattato jÄ• nato passato saá¹ƒyojanÄ• \Ee IV 32/ samugghÄ• ta
anattato ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphassaá¹ƒ ... yampidaá¹ƒ cakkhusampha
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anattato jÄ• nat
samugghÄ• taá¹ƒ gacchanti. sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... manaá¹ƒ ... c
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassaá¹ƒ ... yampidaá¹ƒ manosamphassapaccayÄ• u
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anattato jÄ• nato passato saá¹ƒyojanÄ
evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ passato saá¹ƒyojanÄ• samugghÄ• taá¹ƒ gacchantÄ«

4. Ä• savapahÄ• nasuttaá¹ƒ

<56> ``kathaá¹ƒ \Ne II 34/ nu kho, bhante, jÄ• nato, kathaá¹ƒ passato Ä• savÄ• pahÄ«yan
catutthaá¹ƒ.

5. Ä• savasamugghÄ• tasuttaá¹ƒ

<57> ``kathaá¹ƒ \Be II 261/ nu kho, bhante, jÄ• nato, kathaá¹ƒ passato Ä• savÄ• samuggh
ti ... pe ... \Ne II 35/. paÃ±camaá¹ƒ.

6. anusayapahÄ• nasuttaá¹ƒ

<58> ``kathaá¹ƒ nu kho ... pe ... \Se IV 39/ anusayÄ• pahÄ«yantÄ«â€™â€™ ti ... pe .... cha

7. anusayasamugghÄ• tasuttaá¹ƒ

<59> ``kathaá¹ƒ nu kho ... pe ... anusayÄ• samugghÄ• taá¹ƒ gacchantÄ«â€™â€™ ti? ``ca
anattato jÄ• nato passato anusayÄ• samugghÄ• taá¹ƒ gacchanti ... pe ... sotaá¹ƒ ... ghÄ• n
kÄ• yaá¹ƒ ... manaá¹ƒ ... dhamme ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassaá¹ƒ ... yam
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
jÄ• nato passato anusayÄ• samugghÄ• taá¹ƒ gacchanti. evaá¹ƒ kho, bhikkhu, jÄ• nato eva
samugghÄ• taá¹ƒ gacchantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. sabbupÄ• dÄ• napariÃ±Ã±Ä• suttaá¹ƒ

<60> ``sabbupÄ• dÄ• napariÃ±Ã±Ä• ya \Ne II 36/ vo, bhikkhave, dhammaá¹ƒ desessÄ• mi
bhikkhave, sabbupÄ• dÄ• napariÃ±Ã±Ä• ya dhammo? cakkhuÃ±ca paá¹-icca rÅ«pe ca upp
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• . evaá¹ƒ passaá¹ƒ \Ee IV 33/, bh
ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi nibbindati, cakkhuviÃ±Ã±Ä• á¹‡epi nibbi
nibbindati, vedanÄ• yapi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimokkhÄ• {v
(Katthaci), vimokkha (Se Ke) } `pariÃ±Ã±Ä• taá¹ƒ me upÄ• dÄ• naâ€™ nti pajÄ• nÄ• ti. sota
uppajjati ... ghÄ• naÃ±ca paá¹-icca gandhe ca ... jivhaÃ±ca paá¹-icca rase ca ... kÄ• yaÃ±ca
phoá¹-á¹-habbe ca ... manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá
phasso. phassapaccayÄ• vedanÄ• . evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako n
40/, dhammesupi nibbindati, manoviÃ±Ã±Ä• á¹‡epi nibbindati, manosamphassepi nibbindat
nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimokkhÄ• `pariÃ±Ã±Ä• taá¹ƒ me upÄ• dÄ• naâ€
pajÄ• nÄ• ti. ayaá¹ƒ kho, bhikkhave, sabbupÄ• dÄ• napariÃ±Ã±Ä• ya dhammoâ€™â€™ ti.

9. paá¹-hamasabbupÄ• dÄ• napariyÄ• dÄ• nasuttaá¹ƒ

<61> ``sabbupÄ• dÄ• napariyÄ• dÄ• nÄ• ya vo, bhikkhave, dhammaá¹ƒ desessÄ• mi. taá¹ƒ
bhikkhave, sabbupÄ• dÄ• napariyÄ• dÄ• nÄ• ya dhammo? cakkhuÃ±ca paá¹-icca rÅ«pe ca
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• . evaá¹ƒ passaá¹ƒ, bhikkhave, s
cakkhusmimpi nibbindati, rÅ«pesupi nibbindati, cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusa
vedanÄ• yapi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimokkhÄ• `pariyÄ• dinn
evameva dissati dantaja-nakÄ• reneva} me upÄ• dÄ• naâ€™ nti pajÄ• nÄ• ti ... pe ... \Ne II
rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajja
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• . evaá¹ƒ passaá¹ƒ, bhikkhave, s
manasmimpi nibbindati, dhammesupi nibbindati, manoviÃ±Ã±Ä• á¹‡epi nibbindati \Ee IV 34/
nibbindati, vedanÄ• yapi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimokkhÄ• `p
upÄ• dÄ• naâ€™ nti pajÄ• nÄ• ti. ayaá¹ƒ kho, bhikkhave, sabbupÄ• dÄ• napariyÄ• dÄ• nÄ•

10. dutiyasabbupÄ• dÄ• napariyÄ• dÄ• nasuttaá¹ƒ

<62> ``sabbupÄ• dÄ• napariyÄ• dÄ• nÄ• ya vo, bhikkhave, dhammaá¹ƒ desessÄ• mi. taá¹ƒ
ca, bhikkhave, sabbupÄ• dÄ• napariyÄ• dÄ• nÄ• ya dhammoâ€™â€™ ?

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``rÅ«pÄ• ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ....

``cakkhusamphasso \Ne II 38/ nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™ ... pe ....

``yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ v
tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ....

``sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... mano ... dhammÄ• ... manoviÃ±Ã±Ä• á¹‡aá¹
... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ v
tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ \Be II 263/, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ \Ee IV 35/ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati,
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati. yampidaá¹ƒ cakkhusamp
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati ...
nibbindati, rasesupi nibbindati, jivhÄ• viÃ±Ã±Ä• á¹‡epi \Se IV 42/ nibbindati, jivhÄ• samphas
yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati ... pe ... manasmimpi nibbindati, dhamme
manoviÃ±Ã±Ä• á¹‡epi nibbindati, manosamphassepi nibbindati. yampidaá¹ƒ manosamphas
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. n
virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ \Ne II 39/ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ay
sabbupÄ• dÄ• napariyÄ• dÄ• nÄ• ya dhammoâ€™â€™ ti. dasamaá¹ƒ.

avijjÄ• vaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

avijjÄ• saá¹ƒyojanÄ• dve, Ä• savena duve vuttÄ• .

anusayÄ• apare dve, pariÃ±Ã±Ä• dve pariyÄ• dinnaá¹ƒ.

vaggo tena pavuccatÄ«ti ||

7. migajÄ• lavaggo

1. paá¹-hamamigajÄ• lasuttaá¹ƒ

<63> sÄ• vatthinidÄ• naá¹ƒ \Se IV 43/. atha kho Ä• yasmÄ• migajÄ• lo yena bhagavÄ• ... kho Ä• yasmÄ• migajÄ• lo bhagavantaá¹ƒ etadavoca --- `` `ekavihÄ• rÄ«, ekavihÄ• rÄ«â€™ kittÄ• vatÄ• \Ee IV 36/ nu kho, bhante, ekavihÄ• rÄ« hoti, kittÄ• vatÄ• ca pana sadutiyavih

``santi kho, migajÄ• la, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyar rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya \Be II 264/ tiá¹-á¹-hati. tass abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ« {nandi (Ce Se Ke Ee) }. nandiyÄ• sati sÄ• rÄ• ge sati saá¹ƒyogo hoti. nandisaá¹ƒyojanasaá¹ƒyutto kho, migajÄ• la, bhikkhu saduti santi ... pe ... santi kho, migajÄ• la, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• iá¹-á¹-hÄ• kantÄ• manÄ• p kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹- abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati \Ne II 40/ nandÄ«. nandiyÄ• sati s sÄ• rÄ• ge sati saá¹ƒyogo hoti. nandisaá¹ƒyojanasaá¹ƒyutto kho, migajÄ• la, bhikkhu saduti evaá¹ƒvihÄ• rÄ« ca, migajÄ• la, bhikkhu kiÃ±cÄ• pi araÃ±Ã±avanapatthÄ• ni pantÄ• ni sen IV 44/ appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• hasseyyakÄ• ni {man Ee) } paá¹-isallÄ• nasÄ• ruppÄ• ni; atha kho sadutiyavihÄ• rÄ«ti vuccati. taá¹ƒ kissa hetu? t dutiyÄ• , sÄ• ssa appahÄ«nÄ• . tasmÄ• sadutiyavihÄ• rÄ«â€™â€™ ti vuccati.

``santi ca kho, migajÄ• la, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piy rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa anabhivadato anajjhosÄ• ya tiá¹-á¹-hato nandÄ« nirujjhati. nandiyÄ• asati sÄ• rÄ• go na ho saá¹ƒyogo \Ee IV 37/ na hoti. nandisaá¹ƒyojanavisaá¹ƒyutto kho, migajÄ• la, bhikkhu ekavih pe ... santi ca kho, migajÄ• la, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi ca kho, migajÄ• la, dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ anabhinandato anabhivadato anajjhosÄ nandÄ« nirujjhati. nandiyÄ• asati sÄ• rÄ• go na hoti; sÄ• rÄ• ge asati saá¹ƒyogo na hoti. nandisaá¹ƒyojanavippayutto kho, migajÄ• la, bhikkhu ekavihÄ• rÄ«ti vuccati. evaá¹ƒvihÄ• rÄ bhikkhu kiÃ±cÄ• pi gÄ• mante viharati Ä• kiá¹‡á¹‡o bhikkhÅ«hi bhikkhunÄ«hi upÄ• sakehi u rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi \Se IV 45/. atha kho ekavihÄ• rÄ«ti vuccati. taá¹‡hÄ• hissa dutiyÄ• , sÄ• ssa pahÄ«nÄ• . tasmÄ• ekavihÄ• rÄ«ti vuccatÄ«â€™â€™ ti.

2. dutiyamigajÄ• lasuttaá¹ƒ

<64> atha \Be II 265/ kho Ä• yasmÄ• migajÄ• lo yena bhagavÄ• tenupasaá¹…kami ... pe
Ä• yasmÄ• migajÄ• lo bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹
yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pah

``santi \Ne II 41/ kho, migajÄ• la, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• p
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹
abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«. nandisamudayÄ• dukkha
vadÄ• mi ... pe ... santi ca kho, migajÄ• la, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi ca kho,
manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹
abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abhinandato abhivadato ajjhosÄ•
uppajjati nandÄ« \Ee IV 38/. nandisamudayÄ• dukkhasamudayo, migajÄ• lÄ• ti vadÄ• mi.

``santi ca kho, migajÄ• la, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piy
rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa
anabhivadato anajjhosÄ• ya \Se IV 46/ tiá¹-á¹-hato nandÄ« nirujjhati. nandinirodhÄ• dukkha
vadÄ• mi ... pe ... santi ca kho, migajÄ• la, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• iá¹-á¹-hÄ• kantÄ• ..
migajÄ• la, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ•
bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ anabhinandato
anajjhosÄ• ya tiá¹-á¹-hato nandÄ« nirujjhati. nandinirodhÄ• dukkhanirodho, migajÄ• lÄ• ti v

atha kho Ä• yasmÄ• migajÄ• lo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho Ä• yasmÄ• migajÄ• lo eko v
Ä• tÄ• pÄ« pahitatto viharato nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• ra
pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva \Be II 266/ dhamme
sacchikatvÄ• upasampajja vihÄ• si. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• migajÄ• l
dutiyaá¹ƒ.

3. paá¹-hamasamiddhimÄ• rapaÃ±hÄ• suttaá¹ƒ

<65> ekaá¹ƒ \Ne II 42/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakaniv
samiddhi yena bhagavÄ• ... pe ... bhagavantaá¹ƒ etadavoca --- `` `mÄ• ro, mÄ• roâ€™ ti, b
kittÄ• vatÄ• nu kho, bhante, mÄ• ro vÄ• assa mÄ• rapaÃ±Ã±atti vÄ• â€™â€™ ti?

``yattha kho, samiddhi, atthi \Se IV 47/ cakkhu, atthi rÅ«pÄ• , atthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ

cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , atthi tattha mÄ• ro vÄ• mÄ• rapaÃ±Ã±
saddÄ• , atthi sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, atthi sotaviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• ,
mÄ• rapaÃ±Ã±atti vÄ• . atthi ghÄ• naá¹ƒ, atthi gandhÄ• , atthi ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, a
ghÄ• naviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , atthi tattha mÄ• ro vÄ• mÄ• rapaÃ±Ã
rasÄ• , atthi jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, atthi jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhamm
mÄ• rapaÃ±Ã±atti vÄ• . atthi kÄ• yo, atthi phoá¹-á¹-habbÄ• , atthi kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ,
kÄ• yaviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , atthi tattha mÄ• ro vÄ• mÄ• rapaÃ±Ã±
dhammÄ• , atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ, atthi manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dham
mÄ• rapaÃ±Ã±atti vÄ• .

``yattha ca kho, samiddhi, natthi cakkhu, natthi rÅ«pÄ• , natthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, na
cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , natthi tattha mÄ• ro vÄ• mÄ• rapaÃ±Ã
... natthi ghÄ• naá¹ƒ ... pe ... natthi jivhÄ• , natthi rasÄ• , natthi jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na
jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , natthi tattha mÄ• ro vÄ• mÄ• rapaÃ±Ã
.... natthi mano, natthi dhammÄ• , natthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ, natthi manoviÃ±Ã±Ä• á¹‡a
natthi tattha mÄ• ro vÄ• mÄ• rapaÃ±Ã±atti vÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. samiddhisattapaÃ±hÄ• suttaá¹ƒ

<66> `` `satto \Se IV 48/, sattoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, satto v
sattapaÃ±Ã±atti vÄ• â€™â€™ ti ... pe .... catutthaá¹ƒ.

5. samiddhidukkhapaÃ±hÄ• suttaá¹ƒ

<67> `` `dukkhaá¹ƒ \Be II 267/ \Ne II 43/, dukkhaâ€™ nti, bhante, vuccati. kittÄ• vatÄ• nu k
dukkhaá¹ƒ vÄ• assa dukkhapaÃ±Ã±atti vÄ• â€™â€™ ti ... pe .... paÃ±camaá¹ƒ.

6. samiddhilokapaÃ±hÄ• suttaá¹ƒ

<68> `` `loko, lokoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, loko vÄ• assa loka
vÄ• â€™â€™ ti? yattha kho, samiddhi, atthi cakkhu, atthi rÅ«pÄ• , atthi cakkhuviÃ±Ã±Ä• á¹
cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , atthi tattha loko vÄ• lokapaÃ±Ã±atti vÄ
... pe ... atthi \Ee IV 40/ mano, atthi dhammÄ• , atthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ, atthi
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , atthi tattha loko vÄ• lokapaÃ±Ã±atti vÄ•

``yattha ca kho, samiddhi, natthi cakkhu, natthi rÅ«pÄ• , natthi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, na
cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• , natthi tattha loko vÄ• lokapaÃ±Ã±atti v
... pe ... natthi mano, natthi dhammÄ• , natthi manoviÃ±Ã±Ä• á¹‡aá¹ƒ, natthi manoviÃ±Ã±Ä•

dhammÄ• , natthi tattha loko vÄ• lokapaÃ±Ã±atti vÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. upasenaÄ• sÄ«visasuttaá¹ƒ

<69> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca upaseno rÄ• jagahe vih
sappasoá¹‡á¸• ikapabbhÄ• re. tena kho pana samayena Ä• yasmato upasenassa kÄ• ye Ä
atha kho Ä• yasmÄ• upaseno bhikkhÅ« Ä• mantesi --- ``etha me, Ä• vuso, imaá¹ƒ kÄ• yaá
bahiddhÄ• nÄ«haratha. purÄ• yaá¹ƒ kÄ• yo idheva vikirati; seyyathÄ• pi bhusamuá¹-á¹-hÄ«

evaá¹ƒ \Ne II 44/ vutte, Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ upasenaá¹ƒ etadavoca --- `
passÄ• ma Ä• yasmato upasenassa kÄ• yassa vÄ• aÃ±Ã±athattaá¹ƒ indriyÄ• naá¹ƒ vÄ• v
panÄ• yasmÄ• upaseno evamÄ• ha --- `etha me, Ä• vuso, imaá¹ƒ kÄ• yaá¹ƒ maÃ±cakaá¹ƒ
nÄ«haratha. purÄ• yaá¹ƒ kÄ• yo idheva vikirati; seyyathÄ• pi bhusamuá¹-á¹-hÄ«â€™â€™ â
sÄ• riputta, evamassa --- `ahaá¹ƒ cakkhÅ«ti vÄ• mama cakkhÅ«ti vÄ• ... pe ... ahaá¹ƒ jivhÄ
268/ jivhÄ• ti vÄ• ... ahaá¹ƒ manoti vÄ• mama manoti vÄ• â€™. tassa, Ä• vuso sÄ• riputta
aÃ±Ã±athattaá¹ƒ indriyÄ• naá¹ƒ vÄ• vipariá¹‡Ä• mo. mayhaÃ±ca kho, Ä• vuso sÄ• riputta,
--- `ahaá¹ƒ cakkhÅ«ti vÄ• mama cakkhÅ«ti vÄ• ... pe ... ahaá¹ƒ jivhÄ• ti vÄ• mama jivhÄ•
ahaá¹ƒ manoti vÄ• mama manoti vÄ• â€™. tassa mayhaÃ±ca kho, Ä• vuso sÄ• riputta, kiá
aÃ±Ã±athattaá¹ƒ bhavissati, indriyÄ• naá¹ƒ vÄ• vipariá¹‡Ä• moâ€™â€™ ti!

``tathÄ• hi panÄ• yasmato upasenassa dÄ«gharattaá¹ƒ ahaá¹…kÄ• ramamaá¹…kÄ• ramÄ
Ä• yasmato upasenassa na evaá¹ƒ hoti --- `ahaá¹ƒ cakkhÅ«ti vÄ• mama cakkhÅ«ti vÄ• ...
vÄ• mama jivhÄ• ti vÄ• ... pe ... ahaá¹ƒ manoti vÄ• mama manoti vÄ• â€™â€™ â€™ ti. at
bhikkhÅ« Ä• yasmato upasenassa kÄ• yaá¹ƒ maÃ±cakaá¹ƒ Ä• ropetvÄ• bahiddhÄ• nÄ«ha
upasenassa kÄ• yo tattheva vikiri; seyyathÄ• pi bhusamuá¹-á¹-hÄ«ti. sattamaá¹ƒ.

8. upavÄ• á¹‡asandiá¹-á¹-hikasuttaá¹ƒ

<70> atha kho Ä• yasmÄ• upavÄ• á¹‡o yena bhagavÄ• tenupasaá¹…kami ... pe ... ekama
upavÄ• á¹‡o bhagavantaá¹ƒ etadavoca --- `` `sandiá¹-á¹-hiko dhammo, sandiá¹-á¹-hiko dhar
vuccati. kittÄ• vatÄ• nu kho, bhante, sandiá¹-á¹-hiko dhammo hoti, akÄ• liko ehipassiko opa
veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti?

``idha pana, upavÄ• á¹‡a, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• rÅ«pappaá¹-isaá¹ƒvedÄ« c
rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ« ca. santaÃ±ca ajjhattaá¹ƒ rÅ«pesu rÄ• gaá¹ƒ `atthi me ajjha
ti pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, upavÄ• á¹‡a, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• rÅ«pappaá¹
rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ« \Ne II 45/ ca. santaÃ±ca ajjhattaá¹ƒ rÅ«pesu rÄ• gaá¹ƒ `att
rÅ«pesu rÄ• goâ€™ ti pajÄ• nÄ• ti. evampi kho, upavÄ• á¹‡a, sandiá¹-á¹-hiko dhammo hoti

opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti ... pe ....

``puna \Ee IV 42/ caparaá¹ƒ, upavÄ• á¹‡a, bhikkhu jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• rasappaá¹
rasarÄ• gappaá¹-isaá¹ƒvedÄ« ca. santaÃ±ca ajjhattaá¹ƒ rasesu rÄ• gaá¹ƒ `atthi me ajjhattaá
pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, upavÄ• á¹‡a, bhikkhu jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• rasappaá¹-isaá
rasarÄ• gappaá¹-isaá¹ƒvedÄ« \Se IV 51/ ca. santaÃ±ca ajjhattaá¹ƒ rasesu \Be II 269/ rÄ• gaá
ajjhattaá¹ƒ rasesu rÄ• goâ€™ ti pajÄ• nÄ• ti. evampi kho, upavÄ• á¹‡a, sandiá¹-á¹-hiko dhamm
ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti ... pe ....

``puna caparaá¹ƒ, upavÄ• á¹‡a, bhikkhu manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya dhammappaá
dhammarÄ• gappaá¹-isaá¹ƒvedÄ« ca. santaÃ±ca ajjhattaá¹ƒ dhammesu rÄ• gaá¹ƒ `atthi me
rÄ• goâ€™ ti pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, upavÄ• á¹‡a, bhikkhu manasÄ• dhammaá¹ƒ viÃ±Ã±
ca hoti dhammarÄ• gappaá¹-isaá¹ƒvedÄ« ca. santaÃ±ca ajjhattaá¹ƒ dhammesu rÄ• gaá¹ƒ `a
dhammesu rÄ• goâ€™ ti pajÄ• nÄ• ti. evampi kho, upavÄ• á¹‡a, sandiá¹-á¹-hiko dhammo h
veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti ... pe ....

``idha pana, upavÄ• á¹‡a, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• rÅ«pappaá¹-isaá¹ƒvedÄ« c
rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ«. asantaÃ±ca ajjhattaá¹ƒ rÅ«pesu rÄ• gaá¹ƒ `natthi me ajjhat
ti pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, upavÄ• á¹‡a, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• rÅ«pappaá¹
no ca rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ«. asantaÃ±ca ajjhattaá¹ƒ rÅ«pesu rÄ• gaá¹ƒ `natthi me
rÄ• goâ€™ ti pajÄ• nÄ• ti. evampi kho, upavÄ• á¹‡a, sandiá¹-á¹-hiko dhammo hoti, akÄ• liko
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™â€™ ti ... pe ....

``puna \Se IV 52/ caparaá¹ƒ, upavÄ• á¹‡a, bhikkhu jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• rasappaá¹
no ca rasarÄ• gappaá¹-isaá¹ƒvedÄ«. asantaÃ±ca ajjhattaá¹ƒ rasesu rÄ• gaá¹ƒ `natthi me aj
rÄ• goâ€™ ti pajÄ• nÄ• ti ... pe ....

``puna \Ne II 46/ \Ee IV 43/ caparaá¹ƒ, upavÄ• á¹‡a, bhikkhu manasÄ• dhammaá¹ƒ viÃ±Ã±
dhammappaá¹-isaá¹ƒvedÄ«hi kho hoti, no ca dhammarÄ• gappaá¹-isaá¹ƒvedÄ«. asantaÃ±c
rÄ• gaá¹ƒ `natthi me ajjhattaá¹ƒ dhammesu rÄ• goâ€™ ti pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, upavÄ•
dhammaá¹ƒ viÃ±Ã±Ä• ya dhammappaá¹-isaá¹ƒvedÄ«hi kho hoti, no ca dhammarÄ• gappaá
ajjhattaá¹ƒ dhammesu rÄ• gaá¹ƒ `natthi me ajjhattaá¹ƒ dhammesu rÄ• goâ€™ ti pajÄ• nÄ• t
sandiá¹-á¹-hiko dhammo hoti, akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã
aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamachaphassÄ• yatanasuttaá¹ƒ

<71> ``yo hi koci, bhikkhave, bhikkhu channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca a

Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. avusitaá¹ƒ \Be II 270
Ä• rakÄ• so imasmÄ• dhammavinayÄ• â€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``etthÄ• haá¹ƒ, bhante, ana
(Ce), anassÄ• saá¹ƒ (Se Ke), anassÄ• siá¹ƒ (Ee) }. ahaÃ±hi, bhante, channaá¹ƒ phassÄ• ya
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ na

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhikkhu, cakkhuá¹ƒ `etaá¹ƒ mama, esohamasmi \Se IV 53/, eso m
samanupassasÄ«â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu, bhikkhu, ettha ca te, bhikkhu, cakkhu `netaá¹ƒ mama, nesohamasmi, na meso at
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati. esevanto dukkhassa ...
mama, esohamasmi, eso me attÄ• â€™ ti samanupassasÄ«â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu, bhikkhu, ettha ca te, bhikkhu, jivhÄ• `netaá¹ƒ mama, nesohamasmi, na meso att
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati. esevanto dukkhassa ...
mama, esohamasmi, eso me attÄ• â€™ ti samanupassasÄ«â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu, bhikkhu, ettha ca te, bhikkhu, mano `netaá¹ƒ mama, nesohamasmi, na meso att
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati. esevanto d
navamaá¹ƒ.

10. dutiyachaphassÄ• yatanasuttaá¹ƒ

<72> ``yo \Ee IV 44/ hi koci, bhikkhave, bhikkhu channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samud
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. avusit
Ä• rakÄ• so imasmÄ• dhammavinayÄ• â€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``etthÄ• haá¹ƒ, bhante, ana
ahaÃ±hi, bhante, channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca a
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhikkhu, cakkhuá¹ƒ `netaá¹ƒ mama, nesohamasmi \Se IV 54/, na
samanupassasÄ«â€™â€™ ti?

``evaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu, bhikkhu, ettha ca te, bhikkhu, cakkhu `netaá¹ƒ mama, nesohamasmi na meso at
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati. evaá¹ƒ te etaá¹ƒ paá¹-
pahÄ«naá¹ƒ bhavissati \Be II 271/ Ä• yatiá¹ƒ apunabbhavÄ• ya ... pe ....

``jivhaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassasÄ«â€™â€™

``evaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu \Ne II 48/, bhikkhu, ettha ca te, bhikkhu, jivhÄ• `netaá¹ƒ mama, nesohamasmi na
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati. evaá¹ƒ te
phassÄ• yatanaá¹ƒ pahÄ«naá¹ƒ bhavissati Ä• yatiá¹ƒ apunabbhavÄ• ya ... pe ....

``manaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassasÄ«â€™â€™

``evaá¹ƒ, bhanteâ€™â€™.

``sÄ• dhu, bhikkhu, ettha ca te, bhikkhu, mano `netaá¹ƒ mama, nesohamasmi, na meso att
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ bhavissati. evaá¹ƒ te etaá¹ƒ chaá¹
pahÄ«naá¹ƒ bhavissati Ä• yatiá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti. dasamaá¹ƒ.

11. tatiyachaphassÄ• yatanasuttaá¹ƒ

<73> ``yo hi koci, bhikkhave, bhikkhu channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ \Ee IV 45/ samud
assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. avusit
Ä• rakÄ• so imasmÄ• dhammavinayÄ• â€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``etthÄ• haá¹ƒ, bhante, ana
ahaÃ±hi, bhante, channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca \Se IV 55/ atthaá¹…ga
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• mÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhikkhu, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ \Ne II 49/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ s
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... mano nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhu, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, sotasmimpi n
nibbindati, jivhÄ• yapi nibbindati, kÄ• yasmimpi nibbindati, manasmimpi nibbindati. nibbinda
virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusita
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. ekÄ• c

migajÄ• lavaggo sattamo.

tassuddÄ• naá¹ƒ ---

migajÄ• lena \Be II 272/ dve vuttÄ• , cattÄ• ro ca samiddhinÄ• .

upaseno upavÄ• á¹‡o, chaphassÄ• yatanikÄ• tayoti ||

8. gilÄ• navaggo

1. paá¹-hamagilÄ• nasuttaá¹ƒ

<74> sÄ• vatthinidÄ• naá¹ƒ \Se IV 56/ \Ne II 50/ \Ee IV 46/. atha kho aÃ±Ã±ataro bhikkhu y
tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca -
bhante, vihÄ• re aÃ±Ã±ataro bhikkhu navo appaÃ±Ã±Ä• to Ä• bÄ• dhiko dukkhito bÄ• á¸·ha
bhagavÄ• yena so bhikkhu tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti.

atha kho bhagavÄ• navavÄ• daÃ±ca sutvÄ• gilÄ• navÄ• daÃ±ca, ``appaÃ±Ã±Ä• to bhikkh
bhikkhu tenupasaá¹…kami. addasÄ• kho so bhikkhu bhagavantaá¹ƒ dÅ«ratova Ä• gacchan
samadhosi {samaÃ±cosi (Ce), samatesi (Se Ke), samaÃ±copi (Ee) }. atha kho bhagavÄ• ta
--- ``alaá¹ƒ, bhikkhu, mÄ• tvaá¹ƒ maÃ±cake samadhosi. santimÄ• ni Ä• sanÄ• ni paÃ±Ã±at
nisÄ«dissÄ• mÄ«â€™â€™ ti. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho bhagavÄ
--- ``kacci te, bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci dukkhÄ• vedanÄ• pa
abhikkamanti, paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no abhikkamoâ€™â€™ ti?

``na me, bhante, khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ, bÄ• á¸·hÄ• me dukkhÄ• vedanÄ•
paá¹-ikkamanti, abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no paá¹-ikkamoâ€™â€™ ti.

``kacci te, bhikkhu, na kiÃ±ci kukkuccaá¹ƒ, na koci vippaá¹-isÄ• roâ€™â€™ ti?

``taggha me, bhante, anappakaá¹ƒ \Se IV 57/ kukkuccaá¹ƒ, anappako vippaá¹-isÄ• roâ€™â

``kacci \Ee IV 47/ pana taá¹ƒ {tvaá¹ƒ (Ce), te (Se Ke Katthaci) }, bhikkhu, attÄ• sÄ«lato upa

``na kho maá¹ƒ, bhante, attÄ• sÄ«lato upavadatÄ«â€™â€™ ti {no hetaá¹ƒ bhante (Ee Katt

``no ce kira te, bhikkhu, attÄ• sÄ«lato upavadati, atha kiÃ±ca {atha kismiÃ±ca (Ce), atha bh
(Se Ke Ee Katthaci) } te kukkuccaá¹ƒ ko ca vippaá¹-isÄ• roâ€™â€™ ti?

``na khvÄ• haá¹ƒ \Ne II 51/, bhante, sÄ«lavisuddhatthaá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaa
\Be II 273/.

``no ce kira tvaá¹ƒ, bhikkhu, sÄ«lavisuddhatthaá¹ƒ mayÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ•
carahi tvaá¹ƒ, bhikkhu, mayÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• sÄ«â€™â€™ ti?

``rÄ• gavirÄ• gatthaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, rÄ• gavirÄ• gatthaá¹ƒ mayÄ• dha
Ä• jÄ• nÄ• si. rÄ• gavirÄ• gattho hi, bhikkhu, mayÄ• dhammo desito. taá¹ƒ kiá¹ƒ maÃ±Ã±as
vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ ... pe ... sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... mano nicco vÄ• anicco vÄ• â€

``anicco, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhu, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, sotasmimpi n
manasmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamit
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ nÄ• paraá¹ƒ itthattÄ
pajÄ• nÄ• tÄ«â€™â€™ ti.

idamavoca \Se IV 58/ bhagavÄ• . attamano so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinandi.
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne tassa bhikkhuno virajaá¹ƒ vÄ«tamalaá¹ƒ dhamma
kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. dutiyagilÄ• nasuttaá¹ƒ

<75> atha \Ne II 52/ kho aÃ±Ã±ataro bhikkhu ... pe ... bhagavantaá¹ƒ etadavoca --- ``amuka
vihÄ• re aÃ±Ã±ataro bhikkhu navo appaÃ±Ã±Ä• to Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no
yena so bhikkhu tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti.

atha kho bhagavÄ• navavÄ• daÃ±ca sutvÄ• gilÄ• navÄ• daÃ±ca, ``appaÃ±Ã±Ä• to bhikkh
bhikkhu tenupasaá¹…kami. addasÄ• kho so bhikkhu bhagavantaá¹ƒ dÅ«ratova Ä• gacchan
samadhosi. atha kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``alaá¹ƒ, bhikkhu, mÄ• tvaâ
santimÄ• ni Ä• sanÄ• ni paÃ±Ã±attÄ• ni, tatthÄ• haá¹ƒ nisÄ«dissÄ• mÄ«â€™â€™ ti. nisÄ«d

nisajja kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kacci te, bhikkhu, khamanÄ«yaá¹ƒ, k
kacci dukkhÄ• vedanÄ• paá¹-ikkamanti no abhikkamanti, paá¹-ikkamosÄ• naá¹ƒ \Be II 274
abhikkamoâ€™â€™ ti?

``na me, bhante, khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ ... pe ... na kho maá¹ƒ {me (sabbatth
sÄ«lato upavadatÄ«â€™â€™ ti.

``no ce kira te, bhikkhu, attÄ• sÄ«lato upavadati, atha kiÃ±ca te kukkuccaá¹ƒ ko ca vippaá¹

``na khvÄ• haá¹ƒ, bhante, sÄ«lavisuddhatthaá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ•

``no \Ee IV 48/ ce kira tvaá¹ƒ, bhikkhu, sÄ«lavisuddhatthaá¹ƒ mayÄ• dhammaá¹ƒ desitaá¹ƒ
IV 59/ kimatthaá¹ƒ carahi tvaá¹ƒ, bhikkhu, mayÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• sÄ«â€™

``anupÄ• dÄ• parinibbÄ• natthaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, anupÄ• dÄ• parinibbÄ• natthaá¹ƒ
Ä• jÄ• nÄ• si. anupÄ• dÄ• parinibbÄ• nattho hi, bhikkhu, mayÄ• dhammo desito.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bhikkhu, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ \Ne II 53/, bhanteâ€™â€™.

``yaá¹ƒ ... pe ... sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... mano ... manoviÃ±Ã±Ä• á¹‡aá
manosamphasso ... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ
adukkhamasukhaá¹ƒ vÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhu, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati ... pe ... mana
manoviÃ±Ã±Ä• á¹‡epi ... manosamphassepi nibbindati. yampidaá¹ƒ manosamphassapacca
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. nibbindaá¹ƒ v
vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti.

idamavoca bhagavÄ• . attamano so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinandi. imasmiÃ±c
bhaÃ±Ã±amÄ• ne tassa bhikkhussa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccÄ«ti {vimucca
dutiyaá¹ƒ.

3. rÄ• dhaaniccasuttaá¹ƒ

<76> atha \Se IV 60/ kho Ä• yasmÄ• rÄ• dho ... pe ... ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu \Be II 275
dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€
aniccaá¹ƒ tatra te chando pahÄ• tabbo. kiÃ±ca, rÄ• dha, aniccaá¹ƒ tatra te chando pahÄ• ta
\Ne II 54/, rÅ«pÄ• aniccÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso ... yampidaá¹ƒ
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anicca
pahÄ• tabbo ... pe ... jivhÄ• ... kÄ• yo ... mano anicco. tatra te chando pahÄ• tabbo. dhamm
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphasso ... yampidaá¹ƒ manosamphassapaccayÄ• upp
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒ. tatra te chando pahÄ• tabbo. ya
aniccaá¹ƒ tatra te chando pahÄ• tabboâ€™â€™ ti. tatiyaá¹ƒ.

4. rÄ• dhadukkhasuttaá¹ƒ

<77> ``yaá¹ƒ kho, rÄ• dha, dukkhaá¹ƒ tatra te chando pahÄ• tabbo. kiÃ±ca, rÄ• dha, dukkh
rÄ• dha, dukkhaá¹ƒ. tatra te chando pahÄ• tabbo. rÅ«pÄ• ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... ca
yampidaá¹ƒ cakkhusamphassa ... pe ... adukkhamasukhaá¹ƒ vÄ• tampi dukkhaá¹ƒ. tatra te
... mano dukkho ... dhammÄ• ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphasso ... yampidaá¹ƒ
uppajjati vedayitaá¹ƒ \Se IV 61/ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• ta
chando pahÄ• tabbo. yaá¹ƒ kho, rÄ• dha, dukkhaá¹ƒ tatra te chando pahÄ• tabboâ€™â€™

5. rÄ• dhaanattasuttaá¹ƒ

<78> ``yo kho, rÄ• dha, anattÄ• tatra te chando pahÄ• tabbo. ko ca, rÄ• dha, anattÄ• ? ca
anattÄ• . tatra te chando pahÄ• tabbo. rÅ«pÄ• ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusampl
cakkhusamphassapaccayÄ• ... pe ... mano anattÄ• ... dhammÄ• ... manoviÃ±Ã±Ä• á¹‡aá¹
yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ•

anattÄ• . tatra te chando pahÄ• tabbo. yo kho, rÄ• dha, anattÄ• tatra te chando pahÄ• tabb

6. paá¹-hamaavijjÄ• pahÄ• nasuttaá¹ƒ

<79> atha \Be II 276/ \Ne II 55/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kam
nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``atthi nu kho, bhante, eko dhammo ya
avijjÄ• pahÄ«yati, vijjÄ• uppajjatÄ«â€™â€™ ti?

``atthi kho, bhikkhu, eko dhammo yassa pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«yati, vijjÄ• up

``katamo pana, bhante, eko dhammo yassa pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«yati, vijjÄ•

``avijjÄ• \Ee IV 50/ kho, bhikkhu, eko dhammo yassa pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«
uppajjatÄ«â€™â€™ ti.

``kathaá¹ƒ pana, bhante, jÄ• nato, kathaá¹ƒ passato bhikkhuno avijjÄ• \Se IV 62/ pahÄ«ya
uppajjatÄ«â€™â€™ ti?

``cakkhuá¹ƒ kho, bhikkhu, aniccato jÄ• nato passato bhikkhuno avijjÄ• pahÄ«yati, vijjÄ• up
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphassaá¹ƒ ... yampidaá¹ƒ, cakkhusamphassapaccay
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccato jÄ• nato passato bh
vijjÄ• uppajjati ... pe ... manaá¹ƒ aniccato jÄ• nato passato bhikkhuno avijjÄ• pahÄ«yati, vij
dhamme ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassaá¹ƒ ... yampidaá¹ƒ manosamphassa
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccato jÄ• nato passato bh
vijjÄ• uppajjati. evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ passato bhikkhuno avijjÄ• pahÄ«yati,
uppajjatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyaavijjÄ• pahÄ• nasuttaá¹ƒ

<80> atha \Ne II 56/ kho aÃ±Ã±ataro bhikkhu ... pe ... etadavoca --- ``atthi nu kho, bhante, e
pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«yati, vijjÄ• uppajjatÄ«â€™â€™ ti?

``atthi kho, bhikkhu, eko dhammo yassa pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«yati, vijjÄ• up

``katamo pana, bhante, eko dhammo yassa pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«yati, vijjÄ•

``avijjÄ• kho, bhikkhu, eko dhammo yassa pahÄ• nÄ• bhikkhuno avijjÄ• pahÄ«yati, vijjÄ•

``kathaá¹ƒ pana, bhante, jÄ• nato, kathaá¹ƒ passato avijjÄ• pahÄ«yati, vijjÄ• uppajjatÄ«â€

``idha, bhikkhu, bhikkhuno sutaá¹ƒ hoti --- `sabbe dhammÄ• nÄ• laá¹ƒ abhinivesÄ• yÄ• â€
bhikkhu, bhikkhuno sutaá¹ƒ hoti --- `sabbe dhammÄ• \Be II 277/ nÄ• laá¹ƒ abhinivesÄ• yÄ•
dhammaá¹ƒ abhijÄ• nÄ• ti, sabbaá¹ƒ dhammaá¹ƒ abhiÃ±Ã±Ä• ya sabbaá¹ƒ dhammaá¹ƒ pa
pariÃ±Ã±Ä• ya sabbanimittÄ• ni aÃ±Ã±ato passati, cakkhuá¹ƒ aÃ±Ã±ato passati \Se IV 63/,
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphassaá¹ƒ ... yampidaá¹ƒ cakkhusamphassapaccay
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aÃ±Ã±ato passati ... pe ... m
dhamme ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassaá¹ƒ ... yampidaá¹ƒ manosamphassa
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aÃ±Ã±ato passati. evaá¹ƒ k
passato bhikkhuno avijjÄ• pahÄ«yati, vijjÄ• uppajjatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. sambahulabhikkhusuttaá¹ƒ

<81> atha \Ne II 57/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu ..
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ \Ee IV 51/ --- ``idha no, bhante, aÃ±
paribbÄ• jakÄ• amhe evaá¹ƒ pucchanti --- `kimatthiyaá¹ƒ, Ä• vuso, samaá¹‡e gotame brah
ti? evaá¹ƒ puá¹-á¹-hÄ• mayaá¹ƒ, bhante, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá
`dukkhassa kho, Ä• vuso, pariÃ±Ã±atthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti. ka
evaá¹ƒ puá¹-á¹-hÄ• evaá¹ƒ byÄ• karamÄ• nÄ• vuttavÄ• dino ceva bhagavato homa, na ca
abbhÄ• cikkhÄ• ma, dhammassa cÄ• nudhammaá¹ƒ byÄ• karoma, na ca koci sahadhammi
á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™ ti?

``taggha tumhe, bhikkhave, evaá¹ƒ puá¹-á¹-hÄ• evaá¹ƒ byÄ• karamÄ• nÄ• vuttavÄ• dino c
abhÅ«tena abbhÄ• cikkhatha, dhammassa cÄ• nudhammaá¹ƒ byÄ• karotha, na ca \Se IV 6
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati. dukkhassa hi, bhikkhave, pariÃ±
brahmacariyaá¹ƒ vussati. sace pana vo, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ
`katamaá¹ƒ pana taá¹ƒ, Ä• vuso, dukkhaá¹ƒ, yassa pariÃ±Ã±Ä• ya samaá¹‡e gotame brahm
evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ
--- `cakkhu kho, Ä• vuso, dukkhaá¹ƒ, tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vuss
yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
tampi dukkhaá¹ƒ. tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati ... pe ... mano du
yampidaá¹ƒ \Be II 278/ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• duk
adukkhamasukhaá¹ƒ vÄ• tampi dukkhaá¹ƒ. tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá
Ä• vuso, dukkhaá¹ƒ, tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti. eva
tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyy
aá¹-á¹-hamaá¹ƒ.

9. lokapaÃ±hÄ• suttaá¹ƒ

<82> atha \Ne II 58/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• ... pe ... ekamantaá¹ƒ nisinn
bhagavantaá¹ƒ etadavoca ---

`` `loko, lokoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, lokoti vuccatÄ«â€™â€™
ti kho, bhikkhu, tasmÄ• lokoti vuccati. kiÃ±ca lujjati? cakkhu kho, bhikkhu, lujjati. rÅ«pÄ• lu
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ lujjati, cakkhusamphasso lujjati \Se IV 65/, yampidaá¹ƒ cakkhusam
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi lujjati .
... pe ... mano lujjati, dhammÄ• lujjanti, manoviÃ±Ã±Ä• á¹‡aá¹ƒ lujjati, manosamphasso lujj
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
lujjatÄ«ti kho, bhikkhu, tasmÄ• lokoti vuccatÄ«â€™â€™ ti. navamaá¹ƒ.

10. phaggunapaÃ±hÄ• suttaá¹ƒ

<83> atha kho Ä• yasmÄ• phagguno ... pe ... ekamantaá¹ƒ nisinno kho Ä• yasmÄ• phagg
---

``atthi nu kho, bhante, taá¹ƒ cakkhu, yena cakkhunÄ• atÄ«te buddhe parinibbute chinnapa
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivaá¹-á¹-e paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyy
bhante, sÄ• jivhÄ• , yÄ• ya jivhÄ• ya atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnava
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivaá¹-á¹-e paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyy
bhante, mano, yena manena atÄ«te buddhe parinibbute chinnapapaÃ±ce chinnavaá¹-ume p
sabbadukkhavÄ«tivaá¹-á¹-e paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyyÄ• â€™â€™ ti?

``natthi kho taá¹ƒ, phagguna, cakkhu, yena cakkhunÄ• atÄ«te buddhe parinibbute chinnap
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivaá¹-á¹-e paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyy
kho sÄ• \Ne II 59/, phagguna, jivhÄ• , yÄ• ya jivhÄ• ya atÄ«te buddhe parinibbute chinnapa
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivaá¹-á¹-e paÃ±Ã±Ä• payamÄ• no \Se IV 66/ paÃ±
\Ee IV 53/ kho so, phagguna, mano, yena manena atÄ«te buddhe parinibbute chinnapapaÃ±
pariyÄ• dinnavaá¹-á¹-e sabbadukkhavÄ«tivaá¹-á¹-e paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyy

gilÄ• navaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

gilÄ• nena duve vuttÄ• , rÄ• dhena apare tayo.

avijjÄ• ya ca dve vuttÄ• , bhikkhu loko ca phaggunoti ||

9. channavaggo

1. palokadhammasuttaá¹ƒ

<84> sÄ• vatthinidÄ• naá¹ƒ. atha \Se IV 67/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• ten
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

`` `loko, lokoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, lokoti vuccatÄ«â€™â€™
Ä• nanda, palokadhammaá¹ƒ, ayaá¹ƒ vuccati ariyassa vinaye loko. kiÃ±ca, Ä• nanda, palok
Ä• nanda, palokadhammaá¹ƒ, rÅ«pÄ• palokadhammÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ palokad
palokadhammo, yampidaá¹ƒ cakkhusamphassapaccayÄ• ... pe ... tampi palokadhammaá¹ƒ
palokadhammÄ• , rasÄ• palokadhammÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ palokadhammaá¹ƒ, jiv
yampidaá¹ƒ jivhÄ• samphassapaccayÄ• ... pe ... tampi palokadhammaá¹ƒ ... pe ... \Ne II 60
dhammÄ• palokadhammÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ palokadhammaá¹ƒ, manosamphasso
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
palokadhammaá¹ƒ. yaá¹ƒ kho, Ä• nanda, palokadhammaá¹ƒ, ayaá¹ƒ vuccati ariyassa vinay
paá¹-hamaá¹ƒ.

2. suÃ±Ã±atalokasuttaá¹ƒ

<85> atha \Be II 280/ \Ee IV 54/ kho Ä• yasmÄ• Ä• nando ... pe ... bhagavantaá¹ƒ etadavo
loko, suÃ±Ã±o lokoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, suÃ±Ã±o lokoti vuc
``yasmÄ• ca kho, Ä• nanda, suÃ±Ã±aá¹ƒ \Se IV 68/ attena vÄ• attaniyena vÄ• tasmÄ• su
kiÃ±ca, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• ? cakkhu kho, Ä• nanda, suÃ±Ã±
vÄ• . rÅ«pÄ• suÃ±Ã±Ä• attena vÄ• attaniyena vÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ suÃ±Ã±aá¹
cakkhusamphasso suÃ±Ã±o attena vÄ• attaniyena vÄ• ... pe ... yampidaá¹ƒ manosampha
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi suÃ±Ã±aá¹ƒ att
yasmÄ• ca kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• , tasmÄ• suÃ±Ã±o loko
dutiyaá¹ƒ.

3. saá¹ƒkhittadhammasuttaá¹ƒ

<86> ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``sÄ• d
saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«paka
pahitatto vihareyyaâ€™â€™ nti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ \Ne II 61/, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``rÅ«pÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™ ... pe ....

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati veda
55/ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ \Se IV 69/ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso \Be II 281/ me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ....

``jivhÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™ ... pe ....

``jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• samphasso ... pe ... yampidaá¹ƒ manosamphassapacca
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ•

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ \Ne II 62/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ....

``evaá¹ƒ passaá¹ƒ, Ä• nanda, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati ... pe ... cak
nibbindati ... pe ... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ v
adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vir
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. channasuttaá¹ƒ

<87> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. ten
Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• cundo Ä• yasmÄ• ca channo gijjhakÅ«á¹-
pana samayena yena Ä• yasmÄ• channo Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no \Se
sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• \Ee IV 56/ vuá¹-á¹-hito yenÄ• yasmÄ• m
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• cundaá¹ƒ etadavoca --- ``Ä• yÄ• mÄ• vuso cu
tenupasaá¹…kamissÄ• ma gilÄ• napucchakÄ• â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä
sÄ• riputtassa paccassosi.

atha kho Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• cundo yenÄ• yasmÄ• channo te
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒsu. nisajja kho Ä• yasmÄ• sÄ• riputto
etadavoca --- ``kacci te, Ä• vuso channa, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci dul
paá¹-ikkamanti no abhikkamanti, paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no abhikkamoâ€™â

``na \Ne II 63/ me, Ä• vuso sÄ• riputta, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ, bÄ• á¸·hÄ• m
abhikkamanti no paá¹-ikkamanti, abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no paá¹-ikkamo. seyy
puriso tiá¹‡hena sikharena {khaggena (Katthaci) } muddhani {muddhÄ• naá¹ƒ (Ce Se Ke Ee
{abhimantheyya (Ce) }; evameva kho, Ä• vuso, adhimattÄ• vÄ• tÄ• muddhani {muddhÄ• n
{upahananti (Ce Se Ke Ee Katthaci), uhananti (Katthaci) }. na me, Ä• vuso, khamanÄ«yaá¹ƒ

pe ... no paá¹-ikkamo. seyyathÄ• pi \Be II 282/, Ä• vuso, balavÄ• puriso daá¸·hena varattak
sÄ«saveá¹-haá¹ƒ dadeyya; evameva kho, Ä• vuso, adhimattÄ• sÄ«se sÄ«savedanÄ• . na r
IV 71/, na yÄ• panÄ«yaá¹ƒ ... pe ... no paá¹-ikkamo. seyyathÄ• pi, Ä• vuso, dakkho goghÄ•
goghÄ• takantevÄ• sÄ« vÄ• tiá¹‡hena govikantanena kucchiá¹ƒ parikanteyya; evameva kh
kucchiá¹ƒ parikantanti. na me, Ä• vuso, khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ ... pe ... no pa
Ä• vuso, dve balavanto purisÄ• dubbalataraá¹ƒ purisaá¹ƒ nÄ• nÄ• bÄ• hÄ• su gahetvÄ• a
santÄ• peyyuá¹ƒ \Ee IV 57/ samparitÄ• peyyuá¹ƒ; evameva kho, Ä• vuso, adhimatto kÄ• ya
Ä• vuso, khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ, bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikka
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no paá¹-ikkamo. satthaá¹ƒ, Ä• vuso sÄ• riputta, Ä• har
{nÄ• pi kaá¹…khÄ• mi (Katthaci) } jÄ«vitaâ€™â€™ nti.

``mÄ• Ä• yasmÄ• channo satthaá¹ƒ Ä• haresi. yÄ• petÄ• yasmÄ• channo, yÄ• pentaá¹ƒ
icchÄ• ma. sace Ä• yasmato channassa natthi sappÄ• yÄ• ni bhojanÄ• ni, ahaá¹ƒ Ä• yasma
bhojanÄ• ni pariyesissÄ• mi. sace Ä• yasmato channassa natthi sappÄ• yÄ• ni bhesajjÄ• ni
sappÄ• yÄ• ni bhesajjÄ• ni pariyesissÄ• mi. sace Ä• yasmato channassa natthi patirÅ«pÄ•
Ä• yasmantaá¹ƒ channaá¹ƒ upaá¹-á¹-hahissÄ• mi. mÄ• Ä• yasmÄ• channo satthaá¹ƒ Ä• h
yÄ• pentaá¹ƒ mayaá¹ƒ Ä• yasmantaá¹ƒ channaá¹ƒ icchÄ• mÄ• â€™â€™ ti.

``na me, Ä• vuso sÄ• riputta, natthi sappÄ• yÄ• ni bhojanÄ• ni; atthi me sappÄ• yÄ• ni \Se
me natthi sappÄ• yÄ• ni bhesajjÄ• ni; atthi me sappÄ• yÄ• ni bhesajjÄ• ni. napi me natthi pa
upaá¹-á¹-hÄ• kÄ• ; atthi me patirÅ«pÄ• upaá¹-á¹-hÄ• kÄ• . api ca me, Ä• vuso, satthÄ• par
manÄ• peneva, no amanÄ• pena. etaÃ±hi, Ä• vuso, sÄ• vakassa patirÅ«paá¹ƒ yaá¹ƒ satthÄ
manÄ• peneva, no amanÄ• pena. `anupavajjaá¹ƒ {taá¹ƒ anupavajjaá¹ƒ (bahÅ«su) } channo
Ä• harissatÄ«â€™ ti --- evametaá¹ƒ, Ä• vuso sÄ• riputta, dhÄ• rehÄ«â€™â€™ ti.

``puccheyyÄ• ma \Be II 283/ mayaá¹ƒ Ä• yasmantaá¹ƒ channaá¹ƒ kaÃ±cideva {kiÃ±cideva
desaá¹ƒ, sace Ä• yasmÄ• channo okÄ• saá¹ƒ karoti paÃ±hassa veyyÄ• karaá¹‡Ä• yÄ• â€™
sÄ• riputta, sutvÄ• vedissÄ• mÄ• â€™â€™ ti.

``cakkhuá¹ƒ, Ä• vuso channa, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tab
esohamasmi, eso me attÄ• â€™ ti samanupassasi ... pe ... jivhaá¹ƒ, Ä• vuso channa, jivhÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `etaá¹ƒ mama, esohamasmi, eso me attÄ• â
manaá¹ƒ, Ä• vuso channa, manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dh
me attÄ• â€™ ti samanupassasÄ«â€™â€™ ti?

``cakkhuá¹ƒ, Ä• vuso sÄ• riputta, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä•
nesohamasmi, na meso attÄ• â€™ ti samanupassÄ• mi ... pe ... jivhaá¹ƒ, Ä• vuso sÄ• riputt
jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `netaá¹ƒ \Se IV 73/ mama, nesohamasmi, na

samanupassÄ• mi ... pe ... manaá¹ƒ, Ä• vuso sÄ• riputta, manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassÄ• mÄ«â€™â€™ ti.

``cakkhusmiá¹ƒ, Ä• vuso channa, cakkhuviÃ±Ã±Ä• á¹‡e cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• ta
kiá¹ƒ abhiÃ±Ã±Ä• ya cakkhuá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• t
nesohamasmi, na meso attÄ• â€™ ti samanupassasi ... jivhÄ• ya, Ä• vuso channa, jivhÄ• v
jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu dhammesu kiá¹ƒ disvÄ• kiá¹ƒ abhiÃ±Ã±Ä• ya jivha
jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `netaá¹ƒ mama, nesohamasmi, na meso att
manasmiá¹ƒ, Ä• vuso channa, manoviÃ±Ã±Ä• á¹‡e manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu
abhiÃ±Ã±Ä• ya manaá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhan
meso attÄ• â€™ ti samanupassasÄ«â€™â€™ ti?

``cakkhusmiá¹ƒ \Ne II 65/, Ä• vuso sÄ• riputta, cakkhuviÃ±Ã±Ä• á¹‡e cakkhuviÃ±Ã±Ä• á¹‡a
nirodhaá¹ƒ disvÄ• nirodhaá¹ƒ abhiÃ±Ã±Ä• ya cakkhuá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuv
dhamme `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti \Be II 284/ samanupassÄ• m
sÄ• riputta, jivhÄ• viÃ±Ã±Ä• á¹‡e jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu dhammesu nirodh
abhiÃ±Ã±Ä• ya jivhaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe \Ee
nesohamasmi, na meso attÄ• â€™ ti \Se IV 74/ samanupassÄ• mi ... pe ... manasmiá¹ƒ, Ä•
manoviÃ±Ã±Ä• á¹‡e manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbesu dhammesu nirodhaá¹ƒ disvÄ•
manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbe dhamme `netaá¹ƒ mama, nes
samanupassÄ• mÄ«â€™â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• cundo Ä• yasmantaá¹ƒ channaá¹ƒ etadavoca --- ``tasmÄ
tassa bhagavato sÄ• sanaá¹ƒ niccakappaá¹ƒ sÄ• dhukaá¹ƒ manasi kÄ• tabbaá¹ƒ --- `nissita
calitaá¹ƒ natthi. calite asati passaddhi hoti. passaddhiyÄ• sati nati na hoti. natiyÄ• asati Ä•
hoti. Ä• gatigatiyÄ• asati cutÅ«papÄ• to na hoti. cutÅ«papÄ• te asati nevidha na huraá¹ƒ na
esevanto dukkhassÄ• â€™â€™ â€™ ti.

atha kho Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• cundo Ä• yasmantaá¹ƒ channaá
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu. atha kho Ä• yasmÄ• channo acirapakkantesu tesu Ä
Ä• haresi.

atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• b
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etad
bhante, channena satthaá¹ƒ Ä• haritaá¹ƒ. tassa kÄ• gati ko abhisamparÄ• yoâ€™â€™ ti? `
channena bhikkhunÄ• sammukhÄ• yeva anupavajjatÄ• byÄ• katÄ• â€™â€™ ti \Se IV 75/?
pubbavijjanaá¹ƒ {pubbaviciraá¹ƒ (Ce), pubbavijjhanaá¹ƒ (Ee), pubbajiraá¹ƒ (MN III 394} nÄ•
tatthÄ• yasmato channassa mittakulÄ• ni suhajjakulÄ• ni upavajjakulÄ• nÄ«â€™â€™ ti. ``h

channassa bhikkhuno mittakulÄ• ni suhajjakulÄ• ni upavajjakulÄ• ni. na kho panÄ• haá¹ƒ, s
ettÄ• vatÄ• saupavajjoti vadÄ• mi. yo kho, sÄ• riputta, taÃ±ca kÄ• yaá¹ƒ nikkhipati, aÃ±Ã±a
66/ upÄ• diyati, tamahaá¹ƒ saupavajjoti vadÄ• mi. taá¹ƒ channassa bhikkhuno natthi. `anupa
bhikkhunÄ• satthaá¹ƒ Ä• haritaâ€™ nti --- evametaá¹ƒ, sÄ• riputta, dhÄ• rehÄ«â€™â€™ ti.

5. puá¹‡á¹‡asuttaá¹ƒ

<88> atha \Be II 285/ {sÄ• vatthinidÄ• naá¹ƒ. atha (?) MN III 395 passitabbaá¹ƒ} kho Ä• ya
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ... pe ... ekamantaá¹ƒ nisinno kho Ä• yas
etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá
sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti.

``santi kho, puá¹‡á¹‡a, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ
rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abh
ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«. `nandisamudayÄ• dukkhasamudayo, puá¹‡á¹‡Ä•
santi kho, puá¹‡á¹‡a, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi kho, puá¹‡á¹‡a, manoviÃ±Ã
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce \Se
abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-ha
nandÄ«. `nandisamudayÄ• dukkhasamudayo, puá¹‡á¹‡Ä• â€™ ti vadÄ• mi.

``santi kho, puá¹‡á¹‡a, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ
rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati, tassa
anabhivadato anajjhosÄ• ya tiá¹-á¹-hato nirujjhati nandÄ«. `nandinirodhÄ• dukkhanirodho, p
vadÄ• mi ... pe ... santi kho, puá¹‡á¹‡a, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• m
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu \Ee IV 61/ nÄ• bhinandati nÄ• bhivadat
tassa taá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato nirujjhati nandÄ«. `nand
dukkhanirodho, puá¹‡á¹‡Ä• â€™ ti vadÄ• mi.

``iminÄ• \Ne II 67/ tvaá¹ƒ {iminÄ• ca tvaá¹ƒ}, puá¹‡á¹‡a, mayÄ• saá¹ƒkhittena ovÄ• dena
{katarasmiá¹ƒ (MN III 395) } janapade viharissasÄ«â€™â€™ ti? ``atthi, bhante, sunÄ• paran
tatthÄ• haá¹ƒ viharissÄ• mÄ«â€™â€™ ti.

``caá¹‡á¸• Ä• \Se IV 77/ kho, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• ; pharusÄ• kho, pu
manussÄ• . sace taá¹ƒ, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• akkosissanti paribhÄ• sis
kinti bhavissatÄ«â€™â€™ ti?

``sace maá¹ƒ, bhante, sunÄ• parantakÄ• \Be II 286/ manussÄ• akkosissanti paribhÄ• siss
bhavissati --- `bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sun

me {maá¹ƒ (sabbattha) } nayime pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dentÄ«â€™ ti. evamettha {evam
bhavissati; evamettha, sugata, bhavissatÄ«â€™â€™ ti.

``sace pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dassa
kinti bhavissatÄ«â€™â€™ ti?

``sace me, bhante, sunÄ• parantakÄ• manussÄ• pÄ• á¹‡inÄ• pahÄ• raá¹ƒ \Se IV 78/ das
bhavissati --- `bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sun
me {evammettha (?) } nayime leá¸• á¸• unÄ• pahÄ• raá¹ƒ dentÄ«â€™ ti. evamettha, bhaga
sugata, bhavissatÄ«â€™â€™ ti.

``sace pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• leá¸• á¸• unÄ• pahÄ• raá¹ƒ dass
puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti?

``sace me, bhante, sunÄ• parantakÄ• manussÄ• leá¸• á¸• unÄ• pahÄ• raá¹ƒ dassanti, tat
`bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sunÄ• parantakÄ
daá¹‡á¸• ena pahÄ• raá¹ƒ dentÄ«â€™ ti \Ee IV 62/. evamettha, bhagavÄ• , bhavissati; evar
bhavissatÄ«â€™â€™ ti.

``sace \Ne II 68/ pana puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• daá¹‡á¸• ena pahÄ• raá¹ƒ
puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti?

``sace me, bhante, sunÄ• parantakÄ• manussÄ• daá¹‡á¸• ena pahÄ• raá¹ƒ dassanti, tatra
`bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sunÄ• parantakÄ
satthena pahÄ• raá¹ƒ dentÄ«â€™ ti. evamettha, bhagavÄ• , bhavissati; evamettha, sugata,

``sace pana te, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• satthena pahÄ• raá¹ƒ dassanti, t
kinti bhavissatÄ«â€™â€™ ti?

``sace me, bhante, sunÄ• parantakÄ• manussÄ• satthena pahÄ• raá¹ƒ dassanti, tatra me
`bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sunÄ• parantakÄ
\Se IV 79/ tiá¹‡hena satthena jÄ«vitÄ• voropentÄ«â€™ ti. evamettha, bhagavÄ• , bhavissat
bhavissatÄ«â€™â€™ ti.

``sace \Be II 287/ pana taá¹ƒ, puá¹‡á¹‡a, sunÄ• parantakÄ• manussÄ• tiá¹‡hena satthena
tatra pana te, puá¹‡á¹‡a, kinti bhavissatÄ«â€™â€™ ti?

``sace maá¹ƒ, bhante, sunÄ• parantakÄ• manussÄ• tiá¹‡hena satthena jÄ«vitÄ• voropes

bhavissati --- `santi kho tassa bhagavato sÄ• vakÄ• kÄ• yena ca jÄ«vitena ca aá¹-á¹-Ä«yan
jigucchamÄ• nÄ• satthahÄ• rakaá¹ƒ pariyesanti, taá¹ƒ me idaá¹ƒ apariyiá¹-á¹-haÃ±Ã±eva s
nti. evamettha, bhagavÄ• , bhavissati; evamettha, sugata, bhavissatÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, puá¹‡á¹‡a! sakkhissasi kho tvaá¹ƒ, puá¹‡á¹‡a, iminÄ• damÅ«pasamen
sunÄ• parantasmiá¹ƒ janapade vatthuá¹ƒ. yassa dÄ• ni tvaá¹ƒ, puá¹‡á¹‡a, kÄ• laá¹ƒ maÃ±Â

atha kho Ä• yasmÄ• puá¹‡á¹‡o bhagavato vacanaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹
\Ne II 69/ abhivÄ• detvÄ• \Ee IV 63/ padakkhiá¹‡aá¹ƒ katvÄ• senÄ• sanaá¹ƒ saá¹ƒsÄ• met
yena sunÄ• paranto janapado tena cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ
janapado tadavasari. tatra sudaá¹ƒ Ä• yasmÄ• puá¹‡á¹‡o sunÄ• parantasmiá¹ƒ janapade v
puá¹‡á¹‡o tenevantaravassena paÃ±camattÄ• ni upÄ• sakasatÄ• ni paá¹-ivedesi {paá¹-ipÄ•
(Se Ke) }. tenevantaravassena paÃ±camattÄ• ni upÄ• sikÄ• satÄ• ni paá¹-ivedesi. tenevant
\Se IV 80/ sacchÄ• kÄ• si. tenevantaravassena parinibbÄ• yi.

atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu ... pe ... ekamant
bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``yo so, bhante, puá¹‡á¹‡o nÄ• ma kulaputto bha
ovÄ• dena ovadito, so kÄ• laá¹…kato. tassa kÄ• gati ko abhisamparÄ• yoâ€™â€™ ti?

``paá¹‡á¸• ito, bhikkhave, puá¹‡á¹‡o kulaputto {kulaputto ahosi (sabbattha) }, paccapÄ• di {
Katthaci) } dhammassÄ• nudhammaá¹ƒ, na ca maá¹ƒ dhammÄ• dhikaraá¹‡aá¹ƒ vihesesi {v
parinibbuto, bhikkhave, puá¹‡á¹‡o kulaputtoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. bÄ• hiyasuttaá¹ƒ

<89> atha \Be II 288/ kho Ä• yasmÄ• bÄ• hiyo yena bhagavÄ• tenupasaá¹…kami ... pe ...
Ä• yasmÄ• bÄ• hiyo bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒk
yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pah

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, bÄ• hiya, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa

esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no \Ne II 70/ \Ee IV 64/ hetaá¹ƒ, bhanteâ€™â€™.

``rÅ«pÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™ ... pe ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... cakkhusamphasso ... manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu \Se IV 81/ taá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bÄ• hiya, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi n cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati ... pe ... yampidaá¹ƒ man uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nib virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

atha kho Ä• yasmÄ• bÄ• hiyo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho Ä• yasmÄ• bÄ• hiyo eko vÅ Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• bÄ• chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaejÄ• suttaá¹ƒ

<90> ``ejÄ• \Be II 289/, bhikkhave, rogo, ejÄ• gaá¹‡á¸• o, ejÄ• sallaá¹ƒ. tasmÄ• tiha, bhik

anejo viharati vÄ«tasallo. tasmÄ• tiha \Ee IV 65/, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya
{vihareyya (Ce Ee Katthaci) } vÄ«tasalloâ€™ ti, cakkhuá¹ƒ na maÃ±Ã±eyya, cakkhusmiá¹ƒ
na maÃ±Ã±eyya, cakkhu \Se IV 82/ meti na maÃ±Ã±eyya; rÅ«pe na maÃ±Ã±eyya, rÅ«pesu
maÃ±Ã±eyya, rÅ«pÄ• meti na maÃ±Ã±eyya; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã±eyya, ca
maÃ±Ã±eyya, cakkhuviÃ±Ã±Ä• á¹‡ato na maÃ±Ã±eyya, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ meti na
na maÃ±Ã±eyya, cakkhusamphassasmiá¹ƒ na maÃ±Ã±eyya, cakkhusamphassato na maÃ±
maÃ±Ã±eyya. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ•
adukkhamasukhaá¹ƒ vÄ• tampi na maÃ±Ã±eyya, tasmimpi na maÃ±Ã±eyya, tatopi na maÃ
maÃ±Ã±eyya.

``sotaá¹ƒ na maÃ±Ã±eyya ... pe ... ghÄ• naá¹ƒ na maÃ±Ã±eyya ... pe ... jivhaá¹ƒ na maÃ±Ã
maÃ±Ã±eyya, jivhÄ• to na maÃ±Ã±eyya, jivhÄ• meti na maÃ±Ã±eyya; rase na maÃ±Ã±eyy
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ na maÃ±Ã±eyya ... pe ... jivhÄ• samphassaá¹ƒ na maÃ±Ã±eyya ...
jivhÄ• samphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkham
maÃ±Ã±eyya, tasmimpi na maÃ±Ã±eyya, tatopi na maÃ±Ã±eyya, taá¹ƒ meti na maÃ±Ã±eyy

``kÄ• yaá¹ƒ na maÃ±Ã±eyya ... pe ... manaá¹ƒ na maÃ±Ã±eyya, manasmiá¹ƒ na maÃ±Ã±e
mano meti na maÃ±Ã±eyya; dhamme na maÃ±Ã±eyya ... pe ... mano viÃ±Ã±Ä• á¹‡aá¹ƒ ...
pe ... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹
tampi na maÃ±Ã±eyya, tasmimpi na maÃ±Ã±eyya, tatopi na maÃ±Ã±eyya, taá¹ƒ meti na ma
maÃ±Ã±eyya, sabbasmiá¹ƒ \Se IV 83/ na maÃ±Ã±eyya, sabbato na maÃ±Ã±eyya, sabbaá¹

``so \Ne II 72/ evaá¹ƒ amaÃ±Ã±amÄ• no na kiÃ±cipi loke upÄ• diyati. anupÄ• diyaá¹ƒ na pa
paccattaÃ±Ã±eva parinibbÄ• yati \Ee IV 66/. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ,
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaejÄ• suttaá¹ƒ

<91> ``ejÄ• \Be II 290/, bhikkhave, rogo, ejÄ• gaá¹‡á¸• o, ejÄ• sallaá¹ƒ. tasmÄ• tiha, bhik
anejo viharati vÄ«tasallo. tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya `anejo viha
ti, cakkhuá¹ƒ na maÃ±Ã±eyya, cakkhusmiá¹ƒ na maÃ±Ã±eyya, cakkhuto na maÃ±Ã±eyya,
rÅ«pe na maÃ±Ã±eyya ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphassaá¹ƒ ... yampidaá¹ƒ
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na ma
maÃ±Ã±eyya, tatopi na maÃ±Ã±eyya, taá¹ƒ meti na maÃ±Ã±eyya. yaÃ±hi, bhikkhave, maÃ
yato maÃ±Ã±ati, yaá¹ƒ meti maÃ±Ã±ati, tato taá¹ƒ hoti aÃ±Ã±athÄ• . aÃ±Ã±athÄ• bhÄ• vÄ«
abhinandati ... pe ....

``jivhaá¹ƒ na maÃ±Ã±eyya, jivhÄ• ya na maÃ±Ã±eyya, jivhÄ• to na maÃ±Ã±eyya, jivhÄ• m

maÃ±Ã±eyya ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• samphassaá¹ƒ ... yampidaá¹ƒ jivhÄ• sam
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na maÃ±Ã±eyy
tatopi na maÃ±Ã±eyya, taá¹ƒ meti na maÃ±Ã±eyya. yaÃ±hi, bhikkhave, maÃ±Ã±ati, yasmiá
maÃ±Ã±ati, yaá¹ƒ meti maÃ±Ã±ati, tato taá¹ƒ hoti aÃ±Ã±athÄ• . aÃ±Ã±athÄ• bhÄ• vÄ« bha
abhinandati ... pe ....

``manaá¹ƒ na maÃ±Ã±eyya, manasmiá¹ƒ na maÃ±Ã±eyya, manato na maÃ±Ã±eyya, manc
manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphassaá¹ƒ ... yampidaá¹ƒ manosamphassapaccayÄ• u
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na maÃ±Ã±eyya, tasmimpi na maÃ±Ã
maÃ±Ã±eyya, taá¹ƒ meti na maÃ±Ã±eyya. yaÃ±hi, bhikkhave, maÃ±Ã±ati, yasmiá¹ƒ maÃ±Ã
67/ maÃ±Ã±ati, yaá¹ƒ meti maÃ±Ã±ati, tato taá¹ƒ hoti aÃ±Ã±athÄ• . aÃ±Ã±athÄ• bhÄ• vÄ«
abhinandati.

``yÄ• vatÄ• , bhikkhave, khandhadhÄ• tuÄ• yatanÄ• tampi na maÃ±Ã±eyya, tasmimpi na m
maÃ±Ã±eyya, taá¹ƒ meti na maÃ±Ã±eyya. so evaá¹ƒ amaÃ±Ã±amÄ• no na kiÃ±ci loke upÄ
paritassati. aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ bra
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹

9. paá¹-hamadvayasuttaá¹ƒ

<92> ``dvayaá¹ƒ \Be II 291/ vo, bhikkhave, desessÄ• mi. taá¹ƒ suá¹‡Ä• tha. kiÃ±ca, bhikkh
cakkhuÃ±ceva rÅ«pÄ• ca, sotaÃ±ceva saddÄ• ca, ghÄ• naÃ±ceva gandhÄ• ca, jivhÄ• ce
phoá¹-á¹-habbÄ• ca \Se IV 85/, mano ceva dhammÄ• ca --- idaá¹ƒ vuccati, bhikkhave, dva

``yo, bhikkhave, evaá¹ƒ vadeyya --- `ahametaá¹ƒ dvayaá¹ƒ paccakkhÄ• ya aÃ±Ã±aá¹ƒ dva
ti, tassa vÄ• cÄ• vatthukamevassa. puá¹-á¹-ho ca na sampÄ• yeyya. uttariÃ±ca vighÄ• taá¹
hetu? yathÄ• taá¹ƒ, bhikkhave, avisayasmiâ€™â€™ nti. navamaá¹ƒ.

10. dutiyadvayasuttaá¹ƒ

<93> ``dvayaá¹ƒ, bhikkhave, paá¹-icca viÃ±Ã±Ä• á¹‡aá¹ƒ sambhoti. kathaÃ±ca, bhikkhave,
viÃ±Ã±Ä• á¹‡aá¹ƒ sambhoti? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡
vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. rÅ«pÄ• \Ee IV 68/ aniccÄ• vipariá¹‡Ä• mino aÃ±Ã±ath
dvayaá¹ƒ calaÃ±ceva byathaÃ±ca aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. cakkhuviÃ
vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. yopi hetu yopi paccayo cakkhuviÃ±Ã±Ä• á¹‡assa uppÄ
paccayo anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. aniccaá¹ƒ kho pana, bhikkhave, pa
uppannaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kuto niccaá¹ƒ bhavissati! yÄ• kho, bhikkhave, imesa
dhammÄ• naá¹ƒ saá¹…gati sannipÄ• to samavÄ• yo, ayaá¹ƒ vuccati cakkhusamphasso. ca

74/ vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yopi hetu yopi paccayo cakkhusamphassassa
paccayo anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. aniccaá¹ƒ kho pana, bhikkhave, pa
cakkhusamphasso kuto nicco bhavissati! phuá¹-á¹-ho \Se IV 86/, bhikkhave, vedeti, phuá¹-á
phuá¹-á¹-ho saÃ±jÄ• nÄ• ti. itthetepi dhammÄ• calÄ• ceva byathÄ• ca aniccÄ• vipariá¹‡Ä
sotaá¹ƒ ... pe ....

``jivhaÃ±ca paá¹-icca rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ. jivhÄ• aniccÄ• vipariá¹‡Ä
aÃ±Ã±athÄ• bhÄ• vÄ« {vipariá¹‡Ä• minÄ« aÃ±Ã±athÄ• bhÄ• vinÄ« (?) }. rasÄ• aniccÄ• vi
aÃ±Ã±athÄ• bhÄ• vino. itthetaá¹ƒ dvayaá¹ƒ calaÃ±ceva byathaÃ±ca aniccaá¹ƒ vipariá¹‡Ä•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. yopi hetu yopi pacc
uppÄ• dÄ• ya \Be II 292/, sopi hetu sopi paccayo anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ
bhikkhave, paccayaá¹ƒ paá¹-icca uppannaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kuto niccaá¹ƒ bhavi
bhikkhave, imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ saá¹…gati sannipÄ• to samavÄ• yo, aya
jivhÄ• samphassopi anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yopi hetu yopi paccayo
uppÄ• dÄ• ya, sopi hetu sopi paccayo anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. anic
bhikkhave, paccayaá¹ƒ paá¹-icca uppanno jivhÄ• samphasso, kuto nicco bhavissati! phuá¹-
vedeti, phuá¹-á¹-ho ceteti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti. itthetepi dhammÄ• calÄ• ceva byath
vipariá¹‡Ä• mino aÃ±Ã±athÄ• bhÄ• vino. kÄ• yaá¹ƒ ... pe ....

``manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ. mano anicco vipariá¹‡
dhammÄ• aniccÄ• vipariá¹‡Ä• mino aÃ±Ã±athÄ• bhÄ• vino. itthetaá¹ƒ dvayaá¹ƒ calaÃ±ce
aniccaá¹ƒ vipariá¹‡Ä• mi aÃ±Ã±athÄ• bhÄ• vi. manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ vipariá¹‡Ä
hetu yopi paccayo manoviÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya, sopi hetu sopi paccayo anicco vip
aÃ±Ã±athÄ• bhÄ• vÄ«. aniccaá¹ƒ kho pana, bhikkhave, paccayaá¹ƒ paá¹-icca uppannaá¹ƒ
niccaá¹ƒ bhavissati! yÄ• kho, bhikkhave, imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ saá¹…gat
ayaá¹ƒ vuccati manosamphasso. manosamphassopi anicco vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• b
manosamphassassa uppÄ• dÄ• ya, sopi hetu sopi paccayo anicco vipariá¹‡Ä• mÄ« aÃ±Ã±a
pana, bhikkhave, paccayaá¹ƒ paá¹-icca \Ne II 75/ uppanno manosamphasso, kuto nicco bha
bhikkhave, vedeti, phuá¹-á¹-ho ceteti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti. itthetepi dhammÄ• calÄ•
aniccÄ• vipariá¹‡Ä• mino aÃ±Ã±athÄ• bhÄ• vino. evaá¹ƒ kho, bhikkhave, dvayaá¹ƒ paá¹-ic
sambhotÄ«â€™â€™ ti. dasamaá¹ƒ.

channavaggo navamo.

tassuddÄ• naá¹ƒ ---

palokasuÃ±Ã±Ä• saá¹ƒkhittaá¹ƒ, channo puá¹‡á¹‡o ca bÄ• hiyo.

ejena ca duve vuttÄ• , dvayehi apare duveti ||

10. saá¸·avaggo

1. adantaaguttasuttaá¹ƒ

<94> sÄ• vatthinidÄ• naá¹ƒ \Be II 293/. ``chayime \Se IV 88/ \Ee IV 70/, bhikkhave, phassÄ
aguttÄ• arakkhitÄ• asaá¹ƒvutÄ• dukkhÄ• dhivÄ• hÄ• honti. katame cha? cakkhu, bhikkha
adantaá¹ƒ aguttaá¹ƒ arakkhitaá¹ƒ asaá¹ƒvutaá¹ƒ dukkhÄ• dhivÄ• haá¹ƒ hoti ... pe ... jivhÄ• ,
phassÄ• yatanaá¹ƒ adantaá¹ƒ aguttaá¹ƒ arakkhitaá¹ƒ asaá¹ƒvutaá¹ƒ dukkhÄ• dhivÄ• haá¹ƒ
bhikkhave, phassÄ• yatanaá¹ƒ adantaá¹ƒ aguttaá¹ƒ arakkhitaá¹ƒ asaá¹ƒvutaá¹ƒ dukkhÄ• dh
bhikkhave, cha phassÄ• yatanÄ• adantÄ• aguttÄ• arakkhitÄ• asaá¹ƒvutÄ• dukkhÄ• dhiv

``chayime, bhikkhave, phassÄ• yatanÄ• sudantÄ• suguttÄ• surakkhitÄ• susaá¹ƒvutÄ• s
cha? cakkhu, bhikkhave, phassÄ• yatanaá¹ƒ sudantaá¹ƒ suguttaá¹ƒ surakkhitaá¹ƒ susaá¹ƒv
hoti ... pe ... jivhÄ• , bhikkhave, phassÄ• yatanaá¹ƒ sudantaá¹ƒ suguttaá¹ƒ surakkhitaá¹ƒ su
sukhÄ• dhivÄ• haá¹ƒ hoti ... pe ... mano, bhikkhave, phassÄ• yatanaá¹ƒ sudantaá¹ƒ sugutta
76/ susaá¹ƒvutaá¹ƒ sukhÄ• dhivÄ• haá¹ƒ hoti. ime kho, bhikkhave, cha phassÄ• yatanÄ• s
surakkhitÄ• susaá¹ƒvutÄ• sukhÄ• dhivÄ• hÄ• hontÄ«â€™â€™ ti. idamavoca bhagavÄ• .

``saá¸·eva {chaá¸·eva (Katthaci) } phassÄ• yatanÄ• ni bhikkhavo,

asaá¹ƒvuto yattha dukkhaá¹ƒ nigacchati.

tesaÃ±ca ye saá¹ƒvaraá¹‡aá¹ƒ avedisuá¹ƒ,

saddhÄ• dutiyÄ• viharantÄ• navassutÄ• ||

``disvÄ• na rÅ«pÄ• ni manoramÄ• ni,

athopi disvÄ• na amanoramÄ• ni.

manorame \Se IV 89/ rÄ• gapathaá¹ƒ vinodaye,

na cÄ• ppiyaá¹ƒ meti manaá¹ƒ padosaye ||

``saddaÃ±ca \Ee IV 71/ sutvÄ• dubhayaá¹ƒ piyÄ• ppiyaá¹ƒ,

piyamhi sadde na samucchito siyÄ• .

athoppiye dosagataá¹ƒ vinodaye,

na cÄ• ppiyaá¹ƒ meti manaá¹ƒ padosaye ||

``gandhaÃ±ca \Be II 294/ ghatvÄ• surabhiá¹ƒ manoramaá¹ƒ,

athopi ghatvÄ• asuciá¹ƒ akantiyaá¹ƒ.

akantiyasmiá¹ƒ paá¹-ighaá¹ƒ vinodaye,

chandÄ• nunÄ«to na ca kantiye siyÄ• ||

``rasaÃ±ca bhotvÄ• na asÄ• ditaÃ±ca sÄ• duá¹ƒ,

athopi bhotvÄ• na asÄ• dumekadÄ• .

sÄ• duá¹ƒ rasaá¹ƒ nÄ• jjhosÄ• ya bhuÃ±je,

virodhamÄ• sÄ• dusu nopadaá¹ƒsaye ||

``phassena \Ne II 77/ phuá¹-á¹-ho na sukhena majje {majjhe (Se Ke Ee) },

dukkhena phuá¹-á¹-hopi na sampavedhe.

phassadvayaá¹ƒ sukhadukkhe upekkhe,

anÄ• nuruddho aviruddha kenaci ||

``papaÃ±casaÃ±Ã±Ä• itarÄ«tarÄ• narÄ• ,

papaÃ±cayantÄ• upayanti saÃ±Ã±ino.

manomayaá¹ƒ gehasitaÃ±ca sabbaá¹ƒ,

panujja nekkhammasitaá¹ƒ irÄ«yati ||

``evaá¹ƒ mano chassu yadÄ• subhÄ• vito,

phuá¹-á¹-hassa cittaá¹ƒ na vikampate kvaci.

te rÄ• gadose abhibhuyya bhikkhavo,

bhavattha {bhavatha (Ce Se Ke) } jÄ• timaraá¹‡assa pÄ• ragÄ• â€™â€™ ti || paá¹-hamaá¹ƒ

2. mÄ• lukyaputtasuttaá¹ƒ

<95> atha \Ee IV 72/ kho Ä• yasmÄ• mÄ• lukyaputto {mÄ• luá¹…kyaputto (Ce) } yena bha
... ekamantaá¹ƒ nisinno kho Ä• yasmÄ• mÄ• lukyaputto bhagavantaá¹ƒ etadavoca --- ``sÄ•
saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«paka
Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti.

``ettha \Be II 295/ dÄ• ni, mÄ• lukyaputta, kiá¹ƒ dahare bhikkhÅ« vakkhÄ• ma! yatra hi nÄ•
jiá¹‡á¹‡o vuddho mahallako addhagato vayoanuppatto saá¹ƒkhittena ovÄ• daá¹ƒ yÄ• casÄ«

``kiÃ±cÄ• pÄ• haá¹ƒ, bhante, jiá¹‡á¹‡o vuddho mahallako addhagato vayoanuppatto. deset
bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ, desetu sugato saá¹ƒkhittena dhammaá¹ƒ, appeva nÄ
bhÄ• sitassa atthaá¹ƒ Ä• jÄ• neyyaá¹ƒ. appeva nÄ• mÄ• haá¹ƒ bhagavato bhÄ• sitassa dÄ•

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mÄ• lukyaputta, ye te cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• adiá¹-á¹-hÄ•
passasi, na ca te hoti passeyyanti? atthi te tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™
bhanteâ€™â€™.

``ye te sotaviÃ±Ã±eyyÄ• saddÄ• assutÄ• assutapubbÄ• , na ca suá¹‡Ä• si, na ca te hoti
tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``ye te ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• aghÄ• yitÄ• aghÄ• yitapubbÄ• , na ca ghÄ• yasi, n
atthi te tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â

``ye te jivhÄ• viÃ±Ã±eyyÄ• rasÄ• asÄ• yitÄ• asÄ• yitapubbÄ• , na ca sÄ• yasi, na ca te h
tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``ye te kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• asamphuá¹-á¹-hÄ• asamphuá¹-á¹-hapubbÄ•
phuseyyanti? atthi te tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ ti? ``no hetaá¹ƒ

``ye \Ee IV 73/ te manoviÃ±Ã±eyyÄ• dhammÄ• \Se IV 91/ aviÃ±Ã±Ä• tÄ• aviÃ±Ã±Ä• tapu
te hoti vijÄ• neyyanti? atthi te tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ ti? ``no

``ettha ca te, mÄ• lukyaputta, diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu diá¹-á¹-he c
bhavissati, sute sutamattaá¹ƒ bhavissati, mute mutamattaá¹ƒ bhavissati, viÃ±Ã±Ä• te viÃ±Ã
bhavissati. yato kho te, mÄ• lukyaputta, diá¹-á¹-hasutamutaviÃ±Ã±Ä• tabbesu dhammesu d
diá¹-á¹-hamattaá¹ƒ bhavissati, sute sutamattaá¹ƒ bhavissati \Be II 296/, mute mutamattaá¹ƒ
viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ bhavissati; tato tvaá¹ƒ, mÄ• lukyaputta, na tena. yato tvaá
tena; tato tvaá¹ƒ, mÄ• lukyaputta \Ne II 79/, na tattha. yato tvaá¹ƒ, mÄ• lukyaputta, na tattha
mÄ• lukyaputta, nevidha, na huraá¹ƒ, na ubhayamantarena. esevanto dukkhassÄ• â€™â€™

``imassa khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá

``rÅ«paá¹ƒ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa {ajjhosÄ• ya (Ce) } tiá¹-á¹-hati ||

``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rÅ«pasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati ||

``saddaá¹ƒ sutvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

``tassa \Se IV 92/ vaá¸• á¸• hanti vedanÄ• , anekÄ• saddasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati ||

``gandhaá¹ƒ \Ee IV 74/ ghatvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• gandhasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati ||

``rasaá¹ƒ \Ne II 80/ bhotvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rasasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati ||

``phassaá¹ƒ \Be II 297/ phussa sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• phassasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati ||

``dhammaá¹ƒ Ã±atvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• dhammasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato \Se IV 93/ dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati ||

``na so rajjati rÅ«pesu, rÅ«paá¹ƒ disvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa passato rÅ«paá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccati ||

``na so rajjati saddesu, saddaá¹ƒ sutvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa \Ne II 81/ suá¹‡ato saddaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccati ||

``na \Ee IV 75/ so rajjati gandhesu, gandhaá¹ƒ ghatvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa ghÄ• yato gandhaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccati ||

``na so rajjati rasesu, rasaá¹ƒ bhotvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa \Be II 298/ sÄ• yato rasaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccati ||

``na \Se IV 94/ so rajjati phassesu, phassaá¹ƒ phussa paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa phusato phassaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccati ||

``na \Ee IV 76/ so rajjati dhammesu, dhammaá¹ƒ Ã±atvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa \Ne II 82/ jÄ• nato dhammaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccatÄ«â€™â€™ ti ||

``imassa khvÄ• haá¹ƒ, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena
Ä• jÄ• nÄ• mÄ«â€™â€™ ti. ``sÄ• dhu sÄ• dhu, mÄ• lukyaputta! sÄ• dhu kho tvaá¹ƒ, mÄ• lu
bhÄ• sitassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• si ---

``rÅ«paá¹ƒ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rÅ«pasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evaá¹ƒ Ä• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• namuccati || ... pe ... ||

``na so rajjati dhammesu, dhammaá¹ƒ Ã±atvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

``yathÄ• ssa \Se IV 95/ vijÄ• nato dhammaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• namuccatÄ«â€™â€™ ti ||

``imassa kho, mÄ• lukyaputta, mayÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• rena attho

atha \Be II 299/ kho Ä• yasmÄ• mÄ• lukyaputto bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• an
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.
mÄ• lukyaputto eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva
kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ brahmaca
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡A
brahmacariyaá¹ƒ, kataá¹ƒ \Ne II 83/ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti
ca panÄ• yasmÄ• mÄ• lukyaputto arahataá¹ƒ ahosÄ«ti. dutiyaá¹ƒ.

3. parihÄ• nadhammasuttaá¹ƒ

<96> ``parihÄ• nadhammaÃ±ca vo, bhikkhave, desessÄ• mi aparihÄ• nadhammaÃ±ca cha
suá¹‡Ä• tha. kathaÃ±ca, bhikkhave, parihÄ• nadhammo hoti? idha, bhikkhave, bhikkhuno ca
uppajjanti pÄ• pakÄ• akusalÄ• sarasaá¹…kappÄ• {akusalÄ• dhammÄ• sarasaá¹…kappÄ
Ä• sÄ«visavagge sattamasutte pana ``Ä• kusalÄ• sarasaá¹…kappÄ• â€™â€™ tveva sabba
taÃ±ce bhikkhu adhivÄ• seti nappajahati na vinodeti na byantÄ«karoti {byantikaroti (Ee) bya
(Katthaci) } na anabhÄ• vaá¹ƒ gameti, veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `parihÄ
96/ dhammehiâ€™. parihÄ• naÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti ... pe ....

``puna caparaá¹ƒ, bhikkhave, bhikkhuno jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• uppajjanti ... pe ... pu
bhikkhave, bhikkhuno manasÄ• dhammaá¹ƒ \Ee IV 77/ viÃ±Ã±Ä• ya uppajjanti pÄ• pakÄ•
saá¹ƒyojaniyÄ• . taÃ±ce bhikkhu adhivÄ• seti nappajahati na vinodeti na byantÄ«karoti na a
veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `parihÄ• yÄ• mi kusalehi dhammehiâ€™. par
bhagavatÄ• ti. evaá¹ƒ kho, bhikkhave, parihÄ• nadhammo hoti.

``kathaÃ±ca, bhikkhave, aparihÄ• nadhammo hoti? idha, bhikkhave, bhikkhuno cakkhunÄ•
uppajjanti pÄ• pakÄ• akusalÄ• sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . taÃ±ce bhikkhu nÄ• d
byantÄ«karoti anabhÄ• vaá¹ƒ gameti, veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `na par
dhammehiâ€™. aparihÄ• naÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti ... pe ....

``puna \Be II 300/ caparaá¹ƒ, bhikkhave, bhikkhuno jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• uppajjanti

caparaá¹ƒ, bhikkhave, bhikkhuno manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya uppajjanti pÄ• pakÄ•
saá¹ƒyojaniyÄ• . taÃ±ce bhikkhu nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• va
veditabbametaá¹ƒ \Ne II 84/, bhikkhave, bhikkhunÄ• --- `na parihÄ• yÄ• mi kusalehi dhamm
aparihÄ• naÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti. evaá¹ƒ kho, bhikkhave, aparihÄ• nadhammo

``katamÄ• ni \Se IV 97/ ca, bhikkhave, cha abhibhÄ• yatanÄ• ni? idha, bhikkhave, bhikkhur
disvÄ• nuppajjanti pÄ• pakÄ• akusalÄ• sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . veditabbame
--- `abhibhÅ«tametaá¹ƒ Ä• yatanaá¹ƒâ€™. abhibhÄ• yatanaÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ•
caparaá¹ƒ, bhikkhave, bhikkhuno manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nuppajjanti pÄ• pakÄ
sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `abhibhÅ
abhibhÄ• yatanaÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti. imÄ• ni vuccanti, bhikkhave, cha abhibh
tatiyaá¹ƒ.

4. pamÄ• davihÄ• rÄ«suttaá¹ƒ

<97> ``pamÄ• davihÄ• riÃ±ca \Ee IV 78/ vo, bhikkhave, desessÄ• mi appamÄ• davihÄ• riÃ
kathaÃ±ca, bhikkhave, pamÄ• davihÄ• rÄ« hoti? cakkhundriyaá¹ƒ asaá¹ƒvutassa, bhikkhave
byÄ• siÃ±cati {byÄ• siccati (Ce Se Ke) }. cakkhuviÃ±Ã±eyyesu rÅ«pesu tassa byÄ• sittacitta
hoti. pÄ• mojje asati pÄ«ti na hoti. pÄ«tiyÄ• asati passaddhi na hoti. passaddhiyÄ• asati du
dukkhino cittaá¹ƒ na samÄ• dhiyati. asamÄ• hite citte dhammÄ• na pÄ• tubhavanti. dhamm
pamÄ• davihÄ• rÄ« tveva saá¹…khaá¹ƒ gacchati ... pe ... jivhindriyaá¹ƒ asaá¹ƒvutassa, bhik
cittaá¹ƒ byÄ• siÃ±cati jivhÄ• viÃ±Ã±eyyesu rasesu, tassa byÄ• sittacittassa ... pe ... pamÄ•
saá¹…khaá¹ƒ gacchati ... pe ... manindriyaá¹ƒ asaá¹ƒvutassa, bhikkhave, viharato cittaá¹ƒ b
manoviÃ±Ã±eyyesu dhammesu, tassa byÄ• sittacittassa pÄ• mojjaá¹ƒ na hoti. pÄ• mojje as
98/. pÄ«tiyÄ• asati passaddhi na hoti. passaddhiyÄ• asati dukkhaá¹ƒ hoti. dukkhino cittaá¹
asamÄ• hite citte dhammÄ• na pÄ• tubhavanti \Be II 301/. dhammÄ• naá¹ƒ apÄ• tubhÄ• vÄ
saá¹…khaá¹ƒ gacchati. evaá¹ƒ kho, bhikkhave, pamÄ• davihÄ• rÄ« hoti.

``kathaÃ±ca, bhikkhave, appamÄ• davihÄ• rÄ« hoti? cakkhundriyaá¹ƒ saá¹ƒvutassa, bhikkh
cittaá¹ƒ na byÄ• siÃ±cati cakkhuviÃ±Ã±eyyesu rÅ«pesu, tassa abyÄ• sittacittassa pÄ• mojja
pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ viharati. sukh
samÄ• dhiyati. samÄ• hite citte dhammÄ• \Ee IV 79/ pÄ• tubhavanti. dhammÄ• naá¹ƒ pÄ•
tveva saá¹…khaá¹ƒ gacchati ... pe ... jivhindriyaá¹ƒ saá¹ƒvutassa, bhikkhave, viharato cittaá
byÄ• siÃ±cati ... pe ... appamÄ• davihÄ• rÄ« tveva saá¹…khaá¹ƒ gacchati. manindriyaá¹ƒ sa
viharato cittaá¹ƒ na byÄ• siÃ±cati, manoviÃ±Ã±eyyesu dhammesu, tassa abyÄ• sittacittassa
pamuditassa pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ
samÄ• dhiyati. samÄ• hite citte dhammÄ• pÄ• tubhavanti. dhammÄ• naá¹ƒ pÄ• tubhÄ• vÄ
saá¹…khaá¹ƒ gacchati. evaá¹ƒ kho, bhikkhave, appamÄ• davihÄ• rÄ« hotÄ«â€™â€™ ti. ca

5. saá¹ƒvarasuttaá¹ƒ

<98> ``saá¹ƒvaraÃ±ca vo, bhikkhave, desessÄ• mi, asaá¹ƒvaraÃ±ca. taá¹ƒ suá¹‡Ä• tha. ka
asaá¹ƒvaro hoti? santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• \Se IV 99/ rÅ«pÄ• iá¹-á¹-hÄ• kant
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹
veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `parihÄ• yÄ• mi kusalehi dhammehiâ€™. par
bhagavatÄ• ti ... pe ... santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi, bhikkhave
dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ•
abhivadati ajjhosÄ• ya tiá¹-á¹-hati, veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `parihÄ• y
dhammehiâ€™. parihÄ• naÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti. evaá¹ƒ kho, bhikkhave, asaá¹

``kathaÃ±ca, bhikkhave, saá¹ƒvaro hoti? santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivad
veditabbametaá¹ƒ, bhikkhave, bhikkhunÄ• --- `na parihÄ• yÄ• mi kusalehi \Ee IV 80/ dham
aparihÄ• naÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti \Be II 302/ ... pe ... santi, bhikkhave, jivhÄ• viÃ
pe ... santi, bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyar
II 86/ rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati,
bhikkhunÄ• --- `na parihÄ• yÄ• mi kusalehi dhammehiâ€™. aparihÄ• naÃ±hetaá¹ƒ vuttaá¹ƒ
bhikkhave, saá¹ƒvaro hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. samÄ• dhisuttaá¹ƒ

<99> ``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha. samÄ• hito, bhikkhave, bhikkhu yathÄ• bhÅ«
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti? `cakkhu aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ \Se IV 100/ pajÄ•
ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™ nti yathÄ• bhÅ«taá¹
`cakkhusamphasso aniccoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `yampidaá¹ƒ cakkhusampl
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaâ€™ nti y
... pe ... `mano aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. dhammÄ• ... manoviÃ±Ã±Ä•
... `yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ
tampi aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha.
bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-isallÄ• nasuttaá¹ƒ

<100> ``paá¹-isallÄ• ne {paá¹-isallÄ• naá¹ƒ (Ce Ee Katthaci), paá¹-isallÄ«nÄ• (Se Ke) }, bh
yogamÄ• pajjatha. paá¹-isallÄ«no, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. kiÃ±c
pajÄ• nÄ• ti? `cakkhu aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `rÅ«pÄ• aniccÄ• â€™

pajÄ• nÄ• ti; `cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; `cakk
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. `yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayita
vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ...
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
aniccaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. paá¹-isallÄ• ne, bhikkhave, yogamÄ• pajjatha
bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. paá¹-hamanatumhÄ• kaá¹ƒsuttaá¹ƒ

<101> ``yaá¹ƒ \Ne II 87/ {yampi (Ee Katthaci) }, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatl
pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? cakkhu, b
\Be II 303/. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati \Se IV 101/
tumhÄ• kaá¹ƒ. te pajahatha. te vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. cakkhuviÃ±Ã±
taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. cakkhusamphasso na
pajahatha. so vo pahÄ«no hitÄ• ya sukhÄ• ya bhavissati. yampidaá¹ƒ cakkhusamphassapa
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na tumhÄ• kaá¹ƒ. taá¹ƒ paja
hitÄ• ya sukhÄ• ya bhavissati. sotaá¹ƒ na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«na
bhavissati. saddÄ• na tumhÄ• kaá¹ƒ. te pajahatha. te vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bha
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya suk
sotasamphasso na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. so vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bh
sotasamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamas
tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. ghÄ• n
pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. gandhÄ• na tumhÄ• kaá¹ƒ.
pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ na tumhÄ• kaá¹ƒ. taá
pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. ghÄ• nasamphasso na tumhÄ• kaá¹ƒ. taá¹ƒ paj
hitÄ• ya sukhÄ• ya bhavissati. yampidaá¹ƒ ghÄ• nasamphassapaccayÄ• uppajjati vedayita
vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá
bhavissati.

jivhÄ• na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. sÄ• vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissat
pajahatha. te vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ na tur
taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. jivhÄ• samphasso na tumhÄ• kaá¹ƒ. ta
pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissati. yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajja
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi na tumhÄ• kaá¹ƒ. taá¹ƒ paja
hitÄ• ya sukhÄ• ya bhavissati \Ne II 88/ ... pe ....

mano na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. so vo pahÄ«no hitÄ• ya sukhÄ• ya bhavissati. dha
pajahatha. te vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. manoviÃ±Ã±Ä• á¹‡aá¹ƒ na tum

taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. manosamphasso na tumhÄ• kaá¹ƒ. taá
hitÄ• ya sukhÄ• ya bhavissati. yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ
adukkhamasukhaá¹ƒ vÄ• tampi na \Se IV 102/ tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pah
bhavissati.

``seyyathÄ• pi, bhikkhave, yaá¹ƒ imasmiá¹ƒ jetavane tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ
á¸• aheyya vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyya, api nu tumhÄ• kaá¹ƒ evamassa --- `amhe
yathÄ• paccayaá¹ƒ vÄ• karotÄ«â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kissa hetuâ€™â€™ ?

``na hi no etaá¹ƒ, bhante, attÄ• vÄ• attaniyaá¹ƒ vÄ• â€™â€™ ti.

``evameva kho, bhikkhave, cakkhu na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹
bhavissati. rÅ«pÄ• na tumhÄ• kaá¹ƒ ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso ... p
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â

9. dutiyanatumhÄ• kaá¹ƒsuttaá¹ƒ

<102> ``yaá¹ƒ \Be II 304/ \Ne II 89/, bhikkhave, na tumhÄ• kaá¹ƒ taá¹ƒ pajahatha. taá¹ƒ vo
sukhÄ• ya bhavissati. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? cakkhu, bhikkhave, na tumhÄ•
taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati. rÅ«pÄ• na tumhÄ• kaá¹ƒ. te pajahatha
sukhÄ• ya bhavissanti. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ v
sukhÄ• ya bhavissati. cakkhusamphasso na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. so vo pahÄ«no
bhavissati ... pe ... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ v
adukkhamasukhaá¹ƒ vÄ• tampi na tumhÄ• kaá¹ƒ. taá¹ƒ pajahatha. taá¹ƒ vo \Se IV 103/ pah
bhavissati. yampi, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ•
bhavissatÄ«â€™â€™ ti. navamaá¹ƒ.

10. udakasuttaá¹ƒ

<103> ``udako \Ee IV 83/ {uddako (Ce Ee) } sudaá¹ƒ, bhikkhave, rÄ• maputto evaá¹ƒ vÄ• c
`idaá¹ƒ jÄ• tu vedagÅ«, idaá¹ƒ jÄ• tu sabbajÄ« {sabbaji (Ee) }, idaá¹ƒ jÄ• tu apalikhataá¹ƒ ga
palikhaá¹‡iâ€™ nti. taá¹ƒ kho panetaá¹ƒ, bhikkhave, udako rÄ• maputto avedagÅ«yeva sam
bhÄ• sati, asabbajÄ«yeva samÄ• no `sabbajÄ«smÄ«â€™ ti bhÄ• sati, apalikhataá¹ƒyeva ga

me `gaá¹‡á¸• amÅ«laâ€™ nti bhÄ• sati. idha kho taá¹ƒ, bhikkhave, bhikkhu sammÄ• vadam
jÄ• tu vedagÅ«, idaá¹ƒ jÄ• tu sabbajÄ«, idaá¹ƒ jÄ• tu apalikhataá¹ƒ gaá¹‡á¸• amÅ«laá¹ƒ pal

``kathaÃ±ca, bhikkhave, vedagÅ« hoti? yato kho, bhikkhave, bhikkhu channaá¹ƒ phassÄ• y
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
bhikkhu vedagÅ« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu sabbajÄ« hoti? yato kho, bhikkhave, bhikkhu channaá¹ƒ p
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
anupÄ• dÄ• vimutto hoti; evaá¹ƒ kho, bhikkhave, bhikkhu sabbajÄ« hoti.

``kathaÃ±ca \Ne II 90/, bhikkhave, bhikkhuno apalikhataá¹ƒ gaá¹‡á¸• amÅ«laá¹ƒ palikhataá
kho, bhikkhave, imassetaá¹ƒ cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa adhivacanaá¹ƒ \Be II 305
odanakummÄ• sÅ«pacayassa aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadham
kho, bhikkhave, taá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ. yato kho, bhikkhave, bhikkhuno taá¹‡hÄ•
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• \Ee IV 84/ anabhÄ• vaá¹…katÄ• Ä• yatiá¹ƒ anuppÄ•
bhikkhave, bhikkhuno apalikhataá¹ƒ gaá¹‡á¸• amÅ«laá¹ƒ palikhataá¹ƒ hoti.

``udako sudaá¹ƒ, bhikkhave, rÄ• maputto evaá¹ƒ vÄ• caá¹ƒ bhÄ• sati --- `idaá¹ƒ jÄ• tu veda
sabbajÄ«, idaá¹ƒ jÄ• tu apalikhataá¹ƒ gaá¹‡á¸• amÅ«laá¹ƒ palikhaá¹‡iâ€™ nti. taá¹ƒ kho pa
udako rÄ• maputto avedagÅ«yeva samÄ• no `vedagÅ«smÄ«â€™ ti bhÄ• sati, asabbajÄ«ye
bhÄ• sati; apalikhataá¹ƒyeva gaá¹‡á¸• amÅ«laá¹ƒ `palikhataá¹ƒ me gaá¹‡á¸• amÅ«laâ€™ n
bhikkhave, bhikkhu sammÄ• vadamÄ• no vadeyya --- `idaá¹ƒ jÄ• tu vedagÅ«, idaá¹ƒ jÄ• tu
apalikhataá¹ƒ gaá¹‡á¸• amÅ«laá¹ƒ palikhaá¹‡iâ€™â€™ â€™ nti. dasamaá¹ƒ.

saá¸·avaggo dasamo.

tassuddÄ• naá¹ƒ ---

dve saá¹ƒgayhÄ• parihÄ• naá¹ƒ, pamÄ• davihÄ• rÄ« ca saá¹ƒvaro.

samÄ• dhi paá¹-isallÄ• naá¹ƒ, dve natumhÄ• kena uddakoti ||

saá¸·Ä• yatanavagge dutiyapaá¹‡á¹‡Ä• sako samatto.

tassa vagguddÄ• naá¹ƒ ---

avijjÄ• migajÄ• laÃ±ca, gilÄ• naá¹ƒ channaá¹ƒ catutthakaá¹ƒ.

saá¸·avaggena paÃ±Ã±Ä• saá¹ƒ, dutiyo paá¹‡á¹‡Ä• sako ayanti ||

paá¹-hamasatakaá¹ƒ.

11. yogakkhemivaggo

1. yogakkhemisuttaá¹ƒ

<104> sÄ• vatthinidÄ• naá¹ƒ \Ne II 91/. ``yogakkhemipariyÄ• yaá¹ƒ \Se IV 105/ \Ee IV 85/ v
dhammapariyÄ• yaá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä• tha. katamo ca, bhikkhave, yogakkhemi
santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• \Be II 306/ p
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . te tathÄ• gatassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ•
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tesaÃ±ca pahÄ• nÄ• ya akkhÄ• si yogaá¹ƒ, tasmÄ• tath
... pe ... santi, bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piy
rajanÄ«yÄ• . te tathÄ• gatassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• v
anuppÄ• dadhammÄ• . tesaÃ±ca pahÄ• nÄ• ya akkhÄ• si yogaá¹ƒ, tasmÄ• tathÄ• gato `yo
kho, bhikkhave, yogakkhemipariyÄ• yo dhammapariyÄ• yoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. upÄ• dÄ• yasuttaá¹ƒ

<105> ``kismiá¹ƒ nu kho, bhikkhave, sati kiá¹ƒ upÄ• dÄ• ya uppajjati ajjhattaá¹ƒ sukhaá¹ƒ d

``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ....

``cakkhusmiá¹ƒ kho, bhikkhave, sati cakkhuá¹ƒ upÄ• dÄ• ya uppajjati ajjhattaá¹ƒ sukhaá¹ƒ d
manasmiá¹ƒ sati manaá¹ƒ upÄ• dÄ• ya uppajjati ajjhattaá¹ƒ sukhaá¹ƒ dukkhaá¹ƒ. taá¹ƒ \Se
maÃ±Ã±atha, bhikkhave, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya
sukhaá¹ƒ dukkhaâ€™â€™ nti?

``no hetaá¹ƒ bhanteâ€™â€™ ... pe ....

``jivhÄ• \Ee IV 86/ niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ \Ne II 92/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ
ajjhattaá¹ƒ sukhaá¹ƒ dukkhaâ€™â€™ nti?

``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ....

``mano nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya
sukhaá¹ƒ dukkhaâ€™â€™ nti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati ... pe ... ma
nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
dutiyaá¹ƒ.

3. dukkhasamudayasuttaá¹ƒ

<106> ``dukkhassa \Ne II 93/, bhikkhave, samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• m
ca, bhikkhave, dukkhassa samudayo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• .

pe ... \Se IV 107/ jivhaÃ±ca paá¹-icca rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹
phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• . ayaá¹ƒ dukkhassa samudayo ..
dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapacca
vedanÄ• paccayÄ• taá¹‡hÄ• . ayaá¹ƒ kho, bhikkhave, dukkhassa samudayo.

``katamo ca, bhikkhave, dukkhassa atthaá¹…gamo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajj
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• .
asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavani
jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti.
dukkhakkhandhassa nirodho hoti. ayaá¹ƒ dukkhassa atthaá¹…gamo ... pe ... jivhaÃ±ca paá
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manaÃ±ca \Ee IV 87/ paá¹-icca dhamme ca uppajjati man
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• .
asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho \Se IV 10
jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti.
dukkhakkhandhassa nirodho hoti. ayaá¹ƒ kho, bhikkhave, dukkhassa atthaá¹…gamoâ€™â€

4. lokasamudayasuttaá¹ƒ

<107> ``lokassa, bhikkhave, samudayaÃ±ca atthaá¹…gamaÃ±ca desessÄ• mi. taá¹ƒ suá¹‡
lokassa samudayo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá
phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• ; taá¹‡hÄ• paccayÄ• up
bhavo; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadoma
ayaá¹ƒ kho, bhikkhave, lokassa samudayo \Ne II 94/ ... pe ... jivhaÃ±ca paá¹-icca rase ca up
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä•
saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• ; taá¹‡hÄ• pa
upÄ• dÄ• napaccayÄ• bhavo \Be II 308/; bhavapaccayÄ• jÄ• ti; jÄ• tipaccayÄ• jarÄ• mara
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. ayaá¹ƒ kho, bhikkhave, lokassa

``katamo ca, bhikkhave, lokassa atthaá¹…gamo? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• .
asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• bhavanirodho \Se IV 10
jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti.
dukkhakkhandhassa nirodho hoti. ayaá¹ƒ kho, bhikkhave, lokassa atthaá¹…gamo ... pe ... ji
rase ca uppajjati ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aá¹ƒ
saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• . tassÄ• yeva
upÄ• dÄ• nanirodho; upÄ• dÄ• nanirodhÄ• ... pe ... evametassa kevalassa dukkhakkhandh
kho, bhikkhave, lokassa atthaá¹…gamoâ€™â€™ ti. catutthaá¹ƒ.

5. seyyohamasmisuttaá¹ƒ

<108> ``kismiá¹ƒ \Ee IV 88/ nu kho, bhikkhave, sati kiá¹ƒ upÄ• dÄ• ya kiá¹ƒ abhinivissa sey
hoti, sadisohamasmÄ«ti vÄ• hoti, hÄ«nohamasmÄ«ti vÄ• hotÄ«â€™â€™ ti?

``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• .

``cakkhusmiá¹ƒ kho, bhikkhave, sati cakkhuá¹ƒ upÄ• dÄ• ya cakkhuá¹ƒ abhinivissa seyyoha
sadisohamasmÄ«ti vÄ• hoti, hÄ«nohamasmÄ«ti vÄ• hoti ... pe ... jivhÄ• ya sati ... pe ... ma
manaá¹ƒ upÄ• dÄ• ya manaá¹ƒ abhinivissa seyyohamasmÄ«ti vÄ• hoti, sadisohamasmÄ«t
hoti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ \Ne II 95/, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya
sadisohamasmÄ«ti vÄ• assa, hÄ«nohamasmÄ«ti \Se IV 110/ vÄ• assÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ... jivhÄ• ... kÄ• yo nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™ ... pe ....

``mano nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• \Be II 309/ taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, api nu taá¹ƒ anupÄ• dÄ• ya
sadisohamasmÄ«ti vÄ• assa, hÄ«nohamasmÄ«ti vÄ• assÄ• â€™â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati ... pe ... ma
nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
paÃ±camaá¹ƒ.

6. saá¹ƒyojaniyasuttaá¹ƒ

<109> ``saá¹ƒyojaniye \Ne II 96/ \Ee IV 89/ ca, bhikkhave, dhamme desessÄ• mi saá¹ƒyoja
suá¹‡Ä• tha. katame ca, bhikkhave, saá¹ƒyojaniyÄ• dhammÄ• , katamaÃ±ca saá¹ƒyojanaá
saá¹ƒyojaniyo dhammo. yo tattha chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaá¹ƒ ... pe ... jivhÄ•
dhammo ... pe ... mano saá¹ƒyojaniyo dhammo. yo tattha chandarÄ• go, taá¹ƒ tattha saá¹ƒy
bhikkhave, saá¹ƒyojaniyÄ• dhammÄ• , idaá¹ƒ saá¹ƒyojanaâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. upÄ• dÄ• niyasuttaá¹ƒ

<110> ``upÄ• dÄ• niye ca, bhikkhave, dhamme desessÄ• mi upÄ• dÄ• naÃ±ca. taá¹ƒ suá¹‡
upÄ• dÄ• niyÄ• dhammÄ• , katamaÃ±ca upÄ• dÄ• naá¹ƒ \Se IV 111/? cakkhuá¹ƒ, bhikkhav
chandarÄ• go, taá¹ƒ tattha upÄ• dÄ• naá¹ƒ ... pe ... jivhÄ• upÄ• dÄ• niyo dhammo ... pe ...
dhammo. yo tattha chandarÄ• go, taá¹ƒ tattha upÄ• dÄ• naá¹ƒ. ime vuccanti, bhikkhave, up
idaá¹ƒ upÄ• dÄ• naâ€™â€™ nti. sattamaá¹ƒ.

8. ajjhattikÄ• yatanaparijÄ• nanasuttaá¹ƒ

<111> ``cakkhuá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajahaá¹ƒ
sotaá¹ƒ ... ghÄ• naá¹ƒ ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... manaá¹ƒ anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ a
appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya. cakkhuÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ
pajahaá¹ƒ bhabbo dukkhakkhayÄ• ya ... pe ... jivhaá¹ƒ ... kÄ• yaá¹ƒ ... manaá¹ƒ abhijÄ• naá
virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. bÄ• hirÄ• yatanaparijÄ• nanasuttaá¹ƒ

<112> ``rÅ«pe \Be II 310/ \Ee IV 90/, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jaya
abhabbo dukkhakkhayÄ• ya. sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... dhamme anabh
\Ne II 97/ avirÄ• jayaá¹ƒ appajahaá¹ƒ abhabbo dukkhakkhayÄ• ya. rÅ«pe ca kho, bhikkhave
parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• ya. sadde ... gandhe ... rase
dhamme abhijÄ• naá¹ƒ parijÄ• naá¹ƒ virÄ• jayaá¹ƒ pajahaá¹ƒ bhabbo dukkhakkhayÄ• yÄ• â

10. upassutisuttaá¹ƒ

<113> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• tike {Ã±Ä• tike (Ce Se Ke) } viharati giÃ±jakÄ• va
rahogato paá¹-isallÄ«no imaá¹ƒ dhammapariyÄ• yaá¹ƒ abhÄ• si --- ``cakkhuÃ±ca paá¹-icca
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; veda
taá¹‡hÄ• paccayÄ• \Se IV 112/ upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo; bhavapacc
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa
samudayo hoti. jivhaÃ±ca paá¹-icca rase ca uppajjati ... pe ... manaÃ±ca paá¹-icca dhamme
manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedan
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo; bhavapaccayÄ• jÄ• ti;
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak

``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…ga
phassapaccayÄ• vedanÄ• ; vedanÄ• paccayÄ• taá¹‡hÄ• . tassÄ• yeva taá¹‡hÄ• ya asesa
upÄ• dÄ• nanirodhÄ• bhavanirodho; bhavanirodhÄ• jÄ• tinirodho; jÄ• tinirodhÄ• jarÄ• ma
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh
... jivhaÃ±ca paá¹-icca rase ca uppajjati ... pe ... manaÃ±ca paá¹-icca dhamme ca uppajjati
manoviÃ±Ã±Ä• á¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso. phassapaccayÄ• vedanÄ• ; vedan
tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• upÄ• dÄ• nanirodho \Be II 311/; upÄ• dÄ•
evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti.

tena \Se IV 113/ \Ee IV 91/ kho pana samayena aÃ±Ã±ataro bhikkhu bhagavato upassuti {u
Katthaci) } á¹-hito hoti. addasÄ• kho \Ne II 98/ bhagavÄ• taá¹ƒ bhikkhuá¹ƒ upassuti á¹-hitaa
bhikkhuá¹ƒ etadavoca --- ``assosi no tvaá¹ƒ, bhikkhu, imaá¹ƒ dhammapariyÄ• yaâ€™â€™ n
bhanteâ€™â€™. ``uggaá¹‡hÄ• hi tvaá¹ƒ, bhikkhu, imaá¹ƒ dhammapariyÄ• yaá¹ƒ. pariyÄ• p
imaá¹ƒ dhammapariyÄ• yaá¹ƒ. dhÄ• rehi tvaá¹ƒ, bhikkhu, imaá¹ƒ dhammapariyÄ• yaá¹ƒ. att
dhammapariyÄ• yo Ä• dibrahmacariyakoâ€™â€™ ti. dasamaá¹ƒ.

yogakkhemivaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

yogakkhemi upÄ• dÄ• ya, dukkhaá¹ƒ loko ca seyyo ca.

saá¹ƒyojanaá¹ƒ upÄ• dÄ• naá¹ƒ, dve parijÄ• naá¹ƒ upassutÄ«ti ||

12. lokakÄ• maguá¹‡avaggo

1. paá¹-hamamÄ• rapÄ• sasuttaá¹ƒ

<114> ``santi \Se IV 114/, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• ma
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce, bhikkhu, abhinandati abhivadati ajjhosÄ• ya tiá
vuccati, bhikkhave, bhikkhu Ä• vÄ• sagato mÄ• rassa, mÄ• rassa vasaá¹ƒ gato {vasagato (
paá¹-imukkassa mÄ• rapÄ• so. baddho so mÄ• rabandhanena yathÄ• kÄ• makaraá¹‡Ä«yo

``santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ•
rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati --- ayaá¹ƒ vucca
bhikkhu Ä• vÄ• sagato mÄ• rassa, mÄ• rassa vasaá¹ƒ gato, paá¹-imukkassa mÄ• rapÄ• so.
pe ....

``santi \Be II 312/, bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-
vuccati, bhikkhave, bhikkhu Ä• vÄ• sagato mÄ• rassa, mÄ• rassa vasaá¹ƒ gato, paá¹-imukk
baddho so mÄ• rabandhanena yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato.

``santi ca kho, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• pi
rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati --- aya
\Ne II 99/, bhikkhu nÄ• vÄ• sagato mÄ• rassa, na mÄ• rassa vasaá¹ƒ gato, ummukkassa m
mÄ• rabandhanena na yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato ... pe ....

``santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ•
rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati --- aya
bhikkhu nÄ• vÄ• sagato \Se IV 115/ mÄ• rassa, na mÄ• rassa vasaá¹ƒ gato, ummukkassa n
mÄ• rabandhanena na yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato ... pe ....

``santi, bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«
rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati --- aya
bhikkhu nÄ• vÄ• sagato mÄ• rassa, na mÄ• rassa vasaá¹ƒ gato, ummukkassa mÄ• rapÄ• s
yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimatoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyamÄ• rapÄ• sasuttaá¹ƒ

<115> ``santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• pi
rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati --- ayaá¹ƒ vucca
bhikkhu baddho cakkhuviÃ±Ã±eyyesu rÅ«pesu, Ä• vÄ• sagato mÄ• rassa, mÄ• rassa vasaá
mÄ• rapÄ• so. baddho so mÄ• rabandhanena yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato ... pe

``santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi, bhikkhave, manoviÃ±Ã±eyyÄ•
kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhin
\Ne II 100/ ajjhosÄ• ya tiá¹-á¹-hati --- ayaá¹ƒ vuccati, bhikkhave, bhikkhu baddho manoviÃ±Ã
Ä• vÄ• sagato mÄ• rassa, mÄ• rassa vasaá¹ƒ gato, paá¹-imukkassa mÄ• rapÄ• so. baddho
yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato ... pe ....

``santi ca kho, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• pi
rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati --- aya
\Se IV 116/, bhikkhu mutto cakkhuviÃ±Ã±eyyehi rÅ«pehi, nÄ• vÄ• sagato mÄ• rassa, na mÄ
ummukkassa mÄ• rapÄ• so. mutto so mÄ• rabandhanena na yathÄ• kÄ• makaraá¹‡Ä«yo p

``santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi, bhikkhave, manoviÃ±Ã±eyyÄ•
kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce \Ee IV 93/ bhi
nÄ• jjhosÄ• ya tiá¹-á¹-hati --- ayaá¹ƒ vuccati, bhikkhave, bhikkhu mutto manoviÃ±Ã±eyyehi c
mÄ• rassa, na mÄ• rassa vasaá¹ƒ gato, ummukkassa mÄ• rapÄ• so. mutto so mÄ• rabandh
pÄ• pimatoâ€™â€™ ti. dutiyaá¹ƒ.

3. lokantagamanasuttaá¹ƒ

<116> ``nÄ• haá¹ƒ, bhikkhave, gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ, daá¹-á¹-heyyaá¹
Katthaci) }, patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, appatvÄ• lokassa antaá¹ƒ
antakiriyaá¹ƒ vadÄ• mÄ«â€™â€™ ti. idaá¹ƒ vatvÄ• bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ•
tesaá¹ƒ bhikkhÅ«naá¹ƒ acirapakkantassa bhagavato etadahosi --- ``idaá¹ƒ kho no, Ä• vuso,
uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ
`nÄ• haá¹ƒ, bhikkhave, gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ, daá¹-á¹-heyyaá¹ƒ, pattey
panÄ• haá¹ƒ, bhikkhave, appatvÄ• lokassa antaá¹ƒ dukkhassa antakiriyaá¹ƒ vadÄ• mÄ«â€
bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vi
vibhajeyyÄ• â€™â€™ ti?

atha \Be II 314/ kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• Ä• nand
saá¹ƒvaá¹‡á¹‡ito \Ne II 101/, sambhÄ• vito ca \Se IV 117/ viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ•
Ä• nando imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹
vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasa
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™

atha kho te bhikkhÅ« yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ
saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ•
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ \Ee IV 94/ etadavocu

``idaá¹ƒ kho no, Ä• vuso Ä• nanda, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ•
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `nÄ• haá¹ƒ, bhikkhave, gam
Ã±Ä• teyyaá¹ƒ, daá¹-á¹-heyyaá¹ƒ, patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, app
dukkhassa antakiriyaá¹ƒ vadÄ• mÄ«â€™ ti. tesaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ acirapakkan
--- `idaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena att
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- nÄ• haá¹ƒ, bhikkhave, gamanena lokass
daá¹-á¹-heyyaá¹ƒ, patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, appatvÄ• lokassa
antakiriyaá¹ƒ vadÄ• mÄ«ti. ko nu kho imassa bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-
atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™ ti \Se IV 118/? tesaá¹ƒ no, Ä•
etadahosi --- `ayaá¹ƒ kho, Ä• vuso, Ä• yasmÄ• Ä• nando satthu ceva saá¹ƒvaá¹‡á¹‡ito, sa
sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando imassa bhagavatÄ• saá¹ƒkhittena u
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ
tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etamatthaá
vibhajatÄ• yasmÄ• Ä• nandoâ€™â€™ ti.

``seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• r
tiá¹-á¹-hato sÄ• ravato atikkammeva, mÅ«laá¹ƒ atikkammeva, khandhaá¹ƒ sÄ• khÄ• palÄ• s
maÃ±Ã±eyya; evaá¹ƒ sampadamidaá¹ƒ Ä• yasmantÄ• naá¹ƒ satthari sammukhÄ«bhÅ«te ta
II 315/ amhe etamatthaá¹ƒ paá¹-ipucchitabbaá¹ƒ maÃ±Ã±atha {maÃ±Ã±etha (Ee Katthaci) }
jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ \Ne II 102/ passati --- cakkhubhÅ«to, Ã±Ä• á¹‡abhÅ«to, dham
vattÄ• , pavattÄ• , atthassa ninnetÄ• , amatassa dÄ• tÄ• , dhammassÄ• mÄ«, tathÄ• gato. s
yaá¹ƒ bhagavantaá¹ƒyeva etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha \Ee IV 95/. yathÄ• vo bhaga
dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``addhÄ• vuso Ä• nanda, bhagavÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passati --- cakkhubhÅ«
dhammabhÅ«to, brahmabhÅ«to, vattÄ• , pavattÄ• , atthassa ninnetÄ• , amatassa dÄ• tÄ• ,
so ceva panetassa kÄ• lo ahosi yaá¹ƒ bhagavantaá¹ƒyeva etamatthaá¹ƒ paá¹-ipuccheyyÄ•
bhagavÄ• byÄ• kareyya tathÄ• naá¹ƒ dhÄ• reyyÄ• ma. api cÄ• yasmÄ• Ä• nando satthu c
sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando ima
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajitu
vibhajatÄ• yasmÄ• Ä• nando agaruá¹ƒ karitvÄ• â€™â€™ ti.

``tenahÄ• vuso, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti.
bhikkhÅ« Ä• yasmato Ä• nandassa paccassosuá¹ƒ. Ä• yasmÄ• Ä• nando etadavoca ---

``yaá¹ƒ kho vo, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `nÄ• haá¹ƒ, bhikkhave, gamanena lokass

daá¹-á¹-heyyaá¹ƒ, patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, appatvÄ• lokassa a
antakiriyaá¹ƒ vadÄ• mÄ«â€™ ti, imassa khvÄ• haá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena u
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. yena kho, Ä• vuso, l
hoti lokamÄ• nÄ« --- ayaá¹ƒ vuccati ariyassa vinaye loko. kena cÄ• vuso, lokasmiá¹ƒ lokasa
lokamÄ• nÄ«? cakkhunÄ• kho, Ä• vuso, lokasmiá¹ƒ lokasaÃ±Ã±Ä« hoti lokamÄ• nÄ«. sote
kho, Ä• vuso ... jivhÄ• ya kho, Ä• vuso, lokasmiá¹ƒ lokasaÃ±Ã±Ä« hoti lokamÄ• nÄ« \Be II 3
... manena kho, Ä• vuso, lokasmiá¹ƒ lokasaÃ±Ã±Ä« hoti lokamÄ• nÄ«. yena kho, Ä• vuso, l
IV 120/ hoti lokamÄ• nÄ« --- ayaá¹ƒ vuccati ariyassa vinaye loko. yaá¹ƒ \Ee IV 96/ kho vo, Ä
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- `nÄ• haá¹ƒ, bhikkhave, gamanena lokassa antaá¹ƒ Ã±Ä• teyyaá¹ƒ \Ne II 103
patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, appatvÄ• lokassa antaá¹ƒ dukkhassa
ti, imassa khvÄ• haá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitt
avibhattassa evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. Ä• kaá¹…khamÄ• nÄ• ca pana tu
bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha. yathÄ• vo bh
naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä• nandassa paá¹-issutvÄ• uá¹-á¹-
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``yaá¹ƒ kho no, bhante, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `nÄ• haá¹ƒ, bhikkhave, gamanena lokass
daá¹-á¹-heyyaá¹ƒ, patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, appatvÄ• lokassa a
antakiriyaá¹ƒ vadÄ• mÄ«â€™ ti. tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ acirapakkantassa bhagav
kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibh
uá¹-á¹-hÄ• yÄ• sanÄ• \Se IV 121/ vihÄ• raá¹ƒ paviá¹-á¹-ho --- nÄ• haá¹ƒ, bhikkhave, gaman
Ã±Ä• teyyaá¹ƒ, daá¹-á¹-heyyaá¹ƒ, patteyyanti vadÄ• mi. na ca panÄ• haá¹ƒ, bhikkhave, app
dukkhassa antakiriyaá¹ƒ vadÄ• mÄ«â€™ ti. ko nu kho imassa bhagavatÄ• saá¹ƒkhittena ud
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• ti? tesaá¹ƒ no, bhante,
--- `ayaá¹ƒ kho \Ee IV 97/ Ä• yasmÄ• Ä• nando satthu ceva saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito
sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando imassa bhagavatÄ• saá¹ƒkhittena u
vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ y
tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etamatthaá¹
kho mayaá¹ƒ \Be II 317/, bhante, yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamimha; upasaá¹
Ä• nandaá¹ƒ etamatthaá¹ƒ paá¹-ipucchimha. tesaá¹ƒ no, bhante, Ä• yasmatÄ• Ä• nandena
imehi byaÃ±janehi attho vibhattoâ€™â€™ ti.

``paá¹‡á¸• ito \Ne II 104/, bhikkhave, Ä• nando; mahÄ• paÃ±Ã±o, bhikkhave, Ä• nando! ma

etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, ahampi taá¹ƒ evamevaá¹ƒ byÄ• kareyyaá¹ƒ yathÄ• taá
eso cevetassa attho, evaÃ±ca naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. kÄ• maguá¹‡asuttaá¹ƒ

<117> ``pubbeva me, bhikkhave, sambodhÄ• anabhisambuddhassa bodhisattasseva \Se I
`yeme paÃ±ca kÄ• maguá¹‡Ä• cetaso samphuá¹-á¹-hapubbÄ• atÄ«tÄ• niruddhÄ• vipariá
bahulaá¹ƒ gacchamÄ• naá¹ƒ gaccheyya paccuppannesu vÄ• appaá¹ƒ vÄ• anÄ• gatesuâ€
etadahosi --- `yeme paÃ±ca kÄ• maguá¹‡Ä• cetaso samphuá¹-á¹-hapubbÄ• atÄ«tÄ• niruc
attarÅ«pena appamÄ• do sati cetaso Ä• rakkho karaá¹‡Ä«yoâ€™. tasmÄ• tiha, bhikkhave,
kÄ• maguá¹‡Ä• cetaso samphuá¹-á¹-hapubbÄ• atÄ«tÄ• niruddhÄ• vipariá¹‡atÄ• , tatra vo
gacchamÄ• naá¹ƒ gaccheyya paccuppannesu vÄ• appaá¹ƒ vÄ• anÄ• gatesu. tasmÄ• tiha,
paÃ±ca kÄ• maguá¹‡Ä• cetaso samphuá¹-á¹-hapubbÄ• \Ee IV 98/ atÄ«tÄ• niruddhÄ• vip
attarÅ«pehi appamÄ• do sati cetaso Ä• rakkho karaá¹‡Ä«yo. tasmÄ• tiha, bhikkhave, se Ä•
cakkhu ca nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha jiv
nirujjhati, rasasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha mano ca nirujj
dhammasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbeâ€™â€™ ti. idaá¹ƒ vatvÄ• bhagav
vihÄ• raá¹ƒ pÄ• visi.

atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ acirapakkantassa bhagavato etadahosi --- ``idaá¹ƒ kho no,
saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
paviá¹-á¹-ho --- `tasmÄ• tiha, bhikkhave, se Ä• yatane veditabbe \Se IV 123/ yattha cakkhu
rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha jivhÄ• ca nirujjhati, ras
nirujjhati, se \Be II 318/ Ä• yatane veditabbe ... pe ... yattha mano ca nirujjhati, dhammasaÃ±
nirujjhati, se Ä• yatane veditabbeâ€™ ti. ko nu kho imassa bhagavatÄ• \Ne II 105/ saá¹ƒkhi
uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajeyyÄ• â€™â€

atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• Ä• nando satthu ce
sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando ima
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ vibhajitu
mayaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kameyyÄ• ma; upasaá¹…kamitvÄ• Ä• yas
paá¹-ipuccheyyÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ
saddhiá¹ƒ sammodiá¹ƒsu \Ee IV 99/. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tis
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadav

``idaá¹ƒ kho no, Ä• vuso Ä• nanda, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ•

avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `tasmÄ• tiha, bhikkhave, se
yattha cakkhu ca nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... ya
nirujjhati \Se IV 124/, rasasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha ma
nirujjhati, dhammasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbeâ€™ ti. tesaá¹ƒ no, Ä• vu
acirapakkantassa bhagavato etadahosi --- `idaá¹ƒ kho no, Ä• vuso, bhagavÄ• saá¹ƒkhittena
vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- tasmÄ
Ä• yatane veditabbe yattha cakkhu ca nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane
yattha jivhÄ• ca nirujjhati, rasasaÃ±Ã±Ä• ca nirujjhati se Ä• yatane veditabbe ... pe ... yatth
nirujjhati, dhammasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbeâ€™ ti. ko nu kho imassa
saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena at
tesaá¹ƒ no, Ä• vuso, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ• Ä• nando satthu c
sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yasmÄ• Ä• nando ima
II 319/ uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ
yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• Ä• nando \Ne II 106/ tenupasaá¹…kameyyÄ• ma; upa
Ä• nandaá¹ƒ etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™ ti. vibhajatÄ• yasmÄ• Ä• nandoâ€™

``seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• n
... vibhajatÄ• yasmÄ• Ä• nando agaruá¹ƒ karitvÄ• ti.

``tenahÄ• vuso \Se IV 125/, suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â
ti \Ee IV 100/ kho te bhikkhÅ« Ä• yasmato Ä• nandassa paccassosuá¹ƒ. Ä• yasmÄ• Ä• nan

``yaá¹ƒ kho vo, Ä• vuso, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `tasmÄ• tiha, bhikkhave, se Ä• yatane ve
nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha mano ca niru
dhammasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbeâ€™ ti. imassa khvÄ• haá¹ƒ, Ä• vu
uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• n
saá¸·Ä• yatananirodhaá¹ƒ no etaá¹ƒ, Ä• vuso, bhagavatÄ• sandhÄ• ya bhÄ• sitaá¹ƒ --- `tas
Ä• yatane veditabbe, yattha cakkhu ca nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane
yattha mano ca nirujjhati, dhammasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbeâ€™ ti. a
bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹ƒ avibhajitvÄ• uá¹-á¹-hÄ
paviá¹-á¹-ho --- `tasmÄ• tiha, bhikkhave, se Ä• yatane veditabbe yattha cakkhu ca nirujjhati,
nirujjhati, se Ä• yatane veditabbe ... pe ... yattha mano ca nirujjhati, dhammasaÃ±Ã±Ä• ca n
Ä• yatane veditabbeâ€™ ti. imassa khvÄ• haá¹ƒ, Ä• vuso, bhagavatÄ• saá¹ƒkhittena udde
vitthÄ• rena atthaá¹ƒ avibhattassa \Se IV 126/ evaá¹ƒ vitthÄ• rena atthaá¹ƒ Ä• jÄ• nÄ• mi. Ä
tumhe Ä• yasmanto bhagavantaá¹ƒyeva upasaá¹…kamatha; upasaá¹…kamitvÄ• etamattha
bhagavÄ• byÄ• karoti tathÄ• naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti \Be II 320/ kho te bhikkhÅ« Ä• yasmato Ä• nandassa paá¹-issut
bhagavÄ• \Ne II 107/ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``yaá¹ƒ kho no, bhante, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitthÄ• rena atthaá¹
uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- `tasmÄ• tiha, bhikkhave, se Ä• yatane ve
nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha jivhÄ• ca ni
rasasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... yattha mano ca nirujjhati, dhan
nirujjhati, se Ä• yatane veditabbeâ€™ ti, tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ acirapakkantass
--- `idaá¹ƒ kho no, Ä• vuso \Ee IV 101/, bhagavÄ• saá¹ƒkhittena uddesaá¹ƒ uddisitvÄ• vitt
avibhajitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-ho --- tasmÄ• tiha, bhikkhave, se
yattha cakkhu ca nirujjhati, rÅ«pasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbe ... pe ... ya
nirujjhati, dhammasaÃ±Ã±Ä• ca nirujjhati, se Ä• yatane veditabbeâ€™ ti. `ko nu kho imass
saá¹ƒkhittena \Se IV 127/ uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vit
vibhajeyyÄ• â€™ ti? tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `ayaá¹ƒ kho Ä• yasmÄ•
saá¹ƒvaá¹‡á¹‡ito, sambhÄ• vito ca viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ. pahoti cÄ• yas
saá¹ƒkhittena uddesassa uddiá¹-á¹-hassa vitthÄ• rena atthaá¹ƒ avibhattassa vitthÄ• rena at
yaá¹ƒnÅ«na mayaá¹ƒ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kameyyÄ• ma; upasaá¹…kam
etamatthaá¹ƒ paá¹-ipuccheyyÄ• mÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, yenÄ• yasmÄ• Ä•
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etamatthaá¹ƒ paá¹-ipucchimha. tesaá¹ƒ
Ä• nandena imehi Ä• kÄ• rehi, imehi padehi, imehi byaÃ±janehi attho vibhattoâ€™â€™ ti.

``paá¹‡á¸• ito, bhikkhave, Ä• nando; mahÄ• paÃ±Ã±o, bhikkhave, Ä• nando! maá¹ƒ cepi tu
etamatthaá¹ƒ paá¹-ipuccheyyÄ• tha, ahampi taá¹ƒ evamevaá¹ƒ byÄ• kareyyaá¹ƒ yathÄ• ta
eso cevetassa attho. evaÃ±ca naá¹ƒ dhÄ• reyyÄ• thÄ• â€™â€™ ti. catutthaá¹ƒ.

5. sakkapaÃ±hasuttaá¹ƒ

<118> ekaá¹ƒ \Be II 321/ \Ne II 108/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-
sakko devÄ• namindo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavanta
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sakko devÄ• namindo bhagavantaá¹ƒ etadavoca ---
IV 128/, hetu, ko paccayo yena \Ee IV 102/ midhekacce sattÄ• diá¹-á¹-heva dhamme no pa
bhante, hetu, ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme parinibbÄ• yantÄ«

``santi kho, devÄ• naminda, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ•
rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abh
ajjhosÄ• ya tiá¹-á¹-hato tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti tadupÄ• dÄ• naá¹ƒ. saupÄ• dÄ
no parinibbÄ• yati ... pe ....

``santi kho, devÄ• naminda, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi kho, devÄ• naminda,
dhammÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ•
abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-ha
viÃ±Ã±Ä• á¹‡aá¹ƒ hoti tadupÄ• dÄ• naá¹ƒ. saupÄ• dÄ• no, devÄ• naminda, bhikkhu no pari
devÄ• naminda, hetu, ayaá¹ƒ paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme no pa

``santi ca kho, devÄ• naminda, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• manÄ• pÄ
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhos
taá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato na tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡
tadupÄ• dÄ• naá¹ƒ. anupÄ• dÄ• no, devÄ• naminda, bhikkhu parinibbÄ• yati ... pe ... \Se IV

``santi kho, devÄ• naminda, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi kho, devÄ• naminda,
dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ•
nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ anabhinandato anabhivadato anajjhosÄ
II 109/ na tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na tadupÄ• dÄ• naá¹ƒ. anupÄ• dÄ• no, devÄ
322/ parinibbÄ• yati. ayaá¹ƒ kho, devÄ• naminda, hetu, ayaá¹ƒ paccayo yena midhekacce s
parinibbÄ• yantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. paÃ±casikhasuttaá¹ƒ

<119> ekaá¹ƒ \Ee IV 103/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate
gandhabbadevaputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho paÃ±casikho gandhabbadevaputto bhagavantaá¹ƒ e
bhante, hetu, ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme no parinibbÄ• yan
ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme parinibbÄ• yantÄ«â€™â€™ ti?
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• ... pe ... santi kho, paÃ±casikha, manoviÃ±Ã±eyyÄ• dhammÄ
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati a
tiá¹-á¹-hati. tassa taá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato tannissitaá¹ƒ viÃ±Ã±
tadupÄ• dÄ• naá¹ƒ. saupÄ• dÄ• no, paÃ±casikha \Se IV 130/, bhikkhu no parinibbÄ• yati. a
hetu, ayaá¹ƒ paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme no parinibbÄ• yantiâ€

``santi ca kho, paÃ±casikha, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ•
paÃ±casikha, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• k
taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati, tassa taá¹ƒ anabhi
anajjhosÄ• ya tiá¹-á¹-hato na tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, na tadupÄ• dÄ• naá¹ƒ. a
bhikkhu parinibbÄ• yati. ayaá¹ƒ kho, paÃ±casikha, hetu, ayaá¹ƒ paccayo yena midhekacce
dhamme parinibbÄ• yantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sÄ• riputtasaddhivihÄ• rikasuttaá¹ƒ

<120> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
II 110/. atha kho aÃ±Ã±ataro bhikkhu yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá
sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho so bhikkhu Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``saddhiv
Ä• vuso sÄ• riputta, bhikkhu sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattoâ€™â€™ ti.

``evametaá¹ƒ, Ä• vuso, hoti indriyesu aguttadvÄ• rassa, bhojane amattaÃ±Ã±uno, jÄ• gariy
vatÄ• vuso, bhikkhu indriyesu aguttadvÄ• ro bhojane amattaÃ±Ã±Å« jÄ• gariyaá¹ƒ \Ee IV 10
yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ santÄ• nessatÄ«â€™ ti \
á¹-hÄ• naá¹ƒ vijjati. `so vatÄ• vuso, bhikkhu indriyesu guttadvÄ• ro, bhojane mattaÃ±Ã±Å«,
yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ santÄ• nessatÄ«â€™ ti â

``kathaÃ±cÄ• vuso, indriyesu guttadvÄ• ro hoti? idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ
hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ tassa saá¹ƒva
cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... ghÄ• ne
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dha
nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. evaá¹ƒ kho, Ä• vuso, indriyesu guttadvÄ

``kathaÃ±cÄ• vuso, bhojane mattaÃ±Ã±Å« hoti? idhÄ• vuso, bhikkhu paá¹-isaá¹…khÄ• yo
--- `neva davÄ• ya, na madÄ• ya, na maá¹‡á¸• anÄ• ya, na vibhÅ«sanÄ• ya, yÄ• vadeva im
yÄ• panÄ• ya, vihiá¹ƒsÅ«paratiyÄ• , brahmacariyÄ• nuggahÄ• ya. iti purÄ• á¹‡aÃ±ca vedan
navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati \Se IV 132/, anavajja
ti. evaá¹ƒ kho, Ä• vuso, bhojane mattaÃ±Ã±Å« hoti.

``kathaÃ±cÄ• vuso, jÄ• gariyaá¹ƒ anuyutto hoti? idhÄ• vuso, bhikkhu divasaá¹ƒ caá¹…kam
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ caá¹…
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti \Ee IV 105/. rattiyÄ• majjhimaá¹ƒ yÄ• maá
sÄ«haseyyaá¹ƒ kappeti pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no, uá¹-á¹-hÄ• nas
rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä
parisodheti. evaá¹ƒ kho, Ä• vuso, jÄ• gariyaá¹ƒ \Be II 324/ anuyutto hoti. tasmÄ• tihÄ• vuso
sikkhitabbaá¹ƒ --- `indriyesu guttadvÄ• rÄ• bhavissÄ• ma, bhojane mattaÃ±Ã±uno, jÄ• gariy
evaÃ±hi vo, Ä• vuso, sikkhitabbaâ€™â€™ nti. sattamaá¹ƒ.

8. rÄ• hulovÄ• dasuttaá¹ƒ

<121> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``paripak
vimuttiparipÄ• caniyÄ• dhammÄ• ; yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• hulaá¹ƒ uttariá¹ƒ Ä• savÄ• naá¹
atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vat
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• mantesi ---
nisÄ«danaá¹ƒ. yena andhavanaá¹ƒ tenupasaá¹…kamissÄ• ma divÄ• vihÄ• rÄ• yÄ• â€™â€
bhanteâ€™â€™ ti kho Ä• yasmÄ• rÄ• hulo bhagavato paá¹-issutvÄ• nisÄ«danaá¹ƒ Ä• dÄ•
piá¹-á¹-hito anubandhi.

tena kho pana samayena anekÄ• ni devatÄ• sahassÄ• ni bhagavantaá¹ƒ anubandhÄ• ni h
Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ uttariá¹ƒ Ä• savÄ• naá¹ƒ khaye vinessatÄ«â€™â€™ ti. atha kh
ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. Ä• yasmÄ•
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Ee IV 106/ nisinnaá¹ƒ kho Ä• yasmant
etadavoca ---

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, rÄ• hula, cakkhu niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ \Ne II 112/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™. ( ) { (taá¹ƒ kiá¹ƒ maÃ±Ã±asi) evamitaresupi (MN III 416-417

``rÅ«pÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™ ... pe ....

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ....

``cakkhusamphasso nicco vÄ• anicco vÄ• â€™â€™ ti?

 ``anicco, bhanteâ€™â€™ ... pe ....

``yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedanÄ• gataá¹ƒ, saÃ±Ã±Ä• gataá¹ƒ, s
viÃ±Ã±Ä• á¹‡agataá¹ƒ, tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

 ``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

 ``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi \Be II 325/, eso \Se IV 134/ me attÄ• â€™â€™ â€™ ti?

 ``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ....

``jivhÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

 ``aniccÄ• , bhanteâ€™â€™ ... pe ....

``jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne II 113/ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

 ``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ....

``jivhÄ• samphasso nicco vÄ• anicco vÄ• â€™â€™ ti?

 ``anicco, bhanteâ€™â€™ ... pe ....

``yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedanÄ• gataá¹ƒ, saÃ±Ã±Ä• gataá¹ƒ, s
viÃ±Ã±Ä• á¹‡agataá¹ƒ, tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

 ``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™ ... pe ....

``mano nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``dhammÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™ ... pe ....

``manoviÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™ ... pe ....

``manosamphasso nicco vÄ• anicco vÄ• â€™â€™ ti?

``anicco, bhanteâ€™â€™ ... pe ....

``yampidaá¹ƒ \Ne II 114/ manosamphassapaccayÄ• uppajjati vedanÄ• gataá¹ƒ, saÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡agataá¹ƒ, tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
135/ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, rÄ• hula, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi n
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati, yampidaá¹ƒ cakkhusamp
vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹…khÄ• ragataá¹ƒ viÃ±Ã±Ä• á¹‡agataá¹ƒ tasmimpi
jivhÄ• yapi nibbindati, rasesupi nibbindati, jivhÄ• viÃ±Ã±Ä• á¹‡epi nibbindati, jivhÄ• sampha
yampidaá¹ƒ jivhÄ• samphassapaccayÄ• uppajjati vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹
viÃ±Ã±Ä• á¹‡agataá¹ƒ tasmimpi nibbindati ... pe ....

``manasmimpi nibbindati, dhammesupi nibbindati, manoviÃ±Ã±Ä• á¹‡epi nibbindati, manos
yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedanÄ• gataá¹ƒ saÃ±Ã±Ä• gataá¹ƒ saá¹.
viÃ±Ã±Ä• á¹‡agataá¹ƒ tasmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimutt
Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ,
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti.

idamavoca \Ne II 115/ bhagavÄ• . attamano Ä• yasmÄ• rÄ• hulo bhagavato bhÄ• sitaá¹ƒ a
veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne Ä• yasmato rÄ• hulassa anupÄ• dÄ• ya Ä• savel
\Be II 326/ devatÄ• sahassÄ• naá¹ƒ virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di -
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. saá¹ƒyojaniyadhammasuttaá¹ƒ

<122> ``saá¹ƒyojaniye ca, bhikkhave, dhamme desessÄ• mi saá¹ƒyojanaÃ±ca. taá¹ƒ suá¹‡
ca, bhikkhave, saá¹ƒyojaniyÄ• dhammÄ• , katamaÃ±ca saá¹ƒyojanaá¹ƒ? santi, bhikkhave,
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• \Se IV 136/ piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ•
saá¹ƒyojaniyÄ• dhammÄ• . yo tattha chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaá¹ƒ ... pe ... sa
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi, bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime vuccanti, bhikkhave, saá¹ƒyojaniyÄ•
chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaâ€™â€™ nti. navamaá¹ƒ.

10. upÄ• dÄ• niyadhammasuttaá¹ƒ

<123> ``upÄ• dÄ• niye ca, bhikkhave, dhamme desessÄ• mi upÄ• dÄ• naÃ±ca. taá¹ƒ suá¹
upÄ• dÄ• niyÄ• dhammÄ• , katamaÃ±ca upÄ• dÄ• naá¹ƒ? santi, bhikkhave, cakkhuviÃ±Ã±
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime vuccanti, bhikkhave, upÄ
chandarÄ• go, taá¹ƒ tattha upÄ• dÄ• naá¹ƒ ... pe ... santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• r
bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ•
vuccanti, bhikkhave, upÄ• dÄ• niyÄ• dhammÄ• . yo tattha chandarÄ• go taá¹ƒ tattha upÄ•

lokakÄ• maguá¹‡avaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ \Ne II 116/ ---

mÄ• rapÄ• sena dve vuttÄ• , lokakÄ• maguá¹‡ena ca.

sakko paÃ±casikho ceva, sÄ• riputto ca rÄ• hulo.

saá¹ƒyojanaá¹ƒ upÄ• dÄ• naá¹ƒ, vaggo tena pavuccatÄ«ti ||

13. gahapativaggo

1. vesÄ• lÄ«suttaá¹ƒ

<124> ekaá¹ƒ \Se IV 137/ \Be II 327/ \Ee IV 109/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ vihar
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho uggo gahapati vesÄ• liko yena bhagavÄ• tenupasa
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho uggo gahapati vesÄ• liko bhagavantaá¹ƒ et
bhante, hetu, ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme no parinibbÄ• yan
ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme parinibbÄ• yantÄ«â€™â€™ ti?

``santi kho, gahapati, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«
rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abh
ajjhosÄ• ya tiá¹-á¹-hato tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti tadupÄ• dÄ• naá¹ƒ. saupÄ• dÄ
parinibbÄ• yati ... pe ... santi kho, gahapati, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi kho, g
manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹
abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ abhinandato abhivadato ajjhosÄ•
tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti tadupÄ• dÄ• naá¹ƒ. saupÄ• dÄ• no, gahapati, bhikkhu
kho, gahapati, hetu, ayaá¹ƒ paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme no par

``santi \Se IV 138/ ca kho, gahapati, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• , iá¹-á¹-hÄ• kantÄ• man
kÄ• mÅ«pasaá¹ƒhitÄ• \Ne II 117/ rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivada

tiá¹-á¹-hati. tassa taá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato na tannissita viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, na tadupÄ• dÄ• naá¹ƒ. anupÄ• dÄ• no, gahapati, bhikkhu parinibbÄ gahapati, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi kho, gahapati, manoviÃ±Ã±eyyÄ• dham manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinanda tiá¹-á¹-hati, tassa taá¹ƒ anabhinandato anabhivadato anajjhosÄ• ya tiá¹-á¹-hato. na tannissit viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, na tadupÄ• dÄ• naá¹ƒ. anupÄ• dÄ• no \Be II 328/, gahapati, bhikkhu kho, gahapati, hetu ayaá¹ƒ paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme parinib paá¹-hamaá¹ƒ.

2. vajjÄ«suttaá¹ƒ

<125> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vajjÄ«su viharati hatthigÄ• me. atha kho uggo gahapa bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisi hatthigÄ• mako bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu ko paccayo yena mi diá¹-á¹-heva dhamme no parinibbÄ• yanti? ko pana, bhante hetu ko paccayo yena midheka dhamme parinibbÄ• yantÄ«â€™â€™ ti? (yathÄ• purimasuttantaá¹ƒ, evaá¹ƒ vitthÄ• retabba kho, gahapati, hetu ayaá¹ƒ paccayo yena midhekacce sattÄ• diá¹-á¹-heva \Se IV 139/ dhan dutiyaá¹ƒ.

3. nÄ• á¸·andasuttaá¹ƒ

<126> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane. at bhagavÄ• tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinno kho, upÄ• li gahapati, bhagavan nu kho, bhante, hetu, ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme no parinib bhante, hetu, ko paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme parinibbÄ• yantÄ« purimasuttantaá¹ƒ, evaá¹ƒ vitthÄ• retabbaá¹ƒ). ayaá¹ƒ kho, gahapati, hetu ayaá¹ƒ paccayo y diá¹-á¹-heva dhamme parinibbÄ• yantÄ«ti. tatiyaá¹ƒ.

4. bhÄ• radvÄ• jasuttaá¹ƒ

<127> ekaá¹ƒ \Ne II 118/ samayaá¹ƒ Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo kosambiyaá¹ƒ kho rÄ• jÄ• udeno yenÄ• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo tenupasaá¹…kami; upasaá¹. piá¹‡á¸• olabhÄ• radvÄ• jena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• udeno Ä• yasmantaá¹ƒ piá¹‡á¸• ola --- ``ko nu kho, bho bhÄ• radvÄ• ja, hetu \Be II 329/ ko paccayo yenime daharÄ• bhikkhÅ« Katthaci) } kÄ• á¸·akesÄ• bhadrena yobbanena samannÄ• gatÄ• paá¹-hamena vayasÄ• a yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ caranti, addhÄ• naÃ±ca ``vuttaá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tena \Se IV 140/ bhagavatÄ• jÄ• natÄ• passatÄ• aral

--- `etha tumhe, bhikkhave, mÄ• tumattÄ«su mÄ• tucittaá¹ƒ upaá¹-á¹-hapetha, bhaginimattÄ
bhaginicittaá¹ƒ upaá¹-á¹-hapetha, dhÄ«tumattÄ«su dhÄ«tucittaá¹ƒ upaá¹-á¹-hapethÄ• â€™
mahÄ• rÄ• ja, hetu, ayaá¹ƒ paccayo yenime daharÄ• bhikkhÅ« susÅ« kÄ• á¸·akesÄ• bhad
paá¹-hamena vayasÄ• anikÄ«á¸·itÄ• vino kÄ• mesu yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ paris
caranti, addhÄ• naÃ±ca Ä• pÄ• dentÄ«â€™â€™ ti.

``lolaá¹ƒ {loá¸·aá¹ƒ (Se Ke) } kho, bho bhÄ• radvÄ• ja, cittaá¹ƒ. appekadÄ• mÄ• tumattÄ«s
uppajjanti, bhaginimattÄ«supi lobhadhammÄ• uppajjanti, dhÄ«tumattÄ«supi lobhadhammÄ
bho bhÄ• radvÄ• ja, aÃ±Ã±o ca hetu, aÃ±Ã±o ca paccayo yenime daharÄ• bhikkhÅ« susÅ«
addhÄ• naÃ±ca Ä• pÄ• dentÄ«â€™â€™ ti?

``vuttaá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sam
tumhe, bhikkhave, imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesamatthakÄ• tacapa
nÄ• nappakÄ• rassa asucino paccavekkhatha --- atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• nak
nhÄ• ru {nahÄ• ru (Ce Se Ke Ee) } aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ {aá¹-á¹-himiÃ±jÄ• (Ce) } va
yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«s
pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti.
hetu, ayaá¹ƒ paccayo yenime daharÄ• bhikkhÅ« susÅ« kÄ• á¸·akesÄ• ... pe ... \Se IV 141/
Ä• pÄ• dentÄ«â€™â€™ ti. ``ye te, bho bhÄ• radvÄ• ja, bhikkhÅ« bhÄ• vitakÄ• yÄ• bhÄ• vi
bhÄ• vitapaÃ±Ã±Ä• , tesaá¹ƒ taá¹ƒ sukaraá¹ƒ hoti. ye ca kho te \Ne II 119/, bho bhÄ• radvÄ
abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• , tesaá¹ƒ taá¹ƒ
bho bhÄ• radvÄ• ja, asubhato manasi \Be II 330/ karissÄ• mÄ«ti {manasi karissÄ• mÄ• ti (C
{subhato vÄ• (Ce), subhato ca (Se Ke) } Ä• gacchati. atthi nu kho, bho bhÄ• radvÄ• ja \Ee
hetu aÃ±Ã±o ca paccayo yenime daharÄ• bhikkhÅ« susÅ« kÄ• á¸·akesÄ• ... pe ... addhÄ•
ti?

``vuttaá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sam
tumhe, bhikkhave, indriyesu guttadvÄ• rÄ• viharatha. cakkhunÄ• rÅ«paá¹ƒ disvÄ• mÄ• n
mÄ• nubyaÃ±janaggÄ• hino. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ v
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
cakkhundriyaá¹ƒ; cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatha. sotena saddaá¹ƒ sutvÄ• ... pe ...
ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... m
viÃ±Ã±Ä• ya mÄ• nimittaggÄ• hino ahuvattha, mÄ• nubyaÃ±janaggÄ• hino. yatvÄ• dhikara
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
paá¹-ipajjatha \Se IV 142/. rakkhatha manindriyaá¹ƒ; manindriye saá¹ƒvaraá¹ƒ Ä• pajjathÄ•
mahÄ• rÄ• ja, hetu ayaá¹ƒ paccayo yenime daharÄ• bhikkhÅ« susÅ« kÄ• á¸·akesÄ• bhad
paá¹-hamena vayasÄ• anikÄ«á¸·itÄ• vino kÄ• mesu yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ paris
caranti, addhÄ• naÃ±ca Ä• pÄ• dentÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bho bhÄ• radvÄ• ja; abbhutaá¹ƒ, bho bhÄ• radvÄ• ja! yÄ• va subhÄ• sitaá¹
subhÄ• sitamidaá¹ƒ (Ce) }, bho bhÄ• radvÄ• ja, tena bhagavatÄ• jÄ• natÄ• passatÄ• arah
esova kho, bho bhÄ• radvÄ• ja, hetu, esa paccayo yenime daharÄ• bhikkhÅ« susÅ« kÄ• á¸
samannÄ• gatÄ• paá¹-hamena vayasÄ• anikÄ«á¸·itÄ• vino kÄ• mesu yÄ• vajÄ«vaá¹ƒ pari
brahmacariyaá¹ƒ caranti, addhÄ• naÃ±ca Ä• pÄ• dentÄ«ti. ahampi kho, bho {ahampi bho (C
yasmiá¹ƒ samaye arakkhiteneva kÄ• yena, arakkhitÄ• ya vÄ• cÄ• ya, arakkhitena cittena, a
asaá¹ƒvutehi indriyehi antepuraá¹ƒ pavisÄ• mi, ativiya maá¹ƒ tasmiá¹ƒ samaye lobhadhamm
yasmiÃ±ca khvÄ• haá¹ƒ, bho bhÄ• radvÄ• ja, samaye rakkhiteneva kÄ• yena, rakkhitÄ• ya
upaá¹-á¹-hitÄ• ya satiyÄ• \Ee IV 113/, saá¹ƒvutehi indriyehi antepuraá¹ƒ pavisÄ• mi, na ma
tasmiá¹ƒ samaye lobhadhammÄ• parisahanti. abhikkantaá¹ƒ, bho bhÄ• radvÄ• ja; abhikkan
seyyathÄ• pi \Ne II 120/, bho bhÄ• radvÄ• ja, nikkujjitaá¹ƒ {nikujjitaá¹ƒ (Ee) } vÄ• ukkujjeyya
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• bhÄ• radvÄ• jena anekapariyÄ•
esÄ• haá¹ƒ, bho bhÄ• radvÄ• ja, taá¹ƒ bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ bhÄ• radvÄ• jo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡
catutthaá¹ƒ.

5. soá¹‡asuttaá¹ƒ

<128> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. at
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho soá¹‡o gahapatiputto bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu, ko
midhekacce sattÄ• diá¹-á¹-heva dhamme no parinibbÄ• yanti? ko pana, bhante, hetu, ko pa
sattÄ• diá¹-á¹-heva dhamme parinibbÄ• yantÄ«â€™â€™ ti? (yathÄ• purimasuttantaá¹ƒ, ev
ayaá¹ƒ kho, soá¹‡a, hetu, ayaá¹ƒ paccayo yena midhekacce sattÄ• diá¹-á¹-heva dhamme p
paÃ±camaá¹ƒ.

6. ghositasuttaá¹ƒ

<129> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. at
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinno kho ghosito gaha
Ä• nandaá¹ƒ etadavoca --- `` `dhÄ• tunÄ• nattaá¹ƒ, dhÄ• tunÄ• nattaâ€™ nti \Ee IV 114/, bh
kittÄ• vatÄ• nu kho, bhante, dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti? ``saá¹ƒ
cakkhudhÄ• tu, rÅ«pÄ• ca manÄ• pÄ• , cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca \Se IV 144/ sukhaveda
uppajjati sukhÄ• vedanÄ• . saá¹ƒvijjati kho, gahapati, cakkhudhÄ• tu, rÅ«pÄ• ca amanÄ• p
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca dukkhavedaniyaá¹ƒ. phassaá¹ƒ paá¹-icca uppajjati dukkhÄ• ved
gahapati, cakkhudhÄ• tu, rÅ«pÄ• ca manÄ• pÄ• upekkhÄ• vedaniyÄ• , cakkhuviÃ±Ã±Ä• á

adukkhamasukhavedaniyaá¹ƒ. phassaá¹ƒ paá¹-icca uppajjati adukkhamasukhÄ• \Be II 332/
saá¹ƒvijjati kho, gahapati, jivhÄ• dhÄ• tu, rasÄ• ca manÄ• pÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aÃ±ca
phassaá¹ƒ paá¹-icca uppajjati \Ne II 121/ sukhÄ• vedanÄ• . saá¹ƒvijjati kho, gahapati, jivhÄ
amanÄ• pÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aÃ±ca dukkhavedaniyaá¹ƒ. phassaá¹ƒ paá¹-icca uppajjat
saá¹ƒvijjati kho, gahapati, jivhÄ• dhÄ• tu, rasÄ• ca upekkhÄ• vedaniyÄ• , jivhÄ• viÃ±Ã±Ä• á
adukkhamasukhavedaniyaá¹ƒ. phassaá¹ƒ paá¹-icca uppajjati adukkhamasukhÄ• vedanÄ•
gahapati, manodhÄ• tu, dhammÄ• ca manÄ• pÄ• , manoviÃ±Ã±Ä• á¹‡aÃ±ca sukhavedaniy
uppajjati sukhÄ• vedanÄ• . saá¹ƒvijjati kho, gahapati, manodhÄ• tu, dhammÄ• ca amanÄ•
dukkhavedaniyaá¹ƒ. phassaá¹ƒ paá¹-icca uppajjati dukkhÄ• vedanÄ• . saá¹ƒvijjati kho, gah
dhammÄ• ca upekkhÄ• vedaniyÄ• , manoviÃ±Ã±Ä• á¹‡aÃ±ca adukkhamasukhavedaniyaá
adukkhamasukhÄ• vedanÄ• . ettÄ• vatÄ• kho, gahapati, dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bha
chaá¹-á¹-haá¹ƒ.

7. hÄ• liddikÄ• nisuttaá¹ƒ

<130> ekaá¹ƒ \Se IV 145/ \Ee IV 115/ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no avantÄ«su
{kulaghare (Se Katthaci) } papÄ• te {pavatte (Ce Ee), sampavatte (Se Ke Katthaci) ettheva
aá¹-á¹-hamapiá¹-á¹-hepi} pabbate. atha kho hÄ• liddikÄ• ni {hÄ• liddakÄ• ni (Ce Se Ke) } ga
mahÄ• kaccÄ• no tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinno kho hÄ• liddikÄ• ni gaha
mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``vuttamidaá¹ƒ, bhante, bhagavatÄ• --- `dhÄ• tunÄ• nat
phassanÄ• nattaá¹ƒ; phassanÄ• nattaá¹ƒ paá¹-icca uppajjati vedanÄ• nÄ• nattaâ€™ nti. kat
dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ; phassanÄ• nattaá¹ƒ paá¹-icca
vedanÄ• nÄ• nattaâ€™â€™ nti? ``idha, gahapati, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• `ma
pajÄ• nÄ• ti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sukhavedaniyaÃ±ca {sukhavedaniyaá¹ƒ, sukhavedan
sukhavedaniyaÃ±ca, sukhavedaniyaá¹ƒ (Se Ke Katthaci) evaá¹ƒ ``dukkhavedaniyaÃ±ca
adukkhamasukhavedaniyaÃ±cÄ• â€™â€™ ti padesupi. aá¹-á¹-hakathÄ• á¹-Ä«kÄ• oloketab
uppajjati sukhÄ• vedanÄ• . cakkhunÄ• kho paneva {panevaá¹ƒ (Se Ke Katthaci) } rÅ«paá¹
itthetaâ€™ nti pajÄ• nÄ• ti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhavedaniyaÃ±ca. phassaá¹ƒ paá¹
vedanÄ• . cakkhunÄ• kho paneva rÅ«paá¹ƒ disvÄ• `upekkhÄ• á¹-á¹-hÄ• niyaá¹ƒ \Be II 333
(Katthaci) } itthetaâ€™ nti pajÄ• nÄ• ti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ adukkhamasukhavedaniya
uppajjati adukkhamasukhÄ• vedanÄ• .

``puna caparaá¹ƒ, gahapati, bhikkhu sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... ma
viÃ±Ã±Ä• ya `manÄ• paá¹ƒ itthetaâ€™ nti pajÄ• nÄ• ti manoviÃ±Ã±Ä• á¹‡aá¹ƒ sukhavedan
paá¹-icca uppajjati sukhÄ• vedanÄ• . manasÄ• kho paneva dhammaá¹ƒ viÃ±Ã±Ä• ya \Se I
itthetaâ€™ nti pajÄ• nÄ• ti manoviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne II 122/ dukkhavedaniyaÃ±ca. phassa
dukkhÄ• vedanÄ• . manasÄ• kho paneva dhammaá¹ƒ viÃ±Ã±Ä• ya `upekkhÄ• á¹-á¹-hÄ• n

manoviÃ±Ã±Ä• á¹‡aá¹ƒ adukkhamasukhavedaniyaÃ±ca. phassaá¹ƒ paá¹-icca uppajjati adu
kho, gahapati, dhÄ• tunÄ• nattaá¹ƒ paá¹-icca uppajjati phassanÄ• nattaá¹ƒ; phassanÄ• natt
vedanÄ• nÄ• nattaâ€™â€™ nti. sattamaá¹ƒ.

8. nakulapitusuttaá¹ƒ

<131> ekaá¹ƒ samayaá¹ƒ bhagavÄ• bhaggesu viharati susumÄ• ragire bhesakaá¸·Ä• vane
nakulapitÄ• gahapati yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinno kho
bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu, ko paccayo yena midhekacce sattÄ
no parinibbÄ• yanti? ko pana, bhante, hetu, ko paccayo yena midhekacce sattÄ• diá¹-á¹-he
parinibbÄ• yantÄ«â€™â€™ ti? ``santi kho, gahapati, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu abhinandati abhivadati ajjh
taá¹ƒ abhinandato abhivadato ajjhosÄ• ya tiá¹-á¹-hato tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti t
saupÄ• dÄ• no, gahapati, bhikkhu no parinibbÄ• yati ... pe ... santi kho, gahapati, jivhÄ• viÃ±
pe ... santi kho, gahapati, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piy
rajanÄ«yÄ• \Se IV 147/. taÃ±ce bhikkhu abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. tass
abhivadato ajjhosÄ• ya tiá¹-á¹-hato tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti tadupÄ• dÄ• naá¹ƒ.
bhikkhu no parinibbÄ• yati \Be II 334/. ayaá¹ƒ kho, gahapati, hetu ayaá¹ƒ paccayo yena mid
diá¹-á¹-heva dhamme no parinibbÄ• yantiâ€™â€™.

``santi ca kho, gahapati, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piya
rajanÄ«yÄ• . taÃ±ce bhikkhunÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa
anabhivadato anajjhosÄ• ya tiá¹-á¹-hato na tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, na tadupÄ•
gahapati, bhikkhu parinibbÄ• yati ... pe ... santi kho, gahapati, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ..
gahapati, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• m
bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhosÄ• ya tiá¹-á¹-hati. tassa taá¹ƒ nÄ• bhinandat
anajjhosÄ• ya tiá¹-á¹-hato na tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti na \Ne II 123/ tadupÄ• dÄ
gahapati, bhikkhu parinibbÄ• yati. ayaá¹ƒ kho, gahapati, hetu, ayaá¹ƒ paccayo yena midhek
diá¹-á¹-heva dhamme parinibbÄ• yantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. lohiccasuttaá¹ƒ

<132> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• mahÄ• kaccÄ• no avantÄ«su viharati makkarakate {
araÃ±Ã±akuá¹-ikÄ• yaá¹ƒ. atha \Ee IV 117/ kho lohiccassa brÄ• hmaá¹‡assa sambahulÄ• \
kaá¹-á¹-hahÄ• rakÄ• mÄ• á¹‡avakÄ• yenÄ• yasmato mahÄ• kaccÄ• nassa araÃ±Ã±akuá¹
upasaá¹…kamitvÄ• parito parito kuá¹-ikÄ• ya anucaá¹…kamanti anuvicaranti uccÄ• saddÄ
kÄ• nici seleyyakÄ• ni karonti {selissakÄ• ni karontÄ• (Ce) } --- ``ime pana muá¹‡á¸• akÄ•
kaá¹‡hÄ• {kiá¹‡hÄ• (Ce Ee) } bandhupÄ• dÄ• paccÄ• , imesaá¹ƒ bharatakÄ• naá¹ƒ sakkat

apacitÄ• â€™â€™ ti. atha kho Ä• yasmÄ• mahÄ• kaccÄ• no vihÄ• rÄ• nikkhamitvÄ• te m
mÄ• á¹‡avakÄ• saddamakattha; dhammaá¹ƒ vo bhÄ• sissÄ• mÄ«â€™â€™ ti. evaá¹ƒ vutte
ahesuá¹ƒ. atha kho Ä• yasmÄ• mahÄ• kaccÄ• no te mÄ• á¹‡avake gÄ• thÄ• hi ajjhabhÄ• s

``sÄ«luttamÄ• pubbatarÄ• ahesuá¹ƒ,

te brÄ• hmaá¹‡Ä• ye purÄ• á¹‡aá¹ƒ saranti.

guttÄ• ni dvÄ• rÄ• ni surakkhitÄ• ni,

ahesuá¹ƒ tesaá¹ƒ abhibhuyya kodhaá¹ƒ ||

``dhamme \Be II 335/ ca jhÄ• ne ca ratÄ• ahesuá¹ƒ,

te brÄ• hmaá¹‡Ä• ye purÄ• á¹‡aá¹ƒ saranti.

ime ca vokkamma japÄ• maseti,

gottena mattÄ• visamaá¹ƒ caranti ||

``kodhÄ• bhibhÅ«tÄ• puthuattadaá¹‡á¸• Ä• {kodhÄ• bhibhÅ«tÄ• suputhuttadaá¹‡á¸• Ä• (S

virajjamÄ• nÄ• sataá¹‡hÄ• taá¹‡hesu.

aguttadvÄ• rassa \Ne II 124/ bhavanti moghÄ• ,

supineva laddhaá¹ƒ purisassa vittaá¹ƒ ||

``anÄ• sakÄ• \Ee IV 118/ thaá¹‡á¸• ilasÄ• yikÄ• ca.

pÄ• to sinÄ• naÃ±ca tayo ca vedÄ• ||

``kharÄ• jinaá¹ƒ jaá¹-Ä• paá¹…ko, mantÄ• sÄ«labbataá¹ƒ tapo.

kuhanÄ• vaá¹…kadaá¹‡á¸• Ä• ca, udakÄ• camanÄ• ni ca ||

``vaá¹‡á¹‡Ä• \Se IV 149/ ete brÄ• hmaá¹‡Ä• naá¹ƒ, katÄ• kiÃ±cikkhabhÄ• vanÄ• .

cittaÃ±ca susamÄ• hitaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

akhilaá¹ƒ sabbabhÅ«tesu, so maggo brahmapattiyÄ• â€™â€™ ti ||

atha kho te mÄ• á¹‡avakÄ• kupitÄ• anattamanÄ• yena lohicco brÄ• hmaá¹‡o tenupasaá¹
lohiccaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavocuá¹ƒ --- ``yagghe! bhavaá¹ƒ jÄ• neyya, samaá¹‡o mal
brÄ• hmaá¹‡Ä• naá¹ƒ mante {mantaá¹ƒ (Katthaci) } ekaá¹ƒsena apavadati, paá¹-ikkosatÄ«â
lohicco brÄ• hmaá¹‡o kupito ahosi anattamano. atha kho lohiccassa brÄ• hmaá¹‡assa etad
metaá¹ƒ patirÅ«paá¹ƒ yohaá¹ƒ aÃ±Ã±adatthu mÄ• á¹‡avakÄ• naá¹ƒyeva sutvÄ• samaá¹‡a
akkoseyyaá¹ƒ {akkoseyyaá¹ƒ virujjheyyaá¹ƒ (Se Ke Katthaci) } paribhÄ• seyyaá¹ƒ. yaá¹ƒnÅ«
upasaá¹…kamitvÄ• puccheyyaâ€™â€™ nti.

atha kho lohicco brÄ• hmaá¹‡o tehi mÄ• á¹‡avakehi saddhiá¹ƒ yenÄ• yasmÄ• mahÄ• kacc
upasaá¹…kamitvÄ• \Ee IV 119/ Ä• yasmatÄ• mahÄ• kaccÄ• nena saddhiá¹ƒ sammodi. sa
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho lohicco
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``Ä• gamaá¹ƒsu nu khvidha, bho kaccÄ
antevÄ• sikÄ• kaá¹-á¹-hahÄ• rakÄ• mÄ• á¹‡avakÄ• â€™â€™ ti? ``Ä• gamaá¹ƒsu khvidha
antevÄ• sikÄ• kaá¹-á¹-hahÄ• rakÄ• mÄ• á¹‡avakÄ• â€™â€™ ti. ``ahu pana bhoto kaccÄ•
saddhiá¹ƒ kocideva kathÄ• sallÄ• poâ€™â€™ ti? ``ahu kho me, brÄ• hmaá¹‡a, tehi mÄ• á¹‡
kathÄ• sallÄ• poâ€™â€™ ti \Se IV 150/. ``yathÄ• kathaá¹ƒ pana bhoto kaccÄ• nassa tehi m
ahosi \Ne II 125/ kathÄ• sallÄ• poâ€™â€™ ti? ``evaá¹ƒ kho me, brÄ• hmaá¹‡a, tehi mÄ• á¹‡
kathÄ• sallÄ• po ---

``sÄ«luttamÄ• pubbatarÄ• ahesuá¹ƒ,

te brÄ• hmaá¹‡Ä• ye purÄ• á¹‡aá¹ƒ saranti. ... pe ....

akhilaá¹ƒ sabbabhÅ«tesu,

so maggo brahmapattiyÄ• â€™â€™ ti ||

``evaá¹ƒ kho me, brÄ• hmaá¹‡a, tehi mÄ• á¹‡avakehi saddhiá¹ƒ ahosi kathÄ• sallÄ• poâ€™

`` `aguttadvÄ• roâ€™ ti {aguttadvÄ• ro aguttadvÄ• roti (Katthaci) } bhavaá¹ƒ kaccÄ• no Ä•
bho kaccÄ• na, aguttadvÄ• ro hotÄ«â€™â€™ ti? ``idha, brÄ• hmaá¹‡a, ekacco cakkhunÄ•
rÅ«pe adhimuccati, appiyarÅ«pe rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati {anupaá¹-á¹
Ee Katthaci) upari Ä• sÄ«visavagge avassutasutte pana ``anupaá¹-á¹-hitakÄ• yassatÄ«â€™
dissati} ca viharati, parittacetaso taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Ee IV 120/ yat

nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjh
... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya piyarÅ«pe dhamme adhimuccati, appiyarÅ«pe ca dham
anupaá¹-á¹-hitakÄ• yassati ca viharati, parittacetaso taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimut
nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjh
aguttadvÄ• ro hotÄ«â€™â€™ ti. ``acchariyaá¹ƒ, bho kaccÄ• na; abbhutaá¹ƒ, bho kaccÄ• na
IV 151/ kaccÄ• nena aguttadvÄ• rova samÄ• no aguttadvÄ• roti akkhÄ• to.

`` `guttadvÄ• roâ€™ ti \Be II 337/ bhavaá¹ƒ kaccÄ• no Ä• ha. kittÄ• vatÄ• nu kho, bho kacc
hotÄ«â€™â€™ ti? ``idha, brÄ• hmaá¹‡a, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• piyarÅ«pe r
appiyarÅ«pe rÅ«pe na byÄ• pajjati, upaá¹-á¹-hitakÄ• yassati ca viharati, appamÄ• á¹‡acetas
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• aku
nirujjhanti. sotena saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá
kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya piyarÅ«pe d
nÄ• dhimuccati, appiyarÅ«pe dhamme na byÄ• pajjati, upaá¹-á¹-hitakÄ• yassati ca viharati,
taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yatthassa te upp
dhammÄ• aparisesÄ• nirujjhanti. evaá¹ƒ kho, brÄ• hmaá¹‡a, guttadvÄ• ro hotÄ«â€™â€™

``acchariyaá¹ƒ, bho kaccÄ• na; abbhutaá¹ƒ, bho kaccÄ• na! yÄ• vaÃ±cidaá¹ƒ \Ee IV 121/ b
guttadvÄ• rova samÄ• no guttadvÄ• roti akkhÄ• to. abhikkantaá¹ƒ, bho kaccÄ• na; abhikkan
seyyathÄ• pi, bho kaccÄ• na, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya
maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya, cakkhumanto rÅ«pÄ•
bhotÄ• kaccÄ• nena anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bho kaccÄ• na, t
saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhav
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ. yathÄ• ca bhavaá¹ƒ kaccÄ• no makkarakate upÄ• s
evameva lohiccakulaá¹ƒ upasaá¹…kamatu. tattha ye mÄ• á¹‡avakÄ• vÄ• mÄ• á¹‡avikÄ•
abhivÄ• dessanti paccuá¹-á¹-hissanti Ä• sanaá¹ƒ vÄ• udakaá¹ƒ vÄ• dassanti, tesaá¹ƒ taá¹
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. navamaá¹ƒ.

10. verahaccÄ• nisuttaá¹ƒ

<133> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• udÄ• yÄ« kÄ• maá¹‡á¸• Ä• yaá¹ƒ viharati todeyyass
kho verahaccÄ• nigottÄ• ya brÄ• hmaá¹‡iyÄ• antevÄ• sÄ« mÄ• á¹‡avako yenÄ• yasmÄ• u
upasaá¹…kamitvÄ• Ä• yasmatÄ• udÄ• yinÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kat
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ mÄ• á¹‡avakaá¹ƒ
udÄ• yÄ« dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. a
Ä• yasmatÄ• udÄ• yinÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sam
yena verahaccÄ• nigottÄ• brÄ• hmaá¹‡Ä« tenupasaá¹…kami; upasaá¹…kamitvÄ• verahac

etadavoca --- ``yagghe, bhoti, jÄ• neyyÄ• si {bhoti jÄ• neyya (Ce Ee Katthaci), bhotÄ« jÄ• n
samaá¹‡o udÄ• yÄ« dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ•

``tena hi tvaá¹ƒ, mÄ• á¹‡avaka, mama vacanena samaá¹‡aá¹ƒ udÄ• yiá¹ƒ nimantehi svÄ• t
\Ne II 127/. ``evaá¹ƒ bhotÄ«â€™â€™ ti kho \Se IV 153/ so mÄ• á¹‡avako verahaccÄ• nigott
paá¹-issutvÄ• yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasma
``adhivÄ• setu kira, bhavaá¹ƒ, udÄ• yi, amhÄ• kaá¹ƒ Ä• cariyabhariyÄ• ya verahaccÄ• nigot
svÄ• tanÄ• ya bhattaâ€™â€™ nti. adhivÄ• sesi kho Ä• yasmÄ• udÄ• yÄ« tuá¹‡hÄ«bhÄ• ve
tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya y
brÄ• hmaá¹‡iyÄ• nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane
verahaccÄ• nigottÄ• brÄ• hmaá¹‡Ä« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ paá¹‡Ä«tena khÄ• danÄ«
santappesi sampavÄ• resi. atha kho verahaccÄ• nigottÄ• brÄ• hmaá¹‡Ä« Ä• yasmantaá¹ƒ
onÄ«tapattapÄ• á¹‡iá¹ƒ pÄ• dukÄ• Ä• rohitvÄ• ucce Ä• sane nisÄ«ditvÄ• sÄ«saá¹ƒ oguá¹
udÄ• yiá¹ƒ etadavoca --- ``bhaá¹‡a, samaá¹‡a, dhammaâ€™â€™ nti. ``bhavissati, bhagini,
uá¹-á¹-hÄ• yÄ• sanÄ• pakkami {pakkÄ• mi (Se Ke Ee) }.

dutiyampi kho so mÄ• á¹‡avako yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kami; upasaá¹…ka
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinnaá¹ƒ kho taá¹ƒ mÄ• á¹‡avakaá¹ƒ Ä• yasmÄ• udÄ• yÄ« dhammiyÄ• kathÄ• ya sanda
sampahaá¹ƒsesi. dutiyampi kho so mÄ• á¹‡avako Ä• yasmatÄ• udÄ• yinÄ• dhammiyÄ• ka
samuttejito \Se IV 154/ sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ• sanÄ• yena verahaccÄ• nigottÄ• b
tenupasaá¹…kami; upasaá¹…kamitvÄ• \Be II 339/ verahaccÄ• nigottaá¹ƒ brÄ• hmaá¹‡iá¹ƒ
bhoti, jÄ• neyyÄ• si! samaá¹‡o udÄ• yÄ« dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekaly
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ \Ee IV 123/, sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá
brahmacariyaá¹ƒ pakÄ• setÄ«â€™â€™ ti.

``evamevaá¹ƒ pana tvaá¹ƒ, mÄ• á¹‡avaka, samaá¹‡assa udÄ• yissa vaá¹‡á¹‡aá¹ƒ bhÄ• sa
`bhaá¹‡a, samaá¹‡a, dhammaâ€™ nti vutto samÄ• no `bhavissati, bhagini, samayoâ€™ ti v
pakkantoâ€™â€™ ti. ``tathÄ• hi pana tvaá¹ƒ, bhoti, pÄ• dukÄ• Ä• rohitvÄ• ucce Ä• sane n
oguá¹‡á¹-hitvÄ• etadavoca --- `bhaá¹‡a, samaá¹‡a, dhammaâ€™ nti. dhammagaruno hi te
dhammagÄ• ravÄ• â€™â€™ ti. ``tena hi tvaá¹ƒ, mÄ• á¹‡avaka, mama vacanena samaá¹‡a
svÄ• tanÄ• ya bhattenÄ• â€™â€™ ti. ``evaá¹ƒ, bhotÄ«â€™â€™ ti kho so mÄ• á¹‡avako ve
brÄ• hmaá¹‡iyÄ• paá¹-issutvÄ• yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kami; upasaá¹…ka
etadavoca --- ``adhivÄ• setu kira \Ne II 128/ bhavaá¹ƒ udÄ• yÄ« amhÄ• kaá¹ƒ Ä• cariyabha
verahaccÄ• nigottÄ• ya brÄ• hmaá¹‡iyÄ• svÄ• tanÄ• ya bhattaâ€™â€™ nti. adhivÄ• sesi k
tuá¹‡hÄ«bhÄ• vena.

atha kho Ä• yasmÄ• udÄ• yÄ« tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• se
verahaccÄ• nigottÄ• ya brÄ• hmaá¹‡iyÄ• nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitv
atha kho verahaccÄ• nigottÄ• brÄ• hmaá¹‡Ä« Ä• yasmantaá¹ƒ \Se IV 155/ udÄ• yiá¹ƒ paá¹
bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho verahaccÄ• nigottÄ• brÄ• h
udÄ• yiá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ pÄ• dukÄ• orohitvÄ• nÄ«ce Ä• sane nisÄ
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``kismiá¹ƒ nu kho, bhante, sati arahanto sukhaduk
kismiá¹ƒ asati arahanto sukhadukkhaá¹ƒ na paÃ±Ã±apentÄ«â€™â€™ ti?

``cakkhusmiá¹ƒ kho, bhagini, sati arahanto sukhadukkhaá¹ƒ paÃ±Ã±apenti, cakkhusmiá¹ƒ a
sukhadukkhaá¹ƒ \Ee IV 124/ na paÃ±Ã±apenti ... pe ... jivhÄ• ya sati arahanto sukhadukkha
jivhÄ• ya asati arahanto sukhadukkhaá¹ƒ na paÃ±Ã±apenti ... pe .... manasmiá¹ƒ sati araha
paÃ±Ã±apenti, manasmiá¹ƒ asati arahanto sukhadukkhaá¹ƒ na paÃ±Ã±apentÄ«â€™â€™ ti

evaá¹ƒ vutte, verahaccÄ• nigottÄ• brÄ• hmaá¹‡Ä« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca
abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya \Be II 340/, paá¹-i
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«ti; evamevaá¹ƒ ayyena udÄ• yinÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ
bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sikaá
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. dasamaá¹ƒ.

gahapativaggo terasamo.

tassuddÄ• naá¹ƒ ---

vesÄ• lÄ« \Se IV 156/ vajji nÄ• á¸·andÄ• , bhÄ• radvÄ• ja soá¹‡o ca ghosito.

hÄ• liddiko nakulapitÄ• , lohicco verahaccÄ• nÄ«ti ||

14. devadahavaggo

1. devadahasuttaá¹ƒ

<134> ekaá¹ƒ \Se IV 157/ \Ne II 129/ samayaá¹ƒ bhagavÄ• sakkesu viharati devadahaá¹ƒ
nigamo. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``nÄ• haá¹ƒ, bhikkhave, sabbesaá¹ƒ y
phassÄ• yatanesu appamÄ• dena karaá¹‡Ä«yanti vadÄ• mi, na ca panÄ• haá¹ƒ, bhikkhave
chasu phassÄ• yatanesu \Ee IV 125/ nÄ• ppamÄ• dena karaá¹‡Ä«yanti vadÄ• mi. ye te, bh
khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anuppattasadatthÄ• parik
sammadaÃ±Ã±Ä• vimuttÄ• , tesÄ• haá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ chasu phassÄ• yatan

karaá¹‡Ä«yanti vadÄ• mi. taá¹ƒ kissa hetu? kataá¹ƒ tesaá¹ƒ appamÄ• dena, abhabbÄ• te p
bhikkhave, bhikkhÅ« sekkhÄ• {sekhÄ• (Ce Se Ke Ee Katthaci) } appattamÄ• nasÄ• anutta
patthayamÄ• nÄ• viharanti, tesÄ• haá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ chasu phassÄ• yatane
karaá¹‡Ä«yanti vadÄ• mi. taá¹ƒ kissa hetu? santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ•
amanoramÄ• pi. tyÄ• ssa phussa phussa cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso apa
hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• {apammuá¹-á¹-hÄ• (C
Ke) }, passaddho kÄ• yo asÄ• raddho, samÄ• hitaá¹ƒ cittaá¹ƒ ekaggaá¹ƒ. imaá¹ƒ khvÄ• haá
appamÄ• daphalaá¹ƒ \Be II 341/ sampassamÄ• no tesaá¹ƒ bhikkhÅ«naá¹ƒ chasu \Se IV 158
appamÄ• dena karaá¹‡Ä«yanti vadÄ• mi ... pe ... santi, bhikkhave, manoviÃ±Ã±eyyÄ• dhar
amanoramÄ• pi. tyÄ• ssa phussa phussa cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hanti. cetaso apa
hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, upaá¹-á¹-hitÄ• sati asammuá¹-á¹-hÄ• , passaddho kÄ• yo asA
cittaá¹ƒ ekaggaá¹ƒ. imaá¹ƒ khvÄ• haá¹ƒ, bhikkhave, appamÄ• daphalaá¹ƒ sampassamÄ• n
{chassu (Ce) } phassÄ• yatanesu appamÄ• dena karaá¹‡Ä«yanti vadÄ• mÄ«â€™â€™ ti. pa

2. khaá¹‡asuttaá¹ƒ

<135> ``lÄ• bhÄ• \Ee IV 126/ vo, bhikkhave, suladdhaá¹ƒ vo, bhikkhave, khaá¹‡o vo paá¹-i
brahmacariyavÄ• sÄ• ya. diá¹-á¹-hÄ• mayÄ• , bhikkhave, chaphassÄ• yatanikÄ• nÄ• ma n
cakkhunÄ• \Ne II 130/ rÅ«paá¹ƒ passati aniá¹-á¹-harÅ«paá¹ƒyeva passati, no iá¹-á¹-harÅ«p
akantarÅ«paá¹ƒyeva passati, no kantarÅ«paá¹ƒ; amanÄ• parÅ«paá¹ƒyeva passati, no manA
sotena saddaá¹ƒ suá¹‡Ä• ti ... pe ... yaá¹ƒ kiÃ±ci ghÄ• nena gandhaá¹ƒ ghÄ• yati ... pe ... ya
rasaá¹ƒ sÄ• yati ... pe ... yaá¹ƒ kiÃ±ci kÄ• yena phoá¹-á¹-habbaá¹ƒ phusati ... pe ... yaá¹ƒ \S
manasÄ• dhammaá¹ƒ vijÄ• nÄ• ti aniá¹-á¹-harÅ«paá¹ƒyeva vijÄ• nÄ• ti, no iá¹-á¹-harÅ«paá
vijÄ• nÄ• ti, no kantarÅ«paá¹ƒ; amanÄ• parÅ«paá¹ƒyeva vijÄ• nÄ• ti, no manÄ• parÅ«paá¹ƒ
suladdhaá¹ƒ vo, bhikkhave, khaá¹‡o vo paá¹-iladdho brahmacariyavÄ• sÄ• ya. diá¹-á¹-hÄ•
chaphassÄ• yatanikÄ• nÄ• ma saggÄ• . tattha yaá¹ƒ kiÃ±ci cakkhunÄ• rÅ«paá¹ƒ passati ia
passati, no aniá¹-á¹-harÅ«paá¹ƒ; kantarÅ«paá¹ƒyeva passati, no akantarÅ«paá¹ƒ; manÄ• pa
amanÄ• parÅ«paá¹ƒ ... pe ... yaá¹ƒ kiÃ±ci jivhÄ• ya rasaá¹ƒ sÄ• yati ... pe ... yaá¹ƒ kiÃ±ci m
vijÄ• nÄ• ti iá¹-á¹-harÅ«paá¹ƒyeva vijÄ• nÄ• ti, no aniá¹-á¹-harÅ«paá¹ƒ; kantarÅ«paá¹ƒyeva
akantarÅ«paá¹ƒ; manÄ• parÅ«paá¹ƒyeva vijÄ• nÄ• ti, no amanÄ• parÅ«paá¹ƒ. lÄ• bhÄ• vo
bhikkhave, khaá¹‡o vo paá¹-iladdho brahmacariyavÄ• sÄ• yÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. paá¹-hamarÅ«pÄ• rÄ• masuttaá¹ƒ

<136> ``rÅ«pÄ• rÄ• mÄ• , bhikkhave, devamanussÄ• rÅ«paratÄ• rÅ«pasammuditÄ• . rÅ«
dukkhÄ• , bhikkhave, devamanussÄ• viharanti. saddÄ• rÄ• mÄ• , bhikkhave \Be II 342/, de
saddasammuditÄ• . saddavipariá¹‡Ä• mavirÄ• ganirodhÄ• dukkhÄ• , bhikkhave, devamanu
... rasÄ• rÄ• mÄ• ... phoá¹-á¹-habbÄ• rÄ• mÄ• ... dhammÄ• rÄ• mÄ• , bhikkhave, devaman

dhammasammuditÄ• . dhammaviparià¹‡Ä• mavirÄ• ganirodhÄ• dukkhÄ• , bhikkhave, deva
kho, bhikkhave, arahaá¹ƒ sammÄ• sambuddho \Se IV 160/ rÅ«pÄ• naá¹ƒ samudayaÃ±ca a
Ä• dÄ«navaá¹ƒ ca nissaraà¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• na rÅ«pÄ• rÄ• mo na rÅ«pa
rÅ«paviparià¹‡Ä• mavirÄ• ganirodhÄ• sukho, bhikkhave, tathÄ• gato viharati. saddÄ• naá¹
rasÄ• naá¹ƒ ... phoá¹-á¹-habbÄ• naá¹ƒ ... dhammÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ
nissaraà¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• na dhammÄ• rÄ• mo, na dhammarato, na dha
dhammaviparià¹‡Ä• mavirÄ• ganirodhÄ• sukho, bhikkhave, tathÄ• gato viharatiâ€™â€™. i
vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``rÅ«pÄ• \Ne II 131/ saddÄ• rasÄ• gandhÄ• , phassÄ• dhammÄ• ca kevalÄ• .

iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• ca, yÄ• vatatthÄ«ti vuccati ||

``sadevakassa lokassa, ete vo sukhasammatÄ• .

yattha cete nirujjhanti, taá¹ƒ tesaá¹ƒ dukkhasammataá¹ƒ ||

``sukhaá¹ƒ {sukhanti (Ce) } diá¹-á¹-hamariyebhi, sakkÄ• yassa nirodhanaá¹ƒ.

paccanÄ«kamidaá¹ƒ hoti, sabbalokena passataá¹ƒ ||

``yaá¹ƒ pare sukhato Ä• hu, tadariyÄ• Ä• hu dukkhato.

yaá¹ƒ pare dukkhato Ä• hu, tadariyÄ• sukhato vidÅ« ||

``passa dhammaá¹ƒ durÄ• jÄ• naá¹ƒ, sammÅ«á¸·hettha aviddasu.

nivutÄ• naá¹ƒ tamo hoti, andhakÄ• ro apassataá¹ƒ ||

``sataÃ±ca \Ee IV 128/ vivaá¹-aá¹ƒ hoti, Ä• loko passatÄ• mi.

santike na vijÄ• nanti, maggÄ• {magÄ• (Ce) } dhammassa akovidÄ• ||

``bhavarÄ• gaparetebhi \Se IV 161/, bhavarÄ• gÄ• nusÄ• rÄ«bhi {bhavasotÄ• nusÄ• ribhi (S
bhavasotÄ• nusÄ• rihi (Ce) }.

mÄ• radheyyÄ• nupannehi, nÄ• yaá¹ƒ dhammo susambudho ||

``ko \Be II 343/ nu aÃ±Ã±atra mariyebhi, padaá¹ƒ sambuddhumarahati.

yaá¹ƒ padaá¹ƒ sammadaÃ±Ã±Ä• ya, parinibbanti anÄ• savÄ• â€™â€™ ti || tatiyaá¹ƒ.

4. dutiyarÅ«pÄ• rÄ• masuttaá¹ƒ

<137> ``rÅ«pÄ• rÄ• mÄ• , bhikkhave, devamanussÄ• rÅ«paratÄ• rÅ«pasammuditÄ• . rÅ«
dukkhÄ• , bhikkhave, devamanussÄ• viharanti. saddÄ• rÄ• mÄ• ... gandhÄ• rÄ• mÄ• ... ra
phoá¹-á¹-habbÄ• rÄ• mÄ• ... dhammÄ• rÄ• mÄ• , bhikkhave, devamanussÄ• dhammaratÄ
dhammaviparia¹‡Ä• mavirÄ• ganirodhÄ• dukkhÄ• , bhikkhave, devamanussÄ• viharanti. ta
arahaá¹ƒ sammÄ• sambuddho rÅ«pÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• da
yathÄ• bhÅ«taá¹ƒ viditvÄ• na rÅ«pÄ• rÄ• mo na rÅ«parato na rÅ«pasammudito. rÅ«pavipa
sukho, bhikkhave, tathÄ• gato viharati. saddÄ• naá¹ƒ ... gandhÄ• naá¹ƒ ... rasÄ• naá¹ƒ ... ph
... dhammÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nis
viditvÄ• na dhammÄ• rÄ• mo na dhammarato na dhammasammudito. dhammaviparia¹‡Ä•
bhikkhave, tathÄ• gato viharatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamanatumhÄ• kaá¹ƒsuttaá¹ƒ

<138> ``yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya
kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? cakkhu, bhikkhave, na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha
hitÄ• ya sukhÄ• ya bhavissati ... pe ... \Se IV 162/ jivhÄ• na tumhÄ• kaá¹ƒ \Ee IV 129/; taá¹
pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissati ... pe ... mano na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha.
sukhÄ• ya bhavissati. seyyathÄ• pi, bhikkhave, yaá¹ƒ imasmiá¹ƒ jetavane tia¹‡akaá¹-á¹-has
jano hareyya vÄ• á¸• aheyya vÄ• yathÄ• paccayaá¹ƒ vÄ• kareyya, api nu tumhÄ• kaá¹ƒ e
vÄ• á¸• ahati vÄ• yathÄ• paccayaá¹ƒ vÄ• karotÄ«â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ
hetuâ€™â€™ ? ``na hi no etaá¹ƒ, bhante, attÄ• vÄ• attaniyaá¹ƒ vÄ• â€™â€™ ti. ``evamev
na tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya sukhÄ• ya bhavissati ... pe
tumhÄ• kaá¹ƒ; taá¹ƒ pajahatha. sÄ• vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissati ... pe ... m
II 344/; taá¹ƒ pajahatha. so vo pahÄ«no hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti. paÃ±ca

6. dutiyanatumhÄ• kaá¹ƒsuttaá¹ƒ

<139> ``yaá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahatha. taá¹ƒ vo pahÄ«naá¹ƒ hitÄ• ya
\Ne II 133/. kiÃ±ca, bhikkhave, na tumhÄ• kaá¹ƒ? rÅ«pÄ• , bhikkhave, na tumhÄ• kaá¹ƒ; te
pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á¹-habb
163/ na tumhÄ• kaá¹ƒ; te pajahatha. te vo pahÄ«nÄ• hitÄ• ya sukhÄ• ya bhavissanti. seyya
imasmiá¹ƒ jetavane ... pe ... evameva kho, bhikkhave, rÅ«pÄ• na tumhÄ• kaá¹ƒ; te pajahat

hitÄ• ya sukhÄ• ya bhavissantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. ajjhattÄ• niccahetusuttaá¹ƒ

<140> ``cakkhuá¹ƒ, bhikkhave, aniccaá¹ƒ. yopi hetu, yopi paccayo cakkhussa uppÄ• dÄ• y
aniccasambhÅ«taá¹ƒ, bhikkhave, cakkhu kuto niccaá¹ƒ bhavissati ... pe ... \Ee IV 130/ jivhÄ
hetu, yopi paccayo jivhÄ• ya uppÄ• dÄ• ya sopi anicco. aniccasambhÅ«tÄ• , bhikkhave, jivh
... pe ... mano anicco. yopi, bhikkhave, hetu yopi paccayo manassa uppÄ• dÄ• ya, sopi anic
bhikkhave, mano kuto nicco bhavissati! evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vak
nibbindati ... pe ... jivhÄ• yapi nibbindati ... pe ... nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati;
vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ,
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. ajjhattadukkhahetusuttaá¹ƒ

<141> ``cakkhuá¹ƒ, bhikkhave, dukkhaá¹ƒ. yopi hetu yopi paccayo cakkhussa uppÄ• dÄ• y
dukkhasambhÅ«taá¹ƒ, bhikkhave, cakkhu kuto sukhaá¹ƒ bhavissati ... pe ... jivhÄ• dukkhÄ
paccayo jivhÄ• ya uppÄ• dÄ• ya, sopi dukkho. dukkhasambhÅ«tÄ• , bhikkhave, jivhÄ• kuto
... mano dukkho. yopi hetu yopi paccayo manassa uppÄ• dÄ• ya, sopi dukkho. dukkhasamb
sukho bhavissati! evaá¹ƒ passaá¹ƒ ... pe ... `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, k
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹-hamaá¹

9. ajjhattÄ• nattahetusuttaá¹ƒ

<142> ``cakkhuá¹ƒ \Se IV 164/ \Ne II 134/ \Be II 345/, bhikkhave, anattÄ• . yopi hetu, yopi p
uppÄ• dÄ• ya, sopi anattÄ• . anattasambhÅ«taá¹ƒ, bhikkhave, cakkhu kuto attÄ• bhavissat
anattÄ• . yopi hetu yopi paccayo jivhÄ• ya uppÄ• dÄ• ya, sopi anattÄ• . anattasambhÅ«tÄ•
attÄ• bhavissati ... pe ... mano anattÄ• . yopi hetu yopi paccayo manassa uppÄ• dÄ• ya \Ee
anattasambhÅ«to, bhikkhave, mano kuto attÄ• bhavissati! evaá¹ƒ passaá¹ƒ ... pe ... `khÄ«â
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

10. bÄ• hirÄ• niccahetusuttaá¹ƒ

<143> ``rÅ«pÄ• , bhikkhave, aniccÄ• . yopi hetu, yopi paccayo rÅ«pÄ• naá¹ƒ uppÄ• dÄ• ya
aniccasambhÅ«tÄ• , bhikkhave, rÅ«pÄ• kuto niccÄ• bhavissanti! saddÄ• ... gandhÄ• ... ra
... dhammÄ• aniccÄ• . yopi hetu, yopi paccayo dhammÄ• naá¹ƒ uppÄ• dÄ• ya, sopi anicco
bhikkhave, dhammÄ• kuto niccÄ• bhavissanti! evaá¹ƒ passaá¹ƒ ... pe ... `khÄ«á¹‡Ä• jÄ• ti
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

11. bÄ• hiradukkhahetusuttaá¹ƒ

<144> ``rÅ«pÄ• , bhikkhave, dukkhÄ• . yopi hetu, yopi paccayo rÅ«pÄ• naá¹ƒ uppÄ• dÄ• y
dukkhasambhÅ«tÄ• , bhikkhave, rÅ«pÄ• kuto sukhÄ• bhavissanti! saddÄ• ... gandhÄ• ...
... dhammÄ• dukkhÄ• . yopi hetu, yopi paccayo dhammÄ• naá¹ƒ uppÄ• dÄ• ya, sopi dukkh
bhikkhave, dhammÄ• kuto sukhÄ• bhavissanti! evaá¹ƒ passaá¹ƒ ... pe ... `khÄ«á¹‡Ä• jÄ• t
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

12. bÄ• hirÄ• nattahetusuttaá¹ƒ

<145> ``rÅ«pÄ• \Se IV 165/ \Ne II 135/, bhikkhave, anattÄ• . yopi hetu, yopi paccayo rÅ«pA
sopi anattÄ• . anattasambhÅ«tÄ• , bhikkhave, rÅ«pÄ• kuto attÄ• bhavissanti! saddÄ• ... g
phoá¹-á¹-habbÄ• ... dhammÄ• anattÄ• . yopi hetu, yopi paccayo dhammÄ• naá¹ƒ uppÄ• dA
anattasambhÅ«tÄ• , bhikkhave, dhammÄ• \Be II 346/ kuto attÄ• bhavissanti! evaá¹ƒ passa
bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pesupi nibbindati, saddesupi ... gandhesupi ... rasesu
phoá¹-á¹-habbesupi ... dhammesupi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vi
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

devadahavaggo cuddasamo.

tassuddÄ• naá¹ƒ ---

devadaho khaá¹‡o rÅ«pÄ• , dve natumhÄ• kameva ca.

hetunÄ• pi tayo vuttÄ• , duve ajjhattabÄ• hirÄ• ti ||

15. navapurÄ• á¹‡avaggo

1. kammanirodhasuttaá¹ƒ

<146> ``navapurÄ• á¹‡Ä• ni \Se IV 166/, bhikkhave, kammÄ• ni desessÄ• mi kammanirodh
paá¹-ipadaá¹ƒ. taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«ti. katam
purÄ• á¹‡akammaá¹ƒ? cakkhu, bhikkhave, purÄ• á¹‡akammaá¹ƒ abhisaá¹…khataá¹ƒ abhis
daá¹-á¹-habbaá¹ƒ ... pe ... jivhÄ• purÄ• á¹‡akammÄ• abhisaá¹…khatÄ• abhisaÃ±cetayitÄ•
... pe ... mano purÄ• á¹‡akammo abhisaá¹…khato abhisaÃ±cetayito vedaniyo daá¹-á¹-habbo
bhikkhave, purÄ• á¹‡akammaá¹ƒ. katamaÃ±ca, bhikkhave, navakammaá¹ƒ? yaá¹ƒ kho, bhi

kammaá¹ƒ karoti kÄ• yena vÄ• cÄ• ya manasÄ• , idaá¹ƒ vuccati, bhikkhave, navakammaá¹
kammanirodho? yo kho, bhikkhave, kÄ• yakammavacÄ«kammamanokammassa nirodhÄ•
ayaá¹ƒ vuccati, bhikkhave, kammanirodho. katamÄ• ca, bhikkhave, kammanirodhagÄ• min
ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo
sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ
kammanirodhagÄ• minÄ« paá¹-ipadÄ• . iti kho, bhikkhave, desitaá¹ƒ mayÄ• purÄ• á¹‡akam
navakammaá¹ƒ, desito kammanirodho, desitÄ• kammanirodhagÄ• minÄ« paá¹-ipadÄ• . yaa
satthÄ• rÄ• karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ
etÄ• ni, bhikkhave, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha, bhikkhave, n
pacchÄ• vippaá¹-isÄ• rino ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. pa

2. aniccanibbÄ• nasappÄ• yasuttaá¹ƒ

<147> ``nibbÄ• nasappÄ• yaá¹ƒ vo, bhikkhave, paá¹-ipadaá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä•
sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu cakkhuá¹ƒ a
aniccÄ• ti passati, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti passati, cakkhusamphasso aniccoti p
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
passati ... pe ... jivhÄ• aniccÄ• ti passati, rasÄ• aniccÄ• ti passati, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹
jivhÄ• samphasso aniccoti passati \Ee IV 134/, yampidaá¹ƒ jivhÄ• samphassapaccayÄ• up
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccanti passati ... pe ... ma
dhammÄ• aniccÄ• ti passati, manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti passati, manosamphasso a
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
passati. ayaá¹ƒ kho sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• â€™â€™ ti. dutiya

3. dukkhanibbÄ• nasappÄ• yasuttaá¹ƒ

<148> ``nibbÄ• nasappÄ• yaá¹ƒ \Ne II 137/ \Se IV 168/ vo, bhikkhave, paá¹-ipadaá¹ƒ deses
... pe ... katamÄ• ca sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• ? idha, bhikkhave
passati, rÅ«pÄ• dukkhÄ• ti passati, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhanti passati, cakkhusam
yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
tampi dukkhanti passati ... pe ... jivhÄ• dukkhÄ• ti passati ... pe ... mano dukkhoti passati, d
dukkhÄ• ti passati, manoviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhanti passati, manosamphasso dukkhoti pa
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
dukkhanti passati. ayaá¹ƒ kho sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• â€™â€™

4. anattanibbÄ• nasappÄ• yasuttaá¹ƒ

<149> ``nibbÄ• nasappÄ• yaá¹ƒ vo, bhikkhave, paá¹-ipadaá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä•

sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• ? idha, bhikkhave, bhikkhu cakkhuá¹ƒ a
anattÄ• ti passati, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ti passati, cakkhusamphasso anattÄ• ti
cakkhusamphassapaccayÄ• \Ee IV 135/ uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ
tampi anattÄ• ti passati ... pe ... mano anattÄ• ti passati, dhammÄ• anattÄ• ti passati, manc
anattÄ• ti passati, manosamphasso anattÄ• ti passati, yampidaá¹ƒ manosamphassapaccay
sukhaá¹ƒ \Se IV 169/ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anattÄ• ti passa
bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• â€™â€™ ti. catutthaá¹ƒ.

5. nibbÄ• nasappÄ• yapaá¹-ipadÄ• suttaá¹ƒ

<150> ``nibbÄ• nasappÄ• yaá¹ƒ vo, bhikkhave, paá¹-ipadaá¹ƒ desessÄ• mi. taá¹ƒ suá¹‡Ä•
sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• ? taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave,
aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ \Ne II 138/, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``rÅ«pÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti?

``aniccÄ• , bhanteâ€™â€™ ... pe ....

``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso ... pe ... yampidaá¹ƒ manosamphassapacc
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ•

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati ... pe ... yampidaá¹ƒ man
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nib
nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati \Ne II 139/ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti paj
kho sÄ• , bhikkhave, nibbÄ• nasappÄ• yÄ• paá¹-ipadÄ• â€™â€™ ti \Se IV 170/. paÃ±cama

6. antevÄ• sikasuttaá¹ƒ

<151> ``anantevÄ• sikamidaá¹ƒ \Be II 349/, bhikkhave, brahmacariyaá¹ƒ vussati anÄ• cariy
bhikkhave, bhikkhu sÄ• cariyako dukkhaá¹ƒ na phÄ• su {phÄ• suá¹ƒ (Ce Ee) } viharati. anan
bhikkhu anÄ• cariyako sukhaá¹ƒ phÄ• su viharati. kathaÃ±ca, bhikkhu, santevÄ• siko sÄ• ca
phÄ• su viharati? idha, bhikkhave, bhikkhuno cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjanti pÄ• p
sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . tyÄ• ssa anto vasanti, antassa vasanti pÄ• pakÄ• aku
santevÄ• sikoti vuccati. te naá¹ƒ samudÄ• caranti, samudÄ• caranti naá¹ƒ pÄ• pakÄ• akusa
sÄ• cariyakoti vuccati ... pe ....

``puna caparaá¹ƒ, bhikkhave, bhikkhuno jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• uppajjanti pÄ• pakÄ•
sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . tyÄ• ssa anto vasanti, antassa vasanti pÄ• pakÄ• aku
santevÄ• sikoti vuccati. te naá¹ƒ samudÄ• caranti, samudÄ• caranti naá¹ƒ pÄ• pakÄ• akusa
sÄ• cariyakoti vuccati ... pe ....

``puna caparaá¹ƒ, bhikkhave, bhikkhuno manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya uppajjanti pÄ•
sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . tyÄ• ssa anto vasanti, antassa vasanti \Ee IV 137/ pÄ•
tasmÄ• santevÄ• sikoti vuccati. te naá¹ƒ samudÄ• caranti, samudÄ• caranti naá¹ƒ pÄ• pak
tasmÄ• sÄ• cariyakoti vuccati. evaá¹ƒ kho \Se IV 171/, bhikkhave, bhikkhu santevÄ• siko sÄ
na phÄ• su viharati.

``kathaÃ±ca, bhikkhave, bhikkhu anantevÄ• siko anÄ• cariyako sukhaá¹ƒ phÄ• su viharati?
bhikkhuno cakkhunÄ• rÅ«paá¹ƒ disvÄ• na uppajjanti pÄ• pakÄ• akusalÄ• dhammÄ• sara
tyÄ• ssa na anto vasanti, nÄ• ssa anto vasanti pÄ• pakÄ• akusalÄ• dhammÄ• ti \Ne II 140
vuccati. te naá¹ƒ na samudÄ• caranti, na samudÄ• caranti naá¹ƒ pÄ• pakÄ• akusalÄ• dha
anÄ• cariyakoti vuccati ... pe ....

``puna caparaá¹ƒ, bhikkhave, bhikkhuno jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• na uppajjanti pÄ• pa
sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . tyÄ• ssa na anto vasanti, nÄ• ssa \Be II 350/ anto vasa
dhammÄ• ti. tasmÄ• anantevÄ• sikoti vuccati. te naá¹ƒ na samudÄ• caranti, na samudÄ• c
akusalÄ• dhammÄ• ti. tasmÄ• anÄ• cariyakoti vuccati ... pe ....

``puna caparaá¹ƒ, bhikkhave, bhikkhuno manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na uppajjanti
sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• . tyÄ• ssa na anto vasanti, nÄ• ssa anto vasanti pÄ• pak
tasmÄ• anantevÄ• sikoti vuccati. te naá¹ƒ na samudÄ• caranti, na samudÄ• caranti naá¹ƒ p
dhammÄ• ti. tasmÄ• anÄ• cariyakoti vuccati. evaá¹ƒ kho, bhikkhave, bhikkhu anantevÄ• sil
phÄ• su viharati. anantevÄ• sikamidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati \Se IV 172/. a
santevÄ• siko \Ee IV 138/, bhikkhave, bhikkhu sÄ• cariyako dukkhaá¹ƒ, na phÄ• su viharati.
bhikkhave, bhikkhu anÄ• cariyako sukhaá¹ƒ phÄ• su viharatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. kimatthiyabrahmacariyasuttaá¹ƒ

<152> ``sace vo, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `kim
samaá¹‡e gotame brahmacariyaá¹ƒ vussatÄ«â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- `dukkhassa kho,
bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti. sace pana vo, bhikkhave, aÃ±Ã±atitthiyÄ• par
puccheyyuá¹ƒ --- `katamaá¹ƒ panÄ• vuso, dukkhaá¹ƒ, yassa pariÃ±Ã±Ä• ya samaá¹‡e gota
vussatÄ«â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ par
byÄ• kareyyÄ• tha ---

``cakkhu kho, Ä• vuso, dukkhaá¹ƒ; tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussat
141/; tesaá¹ƒ pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ
pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati. cakkhusamphasso dukkho; tassa pariÃ±
brahmacariyaá¹ƒ vussati. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ su
adukkhamasukhaá¹ƒ vÄ• tampi dukkhaá¹ƒ; tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá
dukkhÄ• ... mano dukkho; tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati ... pe ...
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
dukkhaá¹ƒ; tassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussati. idaá¹ƒ kho, Ä• vuso \B
yassa pariÃ±Ã±Ä• ya bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti. evaá¹ƒ puá¹-á¹-hÄ• tum
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• thÄ• â€™â€™ ti. sattam

8. atthinukhopariyÄ• yasuttaá¹ƒ

<153> ``atthi nu kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma bhikkhu aÃ±Ã±
aÃ±Ã±atra ruciyÄ• , aÃ±Ã±atra anussavÄ• , aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• , aÃ±Ã±atra c

\Ee IV 139/ aÃ±Ã±aá¹ƒ byÄ• kareyya --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kata
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti {pajÄ• nÄ• tÄ«ti (Se Ke Ee Katt
no, bhante, dhammÄ• , bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• . sÄ• dhu vata, bh
paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« dhÄ• ressantÄ«â€™â
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca --- ``atthi, bhikkhave, pariyÄ• yo yaá¹ƒ par
bhikkhu aÃ±Ã±atreva saddhÄ• ya, aÃ±Ã±atra ruciyÄ• , aÃ±Ã±atra anussavÄ• , aÃ±Ã±atra Ä
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aÃ±Ã±aá¹ƒ byÄ• kareyya --- `khÄ«á¹‡Ä• jÄ• ti, vu
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti.

``katamo ca, bhikkhave, pariyÄ• yo, yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma bhikkhu aÃ±Ã±atreva s
aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aÃ±Ã±aá¹ƒ \Se IV 174/ byÄ• karoti --- `khÄ«á¹‡Ä•
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• mÄ«â€™
cakkhunÄ• rÅ«paá¹ƒ disvÄ• santaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gadosamohaá¹ƒ, atthi me ajjhatt
pajÄ• nÄ• ti \Ne II 142/; asantaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gadosamohaá¹ƒ, natthi me ajjhattaá¹
pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• santaá¹ƒ vÄ• aj
rÄ• gadosamohaá¹ƒ, atthi me ajjhattaá¹ƒ rÄ• gadosamohoti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjh
natthi me ajjhattaá¹ƒ rÄ• gadosamohoti pajÄ• nÄ• ti. api nume, bhikkhave, dhammÄ• saddh
ruciyÄ• vÄ• veditabbÄ• , anussavena vÄ• veditabbÄ• , Ä• kÄ• raparivitakkena vÄ• vedita
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• vÄ• veditabbÄ• â€™â€™ ti? ``no hetaá¹ƒ \Be II 352/, bhante
bhikkhave, dhammÄ• paÃ±Ã±Ä• ya disvÄ• veditabbÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â
pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma bhikkhu aÃ±Ã±atreva saddhÄ• ya, aÃ±Ã±atra ru
aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• , aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aÃ±Ã±aá¹ƒ byÄ
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
... pe ....

``puna caparaá¹ƒ, bhikkhave, bhikkhu jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• santaá¹ƒ vÄ• ajjhattaá
rÄ• gadosamohoti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gadosamohaá¹ƒ, natthi me aj
pajÄ• nÄ• ti \Se IV 175/. yaá¹ƒ taá¹ƒ, bhikkhave, jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• santaá¹ƒ vÄ•
rÄ• gadosamohaá¹ƒ, atthi me ajjhattaá¹ƒ rÄ• gadosamohoti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjh
natthi me ajjhattaá¹ƒ rÄ• gadosamohoti pajÄ• nÄ• ti; api nume, bhikkhave, dhammÄ• saddh
ruciyÄ• vÄ• veditabbÄ• , anussavena vÄ• veditabbÄ• , Ä• kÄ• raparivitakkena vÄ• vedita
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• vÄ• veditabbÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.
dhammÄ• paÃ±Ã±Ä• ya disvÄ• veditabbÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``ayan
yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma bhikkhu aÃ±Ã±atreva saddhÄ• ya, aÃ±Ã±atra ruciyÄ• , aÃ±
Ä• kÄ• raparivitakkÄ• , aÃ±Ã±atra diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aÃ±Ã±aá¹ƒ byÄ• karoti ---
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
{pajÄ• nÄ• tÄ«ti (Se Ke Ee Katthaci) } ... pe ....

``puna \Ee IV 140/ caparaá¹ƒ, bhikkhave, bhikkhu manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya sant
rÄ• gadosamohaá¹ƒ, atthi me ajjhattaá¹ƒ rÄ• gadosamohoti pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjh
natthi me ajjhattaá¹ƒ rÄ• gadosamohoti pajÄ• nÄ• ti. yaá¹ƒ taá¹ƒ, bhikkhave, bhikkhu manas
dhammaá¹ƒ viÃ±Ã±Ä• ya santaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gadosamohaá¹ƒ, atthi me ajjhattaá¹ƒ
pajÄ• nÄ• ti; asantaá¹ƒ vÄ• ajjhattaá¹ƒ rÄ• gadosamohaá¹ƒ, natthi me ajjhattaá¹ƒ rÄ• gado
nume, bhikkhave, dhammÄ• saddhÄ• ya vÄ• veditabbÄ• , ruciyÄ• vÄ• veditabbÄ• , anus
veditabbÄ• , Ä• kÄ• raparivitakkena vÄ• veditabbÄ• , diá¹-á¹-hinijjhÄ• nakkhantiyÄ• vÄ• v
hetaá¹ƒ, bhanteâ€™â€™. ``nanume, bhikkhave, dhammÄ• paÃ±Ã±Ä• ya disvÄ• veditabbÄ
bhanteâ€™â€™. ``ayampi kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma bhikk
saddhÄ• ya, aÃ±Ã±atra ruciyÄ• , aÃ±Ã±atra anussavÄ• , aÃ±Ã±atra Ä• kÄ• raparivitakkÄ• ,
diá¹-á¹-hinijjhÄ• nakkhantiyÄ• aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahm
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti. aá¹-á¹-hamaá

9. indriyasampannasuttaá¹ƒ

<154> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamanta
bhagavantaá¹ƒ etadavoca --- `` `indriyasampanno, indriyasampannoâ€™ ti, bhante, vuccati.
bhante, indriyasampanno hotÄ«â€™â€™ ti?

``cakkhundriye ce, bhikkhu, udayabbayÄ• nupassÄ« viharanto cakkhundriye nibbindati ... p
bhikkhu, udayabbayÄ• nupassÄ« viharanto jivhindriye nibbindati ... pe ... manindriye ce, bhi
udayabbayÄ• nupassÄ« viharanto manindriye nibbindati. nibbindaá¹ƒ virajjati ... pe ... vimutt
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. ettÄ• vatÄ• kho, bhikkhu, indriyasampanno hotÄ«â€™â€™

10. dhammakathikapucchasuttaá¹ƒ

<155> atha \Ee IV 141/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe .
kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `dhammakathiko \Se IV 177/, dhammakathik
vuccati. kittÄ• vatÄ• nu kho, bhante, dhammakathiko hotÄ«â€™â€™ ti?

``cakkhussa \Ne II 144/ ce, bhikkhu nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ dese
bhikkhÅ«â€™ ti alaá¹ƒvacanÄ• ya. cakkhussa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ
`dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€™ ti alaá¹ƒvacanÄ• ya. cakkhussa ce, bhik
anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«â€™ ti alaá¹ƒvacanÄ
bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, `dhammakathiko bhikkhÅ
pe ... manassa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya dhammaá¹ƒ deseti, `dham

alaá¹ƒvacanÄ• ya. manassa ce, bhikkhu, nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno
`dhammÄ• nudhammappaá¹-ipanno bhikkhÅ«â€™ ti alaá¹ƒvacanÄ• ya. manassa \Be II 354
virÄ• gÄ• nirodhÄ• anupÄ• dÄ• vimutto hoti, `diá¹-á¹-hadhammanibbÄ• nappatto bhikkhÅ«
ti. dasamaá¹ƒ.

navapurÄ• á¹‡avaggo paÃ±cadasamo.

tassuddÄ• naá¹ƒ ---

kammaá¹ƒ cattÄ• ri sappÄ• yÄ• , anantevÄ• si kimatthiyÄ• .

atthi nu kho pariyÄ• yo, indriyakathikena cÄ• ti ||

saá¸·Ä• yatanavagge tatiyapaá¹‡á¹‡Ä• sako samatto.

tassa vagguddÄ• naá¹ƒ ---

yogakkhemi \Se IV 178/ ca loko ca, gahapati devadahena ca.

navapurÄ• á¹‡ena paá¹‡á¹‡Ä• so, tatiyo tena vuccatÄ«ti ||

16. nandikkhayavaggo

1. ajjhattanandikkhayasuttaá¹ƒ

<156> ``aniccaá¹ƒyeva \Se IV 179/ \Ee IV 142/, bhikkhave, bhikkhu cakkhuá¹ƒ aniccanti pa
{sÄ• yaá¹ƒ (Ee Katthaci) } hoti sammÄ• diá¹-á¹-hi \Ne II 145/. sammÄ• passaá¹ƒ nibbindati.
rÄ• gakkhayo; rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ suvimuttanti vucc
aniccaá¹ƒyeva, bhikkhave, bhikkhu jivhaá¹ƒ aniccanti passati, sÄ• ssa hoti sammÄ• diá¹-á¹-
nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• ... pe ... cittaá¹ƒ suvimuttanti vucca
aniccaá¹ƒyeva, bhikkhave, bhikkhu manaá¹ƒ aniccanti passati, sÄ• ssa hoti sammÄ• diá¹-á¹
nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ•
vuccatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. bÄ• hiranandikkhayasuttaá¹ƒ

<157> ``anicceyeva, bhikkhave, bhikkhu rÅ«pe aniccÄ• ti passati, sÄ• ssa hoti sammÄ• diá
nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• nandikkhayo \Be II 355/. nandirÄ•

suvimuttanti vuccati. anicceyeva, bhikkhave, bhikkhu sadde ... gandhe ... rase ... phoá¹-á¹-h
aniccÄ• ti passati, sÄ• ssa hoti sammÄ• diá¹-á¹-hi. sammÄ• passaá¹ƒ nibbindati. nandikkha
rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ• cittaá¹ƒ suvimuttanti vuccatÄ«â€™â€™

3. ajjhattaaniccanandikkhayasuttaá¹ƒ

<158> ``cakkhuá¹ƒ, bhikkhave, yoniso manasi karotha; cakkhÄ• niccataÃ±ca yathÄ• bhÅ«t
samanupassatha. cakkhuá¹ƒ, bhikkhave, bhikkhu yoniso manasikaronto, cakkhÄ• niccataÃ±
samanupassanto cakkhusmimpi nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• na
cittaá¹ƒ suvimuttanti vuccati. sotaá¹ƒ \Ee IV 143/, bhikkhave, yoniso manasi karotha ... ghÄ•
jivhaá¹ƒ, bhikkhave, yoniso manasi karotha; jivhÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanup
bhikkhave, bhikkhu yoniso manasikaronto, jivhÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupa
nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ•
vuccati. kÄ• yaá¹ƒ ... manaá¹ƒ, bhikkhave, yoniso manasi karotha; manÄ• niccataÃ±ca yath
samanupassatha. manaá¹ƒ, bhikkhave, bhikkhu yoniso manasikaronto \Ne II 146/, manÄ• n
samanupassanto manasmimpi nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• nan
cittaá¹ƒ suvimuttanti vuccatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. bÄ• hiraaniccanandikkhayasuttaá¹ƒ

<159> ``rÅ«pe, bhikkhave, yoniso manasi karotha; rÅ«pÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ s
bhikkhave, bhikkhu yoniso manasikaronto, rÅ«pÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanup
nibbindati. nandikkhayÄ• rÄ• gakkhayo; rÄ• gakkhayÄ• nandikkhayo. nandirÄ• gakkhayÄ•
vuccati. sadde ... gandhe ... rase ... phoá¹-á¹-habbe ... dhamme, bhikkhave, yoniso manasi k
dhammÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupassatha. dhamme, bhikkhave, bhikkhu y
dhammÄ• niccataÃ±ca yathÄ• bhÅ«taá¹ƒ samanupassanto dhammesupi nibbindati. nandikl
rÄ• gakkhayÄ• nandikkhayo \Se IV 181/. nandirÄ• gakkhayÄ• cittaá¹ƒ suvimuttanti vuccatÄ

5. jÄ«vakambavanasamÄ• dhisuttaá¹ƒ

<160> ekaá¹ƒ \Be II 356/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati jÄ«vakambavane. tatra
Ä• mantesi --- ``bhikkhavoâ€™â€™ ti ... pe ... ``samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha. samÄ
IV 144/, bhikkhuno yathÄ• bhÅ«taá¹ƒ okkhÄ• yati. kiÃ±ca yathÄ• bhÅ«taá¹ƒ okkhÄ• yati? ca
yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, rÅ«pÄ• aniccÄ• ti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, cakkhuviÃ
yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, cakkhusamphasso aniccoti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, y
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
yathÄ• bhÅ«taá¹ƒ okkhÄ• yati ... pe ... jivhÄ• aniccÄ• ti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati ... pe
yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, dhammÄ• aniccÄ• ti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati ... pe ...

manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
yathÄ• bhÅ«taá¹ƒ okkhÄ• yati. samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha. samÄ• hitassa, bhikk
yathÄ• bhÅ«taá¹ƒ okkhÄ• yatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. jÄ«vakambavanapaá¹-isallÄ• nasuttaá¹ƒ

<161> ekaá¹ƒ \Ne II 147/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati jÄ«vakambavane. tatra
Ä• mantesi ... pe ... ``paá¹-isallÄ• ne, bhikkhave, yogamÄ• pajjatha. paá¹-isallÄ«nassa, bhik
yathÄ• bhÅ«taá¹ƒ okkhÄ• yati. kiÃ±ca yathÄ• bhÅ«taá¹ƒ okkhÄ• yati? cakkhuá¹ƒ aniccanti y
rÅ«pÄ• aniccÄ• ti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti \Se IV
okkhÄ• yati, cakkhusamphasso aniccoti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, yampidaá¹ƒ cakkhus
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccanti yathÄ
... mano aniccoti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati, dhammÄ• ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... ma
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• \Ee IV 145/
aniccanti yathÄ• bhÅ«taá¹ƒ okkhÄ• yati. paá¹-isallÄ• ne bhikkhave, yogamÄ• pajjatha. paá¹
bhikkhuno yathÄ• bhÅ«taá¹ƒ okkhÄ• yatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. koá¹-á¹-hikaaniccasuttaá¹ƒ

<162> atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko yena bhagavÄ• tenupasaá¹…kami ... pe .
Ä• yasmÄ• koá¹-á¹-hiko bhagavantaá¹ƒ etadavoca \Be II 357/ --- ``sÄ• dhu me, bhante, bha
dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appa
vihareyyaâ€™â€™ nti.

``yaá¹ƒ kho, koá¹-á¹-hika, aniccaá¹ƒ tatra te chando pahÄ• tabbo. kiÃ±ca, koá¹-á¹-hika, anic
koá¹-á¹-hika, aniccaá¹ƒ; tatra te chando pahÄ• tabbo. rÅ«pÄ• aniccÄ• ; tatra te chando pah
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra te chando pahÄ• tabbo. cakkhusamphasso anicc
pahÄ• tabbo. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ•
adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒ; tatra te chando pahÄ• tabbo ... pe ... jivhÄ• ani
pahÄ• tabbo. rasÄ• \Se IV 183/ aniccÄ• ; tatra te chando pahÄ• tabbo. jivhÄ• viÃ±Ã±Ä• á¹‡
chando pahÄ• tabbo. jivhÄ• samphasso anicco; tatra te chando pahÄ• tabbo. yampidaá¹ƒ \
jivhÄ• samphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkham
aniccaá¹ƒ; tatra te chando pahÄ• tabbo ... pe ... mano anicco; tatra te chando pahÄ• tabbo.
tatra te chando pahÄ• tabbo. manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ; tatra te chando pahÄ• tabb
tatra te chando pahÄ• tabbo. yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ
adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒ; tatra te chando pahÄ• tabbo. yaá¹ƒ kho, koá¹-á¹
chando pahÄ• tabboâ€™â€™ ti. sattamaá¹ƒ.

8. koá¹-á¹-hikadukkhasuttaá¹ƒ

<163> atha \Ee IV 146/ kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko ... pe ... bhagavantaá¹ƒ etadav
bhante ... pe ... vihareyyaâ€™â€™ nti. ``yaá¹ƒ kho, koá¹-á¹-hika, dukkhaá¹ƒ tatra te chando
kiÃ±ca, koá¹-á¹-hika, dukkhaá¹ƒ? cakkhu kho, koá¹-á¹-hika, dukkhaá¹ƒ; tatra te chando pahÄ
dukkhÄ• ; tatra te chando pahÄ• tabbo. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ; tatra te chand
cakkhusamphasso dukkho; tatra te chando pahÄ• tabbo. yampidaá¹ƒ cakkhusamphassapac
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi dukkhaá¹ƒ; tatra te chando
dukkhÄ• ; tatra te chando pahÄ• tabbo ... pe ... mano dukkho; tatra te chando pahÄ• tabbo.
te chando pahÄ• tabbo \Se IV 184/. manoviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ \Be II 358/; tatra te c
manosamphasso dukkho; tatra te chando pahÄ• tabbo. yampidaá¹ƒ manosamphassapacca
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi dukkhaá¹ƒ; tatra te chando
koá¹-á¹-hika, dukkhaá¹ƒ tatra te chando pahÄ• tabboâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. koá¹-á¹-hikaanattasuttaá¹ƒ

<164> ekamantaá¹ƒ ... pe ... vihareyyanti. ``yo kho, koá¹-á¹-hika, anattÄ• tatra te chando p
koá¹-á¹-hika, anattÄ• ? cakkhu kho, koá¹-á¹-hika, anattÄ• ; tatra te chando pahÄ• tabbo. rÅ«
chando pahÄ• tabbo. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• ; tatra te chando pahÄ• tabbo. cakk
te chando pahÄ• tabbo. yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ suk
adukkhamasukhaá¹ƒ vÄ• tampi anattÄ• ; tatra te chando pahÄ• tabbo \Ne II 149/ ... pe ... ji
te chando pahÄ• tabbo ... pe ... mano anattÄ• ; tatra te chando pahÄ• tabbo. dhammÄ• ana
pahÄ• tabbo. manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphasso ... yampidaá¹ƒ manosamphassap
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anattÄ• ; tatra t
kho, koá¹-á¹-hika, anattÄ• , tatra te chando pahÄ• tabboâ€™â€™ ti. navamaá¹ƒ.

10. micchÄ• diá¹-á¹-hipahÄ• nasuttaá¹ƒ

<165> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamanta
bhikkhu bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ nu kho, bhante, jÄ• nato kathaá¹ƒ passato
pahÄ«yatÄ«â€™â€™ ti?

``cakkhuá¹ƒ kho, bhikkhu, aniccato jÄ• nato passato micchÄ• diá¹-á¹-hi pahÄ«yati. rÅ«pe an
micchÄ• diá¹-á¹-hi pahÄ«yati. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ aniccato jÄ• nato passato micchÄ•
cakkhusamphassaá¹ƒ aniccato jÄ• nato passato micchÄ• diá¹-á¹-hi pahÄ«yati ... pe ... yamp
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
jÄ• nato passato micchÄ• diá¹-á¹-hi pahÄ«yati. evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ passat
pahÄ«yatÄ«â€™â€™ ti. dasamaá¹ƒ.

11. sakkÄ• yadiá¹-á¹-hipahÄ• nasuttaá¹ƒ

<166> atha \Be II 359/ \Ne II 150/ kho aÃ±Ã±ataro bhikkhu ... pe ... etadavoca --- ``kathaá¹ƒ
jÄ• nato kathaá¹ƒ passato sakkÄ• yadiá¹-á¹-hi pahÄ«yatÄ«â€™â€™ ti? ``cakkhuá¹ƒ kho, bh
passato sakkÄ• yadiá¹-á¹-hi pahÄ«yati. rÅ«pe dukkhato jÄ• nato passato sakkÄ• yadiá¹-á¹-h
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhato jÄ• nato passato sakkÄ• yadiá¹-á¹-hi pahÄ«yati. cakkhus
jÄ• nato passato sakkÄ• yadiá¹-á¹-hi pahÄ«yati ... pe ... yampidaá¹ƒ manosamphassapacca
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi dukkhato jÄ• nato passato s
evaá¹ƒ kho, bhikkhu, jÄ• nato evaá¹ƒ passato sakkÄ• yadiá¹-á¹-hi pahÄ«yatÄ«â€™â€™ ti. e

12. attÄ• nudiá¹-á¹-hipahÄ• nasuttaá¹ƒ

<167> atha kho aÃ±Ã±ataro bhikkhu ... pe ... etadavoca \Ee IV 148/ --- ``kathaá¹ƒ nu kho \S
jÄ• nato kathaá¹ƒ passato attÄ• nudiá¹-á¹-hi pahÄ«yatÄ«â€™â€™ ti? ``cakkhuá¹ƒ kho, bhik
passato attÄ• nudiá¹-á¹-hi pahÄ«yati. rÅ«pe anattato jÄ• nato passato attÄ• nudiá¹-á¹-hi pah
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ anattato jÄ• nato passato attÄ• nudiá¹-á¹-hi pahÄ«yati. cakkhusam
jÄ• nato passato attÄ• nudiá¹-á¹-hi pahÄ«yati. yampidaá¹ƒ cakkhusamphassapaccayÄ• upp
vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi anattato jÄ• nato passato attÄ• nudiá¹
jivhaá¹ƒ anattato jÄ• nato passato attÄ• nudiá¹-á¹-hi pahÄ«yati ... pe ... manaá¹ƒ anattato \N
passato attÄ• nudiá¹-á¹-hi pahÄ«yati. dhamme ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... manosamphas
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
jÄ• nato passato attÄ• nudiá¹-á¹-hi pahÄ«yatÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

nandikkhayavaggo soá¸·asamo.

tassuddÄ• naá¹ƒ ---

nandikkhayena cattÄ• ro, jÄ«vakambavane duve.

koá¹-á¹-hikena tayo vuttÄ• , micchÄ• sakkÄ• ya attanoti ||

17. saá¹-á¹-hipeyyÄ• lavaggo

1. ajjhattaaniccachandasuttaá¹ƒ

<168> ``yaá¹ƒ \Se IV 187/ \Be II 360/, bhikkhave, aniccaá¹ƒ, tatra vo chando pahÄ• tabbo.
aniccaá¹ƒ? cakkhu \Ee IV 149/, bhikkhave, aniccaá¹ƒ; tatra vo chando pahÄ• tabbo ... pe ...

tatra vo chando pahÄ• tabbo ... pe ... mano anicco; tatra vo chando pahÄ• tabbo. yaá¹ƒ, bhi
tatra vo chando pahÄ• tabboâ€™â€™ ti.

2. ajjhattaaniccarÄ• gasuttaá¹ƒ

<169> ``yaá¹ƒ \Ne II 152/, bhikkhave, aniccaá¹ƒ, tatra vo rÄ• go pahÄ• tabbo. kiÃ±ca, bhikk
cakkhu, bhikkhave, aniccaá¹ƒ; tatra vo rÄ• go pahÄ• tabbo ... pe ... jivhÄ• aniccÄ• ; tatra vo
... pe ... mano anicco; tatra vo rÄ• go pahÄ• tabbo. yaá¹ƒ, bhikkhave, aniccaá¹ƒ, tatra vo rÄ•
pahÄ• tabboâ€™â€™ ti.

3. ajjhattaaniccachandarÄ• gasuttaá¹ƒ

<170> ``yaá¹ƒ, bhikkhave, aniccaá¹ƒ, tatra vo chandarÄ• go pahÄ• tabbo. kiÃ±ca, bhikkhav
bhikkhave, aniccaá¹ƒ; tatra vo chandarÄ• go pahÄ• tabbo ... pe ... jivhÄ• aniccÄ• ; tatra vo
pahÄ• tabbo ... pe ... mano anicco; tatra vo chandarÄ• go pahÄ• tabbo. yaá¹ƒ, bhikkhave, a
chandarÄ• go pahÄ• tabboâ€™â€™ ti.

4-6. dukkhachandÄ• disuttaá¹ƒ

171-173__._ ``yaá¹ƒ, bhikkhave, dukkhaá¹ƒ, tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tab
pahÄ• tabbo. kiÃ±ca, bhikkhave, dukkhaá¹ƒ? cakkhu, bhikkhave, dukkhaá¹ƒ; tatra vo chand
pahÄ• tabbo, chandarÄ• go pahÄ• tabbo ... pe ... jivhÄ• dukkhÄ• ... pe ... \Se IV 188/ mano
chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. yaá¹ƒ \Ee IV 150/, bh
chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabboâ€™â€™ ti.

7-9. anattachandÄ• disuttaá¹ƒ

174-176__._ ``yo \Be II 361/, bhikkhave, anattÄ• , tatra vo chando pahÄ• tabbo, rÄ• go pahÄ
pahÄ• tabbo. ko ca, bhikkhave, anattÄ• ? cakkhu, bhikkhave, anattÄ• ; tatra vo chando pahÄ
pahÄ• tabbo, chandarÄ• go pahÄ• tabbo ... pe ... jivhÄ• anattÄ• ; tatra vo chando pahÄ• ta
chandarÄ• go pahÄ• tabbo ... pe ... mano anattÄ• ; tatra vo chando pahÄ• tabbo, rÄ• go pa
pahÄ• tabbo. yo, bhikkhave, anattÄ• tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, cha
ti.

10-12. bÄ• hirÄ• niccachandÄ• disuttaá¹ƒ

177-179__._ ``yaá¹ƒ, bhikkhave, aniccaá¹ƒ, tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tab
pahÄ• tabbo. kiÃ±ca, bhikkhave, aniccaá¹ƒ? rÅ«pÄ• , bhikkhave, aniccÄ• ; tatra vo chando

rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. saddÄ• aniccÄ• ; tatra vo chando pahÄ• t
chandarÄ• go pahÄ• tabbo. gandhÄ• aniccÄ• ; tatra vo chando pahÄ• tabbo, rÄ• go \Se IV
pahÄ• tabbo. rasÄ• aniccÄ• ; tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ
phoá¹-á¹-habbÄ• aniccÄ• ; tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• g
aniccÄ• ; tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. ya
tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabboâ€™â€™ ti.

13-15. bÄ• hiradukkhachandÄ• disuttaá¹ƒ

180-182__._ ``yaá¹ƒ, bhikkhave, dukkhaá¹ƒ, tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tab
pahÄ• tabbo. kiÃ±ca, bhikkhave, dukkhaá¹ƒ? rÅ«pÄ• , bhikkhave, dukkhÄ• ; tatra vo chand
pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ
tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. yaá¹ƒ, bhikk
chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabboâ€™â€™ ti.

16-18. bÄ• hirÄ• nattachandÄ• disuttaá¹ƒ

183-185__._ ``yo \Be II 362/ \Ee IV 151/, bhikkhave, anattÄ• , tatra vo chando pahÄ• tabbo,
chandarÄ• go pahÄ• tabbo. ko ca, bhikkhave, anattÄ• ? rÅ«pÄ• , bhikkhave, anattÄ• ; tatra
rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á¹
anattÄ• ; tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabbo. yo
190/ tatra vo chando pahÄ• tabbo, rÄ• go pahÄ• tabbo, chandarÄ• go pahÄ• tabboâ€™â€™

19. ajjhattÄ• tÄ«tÄ• niccasuttaá¹ƒ

<186> ``cakkhu \Ne II 154/, bhikkhave, aniccaá¹ƒ atÄ«taá¹ƒ ... pe ... jivhÄ• aniccÄ• atÄ«tÄ
anicco atÄ«to. evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbinda
nibbindati ... pe ... manasmimpi nibbindati. nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimutta
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti.

20. ajjhattÄ• nÄ• gatÄ• niccasuttaá¹ƒ

<187> ``cakkhu, bhikkhave, aniccaá¹ƒ anÄ• gataá¹ƒ ... pe ... jivhÄ• aniccÄ• anÄ• gatÄ• ..
anÄ• gato. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

21. ajjhattapaccuppannÄ• niccasuttaá¹ƒ

<188> ``cakkhu, bhikkhave, aniccaá¹ƒ paccuppannaá¹ƒ ... pe ... jivhÄ• aniccÄ• paccuppan
anicco paccuppanno. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€

22-24. ajjhattÄ• tÄ«tÄ• didukkhasuttaá¹ƒ

189-191__._ ``cakkhu \Ee IV 152/, bhikkhave, dukkhaá¹ƒ atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppa
dukkhÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• ... pe ... mano dukkho atÄ«to anÄ• gato pac
II 155/, bhikkhave ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

25-27. ajjhattÄ• tÄ«tÄ• dianattasuttaá¹ƒ

192-194__._ ``cakkhu \Be II 363/, bhikkhave, anattÄ• atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppanna
anattÄ• ... pe ... mano anattÄ• atÄ«to anÄ• gato paccuppanno \Se IV 191/. evaá¹ƒ passaá
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

28-30. bÄ• hirÄ• tÄ«tÄ• dianiccasuttaá¹ƒ

195-197__._ ``rÅ«pÄ• , bhikkhave, aniccÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . saddÄ•
phoá¹-á¹-habbÄ• ... dhammÄ• aniccÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . evaá¹ƒ pass
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

31-33. bÄ• hirÄ• tÄ«tÄ• didukkhasuttaá¹ƒ

198-200__._ ``rÅ«pÄ• , bhikkhave, dukkhÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . saddÄ•
phoá¹-á¹-habbÄ• ... dhammÄ• dukkhÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . evaá¹ƒ pas
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

34-36. bÄ• hirÄ• tÄ«tÄ• dianattasuttaá¹ƒ

201-203__._ ``rÅ«pÄ• \Ne II 156/, bhikkhave, anattÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ•
rasÄ• ... phoá¹-á¹-habbÄ• ... dhammÄ• anattÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . eva
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

37. ajjhattÄ• tÄ«tayadaniccasuttaá¹ƒ

<204> ``cakkhu, bhikkhave, aniccaá¹ƒ atÄ«taá¹ƒ. yadaniccaá¹ƒ, taá¹ƒ \Ee IV 153/ dukkhaá
tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... jivhÄ• aniccÄ• atÄ«tÄ• . yadaniccaá¹ƒ, ta

dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... mano anicco atÄ«to. ya
dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasm
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹
nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

38. ajjhattÄ• nÄ• gatayadaniccasuttaá¹ƒ

<205> ``cakkhu \Be II 364/, bhikkhave, aniccaá¹ƒ anÄ• gataá¹ƒ. yadaniccaá¹ƒ, taá¹ƒ dukkh
tadanattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... jivhÄ• aniccÄ• anÄ• gatÄ• . yadaniccaá¹
dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... mano anicco anÄ• gato
dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• \Ne II 157/. yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, ne
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹
... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

39. ajjhattapaccuppannayadaniccasuttaá¹ƒ

<206> ``cakkhu, bhikkhave, aniccaá¹ƒ paccuppannaá¹ƒ. yadaniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ. ya
tadanattÄ• . yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evame
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... jivhÄ• aniccÄ• paccuppannÄ• . yadanicca
dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... mano anicco paccuppan
dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ..
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

40-42. ajjhattÄ• tÄ«tÄ• diyaá¹ƒdukkhasuttaá¹ƒ

207-209__._ ``cakkhu \Ee IV 154/, bhikkhave, dukkhaá¹ƒ atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppa
dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ ... pe ... jivhÄ• dukkhÄ• ... pe ..
anÄ• gato paccuppanno. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama,
attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹
158/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

43-45. ajjhattÄ• tÄ«tÄ• diyadanattasuttaá¹ƒ

210-212__._ ``cakkhu, bhikkhave, anattÄ• atÄ«taá¹ƒ anÄ• gataá¹ƒ paccuppannaá¹ƒ. yadan
mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ \Be II 365/ yathÄ• bhÅ«taá¹ƒ sam
daá¹-á¹-habbaá¹ƒ ... pe ... jivhÄ• anattÄ• ... pe ... mano anattÄ• atÄ«to anÄ• gato paccupp
taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ s
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â

46-48. bÄ• hirÄ• tÄ«tÄ• diyadaniccasuttaá¹ƒ

213-215__._ ``rÅ«pÄ• , bhikkhave, aniccÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . yadanicc
dukkhaá¹ƒ, tadanattÄ• . yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. saddÄ• ... gandhÄ• ... rasÄ• .
dhammÄ• aniccÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ. y
yadanattÄ• taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ•
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ \Se IV 194/ itthattÄ• yÄ• ti pajÄ• n

49-51. bÄ• hirÄ• tÄ«tÄ• diyaá¹ƒdukkhasuttaá¹ƒ

216-218__._ ``rÅ«pÄ• \Ee IV 155/, bhikkhave, dukkhÄ• atÄ«tÄ• anÄ• gatÄ• paccuppann
tadanattÄ• \Ne II 159/. yadanattÄ• , taá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. saddÄ• ... gandhÄ• ... rasÄ• .
dhammÄ• dukkhÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• . y
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

52-54. bÄ• hirÄ• tÄ«tÄ• diyadanattasuttaá¹ƒ

219-221__._ ``rÅ«pÄ• , bhikkhave, anattÄ• atÄ«tÄ• anÄ• gatÄ• paccuppannÄ• . yadanatt
nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ• ... dhammÄ• anattÄ• atÄ«tÄ• anÄ• gatÄ• paccup
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ samma
evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

55. ajjhattÄ• yatanaaniccasuttaá¹ƒ

<222> ``cakkhu \Be II 366/, bhikkhave, aniccaá¹ƒ ... pe ... jivhÄ• aniccÄ• ... pe ... mano an
passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

56. ajjhattÄ• yatanadukkhasuttaá¹ƒ

<223> ``cakkhu, bhikkhave, dukkhaá¹ƒ ... pe ... jivhÄ• dukkhÄ• ... pe ... mano dukkho. eva
... \Ne II 160/ nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

57. ajjhattÄ• yatanaanattasuttaá¹ƒ

<224> ``cakkhu \Se IV 195/ \Ee IV 156/, bhikkhave, anattÄ• ... pe ... jivhÄ• anattÄ• ... pe
evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

58. bÄ• hirÄ• yatanaaniccasuttaá¹ƒ

<225> ``rÅ«pÄ• , bhikkhave, aniccÄ• . saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ• .
evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

59. bÄ• hirÄ• yatanadukkhasuttaá¹ƒ

<226> ``rÅ«pÄ• , bhikkhave, dukkhÄ• . saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á¹-habbÄ•
evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

60. bÄ• hirÄ• yatanaanattasuttaá¹ƒ

<227> ``rÅ«pÄ• \Ne II 161/, bhikkhave, anattÄ• . saddÄ• ... gandhÄ• ... rasÄ• ... phoá¹-á
anattÄ• . evaá¹ƒ passaá¹ƒ ... pe ... nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

saá¹-á¹-hipeyyÄ• lavaggo sattarasamo.

tassuddÄ• naá¹ƒ ---

chandenaá¹-á¹-hÄ• rasa honti, atÄ«tena ca dve nava.

yadaniccÄ• á¹-á¹-hÄ• rasa vuttÄ• , tayo ajjhattabÄ• hirÄ• .

peyyÄ• lo saá¹-á¹-hiko vutto, buddhenÄ• diccabandhunÄ• ti ||

suttantÄ• ni saá¹-á¹-hi.

18. samuddavaggo

1. paá¹-hamasamuddasuttaá¹ƒ

<228> `` `samuddo \Se IV 196/ \Be II 367/ \Ee IV 157/, samuddoâ€™ ti, bhikkhave, assutav
bhÄ• sati. neso, bhikkhave, ariyassa vinaye samuddo. mahÄ• eso, bhikkhave, udakarÄ• si
cakkhu, bhikkhave, purisassa samuddo; tassa rÅ«pamayo vego. yo taá¹ƒ rÅ«pamayaá¹ƒ ve
vuccati, bhikkhave, atari cakkhusamuddaá¹ƒ saÅ«miá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sagÄ• haá¹ƒ sara
pÄ• raá¹…gato \Ne II 162/ thale tiá¹-á¹-hati brÄ• hmaá¹‡o ... pe ... jivhÄ• , bhikkhave, purisa
rasamayo vego. yo taá¹ƒ rasamayaá¹ƒ vegaá¹ƒ sahati, ayaá¹ƒ vuccati, bhikkhave, atari jivh
saÅ«miá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sagÄ• haá¹ƒ sarakkhasaá¹ƒ; tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá
pe ... mano, bhikkhave, purisassa samuddo; tassa dhammamayo vego. yo taá¹ƒ dhammam
ayaá¹ƒ vuccati, bhikkhave, atari manosamuddaá¹ƒ saÅ«miá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sagÄ• haá¹
pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti. idamavoca ... pe ... satthÄ• ---

``yo imaá¹ƒ samuddaá¹ƒ sagÄ• haá¹ƒ sarakkhasaá¹ƒ,

saÅ«miá¹ƒ sÄ• vaá¹-á¹-aá¹ƒ sabhayaá¹ƒ duttaraá¹ƒ accatari.

sa vedagÅ« vusitabrahmacariyo,

lokantagÅ« pÄ• ragatoti vuccatÄ«â€™â€™ ti || paá¹-hamaá¹ƒ.

2. dutiyasamuddasuttaá¹ƒ

<229> ``samuddo, samuddoâ€™ ti, bhikkhave, assutavÄ• puthujjano bhÄ• sati \Ee IV 158/
ariyassa vinaye samuddo. mahÄ• eso, bhikkhave, udakarÄ• si mahÄ• udakaá¹‡á¹‡avo. sa
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• \Se IV 197/ iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• m
ayaá¹ƒ vuccati, bhikkhave, ariyassa vinaye samuddo. etthÄ• yaá¹ƒ sadevako loko samÄ• ra
sassamaá¹‡abrÄ• hmaá¹‡Ä« pajÄ• sadevamanussÄ• yebhuyyena samunnÄ• tantÄ• kula
{guá¸·Ä• guá¹‡á¹-hikajÄ• tÄ• (Ce), kulaguá¹‡á¸• ikajÄ• tÄ• (Se Ke), guá¹‡aguá¹‡ikajÄ• tÄ•
kulÄ• guá¹‡á¸• ikajÄ• tÄ• (Katthaci) } muÃ±japabbajabhÅ«tÄ• , apÄ• yaá¹ƒ duggatiá¹ƒ vinip
nÄ• tivattati ... pe ....

``santi \Be II 368/, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... santi, bhikkhave, manovi
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ayaá¹ƒ vu
vinaye samuddo. etthÄ• yaá¹ƒ sadevako loko samÄ• rako sabrahmako sassamaá¹‡abrÄ• h
yebhuyyena samunnÄ• tantÄ• kulakajÄ• tÄ• kulagaá¹‡á¹-hikajÄ• tÄ• muÃ±japabbajabhÅ«
vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«â€™â€™ ti.

``yassa \Ne II 163/ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

so imaá¹ƒ samuddaá¹ƒ sagÄ• haá¹ƒ sarakkhasaá¹ƒ, saÅ«mibhayaá¹ƒ duttaraá¹ƒ accatari ||

``saá¹…gÄ• tigo maccujaho nirupadhi, pahÄ• si dukkhaá¹ƒ apunabbhavÄ• ya.

atthaá¹…gato so na puneti {na pamÄ• á¹‡ameti (Ce Se Ke Ee) }, amohayÄ«, maccurÄ• jant
dutiyaá¹ƒ.

3. bÄ• á¸·isikopamasuttaá¹ƒ

<230> ``seyyathÄ• pi, bhikkhave, bÄ• á¸·isiko Ä• misagatabaá¸·isaá¹ƒ gambhÄ«re udakara
tamenaá¹ƒ aÃ±Ã±ataro \Ee IV 159/ Ä• misacakkhu maccho gileyya. evaÃ±hi so, bhikkhave,
bÄ• á¸·isikassa anayaá¹ƒ \Se IV 198/ Ä• panno byasanaá¹ƒ Ä• panno yathÄ• kÄ• makaraá¹

evameva kho, bhikkhave, chayime baá¸·isÄ• lokasmiá¹ƒ anayÄ• ya sattÄ• naá¹ƒ vadhÄ• y
pÄ• á¹‡inaá¹ƒ. katame cha? santi, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kant
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce, bhikkhu, abhinandati abhivadati ajjhosÄ• ya tiá
vuccati, bhikkhave, bhikkhu gilitabaá¸·iso, mÄ• rassa anayaá¹ƒ Ä• panno byasanaá¹ƒ Ä• pa
yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato ... pe ... santi, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ

santi, bhikkhave, manoviÃ±Ã±eyyÄ• dhammÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ
rajanÄ«yÄ• . taÃ±ce, bhikkhu, abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-hati. ayaá¹ƒ vuccat
bhikkhu gilitabaá¸·iso mÄ• rassa anayaá¹ƒ Ä• panno byasanaá¹ƒ Ä• panno yathÄ• kÄ• mak

``santi \Be II 369/ ca, bhikkhave, cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• p
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bhikkhu nÄ• bhinandati nÄ• bhivadati nÄ• jjhos
vuccati, bhikkhave, bhikkhu na gilitabaá¸·iso mÄ• rassa abhedi baá¸·isaá¹ƒ paribhedi baá¸·is
Ä• panno na byasanaá¹ƒ Ä• panno na yathÄ• kÄ• makaraá¹‡Ä«yo pÄ• pimato ... pe ....

``santi \Ne II 164/, bhikkhave, jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe .... santi, bhikkhave, manov
iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . taÃ±ce bh
nÄ• jjhosÄ• ya \Se IV 199/ tiá¹-á¹-hati, ayaá¹ƒ vuccati, bhikkhave, bhikkhu na gilitabaá¸·iso n
baá¸·isaá¹ƒ paribhedi baá¸·isaá¹ƒ na anayaá¹ƒ Ä• panno na byasanaá¹ƒ Ä• panno na yathÄ
pÄ• pimatoâ€™â€™ ti. tatiyaá¹ƒ.

4. khÄ«rarukkhopamasuttaá¹ƒ

<231> ``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• \Ee IV 160/ cakkhu
rÄ• go so atthi, yo doso so atthi, yo moho so atthi, yo rÄ• go so appahÄ«no, yo doso so app
appahÄ«no tassa parittÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• thaá¹ƒ Ä•
cittaá¹ƒ; ko pana vÄ• do adhimattÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go, so atthi
yo moho so atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no, yo moho so appahÄ«no

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• jivhÄ• viÃ±Ã±eyyesu rases
pe ....

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• manoviÃ±Ã±eyyesu dham
doso so atthi, yo moho so atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no, yo moho
parittÄ• cepi manoviÃ±Ã±eyyÄ• dhammÄ• manassa Ä• pÄ• thaá¹ƒ Ä• gacchanti pariyÄ•
vÄ• do adhimattÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go, so atthi, yo doso so atthi
370/ atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no, yo moho so appahÄ«no.

``seyyathÄ• pi \Se IV 200/, bhikkhave, khÄ«rarukkho assattho vÄ• nigrodho vÄ• pilakkho
taruá¹‡o komÄ• rako. tamenaá¹ƒ puriso tiá¹‡hÄ• ya kuá¹-hÄ• riyÄ• yato yato Ä• bhindeyya
abhindeyya (katthaci) } Ä• gaccheyya \Ne II 165/ khÄ«raâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™
hetuâ€™â€™ ? ``yaÃ±hi, bhante, khÄ«raá¹ƒ taá¹ƒ atthÄ«â€™â€™ ti.

``evameva kho, bhikkhave, yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• cakkhuviÃ±Ã
so atthi, yo doso so atthi, yo moho so atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no
appahÄ«no, tassa parittÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• thaá¹ƒ Ä•
cittaá¹ƒ; ko pana vÄ• do adhimattÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go so atthi,
IV 161/, yo moho so atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no, yo moho so ap

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• jivhÄ• viÃ±Ã±eyyesu rases
pe ....

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• manoviÃ±Ã±eyyesu dham
doso so atthi, yo moho so atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no, yo moho
parittÄ• cepi manoviÃ±Ã±eyyÄ• dhammÄ• manassa Ä• pÄ• thaá¹ƒ Ä• gacchanti pariyÄ•
vÄ• do adhimattÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go so atthi, yo \Se IV 201/ do
so atthi, yo rÄ• go so appahÄ«no, yo doso so appahÄ«no, yo moho so appahÄ«no.

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• cakkhuviÃ±Ã±eyyesu rÅ«p
doso so natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pahÄ«no, yo moho so

tassa adhimattÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchant
pariyÄ• diyanti; ko pana vÄ• do parittÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go so n
natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pahÄ«no, yo moho so pahÄ«n

``yassa \Ne II 166/ kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• jivhÄ• viÃ±Ã±ey
manoviÃ±Ã±eyyesu dhammesu yo rÄ• go so natthi, yo doso so natthi, yo moho so natthi, yo
doso so pahÄ«no, yo moho so pahÄ«no, tassa adhimattÄ• cepi manoviÃ±Ã±eyyÄ• dhamm
Ä• gacchanti nevassa cittaá¹ƒ pariyÄ• diyanti; ko pana vÄ• do parittÄ• naá¹ƒ! taá¹ƒ kissa he
rÄ• go so natthi, yo doso so natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pa
pahÄ«no. seyyathÄ• pi \Se IV 202/, bhikkhave, khÄ«rarukkho assattho vÄ• nigrodho vÄ• p
sukkho kolÄ• po terovassiko. tamenaá¹ƒ puriso tiá¹‡hÄ• ya kuá¹-hÄ• riyÄ• yato yato Ä• bhi
khÄ«raâ€™â€™ nti? ``no \Ee IV 162/ hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™
khÄ«raá¹ƒ taá¹ƒ natthÄ«â€™â€™ ti.

``evameva kho, bhikkhave, yassa kassaci bhikkhussa vÄ• bhikkhuniyÄ• vÄ• cakkhuviÃ±Ã
so natthi, yo doso so natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pahÄ«no,
tassa adhimattÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchant
pariyÄ• diyanti; ko pana vÄ• do parittÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go so n
natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pahÄ«no, yo moho so pahÄ«n

``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• jivhÄ• viÃ±Ã±eyyesu rases

``yassa \Be II 372/ kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• manoviÃ±Ã±ey
natthi, yo doso so natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pahÄ«no, yo
tassa adhimattÄ• cepi manoviÃ±Ã±eyyÄ• dhammÄ• manassa Ä• pÄ• thaá¹ƒ Ä• gacchant
pariyÄ• diyanti; ko pana vÄ• do parittÄ• naá¹ƒ! taá¹ƒ kissa hetu? yo, bhikkhave, rÄ• go so n
doso so natthi, yo moho so natthi, yo rÄ• go so pahÄ«no, yo doso so pahÄ«no, yo moho so
catutthaá¹ƒ.

5. koá¹-á¹-hikasuttaá¹ƒ

<232> ekaá¹ƒ \Ne II 167/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• koá
viharanti isipatane migadÄ• ye. atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko sÄ• yanhasamaya
vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ---

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, cakkhu rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, rÅ«pÄ• cakkhus

... jivhÄ• rasÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, rasÄ• jivhÄ• ya saá¹ƒyojanaá¹ƒ \Ee IV 163/ ... pe ...
saá¹ƒyojanaá¹ƒ, dhammÄ• manassa saá¹ƒyojanaâ€™â€™ nti?

``na kho, Ä• vuso koá¹-á¹-hika, cakkhu rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na rÅ«pÄ• cakkhuss
tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaá¹ƒ ... pe ... n
rasÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na rasÄ• jivhÄ• ya saá¹ƒyojanaá¹ƒ. yaÃ±ca tattha tadubhayaá
chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaá¹ƒ ... pe ... na mano dhammÄ• naá¹ƒ saá¹ƒyojanaá¹
saá¹ƒyojanaá¹ƒ. yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go taá¹ƒ tattha s

``seyyathÄ• pi \Se IV 204/, Ä• vuso, kÄ• á¸·o ca balÄ«baddo {balivaddo (Ce Ee), balibaddo
odÄ• to ca balÄ«baddo ekena dÄ• mena vÄ• yottena vÄ• saá¹ƒyuttÄ• assu. yo nu kho eva
`kÄ• á¸·o balÄ«baddo odÄ• tassa balÄ«baddassa saá¹ƒyojanaá¹ƒ, odÄ• to balÄ«baddo kÄ•
saá¹ƒyojanaâ€™ nti, sammÄ• nu kho so vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ,
Ä• vuso, kÄ• á¸·o balÄ«baddo odÄ• tassa balÄ«baddassa saá¹ƒyojanaá¹ƒ, na odÄ• to balÄ
balÄ«baddassa saá¹ƒyojanaá¹ƒ. yena ca kho te ekena dÄ• mena vÄ• yottena vÄ• saá¹ƒyu
saá¹ƒyojanaá¹ƒ.

``evameva kho, Ä• vuso, na cakkhu rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na rÅ«pÄ• cakkhussa s
tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaá¹ƒ ... pe ... n
rasÄ• naá¹ƒ \Ne II 168/ saá¹ƒyojanaá¹ƒ ... pe ... na mano dhammÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ,
saá¹ƒyojanaá¹ƒ. yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go, taá¹ƒ tattha

``cakkhu vÄ• , Ä• vuso, rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ abhavissa, rÅ«pÄ• vÄ• cakkhussa s
brahmacariyavÄ• so paÃ±Ã±Ä• yetha {paÃ±Ã±Ä• yati (Katthaci) } sammÄ• dukkhakkhayÄ•
cakkhu rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na rÅ«pÄ• cakkhussa saá¹ƒyojanaá¹ƒ \Ee IV 164/; y
paá¹-icca uppajjati chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaá¹ƒ, tasmÄ• brahmacariyavÄ• so
IV 205/ dukkhakkhayÄ• ya ... pe ....

``jivhÄ• , Ä• vuso, rasÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ abhavissa, rasÄ• vÄ• jivhÄ• ya saá¹ƒyojan
brahmacariyavÄ• so paÃ±Ã±Ä• yetha sammÄ• dukkhakkhayÄ• ya. yasmÄ• ca kho, Ä• vus
saá¹ƒyojanaá¹ƒ, na rasÄ• jivhÄ• ya saá¹ƒyojanaá¹ƒ; yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca
taá¹ƒ tattha saá¹ƒyojanaá¹ƒ, tasmÄ• brahmacariyavÄ• so paÃ±Ã±Ä• yati sammÄ• dukkhal

``mano vÄ• , Ä• vuso, dhammÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ abhavissa, dhammÄ• vÄ• manass
brahmacariyavÄ• so paÃ±Ã±Ä• yetha sammÄ• dukkhakkhayÄ• ya. yasmÄ• ca kho, Ä• vus
saá¹ƒyojanaá¹ƒ, na dhammÄ• manassa saá¹ƒyojanaá¹ƒ; yaÃ±ca tattha tadubhayaá¹ƒ paá¹
taá¹ƒ tattha saá¹ƒyojanaá¹ƒ, tasmÄ• brahmacariyavÄ• so paÃ±Ã±Ä• yati sammÄ• dukkhal

``iminÄ• petaá¹ƒ \Be II 374/, Ä• vuso, pariyÄ• yena veditabbaá¹ƒ yathÄ• na cakkhu rÅ«pÄ•
rÅ«pÄ• cakkhussa saá¹ƒyojanaá¹ƒ. yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chanda
saá¹ƒyojanaá¹ƒ ... pe ... na jivhÄ• rasÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ ... pe ... na mano dhammÄ•
na dhammÄ• manassa saá¹ƒyojanaá¹ƒ. yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati ch
saá¹ƒyojanaá¹ƒ.

``saá¹ƒvijjati kho, Ä• vuso, bhagavato cakkhu. passati bhagavÄ• cakkhunÄ• rÅ«paá¹ƒ. cha
natthi. suvimuttacitto bhagavÄ• . saá¹ƒvijjati kho, Ä• vuso, bhagavato sotaá¹ƒ. suá¹‡Ä• ti bh
saddaá¹ƒ. chandarÄ• go \Se IV 206/ bhagavato natthi. suvimuttacitto bhagavÄ• . saá¹ƒvijjat
bhagavato ghÄ• naá¹ƒ. ghÄ• yati bhagavÄ• ghÄ• nena gandhaá¹ƒ. chandarÄ• go bhagava
169/ bhagavÄ• . saá¹ƒvijjati kho, Ä• vuso, bhagavato jivhÄ• . sÄ• yati bhagavÄ• jivhÄ• ya r
bhagavato natthi. suvimuttacitto bhagavÄ• . saá¹ƒvijjati kho, Ä• vuso, bhagavato kÄ• yo. ph
phoá¹-á¹-habbaá¹ƒ. chandarÄ• go bhagavato natthi. suvimuttacitto bhagavÄ• . saá¹ƒvijjati k
mano. vijÄ• nÄ• ti bhagavÄ• manasÄ• \Ee IV 165/ dhammaá¹ƒ. chandarÄ• go bhagavato n
bhagavÄ• .

``iminÄ• kho etaá¹ƒ, Ä• vuso, pariyÄ• yena veditabbaá¹ƒ yathÄ• na cakkhu rÅ«pÄ• naá¹ƒ
cakkhussa saá¹ƒyojanaá¹ƒ; yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go, t
saá¹ƒyojanaá¹ƒ. na sotaá¹ƒ ... na ghÄ• naá¹ƒ ... na jivhÄ• rasÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na
saá¹ƒyojanaá¹ƒ; yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go taá¹ƒ tattha s
kÄ• yo ... na mano dhammÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na dhammÄ• manassa saá¹ƒyojanaá¹
paá¹-icca uppajjati chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaâ€™â€™ nti. paÃ±camaá¹ƒ.

6. kÄ• mabhÅ«suttaá¹ƒ

<233> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca Ä• nando Ä• yasmÄ• ca kÄ• mabhÅ« kosambiya
kho Ä• yasmÄ• kÄ• mabhÅ« sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yas
upasaá¹…kamitvÄ• \Se IV 207/ Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sammodi. sammodan
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasm
Ä• nandaá¹ƒ etadavoca ---

``kiá¹ƒ nu kho, Ä• vuso Ä• nanda, cakkhu rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, rÅ«pÄ• cakkhuss
jivhÄ• rasÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, rasÄ• jivhÄ• ya saá¹ƒyojanaá¹ƒ ... pe ... mano dhamm
dhammÄ• manassa saá¹ƒyojanaâ€™â€™ nti?

``na kho, Ä• vuso kÄ• mabhÅ« {kÄ• mabhu (Ce) moggallÄ• ne 65-ge vÄ• ti suttaá¹ƒ passita
saá¹ƒyojanaá¹ƒ, na rÅ«pÄ• cakkhussa saá¹ƒyojanaá¹ƒ. yaÃ±ca tattha tadubhayaá¹ƒ paá¹-i
chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaá¹ƒ ... pe ... na jivhÄ• rasÄ• naá¹ƒ \Ne II 170/ saá¹ƒ

jivhÄ• ya saá¹ƒyojanaá¹ƒ ... pe ... na mano dhammÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na dhammÄ• yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaá¹ƒ.

``seyyathÄ• pi \Ee IV 166/, Ä• vuso, kÄ• á¸·o ca balÄ«baddo odÄ• to ca balÄ«baddo ekena saá¹ƒyuttÄ• assu. yo nu kho evaá¹ƒ vadeyya --- `kÄ• á¸·o balÄ«baddo odÄ• tassa balÄ«ba odÄ• to balÄ«baddo kÄ• á¸·assa balÄ«baddassa saá¹ƒyojanaâ€™ nti, sammÄ• nu kho so `no hetaá¹ƒ, Ä• vusoâ€™â€™. ``na kho, Ä• vuso, kÄ• á¸·o balÄ«baddo odÄ• tassa balÄ«b odÄ• to balÄ«baddo kÄ• á¸·assa balÄ«baddassa saá¹ƒyojanaá¹ƒ. yena ca kho te ekena dÄ saá¹ƒyuttÄ• , taá¹ƒ tattha saá¹ƒyojanaá¹ƒ. evameva kho \Se IV 208/, Ä• vuso, na cakkhu rÅ saá¹ƒyojanaá¹ƒ, na rÅ«pÄ• cakkhussa saá¹ƒyojanaá¹ƒ ... pe ... na jivhÄ• ... pe ... na mano tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go, taá¹ƒ tattha saá¹ƒyojanaâ€™â€™ nti

7. udÄ• yÄ«suttaá¹ƒ

<234> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca Ä• nando Ä• yasmÄ• ca udÄ• yÄ« kosambiyaá¹ƒ Ä• yasmÄ• udÄ• yÄ« sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• Ä upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kat vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• udÄ• yÄ« Ä• y etadavoca ---

``yatheva \Be II 376/ nu kho, Ä• vuso Ä• nanda, ayaá¹ƒ kÄ• yo bhagavatÄ• anekapariyÄ• y pakÄ• sito --- `itipÄ• yaá¹ƒ kÄ• yo anattÄ• â€™ ti, sakkÄ• evameva viÃ±Ã±Ä• á¹‡aá¹ƒ pida paÃ±Ã±apetuá¹ƒ paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ --- `itipidaá¹ƒ anattÄ• â€™â€™ â€™ ti?

``yatheva kho, Ä• vuso udÄ• yÄ«, ayaá¹ƒ kÄ• yo bhagavatÄ• anekapariyÄ• yena akkhÄ• t `itipÄ• yaá¹ƒ kÄ• yo anattÄ• â€™ ti, sakkÄ• evameva viÃ±Ã±Ä• á¹‡aá¹ƒ pidaá¹ƒ Ä• cikkhitu paÃ±Ã±apetuá¹ƒ paá¹-á¹-hapetuá¹ƒ vivarituá¹ƒ vibhajituá¹ƒ uttÄ• nÄ«kÄ• tuá¹ƒ --- `itipidaá¹ƒ anattÄ• â€™â€™ â€™ ti.

``cakkhuÃ±ca, Ä• vuso, paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti? `` 167/. ``yo cÄ• vuso, hetu, yo ca paccayo cakkhuviÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya, so ca het sabbaá¹ƒ \Se IV 209/ sabbathÄ• sabbaá¹ƒ aparisesaá¹ƒ nirujjheyya. api nu kho cakkhuviÃ± paÃ±Ã±Ä• yethÄ• â€™â€™ ti? ``no hetaá¹ƒ, Ä• vusoâ€™â€™. ``iminÄ• pi kho etaá¹ƒ, Ä• v akkhÄ• taá¹ƒ vivaá¹-aá¹ƒ pakÄ• sitaá¹ƒ --- `itipidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ â

``jivhaÃ±cÄ• vuso, paá¹-icca rase ca uppajjati jivhÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti? ``evamÄ cÄ• vuso, hetu yo ca paccayo jivhÄ• viÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya, so ca hetu, so ca pa

sabbathÄ• sabbaá¹ƒ aparisesaá¹ƒ nirujjheyya, api nu kho jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±
hetaá¹ƒ, Ä• vusoâ€™â€™. ``iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• yena bhagavatÄ• akkh
pakÄ• sitaá¹ƒ --- `itipidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ â€™ ti ... pe ....

``manaÃ±cÄ• vuso, paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti? ``eva
cÄ• vuso, hetu, yo ca paccayo manoviÃ±Ã±Ä• á¹‡assa uppÄ• dÄ• ya, so ca hetu, so ca pac
sabbathÄ• sabbaá¹ƒ aparisesaá¹ƒ nirujjheyya, api nu kho manoviÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±
hetaá¹ƒ, Ä• vusoâ€™â€™. ``iminÄ• pi kho etaá¹ƒ, Ä• vuso, pariyÄ• yena bhagavatÄ• akkh
pakÄ• sitaá¹ƒ --- `itipidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• â€™â€™ â€™ ti.

``seyyathÄ• pi, Ä• vuso, puriso sÄ• ratthiko sÄ• ragavesÄ« sÄ• rapariyesanaá¹ƒ caramÄ• r
Ä• dÄ• ya vanaá¹ƒ paviseyya. so tattha \Be II 377/ passeyya mahantaá¹ƒ kadalikkhandhaá¹
akukkukajÄ• taá¹ƒ {akukkuá¹-akajÄ• taá¹ƒ (Se Ke), akukkajaá¹-ajÄ• taá¹ƒ (Katthaci) }. tame
\Se IV 210/ \Ee IV 168/; mÅ«le chetvÄ• agge chindeyya; agge chetvÄ• pattavaá¹-á¹-iá¹ƒ vi
{vinibbhujjeyya (Ee), vinibbhajjeyya (Se Ke) }. so tattha pheggumpi nÄ• dhigaccheyya, kuto
kho, Ä• vuso, bhikkhu chasu phassÄ• yatanesu nevattÄ• naá¹ƒ na attaniyaá¹ƒ samanupass
asamanupassanto {evaá¹ƒ samanupassanto (Se Ke Katthaci) } na kiÃ±ci loke \Ne II 172/ up
na paritassati. aparitassaá¹ƒ paccattaÃ±Ã±eva parinibbÄ• yati. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattam

8. Ä• dittapariyÄ• yasuttaá¹ƒ

<235> ``Ä• dittapariyÄ• yaá¹ƒ vo, bhikkhave, dhammapariyÄ• yaá¹ƒ desessÄ• mi. taá¹ƒ su
bhikkhave, Ä• dittapariyÄ• yo, dhammapariyÄ• yo? varaá¹ƒ, bhikkhave, tattÄ• ya ayosalÄ• l
sampajjalitÄ• ya sajotibhÅ«tÄ• ya {saÃ±jotibhÅ«tÄ• ya (Se Ke) } cakkhundriyaá¹ƒ sampalim
cakkhuviÃ±Ã±eyyesu rÅ«pesu anubyaÃ±janaso nimittaggÄ• ho. nimittassÄ• dagathitaá¹ƒ {r
Ke Katthaci) MN III 316-317} vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹
anubyaÃ±janassÄ• dagathitaá¹ƒ vÄ• tasmiÃ±ce samaye kÄ• laá¹ƒ kareyya, á¹-hÄ• nameta
gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ gaccheyya --- nirayaá¹ƒ vÄ• , tiracchÄ• nayoniá¹ƒ vÄ• .
bhikkhave, Ä• dÄ«navaá¹ƒ disvÄ• evaá¹ƒ vadÄ• mi.

``varaá¹ƒ, bhikkhave, tiá¹‡hena ayosaá¹…kunÄ• Ä• dittena sampajjalitena sajotibhÅ«tena
sampalimaá¹-á¹-haá¹ƒ, na tveva sotaviÃ±Ã±eyyesu saddesu anubyaÃ±janaso nimittaggÄ• h
vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya \Se IV 211/, anubyaÃ±
tasmiÃ±ce samaye kÄ• laá¹…kareyya, á¹-hÄ• nametaá¹ƒ vijjati, yaá¹ƒ dvinnaá¹ƒ gatÄ«naá¹
gaccheyya --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• . imaá¹ƒ khvÄ• haá¹ƒ, bhikkhave, Ä• d
vadÄ• mi \Ee IV 169/.

``varaá¹ƒ \Be II 378/, bhikkhave, tiá¹‡hena nakhacchedanena Ä• dittena sampajjalitena sajo
ghÄ• nindriyaá¹ƒ sampalimaá¹-á¹-haá¹ƒ, na tveva ghÄ• naviÃ±Ã±eyyesu gandhesu anubya
nimittassÄ• dagathitaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hey
anubyaÃ±janassÄ• dagathitaá¹ƒ vÄ• tasmiÃ±ce samaye kÄ• laá¹ƒ kareyya. á¹-hÄ• nameta
gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ gaccheyya --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• . i
bhikkhave, Ä• dÄ«navaá¹ƒ disvÄ• evaá¹ƒ vadÄ• mi.

``varaá¹ƒ, bhikkhave, tiá¹‡hena khurena Ä• dittena sampajjalitena sajotibhÅ«tena jivhindriy
sampalimaá¹-á¹-haá¹ƒ, na tveva jivhÄ• viÃ±Ã±eyyesu rasesu anubyaÃ±janaso nimittaggÄ•
\Ne II 173/ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-heyya, anubyaÃ±
tasmiÃ±ce samaye kÄ• laá¹ƒ kareyya. á¹-hÄ• nametaá¹ƒ vijjati, yaá¹ƒ dvinnaá¹ƒ gatÄ«naá¹
gaccheyya --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• . imaá¹ƒ khvÄ• haá¹ƒ, bhikkhave, Ä•
vadÄ• mi.

``varaá¹ƒ, bhikkhave, tiá¹‡hÄ• ya sattiyÄ• Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya k
sampalimaá¹-á¹-haá¹ƒ, na tveva kÄ• yaviÃ±Ã±eyyesu phoá¹-á¹-habbesu anubyaÃ±janaso n
nimittassÄ• dagathitaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hey
anubyaÃ±janassÄ• dagathitaá¹ƒ vÄ• tasmiÃ±ce \Se IV 212/ samaye kÄ• laá¹ƒ kareyya. á¹-
dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ gaccheyya --- nirayaá¹ƒ vÄ• tiracchÄ• nayon
khvÄ• haá¹ƒ, bhikkhave, Ä• dÄ«navaá¹ƒ disvÄ• evaá¹ƒ vadÄ• mi.

``varaá¹ƒ, bhikkhave, sottaá¹ƒ. sottaá¹ƒ kho panÄ• haá¹ƒ, bhikkhave, vaÃ±jhaá¹ƒ jÄ«vitÄ•
aphalaá¹ƒ jÄ«vitÄ• naá¹ƒ vadÄ• mi, momÅ«haá¹ƒ jÄ«vitÄ• naá¹ƒ vadÄ• mi, na tveva tathÄ•
yathÄ• rÅ«pÄ• naá¹ƒ vitakkÄ• naá¹ƒ vasaá¹ƒ gato saá¹…ghaá¹ƒ bhindeyya. imaá¹ƒ khvÄ• h
vaÃ±jhaá¹ƒ jÄ«vitÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• evaá¹ƒ vadÄ• mi.

``tattha, bhikkhave, sutavÄ• ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `tiá¹-á¹-hatu tÄ• va tattÄ
ayosalÄ• kÄ• ya Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya cakkhundriyaá¹ƒ sampalima
idameva manasi karomi --- iti cakkhu aniccaá¹ƒ, rÅ«pÄ• aniccÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ
cakkhusamphasso anicco, yampidaá¹ƒ cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ s
adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒâ€™â€™ â€™ {aniccaâ€™â€™ nti (?) }.

``tiá¹-á¹-hatu \Be II 379/ tÄ• va tiá¹‡hena ayosaá¹…kunÄ• Ä• dittena sampajjalitena sajotib
sotindriyaá¹ƒ sampalimaá¹-á¹-haá¹ƒ. handÄ• haá¹ƒ idameva manasi karomi --- iti sotaá¹ƒ an
aniccÄ• , sotaviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, sotasamphasso anicco, yampidaá¹ƒ sotasamph
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒ.

``tiá¹-á¹-hatu \Ne II 174/ tÄ• va tiá¹‡hena nakhacchedanena Ä• dittena sampajjalitena sajoti

ghÄ• nindriyaá¹ƒ sampalimaá¹-á¹-haá¹ƒ. handÄ• haá¹ƒ idameva manasi karomi --- iti \Se IV
aniccaá¹ƒ, gandhÄ• aniccÄ• , ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, ghÄ• nasamphasso an
ghÄ• nasamphassapaccayÄ• uppajjati vedayitaá¹ƒ ... pe ... tampi aniccaá¹ƒ.

``tiá¹-á¹-hatu tÄ• va tiá¹‡hena khurena Ä• dittena sampajjalitena sajotibhÅ«tena jivhindriyaá
sampalimaá¹-á¹-haá¹ƒ. handÄ• haá¹ƒ idameva manasi karomi --- iti jivhÄ• aniccÄ• , rasÄ•
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, jivhÄ• samphasso anicco, yampidaá¹ƒ jivhÄ• samphass
... tampi aniccaá¹ƒ.

``tiá¹-á¹-hatu tÄ• va tiá¹‡hÄ• ya sattiyÄ• Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya kÄ•
sampalimaá¹-á¹-haá¹ƒ. handÄ• haá¹ƒ idameva manasi karomi --- iti kÄ• yo anicco, phoá¹-á¹
171/, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, kÄ• yasamphasso anicco, yampidaá¹ƒ kÄ• yasam
vedayitaá¹ƒ ... pe ... tampi aniccaá¹ƒ.

``tiá¹-á¹-hatu tÄ• va sottaá¹ƒ. handÄ• haá¹ƒ idameva manasi karomi --- iti mano anicco, dha
manoviÃ±Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ, manosamphasso anicco, yampidaá¹ƒ manosamphassap
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi aniccaá¹ƒâ€™â€™.

``evaá¹ƒ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ«pesupi
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati ... pe ... yampidaá¹ƒ man
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tasmimpi nib
virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ•
brahmacariyaá¹ƒ, kataá¹ƒ \Se IV 214/ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti paj
bhikkhave, Ä• dittapariyÄ• yo, dhammapariyÄ• yoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamahatthapÄ• dopamasuttaá¹ƒ

<236> ``hatthesu \Ne II 175/ \Be II 380/, bhikkhave, sati Ä• dÄ• nanikkhepanaá¹ƒ paÃ±Ã±Ä
abhikkamapaá¹-ikkamo paÃ±Ã±Ä• yati; pabbesu sati samiÃ±janapasÄ• raá¹‡aá¹ƒ paÃ±Ã±Ä
jighacchÄ• pipÄ• sÄ• paÃ±Ã±Ä• yati. evameva kho, bhikkhave, cakkhusmiá¹ƒ sati cakkhus
ajjhattaá¹ƒ sukhaá¹ƒ dukkhaá¹ƒ ... pe ... jivhÄ• ya sati jivhÄ• samphassapaccayÄ• uppajjati
dukkhaá¹ƒ ... pe ... manasmiá¹ƒ sati manosamphassapaccayÄ• uppajjati ajjhattaá¹ƒ sukhaá
....

``hatthesu, bhikkhave, asati Ä• dÄ• nanikkhepanaá¹ƒ na paÃ±Ã±Ä• yati; pÄ• desu asati ab
paÃ±Ã±Ä• yati; pabbesu asati samiÃ±janapasÄ• raá¹‡aá¹ƒ na paÃ±Ã±Ä• yati; kucchismiá¹ƒ
na paÃ±Ã±Ä• yati. evameva kho, bhikkhave, cakkhusmiá¹ƒ asati cakkhusamphassapaccay
ajjhattaá¹ƒ sukhaá¹ƒ dukkhaá¹ƒ ... pe ... jivhÄ• ya asati jivhÄ• samphassapaccayÄ• nuppaj

manasmiá¹ƒ asati manosamphassapaccayÄ• nuppajjati ajjhattaá¹ƒ sukhaá¹ƒ dukkhaâ€™â

10. dutiyahatthapÄ• dopamasuttaá¹ƒ

<237> ``hatthesu, bhikkhave, sati Ä• dÄ• nanikkhepanaá¹ƒ hoti; pÄ• desu sati abhikkamap
sati samiÃ±janapasÄ• raá¹‡aá¹ƒ hoti; kucchismiá¹ƒ sati jighacchÄ• pipÄ• sÄ• hoti. evamev
cakkhusmiá¹ƒ sati cakkhusamphassapaccayÄ• uppajjati ajjhattaá¹ƒ sukhaá¹ƒ dukkhaá¹ƒ ...
jivhÄ• ya sati ... pe ... manasmiá¹ƒ sati manosamphassapaccayÄ• uppajjati ajjhattaá¹ƒ sukh
....

``hatthesu, bhikkhave, asati Ä• dÄ• nanikkhepanaá¹ƒ na hoti; pÄ• desu asati abhikkamapa
pabbesu asati samiÃ±janapasÄ• raá¹‡aá¹ƒ na hoti; kucchismiá¹ƒ asati jighacchÄ• pipÄ• sÄ
bhikkhave, cakkhusmiá¹ƒ asati cakkhusamphassapaccayÄ• nuppajjati ajjhattaá¹ƒ sukhaá¹ƒ
jivhÄ• ya asati jivhÄ• samphassapaccayÄ• \Ne II 176/ nuppajjati ... pe ... manasmiá¹ƒ asati
manosamphassapaccayÄ• nuppajjati ajjhattaá¹ƒ sukhaá¹ƒ dukkhaâ€™â€™ nti. dasamaá¹ƒ

samuddavaggo aá¹-á¹-harasamo.

tassuddÄ• naá¹ƒ ---

dve \Be II 381/ samuddÄ• bÄ• á¸·isiko, khÄ«rarukkhena koá¹-á¹-hiko.

kÄ• mabhÅ« udÄ• yÄ« ceva, Ä• dittena ca aá¹-á¹-hamaá¹ƒ.

hatthapÄ• dÅ«pamÄ• dveti, vaggo tena pavuccatÄ«ti ||

19. Ä• sÄ«visavaggo

1. Ä• sÄ«visopamasuttaá¹ƒ

<238> ``seyyathÄ• pi \Se IV 216/, bhikkhave, cattÄ• ro Ä• sÄ«visÄ• uggatejÄ• ghoravisÄ•
jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkhappaá¹-ikÅ«lo. tamenaá¹ƒ evaá¹ƒ vadeyy
purisa, cattÄ• ro Ä• sÄ«visÄ• uggatejÄ• ghoravisÄ• kÄ• lena \Ee IV 173/ kÄ• laá¹ƒ vuá¹-á
kÄ• laá¹ƒ nhÄ• petabbÄ• , kÄ• lena kÄ• laá¹ƒ bhojetabbÄ• , kÄ• lena kÄ• laá¹ƒ saá¹ƒveseta
Katthaci) }. yadÄ• ca kho te, ambho purisa, imesaá¹ƒ catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ uggat
aÃ±Ã±ataro vÄ• aÃ±Ã±ataro vÄ• kuppissati, tato tvaá¹ƒ, ambho purisa, maraá¹‡aá¹ƒ vÄ•
maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. yaá¹ƒ te, ambho purisa, karaá¹‡Ä«yaá¹ƒ taá¹ƒ karohÄ«

``atha kho so, bhikkhave, puriso bhÄ«to catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ uggatejÄ• naá¹ƒ gh
tena vÄ• palÄ• yetha. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ime kho, ambho purisa, paÃ±ca v
piá¹-á¹-hito piá¹-á¹-hito anubandhÄ• , yattheva naá¹ƒ passissÄ• ma tattheva jÄ«vitÄ• voropa
ambho purisa, karaá¹‡Ä«yaá¹ƒ taá¹ƒ karohÄ«â€™â€™ â€™ ti.

``atha \Ne II 177/ kho so, bhikkhave, puriso bhÄ«to catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ uggatejÄ
ghoravisÄ• naá¹ƒ, bhÄ«to paÃ±cannaá¹ƒ vadhakÄ• naá¹ƒ paccatthikÄ• naá¹ƒ yena vÄ• \Se
tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ayaá¹ƒ te, ambho purisa, chaá¹-á¹-ho antaracaro vadhak
piá¹-á¹-hito piá¹-á¹-hito anubandho yattheva naá¹ƒ passissÄ• mi tattheva siro pÄ• tessÄ• mÄ
purisa, karaá¹‡Ä«yaá¹ƒ taá¹ƒ karohÄ«â€™â€™ â€™ ti.

``atha \Be II 382/ kho so, bhikkhave, puriso bhÄ«to catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ uggatejÄ
ghoravisÄ• naá¹ƒ, bhÄ«to paÃ±cannaá¹ƒ vadhakÄ• naá¹ƒ paccatthikÄ• naá¹ƒ, bhÄ«to chaá
vadhakassa ukkhittÄ• sikassa yena vÄ• tena vÄ• palÄ• yetha. so passeyya suÃ±Ã±aá¹ƒ g
gharaá¹ƒ paviseyya rittakaÃ±Ã±eva paviseyya tucchakaÃ±Ã±eva paviseyya suÃ±Ã±akaÃ±Ã
bhÄ• janaá¹ƒ parimaseyya rittakaÃ±Ã±eva parimaseyya tucchakaÃ±Ã±eva parimaseyya suÃ
tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `idÄ• ni, ambho purisa, imaá¹ƒ suÃ±Ã±aá¹ƒ gÄ• maá¹ƒ co
pavisanti {vadhissanti (Ce Ee) }. yaá¹ƒ te, ambho purisa, karaá¹‡Ä«yaá¹ƒ taá¹ƒ karohÄ«â€™

``atha \Ee IV 174/ kho so, bhikkhave, puriso bhÄ«to catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ uggatej
ghoravisÄ• naá¹ƒ, bhÄ«to paÃ±cannaá¹ƒ vadhakÄ• naá¹ƒ paccatthikÄ• naá¹ƒ, bhÄ«to chaá
vadhakassa ukkhittÄ• sikassa, bhÄ«to corÄ• naá¹ƒ gÄ• maghÄ• takÄ• naá¹ƒ yena vÄ• tena
mahantaá¹ƒ udakaá¹‡á¹‡avaá¹ƒ orimaá¹ƒ tÄ«raá¹ƒ sÄ• saá¹…kaá¹ƒ sappaá¹-ibhayaá¹ƒ, pÄ
appaá¹-ibhayaá¹ƒ. na cassa nÄ• vÄ• santÄ• raá¹‡Ä« uttarasetu vÄ• apÄ• rÄ• pÄ• raá¹ƒ g
kho, bhikkhave, tassa purisassa evamassa --- `ayaá¹ƒ kho mahÄ• udakaá¹‡á¹‡avo orimaá¹
sappaá¹-ibhayaá¹ƒ, pÄ• rimaá¹ƒ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayaá¹ƒ, natthi ca {na cassa
(Se Ke) } nÄ• vÄ• santÄ• raá¹‡Ä« uttarasetu vÄ• apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya. yaá¹ƒ
tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ saá¹ƒkaá¸• á¸• hitvÄ• kullaá¹ƒ bandhitvÄ• taá¹ƒ kull
pÄ• dehi ca vÄ• yamamÄ• no sotthinÄ• pÄ• raá¹ƒ gaccheyyaâ€™â€™ â€™ nti.

``atha kho so, bhikkhave, puriso tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ saá¹ƒkaá¸• á¸• hitvÄ
taá¹ƒ kullaá¹ƒ nissÄ• ya hatthehi ca pÄ• dehi ca vÄ• yamamÄ• no sotthinÄ• pÄ• raá¹ƒ gacc
pÄ• raá¹…gato {pÄ• ragato (Ce Se Ke) } thale tiá¹-á¹-hati brÄ• hmaá¹‡o.

``upamÄ• \Ne II 178/ kho myÄ• yaá¹ƒ, bhikkhave, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. aya
(Ce) } attho --- cattÄ• ro Ä• sÄ«visÄ• uggatejÄ• ghoravisÄ• ti kho, bhikkhave, catunnetaá¹
adhivacanaá¹ƒ --- pathavÄ«dhÄ• tuyÄ• , Ä• podhÄ• tuyÄ• , tejodhÄ• tuyÄ• , vÄ• yodhÄ• tuy

``paÃ±ca \Be II 383/ vadhakÄ• paccatthikÄ• ti kho, bhikkhave, paÃ±cannetaá¹ƒ upÄ• dÄ• n
adhivacanaá¹ƒ, seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandhassa, vedanupÄ• dÄ• nakkhand
saÃ±Ã±upÄ• dÄ• nakkhandhassa, saá¹…khÄ• rupÄ• dÄ• nakkhandhassa, viÃ±Ã±Ä• á¹‡up

``chaá¹-á¹-ho antaracaro vadhako ukkhittÄ• sikoti kho, bhikkhave, nandÄ«rÄ• gassetaá¹ƒ a

``suÃ±Ã±o gÄ• moti kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhiv
naá¹ƒ, bhikkhave, paá¹‡á¸• ito byatto medhÄ• vÄ« upaparikkhati rittakaÃ±Ã±eva khÄ• yati,
175/ khÄ• yati, suÃ±Ã±akaÃ±Ã±eva \Se IV 219/ khÄ• yati ... pe ... jivhÄ• to cepi naá¹ƒ, bhik
manato cepi naá¹ƒ, bhikkhave, paá¹‡á¸• ito byatto medhÄ• vÄ« upaparikkhati rittakaÃ±Ã±ev
tucchakaÃ±Ã±eva khÄ• yati, suÃ±Ã±akaÃ±Ã±eva khÄ• yati.

``corÄ• gÄ• maghÄ• takÄ• ti kho, bhikkhave, channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá
bhikkhave, haÃ±Ã±ati manÄ• pÄ• manÄ• pesu rÅ«pesu; sotaá¹ƒ, bhikkhave ... pe ... ghÄ• n
jivhÄ• , bhikkhave, haÃ±Ã±ati manÄ• pÄ• manÄ• pesu rasesu; kÄ• yo, bhikkhave ... pe ... m
manÄ• pÄ• manÄ• pesu dhammesu.

``mahÄ• udakaá¹‡á¹‡avoti kho, bhikkhave, catunnetaá¹ƒ oghÄ• naá¹ƒ adhivacanaá¹ƒ --- k
diá¹-á¹-hoghassa, avijjoghassa.

``orimaá¹ƒ tÄ«raá¹ƒ sÄ• saá¹…kaá¹ƒ sappaá¹-ibhayanti kho, bhikkhave, sakkÄ• yassetaá¹ƒ

``pÄ• rimaá¹ƒ tÄ«raá¹ƒ khemaá¹ƒ appaá¹-ibhayanti kho, bhikkhave, nibbÄ• nassetaá¹ƒ adh

``kullanti \Ne II 179/ kho, bhikkhave, ariyassetaá¹ƒ aá¹-á¹-haá¹…gikassa maggassa adhivac
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

``tassa hatthehi ca pÄ• dehi ca vÄ• yÄ• moti kho, bhikkhave, vÄ«riyÄ• rambhassetaá¹ƒ adh

``tiá¹‡á¹‡o pÄ• raá¹…gato thale tiá¹-á¹-hati brÄ• hmaá¹‡oti kho, bhikkhave, arahato etaá¹ƒ
nti. paá¹-hamaá¹ƒ.

2. rathopamasuttaá¹ƒ

<239> ``tÄ«hi \Se IV 220/ \Be II 384/, bhikkhave, dhammehi samannÄ• gato bhikkhu diá¹-á
sukhasomanassabahulo viharati, yoni cassa Ä• raddhÄ• hoti Ä• savÄ• naá¹ƒ khayÄ• ya. ka
guttadvÄ• ro hoti, bhojane mattaÃ±Ã±Å«, jÄ• gariyaá¹ƒ anuyutto.

``kathaÃ±ca \Ee IV 176/, bhikkhave, bhikkhu indriyesu guttadvÄ• ro hoti? idha, bhikkhave, b
rÅ«paá¹ƒ disvÄ• na nimittaggÄ• hÄ« hoti, nÄ• nubyaÃ±janaggÄ• hÄ«; yatvÄ• dhikaraá¹‡an
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ•
paá¹-ipajjati; rakkhati cakkhundriyaá¹ƒ; cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaa
ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-ha
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«; ya
manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dh
saá¹ƒvarÄ• ya paá¹-ipajjati; rakkhati manindriyaá¹ƒ; manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. sey
subhÅ«miyaá¹ƒ cÄ• tumahÄ• pathe Ä• jaÃ±Ã±aratho yutto assa á¹-hito odhastapatodo {odh
odhasatapatodo (Ee) }. tamenaá¹ƒ dakkho yoggÄ• cariyo assadammasÄ• rathi abhiruhitvÄ•
gahetvÄ• , dakkhiá¹‡ena hatthena patodaá¹ƒ gahetvÄ• , yenicchakaá¹ƒ yadicchakaá¹ƒ sÄ•
evameva kho, bhikkhave, bhikkhu imesaá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ Ä• rakkhÄ• ya \Se IV
saá¹ƒyamÄ• ya sikkhati, damÄ• ya sikkhati, upasamÄ• ya sikkhati. evaá¹ƒ kho, bhikkhave, b
guttadvÄ• ro hoti.

``kathaÃ±ca, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti? idha, bhikkhave, bhikkhu paá
Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- `neva davÄ• ya, na madÄ• ya, na maá¹‡á¸• anÄ• ya, na vibhÅ«
kÄ• yassa á¹-hitiyÄ• , yÄ• panÄ• ya, vihiá¹ƒsÅ«paratiyÄ• , brahmacariyÄ• nuggahÄ• ya, iti p
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati
cÄ• â€™ ti. seyyathÄ• pi \Ee IV 177/, bhikkhave, puriso vaá¹‡aá¹ƒ Ä• limpeyya \Be II 385/ y
{ropanatthÄ• ya (Ce Ee), sevanatthÄ• ya (Se Ke), gopanatthÄ• ya (Katthaci) }, seyyathÄ• v
abbhaÃ±jeyya yÄ• vadeva bhÄ• rassa nittharaá¹‡atthÄ• ya; evaá¹ƒ kho, bhikkhave, bhikkhu
Ä• hÄ• raá¹ƒ Ä• hÄ• reti --- `neva davÄ• ya, na madÄ• ya, na maá¹‡á¸• anÄ• ya, na vibhÅ«
kÄ• yassa á¹-hitiyÄ• , yÄ• panÄ• ya, vihiá¹ƒsÅ«paratiyÄ• , brahmacariyÄ• nuggahÄ• ya, iti p
paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• mi, yÄ• trÄ• ca me bhavissati
cÄ• â€™ ti. evaá¹ƒ kho, bhikkhave, bhikkhu bhojane mattaÃ±Ã±Å« hoti.

``kathaÃ±ca, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti? idha, bhikkhave, bhikkhu diva
nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. rattiyÄ• paá¹-hamaá¹ƒ yÄ• ma
nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. rattiyÄ• majjhimaá¹ƒ yÄ• maá
sÄ«haseyyaá¹ƒ \Se IV 222/ kappeti pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no uá¹
karitvÄ• . rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paccuá¹-á¹-hÄ• ya caá¹…kamena nisajjÄ• ya Ä•
cittaá¹ƒ parisodheti. evaá¹ƒ kho, bhikkhave, bhikkhu jÄ• gariyaá¹ƒ anuyutto hoti. imehi kho,
dhammehi samannÄ• gato bhikkhu diá¹-á¹-heva dhamme sukhasomanassabahulo viharati,
Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. kummopamasuttaá¹ƒ

<240> ``bhÅ«tapubbaá¹ƒ, bhikkhave, kummo kacchapo sÄ• yanhasamayaá¹ƒ anunadÄ«tÄ
siá¹…gÄ• lopi {sigÄ• lopi (Ce Se Ke Ee) } kho, bhikkhave, sÄ• yanhasamayaá¹ƒ anunadÄ«t
addasÄ• \Ne II 181/ kho, bhikkhave, kummo kacchapo siá¹…gÄ• laá¹ƒ dÅ«ratova gocarapa
soá¹‡á¸• ipaÃ±camÄ• ni aá¹…gÄ• ni \Ee IV 178/ sake kapÄ• le samodahitvÄ• appossukko
siá¹…gÄ• lopi kho, bhikkhave, addasa kummaá¹ƒ kacchapaá¹ƒ dÅ«ratova gocarapasutaá¹ƒ
kacchapo tenupasaá¹…kami; upasaá¹…kamitvÄ• kummaá¹ƒ kacchapaá¹ƒ paccupaá¹-á¹-hi
kacchapo soá¹‡á¸• ipaÃ±camÄ• naá¹ƒ aá¹…gÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ
tattheva naá¹ƒ gahetvÄ• uddÄ• litvÄ• khÄ• dissÄ• mÄ«â€™ ti. yadÄ• kho, bhikkhave, kun
soá¹‡á¸• ipaÃ±camÄ• naá¹ƒ aá¹…gÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• aá¹…
siá¹…gÄ• lo kummamhÄ• nibbijja pakkÄ• mi, otÄ• raá¹ƒ alabhamÄ• no.

``evameva kho, bhikkhave, tumhepi mÄ• ro pÄ• pimÄ• satataá¹ƒ samitaá¹ƒ paccupaá¹-á¹-
nÄ• mÄ• haá¹ƒ imesaá¹ƒ cakkhuto \Se IV 223/ vÄ• otÄ• raá¹ƒ labheyyaá¹ƒ ... pe ... jivhÄ• t
labheyyaá¹ƒ ... pe ... manato vÄ• otÄ• raá¹ƒ labheyyaâ€™ nti. tasmÄ• tiha, bhikkhave, indr
viharatha. cakkhunÄ• rÅ«paá¹ƒ disvÄ• mÄ• nimittaggÄ• hino ahuvattha, mÄ• anubyaÃ±ja
yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domana
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjatha, rakkhatha cakkhundriya
saá¹ƒvaraá¹ƒ Ä• pajjatha. sotena saddaá¹ƒ sutvÄ• ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ...
sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• y
ahuvattha, mÄ• anubyaÃ±janaggÄ• hino. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjatha. yato tumhe, bhikkhave, indriyesu gutta
atha tumhehipi mÄ• ro pÄ• pimÄ• nibbijja pakkamissati, otÄ• raá¹ƒ alabhamÄ• no --- kumm
ti.

``kummo \Ee IV 179/ aá¹…gÄ• ni sake kapÄ• le,

samodahaá¹ƒ bhikkhu manovitakke.

anissito aÃ±Ã±amaheá¹-hayÄ• no,

parinibbuto nÅ«pavadeyya kaÃ±cÄ«â€™â€™ ti || tatiyaá¹ƒ.

4. paá¹-hamadÄ• rukkhandhopamasuttaá¹ƒ

<241> ekaá¹ƒ \Ne II 182/ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati gaá¹…gÄ• ya nadiy
bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena vuyhamÄ• naá¹ƒ
``passatha no tumhe, bhikkhave, amuá¹ƒ \Se IV 224/ mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹.

vuyhamÄ• naâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™. ``sace so, bhikkhave, dÄ• rukkhandl
upagacchati, na pÄ• rimaá¹ƒ tÄ«raá¹ƒ upagacchati, na majjhe saá¹ƒsÄ«dissati, na thale uss
manussaggÄ• ho gahessati, na \Be II 387/ amanussaggÄ• ho gahessati, na Ä• vaá¹-á¹-aggÄ
bhavissati; evaÃ±hi so, bhikkhave, dÄ• rukkhandho samuddaninno bhavissati samuddapoá¹
kissa hetu? samuddaninno, bhikkhave, gaá¹…gÄ• ya nadiyÄ• soto samuddapoá¹‡o samud

``evameva kho, bhikkhave, sace tumhepi na orimaá¹ƒ tÄ«raá¹ƒ upagacchatha, na pÄ• rima
upagacchatha; na majjhe saá¹ƒsÄ«dissatha, na thale ussÄ«dissatha, na manussaggÄ• ho g
amanussaggÄ• ho gahessati, na Ä• vaá¹-á¹-aggÄ• ho gahessati, na antopÅ«tÄ« bhavissath
bhikkhave, nibbÄ• naninnÄ• bhavissatha nibbÄ• napoá¹‡Ä• nibbÄ• napabbhÄ• rÄ• . taá¹ƒ
bhikkhave, sammÄ• diá¹-á¹-hi nibbÄ• napoá¹‡Ä• nibbÄ• napabbhÄ• rÄ• â€™â€™ ti. evaá¹
bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bhante, orimaá¹ƒ tÄ«raá¹ƒ, kiá¹ƒ pÄ• rimaá¹ƒ t
saá¹ƒsÄ• do {saá¹ƒsÄ«do (Katthaci), saá¹ƒsÄ«dito (Se Ke) }, ko thale ussÄ• do, ko manuss
amanussaggÄ• ho, ko Ä• vaá¹-á¹-aggÄ• ho, ko antopÅ«tibhÄ• voâ€™â€™ ti?

`` `orimaá¹ƒ tÄ«raâ€™ nti kho, bhikkhu, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ ad
`pÄ• rimaá¹ƒ tÄ«raâ€™ nti kho \Se IV 225/, bhikkhu, channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatan
`majjhe saá¹ƒsÄ• doâ€™ ti kho, bhikkhu, nandÄ«rÄ• gassetaá¹ƒ adhivacanaá¹ƒ. `thale ussÄ
asmimÄ• nassetaá¹ƒ adhivacanaá¹ƒ.

``katamo ca, bhikkhu, manussaggÄ• ho? idha, bhikkhu, gihÄ«hi saá¹ƒsaá¹-á¹-ho {gihisaá¹ƒ
viharati, sahanandÄ« \Ne II 183/ sahasokÄ«, sukhitesu sukhito, dukkhitesu dukkhito, uppan
kiccakaraá¹‡Ä«yesu attanÄ• tesu yogaá¹ƒ Ä• pajjati. ayaá¹ƒ vuccati, bhikkhu, manussaggÄ

``katamo ca, bhikkhu, amanussaggÄ• ho? idha, bhikkhu, ekacco aÃ±Ã±ataraá¹ƒ devanikÄ•
brahmacariyaá¹ƒ carati --- `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapena vÄ• brahmacariy
bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™ ti. ayaá¹ƒ vuccati, bhikkhu, amanussaggÄ• ho. `Ä• v
bhikkhu, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaá¹ƒ.

``katamo ca, bhikkhu, antopÅ«tibhÄ• vo? idha, bhikkhu, ekacco dussÄ«lo hoti pÄ• padham
asucisaá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assamaá¹‡o \Be II 388/ samaá¹
IV 181/ brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to. ayaá¹ƒ vuccati, bhikkh
`antopÅ«tibhÄ• voâ€™â€™ â€™ ti.

tena kho pana samayena nando gopÄ• lako bhagavato avidÅ«re á¹-hito hoti. atha kho nand
bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bhante, na orimaá¹ƒ tÄ«raá¹ƒ upagacchÄ• mi, n
upagacchÄ• mi, na majjhe saá¹ƒsÄ«dissÄ• mi, na \Se IV 226/ thale ussÄ«dissÄ• mi, na ma
gahessati, na amanussaggÄ• ho gahessati, na Ä• vaá¹-á¹-aggÄ• ho gahessati, na antopÅ«t

labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€
nanda, sÄ• mikÄ• naá¹ƒ gÄ• vo niyyÄ• tehÄ«â€™â€™ ti {nÄ«yyÄ• dehÄ«ti (Ce), niyyÄ• de
``gamissanti, bhante, gÄ• vo vacchagiddhiniyoâ€™â€™ ti. ``niyyÄ• teheva tvaá¹ƒ, nanda, s
ti. atha kho nando gopÄ• lako sÄ• mikÄ• naá¹ƒ gÄ• vo niyyÄ• tetvÄ• yena bhagavÄ• tenu
bhagavantaá¹ƒ etadavoca --- ``niyyÄ• titÄ• {niyyÄ• tÄ• (Se Ke Katthaci Ce-a) }, bhante, sÄ
labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€
gopÄ• lako bhagavato santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acirÅ«pasampanno ca
vÅ«pakaá¹-á¹-ho ... pe ... aÃ±Ã±ataro ca panÄ• yasmÄ• nando arahataá¹ƒ ahosÄ«ti. catutt

5. dutiyadÄ• rukkhandhopamasuttaá¹ƒ

<242> ekaá¹ƒ \Ne II 184/ samayaá¹ƒ bhagavÄ• kimilÄ• yaá¹ƒ {kimbilÄ• yaá¹ƒ (Ce Ee), kim
viharati gaá¹…gÄ• ya nadiyÄ• tÄ«re. addasÄ• kho bhagavÄ• mahantaá¹ƒ dÄ• rukkhandh
vuyhamÄ• naá¹ƒ. disvÄ• na bhikkhÅ« Ä• mantesi --- ``passatha no tumhe, bhikkhave, amuâ
dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena vuyhamÄ• naâ€™â€™ nti? ``evaá¹ƒ bha
vutte, Ä• yasmÄ• kimilo bhagavantaá¹ƒ etadavoca --- kiá¹ƒ nu kho, bhante, orimaá¹ƒ tÄ«ra
ca, kimila, antopÅ«tibhÄ• vo. idha, kimila, bhikkhu aÃ±Ã±ataraá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pa
Ä• panno hoti yathÄ• rÅ«pÄ• ya Ä• pattiyÄ• na vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati. ayaá¹ƒ v
antopÅ«tibhÄ• voti. paÃ±camaá¹ƒ.

6. avassutapariyÄ• yasuttaá¹ƒ

<243> ekaá¹ƒ \Be II 389/ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrod
samayena kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• naá¹ƒ navaá¹ƒ santhÄ• gÄ• raá¹ƒ {sandhÄ• gÄ•
acirakÄ• ritaá¹ƒ hoti anajjhÄ• vuá¹-á¹-haá¹ƒ {anajjhÄ• vutthaá¹ƒ (Ce Se Ke Ee) } samaá¹‡en
kenaci vÄ• manussabhÅ«tena. atha kho kÄ• pilavatthavÄ• sakyÄ• yena bhagavÄ• tenup
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
kÄ• pilavatthavÄ• sakyÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, kÄ• pilavatthavÄ
navaá¹ƒ santhÄ• gÄ• raá¹ƒ acirakÄ• ritaá¹ƒ {acirakÄ• ritaá¹ƒ hoti (Katthaci) } anajjhÄ• vuá¹-
vÄ• brÄ• hmaá¹‡ena vÄ• kenaci vÄ• manussabhÅ«tena \Ee IV 183/. taá¹ƒ, bhante, bhaga
paribhuÃ±jatu. bhagavatÄ• paá¹-hamaá¹ƒ paribhuttaá¹ƒ pacchÄ• kÄ• pilavatthavÄ• sakyÄ
tadassa kÄ• pilavatthavÄ• naá¹ƒ sakyÄ• naá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€
tuá¹‡hÄ«bhÄ• vena.

atha kho kÄ• pilavatthavÄ• sakyÄ• bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• s
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena navaá¹ƒ santhÄ• gÄ• raá¹ƒ tenupasaá¹…ka
sabbasanthariá¹ƒ {sabbasanthariá¹ƒ santhataá¹ƒ (Katthaci) } santhÄ• gÄ• raá¹ƒ santharitvÄ
paÃ±Ã±Ä• petvÄ• udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• petvÄ• telappadÄ«paá¹ƒ Ä• ropetvÄ•

tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sabbasanth
{sabbasanthariá¹ƒ santhataá¹ƒ (Ce Ee Katthaci) }, bhante, santhÄ• gÄ• raá¹ƒ, Ä• sanÄ• ni p
udakamaá¹‡iko patiá¹-á¹-hÄ• pito, telappadÄ«po \Se IV 228/ Ä• ropito. yassa dÄ• ni \Ne II 1
kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti. atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
yena navaá¹ƒ santhÄ• gÄ• raá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• pÄ• de pakkhÄ• le
majjhimaá¹ƒ thambhaá¹ƒ nissÄ• ya puratthÄ• bhimukho nisÄ«di. bhikkhusaá¹…ghopi kho pA
santhÄ• gÄ• raá¹ƒ pavisitvÄ• pacchimaá¹ƒ bhittiá¹ƒ nissÄ• ya puratthÄ• bhimukho nisÄ«di
purakkhatvÄ• . kÄ• pilavatthavÄ• sakyÄ• pÄ• de pakkhÄ• letvÄ• santhÄ• gÄ• raá¹ƒ pavis
nissÄ• ya pacchimÄ• bhimukhÄ• nisÄ«diá¹ƒsu bhagavantaá¹ƒyeva purakkhatvÄ• . atha kho
sakye bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samutteje
--- ``abhikkantÄ• kho, gotamÄ• , ratti. yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti \Be
184/, bhanteâ€™â€™ ti kho kÄ• pilavatthavÄ• sakyÄ• bhagavato paá¹-issutvÄ• uá¹-á¹-hÄ
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu.

atha kho bhagavÄ• acirapakkantesu kÄ• pilavatthavesu sakyesu Ä• yasmantaá¹ƒ mahÄ• m
``vigatathinamiddho kho, moggallÄ• na, bhikkhusaá¹…gho. paá¹-ibhÄ• tu taá¹ƒ, moggallÄ• m
kathÄ• . piá¹-á¹-hi me Ä• gilÄ• yati; tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhan
mahÄ• moggallÄ• no bhagavato paccassosi. atha kho bhagavÄ• catugguá¹‡aá¹ƒ saá¹…gh
dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesi \Se IV 229/, pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• y
uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• . tatra kho Ä• yasmÄ• mahÄ• moggallÄ• no bhi
bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato mahÄ• moggallÄ•
mahÄ• moggallÄ• no etadavoca --- ``avassutapariyÄ• yaÃ±ca vo, Ä• vuso, desessÄ• mi, an
suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€
Ä• yasmato mahÄ• moggallÄ• nassa paccassosuá¹ƒ. Ä• yasmÄ• mahÄ• moggallÄ• no eta

``kathaá¹ƒ, Ä• vuso, avassuto hoti? idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• piya
appiyarÅ«pe rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati viharati parittacetaso, taÃ±ca ce
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ•
nirujjhanti \Ee IV 185/ ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... manasÄ• dhammaá¹ƒ v
piyarÅ«pe dhamme adhimuccati, appiyarÅ«pe dhamme byÄ• pajjati, anupaá¹-á¹-hitakÄ• yas
186/ parittacetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ•
uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. ayaá¹ƒ vuccati, Ä• vuso
cakkhuviÃ±Ã±eyyesu rÅ«pesu ... pe ... avassuto jivhÄ• viÃ±Ã±eyyesu rasesu ... pe ... avass
dhammesu. evaá¹ƒvihÄ• riÃ±cÄ• vuso, bhikkhuá¹ƒ cakkhuto cepi naá¹ƒ mÄ• ro upasaá¹…k
mÄ• ro otÄ• raá¹ƒ, labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ ... pe ... jivhÄ• to cepi naá¹ƒ mÄ• ro up
{labhetha (Katthaci) } mÄ• ro otÄ• raá¹ƒ \Be II 391/, labhati {labhetha (Katthaci) } mÄ• ro Ä•
... manato cepi naá¹ƒ mÄ• ro upasaá¹…kamati, labhateva mÄ• ro otÄ• raá¹ƒ, labhati mÄ• ro

``seyyathÄ• pi, Ä• vuso, naá¸·Ä• gÄ• raá¹ƒ vÄ• tiá¹‡Ä• gÄ• raá¹ƒ vÄ• sukkhaá¹ƒ kolÄ• pa
puratthimÄ• ya cepi naá¹ƒ disÄ• ya puriso Ä• dittÄ• ya tiá¹‡ukkÄ• ya upasaá¹…kameyya, la
(Katthaci) } aggi otÄ• raá¹ƒ, labhetha aggi Ä• rammaá¹‡aá¹ƒ; pacchimÄ• ya cepi naá¹ƒ disÄ
tiá¹‡ukkÄ• ya upasaá¹…kameyya ... pe ... uttarÄ• ya cepi naá¹ƒ disÄ• ya ... pe ... dakkhiá¹‡
disÄ• ya ... pe ... heá¹-á¹-himato cepi naá¹ƒ ... pe ... uparimato cepi naá¹ƒ ... yato kutoci cep
Ä• dittÄ• ya tiá¹‡ukkÄ• ya upasaá¹…kameyya, labhetheva aggi otÄ• raá¹ƒ labhetha aggi Ä•
Ä• vuso, evaá¹ƒvihÄ• riá¹ƒ bhikkhuá¹ƒ cakkhuto cepi naá¹ƒ mÄ• ro upasaá¹…kamati, labha
labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ ... pe ... jivhÄ• to cepi naá¹ƒ mÄ• ro upasaá¹…kamati ... p
mÄ• ro upasaá¹…kamati, labhateva mÄ• ro otÄ• raá¹ƒ, labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ. e
bhikkhuá¹ƒ rÅ«pÄ• adhibhaá¹ƒsu, na bhikkhu rÅ«pe adhibhosi; saddÄ• bhikkhuá¹ƒ adhibh
186/ sadde adhibhosi; gandhÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu, na bhikkhu gandhe adhibhosi; ra
adhibhaá¹ƒsu, na bhikkhu rase adhibhosi; phoá¹-á¹-habbÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu, na b
adhibhosi \Se IV 231/; dhammÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu, na bhikkhu dhamme adhibhosi
bhikkhu rÅ«pÄ• dhibhÅ«to, saddÄ• dhibhÅ«to, gandhÄ• dhibhÅ«to, rasÄ• dhibhÅ«to, phoá¹
dhammÄ• dhibhÅ«to, adhibhÅ«to, anadhibhÅ«, {anadhibhÅ«to (Ce Se Ke Katthaci) } adhib
akusalÄ• dhammÄ• saá¹ƒkilesikÄ• ponobbhavikÄ• sadarÄ• dukkhavipÄ• kÄ• Ä• yatiá¹ƒ
kho, Ä• vuso, avassuto hoti.

``kathaÃ±cÄ• vuso, anavassuto hoti? idhÄ• vuso, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• piy
nÄ• dhimuccati, appiyarÅ«pe rÅ«pe na byÄ• pajjati, upaá¹-á¹-hitakÄ• yassati ca viharati app
187/, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti yatthassa t
akusalÄ• dhammÄ• aparisesÄ• nirujjhanti ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... m
dhammaá¹ƒ viÃ±Ã±Ä• ya piyarÅ«pe dhamme nÄ• dhimuccati, appiyarÅ«pe dhamme na byÄ
upaá¹-á¹-hitakÄ• yassati ca viharati appamÄ• á¹‡acetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• ap
vuccatÄ• vuso, bhikkhu anavassuto cakkhuviÃ±Ã±eyyesu rÅ«pesu ... pe ... anavassuto mar
evaá¹ƒvihÄ• riÃ±cÄ• vuso, bhikkhuá¹ƒ cakkhuto cepi naá¹ƒ mÄ• ro upasaá¹…kamati, neva
labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ ... pe ... jivhÄ• to cepi naá¹ƒ mÄ• ro upasaá¹…kamati ... p
232/ naá¹ƒ mÄ• ro upasaá¹…kamati, neva labhati mÄ• ro otÄ• raá¹ƒ, na labhati mÄ• ro Ä• r

``seyyathÄ• pi, Ä• vuso, kÅ«á¹-Ä• gÄ• raá¹ƒ vÄ• sÄ• lÄ• vÄ• bahalamattikÄ• \Ee IV 187
puratthimÄ• ya cepi naá¹ƒ disÄ• ya puriso Ä• dittÄ• ya tiá¹‡ukkÄ• ya upasaá¹…kameyya, n
na labhetha aggi Ä• rammaá¹‡aá¹ƒ ... pe ... pacchimÄ• ya cepi naá¹ƒ ... uttarÄ• ya cepi naá
cepi naá¹ƒ ... heá¹-á¹-himato cepi naá¹ƒ ... uparimato cepi naá¹ƒ ... yato kutoci cepi naá¹ƒ pu
tiá¹‡ukkÄ• ya upasaá¹…kameyya, neva labhetha aggi otÄ• raá¹ƒ, na labhetha aggi Ä• ramm
Ä• vuso, evaá¹ƒvihÄ• riá¹ƒ bhikkhuá¹ƒ cakkhuto cepi naá¹ƒ mÄ• ro upasaá¹…kamati, neva
labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ ... pe ... manato cepi naá¹ƒ mÄ• ro upasaá¹…kamati, neva
na labhati mÄ• ro Ä• rammaá¹‡aá¹ƒ. evaá¹ƒvihÄ• rÄ« cÄ• vuso, bhikkhu rÅ«pe adhibhosi, n

adhibhaá¹ƒsu; sadde bhikkhu adhibhosi, na saddÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu; gandhe bhik
bhikkhuá¹ƒ adhibhaá¹ƒsu; rase bhikkhu adhibhosi, na rasÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu; pho
adhibhosi, na phoá¹-á¹-habbÄ• bhikkhuá¹ƒ adhibhaá¹ƒsu; dhamme bhikkhu adhibhosi, na d
adhibhaá¹ƒsu. ayaá¹ƒ vuccatÄ• vuso, bhikkhu rÅ«pÄ• dhibhÅ«, saddÄ• dhibhÅ«, gandhÄ• d
phoá¹-á¹-habbÄ• dhibhÅ«, dhammÄ• dhibhÅ«, adhibhÅ«, anadhibhÅ«to {anadhibhÅ«to keh
adhibhosi te pÄ• pake akusale dhamme saá¹ƒkilesike ponobbhavike sadare \Se IV 233/ duk
jÄ• tijarÄ• maraá¹‡iye. evaá¹ƒ kho, Ä• vuso, anavassuto hotÄ«â€™â€™ ti.

atha \Be II 393/ \Ne II 188/ kho bhagavÄ• vuá¹-á¹-hahitvÄ• Ä• yasmantaá¹ƒ mahÄ• mogga
``sÄ• dhu sÄ• dhu, moggallÄ• na! sÄ• dhu kho tvaá¹ƒ, moggallÄ• na, bhikkhÅ«naá¹ƒ avass
anavassutapariyÄ• yaÃ±ca abhÄ• sÄ«â€™â€™ ti.

idamavoca Ä• yasmÄ• mahÄ• moggallÄ• no. samanuÃ±Ã±o satthÄ• \Ee IV 188/ ahosi. at
mahÄ• moggallÄ• nassa bhÄ• sitaá¹ƒ abhinandunti. chaá¹-á¹-haá¹ƒ.

7. dukkhadhammasuttaá¹ƒ

<244> yato kho, bhikkhave, bhikkhu sabbesaá¹ƒyeva dukkhadhammÄ• naá¹ƒ samudayaÃ±
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tathÄ• kho panassa kÄ• mÄ• diá¹-á¹-hÄ• honti, yathÄ• ssa
kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• mapariá¸·Ä• ho, so nÄ• nuseti. tathÄ•
anubuddho hoti, yathÄ• carantaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusa

``kathaÃ±ca, bhikkhave, bhikkhu sabbesaá¹ƒyeva dukkhadhammÄ• naá¹ƒ samudayaÃ±ca
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti? `iti rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa atthaá¹…
iti saÃ±Ã±Ä• ... iti saá¹…khÄ• rÄ• ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo
atthaá¹…gamoâ€™ ti --- evaá¹ƒ kho, bhikkhave, bhikkhu sabbesaá¹ƒyeva dukkhadhammÄ•
atthaá¹…gamaÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

``kathaÃ±ca, bhikkhave, bhikkhuno kÄ• mÄ• diá¹-á¹-hÄ• honti? yathÄ• ssa kÄ• me \Se IV
kÄ• macchando kÄ• masneho kÄ• mamucchÄ• kÄ• mapariá¸·Ä• ho, so nÄ• nuseti. seyyath
sÄ• dhikaporisÄ• puá¹‡á¹‡Ä• aá¹…gÄ• rÄ• naá¹ƒ vÄ«taccikÄ• naá¹ƒ vÄ«tadhÅ«mÄ• naá¹
jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkhapaá¹-ikÅ«lo. tamenaá¹ƒ dve balavanto p
gahetvÄ• , taá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ upakaá¸• á¸• heyyuá¹ƒ. so iticÄ«ticeva kÄ• yaá¹ƒ sa
Ã±Ä• ta {Ã±Ä• á¹‡aá¹ƒ (Katthaci) } Ã±hi, bhikkhave, tassa \Ee IV 189/ purisassa {purisassa
purisassa hetu hoti (Katthaci) MN II 45} imaá¹ƒ cÄ• haá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ papatissÄ•
maraá¹‡aá¹ƒ vÄ• nigacchissÄ• mi maraá¹‡amattaá¹ƒ vÄ• dukkhanti. evameva kho \Be II 3
bhikkhuno aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• diá¹-á¹-hÄ• honti, yathÄ• ssa kÄ• me pas
kÄ• masneho kÄ• mamucchÄ• kÄ• mapariá¸·Ä• ho, so nÄ• nuseti.

``kathaÃ±ca, bhikkhave, bhikkhuno cÄ• ro ca vihÄ• ro ca anubuddho hoti, yathÄ• carantaá
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• nÄ• nussavanti {nÄ• nusenti (Katt
puriso bahukaá¹‡á¹-akaá¹ƒ dÄ• yaá¹ƒ paviseyya. tassa puratopi kaá¹‡á¹-ako, pacchatopi ka
kaá¹‡á¹-ako, dakkhiá¹‡atopi kaá¹‡á¹-ako, heá¹-á¹-hatopi kaá¹‡á¹-ako, uparitopi kaá¹‡á¹-ako
abhikkameyya, satova paá¹-ikkameyya --- `mÄ• maá¹ƒ kaá¹‡á¹-akoâ€™ ti. evameva kho, b
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, ayaá¹ƒ vuccati ariyassa vinaye kaá¹‡á¹-akoâ€™â€™ ti. iti vic
taá¹ƒ kaá¹‡á¸• akoti iti viditvÄ• (Ce) } saá¹ƒvaro ca asaá¹ƒvaro ca \Se IV 235/ veditabbo.

``kathaÃ±ca, bhikkhave, asaá¹ƒvaro hoti? idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ d
adhimuccati, appiyarÅ«pe rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati ca viharati parittac
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te uppann
dhammÄ• aparisesÄ• nirujjhanti ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... manasÄ• d
piyarÅ«pe dhamme adhimuccati, appiyarÅ«pe dhamme byÄ• pajjati, anupaá¹-á¹-hitakÄ• yas
parittacetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• t
pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. evaá¹ƒ kho, bhikkhave, asaá¹ƒvaro

``kathaÃ±ca, bhikkhave, saá¹ƒvaro hoti? idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ dis
nÄ• dhimuccati, appiyarÅ«pe rÅ«pe na byÄ• pajjati, upaá¹-á¹-hitakÄ• yassati ca viharati app
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, yatthassa te uppannÄ•
akusalÄ• dhammÄ• aparisesÄ• nirujjhanti ... pe ... jivhÄ• rasaá¹ƒ sÄ• yitvÄ• ... pe ... man
viÃ±Ã±Ä• ya piyarÅ«pe dhamme nÄ• dhimuccati, appiyarÅ«pe dhamme na byÄ• pajjati, upa
viharati appamÄ• á¹‡acetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ
uppannÄ• pÄ• pakÄ• \Be II 395/ akusalÄ• dhammÄ• \Se IV 236/ aparisesÄ• nirujjhanti. e
saá¹ƒvaro hoti.

``tassa \Ne II 190/ ce, bhikkhave, bhikkhuno evaá¹ƒ carato evaá¹ƒ viharato kadÄ• ci karaha
uppajjanti, pÄ• pakÄ• akusalÄ• sarasaá¹…kappÄ• saá¹ƒyojaniyÄ• , dandho, bhikkhave, s
khippameva pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gameti.

``seyyathÄ• pi, bhikkhave, puriso divasaá¹ƒsantatte {divasasantatte (Ce) } ayokaá¹-Ä• he d
udakaphusitÄ• ni nipÄ• teyya. dandho, bhikkhave, udakaphusitÄ• naá¹ƒ nipÄ• to, atha kho
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya. evameva kho, bhikkhave, tassa ce bhikkhuno
viharato kadÄ• ci karahaci satisammosÄ• uppajjanti pÄ• pakÄ• akusalÄ• sarasaá¹…kapp
bhikkhave, satuppÄ• do. atha kho naá¹ƒ khippameva pajahati vinodeti byantÄ«karoti anabh
kho, bhikkhave, bhikkhuno cÄ• ro ca vihÄ• ro ca anubuddho hoti; yathÄ• carantaá¹ƒ vihara
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• nÄ• nussavanti. taÃ±ce, bhikkhav
evaá¹ƒ viharantaá¹ƒ rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• mittÄ• vÄ• amaccÄ• vÄ• Ã

bhogehi abhihaá¹-á¹-huá¹ƒ pavÄ• reyyuá¹ƒ --- `ehi {evaá¹ƒ (Ce) }, bho purisa, kiá¹ƒ te ime k
anudahanti, kiá¹ƒ muá¹‡á¸• o kapÄ• lamanucarasi, ehi hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhu
karohÄ«â€™ ti. so vata, bhikkhave, bhikkhu \Se IV 237/ evaá¹ƒ caranto evaá¹ƒ viharanto si
hÄ«nÄ• yÄ• vattissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``seyyathÄ• pi \Ee IV 191/, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá
mahÄ• janakÄ• yo Ä• gaccheyya kuddÄ• la-piá¹-akaá¹ƒ Ä• dÄ• ya --- `mayaá¹ƒ imaá¹ƒ gaá
karissÄ• ma pacchÄ• poá¹‡aá¹ƒ pacchÄ• pabbhÄ• raâ€™ nti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhi
mahÄ• janakÄ• yo gaá¹…gaá¹ƒ nadiá¹ƒ pacchÄ• ninnaá¹ƒ kareyya pacchÄ• poá¹‡aá¹ƒ pac
hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``gaá¹…gÄ• , bhante, nadÄ« pÄ• c
pÄ• cÄ«napabbhÄ• rÄ• ; sÄ• na sukarÄ• pacchÄ• ninnÄ• kÄ• tuá¹ƒ pacchÄ• poá¹‡Ä• pa
so mahÄ• janakÄ• yo kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``evameva k
evaá¹ƒ carantaá¹ƒ evaá¹ƒ viharantaá¹ƒ rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• \Be II 396/ vÄ•
Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• bhogehi abhihaá¹-á¹-huá¹ƒ pavÄ• reyyuá¹ƒ --- `ehi, bho pur
kÄ• sÄ• vÄ• anudahanti, kiá¹ƒ muá¹‡á¸• o kapÄ• lamanucarasi, ehi hÄ«nÄ• yÄ• vattitvÄ•
puÃ±Ã±Ä• ni \Ne II 191/ ca karohÄ«â€™ ti. so vata, bhikkhave, bhikkhu evaá¹ƒ caranto eva
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. taá¹ƒ kissa hetu? yaÃ
cittaá¹ƒ dÄ«gharattaá¹ƒ vivekaninnaá¹ƒ vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raá¹ƒ, tathÄ• {kaÃ
hÄ«nÄ• yÄ• vattissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. kiá¹ƒsukopamasuttaá¹ƒ

<245> atha \Se IV 238/ kho aÃ±Ã±ataro bhikkhu yenaÃ±Ã±ataro bhikkhu tenupasaá¹…kam
bhikkhuá¹ƒ etadavoca --- ``kittÄ• vatÄ• nu kho, Ä• vuso, bhikkhuno dassanaá¹ƒ suvisuddha
``yato kho, Ä• vuso, bhikkhu channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca \Ee IV 192
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ettÄ• vatÄ• kho, Ä• vuso, bhikkhuno dassanaá¹ƒ suvisuddh

atha kho so bhikkhu asantuá¹-á¹-ho tassa bhikkhussa paÃ±haveyyÄ• karaá¹‡ena {paÃ±hÄ•
Katthaci) }, yenaÃ±Ã±ataro bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá
``kittÄ• vatÄ• nu kho, Ä• vuso, bhikkhuno dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti? ``y
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca yathÄ• b
Ä• vuso, bhikkhuno dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti.

atha kho so bhikkhu asantuá¹-á¹-ho tassa bhikkhussa paÃ±haveyyÄ• karaá¹‡ena, yenaÃ±Ã
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kittÄ• vatÄ• nu kh
dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti? ``yato kho, Ä• vuso, bhikkhu catunnaá¹ƒ mah
atthaá¹…gamaÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, ettÄ• vatÄ• kho, Ä• vuso, bhikkhuno da
hotÄ«â€™â€™ ti.

atha kho so bhikkhu asantuá¹-á¹-ho tassa bhikkhussa paÃ±haveyyÄ• karaá¹‡ena, yenaÃ±Ã
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kittÄ• vatÄ• \Be II
bhikkhuno dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti? ``yato kho, Ä• vuso, bhikkhu yaá¹
\Ne II 192/, sabbaá¹ƒ taá¹ƒ \Se IV 239/ nirodhadhammanti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, e
bhikkhuno dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti.

atha kho so bhikkhu asantuá¹-á¹-ho tassa bhikkhussa paÃ±haveyyÄ• karaá¹‡ena, yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``idhÄ• haá¹ƒ, bhante, yenaÃ±Ã±ataro bh
upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavocaá¹ƒ --- kittÄ• vatÄ• nu kho, Ä• vuso, bhikkh
suvisuddhaá¹ƒ hotÄ«â€™ ti? evaá¹ƒ vutte, bhante, so bhikkhu maá¹ƒ etadavoca --- `yato kh
channaá¹ƒ phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca yathÄ• bhÅ«taá¹ƒ p
Ä• vuso, bhikkhuno dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™ ti. atha khvÄ• haá¹ƒ, bhante, asa
bhikkhussa paÃ±haveyyÄ• karaá¹‡ena \Ee IV 193/, yenaÃ±Ã±ataro bhikkhu tenupasaá¹…k
taá¹ƒ bhikkhuá¹ƒ etadavocaá¹ƒ --- `kittÄ• vatÄ• nu kho, Ä• vuso, bhikkhuno dassanaá¹ƒ su
evaá¹ƒ vutte, bhante, so bhikkhu maá¹ƒ etadavoca --- `yato kho, Ä• vuso, bhikkhu paÃ±can
upÄ• dÄ• nakkhandhÄ• naá¹ƒ ... pe ... catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ samudayaÃ±ca a
pajÄ• nÄ• ti ... pe ... yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammanti
pajÄ• nÄ• ti, ettÄ• vatÄ• kho, Ä• vuso, bhikkhuno dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™ ti.
asantuá¹-á¹-ho tassa bhikkhussa paÃ±haveyyÄ• karaá¹‡ena yena bhagavÄ• tenupasaá¹…
(upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavocaá¹ƒ) (Katthaci) }. kittÄ• vatÄ• \Se IV 240/ nu
dassanaá¹ƒ suvisuddhaá¹ƒ hotÄ«â€™â€™ ti?

``seyyathÄ• pi, bhikkhu, purisassa kiá¹ƒsuko adiá¹-á¹-hapubbo assa. so yenaÃ±Ã±ataro pu
dassÄ• vÄ« tenupasaá¹…kameyya. upasaá¹…kamitvÄ• taá¹ƒ purisaá¹ƒ evaá¹ƒ vadeyya ---
kiá¹ƒsukoâ€™ ti? so evaá¹ƒ vadeyya --- `kÄ• á¸·ako kho, ambho purisa, kiá¹ƒsuko --- seyya
jhÄ• makhÄ• á¹‡Å«â€™ ti. tena kho pana, bhikkhu, samayena tÄ• disovassa kiá¹ƒsuko yath
dutiyavÄ• rÄ• dÄ«su pana ``yathÄ• piâ€™â€™ tveva dissati} tassa purisassa dassanaá¹ƒ. a
puriso asantuá¹-á¹-ho tassa purisassa paÃ±haveyyÄ• karaá¹‡ena, yenaÃ±Ã±ataro puriso ki
tenupasaá¹…kameyya; upasaá¹…kamitvÄ• taá¹ƒ purisaá¹ƒ evaá¹ƒ vadeyya --- `kÄ«diso \B
kiá¹ƒsukoâ€™ ti? so evaá¹ƒ vadeyya --- `lohitako kho, ambho purisa, kiá¹ƒsuko --- seyyathÄ
ti. tena kho pana, bhikkhu, samayena tÄ• disovassa kiá¹ƒsuko yathÄ• pi tassa purisassa da
bhikkhu puriso asantuá¹-á¹-ho tassa purisassa paÃ±haveyyÄ• karaá¹‡ena, yenaÃ±Ã±ataro
dassÄ• vÄ« tenupasaá¹…kameyya \Ne II 193/; upasaá¹…kamitvÄ• taá¹ƒ purisaá¹ƒ evaá¹ƒ
purisa, kiá¹ƒsukoâ€™ ti? so evaá¹ƒ vadeyya --- `ocÄ«rakajÄ• to {ojÄ«rakajÄ• to (Ce), odÄ«
ambho purisa, kiá¹ƒsuko Ä• dinnasipÄ• á¹-iko --- seyyathÄ• pi sirÄ«soâ€™ ti. tena kho pana
tÄ• disovassa kiá¹ƒsuko, yathÄ• pi tassa purisassa dassanaá¹ƒ. atha kho so bhikkhu puriso
purisassa paÃ±haveyyÄ• karaá¹‡ena \Ee IV 194/, yenaÃ±Ã±ataro puriso kiá¹ƒsukassa dass

upasaá¹…kamitvÄ• taá¹ƒ \Se IV 241/ purisaá¹ƒ evaá¹ƒ vadeyya --- `kÄ«diso, bho purisa, ki
evaá¹ƒ vadeyya --- `bahalapattapalÄ• so sandacchÄ• yo {saá¹‡á¸• acchÄ• yo (Se Ke) } kho
--- seyyathÄ• pi nigrodhoâ€™ ti. tena kho pana, bhikkhu, samayena tÄ• disovassa kiá¹ƒsuk
purisassa dassanaá¹ƒ. evameva kho, bhikkhu, yathÄ• yathÄ• adhimuttÄ• naá¹ƒ tesaá¹ƒ sa
suvisuddhaá¹ƒ hoti, tathÄ• tathÄ• kho tehi sappurisehi byÄ• kataá¹ƒ.

``seyyathÄ• pi, bhikkhu, raÃ±Ã±o paccantimaá¹ƒ nagaraá¹ƒ daá¸·huddhÄ• paá¹ƒ {daá¸·huc
daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ chadvÄ• raá¹ƒ. tatrassa dovÄ• riko paá¹‡á¸• ito byatto medh
nivÄ• retÄ• , Ã±Ä• tÄ• naá¹ƒ pavesetÄ• . puratthimÄ• ya disÄ• ya Ä• gantvÄ• sÄ«ghaá¹ƒ d
evaá¹ƒ vadeyya --- `kahaá¹ƒ, bho purisa, imassa nagarassa nagarassÄ• mÄ«â€™ ti? so eva
bhante, majjhe siá¹…ghÄ• á¹-ake nisinnoâ€™ ti. atha kho taá¹ƒ sÄ«ghaá¹ƒ dÅ«tayugaá¹ƒ n
yathÄ• bhÅ«taá¹ƒ vacanaá¹ƒ niyyÄ• tetvÄ• yathÄ• gatamaggaá¹ƒ paá¹-ipajjeyya. pacchimÄ
sÄ«ghaá¹ƒ dÅ«tayugaá¹ƒ ... pe ... uttarÄ• ya disÄ• ya ... dakkhiá¹‡Ä• ya disÄ• ya Ä• gantvÄ
taá¹ƒ dovÄ• rikaá¹ƒ evaá¹ƒ vadeyya --- `kahaá¹ƒ, bho purisa, imassa nagarassÄ• mÄ«â€™
`eso, bhante, majjhe siá¹…ghÄ• á¹-ake nisinnoâ€™ ti. atha kho taá¹ƒ sÄ«ghaá¹ƒ dÅ«tayuga
yathÄ• bhÅ«taá¹ƒ vacanaá¹ƒ niyyÄ• tetvÄ• yathÄ• gatamaggaá¹ƒ paá¹-ipajjeyya.

``upamÄ• \Be II 399/ kho myÄ• yaá¹ƒ, bhikkhu, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayaÃ±
--- `nagaraâ€™ nti kho, bhikkhu, imassetaá¹ƒ cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa adhivac
mÄ• tÄ• pettikasambhavassa odanakummÄ• sÅ«pacayassa aniccucchÄ• danaparimaddana
dvÄ• rÄ• â€™ ti kho, bhikkhu, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhivacanaá
bhikkhu, satiyÄ• etaá¹ƒ adhivacanaá¹ƒ. `sÄ«ghaá¹ƒ \Ee IV 195/ dÅ«tayugaâ€™ nti kho, bh
samathavipassanÄ• netaá¹ƒ adhivacanaá¹ƒ. `nagarassÄ• mÄ«â€™ ti kho, bhikkhu, viÃ±Ã±
`majjhe siá¹…ghÄ• á¹-akoâ€™ ti kho \Ne II 194/, bhikkhu, catunnetaá¹ƒ mahÄ• bhÅ«tÄ• naá
pathavÄ«dhÄ• tuyÄ• , Ä• podhÄ• tuyÄ• , tejodhÄ• tuyÄ• , vÄ• yodhÄ• tuyÄ• . `yathÄ• bhÅ«
nibbÄ• nassetaá¹ƒ adhivacanaá¹ƒ. `yathÄ• gatamaggoâ€™ ti kho, bhikkhu, ariyassetaá¹ƒ a
maggassa adhivacanaá¹ƒ, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hiyÄ• ... pe ... sammÄ• samÄ
aá¹-á¹-hamaá¹ƒ.

9. vÄ«á¹‡opamasuttaá¹ƒ

<246> ``yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• cakkhuviÃ±Ã±eyye
chando vÄ• rÄ• go vÄ• doso vÄ• moho vÄ• paá¹-ighaá¹ƒ vÄ• pi {paá¹-ighaá¹ƒ vÄ• (Ce) }
nivÄ• reyya. sabhayo ceso maggo sappaá¹-ibhayo ca sakaá¹‡á¹-ako ca sagahano ca umma
ca. asappurisasevito ceso maggo, na ceso maggo sappurisehi sevito. na tvaá¹ƒ etaá¹ƒ arah
nivÄ• raye cakkhuviÃ±Ã±eyyehi rÅ«pehi ... pe ... yassa kassaci, bhikkhave, bhikkhussa vÄ•
jivhÄ• viÃ±Ã±eyyesu rasesu ... pe ... manoviÃ±Ã±eyyesu dhammesu uppajjeyya chando vÄ
243/ moho vÄ• paá¹-ighaá¹ƒ vÄ• pi cetaso tato cittaá¹ƒ nivÄ• reyya. sabhayo ceso maggo s

sakaá¹‡á¹-ako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca. asappurisasevito ce
sappurisehi sevito. na tvaá¹ƒ etaá¹ƒ arahasÄ«ti. tato cittaá¹ƒ nivÄ• raye manoviÃ±Ã±eyyehi

``seyyathÄ• pi, bhikkhave, kiá¹-á¹-haá¹ƒ sampannaá¹ƒ. kiá¹-á¹-hÄ• rakkho {kiá¹-á¹-hÄ• rakk
pamatto, goá¹‡o ca kiá¹-á¹-hÄ• do aduá¹ƒ kiá¹-á¹-haá¹ƒ otaritvÄ• \Ee IV 196/ yÄ• vadatthaá
pamÄ• daá¹ƒ Ä• pajjeyya \Be II 400/; evameva kho, bhikkhave, assutavÄ• puthujjano chasu
asaá¹ƒvutakÄ• rÄ« paÃ±casu kÄ• maguá¹‡esu yÄ• vadatthaá¹ƒ madaá¹ƒ Ä• pajjati pamÄ•

``seyyathÄ• pi, bhikkhave, kiá¹-á¹-haá¹ƒ sampannaá¹ƒ kiá¹-á¹-hÄ• rakkho ca appamatto go
aduá¹ƒ kiá¹-á¹-haá¹ƒ otareyya. tamenaá¹ƒ kiá¹-á¹-hÄ• rakkho nÄ• sÄ• yaá¹ƒ suggahitaá¹ƒ g
suggahitaá¹ƒ gahetvÄ• uparighaá¹-Ä• yaá¹ƒ suniggahitaá¹ƒ niggaá¹‡heyya. uparighaá¹-Ä•
niggahetvÄ• daá¹‡á¸• ena sutÄ• á¸·itaá¹ƒ tÄ• á¸·eyya. daá¹‡á¸• ena sutÄ• á¸·itaá¹ƒ tÄ• á¸·e
kho, bhikkhave \Ne II 195/ ... pe ... tatiyampi kho, bhikkhave, goá¹‡o kiá¹-á¹-hÄ• do aduá¹ƒ k
otareyya. tamenaá¹ƒ kiá¹-á¹-hÄ• rakkho nÄ• sÄ• yaá¹ƒ suggahitaá¹ƒ gaá¹‡heyya. nÄ• sÄ• y
uparighaá¹-Ä• yaá¹ƒ suniggahitaá¹ƒ niggaá¹‡heyya. uparighaá¹-Ä• yaá¹ƒ suniggahitaá¹ƒ nig
sutÄ• á¸·itaá¹ƒ tÄ• á¸·eyya. daá¹‡á¸• ena sutÄ• á¸·itaá¹ƒ tÄ• á¸·etvÄ• osajjeyya. evaÃ±hi \S
bhikkhave, goá¹‡o kiá¹-á¹-hÄ• do gÄ• magato vÄ• araÃ±Ã±agato vÄ• , á¹-hÄ• nabahulo vÄ
taá¹ƒ kiá¹-á¹-haá¹ƒ puna otareyya --- tameva purimaá¹ƒ daá¹‡á¸• asamphassaá¹ƒ samanus
bhikkhave, yato kho bhikkhuno chasu phassÄ• yatanesu cittaá¹ƒ udujitaá¹ƒ hoti sudujitaá¹ƒ,
santiá¹-á¹-hati, sannisÄ«dati, ekodi hoti, samÄ• dhiyati.

``seyyathÄ• pi, bhikkhave, raÃ±Ã±o vÄ• rÄ• jamahÄ• mattassa vÄ• vÄ«á¹‡Ä• ya saddo a
vÄ«á¹‡Ä• saddaá¹ƒ suá¹‡eyya. so evaá¹ƒ vadeyya --- `ambho, kassa {kissa (Ce Ee) } nu kh
evaá¹ƒrajanÄ«yo evaá¹ƒkamanÄ«yo evaá¹ƒmadanÄ«yo \Ee IV 197/ evaá¹ƒmucchanÄ«yo e
tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `esÄ• , kho, bhante, vÄ«á¹‡Ä• nÄ• ma, yassÄ• eso sado
evaá¹ƒkamanÄ«yo evaá¹ƒmadanÄ«yo evaá¹ƒmucchanÄ«yo evaá¹ƒbandhanÄ«yoâ€™ ti. so
me, bho, taá¹ƒ vÄ«á¹‡aá¹ƒ Ä• harathÄ• â€™ ti. tassa taá¹ƒ vÄ«á¹‡aá¹ƒ Ä• hareyyuá¹ƒ. tam
--- `ayaá¹ƒ kho sÄ• , bhante, vÄ«á¹‡Ä• yassÄ• eso saddo evaá¹ƒrajanÄ«yo evaá¹ƒkaman
evaá¹ƒmucchanÄ«yo evaá¹ƒbandhanÄ«yoâ€™ ti. so evaá¹ƒ vadeyya --- `alaá¹ƒ me, bho, tÄ
saddaá¹ƒ Ä• harathÄ• â€™ ti. tamenaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `ayaá¹ƒ kho, bhante, vÄ«á¹
mahÄ• sambhÄ• rÄ• . anekehi sambhÄ• rehi samÄ• raddhÄ• vadati \Be II 401/, seyyathida
cammaÃ±ca paá¹-icca daá¹‡á¸• aÃ±ca paá¹-icca upadhÄ• raá¹‡e ca \Se IV 245/ paá¹-icca t
koá¹‡aÃ±ca paá¹-icca purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ paá¹-icca evÄ• yaá¹ƒ, bhante, v
anekasambhÄ• rÄ• mahÄ• sambhÄ• rÄ• . anekehi sambhÄ• rehi samÄ• raddhÄ• vadatÄ«
vÄ• satadhÄ• vÄ• phÄ• leyya, dasadhÄ• vÄ• satadhÄ• vÄ• taá¹ƒ phÄ• letvÄ• sakalika
sakalikaá¹ƒ sakalikaá¹ƒ karitvÄ• agginÄ• á¸• aheyya, agginÄ• á¸• ahitvÄ• masiá¹ƒ kareyy
mahÄ• vÄ• te vÄ• ophuneyya {opuneyya (Ce Ee), ophuá¹‡eyya (?) }, nadiyÄ• vÄ• sÄ«gh
evaá¹ƒ vadeyya --- `asatÄ« kirÄ• yaá¹ƒ, bho, vÄ«á¹‡Ä• nÄ• ma, yathevaá¹ƒ yaá¹ƒ {yathevÄ

(Ee) } kiÃ±ci vÄ«á¹‡Ä• nÄ• ma ettha ca panÄ• yaá¹ƒ jano {ettha panÄ• yaá¹ƒ jano (Se Ke),
Katthaci) } ativelaá¹ƒ pamatto palaá¸·itoâ€™ ti. evameva kho, bhikkhave, bhikkhu rÅ«paá¹ƒ
{samannesati (Ce Se Ke), samanesati (Ee) } yÄ• vatÄ• rÅ«passa gati, vedanaá¹ƒ samanve
gati, saÃ±Ã±aá¹ƒ samanvesati yÄ• vatÄ• saÃ±Ã±Ä• ya gati, saá¹…khÄ• re samanvesati yÄ
gati, viÃ±Ã±Ä• á¹‡aá¹ƒ samanvesati \Ne II 196/ yÄ• vatÄ• viÃ±Ã±Ä• á¹‡assa gati. tassa rÅ«
yÄ• vatÄ• rÅ«passa gati, vedanaá¹ƒ samanvesato ... pe ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ..
samanvesato yÄ• vatÄ• viÃ±Ã±Ä• á¹‡assa gati. yampissa taá¹ƒ hoti \Ee IV 198/ ahanti vÄ•
tampi tassa na hotÄ«â€™â€™ ti. navamaá¹ƒ.

10. chappÄ• á¹‡akopamasuttaá¹ƒ

<247> ``seyyathÄ• pi, bhikkhave, puriso arugatto pakkagatto saravanaá¹ƒ paviseyya. tassa
pÄ• de vijjheyyuá¹ƒ, sarapattÄ• ni ca gattÄ• ni \Se IV 246/ {sarapattÄ• ni pakkagattÄ• ni (Se
gattÄ• ni (Ee Katthaci) } vilekheyyuá¹ƒ. evaÃ±hi so, bhikkhave, puriso bhiyyosomattÄ• ya ta
dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvediyetha. evameva kho, bhikkhave, idhekacco bhikk
araÃ±Ã±agato vÄ• labhati vattÄ• raá¹ƒ --- `ayaÃ±ca so {ayaÃ±ca kho (Ee Katthaci), ayaá¹ƒ
evaá¹ƒkÄ• rÄ« evaá¹ƒsamÄ• cÄ• ro asucigÄ• makaá¹‡á¹-akoâ€™ ti. taá¹ƒ kaá¹‡á¹-akoti {ta
``asucigÄ• makaá¹‡á¸• atoâ€™â€™ ti (Katthaci) } iti viditvÄ• saá¹ƒvaro ca asaá¹ƒvaro ca v

``kathaÃ±ca \Be II 402/, bhikkhave, asaá¹ƒvaro hoti? idha, bhikkhave, bhikkhu cakkhunÄ•
piyarÅ«pe rÅ«pe adhimuccati, appiyarÅ«pe rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati c
parittacetaso. taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• t
pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti. sotena saddaá¹ƒ sutvÄ• ... ghÄ• n
jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... manasÄ• dhamm
dhamme adhimuccati, appiyarÅ«pe dhamme byÄ• pajjati, anupaá¹-á¹-hitakÄ• yassati ca vih
taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te
akusalÄ• dhammÄ• aparisesÄ• nirujjhanti.

``seyyathÄ• pi, bhikkhave, puriso chappÄ• á¹‡ake gahetvÄ• nÄ• nÄ• visaye nÄ• nÄ• goca
bandheyya. ahiá¹ƒ gahetvÄ• daá¸·hÄ• ya \Se IV 247/ rajjuyÄ• bandheyya. susumÄ• raá¹ƒ
Ee) } gahetvÄ• daá¸·hÄ• ya rajjuyÄ• bandheyya. pakkhiá¹ƒ gahetvÄ• daá¸·hÄ• ya rajjuyÄ•
gahetvÄ• daá¸·hÄ• ya rajjuyÄ• bandheyya \Ee IV 199/. siá¹…gÄ• laá¹ƒ gahetvÄ• daá¸·hÄ
makkaá¹-aá¹ƒ gahetvÄ• daá¸·hÄ• ya rajjuyÄ• bandheyya. daá¸·hÄ• ya rajjuyÄ• bandhitvÄ
karitvÄ• ossajjeyya. atha kho, te, bhikkhave \Ne II 197/, chappÄ• á¹‡akÄ• nÄ• nÄ• visayÄ•
sakaá¹ƒ gocaravisayaá¹ƒ Ä• viÃ±cheyyuá¹ƒ {Ä• viÃ±jeyyuá¹ƒ (Ce) } --- ahi Ä• viÃ±cheyya `v
pavekkhÄ• mÄ«â€™ ti, susumÄ• ro Ä• viÃ±cheyya `udakaá¹ƒ pavekkhÄ• mÄ«â€™ ti, pakk
á¸• essÄ• mÄ«â€™ ti, kukkuro Ä• viÃ±cheyya `gÄ• maá¹ƒ pavekkhÄ• mÄ«â€™ ti, siá¹…gÄ
{sivathikaá¹ƒ (Katthaci) } pavekkhÄ• mÄ«â€™ ti, makkaá¹-o Ä• viÃ±cheyya `vanaá¹ƒ pavek

te, bhikkhave, chappÄ• á¹‡akÄ• jhattÄ• assu kilantÄ• , atha kho yo nesaá¹ƒ pÄ• á¹‡akÄ• n
te anuvatteyyuá¹ƒ, anuvidhÄ• yeyyuá¹ƒ vasaá¹ƒ gaccheyyuá¹ƒ. evameva kho, bhikkhave, y
kÄ• yagatÄ• sati abhÄ• vitÄ• abahulÄ«katÄ• , taá¹ƒ cakkhu Ä• viÃ±chati manÄ• piyesu rÅ«
paá¹-ikÅ«lÄ• honti ... pe ... mano Ä• viÃ±chati manÄ• piyesu dhammesu, amanÄ• piyÄ• dh
evaá¹ƒ kho, bhikkhave, asaá¹ƒvaro hoti.

``kathaÃ±ca, bhikkhave, saá¹ƒvaro hoti? idha, bhikkhave, bhikkhu cakkhunÄ• \Se IV 248/ n
piyarÅ«pe rÅ«pe nÄ• dhimuccati, appiyarÅ«pe rÅ«pe na byÄ• pajjati, upaá¹-á¹-hitakÄ• yass
viharati appamÄ• á¹‡acetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ
uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ• nirujjhanti ... pe ... jivhÄ• rasaá¹ƒ s
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya piyarÅ«pe dhamme nÄ• dhimuccati, appiyarÅ«pe dham
upaá¹-á¹-hitakÄ• yassati ca viharati appamÄ• á¹‡acetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±Ã±Ä•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• ap

``seyyathÄ• pi, bhikkhave, puriso chappÄ• á¹‡ake gahetvÄ• nÄ• nÄ• visaye nÄ• nÄ• goca
bandheyya. ahiá¹ƒ gahetvÄ• daá¸·hÄ• ya rajjuyÄ• bandheyya. susumÄ• raá¹ƒ gahetvÄ• d
pakkhiá¹ƒ gahetvÄ• ... pe ... kukkuraá¹ƒ gahetvÄ• ... siá¹…gÄ• laá¹ƒ gahetvÄ• ... makkaá¹
daá¸·hÄ• ya rajjuyÄ• bandheyya. daá¸·hÄ• ya rajjuyÄ• bandhitvÄ• daá¸·he khÄ«le vÄ• th
atha kho te, bhikkhave, chappÄ• á¹‡akÄ• nÄ• nÄ• visayÄ• nÄ• nÄ• gocarÄ• sakaá¹ƒ saka
Ä• viÃ±cheyyuá¹ƒ --- ahi Ä• viÃ±cheyya `vammikaá¹ƒ pavekkhÄ• mÄ«â€™ ti, susumÄ• ro Ä
pavekkhÄ• mÄ«â€™ ti, pakkhÄ« Ä• viÃ±cheyya `Ä• kÄ• saá¹ƒ á¸• essÄ• mÄ«â€™ ti, kukku
pavekkhÄ• mÄ«â€™ ti, siá¹…gÄ• lo Ä• viÃ±cheyya `sÄ«vathikaá¹ƒ pavekkhÄ• mÄ«â€™ ti,
pavekkhÄ• mÄ«â€™ ti \Se IV 249/. yadÄ• kho te, bhikkhave, chappÄ• á¹‡akÄ• jhattÄ• as
atha tameva khÄ«laá¹ƒ vÄ• thambhaá¹ƒ vÄ• upatiá¹-á¹-heyyuá¹ƒ, upanisÄ«deyyuá¹ƒ, upan
bhikkhave, yassa kassaci bhikkhuno kÄ• yagatÄ• sati bhÄ• vitÄ• bahulÄ«katÄ• , taá¹ƒ cakk
manÄ• piyesu rÅ«pesu, amanÄ• piyÄ• rÅ«pÄ• nappaá¹-ikÅ«lÄ• honti ... pe ... jivhÄ• nÄ•
rasesu ... pe ... mano nÄ• viÃ±chati manÄ• piyesu dhammesu, amanÄ• piyÄ• dhammÄ• n
kho, bhikkhave, saá¹ƒvaro hoti.

`` `daá¸·he khÄ«le vÄ• thambhe vÄ• â€™ ti kho, bhikkhave, kÄ• yagatÄ• ya satiyÄ• etaá¹
tasmÄ• tiha vo, bhikkhave, evaá¹ƒ sikkhitabbaá¹ƒ --- `kÄ• yagatÄ• no sati bhÄ• vitÄ• bhav
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• â€™ ti. evaÃ±hi kho
sikkhitabbaâ€™â€™ nti. dasamaá¹ƒ.

11. yavakalÄ• pisuttaá¹ƒ

<248> ``seyyathÄ• pi \Be II 404/ \Ee IV 201/, bhikkhave, yavakalÄ• pÄ« cÄ• tumahÄ• pathe
cha purisÄ• Ä• gaccheyyuá¹ƒ byÄ• bhaá¹…gihatthÄ• . te yavakalÄ• piá¹ƒ chahi byÄ• bhaá

sÄ• , bhikkhave, yavakalÄ• pÄ« suhatÄ• assa chahi byÄ• bhaá¹…gÄ«hi haÃ±Ã±amÄ• nÄ•
byÄ• bhaá¹…gihattho. so taá¹ƒ yavakalÄ• piá¹ƒ sattamÄ• ya byÄ• bhaá¹…giyÄ• haneyya.
yavakalÄ• pÄ« suhatatarÄ• assa, sattamÄ• ya byÄ• bhaá¹…giyÄ• haÃ±Ã±amÄ• nÄ• . eva
puthujjano cakkhusmiá¹ƒ haÃ±Ã±ati manÄ• pÄ• manÄ• pehi rÅ«pehi ... pe ... jivhÄ• ya haÃ
rasehi ... pe ... manasmiá¹ƒ haÃ±Ã±ati \Se IV 250/ manÄ• pÄ• manÄ• pehi dhammehi. sace
puthujjano Ä• yatiá¹ƒ punabbhavÄ• ya ceteti, evaÃ±hi so, bhikkhave, moghapuriso suhatata
yavakalÄ• pÄ« sattamÄ• ya byÄ• bhaá¹…giyÄ• haÃ±Ã±amÄ• nÄ• .

``bhÅ«tapubbaá¹ƒ, bhikkhave, devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho {samupabbÅ«á
bhikkhave, vepacitti asurindo asure Ä• mantesi --- `sace, mÄ• risÄ• , devÄ• surasaá¹…gÄ•
jineyyuá¹ƒ devÄ• parÄ• jineyyuá¹ƒ, yena naá¹ƒ sakkaá¹ƒ devÄ• namindaá¹ƒ kaá¹‡á¹-hapaÃ
bandhitvÄ• mama santike Ä• neyyÄ• tha asurapuraâ€™ nti. sakkopi kho, bhikkhave, devÄ•
Ä• mantesi --- `sace, mÄ• risÄ• , devÄ• surasaá¹…gÄ• me samupabyÅ«á¸·he devÄ• jineyy
yena \Ne II 199/ naá¹ƒ vepacittiá¹ƒ asurindaá¹ƒ kaá¹‡á¹-hapaÃ±camehi bandhanehi bandhit
Ä• neyyÄ• tha sudhammaá¹ƒ devasabhaâ€™ nti. tasmiá¹ƒ kho pana, bhikkhave, saá¹…gÄ•
parÄ• jiniá¹ƒsu \Ee IV 202/. atha kho, bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• vepacittiá¹ƒ asurinc
kaá¹‡á¹-hapaÃ±camehi bandhanehi bandhitvÄ• sakkassa devÄ• namindassa santike Ä• ne
devasabhaá¹ƒ. tatra sudaá¹ƒ, bhikkhave, vepacitti asurindo kaá¹‡á¹-hapaÃ±camehi bandha
Se Ke Katthaci) } hoti. yadÄ• kho, bhikkhave, vepacittissa asurindassa evaá¹ƒ hoti --- `dhar
adhammikÄ• asurÄ• \Be II 405/, idheva dÄ• nÄ• haá¹ƒ \Se IV 251/ devapuraá¹ƒ gacchÄ• r
kaá¹‡á¹-hapaÃ±camehi bandhanehi muttaá¹ƒ attÄ• naá¹ƒ samanupassati, dibbehi ca paÃ±c
samaá¹…gÄ«bhÅ«to paricÄ• reti. yadÄ• ca kho, bhikkhave, vepacittissa asurindassa evaá¹
asurÄ• , adhammikÄ• devÄ• , tattheva dÄ• nÄ• haá¹ƒ asurapuraá¹ƒ gamissÄ• mÄ«â€™ ti,
bandhanehi baddhaá¹ƒ attÄ• naá¹ƒ samanupassati. dibbehi ca paÃ±cahi kÄ• maguá¹‡ehi p
sukhumaá¹ƒ kho, bhikkhave, vepacittibandhanaá¹ƒ. tato sukhumataraá¹ƒ mÄ• rabandhanaá
bhikkhave, baddho mÄ• rassa, amaÃ±Ã±amÄ• no mutto pÄ• pimato.

`` `asmÄ«â€™ ti, bhikkhave, maÃ±Ã±itametaá¹ƒ, `ayamahamasmÄ«â€™ ti maÃ±Ã±itameta
maÃ±Ã±itametaá¹ƒ, `na bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ, `rÅ«pÄ« bhavissaâ€™ nti ma
bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ, `saÃ±Ã±Ä« bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ, `asa
maÃ±Ã±itametaá¹ƒ, `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ nti maÃ±Ã±itametaá¹ƒ. m
maÃ±Ã±itaá¹ƒ gaá¹‡á¸• o, maÃ±Ã±itaá¹ƒ sallaá¹ƒ. tasmÄ• tiha, bhikkhave, `amaÃ±Ã±amÄ•
Katthaci) } cetasÄ• viharissÄ• mÄ• â€™ ti --- evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

`` `asmÄ«â€™ ti, bhikkhave, iÃ±jitametaá¹ƒ, `ayamahamasmÄ«â€™ ti iÃ±jitametaá¹ƒ, `bha
iÃ±jitametaá¹ƒ, `na bhavissaâ€™ nti iÃ±jitametaá¹ƒ, `rÅ«pÄ« bhavissaâ€™ nti iÃ±jitametaá
bhavissaâ€™ nti iÃ±jitametaá¹ƒ, `saÃ±Ã±Ä« bhavissaâ€™ nti iÃ±jitametaá¹ƒ, `asaÃ±Ã±Ä«
iÃ±jitametaá¹ƒ, `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ nti \Se IV 252/ iÃ±jitametaá¹ƒ

IV 203/, rogo, iÃ±jitaá¹ƒ gaá¹‡á¸• o, iÃ±jitaá¹ƒ sallaá¹ƒ. tasmÄ• tiha, bhikkhave, `aniÃ±jamÄ
{aniÃ±jiyamÄ• nena (Se Ke Katthaci) } cetasÄ• viharissÄ• mÄ• â€™ ti --- evaÃ±hi vo, bhikk

`` `asmÄ«â€™ ti \Ne II 200/, bhikkhave, phanditametaá¹ƒ, `ayamahamasmÄ«â€™ ti phand
nti ... pe ... `na bhavissaâ€™ nti ... `rÅ«pÄ« bhavissaâ€™ nti ... `arÅ«pÄ« bhavissaâ€™ nti .
bhavissaâ€™ nti ... `asaÃ±Ã±Ä« bhavissaâ€™ nti ... `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavis
phanditaá¹ƒ, bhikkhave, rogo, phanditaá¹ƒ gaá¹‡á¸• o, phanditaá¹ƒ sallaá¹ƒ. tasmÄ• tiha, bh
`aphandamÄ• nena {aphandiyamÄ• nena (Se Ke Katthaci) } cetasÄ• viharissÄ• mÄ• â€™ t
sikkhitabbaá¹ƒ.

`` `asmÄ«â€™ ti, bhikkhave, papaÃ±citametaá¹ƒ, `ayamahamasmÄ«â€™ ti papaÃ±citamet
pe ... `na bhavissaâ€™ nti ... `rÅ«pÄ« bhavissaâ€™ nti ... `arÅ«pÄ« bhavissaâ€™ nti ... `sa
nti ... `asaÃ±Ã±Ä« bhavissaâ€™ nti ... `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ nti pap
papaÃ±citaá¹ƒ, bhikkhave, rogo, papaÃ±citaá¹ƒ gaá¹‡á¸• o, papaÃ±citaá¹ƒ sallaá¹ƒ. tasmÄ•
`nippapaÃ±cena cetasÄ• viharissÄ• mÄ• â€™ ti --- evaÃ±hi vo, bhikkhave, sikkhitabbaá¹ƒ.

`` `asmÄ«â€™ ti, bhikkhave, mÄ• nagatametaá¹ƒ, `ayamahamasmÄ«â€™ ti mÄ• nagatam
mÄ• nagatametaá¹ƒ, `na bhavissaâ€™ nti mÄ• nagatametaá¹ƒ, `rÅ«pÄ« bhavissaâ€™ nti n
bhavissaâ€™ nti mÄ• nagatametaá¹ƒ, `saÃ±Ã±Ä« bhavissaâ€™ nti mÄ• nagatametaá¹ƒ, `a
mÄ• nagatametaá¹ƒ, `nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissaâ€™ nti \Se IV 253/ mÄ• nag
bhikkhave, rogo, mÄ• nagataá¹ƒ gaá¹‡á¸• o, mÄ• nagataá¹ƒ sallaá¹ƒ. tasmÄ• tiha, bhikkhav
viharissÄ• mÄ• â€™ ti --- evaÃ±hi vo, bhikkhave, sikkhitabbaâ€™â€™ nti. ekÄ• dasamaá¹ƒ

Ä• sÄ«visavaggo ekÅ«navÄ«satimo.

tassuddÄ• naá¹ƒ ---

Ä• sÄ«viso \Ee IV 204/ ratho kummo, dve dÄ• rukkhandhÄ• avassuto.

dukkhadhammÄ• kiá¹ƒsukÄ• vÄ«á¹‡Ä• , chappÄ• á¹‡Ä• yavakalÄ• pÄ«ti ||

saá¸·Ä• yatanavagge catutthapaá¹‡á¹‡Ä• sako samatto.

tassa \Ne II 201/ vagguddÄ• naá¹ƒ ---

nandikkhayo saá¹-á¹-hinayo, samuddo uragena ca.

catupaá¹‡á¹‡Ä• sakÄ• ete, nipÄ• tesu pakÄ• sitÄ• ti ||

saá¸·Ä• yatanasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

2. vedanÄ• saá¹ƒyuttaá¹ƒ

1. sagÄ• thÄ• vaggo

1. samÄ• dhisuttaá¹ƒ

<249> ``tisso \Se IV 254/ \Ne II 202/ \Be II 407/ imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso
dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• --- imÄ• kho, bhikkhave, tisso vedanÄ• t

``samÄ• hito sampajÄ• no, sato buddhassa sÄ• vako.

vedanÄ• ca pajÄ• nÄ• ti, vedanÄ• naÃ±ca sambhavaá¹ƒ ||

``yattha cetÄ• nirujjhanti, maggaÃ±ca khayagÄ• minaá¹ƒ.

vedanÄ• naá¹ƒ khayÄ• bhikkhu, nicchÄ• to parinibbutoâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. sukhasuttaá¹ƒ

<250> ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• ve
vedanÄ• --- imÄ• kho, bhikkhave, tisso vedanÄ• ti.

``sukhaá¹ƒ \Ee IV 205/ vÄ• yadi vÄ• dukkhaá¹ƒ, adukkhamasukhaá¹ƒ saha.

ajjhattaÃ±ca bahiddhÄ• ca, yaá¹ƒ kiÃ±ci atthi veditaá¹ƒ ||

``etaá¹ƒ \Ne II 203/ dukkhanti Ã±atvÄ• na, mosadhammaá¹ƒ palokinaá¹ƒ.

phussa phussa vayaá¹ƒ passaá¹ƒ, evaá¹ƒ tattha virajjatÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. pahÄ• nasuttaá¹ƒ

<251> ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• ve
vedanÄ• . sukhÄ• ya, bhikkhave, vedanÄ• ya rÄ• gÄ• nusayo pahÄ• tabbo, dukkhÄ• ya ve
pahÄ• tabbo, adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo pahÄ• tabbo. yato \Se IV 25

sukhÄ• ya vedanÄ• ya rÄ• gÄ• nusayo pahÄ«no hoti, dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• n
adukkhamasukhÄ• ya \Be II 408/ vedanÄ• ya avijjÄ• nusayo pahÄ«no hoti, ayaá¹ƒ vuccati,
niranusayo sammaddaso acchecchi {acchejji (bahÅ«su) } taá¹‡haá¹ƒ, vivattayi {vÄ• vattayi (
sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ• â€™â€™ â€™ ti.

``sukhaá¹ƒ vedayamÄ• nassa {vediyamÄ• nassa (Ce Ee) }, vedanaá¹ƒ appajÄ• nato.

so rÄ• gÄ• nusayo hoti, anissaraá¹‡adassino ||

``dukkhaá¹ƒ vedayamÄ• nassa, vedanaá¹ƒ appajÄ• nato.

paá¹-ighÄ• nusayo hoti, anissaraá¹‡adassino ||

``adukkhamasukhaá¹ƒ santaá¹ƒ, bhÅ«ripaÃ±Ã±ena desitaá¹ƒ.

taÃ±cÄ• pi abhinandati, neva dukkhÄ• pamuccati ||

``yato \Ee IV 206/ ca bhikkhu Ä• tÄ• pÄ«, sampajaÃ±Ã±aá¹ƒ na riÃ±cati.

tato so vedanÄ• sabbÄ• , parijÄ• nÄ• ti paá¹‡á¸• ito ||

``so vedanÄ• pariÃ±Ã±Ä• ya, diá¹-á¹-he dhamme anÄ• savo.

kÄ• yassa bhedÄ• dhammaá¹-á¹-ho, saá¹…khyaá¹ƒ nopeti vedagÅ«â€™â€™ ti || tatiyaá¹ƒ

4. pÄ• tÄ• lasuttaá¹ƒ

<252> ``assutavÄ• \Ne II 204/, bhikkhave, puthujjano yaá¹ƒ vÄ• caá¹ƒ bhÄ• sati --- `atthi m
pÄ• tÄ• loâ€™ ti. taá¹ƒ kho panetaá¹ƒ, bhikkhave, assutavÄ• puthujjano asantaá¹ƒ avijjam
bhÄ• sati --- `atthi mahÄ• samudde pÄ• tÄ• loâ€™ ti. sÄ• rÄ«rikÄ• naá¹ƒ kho etaá¹ƒ, bhikkh
vedanÄ• naá¹ƒ adhivacanaá¹ƒ yadidaá¹ƒ `pÄ• tÄ• loâ€™ ti. assutavÄ• , bhikkhave, puthujja
vedanÄ• ya \Se IV 256/ phuá¹-á¹-ho samÄ• no socati kilamati paridevati urattÄ• á¸·iá¹ƒ kand
Ä• pajjati. ayaá¹ƒ vuccati, bhikkhave, `assutavÄ• puthujjano pÄ• tÄ• le na paccuá¹-á¹-hÄ• s
nÄ• jjhagÄ• â€™. sutavÄ• ca kho, bhikkhave, ariyasÄ• vako sÄ• rÄ«rikÄ• ya dukkhÄ• ya v
neva socati, na kilamati, na paridevati, na urattÄ• á¸·iá¹ƒ kandati, na sammohaá¹ƒ Ä• pajjati
bhikkhave, `sutavÄ• ariyasÄ• vako pÄ• tÄ• le paccuá¹-á¹-hÄ• si, gÄ• dhaÃ±ca ajjhagÄ• â€

``yo \Be II 409/ etÄ• nÄ• dhivÄ• seti, uppannÄ• vedanÄ• dukhÄ• .

sÄ• rÄ«rikÄ• pÄ• á¹‡aharÄ• , yÄ• hi phuá¹-á¹-ho pavedhati ||

``akkandati parodati, dubbalo appathÄ• mako.

na so pÄ• tÄ• le paccuá¹-á¹-hÄ• si, atho gÄ• dhampi nÄ• jjhagÄ• ||

``yo \Ee IV 207/ cetÄ• adhivÄ• seti, uppannÄ• vedanÄ• dukhÄ• .

sÄ• rÄ«rikÄ• pÄ• á¹‡aharÄ• , yÄ• hi phuá¹-á¹-ho na vedhati.

sa ve pÄ• tÄ• le paccuá¹-á¹-hÄ• si, atho gÄ• dhampi ajjhagÄ• â€™â€™ ti || catutthaá¹ƒ.

5. daá¹-á¹-habbasuttaá¹ƒ

<253> ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• ve
vedanÄ• . sukhÄ• , bhikkhave, vedanÄ• dukkhato daá¹-á¹-habbÄ• , dukkhÄ• vedanÄ• sal
adukkhamasukhÄ• vedanÄ• aniccato daá¹-á¹-habbÄ• . yato kho, bhikkhave, bhikkhuno su
diá¹-á¹-hÄ• hoti, dukkhÄ• vedanÄ• sallato diá¹-á¹-hÄ• hoti, adukkhamasukhÄ• vedanÄ•
diá¹-á¹-hÄ• hoti \Se IV 257/ --- ayaá¹ƒ vuccati, bhikkhave, `bhikkhu sammaddaso acchecch
vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ• â€™â

``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccato ||

``sa ve sammaddaso bhikkhu, parijÄ• nÄ• ti vedanÄ• .

so vedanÄ• pariÃ±Ã±Ä• ya, diá¹-á¹-he dhamme anÄ• savo.

kÄ• yassa bhedÄ• dhammaá¹-á¹-ho, saá¹…khyaá¹ƒ nopeti vedagÅ«â€™â€™ ti || paÃ±cam

6. sallasuttaá¹ƒ

<254> ``assutavÄ• , bhikkhave, puthujjano sukhampi vedanaá¹ƒ vedayati {vediyati (Ce Ee)
vedayati, adukkhamasukhampi vedanaá¹ƒ vedayati. sutavÄ• , bhikkhave, ariyasÄ• vako suk
\Ee IV 208/, dukkhampi vedanaá¹ƒ vedayati, adukkhamasukhampi \Be II 410/ vedanaá¹ƒ ve
ko viseso ko adhippayÄ• so {adhippÄ• yo (Ce Katthaci), adhippÄ• yaso (Se Ke), adhippÄ• y

nÄ• nÄ• karaá¹‡aá¹ƒ sutavato ariyasÄ• vakassa assutavatÄ• puthujjanenÄ• â€™â€™ ti? b
dhammÄ• ... pe ... assutavÄ• . bhikkhave, puthujjano dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho s
\Se IV 258/ paridevati urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjati. so dve vedanÄ• veda
cetasikaÃ±ca. seyyathÄ• pi, bhikkhave, purisaá¹ƒ sallena vijjheyya {sallena anuvijjheyyuá¹ƒ
tamenaá¹ƒ dutiyena sallena anuvedhaá¹ƒ vijjheyya {sallena anuvijjheyyuá¹ƒ (Ce), sallena an
vijjheyyuá¹ƒ (Se Ke), sallena vijjheyyuá¹ƒ (Ee) }. evaÃ±hi so, bhikkhave, puriso dvisallena ve
vedayati. evameva kho, bhikkhave, assutavÄ• puthujjano dukkhÄ• ya vedanÄ• ya phuá¹-á¹
paridevati urattÄ• á¸·iá¹ƒ kandati sammohaá¹ƒ Ä• pajjati. so dve vedanÄ• vedayati --- kÄ• y
tassÄ• yeva kho pana dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no paá¹-ighavÄ• hoti. ta
paá¹-ighavantaá¹ƒ, yo dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• nusayo, so anuseti. so dukkhÄ• y
samÄ• no kÄ• masukhaá¹ƒ abhinandati. taá¹ƒ kissa hetu? na hi so, bhikkhave, pajÄ• nÄ• ti
aÃ±Ã±atra kÄ• masukhÄ• dukkhÄ• ya vedanÄ• ya nissaraá¹‡aá¹ƒ, tassa kÄ• masukhaÃ±c
vedanÄ• ya rÄ• gÄ• nusayo, so anuseti. so tÄ• saá¹ƒ vedanÄ• naá¹ƒ samudayaÃ±ca atthaá
Ä• dÄ«navaÃ±ca \Ne II 206/ nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. tassa tÄ•
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
adukkhamasukhÄ• ya vedanÄ• ya avijjÄ• nusayo, so anuseti. so sukhaÃ±ce vedanaá¹ƒ ved
vedayati. dukkhaÃ±ce vedanaá¹ƒ vedayati, saÃ±Ã±utto naá¹ƒ vedayati. adukkhamasukhaÃ±
vedayati, saÃ±Ã±utto naá¹ƒ vedayati. ayaá¹ƒ vuccati, bhikkhave, `assutavÄ• puthujjano saÃ
jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, saÃ±Ã±utto

``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no
paridevati, na urattÄ• á¸·iá¹ƒ kandati, na \Be II 411/ sammohaá¹ƒ Ä• pajjati. so ekaá¹ƒ veda
kÄ• yikaá¹ƒ, na cetasikaá¹ƒ.

``seyyathÄ• pi \Se IV 259/, bhikkhave, purisaá¹ƒ sallena vijjheyya. tamenaá¹ƒ dutiyena salle
vijjheyya. evaÃ±hi so, bhikkhave, puriso ekasallena vedanaá¹ƒ vedayati. evameva kho, bhik
ariyasÄ• vako dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no na socati, na kilamati, na pari
kandati, na sammohaá¹ƒ Ä• pajjati. so ekaá¹ƒ vedanaá¹ƒ vedayati --- kÄ• yikaá¹ƒ, na cetasi
pana dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no paá¹-ighavÄ• na hoti. tamenaá¹ƒ dukk
appaá¹-ighavantaá¹ƒ, yo dukkhÄ• ya vedanÄ• ya paá¹-ighÄ• nusayo, so nÄ• nuseti. so dukk
samÄ• no kÄ• masukhaá¹ƒ nÄ• bhinandati. taá¹ƒ kissa hetu? pajÄ• nÄ• ti hi so, bhikkhave,
aÃ±Ã±atra kÄ• masukhÄ• dukkhÄ• ya vedanÄ• ya nissaraá¹‡aá¹ƒ. tassa kÄ• masukhaá¹ƒ
vedanÄ• ya rÄ• gÄ• nusayo, so nÄ• nuseti. so tÄ• saá¹ƒ vedanÄ• naá¹ƒ samudayaÃ±ca att
Ä• dÄ«navaá¹ƒ ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tassa tÄ• saá¹ƒ vedanÄ
atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa
vedanÄ• ya avijjÄ• nusayo, so nÄ• nuseti. so sukhaÃ±ce vedanaá¹ƒ vedayati, visaÃ±Ã±utto
dukkhaÃ±ce vedanaá¹ƒ vedayati \Ee IV 210/, visaÃ±Ã±utto naá¹ƒ vedayati. adukkhamasukh
visaÃ±Ã±utto naá¹ƒ vedayati. ayaá¹ƒ vuccati, bhikkhave, `sutavÄ• ariyasÄ• vako visaÃ±Ã±

maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi \Se IV 260/ \Ne II 207/
dukkhasmÄ• â€™ ti vadÄ• mi. ayaá¹ƒ kho, bhikkhave, viseso, ayaá¹ƒ adhippayÄ• so, idaá¹
sutavato ariyasÄ• vakassa assutavatÄ• puthujjanenÄ• â€™â€™ ti.

``na vedanaá¹ƒ vedayati sapaÃ±Ã±o,

sukhampi dukkhampi bahussutopi.

ayaÃ±ca dhÄ«rassa puthujjanena,

mahÄ• {ayaá¹ƒ (Se Ke Katthaci) } viseso kusalassa hoti ||

``saá¹…khÄ• tadhammassa \Be II 412/ bahussutassa,

vipassato {sampassato (Ce Ee) } lokamimaá¹ƒ paraÃ±ca.

iá¹-á¹-hassa dhammÄ• na mathenti cittaá¹ƒ,

aniá¹-á¹-hato no paá¹-ighÄ• tameti ||

``tassÄ• nurodhÄ• athavÄ• virodhÄ• ,

vidhÅ«pitÄ• atthagatÄ• na santi.

padaÃ±ca Ã±atvÄ• virajaá¹ƒ asokaá¹ƒ,

sammÄ• pajÄ• nÄ• ti bhavassa pÄ• ragÅ«â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. paá¹-hamagelaÃ±Ã±asuttaá¹ƒ

<255> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena gilÄ• nasÄ• lÄ• tenupasaá¹…kam
Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi \Ee IV 211/ ---

``sato, bhikkhave, bhikkhu sampajÄ• no kÄ• laá¹ƒ Ä• gameyya. ayaá¹ƒ vo amhÄ• kaá¹ƒ an

``kathaÃ±ca, bhikkhave, bhikkhu sato hoti? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupas
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupass

... citte cittÄ• nupassÄ« viharati ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ«
vineyya loke abhijjhÄ• domanassaá¹ƒ \Se IV 261/. evaá¹ƒ kho, bhikkhave, bhikkhu sato hoti

``kathaÃ±ca, bhikkhave, bhikkhu sampajÄ• no hoti? idha, bhikkhave, bhikkhu abhikkante pa
sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite s
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ
uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bhÄ
II 413/ sampajÄ• nakÄ• rÄ« hoti. evaá¹ƒ kho, bhikkhave, bhikkhu sampajÄ• nakÄ• rÄ« hoti.
sampajÄ• no kÄ• laá¹ƒ Ä• gameyya. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«.

``tassa ce, bhikkhave, bhikkhuno evaá¹ƒ satassa sampajÄ• nassa appamattassa Ä• tÄ• pir
uppajjati sukhÄ• vedanÄ• , so evaá¹ƒ pajÄ• nÄ• ti --- `uppannÄ• kho myÄ• yaá¹ƒ sukhÄ•
paá¹-icca, no appaá¹-icca. kiá¹ƒ paá¹-icca? imameva kÄ• yaá¹ƒ paá¹-icca. ayaá¹ƒ kho pana
saá¹…khato paá¹-iccasamuppanno. aniccaá¹ƒ kho pana saá¹…khataá¹ƒ paá¹-iccasamuppa
uppannÄ• sukhÄ• vedanÄ• kuto niccÄ• bhavissatÄ«â€™ ti! so kÄ• ye ca sukhÄ• ya ca ve
viharati, vayÄ• nupassÄ« viharati, virÄ• gÄ• nupassÄ« viharati, nirodhÄ• nupassÄ« viharati,
paá¹-inissaggÄ• nupassÄ« viharati. tassa kÄ• ye ca sukhÄ• ya ca vedanÄ• ya aniccÄ• nupa
vayÄ• nupassino viharato, virÄ• gÄ• nupassino viharato, nirodhÄ• nupassino viharato, paá¹
IV 262/ \Ee IV 212/ viharato, yo kÄ• ye ca sukhÄ• ya ca vedanÄ• ya rÄ• gÄ• nusayo, so pah

``tassa ce, bhikkhave, bhikkhuno evaá¹ƒ satassa sampajÄ• nassa appamattassa Ä• tÄ• pir
uppajjati dukkhÄ• vedanÄ• . so evaá¹ƒ pajÄ• nÄ• ti --- `uppannÄ• kho myÄ• yaá¹ƒ dukkhÄ
paá¹-icca, no appaá¹-icca. kiá¹ƒ paá¹-icca? imameva kÄ• yaá¹ƒ paá¹-icca. ayaá¹ƒ kho pana
saá¹…khato paá¹-iccasamuppanno. aniccaá¹ƒ kho pana saá¹…khataá¹ƒ paá¹-iccasamuppa
uppannÄ• dukkhÄ• vedanÄ• kuto niccÄ• bhavissatÄ«â€™ ti! so kÄ• ye ca dukkhÄ• ya ve
aniccÄ• nupassÄ« viharati, vayÄ• nupassÄ« viharati, virÄ• gÄ• nupassÄ« viharati, nirodhÄ•
paá¹-inissaggÄ• nupassÄ« viharati. tassa kÄ• ye ca dukkhÄ• ya ca vedanÄ• ya aniccÄ• nup
paá¹-inissaggÄ• nupassino viharato, yo kÄ• ye ca dukkhÄ• ya ca vedanÄ• ya paá¹-ighÄ• nu

``tassa ce, bhikkhave, bhikkhuno evaá¹ƒ satassa sampajÄ• nassa appamattassa Ä• tÄ• pir
uppajjati adukkhamasukhÄ• vedanÄ• , so evaá¹ƒ pajÄ• nÄ• ti --- `uppannÄ• kho myÄ• yaá
sÄ• ca kho paá¹-icca, no appaá¹-icca. kiá¹ƒ paá¹-icca? imameva kÄ• yaá¹ƒ paá¹-icca. ayaá
anicco saá¹…khato paá¹-iccasamuppanno. aniccaá¹ƒ kho pana saá¹…khataá¹ƒ paá¹-iccasa
414/ paá¹-icca uppannÄ• \Se IV 263/ adukkhamasukhÄ• vedanÄ• kuto niccÄ• bhavissatÄ
adukkhamasukhÄ• ya ca vedanÄ• ya aniccÄ• nupassÄ« viharati, vayÄ• nupassÄ« viharati,
nirodhÄ• nupassÄ« viharati, paá¹-inissaggÄ• nupassÄ« viharati. tassa kÄ• ye ca adukkham
aniccÄ• nupassino viharato ... pe ... paá¹-inissaggÄ• nupassino viharato, yo kÄ• ye ca aduk
vedanÄ• ya avijjÄ• nusayo, so pahÄ«yati.

``so \Ee IV 213/ sukhaÃ±ce vedanaá¹ƒ vedayati, sÄ• aniccÄ• ti pajÄ• nÄ• ti, anajjhositÄ• t
anabhinanditÄ• ti pajÄ• nÄ• ti; dukkhaÃ±ce vedanaá¹ƒ vedayati, sÄ• aniccÄ• ti pajÄ• nÄ• t
pajÄ• nÄ• ti, anabhinanditÄ• ti pajÄ• nÄ• ti; adukkhamasukhaÃ±ce vedanaá¹ƒ vedayati, sÄ•
anajjhositÄ• ti pajÄ• nÄ• ti, anabhinanditÄ• ti pajÄ• nÄ• ti. so sukhaÃ±ce vedanaá¹ƒ vedaya
vedayati; dukkhaÃ±ce vedanaá¹ƒ vedayati, visaÃ±Ã±utto naá¹ƒ vedayati; adukkhamasukha
visaÃ±Ã±utto naá¹ƒ vedayati. so kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `kÄ• yapa
vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `jÄ«vitap
vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. `kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idh
anabhinanditÄ• ni sÄ«tÄ«bhavissantÄ«â€™ ti {sÄ«tibhavissantÄ«ti (Ce Ee Katthaci) } pajÄ•

``seyyathÄ• pi, bhikkhave, telaÃ±ca paá¹-icca vaá¹-á¹-iÃ±ca paá¹-icca telappadÄ«po jhÄ• y
ca vaá¹-á¹-iyÄ• ca pariyÄ• dÄ• nÄ• anÄ• hÄ• ro nibbÄ• yeyya; evameva kho, bhikkhave, b
\Ne II 210/ vedanaá¹ƒ vedayamÄ• no \Se IV 264/ `kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ•
jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• n
`kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• ni anabhinan
ti pajÄ• nÄ• tÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyagelaÃ±Ã±asuttaá¹ƒ

<256> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena gilÄ• nasÄ• lÄ• tenupasaá¹…kam
Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi ---

``sato \Be II 415/, bhikkhave, bhikkhu sampajÄ• no kÄ• laá¹ƒ Ä• gameyya. ayaá¹ƒ vo amhÄ

``kathaÃ±ca, bhikkhave, bhikkhu sato hoti? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupas
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupass
cittÄ• nupassÄ« viharati ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• n
abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu sato hoti.

``kathaÃ±ca \Ee IV 214/, bhikkhave, bhikkhu sampajÄ• no hoti? idha, bhikkhave, bhikkhu a
sampajÄ• nakÄ• rÄ« hoti ... pe ... bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti. eva
sampajÄ• no hoti. sato, bhikkhave, bhikkhu sampajÄ• no kÄ• laá¹ƒ Ä• gameyya. ayaá¹ƒ vo

``tassa ce, bhikkhave, bhikkhuno evaá¹ƒ satassa sampajÄ• nassa appamattassa \Se IV 265
viharato uppajjati sukhÄ• vedanÄ• . so evaá¹ƒ pajÄ• nÄ• ti --- `uppannÄ• kho myÄ• yaá¹ƒ
paá¹-icca, no appaá¹-icca. kiá¹ƒ paá¹-icca? imameva phassaá¹ƒ paá¹-icca. ayaá¹ƒ kho \Ne I

anicco saá¹…khato paá¹-iccasamuppanno. aniccaá¹ƒ kho pana saá¹…khataá¹ƒ paá¹-iccasa
paá¹-icca uppannÄ• sukhÄ• vedanÄ• kuto niccÄ• bhavissatÄ«â€™ ti! so phasse ca sukh
aniccÄ• nupassÄ« viharati, vayÄ• nupassÄ« viharati, virÄ• gÄ• nupassÄ« viharati, nirodhÄ•
paá¹-inissaggÄ• nupassÄ« viharati. tassa phasse ca sukhÄ• ya ca vedanÄ• ya aniccÄ• nup
vayÄ• nupassino viharato, virÄ• gÄ• nupassino viharato, nirodhÄ• nupassino viharato, paá¹
viharato yo phasse ca sukhÄ• ya ca vedanÄ• ya rÄ• gÄ• nusayo, so pahÄ«yati.

``tassa ce, bhikkhave, bhikkhuno evaá¹ƒ satassa ... pe ... viharato uppajjati dukkhÄ• vedan
uppajjati adukkhamasukhÄ• vedanÄ• . so evaá¹ƒ pajÄ• nÄ• ti --- `uppannÄ• kho myÄ• yaá
sÄ• ca kho paá¹-icca, no appaá¹-icca. kiá¹ƒ paá¹-icca? imameva phassaá¹ƒ paá¹-icca ... pe
416/ bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• ni anabhinanditÄ• n
pajÄ• nÄ• tiâ€™â€™.

``seyyathÄ• pi, bhikkhave, telaÃ±ca paá¹-icca vaá¹-á¹-iÃ±ca paá¹-icca telappadÄ«po jhÄ• y
tasseva telassa ca vaá¹-á¹-iyÄ• ca pariyÄ• dÄ• nÄ• anÄ• hÄ• ro nibbÄ• yeyya; evameva k
kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• n
jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• n
`kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ• ni anabhinan
ti pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. aniccasuttaá¹ƒ

<257> ``tisso imÄ• , bhikkhave, vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ•
virÄ• gadhammÄ• nirodhadhammÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• vedanÄ
imÄ• kho, bhikkhave, tisso vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppannÄ• khay
virÄ• gadhammÄ• nirodhadhammÄ• â€™â€™ ti. navamaá¹ƒ.

10. phassamÅ«lakasuttaá¹ƒ

<258> ``tisso \Ne II 212/ \Ee IV 215/ imÄ• , bhikkhave, vedanÄ• phassajÄ• phassamÅ«lak
phassapaccayÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukh
bhikkhave, phassaá¹ƒ paá¹-icca uppajjati sukhÄ• vedanÄ• . tasseva sukhavedaniyassa pha
tajjaá¹ƒ vedayitaá¹ƒ sukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannÄ• sukhÄ• vedanÄ• , s
vÅ«pasammati. dukkhavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati dukkhÄ• ved
dukkhavedaniyassa phassassa nirodhÄ• , yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ dukkhavedaniyaá¹ƒ ph
uppannÄ• dukkhÄ• vedanÄ• , sÄ• nirujjhati, sÄ• vÅ«pasammati. adukkhamasukhavedan
paá¹-icca \Se IV 267/ uppajjati adukkhamasukhÄ• vedanÄ• . tasseva adukkhamasukhaved
yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ adukkhamasukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannÄ• ad

nirujjhati, sÄ• vÅ«pasammati. seyyathÄ• pi \Be II 417/, bhikkhave, dvinnaá¹ƒ kaá¹-á¹-hÄ• n
saá¹…ghaá¹-á¹-anasamodhÄ• nÄ• {saá¹…khattÄ• tassa samodhÄ• nÄ• (Se Ke) saá¹…gh
SN a II 62 passitabbaá¹ƒ} usmÄ• jÄ• yati, tejo abhinibbattati. tesaá¹ƒyeva kaá¹-á¹-hÄ• naá¹
vinikkhepÄ• , yÄ• tajjÄ• usmÄ• , sÄ• nirujjhati, sÄ• vÅ«pasammati. evameva kho, bhikkh
phassajÄ• phassamÅ«lakÄ• phassanidÄ• nÄ• phassapaccayÄ• . tajjaá¹ƒ phassaá¹ƒ paá¹
uppajjanti. tajjassa phassassa nirodhÄ• tajjÄ• vedanÄ• nirujjhantÄ«â€™â€™ ti. dasamaá¹

sagÄ• thÄ• vaggo paá¹-hamo \Ee IV 216/.

tassuddÄ• naá¹ƒ ---

samÄ• dhi sukhaá¹ƒ pahÄ• nena, pÄ• tÄ• laá¹ƒ daá¹-á¹-habbena ca.

sallena ceva gelaÃ±Ã±Ä• , anicca phassamÅ«lakÄ• ti ||

2. rahogatavaggo

1. rahogatasuttaá¹ƒ

<259> atha \Ne II 213/ \Se IV 268/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu
--- ``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udap
vedanÄ• vuttÄ• bhagavatÄ• . sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• v
vuttÄ• bhagavatÄ• . vuttaá¹ƒ kho panetaá¹ƒ bhagavatÄ• --- `yaá¹ƒ kiÃ±ci vedayitaá¹ƒ taá¹ƒ
kiá¹ƒ nu kho etaá¹ƒ bhagavatÄ• sandhÄ• ya bhÄ• sitaá¹ƒ --- `yaá¹ƒ kiÃ±ci vedayitaá¹ƒ taá¹
nti?

``sÄ• dhu sÄ• dhu, bhikkhu! tisso imÄ• , bhikkhu, vedanÄ• vuttÄ• mayÄ• . sukhÄ• vedan
adukkhamasukhÄ• vedanÄ• --- imÄ• tisso vedanÄ• vuttÄ• mayÄ• . vuttaá¹ƒ kho panetaá
kiÃ±ci vedayitaá¹ƒ, taá¹ƒ dukkhasmiâ€™ nti. taá¹ƒ kho panetaá¹ƒ, bhikkhu, mayÄ• saá¹…k
aniccataá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ --- `yaá¹ƒ kiÃ±ci vedayitaá¹ƒ taá¹ƒ dukkhasmiâ€™ nti
panetaá¹ƒ, bhikkhu, mayÄ• saá¹…khÄ• rÄ• naá¹ƒyeva khayadhammataá¹ƒ ... pe ... vayadh
virÄ• gadhammataá¹ƒ \Ee IV 217/ ... pe ... nirodhadhammataá¹ƒ ... pe ... vipariá¹‡Ä• madha
bhÄ• sitaá¹ƒ --- `yaá¹ƒ kiÃ±ci vedayitaá¹ƒ taá¹ƒ dukkhasmiâ€™ nti. atha kho pana, bhikkhu,
anupubbasaá¹…khÄ• rÄ• naá¹ƒ nirodho akkhÄ• to. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• panna
dutiyaá¹ƒ jhÄ• naá¹ƒ \Se IV 269/ samÄ• pannassa vitakkavicÄ• rÄ• niruddhÄ• honti. tatiya
samÄ• pannassa pÄ«ti niruddhÄ• hoti. catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa assÄ• sap
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa rÅ«pasaÃ±Ã±Ä• niruddhÄ• hoti. viÃ±Ã±

Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• niruddhÄ• hoti. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yat
Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• niruddhÄ• hoti. saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ•
niruddhÄ• honti. khÄ«á¹‡Ä• savassa bhikkhuno rÄ• go niruddho hoti, doso niruddho hoti, m
kho, bhikkhu, mayÄ• anupubbasaá¹…khÄ• rÄ• naá¹ƒ vÅ«pasamo akkhÄ• to. paá¹-hamaá¹
214/ vÄ• cÄ• vÅ«pasantÄ• hoti. dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rÄ• v
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca vedanÄ• ca vÅ«pasantÄ• h
rÄ• go vÅ«pasanto hoti, doso vÅ«pasanto hoti, moho vÅ«pasanto hoti. chayimÄ• , bhikkhu,
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vÄ• cÄ• paá¹-ippassaddhÄ• hoti. dutiyaá¹ƒ jhÄ
vitakkavicÄ• rÄ• paá¹-ippassaddhÄ• honti. tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa pÄ«ti paá
catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa assÄ• sapassÄ• sÄ• paá¹-ippassaddhÄ• \Se IV 2
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca vedanÄ• ca paá¹-ippassadd
bhikkhuno rÄ• go paá¹-ippassaddho hoti, doso paá¹-ippassaddho hoti, moho paá¹-ippassad
paá¹-hamaá¹ƒ.

2. paá¹-hamaÄ• kÄ• sasuttaá¹ƒ

<260> ``seyyathÄ• pi, bhikkhave, Ä• kÄ• se vividhÄ• vÄ• tÄ• vÄ• yanti. puratthimÄ• pi vÄ
vÄ• tÄ• vÄ• yanti, uttarÄ• pi vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• pi vÄ• tÄ• vÄ• yanti, sarajÄ• p
vÄ• tÄ• vÄ• yanti, sÄ«tÄ• pi vÄ• tÄ• vÄ• yanti, uá¹‡hÄ• pi vÄ• tÄ• vÄ• yanti, parittÄ• pi vÄ
vÄ• tÄ• \Be II 419/ vÄ• yanti. evameva kho, bhikkhave, imasmiá¹ƒ kÄ• yasmiá¹ƒ vividhÄ• v
sukhÄ• pi vedanÄ• uppajjati, dukkhÄ• pi vedanÄ• uppajjati, adukkhamasukhÄ• pi vedanÄ•

``yathÄ• pi vÄ• tÄ• Ä• kÄ• se, vÄ• yanti vividhÄ• puthÅ«.

puratthimÄ• pacchimÄ• cÄ• pi, uttarÄ• atha dakkhiá¹‡Ä• ||

``sarajÄ• arajÄ• capi, sÄ«tÄ• uá¹‡hÄ• ca ekadÄ• .

adhimattÄ• parittÄ• ca, puthÅ« vÄ• yanti mÄ• lutÄ• ||

``tathevimasmiá¹ƒ kÄ• yasmiá¹ƒ, samuppajjanti vedanÄ• .

sukhadukkhasamuppatti, adukkhamasukhÄ• ca yÄ• ||

``yato \Ne II 215/ ca bhikkhu Ä• tÄ• pÄ«, sampajaÃ±Ã±aá¹ƒ na riÃ±cati {sampajÄ• no nirÅ«

tato so vedanÄ• sabbÄ• , parijÄ• nÄ• ti paá¹‡á¸• ito ||

``so \Se IV 271/ vedanÄ• pariÃ±Ã±Ä• ya, diá¹-á¹-he dhamme anÄ• savo.

kÄ• yassa bhedÄ• dhammaá¹-á¹-ho, saá¹…khyaá¹ƒ nopeti vedagÅ«â€™â€™ ti || dutiyaá¹ƒ

3. dutiyaÄ• kÄ• sasuttaá¹ƒ

<261> ``seyyathÄ• pi \Ee IV 219/, bhikkhave, Ä• kÄ• se vividhÄ• vÄ• tÄ• vÄ• yanti. puratt
... pe ... adhimattÄ• pi vÄ• tÄ• vÄ• yanti. evameva kho, bhikkhave, imasmiá¹ƒ kÄ• yasmiá¹ƒ
uppajjanti, sukhÄ• pi vedanÄ• uppajjati, dukkhÄ• pi vedanÄ• uppajjati, adukkhamasukhÄ•
uppajjatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. agÄ• rasuttaá¹ƒ

<262> ``seyyathÄ• pi, bhikkhave, Ä• gantukÄ• gÄ• raá¹ƒ. tattha puratthimÄ• yapi disÄ• ya
kappenti, pacchimÄ• yapi disÄ• ya Ä• gantvÄ• vÄ• saá¹ƒ kappenti, uttarÄ• yapi disÄ• ya Ä
dakkhiá¹‡Ä• yapi disÄ• ya Ä• gantvÄ• vÄ• saá¹ƒ kappenti. khattiyÄ• pi Ä• gantvÄ• vÄ• sa
Ä• gantvÄ• vÄ• saá¹ƒ kappenti, vessÄ• pi Ä• gantvÄ• vÄ• saá¹ƒ kappenti, suddÄ• pi Ä• g
evameva kho, bhikkhave, imasmiá¹ƒ kÄ• yasmiá¹ƒ vividhÄ• vedanÄ• \Be II 420/ uppajjanti
uppajjati, dukkhÄ• pi vedanÄ• uppajjati, adukkhamasukhÄ• pi vedanÄ• uppajjati. sÄ• misÄ
uppajjati, sÄ• misÄ• pi dukkhÄ• vedanÄ• uppajjati, sÄ• misÄ• pi adukkhamasukhÄ• veda
sukhÄ• vedanÄ• uppajjati, nirÄ• misÄ• pi dukkhÄ• vedanÄ• uppajjati, nirÄ• misÄ• pi adu
uppajjatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamaÄ• nandasuttaá¹ƒ

<263> atha \Se IV 272/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upa
nisÄ«di \Ne II 216/, ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavo
bhante, vedanÄ• , katamo vedanÄ• samudayo, katamo vedanÄ• nirodho, katamÄ• vedanÄ
paá¹-ipadÄ• ? ko vedanÄ• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡anti? tisso imÄ• , Ä
vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• --- imÄ• vuccanti, Ä• nanda, v
vedanÄ• samudayo; phassanirodhÄ• vedanÄ• nirodho. ayameva ariyo aá¹-á¹-haá¹…giko m
paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. yaá¹ƒ veda
sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ vedanÄ• ya assÄ• do. yÄ• vedanÄ• aniccÄ• dukkhÄ• v
vedanÄ• ya Ä• dÄ«navo. yo vedanÄ• ya chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ,
atha kho panÄ• nanda, mayÄ• anupubbasaá¹…khÄ• rÄ• naá¹ƒ nirodho akkhÄ• to. paá¹-ha
vÄ• cÄ• niruddhÄ• hoti ... pe ... saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Se IV 273/ samÄ• pannass
niruddhÄ• honti. khÄ«á¹‡Ä• savassa bhikkhuno rÄ• go niruddho hoti, doso niruddho hoti, m

kho panÄ• nanda, mayÄ• anupubbasaá¹…khÄ• rÄ• naá¹ƒ vÅ«pasamo akkhÄ• to. paá¹-han
vÄ• cÄ• vÅ«pasantÄ• hoti ... pe ... saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã
honti. khÄ«á¹‡Ä• savassa bhikkhuno rÄ• go vÅ«pasanto hoti, doso vÅ«pasanto hoti, moho
panÄ• nanda, mayÄ• anupubbasaá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhi akkhÄ• tÄ• . paá¹-
vÄ• cÄ• paá¹-ippassaddhÄ• hoti ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• pannassa
paá¹-ippassaddhÄ• hoti. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pannassa Ä• kÄ• sÄ• naÃ
paá¹-ippassaddhÄ• hoti. Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa \Be II 421/ viÃ±Ã±Ä
paá¹-ippassaddhÄ• hoti. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannassa Ä• kiÃ
paá¹-ippassaddhÄ• hoti. saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca ve
honti. khÄ«á¹‡Ä• savassa \Ee IV 221/ bhikkhuno rÄ• go paá¹-ippassaddho hoti, doso paá¹-i
paá¹-ippassaddho hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaÄ• nandasuttaá¹ƒ

<264> atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ•
kho, Ä• nanda, vedanÄ• , katamo vedanÄ• samudayo, katamo vedanÄ• nirodho \Ne II 217/
vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? ko vedanÄ• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ n
``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavannettikÄ• bhagavampaá¹-isaraá¹‡Ä
bhagavantaÃ±Ã±eva paá¹-ibhÄ• tu etassa \Se IV 274/ bhÄ• sitassa attho. bhagavato sutvÄ•
dhÄ• ressantÄ«â€™â€™ ti. ``tena hi, Ä• nanda, suá¹‡ohi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ
``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paccassosi. bhagavÄ• e
Ä• nanda, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ•
vedanÄ• ... pe ... phassasamudayÄ• ... pe ... khÄ«á¹‡Ä• savassa bhikkhuno rÄ• go paá¹-ip
paá¹-ippassaddho hoti, moho paá¹-ippassaddho hotÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamasambahulasuttaá¹ƒ

<265> atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagav
``katamÄ• nu kho, bhante, vedanÄ• , katamo vedanÄ• samudayo, katamo vedanÄ• nirodho
vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? ko vedanÄ• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ n
\Ee IV 222/ imÄ• , bhikkhave, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhan
vuccanti, bhikkhave, vedanÄ• . phassasamudayÄ• \Be II 422/ vedanÄ• samudayo; phassan
ayameva \Ne II 218/ ariyo aá¹-á¹-haá¹…giko maggo vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. yaá¹ƒ vedanaá¹ƒ paá¹-icca uppajjati sukhaá
vedanÄ• ya assÄ• do. yÄ• vedanÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• , ayaá¹ƒ
\Se IV 275/ chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, idaá¹ƒ vedanÄ• ya nissaraá¹‡

``atha kho pana, bhikkhave, mayÄ• anupubbasaá¹…khÄ• rÄ• naá¹ƒ nirodho akkhÄ• to. pa
samÄ• pannassa vÄ• cÄ• niruddhÄ• hoti ... pe ... khÄ«á¹‡Ä• savassa bhikkhuno rÄ• go ni
hoti, moho niruddho hoti. atha kho pana, bhikkhave, mayÄ• anupubbasaá¹…khÄ• rÄ• naá¹
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa vÄ• cÄ• vÅ«pasantÄ• hoti ... pe ... khÄ«á¹‡Ä•
vÅ«pasanto hoti, doso vÅ«pasanto hoti, moho vÅ«pasanto hoti. chayimÄ• , bhikkhave, pass
jhÄ• naá¹ƒ samÄ• pannassa vÄ• cÄ• paá¹-ippassaddhÄ• hoti. dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ•
paá¹-ippassaddhÄ• honti. tatiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa pÄ«ti paá¹-ippassaddhÄ•
samÄ• pannassa assÄ• sapassÄ• sÄ• paá¹-ippassaddhÄ• honti. saÃ±Ã±Ä• vedayitanirod
vedanÄ• ca paá¹-ippassaddhÄ• honti. khÄ«á¹‡Ä• savassa bhikkhuno rÄ• go paá¹-ippassa
paá¹-ippassaddho hoti, moho paá¹-ippassaddho hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. dutiyasambahulasuttaá¹ƒ

<266> atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu ... pe ... e
nisinnÄ• kho te bhikkhÅ« bhagavÄ• etadavoca --- ``katamÄ• nu kho, bhikkhave, vedanÄ•
katamo \Se IV 276/ vedanÄ• nirodho, katamÄ• vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? k
Ä• dÄ«navo, kiá¹ƒ nissaraá¹‡aâ€™â€™ nti? ``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ•
imÄ• , bhikkhave, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ•
bhikkhave, vedanÄ• ... pe ... phassasamudayÄ• ... pe .... (yathÄ• purimasuttante, tathÄ•
II 219/ aá¹-á¹-hamaá¹ƒ.

9. paÃ±cakaá¹…gasuttaá¹ƒ

<267> atha \Be II 423/ kho paÃ±cakaá¹…go thapati yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kh
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``kati nu kho, bhante udÄ• yi, vedanÄ• vuttÄ• bh
``tisso kho, thapati, vedanÄ• vuttÄ• bhagavatÄ• . sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , a
imÄ• kho, thapati, tisso vedanÄ• vuttÄ• bhagavatÄ• â€™â€™ ti. evaá¹ƒ vutte, paÃ±cakaá
udÄ• yiá¹ƒ etadavoca --- ``na kho, bhante udÄ• yi, tisso vedanÄ• vuttÄ• bhagavatÄ• . dve
bhagavatÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• . yÄ• yaá¹ƒ, bhante, adukkhamasukh
paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™â€™ ti. dutiyampi kho Ä• yasmÄ• udÄ• yÄ« paÃ
etadavoca --- ``na kho, thapati, dve vedanÄ• vuttÄ• bhagavatÄ• . tisso vedanÄ• vuttÄ• bh
vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• vedanÄ• --- imÄ• tisso vedanÄ• \Se IV
ti. dutiyampi kho paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ \Ee IV 224/ etadavoca
udÄ• yi, tisso vedanÄ• vuttÄ• bhagavatÄ• . dve vedanÄ• vuttÄ• bhagavatÄ• --- sukhÄ•
yÄ• yaá¹ƒ, bhante, adukkhamasukhÄ• vedanÄ• , santasmiá¹ƒ esÄ• paá¹‡Ä«te sukhe vutt
tatiyampi kho \Ne II 220/ Ä• yasmÄ• udÄ• yÄ« paÃ±cakaá¹…gaá¹ƒ thapatiá¹ƒ etadavoca --

vedanÄ• vuttÄ• bhagavatÄ• . tisso vedanÄ• vuttÄ• bhagavatÄ• . sukhÄ• vedanÄ• , dukk
vedanÄ• --- imÄ• tisso vedanÄ• vuttÄ• bhagavatÄ• â€™â€™ ti. tatiyampi kho paÃ±cakaá
udÄ• yiá¹ƒ etadavoca --- ``na kho, bhante udÄ• yi, tisso vedanÄ• vuttÄ• bhagavatÄ• . dve
bhagavatÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• . yÄ• yaá¹ƒ, bhante, adukkhamasukh
paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™â€™ ti. neva sakkhi Ä• yasmÄ• udÄ• yÄ« paÃ±c
saÃ±Ã±Ä• petuá¹ƒ, na panÄ• sakkhi paÃ±cakaá¹…go thapati Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ sa
Ä• yasmÄ• Ä• nando Ä• yasmato udÄ• yissa paÃ±cakaá¹…gena thapatinÄ• saddhiá¹ƒ ima

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ek
nisinno kho Ä• yasmÄ• Ä• nando yÄ• vatako \Be II 424/ Ä• yasmato udÄ• yissa paÃ±cakaá
ahosi kathÄ• sallÄ• po taá¹ƒ sabbaá¹ƒ bhagavato Ä• rocesi.

``santameva, Ä• nanda, pariyÄ• yaá¹ƒ paÃ±cakaá¹…go \Se IV 278/ thapati udÄ• yissa bhik
santaÃ±ca panÄ• nanda, pariyÄ• yaá¹ƒ udÄ• yÄ« bhikkhu paÃ±cakaá¹…gassa thapatino nÄ
Ä• nanda, vedanÄ• vuttÄ• pariyÄ• yena. tissopi mayÄ• vedanÄ• vuttÄ• pariyÄ• yena. pa
pariyÄ• yena. chapi mayÄ• vedanÄ• vuttÄ• pariyÄ• yena. aá¹-á¹-hÄ• rasÄ• pi mayÄ• ved
chattiá¹ƒsÄ• pi mayÄ• vedanÄ• vuttÄ• pariyÄ• yena. aá¹-á¹-hasatampmppi \Ee IV 225/ ma
pariyÄ• yena. evaá¹ƒ pariyÄ• yadesito kho, Ä• nanda, mayÄ• dhammo. evaá¹ƒ pariyÄ• yad
dhamme ye aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ sulapitaá¹ƒ, na samanumaÃ±Ã±issanti, na
samanumodissanti, tesaá¹ƒ etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharissantÄ«ti {viharissanti (Ce Ee Kattha
pariyÄ• yadesito kho, Ä• nanda, mayÄ• dhammo. evaá¹ƒ pariyÄ• yadesite kho, Ä• nanda, n
aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ sulapitaá¹ƒ samanumaÃ±Ã±issanti samanujÄ• nissant
etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«roda
piyacakkhÅ«hi sampassantÄ• viharissantÄ«â€™â€™ ti.

``paÃ±cime, Ä• nanda, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habh
manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, Ä• nanda, paÃ±ca k
kho, Ä• nanda \Ne II 221/, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanas
kÄ• masukhaá¹ƒ. ye kho, Ä• nanda, evaá¹ƒ vadeyyuá¹ƒ --- `etaá¹ƒparamaá¹ƒ santaá¹ƒ sukh
paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ nesÄ• haá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atth
aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekaj
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. ye \Ee IV 226/ kho, Ä• nanda, evaá¹ƒ \Be II 425/ v

`etaá¹ƒparamaá¹ƒ santaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ
taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±c

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
bhikkhu, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá
sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. ye kho, Ä• nanda, e
`etaá¹ƒparamaá¹ƒ santaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ
nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ
paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no, sukhaÃ±ca kÄ
yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ
viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca
Ä• nanda, evaá¹ƒ vadeyyuá¹ƒ --- `etaá¹ƒparamaá¹ƒ santaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ paá¹
idaá¹ƒ nesÄ• haá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• a
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
222/, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadoma
adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. ye kho, Ä
`etaá¹ƒparamaá¹ƒ santaá¹ƒ sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ
\Ee IV 227/. taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikk
paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda \Se IV 281/, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantatara
idhÄ• nanda, bhikkhu sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• , paá¹-ighasaÃ±Ã±Ä•
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• , `ananto Ä• kÄ• soâ€™ ti Ä• kÄ• sÄ• naÃ±cÄ•
idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«
evaá¹ƒ vadeyyuá¹ƒ --- `etaá¹ƒparamaá¹ƒ santaá¹ƒ \Be II 426/ sukhaá¹ƒ somanassaá¹ƒ paá¹
--- idaá¹ƒ nesÄ• haá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atthÄ• nanda, etamhÄ• sukhÄ•
abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
bhikkhu sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma, `anantaá¹ƒ viÃ±Ã±Ä• á¹‡
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukh

abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca. ye kho, Ä• nanda, evaá¹ƒ vadeyyuá¹ƒ --- `etaá¹ƒpa
sukhaá¹ƒ somanassaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ nesÄ• haá¹ƒ nÄ• nujÄ• nÄ•
atthÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
bhikkhu sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma, `natthi kiÃ±cÄ«â€™ ti Ä•
upasampajja viharati. idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikk
paá¹‡Ä«tataraÃ±ca \Se IV 282/. ye kho, Ä• nanda, evaá¹ƒ vadeyyuá¹ƒ --- `etaá¹ƒparamaá¹ƒ
somanassaá¹ƒ paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ nesÄ• haá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ
etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda \Ne II 223/, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ
idhÄ• nanda, bhikkhu sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä•
viharati. idaá¹ƒ kho, Ä• nanda \Ee IV 228/, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkan
paá¹‡Ä«tataraÃ±ca. ye kho, Ä• nanda, evaá¹ƒ vadeyyuá¹ƒ --- `etaá¹ƒparamaá¹ƒ santaá¹ƒ s
paá¹-isaá¹ƒvedentÄ«â€™ ti --- idaá¹ƒ nesÄ• haá¹ƒ nÄ• nujÄ• nÄ• mi. taá¹ƒ kissa hetu? atth
aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«tataraÃ±ca.

``katamaÃ±cÄ• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä
bhikkhu sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• veda
idaá¹ƒ kho, Ä• nanda, etamhÄ• sukhÄ• aÃ±Ã±aá¹ƒ sukhaá¹ƒ abhikkantataraÃ±ca paá¹‡Ä«

``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, Ä• nanda, vijjati yaá¹ƒ aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá
`saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samaá¹‡o gotamo Ä• ha, taÃ±ca sukhasmiá¹ƒ \Be II 427/ pa
kiá¹ƒsu, tayidaá¹ƒ kathaá¹ƒsÅ«â€™ ti? evaá¹ƒvÄ• dino, Ä• nanda, aÃ±Ã±atitthiyÄ• paribbÄ
vacanÄ«yÄ• --- `na kho, Ä• vuso \Se IV 283/, bhagavÄ• sukhaÃ±Ã±eva vedanaá¹ƒ sandhÄ
yattha yattha, Ä• vuso, sukhaá¹ƒ upalabbhati, yahiá¹ƒ yahiá¹ƒ {yaá¹ƒ hiyaá¹ƒ hi sukhaá¹ƒ (C
yahiá¹ƒ sukhaá¹ƒ (Se Ke Katthaci) MN II 91}, taá¹ƒ taá¹ƒ tathÄ• gato sukhasmiá¹ƒ paÃ±Ã±a
navamaá¹ƒ.

10. bhikkhusuttaá¹ƒ

<268> ``dvepi mayÄ• , bhikkhave, vedanÄ• vuttÄ• pariyÄ• yena, tissopi mayÄ• vedanÄ•
paÃ±capi mayÄ• vedanÄ• vuttÄ• pariyÄ• yena, chapi mayÄ• vedanÄ• vuttÄ• pariyÄ• ye
vedanÄ• vuttÄ• pariyÄ• yena, chattiá¹ƒsÄ• pi mayÄ• vedanÄ• vuttÄ• pariyÄ• yena, aá¹-á
vuttÄ• pariyÄ• yena. evaá¹ƒ pariyÄ• yadesito, bhikkhave, mayÄ• dhammo. evaá¹ƒ pariyÄ•
mayÄ• dhamme ye aÃ±Ã±amaÃ±Ã±assa subhÄ• sitaá¹ƒ sulapitaá¹ƒ na samanumaÃ±Ã±iss
samanumodissanti, tesaá¹ƒ etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ \Ee IV 229/ --- bhaá¹‡á¸• anajÄ• tÄ

vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharissantÄ«ti. evaá¹ƒ
mayÄ• dhammo. evaá¹ƒ pariyÄ• yadesite kho, bhikkhave, mayÄ• dhamme ye aÃ±Ã±amaÃ
sulapitaá¹ƒ samanumaÃ±Ã±issanti samanujÄ• nissanti samanumodissanti, tesaá¹ƒ \Ne II 22
pÄ• á¹-ikaá¹…khaá¹ƒ --- samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«rodakÄ«bhÅ
sampassantÄ• viharissantÄ«ti.

``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• ... pe ... á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, bhikkhave, v
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ vadeyyuá¹ƒ --- `saÃ±Ã±Ä• vedayitanirodhaá¹ƒ \Se
Ä• ha, taÃ±ca sukhasmiá¹ƒ paÃ±Ã±apeti. tayidaá¹ƒ kiá¹ƒsu, tayidaá¹ƒ kathaá¹ƒsÅ«â€™ ti?
bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `na kho, Ä• vuso, b
vedanaá¹ƒ sandhÄ• ya sukhasmiá¹ƒ paÃ±Ã±apeti. yattha yattha, Ä• vuso, sukhaá¹ƒ upalab
{yaá¹ƒ hi yaá¹ƒ hi (Ce Ee) }, taá¹ƒ taá¹ƒ tathÄ• gato sukhasmiá¹ƒ paÃ±Ã±apetÄ«â€™â€™ t

rahogatavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

rahogataá¹ƒ \Be II 428/ dve Ä• kÄ• saá¹ƒ, agÄ• raá¹ƒ dve ca Ä• nandÄ• .

sambahulÄ• duve vuttÄ• , paÃ±cakaá¹…go ca bhikkhunÄ• ti ||

3. aá¹-á¹-hasatapariyÄ• yavaggo

1. sÄ«vakasuttaá¹ƒ

<269> ekaá¹ƒ \Se IV 285/ \Ee IV 230/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvan
kho moá¸·iyasÄ«vako paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
moá¸·iyasÄ«vako paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``santi, bho gotama, eke sama
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedet
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ pubbekatahetÅ«â€™ ti. idha {idh
bhavaá¹ƒ gotamo kimÄ• hÄ• â€™â€™ ti?

``pittasamuá¹-á¹-hÄ• nÄ• nipi \Ne II 225/ kho, sÄ«vaka, idhekaccÄ• ni vedayitÄ• ni uppajjan
etaá¹ƒ, sÄ«vaka, veditabbaá¹ƒ {evaá¹ƒ veditabbaá¹ƒ (Se Ke Katthaci) } yathÄ• pittasamuá¹
idhekaccÄ• ni vedayitÄ• ni uppajjanti; lokassapi kho etaá¹ƒ, sÄ«vaka, saccasammataá¹ƒ ya
pittasamuá¹-á¹-hÄ• nÄ• nipi idhekaccÄ• ni vedayitÄ• ni uppajjanti. tatra, sÄ«vaka, ye te sam
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedet

dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ pubbekatahetÅ«â€™ ti. yaÃ±ca s
atidhÄ• vanti, yaÃ±ca loke saccasammataá¹ƒ taÃ±ca atidhÄ• vanti. tasmÄ• tesaá¹ƒ samaá
micchÄ• ti vadÄ• mi.

``semhasamuá¹-á¹-hÄ• nÄ• nipi kho, sÄ«vaka ... pe ... vÄ• tasamuá¹-á¹-hÄ• nÄ• nipi kho, s
286/ sannipÄ• tikÄ• nipi kho, sÄ«vaka ... pe ... utupariá¹‡Ä• majÄ• nipi kho, sÄ«vaka ... pe .
visamaparihÄ• rajÄ• nipi kho, sÄ«vaka ... pe ... opakkamikÄ• nipi kho, sÄ«vaka ... pe ... kan
IV 231/ kho, sÄ«vaka, idhekaccÄ• ni vedayitÄ• ni uppajjanti. sÄ• mampi kho etaá¹ƒ, sÄ«vak
kammavipÄ• kajÄ• nipi idhekaccÄ• ni \Be II 429/ vedayitÄ• ni uppajjanti; lokassapi kho etaá
saccasammataá¹ƒ. yathÄ• kammavipÄ• kajÄ• nipi idhekaccÄ• ni vedayitÄ• ni uppajjanti; ta
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yaá¹ƒ kiÃ±cÄ• yaá¹ƒ puris
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• sabbaá¹ƒ taá¹ƒ pubbekatahetÅ«â€
Ã±Ä• taá¹ƒ taÃ±ca atidhÄ• vanti yaÃ±ca loke saccasammataá¹ƒ taÃ±ca atidhÄ• vanti. tasm
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ micchÄ• ti vadÄ• mÄ«ti. evaá¹ƒ vutte, moá¸·iyasÄ«vako pa
etadavoca --- `abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama ... pe ... upÄ• sakaá
gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ â€™ nti.

``pittaá¹ƒ semhaÃ±ca vÄ• to ca, sannipÄ• tÄ• utÅ«ni ca.

visamaá¹ƒ opakkamikaá¹ƒ, kammavipÄ• kena aá¹-á¹-hamÄ«â€™â€™ ti || paá¹-hamaá¹ƒ.

2. aá¹-á¹-hasatasuttaá¹ƒ

<270> ``aá¹-á¹-hasatapariyÄ• yaá¹ƒ vo, bhikkhave, dhammapariyÄ• yaá¹ƒ desessÄ• mi. ta
II 226/ ca, bhikkhave, aá¹-á¹-hasatapariyÄ• yo, dhammapariyÄ• yo? dvepi mayÄ• , bhikkhav
pariyÄ• yena; tissopi mayÄ• vedanÄ• vuttÄ• pariyÄ• yena; paÃ±capi mayÄ• vedanÄ• vu
287/ mayÄ• vedanÄ• vuttÄ• pariyÄ• yena; aá¹-á¹-hÄ• rasÄ• pi mayÄ• vedanÄ• vuttÄ• p
mayÄ• vedanÄ• vuttÄ• pariyÄ• yena; aá¹-á¹-hasatampi mayÄ• vedanÄ• vuttÄ• pariyÄ• y
dve vedanÄ• ? kÄ• yikÄ• ca cetasikÄ• ca --- imÄ• vuccanti, bhikkhave, dve vedanÄ• . kata
bhikkhave, tisso vedanÄ• ? sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• ved
bhikkhave, tisso vedanÄ• . katamÄ• ca, bhikkhave, paÃ±ca vedanÄ• ? sukhindriyaá¹ƒ, duk
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ --- imÄ• vuccanti, bhikkhave, p
ca, bhikkhave, cha vedanÄ• ? cakkhusamphassajÄ• vedanÄ• ... pe ... manosamphassajÄ•
bhikkhave, cha vedanÄ• . katamÄ• ca, bhikkhave, aá¹-á¹-hÄ• rasa vedanÄ• ? cha somanas
domanassÅ«pavicÄ• rÄ• , cha upekkhÅ«pavicÄ• rÄ• --- imÄ• vuccanti, bhikkhave, aá¹-á¹-h
bhikkhave, chattiá¹ƒsa vedanÄ• ? cha gehasitÄ• ni {gehassitÄ• ni (-a) } somanassÄ• ni, ch
{nekkhammassitÄ• ni (-a) } somanassÄ• ni, cha gehasitÄ• ni domanassÄ• ni, cha nekkham
domanassÄ• ni, cha gehasitÄ• upekkhÄ• \Se IV 288/, cha nekkhammasitÄ• upekkhÄ• ---

chattiá¹ƒsa vedanÄ• . katamaÃ±ca, bhikkhave, aá¹-á¹-hasataá¹ƒ vedanÄ• ? atÄ«tÄ• chattiá
chattiá¹ƒsa vedanÄ• , paccuppannÄ• chattiá¹ƒsa vedanÄ• --- imÄ• vuccanti, bhikkhave, a
ayaá¹ƒ, bhikkhave, aá¹-á¹-hasatapariyÄ• yo dhammapariyÄ• yoâ€™â€™ ti. dutiyaá¹ƒ.

3. aÃ±Ã±atarabhikkhusuttaá¹ƒ

<271> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``k
vedanÄ• , katamo vedanÄ• samudayo, katamÄ• vedanÄ• samudayagÄ• minÄ« paá¹-ipadÄ
vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? ko vedanÄ• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ n

``tisso \Ee IV 233/ imÄ• , bhikkhu, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , aduk
vuccanti, bhikkhu, vedanÄ• . phassasamudayÄ• vedanÄ• samudayo. taá¹‡hÄ• vedanÄ• sa
paá¹-ipadÄ• . phassanirodhÄ• vedanÄ• nirodho. ayameva ariyo aá¹-á¹-haá¹…giko maggo v
paá¹-ipadÄ• , seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. yaá¹ƒ vedan
sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ vedanÄ• ya assÄ• do; yÄ• vedanÄ• aniccÄ• dukkhÄ• v
vedanÄ• ya Ä• dÄ«navo; yo vedanÄ• ya chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ, i
nti. tatiyaá¹ƒ.

4. pubbasuttaá¹ƒ

<272> ``pubbeva \Se IV 289/ me, bhikkhave, sambodhÄ• anabhisambuddhassa bodhisatta
`katamÄ• nu kho vedanÄ• , katamo vedanÄ• samudayo, katamÄ• vedanÄ• samudayagÄ•
vedanÄ• nirodho, katamÄ• vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? ko vedanÄ• ya assÄ
nissaraá¹‡aâ€™ nti? tassa mayhaá¹ƒ, bhikkhave, etadahosi --- `tisso imÄ• vedanÄ• --- suk
vedanÄ• , adukkhamasukhÄ• vedanÄ• . imÄ• vuccanti vedanÄ• . phassasamudayÄ• veda
vedanÄ• samudayagÄ• minÄ« paá¹-ipadÄ• ... pe ... yo vedanÄ• ya chandarÄ• gavinayo ch
vedanÄ• ya nissaraá¹‡aâ€™â€™ â€™ nti. catutthaá¹ƒ.

5. Ã±Ä• á¹‡asuttaá¹ƒ

<273> `` `imÄ• \Be II 431/ vedanÄ• â€™ ti me, bhikkhave, pubbe ananussutesu dhammes
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. `ayaá¹
bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di ... pe ... Ä• loko udapÄ• d
vedanÄ• samudayagÄ• minÄ« paá¹-ipadÄ• â€™ ti me, bhikkhave, pubbe ananussutesu dha
... `ayaá¹ƒ vedanÄ• nirodhoâ€™ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhua
pe ... `ayaá¹ƒ \Ee IV 234/ vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti me, bhikkhave, pu
cakkhuá¹ƒ udapÄ• di ... pe ... `ayaá¹ƒ vedanÄ• ya assÄ• doâ€™ ti me, bhikkhave, pubbe an

pe ... \Se IV 290/ `ayaá¹ƒ vedanÄ• ya Ä• dÄ«navoâ€™ ti me, bhikkhave, pubbe ananussute
`idaá¹ƒ kho nissaraá¹‡aâ€™ nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ
udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• dÄ«â€™â€™ ti. paÃ±ca

6. sambahulabhikkhusuttaá¹ƒ

<274> atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹.
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``katamÄ• nu kho
vedanÄ• samudayo, katamÄ• vedanÄ• samudayagÄ• minÄ« paá¹-ipadÄ• ? katamo vedanÄ
vedanÄ• nirodhagÄ• minÄ« paá¹-ipadÄ• ? ko vedanÄ• ya assÄ• do, ko Ä• dÄ«navo, kiá¹ƒ n
imÄ• , bhikkhave, vedanÄ• --- sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukkhamasukhÄ• v
bhikkhave, vedanÄ• . phassasamudayÄ• vedanÄ• samudayo. taá¹‡hÄ• vedanÄ• samudayo
phassanirodhÄ• ... pe ... yo vedanÄ• ya chandarÄ• gavinayo chandarÄ• gappahÄ• naá¹ƒ. i
nissaraá¹‡aâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<275> ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• ve
vedanÄ• . ye hi keci, bhikkhave, samaá¹‡Ä• \Be II 432/ vÄ• brÄ• hmaá¹‡Ä• vÄ• imÄ• saá
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
te, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ
brÄ• hmaá¹‡asammatÄ• , na ca pana te Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±
291/ dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. ye ca kho keci, bh
brÄ• hmaá¹‡Ä• vÄ• imÄ• saá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gam
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nanti. te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ
ceva samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• . te ca panÄ• yasm
brahmaÃ±Ã±atthaÃ±ca, diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasam
sattamaá¹ƒ.

8. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<276> ``tisso \Ee IV 235/ imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , d
adukkhamasukhÄ• vedanÄ• . ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
vedanÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissar
nappajÄ• nanti ... pe ... pajÄ• nanti ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajj
ti. aá¹-á¹-hamaá¹ƒ.

9. tatiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<277> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• vedanaá¹ƒ nappajÄ• nappajÄ• nanti, vedanÄ• nirodhaá¹ƒ nappajÄ• nanti, vedanÄ• nirodhagÄ• miniá¹ƒ paá¹-ipad ... pajÄ• nanti ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™

10. suddhikasuttaá¹ƒ

<278> ``tisso \Ne II 230/ imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , d adukkhamasukhÄ• vedanÄ• --- imÄ• kho, bhikkhave, tisso \Se IV 292/ vedanÄ• â€™â€™

11. nirÄ• misasuttaá¹ƒ

<279> ``atthi \Be II 433/, bhikkhave, sÄ• misÄ• pÄ«ti, atthi nirÄ• misÄ• pÄ«ti, atthi nirÄ• m pÄ«ti; atthi sÄ• misaá¹ƒ sukhaá¹ƒ, atthi nirÄ• misaá¹ƒ sukhaá¹ƒ, atthi nirÄ• misÄ• nirÄ• mis atthi sÄ• misÄ• upekkhÄ• , atthi nirÄ• misÄ• upekkhÄ• , atthi nirÄ• misÄ• nirÄ• misatarÄ• vimokkho, atthi nirÄ• miso vimokkho, atthi nirÄ• misÄ• nirÄ• misataro vimokkho. katamÄ• pÄ«ti? paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«p piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habl manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ime kho, bhikkhave, paÃ±ca k bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-icca uppajjati pÄ«ti, ayaá¹ƒ vuccati, bhikkhave,

``katamÄ• \Ee IV 236/ ca, bhikkhave, nirÄ• misÄ• pÄ«ti? idha, bhikkhave, bhikkhu vivicce akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. aya nirÄ• misÄ• pÄ«ti.

``katamÄ• \Se IV 293/ ca, bhikkhave, nirÄ• misÄ• nirÄ• misatarÄ• pÄ«ti? yÄ• kho, bhikk bhikkhuno rÄ• gÄ• cittaá¹ƒ vimuttaá¹ƒ paccavekkhato, dosÄ• cittaá¹ƒ vimuttaá¹ƒ paccavek vimuttaá¹ƒ paccavekkhato uppajjati pÄ«ti, ayaá¹ƒ vuccati, bhikkhave, nirÄ• misÄ• nirÄ• mis

``katamaÃ±ca \Ne II 231/, bhikkhave, sÄ• misaá¹ƒ sukhaá¹ƒ? paÃ±cime, bhikkhave, kÄ• m cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒ kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• . yaá¹ƒ kho, bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá somanassaá¹ƒ, idaá¹ƒ vuccati, bhikkhave, sÄ• misaá¹ƒ sukhaá¹ƒ.

``katamaÃ±ca \Be II 434/, bhikkhave, nirÄ• misaá¹ƒ sukhaá¹ƒ? idha, bhikkhave, bhikkhu viv

vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ
avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja
virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒved
Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampaj
vuccati, bhikkhave, nirÄ• misaá¹ƒ sukhaá¹ƒ.

``katamaÃ±ca, bhikkhave, nirÄ• misÄ• nirÄ• misataraá¹ƒ sukhaá¹ƒ? yaá¹ƒ kho, bhikkhave,
bhikkhuno rÄ• gÄ• cittaá¹ƒ vimuttaá¹ƒ paccavekkhato, dosÄ• cittaá¹ƒ vimuttaá¹ƒ paccavek
cittaá¹ƒ vimuttaá¹ƒ paccavekkhato uppajjati \Se IV 294/ sukhaá¹ƒ somanassaá¹ƒ, idaá¹ƒ vu
nirÄ• misÄ• nirÄ• misataraá¹ƒ sukhaá¹ƒ.

``katamÄ• ca, bhikkhave, sÄ• misÄ• upekkhÄ• ? paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• .
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒ
kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• piyarÅ«pÄ• kÄ• mÅ
bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• . yÄ• kho, bhikkhave, ime paÃ±ca kÄ• maguá¹‡e paá¹-
ayaá¹ƒ vuccati, bhikkhave, sÄ• misÄ• upekkhÄ• .

``katamÄ• ca, bhikkhave, nirÄ• misÄ• upekkhÄ• ? idha, bhikkhave, bhikkhu sukhassa ca p
pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukkhamasukhaá¹
232/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhikkhave, nirÄ• misÄ• u

``katamÄ• ca, bhikkhave, nirÄ• misÄ• nirÄ• misatarÄ• upekkhÄ• ? yÄ• kho, bhikkhave, k
rÄ• gÄ• cittaá¹ƒ vimuttaá¹ƒ paccavekkhato, dosÄ• cittaá¹ƒ vimuttaá¹ƒ paccavekkhato, moh
paccavekkhato uppajjati upekkhÄ• , ayaá¹ƒ vuccati, bhikkhave, nirÄ• misÄ• nirÄ• misatarÄ

``katamo ca, bhikkhave, sÄ• miso vimokkho? rÅ«pappaá¹-isaá¹ƒyutto vimokkho sÄ• miso v

``katamo \Be II 435/ ca, bhikkhave, nirÄ• miso vimokkho? arÅ«pappaá¹-isaá¹ƒyutto vimokk

``katamo \Se IV 295/ ca, bhikkhave, nirÄ• misÄ• nirÄ• misataro vimokkho? yo kho, bhikkha
bhikkhuno rÄ• gÄ• cittaá¹ƒ vimuttaá¹ƒ paccavekkhato, dosÄ• cittaá¹ƒ vimuttaá¹ƒ paccavek
vimuttaá¹ƒ paccavekkhato uppajjati vimokkho, ayaá¹ƒ vuccati, bhikkhave, nirÄ• misÄ• nirÄ
vimokkhoâ€™â€™ ti. ekÄ• dasamaá¹ƒ.

aá¹-á¹-hasatapariyÄ• yavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sÄ«vakaaá¹-á¹-hasataá¹ƒ \Ee IV 238/ bhikkhu, pubbe Ã±Ä• á¹‡aÃ±ca bhikkhunÄ• .

samaá¹‡abrÄ• hmaá¹‡Ä• tÄ«á¹‡i, suddhikaÃ±ca nirÄ• misanti ||

vedanÄ• saá¹ƒyuttaá¹ƒ samattaá¹ƒ.

3. mÄ• tugÄ• masaá¹ƒyuttaá¹ƒ

1. paá¹-hamapeyyÄ• lavaggo

1. mÄ• tugÄ• masuttaá¹ƒ

<280> ``paÃ±cahi \Se IV 296/ \Ne II 233/ \Be II 436/, bhikkhave, aá¹…gehi samannÄ• gato
ekantaamanÄ• po hoti purisassa. katamehi paÃ±cahi? na ca rÅ«pavÄ• hoti, na ca bhogavÄ
hoti, alaso ca hoti, pajaÃ±cassa na labhati --- imehi kho, bhikkhave, paÃ±cahi aá¹…gehi sam
mÄ• tugÄ• mo ekantaamanÄ• po hoti purisassa. paÃ±cahi, bhikkhave, aá¹…gehi samannÄ•
hoti purisassa. katamehi paÃ±cahi? rÅ«pavÄ• ca hoti, bhogavÄ• ca hoti, sÄ«lavÄ• ca hoti
analaso, pajaÃ±cassa labhati --- imehi kho, bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gato
hoti purisassÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. purisasuttaá¹ƒ

<281> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato puriso ekantaamanÄ• po hoti mÄ•
paÃ±cahi? na ca rÅ«pavÄ• hoti, na ca bhogavÄ• hoti, na ca sÄ«lavÄ• hoti, alaso ca hoti,
--- imehi kho, bhikkhave, paÃ±cahi \Ee IV 239/ aá¹…gehi samannÄ• gato puriso ekantaama
paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato puriso ekantamanÄ• po hoti mÄ• tugÄ• ma
rÅ«pavÄ• ca hoti, bhogavÄ• ca hoti, sÄ«lavÄ• ca hoti, dakkho ca hoti analaso, pajaÃ±cas
\Ne II 234/ kho, bhikkhave, paÃ±cahi aá¹…gehi samannÄ• gato puriso \Se IV 297/ ekantam
mÄ• tugÄ• massÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. Ä• veá¹‡ikadukkhasuttaá¹ƒ

<282> ``paÃ±cimÄ• ni, bhikkhave, mÄ• tugÄ• massa Ä• veá¹‡ikÄ• ni dukkhÄ• ni, yÄ• ni m
aÃ±Ã±atreva purisehi. katamÄ• ni paÃ±ca? idha, bhikkhave \Be II 437/, mÄ• tugÄ• mo daha
gacchati, Ã±Ä• takehi vinÄ• hoti. idaá¹ƒ, bhikkhave, mÄ• tugÄ• massa paá¹-hamaá¹ƒ Ä• ve
mÄ• tugÄ• mo paccanubhoti, aÃ±Ã±atreva purisehi. puna caparaá¹ƒ, bhikkhave, mÄ• tugÄ•
bhikkhave, mÄ• tugÄ• massa dutiyaá¹ƒ Ä• veá¹‡ikaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ mÄ• tugÄ• mo pa

purisehi. puna caparaá¹ƒ, bhikkhave, mÄ• tugÄ• mo gabbhinÄ« hoti. idaá¹ƒ, bhikkhave, mÄ
Ä• veá¹‡ikaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ mÄ• tugÄ• mo paccanubhoti, aÃ±Ã±atreva purisehi. puna
mÄ• tugÄ• mo vijÄ• yati. idaá¹ƒ, bhikkhave, mÄ• tugÄ• massa catutthaá¹ƒ Ä• veá¹‡ikaá¹ƒ d
paccanubhoti, aÃ±Ã±atreva purisehi. puna caparaá¹ƒ, bhikkhave, mÄ• tugÄ• mo purisassa
idaá¹ƒ kho, bhikkhave, mÄ• tugÄ• massa paÃ±camaá¹ƒ Ä• veá¹‡ikaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ m
aÃ±Ã±atreva purisehi. imÄ• ni kho, bhikkhave, paÃ±ca mÄ• tugÄ• massa Ä• veá¹‡ikÄ• ni d
paccanubhoti, aÃ±Ã±atreva purisehÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. tÄ«hidhammehisuttaá¹ƒ

<283> ``tÄ«hi \Se IV 298/ \Ee IV 240/, bhikkhave, dhammehi samannÄ• gato mÄ• tugÄ• m
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi tÄ«
mÄ• tugÄ• mo pubbaá¹‡hasamayaá¹ƒ maccheramalapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹
majjhanhikasamayaá¹ƒ issÄ• pariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati. sÄ• yanh
kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati. imehi kho, bhikkhave, tÄ
mÄ• tugÄ• mo yebhuyyena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ
upapajjatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. kodhanasuttaá¹ƒ

<284> atha \Ne II 235/ kho Ä• yasmÄ• anuruddho yena bhagavÄ• tenupasaá¹…kami; upa
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• anuruddho bhagavantaá¹ƒ etadavoca --- ``id
mÄ• tugÄ• maá¹ƒ passÄ• mi dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena kÄ•
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjantaá¹ƒ. katÄ«hi nu kho, bhante, dha
mÄ• tugÄ• mo \Be II 438/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vi
upapajjatÄ«â€™â€™ ti?

``paÃ±cahi kho, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ•
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi paÃ±cahi? assaddho ca hoti, ahirik
ca hoti, kodhano ca hoti, duppaÃ±Ã±o ca hoti --- imehi kho, anuruddha, paÃ±cahi dhammeh
241/ mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ•
upapajjatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. upanÄ• hÄ«suttaá¹ƒ

<285> ``paÃ±cahi \Se IV 299/, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• y
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi paÃ±cahi? assaddho ca
anottappÄ« ca hoti, upanÄ• hÄ« ca hoti, duppaÃ±Ã±o ca hoti --- imehi kho, anuruddha, paÃ

samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggati
upapajjatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. issukÄ«suttaá¹ƒ

<286> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi paÃ±cahi? assaddho ca hoti, ahiriko
ca hoti, issukÄ« ca hoti, duppaÃ±Ã±o ca hoti --- imehi kho \Ne II 236/, anuruddha, paÃ±cahi
samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggati
upapajjatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. maccharÄ«suttaá¹ƒ

<287> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi paÃ±cahi? assaddho ca hoti, ahiriko
ca hoti, maccharÄ« ca hoti, duppaÃ±Ã±o ca hoti --- imehi kho, anuruddha, paÃ±cahi \Be II 4
samannÄ• gato mÄ• tugÄ• mo ... pe ... apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
aá¹-á¹-hamaá¹ƒ.

9. aticÄ• rÄ«suttaá¹ƒ

<288> ``paÃ±cahi \Se IV 300/ \Ee IV 242/, anuruddha, dhammehi samannÄ• gato mÄ• tug
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. katamehi paÃ±cahi? assaddho ca hoti, ahiriko
ca hoti, aticÄ• rÄ« ca hoti, duppaÃ±Ã±o ca hoti --- imehi kho, anuruddha, paÃ±cahi dhamme
mÄ• tugÄ• mo ... pe ... upapajjatÄ«â€™â€™ ti. navamaá¹ƒ.

10. dussÄ«lasuttaá¹ƒ

<289> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... nirayaá¹ƒ
paÃ±cahi? assaddho ca hoti, ahiriko ca hoti, anottappÄ« ca hoti, dussÄ«lo ca hoti, duppaÃ±
imehi kho, anuruddha, paÃ±cahi dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... nirayaá¹
dasamaá¹ƒ.

11. appassutasuttaá¹ƒ

<290> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... nirayaá¹ƒ
katamehi paÃ±cahi? assaddho ca hoti, ahiriko ca hoti, anottappÄ« ca hoti, appassuto ca hot
hoti --- imehi kho, anuruddha, paÃ±cahi dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... n

upapajjatÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. kusÄ«tasuttaá¹ƒ

<291> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... nirayaá¹ƒ
paÃ±cahi? assaddho ca hoti, ahiriko ca hoti, anottappÄ« ca hoti, kusÄ«to ca hoti, duppaÃ±Ã
kho, anuruddha, paÃ±cahi dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... \Se IV 301/ ap
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

13. muá¹-á¹-hassatisuttaá¹ƒ

<292> ``paÃ±cahi \Be II 440/, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe .
katamehi paÃ±cahi? assaddho \Ee IV 243/ ca hoti, ahiriko ca hoti, anottappÄ« ca hoti, muá¹
duppaÃ±Ã±o ca hoti --- imehi kho, anuruddha, paÃ±cahi dhammehi samannÄ• gato mÄ• tu
upapajjatÄ«â€™â€™ ti. terasamaá¹ƒ.

14. paÃ±caverasuttaá¹ƒ

<293> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo ... pe ... nirayaá¹ƒ
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ« ca hoti, adinnÄ• dÄ• yÄ« ca hoti, kÄ• mesumicchÄ• cÄ• rÄ«
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• yÄ« ca hoti --- imehi kho, anuruddha, paÃ±cahi dha
mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ
cuddasamaá¹ƒ.

paá¹-hamapeyyÄ• lavaggo.

tassuddÄ• naá¹ƒ ---

mÄ• tugÄ• mo \Ne II 238/ puriso ca, Ä• veá¹‡ikÄ• tidhammo ca {dve manÄ• pÄ• manÄ• pÄ
(sabbattha) }.

kodhano upanÄ• hÄ« ca, issukÄ« maccharena ca.

aticÄ• rÄ« ca dussÄ«lo, appassuto ca kusÄ«to.

muá¹-á¹-hassati paÃ±caveraá¹ƒ, kaá¹‡hapakkhe pakÄ• sito ||

2. dutiyapeyyÄ• lavaggo

1. akkodhanasuttaá¹ƒ

<294> atha kho Ä• yasmÄ• anuruddho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
nisinno kho Ä• yasmÄ• anuruddho bhagavantaá¹ƒ etadavoca --- ``idhÄ• haá¹ƒ, bhante, mÄ
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena \Be II 441/ kÄ• yassa bhedÄ• par
saggaá¹ƒ lokaá¹ƒ upapajjantaá¹ƒ. katÄ«hi nu kho, bhante, dhammehi samannÄ• gato mÄ• t
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™â€™ ti?

``paÃ±cahi \Se IV 302/ kho, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yas
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. katamehi paÃ±cahi? saddho ca hoti, hirimÄ• ca hoti
akkodhano ca hoti, paÃ±Ã±avÄ• ca hoti --- imehi kho, anuruddha, paÃ±cahi dhammehi sam
IV 244/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™

2. anupanÄ• hÄ«suttaá¹ƒ

<295> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ
saggaá¹ƒ lokaá¹ƒ upapajjati. katamehi paÃ±cahi? saddho ca hoti, hirimÄ• ca hoti, ottappÄ«
anupanÄ• hÄ« ca hoti, paÃ±Ã±avÄ• ca hoti --- imehi kho, anuruddha, paÃ±cahi dhammehi
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™â€™ ti

3. anissukÄ«suttaá¹ƒ

<296> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ
saggaá¹ƒ lokaá¹ƒ upapajjati. katamehi paÃ±cahi? saddho ca hoti, hirimÄ• ca hoti, ottappÄ«
ca hoti, paÃ±Ã±avÄ• ca hoti --- imehi kho, anuruddha, paÃ±cahi dhammehi samannÄ• gato
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. amaccharÄ«suttaá¹ƒ

<297> amaccharÄ« ca hoti, paÃ±Ã±avÄ• ca hoti ... pe .... catutthaá¹ƒ.

5. anaticÄ• rÄ«suttaá¹ƒ

<298> anaticÄ• rÄ« ca hoti, paÃ±Ã±avÄ• ca hoti ... pe .... paÃ±camaá¹ƒ.

6. susÄ«lasuttaá¹ƒ

<299> sÄ«lavÄ• ca hoti, paÃ±Ã±avÄ• ca hoti ... pe .... chaá¹-á¹-haá¹ƒ.

7. bahussutasuttaá¹ƒ

<300> bahussuto \Be II 442/ ca hoti, paÃ±Ã±avÄ• ca hoti ... pe .... sattamaá¹ƒ.

8. Ä• raddhavÄ«riyasuttaá¹ƒ

<301> Ä• raddhavÄ«riyo \Ne II 240/ ca hoti, paÃ±Ã±avÄ• ca hoti ... pe .... aá¹-á¹-hamaá¹ƒ.

9. upaá¹-á¹-hitassatisuttaá¹ƒ

<302> ``upaá¹-á¹-hitassati \Ee IV 245/ ca \Se IV 303/ hoti, paÃ±Ã±avÄ• ca hoti --- imehi kh paÃ±cahi dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• upapajjatÄ«â€™â€™ ti. navamaá¹ƒ.

ime aá¹-á¹-ha suttantasaá¹…khepÄ• .

10. paÃ±casÄ«lasuttaá¹ƒ

<303> ``paÃ±cahi, anuruddha, dhammehi samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ saggaá¹ƒ lokaá¹ƒ upapajjati. katamehi paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato ca hoti, a paá¹-ivirato ca hoti, kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato ca hoti, musÄ• vÄ• dÄ• paá¹-ivi surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato ca hoti --- imehi kho, anuruddha, p samannÄ• gato mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ dasamaá¹ƒ.

dutiyapeyyÄ• lavaggo.

tassuddÄ• naá¹ƒ ---

dutiye ca {anuruddho (sabbattha) } akkodhano, anupanÄ• hÄ« anissukÄ«.

amaccharÄ« anaticÄ• rÄ«, sÄ«lavÄ• ca bahussuto.

vÄ«riyaá¹ƒ sati sÄ«laÃ±ca, sukkapakkhe pakÄ• sito ||

3. balavaggo

1. visÄ• radasuttaá¹ƒ

<304> ``paÃ±cimÄ• ni \Se IV 304/ \Ne II 241/ \Be II 443/ \Ee IV 246/, bhikkhave, mÄ• tugÄ•
katamÄ• ni paÃ±ca? rÅ«pabalaá¹ƒ, bhogabalaá¹ƒ, Ã±Ä• tibalaá¹ƒ, puttabalaá¹ƒ, sÄ«labalaá
bhikkhave, paÃ±ca mÄ• tugÄ• massa balÄ• ni. imehi kho, bhikkhave, paÃ±cahi balehi sama
visÄ• rado agÄ• raá¹ƒ ajjhÄ• vasatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. pasayhasuttaá¹ƒ

<305> ``paÃ±cimÄ• ni, bhikkhave, mÄ• tugÄ• massa balÄ• ni. katamÄ• ni paÃ±ca? rÅ«pab
Ã±Ä• tibalaá¹ƒ, puttabalaá¹ƒ, sÄ«labalaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca mÄ• tugÄ• m
bhikkhave, paÃ±cahi balehi samannÄ• gato mÄ• tugÄ• mo sÄ• mikaá¹ƒ pasayha agÄ• raá¹
dutiyaá¹ƒ.

3. abhibhuyyasuttaá¹ƒ

<306> ``paÃ±cimÄ• ni, bhikkhave, mÄ• tugÄ• massa balÄ• ni. katamÄ• ni paÃ±ca? rÅ«pab
Ã±Ä• tibalaá¹ƒ, puttabalaá¹ƒ, sÄ«labalaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±ca mÄ• tugÄ• m
bhikkhave, paÃ±cahi balehi samannÄ• gato mÄ• tugÄ• mo sÄ• mikaá¹ƒ abhibhuyya vattatÄ

4. ekasuttaá¹ƒ

<307> ``ekena ca kho, bhikkhave, balena samannÄ• gato puriso mÄ• tugÄ• maá¹ƒ abhibhu
balena? issariyabalena abhibhÅ«taá¹ƒ mÄ• tugÄ• maá¹ƒ neva rÅ«pabalaá¹ƒ tÄ• yati, na \N
tÄ• yati, na Ã±Ä• tibalaá¹ƒ tÄ• yati, na puttabalaá¹ƒ tÄ• yati, na sÄ«labalaá¹ƒ tÄ• yatÄ«â€™

5. aá¹…gasuttaá¹ƒ

<308> ``paÃ±cimÄ• ni \Se IV 305/ \Ee IV 247/, bhikkhave, mÄ• tugÄ• massa balÄ• ni. kata
rÅ«pabalaá¹ƒ, bhogabalaá¹ƒ, Ã±Ä• tibalaá¹ƒ, puttabalaá¹ƒ, sÄ«labalaá¹ƒ. rÅ«pabalena ca, b
samannÄ• gato hoti, na ca bhogabalena --- evaá¹ƒ so tenaá¹…gena aparipÅ«ro hoti. yato c
mÄ• tugÄ• mo rÅ«pabalena ca samannÄ• gato hoti, bhogabalena ca --- evaá¹ƒ so tenaá¹…
rÅ«pabalena \Be II 444/ ca, bhikkhave, mÄ• tugÄ• mo samannÄ• gato hoti, bhogabalena ca
evaá¹ƒ so tenaá¹…gena aparipÅ«ro hoti. yato ca kho, bhikkhave, mÄ• tugÄ• mo rÅ«pabalen
bhogabalena ca, Ã±Ä• tibalena ca --- evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti. rÅ«pabalena
mÄ• tugÄ• mo samannÄ• gato hoti, bhogabalena ca, Ã±Ä• tibalena ca, na ca puttabalena --
aparipÅ«ro hoti. yato ca kho, bhikkhave, mÄ• tugÄ• mo rÅ«pabalena ca samannÄ• gato hot

Ã±Ä• tibalena ca, puttabalena ca --- evaá¹ƒ so tenaá¹…gena paripÅ«ro hoti. rÅ«pabalena ca
mÄ• tugÄ• mo samannÄ• gato hoti, bhogabalena ca, Ã±Ä• tibalena ca, puttabalena ca, na c
tenaá¹…gena aparipÅ«ro hoti. yato ca kho, bhikkhave, mÄ• tugÄ• mo rÅ«pabalena ca sama
ca, Ã±Ä• tibalena ca, puttabalena ca, sÄ«labalena ca --- evaá¹ƒ so tenaá¹…gena paripÅ«ro
IV 306/, bhikkhave, paÃ±ca mÄ• tugÄ• massa balÄ• nÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. nÄ• sentisuttaá¹ƒ

<309> ``paÃ±cimÄ• ni, bhikkhave, mÄ• tugÄ• massa balÄ• ni. katamÄ• ni paÃ±ca? rÅ«pab
Ã±Ä• tibalaá¹ƒ, puttabalaá¹ƒ, sÄ«labalaá¹ƒ. rÅ«pabalena \Ee IV 248/ ca, bhikkhave, mÄ• tu
hoti, na ca sÄ«labalena, nÄ• senteva naá¹ƒ, kule na vÄ• senti. rÅ«pabalena ca, bhikkhave,
samannÄ• gato hoti, bhogabalena ca, na ca sÄ«labalena, nÄ• senteva naá¹ƒ, kule na vÄ• s
bhikkhave, mÄ• tugÄ• mo samannÄ• gato hoti, bhogabalena ca, Ã±Ä• tibalena ca, na ca sÄ
kule na vÄ• senti. rÅ«pabalena ca, bhikkhave, mÄ• tugÄ• mo samannÄ• gato hoti, bhogaba
II 243/, puttabalena ca, na ca sÄ«labalena, nÄ• senteva naá¹ƒ, kule na vÄ• senti. sÄ«labale
mÄ• tugÄ• mo samannÄ• gato hoti, na ca rÅ«pabalena, vÄ• senteva naá¹ƒ, kule na nÄ• se
bhikkhave, mÄ• tugÄ• mo samannÄ• gato hoti, na ca bhogabalena, vÄ• senteva naá¹ƒ, kule
ca, bhikkhave, mÄ• tugÄ• mo samannÄ• gato hoti, na ca Ã±Ä• tibalena, vÄ• senteva naá¹ƒ
sÄ«labalena ca, bhikkhave, mÄ• tugÄ• mo samannÄ• gato hoti, na ca puttabalena, vÄ• sen
nÄ• senti. imÄ• ni \Se IV 307/ kho, bhikkhave, paÃ±ca mÄ• tugÄ• massa balÄ• nÄ«â€™â€™

7. hetusuttaá¹ƒ

<310> ``paÃ±cimÄ• ni \Be II 445/, bhikkhave, mÄ• tugÄ• massa balÄ• ni. katamÄ• ni paÃ±
bhogabalaá¹ƒ, Ã±Ä• tibalaá¹ƒ, puttabalaá¹ƒ, sÄ«labalaá¹ƒ. na, bhikkhave, mÄ• tugÄ• mo rÅ
bhogabalahetu vÄ• Ã±Ä• tibalahetu vÄ• puttabalahetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ ma
lokaá¹ƒ upapajjati. sÄ«labalahetu kho, bhikkhave, mÄ• tugÄ• mo kÄ• yassa bhedÄ• paraá¹
saggaá¹ƒ lokaá¹ƒ upapajjati. imÄ• ni kho, bhikkhave, paÃ±ca mÄ• tugÄ• massa balÄ• nÄ«â

8. á¹-hÄ• nasuttaá¹ƒ

<311> ``paÃ±cimÄ• ni \Ee IV 249/, bhikkhave, á¹-hÄ• nÄ• ni dullabhÄ• ni akatapuÃ±Ã±ena
paÃ±ca? patirÅ«pe kule jÄ• yeyyanti --- idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ á¹-hÄ• naá¹ƒ dulla
mÄ• tugÄ• mena. patirÅ«pe kule jÄ• yitvÄ• patirÅ«paá¹ƒ kulaá¹ƒ gaccheyyanti --- idaá¹ƒ, b
á¹-hÄ• naá¹ƒ dullabhaá¹ƒ akatapuÃ±Ã±ena mÄ• tugÄ• mena. patirÅ«pe kule jÄ• yitvÄ• , pa
asapatti agÄ• raá¹ƒ ajjhÄ• vaseyyanti --- idaá¹ƒ, bhikkhave, tatiyaá¹ƒ á¹-hÄ• naá¹ƒ dullabha
mÄ• tugÄ• mena. patirÅ«pe kule jÄ• yitvÄ• , patirÅ«paá¹ƒ kulaá¹ƒ gantvÄ• , asapatti agÄ• r
puttavatÄ« assanti --- idaá¹ƒ, bhikkhave, catutthaá¹ƒ á¹-hÄ• naá¹ƒ dullabhaá¹ƒ akatapuÃ±Ã

patirÅ«pe kule jÄ• yitvÄ• , patirÅ«paá¹ƒ kulaá¹ƒ gantvÄ• , asapatti agÄ• raá¹ƒ ajjhÄ• vasant
sÄ• mikaá¹ƒ abhibhuyya vatteyyanti --- idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ á¹-hÄ• naá¹ƒ dulla
\Ne II 244/ mÄ• tugÄ• mena \Se IV 308/. imÄ• ni kho, bhikkhave, paÃ±ca á¹-hÄ• nÄ• ni dull
mÄ• tugÄ• menÄ• ti.

``paÃ±cimÄ• ni, bhikkhave, á¹-hÄ• nÄ• ni sulabhÄ• ni katapuÃ±Ã±ena mÄ• tugÄ• mena. ka
jÄ• yeyyanti --- idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ á¹-hÄ• naá¹ƒ sulabhaá¹ƒ katapuÃ±Ã±ena
kule jÄ• yitvÄ• patirÅ«paá¹ƒ kulaá¹ƒ gaccheyyanti --- idaá¹ƒ, bhikkhave, dutiyaá¹ƒ á¹-hÄ• n
katapuÃ±Ã±ena mÄ• tugÄ• mena. patirÅ«pe kule jÄ• yitvÄ• patirÅ«paá¹ƒ kulaá¹ƒ gantvÄ•
ajjhÄ• vaseyyanti --- idaá¹ƒ, bhikkhave, tatiyaá¹ƒ á¹-hÄ• naá¹ƒ sulabhaá¹ƒ katapuÃ±Ã±ena
kule jÄ• yitvÄ• patirÅ«paá¹ƒ kulaá¹ƒ gantvÄ• asapatti agÄ• raá¹ƒ ajjhÄ• vasantÄ« puttavat
bhikkhave, catutthaá¹ƒ á¹-hÄ• naá¹ƒ sulabhaá¹ƒ katapuÃ±Ã±ena mÄ• tugÄ• mena. patirÅ«p
patirÅ«paá¹ƒ kulaá¹ƒ gantvÄ• asapatti agÄ• raá¹ƒ ajjhÄ• vasantÄ« \Be II 446/ puttavatÄ« s
abhibhuyya vatteyyanti --- idaá¹ƒ, bhikkhave, paÃ±camaá¹ƒ á¹-hÄ• naá¹ƒ sulabhaá¹ƒ katapu
imÄ• ni kho, bhikkhave, paÃ±ca á¹-hÄ• nÄ• ni sulabhÄ• ni katapuÃ±Ã±ena mÄ• tugÄ• men

9. paÃ±casÄ«lavisÄ• radasuttaá¹ƒ

<312> ``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato mÄ• tugÄ• mo visÄ• rado agÄ• r
paÃ±cahi? pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato ca hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato ca hoti, k
paá¹-ivirato ca hoti, musÄ• vÄ• dÄ• paá¹-ivirato ca hoti \Se IV 309/, surÄ• merayamajjappa
paá¹-ivirato ca hoti --- imehi kho, bhikkhave, paÃ±cahi dhammehi samannÄ• gato mÄ• tugÄ
ajjhÄ• vasatÄ«â€™â€™ ti. navamaá¹ƒ.

10. vaá¸• á¸• hÄ«suttaá¹ƒ

<313> ``paÃ±cahi, bhikkhave, vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• nÄ• ariyasÄ• vikÄ• ariyÄ•
sÄ• rÄ• dÄ• yinÄ« ca hoti varÄ• dÄ• yinÄ« ca kÄ• yassa. katamehi paÃ±cahi? saddhÄ• ya
vaá¸• á¸• hati, sutena vaá¸• á¸• hati, cÄ• gena vaá¸• á¸• hati, paÃ±Ã±Ä• ya vaá¸• á¸• hati ---
paÃ±cahi \Ne II 245/ vaá¸• á¸• hÄ«hi vaá¸• á¸• hamÄ• nÄ• ariyasÄ• vikÄ• ariyÄ• ya vaá¸•
sÄ• rÄ• dÄ• yinÄ« ca hoti, varÄ• dÄ• yinÄ« ca kÄ• yassÄ• â€™â€™ ti.

``saddhÄ• ya sÄ«lena ca yÄ• dha vaá¸• á¸• hati,

paÃ±Ã±Ä• ya cÄ• gena sutena cÅ«bhayaá¹ƒ.

sÄ• tÄ• disÄ« sÄ«lavatÄ« upÄ• sikÄ• ,

Ä• dÄ«yati sÄ• ramidheva attanoâ€™â€™ ti || dasamaá¹ƒ.

balavaggo tatiyo.

tassuddÄ• naá¹ƒ \Ee IV 251/ ---

visÄ• radÄ• pasayha abhibhuyya, ekaá¹ƒ aá¹…gena paÃ±camaá¹ƒ.

nÄ• senti hetu á¹-hÄ• naÃ±ca, visÄ• rado vaá¸• á¸• hinÄ• dasÄ• ti ||

mÄ• tugÄ• masaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

4. jambukhÄ• dakasaá¹ƒyuttaá¹ƒ

1. nibbÄ• napaÃ±hÄ• suttaá¹ƒ

<314> ekaá¹ƒ \Se IV 310/ \Ne II 246/ \Be II 447/ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto magad
nÄ• lakagÄ• make. atha kho jambukhÄ• dako paribbÄ• jako yenÄ• yasmÄ• sÄ• riputto tenu
Ä• yasmatÄ• sÄ• riputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«y
nisÄ«di. ekamantaá¹ƒ nisinno kho jambukhÄ• dako paribbÄ• jako Ä• yasmantaá¹ƒ sÄ• riput

`` `nibbÄ• naá¹ƒ, nibbÄ• naâ€™ nti, Ä• vuso sÄ• riputta, vuccati. katamaá¹ƒ nu kho, Ä• vus
``yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhayo --- idaá¹ƒ vuccati nibbÄ• naâ€™â
maggo atthi paá¹-ipadÄ• etassa nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti? ``atthi kho, Ä•
paá¹-ipadÄ• etassa nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti. ``katamo \Ee IV 252/ panÄ
paá¹-ipadÄ• etassa nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti? ``ayameva kho, Ä• vuso,
etassa nibbÄ• nassa sacchikiriyÄ• ya, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…
sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ•
paá¹-ipadÄ• etassa nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti. ``bhaddako, Ä• vuso, mag
etassa nibbÄ• nassa sacchikiriyÄ• ya. alaÃ±ca panÄ• vuso sÄ• riputta, appamÄ• dÄ• yÄ• â

2. arahattapaÃ±hÄ• suttaá¹ƒ

<315> `` `arahattaá¹ƒ, arahattaâ€™ nti, Ä• vuso sÄ• riputta, vuccati. katamaá¹ƒ nu \Se IV 3
II 247/, arahattaâ€™â€™ nti? ``yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhayo ---
arahattaâ€™â€™ nti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• etassa arahattassa sacc
``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• etassa arahattassa sacchikiriyÄ• yÄ• â€™â€™
448/ panÄ• vuso, maggo katamÄ• paá¹-ipadÄ• etassa arahattassa sacchikiriyÄ• yÄ• â€™

ariyo aá¹-á¹-haá¹…giko maggo etassa arahattassa sacchikiriyÄ• ya, seyyathidaá¹ƒ --- samm
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
kho Ä• vuso, maggo, ayaá¹ƒ paá¹-ipadÄ• etassa arahattassa sacchikiriyÄ• yÄ• â€™â€™ ti
bhaddikÄ• paá¹-ipadÄ• etassa arahattassa sacchikiriyÄ• ya. alaÃ±ca panÄ• vuso sÄ• riput
ti. dutiyaá¹ƒ.

3. dhammavÄ• dÄ«paÃ±hÄ• suttaá¹ƒ

<316> ``ke nu kho, Ä• vuso sÄ• riputta, loke dhammavÄ• dino, ke loke suppaá¹-ipannÄ• , k
``ye kho, Ä• vuso, rÄ• gappahÄ• nÄ• ya dhammaá¹ƒ desenti, dosappahÄ• nÄ• ya \Ee IV 25
mohappahÄ• nÄ• ya dhammaá¹ƒ desenti, te loke dhammavÄ• dino. ye kho, Ä• vuso, rÄ• ga
dosassa pahÄ• nÄ• ya paá¹-ipannÄ• , mohassa pahÄ• nÄ• ya paá¹-ipannÄ• , te loke suppa
Ä• vuso, rÄ• go pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ
ucchinnamÅ«lo tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo, mo
312/ tÄ• lÄ• vatthukato anabhÄ• vaá¹…kato Ä• yatiá¹ƒ anuppÄ• dadhammo, te loke sugatÄ

``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ
Ä• vuso, maggo atthi paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• yÄ• â€™
maggo katamÄ• paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• yÄ• â€™â€™
aá¹-á¹-haá¹…giko maggo etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• ya, seyyathidaá¹ƒ
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
kho, Ä• vuso, maggo ayaá¹ƒ paá¹-ipadÄ• etassa rÄ• gassa dosassa mohassa pahÄ• nÄ• y
Ä• vuso, maggo \Ne II 248/ bhaddikÄ• paá¹-ipadÄ• , etassa rÄ• gassa dosassa mohassa p
sÄ• riputta, appamÄ• dÄ• yÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. kimatthiyasuttaá¹ƒ

<317> ``kimatthiyaá¹ƒ \Be II 449/, Ä• vuso sÄ• riputta, samaá¹‡e gotame brahmacariyaá¹ƒ
``dukkhassa kho, Ä• vuso, pariÃ±Ã±atthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™
maggo atthi paá¹-ipadÄ• etassa dukkhassa pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``atthi kho, Ä• vu
etassa dukkhassa pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``katamo panÄ• vuso, maggo katamÄ• pa
pariÃ±Ã±Ä• yÄ• â€™â€™ ti?

``ayameva \Ee IV 254/ kho, Ä• vuso, ariyo aá¹-á¹-haá¹…giko maggo, etassa dukkhassa pa
--- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ
sammÄ• samÄ• dhi. ayaá¹ƒ kho, Ä• vuso, maggo \Se IV 313/ ayaá¹ƒ paá¹-ipadÄ• etassa d
ti. ``bhaddako, Ä• vuso, maggo bhaddikÄ• paá¹-ipadÄ• , etassa dukkhassa pariÃ±Ã±Ä• ya.
sÄ• riputta, appamÄ• dÄ• yÄ• â€™â€™ ti. catutthaá¹ƒ.

5. assÄ• sappattasuttaá¹ƒ

<318> `` `assÄ• sappatto, assÄ• sappattoâ€™ ti, Ä• vuso sÄ• riputta, vuccati. kittÄ• vatÄ• assÄ• sappatto hotÄ«â€™â€™ ti? ``yato kho, Ä• vuso, bhikkhu channaá¹ƒ phassÄ• yatanÄ atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pa assÄ• sappatto hotÄ«â€™â€™ ti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etassa ass sacchikiriyÄ• yÄ• â€™â€™ ti? ``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• , etassa assÄ• sacchikiriyÄ• yÄ• â€™â€™ ti. ``katamo panÄ• vuso, maggo katamÄ• paá¹-ipadÄ• , etassa sacchikiriyÄ• yÄ• â€™â€™ ti? ``ayameva kho, Ä• vuso, ariyo aá¹-á¹-haá¹…giko maggo etas sacchikiriyÄ• ya, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• c sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi. ayaá¹ƒ kho, Ä• vuso \Ne II 249/, ma assÄ• sassa sacchikiriyÄ• yÄ• â€™â€™ ti. ``bhaddako, Ä• vuso, maggo bhaddikÄ• paá¹-ip sacchikiriyÄ• ya. alaÃ±ca panÄ• vuso sÄ• riputta, appamÄ• dÄ• yÄ• â€™â€™ ti. paÃ±cam

6. paramassÄ• sappattasuttaá¹ƒ

<319> `` `paramassÄ• sappatto, paramassÄ• sappattoâ€™ ti, Ä• vuso sÄ• riputta, vuccati. Ä• vuso, paramassÄ• sappatto hotÄ«â€™â€™ ti? ``yato \Be II 450/ kho, Ä• vuso, bhikkhu c phassÄ• yatanÄ• naá¹ƒ samudayaÃ±ca \Ee IV 255/ atthaá¹…gamaÃ±ca assÄ• daÃ±ca \Se nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimutto hoti, ettÄ• vatÄ• kho, Ä• hotÄ«â€™â€™ ti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etassa paramassÄ• sassa s ``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• , etassa paramassÄ• sassa sacchikiriyÄ• yÄ• Ä• vuso, maggo katamÄ• paá¹-ipadÄ• , etassa paramassÄ• sassa sacchikiriyÄ• yÄ• â€™â ariyo aá¹-á¹-haá¹…giko maggo etassa paramassÄ• sassa sacchikiriyÄ• ya, seyyathidaá¹ƒ -- sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v kho, Ä• vuso, maggo ayaá¹ƒ paá¹-ipadÄ• , etassa paramassÄ• sassa sacchikiriyÄ• yÄ• â€™ maggo bhaddikÄ• paá¹-ipadÄ• , etassa paramassÄ• sassa sacchikiriyÄ• ya. alaÃ±ca panÄ appamÄ• dÄ• yÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. vedanÄ• paÃ±hÄ• suttaá¹ƒ

<320> `` `vedanÄ• , vedanÄ• â€™ ti, Ä• vuso sÄ• riputta, vuccati. katamÄ• nu kho, Ä• vus ``tisso imÄ• vuso, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• vedanÄ• , adukk kho, Ä• vuso, tisso vedanÄ• â€™â€™ ti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etÄ• vedanÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• vedanÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti. ``katamo panÄ• vuso, maggo katamÄ• paá¹-i vedanÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``ayameva kho, Ä• vuso, ariyo aá¹-á¹-haá¹…g

etÄ• saá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ pariÃ±Ã±Ä• ya, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi
250/ sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ
maggo ayaá¹ƒ paá¹-ipadÄ• , etÄ• saá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â
bhaddikÄ• paá¹-ipadÄ• , etÄ• saá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ pariÃ±Ã±Ä• ya. alaÃ±ca p
appamÄ• dÄ• yÄ• â€™â€™ ti. sattamaá¹ƒ.

8. Ä• savapaÃ±hÄ• suttaá¹ƒ

<321> `` `Ä• savo \Ee IV 256/, Ä• savoâ€™ ti, Ä• vuso sÄ• riputta, vuccati. katamo nu kho,
ti? ``tayo me, Ä• vuso, Ä• savÄ• \Be II 451/. kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savo --- in
Ä• savÄ• â€™â€™ ti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• etesaá¹ƒ Ä• savÄ• naá¹
``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• etesaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™
maggo katamÄ• paá¹-ipadÄ• etesaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti? ``ayam
aá¹-á¹-haá¹…giko maggo etesaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• nÄ• ya, seyyathidaá¹ƒ --- sammÄ
sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sa
ayaá¹ƒ paá¹-ipadÄ• , etesaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti. ``bhaddako, Ä•
paá¹-ipadÄ• , etesaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• nÄ• ya. alaÃ±ca panÄ• vuso sÄ• riputta, app
aá¹-á¹-hamaá¹ƒ.

9. avijjÄ• paÃ±hÄ• suttaá¹ƒ

<322> `` `avijjÄ• , avijjÄ• â€™ ti, Ä• vuso sÄ• riputta, vuccati. katamÄ• nu kho, Ä• vuso, av
``yaá¹ƒ kho, Ä• vuso, dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkh
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya \Se IV 316/ aÃ±Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccat
``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etissÄ• avijjÄ• ya pahÄ• nÄ• yÄ• â€™â€™ ti
atthi paá¹-ipadÄ• , etissÄ• avijjÄ• ya pahÄ• nÄ• yÄ• â€™â€™ ti. ``katamo panÄ• vuso, ma
etissÄ• avijjÄ• ya pahÄ• nÄ• yÄ• â€™â€™ ti? ``ayameva kho, Ä• vuso, ariyo aá¹-á¹-haá¹…
pahÄ• nÄ• ya, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ•
sammÄ• vÄ• yÄ• mo \Ne II 251/ sammÄ• sati sammÄ• samÄ• dhi. ayaá¹ƒ kho, Ä• vuso, ma
avijjÄ• ya pahÄ• nÄ• yÄ• â€™â€™ ti. ``bhaddako, Ä• vuso, maggo bhaddikÄ• paá¹-ipadÄ•
pahÄ• nÄ• ya. alaÃ±ca panÄ• vuso sÄ• riputta, appamÄ• dÄ• yÄ• â€™â€™ ti. navamaá¹ƒ.

10. taá¹‡hÄ• paÃ±hÄ• suttaá¹ƒ

<323> `` `taá¹‡hÄ• , taá¹‡hÄ• â€™ ti, Ä• vuso sÄ• riputta, vuccati. katamÄ• nu kho, Ä• vus
``tisso imÄ• , Ä• vuso, taá¹‡hÄ• . kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• --- in
taá¹‡hÄ• â€™â€™ ti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etÄ• saá¹ƒ taá¹‡hÄ• na
``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• , etÄ• saá¹ƒ taá¹‡hÄ• naá¹ƒ pahÄ• nÄ• yÄ• â

452/ panÄ• vuso, maggo katamÄ• paá¹-ipadÄ• , etÄ• saá¹ƒ taá¹‡hÄ• naá¹ƒ pahÄ• nÄ• yÄ•
Ä• vuso, ariyo aá¹-á¹-haá¹…giko maggo, etÄ• saá¹ƒ taá¹‡hÄ• naá¹ƒ pahÄ• nÄ• ya, seyyath
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
kho, Ä• vuso, maggo ayaá¹ƒ paá¹-ipadÄ• , etÄ• saá¹ƒ taá¹‡hÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â
bhaddikÄ• paá¹-ipadÄ• \Se IV 317/, etÄ• saá¹ƒ taá¹‡hÄ• naá¹ƒ pahÄ• nÄ• ya. alaÃ±ca pa
appamÄ• dÄ• yÄ• â€™â€™ ti. dasamaá¹ƒ.

11. oghapaÃ±hÄ• suttaá¹ƒ

<324> `` `ogho, oghoâ€™ ti, Ä• vuso sÄ• riputta, vuccati. katamo nu kho, Ä• vuso, oghoâ€
Ä• vuso, oghÄ• . kÄ• mogho, bhavogho, diá¹-á¹-hogho, avijjogho --- ime kho, Ä• vuso, cattÄ
``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etesaá¹ƒ oghÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€
maggo atthi paá¹-ipadÄ• , etesaá¹ƒ oghÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti. ``katamo panÄ
paá¹-ipadÄ• , etesaá¹ƒ oghÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti? ``ayameva kho, Ä• vuso, a
etesaá¹ƒ oghÄ• naá¹ƒ pahÄ• nÄ• ya, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…k
sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ•
ayaá¹ƒ paá¹-ipadÄ• , etesaá¹ƒ oghÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti. ``bhaddako \Ne II 2
paá¹-ipadÄ• , etesaá¹ƒ oghÄ• naá¹ƒ pahÄ• nÄ• ya. alaÃ±ca panÄ• vuso sÄ• riputta, appam
ekÄ• dasamaá¹ƒ.

12. upÄ• dÄ• napaÃ±hÄ• suttaá¹ƒ

<325> `` `upÄ• dÄ• naá¹ƒ, upÄ• dÄ• naâ€™ nti, Ä• vuso sÄ• riputta, vuccati. katamaá¹ƒ nu
upÄ• dÄ• naâ€™â€™ nti? ``cattÄ• rimÄ• ni, Ä• vuso, upÄ• dÄ• nÄ• ni. kÄ• mupÄ• dÄ• naá
sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ --- imÄ• ni kho, Ä• vuso, cattÄ• ri upÄ•
panÄ• vuso, maggo atthi paá¹-ipadÄ• , etesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â
atthi paá¹-ipadÄ• , etesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti \Se IV 318/. ``k
katamÄ• paá¹-ipadÄ• , etesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ ti? ``ayame
aá¹-á¹-haá¹…giko maggo, etesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ pahÄ• nÄ• ya, seyyathidaá¹ƒ \Be I
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
kho, Ä• vuso, maggo ayaá¹ƒ paá¹-ipadÄ• , etesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€
maggo bhaddikÄ• paá¹-ipadÄ• , etesaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ pahÄ• nÄ• ya. alaÃ±ca panÄ
appamÄ• dÄ• yÄ• â€™â€™ ti. dvÄ• dasamaá¹ƒ.

13. bhavapaÃ±hÄ• suttaá¹ƒ

<326> `` `bhavo, bhavoâ€™ ti, Ä• vuso sÄ• riputta, vuccati. katamo nu kho, Ä• vuso, bhavo
Ä• vuso, bhavÄ• . kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo --- ime kho, Ä• vuso, tayo bhav

panÄ• vuso, maggo atthi paá¹-ipadÄ• , etesaá¹ƒ bhavÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti
atthi paá¹-ipadÄ• , etesaá¹ƒ bhavÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti. ``katamo, panÄ• vu
paá¹-ipadÄ• , etesaá¹ƒ bhavÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``ayameva \Ee IV 259/ k
aá¹-á¹-haá¹…giko maggo, etesaá¹ƒ bhavÄ• naá¹ƒ pariÃ±Ã±Ä• ya, seyyathidaá¹ƒ --- sammÄ
sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sa
ayaá¹ƒ paá¹-ipadÄ• , etesaá¹ƒ bhavÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti. ``bhaddako, Ä• v
paá¹-ipadÄ• , etesaá¹ƒ bhavÄ• naá¹ƒ pariÃ±Ã±Ä• ya. alaÃ±ca panÄ• vuso sÄ• riputta, appa
terasamaá¹ƒ.

14. dukkhapaÃ±hÄ• suttaá¹ƒ

<327> `` `dukkhaá¹ƒ \Ne II 253/, dukkhaâ€™ nti, Ä• vuso sÄ• riputta, vuccati. katamaá¹ƒ nu
dukkhaâ€™â€™ nti? ``tisso imÄ• , Ä• vuso, dukkhatÄ• . dukkhadukkhatÄ• , saá¹…khÄ• rac
vipariá¹‡Ä• madukkhatÄ• --- imÄ• kho, Ä• vuso, tisso dukkhatÄ• â€™â€™ ti. ``atthi panÄ•
paá¹-ipadÄ• , etÄ• saá¹ƒ dukkhatÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``atthi kho, Ä• vuso
etÄ• saá¹ƒ dukkhatÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti. ``katamo panÄ• vuso, maggo kata
dukkhatÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``ayameva kho, Ä• vuso, ariyo aá¹-á¹-haá¹…
dukkhatÄ• naá¹ƒ pariÃ±Ã±Ä• ya, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo
sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi. ayaá¹ƒ kho, Ä• v
etÄ• saá¹ƒ dukkhatÄ• naá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ ti. ``bhaddako, Ä• vuso, maggo bha
dukkhatÄ• naá¹ƒ pariÃ±Ã±Ä• ya. alaÃ±ca panÄ• vuso sÄ• riputta, appamÄ• dÄ• yÄ• â€™â

15. sakkÄ• yapaÃ±hÄ• suttaá¹ƒ

<328> `` `sakkÄ• yo \Be II 454/, sakkÄ• yoâ€™ ti, Ä• vuso sÄ• riputta, vuccati. katamo nu k
sakkÄ• yoâ€™â€™ ti? ``paÃ±cime, Ä• vuso, upÄ• dÄ• nakkhandhÄ• sakkÄ• yo vutto bhag
rÅ«pupÄ• dÄ• nakkhandho, vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, sa
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho \Ee IV 260/. ime kho, Ä• vuso, paÃ±cupÄ• dÄ• nakkha
bhagavatÄ• â€™â€™ ti. ``atthi panÄ• vuso, maggo atthi paá¹-ipadÄ• , etassa sakkÄ• yassa
``atthi kho, Ä• vuso, maggo atthi paá¹-ipadÄ• , etassa sakkÄ• yassa pariÃ±Ã±Ä• yÄ• â€™â
maggo katamÄ• paá¹-ipadÄ• , etassa sakkÄ• yassa pariÃ±Ã±Ä• yÄ• â€™â€™ ti? ``ayame
aá¹-á¹-haá¹…giko maggo, etassa sakkÄ• yassa pariÃ±Ã±Ä• ya \Se IV 320/, seyyathidaá¹ƒ -
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«vo sammÄ• v
kho, Ä• vuso, maggo ayaá¹ƒ paá¹-ipadÄ• , etassa sakkÄ• yassa pariÃ±Ã±Ä• yÄ• â€™â€™
bhaddikÄ• paá¹-ipadÄ• , etassa sakkÄ• yassa pariÃ±Ã±Ä• ya. alaÃ±ca panÄ• vuso sÄ• rip
pannarasamaá¹ƒ.

16. dukkarapaÃ±hÄ• suttaá¹ƒ

<329> ``kiá¹ƒ \Ne II 254/ nu kho, Ä• vuso sÄ• riputta, imasmiá¹ƒ dhammavinaye dukkaraâ€
kho, Ä• vuso, imasmiá¹ƒ dhammavinaye dukkarÄ• â€™â€™ ti. ``pabbajitena panÄ• vuso, k
``pabbajitena kho, Ä• vuso, abhirati dukkarÄ• â€™â€™ ti. ``abhiratena panÄ• vuso, kiá¹ƒ du
``abhiratena kho, Ä• vuso, dhammÄ• nudhammappaá¹-ipatti dukkarÄ• â€™â€™ ti. ``kÄ«vac
dhammÄ• nudhammappaá¹-ipanno bhikkhu arahaá¹ƒ assÄ• â€™â€™ ti? ``naciraá¹ƒ, Ä• vu

jambukhÄ• dakasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

nibbÄ• naá¹ƒ arahattaÃ±ca, dhammavÄ• dÄ« \Ee IV 261/ kimatthiyaá¹ƒ.

assÄ• so paramassÄ• so, vedanÄ• Ä• savÄ• vijjÄ• .

taá¹‡hÄ• oghÄ• upÄ• dÄ• naá¹ƒ, bhavo dukkhaÃ±ca sakkÄ• yo ||

imasmiá¹ƒ dhammavinaye dukkaranti ||

5. sÄ• maá¹‡á¸• akasaá¹ƒyuttaá¹ƒ

1. sÄ• maá¹‡á¸• akasuttaá¹ƒ

<330> ekaá¹ƒ \Se IV 321/ \Ne II 255/ \Be II 455/ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto vajjÄ«s
ukkacelÄ• yaá¹ƒ gaá¹…gÄ• ya nadiyÄ• tÄ«re. atha kho sÄ• maá¹‡á¸• ako {sÄ• maá¹‡á¸• a
yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• sÄ• riputt
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
sÄ• maá¹‡á¸• ako paribbÄ• jako Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ---

`` `nibbÄ• naá¹ƒ, nibbÄ• naâ€™ nti, Ä• vuso sÄ• riputta, vuccati. katamaá¹ƒ nu kho, Ä• vus
``yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhayo --- idaá¹ƒ vuccati nibbÄ• naâ€™
maggo atthi paá¹-ipadÄ• , etassa nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti? ``atthi kho, Ä
paá¹-ipadÄ• , etassa nibbÄ• nassa sacchikiriyÄ• yÄ• â€™â€™ ti.

``katamo \Ee IV 262/ panÄ• vuso, maggo katamÄ• paá¹-ipadÄ• etassa nibbÄ• nassa sacc
``ayameva kho, Ä• vuso, ariyo aá¹-á¹-haá¹…giko maggo, etassa nibbÄ• nassa sacchikiriyÄ•
sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä
sammÄ• samÄ• dhi. ayaá¹ƒ kho, Ä• vuso, maggo ayaá¹ƒ paá¹-ipadÄ• , etassa nibbÄ• nass

``bhaddako, Ä• vuso, maggo bhaddikÄ• paá¹-ipadÄ• , etassa nibbÄ• nassa sacchikiriyÄ• y
sÄ• riputta, appamÄ• dÄ• yÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

(yathÄ• jambukhÄ• dakasaá¹ƒyuttaá¹ƒ, tathÄ• vitthÄ• retabbaá¹ƒ).

2. dukkarasuttaá¹ƒ

<331> ``kiá¹ƒ \Ne II 256/ \Be II 456/ nu kho, Ä• vuso sÄ• riputta, imasmiá¹ƒ dhammavinaye
IV 322/? ``pabbajjÄ•  kho, Ä• vuso, imasmiá¹ƒ dhammavinaye dukkarÄ• â€™â€™ ti. ``pabb
dukkaraâ€™â€™ nti? ``pabbajitena kho, Ä• vuso, abhirati dukkarÄ• â€™â€™ ti. ``abhirater
dukkaraâ€™â€™ nti? ``abhiratena kho, Ä• vuso, dhammÄ• nudhammappaá¹-ipatti dukkarÄ
panÄ• vuso, dhammÄ• nudhammappaá¹-ipanno bhikkhu arahaá¹ƒ assÄ• â€™â€™ ti? ``nac
soá¸·asamaá¹ƒ.

(purimakasadisaá¹ƒ uddÄ• naá¹ƒ.)

sÄ• maá¹‡á¸• akasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

6. moggallÄ• nasaá¹ƒyuttaá¹ƒ

1. paá¹-hamajhÄ• napaÃ±hÄ• suttaá¹ƒ

<332> ekaá¹ƒ \Se IV 323/ \Ne II 257/ \Be II 457/ samayaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ•
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra \Ee IV 263/ kho Ä• yasmÄ• mahÄ• mogg
``Ä• vuso, bhikkhaveâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato mahÄ•
Ä• yasmÄ• mahÄ• moggallÄ• no etadavoca ---

``idha mayhaá¹ƒ, Ä• vuso, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ
jhÄ• naá¹ƒ, paá¹-hamaá¹ƒ jhÄ• naâ€™ nti vuccati. katamaá¹ƒ nu kho paá¹-hamaá¹ƒ jhÄ• na
Ä• vuso, etadahosi --- `idha bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhammehi savitak
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati pa
nti. so khvÄ• haá¹ƒ, Ä• vuso, vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso
kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti.

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pamÄ• do, paá¹-hame jhÄ• ne cittaá¹ƒ saá¹‡á¹-ha
cittaá¹ƒ ekodiá¹ƒ karohi {ekodikarohi (Ee) }, paá¹-hame jhÄ• ne cittaá¹ƒ samÄ• dahÄ• â€™

Ä• vuso, aparena samayena vivicceva kÄ• mehi vivicca akusalehi dhammehi \Se IV 324/ sa
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ
vadamÄ• no vadeyya --- `satthÄ• rÄ• nuggahito sÄ• vako mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™
vadamÄ• no vadeyya --- `satthÄ• rÄ• nuggahito sÄ• vako mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â

2. dutiyajhÄ• napaÃ±hÄ• suttaá¹ƒ

<333> `` `dutiyaá¹ƒ \Ne II 258/ \Be II 458/ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naâ€™ nti vuccati. kat
dutiyaá¹ƒ jhÄ• nanti? tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha bhikkhu vitakkavicÄ• rÄ•
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati dutiyaá¹ƒ jhÄ• naâ
Ä• vuso, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. t
iminÄ• vihÄ• rena viharato vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti.

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, dutiyaá¹ƒ jhÄ• naá¹ƒ pamÄ• do, dutiye jhÄ• ne cittaá¹ƒ saá¹‡á¹-hapehi, dutiy
ekodiá¹ƒ karohi, dutiye jhÄ• ne cittaá¹ƒ samÄ• dahÄ• â€™ ti. so khvÄ• haá¹ƒ, Ä• vuso, apa
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ,
vadeyya --- `satthÄ• rÄ• nuggahito sÄ• vako mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™ ti, mamaá¹ƒ t
vadamÄ• no vadeyya --- `satthÄ• rÄ• nuggahito sÄ• vako mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â

3. tatiyajhÄ• napaÃ±hÄ• suttaá¹ƒ

<334> `` `tatiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ jhÄ• naâ€™ nti vuccati. katamaá¹ƒ nu kho tatiyaá¹
mayhaá¹ƒ, Ä• vuso, etadahosi --- idha bhikkhu pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihara
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako sati
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati tatiyaá¹ƒ jhÄ• nanti. so khvÄ• haá¹
ca virÄ• gÄ• upekkhako ca viharÄ• mi sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá
Ä• cikkhanti --- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampaj
mayhaá¹ƒ, Ä• vuso, iminÄ• vihÄ• rena viharato pÄ«tisahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ•

``atha \Ne II 259/ \Be II 459/ \Ee IV 265/ kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹
--- `moggallÄ• na, moggallÄ• na! mÄ• , brÄ• hmaá¹‡a, tatiyaá¹ƒ jhÄ• naá¹ƒ pamÄ• do, tatiy
saá¹‡á¹-hapehi, tatiye jhÄ• ne cittaá¹ƒ ekodiá¹ƒ karohi, tatiye jhÄ• ne cittaá¹ƒ samÄ• dahÄ•
khvÄ• haá¹ƒ, Ä• vuso, aparena samayena pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharÄ• mi
kÄ• yena paá¹-isaá¹ƒvedemi, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upekkhako satimÄ• sukha

jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ Ä• vuso sammÄ• vadamÄ• no vadeyya .
pattoâ€™â€™ ti. tatiyaá¹ƒ.

4. catutthajhÄ• napaÃ±hÄ• suttaá¹ƒ

<335> `` `catutthaá¹ƒ jhÄ• naá¹ƒ \Se IV 326/, catutthaá¹ƒ jhÄ• naâ€™ nti vuccati. katamaá¹
jhÄ• nanti? tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha bhikkhu sukhassa ca pahÄ• nÄ• d
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja viharati. idaá¹ƒ vuccati catutthaá¹ƒ jhÄ• naâ€™ nti. so khvÄ• haá¹ƒ
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gam
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. tassa mayha
vihÄ• rena viharato sukhasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti.

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, catutthaá¹ƒ jhÄ• naá¹ƒ pamÄ• do, catutthe jhÄ• ne cittaá¹ƒ saá¹‡á¹-hapehi, d
ekodiá¹ƒ karohi, catutthe jhÄ• ne cittaá¹ƒ samÄ• dahÄ• â€™ ti. so khvÄ• haá¹ƒ, Ä• vuso, ap
ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ \Ee IV 26
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ
vadamÄ• no vadeyya ... pe ... mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ ti. catutthaá¹ƒ.

5. Ä• kÄ• sÄ• naÃ±cÄ• yatanapaÃ±hÄ• suttaá¹ƒ

<336> `` `Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™ nti vuccati. kata
Ä• kÄ• sÄ• naÃ±cÄ• yatananti \Ne II 260/? tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha \Be
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
amanasikÄ• rÄ• ananto Ä• kÄ• soti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharati. i
Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™ nti. so khvÄ• haá¹ƒ, Ä• vuso, sabbaso rÅ«pasaÃ±Ã±Ä• na
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso, iminÄ•
rÅ«pasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti.

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ pamÄ• do, Ä• kÄ• sÄ• naÃ±cÄ• yatane citta
Ä• kÄ• sÄ• naÃ±cÄ• yatane cittaá¹ƒ ekodiá¹ƒ karohi, Ä• kÄ• sÄ• naÃ±cÄ• yatane cittaá¹ƒ s
khvÄ• haá¹ƒ, Ä• vuso, aparena samayena sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ•
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ananto Ä• kÄ• soti Ä• kÄ• sÄ•
vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ, Ä• vuso, sammÄ• vadamÄ• no vadeyya ... pe ... mahÄ• bhiÃ±Ã±
paÃ±camaá¹ƒ.

6. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanapaÃ±hÄ• suttaá¹ƒ

<337> `` `viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaâ€™ nti vuccati. ka
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananti? tassa \Ee IV 267/ mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha b
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡a
viharati. idaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaâ€™ nti. so khvÄ• haá¹ƒ, Ä• vuso, sabb
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡a
viharÄ• mi \Se IV 328/. tassa mayhaá¹ƒ, Ä• vuso, iminÄ• vihÄ• rena viharato Ä• kÄ• sÄ• na
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti.

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ pamÄ• do, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane \Ne
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane cittaá¹ƒ ekodiá¹ƒ karohi, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane cittaá¹ƒ
khvÄ• haá¹ƒ, Ä• vuso, aparena samayena sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatik
\Be II 461/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ, Ä• vuso,
... pe ... mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. Ä• kiÃ±caÃ±Ã±Ä• yatanapaÃ±hÄ• suttaá¹ƒ

<338> `` `Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatanaâ€™ nti vuccati. katamaá
Ä• kiÃ±caÃ±Ã±Ä• yatananti? tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha bhikkhu sabbaso
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá
vuccati Ä• kiÃ±caÃ±Ã±Ä• yatanaâ€™ nti. so khvÄ• haá¹ƒ, Ä• vuso, sabbaso viÃ±Ã±Ä• á¹‡a
natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• mi. tassa mayhaá¹ƒ, Ä• v
viharato viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caran

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ pamÄ• do, Ä• kiÃ±caÃ±Ã±Ä• yatane cittaá¹ƒ s
Ä• kiÃ±caÃ±Ã±Ä• yatane \Ee IV 268/ cittaá¹ƒ ekodiá¹ƒ karohi, Ä• kiÃ±caÃ±Ã±Ä• yatane \Se
samÄ• dahÄ• â€™ ti. so khvÄ• haá¹ƒ, Ä• vuso, aparena samayena sabbaso viÃ±Ã±Ä• á¹‡a
natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ, Ä• vus
vadeyya ... pe ... mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ ti. sattamaá¹ƒ.

8. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanapaÃ±hÄ• suttaá¹ƒ

<339> `` `nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti? tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha bhik

Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upas
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™ nti. so khvÄ• haá¹ƒ, Ä• vuso, sabbaso Ä• kiÃ±ca
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ \Ne II 262/ upasampajja viharÄ• mi. tassa mayhaá
viharato Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti.

``atha \Be II 462/ kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca
moggallÄ• na! mÄ• , brÄ• hmaá¹‡a, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ pamÄ• do, n
cittaá¹ƒ saá¹‡á¹-hapehi, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane cittaá¹ƒ ekodiá¹ƒ karohi, nev
cittaá¹ƒ samÄ• dahÄ• â€™ ti. so khvÄ• haá¹ƒ, Ä• vuso, aparena samayena sabbaso Ä• kiÃ
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihÄ• siá¹ƒ. yaÃ±hi t
vadeyya ... pe ... mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. animittapaÃ±hÄ• suttaá¹ƒ

<340> `` `animitto \Se IV 330/ cetosamÄ• dhi, animitto cetosamÄ• dhÄ«â€™ ti vuccati. kata
cetosamÄ• dhÄ«ti? tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `idha bhikkhu sabbanimittÄ• naá
amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dhiá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati animitt
so khvÄ• haá¹ƒ, Ä• vuso, sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dhiá
tassa mayhaá¹ƒ, Ä• vuso, iminÄ• vihÄ• rena viharato nimittÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ h

``atha kho maá¹ƒ, Ä• vuso, bhagavÄ• iddhiyÄ• upasaá¹…kamitvÄ• etadavoca --- `mogga
brÄ• hmaá¹‡a, animittaá¹ƒ cetosamÄ• dhiá¹ƒ pamÄ• do, animitte cetosamÄ• dhismiá¹ƒ citta
animitte cetosamÄ• dhismiá¹ƒ cittaá¹ƒ ekodiá¹ƒ karohi, animitte cetosamÄ• dhismiá¹ƒ cittaá
so khvÄ• haá¹ƒ, Ä• vuso, aparena samayena sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animitta
upasampajja vihÄ• siá¹ƒ. yaÃ±hi taá¹ƒ, Ä• vuso, sammÄ• vadamÄ• no vadeyya --- `satthÄ•
mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™ ti, mamaá¹ƒ taá¹ƒ sammÄ• vadamÄ• no vadeyya --- `satt
mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ â€™ ti. navamaá¹ƒ.

10. sakkasuttaá¹ƒ

<341> atha \Ne II 263/ kho Ä• yasmÄ• mahÄ• moggallÄ• no --- seyyathÄ• pi nÄ• ma balav
bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya; evameva --- jetavane a
tÄ• vatiá¹ƒsesu pÄ• turahosi \Be II 463/. atha kho sakko devÄ• namindo paÃ±cahi devatÄ•
331/ yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee IV 2
mahÄ• moggallÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá
devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no etadavoca ---

``sÄ• dhu kho, devÄ• naminda, buddhasaraá¹‡agamanaá¹ƒ {buddhaá¹ƒ saraá¹‡agamanaá

buddhasaraá¹‡agamanahetu {buddhaá¹ƒ saraá¹‡agamanahetu (Ce) } kho, devÄ• naminda,
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. sÄ• dhu kho, devÄ• n
dhammasaraá¹‡agamanaá¹ƒ hoti. dhammasaraá¹‡agamanahetu kho, devÄ• naminda, evar
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. sÄ• dhu kho, devÄ• naminda, s
hoti. saá¹…ghasaraá¹‡agamanahetu kho, devÄ• naminda, evamidhekacce sattÄ• kÄ• yass
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhasaraá¹‡agamanaá¹ƒ hoti. buddhasaraá¹‡aga
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
sÄ• dhu kho, mÄ• risa moggallÄ• na, dhammasaraá¹‡agamanaá¹ƒ hoti. dhammasaraá¹‡ag
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
sÄ• dhu kho, mÄ• risa moggallÄ• na, saá¹…gha ... pe ... sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapa

atha kho sakko devÄ• namindo chahi devatÄ• satehi saddhiá¹ƒ ... pe ... atha kho sakko dev
devatÄ• satehi saddhiá¹ƒ ... pe ... atha \Se IV 332/ kho sakko devÄ• namindo aá¹-á¹-hahi de
... pe ... atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• yas
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• d
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• \Ee IV 2
etadavoca ---

``sÄ• dhu kho, devÄ• naminda, buddhasaraá¹‡agamanaá¹ƒ hoti. buddhasaraá¹‡agamanah
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
devÄ• naminda, dhammasaraá¹‡agamanaá¹ƒ hoti. dhammasaraá¹‡agamanahetu \Be II 464
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
devÄ• naminda, saá¹…ghasaraá¹‡agamanaá¹ƒ hoti. saá¹…ghasaraá¹‡agamanahetu kho, d
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhasaraá¹‡agamanaá¹ƒ hoti. buddhasaraá¹‡aga
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
sÄ• dhu kho, mÄ• risa moggallÄ• na, dhammasaraá¹‡agamanaá¹ƒ hoti ... pe ... sÄ• dhu kh
saá¹…ghasaraá¹‡agamanaá¹ƒ hoti. saá¹…ghasaraá¹‡agamanahetu kho, mÄ• risa moggallÄ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™

atha \Se IV 333/ kho sakko devÄ• namindo paÃ±cahi devatÄ• satehi saddhiá¹ƒ yenÄ• yasm
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• d
ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no

``sÄ• dhu kho, devÄ• naminda, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti ---

sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena samannÄ• gamanahetu kho, devÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

``sÄ• dhu kho, devÄ• naminda, dhamme aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti --
bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabb
II 265/. dhamme aveccappasÄ• dena samannÄ• gamanahetu kho, devÄ• naminda, evamidh
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

``sÄ• dhu kho, devÄ• naminda, saá¹…ghe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti
sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho \Be II 465/, Ã±Ä• yapp
sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ catt
purisapuggalÄ• esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyy
puÃ±Ã±akkhettaá¹ƒ \Se IV 334/ lokassÄ• â€™ ti. saá¹…ghe aveccappasÄ• dena samannÄ•
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ

``sÄ• dhu kho, devÄ• naminda, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akhaá¹‡á¸•
akammÄ• sehi bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanik
samannÄ• gamanahetu kho, devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• pa
saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™ ti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena sama
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa

``sÄ• dhu kho, mÄ• risa moggallÄ• na, dhamme aveccappasÄ• dena samannÄ• gamanaá¹
dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. dhamme aveccappasÄ• dena
mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjanti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, saá¹…ghe aveccappasÄ• dena samannÄ• gamana
bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ \Ee IV 273/ lokassÄ
aveccappasÄ• dena \Ne II 266/ samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na, evami
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akh
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, mÄ• risa mog
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€

atha \Be II 466/ kho sakko devÄ• namindo chahi devatÄ• satehi saddhiá¹ƒ ... pe .... atha kh
sattahi devatÄ• satehi saddhiá¹ƒ ... pe .... atha kho sakko devÄ• namindo aá¹-á¹-hahi devat
... pe .... atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• ya
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• c
ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no

``sÄ• dhu kho, devÄ• naminda, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti ---
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena sama
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ

``sÄ• dhu kho, devÄ• naminda, dhamme aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti --
... pe ... paccattaá¹ƒ \Se IV 336/ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. dhamme aveccappasÄ• de
kho, devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugati
upapajjanti.

``sÄ• dhu kho, devÄ• naminda, saá¹…ghe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti
sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. saá¹…ghe av
samannÄ• gamanahetu \Ne II 267/ kho, devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti \Ee IV 274/.

``sÄ• dhu kho, devÄ• naminda, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akhaá¹‡á¸
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, devÄ• namin
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€™â€™

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ
pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena
mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjanti.

``sÄ• dhu \Be II 467/ kho, mÄ• risa moggallÄ• na, dhamme aveccappasÄ• dena samannÄ•
`svÄ• kkhÄ• to bhagavatÄ• dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. c
samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhe
saggaá¹ƒ lokaá¹ƒ upapajjanti.

``sÄ• dhu kho, mÄ• risa \Se IV 337/ moggallÄ• na, saá¹…ghe aveccappasÄ• dena samann
`suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lok
aveccappasÄ• dena samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na, evamidhekacce s

maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akh
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, mÄ• risa mog
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjantÄ«â€

atha kho sakko devÄ• namindo paÃ±cahi devatÄ• satehi saddhiá¹ƒ yenÄ• yasmÄ• mahÄ•
II 268/ ... pe ... ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ•

``sÄ• dhu kho, devÄ• naminda, buddhasaraá¹‡agamanaá¹ƒ hoti. buddhasaraá¹‡agamanah
evamidhekacce sattÄ• kÄ• yassa bhedÄ• \Ee IV 275/ paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagga
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡en
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, devÄ• naminda, dhammasaraá¹‡agamanaá¹ƒ hoti. dhammasaraá¹‡agaman
evamidhekacce sattÄ• kÄ• yassa \Se IV 338/ bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagga
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡en
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu \Be II 468/ kho, devÄ• naminda, saá¹…ghasaraá¹‡agamanaá¹ƒ hoti. saá¹…ghasa
devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhasaraá¹‡agamanaá¹ƒ hoti. buddhasaraá¹‡aga
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe ... dibbehi phoa

``sÄ• dhu kho, mÄ• risa moggallÄ• na, dhammasaraá¹‡agamanaá¹ƒ hoti ... pe ....

``sÄ• dhu \Ne II 269/ kho, mÄ• risa moggallÄ• na, saá¹…ghasaraá¹‡agamanaá¹ƒ hoti. saá¹
kho, mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbe
sukhena, dibbena \Se IV 339/ yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi s

gandhehi, dibbehi rasehi, dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti.

atha kho sakko devÄ• namindo chahi devatÄ• satehi saddhiá¹ƒ ... pe ... atha kho sakko dev
devatÄ• satehi saddhiá¹ƒ ... pe ... atha \Ee IV 276/ kho sakko devÄ• namindo aá¹-á¹-hahi de
... pe ... atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• yas
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• d
ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no

``sÄ• dhu kho, devÄ• naminda, buddhasaraá¹‡agamanaá¹ƒ hoti. buddhasaraá¹‡agamanah
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, devÄ• naminda, dhammasaraá¹‡agamanaá¹ƒ hoti ... pe ....

``sÄ• dhu \Be II 469/ kho, devÄ• naminda, saá¹…ghasaraá¹‡agamanaá¹ƒ hoti. saá¹…ghas
devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi \Se IV 340/, di
dibbehi rasehi, dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhasaraá¹‡agamanaá¹ƒ hoti ... pe ... sÄ• dhu kh
dhammasaraá¹‡agamanaá¹ƒ hoti ... pe ... sÄ• dhu kho mÄ• risa moggallÄ• na, saá¹…ghas
saá¹…ghasaraá¹‡agamanahetu kho, mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• ya
\Ne II 270/ sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhi
dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena sukhena, dibbena yasena, dibbena Ä• d
rÅ«pehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoá¹-á¹-habbehÄ«â€™

atha kho sakko devÄ• namindo paÃ±cahi devatÄ• satehi saddhiá¹ƒ yenÄ• yasmÄ• mahÄ•
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹
277/ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no etadavo

``sÄ• dhu kho, devÄ• naminda, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti ---
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena sama
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, devÄ• naminda \Se IV 341/, dhamme aveccappasÄ• dena samannÄ• gama
bhagavatÄ• dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. dhamme avecca

samannÄ• gamanahetu kho, devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• pa
saggaá¹ƒ lokaá¹ƒ upapajjanti ... pe ....

``sÄ• dhu kho, devÄ• naminda, saá¹…ghe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti
sÄ• vakasaá¹…gho ... pe ... lokassÄ• â€™ ti. saá¹…ghe aveccappasÄ• dena \Be II 470/ sam
devÄ• naminda, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
... pe ....

``sÄ• dhu kho, devÄ• naminda, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akhaá¹‡á¸
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, devÄ• namin
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e
adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti.

``sÄ• dhu \Ne II 271/ kho, mÄ• risa moggallÄ• na, buddhe aveccappasÄ• dena samannÄ•
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. buddhe avecca
samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhe
saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibben
dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, dhamme aveccappasÄ• dena samannÄ• gamanaá¹
dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. dhamme aveccappasÄ• dena
mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe
phoá¹-á¹-habbehi.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, saá¹…ghe \Se IV 342/ aveccappasÄ• dena samann
`suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho ... pe ... lokassÄ• â€™ ti. saá¹…ghe avecca
samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na \Ee IV 278/, evamidhekacce sattÄ• kÄ
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti ... pe ....

``sÄ• dhu kho, mÄ• risa moggallÄ• na, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akh
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, mÄ• risa mog
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te a
á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehÄ«â€™â

atha \Be II 471/ kho sakko devÄ• namindo chahi devatÄ• satehi saddhiá¹ƒ ... pe ... atha kho
sattahi devatÄ• satehi saddhiá¹ƒ ... pe ... atha kho sakko devÄ• namindo aá¹-á¹-hahi devatÄ
pe ... atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• yasm

tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• d
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ•
343/ ---

``sÄ• dhu kho, devÄ• naminda, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti ---
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ•
buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena samannÄ• gamanahetu kho, devÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e
adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena sukhena, dibbena yas
Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbel

``sÄ• dhu kho, devÄ• naminda, dhamme aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti --
279/ dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã
aveccappasÄ• dena samannÄ• gamanahetu kho, devÄ• naminda, evamidhekacce sattÄ• k
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti
... pe ... dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, devÄ• naminda, saá¹…ghe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti
sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno
sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni a
bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo \Se IV 344/ aÃ±jali
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. saá¹…ghe aveccappasÄ• dena samannÄ• gamanahe
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe ... dibbehi phoá

``sÄ• dhu kho, devÄ• naminda, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akhaá¹‡á¸
akammÄ• sehi bhujissehi viÃ±Ã±uppasatthehi aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanik
samannÄ• gamanahetu kho, devÄ• naminda, evamidhekacce sattÄ• \Ne II 273/ kÄ• yassa
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti
dibbena vaá¹‡á¹‡ena, dibbena sukhena, dibbena yasena, dibbena Ä• dhipateyyena, dibbeh
saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ
pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. buddhe aveccappasÄ• dena
mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sug
upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• ... pe
phoá¹-á¹-habbehi.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, dhamme aveccappasÄ• dena samannÄ• gamanaá¹
345/ bhagavatÄ• dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. dhamme av
samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na, evamidhekacce \Ee IV 280/ sattÄ• kÄ
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adh
Ä• yunÄ• ... pe ... dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, saá¹…ghe aveccappasÄ• dena samannÄ• gamana
bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. sa
samannÄ• gamanahetu kho, mÄ• risa moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhe
saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibben
dibbehi phoá¹-á¹-habbehi.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akh
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu \Be II 473/ kho, mÄ
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ
dasahi á¹-hÄ• nehi adhigaá¹‡hanti --- dibbena Ä• yunÄ• , dibbena vaá¹‡á¹‡ena, dibbena su
dibbena yasena, dibbena Ä• dhipateyyena, dibbehi rÅ«pehi, dibbehi saddehi, dibbehi gandh
dibbehi phoá¹-á¹-habbehÄ«â€™â€™ ti. dasamaá¹ƒ.

11. candanasuttaá¹ƒ

<342> atha kho candano {nandano (Ce) } devaputto ... pe ....

atha kho suyÄ• mo devaputto ... pe ... \Se IV 346/.

atha kho santusito devaputto ... pe ....

atha kho sunimmito devaputto ... pe ....

atha kho vasavatti devaputto ... pe ....

(yathÄ• sakkasuttaá¹ƒ tathÄ• ime paÃ±ca peyyÄ• lÄ• vitthÄ• retabbÄ•). ekÄ• dasamaá¹

moggallÄ• nasaá¹ƒyuttaá¹ƒ \Ee IV 281/ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

savitakkÄ• vitakkaÃ±ca, sukhena ca upekkhako.

Ä• kÄ• saÃ±ceva viÃ±Ã±Ä• á¹‡aá¹ƒ, Ä• kiÃ±caá¹ƒ nevasaÃ±Ã±inÄ• .

animitto ca sakko ca, candanekÄ• dasena cÄ• ti ||

7. cittasaá¹ƒyuttaá¹ƒ

1. saá¹ƒyojanasuttaá¹ƒ

<343> ekaá¹ƒ \Se IV 347/ \Ne II 275/ \Be II 474/ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ«
viharanti ambÄ• á¹-akavane. tena kho pana samayena sambahulÄ• naá¹ƒ therÄ• naá¹ƒ bhi
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ•
udapÄ• di --- `` `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso, `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti vÄ•
nÄ• nÄ• byaÃ±janÄ• udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naâ€™â€™ nti? tatrekaccehi
byÄ• kataá¹ƒ hoti --- `` `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso, `saá¹ƒyojaniyÄ• dhammÄ• â€™
nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• cÄ• â€™â€™ ti. ekaccehi therehi bhikkhÅ«hi evaá
`saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso, `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti vÄ• ime dhammÄ•
nÄ• naâ€™â€™ nti.

tena kho pana samayena citto gahapati migapathakaá¹ƒ anuppatto hoti kenacideva karaá¹‡
282/ kho citto gahapati sambahulÄ• naá¹ƒ kira therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• bhatta
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ \Ne II 276/ s
ayamantarÄ• kathÄ• udapÄ• di --- `` `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso, `saá¹ƒyojaniyÄ• d
dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naâ€
bhikkhÅ«hi evaá¹ƒ byÄ• kataá¹ƒ --- `` `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso \Se IV 348/, `saá¹
ti vÄ• ime dhammÄ• nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• cÄ• â€™â€™ ti. ekaccehi th
byÄ• kataá¹ƒ `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti vÄ• im
byaÃ±janameva nÄ• nanti. atha kho citto gahapati yena therÄ• bhikkhÅ« tenupasaá¹…kam
bhikkhÅ« abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gahapati the
--- ``sutaá¹ƒ metaá¹ƒ, bhante, sambahulÄ• naá¹ƒ kira therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ•
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ•
udapÄ• di --- `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso, `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti vÄ• im
nÄ• nÄ• byaÃ±janÄ• udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naâ€™â€™ nti? ekaccehi the
byÄ• kataá¹ƒ --- `` `saá¹ƒyojanaâ€™ nti vÄ• , Ä• vuso, `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti v
ceva nÄ• nÄ• byaÃ±janÄ• cÄ• â€™â€™ ti. ekaccehi therehi bhikkhÅ«hi evaá¹ƒ byÄ• kataá
Ä• vuso, `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti vÄ• ime dhammÄ• ekatthÄ• byaÃ±janameva
gahapatÄ«â€™â€™ ti.

`` `saá¹ƒyojanaâ€™ nti vÄ• , bhante, `saá¹ƒyojaniyÄ• dhammÄ• â€™ ti vÄ• ime dhammÄ
nÄ• nÄ• byaÃ±janÄ• ca. tena hi, bhante, upamaá¹ƒ vo karissÄ• mi. upamÄ• yapidhekacce
atthaá¹ƒ Ä• jÄ• nanti. seyyathÄ• pi, bhante, kÄ• á¸·o ca balÄ«baddo odÄ• to ca balÄ«baddo
vÄ• yottena vÄ• saá¹ƒyuttÄ• assu. yo nu kho evaá¹ƒ vadeyya --- `kÄ• á¸·o balÄ«baddo od
saá¹ƒyojanaá¹ƒ \Ee IV 283/, odÄ• to balÄ«baddo kÄ• á¸·assa balÄ«baddassa saá¹ƒyojanaâ
vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, gahapati! na kho, gahapati, kÄ• á¸·o balÄ
balÄ«baddassa saá¹ƒyojanaá¹ƒ, napi odÄ• to balÄ«baddo kÄ• á¸·assa baá¸·Ä«baddassa sa
ekena dÄ• mena vÄ• yottena vÄ• saá¹ƒyuttÄ• taá¹ƒ tattha saá¹ƒyojanaâ€™â€™ nti. ``eva
rÅ«pÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na rÅ«pÄ• cakkhussa saá¹ƒyojanaá¹ƒ; yaÃ±ca tattha tadubh
chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaá¹ƒ. na sotaá¹ƒ saddÄ• naá¹ƒ ... na ghÄ• naá¹ƒ gand
rasÄ• naá¹ƒ ... na kÄ• yo phoá¹-á¹-habbÄ• naá¹ƒ saá¹ƒyojanaá¹ƒ, na phoá¹-á¹-habbÄ• kÄ•
yaÃ±ca tattha tadubhayaá¹ƒ paá¹-icca uppajjati chandarÄ• go taá¹ƒ tattha saá¹ƒyojanaá¹ƒ. n
saá¹ƒyojanaá¹ƒ, na dhammÄ• manassa saá¹ƒyojanaá¹ƒ; yaÃ±ca tattha tadubhayaá¹ƒ paá¹-
taá¹ƒ tattha saá¹ƒyojanaâ€™â€™ nti. ``lÄ• bhÄ• te, gahapati, suladdhaá¹ƒ te, gahapati, yas
buddhavacane paÃ±Ã±Ä• cakkhu kamatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹-hamaisidattasuttaá¹ƒ

<344> ekaá¹ƒ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« macchikÄ• saá¹‡á¸• e viharanti a
citto gahapati yena therÄ• bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• there bhikkhÅ
nisÄ«di. ekamantaá¹ƒ \Se IV 350/ nisinno kho citto gahapati there bhikkhÅ« etadavoca \Ne
``adhivÄ• sentu me, bhante, therÄ• svÄ• tanÄ• ya bhattaâ€™â€™ nti. adhivÄ• sesuá¹ƒ kho
tuá¹‡hÄ«bhÄ• vena \Be II 476/. atha kho citto gahapati therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ adhivÄ
uá¹-á¹-hÄ• yÄ• sanÄ• there bhikkhÅ« abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.
bhikkhÅ« tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ
gahapatissa nivesanaá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane

atha kho citto gahapati yena therÄ• bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• ther
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gahapati Ä• yasmantaá¹ƒ theraá¹ƒ eta
`dhÄ• tunÄ• nattaá¹ƒ, dhÄ• tunÄ• nattaâ€™ nti, bhante thera, vuccati. kittÄ• vatÄ• nu kho,
dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti? evaá¹ƒ vutte Ä• yasmÄ• thero tuá¹‡
citto gahapati Ä• yasmantaá¹ƒ theraá¹ƒ etadavoca --- `` `dhÄ• tunÄ• nattaá¹ƒ, dhÄ• tunÄ• n
thera, vuccati. kittÄ• vatÄ• nu kho, bhante, dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â
Ä• yasmÄ• thero tuá¹‡hÄ« ahosi. tatiyampi kho citto gahapati Ä• yasmantaá¹ƒ theraá¹ƒ eta
`dhÄ• tunÄ• nattaá¹ƒ, dhÄ• tunÄ• nattaâ€™ nti, bhante thera, vuccati. kittÄ• vatÄ• nu kho,
dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti? tatiyampi kho Ä• yasmÄ• thero tuá¹

tena \Se IV 351/ kho pana samayena Ä• yasmÄ• isidatto tasmiá¹ƒ bhikkhusaá¹…ghe sabb

Ä• yasmÄ• isidatto Ä• yasmantaá¹ƒ theraá¹ƒ etadavoca --- ``byÄ• karomahaá¹ƒ, bhante the
etaá¹ƒ paÃ±haâ€™â€™ nti? ``byÄ• karohi tvaá¹ƒ, Ä• vuso isidatta, cittassa gahapatino etaá
``evaÃ±hi tvaá¹ƒ, gahapati, pucchasi --- `dhÄ• tunÄ• nattaá¹ƒ, dhÄ• tunÄ• nattanti, bhante t
kittÄ• vatÄ• nu kho, bhante, dhÄ• tunÄ• nattaá¹ƒ, vuttaá¹ƒ bhagavatÄ• â€™â€™ â€™ ti? `
bhanteâ€™â€™. ``idaá¹ƒ kho, gahapati, dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• --- cakk
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... manodhÄ• tu, dhammadhÄ• tu, manoviÃ±Ã±Ä• á¹‡ad
gahapati, dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• â€™â€™ ti.

atha kho citto gahapati Ä• yasmato isidattassa bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• th
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kh
onÄ«tapattapÄ• á¹‡ino uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu. atha kho Ä• yasmÄ• thero Ä•
isidattaá¹ƒ etadavoca --- ``sÄ• dhu kho taá¹ƒ, Ä• vuso isidatta \Be II 477/, eso paÃ±ho paá¹-
paÃ±ho maá¹ƒ paá¹-ibhÄ• si. tenahÄ• vuso isidatta, yadÄ• aÃ±Ã±athÄ• pi {yadÄ• aÃ±Ã±a
) } evarÅ«po paÃ±ho Ä• gaccheyya, taÃ±Ã±evettha paá¹-ibhÄ• seyyÄ• â€™â€™ ti. dutiyaá

3. dutiyaisidattasuttaá¹ƒ

<345> ekaá¹ƒ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« macchikÄ• saá¹‡á¸• e viharanti a
citto gahapati yena therÄ• bhikkhÅ« \Se IV 352/ tenupasaá¹…kami; upasaá¹…kamitvÄ• th
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gahapati there bhikkhÅ« etadavoca ---
bhante therÄ• , svÄ• tanÄ• ya bhattaâ€™â€™ nti. adhivÄ• sesuá¹ƒ kho therÄ• bhikkhÅ« tu
citto gahapati therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho therÄ• bhikkhÅ« tassÄ• ratt
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena cittassa gahapatissa n
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒsu.

atha \Ee IV 286/ kho citto gahapati yena therÄ• bhikkhÅ« tenupasaá¹…kami; upasaá¹…ka
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gahapati Ä• yasmanta
``yÄ• imÄ• , bhante thera, anekavihitÄ• diá¹-á¹-hiyo loke uppajjanti --- `sassato lokoti vÄ• ,
vÄ• , antavÄ• lokoti vÄ• , anantavÄ• lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±
aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato
hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato pa
vÄ• . yÄ• ni cimÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni brahmajÄ• le bhaá¹‡itÄ• ni; imÄ• nu
diá¹-á¹-hiyo kismiá¹ƒ sati honti, kismiá¹ƒ asati na hontÄ«â€™â€™ ti?

evaá¹ƒ \Se IV 353/ vutte, Ä• yasmÄ• thero tuá¹‡hÄ« ahosi. dutiyampi kho citto gahapati ...
kho citto gahapati Ä• yasmantaá¹ƒ theraá¹ƒ etadavoca --- ``yÄ• imÄ• , bhante thera, aneka
loke \Be II 478/ uppajjanti --- sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lokoti vÄ• , a

279/ lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti c
paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• . yÄ•
diá¹-á¹-higatÄ• ni brahmajÄ• le bhaá¹‡itÄ• ni; imÄ• nu kho, bhante, diá¹-á¹-hiyo kismiá¹ƒ sa
asati na hontÄ«â€™â€™ ti? tatiyampi kho Ä• yasmÄ• thero tuá¹‡hÄ« ahosi.

tena kho pana samayena Ä• yasmÄ• isidatto tasmiá¹ƒ bhikkhusaá¹…ghe sabbanavako ho
isidatto Ä• yasmantaá¹ƒ theraá¹ƒ etadavoca --- ``byÄ• karomahaá¹ƒ, bhante thera, cittassa
paÃ±haâ€™â€™ nti? ``byÄ• karohi tvaá¹ƒ, Ä• vuso isidatta, cittassa gahapatino etaá¹ƒ paÃ
\Ee IV 287/ tvaá¹ƒ, gahapati, pucchasi --- `yÄ• imÄ• , bhante thera, anekavihitÄ• diá¹-á¹-hi
--- sassato lokoti vÄ• ... pe ... ; imÄ• nu kho, bhante, diá¹-á¹-hiyo kismiá¹ƒ \Se IV 354/ sati h
kismiá¹ƒ asati na hontÄ«â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™. ``yÄ• imÄ• , gahapa
loke uppajjanti --- `sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lokoti vÄ• anantavÄ•
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , hoti tathÄ
maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti tathÄ• g
vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• . yÄ• ni cimÄ• ni dvÄ• saá¹
brahmajÄ• le bhaá¹‡itÄ• ni; imÄ• kho, gahapati, diá¹-á¹-hiyo sakkÄ• yadiá¹-á¹-hiyÄ• sati ho
sakkÄ• yadiá¹-á¹-hiyÄ• asati na hontÄ«â€™â€™ â€™ ti.

``kathaá¹ƒ pana, bhante, sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™ ti? ``idha, gahapati, assutavÄ
ariyÄ• naá¹ƒ adassÄ• vÄ« ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• na
sappurisadhammassa akovido sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati,
attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; vedanaá¹ƒ attato samanup
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, viÃ±Ã±Ä• á¹‡ava
attani \Be II 479/ vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kh
sakkÄ• yadiá¹-á¹-hi hotÄ«â€™â€™ ti.

``kathaá¹ƒ \Ne II 280/ pana, bhante, sakkÄ• yadiá¹-á¹-hi na hotÄ«â€™â€™ ti? ``idha, gahap
355/ ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ« ariyadhammassa kovido ariyadhamme suvinÄ
sappurisadhammassa kovido sappurisadhamme suvinÄ«to na rÅ«paá¹ƒ attato samanupass
attÄ• naá¹ƒ, na attani vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ; na vedanaá¹ƒ ... na
saá¹…khÄ• re ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. evaá¹ƒ kho, gahapati, sakkÄ•
ti.

``kuto \Ee IV 288/, bhante, ayyo isidatto Ä• gacchatÄ«â€™â€™ ti? ``avantiyÄ• kho, gahapa
ti. ``atthi, bhante, avantiyÄ• isidatto nÄ• ma kulaputto amhÄ• kaá¹ƒ adiá¹-á¹-hasahÄ• yo pa
Ä• yasmatÄ• â€™â€™ ti? ``evaá¹ƒ, gahapatÄ«â€™â€™ ti. ``kahaá¹ƒ nu kho so, bhante, Ä•

viharatÄ«â€™â€™ ti? evaá¹ƒ vutte, Ä• yasmÄ• isidatto tuá¹‡hÄ« ahosi. ``ayyo no, bhante,
``evaá¹ƒ, gahapatÄ«â€™â€™ ti. ``abhiramatu, bhante, ayyo isidatto macchikÄ• saá¹‡á¸• e.
ambÄ• á¹-akavanaá¹ƒ. ahaá¹ƒ ayyassa isidattassa ussukkaá¹ƒ karissÄ• mi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nt
gahapatÄ«â€™â€™ ti.

atha kho citto gahapati Ä• yasmato isidattassa bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• th
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kh
onÄ«tapattapÄ• á¹‡ino \Se IV 356/ uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu. atha kho Ä• yasm
isidattaá¹ƒ etadavoca --- ``sÄ• dhu kho taá¹ƒ, Ä• vuso isidatta, eso paÃ±ho paá¹-ibhÄ• si. n
paá¹-ibhÄ• si. tenahÄ• vuso isidatta, yadÄ• aÃ±Ã±athÄ• pi evarÅ«po paÃ±ho Ä• gaccheyy
paá¹-ibhÄ• seyyÄ• â€™â€™ ti. atha kho Ä• yasmÄ• isidatto senÄ• sanaá¹ƒ saá¹ƒsÄ• metv
macchikÄ• saá¹‡á¸• amhÄ• pakkÄ• mi. yaá¹ƒ macchikÄ• saá¹‡á¸• amhÄ• pakkÄ• mi, tath
paccÄ• gacchÄ«ti. tatiyaá¹ƒ.

4. mahakapÄ• á¹-ihÄ• riyasuttaá¹ƒ

<346> ekaá¹ƒ \Ne II 281/ \Be II 480/ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« macchikÄ•
ambÄ• á¹-akavane. atha \Ee IV 289/ kho citto gahapati yena therÄ• bhikkhÅ« tenupasaá¹…
there bhikkhÅ« abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gahap
etadavoca --- ``adhivÄ• sentu me, bhante therÄ• , svÄ• tanÄ• ya gokule bhattaâ€™â€™ nti
bhikkhÅ« tuá¹‡hÄ«bhÄ• vena. atha kho citto gahapati therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ adhivÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• there bhikkhÅ« abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.
tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya y
gokulaá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒsu.

atha kho citto gahapati there bhikkhÅ« paá¹‡Ä«tena sappipÄ• yÄ• sena sahatthÄ• santapp
sampavÄ• resi. atha kho therÄ• bhikkhÅ« bhuttÄ• vino onÄ«tapattapÄ• á¹‡ino uá¹-á¹-hÄ• y
cittopi kho gahapati `sesakaá¹ƒ vissajjethÄ• â€™ ti vatvÄ• there bhikkhÅ« piá¹-á¹-hito piá¹-
tena kho pana samayena uá¹‡haá¹ƒ hoti kuthitaá¹ƒ {kuá¹-á¹-hitaá¹ƒ (Ce Se Ke Ee) }; te ca t
paveliyamÄ• nena maÃ±Ã±e kÄ• yena gacchanti, yathÄ• taá¹ƒ bhojanaá¹ƒ bhuttÄ• vino.

tena kho pana samayena Ä• yasmÄ• mahako tasmiá¹ƒ bhikkhusaá¹…ghe sabbanavako h
Ä• yasmantaá¹ƒ theraá¹ƒ etadavoca --- ``sÄ• dhu khvassa, bhante thera, sÄ«tako ca vÄ• to
abbhasampilÄ• po {abbhasaá¹ƒbilÄ• po (Ce), abbhasaá¹ƒvilÄ• po (Ee) } ca assa, devo ca e
phusÄ• yeyyÄ• â€™â€™ ti.

``sÄ• dhu khvassa, Ä• vuso mahaka, yaá¹ƒ sÄ«tako ca vÄ• to vÄ• yeyya, abbhasampilÄ• p

phusÄ• yeyyÄ• â€™â€™ ti. atha kho Ä• yasmÄ• mahako tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹.
abhisaá¹…khari {abhisaá¹…khÄ• si (Ce) } yathÄ• sÄ«tako ca vÄ• to vÄ• yi, abbhasampilÄ•
devo ca ekamekaá¹ƒ phusi. atha kho cittassa gahapatino etadahosi --- ``yo kho imasmiá¹ƒ b
sabbanavako bhikkhu tassÄ• yaá¹ƒ evarÅ«po iddhÄ• nubhÄ• voâ€™â€™ ti \Be II 481/. atha
Ä• rÄ• maá¹ƒ sampÄ• puá¹‡itvÄ• Ä• yasmantaá¹ƒ theraá¹ƒ etadavoca --- ``alamettÄ• vatÄ•
``alamettÄ• vatÄ• , Ä• vuso mahaka! katamettÄ• vatÄ• , Ä• vuso mahaka! pÅ«jitamettÄ• va
\Ne II 282/. atha kho therÄ• bhikkhÅ« yathÄ• vihÄ• raá¹ƒ agamaá¹ƒsu. Ä• yasmÄ• pi maha
agamÄ• si.

atha kho citto gahapati yenÄ• yasmÄ• mahako \Se IV 358/ tenupasaá¹…kami; upasaá¹…k
mahakaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gahapati
etadavoca --- ``sÄ• dhu me, bhante, ayyo mahako uttarimanussadhammaá¹ƒ iddhipÄ• á¹-ih
ti. ``tena hi tvaá¹ƒ, gahapati, Ä• linde uttarÄ• saá¹…gaá¹ƒ paÃ±Ã±apetvÄ• tiá¹‡akalÄ• paá¹
``evaá¹ƒ, bhanteâ€™â€™ ti kho citto gahapati Ä• yasmato mahakassa paá¹-issutvÄ• Ä• lin
paÃ±Ã±apetvÄ• tiá¹‡akalÄ• paá¹ƒ okÄ• sesi. atha kho Ä• yasmÄ• mahako vihÄ• raá¹ƒ pa
datvÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khari yathÄ• tÄ• lacchigga
ca acci nikkhamitvÄ• tiá¹‡Ä• ni jhÄ• pesi, uttarÄ• saá¹…gaá¹ƒ na jhÄ• pesi. atha kho citto g
uttarÄ• saá¹…gaá¹ƒ papphoá¹-etvÄ• saá¹ƒviggo lomahaá¹-á¹-hajÄ• to ekamantaá¹ƒ aá¹-á¹-
mahako vihÄ• rÄ• nikkhamitvÄ• cittaá¹ƒ gahapatiá¹ƒ etadavoca --- ``alamettÄ• vatÄ• , gah

``alamettÄ• vatÄ• \Ee IV 291/, bhante mahaka! katamettÄ• vatÄ• , bhante, mahaka! pÅ«jit
mahaka! abhiramatu, bhante, ayyo mahako macchikÄ• saá¹‡á¸• e. ramaá¹‡Ä«yaá¹ƒ ambÄ•
mahakassa ussukkaá¹ƒ karissÄ• mi cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayab
``kalyÄ• á¹‡aá¹ƒ vuccati, gahapatÄ«â€™â€™ ti. atha kho Ä• yasmÄ• mahako senÄ• sanaa
pattacÄ«varamÄ• dÄ• ya macchikÄ• saá¹‡á¸• amhÄ• pakkÄ• mi. yaá¹ƒ macchikÄ• saá¹‡á¸
ahosi; na puna paccÄ• gacchÄ«ti. catutthaá¹ƒ.

5. paá¹-hamakÄ• mabhÅ«suttaá¹ƒ

<347> ekaá¹ƒ \Se IV 359/ samayaá¹ƒ Ä• yasmÄ• kÄ• mabhÅ« macchikÄ• saá¹‡á¸• e viha
citto gahapati yenÄ• yasmÄ• kÄ• mabhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasm
ekamantaá¹ƒ nisÄ«di \Be II 482/. ekamantaá¹ƒ nisinnaá¹ƒ kho cittaá¹ƒ gahapatiá¹ƒ Ä• yasm
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``vuttamidaá¹ƒ \Ne II 283/, gahapati ---

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ {appattaá¹ƒ (Se Ke Katthaci) }, chinnasotaá¹ƒ abandhanaâ€

``imassa nu kho, gahapati, saá¹ƒkhittena bhÄ• sitassa kathaá¹ƒ vitthÄ• rena attho daá¹-á¹-
``kiá¹ƒ nu kho etaá¹ƒ, bhante, bhagavatÄ• bhÄ• sitaâ€™â€™ nti? ``evaá¹ƒ, gahapatÄ«â€™
muhuttaá¹ƒ Ä• gamehi yÄ• vassa atthaá¹ƒ pekkhÄ• mÄ«â€™â€™ ti. atha kho citto gahapat
Ä• yasmantaá¹ƒ kÄ• mabhuá¹ƒ etadavoca ---

`` `nelaá¹…gaâ€™ nti \Ee IV 292/ kho, bhante, sÄ«lÄ• nametaá¹ƒ adhivacanaá¹ƒ. `setapac
bhante, vimuttiyÄ• etaá¹ƒ adhivacanaá¹ƒ. `ekÄ• roâ€™ ti kho, bhante, satiyÄ• etaá¹ƒ adhi
ti kho, bhante, abhikkamapaá¹-ikkamassetaá¹ƒ adhivacanaá¹ƒ. `rathoâ€™ ti kho, bhante, im
cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa adhivacanaá¹ƒ mÄ• tÄ• pettikasambhavassa odanaku
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammassa. rÄ• go kho, bhante, nÄ
te khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ
anuppÄ• dadhammÄ• . tasmÄ• khÄ«á¹‡Ä• savo bhikkhu `anÄ«ghoâ€™ ti vuccati. `Ä• yant
bhante, arahato etaá¹ƒ adhivacanaá¹ƒ. `sotoâ€™ ti kho, bhante, taá¹‡hÄ• yetaá¹ƒ adhivaca
khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• v
anuppÄ• dadhammÄ• . tasmÄ• khÄ«á¹‡Ä• savo bhikkhu `chinnasotoâ€™ ti vuccati. rÄ• go
bandhanaá¹ƒ, moho bandhanaá¹ƒ. te khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnam
anabhÄ• vaá¹…katÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . tasmÄ• khÄ«á¹‡Ä• savo bhikkhu
bhante, yaá¹ƒ taá¹ƒ bhagavatÄ• vuttaá¹ƒ ---

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaâ€™â€™ nti ||

``imassa \Be II 483/ kho, bhante, bhagavatÄ• saá¹ƒkhittena bhÄ• sitassa evaá¹ƒ vitthÄ• re
Ä• jÄ• nÄ• mÄ«â€™â€™ ti \Ne II 284/. ``lÄ• bhÄ• te, gahapati, suladdhaá¹ƒ te, gahapati! y
buddhavacane paÃ±Ã±Ä• cakkhu kamatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyakÄ• mabhÅ«suttaá¹ƒ

<348> ekaá¹ƒ \Ee IV 293/ samayaá¹ƒ Ä• yasmÄ• kÄ• mabhÅ« macchikÄ• saá¹‡á¸• e viha
citto gahapati yenÄ• yasmÄ• kÄ• mabhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• ekaman
nisinno kho citto gahapati Ä• yasmantaá¹ƒ kÄ• mabhuá¹ƒ etadavoca --- ``kati nu kho, bhant
ti? ``tayo kho, gahapati, saá¹…khÄ• rÄ• --- kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, citta
``sÄ• dhu, bhanteâ€™â€™ ti kho citto gahapati Ä• yasmato kÄ• mabhussa bhÄ• sitaá¹ƒ \Se
anumoditvÄ• Ä• yasmantaá¹ƒ kÄ• mabhuá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``katamo pan
katamo vacÄ«saá¹…khÄ• ro, katamo cittasaá¹…khÄ• roâ€™â€™ ti? ``assÄ• sapassÄ• sÄ•

vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• ro, saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ• roâ€™â

``sÄ• dhu, bhanteâ€™â€™ ti kho citto gahapati ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``k
bhante, assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro, kasmÄ• vitakkavicÄ• rÄ• vacÄ«saá¹…
ca cittasaá¹…khÄ• roâ€™â€™ ti? ``assÄ• sapassÄ• sÄ• kho, gahapati, kÄ• yikÄ• . ete dha
tasmÄ• assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro. pubbe kho, gahapati, vitakketvÄ• vicÄ
bhindati, tasmÄ• vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• ro. saÃ±Ã±Ä• ca vedanÄ• ca cetasik
cittappaá¹-ibaddhÄ• , tasmÄ• saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ• roâ€™â€™ ti.

sÄ• dhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``kathaá¹ƒ pana, bhante, saÃ±Ã±Ä• veday
hotÄ«â€™â€™ ti? ``na kho, gahapati, saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjantassa bh
`ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjissaâ€™ nti vÄ• `ahaá¹ƒ saÃ±Ã±Ä• veda
samÄ• pajjÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannoâ€™ ti
pubbeva tathÄ• cittaá¹ƒ bhÄ• vitaá¹ƒ hoti yaá¹ƒ taá¹ƒ tathattÄ• ya upanetÄ«â€™â€™ ti.

sÄ• dhu \Be II 484/ ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``saÃ±Ã±Ä• vedayitanirodhaá¹
\Se IV 362/ pana, bhante \Ne II 285/, bhikkhuno katame dhammÄ• paá¹-hamaá¹ƒ nirujjhant
kÄ• yasaá¹…khÄ• ro, yadi vÄ• vacÄ«saá¹…khÄ• ro, yadi vÄ• cittasaá¹…khÄ• roâ€™â€™
samÄ• pajjantassa kho, gahapati, bhikkhuno vacÄ«saá¹…khÄ• ro paá¹-hamaá¹ƒ nirujjhati, t
tato cittasaá¹…khÄ• roâ€™â€™ ti.

sÄ• dhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``yvÄ• yaá¹ƒ, bhante, mato kÄ• laá¹…kato
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno, imesaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™â€™ nti
kÄ• laá¹…kato tassa kÄ• yasaá¹…khÄ• ro niruddho paá¹-ippassaddho, vacÄ«saá¹…khÄ• ro
cittasaá¹…khÄ• ro niruddho paá¹-ippassaddho, Ä• yu parikkhÄ«á¹‡o, usmÄ• vÅ«pasantÄ•
yo ca khvÄ• yaá¹ƒ, gahapati, bhikkhu saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno, tassapi
paá¹-ippassaddho, vacÄ«saá¹…khÄ• ro niruddho paá¹-ippassaddho, cittasaá¹…khÄ• ro niru
aparikkhÄ«á¹‡o, usmÄ• avÅ«pasantÄ• , indriyÄ• ni vippasannÄ• ni. yvÄ• yaá¹ƒ, gahapati,
cÄ• yaá¹ƒ bhikkhu saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno, idaá¹ƒ nesaá¹ƒ nÄ• nÄ• ka

sÄ• dhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``kathaá¹ƒ pana, bhante,
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ ti? ``na kho, g
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahantassa bhikkhuno evaá¹ƒ hoti --- `a
saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hahissaâ€™ nti vÄ• `ahaá¹ƒ saÃ±Ã±Ä•
vuá¹-á¹-hahÄ• mÄ«â€™ ti vÄ• `ahaá¹ƒ saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• \Se IV 3
atha khvassa pubbeva tathÄ• cittaá¹ƒ bhÄ• vitaá¹ƒ hoti, yaá¹ƒ taá¹ƒ tathattÄ• ya upanetÄ«â

sÄ• dhu \Ee IV 295/, bhante ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``saÃ±Ã±Ä• vedayitan

vuá¹-á¹-hahantassa pana, bhante, bhikkhuno katame dhammÄ• paá¹-hamaá¹ƒ uppajjanti, y
yadi vÄ• vacÄ«saá¹…khÄ• ro, yadi vÄ• cittasaá¹…khÄ• roâ€™â€™ ti? ``saÃ±Ã±Ä• veday
vuá¹-á¹-hahantassa, gahapati, bhikkhuno cittasaá¹…khÄ• ro paá¹-hamaá¹ƒ uppajjati, tato kÄ
vacÄ«saá¹…khÄ• roâ€™â€™ ti.

sÄ• dhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ
pana, bhante \Ne II 286/, bhikkhuá¹ƒ kati phassÄ• phusantiâ€™â€™ ? ``saÃ±Ã±Ä• vedayit
vuá¹-á¹-hitaá¹ƒ \Be II 485/ kho, gahapati, bhikkhuá¹ƒ tayo phassÄ• phusanti --- suÃ±Ã±ato
phasso, appaá¹‡ihito phassoâ€™â€™ ti.

sÄ• dhu ... pe ... uttariá¹ƒ paÃ±haá¹ƒ apucchi --- ``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ
pana, bhante, bhikkhuno kiá¹ƒninnaá¹ƒ cittaá¹ƒ hoti, kiá¹ƒpoá¹‡aá¹ƒ, kiá¹ƒpabbhÄ• raâ€™â
``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitassa kho, gahapati, bhikkhuno vivek
vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raâ€™â€™ nti.

``sÄ• dhu, bhanteâ€™â€™ ti kho citto gahapati Ä• yasmato kÄ• mabhussa bhÄ• sitaá¹ƒ ab
Ä• yasmantaá¹ƒ kÄ• mabhuá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi \Se IV 364/ --- ``saÃ±Ã±Ä• ved
pana, bhante, kati dhammÄ• bahÅ«pakÄ• rÄ• â€™â€™ ti? ``addhÄ• kho tvaá¹ƒ, gahapati
pucchitabbaá¹ƒ taá¹ƒ pucchasi. api ca tyÄ• haá¹ƒ byÄ• karissÄ• mi. saÃ±Ã±Ä• vedayitaniro
gahapati, dve dhammÄ• bahÅ«pakÄ• rÄ• --- samatho ca vipassanÄ• cÄ• â€™â€™ ti. cha

7. godattasuttaá¹ƒ

<349> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• godatto macchikÄ• saá¹‡á¸• e viharati ambÄ• á¹-aka
citto gahapati yenÄ• yasmÄ• godatto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmanta
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho cittaá¹ƒ gahapatiá¹ƒ Ä• yasmÄ• godatto
cÄ• yaá¹ƒ, gahapati, appamÄ• á¹‡Ä• cetovimutti, yÄ• ca Ä• kiÃ±caÃ±Ã±Ä• cetovimutti, yÄ
cetovimutti, yÄ• ca animittÄ• cetovimutti, ime dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ
byaÃ±janameva nÄ• naâ€™â€™ nti? ``atthi, bhante, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gam
ceva nÄ• nÄ• byaÃ±janÄ• ca. atthi pana, bhante, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamm
byaÃ±janameva nÄ• naâ€™â€™ nti.

``katamo ca, bhante, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma ime dhammÄ• nÄ• natthÄ
idha, bhante, bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ {catutthiá¹ƒ (?) }. iti uddhamadho tiriyaá¹ƒ s
sabbattatÄ• ya \Se IV 365/ sabbÄ• vantaá¹ƒ lokaá¹ƒ \Be II 486/ mettÄ• sahagatena cetasÄ•
appamÄ• á¹‡ena averena abyÄ• pajjena {abyÄ• pajjhena (Ce Se Ke Ee), abyÄ• bajjhena (?
karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ... pe ... upekkhÄ• sa

disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddha
sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena
averena abyÄ• pajjena pharitvÄ• viharati. ayaá¹ƒ vuccati, bhante, appamÄ• á¹‡Ä• cetovim

``katamÄ• ca, bhante, Ä• kiÃ±caÃ±Ã±Ä• cetovimutti? idha, bhante, bhikkhu sabbaso viÃ±
samatikkamma, `natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. a
Ä• kiÃ±caÃ±Ã±Ä• cetovimutti.

``katamÄ• ca, bhante, suÃ±Ã±atÄ• cetovimutti? idha, bhante, bhikkhu araÃ±Ã±agato vÄ•
suÃ±Ã±Ä• gÄ• ragato vÄ• iti paá¹-isaÃ±cikkhati --- `suÃ±Ã±amidaá¹ƒ attena vÄ• \Ee IV 29
ayaá¹ƒ vuccati, bhante, suÃ±Ã±atÄ• cetovimutti.

``katamÄ• ca, bhante, animittÄ• cetovimutti? idha, bhante, bhikkhu sabbanimittÄ• naá¹ƒ a
animittaá¹ƒ cetosamÄ• dhiá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati, bhante, animittÄ• ceto
bhante, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma ime dhammÄ• nÄ• natthÄ• ceva \Se IV

``katamo ca, bhante, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma ime dhammÄ• ekatthÄ• b
bhante, pamÄ• á¹‡akaraá¹‡o, doso pamÄ• á¹‡akaraá¹‡o, moho pamÄ• á¹‡akaraá¹‡o. te kh
pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹…katÄ• Ä• yatiá¹ƒ anuppÄ
appamÄ• á¹‡Ä• cetovimuttiyo, akuppÄ• tÄ• saá¹ƒ cetovimutti aggamakkhÄ• yati. sÄ• kho
suÃ±Ã±Ä• rÄ• gena, suÃ±Ã±Ä• dosena, suÃ±Ã±Ä• mohena. rÄ• go kho, bhante, kiÃ±can
kiÃ±canaá¹ƒ. te khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthu
Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . yÄ• vatÄ• kho \Ne II 288/, bhante, Ä• kiÃ±caÃ±Ã±Ä• ce
cetovimutti aggamakkhÄ• yati. sÄ• kho \Be II 487/ pana akuppÄ• cetovimutti suÃ±Ã±Ä• rÄ
suÃ±Ã±Ä• mohena. rÄ• go kho, bhante, nimittakaraá¹‡o, doso nimittakaraá¹‡o, moho nimit
khÄ«á¹‡Ä• savassa bhikkhuno pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• v
anuppÄ• dadhammÄ• . yÄ• vatÄ• kho, bhante, animittÄ• cetovimuttiyo, akuppÄ• tÄ• saá¹
sÄ• kho pana akuppÄ• cetovimutti suÃ±Ã±Ä• rÄ• gena, suÃ±Ã±Ä• dosena, suÃ±Ã±Ä• m
pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma \Se IV 367/ ime dhammÄ• ekatthÄ• byaÃ±janan
te, gahapati, suladdhaá¹ƒ te, gahapati! yassa te gambhÄ«re buddhavacane paÃ±Ã±Ä• cakk
sattamaá¹ƒ.

8. nigaá¹‡á¹-hanÄ• á¹-aputtasuttaá¹ƒ

<350> tena kho pana samayena nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• taputto (Ce) } macchikÄ•
anuppatto hoti mahatiyÄ• nigaá¹‡á¹-haparisÄ• ya saddhiá¹ƒ. assosi kho citto gahapati --- ``
nÄ• á¹-aputto macchikÄ• saá¹‡á¸• aá¹ƒ anuppatto mahatiyÄ• nigaá¹‡á¹-haparisÄ• ya sadd
gahapati sambahulehi upÄ• sakehi saddhiá¹ƒ yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹.

nigaá¹‡á¹-hena nÄ• á¹-aputtena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho cittaá¹ƒ gahapatiá¹ƒ nigaá¹‡á¹-ho nÄ• á¹
``saddahasi tvaá¹ƒ, gahapati, samaá¹‡assa gotamassa --- atthi avitakko avicÄ• ro samÄ• dh
vitakkavicÄ• rÄ• naá¹ƒ nirodhoâ€™â€™ ti?

``na khvÄ• haá¹ƒ ettha, bhante, bhagavato saddhÄ• ya gacchÄ• mi. atthi avitakko avicÄ• ro
vitakkavicÄ• rÄ• naá¹ƒ nirodhoâ€™â€™ ti. evaá¹ƒ vutte, nigaá¹‡á¹-ho nÄ• á¹-aputto ulloket
apaloketvÄ• (Ce Se Ke), oloketvÄ• (Ce-a Se-a) } etadavoca --- ``idaá¹ƒ bhavanto passant
cÄ• yaá¹ƒ citto gahapati, yÄ• va asaá¹-ho cÄ• yaá¹ƒ citto gahapati, yÄ• va amÄ• yÄ• vÄ« c
vÄ• taá¹ƒ vÄ• so jÄ• lena bÄ• dhetabbaá¹ƒ maÃ±Ã±eyya, yo vitakkavicÄ• re \Se IV 368/ ni
\Be II 488/, sakamuá¹-á¹-hinÄ• vÄ• so gaá¹…gÄ• ya sotaá¹ƒ Ä• vÄ• retabbaá¹ƒ maÃ±Ã±e
nirodhetabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti.

``taá¹ƒ \Ne II 289/ kiá¹ƒ maÃ±Ã±asi, bhante, katamaá¹ƒ nu kho paá¹‡Ä«tataraá¹ƒ --- Ã±Ä• a
vÄ• â€™â€™ ti? ``saddhÄ• ya kho, gahapati, Ã±Ä• á¹‡aá¹ƒyeva paá¹‡Ä«tataraâ€™â€™ nt
yÄ• vadeva Ä• kaá¹…khÄ• mi, vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi \Ee IV 299/. ahaá¹ƒ kho, b
Ä• kaá¹…khÄ• mi, vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upas
kho, bhante, yÄ• vadeva Ä• kaá¹…khÄ• mi, pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• n
viharÄ• mi. ahaá¹ƒ kho, bhante, yÄ• vadeva Ä• kaá¹…khÄ• mi, sukhassa ca pahÄ• nÄ• ...
upasampajja viharÄ• mi. na so khvÄ• haá¹ƒ, bhante, evaá¹ƒ jÄ• nanto evaá¹ƒ passanto kas
vÄ• brÄ• hmaá¹‡assa vÄ• saddhÄ• ya gamissÄ• mi? atthi avitakko avicÄ• ro samÄ• dhi, a
nirodhoâ€™â€™ ti.

evaá¹ƒ vutte, nigaá¹‡á¹-ho nÄ• á¹-aputto sakaá¹ƒ parisaá¹ƒ apaloketvÄ• etadavoca --- ``id
passantu, yÄ• va anujuko cÄ• yaá¹ƒ citto gahapati, yÄ• va saá¹-ho cÄ• yaá¹ƒ citto gahapati
cÄ• yaá¹ƒ citto gahapatÄ«â€™â€™ ti.

``idÄ• neva kho te {idÄ• neva ca pana (Se Ke Katthaci) } mayaá¹ƒ, bhante, bhÄ• sitaá¹ƒ ---
\Se IV 369/ idaá¹ƒ bhavanto passantu, yÄ• va ujuko cÄ• yaá¹ƒ citto gahapati, yÄ• va asaá¹-
gahapati, yÄ• va amÄ• yÄ• vÄ« cÄ• yaá¹ƒ citto gahapatÄ«â€™ ti. idÄ• neva ca pana maya
`evaá¹ƒ Ä• jÄ• nÄ• ma idaá¹ƒ bhavanto passantu, yÄ• va anujuko cÄ• yaá¹ƒ citto gahapati,
citto gahapati, yÄ• va mÄ• yÄ• vÄ« cÄ• yaá¹ƒ citto gahapatÄ«â€™ ti. sace te, bhante, purim
pacchimaá¹ƒ te micchÄ• . sace pana te, bhante, purimaá¹ƒ micchÄ• , pacchimaá¹ƒ te sacca
bhante, dasa sahadhammikÄ• paÃ±hÄ• Ä• gacchanti. yadÄ• nesaá¹ƒ atthaá¹ƒ Ä• jÄ• ney
paá¹-ihareyyÄ• si saddhiá¹ƒ nigaá¹‡á¹-haparisÄ• ya. eko paÃ±ho, eko uddeso, ekaá¹ƒ veyy
paÃ±hÄ• , dve uddesÄ• , dve veyyÄ• karaá¹‡Ä• ni. tayo paÃ±hÄ• , tayo uddesÄ• , tÄ«á¹‡i v
paÃ±hÄ• , cattÄ• ro uddesÄ• , cattÄ• ri \Be II 489/ veyyÄ• karaá¹‡Ä• ni. paÃ±ca paÃ±hÄ• ,

veyyÄ• karaá¹‡Ä• ni. cha paÃ±hÄ• , cha uddesÄ• , cha veyyÄ• karaá¹‡Ä• ni. satta paÃ±hÄ
veyyÄ• karaá¹‡Ä• ni \Ne II 290/. aá¹-á¹-ha paÃ±hÄ• , aá¹-á¹-ha \Ee IV 300/ uddesÄ• , aá¹-á
nava paÃ±hÄ• , nava uddesÄ• , nava veyyÄ• karaá¹‡Ä• ni. dasa paÃ±hÄ• , dasa uddesÄ•
ti. atha kho citto gahapati nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ ime dasa sahadhammike paÃ±h
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«ti. aá¹-á¹-hamaá¹ƒ.

9. acelakassapasuttaá¹ƒ

<351> tena \Se IV 370/ kho pana samayena acelo kassapo macchikÄ• saá¹‡á¸• aá¹ƒ anup
gahapatino purÄ• á¹‡agihisahÄ• yo. assosi kho citto gahapati --- ``acelo kira kassapo macch
anuppatto amhÄ• kaá¹ƒ purÄ• á¹‡agihisahÄ• yoâ€™â€™ ti. atha kho citto gahapati yena ac
tenupasaá¹…kami; upasaá¹…kamitvÄ• acelena kassapena saddhiá¹ƒ sammodi. sammoda
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho citto gal
etadavoca --- ``kÄ«vaciraá¹ƒ pabbajitassa, bhante, kassapÄ• â€™â€™ ti? ``tiá¹ƒsamattÄ• n
vassÄ• ni pabbajitassÄ• â€™â€™ ti. ``imehi pana te, bhante, tiá¹ƒsamattehi vassehi atthi ko
uttarimanussadhammÄ• {uttarimanussadhammo (Se Ke) } alamariyaÃ±Ä• á¹‡adassanavise
phÄ• suvihÄ• roâ€™â€™ ti? ``imehi kho me, gahapati, tiá¹ƒsamattehi vassehi pabbajitassa
uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• ro, aÃ±
muá¹‡á¸• eyyÄ• ca pÄ• vaá¸·anipphoá¹-anÄ• ya cÄ• â€™â€™ ti. evaá¹ƒ vutte, citto gahapa
etadavoca --- ``acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! dhammassa svÄ• kkhÄ• tatÄ
dissati} yatra hi nÄ• ma tiá¹ƒsamattehi vassehi na koci \Ee IV 301/ uttarimanussadhammÄ•
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato abhavissa phÄ• suvihÄ• ro, aÃ±Ã±atra naggey
pÄ• vaá¸·anipphoá¹-anÄ• ya cÄ• â€™â€™ ti!

``tuyhaá¹ƒ pana, gahapati, kÄ«vaciraá¹ƒ \Se IV 371/ upÄ• sakattaá¹ƒ upagatassÄ• â€™â€
bhante, tiá¹ƒsamattÄ• ni vassÄ• ni upÄ• sakattaá¹ƒ upagatassÄ• â€™â€™ ti. ``imehi pana
tiá¹ƒsamattehi vassehi atthi koci uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavises
phÄ• suvihÄ• roâ€™â€™ ti? ``gihinopi siyÄ• , bhante. ahaÃ±hi, bhante, yÄ• vadeva Ä• kaá
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha
upasampajja viharÄ• mi. ahaÃ±hi, bhante, yÄ• vadeva Ä• kaá¹…khÄ• mi, vitakkavicÄ• rÄ• n
... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. ahaÃ±hi, bhante, yÄ• vadeva Ä• kaá
virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. ahaÃ±hi, bhante, yÄ• vade
sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. sace kho
bhagavato {bhagavatÄ• (Se Ke) } paá¹-hamataraá¹ƒ kÄ• laá¹ƒ kareyyaá¹ƒ, anacchariyaá¹ƒ
bhagavÄ• evaá¹ƒ byÄ• kareyya --- `natthi taá¹ƒ saá¹ƒyojanaá¹ƒ yena saá¹ƒyojanena saá¹ƒ
imaá¹ƒ lokaá¹ƒ Ä• gaccheyyÄ• â€™â€™ â€™ ti. evaá¹ƒ vutte, acelo kassapo cittaá¹ƒ gaha
``acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho! dhammassa svÄ• kkhÄ• tatÄ• , yatra hi nÄ•
{gihÄ« odÄ• tavasanÄ• (Ce Ee) } evarÅ«paá¹ƒ uttarimanussadhammÄ• alamariyaÃ±Ä• á¹

adhigamissati {adhigamissanti (Ce Ee) } phÄ• suvihÄ• raá¹ƒ. labheyyÄ• haá¹ƒ, gahapati \Ee
dhammavinaye pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti.

atha kho citto gahapati \Se IV 372/ acelaá¹ƒ kassapaá¹ƒ Ä• dÄ• ya yena therÄ• bhikkhÅ« t
upasaá¹…kamitvÄ• there bhikkhÅ« etadavoca --- ``ayaá¹ƒ, bhante, acelo kassapo amhÄ• k
imaá¹ƒ therÄ• pabbÄ• jentu upasampÄ• dentu. ahamassa ussukkaá¹ƒ karissÄ• mi
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nt
imasmiá¹ƒ dhammavinaye pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acirÅ«pasampanno ca par
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya ku
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariy
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca par
ahosÄ«ti. navamaá¹ƒ.

10. gilÄ• nadassanasuttaá¹ƒ

<352> tena \Be II 491/ kho pana samayena citto gahapati Ä• bÄ• dhiko hoti dukkhito bÄ• á
sambahulÄ• Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadevatÄ• osadhitiá¹‡avanappatÄ«su \
saá¹…gamma samÄ• gamma cittaá¹ƒ gahapatiá¹ƒ etadavocuá¹ƒ --- ``paá¹‡idhehi, gahapati
rÄ• jÄ• assaá¹ƒ cakkavattÄ«â€™â€™ ti.

evaá¹ƒ vutte, citto gahapati tÄ• Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadevatÄ• osadhitiá
adhivatthÄ• devatÄ• etadavoca --- ``tampi aniccaá¹ƒ, tampi addhuvaá¹ƒ, tampi pahÄ• ya g
evaá¹ƒ \Se IV 373/ vutte, cittassa gahapatino mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• \Ee IV 303
etadavocuá¹ƒ --- ``satiá¹ƒ, ayyaputta, upaá¹-á¹-hapehi, mÄ• vippalapÄ«â€™â€™ ti. ``kiá¹ƒ
yaá¹ƒ maá¹ƒ tumhe evaá¹ƒ vadetha --- `satiá¹ƒ, ayyaputta, upaá¹-á¹-hapehi, mÄ• vippalapÄ
``evaá¹ƒ kho tvaá¹ƒ, ayyaputta, vadesi --- `tampi aniccaá¹ƒ, tampi addhuvaá¹ƒ, tampi pahÄ•
â€™ nti. ``tathÄ• hi pana maá¹ƒ Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadevatÄ• osadhitiá
devatÄ• evamÄ• haá¹ƒsu --- `paá¹‡idhehi, gahapati, anÄ• gatamaddhÄ• naá¹ƒ rÄ• jÄ• ass
tÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `tampi aniccaá¹ƒ ... pe ... tampi pahÄ• ya gamanÄ«yaâ€™â€
tÄ• , ayyaputta, Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadevatÄ• osadhitiá¹‡avanappatÄ«s
atthavasaá¹ƒ sampassamÄ• nÄ• evamÄ• haá¹ƒsu --- `paá¹‡idhehi, gahapati, anÄ• gatama
cakkavattÄ«â€™â€™ â€™ ti? ``tÄ• saá¹ƒ kho Ä• rÄ• madevatÄ• naá¹ƒ vanadevatÄ• naá¹ƒ
osadhitiá¹‡avanappatÄ«su adhivatthÄ• naá¹ƒ devatÄ• naá¹ƒ evaá¹ƒ hoti --- `ayaá¹ƒ kho citt
{sÄ«lavanto (Katthaci) } kalyÄ• á¹‡adhammo. sace paá¹‡idahissati --- anÄ• gatamaddhÄ• n
cakkavattÄ«â€™ ti, `tassa kho ayaá¹ƒ ijjhissati, sÄ«lavato cetopaá¹‡idhi visuddhattÄ• dhan
phalaá¹ƒ anupassatÄ«â€™ ti. imaá¹ƒ kho tÄ• Ä• rÄ• madevatÄ• vanadevatÄ• rukkhadeva
adhivatthÄ• devatÄ• atthavasaá¹ƒ sampassamÄ• nÄ• evamÄ• haá¹ƒsu --- `paá¹‡idhehi, g

rÄ• jÄ• assaá¹ƒ \Se IV 374/ cakkavattÄ«â€™ ti. tÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `tampi anicc
tampi pahÄ• ya gamanÄ«yaâ€™â€™ â€™ nti.

``tena \Be II 492/ hi, ayyaputta, amhepi ovadÄ• hÄ«â€™â€™ ti. ``tasmÄ• hi vo evaá¹ƒ sikk
\Ee IV 304/ aveccappasÄ• dena samannÄ• gatÄ• bhavissÄ• ma --- `itipi so bhagavÄ• arah
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
bhagavÄ• â€™ ti. dhamme aveccappasÄ• dena samannÄ• gatÄ• bhavissÄ• ma --- `svÄ• k
sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ t
aveccappasÄ• dena \Ne II 293/ samannÄ• gatÄ• bhavissÄ• ma --- `suppaá¹-ipanno bhagav
ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno bhagavato sÄ• vaka
bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ•
sÄ• vakasaá¹…gho Ä• huneyyo pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalikaraá¹‡Ä«yo anuttaraá¹
lokassÄ• â€™ ti. yaá¹ƒ kho pana kiÃ±ci kule deyyadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ appaá¹-ivibh
sÄ«lavantehi kalyÄ• á¹‡adhammehÄ«ti evaÃ±hi vo sikkhitabbaâ€™â€™ nti. atha kho citto g
Ã±Ä• tisÄ• lohite buddhe ca dhamme ca saá¹…ghe ca cÄ• ge ca samÄ• dapetvÄ• kÄ• lam

cittasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

saá¹ƒyojanaá¹ƒ \Se IV 375/ dve isidattÄ• , mahako kÄ• mabhÅ«pi ca.

godatto ca nigaá¹‡á¹-ho ca, acelena gilÄ• nadassananti ||

8. gÄ• maá¹‡isaá¹ƒyuttaá¹ƒ

1. caá¹‡á¸• asuttaá¹ƒ

<353> sÄ• vatthinidÄ• naá¹ƒ \Ne II 294/ \Be II 493/. atha \Se IV 376/ \Ee IV 305/ kho caá¹‡á
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar
nisinno kho caá¹‡á¸• o gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu, k
midhekacco caá¹‡á¸• o caá¹‡á¸• otveva {yena midhekacco caá¹‡á¸• oteva (Ce Ee) } saá¹…
bhante, hetu, ko paccayo yena midhekacco sorato soratotveva {yena midhekacco suratotev
gacchatÄ«â€™â€™ ti? ``idha, gÄ• maá¹‡i, ekaccassa rÄ• go appahÄ«no hoti. rÄ• gassa ap
parehi kopiyamÄ• no kopaá¹ƒ pÄ• tukaroti. so caá¹‡á¸• otveva saá¹…khaá¹ƒ gacchati. dosc
appahÄ«nattÄ• pare kopenti, parehi kopiyamÄ• no kopaá¹ƒ pÄ• tukaroti. so caá¹‡á¸• otvev
moho appahÄ«no hoti. mohassa appahÄ«nattÄ• pare kopenti, parehi kopiyamÄ• no kopaá
caá¹‡á¸• otveva saá¹…khaá¹ƒ gacchati. ayaá¹ƒ kho, gÄ• maá¹‡i, hetu, ayaá¹ƒ paccayo yen

caá¹‡á¸• otveva saá¹…khaá¹ƒ gacchatiâ€™â€™.

``idha pana, gÄ• maá¹‡i, ekaccassa rÄ• go pahÄ«no hoti. rÄ• gassa pahÄ«nattÄ• pare na
kopiyamÄ• no kopaá¹ƒ na pÄ• tukaroti. so soratotveva saá¹…khaá¹ƒ gacchati. doso pahÄ«
pahÄ«nattÄ• pare na kopenti, parehi kopiyamÄ• no kopaá¹ƒ \Se IV 377/ na pÄ• tukaroti. so
gacchati. moho pahÄ«no hoti. mohassa pahÄ«nattÄ• pare na kopenti, parehi kopiyamÄ• no
so soratotveva saá¹…khaá¹ƒ gacchati. ayaá¹ƒ kho, gÄ• maá¹‡i, hetu ayaá¹ƒ paccayo yena
soratotveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti.

evaá¹ƒ \Ne II 295/ \Ee IV 306/ vutte, caá¹‡á¸• o gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``a
abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito.
bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paá¹-hamaá¹ƒ.

2. tÄ• lapuá¹-asuttaá¹ƒ

<354> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. at
{tÄ• laputto (Ce Se Ke) } naá¹-agÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho tÄ• lapuá¹-o naá¹-agÄ• ma
--- ``sutaá¹ƒ metaá¹ƒ, bhante, pubbakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ naá¹-Ä• naá¹ƒ b
naá¹-o raá¹…gamajjhe samajjamajjhe saccÄ• likena janaá¹ƒ hÄ• seti rameti, so \Se IV 378/
maraá¹‡Ä• pahÄ• sÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti. idha bhagavÄ•
gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ. mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™ ti. dutiyampi kho tÄ• la
bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante, pubbakÄ• naá¹ƒ Ä• cariyapÄ• cari
bhÄ• samÄ• nÄ• naá¹ƒ --- `yo so naá¹-o raá¹…gamajjhe samajjamajjhe saccÄ• likena janaá
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pahÄ• sÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapa
kimÄ• hÄ• â€™â€™ ti? ``alaá¹ƒ, gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ. mÄ• maá¹ƒ etaá¹ƒ pucchÄ«
tÄ• lapuá¹-o naá¹-agÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante, pub
Ä• cariyapÄ• cariyÄ• naá¹ƒ naá¹-Ä• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `yo so naá¹-o raá¹…g
saccÄ• likena janaá¹ƒ hÄ• seti rameti, so \Ee IV 307/ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
sahabyataá¹ƒ upapajjatÄ«â€™ ti. idha bhagavÄ• kimÄ• hÄ• â€™â€™ ti?

``addhÄ• kho tyÄ• haá¹ƒ, gÄ• maá¹‡i, na labhÄ• mi {nÄ• latthaá¹ƒ (Se Ke Ee Katthaci) } --
tiá¹-á¹-hatetaá¹ƒ, mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™ ti. api ca tyÄ• haá¹ƒ byÄ• karissÄ• mi. p
sattÄ• avÄ«tarÄ• gÄ• rÄ• gabandhanabaddhÄ• . tesaá¹ƒ naá¹-o raá¹…gamajjhe samajjam
upasaá¹ƒharati bhiyyosomattÄ• ya. pubbe kho, gÄ• maá¹‡i, sattÄ• avÄ«tadosÄ• dosaband

raá¹…gamajjhe samajjamajjhe ye dhammÄ• \Be II 495/ dosanÄ«yÄ• te \Se IV 379/ upasaá
pubbe kho, gÄ• maá¹‡i \Ne II 296/, sattÄ• avÄ«tamohÄ• mohabandhanabaddhÄ• . tesaá¹ƒ
samajjamajjhe ye dhammÄ• mohanÄ«yÄ• te upasaá¹ƒharati bhiyyosomattÄ• ya. so attanÄ
pamÄ• detvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pahÄ• so nÄ• ma nirayo tattha upap
evaá¹ƒdiá¹-á¹-hi hoti --- `yo so naá¹-o raá¹…gamajjhe samajjamajjhe saccÄ• likena janaá¹ƒ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pahÄ• sÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapa
micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hikassa kho panÄ• haá¹ƒ, gÄ• maá¹‡i, purisapuggalass
aÃ±Ã±ataraá¹ƒ gatiá¹ƒ vadÄ• mi --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™ ti.

evaá¹ƒ vutte, tÄ• lapuá¹-o naá¹-agÄ• maá¹‡i, parodi, assÅ«ni pavattesi. ``etaá¹ƒ kho tyÄ• h
nÄ• latthaá¹ƒ --- `alaá¹ƒ, gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™
bhante, etaá¹ƒ rodÄ• mi yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha; api cÄ• haá¹ƒ, bhante, pubbal
naá¹-ehi dÄ«gharattaá¹ƒ nikato vaÃ±cito paluddho --- `yo so naá¹-o raá¹…gamajjhe \Ee IV 3
saccÄ• likena janaá¹ƒ hÄ• seti rameti so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pahÄ• sÄ•
upapajjatÄ«â€™â€™ â€™ ti. ``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante! seyyathÄ• pi
vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• \Se IV 380/ maggaá¹ƒ
vÄ• telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhaga
dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhamma
labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™
tÄ• lapuá¹-o naá¹-agÄ• maá¹‡i bhagavato santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acir
panÄ• yasmÄ• tÄ• lapuá¹-o ... pe ... arahataá¹ƒ ahosÄ«ti. dutiyaá¹ƒ.

3. yodhÄ• jÄ«vasuttaá¹ƒ

<355> atha kho yodhÄ• jÄ«vo gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
nisinno kho yodhÄ• jÄ«vo gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhan
Ä• cariyapÄ• cariyÄ• naá¹ƒ yodhÄ• jÄ«vÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `yo so yodhÄ•
vÄ• yamati, tamenaá¹ƒ \Be II 496/ ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ•
paraá¹ƒ maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti. idha bha
``alaá¹ƒ \Ne II 297/, gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™ ti.
... tatiyampi kho yodhÄ• jÄ«vo gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ,
Ä• cariyapÄ• cariyÄ• naá¹ƒ yodhÄ• jÄ«vÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `yo so yodhÄ•
ussahati vÄ• yamati, tamenaá¹ƒ ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ• de
paraá¹ƒ maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti. idha bha

``addhÄ• \Ee IV 309/ kho tyÄ• haá¹ƒ, gÄ• maá¹‡i, na labhÄ• mi --- `alaá¹ƒ, gÄ• maá¹‡i, tiá
maá¹ƒ etaá¹ƒ pucchÄ«â€™ ti. api ca tyÄ• haá¹ƒ byÄ• karissÄ• mi. yo so, gÄ• maá¹‡i, yodhÄ
vÄ• yamati, tassa taá¹ƒ cittaá¹ƒ pubbe gahitaá¹ƒ {hÄ«naá¹ƒ (Ce Ee) } dukkaá¹-aá¹ƒ duppaá

sattÄ• haÃ±Ã±antu vÄ• bajjhantu vÄ• ucchijjantu vÄ• vinassantu vÄ• mÄ• vÄ• ahesuá¹
ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ• denti; so kÄ• yassa bhedÄ• paraá
nirayo tattha upapajjatÄ«ti. sace kho panassa evaá¹ƒ diá¹-á¹-hi hoti --- `yo so yodhÄ• jÄ«vo
ussahati vÄ• yamati tamenaá¹ƒ ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ• de
paraá¹ƒ maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti, sÄ• ssa
micchÄ• diá¹-á¹-hikassa kho panÄ• haá¹ƒ, gÄ• maá¹‡i, purisapuggalassa dvinnaá¹ƒ gatÄ«n
vadÄ• mi --- nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™ ti.

evaá¹ƒ vutte, yodhÄ• jÄ«vo gÄ• maá¹‡i parodi, assÅ«ni pavattesi. ``etaá¹ƒ kho tyÄ• haá¹ƒ,
nÄ• latthaá¹ƒ --- `alaá¹ƒ, gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™
bhante, etaá¹ƒ rodÄ• mi yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha \Se IV 382/; apicÄ• haá¹ƒ, bha
Ä• cariyapÄ• cariyehi yodhÄ• jÄ«vehi dÄ«gharattaá¹ƒ nikato vaÃ±cito paluddho --- `yo so yo
ussahati vÄ• yamati, tamenaá¹ƒ ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ• de
paraá¹ƒ maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€™ â€™
pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. tatiyaá¹ƒ.

4. hatthÄ• rohasuttaá¹ƒ

<356> atha \Ne II 298/ \Be II 497/ \Ee IV 310/ kho hatthÄ• roho gÄ• maá¹‡i yena bhagavÄ•
upasaá¹…kamitvÄ• ... pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gatanti. catutthaá¹ƒ.

5. assÄ• rohasuttaá¹ƒ

<357> atha kho assÄ• roho gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
ekamantaá¹ƒ nisinno kho assÄ• roho gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ me
pubbakÄ• naá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ assÄ• rohÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ ---
ussahati vÄ• yamati, tamenaá¹ƒ ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ• de
paraá¹ƒ maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti. idha bha
``alaá¹ƒ, gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™ ti. dutiyampi k
kho assÄ• roho gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante, pubba
Ä• cariyapÄ• cariyÄ• naá¹ƒ assÄ• rohÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ --- `yo so assÄ• roh
tamenaá¹ƒ ussahantaá¹ƒ vÄ• yamantaá¹ƒ \Se IV 383/ pare hananti pariyÄ• pÄ• denti, so kÄ
maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti. idha bhagavÄ•

``addhÄ• kho tyÄ• haá¹ƒ, gÄ• maá¹‡i, na labhÄ• mi --- `alaá¹ƒ, gÄ• maá¹‡i, tiá¹-á¹-hatetaá
pucchÄ«â€™ ti. api ca kho tyÄ• haá¹ƒ byÄ• karissÄ• mi. yo so, gÄ• maá¹‡i, assÄ• roho saá
tassa \Ee IV 311/ taá¹ƒ cittaá¹ƒ pubbe gahitaá¹ƒ dukkaá¹-aá¹ƒ duppaá¹‡ihitaá¹ƒ --- `ime satt
bajjhantu vÄ• ucchijjantu vÄ• vinassantu vÄ• mÄ• ahesuá¹ƒ iti vÄ• â€™ ti. tamenaá¹ƒ us

pare hananti pariyÄ• pÄ• denti, so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• parajito nÄ• ma
sace kho panassa evaá¹ƒ diá¹-á¹-hi hoti --- `yo so assÄ• roho saá¹…gÄ• me ussahati vÄ• y
ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti pariyÄ• pÄ• denti, so kÄ• yassa bhedÄ• paraá
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™ ti, sÄ• ssa hoti micchÄ• diá¹-á¹-hi. micchÄ• diá
panÄ• haá¹ƒ gÄ• maá¹‡i, purisapuggalassa dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ v
tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™ ti.

evaá¹ƒ \Ne II 299/ \Be II 498/ vutte, assÄ• roho gÄ• maá¹‡i parodi, assÅ«ni pavattesi. ``etaá
gÄ• maá¹‡i, nÄ• latthaá¹ƒ --- `alaá¹ƒ, gÄ• maá¹‡i, tiá¹-á¹-hatetaá¹ƒ; mÄ• maá¹ƒ etaá¹ƒ puc
``nÄ• haá¹ƒ, bhante, etaá¹ƒ rodÄ• mi yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha. apicÄ• haá¹ƒ, bh
Ä• cariyapÄ• cariyehi assÄ• rohehi dÄ«gharattaá¹ƒ nikato vaÃ±cito paluddho --- `yo \Se IV 3
saá¹…gÄ• me ussahati vÄ• yamati, tamenaá¹ƒ ussahantaá¹ƒ vÄ• yamantaá¹ƒ pare hananti
bhedÄ• paraá¹ƒ maraá¹‡Ä• parajitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjatÄ«â€™â€
bhante ... pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paÃ±camaá¹ƒ.

6. asibandhakaputtasuttaá¹ƒ

<358> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane. at
asibandhakaputto gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho asibandhakaputto gÄ• maá¹‡i bhagavantaá
``brÄ• hmaá¹‡Ä• , bhante, pacchÄ• bhÅ«makÄ• kÄ• maá¹‡á¸• alukÄ• sevÄ• lamÄ• likÄ•
mataá¹ƒ kÄ• laá¹…kataá¹ƒ uyyÄ• penti nÄ• ma saÃ±Ã±Ä• penti nÄ• ma saggaá¹ƒ nÄ• ma c
arahaá¹ƒ sammÄ• sambuddho pahoti tathÄ• kÄ• tuá¹ƒ yathÄ• sabbo loko kÄ• yassa bhed
saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• â€™â€™ ti? ``tena hi, gÄ• maá¹‡i, taÃ±Ã±evettha paá¹-ipuc
khameyya tathÄ• naá¹ƒ byÄ• kareyyÄ• sÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, idhassa puriso pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ• yÄ«
musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• pÄ« abhijjhÄ• lu byÄ• panna
tamenaá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya paÃ±
puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjatÅ«â€™
gÄ• maá¹‡i \Se IV 385/, api nu so puriso mahato janakÄ• yassa Ä• yÄ• canahetu \Ne II 300
paÃ±jalikÄ• anuparisakkanahetu vÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
upapajjeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``seyyathÄ• pi, gÄ• maá¹‡i, puriso mahatiá¹ƒ puthusilaá¹ƒ gambhÄ«re udakarahade pakkhi
janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya \Be II 499/ paÃ±jaliko anu
puthusile, uplava, bho puthusile \Ee IV 313/, thalamuplava, bho puthusileâ€™ ti. taá¹ƒ kiá¹ƒ
gÄ• maá¹‡i, api nu sÄ• puthusilÄ• mahato janakÄ• yassa Ä• yÄ• canahetu vÄ• thomanah

anuparisakkanahetu vÄ• ummujjeyya vÄ• uplaveyya vÄ• thalaá¹ƒ vÄ• uplaveyyÄ• â€™â€
bhanteâ€™â€™. ``evameva kho, gÄ• maá¹‡i, yo so puriso pÄ• á¹‡Ä• tipÄ• tÄ« adinnÄ• dÄ
musÄ• vÄ• dÄ« pisuá¹‡avÄ• co pharusavÄ• co samphappalÄ• pÄ« abhijjhÄ• lu byÄ• panna
kiÃ±cÄ• pi taá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya
`ayaá¹ƒ puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajja
so puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ niray

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, idhassa {idha (Katthaci), idha cassa (?) } puriso pÄ•
paá¹-ivirato adinnÄ• dÄ• nÄ• paá¹-ivirato kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato musÄ• vÄ
vÄ• cÄ• ya paá¹-ivirato pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato \Se IV 386/ samphappalÄ• pÄ•
abyÄ• pannacitto sammÄ• diá¹-á¹-hiko. tamenaá¹ƒ mahÄ• janakÄ• yo saá¹…gamma samÄ
paÃ±jaliko anuparisakkeyya --- `ayaá¹ƒ puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÅ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, api nu so pu
janakÄ• yassa Ä• yÄ• canahetu vÄ• thomanahetu vÄ• paÃ±jalikÄ• anuparisakkanahetu v
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyyÄ• â€™â€™ ti? ``no h

``seyyathÄ• pi, gÄ• maá¹‡i, puriso sappikumbhaá¹ƒ vÄ• telakumbhaá¹ƒ vÄ• gambhÄ«re u
bhindeyya. tatra yÄ• ssa sakkharÄ• vÄ• kaá¹-halÄ• vÄ• sÄ• adhogÄ• mÄ« {adhogÄ• mi
tatra sappi vÄ• telaá¹ƒ vÄ• taá¹ƒ uddhaá¹ƒ gÄ• mi \Ee IV 314/ assa. tamenaá¹ƒ mahÄ• ja
samÄ• gamma Ä• yÄ• ceyya thomeyya paÃ±jaliko anuparisakkeyya --- `osÄ«da, bho sappit
bho sappitela, adho gaccha, bho sappitelÄ• â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, ap
sappitelaá¹ƒ mahato janakÄ• yassa Ä• yÄ• canahetu vÄ• thomanahetu vÄ• paÃ±jalikÄ• a
osÄ«deyya vÄ• saá¹ƒsÄ«deyya vÄ• adho vÄ• gaccheyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bha
gÄ• maá¹‡i, yo so puriso pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato, adinnÄ• dÄ• nÄ• paá¹-ivirato, kÄ
paá¹-ivirato, musÄ• vÄ• dÄ• paá¹-ivirato, pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato, pharusÄ• ya
\Se IV 387/, samphappalÄ• pÄ• paá¹-ivirato, anabhijjhÄ• lu, abyÄ• pannacitto, sammÄ• diá
mahÄ• janakÄ• yo saá¹…gamma samÄ• gamma Ä• yÄ• ceyya thomeyya paÃ±jaliko anupa
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
puriso kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• â€
asibandhakaputto gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante ... pe ..
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. khettÅ«pamasuttaá¹ƒ

<359> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane. at
gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
ekamantaá¹ƒ nisinno kho asibandhakaputto gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``nan
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharatÄ«â€™â€™ ti? ``evaá¹ƒ, gÄ• maá¹‡i, tathÄ•

sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ« viharatÄ«â€™â€™ ti. ``atha kiÃ±carahi, bhante, bha
sakkaccaá¹ƒ dhammaá¹ƒ deseti, ekaccÄ• naá¹ƒ no tathÄ• sakkaccaá¹ƒ dhammaá¹ƒ desetÄ
315/ hi, gÄ• maá¹‡i, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ• naá¹ƒ
kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, idhassu {idha (Ce Se Ke Ee) } kassakassa gahapatino tÄ«á¹
khettaá¹ƒ aggaá¹ƒ, ekaá¹ƒ khettaá¹ƒ majjhimaá¹ƒ, ekaá¹ƒ khettaá¹ƒ hÄ«naá¹ƒ jaá¹…galaá¹ƒ
pÄ• pabhÅ«mi. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, asu kassako gahapati bÄ«jÄ• ni patiá¹-
paá¹-hamaá¹ƒ patiá¹-á¹-hÄ• peyya, yaá¹ƒ vÄ• aduá¹ƒ khettaá¹ƒ aggaá¹ƒ \Ne II 302/, yaá¹ƒ
majjhimaá¹ƒ, yaá¹ƒ vÄ• aduá¹ƒ khettaá¹ƒ hÄ«naá¹ƒ jaá¹…galaá¹ƒ Å«saraá¹ƒ pÄ• pabhÅ«m
kassako gahapati bÄ«jÄ• ni patiá¹-á¹-hÄ• petukÄ• mo yaá¹ƒ aduá¹ƒ khettaá¹ƒ aggaá¹ƒ tatth
II 501/. tattha patiá¹-á¹-hÄ• petvÄ• yaá¹ƒ aduá¹ƒ khettaá¹ƒ majjhimaá¹ƒ tattha patiá¹-á¹-hÄ•
patiá¹-á¹-hÄ• petvÄ• yaá¹ƒ aduá¹ƒ khettaá¹ƒ hÄ«naá¹ƒ jaá¹…galaá¹ƒ Å«saraá¹ƒ pÄ• pabhÅ
patiá¹-á¹-hÄ• peyyapi, nopi patiá¹-á¹-hÄ• peyya. taá¹ƒ kissa hetu? antamaso gobhattampi bh

``seyyathÄ• pi, gÄ• maá¹‡i, yaá¹ƒ aduá¹ƒ khettaá¹ƒ aggaá¹ƒ; evameva mayhaá¹ƒ bhikkhub
dhammaá¹ƒ desemi --- Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• semi. taá¹ƒ kissa hetu? ete
maá¹ƒdÄ«pÄ• maá¹ƒleá¹‡Ä• maá¹ƒtÄ• á¹‡Ä• maá¹ƒsaraá¹‡Ä• viharanti. seyyathÄ• pi, gÄ
khettaá¹ƒ majjhimaá¹ƒ; evameva mayhaá¹ƒ upÄ• sakaupÄ• sikÄ• yo. tesaá¹ƒ pÄ• haá¹ƒ dh
Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sÄ• tthaá¹ƒ sabyaÃ
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• semi. taá¹ƒ kissa hetu? ete
maá¹ƒdÄ«pÄ• maá¹ƒleá¹‡Ä• maá¹ƒtÄ• á¹‡Ä• maá¹ƒsaraá¹‡Ä• viharanti. seyyathÄ• pi, gÄ
khettaá¹ƒ hÄ«naá¹ƒ jaá¹…galaá¹ƒ \Ee IV 316/ Å«saraá¹ƒ pÄ• pabhÅ«mi; evameva mayhaá¹
samaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• \Se IV 389/. tesaá¹ƒ pÄ• haá¹ƒ dhammaá¹ƒ desemi
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparip
brahmacariyaá¹ƒ pakÄ• semi. taá¹ƒ kissa hetu? appeva nÄ• ma ekaá¹ƒ padampi Ä• jÄ• ney
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``seyyathÄ• pi, gÄ• maá¹‡i, purisassa tayo udakamaá¹‡ikÄ• --- eko udakamaá¹‡iko acchid
eko udakamaá¹‡iko acchiddo hÄ• rÄ« parihÄ• rÄ«, eko udakamaá¹‡iko chiddo hÄ• rÄ« pari
maÃ±Ã±asi, gÄ• maá¹‡i, asu puriso udakaá¹ƒ nikkhipitukÄ• mo kattha paá¹-hamaá¹ƒ nikkhi
udakamaá¹‡iko acchiddo ahÄ• rÄ« aparihÄ• rÄ«, yo vÄ• so udakamaá¹‡iko acchiddo hÄ• r
udakamaá¹‡iko chiddo hÄ• rÄ« parihÄ• rÄ«â€™â€™ ti? ``asu, bhante, puriso udakaá¹ƒ nikh
udakamaá¹‡iko acchiddo ahÄ• rÄ« aparihÄ• rÄ« tattha nikkhipeyya, tattha nikkhipitvÄ• , yo
acchiddo hÄ• rÄ« parihÄ• rÄ« tattha nikkhipeyya, tattha nikkhipitvÄ• , yo so udakamaá¹‡iko
303/ parihÄ• rÄ« tattha nikkhipeyyapi, nopi nikkhipeyya. taá¹ƒ kissa hetu? antamaso bhaá¹‡
bhavissatÄ«â€™â€™ ti.

``seyyathÄ• pi, gÄ• maá¹‡i, yo so udakamaá¹‡iko acchiddo ahÄ• rÄ« aparihÄ• rÄ«; evame

bhikkhubhikkhuniyo. tesÄ• haá¹ƒ dhammaá¹ƒ desemi --- Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• pariyosÄ• nakalyÄ• á¹‡aá¹ƒ \Be II 502/ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ \Se IV 390/, kevalapari parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• semi. taá¹ƒ kissa hetu? ete hi, gÄ• maá¹‡i, maá¹ƒdÄ maá¹ƒtÄ• á¹‡Ä• maá¹ƒsaraá¹‡Ä• viharanti. seyyathÄ• pi, gÄ• maá¹‡i, yo so udakamaá¹‡ik parihÄ• rÄ«; evameva mayhaá¹ƒ upÄ• sakaupÄ• sikÄ• yo. tesÄ• haá¹ƒ \Ee IV 317/ dhamma Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ± kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• semi. taá¹ƒ kissa hetu? ete maá¹ƒdÄ«pÄ• maá¹ƒleá¹‡Ä• maá¹ƒtÄ• á¹‡Ä• maá¹ƒsaraá¹‡Ä• viharanti. seyyathÄ• pi, gÄ chiddo hÄ• rÄ« parihÄ• rÄ«; evameva mayhaá¹ƒ aÃ±Ã±atitthiyÄ• samaá¹‡abrÄ• hmaá¹‡ap dhammaá¹ƒ desemi --- Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• semi. taá¹ƒ kissa hetu? app Ä• jÄ• neyyuá¹ƒ, taá¹ƒ nesaá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. evaá gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante ... pe ... ajjatagge pÄ• á¹‡ gataâ€™â€™ nti. sattamaá¹ƒ.

8. saá¹…khadhamasuttaá¹ƒ

<360> ekaá¹ƒ samayaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharati pÄ• vÄ• rikambavane. at gÄ• maá¹‡i nigaá¹‡á¹-hasÄ• vako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• nisinnaá¹ƒ kho asibandhakaputtaá¹ƒ gÄ• maá¹‡iá¹ƒ bhagavÄ• etadavoca --- ``kathaá¹ƒ nu nigaá¹‡á¹-ho nÄ• á¹-aputto \Se IV 391/ sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti? ` nigaá¹‡á¹-ho nÄ• á¹-aputto sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti --- `yo koci pÄ• á¹‡aá¹ƒ atip Ä• pÄ• yiko nerayiko, yo koci adinnaá¹ƒ Ä• diyati, sabbo so Ä• pÄ• yiko nerayiko \Ne II 304/ micchÄ• carati, sabbo so Ä• pÄ• yiko nerayiko, yo koci musÄ• bhaá¹‡ati sabbo, so Ä• pÄ• yaá¹ƒbahulaá¹ƒ yaá¹ƒbahulaá¹ƒ viharati, tena tena nÄ«yatÄ«â€™ ti. evaá¹ƒ kho, bhante, nig nÄ• á¹-aputto sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti. `` `yaá¹ƒbahulaá¹ƒ yaá¹ƒba viharati, tena tena \Ee IV 318/ nÄ«yatiâ€™, evaá¹ƒ sante na koci Ä• pÄ• yiko nerayiko bhav nigaá¹‡á¹-hassa nÄ• á¹-aputtassa vacanaá¹ƒâ€™â€™.

``taá¹ƒ \Be II 503/ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, yo so puriso pÄ• á¹‡Ä• tipÄ• tÄ« rattiyÄ• samayÄ• samayaá¹ƒ upÄ• dÄ• ya, katamo bahutaro samayo, yaá¹ƒ vÄ• so pÄ• á¹‡amatipÄ nÄ• tipÄ• tetÄ«â€™â€™ ti? ``yo so, bhante, puriso pÄ• á¹‡Ä• tipÄ• tÄ« rattiyÄ• vÄ• divasa upÄ• dÄ• ya, appataro so samayo yaá¹ƒ so pÄ• á¹‡amatipÄ• teti, atha kho sveva bahutaro nÄ• tipÄ• tetÄ«â€™â€™ ti. `` `yaá¹ƒbahulaá¹ƒ yaá¹ƒbahulaÃ±ca, gÄ• maá¹‡i, viharati tena evaá¹ƒ sante na koci Ä• pÄ• yiko nerayiko bhavissati, yathÄ• nigaá¹‡á¹-hassa nÄ• á¹-aputt

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, yo so puriso adinnÄ• dÄ• yÄ« rattiyÄ• \Se IV 392/ vÄ samayÄ• samayaá¹ƒ upÄ• dÄ• ya, katamo bahutaro samayo, yaá¹ƒ vÄ• so adinnaá¹ƒ Ä• d

nÄ• diyatÄ«â€™â€™ ti. ``yo so, bhante, puriso adinnÄ• dÄ• yÄ« rattiyÄ• vÄ• divasassa vÄ
upÄ• dÄ• ya appataro so samayo, yaá¹ƒ so adinnaá¹ƒ Ä• diyati, atha kho sveva bahutaro sa
nÄ• diyatÄ«â€™â€™ ti. `` `yaá¹ƒbahulaá¹ƒ yaá¹ƒbahulaÃ±ca, gÄ• maá¹‡i, viharati tena tena
sante na koci Ä• pÄ• yiko nerayiko bhavissati, yathÄ• nigaá¹‡á¹-hassa nÄ• á¹-aputtassa va

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, yo so puriso kÄ• mesumicchÄ• cÄ• rÄ« rattiyÄ• vÄ•
samayÄ• samayaá¹ƒ upÄ• dÄ• ya, katamo bahutaro samayo, yaá¹ƒ vÄ• so kÄ• mesu micc
micchÄ• na caratÄ«â€™â€™ ti? ``yo so, bhante, puriso kÄ• mesumicchÄ• cÄ• rÄ« rattiyÄ•
samayÄ• samayaá¹ƒ upÄ• dÄ• ya, appataro so samayo yaá¹ƒ so kÄ• mesu micchÄ• carati
samayo, yaá¹ƒ so kÄ• mesu micchÄ• na caratÄ«â€™â€™ ti. `` `yaá¹ƒbahulaá¹ƒ \Ne II 305/
gÄ• maá¹‡i, viharati tena tena nÄ«yatÄ«â€™ ti \Ee IV 319/, evaá¹ƒ sante na koci Ä• pÄ• yik
yathÄ• nigaá¹‡á¹-hassa nÄ• á¹-aputtassa vacanaá¹ƒâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, yo so puriso musÄ• vÄ• dÄ« rattiyÄ• vÄ• divasassa
upÄ• dÄ• ya, katamo bahutaro samayo, yaá¹ƒ vÄ• so musÄ• bhaá¹‡ati, yaá¹ƒ vÄ• so mus
``yo so, bhante \Se IV 393/, puriso musÄ• vÄ• dÄ« rattiyÄ• vÄ• divasassa vÄ• samayÄ• s
504/, appataro so samayo, yaá¹ƒ so musÄ• bhaá¹‡ati, atha kho sveva bahutaro samayo, ya
bhaá¹‡atÄ«â€™â€™ ti. `` `yaá¹ƒbahulaá¹ƒ yaá¹ƒbahulaÃ±ca, gÄ• maá¹‡i, viharati tena tena
sante na koci Ä• pÄ• yiko nerayiko bhavissati, yathÄ• nigaá¹‡á¹-hassa nÄ• á¹-aputtassa va

``idha, gÄ• maá¹‡i, ekacco satthÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi {evaá¹ƒdiá¹-á¹-hÄ
koci pÄ• á¹‡amatipÄ• teti, sabbo so Ä• pÄ• yiko nerayiko, yo koci adinnaá¹ƒ Ä• diyati, sabb
yo koci kÄ• mesu micchÄ• carati, sabbo so Ä• pÄ• yiko nerayiko, yo koci musÄ• bhaá¹‡ati
nerayikoâ€™ ti. tasmiá¹ƒ kho pana, gÄ• maá¹‡i, satthari sÄ• vako abhippasanno hoti. tassa
`mayhaá¹ƒ kho satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- yo koci pÄ• á¹‡amatipÄ• teti, sa
nerayikoti. atthi kho pana mayÄ• pÄ• á¹‡o atipÄ• tito, ahampamhi Ä• pÄ• yiko nerayikoti di
paá¹-ilabhati. taá¹ƒ, gÄ• maá¹‡i, vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹
appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. mayhaá¹ƒ kho satthÄ• evaá¹ƒ
evaá¹ƒdiá¹-á¹-hi --- yo koci adinnaá¹ƒ Ä• diyati, sabbo so Ä• pÄ• yiko nerayikoti. atthi kho pa
Ä• dinnaá¹ƒ ahampamhi Ä• pÄ• yiko nerayikoti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. taá¹ƒ, gÄ• maá¹‡
taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ \Se IV 394/ appaá¹-inissajjitvÄ• yathÄ• bhataá
niraye. mayhaá¹ƒ kho satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- yo koci kÄ• mesu micchÄ
320/ Ä• pÄ• yiko nerayikoâ€™ ti. atthi kho pana mayÄ• kÄ• mesu micchÄ• ciá¹‡á¹‡aá¹ƒ. `
nerayikoâ€™ ti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. taá¹ƒ, gÄ• maá¹‡i, vÄ• caá¹ƒ appahÄ• ya taá¹ƒ c
taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. mayhaá¹ƒ k
evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- yo koci musÄ• bhaá¹‡ati, sabbo so Ä• pÄ• yiko nerayik
musÄ• bhaá¹‡itaá¹ƒ. `ahampamhi \Ne II 306/ Ä• pÄ• yiko nerayikoâ€™ ti diá¹-á¹-hiá¹ƒ paá
gÄ• maá¹‡i, vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inis

nikkhitto evaá¹ƒ niraye.

``idha \Be II 505/ pana, gÄ• maá¹‡i, tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddh
sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh
pÄ• á¹‡Ä• tipÄ• taá¹ƒ garahati vigarahati, `pÄ• á¹‡Ä• tipÄ• tÄ• viramathÄ• â€™ ti cÄ• ha. a
vigarahati, `adinnÄ• dÄ• nÄ• viramathÄ• â€™ ti cÄ• ha. kÄ• mesumicchÄ• cÄ• raá¹ƒ garah
`kÄ• mesumicchÄ• cÄ• rÄ• viramathÄ• â€™ ti cÄ• ha. musÄ• vÄ• daá¹ƒ garahati vigaraha
cÄ• ha. tasmiá¹ƒ kho pana, gÄ• maá¹‡i, satthari sÄ• vako abhippasanno hoti. so iti paá¹-isa
`bhagavÄ• kho anekapariyÄ• yena pÄ• á¹‡Ä• tipÄ• taá¹ƒ garahati \Se IV 395/ vigarahati, p
viramathÄ• ti cÄ• ha. atthi kho pana mayÄ• pÄ• á¹‡o atipÄ• tito yÄ• vatako vÄ• tÄ• vatako
pÄ• á¹‡o atipÄ• tito yÄ• vatako vÄ• tÄ• vatako vÄ• , taá¹ƒ na suá¹-á¹-hu, taá¹ƒ na sÄ• dhu.
} kho pana tappaccayÄ• vippaá¹-isÄ• rÄ« assaá¹ƒ. na metaá¹ƒ pÄ• paá¹ƒ kammaá¹ƒ {pÄ• p
Katthaci) } akataá¹ƒ bhavissatÄ«â€™ ti. so iti paá¹-isaá¹…khÄ• ya taÃ±ceva pÄ• á¹‡Ä• tipÄ
Ä• yatiÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti. evametassa pÄ• passa kammassa pahÄ•
pÄ• passa kammassa samatikkamo hoti.

`` `bhagavÄ• kho anekapariyÄ• yena adinnÄ• dÄ• naá¹ƒ garahati vigarahati, adinnÄ• dÄ•
atthi kho pana mayÄ• adinnaá¹ƒ Ä• dinnaá¹ƒ yÄ• vatakaá¹ƒ vÄ• tÄ• vatakaá¹ƒ vÄ• . yaá¹ƒ
Ä• dinnaá¹ƒ yÄ• vatakaá¹ƒ vÄ• tÄ• vatakaá¹ƒ vÄ• taá¹ƒ na suá¹-á¹-hu, taá¹ƒ na sÄ• dhu. a
tappaccayÄ• vippaá¹-isÄ• rÄ« assaá¹ƒ, na metaá¹ƒ pÄ• paá¹ƒ kammaá¹ƒ akataá¹ƒ bhaviss
paá¹-isaá¹…khÄ• ya taÃ±ceva adinnÄ• dÄ• naá¹ƒ \Ee IV 321/ pajahati. Ä• yatiÃ±ca adinnÄ•
evametassa pÄ• passa kammassa pahÄ• naá¹ƒ hoti. evametassa pÄ• passa kammassa sa

`` `bhagavÄ• kho pana anekapariyÄ• yena kÄ• mesumicchÄ• cÄ• raá¹ƒ garahati vigarahat
viramathÄ• ti cÄ• ha. atthi kho pana mayÄ• kÄ• mesu micchÄ• ciá¹‡á¹‡aá¹ƒ yÄ• vatakaá¹
kho pana \Se IV 396/ mayÄ• kÄ• mesu micchÄ• ciá¹‡á¹‡aá¹ƒ yÄ• vatakaá¹ƒ vÄ• tÄ• vata
suá¹-á¹-hu, taá¹ƒ na sÄ• dhu. ahaÃ±ceva kho pana tappaccayÄ• vippaá¹-isÄ• rÄ« assaá¹ƒ,
pÄ• paá¹ƒ kammaá¹ƒ akataá¹ƒ bhavissatÄ«â€™ ti. so iti paá¹-isaá¹…khÄ• ya taÃ±ceva kÄ•
pajahati, Ä• yatiÃ±ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato hoti. evametassa pÄ• passa k
evametassa pÄ• passa kammassa samatikkamo hoti.

`` `bhagavÄ• kho pana anekapariyÄ• yena musÄ• vÄ• daá¹ƒ garahati vigarahati, musÄ• v
atthi kho pana mayÄ• musÄ• bhaá¹‡itaá¹ƒ yÄ• vatakaá¹ƒ vÄ• tÄ• vatakaá¹ƒ vÄ• . yaá¹ƒ k
bhaá¹‡itaá¹ƒ yÄ• vatakaá¹ƒ vÄ• tÄ• vatakaá¹ƒ vÄ• taá¹ƒ na suá¹-á¹-hu, taá¹ƒ na sÄ• dhu.
tappaccayÄ• vippaá¹-isÄ• rÄ« assaá¹ƒ, na metaá¹ƒ pÄ• paá¹ƒ kammaá¹ƒ akataá¹ƒ bhaviss
paá¹-isaá¹…khÄ• ya taÃ±ceva musÄ• vÄ• daá¹ƒ pajahati, Ä• yatiÃ±ca musÄ• vÄ• dÄ• paá
pÄ• passa kammassa pahÄ• naá¹ƒ hoti. evametassa pÄ• passa kammassa samatikkamo h

``so pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti. adinnÄ• dÄ• naá
paá¹-ivirato hoti. kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivi
pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato hoti. pisuá¹‡aá¹ƒ vÄ• caá¹ƒ pahÄ• ya pisuá¹‡Ä• ya v
pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharusÄ• ya vÄ• cÄ• ya paá¹-ivirato hoti. samphappalÄ• pa
paá¹-ivirato hoti. abhijjhaá¹ƒ pahÄ• ya \Se IV 397/ anabhijjhÄ• lu hoti. byÄ• pÄ• dappadosaa
abyÄ• pannacitto hoti. micchÄ• diá¹-á¹-hiá¹ƒ pahÄ• ya sammÄ• diá¹-á¹-hiko hoti.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharat
balavÄ• saá¹…khadhamo appakasireneva catuddisÄ• viÃ±Ã±Ä• peyya; evameva kho, gÄ•
mettÄ• ya cetovimuttiyÄ• evaá¹ƒ bahulÄ«katÄ• ya yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ, na
taá¹ƒ tatrÄ• vatiá¹-á¹-hati.

``sa \Be II 507/ kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• de
sampajÄ• no \Ne II 308/ paá¹-issato karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahag
.... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tath
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upe
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. seyyath
saá¹…khadhamo appakasireneva catuddisÄ• viÃ±Ã±Ä• peyya; evameva kho, gÄ• maá¹‡i,
cetovimuttiyÄ• evaá¹ƒ bahulÄ«katÄ• ya yaá¹ƒ pamÄ• á¹‡akataá¹ƒ kammaá¹ƒ \Se IV 398/ n
taá¹ƒ tatrÄ• vatiá¹-á¹-hatÄ«â€™â€™ ti. evaá¹ƒ vutte, asibandhakaputto gÄ• maá¹‡i bhagava
``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante ... pe ... upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dh
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. aá¹-á¹-hamaá¹ƒ.

9. kulasuttaá¹ƒ

<361> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusa
nÄ• á¸·andÄ• tadavasari \Ee IV 323/. tatra sudaá¹ƒ bhagavÄ• nÄ• á¸·andÄ• yaá¹ƒ viharati

tena kho pana samayena nÄ• á¸·andÄ• dubbhikkhÄ• hoti dvÄ«hitikÄ• setaá¹-á¹-hikÄ• sa
samayena nigaá¹‡á¹-ho nÄ• á¹-aputto nÄ• á¸·andÄ• yaá¹ƒ paá¹-ivasati mahatiyÄ• nigaá¹‡á
atha kho asibandhakaputto gÄ• maá¹‡i nigaá¹‡á¹-hasÄ• vako yena nigaá¹‡á¹-ho nÄ• á¹-apu
upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«d
asibandhakaputtaá¹ƒ gÄ• maá¹‡iá¹ƒ nigaá¹‡á¹-ho nÄ• á¹-aputto etadavoca --- ``ehi tvaá¹ƒ, g
gotamassa vÄ• daá¹ƒ Ä• ropehi. evaá¹ƒ te kalyÄ• á¹‡o kittisaddo abbhuggacchissati --- `asi
gÄ• maá¹‡inÄ• samaá¹‡assa gotamassa evaá¹ƒmahiddhikassa evaá¹ƒmahÄ• nubhÄ• vass

``kathaá¹ƒ panÄ• haá¹ƒ, bhante, samaá¹‡assa gotamassa evaá¹ƒmahiddhikassa evaá¹ƒma
Ä• ropessÄ• mÄ«â€™â€™ ti \Ne II 309/? ``ehi tvaá¹ƒ, gÄ• maá¹‡i, yena samaá¹‡o gotamo
upasaá¹…kamitvÄ• samaá¹‡aá¹ƒ gotamaá¹ƒ evaá¹ƒ \Be II 508/ vadehi --- `nanu, bhante, bh
kulÄ• naá¹ƒ \Se IV 399/ anuddayaá¹ƒ {anudayaá¹ƒ (Se Ke Ee Katthaci) } vaá¹‡á¹‡eti, anura
anukampaá¹ƒ vaá¹‡á¹‡etÄ«â€™ ti? sace kho, gÄ• maá¹‡i, samaá¹‡o gotamo evaá¹ƒ puá¹-á
`evaá¹ƒ, gÄ• maá¹‡i, tathÄ• gato anekapariyÄ• yena kulÄ• naá¹ƒ anuddayaá¹ƒ vaá¹‡á¹‡eti,
anukampaá¹ƒ vaá¹‡á¹‡etÄ«â€™ ti, tamenaá¹ƒ tvaá¹ƒ evaá¹ƒ vadeyyÄ• si --- `atha kiÃ±cara
dubbhikkhe dvÄ«hitike setaá¹-á¹-hike salÄ• kÄ• vutte mahatÄ• bhikkhusaá¹…ghena saddhi
ucchedÄ• ya bhagavÄ• kulÄ• naá¹ƒ paá¹-ipanno, anayÄ• ya bhagavÄ• kulÄ• naá¹ƒ paá¹-ip
kulÄ• naá¹ƒ paá¹-ipannoâ€™ ti! imaá¹ƒ kho te, gÄ• maá¹‡i, samaá¹‡o gotamo ubhatokoá¹-il
neva sakkhati {sakkhiti (Ce) MN II 83} uggilituá¹ƒ, neva sakkhati ogilituâ€™â€™ nti. ``evaá¹
bhanteâ€™â€™ ti kho asibandhakaputto gÄ• maá¹‡i nigaá¹‡á¹-hassa nÄ• á¹-aputtassa paá
uá¹-á¹-hÄ• yÄ• sanÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
asibandhakaputto gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca ---

``nanu, bhante, bhagavÄ• anekapariyÄ• yena kulÄ• naá¹ƒ anuddayaá¹ƒ vaá¹‡á¹‡eti, anura
anukampaá¹ƒ vaá¹‡á¹‡etÄ«â€™â€™ ti? ``evaá¹ƒ, gÄ• maá¹‡i, tathÄ• gato anekapariyÄ• ye
vaá¹‡á¹‡eti, anurakkhaá¹ƒ vaá¹‡á¹‡eti, anukampaá¹ƒ vaá¹‡á¹‡etÄ«â€™â€™ ti. ``atha kiÃ±c
dubbhikkhe dvÄ«hitike setaá¹-á¹-hike salÄ• kÄ• vutte mahatÄ• bhikkhusaá¹…ghena saddhi
carati? ucchedÄ• ya bhagavÄ• kulÄ• naá¹ƒ paá¹-ipanno, anayÄ• ya bhagavÄ• kulÄ• naá¹ƒ
bhagavÄ• kulÄ• naá¹ƒ paá¹-ipannoâ€™â€™ ti. ``ito so, gÄ• maá¹‡i, ekanavutikappe {ekana
ekanavutikappo (Ee) } yamahaá¹ƒ anussarÄ• mi, nÄ• bhijÄ• nÄ• mi kiÃ±ci kulaá¹ƒ pakkabh
upahatapubbaá¹ƒ. atha kho yÄ• ni tÄ• ni kulÄ• ni aá¸• á¸• hÄ• ni mahaddhanÄ• ni mahÄ• b
pahÅ«tajÄ• tarÅ«parajatÄ• ni pahÅ«tavittÅ«pakaraá¹‡Ä• ni pahÅ«tadhanadhaÃ±Ã±Ä• ni, sa
dÄ• nasambhÅ«tÄ• ni ceva saccasambhÅ«tÄ• ni ca sÄ• maÃ±Ã±asambhÅ«tÄ• ni ca. aá¹-á
aá¹-á¹-ha paccayÄ• kulÄ• naá¹ƒ upaghÄ• tÄ• ya. rÄ• jato vÄ• kulÄ• ni upaghÄ• taá¹ƒ gacc
upaghÄ• taá¹ƒ gacchanti, aggito vÄ• kulÄ• ni upaghÄ• taá¹ƒ gacchanti \Be II 509/, udakato
upaghÄ• taá¹ƒ gacchanti, nihitaá¹ƒ vÄ• á¹-hÄ• nÄ• vigacchati {nihitaá¹ƒ vÄ• nÄ• dhigacch
duppayuttÄ• vÄ• kammantÄ• vipajjanti, kule vÄ• kulaá¹…gÄ• roti {kulÄ• naá¹ƒ vÄ• kulaá
yo te bhoge vikirati \Ee IV 325/ vidhamati viddhaá¹ƒseti, aniccatÄ• ye aá¹-á¹-hamÄ«ti. ime k
aá¹-á¹-ha hetÅ«, aá¹-á¹-ha paccayÄ• kulÄ• naá¹ƒ upaghÄ• tÄ• ya \Ne II 310/. imesu kho, gÄ
hetÅ«su, aá¹-á¹-hasu paccayesu saá¹ƒvijjamÄ• nesu yo maá¹ƒ evaá¹ƒ vadeyya --- `ucchedÄ
paá¹-ipanno, anayÄ• ya bhagavÄ• kulÄ• naá¹ƒ paá¹-ipanno, upaghÄ• tÄ• ya bhagavÄ• ku
taá¹ƒ, gÄ• maá¹‡i, vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appa
yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ nirayeâ€™â€™ ti. evaá¹ƒ \Se IV 401/ vutte, asibandhakap
bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante ... pe ... upÄ•

bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. navamaá¹ƒ.

10. maá¹‡icÅ«á¸·akasuttaá¹ƒ

<362> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. te
rÄ• jantepure rÄ• japarisÄ• ya sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• u
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ jÄ• tarÅ«parajataá¹ƒ, sÄ• diyanti samaá¹‡Ä• sakyap
paá¹-iggaá¹‡hanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataâ€™â€™ nti!

tena kho pana samayena maá¹‡icÅ«á¸·ako gÄ• maá¹‡i tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti
gÄ• maá¹‡i taá¹ƒ parisaá¹ƒ etadavoca --- ``mÄ• ayyo {ayyÄ• (Ce Ee) } evaá¹ƒ avacuttha. n
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ jÄ• tarÅ«parajataá¹ƒ, na sÄ• diyanti samaá¹‡Ä• sak
jÄ• tarÅ«parajataá¹ƒ, nappaá¹-iggaá¹‡hanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ
nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• samaá¹‡Ä• sakyaputtiyÄ• apetajÄ• tarÅ«parajatÄ• â€™â€™
maá¹‡icÅ«á¸·ako gÄ• maá¹‡i taá¹ƒ parisaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ. atha kho maá¹‡icÅ«á¸·ako
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
nisinno kho maá¹‡icÅ«á¸·ako gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``idha, bhante, rÄ• ja
sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- `kappati samaá¹‡Ä
jÄ• tarÅ«parajataá¹ƒ, sÄ• diyanti samaá¹‡Ä• \Se IV 402/ sakyaputtiyÄ• jÄ• tarÅ«parajataá¹
samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataâ€™â€™ nti. evaá¹ƒ vutte, ahaá¹ƒ, bhante, taá¹ƒ pa
--- `mÄ• ayyo evaá¹ƒ avacuttha. na kappati samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ \Ne II 31
na sÄ• diyanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ, nappaá¹-iggaá¹‡hanti sama
510/ jÄ• tarÅ«parajataá¹ƒ, nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• samaá¹‡Ä• sakyaputtiyÄ• apetaj
asakkhiá¹ƒ khvÄ• haá¹ƒ, bhante, taá¹ƒ parisaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ. kaccÄ• haá¹ƒ, bhante,
vuttavÄ• dÄ« ceva bhagavato homi, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhÄ• mi, d
byÄ• karomi, na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• ga

``taggha tvaá¹ƒ, gÄ• maá¹‡i, evaá¹ƒ byÄ• karamÄ• no vuttavÄ• dÄ« ceva me hosi, na ca m
abbhÄ• cikkhasi, dhammassa cÄ• nudhammaá¹ƒ byÄ• karosi, na ca koci sahadhammiko vÄ
á¹-hÄ• naá¹ƒ Ä• gacchati. na hi, gÄ• maá¹‡i, kappati samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ
sÄ• diyanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ, nappaá¹-iggaá¹‡hanti samaá¹‡
jÄ• tarÅ«parajataá¹ƒ, nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• samaá¹‡Ä• sakyaputtiyÄ• apetajÄ• tar
gÄ• maá¹‡i, jÄ• tarÅ«parajataá¹ƒ kappati, paÃ±capi tassa kÄ• maguá¹‡Ä• kappanti. yassa
kappanti ( ) { (tassapi jÄ• tarÅ«parajataá¹ƒ kappati,) (Se Ke) }, ekaá¹ƒsenetaá¹ƒ \Se IV 403/
dhÄ• reyyÄ• si assamaá¹‡adhammo asakyaputtiyadhammoti. api cÄ• haá¹ƒ, gÄ• maá¹‡i, ev
tiá¹‡atthikena pariyesitabbaá¹ƒ, dÄ• ru dÄ• rutthikena pariyesitabbaá¹ƒ, sakaá¹-aá¹ƒ sakaá¹
pariyesitabbaá¹ƒ, puriso purisatthikena \Ee IV 327/ pariyesitabbo {pariyesitabboâ€™â€™ ti
natvevÄ• haá¹ƒ, gÄ• maá¹‡i, kenaci pariyÄ• yena `jÄ• tarÅ«parajataá¹ƒ sÄ• ditabbaá¹ƒ pari

vadÄ• mÄ«â€™â€™ ti. dasamaá¹ƒ.

11. bhadrakasuttaá¹ƒ

<363> ekaá¹ƒ samayaá¹ƒ bhagavÄ• mallesu viharati uruvelakappaá¹ƒ nÄ• ma mallÄ• naá
gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
ekamantaá¹ƒ nisinno kho bhadrako gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me,
samudayaÃ±ca atthaá¹…gamaÃ±ca desetÅ«â€™â€™ ti. ``ahaÃ±ce {ahaÃ±ca (Se Ke Katth
atÄ«tamaddhÄ• naá¹ƒ Ä• rabbha \Be II 511/ dukkhassa samudayaÃ±ca atthaá¹…gamaÃ±ca
atÄ«tamaddhÄ• naâ€™ nti, tatra te siyÄ• kaá¹…khÄ• , siyÄ• vimati. ahaá¹ƒ ce {ahaÃ±ca (
gÄ• maá¹‡i, anÄ• gatamaddhÄ• naá¹ƒ Ä• rabbha dukkhassa samudayaÃ±ca atthaá¹…gam
bhavissati anÄ• gatamaddhÄ• naâ€™ nti, tatrÄ• pi te siyÄ• kaá¹…khÄ• , siyÄ• vimati. api
idheva nisinno \Ne II 312/ ettheva te nisinnassa dukkhassa samudayaÃ±ca atthaá¹…gamaÃ
suá¹‡Ä• hi \Se IV 404/, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ
bhadrako gÄ• maá¹‡i bhagavato paccassosi. bhagavÄ• etadavoca ---

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, atthi te uruvelakappe manussÄ• yesaá¹ƒ te vadhena
jÄ• niyÄ• vÄ• garahÄ• ya vÄ• uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ•
uruvelakappe manussÄ• yesaá¹ƒ me vadhena vÄ• bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti. ``atthi pana te, gÄ• maá¹‡i, uruve
\Ee IV 328/ vadhena vÄ• bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• nuppajjeyyuá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``atthi me, bhante, uruvelakappe
vÄ• bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• nuppajjeyyuá¹ƒ sokaparidevadukkhado
nu kho, gÄ• maá¹‡i, hetu, ko paccayo yena te ekaccÄ• naá¹ƒ uruvelakappiyÄ• naá¹ƒ manus
bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• uppajjeyyuá¹ƒ sokaparidevadukkhadomana
me, bhante, uruvelakappiyÄ• naá¹ƒ manussÄ• naá¹ƒ vadhena vÄ• bandhena vÄ• jÄ• niyÄ
uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• , atthi me tesu chandarÄ• go \S
bhante, uruvelakappiyÄ• naá¹ƒ manussÄ• naá¹ƒ vadhena vÄ• bandhena vÄ• jÄ• niyÄ• vÄ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• , natthi me tesu chandarÄ• goâ€™â€™ ti. ``im
dhammena diá¹-á¹-hena viditena akÄ• likena pattena pariyogÄ• á¸·hena atÄ«tÄ• nÄ• gate n
kiÃ±ci atÄ«tamaddhÄ• naá¹ƒ dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajji {uppajjati (sabbattha) } sa
chandamÅ«lakaá¹ƒ chandanidÄ• naá¹ƒ. chando hi mÅ«laá¹ƒ dukkhassa. yampi hi kiÃ±ci an
dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajjissati, sabbaá¹ƒ taá¹ƒ chandamÅ«lakaá¹ƒ chandanidÄ•
dukkhassÄ• â€™â€™ â€™ ti \Be II 512/. ``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• v
{subhÄ• sitamidaá¹ƒ (Ce Ee) }, bhante, bhagavatÄ• {yaá¹…kiÃ±ci atÄ«tamaddhÄ• naá¹ƒ du
uppajjati, sabbantaá¹ƒ chandamÅ«lakaá¹ƒ chandanidÄ• naá¹ƒ, chando hi mÅ«laá¹ƒ dukkha
anÄ• gatamaddhÄ• naá¹ƒ dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajjissati sabbantaá¹ƒ chandamÅ
chando hi mÅ«laá¹ƒ dukkhassÄ• â€™â€™ ti (Se Ke) } --- `yaá¹ƒ kiÃ±ci dukkhaá¹ƒ uppajjam

uppajjati, sabbaá¹ƒ taá¹ƒ chandamÅ«lakaá¹ƒ chandanidÄ• naá¹ƒ. chando hi mÅ«laá¹ƒ dukk
``yaá¹…kiÃ±ci atÄ«tamaddhÄ• naá¹ƒ dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajjati, sabbantaá¹ƒ c
chandanidÄ• naá¹ƒ, chando hi mÅ«laá¹ƒ dÅ«kkhassÄ• ti, yaá¹…kiÃ±ci anÄ• gatamaddhÄ•
uppajjissati, sabbantaá¹ƒ chandamÅ«lakaá¹ƒ chandanidÄ• naá¹ƒ, chando hi mÅ«laá¹ƒ dukk
} atthi me, bhante, ciravÄ• sÄ« nÄ• ma kumÄ• ro bahi Ä• vasathe {Ä• vesane (?) } paá¹-iva
bhante, kÄ• lasseva vuá¹-á¹-hÄ• ya purisaá¹ƒ uyyojemi {uyyojesiá¹ƒ (Katthaci) } --- `gaccha,
ciravÄ• siá¹ƒ kumÄ• raá¹ƒ jÄ• nÄ• hÄ«â€™ ti. yÄ• vakÄ«vaÃ±ca, bhante, so puriso nÄ• ga
aÃ±Ã±athattaá¹ƒ --- `mÄ• heva ciravÄ• sissa kumÄ• rassa kiÃ±ci Ä• bÄ• dhayitthÄ• â€™â
(Se Ke Ee Katthaci) }.

``taá¹ƒ \Ne II 313/ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, ciravÄ• sissa kumÄ• rassa vadhena vÄ•
garahÄ• ya vÄ• uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti \S
bhante, kumÄ• rassa vadhena vÄ• bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• jÄ«vitas
kiá¹ƒ pana me nuppajjissanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti. ``imi
pariyÄ• yena veditabbaá¹ƒ --- `yaá¹ƒ kiÃ±ci dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajjati, sabbaá¹
chandamÅ«lakaá¹ƒ chandanidÄ• naá¹ƒ. chando hi mÅ«laá¹ƒ dukkhassÄ• â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, yadÄ• te ciravÄ• simÄ• tÄ• {ciravÄ• sissa mÄ• tÄ•
ahosi, assutÄ• ahosi, te ciravÄ• simÄ• tuyÄ• chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â
bhanteâ€™â€™. ``dassanaá¹ƒ vÄ• te, gÄ• maá¹‡i, Ä• gamma savanaá¹ƒ vÄ• evaá¹ƒ te al
chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, ciravÄ• simÄ• tuyÄ• te vadhena vÄ• bandhena vÄ•
uppajjeyyuá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti? ``ciravÄ• simÄ• tu
vadhena vÄ• bandhena vÄ• jÄ• niyÄ• vÄ• garahÄ• ya vÄ• jÄ«vitassapi siyÄ• aÃ±Ã±ath
nuppajjissanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti! ``iminÄ• pi kho etaa
veditabbaá¹ƒ --- `yaá¹ƒ kiÃ±ci dukkhaá¹ƒ uppajjamÄ• naá¹ƒ uppajjati, sabbaá¹ƒ taá¹ƒ chand
chandanidÄ• naá¹ƒ. chando hi mÅ«laá¹ƒ dukkhassÄ• â€™â€™ â€™ ti. ekÄ• dasamaá¹ƒ.

12. rÄ• siyasuttaá¹ƒ

<364> atha \Se IV 407/ \Be II 513/ kho rÄ• siyo gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• siyo gÄ
etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante, `samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garahati, sab
lÅ«khajÄ«viá¹ƒ ekaá¹ƒsena upavadati upakkosatÄ«â€™ ti {upakkosati upavadatÄ«ti (DN I 3
evamÄ• haá¹ƒsu --- `samaá¹‡o gotamo sabbaá¹ƒ tapaá¹ƒ garahati, sabbaá¹ƒ tapassiá¹ƒ lÅ«
upavadati upakkosatÄ«â€™ ti, kacci te, bhante, bhagavato vuttavÄ• dino, na ca bhagavanta
abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ byÄ• karonti, na ca koci sahadhammiko v

á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™â€™ ti? ``ye \Ne II 314/ te, gÄ• maá¹‡i, evamÄ• haá¹ƒsu ---
tapaá¹ƒ garahati, sabbaá¹ƒ tapassiá¹ƒ lÅ«khajÄ«viá¹ƒ ekaá¹ƒsena upavadati upakkosatÄ«â
vuttavÄ• dino, abbhÄ• cikkhanti ca pana maá¹ƒ te asatÄ• tucchÄ• abhÅ«tenaâ€™â€™.

``dveme, gÄ• maá¹‡i, antÄ• pabbajitena na sevitabbÄ• --- yo cÄ• yaá¹ƒ kÄ• mesu kÄ• ma
gammo pothujjaniko anariyo anatthasaá¹ƒhito, yo cÄ• yaá¹ƒ attakilamathÄ• nuyogo dukkho
ete te, gÄ• maá¹‡i, ubho ante anupagamma majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisar
cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ
sÄ• , gÄ• maá¹‡i, majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• --- cakkhukaraá
upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati? ayameva ariyo aá
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ayaá¹ƒ kho sÄ• , gÄ• maá
\Se IV 408/ tathÄ• gatena abhisambuddhÄ• --- cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upa
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati.

``tayo kho me, gÄ• maá¹‡i, kÄ• mabhogino santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame ta
ekacco kÄ• mabhogÄ« adhammena bhoge pariyesati, sÄ• hasena adhammena bhoge pariy
sukheti na pÄ«á¹‡eti na saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti. idha pana, gÄ• maá¹‡i, ekacc
adhammena bhoge pariyesati sÄ• hasena. adhammena bhoge pariyesitvÄ• sÄ• hasena att
saá¹ƒvibhajati na puÃ±Ã±Ä• ni karoti. idha pana, gÄ• maá¹‡i, ekacco kÄ• mabhogÄ« adhan
II 514/ sÄ• hasena. adhammena bhoge pariyesitvÄ• sÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹
puÃ±Ã±Ä• ni karoti.

``idha pana, gÄ• maá¹‡i, ekacco kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi na \Ee IV 332/ attÄ
na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karoti. idha pana, gÄ• maá¹‡i, ekacco kÄ• mabhogÄ« dh
pariyesati sÄ• hasenapi asÄ• hasenapi. dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• has
sukheti pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karoti. idha pana, gÄ• maá¹‡i, ekacco
dhammÄ• dhammena bhoge pariyesati, sÄ• hasenapi asÄ• hasenapi \Ne II 315/. dhammÄ•
pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ

``idha pana, gÄ• maá¹‡i, ekacco kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena
asÄ• hasena na attÄ• naá¹ƒ sukheti, na pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karot
ekacco kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena. dhammena bhoge pariye
sukheti pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karoti. idha pana, gÄ• maá¹‡i, ekacco
bhoge pariyesati asÄ• hasena. dhammena bhoge pariyesitvÄ• asÄ• hasena attÄ• naá¹ƒ su
saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti. te ca bhoge gadhito {gathito (Ce) } mucchito ajjhopanno
anissaraá¹‡apaÃ±Ã±o paribhuÃ±jati. idha pana, gÄ• maá¹‡i, ekacco kÄ• mabhogÄ« dhamm
asÄ• hasena. dhammena bhoge pariyesitvÄ• asÄ• hasena \Ee IV 333/ attÄ• naá¹ƒ sukheti

puÃ±Ã±Ä• ni karoti. te ca bhoge agadhito amucchito anajjhopanno Ä• dÄ«navadassÄ• vÄ«
paribhuÃ±jati.

``tatra \Be II 515/, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ
pariyesitvÄ• sÄ• hasena na attÄ• naá¹ƒ sukheti, na pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±Ã
gÄ• maá¹‡i, kÄ• mabhogÄ« tÄ«hi á¹-hÄ• nehi gÄ• rayho. katamehi tÄ«hi á¹-hÄ• nehi gÄ• ra
bhoge pariyesati sÄ• hasenÄ• ti, iminÄ• paá¹-hamena á¹-hÄ• nena gÄ• rayho. na attÄ• naá
iminÄ• dutiyena á¹-hÄ• nena gÄ• rayho. na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karotÄ«ti, iminÄ
gÄ• rayho. ayaá¹ƒ, gÄ• maá¹‡i, kÄ• mabhogÄ« imehi tÄ«hi á¹-hÄ• nehi gÄ• rayho.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ• hasena,
sÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karoti. ayaá¹ƒ
kÄ• mabhogÄ« dvÄ«hi á¹-hÄ• nehi gÄ• rayho, ekena á¹-hÄ• nena pÄ• saá¹ƒso. katamehi d
adhammena bhoge pariyesati sÄ• hasenÄ• ti, iminÄ• paá¹-hamena á¹-hÄ• nena gÄ• rayho
puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• dutiyena á¹-hÄ• nena gÄ• rayho. katamena ekena á¹-hÄ• ne
attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«ti, iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso. ayaá¹ƒ, gÄ• ma
dvÄ«hi á¹-hÄ• nehi gÄ• rayho, iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« adhammena bhoge pariyesati sÄ• hasena,
sÄ• hasena \Ee IV 334/ attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti. ay
kÄ• mabhogÄ« ekena á¹-hÄ• nena gÄ• rayho, dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso. katamena e
adhammena bhoge pariyesati sÄ• hasenÄ• ti, iminÄ• ekena á¹-hÄ• nena gÄ• rayho. katam
pÄ• saá¹ƒso? attÄ• naá¹ƒ \Se IV 411/ sukheti pÄ«á¹‡etÄ«ti, iminÄ• paá¹-hamena á¹-hÄ• ne
saá¹ƒvibhajati puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• dutiyena á¹-hÄ• nena pÄ• saá¹ƒso. ayaá¹ƒ, g
iminÄ• ekena á¹-hÄ• nena gÄ• rayho, imehi dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ•
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi na attÄ• naá¹ƒ sukl
saá¹ƒvibhajati, na \Be II 516/ puÃ±Ã±Ä• ni karoti. ayaá¹ƒ, gÄ• maá¹‡i, kÄ• mabhogÄ« ekena
tÄ«hi á¹-hÄ• nehi gÄ• rayho. katamena ekena á¹-hÄ• nena pÄ• saá¹ƒso? dhammena bhoge
iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso. katamehi tÄ«hi á¹-hÄ• nehi gÄ• rayho? adhammen
sÄ• hasenÄ• ti, iminÄ• paá¹-hamena á¹-hÄ• nena gÄ• rayho. na attÄ• naá¹ƒ sukheti, na pÄ
á¹-hÄ• nena gÄ• rayho. na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• tatiyena á¹-hÄ
gÄ• maá¹‡i, kÄ• mabhogÄ« iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso, imehi tÄ«hi á¹-hÄ• ne

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ•
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi attÄ• naá¹ƒ sukheti
na puÃ±Ã±Ä• ni karoti. ayaá¹ƒ, gÄ• maá¹‡i, kÄ• mabhogÄ« dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso

á¹-hÄ• nehi gÄ• rayho. katamehi dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso? dhammena bhoge pariye
paá¹-hamena á¹-hÄ• nena pÄ• saá¹ƒso. attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«ti, iminÄ• dutiyena
IV 335/. katamehi dvÄ«hi á¹-hÄ• nehi gÄ• rayho? adhammena bhoge pariyesati sÄ• hasenÄ
á¹-hÄ• nena gÄ• rayho. na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• dutiyena á¹-hÄ
gÄ• rayho. ayaá¹ƒ, gÄ• maá¹‡i, kÄ• mabhogÄ« imehi dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, imeh

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammÄ• dhammena bhoge pariyesati sÄ•
dhammÄ• dhammena bhoge pariyesitvÄ• sÄ• hasenapi asÄ• hasenapi attÄ• naá¹ƒ sukheti
puÃ±Ã±Ä• ni karoti. ayaá¹ƒ, gÄ• maá¹‡i, kÄ• mabhogÄ« tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, eke
katamehi tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso? dhammena bhoge pariyesati asÄ• hasenÄ• ti, imi
pÄ• saá¹ƒso. attÄ• naá¹ƒ sukheti pÄ«á¹‡etÄ«ti, iminÄ• dutiyena á¹-hÄ• nena pÄ• saá¹ƒso.
karotÄ«ti, iminÄ• tatiyena á¹-hÄ• nena pÄ• saá¹ƒso. katamena ekena á¹-hÄ• nena gÄ• rayh
pariyesati sÄ• hasenÄ• ti \Be II 517/, iminÄ• ekena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ, gÄ• ma
tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, iminÄ• ekena á¹-hÄ• nena gÄ• rayho.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena \
pariyesitvÄ• asÄ• hasena, na attÄ• naá¹ƒ sukheti, na pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±
gÄ• maá¹‡i, kÄ• mabhogÄ« ekena á¹-hÄ• nena pÄ• saá¹ƒso, dvÄ«hi á¹-hÄ• nehi gÄ• rayho
pÄ• saá¹ƒso? dhammena bhoge pariyesati asÄ• hasenÄ• ti, iminÄ• ekena á¹-hÄ• nena pÄ
á¹-hÄ• nehi gÄ• rayho? na attÄ• naá¹ƒ sukheti, na pÄ«á¹‡etÄ«ti, iminÄ• paá¹-hamena á¹-h
saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• dutiyena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ,
iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso, imehi dvÄ«hi á¹-hÄ• nehi gÄ• rayho.

``tatra \Ee IV 336/, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati as
pariyesitvÄ• asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti, na saá¹ƒvibhajati, na puÃ±Ã±Ä• n
gÄ• maá¹‡i, kÄ• mabhogÄ« dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, ekena á¹-hÄ• nena gÄ• rayho
pÄ• saá¹ƒso? dhammena bhoge pariyesati asÄ• hasenÄ• ti, iminÄ• paá¹-hamena á¹-hÄ• n
sukheti pÄ«á¹‡etÄ«ti, iminÄ• dutiyena á¹-hÄ• nena pÄ• saá¹ƒso. katamena ekena á¹-hÄ• n
na saá¹ƒvibhajati, na puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• ekena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ,
imehi dvÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, iminÄ• ekena á¹-hÄ• nena gÄ• rayho.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena \
pariyesitvÄ• asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti,
mucchito ajjhopanno anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡apaÃ±Ã±o paribhuÃ±jati. ayaá¹
tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, ekena á¹-hÄ• nena gÄ• rayho. katamehi tÄ«hi á¹-hÄ• nehi p
pariyesati asÄ• hasenÄ• ti, iminÄ• paá¹-hamena á¹-hÄ• nena pÄ• saá¹ƒso. attÄ• naá¹ƒ suk
dutiyena á¹-hÄ• nena pÄ• saá¹ƒso. saá¹ƒvibhajati puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• tatiyena á

II 518/. katamena ekena á¹-hÄ• nena gÄ• rayho? te ca bhoge gadhito mucchito ajjhopanno
anissaraá¹‡apaÃ±Ã±o paribhuÃ±jatÄ«ti, iminÄ• ekena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ, gÄ•
tÄ«hi á¹-hÄ• nehi pÄ• saá¹ƒso, iminÄ• ekena á¹-hÄ• nena gÄ• rayho.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ kÄ• mabhogÄ« dhammena bhoge pariyesati asÄ• hasena,
asÄ• hasena attÄ• naá¹ƒ sukheti pÄ«á¹‡eti saá¹ƒvibhajati puÃ±Ã±Ä• ni karoti. te \Ee IV 337
amucchito anajjhopanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±o paribhuÃ±jati. ayaá¹
catÅ«hi á¹-hÄ• nehi pÄ• saá¹ƒso. katamehi catÅ«hi á¹-hÄ• nehi pÄ• saá¹ƒso? dhammena b
asÄ• hasenÄ• ti, iminÄ• paá¹-hamena á¹-hÄ• nena pÄ• saá¹ƒso. attÄ• naá¹ƒ sukheti pÄ«á¹
á¹-hÄ• nena pÄ• saá¹ƒso. saá¹ƒvibhajati puÃ±Ã±Ä• ni karotÄ«ti, iminÄ• tatiyena \Se IV 415
te ca bhoge agadhito amucchito anajjhopanno Ä• dÄ«navadassÄ• vÄ« nissaraá¹‡apaÃ±Ã±
catutthena á¹-hÄ• nena pÄ• saá¹ƒso. ayaá¹ƒ, gÄ• maá¹‡i, kÄ• mabhogÄ« imehi catÅ«hi á¹-

``tayome, gÄ• maá¹‡i, tapassino lÅ«khajÄ«vino santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katam
ekacco tapassÄ« lÅ«khajÄ«vÄ« saddhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti --- `a
dhammaá¹ƒ adhigaccheyyaá¹ƒ, appeva nÄ• ma uttarimanussadhammÄ• alamariyaÃ±Ä• á¹
sacchikareyyaâ€™ nti. so attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti, kusalaÃ±ca dhammaá¹ƒ nÄ•
manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ na sacchikaroti.

``idha pana, gÄ• maá¹‡i, ekacco tapassÄ« lÅ«khajÄ«vÄ« saddhÄ• agÄ• rasmÄ• anagÄ• r
`appeva nÄ• ma kusalaá¹ƒ dhammaá¹ƒ adhigaccheyyaá¹ƒ, appeva nÄ• ma uttarimanussad
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikareyyaâ€™ nti. so attÄ• naá¹ƒ Ä• tÄ• peti pa
dhammaá¹ƒ adhigacchati, uttarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ r

``idha \Be II 519/ \Ee IV 338/ pana, gÄ• maá¹‡i, ekacco tapassÄ« lÅ«khajÄ«vÄ« saddhÄ• a
pabbajito hoti --- `appeva nÄ• ma kusalaá¹ƒ dhammaá¹ƒ adhigaccheyyaá¹ƒ, appeva nÄ• ma
alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikareyyaâ€™ nti. so attÄ• naá¹ƒ Ä• tÄ• peti pa
kusalaÃ±ca dhammaá¹ƒ adhigacchati, uttari ca manussadhammÄ• alamariyaÃ±Ä• á¹‡adas

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ tapassÄ« lÅ«khajÄ«vÄ« attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti
nÄ• dhigacchati, uttari ca manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ na sac
tapassÄ« lÅ«khajÄ«vÄ« tÄ«hi á¹-hÄ• nehi gÄ• rayho. katamehi tÄ«hi á¹-hÄ• nehi gÄ• rayho
paritÄ• petÄ«ti, iminÄ• paá¹-hamena á¹-hÄ• nena gÄ• rayho. kusalaÃ±ca dhammaá¹ƒ nÄ•
dutiyena á¹-hÄ• nena gÄ• rayho. uttari ca manussadhammÄ• alamariyaÃ±Ä• á¹‡adassana
iminÄ• tatiyena á¹-hÄ• nena gÄ• rayho. ayaá¹ƒ, gÄ• maá¹‡i, tapassÄ« lÅ«khajÄ«vÄ«, imeh
gÄ• rayho.

``tatra, gÄ• maá¹‡i, yvÄ• yaá¹ƒ tapassÄ« lÅ«khajÄ«vÄ« attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• peti

dhammaá¹ƒ adhigacchati, uttari ca manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá
gÄ• maá¹‡i, tapassÄ« lÅ«khajÄ«vÄ« dvÄ«hi á¹-hÄ• nehi gÄ• rayho, ekena á¹-hÄ• nena pÄ•
á¹-hÄ• nehi gÄ• rayho? attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• petÄ«ti, iminÄ• paá¹-hamena á¹-hÄ•
manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ na sacchikarotÄ«ti, iminÄ• dutiy
katamena ekena á¹-hÄ• nena pÄ• saá¹ƒso? kusalaÃ±hi kho dhammaá¹ƒ adhigacchatÄ«ti, i
á¹-hÄ• nena pÄ• saá¹ƒso. ayaá¹ƒ, gÄ• maá¹‡i, tapassÄ« lÅ«khajÄ«vÄ« imehi \Se IV 417/ d
iminÄ• ekena á¹-hÄ• nena pÄ• saá¹ƒso.

``tatra \Ee IV 339/, gÄ• maá¹‡i, yvÄ• yaá¹ƒ tapassÄ« lÅ«khajÄ«vÄ« attÄ• naá¹ƒ Ä• tÄ• peti
dhammaá¹ƒ adhigacchati, uttari ca manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá
gÄ• maá¹‡i, tapassÄ« lÅ«khajÄ«vÄ« ekena á¹-hÄ• nena gÄ• rayho, dvÄ«hi á¹-hÄ• nehi pÄ•
á¹-hÄ• nena gÄ• rayho? attÄ• naá¹ƒ Ä• tÄ• peti paritÄ• petÄ«ti, iminÄ• ekena á¹-hÄ• nena
á¹-hÄ• nehi pÄ• saá¹ƒso? kusalaÃ±ca dhammaá¹ƒ adhigacchatÄ«ti, iminÄ• paá¹-hamena á
ca manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ sacchikarotÄ«ti, iminÄ• dutiy
II 520/. ayaá¹ƒ, gÄ• maá¹‡i, tapassÄ« lÅ«khajÄ«vÄ« iminÄ• ekena á¹-hÄ• nena gÄ• rayho,
pÄ• saá¹ƒso.

``tisso imÄ• , gÄ• maá¹‡i, sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ• opaneyyikÄ•
viÃ±Ã±Å«hi. katamÄ• tisso? yaá¹ƒ ratto rÄ• gÄ• dhikaraá¹‡aá¹ƒ attabyÄ• bÄ• dhÄ• yapi ce
ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti. rÄ• ge pahÄ«ne nevattabyÄ• bÄ• dhÄ• ya ceteti, n
na ubhayabyÄ• bÄ• dhÄ• ya ceteti. sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ• opan
veditabbÄ• viÃ±Ã±Å«hi. yaá¹ƒ duá¹-á¹-ho dosÄ• dhikaraá¹‡aá¹ƒ attabyÄ• bÄ• dhÄ• yapi ce
ceteti, ubhayabyÄ• bÄ• dhÄ• yapi \Se IV 418/ ceteti. dose pahÄ«ne nevattabyÄ• bÄ• dhÄ•
parabyÄ• bÄ• dhÄ• ya ceteti, na ubhayabyÄ• bÄ• dhÄ• ya ceteti. sandiá¹-á¹-hikÄ• nijjarÄ•
ehipassikÄ• opaneyyikÄ• paccattaá¹ƒ veditabbÄ• viÃ±Ã±Å«hi. yaá¹ƒ mÅ«á¸·ho mohÄ• dh
attabyÄ• bÄ• dhÄ• yapi ceteti, parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi c
nevattabyÄ• bÄ• dhÄ• ya ceteti, na parabyÄ• bÄ• dhÄ• ya ceteti, na ubhayabyÄ• bÄ• dhÄ•
nijjarÄ• akÄ• likÄ• ehipassikÄ• opaneyyikÄ• paccattaá¹ƒ veditabbÄ• viÃ±Ã±Å«hi. imÄ•
sandiá¹-á¹-hikÄ• nijjarÄ• akÄ• likÄ• ehipassikÄ• opaneyyikÄ• paccattaá¹ƒ veditabbÄ• vi

evaá¹ƒ vutte, rÄ• siyo gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante ...
maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. dvÄ•

13. pÄ• á¹-aliyasuttaá¹ƒ

<365> ekaá¹ƒ \Ne II 321/ samayaá¹ƒ bhagavÄ• koliyesu viharati uttaraá¹ƒ nÄ• ma {uttarak
koliyÄ• naá¹ƒ nigamo. atha kho pÄ• á¹-aliyo gÄ• maá¹‡i yena bhagavÄ• tenupasaá¹…kami
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho pÄ• á¹-aliy

etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bhante --- `samaá¹‡o gotamo mÄ• yaá¹ƒ jÄ• nÄ• tÄ«â€™
evamÄ• haá¹ƒsu --- `samaá¹‡o gotamo mÄ• yaá¹ƒ jÄ• nÄ• tÄ«â€™ ti, kacci te, bhante, bha
vuttavÄ• dino, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cÄ• nudham
sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ \Se IV 419/ á¹-hÄ• naá¹ƒ Ä• gacchati? ana
bhante, bhagavantaâ€™â€™ nti. ``ye te, gÄ• maá¹‡i, evamÄ• haá¹ƒsu --- `samaá¹‡o gotam
vuttavÄ• dino ceva me, te na ca maá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cÄ• nudh
koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«ti, saccaá¹
mayaá¹ƒ tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ na saddahÄ• ma --- `samaá¹‡o gotamo m
khalu bho gotamo mÄ• yÄ• vÄ«â€™ ti. yo nu kho, gÄ• maá¹‡i, evaá¹ƒ vadeti --- `ahaá¹ƒ mÄ
evaá¹ƒ vadeti --- `ahaá¹ƒ mÄ• yÄ• vÄ«â€™ ti. tatheva taá¹ƒ bhagavÄ• hoti, tatheva taá¹ƒ s
tena hi, gÄ• maá¹‡i, taÃ±Ã±evettha paá¹-ipucchissÄ• mi; yathÄ• te khameyya, tathÄ• taá¹

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, jÄ• nÄ• si tvaá¹ƒ koliyÄ• naá¹ƒ lambacÅ«á¸·ake bhaá
``jÄ• nÄ• mahaá¹ƒ, bhante, koliyÄ• naá¹ƒ lambacÅ«á¸·ake bhaá¹-eâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ
kimatthiyÄ• koliyÄ• naá¹ƒ lambacÅ«á¸·akÄ• bhaá¹-Ä• â€™â€™ ti? ``ye ca, bhante, koliyÄ•
paá¹-isedhetuá¹ƒ, yÄ• ni ca koliyÄ• naá¹ƒ dÅ«teyyÄ• ni tÄ• ni ca vahÄ• tuá¹ƒ {tÄ• ni ca pah
yÄ• tuá¹ƒ (katthaci), tÄ• ni cÄ• vahÄ• tuá¹ƒ (?) }, etadatthiyÄ• , bhante, koliyÄ• naá¹ƒ lamba
bhaá¹-Ä• â€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, jÄ• nÄ• si tvaá¹ƒ koliyÄ• naá¹ƒ
sÄ«lavante vÄ• te dussÄ«le vÄ• â€™â€™ ti? ``jÄ• nÄ• mahaá¹ƒ, bhante, koliyÄ• naá¹ƒ lam
pÄ• padhamme \Se IV 420/; ye ca loke dussÄ«lÄ• pÄ• padhammÄ• koliyÄ• naá¹ƒ lambac
aÃ±Ã±atarÄ• â€™â€™ ti. ``yo nu kho, gÄ• maá¹‡i, evaá¹ƒ vadeyya --- `pÄ• á¹-aliyo gÄ• ma
lambacÅ«á¸·ake bhaá¹-e dussÄ«le pÄ• padhamme, pÄ• á¹-aliyopi gÄ• maá¹‡i dussÄ«lo pÄ
so vadamÄ• no vadeyyÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhante! aÃ±Ã±e, bhante, koliyÄ• naá¹
aÃ±Ã±ohamasmi. aÃ±Ã±athÄ• dhammÄ• koliyÄ• naá¹ƒ lambacÅ«á¸·akÄ• bhaá¹-Ä• , aÃ±Ã
``tvaÃ±hi \Ne II 322/ \Ee IV 342/ nÄ• ma, gÄ• maá¹‡i, lacchasi --- `pÄ• á¹-aliyo gÄ• maá¹‡i j
lambacÅ«á¸·ake bhaá¹-e dussÄ«le pÄ• padhamme, na ca pÄ• á¹-aliyo gÄ• maá¹‡i dussÄ«l
tathÄ• gato na lacchati --- `tathÄ• gato mÄ• yaá¹ƒ jÄ• nÄ• ti, na ca tathÄ• gato mÄ• yÄ• vÄ
gÄ• maá¹‡i, pajÄ• nÄ• mi, mÄ• yÄ• ya \Be II 522/ ca vipÄ• kaá¹ƒ, yathÄ• paá¹-ipanno ca m
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati taÃ±ca pajÄ•

``pÄ• á¹‡Ä• tipÄ• taá¹ƒ cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi, pÄ• á¹‡Ä• tipÄ• tassa ca vip
pÄ• á¹‡Ä• tipÄ• tÄ« kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ•
taÃ±ca pajÄ• nÄ• mi. adinnÄ• dÄ• naá¹ƒ cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi, adinnÄ• dÄ
yathÄ• paá¹-ipanno ca adinnÄ• dÄ• yÄ« kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹
nirayaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. kÄ• mesumicchÄ• cÄ• raá¹ƒ cÄ• haá¹ƒ, gÄ• maá
kÄ• mesumicchÄ• cÄ• rassa \Se IV 421/ ca vipÄ• kaá¹ƒ, yathÄ• paá¹-ipanno ca kÄ• mesum
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati taÃ±ca pajÄ•
cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi, musÄ• vÄ• dassa ca vipÄ• kaá¹ƒ, yathÄ• paá¹-ipann

paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati taÃ±ca pajÄ•
cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi, pisuá¹‡avÄ• cÄ• ya ca vipÄ• kaá¹ƒ, yathÄ• paá¹-ipan
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati taÃ±
pharusavÄ• caá¹ƒ cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi, pharusavÄ• cÄ• ya ca vipÄ• kaá¹ƒ
pharusavÄ• co kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ
pajÄ• nÄ• mi. samphappalÄ• paá¹ƒ \Ee IV 343/ cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi, samp
yathÄ• paá¹-ipanno ca samphappalÄ• pÄ« kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• ya
nirayaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. abhijjhaá¹ƒ cÄ• haá¹ƒ, gÄ• maá¹‡i, pajÄ• nÄ• mi,
vipÄ• kaá¹ƒ, yathÄ• paá¹-ipanno ca abhijjhÄ• lu kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• ap
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. byÄ• pÄ• dapadosaá¹ƒ cÄ• haá¹ƒ, g
byÄ• pÄ• dapadosassa ca vipÄ• kaá¹ƒ, yathÄ• paá¹-ipanno ca byÄ• pannacitto kÄ• yassa b
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati taÃ±ca pajÄ• nÄ• mi. micchÄ• diá
gÄ• maá¹‡i, pajÄ• nÄ• mi, micchÄ• diá¹-á¹-hiyÄ• ca vipÄ• kaá¹ƒ, yathÄ• paá¹-ipanno \Se IV
micchÄ• diá¹-á¹-hiko kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ•
taÃ±ca pajÄ• nÄ• mi.

``santi \Ne II 323/ hi, gÄ• maá¹‡i, eke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá
pÄ• á¹‡amatipÄ• teti, sabbo so diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒ
Ä• diyati, sabbo so diá¹-á¹-heva dhamme \Be II 523/ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒv
micchÄ• carati, sabbo so diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒveda
bhaá¹‡ati, sabbo so diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayatÄ«

``dissati kho pana, gÄ• maá¹‡i, idhekacco mÄ• lÄ« kuá¹‡á¸• alÄ« sunhÄ• to {sunahÄ• to (C
kappitakesamassu itthikÄ• mehi rÄ• jÄ• maÃ±Ã±e paricÄ• rento. tamenaá¹ƒ evamÄ• haá¹ƒ
kiá¹ƒ akÄ• si mÄ• lÄ« kuá¹‡á¸• alÄ« sunhÄ• to suvilitto kappitakesamassu itthikÄ• mehi rÄ•
paricÄ• retÄ«â€™ ti? tamenaá¹ƒ \Ee IV 344/ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso raÃ
pasayha jÄ«vitÄ• voropesi. tassa rÄ• jÄ• attamano abhihÄ• ramadÄ• si. tenÄ• yaá¹ƒ puris
sunhÄ• to suvilitto kappitakesamassu, itthikÄ• mehi rÄ• jÄ• maÃ±Ã±e paricÄ• retÄ«â€™â€

``dissati kho, gÄ• maá¹‡i, idhekacco daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·haba
khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡avena rathiyÄ• ya rathiyaá¹ƒ {rathikÄ• ya
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• , dakkhiá¹‡ena dvÄ• rena nikkhÄ• me
nagarassa sÄ«saá¹ƒ chijjamÄ• no. tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso k
rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitv
rathiyÄ• ya rathiyaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena
dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chindatÄ«â€™ ti {chijjatÄ«ti (katthaci) }? tamenaá¹ƒ evar
ayaá¹ƒ puriso rÄ• javerÄ« itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• jÄ«vitÄ• voropesi, tena naá¹ƒ rÄ• jÄ•
evarÅ«paá¹ƒ kammakÄ• raá¹‡aá¹ƒ kÄ• rentÄ«â€™â€™ â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, api nu te evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ•
``diá¹-á¹-haÃ±ca no, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti. ``tatra, gÄ• maá¹‡i, ye te
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yo koci pÄ• á¹‡amatipÄ• teti, sabbo so diá¹-á¹-heva d
domanassaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™ ti, saccaá¹ƒ vÄ• te Ä• haá¹ƒsu musÄ• vÄ• â€™
``ye pana te tucchaá¹ƒ musÄ• vilapanti, sÄ«lavanto vÄ• te dussÄ«lÄ• vÄ• â€™â€™ ti? ``d
bhanteâ€™â€™. ``ye pana te dussÄ«lÄ• \Be II 524/ pÄ• padhammÄ• micchÄ• paá¹-ipann
vÄ• â€™â€™ ti? ``micchÄ• paá¹-ipannÄ• , bhanteâ€™â€™ \Ne II 324/. ``ye pana te micchÄ
micchÄ• diá¹-á¹-hikÄ• vÄ• te sammÄ• diá¹-á¹-hikÄ• vÄ• â€™â€™ ti? ``micchÄ• diá¹-á¹-hik
te micchÄ• diá¹-á¹-hikÄ• kallaá¹ƒ nu tesu pasÄ«dituâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™

``dissati kho pana, gÄ• maá¹‡i, idhekacco mÄ• lÄ« kuá¹‡á¸• alÄ« ... pe ... itthikÄ• mehi \Se
maÃ±Ã±e paricÄ• rento. tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso kiá¹ƒ akÄ• s
pe ... itthikÄ• mehi rÄ• jÄ• maÃ±Ã±e paricÄ• retÄ«â€™ ti? tamenaá¹ƒ evamÄ• haá¹ƒsu ---
raÃ±Ã±o paccatthikassa pasayha ratanaá¹ƒ ahÄ• si {pasayha adinnaá¹ƒ ratanaá¹ƒ Ä• diyi (
attamano abhihÄ• ramadÄ• si. tenÄ• yaá¹ƒ puriso mÄ• lÄ« kuá¹‡á¸• alÄ« ... pe ... itthikÄ• m
paricÄ• retÄ«â€™â€™ â€™ ti.

``dissati kho, gÄ• maá¹‡i, idhekacco daá¸·hÄ• ya rajjuyÄ• ... pe ... dakkhiá¹‡ato nagarassa
chijjamÄ• no tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso kiá¹ƒ akÄ• si daá¸·hÄ•
dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chindatÄ«â€™ ti? tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambh
araÃ±Ã±Ä• vÄ• adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyi. tena naá¹ƒ rÄ• jÄ• no gahetvÄ
kammakÄ• raá¹‡aá¹ƒ kÄ• rentÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, api nu te evar
sutaá¹ƒ vÄ• â€™â€™ ti? ``diá¹-á¹-haÃ±ca no, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti.
gÄ• maá¹‡i, ye te samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yo koci
so diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™ ti, saccaá¹ƒ
vÄ• ti ... pe ... kallaá¹ƒ nu tesu pasÄ«dituâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``dissati kho pana, gÄ• maá¹‡i, idhekacco mÄ• lÄ« kuá¹‡á¸• alÄ« ... pe ... itthikÄ• mehi rÄ•
paricÄ• rento. tamenaá¹ƒ evamÄ• haá¹ƒsu \Se IV 425/ --- `ambho! ayaá¹ƒ puriso kiá¹ƒ akÄ•
... pe ... itthikÄ• mehi rÄ• jÄ• maÃ±Ã±e paricÄ• retÄ«â€™ ti? tamenaá¹ƒ evamÄ• haá¹ƒsu
raÃ±Ã±o paccatthikassa dÄ• resu cÄ• rittaá¹ƒ Ä• pajji. tassa rÄ• jÄ• attamano abhihÄ• ram
mÄ• lÄ« kuá¹‡á¸• alÄ« ... pe ... itthikÄ• mehi rÄ• jÄ• maÃ±Ã±e paricÄ• retÄ«â€™â€™ â€™

``dissati \Ne II 325/ \Be II 525/ kho, gÄ• maá¹‡i, idhekacco daá¸·hÄ• ya rajjuyÄ• ... pe ... da
nagarassa sÄ«saá¹ƒ chijjamÄ• no. tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso k
rajjuyÄ• ... pe ... dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chindatÄ«â€™ ti? tamenaá¹ƒ evamÄ• h
ayaá¹ƒ puriso kulitthÄ«su kulakumÄ• rÄ«su cÄ• rittaá¹ƒ Ä• pajji, tena naá¹ƒ rÄ• jÄ• no gahe

kammakÄ• raá¹‡aá¹ƒ kÄ• rentÄ«â€™ ti. taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, api nu te evar
sutaá¹ƒ vÄ• â€™â€™ ti? ``diá¹-á¹-haÃ±ca no, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti.
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yo koci kÄ• mesu micchÄ
diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™ ti, saccaá¹ƒ vÄ
... pe ... kallaá¹ƒ nu tesu pasÄ«dituâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``dissati \Ee IV 347/ kho pana, gÄ• maá¹‡i, idhekacco mÄ• lÄ« kuá¹‡á¸• alÄ« sunhÄ• to su
itthikÄ• mehi rÄ• jÄ• maÃ±Ã±e paricÄ• rento. tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá
IV 426/ mÄ• lÄ« kuá¹‡á¸• alÄ« sunhÄ• to suvilitto kappitakesamassu itthikÄ• mehi rÄ• jÄ• m
ti? tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso rÄ• jÄ• naá¹ƒ musÄ• vÄ• dena hÄ
abhihÄ• ramadÄ• si. tenÄ• yaá¹ƒ puriso mÄ• lÄ« kuá¹‡á¸• alÄ« sunhÄ• to suvilitto kappitak
rÄ• jÄ• maÃ±Ã±e paricÄ• retÄ«â€™â€™ â€™ ti.

``dissati kho, gÄ• maá¹‡i, idhekacco daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·haba
khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡avena rathiyÄ• ya rathiyaá¹ƒ siá¹…ghÄ• a
parinetvÄ• dakkhiá¹‡ena dvÄ• rena nikkhÄ• metvÄ• dakkhiá¹‡ato nagarassa sÄ«saá¹ƒ chi
evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso kiá¹ƒ akÄ• si daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ
bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡avena rathiyÄ• ya rathiyaá¹ƒ
siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• , dakkhiá¹‡ena dvÄ• rena nikkhÄ• metvÄ• , dakkhiá¹‡ato n
chindatÄ«â€™ ti? tamenaá¹ƒ evamÄ• haá¹ƒsu --- `ambho! ayaá¹ƒ puriso gahapatissa vÄ• g
musÄ• vÄ• dena atthaá¹ƒ bhaÃ±ji, tena naá¹ƒ rÄ• jÄ• no gahetvÄ• evarÅ«paá¹ƒ kammakÄ
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, gÄ• maá¹‡i, api nu te evarÅ«paá¹ƒ diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â
``diá¹-á¹-haÃ±ca no \Be II 526/, bhante, sutaÃ±ca suyyissati cÄ• â€™â€™ ti. ``tatra, gÄ• ma
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `yo koci musÄ• bhaá¹‡ati,
dhamme \Ee IV 348/ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedayatÄ«â€™ ti, saccaá¹ƒ vÄ•
427/ vÄ• â€™â€™ ti \Ne II 326/? ``musÄ• , bhanteâ€™â€™. ``ye pana te tucchaá¹ƒ musÄ•
dussÄ«lÄ• vÄ• â€™â€™ ti? ``dussÄ«lÄ• , bhanteâ€™â€™. ``ye pana te dussÄ«lÄ• pÄ• p
te sammÄ• paá¹-ipannÄ• vÄ• â€™â€™ ti? ``micchÄ• paá¹-ipannÄ• , bhanteâ€™â€™. ``ye
micchÄ• diá¹-á¹-hikÄ• vÄ• te sammÄ• diá¹-á¹-hikÄ• vÄ• â€™â€™ ti? ``micchÄ• diá¹-á¹-hik
te micchÄ• diá¹-á¹-hikÄ• kallaá¹ƒ nu tesu pasÄ«dituâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! atthi me, bhante, Ä• vasathÄ• gÄ• raá¹ƒ. tattha
atthi Ä• sanÄ• ni, atthi udakamaá¹‡iko, atthi telappadÄ«po. tattha yo samaá¹‡o vÄ• brÄ• hm
upeti, tenÄ• haá¹ƒ yathÄ• satti yathÄ• balaá¹ƒ saá¹ƒvibhajÄ• mi. bhÅ«tapubbaá¹ƒ, bhante,
nÄ• nÄ• diá¹-á¹-hikÄ• nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ• , tasmiá¹ƒ Ä• vasathÄ• gÄ• re v

``eko satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ, natt
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko. natthi ayaá¹ƒ loko, natthi

mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sa
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
ti.

``eko satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ \Ee IV
hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi \Se IV 428/ a
loko, atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡
sammÄ• paá¹-ipannÄ• , ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacch
ti.

``eko satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `karoto kÄ• rayato, chindato chedÄ• paya
pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ• payato, phandato phandÄ• payat
adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá¹ƒ harato, ekÄ• gÄ• rikaá¹ƒ \Be II 527/ kar
tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato, karoto na karÄ«yati pÄ• paá¹ƒ. khu
cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ ekaá¹ƒ maá¹ƒsapuÃ±ja
tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. dakkhiá¹‡aá¹ƒ cepi gaá¹…gÄ• ya tÄ«
ghÄ• tento \Ne II 327/ chindanto chedÄ• pento pacanto pÄ• cÄ• pento, natthi tatonidÄ• naá
pÄ• passa Ä• gamo. uttaraá¹ƒ cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadanto dÄ• pento y
tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ• nena damena saá¹ƒyamena
puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™â€™ â€™ ti.

``eko satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- `karoto kÄ• rayato, chindato chedÄ• paya
pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ• payato, phandato phandÄ• payat
adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ \Se IV 429/ chindato, nillopaá¹ƒ harato, ekÄ• gÄ• rikaá¹ƒ ka
tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato \Ee IV 350/, musÄ• bhaá¹‡ato, karoto karÄ«yati pÄ• p
cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ ekaá¹ƒ maá¹ƒsapu
tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, atthi pÄ• passa Ä• gamo. dakkhiá¹‡aá¹ƒ cepi gaá¹…gÄ• ya tÄ«
ghÄ• tento chindanto chedÄ• pento pacanto pÄ• cÄ• pento, atthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ
uttaraá¹ƒ cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadanto dÄ• pento, yajanto yajÄ• pento, a
puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamo. dÄ• nena damena saá¹ƒyamena saccavajjena att
puÃ±Ã±assa Ä• gamoâ€™â€™ â€™ ti.

``tassa mayhaá¹ƒ, bhante, ahudeva kaá¹…khÄ• , ahu vicikicchÄ• --- `kosu nÄ• ma imesaá
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ saccaá¹ƒ Ä• ha, ko musÄ• â€™â€™ â€™ ti?

``alaÃ±hi te, gÄ• maá¹‡i, kaá¹…khituá¹ƒ, alaá¹ƒ vicikicchituá¹ƒ. kaá¹…khanÄ«ye ca pana te
uppannÄ• â€™â€™ ti. ``evaá¹ƒ pasannohaá¹ƒ, bhante, bhagavati. pahoti me bhagavÄ• tat
yathÄ• haá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pajaheyyaâ€™â€™ nti.

``atthi, gÄ• maá¹‡i, dhammasamÄ• dhi. tatra ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• s
kaá¹…khÄ• dhammaá¹ƒ pajaheyyÄ• si. katamo ca, gÄ• maá¹‡i, dhammasamÄ• dhi? idha, g
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato \Be II 528/ hoti, adinnÄ• dÄ
adinnÄ• dÄ• nÄ• paá¹-ivirato \Se IV 430/ hoti, kÄ• mesumicchÄ• cÄ• raá¹ƒ pahÄ• ya kÄ• m
hoti, musÄ• vÄ• daá¹ƒ pahÄ• ya musÄ• vÄ• dÄ• paá¹-ivirato \Ee IV 351/ hoti, pisuá¹‡aá¹ƒ v
pisuá¹‡Ä• ya vÄ• cÄ• ya paá¹-ivirato hoti \Ne II 328/, pharusaá¹ƒ vÄ• caá¹ƒ pahÄ• ya pharu
paá¹-ivirato hoti, samphappalÄ• paá¹ƒ pahÄ• ya samphappalÄ• pÄ• paá¹-ivirato hoti, abhijj
anabhijjhÄ• lu hoti, byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitto hoti, micchÄ• diá¹-á¹
sammÄ• diá¹-á¹-hiko hoti.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ
paá¹-issato mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharat
--- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- natthi dinnaá¹ƒ, natthi yiá¹-á¹-ha
hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ lok
natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡
sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
tassa bhoto satthuno saccaá¹ƒ vacanaá¹ƒ, apaá¹‡á¹‡akatÄ• ya mayhaá¹ƒ, yvÄ• haá¹ƒ {yoh
kiÃ±ci \Se IV 431/ {kaÃ±ci (?) } byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• ? ubhayame
MN II 95 pÄ• á¸·iyÄ• saá¹ƒsandetabbaá¹ƒ} kaá¹-aggÄ• ho, yaá¹ƒ camhi kÄ• yena saá¹ƒvut
saá¹ƒvuto, yaÃ±ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upa
maraá¹‡Ä• na upapajjissÄ• mÄ«ti (?) }. tassa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ•
kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedayati. sukhino cittaá¹ƒ samÄ• dhiyati. a
dhammasamÄ• dhi \Ee IV 352/. tatra ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, evaá¹
kaá¹…khÄ• dhammaá¹ƒ pajaheyyÄ• si.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ
paá¹-issato mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• \Be II 529/ catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• va
mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjen
paá¹-isaÃ±cikkhati --- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- atthi dinnaá¹ƒ
yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko
atthi paro loko, atthi mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abr
sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhi
pavedentÄ«â€™ ti. `sace tassa \Se IV 432/ bhoto satthuno saccaá¹ƒ vacanaá¹ƒ, apaá¹‡á¹‡a
yvÄ• haá¹ƒ na kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• ? ubhayamettha kaá¹-

saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvuto, yaÃ±ca kÄ• yassa bhedÄ• paraá¹ƒ m
lokaá¹ƒ upapajjissÄ• mÄ«â€™ ti. tassa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÅ
passambhati. passaddhakÄ• yo sukhaá¹ƒ vedayati. sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ k
dhammasamÄ• dhi. tatra ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, evaá¹ƒ tvaá¹ƒ ima
pajaheyyÄ• si.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena \Ee IV 353/ pharit
paá¹-isaÃ±cikkhati --- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- karoto kÄ• ra
chedÄ• payato, pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ• payato, p
pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá¹ƒ harato, ekÄ• g
paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato, karoto na karÄ«yati pÄ
khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ
maá¹ƒsapuÃ±jaá¹ƒ kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. d
tÄ«raá¹ƒ gaccheyya hananto ghÄ• tento chindanto chedÄ• pento pacanto pÄ• cÄ• pento, na
530/ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya
yajÄ• pento, natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ• nena da
saccavajjena natthi puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™ ti. `sace tassa bhoto sat
apaá¹‡á¹‡akatÄ• ya mayhaá¹ƒ, yvÄ• haá¹ƒ na kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• va
kaá¹-aggÄ• ho, yaá¹ƒ camhi kÄ• yena saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvuto
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mÄ«â€™ ti {paraá¹ƒ maraá¹‡
) }. tassa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambh
sukhaá¹ƒ vedayati. sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ kho, gÄ• maá¹‡i, dhammasamÄ•
cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, evaá¹ƒ tvaá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pajahe

``sa \Ne II 330/ kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• d
sampajÄ• no paá¹-issato mettÄ• sahagate cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ
tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya \Ee IV 354/
lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena \Se IV 434/ a
viharati. so iti paá¹-isaÃ±cikkhati --- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi ---
chindato chedÄ• payato, pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ•
phandÄ• payato, pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá
karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato, karoto karÄ«yat
khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhalaá¹ƒ
kareyya, atthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, atthi pÄ• passa Ä• gamo. dakkhiá¹‡aÃ±cepi gaá¹
hananto ghÄ• tento chindanto chedÄ• pento pacanto pÄ• cÄ• pento, atthi tatonidÄ• naá¹ƒ p

Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya dadanto dÄ• pento, yajanto yajÄ•
\Be II 531/ puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamo. dÄ• nena damena saá¹ƒyamena sacca
atthi puÃ±Ã±assa Ä• gamoti. sace tassa bhoto satthuno saccaá¹ƒ vacanaá¹ƒ, apaá¹‡á¹‡aka
na kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• ? ubhayamettha kaá¹-aggÄ• ho, ya
vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvuto, yaÃ±ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapajjissÄ• mÄ«â€™ ti. tassa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÄ«timana
passaddhakÄ• yo sukhaá¹ƒ vedayati. sukhino cittaá¹ƒ \Se IV 435/ samÄ• dhiyati. ayaá¹ƒ kh
dhammasamÄ• dhi. tatra ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, evaá¹ƒ tvaá¹ƒ ima
pajaheyyÄ• si.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato karuá¹‡Ä• sahagate \Ee IV 355/ cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... p
muditÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati ... pe ....

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato upekkhÄ• sahagate cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
\Ne II 331/ cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitv
paá¹-isaÃ±cikkhati --- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- natthi dinnaá
yiá¹-á¹-haá¹ƒ, natthi hutaá¹ƒ natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• k
natthi paro loko, natthi mÄ• tÄ• natthi pitÄ• natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹
sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhi
pavedentÄ«ti. sace tassa bhoto satthuno saccaá¹ƒ vacanaá¹ƒ, apaá¹‡á¹‡akatÄ• ya mayhaá
byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• ? ubhayamettha kaá¹-aggÄ• ho, yaá¹ƒ camh
saá¹ƒvuto manasÄ• saá¹ƒvuto \Se IV 436/, yaÃ±ca kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapajjissÄ• mÄ«â€™ ti. tassa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÄ«timana
passaddhakÄ• yo sukhaá¹ƒ vedayati. sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ \Be II 532/ kho
dhammasamÄ• dhi. tatra ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, evaá¹ƒ tvaá¹ƒ ima
pajaheyyÄ• si.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato upekkhÄ• sahagate cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena \Ee IV 356/ averena abyÄ• pajjena pharit
paá¹-isaÃ±cikkhati --- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- atthi dinnaá¹ƒ
yiá¹-á¹-haá¹ƒ, atthi hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko
atthi paro loko, atthi mÄ• tÄ• atthi pitÄ• atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ
sammaggatÄ• sammÄ• paá¹-ipannÄ• ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhi

pavedentÄ«ti. sace tassa bhoto satthuno saccaá¹ƒ vacanaá¹ƒ, apaá¹‡á¹‡akatÄ• ya mayhaá
byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• ? ubhayamettha kaá¹-aggÄ• ho, yaá¹ƒ camh
saá¹ƒvuto manasÄ• saá¹ƒvuto, yaÃ±ca kÄ• yassa \Se IV 437/ bhedÄ• paraá¹ƒ maraá¹‡Ä•
upapajjissÄ• mÄ«â€™ ti. tassa pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÄ«timana
passaddhakÄ• yo sukhaá¹ƒ vedayati. sukhino cittaá¹ƒ samÄ• dhiyati. ayaá¹ƒ kho, gÄ• maá¹
ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, evaá¹ƒ tvaá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaa

``sa \Ne II 332/ kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• d
sampajÄ• no paá¹-issato upekkhÄ• sahagate cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, ta
tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• van
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pa
paá¹-isaÃ±cikkhati --- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- karoto kÄ• ra
chedÄ• payato, pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ• payato, p
pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá¹ƒ harato, ekÄ• g
karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato, karoto na karÄ«
357/. khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒsakhal
maá¹ƒsapuÃ±jaá¹ƒ kareyya, natthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. d
tÄ«raá¹ƒ gaccheyya hananto ghÄ• tento chindanto chedÄ• pento pacanto pÄ• cÄ• pento, na
438/ pÄ• paá¹ƒ, natthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ gaccheyya
yajÄ• pento, natthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamo. dÄ• nena da
saccavajjena natthi puÃ±Ã±aá¹ƒ, natthi puÃ±Ã±assa Ä• gamoâ€™ ti. `sace tassa bhoto sat
apaá¹‡á¹‡akatÄ• ya mayhaá¹ƒ, yvÄ• haá¹ƒ na kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• var
kaá¹-aggÄ• ho, yaá¹ƒ camhi kÄ• yena saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvuto
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mÄ«â€™ ti. tassa pÄ• mojjaá
pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedayati. suk
samÄ• dhiyati. ayaá¹ƒ kho, gÄ• maá¹‡i, dhammasamÄ• dhi. tatra ce tvaá¹ƒ cittasamÄ• dhiá
evaá¹ƒ tvaá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pajaheyyÄ• si.

``sa kho so, gÄ• maá¹‡i, ariyasÄ• vako evaá¹ƒ vigatÄ• bhijjho vigatabyÄ• pÄ• do asammÅ«
paá¹-issato upekkhÄ• sahagate cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹
tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ loka
cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharat
--- `yvÄ• yaá¹ƒ satthÄ• evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi --- karoto kÄ• rayato, chindato \Se
pacato pÄ• cÄ• payato, socayato socÄ• payato, kilamato kilamÄ• payato, phandato phandÄ
pÄ• á¹‡amatipÄ• tayato, adinnaá¹ƒ Ä• diyato, sandhiá¹ƒ chindato, nillopaá¹ƒ \Ne II 333/ \Ee
ekÄ• gÄ• rikaá¹ƒ karoto, paripanthe tiá¹-á¹-hato, paradÄ• raá¹ƒ gacchato, musÄ• bhaá¹‡ato
pÄ• paá¹ƒ. khurapariyantena cepi cakkena yo imissÄ• pathaviyÄ• pÄ• á¹‡e ekaá¹ƒ maá¹ƒ
maá¹ƒsapuÃ±jaá¹ƒ kareyya, atthi tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, atthi pÄ• passa Ä• gamo. dak

tÄ«raá¹ƒ gaccheyya hananto \Be II 534/ ghÄ• tento chindanto chedÄ• pento pacanto pÄ• cÄ
tatonidÄ• naá¹ƒ pÄ• paá¹ƒ, atthi pÄ• passa Ä• gamo. uttaraÃ±cepi gaá¹…gÄ• ya tÄ«raá¹ƒ g
yajanto yajÄ• pento, atthi tatonidÄ• naá¹ƒ puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamo. dÄ• ne
saccavajjena atthi puÃ±Ã±aá¹ƒ, atthi puÃ±Ã±assa Ä• gamoâ€™ ti. `sace tassa bhoto satthu
apaá¹‡á¹‡akatÄ• ya mayhaá¹ƒ, yvÄ• haá¹ƒ na kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• var
kaá¹-aggÄ• ho, yaá¹ƒ camhi kÄ• yena saá¹ƒvuto vÄ• cÄ• ya saá¹ƒvuto manasÄ• saá¹ƒvuto
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mÄ«â€™ ti. tassa pÄ• mojjaá
pÄ«ti jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedayati. suk
samÄ• dhiyati. ayaá¹ƒ kho, gÄ• maá¹‡i, dhammasamÄ• dhi. tatra ce tvaá¹ƒ cittasamÄ• dhiá
evaá¹ƒ tvaá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pajaheyyÄ• sÄ«â€™â€™ ti.

evaá¹ƒ \Se IV 440/ vutte, pÄ• á¹-aliyo gÄ• maá¹‡i bhagavantaá¹ƒ etadavoca --- ``abhikkant
abhikkantaá¹ƒ, bhante ... pe ... ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. ter

gÄ• maá¹‡isaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

caá¹‡á¸• o \Ee IV 359/ puá¹-o yodhÄ• jÄ«vo, hatthasso asibandhako.

desanÄ• saá¹…khakulaá¹ƒ maá¹‡icÅ«á¸·aá¹ƒ, bhadrarÄ• siyapÄ• á¹-alÄ«ti ||

9. asaá¹…khatasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1. kÄ• yagatÄ• satisuttaá¹ƒ

<366> sÄ• vatthinidÄ• naá¹ƒ \Ne II 334/ \Be II 535/. ``asaá¹…khataÃ±ca \Se IV 441/ vo, bhi
asaá¹…khatagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, asaá¹…kh
rÄ• gakkhayo dosakkhayo mohakkhayo --- idaá¹ƒ vuccati, bhikkhave, asaá¹…khataá¹ƒ. kata
asaá¹…khatagÄ• mimaggo? kÄ• yagatÄ• sati. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ•

``iti kho, bhikkhave, desitaá¹ƒ vo mayÄ• asaá¹…khataá¹ƒ, desito asaá¹…khatagÄ• mimagg
satthÄ• rÄ• karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ
etÄ• ni, bhikkhave, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha {nijjhÄ• yatha
mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ an
paá¹-hamaá¹ƒ.

2. samathavipassanÄ• suttaá¹ƒ

<367> ``asaá¹…khataÃ±ca \Ee IV 360/ vo, bhikkhave, desessÄ• mi asaá¹…khatagÄ• miÃ±
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, asaá¹…khataá¹ƒ? yo, bhikkhave, rÄ• gakkhayo dosa
vuccati, bhikkhave, asaá¹…khataá¹ƒ. katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? sa
ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe .... dutiyaá¹ƒ.

3. savitakkasavicÄ• rasuttaá¹ƒ

<368> ``katamo \Se IV 442/ \Ne II 335/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? savitak
avitakkavicÄ• ramatto samÄ• dhi, avitakkaavicÄ• ro samÄ• dhi --- ayaá¹ƒ vuccati, bhikkhav
... pe .... tatiyaá¹ƒ.

4. suÃ±Ã±atasamÄ• dhisuttaá¹ƒ

<369> ``katamo \Be II 536/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? suÃ±Ã±ato samÄ•
appaá¹‡ihito samÄ• dhi --- ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ....

5. satipaá¹-á¹-hÄ• nasuttaá¹ƒ

<370> ``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
asaá¹…khatagÄ• mimaggo ... pe .... paÃ±camaá¹ƒ.

6. sammappadhÄ• nasuttaá¹ƒ

<371> ``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? cattÄ• ro sammappadhÄ• nÄ•
asaá¹…khatagÄ• mimaggo ... pe .... chaá¹-á¹-haá¹ƒ.

7. iddhipÄ• dasuttaá¹ƒ

<372> ``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? cattÄ• ro iddhipÄ• dÄ• . ayaá¹
asaá¹…khatagÄ• mimaggo ... pe .... sattamaá¹ƒ.

8. indriyasuttaá¹ƒ

<373> ``katamo \Ne II 336/ \Ee IV 361/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? paÃ±ci
bhikkhave, asaá¹…khatagÄ• mimaggo ... pe .... aá¹-á¹-hamaá¹ƒ.

9. balasuttaá¹ƒ

<374> ``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? paÃ±ca balÄ• ni. ayaá¹ƒ vucca
asaá¹…khatagÄ• mimaggo ... pe .... navamaá¹ƒ.

10. bojjhaá¹…gasuttaá¹ƒ

<375> ``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? satta bojjhaá¹…gÄ• . ayaá¹ƒ v
asaá¹…khatagÄ• mimaggo ... pe .... dasamaá¹ƒ.

11. maggaá¹…gasuttaá¹ƒ

<376> ``katamo \Be II 537/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? ariyo aá¹-á¹-haá¹…
vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo. iti kho, bhikkhave \Se IV 443/, desitaá¹ƒ vo
desito asaá¹…khatagÄ• mimaggo. yaá¹ƒ, bhikkhave, satthÄ• rÄ• karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ
anukampaá¹ƒ upÄ• dÄ• ya kataá¹ƒ vo taá¹ƒ mayÄ• . etÄ• ni, bhikkhave, rukkhamÅ«lÄ• ni, e
jhÄ• yatha, bhikkhave, mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha. aya
anusÄ• sanÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

paá¹-hamo vaggo.

tassuddÄ• naá¹ƒ ---

kÄ• yo \Ne II 337/ samatho savitakko, suÃ±Ã±ato satipaá¹-á¹-hÄ• nÄ• .

sammappadhÄ• nÄ• iddhipÄ• dÄ• , indriyabalabojjhaá¹…gÄ• .

maggena ekÄ• dasamaá¹ƒ, tassuddÄ• naá¹ƒ pavuccati ||

2. dutiyavaggo

1. asaá¹…khatasuttaá¹ƒ

<377> ``asaá¹…khataÃ±ca \Se IV 444/ \Ee IV 362/ vo, bhikkhave, desessÄ• mi asaá¹…kha
taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, asaá¹…khataá¹ƒ? yo, bhikkhave, rÄ• gakkhayo
idaá¹ƒ vuccati, bhikkhave, asaá¹…khataá¹ƒ. katamo ca, bhikkhave, asaá¹…khatagÄ• mimag
vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo. iti kho, bhikkhave, desitaá¹ƒ vo mayÄ• asa

asaá¹…khatagÄ• mimaggo. yaá¹ƒ, bhikkhave, satthÄ• rÄ• karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹
anukampaá¹ƒ upÄ• dÄ• ya, kataá¹ƒ vo taá¹ƒ mayÄ• . etÄ• ni, bhikkhave, rukkhamÅ«lÄ• ni,
jhÄ• yatha, bhikkhave, mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha. aya
anusÄ• sanÄ«ti.

``asaá¹…khataÃ±ca \Be II 538/ vo, bhikkhave, desessÄ• mi asaá¹…khatagÄ• miÃ±ca magg
katamaÃ±ca, bhikkhave, asaá¹…khataá¹ƒ? yo, bhikkhave, rÄ• gakkhayo dosakkhayo moha
bhikkhave, asaá¹…khataá¹ƒ. katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? vipassanÄ
asaá¹…khatagÄ• mimaggo. iti kho, bhikkhave, desitaá¹ƒ vo mayÄ• asaá¹…khataá¹ƒ ... pe .
anusÄ• sanÄ«ti.

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? savitakko \Ee IV 363/ savicÄ• ro sam
bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo \Se IV 445/ ca, bhikkhave, asaá¹…k
\Ne II 338/ vicÄ• ramatto samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo
bhikkhave, asaá¹…khatagÄ• mimaggo? avitakko avicÄ• ro samÄ• dhi. ayaá¹ƒ vuccati, bhikk
... pe ....

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? suÃ±Ã±ato samÄ• dhi. ayaá¹ƒ vuccat
asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? ani
vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khata
samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ....

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu kÄ• ye kÄ•
Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ vuccati, bh
asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha
vedanÄ• su vedanÄ• nupassÄ« viharati ... pe ... ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ
katamo \Ee IV 364/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu cit
... ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo \Se IV 446/ ca, bh
asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu dhammesu dhammÄ• nupassÄ« viha
bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ....

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu anuppannÄ
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä•
padahati. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkh
asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu uppannÄ• naá¹ƒ \Be II 539/ pÄ• pakÄ
dhammÄ• naá¹ƒ pahÄ• nÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ pag
vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khata
bhikkhave, bhikkhu anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• chandaá

Ä• rabhati \Ne II 339/ cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ayaá¹ƒ vuccati, bhikkhave, asaá¹…k
... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu uppannÄ• r
dhammÄ• naá¹ƒ á¹-hitiyÄ• \Ee IV 365/ asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ayaá¹ƒ vuccati, bh
asaá¹…khatagÄ• mimaggo ... pe ....

``katamo \Se IV 447/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti. aya
asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti. aya
asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti. ayaá¹ƒ
asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha
vÄ«maá¹ƒsasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• ve
asaá¹…khatagÄ• mimaggo ... pe ....

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu saddhindriya
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ayaá¹ƒ vucc
asaá¹…khatagÄ• mimaggo ... pe ... katamo \Ee IV 366/ ca, bhikkhave, asaá¹…khatagÄ• mi
bhikkhu vÄ«riyindriyaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... ayaá¹ƒ vuccati, bhikkhave, asaá
... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu satind
... ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo \Se IV 448/ ca, bh
asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu samÄ• dhindriyaá¹ƒ bhÄ• veti ... pe ..
bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mi
bhikkhu paÃ±Ã±indriyaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ \Be II 540/ nirodhan
vossaggapariá¹‡Ä• miá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ....

``katamo \Ne II 340/ ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu s
vivekanissitaá¹ƒ ... pe ... ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... kata
asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu vÄ«riyabalaá¹ƒ bhÄ• veti ... pe ... aya
asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha
satibalaá¹ƒ bhÄ• veti ... pe ... ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ..
ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu samÄ• dhibalaá¹ƒ bhÄ
vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo ca, bhikkhave, asaá¹…khata
bhikkhave, bhikkhu paÃ±Ã±Ä• balaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodha
vossaggapariá¹‡Ä• miá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ....

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu satisambojjh

... ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ... katamo \Se IV 449/ ca, bh
asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu dhammavicayasambojjhaá¹…gaá¹ƒ b
vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ...
passaddhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ..
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, asaá¹…khatagÄ• mimaggo ... pe ....

``katamo ca, bhikkhave, asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu sammÄ• diá
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ayaá¹ƒ vucc
asaá¹…khatagÄ• mimaggo ... pe ... katamo \Ee IV 368/ ca, bhikkhave, asaá¹…khatagÄ• mi
bhikkhu sammÄ• saá¹…kappaá¹ƒ bhÄ• veti \Ne II 341/ ... pe ... sammÄ• vÄ• caá¹ƒ bhÄ• ve
sammÄ• kammantaá¹ƒ bhÄ• veti ... pe ... sammÄ• Ä• jÄ«vaá¹ƒ bhÄ• veti ... pe ... sammÄ• v
... sammÄ• satiá¹ƒ bhÄ• veti ... pe ... asaá¹…khataÃ±ca vo bhikkhave, desessÄ• mi asaá¹…
taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, asaá¹…khataá¹ƒ ... pe ... ? katamo ca, bhikkhav
asaá¹…khatagÄ• mimaggo? idha, bhikkhave, bhikkhu sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vive
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ \Be II 541/. ayaá¹ƒ vuccati, bhikkhave, asaá¹…k
kho, bhikkhave, desitaá¹ƒ vo mayÄ• asaá¹…khataá¹ƒ, desito asaá¹…khatagÄ• mimaggo. y
karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kat
bhikkhave, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha, bhikkhave, mÄ• par
450/ vippaá¹-isÄ• rino ahuvattha. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. paá¹-h

2. anatasuttaá¹ƒ

<378> ``anataÃ±ca vo, bhikkhave, desessÄ• mi, anatagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä
bhikkhave, anataá¹ƒ ... pe ... â€™â€™. (yathÄ• asaá¹…khataá¹ƒ tathÄ• vitthÄ• retabbaá¹ƒ

3-32. anÄ• savÄ• disuttaá¹ƒ

379-408__._ ``anÄ• savaÃ±ca \Ee IV 369/ vo, bhikkhave, desessÄ• mi anÄ• savagÄ• miÃ±
katamaÃ±ca, bhikkhave, anÄ• savaá¹ƒ ... pe ... saccaÃ±ca vo, bhikkhave, desessÄ• mi sac
taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, saccaá¹ƒ ... pe ... pÄ• raÃ±ca vo, bhikkhave, de
pÄ• ragÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, pÄ• raá¹ƒ ... pe .
bhikkhave, desessÄ• mi nipuá¹‡agÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, b
... sududdasaÃ±ca vo, bhikkhave, desessÄ• mi sududdasagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ sua
bhikkhave, sududdasaá¹ƒ ... pe ... ajajjaraÃ±ca vo, bhikkhave, desessÄ• mi ajajjaragÄ• miÃ
maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, ajajjaraá¹ƒ ... pe ... dhuvaÃ±ca \Ee I
desessÄ• mi dhuvagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, dhu
vo, bhikkhave, desessÄ• mi apalokitagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±c

... pe ... anidassanaÃ±ca \Se IV 451/ vo, bhikkhave, desessÄ• mi anidassanagÄ• miÃ±ca m
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, anidassanaá¹ƒ ... pe ... nippapaÃ±caÃ±ca vo, bhikkha
nippapaÃ±cagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, nippapaÃ±

``santaÃ±ca vo, bhikkhave, desessÄ• mi santagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. k
santaá¹ƒ ... pe ... amataÃ±ca vo, bhikkhave, desessÄ• mi amatagÄ• miÃ±ca maggaá¹ƒ. taá
bhikkhave, amataá¹ƒ ... pe ... paá¹‡Ä«taÃ±ca vo, bhikkhave, desessÄ• mi paá¹‡Ä«tagÄ• mi
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, paá¹‡Ä«taá¹ƒ ... pe ... sivaÃ±ca vo, bhikkhave \Be II 5
sivagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, sivaá¹ƒ ... pe ... khe
bhikkhave, desessÄ• mi khemagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhi
taá¹‡hÄ• kkhayaÃ±ca vo, bhikkhave, desessÄ• mi taá¹‡hÄ• kkhayagÄ• miÃ±ca maggaá¹ƒ.
bhikkhave, taá¹‡hÄ• kkhayaá¹ƒ ... pe ... ?

``acchariyaÃ±ca vo, bhikkhave, desessÄ• mi acchariyagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡
bhikkhave, acchariyaá¹ƒ ... pe ... abbhutaÃ±ca vo, bhikkhave, desessÄ• mi abbhutagÄ• miÃ
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, abbhutaá¹ƒ ... pe ... anÄ«tikaÃ±ca \Se IV 452/ vo, bhi
anÄ«tikagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, anÄ«tikaá¹ƒ ...
vo, bhikkhave, desessÄ• mi anÄ«tikadhammagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. ka
anÄ«tikadhammaá¹ƒ ... pe ... nibbÄ• naÃ±ca vo, bhikkhave, desessÄ• mi nibbÄ• nagÄ• miÃ
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, nibbÄ• naá¹ƒ ... pe ... abyÄ• pajjhaÃ±ca {abyÄ• pajjh
bhikkhave, desessÄ• mi abyÄ• pajjhagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±c
... pe ... virÄ• gaÃ±ca vo, bhikkhave, desessÄ• mi virÄ• gagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá
bhikkhave, virÄ• go ... pe ... ?

``suddhiÃ±ca \Ne II 343/ \Ee IV 372/ vo, bhikkhave, desessÄ• mi suddhigÄ• miÃ±ca magga
katamÄ• ca, bhikkhave, suddhi ... pe ... muttiÃ±ca vo, bhikkhave, desessÄ• mi muttigÄ• mi
suá¹‡Ä• tha. katamÄ• ca, bhikkhave, mutti ... pe ... anÄ• layaÃ±ca vo, bhikkhave, desessÄ
maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamo ca, bhikkhave, anÄ• layo ... pe ... dÄ«paÃ±ca vo, bhi
dÄ«pagÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, dÄ«paá¹ƒ ... pe .
bhikkhave, desessÄ• mi leá¹‡agÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhik
tÄ• á¹‡aÃ±ca \Se IV 453/ vo, bhikkhave, desessÄ• mi tÄ• á¹‡agÄ• miÃ±ca maggaá¹ƒ. taá¹ƒ
bhikkhave, tÄ• á¹‡aá¹ƒ ... pe ... saraá¹‡aÃ±ca vo, bhikkhave, desessÄ• mi saraá¹‡agÄ• miÃ
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, saraá¹‡aá¹ƒ ... pe ... anusÄ• sanÄ«â€™â€™ ti? bÄ•

33. parÄ• yanasuttaá¹ƒ

<409> ``parÄ• yanaÃ±ca \Ee IV 373/ {parÄ• yaá¹‡aÃ±ca (Ee Ce-a) } vo, bhikkhave, deses
maggaá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, parÄ• yanaá¹ƒ? yo, bhikkhave, rÄ•

543/ mohakkhayo --- idaá¹ƒ vuccati, bhikkhave, parÄ• yanaá¹ƒ. katamo ca, bhikkhave, parÄ
kÄ• yagatÄ• sati. ayaá¹ƒ vuccati, bhikkhave, parÄ• yanagÄ• mimaggo. iti kho, bhikkhave, d
parÄ• yanaá¹ƒ, desito parÄ• yanagÄ• mimaggo. yaá¹ƒ, bhikkhave, satthÄ• rÄ• karaá¹‡Ä«y
anukampakena anukampaá¹ƒ upÄ• dÄ• ya, kataá¹ƒ vo taá¹ƒ mayÄ• . etÄ• ni, bhikkhave, ru
suÃ±Ã±Ä• gÄ• rÄ• ni. jhÄ• yatha, bhikkhave, mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-is
amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. (yathÄ• asaá¹…khataá¹ƒ tathÄ• vitthÄ• retabbaá¹

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

asaá¹…khataá¹ƒ anataá¹ƒ anÄ• savaá¹ƒ, saccaÃ±ca pÄ• raá¹ƒ nipuá¹‡aá¹ƒ sududdasaá¹ƒ.

ajajjaraá¹ƒ dhuvaá¹ƒ apalokitaá¹ƒ, anidassanaá¹ƒ nippapaÃ±ca santaá¹ƒ ||

amataá¹ƒ \Ne II 344/ paá¹‡Ä«taÃ±ca sivaÃ±ca khemaá¹ƒ, taá¹‡hÄ• kkhayo acchariyaÃ±ca

anÄ«tikaá¹ƒ anÄ«tikadhammaá¹ƒ, nibbÄ• nametaá¹ƒ sugatena desitaá¹ƒ ||

abyÄ• pajjho \Se IV 454/ virÄ• go ca, suddhi mutti anÄ• layo.

dÄ«po leá¹‡aÃ±ca tÄ• á¹‡aÃ±ca, saraá¹‡aÃ±ca parÄ• yananti ||

asaá¹…khatasaá¹ƒyuttaá¹ƒ samattaá¹ƒ.

10. abyÄ• katasaá¹ƒyuttaá¹ƒ

1. khemÄ• suttaá¹ƒ

<410> ekaá¹ƒ \Se IV 455/ \Be II 544/ \Ne II 345/ \Ee IV 374/ samayaá¹ƒ bhagavÄ• sÄ• vatt
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena khemÄ• bhikkhunÄ
caramÄ• nÄ• antarÄ• ca sÄ• vatthiá¹ƒ antarÄ• ca sÄ• ketaá¹ƒ toraá¹‡avatthusmiá¹ƒ vÄ• s
rÄ• jÄ• pasenadi kosalo sÄ• ketÄ• sÄ• vatthiá¹ƒ gacchanto, antarÄ• ca sÄ• ketaá¹ƒ antar
toraá¹‡avatthusmiá¹ƒ ekarattivÄ• saá¹ƒ upagacchi. atha kho rÄ• jÄ• pasenadi kosalo aÃ±Ã
Ä• mantesi --- ``ehi tvaá¹ƒ, ambho purisa, toraá¹‡avatthusmiá¹ƒ tathÄ• rÅ«paá¹ƒ samaá¹‡a
vÄ• jÄ• na yamahaá¹ƒ ajja payirupÄ• seyyaâ€™â€™ nti.

``evaá¹ƒ, devÄ• â€™â€™ ti kho so puriso raÃ±Ã±o pasenadissa kosalassa paá¹-issutvÄ•

toraá¹‡avatthuá¹ƒ Ä• hiá¹‡á¸• anto {anvÄ• hiá¹‡á¸• anto (Ce) } nÄ• ddasa tathÄ• rÅ«paá¹ƒ s
brÄ• hmaá¹‡aá¹ƒ vÄ• yaá¹ƒ rÄ• jÄ• pasenadi kosalo payirupÄ• seyya. addasÄ• kho so pu
toraá¹‡avatthusmiá¹ƒ vÄ• saá¹ƒ upagataá¹ƒ. disvÄ• na yena rÄ• jÄ• pasenadi kosalo tenup
upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ etadavoca ---

``natthi kho, deva, toraá¹‡avatthusmiá¹ƒ tathÄ• rÅ«po samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• y
atthi ca kho, deva, khemÄ• nÄ• ma bhikkhunÄ«, tassa bhagavato sÄ• vikÄ• arahato samm
pana ayyÄ• ya \Se IV 456/ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato \Ee IV 375/ --- `paá¹‡a
medhÄ• vinÄ« bahussutÄ• cittakathÄ• kalyÄ• á¹‡apaá¹-ibhÄ• nÄ• â€™ ti. taá¹ƒ devo payi

atha \Ne II 346/ kho rÄ• jÄ• pasenadi kosalo yena khemÄ• bhikkhunÄ« tenupasaá¹…kam
bhikkhuniá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ \Be II 545/ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ
khemaá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, ayye, hoti tathÄ• gato paraá¹ƒ maraá¹‡
``abyÄ• kataá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡
panayye, na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``etampi kho, mahÄ• rÄ• ja, a
`na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ nu kho, ayye, hoti ca na ca
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• ---
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ panayye, neva hoti na na hoti tathÄ
maraá¹‡Ä• â€™â€™ ti. ``etampi kho, mahÄ• rÄ• ja, abyÄ• kataá¹ƒ bhagavatÄ• --- `neva ho
paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti.

`` `kiá¹ƒ nu kho, ayye, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, iti puá¹-á¹-hÄ• samÄ• nÄ
kho etaá¹ƒ, mahÄ• rÄ• ja, bhagavatÄ• --- hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vades
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti puá¹-á¹-hÄ• samÄ• nÄ• --- `etampi kho, mahÄ• r
bhagavatÄ• --- na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vadesi. `kiá¹ƒ nu kho, ayye, h
ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti puá¹-á¹-hÄ• samÄ• nÄ• --- `abyÄ• kataá¹
bhagavatÄ• --- hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vadesi. `kiá¹ƒ pana
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti puá¹-á¹-hÄ• samÄ• nÄ• --- `etampi kho, mah
bhagavatÄ• --- neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vadesi. `ko nu k
hetu, ko paccayo yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ â€™ ti?

``tena hi, mahÄ• rÄ• ja, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ• n
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, atthi te koci gaá¹‡ako vÄ• muddiko vÄ• saá¹…khÄ•
gaá¹…gÄ• ya vÄ• lukaá¹ƒ {vÄ• likaá¹ƒ (Ce Se Ke) } gaá¹‡etuá¹ƒ --- ettakÄ• {ettikÄ• (Ce) }
ettakÄ• ni vÄ• lukasatÄ• ni iti vÄ• , ettakÄ• ni vÄ• lukasahassÄ• ni iti vÄ• , ettakÄ• ni vÄ• lu
vÄ• â€™â€™ ti? ``no hetaá¹ƒ, ayyeâ€™â€™. ``atthi pana te koci gaá¹‡ako vÄ• muddiko vÄ
pahoti mahÄ• samudde \Be II 546/ udakaá¹ƒ gaá¹‡etuá¹ƒ --- ettakÄ• ni udakÄ• á¸·hakÄ• ni
udakÄ• á¸·hakasatÄ• ni \Ne II 347/ iti vÄ• , ettakÄ• ni udakÄ• á¸·hakasahassÄ• ni iti vÄ• , et

udakÄ• á¸·hakasatasahassÄ• ni iti vÄ• â€™â€™ ti? ``no hetaá¹ƒ, ayyeâ€™â€™. ``taá¹ƒ kis
samuddo gambhÄ«ro appameyyo duppariyogÄ• hoâ€™â€™ ti. ``evameva kho, mahÄ• rÄ•
paÃ±Ã±Ä• payamÄ• no \Se IV 458/ paÃ±Ã±Ä• peyya taá¹ƒ rÅ«paá¹ƒ tathÄ• gatassa pahÄ«
tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ. rÅ«pasaá
tathÄ• gato gambhÄ«ro appameyyo duppariyogÄ• ho --- seyyathÄ• pi mahÄ• samuddo. `ho
maraá¹‡Ä• â€™ tipi na upeti, `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `neva hoti na na hoti tathÄ• gato paraá¹ƒ
upeti.

``yÄ• ya vedanÄ• ya tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya, \Ee IV 377/
pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹…katÄ• Ä• yatiá¹ƒ anuppÄ
vedanÄ• saá¹…khÄ• yavimutto, mahÄ• rÄ• ja, tathÄ• gato gambhÄ«ro appameyyo duppariy
mahÄ• samuddo. `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `na hoti tathÄ• gat
tipi na upeti, `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `neva hoti
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti.

``yÄ• ya saÃ±Ã±Ä• tathÄ• gataá¹ƒ ... pe ... yehi saá¹…khÄ• rehi tathÄ• gataá¹ƒ paÃ±Ã±Ä•
te saá¹…khÄ• rÄ• tathÄ• gatassa pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabh
anuppÄ• dadhammÄ• . saá¹…khÄ• rasaá¹…khÄ• yavimutto kho, mahÄ• rÄ• ja, tathÄ• gato
--- seyyathÄ• pi mahÄ• samuddo. `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `n
maraá¹‡Ä• â€™ tipi na upeti \Se IV 459/, `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
`neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti.

``yena viÃ±Ã±Ä• á¹‡e tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya taá¹ƒ viÃ±Ã
pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ \Be
viÃ±Ã±Ä• á¹‡asaá¹…khÄ• yavimutto kho, mahÄ• rÄ• ja, tathÄ• gato gambhÄ«ro appameyy
mahÄ• samuddo. `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `na hoti tathÄ• gat
tipi na upeti, `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `neva hoti
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upetÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi k
\Ne II 348/ bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• khemaá¹ƒ bhik
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho rÄ• jÄ• pasenadi kosalo aparena samayena yena bhagavÄ• tenupasaá¹…kami;
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pa
etadavoca --- ``kiá¹ƒ nu kho, bhante, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``aby
kho etaá¹ƒ, mahÄ• rÄ• ja, mayÄ• --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti.
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``etampi kho, mahÄ• rÄ• ja, abyÄ• kataá¹ƒ
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ nu kho, bhante, hoti ca na ca hoti t

maraá¹‡Ä• â€™â€™ ti \Se IV 460/? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, mayÄ• --- `
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ pana, bhante, neva hoti na na hoti
maraá¹‡Ä• â€™â€™ ti? ``etampi kho, mahÄ• rÄ• ja, abyÄ• kataá¹ƒ mayÄ• --- `neva hoti na
maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ nu kho, bhante, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€
samÄ• no --- `abyÄ• kataá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, mayÄ• --- hoti tathÄ• gato paraá¹ƒ
pe .... `` `kiá¹ƒ pana, bhante, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti p
--- `` `etampi kho, mahÄ• rÄ• ja, abyÄ• kataá¹ƒ mayÄ• --- neva hoti na na hoti tathÄ• gato p
vadesi. ko nu kho, bhante, hetu, ko paccayo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™

``tena hi, mahÄ• rÄ• ja, taÃ±Ã±evettha paá¹-ipucchissÄ• mi. yathÄ• te khameyya tathÄ• r
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, mahÄ• rÄ• ja, atthi te koci gaá¹‡ako vÄ• muddiko vÄ• saá¹…khÄ•
gaá¹…gÄ• ya vÄ• lukaá¹ƒ gaá¹‡etuá¹ƒ \Be II 548/ --- ettakÄ• vÄ• lukÄ• iti vÄ• ... pe ... etta
vÄ• lukasatasahassÄ• ni iti vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``atthi pana te k
vÄ• saá¹…khÄ• yako vÄ• yo pahoti mahÄ• samudde udakaá¹ƒ gaá¹‡etuá¹ƒ --- ettakÄ• ni u
pe ... ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• ni iti vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€
hetuâ€™â€™ ? ``mahÄ• , bhante, samuddo gambhÄ«ro \Se IV 461/ appameyyo duppariyog
yena rÅ«pena tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya, taá¹ƒ rÅ«paá¹ƒ tath
ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ \Ee IV 379/ anu
rÅ«pasaá¹…khÄ• yavimutto \Ne II 349/ kho, mahÄ• rÄ• ja, tathÄ• gato gambhÄ«ro appame
seyyathÄ• pi mahÄ• samuddo. `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti ... pe
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti. yÄ• ya vedanÄ• ya ... pe ... yÄ• ya saÃ±Ã
saá¹…khÄ• rehi ... pe ... â€™â€™.

``yena viÃ±Ã±Ä• á¹‡ena tathÄ• gataá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peyya, taá¹ƒ viÃ
pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹…kataá¹ƒ Ä• yatiá¹ƒ an
viÃ±Ã±Ä• á¹‡asaá¹…khÄ• yavimutto kho, mahÄ• rÄ• ja, tathÄ• gato gambhÄ«ro appameyy
mahÄ• samuddo. `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `na hoti tathÄ• gat
tipi na upeti, `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upeti, `neva hoti
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi na upetÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yatra hi nÄ• ma satthu ceva {satthuno ceva (C
atthena attho byaÃ±janena byaÃ±janaá¹ƒ saá¹ƒsandissati \Se IV 462/, samessati, na virodh
(Ce Se Ke), vigÄ• yissati (Katthaci) } yadidaá¹ƒ aggapadasmiá¹ƒ. ekamidÄ• haá¹ƒ, bhante,
bhikkhuniá¹ƒ upasaá¹…kamitvÄ• etamatthaá¹ƒ apucchiá¹ƒ. sÄ• pi me ayyÄ• etehi padehi
etamatthaá¹ƒ byÄ• kÄ• si, seyyathÄ• pi bhagavÄ• . acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhar
ceva sÄ• vikÄ• ya ca atthena attho byaÃ±janena byaÃ±janaá¹ƒ saá¹ƒsandissati, samessati,
yadidaá¹ƒ aggapadasmiá¹ƒ. handa dÄ• ni mayaá¹ƒ, bhante, gacchÄ• ma. bahukiccÄ• maya
ti. ``yassa dÄ• ni tvaá¹ƒ, mahÄ• rÄ• ja, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jÄ•

\Be II 549/ bhÄ• sitaá¹ƒ abhinanditvÄ• \Ee IV 380/ anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bha
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mÄ«ti. paá¹-hamaá¹ƒ.

2. anurÄ• dhasuttaá¹ƒ

<411> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ
samayena Ä• yasmÄ• anurÄ• dho bhagavato avidÅ«re araÃ±Ã±akuá¹-ikÄ• yaá¹ƒ viharati. a
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• yenÄ• yasmÄ• anurÄ• dho tenupasaá¹…kamiá¹ƒsu; upas
anurÄ• dhena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ
nisÄ«diá¹ƒsu \Ne II 350/. ekamantaá¹ƒ nisinnÄ• kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• Ä•
etadavocuá¹ƒ --- ``yo so, Ä• vuso anurÄ• dha, tathÄ• gato uttamapuriso paramapuriso para
tathÄ• gato imesu catÅ«su á¹-hÄ• nesu paÃ±Ã±Ä• payamÄ• no \Se IV 463/ paÃ±Ã±Ä• peti
maraá¹‡Ä• â€™ ti vÄ• , `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca
maraá¹‡Ä• â€™ ti vÄ• , `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€
tathÄ• gato uttamapuriso paramapuriso paramapattipatto, taá¹ƒ tathÄ• gato aÃ±Ã±atra imeh
paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peti --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , `na h
maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , neva
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti. evaá¹ƒ vutte, te aÃ±Ã±atitthiyÄ• paribbÄ
anurÄ• dhaá¹ƒ etadavocuá¹ƒ --- ``so cÄ• yaá¹ƒ {yo cÄ• yaá¹ƒ (Ce) } bhikkhu navo bhavissat
vÄ• pana bÄ• lo abyattoâ€™â€™ ti. atha kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• Ä• yasma
navavÄ• dena ca bÄ• lavÄ• dena ca apasÄ• detvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu.

atha \Ee IV 381/ kho Ä• yasmato anurÄ• dhassa acirapakkantesu aÃ±Ã±atitthiyesu paribbÄ
``sace kho maá¹ƒ te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• uttariá¹ƒ puccheyyuá¹ƒ, kathaá¹ƒ byÄ
tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ vuttavÄ• dÄ« ceva bhagavato assaá¹ƒ
bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyaá¹ƒ, dhammassa cÄ• nudhammaá¹ƒ byÄ• kare
vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti? atha \Se IV 464/
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• anurÄ• dho bhagavantaá¹ƒ etadavoca --- ``idhÄ• haá¹ƒ, bhante, bh
araÃ±Ã±akuá¹-ikÄ• yaá¹ƒ viharÄ• mi. atha kho, bhante, sambahulÄ• aÃ±Ã±atitthiyÄ• parib
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• mayÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodan
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho, bhante, te aÃ±Ã±a
maá¹ƒ etadavocuá¹ƒ --- ``yo so, Ä• vuso anurÄ• dha, tathÄ• gato uttamapuriso paramapuris
tathÄ• gato imesu catÅ«su á¹-hÄ• nesu paÃ±Ã±Ä• payamÄ• no paÃ±Ã±Ä• peti --- `hoti tath
ti vÄ• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€™â€™ ti?
bhante, te aÃ±Ã±atitthiye paribbÄ• jake etadavocaá¹ƒ --- ``yo so, Ä• vuso \Ne II 351/, tathÄ•
paramapuriso paramapattipatto, taá¹ƒ tathÄ• gato aÃ±Ã±atra imehi catÅ«hi á¹-hÄ• nehi paÃ
paÃ±Ã±Ä• peti --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ... pe ... `neva hoti na na

paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€™â€™ ti. evaá¹ƒ vutte, bhante, te aÃ±Ã±atitthiyÄ• paribb
etadavocuá¹ƒ --- ``so cÄ• yaá¹ƒ bhikkhu navo bhavissati acirapabbajito thero vÄ• pana bÄ•
atha kho maá¹ƒ, bhante, te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• navavÄ• dena ca bÄ• lavÄ• de
apasÄ• detvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹ƒsu. tassa mayhaá¹ƒ, bhante, acirapakkan
\Ee IV 382/ paribbÄ• jakesu etadahosi --- ``sace kho maá¹ƒ te aÃ±Ã±atitthiyÄ• paribbÄ• jak
puccheyyuá¹ƒ, kathaá¹ƒ byÄ• karamÄ• no nu khvÄ• haá¹ƒ tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ p
ceva bhagavato assaá¹ƒ, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkheyyaá¹ƒ, dhammas
byÄ• kareyyaá¹ƒ, na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupa
esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``vedanÄ• niccÄ• vÄ• aniccÄ• vÄ• â€™â€™ ti? ... pe ... saÃ±Ã±Ä• \Be II 551/ ... pe ... sa
``viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• â€™â€™ ti?

``aniccaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• â€™â€™ ti?

``dukkhaá¹ƒ, bhanteâ€™â€™.

``yaá¹ƒ \Ne II 352/ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti?

``no hetaá¹ƒ, bhanteâ€™â€™.

``tasmÄ• tiha, anurÄ• dha, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhatt
oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santik

`netaá¹ƒ mama, nesohamasmi, na \Se IV 466/ meso attÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«t
daá¹-á¹-habbaá¹ƒ. yÄ• kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• ... pe ... yÄ• kÄ• c
keci saá¹…khÄ• rÄ• ... pe ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppanna
bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya
viÃ±Ã±Ä• á¹‡aá¹ƒ `netaá¹ƒ mama, nesohamasmi, na \Ee IV 383/ meso attÄ• â€™ ti evamet
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. evaá¹ƒ passaá¹ƒ, anurÄ• dha, sutavÄ• ariyasÄ• v
vedanÄ• yapi nibbindati, saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä•
nibbindaá¹ƒ virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«paá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€™ ti
bhanteâ€™â€™. ``vedanaá¹ƒ tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bha
tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``saá¹…khÄ• re
samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• ga
``no hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«pasmiá¹ƒ tathÄ• ga
ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``aÃ±Ã±atra rÅ«pÄ• tathÄ• gatoti samanupassasÄ«â€™
bhanteâ€™â€™. ``vedanÄ• ya ... pe ... aÃ±Ã±atra vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... pe
aÃ±Ã±atra saÃ±Ã±Ä• ya ... pe ... saá¹…khÄ• resu ... pe ... aÃ±Ã±atra saá¹…khÄ• rehi ... pe
tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``aÃ±Ã±atra viÃ
samanupassasÄ«â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``taá¹ƒ \Ne II 353/ kiá¹ƒ maÃ±Ã±asi, anurÄ• dha, rÅ«paá¹ƒ, vedanaá¹ƒ, saÃ±Ã±aá¹ƒ, saá¹.
tathÄ• gatoti samanupassasÄ«â€™â€™ ti? ``no \Ee IV 384/ hetaá¹ƒ, bhanteâ€™â€™. ``taá
anurÄ• dha, ayaá¹ƒ so arÅ«pÄ« avedano asaÃ±Ã±Ä« asaá¹…khÄ• ro aviÃ±Ã±Ä• á¹‡o tath
ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ettha ca te, anurÄ• dha, diá¹-á¹-heva \Be II 552/ dhamm
tathÄ• gate anupalabbhiyamÄ• ne {tathÄ• gato anupalabbhiyamÄ• no (Se Katthaci), tathÄ•
kallaá¹ƒ nu te taá¹ƒ veyyÄ• karaá¹‡aá¹ƒ {veyyÄ• karaá¹‡Ä• ya (Ce) } --- yo so, Ä• vuso, tath
paramapuriso paramapattipatto, taá¹ƒ tathÄ• gato aÃ±Ã±atra imehi catÅ«hi á¹-hÄ• nehi paÃ
paÃ±Ã±Ä• peti --- `` `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ... pe ... `neva hoti na
paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``sÄ• dhu sÄ• d
anurÄ• dha, etarahi ca dukkhaÃ±ceva paÃ±Ã±Ä• pemi dukkhassa ca nirodhaâ€™â€™ nti.

3. paá¹-hamasÄ• riputtakoá¹-á¹-hikasuttaá¹ƒ

<412> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto, Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko bh
isipatane migadÄ• ye. atha kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko \Se IV 468/ sÄ• yanhasama
vuá¹-á¹-hito yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis

Ä• yasmÄ• mahÄ• koá¹-á¹-hiko Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ---

``kiá¹ƒ nu kho, Ä• vuso sÄ• riputta, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``abyÄ
Ä• vuso, bhagavatÄ• --- `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ panÄ
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``etampi \Ee IV 385/ kho, Ä• vuso, abyÄ• kataá¹ƒ bhagava
paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ nu kho, Ä• vuso, hoti ca na ca hoti tathÄ• gato
ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, Ä• vuso, bhagavatÄ• --- `hoti ca na ca hoti tathÄ• gato para
â€™ ti. ``kiá¹ƒ panÄ• vuso, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti
abyÄ• kataá¹ƒ bhagavatÄ• --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€

`` `kiá¹ƒ nu kho, Ä• vuso, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti puá¹-á¹-ho samÄ• n
II 354/ kho etaá¹ƒ, Ä• vuso, bhagavatÄ• --- hoti tathÄ• gato \Be II 553/ paraá¹ƒ maraá¹‡Ä• a
... `kiá¹ƒ panÄ• vuso, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti iti puá¹-á¹-
`etampi kho, Ä• vuso, abyÄ• kataá¹ƒ bhagavatÄ• --- neva hoti na na hoti tathÄ• gato paraá
vadesi. ko nu kho, Ä• vuso, hetu, ko paccayo yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€

``hoti \Se IV 469/ tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti kho, Ä• vuso, rÅ«pagatametaá¹ƒ. na ho
maraá¹‡Ä• ti, rÅ«pagatametaá¹ƒ. hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, rÅ«pa
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, rÅ«pagatametaá¹ƒ. hoti tathÄ• gato paraá¹ƒ m
vedanÄ• gatametaá¹ƒ. na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, vedanÄ• gatametaá¹ƒ. hot
paraá¹ƒ maraá¹‡Ä• ti, vedanÄ• gatametaá¹ƒ. neva hoti na na hoti tathÄ• gato paraá¹ƒ mara
vedanÄ• gatametaá¹ƒ. hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti kho, Ä• vuso, saÃ±Ã±Ä• gatam
paraá¹ƒ maraá¹‡Ä• ti, saÃ±Ã±Ä• gatametaá¹ƒ. hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá
saÃ±Ã±Ä• gatametaá¹ƒ. neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, saÃ±Ã±Ä• g
paraá¹ƒ maraá¹‡Ä• ti kho, Ä• vuso, saá¹…khÄ• ragatametaá¹ƒ \Ee IV 386/. na hoti tathÄ• g
saá¹…khÄ• ragatametaá¹ƒ. hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, saá¹…khÄ•
na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, saá¹…khÄ• ragatametaá¹ƒ. hoti tathÄ• gato pa
Ä• vuso, viÃ±Ã±Ä• á¹‡agatametaá¹ƒ. na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, viÃ±Ã±Ä• á
ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti, viÃ±Ã±Ä• á¹‡agatametaá¹ƒ. neva hoti na na hoti t
maraá¹‡Ä• ti, viÃ±Ã±Ä• á¹‡agatametaá¹ƒ. ayaá¹ƒ kho, Ä• vuso, hetu ayaá¹ƒ paccayo, yene
bhagavatÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyasÄ• riputtakoá¹-á¹-hikasuttaá¹ƒ

<413> ekaá¹ƒ \Se IV 470/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto, Ä• yasmÄ• ca mahÄ• ko
viharanti isipatane migadÄ• ye ... pe ... (sÄ• yeva \Be II 554/ pucchÄ•) ``ko nu kho, Ä• vuso
yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti? ``rÅ«paá¹ƒ kho, Ä• vuso, ajÄ• nato apas
rÅ«pasamudayaá¹ƒ ajÄ• nato apassato yathÄ• bhÅ«taá¹ƒ, rÅ«panirodhaá¹ƒ ajÄ• nato apas

355/, rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ajÄ• nato apassato yathÄ• bhÅ«taá¹ƒ, `hoti ta
maraá¹‡Ä• â€™ tipissa hoti; `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti; `hoti
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti; `neva hoti na na hoti tathÄ• gato paraá¹ƒ m
hoti. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ•
yathÄ• bhÅ«taá¹ƒ, viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ ajÄ• nato apassato yathÄ• bhÅ«taá¹ƒ, viÃ±
apassato yathÄ• bhÅ«taá¹ƒ, viÃ±Ã±Ä• á¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ajÄ• nato apa
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti; `na hoti tathÄ• gato paraá¹ƒ \Ee IV 387/ m
hoti; `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti; `neva hoti na na ho
paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ tipissa hoti.

``rÅ«paÃ±ca kho, Ä• vuso, jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, rÅ«pasamudayaá¹ƒ jÄ• nat
rÅ«panirodhaá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, rÅ«panirodhagÄ• miniá¹ƒ paá¹-ipadaá
yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato paraá¹ƒ \Se IV 471/ maraá¹‡Ä• â€™ tipissa na hoti ... p
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ...
... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, viÃ±Ã±Ä• á¹‡asamudayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ, viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, viÃ±Ã±Ä•
paá¹-ipadaá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti; `hoti ca na ca hoti tathÄ• gato paraá¹ƒ
na hoti; `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti. ayaá¹ƒ kh
ayaá¹ƒ paccayo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti. catutthaá¹ƒ.

5. tatiyasÄ• riputtakoá¹-á¹-hikasuttaá¹ƒ

<414> ekaá¹ƒ \Be II 555/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto, Ä• yasmÄ• ca mahÄ• koá
viharanti isipatane migadÄ• ye ... pe ... (sÄ• yeva pucchÄ•) ``ko nu kho, Ä• vuso, hetu ko p
abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti? ``rÅ«pe kho, Ä• vuso, avigatarÄ• gassa avigatacch
avigatapemassa avigatapipÄ• sassa avigatapariá¸·Ä• hassa avigatataá¹‡hassa `hoti tathÄ•
tipissa hoti ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti. ve
... saÃ±Ã±Ä• ya ... pe ... saá¹…khÄ• resu ... pe ... viÃ±Ã±Ä• á¹‡e avigatarÄ• gassa avigatac
avigatapemassa avigatapipÄ• sassa avigatapariá¸·Ä• hassa avigatataá¹‡hassa `hoti tathÄ•
maraá¹‡Ä• â€™ tipissa hoti ... pe ... `neva \Ee IV 388/ hoti na na hoti tathÄ• gato paraá¹ƒ m
hoti. rÅ«pe ca kho, Ä• vuso, vigatarÄ• gassa ... pe ... vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... p
... pe ... viÃ±Ã±Ä• á¹‡e vigatarÄ• gassa vigatacchandassa vigatapemassa vigatapipÄ• sass
vigatataá¹‡hassa `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti ... pe ... `neva ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti. ayaá¹ƒ kho, Ä• vuso, hetu, ayaá¹ƒ pacc
abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. catutthasÄ• riputtakoá¹-á¹-hikasuttaá¹ƒ

<415> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto, Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko b
isipatane migadÄ• ye. atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• n
mahÄ• koá¹-á¹-hiko tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• mahÄ• koá¹-á¹-h
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ etadavoca --- `` `kiá¹ƒ nu kho, Ä• vuso k
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti ... pe ... `kiá¹ƒ panÄ• vuso, neva hoti na na hoti tathÄ
maraá¹‡Ä• â€™ ti iti puá¹-á¹-ho samÄ• no --- `etampi kho, Ä• vuso, abyÄ• kataá¹ƒ bhagava
hoti tathÄ• gato \Be II 556/ paraá¹ƒ maraá¹‡Ä• â€™ ti vadesiâ€™â€™. ``ko nu kho, Ä• vuso
yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti?

``rÅ«pÄ• rÄ• massa \Se IV 473/ kho, Ä• vuso, rÅ«paratassa rÅ«pasammuditassa rÅ«panir
yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato \Ee IV 389/ paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti; `na ho
maraá¹‡Ä• â€™ tipissa hoti; `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti. vedanÄ• rÄ• massa kho, Ä• vuso, ve
vedanÄ• sammuditassa, vedanÄ• nirodhaá¹ƒ ajÄ• nato apassato yathÄ• bhÅ«taá¹ƒ, `hoti ta
maraá¹‡Ä• â€™ tipissa hoti ... pe ... saÃ±Ã±Ä• rÄ• massa kho, Ä• vuso ... pe ... saá¹…khÄ
... pe ... viÃ±Ã±Ä• á¹‡Ä• rÄ• massa kho, Ä• vuso, viÃ±Ã±Ä• á¹‡aratassa viÃ±Ã±Ä• á¹‡asam
viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ ajÄ• nato apassato yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato paraá¹ƒ m
... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hotiâ€™â€™.

``na rÅ«pÄ• rÄ• massa kho, Ä• vuso, na rÅ«paratassa na rÅ«pasammuditassa, rÅ«panirod
yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti ... pe ... `neva h
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti. na vedanÄ• rÄ• massa kho, Ä• vuso ...
kho, Ä• vuso ... pe ... na saá¹…khÄ• rÄ• rÄ• massa kho, Ä• vuso ... pe ... na viÃ±Ã±Ä• á¹‡Ä
viÃ±Ã±Ä• á¹‡aratassa na viÃ±Ã±Ä• á¹‡asammuditassa, viÃ±Ã±Ä• á¹‡anirodhaá¹ƒ jÄ• nato
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti ... pe ... \Se IV 474/ `neva hoti na na hot
paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti. ayaá¹ƒ kho, Ä• vuso, hetu, ayaá¹ƒ paccayo, yeneta
bhagavatÄ• â€™â€™ ti.

``siyÄ• panÄ• vuso, aÃ±Ã±opi pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™
bhavÄ• rÄ• massa kho, Ä• vuso, bhavaratassa bhavasammuditassa, bhavanirodhaá¹ƒ ajÄ•
`hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti ... pe ... `neva hoti na na hoti tathÄ• ga
maraá¹‡Ä• â€™ tipissa hoti. na \Be II 557/ bhavÄ• rÄ• massa \Ee IV 390/ kho, Ä• vuso, na
bhavasammuditassa, bhavanirodhaá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gat
tipissa na hoti ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa na
Ä• vuso, pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™ ti.

``siyÄ• panÄ• vuso, aÃ±Ã±opi pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™
upÄ• dÄ• nÄ• rÄ• massa kho, Ä• vuso, upÄ• dÄ• naratassa upÄ• dÄ• nasammuditassa, up
yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti ... pe ... `neva hoti
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti. na upÄ• dÄ• nÄ• rÄ• massa kho, Ä• vuso,
upÄ• dÄ• nasammuditassa, upÄ• dÄ• nanirodhaá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, `ho
II 358/ paraá¹ƒ maraá¹‡Ä• â€™ tipissa na hoti ... pe ... `neva, hoti na na hoti tathÄ• gato par
tipissa na hoti. ayampi kho Ä• vuso, pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™

``siyÄ• panÄ• vuso, aÃ±Ã±opi pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™
taá¹‡hÄ• rÄ• massa kho, Ä• vuso, taá¹‡hÄ• ratassa taá¹‡hÄ• sammuditassa, taá¹‡hÄ• niro
yathÄ• bhÅ«taá¹ƒ, `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti ... pe ... `neva hoti
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipissa hoti. na taá¹‡hÄ• rÄ• massa kho, Ä• vuso, na ta
taá¹‡hÄ• sammuditassa, taá¹‡hÄ• nirodhaá¹ƒ jÄ• nato passato yathÄ• bhÅ«taá¹ƒ, `hoti tath
maraá¹‡Ä• â€™ tipissa na hoti ... pe0 \Ee IV 391/ ... `neva hoti na na hoti tathÄ• gato paraá
tipissa na hoti. ayampi kho, Ä• vuso, pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™

``siyÄ• panÄ• vuso, aÃ±Ã±opi pariyÄ• yo, yenetaá¹ƒ abyÄ• kataá¹ƒ bhagavatÄ• â€™â€™
sÄ• riputta, ito uttari kiá¹ƒ icchasi? taá¹‡hÄ• saá¹…khayavimuttassa, Ä• vuso sÄ• riputta, bh
{vattaá¹ƒ (Se Ke Katthaci) vaddhaá¹ƒ (Ee) } natthi paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ ti. chaá¹-

7. moggallÄ• nasuttaá¹ƒ

<416> atha \Be II 558/ kho vacchagotto paribbÄ• jako yenÄ• yasmÄ• mahÄ• moggallÄ• no
upasaá¹…kamitvÄ• Ä• yasmatÄ• mahÄ• moggallÄ• nena saddhiá¹ƒ sammodi. sammodan
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako
mahÄ• moggallÄ• naá¹ƒ etadavoca ---

``kiá¹ƒ nu kho, bho moggallÄ• na, sassato lokoâ€™â€™ ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, va
`sassato lokoâ€™â€™ â€™ ti. ``kiá¹ƒ pana, bho moggallÄ• na, asassato lokoâ€™â€™ ti? `
abyÄ• kataá¹ƒ bhagavatÄ• --- `asassato lokoâ€™â€™ â€™ ti. ``kiá¹ƒ nu kho, bho moggallÄ
ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, bhagavatÄ•  --- `antavÄ•  lokoâ€™â€™ â€™ ti. ``kiá
moggallÄ• na, anantavÄ• lokoâ€™â€™ ti? ``etampi kho, vaccha, abyÄ• kataá¹ƒ bhagavatÄ
â€™ ti. ``kiá¹ƒ \Ee IV 392/ nu kho, bho moggallÄ• na, taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ \Ne II 359/ sarÄ«
``abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, bhagavatÄ• --- `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™â€™
bho moggallÄ• na, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti? ``etampi kho, vac
--- `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ â€™ nti. ``kiá¹ƒ nu kho, bho moggall
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, bhagavatÄ• --- `hoti t
maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ pana, bho moggallÄ• na, na hoti tathÄ• gato paraá¹ƒ m

kho, vaccha, abyÄ• kataá¹ƒ bhagavatÄ• --- `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€
bho moggallÄ• na, hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``abyÄ• k
bhagavatÄ• --- `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ
neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``etampi kho, vaccha, aby
`neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti.

``ko \Se IV 477/ nu kho, bho moggallÄ• na, hetu ko paccayo, yena aÃ±Ã±atitthiyÄ• naá¹ƒ p
evaá¹ƒ puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- sassato lokoti vÄ• , asassato
lokoti vÄ• , anantavÄ• lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá
vÄ• , hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ \Be II 559/ mar
na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ m
IV 393/ pana, bho moggallÄ• na, hetu ko paccayo, yena samaá¹‡assa gotamassa evaá¹ƒ pu
veyyÄ• karaá¹‡aá¹ƒ hoti --- sassato lokotipi, asassato lokotipi, antavÄ• lokotipi, anantavÄ•
jÄ«vaá¹ƒ taá¹ƒ sarÄ«rantipi, aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«rantipi, hoti tathÄ• gato
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• tipi, hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• tipÄ«â€™â€™ ti?

``aÃ±Ã±atitthiyÄ• kho, vaccha, paribbÄ• jakÄ• cakkhuá¹ƒ `etaá¹ƒ mama, esohamasmi, es
samanupassanti ... pe ... jivhaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanu
manaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassanti. tasmÄ• aÃ±Ã
paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- sassato
neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• . tathÄ• gato ca kho, vaccha, ara
sammÄ• sambuddho cakkhuá¹ƒ \Se IV 478/ `netaá¹ƒ mama, nesohamasmi, na meso attÄ•
jivhaá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati ... pe ... mana
nesohamasmi, na meso attÄ• â€™ ti samanupassati. tasmÄ• tathÄ• gatassa evaá¹ƒ puá¹-
veyyÄ• karaá¹‡aá¹ƒ hoti --- sassato lokotipi ... pe ... neva hoti na na hoti tathÄ• gato paraá¹ƒ
maraá¹‡Ä• tipÄ«â€™â€™ ti.

atha kho vacchagotto paribbÄ• jako uá¹-á¹-hÄ• yÄ• sanÄ• yena bhagavÄ• tenupasaá¹…k
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu
sassato lokoâ€™â€™ ti? abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, mayÄ• --- `sassato lokoâ€™ t
pana, bho gotama, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``etam
abyÄ• kataá¹ƒ mayÄ• --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€

``ko \Be II 560/ \Ee IV 394/ nu kho, bho gotama, hetu ko paccayo, yena aÃ±Ã±atitthiyÄ• na
paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato
... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ? ko pana, bho gotama,

bhoto gotamassa evaá¹ƒ puá¹-á¹-hassa na evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato loko
`neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipÄ«â€™â€™ ti?

``aÃ±Ã±atitthiyÄ• kho, vaccha, paribbÄ• jakÄ• cakkhuá¹ƒ `etaá¹ƒ mama, esohamasmi \Se
ti samanupassanti ... pe ... jivhaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti sama
manaá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti samanupassanti. tasmÄ• aÃ±Ã
paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato
... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• . tathÄ• gato ca kho, vac
sammÄ• sambuddho cakkhuá¹ƒ `netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti sama
`netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™ ti samanupassati ... pe ... manaá¹ƒ `net
na meso attÄ• â€™ ti samanupassati. tasmÄ• \Ne II 361/ tathÄ• gatassa evaá¹ƒ puá¹-á¹-ha
veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato lokoâ€™ tipi, `asassato lokoâ€™ tipi, `antavÄ• lokoâ€
lokoâ€™ tipi, `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ ntipi, `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sar
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi, `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi,
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi, `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡

``acchariyaá¹ƒ, bho gotama, abbhutaá¹ƒ, bho gotama! yatra hi nÄ• ma satthu ca {satthussa
ceva (khemÄ• sutte) } sÄ• vakassa ca atthena attho byaÃ±janena byaÃ±janaá¹ƒ saá¹ƒsand
virodhayissati, yadidaá¹ƒ aggapadasmiá¹ƒ. idÄ• nÄ• haá¹ƒ, bho gotama, samaá¹‡aá¹ƒ mah
upasaá¹…kamitvÄ• \Ee IV 395/ etamatthaá¹ƒ apucchiá¹ƒ. samaá¹‡opi me moggallÄ• no et
\Se IV 480/ tamatthaá¹ƒ byÄ• kÄ• si, seyyathÄ• pi bhavaá¹ƒ gotamo. acchariyaá¹ƒ, bho got
gotama \Be II 561/! yatra hi nÄ• ma satthu ca sÄ• vakassa ca atthena attho byaÃ±janena by
saá¹ƒsandissati samessati na virodhayissati, yadidaá¹ƒ aggapadasmiâ€™â€™ nti. sattama

8. vacchagottasuttaá¹ƒ

<417> atha kho vacchagotto paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bho gotama, sassat
abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, mayÄ• --- `sassato lokoâ€™ ti ... pe .... ``kiá¹ƒ pana, bh
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``etampi kho, vaccha, aby
hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti.

``ko nu kho, bho gotama, hetu, ko paccayo, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• na
puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato lokoâ€™ ti vÄ• ... pe ... `nev
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ? ko pana, bho gotama, hetu, ko paccayo, yena
362/ evaá¹ƒ puá¹-á¹-hassa na evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato lokoâ€™ tipi ... p
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipÄ«â€™â€™ ti?

``aÃ±Ã±atitthiyÄ• kho, vaccha, paribbÄ• jakÄ• rÅ«paá¹ƒ attato samanupassanti, rÅ«pavan
attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ \Se IV 481/. vedanaá¹ƒ attato samanup
saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassanti, viÃ±
attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. tasmÄ•
paribbÄ• jakÄ• naá¹ƒ \Ee IV 396/ evaá¹ƒ puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hot
vÄ• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• . tathÄ• gato
arahaá¹ƒ sammÄ• sambuddho na rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá¹ƒ vÄ• a
rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. na vedanaá¹ƒ attato samanupassati ... pe ... na
na saá¹…khÄ• re ... pe ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati, na \Be II 562/ viÃ±Ã±
attÄ• naá¹ƒ, na attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. ta
puá¹-á¹-hassa na evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato lokoâ€™ tipi ... pe ... `neva ho
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipÄ«â€™â€™ ti.

atha kho vacchagotto paribbÄ• jako uá¹-á¹-hÄ• yÄ• sanÄ• yenÄ• yasmÄ• mahÄ• moggall
upasaá¹…kamitvÄ• Ä• yasmatÄ• mahÄ• moggallÄ• nena saddhiá¹ƒ sammodi. sammodan
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako
mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``kiá¹ƒ nu kho, bho moggallÄ• na, sassato lokoâ€™â
etaá¹ƒ, vaccha, bhagavatÄ• --- `sassato lokoâ€™ ti ... pe .... ``kiá¹ƒ pana, bho moggallÄ• n
482/ hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti? ``etampi kho, vaccha
--- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti.

``ko nu kho, bho moggallÄ• na, hetu, ko paccayo, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jak
puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato lokoâ€™ ti vÄ• ... pe ... `nev
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• ? ko pana, bho moggallÄ• na, hetu, ko paccayo
evaá¹ƒ puá¹-á¹-hassa na evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ hoti --- `sassato lokoâ€™ tipi ... pe ... `
hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipÄ«â€™â€™ ti?

``aÃ±Ã±atitthiyÄ• \Ne II 363/ \Ee IV 397/ kho, vaccha, paribbÄ• jakÄ• rÅ«paá¹ƒ attato sam
rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedan
... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassa
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ, attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡asmiá
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ puá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ veyyÄ• karaá
lokoâ€™ ti vÄ• ... pe ... `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• . ta
vaccha, arahaá¹ƒ sammÄ• sambuddho na rÅ«paá¹ƒ attato samanupassati, na rÅ«pavantaá
vÄ• rÅ«paá¹ƒ, na rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. na vedanaá¹ƒ attato samanupassati ... pe
saÃ±Ã±aá¹ƒ ... pe ... na saá¹…khÄ• re ... pe ... na viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati,
viÃ±Ã±Ä• á¹‡avantaá¹ƒ \Se IV 483/ vÄ• attÄ• naá¹ƒ, na attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, na v

attÄ• naá¹ƒ. tasmÄ• tathÄ• gatassa evaá¹ƒ puá¹-á¹-hassa na evaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ h
tipi, `asassato lokoâ€™ tipi, `antavÄ• lokoâ€™ tipi, `anantavÄ• lokoâ€™ tipi, `taá¹ƒ jÄ«vaá
ntipi, `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ ntipi, `hoti tathÄ• gato paraá¹ƒ maraá¹‡
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipi, `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ tipÄ«â€™â€™ ti.

``acchariyaá¹ƒ, bho moggallÄ• na, abbhutaá¹ƒ, bho moggallÄ• na! yatra hi nÄ• ma satthu c
attho byaÃ±janena byaÃ±janaá¹ƒ saá¹ƒsandissati, samessati, na virodhayissati, yadidaá¹ƒ a
idÄ• nÄ• haá¹ƒ, bho moggallÄ• na, samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• etamattha
gotamo etehi padehi etehi byaÃ±janehi etamatthaá¹ƒ byÄ• kÄ• si, seyyathÄ• pi bhavaá¹ƒ m
bho moggallÄ• na, abbhutaá¹ƒ, bho moggallÄ• na! yatra hi nÄ• ma satthu ca sÄ• vakassa c
byaÃ±janaá¹ƒ saá¹ƒsandissati samessati na virodhayissati, yadidaá¹ƒ aggapadasmiâ€™â€

9. kutÅ«halasÄ• lÄ• suttaá¹ƒ

<418> atha \Ee IV 398/ kho vacchagotto paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami;
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca ---

``purimÄ• ni \Ne II 364/, bho gotama \Se IV 484/, divasÄ• ni purimatarÄ• ni sambahulÄ• na
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ kutÅ«halasÄ• lÄ• yaá¹ƒ sannisinnÄ•
ayamantarÄ• kathÄ• udapÄ• di --- `ayaá¹ƒ kho pÅ«raá¹‡o kassapo saá¹…ghÄ« ceva gaá¹‡
yasassÄ« titthakaro sÄ• dhusammato bahujanassa. sopi sÄ• vakaá¹ƒ abbhatÄ«taá¹ƒ kÄ• la
byÄ• karoti --- `asu amutra upapanno, asu amutra upapannoâ€™ ti. yopissa \Be II 564/ sÄ•
paramapuriso paramapattipatto tampi sÄ• vakaá¹ƒ abbhatÄ«taá¹ƒ kÄ• laá¹…kataá¹ƒ upapa
amutra upapanno, asu amutra upapannoâ€™â€™ â€™ ti.

``ayampi kho makkhali gosÄ• lo ... pe ... ayampi kho nigaá¹‡á¹-ho nÄ• á¹-aputto ... pe ... ay
{saÃ±jayo (Ce Se Ke Ee) } belaá¹-á¹-haputto ... pe ... ayampi kho pakudho {pakuddho (Ee) }
ayampi kho ajito kesakambalo saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä• to yas
sÄ• dhusammato bahujanassa. sopi sÄ• vakaá¹ƒ abbhatÄ«taá¹ƒ kÄ• laá¹…kataá¹ƒ upapatt
amutra upapanno, asu amutra upapannoâ€™ ti. yopissa sÄ• vako uttamapuriso paramapuri
sÄ• vakaá¹ƒ abbhatÄ«taá¹ƒ kÄ• laá¹…kataá¹ƒ \Ee IV 399/ upapattÄ«su byÄ• karoti --- `asu
amutra upapannoâ€™â€™ â€™ ti.

``ayampi kho samaá¹‡o gotamo saá¹…ghÄ« ceva gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä• to y
sÄ• dhusammato bahujanassa. sopi sÄ• vakaá¹ƒ abbhatÄ«taá¹ƒ kÄ• laá¹…kataá¹ƒ upapatt
amutra upapanno, asu amutra \Se IV 485/ upapannoâ€™ ti. yopissa {yo ca khvassa (Ee) } s

paramapuriso paramapattipatto taÃ±ca sÄ• vakaá¹ƒ abbhatÄ«taá¹ƒ kÄ• laá¹…kataá¹ƒ upap
`asu amutra upapanno, asu amutra upapannoâ€™ ti. api ca kho naá¹ƒ evaá¹ƒ byÄ• karoti --
vivattayi saá¹ƒyojanaá¹ƒ, sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ• â€™ t
ahu deva kaá¹…khÄ• , ahu vicikicchÄ• --- `kathaá¹ƒ nÄ• ma {kathaÃ±hi nÄ• ma (Se Ke Ee
nÄ• ma (chakkaá¹…guttare paÃ±camavagge dutiyasutte) } samaá¹‡assa gotamassa dhamm
{dhammÄ• bhiÃ±Ã±eyyÄ• ti (Ee Katthaci) dhammo ... aÃ±Ã±eyyo (chakkaá¹…guttare) }?

``alaÃ±hi te, vaccha, kaá¹…khituá¹ƒ, alaá¹ƒ vicikicchituá¹ƒ. kaá¹…khanÄ«ye ca pana te á¹-
uppannÄ• . saupÄ• dÄ• nassa khvÄ• haá¹ƒ, vaccha, upapattiá¹ƒ paÃ±Ã±Ä• pemi no anupÄ
365/, vaccha, aggi saupÄ• dÄ• no jalati, no anupÄ• dÄ• no; evameva khvÄ• haá¹ƒ, vaccha,
paÃ±Ã±Ä• pemi, no anupÄ• dÄ• nassÄ• â€™â€™ ti.

``yasmiá¹ƒ \Be II 565/, bho gotama, samaye acci vÄ• tena khittÄ• dÅ«rampi gacchati, imas
gotamo kiá¹ƒ upÄ• dÄ• nasmiá¹ƒ paÃ±Ã±Ä• petÄ«â€™â€™ ti? ``yasmiá¹ƒ kho, vaccha, sa
dÅ«rampi gacchati, tamahaá¹ƒ vÄ• tÅ«pÄ• dÄ• naá¹ƒ paÃ±Ã±Ä• pemi. vÄ• to hissa, vaccha
hotÄ«â€™â€™ ti. ``yasmiÃ±ca \Ee IV 400/ pana, bho gotama, samaye imaÃ±ca kÄ• yaá¹ƒ
aÃ±Ã±ataraá¹ƒ kÄ• yaá¹ƒ anupapanno hoti, imassa pana bhavaá¹ƒ gotamo kiá¹ƒ upÄ• dÄ•
ti? ``yasmiá¹ƒ kho, vaccha, samaye imaÃ±ca kÄ• yaá¹ƒ nikkhipati, satto ca aÃ±Ã±ataraá¹ƒ
hoti, tamahaá¹ƒ taá¹‡hÅ«pÄ• dÄ• naá¹ƒ vadÄ• mi. taá¹‡hÄ• hissa, vaccha, tasmiá¹ƒ sama
ti {hotÄ«ti ... pe ... (Katthaci) }. navamaá¹ƒ.

10. Ä• nandasuttaá¹ƒ

<419> atha \Se IV 486/ kho vacchagotto paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami;
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho vacchagotto paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``kiá¹ƒ nu
atthattÄ• â€™â€™ ti? evaá¹ƒ vutte, bhagavÄ• tuá¹‡hÄ« ahosi. ``kiá¹ƒ pana, bho gotama, n
dutiyampi kho bhagavÄ• tuá¹‡hÄ« ahosi. atha kho vacchagotto paribbÄ• jako uá¹-á¹-hÄ• yÄ

atha kho Ä• yasmÄ• Ä• nando acirapakkante vacchagotte paribbÄ• jake bhagavantaá¹ƒ et
bhante, bhagavÄ• vacchagottassa paribbÄ• jakassa paÃ±haá¹ƒ puá¹-á¹-ho na byÄ• kÄ• sÄ
vacchagottassa paribbÄ• jakassa `atthattÄ• â€™ ti puá¹-á¹-ho samÄ• no `atthattÄ• â€™ ti b
Ä• nanda, samaá¹‡abrÄ• hmaá¹‡Ä• sassatavÄ• dÄ• tesametaá¹ƒ saddhiá¹ƒ {tesametaá¹ƒ
ahaÃ±cÄ• nanda, vacchagottassa paribbÄ• jakassa `natthattÄ• â€™ ti puá¹-á¹-ho samÄ• no
byÄ• kareyyaá¹ƒ, ye te, Ä• nanda, samaá¹‡abrÄ• hmaá¹‡Ä• \Ee IV 401/ ucchedavÄ• dÄ•
abhavissa. ahaÃ±cÄ• nanda, vacchagottassa paribbÄ• jakassa `atthattÄ• â€™ ti puá¹-á¹-ho
byÄ• kareyyaá¹ƒ, api \Ne II 366/ nu me taá¹ƒ, Ä• nanda, anulomaá¹ƒ abhavissa Ã±Ä• á¹‡as
dhammÄ• anattÄ• â€™â€™ â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ahaÃ±cÄ• nanda, va

II 566/ `natthattÄ• â€™ ti puá¹-á¹-ho samÄ• no `natthattÄ• â€™ ti byÄ• kareyyaá¹ƒ \Se IV 4
Ä• nanda, vacchagottassa paribbÄ• jakassa bhiyyo sammohÄ• ya abhavissa --- `ahuvÄ• m
etarahi natthÄ«â€™â€™ â€™ ti. dasamaá¹ƒ.

11. sabhiyakaccÄ• nasuttaá¹ƒ

<420> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sabhiyo kaccÄ• no Ã±Ä• tike viharati giÃ±jakÄ• vasa
paribbÄ• jako yenÄ• yasmÄ• sabhiyo kaccÄ• no tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho vacchagotto paribbÄ• jako Ä• yasmantaá¹ƒ sabhiyaá¹ƒ kaccÄ• naá¹ƒ etadavoca
kaccÄ• na, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti? ``abyÄ• kataá¹ƒ kho etaá¹ƒ, va
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ â€™ ti. ``kiá¹ƒ pana, bho kaccÄ• na, na hoti tathÄ
maraá¹‡Ä• â€™â€™ ti? ``etampi kho, vaccha, abyÄ• kataá¹ƒ bhagavatÄ• --- `na hoti tathÄ
maraá¹‡Ä• â€™â€™ â€™ ti.

``kiá¹ƒ nu kho, bho kaccÄ• na, hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™
etaá¹ƒ, vaccha, bhagavatÄ• --- `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™
402/ pana, bho kaccÄ• na, neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti
abyÄ• kataá¹ƒ bhagavatÄ• --- `neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€

`` `kiá¹ƒ nu kho, bho kaccÄ• na, hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, iti puá¹-á¹-ho s
`abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, bhagavatÄ• --- hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™
`kiá¹ƒ pana, bho kaccÄ• na, na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, iti puá¹-á¹-ho sa
`abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha, bhagavatÄ• --- na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
kho, bho kaccÄ• na, hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti, iti puá¹-á¹-ho
`abyÄ• kataá¹ƒ kho etaá¹ƒ, vaccha \Ne II 367/, bhagavatÄ• --- hoti ca na ca hoti tathÄ• gato
maraá¹‡Ä• â€™ ti vadesi. `kiá¹ƒ pana, bho kaccÄ• na, neva hoti na na hoti tathÄ• gato para
iti puá¹-á¹-ho samÄ• no --- `etampi kho, vaccha, abyÄ• kataá¹ƒ bhagavatÄ• --- neva hoti na
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vadesi. ko nu kho, bho kaccÄ• na, hetu, ko paccayo,
samaá¹‡ena gotamenÄ• â€™â€™ ti? ``yo ca, vaccha, hetu, yo ca paccayo paÃ±Ã±Ä• panÄ
saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• , so ca hetu, so ca
sabbathÄ• sabbaá¹ƒ aparisesaá¹ƒ nirujjheyya. kena naá¹ƒ paÃ±Ã±Ä• payamÄ• no paÃ±Ã±
vÄ• saÃ±Ã±Ä«ti vÄ• asaÃ±Ã±Ä«ti vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti vÄ• â€™â€™ ti. ``
kaccÄ• nÄ• â€™â€™ ti? ``naciraá¹ƒ, Ä• vuso, tÄ«á¹‡i vassÄ• nÄ«â€™â€™ ti. ``yassapaâ€
ettakameva taá¹ƒpaâ€™ ssa bahu, ko pana vÄ• do evaá¹ƒ {ko pana vÄ• do eva (Ce Ee) } a
ekÄ• dasamaá¹ƒ.

abyÄ• katasaá¹ƒyuttaá¹ƒ \Ee IV 403/ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

khemÄ• therÄ« \Se IV 489/ anurÄ• dho, sÄ• riputtoti koá¹-á¹-hiko.

moggallÄ• no ca vaccho ca, kutÅ«halasÄ• lÄ• nando.

sabhiyo ekÄ• dasamanti.

saá¸·Ä• yatanavaggo catuttho.

tassuddÄ• naá¹ƒ ---

saá¸·Ä• yatanavedanÄ• , mÄ• tugÄ• mo jambukhÄ• dako.

sÄ• maá¹‡á¸• ako moggallÄ• no, citto gÄ• maá¹‡i saá¹…khataá¹ƒ.

abyÄ• katanti dasadhÄ• ti ||

saá¸·Ä• yatanavaggasaá¹ƒyuttapÄ• á¸·i niá¹-á¹-hitÄ• .

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1993]----------Charles Callan
SLIPPERJune 1984Mystic Cognition in Zen Buddhism and in Christianity: a study of D. T. S
of the Cross,a thesis submitted for the degree of Ph.D. to the University of Lancaster,UKABS
purpose of this thesis is to analyse and to compare mystic or highercognition in two figures v
as representative of their traditions.In doing so the study hopes to attain an insight into the r
betweenthe lived experience of Zen Buddhism and Christianity.Apart from the Introduction a
Conclusion, the body of the studyfalls into three parts. The first (Chapters I-III) deals with ho
highercognition is attained, revealing that despite significant divergences theaccounts of bot
move, as it were, in a parallel direction. The secondpart (Chapters IV-V) considers the mode
knowledge isappropriated. Here, while emphasizing the differences between the two accour
this appropriation is based on the same fundamental elements foreach. Finally, in the last pa
VI-VII), the study looks at what isknown by higher cognition. This is seen to contain an area
isprofound overlap, though one which also emphasizes the distinctness of eachsystem.Thro
discussion it becomes apparent that each account contains thebuilding blocks out of which t
constructed. The way in whichthis is so, however, is not the same for both. Suzuki's Zen Bu
thus,could be said to indicate John's Christian position, but finally to deny it,while John's vie
cognition points to a form of higher knowing thatincludes Suzuki's but which concentrates up
knowing denied bySuzuki. These contrasting attitudes can be described as 'exclusive' (for S
'inclusive' (for John) and are seen, ultimately, to be the outcome ofcontrasting views upon th
between the knowing subject and the objectknown.-----[A complete bibliography to this thes
within thezen-and-christian-mysticism.txt document deposited from the ElectronicBuddhist A
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ÉÍÍÍ

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Introduction: Sayadaw U Jotika (Autobiographical)

The need to express is very strong. It is very important for our growth. If you don't have any opportunity to express, you lose creative thinking. Well, that's another attachment. I can't force myself to let go of it. Many times I picked up my pen to write, and many times I put it down. Something hard to put into words is in my mind. Please don't think I'm preaching. I'm just expressing my personal point of view (feeling, observation) which seems true to me.

I know that a lot of things I've said can easily be misconstrued. A person can use them against me. I can't really make my points clear in a letter. Even to talk about them would be a very difficult task for me. Anyway I tried to express my views. The things I've said might not agree with the great books. I don't expect you to agree with me. They are not universal truths. Just my opinions as of October 1986. I'm liable to change, as anything else. Excuse me for my mistakes. I'm a man who keeps himself upset all the time, believe it or not. One day I'll be happy. Here is something about me. I was born into a Muslim family on 5 August 1947. I was educated at a Roman Catholic missionary school. I read about most of the things in this universe. I was called a communist when I was young because I did not believe in any organised religion. Do I believe in organised religion now? Well, who knows? I thought of becoming a bhikkhu (monk) from the age of nineteen but instead I

went to university, and found the education very unsatisfactory. I then educated myself. I found that almost everybody was after position, money, pleasure - very superficial.

So I decided education was not worth the trouble. I couldn't go on living for the rest of my life like that. I left my family although I love my daughters very dearly. I have no place in this competitive society. Being a bhikkhu and living in the forest is the best way of life for me; it suits my temperament. Yes, my grandmother was Shan. She lived a long, peaceful life and died when she was about eighty. I was fourteen then. We were very close. I think of her quite often.

I like Shan people, too. They are very mellow. There are a lot of Shan people around Maymyo; some living in Ye Chan Oh Village where we are. There is another village called Yengwe where most of the villagers are Shan, and they speak the Shan language. Some old Shan ladies look like my grandmother - quiet, peaceful, loving, simple, patient, content, unimposing and very friendly. How unlikely to find such people in modern cities. People who are rich are very suspicious; they think people are after their money. You asked me about my relationship with my family. It was never good. The only person I love in my family is my elder sister. She loves me although she could not understand me.

Yes, "I've never felt I belong to that family". I was like a stranger in my family. Maybe some day I'll go and see my sister. My relationship with my parents was a love-hate relationship. (Both of them are dead now.) I was very lonely at home. I know how you feel about your relationship with your family. It's OK. We find love and understanding elsewhere. No matter what you do and no matter what happens I will always be your father, brother, friend, counsellor, etc.

I live on the border of two different cultures - Eastern and Western. Born in Burma (Myanmar) and educated in a Western-style school. Being exposed to all different kinds of religions - Buddhism, Christianity, Judaism, Hinduism, Islam - and also to materialism through philosophy. I ended up not believing in anything seriously. Western psychology - Freud, Jung, Adler, Rogers, Laing, William James, and many others; Western philosophy - Socrates, Plato, Aristotle, Hegel, Kant, Nietzsche, Kierkegaard, Bertrand Russell, Wittgenstein, Bergson, etc. - enough to make a person very confused. I studied electrical engineering; read advanced scientific theories, including black holes. I know how little people are sure of anything. The most important thing to know is your own mind. Yes, I want freedom. And this should be known from the outset. My freedom is not for sale. Living too long in one place makes me feel like I'm in prison. I'm a lion, according to the Burmese tradition. I really feel like roaming in the mountains like a mountain lion. Ah, freedom - I can't tolerate any restriction, bond, or tie. Even attachment that restricts my freedom is not to my liking. People get attached to me and I see that as a danger to my freedom. I love freedom and I can't exchange it for anything. I love freedom of mind too. So I am seeing more and more what imprisons the mind. Although I've read a lot of the Pitaka [see glossary for definition], when I find something (see something) it's like I'm making a new discovery. To discover for myself those simple truths - what a great joy! Eureka!

I can't stand those people who talk like they know about something just because they've read about it in books. But sometimes I catch myself doing just that, though I'm doing it less and less. Mountain lion I am. Alone, but not lonely anymore. I have learnt to live alone. Sometimes I want to express my deepest understanding,

but it's hard to find a person who knows how to listen, understand and appreciate. Mostly I'm the one who listens. People like to talk to me. I think wanting to be independent and free (physically as well as mentally) is my strongest desire. There are different forms and stages of freedom. I must follow my nature, at all costs. I might have to disappoint my friends. So many people expect so much of me. It is very unlikely that I can/will fulfil their expectations of me. I am heading towards my own freedom, not conformity. I've been reading Memories, Dreams, Reflections by Carl Jung. I am very interested in some of his ideas. Some of the things he said about himself really expresses me also. So I am going to quote some of the passages to you: "As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know."

Loneliness does not come from having no-one around oneself, but from being unable to communicate the things that seem important to oneself, or from holding certain views that others find inadmissible. If a man knows more than other people, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no-one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his/her individuality and does not identify him/herself with others. I have to obey that 'inner law' which is imposed upon me, leaving me no freedom of choice. Of course I did not always obey it. How can anyone live without inconsistency? ("Talking about rebirth - in my case it must have been primarily a passionate urge toward understanding which brought about my birth, for that is the strongest element in my nature.")

"I have also realised that one must accept the thoughts

that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they are also existent thoughts which are part of our wholeness." (So, be mindful of everything.) A person who has not passed through the inferno of their passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. (Don't sit on top of your passions; be mindful of them. For me, 'passed through' doesn't mean 'acted out', it means being aware of them, experience them mindfully.) "Indeed, our 'cult of progress' is in danger of imposing on us even more childish dreams of the future the harder it presses us to escape from the past. Reforms by advances, that is, by new methods or gadgets, are of course impressive at first, but in the long run they are dubious and in any case dearly paid for. By no means do they increase the contentment or happiness of people on the whole. Instead, they are deceptive sweetenings of existence, like speedier communications, which unpleasantly accelerate the tempo of life and leave us with less time than ever before." (So, live as simply as possible.)

I have done without electricity, and tend the fireplace and stove myself. Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple. In Bollingen, silence surrounds me almost audibly, and I live in modest harmony with nature. An indescribable stillness prevailed.

In the Tower at Bollingen it is as if one lived in many centuries simultaneously. The place will outlive me, and in its location and style it points backward to things long ago. There is very little about it to suggest the present. If a man of the sixteenth century were to move into the house, only the kerosene lamp and the matches would be new to him; otherwise, he would know his way about without difficulty. There is nothing to disturb the dead, neither electric light nor telephone. (Carl Jung)

There is a lot more left, but I want to stop here. You must be bored to death. I think I am a rebel in some ways. All my life I've been a rebel. My fantasy: living deep in the mountains, away from people and noise with bare necessity; quietly and peacefully. Do I cry? Well, who would believe that an old monk like me still has tears to cry. My nature is like slow burning ember. You don't see the flame but it burns nonetheless. I don't want judgment; I want understanding. I am also not perfect.

I am becoming even more imperfect. So I'm scared of those who are judgmental. I want to be left alone. They say a monk shouldn't be attached to anybody or anything but I can't do that. I'm not just a monk; I'm also a human being. I am not trying to be somebody. I just try my best to understand whatever is happening in my life, in my mind, in my heart. No name and no fame; when I die nothing will remain.

Chapter 1: Mind, Mindfulness and Meditation

Whether meditation, as I understand it, is not creating something (calm, concentration or insight, or what not). Rather it is seeing clearly whatever is happening in the

moment in a very simple way. Aiming at, or creating calmness, or insight is trying to start from where we should be. So we always fall back to where we are because we did not start from we are. Another way of saying it is: Meditation is complete internal communication, or life (problems) understood in depth is meditation.

So there should be no difference between untangling the content of one's 'stuff', working with problems (neurotic, or what not), and meditation. It is all part of the same process.

For me, doing counselling and giving guidance in meditation are not much different. So a person who does not understand people but has a lot of book knowledge is not a meditation teacher (or counsellor) but is a scholar. A person who teaches and guides people according to a formula should not teach!

Most Westerners need a lot of help just untangling the content of their stuff. For this, a worldly teacher can be very helpful - I understood this point a long time ago, and I am getting deeper into this matter. Even when I was in the USA my way of working with people was first to understand their life, their stuff, their problems, and see where they are stuck. Helping them see their problems clearly. The whole point of meditation is just untangling - to untangle internal and external tangles. So there can be no cut and dried formula for everybody. People are unique. So there should be flexibility. The Buddha himself gave different instructions for different people.

My understanding is that a meditation teacher must be very sensitive. He (or she) must understand himself very deeply. He must be aware of his own tangles; be very creative in dealing with people; understand every person

in a deeper way; be gentle and patient in guiding; not be pushing or demanding to make progress which can cause a feeling of inadequacy and unhappiness. He must understand where his student is. You know, we must start from where we are, not from where we should be. So, a teacher must understand where a student is and give him/her guidance so that the student can start from where he/she is.

Meditation, as it's been taught to and practised by many people, has its limits. That's because they don't understand it properly and they are trying to do it as if it is something apart from their life.
Real mindfulness meditation is all-inclusive. No part of our mental and physical life should be left out of our mindfulness. Every aspect of our life should be well understood.

Real practice is natural, moving, living, limitless, should be practised everywhere, every time. A specialised and fragmented approach is unacceptable for me. I am beginning to feel that a specialised, standardised approach is harmful (I have never been able to force, restrict myself to do that). For me meditation is not something special.

Everything seems so trivial to me. Crazy games. Meaningless hurry, hurry. Why so much doing?
The best thing I can do for myself is to be mindful.
Look into your mind (life) and see how dependent you are on people and books. See how easily you get bored. Can you live with boredom without doing anything about it, except being mindful of it?

Doing nothing is actually not easy. I believe you know that from your experience. What happens to your mind when you do nothing? Have you carefully observed that? Boredom is unbearable. So we try to find something to

do, to run away from boredom. Just try to do nothing for a few days.

Non-doing is not easy. If you try to do non-doing, then you are doing. If you try to accomplish something, you are doing. And your ego is strong. If you don't do anything then you become meaningless and empty. Non-doing is a state of mind which is free from ego. Doing without reacting; without a person doing it. And most important of all, doing wholesome deed without expecting anything in return.

Understanding comes to those who are not in a hurry to understand. Understanding is like a fruit tree; it takes time to become mature. One cannot force it to bear fruits.

Instead of running away from boredom, if you can work through it you will find a kind of wakefulness, alertness, life, clarity beyond that. Then the mind becomes workable. Mostly we give in and become busy, busy. When we're busy we feel useful, important. When we're doing nothing we feel useless and feel ashamed. Some people take pride in being busy.

There is a kind of dullness in the mind which is always there. We need something exciting, some kind of stimulant, either talking or reading or travelling or… to keep the mind awake. Otherwise it is in a half-wakeful state. If you can train your mind to be awake all the time, without any of those stimulants, you will find a new kind of energy. Only by being constantly mindful can you get there. Whether you are on retreat or not it is important to be mindful all the time. Doing a retreat is useful. But it is very important to keep up your practice so that you can maintain your clarity. Otherwise you go downhill again. It's like swimming upstream: If you don't make a continuous effort you go

downstream.

Effort in meditation is like effort in learning to ride a bicycle. In the beginning you put too much effort and you fall off. Later on, by doing it repeatedly, you learn to put just enough effort to keep you on the bicycle so you can put more effort to move forward. You learn by doing it. The most important point, I think, is continuity. If you know what mindfulness means then, be mindful more and more. By being mindful you learn how to be mindful with relaxed effort. If you think you need to put more effort, do it and see how it affects your mind (mindfulness). You will learn how to maintain your mindfulness. You will find that your mind is not at ease when it is not mindful.

I want to be free and peaceful, bodily and mentally. So I'm looking to see what makes a person not free and not peaceful. The more I can see what's binding me, the better there is the chance of becoming free. The answer is quite simple - attachment and pride. But to see them when they are in action is most important, not just to think about them.

I don't want to be busy. Being busy is a wasteful way of living. When you're busy you get so involved that you cannot see what's going on in your mind. You become unmindful. So I don't want to be a busy teacher. Never. I talk about this again and again.

If you want to get the most out of meditation do it wholeheartedly. Do it as if there is nothing else you want to do in your life. Beware of distractions!

To learn how to swim you have to get into the water. No use sitting on the bank and asking people to teach you how to swim. With minimum instruction you can get into the water and teach yourself how to swim. Choose a

suitable object (or two) for yourself, and be mindful of them continuously. Continuity is the most important point. Thinking cannot make the mind happy. Watch your thoughts without wanting to control them. When you see them clearly they will stop. Thinking is such a big burden.

The most important thing is to be aware of your own mind. Also your motives when you do things. Mostly people are not aware of their motives when they speak or do things and, in most cases, when they are aware of their motives they justify them.

Mindfulness practice (meditation) is awareness of everything happening in all six sense bases all the time, from the moment you wake up until the last moment before you fall asleep. Not just when sitting.
Much more important to be mindful of and understand your fantasies, ideas you are attached to, frustrations, loneliness, and any other feelings, weak or strong.
If something works for you (like noting), do it. Do it long and do it well so that you know all about its advantages and disadvantages.

Meditation is the best kusala (wholesomeness).

If you are mindful and wise, you never lose.

The ideal is to be mindful always.

I'm happy when I'm alone. Talking is boring. I told you about my feeling of drifting away into the universe. Things (and also people) are losing their influence on me. Hard to talk about this feeling. I feel much lighter in my heart.

Don't take the emotion commotion seriously. And don't try to justify it either. You are living your own life

and you have a right to do whatever you think is right for you at that moment. If you make a mistake, learn from it.

If you make a mistake and you're in trouble, look into it without complaining or blaming (oneself or others) or running away; without justifying yourself or getting upset about it. If you can see this without any resistance you can overcome (grow out of) that very quickly and easily. I am getting better at that, now. Relationships are so frustrating. I told you many times: I'm becoming alone. So I understand very well what you said: "I retreat within myself". If you watch your mind really closely without wanting to be different, it will resolve your knots, but don't watch your mind only in order to resolve your knots. That will cause a conflict. See anatta (no-self) in your mind.

I think one day I'll go away and live alone somewhere. I'm getting tired of religion. I'm just preparing my mind.

I've been meditating more this last month. So nice to be alone. I want to read less and less. Now I want to read my mind more. I don't learn anything in depth from books. Only when I see my life (my mind) clearly can I learn something in depth.

For a human being, understanding human nature in general and understanding his/her mind in particular is the most fruitful thing.

What I'm doing here is so important for me (I mean delving into my mind) that I don't want to interrupt it unless there is a good reason. In fact, I want to go to a much more secluded place, and live alone and meditate all the time, without interruption. Nothing else is worth the trouble. You have read; you have talked; you

have discussed; you have thought a lot; and still you are confused. Enough of all those things.

This clarity makes the mind a lot less attached. My mind is now very much detached and clear. I don't want to get distracted. So you are not confused about being confused? Some people don't know they are confused. They are too busy or crazy to think about that. All I can tell you is don't think too much and be mindful. You know thinking too much makes you more confused.

If you can be mindful when you are sick you will learn something very deep and meaningful. You will see how lonely you are and how meaningless everything is. When the worst of the worst happens we will be really alone. I'm seeing this loneliness more and more. There are very few people who can reach us and understand us. Between each person there is a big chasm of misunderstanding. Mindfulness is part of our nature. It can be developed naturally with ease.

Can you explain to her how to be aware of her thoughts and feelings? Not control. Just simple, bare awareness of mind. The chattering, the monologue or dialogue going on in the mind. The comments, judgments, etc. Mindfulness is a way of life (living). Wherever we are and whatever we are doing we should do it mindfully. Thinking is a big hindrance to mindfulness. We should be mindful of that. Actually, it is very important to be aware of thinking. Watch your mind without blaming or judging. See it as a thing in itself; not you, not yours.

In meditation, do whatever comes easily and naturally. The most important point is to be interested and it should be interesting, to be happy doing it. There should be some satisfaction in doing it. Once something becomes boring there is a negative attitude towards it.

With that sort of negative attitude it is tiring to go on doing it. You said, "saddha (confidence) = energy". Yes, when you have saddha in your practice you have energy to do it.

So, if you are interested in watching your mind instead of rising and falling, why not? The mind is the most interesting thing in life.

Walk more and be mindful. The more you think of how to improve your situation the more unhappy you become. Always planning for the future - "I will be happy if I live in a good place." Always: "I will be happy if". Never, "I am happy". Enough planning, improving. 'Becoming' is so predominant in our life. We don't see that there is no 'being'. How can there be 'becoming' without 'being'? Just see what is happening at this moment without any motive to improve it.

I understand your struggle and pain. I know you are trying your best to be a good disciple of the Buddha. It is hard. It is not even easy to keep the five precepts. Yes, some people think sotapatti maggaphala (the path and the fruit of streamwinning) is nothing. They don't understand how extraordinary it is not to have (to be rid of) wrong views; to overcome rites and rituals (superstitions). To come to see clearly that dhamma practice is the only way that could lead to liberation, happiness. They don't know what an extraordinary thing it is not to have any envy (jealousy); to rejoice in other people's prosperity; to share whatever you have with others; and to have overcome all the doubts about one's practice (whether it is the right way or not). What a relief it is not to have doubts about the path one is walking on.

I can understand how hard it is to practise sati, for someone who is living such a busy life. I am not one

hundred per cent mindful either. It would be better if you can cut down on any unnecessary activities. We listen to the dictates of our minds and run around doing things that our minds tell us to do, but if we watch our minds more closely we will see that we don't have to believe all the things that our minds tell us to believe, and we don't have to run around like mad doing all the things that the mind tells us to do.

"He who would accomplish anything, must learn to limit himself." (Goethe) We waste so much time in trivial pursuits. The Buddha said: "appakicco" (few duties or responsibilities).

If you limit yourself more carefully, you will be able to develop deeper awareness. If you cannot be mindful in your daily life, you cannot develop understanding of life. The understanding of life and the understanding of Dhamma go together. First of all, learn to live your daily life meaningfully, sanely.

I've found very few people who are deeply interested in Dhamma as you are. Most people are not even aware of their states of mind. We all have good (wholesome) states of mind and bad (unwholesome) states of mind. To be aware of both states of mind is the first and most important thing to do. We don't really have any real control of the mind, and that is why it is anatta. See that you are not making these bad (unwholesome) mind states.

To understand the nature of mind, that is, the nature of lobha (greed), dosa (aversion), moha (delusion), mana (comparing), issa (jealousy), macchariya (stinginess), kukkucca (worry), and so on; and also to understand sati (mindfulness), samadhi (concentration), panna (wisdom), metta (loving-kindness), karuna (compassion), etc., is more important than to attain some stage of

enlightenment or to get rid of any kilesa (defilement). Understanding comes first; overcoming happens (follows) naturally, later. So, please, be willing to watch whatever is happening in the moment. See the nature of it first. If you are upset because there is lobha, or dosa, or… you will not see it clearly because you are agitated, you have dosa (aversion). See that too. Only when you are willing to look at your mind without feeling guilty, without wanting to do anything about it, will you be able to see it clearly. Then it will lose its power over you because it is exposed - it is transparent.

Please don't condemn greed, pride, anger, and so on. You can learn quite a lot from them. You cannot grow up unless you know about them very well. Only when you can see them with a clear mind can you learn about their true nature, especially their anatta-ness (selflessness).

The first and most important step in meditation is non-identification with mental (nama) and physical (rupa) phenomena. It is not overcoming anything except overcoming identification with the namarupa process. Why do people get upset? Because they identify with namarupa. So, when there is greed, lust, attachment or frustration, anger or pride, etc., the most important point is to see them as a natural phenomenon without taking them as something personal. Don't try to overcome them. Being upset is another ego trip. Is there a person (atta) who is upset? Being upset is just another natural phenomenon. Being upset is ego boosting. If the mind doesn't get upset, if there is non-identification in the watching mind, which means there is equanimity, the mind will be able to watch greed, etc., with interest, calmness and clarity, and see it for what it is - a fleeting, insubstantial, impersonal, natural phenomenon. Identification makes all defilements stronger. Without

identification they are not so strong. A sotapanna [see glossary] still has greed, anger, etc., but there is no identification with namarupa. Only anagamis [see glossary] and arahats [see glossary] are free from greed and anger. But only an arahat is free from mana. If you are upset because you enjoy music, you are being too demanding, you are asking (expecting) too much. But if you see the enjoying mind and watch it with equanimity, only then will you see it for what it is. Being upset (which is dosa) is a close companion of greed and pride. Because you think: I am a meditator so there shouldn't be greed or pride arising in my mind, you get upset. When there is greed or enjoyment of any kind, say instead: Please stay and let me study you. They are really wonderful. Greed is the greatest magician. Learn (see) the way it conjures up pleasant feelings. The mind gets so tricked by greed that we don't see it as a magician, we see it as me.

The mind is tricky. The mind wants change, something different. It craves for entertainment, stimulation. Boredom is a great problem. That's what most people are doing - running after stimulation in one form or another.

If we don't watch out we can become very self-righteous because we are meditators, or practising Buddhists, or we know Dhamma; we know what is good and what is bad…, which is mana again.

When there is mana in your mind, be willing to see it clearly. Don't try to drive it away. To see it clearly is very important. The rest will take care of itself. Only when one becomes an arahat is one totally free of mana. Don't practise humility; it will be forced humility. Just be mindful of mana. If you see your mind clearly you will become humble naturally. You won't feel like you're practising humility. You become less proud

without your consciously doing it.

Without understanding the immediate effect of wholesome and unwholesome states of mind there cannot be real appreciation of Dhamma. Outward submission to any form of religious practice will never have a profound and lasting result. To understand the reaction of the mind to every experience through the six sense doors is very important, especially the influence of ideas and the attachment to them.

Have you understood (do you understand) wholesome (kusala) and unwholesome (akusala) states of mind? I think this is most fundamental in the practice. I don't want to use the words good and bad in connection with kusala and akusala. I don't mean understanding them by reading about them in a book or by thinking about them. I mean by really seeing them immediately. To see the difference of the qualities of minds when it is wholesome and when it is unwholesome.

Sometimes when I see these very clearly I come to understand that it is not worth having an unwholesome state of mind no matter what the situation (circumstance) is. There must be a proper way (without having an unwholesome state of mind) to confront a trying situation. This is wisdom. To be able to live in any situation without an unwholesome state of mind. To get that wisdom, first we must be clearly mindful of the mind reacting to all situations. To everything we see, we hear, etc.

To see whatever is happening in the mind without wanting it to be different whether it is unwholesome, unpleasant, not beautiful, not desirable, e.g. anger, lust, doubt, conceit, and to see whatever is pleasant happening in the mind without wanting to hold on to it, without trying to make it last longer (calm,

tranquillity, rapture, clarity, etc.). This is very important.

The moment the mind wants to be in control of the situation (to oppose, obstruct or hinder what is happening, or to create, to bring into being, or to make it last longer), it loses its balance.

Opposing is aversion. Holding on to is attachment.

But not to oppose doesn't mean to encourage either, and not to hold on to doesn't mean to discourage. Just simply watching is mindfulness. Watching without getting involved.

We are so used to doing something, making something that we don't know how to simply watch. We want to have control over things. We want to get involved. So we get into trouble. I don't mean to say: Don't get involved, don't control because then you will be trying not to get involved, not to control. Which is again trying to be in control. So, if you are trying to control, simply be aware of that.

Actually, more and more I can see that without mindfulness life would be very superficial. Mindfulness gives depth and meaning to life.

It is something hard to understand. People say they want to be happy. But, then, how come they are not interested in being really mindful? It must be because they think happiness lies somewhere else, like in sense pleasure, such as in getting what you want, in becoming somebody, in being in control of some important position, in some pleasurable feeling.

People (you and I) want excitement, something stimulating (intellectually, for me). Sometimes we want

to rest; we get tired of stimulating things. Then we want to practise mindfulness, keep the mind quiet. Sometimes I get really tired, feel burnt out, of reading, talking, thinking, planning. Then my mind turns away from all those things. I can see how meaningless they are, how unnecessary. At that time, it is very easy to be just simply mindful. So I wish I felt burnt out all the time. So, it is OK to feel burnt out. Siddhattha was burnt out when he left home.

So many petty schemings in the world. "Our highest insights must and should sound like follies and sometimes like crimes when they are heard without permission by those who are not predisposed and predestined for them." (Nietzsche)

It is very important to keep the body and mind well-tuned, like you tune your car or your radio. Only when in good condition will they be sensitive, able to detect properly the frequencies, the vibrations, and the signals.

So, it is very important to learn how things affect our body and mind. Food, weather, exercise, talking, reading, sensual pleasures: everything affects body and mind. And also meditation. Meditation makes the mind more sensitive.

The mind likes to dwell in the past or in the future: It touches the present only tangentially, doesn't want to stay in the present; always looking for distraction - watching TV, listening to the radio, or a cassette, eating, talking, smoking, reading (yes, I forgot that - reading), and what not. Do we really like mindfulness? Well,… yes… but… Ha, ha. No wonder we are superficial. We use mindfulness as a painkiller. Only when life becomes too painful do we want to go to a quiet place and meditate. Otherwise we are quite content with

distractions.

One cannot be totally free from anger. It will come when there is sufficient cause. All one can do is to see that there is anger. It helps if one can see that people are suffering.

See how much you hurt yourself when you are upset. It's not worth getting upset over anything. Be mindful. See anger only as anger, not 'my anger'.

Don't say you should not be angry. It is very important to be realistic. We have ideals, but we might never attain those ideals. That doesn't mean that we shouldn't have ideals. It means we must be aware of our capacity. So, don't be discouraged because you have ups and downs. Try to be mindful as much as possible. Try your best.

I used to feel bad (ashamed) about having faults (not being perfect). In some cases, it is other people's unrealistic expectations projected onto me; and unknowingly I slip into the role they expect of me. It is impossible; it is even dangerous; it makes me feel inadequate. But now I have learnt to be myself.
Please be mindful even though it is hard sometimes. When you think it is impossible to be mindful, that is the time when it is most important to be mindful.
It is more important to meditate when you are restless. When you think it is impossible for you to meditate because your mind is crazy - that is the most important time for you to meditate.

In the Mahasatipatthana Sutta, the Buddha said: "Vikkhittam va cittam vikkhittam cittam pajanati." (When the mind is restless, one knows that the mind is restless.) You are not expected to do more than that. The Buddha did not say you should feel guilty for being greedy or angry. You know what's happening. Don't

deceive yourself. That's all you can do. So, be mindful but don't beat yourself up. Acceptance and honesty is the most important thing.

Just knowing the states that the mind is in would be enough. If you try to do anything more than that, you'll end up being even more frustrated. There is no control, and that means anatta. Saragam va cittam saragam cittanti pajanati. (When the mind is lustful, one knows that the mind is lustful.)… Pajanati (to know clearly); that's all, not more than that. To have a calm and peaceful mind all the time is impossible for someone who is in contact with so many people every day.

I know how reading some dhamma books and/or listening to some dhamma tapes can make one feel guilty. The ideal is too high. We cannot reach it. We don't need to feel guilty about enjoying sense pleasures as long as we don't harm anyone. See what enjoyment of sense pleasure is.

Sukham va vedanam vedayamano sukham vedanam vedayamii pajanati. (While enjoying pleasant sensations one knows that I enjoy pleasant sensations.) Where does guilt come in? Who taught us to feel guilty whenever we enjoy our life? Enough! Even though we know mindfulness is the best thing we can do for ourselves, we get distracted very often. We want to be stimulated.

Watch your mind and see what it is doing. If you understand your mind, most of your problems will disappear because most of the problems are mind-made - they have no reality outside your mind.

The best you can do is to acknowledge, to be aware, to know the state of the mind is in without blaming yourself, or justifying; without wanting it to be different, or running away; without feeling guilty or

ashamed.

Look at your mind as mind, not as 'my mind'. Whether it is 'good' or 'bad' see that as anatta; see that it arises because it has sufficient conditions to arise, not arising on its own. Not a being, not me, not mine. Kilesas (defilements) are very interesting.

Expectation is the source of disappointment. In itself, it even makes the mind restless.

Sometimes, I think that having an ideal of calmness, peacefulness and cheerfulness makes a person even more frustrated.

Those who are living a secluded life might be able to be equanimous (but not me). As soon as you have contact with people (people who are inconsiderate, selfish, who take advantage of you), you will find it difficult to have equanimity.

Calmness is necessary to develop deep insight; it is the opposite of agitation. There is nothing wrong with having some calmness, but be careful of attachment to calmness - that attachment is dangerous. Calmness makes the mind clear. It refreshes the mind and helps mindfulness.

Yoniso manasikara (right attention) is the proximate cause of kusala (wholesome states of mind). There can be no kusala without yoniso manasikara. Ayoniso manasikara (wrong attention) is the cause of akusala (unwholesome states of mind).

We are doing auto-suggestions every day, but most of us don't know that. Some are positive and of course some are negative. Suggestions are very much like attitudes. The most important thing to know is your own mind.

The only thing you have direct experience of is your mind, which includes, your thoughts, feelings, attitudes, etc. All the rest is inference. Even when you look at your hands and think that you see its shape and colour, it has gone through many stages. How do you see shape and colour? What is shape? And what is colour?

A friend reported to me that when he was meditating and was aware of sound, at first he experienced sound as coming from somewhere at a distance. Later when he became more mindful he experienced sound in the ear, happening in the ear. And then when he became even more mindful he experienced sound happening in the mind. Without mind there can be no sound.

Nothing is a good substitute for mindfulness. You said, "I knew many of my problems would go away if I were to continue this practice." We often say, 'If, if, if' What is it which keeps us from really doing it? Why if ? It seems like we don't want our problems to go away. Or we don't really believe we can make it. So it is better to say if. This keeps us hoping. If we really do it and don't succeed, then we will have no hope anymore. So better not to really plunge into it. Just hoping. If you don't really do it, you can always say 'I can'. This is the way the mind plays tricks. To protect itself from feeling hopeless, it never does anything wholeheartedly.

Why do we try so hard to convince others?

When I came back from America many people asked me whether there were a lot of people in the USA who believed in Buddhism. They were very happy that Westerners are practising the Buddha's teachings. Yet they themselves are not really practising. Why are they happy that Westerners are practising, or becoming Buddhists? Why do you feel happy when others believe in

what you believe?

People are very funny.
We don't know anything for sure,
But we know that we suffer.
If we don't get agitated
We'll find an answer.

The pride of having an answer
Has caused my blindness. (Sayadaw U Jotika)

Do whatever you want to do. Meditate, take robes, do penance. You know what's best for you. If I may give you any advice though, I would say: Be mindful.
Practise relaxing meditation. It's quite simple. Sit in an easy position or lie down if possible. Go through your whole body starting from your forehead, checking all the tension spots and for dull pain. As you become aware of the unpleasant feelings more and more you will learn to relax the muscles, and the tension or pain will slowly fade away. Go over every part of your body without exception. Even the inside of your body. Do it very slowly and patiently, down to your fingers and toes, front and back. Do it once and over again.

Before I became a monk I had read many books on meditation. So I thought I knew all about it. After being a monk for about a year I thought: Now only do I know what meditation is, and after being a monk for three years I thought: Only now I really do know what meditation is. It goes on like that.

When I was young I read many books about explorers and I was very disappointed that there weren't any unexplored places left. Since I found the psychological world I know that this is a wilderness world which has been explored by many. Many return into this world without proper instruments, and get lost. I have the best

instrument - mindfulness. Sometimes I am surprised when I find a lot of people who are religious and don't know even the simplest thing about mindfulness. Some people said that it was the first time they'd heard that one can practise mindfulness anywhere, anytime no matter what one is doing. Many people thought that one should practise meditation when sitting only. And that one should not do anything while meditating. They think that is the only time to meditate which means they are not willing to watch their mind when they are relating to people.

In their daily life, many people do a lot of sitting practice but they don't see their greed, desire, anger, hatred, pride, envy, jealousy. A lot of meditators do not see the importance of watching with honesty the defilements arising spontaneously in their daily life, in their interactions with people, and when talking to people. I emphasise a lot about being mindful while talking - that's when people are the least mindful. Most meditators have a scheduled time to meditate. They do formal sittings, and they choose some object like breathing, the rising and falling of the abdomen, touching or feelings. They have a choice of their object of meditation (which is OK in the beginning). Choice means exclusion (they exclude some things), meditation should be about inclusion. My understanding is that people should first try to be aware of their defilements.

Bhasite sampajanakari hoti. (A person who is practising mindfulness talks mindfully.) Talking is a big part of our life. It is very beneficial to develop mindfulness while talking. It is not easy but it is also not impossible. Be mindful of what you want to talk about, and, when talking, be mindful of your lips moving, the tone and loudness of your voice, or whatever is related to talking.

The most painful experiences in life arise from relationships. So it is very important to be mindful when we are relating to people. We should be aware of our attitude towards the people we relate to. To watch our attitude toward anything is very important. If we don't have the right attitude we will create a lot of problems. A lot of meditators who do not see their attitudes clearly cause a lot of problems.

I try to be mindful while riding in a car, talking to people, doing things. A good opportunity for one to practice mindfulness is when one is busy. Practising what I teach!

To be mindful is the best thing I can do for myself. If you can practice mindfulness for mindfulness sake you will understand mindfulness better.

People are full of conflicting wishes and desires. Most people don't know what they really want to do. They change their minds back and forth. Inconsistency is the rule. The mind is full of conflicting feelings.
The shadows of the trees are long. The sun is going down. The evening breeze is cool. How quiet and peaceful it is here. It is like a brahma world. Simplicity, contentment, restraint (samvara), mindfulness, thoughtfulness, endurance, loving-kindness, compassion, and understanding of the mind and body are what makes life here so peaceful. I never feel boredom. I live peacefully and I hope to die peacefully in a forest. I watch my mind. Things come and go. Nothing lasts forever. Even the worst of them doesn't last long. So when they come I know they will be gone in the next instant. I don't have to do anything to make them disappear. I want to see them as if I'm looking through a microscope at something very interesting. But the moment I focus my mind on whatever is arising I see only

a glimpse of it. Then it's gone. I want to say: Please stay, let me see you well. After all, we are old acquaintances. But they are afraid of close scrutiny. So mindfulness is my constant companion. I watch mindfulness. I am mindful that I am mindful. Awareness of awareness.

The most important thing is to be mindful. To be so mindful that thinking comes to a stop and you see what life is all about, where the problems come from. Your problems come from your mind. You won't understand what I mean when I say, 'Your problems come from your mind', but when you reach a point where you understand your mind really deeply then you will know. I live peacefully because I understand my mind deeply. Wisdom can overcome kamma.

Another point I noticed a long time ago about mindfulness is that you must do it continually. The same for keeping precepts either as a monk or as a layman. If you say I will keep the precepts and be mindful in retreat but not try your best when out of retreat, then you are not true to the Dhamma. (It's like committing adultery when married to a woman - a funny simile?) The relationship becomes a fake. You can't get real joy. You can't even be really serious. Well, that's the way I see it. One must be always true (faithful, not commit adultery) to what one is doing (precepts, mindfulness). Otherwise you can't respect what you are doing, or respect yourself. And without that respect your action will not be joyful, fulfilling, fruitful.
Mindfulness has no motive or attitude. It only sees things clearly, without judging, without wanting things to be otherwise. Practise mindfulness to see what is. That's all.

We are not aware of a great part of the process which we call our mind, and we've forgotten a large part of our

experiences and feelings and decisions in the past (past lives too). Yet those things have much influence on the way we feel and think, and that part which we are not very well aware of, or have forgotten but is still part of our mind, I call the unconscious mind, for want of a better term.

I am becoming more and more aware of the dark side of my mind, and as I become more accepting it becomes more revealing and I become more at ease.

We use words when we communicate, but words are so vague in meaning.

A lot of things have lost their importance for me. I am not concerned about a lot of things anymore. That gives me more freedom to see what's going on in my mind, in my life, and what the mind is really doing. I am deeply interested in meditation.

Much of our suffering is our own creation. The mind is a great magician: It creates suffering and it suffers; it creates pleasure and it enjoys; it is bitten by a snake which is its own creation and suffers the effect of the poison. If only it knew and did not create so much suffering, ninety per cent of the mental pain would not be there any more.

I have come here so that I can have more time to go deeper into my own mind and heart. I want to become more acquainted with myself - to see all the conflicting motives, desires, wishes, ideals, in my mind and heart. I want to be familiar with all the dark nooks and crannies of my mind, and all the creeping and crawling spiders, scorpions and vipers, all the lions and eagles, etc. Not that I want to drive them away. I just want to become a good friend to my mind, a kind and understanding friend. Unless I know them very well, they

will not let me sleep peacefully. I want to get a clear idea of how to relate to people.

I don't like people thinking of me being a certain type of person which I really am not. But that is inevitable. Everybody in the world is misunderstood. And I will still be upset if they understand me correctly. As long as I'm clear about my motives, it's OK. Where you live and with whom you associate with is very important. Some places and people put your mind in a bad mood, and to be in a bad mood all the time can really damage your mind. We are very subtly influenced by people around us. I am becoming more detached from people and organisations. People use people for their own self-aggrandisement in the name of helping. "Whoever fights with monsters should see to it that in the process they do not themselves become monsters." (Nietzsche)

I have been watching my mind for so many years now. So I am very much aware of my mind. I know how stupid, silly, foolish, mischievous the mind can be, but because I am aware of it, it cannot carry me away.

I have forgotten most of what I've learnt from books. I don't want to remember too many things. But I know a lot about myself, my mind, my mental states, all the bad, silly things about me. I've been taught by people that such things are shameful, that I should feel guilty for having such thoughts. I refused to believe them. I know that all of us have such thoughts but most of us deny that. I'm not going to tell people all about me. I accept (I don't resist) all about me, good and bad. "We cannot change anything unless we accept it." (Carl Jung) Understanding and accepting myself gives me peace of mind, ease of mind. I'm OK just the way I am. I will go on seeing my mind without rejecting, judging, resisting, denying. One person I really want to know well is myself.

I prefer my mind empty, clear, and light and not burdened with learning. I have nothing to prove, nothing to defend and nothing to propagate.

I did a lot of foolish things when I was young. (I still do foolish things sometimes.) I can't even talk about them but I don't try to forget them. The memory of the things I did come into my mind; I don't resist them. I don't even feel very upset although I feel the pain. Everybody makes mistakes. I have learnt a lot about what happens to the mind when a person makes a mistake - how the mind burns with guilt; how the mind wants to forget the past (mistakenly); and especially how it (mistakenly) keeps the person from feeling worthy of the good things in life (such as love, respect, devotion, honour, etc.). I forgive myself. Given the circumstances, how could I have avoided doing those things? But do I need to go on feeling guilty for the rest of my life? No. I've learnt from my mistakes and I'll try my best not to repeat them. What more can I do? Nothing.

Accepting the truth will free the mind.
I'm not all-wise; I'm very foolish sometimes.
Mindfulness of my mind is my compass. When I make mistakes, mindfulness of my mind always tells me that I am in trouble.

There can be no real spiritual growth without deeply under-standing ourselves just the way we are. Momentary peace and bliss is very encouraging but that alone cannot bring transformation.

Opinions that agree offer security. Yes, I can go on being upset about people for not being open-minded, but I don't want to do that anymore. I cannot change them; I am not responsible for them; I will help them if I can.

Most people don't know what is happening in their mind, in their life. They think they know but they don't. Most people are very heavily conditioned. You need tremendous awareness and honesty to overcome that conditioning. You are conditioned and I am conditioned too. Do we know that we are conditioned? Most of our thinking and reactions are conditioned reflexes. So let us work first on ourselves. When we ourselves are free from conditions, then I think we can do something to help others become deconditioned. As long as we are upset, we will hurt others in the name of helping. Self-deception. Sometimes it can be so complete that you don't even know. Defensiveness makes you blind to your own weaknesses (self-deception). We deceive ourselves to be happy. Sometimes it is painful to see our weak points. Don't carry all the past memories and all the future cares in your mind. Live each and every moment mindfully. The future will take care of itself.

As we learn we grow out of many of our attachments, desires, dreams, hopes. Disillusionment is painful in the beginning because it is associated with disappointment, but later on it frees the mind. It makes one become more realistic. Life is not a fairytale. There is no 'they lived happily ever after' in real life. To be truthful, we must change. Like a snake which sheds its skin because it has become too tight, we must shed our cherished dreams. Instead of complaining that it has become too tight for us to breathe, we must shed our old skin and grow a new one, allowing us to breathe more easily. But we must remember that when the time comes to shed that again, we should not be reluctant. It is always painful to shed old skin. One becomes very vulnerable and over-sensitive because the new skin is not strong enough yet to stand contact with the environment.

I have become more and more independent psychologically.

I don't feel lonely.

"How to be mindful/watchful of the deep down mental states?" You can sense the feeling. Be mindful of the feeling and wait patiently for the thing to surface. Don't use force. Keep your mind soft.

Happiness is having a quiet mind, and being completely mindful, so mindful that there is no thought, no sense of I. This happiness comes when all thoughts of the past or future do not occur - no 'I', no yesterday, no tomorrow, no plan. In that timeless moment there isn't an 'I' experiencing that bliss. There is only the happiness. Real happiness has no reason. When you are really happy (with no sense of I) you cannot say 'I am happy because' If you try hard to be happy you are sure to fail. Real happiness comes without being invited.

Can you watch your mind so closely that it comes to a point where thinking stops? The mind is peaceful when there is no thought but just awareness of what is. Thinking cannot make the mind peaceful. There are problems which cannot be solved, and the best way to deal with such problems is not to think about them. Thinking round and round just wears you out. Educated people like us think too much. We must admit that. We must discipline ourselves not to indulge in thinking too much.

Reading, talking, and all other distractions make a person forgetful. A person who does too much of (any of) these feels very empty, restless and bored when not doing them, or their mind becomes very dull without those stimulants.

Each thought wears and tears the mind. Thinking is a burden, a torture. You think you can find a way to make yourself happy by thinking about it. How long have you

fooled yourself that way? And how long are you going to fool yourself ? Enough thinking! Just see what's happening without thinking.

A lot of things have lost their importance for me. That gives me a lot more freedom to see what's going on in my mind, in my life.

A thinking mind cannot see; thinking is blind. A seeing mind does not think; seeing excludes thinking. Really seeing is not the same as noting. The more you think, the more you go round and round. If you see thinking really clearly, it must stop.

I'm not thinking. Thoughts are going on by themselves. It seems like they are self-perpetuating.

Don't think too much and don't do too much. To be able to meditate one should: not be busy; not talk much; not indulge in sleeping; delight in solitude; be aware of all the six sense doors; be moderate in eating.

How's your meditation these days? When you stop thinking, when you even stop noting, when your mind comes to complete silence, being alert and aware, then you see the fleeting nature, the dream-like nature of things.

In the box, there are some old newspapers. I started to read them, and I watched my mind. Distractions! Entertaining. Time-killing. Useless.

People get absorbed in entertainment and information, diverting their mind from the real, important things in life. It is much more rewarding to study your own mind and your own life, but most people are afraid to do that. Instead they want to forget themselves. They are running away from themselves; they don't have enough

courage to face themselves. Or they are scared, scared they will go crazy if they think too much about themselves. But I'm not talking about thinking; I'm talking about watching. Yes, if you think too much about yourself, you will go crazy.

People feel empty and useless. To cover that they try to keep themselves busy. People feel important when they're busy.

Who can tell you what to do? Not me. Neither a guru nor a psychiatrist. You have to find out for yourself. I can only tell you: Be mindful and live a simple life, which I think you are doing anyway. We cannot have everything. We have to make a choice and let the rest go.

Less desire, less burden.

I have no doubt that craving, attachment, lust, and greed is the source of dukkha (suffering), and the only way to grow out of them is seeing through and through. Suppressing and/or expressing has not much value either. Understanding deeply is what counts.

No amount of explanation can make you understand what greed is unless you see it when it is functioning in your mind. It is like a spy; it has many faces and is deceitful. You've been deceived by greed.

Tanha (greed), mana (pride, conceit, I-ness), ditthi (wrong views) are papanca (hindrance to spiritual progress, illusion, delay). They are the cause of so much unnecessary activities, the cause of the prolongation of samsara (cycle of birth and death), and the cause of delay for people to practise and become liberated. Papanca expands mental and physical phenomena, keeping people busy and distracted.

Vitakka (initial thought, reflection) is initially putting (applying) the mind on an object, or initially taking an object into the mind, whereas vicara is keeping the mind on the same object in a sustained way. Vicara works together with vitakka in the beginning stages of meditation because the mind slips away from the meditation object. It has to be put back again and again and kept there. After some practice the mind does not slip away so easily but it needs effort to keep it on the object. After much practice it stays on the object. Both are mental concomitants (cetasika).

I have read Vimala Thakar's article 'Meditation, A Way of Life'. Here are some of the things I really liked in it:

"unless there is an innate passion to find out, to discover for oneself one will not be equipped to live the meditative way. Meditation is a total way of living, not a partial or fragmentary activity. Life is neither occidental or oriental. There is no excitement in a real enquirer, there is a depth of intensity, not the shallowness of enthusiastic excitement. Then that state of observation begins to permeate the waking hours. Whether you cook a meal, go to the office, or while you are talking, the state of observation begins to permeate all activities of the waking hours. When the state of observation is sustained the sensitivity gets heightened, and from morning till night you are much more aware than before. It is no use concentrating your attention upon the activities of the mind, to the exclusion of the rest of your way of living. Meditation is something pertaining to the whole being and the whole life. Either you live in it or you do not live in it. In another words, it is related to everything physical and psychological. Thus, from the small area of mental activity, we have brought meditation to a vast field of consciousness, where it gets related to the way you sit

or stand, the way you gesticulate or articulate throughout the day. Whether you want it or not, the inner state of your being gets expressed in your behaviour… This co-relation of meditation to the total way of living is the first requirement on the path of total transformation… Very few of us realise that constant verbalisation is one of the greatest obstacles in the path of meditation. Life is a homogeneous whole and you can never fragment it. To be aware of the lapse or the gap is itself a kind of observation. (Vimala Thakar)

A fragmentary or specialised approach to life will not work. One needs an all-round understanding. In the body, every part is related to every other part. So it is in life: Every aspect of your life is related to every other aspect of life. The economic, sexual, emotional, intellectual, social and spiritual aspects of your life are all related. You cannot keep them separate. If you try to keep them separate your life will be unfulfilling and unharmonious. There will be conflict, a schism, paralysis.

Have you ever read that the Buddha washed his feet, hands and bowl very carefully? Everything he did was spiritualised. That is true spirituality. It is related to every aspect of your life. So the way you talk, dress, relate to other people, eat, sleep, laugh - everything you do reflects your mind.

What do people mean when they say: "very deep meditation experiences"?

What is a streamwinner? Who can tell whether somebody is a streamwinner or not? Is there any difference between a stream-winner and an ordinary worldling? What is the difference?

Answer yourself. Don't bother to tell me.

How to think profoundly? You need a quiet, mindful mind; a mind which is not tired or agitated but seeing clearly. It is the seeing clearly which is important.

Conflicts we all have, both internal and external. Only clear awareness and wisdom can help. Nissatta (being-less), nijjiva (soul-less)!

Try to think more positive thoughts. Thinking is very powerful. And have things around you which will make you more cheerful. Read books that make your mind calm, serene and cheerful. Some books are depressing. And don't expect too much either from yourself or others.

After I'd practised mindfulness meditation for two years, I read Mahasi Sayadaw's book on mindfulness practice and found that most of what I'd experienced agreed with what he had said in his book (to my astonishment and delight). Better to practise long enough and then read the book on nyanzin (stages/progress of insight), but nyanzin is not a feather in one's hat. A sotapanna will not break the five precepts. That's what the Buddha repeatedly said. Some basic knowledge of what the Buddha taught is necessary. Without having heard about Dhamma from some good teacher it is impossible to practise it rightly.
How much pariyatti (theoretical knowledge of the Dhamma) is necessary? That's the question.

Pancavaggi - the group of five monks heard the Dhammacakka-pavattana Sutta and the Anattalakkhana Sutta, and that was enough for them (to attain enlightenment). Sila (morality) is necessary, without which one cannot be at peace with oneself. Sila supports meditation and meditation supports sila.

You will find all sorts of people in that country. Some are sincere, some understand Dhamma, but a lot of them are totally lost and mixed-up. Hindu, Zen, Tibet, Theravada, Western Psychology. Someone said it is hin-lei-oh (a type of Burmese curry with many ingredients) in America. All sorts of things mixed up and boiled. No perfection anywhere. If you don't know anything about Dhamma you can get even more confused. Go there for a visit and find out. Life is a series of experiments. Nobody can tell you whether you'll be happy there or not but you'll sure find a lot of freedom, freedom to live your life in your own way. As for the way others are living their life, what can one say? It's their life. Everybody is more or less a bala (fool). Your understanding and practice of Dhamma is your only protection.

Yes, the more mindful one is the softer one becomes. One becomes more sensitive: more sensitive to pain; more sensitive to unhappiness; more sensitive to nonsense. One can get easily irritated by meaninglessness. You might feel upset because the world is full of people who are not even aware of their unwholesome states of mind. And they even expect you to share their attitude towards life (conduct). You might sometimes feel very unhappy that people not only do not appreciate Dhamma, but they even laugh at those who practice it. Sometimes they even intentionally give them trouble. These things happen even among monks. So understand people and forgive them. Upekkha (equanimity) is very peaceful.

Sometimes, some people ask me why they become so easily irritated (upset) in their relationships with people. The answer is that they can't tolerate so much nonsense anymore. They don't want to waste so much time talking and gossiping. Before, they enjoyed talking, gossiping, killing time, talking politics. Now they can only tolerate a small dose of it. When they become mindful of

what they are talking about, they feel it tastes bad in their mouth. They feel degraded, upset when the other party doesn't take the hint. They might even become rude. So you must be very mindful of that kind of mind state. Understand people and forgive them.

"The more I meditate and have sati (mindfulness) the more I want to run away from this mad, mad world." It would be nice if that were possible. But before you can change try to be tolerant and develop upekkha, or else you will burn yourself out.

"You always try to help us, understand us, have you no need for others to understand you?" Yes, I don't need others to understand me but I would appreciate it if they did. To understand somebody is not so easy. I don't really understand others but I try. It's hard enough to understand oneself. If you don't understand yourself, how can you understand another person? And to understand yourself, you must be very honest with yourself.
It's really difficult to be honest with oneself. We lie to ourselves all the time. I am a hypocrite. It's painful to see that.

Maybe you forgot I am a human being too with my own share of foolishness. I don't think I can become perfect, and I don't want to be perfect. All I hope for is to see what is real in me. Even when I see my faults I don't get excited or upset. I am not in a hurry to remove them. I can't remove them. I can only hope to see them as they really are. And in most cases, even when I see them I distort them. The mind is very good in distorting things. Self-deception. I deceive myself most of the time. I'm learning to see self-deception more and more. I'm not really upset when I see self-deception. If not for mindfulness my life would be a bad joke.
To accept the inevitable is very important for peace of mind.

Real anicca (impermanence) is beyond story level. Reading something in a newspaper and understanding anicca is being intellectual. When you really see anicca it is what you are experiencing in the immediate present. There is no thinking. It's hard to write everything in a letter. So much to say, so little space. After all, what I've said is not really important. No big deal. It could be quite useless. What I've left unsaid, what I couldn't say seems to me more important. This is just beating around the bush.
When my mind is calm, I have nothing in my mind to write.

If you want the truth
I will tell you the truth
Friend, listen:
the God whom I love is inside. (Kabir)

People create ideas, and those ideas become prisons, but a man who can see through the walls can go through it. If you can meditate well it doesn't matter what kind of clothes you wear. Labels don't mean much if you know what they are for. But people get attached to labels, packages. It is up to you to decide how many precepts you want to keep.

Choose a suitable object or two for yourself, and be mindful of them continuously. Continuity is the most important point. Thinking cannot make the mind happy. Watch your thoughts without wanting to control them. When you see them clearly they will stop.

I'm going to meditate more seriously. My mind is too full with too many worldly matters. I've travelled and talked too much. Now I want to be quiet again. Thinking is such a big burden. I am a man in a boat in the open sea: alone, without any radio to contact, but I have my

compass (mindfulness).

When your thoughts become radical and you do not want to be misunderstood, you become silent, or you will say things that you are not really interested in saying. You say things that get near to what you want to say but you say it in such a way that people don't understand what you are saying. Sometimes you are happy that they don't understand what you are saying. Why do you want to express your thoughts? That is another attachment. If you let go of that attachment there will be silence and peace.

To be resisting all the time to people and situations, even though it is slight, can cause mental strain, which can cause exhaustion in the long run. Watch your mind and see how much reaction is going on to real and imaginary situations. See the mental strain. It is better to live in a place where you don't have to resist or react all the time. You might have to live alone (if you can stand loneliness).

"The deeper you feel the more silent you must be about your feeling."

"Whereof one cannot speak thereof one must remain silent." (Wittgenstein)

I would like to be a silent Buddha. Being misunderstood is too frustrating. Most people have not enough courage to see/accept the truth. They want something that will make them happy. Truth is sometimes frightening. Really. Being disillusioned is scary. There is nothing you can hold on to. Not even Dhamma. (What is Dhamma, anyway?) There is only to see, to understand. Most people are looking for something they can hold on to - a set of ideals; a goal; a method; a community; a sect; an order; anything they can identify with. Unless you can embrace

loneliness you will not understand what friendship really means. For most people friendship is a means to overcome loneliness. Cultivate loneliness. Live alone as much as possible and see if you feel OK about that. If you can really handle loneliness it will be nice to live in a place like that. If you can get a good friend to share that peaceful place with you it would be better. But I think the price is too much.

I hope you are happier now, doing something you like. Do you practice mindfulness always?

Chapter 2: Solitude

Solitude should be cultivated, bodily solitude as well as mental solitude. Bodily solitude means to be alone. I don't mean to say that we should avoid meeting with people. Rather I mean we should spend time by ourselves. Mental solitude means not thinking about anything but being alert and aware. Some people believe that when we are not thinking about anything, then we must be deeply asleep, or dull and sleepy. People don't understand the importance of solitude. They want to be with somebody who can give them some fun or stimulate them somehow. Craving for stimulation. When there is nothing to stimulate them they become bored. Even when they are alone bodily, they read or watch TV, listen to the radio or cassette, or they think about things they've done or about the things they will do. Being alone, not reading or watching TV, listening to the radio or cassette, and not thinking are things they never thought of as productive.

Wisdom is the fruit of solitude.
Solitude is recharging.

Life flowing out of deep stillness of my heart

Undefinable
Everything else is incidental. (Sayadaw U Jotika)

I'm now in M., arriving here a week ago. Nice and quiet. Simple. No big dayakas (supporters) here, just village folks, farmers. A simple place with simple people. Only my mind is complicated. A lot of birds; I like to listen to them. Wind rushing in the trees, calming and soothing. So different from the busy, noisy cities. A totally different world. Big cities and big important people are very disturbing.

It's much easier to meditate here. I have no big ambition. Just living simply and seeing clearly. I cannot change the world; I cannot change anybody, not even myself, but I can watch. If I'm wise I will just watch without getting upset about anybody or anything. Who am I to carry the world on my shoulder?

Sometimes I wish I had a friend with whom I could really talk. A lot of people like to come to me. Wherever I go there are people coming to see me. Maybe they get stimulated, encouraged, and inspired to practice mindfulness, or at least relieved temporarily from the monotony to listen to somebody who is provocative, radical, and challenging. There are a lot of people running around doing things for me, offering this and that but there isn't anybody here with whom I can share what is really meaningful to me. At least I have learnt to keep my thoughts to myself and live peacefully.

Yes, the world is crazy but what can I do about it? Nothing. Why waste time and energy being upset about it. It is raining slowly. No wind. Makes me feel calm. The trees are much taller than they were last year. In a few more years there will be a good forest here. The Forestry Department gave me about eight acres of land. Cheap, eh? Good spring water and good weather except in

the hot season. Good enough food also; mostly vegetarian. I have all the things I need. A lot of solid time.

People don't come to disturb me. Sometimes a few people come to clean the monastery grounds. I have a mosquito-proof room with screen windows, a bed and an easy chair, books, medicines, papers and pens. Ah! What is there for me to be unhappy about?

Drinking a pot of good tea from a beautiful glass. It tastes and smells wonderful. Makes me feel fresh and alert. Celebrating the tea ceremony alone. Rain getting heavier.

As far as I know this is the only place where there is no disruption. Scarcity of food (rice) everywhere, but not here. It is now about 1.15 p.m. So quiet. Some crickets and cow bells. The monks are meditating in their kuti(s) (huts).

I dreamed an unusual dream last month. In my dream I was holding a bunch of papers and tickets in my right hand and was going through the checkpoint in an airport, boarding a jet plane bound for America. Maybe it was because of what happened here which made my unconscious mind want to go away. No place is perfect. This place is good enough. The people here and also the monks are kind to me. I look after the monks when they are sick. They think of me as a doctor. Yet it is so hard to get medicines.

There are three forest monasteries in this forest. My place is the most secluded. No visitors most of the time. A few people come on full moon days to work. Since we don't need much, we have everything we need. I want to read some books, but I can't get any. Maybe I should let go of my craving for intellectual stimulation.

One day is almost the same as another. We walk up and down in the evening. Nothing has changed much in here, as if time has come to a stop or slowed down. The outside world is in a turmoil but here it is quiet; nothing to do, nothing seems important. All, or almost all, the problems seem imaginary. If only we knew how much of our problems are imaginary.

It is as peaceful as ever. Lots of birds here. No conflicts and no problems except the occasional minor ailments. My health is good - nothing to complain about these last four months. I'm learning to take care of myself. I eat a lot of vegetables, less oily food, and very little sugar. Peacefulness helps a lot. This place seems to be the best for me.

Life is very peaceful and quiet here: No fights, because there is no organisation here. I'm also getting less and less attached to many things and many people.
Cloudy today. It drizzled. Quiet. The birds are singing. Dried leaves all around. The trees are holding up their bare arms welcoming rain. Hot and dry. No problems. We drop all our leaves. We'll grow new ones when the first rain falls.

Now it's getting cold. Winter is here. Morning temperature is 58°F. The sky is very clear these days. Only a few puffy clouds way near the horizon. The air is cool and crisp. In the night with the full moon, it's really beautiful and peaceful.

Last night I went for a walk alone. Where are cares and worries? Couldn't find them anywhere. It's only imagination, I think.

It is early in the morning now, 4.45 a.m. All the birds are singing. There are hundreds of them in the

monastery, and they seem to be pretty cheerful. Since the weather is quite warm nowadays they like to take baths. So I set out two small terracotta bowls (earthen bowls) of water for the birds to drink and swim. It makes me very happy to watch them bathing. They seem to really enjoy that. I give them rice every day. A lot of them come for the food and water. They don't come and take my food and water for nothing either - they sing for me and teach me not to worry; to take my life one moment at a time; and not to think too much and muddle my mind. To accept life as it is and also to be ready to die at any moment. They say life is hard. (Who said it was easy?) But still you can be cheerful and learn a lot from your life. And if you prefer you can get out of this round of existence. (Is it a merry-go-round?)

I am now sitting on the veranda of my little kyaung (hut) here, very quiet. I hear a couple of doves cooing from a distant tree, the wind in the trees. It's about 4 p.m. Rested for a while after a hot bath.

Sometimes I think of finding a cave in the mountains and going to live there alone, but nothing can bring real satisfaction.

I want to live a quiet and peaceful life. I have freed myself of all responsibilities. I want peace, freedom, and deep understanding of life. I don't care for having a following or disciples, recognition or fame.

I want you to understand the way I live my life: Simplicity, quiet, peaceful, with few possessions. I give away most of what I get anyway. So if I don't tell you what I need, it means I don't really need them. To live with few things is much easier for the mind. My friends are Ryokan, Thoreau, Zeno, and my vinaya (discipline) teacher.

You (I) should live in a place where you (I) feel totally relaxed, at ease, and psychologically free, free from the expectations of others; a place where you (I) feel really yourself (myself) and don't have to say or act to please anybody.

I have learnt to live alone. Sometimes I want to express my deepest understanding, but it's hard to find a person who knows how to listen and understand and appreciate. Mostly I am the one who listens. People like to talk to me.

Went for a walk in the forest. Very quiet. Met nobody. Only birds singing cheerfully. Human beings are gloomy. I have to try to isolate myself from the world.
The higher you climb, the less travellers you find. Oh mountaineer, can you endure loneliness?

My life is quite simple and peaceful. We are three monks here in Mahamyaing. All of us are content and very much in touch with our own mind. Knowing what's going on in the mind is the only way to sanity. I read a few hours a day, meditate quite a lot, walk in the evenings, and talk with my friends. It is very quiet here. I hear birds and crickets. People are very nice and friendly.

I'm not always happy though. Sometimes I feel very sad for not being able to help my kids in more ways. But I will not disrobe. I really love being a monk and living in a forest. I think I am by nature a hermit. I love talking with my friends who really have something to say. I also like to spend a lot of time meditating. Without these things life would be a mess.

Very beautiful sunrise this morning. Beams of light coming down through the clouds. What a mystical world I'm living in! There are enough beautiful things right here. Of course it lasts for a while only but that's OK.

Do you feel the mystery in your life? Everything around us is a great mystery. I am a great mystery. You are a great mystery. In a way very sacred too.

I'm living with tremendous awe. How wonderful everything is! They say life is terrible. That's true in a way, but how terribly wonderful life is also. Sometimes I feel so alive and so happy that I'm alive. I look forward to living a long and healthy life. Just recently I've learnt how to live anew. My life has just begun. I'm beginning to appreciate myself, my life, you, my daughters and their mother, and my friends here; also the blue sky, the white clouds, the trees, the birds. I'm really in love with life. (It seems like I'm becoming a heretic.) No, I don't hate life. Yes, there is suffering. It's OK. That's the price I pay for life. I'm really grateful to life. I thank life for all the pain and all the joy it has given me, and I know there's more to come. (Do you think I can teach Buddhism?)

The bamboo grove near my cabin has about fifteen new shoots: beautiful, big, fat, lovely shoots. Every day I look at them and feel very happy that they are growing up so well. They are my kin. I just love them. Sipping a cup of ginseng tea. Tastes great. Just wonderful. The cup is also very beautiful. Greenish brown with grains. I've fallen in love with the Japanese cup too. Have I taken acid? No, no, never seen acid in my life. I'm quite sober. Or, I'm drunk from drinking ginseng.

I've got the book of poems you've sent me: The Mountain Poems of Stonehouse. I really love it. You know what sort of poems I like. I love Stonehouse just as I love Ryokan; both of them are right here near me and I read them often. Actually, I live them.

Another cup of ginseng. Wow, how wonderful!

It's sunny. The birds are quite excited; they're calling out to each other. They really enjoy life, not like human beings. Human beings are gloomy, dissatisfied, complaining, dull, and most of them are depressed. I've never seen a depressed bird in my life! I'll learn from the birds, not from depressed and ungrateful human beings.

Just came back from a walk. So nice to feel the warm sunshine and the cool wind. To be with nature in nature. I feel like going jogging. I've been doing exercises. My muscles are quite strong, radiating energy. I've put on some weight. I must do more exercises to burn off the fat.

A third cup of ginseng. What millionaire can enjoy such pleasure?

I've read your letter more than ten times. I have time to read and think. I want to know what you are trying to say. I will go on doing that. I want to understand my friend very deeply. I will spend all my life trying to understand myself, my friends, my family and my daughters. That's my priority. The rest of the things, I'll do if necessary. I will not consider my life a success if I don't understand myself and those who are dear to me. Now, I don't value just information and knowledge about external things. The inner world is so rich and wonderful. The more I understand and appreciate those who are close to me the more meaningful my life becomes. It took me so long to find out this truth. They say life begins at forty. That's true for me. I'm so young in this sense, very enthusiastic. I'm beginning to see for myself, with my own eyes. I'm beginning to feel in my own way. I appreciate my life, the people who are close to me, the world I live in, and in general how everything is. I appreciate it when people care for me,

help me. I appreciate their help, their kindness; I'm grateful to them. I used to take these things for granted.

How can I curse my life? How can I complain that life is meaningless? Life is so wonderful, so full of wonder. When I die I want to die with gratitude in my heart, and not with bitterness.

Thank you for your sharing and caring.

I'm really glad that we can write to each other (thanks to the mail service). This is very precious. There are only a few people who are deeply meaningful in my life. You are one of them. How long have we known each other? Ten years. I feel closer to you. I can tell you all my silly thoughts and feelings and I know you will not judge me. I'm becoming more and more like a human being. I love my children and their mother more than ever. How strange that I don't become more and more indifferent. A good monk should not have attachments. So, I'm not a good monk. That is proven. Well, anyway, I'm a human being. Not a bad one I suppose (I hope). Never mind. I hope you understand this unscrupulous monk.
Very beautiful sunset this evening, with golden colour clouds. Beyond words.

I hear the call of the wild. At last I have to accept the truth that I am a hermit by nature. I know enough about the world; I will leave it alone.

Have you found a place where you'll be happy and content for the rest of your life? I haven't found a place like that yet but I hope to find it some day. I think every place is a temporary place. Better to have a temporary place which is quiet and secluded. Hoping, hoping, hoping.

You said that you liked Chinese paintings. I like Chinese paintings too. So if you have any prints of Chinese paintings, please send me some. I like old (traditional style) Japanese paintings too - big mountains with waterfall and small huts and farms, simple wooden and bamboo huts. Japanese gardens are very simple and peaceful. You can make a small one with a gravel walking path, some wooden or rock benches, flowering bushes, and of course some bamboo, maple or cherry trees, and you put a small pond or stream somewhere. You need a lot of time to cultivate a garden; so grow something in a pot or in a box, a mini-garden. You can even grow some moss in a box or in a corner of your house.

Just doing office work every day must be tiring. You need to do something creative.

I enjoy looking at the Chinese paintings of hermitages very much. I would like to go deeper into the mountains and live near a simple and quiet village. I might do that some day. This world is becoming more and more crazy. Discontentment and displeasure is burning like a forest fire, spreading far and wide. It's like a contagious disease. Very few people appreciate ancient wisdom, contentment, simplicity. Westernisation is the in thing.

It has been raining since last night. No sun. Cloudy and cold instead. My little charcoal stove is burning slowly. After my meal I drank some tea with sugar. Earplugs in my ears. Have been reading poems from Cold Mountain. Here are some of my favourites:

I came once to sit on Cold Mountain
And lingered here for thirty years.

I divined and chose a distant place to dwell

T'ien T'ai: What more is there to say?
Monkeys cry where valley mists are cold
My grass gate blends with the colour of the crags
I pick leaves to thatch a hut among the pines
Scoop out a pond and lead a runnel from the spring
By now I am used to doing without the world
Picking ferns, I pass the years that are left.

Cold cliffs; more beautiful the deeper you enter
Yet no-one travels the road.
White clouds idle about the tall crags;
On the green peak a single monkey wails
What other companions do I need?
I grow old doing as I please.
Those face and form alter with the years
I hold fast to the pearl of the mind.

Wise men, you have cast me aside.
Fools I do the same to you.
I would be neither wise man nor fool;
From now on, let us hear no more from each other.
When night comes I sing to the bright moon;
At dawn, I dance with white clouds.
How could I still my voice and my hands
And sit stiff as a stick with my grey hair rumpled.

I love ancient China. Maybe I was a Chinese in those days. I've been reading Cold Mountain poems again. It is my favourite. I am living here doing as I please. I go for alms in the morning; have my meal for the day at 8 a.m.; walk and sit and read, think, meditate. That's what I want to do all my life, whether I live here or in some other place. I see my attachments and I'm learning to let go more and more. Attachments are heavy burdens - I, my, mine. If you have no strong attachments you can live in a quiet place like Han Shan.

I imagine the scenes when I read poems like these.

Sometimes, in my imagination, I take you for long walks in the forest and introduce you to the quietness, the trees, many different kinds of birds such as song birds and wood cocks, and to the deep peacefulness which you can never feel living among people who are always upset about one thing or another - non-verbal relationships with animals and nature.

I think about the Buddha quite a lot. I have a postcard-size picture of the Buddha sitting in deep samadhi (concentration). He's sitting under a big, old banyan tree with roots coming down from branches. There are some rabbits near him. And it's close to a big ancient lake with lotuses abloom. On the far side of the bank is a big forest and mountain. The moon, a full moon, is just above the mountain. There are some ripples on the surface of the lake. The surroundings are quiet and peaceful. And there the Buddha, my teacher, is sitting in complete tranquillity. No greed, hatred, pride, envy, jealousy, or delusion - a perfect symbol of peace. His face is radiating, glowing with a soft white light, his whole body all very soft and relaxed, perfectly at ease with no tension anywhere. And I, I'm sitting under another tree not far away (but I'm not in the picture). Peaceful. You can join us if you choose to.

Imagination is very powerful. When you imagine a peaceful situation, your mind becomes peaceful. On the other hand, you can scare yourself to death by imagining terrible situations. Since you have a choice, choose peaceful images, like sitting in meditation near the Buddha in a peaceful setting. Imagine all the details. Imagine that you are deep in the mountains. Cool, quiet. Near the Buddha you feel very calm, tranquil, safe, secure, and free from dirt. Or collect some poems which make your mind calm. Copy them neatly in a small notebook, which you can carry with you.

9.30 p.m. I came back from a short walk just now. The moon is very bright. It was a full moon day yesterday. The moon is perfectly round tonight. Cold and misty also. The rain has stopped. It's beautiful, unearthly.

I came back from a walk just now. The bright moon is just above the trees. It's cool. I live in a twelve by eight foot, one-storey house, alone. There are two other monks living in separate kutis, not far away. They are good meditators. There is a small pond near my kuti. A lot of water insects swim and dive into the pond, and many kinds of plants are growing there. I like to stand near the pond in the evening and watch the insects in the water. I saw two tadpoles yesterday. We have no electricity here. So I am writing this aerogram by candlelight. I like it. I feel very relaxed here. People are very kind to me. They believe things are better when I'm around.

I got sick for a few days. People brought some food to me. A doctor came. It wasn't serious. People are too concerned for me. I live among a lot of people who love me dearly.

I have all the things I need. I'll tell you when I need anything. I am used to economising everything, even rain water, which is free and abundant, I use it sparingly. It has become a habit with me. I used to live in remote villages where everything, even water, was scarce.

I took a nap. I woke up and went for a walk. It's cloudy, going to rain soon. I hear the thunder. It's been raining for a week; farmers are happy. The birds are happy too; they're singing and calling out to each other. One little bulbul is taking a bath in a water bowl. Life goes on. Because of my opinions about how life should be I get upset quite a lot. So now I decide

to do what I can and leave the rest alone. Being unhappy doesn't pay. People have different opinions and they fight. Let them fight. I won't join them. I won't let them disturb my mind.

The weather is very beautiful today. White clouds against a deep blue sky. Occasional showers of rain and rolling thunder in the distance. Very quiet. I have everything I need: books to read; enough to eat; a nice cabin. People leave me alone. I have no reason to be unhappy. Discontentment is a disease. People don't see that they're making themselves unhappy. Greed, pride, envy. A lot of people want to leave Myanmar (Burma). Agitation is everywhere. I'm here like an oasis. Some say they feel happy when they come to the monastery. People are reinforcing each other to be aggressive. They don't see that happiness is not out there. If you carry all your defilements with you, no matter where you go you'll be unhappy; something is always wrong with every situation. People blame each other: 'I'm unhappy. It's somebody's fault.' How strange it is that we don't see our own faults.

A very colourful sunset. All of us watched it from the top of the hill. The colours changed slowly from light yellow to a deep glowing red. Sometimes we forget to see the beauty of nature, we're so occupied with our problems instead. Mostly we live in a world of our own creation, which is full of problems.

It's early in the morning before sunrise. So many birds are singing. Because it is safe in the monastery many birds live here. I get to see them and hear them all the time. I love them more and more. They live a hard life, it seems, but they are so cheerful and independent. Different sizes, shapes, and colours. No matter how long I watch them I never lose interest. Do you remember reading about Water Oozle by John Muir? I read John

Muir's book again and again. The only book I have by and about him is The Wilderness World of John Muir. He was marvelous; he didn't care for luxuries at all, never owned a car. Lived with so much love for nature; he is one of the Americans I love.

Every morning I go for alms down the road. Just about seven houses nearest to the monastery. Mostly I get vegetables, potatoes, beans and rice. I get more than I can eat. Simple food (no processed food), good for the health. I eat only one meal a day, mostly (except when I'm sick). The weather here is good (not so hot). I have a nice kyaung (hut) for my own. I've some books to read; enough robes and blankets to keep me warm; medicines and vitamins to help my body stay healthy. I travel very rarely, maybe once a year. I have some supporters who provide me with the things that I need (and I need very little). So, I don't need to complain about anything at all. In fact, compared to some other monks, I'm rich (not in money though). I don't have any money to my name; I don't need it. I'm glad that I can do away with money. Living without money is much easier for my mind. I'm rich in time: I've all the time I need to study and meditate. I'm never in a hurry.

I like reading Ryokan. Here is a good one:

It's not that I do not wish
To associate with men,
But living alone I have the better Way.

A lonely four-mat hut
All day no-one in sight.
Alone, sitting beneath the window
Only the continual sound of falling leaves.

When it's evening, please come to my hut
To listen to the insects sing;

I'll also introduce you to the autumn fields. (Ryokan)

How simple life could be. Why are people creating such big burdens for themselves?
People are so busy they don't hear the birds singing. They don't know how to appreciate the birds singing.
I love birds, trees, clouds. Walking in the forest is my favourite exercise. I like reading dhamma and meditating. But I don't like preaching. So, if I don't teach any dhamma, please forgive me.
I know I can live in luxury if I want to but I choose to live a simple life. Maybe I'm a fool (or a Daigu - Japanese for Big Fool).
I've no intention to make a big name (or a big noise) for myself. I don't want to become a big teacher. My biggest ambition is to live my life peacefully, quietly, simply, and mostly alone. I don't give any lectures. People can come and talk to me if they want to. Sometimes I tell them to try meditation. But then, they have to go to a meditation centre.

Early in the morning. Lots of birds singing. They seem to be very cheerful, welcoming the sun, beginning a new day with a new (fresh) mind. They don't carry any psychological burden or guilt from yesterday, and they don't worry about the future. How wonderful it is!
People are losing intimacy with nature. Instead they watch nature on TV.

I went for a walk in the forest and listened to many kinds of birds singing. I want to live deep in the forest and be a friend of birds and deer and all sorts of animals; and also with trees, streams, clouds, sky, rain, and fog. When I lived in a forest I made friends with some rabbits, squirrels, lizards and a peacock.
I am quite well too. I walk every day. It makes my body healthy and energetic. My mind becomes much more relaxed after walking. I have everything I need. It is peaceful

here. No worries, no cares. One day is the same as another. Months go by so fast. Even a year doesn't seem so long. As I become older I hope I become more and more peaceful.

I hear a wood cock crowing. How nice to hear him. A couple of big black forest crows have come. They are not afraid of me. They come quite close to me and look at me directly.

It's been raining for six days now. It's very peaceful. I go out for short walks whenever it stops raining. I would like to go for a long walk in the forest away from people. People are very unpeaceful nowadays. I pick up their minds. I try my best to make them soft, mellow. They're very upset about the situation in Myanmar. It seems like the whole world is burning with greed, anger, envy, jealousy, pride.

A lizard is climbing the tree in front of my kuti and a dove is cooing behind my kuti. What more do you want to know about my life?

Early in the morning I go for alms at about 6 a.m. and eat my meal for the day between 7 and 7.30 a.m. Then I walk for a while. After that I sit and watch the birds and trees and meditate. If I have a good book to read I'll read. Sometimes people come, two or three, to talk about many things but always back to the dhamma. In the afternoon, a young Shan monk comes for his Pali lesson. In the evening, I usually go for a walk into the forest. It's very peaceful in the forest. My minds gets very calm when I get away from people. Birds and trees are peaceful companions. The next day is much the same. My only indulgence is reading books.

A cuckoo is cooing. So mellow and sweet. It makes me happy and cheerful. "my life is like an old run-down

hermitage. Poor, simple and quiet." (Ryokan) I live outside of this busy, noisy, crazy world. Don't become too busy. Cut down all unnecessary activities. Get enough time to rest and relax and meditate.

People should find time to go and stay for a while in the forest. Whenever I go into the forest I feel very relaxed. It is not natural and healthy for people to live in a crowded place. You should live more in touch with nature. At least get out of the city to visit some shrine in the mountains and meditate once in a while.

People are a little crazy living in such congested cities. They don't know what they're doing. Some are born there and used to living there. Some have no choice; they work there, like you, although they don't like living in big cities.

I live in a very different world no matter where I live, because I have a different mind. I don't care for the things that people care for, like money, pleasure, and tradition. I feel more akin to birds and animals and trees and clouds. I understand people and their suffering. They are going blindly down the wrong path. I have compassion for them. They have no quiet space in their mind, and they don't hear my message. They're full of second-hand opinions. Becoming more and more like robots. How I long to see a human being whole, intelligent, alert, awake, sensitive, not dogmatic, always learning and growing.

I've lived in forests for too long. I don't like to be in dirty, noisy, polluted places, where people are so greedy. It reminds me of a poem I read when I was young: "Goodbye proud world, I'm going back home".

I like to eat a lot of fresh vegetables and beans cooked simply. I noticed a long time ago that if I don't eat

vegetables and beans I don't feel well, and if I eat a lot of meat I get sick. Taking some vitamin and mineral supplements helps my digestion. If you don't eat a lot of vegetables you surely have vitamin and mineral deficiency, which results in tiredness, weak digestion, and anaemia. I wish I could get brown rice. All the people here eat white rice only, which is nothing but starch.

I intend to stay here this year. Although it is hot it is very peaceful here. Many people say that they feel very peaceful when they come to the monastery. Let the body be hot as long as the mind is cool.

A magpie robin
sitting on a tree
singing and singing

I look at the sunset.
And I think of you.
Summer evening.

How different our lives are.
And yet there is something
We both have.

How strange that we've met.
And the memories
Will last until we die.

A heart which wants to reach out
And touch another heart.
Why is there so much fear?

A symphony of birds and cicadas.
Is there a music which is any better? (Sayadaw U Jotika)

Who can imagine the mental life of this monk?

It's about sunset now and I'm sitting outside near the bamboo grove and writing to you. Lots of mynah birds calling out to each other, talking about the day. Well, they must have a tough day, the weather getting so very warm… Such a beautiful and wonderful world we are living in.

I've been sick for a week with a bad throat infection. The weather is cold. Trees are dropping old leaves. After travelling for five weeks, meeting and talking with people it feels really nice to be alone in a quiet place again. People are very unmindful and unsettling, their uncertainty and lack of information is really tiring.

I've been quite busy last month. Discussions, questions and answers with visitors and monks. People and monks come to ask me questions as if I have all the answers. Well, I told them what I know. I'm glad some people are really interested in living a meaningful life.

One of the reasons why I feel so peaceful here is that there is no board of directors here and no organisation. Do you think people can work in harmony? I don't think so. I haven't seen an organisation (monastic) working in harmony. So my motto is: If you want peace, stay away from organisations.

Because I live a very quiet and peaceful life here, sometimes I don't know what to do with so much time. So I write letters to my friends, read a little and meditate. I don't have anything serious or important to say; so it is not easy to write a letter.

You asked, "Sayadaw, do you think I could really live a peaceful and natural life?" Yes, if you really want to, but the transition period is very important (because it isn't easy). After being so busy we don't know what to

do with so much time, and sometimes you might think that you're not doing anything productive. You might think that you're being selfish to live such a peaceful, easy life while the whole world is suffering, because you feel like you're somehow responsible for the world. It's not easy to do nothing, to be still, to be a nobody, and to have no responsibility. Especially for you - you feel guilty if you don't suffer.

It's a green, green world I'm living in.
Whichever way I look it's green
How beautiful the world is.
I'm deeply in love with the world. (Sayadaw U Jotika)

What have I done to have such happiness and peace?

Some people think that a monk shouldn't love anything, instead be totally disenchanted with everything. I'm not sorry to say that I'm not disenchanted with everything! I love and appreciate many things in life, and I'm very glad that so many nice things have happened in my life. Of course there were/are some bad things in my life too, but that's OK.

We've finished making the ceiling (of the kuti); it looks like the floor, upside down; it's very neat. We made it with good teak wood. It will last for a long time. It makes the room cool and less noisy when it rains. I like it very much. I will leave it as it is; I won't paint it. The grain and the colour of the wood is much more interesting and beautiful than a plain white colour.

I'm becoming more of a Daigu everyday, forgetting more and more of what I have learnt from books, and seeing and learning more from life. Life is the best book for me. My heart is becoming more simple and open. I don't preach.

Yes, trees are my friends, companions, teachers. I've lived with them so long. I love them very much.
It is very peaceful here. A lot of rain this year. The little pond near my cabin is full. It is sunny today. Very beautiful. I wish you were here.

The weather is getting cooler. Misty in the evenings and mornings. The moon is bright. A nightjar is making a knocking sound - tok, tok, tok, tok, tok, tok. A dog howls from a distant village. I love nature.

I am sitting in the same old easy chair, outside my cabin near the bamboo grove. It is 2 p.m. now. The weather is getting cooler, north wind blowing. The rain has stopped. The sky is so clear and so, so blue. I hear cowbells; bulbuls are chattering; and the best of all songs, the most pleasant to my ears, guess what, it's the wind blowing through the trees. I live with trees and birds, clouds, sky, sunrises, sunsets, moon, and stars. What a wonderful, beautiful, peaceful world I live in. I live a poem. Everything here is almost the same. U.H.S. comes as usual; he gives us brown rice every day. As if time is an illusion.

I live here quietly and peacefully, but this isn't chance happening - I worked very hard for it. It's about hard work, not just good kamma. I chose to live quietly and peacefully. Every day I choose to live quietly and peacefully; it's a constant choice. Needs a real strong determination, a letting go. We can't have our cake and eat it too.

I have found a place. It is very peaceful there. No country, no nation, no government, no religion, no judgment. I go there quite often. Some day I'll go there and stay there for good.

There is a whisper among the bamboo groves
Those who do not depend on words to
understand the meaning will understand the meaning.
Listen!

I went on trip to Saw in the Ch'in Hills. I've been to a
very different world, meeting people who live in a very
different way, with different values. They have just the
bare necessities and yet are very happy people. No
psychological problems. The mountains - oh! They are
majestic. The mountains have a very deep meaning for me.
I will go back to the mountains and live there for a
longer period. People living in big, modernised cities
are all crazy. That's what John Muir said a hundred
years ago, and I agree with him. I have a lot to say
about the mountains, but I don't have time now. I will
tell you all about my travels in the mountains later.
I love the simple way of life more than before. Do we
really need so much?

I have been very busy for many months. I hope to be back
soon; only there can I live quietly and peacefully. I
don't like being busy all the time.

We take our old habits of mind wherever we go.

Happiness is such a simple thing: you are happy when you
are not trying to be happy. True happiness is not made,
not put together, not something you can possess. Why am
I so happy? See, when you are happy you want to know why
you are happy! That's the way the mind is - always
wanting to know why.

I don't have any strong desire for anything. My mind is
calm. I feel a lot of metta (loving-kindness). I wish
you all the good things I have, dear friend.
I don't want to force myself to do anything. I let my
nature move easily into whatever is its natural course,

and I've found that it's always positive. My way of life really fits my nature.

Chapter 3: Parental Love and Guidance

I came back yesterday from where my daughters are living. Spent sixteen days with them. It was really a great joy for me to see them after so many years. Their love for me is astounding. I am overjoyed about our relationship which is really open. This is real loving-kindness. Something I was secretly hoping for but never thought possible. My relationship with my former father-in-law and my former wife are also very friendly. We talked a lot about life and Dhamma, and we also discussed my daughters' education. I told them what real education means to me. I am glad to take part in helping my daughters learn about life.

My elder daughter is very intelligent, sensitive and expressive. The way she looked at me made my heart tremble with metta (loving-kindness). I yearn to hug them. I understand now what it cost me to be a monk. I am crazy, almost, with my love for my daughters. Only mindfulness saved me from making a big fool of myself. I was and I am a good actor.

She cried when she came to see me in the monastery where I stayed for a while in their town. I was choking, crying without tears. I felt like my heart was going to burst open. I didn't know what to say. She cried again at the railway station before I got on the train to leave. I never felt so much and such strong love for anybody before. I will be (I am) in their lives. I need no heart-opener - my daughter has opened it up wide. I wish her to understand about life deeply and live a peaceful life in spite of life's tur-moil; go through this messy thing, this meaningless and painful

phenomenon called life, safely. I will be at her side whenever she needs me.

My daughter and I talk about a lot of things. We read books together. We can understand each other very well. She wants to get a good education. She wants to learn deep and meaningful things. I am always thinking of how to help her.

As for me the most important event in my life now is being with my kids. I am not a provider but I can be a very good friend.

I'm teaching my daughter many things. She's reading quite a lot. She likes reading, thinking and meditating too. We have become very open. We are real friends. I'm her father, teacher, and friend. I love my kids more and more. I want to have a good relationship with my kids and I want to be helpful to them (psychologically). My kids' well-being, happiness, and their education are my biggest concern.

My daughter is doing cittanupassana (contemplation of the heart/mind). She is becoming more and more aware of her thoughts and feelings (mental). Her personality is very much like mine, as are her interests. I have no concern for myself; I am only concerned for my daughters. I hope they become more and more aware of their minds. The mind is tricky; it wants change, something different, and boredom is often a great problem. It craves for entertainment and stimulation. That's what most people are doing - running after stimulation in many forms.

I plan to spend a couple of months in Magway. I will help my daughter learn more about the mind and people, relationships, how to talk properly, how to listen and, above all, Right Attitude. The quality of education in

Myanmar has been very poor, and now it is uncertain. What do kids learn? Irrelevant information; things they will forget very soon, and no teaching on how to improve their character and personality, which is more important than scientific facts.

To be a father and not be a provider. Well, I will make up for that by being a teacher and friend and counsellor. What is most needed? Somebody who understands you deeply and loves you unconditionally. What is the best thing I can give to my daughters? My heart and mind. My daughter said that she felt loved by me; she feels my love. I am happy.

I want to spend as much time as the conditions permit me with my daughters. I don't know when the next chance will come, but I hope, as we grow older, we'll see each other more and more. I want to help them in every way I can.

I am quite healthy and happy. Really enjoying being with my kids. Everybody is so kind to me. I'm a bit surprised. It's the attitude of my mind towards them. I love them and understand them and I appreciate them very much.

My daughters left yesterday evening. There's a vacuum in my heart. Deep emotion. How can I explain it even now? Compared to my love for my daughters I can say I have never loved anybody before. My heart never was so open. One of them has got very thin because she was worrying that I will go far away for too long. How can I go away for too long? I will not do anything that will make her unhappy. She said, "I don't care for anything. I love my father. I want to see you and write to you often. I want you to love me forever. I was very sad for a long time thinking that being a monk you are indifferent to us." She misses me all the time. So do I. Well, my dear

friend, I'm a human being. I will let her decide how long I should stay in the USA. I will never make her unhappy again. I don't care for anything but her happiness. I asked her how long I should stay in the USA if/when I go there. She said, "About a year should be enough." Maybe she'll let me stay a bit longer. I don't want to deceive her. I want to be completely honest with her. At least with one person - with her - I want (I'm willing) to be vulnerable. She's very innocent and vulnerable. How can I be otherwise with her? My heart is filled with my love for my daughters. At the moment, I'm not interested in anything else. I don't want to read. I don't want to talk to anybody. I want to be alone thinking about my daughter. Her love for her father is unbelievable. Such a young little girl. Such intense love.

The best thing is my improved relationship with my daughters. I can talk with my daughter with real openness. She is very open and honest with me too. It's really wonderful. To love and to be loved. She is quite mature in her thinking, emotionally very stable, kind, and realistic. She has my type of mind. We understand each other very well.

I give all my love to my daughters. The only thing I can give so abundantly. I talk with them; listen to them; laugh with them. I'm looking forward to seeing them again.

My daughter and I understand each other's mind (heart) very well; we even seem to have telepathic communication. She just knows how I feel, and I know the same for her. We have intuitive understanding of one another's mind. We will become the most loving and understanding father and daughter. Some day we will live in a quiet and peaceful place together, and I will help her understand her mind very deeply. I am her best

friend. I will teach her all I know about everything I have learnt. I want to live a long, long life so that I can be with my daughter for a long time. My love for her is the deepest love I've experienced in my life. It is rooted in deep understanding. There is no doubt or hesitation, no reservation or pretence.

Chapter 4: Life, Living and Death

What is the most important thing to do in this life?
Do not disturb yourself by thinking of the whole of your life. Do not let your thoughts at once embrace all the various troubles which you may expect to befall you; but on every occasion ask yourself 'What is there in this which is intolerable and past bearing?' for you will be ashamed to confess.

(Marcus Aurelius)
Life is full of difficulties. But don't despise life.
Human life is an opportunity to learn and grow. You have lessons to learn and develop your wisdom. If you don't learn deeply you have to come back again to learn. All the difficulties you are going through are very meaningful if you have the right attitude and proper perspective. You must help others to live a meaningful life and there are others who will help you. We must have some kammic connection. We will help each other. So, please don't think all these difficulties are meaningless. We cannot go around; we have to go through.

Things will never be perfect in life. Better not to expect perfection. I am not perfect; I will never be, and I don't expect that.

"That which does not kill me makes me stronger." (Nietzsche) Even with all its pain, disappointment, despair and regret, I still find life interesting and

meaningful.

"The times when you are wounded are often times when, out of these wounds, come new thoughts, new possibilities."

"Joy increases to the extent that the capacity for woe does also."

It is a considerable boon for a person to realise that he has his negative side like everyone else, that the daemonic works in potentiality for both good and evil, and that he can neither disown it nor live without it. It is similarly beneficial when he also comes to see that much of his achievement is bound up with the very conflicts this daemonic impulse engenders. This is the seat of the experience that life is a mixture of good and evil; that there is no such thing as pure good; and that if the evil weren't there as a potentiality, the good would not be either. Life consists of achieving good not apart from evil but in spite of it. (Rollo May) Life would be so superficial and boring if there were no hardships.

Suffer, learn, and grow.

I have suffered a lot and I suffer now, but I suffer calmly, with dignity. I take suffering as part of life, a very important part. How can I learn anything if I don't suffer? But I stay calm when I suffer. Who would believe that I have deep suffering? I don't think that there should be no suffering; I don't think that there is something wrong because there is suffering; I don't think I should try to remove suffering; I do not try to overcome suffering, but I try to make suffering meaningful; I try to understand suffering deeply. No resistance. I am not depressed, agitated. I only hope that I am wise enough to understand suffering and life.

Each time I suffer intensely, I take a step forward towards detachment. It teaches me to let go. Samudaya (the second Noble Truth: desire) leads to dukkha (suffering). How simple and how true.

We have hard lives. So we learn a lot more than easygoing people. My life is very hard too. Anyway I like it. I have learnt quite a lot: feeling, seeing, and learning very deeply. If you are mindful, suffering makes you see things very deeply. I don't want a carefree life, nor do I want to live superficially, but I do want to know all about life and suffering.
Most people live their life very superficially. They are born into a society and they live the values into which they are born; they are caught up in that society. You have to be very clear about what you want from life in order to create your own value and live it. Even when you create your own value (judgment) you must keep on looking into it and see whether it is realistic, see how it affects your mind. Living your life is an art. There is no formula. You must always be alert and creative. Once you lose creativity you are as good as dead. Creativity in living one's life is so rare. No wonder people behave like robots! No wonder they have no joy. All of us have ups and downs. It is important to see them objectively.

To take my life one moment at a time. Not to think too much and confuse my mind. To accept life as it is and also to be ready to die at any moment. They say life is hard. It's even hard for those who don't need to work. But still you can be cheerful and learn a lot from your life. And if you prefer you can go out of this round of existence. (Is it a merry-go-round?)

I don't like dukkha at all. Do you? Here life is simple, and I want it to be even more simple.

Stay calm; wait; be patient. Do whatever is possible at the moment. Nothing lasts forever. Things will change, possibly for the better if you stay clear and calm, but if you get agitated and run around like crazy you will disturb the situation.

All the things that happened to me in the past brought me here, to this point. Since I'm living a meaningful and peaceful life in the present moment now, I feel OK about the past. I forgive myself and everybody, and I am grateful to all of them for what they have done to me or for me. If they had been good to me I might not have decided to become a monk. Now I understand them much better, I appreciate their good qualities.

We feel hurt as if we are still that little boy or girl.
To accept the inevitable is very important for peace of mind. I am very grateful to life; it has taught me so much. I want to live a long life so that I can learn more. There are certain things which we can only learn in old age.

Life is very important. The way we live our life, the way we relate to people is the reflection of our practice of Dhamma.

Where you live and with whom you associate is very important. Some people and places put your mind in a bad mood, and to be in a bad mood all the time can really damage your mind. You are very subtly influenced by people around you.

Life isn't so bad. At times it can be really peaceful, blissful, but I don't want another life. I'm trying to understand myself and others and life deeper. To understand is the main thing in my life. I have less craving for things, which makes my mind lighter. However I still have craving for books. No desire to do anything

great. Just trying to live my life with the least amount of pain and with the most understanding.

I am doing what I can. Not taking anything too seriously. Everything which arises passes away. Nothing really happens the way I want it. So it is better not to worry too much; not to insist that it should happen the way I want it, especially with people - they have their own mind, their own preferences.

So many things have happened in my lifetime. People have suffered so much because they take things too seriously, not knowing that it is not worth the trouble.

I want you to know that whatever happens is OK with me. I can let go of anything. Death seems closer as I grow older. Many of my friends have died. Two died of liver disease, one of leukemia, another from a heart attack, and one other by accident. My mother died from I don't know what. I will die; I don't know when, where, or how. Everything passes away. It's not worth getting too attached to anything.

I have learnt something from everything that has happened to me in my life. So I am open to any experience now.

Every situation/experience in life, whether it's good or bad, is an opportunity to learn.

To be able to accept uncertainty, and live with it, is a sure sign of maturity. We often want to be sure about the future. Whatever will be, will be. Before we know about life we say "It's no good". Before we've learnt how to live our life we want to know how to overcome it. All head and no heart makes life very dry. I just hope that you know what you want to do with your life. Do something that will help you feel really happy all your

life, until you die.

Three treasures I cherish:
The first is fathomless love,
The second is frugality,
The third is reluctance to lead. (Tao Te Ching)

Yes, the world is crazy. What can I do about it?
Nothing. Why waste time and energy being upset about it?
You know 'funny business' gives you more pain than
pleasure. I knew all the while what was going to happen
but I had no way to tell you. If you want pleasure you
have to accept the pain which comes with it. If you
don't want pain then don't go after pleasure.
Defilements make life complicated. Without greed,
desire, and attachment you can live a simple life like
Ryokan. I don't want to tell you to become a monk. I
know it's too hard for you, but at least you can be a
layman living a simple life. You have conflicting
desires. You are like the proverbial donkey between two
stacks of hay. First of all understand your mind deeply.
How do you want to live your life? What do you want to
value most in life?

There is no satisfaction in anything at all, and yet we
think, 'I'd be happy if…' Looking for satisfaction is
looking for pain. Knowing this deeply we learn to let
go. Psychological explanations are all right, (I like
reading psychology), but unless it leads to seeing our
attachments and company and letting go it doesn't lead
to peace. With no peace we are still confused and
unhappy. Intellectual understanding is not enough; it
explains and explains, and the problems pile up -
there's no end to explanations.

Many times you said, "Really, I don't know". I think
that's a real feeling. What do we really know? Really, I
don't know either. But I go very slowly; I'm not in a

hurry; I don't expect too much either from myself or from others. I make mistakes and I learn from my mistakes.

When you don't know what to do, when you are confused, then you really start looking. It is an opportunity for a new beginning. Uncertainty is unpleasant but it makes the mind become alert. What to do? Look deeply into your mind without thinking too much. Keep your heart open to uncertainty. You have 'don't know mind' now. It is part of your growing process; it wakes you up from your slumber.

I hope you are not unhappy about being confused. Life is strange, at least for me.

Life is a series of changes. No finality or certainty. Always experimenting with new ways of living and relating, thinking that there must be a perfect place to live and a perfect partner to live with; fooling ourselves all the time. How scared we would be without such make-believe! But as we grow up and become more and more disillusioned we find out slowly that there is no perfect place in the world, no perfect friend, no perfect teacher, no perfect monk. Nothing in this world is perfect. I'm not perfect and I never will be. They say the Buddha was perfect.

Is there anything you know for sure? How full of assumptions our life is. Full of make-believe. We are standing on assumptions. If we take away all the assumptions, we will have nothing to stand on. Are you really sure what you are living for? Yes? What is that? Beliefs, assumptions, hopes. Enough!! Without them the mind becomes light. Those are burdens. Without those one can pay more attention to what is.

You know that if you are not living for something

meaningful your life is meaningless. What are you living for? Truth, love, political ideal, your country? You see it's hard to answer. No?

If you have an answer, say, truth. Then, does your everyday life show any proof for your answer? My dear friend, we are so lost. We are going nowhere. We are drifting like a boat with no rudder.

It's quite amazing the way people are living their life, without any direction, goal, or meaning in life, without metta (loving-kindness) and understanding for each other. What a great mess life is!

Some people are just drifting, going nowhere. They have no direction, no aim; they are lost. They don't understand life, the meaning of life, and the nature of samsara (the cycle of births and deaths).

Some people here have all the opportunities to live the dhamma, to practise, but they are wasting their time. You don't know the value of what you have until you lose it.

I'm interested in how you live your daily life, how your days are spent. The way you live should be the source of your inspiration.

I received a letter from U Dh. telling me of his difficulty living in the West as a bhikkhu (monk). He found it impossible to meditate. He said that there was too much happening around him. Well, I know that. Don't be busy. Get a lot of time to relax. About being busy, the Buddha said, "Appakicco ca sallahukavutti " (not busy, living simply) - busyness is the way to craziness.

If you limit yourself carefully you'll be able to

develop a deeper understanding of life. Understanding life and understanding dhamma go together. First of all learn to live your daily life meaningfully, sanely.
Do what is the most important. There are many useful things one can do, but we must limit ourselves and do what is best.

One of my friends told me: "You are very talented", but I don't want to be a slave to my talents. I limit myself although I can do many things. I've done a lot in my previous lives. In this life however, I'll learn to live meaningfully; I'll learn the meaning of life.

One should understand deeply that one has been almost everything (man, woman, rich, poor, educated, powerful, etc., etc.). Why be the same this life?

We need some sort of ideal in our life, so that we have some direction/purpose, but we shouldn't become crazy about our ideal. The best ideal is to be mindful always. An unrealistic self-image is very dangerous.

First of all understand your mind deeply. How do you want to live your life? What do you value most in life?

"How to make life as simple as possible?" Make your mind as simple as possible, then your life will be simple. It is greed hand-in-hand with ignorance which make life so complicated. Not easy when almost everybody around you is living such a greedy, speedy, and complicated life.
One needs great wisdom and a strong mind not to follow them. Before you know it, you are thinking of what to do to prove that you are not a failure. You'll try to do all the things you can to prove that you are a success.
It's hard to live your life without thinking of what others think of you.

You don't have to spend your life earning and spending

money, and yet that's what most people do.

When you want to buy something, ask yourself: Do I really need it? Don't buy something just because it's useful. There are too many useful things in the world. (Too many useless things too.) Make the best use of what you have. Paper is made from trees. If you love trees don't waste paper.

Time is very precious. We waste so much time reading, talking, going here and there, just to kill time. Boredom/ennui is a big problem. That is why entertainment becomes so important. The mind wants a change. It can't stay with one object.

For many years, I read about philosophy, comparative religion, Buddhism, science, politics, psychology, literature, poetry, trying to find out some sort of guideline to live my life by, something to live for, and trying to find some universal formula to follow. The more I read the more I found that religious or political ideals cause a lot more harm to humanity. Religious wars and political wars prove that. It is really ironic: they talk about making people happy and yet they create misery; they talk about love and yet they can't bear the sight of each other; they talk about solidarity and unity, yet create schism and faction instead.

Now I think for myself. It is my responsibility to find out how I want to live my life, what I want to live for. If I make a mistake I am the one who is responsible; I cannot blame anybody. I cannot be sure about my value judgments, and the choices I make. I have to always be on the alert and see how my thinking affects my life. This is not easy to do. I need to be very mindful, sensitive, and absolutely honest with myself.

Taking complete responsibility about how I live my life

is not an easy thing. No wonder most people put that responsibility on religious and/or political leaders! - somebody else to take the responsibility for our happiness or unhappiness.

I am not a follower, because that would mean I am not taking complete responsibility for my life. Neither am I a leader, because that would mean I am taking responsibility for others, which would mean taking away from them responsibility for themselves. I am a friend. I am forever an explorer.

I want to keep my heart open for anybody or anything. I don't know how much I will succeed in doing that. I've been living a very secluded life for about six years now, and now I want to expose myself to more people. I believe I will learn a lot if I learn to live with people. It will be a great challenge for me. "Alienated people don't contribute." That is true.

Can you tell me your first priority in life? I am not trying to be somebody. I just try my best to understand whatever is happening in my life, in my mind, and in my heart.

Most things have lost their importance for me because I don't invest anything in them. Some people might find it hard to understand my change of attitude. I understand them and their problems but I can't take them so seriously. For example, my friend U Dh., wrote about trying to make a sima (chapter house, boundary) in his monastery. I have totally lost interest in such things. I don't even care what people think of me - just fleeting thoughts in somebody's mind. I don't want to disturb them though.

Do what you can, but remember you will never reach your ideal. You cannot be blamed for not being perfect. As

for me, I am less concerned about what people expect of me; I don't care if I don't meet their expectations. Feels like I am getting clearer about myself. I have my own standard of values, and I don't think anybody should agree with me about it. I cannot share my understanding and insights with other people because most people are tradition-bound.

To be in conflict with people is tiring. To desire for the esteem, appreciation, and regard of people is a prison. I've tried my best to be a nice guy; I've tried to make everybody happy but I found that when I made somebody happy, there was always somebody else who wasn't happy about that! So I failed in making everybody happy. Now I am trying my best to make just one person happy and that's myself; even that's not always possible.

I've tried to improve people around me, tried to find solutions for the problems in the world. I used to carry a big philosophical question in my mind. A few years back a friend convinced me that I was not God. I think he was right. I'm not responsible for the world; I shouldn't carry the world on my shoulder. Since then I dropped it. So now I've no burden to do anything about it. I live each day simply, peacefully with a 'joie de vivre'.

"Thinking about the people in this floating world something must be wrong somewhere" - I think it's in between their ears.

One day is exactly the same for me as any other day. I'm neither happy nor unhappy about the coming new year. So instead of saying 'Happy New Year' to you, I would rather say 'Happy every day', if such a thing could be. It is the same for me with my birthday; I don't know why I should feel happier on my birthday. But I don't mind

people saying 'Happy Birthday to you'.

One day is the same as another. Sometimes I lose track of what day, date or month it is. Sometimes I don't look at a calendar for weeks to check. Time goes by unnoticed; days slip away quietly. Very soon this life will be over. But don't worry, you'll have many more lives. So take your time, take it easy. Why be in such a hurry?

This insight gives me tremendous energy (psychological); it makes me alert. I am an explorer travelling into an unknown territory. Being careless is something I cannot afford. I'm always observant, always taking bearings; always careful about every move I make, and always making adjustments.

"I'm aimless. It took me a while to realise I was lonely." Well, I think you are not alone in that. There are billions who are aimless and lonely. Most of them are not aware of it and the rest are denying it or covering it up with something (job, sense pleasures, etc.).

It's hard to accept that I've nobody on whom I can depend, who will understand my loneliness, but a little bird told me, "Such is life, don't carry all the past memories and all the future cares in your mind. Live each and every moment mindfully. The future will take care of itself."

You said, "I'm lost." Where are you going? If you are not going anywhere you cannot be lost. You are where you are. Well, I'm joking. I know how you feel, and I've heard a lot of people say that. Even some people in Burma feel that way. We want our life to be different. But what do we want? Not money, not fame, not power. Something beyond those. Isn't it better not to want

anything at all? But then people will say you've no motivation, you're not contributing anything to your country, or humanity. Society demands that we must want something, do something, or else we are useless lazybones. It's hard to just sit quietly and watch the show; it's hard just to be mindful.

I'm doing a lot of 'doing nothing' here. It's great, and people support me just for that. Thanks to the culture, and thanks to the Buddha, too, who made it possible. "To dare not to be ahead of others." I like that.
More and more people are looking at me as if I'm a wise monk. Sometimes I feel that as a burden. They won't allow me to be foolish sometimes. It's so nice when nobody is around. I'm not faultless, and I don't aspire to be perfect. It's easier when I allow myself to be foolish. A good reputation is a prison.

Try to understand people more. Only with kindness and understanding can you get close to people. Otherwise they will not share their lives with you. It's dangerous to reveal yourself to somebody who's not kind and who cannot understand you, who will judge you and condemn you instead. If you can get into people's hearts you will see that a lot of people are suffering deep inside but they have learnt to cover that up.

Be kind to people but don't try to please them. Don't be an angel. It is hard enough to be a decent human being. Being too good might mean ending up being too bitter.

I always tell people my limit, even when it is something about Dhamma. It is quiet and peaceful here because we have a limit. People want to come every day but we say "No! Sorry".

In the end you must decide what you want to do. Nobody can decide for you what you should do. You cannot live

my life and I cannot live your life. It's hard to be an adult. We cannot rely on anybody. Self-reliance is the best.

Nobody and no place is perfect. A perfect place, a perfect community, or a perfect teacher are nowhere to be found.

I know many people but I haven't found anybody who is peaceful except U I.; he is uneducated but he knows how to live peacefully.

We are not all-wise. So sometimes we make mistakes. I don't think we have to feel guilty for the rest of our lives for the misdeeds we have done in the past.

Forgive yourself. Let yourself be a new person. We confirm ourselves as this or that sort of person. Others who know us also confirm us as such and such a kind of person, but what you are is always changing. You are not the same person as you were ten years ago; you have changed quite a lot; you are always changing. Allow yourself to change, to become a different person.

Life is an experiment, an adventure. It is risky. Take the risk but make sure that your decision comes from a quiet mind.

When I was young I thought life was like a mathematical formula. Now that I am older I see that life is like a poem.

I'm trying my best to make my life tolerable. Sometimes I am in bliss, sometimes desperate.

You won't think I have dukkha (suffering). You think my life is unending bliss? It is dukkha on top of dukkha; a different kind of dukkha though, but dukkha nonetheless.

I endure it; I work on it; I have to pay the price. I suffer but I don't complain. I hope I am worthy of my suffering, suffering observed calmly.

A life which is really fulfilling does not need advertisement. If your life is really fulfilling you don't feel the need to prove that.

You said, "It's so easy to get lost here in the USA, lost in busyness, lost in the unbelievable flood and glut of entertainment and information - lost in various distractions." You're right and I think this is very dangerous. A busy life is a superficial life. If you are too busy you don't even have time to understand your feelings, your mind. My father was a businessman. Very busy. He died a stranger to us, his children. I don't know anything about his mental, emotional, or psychological life. He was a workaholic. As a result I decided not to be busy. Most of the wise men, wise authors, and poets I know were/are not busy. They lived/live a quiet and peaceful life. They don't care for recognition, name, fame, money, luxury, etc. What people mean by success is so superficial.

Of course one has to earn a living, but to spend all your time running around like mad doing a hundred and one things, which are not essential, is crazy. You don't even know about yourself, you don't have time to look deep inside, because you are always looking outside, which you think is more important, or you get into the habit of looking outside. You don't even know the person you say you love so much.

I understand what you said about the feeling of inadequacy among American males. I have noticed this myself when I was in America. This disease (so-called) is quite rare among tribal people in underdeveloped regions in Burma. Yet even Burmese from well-to-do

families have this problem too. I think it's because people expect too much from them, and the model of a successful life is too rigid, narrow, materialistic, stereotyped, and dumb. As if there were only one good model for everybody. Live your life in your own way. Whoever really cares about you anyway?

Take it easy. Ultimately nothing matters.

I hope you learn to live peacefully in this imperfect world.

I completed my thirty-ninth year on 5th August. According to the Burmese way of counting I am in my fortieth year. My hair is turning grey, especially on the sides, and I'm also getting thin on the top, a sure sign of old age! Can't escape it. It was so unreal when I was young. Very soon I'll be gone, but I feel OK about that.

What's wrong with death? It is a very important and necessary part of life. It would be terrible not to die. I wonder what will happen to my mind if I live for another forty years? I might be as stupid as I am, or… Yes, I'm getting old too. Lost a lot of my hair. A bald patch and grey hair. Very soon I'll be dead. Now I have pain in my back on and off, pain in my finger joints. Arthritis? That's part of life. No complaints. I want to really live my life fully in my own way for the rest of my life. After that I don't know.

I'm growing older; there's no doubt about that. What I mean to say is that as I'm old now I can really feel it now through how I live my life; as if I'm blind with an acute sense of touch. I don't just see and hear people; I feel them in my heart. I know how warm or cold they are, soft or hard; I smell them too - I know whether they are clean or not, whether they are pretending or

not.

The good part is that the mind is becoming more mature, more detached. I know nothing is worth the dukkha. I have a place to live, enough clothes; I get enough food every day. My health is not bad. I have enough and I know that. I've some good friends. I can meditate all day; I'm never busy. So, you envy my way of life? I am doing OK. Getting old though. Becoming less attached to my self-image. Happy to be nobody.
Late at night,
listening to the winter rain,
recalling my youth -
Was it only a dream?
Was I really young once? (Ryokan)

Very soon you'll be asking yourself the same question.

Now I'm becoming more expressive of my love. Seems like this old monk's heart is growing bigger in his old age. Cardiomegaly - not the disease! But I cannot love everybody. Those whom I love, I love really well. There are a lot of people I love dearly, and some feel it. Dying a natural death is OK. The important point is how to live a peaceful and meaningful life. I don't mind dying, but I don't want to suffer. All of us must die one day. It might be now. It is one hundred per cent sure that we will all die. Knowing that, we must really live wisely and not waste our time and energy doing trivial things, thinking and worrying about insignificant things.

Death is not that bad. It is the pain in dying which is actually difficult. Because of attachment we think of death as bad, for we leave everything dear to us when we die. I think we should educate ourselves on how to die with peaceful heart, and on how to leave everything we love. A person who hasn't learnt how to live peacefully

hasn't learnt much from life. Living all one's life denying death is a sure sign of the immature mind. Better to accept what cannot be denied.

Yes, I reflect on death quite often. I got close to dying twice. Seeing life from that point of view, it's so clear that we are wasting our time - foolishly chasing after status, possessions, admiration, approval, and there is never enough. I've seen death closely, but how can I tell others what it's like? When you know you're going to lose everything and when you feel that it's OK, I gave up everything. Then I know the most precious thing I have is the deep understanding of life. Well, some day I'll tell you all about that. I'm quite well. Just growing old and learning from my mistakes. I'm trying my best to live a peaceful life.

Repeatedly I find that attachment leads to suffering. There is no mistake about that. Watch out for attachments. Desires make you believe that you'll be happy when it is fulfilled, but there is no end to fulfilling desires. We think that some day we'll be happy. Some day, some day… and that some day always moves on ahead. You're lucky if you can say 'I'm happy'.

Growing old is not that bad if you have mindfulness and wisdom. Take care of your health. Rest before you are tired. Please take care of your health so that you live a long and healthy life. We will have a lot more to share when we grow old. As we grow older I hope we become more open and friendly. Real sharing and caring. I am very grateful to life. It has taught me so much. I want to live a long life so that I can learn more. There are certain things which we can learn only in old age. I don't feel sorry to hear that another of my friends has checked out (died). It's so natural.
People have so much to do that mostly they forget the dead.

We think we're important. That is a delusion.

We should do what we can without expecting that people will remember what we have done for them.

We want to be important in other people's lives. We want to feel (believe) that we make a big difference in other people's lives.

You try too hard to be kind to people.

You have too much concern about other people's practice. You will not be at peace if you go on doing that.

Live your life peacefully first. Then do whatever you think is appropriate with a peaceful mind.

"Giving others the freedom to be stupid is one of the most important and hardest steps to take in spiritual progress." Yes.

Do whatever you do with care and attention.
Better to do a little and do it well.
Pure motive is rare. (It's almost impossible.)
The more we deny our selfish motives the more harm we will do to ourselves and to others in the name of selfless sacrifice.

To deny darkness is to deny danger.
Acknowledgement illumines.
Denial darkens. (Unknown)

We can pretend for a while, but the truth shows through every now and then.

Chapter 5: Learning and Teaching

Craving for a relationship, financial security, someone to look after me, or to be desired by someone make you blind.

It's your reaction that makes you burnt out. Watch and let go. Things got better in my life because I did not react. I've been very patient.

To be too much in a hurry to get results can interfere with the process of progress. Do the right thing and wait patiently. I said I've become very different this year; it's because I think I'm not so serious about results anymore.

Until we can accept that we are alone and until we can stand on our own feet, we cannot have a healthy, meaningful relationship with another. Dependent, exploitative, and manipulative relationships are not meaningful and cannot last long. A good relationship is very rare, even among family members.

We think we know what is good, and because we think we know what is good, we think we are good. Unless we know how bad we are, we cannot be real. Are you mindful always? You are thinking most of the time how bad people are.

I make suffering meaningful.

I am glad that my understanding of life is becoming more realistic.

We are all more or less idealistic.

Can you see your life without any religious point of view?

You are bitter but because you cannot express your bitterness you become depressed.

Almost everyone is struggling in some form or other to build or protect his self esteem, his sense of significance as a person.

Goodness makes demands on us, and the naive belief that people simply love the good is one of our earliest illusions.

Innocence is, in addition, a condition of powerlessness. One of our problems, as we discuss innocence, will be to establish the extent to which this powerlessness is capitalised on by the innocent person. The question is: How far is innocence used as a strategy for living? (Rollo May)

I am not innocent: I know I am both good and bad. I have been talking with too many people for too long. My mind has speeded up - I think fast and talk fast. This speed is very bad; it makes me agitated.

But now I am here, which is quiet and peaceful. I need to get in touch with the stillness in the depth of my heart. To be too concerned about worldly things makes one less concerned about the real meaning of life. What am I living for?

Being alone is necessary for me to get in touch with my innermost being. If we are not in touch with ourselves, how can we be in touch with others? Not being in touch with ourselves is the cause of not being in touch with others, which is why most people are lonely.

It's sunny today. The trees have grown a lot. Very shady here. The bamboo grove has many big, healthy, beautiful shoots; they grow so fast. So much power, they have, the

power to grow.

Birds are singing: doves cooing from distant trees;
small birds chirping; another bird whistling so sweetly.
So cheerful, they are. And the wind in the trees - so
soothing to the mind and heart. A beautiful butterfly,
flitting about.

Do you like classical music? I listened to a lot of
classical music when I was young. I still remember some
of it. It might sound strange to you to hear this about
classical music: Mozart, Chopin, Strauss, Beethoven,
Rachmaninov, etc. Get the best recording. Music is a
kind of language: very poetic and profound. If you can
get Nocturne by Chopin, listen to it: it will tell you
all about life.

The Great Way is not difficult
For those who have no preferences
When love and hate are both absent
Everything becomes clear and undisguised. (Sengstan)

Thinking creates so many problems.
    And yet it is always trying to solve problems.
Imaginary problems and imaginary solutions
    Goes on and on.
When you can just be
    There are no problems.
When you want 'to become'
    Endless problems arise.
Why is it so difficult
    To just 'be'?
Why does 'becoming'
    seem so important?

Well, because we think
'Becoming' would be better.

We never feel at home
In just 'being'.
So we are forever homeless.
Being homeless, we look for a home.
But we are looking for home in the wrong place.
Home is in 'being';
Not in 'becoming'.
Ups and downs
Round and round
The more unmindful you are the more confused you are.
(Sayadaw U Jotika)

I am reading Memories, Dreams, Reflections by Jung again. Once you wrote to me about this book. I would like to tell you to read pages 33-4 and 44-5. I also have a very strong feeling of being two different persons, I have felt it since I was quite young. Although my parents gave birth to my body I am much, much older than my parents. I told T.T. about this because otherwise she won't be able to understand me. At first I couldn't understand why I did certain things. When I became aware of the 'older I' it became clear: the 'older I' knows that life is very short. There are things to be done. To understand deeply is much more satisfying than 'cheap thrills'. To live a meaningful life is most important. I plan to educate my daughters. By that I mean I'll teach them about: Life, Mind, Relationship, Communication, Right Attitude, Meaning, Maturity, Struggle, and above all Mindfulness of one's own mind. T.T. is doing very well in watching her mind. That is why things are getting better in her life. We are very good friends. S.S. is also becoming more and more aware of her emotions and feelings. She is also doing 'body scan'.

"I would like to beg you, as well as I can, to have patience with everything unresolved in your heart and to try to love the questions themselves as if they were

locked rooms or books written in a very foreign language. Don't search for the answers, which could not be given to you now, because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps then, some day far in the future, you will gradually, without even noticing it, live your way into the answers." (Rainer Maria Rilke)

Isn't that passage beautiful? It's so sensitive and so profound.

Right attitude is very important in doing everything. Try to find out what right attitude is.

To do the right thing without too much concern about the result.

I am, hopelessly and forever, a learner. I will never be a teacher, but I'm willing to share my learning which isn't the same thing as teaching.

You said bamboo shoots are not good for one's health. I found out that you are right. So I avoid bamboo shoots. I judge that it is not good for health (at least for me); but I don't criticise bamboo shoots. I don't hate them but I avoid them although I like them. I don't find fault with them. I told my friends that it's hard to digest bamboo shoots, that they are not agreeable to people with poor digestion.

Some religious leaders and teachers, don't have intellectual honesty; they want to convert others to their religion. They teach things they don't themselves practise or believe, and they pretend to have all the answers to all the questions. Without absolute honesty there is no chance to see reality. Dishonesty clouds the mind. I am disenchanted with the shows of gurus, roshis, etc. It has become a profession, another way of a

livelihood.

Anybody who is bent on converting somebody will become a menace, a liar. Anybody who wants disciples is an actor, a person in show business. The world is full of gurus who want to make a big show.

Is there a place with no trip? Can you make a place with no trip?

I am also very much frustrated about the teaching technique or approach of most of the gurus/teachers - all head and full of book knowledge. Too eager to convert people!

Dhamma is in living your life, not in books. If you don't understand your life, meaning your experience at this moment, you don't understand Dhamma, no matter how much book knowledge you have. Without under-standing your life, talking about Dhamma is just an intellectual game.

Some people think that if you know all the theories about how things work, you know everything well. How far from the truth.

No theory can explain how nature works. Every theoretical explanation is fragmentary.

Because my understanding of the practice of Dhamma is so different from most teachers, it is difficult for me to work with them. I cannot talk to any Sayadaw with real openness. It is hard for me to translate for somebody else for the same reason. I stand alone. The more my practice deepens, the more I see the gap between me and other monks widen. Sometimes I don't feel like talking about practice at all. I might never become a teacher and that's OK with me. I am no saviour but I might be

helpful to a couple of my friends.

It's boring to talk to somebody who doesn't think for themself, who is talking from a book, who has no doubt, who believes in everything in the books. Even talking to… is boring although he is nice and very innocent. I have lost my innocence.

People who read a map have very different ideas of the real landscape. Maps are useful; without them you can get lost, but you have to travel and explore to understand how the place in the map really looks like, and the two look quite different although they are related. There is a big difference between a map and a real landscape: a map is a simplified version of the real landscape.

I think the best way to prepare being a teacher is to deepen your understanding of the Dhamma. If you are deeply interested in the Dhamma then you have enough impetus to go on finding out, never resting for a while. Never feel satisfied until you get to the hard rock bottom. You know, one of the causes of the decline of the Sasana (the Buddha's dispensation) is inexperienced teachers teaching the Dhamma, inexperienced both in learning and practice.

To be too much in a hurry to be a teacher can be a great hindrance in one's practice. If you want to be a teacher you must be creative. Learning the facts and handing them down is not enough. You must understand people, their life, their problems, their capacity, their bent, and then talk to them in a way they can understand and can relate to. Help them understand their problem from a dhammic point of view. Guide them slowly so that they can see the true nature of reality in their own life, in their experience. To be able to do that you must first understand your life and your experiences, your

problems, pains, happiness, joy, hope, in fact every aspect of your life. So, first understand yourself. Then help others.

You must also understand that dhamma is universal; it never becomes outmoded. It's suitable for all cultures. I have heard many Western teachers distorting the Dhamma to suit their way of life to reach more people. Distorted Dhamma is no Dhamma at all. They don't have enough courage to live the truth, or they don't understand wholesome and unwholesome consciousness. You can't make an unwholesome consciousness become wholesome, no matter what culture you're born in. So you need a lot of courage to be able to accept the truth, see the truth, practise the truth, and speak the truth. I'd rather teach the truth or not teach at all. No wishy-washy teaching. But first I must see the truth for myself and live it.

Real anicca (impermanence) is beyond the mundane level. Reading something in a newspaper and understanding anicca is intellectual. When you really see anicca it is what you are experiencing in the immediate present. There is no thinking. It's hard to write everything in a letter - so much to say, so little space. If what I've said is meaningful for you I'll be satisfied. I am not for sale; I don't want to be bought or hired. I don't want to be an employee working for somebody or some organisation. I want to be a freely-functioning person. I don't think this is pride: it's my self-respect.

I remember how some people judged me, or talked about me, for doing counselling in America. I've been counselling since my high school days. I think the more knowledge and wisdom you have the better a counsellor you become. One cannot make a person become a counsellor unless one has a natural tendency for counselling. It's

like being an artist. Only if you are deeply interested in people and life and their problems will you become a good counsellor.

What is the difference between a Dhamma teacher and a good counsellor? I don't see much difference; both are working with the same human problems. A good Dhamma teacher is a good counsellor. I understand that the Buddha was the best counsellor. What do you think, my dear friend?

A fragmentary or specialised approach to life will not work. One needs an all-round understanding. In the body, every part is related to every other part. So it is with life. Every aspect of your life is related to every other aspect of life. The economic, sexual, emotional, intellectual, social and spiritual aspects of your life are all related. You cannot keep them separate. If you try to keep them separate your life would be unfulfilling. There will be no harmony but conflict instead of schism. Paralysis.

Don't do anything you don't really love doing. We have wasted a lot of time doing things we don't really love doing. For duty's sake, to please somebody, "anaday" (feeling bad, embarrassed, feeling obligated) is enough! I'm getting old. You are too. No time to waste.

Understanding people's superstitions and stupidity is part of my education, but if I want to keep myself upset by thinking about other people's faults, I'm sure I can do that for the rest of my life. It's quite easy. Do I want to do that? That's the question. An important question for me at the moment. Dosa (aversion) is painful.

Let's not waste so much time talking about people's stupidity, and let's be more mindful of our own

defilements.

Don't expect to change the world. Blind force (avijja paccaya sankhara) leading to blind action.

We are upset about people being religious (orthodox and close-minded); we are upset about people being too sceptical (which is another form of close-mindedness). They won't even try mindfulness. When will people become just what we want them to be?

Seeing my own limitations, how hard it is for me to see where I am stuck and to become unstuck. "People are stuck", you say. Only when you see clearly where you are stuck is there a chance that you might become unstuck. People behave like they know what they are doing. Do they really know what they're doing?

Self-deception. Sometimes it can be so complete that you don't even know it. Defensiveness makes you blind to your own weaknesses. We deceive ourselves in order to make ourselves happy. Sometimes it is painful to see our weak points; it takes a lot of courage, honesty and mindfulness.

You know I am deeply interested in therapy because I know how much therapy can help. A good therapist who is also a good practitioner of mindfulness practice can help a lot. He/She can help a person become aware of their 'stuff'.

You know I am deeply interested in people. I've been doing counselling for nearly twenty years. It's my nature, not my profession. I've read a lot about psychological problems in Western countries. I don't mean to say that I can solve all the problems but I can understand them. I have the will to understand. I've worked with many people with different problems and I've

helped them to understand themselves.

You have a lot of good qualities; you only have to develop them. If you understand dhamma in theory and practice you will be able to help many people as well as make your life more meaningful and productive. Don't you feel like you have something to express but couldn't? As if you have a treasure house but couldn't find the key to it?

When you feel really OK about yourself and the way you're living, only then can you really help others. So, it's very important for you to get deeply in touch with your mind. Only when you see things very clearly in your mind can you find a way to live in harmony with yourself. With inner harmony you can do anything: help others, or just do nothing.

Please don't get into the trip of helping others and bringing the Dhamma to the West. First be at peace with yourself. Understand your limitations and defilements. After you have learnt to live peacefully and meaningfully, then think of helping others to do likewise.

Worrying too much about others, about helping others, about dhamma in the West, about corruption of dhamma in the West, can be a way of escaping from one's own meaningless existence.

Anybody who is trying to transplant Buddhism to America hasn't understood it well. One should take the seed and grow it in new soil.

I think the most important thing a person (either oriental or occidental) should do is to be mindful and to be even more mindful. Let mindfulness decide what forms the Dhamma should take on in the West.

Dhamma should be learnt in life, not in schools or retreats. Retreats are crash courses.

Is it possible to do nothing and feel happy about it? I'm trying to find out.

Doing nothing is not easy, especially in America where doing is the main thing in life. Without support from those who are near and dear to you it must be hard to live in a peaceful place and just meditate. You need a very strong mind to do that. But if you're sure that's what you want to do forget what others think about it. Just go ahead and do it. The Buddha did that. Tell me if/when you find a peaceful home.

Glad to know that you have time to meditate. In a country like America, where people can do so many things and where there are so many distractions, to meditate is not easy. One gets older doing this and that, finding no real satisfaction in anything.

I'm the only idle man.

I don't want to be busy. Being busy is a wasteful way of living. When you're busy, you get so involved that you cannot see what's going on in your mind. You become unmindful. So I don't want to be a busy teacher. Never. I talk about this again and again because I want you to understand me. I respect your wish. You want me to come to America. But why? To teach? To be busy? To teach what? Things I've read?

The Pali text is such a great bank of treasure, containing so many clear instructions and guidance. Nothing wishy-washy like most fake gurus' talks and books. America - a land of gurus.

If you have to rely on somebody to explain to you the

meaning of the text (Pali texts), you will never have real confidence in yourself. No translation is good enough.

You can learn some Pali; it's not hard. In one year you could learn enough Pali to be able to read the suttas by yourself for the rest of your life. Americans are teaching the Dhamma in the West but they are not well grounded. No good foundation in learning and practice. Practice alone is not good enough if you are going to be a teacher. And the confidence you get from being able to read the teachings of the Buddha for yourself is unspeakable. Not having to rely on somebody else's translation is a big relief. Anyway, all translations are inadequate.

When you live differently you see things in a different way; when you live in a different culture you learn different things, even your own culture seems different to you. Your eyes become sharper. You see things that you hadn't noticed before. Values change; you become less rigid, more open. A different environment makes you alert. It calls forth different aspects of your nature. You're compelled to use your resources that you don't use in your familiar place, resources that you didn't even know you had. So it's very useful to be in a different country, in a different culture, and living with different people.

Books are my best companions. They enrich my life, giving me a deeper and broader understanding of the world I live in. I think I will read for as long as my eyes can see. Reading, meditating, walking in the forest, talking with some people sometimes, living a simple and quiet life, nothing to worry about: that's the way I will live the rest of my life, no matter where I live.

Yesterday I talked with the primary school children in the evening. Some kids recited poems, some asked me questions. One asked me why I took robes. I answered their questions as best as I could. I told them about my childhood days.

A lot of people came in the evening. Most of them are educated. They have a lot to say and a lot to ask. We talked for two and a half hours. Well now, I can't complain that people are not interested in meditation. We did group counselling. People shared about their lives with the group and I shared with them about my life and my experiences.

A lot of people came to talk with me. It's surprising that most of them are quite young, in their twenties and thirties. We have group discussions every day in the evenings. During the day I give interviews. It is very encouraging that so many people are eager to find out about meditation and Buddhism, to learn. Some of them are good meditators. So I am very busy these days. But I'm happy.

I am willing to meet people and talk with them. I am very glad that I can be (am) a good friend. The time I spend with them is not wasted. It is inconvenient for me to travel but it's worth the trouble. People do so much for me. So I want to give something back in return. All I can give them is metta (loving-kindness), understanding, and some advice. So if they cannot come to me, then I'll go to them.

Many people come to see me; most of them are newcomers. Now I see what they're looking for; they are looking for a good friend and a teacher with whom they can discuss freely in a way they can understand. I hope to fill that gap to a certain extent.

I visit people's homes in the mornings; have my meals in their homes; listen to their dukkha (suffering) and give them whatever advice I think is suitable. So much dukkha in the world. To accept the inevitable is very important for peace of mind.

If/when I come to your place, it will be just to listen to you and to talk with you and some of your friends. I'm not a teacher; I'm just a friend/brother. I can't make people practice, but if they're practising and they want my advice I'm willing to help.

The role of a teacher is full of dukkha. I'm always on the alert to see if I slip into a role. I'm happy enough to be a simple bhikkhu (monk) living in a simple forest monastery out of the way.

I have forgotten most of what I have learnt from books. I don't want to remember too many things. I prefer my mind to be empty, clear, and light, and not burdened with learning. I have nothing to prove, nothing to defend, and nothing to propagate.

People are full of conflicting wishes and desires. Most people don't know what they really want to do. They change their minds back and forth. Inconsistency is the rule.

Do you know that you are very sensitive? You know, people who are sensitive suffer more and they also learn more deeply than insensitive people.

You asked, "Do you trust many people?" To trust means to have confidence that people will not do anything harmful to you, that they will not use you. In that sense I can say I have quite a few people whom I trust.

An arahat lives his life without comparing himself with

others. Others cannot do that. It would surely be more peaceful if we didn't "compare what is and what is not". But then our way of life would be very different from the way we are living now.

We go on living our life full of resistance: resistance to life and resistance to death; resistance to pain and loss; resistance to love (yes, really). Acceptance is so difficult. Children are not like that though. As we grow up we learn this resistance.

Thinking of you and feeling a bit anxious about how things are going on with your life. Uncertainty is most tiring. I am most concerned about your health. If you are healthy you can do anything no matter how hard. Do a lot of walking - that keeps the blood moving around in your body, not too fast and not too slow. Whenever there is something wrong with my body, either in my lungs or in my stomach, or when I can't sleep well, or when I'm dizzy, I walk at normal speed for a few hours, and it always helps; even when I had an infection of some sort I found that it healed more quickly this way.

U.I. and I walk in the evenings for a couple of hours, as usual. Mostly we talk about the nature of mind. Sometimes we talk about what people value most in their lives, and how that shapes and forms both their thinking and feeling.

There are good and bad things about everything, everybody, and every place. When we see bad things about a place or a person we should not forget the good things. We tend to see one side only. When we're upset we tend to exaggerate the bad things, and when we are pleased we tend to exaggerate the good things. Adaptability is very important for survival. Rigidity is most dangerous. Compromise in everything except your integrity.

You said, "I've changed so much." Well, the process is just beginning. If you don't hold on to your old self-image the change will go on and on. You will feel like a new person, always changing and growing, and you will feel younger too. The old is always old; the new is always young.

Learning is quite painful, and acknowledging what is true is also painful but only then do we grow up. You need some distance to see things clearly, to assimilate. When you are too emotionally involved with your experience you cannot understand it.

Understand your limitations. You can only do so much. I don't want to put myself into a pigeon-hole; it is too limiting. I want freedom from a name, a label. I am what I am. I don't need to be categorised. Do you know the root of the word 'category'? It comes from Latin and Greek. [LL categoria Gk kategoria accusation. Also; kind of prediction = kategor (os) accuser, affirmer (kategor (ein) (to) accuse, affirm, lit., speak publicly against)].

So, categories (affirming people) are becoming less and less meaningful to me such as Buddhist - that's a category.

I don't like being affirmed, either positively or negatively.

My mind is becoming more and more free of categories, including good and bad, and things like that. I want to see the real nature of phenomena without naming it. I hope nobody misconstrues me. Why is naming so important? In some cases naming is the same as calling a bad name, accusing.

Another thing I want to talk about is regarding expectations. How do we know that what we expect is possible? Why do we need expectations? Why can't we live with what is? Aspirations/expectations make people feel good. When one (aspires) expects something elevated and good, one thinks that one is a good person. Sometimes aspirations and expectations are self-deceptions. They can also cause disappointment.

The Buddha said that when a person becomes an arahat he/she overcomes views and opinions. How full of views and opinions we are. Yet we are not sure of anything; we're just a lot of talk; a lot of words - blah, blah, blah.

Even though I am so loaded with facts and ideas, I still want to know more. My mind is over-crowded, but what is most meaningful, the essence of my learning, cannot be communicated directly and positively by words.

I know the superficiality of the world, and I know I cannot do anything about it. Sometimes I am superficial myself. Without mindfulness how can people be other than superficial.

I am reading the history book you've sent, Renaissance Europe. It's important to read history to get the wider and deeper understanding of human beings: how ideas and ideals change; how people create dukkha; how attached people are to views and opinions, which always change. Identification with views, religions, and nationality creates so much dukkha and conflict. Self-image creates separation and loneliness.

Have you noticed when someone writes something - you know they're writing it from their thinking mind, or from reading about it somewhere else? And when they write it out of their own experience and heart - can you

see the difference?

Have you ever really given any thought to where your problems come from? And how the web of ignoring the root of the problems has landed you in this situation now? Any pains, any remorse, any regrets?

How would you feel if someone does something to your children but with plenty of justifications?

Can you feel for others? If someone can't put themselves in the shoes of others and feel how they feel, what will the consequences be?

Have you observed the self-images you could have? Idealised ones, idolised ones, real ones, different ones, which you show to different people. Altogether how many? How can you reconcile them all? How do you put them into one self-image? Or is there such a thing as only one self-image? Then who is this 'big self'? Have you met someone who has the same and constant self-image no matter who they're with and where they are, and in any situation or circumstance?

When people start to label you, do you start to believe the labels and live according to what they say of you? How much of their perception of you is right and how much is wrong, erroneous, or distorted? How much of what you see in others is wrong, erroneous, and distorted too?

Have you noticed that a number of people who hate evil are likely to be very evil themselves? Why? I have seen many who only watch out for the evil in others but not in themselves. Their own evil, they run away from it. Would it be true to say that by denouncing others they feel superior to those they deem evil and thus the feeling of superiority gives them the false sense that

they are not evil at all?

A liar can do anything. Do you agree with this statement? How do you feel when a person lies to you? What do you think truth is? When a person transgresses truth, what is he/she losing? What does one get if one lives a life of lies and self-deception? Can a person grow and develop mentally and psychologically if he/she does not live a life of truth? What will one achieve if one remains at an infantile stage - emotionally, psychologically, mentally? Is there any real lasting joy and satisfaction in staying at such a stage?
How are you going to deal with a person with two very distinct and extreme personalities? One persona is kind and caring; the other is cold, callous, manipulative, selfish, inconsiderate, unthinking, unreasonable, uncontrollable, unrestrained, and destructive. Have you met such people before? I have seen a few and I didn't know how to deal with them.

Words are very vague in meaning and communication. Many things can't be communicated using words. In many cases people just use words to impress, but the truth is far from the words themselves.

How to know oneself thoroughly? If one does not know oneself, can one know others and expect others to know us?

Have you pondered and asked yourself why you do certain things, and with what motivation, or do you just do things because there is a string pulling you to do them, without ever considering whether they are wholesome or unwholesome, harmful or beneficial? Are you controlled by old habits and itches rather than having control over such habits and familiar ways, which are not beneficial or conducive to happiness.

Is there such a thing as a fixed personality? Thus, is there such a thing as a leopard which can't change its spots, or can you turn a black crow into a white dove? Are human beings so weak that they won't and can't change for the better but have to be slaves to their old habits and ways? If there is no change, there is stagnancy.

What is forgiveness to you? Do you forgive yourself and others?

How much injustice has been done to you? How much injustice have you done to others?

Do you think it's worthwhile to rectify your shortcomings and weaknesses, or would you prefer to stay so attached to your old self-images; that it hurts the ego too much if you change? Can you see the benefit of letting go of self-images and the ego which causes so much unhappiness to oneself and others?

What is loving-kindness? How to transform it into action in our daily lives? At the end of each day is there a reflection of what one has done, both wholesome and unwholesome? Is there a resolve to avoid further unwholesomeness? Or you just don't give a damn and you never think of it in terms of retribution?
If you are uneasy with the shadow side, you avoid it and run away from it. Have you noticed that your shadow never leaves you if there is a light around? It always follows you. How come light itself is not shadow or dark? How far can you run away from your own shadow? Have you ever given a thought to this shadow - something that you don't know but perhaps have a very skimpy, superficial glimpse of but it's too painful and fearful to delve into it? How can you solve problems and mysteries if you refuse to acknowledge what it is? Are you courageous enough to call them by their right names

and expose them and then walk away from them? Always be very alert. If it is something that you refuse to acknowledge and deny, and you stay away from (fear arises first), this is actually the time when you really need to look at them. They are always in the unconscious and can arise at any time. Do you dare to confront them? Have you noticed that in the beginning it can be very difficult to start something, but after a few tries it gets easier and easier. Like mindfulness practice, in the beginning it is difficult because the mind is attached to old and heedless ways - always careless. But if you keep on persisting, you will see that mindfulness comes quite naturally. Practice makes perfect. Don't you think?

How do you see kamma working in your life? Does it work like a boomerang?

What is suffering to you? How many people have you subjected to suffering? Do you have any past involvement with harmful substances that have caused immense suffering to others? Will you, for the sake of self-gain, do something that will subject others to much unhappiness and suffering, and do it with ample excuses and justifications? If there is no guilt involved, is there a need to justify?

What is the meaning of life to you? What does life want from you? Why do you think you are here in this existence called life? Do you think it is such a precious opportunity to be born as a human being rather than as an animal or other lower forms of beings? When you do things, do you do it on impulse or do you make decisions after considering the consequences first? Have you noticed how we are often required to make decisions in life? What are the criteria you have in mind when you make a decision?

Everyone wants kindness, understanding, love, and compassion from others. How much are we willing to give the same to others?

If you had only one month to live, what would you do in that month?

What meaning and significance does death have for you? Can life be meaningful and complete without suffering and death?

How much have you learnt from suffering - your own and from others?

Do you dream nightly? Can you remember them? What sort of things do you usually dream about? Can you see how the conscious mind affects the unconscious mind in dreams?

Chapter 6: Value and Philosophy

"Man everywhere and at all times, whoever he may be, has preferred to act as he chose and not in the least as his reason, advantage dictated." That's what Dostoevsky said in his Notes from Underground. What do you say?

My friend, Henry David Thoreau, said: "A saner man would have found himself often enough in formal opposition to what are deemed the most sacred laws of society, through obedience to yet more sacred laws, and so have tested his resolution without going out of his way."

As for me, I'm getting tired of being in conflict. I want to live my life very peacefully. I want to find a way to live, without agreeing with the crazy world and without being in conflict with the world either. Let the

world go its own crazy way. I'll stand aside.

If I take anything for granted I cannot be called an earnest seeker of truth, even though it is something the Buddha himself said. I cannot believe something just out of respect for him (and I have the highest respect for him). I want to know for myself.

Another thing I've learnt is to communicate with myself. The only person with whom I can communicate with really, really well is myself. It's not so easy. Every movement, frustration, feeling, pride, boredom (especially when with people because I don't feel bored when I'm alone) is completely communicated (available to me). I feel completely revealed to myself. I understand myself deeply now.

I no longer have any strong desire to improve myself anymore, which is something most people cannot understand. Do you understand that? And I have no strong desire (wish) to improve anybody either. Now I enjoy a kind of ease, which I have never enjoyed before.

"All things of value must come from this heart." Quite true. You know, I used to be an intellectual. I valued knowledge and reasoning too much. I read thousands of books on all subjects. But now I read very little although I still value knowledge and reasoning. I can't preach anymore because I feel it's presumptuous. Instead I say and share what I have learnt. My heart is opening more and more.

Ideals are less important to me now. I don't live a formula. I look deeply into my heart. 'Shoulds' and 'should nots' are not important anymore. I trust my heart instead (my brain is too rational); I feel more alive when I am aware of my heart.

I don't want judgment; I want understanding. I am not perfect, in fact I am becoming even more imperfect. So I am scared of those who are judgmental. I want to be left alone.

I've done a lot of unwholesome things in my life, but I don't blame myself or others. It's impossible not to have done anything unwholesome. I am trying to practise dhamma and I'm happy about that.

I like discipline. So when people don't do things right, I have to tell them off. I know I have to behave in a certain way which is pleasing to the people here in Burma, and when I talk I should say things that they can understand. I can be radical within a certain limit only. In some cases although I don't accept their value judgments I shouldn't say anything that will disturb them too much. It is not useful to be in conflict with people. As long as I don't do or say anything with the intention to deceive them, I feel at peace in my heart. What I am trying to say is that I cannot behave or talk the way I really feel inside. This is Burma. For example, people come to see me and treat me in such a way that it makes me upset because they know I used to be a Muslim. Yet it is wonderful for them to see a monk who was a Muslim too. They expect me to believe all the tales that they believe in. What can I do? I smile.
I was called a Communist when I was young because I didn't believe in any organised religion. Do I believe in organised religion now? Well, who knows?

How do you remove religious flavour from the Dhamma? I'm trying to do that here.

So I want to get a clear idea about how to relate to people. I don't like people thinking of me as a certain kind of person which I am not, but that's inevitable. Everybody in the world is misunderstood. And I would

still be upset if they understood me correctly.
As long as I am clear about my motives, it's OK.
I agree with you about how a stupid person can get a position in an organisation. I have enough of that sort of experience with stupid people. I can understand people better but I don't want to argue with a stupid person, especially with a stupid person who thinks he/she is smarter. I am becoming more detached from people and organisations. I don't think much about helping; people use people for their own self-aggrandisement in the name of helping.

"Whoever fights monsters should see to it that in the process they do not themselves become monsters." (Nietzsche)

As someone once said: "What? A great man? I always see only the actor of his own ideal." (Nietzsche) So much of what I do is to show the world (people) that I'm not a fool (not a sucker).

I am changing so fast that sometimes it is hard for me to tell what my attitude will be next year. I find my teachers and friends sitting where they were (where they have always been). I can talk with them only about unimportant matters like health, the weather, and the government. For them the whole of truth has been revealed in books; for me everything is questionable. I have found a lot of ideals unrealistic. What am I going to teach?

The change in me is still going on; I don't want to interfere with that. One disillusionment after another. Maybe that's learning - waking up from a beautiful dream into harsh reality.

My values have changed so much that I find it difficult to talk with people. I want to become clearer about my

attitude. I mean, I can't play the role of a Sayadaw; the hocus-pocus is driving me to distraction.

Are you afraid of change? I hope not. If you are afraid of change, you can't stay a friend of mine. "One has to change to stay akin to me", as Nietzsche once said. We want to be something more and different. Why? Is it because what we are is not good enough, or acceptable? Is it because of ego or pride?

One person says, 'I would like to become enlightened!' Another person says, 'I would like to understand what is greed, anger, pride, doubt, etc.' Which is the proper attitude?

Most people don't have any direction in their life, because they look for a direction outside, in the Bible, in the sacred books of the East, in philosophy or in science. Any direction a person gets from an outside source is not a true direction; it is just a whimsical direction, a direction in the dark. But outer sources can give a hint to a person to find inner direction. Without having this inner direction a person is lost. No inspiration from reading a sacred book or following a saint, a guru, or a Sayadaw can give a person a true direction. I have seen this everywhere.

Only a person who is in despair about the meaninglessness, blindness, and lack of direction can have a chance of finding a direction. To be able to despair about the situation one is in, a person needs a lot of intelligence and observation. (The state of mind of Siddhattha before he set out to become the Buddha.) A lot of people read dhamma books, follow great teachers, listen to dhamma talks, some can teach dhamma, but I see they have no direction. They just repeat stories, always second-hand, never first-hand. Some of them become famous, and they enjoy their fame, becoming

very proud of their success. That's their downfall. That shows that they have no direction.

Some people become happier by following a teacher, practising some kind of meditation, but there is no real depth in that. Getting excited about a beautiful idea, a beautiful ideal, doesn't last long. Some people are just looking for a difference, a change. They grab at anything - Tibetan, Zen, Yoga, Southern Buddhism, etc.

"Our highest insights must (and should) sound like follies and sometimes like crimes when they are heard without permission by those who are not predisposed and predestined for them." (Nietzsche)

People like to be deceived. It is hard to make them let go of a false idea they are clinging to. They get really upset when you say something that threatens their pet ideas (dreams, fantasies, etc.).

People like to believe in myth, I think. It is almost impossible to make them give up believing in it. They are like children. Without make-believe of one sort or another they feel lost; without it their lives become like a dry bone. So if you want to take myth away from them, you have to give them something else to take its place.

People grow old, but they don't grow up.
"Faith means not wanting to know what is true". (Nietzsche)

Intellectual honesty is very rare. When teachers talk they talk as if they know for sure, even though they have no experience about what they are talking about. They never express their doubts. Don't they have any doubts? Is that possible?

I want to live in broad daylight, not in a dream.

When I live by myself, not talking much, I live in a different world. I would call it a spiritual world, but when I talk too much with people, about all sorts of worldly matters, I feel like I've been pulled down into the sensual, material, crazy, superficial world, compelled to listen, respond, and to participate in the conversation.

Somebody (I forgot who it was) once told me that some people wear a lot of jewelry and gold ornaments because they are themselves worthless; they only feel worthy when they have these ornaments on. Some people own colourful stones and glittering metals; some have big numbers in the bank; some are temporarily appointed as ministers and presidents (and look how puffed up these people are). If you don't call that craziness, I don't know what craziness is! Are there any other ways by which people make themselves feel worthy (or show others that they are worthy), like, for example, wearing robes as monks and nuns? I remember A. used to say, "So much pain in the world". I would like to add further: So much nonsense in the world!

No matter how much you try not to get into this nonsense drama, you are compelled to take part in it. Have you been in such a fix? People are saying (monks and lay people): "He was an Arahat and his ashes turned into balls of the size of beads in a rosary", as if that's the criterion to prove that a monk was an Arahat or not. I want to stay out of the whole thing. (The ashes could turn into balls. So what?)

You need a lot of mindfulness not to get 'sucked in' in a conversation. I would like to be more quiet. It would be better for my own peace of mind.

If you can remove nonsense, assumptions, and lies from conversations, you won't have much to talk about. I'm getting very tired of assumptions, too many assumptions make life unreal. Assumed people doing assumed actions in an assumed situation, living an assumed life.

Beware of those who attach great value to being credited with moral tact and subtlety in making moral distinctions. They never forgive us once they have made a mistake in front of us (or worse, against us); inevitably they become our instinctive slanderers and detractors, even if they should remain our friends. (Nietzsche)

How true. What psychological insight.

I'm afraid I'm becoming more and more radical; I might have to take the road least trodden, where I might be alone; I might have to let go of a lot of my friends' hands.

I've met a few of my friends (some monks, some lay people), it's hard for me to talk to them because of my unconventionality. I'm trying to understand and adapt to that. I'll make new friends, and lose a few old ones. People are afraid of radical people, I think, and of change. They find security in old, familiar ideas; new ideas are threatening - people who change their minds are unreliable.

Another quotation from An End to Innocence:

To the extent that they deny the existence of evil forces in themselves and others, again and again in his or her own way each unwittingly abets socially or personally destructive transactions with the people around them… For some the pseudo-innocence takes the form of a life-long search for a magic way to make

people care about them. If only they could learn to enchant others with their grace and beauty, to please them with their compliance, impress them with their achievements, or manipulate them with their wiles, then they could live happily ever after. (Sheldon Kopp)
Some changes regarding value judgments are going on in me, which I want to tell you about. A lot of things that I thought would make my life meaningful, fulfilling, successful, and deeply satisfying, don't seem important anymore, or at least they're not my first priority anymore. One of them is teaching (helping). Doesn't sound good? Ha! Helping or teaching can be (and is) an ego trip. I see a lot of contradictions in the way some people teach and the way they live their lives. Why is there contradiction? This is a big and very interesting question for me.

I have so much time - no need to work for a living; no family to support; not enjoying sensual pleasures, which take so much time; not many people to talk to (I talk about an hour or two a day); practically nothing to worry about and no responsibilities. Since I have so much time, I think a lot about life and its meaning; since I have no other serious matter to think about, it becomes a very serious matter to me. What do I really want? Why?

The things that make me feel desperate are meaningless and childish for some people. Because I have nothing to worry about my livelihood, I think very seriously about things that are beyond most people's concern.

Since I don't believe in any dogmatism, I look for my own answer freely.

My point is, sometimes I am really in despair. Sometimes I feel really burnt out. Then I get down to the basics and simple things, and try to look at life afresh

without any preconceived value judgment. In those detached, peaceful, clear moments, nothing seems to be very important. Only a few fundamental truths appear very clearly, such as anicca (impermanence), anatta (egolessness), craving (desire, attachment, clinging), and suffering (unsatisfactoriness, pain - mental and physical), lobha (greed), dosa (aversion), and moha (delusion). The worst is delusion. Not having the opportunity to observe is too bad - too many distractions in life.

"... how a man must have suffered to be so much in need of playing the clown!" Is this true, my dear friend? You must know. That was what Nietzsche said regarding Shakespeare.

Because my ideas are radical it is not easy for me to talk with most people who are orthodox. Therefore, it is hard for me to teach. If I really speak my mind, I will end up in trouble. It's not easy to be honest. I want to be more honest and open but I don't want to get into trouble. I have to learn to be quiet, or otherwise become a hermit.

In this super busy, supersonic, super distraction, superficial world - is there any hope for the majority of mankind to be sane? I'm not talking about the majority; I'm talking about those few who are above average? Let the average people eat, sleep, listen to rock 'n' roll, and die.

People are becoming like manufactured clothes - stereotyped, cheap, short-lasting style with no personal uniqueness. I like things (clothes) that are specially custom-fitted, with taste and quality (yes, that's very important), and which are long-lasting.

I have read about satellites in a science book: some

satellites go around the Earth with increasing radius; they go farther and farther as they go around the Earth, and at a certain point when they cannot go around the earth anymore, they go off, away from the Earth, breaking away from the gravitational force. I feel like that satellite. I feel this very often and very strongly.

Sometimes I don't feel like talking much. People talk mostly to kill time, not because they have anything special to communicate. Then there is the danger of misunderstanding when you try to communicate something that you feel deeply. You are laughed at. Understanding is a very precious and rare phenomenon.

Just as a physician might say that there very likely is not one single living human being who is completely healthy, so anyone who really knows mankind might say that there is not one single living human being who does not despair a little, who does not secretly harbour an unrest, an inner strife, a disharmony, an anxiety about an unknown something or a something he does not even dare to try to know, an anxiety about some possibility in existence or an anxiety about himself, so that, just as the physician speaks of going around with an illness in the body, he walks around with a sickness, carries around a sickness of the spirit that signals its presence at rare intervals in and through an anxiety he cannot explain. (Kierkegaard)

The Buddha said: "I can see that some people are healthy in body for one day, two days… one year, two years. But if anybody says that he is healthy in mind even for a short while what can he be except being a fool?"

So, who are you, my dear friend? Are you healthy in mind or are you a fool? (Catch 22). If you say that you are healthy in mind, then you are a fool!

Kierkegaard again: "It is always good to be distinguished by something. I ask nothing better than to be pointed out as the only one in our serious age who is not serious." How do you like that? You want to die while laughing, don't you?

I would like to write you a few quotations from An End to Innocence. Here is one of them:

There is another breed of pseudo-innocent whose attention is directed mainly toward the maintaining of a saintly self-image. As a strategy for living, saintliness may have its own implicitly exploitative expectations of how others are to respond to one's purity. Still, the main concern is with continuing reassurance of one's own angelic innocence. I find that such people always turn out to be too good to be true.

I've been thinking about this one for quite a long time. Here's another one: "super good intentions often result in super bad actions." What do you think about that? "Unhappy at the outcome of their folly, some of the neurotic too-good-to-be-true innocents end up seeking psychotherapy." Now, here comes my observation: Mostly, those who cannot help themselves talk a lot about helping others; maybe because they need it. Help people to help themselves, so that they won't need your help anymore.

People don't understand what real spirituality is. They mistake spirituality with faith, blind faith - I am for spiritual freedom.

A person who thinks that helping others (distributing dhamma) and serving mankind (or saving mankind) is the most important thing to do with their life doesn't know what is really important and profound. The most

important thing an intelligent person can do is to live their life truthfully, earnestly, intensely, and strive for a deeper understanding of their true nature. Helping should be secondary.

One thing is becoming clear to me: Unconsciously I've been looking for a way of life, which is acceptable to any intelligent person and reasonable from every point of view as well as practicable and useful for everybody. I've been too concerned about, or I have too much respect for, other people's way of understanding and thinking. Now I understand that that is not important; I don't have to explain everything I do.

Even before, I used to do what I wanted, but I tried to explain it in a way that looked reasonable to other people. Now I see that my private life is of no concern to others. I live (and will live) my life so that it is satisfying to me, and not according to what other people think I should do.

I don't want to deal with any organisation anymore. Too much talking, petty fights, rivalry and slander; I would like to be beyond all these. I'm sure I'm not an organisation person. I don't want to be one anyway, but I will try my best to help anybody who comes my way. I have a habit of identifying myself with humanity; everything which is a problem to mankind is my concern. I don't know whether this is good or not, but I have learnt a lot that way. Now, I see what a big burden this is. Why should I try to solve all problems? (Mentally, I have the habit of solving problems.) Who am I to solve all problems? I cannot solve another's problem; I've got enough of my own. Some people think I don't have any problems. Yes, not their kind of problems, but I've got my own kind of problems nonetheless. Desperately I try to find the answers to my kind of questions, questions that most people don't think about. Answers that satisfy

most people are not satisfactory to me. For most people, all the answers to all the questions are in books, but not for me.

A castle built with cardboards, blown away.
Very hard to let go of dreams. (Sayadaw U Jotika)

Petty problems keep the mind busy (occupied).

I've got a lot of things that most people want. Every time I tried to get something, I thought it would make my life more meaningful, but when I got what I wanted I found that it was only superficial, just another stepping stone, another thing to let go of. There is a kind of awakening in every letting go, until nothing is left to let go of.

What I've done and what I'm doing seem very important to me, but it doesn't seem to be of any importance to anybody else. After I'm dead, I'll be forgotten. No big deal. The most important thing for me is to live a deeply satisfying and meaningful life, meaningful for me.

Praise and blame are not so important for me, mostly they are biased.

A lot of things are now losing their importance, their hold, their grip, their charm on me, for example, politics, progress in science and technology, and even religion.

It is amazing what people believe in. It seems to me that people cannot live without believing in something. I wonder what it would be like to live my life without any kind of belief or expectation (aspiration). Can you imagine that?

Busy, busy, busy. Unnecessarily. So crazy, so meaningless. Is there intelligent life on Earth? What is intelligence?

What a waste it is not to do what is really meaningful to you and do what people expect you to do. Do you know what is really meaningful and deeply satisfying to you? To be happy is not enough for me. I want to understand everything deeply, to understand not just by thinking but by living, living the real life and not the ideal. Although I conform (I have to) bodily, in many ways, with the established tradition, mentally I live a unique life.

This smart commentator in the mind is a nuisance (a thorn in the flesh); it has to put a footnote to every phenomenon. What do you want people to learn? What do you want them to be? How are you going to do that? But, how are you living your life?

I am reading Kierkegaard's Concluding Unscientific Postscript. I'm enjoying reading it which is surprising. I like his style very much. I've got another of his books Sickness unto Death, which I have read through quickly. I will read it again. Do you know any good books on existential philosophy? I've never read Jean-Paul Sartre. Enough about books.

I would like to quote a passage from Concluding Unscientific Postscript:

Let us then proceed, but let us not try to deceive one another. I, Johannes Chimacus (he used this assumed pen-name when he wrote this book), am a human being, neither more nor less; and I assume that anyone I may have the honour to engage in conversation with, is also a human being. If he presumes to be speculative philosophy in the abstract, pure speculative thought, I

must renounce the effort to speak with him; for in that case he instantly vanishes from my sight, and from the feeble sight of every mortal. (Kierkegaard)

Very well expressed! Exactly the way I feel about myself and other people. I am a human being, neither more nor less; not just a monk, and I like to engage in conversation with a human being.

When I talk to somebody who is acting a role (either of a monk or a teacher, or a guru, or any kind of role), I feel very discombobulated. (Ha! Ha! I found a big word in the Synonym Finder [means: thrown into confusion].)

To call yourself something, a monk or a guru or a philosopher, is very limiting, confining, restricting, binding. I want to be able to talk freely; to have to talk a monkish-talk is really dull. (I have the deepest respect for the Buddha, please don't forget that.) So, I'm in a fix, in a predicament. These days, especially in Buddhist culture, to be a monk is to act like a monk. You don't speak your mind. You say what a monk should say, what people expect you to say. You pretend that you understand and believe everything in the sacred books. Even though you don't understand everything, you believe everything anyway. Can I do that? I can't talk to most of the monks because they will say what they should say, not what is really in their minds. (In most cases they have nothing in their minds.) I'm not just saying blah blah blah, my dear friend. This is something I feel very strongly.

The word 'Buddhist' is a newfangled word. In the olden days they used samma-ditthi-vadi (one having right views). Do Buddhists have right views these days?
"Of all evil I deem you capable: therefore I want the good from you." (Nietzsche)

People want to daydream; they don't want mindfulness, mindfulness of the present, because in the present there is nothing one can daydream about.

To see my mind through and through, and not to deceive myself is now the most important task for me. When I don't believe in something, it is very important for me to see clearly that I don't believe in it instead of trying to believe it.

I wish I had some humour like Mark Twain, or at least like you. A man cannot survive (cannot protect himself from going nuts) without it. I'm too serious about mankind. Can human beings think straight?

I'll tell you a story. Yesterday, a monk came to see me. He's thirty-nine years old. I've known him for a long time. He told me that he aspired to become a Buddha. Not only that but he said he's sure that he's going to become a Buddha. When I didn't take him seriously and said, "Nobody can be sure about that", he got very upset and talked for another two hours trying to make me believe him. He went around and told everybody he's going to be a Buddha. That sort of megalomaniac is not rare in Burma. Ha! Ha! Better to laugh than to get upset. It's hard for me to float along. I wish I could say, like T.P.S., "Is that right?"

Since a lot of things are losing their importance for me, things that nobody can find out for sure whether they are true or not, I've found that I've less and less things to talk about. The things that I'm experiencing at present become more and more important for me. Without trying to attain anything, I am able to see things very simply and clearly. I feel more strongly now about the things happening to me.

The present phenomenon is the only thing I have, whether

I like it or not; so it is more important for me.
Without much diversion, I can observe things easily.

"One must shed the bad taste of wanting to agree with many." (Nietzsche)

I would like to repeat (that idea), very experimentally, hesitatingly, tentatively. It could be easily misunderstood. Because words could be misconstrued, stretched.

I think a person's (my) most important task is to understand themself (myself) well; to understand everything happening in life deeply and not just philosophically; to understand my own motive and attitude very clearly when I say something or do something; to understand without distortion how I feel about something I've heard, seen, etc. (the true reaction of my mind); not to be deceived by anybody, or to deceive myself; not to follow anybody; not to have an ideal just because it sounds beautiful, but to find out for myself whether it is natural, possible, and about the consequences; and to know my own capacity when I undertake to do something. When I understand all those things clearly then I can think of helping others. Otherwise I will be deceiving myself and also deceiving others in the name of helping others. Helping others can become self-aggrandisement. I see this self-aggrandisement everywhere. That is why I talk about it again. Excuse me for repeating myself.

"A matter that becomes clear ceases to concern us."
Guess who said that? (Nietzsche)

I'll tell you a story about a snake. Once upon a time there was a snake. One day a bee came and stung him on his head and would not let go of it. The snake tried to get rid of the bee but couldn't. Then the snake saw a

bullock cart coming with a heavy load. So the snake said to the bee, "I'll let you know." He went to the track and laid his head right on the way of the wheel. The wheel rolled and killed the bee. The snake was really successful in punishing the bee. See how smart the snake was? No shortage of smart people like that in the world.

What do you expect of me, my dear friend? To be perfect? Well, I am perfect in only one way - I am a perfect FOOL! Not really stupid but quite a big fool, and I feel quite OK about that. I have enough courage to say "I don't know".

People don't change radically. Transformation is possible only through meditation. Even then, it takes a long time. Deep awareness which sees anatta (selflessness) clearly is necessary, and that is hard work. So I don't expect too much.

What you wrote about Bangkok is really shocking. Will Burma (Rangoon) become like that one day? That is the price you pay to become modernised. I would rather live in the mountains, eat simple food, live in a simple hut, breathe pure air, do things at a leisurely pace, not worry about money and status, with no week-days or weekends, and no luxury.

We want so much admiration, recognition, respect and love that we think quite a lot about what to do to get them. That way we don't live for what we value most but for what others value most. It is very important to find out what we value most and live it without being in conflict with others if possible. We create values and live them. So it is very important to find out whether those values are really worth living for.

Some people think it must be like devaloka (a heavenly realm) to live in B. where you can enjoy all the sense

pleasures and where you can get all the luxuries. How hard it is to understand that sense pleasures and luxuries are empty like dreams.

I want to have a friend who is not rigidly, blindly and indiscriminately following a set of rules or formulas; who is observant; who lives his life intelligently; who learns and grows as the years go by; who is flexible (who understands a situation and acts accordingly); who wants to find out for himself even the most simple truth (taught by the wisest man in history); who won't take anything for granted (but with due respect), but tries instead to find out for himself; a man who is alive and not lukewarm, who is not afraid to stand alone.

What a funny thing fame is - how empty and annoying.

When I hear from some friends what people say about me, I don't know whether to laugh or to get upset. What crazy, funny stories people invent. People are stupid and crazy; there is no doubt about that. They want to be deceived, yet they deceive themselves. I know they are basically really nice, simple folks; they don't want to believe the truth, and they are too ready to believe fantastic stories. Why are people so ready to believe fantastic stories? What do they gain by doing so?

I enjoyed reading The Illusion of Technique. The Buddha said, 'Ma naya hetu," which means 'Don't believe something (idea) to be true just because it agrees with the system (of philosophy)'. Technique or system is deceiving; techniques and systems are inventions of the human mind. Nature doesn't fit into any system strictly. Even the Abhidhamma [see glossary] cannot really explain natural phenomena completely; it is lacking in many ways. I read them, try to understand them, test them and learn something from them, I know you are disappointed with Western philosophy, and I am not satisfied with it

either, but I think I can learn something from them. Most of the existential philosophy is very depressing. They tell you how terrible life is but they can't tell you how to live your life peacefully. Most of the philosophers are all head, muddle-headed. All they do is thinking; they aren't even happy, and many of them went crazy. Most people don't think so much, don't read philosophy, and they're happier than most philosophers. The more I read these philosophies, the more I appreciate the teachings of the Buddha, which are so practical and meaningful.

Metta (loving-kindness), karuna (compassion), mudita (sympathetic joy) and upekkha (equanimity), sila (morality), samadhi (concentration), sati (mindfulness) and panna (wisdom) - these things are really meaningful and important in life, and if one develops them, they can really make a difference in one's life.

In many ways and for many people, philosophy and science helps a lot to free the mind from dogmatism. That's the best thing about them but they also create a vacuum in people's mind; people are left empty, disillusioned and lost, but can we really blame philosophy and science for that? Philosophy and science helped me to free my mind from believing in my parents' religion yet that left me in limbo also. Now it is my responsibility to give meaning to my life.

Reading existential philosophy helps me, in some ways, to understand Westerners and their problems, their way of thinking and what is lacking in their thinking, and how they are trying to solve their problems. Can the teaching of the Buddha help them? How? Is the way most Sayadaws teach suitable for Westerners? No? Why not? Understanding others is important in understanding oneself.

This world is crazy, absolutely senseless, a fake, a
show, a conceited show. Fools get caught in its snare.
Vain glory. False possessions.

Allusion

I pretend that I came
To improve the world and make people happy.
In fact I feel empty inside.
It's frightening to see how ugly I am.
Got to do something to cover this ugliness.
Empty and meaningless I am.
Looking for something to fill this emptiness
and meaninglessness.
I thought I've got something, at last, to make my
life fulfilled. Something beautiful and meaningful.
Looking closely I found. It too is empty.
I want to teach people. Why?
But I myself am deluded.
To hide my delusion I must teach people, and
pretend that I know.
Talking about love. Big Beautiful Words
Flying high like eagles.
But my heart is filled with anger and frustration.
Pretending to be detached.
And secretly craving to be well-known for
being detached.
Talking about wanting few. And yet enjoying luxuries.
Pleased and proud for being endowed with presents.
Talking about purity and chastity but haven't got
courage to look oneself in the eye.

What hypocrisy.

People said, "You are a beautiful person,
Wise and happy." I wish that were true.

* * * * *

Seeker of truth
Follow no path
All paths lead where
truth is here. (e. e. cummings)

"So much of my Dhamma connection has fizzled, partly because of my laxness, partly because I've become so disillusioned with the usual forms and institutions." I can understand that very well, my dear friend. My situation is not much different. It is very hard to talk to monks, my former teachers and friends who are monks. I try to understand them and also myself. Metta and karuna I have for them but no deep mutual understanding. There is a big gap between us, and I have no hope of finding a monk with whom I can share my deepest thoughts and feelings and insights. It seems to me that the more you know, the more lonely you become intellectually. Well, anyway, I am not so upset about that anymore although I still yearn for an open communication, free from being judged. I am trying to learn to live with that loneliness; I have to. I feel like I am a star, a million light years away from another star! I think everybody is desperately lonely. Some are more sensitive and so they feel it more.

I feel very free in my mind though, with only wholesome and unwholesome thoughts as my guideline. Unwholesome thoughts are painful and are also causes for pain, whereas wholesome thoughts are peaceful.

"... there's no vehicle left." Do we need any vehicle? I think if we practice mindfulness in its completeness (not leaving out any part of our life), it should be enough.

I don't think I could ever become a member of an organisation because I cannot stand being bound by party dogma. I want to live mentally free. I might never accomplish anything significant 'in the eyes of others', but I feel OK about that. Internally, however, I feel a kind of freedom which I did not feel before and which most people don't know of. By this I don't mean any stage of enlightenment in its formal sense.

My dear friend, you can live a peaceful life if you are clear and wise. Why are you so concerned about others? Do you think you are responsible for them?

It is not worth being unhappy about anything. I don't mean I am always happy, but I can see that when there is a big ego identified with something there is also unhappiness.

Your words again: "I guess what I'm saying is that I have yet to resolve, within my own mind, the Big Question of what kind of balanced form the practice of the Dhamma can take here in the West, being both true to genuine practice and at the same time meet the strange material needs of this culture." This is a Big Question. Answer this question for yourself first.

I think the first and most important thing a person should clearly see in their practice is to see the truth that unwholesome thoughts make a person unhappy. It's not about trying to overcome them, but just to see them plainly and clearly.

What do people want? They want happiness and they don't want pain. So see what makes you unhappy. People don't see that it's the unwholesome thoughts which make them unhappy; it's hard for most people to accept that. They think that sensual pleasures and all the things they want can make them happy. If you are happy inside you

don't need much to be happy.

"Except for the ascetic ideal, man's life has been
animalic and meaningless." (Nietzsche)
"The most spiritual men are the strongest ones."
(Nietzsche)
"Even a single compromise with the tastes of public
opinion might lead a thinker eventually to lose his
intellectual integrity." (Nietzsche)
"Great power reveals itself in great self-mastery."
(Nietzsche)

For everyone who does not know
How to control his inmost self would fain control
His neighbour's will according to his own conceit.
(Goethe)

What is your most beautiful fantasy?
Ah! Beautiful dreams! They made me happy; they nourished
me; they were useful when I was young. Now I know they
are only dreams. Sometimes I wish I can become dreamy
again. Such ignorant bliss! But no that's not possible.
I have to climb this mountain, alone, in the bright
noon. I long for a companion but, alas, I couldn't get
one. I must make my mind and body stronger so that I
might be able to climb to the top alone.

I know what loneliness means. I'm preparing myself for
that. That is my destiny. Sweet, sweet loneliness.

My dearest friend, get deeply in touch with yourself.

I am less and less inclined to teach, but I'm still
interested in talking to intelligent, open-minded
people, not to orthodox Buddhists who believe everything
in the texts. Worst of all I can't listen to somebody
who talks like a preacher, as if he knows everything.

If you write your story then I'll read it. A person who is a battleground of conflicting ideals; a Jewish-American Buddhist; a person who knows too much and doesn't know what to do with his life; a person who sees the farce (joke) in the world and can't take anything seriously, including himself, which has become a serious problem for him. (This is true for me too, but I am much more aware of my mind.)

Let go! Watch!

"Instead of appreciating your kindness, they think you are cheap, stupid and for use and they start to manipulate. Why?" That's because they have no respect for other people. They have not learnt to have a good relationship with people. Maybe they were never treated with respect. We learn these things from our experience, not from books, maybe they've lived with people, parents, spouse who manipulate each other.

It is very hard to find someone who doesn't manipulate others. We manipulate others because we don't trust or respect them, and we don't trust ourselves either. If we respect and trust each other we won't manipulate each other. Manipulation is a sign of weakness and immaturity.

Life is mystical.
Those who cannot feel it will find no joy or wonder.
Those who try to explain away life are vain.
They will never succeed.
I'd rather be a mystic than a scientist.
Some mystics are also scientists. (Sayadaw U Jotika)

Deception (self-deception) never leads to growth or insight. If you want to see the truth you need courage and honesty first.

We are part angel and part demon. If we deny the demon it will haunt us from the dark; let the demon come out into the daylight.

Make-believe, maya (illusion), and autosuggestion make life even more empty.

There are all kinds of dependence which in our society - having so many anxious, lonely and empty persons in it - masquerade as love. They vary from different forms of mutual aid or reciprocal satisfaction of desires (which may be quite sound if called by their right names), through the various business forms of personal relationships to clear parasitical masochism. It not infrequently happens that two persons, feeling solitary and empty by themselves, relate to each other in a kind of unspoken bargain to keep each other from suffering loneliness. (Rollo May)

"The tragic issue is the issue of seeing the reality and the truth about oneself."

For those who get distracted easily, it is better to keep their mind busy noting one thing after another; for those who are calm and mindful, they can just watch whatever comes naturally.

"When you are thwarted, it is your own attitude that is out of order." (Meister Eckhart)

If you have nothing to live for it means you value nothing in life, you have no centre. All the ideals you valued were borrowed. In a time like right now, you have no firm ground to stand on.

"... one can never apply some centre from the outside." "Difficult as the task is, we must accept ourselves and our society where we are, and find our ethical centre

through a deeper understanding of ourselves as well as through a courageous confronting of our historical situation."

"And the most constructive place to begin learning how to love is to see how we fail to love." (Rollo May)

To forgive is to understand.
To forgive is to be free.
When you cannot forgive somebody you are in bondage.
When you see anatta who is there to forgive. (Sayadaw U Jotika)

Here are a few extracts which I find very thought-provoking:

"Now it is a well-known psychological tendency that when we repress one attitude or emotion, we often counterbalance it by acting or assuming an attitude on the surface which is just the opposite. You may, for example, often find yourself acting especially politely toward the person you dislike."

"Furthermore, if we do not confront our hatred and resentment openly they will tend sooner or later to turn into the one effect which never does anyone any good, namely self pity. Self-pity is the preserved form of hatred and resentment."

"... no one can arrive at real love or morality or freedom until he has frankly confronted and worked through his resentment."

"Freedom is not rebellion."

"Freedom means openness, a readiness to grow; it means being flexible, ready to change for the sake of greater human values."

"... man always live in a social world, and that world conditions his psychological health."

"The good society is, thus, the one which give the greatest freedom to its people - freedom defined not negatively and defensively, but positively, as the opportunity to realise ever greater human values."

"Freedom is man's capacity to take a hand in his own development. It is our capacity to mould ourselves."

"... the less self-awareness a person has, the more he is unfree."

"As the person gains more consciousness of self, his range of choice and his freedom proportionately increase."

"Freedom is shown in according one's life with realities."

"It is doubtful whether anyone really achieves health who does not responsibly choose to be healthy."

"Thus freedom is not just the matter of saying 'Yes' or 'No' to a specific decision: it is the power to mould and create ourselves."

"Freedom does not mean trying to live in isolation. It does mean that when one is able to confront his isolation, he is able consciously to choose to act with some responsibility, in the structure of his relations with the world, especially the world of other persons around him."

"The basic step in achieving inward freedom is 'choosing one's self'. This strange sounding phrase of

Kierkegaard's means to affirm one's responsibility for one's self and one's existence, accepting the fact that one must make his basic choices himself.

"The mark of the mature man is that his living is integrated around self-chosen goals: he knows what he wants
"... the beliefs and traditions handed down in the society tend to become crystallised into dead forms which suppress individual vitality.

"The real problem, thus, is to distinguish what is healthy in ethics and religion, and yields a security which increases rather than decreases personal worth, responsibility and freedom. The person in our day, therefore, who seeks values around which he can integrate his living, needs to face the fact that there is no easy and simple way out."

"... more accurately, is it not the conflict between every human being's need to struggle toward enlarged self awareness, maturity, freedom and responsibility, and his tendency to remain a child and cling to the protection of parents or parental substitute?" (The message is: Grow up!)

"Does a given individual's religion serve to break his will, keep him at an infantile level of development, and enable him to avoid the anxiety of freedom and personal responsibility? Or does it serve him as a basis of meaning which affirms his dignity and worth, which gives him a basis for courageous acceptance of his limitations and normal anxiety, but which aids him develop his powers, his responsibility and his capacity to love his fellow men?" (Rollo May)

"The problem of being prey to someone else's power is reinforced, of course, by one's own infantile desire to

be taken care of."

"They have been taught that happiness and success would follow their 'being good', the latter generally interpreted as being obedient. But being merely obedient, as we have shown above, undermines the development of an individual's ethical awareness and inner strength. By being obedient to external requirements over a long period of time, he loses his real powers of ethical, responsible choice. Strange as it sounds, then, the powers of these people to achieve goodness and the joy which goes with it are diminished."

"... the person who surrenders his ethical autonomy has relinquished to the same degree his power to attain virtue and happiness. No wonder he feels resentful."

"The neurotic uses of religion have one thing in common: they are devices by which the individual avoids having to face his loneliness and anxiety."

"... the human being is in the depth of himself basically alone, there is no recourse from the necessity of making one's choice ultimately alone."

"... despair and anxiety can never be worked through until one confronts them in their stark and full reality."

"Maturity and eventual overcoming of loneliness are possible only as one courageously accepts his aloneness to begin with."

"What anxiety makes me now wish to run to the wings of an authority, and what problem of my own am I trying to evade?"

"We define religion as the assumption that life has

meaning."

"Religion is whatever the individual takes to be his ultimate concern."

"... psychologically, religion is to be understood as a way of relating to one's existence."

"But we do mean to emphasise that unless the individual himself can affirm the value; unless his own inner motive, his own ethical awareness, are made the starting place, no discussion of values will make much real difference."

"Love demanded as a payment is not love at all."

"We receive love not in proportion to our demands or sacrifices or needs, but roughly in proportion to our own capacity to love. And our capacity to love depends, in turn, upon our prior capacity to be persons in our own right."

"The reason we do not see truth is that we do not have enough courage."

"When one has been able to say 'No' to the need that he be 'borne up', when, in other words, he is able not to demand he be taken care of, when he has the courage to stand alone, he can then speak as one with authority."

"The more a person is able to direct his life consciously, the more he can use time for constructive benefits. To be able to see truth thus goes along with emotional and ethical maturity. When one is able to see truth in this way, he gains confidence in what he says. He has become convinced of his beliefs 'on his own pulse' and in his own experience, rather than through abstract principles or through being told."

"The more a person lacks self awareness, the more he is prey to anxiety and irrational anger and resentment: and while anger generally blocks us from using our more subtle intuitive means of seeing truth, anxiety always blocks us."

"I have been a learner all my life, but I make truth, which is universal, my own from within, through the exercise of my freedom, and my knowledge of truth is my own relation to truth."

"To be capable of giving and receiving mature love is as sound a criterion as we have for the fulfilled personality."

"... the most important thing at the outset is to call our emotions by their right names. And the most constructive place to begin learning how to love is to see how we fail to love."

"But when 'love' is engaged in for the purpose of vanquishing loneliness, it accomplishes its purpose only at the price of increased emptiness for both persons."
"Love, as we have said, is generally confused with dependence: but in point of fact, you can love only in proportion to your capacity for independence."

[Most of these quotations have come from Man's Search for Himself by Rollo May or Freedom to Learn by Carl Rogers]

Chapter 7: Friendship, Relationship, and Loving-kindness

What is the key to people's hearts? (Understanding.)

The most valuable thing in life is relationship (friendship).

Life cannot be real if relationships are not real.

Relationship is sacred.

The best thing I can give you is my friendship.

Relationship is the source of the greatest joy and the greatest mental suffering.

The quality of our life depends much on the quality of our relationship with people around us.

It is nice to have good friends. Life would be so flat without kalyana mittas (noble/spiritual friends).

How rare it is to have a friend.

Dear friend, I don't have many friends left. So I value whatever friends I still have.

To have a friend is one of the most wonderful experiences in life. To develop a deeper and deeper understanding of oneself and the world is also very wonderful. For me understanding is the most satisfying thing in life.

There is no time and space in our friendship.

I have made many new friends with whom I can relate to; I don't expect anything from them: just open-hearted, free-flowing communication.

Yes, I also have "deeper cravings for some kind of sincere companion".

I want my relationship with you, with him, with my daughters, with my former wife to be a nurturing, nourishing relationship.

Relationships with people are not really reliable in most cases. Most relationships are just games. An honest, open, sincere, genuine, non-manipulative, non-domineering relationship, where there is mutual respect and trust, and which does not have unrealistic expectations - is such a relationship possible?

I want to quote from C. Roger's book Freedom to Learn:

"Furthermore, I have no desire to instruct my readers, or impress you with my knowledge in this field. I have no desire to tell you what you should think or feel or do".

The only solution I have come up with is that perhaps I can share something of myself, something of my experience in interpersonal relationships, something of what it has been like to be me, in communication with others.

"... interpersonal communication is almost never achieved except in part. You probably never feel fully understood by another, and neither do I. Yet, I find it extremely rewarding when I have been able, in a particular instance, truly to communicate myself to another. I find it very precious when, for some moment in time, I have felt really close to, fully in touch with, another person."

I believe I know why it is satisfying to me to hear someone. When I can really hear someone it puts me in touch with him. It enriches my life. (C. Rogers)

A person needs a good relationship for his/her

psychological development. A good relationship is a necessity in a person's life. A person learns and grows in a good relationship. Without a good relationship we are like robots; with a bad relationship we become beasts or worse than beasts. People are becoming more and more inhuman because they don't have good relationships with people.

Relationship is the soil in which we grow psychologically. If the soil is of poor quality we don't grow well or we have stunted growth; if the soil is good we grow well, strong and mature. There can be no real psychological maturity without good relationships. So we need good relationships in which communication is honest, smooth, flowing, and without fear of any kind. Bad relationships are poisonous.

With sincerity, openness, understanding, caring, loving-kindness and patience they will surely work. Most relationships don't work because they don't have free flow of information (openness), genuine caring, real respect for others, and an understanding that we are all human beings (each of us has our own imperfections, limitations). Expecting too much from another person can also be a cause of disappointment which leads to rejection (thinking this is not what I expected, or acceptable).

With openness, vulnerability, honesty, metta (loving-kindness) and understanding it will be a good relationship which will promote spirituality, maturity, etc. Most relationships become routine after a while (lifeless, stagnant).

Without honesty there can be no real communication; without real communication there can be no real relationship; without real relationship there can be no real help (support, teaching, etc.).

You need a good friend (or good friends, which is better, if possible). One should not live in a place where there is no friend. But what is a friend? And you need a place which is suitable to your temperament.

It is easy to have compassion for a suffering being, but it is not easy to live with that person for the rest of your life.

Love is not enough for two people to live together; deep understanding of each other is necessary. Love is not enough in a relationship; deep understanding and appreciation is also necessary. See if you can accept all the bad things about him without wanting to change him and see if you can also respect him as he is now. Dependent relationships don't work well.

Relationships shouldn't be used as a means; it should end in love, understanding, respect and appreciation. Nobody is perfect. Sometimes relationships become entanglement if they are not grounded on right attitude. Do not use marriage or any relationship as a means to solving a problem. People should relate to each other just because they love, respect and appreciate (admire) each other as the way they are. Otherwise there is no genuine relationship.

It's OK to fall in love but don't be in a hurry to get married. People change once they're in an intimate relationship.

It takes a lifetime to make sure that you really love somebody. The hay stack burns with a big flame and lasts for a short time, but the husk fire burns imperceptibly and lasts for a long, long time.

Marriage is not a bad thing. I've seen many couples

living in harmony, supporting each other in dhamma practice. It is very rare though.
It is so rare to find somebody who cares for you. Love without hoping for the relationship to last. Look at the glorious sunset while it is there, but you can't hold on to it.

We never have too much metta; usually we have too little. Real metta never makes you unhappy. It is attachments and expectations which make you unhappy. You can't expect metta as a return for your metta; metta can't be traded. If there's an expectation, then that means there's self-interest. If we love somebody because we want to be loved, then we get hurt when we don't get metta in return.

Feelings come and go and desires come and go - let them come and go. Don't take them so seriously. Just watch them. If you don't try to control them and don't wish them to be otherwise you won't get so upset. Our desire to be in control makes us burn out. We don't suffer because we have a heart; we suffer because we have desires and take them so seriously.

I hope you and him can be lifelong dhamma friends helping each other on this journey of spiritual growth. Imposing one's ideas and ideals on someone can cause great conflict. Judging and criticising don't help much either; it can cause loneliness. You cannot change him and he cannot change you. Expecting that the other party should change hinders free communication. Better not to have expectations in a relationship.

Sharing and caring is already healing enough. That will lead to his unburdening of all his feelings. People want to unburden their feelings but they're afraid that they'll be looked down upon; that they'll be misunderstood or manipulated; that they'll be talked

about and not loved if people know all about them; that they'll be thought of as abnormal, etc. So they carry all that pain, fear, disappointment, and longing all their life, staying lonely the whole time and acting like tough people, but they melt down when they meet another person who will not judge or gossip about them; who will still love them even after they know all about them; and who really cares for them.

Unconditional acceptance is what he needs. Can you give him that sort of acceptance? I will marry you if… I will not marry you if… The ifs are really terrible, terrifying things.

When somebody says, "I love you", we feel very happy, but we don't really believe it. We always have this fear in our minds, "When he/she knows more about me he/she will not love me any more. I have to be prepared for that. I have to be prepared for being rejected." We don't have complete trust; we are always uncertain. Are we really sure when we say, "I love you"? Very rarely. It seems rare to know somebody who can really understand you. When you have nobody who understands you (or at least tries to understand or empathise with you), you feel very lonely. How many lonely people are there in this world of five billion people? Is there real contact between one person and another? Can we really touch another human being? Will you let another person touch you?

Many people tell me, "You are the only person who understands me." I am surprised to hear that repeatedly, and the way they say that is really touching. I try. I wish I could understand people deeply; I don't expect to understand everybody - that would be too much for me. But at least I want to understand my daughters and their mother, and my close friends.

You want someone to love you. Yet when you love someone you don't feel that you're worthy of their love. To make you feel worthy of his love you must sacrifice yourself, but that kind of relationship is never secure and satisfying. Security in relationships: it's possible only for those who are mature and secure in themselves. Those who have feelings of insecurity and unworthiness will never feel secure in any relationship.

People usually don't love someone who has sacrificed for them; they don't want to be indebted to anybody. And even more so if you remind them of how much you have sacrificed for them. Strange? Yes, people are strange. If you have helped someone it's best for you if you then forget about it. If they remember, it's nice of them, but if you remind them of how much you have done for them, they'll hate you for it.

"If I sacrifice for him he'll love me forever." No! Don't deceive yourself.

"I love you not for what you've done for me, but for who you are."

"I'll forgive him and he'll forgive me, and we'll love each other." No! That's a kind of bargaining.

I don't want you to live your life always wondering whether or not he is telling you the truth; that will drain all your mental and physical energy. Yes, a liar can do anything. I am not willing to live with a person in whom I do not trust. I can forgive a mistake but I cannot live with an untrustworthy person. Read Sanity, Madness and Family by R.D. Laing. You know how you can go crazy having to live with people who won't tell you the truth.

It's OK to help a person but to get into a deep

relationship with a person who is not truthful is really taxing. You cannot have a fulfilling relationship with a person in whom you do not trust and respect.

People want to be loved, including you and me, but what we do to be loved is different.

To be loved unconditionally, that is what we really want. But can we love ourselves unconditionally? Do you love yourself? Strange question. We don't think about it.

It is easier to love than to understand, it is better still if the two go together.

We must learn to love without becoming dependent or possessive. Pure love doesn't cause pain.

Real metta is necessary in relationships; without it relationships don't mean much. With metta comes acceptance, understanding and tolerance. We are not perfect and nobody is perfect. To see our own imperfection and to feel OK about it is very important to our happiness and even to the progress in our practice. If we cannot accept our imperfection how can we accept somebody else's?

People could live in harmony if they were willing to give each other as much freedom as possible, if they were not so manipulative or bossy.

"The power of loving-kindness, even personal metta, metta for a particular person; and how this can have such an impact on someone's spiritual life." Yes.

Real love and deep understanding is much more satisfying than any sense pleasure or money. Moreover a way of life based on mindfulness and wisdom will surely make this

life worth living.

You cannot have metta for somebody with the expectation that they will be kind to you. You want to be happy and peaceful, so extend that attitude towards others. There is no other way. You should wish for others all the good things that you wish for yourself.

We need metta from many people, if possible from all the people around us. These days most people are suffering from metta-deficiency syndrome (MDS). Most people are crazy because they don't have metta, sila (morals), sati (mindfulness) and panna (wisdom), they're attracted to luxuries and new toys, so they lose sight of good qualities of their heart - they've sold their souls to the devil, so to speak.

Do you think you can find somebody who can make you happy? Do you think you can find somebody who will love you unconditionally forever?

"That our care for others is our care for ourselves, a deep honouring of the being we all share." That is true when there is no ego, and when we see that all beings are related.

"You cannot harm another being without harming yourself." So when you help another you help yourself; our care for others is caring for ourselves also. To see it and feel it we must first lose our sense of ego. Without others I don't exist. Imagine that there was nothing and nobody, what would you be then? So everybody we know somehow affects our lives. Can you imagine what impact you have on me, on my life? You know what impact I have on you, on your mind, on your life? The same is true for me: You also have great impact on my life; you've made my life richer in many ways.

A woman with a mind of her own can love a man with a mind of his own. Two grown-ups, psychologically independent, mature persons respecting each other's individuality and freedom, can have a deep, lasting, meaningful, and nourishing relationship. We can buy a slave but we cannot buy a friendship.

One cannot be realistic when one is overwhelmed with love. Love is irrational. Because we can talk about it, explain it or even have it, we think we know it. But how mysterious it is. We feel it; we are overwhelmed by it; sometimes we can't believe ourselves. Is it really true that I love somebody so wholeheartedly? Because we are always so reserved and because we don't trust ourselves, we don't trust anybody.

"I love you with all my heart. And I know that you love me. There is no doubt whatsoever. This is tremendous. For me at least, to know that it is possible for me. I have never expected it. How can I expect something which I have never known? So it is more like a surprise. I feel really grateful. But to whom? Well, to life" - sweet-aching longing.

If you have not loved (and if you do not love) somebody with all your heart you are not a fully-fledged human being yet; you're only a potential human being.

To be in love is to be in an altered state of mind.

Love is not reasonable; it is beyond reasoning.

You are alive and overflowing with feeling. Such a thing happens once in a lifetime. I'm very glad to hear that your heart is open now. Let it open even though sometimes it may be painful. We're afraid to love, afraid that we'll be rejected; afraid that we won't be taken seriously, or we'll be manipulated; afraid that

we'll be vulnerable, and sometimes we don't trust ourselves; we don't believe that we can really love somebody.

Let all your feelings come out. Write down, express your feelings in blank verses.

Don't be in a hurry to get married. Get to know her better. She's a human being; like all of us she has her share of faults. Try to understand the whole person and love her for that, not just parts of her, or your own projection of her.

You said, "She is very honest." That's the most important quality; without it there can be no meaningful relationship.

"But she's so painfully level-headed about things." What do you expect? To be crazy about a guy who is crazily in love with her? Of course she should be more careful. She must have some experience with men who get crazy and then it's better for her to learn to love you more and more. For a woman the stake is bigger. And love is not enough. You must have read/heard about romantic love. Some of them didn't last long, some had tragic ends.

"It hurts like a raw nerve." Well, well, it hurts and at the same time you don't want the hurt to go away. It's so precious, so special. It's painful and it's pleasant too.

To love somebody with all your heart is to become a real human being. This experience of yours has real impact on the way you look at human beings; it is priceless.

Even love for a woman can be a spiritual experience. There should be spirituality in every aspect of our life. Then only life would be beautiful and meaningful.

You see, nobody can teach you how to open your heart; how to be vulnerable; how to love another human being; how to go beyond all conventions; how to go beyond limits and to find that which is beyond.

What you are going through is somewhat similar to the experience of enlightenment. You are in a totally different world with different values; you have become a different person and you cannot be the same person that you once were - the transformation is irreversible.

"I value heart-to-heart contact with other people." I know what it feels like to be in contact with people heart-to-heart. Most relationships do not work because there is no bilateral (mutual) caring, sharing, vulnerability, honesty, tenderness, sensitivity, and real and abundant flowing of metta (not desire). There is one more quality which is no less important, i.e., deep understanding of another person as a person (not as a sex object). Sex is also a part of the relationship between a man and a woman; it should not be neglected, but it should be in harmony with the real sharing of pleasure and not just a gratification of one's animalistic desire.

We talk too much about love. Do we know what we are talking about? You said, "It feels, sometimes, like I no longer know what reality is." Did you know what reality was about? As long as we think about reality we are separated from it; when we are one with reality we no longer think about it.

If I could give you advice, I would say take your time to understand your own mind very deeply about what it is you really want from this life. One can go on and on doing one thing after another getting in and out of relationships. What do you expect from a relationship?

What are you looking for? If you don't know what you are looking for, you will end up having a lot of things that you don't want.

I know what you mean when you said "living from the heart". With most of my relationships with people, I have been very frustrated thinking that something which makes relationships authentic is missing. In quite a few cases, I didn't have it myself. So things didn't work well in the long run; something goes wrong. But now I'm much more aware of it. Yet with some people friendship happens so naturally: for example, it's so easy for me to relate to you.

I hope both of you are really open and honest with each other. There is no such thing as 'they lived happily ever after'. There will always be some unexpected problems; we only need to learn to solve them intelligently.

It's necessary to have some problems. After you've worked through a difficult time together with sensitivity and patience you become closer, you understand each other better. That understanding of each other makes a relationship more meaningful and long-lasting. Love alone isn't sufficient. Deep understanding of each other's feelings, wishes, dreams, fears, hopes, etc., is very important. Our parents love us. How come we can't relate to them?

You are very fortunate to know what it means to love another human being. I don't know about the future, but I believe your love for her has already brought much depth and meaning to your life. I think that alone is enough for a lifetime. Most people have lived and died without knowing what it means to love tenderly. They sing songs about that though.

They say the nightingale pierces his bosom with a thorn
When he sings his love song
So do we all
How else should we sing? (Kahlil Gibran)

Nice to hear that she and you are intimate now. Get to know the living reality - her mind, her feelings, her difficulties in adapting to you and America and the conflict in her mind if she has any (most people do have conflicts). Do you really know the depth of her being? Do you know how it feels being her? What if she won't marry you?

What makes a relationship really nourishing, satisfying, lasting, alive, and not merely routine?

You wrote, "I wanted her so much but what do I want?" That question is very important, and nobody can give you the answer to that. You have to look deep inside yourself for the answer.

The union of hearts - deep and intuitive understanding of each other; non-verbal communication; mystical, transcending all reasons; a knowing in the guts that the two are meant to be together on this round of rebirth, loving, caring, and helping each other; knowing that the understanding between the two will grow and grow until the two minds become totally transparent; no fears, no secrets and complete trust; no games or role playing; being vulnerable. Is this possible?

Ask her to tell you all about herself - her childhood, her parents, her brothers and sisters, her hopes, her fears, etc. You said, "So, the nutty intense craving has faded", and also, "Is it because it just faded on its own? Or partly because I have been successful in gradually winning her affection?" Life cannot go on with such great intensity, it would burn you out. Mostly it

is (and should be) just simple.

Everything in nature goes in cycles. You can't go on living with that intense feeling all the time; your survival would be in danger, you would not be able to do the usual things you need to do in your life. The intense feeling is too consuming. I am not invalidating or in any way saying that the intense feeling is not important. It gives us some glimpse of what it means to be 'really alive', and it changes our values, our aims. Your second question can also be answered in the affirmative. You've got her affection. So you no longer have to worry about not getting it, which was what made you feel so nutty, but that doesn't mean that your love for her is less than it was before. It means your mind is now more stable. Hot, burning craving (or love) is not good in the long-term. Warm and sometimes even a cool (not cold) kind of metta is much better; it is more reliable and more nourishing. Well, you'll go crazy again when you have your first child. I'll wait for that.

When you have a child let me be his/her friend, companion, playmate. I know how to be a good friend to a child. Let me help him/her learn about nature, life, and about him/herself, please.

Unhealthy relationships should be concluded. If you don't change, you don't live fully. Anything that lives must change of necessity. No change means death. So for a friendship to be a living one, it must always be changing. Most of us don't feel alive because we are afraid of change (going into the unknown). We don't want to take risks.

Before you let go of your attachment to anybody or anything, look at the attachment in the mind. Understanding attachment is very important. Only deep

understanding of attachment can free the mind of it. If you force your mind to let go of attachment without really seeing the nature of it, it will come back very soon. Seeing clearly and understanding deeply is the only way to overcome it. Forced detachment is not real detachment.

Most people have grown an invisible, impenetrable shell around themselves to protect them from being hurt, and they're looking for satisfaction in money, status, sense pleasures, drugs, alcohol, and sex mainly because they don't have somebody who loves them and who understands them more deeply. Too scary to be open and vulnerable!

There can be forced (and artificial) love, compassion, contentment, humility, etc. Behind forced love and humility, there could also be (and in most cases there is) hatred, fear and pride. It is more important to see hatred, greed, pride, etc. Seeing through can mean cutting through.

I have similar difficulties in relating to people. I find most people very superficial. Because I'm a monk I can avoid some people whom I cannot tolerate, but we are human beings (social animals); we cannot live alone; we need some human contact; and we're living in a world where most people are very unmindful, selfish, inconsiderate, stupid, proud, jealous, and so on.
So a person who's sensitive and intelligent must of necessity suffer from contact with people. Tolerance and deep understanding of people are very important. At times you have to remind yourself what the Buddha said: "Puthujjano ummattako" (mad worldlings)!

You are dealing with people who are crazy. People grow old but they don't necessarily grow up! So you're dealing with overgrown kids. Since you can't run away from people though, try to find a way to relate to

people with wisdom and kindness.

When you have nothing in common with another person, you can't share anything with him/her. You feel like a stranger. If you want to have friends see if there is anything you have in common with them. If you're interested in them they will feel close to you.
Learn to listen to people without judging. You don't have to solve their problems. Be open and kind.
To be in conflict with people is tiring. To desire for the respect, appreciation, and regard of people is a prison.

If possible, avoid associating with fools (bala); if not, be careful not to follow their wrong advice, but don't get into conflict with them. We live in a world of fools. If one associates with fools, sooner or later one will get into trouble. Most people do not take the Buddha who never gave bad advice, seriously.

Yes, asevana ca balanam (not to associate with fools). Identify them and avoid them, but don't make yourself unhappy thinking too much about them. Just like you avoid poisonous snakes, avoid fools. But what makes a person a fool?

If you can find a good friend, live together; if not, live alone. There is no friendship in a fool.

Since I was a boy, I noticed that people are mostly hypocrites. It was/is hard for me to believe in people, but that's the way it is whether I like it or not. Take it or leave it. Once in a while you come across somebody who is not a hypocrite but who is sincere, and because these people are so rare, they are precious.

Most people are after money, fame, position, pleasure, etc., even monks are. Very few people are earnestly

looking for (seeking) the truth and peace. Some people use meditation as a substitute for narcotics. Are you upset about that? Then you can be upset for the rest of your life.

I am happy that there are still some people who are honest, sincere, etc. Try to look at the bright side of people. They are not as bad as they could be, they could be worse!

Everybody is bad. After we have accepted that, we can really appreciate it when we see some good in everybody.

It seems to me that you are much older, psychologically, than most people of your age. So you don't fit in your age group. Do you know that highly intelligent people have a hard time doing things that normal people do?

Because your values are so different from the values of most people around you, you are in conflict with them, which is quite natural. Try to understand the nature of the problems first of all. Sometimes, understanding the problem solves half of the problem.

You need somebody you trust to talk about whatever is in your mind, especially the worries and cares. Sometimes I think you would feel lonely in the crowded city. You're living alone away from your family; you must sometimes feel the need to be close to somebody who will not take advantage of you, who understands you and your struggle and pain.

These days it must be hard to trust somebody outside your family. But I think there are good people everywhere in the world. You just have to find them out. Isn't there anybody in your circle who is kind and virtuous?

I understand what you are going through as I had similar experiences. The most difficult part is the decision.
The pain heals after a while. I lived with so much fear, pain and guilt for many years, but now those are just memories. Some day I'll tell you my story.

It will take some time for you to recover from whatever damage the relationship has done to your mind. Be more mindful and be more relaxed. Your mind has reacted for so long in such frustration that it'll need a lot of mindfulness and patience to unlearn the old ways of acting and reacting. No matter how long it takes, be patient and kind to yourself. Change cannot be forced; it should be welcomed. Your personality will change, too.

The worst thing that can happen to a person is losing self-respect.

You said, "What kamma to be left alone in this lousy place when all the good monks and people are in Myanmar." Seeing it from another point of view, you could say, "What wonderful kamma to have so many good friends and good monks as kalyanamittas (noble/spiritual friends) in Myanmar." Most people don't have a single friend in the world.

To be loved unconditionally, that is what we really want, but can we love ourselves unconditionally?

To be important in somebody's life. To be able to make a difference. But for me a person who does not love herself/himself unconditionally, and who is not independent psychologically, cannot and does not really love anybody. To be able to love we must be free.
Do I really love anybody? In most cases we love because we are so lonely. Hoping that we will overcome loneliness if we really love some-body and if that

somebody can really love me. Unless we can accept our loneliness and accept another person's loneliness we cannot really meet each other. Each of us is utterly lonely. Let us accept our loneliness, and not try to cover it or run away from it or try to find a way to overcome it. We will always be lonely. Only for brief moments when we forget ourselves we are temporarily relieved from our loneliness, but it comes back for sure. I am lonely. I am lonelier than ever before. I'm seeing this loneliness more and more. There are very few people who can reach us and understand us. Between each person there is a big chasm of misunder-standing.

I have friends who love me and respect me, but they don't know who I am or understand me as a human being. They cannot know. I am not blaming them for not knowing who I am. They love their projections of who they think I am, which is a false image. But do I know who I am? What I think I am is also a projection of my mind. Better to be mindful from moment to moment without trying to find answers for these questions. Mindfulness is my only refuge.

I know how lonely people are; I know how lonely you are; because I know how lonely I am. I have learnt to live my life quietly, peacefully, and alone, but I appreciate real heart-to-heart contact with somebody.

I suffered a lot and I become a monk.
I suffered more and I become a human being.

How hard it is to have a friend. A friend is one who does not manipulate you; who listens and understands; who has time to listen without interrupting or getting distracted; and who listens with attention and sensitivity. Most people are distracted, unmindful and unhappy; they are preoccupied with their own problems. If you are not peaceful, how can you listen?

I know many people very intimately; they've told me things about their lives and their feelings which they've never told anybody else, and in some cases they told me things which they have never before thought consciously. Only when I asked them more questions to clarify some points did they start looking deeply into their minds/hearts and, to their amazement, they started seeing things which they've never seen before. We can hide from ourselves so well. Most people are split; they are not whole. If you are not whole you cannot grow. To be whole you should not deny or reject anything, any thought or feeling or idea, no matter how unacceptable they might be/are.

So from my experiences with people I know that people are lonely, even those who are living with their families, and some with their extended families. Loneliness doesn't just go away by being around somebody; loneliness is when there is no deep understanding and acceptance. Even family members don't understand and accept each other. So much judgment and misunderstanding even among family members.

The source of the problem lies in not knowing or understanding oneself in depth, not accepting oneself. We are always rejecting some aspect of ourselves. Can we love and respect ourselves unconditionally?

So, unless you know yourself deeply (and that is not easy), there is no way to solve this problem. We want relationship mostly because we feel lonely. Relationship as a means to overcoming loneliness doesn't work. Each of us expects that somebody can make us feel not lonely. Relationship as a means to an end always ends in disappointment. Running away from loneliness. That's what most of us do most of the time. We don't have time for other things.

Once you get deeply in touch with yourself your life takes a new turn, and that needs a good friend who is deeply in touch with him/herself; who feels OK about him/herself; who is not afraid to see things as they are; who is used to seeing things which most people pretend are not there. It's like diving deeply in the ocean: you see things which you've never imagined - unlikely shapes and colours, some beautiful and some very ugly.

People looking for rubies don't see diamonds because they (diamonds) have no colour of their own. Even though a diamond is colourless, it sparkles. (Though man-made diamonds have colours.)

It's better to help people the least amount you can because you can do that without too much time and effort, so you don't get tired or burnt out. If/when you can, do a little more sometimes (but not always). If you do the most you can, very soon you will feel that you can't go on doing it anymore; it becomes too much. You said, "Sayadaw, people are strange. When you are good to them, they take you for granted. You've to be nasty to them." No, you don't have to be nasty to them. You just need a clear-cut limit to what you can do, and how much you can do. You have to tell them your limit and the way you want to spend your day. If you don't tell them, how can they know? Do you expect them to know your needs without your telling them? They are more concerned about what they want, not what you want. So you have to let them know, you have to demand.

If you don't tell them your limit they will ask you to do more and more, and in the end you feel being exploited and you will react with frustration, which will cause damage to your relationship with those people. I always tell people my limit, even when it's

something about Dhamma.

So if you go to another place, right from the beginning set a limit, have a strict schedule. Being too good, you end up being too bitter! You end up hating those for whom you've accommodated yourself too much. Everybody, including our family members, expects too much from us, and they take us for granted.

Nobody has any power over you unless you empower them. You allow (empower) people to influence your mind. Now that you are not willing to be influenced by them, they are powerless and have no power over you. As long as you think they are powerful and strong, they have power over you. Don't you see how scared, powerless, and dependent they could be? They will behave like kings and queens if you put them on a throne, but if you put them down on the ground you'll find that they are just like anybody else - powerless, weak, scared, dependent, and lonely. When we let go of our self-image, when we remove our guard (self-defence), we see who we really are. I am not much different from you.

Real power comes from understanding oneself.

"Real show of power is in restraint." (Aristotle)

A people empower a person to be the president. So the president has power.

Don't let people take advantage of you. When you are taken advantage of, tell yourself that's the price you pay in order to find out whether some person will take advantage of you or not. How else can you be sure about that?

The bamboo waves and bends when strong wind comes. Who's to blame? The wind or the bamboo? I read some good

books, write letters to my friends, and try to be mindful. I enjoy being here - quiet and peaceful; beautiful blue skies and white rolling clouds; birds and trees. I am not unhappy but I miss my daughter very much; she has become the focus of my life.

So, you see, there is always one thing or another (somebody). It's hard to live just for oneself. We need something (an ideal) or somebody to live for. Even a hermit has an ideal to live for.

I hope to see you some day, my dear friend. Don't know when that some day will be. You're changing and I'm changing. So let's not get disappointed when we find each other different. I feel OK as long as you are your real self, and you'll find me the same.

One thing I'm sure about: I don't have any power to change anybody; I'm not interested in doing that. I will never be a guru. If I ever become anything, I will become a very simple man, and I hope humble, too.

I value our friendship very much. Something hard for me to let go of at the moment. I will try to keep metta and let go of attachment.

You are my friend. Isn't that enough reason for me to share my deepest feelings with you? Please don't think that you are not worthy of it. I just hope you understand.

I have lived with you long enough, and I think I know something about people from my long experience of relating to them. I think I know you and understand you somewhat. (I can't be totally wrong.) Please understand that there is a friend who trusts you and respects you and understands you. If it is fine with you, I will go on telling you about my deepest feelings.

If I am in any way special, then you must also be
special in some ways to be my friend.

* * * * *

There is longing, a yearning in my heart.
I reach for you. I know you are reaching for me.
But I cannot reach you. Something is keeping us apart.
What is that?
I feel like there is a vacuum in my heart.
I am living but I don't really feel alive.
How can I feel alive without that?
How can I reach you without that?
How can you reach me without that?
We are apart? But we don't know.
What's really keeping us apart?

Only lately I found out that I don't have it.
I used to have it.
And I lost it.
I did not know I lost it.
But I know all the time that something is missing.
There is no life in my life.
I feel dead. At all cost.
I must get it back again.
Without it life is not worth living.
How foolish I was to neglect that and
Turn all my body and mind
Toward such superficial things.

Now my heart is crying.
What a lie I've lived.
What a waste it would be to live all my life like this.
How meaningless!
Can I overcome my wrong conditioning?
Have I enough courage to overcome this lie?
Can I live a healthy, meaningful life?

Am I healthy enough to become really healthy again?
To become a really whole and complete human being again?
(Sayadaw U Jotika)

Once I was afraid of losing my friends because of my
changing understanding and values. But, slowly, now I am
able to accept that. I must be true to myself.

Now it has become a routine. There is no zest anymore.
I remember how it was.
There was uncertainty. There was hope.
There was anxiety that it won't come to me.
There was great sadness. Life was so intense.
Even the intense pain, piercing, crushing pain
in my heart was so, so meaningful.
At least it gave some meaning to my life.
Complete surrender, complete giving away,
complete understanding and complete acceptance.
Longed for the two to merge into one.
Something spontaneous, not planned or calculated.

When I got it I feel like something is missing.
What is it that is missing.
I know. But I cannot define it.
Is it something that we can only dream about?
When it was out of my reach it looked complete.
When it is in my hands, something is missing.
Optical illusion.

* * *

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Pali Glossary

Abhidhamma The third part of the

Buddhist canon/scriptures [Tripitaka] containing a treatise of Buddhist psychology and philosophy

akusala unwholesome (states of mind)

anagami a person who has realised the third stage of enlightenment

anatta selflessness, no-self, egolessness

Anattalakkhana Sutta The Discourse on the Characteristic of Selflessness

anicca impermanence

appakicco having few duties or responsibilities

arahat person who has realised the final stage of enlightenment

atta person

avijja paccaya sankhara ignorance conditions formations

bala (bala) fool (fools)

balanam with fools

bhikkhu monk

brahma a deity of the highest heavenly realms

cetasika mental concomitants

cittam mind

cittanupassana contemplation of the heart/mind

dayaka donor, supporter

Dhamma/dhamma truth, Buddha's teaching, phenomena, nature, morality

devaloka a heavenly realm

Dhammacakkapavattana The Discourse of the Turning of the Sutta Dhamma Wheel

ditthi wrong views

dosa aversion

dukkha suffering, oppression

hoti to be

issa jealousy, envy

kalyana charming, good, virtuous

kalyanamitta noble, virtuous friends

kamma action, deed, work

karuna compassion

kilesa defilement

kukkucca worry, remorse

kusala wholesome (states of mind)

kuti hut

lobha greed

macchariya stinginess, avarice

Mahasatipatthana Sutta The Great Discourse on the Foundations of Mindfulness

mana conceit, comparing oneself with others, pride

metta loving-kindness

moha delusion

mudita sympathetic joy

nama mental phenomena

nijjiva lifeless

nissatta being-less

pajanati to know clearly

Pali Indic language used in canonical books of Buddhists

Pancavaggi the group of five ascetics who met the Buddha shortly after he was enlightened

Panna wisdom

Papanca obstacle, hindrance (to spiritual growth), illusion, mental proliferation

pariyatti theoretical knowledge of Dhamma, scriptures

Pitaka referring to the 'Three Baskets' of Discourses, Discipline, and Higher Truth

rupa physical phenomena

saddha faith, confidence

sadosam with dosa

sallahukavutti one leading a simple life

samadhi concentration

samma-ditthi-vadi a person with right view

sampajanakari one who is thoughtful

samsara cycle of births and deaths

samudaya The Second Noble Truth: desire

samvara restraint

saragam with lust, or passion

sasana teaching, doctrine, dispensation

sati mindfulness

sila morality, precepts

sima boundary, chapter house

sotapanna a person who has realised the first stage of enlightenment

sotapatti first stage of enlightenment

sotapatti maggaphala the path and the fruit of streamwinning

[streamwinner see sotapanna]

sukham happiness

sutta discourse

tanha greed, craving

upekkha equanimity

vedanam feeling, sensation

vedayamano experiencing (a feeling)

vedayami'ti 'I feel'

vicara sustained thought, investigation

vinaya monastic rules of conduct and discipline

vitakka initial thought, reflection

upekkha equanimity

yoniso manasikara wise consideration, right attention

Burmese words

anaday feeling bad, embarrassed, feeling obligated

hin-lei-o Burmese curry (with many ingredients)

kyaung hut

nyanzin stages/progress of insight

"To stay cool in hell
Snow in the summer."

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LIFESTYLE: HOW TO LIVE FREE OF FEAR OF DEATH; TIBETAN LAMA SPEAKS OF MORTALITY

The Boston Globe
September 21, 1993, Tuesday, City Edition

By James L. Franklin, Globe Staff

Everybody is worried about dying, the Tibetan teacher Sogyal Rinpoche said. "But to die is extremely simple. You breathe out, and you don't breathe in."

A ripple of laughter passed through the 400 people crowded into a conference room recently at Interface in Cambridge, a center for alternative religious, health and psychological programs.

They'd come to see a lama, a Tibetan monk, who is noted for his ability to speak to Westerners and who, in a little less than a year, has sold nearly 100,000 copies of a book of Buddhist teachings, "The Tibetan Book of Living and Dying."

Rinpoche - a religious title meaning "precious one" - left his homeland as a child in 1959, studied in Catholic schools in India and in Britain at Trinity College, Cambridge, and set out to bring the ancient tradition of Tibet to bear on the anxieties of men and women in Europe and North America.

"I'm not a very good lama," he insisted to an interviewer. He speaks often of his own teachers, his "masters," some of whom he served as translator when they came to the West.

The book is the result of doing what his teachers told him, to pass on the ancient teaching to a new world, as "a service to

humanity." That includes, he says, teaching Westerners "discernment": which Buddhist teachings to use and which to ignore, how to find a teacher and persevere on the path to enlightenment.

And he is succeeding in drawing new students to Buddhism, said Steve Zimmerman of Watertown, who leads classes at Rinpoche's local Rigpa center there. "Because he was raised largely in the West, he has much greater understanding of Westerners."

David F. Gibbs, 45, a social worker at the Merrimack Valley Hospice in Lowell, said he once found Tibetan Buddhism "too ritualistic and elaborate, beyond my cultural experience."

Now he finds Rinpoche's teaching has helped him "develop more compassion and understanding," in seeing how the people who come to the hospice "are distinct from their behavior, how they are more than what they are thinking or feeling or doing."

For part of the 10 years he spent preparing the book, Rinpoche worked in the hospice movement in Britain, helping those who face imminent death as a result of cancer, AIDS or other serious illnesses. He came to believe that much of what is wrong in Western society arises from the denial of death.

"I feel this denial of death actually complicates problems that exist in Western society," Rinpoche said in the interview. "It is why there is no long-term vision, not very much thought for the consequences of actions, little or no compassion."

"People see death as terrible, as tragic. Because they want to live, they see death as the enemy of life and therefore deny death, which then becomes even more fearful and monstrous."

Beneath this fear of death lies "the ultimate fear . . . the fear of looking into ourselves," he said.

But death can be a friend, he told the crowd at Interface.

"Death holds the key to the meaning of life," which is why Trappist brothers regularly greet each other with the Latin phrase memento mori, "remember you are dying," Rinpoche said.

"Remembering . . . brings life into focus . . . It sorts out your priorities, so you do not live a trivial life . . . It helps you take care of the most important things in life first. Don't worry about dying; that will happen successfully whether you worry about it or not."

He warns his students not to think about death "when you are depressed," but rather "when you are on holiday or impressed by music or natural beauty."

But he knows that "when I am not practicing," or meditating in a disciplined way, "I am afraid of death." He has worried, too, about the death of the lamas with whom he left Tibet. "A whole generation of legendary masters is passing away - sometimes I wonder what the future is going to hold," he said.

Rinpoche is hopeful when he remembers living teachers, such as the Dalai Lama, who wrote the foreword to his book. But he knows that the possible loss of Tibet is another experience of impermanence, of death, like that all human beings must face.

His goal is to help the dying, those who care for them, and all who listen, to "face our own mortality and realize how much love, how much compassion is in you," he told an interviewer.

"This dying forces you to look into yourself. And in this, compassion is the only way. Love is the only way."

GRAPHIC: PHOTO

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ESSENTIAL ADVICE ON MEDITATION
excerpts from Teachings by Sogyal Rinpoche

When you read books about meditation, or often when meditation is is presented by different groups, much of the emphasis falls on the techniques. In the West, people tend to be very interested in the "technology" of meditation. However, by far the most important feature of meditation is not technique, but the way of being, the spirit, which is callled the "posture", a posture which is not so much physical, but more to do with spirit or attitude.

It is well to recognize that when you start on a meditation practice, you are entering a totally different dimension of reality. Normally in life we put a great deal of effort into achieving things, and there is a lot of struggle involved, whereas meditation is just the opposite, it is a break from how we normally operate.

Meditation is simply a question of being, of melting, like a piece of butter left in the sun. It has nothing to do with whether or not you "know" anything about it, in fact, each time you practice meditation it should be fresh, as if it were happening for the very first time. You just quietly sit, your body still, your speech silent, your mind at ease, and allow thoughts to come and go, without letting them play havoc on you. If you need something to do, then watch the breathing. This is a very simple process. When you are breathing out, know that you are breathing out. When you breath in, know that you are breathing in, without supplying any kind of extra commentary or internalized mental gossip, but just identifying with the breath. That very simple process of mindfulness processes your thoughts and emotions, and then, like an old skin being shed, something is peeled off and freed.

Usually people tend to relax the body by concentrating on

different parts. Real relaxation comes when you relax from within, for then everything else will ease itself out quite naturally.

When you begin to practice, you center yourself, in touch with your "soft spot", and just remain there. You need not focus on anything in particular to begin with. Just be spacious, and allow thoughts and emotions to settle. If you do so, then later, when you use a method such as watching the breath, your attention will more easily be on your breathing. There is no particular point on the breath on which you need to focus, it is simply the process of breathing. Twenty-five percent of your attention is on the breath, and seventy-five percent is relaxed. Try to actually identify with the breathing, rather than just watching it. You may choose an object, like a flower, for example, to focus upon. Sometimes you are taught to visualize a light on the forehead, or in the heart. Sometimes a sound or a mantra can be used. But at the beginning it is best to simply be spacious, like the sky. Think of yourself as the sky, holding the whole universe.

When you sit, let things settle and allow all your discordant self with its ungenuineness and unnaturalness to disolve, out of that rises your real being. You experience an aspect of yourself which is more genuine and more authentic-the "real" you. As you go deeper, you begin to discover and connect with your fundamental goodness.

The whole point of meditation is to get used to the that aspect which you have forgotten. In Tibetan "meditation" means "getting used to". Getting used to what? to your true nature, your Buddha nature. This is why, in the highest teaching of Buddhism, Dzogchen, you are told to "rest in the nature of mind". You just quietly sit and let all thoughts and concepts dissolve. It is like when the clouds dissolve or the mist evaporates, to reveal the clear sky and the sun shining down. When everything dissolves like this, you begin to experience your true nature, to "live". Then you know it, and at that moment, you feel really good. It is unlike any other feeling of well being that you might have

experienced. This is a real and genuine goodness, in which you feel a deep sense of peace, contentment and confidence about yourself.

It is good to meditate when you feel inspired. Early mornings can bring that inspiration, as the best moments of the mind are early in the day, when the mind is calmer and fresher (the time traditionaly recommended is before dawn). It is more appropriate to sit when you are inspired, for not only is it easier then as you are in a better frame of mind for meditation, but you will also be more encouraged by the very practice that you do. This in turn will bring more confidence in the practice, and later on you will be able to practice when you are not inspired. There is no need to meditate for a long time: just remain quietly until you are a little open and able to connect with your heart essence. That is the main point.

After that, some integration, or meditation in action. Once your mindfulness has been awakened by your meditation, your mind is calm and your perception a little more coherent. Then, whatever you do, you are present, right there. As in the famous Zen master's saying: "When I eat, I eat; when I sleep, I sleep". Whatever you do, you are fully present in the act. Even washing dishes, if it is done one-pointedly, can be very energizing, freeing, cleansing. You are more peaceful, so you are more "you". You assume the "Universal You".

One of the fundamental points of the spiritual journey is to persevere along the path. Though one's meditation may be good one day and and not so good the next, like changes in scenery, essentially it is not the experiences, good or bad which count so much, but rather that when you persevere, the real practice rubs off on you and comes through both good and bad. Good and bad are simply apparitions, just as there may be good or bad weather, yet the sky is always unchanging. If you persevere and have that sky like attitude of spaciousness, without being perturbed by emotions and experiences, you will develop stability and the real profoundness of meditation will take effect. You will find that

gradually and almost unnoticed, your attitude begins to change. You do not hold on to things as solidly as before, or grasp at them so strongly, and though crisis will still happen, you can handle them a bit better with more humor and ease. You will even be able to laugh at difficulties a little, since there is more space between you and them, and you are freer of yourself. Things become less solid, slightly ridiculous, and you become more light-hearted.....

* Wave Rider 1.31 # 270 *

--- Gecho/RA/USR-V.34
* Origin: 1:343/70 (1:343/70)

Song of Mind of Niu-t'ou Fa-jung

by Master Sheng-yen

A lecture given during retreat at the the Ch'an Meditation Center, Elmhurst, Queens, New York.

For ordinary people, thoughts never stop, and they never appear from nowhere. One thought arises after another thought passes away. It is a continual flow. In samadhi, thoughts stop moving. They do not arise and perish. However, once the power of samadhi subsides, thoughts resume their normal movement. In practice, we use a thought to watch other thoughts. We use a consciously picked preceding thought to watch succeeding thoughts rise and fall. It's important that we are clear and aware of the arising and passing away of each thought. If we are clear and exercise will power, then there is no opportunity for wandering thoughts to pull us from the method. We will stay on our methods of practice.

For example, when using the counting breath method, these three thoughts should revolve in a cyclic manner: the self, the self counting the breath, and the number. At the very least, these three thoughts must arise one after the other in counting the breath method, otherwise it would be impossible to use the method. If you can use the method so that these three thoughts are like links in a chain, then other thoughts will not interrupt the flow of concentration and awareness. Eventually, you will enter samadhi. If there are only these three thoughts, there will be no sense of time or space. The breath will be smooth and the body will feel light. Can you turn your method into an uninterrupted chain? It works the same for a all methods of practice. Most of us cannot do it for a prolonged period of time. If you feel sleepy, the chain will break apart or disappear altogether. It will be like tiny lengths of a chain floating in the sky.

The verses which speak of thoughts arising and passing away, of the preceding not being different from the succeeding, have a deeper meaning as well. Thoughts will also arise and pass away for an enlightened person. However, for such a person, there will be no discrimination between one thought and another. There will be no attachment toward one and aversion toward another. All thoughts are dealt with equally. One is not more important or better than another. Therefore, for an enlightened person, many thoughts can arise and pass away, but the individual's attitude remains uninfluenced.

An enlightened person, like an ordinary person, sees a woman as a woman, a man as a man, gold as gold, rock as rock. However, for ordinary people, different things lead to different emotions, feelings and reactions. Sometimes they will be happy, sad, angry, or worried. The enlightened person, on the other hand, is not swayed and manipulated by thoughts. The thoughts are just as they are and do not evoke accompanying emotions. Therefore, an enlightened person deals directly and equally with all preceding and succeeding thoughts.

Someone said, "Shih-fu, I heard so and so saying bad things about you behind your back. Does it bother you, or do you not perceive this as criticism?"

I replied, "I'd be a fool or a liar if I did not recognize these words as criticism. On the other hand, if this person wants to criticize me, then so be it. What can I do about it? It would be wrong of me to criticize this person in turn."

It is normal for dogs to sometimes bite humans, but it does not mean that we should turn around and bite dogs. I am not saying that this person who criticizes me is like a dog. What I am saying is if people want to be petty and criticize or bad-mouth you, then let them. If it makes them feel better, fine. But it would be petty of you to return fire with fire.

If the succeeding thought does not arise,
The preceding thought cuts itself off.

We are aware of a thought because a new thought arises and replaces it. Successive thoughts enable us to be aware of previous thoughts. If you are counting breaths and your mind settles on the thought of "number one" and does not move, then there is no conception at all, and you will not be aware of any thoughts, including the number one. On the other hand, if thoughts of the same number arise and replace themselves over and over, then awareness of the number will remain. This is true for any thought. If your mind stops on a thought, then you will be unaware of that thought. Killing is considered wrong, but if your mind stops on a killing thought and nothing comes after -- no object to kill -- then the thought of killing will have lost its meaning. Therefore, if a thought arises in your mind and no other thought comes after it, the first thought will disappear.

Usually, in our minds, succeeding thoughts arise and replace previous thoughts in a continuous cycle. The purpose of a method of practice is to collect the scattered mind, to unify it. Even when you are practicing correctly and well, the three thoughts of self, self counting, and number remain in an ongoing, cyclical pattern. Eventually, the method should leave you. It does not work the other way around. You should not purposely leave the method.

If the method naturally leaves you, that is good. It means that the three thoughts have reduced to one, that of the self. In this condition, you are no longer aware of a number, the breath, or a method. Even if you are aware of breathing, you will be unable to count breaths. The method has not left you; rather, it has accomplished its purpose: to bring you to the condition where the mind is on one thought. Actually, you are still on the method, and your mind is clear, calm and tranquil. It is not blank.

Some practitioners hear me talk of the method going away and they figure they should be at that point already, so they stop using it.

I ask them, "Did you drop the method or did the method drop you?" There's a big difference. If you have dropped the method, then I advise you to pick it up again. If the method has dropped you, in fact it has not. It is still there, so there is nothing to pick up.

The two lines of verse above describe enlightenment, not necessarily samadhi. In samadhi, the previous thought does not cut itself off naturally; the mind stays on one thought. This occurs in deeper levels of samadhi. In shallow samadhi, the mind still moves in a fine, subtle manner. There are sensations of happiness and pleasure. Enlightenment is different. Succeeding thought and preceding thought refer to attachment. With enlightenment, there is no attachment to or aversion toward any particular thought, so there is no need for one thought to arise and another to pass away. If there is no need for a thought to arise, then there is no need for a thought to disappear.

Here is an analogy. Have you seen monkeys climbing trees? As they climb, three of their limbs usually support them while the fourth limb extends to climb. As the fourth limb moves, the other three soon follow. But if the monkey has no intention of climbing further, the fourth leg stops, and the other three legs also rest. There is no subsequent movement for the three legs. In the same way, if the mind does not anticipate a next thought, then previous thoughts and attachments naturally disappear.

Someone said to me, "I have to think of a good way to combat my vexations." There is no need to combat vexations. If, while meditating, you are aware of vexations, go back to the method of practice. Once you know they are vexations, the vexations lose their power. For example, once you realize that you are angry, the emotion subsides quickly. You may think that it is not the case, and that anger remains for a while. Thoughts, emotions and feelings continue because of succeeding thoughts replacing previous thoughts. If angry thought after angry thought rise and pass away, then you are lost in the vexation of anger, and in fact you are unaware of it. You are identifying with and attached to that angry emotion. Subsequently,

anger keeps manifesting. At that these times you are unaware. When you are truly and clearly aware of your angry condition, it will vanish.

When vexations arise, do not struggle with them. Also, do not run with your vexations. Letting go is the best method. If you have the thought to steal, and you think, "I've never done it. I know it's wrong, but I wonder what it would be like to steal. Let me try it and I'll see what happens. I'll worry about it later." That is running with your vexation. There are many thoughts involved in this process. You usually don't act on the first or even the second thought. These thoughts continue for some time because you are attached to the vexation. If the attachment is strong enough, you may act on your thoughts. If, on the other hand, you think that the thought to steal is ridiculous, you will drop it.

In past, present and future there is nothing;
No mind, no Buddha.

Buddhadharma says there is no past, present, or future. There is also no vexations, no mind, no enlightenment, no Buddha. In Chinese, the song literally translates past, present and future as the three worlds. It can be understood as past life, present life and future life, but this is not what the author is talking about. Niu-t'ou is referring to previous thought, present thought and successive thought. If the previous thought is gone and the next thought has not yet arisen, that is precisely no thought, no mind. If there is no thought, there is also no vexation, no enlightenment, no Buddha. When we have vexations, we are plagued by thoughts. When we want to get enlightened or become Buddhas, we are entertaining thoughts. But when we have no thoughts, there is no mind. That is enlightenment.

Yet, we speak of enlightenment and Buddhahood. If we didn't, no one would feel compelled to practice. That is why I urge everyone to attain Buddhahood. For us, enlightenment exists and is something to strive for. For enlightened beings, there is no enlightenment. The

song speaks from the point of view of enlightenment. We, however, must adopt the other point of view.

These may seem like abstract concepts for most of you. I'm talking about no past, present and future, and you're grappling with sleepiness and scattered mind. Sleepiness will pass. Scattered mind is precisely your mind dwelling in the past and future. Scattered mind is never in the present moment. If we use a string to represent time, one end being past and the other future, what do we call the present? Really, there is no present moment that we can isolate. As soon as we hold a present moment to the light to inspect it, it is in the past. If we look ahead waiting for a moment to come, it is still in the future. Past is gone, future is not yet here. They have no real existence. All that exists is the present moment, yet the present moment does not exist. Point to the present moment. It cannot be done. The present moment, which is in-between past and future, is also in the past and future. It, too, has no real existence.

What I speak of is a sequence, or continuum, of past, present and future. When you say your back hurts, it is already in the past. Then you anticipate future pain. But if the pain is in the past and future, why bother with it? Easier said than done. We are still aware of pain, and it seems to be in the present moment. Working on this understanding is practice. It is a method with which to approach pain, or anything else for that matter.

Whatever vexations you may have, use this method. See things clearly as being in the past, present and future. Then see that past and future do not exist. Nothing is there. If nothing is there, then how can there be vexations? However, it is difficult to separate from pain and vexations. I never said practice was easy. On the other hand, practice is not complicated. You don't have to watch every vexation and apply the "past, present, future test" to it. Just work with and stay on your method. When the mind is completely and smoothly on the method, the method will disappear naturally. It may seem as if you are not practicing, but, in fact, it is true practice.

I have been wearing these eyeglasses for many years. I'm not even aware they are on my face. Some doctors say that a good sign of health is a feeling of lightness. When part of your body feels heavy, it is a sign that something is wrong with it. It is the same with practice. If the method is smooth and the mind light, it seems as if there is no work to be done, nothing to be gained, nothing to be lost. This is practice at its best: relaxed, light, with no expectations.

Most people, however, come to retreat hoping to gain something or get rid of something. They want miraculous physical improvements; they want to solve long-time problems; they want to rid themselves of vexations. Many find moderate success, but their attitudes are wrong. They are coming in with heavy minds and bodies and leaving the same way. Expectation and vexation get in the way. During retreat, during practice, do not concern yourself with your body. Do not concern yourself with what happened before retreat and what will happen after retreat. Put your mind on the present moment in the most pleasant and down-to-earth manner you can muster. This is practicing without using your mind. When you practice without using your mind, there is no idea of attaining Buddhahood. There is only practice.

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1993]----------"Soul in Zen" - questions
and answers after the lecture.All copyrights to this document belong to John Tarrant, Califor
DiamondSangha, Santa Rosa, Cal., USAEnquiries: The Editor, "Mind Moon Circle", Sydney
St.,Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2 660
2993----------JOHN TARRANT
ROSHIQUESTIONS & ANSWERS after "Soul in Zen" LectureNovember 30, 1992, Berkeley
California----------1. QUESTION:
(Question on what depth psychology is.)JOHN: Well, I think depth psychology is anything th
a longwhile and a lot of money. But my sense is that what it does about patient,would be or
it. And I think it's got a rather zen sense of inquiryabout it. That when we go into it, we're no
necessarily trying to fix ourparticular problem, like our fear of flying or whatever. That that m
driveus into the room to pay attention to ourselves. It's more a question of whereis my life g
am I, and those kind of questions tend to getaddressed. In my case there's a kind of interes
trust in what theunconscious is trying to do as well as what my ego level awareness is intere
that way, it's rather like zen. Zen rather directly attacks the ego;whereas, depth psychology
directly heal with it, rather thankarate or something like that. But in both of them the uncons
broughtout more. What is greater than us that is also in us is invited into the room.2. QUES
didn't say very much about change and I just wondered whatyou thought was implicit in your
experience that was . . .JOHN: That's a great question. Well, I think we do change enormo
help it. There's absolutely no use in having a particular idea of howwe're going to change be
never going to change that way. We'resomehow always willing to change A and B, but wha
asked ofus is to change C and D. The things we're willing to give up, often we cankeep. Th
no willing to give up are the very things we mustsurrender. Think in small things, not great a
But ways of thought,characteristic indulgences and particular feelings. My motive for chang
we do is as best we can is we harmonize with the Tao and the changehappens and we have
to accept it.(Question amplification. Same speaker.)JOHN: Well, we listen, we're patient, we
meditation. My experience ofdoing a lot of meditation was, my god, all sorts of things came
verygood at deep states of mind and rather calm, but as soon as I thought I was verygood a
very tempestuous would appear. After awhile, again, thisis part of this work that I'm sharing
after awhile I began to realizethat that, too, was part of it. When the something--the pain, th
orwhatever it is--appears. Or arrogance or anger or some pomposity, whatever itis, appears
a sense, trying to come home. And that's a lot ofthe change, to notice that and somehow co
that stuff when itcomes up.QUESTION: (Same questioner) I was thinking more in terms of
initialexperience that you talked about.JOHN: The enlightenment experience?QUESTION:
the enlightenment experience is--I think somebody told me, sittingin the audience here, actu

Shunryu Roshi described it as a 360degree point of view change. So there's the old saying
youbegin to practice mountains are mountains and rivers are rivers andeverything--breakfas
breakfast--and that's how it is. Then after you'vebeen practicing for awhile mountains are no
rivers are not riversso you begin to see the transparence of the world which is both the glow
and also the insubstantiality of things is just so evident. That this isa dream that we are livin
There's just no doubt about that. And the dreamhas different flavors and so on, but it's a dre
at the end oftraining mountains are mountains and rivers are rivers again. That in some way
point of view enormously and then we let even that go and wedon't hang onto that. And the
think--there are consequences.Joy is a consequence of a true enlightenment experience. C
bea consequence. You can't help yourself. Compassion's not a willed thing. It'sa sort of inv
genetically programmed twitch or something, emerging withpeople. The compassion just co
the Hua-yen (Jap. Kegon) philosophy, which was a great philosophythat died out because it
complicated, really, I think, but verybrilliant and interesting, tried to describe the philosophy o
seeunder that change. Usually in zen we give operational definitions. We say, "Dothis and
what you see," rather than, "What you will see is this."Because people get fixated on what th
those words are and it'svery hard then. But typically, people start to see the subject-object b
down. You see that you are the universe and the universe is you, forexample. You meet th
tradition. You understand what they weretalking about.Is that your question?QUESTION: S
It's too vague, isn't it, for you?QUESTION: Yes.JOHN: Well, what would you like? Ask me
question.QUESTION: Well, when you said, `you are the universe and the universe is you,'th
would have some affect on behavior. I just want to go backto something that you said about
this black thing might justgrab you. I was thinking more in terms about being consciously av
does.JOHN: Yes. Well, I think the things is how much of container is there. Ithink characte
sense a container for insight. Soul is the containerfor spirit in the same way. If we've done
and we're alreadypatient and we've worked with our own fallibility some and we're humble a
integrity and we're honest about our weaknesses, then there's a much bettercontainer there
come in and won't tear us up too much. We'llbe happy and compassionate and people will p
a little bitbetter in our lives. People around us will notice the difference and we mightchange
paths or something, but generally I value steadiness a lot.Being a child of the sixties, I suppo
spiritual training putting one footafter the other and accepting the darkness when it's here is
important.Then the light comes. I think there's a trust and a patience in that. That wedon't b
propaganda from the ministry of the mood when it comes. We'repatient and we wait for thin
pass because we know underneaththat there's a knowledge. We don't have to trust so muc
know.That's for me the fine difference. But then we still have to do that soul workI described
character work. Actually to have a good eye and a poorcharacter is a horrible thing, I think.
thing. Torment really. And Ithink in the tradition when I look back, I can see who were in tha
dilemma.3. QUESTIONER: First, I want to see if I'm understanding what your saying.What
that you have the enlightenment experience, and there'sthat part of it. Then there's also the

and all the faults of thehuman being and everything else. What I'm wondering, it seems like
people are trying to get when they're looking for enlightenment is theenlightenment experien
understand that you say, you're sayingthat there's more to it than that. There's more that ne
I'mjust wondering what would you say the purpose of enlightenment is. What wouldyou say
people that . . .JOHN: Well, the purpose of enlightenment is to forget that you're enlightene
thing that is very true. Yamada Koun Roshi was one of my teachers,my grandfather, who Da
teacher. He was very strong onthis. If somebody was visible in a crowd, they weren't enligh
ideawas that he had to go and shuffle into the subway like everybody else in Tokyo,smoked
embodied that very beautifully, I think. `The stink of zen'is an old zen saying. That people w
fresh enlightenment experience arekind of obnoxious in some way. That it needs to be tend
everythingyoung. It's beautiful; it's marvelous and it needs to grow old like everythingelse.O
fantasies of enlightenment are rather mechanistic. That we think thateverything grows and
never approach a work of art the way that weapproach our minds. But we think that if I have
experience,something static will happen. But nothing static ever happens. It's a river.It's alv
changing. Your contact with your enlightenment experience will dieto the extent that you ha
own experience. So there's a lotabout letting go and then you can have multiple enlightenm
Inthe tradition. Today. Over and over again we have to let it go. We have to bea person--L
it a person without rank. Because if you've got rank,you're a person walking around with a h
hat of some kind. A redbarretta (sp??) or something. And some of your role and you're not
ecstatic is there everywhere. It's in every moment. It's not just in anenlightenment experien
QUESTION: The question might have been what's the movement of the wholething. What's
whole business?JOHN: What's our fantasy of development?QUESTION: What's the purpo
humanity, or would you saythere is one?JOHN: What's the grand vision here? Grand vision
strong point, butI'll try. I think it's a noble question. I think that we can have. I thinkthere are
number of things. I really do want to emphasize that the firstpurpose has always got to be--
tradition the fantasy of thebodhisattva, it's a legend, is the person who actually puts off their
owncomplete enlightenment in order to save other beings. Because if they becamecomplete
they'd just disappear off the planet somehow. That'sobviously a fantasy, but it's a very intere
to me. In other words,what makes the bodhisattva way is the person who has their floors ar
doing character work in that way. And that the grand vision alwayscomes from the very sim
happening now in your meditation practice,in your life. You do something stupid; somebody
lie and getaway with it, but you don't lie. It's a very important task. The moreindividually we
work that has ripple effects. If you really do yourzazen, you have consequences beyond wh
They're invisible to you.I do believe that although it's a nutty belief. It's really true. We can't
what those consequences will be. North Americans have a progressivefantasy where the gr
this. I have an associate who is anArgentinean zen master and they have this fantasy. Wh
goingdown to the dogs and that's why you need to practice Buddhism. It's just sohopeless.
that we need to practice Buddhism because it will makeeverything better for everyone. And

I think that there arepossibilities of greater consciousness without splitting--I suppose that's
talking tonight. You can split off and leave all this mess or you can tryand not split off so mu
so pure, and try to have the whole thing get alittle bit more enlightened. That's my fantasy a
do.5. QUESTION: (Question on enlightenment, Trungpa.) How do you explainsomething li
Well, it's a conundrum, isn't it? It's very interesting and painful anddifficult. My explanation i
it's very seductive to be a spiritualteacher. When you become a spiritual teacher, people im
treatingyou a little bit differently. Not everybody. Hopefully, if you're married,that helps beca
won't treat you any differently. But it's veryseductive and there's always going to be traps th
haven't seen before.I'm always falling into something that I thought I was wise at, but then a
along and I fall into it. I think that what we're talking about--Youcan say it in two ways. You
that the insight wasn't good enough. Itwas great, but it wasn't great enough. That's the trad
Buddhist answer.But I think I'm saying something else. That there wasn't enough work on th
containment level. There wasn't enough work on being patient andstupid and humble and w
darkness. When you're a teacher ifyou're in pain, it's very easy to go out and teach and it's
tostop and listen to the pain because everybody's always asking you to go out toteach. To g
is a natural thing, but to say, `no,' is not somehow.So teacher's often end up not having any
Very great teachers canturn into a shell quickly because that happens.(Questioner commen
yes. You can get very good at the techniques of meditation thatallow you to not have to slee
things like that,(Some text missing. Tape had to be turned over.)But I see the goal as this liv
enlightenment, is the expression, it's thelived thing.6. QUESTION: (Zen and bringing things
???)JOHN: I'm just beginning to feel myself to start talking about things I don'tknow shit abo
one of those things that destroys teachers, really.Let people think we know things. Then, da
giving advice. So withthat proviso, that I don't know anything either, let me say that I think it
practice in the time of chaos. I think that that's fine. I wouldn'twant someone else to have to
the chaos and not me. Zen specificallywas developed exactly in a time of civil war and the g
tradition wascoalesced when Ghengis Khan was coming through with his horsemen and bur
thought it would be very good to do a little zazen. It mighthelp. The great tradition was desi
many ways, the differentpossible ways. Some people just wanted to go off into the mountai
hold the world in that way in some way. The way the Hopis doingtheir ceremonies hold the
Other people wanted to go and talk tothe Mongol overlords and try to get them to stop burni
rule theplace. Some zen masters did that, too. So there are many opportunities.There's no
The great traditions always should be good in hardtimes. Any tradition can be good in easy
QUESTION: I wanted to ask you another question about this. I want to askhow you see ho
this enlightenment experience, let's say, and iscoming back to themselves and working on th
purifying the vehicle,something like that. How would you say or how do you see how that co
have an impact in the world and what would that impact be?JOHN: Well, you will feel yours
something. What do you do? Ifyou're a carpenter, you'll make different kinds of furniture ev
You'lldo something in the world. You'll have an influence on the people. You'lltouch people

able to help touching people and they will bechanged a little by interacting with you.QUESTI
way would that change them? What will that do, inspire them?JOHN: Mostly people. What
To find out that there's a way isthe greatest change. To realize there really is a way through
Toacknowledge that the world really is a dark wood and very chaotic and is full ofthese anim
and baring their teeth and it's full of our ownweakness and self-indulgence and getting lost.
really is a trailthrough the woods. There' really a path. So to acknowledge the truth of thedi
that there really is a path, I think, are the greatest treasures.Actually, they're the first noble tr
Buddhism. That you don't even needto have learned that to get that that's a great treasure.
path,people will see that. You don't have to beat them over the head with it.8. QUESTION:
little bit about some of the abuses and ethics ofthe teachers. I tend to be more lax and think
just people.(???)But I think that there is much more difficulty with the ethics ofpsychotherapi
confronted with a personal problem right now with afriend who's in therapy and would like to
somehow can't escapebecause of that closed relationship. I have a personal conundrum of
there and offer advice without being asked for advice and I don't knowexactly how to do it. I
concerned about that kind of closed group ofthe therapy session or the group which doesn't
think it allows asmuch examination or interaction from the outside as from the inside. Do yo
comments about that?JOHN: Anything can be a cult. Zen can be. Psychotherapy can be.
deux, a folie a infinitely receding series. So, I don't know. Thereare many psychotherapists
manipulative, just like a good many zen seniorpeople who are manipulative. So, I'm not sure
interested in healingzen than in healing psychotherapy, I suppose, is what you ask brings up
interested in--Michael and I were talking today about that veryquestion, what's the concept o
Spiritual leaders have screwed upin some way. We're being very dualistic about the way we
this.We've either thrown the bastards out or abused them, reviled them for years, ordenied t
problem. Somehow neither of those is quite right, isit? But people who have harmed us can
us a great deal. Peoplewho have wounded us mend our hearts in some ways. Something b
here. We need to hold that idea and stop abusing people, but also look atwhat is true and w
work, what do we want. So I'm not looking atthat from the point of view of the student. I nev
felt--I felt verypissed off with my spiritual teachers, but never felt that they ever really didany
ethically or morals. I think anybody who's not hated their spiritualteacher with a passion has
walked the spiritual path, at some stage.Anybody who hasn't walked through that hatred, ha
either.Something comes up where you've just got to find your own way in some way. I'mme
we have to hold these two things together. People reallydo screw up and we can't say, "Oh
boys." On the other hand,you can't say, "Oh, they're a demon. Let's cast them out and puri
thetradition," because then you just produce another demon.With your friend, I don't know.
very recalcitrant to my wisdomas I am to theirs. All I can do is love them and hope they don
damagethemselves too much.9. QUESTION: I was wondering why you talk--you said at on
theenlightenment experience, that it was important to drop it. I was wondering whyyou said
seems to me that it's important to maintain thatperspective so that you can act with integrity.

like if you want to write a poem, you can't be a poet. That'ssomething different from writing a
you want to throw a pot--Anythingthat you're going to do if it's going to be any good, you've g
throwyourself away. Any great action that you do, you can't do it from a positionthat you alre
You must throw everything away. You must just trustthat that experience will work in you ar
you can't go aroundreferring back to some inner model experience that you had. You meet
with drug experiences. I sometimes think that a good drug experience isquite damaging bec
have quite powerful, sort of spiritualexperiences often with hallucinogens. You meet people
yearstrying to recreate that experience. I have a real empathy for some of myfriends becaus
You've got to throw it away. Whatever's realyou can't throw away. It's like tightrope walking
be up theretrying to do a performance, you've just got to put one foot after the other.QUEST
I wasn't talking about continuously having the experience,but within the experience there's a
or perspective that's given.JOHN: Right. But you can't help having that, you see. That's jus
deepertrust.QUESTION: (Cont'd) So you're not saying to drop that.JOHN: I'm saying anyth
onto something, let it go. If you're nothanging onto it, don't pick it up. Enlightenment. I'm no
it's anydifferent. You get up in the morning and drink your coffee or your tea orwhatever it is
there's a beauty in that. You're still participating andwouldn't want it to be otherwise. It's imp
be born and to live yourlife and die and the right way to do it.QUESTION: I wonder if you ha
the idea that most psychologicalproblems are clusters of deep trance phenomena and that t
roleshould be, in effect, to hypnotise the client and that the end result of thatwould be a kind
mindfulness instead of trance state.JOHN: No I don't think I have a comment on that. I'm n
completelyunderstand your terms and I don't want to just construct something.9. QUESTIO
something about responsibility?)JOHN: You mean if you have an experience, what is your r
that?QUESTION: Yes.JOHN: I've been quite interested in the precepts. There are sixteen
precepts. Taking refuge is very interesting to me. Then there areten, essentially, codes of c
take up the way of not lying, or notstealing, whatever, killing. I've been very interested in th
formthat contains something, allows it to cook; and on the other hand, as something,a freein
liberating. So I think of responsibility. Responsibility isnot something that we take and put o
cloak. We're too small for that.I think of it as something that's just, again, like compassion, it
naturalconsequence of developing that you want to express in certain ways. You want tohe
certain ways. How that responsibility will work itself out ineach of us is really such an indivic
Some people need to becomepolitical activists; some people need to sit on a mountain. I ca
mind which one I need to do. Yes, there is a responsibility for wisdom.Wisdom comes with i
fierce demands.QUESTION: (Cont'd) (Other teachers and their realization and theirrespons
that. How they conduct their own lives.)JOHN: I don't want it to be thought that I'm condem
else for whatthey did, but I puzzle, and I worry, and I'm interested.10. QUESTION: There is
contemporary Christian teacher, Brother DavidSteindl-Rast, who talks about how we can tra
lifeinto our everyday life. One of the things he said was to cultivate a sense ofsurprise every
throughout our daily activities. What would be the parallelfor that Buddhist thinking or in Zen

How do you do that in painfulcircumstances?JOHN: Brother David, as you know, has had a
with the zenworld. It's a rather zen thing to say about cultivating surprise. It's a bitlike one o
`be spontaneous' double binds, isn't it? But there's a truththere. I think that we are open. If
home every night and you see yourchild, it's very easy to stop seeing your child and you just
yourexpectation and your image and don't realize that this child is unique at thismoment and
gift and request for you. And if you're just attentiveand don't come home with the idea that y
read the paper or you need todo whatever it is, but are open to that child, then something wi
you,surely. Attention leads to surprise or astonishment.The other thing is that there are time
are in darkness and youcan't--Maybe one of the features of the dark descent that everybody
at some time is that we can't be surprised any more at that moment.Perhaps that's one of th
descent. A true descent is such apowerful process it just takes us over and we don't have a
Thedarkness is very thick. Not until we honor that and start to acknowledge thatdoes it start
little. I think it's quite important to honor the factthat part of the spiritual path is often darkne
The darkness doesn't comejust at the beginning. You may have a round of it when you're q
can, in its own strange way, be a blessing, but it's a very hard blessingsometimes. The fierc
that I stand for as well.11. QUESTION: (I was just wondering if you felt it was possible to liv
perfection and also if ????)JOHN: If I say, yes, what will you do?QUESTION: (Cont'd) (Th
realization understanding is something that's notquite matched with the fact that one is huma
Yes, you see the really most important way you can engage with a questionis to really live it
inferior substitute for that. Anything I say.It's really important. If you have a question about
perfection, which is aclassic koan kind of question you've just brought out and I suppose tha
this impulse to answer you very seriously, that you must live thatquestion. Ask yourself befo
bed at night and when you get up in themorning ask yourself that question and find out what
out howthe question transforms and do zazen holding. As Rilke said, if you're veryfortunate
faithful, you will live your way into the resolution of thequestion. If you are fortunate and faith
not quoting accurately here,you will live your way into the resolution of the question. I don't
somuch of perfection as a goal in zen, really myself, but I think that you havethat question is
and if you really honor it and are sincere with it,it will chase you around and it will make som
your life. FloraCourtois, if anybody knows of her, was a woman who just followed her questi
enlightenment experience. She's got this really badly producedlittle book somebody put out
Experience of Enlightenment, which showsa good example of some naively following a ques
stupid to knowthat she shouldn't get enlightened that way, so she got enlightened.13. QUES
answer her question?JOHN: I don't know. It was rather philosophical. She was ratherphilo
minded so it was something like `What is life?' or somethinglike that. Perfection is a commo
masters have taken up thatquestion. I think of integrity as being more of a pertinent goal for
me.Perfection is not something I ever felt was in my fate. Integrity isinteresting and even tha
of approach to wholeness, isn't it? Truewholeness sort of stops. We always need somethin
flow.QUESTION: (Question 12 cont'd) (I was thinking of how perfection relates to theliving

Yes, and really we can only answer those questions from the bottom of ourhearts. We must
own lives, with our own bodies.14. QUESTION: About the darkness that you just mentione
wehave to experience the darkness in our lives, this is part of our lives being indarkness.
Confusion.???JOHN: It may be anything. It may be cancer. It may be depression. It may l
just don't work. It may be something awful happening toQUESTION: (Cont'd) My question
see it is that spiritualteachings like zen or any other spiritual teaching would have different m
through this darkness and have this path, have a way to deal with darkness.In that way I wa
you understand zen to solve this problem andwhether it does do that today for the people of
You can't go into life thinking you're going to solve it. It justdoesn't work. There's just too m
ego level tinkering going on. It'slike an engineer in a garage in Akron, Ohio making an inver
getting apatent. What we've got to is zazen. Do your zazen. You absolutely have to dozaz
going to walk a spiritual path, you can't get away without aspiritual discipline. You have to z
day of your life and accept thatyou're going to do that for the rest of your life. One. Two. St
noticingyour life. Sometimes you feel awful when you do zazen. It makes you feelworse. S
that. It's very intriguing. It doesn't always make youfeel better. Maybe your fantasies about
worse aren't so good. Maybethey're not so important. So it softens our idea of darkness in
Butif you're really in darkness and in pain, it will take you over and--It's likehaving the right a
when you're in a hurricane. Nobody has the rightattitude in a hurricane. You're just in a hur
that's true zen. Be inyour hurricane. Some way it will set you down. Something will happen
hurricane. Maybe that hurricane has a beauty and a value that you can'tconceive of becaus
to get out of it or adopt the rightspiritual attitude towards it. A good hurricane will blow away
spiritualattitude. You won't have one any more. And then what you're left with is thetrue dha
Something that's very real and you can really bite into and it'sreally solid, but there's someth
intransigent about it, too. It's got tostand up under the worst conditions.Thank you very muc
bodhisattvas.----------Some supplementar
notes:A book referred to in the course of the Questions & Answers time is: Courtois,Flora. 1
experience of enlightenment. Wheaton. Ill: The TheosophicalPublishing House, A Quest Boo
7.03.93)----------end of file

HOUSEHOLDER SERIES

by
Jack Kornfield

3. The Eightfold Path: Right Speech

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The next steps in the Eightfold Path, have to do with what's called Uprightness of Heart, how to live in an upright way, not crooked, or bent, or wobbly, or something like that.

Don Juan teaches and talks very often in his writings, in his speaking with Carlos Casteneda, about choosing "a path with heart," -- about picking a way of practice and a way of life, and that one question needs to be addressed: Is this a path with heart? Is this one that I can follow and live according to, and live in harmony with the deepest longings of my heart?

Each path with heart, whatever we've chosen as our path, has a particular foundation or support. Support for what? What do we really want in our spiritual practice or in the path that we may have chosen? What do you want, what do you want for the world around you? Think about it. What do we want for the world around us, and then what do we want for ourselves? Often the answer is the same, a bit more peaceful, more loving, a little wiser, or taking it all less seriously. I don't mean no anger or no fear -- that gets a little too idealistic -- but perhaps in our world and in ourselves, not to be so caught in it, not to get caught into where it leads, as it does in the world, to so much violence, sorrow and hatred.

Do you have a sense of what you want, just a little bit, for the world or for yourself? How do we get this? The foundation or support for a path with heart, or a world with heart, rests on the foundation
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of a basic harmony of our being. For if your life is out of harmony, there won't be peace, or there won't be compassion, or there won't be wisdom. What does it mean, this basic harmony? Well, if it's missing, if it's not there, it's difficult to see clearly and we suffer because of the pain of our conflict with the natural laws around us.

One of the laws of every path with heart is the law of non-harming. Harmony means an absence of excessive greed, hatred and delusion. It's a very specific definition. Excessive greed, hatred and delusion means so much greed, or so much hatred, or so much ignorance, that we act through them in ways that harm other beings or that harm ourselves. It's really the same, because if you hurt someone or something, what happens? Generally, you feel bad and you suffer. They feel bad. Often they get you back later, or they say, "Your karma gets you back in some fashion; it happens back to you." It's not that this is sinful or bad or anything -- it's one of the principles of how this game operates.

Harmony has a positive meaning as well. It means a nurturing of that karma of joy, or serenity in truth, or integrity, so that our speech and our actions -- our being in the world -- manifests from the heart. It's called //sila// in Sanskrit, uprightness of heart.

There's a beautiful //Jataka// Tale about a beautiful and wonderful young man in ancient times, who went to a far-off university in India, away from his family, and he was telling his professor why his family life had been so happy, and why his own life had been so happy. The professor told him that his only child, his son had died. The young boy said, "That doesn't happen in our family, children don't die, people don't die young." The professor was just aghast. "How could that be? It happens all over to everyone." The boy said, "Well, there's something special in our family, and for the last many dozen generations that we've recorded, no one has died young." So the professor became very intrigued, especially since he was grieving over the loss of his own child, and he took a pack, put on his traveling clothes, and left the university to go back to the town where this boy lived, to visit his parents, and discover why people in that family

did not die young.

There's a beautiful poem that comes from this particular //Jataka// Tale. He went in to meet the father and he told the father, "I've come with terrible news. Your boy who is in my care at the university was struck by illness and has died." The father laughed. Very unusual, amazing, how could this be! And the professor said, "Why are you laughing?" The father's eyes were really bright and he smiled and he said, "Because the people in our family don't die young." He said, "It must be some other boy. It can't be my son." The professor took out some bones from this bag and said, "See these, this is your son." They were really some sheep bones that he brought along. The father laughed, "Oh, they're sheep bones; they're not the bones of my boy." He says, "How can you be so sure? How do you know?" The man laughed a really heartful deep laugh, very joyful. He said, "Because we've recorded generation after generation in our family that children don't die young. The professor said, "Why is this so?" Then the man began his poem.

Because every morning when we rise,
we rise with care,
and we take time in the morning to contact each
person in the family and see that they are well,
and speak with them
And every day when we rise we look after the
animals that are part of our family and we see to it
that they are fed and cared for and that they're
not in distress.
And every day when we begin our
conversations with people,
we take care with our words, and we speak
only that which is sweet, and that which is true,
and that which is helpful.

And because of this, people in our family
do not die young.
And every day when we go to work,
in our fields, or in business, or in commerce, we

act in ways which are kind to the other people,
which are honest, and have integrity,
and because of this the people in our
family do not die young.

And every day we look around
us in the community
and we see if there is someone or
some being in need,
and we give what we are able to
share and help them. Because of this,
for many generations
the people in our family do not die young.

He goes on and on with this poem. And it's so sweet, it's like nectar to listen to. It's nectar because it's true. It's not necessarily speaking about chronological age and death, but again it's talking about the heart and what it means for the heart to be awakened or open and to live in that way. That's what it means to be alive.

When your heart is closed it's like you've already died in some way. When I listen to the story or read it, I just feel such delight in thinking what power it has for us to begin to live our life in a harmonious way. This is called //sila//.

The first two steps of the Eightfold Path are Right Understanding and Right Attitude. Last week we talked about openness, of discovery, of playing with our life rather than being in a rut, of being willing to investigate and look at the laws of our life and the world around us.

Now //sila//. //Sila// on one side means restraint, non-harming. On the other side, its positive dimension is loving, caring. My teacher Achaan Chaa used to love to talk about //sila//. He would just light up, and he would go on for hours, and he would be so happy talking about a virtuous heart. We hear so little about it in our culture, in our time, and yet it's so important. It's the foundation

of any path with heart. And it's beautiful. It's like the heart gets cleansed by our true words, by our virtuous action. It makes our life upright and strong.

Right Speech is the next step of the Eightfold Path and it's the first of the three steps that speak to this uprightness of heart or virtue, //sila.// Speech has enormous power.

There's a story of a Sufi master, a healer. He goes into this household one day where there's a sick child, and there are people gathered around. He goes over and he passes his hand over the child and he says some sacred words, a kind of prayer, and he says, "Now you will be healed." The parents are very grateful, but a really disbelieving and somewhat aggressive man says, "How can you heal a child just by saying some words, all this healing and this spiritual junk"? The master turns to him and looks him in the eye and says, "What do you know of this? You are an absolute fool. You know nothing!" He says this in front of all the other people. The guy becomes enraged and he turns red and he is shaking with anger. And the master says, "Wait a minute, sir. If a word of mine has the power to make you turn red and shake with anger, why should not a word also have the power to heal?"

We speak a lot in our life. We talk so much to each other. Words have tremendous power. They have the power to put us to sleep. Do you know that one? "La, la, la, yes, yes, no, no," back and forth for hours. Or they have the power to wake us up. Words of wisdom, words from the heart, words from the eye of wisdom can make all kinds of things clear to us, can help us to see, to let go, to discover, to awaken.

There are two principles to Right Speech, to this foundation of speech as the first aspect of uprightness of heart. The first is that our words be true. Truth is so sweet. If you know anyone who really speaks honestly and truthfully, admittedly sometimes they're a pain in the ass, but mostly one's sense of that person is a delight, that here's somebody I can go and speak to or listen to and hear that which is true. It's just wonderful.

There's a story of Mullah Nasrudin, the old wise man and fool, this kind of strange character. He puts up his booth. It's sort of like Lucy in "Peanuts." It says, "Psychiatric Assistance" or "Psychological Counseling -- two questions," or something like that, only instead of five cents it's five old dinars. It's really a lot of money. People think, "Gosh, he must be very, very good to charge so much money." So one person goes up to him, and takes out five old dinars and puts it on the counter. He says to Nasrudin, "Isn't that an awful lot to charge for just two questions?" Nasrudin looks back and says, "Yes, it is; and what's your second question?"

Two principles: First, that the words are true for Right Speech; and second, that they're kind or helpful, because it's possible to say what's true and not have it be helpful at all, what one might call "brutal honesty". "I'll tell you just what I think, whether it's helpful or not." The second principle is that speech be helpful, not only that it be true, but also that it speak in some way that's compassionate or kind or useful to someone.

What does communication do in our world? It makes society. Our society is built on communication. We're isolated individuals, in some measure anyway, even if perhaps cosmically we're one, but mostly we experience ourselves as separate. Our society, our friendships, our love, the laws, the whole world around us, is created by agreement through communication. It's very, very powerful. And when it's truthful, or it's honest, or its genuine, it builds trust, and it builds a society of harmony with our friends, with our loved ones, with our family. When its truthful, it opens a channel for our hearts to meet. When it's not, there's no chance for the hearts to meet, or very, very little. You probably know this in your relationships, don't you, that if you have stored things that you haven't communicated, stored resentments, what happens? Or if you have things that you've said that really haven't been true, that haven't come from your heart, that have been covered over, or were manipulative, or made to sound one way when they weren't -- what happens to that communion, that sharing, the space of love? It gets weakened or it disappears, for a little while anyway. It's not available to you. In many ways,

the love between people that we live with or spend a lot of time with rides on the vehicle of our communication. If the communication is clear, or open, or truthful, where it's not held, where it's not stored, where there's forgiveness, then there's a real sense or communion.

Classically, wrong speech -- or what's not considered Right Speech -- is False Speech,or gossip. Most of you who have been to retreats have heard Joseph Goldstein tell the story of when he vowed not to gossip anymore for a period of time. He picked a month. And for him he meant in this particular vow not to speak about a person who wasn't there, even if it was a favorable thing, just not to talk behind someone's back. He discovered this amazing thing, that 90% of his speech was eliminated. We spend so much time talking about third people, most of which is pretty useless.

So it's not false speech, not gossiping, which is very helpful, not back -- biting or undermining people, refraining from harsh or abusive language -- these are the classical things, but they really speak to speech as a vehicle for love, as a vehicle for communion, as a vehicle for awakening. What Right Speech does, it acts as a question: Can we start to become conscious all of these hours where we talk on automatic pilot? Can we make our speech become more useful to ourselves and to our planet? To that question, I ask: What do you care about, what do you want for the world and for yourself?

When we speak falsely, when we back -- bite, when we gossip, and all those other kinds of things, what makes us do that? Have you ever done that? Have you ever engaged in some kind of unskillful speech? Alright, so you know that. Now, look for a second -- for the process of awakening is in investigation. What makes us do that? Entertainment, justification, self-importance, anger, bonding. Yes, sometimes we do. We'll talk about somebody else and put them down because it makes us a little closer to this other person, or we do it for entertainment because we're bored. And God spare us in this culture if we ever had nothing to do and weren't entertained. It's horrible, you know! You come into someone's house and if they can't be with you, "Here, I'll turn on the TV. Would you like some music?

Here's something to eat. You can read." Anything but just waiting and being bored. Terrifying thing!

There are all these reasons that we do it. Let's start to study it in our lives. Look at the moments. Don't judge it. We're just looking at the principles of what makes happiness. Happiness or harmony comes from understanding the principles of things. So this week let's also study speech a little bit -- start to look and see if you can find moments where you feel your speech isn't so skillful. Just look at what's cooking inside and what's going on when you do it.

I would like to change the name of Right Speech to "Speech from the Heart." What keeps us from speaking the truth, and with the value in what we know? What keeps us from speaking from the heart all the time? What does it? The society does, you know. I mean, it's not a very good example when you turn on the TV and most of what's there is false, or politics. It is l984 after all, double -- speak. That's one thing. We're in the soup where nobody can speak straight, nobody tells the truth. It's a very hard thing, advertising. It's not just our society. Don't think it's just ours. Sure, in our society we hide death and paint up the corpses and lock away old people and mental patients so we don't have to look at them. We are a society which really suppresses a lot. We just want to look at young, attractive people. It's not quite the youth culture it was since the baby boomers are getting a little older now. We settle for what Time Magazine called, "active and attractive." Before it was, "Young and glamorous," and now it's just "active and attractive."

We still have a mass of youth in our culture, so there are all these things that we don't deal with. It's really the same in other cultures. I remember dealing with some Chinese merchants in Asia. Business is business, it has very little to do with virtue, generally. I went in this store and this Chinese merchant had these statues and I was interested in one. I said, "That's a beautiful Cambodian statue." He said, "It's ancient, fantastic, it's an antique." I said, "Are you sure?" He said, "Oh, yes, yes; really, really old." He told me the whole story, where he got it. I said, "How much?" He said, "Oh, $8,500." Wow, really fantastic. I looked at it, and I said, "I know

this statue, this was made over in Ban Cheng Dow. I know where they make them, and it's a copy, and it's not an antique at all. It looks like an antique. But they make it in that village, I know that's so." And he looked at me and he said, "So how much will you give me for it?" Not a moment's hesitation. It was $20 instead of $8,500. It's not to put down Chinese merchants particularly because we all have that in us in some way. We all have that part.

What is it that keeps us from speaking the truth? The society that hides things around us, the American or the Chinese society? Why else don't we speak the truth? We won't be loved. Look what happened to Jesus. You have to be real careful. That's an extreme admittedly. We feel that. We're really afraid. If we're not loved, then what will happen? Then we'll be pretty much ostracized and abandoned. What happens when you're abandoned? You die, you know. So we better be careful and say the right things.

Why else don't we speak the truth? Fear of rocking the boat. Fear of rocking the boat outwardly -- people will get upset, also a fear of being exposed inwardly. If we really speak the truth at times we'll show our own judgment and fear and violence, and all those things in ourselves that we may not want to let out so much. It would be wonderful to let them out with a little less judgment, because the fact that we all hide them and keep them in is what makes wars. We don't know how to express ourselves, we don't know how to share, we don't know how to see things and let them go and not be caught. It gets bottled up in us individually and as a culture, and then we go to war. War is the expression of the fact that we don't know how to deal with the violence in ourselves. So if we don't like nuclear war, it's tremendously compelling and important to learn about the shadow, about the dark side of ourselves, of our being.

William Blake said:

> If one is to do good,
> it must be done in the minute particulars.
> General good is the plea of the hypocrite,
> the scoundrel and the flatterer.

If we want to do good, it has to be in our words to the people that we live with, and the people that we meet on the street, and the people that we interact with in the stores, and the people that we work with. If you want to stop nuclear war, pay attention to your speech, pay attention how and when your words are connected to your heart and when your words aren't connected to your heart, and what's going on when they're not. Without judging it, just study it, begin to look at it. Look and see what you haven't said. Stop for a second just now. Think about your unfinished business, because life, as you know, goes quickly and sometimes it ends quickly. Who haven't you said something to that you really need to, words of the heart? Just think about it for a minute. Think about it and see if you can see what stops you from doing it. A lot of times what stops us is we think we're immortal and that we'll get to it; that we'll live forever.

As Don Juan said:

> The problem with you, Carlos, is that you think you have time.

To undertake a path with heart is to begin to realize how precious time is, and that we have very little.

So let's turn it around and instead of asking why we're afraid to speak -- we can study that in ourselves -- let's ask: What do we value, again, going back to that question. Our life is short. What do you really value? What do you want? Courage, freedom, love, wholeness, integrity, happiness, pleasure; what is it that you love, that you value?

When Gandhi was teaching about non-harming, non-harming of speech and action, //ahimsa//, the avoidance of harm to any living creature, in word or deed -- someone asked, "Well, couldn't one kill a cobra to protect a child or oneself?" And his reply was, "I could not kill a cobra without violating two of my vows: fearlessness and non-harming.

I would rather try inwardly to calm the snake by vibrations of love. I could not possibly lower my standards to suit my circumstances. But I must confess, I could not carry on this conversation so serenely were I faced with a cobra in this room."

When we're reminded, most of us value integrity. It really lights up the heart to think about living in a way that comes from inside, where our actions, our words, and our inner being are connected. It's very precious. In the Buddhist tradition they're given as training precepts, training precepts which we practice. It's not some God -- given law that we must follow, but precepts which we begin to practice -- to begin to learn to live our life from our hearts, to live our life, as I said, with an uprightness of heart.

Don Juan said:

> Only when the inner dialogue stops can the hidden parts of ourselves be seen and revealed.

We keep this endless speech going on inside, as well. We'll get to the internal dialogue in another few nights. Really, it's the external dialogue. We go "la, la, la" and someone else goes "la, la, la" and we're on automatic, and we're making friends or passing the time, or whatever, and not waking up enough -- not so much to others but to ourselves. Why do we do that? Why do we talk so much? When the inner and the outer dialogue is going on, it hides our loneliness, it keeps us from being bored, doesn't it? It keeps us from feeling afraid. It fills up all that space that's empty, that's scary. It also blocks our heart from opening in some way and from the width of growing. We grow when things get quieter and we can look.

Think about it for a second. When we meet someone, they say all the things that are happening to them, and we say all the things that are happening to us. You know, mostly what's going on, we're just saying, "Hi, I'm here! Are you in there?" That's about all, it's just making a little contact. We have all this elaborate ritual to do it. Or maybe if we're a little quieter we might be saying, "I love

you," but that's a pretty scary thing to say, so we say a little here, and she says a little there, or whatever, and it keeps us amused, its true, but it's a safe way of touching another person.

So I just suggest to you that we can learn in our practice to let our words come a little more directly from our heart. It's a wonderful thing to learn and it takes some practice.

So the exercise for this week has two parts. One is to look to see if there are occasional moments of unskillful speech, and just see what's cooking in there, what's going on that motivates it. See if you understand it, without trying to change it. Just look! Are you trying to make friends, or are lonely or angry, or whatever it is, or you don't want to rock the boat Look and see if you'd be afraid of what would happen if you did.

And its opposite side; see if you can pay attention when you speak the rest of the time, the best you're able, and listen to your heart. See if you can begin practicing letting your words come from your heart. A good clue for this is if you're in a conversation that lasts more than five minutes, so you've been talking for awhile, pause, or wake up for a second in the middle of it, and ask inside, "Now, what does my heart really want to say?" You're having this conversation. "What's in there that really wants to be said? Maybe I won't see this person ever again. What do I really want to say?" That can begin to empower your speech, to transform it from automatic pilot to the place where you start to wake up. It's fantastic. It's really wonderful to work with.

I want to close by reading part of the "Four Quartets" by T.S. Eliot, this wonderful, wonderful poet. In this section, at the end he's talking about speech and about his life as a poet.

> What we call the beginning is often the end,
> and to make an end is a beginning,
> To make a beginning.
> the end is where we start from
> and every phrase and sentence that is right,

where every word is at home,
taking its place to support the others,
the word neither dissident nor ostentatious.
An easy commerce of the old and the new,
the common word exact with vulgarity,
the formal word precise but not pedantic,
the complete consort dancing together.

When every phrase and every sentence
is an end and a beginning,
every poem an epitaph,
and any action is a step to the block,
to the fire, down the sea's throat,
or to an illegible stone,
that's where we start.
We die with the dying.
See them depart and we go with them,
and we are born with the dead.
See, they're returned and bring us with them.

Every phrase and every sentence is an end and a beginning, every poem an epitaph. Any action, a step to the block, to the fire, down the sea's throat.

If we could do just Right Speech we would change our lives, we would change the world, and we would become enlightened. Just in that. "Enlighten" means awaken to what we do and what's true, because to speak truly means that one has to touch one's heart, one has to listen to it, one has to be there. Then all the rest of what one calls The Path with Heart follows from that.

* * * * * * * *

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TITLE OF WORK: The Eightfold Path for the Householder: Ten Talks
(Transcribed from audio tape)
FILENAME: JKHOLDER.ZIP
AUTHOR: Jack Kornfield
AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Introduction

These talks--except for the two n
otherwise--were originally given for the benefit of Mrs. Pow Panga Vathanakul, a follower o
Acariya Maha Boowa who had contracted cancer of the bone marrow and had come to pra
Pa Baan Taad in order to contend with the pain of the disease and the fact of her approac
All in all, she stayed at Wat Pa Baan Taad for 102 days, from November 9, 1975 to Februa
that period Venerable Acariya Maha Boowa gave 84 impromptu talks for her benefit, all o
recorded. After her death in September, 1976, one of her friends, M.R. Sermsri Kasems
permission of the Venerable Acariya to transcribe the talks and print them in book form. S
the talks, plus an additional eight talks given on other occasions, were thus printed in two
volumes together totalling more than 1,000 pages. Seven talks from these two volumes ha
translated into English and published in a book entitled To the Last Breath. The talks in th
collection all deal with the practice of meditation, and particularly with the development of c
Since their style of presentation is personal and impromptu, they will probably be best und
read in conjunction with a more systematic introduction to the techniques of meditation, su
Venerable Acariya's own book, Wisdom Develops Samadhi, which is available separately o
volume, Forest Dhamma. The title of the present book is taken from a request, frequently
Venerable Acariya to his listeners, that his teachings be taken to heart, because they come
the heart.

Thanissaro Bhikkhu
Rayong
June, 1987

The Language of the Heart

The Venerable Acariya Mun
taught that all hearts have the same language. No matter what one's language or national
nothing but simple awareness, which is why he said that all hearts have the same langua
thought arises, we understand it, but when we put it into words, it has to become this or tha
that we don't really understand one another. The feelings within the heart, though, are th
everyone. This is why the Dhamma fits the heart perfectly, because the Dhamma isn't any

language. The Dhamma is the language of the heart. The Dhamma resides with the hea
and pain reside with the heart. The acts which create pleasure and pain are thought up by
heart is what knows the results which appear as pleasure and pain; and the heart is burde
outcome of its own thoughts. This is why the heart and the Dhamma fit perfectly. No matte
language or nationality, we can all understand the Dhamma because the heart and the Dh
pair. The heart forms the core within the body. It's the core, the substance, the primary e
within the body. It's the basic foundation. The conditions which arise from the mind, such
thought-formations, appear and vanish, again and again. Here I'm referring to the rippling
When the mind ripples, that's the formation of a thought. Labels, which deal with conjectur
memorizing and recognizing, are termed saNNa. `Long' thoughts are saNNa; short though
other words, when a thought forms--`blip'--that's a sankhara. SaNNa refers to labeling and
ViNNana refers to the act of taking note when anything external comes and makes contac
as when visible forms make contact with the eye and cognition results. All of these things
constantly arising and vanishing of their own accord, and so the Buddha called them khand
or `group' is called a khandha. These five heaps of khandhas are constantly arising and
the time. Even arahants have these same conditions--just like ordinary people everywhe
difference being that the arahants' khandhas are khandhas pure and simple, without any d
them orders, making them do this or think that. Instead, their khandhas think out of their
nature, with nothing forcing them to think this or that, unlike the minds of ordinary people in
To make a comparison, the khandhas of ordinary people are like prisoners, constantly be
about. Their various thoughts, labels, assumptions and interpretations have something wh
forces them to appear, making them think, assume and interpret in this way or that. In othe
have defilements as their boss, their leader, ordering them to appear. Arahants, howeve
When a thought forms, it simply forms. Once it forms, it simply disappears. There is no se
it, no seed to weigh down the mind, because there is nothing to force it, unlike the khandh
by defilements or under the leadership of defile-ments. This is where the difference lies.
their basic nature is the same: All the khandhas we have mentioned are inconstant (anicca
words, instability and changeability are a regular part of their nature, beginning with the ru
khandha, our body, and the vedana khandha, feelings of pleasure, pain and indifference.
appear and vanish, again and again. SaNNa, sankhara and viNNana are also always in a
and van-ishing as a regular part of their nature. But as for actual awareness--which forms
our knowledge of the various things which arise and vanish --that doesn't vanish. We can
mind can't vanish. We can say that the mind can't arise. A mind which has been purified t
more problems concerning the birth and death of the body and the khandhas; and there is
birth here and there, appearing in crude forms such as individuals or as living beings, for th
minds have been purified. But those whose minds are not purified: They are the ones w
birth and die, setting their sights on ceme-teries without end, all because of this undying mi
is why the Lord Buddha taught the world, and in particular the world of human beings, who

wrong, good and evil; who know how to foster the one and remedy the other; who understa
of the Dhamma he taught. This is why he taught the human world above and beyond the c
we could try to remedy the things which are harmful and detrimental, removing them from
words and deeds; try to nourish and foster whatever goodness we might already have, and
whatever goodness we don't yet have. He taught us to foster and develop the goodness
so as to nourish the heart, giving it refreshment and well-being, giving it a standard of qua
goodness, so that when it leaves its present body to head for whatever place or level of be
which has been constantly nourished with goodness will be a good mind. Wherever it fare
well. Wherever it takes birth, it will be born well. Wherever it lives, it will live well. It will ke
on experiencing well-being and happiness until it gains the capa-city, the potential, the ac
of merit it has developed progressively from the past into the present--in other words, yes
today's past, today is tomorrow's past, all of which are days in which we have fostered and
goodness step by step--to the point where the mind has the firm strength and ability, from t
supporting power of this goodness, that enables it to pass over and gain release. Such
more birth, not even in the most quiet or refined levels of being which contain any latent tra
conventional reality (sammati)--namely, birth and death as we currently experience it. Su
com-pletely beyond all such things. Here I'm referring to the minds of the Buddhas and of

There's a story about Ven. Vangisa which has a bearing on this. Ven. Vangisa, when he
very tal-ented in divining the level of being in which the mind of a dead person was reborn-
who the person was. You couldn't quite say he was a fortune-teller. Actually he was more
psychic skills. When anyone died, he would take that person's skull and knock on it--knoc
knock!--focus his mind and then know that this person was reborn there, that person was r
the person was reborn in hell or in heaven, as a common animal or a hungry ghost, he co
case, without any hesitation. All he needed was to knock on the skull. When he heard h
say that the Buddha was many times more talented than this, he wanted to expand on his
went to the Buddha's presence to ask for further training in this science. When he reache
the Buddha gave him the skull of an arahant to knock on. `All right, see if you can t
where he was reborn.' Ven. Vangisa knocked on the skull and listened. Silence. H
knocked again and listened. Silence. He thought for a moment. Silence. He
focused his mind. Silence. He couldn't see where the owner of the skull was reborn.
wit's end, he confessed frankly that he didn't know where the arahant was reborn. At firs
Vangisa had thought himself talented and smart, and had planned to challenge the Buddha
further training. But when he reached the Buddha, the Buddha gave him the skull of an a
on-- and right there he was stymied. So now he genuinely wanted further training. Once h
training, he'd really be something special. This being the way things stood, he asked to s
Buddha. So the Buddha taught him the science, taught him the method--in other words, th
Dhamma. Ven. Vangisa practiced and practiced until finally he attained arahantship. Fro
was no longer interested in knocking on anyone's skull except for his own. Once he had kn

was the end of the matter. This is called `knocking on the right skull'. Once the Buddh
brought up the topic of the mind which doesn't experience rebirth--the skull of one whose m
purified--no matter how many times Ven. Vangisa knocked on it, he couldn't know where
reborn, even though he had been very talented before, for the place of a pure mind's rebirt
found. The same was true in the case of Ven. Godhika: This story should serve as quit
for thought. Ven. Godhika went to practice meditation, made progress step by step, but th
They say this happened six times. After the seventh time, he took a razor to slash his thr
so depressed--but then came to his senses, contem-plated the Dhamma, and became an a
minute. That's the story in brief. When he died, Mara's hordes searched for his spirit. To
simply, they stirred up a storm, but couldn't tell where he had been reborn. So the Lord
said, `No matter how much you dig or search or investigate to find the spirit of our son, Go
completely finished his task, you won't be able to find it--even if you turn the world upside
--because such a task lies beyond the scope of conventional reality.' How could they poss
It's beyond the capacity of people with defilements to know the power of an arahant's min
realm of convention, there is no one who can trace the path of an arahant's mind, because
beyond convention, even though his is a mind just the same. Think about it: Even our st
crawling mind, when it is continually cleansed without stop, without ceasing, without letting
lag, will gradually become more and more refined until it reaches the limit of refinement. T
refinement will disappear--because refinement is a matter of conventional reality--leaving a
solid gold, or solid Dhamma, called a pure mind. We too will then have no more problem
arahants, because our mind will have become a superlative mind, just like the minds of tho
already gained release. All minds of this sort are the same, with no distinction between w
men, which is simply a matter of sex or convention. With the mind, there is no distinction b
and men, and thus both women and men have the same capacity in the area of the Dhamm
of attaining the various levels of Dhamma all the way to release. There are no restrictions
imposed in this area. All that is needed is that we develop enough ability and potential, a
can all go beyond. For this reason, we should all make an effort to train our hearts and m
the very least, we should get the mind to attain stillness and peace with any of the meditati
which can lull it into a state of calm, giving rise to peace and well-being within it. For exa
mindfulness of breathing, which is one of the primary themes in meditation circles, seems t
temperaments of more people than any other theme. But whatever the theme, take it as a
principle, a refuge, a mainstay for the mind, putting it into practice within your own mind so
rest and peace. When the mind begins to settle down, we will begin to see its essential n
worth. We will begin to see what the heart is and how it is. In other words, when the mind
its currents into a single point, as simple awareness within itself, this is what is called the
(citta). The gathering in of the mind occurs on different levels, corresponding to the mind's
to the different stages of its refinement. Even if the mind is still on a crude level, we can
nevertheless know it when it gathers inwardly. When the mind becomes more and more re

its refinement--'This mind is refined... This mind is radiant... This mind is extremely still... T
mind is some-thing extremely amazing'--more and more, step by step, this very same mind
and training the mind for the sake of still-ness; in investigating, probing and solving the pro
mind with discernment (paNNa)--which is the way of making the mind progress, or of ena
the truth of the mind, step by step, through the means already mentioned--no matter how c
be, don't worry about it. If we get down to making the effort and per-severe continually wi
diligence and persistence we have, that crudeness will gradually fade away and vanish. R
gradually appear through our own actions or our own striving until we are able to go beyon
release by slashing the defilements to bits. This holds true for all of us, men and women a
while we aren't yet able to do so, we shouldn't be anxious. All that is asked is that we mak
princi-pled so that it can be a refuge and a mainstay for itself. As for this body, we've been
on it ever since the day we were born. This is something we all can know. We've made it
urinate, defecate, work, make a living. We've used it, and it has used us. We order it aro
orders us around. For instance, we've made it work, and it has made us suffer with aches
there, so that we have to search for medicine to treat it. It's the one that hurts, and it's the
that searches for medicine. It's the one that provides the means. And so we keep support
back and forth in this way. It's hard to tell who is in charge, the body or us. We can order
around part of the time, but it orders us around all the time. Illness, hunger, thirst, sleepine
are all nothing but a heap of suffering and stress in which the body orders us around, and c
from every side. We can order it around only a little bit, so when the time is right for us to g
orders, we should make it meditate. So. Get to work. As long as the body is functioning
then no matter how much or how heavy the work, get right to it. But if the body isn't functi
normally, if you are ill, you need to be conscious of what it can take. As for the mind, thoug
the effort within, unflaggingly, because it's your essential duty. You've depended on the b
long time. Now that it's wearing down, know that it's wearing down-- which parts still work,
parts no longer work. You're the one in charge, and you know it full well, so make what-ev
you should. But as for the heart, which isn't ill along with the body, it should step up its ef
within, so that it won't lack the benefits it should gain. Make the mind have standards and
principled--principled in its living, principled in its dying. Wherever it is born, make it have g
principles and satisfactory standards. What they call `merit' (puNNa) won't betray your hop
expectations. It will provide you with satisfactory circumstances at all times, in keeping wit
that you've accumulated the merit--the well-being-- which all the world wants and of which
enough. In other words, what the world wants is well-being, what-ever the sort, and in part
well-being of the mind which will arise step by step from having done things, such as medit
are noble and good. This is the well-being which forms a core or an impor-tant essence w
heart. We should strive, then, while the body is still functioning, for when life comes to an e
more can be done. No matter how little or how much we have accomplished, we must stop
We stop our work, put it aside, and then reap its rewards-- there, in the next life. Whatever

capable of doing, we do. If we can go beyond or gain release, that's the end of every pro
will then be nothing to involve us in any turmoil. Here I've been talking about the mind be
mind is the primary issue. That which will make us fare well or badly, meet with pleasure
nothing else but the mind. As for what they call bad kamma, it lies within the mind which h
Whether or not you can remember, these seeds--which lie within the heart--can't be preve
fruit, because they are rooted in the mind. You have to accept your kamma. Don't find fa
Once it's done, it's done, so how can you find fault with it? The hand writes, and so the ha
You have to accept it like a good sport. This is the way it is with kamma until you can ga
release--which will be the end of the problem. The Marvel
of the Dhamma Those who practice the Dhamma will begin to know the Dhamma or to gai
Dhamma in the area of meditation more markedly than in other areas, and more extensivel
gratification which comes from being generous is moving in one way, the gratifi-cation wh
maintaining the precepts is moving in another way, the feelings of gratification which come
different forms of goodness are moving in their own separate ways. This is called finding g
whole-someness. But all of these feelings of gratification converge in the practice of med
begin to feel moved from the moment the mind begins to grow still, when the heart gathers
together to stand solely on its own. Even though we may not yet obtain a great deal of sti
the inward gathering of the mind, we still find ourselves gratified within, in a way we can cle
If the mind or the Dhamma were a material object, there wouldn't be anyone in the world
respect the religion, because the goodness, the well-being and the marvels which arise fro
and from the practicing in line with the teachings of the religion are things desired the wor
Goodness, well-being, marvels: These are things the world has always desired from time
a desire which has never lost its taste--and they are things that will always be desired until
loses its meaning, or until people become extinct, having no more sense of good and evil.
world will no longer aspire for these great blessings. The well-being which comes from the
Dhamma in the area of its results--is something to which all living beings aspire, simply tha
abilities differ, so that some attain their aspirations, while others don't. But the Dhamma c
displayed for the world to perceive with its senses of sight, hearing, smell, taste or touch in
other things can. Even though there may be other immaterial phenomena similar to the D
smells--still they aren't like the true Dhamma which is touched by the hearts of those who h
it. If the Dhamma could be displayed like material objects, there is no doubt but that the h
would have to respect the religion for the sake of that Dhamma. This is because the Dham
more marvelous than anything else. In all the three levels of existence, there is no greater
in the Dhamma. The Dhamma can appear as a marvel, conspicuous and clear in the mind
knows it--and only the mind. It can't be displayed in general like material objects, as when
things out to admire or to show off to others. The Dhamma can't possibly be displayed like
objects. This is what makes the world lack interest-- and lack the things which could be ho
Dhamma --in a way which is really a shame. Even those who want the marvel of the Dha

what the marvel is, or what the profundity of the Dhamma is, because the mind has never
that profundity. The eye has never had contact with the marvel. The ear has never obtain
from the current of the Dhamma, because the Dhamma can't be displayed as a current of
things can. This is one obstacle which prevents people from becoming moved by the Dhar
them from fully believing and fully entrusting themselves to the Dhamma in a way consiste
world's long-felt hunger for well-being and prosperity. Each of the Buddhas who has gain
and taught the Dhamma to the world has had to reflect to the full extent of his intelligence
on the myriad ways of teaching the Dhamma to the world so that the world could see it as a
as the Dhamma can't be put in shop windows or in public places. This is because the true
the heart, and reveals itself only in words and deeds, which doesn't excite a gratifying sens
absorption in the same way as touching the Dhamma directly with the heart. Since there
display the Dhamma directly, the Buddhas display it indirectly through teaching. They poin
causes--the Dhamma of conduct and practices leading to the Dhamma of results at this or
or that level; and at the same time they proclaim the results --the excellence, the marvels o
stages and levels of the Dhamma which can be touched with the heart, all the way to the h
vimutti, the mental release called nibbana within the heart. Every Buddha has to devise s
teaching the Dhamma so as to bring that marvel out to the world by using various modes o
conduct--for example, describing the Dhamma and showing the conduct of the Dhamma as
that--but the actual Dhamma can't be shown. It is something which is known exclusively in
the way in which each Buddha and each arahant possesses this marvel. None of the Budd
arahants who possess this marvel are in any way deficient in this regard. The marvel lies
hearts--simply that they can't take the marvel which appears there and display it in the full
its wonder. Thus they devise strategies for displaying it in their actions, which are simply a
of the Dhamma, not the actual Dhamma itself. For instance, the doctrine they teach in the
simply an attribute of the Dhamma. Their act of teaching is also just an attribute of the Dha
actual Dhamma is when a mediator or a person who listens to their teachings about the Dh
Dhamma in practice and touches it stage by stage within his or her own heart. This is calle
make contact with the actual Dhamma, step by step. However much contact is made, it giv
gratifica-tion felt exclusively within the heart of the person who has gained that contact thro
her own practice. When it comes to ingenuity in teaching, no one excels the Buddhas. E
reveal only what they see as appropriate for humanity. They can't reveal the actual Dhamm
by taking out the true marvel in their hearts and unfolding it for the world to see, saying, `T
the marvel of the Tathagata, of each Buddha. Do you see it?' This can't be done, for here
about the marvel of the purity of a heart which was previously swamped with defilement li
assorted excrement, but now has become a pure, unsullied nature, or a pure, amazing natu
practice of constantly and relentlessly cleansing it. They can't show that Dhamma to the
`Do you see this? Look at it. Look at it. Feast your eyes till they're full, and then strive to
this treasure your own!' So instead, they teach by using various strategies for those who

describing the path in full detail, in terms both of causes and of results. What they bring show is simply the current of their voices, the breath of their mouths. That's what they brin speak, simply the breath of their mouths. They can't bring out the real thing. For example say, `It's marvelous like this,' it's just sound. The marvelous nature itself can't be brought c they can bring out is the action of saying, `That nature is marvelous,' so that we can spec ourselves as to what that marvel is like. Even though this doesn't remove our doubts, it's b we had never heard about it at all. But the basic principle in making us come to know ar marvel of the Dhamma is that first we have to specu-late and then we follow with practice qualifies as following the principles of the Dhamma the Buddha taught, and this is fitting an matter what the difficulties and hardships encountered in following the path, we shouldn't barriers to our progress, because this is where the path lies. There are no other by-ways w us easily to the goal. If our practice is difficult, we have to stick with it. If it's painful, we have to bear it, because it's a duty we have to perform, a burden we have to carry while wo attain our aims. The Dhamma of a pure mind is like this: The mind is the Dhamma, the mind. We call it a mind only as long as it is still with the body and khandhas. Only then ca a pure mind, the mind of a Buddha or the mind of an arahant. After it passes from the bo khandhas, there is no conventional reality to which it can be compared, and so we can't ca all. No matter how marvelous that nature, no matter how much it may be ours, there is no we can use conventional realities to describe it or to make comparisons, because that Dha release, has no conven-tions against which to measure things or make comparisons. It's we were in outer space: Which way is north, which way is south, we don't know. If we're c can say `east', `west', `north', and `south' because there are things which can observe and to tell which direction lies which way. We take the Earth as our standard. `High' and `low' c the Earth as their frame of reference. How much higher than this, lower than this, north of this: These things we can say. But if we're out in outer space, there is no standard by wh measure things, and so we can't say. Or as when we go up in an airplane: We can't tell h slow we're going. When we pass a cloud, we can tell that we're going fast, but if we depen our eyesight, we're sure to think that the speed of the airplane is nowhere near the speed c can clearly see how deceptive our eyesight is in just this way. When we ride in a car, the both sides of the road look as if they were falling in together down on the road behind us. A stay their separate selves. It's simply that the car runs past them. Since there are things sense, which lie close enough for comparison, it seems as if the car were going really fast. the airplane, there's nothing to make comparisons with, so it looks as if the plane were daw if it were going slower than a car, even though it's actually many times faster. This is how when we compare the mind of an ordinary run-of-the-mill person with the mind of the Budd Buddha says is good and excellent, we ordinary people tend to say that it's not. Whatever matter how vile, we say that it's good. We don't admit the truth, in the same way as thinkin car goes faster than an airplane. The practice of attending to the mind is something very in

Try to develop mindfulness (sati) and discern-ment well so that they can keep up with the t
and entangle the mind. By and large, the heart itself is the instigator, creating trouble con
relentlessly. We then fall for the preoccupations the heart turns out--and this makes us agi
and saddened, all because of the thoughts formed by the heart. These come from the h
the heart itself is what falls for them, saying that this is this, and that is that, even though th
things it names `this' and `that' merely exist in line with their nature. They have no meanin
themselves, that they are like 'this' or 'that'. The mind simply gives them meanings, and th
for its own meanings, making itself glad or sad over those things without end. Thus the str
suffering which result from thought-formations have no end, no point of resolu-tion, just as
floating adrift in the middle of the sea waiting to breathe our last breath. The Buddhas all
Awakening here in this human world because the human world is rich in the Noble Truths.
are plain to see. The Noble Truth of stress (dukkha) lies in the human body. Human bein
stress--because they're smarter than common animals. The Noble Truth of the origin of st
in the human heart. The Noble Truth of the path--the path of practice to cure defilement (
craving (tanha) and mental effluents (asava), which are the things that produce stress: This
also know. What is the path? To put it briefly: virtue, concentration and discernment. Th
human beings know and can put into practice. The Noble Truth of the cessation of stress: T
beings also know. No matter which of these truths, all human beings know them--although
how to behave towards them, or take interest in behaving in line with them, in which case
way the Dhamma can help them at all. The Buddhas thus taught the Dhamma in the huma
human world lies in the center of all the levels of existence. We have been born in the cen
existence, in the midst of the religion. We should conform correctly to the central point of t
religion, so as to compre-hend the religion's teachings which lie in the center of our heart.
superlative Dhamma lies right here. It doesn't lie anywhere else. The mind is what can rea
The mind is what knows all dhammas. The affairs of the Dhamma, then, do not lie beyond
is a fitting vessel for them. Good, evil, pleasure, pain: The mind knows these things before
else knows them, so we should develop mindfulness and discernment to be resource-ful, to
the events which are always becoming involved with the mind in the course of each day.
on investigating the origin of stress, which fans out from our various thought-formations, we
that it arises without stop. It arises right here in the mind. It's fashioned right here. Even
we try to make it quiet, it won't be still. Why? Because of the `unquietness', the thoughts w
the mind disturbs itself, which it forms and sends out towards its preoccupa-tions (aramm
time. Once the mind sends out its thoughts, it then gathers in stress for itself. It keeps at it
and out like this. What goes out is the origin of stress, and what comes back in is stress. I
words, thoughts form and go out as the origin of stress, and when the results come back to
they're stressful. These things are constantly being manufactured like this all the time. W
want the mind to have even just a little bit of calm, we really have to force it; and even then
things still manage to drive the mind into forming thoughts when-ever we let down our guar

how it is with the origin of stress, which is constantly producing suffering. It lies in the hear always arising. For this reason, we must use mindfulness and discernment to diagnose an origin of stress, to keep an eye out for it and to snuff it out right there, without being neglige Wherever we sit or stand--whatever our activity--we keep watch over this point, with mind to it, and discernment unravel-ing it so as to know it constantly for what it truly is. All thos practice to remove defilement practice in this way. In particular, those who are ordained pr going into the forest to look for a place conducive to their striving in order to wipe out this enemy. Even when they stay inhabited areas, or wherever they go, wherever they stay, th attention focused continually, step by step, on the persistent effort to remove and demolis of stress, which is a splinter, a thorn in the heart. Such people are bound to develop more and well-being, step by step, in proportion to the persistence of their striving. We can se clearly when the mind is still and settles down: Thought-formations are still, or don't exist. and disturbances don't occur. The stress which would otherwise result doesn't appear. W quiet, stress is also quiet. When thought-formations are quiet, the origin of stress is also qu Stress is also quiet. All that remains at that moment is a feeling of peace and ease. The the mind and the defilements causing stress is like this. We have to keep fighting with pers have to use mindfulness and discernment, conviction and persistence to contend with the disturbs and ravages the mind, making it stagger and reel within. The disturbances will the suppressed. Even when there is only a moment of quiet, we will come to see the harm of thought-formations which are constantly dis-turbing us. At the same time, we will see the b mental stillness--that it's a genuine pleasure. Whether there is a lot of stillness or a little, pleasure arises in proportion to the foundation of stillness, or the strength of the stillness, w the texts is called samadhi, or concentration. A mind centered and still is called a mind in concentra-tion, or a mind gathered in concentration. This is what genuine concentration is the heart. The names of the various stages of concentration are everywhere, but actual co inside the heart. The heart is what gives rise to concentration. It produces it, makes it on When concentration is still, the mind experiences cool respite and pleasure. It has its own firmly and solidly within. It's as if we were under an eave or under the cooling shade of a We're comfortable when it rains, we're comfortable when the sun is out, because we don't exposed to the sun and rain. The same holds true with a mind which has an inner foundati stillness: It's not affected by this preoccupation or that, which would other-wise disturb and repeatedly, without respite. This is because stillness is the heart's dwelling--`concentra-tio is one level of home for the heart. Discernment (paNNa) is ingenuity, sound judgment, eva and effects within and without; above, below and in between--inside the body--all the way of the mind which send out thoughts from various angles. Mindfulness and discernment ke these things, investigating and evaluating them so as to know causes and effects in terms thought-formations, or in terms of the nature of sankhara within us, until we see the truth of these things. Don't go investigating these things off target, by being clever with labels an

interpretations which go against the truth--because in the investigation of phenomena, we i
line with the truth. We don't resist the truth, for that would simply enhance the defilements
stress at the very moment we think we're investigating phenomena so as to remove them.
already experienced. As for old age, we've been growing old from the day of our birth, olde
step by step. Whatever our age, that's how long we've been growing old, until we reach the
When we're old to the nth degree, we fall apart. In other words, we've been growing old fro
birth--older by the day, the month, the year--older and older continually. We call it `growin
actually it's growing old. See? Investigate it for what it really is. This is the great highway
way of nature. Don't resist it. For example, the body is growing old, but we don't want it to
want it always to be young. This is called resisting the truth --which is stress. Even when
resist it, we don't get anywhere. What do we hope to gain by resisting it and creating stress
ourselves? Actually, we gain nothing but the stress which comes from resisting the truth.
discernment to investigate just like this. Whenever pain arises in any part of the body, if we
medicine to treat it, then we treat it. When the medicine can take care of it, the body recov
the medicine can't, it dies. It goes on its own. There's no need for us to force it not to die,
stay alive for so-and-so many years, for that would be an absurdity. Even it we forced it, it
stay. We wouldn't get any results, and would just be wearing our-selves out in vain. The b
follow its own natural principles. When we investigate in line with its truth this way, we c
our ease. Wherever there's pain, keep aware of it continually in line with its truth. Wheth
a lot or a little, keep aware of its manifestations until it reaches the ultimate point of pain--th
of the body--and that's as far as it goes. Know it in line with its truth. Don't resist it. Don't
set up any desires, because the setting up of desire is a deficiency, a hunger. And hunge
when or what the sort, is pain: Hunger for sleep is pain, hunger for food is pain, hunger for
pain. When was it ever a good thing? The hunger, the desires which arise, wanting thing
this, wanting them to be like that: These are all nothing but disturbances, issues which gi
stress and pain. This is why the Buddha doesn't have us resist the truth. Use your discern
investigate, to contemplate in line with the natural principles of things as they already are.
called discernment which doesn't fly in the face of truth--and the heart can then be at ease
study the four `Noble Truths' here in our body. In other words, we study birth, ageing, illnes
all of which lie in this single heap of elements (dhatu) without ever leaving it. Birth is an a
these elements. Growing up or growing old, it's old right here. When there's illness, it mar
ill right here, in one part or another. When death comes, it dies right here. So we have to
right here--where else would we study? We have to study and know the things which invol
before we study anything else. We have to study them comprehensively and to completio
own birth, our ageing, our illness and pain, and completing our study of our own death. Th
be wise--wise to all the events around us. People who know the Dhamma through practic
are wise to the events that occur to themselves, do not flinch in the face of any of the con
realities of the world at all. This is how it is when we study the Dhamma, when we know an

in the area of the heart --in other words, when we know rightly and well. `Mindfulness and
which are wise all around themselves' are wise in this way, not wise simply from being able
They have to be wise in curing doubt, in curing the recalcitrance of the heart, as well as in
their own attachments and false assumptions so as to leave only a nature which is pure an
That's when we'll be really at ease, really relieved. Let the khandhas be khandhas pure an
their own way, without our messing with them, without our struggling with them for power,
forcing or coercing them to be like this or like that. The khandhas are then khandhas, the m
the mind, each with its own separate reality, each not infringing on the others as it used to
performs its own duties. This is called khandhas pure and simple, the mind pure and simp
conventional realities adulterating them. What knows is what knows, the elements are ele
khandhas are khandhas. Whatever things may break apart, let them break apart. We hav
them clearly with our discernment. We have no doubts. We've known them in advance, ev
so when death comes, what doubts can we have?--especially now that they display the tr
nature for us to see clearly. This is called studying the Dhamma, practicing the Dhamma.
practice this way is to follow the same way that sages have practiced and known before us
these conditions are matters of conventional reality--matters of the elements, the khandhas
media (ayatana). The four khandhas, and five khandhas, whatever, are individual conditio
conditions which are separated in line with conventions. Discernment is also a condition; a
another condition-- conditions of the heart--but they're Dhamma, means of curing the mind
clouded and obscured, means of washing away the things which cloud and obscure it, unti
through the power of the discernment which cleanses the heart. Once the heart is radiant,
step it becomes pure. Why is it pure? Because all impurities have fallen away from it. The
misconstruings which are an affair of defilement are all gone from the heart, so the heart is
pure heart means that we have completed our study of ourselves, in line with the statemen
teaching: vusitam brahmacariyam katam karaniyam: `The task of the religion is done, th
is complete, there is no further task to be done.' When the tasks we have had to do--aban
striving--are done to completion, we know right here, because delusion lay right here in the
study and practice simply to cure our own delusion. Once we know right here, and delusio
else is there to know? --for beyond this there is nothing further to know. What else is ther
be deluded about? We're no longer deluded, because we know fully all around. This very
When at the beginning I referred to the superlative Dhamma, the marvelous Dhamma, I wa
very state of mind, this very Dhamma--but it's something which is known exclusively withi
exists only within itself. It's marvelous-- this we know within our own mind. It's superlative-
we also know within our own mind. We can't take it our or unfurl it like other things for othe
see. So if you want to have any Noble Treasures to show for yourself, practice. Remove
dirty stains from the heart, and the superlative things I have mentioned will appear by their
nature--in other words, they will appear in the mind. This is called completing your study
Dhamma; and your study of the world is completed right here. The `world' means the world

the world of the khandhas which lie right here with each of us, which are more important th
elements and khandhas belonging to other people, because this world of elements and kha
us and has been weighing on the heart all along. When we have studied the Dhamma to t
release, that's all there is to study. We've studied the world to completion, and studied the
full. Our doubts are gone, and there is nothing that will ever make us doubt again. As the
exclaimed, `When dhammas become apparent to the Brahmin, earnest and absorbed, dou
because the conditions, the factors for continued being and birth, come to an end.' Once
reached this level, we can live wherever we like. The war is ended--the war between the m
defilement, or the war between Dhamma and defilement, is over. This is where we dismar
birth. This is where we dismantle the heap of suffering in the round of rebirth--right here in
Since the heart is the wanderer through the cycle of rebirth, we have to dismantle things r
know them right here. Once we know, that's the end of all problems right here. In this wh
world there are no problems. The only problem was the issue of the heart which was deluc
and about the things which became involved with it. Now that it has completely rectified t
involved with things, there is nothing left--and that's the end of the problem. From this poi
there are no more problems to trouble the heart until the day of its total nibbana. This is ho
is studied to completion. The world--the world of elements and khandhas--is studied to co
here. So keep striving in order to see the marvel described at the beginning, which was c
line with the truth with no aspect to invite any doubt. The Buddha and the Noble Disciples
filling their hearts to the brim. You are a disciple of the Tathagata, with a mind that can be
show its mar-velousness through the practice of making it pure, just like the Buddha and th
Disciples. So try to make it still and radiant, because the heart has long lain buried in the m
soon as you can see the harm of the mud and grow tired of it, you should urgently wake up
exert yourself till you can manage to make your way free. Nibbana is holding its hand out,
you. Aren't you going to come out? Rebelliousness is simply distraction. The end of rebel
stillness. When the heart is still, it's at ease. If it's not still, it's as hot as fire. Wherever
you are, everything is hot and troubled. Once it is still, then it's cool and peace-ful wherever
are--cool right here in the heart. So make the heart cool with the practice, because the hea
lie with the heart. The heat of fire is one thing, but the heat of a troubled heart is hotter tha
fire. Try to put out the fires of defilement, craving and mental effluents burning here in the
that only the phenomenon of genuine Dhamma remains. Then you will be cool and at peac
always. And so I'll ask to stop here.

The Prison World vs. the World Outside Our mind, if we were to make a comparison wit
a perpetual prisoner, like a person born in jail who lives in jail, behind bars, with no chanc
out to see the outside world--someone who has grown from childhood to adulthood entirely
cell and so doesn't know what there is outside; someone who has seen pleasure and pain
and has never been out to see what kind of pleasure, comfort and freedom they have in the
We have no way of knowing what kind of happiness and enjoyment they have there in the
they come and go, how they live, because we are kept in prison from the day we are born
die. This is a comparison, an analogy. We have only the pleasure and pain that the prison
with nothing special, nothing obtained from the outside world so that when it enters the pr
see that, `This is something different from the prison world-- this is from the outside world,
prison;' so that we could make comparisons and know that, `This is like this, that is like th
is better than that, that is better than this.' There is nothing but the affairs of the prison. Ho
much the pleasure and pain, however great the deprivations, the difficulties, the oppressio
that's simply the way it's been all along from the very beginning--and so we don't know whe
for a way out, or how to free ourselves. We don't even know where the outside world is, be
seen only the inside world: the prison where we have always been locked away, oppresse
beaten, tortured, deprived. Even our bedding, food, belongings--everything of every sort--i
a prisoner in jail. And yet people like this can still live this way because they have never s
enough of the outside world to be able to make comparisons as to which is better, which is
in order to feel inclined to search for a way out to the outside world. A mind controlled by
of defilement and mental effluents is like this. It has been imprisoned by various kinds of d
aeons and aeons. For example, in our present lifetime, the defilements which hold sway
of living beings have been with us since the day of our birth. They have kept us in continua
never giving us any freedom within ourselves at all. For this reason, we have difficulty ima
sort of pleasure there could be above and beyond the way things are, just like a person wh
has always lived in a prison. What sort of world is the world outside? Is it a good place to
A good place to live? The Dhamma proclaims it loud and clear, but hardly anyone is intere
there are fortunately some places where some people are interested. In places where no
it, where no one speaks of what the outside world--a mind with Dhamma in charge--is like,
the teachings of the religion are like. No one knows what the happiness which comes from
like. Such people are so surrounded by darkness, so completely drowned in attachment, t
single limb shows above the surface, because there is no religion to pull them out. It's as i
outside world didn't exist. They have nothing but the prison, the defile-ments, holding the h
custody. Born in this world, they have only the prison as their place to live and to die. A
which has never known what could give it greater pleasure, comfort and freedom than it ha
we were to make a different comparison, is like a duck playing in a mud puddle under a s
playing there: splat, splat, splat, splat, splat. No matter how dirty or filthy it is, it's content to
play because it has never seen the water of the ocean, of a river, of a lake or a pond large

it to swim and immerse its entire body with ease. It has known only the mud puddle which under the shanty, into which things in the shanty get washed down. And so it plays there fun, swimming happily in its way--why? Because it has never seen water wider or deeper t to give it more enjoyment in coming and going or swimming around than it can find in the under the shanty. As for ducks which live along broad, deep canals, they're very differen duck under the shanty. They really enjoy themselves along rivers, lakes, canals and ponds owner herds them, there they go-- crossing back and forth over highways and by-ways, s flocks of hundreds and thousands. Even ducks like these have their happiness. What d for? They stand for the mind. A mind which has never seen the pleasure, the comfort, th which comes from the Dhamma is like the duck playing in the mud puddle under the shanty enjoy swimming in canals, rivers or lakes. We at present have our pleasure and happines controlling power of the defilements, which is like the happiness of prisoners in jail. Wher receives training from the outside world--meaning the Dhamma which comes from the tran Dhammas, from the `land' of nibbana on down, level by level to the human world, revealin every realm--we find that those of us who are inclined, who are interested in the outside wo happiness greater than that which exists at present, still exist. When we hear the Dhamm or read books about the outside world--about Dhamma, about releasing ourselves from the we are forced to undergo within our hearts--our minds feel pleasure and enjoyment. Inter to listen. A desire to practice so as to reap the results step by step. This is where we begi influence of the outside world making itself felt. The heart begins to exert itself, trying to f itself from the tyranny and oppression from within, like that of a prisoner in jail. Even mor when we practice in the area of the mind: The more peace we obtain, then the greater the greater the exertion we make. Mindfulness and discernment gradually appear. We see th tyranny and the oppression imposed by the defilements in the heart. We see the value of t is a means of liberation. The more it frees us, the more ease we feel in the heart. Respit This then is a means of increasing our conviction in ascending stages, and of increasing ou stamina in its wake. The mindfulness and discernment which used to lie buried in the mu revive and awaken, and begin to contemplate and investigate. In the past, no matter wha by way of the eye, ear, nose, tongue, body or mind, we were like dead people. We held th be ordinary and normal. They never provoked our mindfulness and discernment to investig searching for beginnings and ends, causes and effects. Even though these things had bee for a long, long time, making their assaults both day and night, we were never interested. develop an interest. When the heart begins to enter the current of the Dhamma in which it trained to the point of developing a basis for mindfulness and discern-ment, step by step, it see clearly both what is beneficial and what is harmful, because these things dwell togeth and harm--within this heart. The mind develops agility in contemplating and investigating. develops boldness in its explorations. Seeing harm, it tries to remedy it. Seeing benefits, to open the way for them; it tries to foster them in ascending stages. This is called the mi

gradually gaining release from tyranny and oppression--the prison--within. At the same tim
a view of the outside world, seeing what sort of world it is, seeing whether it's like the pris
exists at present. Our eyes can see the outside world to some extent, can see how those i
world live, how they come and go--and what about us in the prison? What is it like to live o
defilements? How does the mind feel as we gain gradual relief from the defilements? We
make comparisons. Now at last we have an outside world and an inside world to compare
and ease which come from removing however many of the defilements we can remove, ap
continues as long as the remaining defilements still exert their influence, we know clearly.
their harm with our discernment on its various levels, and we try continually to remedy the
without letting our persistence lapse. This is when mindfulness, discernment, conviction a
persistence stir themselves out to the front lines: when we see both the outside world--ho
have been able to liberate the heart from defilement--and the inside world, where the defile
their oppression and coercion. Before, we never knew what to use for compari-sons, bec
seen anything other than this. Since we were born buried in pain and suffering this way, n
from the outside world--from the Dhamma--ever appeared to us. What did appear was the
which had suffering behind the scenes, waiting to stomp in and obliterate that happiness w
a moment's notice. Now, however, we are beginning to know and see. We see the happ
outside, that is, of the outside world, of those who have Dhamma reigning in their hearts; a
happiness inside the prison, the happiness which lies under the influence of defilement.
the suffering and stress which lie under the influence of defilement. We know this all clearl
own mindful-ness and discernment. The happiness which comes from the outside world-
from the current of the Dhamma seeping deep into the heart--we begin to see, step by ste
comparisons. We see the outside world, the inside world, their benefits and drawbacks. W
them and compare them, we gain an ever greater understanding --plus greater persistence
stamina--to the point that when anything connected with defilement which used to tyranniz
mind passes our way, we immediately feel called upon to tackle it, remedy it, strip it away
it step by step through the power of mindfulness and discernment backed by persistent effo
will set itself spinning. When its awareness of harm is great, its appreciation of what is ben
also great. When the desire to know and see the Dhamma is great, when the desire to gai
great, persistence will have to become greater in their wake. Stamina and resilience will al
their wake, because they all exist in the same heart. When we see harm, the entire heart
it. When we see benefits, the entire heart is what sees. When we try to make our way with
in line with our abilities, it's an affair of the entire heart making the effort to free itself.
This is why these things, such as persistence, which are the mind's tools, the mind's suppo
together. For example, saddha, conviction in the paths (magga) and their fruitions (phala),
in the realm beyond suffering and stress; viriya, persistence, perseverance in gaining relea
step by step; khanti, stamina, endurance in order to be unyielding in passing over and bey
these things come together. Mindfulness and discernment which will contemplate along th

is right and what is wrong, will come in their wake. If we were to speak in terms of the pri
the formal Dhamma as expressed by the Buddha, this is called the path converging (mag
gradually gathering itself into this single heart. Everything comes together: Right View, Ri
Intention, Right Speech, Right Undertak-ing, all the way to Right Concentration, all come
this single heart. They don't go anywhere else. Right Undertaking: Our only right underta
sitting and walking meditation, because we have reached the stage of precision work wh
gathers together. The mind is in a state of the path converging--gathering itself into a singl
Right View, Right Intention: These refer to the concerns of discernment, always exploring
the elements, the khandhas, whatever appears or makes contact, arises and vanishes, w
evil, past or future, appearing in the heart. Mindfulness and discernment slash these thing
by step without bothering to waste time. Right Undertaking: On the level of the body, this
doing sitting and walking meditation, making the effort to abandon the defilements no mat
posture. On the level of the heart, this refers to persistence within the mind. Right Speec
speak only of the Dhamma. Our con-versation deals only with the topics of effacement (sa
topics of polishing away or washing away defile-ments and mental effluents from the hear
methods we can use that will utterly end the defilements: This is Right Speech. Right Liv
When the heart feeds on any object which is its enemy, this is called maintaining a wrong l
Since the object is an enemy of the heart, the heart will have to be clouded. There's noth
about it at all. It has to lead to greater or lesser amounts of suffering and stress within the
proportion to the heart's crude-ness or refinement. This is called poison. Wrong liveliho
to correct it immediately. Immediately. Any mental object which is rightful, which leads to
well-being and ease, is a fitting preoccupation, a fitting food for the heart, providing it with
well-being. This is how Right Livelihood is maintained with Dhamma on the ascending leve
the heart. As for Right Livelihood on the physical level, dealing with food or alms, that appl
universally for Buddhists in general to conduct themselves in line with their personal duties
Effort: What sort of effort? This we know. The Buddha taught four kinds of effort: (1) Try t
not to let evil arise within yourself. (2) Try to abandon evil which has already arisen. In be
careful not to let evil arise, we have to be careful by being mindful. Using mindfulness in tr
let evil arise means being alert to the mind which thinks and wanders about, gathering su
stress into itself. This is because thought-formations of the wrong sort are an affair of the
stress, and so we should be careful to guard against them. Don't be careless or complac
develop that which is wholesome-- intelligence--so as to increase it step by step. (4) Try t
safeguard the wholesome things which have arisen so as to develop them even further, an
deteriorate. All of these right exertions apply right within us. Right Mindfulness keeps wa
the heart. Mindfulness and self-awareness keep constant track of its behavior and activitie
makes contact by way of the eye, ear, nose, tongue or body, if it doesn't go into the heart,
go? The heart is an enormous place, always ready to be informed of various things, both
Discernment is what contemplates and deliberates. Mindfulness is what keeps vigilant, in

comes in to engage the heart. Whatever the preoccupation, good or evil, mindfulness an
contemplate and are selective of what engages the heart. Whatever they see as improper
reject immediately. Immediately. Discernment is what makes the rejection. Right Conce
work for the sake of making the defilements quiet through concentration is steady and cons
point where the results appear as peace and calm in the heart, as a true place of rest with
distractions coming in to disturb the heart at that moment. When entering concentration s
the mind, in order to give strength to discernment in its continuing explorations, you should
and really rest--rest in concentration. Enter the calm. Completely stop all thoughts and ex
the area of discernment. Let the mind settle in and relax. It doesn't have to think or contr
anything at all related to its work. Let the mind rest com-fortably by giving it a single preoc
If the mind happens to be extremely engrossed in its investigations so that you can't rein i
`buddho' as a means to drag it in. Make the mind stay with `buddho, buddho, buddho'. Ev
meditation word `buddho' may be a mental contrivance, it's a contrivance in a single focal
Contriving a single focal idea can cause the mind to settle down. For example, if while w
repeating, `buddho, buddho, buddho', the mind flashes back to its work because it is engro
unfinished business, we should repeat the meditation word even faster so as not to let the
its work. In other words, when the mind is at the stage where it is engrossed in its work, w
say--to put it in worldly terms--that we can't let down our guard, although on this level it's ha
that the mind lets down its guard. To get nearer the truth, we should say that we can't loos
grip. To put it simply, we can't loosen our grip. Otherwise the mind will jump back out to w
this point we have to be firm with our meditation word. Force the mind to stay with its singl
preoccupation --`buddho'--as a means of reining the mind in. Repeat `buddho, buddho, bu
close frequency; then `buddho' and the mind will become one. The heart will be firm and c
down, relaxing, relaxing, setting aside all its work. The mind will become cool and peacefu
Right Concentration. When the time comes to rest, you have to rest like this for it to quali
Right Concentration. When you have had enough, when you see that the mind has regain
simply let go--that's all--and the mind will spring immediately back to work. It springs out
oneness, of having a single preoccupation, and returns to being two with its work. At this p
heart gets back to work without worrying about concentration while it is working. In the sar
centering the mind for the sake of stillness, you don't have to worry about your work at all.
resting, you have to rest, in the same way that when eating you don't have to do any work
the work of eating. When sleeping, sleep peacefully. You shouldn't be concerned with any
But once you have begun work, you shouldn't concern yourself with eating and sleeping. F
mind on your work. This is called doing a solid piece of work: work in its proper phases, w
proper time, in keeping with events, `Right Undertaking', work which doesn't overstep its bo
appropriate work. The practice of centering the mind is something you can't neglect. In p
for the sake of the heart's happi-ness, the view that centering the mind, keeping still, serve
is wrong. If someone is addicted to concentration, unwilling to come out and work, that's

should be criticized so that he or she will get down to work. But once the mind has become its work, concentration is a necessity in certain areas, at certain times. Ordinarily, if we w without resting or sleeping, we ultimately can't continue with our work. Even though some gets used up when we eat, let it be used up--because the result is that our body gains str eating and can return to its work in line with its duties. Even though money gets used up a eat gets used up, still it's used up for a purpose: for energy in the body. Whatever gets co it be consumed, because it doesn't hurt our purposes. If we don't eat, where are we going strength? Whatever gets spent, let it be spent for the sake of strength, for the sake of givin strength. The same holds true with resting in concentration: When we're resting so as to stillness, the stillness is the strength of mind which can reinforce discernment and make it a have to rest so as to have stillness. If there is no stillness, if there's nothing but discernm running, it's like a knife which hasn't been sharpened. We keep chopping away--chock, ch it's hard to tell whether we're using the edge of the blade or the back. We simply have the know, to see, to understand, to uproot defilement, whereas discernment hasn't been sharp stillness--the reinforcement that gives peace and strength in the heart--and so it's like a kn hasn't been sharpened. Whatever gets chopped doesn't cut through easily. It's a simple w energy. So for the sake of what's fitting while resting the mind in its `home of concentratio have to let it rest. Resting is thus like using a whetstone to sharpen discernment. Resting strengthens the body, and in the same way resting the mind strengthens the mind. Whe this time, now that it has strength, it's like a knife which has been sharpened. The object is old object, the discernment is the same old discern-ment, the person investigating is the s person, but once we focus our examination, it cuts right through. This time it's like a perso rested, slept and eaten at his leisure, and whose knife is fully sharpened. He chops the s of wood, he's the same old person, and it's the same old knife, but it cuts right through with at all--because the knife is sharp, and the person has strength. In the same way, the obje same old object, the discernment is the same old discernment, the person practic-ing is the person, but we've been sharpened. The mind has strength as a reinforcement for discernm cut right through in no time at all--a big difference from when we hadn't rested in concentr Thus concentration and discernment are interrelated. They simply do their work at differen the time comes to center the mind, center it. When the time comes to investigate in the are discernment, give it your all--your full alertness, your full strength. Get to the full Dhamma, causes and the full effects. In the same way, when resting, give it a full rest. Practice the at separate times. Don't let them interfere with each other--being worried about concentrat examining with discern-ment, or being preoccupied with the affairs of discernment when e concentration--for that would be wrong. Whichever work you're going to do, really make it work. This is the right way, the appropriate way--the way Right Concentration really is. discernment has begun uprooting defilements step by step, the heart develops brightness. the mind is one of the benefits that come from removing the things which are hazardous, th

are filthy. We see the value of this benefit, and keep on investigating. What defilement is
weight on the heart. Our mind is like a prisoner constantly overpowered--coerced and torm
defilements and mental effluents ever since we were born. When we come right down to
defilement? Where is being and birth? Right here in this same heart. When you investiga
gather in, gather in and enter this single heart. The cycle of rebirth doesn't refer to anythi
It refers to this single heart which spins in circles. It's the only thing that leads us to birth a
death. Why? Because the seeds of these things are in the heart. When we use mindfuln
discernment to investi-gate, we explore so as to see clearly, and we keep cutting in, step b
we reach the mind which is the culprit, harboring unawareness (avijja) which is the import
the cycle in the heart. We keep dissecting, keep investigating in, investigating in, so that th
nothing left of `this is this' or `that is that'. We focus our investigation on the mind in the sa
as we have done with phenomena (sabhava dhamma) in general. No matter how much b
in the heart, we should know that it's simply a place for the heart to rest temporarily as lon
are still unable to investi-gate it to the point where we can disperse and destroy it. But don
that this shining star of a heart is actually unawareness. So investigate, taking that as the
point of your investigation. So then. If this is going to be obliterated until there is no more
awareness, leaving nothing at all--to the point where the `knower' is destroyed along with it
find out once and for all. We're investigating to find the truth, to know the truth, so we have
all the way down to causes and effects, to the truth of everything of every sort. Whatever is
destroyed, let it be destroyed. Even if ultimately the `knower' who is investigating will be de
as well, then let's find out with our mindfulness and discernment. We don't have to leave a
remain-ing as an island or a vantage point to deceive ourselves. Whatever is `us', whateve
don't leave it standing. Investigate down to the truth of all things together. What's left, a
the defilement of unawareness is abso-lutely destroyed, is something beyond the range to
can reach or destroy. This is called the pure mind, or purity. The nature of this purity can
destroyed by anything at all. Defilements are conventional realities which can arise and va
they can be cleansed, made to increase, made to decrease, made to disappear, because t
conventions. But the mind pure and simple--the phenomenon called a released mind--lies
to which any defilements, which are all conventions, can reach and destroy. If the mind isn
it's a conven-tional reality just like other things, because conventional things have infiltrate
Once they are entirely removed, the phenomenon of release is one which no defilement ca
affect--because it lies beyond range. So what is destroyed? Stress stops, because the c
stops. Nirodha --the cessation of stress--also stops. The path, the tool which wipes out t
stress, also stops. The four Noble Truths all stop together. Stress stops, the cause of stre
path stops, the cessation of stress stops. But listen! The one which knows that `that stop
which is not a Noble Truth. It lies above the Noble Truths. The investigation of the Noble
an investigation for the sake of this one. Once we reach the real thing, the four Noble Truth
more role to play, no need to be cleansed, remedied or removed. For example, discernm

we've worked to the full extent, we can let go of discernment, with no need to set rules for i
mindful-ness and discernment are tools in the battle. Once the war is over, the enemy is
these qualities are no longer at issue. What's left? Purity. The Buddha, in proclaiming the
the world, took it from this pure nature. The doctrines of the religion came from this natur
the approach he used in teaching, he had to teach about stress because these conditions a
related to this mind. He taught us to know how to remedy, how to stop, how to strive--eve
every sort--all the way to the goal at the end of the path, after which nothing more need be
purity. The mind has come out to the outside world. It has left the prison and come to the
world--freedom--never to be imprisoned again. But no one wants to go to this world, becau
never seen it. This is an important world--lokuttara, the transcendent, a realm higher than
worlds--but we simply call it the outside world, outside of all conventions. We call it a `worl
a figure of speech, because our world has its conventions, and so we simply talk about it
Think about escaping from this prison. You've been born in prison, live in prison and die in
You've never once died outside of prison. So, for once, get your heart out of prison. You'll
comfortable--really comfortable!--like the Buddha and his Noble Disciples: They were born
you, but they died outside of the prison. They died outside of the world. They didn't die in
world which is so narrow and confining. I'll ask to stop here. Birth &
Death People come with questions--some of which I can remember--and everyone has
which is waiting right at the barn door: Is there a next world after death? The next world, w
to the next world: These sorts of things aren't any one person's issue. They're an issue f
who are carrying a burden. When people ask this sort of question, I ask them in return, `W
yesterday? Was there a this morning? Is there a present at this moment?' They admit th
and is. `Then will there be a tomorrow? A day after tomorrow? A this month? A next mor
year? A next year and years after that?' Things in the past which we can remember, we
guesses about the future. Even for things which haven't yet happened, we can make con
things which have already occurred. The future has to follow the way things have been in
example, yesterday has already occurred, today is occurring. These things have followed
other. We know this, we remember, we haven't forgotten. This afternoon, this evening, tor
morning: We've already seen that things have been like this. This is the way things have
without being otherwise, and so we accept that this is the way they will continue to be. D
this world and the next, or about things concerning ourselves: This is delusion about ourse
why these things become big issues, causing endless fuss all over the world of rebirth. `Is
world? When people die, are they reborn?' These questions go together, for who is it that
dies? We ourselves--always dying and taking birth. What comes to this world and goes t
is us. Who else would it be? If not for this being of the world, this wanderer, there wouldn'
weighed down with these questions and burdens. This is the harm of delusion, of being u
remember. It shows within us, but we can't catch hold of its causes, of why it has come a
which have hap-pened, we can't remember. Our own affairs thus spin us around in circles

tangled up that we don't know which way to go. This is why self-delusion is an endless co
Being deluded about other things is not so bad, but being deluded about ourselves blocks a
can't find any way out. The results come right back at us--they don't go anywhere else--b
suf-fering, because these sorts of doubts are questions with which we bind ourselves, not o
which we set ourselves free. We can have no hope of resolving and understanding these
don't find confirmation of the Dhamma in the area of meditation. This is why the Lord Buc
to unravel and look at our own affairs. But unraveling our own affairs is something very crit
we do it by guessing or specu-lating or any other way, we won't succeed. The only way is
goodness step by step as a means of support and of drawing us in to mental development
meditation, so as to unravel and look at our own affairs, which lie gathered in the range of r
This is what will lead us to know clearly and to cut through our doubts, at the same time lea
satisfactory results. We will be able to stop wondering about death and rebirth or death an

What are our own affairs? The affairs of the heart. The heart is what acts, creating cau
results for itself all the time: pleasure, pain, complications and turmoil. For the most part, it
itself down more than helping itself. If we don't force it into good ways, the hearts reaps tro
result, the suffering which comes from being agitated and anxious, thinking restlessly from
angles for no worthwhile reason. The results we receive are an important factor in making
unsettled. This is thus a difficult matter, a heavy matter for all those who are delud-ed abou
world, deluded about themselves, agitated by the world and agitated about themselves with
interested in confirming the truth about themselves using the principles of the Dhamma, pri
guarantee the truth. For example, once we die, we must be reborn; as long as the seeds o
the heart, we have to continue being reborn repeatedly. It can't be otherwise -- for instanc
annihilated at death. The Buddha teaches us to keep watch of the instigator. In other wo
should observe our own heart, which is what causes birth and death. If we don't understan
various angles from which to approach until we understand and can deal with it properly.
he teaches us to meditate, using any of the meditation themes, repeating it so that the min
footing to hold to, which is in such a turmoil of finding no refuge that it dwells in unlimited
and infatuations--will gain enough of a footing to get on its feet, will gain quiet and calm, fre
distraction and unsteadiness which would destroy the peace of mind we want. For exam
us to repeat `buddho, dhammo, sangho' or `atthi' (bones), `kesa' (hair of the head), `loma'
body), or whatever phrase suits our temperament, being mindful to keep watch over our m
so as not to become forgetful and send the mind elsewhere, away from it. This is so that th
we used to send in various places, can latch onto or dwell with its Dhamma-theme: its me
Our awareness, which used to be scattered among various preoccupations, will now gathe
point--the mind--which is the gather-ing place of awareness. All the currents of our awaren
converge at the Dhamma-theme we are repeating or pursuing with interest. This is becaus
word --which is something for the mind to hold to, so that it can gain a footing--becomes m
object of clear and conspicuous awareness. Thus at the beginning stages of meditation, th

word is very important. Once we have seen the intrinsic value of the peace that appears th
at the same time see clearly the harm that comes from the agitation and turmoil of the mind
footing to hold to, and which creates havoc for itself. We needn't ask anyone: The benefits
peaceful mind and the harm of an agitated mind, we see within our own mind from having p
meditation. This is a step, the first step, by which the Buddha teaches us to know the affair
mind. We then try to make the mind progressively more firmly settled and calm by repeat
meditation word, as already mentioned. We keep at it, again and again, until we become a
mind can become still the way we want it to. The sense of well-being which arises from a
becomes even more prominent and clear all the time. As soon as the mind becomes still, g
clear and prominent awareness, it is at the same time a gathering in of the defilements int
spot so that we can see them more clearly and more easily observe their behavior--so that
easily cure them and remove them with the levels of discernment suited to dealing with cr
intermediate and subtle defilements step by step. Now, concerning defilements, the things
mind to be agitated in countless, inconceivable ways: We can't catch sight of what defilem
the mind is, what the Dhamma is, until we first have a firm basis of mental stillness. When
gathers in and is still, the defilements gather in and are still as well. When the mind draws
itself, to be itself or to become a point on which we can focus and understand, the affairs o
also enter a restricted range in that same point. They gather in at the heart and rarely eve
to stir up trouble for the heart as they used to before the mind was still. Once the mind is
that it can stand on its feet, we are then taught to use our discernment to investigate, unrav
contemplate the various parts of the body in which the defilements hide out. What is the m
interested in? When it isn't quiet, with what does it like to involve itself? While the mind is
doesn't stir up trouble for itself, but a common habit with us human beings is that once we
peace and relaxation, we get lazy. We simply want to lie down and rest. We don't want to
body, the elements or the khandhas with our mindfulness and discernment for the sake of
and remov-ing the various defilements from the heart. We don't like to reflect on the fact th
have abandoned and removed the various kinds of defilement which hide out in the body a
have done so by using mindful-ness and discernment. As for mental stillness or concentra
simply a gathering together of the defilements into a restricted range. It's not an abandon
removal of defilement. Please remember this and take it to heart. The heart, when it isn't
tends to get entangled with sights, sounds, smells, tastes and tactile sensations, and to tak
issues for stirring itself up. We can know with our mindfulness and discernment which of th
sights, sounds, etc., the mind tends to favor most strongly. While we are investigating, we
our mindfulness and discernment the objects with which the mind is involving itself. We c
affairs of the mind because the mind has been still. As soon as it begins to head out towar
various preoccupations, we know. This is why we are taught to investigate and unravel thi
discernment so as to know what the mind goes to involve itself with. Try to observe so as t
as to see clearly with mindfulness and discernment while you are investigating. Only when

the mind in concentration is there no need for you to investigate, because concentration ar
take turns working at different times, as I have already explained. When you are investiga
objects, with which visual object is the mind most involved? What is the reason? Look at t
Dissect it. Analyze it into its parts so as to see it clearly for what it truly is. Once you have
dissected the object--whatever it is--so as to see it with discernment in line with its truth, at
same time you will see the absurdity, the deceptiveness of the mind which grows attached
things in all kinds of ways without any real reason, without any basis in fact. Once you hav
investigated carefully, you'll see that the object has none of the worth construed and assign
the mind. There are simply the assumptions of the mind which has fallen for the object, tha
Once you have investigated, separating the various parts of `their' body or `your' body so a
in detail, you won't see anything of any worth or substance at all. The heart of its own acc
see the harmfulness of its assumptions, its labels and attachments. The more it investigate
clearly it sees--not only the various sights, sounds, smells, tastes and tactile sensations, b
the acts of the mind which are involved with those objects--until it fully knows and clearly se
discernment, because it has been constantly unravel-ing things both within and without. `
and clearly see the acts inside the heart which become involved, knowing that they come a
reason and that, all of which are thoroughly absurd. Before, you didn't know why the mind
involved. But now you know clearly that it is involved for this reason and that: namely, de
mistaken assumptions. When you investigate in line with the truth and see the true nature
things, you know clearly within yourself that the mind has construed phenomena to be like
that, which is why it has continually developed more and more attachment and clinging, mo
defilements of love and hatred. The heart then realizes its own absurdity. When the hear
that it has been deluded and absurd, it withdraws inward, because if it were to continue to
becoming attached to those things, it would get cut right through by discernment--so what
from becoming attached? To investigate so as to know clearly that this is this, and that is t
line with the truth of every individual thing of every sort: This is the way to unravel the grea
problems which, taken together, are results--the mass of suffering inside heart. This is ho
taught to unravel it. As discernment constantly keeps unraveling things without let-up until
understands clearly and distinctly, we don't have to tell it to let go. Once the mind knows, i
its own accord. It is bound to let go of its own accord. The mind attached is the mind whic
yet know, doesn't yet understand with discernment. Once the full heart knows, it fully lets g
concern or regrets. All the concerns which used to bother and disturb the mind vanish of th
accord because discernment sees right through them. Once it sees everything clearly and
is there left to grope for? The problems of the heart which used to be broad and wide-rang
become more and more restricted. Problems concerning outside affairs become less and l
in previous talks. The next step is to unravel the mind, the gathering point of subtle defile
as to see what it is looking for when it `blips' out. Where does it `blip' from? What is there
pressures the mind into forming thoughts of various issues? When mindfulness and discer

up with the thoughts that come `blipping' out, these thoughts vanish immediately without ar
anything, without forming issues to entangle us as they did before. This is because mindfu
discernment are wise to them, and always ready to herd them in and wipe them out as they
on the tracks of the origin of defilement to see exactly where it is. Where do its children an
grand-children--the defilements--come from? Animals have their parents, what are the par
defilements? Where are they? Why do they keep forming again and again, thinking again
do they give rise to assump-tions and interpretations, increasing suffering and stress witho
Actually, thought-formations are formed at the mind. They don't come from anywhere else
following them in step by step without losing the trail which will lead you to the truth, to the
culprit. This is genuine exploring, observing the affairs of all the defilements, using the pov
genuine mindfulness and discernment. Ultimately we will know what the mind is lacking, w
connected with, what it is interested in, what it wants to know and to see. So we follow t
connections, follow the seeds on in. Day by day, the defilements become more and more
more restricted. This is because the bridges which connect them to sights, sound, smells
tactile sensations and the various things of the world in general have been cut away from t
contin-ual mindfulness and discernment to the point where we have no more doubts. It's
outside world didn't exist. There remain only the preoccupations which form--blip, blip, blip
mind. This is where the rebellious mon-arch lies. The one who concocts and creates, the
struggles and writhes restlessly in big and little ways, lies right here. Before, we didn't kn
what ways the mind was writhing. All we knew were the results that appeared, unsatisfacto
giving us nothing but suffering and stress, which no one in the world wants. Our own hea
burdened with stress that it couldn't find a way out, because it had no inkling of how to rem
But now that we know, these things gradually disappear so that we know and see more a
the mind, which is where unawareness is performing as an actor, as an issue-maker, here
can't find anything to latch onto outside, so it simply acts inside. Why doesn't it latch on?
mindfulness and discernment understand, and have it surrounded. So how could it latch o
it does is go `blip, blip, blip' in the mind. We now see it more clearly and focus our investi
it, scratch away at it, dig away at it with mindfulness and discernment until we have it surro
time the mind makes a move. There are no longer any lapses in alertness as there were
stages when mindfulness and discernment were still stumbling and crawling along. Our p
this level is no longer a matter of every activity: It becomes a matter of every mental mome
mind ripples. Mindfulness and discernment have to know both when the rippling comes o
vanishes-- and so there are no issues which can arise in the moment the mind is fashioning
assumption or an interpre-tation. This is because our rocket-fast mindfulness and discern
up with things. As soon as a rippling occurs, we know. When we know, it vanishes. No iss
connect. They vanish the moment they appear. They can't branch out anywhere becaus
outside matters have been cut by mindfulness and discernment. When mindfulness and
exploring earnestly, relentlessly, unflaggingly, they want to know, to see and to destroy wh

hazardous. 'What causes us to take birth as individuals and beings? What leads us to wa
of rebirth? What are the causes, what are the conditions that connect things? Where are
now?' This is called scratching away with mindfulness and discernment, digging away at th
unawareness. There is no way we can escape knowing, seeing and severing the importan
condition which creates suffering and stress for the beings of the world: namely, the defile-
unawareness which has infiltrated the mind in an insidious way. See? This is the power o
discernment, conviction and persistence on this level, something which meditators never in
possible to this extent. This is where defilements begin to reveal themselves, because the
place to hide. They no longer have the sights, sounds, smells, tastes and tactile sensation
used to hole up, because the bridges have been cut. Their only hideout is in the mind: T
hideout of unawareness. When we go ransacking through the mind until everything is sma
smithereens with nothing left--in the same way that we used discernment to investigate pl
general--then when the mind of unawareness is ransacked in this way, ultimately the supre
defilement--unawareness, the emperor of the round of rebirth--is completely obliterated fro
At this point, how can we help but know what it is that causes birth on this or that level? As
we will or won't be reborn, that's not important. What's important is seeing clearly that this
has caused birth and death. This is how we prove whether death is followed by rebirth or
We have to prove it at the mind by practicing in line with the principles of mental developm
same way the Buddha and his Noble Disciples prac-ticed and knew so that it was clear to
There is no other way to know. Don't go groping, guessing, scratching at fleas. You'll end
and dirty, without gaining anything at all. When we reach this point, it's called elimi-nating
birth--whose primary seeds lie within--completely from the mind. From this moment onwar
which can ever again connect and branch out. Mindfulness and discernment on the level
Dhamma-realization know this completely. This is the culprit who asks, `Is there a next wo
the one who reserves a place in the next world, the one who reserved our place in past w
who has been born and has died over and over and over again, unceasingly, relentlessly, t
it can't remember the births, the deaths, the pleasures, the pains, the sufferings large and
its various lives. This is the one. So please remember its face, and take it to heart. Probe
slash it away to smithereens. Don't show it any mercy: You'll simply be feeding and fatte
it to come back and destroy you. When we gather the defilements, they come into the one
gather here and we destroy them here. Once we have finished destroying them so that no
questions about birth, death and the suffering and stress which result from birth and death
exist. We can know this clearly and fully for ourselves in a way that is immediately apparen
is no more problem about whether or not there is a next world. Our past worlds, we have a
As for the next world, the bridges have all been sent flying. And as for the present, we're
it. There are no con-ventions, no matter now refined, left in the mind. This is truly a mind w
problems. This is where we solve the mind's problems. Once they are all solved here, the
be any problems again. No matter how wide the world, no matter how many universes the

all a matter of conventional reality, which has no limit. The heart which knows all around its
longer involved. The affairs which have been constantly assaulting us up to the present, a
will do so on into the future, are the affairs of this mind which has hazards buried within itse
all there is. When these hazards have been entirely removed, there is nothing left to be d
poisonous ever again. The question of whether or not there is a next world no longer hold
because the realization has gone straight to the heart that it is done with the question of c
up with any other world again. So in studying and solving our own problem, we tackle it rig
way there's hope that we can put an end to it--at the same time not causing any harm to o
others at all. The Lord Buddha solved the problem right here. His arahant disciples solve
here--knew it right here, severed it completely right here. The proclamation that the Teach
completely free of suffering and stress, that he was the foremost teacher of the world, car
know-ledge and this freedom from issues. Our study of the world is completed right here a
study of the Dhamma reaches full completion right here. The `world' means the world of l
`Living beings' (satta) means those who are caught up, caught up right at the mind. This is
cut through the problem. This is where we study and know. The arahant disciples studied
here with their full hearts --and that was the end of the problem. They solved the problem
away, with nothing remaining. But as for us, we take on the whole thing: the entire heap of
and stress. We take on all problems, but we aren't willing to solve them. We simply hoard
ourselves down all the time. Our heart is thus filled with a heap of stress which nothing el
equal, because nothing else is as heavy as a heart heaped with stress. Carrying this heap
problems is heavy on the heart because we haven't completed our studies. We carry nothi
because of our delusion. When vijja--true knowledge--has appeared and eradi-cated all th
the heart, this is what it means to `graduate' in line with natural principles, with none of the
of degrees or titles which would cause us to become even more deluded. To complete ou
Dhamma in the heart means that we have erased it com-pletely of all delusion, with no trac
At that moment, the three levels of existence--the levels of sensuality, form and formlessne
more problem, because they all lie in the heart. The level of sensuality is a mind composed
sensuality. The levels of form and formlessness are the conventions of the various things i
buried in the heart. When the heart removes them, that's the end of the problem. When w
problem, this is where we solve it. This world and the next world lie right here, because tha
into any world lies right here. This mind is what steps out to receive stress in greater or le
measure. The motor, the propeller, lies here in the heart, and nowhere else. The Lord Bu
taught at the right point, the most appropriate point: the heart, which is the primary culprit.
I have mentioned here, with whom do they lie if not with each of us? And if we don't solve
here, where will we solve them? Living beings have to go to their various worlds through th
the good and bad kamma within the heart. That which goes to the worlds--to the bonfires--
heart. If we don't solve the problem right here, there is no way of escaping the bonfires of
anxiety. If we solve the problem right here, there is no problem as to where the fires are, b

keep ourselves protected. That's all there is to it! All of these things are very heavy world living beings in general. Whatever problems arise, they arise right here. `Is death followe rebirth? By annihilation? Is there a next world? Does hell exist? Does heaven? Does ev merit?' Everywhere I go, there's the same question: `Do heaven and hell exist?' I never f answering. I don't see any reason to answer it, because that which is burdened with heave heart, which everyone already has. So why waste time answering? After all, I'm not a rec heaven and hell! Straighten things out right here at the cause which will go to heaven an Straighten out the bad causes, and foster the good. There will then be no stress, if we stra out right on target. And how can we miss? The well-taught Dhamma (svakkhata dhamma solve things right on target, not off-target. The Dhamma which leads (niyyanika dhamma) well-taught Dhamma, leads out those who are caught up in stress and anxiety through the delusion. Where will we solve things if we don't solve them at the heart? The big problems the heart, at this awareness. Crudeness is a matter of this awareness. Refinement is a m awareness. That which makes people crude or refined is this awareness, with defilement a reinforcement. If the mind becomes refined, it's because goodness is the rein-forcement, refined until it goes beyond the final point of refinement, beyond the final point of conventio up gaining release from all stress, with no seeds for any further connections. Another que people are always asking is how to overcome laziness. If we were to tell them to use lazin laziness, it would be tantamount to telling them to become an enemy of beds, blankets an sleeping without ever waking up. It would be as if they were already dead, because lazines and listless, like a person ready to die. How can you use laziness to cure laziness? Once nice resting place as a means of lulling you to drown in sleep, it's as if you were already de right there on the pillow! Even when you wake up, you don't want to get up, because lazin over you and destroys you, forcing you not to get up. This is how it goes when you use laz laziness. If you use energy and persistence to cure laziness, then you get right up, ready If there's a fight, you have hope of winning. But if you simply lie prostrate, all you can do is lose--although whether we should call it losing or something else is hard to say, because put up a fight at all, so how can you say that you lose? If there's a fight and you can't win, can say that this person wins and that person loses. But here there's no fight at all! You there groveling. If you don't call this being a servant in the house of defilements, what wou it? Because that's what it is: being a servant in their house. If you use laziness--to the p being its servant--to cure defilement, you end up piling on even more defilements. Or what As things stand, defilements already fill the heart, so if you foster them even more, where going to put them? You've got only one heart! The only way is to remove defilements so t to breathe, and not let them sit on top of your nose so that you can never gasp a breath a Remove them so that you can begin to see yourself: `At last, after all the time I've been me finally seen a piece of defilement's grandchild--laziness--fall off, just like a chip of bark off tree. Today at last I can begin to see my-self. Up to now there's only been defilement mak

nose and mouth. It's really infuriating!' Persistence. Diligence. Exertion in the way of rea
which can accomplish our purposes: This is the path that sages have followed. Even tho
difficult, we're up to the fight. It's like removing a thorn from your foot: Even though it hurts
remove it, you have to bear it. If you let it stay there, your whole foot will become infected
putrid. You won't be able to walk at all, and may even lose the foot. So there's only one re
course: Pull it out. No matter how much it hurts, you have to bear it, because you have to
thing out! This is a line of reasoning you have to accept. Once the thorn is out, it holds no
poison. Put medicine on the wound and the foot will heal without flaring up as it would if t
were still embedded there. Defilement is just like a thorn. We let it lie buried forever in t
heart. As long as it remains, the heart is infected and putrid, there in the midst of the roun
rebirth--an endless monotony. Is this what you want? To be a putrid person? Ask yoursel
defilements. They'll simply do you more harm. If you don't want this, you have to fight the
you fight them, you are sure somehow of finding a way to win. No matter how many times
will have to come a time when you win. Once you've won, then you can keep on winning, w
until there is nothing left for you to fight because the defilements are completely mauled.
win, whom do you defeat? You defeat lazi-ness with diligence. You defeat defilement with
persistence. This way you gain release from all stress. This is how you solve the problem
death, right at the heart. There is only this spot which most needs solving. It's the most ap
spot, the most correct spot to solve. To solve things, you solve them here. There is no w
can solve them anywhere else. Keep on making assump-tions and interpretations for aeon
you'll simply continue to be burdened with the problem as it leads you to birth, death, suffe
stress. So you shouldn't be bold in speculating and guessing, or you'll waste your time and
because there is no way the problem will be solved with guesses and speculations. `Doe
exist, or not? Do merit (punna) and evil exist, or not?' Actually, we are experiencing these
of us, with no possible exceptions. `Evil' is mental darkness and stress. `Merit' is well-be
ease. These things exist in the body and mind of every person, so how can you deny them
name for well-being. The Buddha calls it merit. Stress he calls evil. We are touched by g
all the time. Whether we live in this world or the next, we can't help but meet with good and
Hell or not-hell, if there is pain filling the body and mind, who wants it? Who wants to meet
This is something we all know, so why ask about hell when it's already with us like this? W
is burning us, it's as hot as being branded with fire. No matter where you are branded, it al
hot in the same way. You can call it hell or not-hell as you like, but nobody wants it, becau
something we have all known for ourselves. And where--to trouble your heart--are you goi
for heaven? When you meet with the well-being which comes from practicing the Dhamm
with well-being in the heart, beginning with stillness and calm in ascending stages to the po
mind develops a firm and solid footing within, so that it is sure of itself; and then further, to
point where you gain release--then where are you going to ask about heaven and nibbana?
to ask. You know them directly with your heart. You are the owner, in charge of the heart

clearly the instigator, so where else are you going to look--for the names `heaven' and `hel
there to grope for? You've got the real thing within you. That's all there is to the matter.
Dhamma of the Lord Buddha doesn't delude people into groping for this or that. So take h
thing right here. Well then. That should be enough for now.

A Taste for the Dhamma In the basic principles of the doctrine, we are taught that, `A c
the Dhamma surpasses all other delights. The flavor of the Dhamma surpasses all other fl
statement was made by a person who had felt delight in the true Dhamma, who had tasted
true Dhamma: namely, our Lord Buddha. For this reason, those who take an interest in lis
teachings find that no matter what the statement, each word, each phrase goes straight to
heart--except, of course, for people who are simply going through the motions of listening w
the mind, letting it drift engrossed in various things in keeping with its original inclinations
gaining anything of any worth. The teachings of the religion have no meaning in a minc
sort until it turns to the Dhamma, develops an interest of its own accord, and puts the Dhar
practice. Only then will the flavor of the Dhamma seep deep into the heart, nurturing it and
to conviction step by step. This is because the heart now has a continuing basis for the D
supports it in ascending stages. In particular, when listening to Dhamma dealing with t
practice, if our mind doesn't have any experience with meditation, has never taken an inter
Dhamma, has never taken an interest in practicing the Dhamma, then not even a single sta
the attention. When listening to a talk on the practice dealing with the stages of the mind,
progress of the mind, setting the mind aright in relationship to the defilements or to the path
mindfulness and discernment, or persistent effort--we won't understand. When we don't u
become frustrated and turn our attention elsewhere. Perhaps we may become drowsy and
or something of the sort. The talk seems long because it acts as a drag on our defilemen
them from roaming around as they please. This is because we have to keep control over t
listen to the talk; and the mind, when kept under control in this way, feels hemmed in, impri
limits it finds oppressive. Annoyed and bored, it doesn't want to listen, except for the purpo
creating useless issues for entangling itself. But when we keep listening with interest, n
even while we listen, the mind becomes focused and follows along with the stream of Dha
explained. The mind grows still because the awareness which makes con-tact with the Dh
contact continuously, step by step, without break. The heart has no chance to slip away t
preoccupations which are its enemies while listening, and so it is able to settle down and b
To be able to settle down in this way is to begin build-ing a base, or to scrub our vessel--
heart--making it clean and fit to receive the Dhamma. The heart will start growing more pe
calm, seeing the value of listen-ing to the Dhamma as explained by the Buddha: `Listening
has five rewards.' The fifth reward is the important one: `The mind of the listener becomes
calm.' This one is very important, but it must build on the earlier ones. `The listener hears
or she has never heard'--this is the basis for the rest. Suppose that we have never lis
anything in the way of the practice or whatever. When we come to listen, we gain an und
things we have never heard before. Things which we have heard before, but never unders
gradually come to understand more and more clearly. We can bring our views more corre
And finally we reach the stage where `the mind of the listener becomes radiant and calm.'
this sort appear, a delight in the Dhamma will develop of its own accord. The flavor of the

begin to appear while we listen and while the mind is stilling itself to listen. Even though th
may not yet surpass all others, it is nevertheless absorbing and arresting, and will remain
memory, not easily erased. This is why meditators place great importance on listening
Dhamma. If you were to call it being attached to one's teacher, I wouldn't disagree. Medita
always like to listen to their teachers. If they have a teacher they venerate and revere in th
meditation, in the area of the mind, then wherever he lives they will keep coming to be with
there is hardly enough room for them to stay. The Venerable Acariya Mun is an exam
he stayed, students would come continually from near and far to search him out. Even th
couldn't all stay in the same place with him, inasmuch as there wasn't enough room, they w
willing to stay in nearby areas, two, three, four, or seven to eight kilometers away, so that
conveniently come to hear his teachings on the uposatha days and `Dhamma meeting' day
uposatha days, after listening to the Patimokkha and to his instructions, anyone who had a
questions about the Dhamma could ask him to resolve them. For this reason, the township
was filled with nothing but meditating monks and novices. When uposatha day came, they
gathering together after the morning meal. At 1:00 p.m. they would hear the Patimokkha;
Patimokkha, Venerable Acariya Mun would give his talk--that's when he'd usually give his t
Patimokkha. This would be an important part of the practice for those who lived with him.
Rains Retreat (vassa) we would meet like this every seven days. Outside of the Rains Ret
wasn't too fixed, but this is how he would usually schedule things for those of us who stay
with him. Each time we would listen to his talks we would gain in insight and understandin
This is why meditation monks are attached to their teachers. Each time we would liste
he himself would be like a magnet drawing the interest of the monks and novices. In all thi
to the Dhamma, he would be the major attracting force, inspiring fascination and delight in
There was a delight in seeing him and meeting him each time, and even more so in hearin
speak--talking in general, giving instructions, conversing about ordinary things, joking--beca
himself was entirely Dhamma. Everything he would do or say in any way would keep revea
reasonability which could be taken as a lesson, so that those who were interested could ga
time they heard him. This is why meditating monks find a great deal of enjoyment in
the Dhamma by living with a meditation master. They go to be with him of their own accor
far from him, and their minds aren't yet to the stage where they can look after themselves
bound to feel lonesome. Or if they come across a prob-lem they can't solve, they are sure
they can't work out a solution, they have to run to him for advice so as to save a great dea
time it would take to figure out a solution on their own--because he has been through every
sort. If we would take a problem to him, then as soon as we had finished the last senten
immediately have the solution and we would understand right then and there. This is
living with a master who has realized the truth, there is no delay, no waste of time in dealin
problem as it arises. This is a great benefit for those who come to study him. They're ne
disap-pointed. The fact that one who has seen the truth is giving the explanation makes al

difference. A moment ago I began by mentioning a delight in the Dhamma. What I ha
talking about is the same sort of thing: finding pleasure in the Dhamma, continual pleasure
listening to it constantly. In the same way, when we practice the Dhamma constantly, the
flavor and nourishment that come from the practice--increase continually, becoming more a
substantial in the heart. Especially in the practice of centering the mind: The mind is
calm, tranquil, contented and relaxed. Its thoughts don't go meddling with anything outside
the world didn't exist, because our attention isn't involved with it. There's simply the Dham
to be contemplated and practiced so as to give rise to more and more steadiness and stre
And on the level of discernment, no matter how broad or narrow our investigation of the ma
the world may be, it is exclusively for the sake of the Dhamma, for the sake of self-liberati
thus become thoroughly engrossed, day and night. The more strongly our heart is set on t
greater its stamina and courage. It has no concern for life itself, no worries about its living
conditions or anything external. Its only support is the guiding compass of the Dhamma. W
sitting, lying down, or whatever, the heart is engrossed in its persistent efforts in practicing
Dhamma. On the level of concentration, it is engrossed in its stillness of mind. On the leve
discernment, it is engrossed in its explorations of the Dhamma from various angles for th
removing defilement, step by step, as it investigates. Peace of heart is thus possible in
of persist-ing with the practice. The more quiet and secluded the place, the more conspic
awareness stands out. Even knowledge in the area of concentration stands out in our inne
stands out for its stillness. In the area of discernment, our knowledge stands out for the s
and ingenuity of the mind as it explores without ceasing--except when resting in the stillnes
concen-tration--just as water from an artesian well flows without ceasing during both the w
the dry. When phenomena make contact with the mind--or even when they don't--a m
inclined to discern-ment is bound to investigate, peering into every nook and cranny, gainin
step by step. For example, when we are first taught mindfulness immersed in the body (k
it seems superficial--because the mind is superficial. It has no footing, no mindfulness, no
discern-ment. It hasn't any principles--any Dhamma--to hold to. Whatever it hears doesn't
straight to the heart, because the mind is buried way down there, deep under the belly of d
But once it develops principles and reasonability within itself, then--especially when we
in medita-tion in a quiet place, investigating the body--the whole body seems clear all the w
That's how it really feels to a person meditating on this level. It's really enthralling. Wheth
contemplating the skin or the body's unattractiveness, it appears extremely clear, because
way its nature already is--simply that our mind hasn't fallen in step with the truth, and is thu
constantly taking issue with it. So. Now that the mind can develop stillness and invest
using its discernment, let's take it on a medita-tion tour, exploring the body: our five khand
travel up to the head, down to the feet, out to the skin, into the muscles, tendons and bone
all the parts are related and connected by their nature. As the mind contemplates in this
by step, as it gets engrossed in its investigation, the final result is that even though we are

investigating the body, the body doesn't appear in our inner sense of feeling at all. The mi
and light. The physical body disappears, despite the fact that we continue investigating the
image of the body as before. Even though we are using the mental image of the body as t
our investigation, the physi-cal aspect of the body no longer appears. It completely vanis
investigate until there is a refinement in the mind's sense of awareness to the point where
body in the image die and disintegrate, step by step. Our awareness is confined solely to
image which we are investigating by means of discernment. We see it distinctly because n
coming in to interfere. The mind feels no hunger or desire to go skipping outside. It is
completely engrossed in its work of investiga-tion. Its understanding grows clearer and cle
clearer its understanding, the greater its fascination. Ultimately there is simply the mental i
the idea, and the mind, or discernment. As for the actual body, it disappears. You don't k
it's gone. There's no sense of the body at that moment, even though you are investigating
you see its condition disintegrating clearly within the mind--disintegrating until it returns to
original condition as the elements of earth, water, wind and fire. Once the body in the imag
to its original elements, the mind then withdraws inward, leaving nothing but simple awaren
Feelings all disappear at this stage. Sanna, sankhara and vinnana aren't involved. There
awareness, suffi-cient for the mind's state at that moment. It enters a really solid stillness,
only simple awareness. The body sitting here disappears entirely. This is something
occur in the course of investigating, but please don't plan on it. Simply listen now for the sa
becoming absorbed and gladdened while listening. This will give rise to the benefits of liste
you will actually see for yourself. What will happen when you investigate in line with you
personal traits is a completely individual matter which will appear in keeping with your temp
for what occurs with other people, you can't make yourself experience what they do, know
or see the way they do. This is something that depends on each person's individual traits.
follow your own inner nature in line with the way you are able to investigate and to know.
is one point I want to explain. A second point: When investigating the body in terms of
inconstancy, stress and not-self, then--whether or not you think, `inconstancy, stress and n
discernment makes clear contact with the bodily khandha, it will be able to know these thin
own, because things which are inconstant, stressful and not-self are things which deserve
relinquished, which inspire dispassion and disenchant-ment, step by step, until you let go.
mind has investigated so that it fully understands, it lets go of its own accord without being
because each part, each aspect of the body or of the khandha being investigated is simply
truth. When the mind investigates clearly in this way, it makes the break automatically, bec
has encountered a truth: The mind is the mind, and each of these individual conditions is a
condition which hasn't come to involve itself with the mind at all. The mind will then turn ar
its own fault in being attached. `Here I've really been deluded. Actually things are like thi
this.' This is one stage: When the mind hasn't yet made a complete break--when it doesn'
adequate strength--it will start out by knowing at intervals in this way. The next time yo

investigate, you know in this way again and it keeps seeping in, seeping in, until your know
level becomes adequate and lets go. Like duckweed which keeps moving in, moving in to
After you spread it apart, the duckweed comes moving in again, and you spread it apart ag
it is when discernment investigates these things, making forays into these things or unrav
As soon as discernment retreats, subtle defilements come moving in again, but after you h
investigated many, many times, the duckweed--the various types of defilement--begins to t
investigation of these phenomena becomes more and more effortless, more and more prof
more subtle, step by step, until it reaches a point of sufficiency and the mind extricates itse
automatically, as I have already explained. The mind--when the strength of its mindfuln
discernment is sufficient--can extricate itself once and for all. This knowledge is clear to it
without any need to ask anyone else ever again. The heart is sufficient, in and of itself, and
clearly as `sanditthiko' in the full sense of the term, as proclaimed by the Dhamma, withou
to invite contradiction. A third point: Sometimes, when investigating the body, the mind
contact with a feeling of pain, and so turns to investigate it. This all depends on the mind's
temperament. In the same way, when we turn to investigate the feeling, the mind sends us
This is because the body and the feeling are interrelated, and so must be investigated to
same time, depending on what comes naturally to us at that particular time, that particular
that particular part of the body. When the mind investigates a feeling of pain, the pain
nothing more than `a pain'. The mind looks at it, fixes its attention on it, examines it, and
it go right there, turning to look at the body. The body is the body. The feeling is a feeling.
turn to look at the mind: The mind is the mind. We investigate and experiment to find the
body, the feeling and the mind--all three of which are the trouble-makers--until we have a s
understanding of how each has its own separate reality. When the mind pulls back from
the feeling, neither the body nor the feeling appears. All that appears is simple awarenes
mental current flashes out to know, the feeling then appears as a feeling. These currents a
which we know what phenome-non has appeared, because this knowledge gives a mean
phenomenon as being like this or like that. If we're going to think in a way which binds u
`ourself'--in other words, in the way of the origin of stress --we have to make use of this a
labeling as what leads us to grasp, to become attached, to make various assump-tions and
If we're going to think in the way of discernment, we have to make use of the discernment
very same current of the mind to investigate, contemplate, until we see clearly by means of
and can withdraw inwardly in a way that is full of reason-- not in a way that is lazy or weak,
groveling in abject surrender with no gumption left to fight. In investigating feeling, wh
sanna flashes out, mindfulness is alert to it. If our investigation of feeling has become refin
precise, then when a sanna simply flashes out, we know. When sankharas form, they are
blip! If no sanna labels them or picks up where they leave off, they simply form--blip! blip
then vanish, vanish. No matter what they form--good thoughts, bad thoughts, crude though
thoughts, neutral thoughts, whatever--they are simply a rippling of the mind. If they occur

own, when nothing is making contact with the mind, they're called sankhara. If they occur
is making contact, they're called vinnana. Here we are talking about the sankharas wh
their own, without anything else being involved. They form --blip--and then vanish immed
Blip--and then vanish immediately. We can see this clearly when the mind converges snug
levels of concentration and discernment. The snugness of the mind's convergence wil
anything else involved with it at all. All that remains is simple awareness. When this simp
awareness remains stable this way, we will see clearly that it isn't paired with anything else
mind begins to withdraw from this state to return to its awareness of phenomena--returnin
ordinary state of mind, which can think and form thoughts--there will be a rippling--blip--whi
immediately. It will then be empty as before. In a moment it will `blip' again. The mind wil
a flash of a thought which doesn't yet amount to anything, just a rippling which vanishes i
the instant it's known. As soon as there's a rippling, we are alert to it because of the power
mindfulness keeping watch at the moment--or because of the strength of concentration wh
dissipated. But after these ripples have formed two or three times, they come more and m
and soon we return to ordinary consciousness, just as when a baby awakens from sleep: A
fidgets a bit, and then after this happens a number of times, it finally opens its eyes. T
is true of the mind. It has calm...Here I'm talking about concentration when discernment is
The various ways of investigating I have mentioned are all classed as discernment. Whe
investigated enough, the mind enters stillness, free from mental forma-tions and fashioning
sort of disturbance. All that appears is awareness. Even just this has the full flavor of a c
mind, which should already be enough to surpass all other flavors. We never tire of delight
stillness. We feel a constant attraction to this stillness and calm in the heart. Wherever w
wherever we stay, the mind has its own foundation. The heart is at ease, quiet and calm, s
must use discernment to investigate the elements and khandhas. The important point
the act of formation in the mind. Once something is formed, sanna immediately labels it--a
were forming things to hand on to sanna, which takes up where the sankhara leaves off. If
these things from various angles--and this is where we get deluded. We fall for our own a
interpretations, for our own shadows which paint pic-ture stories that have us engrossed or
and night. Why are we engrossed? Why are we upset? Engrossed or upset, it's beca
mind's shadows acting out stories and issues. This story. That story. Future issues. Thin
come. Things yet to exist--nothing but the mind painting pictures to delude itself. We live i
thought-formations, our picture-painting-- engrossed and upset by nothing but our own
thought-formations, our own picture-painting. In a single day there's not a moment when w
painting imaginary pictures to agitate and fool ourselves. Wise people, though, can keep u
tricks and deceits of the khandhas, which is why they aren't deluded. The moment whe
and discernment really penetrate down is when we can know that this is actually the way th
is. Like people who have never meditated: When they start meditating, they send their m
without anything to hold on to. For example, they may have a meditation word,like `buddho

sit--their eyes vacant, looking at who-knows-what. But their minds are thinking and painti
pictures with endless captions. They then become engrossed with them, or wander aimles
preoccupations they invent for themselves, falling for their preoccupations more than actu
on their meditation. They thus find it hard to settle their minds down because they don't ha
mindfulness supervising the work of meditation to make them settle down. Once we h
alertness and ingenuity in the areas of concentration and discernment, we will come to kno
these conditions come from the mind and then delude the mind whose mindfulness and d
quick enough to keep up with them. The heart causes us to follow after them deludedly, so
find any peace of mind at all, even though our original aim was to meditate to find peace of
deceptive thoughts engender love, hate, anger, irritation, without let-up, no matter whether
meditators or not--because as meditators we haven't set up mindfulness to supervise our h
result is that we're just as insane with our thoughts as anyone else. Old Grandfather Boow
insane this way himself, and that's no joke! Sometimes, no matter how many years in th
certain issue may lie, this aimless, drifting heart wanders until it meets up with it and reviv
If it was something which made us sad, we become sad about it again all on our own. We
and think it back to life, even though we don't know where the issue lay hidden in the me
are simply the mind's own shadows deceiving it until they seem to take on substance and s
As anger, greed, anxiety, pain, insanity, all coming from these shadows. What sort of `pa
`fruition' is this? Paths and fruitions like this are so heaped all over the world that we can't
way out. So in investigating the acts of the mind, the important point is that discernme
quick to keep up with their vagrant ways. When mindfulness and discernment are quick er
forms in the mind, we will see that it comes from the mind itself, which is about to paint pic
deceive itself, about to label and interpret sights, sounds, smells and tastes of various kind
heart is then up on these preoccupations; and when it is up on them, they vanish immediat
chance of taking on substance or shape, of becoming issues or affairs. This is because mi
discernment are wise to them, and so the issues are resolved. Ultimately, we come to s
which the mind is the sole cause. We don't praise or blame sights, sounds, smells, tastes
sensations at all. The heart turns and sees the harm which arises in the mind which decei
saying `That's worth praising...worth criticizing...worth getting glad about...worth getting sa
It sees that the blame lies entirely with the mind. This mind is a cheat, a fraud, a deceiver.
study it and keep watch of its ways through meditation, we will gain a thorough knowledge
and evil doings, until it lies within our grasp and can't escape us at all. This is how we
investigate when we investigate the mind. Ultimately, other things will come to have no
importance for us. The only important thing is this deceiving mind, so we must investigate
with mindfulness and discernment so that we can be wise to its tricks and deceits. In f
attention on the mind, we have to act as if it were a culprit. Wherever it goes, we have to k
it with mindfulness and discernment. Whatever thoughts it forms, mindfulness and discer
keep watch so as to be up on events. Each event--serious or not--keeps vanishing, vanish

knows clearly, `This mind, and nothing else, is the real culprit.' Visual objects aren't at
fault. They don't give benefits or harm. Sounds, smells, tastes, and tactile sensations don
benefits or harm, because they themselves aren't benefits or harm. Only the mind is what
dresses them up so as to deceive itself into being gladdened or saddened, pleased or pain
power of the pre-occupations which arise only from the heart. Mindfulness and discernmen
more clearly into these things, step by step, and then turn to see that all the fault lies with
mind. They no longer praise or blame other things as they used to. Once they have focus
mind, which at the moment is the culprit, the time won't be long before they can catch the
put an end to all our concerns. So then. Whatever thoughts may be formed are all an a
the mind. The `tigers and elephants' it forms are simply sankharas it produces to deceive i
Mindfulness and discernment are up on events every time. Now the current of the cycle (v
spiraling in, day by day, until we can catch the culprit--but we can't yet sentence him. We a
stage of deliberation to determine his guilt. Only when we can establish the evidence and
can we execute him in accordance with the proce-dures of `Dhamma Penetration.' This is
crucial stage in mindfulness and discernment. In the beginning, we used the elements
as our objects of investigation, cleansing the mind with elements, using them as a whetsto
mindfulness and discernment. We cleansed the mind with sights, sounds, smells, tastes a
sensations, using them as a whetstone to sharpen mindfulness and discernment; and we
itself with automatic mindfulness and discernment. Now at this stage we circle exclusively
We don't pay attention to matters of sights, sounds, smells or tastes, because we have a
under-stood and let go of them, knowing that they aren't the casual factors. They aren't as
this mind, which is the primary instigator--the culprit renowned throughout the circles of th
the agitator, the disturber of the peace, creating havoc for itself only right here inside.
Mindfulness and discernment probe inward and focus right here. Wherever this mind goes
thing causing harm. So we watch patiently over this culprit to see what he will do next--and
being alert to what he will do, we also have to use discernment to penetrate in and see who
him. Who stands behind him, so that he must be constantly committing crimes? He keeps
deceptive issues without pause--why? Mindfulness and discernment dig in there, not si
on or lay siege to his behavior, but also to go right into his lair to see what motivating forc
within it. What is the real instigator? There has to be a cause. If there's no cause, no su
condition to spin the mind into action, the mind can't simply act on its own. If it simply
on its own, then it has to be a matter of khandhas pure and simple--but here it's not pure a
Whatever behavior the mind displays, whatever issues it forms, all give rise to gladness o
This shows that these conditions aren't `simply' coming out. There's a cause. There's an u
condition which sends them out, making them give rise to real pleasure and pain when we
While we are exploring inward at this point, we have already seen that the mind is the
we must con-sider letting go of all external things. Our burdens grow less and less. There
the issues of the mind and the issues of formation and interpretation which arise solely fro

Mindfulness and discernment spin whizzing around in there, and ultimately come to know w
causes the mind to form so many thoughts giving rise to love, anger and hate. As soon as
heart knows it; and when the heart knows it, the `Lord of Conventional Reality', which is ble
the mind, dissolves away. At this point the cycle has been destroyed through mindfuln
discernment. The mind is no longer guilty, and turns into a mind absolutely pure. Once the
cycle is ended, there is no way that we can find fault with the mind. When we could find fa
was because the fault was still in the mind. It was hiding in the mind. Just as when crimina
have taken up hiding in a cave: We have to destroy the cave as well, and can't conserve it
affection for it. Avijja--unawareness--is the lord of the three levels of existence which h
infiltrated the mind, and thus we have to consider destroying the entire thing. If the mind is
it will dissolve together with unawareness. If it's genuine in line with its nature, it will beco
pure mind--something peerless--because all things counterfeit have fallen away from it thro
mindfulness and discernment. When the counterfeit things which are like rust latching
onto the mind finally dissolve away through the power of mindfulness and discernment, the
genuine Dhamma. You can call it `the genuine mind' or `the genuine Dhamma': There's n
because there is no more reason for contradiction, which is an affair of defilement. You ca
the flavor of the Dhamma has surpassed all other flavors. When the mind is pure Dhamma
enough of all other things. It is absolutely no longer involved with anything else at all. It is
mind, one Dhamma. There is only one. There is only one genuine Dhamma. The mind is
the mind. That's all that can be said. I ask each of you to take this and contemplate it
is the basis for the truth of the teachings which the Lord Buddha taught from the beginnin
moment of his total nibbana. The purity of his mind was a deeply felt Dhamma which he ex
full heart. He then proclaimed that Dhamma, with the benevolence of his full heart, teach
up to the present. To call his teachings, `the benevolence of the Lord Buddha' shouldn
wrong, because he taught the world with true benevolence. When we take those teachings
practice in a way which goes straight to the heart, we will come to see things we have neve
before, never known before, within this heart, step by step, until we reach the full level of p
know the full level of know-ledge, and gain release from suffering and stress with our full
nothing left latching on. This is called wiping out the cemeteries--the birth and death of the
mind--for good. What a relief! And now that we've reached this point, I don't know wh
say, because I'm at a loss for words. I ask that you as meditators practice, train yourselve
explore all Dhammas until you too are at a loss of words like this speaker at his wits' end.
we may be stupid, infinitely stupid, I'll ask to express my admiration straight from the hear
Evam. Feelings of Pain In the Discourse on
Good Omens (Mangala Sutta), the Buddha teaches us to associate with sages, and not wi
and foremost fool here is our own heart. In other words, there are fools outside and fools
for the most part the fools inside are the ones who keep stirring up trouble all the time. Wh
with meditation masters, which is called associating with sages, we keep gaining lessons

because that's what they are. They are wise in the various tactics they teach us. They hav
and gained knowledge of everything from experience. Their teachings are thus correct, p
convincing to those who listen to them, with no room for any doubt. In particular, the V
Acariya Mun: There never was a time when he would teach saying, `It seems to be like thi
like that.' There was nothing but, `This is the way it is for sure, for sure'--and we were sur
because he spoke only the absolute truth taken right from a heart which had already known
from his own well-conducted practice. Especially in the case of illness: If there were any
cases, he would tell them, `Whoever is weak, whoever cries and moans, can take his moan
There's no need to search out medicine any-where, no need to have anyone to look after
are his medicine. If moaning serves any purpose, then why search for medicine to treat the
Then he would add, `Keep moaning. Everyone can moan. Even children can moan--i
purpose. But here it doesn't serve any purpose at all other than to annoy those good peop
unflinching in the practice. So you shouldn't moan out of weakness. You're a meditation m
act like this, who can bear to see it? If you were a child or an ordinary person, there would
anything wrong with it, because they haven't received any training. They don't have any kn
understanding of the various ways to contend with the pain, such as contemplating it.
you already know everything of every sort. Yet when trouble comes, such as illness, you c
methods or tactics to care for yourself. You just go all to pieces. This won't do at all. You
shame to yourself and your fellow meditators.' The Venerable Acariya Mun was very ta
teaching the heart. When those of his disciples who were intent on studying with him wou
anything he'd say, it would go straight to the heart. Straight to the heart. The things we sh
into practice, we would put into practice. The things we should understand right then, dea
internal matters, we would understand--every time, step after step. When we were ill
teach us how to contem-plate. `When you have a fever, where did you get it from?' He'd s
serve a purpose, as food for thought for meditators. `From where did you drag out the fev
They arise in this body, don't they? When they disappear, where do they go, if not back to
came from? Even if they don't disappear, they die together with each of us: There are no
all in this body. Investigate it so as to know it. `All stress, all pains are Noble Truths.
we don't investigate them, what are we going to investigate? The Buddha gained Awakeni
Truths, his disciples gained Awakening with the Noble Truths--so are we going to gain Awa
weakness? Would that be in keeping with the Dhamma of the Buddha? Then we've come
Dhamma! `Where does the pain arise? In which part? Ask so as to find out. When it
and aches there, who is it that hurts? Who is it that aches? Probe on in to find what instiga
Where does it come from? Where does it hurt? What causes it to hurt? What perceives
When the body dies and they cremate it, does it hurt? Who is it that deceives itself into thin
this hurts or that aches? Investigate so as to find its initial causes. `If you're a meditat
who doesn't know initial causes, and doesn't know their effects--this heap of suffering--then
going to cure suffering? What is your discern-ment for? Why don't you think? Why don't

put it to use? `Your mindfulness and discernment are for keeping things in mind and investigating them--things such as feelings of pain which exist in your body and mind.' keep stressing his points, step by step. If the person listening was intent on listening--and if he had any fighting spirit--he'd find it easy to grasp the point, and it would appeal to him immediately. Immediately. When we'd leave Venerable Acariya Mun to live in any spo for the practice, his teachings would seem to reverberate through the heart. You could rem facet of his teachings, every important point that should be used as a tool in the practice. example, if you were staying in a challenging place, it was if he were right there in the hear would be really audacious and exultant in practicing, knowing the Dhamma, seeing it, un You would understand with audacity, and with a warrior's spirit_-not by being discouraged beating a retreat. That's not the way to make the defile-ments fear you and disappear fro That's not at all the way to cure defilement, to know the affairs of defilement or to be able to them. This is the religion! There is nothing to compare with it in being so correct, so p so genuine, so true, so indis-putable. If we all were to follow the principles of the religion, t would be no need for prisons or jails. What need would they serve? Nobody would be do People would see in line with reason, and acknowledge their rightness and wrongness, the evil, using the principles of reason as their standard. We human beings would then be ab one another. The reason we need laws, prisons and jails is because we don't admit ou When we're wrong, we don't admit that we're wrong. Even the moment after we see ourse wrong, we won't admit to it. Even when we're put in jail and are asked, we still say, `They of stealing this and stealing that'--even though we ourselves actually stole it. This is simply unwilling-ness to admit to things in line with reason, in line with the truth. Even within the with things that concern us exclusively, the same holds true: We don't admit to them, whic receive so much pain and suffering. If we admit to the principles of the truth, the things w in line with the truth can be resolved through the truth. For example, even when pain arise it won't disrupt the mind because our knowledge is wise to it. As the principles of the D say, pains have been appearing in our body and mind ever since we first became aware of is no reason for us to get excited, frightened or upset by them to the point where they disea This is why mental development, or meditation, is an excellent science for gaining kno fronts: Those who practice consistently are not upset when pain arises in the body. They focus on the spot where the pain arises to investigate and analyze it in line with its truth un skillful and courageous tactics for dealing with it admirably. The important point is to associate with sages, wise people, those who are sharp and astute. If we aren't yet able to ourselves, we have to depend on our teachers to instruct us. If we listen often, their teachi seep into us and blend with our temperament until our mind becomes a mind with Dhamma a sage, a wise person, and can eventually take care of itself, becoming `atta hi attano nath mainstay. So in every activity where we aren't yet capable, we first have to depend on In living with those who are good, we are bound to find peace and happiness. Our traits co

theirs--this is important--until our own traits become good and admirable as well. It's the s
we were to associate with bad people: At first we aren't bad, but as we associate with ther
time, our traits blend themselves with theirs until we become bad without being aware of it.
fully bad, this makes us even more blind. We feel that we've become even better. No one
us around. Otherwise our `goodness' will jump into action--the `goodness' of a bad person
wise people everywhere fear. Bad people and good people. Evil and good. These thir
around in this way. Bad people thus can't see the truth that they are bad, and so flatter the
thinking, `I'm good. I'm smart. I'm clever. I'm one of the most renowned operators around
how they twist things! For this reason, associating with meditation masters, with sages,
important for anyone who is striving to become a good person, who is hoping to prosper ar
because sages will teach us often. Their manners and deportment which we see day after
seep into and nurture our minds. We can hold to them contin-ually as good examples, for
do in every way is all Dhamma. Especially if they are people devoid of defilement, then
nothing to compare with them. Like the Venerable Acariya Mun: I'm certain that he was de
defilement. After hearing the Dhamma from him, I had no doubts. He himself never said th
of defilement, you know. He never said that he was an arahant or anything, but he would
ability to explain the true Dhamma on every level in a way that would go straight to the hea
all doubt for all those who came to study with him. This is why I can dare to say unabashe
Venerable Acariya Mun Bhuridatta Thera is one of the important arahants of our day and
which arahants are exceedingly rare, because it's an age sadly lacking in people practicing
the sake of arahantship. Instead we practice to eliminate arahantship by amassing all kin
miscellaneous defilements. This holds for all of us, so no one is in a position to criticize an
Let's return to the subject of feelings: To investigate feelings of pain is very important.
is something I learned from Venerable Acariya Mun. He took this very seriously whenever
meditators in his monastery became ill. Sometimes he would go himself and ask, `How are
your illness?' Then he'd really empha-size the Dhamma. `Go probing right there. Wherev
pain, investigate so as to see the truth of the pain.' He'd teach how to investigate: `Don't re
retreat is to enhance the pain. `To be a warrior, you have fight using discernment. This
will bring victory: the ability to keep up with the feeling of pain which you hold to be an impo
enemy. Actually, that feeling isn't anyone's enemy. It doesn't have any sense of conscious
It's simply a truth--that's all. So investigate on in. You don't have to anticipate it, or conce
yourself with whether it's a big pain or a small pain. All that's asked is for you to know its tr
with your own discernment, so that the heart won't deceive you.' That's what he would say
Actually, our heart is deceit incarnate, because that which deceives is within the heart and
heart into making assumptions and interpretations. Stupidity has an easy time believing l
people have an easy time deceiving stupid people. Deceit has an easy time fooling stupidi
cleverness of the defilements gets along well with our own stupidity. This is why the Dhar
to ferret things out to investigate down to their truth, and then to believe in line with that tru

is our means of gaining victory step by step. Ferret out the pains which are always with y
see them. Don't run away from them. Whether they're big or small, investigate right there.
right there. If you're going to concentrate, concentrate right there. When you are investig
causes, no matter how great the pain, keep probing in. The thing we call pain: What d
depend on as its foundation? It depends on the body as its foundation. It depends on ou
its means of flaring up--in other words, the attention which labels it in various ways: This is
pain flare up. We have to cure this kind of attention by investigating to know both the pain
like--and the place where pain arises, in whatever part of the body. Try to know clearly wh
that spot is really pain. For example, if there's pain in the bone, in any part of the skin
flesh, the skin and the flesh are skin and flesh. The pain is a pain. Even though they dwel
they are separate things, not one and the same. The mind--the knower which is aware of t
a mind, but it's a deluded mind, so it assumes that this is pain, that's pain, and conflates th
into being its `self', saying, `I hurt here. I hurt there. I don't want myself to be pained. I w
the pain to vanish.' This desire is a defilement which encourages pain and suffering to aris
is pained. The feeling of pain in the body is pain. The pain in the heart flares up with that
because it wants it to follow the heart's desires. These things keep feeding each other. Th
stupidity, loading us down with suffering. To be intelligent, we have to investigate, to w
the feeling of pain in the heart. What does it come from? What does it depend on? It dep
body. Which part of the body? From what spot in the body does the pain arise? Look at th
feeling: Are they one and the same thing? What kind of shape and features do they have
doesn't have any shape or features or a posture of any kind. It simply appears as a feeling
that's all. As for the body, it has a shape, a color and complexion --and it stays as it w
before the pain arose. When the pain arises, it stays just as it was. Actually, the pain is so
separate from this. It simply depends on a malfunction of the body to arise. The mind is
notice of it. If the mind has any discernment, it should notice it in line with its truth. The mi
won't be affected by it. But if the mind is deluded, it latches on to the pain--in other words
pulls that pain in to be its `self'--and then wants that pain, which it says is its self, to disapp

This is why we can't analyze it. Once the pain is our self, how can we separate it out?
simply a pain, a separate reality, then the body is a separate reality. They aren't one and th
Each one exists separately. Each is a separate reality in line with its nature. Only when ou
is like this can we analyze things. But as long as we see the pain as our self, then w
analyze it all day long and not get anywhere, because once we hold that, `This is myself,'
analyze it? We haven't separated these things with discernment, so we have to keep holdi
our self. When the khandhas and the mind blend into one, we can't analyze them. But w
mindfulness and discernment to inves-tigate in to see the truth of these things--that each e
separately, each has its separate reality, which holds true for us and for everyone else--a
realization goes deep into the heart, then the pain gradually fades away, fades away. At th
know what makes the connec-tion from the pain into the heart, because the connection co

heart. When we investigate the pain, it comes retracting into the heart. All the affairs of pa
from the heart which labels, or which experiences mental pain because of an insidious co
of attach-ment (upadana) which we don't yet know. When we investigate so as to see
follow the feeling of pain inward. We come in knowing, knowing. The pain keeps retracti
retracting, into the heart. Once we know that the heart is what created the attachment, ma
construe the pain to be itself, creating a great deal of suffering_-once we know this, the pa
disappears. Or--alternatively--once we know this, the pain stays real, but the heart do
latch onto it. Even though the pain may not disappear, the mind is the mind. It doesn't ma
connection through attachment. Each is its own separate reality. This is called the mind
self-- cool, calm and collected--in the midst of the pain of the khandhas. This is to know tha
is a reality just as each khandha is a separate reality. This is the path for those who a
practicing so as to become wise to the five khandhas, with feelings of pain as their primary
But for those who understand all the way, to the point of reaching `the unshakable mind
unshakable Dhamma' (akuppa-citta, akuppa-dhamma) which cannot be provoked into bein
there is no problem at all. Whether pain is little or great, they have absolutely no problem b
minds are always true. There is never a time when their minds, which are already pure, ca
defiled, can become `worlded'. There's no way it could happen. For this reason, whatever
khandhas may display, such people know them in line with the prin-ciples of nature. The k
themselves appear in line with the principles of nature and disappear in line with nature. T
naturally and then disappear naturally. The mind knows in line with its own nature, without
be forced or coerced in any way. The minds of those who know totally all-around are like t
As for those of us who are investigating the khandhas to know them and withdraw from the
even though our minds are not yet like that while we are prac-ticing, even though our hope
fulfilled, still our investigation of pain is for the purpose of separating the mind from the pain
it's not entangled in pain, so that whenever pain arises in greater or lesser measure, the m
cling to the pain as being itself. We do this so as not to gather up the pain as being our sel
would be the same as taking fire to burn ourself. When we can do this, we can be at our
Thus pain is an excellent whetstone for discernment. However much pain arises, set your
dis-cernment focused right there. Then turn to look at the mind, and then expand your awa
encompass the feeling and the body, each of which is already a separate part. The body is
feeling is another, and the mind another. Keep going back and forth among them, investig
discernment until you understand--and it really goes to the heart--that, `Each khandha is si
that's all.' None of them appears to be any such thing as `you' or `yours'. They are simply
realities which appear, and that's all. When you understand clearly like this, the heart beco
free and independent self at that moment, and it knows that the mind and the khandhas are
realities, neither affecting the other. Even at the moment when you are about to die, the
be up on events in the immediate present. It won't be shaken by pain and death because
the mind is the mind: a stronghold of awareness. Each khandha is simply a condi-tion. Th

doesn't fear death because it is sure of itself that it won't get destroyed anywhere. Eve
it may not have yet reached the level where it is absolutely devoid of defilement, the mind h
prepared itself using discernment with the khandhas so that it's supreme. In other words,
the Noble Truths. It lives with its whetstone for discernment. Discernment will spread its p
wide. The heart will grow more and more radiant, more and more courageous, because c
cleanses it. Even if death comes at that moment, there's no problem. For one thing, if
mindfulness and discernment to investigate pain without retreating, to the point where you
it, then even when you really are about to die, you'll know that the pain will disappear first.
won't disappear. It will revert into itself, knowing exclu-sively within itself, and then pass on
that moment. The phrase, `Mindfulness lapses,' doesn't exist for a person who has practic
this level. We can thus be sure that a person with mindfulness, even though he or she may
of defilement, will still be clearly aware at the moment when pain arises in full force to the p
the khandhas can no longer endure and will break apart--will die. The mind will withdraw
all that and revert to its `mindness'--to being its own independent self--and then pass on. T
high, very refined level of Dhamma! For this reason, meditators who are resolute and
for the sake of knowing every level of the Dhamma tend to be earnest in investigating pain
time comes for them to know, the knowledge goes straight to the heart. They regard their p
Noble Truth in line with the Buddha's teaching that all living beings are fellows in pain, birth
illness and death. Thus when investigating the khandhas so as to know them in line w
truth, you shouldn't try to thwart or resist the truth. For example, if the body can't endure, le
You shouldn't cherish it. As for the pain, it will go on its own. This is called sugato--faring
This is the way of investigating the mind and training the heart which gives clear resu
those who meditate. They have meditated in the way I've described so that when the time
upon them, they don't hope to depend on anyone at all--parents, brothers, sisters, relative
anyone. They have to withdraw the mind from all things which entangle and involve it so a
that crucial spot where they are engaged in hand-to-hand combat. At a time such as th
moment when you are about to die, take pain as the focal point for investigation. Don't be
retreat--come what may! All that's asked is that you know and understand this point. Don't
that if you die while being embroiled in investigat-ing pain like this--while the mind is in the
of this commotion--you'll go to a bad bourn. Why should you go to a bad bourn? You're en
a noble task. You're embroiled with knowledge, or for the sake of know-ledge, and not be
delusion. The mind is focused on investigating and probing pain. When the time comes fo
this knowing mind--the mind with mindfulness knows--will withdraw instantly into itself. It
immediately of the work at hand and withdraw into itself, to be itself--the mind and nothing
pass on like a `sugato' with the full capability of a meditator, even though we may not yet
defilement. This is called having full strength to our full capacity, in line with our level
mind and Dhamma. Investigation and mental development are thus important matters, ma
life and death depend. We needn't hope to depend on anyone else at all--of this we are c

ourselves. The heart knows within itself how strong mindfulness and discernment are, and anyone else. If the heart is able to investigate to the point where it can pass on at tha moment, all doubts vanish. There are no problems at all. If you think that because you're because you're a layperson, you can't realize nibbana, that's your own misconception, wh of defilement deceiving you. The Dhamma is a truth, and everyone's common property are men or women, lay or ordained, we can all have mindfulness and discernment. We ca defilements. When we are willing, any man or woman, any monk or layperson can use any cure defilement and gain release. We needn't create problems to plague our hearts and w `Since when do I have the potential to do that?' Don't think that! You are developing the potential right now! However much or little, you can see it right here in the mind. We s examine ourselves. Wherever we are stupid, we should develop intelligence: mindfulness Only then will we be doing what is genuinely right in terms of the principles of the Lord Bu Dhamma. If we criticize ourselves, thinking, `That person is on this level or that level w don't have any level at all; wherever we go, this person gets ahead of us, that person gets actually nobody is getting ahead of us except for the defilements which get ahead of us an into feeling inferior and depressed, into thinking that we have only a little potential. That's a misconception aimed at making us discouraged and self-pitying, because defilement is lo kill us without our realizing it. We shouldn't think in those ways. We are full of potential--all of us. And why shouldn't we be? We're meditators. We're all devoted to ma Potential isn't something we can set out on the market to compete with one another. Every potential within him or herself. We're taught not to belittle one another's potential. Even w animals, we're taught not to belittle them--think of that!--because potential lies in the heart o person and every animal. So when curing defilement, you needn't waste time thinking things. They'll simply ruin your morale and your resolve. To think, `I'm a worthless woman man... a worthless monk... a worthless layperson. I don't have any paths or fruitions at all. people have them, but I don't. I'm ashamed to show them my face'--these are wrong thoug spoil your resolve in developing the various forms of goodness. The right way to think `Right now I'm making an effort, with mindfulness and discernment, to cure defile-ment and what is good and meritorious step by step, which is the direct way to develop my perfection have the potential. I was born in the midst of the Buddha's teachings and have developed and the perfections to my full capacity all along up to the present.' Women can have mi discernment just like men, because women and men both have defilements, and defilemen mindfulness and discern-ment--backed by persistent effort--both by men and by women. A have defilements? They both have defilements in the heart. When mindfulness and discer complete, women and men can both pass over and beyond--with no question of their havin This is the truth of the Noble Truths, which are not particular about status, nationa or any of the human races, and which are not particular about the male or the female sex. is that we strive, because the Dhamma is common to us all. Women and men, lay and or

listen to it, understand it, practice it and cure defilement. The defilements don't favor
or women. We all have defilements. Even monks have defilements: What do you say to t
have to cure their own defile-ments. If they don't, they lie buried in defilement just like peo
general who aren't interested in the Dhamma--or even worse than people in general.
thus doesn't stipulate that it's only for those who are ordained. What is stipulated is that we
defilement with persistent effort. This is something very important. We have to be very in
this point. As for release from suffering and stress, where do we gain release? We g
right here, right where there is suffering. If we can cure defilement, we gain release from s
we can't, then no matter what our sex or status, we all have to suffer. Here. This is w
religion lies, here in the heart. If doesn't lie anywhere else. If we want to be incapable of it
be incapable--right here in our heart. Whether lay or ordained, we can be incapable--if we
ourselves incapable. Or we can make the religion flourish in our heart --that we can also d
religion flourishes, where does it flourish? In the heart, and nowhere else. The impor-tant
heart. The important point is our practice: the actions, the manners we display. When the
develops, the various aspects of our behavior develop beautifully. Admirably. In particular
flourishes within itself. It has mindfulness and discernment looking after it constantly. This
called a flourishing heart. The defilements can hardly ever come to damage it: That's whe
flourishes. We should make an effort to examine and straighten things out step by ste
defilements, you know, are no wider or greater than the limits of our ability to cure and rem
They're only here in the heart, so investigate right here. Whether we're men, women, lay
we all have defilements in our hearts. No matter how thick they may be, if we consider the
them. They're like darkness: Even though darkness may have existed for aeons, all we h
turn on a light, and the darkness disappears completely. The darkness doesn't have any w
saying, `I've been dark for aeons, so there's no way that this puny light can chase my dar
When the causes are ready, the darkness has to disappear completely, and brightness app
Even though the darkness may have existed for aeons, it all vanishes in that instant.
though the defilements may be thick and may have been lording it over our heart for a long
investigate them thoroughly with mindfulness and discernment. When mindfulness and d
capable, they immediately become all-around. The defile-ments, even though they may ha
for aeons, will immediately disintegrate, in the same way that the darkness which had exis
as soon as a light is lit. Brightness arises instead, through the power of mindful-ness and c
Within the heart it is dazzlingly bright at that moment with `dhammo padipo'--the light of th
This is all there is. This is the important point we have to investigate. Be sure to see i
religion is marvelous-- where is it marvelous? The religion flourishes--where does it flouris
Buddha says to gain release from stress-- where is it gained? It exists only here in the hea
analyze it, there are the four Noble Truths: stress, its origin, its cessation and the path.
Stress (dukkha): We know it's stress because we aren't dead. 2. The origin of stress (
This is what fosters or produces stress. What forms does it take? We're taught, `Craving .

with passion and delight, relishing now here and now there, i.e. craving for sensual pleasur
being, craving for not-being.' This we know. Whatever the mind may love or crave, we sh
straighten it out. It loves and craves the five khandhas, and especially the five khandhas it
`me'. So try to become wise to these things, step by step. And then there's more lov
craving: love and craving for the mind, attachment to the mind, cherishing the mind. So st
the mind. Wherever it feels love, that's where defilement is. Keep going in, straightening t
until you have reached the truth. Then the heart will have no love or hate, because they ar
The defilements are all gone. The mind has no love, no hate, no anger. It's a pure principl
within itself. This is the nature we truly want. 3. Investigating for the sake of Dhamma
is the path (magga), with mindfulness and discernment its important factors. 4. The ce
stress (nirodha): Stress stops, step by step, until the path is fully capable and nirodha stop
in the heart without leaving a trace. When nirodha has finished stopping stress, that whic
stress has stopped and defilement has stopped ... that which knows is `the pure one'. This
beyond the Noble Truths as a marvelous, extraordinary Dhamma. The Noble Truths a
conditions, conven-tions. Even nirodha is a convention. It's the activity of stopping stress.
conventional reality. When stress is completely stopped, nothing remains. All that remains
pure awareness. This is not a Noble Truth. It's the purity of the mind. If you want, you car
nibbana. There's nothing against calling it whatever you want. When we reach this level, t
conflicts--no conflicts, no disagreements with anyone at all. We don't conflict with ourselv
don't conflict with anything. Our knowledge is wise to everything, so we can say what we li
no problems at all. All I ask is that you know this marvelous, extraordinary Dhamma. Its
exists of its own accord, without our having to confer titles. This, then, is the genuine
religion. Probe right here. Probe on in. When in the practice of the religion we come to kn
know right here. If the religion is to flourish, it will flourish right here. The Buddha, in teac
the beings of the world to gain release from suffering, taught right here --and release is gai
here, nowhere else. We qualify as beings of the world, and lie within the net of the Buddh
teachings. We're in the Buddha's following. Each of us has the right to practice and remov
as to go beyond suffering and stress. All of us in the four groups of the Buddha's followin
have the right to realize ourselves and reach nibbana. So. I ask that you contemplate
Investigate. Be brave in fighting the things which should be fought within the heart. Develo
Develop mindfulness and discernment until they are sufficient. Search for various tactics f
These we should develop within ourselves. To probe on our own is the right way. It's our
Teachers lend us bits and pieces, which are merely fragments to serve as hints or as leads
contemplate so that they'll grow and branch out into our own wealth. Any Dhamma wh
is coming from our own tactics: That's truly our own wealth. We'll never exhaust it. If we c
and probe cunningly in removing defile-ments until they fall away completely, using the tact
on our own from the ideas our teachers lend us as starting capital, that's our own Dhamma
may arise, it's all our own Dhamma. What we derive from the texts is the Buddha's--and w

him. What we get from our teachers, we borrow from them--except when we are listening t
we understand the Dhamma and cure defilement at that moment: That's our wealth while w
After that, we take their tactics to contemplate until they branch out through our own inger
is our own wealth, in terms both of the causes--our contemplation--and of the outcome, the
results we gain step by step all the way to release from suffering and stress--and that's ent
It stays with us, and no one can come to divide up any of our share at all. This is wher
excellence becomes excellent. It doesn't become excellent anywhere else. So try to find t
the peerlessness which lies within you, by striving and being energetic. Other than this av
there's no excellence at all. But at present the heart is concealed by things which are fi
and worthless, and so it too has become something which lacks its proper worth. Right no
it, peeling away the various kinds of defilement step by step. When we have used our full s
peel them all away until there aren't any left in the heart, then the heart is fully pure. Excell
appears here in this heart--and so the excellence is excellent right here. We don't have to
anywhere for anything more, for we have fully reached the `land of enough.' So the
ask to stop here.

Investigating Pain WE human beings are like trees: If we water a tree, fertilize it and k
looking after it, it will be fresher and grow faster than it normally would if we let it fend for its
without our help. The mind, when we keep looking after it, will become more and more rad
peaceful, step by step. If it isn't trained, it's like a tree which isn't looked after. Whenever i
training, it begins to act tarnished and defiled because the things which tarnish and defile
already there inside it. When we look after the mind continually with medita-tion, it will
gradually become more and more calm. When it's calm, it will begin to develop radiance a
calm. And once it's calm, then when we contemplate anything, we can penetrate into the w
and effect so as to understand in line with the truths which appear both within us and witho
the mind is clouded and confused, its thoughts are all worthless. Right becomes wrong, an
becomes progressively even more wrong. Thus we are taught to train the mind so that
quiet, calm and radiant, able to see its shadows, just as when water is limpid and clear: W
into the water and can see clearly whatever plants or animals there are. But if the water is
can't see anything when we look down into it. No matter what things are in the water--plan
whatever--we can't see them at all. The same holds true with the mind. If it's clouded,
can't see the harm of whatever--big or small--is hidden within it, even though that harm ha
for the mind all along. This is because the mind isn't radiant. For this reason, a mind which
clouded with muddy preoccupations can't investigate to the point of seeing anything, which
to train the mind to make it radiant and then it will see its shadows. These shadows lie
in the mind. In other words, they are the various conditions which come out of the mind. T
shadows--and we are forever deluded into being attached to these shadows which come
constantly forming and coming out of the mind at all times. They catch us off guard, so tha
`this' is us, `that' is us, anything at all is us, even though they are simply shadows, and not
thing. Our belief or delusion, though, turns them into the `real thing.' As a result, we end u
troubled and anxious. At present, the great respected meditation masters on whom we
area of the practice and in the area of the mind are falling away one by one. Those who ar
barely take care of themselves. Physically, they are wearing out step by step--like Venera
Khao. To see him is really heart-rending. When the body reaches its final extremity, it's as
never been strong or in radiant health. To lie down is painful, to sit is painful-- whatever th
position, it's painful. When the time comes for pain to come thronging in, the khandhas are
pain. But for people like this, it's simply a matter of the body and the khandhas. In the ar
mind, they have no more problems about the behavior of the body or the khandhas at all.
for us, well, we're always there welcoming such problems. No matter whether it's the body
of the mind which are acting adversely, the mind begins to act adversely as well. For exa
body is malfunc-tioning, the mind begins to malfunction too, even though there is nothing re
it. This is due to the mind's own fear, caused by the fact that mindfulness and discernmen
on the events surrounding the mind. This is why we are taught to train our mindfulnes
discernment to be capable and bold, alert to events arising within the mind and around it--n

various aspects of the khandhas when they behave in adverse ways. We have to be alert
All that is needed is for the mind not to be alert, or for it to be deluded by these things, and
create stress and pain for itself without ceasing. Pain will have to come pouring in to over
Even though the body may be pained simply in accordance with its own affairs, in accordar
principles of nature, the mind will still grab hold of it to cause pain for itself, to burn itself, i
it hasn't investigated to see through these things. If the mind has mindfulness constantl
and guarding it, then whatever damage arises will be minor, because it arises in a single s
the mind--and mindfulness is there at the same spot, alert to the fact that this is arising, tha
arising, good or evil is arising within. Discernment is what unravels, contemplates, investi
remedies the different preoccupations arising in the mind. Things then begin to calm down
mindfulness is lacking, things begin to get drawn out. Even though thought-formations may
vanish, one after another, countless times, sanna--labels and interpretations--don't vanish.
things into long stretches. Stress and pain will then have to connect into long stretches ar
into the heart. The heart is what then reaps all this suffering by itself because of the ac
(kamma) which sanna and sankhara fashion. The heart is the primary vessel for receiving
pain--and for the most part it receives pain. If it lacks mindfulness and discernment, it rec
fakes and scraps. Rubbish. Things which are toxic and danger-ous. But if it's mindful and
can pick and choose. Whatever isn't good, it picks out and throws away, leaving only the
substance and worth within the heart. The heart is cooled, but not with water. It feels plea
because of external things. It's cool from the Dhamma. It feels pleasure in the Dhamma-
is because mindfulness and discernment are looking after it. To attend to other thing
as difficult as attending to the heart. All the burdens of the world converge at the heart, and
remove the things which have long been buried within us is very difficult work. We may eve
discouraged because we see almost no results when we first begin. This is because the m
drifting while we work. It doesn't really focus on taking its work seriously, and so results do
as they should. This makes us discouraged, weak and dejected. We give up, thinking, `It'
stop, because we're not getting anywhere'--even though once we have stopped it's not any
that the mind has a better chance of filling itself with evil after we've stopped striving toward
good. The assumption which says `better' is the work of the defilements, which are all
tricking us into being discouraged and weak. Actually, even while we are striving, things a
getting good, even though we are practi-cally dying to make them good. Our heart is ready
of the effort--so how can things become good once we stop? If, as we think, things were to
once we stop, then no one should have to do work of any sort any more. Once we stop, ev
sort would become good on its own! Both within and without, things would have to be good
have to do much work. It's better to stop. The Dhamma isn't like the defilements. The
say, `It's better to stop.' It's better, all right--better for the sake of defilement, not for the sa
of the Dhamma. The Dhamma is something with which we have to keep perse-vering until
better, and then even better, continually, because we don't stop. This work is our work, wh

the sake of Dhamma. It's not lazy work, which is the work of the defilements. The results
will then appear step by step because we do it without ceasing. This is how it is with th
meditation. When it's easy, we do it; when it's hard, we do it--because it's work which ough
done. If we don't do it, who will do it for us? When the fires of pain and suffering are consu
heart because of the thoughts we form and accumulate, why don't we complain that it's har
accumulate defilement to cause stress and anxiety to the heart, why don't we feel that it's
don't we complain about the stress? Because we're content to do it. We're not bothered w
it's easy or hard. It simply flows--like water flowing downhill. Whether it's hard or not, it sim
flows on its own, so that we don't know whether it's hard or not. But when we force ourse
good, it's like rolling a log uphill. It's hard because it goes against the grain. In
relinquishing the sufferings, big and small, to which the mind submits in the course of the c
rebirth, some of the work just naturally has to be difficult. Everyone-- even those who have
the paths, the fruitions and nibbana easily--has found it hard at first. When we reach the st
should be easy, it'll have to be easy. When we reach the stage we call hard, it'll have to b
it won't always be hard like this. When the time comes for it to be light or easy, it's easy. A
especially when we've come to see results appearing step by step, the difficulty disap-pear
because we're completely ready for it, with no concern for pleasure or pain. We simply wa
see, to understand the things on which our sights are set. Study. We should study the
and khandhas. We should keep watch on the elements and khandhas which come into co
is an important principle for all meditators. We should keep watch on them all the time bec
changing all the time. They're `aniccam' all the time, `dukkham' all the time, without respi
stop. Investigate. We should keep trying to see their affairs as they occur within us,
we're adept at it. As we keep investigating again and again, the mind will gradually come t
more and more profoundly, straight to the heart. The heart will gradually let go, of its own
It's not the case that we investigate once and then stop, waiting to rake in the results even
causes aren't sufficient. That's not how it works. All forms of striving for the good--suc
meditating --have to go against the grain of the defilements. All of the great meditation m
before becoming famous and revered by the world, survived death through great efforts. If
work, how could we say they survived death? It had to be heavy work which required that
themselves to the utmost. Most of these masters have since passed away. Only a few are
depend on them, but their bodies are `aniccam'. We can depend on them only for a period
time, and then we are parted, as we have seen at present. So we should try to take the
inward, as our masters, always teaching us inside. Whatever they have taught, we should
put into practice. This way we can be said to be staying with our teachers at all times, just
were to be with the Buddha, Dhamma and Sangha everywhere and always. Our own
primary mainstay on which we can rely with assurance. Depending on a teacher isn't certa
are bound to be parted. If he doesn't leave, we leave. If he doesn't go, we go--because h
live in the same world of inconstancy. There is no difference among us. What we can hold

the basic principles of his teaching. We hold to them and earnestly put them into practice
the results, so as to seize victory within the heart. Victory of this sort is the supreme
victory, unsurpassed in all the world. No other victory is its equal. We grapple to take victo
ourselves--over the defile-ments which we have believed to be `ourselves', `us', `ours', for
aeons. This is an enormous undertaking. If you play at it, like children playing with dolls, t
defilements will crush you to bits in no time, because you've been holding on to them for so
don't delay. Investigate so as to know clearly and let go, so that the mind will be clear and
suffering and stress, and not forever in disarray. We have been accumulating the words
`ours' for countless aeons. If the defilements were material objects, what in the world cou
for comparison that would be larger than the pile of defilement, craving and mental effluent
`us', the pile of `ours' we've been accu-mulating for so long? There's so much of it that it
beyond our strength to drag it out for comparisons. If we were to drag it out just to pass the
between eating and sleeping--to chip at it, hack at it, poke at it or slash at it once or twice,
to break through it--we wouldn't get any-where at all. We would simply be grabbing at hand
one after another. So we have to give it our all: This is where we will gain our victory.
We're meditators. We can't back away from the fight with the defilements which lie within u
`defile-ment' means simply this `hunk of us'. The defilements are `us', `ours'. Everything
is actually a pile of defilements. There's no need to doubt this. If we want to separate them
to see them piece by piece for what they actually are in line with their true nature, we have
separate them using persistent effort in the area of mind-fulness and discernment as our m
investigating and evaluating them. We separate the elements (dhatu), the four eleme
Everyone in the world knows of the four elements, but if we want our knowledge to go stra
heart, it has to come from the practice. If we investigate using discernment until we see dis
will penetrate the heart of its own accord. Once it has reached the heart, you don't have t
anything: The heart will let go of its own accord. Once the knowledge goes straight to the
relinquishment comes straight from the heart. For us to know straight to the heart and let
from the heart, we have to investigate over and over, again and again, until we understand
Don't assume that, `This we've already investigated, that we've already investigated,' by se
expectations, counting the times without seeing deeply enough to the level of letting go. Th
isn't done with. It really has to reach the level of `done with', felt deeply within the heart, wh
lets go. If it's really done with, there's no need to investigate again, because the heart has
understood and can let go completely. The elements are already elements. Cognizanc
The things which make contact are also elements. Sights are elements, sounds are elem
things are already elements. As for the khandhas within us, the body (rupa) is a khandha,
(vedana) are a khandha, labels (sanna) are a khandha, thought-formations (sankhara) are
cognizance (vinnana) is a khandha. They are groups, aggregates, heaps, bits, pieces, all
nature. As for the mind, know that it's the `knower' which has to be tested and compre
the same way as the elements and khandhas so that we won't grab hold of it as the self or

the self, which would simply be creating a heavier burden. We must investigate it with dis
as to see it for what it truly is, in just the same way. But as I've explained the investigation
mind in a number of talks already, you should have a fair understanding of the matter by no
particular, when a pain arises in the body, we should know distinctly that, `This is a feeling.
all. Don't go labeling or interpreting it, saying that the feeling is us, the feeling is ours, or t
anything is ours, for that would simply foster more and more defilements, and bring more a
to smother the heart. Then when the feeling doesn't vanish, that would cause even more
heart, and what could we possibly find to bear it? Pains arise in the body. They've bee
ever since the day we were born. The moment we came from our mother's womb, the pain
Only by surviv-ing this death did we become human beings. If you don't call that pain, wha
it? Pains have existed ever since way back when. You can't force them to change their v
of pain in the body is that it continually has to show itself. Once it arises, it remains and the
vanishes. That's all there is to it--arises, remains, vanishes-- regardless of whether it's an
feeling or an internal feeling, namely a feeling or mood in the mind. In particular, feelin
the body: Investigate them so as to see them clearly. The body is the body. We've seen i
it clearly ever since the day we were born. We can conjure it into anything--us, ours, a pr
king, nobility, whatever, however we want to conjure it--but its truth is simply a truth, fixed a
unalterable. It doesn't change in line with what we conjure it up to be. The body is simply
khandha. It has four elements--earth, water, wind and fire--gathered together and called a
woman, a man, classified in endless ways, given this name and that, but what stays the sa
the `physical heap'. All the parts taken together are called the physical heap, which is one
Take out any of the parts, and each of them also has its reality. When they are gathered to
skin is skin, the flesh is flesh, and the same holds true for the tendons, bones and so forth.
though they have names, don't fall for their names. See them simply as individual realities
heap. As for the heap of feelings, it's not the body. The body isn't a feeling, such as
pain. Feeling is feeling. Whether pleasure appears, or pain or a neutral feeling appears, it
separate feeling which you can see clearly. These two khandhas_-the body and feeling--
prominent than sanna, sankhara and vinnana, which arise at intervals and immediately van
Feelings, however, even though they vanish, have a period in which they remain. This you
in the practice. When pain arises, focus on it as your target, as the point to investigate. D
the pain as being yourself, for that would be going against the true nature of feelings and th
investigation, and you won't be able to know the truth of the feeling as you should with you
discernment. When you don't know the truth, and persist in assuming the pain to be yours
increase the pain enormously within the mind, because you are going against the princi-ple
which are the principles of truth the Lord Buddha taught. He taught us to investigate so
pain--in which-ever part of the body it may arise--simply as a phenomenon which arises, re
vanishes in its own due course. Don't get entangled in it. Don't fashion or conjure it into be
that, if you don't want to be forever burdened with pain, with never a moment to put it down

truth the moment it arises, remains and vanishes. That's all there is to feeling. Ferret it ou
see it clearly with mindfulness and discernment. When you have focused on a feeling
look at the mind to see if the mind and the feeling are one and the same thing. Then look
and the mind: Are they one and the same? Look at them so as to see them clearly. While
investigating, don't send the mind out any-where else. Keep it right at that one spot. For
when investigating, focus on the pain so as to see it distinctly. Then turn to look at the min
see this awareness distinctly. Are they one and the same? Compare them. This awarene
feeling: Are they the same? Can you make them one and the same? And is the body like
like the feeling? Is it similar enough to be one and the same? There! This is the way
taught to separate things so as to see them clearly. The body is the body--how can it be lik
The mind is a mental phenomenon, a nature which knows, but the elements of the body a
don't know. The earth elements doesn't know, the water element doesn't know, the wind
know, the fire element doesn't know--but this mental element (mano-dhatu) knows. This b
can they be one and the same? Similarly with the pain: It's an element which doesn't
It's a phenomenon. These two unknowing elements are also different: The feeling and the
different sorts of things. They aren't one and the same. How could you make them one a
In making distinctions while investigating, look so as to see clearly the way things actua
There's no need to fear death. There is no death to the mind. Don't create snares to catch
and hurt yourself. There is no death, i.e. no death to the mind. There is nothing but aware
simple. Death doesn't exist in the mind, which is something 100% unalterable and sure.
an assumption which has been conjured up for the mind through the power of the mind's o
mind has conjured it up to deceive itself. So once we have investigated in line with the tru
the mind is not something which dies--what reason will we have to fear death? What is `de
that the elements and khandhas fall apart. We human beings, when we have stopped bre
`dead people'. At that moment the `knower' separates from the elements, so that nothing i
physical elements with no feelings: That's a `dead person'. But actually the knower
die, so we have to investigate in order to see this clearly with discernment. We needn't cre
issue of death to stab or snare the heart or to obstruct the path we are following for the sak
and knowing the truth through investigation. No matter how great or how little the pain, kee
attention well fixed on the affairs of that pain. Use the pain as a whetstone for sharpening
Separate the pain from the mind. Separate the mind from the pain. Be able to compare th
aspect. Be careful not to let your attention wander while investigating, so that you will be a
and know the truth while in hand-to-hand combat with that particular khandha. Now, if
happen that the mind dies, as the world supposes--if it should die while you are making you
investigation_-then make sure you know what dies first and what dies after. When does th
When does the mind vanish? Where does it vanish to? Actually the nature of the mind is
that vanishes. How can anyone come and make it vanish? Investigate carefully betwe
the khandha until the truth is absolutely clear to the heart and your doubts vanish. This is

training discernment, develop-ing discernment so as to see the truth. No matter how g
pain which arises at that moment, it won't have the power to affect the mind at all. Once w
as the mind, the feeling as feeling--once discernment has seen clearly in this way that the
the mind are real in their own separate ways--they won't infringe on each one another at al
is simply the body, and stays as it is. When the pain appears, the body is still there. When
vanishes, every part of the body remains, in accordance with its own nature. If the feeling
that's the feeling's business. If it remains, that's the feeling's business. If it vanishes, that th
feeling's business. The mind is the one who knows that the pain arises, remains and vanis
isn't the one who arises, remains and vanishes like the body or the feeling. Once you
investigated this way until you are adept, then when the chips are down, investigate in the
needn't fear death, because you're a warrior. Fear of death is not the Dhamma of the Lor
Dhamma is a matter of courage in the face of the truth. This is the basic principle of the sv
dhamma: the well-taught teaching. Follow in the path of this truth. If the time comes to d
ready to die. There is no need to fear, because the mind doesn't die--but be sure to know
appearing at that moment. For example, the pain: What is it like? Look at it so as to kno
Once you have seen its truth, then the pain is simply a phenomenon. It doesn't have any
bad, at all. And it doesn't act as anyone's enemy. It is simply its own full reality, displayin
itself in line with natural principles. The body is also its own reality, appearing in line with it
prin-ciples. The mind is separate which constantly knows and doesn't intermingle with an
When you have investigated so as to know all-around, the mind extricates itself to be i
reality in full mea-sure. The pain has its own fullness in line with its nature; the body has its
fullness in line with its nature, in that the mind doesn't create any turmoil, trying to lay claim
anything of theirs. This being the case, nothing disturbs anything else. Pain, no matter ho
no impact on the mind. You can smile even while great pain is arising--you can smile!--be
is something separate, not involving itself with the feeling. It doesn't intermingle with the
as to burn itself. This way, the heart is at ease. This, then, is the investigation of pain s
to compre-hend it, by taking pain as your battlefield, as a whetstone for discernment, as th
where you temper and sharpen discernment by investigating and dissecting the pains whic
the body, and single out the feeling. Which will vanish first, which will vanish after, try to k
accordance with their truth. Arising and vanishing have always been a part of their nature
immemorial. Regardless of whether or not you've been aware of it, these have been their
characteristics. All you need to do is to investigate so as to see in line with their truth, so a
resist the Dhamma, and you can live at ease. So. If the time comes to die, let the boc
the conventions of the world understand `dying'. The body falls apart, so let it fall apart.
is going to disinte-grate, let it go -- but that which doesn't disintegrate remains. That which
disintegrate is this mind. This mind, once it has developed discernment as a standard
itself, is really like this, with no flinching in the face of illness or death. The mind is courage
capable. There, then. This is how we investigate our affairs-- the affairs of the mind.

needn't fear death. Why fear it? The Buddha taught us not to fear. The Dhamma doesn't
The truth is nothing frightening, because it's the truth. What's frightening or emboldening
Courage? There's nothing that calls for courage. Fear? There's nothing that calls for fear
talking about the level where we have reached pure truth. There's no trace of the words `c
`fear' left in the heart at all. There's only purity. But while investigating so as to reach
truth, we need to have courage. When we are going to seize victory for ourselves, we can'
courage. Otherwise we'll lose. This is because we're following the path. We need courag
with no fear or intimidation in the face of anything at all. Whatever comes our way, we mu
inves-tigate so as to know and understand it, without growing discouraged or weak, so as t
knowing and seeing it in line with its truth--everything of every sort that comes into the ran
awareness. This is called being a warrior in the combat between the mind and khandhas,
Dhamma and the defilements. Courage of this sort is proper and right. Once we have
the goal, fear disappears, courage disappears, because we have gained full victory. Fear a
no longer an issue. But right now fear and courage are a critical issue for those still on
way. Develop courage with discretion in the areas which call for courage. Be a fighter with
that call for fight--such as feelings of pain--so as to see in line with their truth. Don't be af
The Buddha taught us not to fear. Fear has the same value as death. When the time com
fall apart. That's what's called `death'. But in any event, meditators have to come to know
discernment before these things undergo their trans-formation. Spread a net of discernme
on all sides. Whatever appears will be caught in the net of discernment, so what is there
What is there to be anxious about? What is there to knock you off balance? Everything sin
truth, which you have already investigated. This is how `warriors' investigate. Even th
are in the midst of khandhas which are a solid mass of flame, they are calm and at ease,
normalcy of a mind which has completely comprehended, without being deluded by any ph
what is meant by one who `knows all around'. Whatever the symptoms displayed by th
are endurable, we endure them. We care for the body, look after it, nourish it, make it eat
sleep, make it drink, take care of it in accordance with its nature. If its symptoms are unen
it's simply going to go, then just let it go in accordance with the ways of nature. It's a truth
how can you thwart it? Let it go in line with the truth. This is called letting go with knowled
accords with the truth. The mind feels no attachment, no regrets. This is the basic princip
practice for one who has attained, or is about to attain, victory within the heart. Previo
the mind has always lost out to defilement and craving. It has never, until now, defeated th
and aeons it has lived entirely under the sway of the defilements to the point where it has
realize that, `The defilements are the boss. We're their servant.' But now we're going
over a new us, using the principles of the Dhamma as means to subjugate the defile-ments
effluents which have been subjugating us, or which have been the ruling elite, the big boss
of rebirth, forcing the mind to go here and there for so long. Now we're going to set our hea
contending with the defilements for victory so as to see the truth of every-thing of every sor

nothing to obscure our discernment at all. At the same time, we will take victory for our ow
having been defeated for so long--using the power of unflagging mindfulness, discernment
perseverance. Those who have reached the realm of excellence through perseveranc
which outshines that of others. At the same time, they can take pride in their own persever
who have reached the realm of excel-lence through gaining victory over themselves, and
supreme within themselves, with no creation of animosity--unlike victory in war, with which
creates endless animosities, like links in a chain. To gain victory over oneself, though, is to
foremost victory. As the Dhamma says, atta have jitam seyyo: `It is better to gain victo
oneself.' The things which have created turmoil for the heart, causing it suffering and s
the past, now come to an absolute stop. In what I have been saying, don't forget that perse
important factor, the factor which supports mindfulness and discernment as the trailblazer
of progress in our work. Discernment is very important for investigating and exploring so a
causes and effects. Mindfulness supervises the work, to keep our attention from straying.
discernment has investigated so as to see the truth of such things as the five khandhas, th
will have no place to hide, and so will come pouring togeth-er into one place--into the heart
no other place to hold on to, no other place to attach themselves, because all such places
obliterated by discernment. The next stage is to lay siege to the heart, where the enem
gathered, so as to disperse them from it until nothing is left. There! That's called the death
defile-ments. They die right there, right there in the heart where they have always been. T
lived there; and when they die, they die there through the power of the most-up-to-the-minu
`super-mindfulness' and `super-discernment'. This is called full victory. The supreme victo
right here. The teachings of the religion all converge at this point. The final stage in their
practice comes to an end right here. We finish our task right here. When we reach the rea
from suffering and stress, we reach it right here. Aside from this, there is nothing: no
no place, no future, no past. As for the present, we are wise to every-thing of every sort.
more issues, no more disputes. There are no more cases in court between defilement and
Super-mindfulness and super-discernment have sat on the bench and handed down a dea
defilement and all its tribe. There is nothing left to carry on the lineage of birth and being.
moment, defilement and all its tribe sink out of sight. This is called reaching nibbana: a he
constant and sure. The various conditions which used to deceive the mind no longer e
that remains is pure awareness. Even though the khandhas--rupa, vedana, sanna, sankha
form in accordance with their nature, they simply go their own way, which has no meaning
defilement at all. The body behaves in its `body way'. Feelings--pleasure, pain, neither ple
pain, which appear in the body--behave in the way of feelings. Sanna--labels, acts of
recognition--behave in their own way. Sankhara--the various thought-formations--behave i
own nature. Vinnana--acts of noticing when external objects come into contact with the e
tongue, body and mind--notice and vanish, notice and vanish, in line with their nature, withe
able to provoke the mind as before, because the things which cause provocation have all b

without leaving a trace. These are thus called `khandhas pure and simple'. The mind has nibbana in the midst of khandhas pure and simple. This is to reach living nibbana: the mir defilement. Those who have reached this point, you know, don't ask where nibbana is should they? What is nibbana, actually? The word nibbana is a name. The nature we call actual thing. When you reach the actual thing, why ask the name? Why ask for traces ar is there left to grope for? Those who really know don't grope, aren't hungry, don't lack--bec have reached `enough', completely, of everything of every sort. So. That should be e explanation for now. I ask that we as meditators take this and contemplate it so as to see t have mentioned. We will then be complete in our hearts, as I have described, without a d So I'll ask to stop here. The Principle of the Present TO practice is to search for principles leading to the truth. To study is like studying a plan--although people for the mos follow the plan--but outer plans and inner plans are worlds apart. With outer plans--lik blueprints of a house or a building, or maps which tell where roads and places are located- examines the blueprint and follows it; the traveler follows the routes which appear on the m gets a map which is out-of-date, there are bound to be things which have come into being down which don't show on the map. This can cause him to misunder-stand and to follow th Inner plans, though--such as the 32 parts of the body, the elements and the khandhas, Buddha taught us to study and to put into practice so as to derive benefits from them--are f unchanged from the Buddha's time to the present. But with these plans within the mind, w builder who follows the blueprint in his hands, because that would go against the principle present, which is where the Dhamma arises. For example, when we study and understanc texts and then practice, it's hard not to speculate in reference to the texts; and so when w or try to develop concentration in the mind, we'll find that the mind has trouble growing still, the disturbance. If, while practicing the Dhamma, we contemplate or reflect on whate we have studied, it's bound to get all confused, because the mind's state is not such that th be contemplated, pondered or compared with the mind at the moment it's gathering itself strength. This is why we shouldn't bring anything in to disturb it at all. Let there simply be t `Dhamma theme', the meditation theme which we bring in to supervise the mind, as if we w mind so as to give it inner strength--in other words, so as to make it still. When the mi still, it gains inner strength. Regardless of how much or how little knowledge it has, no trou confusion results, because the mind has its footing. It's secure. Calm. Peaceful within its because of the stillness, which is a gathering of energy. This isn't in the plan at all--becaus are practicing, we aren't concerned with the texts. We're intent solely on developing conc the present until we gain results --peace, well-being and various other satisfactory states-- that moment. If this is in the plan, it's in the part which says, `Try to make the mind sta just a single Dhamma theme--its meditation word.' Don't get involved with other topics at th you let it think of the texts while practicing concentration, it won't be willing to stick just wit that practice. A great deal of extraneous knowledge will inter-fere, disrupting the mind unti

is a turmoil, and no stillness will result. This is called going against the plan taught by the Buddha. Whatever plans we've been given, however many, however much Dhamma gather it all to our own confusion. It's as if we were building a hut, and yet went around to plans for hundred-story buildings and spread them out for a look. They just don't go toget plan for a building and the plan for a hut are as different as earth and sky, and yet here we gather the mind into one point, which is like building a hut. Only after we have the strengt then begin enlarging it into a building. When we ultimately reach the level in which we a investigate, there are no limits as to how broad or restricted it should be. The mind can in everything throughout the cosmos. When we reach the level in which we should investigat level in which we will gain firm confirmation in the mind. We will gain knowledge and all kin insights from our own investigation. This is where the fun lies--sifting, choosing with our di what is right and what is wrong. We'll go back, exploring through the Dhamma we have alr com-pare it with the causes and results in our practice until they agree, and then we can se to rest. Even though we may have already understood clearly, we still have to gain confirm further support, for the sake of full conviction and certainty. This is what is meant by discernment. It's not the case that if we have no doubts then there is no reason to make co Dhamma of the doctrine is one thing, the Dhamma of the practice is another. We take the and compare it with our own wealth, gained from our practice. If they match, we can accep and put it aside, with no more concern. In particular, when we practice in line with the fo Truths or the four foundations of mindfulness (satipatthana), these are things which the B described as being interconnected. If we practice them one by one, in line with the texts--i the body, and then feeling, and then the mind and then mental events--we'll be wrong the because these things by their nature are interconnected at all times. We can investigate w aspect we want. Whichever aspect feels most natural to us, we should start with that one f By and large, we start out by investigating the body. But when a pain appears, we have to body and focus on the pain. We then consider the pain in relation to the body, distinguishin the two so that we understand them clearly. Then we distinguish between the pain in the b in the mind, comparing them and distinguishing between them again. Body, feeling, mind a events lie together in the same moment. So we separate out the body--in other words, inv then separate out the feeling so as to know whether or not the body and feeling are one an Then we separate the mind from the mental events within the mind, so as to see that each not the same thing as the mind. To say just this much covers all four of the foundations of mindfulness. We can't divide these things and deal with them one at a time, one after the way we take one step after another while walking. To do so is wrong. This is the way i practice: When we investigate one aspect or another of the four foundations of mindfulne Noble Truths, they all become involved of their own accord --because they are interconnec The Buddha says, for example, kaye kayanupassi viharati: `Investigate the body wit body.' Now, the phrase, `the body within the body' means to start out with any one of the n

the body. Once we have contemplated that part until we gain an understanding, our invest
permeates further of its own accord, making us curious about this part and that. This keep
and spreading until it reaches everything in the body. In other words, it covers everything a
understands everything. `The body within the body'--for example, kesa, hair of the head
though we may contemplate only one hair on the head, it has an impact on our understand
on the head? And then connects up with how many parts of the body? It affects everythin
permeates everything, because everything is interrelated. No matter what we investigate,
it goes, in line with the principles of investigation in the area of the practice which the Nob
have followed. `Feeling': It arises in our body. Focus on whichever one point is very
pronounced. Investigate it--whichever point is more painful than the rest. When we focus
starting point, our investigation will spread to all other feelings because no matter where t
they all become involved with the one mind. As soon as we investigate a feeling, the mind
immediately fly towards each other, and then we separate them out, because the four fou
mindfulness--contemplation of body, feel-ings, mind and mental events--are interrelated in
`External feelings' refer to physical feelings, feelings of pleasure, pain and neither pleasu
pain in the various parts of the body. `Internal feelings' refer to the feelings of pain, pleasu
neither pleasure nor pain in the heart. These are also counted as feelings which occur in
ordinary people everywhere. These three kinds of feelings: Even when we're medi-tati
mind enters into stillness, it still has a feeling of pleasure. But ordinarily, people usually ha
feelings of pain and discontent within the heart. If we don't investigate --for example, if we'
practiced the Dhamma--these three feelings also exist, but they're worldly feelings, not the
connected with the Dhamma of those who practice meditation. When we practice, and
still and calm, there is a feeling of pleasure. If the mind doesn't settle down and grow still
want it to, feelings of bodily and mental pain or distress arise. Sometimes the mind is vaca
indifferent, something of the sort. You can't call it pleasure or pain. It's simply vacant and
drifting--something like that --in the mind of the meditator. This doesn't mean vacant and d
sense of someone completely oblivious. It's simply a state in the mind. This is called a fe
neither pleasure nor pain. At present, we aren't yet aware of these things--even now, w
they're very pronounced. We aren't yet aware because we don't yet have the discernment
becomes more refined, then whatever appears, whatever state arises, we are bound to kno
increas-ingly, in line with the strength of our own mindfulness and discernment. Actually, th
are the bosses, lording it over the heart: Okay, for once let's call them what they are, beca
what they've actually been all along. The heart is their vessel, their seat. That's where
Or you could say it's their toilet, because that's where they defecate. Whichever one com
gets right up there on the heart. Now pain jumps up there and defecates. Now pleasure g
and defecates. Now a feeling of neither pleasure nor pain gets up there and defecates. Th
defecating like this, and the heart is content to let them do this, because it doesn't have the
mindfulness or discern-ment to shake them off and not let them defecate. This is why we h

great deal of mindfulness and discernment so that we can fight them off. Mindfulness
It has to keep track constantly, because it's the supervisor of the work. No matter where di
scrutinizing, no matter what it thinks about, mindfulness sticks right with it. Discernment
con-templates and mindfulness follows right along with it. This is why it doesn't turn into sa
soon as we let mindful-ness lapse, discernment turns into sanna, in accordance with the v
mind which is just learning how to explore. But once we become more proficient in the are
mindfulness and discernment, the two stick so close together that we can say that there is
moment when the mind's attention lapses--except when we sleep, at which time mindfulnes
don't have to work, and even the defilements take a rest. Once we reach this level, the
never a moment where the mind's attention lapses. This is thus called super-mindfulness a
super-discernment. How could it lapse? It stays right with `what knows ' at all times. Mind
discernment exist together in this one mind, and have become one and the same thing. So
they lapse? Once mindfulness and discernment are continuous, we can speak in this way.
we were never able to know how much the mind scrambled, stumbled and fell. But when w
where these things become one and the same, then as soon as there's a rippling in the m
there up on it. Instantly. Instantly. Whatever gets thought, we are progressively more and
it. And especially if it's a matter of defilement, then mindfulness and discernment are extr
But if the mind is an ordinary mind, it doesn't know. Even if defilements climb up and defec
head from dawn to dusk and from dusk to dawn, we can't be aware of them. In the are
practice, we practice on our own and know on our own. That's when things become clear.
and wrong clearly within ourselves. Let's know things clearly within ourselves. Only then
certain. Once we have practiced and come to know, we can be coura-geous in what we sa
within the heart, with no fear that we might be speaking wrongly or venturing guesses. We
ourselves from having practiced. To strip away the things which bind the heart has to b
difficult. For those who are weak-willed, it is especially difficult. There is no way they can s
because they keep creating obstacles for themselves whenever they are about to develop
away the binding of unawareness and craving from around the heart. To break open the b
of rebirth depends mainly on our being earnest and intent: That's what will clear our way.
living beings don't want to touch that binding, don't want to break it open. Our earnest
is what will lead us to know exactly how extraordinary the things taught by the Buddha real
have this kind of earnest intent towards the Dhamma filling the heart, then no matter how
things become, we won't let that difficulty bother us or become an obstacle. We want solel
see, to understand. We feel motivated solely to think, ponder and investigate in line with th
the Dhamma we want to know and see. This has us engrossed day and night--engro
desire to know and see, engrossed in the results we obtain step by step, engrossed in pro
cutting away the defilements and mental effluents. These lie nowhere but in the heart--exc
heart grabs hold of external things which are harmful and toxic, and brings them inward to
itself to no purpose. The mind thus has to probe, investigate, remedy and slash away insid

because these are the things which bind the heart. The heart is what makes itself unruly
roaming about, collecting these things to burn itself, because it doesn't have the good sens
or remedy them. For this reason, we need to develop a great deal of mindfulness and dis
The Buddha was always teaching mindfulness and discernment. nisamma karanam sey
discernment to consider before doing anything,' in order to guard against error. Both in inn
activities, mindfulness and discernment are always impor-tant. But usually when the mind
doing anything, we don't consider it first. Even if we don't consider things while we think of
we should at least consider them when the mind has made contact with one matter or and
arises as a result. But usually we don't see the harm of our own recklessness, and this is v
learn. So we keep thinking and acting in our old ways repeatedly, and the results are thus
stress. We shouldn't guess, we shouldn't anticipate what the practice will be like. Whe
heaven? Don't guess about it. Where are the Brahma worlds? Don't waste your time anti
stress? Its cause? Its cessation? The path? Don't anticipate their being anywhere outsi
and mind which are in contact with each other and with these various things at all times. F
here, so as to see the truth in line with the principles of the Dhamma. You will know w
outside; you will know what's inside. Especially when you know what's inside, that's when
insight into everything that exists, in line with your temperament and abilities, without your a
it. The mind will simply know of its own accord. Your basic problem is that you don't yet kn
yourself inside, and simply want to know what's outside. This will only make you agitated a
without serving any purpose. If you want to gather matters into yourself so as to see the
then: What is hell? And where is it? If you want to know hell, then go ahead. Where is it?
the suffering which the defilements dig up, the suffering they produce in ascending stages?
doesn't lie in the body and mind, where does it lie? If, when you let yourself fall into hell an
fires of hell burn you day and night, you still don't know where hell is, then where else are y
to look for it? Bring things inward in this way so as to know the truth: the Noble Truths whi
within you. Once you know the Noble Truths, you'll understand every pit in hell without hav
anyone. Think of how much the Buddha and his Noble Disciples knew about hell--and yet
it? How is it that they were able to know and see to the point of teaching us into the presen
`Heaven' is the enjoyment, the sense of exhilaration in the Dhamma, in the goodness and
within the heart, causing it to be calm and at peace. This is your `heavenly treasure'. The
worlds lie with the levels of the mind. No matter which level of the Brahma worlds you wan
are all levels of the mind which indicate on their own that this mental state corresponds to
or that, and which have the characteristics of those levels. For this reason, you have to pu
one'--the mind --into good shape, into proper shape. Don't go concerning yourself with an
than this. Every day, every night, we should probe into our own minds, together with t
which become involved with them. The important factors are the body--this is very importa
khandhas. These things are always making contact because they have been together wi
when. Things outside--sights, sounds, smells, tastes and tactile sensations--sometimes su

five khandhas and the heart are always together and always at issue with one another. Th
can decide these issues and put an end to them unless we use mindfulness and discernme
to make a decision which will put the case to rest. Normally, rupa, vedana, sanna, sank
vinnana lie right with us, with the heart. They are interconnected and interrelated to the p
no one can untangle the case and pass a verdict, because we don't have the discernment
decide what verdict to pass. So we simply let issues arise all the time: `That hurts. This
I'm afraid I'll faint. I'm afraid I'll die.' We really are afraid--as if by fearing to the utmost,
straight to the heart, we could somehow escape death. This fear of death: We really f
yet we don't know what death is, or who dies. As long as we haven't investigated down to
`foundation of death', we'll have to fear it all the livelong day. But once we have investigate
the foundation of death, what is there to fear?-- because nothing in the world dies. There is
the change, the exchange of the various elements, and that's all. Change is something we
The Dhamma has taught us: `Inconstancy'--things are always changing. `Stress'--where is
right here? `Not-self'--this already tells us--what is there of any substance, that's `us' or `th
The Dhamma tells us with every word, every phrase, and yet we prefer to fly in the face of
We want that to be us, we want this to be ours. This want-ing is an affair of defilement: `T
us, it's simply defilement from head to toe--or isn't it? If it were to become our self as
say it is, wouldn't it be a heap as big as a mountain? If every defilement of every sort were
gathered together, who knows how many millions of mountains they'd be? We wouldn't be
at all. What we already have is more than we can handle! So we should investigate these
to see them clearly, and then cut them away, one mountain at a time. Otherwise we'll be u
because we'll be full of the mountains of every person's every sort of defilement, and of eve
suffering which defilement has created to be borne on top of the heart for such a long, long
should learn our lessons, in line with what the Dhamma has taught us, so that we will have
put down our burden of suffering. Feelings--these characters: These are our enemies.
offer us are feelings of pain or distress arising in the mind--sometimes on their own, with no
to the body. The body may be perfectly normal, but because of our preoccupations, feelin
manage to arise in the mind. If we think of something which stabs at the heart, a feeling of
distress arises. If we think in a way which will extricate ourself, a feeling of pleasure arise
the mind rests and stays neutral within itself, that's a feeling of equanimity. See? We can
them like this--if we reflect so as to see them. If we aren't observant, if we don't investiga
we won't see them to our dying day. We will simply die in vain. Don't go thinking that we c
knowledge and insight, and free ourselves of suffering, without making an effort to strive a
investigate. Many, many living beings have died in failure because of their complacency.
investigating, don't set up any anticipations that you would like to have your different feelin
disappear. That would only be increasing the cause of stress. Simply look inside the feelin
when it arises. Use your mindfulness and discernment to contemplate without let-up. Inve
understand. Sanna: This is very important. Normally, sanna is something very impor

pain arises, the pain is important, but pain doesn't arise all the time. As for sanna, it keeps labeling. This is very important, very subtle, very delicate and refined. It's deceptive, whi it has us deceived. Sankhara is what hands things over to sanna, which elaborates on point where they become endless and unstoppable unless we use mindfulness and discern block. Vinnana is what takes note. As for sanna_-labeling and interpreting--it has job to do, running around stirring up all kinds of trouble throughout the body. Sanna is wh the heart, making it fall for labels until it can't see the harm they wreak in the five khandhas the primary culprit. Meditation circles are well aware of it, which is why they warn us.
When the mind has things like this burying it, obstructing it and coercing it, it can't display e least little bit of ingenious strategy, because they have it overpowered. For this reason, we force the mind to investigate and unravel its various preoccupations so that it can see its w various labels and interpretations are gradually peeled off or removed, step by step. Mind discernment are then freed to think and develop more of their own strength. When we reac mindfulness and discernment come out to investigate, nothing can stay hidden. Mindfuln discernment will probe into everything, into every nook and cranny, understanding continua more-- engrossed in their contemplations and explorations, engrossed in the results which appearing--because to probe with discernment is a direct way of cutting defilement away s results, step by step, without pause. Concentration is simply a tactic for herding the va defilements into one focal point so that we can rectify or destroy them more easily. To put concentration is strength for discernment. When the mind gathers in the levels of concentr content to work from various angles in the area of mindfulness and discernment. When it i results of its work appear. The defilements fall away on after another. The heart becomes the results of its work, and investigates even more, never having its fill, like spring water flo continually throughout the rainy season. So focus right here. Don't go anywhere else. Truths are right here in the body and heart. Ultimately, they come down solely to the hea down into the heart. How is it that we don't know? Where did the Buddha know? He knew area of these four Noble Truths. He knew in the area of these four foundations of mindful lie in the bodies and hearts of us all. The Buddha knew right here, and he taught right here investigate to see clearly right here. Defilement, the paths, the fruitions and nibbana lie rig Don't imagine them to be anywhere else. You will simply be pouncing on shadows outside grasping fistfuls of water, without ever meeting with the real Dhamma. In focusing you investigation when a feeling arises in the mind--as for feelings in the body, we've discussed length already--when a feeling of stress or pain, such as a mood of distress, arises within focus on that feeling of distress. Take that feeling of distress as the target of your watchful investigation. Keep alert to it. Don't set up any desires for it to vanish once it has appeare mind. Make yourself aware that the feeling of distress arising in the mind has to have a ca just come floating in without a cause. If you don't know its cause, focus on the result--the itself--as the heart's preoccupation. Keep aware right at the heart. Focus on contemplatin

unraveling the feeling of distress right there. Don't let go of that feeling to go looking or investi-gating elsewhere. Otherwise you will make the mind waver, without ever being able foothold, and it will become shiftless and irresolute. However long that distress will hav last, keep looking at it to see if it's really constant, solid and lasting. Your mind is somethi lasting than the feeling, so why won't it be able to investigate it? The feeling arises only for and then vanishes when its time is up, when it no longer has any supporting conditions. S by its nature is something which knows, then even though a feeling of distress arises, it stil Whether there is a little distress or a lot, it knows--so why won't it be able to investigate the It has to endure the distress, because the mind is already a fighter and an endurer. S However great or little the distress, fix your attention on that spot. Don't set up any desires disappear. Simply know the truth of the feeling as it arises and changes. Know right there its every phase, heavy or light, great or little, until it finally disappears. And when the feeling of distress dissolves away from the heart through your focused investigation, know arises in its place. Keep knowing step by step. Only then can you be called an investigat hold fast to any feelings--whether of pleasure or of equanimity. Know that they too are feel individual conditions, separate from the mind--and so they can change. This one comes i dissolves away, this one takes its place: They keep at it like this, in line with the common r feelings, because the seeds are constantly in the heart, enabling these three kinds of feel appear. Once the mind has absolutely no more seeds of any sort, no feelings or moods of appear in the mind at all, aside from `paramam sukham'--the ultimate ease which is part o a pure heart. This doesn't count as a feeling. When the Buddha says, `nibbanam paramam is the ultimate ease--that's not a feeling of ease, stress or equanimity, and so it's not subje arising and disappearing. When focusing your investigation on all three of these feeling the feelings themselves as your battleground. Focus on watching them carefully and in full watching each one as long as it hasn't yet disappeared. Watch it again. Keep watching un its truth. Whether or not it disappears isn't important. What's impor-tant is that you know th this feeling--the one appearing in the present. This is called contemplating feeling as a fo mindfulness. Usually this refers to feelings of distress or pain, because these are the o which are most striking and unsettling to the heart. As for feelings of pleasure, they're a wa for the mind. You could say that they help us, or that they are the results which come from investigating feelings of distress until the distress disappears and pleasure appears. This i results which comes from inves-tigating feelings of distress or pain. As for whether or should do away with feelings of pleasure, as far as I've noticed I've never seen them being Feelings of pain or distress are the important ones within the mind. They arise from the se defilement. Once these seeds are lessened step by step, the feelings of mental pain beco more refined, more and more refined. They gradually fade away until they disappear witho in the mind, because the seeds are gone. When these seeds are gone, that type of pl feeling also disappears. It disappears because it relies on those seeds to arise. Thus we

the feelings of pleasure which arise in the heart from practice, or from the basis of the minc
stillness of the mind, the radiance of the mind--qualify as `vihara-dhamma', dwelling place
mind, way-stations for the mind on its journey. Or we could say that they are the results wl
investi-gating feelings of pain. Whether or not we investigate this pleasure is not as impo
investigating feelings of pain and their causes--which are very important, because they are
sense the origin of stress. They give rise to stress as their direct result. In the context
the four Noble Truths, the Buddha teaches us to diagnose stress, but why doesn't he teach
pleasure? What does pleasure come from? He doesn't say--because it arises from the p
until the cause of stress disintegrates and pleasure arises in its stead. Now when the
which is part and parcel of defilement disappears, this type of pleasure disappears as well,
kind of pleasure or ease appears along with the heart which has been purified; and this do
disappear with anything at all. Now as for concentration: When you are going to make
still, you really have to make it stay with its theme of tranquility meditation. Don't go conce
yourself with the topics you have been investigating, because the mind has to rest. You ca
it rest. When the time comes to rest, it needs rest. No matter how great the results and ac
you get from your practice of investigation, the heart can still grow tired and weary. Your
thinking and pondering in the area of discernment or whatever--is all work for the mind. Wl
been thinking, pondering and investigating for a long time, it can grow weary, and so it ha
When the time comes to rest, you shouldn't involve yourself with any work at all. Set your
performing your duties for the sake of mental stillness. This is called working without ove
your boundaries; without being worried about what went before or will come after; without c
banks. The heart will then have the strength to continue its work with clear insight and dis

When you want stillness of mind so as to provide strength for discernment, you should
on the theme which will make the mind still, and then stick right with it until the mind is still,
then and there. Once the mind has been still long enough to gain strength, you can then w
stillness. Now you start probing. You don't have to concern yourself with stillness. Your
investigate step by step. This is called the correct way --the appropriate way, the uniform w
the path of tranquility and insight all the way to the goal. All of these are problems I've
through myself. When I would get engrossed in something, I'd be so stuck that I'd get addi
heedless. I'd get addicted to the stillness, the sense of comfort and ease in concentration.
engrossed in investigating, I'd be so engrossed that I'd forget myself, and wouldn't let the m
at all. Neither of these ways is correct. In other words, neither is in keeping with what is ju

The right way is that when the mind feels tired and weary from its work, we have to let
stillness. When the time comes to investigate, we have to investigate. We can't worry abo
else. We have to set our mind on our duties, step by step, in keeping with the job at hand.
always the appropriate way to proceed with tranquility and insight. There is no job in t
bigger than the job of removing defilement, or of removing oneself from the cycle of wheelin
from birth to death for countless lifetimes. When we think about it, it's really dismaying-- cir

around from birth to death, carrying a load of nothing but suffering and stress. No matter w
the only difference is that the stress is less or more, because all levels have stress inasmu
contain the defile-ments which give rise to stress. So how can they not have stress? All liv
have to suffer stress. The Buddha thus taught us to rid ourselves of all defilement until the
left hidden in the mind. Let there simply be the `pure meat'. Don't let there be any bones
be bad for your health. Defilements, no matter what the sort, need to be cleansed away
away until nothing is left. This is why it's called a very big job. There are times when we ha
it our all--all our skill, all our mindfulness and discernment, even our life--to an extent that
never forget. `So. If we're going to die, then let's die. If not, then let's know it.' That's
all there is. There can be nothing else. This is when the mind is its own mainstay. Atta hi
natho: It can take care of itself. In other words, we leave it to the mind's own strength. W
mind is whirling in for the sake of the realm beyond suffering, as if nibbana were always jus
reach; while what's behind us keeps press-ing in, and we realize more and more its dange
there's only one way to escape the Great Danger: `If we're going to die, then let's die.
then let's know the Dhamma.' Wherever we are, we don't want to stay. Wherever we're s
want to be stuck. It's a waste of our time in gaining release from suffering. We've simply g
release from suffering. This is the only thing that can satisfy such a mind at such times. W
mind is this way, where is it going to find any weakness or laziness? If things get tough, we
they're easy, we fight. If we're going to die, we still fight until we have no more breath to
breathe--and that's when the mind finally stays put. It can't possibly be moved. Once it kn
reaches the goal, it stays put on its own. No matter where you chase it, it won't go.
Discernment--which has been spinning itself in circles even more than a wheel--when the t
on its own. It simply runs out of duties of its own accord, without our having to turn it off, t
we do with motors. This automatic mindfulness-and-discernment simply stops or turns off
own--because it already knows, so what else is there to investigate? It has already let go,
else is there to let go? It already knows, so what else is there to know? It has had enough
else is it going to look for enough? It knows all of this within itself. It knows in an instant a
released. In other words, it knows for the last time. This is where the big job is finished. T
big, and the results are enormous. Nothing in any of the three worlds can compare.
of this big job, this heavy job, you know, excel the world--and how could we say that ultima
excel the world? When excellence stands out, filling the heart, it's far different from defile
standing out filling the heart. Whoever wants to know has to practice for him or herself. No
do it for us. When we reach the level of excellence, we excel exclusively within, without d
anyone else. This Dhamma is always timeless (akaliko). It has been the guarantor of
fruitions and nibbana from the time of the Buddha to the present. No one will ever be able
The Buddha excelled the world because of this Dhamma. The arahant disciples whom w
refuge all excelled because of this Dhamma of purity--and because of this heavy job. Whe
led us to proceed in this way, what business do we have shilly-shallying around? We can

line with our preferences, because our Teacher didn't lead us in that way. Our foremo
was a genius, an utterly genuine person, unequalled by anyone. But we're a bunch of show
what our Teacher criticized, and so we keep meeting only with things worth criticizing. Do
think of changing, or do we feel we're being stylish and up-to-date? Actually the path t
defilement has to be difficult. The path to accumulate defilement is easy--because our pr
us into thinking it's easy. (Notice: They fool us into thinking it's easy.) Actually, both path
hard. Whatever the job, the important point is which job we prefer. We'll see that job as ea
Light. Comfortable. At first, when we were starting out with the job of curing defileme
weren't getting anywhere at all. Even though we were set on curing defilement, the work w
were weak and lazy. Everything bad and worthless was gathered right there. But now th
come to comprehend causes and effects, and to understand the Dhamma, the results have
Where has our laziness gone? All that's left is diligence and persistence. We can conten
anything, heavy or light --we can contend with death--because we have begun seeing resu
have been curing defilement all along, the difference is that at one stage we don't see res
another we do--and persistence really arises. So. If things get heavy, we fight. We ar
disciples of the Tathagata, and so we have to follow in our Teacher's footsteps. Our Teac
difficulties, so his disciples will have to meet with difficulties. Our Teacher passed out two
times. Is there anyone among us who has passed out from the effort of the practice? I do
who has. So why are we afraid of dying when we've never even passed out? How can we
fear of death? The Lord Buddha lost consciousness three or four times. What do we hav
When we lose consciousness, it's because we are falling asleep. Why aren't we afraid of
why are we afraid of dying when we practice meditation? Exactly what dies? When
explored and seen the truth, we won't fear death--because nothing in the world dies. All th
mind making its assumptions. It deceives itself--`I'm afraid of dying, I'm afraid of dying'--b
it knows the truth of everything of every sort, it's not afraid. It's not afraid of death. It's not
afraid of birth--because it has noth-ing left to be born. So what is there to fear? Why both
these empty, hollow fears? The mind is now released from birth, so why be afraid of birth?
more seeds for the birth of a body, a man or a woman. There is nothing to fear, nothing to
about. The mind is even with itself --uniform, unchanging--not `even' in the ordinary sense
even'. It's `even' in the sense of a mind which has reached sufficiency: `even' in its excel
Here I've been talking about a heavy task, but also about the results as a means of enc
a means of giving the mind something to hold to. The results are superlative, in keeping w
difficulties and hardships of the practice. What do we want in our lives? We all want what
in external things we want what is good, so especially in the area of the Dhamma, why sho
what is good? Then step up your efforts. What does it matter if the cemeteries cry b
they miss you? You have been crying over the cemeteries, so what's wrong with letting the
in turn? They have no more hopes now. You aren't coming back to be born or die. The
without hope is better than your being without hope, because there's nothing good about b

circling around, back and forth, with nothing but suffering and stress every lifetime. So out solutions--and make them succeed. Whatever things are thorns in the heart, use mind discernment to explore, to probe on down and remove them completely so that they're all g they're all gone, that's the result of your work. We've talked about how hard the work is: W results like? Are they worth it? Find out for yourself--and then you are free to live wherev like. The Buddha says, vusitam brahmacariyam: `The holy life is fulfilled, the task of religion is done.' This is now completely apparent in every way. Anything which is stress of defilement. When the cause--defile-ment--is ended, the result--stress--is ended as well. there is. From then on there is nothing but ultimate ease, which nothing will ever again co disturb throughout eternity.

At the End of One's Rope Wherever there's religion, it's cool and peaceful. Wherever a practicing the religion is lacking, it's hot and troubled. If there's no reli-gion, the heart is as fire. Whenever there's religion--mindfulness and discernment--investigating, looking after the heart is cool. When we first begin suppressing the rebels in the heart, we suffer--b for the most part we're defeated by them--but at least we still have the strength to fight with though we may lose out to them sometimes, it's better than groveling before them in abje with no way of putting up a fight at all. The practice in the area of the mind falls into stages--and there are bound to be stages where it's complicated and difficult. Especially beginning: It's difficult in that we can't see beginnings or ends, causes or effects. We don't anything at all. When we take the rudiments of Dhamma we have gained from the texts c put them into practice, sometimes right, sometimes wrong, this is when it's very difficult. Th know and see is very strong, but the heart isn't willing to comply. This is one kind of a I've been through myself. It overflowed the heart. To put it simply, it was as if the desire to and know the Dhamma in the heart was ready to overflow its banks. But when practicing, t comply with the desire to know and see--and that had me upset and disappointed. Someti sitting and the tears would flow because of my self-recriminations: 'You don't have any pote of. You've ordained simply to be a dead weight on the religion. Here you are sitting in med can't find a way in or a way out. You're just sitting buried in a heap of suffering.' The mind think in all sorts of ways out of self-pity--that I was a hopeless case, that I didn't have any potential to speak of, didn't have the potential for the extraordinary levels of Dhamma, didn potential at all--total confusion! Actually, my practice wasn't yet right. I was aiming at th results--the income--without paying attention to whether I was doing the work right or wrong was strong, but when it wasn't fulfilled, it caused suffering. Had I paid some attention to wh practice was right or wrong, I might have come to my senses enough to have evaluated thi abandoned some of my bull-headed attachments, or to have cut back on my desires so tha would have become lighter. But whenever I'd meditate, whatever I'd focus on, all I want know and see the paths, the fruitions and nibbana in line with what I imagined them to be-- this, the Brahma worlds were like that, nibbana was like this. I'd imagine. Speculate. The was fierce. I wanted to know, to see, to gain release from suffering, but my practice wasn't headway. All there was, was simple desire: I would simply sit wanting, lie down wanting, w stand wanting. I'd sit in meditation --wanting--but the mind wasn't working at its meditation wanted. I'd be doing walking meditation, but the mind simply wanted--so much so that I'd was doing. I wasn't getting any results because there weren't enough of the causes which the things I aimed for, so how could I have reached the goal I aimed for? This is somethi through. The work of meditation struck me as being more difficult than any other work. be meditating, 'buddho, buddho, buddho,' but the desire would always be getting in the way wanted to know, I wanted the mind to be like this or that, and so I'd get engrossed in my de forget my work of meditation until I didn't know where 'buddho' had gone. As a result, I didn

anywhere at all. I was constantly feeling dreary and disappointed. This is the way things a
in the heart. But even so, this wasn't anything compared to the stage at which the min
regressed. When the mind regresses, it's really upsetting because you used to see results
gain a sense of ease, mental stillness and peace appearing clearly as a solid foundation in
but now it's deteriorated. This makes the heart really agitated--so much so that there is no
it in check. Luckily, though, in spite of my agitation, I didn't retreat. I was simply determin
see things through. I wasn't willing to retreat or to slacken my efforts. The reason why
mind regressed and couldn't make a comeback was the same sort of thing--desire, nothing
mind wanted to know and see as it had before, but its work wasn't coordinated or continu
was, was desire. No matter how much you desire, it doesn't give any results, because that
against the principle of causality. If you don't make the causes as complete as they should
you expect to know as you want? You can't. Sitting, I'd be agitated. Lying down, I'd be ag
I'd go into the forest, into the mountains, when the mind had regressed, and nothing was a
I couldn't figure it out. Of the anxieties I've felt in my life as a monk, the anxiety I felt
during that period was the worst. I was agitated because of my desire to attain. I was ups
mind had regressed and nothing I could do would bring it back. At first it had regressed ju
bit, and then it kept regressing, regressing until it was all gone. Nothing was left, not one re
It was as if I had never meditated at all. When I'd sit in this state, I was as agitated as
were on fire--because of the desire. The disappointment that my attainments had floated
disappeared, plus the desire to get them back: These two things came thronging in at the
were really strong. Wherever I stayed was unsatisfactory and no help at all. Even though
suffering, I would simply keep suffering. I didn't know any way out. Even though I wanted,
keep wanting. I didn't know how to get my concentration back. All there was desire--regr
things that had once appeared to my surprise and amazement, but now were gone. There
disappointment filling the heart, nothing but simple desire, and it couldn't bring back the Dh
had disappeared. Finally I came to feel despair--for everything. This was when the mind g
desire. As for the results I had wanted, well, I had wanted them for a long time. As for
suffering, I had suffered immensely because of the desires, but hadn't gained any-thing fro
I wouldn't have anything to do with them. I'd throw them all out. If I was going to know, I'd
If not, so be it. All I was after was 'buddho'. Whatever the mind was going to think, I would
will-ing to let mindfulness lapse. 'Get with it, then. Can it really be that I'm not going to kno
Whatever's going to happen, I'm ready for it.' As soon as I gave up on my desires, th
longer so fierce, and so the suffering gradually lessened. I set my mind on my work. Whe
would keep repeating, 'buddho, buddho, buddho.' It had always been a trait with me to be
Whatever I'd do, I would really do it, and wouldn't just play around. Now I got to see this t
action. I didn't let up in my repetition of 'buddho'. Whether walking or doing my chores, I w
willing to let it lapse. I'd keep making the effort. While sweeping the monastery compoun
try to keep up my guard --until the mind let its work lapse for a moment. I was alert to the f

mind got right back to work. 'There. Now that's the way it should be.' After giving up desires, the mind was no longer involved with the past. It stayed in the circle of the presen do nothing but repeat or meditate on 'buddho' Whether or not it would get any results wou what 'buddho' would grant. Finally the mind became still, and 'buddho' was no longer nece let go of the meditation word at that moment--and at that point the mind was willing to sett Before, it hadn't been willing. When the mind had settled down in stillness, there was n repeat the word 'buddho.' All that remained was simple awareness--clear and conspicuous stayed with that simple awareness. As soon as it withdrew, I would start pumping 'buddho' had no hopes, because I had already hoped in the past. I had no hopes for what would ha what the results would be. I had already hoped in the past, and it hadn't given me any de at all. I had seen the harm of hopes--the sort of hollow, unreasonable hopes which won't d look only for the results. So, now I was going to do nothing but work, nothing but work repeating 'buddho' without letting up even for a moment. Once the mind had received prop care, it became still--gradually more and more still, more and more steady, until it reached it had been before it had visibly regressed. What was strange was that when it reached level, I still abandoned my hopes. 'If it's going to regress. I've had enough of trying to res by using desire, which hasn't served any purpose, not the least little bit. So, how-ever the to regress, let it regress, but I won't abandon "buddho". I'm always going to keep at it.' When it reached the day when it would normally regress, it didn't regress! That made me a the causes. So I stepped up the causes--the repetition of 'buddho'--even more, without st would stop only when the mind gathered in stillness. The mind became pro-gressively mor Wherever I'd sit, it would be bright. Light. Completely clear. I was sure of myself: 'Now it's going to regress.' After one day, two days, one month, two months, it still didn't regress. Before, the mind would regress after two or three days. After two or three days it would co crash, with nothing left to show for itself. I would have to keep trying to care for it for 14 o days before it would reach its old level, and once it got there, it would stay just a day or two collapse in a flash, with nothing left at all. All that was left was dreariness and disappointr Now: 'If it's going to regress, let it regress. I've hoped in the past, and it hasn't served a purpose. All I'm after is this, just this one thing: "buddho".' (Speaking of the suffering the mind regresses, you really feel a lot of anguish, so much so that you're ready to surren was lucky in one way, that the mind didn't retreat. It was determined to see things through I was able to bear with it, able to stay. Had the mind become discouraged--'It'd be better stop'--that would have been the end of me. There would have been nothing more to tell.) then on, the mind kept progressing. Month after month, it became more and more stable, As for my meditation word, I wasn't willing to let up on it. This kept up until the mind was prominent. That was when I let the meditation word go. In other words, the awarene mind was pronounced, and that was enough for the mind to depend on, so there was no ne meditation word for further support. The mind fully knew itself and could sustain itself. At

I didn't have to repeat any meditation word because the mind was prominent at all times. I right there. Wherever I went, I focused right there. I knew right there, just as I had focuse 'buddho'. It could form a fine foundation for the mind. I was sure of myself that: (1) Th foundation had become progressively more and more stable until it was more stable than it first time it had progressed and then regressed. (2) As for focusing on awareness, wh was fully pronounced, I should focus on that without let-up, in the same way I had focused 'buddho' until the mind became more and more refined. This was a founda-tion for the min depend. From that point on, I really stepped up my efforts. The time I started sitting in meditation all night until dawn came from this point. I started to sit one night, focusing on in on in, and at first the mind had settled down because it was used to settling down. It settl easily because it 'had a good foundation.' I kept focusing on in, and as long as no enormou the meditation went quietly. But when I withdrew, a number of hours had passed, and a h to the point where I almost couldn't bear it. The mind which had been quiet was totally ove 'good foundation' had collapsed completely. All that was left was pain filling the body--but wasn't agitated. Strange! The body was so pained that it was quivering all over. This w beginning of the hand-to-hand combat in which I was to obtain an important approach_-wh pain arose unexpectedly that night. I hadn't yet made up my mind to sit until dawn, you kn made any resolutions or anything at all. I was simply sitting in meditation as usual, as usua the pain arose in full force: 'Eh? What's going on here? I'll have to tackle this feeling so as results tonight!' So I made a resolution in that very moment: 'Okay, if the time doesn't com won't get up. I'll fight until the dawn of the new day. Tonight for once I'm going to investig so as to understand it clearly and distinctly. If I don't understand it, then even if I die, let me Let me find out. So dig down!' This is when discernment really began to work in earnest. had never known, never imagined, never dreamed that discernment would become so sha end of its rope, when it was really cornered with no way out. Discernment really started sp It went out digging, exploring, fighting, determined not to withdraw its troops in retreat. Wh the end of my rope, discernment arose. This made me realize, 'We human beings aren't forever. When we're at the end of our rope, we're sure to manage to find a way to help our was then: When I was cornered, overwhelmed by severe pain, mindfulness and discernm pain. When pain arises in full force like this, it fills the entire body. At first it started in hot flashes along the backs of my hands and feet, which wasn't much to speak of, but th flared up into something big, the entire body was ablaze. All the bones, as they were con fuel feeding the fire in every part of the body. It was as if the body were going to fall apart then and there. The neck bones were going to come apart. Every bone was going to com connections. My head was going to fall off and hit the floor. When it's pained, everything i throughout the body. You don't know where to hold it back enough so that you can breathe everywhere there's nothing but a mass of fire--pain in full force. When I couldn't find spot in which to place the mind, mindfulness and discernment dug down into the pain, sear

spot where the pain was greatest. Wherever the pain was greatest, mindfulness and disce
investigate and explore right there by ferreting out the pain so as to see clearly, 'Where do
feeling come from? Who is pained?' When they asked each part of the body, each of ther
keeping with its nature. The skin was skin, the flesh was flesh, the tendons were tendons,
They had been that way from the day of birth, but they hadn't been painful all along from t
birth in the same way that they had been flesh and skin from the day of birth. 'The pain has
and van-ishing at intervals. It hasn't been lasting like these parts of the body.' I focus
on down. 'Each part of the body which is a physical form is a reality. Whatever is a reality s
way. Right now where is the feeling arising? If we say that all these things are painful, w
one point where it's really severe?' So I separated things out. At this point, mindfulness an
discernment couldn't slip away anywhere else. They had to run along the areas which hu
around themselves, separating the feeling from the body, observing the body, observing th
observing the mind: These three are the important principles. The mind seemed comf
matter how much pain was arising, the mind wasn't writhing or suffering or anything. But th
the body was clearly very strong. The nature of pain and of whatever defilements we have
together. Otherwise the mind won't be trou-bled or affected by the physical pain which is r
at that moment. So discernment kept digging down until the body, the feeling and the mind
each in line with its individual truth. The mind was what labeled the feeling as being th
that: This I could see clearly. As soon as this was really clear in this way, the feeling disa
in a flash. At that moment, the body was simply the body in line with its reality. The feeling
a feeling, and it disappeared in a flash into the mind. It didn't go anywhere else. As soon
feeling disappeared into the mind, the mind knew that the pain had vanished. The pain had
it had been snapped off and thrown away. In addition, the body disappeared from my
awareness. At that moment, the body didn't exist in my awareness at all. All that was left
awareness, because there was only one thing--awareness--and it was simply aware. That
so refined that you could hardly describe it. It simply knew, because it was extremely deli
refined within itself. The body had completely disappeared. Feelings had disappeared. N
feelings were left at all. The body sitting right there in meditation had disappeared from my
All that was left was 'simple knowingness', without any thoughts being fashioned abou
that. At that point, the mind wasn't forming any thoughts at all. When it doesn't form thoug
that nothing at all makes the slightest move. The mind is fixed--firmly fixed in its own solitu
a mind in its simple form, on the level of a mind centered in stillness--but mind you, this do
that there was no unawareness. Unawareness had infiltrated right there, because the m
withdrawn from unawareness. The mind and unawareness were quiet together, because u
out to work. When discernment has it surrounded, unawareness shrinks in and hides out,
heart, like the sediment in the bottom of a water jar. At that point, I began to feel amaze
was no pain left. The body had disappeared. Only one thing hadn't disappeared: an awa
I couldn't describe it. It simply appeared there. You couldn't say anything else about it. Th

which simply appeared there: That was the great marvel at that moment. There was no r
heart, no rippling, nothing of anything at all. It stayed fixed and still like that until enough tir
elapsed, and then it moved. The mind began to withdraw and rippled--blip--and then was
This rippling happens on its own, you know. We can't intend it. If we intend it, the mind w
What happens is that the mind has had enough of its own accord. When it ripples in a 'blip
it's aware of the fact. As soon as the 'blip' appears, it vanishes. After a moment it
ripples--blip--again, and disappears in the same instant. Then the rippling gradually becom
more frequent. When the mind withdraws after having fully settled down to its foundat
doesn't withdraw all at once. I could clearly see this at that moment. The mind rippled slig
sankhara formed in a 'blip' and then disappeared before it had amounted to anything at all.
rippled--blip--and disappeared right then and there. After a moment it rippled--blip--again.
became more and more frequent until finally I came back to ordinary consciousness, to the
of the mind. I was aware of the body, but the pain was still gone. When the mind came ba
still no pain. It was still quiet until time came for the pain to reappear. This is where I g
my standard and my certainty. I realized that I had arrived at a basic principle in contendin
'So this is how it is. Pain is actually something separate. The body is separate. The minc
separate, but because of one thing--delusion--all three converge into one, and the whole m
delusion, the whole mind is the one deluded. Even though pain may simply arise in line wi
nature, if we grab hold of it to burn ourselves, it's hot--because our labeling makes it hot.'
After a fair while, the pain returned, so I had to tackle it again, without retreating. I had to c
down exploring again as I had explored before, but this time I couldn't use the tactics I had
investigating and remedying the pain the last time around. I needed fresh tactics, newly d
mind-fulness and discernment so as to keep up with events. It was pain just the same, bu
simply had to be pertinent to the moment. I couldn't remedy matters by holding to the old t
used to investigate and know in the past. They had to be fresh, hot tactics devised in the
cure the present. The mind then settled down firmly in stillness as it had done before.
first night, the mind settled down three times, but I had to go through three bouts of hand-to
After the third time, dawn came--the end of the final show-down using reason with real m
discernment. The mind was audacious, exultant, and had no fear of death. 'However grea
that's its own ordinary business. As long as we don't enter in and load ourselves down wi
has no significance in the heart.' The mind knew clearly that the body has no significance i
itself, in terms of the feeling or in terms of us--unless the mind gives it a significance, and
gathers in the suffering to burn itself. There's nothing else which can come in and make th
Getting up that morning, I felt audacious in an extra-ordinary way. I wanted to tell Ver
Acariya Mun of my knowledge and capabilities. This was because I felt daring in a way ha
How was it that things could be so marvelous like this in a way I had never encountered be
I had begun meditating, nothing like this had ever happened. The mind had completely cut
connection with any objects and had gathered within itself with real courage. It had gathere

investigating all around itself, which was why it had calmed itself inwardly like a thoroughbr
it withdrew, it was still full of courage, with no fear of death at all, owing to its conviction tha
investigated like this and this when pain arose. The next time it comes, I won't fear it beca
the same old pain. It's pain with the same old face. The body is the same old body. Disce
same old discernment we've used before.' For this reason, the heart felt no fear of death--
that it felt all sorts of things hard to describe. To put it in worldly terms, it was like defying s
right to his face, with no fear of pain or death. See? When the mind is bold, it's bold al
way. Daring all the way. It fights without retreating. 'Okay, I'll take you on.' To put it sim
and frankly, that's just how it feels. When the time comes to die, 'Okay, I'll take you on.' Th
doesn't retreat. 'When the time comes to die, where will death find any pain for us greate
There's no such thing. The only pain is the pain in the khandhas. It can be great or small,
it here in the khandhas. No matter how much or how heavy the pain may be, it can't outs
knowledge and capabilities. It can't outstrip our mindfulness and discernment. Mindfulness
are capable of keeping track of it all, as they have already known and removed it in the pa
what made me feel really bold. When the time would come to die, I didn't see that ther
any problem, with mindfulness and discern-ment all around me like this. If the time came
me die. Birth and death come in a pair. You can't separate death from birth so as not to di
they are equal truths. The next time around, I took on the pain again, and knew in the
I kept on knowing in the same way and winning every time. Once I had given it all my stren
there was never a day in which I'd say, 'Last night I stayed up in meditation all night until
didn't get anything out of it.' But any night in which the mind had difficulty investigating and
down, I would come out feeling battered all over my body. I'd be all stiff and sore. Bu
for getting tactics and strength of mind, I'd get them every time, until I no longer had any fe
at all--and where would I get any fear? Death was something ordinary. In other words, d
analyzed down to 'What dies?' Hair, nails, teeth, skin, flesh, bones: They're simply their or
element--solidity, the earth element. Since when did the earth element ever die? When t
disintegrate, what do they become? If we focus on down, we see that they return to their o
properties. The water element returns to its original property. The wind and fire elements
return to their own original properties. Nothing is annihilated. The elements have simply c
in a lump, and the mind comes in and animates it--this super-deluded one comes in and ar
that's all--and then carries the entire burden: 'This is my self.' It lays its claims: 'This is me
is mine.' And so it rakes in every kind of suffering as if contracting for the whole mass, usin
assumptions simply to burn itself, and nothing else. The mind itself is the culprit. The fi
khandhas are not the culprits. They're not our enemies or anything. They simply have th
reality, but we make assumptions and carry then as a burden. This is why there is sufferin
We manufacture it ourselves. These things don't manufacture it for us. 'There is nothing
and gives us suffering:' This is how the mind came to under-stand things. We are the one
things. We are the ones who suffer because we misconstrue things. This produces suffe

trouble the heart. I could clearly see that nothing dies. The mind doesn't die. It becor
pronounced. When we fully investigate the four elements--earth, water, wind, and fire--dov
original properties, the mind becomes even more pronounced and clear. So where is there
dies? None of these conditions die. The four elements--earth, water, wind, and fire: The
And as for the mind, how can it die? It becomes more aware. More pronounced. More cor
doesn't die, so why does it fear death? We've been fooled all along, fooled for aeons and
actually nothing dies Now, the word 'fooled' doesn't mean that anyone intended to fool
been fooled simply because of our own delusion--fooled into fearing death. Now we see:
world fears death--from not having explored down to its truth, from not knowing what dies.
look: Nothing dies. Each thing simply has its separate reality. I saw this clearly. The minc
itself by its very nature. I saw its marvelousness clearly, every time. Even when the
as hot as fire in the body and seemed ready to reach the clouds, it would vanish clear awa
left, due to the power of mindfulness and discernment; even the body would vanish from m
consciousness and wouldn't appear at all. When every-thing disbanded completely as the
investigation, all that remained was simple awareness, as if floating in mid-space (although
the comparison at the moment.) It was completely empty, but the awareness knew clearly
one thing. There was only one strange thing in the world: the heart. Earth, water, winc
made no contact with the heart. The heart thus had no sense of earth, water, wind, fire or
body. All that remained was a solitary awareness, an awareness not involved with anythi
amazing awareness, coming from having investigated things with circumspection and then
from them. Clear. Outstanding. Astounding. Once the mind can be settled down lik
no matter how many days or nights it may last--it has no sense of pain, that the body will
that it hurts here or aches there: no sense of any of this at all. And what would give it any
this? Time and place don't exist in that mental state. This called to mind how the Buddha
Buddhas and arahant disciples could enter the cessation of feeling and perception for seve
They could enter for as many days as they liked. If their minds settled down like this to th
of not being involved with anything at all, leaving just plain awareness without any involvem
or place, then they could sit for aeons if they liked. Even if the body couldn't endure, if it w
break apart, it would simply do so, without having any impact on this nature at all. This
when my mind accepted--really believed in--the ability of those extraordinary people who e
cessation of feeling and perception for so-and-so many days. If their minds reached this le
withdrawing back out to anything outside, then for days or months they wouldn't have any p
anything at all. Where would there be pain and pleasure in their bodies? There wouldn't b
They wouldn't have any sense of the body. They wouldn't have any awareness of feelings
remain would be plain awareness. They could sit for aeons, if they liked, as long as the m
this. This made me believe in the stories of the Pacceka Buddhas who entered the c
feeling and percep-tion. So I took this as a confirmation in my mind. Whoever says I'm cra
and say so. They have mouths; we have ears. If we want to listen, we can. If we don't, w

still. We are all free to have our opinions on this matter and that. No one has a monopoly
seeing! Even though I didn't sit for a long time, the state of mind which had grown still
extent for a spell of time was enough to serve as confirmation of those who entered the ce
feeling and perception for long periods of time, because it had the same characteristics: n
with anything at all. The body would simply be a body. If it were to fall apart, if it couldn't
last--after all, the body is inconstant, stressful and not-self--then it would simply fall apart w
the mind's being aware. This is a level attained through mindfulness and dis-cernment
level where discernment fosters concentration. The mind reaches the full extent of concen
because discernment has fully investigated down to causes and effects. It then gathers wi
great refine-ment. Ordinarily, when the mind which is filled with just the power of concentra
and settles down, it is simply unmoving and nothing else. It isn't as profound and refined
But the mind which is stilled through the power of discernment is refined each time. Once
through hand-to-hand combat in this way to the point where we get results, the mind has
quiet, just like this. This was the basis, or the starting capital, for my courage; the prim
seed for my firm conviction in the affairs of the mind. No matter how much anything else m
annihilated, this knowing nature would not be annihilated. I could see this clearly. I saw it
at the point when nothing else was involved in my sense of aware-ness. There was simply
awareness, and so it was very pronounced. I couldn't really say whether this was on the le
concentration or of discernment. When the mind actually was that way, that's how it was.
that point on I kept at it. I kept investigating out in the area of discernment, ranging out wid
circling back in again. As soon as I would understand, step by step, the mind would let go
inward in an ever-narrowing sphere, investigating the khandhas and elements, separating
elements. This is where it began to be 'samuccheda-pahana'--absolute relinquishmen
the investigation in the period which followed. As long as the investigation hadn't been abs
would win out for only a period of time, just enough to serve as evidence and proof. It stil
absolute relinquishment. But when discernment came to a really clear understanding while
then it pulled out and severed all ties, step-by-step--severed things so that there were no c
left; severed them step by step, leaving just plain awareness. The body (rupa) was se
attachment. Vedana, sanna, sankhara, and vinnana were severed from attachment. Or y
the 'heart' was severed from 'them'. Things kept being severed until only awareness was l
words, the mind with unawareness buried inside it. So I probed on in, smashed things to
them to smithereens with up-to-the-minute mindfulness and dis-cernment. The mind of una
apart, and when the mind of unawareness broke apart, that was all! That was when I
that all of the marvels I have mentioned here were simply an affair of unawareness. They
been a support, a way-station, a seed which had produced conviction step by step, but afte
were to say they were good, they were good; but if you're aiming at the subtle Dhamma, th
the goodness of unawareness. It's not genuine goodness, not pure good-ness. It's goodn
evil, with suffering and stress, because stress still has a chance to arise. We have to keep

in, slashing in until everything is smithereens in the heart. Whatever is a seed of anything
in the heart, wash it away, scrub it away, until nothing is left, and that's all. The entire minc
is assumed to be 'this' or 'that' is all gone. This is where the mind reaches absolute pur
it reaches complete freedom from all conventional realities. That's really 'all'! It's astounc
it weren't astounding, it wouldn't be release from stress. This is a Dhamma apart--a Dhamr
conventions. Whether what I've described here is difficult or not, consider it for yourse
Sometimes I'd feel ready to pass out. Sometimes I'd feel as if the entire body were on fire.
pain was really fierce, it seemed to fill the entire body. But ultimately, I was able to pass t
these things, to resolve them using mindfulness and discernment. Thus, if we put the
mindfulness and discern-ment are never at the end of their rope. We human beings aren't
be stupid, you know. When we come to the end of our rope, we're sure to be able to save
should be willing to go under when we have the mindfulness and discernment to remedy th
there's an opening through which we can escape, through which we can force our way out
willingly be buried to death? We can't help but manage to find a way out. When the p
piled on that we can't see any way to cure it other than using mindfulness and discernment
find a way out, discernment doesn't depend on this person or that. When the time comes
inves-tigate when it's cornered, it gathers its forces and manages to save itself. The B
thus taught us to live in 'crucial' places--places where we're cornered, at the end of our rop
live simply, so that mindfulness and discernment can work full steam ahead and see their
capabilities, rather than simply waiting for help from others. Time and place can help give
mindfulness and discernment. If we live in a scary place, mindfulness is strong. Discernr
Whatever we investigate, they are adroit and auda-cious. If we live in a comfortable place
We eat a lot and sleep a lot. This is the way it is with the mind. If we live in ordinary
circumstances, we're very lazy, very inert, very apathetic and listless. If we live in places w
scary, we become heedless and revert to being complacent, to sleeping like pigs. If w
scary place, we're always alert. When we're alert, we're always self-aware, because alertn
means to be mindful. Mindfulness appears within us, always self-aware, always engaged
effort. Whatever makes contact, we understand because we're not compla-cent, because
This is why we're taught to live in whatever places are appropriate, because they can give
encouragement or support to our persistent effort. If we have comfortable huts in which
we have here--everything cares for our every need. Food overflows our bowls. We're flo
night with fruit juice, soft drinks, cocoa and coffee. Main course dishes and desserts come
from every direction. If we lack mindfulness and discernment, we lie clutching our food, li
lying next to its hay and then climbing up to lie on the chopping block. As for the Dhamma
hope of winning it. Any meditation monk who is 'clever' in this way is bound to go under i
without a doubt. To have mindfulness and discernment, we have to think. However m
necessities of life we may have, we must find tactics for keeping the mind in shape, to keep
uncomplacent like a deer wary of danger. In places where you don't have to be wary c

this, the mind goes about thinking in another way to reform itself. There, where will you g
of anything? Everything is lacking. Insufficient. Somedays you get enough alms to eat, so
don't. 'This way there's nothing to be concerned about, because you've been full and been
Even if you go without food for one or two days, you won't die.' This is how the heart
with the problem, and so it isn't concerned about food or anything else. If there's nothing b
you eat rice--and you don't see that you're concerned about it. 'After all, you've come to a
this, so what's wrong with eating whatever's available? Where are you going to find anythi
the rice? You've been fed rice ever since the day you were born, so what's wrong with eati
Can you eat other things without rice? If eating other things is really special, you've alrea
lot of them, so why aren't you ever full? You've come looking for the Dhamma, not for food
worked up about your stomach? You've already eaten a lot, and yet nothing special has
You're looking for the extraordinary Dhamma, so what business do you have getting worke
An expert in Dhamma isn't an expert in eating.' The mind deals with the situation in the fl
eye, and the end result is that it isn't concerned. This is how a meditation monk subdues h
other words, subdues his greed for the necessities of life. And as a result of correcting
in the matter of eating or not eating, the mind keeps spinning. You sit in meditation withou
tired. With no food in your stomach, what is there to get drowsy about? If you don't eat at
not drowsy at all, and can meditate with ease. This is a tactic in teaching monks to pra
Dhamma 'rukkhamula-senasanam'--under the shade of trees, in the mountains, in the fore
places where it's scary--ahara-sappaya, where the food is amenable. 'Amenable' here mea
disrupt the body, that it isn't harmful or toxic to the body; and that it doesn't disrupt the mi
well. 'Amenable food' means nothing but rice sometimes, or just a little food, so that our m
well. It's amenable for those intent on the Dhamma. But those of us who are intent on
the stomach for the sake of the body can't do this at all. Other-wise we'll die--don't say I
warn you. Normally if we eat a lot, with nothing but good dishes to eat, then we sleep like
this be amenable? It's amenable for the defilements, not for winning the Dhamma. It's a
affairs of defilements and the affairs of pigs. The term 'amenable food' has to refer to
in a way which serves a purpose. To eat just a little serves a purpose: Wherever we sit i
the mind is really solid. If we're involved with concentration, the mind is solid. If we're invo
discernment, it keeps spinning with much more agility than normal. The Dhamma tend
places where things are lacking, in difficult places where we're cornered, at the end of our
doesn't arise where things are overflowing, where our needs are met. It doesn't arise in co
places because we just get complacent. This is the way we tend to be. The Lord Bud
royal palace--for how long?--and then left it to take up the homeless life. Who ever suffere
he? 'Buddha'--Awakenmennt--tends to arise in situations like that. His disciples came fro
families--the families of kings, financiers, land-owners--listen to this-- wealthy people. Whe
went out to become 'sons of the Sakyan, sons of the victorious Buddha', how did they live?
to die, then we die. We're not going to worry or be bothered with anything at all except fo

Dhamma.' There! They gained the Dhamma in difficult places, just like the Buddha. S
are we going to take? The Buddha has already shown us the way. The Dhamma arises in
tight spots where things are difficult. The Dhamma arises from a heap of suffering. If the
of suffering, then mindfulness and discernment don't arise. If we don't think, we don't gain
and discern-ment. The Dhamma doesn't appear. If there's a lot of stress, it's a whetstone
discernment, which probes for clear insight into the affairs of stress. This way we can live
and come out superlative people. So then. Evam. The Radiant Mind Is
Unawareness Normally the mind is radiant and always ready to mak
contact with everything of every sort. Although all phenomena without exception fall unde
the three characteristics--stress, incon-stancy and not-self--the true nature of the mind doe
under these laws. The extent to which the mind does follow these laws is because
which fall under these three characteris-tics come spinning in and become involved with it,
spinning along with them. Even then though, it spins in a way which doesn't disintegrate
It spins with the things which have the power to make it spin, but the natural power of the
that it knows and does not die. This deathlessness is something which lies beyond disint
non-disintegration is something which lies beyond the three characteristics and the commo
but we're not aware of it because conventional realities become involved with the mind ar
so that the mind's behavior conforms thoroughly to theirs. The fact that we're unaware
and death are things which have always been with the mind infected by defilement, is beca
itself is an affair of defilement. Birth and death are an affair of defilement. Our own true aff
affair which is ours pure and simple--the affair of the mind pure and simple--is that we dor
power to be our own true self. We have been taking all sorts of counterfeit things as our se
and thus the mind's behavior is not in keeping with its true nature. Its behavior falls under
of the deceits of defilement, which make it worry and fear, dreading death, dreading everyt
happens--a little pain, a lot of pain--it's afraid. If even the least little thing disturbs it, it's
afraid. As a result, the mind is filled with worries and fears. Even though fear and worry ar
directly an affair of the mind, they still manage to make it tremble. We'll see, when the
cleansed so that it is fully pure and nothing can become involved with it, that no fear appea
at all. Fear doesn't appear. Courage doesn't appear. All that appears is its own nature b
just its own timeless nature. That's all. This is the genuine mind. 'Genuine mind' here refe
the purity or the 'sa-upadisesa-nibbana' of the arahants. Nothing else can be called the 'ge
without reservations or hesita-tions. I, for one, would feel embarrassed to use the term for
else at all. The 'original mind' means the original mind of the round in which the mind
itself spinning around and about, as in the Buddha's saying, 'Monks, the original mind is ra
that--'but because of the admixture of defilements' or 'because of the defilements which c
through, it becomes darkened.' The original mind here refers to the origin of conven-ti
realities, not to the origin of purity. The Buddha uses the term 'pabhassaram'--'pabhassara
bhikkhave'--which means radiant. It doesn't mean pure. The way he puts it is absolutely

is no way you can fault it. Had he said that the original mind is pure, you could imme-diate
'If the mind is pure, why is it born? Those who have purified their minds are never reborn
is already pure, why purify it?' Right here is where you could take issue. What reason wou
purify it? If the mind is radiant, you can purify it because its radiance is unawareness inca
nothing else. Meditators will see clearly for themselves the moment the mind passes from
mental release: Radiance will no longer appear. Right here is the point where meditators
this, and it's the point which lets them argue--because the truth has to be found true in the
heart. Once a person knows, he or she can't help but speak with full assurance. Thu
that our mind is surrounded, made to fear, to worry, to love, to hate or whatever, is caused
the symptoms of conventional reality, the symptoms of defilement. We have no mental po
We have only the power of defilement, craving and mental effluents pushing and pressurin
while we sit, stand, walk and lie down. Where are we going to find any happiness and ea
these things, which are con-stantly changing, keep provoking the mind to change along wit
our being aware of the fact? There can be no ease in this world--none at all--until these
can be completely eradicated from the heart. Until then, we can have no secure ease and
We can only shift and change about, or lean this way and that, depending on how much w
the things which come and involve us. This is why the Buddha teaches us to cleanse the m
same thing as cleansing ourselves of suffering. There is no one who has genuinely pe
principles of the truth like the Lord Buddha. Only he can be called 'sayambhu'--one who m
teaching or training from anyone else. In curing his heart of defilement, he performed the d
student and teacher, all by himself, until he awakened to the level of the superlative Dham
the superlative person, the superlative Master. This is not to deny that on the level of
concentration--the development of mental stillness--he received training from the two herm
in itself wasn't the way of extrication leading to the level of omniscience (sabbannu). By the
to attain omniscience, he had left the two hermits and was striving on his own. He came t
Dhamma on his own and to see on his own, without anyone else's teaching him. He then b
to teach the world so that it has known good and evil, heaven, hell and nibbana ever since
been no one to teach us, we of the world would be completely burdened with the mass of f
hearts, and would never see the day when we could put our burdens down. This bei
we should appreciate the worth of the Dhamma which the Buddha brought to the world afte
hardships in a way no one else in the would could have managed. So now, at present
that covers the heart so that we can't find its radiance and purity, even though each of us w
find purity. What conceals it? To answer in terms of natural principles, we should start with
khandhas. As for the 'mind of unawareness', we can save that for later. Let's just start out
what's really obvious--the five khandhas and their companions: sight, sounds, smells, taste
sensations. These make contact with the eye, ear, nose, tongue and body, and then
the mind, forming the basis for this assumption and that. The mind then takes the objects
passing by and uses them to bind itself, entangle itself or encircle itself so that it is comple

darkened with love, hate, anger and all sort of other states, all of which come from the thing mentioned. But what lies buried deep is our belief that the khandhas form our self. Fr immemorial, whatever our language, whatever our race--even when we are common anima that these things are us, are ours; that they are a being, the self of a being, our own self. become deities, we believe that our divine bodies are ours. If we become hungry ghosts o things we dwell in--gross bodies or refined--we take to be us or ours. Even when we beco and begin to have some sense of good and evil, we still have to believe that, 'This is us,' or ours.' Of the five khandhas, the body (rupa) is 'us'. Vedana, sanna, sankhara and vinnan are 'ours'. These assumptions lie buried deep within us. The Buddha thus teaches us investigate. We inves-tigate these things so as to see their truth clearly, and then to uproot mistaken assumptions and attachments that they are the self. We do this for the sake if fre nothing else. If we look at these things in their normal state, we might wonder why we investigate them. Sights are simply sights; sounds are sounds; smells, smells; tastes, taste sensations are simply natural phenomena as they've always been. They've never announc our enemies. So why investigate them? We investigate them to know the truth of each it actually is, to realize our own delusions by means of this investigation and to extricate o from them through knowledge--for the fact that the mind lays claim to the khandhas as its belonging to itself, is because of delusion and nothing else. Once we have investigat clearly understood what these things are, the mind withdraws inwardly through knowledge, and discernment, with no more concern for these things. We investigate whichever khandh prominent. We needn't conjecture or speculate about the fact that we haven't contemplate khandhas in their entirety, or each khandha in turn. We needn't conjecture at all. All we n to see which khandha is prominent and merits investigation at the moment --which khandh suited to handle--and then investigate and explore it so that it becomes clear. Take, fo instance, the body, whichever aspect of the body is most prominent in your awareness--the you most interested, which you want most to investigate. Latch onto that spot and focus o so as to see its truth in terms of the question, 'What is stress?' In the texts we are told stress (dukkha) means 'unendurability', but this doesn't sit well with my own crass tastes, why--one man's meat being another man's poison--I prefer to translate stress as 'a constan is more in keeping with my tastes, which are very crude. For example, the phrase, 'yamp labhati tampi dukkham,' is right in line with my translation. In other words, 'Not attaining wh desired is stress.' How is it stress? In that it puts a squeeze on us, or makes us uncomfo

If we don't get what we want, we're uncomfortable. Even if we get what we want, but t we suffer stress. Stress in this sense fits the translation, 'a squeeze'. This squeeze is what by stress or unendurability. If it can't endure, let it go its own way. Why mess with it? Actu matter which khandha, no matter which of the three characteristics, the mind is the one at t getting attached, which is why we have to examine the khandhas until we have them clear. aspect of the body, look so as to see it clearly. If we're not yet clear about the filthiness in

'physical heap', we can look at the charnel ground within us so as to see it clearly. When
to visit the charnel ground, this is where we make our visit. Even if we visit a charnel grou
the purpose is to reflect inwardly on the inner charnel ground--our own body. As for t
external charnel ground, in the days of the Buddha it was a place where corpses were sca
the place. The dead were hardly ever buried or cremated as they are today. So the Buddh
to visit the charnel ground, where old corpses and new were scattered everywhere. He als
instructions as to the direction from which to enter, in keeping with his sharp intelligence a
self-dependent Buddha, the Teacher of the world. He said to approach from the upwind si
the downwind side. Otherwise the stench of the various corpses would be bad for your h
'When you encounter corpses in this way, how do you feel? Look at the different types of c
you feel? Now refer inwardly, to your own body, which is another corpse.' This is how he
monks to inves-tigate. Once we have an eye-witness--ourself--as to what the corpses in th
charnel ground are like, we can refer inwardly to the internal charnel ground: ourself agai
have grasped the basic principle, the external charnel ground gradually fades out of the pic
we investigate our internal charnel ground so that it becomes gradually more and more cl
words, we see how this body is a well of filth. Repulsive. Something that constantly has to
bathed and cleaned. Is there anything which, once it has become involved with any p
body, remains clean? Even the food we eat, once we consume it, becomes filthy from the
the mouth and passes on down. Our clothing is also dirty. It has to be washed and launc
fuss and bother. The same holds true for our homes. They constantly have to be cleaned
and swept. Otherwise they turn into another charnel ground, because of the filth and the
Everywhere, wherever human beings live, has to be cleaned--because human beings are c
bodies are already dirty, everything that comes into contact with them becomes dirty. Eve
food--delicious, inviting, appealing food--once it becomes mixed with the filth in the body, s
saliva, becomes filthy as well. If you took food of various kinds into your mouth and then
there'd be no way you could take it back in again. It'd be too disgusting. Revolting. Why?
body is filthy by its very nature, and so whatever becomes involved with the body become
well. To contemplate in this way is called investigating the charnel ground, or investiga
theme of loathsomeness. So. Focus in on seeing its inherent nature. Look at every fa
whichever way comes most naturally to you. When you've examined one spot, your knowl
into the next spot and the next. If mindfulness and awareness keep in close connection, c
can't help but go to work and advance unceasingly. You'll feel pro-foundly moved as you c
know truly, step by step. This is discernment on the first level of investigation. Once y
have investigated filthiness you then investi-gate the process of change in the body. In oth
filth is in this body. Dry corpses, fresh corpses, raw corpses, cooked corpses, all kinds of
are gathered together in this body, but I've never heard the place where they are barbeque
stewed called a crematorium. Instead, it's called kitchen. But actually, that's what it is, a
crematorium for animals. And then they're all buried here in this stomach, this grave. We'r

ground for all kinds of animals--yes, us!--if we look at ourselves in all fairness, with impart
because we're filled with old corpses and new. Once we have contemplated in this way, th
feel disenchantment, if we don't feel disen-gagement, what will we feel?--for that's the wa
actually is. The Buddha taught us to get to the truth, because this is what the truth is.
don't resist the truth, we will all be able to unshackle ourselves from our attachments and fa
assumptions--from our stupidity and foolishness-- step by step. The mind will become bri
radiat-ing its brightness with dignity, bravery and courage in the face of the truth which com
contact with it at all times. It will be content to accept every facet of the truth with fairness
impartiality. Even though we may not have yet abandoned our attachments absolutely, we
relief in having put them down to at least some extent. We no longer have to be constantly
with our attachments to the khandhas to the point where we are always miserable. This is
the saying, 'Fools, the heavier their burdens, the more they keep piling on. Sages, the lig
burdens, the more they let go--until nothing is left.' When we investigate in this way, we
examine the process of change in the khandhas. Every piece, every bit, every part of the b
change. There is no excep-tion, not even for a single hair. Everything undergoes change
So which part is us, which part is ours, to which we should be attached? The same ho
the word 'anatta', not-self. It drives home even more firmly the fact that these things don't
attachment. 'Anatta' lies in the same parts as change--the very same parts. They are ana
or anyone else's. Each one, each one is simply a natural pheno-menon mingled with the ot
its own nature, without any concern for who will like it or hate it, latch onto it or let it go.
But we human beings are light-fingered and quick. Whatever comes our way, we snatch h
hold of it, without any concern for right or wrong. We're more light-fingered and quick than
monkeys, and yet all of us, all over the world, like to criticize monkeys for not being able to
contented and still. Actually we ourselves can't stay contented and still in any position. W
of restlessness--unruly, reckless, overflowing our boundaries --and yet we never think of cr
ourselves. The Dhamma taught by the Buddha is thus like a stick for slapping the hands
light-fingered, unruly monkey. With the three characteristics, anatta among them, he wa
strikes our wrists: 'Don't reach!' He slaps us, strikes us: 'Don't reach for it as "me"or "mine"
phrase, 'The body is not the self,' is just like that. 'Don't reach for it. Don't latch onto it.'
This is simply so that we will see that it's already not-self. By its nature it's not-self. It does
belong to anyone at all. He's already told us: 'Anatta: It's not the self.' This is how we
investigate the body. So, now then: Focus on visualizing it as it disintegrates, in which
seems most natural to you. This part decomposes. That part decomposes. This part falls
falls off. Let yourself become engrossed in watching it, using your own ingenuity. This fa
that falls off, until everything has fallen apart--all the bones, from the skull on down. Once
which enwraps them has decomposed, the flesh has decomposed, the tendons which hold
decomposed, the bones can't help but fall apart, piece by piece, because they are held tog
tendons. Once the tendons decompose, the different parts have to fall off piece by piece

the ground, scattered all over the place. You can even visualize having vultures, crows an
eat and scatter the parts everywhere. How does the mind feel about this? Well then,
Visualize the liquid parts seeping into the earth and evaporating into the air, then drying aw
away until they no longer appear. The solid parts, once they have dried, return to the ear
they came. Earth returns to earth, water to water, wind to wind. Penetrate down into any c
elements--earth, water, wind or fire--because each gives clear evidence of the Noble Truth
don't have to think that we've examined earth clearly, but this element or that element isn't
needn't think that way at all. If we examine any one of them until it's clear, we will penetra
all, because earth, water, wind, and fire are all already open and aboveboard. They appea
In our body, we already have water. Wind--for example, the in-and-out breath--is already
already clear to see. Fire--the warmth in the body--is something we all have here in our bo
don't we accept its truth with right discernment? Once we've investigated it over and over
have to accept it. We can't resist the truth, because that's why we're here: We want the tru
So keep investigating. Look for the part which is 'you' or 'yours'. Look for it! There isn't any
one! The whole thing originally belongs to them: to earth, water, wind, and fire. It origina
belongs to the different elements. Now, when you look in this manner, the mind can s
become still. At the same time, these aren't preoccupations which will make the mind pro
or unruly. Rather, they are themes which calm the heart, which is why the Buddha taught u
investigate them repeatedly, until we understand and become adept at them. When th
clearly with its own discernment, it can't help but withdraw into stillness, firmly centered wit
letting go of all its cares. This is one level in the investigation of the khandhas. Now
the next step: Investigate feelings of pain, especially when you are ill or have been sitting i
medita-tion for a long time, and severe pain arises. Take it on, right there. A warrior has to
when the enemy appears. If there's no enemy, how can you call him a warrior? And what'
Feelings of pain, the enemy of the heart. When you're ill, where does it hurt? There: You
enemy. If you're a warrior, how can you run away and hide? You have to fight until you ga
then use that knowledge to come out victorious. So. What does the pain come from?
we were born until we first sat in meditation, it wasn't there. Before we first became ill, it d
appear. It appears only now that we are ill. Before that, where was it hiding? If it's really 'u
mind should have been aware of it at all times, so why hasn't this kind of pain appeared a
Why is it appearing now? If the pain is 'us', then when it vanishes, why doesn't the mind va
If they're really one and the same thing, they have to be vanish together. The pain should
long as the mind is aware. If they're one and the same thing, the pain shouldn't vanish. Yo
look and investigate until this is clear. At the same time, analyze the body when the pain ar
for example, your legs ache or when this or that bone hurts. Fix your attention on the bone
is really hurting. Is the bone the pain? Ask yourself! And whatever you're asking about
your attention right there. Don't ask in the abstract, or absent-mindedly. Ask in a way that
mind right down so as to see the truth. Focus steadily right on the pain. Stare the mind ri

whichever bone you identify with the pain. Look carefully to see, 'Is this bone the pain?' Fi
attention there. Really observe with your own discernment. If this bone is really the pain,
the pain vanishes, why doesn't the bone vanish with it? If they really are one and the same
when the pain vanishes, the bone should vanish too. It shouldn't remain. But look: W
disease goes away, or when we get up from sitting in meditation, the really severe pain van
stress vanishes. So if they are one and the same thing, why doesn't the bone vanish as w
shows that they aren't one and the same. The feeling isn't the same as the body. The bod
as the feeling. Similarly, the body and the mind aren't one and the same. Each has its ov
reality. Distinguish them so as to see them clearly in line with this truth, and you will under
true nature through discernment, with no doubts at all. Feeling will appear in its true natu
Ultimately, the investigation will come circling in, circling in, circling in to the mind. The p
will gradually shrink into itself, away from the mind's assumptions. In other words, you will
the mind is the culprit. The mind is the instigator. The physical pain will gradually subside
away. The body will simply be there as the body, with the same reality it had before the pa
And now that the pain has vanished, the flesh, skin, tendon, bone or whatever part you ha
the pain will maintain its reality in the same way. It isn't the pain. The body is the body. T
feeling is the feeling. The mind is the mind. Fix your attention on seeing them clearly. On
has penetrated to the truth, the pain will disappear. This is one result. Another result
that even if the pain doesn't vanish--here I'm referring to the physical pain--still it can't have
impact on the heart and mind. Ultimately, the mind is serene, secure, and majestic, there
of the physical pain. No matter which part of the body you say is pained--even if it's the wh
once--the mind isn't disturbed or agitated in any way. It's relaxed and at ease, because it
with discernment right through the pain appearing at the moment. This is another sort of re
comes from investigating pain. When investigating pain, then the greater the pain, the
important it is that your mindfulness and discernment not retreat. They have to keep adva
know the truth. You needn't aim at making the pain vanish, because such a desire would s
the pain and make it more and more severe. Actually, you're making an investiga-tion sim
truth. Whether or not the pain vanishes, know the truth which is the pain or which give rise
by seeing through it with your own discernment: That's enough. Fix your attention there, a
will keep appearing and disappearing there in the khandhas. The body appears for a c
period, and then dis-integrates in what we call death. As for feelings of pain, they appear a
times in a single day, and then disap-pear a hundred times, a thousand times as well. Wha
them? This is the kind of truth they are. Get so you clearly know with discernment the trut
painful feelings as they appear. Don't retreat or let the mind wander adrift. What is sa
labeling at the moment? Sanna is the important instigator. As soon as sankhara fashions a
--blip!--sanna latches right onto it and labels it this, labels it that--stirring things all up. Wh
we talk about the things that create havoc, provoking this issue and that, we're referring to
characters: sankhara and sanna which label things and stamp meanings on them. 'This is

ours. This is pain. It hurts right here. It hurts right there. I'm afraid of the pain. I'm afraid
die'--afraid of every-thing of every sort. These are the characters which fool us into fear, m
mind apprehensive, making it give up its efforts and lose. Is it good to lose? Even children
games have a sense of shame when they lose, and try to make up their losses. As for me
out to defilement, who lose out to pain: If they don't feel embar-rassed in the presence of t
defilements, the pains and themselves, then they're simply too shameless. Know that
sanna, sankhara and vinnana are simply individual conditions displayed by the mind. They
vanish. 'Sanna anatta'--see? They too are not-self, so how can you hold to them? How ca
them to be you, to be yours, to be true? Keep track of them so that you can know them cle
mindfulness and discern-ment: audacious, undaunted, diamond-hearted, decisive in the fa
and pain of every sort. Sankhara, mental formations: They form--blip, blip, blip--in the
The heart ripples for a moment: blip, blip, blip. The moment they arise, they vanish. So w
or truth can you find in these sanna and sankhara ? Vinnana, cognizance: As soon as
comes into contact, this takes note and vanishes, takes note and van-ishes. So ultimately,
are full of nothing but appearing and vanishing. There's nothing lasting about them that ca
real sustenance or nourishment. There's not even the least bit of substance to them. So
discernment to investigate until you see clearly in this way, and you will come to see the re
taught by the Buddha, which has not been otherwise from time immemorial, and which by t
will never be otherwise at all. Once we have investigated to this extent, how can the mi
withdraw into stillness until it is plainly apparent? It has to be still. It has to stand out. The
mind's awareness of itself has to be prominent because it has withdrawn inwardly from hav
of these things. The mind has to be prominent. Pain, no matter how horribly severe, will
through investigation, through the mind's having clearly seen its truth. Or if it doesn't go av
the pain and the mind will each have their own separate reality. The heart will be inwardly
Undaunted. Unfearing. When the time comes for death, let it happen. There is no mo
because death is entirely a matter of rupa, vedana, sanna, sankhara and vinnana. It's not
'knower'--the heart--breaking apart. It's not the knower--the heart--which dies. Only those
things die. The mind's labels and assumptions have simply fooled it into fear. If we can ca
the fact that these labels and assumptions are illusions, and not worthy of credence, the m
withdraw inwardly, no longer believing them, but believing the truth instead, believing the d
which has investigated things thoroughly. Now, when the mind has investigated time a
ceaselessly, relentlessly, it will develop expertise in the affairs of the khandhas. The phys
khandha will be the first to be relinquished through discernment. In the beginning stage of
investigation, discernment will see through the physical khandha before seeing through th
will be able to let it go. From there, the mind will gradually be able to let go of vedana, san
sankhara and vinnana at the same time. To put the matter simply, once discernment
them, it lets go. If it has yet to see through them, it holds on. Once we see through them
discernment, we let them go--let them go completely--because we see they are simply ripp

mind--blip,blip,blip--without any substance at all. A good thought appears and vanishes. A
appears and vanishes. Whatever kind of thought appears, it's simply a formation, and as s
vanishes. If a hundred formations appear, all hundred of them vanish. There is no perman
substantial enough for us to trust. So then. What is it that keeps supplying us with thes
or keeps forcing them out on us? What is it that keeps forcing this thing and that out to fo
This is where we come to what the Buddha calls the pabhassara-citta: the original, radiant
monks, because of the admix-ture of defilement,' or 'because of the defilements which com
through'--from sights, sound, smells, tastes, tactile sensations; from rupa, vedana, sanna, s
vinnana, which our labels and assumptions haul in to burn us--'the mind becomes defiled.'
with just these very things. Thus investigation is for the sake of removing these things s
reveal the mind through clear discernment. We can then see that as long as the mind is at
it hasn't ventured out to become engaged in any object--in as much as its instruments, the
still weak and undeveloped--it is quiet and radiant, as in the saying, 'The original mind is th
mind.' But this is the original mind of the round of rebirth--for example, the mind of a new-
whose activities are still too undeveloped to take any objects on fully. It's not the original m
is freed from the cycle and fully pure. So while we investigate around us stage by sta
symptoms of defilement which used to run all over the place will be gathered into this sing
becoming a radiance within the mind. And this radiance: Even the tools of super-mindfuln
super-discernment will have to fall for it when they first meet with it, because it's somethin
never seen before, never met before, from the beginning of our practice or from the day of
thus become awed and amazed. It seems for the moment that nothing can compare to it
And why shouldn't it be magnificent? It has been the king of the round of rebirth in al
worlds-- the world of sensuality, the world of form and the world of formless-ness--since wa
for countless aeons. It's the one who has wielded power over the mind and ruled the min
long as the mind doesn't possess the mindful-ness and discernment to pull itself out from u
how can it not be magnificent? This is why it has been able to drive the mind into experie
on various levels without limit, in dependence on the fruits of the different actions it has per
under the orders of the ephemeral defilements. The fact that living beings wander and stra
and dying unceasingly, is because this nature leads them to do so. This being the cas
to investigate it so as to see it plainly. Actually, radiance and defilement are two sides of th
coin, because they are both conventional realities. The radiance which comes from the co
various defilements will form a point, a center, so that we can clearly perceive that, 'This is
center of the radiance.' When any defilement appears, in correspondence with that state o
mind, a very refined stress will arise in the center we call radiant. Thus radiance, defileme
stress--all three--are companions. They go together. For this reason, the mind posses
radiance must worry over it, guard it, protect it, maintain it, for fear that something may co
disturb it, jar it, obscure its radiance. Even the most refined adulteration is still an affair of
defilement, about which we as meditators should not be complacent. We must investigate

unflagging discernment. In order to cut through the burden of your concerns once and f
should ask yourself, 'What is this radiance?' Fix your attention on it until you know. There's
fear that once this radiance is destroyed, the 'real you' will be destroyed with it. Focus yo
investigation right at that center so as to see clearly that this radiance has the characteristic
inconstancy, stress and not-self just like all the other phenomena you have already examin
different in any way, aside from the difference in its subtlety. Thus nothing should be
for granted. If anything has the nature of conventional reality, let discernment slash away a
Focus right down on the mind itself. All the really counterfeit things lie in the mind. This ra
the ultimate counterfeit, and at that moment it's the most conspi-cuous point. You hardly w
it at all, because you love it and cherish it more than anything else. In the entire body there
more outstanding than this radiance, which is why you are amazed at it, love it, cherish it,
it, want nothing to touch it. But it's the enemy king: unawareness. Have you ever seen
you haven't, then when you reach this stage in your practice, you'll fall for it of your own ac
then you'll know it of your own accord--no one will have to tell you--when mindfulness and
are ready. It's called avijja --unawareness. Right here is the true unawareness. Nothing e
unawareness. Don't go imagining avijja as a tiger, a leopard, a demon or a beast. Actual
most beautiful, most alluring Miss Universe the world has ever seen. Genuine unawarenes
different from what we expect it to be. When we reach genuine unawareness, we don
unawareness is, and so we get stuck right there. If there is no one to advise us, no one to
approach, we are sure to be stuck there a long time before we can understand and work ou
if there is someone to suggest an approach, we can begin to understand it and strike righ
center, without trusting it, by investigating it in the same way we have dealt with all other ph
Once we have investigated it with sharp discernment until we know it clearly, this phen
dissolve away in a completely unexpected way. At the same time, you could call it Awaken
down the cemeteries of the round of rebirth, the round of the mind, under the shade of the
Once this phenomenon has dissolved away, something even more amazing which has bee
unawareness will be revealed in all its fullness. This is what is said to be like the quaki
the cosmos within the heart. This is a very crucial mental moment: when the heart break
conventions. This moment, when release and conventional reality break away from each o
than can be expressed. The phrase, 'the path of arahantship giving way to the fruition of
refers to precisely this mental moment, the moment in which unawareness vanishes. As w
the path is fully developed, it steps onward to the fruition of arahantship, which is the Dha
mind--at its most complete. From that moment on, there are no more problems. The p
one nibbana',* is fully realized in this heart in the moment unawareness is dissolving. We
that this is the moment when the path and the

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an indirect reference to a passage in a Thai Dhamma textbook which reads, 'The transcen
nine: the four paths, the four fruitions and the one nibbana.' fruition--which are a pair--co
together and meet. If we were to make a comparison with climbing the stairs to a house, o

the last step, the other foot is on the floor of the house. We haven't yet reached the house
feet. When both feet are on the floor of the house, we've 'reached the house'. As for the m
said to reach the Dhamma or to attain the ultimate Dhamma, and from the moment of attai
'the one nibbana'. In other words, the mind is completely free. It displays no further
activity for the removal of defilement. This is called the one nibbana. If you want, you can
fruition of arahantship, for at this stage there are no more defilements to quibble. Or you
the one nibbana. But if you want to give it the conventional label most appro-priate to the a
principle, so that nothing is deficient in conventional terms, you have to say 'the one nibba
to be completely fitting with conventional reality and release in the final phase of wiping out
cemeteries of the mind of unawareness. The Buddha taught, n'atthi santi param suk
There is no ease other than peace. This refers to the stage of those who have no more
who have attained sa-upadisesa-nibbana alive, such as the arahants. To practice the r
to attend to your own heart and mind. Who is it that suffers pain and difficulty? Who is the
forever imprisoned? Who else, if not the mind? And who has it imprisoned, if not all the de
mental effluents? To deal with the situation, you have to deal directly with the enemies of
using your discernment, for only sharp discernment is capable of dealing with the defileme
dissolve away of their own accord, as I have already mentioned. From that point on, the
problems. As for rupa, vedana, sanna, sankhara and vinnana, they are simply conditio
conditions--no longer capable of affecting or provoking the mind. The same with sights, sou
tastes and tactile sensations: Each has its separate reality. To each one we say, 'If it exi
exists. If not, no matter.' The only problem has been the mind which makes labels and as
its own stupidity. Once it gains enough intelligence, it becomes real. All phenomena with
without are real. Each has its own separate reality, with no more of the conflicts or issues
occur. When we reach the stage where 'each has its own separate reality,' we can say
between the mind and defilement is over. When the time comes to part, we part. If not, we
together, like everyone else in the world, but we don't take issue with each other like every
the world, because we have made our investigation. If the words 'inconstancy, stress
not-self' don't refer to the khandhas for which we are responsible, what do they refer to? S
have completed our studies--our study of the three characteristics (ti-lakkhana), rather than
divisions (ti-pitaka) of the Pali Canon, although actually the three divisions are nothing oth
the three charac-teristics, in that the three divisions are a description of the three character
throughout. Inconstancy: the process of change. Stress. Not-self: The khandhas are
us while we are living, so when we die, what is there to latch onto? When you see the truth
you don't worry or feel apprehensive over the life or the death of the khandhas. The mind
perceives the modes in which the khandhas behave and break apart, but it by its nature do
along with the khandhas, so there is nothing to fear. If death comes, you don't try to prev
life continues, you don't try to prevent it, for each is a truth. In completing your study o
death, you become the ultimate person--the ultimate you. When you have com-pleted you

death--'If life continues, let it continue; if death comes, let it die'--for you have spread a net yourself with your discernment. You don't tremble over the truths of which the heart is fully all times. So. That's enough for now. As it happens, we're at the end of the tape.

An Heir to the Dhamma A talk given to the monks at Wat Pa Baan Taad. The ordinary matter whose--when it doesn't yet have any standards and meets up with things which drag in the wrong directions, will tend to go rolling after those preoccupations without let-up, to where it can't find any foundation for sustaining its peace and calm. In terms of the Dhamm preoccupations are called defilements. We can see them when we begin to practice: stumbles and crawls along, not at all willing to follow the Dhamma, because the defilemen This is some-thing I haven't forgotten, from the time I first set out to practice up until now, b it's a truth which lies embedded in the heart. How could I forget? From the very start practice, I was really in earnest--because that's the sort of person I was. I wouldn't just pl around. Wherever I would take my stance, that's how it would have to be. When I set out had only one book--the Patimokkha--in my shoulder bag. Now I was going for the full path results. I was going to give it my all--give it my life. I wasn't going to hope for anything else going to hope for nothing but release from suffering. I was sure that I would attain release suffering in this lifetime. All I asked was that there be someone who could show me that th fruitions and nibbana were for real. I would give my life to that person, and to the Dhamma practice, without holding anything back. If I was to die, I'd die with the practice. I wouldn't retreat. My heart was set like a stone post. The first rains after I had set out to practic spent in Cakkaraad District, Korat Province, because I hadn't been able to catch up with V Acariya Mun. I began accelerating my efforts as soon as I got there, and it wasn't long bef attained stillness, because I was prac-ticing both day and night. I wasn't willing to do any aside from the work of concentration practice--sitting and walking meditation--in my own st crawling way. My mind was able to quiet down, so I really acceler-ated my efforts; but ther you before, it regressed when I was making a klod.* Up to that point, I was no mean hand concentration. It was really solid. I was sure that the paths, fruitions and nibbana were fo because the mind was really solid. It wasn't affected by anything at all. But even then it s managed to regress just because I made a single klod. When I reached Venerable Aca taught me the Dhamma as if it came straight out of his heart. He would never use the word to be...,' because it really came right out of his heart--how he had practiced, what he had k It was as if he kept saying, 'Right here. Right here.' So did he see or didn't he? Did he k didn't he? 'Right here.' Where were the paths, fruitions and nibbana? 'Right here. Right h mind was convinced, really convinced. From that point on I made a resolution: As long a alive, I wouldn't leave him until either he died or I did. As for going off from time to time to on my own, I'd ask to do that as a matter

* A small umbrella by meditating monks.

of course, but I'd take him as my base, as if my home were with him where I'd go, I'd have to return to him. So then I stepped up my efforts full speed. Tha I had-- I'll never forget it. I've told you all this dream before, but it had such an impact on m bears telling again. I had come to stay with him, and made my resolution with full convicti complete faith in him. There was no point on which you could fault him. Whatever he did,

outwardly, was right in line with the principles of the Dhamma and Vinaya. There was not
or evasive about him. That was why I had made up my mind to stay with him. If he were a
still wouldn't leave him. I'd have to stay with him, although as a matter of course I'd still g
or there from time to time, as I had told myself. It was only around the fourth or fifth nig
I had gone to stay with him--this dream, you know, was really amazing. I dreamed that I v
robed, carrying my bowl and klod, following an overgrown trail through the jungle. There w
paths on either side. Both sides were full of thorns and brambles. All I could do was to k
to follow the trail, which was just barely a path, all overgrown, just enough to give a hint of
go. Finally I reached a point where a thick clump of bamboo had fallen across the tra
couldn't see which way to go. There was no way around it either side. How was I going to
peered here and there until finally I saw an opening--a tiny opening, right along the path, ju
for me to force my way through together with my bowl. Since there was no other way,
outer robe --that's how clear the dream was, as if I weren't dreaming at all--I removed my
and folded it away, just as we keep our robes folded here. I removed my bowl strap from m
crawled through the opening, dragging my bowl by its strap and pulling my klod just within
me. I was able to force my way through, dragging my bowl, my klod and my robe behind m
difficult. I kept at it for a long time until finally I worked my way free. I pulled my bowl, and
bowl came free. I pulled my klod, and my klod came free. I pulled my robe, and my robe c
soon as I was entirely free, I put on my robe again--that's how clear the dream was--I put
slung my bowl over my shoulder, and told myself, 'Now I can go on.' I kept following that tr
really overgrown--for about another 40 meters, wearing my robe, carrying my bowl and kl
Looking ahead, there was wide open space. In front of me was the ocean. Looking across
further shore. All I could see was the shore on which I was standing and a tiny island, way
distance, a black speck on the edge of the horizon. I was going to that island. As soon as
to the water's edge, a boat--I don't know where it came from and I didn't notice whether it
speedboat or a rowboat or whatever--a boat came up to the shore and I got in. The boatsm
anything to me. As soon as I sat down in the boat and got my bowl and other things in, th
out to the island, without my having to say a word. I don't know how it happened. It kept s
speeding out to the island. There didn't seem to be any dangers or waves or anything at a
silently, and in no time at all we arrived--because, after all, it was a dream. As soon a
reached the island, I got my things out of the boat and went ashore. The boat disappeared
without my saying even a word to the boatsman. I slung my bowl over my shoulder and c
island. I kept climbing until I saw Venerable Acariya Mun sitting on a small bench, poundin
and watching me climb up towards him. 'Maha,' he said, 'how did you get here? Since wh
come that way? How were you able to make it here?' 'I came by boat.' 'Oho. That
really difficult. Nobody dares risk his life coming that way. Very well then, now that you're
my betel for me.' He handed me his betel pounder, and so I pounded away--chock, choc
the second or third chock, I woke up. I felt really disappointed. I wished I could have conti

the dream to see at least how it ended. That morning I went to tell my dream to Venera
Mun. He interpreted it very well. 'This dream, you know,' he said, 'is very auspicious. It s
pattern for your practice without any deviations. Follow the practice in the way that you've
the beginning, it'll be extremely difficult.' That's what he said. 'You have to give it your be
Don't retreat. The beginning will be difficult. The part where you made it through the clump
That's the difficult part. So give it your best. Don't you ever retreat. Once you get past th
all wide open. You'll get to the island without any trouble. That's not the hard point. The h
point is right here.' I listened to him, really listened to him, and it went straight to the
heart. 'Even if it kills you, don't retreat at this point. Here at the beginning is the hardest
part--where the mind advances and regresses. This part is so hard that you'll want to go s
head against that mountain over there out of frustration. The mind advances and regresse
again. Once you get past this point, though, you'll make progress easily, without any obsta
That's all there is to it. Give it your best at the begin-ning, and don't retreat. Understand?'
what he said. 'If you retreat here, you won't get anywhere. So give it your life. Strike your
through right here. After all, your vision says you can make it. No matter how difficult it ge
make it. So don't retreat.' I remembered his words and took them to heart--happy and
kept practicing until that following April in line with what he had said. The mind had regress
since December the previous year until December of that year, and then on into April. It st
advanced. It would advance to full strength and then dete-riorate, again and again, for a y
until April that I found a new approach, focusing on my meditation theme in a new way so t
really solid. From that point on I was able to sit in meditation all night long. The mind was
settle down in full measure, which is why I acceler-ated my efforts from then on. Speaking
difficulty, that's how difficult it really was for me. From there on in, the mind was centere
never regressed. The way it had regressed before was an excellent teacher. I'd absolutely
let it regress again: That was how I felt. If it regressed again, I'd die. I couldn't stand to sta
world bearing the mass of suffering that would come if it regressed again, because I had
through it once--more than a year of the most acute suffering. There's no suffering that bu
the suffering which comes when the mind regresses. If it were to regress again, it'd kill m
why I was really meticulous in keeping watch over myself from then on. I wouldn't let the m
and so it kept on progressing. The first time I saw the marvelousness of the mind was
began sitting in meditation all night--right from the very first night. I was investigating pain,
it ever severe! At first I hadn't planned on sitting until dawn, you know. I was simply sitting
and the pain began to grow. No matter how I contemplated it, I didn't get any-where at all.
this? Okay, if I'm going to die today, let me die.' So I made resolution in that moment: 'Fro
moment on, I won't get up until dawn. So. If I survive, so be it. If not, so be it.' I stru
right into the pain, to the point where the mind, which had never examined anything in that
Discernment had never moved into action that way, you know, but when it was really corne
of its rope, discernment stirred itself into action, keeping up with events from every angle u

fully alert to the pain, alert to the body, and understood the affairs of the mind. Each was a
reality. They then split away from one another and disappeared completely, even though r
had ever happened to me before. The body disappeared from my sense of awareness. T
vanished. All that was left was an awareness which was simply aware. It wasn't the sort o
awareness we might imagine it to be. It was just simple awareness, but very subtle, very r
amazing in that moment. When I retreated from that state, I renewed my inves-tigation
I used the strategies I had used before, I didn't get any results, because they were now allu
past. I had to come up with new strategies to keep up with the events of the moment. The r
settled down again. That night, it settled down three times, and then dawn came. Was I ev
myself! That morning when I got the chance, I went to tell Venerable Acariya Mun. No
be very intimidated by him, but that morning I wasn't intimidated at all. I wanted to tell him
so that he could see the results of my being true--how I had practiced so that things had c
way. I spoke with audacity, even though I had never spoken that way with him before. I re
to him straight--crash! bang!--and after he had listened, he said, 'That's the way it's got to b
just what he said! He really let me have it. He explained things to my com-plete satisfactio
as if I were a dog: As soon as he praised and spurred me on, this stupid dog I was, was al
and bite. After one or two more days, I sat up in meditation all night again. After ano
two or three more days, I did it again, until the mind was thoroughly amazed. The affairs o
know, disappear when the mind really knows. When you separate the elements (dhatu) a
look at life and death, the four elements of earth, water, wind and fire dissolve down into th
properties as earth, water, wind and fire. Space returns to its original property as space.
which used to fear death becomes even more prominent. So what is there to die? When it
prominently in this way, how can it die? The mind doesn't die. So what does it fear? We'v
The world of defilements has been lying to us. (Lying, here, means that defilement has lie
living beings of the world, making them fear death, even though actually nothing dies.)
investigate one day, I'd get one approach; another day, I'd get another approach, but they
hard-hitting and amazing. The mind was more and more amazing and brave, to the point w
'When the time comes to die, what sort of pain do they think they're going to bring out to fo
facet of today's pain is com-plete in every way. Beyond this, there's simply death. I've seen
pains, understood them all and dealt with them all. So when the time comes to die, what s
they going to bring out to deceive me? There's no way they can deceive me. The pain wil
just this sort of pain. As for death, nothing dies. So what is there to fear aside from the de
which lie to us, making us fall for their fake tricks and deceits? From this point on, I'll neve
for their tricks again.' That's the way the mind is when it knows, and it knew clearly rig
the very first night. As for the mental state which had progressed and regressed, up to tha
it hadn't regressed. Beginning that previous April, it hadn't regressed, but it still wasn't cle
That first night, though, it became clear: 'Oh. This is how it's supposed to be, the mind whi
regress.' It was as if it had been climbing up and falling down, climbing up and falling dow

finally it climbed up and grabbed hold tight, 100 per cent sure that it wouldn't regress. This stepped up my efforts full speed. During that Rains Retreat (vassa), I sat up all night meditation nine or ten times, but never two nights in a row. Sometimes I'd skip two or three sometimes six or seven. I got to the point where I was completely sure about pain--heavy or small. I understood how to deal with pain, how to sidestep it, how to cure it right in time, being shaken by it. I wasn't even afraid of death, because I had investigated it with the mo completely adroit strategies. Mindfulness and discernment were completely up on death in Speaking of effort in the practice, my tenth rains--beginning from the April after my ninth when I made the most all-out effort. In all my life, I have never made a more vigorous effor of the body, than I did during my tenth rains. The mind went all out, and so did the body. point on, I kept making progress until the mind was like rock. In other words, I was skilled the solidity and stability of my concentration that the mind was like a slab of rock. It couldn be affected by any-thing at all--and then I was stuck on that concentration for five full year Once I was able to get past that concentration, thanks to the hard-hitting Dhamma of Ven Mun, I set out to investigate. When I began to investigate with dis-cernment, things went easily because my concentration was fully prepared. It was as if all the materials for buildi were right at hand, but I hadn't yet put them together into a house, and so they were just pieces of wood. My concentration simply stopped at concentration that way. When I didn't into mindfulness and discernment, it couldn't support anything at all, which is why I had to investigating in the way with which Venerable Acariya Mun hit me over the head. As hit me, I set out; and no sooner had I set out than I began to know what was what. I was a that defilement, cut this one down, step by step. I began to wake up: 'Here I've been lyin concentration as if I were dead--for all these months, all these years--and it hasn't accompl thing!' So now I stepped up my efforts at discernment, making it spin day and night witho put a brake on it at all. But, you know, I'm the sort of person who goes to extremes. W tack I set out on, that's the only tack I take. When I began following the path of discernmen criticizing concentration as being like lying down dead. Actually, concentration is a means the mind. If you practice just right, that's the way it is. But instead, I criticized concentratio being like lying down dead. 'All these years, and it hasn't given rise to discernment.' stepped up my efforts at discernment, beginning first with the body. When I contemplated unattractiveness, it was remarkable, you know. Really remarkable. The mind, when it con adroit and audacious. I could perceive right through whatever I looked at--man, woman, no To tell you frankly how really audacious the mind was (and here I have to ask the forgive-n the men and women involved if it's wrong to speak too frankly), it wouldn't have to be a que women, you know. If the gathering was full of young women, I could march right in without lust appearing at all. That's how daring the mind was because of its contem-plation of una Looking at a person, there would just be the bones wrapped up in skin, nothing but fles glaring and red. So where could I see any beauty? The power of the unat-tractiveness wa

No matter whose body I looked at, that's how I'd perceive it. So where would there be an
make me feel desire? This was why I'd dare march right in...really beautiful young women,
I'll have to keep asking forgiveness until I've finished with this 'forest madness'.) I could m
right in with no trouble at all when I felt daring like this, because I was sure of my strength.
But this daring wasn't right, in terms of the point at which the mind really had its fill of lust,
is why I criticized myself afterwards, after the mind had passed this point. This daring was
madness, but while I was following the path, it was right, because that was how I had to fol
This is like criticizing food after you've eaten your fill. Right or wrong, it's the same sort o
thing. I contemplated unattractiveness until no physical desire appeared at all. It grad
faded away, all on its own, without giving any reason at any specific time or place. It didn't
assurance that lust or passion for the male or female body had disappeared at this or that
and place, so I had to deliberate again. I wouldn't go along with this simple fading away or
That is, my mind wouldn't accept it. If lust had been wiped out at any particular point, ther
have been some sort of indica-tion, so that I could know clearly that it was all gone for this
reason, at this or that moment, this or that place. It should have had its moment. So
mind had to back up and contemplate to find various approaches to remedy the situation. I
all gone, why hadn't there been a clear indication that it had been wiped out at this or that
soon as I saw a person's body, I would perceive right through it. There would be nothing b
bones in that body. It wouldn't be a beautiful woman or a beautiful person or anything, be
power of my contemplation of unat-tractiveness was so strong that I'd perceive everyone a
bones. What would there be to make the mind feel attraction or desire when it's in a state
I now had to turn around and take a new approach. If physical desire had ended witho
trace at a particular moment, using a particular strategy, why hadn't there been a clear indi
turned around and contem-plated another way. I brought attractiveness in to force out the
unattractiveness--the pile of bones--covering it with skin to make it beautiful. I had to force
you know. Otherwise it would immediately break through to unattrac-tiveness, because it
that way. I forced the mind to visualize the bones covered with skin so that they'd be beau
had that beautiful body cling right to mine. That was how I contemplated. I'd do walking r
visualizing the beauty of that body clinging to mine, clinging right to mine as I walked back
So. How much time would it take? If there was any desire still left, it would have to show.
then let me know that it was gone. I practiced this way for four full days without any phy
attraction or desire appearing at all. Even though it was an extremely beautiful body, nothi
The image kept trying to change into a pile of bones wrapped in skin, but I forced the mind
at the skin level. The fourth night, tears began to flow. 'I've had enough. I give in.' In
other words, the mind wasn't feeling any pleasure. It said that it had had enough, so I teste
'Enough of what? If you admit that there's no more desire, then let me know. I won't accep
giving in like this. To give in like this is just a ruse. I won't go along with it.' I kept
on contemplating every facet to find which facet would make the mind feel desire, to see at

the desire would arise, so that I could then take whatever might appear and focus on it as
be contem-plated and uprooted. The night got later and later, and I kept on focusing in--bu
focused on contemplating unattractiveness at that point. I was contemplating nothing but
for those entire four days, because I was determined to find an approach to test and learn t
situation. After about 9 or 10 p.m. the night of the fourth day, there was a flickering, a
the mind was going to feel lust for that beautiful body which had been clinging to me consta
that period. It was a peculiar sort of flickering. Mindfulness was alert to it, because mindf
was there all the time. As soon as the flickering appeared, I kept encouraging it. 'See that
We've caught the criminal who has been in hiding. See? So how can it be gone? If it's g
it have to behave like this?' I focused in on it. That flickering was simply a condition of the
which appeared only slightly, with no effect on the body at all. It was inside the mind. Wh
encouraged it, it would flicker again, which proved that it wasn't all gone. So now tha
wasn't all gone, what was I supposed to do? I now had to take a new approach, by alte
tactics. Since this was a path I had never taken before, some-thing I had never known be
very difficult to proceed. As soon as I'd focus on unattractiveness, attractive-ness would va
flash of an eye. It would vanish extremely fast because I was already adept at unattractiv
soon as I'd focus on unattractiveness, the body would turn immediately into a pile of bones
have to focus on attractiveness to make it beautiful again. I kept changing back and forth
two this way. This took a long time because it was a path I had never trod. I didn't underst
to try out different methods until I could be sure and settle on one path or another. I
finally came to the truth when I was sitting visu-alizing an image of unattractiveness right in
me. The mind focused on unattractiveness standing still right there. I wouldn't let it move
in any way. I had it stay right there like that. If it was an image of bones wrapped in skin o
bones with the skin removed, I had it stay right there in front of me. The mind stared right
with mindfulness focused, waiting to learn the truth from that image of unattractiveness, to
would do, how this pile of unattractiveness would move or change. However I stared
that's how it would stay, because of the adeptness of the mind. If I wouldn't have it destroy
it wouldn't destroy it. I forced it not to destroy it. If I had focused on destroying it, it would
have been demol-ished in an instant because of the speed of discernment. But I didn't let t
it. I had it stay right there in front of me in order to exercise and experiment to find the tru
which I could be certain. As I kept focusing in, the image of unattractiveness standing
before me was gradually sucked into the mind, absorbed into the mind, so that I finally real
unattractiveness was a matter of the mind itself. The state of mind which had fixed on the
unattractiveness sucked it in--which meant that attractiveness and unattrac-tiveness were s
of the mind deceiving itself. The mind then let go in a flash. It let go of external
unattractiveness. It understood now, because it had made the break. 'This is how it's supp
It's been simply a matter of the mind painting pictures to deceive itself, getting excited over
shadows. Those external things aren't passion, aversion and delusion The mind is what h

aversion and delusion.' As soon as the mind knew this clearly, it extricated itself from exte
and came inward. As soon as the mind would 'blip' outward, it knew that these inner affai
displaying themselves. So now the image of unattractiveness appeared exclusively within
I then focused and investigated within the mind. But now it wasn't a matter of that sort of p
was something very different. The affairs of worldly passion now were all gone. The min
clearly that things had to make the break that way. It had passed its verdict. It had unders
now that there was the image appearing within, the mind focused within. As soon as it fo
it knew clearly that this internal image came from the mind. When it disappeared, it disapp
didn't go anywhere else. The instant after I'd focus on making it appear, it would vanish.
had focused on it for long, it would vanish. After that, it was just like a lightning flash:
soon as I focused on making an image, it would vanish immediately, so there was no time
its being attractive or anything at all, because of the speed of the arising and dis-appearing
it would appear--blip!--it would vanish. From that point on, there were no more image
mind. The mind became a completely empty mind. As for external unattractiveness, that
already been taken care of. I had understood it from the moment it was sucked in towards
the mind had immediately let go of external unattractiveness. It let go of sights, sounds, sm
everything external--because the mind was what had been the deceiver. Once I understoo
clearly, those other things were no longer a problem. The mind had understood immediate
external things once and for all. After the internal images had all disappeared, the mind
empty. Completely empty. Whatever I focused on was completely empty. I'd look at trees
buildings, and see them simply as shades, as shadows. The major part--the mind--was em
Even when I'd look at my own body, I'd see it simply as a shadow. As for the mind itself, it
clear through--to the point where I exclaimed to myself, 'Is the mind really this empty?' It w
all times. Nothing passed into it. Even though it was that empty, I would form menta
as a way of exercising it. Whatever image I'd form would be a means of exercising the m
even more adept at emptiness, to the point where after a single blip it'd be empty--a single
be empty. The moment anything was formed--blip!--it'd be empty right then. At this p
point where the mind was empty in full measure--this awareness was also prominent in full
fully comprehended rupa, vedana, sanna, sankhara and vinnana. It fully let go of them on
without anything left. All that was left was awareness. There was a feeling of relatedness
a very subtle sensitivity for this awareness which is hard to describe in line with its reality.
was a feeling of absorption exclusively for this awareness. Any other condition which aros
in the same instant. I kept watch over it. Mindfulness and discernment on this level:
this were the time of the Buddha, we would call them super-mindfulness and super-discern
day and age we shouldn't reach for those labels. It's enough for our purposes to call them
mindfulness and discernment. That's appropriate enough for them. There's no need to ca
more exalted than that, for this doesn't deviate all from the truth as it exists. This is why t
was prominent, and this prominence made it bright all the way through. One day I was

walking meditation on the west-ern side of Wat Doi Dhammachedi. I had gone without food days, and that day was the lunar sabbath, so people were coming to the monastery to giv off to do walking meditation from day-break, and came back only when it was time to receiv front of the main hall. When I was standing in contemplation on the meditation path, an un wonder arose, to the point where I exclaimed, 'Why is it that this mind is so amazing? Wh at--even the earth on which I'm treading and see clearly with my eyes--why is it that the mi the major part, is completely empty? There are no trees or mountains in the mind. It's co empty, with nothing left. There's nothing but emptiness filling the heart.' I stood there contemplating for a moment, when a kind of realization appeared: 'If there is a point or a c knower anywhere, that is the essence of a level of being.' That's what it said, and I was be Actually, the word 'point' referred to that point of the knower. If I had understood this p in terms of the truth which appeared to warn me, things would have been able to disband r there. But instead of under-standing, I was bewildered--because it was something I had ne or seen. If there was a point, it would be the point of the knower. If there was a center, it w mean the center of the knower. Where was it? There in that knowing mind. That was the of being. The statement which appeared in the mind already said so clearly. There was no wrong about it, but I was simply bewildered--'What is this?'--so for the time being I didn't ge benefit from it at all. I let more than three months pass by in vain, even though the problem weighing on the mind. I couldn't set it down. When the time came for me to know, I wa contem-plating just the mind--nothing wide-ranging or anything--because the mind had alre everything on the blatant level. Whatever sights, sounds, smells, tastes or tactile sensation be throughout the cosmos, the mind had already known, understood and let go. It wasn't investigating them. It wasn't even willing to investigate rupa, vedana, sanna, sankhara or v It was interested only in that conspicuous awareness, together with the subtle feelings wi mind. Mindfulness and discernment kept making contact with that awareness, examin forth. But you should know that the 'point' I referred to was still a conven-tional reality. No how magnificent it might be, it was still magnificence in the realm of convention. No matter or splendid it might be, it was still radiance and splendor in the realm of convention, becaus was still unawareness (avijja) within it. Unawareness forms the essence of conventiona The point of that prominence eventually began to show its ups and downs--in keeping wit refined level of the mind--so that I was able to catch sight of them. Sometimes it was a littl sometimes radiant, sometimes stressful, sometimes at ease, in line with the refinement of this level, enough for me to detect its irregularities. Mindfulness and discernment on t level were very meticulous guardians of this state of mind, you know. Instead of aiming m guns--mindfulness and discernment --in on the mind, I had aimed them outside, as unawar me into doing. This is why unawareness is said to be really cunning. There is nothing mor than unawareness, which is the final point. Greed, for example, is something blatant, understand and plainly harmful, and yet world is still content to feel greed. Think about it!

also blatant, and yet the world is still content to feel anger. Infatuation, love, hate: All these are blatant, easy to understand and plainly harmful, and yet the world is still content to fee

But this was not the same sort of thing at all. It had gone way beyond. It had let go of those other things, but why was it still attached to this radiance, this marvel? Now that it w it would become tarnished, just a little. It would display stress, just a little--which was a fo change, and nothing constant or trustworthy--so that I could catch sight of it, using mindfuln discernment which were con-tinually focused there at all times without let-up, trying to know this state of mind would behave. Ultimately, there was no escaping it: I had to see tha state of mind was nothing to be trusted, so I came to reflect, 'Why is it that this state of min change-able? Now it's defiled, now it's radiant, now it's easeful, now it's stressful. It's not constant and true. Why is it that a mind as refined as this can still show such a variety of c

As soon as mindfulness and discernment had turned to become interested in investiga of mind, a totally unexpected realization sprang up within the mind: 'Defilement, radiance, stress: These are all conventional realities. They're all anatta--not-self.' That was er Mindfulness and discernment real-ized that that state of mind immersed in unawareness w reality which should simply be let go. It shouldn't be held to. A moment after this realizati to warn mindfulness and discernment, which were acting as the sentinels at that moment, i mind, mindful-ness and discernment each became impartial and impassive, not stirring th perform any duty at all. At that moment the mind was neutral, not focused on anything, no absent-mindedly to anything anywhere. Discern-ment didn't do any work. Mindfulness wa normal way, without being focused on anything. That moment--when the mind, mindfu discernment were each impassive and impartial--was the moment when the cosmos in the unawareness held sway trembled and quaked. Unawareness was thrown down from its th its place, the pure mind appeared at the same moment that unawareness was toppled, sm eradicated through the power of triumphant mindful-ness and discernment--the moment tha crashing down and the cosmos (within) trembled and quaked, showing its final marvel on th between convention and release. Judgment was passed in the court of justice, with knowle release acting as judge. The middle way, the truth of the path, was declared absolute winn truth of the origin of stress was knocked out and carried off on a stretcher, with no way of re again. I was utterly astounded, and exclaimed, 'Isn't it amazing? Where has this Dhar hiding? How is it that the genuine Dhamma, this amazing Dhamma, exceed-ing all expecta the world--has now appeared in the mind and is one with the mind? And before where we Noble Sangha? How is it that these tremendously amazing refuges have now become one this what the true Buddha, Dhamma and Sangha are like?' They didn't fit in with any guess speculations at all, but were simply a pure truth dwelling with a pure truth. Then I refle with discouragement back on my fellow living beings with regard to the Dhamma which wa 'Since this is what the genuine Dhamma is like, how could it be brought out and taught so would know and understand? Wouldn't it be more appropriate to live alone until the day th

apart, rather than try to teach anyone?' As soon as I considered this, a kind of realiza
suddenly appeared to me: 'The Lord Buddha knew this amazing Dhamma all by himself, b
become the Teacher of living beings throughout the three levels of the cosmos. How is it th
able to teach myself, and yet get discouraged at the thought of being able to teach others
teach, the way to know isn't hidden or mysterious.' When I realized this, my discourageme
thought of teaching my friends gradually faded away. This event made me think of the t
after the Buddha's Awakening, when he wearied at the thought of taking the excellent Dha
and teaching it to the world because he felt that it lay beyond the capability of other people
it. Even though he had aspired to be a Teacher, to instruct the world, he felt that the Dha
realized was a Dhamma beyond reach, that it would be hopeless to encourage the world to
practice so as to come to know it. But when he reflected on the path he had followed unti
Awakening, he realized that the Dhamma wasn't beyond reach or beyond hope, that there
benefits for the world if he were to teach the way of the Dhamma whose results he had co
a doubt. This was why he made up his mind to teach the world from that point on. Th
had felt the same way was because it was a Dhamma I had never before seen or known, a
utterly amazing. When I looked solely at the results in the present, without reflecting back
causes --the path I had followed--I felt disheartened and aban-doned the idea of telling or t
about this Dhamma. But since reflecting back on the path I had followed, I have felt more
and acting out the various facets of the Dhamma, in line with the various levels of people w
involved with me, who have studied and trained with me ever since, to the point where I h
sham acariya as decreed by monks, novices and people in general. This being the case, I
teach, preach and scold, heavily or lightly as events may call for. I have to beg the for
of my listeners and readers for speaking in an uncouth way to the point of being ugly, but w
scrap of a monk was hiding out in the forest and mountains, he suffered mightily while train
struggling in various ways on the verge of death --because of all sorts of sufferings--withou
provide him with a funeral. No one knew or was interested, except for a few of those peop
and mountains on whom I depended to keep my life going from one day to the next, who m
some aspects of some of my sufferings. For this reason, the statement that the Buddha
the point of losing consciousness before gaining Awakening is a truth which those who pr
whole-heartedly for the sake of the Dhamma, the paths, fruitions, and nibbana, have to bel
whole-heartedly without any doubt. Only those who have never practiced or had any inte
or who practice by tying pillows to the backs of their heads and waiting for defilement to die
graves for defilement by lying down and waiting to rake in the paths, fruitions and nibbana
believe in the difficulty with which the Buddha and his Noble Disciples practiced. Esp
at present, when people are very clever: Whatever would fly in the face of their already be
all-knowing, no matter how right or good or fantastic that thing might be, they aren't willing
to take the measure of their own wisdom. As a result, their wisdom can't escape creating a
foolishness for themselves and the common good. For this reason, the path leading to de

mind, and the path leading to Dhamma within the mind, are very different. Those who Dhamma says, are those who investigate and reflect on every facet of the world and the D complacent. No matter what posture we are in, no matter where, we should always use n discernment to look after ourselves. We shouldn't be concerned with the deficient or devel the good or bad behavior of other people, the points they give us or take away, more than with our own deficient or developed manners, our own good or bad behavior and the poin away from ourselves. This is the path of the Dhamma for those who practice the Dhamma embued with Dhamma. The opposite way is the low path for those with low minds, with n infiltrating them at all. This is a warning for all those meditators who have come here for tra understand and take to heart. ***** The Dhamma I have related today is mostly personal, and isn't appropriate to be made public to people at large whose may vary. I myself might be open to criticism, and it might be harmful to the attitudes of tho or read when the tape is transcribed onto paper--except for restricted circles of people who under-stand. To make this talk public thus goes against the grain with me, but the extent to made it public is out of sympathy for those who have come for training in all rectitude and w pleaded with me to make it public as an example which those who practice may follow for a come. If this is wrong in any way, I ask the forgiveness of all my readers. It is with th thought that there will be many people endowed with rectitude in the practice of meditation the future, who might get some benefit from this outlandish talk, that I put up with the emb of having exposed my own stupidity in it.

Unawareness Converges, Concealing the True Dhamma, the True Mind This Dhamma
answer to a question posed by one of the more important senior monks of our day and age
follows: This was when I began to investigate into the converging point of t
cycle of defilement--namely, unawareness. While I was investigating, I didn't know that I w
investigating unawareness. I was simply think-ing, 'What is this?' There was an uncertaint
so I focused the mind there, directed my attention to investigate what it was, where it cam
it was going. It so happened I hit the right spot: I say this because I didn't know that
was called, or what unawareness was. Actually, unawareness and its name are very differ
currents spreading out all over the world, but those are only its branches. It's like trying to
an outlaw: At first all we can catch are his henchmen. Whoever we catch is just a henchm
know where the chief outlaw is, or what he looks like, because we have never seen him.
catch lots of his henchmen, closing in on him, encircling him. This is called laying siege to
Our police force is very large and very strong. Each person on the force helps the others,
have a lot of strength, surrounding the spot where the outlaw lies, catching this person, tyin
one. Ordinarily when they're asked, outlaws won't tell who their chief is. Whenever we ca
outlaw, we tie him up until no one is left inside our siege line. The last person left is the chi
outlaw. The last person lies in a strategic place, because his henchmen have to guard him
sides so that no one can easily slip in to see him. The henchmen keep getting capture
another until we reach the cave in which the chief outlaw is hiding, and then we kill everyo
This is when we know clearly that the wily outlaw has been wiped out for good. This i
analogy. To put it in other words, the mind's involvement with anything is a branch of delus
Regardless of whether the delusion leads in a good or a bad direction, it's nothing but an
unawareness and the branches of unawareness, but actual unawareness itself doesn't lie t
tactics for investigating it, if we were to use another analogy, are like bailing water out of a
catch the fish in it. If there's a lot of water, we don't know how many fish it contains. So we
bailing out the water until it starts receding lower and lower. The fish gather together. Ea
wherever it is, swims down deeper into the water. The water keeps getting bailed out, and
gathering together. We can see where each fish is going, because the water keeps reced
when the water is dry, the fish have nowhere to hide, and so we can catch them. Sigh
smells, tastes and tactile sensations, together with the mental acts which intermingle with t
are like the water in which the fish live. To investigate these things is not for the purpose
possession of them, but for the purpose of killing defilement, in the same way that a person
water, not because he wants the water, but because he wants the fish. To investigate the
not for the purpose of taking possession of them, but for the purpose of knowing them, stag
soon as we know to a certain point, we are no longer concerned with that point. We know
which we are involved, as well as the fact that we are the one at fault for being involved, th
misunderstanding is what deludes us into loving and hating these things. At this poin
scope of our investigation keeps narrowing in, narrowing in, just as the water keeps recedin

elements or khandhas we investigate, they are just like external things in general. There differences. On the material side, the elements are the same elements. The difference lie the mind which display them-selves--but we aren't yet aware of them, so we go labeling th with them, which is still one of the branches of unawareness. But as our investigation seep deeper into the central area, the more clearly we see the things which come to be involved more clearly we see the mind as it goes out to become involved each time --in the same wa the water recedes, the more clearly we see the fish. As we investigate, the more clear phenomena outside and inside the body, as well as our own mental concomitants (cetasika clearly we see the point where the chief culprit lies. As our investigation keeps closing in, t focus grows narrower and narrower. Its concerns grow less and less. The currents sent o grow shorter. As soon as it stirs itself to become involved with any object, we investigate b object and the stirring of the mind as it goes out to act. We see both aspects. We see the results on both sides, namely (1) the side with which the mind involves itself, the things wit involved; and (2) the one who becomes involved. Discernment keeps moving in step by s When it moves in and reaches unawareness itself, meditators for the most part--if no teach them in advance--are bound to hold to that as their real self. This is because they have i and seen all things clearly in the heart, so that they are fully wise to those things and have with nothing remaining--but what is it that knows those things? This is what they take and This is termed unawareness converging, but it turns into their 'self' without their realizing it. mind gets deluded there. The term 'unawareness' refers to this very delusion about ones about outside things are not matters of actual unawareness. Because of our delusion because of our delusion about that which knows all other things, we forget to investigate an judgment on what it is--because when the scope of the mind narrows, it gathers itself into a point of the mind which appears at this stage is a radiant mind, bright, cheerful and bold. A happiness seems to be gathered right there. What do these things come from? If you wer results, I'd have to admit that they are results. We could say that they're results of the prac aren't deluded about this point. If we're still deluded, these things are still the origin of str This is the central point of the origin of stress. But if we're meditators who are always interested in investigating whatever comes our way, we won't overlook this. No matter wh help but become interested in investigating this point--because we have already inves-tigat understood all things of every sort to the point where the mind won't make contact with t take the mind out to investigate anything, it won't make contact, because it has already ha that thing. Now, every mental act which arises, arises from this point. Thoughts whic form from this point. The happiness which appears, appears here. The happiness which a changes we can see: This is what makes us begin investigating again, because this is a we are very observant. When we observe the happi-ness, we see that it isn't steady, for th produced by unawareness is a conventional reality. Sometimes it gets tarnished a little--j little--enough for us to know that it isn't uniform. It keeps changing in that way, in line with

status as a refined phenomenon. This is the point which we trust and believe in. Even practice with intensity and extreme interest will fall for this point and become attached to one has explained it to them in advance. But even though we trust in it, we can't help obse we are interested, because that's all there is that attracts the heart. This is what causes us attracted to it, to be content with what appears. As long as we have been investigating, tha it has been--to the extent that we don't know what unawareness is--and so we believe that nibbana, this point which is bright and clear all the time. 'All the time' here means all t time for those medita-tors who are persistent in cleansing it and who aren't entirely compla their trust for it, who are very protective of this point and won't let anything touch it. Such p a great deal of caution. As soon as anything touches that point, they will rectify it immediat But they don't know what it is that they love and cherish. Even though that love and cheri clearly a burden, they don't realize the fact at that moment. Only when enough time has pa to be ready to know will they become interested in investigating this point. 'What is this? W investigated everything of every sort, but what is this?' Now the mind focuses in on that po Discernment probes in. 'What is this, for sure? Is it true yet or not? Is it awareness or una These doubts keep nagging at the mind. But we keep on investigating and contempla discernment without ceasing--because this is something we have never seen, never met why we love it, why we are protective of it. If it's something true, why do we have to love a it? Why do we have to care for it? To care for something is a burden, in which case this n hazard for the person who cherishes and cares for it, or something which shouldn't be trust at that moment we still don't know what it is, whether it's really unawareness or not, becau never seen how true awareness differs from unawareness, or how release differs from con This is where discernment becomes interested in investigating. Now, I'd say that this i something very elaborate and involved. If I were to describe it in line with how I investi-gat condense it so as to give the gist in a reasonable amount of time, I'd summarize quickly b whatever makes an appearance, investigate it. Whatever makes an appearance is a matte reality--I'm referring here to the refined phenomena which appear in the heart. Ultimately, point with its brightness is the point of genuine unawareness. Focus down on it, using dis Just as all phenomena in general are simply phenomena, this nature is also simply a phen the same way. We can't latch onto it as being 'us' or 'ours'--but our protectiveness shows to it as being us or ours, which is a mistake. Discernment probes inward to see just wha as if we were to turn around to look at ourselves. We look out-side and see the earth, the air. Whatever passes into our range of vision, we see. But if we don't look back at ourselv see ourselves. Discernment at this stage is very quick. It looks back and forth, back and see this last point or this last stage, and its investigation is just like its investigation of thing general. It investigates not to take possession of its object, but simply to know its object f it truly is. When this disbands, it's not like other things disband-ing. When other things disband, they go with a feeling that we understand them. But this isn't like that. When it di

disintegrates in an instant, like a lightning flash. There's an instant where it acts of its own accord--or you could say that it flips over. It flips over and disappears completely. When it that's when we know that it was genuine unawareness--because once this has disap-peare appears for us to doubt. What remains is nothing like it at all. It's a pure nature. Ever though we have never seen it before, when it appears in that moment, there is nothing to d how the burden is all gone. The word 'I' refers to this genuine unawareness. It means this unawareness is still standing. Whatever we have been investigating has been for its s we say we know, this 'I' is what knows. Radiant? 'I'm' radiant. Light? 'I'm' light. Happy? happy. 'Me', 'I', they refer to this. This is genuine unawareness. Whatever we do is for its s it disintegrates, there is nothing more for anything's sake. It's all gone. If we were to n an analogy, it's like a water jar whose bottom has been smashed. No matter how much wa it, nothing stays in the jar. Everything which may be formed in line with the nature of the k can still be formed, but nothing sticks because the vessel--unawareness, the chief culprit--l disintegrated. As soon as sankharas form--blip!--they vanish. They simply pass by, disap disappearing, because there's no place to keep them, no one who owns them. The nature nothing is its owner is a nature which has reached its fullness. It is thus a genuinely pure n no longer a burden which needs to be watched over or protected from danger ever again. unawareness is what has been concealing the true Dhamma, the true mind, all along. This seen the true, natural marvelousness of the mind. For this reason, meditators who reach th this pitfall latch onto it as something marvelous, love it, cherish it, are pro-tective of it and re as 'me' or 'mine': 'My mind is radiant. My mind is courageous and brave. My mind is happy knows everything of every sort'--but this nature doesn't know itself, which is why the Buddh genuine unawareness. Once we turn around and know it, it disintegrates. Once it disinteg just like opening the lid of a pot: Whatever is in the pot, we can see it all. Only unawarenes mind concealed. This purity is a truth which lies beyond the truths of stress, its origin, cessation and the path. It's a truth beyond the four Noble Truths. Of the four truths, one pa the other unbinds and stops. What do they bind and unbind? They bind the heart, or kee and they unbind the heart, or uncover it. They open up the things which cover it so as to re purity in line with its truth. Its truth is already there, but the two truths of stress and its orig keep it concealed, just as the lid of a pot conceals whatever is in the pot so that we can't se path--the practice--opens it. The path and the cessation of stress open the pot so that we clearly what's inside. Even though the purity is already there, it's concealed by the first two and revealed by the truths which unbind. This is what is bound, this is what is revealed. revealed, there are no more problems. Both pairs of truths are activities. Both are conv realities. The path and the cessation of stress are conven- tional realities. Once they have their duties, they pass. Stress and the origin of stress are also conventional realities. Onc conventional realities remedy the two conventional realities, that pure nature is a nature wh fixed. What we see at that point is called release. Things are opened so that we see

or natural purity. The burden of the task is ended right here. When the mind is pure, it doe
any titles on itself. As for external things, the worldly phenomena (loka-dhamma) connect
external things, they're far away. The worldly phenomena which we used to say were good
or painful in the heart, are no longer a problem once that point has disintegrated. Wh
investigate to this level, it's not wide-ranging. If we can derive an approach from the explan
by a meditation master who has known and passed this stage, we can make quick progre
important that we not set up any expectations. Expectations are not the path. What-ever a
investigating and understanding that point--each successive thing as it appears. That's th
path. Unawareness refers to the nature I have just explained. That's genuine unaware
other things are just its branches. Like a vine whose stem grows in one place but which cr
who-knows-where: No matter how long it is, it keeps creeping and climbing. When we cat
follow it in, follow it in, until we reach its stem. Here's the stem. Here's the root. Once we
up the root, the whole thing dies. In the same way, the branches of unaware-ness are man
that when we actually reach unawareness, we don't know what it is. But we investigate it.
probes on in. Even though we don't know that this is unawareness, our investigation is on
and so unawareness opens up of its own accord, in the same way as when we eat: Fulln
for us to see step by step all on its own. So to summarize the issue of whether unawa
factor of rebirth or a factor of kamma: It creates levels of being, it creates kamma relentle
These are both matters of the same cycle. It keeps creating levels of being within itself. T
can't lie still. It simply keeps creating being and birth all the time. It works at accumulating
things for itself, but for the most part it accumulates things which weigh it down constantly,
sink to lower levels. When people talk about destroying the wheel of kamma, this u
is what's destroyed. Once this is des-troyed, there are no more connections to create furth
being and birth. Even though the things which used to be involved with us continue to bec
as they normally did, they pass by. They don't seep in. They don't set up house and move
the way they used to. They simply pass by. And we know that this pure nature doesn't co
anything. We have seen the connec-tions of the mind, step by step, and when we reach th
doesn't connect with anything, we know. As for knowing the question of levels of being
as to whether or not we'll be reborn, there is no need to speculate, because the present a
us clearly that when there are no connections to levels of being and birth inside us, as we p
there are no levels of being or birth to continue into the future. The factory has been des-tr
there is no way it can rebuild itself. There is no way it can produce issues as it used to. Th
factory which produced suffering has been destroyed once and for all. The phrase 'kha
simple' refers to this stage. The khandhas are khandhas pure and simple, without any defi
the mind isn't defiled, the khandhas aren't defiled. They are simply tools. If the central part-
--is defiled, each khandha follows it in being defiled. The body becomes a means for incre
defilement in the heart. Vedana, sanna, sankhara and vinnana all become means for incre
the heart. If the mind is pure, the khandhas for their part are also pure. Nothing is defiled.

the mind is defiled, the khandhas are defiled all the livelong day. This is the way the truth i
The creation of being and birth is a matter of the mind which keeps producing itself. It can
still. A mind which has the cycle in charge of its work or supervising its work will have to ke
itself spinning all the time. What-ever thoughts it spins are for the sake of creating being a
As soon as the cycle disintegrates, there is nothing to create being and birth any more.
whose minds have attained realization exclaim spontaneously in the heart to proclaim the D
to the world, saying that there are no more levels of being in which they are to be reborn--
Buddha exclaimed, 'anekajati-sansaram...'* because he knew _____
the Dhammapada, verses 153-54: Through the round of many births I wandered w
finding The house builder I was seeking: Painful is birth again and again.
House builder, you are seen! You will not build a house again. All your rafters brok
The ridge pole destroyed, Gone to the Unformed, the mind Has attained the e
craving. right in the present that there was nothing creating itself. Goodness stayed in its
territory and didn't seep in, didn't mingle. Evil stayed in its own territory and didn't seep in o
They didn't come running in. When we say that they didn't come running in, it's not that h
not to. It was simply their own nature. When these things come running in we don't force t
There's sim-ply a medium along which they run. When there's no more medium, they dis
own accord. It seemed to me when I was investigating this--when unawareness disap
there was a moment which let me know very clearly. It was a moment--an instant I hadn't a
expected. It was an instant which grabbed my attention. The instant unawareness disap
instant in which it displayed itself, as if it flipped itself over into a new world (if you were to c
a world). It flipped in the flash of an eye and vanished in the same instant, although this w
anything I had antici-pated. I hadn't intended for it to flip. It happened of its own accord. T
something very subtle which is impossible for me to describe correctly in line with the truth
instant. In practicing the religion, if we practice it really to gain release from suffering,
there are two intricate points. To separate the attachments between the mind and the body
intricate point; and then this second intricate point which was the final point of my ability.
than that there's nothing devious. Once, when I went to practice at Wat Doi Dhamma-c
problem of unawareness had me bewildered for quite some time. At that stage the mind w
came to marvel at its radiance. Everything of every sort which could make me marvel seem
gathered there in the mind, to the point where I began to marvel at myself, 'Why is it that m
marvelous?' Looking at the body, I couldn't see it at all. It was all space--empty. The mind
radiant in full force. But luckily, as soon as I began to marvel at myself to the point of
exclaiming deludedly in the heart without being conscious of it--if we speak on the level of r
Dhamma, it was a kind of delusion; it was amazed at itself, 'Why has my mind come so far'
a statement of Dhamma spontaneously arose. This too I hadn't anticipated. It suddenly a
someone were speaking in the heart, although there was no one there speaking. It simply
statement: 'If there is a point or a center of the knower anywhere, that is the essence of a l

being.' That's what it said. That phenomenon actually was a point: the point of knowle
point of radiance. It really was a point, just as the statement had said. But I didn't take into
considera-tion what the 'point' was, and so I was bewildered. Instead of gaining an approa
warning which had appeared, I took the problem to chew over until I came to consider the
'point'. That was what ended the problem. I then came back to understand clearly the mat
is a point or a center of the knower anywhere, that is the essence of a level of being.' Tha
I understood, 'Oh--I see. The words "point" and "center" refer to just this.' Before, I hadn't
understood. It really was a point. No matter how marvelous, it was the point of the marvel
was a point there to be known. Once that disintegrated, there were no more points, becau
is a conventional reality. No matter how refined, each is a conventional reality. This is
am always teaching my fellow medita-tors: 'Once you've reached that point, don't be prote
anything. Investigate on in. Even if the mind should actually be demolished by that inves
it be demolished. Whatever is left to be aware of the purity, let it be aware-- or if everything
to be demolished so that there is nothing left to be aware of purity, then at least find out.
protective of anything at all.' I say this out of fear that they'll be protective of this thing. If th
aren't warned that forcefully, then no matter what, they're bound to get stuck. All I ask is t
find out: 'Whatever is going to vanish, let it vanish. Even if the mind is going to vanish fro
power of the investigation, let it vanish. There's no need to protect it.' When investigating,
to take it that far. But there's no escaping the truth: Whatever arises has to vanish; wh
is true, whatever is a natural principle in and of itself, won't vanish. In other words, the pure
won't vanish. Everything of every sort may vanish, but that which knows their vanishing do
This vanishes, that vanishes, but the one which knows their vanishing doesn't vanish. Wh
try to leave it untouched, it keeps on knowing. But to try to protect it is tantamount to prot
unawareness, because unawareness is subtle. It's there in the mind. To be protective of t
tantamount to being protective of unawareness. So then. If the mind is going to be de
along with it, let it be destroyed. To make a comparison with slashing, slash right on dow
there be anything left. Let everything in there close up shop and leave. To take it that far i
right. If you're hesitant, then you are sure to get stuck at this level. That's why you ca
let yourself be hesitant. You have to take the defilements all out. Whatever is going to van
all vanish. As for that which is in no position to vanish, it won't vanish no matter what. To
simply, it's as if bandits had gotten into this house. If you're protective of the house where
are, then--Bang!--they'll shoot you dead. So if you should burn the whole house down, th
down. If you let the bandits stay there, they'll go on to destroy things which have more valu
house. So be willing to sacrifice the house. Set fire to it. This is called setting fire to
unawareness. If the mind is really going to vanish, let it vanish. But actually the mind
doesn't vanish. Only when you have burned that thing will you know: 'Oh--the thing of valu
beneath the power of unawareness. Unawareness has had it covered.' The instant unaw
this other thing is revealed. Instead of vanishing too, it doesn't vanish, but if you're protecti

it, you'll be stuck and will never get free. The period when I was investigating this point after Venerable Acariya Mun had passed away. I really felt at the end of my rope. I could my fellow meditators. I couldn't stay with anyone at all. They'd get in the way. They'd spo of my internal efforts at investigation--because at that time the mind was really spinning. reached the level where it would spin and spin without stopping. At the time, I called it 'spi wheel of Dhamma (dhamma-cakka), not as a wheel of rebirth (vatta-cakka).' It spun to rel spun all the time. And as soon as it fully reached a state of enough, it stopped --completely unexpectedly. For a while, at first, I had been getting annoyed. 'The more I've investig this mind--and the more refined it has become--why has the burden, instead of growing ligh heavy like this? And it doesn't have any sense of day or night--why is it?' I was getting a concerned and annoyed. But even though I was annoyed, the mind didn't let up. It kept sp right before my eyes. It kept spinning, scratching and digging, looking for things which I h known or seen. Wherever I was caught up at any point, it would keep digging and scratchi As soon as it made contact, it would immedi-ately latch on and stick with it. As soon as it the matter would pass and disappear. The mind would then continue probing. Had Venera alive at that point, things would have gone more quickly. This is why I have taught my meditators that I'll give them my all. If I can't solve their problems, I'll take them to a teach can. Those are the lengths I'll go to--so that my fellow meditators can put their minds to res this reason, I'm not willing to have some of my talks recorded, because I let everything ou as I've finished, the sound vanishes. I talk just for those who are there. People who didn't those matters would think I was bragging. Actually, I speak in line with the truth, and to e students: 'It has to be like this. You have to slash into it like this.' That's just how I put it. as if I give myself as a guarantee so that my students can be confident that what I say isn so that they'll feel inspired to apply themselves to the effort with strength and resilience. O people, though, who didn't under-stand my motives or anything, would think I was braggin benefiting, they'd be harmed. Even if I weren't harmed, they might be, so I have to be care For this reason, on some occasions and with some people where I should really pull out all that's what I do. Otherwise I can't put my mind to rest about them. We really have to give It's as if we both open up and give it our all to the point where we keep nothing back, not ev This is the way it sometimes is, on some occasions, but not always. It depends on the sit far we should go. If we go that far, then if other people listened in, they'd think we were cra

I myself, when listening to Venerable Acariya Mun talk: If he'd take it that far, it'd go strai the heart. For three days afterwards I would feel as if the leaves on the trees weren't movi atmosphere would seem absolutely still. The power of his Dhamma blanketed everything-- listening were really intent on listening, the person speaking was really intent on speaking, they reached each other. As for us, even when we're told, 'This. This. It's like this,' we still see. It's like pointing out things to the blind--pitiful, when you think about it. For this reason, wherever I am, if I haven't bowed down to Venerable Acariya Mun, I can't lie down

matter where I am. Even if I'm about to do walking meditation, I first face in his direction a
him homage. If there's a picture of him as a conventional focus, I pay homage to his pictur
nothing, I take his virtues and form them into a convention to which I pay respect. His virt
never fade for me. It's as if he hadn't passed away: a nature which stays like that, as if he
watching me all the time. This is why all the Noble Disciples who have seen the princi
the truth of the Lord Buddha with their full hearts submit to him. That is, they submit to the
of the truth which are principles of nature; they don't submit to his person or anything like
They submit in that the principles of the truth are now the same for them and will never fad
how far they may be from him, that truth will never fade, because the truth is the same for a
Even though the Buddha may have entered total nibbana more than 2,500 years ago, this
which has an impact on the truth that appears in our hearts. It's simply the passage of co
time or of the body--that's all--but the principle of that truth is unmoving: always one who is
Whether alive or totally nibbana-ed, it's one who is pure. This is truth which is fixed.
who know this principle of the truth all trust it in the same way, because the true Buddha, th
Dhamma and the true Sangha lie in the heart. The heart truly pure is the Buddha, the Dha
in full measure, untouched and undisturbed by time or place, unlike conventional realities

The Conventional Mind, the Mind Released

Once the mind has been
well-cleansed so that it's constantly radiant, then when we are in a quiet place, without any
instance, late in the still of the night--even if the mind hasn't gathered in concentration, we
that when we focus on that center of awareness, it is so exceedingly delicate and refined th
describe. This refinement then becomes like a radiance which spreads all around us in e
Nothing appears to be making contact with the senses of sight, hearing, smell, taste and fe
moment, even though the mind hasn't gathered into the factors of concen-tration. Instead
firm foundation of the mind which has been well-cleansed, and which displays a striking aw
magnificence and sensitivity within itself. With this type of awareness, it's as if we wer
dwelling in a body at all. This is a very refined awareness, pronounced within itself. Ever
mind hasn't gathered in concentration, still--because of the refinement of the mind, becaus
pronounced nature of the mind --it becomes a pronounced awareness, without any visions
at all. This awareness is pre-eminent exclusively in itself. This is one stage of the mind.
Another stage is when this well-cleansed mind gathers into stillness, not thinking, not formi
thoughts at all. It rests from its activity--its rippling. All thought-formations within the min
rest completely. All that remains is simple awareness--which is called the mind entering in
Here even more so, nothing appears at all. All that appears is awareness, as if it were bla
entire cosmos--because the currents of the mind aren't like the currents of light. The curren
have their end, near or far, depending on the strength of the light. For example, with elec
if the candle power is high, it will shine for a long distance. If low, it will shine for a short
distance. But the currents of the mind aren't like that. They have no 'near' or 'far'. To
it simply, there is no time or place. The mind can blanket everything. Far is like near. 'Nea

They don't really apply. All that appears is that aware-ness blanketing everything to the e
universe. It's as if all that appears in the entire world is this single awareness, as if there w
nothing in our consciousness at all, even though everything still exists as it always has. T
it's like: the power of the mind, the current of the mind which has been cleansed of things v
and obscure it. Even more so when the mind is completely pure: This is even harde
describe. I wouldn't know how to label it, because it's not something to be labeled. It's not
which can be expressed like conventional things in general, because it's not a conventiona
lies solely within the range of those who are non-conventional, who know their own non-co
For this reason, it can't be described. Now, the world is full of conventions. Whatever
we need to use a conventional picture, a supposition, to make comparisons in every case
this. It seems like that.' Or, 'It's like this. It's like that. It's similar to that.' For example, take
the word, 'nibbana'. Ordinary defilement --our ordinary mind--requires that we think of nib
broad and spacious, with nothing appearing in it. But we forget that the word nibbana, whic
conventional word, still has some conventionality to it. We might even think that there's n
nibbana but pure people milling around--both men and women, because they both can rea
nothing but those who are pure, milling around to and fro, or sitting around in comfort and
without being disturbed by sadness, discontent or loneliness as we are in our conventional
full of turmoil and stress. Actually, we don't realize that this picture--of pure men and
women milling or sitting around happily at their leisure without anything disturbing them--is
convention which can't have anything to do with the release of actual nibbana at all. When
about things which are beyond the range of convention--even though they may not be beyo
speaker's awareness, even though they may be well within that person's range--they can't
conventional terms. Whatever is expressed is bound to be interpreted wrongly, because o
is always ready to be wrong, or continues to be wrong within itself. As soon as anything c
out, we have to speculate and guess in line with our incorrect and uncertain understanding
Yamaka saying to Ven. Sariputta that an arahant no longer exists after death. Ven.Y
still an ordinary, run-of-the-mill person, but even though Ven. Sariputta, who was an arahan
explain things to him, he still wouldn't understand, until the Lord Buddha had to come and
things himself. Even then--if I'm not mistaken--Ven. Yamaka still didn't understand in line w
the Buddha explained to him. As I remember, the texts say that Ven. Yamaka didn't attain
paths and fruitions or nibbana or anything. Still, there must have been a reason for the Bu
explanation. If there were nothing to be gained by teaching, the Buddha wouldn't teach. In
even when the person being taught didn't benefit much from the Dhamma, other people inv
This is one of the traits of the Lord Buddha. There had to be a reason for everything he'd s
was something which would benefit his listeners, he'd speak. If not, he wouldn't. This is th
of the Buddha: fully reasonable, fully accomplished in everything of every sort. He wouldn'
pronouncements in the way of the rest of the world. So when he spoke to Ven. Yama
I've forgotten the details*--because it's been so long since I read it--to the point where I've

forgotten who benefited on that occasion, or maybe Ven. Yamaka did benefit. I'm not reall
rate, let's focus on the statement, 'An arahant doesn't exist after death, ' as the important

The Buddha asked, 'Is the arahant his body, so that when he dies he is annihilated with
he vedana? Sanna? Sankhara? Vinnana? Is he earth, water, wind or fire, so that when he
annihilated with these things?' He kept asking in this way, until he reached the conclusion
is inconstant, and so disbands. Vedana, sanna, sankhara and vinnana are inconstant, and
What-ever is a matter of convention follows these conventional ways. But whatever is a
release--of purity--cannot be made to follow those ways, because it is not the same sort of
release or a released mind and confuse or compound it with the five khandhas, which are
conventional reality, is wrong. It can't be done. The five khandhas are one level of conven
reality; the ordinary mind is also a level of conventional reality. The refinement of the m
refined that it is marvelous even when there are still things entangling it--

_____ * See the Yamaka Sutta and Anuradha Sutta in Samyut

displays its marvelousness in line with its level for us to see clearly. Even more so when th
entangling it are entirely gone, the mind becomes Dhamma. The Dhamma is the mind. Th
The entire Dhamma is the entire mind. The entire mind is the entire Dhamma. At this poin
can be supposed, because the mind is pure Dhamma. Even though such people may still b
their khandhas, that nature stays that way in full measure. Their khandhas are khandha
ours. Their appearance, manners and traits appear in line with their characteristics, in line
affairs of conventional reality which appear in those ways, which is why these things canno
together to become one with that nature. When the mind is released, the nature of release
the world of the khandhas is another world entirely. Even though the pure heart may dwell
the world of the khandhas, it is still always a mind released. To call it a transcendent min
be wrong, because it lies above conventional reality--above the elements and khandhas.
transcendent Dhamma is a Dhamma above the world. This is why people of this sort can k
connection in the mind. Once the mind is cleansed stage by stage, they can see its beginn
end points. They can see the mind's behavior, the direction towards which it tends most he
whether there is anything left which involves the mind or acts as a means of connection.
they know, and they know them clearly. When they know clearly, they find a way to cut, to
mind the things which lead to connection, step by step. When the defilements come th
there is total darkness in the mind. When this happens, we don't know what the mind is or
things entangling it are, and so we assume them to be one and the same. The things whic
the mind, and the mind itself, become mixed into one, so there's no way to know. Bu
mind is cleansed step by step, we come to know in stages until we can know clearly exactl
is still remaining in the mind. Even if there's just a bit, we know there's a bit, because the
connection lets us see plainly that, 'This is the seed which will cause us to be reborn in one
another.' We can tell this clearly within the mind. When we know this clearly, we have to
rectify the situation, using the various methods of mind-fulness and discernment until that t

away from the mind with no more connections. The mind will then become an entirely pu
more means of con-nection or continuation. We can see this clearly. This is the one who i
This is the one who doesn't die. Our Lord Buddha--from having practiced truly, from h
known in line with the principles of the truth, seeing them clearly in the heart--spoke truly,
truly and knew truly. He taught what he had truly known and truly seen--and so how could
first, he didn't know how many times he had been born, or what various things he had bee
concerning the present, he didn't know what his mind was attached to or involved with, bec
many, many defilements at that stage. But after he had striven and gained Awakening,
entire Dhamma appeared in his heart, he knew clearly. When he knew clearly, he took th
proclaim the Dhamma to the world, and with intuitive insight knew who would be able to co
of Dhamma quickly, as when he knew that the two hermits and the five brethren were alre
to attain the Dhamma. He then went to teach the five brethren, and attained the aim he for
All five of them attained the Dhamma stage by stage to the level of arahantship. Since the
teaching the truth to those aiming at the truth with their full hearts, they were able to com
easily. They, looking for the truth, and he, teaching the truth, were right for each other. Wh
taught in line with the principles of the truth, they were able to comprehend quickly and to
by step following him until they penetrated the truth clear through. Their defilements, howe
few they had, all dissolved completely away. The cycle of rebirth was over-turned to their
relief. This is how it is when a person who truly knows and truly sees explains the Dh
Whether it's an aspect of the Dhamma dealing with the world or with the Dhamma itself, wh
bound to be certain because he has seen it directly with his own eyes, heard it with his ow
touched it with his own heart. So when he remembers it and teaches it, how can he be wro
wrong. For example, the taste of salt: Once we have known with our tongue that it's salty
directly from the saltiness of the salt, how can we be wrong? Or the taste of hot peppers:
hot. It touches our tongue and we know, 'This pepper is hot.' When we speak with the tru
pepper is hot'--just where can we be wrong? So it is with knowing the Dhamma. Whe
to the stage where we should know, we have to know, step by step. Knowing the Dhamm
same moment as abandoning defilement. When defilement dissolves away, the brightness
obscured will appear in that very instant. The truth appears clearly. Defilement, which is
know clearly. We then cut it away with the path--mindfulness and discernment--which is a
truth, and then we take the truth and teach it so that those who are intent on listening will
understand. The Buddha taught the Dhamma in 84,000 sections (khandha), but they a
of our five khandhas with the mind in charge, responsible for good and evil and for dealing
that makes contact. Even though there may be as many as 84,000 sections to the Dham
in line with the attributes of the mind, of defilement and of the Dhamma itself for the sake o
beings with their differing temperaments. The Buddha taught extensively--84,000 section
Dhamma--so that those of differing temperaments could put them into practice and straight
defilements. And we should make ourselves realize that those who listen to the Dham

who have truly known and truly seen--from the mouth of the Buddha, the arahants or medit
teachers--should be able to straighten out their defilements and mental effluents at the sam
are listening. This is a point which doesn't depend on time or place. All the Dhamma
to the mind. The mind is a highly appropriate vessel for each level of the Dhamma. In teac
Dhamma, what are the things entangling and embroiling the mind which are necessary to
those who listen can understand and let go? There are elements, khandhas, and the unlim
sounds, smells, tastes and tactile sensations outside us, which make contact with the eye,
tongue, body and heart within us. Thus it is necessary to teach both about things outside a
things inside, because the mind can become deluded and attached both outside and inside
hate both the outside and the inside. When we teach in line with the causes and effec
inside and out, in accordance with the principles of the truth, the mind which contemplates
investigates exclu-sively in line with the principles of truth has to know step by step, and be
go. Once we know something, we can let it go. That puts an end to our problem of havin
investigate the matter again. Whatever we understand is no longer a problem because on
understood, we let go. We keep letting go, because our understanding has reached the t
various things in full measure. The investigation of the Dhamma, on the levels in which
be narrow, has to be narrow. On the levels in which it should be wide-ranging, it has to be
in line with the full level of the mind and the Dhamma. So when the heart of the meditator
in a restricted range, it has to be kept in that range. For exam-ple, in the beginning stages
training, the mind is filled with nothing but cloudiness and confusion at all times, and can't f
peace or contentment. We thus have to force it to stay in a restricted range--for example,
medi-tation word, 'buddho', or with the in-and-out breath--so as to gain a footing with its m
theme, so that stillness can form a basis or a foundation for the heart, so that it can set itse
the practice which is to follow. We first have to teach the mind to withdraw itself from its
preoccupa-tions, using whichever meditation theme it finds appealing, so that it can find a
and relaxation through the stillness. Once we have obtained enough stillness from ou
theme to form an opening onto the way, we begin to investigate. Discernment and aware
branch out in stages, or to widen their scope until they have no limit. When we reach an a
to rest the mind through the development of concentration, we focus on tranquility using
theme as we have done before, without having to pay attention to discernment in any way
set our sights on giving rise to stillness with the meditation theme which has previously be
with the heart, or which we have previously practiced for the sake of stillness. We focus in
theme step by step with mindfulness in charge until stillness appears, giving peace and co
is called resting the mind by developing concentration. When the mind withdraws from
place, discernment has to unravel and investigate things. Let it investigate whatever it sh
that particular time or stage, until it understands the matter. When discernment begins to
action as a result of its being reinforced by the strength of concentration, its investigations
grow more and more wide-ranging, step by step. This is where discernment is wide-rangin

the Dhamma is wide-ranging. The more resourceful our dis-cernment, the more its invest
until it knows the causes and effects of phenomena as they truly are. Its doubts then disap
lets go in stages, in line with the levels of mindfulness and discernment suited to removing
kinds of defilement step by step from the heart. The mind then gradually retreats into a
restricted range, as it sees necessary, all on its own without needing to be forced as befor
once it has investigated and known in line with the way things really are, what is there left t
entangled with? To be concerned about? The extent to which it is concerned or troubled i
its lack of understanding. When it understands with the dis-cernment which investigates an
see the truth of each particular thing, the mind withdraws and lets go of its concerns. It go
and further inward until its scope grows more and more restricted--to the elements, the kha
exclusively to the mind itself. At this stage, the mind works in a restricted scope because
away its burdens in stages. What is there in the elements and the khandhas? Analyze t
into their parts--body, feelings, sanna, sankhara and vinnana--until you have removed your
one of them. For example, when you investigate the body, an understanding of feeling aut
follows. Or when you investigate feelings, this leads straight to the body, to sanna, sankha
vinnana, which have the same sorts of characteristics--because they come from the same
To put it briefly, the Buddha taught that each of the five khandhas is a complete treasury
heap of the three characteristics. What do they have that's worth holding on to? The ph
elements, the physical heap, all physical forms, are simply heaps of the elements. Vedana
and vinnana are all mere mental phenomena. They appear--blip, blip, blip--and disappear
What value or sub-stance can you get from them? Discernment penetrates further and furth
the truth, which goes straight to the heart, and it lets go with that straight-to-the-heart know
In other words, it lets go straight from the heart. When the knowledge goes straight to the
go straight from the heart. Our job narrows in, narrows in, as the work of discernment dic
This is the way it is when investigating and knowing the path of the mind which involves
various preoccupations. We come in knowing, we come in letting go step by step, cutting o
of the tigers which used to roam about looking for food--as in the phrase from the Dhamma
'Cutting off the paths of the tigers which roam about looking for food.' We cut them out from
the eye, ear, nose, tongue and body along which they used to roam, involving themselves
sounds, smells, tastes and tactile sensations, gathering up poisonous food and bringing it i
heart. Discernment thus has to roam about investigating the body, feelings, sanna, s
and vinnana by probing inward, probing inward along the paths which the tigers and leopar
so as to cut off the paths along which they used to go looking for food. The Buddha teach
inward, cutting off the paths until we have the tigers caged. In other words, unawareness,
like a tiger, converges in at the one mind. All defilements and mental effluents converge in
mind. They can't go out roaming freely looking for food as they did before. The mind o
unawareness: You could say that it's like a football, because discernment unravels it--ston
it back and forth--until it is smashed to bits: until the defilement of unawareness is smashe

This is the level of the mind where defilement converges, so when discernment unravels it,
a football which is stomped and kicked. It gets kicked back and forth among the khandhas
smashed apart by discernment. When the conventional mind is smashed apart, the mind r
revealed. Why do we say the 'conventional mind' and the 'mind released'? Do they b
separate minds? Not at all. It's still the same mind. When conventional realities--defileme
mental effluents--rule it, that's one state of the mind; but when it's washed and wrung out
discern-ment until that state of mind is smashed apart, then the true mind, the true Dhamm
stand the test, doesn't disappear with it. The only things which disappear are the things i
stressful and not-self which had infil-trated the mind--because defilements and mental efflu
matter how refined, are simply conventions: inconstant, stressful and not-self. When t
things disappear, the true mind, above and beyond convention, can then appear to its full e
what's called the mind released. This is what's called the pure mind, completely cut off fro
connections and con-tinuations. All that remains is simple awareness, utterly pure. W
at what point in our body this simple awareness is centered. Before, it was a prominent po
could know and see clearly. For example, in concentration we knew that it was centered
the chest. Our awareness was pronounced right there. The stillness was pronounced righ
brightness, the radiance of the mind was pronounced right there. We could see it clearly w
ask anyone. All those whose minds have centered into the foundation of concentration find
center of 'what knows' is really pronounced right here in the middle of the chest. They won
it's in the brain or whatever, as those who have never experienced the practice of concentr
always saying. But when the mind becomes a pure mind, that center disappears, and
that the mind is above or below or in any particular spot, because it's an awareness which
awareness which is subtle and profound above and beyond any and all conventions. Eve
veering off into conventions when we say that it's 'extremely refined', which doesn't really fi
because of course the notion of extreme refinement is a con-vention. We can't say that th
lies high or low, or where it has a point or a center--because it doesn't have one at all. All t
is awareness with nothing else infiltrating it. Even though it's in the midst of the elements
khandhas with which it used to be mixed, it's not that way any more. It now lies world apar
now can know clearly that the khandhas are khandhas, the mind is the mind, the body is th
sanna, sankhara and vinnana are each separate khandhas. But as for feelings in that mind
longer exist, ever since the mind gained release from all defilement. Therefore the three cl
which are convention incarnate, don't exist in that mind. The mind doesn't partake of feeli
from the ultimate ease (paramam sukham) which is its own nature--and the ultimate ease h
feeling of ease. When the Buddha teaches that nibbana is the ultimate ease, the term
ease' is not a feeling of ease like the feelings or moods of the mind still defiled, or the feeli
the body which are constantly appearing as stress and ease. The ultimate ease is not a f
that. Those who practice should take this point to heart and practice so as to know it for th
That will be the end of the question, in line with the Dhamma which the Buddha says is sa

be seen for oneself--and on which he lays no exclusive claims. Thus we cannot say th
which is absolutely pure has any feeling. This mind has no feeling. The term 'ultimate eas
an ease by the very nature of purity, and thus there cannot be anything inconstant, stressfu
found infiltrating that ultimate ease at all. Nibbana is constant. The ultimate ease is
constant. They are one and the same. The Buddha says that nibbana is constant, the ul
constant, the ultimate void is constant. They are all the same thing--but the void of nibbana
convention. It's not void in the way the world supposes it to be. If we know clearly, we
describe and analyze anything at all. If we don't understand, we can talk from morning till n
wrong from morning till night. There is no way we can be right, because the mind isn't rig
matter how much we may speak in line with what we understand to be right in accordance
the mind which is acting isn't right, how can we be right? It's as if we were to say, 'Nibban
ultimate ease; nibbana is the ultimate void,' to the point where the words are always in our
in our heart: If the mind is a mind with defilements, it can't be right. When the mind isn't rig
nothing can be right. Once the mind is right, though, then even when we don't say any
right--because that nature is already right. Whether or not we speak, we're right. Once we
level where we're right, there's no wrong. This is the marvel which comes from the practic
religion. The Buddha taught only as far as this level, and didn't teach anything furthe
is in every way the end of con-ventions, the end of formulations, the end of defilement, the
suffering and stress. This is why he didn't teach anything further, because this is the poin
he fully aimed: he full level of the mind and of the Dhamma. Before he totally entered
his last instructions were, 'Monks, I exhort you. Formations are constantly arising and ceas
Investigate formations which are arising and disbanding, or arising and ceasing, with non-c
That was all. He closed his mouth and never said anything again. In this teaching
has the rank of a final instruc-tion, how should we understand or interpret the word 'formati
(sankhara)? What kind of formations does it refer to? We could take it as referring to out
formations or inner formation, and we wouldn't be wrong. But at that moment, we can be fa
those who had come to listen to the Buddha's final instructions at the final hour were prac
with high levels of mental attainment, from arahants on down. So I would think that the ma
which the Buddha was referring was inner formations which form thoughts in the mind an
at all times. He taught to investigate the arising and ceasing of these formations with
non-complacency--in other words, to investigate with mindfulness and discernment at all t
formations cover the cosmos! We could, if we wanted to, analyze the word 'forma-tions
formations--trees, mountains, animals, people --but this wouldn't be in keeping with the leve
gathered there, nor would it be in keeping with the occasion: the Buddha's last moments b
nibbana in which he gave his exhortation to the Sangha: the ultimate teaching at the final h
His final exhortation dealing with formations, given as he was about to enter total nibbana,
refer speci-fically to the most refined formations in the heart. Once we comprehend these
formations, how can we help but understand their basis--what they arise from. We'll have t

the wellspring of the cycle of rebirth: the mind of unawareness. This is the way to penetrat
impor-tant point. Those who have reached this level have to know this. Those who are ap
stages, who haven't fully reached it, still know this clearly because they are investigating th
which is what the Buddha's instructions--given in the midst of that important stage of event
about. This, I think, would be in keeping with occasion in which the Buddha spoke. W
ordinarily when the mind has investigated to higher and higher levels, these inner formatio
thoughts which form in the mind--are very crucial to the investigation in that they appear c
night, and are at work every moment inside the mind. A mind which has reached the level
investigate inner phenomena must thus take these inner formations as the focal point of its
This is a matter directly related to the Buddha's final instructions. The ability to overth
unawareness must follow on an investigation focused primarily on inner formations. Once
in, focused in, down to the root of defilement, and have then destroyed it, these formations
any role in giving rise to defilement again. Their only function is to serve the purposes of
Dhamma. We use them to formulate Dhamma for the benefit of the world. In teaching Dh
thought-formations, and so formations of this sort become tools of the Dhamma. Now
given the khandhas a new ruler, the thought-formations which were forced into service by
now become tools of the Dhamma--tools of a pure heart. The Buddha used these thought
the world, to formulate various expressions of the Dhamma. The Dhamma we have m
doesn't exist solely in the past, in the time of the Buddha, or solely in the future in a way w
would deny hope to whose who practice rightly and properly. It lies among our own khand
our body and mind. It doesn't lie anywhere else other than in the bodies and minds of hum
women and men. The defilements, the path and purity all lie right here in the heart. They
that time or period way back when, or with that person or this. They lie with the person wh
who is using mindfulness and discernment to investigate right now. Why? Because w
at the Dhamma. We are aiming at the truth, just like the Dhamma, the truth, which the Bud
that time, and which always holds to the principle of being 'majjhima' --in the center--not lea
that time or this, not leaning towards that period or this place. It's a Dhamma which always
an even keel because it lies in the center of our elements and khandhas. Majjhima: in the
always just right for curing defilement. So please practice correctly in line with this D
You will see the results of 'majjhima'--a Dhamma just right, always and everywhere--appe
said. Nibbana, the ultimate ease, will not in any way lie beyond this knowing heart.
I'll ask to stop here. Postscript An excerpt from a letter written by
Venerable Acariya Maha Boowa to Mrs. Pow Phanga Vathanakul, dated February 26, 197
of the Dhamma in keeping with the Dhamma which he gave with utter compassion unequa
else in the world: This is the true homage to the Buddha. The seeing of the truth which li
you, using discernment step by step at all times: This is the seeing of the Buddha step by s
seeing of the truth with the full heart using discernment: This is the seeing of the Buddha
The true Buddha, the true Dhamma, lie with the heart. To attend to your own heart is to at

Buddha. To watch over your own heart with mindfulness and discernment is truly to see the
and Sangha. The king of death warns and assaults the bodies of the world's living be
line with the principles of his truth. You have to greet his warnings and assaults with mindf
discernment, conviction and unflagging persistence, and take out your treasures--the path
fruitions and nibbana--to flaunt in his face, braving death in the course of persistent effort.
he, who have regarded each other as enemies for such a long time, will then become true
of you to take advantage of the other ever again. The body and the khandhas are thin
world must relinquish in spite of its regrets. You should relinquish them with mindfulness
discernment before the time comes to relinquish them in the way of the world. This is the s
letting-go, second to nothing. Please take this to heart, because it is written straight fr
the heart. Evam. Glossary Acariya:
Teacher; mentor. Anatta: Not-self; ownerless. Aniccam: Inconstant; unsteady; imp
Arahant: A person whose heart is free of mental effluents (see asava), and who is thu
destined for future rebirth. An epithet for the Buddha and the highest level of his Noble Dis
Arammana: Preoccupation; mental object. Asava: Mental effluent or pollutant--sensu
of being, views and unawareness. Avijja: Unawareness; ignorance; obscured awaren
about the nature of the mind. Ayatana: Sense medium. The inner sense media are the
organs--eyes, ears, nose, tongue, body and mind. The outer sense media are their respec
Brahma: 'Great One'--an inhabitant of the heavens of form or formlessness. Brahm
the Buddha sense, this term is synonymous with arahant. Buddho: Awake; enlightene
for the Buddha. Cetasika: Mental concomitant (see vedana, sanna and sankhara).
(dharma): Event; phenomenon; the way things are in and of themselves; their inherent qua
principles underlying their behavior. Also, principles of behavior which human beings ough
so as to fit in with the right natural order of things; qualities of mind they should develop so
realize the inherent quality of the mind in and of itself. By extension, 'Dhamma' is used a
refer to any doctrine which teaches such things. Thus the Dhamma of the Buddha refers b
teachings and to the direct experience of nibbana, the quality at which those teachings are
Dhatu: Element; property, impersonal condition. The four physical elements or properties a
(solidity), water (liquidity), wind (motion), and fire (heat). The six elements include the abov
plus space and cognizance. Dukkha(m): Stress; suffering; pain; distress; discontent.
Thus; in this way. This term is used in Thailand as a formal closing to a sermon. Kam
Intentional acts which result in states of being and birth. Kayagata-sati: Mindfulness in
in the body. This is a blanket term covering several meditation themes: keeping the brea
being mindful of the body's posture; being mindful of one's activities; analyzing the body int
analyzing the body into its physical properties (see dhatu); contemplating the fact that the
inevitably subject to death and disintegration. Khandha: Heap; group; aggregate. Phys
mental components of the personality and of sensory experience in general (see rupa, ve
sankhara and vinnana). Kilesa: Defilement--passion, aversion and delusion in their va

which include such things as greed, malevolence, anger, rancor, hypocrisy, arrogance, env
dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication and complacenc
Loka-dhamma: Worldly phenomenon--fortune, loss of fortune, status, disgrace, praise, cen
pain. Lokuttara: Transcendent; supramundane (see magga, phala and nibbana).
Path. Specifically, the path to the cessation of suffering and stress. The four transcendent
rather, one path with four levels of refinement--are the path to stream entry (entering the s
nibbana, which ensures that one will be reborn at most only seven more times), the path to
the path to non-returning and the path to arahantship. Mara: Temptation; mortality per
Nibbana (nirvana): Liberation; the unbinding of the mind from mental effluents, defilem
round of rebirth (see asava, kilesa and vatta). As this term is used to refer also to the exti
of fire, it carries the connota-tions of stilling, cooling and peace. (According to the physics
the time of the Buddha, a burning fire seizes or adheres to its fuel; when extinguished, it is
unbound.) Panna: Discernment; insight; wisdom; intelligence; common sense; ingenu
Parami: Perfection of the character--generosity, virtue, renunciation, discernment, persister
forbearance, truthfulness, determination, good will and equanimity. Parisa: Following;
The four groups of the Buddha's following are monks, nuns, laymen and laywomen.
The basic code of 227 precepts observed by Buddhist monks, chanted every half-month in
monks numbering four or more. Phala: Fruition. Specifically, the fruition of any of the
transcendent paths (see magga). Punna: Merit; worth; the inner sense of well-being wh
from having acted rightly or well. Rupa: Body; physical phenomenon; sense datum.
dhamma: Phenomenon; events, properties or qualities as experienced in and of themselve
dhamma: Topics of effacement (effacing defilement)--having few wants, being content with
seclusion, uninvolvement in companionship, persistence, virtue, concentration, discernmen
direct knowing and seeing of release. Samadhi: Concentration; the practice of centeri
in a single sensation or preoccupation. Sammati: Conventional reality; convention; rel
truth; supposition; anything conjured into being by the mind. Sanditthiko: Self-evident,
here and now. Sangha: The community of the Buddha's disciples. On the conventio
this refers to the Buddhist monkhood. On the ideal level, it refers to those of the Buddha's
whether lay or ordained, who have attained at least the first of the transcendent paths (se
culminating in nibbana. Sankhara: Formation. This can refer to anything formed or fa
conditions, or--as one of the five khandhas --specifically to thought-formations within the m
Sanna: Label; perception; allusion; act of memory or recognition; interpretation. Sati:
Mindfulness; alertness; self-collectedness; powers of reference and retention. Satipat
Foundation of mindfulness; frame of reference--body, feelings, mind and mental events, vie
themselves as they occur. Sa-upadisesa-nibbana: Nibbana with fuel remaining (the ana
extinguished fire whose embers are still glowing)--liberation as experienced in this lifetime
arahant. Sugato: Well-faring; going (or gone) to a good destination. An epithet for the
Tanha: Craving, the cause of stress, which takes three forms--craving for sensuality, f

and for not-being. Tathagata: One who has become true. A title for the Buddha. Ti-lakkhana: Three characteristics inherent in all conditioned phenomena--being inconstant not-self. Ti-pitaka (tripitaka): The Buddhist Cannon; literally, the three 'baskets'--disciplinary rules, discourses and abstract philosophical treatises. Uposatha Observance day, corresponding to the phases of the moon, on which Buddhist lay people g the Dhamma and to observe special precepts. Monks assemble to hear the Patimokkha o full-moon uposatha days. Vassa: Rains Retreat. A period from July to October, corres roughly to the rainy season, in which each monk is required to live settled in a single place wander freely about. Vatta: The cycle of birth, death and rebirth. This refers both to death and rebirth of living beings, and to the death and rebirth of defilement within the minc Vedana: Feeling--pleasure (ease), pain (stress) or neither pleasure nor pain. Vijja: Cle knowledge; genuine awareness; science (specifically, the cognitive powers developed thro concentration and discernment). Vimutti: Release; freedom from the fabrications and of the mind. Vinaya: The disciplinary rules of the monastic order. Vinnana: Cogniz consciousness; the act of taking note of sense data and ideas as they occur.

***** If anything in this translation is inaccurate or mislead-ing, I ask forgiveness of the author and reader for having unwittingly stood in thei for whatever may be accurate, I hope the reader will make the best use of it, translating it a further, into the heart, so as to attain the truth at which it points.

The translator Note In these talks, as in Thai usage in general,the words 'heart' a 'mind' are used interchangeably.

The Legend of the Great Stupa Jarungkhasor

A Terma

1
The First Chapter of the Legend of the Great Stupa Jarungkhasor: Construction and Consecration of the Stupa.

This is the history of Jarungkhasor, the Great Stupa, which is the receptacle of the Body of Infinite Simplicity, which is identical to the Mind of all Buddhas and Bodhisattvas of the three times and the ten directions. In the year of the fire-male-monkey on the tenth day of the monkey month in the middle chamber of the of the Great Monastery Samyeling, which means the Inconceivable, unchanging and spontaneously arisen, when the Great Religious King Trisondetsen and twenty-five disciples of the Guru were assembled to receive initiation into the Most Secret Mind of the Lama [blama yang thugs kyi sgrubs], Orgyen Rimpoche, the Precious Lotus Born Guru of Orgyen, was asked to remain seated on his throne of nine piled cushions. Then King T offered his Guru a golden chalice of wine, various delicacies to eat gathered from all over the world, twenty-one turquoises drawn from the necklace which hung from his neck, five cups of gold, seven bowls of gold, eight clothes of fine silk and a vast store of other riches.

Prostrating before his Guru on thousand times, the king addressed him, "O Great Guru! I was born in Tibet, this barbarian country of red-faced monkeys, and I invited the sage Bodhisattva Shantrikashita from the country of Zahor and yourself, the Abbot of Orgyen, the Lotus Born Guru, to establish the Dharma in this country. I have built the Great Monastery of Samye wherein resides the Triple Gem, the receptacle of the accumulated merit of all beings, incomparable throughout the southern world of Jambudvipa. I have achieved these things. Now, in this barbarian country which is like an island of darkness, the Doctrine of the

Triple Gem is diffusing like the early morning sun of the mountain peaks and all people can here the explanation of the Holy Religion as they did in the Golden Age when Mahakashyapa Buddha taught in the central land of Magadha.

"When Mahakashyapa Buddha was preaching, the Benefactress Jadzima, who begat four sons, built the Jarungkhasor Stupa in the district of Maguta, in the Kingdom of Nepal. Great Guru! If you could speak to us of the fruit of the aspiration generated by the constructors of that first Great Stupa, then we, having built this Great Monastery of Samye, knowing how to pray, may become full of confidence and faith in the future. So that we may be devoted, we entreat you to describe in detail the result of building that first Great Stupa of Jarungkhasor."

Then the Great Guru spoke in reply, "O Great King, listen carefully and remember my words! I will relate to you the legend of Jarungkhasor. In a bygone age countless kalpas ago, the Bodhisattva Mahasattva, the Lord Avalokitesvara, vowed at the feet of his Guru, the Buddha Amitabha, to liberate all beings from the misery of this world. Then having delivered innumerable beings from sorrow he climbed to the top of the Potala Palace thinking that all beings without exception had been released. But looking over the six realms he saw many beings still languishing in the lower worlds like flies on a refuse heap. Thinking that it was not possible to deliver all beings from the ocean of misery which is this world, he wept, and, wiping two teardrops from his eyes with his forefinger, he prayed that even these two tears might assist beings of the future to overcome their sorrow. In fulfillment of that prayer those two teardrops were transmuted and incarnated as two daughters of Kink Indra who resided in the Heaven of the Thirty-three Gods. The daughters were named Goddess Purna (Complete) and Apurna (Incomplete). Apurna once stole some flowers and as a punishment for violating the law of the gods she was reborn in the human world, in the country of Nepal in the district of Maguta, to a poultryman, Ansu, and his wife, Purna. She was named the poultrywoman Shamvara [bdemchog]. When she matured she copulated with four different men all of low caste and bore a son by each of them: the first son was born of a stablehand, the second of a swineherd, the third of a dog keeper

and the fourth of a poultryman.

"The poultrywoman Shamvara amassed sufficient wealth from her business to rear her sons well and to establish them as educated householders. Later she accumulated much wealth from her profits and then thought to herself, "My savings from the poultry business have permitted me to establish my sons as respectable householders. Now I have accumulated a further store of wealth and so that all men may benefit from it, I shall build a Great Stupa, a receptacle for the Mind of all the Buddhas, my own projected divinity. It shall be a plane of adoration for innumerable beings and a reliquary for the indestructible remains of the Tathagatas. But first I must ask the permission of the Maharaja."

"Then having thought within herself in this manner she approached the Maharaja, prostrated herself before him, circumambulated him, knelt down before him, placed her palms together and appealed to him, "O Great King! I am a poor woman, a poultrywoman, and single-handedly I have raised four sons of different fathers with the profit of my business and established them as householders. I crave your permission to build a Great Stupa which will be my projected divinity, which will be a plane of adoration for innumerable beings, which will be a receptacle of the Mind of all the Buddhas and which will be a reliquary for the indestructible remains of the Tathagatas. It will be constructed with the wealth that I have accumulated since my sons became self-sufficient."

"A great king never makes hasty decisions. The King composed his mind for a moment and pondered within himself, "This poultrywoman is a poor woman who has saved sufficient wealth to bring up four illegitimate sons and now she wishes to build a Great Stupa. This is wonderful and amazing."

"Then he gave her permission to build the Stupa. The poultrywoman Shamvara was filled with contentment and joy and again prostrating before the king circumambulated him many times and returned home. Then the construction of the Great Stupa was begun by the woman, her four sons, an ass and an elephant. Earth was brought to the site, foundations were laid and walls were built up to the third level. It was at this time that the people

of Nepal came together, feeling full of resentment towards the poultrywoman who had shamed them by her superior achievement, and asked each other what sort of construction should be expected of the king, the minister, the wealthy and famous if a poor poultrywoman could build such a Stupa. Considering themselves insulted and injured they went to the king with a petition to obstruct the work. They said to him, "O Great King! You have blundered. If this poor poultrywoman can construct such a Great Stupa what should be expected of you the King, the ministers and the wealthy men of the country. If you permit this construction every one of us will be humiliated. It would be better if the earth and stones were carried back to the quarry. It is not proper that she be permitted to build this Stupa."

"The Great King replied to them, "Listen to me carefully! This poor poultrywoman has saved sufficient riches to bring up four illegitimate sons and has accumulated sufficient wealth to build this Stupa. I consider this a marvelous achievement. I have already given her my permission [kha sor] to proceed with the work [bya rung]. I, being a king, speak only once."

"Other men also tried to obstruct the progress of the construction, but unsuccessfully. So the Great Stupa became known as Jarungkhasor which means that once authority to build has been given every obstacle can be overcome. The work of construction continued without interruption throughout summer and winter for four years until the Stupa was completed up to the neck.

"But at that time the poor poultrywoman, discovering that she was dying, called her four sons and their servant to her and said, "Complete this Great Stupa which is my projected divinity and which is the plane of adoration for both mundane and supramundane beings. Place the indestructible remains of the Tathagatas within this Stupa and then consecrate it with great honour and reverence. This is my wish and when it is fulfilled the grand intentions of all the Buddhas of the past, present and future will be realized. And you my sons will also fulfill the purpose of this life and the next by obeying my wishes."

"With these words she passed away. Cymbals sounded and the gods sent a rain of flowers; many rainbow lights shone in the sky and the poor poultrywoman Shamvara, through her generosity in

constructing the Great Stupa, attained Buddhahood and was called Chamsi Lhamo Pramsha. The four sons remaining faithful to their mother's wish, to repay her kindness to them and attain merit, agreed to complete the stupa and add the upper portions. So, as before, the sons loaded bricks upon the elephant and donkey and continued the work. They worked for three more years before the construction was completed; seven years in all. The indestructible remains of the Tathagata Mahakashyapa (the Buddha of the previous age) were sealed in the tree of life within the stupa.

"The after sumptuous offerings had been arranged and consecrating flowers strewn everywhere, the Tathagata Mahakashyapa surrounded by his attendant Bodhisattvas, appeared throughout the fields of the sky in front of the Stupa. All the Buddhas and Bodhisattvas of the ten directions with innumerable Arhats surrounding them, the five lineages of Tathagatas, the Lords of the Three Worlds and the innumerable wrathful and peaceful deities beyond conception like blooming buds of sesamum appeared there, scattering flowers, honouring the occasion with their most auspicious presence. Many cymbals sounded, the gods sent a storm of flowers while sweet smelling incense wafted in every direction. The earth itself shook three times. The boundless light of divine wisdom diffusing from the Bodies of the assembled Tathagatas eclipsed the sun and irradiated the night for five consecutive days."

SAMAYA GYA GYA GYA SEAL THE THREEFOLD BOND

2
The Second Chapter of the Legend of the Great Stupa Jarungkhasor: Fulfillment of Prayer According to the Bodhisattva's Vision.

Again King Trisondetsen spoke to the Lotus Born Guru, "O Great Guru! I entreat you to describe the prayers that were offered and

the aspiration that was formed before this most marvelous Stupa called Jarungkhasor, and relate to us the story of the fulfillment of those prayers."

The Great Guru replied, "Listen to me O Great King! When flowers were scattered at the consecration of the Stupa and when fantastic miracles were performed and wonderful sights were seen, the vast assembly of Buddhas and Bodhisattvas addressed the benefactors with one voice and said, "Listen O you most fortunate and well born! Through the pure mind which created the wish to construct this Great Stupa, the supreme receptacle of the Body of Infinite Simplicity which is inseparable from the Mind of all the Victorious Ones of the past, present and future, through this benefaction, whatever prayer you offer will be granted in perfection."

"Then the sons of the deceased poultrywoman said to each other, "It was the enlightened vow of our old mother that led to the construction of this Stupa, but following her deathbed wishes we completed the edifice and consecrated it and were privileged to see the countenance of all the Buddhas and Bodhisattvas. Now, through that accumulated merit we may ask for the fulfillment of any prayer; it would be unwise to pray for any petty thing."

"The eldest son, the son of a stablehand, considered what universal prayer he could offer, "In the icebound and barbarous kingdom to the north the mountains are snow covered and the valleys are flooded; it is the haunt of waterbirds in summer and it is one vast icefield in winter. It has been prophesied that the floods will subside and that after the Bodhisattva, Lord of the Universe, Avalokitesvara has come to train the inhabitants in the Lore of the Tathagata Sakyamuni, the Doctrine of the Buddhas will be diffused throughout the land. It is my prayer that I may establish the Doctrine of the Buddhas in Tibet."

"So he prayed accordingly, "Through the merit that I have won in completing this Stupa with pure heart and aspiration may I be born as a great king and protector of religion in the icebound border country of savages to the north. When the power of the five poisons - hatred, lust, sloth, jealousy and pride - increases in the Kaliyuga, the time of destruction and corruption, spreading the Lore of the Tathagata Sakyamuni, may I

establish the Doctrine of the Buddhas there for all time."

"The second son, the son of the swineherd, then offered his prayer, "Through the merit that I have won in completing the Great Stupa, when my brother has been reborn as a King and protector in the icebound land of savages and when the Precious Doctrine of the Buddha is being established and the necessity arises to introduce the community of the Sangha, the foundation of the Doctrine, into that country, may I be reborn as a Bhikshu who will become a great Arhat to ordain converts as members of the Sangha."

"Then the third son, the son of the dog keeper, offered this prayer, "Through the merit that I have won in completing this Stupa, when my two brothers have established the Doctrine of the Buddhas in the icebound land of savages and when the people follow the Doctrine of the Buddhas, may I be born not from a woman's womb but miraculously from the pollen bed of a lotus. Destroying the succession of life and death, may I live as long as the sun and moon. Subduing and training gods, demons and men alike and subjecting all the poisonous cannibal natives of that barbarous country, may I be reborn as a Tantric Yogin, a Mantra Dhara, to guard the Buddhas' Doctrine which my brothers will establish."

Then the youngest son, the son of the poultryman. offered this prayer, "Through the merit that I have won in completing this Stupa, when you three have been reborn in the icebound land of savages, one to establish the Doctrine, one to keep it steadfast and one to guard it, may I be born as the minister who will coordinate your activities."

"After the four sons had offered their prayers, all the Buddhas and Bodhisattvas spoke to them with one voice,"O worthy sons! Most fortunate beings! You have offered truly exalted and unselfish prayers. All the Buddhas are rejoicing with you. The mountain of merit that you have produced by this prayer is incomparable - even the Buddhas of the three times are unable to match it."

"Then all the Buddhas of the ten directions and all the Bodhisattvas dissolved in a single flash of light which vanished into the Great Stupa. Thereafter the Stupa became known

throughout the world as the "Unity of Buddhas."

"Just then a bloodsucking insect settled on the stablehand's son's neck and stung him causing intolerable pain. This led him to brush off the insect with his hand, killing it. But with boundless compassion he prayed in this way, "When I am born as a religious king in the icebound land of the savages may this insect be reborn as a Prince practicing Dharma."

"The ass that had carried building material to the stupa overheard these prayers and thought that he too should offer a prayer, but lacking the capacity, nothing whatever arose as a prayer in his mind. Then he became angry and with his wrath arose bad thoughts, "When this stablehand's son is reborn as a religious king establishing the Dharma in the icebound land of the savages let me be reborn as a minister with a malicious tongue that will render whatever actions the king takes ineffective."

"The servant of the four sons, understanding the ass's thoughts, offered this prayer, "When this ass is reborn as a wicked minister who will obstruct the spread of the Dharma, let me be reborn as a wise and religious minister so that I may overcome and repulse his deceitful machinations."

"The elephant also wished to pray but found himself unable. He became angry, "I have carried heavy loads of stone and earth for the construction of the stupa but I receive no reward. When these sons are reborn and have established the Doctrine in the icebound land of savages let me be reborn as that king's great grandson to suppress and to destroy the Doctrine."

"A crow perched nearby, revolted by such a wish, created a perfect thought. It offered this prayer, "When this elephant is reborn as a persecutor of religion and when that king tries to suppress the Buddhas' Doctrine let me be reborn as a Great Bodhisattva who will assassinate that evil king."

"Two Brahmin youths wearing the yellow sacred thread, attendant upon the Stupa, offered this prayer, "When the Precious Doctrine is established in the icebound land of savages let us both be reborn as translators who will translate all of the Holy Scriptures."

"Also attending the ceremony of consecration were two

intelligent girls of a royal family who prayed in this manner, "When the Buddhas' Doctrine will be established in the icebound country of the savages, let us both be born with the superior learning that will enable us to write down and copy the Sacred Texts of the Buddhas' Speech and the commentaries upon it."

"In this way at this time innumerable prayers were offered to benefit all beings and all these boundless prayers were granted. The eldest son, the stablehand's son who prayed for rebirth as a king, has been reborn as yourself, King and Protector of Religion, Trisondetsen!The swineherd's son who prayed for rebirth as an Abbot has been reborn as the Abbot and Bodhisattva Shantirakshita. The dog keeper's son who prayed to be reborn as a Tantric Yogin has become myself, the Abbot of Orgyen, the Lotus Born Guru. The poultryman's son who prayed for rebirth as a religious minister is the present king of Yarlung. The bee for whom rebirth as a prince had been supplicated is the present princess Padma Salso. The misguided ass which wished for rebirth as the iniquitous minister has been reborn as the evil Mashang Tromba [ma shang khrom pa]. The servant who prayed for rebirth as a religious minister to subdue the heretical faction has been reborn as Pema Khungtsen [padma khung btsan]. The deluded elephant which had wished for rebirth as an irreligious king who would suppress the Doctrine will be reborn as your great grandson and his name will be The Ox-headed One [glang dar ma]. The crow that prayed with compassion to be reborn as the assassin of that wicked king has been reborn as the Prince Muruktsempo; in the future when the elephant's reincarnation will suppress the Buddhas' Doctrine, he will be reborn as the Bodhisattva Lhalung Palgyidorje and he will kill the king. The two Brahmin youths who prayed to be reborn as translators have been reborn as Kaba Paltsek [ka pa dpal rtsegs] and Chokro Luigyaltsan [lchog ro klui rgyal mtsan]. The two princesses who prayed to be reborn as scribes have been reborn as Denma Tsemang [ldan ma rtse mang] and Legchin Nyima [legs byin nyi ma]."

The Lotus Born Guru ceased speaking. The King Trisondetsen and the whole assembly were amazed and credulous. They prostrated themselves again and again before offering powerful prayers for the Doctrine and for all sentient beings.

SAMAYA GYA GYA GYA SEAL THE THREEFOLD BOND

3
The Third Chapter of the Legend of the Great Stupa Jarungkhasor: The Consequences of Offering Circumambulation and Prayer.

When again the King Trisondetsen approached the Lotus Born Guru, "O Great Guru, tell us of the benefit and favor granted by prostrating before the Stupa, of circumambulation, of adoration and offering and service to the concentrated form of all the Buddhas of the past, present and future."

The Great Guru replied, "Listen and give me your full attention O Great King! After the Buddhas and Bodhisattvas of the past, present and future were absorbed in their reality into the receptacle of Pure Mind forever, this Great Stupa could grant any supplication and fulfill every aspiration immediately and effortlessly for it became as the Wish Fulfilling Gem, the Yeshey Norbu. The benefits and favours received by any living creature who with a pure heart prostrates himself before the Great Stupa, circumambulates it and adores it are inconceivable and incalculable beyond the expression of the Buddhas of the past, present and future, for these stones were laid in order to bring inconceivable joy to humanity. As this Great Stupa is the receptacle of the Mind of the Buddhas of the past, present and future, so it is the plane of adoration of both mundane and supramundane beings; to both men and gods, whatever supplication is made and whatever prayer is offered, all wishes will be granted and even supreme realization and spiritual power may be obtained.

"This Great Stupa, Jarungkhasor, the Precious Wish Fulfilling Gem, grants all manner of happiness. Whoever visits the Great Stupa and gazes upon it has the three doors of the lower realms of hungry ghosts, animals and hellish spirits closed against him

when his spirit wanders in the Bardo after death; whoever hears the vibration of the Great Stupa with his ears has the seed of supreme illumination planted within him; whoever visualizes the nature of the Great Stupa is freed from paranoia, megalomania and lethargy and is reborn into the stream of concentration; whoever folds his hands in reverence follows the Path of Reality.

"Any self-seeking leader who makes a sacrifice to the Great Stupa becomes a Monarch of the Universe. Whoever circumambulates the Great Stupa attains the seven qualities of divine happiness: noble birth, fine form, great pleasure, virtue and understanding, power and prosperity, freedom from disease and extreme longevity. Whoever offers prayer finds immediate fulfillment of his wishes for both himself and others. Whoever offers gifts to the Priests of the Stupa is reborn free from thirst and sickness. Whoever offers flowers to the Great Stupa obtains ease and contentment, prosperity and health; whoever offers incense achieves pure action; whoever offers lamps has the darkness of unknowing illuminated; whoever offers perfume is freed from anxiety and suffering; whoever offers sacrificial food lives a life of concentration free from hunger[.]

"Whoever offers music to the Great Stupa spreads the Vibration of Dharma throughout the ten directions; whoever offers the sound of cymbals obtains deep and strong understanding and prosperity; whoever offers the sound of tinkling bells obtains a gentle and sweet voice - the sacred tones of Brahma.

"Whoever offers a Mandala to the Great Stupa attains perfect virtue and understanding as fruit of social interaction and meditation practice. Whoever offers a Mandala of the five precious stones - gold, silver, turquoise, coral and pearl - is freed from poverty and misfortune and becomes master of the inexhaustible ethereal treasury; whoever offers a Mandala of the seven precious things enjoys the riches of the kingdom in his temporal existence and acquires the Divine Body with the seven limbs of adoration in the realm of sublimity; whoever offers a Mandala of the seven spices of life is freed from diseases of body, emotion, impulse and consciousness, from fatal diseases and all sickness; whoever offers a Mandala of the five essentials of existence is released from the suffering of pride, envy, hatred,

lust and lethargy and attains the Buddha Body of the Five Transmuted Lineages of Amitabha, Amoghasiddhi, Vajrasattva, Ratnasambhava and Vairochana; whoever offers a Mandala of the five grains reaps a rich harvest from the seeds sown.

"Whoever offers the five kinds of incense to the Great Stupa becomes attractive and loved by all; whoever offers the five kinds of perfume obtains a clean house untroubled by unpleasant odours; whoever offers the five divine gifts accumulates merit, and his power, glory, pleasure and worldly goods increase; whoever offers the Celestial Parasol and Victory Banner has the tension of passion alleviated and becomes worthy of honour and reverence; whoever offers embroidered hangings [hphran pa] or a Divine Ensign [ba dan] obtains happiness, wealth and abundance, and is freed from fear of fire, water, lions, elephants, retribution, snakes, temptresses and thugs; whoever offers a rosary or crown attains the ecstasy of men and gods and is bejeweled with the seven precious things; whoever offers mustard oil is freed from the veil of lethargy; whoever offers a butter lamp irradiates the ten directions with the light of Dharma.

"Whoever offers the Precious Wheel to the Great Stupa turns the Wheel of Dharma; whoever offers the Precious Jewel receives his heart's desires falling like rain; whoever offers the Precious Queen is reborn in the stream of understanding; whoever offers the Precious Minister becomes a spiritual leader, skilled in method and manipulation; whoever offers the Precious Elephant has understanding of the highest meaning of the Mahayana; whoever offers the Precious Horse acquires confidence, energy, imagination, and discernment of the Four Feet of Magical Transformation - confidence, energy, intelligence and application; whoever offers the Precious General conquers all adversaries; whoever offers the Seven Precious Regal Gifts attains mastery of the Great Kingdom of Dharma; whoever offers these Eight Magical Symbols is well omened and enjoys the pleasure and wealth of gods and men.

"Whoever offers robes for the Image of Priest of the Great Stupa enjoys fine sensuous clothes; whoever gives a coat of whitewash to the Stupa acquires a fair and lustrous complexion, happiness, prosperity and health, attaining predominance over

men, gods and demons. Whoever offers curd, milk and butter will possess the Ever Provident Cow and a herd of cattle; whoever offers molasses, honey and sugar receives celestial food; whoever offers fruit juice enjoys many delectable delicacies; whoever offers food for the sacrament obtains supreme realization and spiritual powers, and all potential arising in the mind will become actual; whoever offers water perfumed with the five scents has his darkness illuminated and is reborn with nobility and attractive purity.

"Whoever offers the Supreme Lotus Seat is miraculously reborn, gentle and beautiful on the pollen bed of a lotus flower, to obtain the Lion Throne of Fearlessness; whoever performs priestly duties is saved from the suffering of Hell, the realm of tortured spirits and the animal kingdom, and obtains health, wealth and virtue; whoever performs ordered ritual adoring all the Buddhas attains the power of Buddha Action; whoever cleans dust and dirt from the Great Stupa attains a beautiful body and fine complexion; whoever repairs of restores the Great Stupa has the seed and root of unknowing eradicated. Whoever seeks unity with Buddha Mind, dissolving his ego in the Emptiness of the Great Stupa, attains awareness of the Great Symbol - Mahamudra - with the Vidhyadharas; whoever becomes a Lama or Exemplar enters the arena of creative spontaneity; whoever makes offerings to the Great Stupa is reborn to power.

"Whoever restores the Great Stupa accomplishes the four forms of Buddha Activity, attains every aim conceived and receives the highest understanding; whoever makes bricks becomes Monarch of the Universe, Lord of every speck of dust; whoever carries earth and stones has the dangers to life eliminated and obstacles in living removed - receiving lifelong health and beauty; whoever strives to purify body, speech and mind, the three doors of illumination, is blessed by all the Buddhas' Trikaya; whoever makes virtuous friends follows the Dharma Path of the ten virtues, and never being without kindly exemplars, he receives whatever power is required in every situation; whoever supervises the work of restoration is reborn a leader of the Bodhisattvas of the ten directions performing only Buddha Service; whoever perseveres at his craft will master medicine, dialectics, music

and metaphysics in all future existences; whoever makes the seven ritual paces toward the Great Stupa when unable to make a pilgrimage attains the pure human vessel after seven reawakenings and recalls his past lives; whoever gives profitable advice acquires the talents of knowledge; whoever gives instruction has every word he utters in this and future existences heard and understood by all living beings; whoever fills a hole or seals a crack in the fabric of the Great Stupa is reborn as a man or god able to realize the sacred vision.

Whoever lives by the Great Stupa in prayer masters the secrets of immortality and discovers the source of life; whoever remains permanently by the Stupa reciting the scriptures never suffers from the privations of famine or invasion and if a king remains there his kingdom will be peaceful and his subjects content; whoever utters Mantra in others' hearing and demonstrates the Bodhisattvas' qualities attains all the virtues of Buddhas and Bodhisattvas; whoever listens and then explains the meaning of the Dharma acts as the Buddhas of the past, present and future; whoever creates a line drawing or model of this Great Stupa may travel to the Pure Land of any Buddha and remain until becoming indissoluble with Pure Mind; whoever writes the legend of this Great Stupa or writes the biography of a Bodhisattva receives the same reward as the writers of the entire Buddhist Canon; whoever rejoices in the ecstasy of existence is reborn at the source of Buddha Quality; whoever asks the wave of bliss from the Great Stupa receives empowerment from all the Buddhas of the ten directions; if any being, by chance, visualizes this Great Stupa he is miraculously reborn in the essence of a lotus flower in the Western Buddhafield of Sukhavati, the Pure Land of Bliss.

"Any human being who maliciously damages this Great Stupa suffers in countless ways in this existence and successive lives; he shall suffer the excruciating agony of the Avici Hell, without possibility of escape of means of expiation.

"This Great Stupa is like a Precious Wish Fulfilling Gem: whatever supplication is made by any living being for the supreme power of understanding or any relative understanding or authority will be granted - every prayer will be fulfilled. This miraculous Stupa is called Montam Tamched Drupa - the Fulfiller of All

Prayers."

After the Lotus Born Guru had spoken, King Trisondetsen and his attendants were struck with wonder and, inspired to a pinnacle of faith, wept in joy. Throwing their bodies on the ground and prostrating before the Guru a thousand times, they offered this prayer, "EH MA HO!! The miraculous nature of this Stupa cannot be described by Buddha, it is inconceivable! It is ineffable! Hereafter through every existence let us be reborn favoured by the Great Stupa, offering everything under the sky and the sky itself."

SAMAYA GYA GYA GYA SEAL THE THREEFOLD BOND

4
The Fourth Chapter of the Legend of the Great Stupa Jarungkhasor: The Portents of the Ruin of the Great Stupa in the Middle of the Kaliyuga.

Again King Trisondetsen spoke to the Lotus Born Guru, "O Great Guru, in the Kaliyuga, the age of decadence and corruption, when the Voice of Buddha is a mere echo, will this Great Stupa, this Wish Fulfilling Gem, be destroyed or damaged? Will it decay? And if it is neglected or damaged what will be the portent of its ruin? What vice will corrupt this area of the transitory world? When the signs and omens are seen, what must be done?"

Guru Rimpoche replied, "Listen O Great King! The real perfection of this Great Stupa is indestructible, inviolate and incorruptible: it is inseparable from the Body of Infinite Simplicity of all the Buddhas. But the phenomenal structure of the Great Stupa is perishable, a transitory form in a changing world and it may be partially damaged by the four elements. The damage will be repaired by the incarnations of the Lords of the Three Families - Manjusri, Avalokitesvara, and Vajrapani _ and the Wrathful Bhrikutis and Tara Devi.

"As the Kaliyuga progresses towards the final conflagration,

life expectancy of man decreases and the weight of darkness becomes more intense, but there remain restraints on the downward path when the Voice of Buddha is heard and the Path of Dharma followed. Towards the end of the era, when the duration of man's lifespan has been reduced from sixty to fifty years and there has been no respite in man's increasing egoism, these conditions will prevail, portending ruin to the Great Stupa: householders fill the monasteries and there is fighting before the alter; the temples are used as slaughterhouses; the ascetics of the caves return to the cultivated valleys and the Yogins become traders; thieves own the wealth and cattle; monks become householders while priests and spiritual leaders turn to robbery, brigandage, and thievery. Disorder becomes chaos, turning to panic which rages like wildfire. Corrupt and selfish men become leaders while abbots turned army officers lead their monks as soldiers; nuns but their own bastards to death. Sons see their estates and inheritances stolen from them. Mean and vulgar demagogues become local leaders while young girls instruct the young in schools. The belch of the Bon Magician resounds in the Yogin's hermitage and the wealth of the sanctuaries is looted; the scriptures of the Tathagatas, the images of the Buddhas, the sacred icons, the scroll paintings and the stupas will be desecrated, stolen and bartered at the market price - their true worth forgotten; the temples become cowsheds and stables covered with dung.

"When religious duties are forgotten, spirits of darkness, which had been controlled by ritual power, become unloosed and frenzied and govern the mind of whatever being they possess. Spirits of vindicative power possess monks; spirits of egoistic wickedness possess the Mantradhara or magician; spirits of disease possess the Bon Priest; enchanting spirits causing disease possess men; grasping, quarreling spirits possess women; spirits of wantonness possess maidens; spirits of depravity possess nuns; spirits of rebellion and malice possess children; every man, woman and child in the country becomes possessed by uncontrollable forces of darkness. The signs of these times are new and fantastical modes of dressing - traditional styles are forgotten; the monks wear fancy robes and the nuns dress up before a mirror. Every man must carry a sword to protect himself

and each man guard his food from poison. The Abbot and Master poison their pupil's minds and hearts; the executive and legislature disagree; men become lewd and licentious; women become unchaste; monks ignore their discipline and moral code; the Mantradharas break their covenant.

"As the frenzy of malicious, selfish, vindictive and ruthless spirits grows, paranoid rumor increases and ornament and clothing fashions change more frequently.

"Drunkards preach the Path to Salvation; the advice of sycophants is followed; fraudulent teachers give false initiations; guileful impostors claim psychic powers; loquacity and eloquence pass as wisdom. The arrogant elevate profanity; the proletariat rules the kingdom; kings become paupers; the butcher and murderer become leaders of men; unscrupulous self-seekers rise to high position. The Masters of the High Tantras stray like dogs in the streets and their faithless errant students roam like lions in the jungle. Embodiments of malice and selfishness become revered teachers, while the achievements of Tantric Adepts become reviled, the guidance of the Secret Guru execrated, the precepts of the Buddha ignored and the advice of Yogis and Sages unsought. Robes become worn by fools and villains while monks wear foreign dress; even murderers wear the sacred robe. Men resort to maledictory enchantment learning Mantra for selfish ends; monks prepare poisonous potions for blackmail, extortion and profit. False doctrines are devised from the Buddhas' Word and the teachers' interpretations become self-vindications. Many treacherous paths, previously uncharted, are followed; many iniquitous practices spread; behavior becomes tolerated which was previously anathema; ideals are established contrary to tradition; and all good customs and habits are rejected and many despicable innovations corrupt. The wealth of the monasteries is plundered and spent upon gluttony by those under vow; following errant paths, men become trapped by their own mean actions; the avaricious and spurious protectors of the pure teaching no longer fulfill their functions.

"The celestial order, disrupted, loosens plague, famine and war to terrorize terrestrial life. The planets run wild, and the stars fall out of their constellations; great burning stars arise

bringing unprecedented disaster. No rain falls in season, but out of season; the valleys are flooded. Famine, frost and hail govern many unproductive years. The rapacious female demons [ma mo] and the twelve guardian protectresses of the Dharma, unpropitiated and enraged release diseases, horrible epidemics and plagues which spread like wildfire, striking men and cattle. Earthquakes bring sudden floods while fire, storms and tornadoes destroy temples, stupas and cities in an instant. At this time the Great Stupa itself falls in ruins. During this pall of darkness the Wheel of Dharma at Vajrasana [Bodh Gaya] does not function; India is stricken with famine; the Kathmandu Valley is inflicted with plague; earthquakes decimate the people of Upper Ngari in Western Tibet; plague destroys the people of Central Tibet; the Kyi Valley District of Lhasa subsides; the peaks of the High Himalayas in the borderland on Mon fall into the valleys. Three strong forts are built on the Five Peaked Mountain; Yogis assemble in the Valley of the Bear's Lair on Mon; two suns rise in Kham to the east; the Chinese Emperor dies suddenly; four armies descend on Central Tibet from the borders; the Muslim Turks conquer India; the Garlok army suppresses the Dharma in Kashmir; the Mongols conquer Tibet; the Jang army enters Kham; the Protectors' Temple, Rasa Trulnang [Ra sa hphrul snang] in Lhasa is threatened; the famous temple of Samye is desecrated; the stupas of Bhutan tilt and the Wheel of Dharma malfunctions.

"The great monasteries of the of the country become deserted and the Belch of the Bon Priest resounds in the quiet hermitages; the wise and simple leaders of the monasteries have been poisoned so that the lineal explanations and practices are fragmented or lost; the holders of the lineal traditions meet sudden death. Impostors and frauds cheat the people and black spectres haunt the land. The knot in the silken thread binding demonic forces in divine bondage is untied and the cord of faith keeping the human mind harmonious is severed. The kings law is broken and the strength of communal unity lost; the peoples' traditions are rejected and the sea of contentment dries up; personal morality is forgotten and the cloak of modesty thrown away. Virtue is powerless and humiliated and led away by coarse, immodest and fearful rulers. Abbots, teachers and professors become army

officers while the ignorant guide religious aspirants, explain the doctrine and give initiation. Aspirants speak with self-defensive abuse while butchers and wild elephants lead men. The passes, valleys and narrow paths are terrorized by shameless brigands; fearful, lawless and leaderless, the people fight amongst themselves, each man working selfishly. Tibet becomes corrupt and defiled. These are the conditions prevailing during the middle of the Kaliyuga when the duration of man's life is fifty years: these are the portents of the destruction of the Great Stupa.

"These signs and sufferings will awaken the mind of a man, and disgusted with the human condition, favoured in his actions and governed by sympathy and compassion towards the sufferers, he will dedicate himself to the restoration of the Great Stupa. He will aspire to the highest human achievement and fulfill his wish to rebuild perfection."

After Guru Rimpoche had spoken, Trisondetsen and his attendants were stunned and disheartened. Then recovering his senses, Pema Khungtsen, the spiritual leader of Gos, arose and prostrated himself one hundred times before Guru Rimpoche and then addressed him, "O Great Guru! Let me be reborn to restore the Great Stupa when it is in ruins during the decadence and corruption of the Kaliyuga, when man's life is short!"

Guru Rimpoche granted this prayer. King Trisondetsen asked to be reborn as an assistant to restore the Great Stupa and his attendants prayed that they too should be born to assist in the restoration.

SAMYA GYA GYA GAY SEAL THE THREEFOLD BOND

5
The Fifth Chapter of the Legend of the Great Stupa Jarungkhasor: The Restorers and Their Attainments.

Again King Trisondetsen spoke to the Lotus Born Guru, "O Great Guru! When life is short during the destruction and corruption of the Kaliyuga and the damaged Stupa must be restored - as you have foretold - where will the reincarnate Pema Khungtsen, the Rimpoche of Gos, be born? What will be his name? How will we know him? And how many friends and desciples will be around him? What contentment and ability will the restoration of the Great Stupa bring to that circle?

The Great Guru replied, "Listen well O Great King! Your questions are most pertinent. At the end of the era of degeneration, when the duration of man's life has shrunk to fifty years, there will be one hundred and one inauspicious omens. At the height of this darkness Pema Khungtsen, the Rimpoche of Gos, will be reincarnated due to the power of his resolution to attain Buddhahood. He will be born in the year of the Hog in the highlands of the Province of Tsang to a family of Tantrikas adept in the arts of magical transformation, and he will be called Pellan Zangpo. He possess strong mental powers and a clear vision of the course his life must take. As a result of discretion and clarity of perception in the lives since his resolution was formed, he is born with confidence that the Triple Gem signifies Eternal Bliss, with respect for the function of the temple, and with devotion towards the inner sanctity of form, sound and thought. Belonging to the Mahayana Family, he possesses compassion for human beings and living creatures and his generosity in giving, speaking and thinking is unlimited. With the blissful knowledge of the Emptiness of the profound nature of all things, he masters violent Buddha Action and the ferocious expression of the wrathful protectors. He completes the practices of visualization and recitation, when his union with his own source of power is consummate and the Guardian Protectors of the Inner Sanctum are obedient and bound in service. He is born as a child, with concentrated devotion to Orgyen Rimpoche himself.

"If the vow of this Great Being remains unbroken and unimpaired, then, in his twenty-fifth year, the Stupa is restored. If the work is postponed but begun before his thirty-third year, then it is completed. But if the work is delayed

beyond this, war will burst like a hurricane over Tibet and China and the inhumanity of that calamity will triple the weight of darkness, and famine and disease will usher all living beings into an abominable hell. From the northeast highland border of China an army whose number will equal five measures of white mustard seed will invade Tibet and the clamour of terror will resound like thunder for many years. Through the southern lowlands an army whose number will equals nine measures of white mustard seed will invade Tibet and the voice of fear will resound like a flying dragon. The armies will dart from valley to valley like incinerating lightening and then invade and conquer Western Tibet. The highland forces will invade China, plundering to victory. One-half of the Tibetan people will be slain while the temples are devastated, the images desecrated, the sacred scriptures trampled in the dust and the monks and the priests murdered. The ruined villages will become desolate, for the survivors of this holocaust will escape to Sikkim, Bhutan, Nepal and India as refugees and to the Secret Valleys of the Himalayas. Those who remain, tied by avarice to land and wealth, will be massacred with their cattle by the barbarian iconoclasts.

"Desiring release from this suffering, the Great Being with the power of my bliss, with compassionate sympathy to all living beings, free from self-interest in his own body, life and satisfaction, restores vigour through divine anger, giving the people of the border countries and the refugees the guidance and strength they require. When the voice of virtue of the exiles has been united, the friends of the Great Being begin their combined endeavour to restore the Great Stupa. But the morbid powers of darkness have inveigled all men into vice and there are few men to put confidence and devotion in the Great Being - as few men as there are stars in the daytime. Nevertheless the Great Being is attended by one hundred and thirty-thousand devotees of virtuous action, one thousand and six masters of deep prayer, eighty-eight Yogins adept in maintaining the discipline demanded by the inner voice of integrity, eighty liberal and unstinting Patrons, twenty-three Seers, eight incarnate Instructors in the secrets of the eight Bodhisattvas, twenty-five devoted Spiritual Sons, five incarnations of the Dakinis, seven blessed by the Dakinis and

twenty-five maidens of high birth and good family. Communing with them, he removes the defiling veils from their minds and clears all obstacles from their paths. Then encountering my Spiritual Son, an incarnation of my boundless understanding, an incarnation of the Abbot Shantirakshita, Master od Discipline, and an incarnation of yourself Trisondetsen, Dharmaraja, Minister to all corporeal needs, he receives their empowering touch of bliss, and fully restores the Great Stupa.

"If the Great Stupa is restored according to this prophecy, content and prosperous men of the entire southern continent of Jambudvipa will reap abundant harvests for twenty-five years. Contented and prosperous men in India, Nepal and Sikkim will reap abundant harvests for thirty-three years. The Land of the Snows will be free from invading barbarian hordes for sixty years and harvests will be fruitful and men happy and prosperous for forty years. The thoughts of the Path Followers will be actualized. The Wheels of Dharma at the temples and monasteries of India and Tibet, at Vajrasana and Samyeling, will be untouched by the vagaries of the elements and the barriers obstructing the transmission of explanation and instruction will be removed and the Dharma will spread. Great Beings, Masters of the Lineal Traditions, will strengthen their lineages and spread the example of Buddha Service. The indications of revealed perfection of the completion of the practices of visualization of the Deity and recitation of Mantra by Mantradharas, will appear without hindrance. The subservient gods and demons of Tibet, the King Trisondetsen, his family and heirs and the leaders of the country will adhere to both spiritual and temporal obligations, giving power to many and satisfaction and virtue to all. The spirits of malice and vindictiveness, instruments of the ruination of Tibet, and the black beasts corrupted by egoistic intent will be vanquished, eradicated.

"And all living creatures engaged in the restoration of the Great Stupa, after three reawakenings, are reborn with the body of a man or god, a pure vessel for the nectar of Dharma, and finally attain Buddhahood in the Western Buddhafield of Sukhavati, the Pure Land of Bliss. Whoever has put trust in the Great Stupa, whoever has found joy in the nature of the Great

Stupa, whoever has shown devotion to the Great Stupa and whoever rejoices with the Bodhisattvas when the Restoration of the Great Stupa has been completed, after seven rebirths, sits at the head of the Vidhyadharas in the Infinite Palace of Lotus Light in the Glorious Copper Coloured Mountain of Ngayab in the southwest. Any living creature who envisions the Great Restoration with his eye, or hears its vibration with his ear, or imagines it in his mind or feels it with his body has all traces of unknowing action, the stains of sixty-thousand great aeons of ignorance, removed from his mind. All men engaged with the Great Being in the Restoration of the Great Stupa either with or without understanding, trust or devotion receive a part of his supreme realization and spiritual power, and arriving at the end of human experience, they live in the Reality of the Vidhyadharas at the feet of Orgyen Rimpoche himself.

"Finally, there are three levels of attainment in this Great Stupa: First, the rewards of offering and prayer disclosed in the third chapter; second, the rewards of perfection in virtue which inspire the exhaustless voice of intuition, the instructions of the Buddhas and Bodhisattvas of the past, present and future through hundreds of thousands of aeons; and third, the Qualities of the Body of Infinite Simplicity which utterly transcend the realm of expression."

When Guru Rimpoche, the Abbot of Orgyem, the Lotus Born Guru, had spoken, the devotees, lost in wonder, received the wave of bliss and power to sustain them during the Kaliyuga. Then thanking the Guru for his vision, they praised him.

SAMAYA GYA GYA GYA SEAL THE THREEFOLD BOND

Postscript

The Dakini Yeshe Tsogyal wrote down these words in the Sacred Script of the Dakinis as Guru Rimpoche, the Lotus Born Guru, was speaking. As the initiation into the Most Secret Heart of the Lama [Lama yang sang thugs] was given, this Terma was hidden in the monastery of dpal bsam yas mi hgyur lhun gyis grub pa in the

Great Temple's upper chamber behind the image of Mahavairocana. Prayer was offered that it might be discovered by a worthy recipient at the auspicious time.

Here ends the Legend of the Great Stupa Jarungkhasor which releases the disciple from the bonds od Samsara.

First Discoverer's Postscript

I, the Terton Lha btsun sngon mo, known as lha 'dbang rgya mksor blo gros, withdrew, with due reverence, this Terma from its place of concealment behind the image of Mahavairocana. The Legend of the Great Stupa Jarungkhasor, related by the Precious Guru of Orgyen, was in the form of mystic formula. I received revelations at the time of discovery which directed me to rewrite it in the ancient script on yellow parchment and to reconceal it on the Southwest side of the Lion Throne of the Red Stupa. May it be discovered by a worthy recipient with ability at the auspicious time!

SAMYA GYA GYA GYA SEAL THE THREEFOLD BOND

Second Discoverer's Postscript

I, Ngakchang Sakya Zangpo, blessed with the compassion of the Precious Guru of Orgyen, received in a dream revelations disclosing the location of this Terma. I discovered it on the eighteenth day of the month of the sheep in the water, male-monkey year. May it benefit all lineages of sentient beings!

Translator's Postscript

Translated into English by the layman Kunzang Tenzin, based on a translation by Nima Norbu, with the permission of His Holiness Dunjom Rimpoche after correction of the Tibetan text by Jattur Rimpoche and finished at Agia Pelagia on the Island of Kethyra in Greece on the twenty-sixth day of the fifth moon of the iron dog year or the twenty-second of June, 1971. May it serve to

illuminate this dark time!

In the Tibetan language the Legend of the Great Stupa is called the muchod. chhen. po. bya. rung. kha. sor. gyi. lo. rgyus. thos. pas. grol. ba. bshugs. so.

[End of transcription]

Transcriber's Note:

The above is a digital transcription of The Legend of the Great Stupa as published in the book The Legend of the Great Stupa and The Life Story of the Lotus Born Guru (Berkeley: The Tibetan Nyingma Meditation Center & Dharma Publishing, 1973), pp.21-65. Dharma Publishing, who gave their kind permission for this transcription, would like it known that the book can be ordered from them by calling 1-800-873-4276. Further, they point out that this text in English translation is copyrighted material. It has been made available by Dharma Publishing for electronic access solely for sincere Dharma practitioners for their own personal use. This text may not be used for any commercial purposes, nor may further copies be made or distributed for any purpose whatsoever without express written permission of Dharma Publishing.

This transcription was made subsequent to the following events: In 1994 this transcriber was blessed by being able to visit the Great Stupa. One beautiful evening, just after sunset, he took a photograph of the Stupa, with no particular expectation of any remarkable results. However, the result is indeed remarkable, a photograph which has drawn comments from almost everyone who sees it, whether they know what it is or not. Among the comments was one made by H.H. Tai Situpa, who suggested that the photograph should be made into a poster. In the spirit of that suggestion, and pending such publication, the image has been widely distributed, free of cost, to anyone who requests it, in digital format; it is to accompany that digital image that this digital transcription has been made. May both be of benefit to all sentient beings.

Oliver Seeler, transcriber

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[Last updated: 23 September 1993]

"SEIJO AND HER SOUL SEPARATED".
[this text was first published in the MIND MOON CIRCLE, Summer 1991 pp 2-4]

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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SEIJO AND HER SOUL SEPARATED
SUBHANA BARZAGHI, SENSEI
Spring 1991

The story: During the T'ang dynasty, there lived a man called Chokan. He had two daughters. When the elder girl died, he devoted himself to the younger, Seijo. As she grew up he turned his attention to the question of a suitable husband for her and eventually selected a good and strong young man. But Seijo had already taken her cousin Ochu as her lover. She had grown up with him in a union blessed since childhood, and she considered herself betrothed to him. When Chokan announced that his choice of a suitor was to arrive in the village, Seijo became cast down and sad. Ochu, unable to bear the prospect of witnessing the betrayal, left the village without saying farewell. He took his boat and rowed into the night. As he rowed he noticed the outline of a figure running along the bank. He put into the shore to see who it was; and there was Seijo, tear stained and

adamant. Together they travelled to a distant land where they lived as man and wife. Five years went by. Seijo gave birth to two girls. But though she loved Ochu and the children, she was weighed down by the dishonour she'd done to her father. All this she told to Ochu. And he admitted that he too longed for his homeland. "Let us go back and beg forgiveness," he said.

And so they returned. At the port, Ochu left Seijo and the girls while he walked to the village. He went directly to Chokan's house, confessed the whole story and bowed his head at their ungrateful behaviour. Chokan received him kindly. "Which girl do you mean?" he asked. "Your daughter Seijo," Ochu replied. "That is not possible," Chokan said. "Seijo is here in the house with me. Since you left the village without bidding her farewell she has lain here; she lies here now."

Mystified, Chokan refused Ochu's invitation to go with him to the port. Instead he sent a servant to check the boat. When the servant returned, reporting that it was indeed Seijo who waited there, Chokan took Ochu into the house. "She has not spoken since you left," he said. "It is as if she has been absent in mind, or drugged. Now I see that her soul left to follow you." So saying, he showed Ochu into Seijo's room. Hearing the story, Seijo rose from her bed, still without speaking, and walked out into the village just as Seijo and her children stepped from the cart that had brought them from the port. The silent Seijo moved forward to greet her, and as she did, the two were united.

Chokan spoke to Seijo. "Ever since Ochu left this village, you have not uttered a word, and you have always been absent in mind as if you were drugged. Now I see that your soul left your body and has been with Ochu." To this Seijo replied, "I did not know that I was sick in bed at home. When I learned that Ochu had left this village in distress, I followed his boat that night, feeling as if it were a dream. I myself am not sure which was the real me - the one with you, sick in bed, or the one with Ochu as his wife."

This story is a useful metaphor for each of our lives and also highlights a process of realisation. How I would like to approach it is to go beyond the content of the story and focus on the process. The first part of the process being separation, the illusion of duality, the second part the sense of longing, being the turning point; and the third part, reunion and transformation. Our koan study here requires us to take up the point, which is the real Seijo? It's

not enough to say they were one from the beginning. We must seek the true Seijo here and now.

The first aspect that I want to address is Seijo's spirit separated. If we take this story as our own story, how often do we separate ourselves, live our lives in a fragmented way, disconnected from the environment and unresponsive the the people around us? If we start the day with a shower we are no sooner under the shower before we are thinking about what we want for breakfast. We start eating our breakfast and after the first two mouthfuls we are then off planning the day. So we tend to live in this unmindful and disconnected way. We see in this dramatised analogy that Seijo was like a ghost, living with her parents at home and not knowing she was at home. We often split off from this present moment, wanting to be somewhere else, dreaming of the ideal mate, or wanting to be something more than we are. We are ghosts to our children when we are preoccupied by our careers, mortgages, or even preoccupied saving the planet.

This is obvious when we try to engage in this simple act of sitting on our cushions, and being aware of our breath, when something from the past, some fantasy, some soap opera, will pop up and take over and suddenly we are up off our cushion and spend the next twenty minutes wandering around in our head.

If we look at our lives, how many roles do we divide ourselves into? Parent, partner, career/job, member of a sangha/community, peace activist, student - no Hollywood movie director would cast any actor in so many roles, yet we taken on these roles daily. Seijo was a wife and mother of two children in a far city. Seijo was a sick daughter at home. When we split off or divide ourselves from the present moment we drain our vital energy and are basically ineffective. In this story Seijo was completely laid low.

If our attention is not focused we are no longer congruent. We may be thinking one thing, feeling another, saying something else, and doing something entirely different. If we look into our own emotional and psychological split, what emotions do we encounter that are difficult for us to be with? We often avoid or suppress unpleasant feelings and sensations. To be with them and include them in our zazen is our growing edge. In the very midst of our pain and difficulties lies a great freedom.

So our practice of mindfulness is to bring us home to this moment, moment after

moment, to heal the splits in our psyche and to let go of that psychological conflict. The dawning of the heart and the steady light of insight will emerge by gently and faithfully returning to the practice of being with the way of things just as they are.

If we are worried about the future or preoccupied by anger or fear, although our child may be standing in front of us, the child will not really exist for us. She or he is like a ghost and we may be living like ghosts too. If I want to be with my son, I need to return to the present moment, hold him in my arms and connect with our breathing, then I naturally awaken that precious playfulness and dance of the love of life.

If we look deeper we find (as Yasutani Roshi said), "The fundamental delusion of humanity is to suppose that "I" am here and "you" are out there." This fundamental delusion of a separate permanent self is the root cause of much of our suffering. We get caught by the dualistic concepts of subject/object, self/other, oneness/emptiness, true/false, body/soul. Seijo is not simply limited to this body and soul and we are also not limited, we are this great life that is neither one nor two.

If we see from the Bodhisattva's point of view that the actuality of our daily lives and the essential world are intrinsically one and the same, one indivisible whole, then our daily actions, driving the car, feeding the kids, cleaning the house are all manifestations of the Tao. The clouds, colours, sounds, smells, feelings and thoughts are the interconnected net of Indra and the very texture and body of the Buddha.

Another major way in which we hold onto our separation is by attachment to our fixed opinions, views and beliefs. There is no mistake as to why Thich Nhat Hanh made the first precept in the "Order of Interbeing" (which means to continue to realise or to be in touch with): Do not be idolatrous about or bound to any doctrine, theory or ideology - this includes Buddhist ones. This encourage us to experience directly for ourselves the truth. What often gets in the way is our own self-centred preoccupations. It's when we get out of our own way, let go, that the great universe opens up. If we return to the story, there is something very beautiful in this process, Seijo's longing to return home. Essentially we all have this deep longing to return to our true home, however often it is masked by the veils of our desires and ignorance. It is often pain and

discontent that leads us in search of the truth, and our longing for inner peace and harmony that turns us around. Our suffering and our joy returns us to our practice over and over.

When the Buddha said the first noble truth is ~Life is suffering", what did he mean? The statement was not made from a morbid depressing view of life. Yet if we are intimate with the moment to moment impermanent nature of all things, we recognise that there is an underlying dissatisfaction. The question arises: is there something more? What emerges is the longing to understand. I know in my own life there welled up inside of me a great passion to want to know what I am, what I am. In fact, it was that passion and determination that led me to meet Aitken Roshi and it's the same passion and determination that the Buddha had when he sat down under the Bodhi tree. Our search for peace is, in truth, the longing for the empty infinite self, the heart longing to discover its own original face. It is this very longing which is the manifestation of the Bodhisattva vow to save all beings.

So we do our zazen and we patiently refuse the domination of our fantasies, judgmental opinions about ourselves and others and we turn around as Seijo did to this moment. We turn the dharma wheel when we encounter this moment this is our focus and our samadhi will gradually deepen us, the process has its own natural momentum and unfolding .

The story has a beautiful and inspiring ending, symbolic of the process of realisation. The Seijo sick at home in bed and the Seijo with the two children from the distant city rejoined and became one. Seijo is here with us now, she is inviting us to discover our affinity with the stones and clouds, not to change from one form into another but rather to enable us to experience this ancient truth of no-self.

Another aspect that is reflected in this story, probably relevant more to women, is that we have traditionally experienced our lives and defined ourselves by who we are with. For example, Seijo was a daughter in relationship to her parents, Seijo was a wife in relationship to her husband. The person we are partner to can very often define who we think we are. We are constantly in relationship, each moment is relationship and in truth there is only one relationship. All things are no other than one's very self, so we are constantly in relationship with the self, with our infinite true self. The split Seijo became one, our

maturity is not to just define ourselves by the person in our lives but to stop and be in communion with our original face without definition. The true self knows no separation.

The moon and the clouds are the same
Mountains and valleys are different.
All are blessed, all are blessed.
Is this one? Is this two?

Yes, indeed the blessed outcome. The Bodhisattva way is to nurture our longing to return home, to find our unity with all beings. The moon and the clouds are the same, essentially all beings by nature are the Buddha Tao. If we cannot see into the essential world, and only recognise our uniqueness and our differences, (mountains and valleys are different) this thinking directly leads to chaos.
Such chaos is evident in our society and reflected in the way we treat our environment. Dharma/Gaia calls us to wake up the light of dawn and remember that the moon and clouds are the same, even in our darkest valleys and most difficult moments. The garden is watered, Dharma/Gaia is nurtured, all are blessed, all are blessed.
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1993]----------"MOUNTAINS AND WATERS".Th
text addresses some of the most fundamental and delicate religious issues.Therefore, it sho
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Kuan-Yin Zen Center, NSW, AustraliaEnquiries: The Editor, "Mind Moon Circle", Sydney Ze
St.,Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2 660
2993----------MOUNTAINS AND WATERSSUB
BARZAGHI, SENSEIDogen is revered as the founder of the Soto Zen School. He came fro
background and received such a rigorous education that by the age ofseven he was reading
classics. When he was eight his motherdied, and it is said that he awakened at that time to
impermanence of life.Dogen revealed later that while his mother was dying she had encoura
monk. So he studied for some time in the court, and then he sought thehelp of his uncle to
become ordained as a monk, at the age offourteen. It is said he read the whole of the Budd
while hewas still in his teens. At the age of twenty-one he received transmission in oneof the
lineages.Dogen had a number of teachers from different lineages. He spent time in Chinaw
teacher, Nyojo, and so intensive was it that it is said he did notsleep for two years. Nyojo ca
dojo one day and scolded a dozingmonk. "Zen study requires the shedding of body and mi
sleep?"At that moment, Dogen was completely enlightened.Dogen left a great body of writin
classic pieces is theMountain and Waters Sutra. Here is an excerpt:The mountains and wat
immediate present are the manifestation of the path of the ancient Buddhas. Becausethey a
before the emergence of signs, they are thepenetrating liberation of immediate actuality. By
heightand breadth of the qualities of the mountains, the virtue ofriding the clouds is always
from the mountains andthe subtle work of following the wind as a rule penetratesthrough to
the mountains. The green mountainsare forever walking. A stone woman bears a child by
doubts the walking of the mountains, one doesn't evenyet know one's own walking.So this is
sutra, which I love because it has such symboliclanguage. The mountains here mean the
existence. Thewaters means emptiness and these beautiful Taoist expressions like riding t
following the wind simply mean transcendence or liberation. So wecan read it as; form and
immediate present are themanifestation of the path of the ancient Buddhas. The mountains
way of enlightenment. In essence, both are beyond conception. And when hetalks about be
of signs, he means before the emergence ofconceptualisation, conceptual mind. He goes o
oftranscendance and liberation is none other than of the mountains, of this veryworld, of this
existence. Ordinary mind is the Tao. So the very heart ofthe teaching is that emptiness is f
emptiness. This sutra issymbolic of the interpenetration of emptiness and form, mountains a
form is exactly emptiness. Emptiness is not some thing out there, thatexists.It is none other
rock, this blue tarpaulin, the tree and the wind."Emptiness is form" means that Buddha natur

whole universe. Wewake up to this great vast body. And that fullness of the field of percept
the non-dualistic mind. So there are the twin aspects of therealisation of mind, the experien
to this vast body. Many years ago, I was a very intense yogi and doing a number of Vipassa
those days in Vipassana practice, you took one-hour vows forsitting without moving. You w
move for one hour. So I didthat. And then I thought, well I've managed to do that, now two
Iwas interested in just pushing it to the limit. I had heard somebody say thatthey became en
because they sat for three hours, and I accepted thisnaive idea that this was all I had to do.
twenty day retreat and abouttwo-thirds of the way through I was up to three hours, but nothi
ofcourse. I was terribly disappointed. So I sat for four hours, five hours, andeventually I sat
without moving or opening my eyes. There was greatpain of course, my whole body was on
being in thehell-realms for an hour, then there would be an hour of bliss, then another houro
course, and I became completely absorbed in the body, it becamethis intense journey and t
vast universe. Somehow bells rang,people came and went, I just sat there, completely forge
thatthere was even a world outside. And then in the evening a bell rang and I didopen my e
opened my eyes it was to my great body. "Oh, this isan interesting part of my body, it's so g
me some years tounderstand that experience. But that is the truth too. We do wake up to th
body.A stone woman bears a child by night. Again, this is symbolic language. Stonewoman
woman, which is a metaphor for emptiness. Bears a child- everything is inconceivably empt
Emptiness gives birth toform. The child here means the universe. This stone woman/barren
child by night made me reflect too on the Christian image of the virgin birthand I suddenly re
there were parallels there. The virgin woman isanother image of emptiness and she gives b
Jesus, to form.We were having a women's discussion recently during Easter and we decide
our Christian roots have conditioned our values and how we feltabout that now. I was very i
Christian church when I was young,but one of the things that I had a problem with was the n
sin,that we were all so sinful in the eyes of God.Later on, after leaving all of that, one of the
that attracted me aboutBuddhism was that we are all, at the essence, Buddha-nature. All be
Buddha. And I thought, "that feels better". But I heard recently ofa German Christian philos
explored the Latin roots of the word sin,and he said it meant separation, and then I understo
sin is aboutthe separation from totality, from God.I've also been fascinated by this process o
death. I was a midwifefor seven years, delivering babies in the bush and it was always a gre
honour to be invited to a birth. I had many wonderful experiencesthere. One thing I remem
births is the energy and excitement,the focus and attention at the moment the baby comes o
moment, thebaby is often blue and it does not breathe for that few moments. Everybody int
looks at this tiny creature and waits for it to breathe andall the adults in the room are holding
breath. I would then say toeeveryone, "Breathe! How is this poor little creature going to learn
tobreathe if we are all holding our breath?" That precious moment seems like aneternity, w
waiting for the baby to breathe and we need to bring thatsame attention and precious quality
our own breathing to givebirth to ourselves, to our own child by night.Another thing I found a

which was quite addictive was this specialquality of presence around birth, and usually wher
into labourand are there for a while, all the things that don't matter just fall away andit becom
moment-to-moment experience. There's a timeless quality about thatenergy. I went from de
spending time with people who aredying, and that same energy, that quality of presence is a
peoplewho are dying. That same energy is generated in sesshin. And it wasn't just byluck o
those Zen stories where the ancient teachers just said oneword and the student was enlight
same as when you're with alabouring woman, you stay with her through the night, you breat
tell when the baby's going to be born, you can tell the stages of laboureasily when you're a m
it's the same with those great Zen teachers.They know when the student is ripe. That one w
mind.There's another beautiful analogy about form and emptiness that is very simple.It is lik
the ocean. The wave has a beginning and an end, a birthand a death, and the Prajna Param
that the wave is full ofemptiness but is empty of a separate self. Now the wave is a form cre
wind and the water, but if the wave only sees its form, its beginning andend, it will be afraid o
death. But if the wave identifies with thewater, with the essence, it will not be afraid of birth
 The water isfree from birth and death.Through the process of practice, we see there is an e
identificationwith our own body and mind, and this attachment to this body is our greatestlim
feel, I think, I am this, I hear, I, I, I. And Dogen said, ifyou are attached to your body and car
from it, you will not find theway of Buddhas, not even in ten thousand aeons. I did my own c
ofthe impermanence of the body some years ago while sitting with the Tibetanlamas. They
on death for two weeks, then two weeks on thehell realms. Then I spent time in Benares, an
at four am, wentdown to the Ganges, found my own special boatman and gave him some ru
river to the burning ghat. The river at five am is an intenseexperience.A million people desc
in it and chant by it just as the sun risesover the plains of India. Every twenty minutes a bod
to the burningghat, carried on a stretcher with four pall bearers, chanting as they come,throu
back streets down to the river. And the chant was, Ramanama satya hai and it translates a
is the name of god". And Iwas fascinated by this chant, because it didn't matter what caste
body got the same chant. Contemplation at the burning ghat was notsomething ugly, it was a
and death, that whole process. It'squite sane actually.So when we sit, we can experience th
moment impermanent nature of allthe elements. We have the heat, the air, the water, thoug
Sowhat elements can you truly consider to be your own body if you truly look at itjust as elem
and passing away on a moment to moment level? Try andgrasp hold of any one of those el
onto one, just even onesensation in the body and say, "that is me". It is impermanent. Whe
the body we can experience that microscopic level of that constantchange and flux., bubbles
can experience this directly. Thereis no permanent, separate entity called "self" there in all t
elements. Andthat constant changing, that state of flux is what Dogen meant when he says
mountains are forever walking". There is no separation betweenyourself and the green mou
mountains come forth as self. Turningthe light around and looking back is the path of the an
themountains and waters of the immediate present.However there is more to the Buddha's t

realisation ofemptiness. We must not stagnate in that realisation of emptiness. That must b
more comprehensive realisation of integration, and thatintegration is merging with the world
Dogen had an analogy here,"It's like stepping back and stepping forward" - stepping back -
introspection,and stepping forth - merging with the world. This is like the dance we do - wec
- introspection - we merge with the world - we come out. We dothis dance in many ways co
forth. There's a beautiful rhythmthere. Keep up that rhythm, and please do not doubt the w
greenmountains.----------end of file

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[Last updated: 2 May 1994]

"DEATH IS A SACRAMENT".

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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Death is a Sacrament

SUBHANA Barzaghi Sensei

Subhana's talk, dedicated to the memory of Father Bede Griffiths, was given at Spring Sesshin 1993, Gorrick's Run Zendo.

Immediately we start to speak about death in our culture, it conjures up all kinds of images of something morbid or depressing or tragic or painful, Our Western culture is particularly good at hiding death and making it something alien. We immediately cover up a corpse and lock it behind closed doors, cover it over with a sterile sheet, in some ways denying death's relevance to life. There is such a great fear of extinction that we treat death as something taboo. We live with this anxiety about death, as if it is a denial of our rights to continual

and perpetual self-determination.

My first early experience around death was certainly not a pleasant one. I was working as a nurse at the Lorna Hodgkinson Sunshine Home in Sydney. I normally looked after children Ñ a ward of twenty-eight unruly mentally retarded boys Ñ but on one occasion I was transferred to the geriatric ward and I was rostered to a mentally retarded patient there who was dying. I think I was rostered because nobody else wanted to take care of him. When I went in there he could barely speak and state his needs. The smell was repulsive: everything came out in the bed; there was excretion everywhere. I did not know how to relate to this situation at all: I was twenty-one. As the days went on he became worse and he died. I felt that this was a very tragic and repulsive way to die because I had no way of meeting this person's needs or even communicating with him. I felt totally inadequate. I went straight to the matron's office and said, 'If you don't transfer me back to the children's ward, you're going to have one less nurse on Monday morning.' In those days, I don't think we were prepared for death or how to deal with it Ñ I certainly wasn't prepared, in any way.

Many years later I had another experience, completely different from that. When I was a midwife for seven years, delivering babies at home, on one occasion I was assisting some dear friends. The labour was not progressing well and was showing obvious signs that the woman and the labour needed attention. So we transferred her to the hospital. During the pushing stage one could tell that there was something not quite right. The pushing stage was very, very difficult for her, unlike other situations that I had been in, so we picked up on something on an energetic level. When they tried to find the baby's heartbeat on the monitor, there was no heartbeat. That is not uncommon at that stage of labour: when the baby is so far down in the birth canal, one cannot always pick up the heartbeat. Nevertheless the doctor also somehow felt that he must get this baby out. When the baby was born, it was dead.

The father, who had done a lot of work on himself, was a very interesting person, very spontaneous. He just let out an almighty

scream that went right through the hospital. The nurse burst into tears and ran out of the room. The doctor cleaned up and didn't know what to say. So there we were. I was with this couple and this dead baby. What we decided to do was just walk right out of the hospital. We took the baby with us. Nobody was going to stop us Ñ they didn't know how to respond anyway. We got into their van and drove off someplace in the middle of the night and we all sat there in the van and passed round the dead baby and started singing to the baby and speaking to the baby. Of course there was a huge amount of tears and enormous grief, but I was also amazed, in looking at this baby's face, at how exquisitely peaceful it was. So I had the most extreme emotions of incredible peace and at the same time extraordinary grief. I could not sleep for three days; it was a very strange experience, a very beautiful experience as well.

These early experiences led me to question, what is death? When the body dies, what remains? This is an important question, and we take it up more fully in our miscellaneous koans. The koan is, "When you separate into earth, water, fire, and air, where do you go?" Zen training and any truly deep religious experience should answer these questions of life and death, or at least put to rest some of our fear.

There are some parallels between deep sleep and death. Each night when we lie down to sleep we enter into our dream world, our consciousness and our senses begin to fade, and the world disappears; all the dramas and pleasures and successes and failures dissolve into the silence. Our attitude to sleep is to welcome deep sleep: it is a relief, it alleviates some of the stresses of the day. Yet we view death with such fear and anxiety.

The apparent division between birth and death is not so total as we imagine. The question is, who dies? What dies? In our practice there is the small death of the body, and we may die a hundred deaths without touching the great death of the mind. This great death of the mind is very important. The death of the mind gives birth to wisdom, and this wisdom is timeless, boundless state, right here and now, where there is no self to take refuge in. When we ask the question, who am I? or what am I? it is the I that is not known. What you are

you must find out. In some ways, we can only describe what you are not. You are not the world; you are not even in the world. It is more like the world is in you. In Zen we call this experience, 'I alone and sacred in the whole universe.' Another way of saying that is, 'Buddha-nature pervades the whole universe.' There is no separation there, and when we say, 'I alone and sacred in the whole universe,' we do not mean this self-important, self-conscious little 'I.'

So death serves the deepest interests of a religious life, by reminding us of the emptiness of desires and plans and achievements and self-interest. It keeps us in check in some way. All of our competitiveness seems madness when we cannot take anything with us. Our spiritual maturity and freedom lies in our readiness to let go of our self-importance.

When I was in Los Angeles, maybe six years ago, I was given tickets to a really interesting play. It was called 'AIDS Us.' It was a play like no other play that I have ever been to. There was a very small auditorium and there was no barrier between the actors and the people in the audience, no separation. All the people on stage had AIDS and they just got up and talked about their lives, how extraordinarily different their lives had been since they got AIDS. And instead of 'dying with AIDS' they reframed it and thought of themselves as 'living with AIDS.' It was quite an extraordinarily empowering experience for these people and the people in the audience. There wasn't a dry eye in the house. And this was in the early days, when there was a lot of paranoia and misunderstanding about AIDS. At the end of the play everybody from the audience just walked right down and everybody hugged and greeted everybody else. There was a total breakdown of fear; there was no sense of alienation; everybody was hugging everybody else. And that was a fairly straight audience, and back in those days that was quite an amazing experience for me.

It was certainly my first contact with anyone who had AIDS, and particularly a whole stageful of people. They later took that play to the White House to raise money for people who had AIDS.

There is interesting research now available about people's near-death

experiences. The chair of the Department of Parapsychology at Bristol University has done interviews with people who had near-death experiences. She explored them from a range of approaches, from the medical to the religious. The biological-medical argument is that the reason people consistently see a great light at the end of a tunnel is because the brain is being starved of oxygen, and therefore everything goes dark; people thus experience something like going through a tunnel and coming out to the light on the other side. This argument can explain why there is a tunnel, but it cannot explain why there is a light at the other end. They haven't got an answer for that one! The researcher Ñ and she was taking a straight scientific approach Ñ said that maybe Buddhism had some answers there, the best answers. Because Buddhism says that the self is merely a construct and that we re-create the self over and over and over again, moment by moment. And at the time of death the physical construct of the self starts to fall away: body and mind falling away, that moment. And we can witness the great light, we can witness the emptiness. And this also accounts for people's consistent experiences of the interconnected oneness with all things in those near-death experiences

There is a range of beliefs about death that we may have subscribed to at some point. The scientific view is that we live once; we die once; death is total extinction. This of course is very rational, and there is no proof to support any other view, nothing else is available. The Christian view is that there is life after death; for those who find God, the kingdom of heaven is open for eternity; for those who reject God, there is hell for eternity; the earth is but a brief home, a testing ground for our love of God.

A Buddhist view of death is that we are all waves on the ocean; each wave is born and dies repeatedly, according to our underlying forces; there is rebirth until enlightenment, until we get off the wheel of samsara. A variation of that is that there is reincarnation, until the dissolution of the ego, when the soul becomes one with the absolute. I am still not sure about any of those beliefs.

Years ago, when I was at Kopan monastery, at the age of nineteen, I did my very first meditation retreat. I was naive enough to sign up

for a thirty-day retreat. Kopan monastery is just outside Kathmandu in Nepal, and the lamas there, Lama Zopa and Lama Yeshe, were wonderful teachers. For all beginning students they used to make us meditate on death for two weeks. Then, if that was not enough, we would have to meditate on the hell realms for two weeks. We started out on that retreat with 150 people and about thirty of us finished. They were always saying, 'The reason we get people to meditate on death is because it motivates people to practise.' I'm not sure about that! But, twenty years later, I have come around to thinking that the lamas had something that was important there: they weren't so eccentric and crazy as I originally thought.

Tibetan Buddhism focuses a lot on understanding the process of death and dying. The lamas used to say that the moment of death is potent with opportunity, because it is then that we have access to the fundamental nature of mind. This luminous clear light will manifest; it will naturally manifest. This is a crucial point, because it is also at that point that we can attain liberation. However, we usually do not recognise it, because we are not acquainted with it, here and now in our practice, in our daily lives. So they emphasise that it is right now in our practice, in this lifetime, that we must encounter that unmanifested great mind, establish that essential recognition here and now.

Just after that thirty-day retreat, I was getting on a plane to leave Kathmandu to go back to India. I had always had a childhood fear that I was going to die young: I carried that fear with me almost every day. I know some of you here also have that fear. That morning I woke up and I thought, 'Well, I'm going to die.' Instead of saying to myself, as I would usually say, 'Oh Subhana, don't be so paranoid, so depressive,' after meditating on death for two weeks up in Kopan monastery, I thought, 'Well, OK, I'll just go with it.' So I decided that every single thing I did that day should be complete in itself. Every movement Ñ lifting the arm, bringing it back Ñ was complete; there was death in that moment. Drinking my tea: that was the last moment I was going to drink a cup of tea. Eating my toast: that was the last time. So there was an incredible preciousness about each and every thing. And it took an incredibly long time to pack my bag Ñ I

thought maybe I was stalling too, about getting on that plane.

Eventually in the afternoon I got on the plane: it took me all day to get there. We were in a light aircraft, going through a turbulent cloud formation out of Kathmandu; the little plane was bouncing all over the place. I thought, 'This is just like my life: being in one endless turbulent cloud formation, bouncing up and down all over the place.' Then in the next moment the plane came through into an open blue sky, very clear; you could see the patchwork fields of India below. And although it was not an awakening experience, it gave me hope and inspiration. It gave me a glimpse that maybe there is something that does not die, that cannot be destroyed, and every now and then we get a glimpse of it. That there is something greater that contains all this.

Another reason the Tibetan lamas would say why it was so important to meditate on death and the hell realms was because it gave a story, an explanation, about the six realms of existence. These are the Tushita heaven or heavenly realms; the demigods; the human realms; the animal realms; the hungry ghosts, or demons and spirits, or Preta realms; and the hell realms. The lamas would say that it was so precious to be born in the human realm. If you are in the hell realms there is so much pain and suffering that one can only survive; all one can do is cope with the pain. So in the hell realms there is no spirit of inquiry for realisation, to attain the Way. The same with the other extreme of the heavenly, blissful realm. It is so blissful, so pleasant, we are having such a good time being blissed out, that there is no inquiry in that realm either. The human realm was always considered the middle path, the middle realm, where there is a balance of pleasure and pain. It enables us to explore more deeply into the meaning of life. You can think of 'realms'; sometimes I find it more helpful to think of them as states of mind rather than realms. We can go through those states of mind even in one day, here in sesshin. If we translate the realms to the now, this middle realm is a balance of pleasure and pain: don't get stuck in heaven! That is not the Way. Some equanimity is the middle ground, is the perfect ripe place for awakening the mind.

When we think of birth and death we encounter the concept of karma. I was recently reading 'The Tibetan Book of Living and Dying', by Sogyal Rinpoche. He gives a lovely metaphor about karma and rebirth that I thought I would like to share with you. I always stayed right away from the concept of karma. Somehow I could never get my head around it, how to put it all together. Sogyal illustrates it in the following example.

The successive existences in a series of rebirths are not like the pearls of a pearl necklace, where they are held together on a thread all the way through, like a permanent soul. It is not like that, he says: it is more like a series of dice or blocks, all piled one on top of the other, one supporting the other. There is no identity between each block, but they are functionally connected. One functionally supports the other. It is more like that than it is like a permanent self or permanent soul running through all existences. There is only conditionality between the blocks.

If we apply that understanding right now, to this very moment, right now, we have a whole series of mind-moments, a whole series of consciousnesses. There is seeing, there is hearing, there is thinking, there is feeling. There are just these moments of consciousness, functionally connected. We just sit with that awareness, that empty awareness. There is no permanent self that threads itself through all that. We just hear it arising and passing away, each moment, right here. When we stay with that series of mind-moments Ñ and they happen so fast; the mind is happening at an incredible pace, seeing, hearing, thinking, feeling - we notice the impermanence. We are very aware of the constant flux and change. Impermanence has many gifts, but its greatest gift lies buried deep inside. The fear of impermanence that awakens in us, the fear that nothing is real, that nothing lasts, is in fact a great friend. Because it drives us to ask the question, If everything dies and changes, what is truth? Is there something beyond the impermanent appearances of life? Is there something that survives all the deaths of the world, all the many changes? There are vast implications in this fundamental fact of impermanence. When we truly see into impermanence, we can see into the empty nature of things and we can also see that it is not-self. These three faces of the truth Ñ

impermanence, emptiness, and not-self Ñ are right there in each moment.

Many times a friend dying can also give us a glimpse of this timeless, boundless reality. There is such an energy around birth; there is also a wonderful energy around death, around someone dying. It can awaken something in us. When someone is dying, everyone around that person has an opportunity to be touched by that life-death-life nature. It is a very precious opportunity. Life and death are not opposing enemies, but are complementary within the totality. When we are in touch with that we are touching this death-less, this change-less, that brings deep peace. But most of the time we do not bother to be conscious of our mortality and the cessation of all that we have known or lived for or loved or worked for. None of us can say how we will relate to our impending death. But if we live more conscious of death, right now, in each moment, we might greet the dawn and the bird and the stars at night with a lot more presence and immediacy. Life is nothing but a perpetual fluctuation of birth, death, rebirth. Death exposes itself each moment. Even in a single thought there is a beginning, middle, and end of the thought. There is a beginning, middle, and end of a breath. There is the sound of the bird that returns to the silence. So this moment is birth, this moment is death. This moment is rebirth, this moment is deathless. Can we embrace it like that?

A book that everybody seems to be reading at the moment, 'Women who Run with the Wolves', by Clarissa Pincola Estes, has a description of Skeleton Woman. She says that if we embody the old wise woman she welcomes death to her heart, death to her fire. She knows death as life-giver, as death-dealer. And women unconsciously practise these cycles of birth, death, and renewal every month, through the constant cycles of the filling and emptying of our life blood: every moon cycle. The cycles o Skeleton Woman flow deep through our bodies, throughout our entire life. This is indeed a series of births and deaths. But if we hold on to life with fear of death, o losing our car, our house, our friends, our children, this fear creates something like dead fingernails in the mind. The essential life and love can never leave you because you are that.. And when we awake we hold to nothing. It is neither conscious nor unconscious. It is that pure

heart of awareness. It is that true nakedness beyond all appearance. Everything exists in its light. The essence of awareness neither dies nor is reborn. It is this changeless reality. And life and death then are married in the emptiness. In the Hekiganroku, Case 3, 'Great Master Baso is unwell,' this master is dying and the head monk asks him, 'How is your reverence feeling these days?' And the great master says, 'Sun-faced Buddha, moon-faced Buddha.' What did he mean? 'Sun-faced Buddha, moon-faced Buddha.' This man is dying. Whether he is sick or well, the master is at peace. In other words, he sees all experience as Buddha-nature.

When I was in San Francisco a couple of years ago I had a wonderful opportunity. I was visiting John Tarrant Roshi and staying with Governor Jerry Brown, an ex-Jesuit. One night he said, 'There is a remarkable man over at Berkeley: why don't we go and meet him?' The man's name was Father Bede Griffith: some of you may have met him or know of him. He was a Christian priest who lived in India for something like thirty years, and who seemed to be able to assimilate all kinds of practices in his ashram. When they were chanting, one minute it was Buddhist chanting, the next minute Hindu, the next minute Christian. He would include all of these things. We went to the No Gate Zen Centre in Berkeley. There was a small Zen sesshin happening downstairs, with a Zen teacher giving a talk. We trudged upstairs to meet Father Bede Griffith. When we walked in, he was sitting on his bed. He was quite old and not very well and could not walk easily. He was dressed in his orange loincloth, which he wears all the time. He was a wonderful little old man, with silvery hair and a long white beard. Jerry happened to ask him a really interesting question. He said, 'What is death?' And Father Bede Griffith all of a sudden became excited and brighteyed and filled with joy and enthusiasm, and said, 'Death is a sacrament. I am completely looking forward to my death.' I was sitting right next to him on the bed and I was stunned. I never met anyone with such an enthusiasm for death, and such joy and love for death. 'I am completely looking forward to my death.' His attitude about death meant that he was living life to its fullest. His gift of no fear is the greatest gift we can give to ourselves or to others. When we give this gift then life is a sacrament, we meet life to its fullest.

May all beings receive the gift of no fear.

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THE FOUR SUBLIME STATES

Contemplations on Love, Compassion,
Sympathetic Joy and Equanimity

by
Nyanaponika Thera

The Wheel Publication No. 6
ISBN 955-24-0109-7

First published in 1958
Reprinted 1960, 1972, 1980, 1993

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BUDDHIST PUBLICATION SOCIETY
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DharmaNet Edition 1994

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The Buddha often spoke about four states of mind as the four "Brahma-viharas": the divine or god-like dwellings, the lofty and excellent abodes in which the mind reaches outwards towards the immeasurable world of living beings, embracing them all in these boundless emotions. These four "sublime states" are: loving-kindness, compassion, sympathetic joy and equanimity. They are considered to be the ideal social attitudes, the springs underlying the ideal modes of conduct towards living beings. The great healers of social tension and conflict, the builders of harmony and cooperation, they serve as potent antidotes to the poisons of hatred, cruelty, envy and partiality so widespread in modern life. In the present tract, Ven. Nyanaponika Thera, one of the great interpreters of Buddhist teachings in our time, offers a series of contemplations on these four lofty states, exploring them individually and in their subtle and complex inter-relationships. Though short in extent, this tract remains one of the most inspiring and uplifting essays on Dhamma to appear in our era.

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INTRODUCTION

Four sublime states of mind have been taught by the Buddha:

Love or Loving-kindness (//metta//)
Compassion (//karuna//)
Sympathetic Joy (//mudita//)
Equanimity (//upekkha//)

In Pali, the language of the Buddhist scriptures, these four are known under the name of //Brahma-vihara//. This term may be rendered by: excellent, lofty or sublime states of mind; or alternatively, by: Brahma-like, god-like or divine abodes.

These four attitudes are said to be //excellent// or //sublime// because they are the right or ideal way of conduct towards living beings (//sattesu samma patipatti//). They provide, in fact, the answer to all situations arising from social contact. They are the great removers of tension, the great peace-makers in social conflict, and the great healers of wounds suffered in the struggle of existence. They level social barriers, build harmonious communities, awaken slumbering magnanimity long forgotten, revive joy and hope long abandoned, and promote human brotherhood against the forces of egotism.

The Brahma-viharas are incompatible with a hating state of mind, and in that they are akin to Brahma, the divine but transient ruler of the higher heavens in the traditional Buddhist picture of the universe. In contrast to many other conceptions of deities, East and West, who by their own devotees are said to show anger, wrath, jealousy and "righteous indignation," Brahma is free from hate; and one who assiduously develops these four sublime states, by conduct and meditation, is said to become an equal of Brahma (//brahma-samo//). If they become the dominant influence in his mind, he will be reborn in congenial worlds, the realms of Brahma. Therefore, these states of mind are called //God-like//, //Brahma-like//.

They are called //abodes// (//vihara//) because they should become the mind's constant dwelling-places where we feel "at home"; they should not remain merely places of rare and short visits, soon forgotten. In other words, our minds should become thoroughly saturated by them. They should become our inseparable companions, and we should be mindful of them in all our common activities. As the Metta Sutta, the Song of Loving-kindness, says:

> When standing, walking, sitting, lying down,
> Whenever he feels free of tiredness
> Let him establish well this mindfulness --
> This, it is said, is the Divine Abode.

These four -- love , compassion, sympathetic joy and equanimity -- are also known as the //boundless states// (//appamanna//), because,

in their perfection and their true nature, they should not be narrowed by any limitation as to the range of beings towards whom they are extended. They should be non-exclusive and impartial, not bound by selective preferences or prejudices. A mind that has attained to that boundlessness of the Brahma-viharas will not harbor any national, racial, religious or class hatred.

But unless rooted in a strong natural affinity with such a mental attitude, it will certainly not be easy for us to effect that boundless application by a deliberate effort of will and to avoid consistently any kind or degree of partiality. To achieve that, in most cases, we shall have to use these four qualities not only as principles of conduct and objects of reflection, but also as subjects of methodical meditation. That meditation is called //Brahma-vihara-bhavana//, the meditative development of the sublime states. The practical aim is to achieve, with the help of these sublime states, those high stages of mental concentration called //jhana//, "meditative absorption." The meditations on love, compassion and sympathetic joy may each produce the attainment of the first three absorptions, while the meditation on equanimity will lead to the fourth jhana only, in which equanimity is the most significant factor.

Generally speaking, persistent meditative practice will have two crowning effects: first, it will make these four qualities sink deep into the heart so that they become spontaneous attitudes not easily overthrown; second, it will bring out and secure their //boundless// extension, the unfolding of their all-embracing range. In fact, the detailed instructions given in the Buddhist scriptures for the practice of these four meditations are clearly intended to unfold gradually the boundlessness of the sublime states. They systematically break down all barriers restricting their application to particular individuals or places.

In the meditative exercises, the selection of people to whom the thought of love, compassion or sympathetic joy is directed, proceeds from the easier to the more difficult. For instance, when meditating on loving-kindness, one starts with an aspiration for one's own

well-being, using it as a point of reference for gradual extension: "Just as I wish to be happy and free from suffering, so may //that// being, may //all// beings be happy and free from suffering!" Then one extends the thought of loving-kindness to a person for whom one has a loving respect, as, for instance, a teacher; then to dearly beloved people, to indifferent ones, and finally to enemies, if any, or those disliked. Since this meditation is concerned with the welfare of the living, one should not choose people who have died; one should also avoid choosing people towards whom one may have feelings of sexual attraction.

After one has been able to cope with the hardest task, to direct one's thoughts of loving-kindness to disagreeable people, one should now "break down the barriers"(//sima-sambheda//). Without making any discrimination between those four types of people, one should extend one's loving-kindness to them equally. At that point of the practice one will have come to the higher stages of concentration: with the appearance of the mental reflex-image (//patibhaganimitta//), "access concentration" (//upacara samadhi//) will have been reached, and further progress will lead to the full concentration (//appana//) of the first jhana, then the higher jhanas.

For spatial expansion, the practice starts with those in one's immediate environment such as one's family, then extends to the neighboring houses, to the whole street, the town, country, other countries and the entire world. In "pervasion of the directions," one's thought of loving-kindness is directed first to the east, then to the west, north, south, the intermediate directions, the zenith and nadir.

The same principles of practice apply to the meditative development of compassion, sympathetic joy and equanimity, with due variations in the selection of people. Details of the practice will be found in the texts (see //Visuddhimagga//, Chapter IX).

The ultimate aim of attaining these Brahma-vihara-jhanas is to produce a state of mind that can serve as a firm basis for the liberating insight into the true nature of all phenomena, as being

impermanent, liable to suffering and unsubstantial. A mind that has achieved meditative absorption induced by the sublime states will be pure, tranquil, firm, collected and free of coarse selfishness. It will thus be well prepared for the final work of deliverance which can be completed only by insight.

The preceding remarks show that there are two ways of developing the sublime states: first by practical conduct and an appropriate direction of thought; and second by methodical meditation aiming at the absorptions. Each will prove helpful to the other. Methodical meditative practice will help love, compassion, joy and equanimity to become spontaneous. It will help make the mind firmer and calmer in withstanding the numerous irritations in life that challenge us to maintain these four qualities in thoughts, words and deeds.

On the other hand, if one's practical conduct is increasingly governed by these sublime states, the mind will harbor less resentment, tension and irritability, the reverberations of which often subtly intrude into the hours of meditation, forming there the "hindrance of restlessness." Our everyday life and thought has a strong influence on the meditative mind; only if the gap between them is persistently narrowed will there be a chance for steady meditative progress and for achieving the highest aim of our practice.

Meditative development of the sublime states will be aided by repeated reflection upon their qualities, the benefits they bestow and the dangers from their opposites. As the Buddha says, "What a person considers and reflects upon for a long time, to that his mind will bend and incline."

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THE BASIC PASSAGE ON THE FOUR SUBLIME STATES

from the Discourses of the Buddha

I.

Here, monks, a disciple dwells pervading one direction with his heart filled with loving-kindness, likewise the second, the third, and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with loving-kindness, abundant, grown great, measureless, free from enmity and free from distress.

II.

Here, monks, a disciple dwells pervading one direction with his heart filled with compassion, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with compassion, abundant, grown great, measureless, free from enmity and free from distress.

III.

Here, monks, a disciple dwells pervading one direction with his heart filled with sympathetic joy, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with sympathetic joy, abundant, grown great, measureless, free from enmity and free from distress.

IV.

Here, monks, a disciple dwells pervading one direction with his heart

filled with equanimity, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with equanimity, abundant, grown great, measureless, free from enmity and free from distress.

Digha Nikaya 13

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CONTEMPLATIONS ON THE FOUR SUBLIME STATES

I

LOVE (Metta)

//Love//, without desire to possess, knowing well that in the ultimate sense there is no possession and no possessor: this is the highest //love//.

//Love//, without speaking and thinking of "I," knowing well that this so-called "I" is a mere delusion.

//Love//, without selecting and excluding, knowing well that to do so means to create love's own contrasts: dislike, aversion and hatred.

//Love//, embracing all beings: small and great, far and near, be it on earth, in the water or in the air.

//Love//, embracing impartially all sentient beings, and not only those who are useful, pleasing or amusing to us.

//Love//, embracing all beings, be they noble-minded or low-minded, good or evil. The noble and the good are embraced because //love// is flowing to them spontaneously. The low-minded and evil-minded are included because they are those who are most in need of //love//. In many of them the seed of goodness may have died merely because warmth was lacking for its growth, because it perished from cold in a loveless world.

//Love//, embracing all beings, knowing well that we all are fellow wayfarers through this round of existence -- that we all are overcome by the same law of suffering.

//Love//, but not the sensuous fire that burns, scorches and tortures, that inflicts more wounds than it cures -- flaring up now, at the next moment being extinguished, leaving behind more coldness and loneliness than was felt before.

Rather, //love// that lies like a soft but firm hand on the ailing beings, ever unchanged in its sympathy, without wavering, unconcerned with any response it meets. //Love// that is comforting coolness to those who burn with the fire of suffering and passion; that is life-giving warmth to those abandoned in the cold desert of loneliness, to those who are shivering in the frost of a loveless world; to those whose hearts have become as if empty and dry by the repeated calls for help, by deepest despair.

//Love//, that is a sublime nobility of heart and intellect which knows, understands and is ready to help.

//Love//, that //is// strength and //gives// strength: this is the highest //love//.

//Love//, which by the Enlightened One was named "the liberation of the heart," "the most sublime beauty": this is the highest //love//.

And what is the highest manifestation of //love//?

To show to the world the path leading to the end of suffering, the path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.

* * *

II

COMPASSION (Karuna)

The world suffers. But most men have their eyes and ears closed. They do not see the unbroken stream of tears flowing through life; they do not hear the cry of distress continually pervading the world. Their own little grief or joy bars their sight, deafens their ears. Bound by selfishness, their hearts turn stiff and narrow. Being stiff and narrow, how should they be able to strive for any higher goal, to realize that only release from selfish craving will effect their own freedom from suffering?

It is //compassion// that removes the heavy bar, opens the door to freedom, makes the narrow heart as wide as the world. //Compassion// takes away from the heart the inert weight, the paralyzing heaviness; it gives wings to those who cling to the lowlands of self.

Through //compassion// the fact of suffering remains vividly present to our mind, even at times when we personally are free from it. It gives us the rich experience of suffering, thus strengthening us to meet it prepared, when it does befall us.

//Compassion// reconciles us to our own destiny by showing us the life of others, often much harder than ours.

Behold the endless caravan of beings, men and beasts, burdened with sorrow and pain! The burden of every one of them, we also have carried in bygone times during the unfathomable sequence of repeated births.

Behold this, and open your heart to //compassion//!

And this misery may well be our own destiny again! He who is without //compassion// now, will one day cry for it. If sympathy with others is lacking, it will have to be acquired through one's own long and painful experience. This is the great law of life. Knowing this, keep guard over yourself!

Beings, sunk in ignorance, lost in delusion, hasten from one state of suffering to another, not knowing the real cause, not knowing the escape from it. This insight into the general law of suffering is the real foundation of our //compassion//, not any isolated fact of suffering.

Hence our //compassion// will also include those who at the moment may be happy, but act with an evil and deluded mind. In their present deeds we shall foresee their future state of distress, and //compassion// will arise.

The //compassion// of the wise man does not render him a victim of suffering. His thoughts, words and deeds are full of pity. But his heart does not waver; unchanged it remains, serene and calm. How else should he be able to help?

May such //compassion// arise in our hearts! //Compassion// that is sublime nobility of heart and intellect which knows, understands and is ready to help.

//Compassion// that //is// strength and //gives// strength: this is highest //compassion//.

And what is the highest manifestation of //compassion//?

To show to the world the path leading to the end of suffering, the path pointed out, trodden and realized to perfection by Him, the Exalted One, the Buddha.

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III

SYMPATHETIC JOY (Mudita)

Not only to compassion, but also to //joy with others// open your heart!

Small, indeed, is the share of happiness and joy allotted to beings! Whenever a little happiness comes to them, then you may rejoice that at least one ray of joy has pierced through the darkness of their lives, and dispelled the gray and gloomy mist that enwraps their hearts.

Your life will gain in joy by sharing the happiness of others as if it were yours. Did you never observe how in moments of happiness men's features change and become bright with joy? Did you never notice how joy rouses men to noble aspirations and deeds, exceeding their normal capacity? Did not such experience fill your own heart with joyful bliss? It is in your power to increase such experience of //sympathetic joy//, by producing happiness in others, by bringing them joy and solace.

Let us teach real joy to men! Many have unlearned it. Life, though full of woe, holds also sources of happiness and joy, unknown to most. Let us teach people to seek and to find real joy within themselves and to rejoice with the joy of others! Let us teach them to unfold their joy to ever sublimer heights!

Noble and sublime joy is not foreign to the Teaching of the Enlightened One. Wrongly the Buddha's Teaching is sometimes considered to be a doctrine diffusing melancholy. Far from it: the Dhamma leads step by step to an ever purer and loftier happiness.

Noble and sublime joy is a helper on the path to the extinction of suffering. Not he who is depressed by grief, but one possessed of joy finds that serene calmness leading to a contemplative state of mind. And only a mind serene and collected is able to gain the liberating wisdom.

The more sublime and noble the joy of others is, the more justified will be our own //sympathetic joy//. A cause for our //joy with others// is their noble life securing them happiness here and in lives hereafter. A still nobler cause for our //joy with others// is their faith in the Dhamma, their understanding of the Dhamma, their following the Dhamma. Let us give them the //help// of the Dhamma! Let us strive to become more and more able ourselves to render such help!

//Sympathetic joy// means a sublime nobility of heart and intellect which knows, understands and is ready to help.

//Sympathetic joy// that //is// strength and //gives// strength: this is the highest joy.

And what is the highest manifestation of //sympathetic joy//?

To show to the world the path leading to the end of suffering, the path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.

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IV

EQUANIMITY (Upekkha)

//Equanimity// is a perfect, unshakable balance of mind, rooted in insight.

Looking at the world around us, and looking into our own heart, we see clearly how difficult it is to attain and maintain balance of mind.

Looking into life we notice how it continually moves between contrasts: rise and fall, success and failure, loss and gain, honor and blame. We feel how our heart responds to all this with happiness and sorrow, delight and despair, disappointment and satisfaction, hope and fear. These waves of emotion carry us up and fling us down; and no sooner do we find rest, than we are in the power of a new wave again. How can we expect to get a footing on the crest of the waves? How can we erect the building of our lives in the midst of this ever restless ocean of existence, if not on the Island of Equanimity.

A world where that little share of happiness allotted to beings is mostly secured after many disappointments, failures and defeats;

a world where only the courage to start anew, again and again, promises success;

a world where scanty joy grows amidst sickness, separation and death;

a world where beings who were a short while ago connected with us by //sympathetic joy//, are at the next moment in want of our //compassion// -- such a world needs //equanimity//.

But the kind of equanimity required has to be based on vigilant presence of mind, not on indifferent dullness. It has to be the result of hard, deliberate training, not the casual outcome of a passing mood. But equanimity would not deserve its name if it had to be produced by exertion again and again. In such a case it would surely be weakened and finally defeated by the vicissitudes of life. True equanimity, however, should be able to meet all these severe tests and to regenerate its strength from sources within. It will possess this power of resistance and self-renewal only if it is rooted in insight.

What, now, is the nature of that insight? It is the clear understanding of how all these vicissitudes of life originate, and of our own true nature. We have to understand that the various experiences we undergo result from our kamma -- our actions in thought, word and deed -- performed in this life and in earlier lives. Kamma is the womb from which we spring (//kamma-yoni//), and whether we like it or not, we are the inalienable "owners" of our deeds (//kamma-ssaka//). But as soon as we have performed any action, our control over it is lost: it forever remains with us and inevitably returns to us as our due heritage (//kamma-dayada//). Nothing that happens to us comes from an "outer" hostile world foreign to ourselves; everything is the outcome of our own mind and deeds. Because this knowledge frees us from fear, it is the first basis of equanimity. When, in everything that befalls us we only meet ourselves, why should we fear?

If, however, fear or uncertainty should arise, we know the refuge where it can be allayed: our good deeds (//kamma-patisarana//). By taking this refuge, confidence and courage will grow within us -- confidence in the protecting power of our good deeds done in the past; courage to perform more good deeds right now, despite the discouraging hardships of our present life. For we know that noble and selfless deeds provide the best defense against the hard blows of destiny, that it is never too late but always the right time for good actions. If that refuge, in doing good and avoiding evil, becomes firmly established within us, one day we shall feel assured: "More and more ceases the misery and evil rooted in the past. And this present life -- I try to make it spotless and pure. What else can the future bring than increase of the good?" And from that certainty our minds will become serene, and we shall gain the strength of patience and equanimity to bear with all our present adversities. Then our deeds will be our friends (//kamma-bandhu//).

Likewise, all the various events of our lives, being the result of our deeds, will also be our friends, even if they bring us sorrow and pain. Our deeds return to us in a guise that often makes them unrecognizable. Sometimes our actions return to us in the way that others treat us, sometimes as a thorough upheaval in our lives; often

the results are against our expectations or contrary to our wills. Such experiences point out to us consequences of our deeds we did not foresee; they render visible half-conscious motives of our former actions which we tried to hide even from ourselves, covering them up with various pretexts. If we learn to see things from this angle, and to read the message conveyed by our own experience, then suffering, too, will be our friend. It will be a stern friend, but a truthful and well-meaning one who teaches us the most difficult subject, knowledge about ourselves, and warns us against abysses towards which we are moving blindly. By looking at suffering as our teacher and friend, we shall better succeed in enduring it with equanimity. Consequently, the teaching of kamma will give us a powerful impulse for freeing ourselves from kamma, from those deeds which again and again throw us into the suffering of repeated births. Disgust will arise at our own craving, at our own delusion, at our own propensity to create situations which try our strength, our resistance and our equanimity.

The second insight on which equanimity should be based is the Buddha's teaching of no-self (//anatta//). This doctrine shows that in the ultimate sense deeds are not performed by any self, nor do their results affect any self. Further, it shows that if there is no self, we cannot speak of "my own." It is the delusion of a self that creates suffering and hinders or disturbs equanimity. If this or that quality of ours is blamed, one thinks: "//I// am blamed" and equanimity is shaken. If this or that work does not succeed, one thinks: "//My// work has failed" and equanimity is shaken. If wealth or loved ones are lost, one thinks: "What is //mine// has gone" and equanimity is shaken.

To establish equanimity as an unshakable state of mind, one has to give up all possessive //thoughts of "mine"//, beginning with little things from which it is easy to detach oneself, and gradually working up to possessions and aims to which one's whole heart clings. One also has to give up the counterpart to such thoughts, all egoistic //thoughts of "self//", beginning with a small section of one's personality, with qualities of minor importance, with small weaknesses one clearly sees, and gradually working up to those emotions and aversions which one regards as the center of one's being. Thus

detachment should be practiced.

To the degree we forsake thoughts of "mine" or "self" equanimity will enter our hearts. For how can anything we realize to be foreign and void of a self cause us agitation due to lust, hatred or grief? Thus the teaching of no-self will be our guide on the path to deliverance, to perfect //equanimity//.

Equanimity is the crown and culmination of the four sublime states. But this should not be understood to mean that equanimity is the negation of love, compassion and sympathetic joy, or that it leaves them behind as inferior. Far from that, equanimity includes and pervades them fully, just as they fully pervade perfect equanimity.

* * * * * * * *

THE INTER-RELATIONS OF THE FOUR SUBLIME STATES

How, then, do these four sublime states pervade and suffuse each other?

Unbounded //love// guards //compassion// against turning into partiality, prevents it from making discriminations by selecting and excluding and thus protects it from falling into partiality or aversion against the excluded side.

//Love// imparts to //equanimity// its selflessness, its boundless nature and even its fervor. For fervor, too, transformed and controlled, is part of perfect //equanimity//, strengthening its power of keen penetration and wise restraint.

//Compassion prevents //love// and //sympathetic joy// from forgetting that, while both are enjoying or giving temporary and

limited happiness, there still exist at that time most dreadful states of suffering in the world. It reminds them that their happiness coexists with measureless misery, perhaps at the next doorstep. It is a reminder to //love// and //sympathetic joy// that there is more suffering in the world than they are able to mitigate; that, after the effect of such mitigation has vanished, sorrow and pain are sure to arise anew until suffering is uprooted entirely at the attainment of Nibbana. //Compassion// does not allow that //love// and //sympathetic joy// shut themselves up against the wide world by confining themselves to a narrow sector of it. //Compassion// prevents //love// and //sympathetic joy// from turning into states of self-satisfied complacency within a jealously-guarded petty happiness. //Compassion// stirs and urges //love// to widen its sphere; it stirs and urges //sympathetic joy// to search for fresh nourishment. Thus it helps both of them to grow into truly boundless states (//appamanna//).

//Compassion// guards //equanimity// from falling into a cold indifference, and keeps it from indolent or selfish isolation. Until //equanimity// has reached perfection, //compassion// urges it to enter again and again the battle of the world, in order to be able to stand the test, by hardening and strengthening itself.

//Sympathetic joy// holds //compassion// back from becoming overwhelmed by the sight of the world's suffering, from being absorbed by it to the exclusion of everything else. //Sympathetic joy// relieves the tension of mind, soothes the painful burning of the compassionate heart. It keeps //compassion// away from melancholic brooding without purpose, from a futile sentimentality that merely weakens and consumes the strength of mind and heart. //Sympathetic joy// develops //compassion// into active sympathy.

//Sympathetic joy// gives to //equanimity// the mild serenity that softens its stern appearance. It is the divine smile on the face of the Enlightened One, a smile that persists in spite of his deep knowledge of the world's suffering, a smile that gives solace and hope, fearlessness and confidence: "Wide open are the doors to deliverance," thus it speaks.

//Equanimity// rooted in insight is the guiding and restraining power for the other three sublime states. It points out to them the direction they have to take, and sees to it that this direction is followed. //Equanimity// guards //love// and //compassion// from being dissipated in vain quests and from going astray in the labyrinths of uncontrolled emotion. //Equanimity//, being a vigilant self-control for the sake of the final goal, does not allow //sympathetic joy// to rest content with humble results, forgetting the real aims we have to strive for.

//Equanimity//, which means "even-mindedness," gives to //love// an even, unchanging firmness and loyalty. It endows it with the great virtue of patience. //Equanimity// furnishes //compassion// with an even, unwavering courage and fearlessness, enabling it to face the awesome abyss of misery and despair which confront boundless //compassion// again and again. To the active side of //compassion//, //equanimity// is the calm and firm hand led by wisdom -- indispensable to those who want to practice the difficult art of helping others. And here again //equanimity// means patience, the patient devotion to the work of //compassion//.

In these and other ways equanimity may be said to be the crown and culmination of the other three sublime states. The first three, if unconnected with equanimity and insight, may dwindle away due to the lack of a stabilizing factor. Isolated virtues, if unsupported by other qualities which give them either the needed firmness or pliancy, often deteriorate into their own characteristic defects. For instance, loving-kindness, without energy and insight, may easily decline to a mere sentimental goodness of weak and unreliable nature. Moreover, such isolated virtues may often carry us in a direction contrary to our original aims and contrary to the welfare of others, too. It is the firm and balanced character of a person that knits isolated virtues into an organic and harmonious whole, within which the single qualities exhibit their best manifestations and avoid the pitfalls of their respective weaknesses. And this is the very function of equanimity, the way it contributes to an ideal relationship between all four sublime states.

Equanimity is a perfect, unshakable balance of mind, rooted in insight. But in its perfection and unshakable nature equanimity is not dull, heartless and frigid. Its perfection is not due to an emotional "emptiness," but to a "fullness" of understanding, to its being complete in itself. Its unshakable nature is not the immovability of a dead, cold stone, but the manifestation of the highest strength.

In what way, now, is //equanimity// perfect and unshakable?

Whatever causes stagnation is here destroyed, what dams up is removed, what obstructs is destroyed. Vanished are the whirls of emotion and the meanderings of intellect. Unhindered goes the calm and majestic stream of consciousness, pure and radiant. Watchful mindfulness (//sati//) has harmonized the warmth of faith (//saddha//) with the penetrative keenness of wisdom (//panna//); it has balanced strength of will (//viriya//) with calmness of mind (//samadhi//); and these five inner faculties (//indriya//) have grown into inner forces (//bala//) that cannot be lost again. They cannot be lost because they do not lose themselves any more in the labyrinths of the world (//samsara//), in the endless diffuseness of life (//papanca//). These inner forces emanate from the mind and act upon the world, but being guarded by mindfulness, they nowhere bind themselves, and they return unchanged. Love, compassion and sympathetic joy continue to emanate from the mind and act upon the world, but being guarded by //equanimity//, they cling nowhere, and return unweakened and unsullied.

Thus within the Arahat, the Liberated One, nothing is lessened by giving, and he does not become poorer by bestowing upon others the riches of his heart and mind. The Arahat is like the clear, well-cut crystal which, being without stains, fully absorbs all the rays of light and sends them out again, intensified by its concentrative power. The rays cannot stain the crystal with their various colors. They cannot pierce its hardness, nor disturb its harmonious structure. In its genuine purity and strength, the crystal remains unchanged. "Just as all the streams of the world enter the great ocean, and all the waters of the sky rain into it, but no increase or decrease of the great ocean is to be seen" -- even so is the nature of //holy

equanimity//.

Holy equanimity, or -- as we may likewise express it -- the Arahat endowed with holy equanimity, is the inner center of the world. But this inner center should be well distinguished from the numberless apparent centers of limited spheres; that is, their so-called "personalities," governing laws, and so on. All of these are only apparent centers, because they cease to be centers whenever their spheres, obeying the laws of impermanence, undergo a total change of their structure; and consequently the center of their gravity, material or mental, will shift. But the inner center of the Arahat's equanimity is unshakable, because it is immutable. It is immutable because it clings to nothing.

Says the Master:

> For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, verily, is the end of suffering.

Udana 8:3

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TITLE OF WORK: The Four Sublime States: Contemplations on Love, Compassion, Sympathetic Joy and Equanimity (The Wheel Publication No. 6)
FILENAME: WHEEL006.ZIP
AUTHOR: Nyanaponika Thera
AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
~~~~~~~~~~~~~~~~~~~~~~~~

54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1958, 1960, 1972, 1980, 1993
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DATE OF DHARMANET DISTRIBUTION: October 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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Pacifying the Mind

A short talk by Shih-fu to meditators during Open House at the Ch'an Center on Sunday, October 24, 1993

To pacify the mind means to stabilize the mind that constantly arises and perishes. There are many reasons why our minds are not at ease. Sometimes it is our health, sometimes the environment, but usually it is the mind's instability. This instability is caused by vexations. Vexations are created by what we want and don't want; what we like and dislike, what we seek and what we reject.

There are things the body needs and does not need; and it is the body that comes in contact with the environment. As a result, we find ourselves either in favorable or adverse situations. We crave favorable situations and avoid adverse situations, and such situations generate desire and aversion within us. Our minds are constantly influenced by our bodies and the environment, giving rise to a ceaseless cycle of thoughts and feelings. We are a continuous flux.

The first step in pacifying the mind is to retrieve the mind from the body and environment and place it on the method of practice. The more time you are able to keep your mind on the method, the more your mind will be stable and peaceful. If you cannot retrieve your mind, then your mind cannot be pacified. However, retrieving the mind from the body and environment dose not resolve the situations or problems we find ourselves in. Therefore, after achieving a stable, objective and peaceful mind -- called "ordinary mind" -- the second step is to apply this mind to our immediate situation. Then we are in a better position to deal with our daily affairs.

Ordinary mind does not involve feelings, sentiments or vexations. If you can reach this level, your mind will maintain stability even when you find yourself in unfavorable situations. To cultivate ordinary mind you must first rely on sitting meditation. Reaching equipoise and stability while sitting, you then expand this state of mind to encompass daily life. Eventually, at any time and place you

can pull your mind back to the method and not be subjected to unnecessary vexations caused by adverse situations.

I The Sutta

Being endowed with noble mindfulness and clear comprehension, and endowed with noble contentedness, the monk resorts to a lonely place: to a forest, the foot of a tree, a mountain, a cleft, a rock cave, a cemetery, a jungle, an open space, a heap of straw. After the meal, having returned from the alms-round, he sits down, crosslegged, keeping his body erect and his mindfulness alert. Having given up covetousness (= sensual desire) with regard to the world, he dwells with a heart free of covetousness, he cleanses his mind from covetousness. Having given up the blemish of ill-will, he dwells without ill-will; friendly and compassionate towards all living beings, he cleanses his mind from the blemish of ill-will. Having given up sloth and torpor, he dwells free from sloth and torpor, in the perception of light; mindful and clearly comprehending, he cleanses his mind from sloth and torpor. Having given up restlessness and remorse, he dwells without restlessness; his mind being calmed within, he cleanses it from restlessness and remorse. Having given up sceptical doubt, he dwells as one who has passed beyond doubt; being free from uncertainty about salutary things, he cleanses his mind from sceptical doubt.

Just as when a man taking a loan, engages in a trade, and his trade succeeds, he now not only disposes of his old debt but he has also, beyond that, a surplus for maintaining a wife. And at that he rejoices, is glad at heart....

Just as when a man is sick and in pain, suffering from a grave disease, his food does not agree with him, and he has no strength left in his body. But some time later he recovers from that sickness; he can again digest his food, and he regains his strength. And at that he rejoices, is glad at heart....

Just as when a man has been thrown into prison, but some time later he is released from prison; he is safe and without fears, and he did not suffer any loss of property. And at that he rejoices, is glad

at heart....

Just as when a man is a slave, not independent, but dependent on others, unable to go where he likes, but some time later he is set free from slavery, is now independent, no longer dependent on others, a freeman who can go where he wants. And at that he rejoices, is glad at heart....

Just as when a man, rich and prosperous, travels through a wilderness where there is no food and much danger, but some time later he has crossed the desert, and gradually reaches safely the vicinity of a village, a place of safety, free from danger. And at that he rejoices, is glad at heart.:

Similarly, so long as these five hindrances are not abandoned in him, a monk considers himself as indebted, as ailing, as imprisoned, as enslaved, as travelling in a wilderness.

But when these five hindrances are abandoned, he considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety.

And when he sees himself free of these five hindrances, joy arises; in him who is joyful, rapture arises; in him whose mind is enraptured, the body is stilled; the body being stilled, he feels happiness; and a happy mind finds concentration.

Then detached from sensual desires, detached from unwholesome states, he enters into and dwells in the first absorption which is accompanied by applied thought and reflection, born of detachment, and filled with joy and rapture. He enters into and dwells in the second ... third ... fourth absorption.

II The Commentary

A. The Similes for the Hindrances

The text of the discourse says: "Similarly, so long as these five hindrances are not abandoned in him, a monk considers himself as indebted, as ailing, as imprisoned, as enslaved, as travelling in a wilderness."

Hereby the Blessed One shows the unabandoned hindrance of sensual desire as similar to being in debt; and the other hindrances as similar to being ill, and so on. These similes should be understood as follows:

1. Sensual Desire

There is a man who has incurred a debt but has become ruined. Now, if his creditors, when telling him to pay back the debt, speak roughly to him or harass and beat him, he is unable to retaliate but has to bear it all. It is his debt that causes this forbearance.

In the same way, if a man is filled with sensual desire for a certain person, he will, full of craving for that object of his desire, be attached to it. Even if spoken to roughly by that person, or harassed or beaten, he will bear it all. It is his sensual desire that causes this forbearance. In that way, sensual desire is like being in debt.

2. Ill-Will

If a man suffers from a bilious disease, and receives even honey and sugar, he will not enjoy its flavour, owing to his bile sickness;

he will just vomit it, complaining, "It is bitter, bitter!"

In the same way, if one of angry temperament is admonished even slightly by his teacher or preceptor who wishes his best, he does not accept their advice. Saying "You harass me too much!" he will leave the Order, or go away and roam about. Just as the bilious person does not enjoy the flavour of honey and sugar, so one who has the disease of anger will not enjoy the taste of the Buddha's Dispensation consisting in the happiness of the meditative absorptions, etc. In that way, ill-will resembles illness.

3. Sloth and Torpor

A person has been kept in jail during a festival day, and so could see neither the beginning nor the middle nor the end of the festivities. If he is released on the following day, and hears people saying: "Oh, how delightful was yesterday's festival! Oh, those dances and songs!" he will not give any reply. And why not? Because he did not enjoy the festival himself.

Similarly, even if a very eloquent sermon on the Dhamma is going on, a monk overcome by sloth and torpor will not know the beginning, middle or end. If after the sermon, he hears it praised: "How pleasant was it to listen to the Dhamma! How interesting was the topic and how good the similes!" he will not be able to say a word. And why not? Because, owing to his sloth and torpor, he did not enjoy the sermon. In that way, sloth and torpor are comparable to imprisonment.

4. Restlessness and Remorse

A slave who wants to enjoy himself at a festival is told by his master: "Go quickly to such and such a place! There is urgent work to do. If you don't go, I shall have your hands and feet cut off, or your ears and nose!" Hearing that, the slave will quickly go as ordered,

and will not be able to enjoy any part of the festival. This is because of his dependence on others.

Similarly it is with a monk not well versed in the Vinaya (the Disciplinary Code), who has gone to the forest for the sake of solitude. If in any matter, down to the question of permissible meat (Sub-Cy: e.g. pork) he gets the idea that it was not permissible (taking it for bear's flesh), he has to interrupt his solitude and, to purify his conduct, has to go to one skilled in the Vinaya. Thus he will not be able to enjoy the happiness of solitude because of his being overcome by restlessness and remorse. In that way, restlessness and remorse are like slavery.

5. Sceptical Doubt

A man travelling through a desert, aware that travellers may be plundered or killed by robbers, will, at the mere sound of a twig or a bird, become anxious and fearful, thinking: "The robbers have come!" He will go a few steps, and then out of fear, he will stop, and continue in such a manner all the way; or he may even turn back. Stopping more frequently than walking, only with toil and difficulty will he reach a place of safety, or he may not even reach it.

It is similar with one in whom doubt has arisen in regard to one of the eight objects of doubt.[*] Doubting whether the Master is an Enlightened One or not, he cannot accept it in confidence, as a matter of trust. Unable to do so, he does not attain to the paths and fruits of sanctity. Thus, as the traveller in the desert is uncertain whether robbers are there or not, he produces in his mind, again and again, a state of wavering and vacillation, a lack of decision, a state of anxiety; and thus he creates in himself an obstacle for reaching the safe ground of sanctity (ariya-bhumi). In that way, sceptical doubt is like travelling in a desert.

* [They are, according to the Vibhanga: doubt in regard to

the Buddha, the Dhamma, the Sangha, the (threefold) training, the past, the future, both past and future, and the conditionality of phenomena dependently arisen.]

B. The Abandonment of the Hindrances

The text of the Discourse says: "But when these five hindrances are abandoned, the monk considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety."

1. The Abandonment of Sensual Desire

A man, having taken a loan, uses it for his business and comes to prosperity. He thinks: "This debt is a cause of vexation." He returns the loan together with the interest, and has the promissory note torn up. After that he neither sends a messenger nor a letter to his creditors; and even if he meets them it depends on his wish whether he will get up from his seat to greet them, or not. And why? He is no longer in debt to them or dependent of them.

Similarly a monk thinks: "Sensual desire is a cause of obstruction." He then cultivates the six things leading to its abandonment (see p.9), and removes the hindrance of sensual desire. Just as one who has freed himself of debt no longer feels fear or anxiety when meeting his former creditors, so one who has given up sensual desire is no longer attached and bound to the object of his desire; even if he sees divine forms, passions will not assail him.

Therefore the Blessed One compared the abandonment of sensual desire to freedom from debt.

2. The Abandonment of Ill-Will

Just as a person suffering from a bilious disease, having been cured by taking medicine, will regain his taste for honey and sugar, similarly a monk, thinking, "This ill-will causes much harm," develops the six things leading to its abandonment and removes the hindrance of ill-will. Just as the cured patient partaking of honey and sugar appreciates the taste, so also this monk receives with reverence the rules of training, and observes them with appreciation (of their value). Therefore the Blessed One compared the abandonment of ill-will to the recovery of health.

3. The Abandonment of Sloth and Torpor

There is a person that once had been in jail on a festival day. But when freed and celebrating the festival on a later occasion, he will think: "Formerly, through the fault of my heedlessness, I was in prison on that day and could not enjoy this festival. Now I shall be heedful." And he remains heedful of his conduct so that nothing detrimental finds entry into his mind. Having enjoyed the festival, he exclaims: "Oh, what a beautiful festival it was!"

Similarly a monk, perceiving that sloth and torpor do great harm, develops the six things opposed to them, and so removes the hindrance of sloth and torpor. Just as the man freed from prison enjoys the whole length of the festival, even for seven days, so this monk who has given up sloth and torpor is capable of enjoying the beginning, the middle and the consummation of the Festival of the Dhamma (dhamma-nakkhatta), and finally attains to Arahatship together with the fourfold discriminating knowledge (patisambhida)

Therefore the Blessed One spoke of the abandonment of sloth and torpor as being comparable to release from imprisonment.

4. The Abandonment of Restlessness and Remorse

There is a slave who, with the help of a friend, pays money to his master, becomes a free man, and is henceforth able to do what he likes. Similarly a monk, perceiving the great obstruction caused by restlessness and remorse, cultivates the six things opposed to them, and thus gives up restlessness and remorse. And having given them up, he is like a truly free man, able to do as he wishes. Just as no one can forcibly stop a free man from doing what he likes, so can restlessness and remorse no longer stop that monk from walking the happy path of renunciation (sukhanekkhamma-patipada).

Therefore the Blessed One declared the abandonment of restlessness and remorse as being similar to winning freedom from slavery.

5. The Abandonment of Sceptical Doubt

There is a strong man who, with his luggage in hand and well armed, travels through a wilderness in company. If robbers see him even from afar, they will take flight. Crossing safely the wilderness and reaching a place of safety, he will rejoice in his safe arrival. Similarly a monk, seeing that sceptical doubt is a cause of great harm, cultivates the six things that are its antidote, and gives up doubt. Just as that strong man, armed and in company, taking as little account of the robbers as of the grass on the ground, will safely come out of the wilderness to a safe place; similarly a monk, having crossed the wilderness of evil conduct, will finally reach the state of highest security, the deathless realm of Nibbana. Therefore the Blessed One compared the abandonment of sceptical doubt to reaching a place of safety.

THE FOUNDATIONS OF MINDFULNESS

//Satipatthana Sutta//

Thus have I heard. At one time the Blessed One was living among the Kurus, at Kammasadamma, a market town of the Kuru people. There the Blessed One addressed the bhikkhu thus: "Monks," and they replied to him, "Venerable Sir." The Blessed One spoke as follows:

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundations of mindfulness. What are the four?

Herein (in this teaching) a monk lives contemplating the body in the body, [1] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating feelings in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness, [2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects, [2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.

I. THE CONTEMPLATION OF THE BODY

1. //Mindfulness of Breathing//

And how does a monk live contemplating the body in the body?

Herein, monks, a monk, having gone to the forest, to the foot of a tree or to an empty place, sits down with his legs crossed, keeps his

body erect and his mindfulness alert. [3]

Ever mindful he breathes in, mindful he breathes out. Breathing in a long breath, he knows, "I am breathing in a long breath"; breathing out a long breath, he knows, "I am breathing out a long breath"; breathing in a short breath, he knows, "I am breathing in a short breath"; breathing out a short breath, he knows, "I am breathing out a short breath."

"Experiencing the whole (breath-) body, I shall breathe in," thus he trains himself. "Experiencing the whole (breath-) body, I shall breathe out," thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe in," thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe out," thus he trains himself.

Just as a skilful turner or turner's apprentice, making a long turn, knows, "I am making a long turn," or making a short turn, knows, "I am making a short turn," just so the monk, breathing in a long breath, knows, "I am breathing in a long breath"; breathing out a long breath, he knows, "I am breathing out a long breath"; breathing in a short breath, he knows, "I am breathing in a short breath"; breathing out a short breath, he knows, "I am breathing out a short breath." "Experiencing the whole (breath-) body, I shall breathe in," thus he trains himself. "Experiencing the whole (breath-) body, I shall breathe out," thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe in," thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe out," thus he trains himself.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. [4] He lives contemplating origination factors [5] in the body, or he lives contemplating dissolution factors [6] in the body, or he lives contemplating origination-and-dissolution factors [7] in the body. Or his mindfulness is established with the thought: "The body exists," [8] to the extent necessary just for knowledge and mindfulness, and he

lives detached, [9] and clings to nothing in the world. Thus also, monks, a monk lives contemplating the body in the body.

2. The Postures of the Body

And further, monks, a monk knows, when he is going, "I am going"; he knows, when he is standing, "I am standing"; he knows, when he is sitting, "I am sitting"; he knows, when he is lying down, "I am lying down"; or just as his body is disposed so he knows it.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination factors in the body, or he lives contemplating dissolution factors in the body, or he lives contemplating origination-and-dissolution factors in the body. [10] Or his mindfulness is established with the thought: "The body exists," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus also, monks, a monk lives contemplating the body in the body.

3. Mindfulness with Clear Comprehension

And further, monks, a monk, in going forward and back, applies clear comprehension; in looking straight on and looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and carrying the bowl, he applies clear comprehension; in eating, drinking, chewing and savouring, he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silence, he applies clear comprehension.

Thus he lives contemplating the body in the body....

4. The Reflection on the Repulsiveness of the Body

And further, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head-hairs down, thinking thus: "There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine."

Just as if there were a double-mouthed provision bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sound eyes, having opened that bag, were to take stock of the contents thus: "This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesamum, this is husked rice." Just so, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head-hairs down, thinking thus: "There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine."

Thus he lives contemplating the body in the body....

5. The Reflection on the Material Elements

And further, monks, a monk reflects on this very body, however it be placed or disposed, by way of the material elements: "There are in this body the element of earth, the element of water, the element of fire, the element of wind." [11]

Just as if, monks, a clever cow-butcher or his apprentice, having

slaughtered a cow and divided it into portions, should be sitting at the junction of four high roads, in the same way, a monk reflects on this very body, as it is placed or disposed, by way of the material elements: "There are in this body the elements of earth, water, fire, and wind."

Thus he lives contemplating the body in the body....

6. The Nine Cemetery Contemplations

(1) And further, monks, as if a monk sees a body dead one, two, or three days; swollen, blue and festering, thrown in the charnel ground, he then applies this perception to his own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution factors in the body, or he lives contemplating origination-and-dissolution-factors in the body. Or his mindfulness is established with the thought: "The body exists," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus also, monks, a monk lives contemplating the body in the body.

(2) And further, monks, as if a monk sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, he then applies this perception to his own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Thus he lives contemplating the body in the body....

(3) And further, monks, as if a monk sees a body thrown in the

charnel ground and reduced to a skeleton with some flesh and blood attached to it, held together by the tendons....

(4) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton blood-besmeared and without flesh, held together by the tendons....

(5) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons....

(6) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to disconnected bones, scattered in all directions_here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull....

(7) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bleached bones of conchlike colour....

(8) And further, monks, as if a monk sees a body thrown in the charnel ground reduced to bones, more than a year-old, lying in a heap....

(9) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bones gone rotten and become dust, he then applies this perception to his own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination factors in the body, or he lives contemplating dissolution factors in the body, or he lives contemplating origination-and-dissolution factors in the body. Or his mindfulness is established with the thought: "The body exists," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus also, monks, a monk

lives contemplating the body in the body.

II. THE CONTEMPLATION OF FEELING

And how, monks, does a monk live contemplating feelings in feelings?

Herein, monks, a monk when experiencing a pleasant feeling knows, "I experience a pleasant feeling"; when experiencing a painful feeling, he knows, "I experience a painful feeling"; when experiencing a neither-pleasant-nor-painful feeling," he knows, "I experience a neither-pleasant-nor-painful feeling." When experiencing a pleasant worldly feeling, he knows, "I experience a pleasant worldly feeling"; when experiencing a pleasant spiritual feeling, he knows, "I experience a pleasant spiritual feeling"; when experiencing a painful worldly feeling, he knows, "I experience a painful worldly feeling"; when experiencing a painful spiritual feeling, he knows, "I experience a painful spiritual feeling"; when experiencing a neither-pleasant-nor-painful worldly feeling, he knows, "I experience a neither-pleasant-nor-painful worldly feeling"; when experiencing a neither-pleasant-nor-painful spiritual feeling, he knows, "I experience a neither-pleasant-nor-painful spiritual feeling."

Thus he lives contemplating feelings in feelings internally, or he lives contemplating feelings in feelings externally, or he lives contemplating feelings in feelings internally and externally. He lives contemplating origination factors in feelings, or he lives contemplating dissolution factors in feelings, or he lives contemplating origination-and-dissolution factors in feelings. [12] Or his mindfulness is established with the thought, "Feeling exists," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus, monks, a monk lives contemplating feelings in feelings.

III. THE CONTEMPLATION OF CONSCIOUSNESS

And how, monks, does a monk live contemplating consciousness in consciousness?

Herein, monks, a monk knows the consciousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness, as the shrunken state; [13] the distracted state of consciousness, as the distracted state; [14] the developed state of consciousness as the developed state; [15] the undeveloped state of consciousness as the undeveloped state; [16] the state of consciousness with some other mental state superior to it, as the state with something mentally higher; [17] the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher; [18] the concentrated state of consciousness, as the concentrated state; the unconcentrated state of consciousness, as the unconcentrated state; the freed state of consciousness, as the freed state; [19] and the unfreed state of consciousness as the unfreed state.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination factors in consciousness, or he lives contemplating dissolution-

factors in consciousness, or he lives contemplating origination-and-dissolution factors in consciousness. [20] Or his mindfulness is established with the thought, "Consciousness exists," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus, monks, a monk lives contemplating consciousness in consciousness.

IV. THE CONTEMPLATION OF MENTAL OBJECTS

1. The Five Hindrances

And how, monks, does a monk live contemplating mental objects in mental objects?

Herein, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

How, monks, does a monk live contemplating mental objects in the mental objects of the five hindrances?

Herein, monks, when //sense-desire// is present, a monk knows, "There is sense-desire in me," or when sense-desire is not present, he knows, "There is no sense-desire in me." He knows how the arising of the non-arisen sense-desire comes to be; he knows how the abandoning of the arisen sense-desire comes to be; and he knows how the non-arising in the future of the abandoned sense-desire comes to be.

When //anger// is present, he knows, "There is anger in me," or when anger is not present, he knows, "There is no anger in me." He knows how the arising of the non-arisen anger comes to be; he knows how the abandoning of the arisen anger comes to be; and he knows how the non-arising in the future of the abandoned anger comes to be.

When //sloth and torpor// are present, he knows, "There are sloth and torpor in me," or when sloth and torpor are not present, he knows, "There are no sloth and torpor in me." He knows how the arising of the non-arisen sloth and torpor comes to be; he knows how the abandoning of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When //agitation and remorse// are present, he knows, "There are agitation and remorse in me," or when agitation and remorse are not present, he knows, "There are no agitation and remorse in me." He

knows how the arising of the non-arisen agitation and remorse comes to be; he knows how the abandoning of the arisen agitation and remorse comes to be; and he knows how the non-arising in the future of the abandoned agitation and remorse comes to be.

When //doubt// is present, he knows, "There is doubt in me," or when doubt is not present, he knows, "There is no doubt in me." He knows how the arising of the non-arisen doubt comes to be; he knows how the abandoning of the arisen doubt comes to be; and he knows how the non-arising in the future of the abandoned doubt comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination factors in mental objects, or he lives contemplating dissolution factors in mental objects, or he lives contemplating origination-and-dissolution factors in mental objects. [21] Or his mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

2. The Five Aggregates of Clinging

And further, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging. [22]

How, monks, does a monk live contemplating mental objects in the mental objects of the five aggregates of clinging?

Herein, monks, a monk thinks, "Thus is //material form//; thus is the arising of material form; and thus is the disappearance of material form. Thus is //feeling//; thus is the arising of feeling; and thus is the disappearance of feeling. Thus is //perception//; thus is the arising of perception; and thus is the disappearance of

perception. Thus are //formations//; thus is the arising of formations; and thus is the disappearance of formations. Thus is //consciousness//; thus is the arising of consciousness; and thus is the disappearance of consciousness."

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination factors in mental objects, or he lives contemplating dissolution factors in mental objects, or he lives contemplating origination-and-dissolution factors in mental objects. [23] Or his mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.

3. The Six Internal and External Sense Bases

And further, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

How, monks, does a monk live contemplating mental objects in the mental objects of the six internal and the six external sense-bases?

Herein, monks, a monk knows the eye and visual forms and the fetter that arises dependent on both (the eye and forms); [24] he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the //ear// and //sounds// ... the //nose// and //smells// ... the //tongue// and //flavours// ... the //body// and //tactual objects// ... the //mind// and //mental objects//, and the

fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination factors in mental objects, or he lives contemplating dissolution factors in mental objects, or he lives contemplating origination-and-dissolution factors in mental objects. [25] Or his mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

4. The Seven Factors of Enlightenment

And further, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

How, monks, does a monk live contemplating mental objects in the mental objects of the seven factors of enlightenment?

Herein, monks, when the enlightenment-factor of //mindfulness// is present, the monk knows, "The enlightenment-factor of mindfulness is in me," or when the enlightenment-factor of mindfulness is absent, he knows, "The enlightenment-factor of mindfulness is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be; and how perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

When the enlightenment-factor of //the investigation of mental objects// is present, the monk knows, "The enlightenment-factor of the

investigation of mental objects is in me"; when the enlightenment-factor of the investigation of mental objects is absent, he knows, "The enlightenment-factor of the investigation of mental objects is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of the investigation of mental objects comes to be, and how perfection in the development of the arisen enlightenment-factor of the investigation of mental objects comes to be.

When the enlightenment-factor of //energy// is present, he knows, "The enlightenment-factor of energy is in me"; when the enlightenment-factor of energy is absent, he knows, "The enlightenment-factor of energy is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of energy comes to be, and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

When the enlightenment-factor of //joy// is present, he knows, "The enlightenment-factor of joy is in me"; when the enlightenment-factor of joy is absent, he knows, "The enlightenment-factor of joy is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of joy comes to be, and how perfection in the development of the arisen enlightenment-factor of joy comes to be.

When the enlightenment-factor of //tranquillity// is present, he knows, "The enlightenment-factor of tranquillity is in me"; when the enlightenment-factor of tranquillity is absent, he knows, "The enlightenment-factor of tranquillity is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of tranquillity comes to be, and how perfection in the development of the arisen enlightenment-factor of tranquillity comes to be.

When the enlightenment-factor of //concentration// is present, he knows, "The enlightenment-factor of concentration is in me"; when the enlightenment-factor of concentration is absent, he knows, "The enlightenment-factor of concentration is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of concentration

comes to be, and how perfection in the development of the arisen enlightenment-factor of concentration comes to be.

When the enlightenment-factor of //equanimity/ is present, he knows, "The enlightenment-factor of equanimity is in me"; when the enlightenment-factor of equanimity is absent, he knows, "The enlightenment-factor of equanimity is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of equanimity comes to be, and how perfection in the development of the arisen enlightenment-factor of equanimity comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects. [26] Or his mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

5. The Four Noble Truths

And further, monks, a monk lives contemplating mental objects in the mental objects of the four noble truths.

How, monks, does a monk live contemplating mental objects in the mental objects of the four noble truths?

Herein, monks, a monk knows, "//This is suffering//," according to reality; he knows, "//This is the origin of suffering//," according to reality; he knows, "//This is the cessation of suffering//," according to reality; he knows "//This is the road leading to the cessation of

suffering//," according to reality.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects. [27] Or his mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the four noble truths.

* * *

Verily, monks, whosoever practises these four foundations of mindfulness in this manner for seven years, then one of these two fruits may be expected by him: highest knowledge (Arahantship) here and now, or if some remainder of clinging is yet present, the state of non-returning. [28]

O monks, let alone seven years. Should any person practise these four foundations of mindfulness in this manner for six years ... five years ... four years ... three years ... two years ... one year, then one of these two fruits may be expected by him: highest knowledge here and now, or if some remainder of clinging is yet present, the state of non-returning.

O monks, let alone a year. Should any person practise these four foundations of mindfulness in this manner for seven months ... six months ... five months ... four months ... three months ... two months ... a month ... half a month, then one of these two fruits may be expected by him: highest knowledge here and now, or if some remainder of clinging is yet present, the state of non-returning.

O monks, let alone half a month. Should any person practise these

four foundations of mindfulness in this manner for a week, then one of these two fruits may be expected by him: highest knowledge here and now, or if some remainder of clinging is yet present, the state of non-returning.

Because of this it was said: "This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely the four foundations of mindfulness."

Thus spoke the Blessed One. Satisfied, the monks approved of his words.

Satipatthana Sutta
Majjhima Nikaya, Sutta No. 10

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

saá¸·Ä• yatanavagga-aá¹-á¹-hakathÄ•

1. saá¸·Ä• yatanasaá¹ƒyuttaá¹ƒ

1. aniccavaggo

1. ajjhattÄ• niccasuttavaá¹‡á¹‡anÄ•

<1> saá¸·Ä• yatanavaggassa \Ne III 1/ \Be III 1/ \Ee II 354/ paá¹-hame __cakkhu_nti dve ca
Ã±Ä• á¹‡acakkhu ceva maá¹ƒsacakkhu ca. tattha __Ã±Ä• á¹‡acakkhu_ paÃ±cavidhaá¹ƒ ---
samantacakkhu, dibbacakkhu, paÃ±Ã±Ä• cakkhÅ«ti. tesu buddhacakkhu nÄ• ma Ä• sayÄ•
indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca, yaá¹ƒ --- ``buddhacakkhunÄ• lokaá¹ƒ volokentoâ€™â€
II 338) Ä• gataá¹ƒ \Ne III 2/. dhammacakkhu nÄ• ma heá¹-á¹-himÄ• tayo maggÄ• tÄ«á¹‡i c
``virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (Vin I 16; MN II 395) Ä
nÄ• ma sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ --- ``pÄ• sÄ• damÄ• ruyha samantacakkhÅ«
338) Ä• gataá¹ƒ. dibbacakkhu nÄ• ma Ä• lokapharaá¹‡ena uppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yaá¹
visuddhenÄ• â€™â€™ ti (Vin III 13; MN II 341) Ä• gataá¹ƒ. paÃ±Ã±Ä• cakkhu nÄ• ma catus
yaá¹ƒ --- ``cakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (sAN III 5.1081; Vin I 15) Ä• gataá¹ƒ.

__maá¹ƒsacakkhupi_ \Be III 2/ duvidhaá¹ƒ --- sasambhÄ• racakkhu, pasÄ• dacakkhÅ«ti. te
akkhipaá¹-alehi parivÄ• rito maá¹ƒsapiá¹‡á¸• o, yattha catasso dhÄ• tuyo vaá¹‡á¹‡agandha
jÄ«vitaá¹ƒ bhÄ• vo cakkhupasÄ• do kÄ• yapasÄ• doti saá¹…khepato terasa sambhÄ• rÄ• I
dhÄ• tuyo vaá¹‡á¹‡agandharasojÄ• sambhavoti ime nava catusamuá¹-á¹-hÄ• navasena ch
cakkhupasÄ• do kÄ• yapasÄ• doti ime kammasamuá¹-á¹-hÄ• nÄ• tÄ• va cattÄ• roti cattÄ•
sasambhÄ• racakkhu \Ee II 355/ nÄ• ma. yaá¹ƒ panettha setamaá¹‡á¸• alapariccchinnena ka
parivÄ• rite diá¹-á¹-himaá¹‡á¸• ale sanniviá¹-á¹-haá¹ƒ rÅ«padassanasamatthaá¹ƒ pasÄ• dar
pasÄ• dacakkhu nÄ• ma. tassa tato paresaÃ±ca sotÄ• dÄ«naá¹ƒ vitthÄ• rakathÄ• visuddhi

tattha yadidaá¹ƒ pasÄ• dacakkhu, taá¹ƒ gahetvÄ• bhagavÄ• --- __cakkhuá¹ƒ, bhikkhave,
tattha --- ``catÅ«hi kÄ• raá¹‡ehi aniccaá¹ƒ udayabbayavantatÄ• yÄ• â€™â€™ tiÄ• dinÄ• na
heá¹-á¹-hÄ• pakÄ• sitÄ• yeva. __sotampi_ pasÄ• dasotameva adhippetaá¹ƒ, tathÄ• __ghÄ
tebhÅ«makasammasanacÄ• racittaá¹ƒ. iti idaá¹ƒ suttaá¹ƒ chasu ajjhattikÄ• yatanesu tÄ«á¹‡
dassetvÄ• kathite bujjhanakÄ• naá¹ƒ ajjhÄ• sayena vuttaá¹ƒ.

2-3. ajjhattadukkhasuttÄ• divaá¹‡á¹‡anÄ•

2-3__._ dutiyaá¹ƒ dve lakkhaá¹‡Ä• ni, tatiyaá¹ƒ ekalakkhaá¹‡aá¹ƒ dassetvÄ• kathite bujjha
ajjhÄ• sayena vuttaá¹ƒ. sesÄ• ni pana tehi sallakkhitÄ• ni vÄ• ettakeneva vÄ• sallakkhess

4-6. bÄ• hirÄ• niccasuttÄ• divaá¹‡á¹‡anÄ•

4-6__._ catutthe \Ne III 3/ __rÅ«pagandharasaphoá¹-á¹-habbÄ• _ catusamuá¹-á¹-hÄ• nÄ• ,
dvisamuá¹-á¹-hÄ• no, __dhammÄ• _ti tebhÅ«makadhammÄ• rammaá¹‡aá¹ƒ. idampi bÄ• hi
tilakkhaá¹‡aá¹ƒ dassetvÄ• kathite bujjhanakÄ• naá¹ƒ vasena vuttaá¹ƒ. paÃ±came chaá¹-á¹
vuttasadisova nayo.

7-12. ajjhattÄ• niccÄ• tÄ«tÄ• nÄ• gatasuttÄ• divaá¹‡á¹‡anÄ•

7-12__._ sattamÄ• dÄ«ni \Be III 3/ atÄ«tÄ• nÄ• gatesu cakkhÄ• dÄ«su aniccalakkhaá¹‡Ä• d
paccuppannesu balavagÄ• hena kilamantÄ• naá¹ƒ vasena vuttÄ• ni. sesaá¹ƒ sabbattha heâ

aniccavaggo paá¹-hamo.

2. yamakavaggo

1-4. paá¹-hamapubbesambodhasuttÄ• divaá¹‡á¹‡anÄ•

13-16__._ yamakavaggassa \Ee II 356/ paá¹-hamadutiyesu __ajjhattikÄ• na_nti ajjhattajjhat
ajjhattikÄ• naá¹ƒ. so pana nesaá¹ƒ ajjhattikabhÄ• vo chandarÄ• gassa adhimattabalavatÄ•
manussÄ• naÃ±hi antogharaá¹ƒ viya cha ajjhattikÄ• yatanÄ• ni, gharÅ«pacÄ• raá¹ƒ viya ch
nesaá¹ƒ puttadÄ• radhanadhaÃ±Ã±apuá¹‡á¹‡e antoghare chandarÄ• go adhimattabalavÄ•
pavisituá¹ƒ na denti, appamattena bhÄ• janasaddamattenÄ• pi ``kiá¹ƒ etaâ€™â€™ nti? vatt
chasu ajjhattikesu Ä• yatanesu adhimattabalavachandarÄ• goti. iti imÄ• ya chandarÄ• gaba
``ajjhattikÄ• nÄ«â€™â€™ ti vuttÄ• ni. gharÅ«pacÄ• re pana no tathÄ• balavÄ• hoti, tattha
catuppadÄ• nipi na sahasÄ• nivÄ• renti. kiÃ±cÄ• pi na nivÄ• renti, anicchantÄ• pana pasu
na denti. iti nesaá¹ƒ tattha na adhimattabalavachandarÄ• go hoti. rÅ«pÄ• dÄ«supi tatheva n
adhimattabalavachandarÄ• go, tasmÄ• tÄ• ni ``bÄ• hirÄ• nÄ«â€™â€™ ti vuttÄ• ni. vitthÄ•
ajjhattikabÄ• hirakathÄ• visuddhimagge vuttÄ• va. sesaá¹ƒ dvÄ«supi suttesu heá¹-á¹-hÄ•
tatiyacatutthesu.

5-6. paá¹-hamanoceassÄ• dasuttÄ• divaá¹‡á¹‡anÄ•

17-18__._ paÃ±came __nissaá¹-Ä• _ti nikkhantÄ• . __visaÃ±Ã±uttÄ• _ti nosaá¹ƒyuttÄ• . __
adhimuttÄ• __vimariyÄ• dÄ«katena cetasÄ• _ti nimmariyÄ• dÄ«katena cetasÄ• . yaÃ±hi kil
vÄ• appahÄ«naá¹ƒ hoti, tena \Be III 4/ sekhÄ• naá¹ƒ cittaá¹ƒ samariyÄ• dÄ«kataá¹ƒ nÄ• m
vimariyÄ• dÄ«kataá¹ƒ. idha pana sabbaso kilesÄ• naÃ±ceva vaá¹-á¹-assa ca pahÄ«nattÄ•
357/ kilesavaá¹-á¹-amariyÄ• daá¹ƒ atikkantena cittena vihariá¹ƒsÅ«ti attho. chaá¹-á¹-hepi es
panetesu suttesu catusaccameva kathitanti veditabbaá¹ƒ.

7-10. paá¹-hamÄ• bhinandasuttÄ• divaá¹‡á¹‡anÄ•

19-22__._ sattamÄ• dÄ«su catÅ«su vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ. anupubbakathÄ•
vuttanayeneva veditabbÄ• ti.

yamakavaggo dutiyo.

3. sabbavaggo

1. sabbasuttavaá¹‡á¹‡anÄ•

<23> sabbavaggassa paá¹-hame __sabbaá¹ƒ vo, bhikkhave_ti sabbaá¹ƒ nÄ• ma catubbidh
Ä• yatanasabbaá¹ƒ, sakkÄ• yasabbaá¹ƒ, padesasabbanti. tattha ---

``na tassa addiá¹-á¹-hamidhaatthi kiÃ±ci,

atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ \Ne III 5/ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ,

tathÄ• gato tena samantacakkhÅ«â€™â€™ ti || (Nidd I 156; Nidd II dhotakamÄ• á¹‡avapuc
121) ---

idaá¹ƒ sabbasabbaá¹ƒ nÄ• ma. ``sabbaá¹ƒ vo, bhikkhave, desessÄ• mi, taá¹ƒ suá¹‡Ä• thÄ•
idaá¹ƒ Ä• yatanasabbaá¹ƒ nÄ• ma. ``sabbadhammamÅ«lapariyÄ• yaá¹ƒ vo, bhikkhave, des
idaá¹ƒ sakkÄ• yasabbaá¹ƒ nÄ• ma. ``sabbadhammesu vÄ• pana paá¹-hamasamannÄ• hÄ•
mÄ• nasaá¹ƒ ... pe ... tajjÄ• manodhÄ• tÅ«â€™â€™ ti idaá¹ƒ padesasabbaá¹ƒ nÄ• ma. iti p
padesasabbaá¹ƒ. tebhÅ«makadhammÄ• sakkÄ• yasabbaá¹ƒ. catubhÅ«makadhammÄ• Ä•
sabbasabbaá¹ƒ. padesasabbaá¹ƒ sakkÄ• yasabbaá¹ƒ \Be III 5/ na pÄ• puá¹‡Ä• ti, sakkÄ• y
na pÄ• puá¹‡Ä• ti, Ä• yatanasabbaá¹ƒ sabbasabbaá¹ƒ na pÄ• puá¹‡Ä• ti. kasmÄ• ? sabbaÃ
nÄ• ma dhammo Ä• rammaá¹‡aá¹ƒ na hotÄ«ti natthitÄ• ya. imasmiá¹ƒ pana sutte Ä• yatana

__paccakkhÄ• yÄ• _ti \Ee II 358/ paá¹-ikkhipitvÄ• . __vÄ• cÄ• vatthukamevassÄ• _ti, vÄ• c
vattabbavatthumattakameva bhaveyya. imÄ• ni pana dvÄ• dasÄ• yatanÄ• ni atikkamitvÄ• a
sabhÄ• vadhammo atthÄ«ti dassetuá¹ƒ na sakkuá¹‡eyya. __puá¹-á¹-ho ca na sampÄ• yeyy
sabbaá¹ƒ nÄ• mÄ• â€™â€™ ti? pucchito, ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti vacanena sampÄ•
__vighÄ• taá¹ƒ Ä• pajjeyyÄ• _ti dukkhaá¹ƒ Ä• pajjeyya. __yathÄ• taá¹ƒ, bhikkhave, avisaya
nipÄ• tamattaá¹ƒ. __yathÄ• _ti kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• avisaye puá¹-á¹-hoti attho. av
vighÄ• tova hoti, kÅ«á¹-Ä• gÄ• ramattaá¹ƒ silaá¹ƒ sÄ«sena ukkhipitvÄ• gambhÄ«re udake
candimasÅ«riyÄ• naá¹ƒ Ä• kaá¸• á¸• hitvÄ• pÄ• tanaá¹ƒ, tasmiá¹ƒ avisaye vÄ• yamanto vig
imasmimpi avisaye vighÄ• tameva Ä• pajjeyyÄ• ti adhippÄ• yo.

2. pahÄ• nasuttavaá¹‡á¹‡anÄ•

<24> dutiye __sabbappahÄ• nÄ• yÄ• _ti sabbassa pahÄ• nÄ• ya. __cakkhusamphassapac
cakkhusamphassaá¹ƒ mÅ«lapaccayaá¹ƒ katvÄ• uppannÄ• sampaá¹-icchanasantÄ«raá¹‡a
cakkhuviÃ±Ã±Ä• á¹‡asampayuttÄ• ya \Ne III 6/ pana vattabbameva natthi. sotadvÄ• rÄ• div
nayo. ettha pana __mano_ti bhavaá¹…gacittaá¹ƒ. __dhammÄ• _ti Ä• rammaá¹‡aá¹ƒ. __ma
sahÄ• vajjanakajavanaá¹ƒ. __manosamphasso_ti bhavaá¹…gasahajÄ• to samphasso. __ve
sahÄ• vajjanavedanÄ• ya javanavedanÄ• . bhavaá¹…gasampayuttÄ• ya pana vattabbamev
bhavaá¹…gato amocetvÄ• __mano_ti sahÄ• vajjanena bhavaá¹…gaá¹ƒ daá¹-á¹-habbaá¹ƒ.
__manoviÃ±Ã±Ä• á¹‡a_nti javanaviÃ±Ã±Ä• á¹‡aá¹ƒ. __manosamphasso_ti bhavaá¹…gasal
javanasahajÄ• tÄ• vedanÄ• . sahÄ• vajjanena bhavaá¹…gasahajÄ• tÄ• pi vaá¹-á¹-atiyeva.
anusiá¹-á¹-hiÄ• á¹‡Ä• , ayaá¹ƒ paá¹‡á¹‡atti nÄ• mÄ• ti.

3. abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nasuttavaá¹‡á¹‡anÄ•

<25> tatiye \Be III 6/ \Ee II 359/ __sabbaá¹ƒ abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• nÄ• yÄ• _ti s
parijÄ• nitvÄ• pajahanatthÄ• ya. __abhiÃ±Ã±Ä• pariÃ±Ã±Ä• pahÄ• tabba_nti abhijÄ• nitvÄ
pahÄ• tabbaá¹ƒ. sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

4. paá¹-hamaaparijÄ• nanasuttavaá¹‡á¹‡anÄ•

<26> catutthe __anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ avirÄ• jayaá¹ƒ appajaha_nti anabhijÄ• nan
avirÄ• jento appajahanto. ettha ca __avirÄ• jento_ti avigacchÄ• pento. iti imasmiá¹ƒ sutte tis
kathitÄ• honti. ``abhijÄ• naâ€™â€™ nti hi vacanena Ã±Ä• tapariÃ±Ã±Ä• kathitÄ• , ``parijÄ
tÄ«raá¹‡apariÃ±Ã±Ä• , ``virÄ• jayaá¹ƒ pajahaâ€™â€™ nti dvÄ«hi pahÄ• napariÃ±Ã±Ä• ti.

5. dutiyaaparijÄ• nanasuttavaá¹‡á¹‡anÄ•

<27> paÃ±came __cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• dhammÄ• _ti heá¹-á¹-hÄ• gah
heá¹-á¹-hÄ• vÄ• Ä• pÄ• thagataá¹ƒ gahitaá¹ƒ, idha anÄ• pÄ• thagataá¹ƒ. idaá¹ƒ panettha
heá¹-á¹-hÄ• Ä• pÄ• thagatampi anÄ• pÄ• thagatampi gahitameva, idha pana cakkhuviÃ±Ã±
khandhÄ• . te hi cakkhuviÃ±Ã±Ä• á¹‡ena \Ne III 7/ saha viÃ±Ã±Ä• tabbattÄ•
``cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tabbÄ• â€™â€™ ti vuttÄ• . sesapadesupi eseva nayo.

6. Ä• dittasuttavaá¹‡á¹‡anÄ•

<28> chaá¹-á¹-he __gayÄ• sÄ«se_ti gayÄ• gÄ• massa hi avidÅ«re gayÄ• ti ekÄ• pokkhara
gayÄ• sÄ«sanÄ• mako hatthikumbhasadiso piá¹-á¹-hipÄ• sÄ• á¹‡opi, yattha bhikkhusahass
bhagavÄ• tattha viharati. tena vuttaá¹ƒ ``gayÄ• sÄ«seâ€™â€™ ti. __bhikkhÅ« Ä• mantesÄ
sappÄ• yadhammadesanaá¹ƒ vicinitvÄ• taá¹ƒ desessÄ• mÄ«ti Ä• mantesi.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- ito kira dvÄ• navutikappe mahindo nÄ• ma rÄ• jÄ• ahosi.
phusso nÄ• ma. so pÅ«ritapÄ• ramÄ« pacchimabhavikasatto, paripÄ• kagate Ã±Ä• á¹‡e bo
360/ sabbaÃ±Ã±utaá¹ƒ paá¹-ivijjhi \Be III 7/. raÃ±Ã±o kaniá¹-á¹-haputto tassa aggasÄ• vako
dutiyasÄ• vako. rÄ• jÄ• cintesi --- ``mayhaá¹ƒ jeá¹-á¹-haputto nikkhamitvÄ• buddho jÄ• to,
aggasÄ• vako, purohitaputto dutiyasÄ• vakoâ€™â€™ ti. so ``amhÄ• kaá¹ƒyeva buddho, am
saá¹…ghoâ€™â€™ ti vihÄ• raá¹ƒ kÄ• retvÄ• vihÄ• radvÄ• rakoá¹-á¹-hakato yÄ• va attano
veá¸·ubhittikuá¹-ikÄ• hi parikkhipitvÄ• matthake
suvaá¹‡á¹‡atÄ• rakakhacitasamosaritagandhadÄ• mamÄ• lÄ• dÄ• mavitÄ• naá¹ƒ bandhÄ•
rajatavaá¹‡á¹‡aá¹ƒ vÄ• lukaá¹ƒ santharitvÄ• pupphÄ• ni vikirÄ• petvÄ• tena maggena bha

satthÄ• vihÄ• rasmiá¹ƒyeva á¹-hito cÄ«varaá¹ƒ pÄ• rupitvÄ• antosÄ• á¹‡iyÄ• va saddhiá¹
rÄ• jagehaá¹ƒ Ä• gacchati, katabhattakicco antosÄ• á¹‡iyÄ• va gacchati. koci kaá¹-acchubh
na labhati. tato nÄ• garÄ• ujjhÄ• yiá¹ƒsu, ``buddho loke uppanno, na ca mayaá¹ƒ puÃ±Ã±Ä
yathÄ• hi candimasÅ«riyÄ• sabbesaá¹ƒ Ä• lokaá¹ƒ karonti, evaá¹ƒ buddhÄ• nÄ• ma sabb
uppajjanti, ayaá¹ƒ pana rÄ• jÄ• sabbesaá¹ƒ puÃ±Ã±acetanaá¹ƒ attanoyeva anto pavesetÄ«

tassa ca raÃ±Ã±o aÃ±Ã±e tayo puttÄ• atthi. nÄ• garÄ• tehi saddhiá¹ƒ ekato hutvÄ• samm
``rÄ• jakulehi saddhiá¹ƒ aá¹-á¹-o nÄ• ma natthi, ekaá¹ƒ upÄ• yaá¹ƒ karomÄ• â€™â€™ ti. te
uá¹-á¹-hÄ• petvÄ• , ``katipayÄ• gÄ• mÄ• pahaá¹-Ä• â€™â€™ ti sÄ• sanaá¹ƒ Ä• harÄ• pet
putte pakkosÄ• petvÄ• ``tÄ• tÄ• , ahaá¹ƒ mahallako, gacchatha core vÅ«pasamethÄ• â€™
ito cito ca avippakiritvÄ• tesaá¹ƒ santikameva Ä• gacchiá¹ƒsu. te anÄ• vÄ• se gÄ• me vÄ•
corÄ• â€™â€™ ti Ä• gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• aá¹-á¹-haá¹ƒsu.

rÄ• jÄ• tuá¹-á¹-ho ``tÄ• tÄ• , varaá¹ƒ vo demÄ«â€™â€™ ti Ä• ha. te adhivÄ• setvÄ• gantv
mantayiá¹ƒsu, ``raÃ±Ã±Ä• amhÄ• kaá¹ƒ varo dinno. kiá¹ƒ gaá¹‡hÄ• mÄ• â€™â€™ ti? ayya
hatthiassÄ• dayo na dullabhÄ• \Ee II 361/, buddharatanaá¹ƒ pana dullabhaá¹ƒ, na sabbakÄ
tumhÄ• kaá¹ƒ jeá¹-á¹-habhÄ• tikassa phussabuddhassa paá¹-ijagganavaraá¹ƒ gaá¹‡hathÄ•
karissÄ• mÄ• â€™â€™ ti nÄ• garÄ• naá¹ƒ paá¹-issuá¹‡itvÄ• \Be III 8/ katamassukammÄ•
santikaá¹ƒ gantvÄ• , ``deva, no varaá¹ƒ dethÄ• â€™â€™ ti yÄ• ciá¹ƒsu. kiá¹ƒ gaá¹‡hissatha
amhÄ• kaá¹ƒ hatthiassÄ• dÄ«hi attho natthi, jeá¹-á¹-habhÄ• tikassa no phussabuddhassa p
dethÄ• ti. ``ayaá¹ƒ varo na sakkÄ• mayÄ• jÄ«vamÄ• nena dÄ• tuâ€™â€™ nti dve kaá¹‡á¹
amhehi balakkÄ• rena varaá¹ƒ dÄ• pitÄ• , tumhehi attano ruciyÄ• tuá¹-á¹-hehi dinno. kiá¹ƒ,
kathÄ• vaá¹-á¹-antÄ«â€™â€™ ti? saccavÄ• ditÄ• ya bhaá¹‡iá¹ƒsu.

rÄ• jÄ• vinivattituá¹ƒ alabhanto --- ``tÄ• tÄ• , satta saá¹ƒvacchare satta mÄ• se satta ca div
upaá¹-á¹-hahitvÄ• tumhÄ• kaá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• ha. ``sundaraá¹ƒ, deva, pÄ• á¹
``kissa pÄ• á¹-ibhogaá¹ƒ tÄ• tÄ• â€™â€™ ti? ``ettakaá¹ƒ kÄ• laá¹ƒ amaraá¹‡apÄ• á¹-ibhoga
``tÄ• tÄ• , ayuttaá¹ƒ pÄ• á¹-ibhogaá¹ƒ dÄ• petha, na sakkÄ• evaá¹ƒ pÄ• á¹-ibhogaá¹ƒ dÄ• t
ussÄ• vabindusadisaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaâ€™â€™ nti. ``no ce, deva, pÄ• á¹-ibhogaá¹ƒ
matÄ• kiá¹ƒ kusalaá¹ƒ karissÄ• mÄ• â€™â€™ ti? ``tena hi, tÄ• tÄ• , cha saá¹ƒvaccharÄ• n
sakkÄ• , devÄ• â€™â€™ ti. ``tena hi paÃ±ca, cattÄ• ri, tÄ«á¹‡i, dve, ekaá¹ƒ saá¹ƒvacchara
``satta, cha mÄ• se detha ... pe ... mÄ• saá¸• á¸• hamattaá¹ƒ dethÄ• â€™â€™ ti. ``na sakkÄ
hi sattadivasamattaá¹ƒ dethÄ• â€™â€™ ti. ``sÄ• dhu, devÄ• ti satta divase sampaá¹-icchiá¹
saá¹ƒvacchare satta mÄ• se satta divase kattabbasakkÄ• raá¹ƒ sattasuyeva divasesu akÄ•

tato puttÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ satthÄ• raá¹ƒ pesetuá¹ƒ aá¹-á¹-hausabhavitthataá
alaá¹…kÄ• rÄ• pesi, majjhaá¹-á¹-hÄ• ne catuusabhappamÄ• á¹‡aá¹ƒ \Ne III 9/ padesaá¹ƒ h
kasiá¹‡amaá¹‡á¸• alasadisaá¹ƒ katvÄ• vÄ• lukÄ• ya santharÄ• petvÄ• pupphÄ• bhikiá¹‡á¹
kadaliyo ca puá¹‡á¹‡aghaá¹-e ca á¹-hapÄ• petvÄ• dhajapaá¹-Ä• kÄ• \Ee II 362/ ukkhipÄ• p
pokkharaá¹‡iá¹ƒ khaá¹‡Ä• pesi, aparabhÄ• ge dvÄ«su passesu gandhamÄ• lÄ• pupphÄ• p
majjhaá¹-á¹-hÄ• ne catuusabhavitthÄ• rassa alaá¹…katamaggassa ubhosu passesu dve dv
khÄ• á¹‡ukaá¹‡á¹-ake harÄ• petvÄ• daá¹‡á¸• adÄ«pikÄ• yo kÄ• rÄ• pesi. rÄ• japuttÄ• pi at
soá¸·asausabhamaggaá¹ƒ tatheva alaá¹…kÄ• rÄ• pesuá¹ƒ.

rÄ• jÄ• \Be III 9/ attano Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• nassa kedÄ• rasÄ«maá¹ƒ gantvÄ• satth
paridevamÄ• no, ``tÄ• tÄ• , mayhaá¹ƒ dakkhiá¹‡akkhiá¹ƒ uppÄ• á¹-etvÄ• gaá¹‡hantÄ• viya
gaá¹‡hitvÄ• gatÄ• pana buddhÄ• naá¹ƒ anucchavikaá¹ƒ kareyyÄ• tha. mÄ• surÄ• soá¹‡á
vicaritthÄ• â€™â€™ ti Ä• ha. te ``jÄ• nissÄ• ma mayaá¹ƒ, devÄ• â€™â€™ ti satthÄ• raá¹ƒ
kÄ• retvÄ• satthu niyyÄ• tetvÄ• tattha satthÄ• raá¹ƒ paá¹-ijaggantÄ• kÄ• lena therÄ• sane
kÄ• lena saá¹…ghanavakÄ• sane tiá¹-á¹-hanti. dÄ• naá¹ƒ upaparikkhamÄ• nÄ• naá¹ƒ tiá¹‡á
ekasadisameva ahosi. te upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya cintayiá¹ƒsu --- ``kathaá

ajjhÄ• sayaá¹ƒ gaá¹‡heyyÄ• mÄ• â€™â€™ ti? atha nesaá¹ƒ etadahosi --- ``buddhÄ• nÄ• m
Ä• misagaruno, sÄ«le patiá¹-á¹-hamÄ• nÄ• mayaá¹ƒ satthu ajjhÄ• sayaá¹ƒ gahetuá¹ƒ sakk
dÄ• nasaá¹ƒvidhÄ• yake manusse pakkosÄ• petvÄ• , ``tÄ• tÄ• , iminÄ• va nÄ«hÄ• rena yÄ
sampÄ• dentÄ• dÄ• naá¹ƒ pavattethÄ• â€™â€™ ti vatvÄ• dÄ• nasaá¹ƒvidahanapalibodha

atha nesaá¹ƒ jeá¹-á¹-habhÄ• tÄ• paÃ±casate purise Ä• dÄ• ya dasasu sÄ«lesu patiá¹-á¹-h
acchÄ• detvÄ• kappiyaá¹ƒ udakaá¹ƒ paribhuÃ±jamÄ• no vÄ• saá¹ƒ kappesi. majjhimo tÄ«h
purisasatehi saddhiá¹ƒ tatheva paá¹-ipajji. te yÄ• vajÄ«vaá¹ƒ satthÄ• raá¹ƒ upaá¹-á¹-hahiá¹ƒ
tesaá¹ƒyeva santike parinibbÄ• yi.

tepi kÄ• laá¹ƒ katvÄ• tato paá¹-á¹-hÄ• ya dvÄ• navutikappe manussalokato devalokaá¹ƒ, d
manussalokaá¹ƒ saá¹ƒsarantÄ• amhÄ• kaá¹ƒ satthukÄ• le devalokÄ• cavitvÄ• manussalo
dÄ• nagge byÄ• vaá¹-o mahÄ• amacco aá¹…gamagadhÄ• naá¹ƒ rÄ• jÄ• bimbisÄ• ro hutvÄ
raá¹-á¹-he \Ee II 363/ brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattiá¹ƒsu. jeá¹-á¹-habhÄ• tÄ• jeá
majjhimakaniá¹-á¹-hÄ• majjhimakaniá¹-á¹-hÄ• yeva. yepi tesaá¹ƒ parivÄ• ramanussÄ• , te p
jÄ• tÄ• . te vuddhimanvÄ• ya tayopi \Ne III 10/ janÄ• taá¹ƒ purisasahassaá¹ƒ Ä• dÄ• ya nik
uruvelÄ• yaá¹ƒ nadÄ«tÄ«reyeva vasiá¹ƒsu. aá¹…gamagadhavÄ• sino mÄ• se mÄ• se tesaá

atha \Be III 10/ amhÄ• kaá¹ƒ bodhisatto katÄ• bhinikkhamano anupubbena sabbaÃ±Ã±utaá
pavattitavaradhammacakko yasÄ• dayo kulaputte vinetvÄ• saá¹-á¹-hi arahante dhammades
uyyojetvÄ• sayaá¹ƒ pattacÄ«varamÄ• dÄ• ya --- ``te tayo jaá¹-ilabhÄ• tike damessÄ• mÄ«â
anekehi pÄ• á¹-ihÄ• riyasatehi tesaá¹ƒ diá¹-á¹-hiá¹ƒ bhinditvÄ• te pabbÄ• jesi. so taá¹ƒ
iddhimayapattacÄ«varadharaá¹ƒ samaá¹‡asahassaá¹ƒ Ä• dÄ• ya gayÄ• sÄ«saá¹ƒ gantvÄ•
--- ``katarÄ• nu kho etesaá¹ƒ dhammakathÄ• sappÄ• yÄ• â€™â€™ ti cintento, ``ime sÄ• y
paricaranti. imesaá¹ƒ dvÄ• dasÄ• yatanÄ• ni Ä• dittÄ• ni sampajjalitÄ• ni viya katvÄ• deses
arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ sakkhissantÄ«â€™â€™ ti sanniá¹-á¹-hÄ• namakÄ• si. atha nes
desetuá¹ƒ imaá¹ƒ Ä• dittapariyÄ• yaá¹ƒ abhÄ• si. tena vuttaá¹ƒ --- ``bhikkhÅ« Ä• mantesÄ«
sappÄ• yadhammadesanaá¹ƒ vicinitvÄ• taá¹ƒ desessÄ• mÄ«ti Ä• mantesÄ«â€™â€™ ti. ta
sampajjalitaá¹ƒ. sesaá¹ƒ vuttanayameva. iti imasmiá¹ƒ sutte dukkhalakkhaá¹‡aá¹ƒ kathitaá¹

7. addhabhÅ«tasuttavaá¹‡á¹‡anÄ•

<29> sattame __addhabhÅ«ta_nti adhibhÅ«taá¹ƒ ajjhotthaá¹-aá¹ƒ, upaddutanti attho. imasm
dukkhalakkhaá¹‡ameva kathitaá¹ƒ.

8. samugghÄ• tasÄ• ruppasuttavaá¹‡á¹‡anÄ•

<30> aá¹-á¹-hame __sabbamaÃ±Ã±itasamugghÄ• tasÄ• ruppa_nti sabbesaá¹ƒ taá¹‡hÄ• m
samugghÄ• tÄ• ya anucchavikaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __cakkhuá¹ƒ na maÃ±
364/ ahanti vÄ• mamanti vÄ• paroti vÄ• parassÄ• ti vÄ• na maÃ±Ã±ati. __cakkhusmiá¹ƒ
cakkhusmiá¹ƒ, mama kiÃ±canapalibodho cakkhusmiá¹ƒ paro cakkhusmiá¹ƒ, parassa kiÃ±ca
maÃ±Ã±ati. __cakkhuto na maÃ±Ã±atÄ«_ti ahaá¹ƒ cakkhuto niggato, mama kiÃ±canapalibo
cakkhuto niggato, parassa kiÃ±canapalibodho cakkhuto \Ne III 11/ niggatoti evampi na maÃ
taá¹‡hÄ• mÄ• nadiá¹-á¹-himaÃ±Ã±anÄ• naá¹ƒ ekampi na uppÄ• detÄ«ti attho. __cakkhuá¹ƒ
cakkhÅ«ti na maÃ±Ã±ati, mamattabhÅ«taá¹ƒ taá¹‡hÄ• maÃ±Ã±anaá¹ƒ na uppÄ• detÄ«ti att
imasmiá¹ƒ sutte catucattÄ• lÄ«sÄ• ya á¹-hÄ• nesu arahattaá¹ƒ pÄ• petvÄ• vipassanÄ• kat

9. paá¹-hamasamugghÄ• tasappÄ• yasuttavaá¹‡á¹‡anÄ•

<31> navame \Be III 11/ __samugghÄ• tasappÄ• yÄ• _ti samugghÄ• tassa upakÄ• rabhÅ«
aÃ±Ã±athÄ• _ti tato taá¹ƒ aÃ±Ã±enÄ• kÄ• rena hoti. __aÃ±Ã±athÄ• bhÄ• vÄ« bhavasatto l
aÃ±Ã±athÄ• bhÄ• vaá¹ƒ vipariá¹‡Ä• maá¹ƒ upagamanena aÃ±Ã±athÄ• bhÄ• vÄ« hutvÄ• pi
palibuddho ayaá¹ƒ loko bhavaá¹ƒyeva abhinandati. __yÄ• vatÄ• , bhikkhave, khandhadhÄ•
yattakaá¹ƒ idaá¹ƒ khandhÄ• ca dhÄ• tuyo ca Ä• yatanÄ• ni cÄ• ti khandhadhÄ• tuÄ• yatan
sabbampi na maÃ±Ã±atÄ«ti heá¹-á¹-hÄ• gahitameva saá¹ƒkaá¸• á¸• hitvÄ• puna dasseti. i
aá¹-á¹-hacattÄ• lÄ«sÄ• ya á¹-hÄ• nesu arahattaá¹ƒ pÄ• petvÄ• vipassanÄ• kathitÄ• .

10. dutiyasamugghÄ• tasappÄ• yasuttavaá¹‡á¹‡anÄ•

<32> dasame __etaá¹ƒ mamÄ• _tiÄ• dÄ«hi tÄ«hi tÄ«hi padehi taá¹‡hÄ• mÄ• nadiá¹-á¹-hig
tiparivaá¹-á¹-anayena desanÄ• katÄ• . paá¹-ipÄ• á¹-iyÄ• pana tÄ«supi imesu suttesu saha
maggÄ• kathitÄ• ti.

sabbavaggo tatiyo.

4. jÄ• tidhammavaggavaá¹‡á¹‡anÄ•

33-42__._ jÄ• tidhammavagge \Ee II 365/ __jÄ• tidhamma_nti jÄ• yanadhammaá¹ƒ nibbatta
__jarÄ• dhamma_nti jÄ«raá¹‡asabhÄ• vaá¹ƒ. __byÄ• dhidhamma_nti byÄ• dhino uppattipa
byÄ• dhisabhÄ• vaá¹ƒ. __maraá¹‡adhamma_nti maraá¹‡asabhÄ• vaá¹ƒ \Ne III 12/. __soka
uppattipaccayabhÄ• vena sokasabhÄ• vaá¹ƒ. __saá¹ƒkilesikadhamma_nti saá¹ƒkilesikasab
khayagamanasabhÄ• vaá¹ƒ. __vayadhammÄ• _dÄ«supi eseva nayoti.

jÄ• tidhammavaggo catuttho.

5. sabbaaniccavaggavaá¹‡á¹‡anÄ•

43-52__._ aniccavagge \Be III 12/ __abhiÃ±Ã±eyya_nti pade Ã±Ä• tapariÃ±Ã±Ä• Ä• gatÄ• gahitÄ• yevÄ• ti veditabbÄ• . __pariÃ±Ã±eyyapahÄ• tabba_padesupi tÄ«raá¹‡apahÄ• napa pana dve gahitÄ• yevÄ• ti veditabbÄ• . __sacchikÄ• tabba_nti paccakkhaá¹ƒ kÄ• tabbaá¹ƒ. __abhiÃ±Ã±Ä• pariÃ±Ã±eyya_nti idhÄ• pi pahÄ• napariÃ±Ã±Ä• avuttÄ• pi gahitÄ• yevÄ• ti anekaggaá¹-á¹-hena. __upassaá¹-á¹-ha_nti upahataá¹-á¹-hena. sesaá¹ƒ uttÄ• namevÄ• ti.

sabbaaniccavaggo paÃ±camo.

paá¹-hamo paá¹‡á¹‡Ä• sako.

6. avijjÄ• vaggavaá¹‡á¹‡anÄ•

53-62__._ avijjÄ• vagge __avijjÄ• _ti catÅ«su saccesu aÃ±Ã±Ä• á¹‡aá¹ƒ. __vijjÄ• _ti arahat __aniccato jÄ• nato passato_ti dukkhÄ• nattavasenÄ• pi jÄ• nato passato \Ee II 366/ pahÄ« aniccavasena kathite bujjhanakapuggalassa ajjhÄ• sayena vuttaá¹ƒ. eseva nayo sabbattha. __saá¹ƒyojanÄ• _ti dasa saá¹ƒyojanÄ• ni. __Ä• savÄ• _ti cattÄ• ro Ä• savÄ• . __anusayÄ• __sabbupÄ• dÄ• napariÃ±Ã±Ä• yÄ• _ti sabbesaá¹ƒ catunnampi upÄ• dÄ• nÄ• naá¹ƒ tÄ«hi __pariyÄ• dÄ• nÄ• yÄ• _ti khepanatthÄ• ya. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

avijjÄ• vaggo chaá¹-á¹-ho.

7. migajÄ• lavaggo

1. paá¹-hamamigajÄ• lasuttavaá¹‡á¹‡anÄ•

<63> migajÄ• lavaggassa paá¹-hame \Ne III 13/ __cakkhuviÃ±Ã±eyyÄ• _ti cakkhuviÃ±Ã±Ä __sotaviÃ±Ã±eyyÄ• _dÄ«supi eseva nayo. __iá¹-á¹-hÄ• _ti pariyiá¹-á¹-hÄ• vÄ• hontu \Be I iá¹-á¹-hÄ• rammaá¹‡abhÅ«tÄ• ti attho. __kantÄ• _ti kamanÄ«yÄ• . __manÄ• pÄ• _ti manav piyajÄ• tikÄ• . __kÄ• mÅ«pasaá¹ƒhitÄ• _ti Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjamÄ• nena kÄ• __rajanÄ«yÄ• _ti raÃ±janÄ«yÄ• , rÄ• guppattikÄ• raá¹‡abhÅ«tÄ• ti attho. __nandÄ«_ti taá¹ saá¹ƒyojanaá¹ƒ. __nandisaá¹ƒyojanasaá¹ƒyutto_ti nandÄ«bandhanena baddho. __araÃ±Ã± araÃ±Ã±Ä• ni ca vanapatthÄ• ni ca. tattha kiÃ±cÄ• pi abhidhamme nippariyÄ• yena ``nikkha sabbametaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vibh 529) vuttaá¹ƒ, tathÄ• pi yaá¹ƒ taá¹ƒ ``paÃ±cadh pacchimaâ€™â€™ nti (Vin III 654) araÃ±Ã±akaá¹…ganipphÄ• dakaá¹ƒ senÄ• sanaá¹ƒ vutta veditabbaá¹ƒ. __vanapattha_nti gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• raá kasÄ«yati na vapÄ«yati. vuttampi cetaá¹ƒ ---

``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. vanapatthanti vanas
vanapatthanti bhiá¹ƒsanakÄ• nametaá¹ƒ, vanapatthanti salomahaá¹ƒsÄ• nametaá¹ƒ, vanap
pariyantÄ• nametaá¹ƒ, vanapatthanti amanussÅ«pacÄ• rÄ• naá¹ƒ senÄ• sanÄ• nametaá¹ƒ
(Vibh 531).

ettha ca pariyantÄ• nanti imaá¹ƒ ekaá¹ƒ pariyÄ• yaá¹ƒ á¹-hapetvÄ• sesapariyÄ• yehi vana
__pantÄ• nÄ«_ti pariyantÄ• ni atidÅ«rÄ• ni. __appasaddÄ• nÄ«_ti udukkhalamusaladÄ• rak
appasaddÄ• ni. __appanigghosÄ• nÄ«_ti tesaá¹ƒ tesaá¹ƒ ninnÄ• damahÄ• nigghosassa ab
__vijanavÄ• tÄ• nÄ«_ti saÃ±caraá¹‡ajanassa sarÄ«ravÄ• tavirahitÄ• ni. __manussarÄ• has
rahokammassa anucchavikÄ• ni. __paá¹-isallÄ• nasÄ• ruppÄ• nÄ«_ti nilÄ«yanasÄ• ruppÄ•

2. dutiyamigajÄ• lasuttavaá¹‡á¹‡anÄ•

<64> dutiye \Ne III 14/ __nandinirodhÄ• dukkhanirodho_ti taá¹‡hÄ• nandiyÄ• nirodhena v
nirodho.

3-5. paá¹-hamasamiddhimÄ• rapaÃ±hÄ• suttÄ• divaá¹‡á¹‡anÄ•

65-67__._ tatiye \Be III 14/ __samiddhÄ«_ti attabhÄ• vassa samiddhatÄ• ya evaá¹ƒ laddhar
therassa attabhÄ• vo abhirÅ«po ahosi pÄ• sÄ• diko, ukkhittamÄ• lÄ• puá¹-o viya alaá¹…kat
sabbÄ• kÄ• rapÄ• ripÅ«riyÄ• samiddho. tasmÄ• samiddhitveva saá¹…khaá¹ƒ gato. __mÄ•
__mÄ• rapaÃ±Ã±attÄ«_ti mÄ• roti paÃ±Ã±atti nÄ• maá¹ƒ nÄ• madheyyaá¹ƒ. __atthi tattha r
vÄ• _ti tattha maraá¹‡aá¹ƒ vÄ• maraá¹‡anti idaá¹ƒ nÄ• maá¹ƒ vÄ• atthÄ«ti dasseti. catutth
tathÄ• paÃ±camaá¹ƒ.

6. samiddhilokapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<68> chaá¹-á¹-he \Ee II 368/ __loko_ti lujjanapalujjanaá¹-á¹-hena loko. iti migajÄ• lattheras
Ä• yÄ• canasuttato paá¹-á¹-hÄ• ya paÃ±casupi suttesu vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ

7. upasenaÄ• sÄ«visasuttavaá¹‡á¹‡anÄ•

<69> sattame __sÄ«tavane_ti evaá¹ƒnÄ• make susÄ• navane. __sappasoá¹‡á¸• ikapabbh
evaá¹ƒladdhanÄ• me pabbhÄ• re. __upasenassÄ• _ti dhammasenÄ• patino kaniá¹-á¹-habh
__Ä• sÄ«viso patito hotÄ«_ti thero kira katabhattakicco mahÄ• cÄ«varaá¹ƒ gahetvÄ• leá¹‡a
vÄ• tapÄ• navÄ• tena bÄ«jiyamÄ• no nisÄ«ditvÄ• dupaá¹-á¹-anivÄ• sane sÅ«cikammaá¹ƒ
leá¹‡acchadane dve Ä• sÄ«visapotakÄ• kÄ«á¸·anti. tesu eko patitvÄ• therassa aá¹ƒsakÅ«

phuá¹-á¹-haviso hoti. tasmÄ• patitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya therassa kÄ• ye dÄ«pasik
pariyÄ• diyamÄ• namevassa visaá¹ƒ otiá¹‡á¹‡aá¹ƒ. thero visassa tathÄ• gamanaá¹ƒ disvÄ•
patitamattameva yathÄ• paricchedena gataá¹ƒ, attano pana iddhibalena ``ayaá¹ƒ attabhÄ• v
vinassatÅ«â€™â€™ ti \Ne III 15/ adhiá¹-á¹-hahitvÄ• bhikkhÅ« Ä• mantesi. __purÄ• yaá¹ƒ k
yÄ• va na vikirati, tÄ• va naá¹ƒ bahiddhÄ• nÄ«harathÄ• ti attho. __aÃ±Ã±athatta_nti aÃ±Ã±
__indriyÄ• naá¹ƒ vÄ• vipariá¹‡Ä• ma_nti cakkhusotÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ \Be III 15/ p
__tattheva vikirÄ«_ti bahi nÄ«haritvÄ• á¹-hapitaá¹-á¹-hÄ• ne maÃ±cakasmiá¹ƒyeva vikiri.

8. upavÄ• á¹‡asandiá¹-á¹-hikasuttavaá¹‡á¹‡anÄ•

<70> aá¹-á¹-hame __rÅ«pappaá¹-isaá¹ƒvedÄ«_ti nÄ«lapÄ«tÄ• dibhedaá¹ƒ Ä• rammaá¹‡aá
paá¹-isaá¹ƒviditaá¹ƒ karoti, tasmÄ• rÅ«pappaá¹-isaá¹ƒvedÄ« nÄ• ma hoti. __rÅ«parÄ• gapp
kilesassa atthibhÄ• veneva pana rÅ«parÄ• gaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ karoti nÄ• ma, tasmÄ
rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ«ti vuccati. __sandiá¹-á¹-hiko_tiÄ• dÄ«ni visuddhimagge vutta
369/ __ca rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ«_ti kilesassa natthibhÄ• veneva na rÅ«parÄ• gaá¹
karoti nÄ• ma, tasmÄ• ``no ca rÅ«parÄ• gappaá¹-isaá¹ƒvedÄ«â€™â€™ ti vuccati. imasmiá
paccavekkhaá¹‡Ä• kathitÄ• .

9. paá¹-hamachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<71> navame __phassÄ• yatanÄ• na_nti phassÄ• karÄ• naá¹ƒ. __avusita_nti avuá¹-á¹-haá
__etthÄ• haá¹ƒ, bhante, anassasa_nti, bhante, ahaá¹ƒ ettha anassasiá¹ƒ, naá¹-á¹-ho nÄ• m
bhagavÄ• --- ``ayaá¹ƒ bhikkhu `ahaá¹ƒ nÄ• ma imasmiá¹ƒ sÄ• sane naá¹-á¹-hoâ€™ ti vada
dhÄ• tukammaá¹-á¹-hÄ• na-kasiá¹‡akammaá¹-á¹-hÄ• nÄ• dÄ«su abhiyogo atthÄ«â€™â€™
``kataraá¹ƒ nu kho kammaá¹-á¹-hÄ• naá¹ƒ imassa sappÄ• yaá¹ƒ bhavissatÄ«â€™â€™ ti cin
``Ä• yatanakammaá¹-á¹-hÄ• nameva sappÄ• yaâ€™â€™ nti disvÄ• taá¹ƒ kathento __taá¹ƒ
bhikkhÅ«_tiÄ• dimÄ• ha. __sÄ• dhÅ«_ti tassa byÄ• karaá¹‡e sampahaá¹ƒsanaá¹ƒ. __eseva
vaá¹-á¹-adukkhassanto paricchedo, nibbÄ• nanti attho.

10. dutiyachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<72> dasame __anassasa_nti nassasiá¹ƒ, naá¹-á¹-ho nÄ• mamhi icceva attho. __Ä• yatiá¹
III 16/ ettha Ä• yatiá¹ƒ apunabbhavo nÄ• ma nibbÄ• naá¹ƒ, nibbÄ• natthÄ• ya pahÄ«naá¹ƒ

11. tatiyachaphassÄ• yatanasuttavaá¹‡á¹‡anÄ•

<73> ekÄ• dasame \Be III 16/ __anassasa_nti naá¹-á¹-ho, __panassasa_nti atinaá¹-á¹-ho. s
veditabbanti.

migajÄ• lavaggo sattamo.

8. gilÄ• navaggo

1-5. paá¹-hamagilÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

74-78__._ gilÄ• navaggassa \Ee II 370/ paá¹-hame __amukasmi_nti asukasmiá¹ƒ. ayameva __appaÃ±Ã±Ä• to_ti aÃ±Ã±Ä• to apÄ• kaá¹-o. navopi hi koci paÃ±Ã±Ä• to hoti rÄ• hulatthe viya ca, ayaá¹ƒ pana navo ceva apaÃ±Ã±Ä• to ca. sesamettha vuttanayamevÄ• ti. tathÄ• it

6. paá¹-hamaavijjÄ• pahÄ• nasuttavaá¹‡á¹‡anÄ•

<79> chaá¹-á¹-he __aniccato jÄ• nato_ti dukkhÄ• nattavasena jÄ• natopi pahÄ«yatiyeva, ic aniccalakkhaá¹‡aá¹ƒ dassetvÄ• vutte bujjhanakassa ajjhÄ• sayena vuttaá¹ƒ.

7. dutiyaavijjÄ• pahÄ• nasuttavaá¹‡á¹‡anÄ•

<80> sattame __sabbe dhammÄ• _ti sabbe tebhÅ«makadhammÄ• . __nÄ• laá¹ƒ abhinives abhinivesaparÄ• mÄ• saggÄ• hena \Ne III 17/ gaá¹‡hituá¹ƒ na yuttÄ• . __sabbanimittÄ• nÄ« saá¹…khÄ• ranimittÄ• ni. __aÃ±Ã±ato passatÄ«_ti yathÄ• apariÃ±Ã±Ä• tÄ• bhiniveso jano passati. apariÃ±Ã±Ä• tÄ• bhiniveso hi jano sabbanimittÄ• nipi attato passati. pariÃ±Ã±Ä• tÄ anattato passati, no attatoti evaá¹ƒ imasmiá¹ƒ sutte anattalakkhaá¹‡ameva kathitaá¹ƒ.

8. sambahulabhikkhusuttavaá¹‡á¹‡anÄ•

<81> aá¹-á¹-hame \Be III 17/ __idha no_ti ettha __no_-kÄ• ro nipÄ• tamattameva. sesaá¹ƒ kevalaá¹ƒ idha dukkhalakkhaá¹‡aá¹ƒ kathitanti veditabbaá¹ƒ.

9. lokapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<82> navame __lujjatÄ«_ti palujjati bhijjati. idha aniccalakkhaá¹‡aá¹ƒ kathitaá¹ƒ.

10. phaggunapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<83> dasame __chinnapapaÃ±ce_ti taá¹‡hÄ• papaÃ±cassa chinnattÄ• chinnapapaÃ±ce. taá¹‡hÄ• vaá¹-umasseva chinnattÄ• chinnavaá¹-ume. kiá¹ƒ pucchÄ• mÄ«ti pucchati? atikka cakkhusotÄ• dÄ«ni pucchÄ• mÄ«ti pucchati. atha vÄ• sace magge bhÄ• vitepi anÄ• gate c

vaá¸• á¸• heyya, taá¹ƒ pucchÄ• mÄ«ti pucchatÄ«ti.

gilÄ• navaggo aá¹-á¹-hamo.

9. channavaggo

1. palokadhammasuttavaá¹‡á¹‡anÄ•

<84> channavaggassa \Ne III 18/ \Ee II 371/ paá¹-hame __palokadhamma_nti bhijjanakasa
aniccalakkhaá¹‡ameva kathitaá¹ƒ.

2. suÃ±Ã±atalokasuttavaá¹‡á¹‡anÄ•

<85> dutiye __attaniyenÄ• _ti attano santakena parikkhÄ• rena. evamettha anattalakkhaá¹‡

3. saá¹ƒkhittadhammasuttavaá¹‡á¹‡anÄ•

<86> tatiyaá¹ƒ khandhiyavagge Ä• nandovÄ• de (SN II 3.83) vuttanayeneva veditabbaá¹ƒ.

4. channasuttavaá¹‡á¹‡anÄ•

<87> catutthe \Be III 18/ __channo_ti evaá¹ƒnÄ• mako thero, na abhinikkhamanaá¹ƒ nikkha
__paá¹-isallÄ• nÄ• _ti phalasamÄ• pattito. __gilÄ• napucchakÄ• _ti gilÄ• nupaá¹-á¹-hÄ• kÄ•
nÄ• ma buddhapasatthaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ, tasmÄ• evamÄ• ha. __sÄ«saveá¹-haá¹
veá¹-hanaá¹ƒ sÄ«saveá¹-haá¹ƒ, taÃ±ca dadeyya. __sattha_nti jÄ«vitahÄ• rakasatthaá¹ƒ. __
icchÄ• mi. __pariciá¹‡á¹‡o_ti paricarito. __manÄ• penÄ• _ti manavaá¸• á¸• hanakena kÄ• y
sekhÄ• paricaranti nÄ• ma, arahÄ• paricÄ• rÄ« nÄ• ma, bhagavÄ• pariciá¹‡á¹‡o nÄ• ma.

__etaÃ±hi, Ä• vuso, sÄ• vakassa patirÅ«pa_nti, Ä• vuso, sÄ• vakassa nÄ• ma etaá¹ƒ anuc
appavattikaá¹ƒ appaá¹-isandhikaá¹ƒ. __pucchÄ• vuso sÄ• riputta, sutvÄ• vedissÄ• mÄ• _ti
\Ne III 19/ nÄ• ma. __etaá¹ƒ_ \Ee II 372/ __mamÄ• _tiÄ• dÄ«ni taá¹‡hÄ• mÄ• nadiá¹-á¹-hig
__nirodhaá¹ƒ disvÄ• _ti khayavayaá¹ƒ Ã±atvÄ• . __netaá¹ƒ mama, nesohamasmi, na meso
aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti samanupassÄ• mi. ettakesu á¹-hÄ• nesu channatthero sÄ•
paÃ±haá¹ƒ arahatte pakkhipitvÄ• kathesi. sÄ• riputtatthero pana tassa puthujjanabhÄ• vaá
``puthujjanoâ€™â€™ ti vÄ• ``khÄ«á¹‡Ä• savoâ€™â€™ ti vÄ• avatvÄ• tuá¹‡hÄ«yeva aho
puthujjanabhÄ• vaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«ti cintetvÄ• ovÄ• daá¹ƒ adÄ• si.

tattha __tasmÄ• _ti yasmÄ• mÄ• raá¹‡antikaá¹ƒ vedanaá¹ƒ adhivÄ• setuá¹ƒ asakkonto sa

tasmÄ• puthujjano Ä• yasmÄ• , tena idampi manasikarohÄ«ti dÄ«peti. yasmÄ• vÄ• chann
nirodhaá¹ƒ disvÄ• cakkhÄ• dÄ«ni tiá¹‡á¹‡aá¹ƒ gÄ• hÄ• naá¹ƒ vasena na samanupassÄ• m
tassa bhagavato sÄ• sanaá¹ƒ Ä• yasmatÄ• manasikÄ• tabbantipi puthujjanabhÄ• vameva
__niccakappa_nti niccakÄ• laá¹ƒ. __nissitassÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi nissitassa
vipphanditaá¹ƒ hoti. yathayidaá¹ƒ Ä• yasmato uppannaá¹ƒ vedanaá¹ƒ adhivÄ• setuá¹ƒ asak
vedayÄ• mi, mama vedanÄ• â€™â€™ ti appahÄ«naggÄ• hassa idÄ• ni vipphanditaá¹ƒ hoti
tvaâ€™â€™ nti vadati.

__passaddhÄ«_ti \Be III 19/ kÄ• yacittapassaddhi, kilesapassaddhi nÄ• ma hotÄ«ti attho. _
taá¹‡hÄ• natiyÄ• . __asatÄ«_ti bhavatthÄ• ya Ä• layanikantipariyuá¹-á¹-hÄ• ne asati. __Ä•
paá¹-isandhivasena Ä• gati nÄ• ma, cutivasena gamanaá¹ƒ nÄ• ma na hoti. __cutÅ«papÄ•
upapajjanavasena upapÄ• to. __nevidha na huraá¹ƒ na ubhayamantarenÄ• _ti na idhaloke
hoti. __esevanto dukkhassÄ• _ti vaá¹-á¹-adukkhakilesadukkhassa \Ee II 373/ ayameva anto
parivaá¹-umabhÄ• vo hoti. ayameva hi ettha attho. ye pana ``ubhayamantarenÄ• â€™â€™
antarÄ• bhavaá¹ƒ icchanti, tesaá¹ƒ vacanaá¹ƒ niratthakaá¹ƒ. antarÄ• bhavassa hi bhÄ• vo a
paá¹-ikkhittoyeva. ``antarenÄ• â€™â€™ ti vacanaá¹ƒ pana vikappantaradÄ«panaá¹ƒ. tasmÄ
idha na huraá¹ƒ, aparo vikappo na ubhayanti.

__satthaá¹ƒ Ä• haresÄ«_ti jÄ«vitahÄ• rakasatthaá¹ƒ Ä• hari, Ä• haritvÄ• kaá¹‡á¹-hanÄ• á¹
tasmiá¹ƒ khaá¹‡e maraá¹‡abhayaá¹ƒ okkami, gatinimittaá¹ƒ upaá¹-á¹-hÄ• si. so attano puth
Ã±atvÄ• , saá¹ƒviggacitto \Ne III 20/ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• , saá¹…khÄ• re parigga
patvÄ• , samasÄ«sÄ« hutvÄ• parinibbuto. __sammukhÄ• yeva anupavajjatÄ• byÄ• katÄ•
puthujjanakÄ• le byÄ• karaá¹‡aá¹ƒ hoti; etena pana byÄ• karaá¹‡ena anantarÄ• yamassa p
bhagavÄ• tadeva byÄ• karaá¹‡aá¹ƒ gahetvÄ• kathesi.

__upavajjakulÄ• nÄ«_ti upasaá¹…kamitabbakulÄ• ni. iminÄ• thero, ``bhante, evaá¹ƒ upaá¹
upaá¹-á¹-hÄ• yikÄ• su ca vijjamÄ• nÄ• su so bhikkhu tumhÄ• kaá¹ƒ sÄ• sane parinibbÄ• yis
pubbabhÄ• gapaá¹-ipattiyaá¹ƒ kulasaá¹ƒsaggadosaá¹ƒ dassento pucchati. athassa bhagavÄ
saá¹ƒsaggÄ• bhÄ• vaá¹ƒ dÄ«pento __honti hete sÄ• riputtÄ• _tiÄ• dimÄ• ha. imasmiá¹ƒ kira
asaá¹ƒsaá¹-á¹-habhÄ• vo pÄ• kaá¹-o ahosi. sesaá¹ƒ sabbattha uttÄ• nameva.

5-6. puá¹‡á¹‡asuttÄ• divaá¹‡á¹‡anÄ•

88-89__._ paÃ±came __taÃ±ce_ti taá¹ƒ cakkhuÃ±ceva rÅ«paÃ±ca. __nandisamudayÄ• du
samodhÄ• nena paÃ±cakkhandhadukkhassa samodhÄ• naá¹ƒ hoti. iti \Be III 20/ chasu dvÄ
dukkhasamudayoâ€™â€™ ti iminÄ• dvinnaá¹ƒ saccÄ• naá¹ƒ vasena \Ee II 374/ vaá¹-á¹-aá
dassesi. dutiyanaye __nirodho maggo_ti dvinnaá¹ƒ saccÄ• naá¹ƒ vasena vivaá¹-á¹-aá¹ƒ ma
dassesi. __iminÄ• tvaá¹ƒ puá¹‡á¹‡Ä• _ti pÄ• á¹-iyekko anusandhi. evaá¹ƒ tÄ• va vaá¹-á¹-av

desanaá¹ƒ arahatte pakkhipitvÄ• idÄ• ni puá¹‡á¹‡attheraá¹ƒ sattasu á¹-hÄ• nesu sÄ«hanÄ•
__iminÄ• tva_ntiÄ• dimÄ• ha.

__caá¹‡á¸• Ä• _ti duá¹-á¹-hÄ• kibbisÄ• . __pharusÄ• _ti kakkhaá¸·Ä• __akkosissantÄ«_ti
akkosissanti. __paribhÄ• sissantÄ«_ti ``kiá¹ƒ samaá¹‡o nÄ• ma tvaá¹ƒ, idaÃ±cidaÃ±ca te ka
tajjessanti. __evametthÄ• _ti evaá¹ƒ mayhaá¹ƒ ettha bhavissati. __daá¹‡á¸• enÄ• _ti catuha
khadiradaá¹‡á¸• ena vÄ• ghaá¹-ikamuggarena vÄ• . __satthenÄ• _ti ekatodhÄ• rÄ• dinÄ•
pariyesantÄ«_ti jÄ«vitahÄ• rakasatthaá¹ƒ pariyesanti. idaá¹ƒ thero tatiyapÄ• rÄ• jikavatthusm
sutvÄ• attabhÄ• vena jigucchantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ satthahÄ• rakapariyesanaá¹ƒ sam
__damÅ«pasamenÄ• _ti ettha __damo_ti indriyasaá¹ƒvarÄ• dÄ«naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ.

``saccena \Ne III 21/ danto damasÄ• upeto,

vedantagÅ« vusitabrahmacariyoâ€™â€™ ti || (SN I 1.195; Sn 467) ---

ettha hi indriyasaá¹ƒvaro damoti vutto. ``yadi saccÄ• damÄ• cÄ• gÄ• , khantyÄ• bhiyyodh
191; SN I 1.246) ettha paÃ±Ã±Ä• damoti vuttÄ• . ``dÄ• nena damena saá¹ƒyamena saccav
MN II 226) ettha uposathakammaá¹ƒ damoti vuttaá¹ƒ. imasmiá¹ƒ pana sutte khanti damoti v
tasseva vevacanaá¹ƒ.

__atha kho Ä• yasmÄ• puá¹‡á¹‡o_ti ko panesa puá¹‡á¹‡o, kasmÄ• ca panettha gantukÄ•
sunÄ• parantavÄ• siko eva esa, sÄ• vatthiyaá¹ƒ pana asappÄ• yavihÄ• raá¹ƒ sallakkhetvÄ•

tatrÄ• yaá¹ƒ \Be III 21/ anuppubbikathÄ• --- sunÄ• parantaraá¹-á¹-he kira ekasmiá¹ƒ vÄ• á
bhÄ• taro. tesu kadÄ• ci jeá¹-á¹-ho paÃ±ca sakaá¹-asatÄ• ni gahetvÄ• janapadaá¹ƒ \Ee II 3
bhaá¹‡á¸• aá¹ƒ Ä• harati, kadÄ• ci kaniá¹-á¹-ho. imasmiá¹ƒ pana samaye kaniá¹-á¹-haá¹ƒ gh
jeá¹-á¹-habhÄ• tiko paÃ±ca sakaá¹-asatÄ• ni gahetvÄ• , janapadacÄ• rikaá¹ƒ caranto anupu
jetavanassa nÄ• tidÅ«re sakaá¹-asatthaá¹ƒ nivesetvÄ• bhuttapÄ• tarÄ• so parijanaparivuto
nisÄ«di.

tena ca samayena sÄ• vatthivÄ• sino bhuttapÄ• tarÄ• sÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-h
gandhapupphÄ• dihatthÄ• yena buddho, yena dhammo, yena saá¹…gho, tanninnÄ• tappo
dakkhiá¹‡advÄ• rena nikkhamitvÄ• jetavanaá¹ƒ gacchanti. so te disvÄ• ``kahaá¹ƒ ime gac
manussaá¹ƒ pucchi. kiá¹ƒ tvaá¹ƒ, ayyo, na jÄ• nÄ• si? loke buddhadhammasaá¹…gharatan
icceso mahÄ• jano satthu santikaá¹ƒ dhammakathaá¹ƒ sotuá¹ƒ gacchatÄ«ti. tassa ``buddho
chavicammÄ• dÄ«ni chinditvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca aá¹-á¹-hÄ• si. so attano parijan
parisÄ• ya saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• , satthu madhurassarena dhammaá¹ƒ desentassa
dhammaá¹ƒ sutvÄ• pabbajjÄ• ya cittaá¹ƒ uppÄ• desi. atha tathÄ• gatena kÄ• laá¹ƒ viditvÄ•

satthÄ• raá¹ƒ \Ne III 22/ upasaá¹…kamitvÄ• , vanditvÄ• , svÄ• tanÄ• ya nimantetvÄ• , dutiya
kÄ• retvÄ• , Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• , buddhappamukhassa saá¹…ghassa mahÄ• dÄ
uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ pakkosÄ• petvÄ• , ``ettakaá
ettakaá¹ƒ dhanaá¹ƒ na vissajjitaâ€™â€™ nti sabbaá¹ƒ Ä• cikkhitvÄ• , ``imaá¹ƒ sÄ• pateyya
kaniá¹-á¹-hassa dehÄ«â€™â€™ ti sabbaá¹ƒ niyyÄ• tetvÄ• , satthu santike pabbajitvÄ• , kan
ahosi.

athassa kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa kammaá¹-á¹-hÄ• naá¹ƒ na upaá¹-á¹-hÄ•
janapado mayhaá¹ƒ asappÄ• yo, yaá¹ƒnÅ«nÄ• haá¹ƒ satthu santike kammaá¹-á¹-hÄ• naá¹ƒ
gaccheyyaâ€™â€™ nti. atha pubbaá¹‡hasamaye piá¹‡á¸• Ä• ya caritvÄ• , sÄ• yanhe paá¹-
bhagavantaá¹ƒ upasaá¹…kamitvÄ• , kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• , satta \Ee II 376
pakkÄ• mi. tena vuttaá¹ƒ, ``atha kho Ä• yasmÄ• puá¹‡á¹‡o ... pe ... viharatÄ«â€™â€™ ti.

kattha \Be III 22/ panÄ• yaá¹ƒ vihÄ• sÄ«ti? catÅ«su á¹-hÄ• nesu vihÄ• si. sunÄ• parantaraâ
pavisitvÄ• ca __abbuhatthapabbataá¹ƒ_ nÄ• ma patvÄ• vÄ• á¹‡ijagÄ• maá¹ƒ piá¹‡á¸• Ä• y
kaniá¹-á¹-habhÄ• tÄ• saÃ±jÄ• nitvÄ• bhikkhaá¹ƒ datvÄ• , ``bhante, aÃ±Ã±attha agantvÄ•
paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• tattheva vasÄ• pesi.

tato __samuddagirivihÄ• raá¹ƒ_ nÄ• ma agamÄ• si. tattha ayakantapÄ• sÄ• á¹‡ehi paricch
atthi, koci taá¹ƒ caá¹…kamituá¹ƒ samattho nÄ• ma natthi. tattha samuddavÄ«ciyo Ä• gantvÄ
paharitvÄ• mahÄ• saddaá¹ƒ karonti. thero ``kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• naá¹ƒ
samuddaá¹ƒ nissaddaá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si.

tato __mÄ• tulagiriá¹ƒ_ nÄ• ma agamÄ• si. tatthapi sakuá¹‡asaá¹…gho ussanno rattiÃ±ca
ekÄ• baddhova ahosi. thero ``idaá¹ƒ á¹-hÄ• naá¹ƒ na phÄ• sukaâ€™â€™ nti tato __makula
gato. so vÄ• á¹‡ijagÄ• massa nÄ• tidÅ«ro naccÄ• sanno gamanÄ• gamanasampanno vivitto
á¹-hÄ• naá¹ƒ phÄ• sukaâ€™â€™ nti tattha rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nacaá¹…kaman
upagacchi. evaá¹ƒ catÅ«su á¹-hÄ• nesu vihÄ• si.

athekadivasaá¹ƒ \Ne III 23/ tasmiá¹ƒyeva antovasse paÃ±ca vÄ• á¹‡ijasatÄ• ni ``parasamu
ti nÄ• vÄ• ya bhaá¹‡á¸• aá¹ƒ pakkhipiá¹ƒsu. nÄ• vÄ• rohanadivase therassa kaniá¹-á¹-habh
therassa santike sikkhÄ• padÄ• ni gahetvÄ• , vanditvÄ• , ``bhante, samuddo nÄ• ma asadd
Ä• vajjeyyÄ• thÄ• â€™â€™ ti vatvÄ• nÄ• vaá¹ƒ Ä• ruhi. nÄ• vÄ• uttamajavena gacchamÄ
pÄ• puá¹‡i. manussÄ• ``pÄ• tarÄ• saá¹ƒ karissÄ• mÄ• â€™â€™ ti dÄ«pake uttiá¹‡á¹‡Ä• .
kiÃ±ci natthi, candanavanameva ahosi.

atheko vÄ• siyÄ• rukkhaá¹ƒ Ä• koá¹-etvÄ• lohitacandanabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha --- ``
parasamuddaá¹ƒ \Ee II 377/ gacchÄ• ma, ito ca uttari lÄ• bho nÄ• ma natthi, caturaá¹…gula

satasahassaá¹ƒ agghati. hÄ• retabbayuttakaá¹ƒ bhaá¹‡á¸• aá¹ƒ hÄ• retvÄ• candanassa pÅ
tathÄ• kariá¹ƒsu \Be III 23/. candanavane adhivatthÄ• amanussÄ• kujjhitvÄ• , ``imehi amh
nÄ• sitaá¹ƒ ghÄ• tessÄ• ma neâ€™â€™ ti cintetvÄ• --- ``idheva ghÄ• titesu sabbaá¹ƒ ekak
samuddamajjhe nesaá¹ƒ nÄ• vaá¹ƒ osÄ«dessÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. atha nesaá¹ƒ
gatakÄ• leyeva uppÄ• tikaá¹ƒ uá¹-á¹-hapetvÄ• sayampi te amanussÄ• bhayÄ• nakÄ• ni rÅ
manussÄ• attano attano devatÄ• naá¹ƒ namassanti. therassa kaniá¹-á¹-ho cÅ«á¸·apuá¹‡á¹
bhÄ• tÄ• avassayo hotÅ«â€™â€™ ti therassa namassamÄ• no aá¹-á¹-hÄ• si.

theropi kira tasmiá¹ƒyeva khaá¹‡e Ä• vajjetvÄ• , tesaá¹ƒ byasanuppattiá¹ƒ Ã±atvÄ• , vehÄ•
abhimukho aá¹-á¹-hÄ• si. amanussÄ• theraá¹ƒ disvÄ• va ``ayyo puá¹‡á¹‡atthero etÄ«â€™â
uppÄ• tikaá¹ƒ sannisÄ«di. thero ``mÄ• bhÄ• yathÄ• â€™â€™ ti te assÄ• setvÄ• ``kahaá¹ƒ
pucchi. bhante, amhÄ• kaá¹ƒ sakaá¹-á¹-hÄ• nameva gacchÄ• mÄ• ti. thero nÄ• vaá¹…gaá¹
icchitaá¹-á¹-hÄ• naá¹ƒ gacchatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. vÄ• á¹‡ijÄ• sakaá¹-á¹-hÄ• na
pavattiá¹ƒ puttadÄ• rassa Ä• rocetvÄ• , ``etha theraá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ• â€™â€™
paÃ±cahi mÄ• tugÄ• masatehi saddhiá¹ƒ tÄ«su saraá¹‡esu patiá¹-á¹-hÄ• ya upÄ• sakattaá¹
nÄ• vÄ• ya bhaá¹‡á¸• aá¹ƒ otÄ• retvÄ• therassa ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• , ``ayaá¹
koá¹-á¹-hÄ• soâ€™â€™ ti Ä• haá¹ƒsu. thero mayhaá¹ƒ visuá¹ƒ koá¹-á¹-hÄ• sakiccaá¹ƒ natt
diá¹-á¹-hapubboti. na diá¹-á¹-hapubbo, bhanteti. tena hi iminÄ• satthu maá¹‡á¸• alamÄ• á¸·
satthÄ• raá¹ƒ passissathÄ• ti. te sÄ• dhu, bhanteti. tena ca koá¹-á¹-hÄ• sena attano ca koá¹
maá¹‡á¸• alamÄ• á¸·aá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.

satthÄ• pi \Ne III 24/ kira taá¹ƒ Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya paribhogaá¹ƒ akÄ• si. Ä•
obhÄ• saá¹ƒ disvÄ• , ``mahesakkhÄ• devatÄ• atthÄ«â€™â€™ ti saÃ±Ã±aá¹ƒ kariá¹ƒsu. u
maá¹‡á¸• alamÄ• á¸·aÃ±ca bhikkhusaá¹…ghassa \Ee II 378/ ca senÄ• sanÄ• ni niá¹-á¹-hÄ•
sajjetvÄ• , ``kataá¹ƒ, bhante, amhehi attano kiccaá¹ƒ, satthÄ• raá¹ƒ pakkosathÄ• â€™â€™
thero sÄ• yanhasamaye iddhiyÄ• sÄ• vatthiá¹ƒ gantvÄ• , ``bhante, vÄ• á¹‡ijagÄ• mavÄ• si
III 24/, tesaá¹ƒ anukampaá¹ƒ karothÄ• â€™â€™ ti bhagavantaá¹ƒ yÄ• ci. bhagavÄ• adhivÄ
sakaá¹-á¹-hÄ• nameva paccÄ• gato.

bhagavÄ• pi Ä• nandattheraá¹ƒ Ä• mantesi, ``Ä• nanda, sve sunÄ• parante vÄ• á¹‡ijagÄ• n
tvaá¹ƒ ekÅ«napaÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ salÄ• kaá¹ƒ dehÄ«â€™â€™ ti. thero ``sÄ
bhikkhusaá¹…ghassa tamatthaá¹ƒ Ä• rocetvÄ• , ``Ä• kÄ• sacÄ• rÄ« bhikkhÅ« salÄ• kaá¹ƒ g
taá¹ƒdivasaá¹ƒ kuá¹‡á¸• adhÄ• natthero paá¹-hamaá¹ƒ salÄ• kaá¹ƒ aggahesi. vÄ• á¹‡ijagÄ•
satthÄ• Ä• gamissatÄ«â€™â€™ ti gÄ• mamajjhe maá¹‡á¸• apaá¹ƒ katvÄ• dÄ• naggaá¹ƒ s
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• , gandhakuá¹-iá¹ƒ pavisitvÄ• , phalasamÄ• pattiá¹ƒ appetv
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡haá¹ƒ ahosi. so ``kiá¹ƒ idaâ€™â€™ nti Ä• vajjetvÄ• s
sunÄ• parantagamanaá¹ƒ disvÄ• , vissakammaá¹ƒ Ä• mantesi, ``tÄ• ta, ajja bhagavÄ• tiá¹ƒ
piá¹‡á¸• acÄ• raá¹ƒ gamissati. paÃ±ca kÅ«á¹-Ä• gÄ• rasatÄ• ni mÄ• petvÄ• jetavanadvÄ•

gamanasajjÄ• ni katvÄ• á¹-hapehÄ«â€™â€™ ti. so tathÄ• akÄ• si. bhagavato kÅ«á¹-Ä• gÄ
dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ dvimukhÄ• ni, sesÄ• ni ekamukhÄ• ni, satthÄ• gandhakuá
paá¹-ipÄ• á¹-iyÄ• á¹-hapitakÅ«á¹-Ä• gÄ• resu dhurakÅ«á¹-Ä• gÄ• raá¹ƒ pÄ• visi. dve aggas
ekÅ«napaÃ±cabhikkhusatÄ• nipi kÅ«á¹-Ä• gÄ• ragatÄ• ni ahesuá¹ƒ. ekaá¹ƒ tucchaá¹ƒ kÅ«á
kÅ«á¹-Ä• gÄ• rasatÄ• ni Ä• kÄ• se uppattiá¹ƒsu.

satthÄ• __saccabandhapabbataá¹ƒ_ nÄ• ma patvÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ Ä• kÄ• se á¹-hap
saccabandho nÄ• ma micchÄ• diá¹-á¹-hikatÄ• paso mahÄ• janaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ ug
lÄ• bhaggayasaggappatto \Ee II 379/ hutvÄ• vasati, abbhantare cassa antocÄ• á¹-iyaá¹ƒ pa
arahattaphalassa upanissayo jalati. taá¹ƒ disvÄ• ``dhammamassa kathessÄ• mÄ«â€™â€™
tÄ• paso desanÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. maggenevassa abhiÃ±Ã±Ä• Ä• ga
iddhimayapattacÄ«varadharo tucchakÅ«á¹-Ä• gÄ• raá¹ƒ pÄ• visi.

bhagavÄ• \Ne III 25/ \Be III 25/ kÅ«á¹-Ä• gÄ• ragatehi paÃ±cahi bhikkhusatehi saddhiá¹ƒ v
gantvÄ• , kÅ«á¹-Ä• gÄ• rÄ• ni adissamÄ• nakÄ• ni katvÄ• , vÄ• á¹‡ijagÄ• maá¹ƒ pÄ• visi. v
saá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• satthÄ• raá¹ƒ makulakÄ• rÄ• maá¹ƒ nayiá¹ƒsu. sat
pÄ• visi. mahÄ• jano yÄ• va satthÄ• bhattadarathaá¹ƒ paá¹-ippassambheti, tÄ• va pÄ• tarÄ
uposathaá¹…gÄ• ni samÄ• dÄ• ya bahuá¹ƒ gandhaÃ±ca pupphaÃ±ca Ä• dÄ• ya dhammas
paccÄ• gamÄ• si. satthÄ• dhammaá¹ƒ desesi. mahÄ• janassa bandhanamokkho jÄ• to, ma
ahosi.

satthÄ• mahÄ• janassa saá¹…gahatthÄ• ya sattÄ• haá¹ƒ tattheva vasi, aruá¹‡aá¹ƒ pana m
uá¹-á¹-hapesi. sattÄ• hampi dhammadesanÄ• pariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asaha
ahosi. tattha sattÄ• haá¹ƒ vasitvÄ• , vÄ• á¹‡ijagÄ• me piá¹‡á¸• Ä• ya caritvÄ• , ``tvaá¹ƒ idhe
puá¹‡á¹‡attheraá¹ƒ nivattetvÄ• antare __nammadÄ• nadÄ«_ nÄ• ma atthi, tassÄ• tÄ«raá¹
nÄ• garÄ• jÄ• satthu paccuggamanaá¹ƒ katvÄ• , nÄ• gabhavanaá¹ƒ pavesetvÄ• , tiá¹‡á¹‡a
akÄ• si. satthÄ• tassa dhammaá¹ƒ kathetvÄ• nÄ• gabhavanÄ• nikkhami. so ``mayhaá¹ƒ, b
dethÄ• â€™â€™ ti yÄ• ci. bhagavÄ• nammadÄ• nadÄ«tÄ«re padacetiyaá¹ƒ dassesi. taá¹ƒ
gatÄ• su vivarÄ«yati. mahÄ• sakkÄ• rapattaá¹ƒ ahosi. satthÄ• tato nikkhamitvÄ• saccaban
saccabandhaá¹ƒ Ä• ha --- ``tayÄ• mahÄ• jano apÄ• yamagge otÄ• rito. tvaá¹ƒ idheva vasit
vissajjÄ• petvÄ• , nibbÄ• namagge patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti. sopi paricaritabbaá¹ƒ yÄ
ghanapiá¹-á¹-hipÄ• sÄ• á¹‡e allamattikapiá¹‡á¸• amhi laÃ±chanaá¹ƒ viya padacetiyaá¹ƒ das
gato. etamatthaá¹ƒ sandhÄ• ya __teneva antaravassenÄ• _tiÄ• di vuttaá¹ƒ.

__parinibbÄ• yÄ«_ti \Ee II 380/ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. ma
divasÄ• ni sarÄ«rapÅ«jaá¹ƒ katvÄ• , bahÅ«ni gandhakaá¹-á¹-hÄ• ni samodhÄ• netvÄ• , sar
Ä• dÄ• ya cetiyaá¹ƒ akÄ• si. __sambahulÄ• bhikkhÅ«_ti therassa Ä• á¸·Ä• hanaá¹-á¹-hÄ• n
sabbattha uttÄ• nameva. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

7-8. paá¹-hamaejÄ• suttÄ• divaá¹‡á¹‡anÄ•

90-91__._ sattame \Be III 26/ __ejÄ• _ti taá¹‡hÄ• . sÄ• hi calanaá¹-á¹-hena ejÄ• ti vuccati. s
Ä• bÄ• dhanaá¹-á¹-hena \Ne III 26/ __rogo, _ anto dussanaá¹-á¹-hena __gaá¹‡á¸• o, _ nikan
__sallaá¹ƒ. tasmÄ• _ti yasmÄ• ejÄ• rogo ceva gaá¹‡á¸• o ca sallaÃ±ca, tasmÄ• . __cakkhu
vuttanayameva, idhÄ• pi sabbaá¹ƒ heá¹-á¹-hÄ• gahitameva saá¹ƒkaá¸• á¸• hitvÄ• dassitaá
vuttanayameva.

9-10. paá¹-hamadvayasuttÄ• divaá¹‡á¹‡anÄ•

92-93__._ navame __dvaya_nti dve dve koá¹-á¹-hÄ• se. dasame __itthetaá¹ƒ dvaya_nti eva
__calaÃ±ceva byathaÃ±cÄ• _ti attano sabhÄ• vena asaá¹‡á¹-hahanato calati ceva byathati
paccayo_ti cakkhuviÃ±Ã±Ä• á¹‡assa vatthÄ• rammaá¹‡aá¹ƒ hetu ceva paccayo ca. __kuto
kÄ• raá¹‡ena niccaá¹ƒ bhavissati. yathÄ• pana dÄ• sassa dÄ• siyÄ• kucchismiá¹ƒ jÄ• to p
evaá¹ƒ aniccameva hotÄ«ti attho. __saá¹…gatÄ«_ti sahagati. __sannipÄ• to_ti ekato sannip
__samavÄ• yo_ti ekato samÄ• gamo. __ayaá¹ƒ vuccati cakkhusamphasso_ti iminÄ•
saá¹…gatisannipÄ• tasamavÄ• yasaá¹…khÄ• tena paccayena uppannattÄ• paccayanÄ• m
samavÄ• yoti ayaá¹ƒ vuccati cakkhusamphasso.

__sopi hetÅ«_ti phassassa vatthu Ä• rammaá¹‡aá¹ƒ sahajÄ• tÄ• tayo khandhÄ• ti ayaá¹ƒ
upayogatthe paccattaá¹ƒ, phassena phuá¹-á¹-hameva gocaraá¹ƒ vedanÄ• vedeti, cetanÄ•
saÃ±jÄ• nÄ• tÄ«ti attho. phuá¹-á¹-hoti vÄ• phassasamaá¹…gÄ«puggalo \Ee II 381/, phasse
phuá¹-á¹-hÄ• rammaá¹‡ameva vedanÄ• dÄ«hi vedeti ceteti saÃ±jÄ• nÄ• tÄ«tipi vuttaá¹ƒ ho
samatiá¹ƒsakkhandhÄ• kathitÄ• honti. kathaá¹ƒ? cakkhudvÄ• re tÄ• va vatthu ceva Ä• ram
phuá¹-á¹-ho vedetÄ«ti vedanÄ• kkhandho, cetetÄ«ti saá¹…khÄ• rakkhandho, saÃ±jÄ• nÄ• t
vijÄ• nÄ• tÄ«ti viÃ±Ã±Ä• á¹‡akkhandhoti. sesadvÄ• resupi eseva nayo. manodvÄ• repi hi va
rÅ«pakkhandho, rÅ«pe pana Ä• rammaá¹‡e sati Ä• rammaá¹‡ampi rÅ«pakkhandhoti cha pa
saá¹…khepena panete chasupi dvÄ• resu paÃ±ceva \Be III 27/ khandhÄ• ti sapaccaye paÃ±
vitthÄ• retvÄ• vuccamÄ• ne bujjhanakÄ• naá¹ƒ ajjhÄ• sayena idaá¹ƒ suttaá¹ƒ desitanti.

channavaggo navamo.

10. saá¸·avaggo

1. adantaaguttavaá¹‡á¹‡anÄ•

<94> saá¸·avaggassa \Ne III 27/ paá¹-hame __adantÄ• _ti adamitÄ• . __aguttÄ• _ti agopitÄ

rakkhitÄ• . __asaá¹ƒvutÄ• _ti apihitÄ• . __dukkhÄ• dhivÄ• hÄ• hontÄ«_ti nerayikÄ• dibhed
Ä• vahanakÄ• honti. __sukhÄ• dhivÄ• hÄ• hontÄ«_ti jhÄ• namaggaphalapabhedaá¹ƒ adhi
adhivahÄ• tipi pÄ• á¹-ho, esevattho.

__saá¸·evÄ• _ti cha eva. __asaá¹ƒvuto yattha dukkhaá¹ƒ nigacchatÄ«_ti yesu Ä• yatanesu
dukkhaá¹ƒ pÄ• puá¹‡Ä• ti. __tesaÃ±ca ye saá¹ƒvaraá¹‡aá¹ƒ avedisu_nti ye tesaá¹ƒ Ä• yata
vindiá¹ƒsu paá¹-ilabhiá¹ƒsu. __viharantÄ• navassutÄ• _ti viharanti anavassutÄ• atintÄ• .

__asÄ• ditaÃ±ca sÄ• du_nti assÄ• davantaÃ±ca madhuraÃ±ca. __phassadvayaá¹ƒ sukhad
sukhaphassaÃ±ca dukkhaphassaÃ±cÄ• ti idaá¹ƒ phassadvayaá¹ƒ upekkhe, upekkhÄ• meve
phassadvayaá¹ƒ sukhadukkhaá¹ƒ upekkhoti vÄ• pÄ• á¹-ho, phassahetukaá¹ƒ sukhadukkha
anurodhaá¹ƒ dukkhe ca virodhaá¹ƒ anuppÄ• dento upekkhako bhaveyyÄ• tipi attho. __anÄ•
__aviruddho kenacÄ«_ti kenaci saddhiá¹ƒ neva anuruddho na viruddho bhaveyya.

__papaÃ±casaÃ±Ã±Ä• _ti kilesasaÃ±Ã±Ä• ya papaÃ±casaÃ±Ã±Ä• nÄ• ma hutvÄ• . __itan
__papaÃ±cayantÄ• upayantÄ«_ti papaÃ±cayamÄ• nÄ• vaá¹-á¹-aá¹ƒ upagacchanti. __saÃ
__manomayaá¹ƒ gehasitaÃ±ca sabba_nti sabbameva paÃ±cakÄ• maguá¹‡agehanissitaá¹ƒ
__panujjÄ• _ti panuditvÄ• nÄ«haritvÄ• . __nekkhammasitaá¹ƒ irÄ«yatÄ«_ti dabbajÄ• tiko b
iriyena irÄ«yati.

__chassu yadÄ• _ \Be III 28/ __subhÄ• vito_ti chasu Ä• rammaá¹‡esu yadÄ• suá¹-á¹-hu bl
cittaá¹ƒ na vikampate_ \Ne III 28/ __kvacÄ«_ti sukhaphassena vÄ• dukkhaphassena vÄ• p
cittaá¹ƒ na kampati na vedhati. __bhavattha jÄ• timaraá¹‡assa pÄ• ragÄ• _ti jÄ• timaraá¹‡Ä
nibbÄ• naá¹ƒ gamakÄ• hotha.

2. mÄ• lukyaputtasuttavaá¹‡á¹‡anÄ•

<95> dutiye __mÄ• lukyaputto_ti mÄ• lukyabrÄ• hmaá¹‡iyÄ• putto. __etthÄ• _ti etasmiá¹ƒ
iminÄ• theraá¹ƒ apasÄ• detipi ussÄ• detipi. kathaá¹ƒ? ayaá¹ƒ kira daharakÄ• le rÅ«pÄ• dÄ
mahallakakÄ• le araÃ±Ã±avÄ• saá¹ƒ patthento kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cati. atha bhaga
vakkhÄ• ma? mÄ• lukyaputto viya tumhepi taruá¹‡akÄ• le pamajjitvÄ• mahallakakÄ• le ara
samaá¹‡adhammaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti iminÄ• adhippÄ• yena bhaá¹‡anto theraá

yasmÄ• pana thero mahallakakÄ• lepi araÃ±Ã±aá¹ƒ pavisitvÄ• samaá¹‡adhammaá¹ƒ kÄ•
``ettha dahare kiá¹ƒ vakkhÄ• ma? ayaá¹ƒ amhÄ• kaá¹ƒ mÄ• lukyaputto \Ee II 383/ mahallak
pavisitvÄ• samaá¹‡adhammaá¹ƒ kattukÄ• mo kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cati, tumhe nÄ• n
karothÄ• â€™â€™ ti iminÄ• adhippÄ• yena bhaá¹‡anto theraá¹ƒ ussÄ• deti nÄ• ma.

__yatra hi nÄ• mÄ• _ti yo nÄ• ma. __kiÃ±cÄ• pÄ• ha_nti kiÃ±cÄ• pi ``ahaá¹ƒ mahallakoâ€
ahaá¹ƒ mahallako, mahallako samÄ• nopi sakkhissÄ• mi samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ, d
adhippÄ• yena mahallakabhÄ• vaá¹ƒ anuggaá¹‡hanto ovÄ• daÃ±ca pasaá¹ƒsanto evamÄ•

__adiá¹-á¹-hÄ• adiá¹-á¹-hapubbÄ• _ti imasmiá¹ƒ attabhÄ• ve adiá¹-á¹-hÄ• atÄ«tepi adiá¹-á
passasÄ«_ti etarahipi na passasi. __na ca te hoti passeyya_nti evaá¹ƒ samannÄ• hÄ• ropi t
te tattha chandÄ• dayo uppajjeyyunti pucchati.

__diá¹-á¹-he diá¹-á¹-hamatta_nti rÅ«pÄ• yatane cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-he diá¹-á¹-
cakkhuviÃ±Ã±Ä• á¹‡aÃ±hi rÅ«pe rÅ«pamattameva passati, na niccÄ• disabhÄ• vaá¹ƒ, iti se
diá¹-á¹-hamattameva cittaá¹ƒ bhavissatÄ«ti attho. atha vÄ• \Be III 29/ diá¹-á¹-he diá¹-á¹-haá
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, rÅ«pe rÅ«pavijÄ• nananti \Ne III 29/ attho. __mattÄ• _ti pamÄ• á
mattÄ• assÄ• ti diá¹-á¹-hamattaá¹ƒ, cittaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡amattameva me cittaá¹ƒ b
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• Ä• pÄ• thagatarÅ«pe cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na rajjati na d
evaá¹ƒ rÄ• gÄ• divirahena cakkhuviÃ±Ã±Ä• á¹‡amattameva javanaá¹ƒ bhavissati, cakkhuvi
javanaá¹ƒ á¹-hapessÄ• mÄ«ti. atha vÄ• diá¹-á¹-haá¹ƒ nÄ• ma cakkhuviÃ±Ã±Ä• á¹‡ena diá
diá¹-á¹-hamattaá¹ƒ nÄ• ma tattheva uppannaá¹ƒ sampaá¹-icchanasantÄ«raá¹‡avoá¹-á¹-hab
cittattayaá¹ƒ. yathÄ• taá¹ƒ na rajjati, na dussati, na muyhati, evaá¹ƒ Ä• pÄ• thagate rÅ«pe t
sampaá¹-icchanÄ• dippamÄ• á¹‡ena javanaá¹ƒ uppÄ• dessÄ• mi, nÄ• haá¹ƒ taá¹ƒ pamÄ• á
rajjanÄ• divasena uppajjituá¹ƒ dassÄ• mÄ«ti ayamettha attho. eseva nayo __sutamutesu_.

__viÃ±Ã±Ä• te viÃ±Ã±Ä• tamatta_nti ettha pana viÃ±Ã±Ä• taá¹ƒ nÄ• ma manodvÄ• rÄ• vaj
tasmiá¹ƒ viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattanti Ä• vajjanapamÄ• á¹‡aá¹ƒ. yathÄ• Ä• vajjanena
muyhati, evaá¹ƒ rajjanÄ• divasena uppajjituá¹ƒ adatvÄ• Ä• vajjanapamÄ• á¹‡eneva cittaá¹ƒ
ayamettha attho.

__yato_ti yadÄ• . __tato_ti tadÄ• . __na tenÄ• _ti tena rÄ• gena vÄ• ratto, dosena vÄ• du
mÅ«á¸·ho na bhavissati. __tato tvaá¹ƒ mÄ• lukyaputta na tatthÄ• _ti yadÄ• tvaá¹ƒ tena rÄ•
ratto vÄ• duá¹-á¹-ho vÄ• mÅ«á¸·ho vÄ• na bhavissasi, tadÄ• tvaá¹ƒ na tattha tasmiá¹ƒ dia
sutamutaviÃ±Ã±Ä• te vÄ• paá¹-ibaddho allÄ«no patiá¹-á¹-hito nÄ• ma bhavissasi. __nevidh

__sati muá¹-á¹-hÄ• _ti sati naá¹-á¹-hÄ• . __taÃ±ca ajjhosÄ• _ti taá¹ƒ Ä• rammaá¹‡aá¹ƒ gilit
vihesÄ• cÄ• _ti abhijjhÄ• ya ca vihiá¹ƒsÄ• ya ca. atha vÄ• ``tassa vaá¸• á¸• hantÄ«â€™â€
yojetabbaá¹ƒ, abhijjhÄ• ca vihesÄ• cÄ• ti imepi dve dhammÄ• tassa vaá¸• á¸• hantÄ«ti att

__cittamassÅ«pahaÃ±Ã±atÄ«_ti abhijjhÄ• vihesÄ• hi assa cittaá¹ƒ upahaÃ±Ã±ati. __Ä• cin
__Ä• rÄ• nibbÄ• na vuccatÄ«_ti evarÅ«passa puggalassa nibbÄ• naá¹ƒ nÄ• ma dÅ«re pav
ghÄ• yitvÄ• . __bhotvÄ• _ti bhutvÄ• sÄ• yitvÄ• \Be III 30/ lehitvÄ• . __phussÄ• _ti phusitvÄ

paá¹-issatisaá¹…khÄ• tÄ• ya \Ne III 30/ satiyÄ• yutto. __sevato cÄ• pi vedana_nti catumag
nibbattitalokuttaravedanaá¹ƒ sevantassa. __khÄ«yatÄ«_ti khayaá¹ƒ gacchati. kiá¹ƒ taá¹ƒ? d
kilesajÄ• tampi. __aÃ±Ã±ataro_ti asÄ«tiyÄ• mahÄ• sÄ• vakÄ• naá¹ƒ abbhantaro eko. iti im
vaá¹-á¹-avivaá¹-á¹-ameva kathitaá¹ƒ.

3. parihÄ• nadhammasuttavaá¹‡á¹‡anÄ•

<96> tatiye __parihÄ• nadhamma_nti parihÄ• nasabhÄ• vaá¹ƒ. __abhibhÄ• yatanÄ• nÄ«_t
__sarasaá¹…kappÄ• _ti ettha sarantÄ«ti sarÄ• , dhÄ• vantÄ«ti attho. sarÄ• ca \Ee II 385/ te
__sarasaá¹…kappÄ• . saá¹ƒyojaniyÄ• _ti bandhaniyÄ• bandhanassa paccayabhÅ«tÄ• . __
uppannaá¹ƒ kilesajÄ• taá¹ƒ, taá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ. __adhivÄ• setÄ«_ti citte Ä• ropet
__nappajahatÄ«_ti chandarÄ• gappahÄ• nena na pajahati. evaá¹ƒ sabbapadehi yojetabbaá
__abhibhÄ• yatanaÃ±hetaá¹ƒ vuttaá¹ƒ bhagavatÄ• _ti etaá¹ƒ buddhena bhagavatÄ• abhibh
kathitaá¹ƒ. idha dhammaá¹ƒ pucchitvÄ• vibhajantena puggalena dhammo dassito.

4. pamÄ• davihÄ• rÄ«suttavaá¹‡á¹‡anÄ•

<97> catutthe __asaá¹ƒvutassÄ• _ti apihitassa na pidahitvÄ• saÃ±chÄ• ditvÄ• á¹-hapitass
viÄ• siÃ±cati, kilesatintaá¹ƒ hutvÄ• vattati. __pÄ• mojja_nti dubbalapÄ«ti. __pÄ«tÄ«_ti bala
__passaddhÄ«_ti darathapassaddhi. __dhammÄ• na pÄ• tubhavantÄ«_ti samathavipassan
imasmiá¹ƒ sutte puggalaá¹ƒ pucchitvÄ• vibhajantena dhammena puggalo dassito.

5. saá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<98> paÃ±came __kathaÃ±ca, bhikkhave, asaá¹ƒvaro_ti idaá¹ƒ maggakusalassa vÄ• maá¹
gaá¹‡heyyÄ• sÄ«ti paá¹-hamaá¹ƒ pahÄ• tabbamaggakkhÄ• naá¹ƒ viya uddesakkamena ava
paá¹-hamaá¹ƒ pahÄ• tabbadhammakkhÄ• navasena vuttanti veditabbaá¹ƒ. idha dhammaá¹

6. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<99> chaá¹-á¹-he \Ne III 31/ \Be III 31/ __samÄ• dhi_nti cittekaggataá¹ƒ. idaÃ±hi suttaá¹ƒ c
parihÄ• yamÄ• ne disvÄ• , ``imesaá¹ƒ cittekaggataá¹ƒ labhantÄ• naá¹ƒ kammaá¹-á¹-hÄ• na
gamissatÄ«â€™â€™ ti Ã±atvÄ• kathitaá¹ƒ.

7. paá¹-isallÄ• nasuttavaá¹‡á¹‡anÄ•

<100> sattame \Ee II 386/ __paá¹-isallÄ• na_nti kÄ• yavivekaá¹ƒ. idaÃ±hi suttaá¹ƒ kÄ• yavi

disvÄ• , ``imesaá¹ƒ kÄ• yavivekaá¹ƒ labhantÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gar
kathitaá¹ƒ.

8-9. paá¹-hamanatumhÄ• kaá¹ƒsuttÄ• divaá¹‡á¹‡anÄ•

101-102__._ aá¹-á¹-hamaá¹ƒ upamÄ• ya parivÄ• retvÄ• kathite bujjhanakÄ• naá¹ƒ, navama
bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena vuttaá¹ƒ. attho pana ubhayatthÄ• pi khandhiyavagge

10. udakasuttavaá¹‡á¹‡anÄ•

<103> dasame __udako suda_nti ettha __suda_nti nipÄ• tamattaá¹ƒ. __udako_ti tassa nÄ•
vedagÅ«_ti ettha __ida_nti nipÄ• tamattaá¹ƒ. atha vÄ• idaá¹ƒ mama vacanaá¹ƒ suá¹‡Ä• th
__jÄ• tu vedagÅ«_ti ahaá¹ƒ ekaá¹ƒseneva vedagÅ«, vedasaá¹…khÄ• tena Ã±Ä• á¹‡ena ne
adhigato, paá¹‡á¸• itohamasmÄ«ti attho. __sabbajÄ«_ti ekaá¹ƒsena sabbavaá¹-á¹-aá¹ƒ jinit
á¹-hitosmÄ«ti vadati. __apalikhataá¹ƒ gaá¹‡á¸• amÅ«la_nti apalikhataá¹ƒ dukkhamÅ«laá¹ƒ.
palikhataá¹ƒ mayÄ• , khanitvÄ• á¹-hitosmÄ«ti dÄ«peti.

__mÄ• tÄ• pettikasambhavassÄ• _ti mÄ• tito ca pitito ca nibbattena mÄ• tÄ• pettikena sukl
__odanakummÄ• sÅ«pacayassÄ• _ti odanena ceva kummÄ• sena ca upacitassa vaá¸• á¸•
__aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammassÄ• _ti ettha ayaá¹ƒ kÄ•
aniccadhammo \Ne III 32/, duggandhavighÄ• tatthÄ• ya tanuvilepanena ucchÄ• danadhamm
aá¹…gapaccaá¹…gÄ• bÄ• dhavinodanatthÄ• ya khuddakasambÄ• hanena \Ee II 387/ parim
32/ vÄ• Å«rÅ«su sayÄ• petvÄ• gabbhavÄ• sena dussaá¹‡á¹-hitÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ a
saá¹‡á¹-hÄ• nasampÄ• danatthaá¹ƒ aÃ±chanapÄ«á¸·anÄ• dÄ«naá¹ƒ vasena parimaddanad
bhedanaviddhaá¹ƒsanadhammo bhijjati ceva vikirati ca, evaá¹ƒ sabhÄ• voti attho.

tattha mÄ• tÄ• pettikasambhavaodanakummÄ• sÅ«pacayaparimaddanapadehi vaá¸• á¸• hi
aniccabhedanaviddhaá¹ƒsanapadehi parihÄ• ni. purimehi vÄ• tÄ«hi samudayo, pacchimeh
cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa vaá¸• á¸• hiparihÄ• ninibbattibhedÄ• dassitÄ• . sesaá

saá¸·avaggo dasamo.

dutiyo paá¹‡á¹‡Ä• sako.

11. yogakkhemivaggo

1. yogakkhemisuttavaá¹‡á¹‡anÄ•

<104> yogakkhemivaggassa paá¹-hame __yogakkhemipariyÄ• ya_nti catÅ«hi yogehi khem
__dhammapariyÄ• ya_nti dhammakÄ• raá¹‡aá¹ƒ. __akkhÄ• si yoga_nti yuttiá¹ƒ kathesi. __t
akkhÄ• tattÄ• , udÄ• hu pahÄ«nattÄ• ti? pahÄ«nattÄ• . na hi akkhÄ• nena yogakkhemi nÄ•

2-10. upÄ• dÄ• yasuttÄ• divaá¹‡á¹‡anÄ•

105-113__._ dutiye vedanÄ• sukhadukkhaá¹ƒ kathitaá¹ƒ, taá¹ƒ pana vipÄ• kasukhadukkhaá
__dukkhassÄ• _ti vaá¹-á¹-adukkhassa. catutthe __lokassÄ• _ti saá¹…khÄ• ralokassa. paÃ±
vattabbaá¹ƒ siyÄ• , taá¹ƒ khandhiyavagge vuttanayameva.

yogakkhemivaggo ekÄ• dasamo.

12. lokakÄ• maguá¹‡avaggo

1-2. paá¹-hamamÄ• rapÄ• sasuttÄ• divaá¹‡á¹‡anÄ•

114-115__._ lokakÄ• maguá¹‡avaggassa \Ne III 33/ \Be III 33/ \Ee II 388/ paá¹-hame __Ä• v
vasanaá¹-á¹-hÄ• naá¹ƒ gato. __mÄ• rassa vasaá¹ƒ gato_ti tividhassÄ• pi mÄ• rassa vasaá¹
ssa mÄ• rapÄ• so_ti assa gÄ«vÄ• ya mÄ• rapÄ• so paá¹-imukko pavesito. dutiyaá¹ƒ uttÄ• n

3. lokantagamanasuttavaá¹‡á¹‡anÄ•

<116> tatiye __lokassÄ• _ti cakkavÄ• á¸·alokassa. __lokassa anta_nti saá¹…khÄ• ralokass
pÄ• visÄ«_ti ``mayi vihÄ• raá¹ƒ paviá¹-á¹-he ime bhikkhÅ«, imaá¹ƒ uddesaá¹ƒ Ä• nandaá¹ƒ
tesaá¹ƒ mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saá¹ƒsanditvÄ• kathessati. tato naá¹ƒ thome
sutvÄ• bhikkhÅ« Ä• nandaá¹ƒ upasaá¹…kamitabbaá¹ƒ, vacanaÃ±cassa sotabbaá¹ƒ saddhÄ
nesaá¹ƒ bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti cintetvÄ• saá¹ƒkhittena
atthaá¹ƒ avibhajitvÄ• va nisinnÄ• sane antarahito gandhakuá¹-iyaá¹ƒ pÄ• turahosi. tena vutt
``uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visÄ«â€™â€™ ti.

__satthu ceva saá¹ƒvaá¹‡á¹‡ito_ti satthÄ• rÄ• ca pasattho. __viÃ±Ã±Å«na_nti idampi kara
sÄ• mivacanaá¹ƒ, paá¹‡á¸• itehi sabrahmacÄ• rÄ«hi ca sambhÄ• vitoti attho. __pahotÄ«_ti
mÅ«laá¹ƒ atikkammeva khandha_nti sÄ• ro nÄ• ma mÅ«le vÄ• khandhe vÄ• bhaveyya, ta
__evaá¹ƒsampadamida_nti evaá¹ƒsampattikaá¹ƒ, Ä«disanti attho. __atisitvÄ• _ti atikkamitvÄ
jÄ• nÄ• tÄ«_ti jÄ• nitabbameva jÄ• nÄ• ti. __passaá¹ƒ passatÄ«_ti passitabbameva passati
viparÄ«taá¹ƒ gaá¹‡hanto jÄ• nantopi na jÄ• nÄ• ti, passantopi na passati, na evaá¹ƒ bhagav
jÄ• nanto jÄ• nÄ• ti, passanto passatiyeva. svÄ• yaá¹ƒ dassanapariá¹‡Ä• yakaá¹-á¹-hena __
viditakaraá¹‡aá¹-á¹-hena __Ã±Ä• á¹‡abhÅ«to_ \Ee II 389/. aviparÄ«tasabhÄ• vaá¹-á¹-hena

pariyattidhammapavattanato vÄ• hadayena cintetvÄ• vÄ• cÄ• ya nicchÄ• ritadhammamay
seá¹-á¹-haá¹-á¹-hena __brahmabhÅ«to_. atha vÄ• cakkhu \Ne III 34/ viya bhÅ«toti cakkhub
attho veditabbo. svÄ• yaá¹ƒ dhammassa \Be III 34/ vattanato __vattÄ• _. pavattanato __pav
nÄ«haritvÄ• nÄ«haritvÄ• dassanasamatthatÄ• ya __atthassa ninnetÄ• _. amatÄ• dhigamÄ
__amatassa dÄ• tÄ• _.

__agaruá¹ƒ karitvÄ• _ti punappunaá¹ƒ yÄ• cÄ• pentopi hi garuá¹ƒ karoti nÄ• ma. attano
sekkhapaá¹-isambhidÄ• Ã±Ä• á¹‡e á¹-hatvÄ• sinerupÄ• dato vÄ• likaá¹ƒ uddharamÄ• no v
kathentopi garuá¹ƒ karotiyeva nÄ• ma. evaá¹ƒ akatvÄ• amhe punappunaá¹ƒ ayÄ• cÄ• petv
kathehÄ«ti vuttaá¹ƒ hoti.

__yaá¹ƒ kho vo_ti yaá¹ƒ kho tumhÄ• kaá¹ƒ. __cakkhunÄ• kho, Ä• vuso, lokasmiá¹ƒ lokasa
cakkhuÃ±hi loke appahÄ«nadiá¹-á¹-hi puthujjano sattalokavasena lokoti saÃ±jÄ• nÄ• ti ceva
cakkavÄ• á¸·alokavasena. na hi aÃ±Ã±atra cakkhÄ• dÄ«hi dvÄ• dasÄ• yatanehi tassa sÄ•
uppajjati. tena vuttaá¹ƒ, ``cakkhunÄ• kho, Ä• vuso, lokasmiá¹ƒ lokasaÃ±Ã±Ä« hoti lokamÄ•
lokassa gamanena anto nÄ• ma Ã±Ä• tuá¹ƒ vÄ• daá¹-á¹-huá¹ƒ vÄ• pattuá¹ƒ vÄ• na sakkÄ
tasseva cakkhÄ• dibhedassa lokassa nibbÄ• nasaá¹…khÄ• taá¹ƒ antaá¹ƒ appatvÄ• vaá¹-á
natthÄ«ti veditabbÄ• .

evaá¹ƒ paÃ±haá¹ƒ vissajjetvÄ• idÄ• ni ``sÄ• vakena paÃ±ho kathitoti mÄ• nikkaá¹…khÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡atulaá¹ƒ gahetvÄ• nisinno. icchamÄ• nÄ• tameva upasaá¹…kar
ti uyyojento __Ä• kaá¹…khamÄ• nÄ• panÄ• _tiÄ• dimÄ• ha.

__imehi Ä• kÄ• rehÄ«_ti imehi kÄ• raá¹‡ehi cakkavÄ• á¸·alokassa antÄ• bhÄ• vakÄ• raá¹‡
antÄ• pattikÄ• raá¹‡ehi ca. __imehi padehÄ«_ti imehi akkharasampiá¹‡á¸• anehi. __byaÃ±j
pÄ• á¹-iyekkaakkharehi.

__paá¹‡á¸• ito_ti \Ee II 390/ paá¹‡á¸• iccena samannÄ• gato. catÅ«hi kÄ• raá¹‡ehi paá¹‡á¸
Ä• yatanakusalo paccayÄ• kÄ• rakusalo kÄ• raá¹‡Ä• kÄ• raá¹‡akusaloti. __mahÄ• paÃ±Ã±
mahantÄ• \Be III 35/ niruttiyo mahantÄ• ni paá¹-ibhÄ• nÄ• ni paá¹-iggaá¹‡hanasamatthatÄ•
samannÄ• gato. __yathÄ• _ \Ne III 35/ __taá¹ƒ Ä• nandenÄ• _ti yathÄ• Ä• nandena byÄ• k
vuttaá¹ƒ. yathÄ• Ä• nandena taá¹ƒ byÄ• kataá¹ƒ, ahampi taá¹ƒ evameva byÄ• kareyyanti a

4. kÄ• maguá¹‡asuttavaá¹‡á¹‡anÄ•

<117> catutthe __ye me_ti ye mama. __cetaso samphuá¹-á¹-hapubbÄ• _ti cittena anubhÅ«
cittaá¹ƒ bahulaá¹ƒ gacchamÄ• naá¹ƒ gaccheyyÄ• _ti tesu pÄ• sÄ• dattayatividhanÄ• á¹-akÄ
anubhÅ«tapubbesu paÃ±casu kÄ• maguá¹‡esu bahÅ«su vÄ• resu uppajjamÄ• naá¹ƒ uppaj

vÄ• _ti idha padhÄ• nacariyakÄ• le chabbassÄ• ni supupphitavanasaá¹‡á¸• ajÄ• tÄ• naá¹ƒ
diá¹-á¹-hasutÄ• dibhedaá¹ƒ manoramÄ• rammaá¹‡aá¹ƒ kÄ• maguá¹‡aá¹ƒ katvÄ• dassento
bahulaá¹ƒ uppajjeyyÄ• â€™â€™ ti dasseti. __appaá¹ƒ vÄ• anÄ• gatesÅ«_ti anÄ• gate ``m
bhavissati, saá¹…kho nÄ• ma rÄ• jÄ• , ketumatÄ« nÄ• ma rÄ• jadhÄ• nÄ«â€™â€™ tiÄ• div
anÄ• gatesu kÄ• maguá¹‡esu uppajjeyyÄ• ti dasseti. __tatra me attarÅ«penÄ• _ti tatra may
hitakÄ• majÄ• tikena. __appamÄ• do_ti sÄ• taccakiriyÄ• paÃ±casu kÄ• maguá¹‡esu cittas
Ä• rammaá¹‡apariggahitasati. __Ä• rakkho_ti ayaá¹ƒ appamÄ• do ca sati ca cetaso Ä• rakk
ahosÄ«ti dasseti, Ä• rakkhatthÄ• ya ime dve dhammÄ• kÄ• tabbÄ• ti vuttaá¹ƒ hoti.

__tasmÄ• tiha, bhikkhave, se Ä• yatane veditabbe_ti yasmÄ• cetaso Ä• rakkhatthÄ• ya ap
kÄ• tabbÄ• , yasmÄ• tasmiá¹ƒ Ä• yatane vidite appamÄ• dena vÄ• satiyÄ• vÄ• kÄ• tabba
se Ä• yatane veditabbe, taá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• nitabbanti attho. __saá¸·Ä• yatananirodha_
vuccati nibbÄ• naá¹ƒ, taá¹ƒ sandhÄ• ya bhÄ• sitanti attho. nibbÄ• nasmiÃ±hi cakkhuÄ• dÄ«
rÅ«pasaÃ±Ã±Ä• dayo ca nirujjhantÄ«ti. sesaá¹ƒ vuttanayameva.

5-6. sakkapaÃ±hasuttÄ• divaá¹‡á¹‡anÄ•

118-119__._ paÃ±came \Be III 36/ __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. _
kilesaparinibbÄ• nena parinibbÄ• yanti. __tannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«_ti taá¹‡hÄ
kammaviÃ±Ã±Ä• á¹‡aá¹ƒ hoti \Ne III 36/. __tadupÄ• dÄ• na_nti taá¹ƒgahaá¹‡aá¹ƒ, taá¹‡hÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«ti attho. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

7. sÄ• riputtasaddhivihÄ• rikasuttavaá¹‡á¹‡anÄ•

<120> sattame __santÄ• nessatÄ«_ti ghaá¹-essati, yogavicchedamassa pÄ• puá¹‡ituá¹ƒ n

8. rÄ• hulovÄ• dasuttavaá¹‡á¹‡anÄ•

<121> aá¹-á¹-hame __vimuttiparipÄ• caniyÄ• _ti vimuttiá¹ƒ paripÄ• centÄ«ti vimuttiparipÄ•
pannarasa dhammÄ• , te saddhindriyÄ• dÄ«naá¹ƒ visuddhikaraá¹‡avasena veditabbÄ• . vu

``assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupÄ• sato, pasÄ• da
paccavekkhato, imehi tÄ«hÄ• kÄ• rehi saddhindriyaá¹ƒ visujjhati. kusÄ«te puggale parivajja
puggale sevato bhajato payirupÄ• sato, sammappadhÄ• ne paccavekkhato, imehi tÄ«hÄ• k
visujjhati. muá¹-á¹-hassatÄ« puggale parivajjayato, upaá¹-á¹-hitassatÄ« puggale sevato bha
\Ee II 392/, satipaá¹-á¹-hÄ• ne paccavekkhato, imehi tÄ«hÄ• kÄ• rehi satindriyaá¹ƒ visujjhati
parivajjayato, samÄ• hite puggale sevato bhajato payirupÄ• sato, jhÄ• navimokkhe paccave
tÄ«hÄ• kÄ• rehi samÄ• dhindriyaá¹ƒ visujjhati. duppaÃ±Ã±e puggale parivajjayato, paÃ±Ã±

bhajato payirupÄ• sato, gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato, imehi tÄ«hÄ• kÄ• r
visujjhati. iti ime paÃ±ca puggale parivajjayato, paÃ±ca puggale sevato bhajato payirupÄ• s
paÃ±ca suttante paccavekkhato, imehi pannarasahi Ä• kÄ• rehi imÄ• ni paÃ±cindriyÄ• ni vis
(Paá¹-is I 184).

aparepi pannarasa dhammÄ• vimuttiparipÄ• caniyÄ• --- saddhÄ• paÃ±camÄ• ni indriyÄ• r
dukkhasaÃ±Ã±Ä• , dukkhe anattasaÃ±Ã±Ä• , pahÄ• nasaÃ±Ã±Ä• , virÄ• gasaÃ±Ã±Ä• ti im
nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• , meghiyattherassa kathitÄ• kalyÄ• á¹‡amittatÄ• dayo paÃ
pana velÄ• ya bhagavato etadahosÄ«ti? paccÅ«sasamaye lokaá¹ƒ volokentassa.

__anekÄ• ni devatÄ• sahassÄ• nÄ«_ti Ä• yasmatÄ• rÄ• hulena padumuttarassa bhagavat
pÄ• litanÄ• garÄ• jakÄ• le patthanaá¹ƒ paá¹-á¹-hapentena saddhiá¹ƒ patthanaá¹ƒ paá¹-á¹-h
bhÅ«maá¹-á¹-hakÄ• devatÄ• , kÄ• ci antalikkhaá¹-á¹-hakÄ• , kÄ• ci cÄ• tumahÄ• rÄ• jikÄ•
brahmaloke nibbattÄ• . imasmiá¹ƒ pana divase sabbÄ• pi tÄ• ekaá¹-á¹-hÄ• ne andhavanas
sandhÄ• yÄ• ha --- ``anekÄ• ni devatÄ• sahassÄ• nÄ«â€™â€™ ti. __dhammacakkhu_nti in
cattÄ• ri ca phalÄ• ni dhammacakkhunti veditabbÄ• ni. tattha hi kÄ• ci devatÄ• sotÄ• pann
sakadÄ• gÄ• mÄ«, anÄ• gÄ• mÄ«, khÄ«á¹‡Ä• savÄ• . tÄ• saÃ±ca pana devatÄ• naá¹ƒ etta
natthi. sesaá¹ƒ sabbattha uttÄ• nameva.

9-10. saá¹ƒyojaniyadhammasuttÄ• divaá¹‡á¹‡anÄ•

122-123__._ navamadasamÄ• ni iá¹-á¹-hÄ• rammaá¹‡avasena kathiyamÄ• ne bujjhanakÄ•

lokakÄ• maguá¹‡avaggo dvÄ• dasamo.

13. gahapativaggo

1-3. vesÄ• lÄ«suttÄ• divaá¹‡á¹‡anÄ•

124-126__._ gahapativaggassa \Ee II 393/ paá¹-hame __uggo_ti paá¹‡Ä«tadÄ• yakÄ• naá¹
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ paá¹‡Ä«tadÄ• yakÄ• naá¹ƒ yadidaá¹ƒ \E
ti evaá¹ƒ etadagge á¹-hapito. sesametesu ceva dvÄ«su, tatiye ca vuttatthameva.

4-5. bhÄ• radvÄ• jasuttÄ• divaá¹‡á¹‡anÄ•

127-128__._ catutthe \Ne III 38/ piá¹‡á¸• aá¹ƒ ulamÄ• no pariyesamÄ• no pabbajitoti __piá¹
parijiá¹‡á¹‡abhogo brÄ• hmaá¹‡o ahosi. atha bhikkhusaá¹…ghassa lÄ• bhasakkÄ• raá¹ƒ di
nikkhamitvÄ• pabbajito. so mahantaá¹ƒ kapallapattaá¹ƒ gahetvÄ• carati, tena kapallapÅ«ra

kapallapÅ«re pÅ«ve khÄ• dati, kapallapÅ«raá¹ƒ bhattaá¹ƒ bhuÃ±jati. athassa mahagghasab
Ä• rocayiá¹ƒsu. satthÄ• tassa pattatthavikaá¹ƒ nÄ• nujÄ• ni. heá¹-á¹-hÄ• maÃ±ce pattaá¹ƒ
so á¹-hapentopi ghaá¹ƒsantova paá¹‡Ä• metvÄ• á¹-hapeti, gaá¹‡hantopi ghaá¹ƒsantova Ä•
taá¹ƒ gacchante kÄ• le dhaá¹ƒsanena parikkhÄ«á¹‡aá¹ƒ nÄ• á¸·ikodanamattameva gaá¹‡ha
satthu Ä• rocesuá¹ƒ, athassa satthÄ• pattatthavikaá¹ƒ anujÄ• ni. thero aparena samayena
bhÄ• vetvÄ• aggaphale arahatte patiá¹-á¹-hÄ• si. iti so piá¹‡á¸• atthÄ• ya pabbajitattÄ• piá
bhÄ• radvÄ• joti ubhayaá¹ƒ ekato katvÄ• __piá¹‡á¸• olabhÄ• radvÄ• jo_ti vuccati.

__upasaá¹…kamÄ«_ti uggatuggatehi mahÄ• amaccehi parivuto upasaá¹…kami. thero kira
piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco nidÄ• ghasamaye sÄ«taá¹-hÄ• ne divÄ• vihÄ• raá¹
gantvÄ• gaá¹…gÄ• tÄ«re udenassa raÃ±Ã±o udapÄ• naá¹ƒ nÄ• ma uyyÄ• naá¹ƒ atthi, tatth
rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di sÄ«tena udakavÄ• tena \Ee II 394/ bÄ«jiyamÄ• no.

udenopi kho nÄ• ma rÄ• jÄ• sattÄ• haá¹ƒ mahÄ• pÄ• naá¹ƒ pivitvÄ• sattame divase uyyÄ
mahÄ• janaparivÄ• ro uyyÄ• naá¹ƒ gantvÄ• maá¹…galasilÄ• paá¹-á¹-e atthatÄ• ya seyyÄ•
paricÄ• rikÄ• pÄ• de sambÄ• hamÄ• nÄ• nisinnÄ• . rÄ• jÄ• kamena niddaá¹ƒ okkami. tas
nÄ• á¹-akitthiyo ``yassatthÄ• ya mayaá¹ƒ gÄ«tÄ• dÄ«ni payojeyyÄ• ma, so niddaá¹ƒ upagat
III 39/ mahÄ• saddaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attano attano tÅ«riyÄ• ni á¹-hape
pakkantÄ• . tÄ• tattha tattha phalÄ• phalÄ• ni khÄ• damÄ• nÄ• pupphÄ• ni piá¸·andhamÄ•
disvÄ• ``mÄ• saddaá¹ƒ karitthÄ• â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ nivÄ• rayamÄ• nÄ• var
``issÄ• pahÄ• tabbÄ• , maccheraá¹ƒ vinodetabbaâ€™â€™ ntiÄ• dinÄ• nayena tÄ• saá¹ƒ a
kathesi.

sÄ• pi \Ne III 39/ kho raÃ±Ã±o pÄ• de sambÄ• hamÄ• nÄ• nisinnÄ• itthÄ« pÄ• de cÄ• letv
``kahaá¹ƒ tÄ• gatÄ• â€™â€™ ti pucchi. kiá¹ƒ tÄ• saá¹ƒ tumhehi? tÄ• ekaá¹ƒ samaá¹‡aá¹ƒ
rÄ• jÄ• kuddho uddhane pakkhittaloá¹‡aá¹ƒ viya taá¹-ataá¹-Ä• yamÄ• no uá¹-á¹-hahitvÄ• `
khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti gacchanto ekasmiá¹ƒ asokarukkhe tambakipillikÄ• naá¹ƒ
hatthenÄ• kaá¸• á¸• hitvÄ• sÄ• khaá¹ƒ gaá¹‡hituá¹ƒ nÄ• sakkhi. kipillikapuá¹-o chijjitvÄ• ra
sakalasarÄ«raá¹ƒ sÄ• lithusehi parikiá¹‡á¹‡aá¹ƒ viya daá¹‡á¸• adÄ«pikÄ• hi á¸• ayhamÄ• n
raÃ±Ã±o paduá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• iddhiyÄ• Ä• kÄ• saá¹ƒ pakkhandi. tÄ• pi itthiyo
santikaá¹ƒ gantvÄ• sarÄ«raá¹ƒ puÃ±chantiyo viya bhÅ«miyaá¹ƒ patitapatitÄ• kipillikÄ• yo g
khipamÄ• nÄ• sabbÄ• mukhasattÄ«hi vijjhiá¹ƒsu --- ``kiá¹ƒ nÄ• metaá¹ƒ, aÃ±Ã±e rÄ• jÄ• n
vandanti, paÃ±haá¹ƒ pucchanti, ayaá¹ƒ pana rÄ• jÄ• kipillikapuá¹-aá¹ƒ sÄ«se bhinditukÄ• n

rÄ• jÄ• attano aparÄ• dhaá¹ƒ disvÄ• uyyÄ• napÄ• laá¹ƒ pakkosÄ• petvÄ• pucchi --- ``kiá¹
divasesu idha Ä• gacchatÄ«â€™â€™ ti? Ä• ma, devÄ• ti. idha tvaá¹ƒ Ä• gatadivase mayha
\Ee II 395/ katipÄ• heneva puna Ä• gantvÄ• rukkhamÅ«le nisÄ«di. uyyÄ• napÄ• lo disvÄ•
paá¹‡á¹‡Ä• kÄ• roâ€™â€™ ti vegena gantvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• uá¹-á¹-hahitvÄ•

nivÄ• retvÄ• uggatuggatehi amaccehi saddhiá¹ƒ uyyÄ• naá¹ƒ agamÄ• si. tena vuttaá¹ƒ ``up

__anikÄ«á¸·itÄ• vino kÄ• mesÅ«_ti yÄ• kÄ• mesu kÄ• makÄ«á¸·Ä• , taá¹ƒ akÄ«á¸·itapubb
__addhÄ• naÃ±ca Ä• pÄ• dentÄ«_ti paveá¹‡iá¹ƒ paá¹-ipÄ• denti, dÄ«gharattaá¹ƒ anubandh
mÄ• tupamÄ• á¹‡Ä• su. lokasmiÃ±hi mÄ• tÄ• bhaginÄ« dhÄ«tÄ• ti idaá¹ƒ tividhaá¹ƒ garukÄ
40/, iti garukÄ• rammaá¹‡e upanibandhaá¹ƒ cittaá¹ƒ vimocetuá¹ƒ na labhatÄ«ti dassento ev
paÃ±hena cittaá¹ƒ anotarantaá¹ƒ disvÄ• bhagavatÄ• paá¹-ikÅ«lamanasikÄ• ravasena cittÅ
vuttaá¹ƒ dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ kathesi.

__abhÄ• vitakÄ• yÄ• _ti abhÄ• vitapaÃ±cadvÄ• rikakÄ• yÄ• . __tesaá¹ƒ taá¹ƒ dukkaraá¹ƒ h
asubhakammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetuá¹ƒ dukkaraá¹ƒ hoti. itissa iminÄ• pi cittaá¹ƒ anotar
indriyasaá¹ƒvarasÄ«laá¹ƒ kathesi \Ne III 40/. indriyasaá¹ƒvarasmiÃ±hi upanibandhacittaá¹ƒ
labhati. rÄ• jÄ• taá¹ƒ sutvÄ• tattha otiá¹‡á¹‡acitto __acchariyaá¹ƒ, bho bhÄ• radvÄ• jÄ• _ti

__arakkhiteneva kÄ• yenÄ• _tiÄ• dÄ«su hatthapÄ• de kÄ«á¸·Ä• pento gÄ«vaá¹ƒ parivatten
nÄ• ma, nÄ• nappakÄ• raá¹ƒ duá¹-á¹-hullaá¹ƒ kathento vacanaá¹ƒ na rakkhati nÄ• ma, kÄ•
cittaá¹ƒ na rakkhati nÄ• ma. __rakkhiteneva kÄ• yenÄ• _tiÄ• dÄ«su vuttavipariyÄ• yena atth

__ativiya maá¹ƒ tasmiá¹ƒ samaye lobhadhammÄ• parisahantÄ«_ti maá¹ƒ tasmiá¹ƒ samaye
adhibhavatÄ«ti attho. __upaá¹-á¹-hitÄ• ya satiyÄ• _ti kÄ• yagatÄ• ya satiyÄ• supaá¹-á¹-hitÄ
tasmiá¹ƒ samaye_ti tasmiá¹ƒ samaye maá¹ƒ yathÄ• pubbe, na tathÄ• lobho atikkamitvÄ•
__parisahantÄ«_ti padassa uppajjantÄ«tipi atthoyeva. iti imasmiá¹ƒ sutte tayo kÄ• yÄ• kath
396/? ``imameva kÄ• yaâ€™â€™ nti ettha hi karajakÄ• yo kathito, ``bhÄ• vitakÄ• yoâ€™â€
paÃ±cadvÄ• rikakÄ• yo, ``rakkhiteneva kÄ• yenÄ• â€™â€™ ti ettha copanakÄ• yo, kÄ• yav
uttÄ• nameva.

6. ghositasuttavaá¹‡á¹‡anÄ•

<129> chaá¹-á¹-he __rÅ«pÄ• ca manÄ• pÄ• _ti rÅ«pÄ• ca manÄ• pÄ• saá¹ƒvijjanti. __ca
cakkhuviÃ±Ã±Ä• á¹‡aÃ±ca saá¹ƒvijjati. __sukhavedaniyaá¹ƒ phassa_nti cakkhuviÃ±Ã±Ä• á
upanissayavasena javanakÄ• le sukhavedanÄ• ya paccayabhÅ«taá¹ƒ phassaá¹ƒ. __sukhÄ•
paá¹-icca javanavasena sukhavedanÄ• uppajjati. sesapadesupi eseva nayo.

iti \Be III 41/ imasmiá¹ƒ sutte tevÄ«sati dhÄ• tuyo kathitÄ• . kathaá¹ƒ? ettha hi cakkhupasÄ•
tassa Ä• rammaá¹‡aá¹ƒ rÅ«padhÄ• tu, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tu, ca
sahajÄ• tÄ• tayo khandhÄ• dhammadhÄ• tu, evaá¹ƒ paÃ±casu dvÄ• resu catunnaá¹ƒ catu
manodvÄ• re ``manodhÄ• tÅ«â€™â€™ ti Ä• vajjanacittaá¹ƒ gahitaá¹ƒ, Ä• rammaá¹‡aÃ±cev
vatthunissitaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti \Ne III 41/ evaá¹ƒ tevÄ«sati honti. evaá¹ƒ tev

dhÄ• tÅ«naá¹ƒ vasena dhÄ• tunÄ• nattaá¹ƒ vuttaá¹ƒ bhagavatÄ• ti dasseti.

7-8. hÄ• liddikÄ• nisuttÄ• divaá¹‡á¹‡anÄ•

130-131__._ sattame __manÄ• paá¹ƒ itthetanti pajÄ• nÄ• tÄ«_ti yaá¹ƒ anena manÄ• paá¹ƒ
taá¹ƒ itthetanti evametaá¹ƒ manÄ• pameva tanti pajÄ• nÄ• ti. __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ su
paá¹-iccÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡aÃ±ceva, yo ca upanissayakoá¹-iyÄ• vÄ• anantarakoá¹
samanantarakoá¹-iyÄ• vÄ• sampayuttakoá¹-iyÄ• vÄ• sukhavedanÄ• ya paccayo phasso,
phassaÃ±ca paá¹-icca uppajjati sukhavedanÄ• ti. esa nayo sabbattha. iti imesu dvÄ«su sutt
kiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu Ä• vajjanakiccÄ• , manodhÄ• tuyeva vÄ• samÄ• nÄ• n
veditabbÄ• . aá¹-á¹-hamaá¹ƒ \Ee II 397/ uttÄ• nameva.

9. lohiccasuttavaá¹‡á¹‡anÄ•

<132> navame __makkarakate_ti evaá¹ƒnÄ• make nagare __araÃ±Ã±akuá¹-ikÄ• ya_nti ara
kuá¹-iyaá¹ƒ, na vihÄ• rapaccantakuá¹-iyaá¹ƒ. __mÄ• á¹‡avakÄ• _ti yepi tattha mahallakÄ• ,
antevÄ• sikatÄ• ya mÄ• á¹‡avakÄ• tveva vuttÄ• . __tenupasaá¹…kamiá¹ƒsÅ«_ti pÄ• to sipp
``Ä• cariyassa kaá¹-á¹-hÄ• ni Ä• harissÄ• mÄ• â€™â€™ ti araÃ±Ã±aá¹ƒ pavisitvÄ• vicaran
tenupasaá¹…kamiá¹ƒsu. __parito parito kuá¹-ikÄ• yÄ• _ti tassÄ• kuá¹-ikÄ• ya samantato sa
__seleyyakÄ• nÄ«_ti aÃ±Ã±amaÃ±Ã±assa piá¹-á¹-hiá¹ƒ gahetvÄ• laá¹…ghitvÄ• ito cito ca

__muá¹‡á¸• akÄ• _tiÄ• dÄ«su \Be III 42/ muá¹‡á¸• e muá¹‡á¸• Ä• ti, samaá¹‡e ca samaá¹‡
ime pana hÄ«á¸·entÄ• ``muá¹‡á¸• akÄ• samaá¹‡akÄ• â€™â€™ ti Ä• haá¹ƒsu. __ibbhÄ• _
kaá¹‡hÄ• , kÄ• á¸·akÄ• ti attho. __bandhupÄ• dÄ• paccÄ• _ti ettha __bandhÅ«_ti brahmÄ•
brÄ• hmaá¹‡Ä• pitÄ• mahoti voharanti. pÄ• dÄ• naá¹ƒ apaccÄ• pÄ• dÄ• paccÄ• , brahmu
adhippÄ• yo. tesaá¹ƒ kira ayaá¹ƒ laddhi ``brÄ• hmaá¹‡Ä• brahmuno mukhato nikkhantÄ• ,
III 42/ nÄ• bhito, suddÄ• jÄ• á¹‡uto, samaá¹‡Ä• piá¹-á¹-hipÄ• datoâ€™â€™ ti. __bharatak
kuá¹-imbikÄ• naá¹ƒ. kuá¹-imbikÄ• hi yasmÄ• raá¹-á¹-haá¹ƒ bharanti, tasmÄ• bharatÄ• ti v
paribhavaá¹ƒ katvÄ• vadamÄ• nÄ• ``bharatakÄ• naâ€™â€™ nti Ä• haá¹ƒsu.

__vihÄ• rÄ• nikkhamitvÄ• _ti ``rattiá¹-á¹-hakÄ• paricchanne rajatapaá¹-á¹-asannibhasamav
ramaá¹‡Ä«ye pariveá¹‡e kaá¹-á¹-hakalÄ• pe bandhitvÄ• khipamÄ• nÄ• vÄ• likaá¹ƒ Ä• luá¸
Ä• dÄ• ya paá¹‡á¹‡akuá¹-iá¹ƒ pariyÄ• yantÄ• `ime imesaá¹ƒ bharatakÄ• naá¹ƒ \Ee II 398/ s
bharatakÄ• naá¹ƒ sakkatÄ• â€™ ti punappunaá¹ƒ viravantÄ• ativiya ime mÄ• á¹‡avakÄ• k
bhikkhÅ«naá¹ƒ atthibhÄ• vampi na jÄ• nanti, dassessÄ• mi nesaá¹ƒ bhikkhÅ«naá¹ƒ atthibh
paá¹‡á¹‡akuá¹-ito nikkhami.

__sÄ«luttamÄ• pubbatarÄ• ahesu_nti guá¹‡avantÄ• naá¹ƒ guá¹‡e kathite nigguá¹‡Ä• naá

bhavissatÄ«ti porÄ• á¹‡akabrÄ• hmaá¹‡Ä• naá¹ƒ guá¹‡e kathento evamÄ• ha. tattha __sÄ«
sÄ«lajeá¹-á¹-hakÄ• . sÄ«laÃ±hi tesaá¹ƒ uttamaá¹ƒ, na jÄ• tigottaá¹ƒ. __ye purÄ• á¹‡aá¹ƒ sa
porÄ• á¹‡akaá¹ƒ brÄ• hmaá¹‡adhammaá¹ƒ saranti. __abhibhuyya kodha_nti kodhaá¹ƒ abhi
suguttÄ• ni surakkhitÄ• ni ahesuá¹ƒ. __dhamme ca jhÄ• ne ca ratÄ• _ti dasavidhe kusalaka
aá¹-á¹-hasamÄ• pattijhÄ• nesu ca ratÄ• .

evaá¹ƒ porÄ• á¹‡Ä• naá¹ƒ guá¹‡aá¹ƒ kathetvÄ• athetarahi brÄ• hmaá¹‡Ä• naá¹ƒ mÄ• naá
vokkamma japÄ• mase_tiÄ• dimÄ• ha. tattha __vokkammÄ• _ti etehi guá¹‡ehi apakkamitvÄ
japÄ• ma sajjhÄ• yÄ• mÄ• ti ettakeneva brÄ• hmaá¹‡amhÄ• ti maÃ±Ã±amÄ• nÄ• brÄ• hma
hutvÄ• __visamaá¹ƒ caranti, _ visamÄ• ni kÄ• yakammÄ• dÄ«ni karontÄ«ti attho. __puthua
43/ puthu attÄ• daá¹‡á¹• Ä• etehÄ«ti puthuattadaá¹‡á¹• Ä• , gahitanÄ• nÄ• vidhadaá¹‡á¹•
__sataá¹‡hÄ• taá¹‡hesÅ«_ti sataá¹‡hanittaá¹‡hesu. __aguttadvÄ• rassa bhavanti moghÄ•
sabbepi vatasamÄ• dÄ• nÄ• moghÄ• bhavantÄ«ti dÄ«peti. yathÄ• kinti? __supineva laddh
yathÄ• supine purisassa laddhaá¹ƒ maá¹‡imuttÄ• dinÄ• nÄ• vidhaá¹ƒ vittaá¹ƒ moghaá¹ƒ ho
passati, evaá¹ƒ moghÄ• bhavantÄ«ti attho.

__anÄ• sakÄ• _ti ekÄ• hadvÄ«hÄ• divasena anÄ• hÄ• rakÄ• . __thaá¹‡á¹• ilasÄ• yikÄ• cÄ
bhÅ«mibhÄ• ge sayanaá¹ƒ, __pÄ• to sinÄ• naÃ±ca_ \Ee II 399/ __tayo ca vedÄ• _ti pÄ• tov
nhÄ• naÃ±ceva tayo \Ne III 43/ ca vedÄ• . __kharÄ• jinaá¹ƒ jaá¹-Ä• paá¹…ko_ti kharasamp
jaá¹-Ä• kalÄ• po ca paá¹…ko ca, paá¹…ko nÄ• ma dantamalaá¹ƒ. __mantÄ• sÄ«labbataá¹
ajasÄ«lagosÄ«lasaá¹…khÄ• taá¹ƒ sÄ«laá¹ƒ ajavatagovatasaá¹…khÄ• taá¹ƒ vataÃ±ca. ayaá
tapoti vadati. __kuhanÄ• vaá¹…kadaá¹‡á¹• Ä• cÄ• _ti paá¹-icchannakÅ«po viya paá¹-iccha
vaá¹…kadaá¹‡á¹• o, ca udumbarapalÄ• sabeá¹·uvarukkhÄ• naá¹ƒ aÃ±Ã±atarato gahitaá¹ƒ
__udakÄ• camanÄ• ni cÄ• _ti udakena mukhaparimajjanÄ• ni. __vaá¹‡á¹‡Ä• ete brÄ• hma
brÄ• hmaá¹‡Ä• naá¹ƒ parikkhÄ• rabhaá¹‡á¹• akavaá¹‡á¹‡Ä• ti dasseti. __kata kiÃ±cikkhabh
kiÃ±cikkhabhÄ• vanÄ• . ayameva vÄ• pÄ• á¹-ho, Ä• misakiÃ±cikkhassa vaá¹• á¹• hanatthÄ

evaá¹ƒ etarahi brÄ• hmaá¹‡Ä• naá¹ƒ mÄ• naá¹ƒ nimmadditvÄ• puna porÄ• á¹‡akabrÄ• hm
kathento __cittaÃ±ca susamÄ• hita_ntiÄ• dimÄ• ha. tattha __susamÄ• hita_nti tesaá¹ƒ brÄ•
upacÄ• rappanÄ• samÄ• dhÄ«hi susamÄ• hitaá¹ƒ ahosÄ«ti dasseti. __akhila_nti mudu atha
brahmapattiyÄ• _ti so seá¹-á¹-hapattiyÄ• maggo, tumhe pana kiá¹ƒ brÄ• hmaá¹‡Ä• nÄ• mA

__Ä• gamaá¹ƒsu nu khvidhÄ• _ti Ä• gamaá¹ƒsu nu kho idha. __adhimuccatÄ«_ti kilesavas
__byÄ• pajjatÄ«_ti byÄ• pÄ• davasena pÅ«ticittaá¹ƒ hoti. __parittacetaso_ti anupaá¹-á¹-hita
saá¹ƒkilesacittena parittacitto. __cetovimutti_nti phalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vimutti_nt
__appamÄ• á¹‡acetaso_ti upaá¹-á¹-hitasatitÄ• ya nikkilesacittena appamÄ• á¹‡acitto.

10. verahaccÄ• nisuttavaá¹‡á¹‡anÄ•

<133> dasame \Be III 44/ __kÄ• maá¹‡á¸• Ä• ya_nti evaá¹ƒnÄ• make nagare. __yagghe_ti
uttÄ• namevÄ• ti.

gahapativaggo terasamo.

14. devadahavaggo

1. devadahasuttavaá¹‡á¹‡anÄ•

<134> devadahavaggassa \Ne III 44/ \Ee II 400/ paá¹-hame __devadaha_nti napuá¹ƒsakali
nigamo. __manoramÄ• _ti manaá¹ƒ ramayantÄ• , manÄ• pÄ• ti attho. __amanoramÄ• _ti a

2. khaá¹‡asuttavaá¹‡á¹‡anÄ•

<135> dutiye __chaphassÄ• yatanikÄ• nÄ• mÄ• _ti visuá¹ƒ chaphassÄ• yatanikÄ• nÄ• m
ekatiá¹ƒsamahÄ• nirayesu chadvÄ• raphassÄ• yatanapaÃ±Ã±atti hotiyeva. idaá¹ƒ pana avÄ
vuttaá¹ƒ. __saggÄ• _ti idhÄ• pi tÄ• vatiá¹ƒsapurameva adhippetaá¹ƒ. kÄ• mÄ• vacaradeval
chaphassÄ• yatanapaÃ±Ã±attiyÄ• abhÄ• vo nÄ• ma natthi. iminÄ• kiá¹ƒ dÄ«peti? niraye
ekantadukkhasamappitabhÄ• vena, devaloke ca ekantasukhasamappitattÄ• ekantakhiá¸• á
uppannapamÄ• dena maggabrahmacariyavÄ• saá¹ƒ vasituá¹ƒ na sakkÄ• . manussaloko pa
idheva apÄ• yopi saggopi paÃ±Ã±Ä• yati. ayaá¹ƒ maggabrahmacariyassa kammabhÅ«mi n
tasmÄ• ye vo ime mÄ• nussakÄ• khandhÄ• laddhÄ• , te vo lÄ• bhÄ• . yaÃ±ca vo idaá¹ƒ n
paá¹-iladdho vo brahmacariyavÄ• sassa khaá¹‡o samayoti. vuttampi hetaá¹ƒ porÄ• á¹‡ehi -

``ayaá¹ƒ kammabhÅ«mi idha maggabhÄ• vanÄ• ,

á¹-hÄ• nÄ• ni saá¹ƒvejaniyÄ• bahÅ« idha.

saá¹ƒvegasaá¹ƒvejaniyesu vatthusu,

saá¹ƒvegajÄ• tova payuÃ±ca yonisoâ€™â€™ ti ||

3. paá¹-hamarÅ«pÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<136> tatiye \Be III 45/ __rÅ«pasammuditÄ• _ti rÅ«pe sammuditÄ• pamoditÄ• . __dukkhÄ
\Ne III 45/ nibbÄ• nasukhena sukhito. __kevalÄ• _ti \Ee II 401/ sakalÄ• . __yÄ• vatatthÄ«ti v
atthÄ«ti vuccati. __ete vo_ti ettha vo-kÄ• ro nipÄ• tamattaá¹ƒ. __paccanÄ«kamidaá¹ƒ hoti, s

passata_nti yaá¹ƒ idaá¹ƒ passantÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ dassanaá¹ƒ, taá¹ƒ sabbaloke
viruddhaá¹ƒ. loko hi paÃ±cakkhandhe niccÄ• sukhÄ• attÄ• subhÄ• ti maÃ±Ã±ati, paá¹‡á¸•
anattÄ• asubhÄ• ti. __sukhato Ä• hÅ«_ti sukhanti kathenti. __sukhato vidÅ«_ti sukhanti jÄ•
nibbÄ• nameva sandhÄ• ya vuttaá¹ƒ.

__sammÅ«á¸·hetthÄ• _ti ettha nibbÄ• ne sammÅ«á¸·hÄ• . __aviddasÅ«_ti bÄ• lÄ• . sabbe
``nibbÄ• naá¹ƒ pÄ• puá¹‡issÄ• mÄ• â€™â€™ ti saÃ±Ã±ino honti, te pana ``nibbÄ• naá¹ƒ n
jÄ• nanti. __nivutÄ• na_nti kilesanÄ«varaá¹‡ena nivutÄ• naá¹ƒ pariyonaddhÄ• naá¹ƒ. __and
apassantÄ• naá¹ƒ andhakÄ• ro hoti. kiá¹ƒ taá¹ƒ evaá¹ƒ hoti? nibbÄ• naá¹ƒ vÄ• nibbÄ• nad
apassantÄ• naÃ±hi bÄ• lÄ• naá¹ƒ nibbÄ• nampi nibbÄ• nadassanampi kÄ• á¸·ameghaavac
candamaá¹‡á¸• alaá¹ƒ kaá¹-Ä• hena paá¹-ikujjitapatto viya ca niccakÄ• laá¹ƒ tamo ceva and

__sataÃ±ca vivaá¹-aá¹ƒ hoti, Ä• loko passatÄ• mivÄ• _ti sataÃ±ca sappurisÄ• naá¹ƒ paÃ±
passantÄ• naá¹ƒ nibbÄ• naá¹ƒ Ä• loko viya vivaá¹-aá¹ƒ hoti. __santike na vijÄ• nanti, magÄ
yaá¹ƒ attano sarÄ«re kese vÄ• lomÄ• dÄ«su vÄ• aÃ±Ã±atarakoá¹-á¹-hÄ• saá¹ƒ paricchind
adhigantabbato attano vÄ• khandhÄ• naá¹ƒ nirodhamaggato santike nibbÄ• naá¹ƒ. taá¹ƒ e
maggabhÅ«tÄ• janÄ• maggÄ• maggadhammassa catusaccadhammassa vÄ• akovidÄ• n

__mÄ• radheyyÄ• nupannehÄ«_ti tebhÅ«makavaá¹-á¹-aá¹ƒ mÄ• rassa nivÄ• saá¹-á¹-hÄ• n
402/ __nu aÃ±Ã±atra ariyebhÄ«_ti á¹-hapetvÄ• ariye ko nu aÃ±Ã±o nibbÄ• napadaá¹ƒ jÄ•
__sammadaÃ±Ã±Ä• ya parinibbantÄ«_ti arahattapaÃ±Ã±Ä• ya sammÄ• jÄ• nitvÄ• ananta
kilesaparinibbÄ• nena parinibbanti. atha vÄ• sammadaÃ±Ã±Ä• ya anÄ• savÄ• hutvÄ• ant
parinibbÄ• yanti.

4-12. dutiyarÅ«pÄ• rÄ• masuttÄ• divaá¹‡á¹‡anÄ•

137-145__._ catutthaá¹ƒ \Ne III 46/ \Be III 46/ suddhikaá¹ƒ katvÄ• desiyamÄ• ne bujjhanak
vuttaá¹ƒ. paÃ±camÄ• dÄ«ni tathÄ• tathÄ• bujjhantÄ• naá¹ƒ ajjhÄ• sayena vuttÄ• ni. attho
pÄ• kaá¹-oyevÄ• ti.

devadahavaggo cuddasamo.

15. navapurÄ• á¹‡avaggo

1. kammanirodhasuttavaá¹‡á¹‡anÄ•

<146> navapurÄ• á¹‡avaggassa paá¹-hame __navapurÄ• á¹‡Ä• nÄ«_ti navÄ• ni ca purÄ•
purÄ• á¹‡akamma_nti na cakkhu purÄ• á¹‡aá¹ƒ, kammameva purÄ• á¹‡aá¹ƒ, kammato pan

evaá¹ƒ vuttaá¹ƒ. __abhisaá¹…khata_nti paccayehi abhisamÄ• gantvÄ• kataá¹ƒ. __abhisaÃ
pakappitaá¹ƒ. __vedaniyaá¹ƒ daá¹-á¹-habba_nti vedanÄ• ya vatthÅ«ti passitabbaá¹ƒ. __niro
phusatÄ«_ti imassa tividhassa kammassa nirodhena vimuttiá¹ƒ phusati. __ayaá¹ƒ vuccatÄ«
vimuttiyÄ• Ä• rammaá¹‡abhÅ«to nirodho kammanirodhoti vuccati. iti imasmiá¹ƒ sutte pubba
kathitÄ• .

2-5. aniccanibbÄ• nasappÄ• yasuttÄ• divaá¹‡á¹‡anÄ•

147-150__._ dutiye __nibbÄ• nasappÄ• ya_nti nibbÄ• nassa sappÄ• yaá¹ƒ upakÄ• rapaá¹-i
nayo. paá¹-ipÄ• á¹-iyÄ• pana catÅ«supi etesu suttesu saha vipassanÄ• ya cattÄ• ro maggÄ

6-7. antevÄ• sikasuttÄ• divaá¹‡á¹‡anÄ•

151-152__._ chaá¹-á¹-he \Ee II 403/ __anantevÄ• sika_nti anto vasanakakilesavirahitaá¹ƒ. _
Ä• caraá¹‡akakilesavirahitaá¹ƒ \Ne III 47/. __antassa vasantÄ«_ti anto assa vasanti. __te na
samudÄ• carantÄ«_ti te etaá¹ƒ adhibhavanti ajjhottharanti sikkhÄ• penti vÄ• . ``evaá¹ƒ vejja
evaá¹ƒ dÅ«takammaâ€™â€™ nti iti sikkhÄ• panasaá¹…khÄ• tena samudÄ• caraá¹‡atthena
tehi \Be III 47/ Ä• cariyehi sÄ• cariyakoti vuccati. sesamettha vuttanayeneva veditabbaá¹ƒ. s
heá¹-á¹-hÄ• kathitanayameva.

8. atthinukhopariyÄ• yasuttavaá¹‡á¹‡anÄ•

<153> aá¹-á¹-hame __yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gammÄ• _ti yaá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• gamma
vinÄ• saddhÄ• ya saddhaá¹ƒ apanetvÄ• . ettha ca saddhÄ• ti na paccakkhÄ• saddhÄ• . yo
evaá¹ƒ kirÄ• ti kathentassa sutvÄ• uppanno saddahanÄ• kÄ• ro, taá¹ƒ sandhÄ• yetaá¹ƒ vu
rucÄ• petvÄ• khamÄ• petvÄ• atthetanti gahaá¹‡Ä• kÄ• ro __ruci_ nÄ• ma, evaá¹ƒ kira bha
__anussavo, _ nisÄ«ditvÄ• ekaá¹ƒ kÄ• raá¹‡aá¹ƒ cintentassa kÄ• raá¹‡aá¹ƒ upaá¹-á¹-hÄ• t
atthetanti gahaá¹‡aá¹ƒ __Ä• kÄ• raparivitakko_ nÄ• ma, kÄ• raá¹‡avitakkoti attho. kÄ• raá¹
pÄ• pikÄ• laddhi uppajjati, taá¹ƒ atthesÄ• ti gahaá¹‡Ä• kÄ• ro __diá¹-á¹-hinijjhÄ• nakkhanti
byÄ• kareyyÄ• _ti imÄ• ni paÃ±ca á¹-hÄ• nÄ• ni muÃ±citvÄ• arahattaá¹ƒ byÄ• kareyya. ima
sekhÄ• sekhÄ• naá¹ƒ paccavekkhaá¹‡Ä• kathitÄ• .

9-10. indriyasampannasuttÄ• divaá¹‡á¹‡anÄ•

154-155__._ navame __indriyasampanno_ti paripuá¹‡á¹‡indriyo. tattha yena cha indriyÄ• n
arahattaá¹ƒ pattaá¹ƒ, so tehi nibbisevanehi indriyehi samannÄ• gatattÄ• , cakkhÄ• dÄ«ni vÄ
404/ sammasantassa uppannehi saddhÄ• dÄ«hi indriyehi samannÄ• gatattÄ• paripuá¹‡á¹‡
sandhÄ• ya bhagavÄ• __cakkhundriye ce_tiÄ• dinÄ• nayena desanaá¹ƒ vitthÄ• retvÄ• __

indriyasampanno hotÄ«_ti Ä• ha. dasamaá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

navapurÄ• á¹‡avaggo paÃ±cadasamo.

tatiyo paá¹‡á¹‡Ä• sako.

16. nandikkhayavaggo

1-4. ajjhattanandikkhayasuttÄ• divaá¹‡á¹‡anÄ•

156-159__._ nandikkhayavaggassa \Ne III 48/ \Be III 48/ \Ee III 1/ paá¹-hame __nandikkhay
rÄ• gakkhayÄ• nandikkhayo_ti nandiyÄ• ca rÄ• gassa ca atthato ekattÄ• vuttaá¹ƒ. __suvi
arahattaphalavimuttivasena suá¹-á¹-hu vimuttaá¹ƒ. sesamettha dutiyÄ• dÄ«su ca uttÄ• nam

5-6. jÄ«vakambavanasamÄ• dhisuttÄ• divaá¹‡á¹‡anÄ•

160-161__._ paÃ±camaá¹ƒ samÄ• dhivikalÄ• naá¹ƒ, chaá¹-á¹-haá¹ƒ paá¹-isallÄ• navikalÄ•
kÄ• yavivekaÃ±ca labhantÄ• naá¹ƒ etesaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gamissatÄ«
__okkhÄ• yatÄ«_ti (paccakkhÄ• yati) paÃ±Ã±Ä• yati pÄ• kaá¹-aá¹ƒ hoti. iti dvÄ«supi etesu s
cattÄ• ro maggÄ• kathitÄ• .

7-9. koá¹-á¹-hikaaniccasuttÄ• divaá¹‡á¹‡anÄ•

162-164__._ sattamÄ• dÄ«su \Ee III 2/ tÄ«su therassa vimuttiparipÄ• caniyÄ• dhammÄ• va

10-12. micchÄ• diá¹-á¹-hipahÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

165-167__._ dasamÄ• dÄ«ni tÄ«á¹‡i pÄ• á¹-iyekkena puggalajjhÄ• sayavasena vuttÄ• ni. te
veditabboti.

nandikkhayavaggo solasamo.

17. saá¹-á¹-hipeyyÄ• lavaggo

1-60. ajjhattaaniccachandasuttÄ• divaá¹‡á¹‡anÄ•

168-227__._ tadanantaro \Ne III 49/ saá¹-á¹-hipeyyÄ• lo nÄ• ma hoti, so uttÄ• natthova. yÄ•
suttÄ• ni vuttÄ• ni, tÄ• ni ``chando pahÄ• tabboâ€™â€™ ti \Be III 49/ evaá¹ƒ tassa tasseva

bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena vuttÄ• ni. iti sabbÄ• ni tÄ• ni pÄ• á¹-iyekkena puggala
kathitÄ• ni. ekekasuttapariyosÄ• ne cettha saá¹-á¹-hi saá¹-á¹-hi bhikkhÅ« arahattaá¹ƒ pattÄ•

saá¹-á¹-hipeyyÄ• lavaggo.

18. samuddavaggo

1. paá¹-hamasamuddasuttavaá¹‡á¹‡anÄ•

<228> samuddavaggassa paá¹-hame __cakkhu, bhikkhave, purisassa samuddo_ti yadi dup
vÄ• samuddanaá¹-á¹-hena samuddo, cakkhumeva samuddo. tassa hi pathavito yÄ• va aka
nÄ«lÄ• diÄ• rammaá¹‡aá¹ƒ samosarantaá¹ƒ paripuá¹‡á¹‡abhÄ• vaá¹ƒ kÄ• tuá¹ƒ na sakkoti
duppÅ«raá¹‡aá¹-á¹-henapi samuddo. cakkhu ca tesu tesu nÄ«lÄ• dÄ«su Ä• rammaá¹‡esu s
hutvÄ• osaramÄ• naá¹ƒ kilesuppattiyÄ• kÄ• raá¹‡abhÄ• vena sadosagamanena gacchatÄ
samuddo. __tassa rÅ«pamayo vego_ti samuddassa appamÄ• á¹‡o Å«mimayo vego viya tas
samosarantassa nÄ«lÄ• dibhedassa Ä• rammaá¹‡assa vasena appameyyo rÅ«pamayo veg
rÅ«pamayaá¹ƒ vegaá¹ƒ sahatÄ«_ti yo taá¹ƒ cakkhusamudde samosaá¹-aá¹ƒ rÅ«pamayaá¹ƒ
rÄ• gaá¹ƒ, amanÄ• pe dosaá¹ƒ, asamapekkhite mohanti evaá¹ƒ rÄ• gÄ• dikilese \Ee III 3/ a
upekkhakabhÄ• vena sahati.

__saÅ«mi_ntiÄ• dÄ«su kilesaÅ«mÄ«hi __saÅ«miá¹ƒ_. kilesÄ• vaá¹-á¹-ehi __sÄ• vaá¹-á¹-aá
__sagÄ• haá¹ƒ_ \Ne III 50/. kilesarakkhasehi __sarakkhasaá¹ƒ_. kodhÅ«pÄ• yÄ• sassa ca
vutaÃ±hetaá¹ƒ ``Å«mibhayanti kho, bhikkhave, kodhÅ«pÄ• yÄ• sassetaá¹ƒ adhivacanaâ€™
AN I 4.122). kÄ• maguá¹‡avasena __sÄ• vaá¹-á¹-aá¹ƒ_. vutaÃ±hetaá¹ƒ ``Ä• vaá¹-á¹-aggÄ•
paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaâ€™â€™ nti (SN II 4.241). mÄ• tugÄ• m
sarakkhasaá¹ƒ_. vuttaÃ±hetaá¹ƒ ``gÄ• harakkhasoti kho, bhikkhave, mÄ• tugÄ• massetaá¹ƒ
109). sesavÄ• resupi eseva \Be III 50/ nayo. __sabhayaá¹ƒ duttaraá¹ƒ accatarÄ«_ti Å«mibh
duratikkamaá¹ƒ atikkami. __lokantagÅ«_ti saá¹…khÄ• ralokassa antaá¹ƒ gato. __pÄ• ragat
nibbÄ• naá¹ƒ gatoti kathÄ«yati.

2-3. dutiyasamuddasuttÄ• divaá¹‡á¹‡anÄ•

229-230__._ dutiye __samuddo_ti samuddanaá¹-á¹-hena samuddo, kiledanaá¹-á¹-hena tem
hoti. __yebhuyyenÄ• _ti á¹-hapetvÄ• ariyasÄ• vake. __samunnÄ• _ti kilinnÄ• tintÄ• nimug
__tantÄ• kulakajÄ• tÄ• _tiÄ• di heá¹-á¹-hÄ• vitthÄ• ritameva. __maccujaho_ti tayo maccÅ«
__nirupadhÄ«_ti tÄ«hi upadhÄ«hi anupadhi. __apunabbhavÄ• yÄ• _ti nibbÄ• natthÄ• ya. __
yathÄ• tassa gatiá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ maccurÄ• jÄ• naá¹ƒ mohetvÄ• gato. tatiyaá¹ƒ vu

4-6. khÄ«rarukkhopamasuttÄ• divaá¹‡á¹‡anÄ•

231-233__._ catutthe appahÄ«naá¹-á¹-hena __atthi, _ tenevÄ• ha __so appahÄ«no_ti. __pa
pabbatamattampi rÅ«paá¹ƒ aniá¹-á¹-haá¹ƒ arajanÄ«yaá¹ƒ parittaá¹ƒ nÄ• ma hoti, evarÅ«pÄ
pariyÄ• diyantÄ«ti dasseti. __ko pana vÄ• do adhimattÄ• na_nti \Ee III 4/ iá¹-á¹-hÄ• rammaá
rajanÄ«yaá¹ƒ vatthu cittaá¹ƒ pariyÄ• diyatÄ«ti ettha kÄ• kathÄ• ? ettha ca nakhapiá¹-á¹-hip
maá¹‡imuttÄ• di rajanÄ«yaá¹ƒ vatthu adhimattÄ• rammaá¹‡amevÄ• ti veditabbaá¹ƒ. __daha
aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. __Ä• bhindeyyÄ• _ti pahareyya padÄ• leyya vÄ• . paÃ±
ubhayaá¹ƒ. chaá¹-á¹-haá¹ƒ uttÄ• nameva.

7. udÄ• yÄ«suttavaá¹‡á¹‡anÄ•

<234> sattame \Ne III 51/ __anekapariyÄ• yenÄ• _ti anekehi kÄ• raá¹‡ehi. __itipÄ• ya_nti i
sutte aniccena anattalakkhaá¹‡aá¹ƒ kathitaá¹ƒ.

8. Ä• dittapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<235> aá¹-á¹-hame __anubyaÃ±janaso nimittaggÄ• ho_ti ``hatthÄ• sobhanÄ• pÄ• dÄ• so
anubyaÃ±janavasena nimittaggÄ• ho. nimittaggÄ• hoti hi \Be III 51/ saá¹ƒsandetvÄ• gahaá
anubyaÃ±janaggÄ• hoti vibhattigahaá¹‡aá¹ƒ. nimittaggÄ• ho kumbhÄ«lasadiso sabbameva
anubyaÃ±janaggÄ• ho rattapÄ• sadiso vibhajitvÄ• hatthapÄ• dÄ• dÄ«su taá¹ƒ taá¹ƒ koá¹-á
gÄ• hÄ• ekajavanavÄ• repi labbhanti, nÄ• nÄ• javanavÄ• re vattabbameva natthi.

__nimittassÄ• dagathita_nti nimittassÄ• dena ganthitaá¹ƒ baddhaá¹ƒ. __viÃ±Ã±Ä• á¹‡a_nti
__tasmiá¹ƒ ce samaye kÄ• laá¹ƒ kareyyÄ• _ti na koci saá¹ƒkiliá¹-á¹-hena cittena kÄ• laá¹ƒ k
sabbasattÄ• naÃ±hi bhavaá¹…geneva kÄ• lakiriyÄ• hoti. kilesabhayaá¹ƒ pana dassento ev
evaá¹ƒ vuttaá¹ƒ. cakkhudvÄ• rasmiÃ±hi Ä• pÄ• thagate Ä• rammaá¹‡e rattacittaá¹ƒ vÄ• du
mÅ«á¸·hacittaá¹ƒ vÄ• Ä• rammaá¹‡arasaá¹ƒ anubhavitvÄ• bhavaá¹…gaá¹ƒ otarati, bhava
kÄ• lakiriyaá¹ƒ karoti. tasmiá¹ƒ samaye kÄ• laá¹ƒ \Ee III 5/ karontassa dveva gatiyo pÄ• á¹-i
samayassa vasenetaá¹ƒ vuttaá¹ƒ.

__imaá¹ƒ khvÄ• haá¹ƒ, bhikkhave, Ä• dÄ«nava_nti imaá¹ƒ anekÄ• ni vassasatasahassÄ• n
dukkhaá¹ƒ sampassamÄ• no evaá¹ƒ vadÄ• mi tattÄ• ya ayosalÄ• kÄ• ya akkhÄ«ni aÃ±jÄ• p
sabbattha attho veditabbo. __ayosaá¹…kunÄ• _ti ayasÅ«lena. __sampalimaá¹-á¹-ha_nti dve
vinivijjhitvÄ• pathaviyaá¹ƒ Ä• koá¹-anavasena sampalimaá¹-á¹-haá¹ƒ.

tatiyavÄ• re __sampalimaá¹-á¹-ha_nti nakhacchedanaá¹ƒ pavesetvÄ• ukkhipitvÄ• sahadh
pÄ• tanavasena sampalimaá¹-á¹-haá¹ƒ. catutthavÄ• re __sampalimaá¹-á¹-ha_nti bandhanan

pÄ• tanavasena sampalimaá¹-á¹-haá¹ƒ. paÃ±camavÄ• re \Ne III 52/ __sampalimaá¹-á¹-ha_
kÄ• yapasÄ• daá¹ƒ uppÄ• á¹-etvÄ• patanavasena sampalimaá¹-á¹-haá¹ƒ. __sattiyÄ• _ti ett
veditabbÄ• . __sotta_nti nipajjitvÄ• niddokkamanaá¹ƒ. __yathÄ• rÅ«pÄ• naá¹ƒ vitakkÄ• naa
saá¹…ghaá¹ƒ bhindeyyÄ• _ti iminÄ• vitakkÄ• naá¹ƒ yÄ• va saá¹…ghabhedÄ• pÄ• pakam
uttÄ• nameva.

9-10. paá¹-hamahatthapÄ• dopamasuttÄ• divaá¹‡á¹‡anÄ•

236-237__._ navame \Be III 52/ __hatthesu, bhikkhave, satÄ«_ti hatthesu vijjamÄ• nesu. da
vuccamÄ• ne bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena vuttaá¹ƒ. dvÄ«supi cetesu vipÄ• kasuk
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitanti.

samuddavaggo niá¹-á¹-hito.

19. Ä• sÄ«visavaggo

1. Ä• sÄ«visopamasuttavaá¹‡á¹‡anÄ•

<238> Ä• sÄ«visavaggassa paá¹-hame __bhikkhÅ« Ä• mantesÄ«_ti
ekacÄ• rikadvicÄ• rikaticÄ• rikacatucÄ• rikapaÃ±cacÄ• rike sabhÄ• gavuttino kÄ• rake yutta
dukkhalakkhaá¹‡akammaá¹-á¹-hÄ• nike parivÄ• retvÄ• nisinne yogÄ• vacare bhikkhÅ« Ä•
suttaá¹ƒ puggalajjhÄ• sayena vuttaá¹ƒ. puggalesupi vipaÃ±citaÃ±Ã±Å«naá¹ƒ disÄ• vÄ• sikÄ
dukkhalakkhaá¹‡akammaá¹-á¹-hÄ• nikÄ• naá¹ƒ upaá¹-á¹-hÄ• navelÄ• ya Ä• gantvÄ• satthÅ
nisinnÄ• naá¹ƒ vasena vuttaá¹ƒ. evaá¹ƒ santepi ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«naá¹ƒ catunnam
paccayabhÅ«tamevetaá¹ƒ. ugghaá¹-itaÃ±Ã±Å« puggalo hi imassa suttassa mÄ• tikÄ• nikkh
pÄ• puá¹‡issati, vipaÃ±citaÃ±Ã±Å« mÄ• tikÄ• ya vitthÄ• rabhÄ• janena, neyyapuggalo iman
paripucchanto yoniso manasikaronto kalyÄ• á¹‡amitte sevanto bhajanto payirupÄ• santo ara
padaparamassetaá¹ƒ suttaá¹ƒ anÄ• gate vÄ• sanÄ• bhavissatÄ«ti evaá¹ƒ sabbesampi upa
bhagavÄ• sineruá¹ƒ ukkhipanto viya Ä• kÄ• saá¹ƒ vitthÄ• rento viya cakkavÄ• á¸·apabbata
viya ca mahantena ussÄ• hena __seyyathÄ• pi, bhikkhave_ti imaá¹ƒ Ä• sÄ«visopamasuttaá

tattha __cattÄ• ro Ä• sÄ«visÄ• _ti kaá¹-á¹-hamukho, pÅ«timukho, aggimukho, satthamukho
kaá¹-á¹-hamukhena daá¹-á¹-hassa sakalasarÄ«raá¹ƒ sukkhakaá¹-á¹-haá¹ƒ viya thaddhaá¹ƒ
adhimattaá¹ƒ ayasÅ«lasamappitaá¹ƒ viya tiá¹-á¹-hati. pÅ«timukhena daá¹-á¹-hassa pakkapÅ
vipubbakabhÄ• vaá¹ƒ Ä• pajjitvÄ• paggharati \Be III 53/, caá¹…gavÄ• re pakkhittaudakaá¹ƒ
daá¹-á¹-hassa sakalasarÄ«raá¹ƒ jhÄ• yitvÄ• bhasmamuá¹-á¹-hi viya thusamuá¹-á¹-hi viya ca
sattamukhena daá¹-á¹-hassa sakalasarÄ«raá¹ƒ bhijjati, asanipÄ• taá¹-á¹-hÄ• naá¹ƒ viya ma
khatasandhimukhaá¹ƒ viya ca hoti. evaá¹ƒ visavasena vibhattÄ• cattÄ• ro Ä• sÄ«visÄ• .

visavegavikÄ• rena panete soá¸·asa honti. kaá¹-á¹-hamukho hi \Ee III 7/ daá¹-á¹-haviso, diá
phuá¹-á¹-haviso, vÄ• tavisoti catubbidho hoti. tena hi daá¹-á¹-hampi diá¹-á¹-hampi phuá¹-á¹-
pahaá¹-ampi sarÄ«raá¹ƒ vuttappakÄ• rena thaddhaá¹ƒ hoti. sesesupi eseva nayoti. evaá¹ƒ
soá¸·asa honti.

puna puggalapaá¹‡á¹‡attivasena catusaá¹-á¹-hi honti. kathaá¹ƒ? kaá¹-á¹-hamukhesu tÄ• va
Ä• gataviso no ghoraviso, ghoraviso no Ä• gataviso, Ä• gataviso ceva ghoraviso ca, nevÄ•
catubbidho hoti. tattha yassa visaá¹ƒ sampajjalitatiá¹‡ukkÄ• ya aggi viya sÄ«ghaá¹ƒ abhiruh
gahetvÄ• khandhaá¹ƒ gahetvÄ• sÄ«saá¹ƒ gahetvÄ• á¹-hitanti vattabbataá¹ƒ Ä• pajjati ma
viya, mantaá¹ƒ pana parivattetvÄ• kaá¹‡á¹‡avÄ• taá¹ƒ datvÄ• daá¹‡á¸• akena pahaá¹-ama
daá¹-á¹-haá¹-á¹-hÄ• neyeva tiá¹-á¹-hati, ayaá¹ƒ Ä• gataviso no ghoraviso nÄ• ma. yassa pa
abhiruhati, Ä• ruá¸·hÄ• ruá¸·haá¹-á¹-hÄ• ne pana ayaá¹ƒ sÄ«taudakaá¹ƒ viya hoti udakasap
dvÄ• dasavassaccayenÄ• pi kaá¹‡á¹‡apiá¹-á¹-hikhandhapiá¹-á¹-hikÄ• dÄ«su gaá¹‡á¸• apiá
mantaparivattanÄ• dÄ«su ca kayiramÄ• nÄ• su sÄ«ghaá¹ƒ na otarati, ayaá¹ƒ ghoraviso no
pana visaá¹ƒ sÄ«ghaá¹ƒ abhiruhati, na sÄ«ghaá¹ƒ otarati aneá¸·akasappÄ• dÄ«naá¹ƒ visaá
Ä• gataviso ceva ghoraviso ca. yassa pana visaá¹ƒ mandaá¹ƒ hoti, otÄ• riyamÄ• nampi suk
nÄ«lasappadhammanisappÄ• dÄ«naá¹ƒ visaá¹ƒ viya, ayaá¹ƒ nevÄ• gataviso na \Ne III 54/
upÄ• yena kaá¹-á¹-hamukhe daá¹-á¹-havisÄ• dayo pÅ«timukhÄ• dÄ«su ca daá¹-á¹-havisÄ•
puggalapaá¹‡á¹‡attivasena catusaá¹-á¹-hi.

tesu \Be III 54/ ``aá¹‡á¸• ajÄ• nÄ• gÄ• â€™â€™ tiÄ• dinÄ• (SN II 3.342-344) yonivasena
vibhajitvÄ• chapaá¹‡á¹‡Ä• sÄ• dhikÄ• ni dve satÄ• ni honti. te jalajÄ• thalajÄ• ti dviguá¹‡itÄ
dvÄ• dasÄ• dhikÄ• ni paÃ±casatÄ• ni honti, te kÄ• marÅ«paakÄ• marÅ«pÄ• naá¹ƒ vasena
catuvÄ«sÄ• dhikasahassasaá¹…khÄ• honti. puna gatamaggassa paá¹-ilomato saá¹ƒkhippa
kaá¹-á¹-hamukhÄ• divasena cattÄ• rova hontÄ«ti. te sandhÄ• ya bhagavÄ• ``seyyathÄ• pi,
Ä• sÄ«visÄ• â€™â€™ ti Ä• ha. kulavasena hi ete gahitÄ• .

tattha __Ä• sÄ«visÄ• _ti Ä• sittavisÄ• tipi Ä• sÄ«visÄ• , asitavisÄ• tipi Ä• sÄ«visÄ• , asisad
__Ä• sittavisÄ• _ti sakalakÄ• ye Ä• siÃ±citvÄ• viya á¹-hapitavisÄ• , parassa ca attano sarÄ
attho. __asitavisÄ• _ti yaá¹ƒ yaá¹ƒ etehi asitaá¹ƒ hoti paribhuttaá¹ƒ, taá¹ƒ taá¹ƒ visameva sa
asitaá¹ƒ visaá¹ƒ hoti etesanti Ä• sÄ«visÄ• . __asisadisavisÄ• _ti asiviya tikhiá¹‡aá¹ƒ
paramammacchedanasamatthaá¹ƒ visaá¹ƒ etesanti Ä• sÄ«visÄ• ti evamettha vacanattho ve
uggatatejÄ• balavatejÄ• . __ghoravisÄ• _ti dunnimmaddanavisÄ• .

__evaá¹ƒ vadeyyu_nti paá¹-ijaggÄ• panatthaá¹ƒ evaá¹ƒ vadeyyuá¹ƒ. rÄ• jÄ• no hi Ä• sÄ«vi
``tathÄ• rÅ«pe core vÄ• etehi á¸• aá¹ƒsÄ• petvÄ• mÄ• ressÄ• ma, nagarÅ«parodhakÄ• le
khipissÄ• ma, parabalaá¹ƒ nimmaddetuá¹ƒ asakkontÄ• subhojanaá¹ƒ bhuÃ±jitvÄ• varasay

attÄ• naá¹ƒ á¸• aá¹ƒsÄ• petvÄ• sattÅ«naá¹ƒ vasaá¹ƒ anÄ• gacchantÄ• attano ruciyÄ• ma
jaggÄ• penti. te yaá¹ƒ coraá¹ƒ sahasÄ• va mÄ• retuá¹ƒ na icchanti, ``evamete dÄ«gharattaá
marissantÄ«â€™â€™ ti icchantÄ• taá¹ƒ purisaá¹ƒ evaá¹ƒ vadanti __ime te ambho purisa c

tattha __kÄ• lena kÄ• la_nti kÄ• le kÄ• le. __saá¹ƒvesetabbÄ• _ti nipajjÄ• petabbÄ• . __aÃ
vÄ• _ti kaá¹-á¹-hamukhÄ• dÄ«su yo koci. __yaá¹ƒ te ambho purisa karaá¹‡Ä«yaá¹ƒ, taá¹ƒ k
atthacarakassa vacanaá¹ƒ veditabbaá¹ƒ. tassa kira purisassa evaá¹ƒ Ä• sÄ«vise paá¹-ipÄ•
upaá¹-á¹-hÄ• koâ€™ ti \Ne III 55/ catÅ«su peá¸·Ä• su á¹-hapitÄ• naá¹ƒ Ä• sÄ«visÄ• naá¹ƒ Ä
nikkhamitvÄ• Ä• gamma tassa purisassa dakkhiá¹‡apÄ• dÄ• nusÄ• rena abhiruhitvÄ• \Be
maá¹‡ibandhato paá¹-á¹-hÄ• ya \Ee III 9/ veá¹-hetvÄ• dakkhiá¹‡akaá¹‡á¹‡asotamÅ«le phaá
karonto nipajji. aparo vÄ• mapÄ• dÄ• nusÄ• rena abhiruhitvÄ• tatheva vÄ• mahatthaá¹ƒ ve
vÄ• makaá¹‡á¹‡asotamÅ«le phaá¹‡aá¹ƒ katvÄ• susÅ«ti karonto nipajji, tatiyo nikkhamitvÄ•
abhiruhitvÄ• kucchiá¹ƒ veá¹-hetvÄ• galavÄ• á¹-akamÅ«le phaá¹‡aá¹ƒ katvÄ• susÅ«ti karo
piá¹-á¹-hibhÄ• gena abhiruhitvÄ• gÄ«vaá¹ƒ veá¹-hetvÄ• uparimuddhani phaá¹‡aá¹ƒ á¹-hap
nipajji.

evaá¹ƒ catÅ«su Ä• sÄ«visesu sarÄ«raá¹-á¹-hakesuyeva jÄ• tesu eko tassa purisassa attha
``kiá¹ƒ te, bho purisa, laddhaâ€™â€™ nti, pucchi. tato tena ``ime me, bho, hatthesu hatthak
bÄ• hÄ• su keyÅ«raá¹ƒ viya kucchimhi kucchiveá¹-hanasÄ• á¹-ako viya kaá¹‡á¹‡esu kaá¹‡á
muttÄ• valiyo viya sÄ«se sÄ«sapasÄ• dhanaá¹ƒ viya keci alaá¹…kÄ• ravisesÄ• raÃ±Ã±Ä•
--- ``bho andhabÄ• la, mÄ• evaá¹ƒ maÃ±Ã±ittha `raÃ±Ã±Ä• me tuá¹-á¹-henetaá¹ƒ pasÄ• d
raÃ±Ã±o Ä• gucÄ• rÄ« coro, ime ca cattÄ• ro Ä• sÄ«visÄ• durupaá¹-á¹-hÄ• hÄ• duppaá¹-i
uá¹-á¹-hÄ• tukÄ• me eko nhÄ• yitukÄ• mo hoti, ekasmiá¹ƒ nhÄ• yitukÄ• me eko bhuÃ±jitukÄ
eko nipajjitukÄ• mo. tesu yasseva icchÄ• na pÅ«rati, so tattheva á¸• aá¹ƒsitvÄ• mÄ• retÄ«
bho, evaá¹ƒ sante koci sotthimaggoti? Ä• ma, rÄ• japurisÄ• naá¹ƒ vikkhittabhÄ• vaá¹ƒ Ã±at
sotthibhÄ• voti vatvÄ• ``yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«â€™â€™ ti vadeyya.

taá¹ƒ sutvÄ• itaro catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ pamÄ• dakkhaá¹‡aá¹ƒ rÄ• japurisehi ca
vÄ• mahatthena dakkhiá¹‡ahatthaá¹ƒ veá¹-hetvÄ• , dakkhiá¹‡akaá¹‡á¹‡acÅ«á¸·ikÄ• ya pha
sayitÄ• sÄ«visassa sarÄ«raá¹ƒ parimajjanto viya saá¹‡ikaá¹ƒ taá¹ƒ apanetvÄ• , eteneva up
tesaá¹ƒ bhÄ«to palÄ• yeyya. atha naá¹ƒ te Ä• sÄ«visÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ raÃ±Ã±Ä•
anubandhamÄ• nÄ• Ä• gaccheyyuá¹ƒ. idaá¹ƒ sandhÄ• ya __atha kho so, bhikkhave, puris
Ä• sÄ«visÄ• naá¹ƒ ... pe ... palÄ• yethÄ• _ti vuttaá¹ƒ.

tasmiá¹ƒ pana purise evaá¹ƒ Ä• gatamaggaá¹ƒ oloketvÄ• oloketvÄ• palÄ• yante \Ee III 10
III 56/ so purisoâ€™â€™ ti sutvÄ• ``ko nu kho taá¹ƒ anubandhitvÄ• ghÄ• tetuá¹ƒ sakkhiss
tasseva paccatthike paÃ±ca \Be III 56/ jane labhitvÄ• ``gacchatha naá¹ƒ anubandhitvÄ• gh
peseyya. athassa atthacarÄ• purisÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• Ä• roceyyuá¹ƒ. so bhiyyos

palÄ• yetha. imamatthaá¹ƒ sandhÄ• ya __tamenaá¹ƒ evaá¹ƒ vadeyyu_ntiÄ• di vuttaá¹ƒ.

__chaá¹-á¹-ho antaracaro vadhako_ti ``paá¹-hamaá¹ƒ Ä• sÄ«visehi anubaddho ito cito ca te
idÄ• ni paÃ±cahi paccatthikehi anubaddho suá¹-á¹-hutaraá¹ƒ palÄ• yati, na sakkÄ• so evaá
upalÄ• á¸·anÄ• ya pana sakkÄ• , tasmÄ• daharakÄ• lato paá¹-á¹-hÄ• ya ekato khÄ• ditvÄ•
antaracaraá¹ƒ vadhakamassa pesethÄ• â€™â€™ ti amaccehi vuttena raÃ±Ã±Ä• pariyesitv

__so passeyya suÃ±Ã±aá¹ƒ gÄ• ma_nti nivattitvÄ• olokento padaá¹ƒ ghÄ• yitvÄ• ghÄ• yit
cattÄ• ro Ä• sÄ«vise paÃ±ca vadhake paccatthike chaá¹-á¹-haÃ±ca antaracaraá¹ƒ vadhaka
palÄ• yi, puttadÄ• rena saddhiá¹ƒ kÄ• me paribhuÃ±janto sukhaá¹ƒ vasissasÄ«â€™â€™ ti
disvÄ• , bhiyyosomattÄ• ya yena vÄ• tena vÄ• palÄ• yanto paccantaraá¹-á¹-he abhimukha
chakuá¹-ikaá¹ƒ suÃ±Ã±aá¹ƒ gÄ• maá¹ƒ passeyya. __rittakaÃ±Ã±eva paviseyyÄ• _ti dhanad
virahitattÄ• rittakaÃ±Ã±eva paviseyya. __tucchakaá¹ƒ suÃ±Ã±aka_nti etasseva vevacanaá
``sace pÄ• nÄ«yaá¹ƒ bhavissati, pivissÄ• mi, sace bhattaá¹ƒ bhavissati, bhuÃ±jissÄ• mÄ«â€
vivaritvÄ• hatthaá¹ƒ anto pavesetvÄ• parimaseyya.

__tamenaá¹ƒ_ \Ee III 11/ __evaá¹ƒ vadeyyu_nti channaá¹ƒ gharÄ• naá¹ƒ ekagharepi kiÃ±c
eko sandacchÄ• yo rukkho atthi, tattha vaá¹…kaphalakaá¹ƒ atthataá¹ƒ disvÄ• , ``idha tÄ• va
ti gantvÄ• , tattha nisinnaá¹ƒ mandamandena vÄ• tena bÄ«jiyamÄ• naá¹ƒ tattakamattampi s
assÄ• dayamÄ• naá¹ƒ, tamenaá¹ƒ purisaá¹ƒ kecideva atthacarakÄ• bahi pavattiá¹ƒ Ã±atvÄ
vadeyyuá¹ƒ. __idÄ• ni ambho purisÄ• _ti ambho, purisa, idÄ• ni. __corÄ• gÄ• maghÄ• takÄ
labhissÄ• ma, taá¹ƒ gaá¹‡hissÄ• ma vÄ• ghÄ• tessÄ• ma vÄ• â€™â€™ ti Ä• gatÄ• cha gÄ

__udakaá¹‡á¹‡ava_nti \Be III 57/ gambhÄ«raá¹ƒ puthulaá¹ƒ udakaá¹ƒ. gambhÄ«rampi hi ap
vÄ• agambhÄ«raá¹ƒ, na aá¹‡á¹‡avoti \Ne III 57/ vuccati, yampana gambhÄ«raÃ±ca puthula
nÄ• maá¹ƒ. __sÄ• saá¹…kaá¹ƒ sappaá¹-ibhaya_nti catunnaá¹ƒ Ä• sÄ«visÄ• naá¹ƒ paÃ±car
chaá¹-á¹-hassa antaracarassa channaÃ±ca gÄ• maghÄ• takacorÄ• naá¹ƒ vasena sÄ• saá¹.
__khemaá¹ƒ appaá¹-ibhaya_nti tesaá¹ƒyeva Ä• sÄ«visÄ• dÄ«naá¹ƒ abhÄ• vena khemaÃ±c
vicitrauyyÄ• navaraá¹ƒ bahvannapÄ• naá¹ƒ devanagarasadisaá¹ƒ. __na cassa nÄ• vÄ• sar
nÄ• vÄ• ya orimatÄ«rato paratÄ«raá¹ƒ gamissantÄ«â€™â€™ ti evaá¹ƒ á¹-hapitÄ• ca santÄ
__uttarasetu vÄ• _ti rukkhasetu-jaá¹…ghasetu-sakaá¹-asetÅ«naá¹ƒ aÃ±Ã±ataro uttarasetu
__tiá¹-á¹-hati brÄ• hmaá¹‡o_ti na kho esa brÄ• hmaá¹‡o. kasmÄ• naá¹ƒ brÄ• hmaá¹‡oti Ä•
paccatthikÄ• naá¹ƒ bÄ• hitattÄ• , desanaá¹ƒ vÄ• vinivattento ekaá¹ƒ khÄ«á¹‡Ä• savabrÄ• h
evamÄ• ha.

tasmiá¹ƒ pana evaá¹ƒ uttiá¹‡á¹‡e cattÄ• ro Ä• sÄ«visÄ• ``na laddho vatÄ• si amhehi, ajja t
jÄ«vitaá¹ƒ khÄ• ditvÄ• chaá¸• á¸• eyyÄ• maâ€™â€™. paÃ±ca paccatthikÄ• ``na laddho va

parivÄ• retvÄ• aá¹…gamaá¹…gÄ• ni chinditvÄ• raÃ±Ã±o santikaá¹ƒ \Ee III 12/ gatÄ• sata
labheyyÄ• maâ€™â€™. chaá¹-á¹-ho antaracaro ``na laddho vatÄ• si mayÄ• , ajja te phalika
sÄ«saá¹ƒ chinditvÄ• , senÄ• patiá¹-á¹-hÄ• naá¹ƒ labhitvÄ• sampattiá¹ƒ anubhaveyyaá¹ƒâ€
vatÄ• si amhehi, ajja te vividhÄ• ni kammakÄ• raá¹‡Ä• ni kÄ• retvÄ• bahudhanaá¹ƒ Ä• har
cintetvÄ• , udakaá¹‡á¹‡avaá¹ƒ otarituá¹ƒ asakkontÄ• raÃ±Ã±o Ä• á¹‡Ä• ya kopitattÄ• para
tattheva sussitvÄ• mareyyuá¹ƒ.

__upamÄ• kho myÄ• ya_nti ettha evaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya opammasaá¹ƒsandanaá¹
hi kammaá¹ƒ daá¹-á¹-habbaá¹ƒ, rÄ• jÄ• parÄ• dhikapuriso viya vaá¹-á¹-anissito puthujjano.
viya cattÄ• ri mahÄ• bhÅ«tÄ• ni, raÃ±Ã±o tassa cattÄ• ro Ä• sÄ«vise paá¹-icchÄ• pitakÄ• lo
puthujjanassa paá¹-isandhikkhaá¹‡eyeva catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ dinnakÄ• lo. ``i
pamÄ• dakkhaá¹‡e rÄ• japurisÄ• naÃ±ca vivittakkhaá¹‡e nikkhamitvÄ• yaá¹ƒ te ambho, pu
karohÄ«â€™â€™ ti vacanena ``palÄ• yassÅ«â€™â€™ ti vuttakÄ• lo viya satthÄ• rÄ• imas
mahÄ• bhÅ«takammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• \Be III 58/ ``imesu catÅ«su mahÄ• bhÅ«te
vaá¹-á¹-ato parimuccissasÄ«â€™â€™ ti kathitakÄ• lo, tassa purisassa atthacarakavacanaá
Ä• sÄ«visÄ• naá¹ƒ pamÄ• dakkhaá¹‡e rÄ• japurisÄ• naÃ±ca vivittakkhaá¹‡e nikkhamitvÄ•
viya imassa \Ne III 58/ bhikkhuno satthu santike kammaá¹-á¹-hÄ• naá¹ƒ labhitvÄ• mahÄ• b
parimuccanatthÄ• ya Ã±Ä• á¹‡apalÄ• yanena palÄ• yanaá¹ƒ.

idÄ• ni __catunnetaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ adhivacanaá¹ƒ pathavÄ«dhÄ• tuyÄ• Ä• poc
catumahÄ• bhÅ«takathÄ• ca paÃ±cupÄ• dÄ• nakkhandhakathÄ• ca Ä• yatanakathÄ• ca
veditabbÄ• . ettha ca kaá¹-á¹-hamukhaÄ• sÄ«viso viya pathavÄ«dhÄ• tu daá¹-á¹-habbÄ• ,
pÅ«timukhaaggimukhasatthamukhÄ• viya sesadhÄ• tuyo. yatheva hi kaá¹-á¹-hamukhena d
thaddho \Ee III 13/ hoti, evaá¹ƒ pathavÄ«dhÄ• tupakopenÄ• pi. yathÄ• ca pÅ«timukhÄ• dÄ
paggharati ceva jhÄ• yati ca chijjati ca, evaá¹ƒ Ä• podhÄ• tutejodhÄ• tuvÄ• yodhÄ• tupakop
aá¹-á¹-hakathÄ• cariyÄ• ---

``patthaddho bhavatÄ« kÄ• yo, daá¹-á¹-ho kaá¹-á¹-hamukhena vÄ• .

pathavÄ«dhÄ• tupakopena, hoti kaá¹-á¹-hamukheva so ||

``pÅ«tiko bhavatÄ« kÄ• yo, daá¹-á¹-ho pÅ«timukhena vÄ• .

Ä• podhÄ• tupakopena, hoti pÅ«timukheva so ||

``santatto bhavatÄ« kÄ• yo, daá¹-á¹-ho aggimukhena vÄ• .

tejodhÄ• tupakopena, hoti aggimukheva so ||

``saÃ±chinno bhavatÄ« kÄ• yo, daá¹-á¹-ho satthamukhena vÄ• .

vÄ• yodhÄ• tupakopena, hoti satthamukheva soâ€™â€™ ti || ---

evaá¹ƒ tÄ• vettha visesato sadisabhÄ• vo veditabbo.

avisesato pana Ä• sayato visavegavikÄ• rato anatthaggahaá¹‡ato durupaá¹-á¹-hÄ• nato du
avisesakÄ• rito anantadosÅ«paddavatoti imehi kÄ• raá¹‡ehi etesaá¹ƒ Ä• sÄ«visasadisatÄ•
__Ä• sayato_ti Ä• sÄ«visÄ• naÃ±hi vammiko Ä• sayo, tattheva te vasanti. mahÄ• bhÅ«tÄ•
III 59/. Ä• sÄ«visÄ• naÃ±ca rukkhasusiratiá¹‡apaá¹‡á¹‡agahanasaá¹…kÄ• raá¹-á¹-hÄ• nÄ•
etesupi hi te vasanti. mahÄ• bhÅ«tÄ• nampi kÄ• yasusiraá¹ƒ kÄ• yagahanaá¹ƒ kÄ• yasaá¹.
evaá¹ƒ tÄ• va Ä• sayato sadisatÄ• veditabbÄ• .

__visavegavikÄ• rato_ti Ä• sÄ«visÄ• hi kulavasena kaá¹-á¹-hamukhÄ• dibhedato cattÄ• ro
visavikÄ• rato vibhajjamÄ• no daá¹-á¹-havisÄ• divasena catubbidho hoti. mahÄ• bhÅ«tÄ• ni
pathavÄ«Ä• dibhedato cattÄ• ri. ettha ekekaá¹ƒ kammasamuá¹-á¹-hÄ• nÄ• divasena catubb
visavegavikÄ• rato sadisatÄ• veditabbÄ• .

__anatthaggahaá¹‡ato_ti Ä• sÄ«vise gaá¹‡hantÄ• paÃ±ca anatthe gaá¹‡hanti --- duggand
gaá¹‡hanti, byÄ• dhiá¹ƒ gaá¹‡hanti, visaá¹ƒ gaá¹‡hanti, maraá¹‡aá¹ƒ gaá¹‡hanti. mahÄ• bh
paÃ±ca anatthe gaá¹‡hanti --- duggandhaá¹ƒ gaá¹‡hanti, asuciá¹ƒ gaá¹‡hanti, byÄ• dhiá¹ƒ
gaá¹‡hanti, maraá¹‡aá¹ƒ gaá¹‡hanti. tenÄ• hu porÄ• á¹‡Ä• ---

``yekeci \Ee III 14/ sappaá¹ƒ gaá¹‡hanti, mÄ«á¸·halittaá¹ƒ mahÄ• visaá¹ƒ.

paÃ±ca gaá¹‡hantunatthÄ• ni, loke sappÄ• bhinandino ||

``duggandhaá¹ƒ asuciá¹ƒ byÄ• dhiá¹ƒ, visaá¹ƒ maraá¹‡apaÃ±camaá¹ƒ.

anatthÄ• honti paÃ±cete, mÄ«á¸·halitte bhujaá¹…game ||

``evamevaá¹ƒ akusalÄ• , andhabÄ• laputhujjanÄ• .

paÃ±ca gaá¹‡hantunatthÄ• ni, bhave jÄ• tÄ• bhinandino ||

``duggandhaá¹ƒ asuciá¹ƒ byÄ• dhiá¹ƒ, jaraá¹ƒ maraá¹‡apaÃ±camaá¹ƒ.

anatthÄ• honti paÃ±cete, mÄ«á¸·halitteva pannageâ€™â€™ ti || ---

evaá¹ƒ anatthaggahaá¹‡ato sadisatÄ• veditabbÄ• .

__durupaá¹-á¹-hÄ• nato_ti te Ä• sÄ«visÄ• durupaá¹-á¹-hÄ• nÄ• , ekasmiá¹ƒ uá¹-á¹-hÄ• tuk
\Ne III 60/, tasmiá¹ƒ nhÄ• yitukÄ• me aparo bhuÃ±jitukÄ• mo, tasmiá¹ƒ bhuÃ±jitukÄ• me aÃ
tesu yassa yasseva ajjhÄ• sayo na pÅ«rati, so tattheva á¸• aá¹ƒsitvÄ• mÄ• reti. imehi pana
bhÅ«tÄ• neva durupaá¹-á¹-hÄ• natarÄ• ni. pathavÄ«dhÄ• tuyÄ• hi bhesajje kayiramÄ• ne Ä
bhesajjaá¹ƒ karontassa tejodhÄ• tÅ«ti \Be III 60/ evaá¹ƒ ekissÄ• bhesajje kayiramÄ• ne apa
evaá¹ƒ durupaá¹-á¹-hÄ• nato sadisatÄ• veditabbÄ• .

__durÄ• sadato_ti durÄ• sadÄ• hi Ä• sÄ«visÄ• , gehassa purimabhÄ• ge Ä• sÄ«visaá¹ƒ di
palÄ• yanti, pacchimabhÄ• ge disvÄ• purimabhÄ• gena, gehamajjhe disvÄ• gabbhaá¹ƒ pa
maÃ±capÄ«á¹-haá¹ƒ abhiruhanti. mahÄ• bhÅ«tÄ• ni tatopi durÄ• sadatarÄ• ni. tathÄ• rÅ«pe
phuá¹-á¹-hassa kaá¹‡á¹‡anÄ• sÄ• dÄ«ni chinditvÄ• patanti, sarÄ«raá¹ƒ samphuá¹-ati nÄ«la
sarÄ«ragandho dÅ«ratova ubbÄ• hati. taá¹ƒ purisaá¹ƒ akkosamÄ• nampi paridevamÄ• nam
kÄ• ruÃ±Ã±ena, upasaá¹…kamituá¹ƒ sakkonti, nÄ• sikaá¹ƒ pidahitvÄ• kheá¸·aá¹ƒ pÄ• tentÄ
vivajjenti. evaá¹ƒ aÃ±Ã±esampi bhagandarakucchirogavÄ• tarogÄ• dÄ«naá¹ƒ bÄ«bhacchaje
rogÄ• naá¹ƒ vasena ayamevattho vibhÄ• vetabboti. evaá¹ƒ durÄ• sadato sadisatÄ• veditab

__akataÃ±Ã±utato_ti \Ee III 15/ Ä• sÄ«visÄ• hi akataÃ±Ã±uno honti, nhÄ• piyamÄ• nÄ• pi
gandhamÄ• lÄ• dÄ«hi pÅ«jiyamÄ• nÄ• pi peá¸·Ä• yaá¹ƒ pakkhipitvÄ• parihariyamÄ• nÄ• p
otÄ• raá¹ƒ labhanti, tattheva naá¹ƒ á¸• aá¹ƒsitvÄ• mÄ• renti. Ä• sÄ«visehipi mahÄ• bhÅ«tÄ
etesaÃ±hi kataá¹ƒ nÄ• ma natthi, sÄ«tena vÄ• uá¹‡hena vÄ• nimmalena jalena nhÄ• piyam
sakkariyamÄ• nÄ• nipi muduvatthamudusayanamuduyÄ• nÄ• dÄ«hi parihariyamÄ• nÄ• nipi
bhojiyamÄ• nÄ• nipi, varapÄ• naá¹ƒ pÄ• yÄ• piyamÄ• nÄ• nipi otÄ• rameva gavesanti. yatth
kuppitvÄ• anayabyasanaá¹ƒ pÄ• pentÄ«ti. evaá¹ƒ akataÃ±Ã±utato sadisatÄ• veditabbÄ• .

__avisesakÄ• rito_ti Ä• sÄ«visÄ• hi ``ayaá¹ƒ khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso vÄ• s
pabbajito vÄ• â€™â€™ ti visesaá¹ƒ na karonti, sampattasampattameva á¸• aá¹ƒsitvÄ• mÄ•
``ayaá¹ƒ khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso vÄ• suddo vÄ• gahaá¹-á¹-ho vÄ• pabbajit
mÄ• ro vÄ• brahmÄ• vÄ• nigguá¹‡o vÄ• saguá¹‡o vÄ• â€™â€™ ti visesaá¹ƒ na karonti \
``ayaá¹ƒ guá¹‡avÄ• â€™â€™ ti lajjÄ• \Be III 61/ uppajjeyya, sadevake loke aggapuggale ta
uppÄ• deyyuá¹ƒ. athÄ• pi nesaá¹ƒ ``ayaá¹ƒ mahÄ• paÃ±Ã±o ayaá¹ƒ mahiddhiko ayaá¹ƒ dh
nayena lajjÄ• uppajjeyya, dhammasenÄ• patisÄ• riputtattherÄ• dÄ«su lajjaá¹ƒ uppÄ• deyyu
``ayaá¹ƒ nigguá¹‡o dÄ• ruá¹‡o thaddhoâ€™â€™ ti bhayaá¹ƒ uppajjeyya, sadevake loke
nigguá¹‡athaddhadÄ• ruá¹‡Ä• naá¹ƒ aggassa devadattassa channaá¹ƒ vÄ• satthÄ• rÄ• na
lajjanti na ca bhÄ• yanti, kuppitvÄ• yaá¹ƒkiÃ±ci anayabyasanaá¹ƒ Ä• pÄ• dentiyeva. evaá¹ƒ

sadisatÄ• veditabbÄ• .

__anantadosÅ«paddavato_ti Ä• sÄ«vise nissÄ• ya uppajjanakÄ• naÃ±hi dosÅ«paddavÄ• r
tathÄ• hete á¸• aá¹ƒsitvÄ• kÄ• á¹‡ampi karonti khujjampi pÄ«á¹-hasappimpi ekapakkhalam
aparimÄ• á¹‡aá¹ƒ vippakÄ• raá¹ƒ dassenti. bhÅ«tÄ• nipi kuppitÄ• ni na kÄ• á¹‡Ä• dibhÄ• v
na karonti, appamÄ• á¹‡o etesaá¹ƒ dosÅ«paddavoti. evaá¹ƒ anantadosÅ«paddavato sadisa

idÄ• nettha \Ee III 16/ catumahÄ• bhÅ«tavasena yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ
visuddhimagge catudhÄ• tuvavatthÄ• naniddese kathitameva.

__paÃ±ca vadhakÄ• paccatthikÄ• ti kho bhikkhave paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ
dvÄ«hi Ä• kÄ• rehi khandhÄ• naá¹ƒ vadhakapaccatthikasadisatÄ• veditabbÄ• . khandhÄ•
tesu ca santesu vadho nÄ• ma paÃ±Ã±Ä• yati. kathaá¹ƒ? rÅ«paá¹ƒ tÄ• va rÅ«pampi vadhet
arÅ«paá¹ƒ arÅ«pampi vadheti rÅ«pampi. kathaá¹ƒ? ayaÃ±hi pathavÄ«dhÄ• tu bhijjamÄ• nÄ
gahetvÄ• va bhijjati, Ä• podhÄ• tuÄ• dÄ«supi eseva nayo, evaá¹ƒ tÄ• va rÅ«paá¹ƒ rÅ«pame
pana bhijjamÄ• no cattÄ• ro arÅ«pakkhandhe gahetvÄ• va bhijjati, evaá¹ƒ rÅ«paá¹ƒ arÅ«pa
vedanÄ• kkhandhopi bhijjamÄ• no saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhe gahet
saÃ±Ã±Ä• kkhandhÄ• dÄ«supi eseva nayo. evaá¹ƒ arÅ«paá¹ƒ arÅ«pameva vadheti. cutikkh
arÅ«pakkhandhÄ• bhijjamÄ• nÄ• vatthurÅ«pampi gahetvÄ• va bhijjanti, evaá¹ƒ arÅ«paá¹ƒ
tÄ• va aÃ±Ã±amaÃ±Ã±aá¹ƒ vadhentÄ«ti vadhakÄ• . yattha pana khandhÄ• atthi, tattha
chedanabhedanavadhabandhanÄ• dayo honti, na aÃ±Ã±atthÄ• ti. evaá¹ƒ khandhesu santes
vadhakÄ• .

idÄ• ni \Ne III 62/ \Be III 62/ paÃ±cakkhandhe rÅ«pÄ• rÅ«pavasena dve koá¹-á¹-hÄ• se kat
nÄ• mavasena vÄ• rÅ«papariggahaá¹ƒ Ä• diá¹ƒ katvÄ• , yÄ• va arahattÄ• kammaá¹-á¹-hÄ
tampi visuddhimagge kathitameva.

__chaá¹-á¹-ho antaracaro vadhako ukkhittÄ• sikoti kho, bhikkhave, nandÄ«rÄ• gassetaá¹ƒ
dvÄ«hÄ• kÄ• rehi nandÄ«rÄ• gassa ukkhittÄ• sikavadhakasadisatÄ• veditabbÄ• paÃ±Ã±Ä
yonisampaá¹-ipÄ• danato ca. kathaá¹ƒ? cakkhudvÄ• rasmiÃ±hi iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ
nissÄ• ya lobho uppajjati, ettÄ• vatÄ• paÃ±Ã±Ä• sÄ«saá¹ƒ patitaá¹ƒ nÄ• ma hoti, sotadvÄ•
evaá¹ƒ tÄ• va paÃ±Ã±Ä• sirapÄ• tanato sadisatÄ• veditabbÄ• . nandÄ«rÄ• go panesa aá¹‡
upaneti. tassa yoniupagamanamÅ«lakÄ• ni paÃ±cavÄ«sati mahÄ• bhayÄ• ni dvattiá¹ƒsa ka
Ä• gatÄ• neva hontÄ«ti evaá¹ƒ yonisampaá¹-ipÄ• danatopissa ukkhittÄ• sikavadhakasadisa

iti nandÄ«rÄ• gavasenÄ• pi ekassa bhikkhuno kammaá¹-á¹-hÄ• naá¹ƒ kathitameva hoti. ka
saá¹…khÄ• rakkhandho, taá¹ƒ saá¹…khÄ• rakkhandhoti vavatthapetvÄ• taá¹ƒsampayuttÄ•
saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, tesaá¹ƒ vatthÄ• rammaa

paÃ±cakkhandhe vavatthapeti. idÄ• ni te paÃ±cakkhandhe nÄ• marÅ«pavasena vavatthape
paccayapariyesanato paá¹-á¹-hÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• , anupubbena eko arah
evaá¹ƒ nandÄ«rÄ• gavasena kammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ hoti.

channaá¹ƒ ajjhattikÄ• yatanÄ• naá¹ƒ suÃ±Ã±agÄ• mena sadisatÄ• pÄ• á¸·iyaá¹ƒyeva Ä• g
kammaá¹-á¹-hÄ• nanayo --- yathÄ• ca te cha corÄ• chakuá¹-ikaá¹ƒ suÃ±Ã±aá¹ƒ gÄ• maá¹
vicarantÄ• kiÃ±ci alabhitvÄ• gÄ• mena anatthikÄ• honti, evamevaá¹ƒ bhikkhu chasu ajjha
abhinivisitvÄ• vicinanto ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ• gahetabbaá¹ƒ kiÃ
hoti. so ``vipassanaá¹ƒ paá¹-á¹-hapessÄ• mÄ«â€™â€™ ti upÄ• dÄ• rÅ«pakammaá¹-á¹-hÄ•
pariggahetvÄ• ``ayaá¹ƒ rÅ«pakkhandhoâ€™â€™ ti vavatthapeti, manÄ• yatanaá¹ƒ ``arÅ«p
sabbÄ• nipetÄ• ni nÄ• maÃ±ceva rÅ«paÃ±cÄ• ti nÄ• marÅ«pavasena vavatthapetvÄ• , tesa
vipassanaá¹ƒ \Ne III 63/ vaá¸• á¸• hetvÄ• \Be III 63/, saá¹…khÄ• re sammasanto anupubbe
patiá¹-á¹-hÄ• ti. idaá¹ƒ ekassa bhikkhuno yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathitaá

idÄ• ni bÄ• hirÄ• naá¹ƒ gÄ• maghÄ• takacorehi sadisataá¹ƒ dassento __corÄ• gÄ• maghÄ
tattha \Ee III 18/ __manÄ• pÄ• manÄ• pesÅ«_ti karaá¹‡atthe bhummaá¹ƒ, manÄ• pÄ• man
gÄ• maá¹ƒ hanantesu paÃ±ca kiccÄ• ni vattanti --- corÄ• tÄ• va gÄ• maá¹ƒ parivÄ• retvÄ•
kaá¹-akaá¹-asaddaá¹ƒ uá¹-á¹-hÄ• penti, tato manussÄ• hatthasÄ• raá¹ƒ gahetvÄ• bahi nik
saddhiá¹ƒ bhaá¹‡á¸• akassa kÄ• raá¹‡Ä• hatthaparÄ• mÄ• saá¹ƒ karonti. keci panettha pa
pahÄ• raá¹-á¹-hÄ• ne patanti, avasese pana arogajane bandhitvÄ• attano vasanaá¹-á¹-hÄ•
rajjubandhanÄ• dÄ«hi bandhitvÄ• dÄ• saparibhogena paribhuÃ±janti.

tattha gÄ• maghÄ• takacorÄ• naá¹ƒ gÄ• maá¹ƒ parivÄ• retvÄ• aggidÄ• naá¹ƒ viya chasu c
Ä• pÄ• thagate kilesapariá¸·Ä• huppatti veditabbÄ• , hatthasÄ• raá¹ƒ Ä• dÄ• ya bahi nikkha
kusaladhammaá¹ƒ pahÄ• ya akusalasamaá¹…gitÄ• , bhaá¹‡á¸• akassa kÄ• raá¹‡Ä• hattha
dukkaá¹-adubbhÄ• sitapÄ• cittiyathullaccayÄ• naá¹ƒ Ä• pajjanakÄ• lo, pahÄ• raladdhakÄ• l
Ä• pajjanakÄ• lo, pahÄ• raá¹ƒ laddhÄ• pana pahÄ• raá¹-á¹-hÄ• ne patitakÄ• lo viya pÄ• rÄ
assamaá¹‡akÄ• lo, avasesajanassa bandhitvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ netvÄ• dÄ• sapari
viya tameva Ä• rammaá¹‡aá¹ƒ nissÄ• ya sabbesaá¹ƒ passantÄ• naá¹ƒyeva cÅ«á¸·asÄ«lam
bhinditvÄ• sikkhaá¹ƒ paccakkhÄ• ya gihibhÄ• vaá¹ƒ Ä• pajjanakÄ• lo. tatrassa puttadÄ• raa
sandiá¹-á¹-hiko dukkhakkhandho veditabbo, kÄ• laá¹ƒ katvÄ• apÄ• ye nibbattassa samparÄ

imÄ• nipi bÄ• hirÄ• yatanÄ• ni ekassa bhikkhuno kammaá¹-á¹-hÄ• navaseneva kathitÄ• ni.
cattÄ• ri upÄ• dÄ• rÅ«pÄ• ni, phoá¹-á¹-habbÄ• yatanaá¹ƒ tisso dhÄ• tuyo, dhammÄ• yatane
catassoti imÄ• ni cattÄ• ri bhÅ«tÄ• ni, tesaá¹ƒ paricchedavasena Ä• kÄ• sadhÄ• tu, lahutÄ•
evamidaá¹ƒ sabbampi bhÅ«tupÄ• dÄ• yarÅ«paá¹ƒ rÅ«pakkhandho, tadÄ• rammaá¹‡Ä• ve
arÅ«pakkhandhÄ• . tattha \Ee III 19/ ``rÅ«pakkhandho rÅ«paá¹ƒ, cattÄ• ro arÅ«pino \Be III 6
nÄ• maâ€™â€™ nti. nÄ• marÅ«paá¹ƒ vavatthapetvÄ• purimanayeneva paá¹-ipajjantassa y

kammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ hoti.

__oghÄ• na_nti \Ne III 64/ ettha duruttaraá¹‡aá¹-á¹-ho oghaá¹-á¹-ho. ete hi ``sÄ«lasaá¹ƒvar
arahattaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti ajjhÄ• sayaá¹ƒ samuá¹-á¹-hÄ• petvÄ• kalyÄ• a
vÄ• yamantena taritabbÄ• , yena vÄ• tena vÄ• duruttarÄ• . iminÄ• duruttaraá¹‡aá¹-á¹-hen
ekassa bhikkhuno kammaá¹-á¹-hÄ• navasena kathitÄ• . cattÄ• ropi hi ete eko saá¹…khÄ• ra
nandÄ«rÄ• ge vuttanayeneva yojetvÄ• vitthÄ• retabbaá¹ƒ.

__sakkÄ• yassetaá¹ƒ adhivacana_nti, sakkÄ• yopi hi Ä• sÄ«visÄ• dÄ«hi udakaá¹‡á¹‡avass
catumahÄ• bhÅ«tÄ• dÄ«hi sÄ• saá¹…ko sappaá¹-ibhayo, sopi ekassa bhikkhuno kammaá¹-
sakkÄ• yo hi tebhÅ«makapaÃ±cakkhandhÄ• , te ca samÄ• sato nÄ• marÅ«pamevÄ• ti. eva
Ä• diá¹ƒ katvÄ• yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ vitthÄ• retabbanti.

__nibbÄ• nassetaá¹ƒ adhivacana_nti nibbÄ• naÃ±hi udakaá¹‡á¹‡avassa pÄ• rimatÄ«raá¹ƒ
khemaá¹ƒ appaá¹-ibhayaá¹ƒ. __vÄ«riyÄ• rambhassetaá¹ƒ adhivacana_nti ettha cittakiriyada
vuttavÄ• yÄ• mameva vÄ«riyanti gaá¹‡hitvÄ• dasseti. __tiá¹‡á¹‡o pÄ• raá¹…gato_ti taritvÄ

tattha yathÄ• sÄ• saá¹…kaorimatÄ«re á¹-hitena udakaá¹‡á¹‡avaá¹ƒ taritukÄ• mena katipÄ
saá¹‡ikaá¹ƒ nÄ• vaá¹ƒ sajjetvÄ• udakakÄ«á¸·aá¹ƒ kÄ«á¸·antena viya na nÄ• vÄ• abhiruhit
anÄ• ruá¸·hova byasanaá¹ƒ pÄ• puá¹‡Ä• ti. evameva kilesaá¹‡á¹‡avaá¹ƒ taritukÄ• mena ``t
mahallakakÄ• le aá¹-á¹-haá¹…gikamaggakullaá¹ƒ bandhissÄ• mÄ«â€™â€™ ti papaÃ±co na
karonto hi mahallakakÄ• laá¹ƒ apatvÄ• pi vinÄ• saá¹ƒ pÄ• puá¹‡Ä• ti, patvÄ• pi kÄ• tuá¹ƒ na
bhaddekarattÄ• dÄ«ni pana anussaritvÄ• vegeneva ayaá¹ƒ ariyamaggakullo bandhitabbo.

yathÄ• ca kullaá¹ƒ bandhantassa hatthapÄ• dapÄ• ripÅ«ri icchitabbÄ• . kuá¹‡á¹-hapÄ• do
patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti, phaá¹‡ahatthakÄ• dayo tiá¹‡apaá¹‡á¹‡Ä• dÄ«ni gahetuá¹ƒ n
ariyamaggakullaá¹ƒ bandhantassa sÄ«lapÄ• dÄ• naÃ±ceva saddhÄ• hatthassa \Be III 65/ c
hi dussÄ«lo assaddho sÄ• sane appatiá¹-á¹-hito paá¹-ipattiá¹ƒ assaddahanto ariyamaggaku
sakkoti. yathÄ• ca paripuá¹‡á¹‡ahatthapÄ• dopi dubbalo byÄ• dhipÄ«á¸·ito kullaá¹ƒ bandhi
thÄ• masampannova sakkoti, evaá¹ƒ sÄ«lavÄ• saddhopi alaso kusÄ«to imaá¹ƒ maggakulla
\Ne III 65/, Ä• raddhavÄ«riyova sakkotÄ«ti imaá¹ƒ bandhitukÄ• mena Ä• raddhavÄ«riyena b
puriso kullaá¹ƒ bandhitvÄ• tÄ«re á¹-hatvÄ• yojanavitthÄ• raá¹ƒ udakaá¹‡á¹‡avaá¹ƒ ``ayaá¹
paccattapurisakÄ• raá¹ƒ nissÄ• ya nittharitabboâ€™â€™ ti mÄ• nasaá¹ƒ bandhati, evaá¹ƒ y
``ajja mayÄ• catumaggavajjhaá¹ƒ kilesaá¹‡á¹‡avaá¹ƒ taritvÄ• arahatte patiá¹-á¹-hÄ• tabba
bandhitabbaá¹ƒ.

yathÄ• ca so puriso kullaá¹ƒ nissÄ• ya udakaá¹‡á¹‡avaá¹ƒ taranto gÄ• vutamattaá¹ƒ gantv
``ekakoá¹-á¹-hÄ• saá¹ƒ atikkantomhi, aÃ±Ã±e tayo sesÄ• â€™â€™ ti jÄ• nÄ• ti, aparampi g

nivattitvÄ• olokento ``dve atikkantomhi, dve sesÄ• â€™â€™ ti jÄ• nÄ• ti, aparampi gÄ• vut
nivattitvÄ• olokento ``tayo atikkantomhi, eko sesoâ€™â€™ ti jÄ• nÄ• ti, tampi atikkamma n
``cattÄ• ropi me koá¹-á¹-hasÄ• atikkantÄ• â€™â€™ ti jÄ• nÄ• ti, taÃ±ca kullaá¹ƒ pÄ• dena
sotÄ• bhimukhaá¹ƒ khipitvÄ• uttaritvÄ• tÄ«re tiá¹-á¹-hati. evaá¹ƒ ayampi bhikkhu ariyamag
kilesaá¹‡á¹‡avaá¹ƒ taranto sotÄ• pattimaggena paá¹-hamamaggavajjhe kilese taritvÄ• mag
paccavekkhaá¹‡aÃ±Ä• á¹‡ena nivattitvÄ• olokento ``catumaggavajjhÄ• naá¹ƒ me kilesÄ• n
pahÄ«no \Ee III 21/, itare tayo sesÄ• â€™â€™ ti jÄ• nÄ• ti. puna tatheva indriyabalabojjhaá
saá¹…khÄ• re sammasanto sakadÄ• gÄ• mimaggena dutiyamaggavajjhe kilese taritvÄ• ma
paccavekkhaá¹‡aÃ±Ä• á¹‡ena nivattitvÄ• , olokento ``catumaggavajjhÄ• naá¹ƒ me kilesÄ• n
pahÄ«nÄ• \Be III 66/, itare dve sesÄ• â€™â€™ ti jÄ• nÄ• ti. puna tatheva indriyabalabojjha
saá¹…khÄ• re sammasanto anÄ• gÄ• mimaggena tatiyamaggavajjhe kilese taritvÄ• maggÄ
paccavekkhaá¹‡aÃ±Ä• á¹‡ena nivattitvÄ• olokento ``catumaggavajjhÄ• naá¹ƒ me kilesÄ• n
pahÄ«nÄ• , eko sesoâ€™â€™ ti jÄ• nÄ• ti. puna tatheva indriyabalabojjhaá¹…gÄ• ni samod
sammasanto arahattamaggena catutthamaggavajjhe kilese taritvÄ• maggÄ• nantare phale
paccavekkhaá¹‡aÃ±Ä• á¹‡ena nivattitvÄ• olokento ``sabbakilesÄ• me pahÄ«nÄ• â€™â€™

yathÄ• so puriso taá¹ƒ kullaá¹ƒ sote pavÄ• hetvÄ• uttaritvÄ• thale á¹-hito nagaraá¹ƒ pavis
uparipÄ• sÄ• davaragato ``ettakena vatamhi anatthena muttoâ€™â€™ ti ekaggacitto tuá¹-á
evaá¹ƒ tasmiá¹ƒyeva vÄ• Ä• sane aÃ±Ã±esu vÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«
III 66/ ``ettakena vatamhi anatthena muttoâ€™â€™ ti nibbÄ• nÄ• rammaá¹‡aá¹ƒ phalasamÄ
ekaggacitto tuá¹-á¹-hamÄ• naso nisÄ«dati. idaá¹ƒ vÄ• sandhÄ• ya vuttaá¹ƒ __tiá¹‡á¹‡o pÄ•
tiá¹-á¹-hati brÄ• hmaá¹‡oti kho, bhikkhave, arahato etaá¹ƒ adhivacana_nti. evaá¹ƒ tÄ• vetth
nÄ• nÄ• kammaá¹-á¹-hÄ• nÄ• ni kathitÄ• ni, samodhÄ• netvÄ• pana sabbÄ• nipi ekameva
katvÄ• dassentenÄ• pi paÃ±cakkhandhavaseneva vinivattetabbÄ• ni.

kathaá¹ƒ? ettha hi cattÄ• ri mahÄ• bhÅ«tÄ• ni ajjhattikÄ• ni paÃ±cÄ• yatanÄ• ni bÄ• hirÄ• n
dhammÄ• yatane pannarasa sukhumarÅ«pÄ• ni sakkÄ• yassa ekadesoti ayaá¹ƒ rÅ«pakkha
viÃ±Ã±Ä• á¹‡akkhandho dhammÄ• yatanekadeso cattÄ• ro oghÄ• sakkÄ• yekadesoti ime
tattha rÅ«pakkhandho rÅ«paá¹ƒ, cattÄ• ro arÅ«pino khandhÄ• nÄ• manti idaá¹ƒ nÄ• marÅ«
kÄ• mogho bhavogho dhammÄ• yatanekadeso sakkÄ• yekadesoti \Ee III 22/ ime paccayÄ•
nÄ• marÅ«paá¹ƒ vavatthapeti nÄ• ma. sappaccayaá¹ƒ nÄ• marÅ«paá¹ƒ vavatthapetvÄ• til
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saá¹…khÄ• re sammasanto arahattaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti
niyyÄ• namukhaá¹ƒ.

tattha cattÄ• ro mahÄ• bhÅ«tÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• ajjhattikabÄ• hirÄ• ni ekÄ•
dhammÄ• yatanekadeso diá¹-á¹-hogho avijjogho sakkÄ• yekadesoti idaá¹ƒ dukkhasaccaá¹ƒ
dhammÄ• yatanekadeso kÄ• mogho bhavogho sakkÄ• yekadesoti idaá¹ƒ samudayasaccaá
III 67/ nibbÄ• naá¹ƒ nirodhasaccaá¹ƒ, ariyamaggo maggasaccaá¹ƒ. tattha dve saccÄ• ni va

vivaá¹-á¹-aá¹ƒ, dve lokiyÄ• ni, dve lokuttarÄ• nÄ«ti cattÄ• ri saccÄ• ni soá¸·asahÄ• kÄ• rehi
saá¹-á¹-hinayasahassehi vibhajitvÄ• dassetabbÄ• nÄ«ti. desanÄ• pariyosÄ• ne vipaÃ±citaÃ
arahatte patiá¹-á¹-hahiá¹ƒsu. suttaá¹ƒ pana dukkhalakkhaá¹‡avasena kathitaá¹ƒ.

2. rathopamasuttavaá¹‡á¹‡anÄ•

<239> dutiye __sukhasomanassabahulo_ti kÄ• yikasukhaÃ±ceva cetasikasomanassaÃ±ca
sukhasomanassabahulo. __yoni cassa Ä• raddhÄ• hotÄ«_ti kÄ• raá¹‡aÃ±cassa paripuá¹‡á
khayÄ• yÄ• _ti idha Ä• savakkhayoti arahattamaggo adhippeto, tadatthÄ• yÄ• ti attho. __od
rathamajjhe tiriyaá¹ƒ á¹-hapitapatodo. __yenicchaka_nti yena disÄ• bhÄ• gena icchati. __ya
yaá¹ƒ gamanaá¹ƒ icchati. __sÄ• reyyÄ• _ti peseyya. __paccÄ• sÄ• reyyÄ• _ti paá¹-ivinivatte
rakkhaá¹‡atthÄ• ya. __saá¹ƒyamÄ• yÄ• _ti veganiggahaá¹‡atthÄ• ya. __damÄ• yÄ• _ti nibb
__upasamÄ• yÄ• _ti kilesÅ«pasamatthÄ• ya.

__evameva kho_ti ettha yathÄ• akusalassa sÄ• rathino adante sindhave yojetvÄ• visaman
pesentassa cakkÄ• nipi bhijjanti, akkhopi sindhavÄ• naÃ±ca khurÄ• , attanÄ• pi anayabyasa
icchiticchitena gamanena sÄ• retuá¹ƒ sakkoti \Ee III 23/; evaá¹ƒ chasu indriyesu aguttadvÄ•
icchiticchitaá¹ƒ samaá¹‡aratiá¹ƒ anubhavituá¹ƒ sakkoti. yathÄ• pana cheko sÄ• rathi dante
same bhÅ«mibhÄ• ge rathaá¹ƒ otÄ• retvÄ• rasmiyo gahetvÄ• , sindhavÄ• naá¹ƒ khuresu sa
Ä• dÄ• ya nibbisevane katvÄ• , pesento icchiticchitena gamanena sÄ• reti. evameva chasu
bhikkhu imasmiá¹ƒ sÄ• sane icchiticchitaá¹ƒ samaá¹‡aratiá¹ƒ anubhoti, sace aniccÄ• nupas
Ã±Ä• á¹‡aá¹ƒ pesetukÄ• mo hoti, tadabhimukhaá¹ƒ Ã±Ä• á¹‡aá¹ƒ gacchati. dukkhÄ• nupas

__bhojane mattaÃ±Ã±Å«_ti bhojanamhi pamÄ• á¹‡aÃ±Ã±Å«. tattha dve pamÄ• á¹‡Ä• ni ---
paribhogapamÄ• á¹‡aÃ±ca. tattha paá¹-iggahaá¹‡apamÄ• á¹‡e dÄ• yakassa vaso \Be III 68
vaso veditabbo, attano thÄ• mo jÄ• nitabbo. evarÅ«po hi bhikkhu sace deyyadhammo bahu
dÄ• tukÄ• mo, dÄ• yakassa vasena appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammo appo, dÄ• yako ba
vasena appaá¹ƒ gaá¹‡hÄ• ti. deyyadhammopi bahu, dÄ• yakopi bahuá¹ƒ dÄ• tukÄ• mo, atta
pamÄ• á¹‡ena gaá¹‡hÄ• ti. so tÄ• ya paá¹-iggahaá¹‡e mattaÃ±Ã±utÄ• ya anuppannaÃ±ca
uppannaÃ±ca thÄ• varaá¹ƒ karoti dhammikatissamahÄ• rÄ• jakÄ• le __sattavassiko sÄ• ma

raÃ±Ã±o kira paÃ±cahi sakaá¹-asatehi guá¸·aá¹ƒ Ä• hariá¹ƒsu. rÄ• jÄ• ``manÄ• po paá¹‡á
khÄ• dissÄ• mÄ• â€™â€™ ti aá¸• á¸• hateyyÄ• ni sakaá¹-asatÄ• ni mahÄ• vihÄ• raá¹ƒ pes
agamÄ• si. bheriyÄ• pahaá¹-Ä• ya dvÄ• dasa bhikkhusahassÄ• ni sannipatiá¹ƒsu. rÄ• jÄ•
pakkosÄ• petvÄ• Ä• ha --- ``raÃ±Ã±o nÄ• ma dÄ• ne pattapÅ«rova pamÄ• á¹‡aá¹ƒ, gahital
pÅ«retvÄ• va dehi, sace koci mattapaá¹-iggahaá¹‡e á¹-hito na gaá¹‡hÄ• ti, mayhaá¹ƒ Ä• roc

atheko mahÄ• thero ``mahÄ• bodhimahÄ• cetiyÄ• ni vandissÄ• mÄ«â€™â€™ ti cetiyapabb

pavisanto mahÄ• maá¹‡á¸• apaá¹-á¹-hÄ• ne \Ee III 24/ bhikkhÅ« guá¸·aá¹ƒ gaá¹‡hante disv
sÄ• maá¹‡eraá¹ƒ Ä• ha, ``natthi te guá¸·ena atthoâ€™â€™ ti. ``Ä• ma, bhante, natthÄ«â€™
mayaá¹ƒ maggakilantÄ• , ekena kapiá¹-á¹-haphalamattena piá¹‡á¸• akena amhÄ• kaá¹ƒ att
thÄ• lakaá¹ƒ nÄ«haritvÄ• therassa vassaggapaá¹-ipÄ• á¹-iyaá¹ƒ aá¹-á¹-hÄ• si. Ä• rÄ• miko
ukkhipi, sÄ• maá¹‡ero aá¹…guliá¹ƒ cÄ• lesi. tÄ• ta sÄ• maá¹‡era, rÄ• jakulÄ• naá¹ƒ dÄ• ne
pamÄ• á¹‡aá¹ƒ, thÄ• lakapÅ«raá¹ƒ gaá¹‡hÄ• hÄ«ti. Ä• ma, upÄ• saka, rÄ• jÄ• no nÄ• ma r
pana upajjhÄ• yassa ettakeneva atthoti.

rÄ• jÄ• tassa kathaá¹ƒ sutvÄ• , ``kiá¹ƒ bho sÄ• maá¹‡ero bhaá¹‡atÄ«â€™â€™ ti? tassa sa
Ä• ha --- ``sÄ• mi, sÄ• maá¹‡erassa bhÄ• janaá¹ƒ khuddakaá¹ƒ, bahuá¹ƒ na gaá¹‡hÄ• tÄ«â
``Ä• nÄ«tabhÄ• janaá¹ƒ pÅ«retvÄ• gaá¹‡hatha, bhanteâ€™â€™ ti. mahÄ• rÄ• ja, rÄ• jÄ• n
\Be III 69/, ukkhittabhÄ• janaá¹ƒ pÅ«retvÄ• va dÄ• tukÄ• mÄ• , amhÄ• kaá¹ƒ pana upajjhÄ•
rÄ• jÄ• cintesi --- ``ayaá¹ƒ sattavassikadÄ• rako, ajjÄ• pissa mukhato khÄ«ragandho na mu
vÄ• kuá¹-umbe vÄ• pÅ«retvÄ• svepi punadivasepi khÄ• dissÄ• mÄ• ti na vadati, sakkÄ•
pariggahetuâ€™â€™ nti purise Ä• á¹‡Ä• pesi, ``bho, pasannomhi sÄ• maá¹‡erassa, itarÄ•
sakaá¹-asatÄ• ni Ä• netvÄ• saghaá¹ƒssa dethÄ• â€™â€™ ti.

soyeva pana rÄ• jÄ• ekadivasaá¹ƒ tittiramaá¹ƒsaá¹ƒ khÄ• ditukÄ• mo cintesi --- ``sace aha
tittiramaá¹ƒsaá¹ƒ khÄ• ditukÄ• mosmÄ«ti aÃ±Ã±assa kathessÄ• mi, samantÄ• yojanaá¹-á¹
karissantÄ«â€™â€™ ti uppannaá¹ƒ pipÄ• saá¹ƒ adhivÄ• sento tÄ«á¹‡i saá¹ƒvaccharÄ• ni v
kaá¹‡á¹‡esu pubbo saá¹‡á¹-hÄ• si, so adhivÄ• setuá¹ƒ asakkonto ``atthi nu kho, bho, amhÄ
upaá¹-á¹-hÄ• kupÄ• sako sÄ«larakkhakoâ€™â€™ ti pucchi \Ee III 25/. Ä• ma, deva, atthi, ti
akhaá¹‡á¸• asÄ«laá¹ƒ rakkhatÄ«ti. atha naá¹ƒ vÄ«maá¹ƒsitukÄ• mo pakkosÄ• pesi. so Ä• g
aá¹-á¹-hÄ• si. tato naá¹ƒ Ä• ha --- ``tvaá¹ƒ, tÄ• ta, tisso nÄ• mÄ• â€™â€™ ti? ``Ä• ma \Ne I
tena hi gacchÄ• ti. tasmiá¹ƒ gate ekaá¹ƒ kukkuá¹-aá¹ƒ Ä• harÄ• petvÄ• ekaá¹ƒ purisaá¹ƒ Ä
tissaá¹ƒ vadÄ• hi, imaá¹ƒ tÄ«hi pÄ• kehi pacitvÄ• amhÄ• kaá¹ƒ upaá¹-á¹-hÄ• pehÄ«â€™â€
avoca. so Ä• ha --- ``sace, bho, ayaá¹ƒ matako assa, yathÄ• jÄ• nÄ• mi, tathÄ• pacitvÄ• u
pÄ• á¹‡Ä• tipÄ• taá¹ƒ panÄ• haá¹ƒ na karomÄ«â€™â€™ ti. so Ä• gantvÄ• raÃ±Ã±o Ä• roc

rÄ• jÄ• puna ``ekavÄ• raá¹ƒ gacchÄ• â€™â€™ ti pesesi. so gantvÄ• , ``bho, rÄ• jupaá¹-á¹
bhÄ• riyaá¹ƒ, mÄ• evaá¹ƒ kari, punapi sÄ«laá¹ƒ sakkÄ• samÄ• dÄ• tuá¹ƒ, pacetaâ€™â€™
avoca, ``bho, ekasmiá¹ƒ nÄ• ma attabhÄ• ve dhuvaá¹ƒ ekaá¹ƒ maraá¹‡aá¹ƒ, nÄ• haá¹ƒ pÄ•
karissÄ• mÄ«â€™â€™ ti. so punapi raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tatiyampi pesetvÄ• asamp
pakkosÄ• petvÄ• attanÄ• pucchi. raÃ±Ã±opi tatheva paá¹-ivacanaá¹ƒ adÄ• si. atha rÄ• jÄ•
``ayaá¹ƒ raÃ±Ã±o Ä• á¹‡aá¹ƒ kopeti, gacchathetassa Ä• ghÄ• tanabhaá¹‡á¸• ikÄ• yaá¹ƒ á¹-
chindathÄ• â€™â€™ ti. raho \Be III 70/ ca pana nesaá¹ƒ saÃ±Ã±amadÄ• si --- ``imaá¹ƒ san
sÄ«samassa Ä• ghÄ• tanabhaá¹‡á¸• ikÄ• yaá¹ƒ á¹-hapetvÄ• Ä• gantvÄ• mayhaá¹ƒ Ä• roc

te taá¹ƒ Ä• ghÄ• tanabhaá¹‡á¸• ikÄ• yaá¹ƒ nipajjÄ• petvÄ• tamassa kukkuá¹-aá¹ƒ hatthesu
hadaye á¹-hapetvÄ• ``ahaá¹ƒ, tÄ• ta, mama jÄ«vitaá¹ƒ tuyhaá¹ƒ demi, tava jÄ«vitaá¹ƒ ahaá
nibbhayo gacchÄ• â€™â€™ ti vissajjesi. kukkuá¹-o pakkhe papphoá¹-etvÄ• Ä• kÄ• sena ga
tassa kukkuá¹-assa abhayadinnaá¹-á¹-hÄ• naá¹ƒ kukkuá¹-agiri nÄ• ma jÄ• taá¹ƒ.

rÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• amaccaputtaá¹ƒ pakkosÄ• petvÄ• sabbÄ• bharaá¹‡ehi ala
``tÄ• ta, mayÄ• tvaá¹ƒ etadatthameva vÄ«maá¹ƒsito, mayhaá¹ƒ tittiramaá¹ƒsaá¹ƒ khÄ• ditu
saá¹ƒvaccharÄ• ni atikkantÄ• ni, sakkhissasi me tikoá¹-iparisuddhaá¹ƒ katvÄ• upaá¹-á¹-hÄ•
``etaá¹ƒ nÄ• ma, deva, mayhaá¹ƒ kammaâ€™â€™ nti nikkhamitvÄ• dvÄ• rantare á¹-hito ek
tittire gahetvÄ• pavisantaá¹ƒ \Ee III 26/ disvÄ• , dve kahÄ• paá¹‡e datvÄ• tittire Ä• dÄ• ya
jÄ«rakÄ• dÄ«hi vÄ• setvÄ• , aá¹…gÄ• resu supakke pacitvÄ• raÃ±Ã±o upaá¹-á¹-hÄ• pesi.
sirÄ«pallaá¹…ke nisinnova ekaá¹ƒ gahetvÄ• thokaá¹ƒ chinditvÄ• mukhe pakkhipi, tÄ• vade
sattarasaharaá¹‡Ä«sahassÄ• ni pharitvÄ• aá¹-á¹-hÄ• si.

tasmiá¹ƒ \Ne III 70/ samaye bhikkhusaá¹…ghaá¹ƒ saritvÄ• , ``mÄ• diso nÄ• ma pathavissan
tittiramaá¹ƒsaá¹ƒ khÄ• ditukÄ• mo tÄ«á¹‡i saá¹ƒvaccharÄ• ni na labhi, apaccamÄ• no bhikk
labhissatÄ«â€™â€™ ti? mukhe pakkhittakkhaá¹‡á¸• aá¹ƒ bhÅ«miyaá¹ƒ chaá¸• á¸• esi. ama
patitvÄ• mukhena gaá¹‡hi. rÄ• jÄ• ``apehi, tÄ• ta, jÄ• nÄ• mahaá¹ƒ tava niddosabhÄ• vaá
mayÄ• etaá¹ƒ chaá¸• á¸• itaâ€™â€™ nti kathetvÄ• , ``sesakaá¹ƒ tatheva saá¹…gopetvÄ•

punadivase rÄ• jakulÅ«pako thero piá¹‡á¸• Ä• ya pÄ• visi. amaccaputto taá¹ƒ disvÄ• patta
pavesesi. aÃ±Ã±ataro vuá¸• á¸• hapabbajitopi therassa pacchÄ• samaá¹‡o viya hutvÄ• anu
``raÃ±Ã±Ä• pakkosÄ• pitabhikkhu bhavissatÄ«â€™â€™ ti pamajji. amaccaputtopi ``therass
bhavissatÄ«â€™â€™ ti pamÄ• daá¹ƒ Ä• pajji. tesaá¹ƒ nisÄ«dÄ• petvÄ• yÄ• guá¹ƒ adaá¹ƒs
tittire upanesi. thero ekaá¹ƒ gaá¹‡hi, itaropi \Be III 71/ ekaá¹ƒ gaá¹‡hi. rÄ• jÄ• ``anubhÄ• go
anÄ• pucchitvÄ• khÄ• dituá¹ƒ na yuttaâ€™â€™ nti mahÄ• theraá¹ƒ Ä• pucchi. thero hattha
sampaá¹-icchi. rÄ• jÄ• anattamano hutvÄ• katabhattakiccaá¹ƒ theraá¹ƒ pattaá¹ƒ Ä• dÄ• ya
``bhante, kulagehaá¹ƒ Ä• gacchantehi uggahitavattaá¹ƒ bhikkhuá¹ƒ gahetvÄ• Ä• gantuá¹ƒ
thero tasmiá¹ƒ khaá¹‡e aÃ±Ã±Ä• si ``na esa raÃ±Ã±Ä• pakkosÄ• pitoâ€™â€™ ti.

punadivase upaá¹-á¹-hÄ• kasÄ• maá¹‡eraá¹ƒ gahetvÄ• pÄ• visi. rÄ• jÄ• tadÄ• pi yÄ• guy
upanÄ• mesi. thero ekaá¹ƒ aggahesi, sÄ• maá¹‡ero aá¹…guliá¹ƒ cÄ• letvÄ• majjhe chindÄ
aggahesi. rÄ• jÄ• taá¹ƒ koá¹-á¹-hÄ• saá¹ƒ mahÄ• therassa upanÄ• mesi. mahÄ• thero hatt
pidahi. rÄ• jÄ• avidÅ«re nisÄ«ditvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ chinditvÄ• khÄ• danto
nissÄ• ya diyaá¸• á¸• hatittire khÄ• dituá¹ƒ labhimhÄ• â€™â€™ ti Ä• ha. tassa maá¹ƒse khÄ
pubbo nikkhami. tato mukhaá¹ƒ vikkhÄ• letvÄ• sÄ• maá¹‡eraá¹ƒ upasaá¹…kamitvÄ• , ``pas
dhuvabhattÄ• ni demÄ«â€™â€™ ti Ä• ha. ahaá¹ƒ, mahÄ• rÄ• ja, upajjhÄ• yassa dammÄ«ti
tÄ• ni amhÄ• kaá¹ƒ Ä• cariyassa dammÄ«ti. aparÄ• nipi aá¹-á¹-ha demÄ«ti. tÄ• ni samÄ• nu

aparÄ• nipi aá¹-á¹-ha demÄ«ti. tÄ• ni bhikkhusaá¹…ghassa dammÄ«ti. aparÄ• nipi aá¹-á¹-ha
adhivÄ• sesi. evaá¹ƒ paá¹-iggahaá¹‡amattaá¹ƒ jÄ• nanto anuppannaÃ±ceva lÄ• bhaá¹ƒ upp
thÄ• varaá¹ƒ karoti. idaá¹ƒ paá¹-iggahaá¹‡apamÄ• á¹‡aá¹ƒ nÄ• ma. tattha paribhogapamÄ•
paccavekkhaá¹‡apayojanaá¹ƒ, ``idamatthiyaá¹ƒ bhojanaá¹ƒ bhuÃ±jÄ• mÄ«â€™â€™ ti pana
\Ne III 71/ payojanattÄ• paribhogapamÄ• á¹‡aá¹ƒyeva nÄ• ma, taá¹ƒ idha adhippetaá¹ƒ. te
yoniso_tiÄ• dimÄ• ha, itarampi pana vaá¹-á¹-atiyeva.

__sÄ«haseyya_nti ettha kÄ• mabhogiseyyÄ• , petaseyyÄ• , sÄ«haseyyÄ• , tathÄ• gatasey
``yebhuyyena, bhikkhave, kÄ• mabhogÄ« vÄ• mena passena sentÄ«â€™â€™ ti (AN I 4.246
tesaÃ±hi yebhuyyena dakkhiá¹‡apassena sayÄ• no nÄ• ma natthi.

``yebhuyyena \Be III 72/, bhikkhave, petÄ• uttÄ• nÄ• sentÄ«â€™â€™ ti (AN I 4.246) ayaá
hi appamaá¹ƒsalohitattÄ• aá¹-á¹-hisaá¹…ghÄ• á¹-ajaá¹-itÄ• ekena passena sayituá¹ƒ na sa
sayanti.

``yebhuyyena, bhikkhave, sÄ«ho migarÄ• jÄ• naá¹…guá¹-á¹-haá¹ƒ antarasatthimhi anupak
passena sayatÄ«â€™â€™ ti ayaá¹ƒ __sÄ«haseyyÄ• _. tejussadattÄ• hi sÄ«ho migarÄ• jÄ•
pacchimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne á¹-hapetvÄ• naá¹…guá¹-á¹-haá¹ƒ antarasatthimhi pa
purimapÄ• dapacchimapÄ• danaá¹…guá¹-á¹-hÄ• naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkhetvÄ• dvi
matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati \Ee III 28/, divasampi sayitvÄ• pabujjhamÄ• no na
sÄ«saá¹ƒ pana ukkhipitvÄ• purimapÄ• dÄ• dÄ«naá¹ƒ á¹-hitokÄ• saá¹ƒ sallakkheti. sace kiÃ
á¹-hitaá¹ƒ hoti, ``nayidaá¹ƒ tuyhaá¹ƒ jÄ• tiyÄ• sÅ«rabhÄ• vassa ca anurÅ«paâ€™â€™ nti a
sayati, na gocarÄ• ya pakkamati. avijahitvÄ• á¹-hite pana ``tuyhaá¹ƒ jÄ• tiyÄ• ca sÅ«rabhÄ
anurÅ«pamidaâ€™â€™ nti haá¹-á¹-hatuá¹-á¹-ho uá¹-á¹-hÄ• ya sÄ«havijambhitaá¹ƒ vijambh
vidhunitvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• gocarÄ• ya pakkamati.

catutthajjhÄ• naseyyÄ• pana __tathÄ• gataseyyÄ• _ti vuccati. tÄ• su idha sÄ«haseyyÄ• Ä
tejussadairiyÄ• pathattÄ• uttamaseyyÄ• nÄ• ma.

__pÄ• de pÄ• da_nti dakkhiá¹‡apÄ• de vÄ• mapÄ• daá¹ƒ. __accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ
á¹-hapetvÄ• . gopphakena hi gopphake, jÄ• á¹‡unÄ• vÄ• jÄ• á¹‡umhi saá¹…ghaá¹-á¹-iyam
uppajjati, cittaá¹ƒ ekaggaá¹ƒ na hoti, seyyÄ• aphÄ• sukÄ• hoti. yathÄ• pana na saá¹…gha
atikkamma \Ne III 72/ á¹-hapite vedanÄ• nuppajjati, cittaá¹ƒ ekaggaá¹ƒ hoti, seyyÄ• phÄ• s
evaá¹ƒ seyyaá¹ƒ kappeti.

__sato sampajÄ• no_ti satiyÄ• ceva sampajaÃ±Ã±ena ca samannÄ• gato. kathaá¹ƒ niddÄ
hotÄ«ti? satisampajaÃ±Ã±assa appahÄ• nena. ayaÃ±hi divasaÃ±ceva sakalayÄ• maÃ±ca Ä
cittaá¹ƒ parisodhetvÄ• paá¹-hamayÄ• mÄ• vasÄ• ne caá¹…kamÄ• oruyha pÄ• de dhovant

avijahantova dhovati, taá¹ƒ avijahantova dvÄ• raá¹ƒ \Be III 73/ vivarati, maÃ±ce nisÄ«dati, a
niddaá¹ƒ okkamati. pabujjhanto pana mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va pabujjhati.
okkamantopi sato sampajÄ• no hoti. evaá¹ƒ pana Ã±Ä• á¹‡adhÄ• tukanti na rocayiá¹ƒsu.

vuttanayena \Ee III 29/ panesa cittaá¹ƒ parisodhetvÄ• paá¹-hamayÄ• mÄ• vasÄ• ne ``upÄ•
niddÄ• ya samassÄ• sessÄ• mÄ«â€™â€™ ti caá¹…kamÄ• oruyha mÅ«lakammaá¹-á¹-hÄ•
dvÄ• raá¹ƒ vivarati, maÃ±ce pana nisÄ«ditvÄ• mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ pahÄ• ya, ``kh
dhÄ• tuyova dhÄ• tÅ«su paá¹-ihaÃ±Ã±antÄ«â€™â€™ ti senÄ• sanaá¹ƒ paccavekkhanto ka
pabujjhanto pana mÅ«lakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va pabujjhati. evaá¹ƒ niddaá¹ƒ ok
nÄ• ma hotÄ«ti veditabbo.

iti imasmiá¹ƒ sutte tivaá¹…gikÄ• pubbabhÄ• gavipassanÄ• va kathitÄ• . ettakeneva pana v
tÄ• neva indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• bhi
pÄ• puá¹‡Ä• tÄ«ti. evaá¹ƒ yÄ• va arahattÄ• desanÄ• kathetabbÄ• .

3. kummopamasuttavaá¹‡á¹‡anÄ•

<240> tatiye __kummo_ti aá¹-á¹-hikummo. __kacchapo_ti tasseva vevacanaá¹ƒ. __anunad
anutÄ«re. __gocarapasuto_ti ``sace kiÃ±ci phalÄ• phalaá¹ƒ labhissÄ• mi, khÄ• dissÄ• mÄ«
pasuto ussukko tannibandho. __samodahitvÄ• _ti samugge viya pakkhipitvÄ• . __saá¹…kas
__samodaha_nti samodahanto á¹-hapento. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• kummo aá¹…gÄ•
samodahanto siá¹…gÄ• lassa otÄ• raá¹ƒ na deti, na ca naá¹ƒ siá¹…gÄ• lo pasahati, evaá¹ƒ
attano manovitakke sake Ä• rammaá¹‡akapÄ• le samodahanto kilesamÄ• rassa otÄ• raá¹ƒ
pasahati.

__anissito_ti taá¹‡hÄ• diá¹-á¹-hinissayehi anissito. __aÃ±Ã±amaheá¹-hayÄ• no_ti aÃ±Ã±aá
aviheá¹-hento. __parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __nÅ«pavadeyya kaÃ±cA
puggalaá¹ƒ sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipattiyÄ• vÄ• attÄ• naá¹ƒ ukkaá¹ƒsetukÄ• mat
vambhetukÄ• matÄ• ya vÄ• na upavadeyya, aÃ±Ã±adatthu paÃ±ca dhamme ajjhattaá¹ƒ up
vakkhÄ• mi, no akÄ• lena, bhÅ«tena vakkhÄ• mi \Ee III 30/, no abhÅ«tena, saá¹‡hena vakk
atthasaá¹ƒhitena vakkhÄ• mi, no anatthasaá¹ƒhitena, mettacitto vakkhÄ• mi, no dosantaroâ
ullumpanasabhÄ• vasaá¹‡á¹-hiteneva cittena viharati.

4. paá¹-hamadÄ• rukkhandhopamasuttavaá¹‡á¹‡anÄ•

<241> catutthe __addasÄ• _ti gaá¹…gÄ• tÄ«re paÃ±Ã±attavarabuddhÄ• sane nisinno adda
caturassaá¹ƒ tacchetvÄ• pabbatantare á¹-hapitaá¹ƒ vÄ• tÄ• tapena suparisukkhaá¹ƒ pÄ• vu
udakena uplavitvÄ• anupubbena gaá¹…gÄ• ya nadiyÄ• sote patitaá¹ƒ tena sotena vuyham

Ä• mantesÄ«_ti ``iminÄ• dÄ• rukkhandhena sadisaá¹ƒ katvÄ• mama sÄ• sane saddhÄ• pa
dassessÄ• mÄ«â€™â€™ ti dhammaá¹ƒ desetukÄ• matÄ• ya Ä• mantesi. __amuá¹ƒ mahan
nadiyÄ• sotena vuyhamÄ• na_nti idaá¹ƒ pana aá¹-á¹-hadosavimuttattÄ• sotapaá¹-ipannass
samuddapattiyÄ• antarÄ• yakare aá¹-á¹-ha dose dassetuá¹ƒ Ä• rabhi.

tatrassa evaá¹ƒ aá¹-á¹-hadosavimuttatÄ• veditabbÄ• --- eko hi gaá¹…gÄ• ya nadiyÄ• avid
nÄ• nÄ• vallÄ«hi paliveá¹-hito paá¹‡á¸• upalÄ• sataá¹ƒ Ä• pajjitvÄ• upacikÄ• dÄ«hi khajjam
apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gacchati, ayaá¹ƒ dÄ• rukkhandho gaá¹…gaá¹ƒ otaritvÄ• vaá¹…
sÄ• garaá¹ƒ patvÄ• maá¹‡ivaá¹‡á¹‡e Å«mipiá¹-á¹-he sobhituá¹ƒ na labhati.

aparo gaá¹…gÄ• tÄ«re bahimÅ«lo antosÄ• kho hutvÄ• jÄ• to, ayaá¹ƒ kiÃ±cÄ• pi kÄ• lena
74/ sÄ• khÄ• hi udakaá¹ƒ phusati, bahimÅ«lattÄ• pana gaá¹…gaá¹ƒ otaritvÄ• vaá¹…kaá¹-a
sÄ• garaá¹ƒ patvÄ• maá¹‡ivaá¹‡á¹‡e Å«mipiá¹-á¹-he sobhituá¹ƒ na labhati.

aparo majjhe gaá¹…gÄ• ya jÄ• to, daá¸·hamÅ«lena pana suppatiá¹-á¹-hito, bahi cassa gatÄ
nÄ• nÄ• vallÄ«hi Ä• baddhÄ• , ayampi daá¸·hamÅ«lattÄ• bahiddhÄ• vallÄ«hi Ä• baddhattÄ
pe ... sobhituá¹ƒ na labhati.

aparo \Be III 75/ patitaá¹-á¹-hÄ• neyeva vÄ• likÄ• ya otthaá¹-o pÅ«tibhÄ• vaá¹ƒ Ä• pajjati, a
otaritvÄ• ... pe ... na labhati.

aparo dvinnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ \Ee III 31/ antare jÄ• tattÄ• , sunikhÄ• to viya niccalo
Ä• gatÄ• gataá¹ƒ udakaá¹ƒ dvidhÄ• phÄ• leti, ayaá¹ƒ pÄ• sÄ• á¹‡antare suá¹-á¹-hu patiá¹-a
otaritvÄ• ... pe ... na labhati.

aparo abbhokÄ• saá¹-á¹-hÄ• ne nabhaá¹ƒ pÅ«retvÄ• vallÄ«hi Ä• baddho á¹-hito. ekaá¹ƒ dv
atikkamitvÄ• Ä• gate mahoghe sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• temeti, ayampi nabhaá¹ƒ pÅ
ekassa vÄ• dvinnaá¹ƒ vÄ• saá¹ƒvaccharÄ• naá¹ƒ accayena sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ•
otaritvÄ• ... pe ... na labhati.

aparopi majjhe gaá¹…gÄ• ya dÄ«pake jÄ• to mudukkhandhasÄ• kho oghe Ä• gate anusota
sÄ«saá¹ƒ ukkhipitvÄ• , naccanto viya tiá¹-á¹-hati. yassatthÄ• ya sÄ• garo gaá¹…gaá¹ƒ evaá
gaá¹…ge tvaá¹ƒ mayhaá¹ƒ candanasÄ• rasalaá¸·asÄ• rÄ• dÄ«ni nÄ• nÄ• dÄ• rÅ«ni Ä• hara
nÄ• harasÄ«â€™â€™ ti. sulabho esa, deva, punavÄ• re jÄ• nissÄ• mÄ«ti. punavÄ• re tamb
Ä• liá¹…gamÄ• nÄ• viya Ä• gacchati. sopi tatheva anusotaá¹ƒ nipajjitvÄ• , udake gate sÄ«s
naccanto viya tiá¹-á¹-hati. ayaá¹ƒ attano mudutÄ• ya gaá¹…gaá¹ƒ otaritvÄ• ... pe ... na labh

aparo gaá¹…gÄ• ya nadiyÄ• tiriyaá¹ƒ patito vÄ• likÄ• ya ottharito antarasetu viya bahÅ«na

jÄ• to, ubhosu tÄ«resu veá¸·unaá¸·akaraÃ±jakakudhÄ• dayo uplavitvÄ• tattheva lagganti. ta
gacchÄ• vuyhamÄ• nÄ• bhinnamusalabhinnasuppaahikukkurahatthiassÄ• dikuá¹‡apÄ• nip
mahÄ• gaá¹…gÄ• pi naá¹ƒ Ä• sajja bhijjitvÄ• dvidhÄ• gacchati, macchakacchapakumbhÄ«
vÄ• saá¹ƒ kappenti. ayampi tiriyaá¹ƒ patitvÄ• mahÄ• janassa paccayattakatabhÄ• vena \Ee
otaritvÄ• vaá¹…kaá¹-á¹-hÄ• nesu vilÄ• samÄ• no sÄ• garaá¹ƒ patvÄ• maá¹‡ivaá¹‡á¹‡e Å«
labhati.

iti bhagavÄ• imehi aá¹-á¹-hahi dosehi vimuttattÄ• sotapaá¹-ipannassa dÄ• rukkhandhassa
antarÄ• yakare aá¹-á¹-ha dose dassetuá¹ƒ __amuá¹ƒ_ \Be III 76/ __mahantaá¹ƒ dÄ• rukkha
sotena vuyhamÄ• na_ntiÄ• dimÄ• ha. tattha __na thale ussÄ«dissatÄ«_ti thalaá¹ƒ nÄ• bhiru
manussaggÄ• ho gahessatÄ«_ti ``mahÄ• vatÄ• yaá¹ƒ dÄ• rukkhandhoâ€™â€™ ti disvÄ• ,
gopÄ• nasÄ«Ä• dÄ«naá¹ƒ atthÄ• ya manussÄ• na gaá¹‡hissanti. __na amanussaggÄ• ho
candanasÄ• ro, vimÄ• nadvÄ• re naá¹ƒ á¹-hapessÄ• mÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• n

__evameva kho_ti ettha saddhiá¹ƒ bÄ• hirehi aá¹-á¹-hahi dosehi evaá¹ƒ opammasaá¹ƒsand
gaá¹…gÄ• ya avidÅ«re pabbatatale jÄ• to tattheva upacikÄ• dÄ«hi khajjamÄ• no apaá¹‡á¹‡
gatadÄ• rukkhandho viya hi ``natthi dinnaâ€™â€™ ntiÄ• dikÄ• ya micchÄ• diá¹-á¹-hiyÄ• sa
veditabbo. ayaÃ±hi sÄ• sanassa dÅ«rÄ«bhÅ«tattÄ• ariyamaggaá¹ƒ oruyha samÄ• dhikulle
pÄ• puá¹‡ituá¹ƒ na sakkoti.

gaá¹…gÄ• tÄ«re bahimÅ«lo antosÄ• kho hutvÄ• jÄ• to viya acchinnagihibandhano samaá¹
daá¹-á¹-habbo. ayaÃ±hi ``cittaá¹ƒ nÄ• metaá¹ƒ anibaddhaá¹ƒ, `samaá¹‡omhÄ«â€™ ti vadan
`gihÄ«mhÄ«â€™ ti vadantova samaá¹‡o hoti. ko jÄ• nissati, kiá¹ƒ bhavissatÄ«â€™â€™ ti?
pabbajantopi gihibandhanaá¹ƒ na vissajjeti. mahallakapabbajitÄ• naÃ±ca sampatti nÄ• ma n
cÄ«varaá¹ƒ pÄ• puá¹‡Ä• ti, antacchinnakaá¹ƒ vÄ• jiá¹‡á¹‡adubbaá¹‡á¹‡aá¹ƒ vÄ• pÄ• puá
vihÄ• rapaccante paá¹‡á¹‡asÄ• lÄ• vÄ• maá¹‡á¸• apo vÄ• pÄ• puá¹‡Ä• ti. piá¹‡á¸• Ä• ya
dÄ• rakÄ• naá¹ƒ pacchato caritabbaá¹ƒ \Ee III 33/ hoti, pariyante nisÄ«ditabbaá¹ƒ hoti. tena
assÅ«ni muÃ±canto, ``atthi me kulasantakaá¹ƒ dhanaá¹ƒ, kappati nu kho taá¹ƒ khÄ• danten
jÄ«vituâ€™â€™ nti cintetvÄ• ekaá¹ƒ vinayadharaá¹ƒ pucchati --- ``kiá¹ƒ, bhante Ä• cariya,
vicÄ• retvÄ• khÄ• dituá¹ƒ kappati, no kappatÄ«â€™â€™ ti? ``natthettha doso, kappatetaâ€
bhajamÄ• nake katipaye dubbace durÄ• cÄ• re bhikkhÅ« gahetvÄ• , sÄ• yanhasamaye ante
á¹-hito gÄ• mike pakkosÄ• petvÄ• , ``amhÄ• kaá¹ƒ payogato uá¹-á¹-hitaá¹ƒ Ä• yaá¹ƒ kassa
bhante, tumhe pabbajitÄ• , mayaá¹ƒ kassa dassÄ• mÄ• ti? kiá¹ƒ pabbajitÄ• naá¹ƒ attano sa
vaá¹-á¹-atÄ«ti? kuddÄ• la-piá¹-akaá¹ƒ gahetvÄ• , khettamariyÄ• dabandhanÄ• dÄ«ni karont
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aÃ±ceva \Be III 77/ phalÄ• phale ca saá¹…gaá¹‡hitvÄ• , hemanta
icchati, taá¹ƒ taá¹ƒ pacÄ• petvÄ• khÄ• danto samaá¹‡akuá¹-umbiko hutvÄ• jÄ«vati. kevala
dÄ• rakena saddhiá¹ƒ pÄ• daparicÄ• rikÄ• va ekÄ• natthi. ayaá¹ƒ puggalo kiÃ±cÄ• pi olam
phusamÄ• no antosÄ• kho rukkho viya cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡Ä• dÄ«su bhikkh

gihibandhanassa pana acchinnatÄ• ya bahimÅ«lattÄ• ariyamaggaá¹ƒ otaritvÄ• samÄ• dhi
nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti.

gaá¹…gÄ• ya majjhe jÄ• to bahiddhÄ• vallÄ«hi Ä• baddhavaá¹…kasÄ• khÄ• viya saá¹…g
bhinnÄ• jÄ«vapuggalo daá¹-á¹-habbo. ekacco gihibandhanaá¹ƒ pahÄ• ya pabbajantopi sÄ•
na labhati. pabbajjÄ• hi nÄ• mesÄ• paá¹-isandhiggahaá¹‡asadisÄ• . yathÄ• manussÄ• ya
gaá¹‡hanti, tesaá¹ƒyeva kulÄ• naá¹ƒ Ä• cÄ• raá¹ƒ sikkhanti, evaá¹ƒ bhikkhÅ«pi yesaá¹ƒ sa
tesaá¹ƒyeva Ä• cÄ• raá¹ƒ gaá¹‡hanti. tasmÄ• ekacco asÄ• ruppaá¹-á¹-hÄ• ne pabbajitvÄ•
ovÄ• dÄ• nusÄ• sanÄ«uddesaparipucchÄ• dÄ«hi paribÄ• hiro hutvÄ• pÄ• tova muá¹‡á¸• a
gacchati, Ä• cariyupajjhÄ• yÄ• naá¹ƒ \Ee III 34/ bhattatthÄ• ya khandhe pattaá¹ƒ katvÄ• bh
dubbacasÄ• maá¹‡erehi saddhiá¹ƒ nÄ• nÄ• kÄ«á¸·aá¹ƒ kÄ«á¸·ati, Ä• rÄ• mikadÄ• rakehi sa

so daharabhikkhukÄ• le attano anurÅ«pehi daharabhikkhÅ«hi ceva Ä• rÄ• mikehi ca saddh
gantvÄ• , ``ayaá¹ƒ khÄ«á¹‡Ä• savehi asukaraÃ±Ã±o santikÄ• paá¹-iggahitasaá¹…ghabhog
idaÃ±cidaÃ±ca na detha, na hi tumhÄ• kaá¹ƒ pavattiá¹ƒ sutvÄ• rÄ• jÄ• vÄ• rÄ• jamahÄ• n
bhavissanti, etha dÄ• ni idaÃ±cidaÃ±ca karothÄ• â€™â€™ ti kuddÄ• la-piá¹-akÄ• ni gÄ• hÄ
taá¸·Ä• kamÄ• tikÄ• su kattabbakiccÄ• ni kÄ• rÄ• petvÄ• bahuá¹ƒ pubbaá¹‡á¹‡Ä• paraá¹‡a
Ä• rÄ• mikehi attano upakÄ• rabhÄ• vaá¹ƒ saá¹…ghassa Ä• rocÄ• peti. saá¹…gho ``ayaá¹ƒ
\Ne III 77/ sataá¹ƒ vÄ• dvisataá¹ƒ vÄ• dethÄ• â€™â€™ ti dÄ• peti. iti so ito cito ca saá¹…g
vaá¸• á¸• hanto bahiddhÄ• ekavÄ«satividhÄ• hi anesanÄ• hi baddho ariyamaggaá¹ƒ otaritv
nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti.

patitaá¹-á¹-hÄ• neyeva \Be III 78/ vÄ• likÄ• ya ottharitvÄ• pÅ«tibhÄ• vaá¹ƒ Ä• pÄ• ditarukk
Ä• lasiyamahagghaso veditabbo. evarÅ«paÃ±hi puggalaá¹ƒ Ä• misacakkhuá¹ƒ paccayalola
vissaá¹-á¹-haÄ• cariyupajjhÄ• yavattaá¹ƒ uddesaparipucchÄ• yonisomanasikÄ• ravajjitaá¹ƒ
nÄ«varaá¹‡Ä• ni atthato evaá¹ƒ vadanti --- ``bho, kassa santikaá¹ƒ gacchÄ• mÄ• â€™â€™
uá¹-á¹-hÄ• ya evamÄ• ha --- ``kiá¹ƒ na passatha? eso asukavihÄ• ravÄ• sÄ« kusÄ«tapugga
gantvÄ• yÄ• gumatthake yÄ• guá¹ƒ, pÅ«vamatthake pÅ«vaá¹ƒ, bhattamatthake bhattaá¹ƒ a
Ä• gamma vissaá¹-á¹-hasabbavatto uddesÄ• divirahito maÃ±caá¹ƒ upagacchanto mayhaá¹ƒ

tato kÄ• macchandanÄ«varaá¹‡aá¹ƒ uá¹-á¹-hÄ• yÄ• ha --- ``bho, tava okÄ• se kate mayhaá
niddÄ• yitvÄ• kilesÄ• nuraÃ±jitova pabujjhitvÄ• kÄ• mavitakkaá¹ƒ vitakkessatÄ«â€™â€™
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ uá¹-á¹-hÄ• yÄ• ha --- ``tumhÄ• kaá¹ƒ okÄ• se kate mayhaá¹ƒ
idÄ• neva niddÄ• yitvÄ• vuá¹-á¹-hito `vattapaá¹-ivattaá¹ƒ karohÄ«â€™ ti vuccamÄ• no, `bh
akatvÄ• amhesu byÄ• vaá¹-Ä• â€™ ti nÄ• nappakÄ• raá¹ƒ pharusavacanaá¹ƒ vadanto akk
vicarissatÄ«â€™â€™ ti. tato uddhaccanÄ«varaá¹‡aá¹ƒ uá¹-á¹-hÄ• yÄ• ha --- ``tumhÄ• kaá¹
katova hoti, kusÄ«to nÄ• ma vÄ• tÄ• hato aggikkhandho viya uddhato hotÄ«â€™â€™ ti. ath
uá¹-á¹-hÄ• yÄ• ha --- ``tumhÄ• kaá¹ƒ okÄ• se kate mayhaá¹ƒ katova hoti, kusÄ«to nÄ• ma k

akappiye kappiyasaÃ±Ã±aá¹ƒ kappiye ca akappiyasaÃ±Ã±aá¹ƒ uppÄ• detÄ«â€™â€™ ti. at
uá¹-á¹-hÄ• yÄ• ha --- ``tumhÄ• kaá¹ƒ okÄ• se kate mayhaá¹ƒ katova hoti. evarÅ«po hi aá¹-á
mahÄ• vicikicchaá¹ƒ uppÄ• desÄ«â€™â€™ ti. evaá¹ƒ Ä• lasiyamahagghasaá¹ƒ paÃ±ca nÄ
caá¹‡á¸• asunakhÄ• dayo viya siá¹…gacchinnaá¹ƒ jaraggavaá¹ƒ ajjhottharitvÄ• gaá¹‡hanti.
otaritvÄ• samÄ• dhikulle nisinno nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti.

dvinnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ antare nikhÄ• tamÅ«lÄ• kÄ• rena á¹-hitarukkho viya diá¹-á
diá¹-á¹-higatiko veditabbo. so hi ``arÅ«pabhave rÅ«paá¹ƒ atthi, asaÃ±Ã±Ä«bhave cittaá¹ƒ pa
bahucittakkhaá¹‡iko \Ne III 78/ lokuttaramaggo, anusayo \Be III 79/ cittavippayutto, te ca sat
saá¹ƒsarantÄ«â€™â€™ ti vadanto ariá¹-á¹-ho viya kaá¹‡á¹-akasÄ• maá¹‡ero viya ca vicara
hoti, upajjhÄ• yÄ• dayo saddhivihÄ• rikÄ• dÄ«hi bhindanto vicarati. sopi ariyamaggasotaá¹ƒ
nisinno nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti.

abbhokÄ• se nabhaá¹ƒ pÅ«retvÄ• vallÄ«hi Ä• baddho á¹-hito ekaá¹ƒ dve saá¹ƒvacchare a
sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• temanarukkho viya mahallakakÄ• le pabbajitvÄ• paccante
dullabhasaá¹…ghadassano ceva dullabhadhammassavano ca puggalo veditabbo. ekacco h
katipÄ• hena upasampadaá¹ƒ labhitvÄ• paÃ±cavassakÄ• le pÄ• timokkhaá¹ƒ paguá¹‡aá¹ƒ
vinayadharattherassa santike vinayakathÄ• kÄ• le maricaá¹ƒ vÄ• harÄ«takakhaá¹‡á¸• aá¹ƒ
bÄ«janena mukhaá¹ƒ pidhÄ• ya niddÄ• yanto nisÄ«ditvÄ• lesakappena katavinayo nÄ• ma
pattacÄ«varaá¹ƒ Ä• dÄ• ya paccantaá¹ƒ gacchati. tatra naá¹ƒ manussÄ• sakkaritvÄ• bhikk
``idheva, bhante, vasathÄ• â€™â€™ ti vihÄ• raá¹ƒ kÄ• retvÄ• pupphÅ«pagaphalÅ«pagaru

atha mahÄ• vihÄ• rasadisavihÄ• rÄ• bahussutÄ• bhikkhÅ«, ``janapade cÄ«vararajanÄ• d
Ä• gamissÄ• mÄ• â€™â€™ ti tattha gacchanti. so te disvÄ• , haá¹-á¹-hatuá¹-á¹-ho vattapaá
punadivase Ä• dÄ• ya bhikkhÄ• cÄ• ragÄ• maá¹ƒ pavisitvÄ• , ``asuko thero suttantiko, asuk
vinayadharo, asuko tepiá¹-ako, evarÅ«pe there kadÄ• labhissatha, dhammasavanaá¹ƒ kÄ•
upÄ• sakÄ• ``dhammassavanaá¹ƒ kÄ• ressÄ• mÄ• â€™â€™ ti vihÄ• ramaggaá¹ƒ sodhetv
mahÄ• theraá¹ƒ upasaá¹…kamitvÄ• , ``bhante, dhammassavanaá¹ƒ kÄ• ressÄ• ma, dhamm
ti vatvÄ• punadivase Ä• gantvÄ• dhammaá¹ƒ suá¹‡anti.

nevÄ• sikatthero Ä• gantukÄ• naá¹ƒ pattacÄ«varÄ• ni paá¹-isÄ• mento antogabbheyeva di
divÄ• kathiko uá¹-á¹-hito sarabhÄ• á¹‡ako ghaá¹-ena udakaá¹ƒ vamento viya sarabhÄ• á¹‡a
uá¹-á¹-hito, tampi \Be III 80/ so na jÄ• nÄ• ti. rattikathiko sÄ• garaá¹ƒ khobhento viya rattiá¹ƒ
uá¹-á¹-hito, tampi so na jÄ• nÄ• ti. paccÅ«sakathiko kathetvÄ• uá¹-á¹-hÄ• si, tampi so na jÄ
uá¹-á¹-hÄ• ya mukhaá¹ƒ dhovitvÄ• , therÄ• naá¹ƒ pattacÄ«varÄ• ni upanÄ• metvÄ• , bhikkh
mahÄ• theraá¹ƒ Ä• ha \Ne III 79/ --- ``bhante, divÄ• kathiko kataraá¹ƒ jÄ• takaá¹ƒ nÄ• ma k
kataraá¹ƒ suttaá¹ƒ nÄ• ma bhaá¹‡i, rattikathiko kataraá¹ƒ dhammakathaá¹ƒ nÄ• ma kathesi

kataraá¹ƒ jÄ• takaá¹ƒ nÄ• ma kathesi, khandhÄ• nÄ• ma kati, dhÄ• tuyo nÄ• ma kati, Ä• ya
evarÅ«po ekaá¹ƒ dve saá¹ƒvaccharÄ• ni atikkamitvÄ• bhikkhudassanaÃ±ceva dhammassa
Ä• gate udakena sakiá¹ƒ vÄ• dvikkhattuá¹ƒ \Ee III 37/ vÄ• temitarukkhasadiso hoti. so eva
ca dhammassavanato ca paá¹-ikkamma dÅ«re vasanto ariyamaggaá¹ƒ otaritvÄ• samÄ• dh
nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti.

majjhe gaá¹…gÄ• ya dÄ«pake jÄ• to mudurukkho viya madhurassarabhÄ• á¹‡akapuggalo
abhiÃ±Ã±Ä• tÄ• ni abhiÃ±Ã±Ä• tÄ• ni vessantarÄ• dÄ«ni jÄ• takÄ• ni uggaá¹‡hitvÄ• , dullab
paccantaá¹ƒ gantvÄ• , tattha dhammakathÄ• ya pasÄ• ditahadayena janena upaá¹-á¹-hiyan
sampannapupphaphalarukkhe nandanavanÄ• bhirÄ• me vihÄ• re vasati. athassa bhÄ• rahÄ
sutvÄ• , ``asuko kira evaá¹ƒ upaá¹-á¹-hÄ• kesu paá¹-ibaddhacitto viharati. paá¹‡á¸• ito bhikk
buddhavacanaá¹ƒ vÄ• uggaá¹‡hituá¹ƒ, kammaá¹-á¹-hÄ• naá¹ƒ vÄ• manasikÄ• tuá¹ƒ, Ä• n
asukattherassa santike dhammaá¹ƒ uggaá¹‡hissÄ• ma, asukattherassa santike kammaá¹-á
gacchanti.

so tesaá¹ƒ vattaá¹ƒ katvÄ• sÄ• yanhasamayaá¹ƒ vihÄ• racÄ• rikaá¹ƒ nikkhantehi tehi ``ima
tayÄ• kÄ• ritaâ€™â€™ nti puá¹-á¹-ho, ``Ä• ma, bhanteâ€™â€™ ti vadati. ``ayaá¹ƒ bodhi, a
uposathÄ• gÄ• raá¹ƒ, esÄ• aggisÄ• lÄ• , ayaá¹ƒ caá¹…kamo tayÄ• kÄ• rito. ime rukkhe ro
nandanavanÄ• bhirÄ• mo vihÄ• ro kÄ• ritoâ€™â€™ ti. ``Ä• ma, bhanteâ€™â€™ ti, vadati.

so sÄ• yaá¹ƒ therupaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vanditvÄ• pucchati --- ``kasmÄ• , bhante, Ä
``Ä• vuso, taá¹ƒ Ä• dÄ• ya gantvÄ• , asukattherassa santike \Be III 81/ dhammaá¹ƒ uggaá¹‡
santike kammaá¹-á¹-hÄ• naá¹ƒ, asukasmiá¹ƒ nÄ• ma araÃ±Ã±e samaggÄ• samaá¹‡adham
kÄ• raá¹‡ena Ä• gatamhÄ• â€™â€™ ti. sÄ• dhu, bhante, tumhe nÄ• ma mayhaá¹ƒ atthÄ• y
idha ukkaá¹‡á¹-hito gacchÄ• mi, pattacÄ«varaá¹ƒ gaá¹‡hÄ• mi, bhanteti. Ä• vuso, sÄ• maá¹
ajja vasitvÄ• sve pacchÄ• bhattaá¹ƒ gamissÄ• mÄ• ti. sÄ• dhu, bhanteti punadivase tehi sa
pavisati. gÄ• mavÄ• sino ``amhÄ• kaá¹ƒ ayyo bahÅ« Ä• gantuke bhikkhÅ« \Ne III 80/ gahet
Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• yÄ• guá¹ƒ pÄ• yetvÄ• sukhanisinnakathaá¹ƒ \Ee III 38/ sutv
``tvaá¹ƒ, Ä• vuso, anumodanaá¹ƒ katvÄ• nikkhama, mayaá¹ƒ udakaphÄ• sukaá¹-á¹-hÄ• ne
karissÄ• mÄ• â€™â€™ ti nikkhantÄ• .

gÄ• mavÄ• sino anumodanaá¹ƒ sutvÄ• pucchiá¹ƒsu, ``kuto, bhante, therÄ• Ä• gatÄ• â€™
Ä• cariyupajjhÄ• yÄ• samÄ• nupajjhÄ• yÄ• sandiá¹-á¹-hÄ• sambhattÄ• ti. kasmÄ• Ä• gat
gantukÄ• matÄ• yÄ• ti. tumhe pana gantukÄ• mÄ• ti? Ä• mÄ• vusoti. kiá¹ƒ vadetha, bhante
uposathÄ• gÄ• raá¹ƒ kÄ• ritaá¹ƒ, kassa bhojanasÄ• lÄ• , kassa aggisÄ• lÄ• dayo kÄ• ritÄ• ,
maá¹…galÄ• maá¹…galesu kassa santikaá¹ƒ gamissÄ• mÄ• ti? mahÄ• upÄ• sikÄ• yopi tatt
pavattayiá¹ƒsu. daharo ``tumhesu evaá¹ƒ dukkhitesu ahaá¹ƒ gantvÄ• kiá¹ƒ karissÄ• mi? the
ti vihÄ• raá¹ƒ gato.

therÄ• pi katabhattakiccÄ• pattacÄ«varÄ• ni gahetvÄ• nisinnÄ• taá¹ƒ disvÄ• va, ``kiá¹ƒ, Ä
hoti, gacchÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. Ä• ma, bhante, tumhe sukhitÄ• , asukagehassa
á¹-hitasaá¹‡á¹-hÄ• neneva á¹-hitaá¹ƒ, asukagehÄ• dÄ«naá¹ƒ cittakammamÅ«lÄ• dÄ«ni atth
cittavikkhepo bhavissati, tumhe purato gantvÄ• asukavihÄ• re cÄ«varadhovanarajanÄ• dÄ«
sampÄ• puá¹‡issÄ• mÄ«ti. te tassa osakkitukÄ• mataá¹ƒ Ã±atvÄ• tvaá¹ƒ pacchÄ• Ä• gacc

so there anugantvÄ• nivatto vihÄ• rameva Ä• gantvÄ• bhojanasÄ• lÄ• dÄ«ni olokento vih
disvÄ• cintesi --- ``sÄ• dhu vatamhi na gato. sace agamissaá¹ƒ, koci, deva, dhammakathik
82/, sabbesaá¹ƒ manaá¹ƒ bhinditvÄ• , vihÄ• raá¹ƒ attano nikÄ• yasantakaá¹ƒ kareyya, atha
etassa pacchato laddhapiá¹‡á¸• aá¹ƒ bhuÃ±jantena caritabbaá¹ƒ bhavissatÄ«â€™â€™ ti.

so aparena samayena suá¹‡Ä• ti, ``te kira bhikkhÅ« gataá¹-á¹-hÄ• ne
ekanikÄ• yadvenikÄ• yaekapiá¹-akadvepiá¹-akÄ• divasena buddhavacanaá¹ƒ \Ee III 39/ ugg
aá¹-á¹-hakathÄ• cariyÄ• jÄ• tÄ• vinayadharÄ• jÄ• tÄ• sataparivÄ• rÄ• pi sahassaparivÄ•
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ gatÄ• , te ghaá¹-entÄ• vÄ• yamantÄ• sotÄ• pannÄ• jÄ• t
arahanto jÄ• tÄ• , mahÄ• sakkÄ• rena parinibbutÄ• â€™â€™ ti \Ne III 81/. so cintesi --- ``sa
mayhampesÄ• sampatti abhavissa, imaá¹ƒ pana á¹-hÄ• naá¹ƒ muÃ±cituá¹ƒ asakkonto ativi
ayaá¹ƒ puggalo attano mudutÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ amuÃ±canto ariyamaggaá¹ƒ otaritvÄ
nibbÄ• nasÄ• garaá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti.

gaá¹…gÄ• ya nadiyÄ• tiriyaá¹ƒ patitvÄ• , vÄ• likÄ• ya otthaá¹-abhÄ• vena antarasetu viya
paccayo jÄ• tarukkho viya rathavinÄ«tamahÄ• ariyavaá¹ƒsacandopamÄ• dipaá¹-ipadÄ• su a
uggahetvÄ• á¹-hito olÄ«navuttiko puggalo veditabbo. so hi taá¹ƒ paá¹-ipattinissitaá¹ƒ dham
pakatiyÄ• maÃ±jussaro cittalapabbatÄ• disadisaá¹ƒ mahantaá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• cet
karoti. atha naá¹ƒ dhammassavanaggaá¹ƒ pattaá¹ƒ Ä• gantukÄ• daharÄ• ``dhammaá¹ƒ ka
sammÄ• uggahitaá¹ƒ dhammaá¹ƒ paá¹-ipadaá¹ƒ dÄ«petvÄ• katheti. athassa paá¹ƒsukÅ«li
sabbe theranavamajjhimÄ• bhikkhÅ« ``aho sappurisoâ€™â€™ ti attamanÄ• bhavanti.

so kassaci nidÄ• namattaá¹ƒ, kassaci upaá¸• á¸• hagÄ• thaá¹ƒ, kassaci gÄ• thaá¹ƒ upaá¹-â
ayapaá¹-á¹-akena Ä• bandhanto viya daharasÄ• maá¹‡ere saá¹…gaá¹‡hitvÄ• mahÄ• there
ayaá¹ƒ porÄ• á¹‡akavihÄ• ro atthi, ettha koci tatruppÄ• doâ€™â€™ ti?, pucchati. therÄ• ---
Ä• vuso, catuvÄ«sati karÄ«sasahassÄ• ni tatruppÄ• doâ€™â€™ ti. bhante, tumhe evaá¹ƒ v
na jalatÄ«ti. Ä• vuso, mahÄ• vihÄ• ravÄ• sÄ«hi laddhÄ• \Be III 83/ nÄ• ma evameva nassa
saá¹‡á¹-hapetÄ«ti. bhante, porÄ• á¹‡akarÄ• jÅ«hi dinnaá¹ƒ khÄ«á¹‡Ä• savehi paá¹-iggahita
nÄ• sentÄ«ti? Ä• vuso, tÄ• disena dhammakathikena sakkÄ• bhaveyya laddhunti. bhante,
paá¹-ipattidÄ«pakadhammakathikÄ• nÄ• ma, tumhe maá¹ƒ ``saá¹…ghakuá¹-umbiko vihÄ•
III 40/ maÃ±Ã±amÄ• nÄ• kÄ• tukÄ• mÄ• ti. kiá¹ƒ nu kho, Ä• vuso, akappiyametaá¹ƒ, tumhÄ

amhÄ• kaá¹ƒ uppajjeyyÄ• ti? tena hi, bhante, Ä• rÄ• mikesu Ä• gatesu amhÄ• kaá¹ƒ bhÄ• r
kappiyadvÄ• raá¹ƒ kathessÄ• mÄ• ti.

so pÄ• tova gantvÄ• , sannipÄ• tasÄ• lÄ• yaá¹ƒ á¹-hatvÄ• , Ä• rÄ• mikesu Ä• gatesu ``upÄ
kuhiá¹ƒ, asukakhette kahÄ• paá¹‡aá¹ƒ kuhiâ€™â€™ ntiÄ• dÄ«ni vatvÄ• , aÃ±Ã±assa khetta
deti. evaá¹ƒ anukkamena taá¹ƒ taá¹ƒ paá¹-isedhento tassa tassa dento tathÄ• akÄ• si \Ne I
yÄ• guhatthÄ• pÅ«vahatthÄ• bhattahatthÄ• telamadhuphÄ• á¹‡itaghatÄ• dihatthÄ• ca att
sakalavihÄ• ro ekakolÄ• halo hoti, pesalÄ• bhikkhÅ« nibbijja apakkamiá¹ƒsu.

sopi Ä• cariyupajjhÄ• yehi vissaá¹-á¹-hakÄ• naá¹ƒ bahÅ«naá¹ƒ dubbacapuggalÄ• naá¹ƒ up
pÅ«reti. Ä• gantukÄ• bhikkhÅ« vihÄ• radvÄ• re á¹-hatvÄ• va ``vihÄ• re ke vasantÄ«â€™â€
nÄ• ma bhikkhÅ«â€™â€™ ti sutvÄ• bÄ• hireneva pakkamanti. ayaá¹ƒ puggalo sÄ• sane tir
mahÄ• janassa paccayabhÄ• vaá¹ƒ upagato ariyamaggaá¹ƒ otaritvÄ• samÄ• dhikulle nisinn
pÄ• puá¹‡ituá¹ƒ na sakkoti.

__bhagavantaá¹ƒ etadavocÄ• _ti ``nibbÄ• napabbhÄ• rÄ• â€™â€™ ti padena osÄ• pitaá¹ƒ
anusandhikusalatÄ• ya etaá¹ƒ ``kiá¹ƒ nu kho, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tath
parisati nisinno ``anusandhikusalo bhikkhu atthi, so maá¹ƒ paÃ±haá¹ƒ pucchissatÄ«â€™â€
okÄ• sakaraá¹‡atthÄ• ya imasmiá¹ƒ á¹-hÄ• ne desanaá¹ƒ niá¹-á¹-hÄ• pesi.

idÄ• ni __orimaá¹ƒ tÄ«ra_ntiÄ• dinÄ• nayena vuttesu ajjhattikÄ• yatanÄ• dÄ«su evaá¹ƒ up
veditabbÄ• ni. ``mayhaá¹ƒ cakkhu-pasannaá¹ƒ, ahaá¹ƒ appamattakampi rÅ«pÄ• rammaá¹‡a
paá¹-ivijjhituá¹ƒ sakkomÄ«â€™â€™ ti etaá¹ƒ nissÄ• ya cakkhuá¹ƒ assÄ• dentopi \Ee III 41/
upahatapasÄ• do ``amanÄ• paá¹ƒ mayhaá¹ƒ cakkhu, mahantampi rÅ«pÄ• rammaá¹‡aá¹ƒ v
domanassaá¹ƒ Ä• pajjantopi cakkhÄ• yatanaá¹ƒ upagacchati nÄ• ma. aniccaá¹ƒ dukkhaá¹ƒ
lakkhaá¹‡Ä• naá¹ƒ vasena vipassanto pana na upagacchati nÄ• ma. sotÄ• dÄ«supi eseva n

manÄ• yatane pana ``manÄ• paá¹ƒ vata me mano, kiÃ±ci vÄ• mato aggahetvÄ• sabbaá¹ƒ
gaá¹‡hÄ• tÄ«â€™â€™ ti vÄ• ``manena me cintitacintitassa alÄ• bho nÄ• ma natthÄ«â€™â
``ducintitacintitassa me mano appadakkhiá¹‡aggÄ• hÄ«â€™â€™ ti evaá¹ƒ domanassaá¹ƒ u
upagacchati nÄ• ma. iá¹-á¹-he pana rÅ«pe rÄ• gaá¹ƒ, aniá¹-á¹-he paá¹-ighaá¹ƒ uppÄ• dento
upagacchati nÄ• ma. saddÄ• yatanÄ• dÄ«supi eseva nayo.

__nandÄ«rÄ• gassetaá¹ƒ adhivacana_nti yathÄ• hi majjhe saá¹ƒsÄ«ditvÄ• thalaá¹ƒ pattaá
saá¹‡hathÅ«lavÄ• likÄ• \Ne III 83/ pidahati, so puna sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkoti, evaá
Ä• baddho puggalo catÅ«su mahÄ• apÄ• yesu patito mahÄ• dukkhena pidhÄ«yati, so anek
sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkoti. tena vuttaá¹ƒ ``nandÄ«rÄ• gassetaá¹ƒ adhivacanaâ€™â€

__asmimÄ• nassetaá¹ƒ adhivacana_nti yathÄ• hi thale Ä• ruá¸·ho dÄ• rukkhandho heá¹-á¹
upari vassena ca temento anukkamena sevÄ• lapariyonaddho ``pÄ• sÄ• á¹‡o nu kho esa kh
vattabbataá¹ƒ Ä• pajjati, evameva asmimÄ• nena unnato puggalo paá¹ƒsukÅ«likaá¹-á¹-hÄ•
dhammakathikaá¹-á¹-hÄ• ne dhammakathiko, bhaá¹‡á¸• anakÄ• rakaá¹-á¹-hÄ• ne bhaá¹‡á¸
vejjo, pisuá¹‡aá¹-á¹-hÄ• ne pisuá¹‡o. so nÄ• nappakÄ• raá¹ƒ anesanaá¹ƒ Ä• pajjanto tÄ• hi
paliveá¹-hito ``atthi nu kho assa abbhantare kiÃ±ci sÄ«laá¹ƒ, udÄ• hu natthÄ«â€™â€™ ti va
tena vuttaá¹ƒ ``asmimÄ• nassetaá¹ƒ adhivacanaâ€™â€™ nti.

__paÃ±cannetaá¹ƒ_ \Ee III 42/ __kÄ• maguá¹‡Ä• naá¹ƒ adhivacana_nti yathÄ• hi Ä• vaá¹-
antoyeva pÄ• sÄ• á¹‡Ä• dÄ«su Ä• hatasamabbhÄ• hato bhijjitvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹
paÃ±cakÄ• maguá¹‡Ä• vaá¹-á¹-e patitapuggalo catÅ«su \Be III 85/ apÄ• yesu kammakÄ• ra
Ä• hatasamabbhÄ• hato dÄ«gharattaá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡ataá¹ƒ Ä• pajjati. tena vuttaá¹
kÄ• maguá¹‡Ä• naá¹ƒ adhivacanaâ€™â€™ nti.

__dussÄ«lo_ti nissÄ«lo. __pÄ• padhammo_ti lÄ• makadhammo. __asucÄ«_ti na suci. __sa
``imassa maÃ±Ã±e imassa maÃ±Ã±e idaá¹ƒ kammaâ€™â€™ nti evaá¹ƒ parehi saá¹…kÄ• y
saá¹…kÄ• ya vÄ• paresaá¹ƒ samÄ• cÄ• raá¹ƒ saratÄ«tipi saá¹…kassarasamÄ• cÄ• ro. tas
disvÄ• , ``mama dosaá¹ƒ maÃ±Ã±e kathentÄ«â€™â€™ ti tesaá¹ƒ samÄ• cÄ• raá¹ƒ saá¹…k
saá¹…kassarasamÄ• cÄ• ro.

__samaá¹‡apaá¹-iÃ±Ã±o_ti salÄ• kaggahaá¹‡Ä• dÄ«su ``kittakÄ• vihÄ• re samaá¹‡Ä• â€™
``ahampi samaá¹‡o, ahampi samaá¹‡oâ€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ deti, salÄ• kaggahaá¹‡Ä
__brahmacÄ• ripaá¹-iÃ±Ã±o_ti uposathapavÄ• raá¹‡Ä• dÄ«su ``ahampi brahmacÄ• rÄ«â€™
kammÄ• ni pavisati \Ne III 84/. __antopÅ«tÄ«_ti vakkahadayÄ• dÄ«su apÅ«tikassapi guá¹‡Ä
antopÅ«ti. __avassuto_ti rÄ• gena tinto. __kasambujÄ• to_ti rÄ• gÄ• dÄ«hi kilesehi kacavar

__etadavocÄ• _ti gogaá¹‡aá¹ƒ gaá¹…gÄ• tÄ«rÄ• bhimukhaá¹ƒ katvÄ• parisapariyante á¹-h
yÄ• va pariyosÄ• nÄ• satthu dhammadesanaá¹ƒ sutvÄ• , ``satthÄ• orimatÄ«rÄ• dÄ«naá¹ƒ
paá¹-ipattiá¹ƒ pÅ«retunti vadati. yadi evaá¹ƒ pÅ«retuá¹ƒ sakkÄ• , ahaá¹ƒ pabbajitvÄ• pÅ«re
cintetvÄ• etaá¹ƒ ``ahaá¹ƒ kho, bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca.

__vacchagiddhiniyo_ti vacchesu sasnehÄ• thanehi khÄ«raá¹ƒ paggharantehi vacchakasne
gamissantÄ«ti. __niyyÄ• tehevÄ• _ti niyyÄ• tehiyeva. gÄ• vÄ«su hi aniyyÄ• titÄ• su gosÄ• n
gÄ• vÄ« na dissati, eko goá¹‡o, eko vacchako na dissatÄ«â€™â€™ ti tuyhaá¹ƒ piá¹-á¹-hito
vicarissanti, iti te aphÄ• sukaá¹ƒ \Ee III 43/ bhavissati. pabbajjÄ• ca nÄ• mesÄ• saiá¹‡assa
aá¹‡aá¹‡Ä• pabbajjÄ• ca buddhÄ• dÄ«hi saá¹ƒvaá¹‡á¹‡itÄ• ti dassanatthaá¹ƒ evamÄ• ha.
imasmiá¹ƒ sutte vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

5. dutiyadÄ• rukkhandhopamasuttavaá¹‡á¹‡anÄ•

<242> paÃ±came \Be III 86/ __kimilÄ• ya_nti kimilÄ• nÄ• make nagare. __saá¹ƒkiliá¹-á¹-ha
paá¹-icchannakÄ• lato paá¹-á¹-hÄ• ya asaá¹ƒkiliá¹-á¹-hÄ• nÄ• ma Ä• patti natthi, evarÅ«pa
Ä• pattiá¹ƒ. __na vuá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yatÄ«_ti parivÄ• samÄ• nattaabbhÄ• nehi v

6. avassutapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<243> chaá¹-á¹-he __navaá¹ƒ santhÄ• gÄ• ra_nti adhunÄ• kÄ• ritaá¹ƒ santhÄ• gÄ• raá¹ƒ,
uyyogakÄ• lÄ• dÄ«su hi rÄ• jÄ• no tattha á¹-hatvÄ• , ``ettakÄ• purato gacchantu, ettakÄ• p
passehi, ettakÄ• hatthÄ« abhiruhantu, ettakÄ• asse, ettakÄ• rathesu tiá¹-á¹-hantÅ«â€™â€
karonti, mariyÄ• daá¹ƒ bandhanti, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ __santhÄ• gÄ• ra_nti vuccati
Ä• gantvÄ• yÄ• va gehesu allagomayaparibhaá¹‡á¸• Ä• dÄ«ni kÄ• renti, tÄ• va dve tÄ«á¹‡
III 85/ tattha santharantÄ«tipi santhÄ• gÄ• raá¹ƒ. tesaá¹ƒ rÄ• jÅ«naá¹ƒ saha atthÄ• nusÄ• s
santhÄ• gÄ• raá¹ƒ. gaá¹‡arÄ• jÄ• no hi te, tasmÄ• uppannaá¹ƒ kiccaá¹ƒ ekassa vasena na
chandopi laddhuá¹ƒ vaá¹-á¹-ati, tasmÄ• sabbe tattha sannipatitvÄ• anusÄ• santi. tena vutt
atthÄ• nusÄ• sanaá¹ƒ agÄ• rantipi santhÄ• gÄ• raâ€™â€™ nti. yasmÄ• pana te tattha \Ee
``imasmiá¹ƒ kÄ• le kasituá¹ƒ vaá¹-á¹-ati, imasmiá¹ƒ kÄ• le vapituâ€™â€™ nti evamÄ• dinÄ•
gharÄ• vÄ• sakiccÄ• ni sammantayanti, tasmÄ• chiddÄ• vachiddaá¹ƒ gharÄ• vÄ• saá¹ƒ tat
santhÄ• gÄ• raá¹ƒ. __acirakÄ• ritaá¹ƒ hotÄ«_ti iá¹-á¹-hakakammasudhÄ• kammacittakamm
devavimÄ• naá¹ƒ viya adhunÄ• niá¹-á¹-hÄ• pitaá¹ƒ. __samaá¹‡ena vÄ• _ti ettha yasmÄ•
gharavatthupariggahaá¹‡akÄ• leyeva devatÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ gaá¹‡hanti, ta
avatvÄ• , ``samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• kenaci vÄ• manussabhÅ«tenÄ• â€™â€

__yena_ \Be III 87/ __bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti santhÄ• gÄ• raá¹ƒ niá¹-á¹-hit
naá¹ƒ passissÄ• mÄ• â€™â€™ ti gantvÄ• dvÄ• rakoá¹-á¹-hakato paá¹-á¹-hÄ• ya sabbaá¹ƒ
santhÄ• gÄ• raá¹ƒ ativiya manoramaá¹ƒ sassirikaá¹ƒ. kena paá¹-hamaá¹ƒ paribhuttaá¹ƒ am
hitÄ• ya sukhÄ• ya assÄ• â€™â€™ ti cintetvÄ• --- ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-hassa pa
satthunova anucchavikaá¹ƒ, dakkhiá¹‡eyyavasena diyyamÄ• nepi satthunova anucchavika
paá¹-hamaá¹ƒ paribhuÃ±jÄ• pessÄ• ma, bhikkhusaá¹…ghassa ca Ä• gamanaá¹ƒ karissÄ• n
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• gatameva bhavissati, satthÄ• raá¹ƒ tiyÄ• marattiá¹ƒ am
kathÄ• pessÄ• ma, iti tÄ«hi ratanehi paribhuttaá¹ƒ pacchÄ• mayaá¹ƒ paribhuÃ±jissÄ• ma, e
hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• upasaá¹…kamiá¹

__yena navaá¹ƒ santhÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒsÅ«_ti taá¹ƒdivasaá¹ƒ kira santhÄ
rÄ• jakulÄ• naá¹ƒ dassanatthÄ• ya devavimÄ• naá¹ƒ viya susajjitaá¹ƒ hoti supaá¹-ijaggitaá¹
katvÄ• apaÃ±Ã±attaá¹ƒ. buddhÄ• hi nÄ• ma araÃ±Ã±ajjhÄ• sayÄ• araÃ±Ã±Ä• rÄ• mÄ• a
tasmÄ• ``bhagavato manaá¹ƒ jÄ• nitvÄ• va, paÃ±Ã±Ä• pessÄ• mÄ• â€™â€™ ti cintetvÄ• ,

upasaá¹…kamiá¹ƒsu, idÄ• ni pana manaá¹ƒ labhitvÄ• paÃ±Ã±Ä• petukÄ• mÄ• yena santh

__sabbasanthariá¹ƒ santhÄ• gÄ• raá¹ƒ santharitvÄ• _ti yathÄ• sabbameva santhataá¹ƒ ho
santharÄ• petvÄ• . sabbapaá¹-hamaá¹ƒ \Ne III 86/ tÄ• va ``gomayaá¹ƒ nÄ• ma sabbamaá¹.
sudhÄ• parikammakatampi bhÅ«miá¹ƒ allagomayena opuÃ±jÄ• petvÄ• , parisukkhabhÄ• va
akkantaá¹-á¹-hÄ• ne \Ee III 45/ padaá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ catujjÄ• tiyagandhehi limpÄ
nÄ• nÄ• vaá¹‡á¹‡akaá¹-asÄ• rake santharitvÄ• tesaá¹ƒ upari mahÄ• piá¹-á¹-hikakojave Ä•
hatthattharaassattharasÄ«hattharabyagghattharacandattharakasÅ«riyattharakacittattharakÄ
nÄ• nÄ• vaá¹‡á¹‡ehi attharakehi santharitabbayuttakaá¹ƒ sabbokÄ• saá¹ƒ santharÄ• pesuá
``sabbasanthariá¹ƒ santhÄ• gÄ• raá¹ƒ santharitvÄ• â€™â€™ ti.

__Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• _ti majjhaá¹-á¹-hÄ• ne tÄ• va maá¹…galathambhaá¹ƒ niss
buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• , tattha tattha yaá¹ƒ yaá¹ƒ mudukaÃ±ca manoramaÃ±c
88/, taá¹ƒ taá¹ƒ paccattharitvÄ• ubhatolohitakaá¹ƒ manuÃ±Ã±adassanaá¹ƒ upadhÄ• naá¹ƒ
suvaá¹‡á¹‡arajatatÄ• rakavicittavitÄ• naá¹ƒ bandhitvÄ• gandhadÄ• mapupphadÄ• mapatta
samantÄ• dvÄ• dasahatthe á¹-hÄ• ne pupphajÄ• laá¹ƒ kÄ• retvÄ• , tiá¹ƒsahatthamattaá¹ƒ a
parikkhipÄ• petvÄ• pacchimabhittiá¹ƒ nissÄ• ya bhikkhusaá¹…ghassa
pallaá¹…kapÄ«á¹-haapassayapÄ«á¹-hamuá¹‡á¸• apÄ«á¹-hÄ• ni paÃ±Ã±Ä• petvÄ• upari se
paccattharÄ• petvÄ• pÄ• cÄ«nabhittiá¹ƒ nissÄ• ya attano attano mahÄ• piá¹-á¹-hikakojave
haá¹ƒsalomÄ• dipÅ«ritÄ• ni upadhÄ• nÄ• ni á¹-hapÄ• pesuá¹ƒ ``evaá¹ƒ akilamamÄ• nÄ• sa
suá¹‡issÄ• mÄ• â€™â€™ ti. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• â€

__udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• petvÄ• _ti mahÄ• kucchikaá¹ƒ udakacÄ• á¹-iá¹ƒ patiá¹-á
bhagavÄ• ca bhikkhusaá¹…gho ca yathÄ• ruciyÄ• hatthe vÄ• dhovissanti pÄ• de vÄ• , mu
vikkhÄ• lessantÄ«â€™â€™ ti tesu tesu á¹-hÄ• nesu maá¹‡ivaá¹‡á¹‡assa udakassa pÅ«rÄ•
nÄ• nÄ• pupphÄ• ni ceva udakavÄ• sacuá¹‡á¹‡Ä• ni ca pakkhipitvÄ• kadalipaá¹‡á¹‡ehi pid
idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• petvÄ• â€™â€™ ti.

__telappadÄ«paá¹ƒ Ä• ropetvÄ• _ti rajatasuvaá¹‡á¹‡Ä• dimayadaá¹‡á¸• adÄ«pikÄ• su
yonakarÅ«pakirÄ• tarÅ«pakÄ• dÄ«naá¹ƒ hatthe á¹-hapitasuvaá¹‡á¹‡arajatÄ• dimayakapallil
jÄ• lÄ• petvÄ• ti attho. __yena_ \Ee III 46/ __bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti ettha p
kevalaá¹ƒ santhÄ• gÄ• rameva, atha kho yojanÄ• vaá¹-á¹-e kapilavatthusmiá¹ƒ nagaravÄ«th
dhaje ussÄ• petvÄ• gehadvÄ• resu puá¹‡á¹‡aghaá¹-e ca kadaliyo ca á¹-hapÄ• petevÄ• sa
dÄ«pamÄ• lÄ• dÄ«hi vippakiá¹‡á¹‡atÄ• rakaá¹ƒ viya katvÄ• ``khÄ«rÅ«page dÄ• rake \Ne I
dahare kumÄ• re lahuá¹ƒ lahuá¹ƒ bhojetvÄ• sayÄ• petha, uccÄ• saddaá¹ƒ mÄ• karittha, aj
antogÄ• me vasissati, buddhÄ• nÄ• ma appasaddakÄ• mÄ• hontÄ«â€™â€™ ti bheriá¹ƒ ca
daá¹‡á¸• adÄ«pikÄ• Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu.

__atha_ \Be III 89/ __kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhi
santhÄ• gÄ• raá¹ƒ tenupasaá¹…kamÄ«_ti ``yassa dÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ
kÄ• le Ä• rocite bhagavÄ• lÄ• khÄ• rasatintarattakoviá¸·Ä• rapupphavaá¹‡á¹‡aá¹ƒ rattadup
padumaá¹ƒ kantento viya, saá¹ƒvidhÄ• ya timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dento nivÄ• setvÄ
padumakalÄ• paá¹ƒ parikkhipanto viya, vijjulatÄ• sassirikaá¹ƒ kÄ• yabandhanaá¹ƒ bandhitv
gajakumbhaá¹ƒ pariyonandhanto viya, ratanasatubbedhe suvaá¹‡á¹‡agghike pavÄ• á¸·ajÄ•
suvaá¹‡á¹‡acetiye rattakambalakaÃ±cukaá¹ƒ paá¹-imuÃ±canto viya, gacchantaá¹ƒ puá¹‡á¹
rattavaá¹‡á¹‡avalÄ• hakena paá¹-icchÄ• dayamÄ• no viya, kaÃ±canapabbatamatthake sup
parisiÃ±canto viya, cittakÅ«á¹-apabbatamatthakaá¹ƒ vijjulatÄ• ya parikkhipanto viya ca
sacakkavÄ• á¸·asineruyugandharaá¹ƒ mahÄ• pathaviá¹ƒ saÃ±cÄ• letvÄ• gahitaá¹ƒ nigrodh
rattavarapaá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• , gandhakuá¹-idvÄ• rato nikkhami kaÃ±canaguhato
udayapabbatakÅ«á¹-ato puá¹‡á¹‡acando viya ca. nikkhamitvÄ• pana gandhakuá¹-ipamukh

athassa kÄ• yato meghamukhehi vijjukalÄ• pÄ• viya rasmiyo nikkhamitvÄ•
suvaá¹‡á¹‡arasadhÄ• rÄ• parisekapiÃ±jarapattapupphaphalaviá¹-ape viya Ä• rÄ• marukkhe
attano attano pattacÄ«varamÄ• dÄ• ya mahÄ• bhikkhusaá¹…gho bhagavantaá¹ƒ parivÄ• re
á¹-hitÄ• bhikkhÅ« evarÅ«pÄ• \Ee III 47/ ahesuá¹ƒ --- appicchÄ• santuá¹-á¹-hÄ• pavivittÄ•
Ä• raddhavÄ«riyÄ• vattÄ• ro vacanakkhamÄ• codakÄ• pÄ• pagarahino sÄ«lasampannÄ•
paÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasampannÄ• . tehi parivÄ• rito bhagavÄ• rattaka
suvaá¹‡á¹‡akkhandho, rattapadumasaá¹‡á¸• amajjhagatÄ• viya suvaá¹‡á¹‡anÄ• vÄ• , pav
suvaá¹‡á¹‡apÄ• sÄ• do virocittha. sÄ• riputtamoggallÄ• nÄ• dayo mahÄ• therÄ• pi naá¹ƒ m
paá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• maá¹‡ivammavammikÄ• viya mahÄ• nÄ• gÄ• parivÄ• rayiâ
vijaá¹-itajaá¹-Ä• chinnabandhanÄ• kule vÄ• gaá¹‡e vÄ• alaggÄ• .

iti bhagavÄ• sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi, vÄ«tadoso vÄ«tadosehi, vÄ«tamoho vÄ«
nittaá¹‡ho nittaá¹‡hehi, nikkileso nikkilesehi, sayaá¹ƒ buddho bahussutabuddhehi parivÄ• ri
pattaparivÄ• ritaá¹ƒ viya \Be III 90/ kesaraá¹ƒ, kesaraparivÄ• ritÄ• viya kaá¹‡á¹‡ikÄ• ,
aá¹-á¹-hanÄ• gasahassaparivÄ• rito viya chaddanto nÄ• garÄ• jÄ• , navutihaá¹ƒsasahassap
dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , senaá¹…gaparivÄ• rito viya cakkavattirÄ• jÄ• , marugaá¹‡
devarÄ• jÄ• , brahmagaá¹‡aparivÄ• rito viya hÄ• ritamahÄ• brahmÄ• , tÄ• rÄ• gaá¹‡aparivÄ
asamena buddhavesena aparimÄ• á¹‡ena buddhavilÄ• sena kapilavatthugÄ• mimaggaá¹ƒ

athassa puratthimakÄ• yato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹
pacchima-kÄ• yato, dakkhiá¹‡ahatthato, vÄ• mahatthato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• rasmi uá¹
asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesi. upari kesantato paá¹-á¹-hÄ• ya sabbakesÄ• vaá¹-á¹-
rasmi uá¹-á¹-hahitvÄ• gaganatale asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesi. heá¹-á¹-hÄ• pÄ•
pavÄ• á¸·avaá¹‡á¹‡Ä• rasmi uá¹-á¹-hahitvÄ• ghanapathaviá¹ƒ asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ

asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ chabbaá¹‡á¹‡Ä• buddharasmiyo vijjotamÄ• nÄ• vipphandamÄ
kaÃ±canadaá¹‡á¸• adÄ«pikÄ• hi niccharitvÄ• Ä• kÄ• saá¹ƒ pakkhandajÄ• lÄ• viya cÄ• tud
nikkhantavijjulatÄ• viya vidhÄ• viá¹ƒsu. sabbadisÄ• bhÄ• gÄ• suvaá¹‡á¹‡acampakapupph
suvaá¹‡á¹‡aghaá¹-ato nikkhantasuvaá¹‡á¹‡arasadhÄ• rÄ• hi siÃ±camÄ• nÄ• viya,
pasÄ• ritasuvaá¹‡á¹‡apaá¹-aparikkhittÄ• viya,
verambhavÄ• tasamuá¹-á¹-hitakiá¹ƒsukakaá¹‡ikÄ• rapupphacuá¹‡á¹‡asamokiá¹‡á¹‡Ä• \Ee
vippabhÄ• siá¹ƒsu.

bhagavatopi asÄ«tianubyaÃ±janabyÄ• mappabhÄ• dvattiá¹ƒsavaralakkhaá¹‡asamujjalasar
viya gaganatalaá¹ƒ, vikasitamiva padumavanaá¹ƒ, sabbapÄ• liphullo viya yojanasatiko pÄ•
paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• naá¹ƒ dvattiá¹ƒsacandÄ• naá¹ƒ dvattiá¹ƒsasÅ«riyÄ• naá¹ƒ dva
dvattiá¹ƒsadevarÄ• jÄ• naá¹ƒ dvattiá¹ƒsamahÄ• brahmÄ• naá¹ƒ siriyÄ• siriá¹ƒ abhibhavam
yathÄ• taá¹ƒ dasahi pÄ• ramÄ«hi dasahi upapÄ• ramÄ«hi dasahi paramatthapÄ• ramÄ«hi
samatiá¹ƒsapÄ• ramitÄ• hi alaá¹…kataá¹ƒ. kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…k
rakkhitasÄ«laá¹ƒ katakalyÄ• á¹‡akammaá¹ƒ ekasmiá¹ƒ attabhÄ• ve otaritvÄ• vipÄ• kaá¹ƒ c
alabhamÄ• naá¹ƒ sambÄ• dhapattaá¹ƒ viya ahosi. nÄ• vÄ• sahassabhaá¹‡á¸• aá¹ƒ ekanÄ•
sakaá¹-asahassabhaá¹‡á¸• aá¹ƒ ekasakaá¹-aá¹ƒ Ä• ropanakÄ• lo viya, paÃ±cavÄ«satiyÄ•
oghassa sambhijja mukhadvÄ• re ekato rÄ• sibhÅ«takÄ• lo viya ahosi.

imÄ• ya \Ne III 89/ buddhasiriyÄ• obhÄ• samÄ• nassÄ• pi ca bhagavato purato anekÄ• ni
ukkhipiá¹ƒsu, tathÄ• pacchato, vÄ• mapasse, dakkhiá¹‡apasse.
jÄ• tisumanacampakavanamallikÄ• rattuppala-nÄ«luppala-bakulasinduvÄ• rapupphÄ• ni ce
nÄ«lapÄ«tÄ• divaá¹‡á¹‡asugandhagandhacuá¹‡á¹‡Ä• ni ca cÄ• tuddÄ«pikameghavissaá¹-
vippakiriyiá¹ƒsu. paÃ±caá¹…gikatÅ«riyanigghosÄ• ceva buddhadhammasaá¹…ghaguá¹‡ap
ca sabbÄ• disÄ• pÅ«rayiá¹ƒsu. devamanussanÄ• gasupaá¹‡á¹‡agandhabbayakkhÄ• dÄ«
labhiá¹ƒsu. imasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• __padasahassena_ gamanavaá¹‡á¹‡aá¹ƒ
tatridaá¹ƒ mukhamattaá¹ƒ ---

``evaá¹ƒ sabbaá¹…gasampanno, kampayanto vasundharaá¹ƒ.

aheá¹-hayanto pÄ• á¹‡Ä• ni, yÄ• ti lokavinÄ• yako ||

``dakkhiá¹‡aá¹ƒ \Ee III 49/ paá¹-hamaá¹ƒ pÄ• daá¹ƒ, uddharanto narÄ• sabho

gacchanto sirisampanno, sobhate dvipaduttamo ||

``gacchato buddhaseá¹-á¹-hassa, heá¹-á¹-hÄ• pÄ• datalaá¹ƒ mudu.

samaá¹ƒ samphusate bhÅ«miá¹ƒ, rajasÄ• nupalippati ||

``ninnaá¹-á¹-hÄ• naá¹ƒ unnamati, gacchante lokanÄ• yake.

unnataÃ±ca samaá¹ƒ hoti, pathavÄ« ca acetanÄ• ||

``pÄ• sÄ• á¹‡Ä• sakkharÄ• ceva, kathalÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• .

sabbe maggÄ• vivajjanti, gacchante lokanÄ• yake ||

``nÄ• tidÅ«re uddharati, naccÄ• sanne ca nikkhipaá¹ƒ.

aghaá¹-á¹-ayanto niyyÄ• ti, ubho jÄ• á¹‡Å« ca gopphake ||

``nÄ• tisÄ«ghaá¹ƒ pakkamati, sampannacaraá¹‡o muni.

na cÄ• pi saá¹‡ikaá¹ƒ yÄ• ti, gacchamÄ• no samÄ• hito ||

``uddhaá¹ƒ \Ne III 90/ adho ca tiriyaÃ±ca, disaÃ±ca vidisaá¹ƒ tathÄ• .

na pekkhamÄ• no so yÄ• ti, yugamattaÃ±hi pekkhati ||

``nÄ• gavikkantacÄ• ro \Be III 92/ so, gamane sobhate jino.

cÄ• ruá¹ƒ gacchati lokaggo, hÄ• sayanto sadevake ||

``uá¸urÄ• jÄ• va sobhanto, catucÄ• rÄ«va kesarÄ«.

tosayanto bahÅ« satte, puraá¹ƒ seá¹-á¹-haá¹ƒ upÄ• gamÄ«â€™â€™ ti ||

vaá¹‡á¹‡akÄ• lo nÄ• ma kiresa, evaá¹ƒvidhesu kÄ• lesu buddhassa sarÄ«ravaá¹‡á¹‡e vÄ•
dhammakathikassa thÄ• moyeva pamÄ• á¹‡aá¹ƒ. cuá¹‡á¹‡iyapadehi vÄ• gÄ• thÄ• bandhe
tattakaá¹ƒ vattabbaá¹ƒ. dukkathitanti na vattabbaá¹ƒ. appamÄ• á¹‡avaá¹‡á¹‡Ä• hi buddhÄ•
anavasesato vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ asamatthÄ• , pageva itarÄ• pajÄ• ti. iminÄ• sirivilÄ• se
alaá¹…katapaá¹-iyattaá¹ƒ sakyarÄ• jakulaá¹ƒ pavisitvÄ• bhagavÄ• pasannacittena janena
gandhadhÅ«mavÄ• sacuá¹‡á¹‡Ä• dÄ«hi pÅ«jiyamÄ• no santhÄ• gÄ• raá¹ƒ pÄ• visi. tena vu
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ \Ee III 50/ bhikkhusaá¹…ghena yena nava
tenupasaá¹…kamÄ«â€™â€™ ti.

__bhagavantaá¹ƒyeva purakkhatvÄ• _ti bhagavantaá¹ƒ purato katvÄ• . tattha bhagavÄ• bh
upÄ• sakÄ• naÃ±ca majjhe nisinno gandhodakena nhÄ• petvÄ• dukÅ«lacumbaá¹-akena vo
jÄ• tihiá¹…gulakena majjitvÄ• rattakambalapaliveá¹-hite pÄ«á¹-he á¹-hapitarattasuvaá¹‡á¹‡
ativirocittha. ayaá¹ƒ panettha porÄ• á¹‡Ä• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anamaggo ---

``gantvÄ• na maá¹‡á¸• alamÄ• á¸·aá¹ƒ, nÄ• gavikkantacÄ• raá¹‡o.

obhÄ• sayanto lokaggo, nisÄ«di varamÄ• sane ||

``tahiá¹ƒ nisinno naradammasÄ• rathi,

devÄ• tidevo satapuÃ±Ã±alakkhaá¹‡o.

buddhÄ• sane \Ne III 91/ majjhagato virocati,

suvaá¹‡á¹‡anekkhaá¹ƒ viya paá¹‡á¸• ukambale ||

``nekkhaá¹ƒ jambonadasseva, nikkhittaá¹ƒ paá¹‡á¸• ukambale.

virocati vÄ«tamalo, maá¹‡iverocano yathÄ• ||

``mahÄ• sÄ• lova \Be III 93/ samphullo, nerurÄ• jÄ• vaâ€™ laá¹…kato.

suvaá¹‡á¹‡ayÅ«pasaá¹…kÄ• so, padumo kokanado yathÄ• ||

``jalanto dÄ«parukkhova, pabbatagge yathÄ• sikhÄ«.

devÄ• naá¹ƒ pÄ• ricchattova, sabbaphullo virocatÄ«â€™â€™ ti ||

__kÄ• pilavatthave sakye bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• yÄ• _ti ettha dhammakath
santhÄ• gÄ• rÄ• numodanÄ• paá¹-isaá¹ƒyuttÄ• pakiá¹‡á¹‡akakathÄ• veditabbÄ• . tadÄ• h
otÄ• rento viya pathavojaá¹ƒ Ä• kaá¸• á¸• hanto viya mahÄ• jambuá¹ƒ matthake gahetvÄ• c
madhubhaá¹‡á¸• aá¹ƒ cakkayantena pÄ«á¸·etvÄ• madhupÄ• naá¹ƒ pÄ• yamÄ• no viya kap
hitasukhÄ• vahaá¹ƒ pakiá¹‡á¹‡akakathaá¹ƒ kathesi. ``Ä• vÄ• sadÄ• naá¹ƒ nÄ• metaá¹ƒ, ma
tumhÄ• kaá¹ƒ Ä• vÄ• so mayÄ• paribhutto, bhikkhusaá¹…ghena ca paribhutto \Ee III 51/, m
ca paribhutto pana dhammaratanena paribhuttoyevÄ• ti tÄ«hi ratanehi paribhutto nÄ• ma ho
dinne sabbadÄ• naá¹ƒ dinnameva hoti. bhummaá¹-á¹-hakapaá¹‡á¹‡asÄ• lÄ• ya vÄ• sÄ• kh

Ä• nisaá¹ƒso nÄ• ma paricchindituá¹ƒ na sakkÄ• . Ä• vÄ• sadÄ• nÄ• nubhÄ• vena hi bhave
sambÄ• dhitagabbhavÄ• so na hoti, dvÄ• dasahattho ovarako viya mÄ• tukucchi asambÄ• d
nÄ• nÄ• nayavicittaá¹ƒ bahuá¹ƒ dhammiá¹ƒ kathaá¹ƒ kathetvÄ• ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sirÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato \Ne III 92/ vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

``vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

``dadeyya \Be III 94/ ujubhÅ«tesu, vippasannena cetasÄ• .

te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295) ---

evaá¹ƒ ``ayampi Ä• vÄ• se Ä• nisaá¹ƒso, ayampi Ä• vÄ• se Ä• nisaá¹ƒsoâ€™â€™ ti bahud
diyaá¸• á¸• hayÄ• maá¹ƒ Ä• vÄ• sÄ• nisaá¹ƒsakathaá¹ƒ kathesi. tattha imÄ• tÄ• va gÄ• thÄ
pakiá¹‡á¹‡akadhammadesanÄ• pana saá¹…gahaá¹ƒ nÄ• rohati. __sandassetvÄ• _tiÄ• dÄ«

__abhikkantÄ• _ti atikkantÄ• dve yÄ• mÄ• gatÄ• . __yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±athÄ
kÄ• laá¹ƒ maÃ±Ã±atha, gamanakÄ• lo tumhÄ• kaá¹ƒ, gacchathÄ• ti vuttaá¹ƒ hoti. kasmÄ• p
anukampÄ• ya. sukhumÄ• lÄ• hi te, tiyÄ• marattiá¹ƒ nisÄ«ditvÄ• vÄ«tinÄ• mentÄ• naá¹ƒ s
bhikkhusaá¹…ghopi mahÄ• , tassa á¹-hÄ• nanisajjÄ• naá¹ƒ okÄ• so laddhuá¹ƒ vaá¹-á¹-atÄ«
uyyojesi.

__vigatathinamiddho_ti tatra kira bhikkhÅ« yÄ• madvayaá¹ƒ á¹-hitÄ• pi \Ee III 52/ nisinnÄ• p
pacchimayÄ• me pana Ä• hÄ• ro pariá¹‡amati, tassa pariá¹‡atattÄ• bhikkhusaá¹…gho viga

akÄ• raá¹‡ametaá¹ƒ. buddhÄ• naÃ±hi kathaá¹ƒ suá¹‡antassa kÄ• yikacetasikadarathÄ• na
uppajjanti, tena tesaá¹ƒ dve yÄ• me á¹-hitÄ• nampi nisinnÄ• nampi dhammaá¹ƒ suá¹‡antÄ•
vigataá¹ƒ, pacchimayÄ• mepi sampatte tathÄ• vigatameva jÄ• taá¹ƒ. tenÄ• ha ``vigatathina

__piá¹-á¹-hi_ \Ne III 93/ __me Ä• gilÄ• yatÄ«_ti kasmÄ• Ä• gilÄ• yati? bhagavato hi chabba
padahantassa mahantaá¹ƒ kÄ• yadukkhaá¹ƒ ahosi, athassa aparabhÄ• ge mahallakakÄ• le
akÄ• raá¹‡aá¹ƒ vÄ• etaá¹ƒ. pahoti hi bhagavÄ• uppannaá¹ƒ vedanaá¹ƒ vikkhambhetvÄ• e
ekapallaá¹…kena nisÄ«dituá¹ƒ. santhÄ• gÄ• rasÄ• laá¹ƒ pana catÅ«hi iriyÄ• pathehi paribh
pÄ• dadhovanaá¹-á¹-hÄ• nato yÄ• va dhammÄ• sanÄ• agamÄ• si, ettake á¹-hÄ• ne gaman
pattaá¹ƒ thokaá¹ƒ á¹-hatvÄ• nisÄ«di, ettake á¹-hÄ• ne á¹-hÄ• naá¹ƒ nipphannaá¹ƒ. dveyÄ•
nisÄ«di, ettake á¹-hÄ• ne \Be III 95/ nisajjÄ• nipphannÄ• . idÄ• ni dakkhiá¹‡ena passena th
sayanaá¹ƒ nipphajjissatÄ«ti evaá¹ƒ catÅ«hi iriyÄ• pathehi paribhuÃ±jitukÄ• mo ahosi. upÄ•
nÄ• ma ``no Ä• gilÄ• yatÄ«â€™â€™ ti na vattabbaá¹ƒ, tasmÄ• ciranisajjÄ• ya saÃ±jÄ• taá¹
gahetvÄ• evamÄ• ha.

__saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• _ti santhÄ• gÄ• rassa kira ekapasse te rÄ• jÄ• no
parikkhipÄ• petvÄ• kappiyamaÃ±cakaá¹ƒ paÃ±Ã±Ä• petvÄ• kappiyapaccattharaá¹‡ena att
suvaá¹‡á¹‡atÄ• rakagandhamÄ• lÄ• didÄ• mapaá¹-imaá¹‡á¸• itaá¹ƒ vitÄ• naá¹ƒ bandhitvÄ•
Ä• ropayiá¹ƒsu, ``appeva nÄ• ma satthÄ• dhammÄ• sanato vuá¹-á¹-hÄ• ya thokaá¹ƒ vissan
no imaá¹ƒ santhÄ• gÄ• raá¹ƒ bhagavatÄ• catÅ«hi iriyÄ• pathehi paribhuttaá¹ƒ dÄ«gharatta
bhavissatÄ«â€™â€™ ti. satthÄ• pi \Ee III 53/ tadeva sandhÄ• ya tattha saá¹…ghÄ• á¹-iá¹ƒ
__uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasi karitvÄ• _ti ``ettakaá¹ƒ kÄ• laá¹ƒ atikkamitvÄ• vuá¹-á¹
vuá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ citte á¹-hapetvÄ• , taÃ±ca kho aniddÄ• yantova therassa dhamm

__avassutapariyÄ• ya_nti avassutassa pariyÄ• yaá¹ƒ, avassutassa kÄ• raá¹‡anti attho. __a
kilesÄ• dhimuccanena adhimuccati, giddho hoti. __byÄ• pajjatÄ«_ti byÄ• pÄ• davasena pÅ«
cakkhubhÄ• vena. __mÄ• ro_ti kilesamÄ• ropi devaputtamÄ• ropi. __otÄ• ra_nti vivaraá¹ƒ.
paccayaá¹ƒ. naá¸·Ä• gÄ• ratiá¹‡Ä• gÄ• raá¹ƒ viya hi savisevanÄ• ni Ä• yatanÄ• ni, tiá¹‡ukk
Ä• rammaá¹‡aá¹ƒ, tiá¹‡ukkÄ• ya á¹-hapitaá¹-hapitaá¹-á¹-hÄ• ne aá¹…gÄ• rassujjalanaá¹ƒ v
Ä• pÄ• thamÄ• gate kilesÄ• naá¹ƒ uppatti. tena vuttaá¹ƒ __labhetha mÄ• ro otÄ• ra_nti.

sukkapakkhe \Ne III 94/ bahalamattikapiá¹‡á¸• Ä• valepanaá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ viya nib
tiá¹‡ukkÄ• viya vuttapakÄ• rÄ• rammaá¹‡aá¹ƒ, tiá¹‡ukkÄ• ya á¹-hapitaá¹-hapitaá¹-á¹-hÄ• n
nibbisevanÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ Ä• rammaá¹‡e Ä• pÄ• thamÄ• gate kilesapariá¸·Ä• h
__neva labhetha mÄ• ro otÄ• ra_nti.

7. dukkhadhammasuttavaá¹‡á¹‡anÄ•

<244> sattame \Be III 96/ __dukkhadhammÄ• na_nti dukkhasambhavadhammÄ• naá¹ƒ. pa
chedanavadhabandhanÄ• dibhedaá¹ƒ dukkhaá¹ƒ sambhavati, tasmÄ• te dukkhasambhava
vuccanti. __tathÄ• kho panassÄ• _ti tenÄ• kÄ• renassa. __yathÄ• ssa kÄ• me passato_ti y
passantassa. __yathÄ• caranta_nti yenÄ• kÄ• rena cÄ• raÃ±ca vihÄ• raÃ±ca anubandhitvÄ
__aá¹…gÄ• rakÄ• sÅ«pamÄ• _ \Ee III 54/ __kÄ• mÄ• diá¹-á¹-hÄ• hontÄ«_ti pariyeá¹-á¹-hi
paá¹-isandhimÅ«lakassa ca dukkhassa vasena aá¹…gÄ• rakÄ• su viya mahÄ• pariá¸·Ä• hÄ
pariyesantÄ• naÃ±hi nÄ• vÄ• ya
mahÄ• samuddogÄ• hanaajapathasaá¹…kupathapaá¹-ipajjanaubhatobyÅ«á¸·hasaá¹…gÄ• n
pariyeá¹-á¹-himÅ«lakampi, kÄ• me paribhuÃ±jantÄ• naá¹ƒ kÄ• maparibhogacetanÄ• ya catA
dinnapaá¹-isandhimÅ«lakampi mahÄ• pariá¸·Ä• hadukkhaá¹ƒ uppajjati. evametassa duvidha
aá¹…gÄ• rakÄ• su viya mahÄ• pariá¸·Ä• hÄ• ti diá¹-á¹-hÄ• honti.

__dÄ• ya_nti aá¹-aviá¹ƒ. __puratopi kaá¹‡á¹-ako_ti purimapasse vijjhitukÄ• mo viya Ä• san
á¹-hitakaá¹‡á¹-ako. __pacchato_tiÄ• dÄ«supi eseva nayo. heá¹-á¹-hÄ• pana pÄ• dehi akka
na akkantaá¹-á¹-hÄ• neyeva. evaá¹ƒ so kaá¹‡á¹-akagabbhaá¹ƒ paviá¹-á¹-ho viya bhaveyya.
kaá¹‡á¹-ako_ti mÄ• maá¹ƒ kaá¹‡á¹-ako vijjhÄ«ti kaá¹‡á¹-akavedhaá¹ƒ rakkhamÄ• no.

__dandho, bhikkhave, satuppÄ• do_ti satiyÄ• uppÄ• doyeva dandho, uppannamattÄ• ya p
niggahitÄ• va honti, na saá¹‡á¹-hÄ• tuá¹ƒ sakkonti. cakkhudvÄ• rasmiÃ±hi rÄ• gÄ• dÄ«su u
dutiyajavanavÄ• rena ``kilesÄ• me uppannÄ• â€™â€™ ti Ã±atvÄ• tatiye javanavÄ• re saá¹
anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ vipassako tatiyajavanavÄ• re kilese niggaá¹‡heyya. cakkhudv
iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-etvÄ• Ä• vajjanÄ• dÄ«su
voá¹-á¹-habbanÄ• nantaraá¹ƒ sampattakilesajavanavÄ• raá¹ƒ \Ne III 95/ nivattetvÄ• kusala
Ä• raddhavipassakÄ• naÃ±hi ayamÄ• nisaá¹ƒso bhÄ• vanÄ• paá¹-isaá¹…khÄ• ne patiá¹-á¹-

__abhihaá¹-á¹-huá¹ƒ_ \Be III 97/ __pavÄ• reyyu_nti sudinnattherassa viya raá¹-á¹-hapÄ• la
kÄ• yena vÄ• satta ratanÄ• ni abhiharitvÄ• vÄ• cÄ• ya vÄ• ``amhÄ• kaá¹ƒ dhanato yattak
III 55/ gaá¹‡hÄ• â€™â€™ ti vadantÄ• pavÄ• reyyuá¹ƒ. __anudahantÄ«_ti sarÄ«re paliveá¹
uá¹‡hapariá¸·Ä• haá¹ƒ janetvÄ• anudahanti. saÃ±jÄ• tasede vÄ• sarÄ«re laggantÄ• anus
taá¹ƒ, bhikkhave, citta_nti idaá¹ƒ yasmÄ• citte anÄ• vaá¹-á¹-ante puggalassa Ä• vaá¹-á¹-an
evarÅ«paÃ±hi cittaá¹ƒ anÄ• vaá¹-á¹-anti, tasmÄ• vuttaá¹ƒ. iti imasmiá¹ƒ sutte vipassanÄ• b

8. kiá¹ƒsukopamasuttavaá¹‡á¹‡anÄ•

<245> aá¹-á¹-hame __dassana_nti paá¹-hamamaggassetaá¹ƒ adhivacanaá¹ƒ. paá¹-hamam
sÄ• dhento paá¹-hamaá¹ƒ nibbÄ• naá¹ƒ passati, tasmÄ• dassananti vuccati. gotrabhuÃ±Ä•
maggato paá¹-hamataraá¹ƒ passati, passitvÄ• pana kattabbakiccassa kilesapahÄ• nassa a
vuccati. apica cattÄ• ropi maggÄ• dassanameva. kasmÄ• ? sotÄ• pattimaggakkhaá¹‡e das

phalakkhaá¹‡e visuddhaá¹ƒ. sakadÄ• gÄ• mianÄ• gÄ• miarahattamaggakkhaá¹‡e visujjhati evaá¹ƒ kathentÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sutvÄ• so bhikkhu ``ahampi dassanaá¹ƒ visodhetvÄ patiá¹-á¹-hito dassanavisuddhikaá¹ƒ nibbÄ• naá¹ƒ sacchikatvÄ• viharissÄ• mÄ«â€™â€™ ti upasaá¹…kamitvÄ• evaá¹ƒ pucchi. so phassÄ• yatanakammaá¹-á¹-hÄ• niko channaá¹ƒ phaÅ«pÄ• rÅ«padhamme pariggahetvÄ• arahattaá¹ƒ patto. ettha hi purimÄ• ni paÃ±ca Ä• yatanaÄ• yatanaá¹ƒ arÅ«paá¹ƒ. iti so attanÄ• adhigatamaggameva kathesi.

__asantuá¹-á¹-ho_ti padesasaá¹…khÄ• resu á¹-hatvÄ• kathitattÄ• asantuá¹-á¹-ho. evaá¹ƒ ``ayaá¹ƒ padesasaá¹…khÄ• resu á¹-hatvÄ• kathesi. sakkÄ• nu kho padesasaá¹…khÄ• resu dassanavisuddhikaá¹ƒ nibbÄ• naá¹ƒ pÄ• puá¹‡ituâ€™â€™ nti? tato naá¹ƒ pucchi --- ``Ä• vu idaá¹ƒ dassanavisuddhikaá¹ƒ nibbÄ• naá¹ƒ jÄ• nÄ• si, udÄ• hu aÃ±Ã±epi jÄ• nantÄ• atthÄ asukavihÄ• re asukatthero nÄ• mÄ• ti. so tampi upasaá¹…kamitvÄ• pucchi. etenupÄ• yena

ettha \Ne III 96/ \Be III 98/ ca dutiyo paÃ±cakkhandhakammaá¹-á¹-hÄ• niko rÅ«pakkhandha rÅ«paá¹ƒ, sesakkhandhavasena nÄ• manti nÄ• marÅ«paá¹ƒ vavatthapetvÄ• anukkamena attanÄ• adhigatamaggameva kathesi. ayaá¹ƒ pana ``imesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ na sam sappadesasaá¹…khÄ• resu á¹-hatvÄ• va kathitaá¹ƒ, iminÄ• nippadesesÅ«â€™â€™ ti asan taá¹ƒ pucchitvÄ• pakkÄ• mi.

tatiyo mahÄ• bhÅ«takammaá¹-á¹-hÄ• niko cattÄ• ri mahÄ• bhÅ«tÄ• ni saá¹…khepato ca vi arahattaá¹ƒ patto, tasmÄ• ayampi attanÄ• adhigatamaggameva kathesi. ayaá¹ƒ pana ``ime sameti, paá¹-hamena sappadesasaá¹…khÄ• resu á¹-hatvÄ• kathitaá¹ƒ, dutiyena nippadese atisappadesesÅ«â€™â€™ ti asantuá¹-á¹-ho hutvÄ• tatheva taá¹ƒ pucchitvÄ• pakkÄ• mi.

catuttho tebhÅ«makakammaá¹-á¹-hÄ• niko. tassa kira samappavattÄ• dhÄ• tuyo ahesuá¹ƒ balapattaá¹ƒ, kammaá¹-á¹-hÄ• nÄ• nipissa sabbÄ• neva sappÄ• yÄ• ni, atÄ«tÄ• vÄ• saá¹. paccuppannÄ• vÄ• kÄ• mÄ• vacarÄ• vÄ• rÅ«pÄ• vacarÄ• vÄ• arÅ«pÄ• vacarÄ• vÄ• , s asappÄ• yakammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi. kÄ• lesupi purebhattaá¹ƒ vÄ• hotu pacch paá¹-hamayÄ• mÄ• dayo vÄ• , asappÄ• yo kÄ• lo nÄ• ma natthi. yathÄ• nÄ• ma cÄ• ribhÅ hatthena gahetabbaá¹ƒ hattheneva luÃ±citvÄ• gaá¹‡hÄ• ti, pÄ• dehi paharitvÄ• gahetabba gaá¹‡hÄ• ti, evameva sakale tebhÅ«makadhamme kalÄ• paggÄ• hena gahetvÄ• sammasa esopi attanÄ• adhigatamaggameva kathesi. ayaá¹ƒ pana ``imesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sappadesasaá¹…khÄ• resu á¹-hatvÄ• kathitaá¹ƒ, dutiyena nippadesesu, puna tatiyena sap nippadesesuyevÄ• â€™â€™ ti asantuá¹-á¹-ho hutvÄ• taá¹ƒ pucchi --- ``kiá¹ƒ nu kho, Ä• vu dassanavisuddhikaá¹ƒ \Ee III 57/ nibbÄ• naá¹ƒ tumhehi attanova dhammatÄ• ya Ã±Ä• taá¹ƒ akkhÄ• taâ€™â€™ nti? Ä• vuso, mayaá¹ƒ kiá¹ƒ jÄ• nÄ• ma? atthi pana sadevake loke sam nissÄ• yetaá¹ƒ amhehi Ã±Ä• tanti. so cintesi --- ``ime bhikkhÅ« mayhaá¹ƒ ajjhÄ• sayaá¹ƒ ga sakkonti, ahaá¹ƒ sabbaÃ±Ã±ubuddhameva pucchitvÄ• nikkaá¹…kho bhavissÄ• mÄ«â€™â€

tenupasaá¹…kami.

bhagavÄ• \Be III 99/ tassa vacanaá¹ƒ sutvÄ• ``yehi te paÃ±ho kathito, te cattÄ• ropi khÄ«
sukathitaá¹ƒ tehi, tvaá¹ƒ pana attano andhabÄ• latÄ• ya taá¹ƒ na sallakkhesÄ«â€™â€™ ti r
kÄ• rakabhÄ• vaá¹ƒ \Ne III 97/ panassa Ã±atvÄ• ``atthagavesako esa, dhammadesanÄ• ya
bujjhÄ• pessÄ• mÄ«â€™â€™ ti kiá¹ƒsukopamaá¹ƒ Ä• hari. tattha bhÅ«taá¹ƒ vatthuá¹ƒ katv
--- ekasmiá¹ƒ kira mahÄ• nagare eko sabbaganthadharo brÄ• hmaá¹‡avejjo paá¹‡á¸• ito pa
nagarassa pÄ• cÄ«nadvÄ• ragÄ• mavÄ• sÄ« paá¹‡á¸• urogapuriso tassa santikaá¹ƒ Ä• gar
aá¹-á¹-hÄ• si. vejjapaá¹‡á¸• ito tena saddhiá¹ƒ sammoditvÄ• ``kenatthena Ä• gatosi bhadra
rogenamhi, ayya, upadduto, bhesajjaá¹ƒ me kathehÄ«ti. tena hi, bho, gaccha, kiá¹ƒsukaruk
sosetvÄ• jhÄ• petvÄ• , tassa khÄ• rodakaá¹ƒ gahetvÄ• iminÄ• ciminÄ• ca bhesajjena yoj
piva, tena te phÄ• sukaá¹ƒ bhavissatÄ«ti. so tathÄ• katvÄ• nirogo balavÄ• pÄ• sÄ• diko jÄ

athaÃ±Ã±o dakkhiá¹‡advÄ• ragÄ• mavÄ• sÄ« puriso teneva rogena Ä• turo ``asuko kira bh
jÄ• toâ€™â€™ ti sutvÄ• taá¹ƒ upasaá¹…kamitvÄ• pucchi --- ``kena te, samma, phÄ• suka
kiá¹ƒsukÄ• riá¹-á¹-hena nÄ• ma, gaccha tvampi karohÄ«ti. sopi tathÄ• katvÄ• tÄ• disova jÄ

athaÃ±Ã±o pacchimadvÄ• ragÄ• mavÄ• sÄ« ... pe ... uttaradvÄ• ragÄ• mavÄ• sÄ« puriso t
kira bhesajjaá¹ƒ katvÄ• arogo jÄ• toâ€™â€™ ti taá¹ƒ upasaá¹…kamitvÄ• pucchi ``kena te,
jÄ• taâ€™â€™ nti? kiá¹ƒsukÄ• riá¹-á¹-hena nÄ• ma, gaccha tvampi karohÄ«ti. sopi tathÄ•

athaÃ±Ã±o paccantavÄ• sÄ« adiá¹-á¹-hapubbakiá¹ƒsuko eko puriso teneva rogena Ä• turo
bhesajjÄ• ni katvÄ• roge avÅ«pasamamÄ• ne ``asuko kira nagarassa pÄ• cÄ«nadvÄ• ragÄ
bhesajjaá¹ƒ katvÄ• arogo jÄ• toâ€™â€™ ti sutvÄ• ``gacchÄ• mahampi, tena katabhesajjaa
daá¹‡á¸• amolubbha anupubbena tassa santikaá¹ƒ gantvÄ• , ``kena te, samma, phÄ• sukaá
kiá¹ƒsukÄ• riá¹-á¹-hena sammÄ• ti. kÄ«diso \Be III 100/ pana so kiá¹ƒsukoti. jhÄ• pitagÄ• m
viyÄ• ti. iti so puriso attanÄ• diá¹-á¹-hÄ• kÄ• renava kiá¹ƒsukaá¹ƒ Ä• cikkhi. tena hi diá¹-á¹-
patitapatto khÄ• á¹‡ukakÄ• le diá¹-á¹-hattÄ• tÄ• disova hoti.

so pana puriso sutamaá¹…galikattÄ• ``ayaá¹ƒ `jhÄ• pitagÄ• me jhÄ• mathÅ«á¹‡o viyÄ• â€
\Ne III 98/. etasmiÃ±hi me bhesajje katepi rogo na vÅ«pasamissatÄ«â€™â€™ ti tassa veyy
asantuá¹-á¹-ho taá¹ƒ pucchi --- ``kiá¹ƒ nu kho, bho, tvaÃ±Ã±eva kiá¹ƒsukaá¹ƒ jÄ• nÄ• si, ud
atthÄ«â€™â€™ ti. atthi, bho, dakkhiá¹‡advÄ• ragÄ• me asuko nÄ• mÄ• ti. so taá¹ƒ upasaá
pupphitakÄ• le diá¹-á¹-hattÄ• attano dassanÄ• nurÅ«pena ``lohitako kiá¹ƒsukoâ€™â€™ ti Ä
viruddhaá¹ƒ Ä• ha, kÄ• á¸·ako lohitakato suvidÅ«radÅ«reâ€™â€™ ti tassapi veyyÄ• karaá¹
pana, bho, aÃ±Ã±opi koci kiá¹ƒsukadassÄ• vÄ«, yena kiá¹ƒsuko diá¹-á¹-hapubboâ€™â€™ t
pacchimadvÄ• ragÄ• me asuko nÄ• mÄ• â€™â€™ ti vutte tampi upasaá¹…kamitvÄ• pucch
diá¹-á¹-hattÄ• attano dassanÄ• nurÅ«pena ``ocirakajÄ• to Ä• dinnasipÄ• á¹-ikoâ€™â€™ ti

kiá¹ƒsuko olambamÄ• nacÄ«rako viya adhomukhaá¹ƒ katvÄ• gahitaasikoso viya ca sirÄ«sa
lambamÄ• naphalo hoti. so ``ayaá¹ƒ purimehi viruddhaá¹ƒ Ä• ha, na sakkÄ• imassa vacana
tassapi veyyÄ• karaá¹‡ena asantuá¹-á¹-ho ``atthi pana, bho, aÃ±Ã±opi koci kiá¹ƒsukadassÄ
diá¹-á¹-hapubboâ€™â€™ ti? pucchitvÄ• , ``atthi uttaradvÄ• ragÄ• me asuko nÄ• mÄ• â€™â
upasaá¹…kamitvÄ• pucchi. so assa saÃ±channapattakÄ• le diá¹-á¹-hattÄ• attano dassanÄ
``bahalapattapalÄ• so sandacchÄ• yoâ€™â€™ ti Ä• ha. __sandacchÄ• yo_ nÄ• ma saá¹ƒs

so ``ayampi purimehi viruddhaá¹ƒ Ä• ha, na sakkÄ• imassa vacanaá¹ƒ gahetuâ€™â€™ nt
asantuá¹-á¹-ho \Ee III 59/ taá¹ƒ Ä• ha, ``kiá¹ƒ nu kho, bho, tumhe attanova dhammatÄ• ya k
udÄ• hu kenaci vo akkhÄ• toâ€™â€™ ti? kiá¹ƒ, bho, mayaá¹ƒ jÄ• nÄ• ma? atthi pana mahÄ
101/ amhÄ• kaá¹ƒ Ä• cariyo vejjapaá¹‡á¸• ito, taá¹ƒ nissÄ• ya amhehi Ã±Ä• tanti. ``tena hi a
upasaá¹…kamitvÄ• nikkaá¹…kho bhavissÄ• mÄ«â€™â€™ ti tassa santikaá¹ƒ upasaá¹…ka
aá¹-á¹-hÄ• si. vejjapaá¹‡á¸• ito tena saddhiá¹ƒ sammoditvÄ• , ``kenatthena Ä• gatosi bhadra
rogenamhi, ayya, upadduto, bhesajjaá¹ƒ me kathethÄ• ti. tena hi, bho, gaccha, kiá¹ƒsukaruk
sosetvÄ• jhÄ• petvÄ• tassa khÄ• rodakaá¹ƒ gahetvÄ• iminÄ• ciminÄ• ca bhesajjena yoje
piva, etena te phÄ• sukaá¹ƒ bhavissatÄ«ti. so tathÄ• katvÄ• nirogo balavÄ• pÄ• sÄ• diko

tattha mahÄ• nagaraá¹ƒ viya nibbÄ• nanagaraá¹ƒ daá¹-á¹-habbaá¹ƒ. vejjapaá¹‡á¸• ito viya
vuttampi ce \Ne III 99/ taá¹ƒ ``bhisakko sallakattoti kho, sunakkhatta, tathÄ• gatassetaá¹ƒ ad
arahato sammÄ• sambuddhassÄ• â€™â€™ ti (MN III 65) catÅ«su dvÄ• ragÄ• mesu cattÄ•
dassanavisuddhipattÄ• khÄ«á¹‡Ä• savÄ• . paccantavÄ• sÄ« paá¹-hamapuriso viya paÃ±ha
paccantavÄ• sino catunnaá¹ƒ vejjantevÄ• sikÄ• naá¹ƒ kathÄ• ya asantuá¹-á¹-hassa Ä• cariy
pucchanakÄ• lo viya imassa bhikkhuno catunnaá¹ƒ dassanavisuddhipattÄ• naá¹ƒ khÄ«á¹‡Ä
asantuá¹-á¹-hassa satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pucchanakÄ• lo.

__yathÄ• yathÄ• adhimuttÄ• na_nti yena yenÄ• kÄ• rena adhimuttÄ• naá¹ƒ. __dassanaá¹
nibbÄ• nadassanaá¹ƒ suá¹-á¹-hu visuddhaá¹ƒ. __tathÄ• tathÄ• kho tehi sappurisehi byÄ• k
tenevÄ• kÄ• rena tuyhaá¹ƒ tehi sappurisehi kathitaá¹ƒ. yathÄ• hi ``kÄ• á¸·ako kiá¹ƒsukoâ€™
aÃ±Ã±aá¹ƒ kathesi, attanÄ• diá¹-á¹-hanayena kiá¹ƒsukameva kathesi, evameva chaphassÄ
dassanavisuddhipattakhÄ«á¹‡Ä• savopi imaá¹ƒ paÃ±haá¹ƒ kathento na aÃ±Ã±aá¹ƒ kathesi
dassanavisuddhikaá¹ƒ nibbÄ• nameva kathesi.

yathÄ• ca ``lohitako ocirakajÄ• to bahalapattapalÄ• so kiá¹ƒsukoâ€™â€™ ti kathentopi na
attanÄ• diá¹-á¹-hanayena kiá¹ƒsukameva kathesi, evameva paÃ±cupÄ• dÄ• nakkhandhava
tebhÅ«makadhammavasena dassanavisuddhipattakhÄ«á¹‡Ä• savopi imaá¹ƒ paÃ±haá¹ƒ ka
kathesi, attanÄ• adhigatamaggena dassanavisuddhikaá¹ƒ nibbÄ• nameva kathesi.

tattha yathÄ• kÄ• á¸·akakÄ• le kiá¹ƒsukadassÄ• vinopi taá¹ƒ dassanaá¹ƒ bhÅ«taá¹ƒ \Ee III

aÃ±Ã±aá¹ƒ diá¹-á¹-haá¹ƒ, kiá¹ƒsukova diá¹-á¹-ho, evameva chaphassÄ• yatanavasena dass
khÄ«á¹‡Ä• savassa dassanaá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ, na tena aÃ±Ã±aá¹ƒ kathitaá¹ƒ, attan
dassanavisuddhikaá¹ƒ nibbÄ• nameva kathitaá¹ƒ. yathÄ• ca lohitakÄ• le ocirakajÄ• takÄ• l
kiá¹ƒsukadassÄ• vinopi taá¹ƒ dassanaá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ, na tena aÃ±Ã±aá¹ƒ diá¹-á¹-
diá¹-á¹-ho, evameva paÃ±cupÄ• dÄ• nakkhandhavasena catumahÄ• bhÅ«tavasena tebhÅ«
dassanavisuddhipattassÄ• pi khÄ«á¹‡Ä• savassa dassanaá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ, na tena
attanÄ• adhigatamaggena dassanavisuddhikaá¹ƒ nibbÄ• nameva kathitaá¹ƒ.

__seyyathÄ• pi_ \Ne III 100/, __bhikkhu raÃ±Ã±o paccantimaá¹ƒ nagara_nti idaá¹ƒ kasmÄ•
bhikkhunÄ• taá¹ƒ sallakkhitaá¹ƒ, athassa dhammadesanatthaá¹ƒ Ä• raddhaá¹ƒ. sace na sa
iminÄ• nagaropamena tassevatthassa dÄ«panatthÄ• ya Ä• vibhÄ• vanatthÄ• ya Ä• raddha
majjhimapadese nagarassa pÄ• kÄ• rÄ• dÄ«ni thirÄ• ni vÄ• hontu dubbalÄ• ni vÄ• , sabba
corÄ• saá¹…kÄ• na honti, tasmÄ• taá¹ƒ aggahetvÄ• ``paccantimaá¹ƒ nagaraâ€™â€™ nti
thirapÄ• kÄ• raá¹ƒ. __daá¸·hapÄ• kÄ• ratoraá¹‡a_nti thirapÄ• kÄ• raÃ±ceva thiratoraá¹‡aÃ±
purisubbedhÄ• ni nagarassa alaá¹…kÄ• ratthaá¹ƒ karÄ«yanti, coranivÄ• raá¹‡atthÄ• nipi ho
toraá¹‡anti piá¹-á¹-hasaá¹…ghÄ• á¹-assetaá¹ƒ nÄ• maá¹ƒ, thirapiá¹-á¹-hasaá¹…ghÄ• á¹-ant
nagaradvÄ• raá¹ƒ nÄ• ma ekampi hoti dvepi satampi sahassampi, idha pana satthÄ• chadv
evamÄ• ha. __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. __byatto_ti veyyattiyena sam
__medhÄ• vÄ«_ti á¹-hÄ• nuppattikapaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya medhÄ• ya samannÄ• ga

__puratthimÄ• ya disÄ• yÄ• _tiÄ• dimhi bhÅ«tamatthaá¹ƒ katvÄ• evamattho veditabbo --- s
sattaratanasampanno rÄ• jÄ• cakkavatti rajjaá¹ƒ anusÄ• sati, tassetaá¹ƒ paccantanagaraá¹
\Ee III 61/, atha purisÄ• Ä• gantvÄ• \Be III 103/ ``amhÄ• kaá¹ƒ, deva, nagare Ä• yuttako na
Ä• yuttakaâ€™â€™ nti Ä• haá¹ƒsu. rÄ• jÄ• ekaá¹ƒ puttaá¹ƒ datvÄ• ``gacchatha, etaá¹ƒ Ä•
vinicchayaá¹-á¹-hÄ• nÄ• dÄ«ni katvÄ• vasathÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. rÄ• japut
katipÄ• heyeva surÄ• soá¹‡á¸• o hutvÄ• , sabbÄ• ni vinicchayaá¹-á¹-hÄ• nÄ• dÄ«ni hÄ• retv
parivÄ• rito suraá¹ƒ pivanto naccagÄ«tÄ• diratiyÄ• vÄ«tinÄ• meti. atha raÃ±Ã±o Ä• gantvÄ

rÄ• jÄ• ekaá¹ƒ paá¹‡á¸• itaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha kumÄ• raá¹ƒ ovaditv
vinicchayaá¹-á¹-hÄ• nÄ• dÄ«ni kÄ• retvÄ• , puna abhisekaá¹ƒ katvÄ• , ehÄ«â€™â€™ ti. na
ovadituá¹ƒ, caá¹‡á¸• o kumÄ• ro ghÄ• teyyÄ• pi manti. athekaá¹ƒ balasampannaá¹ƒ yodhaá
iminÄ• saddhiá¹ƒ gantvÄ• sace so ovÄ• de na tiá¹-á¹-hati, sÄ«samassa chindÄ• hÄ«â€™â
cÄ• ti idaá¹ƒ sÄ«ghaá¹ƒ dÅ«tayugaá¹ƒ tattha gantvÄ• dovÄ• rikaá¹ƒ pucchi --- ``kahaá¹ƒ, b
kumÄ• roâ€™â€™ ti. esa majjhesiá¹…ghÄ• á¹-ake suraá¹ƒ pivanto dhuttaparivÄ• rito gÄ«tÄ
nisinnoti. atha taá¹ƒ dÅ«tayugaá¹ƒ gantvÄ• amacco tÄ• vettha, ``sÄ• mi, vinicchayaá¹-á¹-hÄ
kira kÄ• retvÄ• sÄ• dhukaá¹ƒ rajjaá¹ƒ anusÄ• sÄ• â€™â€™ ti Ä• ha. kumÄ• ro asuá¹‡anto
sÄ«se gahetvÄ• , ``sace raÃ±Ã±o Ä• á¹‡aá¹ƒ karosi, kara, no ce, ettheva te sÄ«saá¹ƒ pÄ• t
khaggaá¹ƒ abbÄ• hi. paricÄ• rakÄ• dhuttÄ• tÄ• vadeva disÄ• su palÄ• yiá¹ƒsu. kumÄ• ro b

sampaá¹-icchi. athassa te tattheva abhisekaá¹ƒ katvÄ• setacchattaá¹ƒ ussÄ• petvÄ• ``sam
anusÄ• sÄ• hÄ«â€™â€™ ti raÃ±Ã±Ä• vuttaá¹ƒ yathÄ• bhÅ«tavacanaá¹ƒ niyyÄ• tetvÄ• ya
paá¹-ipajjiá¹ƒsu. imamatthaá¹ƒ Ä• vikaronto bhagavÄ• ``puratthimÄ• ya disÄ• yÄ• â€™â€™

tatridaá¹ƒ \Ee III 62/ opammasaá¹ƒsandanaá¹ƒ --- samiddhamahÄ• nagaraá¹ƒ viya hi nibbÄ
daá¹-á¹-habbaá¹ƒ, sattaratanasamannÄ• gato rÄ• jÄ• cakkavatti viya sattabojjhaá¹…garata
dhammarÄ• jÄ• sammÄ• sambuddho, paccantimanagaraá¹ƒ viya sakkÄ• yanagaraá¹ƒ, tas
viya imassa bhikkhuno kÅ«á¹-acittuppÄ• do, kÅ«á¹-arÄ• japuttassa dhuttehi parivÄ• ritakÄ•
paÃ±cahi nÄ«varaá¹‡ehi samaá¹…gikÄ• lo, dve sÄ«ghadÅ«tÄ• viya samathakammaá¹-á¹-h
vipassanÄ• kammaá¹-á¹-hÄ• naÃ±ca, mahÄ• yodhena sÄ«se gahitakÄ• lo viya uppannapaa
104/ niccalaá¹ƒ katvÄ• cittaggahitakÄ• lo, yodhena sÄ«se gahitamatte dhuttÄ• naá¹ƒ disÄ•
dÅ«rÄ«bhÄ• vo viya paá¹-hamajjhÄ• namhi uppannamatte nÄ«varaá¹‡Ä• naá¹ƒ dÅ«rÄ«bhÄ
sÄ• sanaâ€™â€™ nti sampaá¹-icchitamatte vissaá¹-á¹-hakÄ• lo viya jhÄ• nato vuá¹-á¹-hitak
sÄ• sanaá¹ƒ Ä• rocitakÄ• lo viya samÄ• dhinÄ• cittaá¹ƒ kammaniyaá¹ƒ katvÄ• vipassanÄ•
vaá¸• á¸• hitakÄ• lo, tatthevassa tehi dvÄ«hi dÅ«tehi katÄ• bhisekassa setacchattaussÄ• pa
samathavipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ nissÄ• ya arahattappattassa vimuttisetacchattu

__nagaranti kho bhikkhu imassetaá¹ƒ cÄ• tumahÄ• bhÅ«tikassa kÄ• yassa adhivacana_nti
__cÄ• tumahÄ• bhÅ«tikassÄ• _tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vitthÄ• ritova
viÃ±Ã±Ä• á¹‡arÄ• japuttassa nivÄ• saá¹-á¹-hÄ• nattÄ• ettha kÄ• yo ``nagaraâ€™â€™ nti v
dvÄ• rabhÅ«tattÄ• cha Ä• yatanÄ• ni ``dvÄ• rÄ• nÄ«â€™â€™ ti, tesu dvÄ• resu niccaá¹ƒ s
``dovÄ• rikoâ€™â€™ ti, kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhantena dhammarÄ• jena pesitattÄ•
dÅ«tayugaâ€™â€™ nti. ettha mahÄ• yodho viya samatho, paá¹‡á¸• itÄ• macco viya vipass

__majjhe siá¹…ghÄ• á¹-ako_ti nagaramajjhe siá¹…ghÄ• á¹-ako. __mahÄ• bhÅ«tÄ• na_nti h
nissayabhÅ«tÄ• naá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ \Ne III 102/. vatthurÅ«passa hi paccayadassa
catumahÄ• bhÅ«taggahaá¹‡aá¹ƒ kataá¹ƒ. nagaramajjhe pana so rÄ• jakumÄ• ro viya sarÄ«
hadayarÅ«pasiá¹…ghÄ• á¹-ake nisinno samathavipassanÄ• dÅ«tehi arahattÄ• bhisekena a
vipassanÄ• viÃ±Ã±Ä• á¹‡arÄ• japutto daá¹-á¹-habbo. nibbÄ• naá¹ƒ pana yathÄ• bhÅ«tasab
adhikÄ• rÄ«ti katvÄ• __yathÄ• bhÅ«taá¹ƒ vacana_nti vuttaá¹ƒ. ariyamaggo pana yÄ• disov
pubbabhÄ• gavipassanÄ• maggo, ayampi aá¹-á¹-haá¹…gasamannÄ• gatattÄ• tÄ• disoyevÄ
vutto. idaá¹ƒ tÄ• vettha dhammadesanatthaá¹ƒ Ä• bhatÄ• ya upamÄ• ya saá¹ƒsandanaá¹ƒ.

tassevatthassa pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ Ä• bhatapakkhe pana idaá¹ƒ saá¹ƒsandanaá¹ƒ
chadvÄ• rÅ«pamÄ• chaphassÄ• yatanavasena dassanavisuddhipattaá¹ƒ khÄ«á¹‡Ä• savaá
Ä• bhatÄ• , nagarasÄ• miupamÄ• paÃ±cakkhandhavasena, siá¹…ghÄ• á¹-akÅ«pamÄ• ca
tebhÅ«makadhammavasena dassanavisuddhipattaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ dassetuá¹ƒ Ä• b
sutte catusaccameva kathitaá¹ƒ. sakalenapi hi nagarasambhÄ• rena dukkhasaccameva kat

yathÄ• bhÅ«tavacanena nirodhasaccaá¹ƒ, yathÄ• gatamaggena maggasaccaá¹ƒ, dukkhass
samudayasaccaá¹ƒ. desanÄ• pariyosÄ• ne paÃ±hapucchako bhikkhu sotÄ• pattiphale patiá

9. vÄ«á¹‡opamasuttavaá¹‡á¹‡anÄ•

<246> navame __yassa kassaci, bhikkhave, bhikkhussa vÄ• bhikkhuniyÄ• vÄ• _ti idaá¹ƒ s
mahÄ• kuá¹-umbiko mahantaá¹ƒ kasikammaá¹ƒ katvÄ• , nipphannasasso gharadvÄ• re ma
ubhatosaá¹…ghassa dÄ• naá¹ƒ pavatteyya. kiÃ±cÄ• pi tena ubhatosaá¹…ghassa dÄ• naá¹ƒ
pana parisÄ• su santappitÄ• su sesajanampi santappetiyeva, evameva bhagavÄ• samadhi
asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«retvÄ• bodhimaá¹‡á¸• e sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹
pavattitavaradhammacakko jetavanamahÄ• vihÄ• re nisinno bhikkhuparisÄ• ya ceva bhikkh
mahÄ• dhammayÄ• gaá¹ƒ yajanto vÄ«á¹‡opamasuttaá¹ƒ Ä• rabhi. taá¹ƒ penetaá¹ƒ kiÃ±cÄ•
Ä• raddhaá¹ƒ, catunnampi pana parisÄ• naá¹ƒ avÄ• ritaá¹ƒ. tasmÄ• sabbehipi sotabbaÃ±c
pariyogÄ• hitvÄ• cassa attharaso vinditabboti.

tattha \Ee III 64/ __chando_tiÄ• dÄ«su __chando_ nÄ• ma pubbuppattikÄ• dubbalataá¹‡hÄ
sakkoti \Ne III 103/. aparÄ• paraá¹ƒ uppajjamÄ• nÄ• pana balavataá¹‡hÄ• __rÄ• go_ nÄ•
daá¹‡á¸• Ä• dÄ• nÄ• dÄ«ni kÄ• tuá¹ƒ asamattho pubbuppattiko dubbalakodho __doso_ nÄ•
aparÄ• paruppattiko balavakodho __paá¹-ighaá¹ƒ_ nÄ• ma. __moho_ pana mohanasammo
aÃ±Ã±Ä• á¹‡aá¹ƒ. evamettha paÃ±cahipi padehi tÄ«á¹‡i akusalamÅ«lÄ• ni gahitÄ• ni. tesu
tammÅ«lakÄ• kilesÄ• gahitÄ• va honti. ``chando rÄ• goâ€™â€™ ti vÄ• padadvayena
aá¹-á¹-halobhasahagatacittuppÄ• dÄ• , ``doso \Be III 106/ paá¹-ighaâ€™â€™ nti padadvaye
domanassasahagatacittuppÄ• dÄ• , mohapadena lobhadosarahitÄ• dve uddhaccavicikicch
gahitÄ• ti. evaá¹ƒ sabbepi dvÄ• dasa cittuppÄ• dÄ• dassitÄ• va honti.

__sabhayo_ti kilesacorÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• nattÄ• sabhayo. __sappaá¹-ibhayo_ti v
kÄ• raá¹‡attÄ• sappaá¹-ibhayo. __sakaá¹‡á¹-ako_ti rÄ• gÄ• dÄ«hi kaá¹‡á¹-akehi sakaá¹‡á¹
rÄ• gagahanÄ• dÄ«hi sagahano. __ummaggo_ti devalokaá¹ƒ vÄ• manussalokaá¹ƒ vÄ• nib
amaggo. __kummaggo_ti kucchitajegucchibhÅ«taá¹-á¹-hÄ• nagamanaekapadikamaggo viya
kummaggo. __duhitiko_ti ettha ihitÄ«ti iriyanÄ• , dukkhÄ• ihiti etthÄ• ti, __duhitiko_. yasmiÃ
mÅ«laphalÄ• dikhÄ• danÄ«yaá¹ƒ vÄ• sÄ• yanÄ«yaá¹ƒ vÄ• natthi, tasmiá¹ƒ iriyanÄ• dukkh
paá¹-ipajjitvÄ• icchitaá¹-á¹-hÄ• naá¹ƒ gantuá¹ƒ. kilesamaggampi paá¹-ipajjitvÄ• na sakkÄ•
gantunti kilesamaggo duhitikoti vutto. dvÄ«hitikotipi pÄ• á¹-ho, esevattho. __asappurisasevit
kokÄ• likÄ• dÄ«hi asappurisehi sevito.

__tato cittaá¹ƒ nivÄ• raye_ti tehi cakkhuviÃ±Ã±eyyehi rÅ«pehi taá¹ƒ chandÄ• divasena pav
asubhÄ• vajjanÄ• dÄ«hi upÄ• yehi nivÄ• raye. cakkhudvÄ• rasmiÃ±hi iá¹-á¹-hÄ• rammaá¹‡e
Ä• vajjantassa cittaá¹ƒ nivattati, aniá¹-á¹-hÄ• rammaá¹‡e dose uppanne mettato Ä• vajjanta

majjhattÄ• rammaá¹‡e \Ee III 65/ mohe uppanne uddesaparipucchaá¹ƒ garuvÄ• saá¹ƒ Ä• va
nivattati. evaá¹ƒ asakkontena pana satthumahattataá¹ƒ dhammassa svÄ• kkhÄ• tatÄ• saá¹
Ä• vajjitabbÄ• . satthumahattataá¹ƒ paccavekkhatopi hi dhammassa svÄ• kkhÄ• tataá¹ƒ saa
paccavekkhatopi cittaá¹ƒ nivattati. tena vuttaá¹ƒ ``asubhÄ• vajjanÄ• dÄ«hi upÄ• yehi nivÄ• n

__kiá¹-á¹-ha_nti kiá¹-á¹-haá¹-á¹-hÄ• ne uppannasassaá¹ƒ. __sampanna_nti paripuá¹‡á¹‡aá
__kiá¹-á¹-hÄ• do_ti sassakhÄ• dako \Ne III 104/. __evameva kho_ti ettha sampannakiá¹-á¹-h
kÄ• maguá¹‡Ä• daá¹-á¹-habbÄ• , kiá¹-á¹-hÄ• do goá¹‡o viya kÅ«á¹-acittaá¹ƒ, kiá¹-á¹-hÄ• ra
bhikkhuno chasu dvÄ• resu satiá¹ƒ pahÄ• ya vicaraá¹‡akÄ• lo, kiá¹-á¹-hÄ• rakkhassa pamÄ
gahitagabbhassa kiá¹-á¹-hassa khÄ• ditattÄ• sassasÄ• mino \Be III 107/ sassaphalÄ• nadh
chadvÄ• rarakkhikÄ• ya satiyÄ• vippavÄ• samÄ• gamma paÃ±cakÄ• maguá¹‡aá¹ƒ assÄ• d
nÄ• sitattÄ• bhikkhuno sÄ• maÃ±Ã±aphalÄ• dhigamÄ• bhÄ• vo veditabbo.

__uparighaá¹-Ä• ya_nti dvinnaá¹ƒ siá¹…gÄ• naá¹ƒ antare. __suniggahitaá¹ƒ niggaá¹‡heyyÄ
patiá¹-á¹-hite nÄ• sÄ• rajjuke suá¹-á¹-hu niggahitaá¹ƒ katvÄ• niggaá¹‡heyya. __daá¹‡á¸• en
thÅ«ladaá¹‡á¸• akena. __evaÃ±hi so bhikkhave goá¹‡o_ti evaá¹ƒ so kiá¹-á¹-hÄ• rakkhassa
yasmiá¹ƒ khaá¹‡e kiá¹-á¹-haá¹ƒ otaritukÄ• mo hoti, tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e evaá¹ƒ nigga
osajjanena nibbisevanabhÄ• vaá¹ƒ upanÄ«to goá¹‡o.

__evameva kho_ti idhÄ• pi sampannakiá¹-á¹-hamiva paÃ±ca kÄ• maguá¹‡Ä• daá¹-á¹-habb
kÅ«á¹-acittaá¹ƒ, kiá¹-á¹-hÄ• rakkhassa appamÄ• do viya imassa bhikkhuno chasu dvÄ• resu
daá¹‡á¸• o viya suttanto, goá¹‡assa kiá¹-á¹-hÄ• bhimukhakÄ• le daá¹‡á¸• ena tÄ• á¸·anaá¹ƒ
puthuttÄ• rammaá¹‡Ä• bhimukhakÄ• le anamataggiyadevadÅ«taÄ• dittaÄ• sÄ«visÅ«pamaa
taá¹ƒ taá¹ƒ suttaá¹ƒ Ä• vajjetvÄ• cittuppÄ• dassa puthuttÄ• rammaá¹‡ato nivÄ• retvÄ• mÅ
otÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä• ---

``subhÄ• sitaá¹ƒ sutvÄ• mano pasÄ«dati,

dameti naá¹ƒ pÄ«tisukhaÃ±ca vindati.

tadassa Ä• rammaá¹‡e tiá¹-á¹-hate mano,

goá¹‡ova kiá¹-á¹-hÄ• dako daá¹‡á¸• atajjitoâ€™â€™ ti ||

__udujita_nti tajjitaá¹ƒ. __sudujita_nti sutajjitaá¹ƒ, sujitantipi attho. udu, sudÅ«ti idaá¹ƒ pana
nipÄ• tamattameva. __ajjhatta_nti gocarajjhattaá¹ƒ. __santiá¹-á¹-hatÄ«_tiÄ• dÄ«su paá¹-ha
santiá¹-á¹-hati, dutiyajjhÄ• navasena sannisÄ«dati, tatiyajjhÄ• navasena ekodi hoti, catuttha
III 105/ samÄ• dhiyati. sabbampi vÄ• etaá¹ƒ paá¹-hamajjhÄ• navasena veditabbaá¹ƒ. ettÄ•

sammÄ• sambuddhena samathÄ• nurakkhaá¹‡aindriyasaá¹ƒvarasÄ«laá¹ƒ nÄ• ma kathitaá¹

__raÃ±Ã±o vÄ• _ti kassacideva paccantaraÃ±Ã±o vÄ• . __saddaá¹ƒ suá¹‡eyyÄ• _ti paccÅ
vÄ«á¹‡Ä• vÄ• dakena vÄ• diyamÄ• nÄ• ya madhurasaddaá¹ƒ suá¹‡eyya. __rajanÄ«yo_tiÄ•
__rajanÄ«yo_. kÄ• metabbatÄ• ya \Be III 108/ __kamanÄ«yo_. cittaá¹ƒ madayatÄ«ti __mad
mucchitaá¹ƒ viya karaá¹‡ato mucchiyatÄ«ti __mucchanÄ«yo_. Ä• bandhitvÄ• viya gahaá¹‡
__bandhanÄ«yo. alaá¹ƒ me, bho_ti vÄ«á¹‡Ä• ya saá¹‡á¹-hÄ• naá¹ƒ disvÄ• taá¹ƒ anicchant
__upadhÄ• raá¹‡e_ti veá¹-á¹-hake. __koá¹‡a_nti caturassaá¹ƒ sÄ• radaá¹‡á¸• akaá¹ƒ.

__so taá¹ƒ vÄ«á¹‡a_nti so rÄ• jÄ• ``Ä• haratha naá¹ƒ vÄ«á¹‡aá¹ƒ, ahamassÄ• saddaá¹ƒ
vÄ«á¹‡aá¹ƒ gahetvÄ• . __dasadhÄ• vÄ• _tiÄ• dÄ«su paá¹-hamaá¹ƒ tÄ• va dasadhÄ• phÄ•
apassanto satadhÄ• phÄ• leyya, tathÄ• pi apassanto sakalikaá¹ƒ sakalikaá¹ƒ kareyya, tath
``sakalikÄ• jhÄ• yissanti, saddo pana nikkhamitvÄ• palÄ• yissati, tadÄ• naá¹ƒ passissÄ• n
á¸• aheyya. tathÄ• pi apassanto ``sallahukÄ• ni \Ee III 67/ masicuá¹‡á¹‡Ä• ni vÄ• tena bhas
sÄ• radhaÃ±Ã±aá¹ƒ viya pÄ• damÅ«le patissati, tadÄ• naá¹ƒ passissÄ• mÄ«â€™â€™ ti m
tathÄ• pi apassanto ``masicuá¹‡á¹‡Ä• ni yathodakaá¹ƒ gamissanti, saddo pana pÄ• raá¹ƒ g
nikkhamitvÄ• tarissati, tadÄ• naá¹ƒ passissÄ• mÄ«â€™â€™ ti nadiyÄ• vÄ• sÄ«ghasotÄ•

__evaá¹ƒ vadeyyÄ• _ti sabbehipimehi upÄ• yehi apassanto te manusse evaá¹ƒ vadeyya. _
kira ayaá¹ƒ vÄ«á¹‡Ä• , lÄ• mikÄ• ti attho. asatÄ«ti lÄ• makÄ• dhivacanametaá¹ƒ. yathÄ• ha

``asÄ• lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati.

sÄ• rattÄ• ca pagabbhÄ• ca, sikhÄ« sabbaghaso yathÄ• â€™â€™ ti || (J I 1.61).

__yathevaá¹ƒ yaá¹ƒkiÃ±ci vÄ«á¹‡Ä• nÄ• mÄ• _ti na kevalaÃ±ca vÄ«á¹‡Ä• yeva lÄ• mikÄ•
\Ne III 106/ nÄ• ma, evaá¹ƒ yaá¹ƒkiÃ±ci aÃ±Ã±ampi tantibaddhaá¹ƒ, sabbaá¹ƒ taá¹ƒ lÄ• ma
__evameva kho_ti ettha vÄ«á¹‡Ä• viya paÃ±cakkhandhÄ• daá¹-á¹-habbÄ• , rÄ• jÄ• viya y
taá¹ƒ vÄ«á¹‡aá¹ƒ dasadhÄ• phÄ• lanato paá¹-á¹-hÄ• ya vicinanto saddaá¹ƒ adisvÄ• vÄ«á¹
evaá¹ƒ yogÄ• vacaro paÃ±cakkhandhe sammasanto ahanti vÄ• mamanti vÄ• gahetabbaá¹
hoti. tenassa taá¹ƒ khandhasammasanaá¹ƒ \Be III 109/ dassento __rÅ«paá¹ƒ samanvesati y
gatÄ«_tiÄ• dimÄ• ha.

tattha __samanvesatÄ«_ti pariyesati. __yÄ• vatÄ• rÅ«passa gatÄ«_ti yattakÄ• rÅ«passa g
gatigati, saÃ±jÄ• tigati, salakkhaá¹‡agati, vibhavagati, bhedagatÄ«ti paÃ±cavidhÄ• honti. ta
rÅ«paá¹ƒ nÄ• ma heá¹-á¹-hÄ• avÄ«cipariyantaá¹ƒ katvÄ• upari akaniá¹-á¹-habrahmalokaá¹
saá¹ƒsarati vattati, ayamassa __gatigati_ nÄ• ma.

ayaá¹ƒ pana kÄ• yo neva padumagabbhe, na puá¹‡á¸• arÄ«kanÄ«luppalÄ• dÄ«su saÃ±jÄ•
pana antare bahalandhakÄ• re duggandhapavanavicarite paramajegucche okÄ• se pÅ«tima
saÃ±jÄ• yati \Ee III 68/, ayaá¹ƒ rÅ«passa __saÃ±jÄ• tigati_ nÄ• ma.

duvidhaá¹ƒ pana rÅ«passa lakkhaá¹‡aá¹ƒ, ``ruppatÄ«ti kho, bhikkhave, tasmÄ• rÅ«paâ€™
evaá¹ƒ vutta ruppanasaá¹…khÄ• taá¹ƒ paccattalakkhaá¹‡aÃ±ca aniccÄ• dibhedaá¹ƒ sÄ• m
__salakkhaá¹‡agati_ nÄ• ma.

``gati migÄ• naá¹ƒ pavanaá¹ƒ, Ä• kÄ• so pakkhinaá¹ƒ gati.

vibhavo gati dhammÄ• naá¹ƒ, nibbÄ• naá¹ƒ arahato gatÄ«â€™â€™ ti || (Vin V 339) ---

evaá¹ƒ vutto rÅ«passa abhÄ• vo __vibhavagati_ nÄ• ma. yo panassa bhedo, ayaá¹ƒ __bhe
vedanÄ• dÄ«supi eseva nayo. kevalaÃ±hettha upari yÄ• va bhavaggÄ• tesaá¹ƒ saÃ±jÄ• tig
vedayitasaÃ±jÄ• nanaabhisaá¹…kharaá¹‡avijÄ• nanavasena paccattalakkhaá¹‡aá¹ƒ vedital

__tampi tassa na hotÄ«_ti yadetaá¹ƒ rÅ«pÄ• dÄ«su ahanti vÄ• mamanti vÄ• asmÄ«ti vÄ•
\Ne III 107/ diá¹-á¹-hitaá¹‡hÄ• mÄ• naggÄ• hattayaá¹ƒ, tampi tassa khÄ«á¹‡Ä• savassa na
yathÄ• nusandhinÄ• va suttÄ• gataá¹ƒ. tena vuttaá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ---

``Ä• dimhi sÄ«laá¹ƒ kathitaá¹ƒ, majjhe samÄ• dhibhÄ• vanÄ• .

pariyosÄ• ne ca nibbÄ• naá¹ƒ, esÄ• vÄ«á¹‡opamÄ• kathÄ• â€™â€™ ti ||

10. chappÄ• á¹‡akopamasuttavaá¹‡á¹‡anÄ•

<247> dasame \Be III 110/ __arugatto_ti vaá¹‡asarÄ«ro. tesaá¹ƒyeva arÅ«naá¹ƒ pakkattÄ•
saravana_nti kaá¹‡á¸• avanaá¹ƒ. __evameva kho_ti arugatto puriso viya dussÄ«lapuggalo v
kusakaá¹‡á¹-akehi viddhassa sarapattehi ca asidhÄ• rÅ«pamehi vilikhitagattassa bhiyyoson
dukkhadomanassaá¹ƒ viya tattha tattha sabrahmacÄ• rÄ«hi ``ayaá¹ƒ so imesaÃ±ca imesaÃ
kÄ• rakoâ€™â€™ ti vuccamÄ• nassa uppajjanadukkhaá¹ƒ veditabbaá¹ƒ.

__labhati vattÄ• ra_nti labhati codakaá¹ƒ. __evaá¹ƒkÄ• rÄ«_ti evarÅ«pÄ• naá¹ƒ vejjakamm
kÄ• rako. __evaá¹ƒsamÄ• cÄ• ro_ti vidhavÄ• gocarÄ• divasena evarÅ«pagocaro. __asucig
asuddhaá¹-á¹-hena asuci, gÄ• mavÄ• sÄ«naá¹ƒ vijjhanaá¹-á¹-hena kaá¹‡á¹-akoti gÄ• makaa

__pakkhi_nti hatthisoá¹‡á¸• asakuá¹‡aá¹ƒ. __ossajjeyyÄ• _ti vissajjeyya. __Ä• viÃ±cheyyu
__pavekkhÄ• mÄ«_ti pavisissÄ• mi. __Ä• kÄ• saá¹ƒ á¸• essÄ• mÄ«_ti Ä• kÄ• saá¹ƒ uppatis

etesu pana ahi ``bhogehi maá¹‡á¸• alaá¹ƒ bandhitvÄ• supissÄ• mÄ«â€™â€™ ti vammikaá
susumÄ• ro ``dÅ«re bilaá¹ƒ pavisitvÄ• nipajjissÄ• mÄ«â€™â€™ ti udakaá¹ƒ pavisitukÄ• mo
``ajaá¹-Ä• kÄ• se sukhaá¹ƒ vicarissÄ• mÄ«â€™â€™ ti Ä• kÄ• saá¹ƒ á¸• etukÄ• mo hoti. kuk
chÄ• rikaá¹ƒ byÅ«hitvÄ• usumaá¹ƒ gaá¹‡hanto nipajjissÄ• mÄ«â€™â€™ ti gÄ• maá¹ƒ pavi
``manussamaá¹ƒsaá¹ƒ khÄ• ditvÄ• piá¹-á¹-hiá¹ƒ pasÄ• retvÄ• sayissÄ• mÄ«â€™â€™ ti Ä
hoti. makkaá¹-o ``ucce rukkhe abhiruhitvÄ• disÄ• disaá¹ƒ pakkhandissÄ• mÄ«â€™â€™ ti v

__anuvidhÄ• yeyyu_nti \Ne III 108/ anugaccheyyuá¹ƒ, anuvidhiyeyyuntipi pÄ• á¹-ho, anuvid
attho. yattha so yÄ• ti, tattheva gaccheyyunti vuttaá¹ƒ hoti. __evamevÄ• _ti ettha cha pÄ• á
chÄ• yatanÄ• ni daá¹-á¹-habbÄ• ni, daá¸·harajju viya taá¹‡hÄ• , majjhe gaá¹‡á¹-hi viya avijjÄ
dvÄ• re Ä• rammaá¹‡aá¹ƒ balavaá¹ƒ hoti, taá¹ƒ taá¹ƒ Ä• yatanaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ Ä• ra

imaá¹ƒ \Be III 111/ pana upamaá¹ƒ bhagavÄ• sarikkhakena vÄ• Ä• hareyya Ä• yatanÄ• n
nÄ• nattadassanavasena. tattha __sarikkhakena_ tÄ• va visuá¹ƒ appanÄ• kiccaá¹ƒ natthi, p
__Ä• yatanÄ• naá¹ƒ nÄ• nattadassanena_ pana ayaá¹ƒ appanÄ• --- ahi nÄ• mesa bahi sitt
nÄ• bhiramati, saá¹…kÄ• raá¹-á¹-hÄ• natiá¹‡apaá¹‡á¹‡agahanavammikÄ• niyeva pana pav
abhiramati, ekaggataá¹ƒ Ä• pajjati. evameva cakkhupetaá¹ƒ visamajjhÄ• sayaá¹ƒ, maá¹-á¹-
suvaá¹‡á¹‡abhittiÄ• dÄ«su nÄ• bhiramati, oloketumpi na icchati, rÅ«pacittapupphalatÄ• divi
pana abhiramati. tÄ• disesu hi á¹-hÄ• nesu cakkhumhi appahonte mukhampi vivaritvÄ• olo

susumÄ• ropi bahi nikkhanto gahetabbaá¹ƒ na passati, akkhiá¹ƒ nimÄ«letvÄ• carati. yadÄ
byÄ• masatamattaá¹ƒ udakaá¹ƒ ogÄ• hitvÄ• bilaá¹ƒ pavisitvÄ• nipanno hoti, tadÄ• tassa
sukhaá¹ƒ supati. evameva sotampetaá¹ƒ bilajjhÄ• sayaá¹ƒ Ä• kÄ• sasannissitaá¹ƒ, kaá¹‡á¹
ajjhÄ• sayaá¹ƒ karoti, kaá¹‡á¹‡acchiddÄ• kÄ• soyeva tassa saddasavane paccayo hoti. aja
vaá¹-á¹-atiyeva. antoleá¹‡asmiÃ±hi sajjhÄ• ye kayiramÄ• ne na leá¹‡acchadanaá¹ƒ bhinditv
nikkhamati, dvÄ• ravÄ• tapÄ• nachiddehi pana nikkhamitvÄ• dhÄ• tuparamparÄ• ghaá¹-á
ghaá¹-á¹-eti. atha tasmiá¹ƒ kÄ• le ``asukaá¹ƒ nÄ• ma sajjhÄ• yatÄ«â€™â€™ ti leá¹‡apiá¹-á

evaá¹ƒ sante sampattagocaratÄ• hoti, kiá¹ƒ panetaá¹ƒ sampattagocaranti? Ä• ma sampatt
dÅ«re bheriÄ• dÄ«su vajjamÄ• nesu ``dÅ«re saddoâ€™â€™ ti jÄ• nanaá¹ƒ na bhaveyyÄ• t
sotapasÄ• dasmiÃ±hi ghaá¹-á¹-ite ``dÅ«re saddo, Ä• sanne saddo, paratÄ«re orimatÄ«reâ€
jÄ• nanÄ• kÄ• ro hoti, dhammatÄ• esÄ• ti. kiá¹ƒ etÄ• ya dhammatÄ• ya? yato yato chiddaá
candimasÅ«riyÄ• dÄ«naá¹ƒ dassanaá¹ƒ viyÄ• ti asampattagocaramevetaá¹ƒ.

pakkhÄ«pi \Ne III 109/ rukkhe vÄ• bhÅ«miyaá¹ƒ vÄ• na ramati. yadÄ• pana ekaá¹ƒ vÄ• c
atikkamma ajaá¹-Ä• kÄ• saá¹ƒ pakkhando hoti, tadÄ• ekaggacittataá¹ƒ Ä• pajjati. evameva
Ä• kÄ• sajjhÄ• sayaá¹ƒ vÄ• tÅ«panissayagandhagocaraá¹ƒ. tathÄ• \Be III 112/ hi gÄ• vo na

ghÄ• yitvÄ• ghÄ• yitvÄ• Ä• kÄ• sÄ• bhimukho hutvÄ• vÄ• taá¹ƒ Ä• kaá¸• á¸• hanti. aá¹…g
gahetvÄ• pi ca upasiá¹…ghanakÄ• le vÄ• taá¹ƒ anÄ• kaá¸• á¸• hanto neva tassa gandhaá¹ƒ

kukkuropi bahi caranto khemaá¹-á¹-hÄ• naá¹ƒ na passati, leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi upa
pavisitvÄ• uddhanaá¹-á¹-hÄ• ne \Ee III 71/ chÄ• rikaá¹ƒ byÅ«hitvÄ• nipannassa panassa p
jivhÄ• pi gÄ• majjhÄ• sayÄ• Ä• posannissitarasÄ• rammaá¹‡Ä• . tathÄ• hi tiyÄ• marattiá¹ƒ
pÄ• tova pattacÄ«varamÄ• dÄ• ya gÄ• maá¹ƒ pavisitabbaá¹ƒ hoti. sukkhakhÄ• danÄ«yassa
atemitassa rasaá¹ƒ jÄ• nituá¹ƒ.

siá¹…gÄ• lopi bahi caranto ratiá¹ƒ na vindati, Ä• makasusÄ• ne manussamaá¹ƒsaá¹ƒ khÄ•
phÄ• su hoti. evameva kÄ• yopi upÄ• diá¹‡á¹‡akajjhÄ• sayo pathavÄ«sannissitaphoá¹-á¹-ha
aÃ±Ã±aá¹ƒ upÄ• diá¹‡á¹‡akaá¹ƒ alabhamÄ• nÄ• sattÄ• attanova hatthatale sÄ«saá¹ƒ katv
ajjhattikabÄ• hirÄ• cassa pathavÄ« Ä• rammaá¹‡aggahaá¹‡e paccayo hoti. susanthatassÄ
heá¹-á¹-hÄ• á¹-hitÄ• nampi vÄ• phalakÄ• naá¹ƒ na sakkÄ• anisÄ«dantena vÄ• anuppÄ«á
jÄ• nitunti ajjhattikabÄ• hirÄ• pathavÄ« etassa phoá¹-á¹-habbajÄ• nane paccayo hoti.

makkaá¹-opi bhÅ«miyaá¹ƒ vicaranto nÄ• bhiramati, hatthasatubbedhaá¹ƒ panassa rukkhaá
viá¹-apapiá¹-á¹-he nisÄ«ditvÄ• disÄ• vidisÄ• olokentasseva phÄ• suko hoti. evaá¹ƒ manop
bhavaá¹…gapaccayo, diá¹-á¹-hapubbepi nÄ• nÄ• rammaá¹‡ajjhÄ• sayaá¹ƒ karotiyeva mÅ«
hotÄ«ti ayamettha saá¹…khepo, vitthÄ• rena pana Ä• yatanÄ• naá¹ƒ nÄ• nattaá¹ƒ visuddhi
vuttameva.

__taá¹ƒ cakkhu nÄ• viÃ±chatÄ«_ti taá¹‡hÄ• rajjukÄ• naá¹ƒ Ä• yatanapÄ• á¹‡akÄ• naá¹ƒ kÅ
baddhÄ• naá¹ƒ nibbisevanabhÄ• vaá¹ƒ Ä• pannattÄ• nÄ• kaá¸• á¸• hatÄ«ti imasmiá¹ƒ sutte
kathitÄ• .

11. yavakalÄ• pisuttavaá¹‡á¹‡anÄ•

<248> ekÄ• dasame \Ne III 110/ \Be III 113/ \Ee III 72/ __yavakalÄ• pÄ«_ti lÄ• yitvÄ• á¹-ha
__byÄ• bhaá¹…gihatthÄ• _ti kÄ• jahatthÄ• . __chahi byÄ• bhaá¹…gÄ«hi haneyyu_nti chahi
potheyyuá¹ƒ. __sattamo_ti tesu chasu janesu yave pothetvÄ• pasibbake pÅ«retvÄ• Ä• dÄ
Ä• gaccheyya. __suhatatarÄ• assÄ• _ti yaá¹ƒ tattha avasiá¹-á¹-haá¹ƒ atthi bhusapalÄ• pam
gahaá¹‡atthaá¹ƒ suá¹-á¹-hutaraá¹ƒ hatÄ• .

__evameva kho_ti ettha catumahÄ• patho viya cha Ä• yatanÄ• ni daá¹-á¹-habbÄ• ni, catum
nikkhittayavakalÄ• pÄ« viya satto, cha byÄ• bhaá¹…giyo viya iá¹-á¹-hÄ• niá¹-á¹-hamajjhatta
Ä• rammaá¹‡Ä• ni, sattamÄ• byÄ• bhaá¹…gÄ« viya bhavapatthanÄ• kilesÄ• . yathÄ• catu
yavakalÄ• pÄ« chahi byÄ• bhaá¹…gÄ«hi haÃ±Ã±ati, evamime sattÄ• aá¹-á¹-hÄ• rasahi Ä•

Ä• yatanesu haÃ±Ã±anti. yathÄ• sattamena suhatatarÄ• honti, evaá¹ƒ sattÄ• bhavapattha
honti bhavemÅ«lakaá¹ƒ dukkhaá¹ƒ anubhavamÄ• nÄ• .

idÄ• ni nesaá¹ƒ taá¹ƒ bhavapatthanakilesaá¹ƒ dassetuá¹ƒ __bhÅ«tapubbaá¹ƒ, bhikkhave_t
sudhammÄ• yaá¹ƒ bhummaá¹ƒ, sudhammÄ• ya devasabhÄ• ya dvÄ• reti attho. __dhammik
devÄ• nÄ• ma, yehi mÄ• disaá¹ƒ asurÄ• dhipatiá¹ƒ gahetvÄ• mayhaá¹ƒ bhedanamattampi
__adhammikÄ• devÄ• _ti adhammikÄ• ete devÄ• nÄ• ma, ye mÄ• disaá¹ƒ asurÄ• dhipati
kaá¹‡á¹-hapaÃ±camehi bandhanehi bandhitvÄ• nisÄ«dÄ• penti. __evaá¹ƒ sukhumaá¹ƒ kho
vepacittibandhana_nti taá¹ƒ kira padumanÄ• á¸·asuttaá¹ƒ viya makkaá¹-ajÄ• lasuttaá¹ƒ viya
chettuá¹ƒ pana neva vÄ• siyÄ• na pharasunÄ• sakkÄ• . yasmÄ• pana citteneva bajjhati, c
III 73/ ``vepacittibandhanaâ€™â€™ nti vuttaá¹ƒ.

__tato sukhumataraá¹ƒ mÄ• rabandhana_nti kilesabandhanaá¹ƒ panesaá¹ƒ tatopi sukhuma
Ä• pÄ• thaá¹ƒ gacchati, na iriyÄ• pathaá¹ƒ nivÄ• reti. tena hi baddhÄ• sattÄ• pathavitalepi
yojanasatampi yojanasahassampi \Be III 114/ gacchantipi Ä• gacchantipi. chijjamÄ• naá¹ƒ p
chijjati, na aÃ±Ã±enÄ• ti ``Ã±Ä• á¹‡amokkhaá¹ƒ bandhanaâ€™â€™ ntipi vuccati.

__maÃ±Ã±amÄ• no_ti \Ne III 111/ taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• naá¹ƒ vasena khandhe maÃ
mÄ• rabandhanena baddho. karaá¹‡atthe vÄ• etaá¹ƒ sÄ• mivacanaá¹ƒ, kilesamÄ• rena ba
pÄ• pimato_ti mÄ• rassa bandhanena mutto. karaá¹‡attheyeva vÄ• idaá¹ƒ sÄ• mivacanaá¹
kilesabandhanena muttoti attho.

__asmÄ«_ti padena taá¹‡hÄ• maÃ±Ã±itaá¹ƒ vuttaá¹ƒ. __ayamahasmÄ«_ti diá¹-á¹-himaÃ±Ã
sassatavasena diá¹-á¹-himaÃ±Ã±itameva. __na bhavissa_nti ucchedavasena. __rÅ«pÄ«_tiÄ
pabhedadÄ«panÄ• ni. __tasmÄ• _ti yasmÄ• maÃ±Ã±itaá¹ƒ Ä• bÄ• dhaá¹ƒ antodosanikanta
sallaÃ±ca, tasmÄ• . __iÃ±jita_ntiÄ• dÄ«ni yasmÄ• imehi kilesehi sattÄ• iÃ±janti ceva phan
honti pamattÄ• kÄ• rapattÄ• , tasmÄ• tesaá¹ƒ Ä• kÄ• radassanatthaá¹ƒ vuttÄ• ni.

mÄ• nagatavÄ• re pana mÄ• nassa gataá¹ƒ __mÄ• nagataá¹ƒ, _ mÄ• napavattÄ«ti attho. n
gÅ«thagataá¹ƒ muttagataá¹ƒ viya. tattha __asmÄ«_ti idaá¹ƒ taá¹‡hÄ• ya sampayuttamÄ• na
__ayamahamasmÄ«_ti diá¹-á¹-hivasena. nanu ca diá¹-á¹-hisampayutto nÄ• ma mÄ• no natt
pana appahÄ«nattÄ• diá¹-á¹-hi nÄ• ma hoti. mÄ• namÅ«lakaá¹ƒ diá¹-á¹-hiá¹ƒ sandhÄ• yeta
sabbattha uttÄ• namevÄ• ti.

Ä• sÄ«visavaggo.

catuttho paá¹‡á¹‡Ä• sako.

saá¸·Ä• yatanasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vedanÄ• saá¹ƒyuttaá¹ƒ

1. sagÄ• thÄ• vaggo

1. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<249> vedanÄ• saá¹ƒyutte \Ne III 112/ \Ee III 74/ \Be III 115/ sagÄ• thÄ• vaggassa paá¹-ha
upacÄ• rena vÄ• appanÄ• ya vÄ• samÄ• hito. __vedanÄ• ca pajÄ• nÄ• tÄ«_ti vedanÄ• c
__vedanÄ• naÃ±ca sambhava_nti tÄ• saá¹ƒyeva sambhavaá¹ƒ samudayasaccavasena paj
yatthetÄ• vedanÄ• nirujjhanti, taá¹ƒ nibbÄ• naá¹ƒ nirodhasaccavasena pajÄ• nÄ• ti. __kha
tÄ• saá¹ƒyeva vedanÄ• naá¹ƒ khayagÄ• minaá¹ƒ maggaá¹ƒ maggasaccavasena pajÄ• nÄ•
nittaá¹‡ho hutvÄ• kilesaparinibbÄ• nena parinibbuto. evamettha sutte sammasanacÄ• rave
dvÄ«hi padehi samathavipassanÄ• kathitÄ• , sesehi catusaccaá¹ƒ kathitaá¹ƒ. evamettha sa
catubhÅ«makadhammaparicchedo vutto.

2. sukhasuttavaá¹‡á¹‡anÄ•

<250> dutiye __adukkhamasukhaá¹ƒ sahÄ• _ti adukkhamasukhaÃ±ca sukhadukkhehi saha
cÄ• _ti attano ca parassa ca. __mosadhamma_nti nassanasabhÄ• vaá¹ƒ. __palokina_nti pa
bhijjanasabhÄ• vaá¹ƒ. __phussa phussa vayaá¹ƒ passa_nti Ã±Ä• á¹‡ena phusitvÄ• phusitv
__evaá¹ƒ tattha virajjatÄ«_ti evaá¹ƒ tÄ• su vedanÄ• su virajjati. idhÄ• pi sutte sammasanac
gÄ• thÄ• su Ã±Ä• á¹‡aphusanaá¹ƒ.

3. pahÄ• nasuttavaá¹‡á¹‡anÄ•

<251> tatiye \Ne III 113/ \Ee III 75/ __acchecchi taá¹‡ha_nti sabbampi taá¹‡haá¹ƒ chindi sa
__vivattayi saá¹ƒyojana_nti dasavidhampi saá¹ƒyojanaá¹ƒ parivattayi nimmÅ«lakamakÄ• si.
kÄ• raá¹‡ena. __mÄ• nÄ• bhisamayÄ• _ti mÄ• nassa dassanÄ• bhisamayÄ• , pahÄ• nÄ• b
kiccavasena mÄ• naá¹ƒ sampassati, ayamassa \Be III 116/ dassanÄ• bhisamayo. tena diá¹-
pahÄ«yati, diá¹-á¹-havisena diá¹-á¹-hasattÄ• naá¹ƒ jÄ«vitaá¹ƒ viya. ayamassa pahÄ• nÄ• bh

__antamakÄ• si dukkhassÄ• _ti evaá¹ƒ arahattamaggena mÄ• nassa diá¹-á¹-hattÄ• ca pah
``kÄ• yabandhanassa anto jÄ«rati (Vin II 278) haritantaá¹ƒ vÄ• â€™â€™ ti (MN I 304) evaá
vuttaantimamariyÄ• danto ca, ``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naâ€™â€™ nti (It 91; SN
vuttalÄ• makanto ca, ``sakkÄ• yo eko antoâ€™â€™ ti (AN II 6.61; Nidd II tissametteyyamÄ•
evaá¹ƒ vuttakoá¹-á¹-hÄ• santo ca, ``esevanto dukkhassa sabbapaccayasaá¹…khayÄ• â€™

4.71; Ud 71) evaá¹ƒ vuttakoá¹-anto cÄ• ti cattÄ• ro antÄ• , tesu sabbasseva vaá¹-á¹-adukkh
catutthakoá¹-isaá¹…khÄ• taá¹ƒ antamakÄ• si, paricchedaá¹ƒ parivaá¹-umaá¹ƒ akÄ• si, antin
dukkhamakÄ• sÄ«ti vuttaá¹ƒ hoti.

__sampajaÃ±Ã±aá¹ƒ na riÃ±catÄ«_ti sampajaÃ±Ã±aá¹ƒ na jahati. __saá¹…khyaá¹ƒ nopetÄ
mÅ«á¸·hoti paÃ±Ã±attiá¹ƒ na upeti, taá¹ƒ paÃ±Ã±attiá¹ƒ pahÄ• ya khÄ«á¹‡Ä• savo nÄ• ma
sutte Ä• rammaá¹‡Ä• nusayo kathito.

4. pÄ• tÄ• lasuttavaá¹‡á¹‡anÄ•

<252> catutthe __pÄ• tÄ• lo_ti pÄ• tassa alaá¹ƒ pariyatto, natthi ettha patiá¹-á¹-hÄ• ti __pÄ
avijjamÄ• na_nti asambhÅ«tataá¹ƒ apaÃ±Ã±Ä• yamÄ• nattaá¹ƒ. __evaá¹ƒ vÄ• caá¹ƒ bhÄ•
pÄ• tÄ• loti evaá¹ƒ vÄ• caá¹ƒ. so hi yaá¹ƒ taá¹ƒ balavÄ• mukhaá¹ƒ mahÄ• samuddassa uda
\Ee III 76/ cakkavÄ• á¸·aá¹ƒ vÄ• sineruá¹ƒ vÄ• Ä• hacca yojanadviyojanadasayojanappam
mahÄ• samudde \Ne III 114/ patati, yassa patitaá¹-á¹-hÄ• ne mahÄ• narakapapÄ• to viya ho
balavÄ• mukhanti vuccati. taá¹ƒ sandhÄ• ya evaá¹ƒ vadati.

yasmÄ• pana tattha tathÄ• rÅ«pÄ• naá¹ƒ macchakacchapadevadÄ• navÄ• naá¹ƒ patiá¹-á¹
tasmÄ• asantaá¹ƒ asaá¹ƒvijjamÄ• naá¹ƒ taá¹ƒ taá¹ƒ vÄ• caá¹ƒ bhÄ• sati nÄ• ma. yasmÄ•
sÄ• rÄ«rikÄ• ya dukkhavedanÄ• ya patiá¹-á¹-hÄ• tuá¹ƒ na sakkonti, tasmÄ• pÄ• tassa alan
pÄ• tÄ• loti dassento __sÄ• rÄ«rikÄ• naá¹ƒ kho etaá¹ƒ bhikkhave_tiÄ• dimÄ• ha.

__pÄ• tÄ• le_ \Be III 117/ __na paccuá¹-á¹-hÄ• sÄ«_ti pÄ• tÄ• lasmiá¹ƒ na patiá¹-á¹-hÄ• si.
patiá¹-á¹-haá¹ƒ. __akkandatÄ«_ti anibaddhaá¹ƒ vippalÄ• paá¹ƒ vilapanto kandati. __dubbalo
__appathÄ• mako_ti Ã±Ä• á¹‡athÄ• massa parittatÄ• ya parittathÄ• mako. imasmiá¹ƒ sutte
sotÄ• panno hi ettha dhuraá¹ƒ, balavavipassako na tikkhabuddhi uppannaá¹ƒ vedanaá¹ƒ an
patiá¹-á¹-hÄ• tuá¹ƒ samattho yogÄ• vacaropi vaá¹-á¹-ati.

5. daá¹-á¹-habbasuttavaá¹‡á¹‡anÄ•

<253> paÃ±came __dukkhato daá¹-á¹-habbÄ• _ti vipariá¹‡Ä• manavasena dukkhato daá¹-á
dukkhÄ• panavinivijjhanaá¹-á¹-hena sallÄ• ti daá¹-á¹-habbÄ• . __aniccato_ti adukkhamasuk
abhÄ• vÄ• kÄ• rena aniccato daá¹-á¹-habbÄ• . __addÄ• _ti addasa. __santa_nti santasabhÄ

6. sallasuttavaá¹‡á¹‡anÄ•

<254> chaá¹-á¹-he __tatrÄ• _ti tesu dvÄ«su janesu. __anuvedhaá¹ƒ vijjheyyÄ• _ti tasseva v
aá¹…gulantare vÄ• dvaá¹…gulantare vÄ• Ä• sannapadese anugatavedhaá¹ƒ. evaá¹ƒ vidd

\Ee III 77/ paá¹-hamavedanÄ• ya balavatarÄ• hoti, pacchÄ• uppajjamÄ• nÄ• domanassav
purimavedanÄ• ya balavatarÄ• hoti. __dukkhÄ• ya vedanÄ• ya nissaraá¹‡a_nti dukkhÄ• ya
samÄ• dhimaggaphalÄ• ni nissaraá¹‡aá¹ƒ, taá¹ƒ so na jÄ• nÄ• ti, kÄ• masukhameva nissar
vedanÄ• na_nti tÄ• saá¹ƒ sukhadukkhavedanÄ• naá¹ƒ. __saÃ±Ã±utto naá¹ƒ vedayatÄ«_ti k
taá¹ƒ vedanaá¹ƒ \Ne III 115/ vedayati, na vippayutto. __saÃ±Ã±utto dukkhasmÄ• _ti karaá¹‡
dukkhena sampayuttoti attho. __saá¹…khÄ• tadhammassÄ• _ti viditadhammassa tulitadhar
pariyattibahussutassa paá¹-ivedhabahussutassa ca. __sammÄ• pajÄ• nÄ• ti bhavassa pÄ•
nibbÄ• naá¹ƒ gato, tadeva nibbÄ• naá¹ƒ sammÄ• pajÄ• nÄ• ti. imasmimpi sutte Ä• rammaá
ariyasÄ• vakesu ca khÄ«á¹‡Ä• savo ettha dhuraá¹ƒ, anÄ• gÄ• mÄ«pi vaá¹-á¹-atÄ«ti vadanti

7. paá¹-hamagelaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<255> sattame \Be III 118/ __yena gilÄ• nasÄ• lÄ• tenupasaá¹…kamÄ«_ti ``sadevake loke
gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ gacchati, upaá¹-á¹-hÄ• tabbayuttakÄ• nÄ• ma gilÄ• nÄ• ti bhikkh
gilÄ• ne upaá¹-á¹-hÄ• tabbe maÃ±Ã±issantÄ«â€™â€™ ti ca ``ye tattha kammaá¹-á¹-hÄ• na
kammaá¹-á¹-hÄ• naá¹ƒ kathessÄ• mÄ«â€™â€™ ti ca cintetvÄ• upasaá¹…kami. __kÄ• ye k
vattabbaá¹ƒ, taá¹ƒ parato vakkhÄ• ma. __aniccÄ• nupassÄ«_ti aniccataá¹ƒ anupassanto. __
anupassanto. __virÄ• gÄ• nupassÄ«_ti virÄ• gaá¹ƒ anupassanto. __nirodhÄ• nupassÄ«_ti n
__paá¹-inissaggÄ• nupassÄ«_ti paá¹-inissaggaá¹ƒ anupassanto.

ettÄ• vatÄ• kiá¹ƒ dassitaá¹ƒ hoti? imassa bhikkhuno Ä• gamanÄ«yapaá¹-ipadÄ• , satipaá¹
pubbabhÄ• gÄ• yeva, sampajaÃ±Ã±epi aniccÄ• nupassanÄ• vayÄ• nupassanÄ• virÄ• gÄ•
anupassanÄ• pubbabhÄ• gÄ• yeva, nirodhÄ• nupassanÄ• pi paá¹-inissaggÄ• nupassanÄ•
\Ee III 78/ imassa bhikkhuno bhÄ• vanÄ• kÄ• lo dassitoti. sesaá¹ƒ vuttanayameva.

8-9. dutiyagelaÃ±Ã±asuttÄ• divaá¹‡á¹‡anÄ•

256-257__._ aá¹-á¹-hame __imameva phassaá¹ƒ paá¹-iccÄ• _ti vutte bujjhanakÄ• naá¹ƒ ajj
atthato panetaá¹ƒ ninnÄ• nÄ• karaá¹‡aá¹ƒ. kÄ• yova hi ettha phassoti vutto. navamaá¹ƒ utt

10. phassamÅ«lakasuttavaá¹‡á¹‡anÄ•

<258> dasame \Ne III 116/ __sukhavedaniya_nti sukhavedanÄ• ya paccayabhÅ«taá¹ƒ. ses
anupadavaá¹‡á¹‡anÄ• panettha heá¹-á¹-hÄ• vitthÄ• ritÄ• va. imasmiá¹ƒ suttadvaye samm

sagÄ• thÄ• vaggo paá¹-hamo.

2. rahogatavaggo

1. rahogatasuttavaá¹‡á¹‡anÄ•

<259> rahogatavaggassa \Be III 119/ paá¹-hame __yaá¹ƒ kiÃ±ci vedayitaá¹ƒ, taá¹ƒ dukkha
vedayitaá¹ƒ, taá¹ƒ sabbaá¹ƒ dukkhanti attho. __saá¹…khÄ• rÄ• naá¹ƒyeva aniccata_ntiÄ• d
saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• khayadhammatÄ• vayadhammatÄ• vipariá¹‡Ä• madham
vedayitaá¹ƒ, taá¹ƒ dukkhanti mayÄ• bhÄ• sitanti dÄ«peti. yÄ• hi saá¹…khÄ• rÄ• naá¹ƒ ani
aniccatÄ• eva. aniccatÄ• ca nÄ• mesÄ• maraá¹‡aá¹ƒ, maraá¹‡ato uttari dukkhaá¹ƒ nÄ• m
adhippÄ• yena sabbÄ• vedanÄ• dukkhÄ• ti vuttÄ• . __atha kho pana bhikkhu mayÄ• _ti id
vedanÄ• naá¹ƒyeva nirodhaá¹ƒ paÃ±Ã±Ä• pemi, imesampi dhammÄ• naá¹ƒ nirodhaá¹ƒ paÃ
Ä• raddhaá¹ƒ. vÅ«pasamo ca passaddhiyo ca evarÅ«pÄ• ya desanÄ• ya bujjhanakÄ• naá¹ƒ
vuttÄ• . saÃ±Ã±Ä• vedayitanirodhaggahaá¹‡ena cettha cattÄ• ro Ä• ruppÄ• gahitÄ• va hon

2-3. paá¹-hamaÄ• kÄ• sasuttÄ• divaá¹‡á¹‡anÄ•

260-261__._ dutiye __puthÅ« vÄ• yanti mÄ• lutÄ• _ti bahÅ« vÄ• tÄ• vÄ• yanti. sesaá¹ƒ utt
vinÄ• gÄ• thÄ• hi bujjhantÄ• naá¹ƒ ajjhÄ• sayena vuttaá¹ƒ.

4. agÄ• rasuttavaá¹‡á¹‡anÄ•

<262> catutthe \Ne III 117/ __puratthimÄ• _ti puratthimÄ• ya. evaá¹ƒ sabbattha. __sÄ• mis
vedanÄ• _tiÄ• dÄ«su __sÄ• misÄ• sukhÄ• _ nÄ• ma kÄ• mÄ• misapaá¹-isaá¹ƒyuttÄ• veda
paá¹-hamajjhÄ• nÄ• divasena vipassanÄ• vasena anussativasena ca uppannÄ• vedanÄ• .
kÄ• mÄ• miseneva sÄ• misÄ• vedanÄ• , __nirÄ• misÄ• dukkhÄ• _ nÄ• ma anuttaresu vim
pihapaccayÄ• uppannadomanassavedanÄ• . __sÄ• misÄ• adukkhamasukhÄ• _ nÄ• ma k
__nirÄ• misÄ• adukkhamasukhÄ• _ nÄ• ma catutthajjhÄ• navasena uppannÄ• adukkhama

5-8. paá¹-hamaÄ• nandasuttÄ• divaá¹‡á¹‡anÄ•

263-266__._ paÃ±camÄ• dÄ«ni \Be III 120/ cattÄ• ri heá¹-á¹-hÄ• kathitanayÄ• neva. purim
paripuá¹‡á¹‡apassaddhikÄ• ni, pacchimÄ• ni upaá¸• á¸• hapassaddhikÄ• ni. desanÄ• ya bu
vuttÄ• ni.

9-10. paÃ±cakaá¹…gasuttÄ• divaá¹‡á¹‡anÄ•

267-268__._ navame __paÃ±cakaá¹…go thapatÄ«_ti __paÃ±cakaá¹…go_ti tassa nÄ• maá¹
vÄ• sipharasunikhÄ• danadaá¹‡á¸• amuggarakÄ• á¸·asuttanÄ• á¸·isaá¹…khÄ• tehi vÄ• pa
so paÃ±cakaá¹…goti paÃ±Ã±Ä• to. __thapatÄ«_ti vaá¸• á¸• hakÄ«jeá¹-á¹-hako. __udÄ• yÄ«

__pariyÄ• ya_nti kÄ• raá¹‡aá¹ƒ. __dvepÄ• nandÄ• _ti dvepi, Ä• nanda, __pariyÄ• yenÄ• _ti
ettha ca kÄ• yikacetasikavasena dve veditabbÄ• , sukhÄ• divasena tissopi, indriyavasena s
dvÄ• ravasena cakkhusamphassajÄ• dikÄ• cha, upavicÄ• ravasena ``cakkhunÄ• rÅ«paá¹ƒ
rÅ«paá¹ƒ upavicaratÄ«â€™â€™ tiÄ• dikÄ• aá¹-á¹-hÄ• rasa, cha gehasitÄ• ni somanassÄ•
gehasitÄ• ni domanassÄ• ni, cha nekkhammasitÄ• ni, cha gehasitÄ• upekkhÄ• , cha nekkh
chattiá¹ƒsa. tÄ• atÄ«te chattiá¹ƒsa, anÄ• gate chattiá¹ƒsa, paccuppanne chattiá¹ƒsÄ• ti eva
vedanÄ• veditabbÄ• .

__paÃ±cime_ \Ne III 118/ __Ä• nanda kÄ• maguá¹‡Ä• _ti ayaá¹ƒ pÄ• á¹-iyekko anusandhi.
katvÄ• vedanÄ• bhagavatÄ• paÃ±Ã±attÄ• , pariyÄ• yena ekÄ• pi vedanÄ• kathitÄ• , taá¹
thapatino vÄ• daá¹ƒ upatthambhetuá¹ƒ imaá¹ƒ desanaá¹ƒ Ä• rabhi. __abhikkantatara_nti su
__paá¹‡Ä«tatara_nti atappakataraá¹ƒ. ettha ca catutthajjhÄ• nato paá¹-á¹-hÄ• ya adukkham
santaá¹-á¹-hena paá¹‡Ä«taá¹-á¹-hena ca sukhanti vuttÄ• . nirodho avedayitasukhavasena s
paÃ±cakÄ• maguá¹‡avasena hi aá¹-á¹-hasamÄ• pattivasena ca uppannaá¹ƒ vedayitaá¹ƒ su
avedayitasukhaá¹ƒ nÄ• ma. iti vedayitasukhaá¹ƒ vÄ• hotu avedayitasukhaá¹ƒ vÄ• , niddukk
sukhaá¹-á¹-hena ekantasukhameva jÄ• taá¹ƒ.

__yattha yatthÄ• _ti yasmiá¹ƒ yasmiá¹ƒ á¹-hÄ• ne. __sukhaá¹ƒ upalabbhatÄ«_ti vedayitaá¹
avedayitaá¹ƒ sukhaá¹ƒ vÄ• upalabbhati. __taá¹ƒ taá¹ƒ tathÄ• gato sukhasmiá¹ƒ paÃ±Ã±ap
tathÄ• gato niddukkhabhÄ• vaá¹ƒ sukhasmiá¹ƒyeva paÃ±Ã±apetÄ«ti idha \Be III 121/ bhaga
sÄ«saá¹ƒ katvÄ• neyyapuggalassa vasena arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hÄ• p
uttÄ• natthamevÄ• ti.

rahogatavaggo dutiyo.

3. aá¹-á¹-hasatapariyÄ• yavaggo

1. sÄ«vakasuttavaá¹‡á¹‡anÄ•

<269> tatiyavaggassa \Ee III 81/ paá¹-hame __moá¸·iyasÄ«vako_ti __sÄ«vako_ti tassa nÄ•
atthi, tasmÄ• moá¸·iyasÄ«vakoti vuccati. __paribbÄ• jako_ti channaparibbÄ• jako. __pittasa
pittapaccayÄ• ni. __vedayitÄ• nÄ«_ti vedanÄ• . tattha pittapaccayÄ• tisso vedanÄ• uppajja
``pittaá¹ƒ me kupitaá¹ƒ dujjÄ• naá¹ƒ kho pana jÄ«vitaâ€™â€™ nti dÄ• naá¹ƒ deti, sÄ«laá¹ƒ
uposathakammaá¹ƒ karoti, evamassa kusalavedanÄ• uppajjati. ekacco ``pittabhesajjaá¹ƒ k
pÄ• á¹‡aá¹ƒ hanati, adinnaá¹ƒ Ä• diyati, musÄ• bhaá¹‡ati, dasa dussÄ«lyakammÄ• ni karo
uppajjati. ekacco ``ettakenapi me bhesajjakaraá¹‡ena pittaá¹ƒ na \Ne III 119/ vÅ«pasammat
taá¹ƒ hotÅ«â€™â€™ ti majjhatto kÄ• yikavedanaá¹ƒ adhivÄ• sento nipajjati, evaá¹ƒ assa ab
uppajjati.

__sÄ• mampi kho eta_nti taá¹ƒ taá¹ƒ pittavikÄ• raá¹ƒ disvÄ• attanÄ• pi etaá¹ƒ veditabbaá¹
bhÅ«tasammataá¹ƒ. lokopi hissa sarÄ«re sabalavaá¹‡á¹‡atÄ• dipittavikÄ• raá¹ƒ disvÄ• ``pi
nti jÄ• nÄ• ti. __tasmÄ• _ti yasmÄ• sÄ• maÃ±ca viditaá¹ƒ lokassa ca saccasammataá¹ƒ ati
__semhasamuá¹-á¹-hÄ• nÄ• _dÄ«supi eseva nayo. ettha pana __sannipÄ• tikÄ• nÄ«_ti tiá¹
kopena samuá¹-á¹-hitÄ• ni. __utupariá¹‡Ä• majÄ• nÄ«_ti visabhÄ• gaututo jÄ• tÄ• ni. jaá¹…
anupadese vasantÄ• naá¹ƒ visabhÄ• go utu uppajjati, anupadesavÄ• sÄ«naÃ±ca jaá¹…gala
malayasamuddatÄ«rÄ• divasenÄ• pi utuvisabhÄ• gatÄ• uppajjatiyeva. tato jÄ• tÄ• ti utupar

__visamaparihÄ• rajÄ• nÄ«_ti \Be III 122/ mahÄ• bhÄ• ravahanasudhÄ• koá¹-á¹-anÄ• dito
carantassa sappaá¸• aá¹ƒsakÅ«papÄ• tÄ• dito vÄ• visamaparihÄ• rato jÄ• tÄ• ni. __opakk
pÄ• radÄ• riko vÄ• â€™â€™ ti gahetvÄ• jaá¹‡á¹‡ukakapparamuggarÄ• dÄ«hi nippothanau
uppannÄ• ni. etaá¹ƒ bahi upakkamaá¹ƒ labhitvÄ• koci vuttanayeneva kusalaá¹ƒ karoti, koci
adhivÄ• sento nipajjati. __kammavipÄ• kajÄ• nÄ«_ti kevalaá¹ƒ kammavipÄ• kato, jÄ• tÄ• ni
vuttanayeneva koci kusalaá¹ƒ karoti, koci akusalaá¹ƒ, koci adhivÄ• sento nipajjati. evaá¹ƒ sa
tividhÄ• va vedanÄ• honti.

tattha purimehi sattahi kÄ• raá¹‡ehi uppannÄ• sÄ• rÄ«rikÄ• vedanÄ• sakkÄ• paá¹-ibÄ• h
kammavipÄ• kajÄ• naá¹ƒ pana sabbabhesajjÄ• nipi sabbaparittÄ• nipi nÄ• laá¹ƒ paá¹-ighÄ•
lokavohÄ• ro nÄ• ma kathitoti.

2-10. aá¹-á¹-hasatasuttÄ• divaá¹‡á¹‡anÄ•

270-278__._ dutiye __aá¹-á¹-hasatapariyÄ• ya_nti aá¹-á¹-hasatassa kÄ• raá¹‡abhÅ«taá¹ƒ. _
dhammakÄ• raá¹‡aá¹ƒ. __kÄ• yikÄ• ca cetasikÄ• cÄ• _ti ettha kÄ• yikÄ• kÄ• mÄ• vacare
catubhÅ«mikÄ• pi \Ne III 120/. __sukhÄ• _tiÄ• dÄ«su sukhÄ• vedanÄ• arÅ«pÄ• vacare na
labbhanti, dukkhÄ• kÄ• mÄ• vacarÄ• va, itarÄ• catubhÅ«mikÄ• . paÃ±cake sukhindriyadul
kÄ• mÄ• vacarÄ• neva, somanassindriyaá¹ƒ tebhÅ«makaá¹ƒ, upekkhindriyaá¹ƒ catubhÅ«m
dvÄ• resu vedanÄ• kÄ• mÄ• vacarÄ• va, manodvÄ• re catubhÅ«mikÄ• , aá¹-á¹-hÄ• rasake
somanassena saha upavicarantÄ«ti __somanassÅ«pavicÄ• rÄ• _. sesadvayepi eseva nayo
vicÄ• ravasena Ä• gatÄ• , taá¹ƒsampayuttÄ• naá¹ƒ pana somanassÄ• dÄ«naá¹ƒ vasena idh
veditabbÄ• .

__cha gehasitÄ• ni somanassÄ• nÄ«_tiÄ• dÄ«su ``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹
manÄ• pÄ• naá¹ƒ manoramÄ• naá¹ƒ lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ paá¹-ilÄ• bhaá¹ƒ v
pubbe vÄ• paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato up
yaá¹ƒ evarÅ«paá¹ƒ \Ee III 83/ somanassaá¹ƒ, idaá¹ƒ \Be III 123/ vuccati gehasitaá¹ƒ soman
III 306). evaá¹ƒ chasu dvÄ• resu vuttakÄ• maguá¹‡anissitÄ• ni somanassÄ• ni __cha gehas

``rÅ«pÄ• naá¹ƒ tveva aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ `pubbe ceva
te rÅ«pÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá
uppajjati somanassaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ somanassaá¹ƒ, idaá¹ƒ vuccati nekkhammasita
(MN III 306) evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate aniccatÄ• divas
paá¹-á¹-hapetvÄ• ussukkÄ• petuá¹ƒ sakkontassa ``ussukkitÄ• me vipassanÄ• â€™â€™ ti
uppannasomanassÄ• ni __cha nekkhammasitasomanassÄ• ni_ nÄ• ma.

``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naá¹ƒ manÄ• pÄ• naá¹
lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ appaá¹-ilÄ• bhaá¹ƒ vÄ• appaá¹-ilÄ• bhato samanupassa
paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati doma
evarÅ«paá¹ƒ domanassaá¹ƒ, idaá¹ƒ vuccati gehasitaá¹ƒ domanassaâ€™â€™ nti. evaá¹ƒ ch
``iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ nÄ• nubhavissÄ• mi nÄ• nubhavÄ• mÄ«â€™â€™ ti vitakkayato
kÄ• maguá¹‡anissitadomanassÄ• ni __cha gehasitadomanassÄ• ni_ nÄ• ma.

``rÅ«pÄ• naá¹ƒ tveva aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ `pubbe ceva
121/, sabbe te rÅ«pÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yath
disvÄ• anuttaresu vimokkhesu pihaá¹ƒ upaá¹-á¹-hÄ• peti `kudÄ• ssu nÄ• mÄ• haá¹ƒ tadÄ•
viharissÄ• mi, yadariyÄ• etarahi Ä• yatanaá¹ƒ upasampajja viharantÄ«â€™â€™ ti. iti anutta
upaá¹-á¹-hÄ• payato uppajjati pihapaccayÄ• domanassaá¹ƒ. yaá¹ƒ evarÅ«paá¹ƒ domanass
nekkhammasitaá¹ƒ domanassanti; evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• th
anuttaravimokkhasaá¹…khÄ• taariyaphaladhammesu pihaá¹ƒ upaá¹-á¹-hÄ• petvÄ• tadadhi
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ussukkÄ• petuá¹ƒ asakkontassa ``imampi pakkhaá¹ƒ imam
saá¹ƒvaccharaá¹ƒ vipassanaá¹ƒ ussukkÄ• petvÄ• ariyabhÅ«miá¹ƒ \Ee III 84/ pÄ• puá¹‡ituá
anusocato uppannÄ• ni domanassÄ• ni __cha nekkhammasitadomanassÄ• ni_ nÄ• ma.

``cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ• bÄ• lassa mÅ«á¸·hassa puthujjanassa a
avipÄ• kajinassa anÄ• dÄ«navadassÄ• vino assutavato puthujjanassa \Be III 124/. yÄ• eva
sÄ• nÄ• tivattati, tasmÄ• sÄ• upekkhÄ• gehasitÄ• ti vuccatÄ«â€™â€™ ti; evaá¹ƒ chasu d
Ä• pÄ• thagate guá¸·apiá¹‡á¸• ake nilÄ«namakkhikÄ• viya rÅ«pÄ• dÄ«ni anativattamÄ• nÄ
hutvÄ• uppannakÄ• maguá¹‡anissitÄ• upekkhÄ• __cha gehasitaupekkhÄ• _ nÄ• ma.

``rÅ«pÄ• naá¹ƒ tveva aniccataá¹ƒ viditvÄ• vipariá¹‡Ä• mavirÄ• ganirodhaá¹ƒ pubbe ceva r
te rÅ«pÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá
uppajjati upekkhÄ• . yÄ• evarÅ«pÄ• upekkhÄ• , rÅ«paá¹ƒ sÄ• ativattati, tasmÄ• sÄ• upe
vuccatÄ«â€™â€™ ti; evaá¹ƒ chasu dvÄ• resu iá¹-á¹-hÄ• diÄ• rammaá¹‡e Ä• pÄ• thagate iá
aniá¹-á¹-he adussantassa asamapekkhane amuyhantassa uppannÄ• vipassanÄ• Ã±Ä• á¹‡
__nekkhammasitaupekkhÄ• _ nÄ• ma. imasmiá¹ƒ sutte sabbasaá¹…gÄ• hako catubhÅ«ma

tatiyÄ• dÄ«ni uttÄ• natthÄ• neva.

11. nirÄ• misasuttavaá¹‡á¹‡anÄ•

<279> ekÄ• dasame __sÄ• misÄ• _ti kilesÄ• misena sÄ• misÄ• . __nirÄ• misatarÄ• _ti nirÄ
nirÄ• misatarÄ• va. nanu ca dvÄ«su jhÄ• nesu pÄ«ti mahaggatÄ• pi hoti lokuttarÄ• pi, pacc
122/ lokiyÄ• va, sÄ• kasmÄ• nirÄ• misatarÄ• jÄ• tÄ• ti? santapaá¹‡Ä«tadhammapaccavek
yathÄ• hi rÄ• javallabho cÅ«á¸·upaá¹-á¹-hÄ• ko appaá¹-ihÄ• rikaá¹ƒ yathÄ• sukhaá¹ƒ rÄ• ja
seá¹-á¹-hisenÄ• patiÄ• dayo pÄ• dena paharantopi na gaá¹‡eti. kasmÄ• ? raÃ±Ã±o Ä• sanr
uttaritaro hoti, evamayampi santapaá¹‡Ä«tadhammapaccavekkhaá¹‡avasena \Ee III 85/ upp
lokuttarapÄ«titopi uttaritarÄ• ti veditabbÄ• . sesavÄ• resupi eseva nayo.

vimokkhavÄ• re pana rÅ«papaá¹-isaá¹ƒyutto vimokkho attano Ä• rammaá¹‡abhÅ«tena rÅ«
nÄ• ma, arÅ«papaá¹-isaá¹ƒyutto rÅ«pÄ• misÄ• bhÄ• vena nirÄ• miso nÄ• mÄ• ti.

vedanÄ• saá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mÄ• tugÄ• masaá¹ƒyuttaá¹ƒ

1. paá¹-hamapeyyÄ• lavaggo

1-2. mÄ• tugÄ• masuttÄ• divaá¹‡á¹‡anÄ•

280-281__._ mÄ• tugÄ• masaá¹ƒyuttassa \Ne III 123/ \Be III 125/ \Ee III 86/ paá¹-hame __a
aguá¹‡aá¹…gehi. __na ca rÅ«pavÄ• _ti na rÅ«pasampanno virÅ«po duddasiko. __na ca bh
niddhano. __na ca sÄ«lavÄ• _ti na sÄ«lasampanno dussÄ«lo. __alaso cÄ• _ti kantanapaca
na sakkoti, kusÄ«to Ä• lasiyo nisinnaá¹-á¹-hÄ• ne nisinnova, á¹-hitaá¹-hÄ• ne á¹-hitova nidd
__pajaÃ±cassa na labhatÄ«_ti assa purisassa kulavaá¹ƒsapatiá¹-á¹-hÄ• pakaá¹ƒ puttaá¹ƒ n
nÄ• ma hoti. sukkapakkho vuttavipariyÄ• yena veditabbo. dutiyaá¹ƒ paá¹-hame vuttanayene

3. Ä• veá¹‡ikadukkhasuttavaá¹‡á¹‡anÄ•

<282> tatiye __Ä• veá¹‡ikÄ• nÄ«_ti pÄ• á¹-ipuggalikÄ• ni purisehi asÄ• dhÄ• raá¹‡Ä• ni. _
paricÄ• rikabhÄ• vaá¹ƒ.

4. tÄ«hidhammehisuttÄ• divaá¹‡á¹‡anÄ•

283-303__._ catutthe __maccheramalapariyuá¹-á¹-hitenÄ• _ti pubbaá¹‡hasamayasmiÃ±hi n

khÄ«radadhisaá¹…gopanarandhanapacanÄ• dÄ«ni kÄ• tuá¹ƒ Ä• raddho, puttakehipi yÄ• ci
icchati. tenetaá¹ƒ vuttaá¹ƒ ``pubbaá¹‡hasamayaá¹ƒ maccheramalapariyuá¹-á¹-hitena cetasÄ
majjhanhikasamaye pana mÄ• tugÄ• mo kodhÄ• bhibhÅ«tova hoti, antoghare kalahaá¹ƒ ala
paá¹-ivissakagharampi gantvÄ• kalahaá¹ƒ \Ne III 124/ karoti, sÄ• mikassa ca á¹-hitanisinna
vilokento vicarati. tena vuttaá¹ƒ ``majjhanhikasamayaá¹ƒ issÄ• pariyuá¹-á¹-hitena cetasÄ• â
panassÄ• asaddhammapaá¹-isevanÄ• ya cittaá¹ƒ namati. tena vuttaá¹ƒ ``sÄ• yanhasamay
kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• â€™â€™ ti. paÃ±camÄ• dÄ«ni uttÄ• natthÄ• neva

3. balavaggo

1. visÄ• radasuttavaá¹‡á¹‡anÄ•

<304> dasame \Be III 126/ __rÅ«pabala_ntiÄ• dÄ«su rÅ«pasampatti __rÅ«pabalaá¹ƒ, _ bh
__bhogabalaá¹ƒ, _ Ã±Ä• tisampatti __Ã±Ä• tibalaá¹ƒ, _ puttasampatti __puttabalaá¹ƒ, _ sÄ«
__sÄ«labalaá¹ƒ_. paÃ±casÄ«ladasasÄ«lÄ• ni akhaá¹‡á¸• Ä• ni katvÄ• rakkhantassa hi sÄ«
nÄ• ma hoti. __imÄ• ni kho bhikkhave paÃ±ca balÄ• nÄ«_ti imÄ• ni paÃ±ca upatthambhana
vuccanti.

2-10. pasayhasuttÄ• divaá¹‡á¹‡anÄ•

305-313__._ __pasayhÄ• _ti abhibhavitvÄ• . __abhibhuyya vattatÄ«_ti abhibhavati ajjhottha
rÅ«pabalaá¹ƒ tÄ• yatÄ«_ti neva rÅ«pabalaá¹ƒ tÄ• yituá¹ƒ rakkhituá¹ƒ sakkoti. __nÄ• sentev
vÄ• sentÄ«_ti ``dussÄ«lÄ• saá¹ƒbhinnÄ• cÄ• rÄ• atikkantamariyÄ• dÄ• â€™â€™ ti gÄ«vÄ
tasmiá¹ƒ kule vÄ• senti. __vÄ• senteva naá¹ƒ kule, na nÄ• sentÄ«_ti ``kiá¹ƒ rÅ«pena bhogÄ
parisuddhasÄ«lÄ• esÄ• Ä• cÄ• rasampannÄ• â€™â€™ ti Ã±atvÄ• Ã±Ä• takÄ• tasmiá¹ƒ
sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

mÄ• tugÄ• masaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jambukhÄ• dakasaá¹ƒyuttaá¹ƒ

1. nibbÄ• napaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<314> jambukhÄ• dakasaá¹ƒyutte \Ne III 125/ \Ee III 88/ \Be III 127/ __jambukhÄ• dako pa
evaá¹ƒnÄ• mo therassa bhÄ• gineyyo channaparibbÄ• jako. __yo kho Ä• vuso rÄ• gakkhay
khÄ«yati, tasmÄ• nibbÄ• naá¹ƒ rÄ• gakkhayoti vuccati. __dosamohakkhayesupi_ eseva na

yo pana iminÄ• va suttena kilesakkhayamattaá¹ƒ nibbÄ• nanti vadeyya, so vattabbo ``kass

kiá¹ƒ attano, udÄ• hu paresaâ€™â€™ nti? addhÄ• ``attanoâ€™â€™ ti vakkhati. tato pucch
``gotrabhuÃ±Ä• á¹‡assa kiá¹ƒ Ä• rammaá¹‡aâ€™â€™ nti? jÄ• namÄ• no ``nibbÄ• naâ€™â
gotrabhuÃ±Ä• á¹‡akkhaá¹‡e kilesÄ• khÄ«á¹‡Ä• khÄ«yanti khÄ«yissantÄ«ti? ``khÄ«á¹‡Ä•
``khÄ«yantÄ«â€™â€™ ti vÄ• na vattabbÄ• , ``khÄ«yissantÄ«â€™â€™ ti pana vattabbÄ• ti
akhÄ«á¹‡esuyeva kilesesu gotrabhuÃ±Ä• á¹‡aá¹ƒ kilesakkhayaá¹ƒ Ä• rammaá¹‡aá¹ƒ karot
niruttaro bhavissati.

maggaÃ±Ä• á¹‡enÄ• pi cetaá¹ƒ yojetabbaá¹ƒ. maggakkhaá¹‡epi hi kilesÄ• ``khÄ«á¹‡Ä• â€
``khÄ«yissantÄ«â€™â€™ ti vÄ• na vattabbÄ• , ``khÄ«yantÄ«â€™â€™ ti pana vattabbÄ• ,
kilesesu kilesakkhayo Ä• rammaá¹‡aá¹ƒ hoti, tasmÄ• sampaá¹-icchitabbametaá¹ƒ. yaá¹ƒ Ä
khÄ«yanti, taá¹ƒ nibbÄ• naá¹ƒ. taá¹ƒ panetaá¹ƒ ``rÅ«pino dhammÄ• arÅ«pino dhammÄ• â€
dukamÄ• tikÄ• 11) dukesu arÅ«pino dhammÄ• ti saá¹…gahitattÄ• na kilesakkhayamattam

2. arahattapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<315> arahattapaÃ±habyÄ• karaá¹‡e \Ne III 126/ yasmÄ• arahattaá¹ƒ rÄ• gadosamohÄ• r
tasmÄ• ``rÄ• gakkhayo dosakkhayo mohakkhayoâ€™â€™ ti vuttaá¹ƒ.

3-15. dhammavÄ• dÄ«paÃ±hÄ• suttÄ• divaá¹‡á¹‡anÄ•

316-328__._ __te_ \Be III 128/ \Ee III 89/ __loke sugatÄ• _ti te rÄ• gÄ• dayo pahÄ• ya gata
sugatÄ• . __dukkhassa kho Ä• vuso pariÃ±Ã±attha_nti vaá¹-á¹-adukkhassa parijÄ• nanattha
dukkhasabhÄ• vo. __dukkhadukkhatÄ• _tiÄ• dÄ«su dukkhasaá¹…khÄ• to dukkhasabhÄ• v
eseva nayo.

16. dukkarapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<329> __abhiratÄ«_ti pabbajjÄ• ya anukkaá¹‡á¹-hanatÄ• . __naciraá¹ƒ Ä• vuso_ti Ä• vuso
dhammÄ• nudhammappaá¹-ipanno bhikkhu ``pÄ• to anusiá¹-á¹-ho sÄ• yaá¹ƒ visesamadhig
anusiá¹-á¹-ho pÄ• to visesamadhigamissatÄ«â€™â€™ ti (MN II 345) vuttattÄ• ghaá¹-ento v
lahuyeva arahaá¹ƒ assa, arahatte patiá¹-á¹-haheyyÄ• ti dasseti. sesaá¹ƒ sabbattha uttÄ• na

jambukhÄ• dakasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÄ• maá¹‡á¸• akasaá¹ƒyuttavaá¹‡á¹‡anÄ•

330-331__._ sÄ• maá¹‡á¸• akasaá¹ƒyuttepi \Ne III 127/ iminÄ• va nayena attho veditabbo.

sÄ• maá¹‡á¸• akasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. moggallÄ• nasaá¹ƒyuttaá¹ƒ

1-8. paá¹-hamajhÄ• napaÃ±hÄ• suttÄ• divaá¹‡á¹‡anÄ•

332-339__._ moggallÄ• nasaá¹ƒyutte \Ne III 128/ \Be III 129/ __kÄ• masahagatÄ• _ti paÃ±c
tassa hi paá¹-hamajjhÄ• navuá¹-á¹-hitassa paÃ±ca nÄ«varaá¹‡Ä• ni santato upaá¹-á¹-hahiá
paá¹-hamajjhÄ• naá¹ƒ hÄ• nabhÄ• giyaá¹ƒ nÄ• ma ahosi. taá¹ƒ pamÄ• daá¹ƒ Ã±atvÄ• \Ee
pamÄ• doâ€™â€™ ti ovÄ• daá¹ƒ adÄ• si. dutiyajjhÄ• nÄ• dÄ«supi iminÄ• va nayena attho
Ä• rammaá¹‡asahagatameva hettha ``sahagataâ€™â€™ nti vuttaá¹ƒ.

9. animittapaÃ±hÄ• suttavaá¹‡á¹‡anÄ•

<340> __animittaá¹ƒ cetosamÄ• dhi_nti niccanimittÄ• dÄ«ni pahÄ• ya pavattaá¹ƒ vipassan
sandhÄ• yetaá¹ƒ vuttanti. __nimittÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«_ti evaá¹ƒ iminÄ• vip
viharato vipassanÄ• Ã±Ä• á¹‡e tikkhe sÅ«re vahamÄ• ne. yathÄ• nÄ• ma purisassa tikhiá¹
chindantassa ``suá¹-á¹-hu vata me pharasu vahatÄ«â€™â€™ ti khaá¹‡e khaá¹‡e pharasudh
chejjakiccaá¹ƒ na nipphajjati, evaá¹ƒ therassÄ• pi ``sÅ«raá¹ƒ vata me hutvÄ• Ã±Ä• á¹‡aá¹ƒ
vipassanaá¹ƒ Ä• rabbha nikanti uppajjati. atha vipassanÄ• kiccaá¹ƒ sÄ• dhetuá¹ƒ nÄ• sakkh
vuttaá¹ƒ ``nimittÄ• nusÄ• ri viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ ti. __sabbanimittÄ• naá¹ƒ am
cetosamÄ• dhiá¹ƒ upasampajja vihÄ• si_nti sabbesaá¹ƒ niccasukhaattanimittÄ• naá¹ƒ aman
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• sampayuttaá¹ƒ cetosamÄ• dhiá¹ƒ nibbÄ• nÄ• rammaá¹‡
upasampajja vihÄ• siá¹ƒ.

10-11. sakkasuttÄ• divaá¹‡á¹‡anÄ•

341-342__._ __aveccappasÄ• denÄ• _ti \Ne III 129/ acalappasÄ• dena. __dasahi á¹-hÄ• ne
__adhigaá¹‡hantÄ«_ti abhibhavanti, atikkamitvÄ• tiá¹-á¹-hanti. sesaá¹ƒ sabbattha uttÄ• nat

moggallÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. cittasaá¹ƒyuttaá¹ƒ

1. saá¹ƒyojanasuttavaá¹‡á¹‡anÄ•

<343> cittasaá¹ƒyuttassa \Ne III 130/ \Ee III 91/ \Be III 130/ paá¹-hame __macchikÄ• saá¹‡á
evaá¹ƒnÄ• make vanasaá¹‡á¸• e. __ayamantarÄ• kathÄ• udapÄ• dÄ«_ti porÄ• á¹‡akatther

nisinnanisinnaá¹-á¹-hÄ• ne paÃ±haá¹ƒ samuá¹-á¹-hÄ• petvÄ• ajÄ• nantÄ• pucchanti, jÄ• n
nesaá¹ƒ ayaá¹ƒ kathÄ• udapÄ• di. __migapathaka_nti evaá¹ƒnÄ• makaá¹ƒ attano bhogagÄ
ambÄ• á¹-akÄ• rÄ• massa piá¹-á¹-hibhÄ• ge hoti. __tenupasaá¹…kamÄ«_ti ``therÄ• naá¹ƒ p
phÄ• suvihÄ• raá¹ƒ katvÄ• dassÄ• mÄ«â€™â€™ ti cintetvÄ• upasaá¹…kami. __gambhÄ«
ceva dhammagambhÄ«re ca buddhavacane. __paÃ±Ã±Ä• cakkhu kamatÄ«_ti Ã±Ä• á¹‡aca

2. paá¹-hamaisidattasuttavaá¹‡á¹‡anÄ•

<344> dutiye __Ä• yasmantaá¹ƒ thera_nti tesu theresu jeá¹-á¹-hakaá¹ƒ mahÄ• theraá¹ƒ. __
jÄ• nantopi avisÄ• radattÄ• na kiÃ±ci byÄ• hari. __byÄ• karomahaá¹ƒ bhante_ti ``ayaá¹ƒ th
byÄ• karoti, na aÃ±Ã±e ajjhesati, upÄ• sakopi bhikkhusaá¹…ghaá¹ƒ viheseti, ahametaá¹ƒ b
phÄ• suvihÄ• raá¹ƒ katvÄ• dassÄ• mÄ«â€™â€™ ti cintetvÄ• Ä• sanato vuá¹-á¹-hÄ• ya the
okÄ• samakÄ• si, katÄ• vakÄ• so pana attano Ä• sane nisÄ«ditvÄ• byÄ• kÄ• si.

__sahatthÄ• _ti sahatthena. __santappesÄ«_ti yÄ• vadicchakaá¹ƒ dento suá¹-á¹-hu tappes
``alaá¹ƒ alaâ€™â€™ nti hatthasaÃ±Ã±Ä• ya ceva vÄ• cÄ• ya ca paá¹-ikkhipÄ• pesi. __onÄ
92/ pÄ• á¹‡ito apanÄ«tapattÄ• dhovitvÄ• thavikÄ• ya osÄ• petvÄ• aá¹ƒse laggitapattÄ• ti

3. dutiyaisidattasuttavaá¹‡á¹‡anÄ•

<345> tatiye \Ne III 131/ __avantiyÄ• _ti dakkhiá¹‡Ä• pathe avantiraá¹-á¹-he. __kalyÄ• á¹‡a
``catÅ«hi paccayehi paá¹-ijaggissÄ• mÄ«â€™â€™ ti vacanaá¹ƒ niddosaá¹ƒ anavajjaá¹ƒ vuc
adhippÄ• yena vadati.

4. mahakapÄ• á¹-ihÄ• riyasuttavaá¹‡á¹‡anÄ•

<346> catutthe \Be III 131/ __sesakaá¹ƒ vissajjethÄ• _ti tassa kira therehi saddhiá¹ƒyeva ka
pamajjitvÄ• pÄ• yÄ• saá¹ƒ vaá¸• á¸• hetvÄ• adaá¹ƒsu. so bhuttapÄ• yÄ• so therehiyeva sa
``ghare tÄ• va upÄ• sikÄ• sesakaá¹ƒ vicÄ• reti, idha panime dÄ• sakammakÄ• rÄ• mayÄ•
evÄ• yaá¹ƒ paá¹‡Ä«tapÄ• yÄ• so nassissatÄ«â€™â€™ ti tesaá¹ƒ anujÄ• nanto evamÄ• ha
heá¹-á¹-hÄ• santattÄ• ya vÄ• likÄ• ya upari Ä• tapena ca atitikhiá¹‡anti attho. idaá¹ƒ pana t
buddhavacane asambhinnapadaá¹ƒ. __paveliyamÄ• nenÄ• _ti paá¹-iliyamÄ• nena __sÄ• dh
``phÄ• suvihÄ• raá¹ƒ karissÄ• mi nesaâ€™â€™ nti cintetvÄ• evamÄ• ha.

__iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharÄ«_ti adhiá¹-á¹-hÄ• niddhiá¹ƒ akÄ• si. ettha c
sÄ«takavÄ• to vÄ• yatu, abbhamaá¹‡á¸• apaá¹ƒ katvÄ• devo ekamekaá¹ƒ phusÄ• yatÅ«â€
nÄ• nÄ• parikammaá¹ƒ --- ``savÄ• to devo vassatÅ«â€™â€™ ti evaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ
vassatÅ«ti ekatoparikammaá¹ƒ, mandamando sÄ«takavÄ• to vÄ• yatu, abbhamaá¹‡á¸• apa

ekamekaá¹ƒ phusÄ• yatÅ«â€™â€™ ti evaá¹ƒ nÄ• nÄ• adhiá¹-á¹-hÄ• naá¹ƒ hoti. vuttanayen
nÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ, ekato parikammaá¹ƒ ekato adhiá¹-á¹-hÄ• nampi hotiyeva. yath
pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya kataparikammassa parikammÄ• nantarena mahaggataa
ijjhati. __okÄ• sesÄ«_ti vippakiri.

5. paá¹-hamakÄ• mabhÅ«suttavaá¹‡á¹‡anÄ•

<347> paÃ±came __nelaá¹…go_ti niddoso. __setapacchÄ• do_ti setapaá¹-icchÄ• dano. __
__muhuttaá¹ƒ tuá¹‡hÄ« hutvÄ• _ti tassa atthapekkhanatthaá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni kaá¹‡á¹
saÃ±cÄ• lento \Ne III 132/ ``ayaá¹ƒ imassa attho, ayaá¹ƒ imassa atthoâ€™â€™ ti upaparikk
muhuttaá¹ƒ tuá¹‡hÄ« hutvÄ• . __vimuttiyÄ• _ti arahattaphalavimuttiyÄ• . imaá¹ƒ pana paÃ±
dukkaraá¹ƒ akÄ• si. sammÄ• sambuddho hi ``passatha no tumhe, bhikkhave, etaá¹ƒ bhikkh
Ä• gacchantaá¹ƒ odÄ• takaá¹ƒ tanukaá¹ƒ tuá¹…ganÄ• sikaâ€™â€™ nti (SN I 2.245) attano
pana nayaggÄ• hena ``arahato etaá¹ƒ adhivacanaâ€™â€™ nti Ä• ha.

6. dutiyakÄ• mabhÅ«suttavaá¹‡á¹‡anÄ•

<348> chaá¹-á¹-he __kati nu kho bhante saá¹…khÄ• rÄ• _ti ayaá¹ƒ kira, gahapati, nirodhaá
``nirodhapÄ• dake saá¹…khÄ• re pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• evamÄ• ha. therop
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«su anekesu saá¹…khÄ• resu vijjamÄ• nesupi kÄ• yasaá¹
kho gahapatÄ«_tiÄ• dimÄ• ha. tattha kÄ• yappaá¹-ibaddhattÄ• kÄ• yena saá¹…kharÄ«yati
__kÄ• yasaá¹…khÄ• ro_. vÄ• cÄ• ya saá¹…kharoti nibbattetÄ«ti __vacÄ«saá¹…khÄ• ro_. c
saá¹…kharÄ«yati nibbattÄ«yatÄ«ti __cittasaá¹…khÄ• ro_.

__katamo_ \Ee III 94/ __pana bhante_ti idha kiá¹ƒ pucchati? ``ime saá¹…khÄ• rÄ• aÃ±Ã±a
Ä• luá¸·itÄ• avibhÅ«tÄ• duddÄ«panÄ• . tathÄ• hi kÄ• yadvÄ• re Ä• dÄ• naggahaá¹‡amuÃ
aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• dvÄ• dasa akusalacetanÄ• ti evaá¹ƒ kusalÄ• kusa
assÄ• sapassÄ• sÄ• pi __kÄ• yasaá¹…khÄ• ro_tveva vuccanti. vacÄ«dvÄ• re hanusaÃ±cop
uppannÄ• vuttappakÄ• rÄ• va vÄ«sati cetanÄ• pi vitakkavicÄ• rÄ• pi __vacÄ«saá¹…khÄ• r
kÄ• yavacÄ«dvÄ• resu copanaá¹ƒ apatvÄ• raho nisinnassa cintayato uppannÄ• kusalÄ• k
saÃ±Ã±Ä• ca vedanÄ• cÄ• ti ime dve dhammÄ• pi __cittasaá¹…khÄ• ro_tveva vuccanti. e
aÃ±Ã±amaÃ±Ã±aá¹ƒ missÄ• Ä• luá¸·itÄ• avibhÅ«tÄ• duddÄ«panÄ• , te pÄ• kaá¹-e vibhÅ
ti pucchi.

__kasmÄ• pana bhante_ti idha kÄ• yasaá¹…khÄ• rÄ• dinÄ• massa padatthaá¹ƒ pucchati.
__kÄ• yappaá¹-ibaddhÄ• _ti kÄ• yanissitÄ• . kÄ• ye sati honti, asati na honti. __cittappaá¹-ib
cittanissitÄ• . citte sati honti, asati na honti.

idÄ• ni \Ne III 133/ \Be III 133/ ``kiá¹ƒ nu kho esa saÃ±Ã±Ä• vedayitanirodhaá¹ƒ valaÃ±jeti,
ciá¹‡á¹‡avasÄ« vÄ• tattha no ciá¹‡á¹‡avasÄ«â€™â€™ ti jÄ• nanatthaá¹ƒ pucchanto __kat
saÃ±Ã±Ä• vedayitanirodhasamÄ• patti hotÄ«_ti Ä• ha. tassa vissajjane __samÄ• pajjissa_n
vÄ• padadvayena nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattikÄ• lo kathito. __samÄ
tathÄ• purimehi dvÄ«hi padehi sacittakakÄ• lo kathito, pacchimena acittakakÄ• lo.

__pubbeva tathÄ• cittaá¹ƒ bhÄ• vitaá¹ƒ hotÄ«_ti nirodhasamÄ• pattito pubbe addhÄ• napa
``ettakaá¹ƒ kÄ• laá¹ƒ acittako bhavissÄ• mÄ«â€™â€™ ti addhÄ• naparicchedaá¹ƒ cittaá¹ƒ k
taá¹ƒ tathattÄ• ya upanetÄ«_ti yaá¹ƒ pana evaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, taá¹ƒ puggalaá¹ƒ ta
acittakabhÄ• vÄ• ya upaneti. __vacÄ«saá¹…khÄ• ro paá¹-hamaá¹ƒ nirujjhatÄ«_ti sesasaá¹.
dutiyajjhÄ• neyeva nirujjhati. __tato kÄ• yasaá¹…khÄ• ro_ti \Ee III 95/ tato paraá¹ƒ kÄ• yasa
catutthajjhÄ• ne nirujjhati. __tato cittasaá¹…khÄ• ro_ti tato paraá¹ƒ cittasaá¹…khÄ• ro anton
__Ä• yÅ«_ti rÅ«pajÄ«vitindriyaá¹ƒ. __viparibhinnÄ• nÄ«_ti upahatÄ• ni vinaá¹-á¹-hÄ• ni.

tattha keci ``nirodhasamÄ• pannassa `cittasaá¹…khÄ• ro ca niruddhoâ€™ ti vacanato cittaá
tasmÄ• sacittakÄ• pi ayaá¹ƒ samÄ• pattÄ«â€™â€™ ti vadanti. te vattabbÄ• --- ``vacÄ«saá
niruddhoâ€™â€™ ti vacanato vÄ• cÄ• aniruddhÄ• hoti, tasmÄ• nirodhasamÄ• pannena d
sajjhÄ• yampi karontena nisÄ«ditabbaá¹ƒ siyÄ• . yo cÄ• yaá¹ƒ mato kÄ• laá¹…kato, tassÄ•
niruddhoti vacanato cittaá¹ƒ aniruddhaá¹ƒ bhaveyya, tasmÄ• kÄ• laá¹…kate mÄ• tÄ• pitaro
jhÄ• pentena Ä• nantariyakammaá¹ƒ kataá¹ƒ bhaveyya. iti byaÃ±jane abhinivesaá¹ƒ akatvÄ
á¹-hatvÄ• attho upaparikkhitabbo. attho hi paá¹-isaraá¹‡aá¹ƒ, na byaÃ±janaá¹ƒ.

__indriyÄ• ni vippasannÄ• nÄ«_ti kiriyamayapavattasmiÃ±hi vattamÄ• ne bahiddhÄ• ramm
ghaá¹-á¹-entesu indriyÄ• ni kilamanti, upahatÄ• ni makkhittÄ• ni viya honti vÄ• tÄ• dÄ«hi uá
catumahÄ• pathe á¹-hapitaÄ• dÄ• so viya. yathÄ• pana thavikÄ• ya pakkhipitvÄ• maÃ±jÅ«
antoyeva \Be III 134/ virocati, evaá¹ƒ nirodhasamÄ• pannassa bhikkhuno antonirodhe paÃ±
virocanti. tena vuttaá¹ƒ ``indriyÄ• ni vippasannÄ• nÄ«â€™â€™ ti.

__vuá¹-á¹-hahissa_nti \Ne III 134/ vÄ• __vuá¹-á¹-hahÄ• mÄ«_ti vÄ• padadvayena antonir
__vuá¹-á¹-hito_ti padena phalasamÄ• pattikÄ• lo. tathÄ• purimehi dvÄ«hi padehi acittakakÄ
sacittakakÄ• lo. __pubbeva tathÄ• cittaá¹ƒ bhÄ• vitaá¹ƒ hotÄ«_ti nirodhasamÄ• pattito publ
addhÄ• naparicchedakÄ• leyeva ``ettakaá¹ƒ kÄ• laá¹ƒ acittako hutvÄ• tato paraá¹ƒ sacittak
addhÄ• naparicchedaá¹ƒ cittaá¹ƒ bhÄ• vitaá¹ƒ hoti. __yaá¹ƒ taá¹ƒ tathattÄ• ya upanetÄ«_ti
bhÄ• vitaá¹ƒ cittaá¹ƒ, taá¹ƒ puggalaá¹ƒ tathattÄ• ya sacittakabhÄ• vÄ• ya upaneti. iti heá¹-á
nirodhasamÄ• pajjannakÄ• lo \Ee III 96/ gahito, idha nirodhato vuá¹-á¹-hÄ• nakÄ• lo.

idÄ• ni nirodhakathaá¹ƒ kathetuá¹ƒ kÄ• loti nirodhakathÄ• kathetabbÄ• siyÄ• . sÄ• panes
samannÄ• gatattÄ• tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ipassaddhiyÄ• soá¸·asahi Ã±Ä• á¹

samÄ• dhicariyÄ• hi vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• nirodhasamÄ• pattiyaá¹ƒ Ã±Ä• á¹‡aâ€™
sabbÄ• kÄ• rena visuddhimagge kathitÄ• , tasmÄ• tattha kathitanayeneva gahetabbÄ• . ko
catunnaá¹ƒ khandhÄ• naá¹ƒ paá¹-isaá¹…khÄ• appavatti. atha kimatthametaá¹ƒ samÄ• pajj
pavatte ukkaá¹‡á¹-hitÄ• sattÄ• haá¹ƒ acittakÄ• hutvÄ• sukhaá¹ƒ viharissÄ• ma, diá¹-á¹-ha
nÄ• metaá¹ƒ yadidaá¹ƒ nirodhoti etadatthaá¹ƒ samÄ• pajjanti.

__cittasaá¹…khÄ• ro paá¹-hamaá¹ƒ uppajjatÄ«_ti nirodhÄ• vuá¹-á¹-hahantassa hi phalasa
paá¹-hamaá¹ƒ uppajjati. taá¹ƒsampayuttaá¹ƒ saÃ±Ã±aÃ±ca vedanaÃ±ca sandhÄ• ya ``citta
uppajjatÄ«â€™â€™ ti Ä• ha. __tato kÄ• yasaá¹…khÄ• ro_ti tato paraá¹ƒ bhavaá¹…gasama

kiá¹ƒ pana phalasamÄ• patti assÄ• sapassÄ• se na samuá¹-á¹-hÄ• petÄ«ti? samuá¹-á¹-hÄ
catutthajjhÄ• nikÄ• phalasamÄ• patti, sÄ• na samuá¹-á¹-hÄ• peti. kiá¹ƒ vÄ• etena? phalas
paá¹-hamajjhÄ• nikÄ• vÄ• hotu dutiyatatiyacatutthajjhÄ• nikÄ• vÄ• , santasamÄ• pattito v
assÄ• sapassÄ• sÄ• \Be III 135/ abbohÄ• rikÄ• honti, tesaá¹ƒ abbohÄ• rikabhÄ• vo __saÃ
veditabbo. saÃ±jÄ«vattherassa hi samÄ• pattito vuá¹-á¹-hÄ• ya kiá¹ƒsukapupphasadise vÄ«
maddamÄ• nassa gacchato cÄ«vare aá¹ƒsumattampi na jhÄ• yi, usmÄ• kÄ• ramattampi nÄ
97/ nÄ• metanti vadanti. evameva santÄ• ya phalasamÄ• pattiyÄ• vuá¹-á¹-hitassa bhikkhu
abbohÄ• rikÄ• hontÄ«ti bhavaá¹…gasamayenevetaá¹ƒ kathitanti veditabbaá¹ƒ.

__tato_ \Ne III 135/ __vacÄ«saá¹…khÄ• ro_ti tato paraá¹ƒ kiriyamayapavattavalaÃ±janakÄ
uppajjati. kiá¹ƒ bhavaá¹…gaá¹ƒ vitakkavicÄ• re na samuá¹-á¹-hÄ• petÄ«ti? samuá¹-á¹-hÄ• p
taá¹ƒsamuá¹-á¹-hÄ• nÄ• pana vitakkavicÄ• rÄ• vÄ• caá¹ƒ abhisaá¹…khÄ• tuá¹ƒ na sakko
kiriyamayapavattavalaÃ±janakÄ• lenevetaá¹ƒ kathitaá¹ƒ.

__suÃ±Ã±ato phasso_tiÄ• dayo saguá¹‡enÄ• pi Ä• rammaá¹‡enÄ• pi kathetabbÄ• . __sag
phalasamÄ• patti, tÄ• ya sahajÄ• taphassaá¹ƒ sandhÄ• ya ``suÃ±Ã±ato phassoâ€™â€™ ti
animittappaá¹‡ihitesupi eseva nayo. __Ä• rammaá¹‡ena_ pana nibbÄ• naá¹ƒ rÄ• gÄ• dÄ«h
nÄ• ma, rÄ• ganimittÄ• dÄ«naá¹ƒ abhÄ• vÄ• animittaá¹ƒ, rÄ• gadosamohappaá¹‡idhÄ«naa
suÃ±Ã±ataá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppannaphalasamÄ• pattisamphass
animittappaá¹‡ihitesupi eseva nayo.

aparÄ• Ä• gamaniyakathÄ• nÄ• ma hoti. suÃ±Ã±ataanimittaappaá¹‡ihitÄ• ti hi vipassanÄ
bhikkhu saá¹…khÄ• re aniccato pariggahetvÄ• aniccato disvÄ• aniccato vuá¹-á¹-hÄ• ti, tas
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• animittÄ• nÄ• ma hoti. yo dukkhato pariggahetvÄ• duk
vuá¹-á¹-hÄ• ti, tassa appaá¹‡ihitÄ• nÄ• ma. yo anattato pariggahetvÄ• anattato disvÄ• ana
tassa suÃ±Ã±atÄ• nÄ• ma. tattha animittavipassanÄ• ya maggo animitto nÄ• ma, animittan
animittaá¹ƒ nÄ• ma, animittaphalasamÄ• pattisahajÄ• te phasse phusante ``animitto phasso

vuccati. appaá¹‡ihitasuÃ±Ã±atesupi eseva nayo. Ä• gamaniyena kathite pana suÃ±Ã±ato v
phasso appaá¹‡ihito vÄ• phassoti vikappo Ä• pajjeyya, tasmÄ• saguá¹‡ena \Be III 136/ ce
kathetabbaá¹ƒ. evaÃ±hi tayo phassÄ• phusantÄ«ti sameti.

__vivekaninna_ntiÄ• dÄ«su nibbÄ• naá¹ƒ viveko nÄ• ma. tasmiá¹ƒ viveke ninnaá¹ƒ onatan
__vivekapoá¹‡a_nti aÃ±Ã±ato \Ee III 98/ agantvÄ• yena viveko, tena vaá¹…kaá¹ƒ viya hutv
vivekapoá¹‡aá¹ƒ. yena viveko, tena patamÄ• naá¹ƒ viya á¹-hitanti __vivekapabbhÄ• raá¹ƒ_.

7. godattasuttavaá¹‡á¹‡anÄ•

<349> sattame \Ne III 136/ __nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• cÄ• _ti byaÃ±janam
tattha byaÃ±janassa nÄ• natÄ• pÄ• kaá¹-Ä• . attho pana appamÄ• á¹‡Ä• cetovimutti bhÅ«
rÅ«pÄ• vacarÄ• , Ä• rammaá¹‡ato sattapaá¹‡á¹‡attiÄ• rammaá¹‡Ä• . Ä• kiÃ±caÃ±Ã±Ä• bh
arÅ«pÄ• vacarÄ• , Ä• rammaá¹‡ato navattabbÄ• rammaá¹‡Ä• . suÃ±Ã±atÄ• bhÅ«mantara
saá¹…khÄ• rÄ• rammaá¹‡Ä• . vipassanÄ• hi ettha suÃ±Ã±atÄ• ti adhippetÄ• . animittÄ• b
Ä• rammaá¹‡ato nibbÄ• nÄ• rammaá¹‡Ä• .

__rÄ• go kho bhante pamÄ• á¹‡akaraá¹‡o_tiÄ• dÄ«su yathÄ• pabbatapÄ• de pÅ«tipaá¹‡á
kÄ• á¸·avaá¹‡á¹‡aá¹ƒ, olokentÄ• naá¹ƒ byÄ• masatagambhÄ«raá¹ƒ viya khÄ• yati, yaá¹-á¹-
gahetvÄ• minantassa piá¹-á¹-hipÄ• dottharaá¹‡amattampi na hoti; evameva yÄ• va rÄ• gÄ•
puggalaá¹ƒ saÃ±jÄ• nituá¹ƒ na sakkÄ• hoti, sotÄ• panno viya sakadÄ• gÄ• mÄ« viya anÄ•
yadÄ• panassa rÄ• gÄ• dayo uppajjanti, tadÄ• ratto duá¹-á¹-ho mÅ«á¸·hoti paÃ±Ã±Ä• yati.
nti puggalassa pamÄ• á¹‡aá¹ƒ dassentÄ• va uppajjantÄ«ti pamÄ• á¹‡akaraá¹‡Ä• nÄ• ma v

__yÄ• vatÄ• kho bhante appamÄ• á¹‡Ä• cetovimuttiyo_ti yattakÄ• appamÄ• á¹‡Ä• cetov
cattÄ• ro brahmavihÄ• rÄ• , cattÄ• ro maggÄ• , cattÄ• ri phalÄ• nÄ«ti dvÄ• dasa. tatra brah
pharaá¹‡aappamÄ• á¹‡atÄ• ya appamÄ• á¹‡Ä• , sesÄ• pamÄ• á¹‡akÄ• rakÄ• naá¹ƒ kilesÄ
appamÄ• á¹‡ameva, cetovimutti pana na hoti, tasmÄ• na gahitaá¹ƒ. __akuppÄ• _ti arahatta
tÄ• saá¹ƒ sabbajeá¹-á¹-hikÄ• , tasmÄ• \Be III 137/ ``aggamakkhÄ• yatÄ«â€™â€™ ti vuttÄ•
__kho bhante kiÃ±cana_nti rÄ• go uppajjitvÄ• puggalaá¹ƒ kiÃ±cati maddati palibundhati, ta
vutto. manussÄ• kira goá¹‡ehi khalaá¹ƒ maddÄ• pentÄ• ``kiÃ±cehi kapila kiÃ±cehi kÄ• á¸·
evaá¹ƒ maddanaá¹-á¹-ho kiÃ±canaá¹-á¹-hoti veditabbo. __ dosamohesupi_eseva nayo.

__Ä• kiÃ±caÃ±Ã±Ä• cetovimuttiyo_ nÄ• ma nava dhammÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ kiÃ±canaá¹ƒ Ä• rammaá¹‡aá¹ƒ assa natthÄ«ti __Ä• kiÃ±caÃ±
kiÃ±canÄ• naá¹ƒ maddanapalibundhanakilesÄ• naá¹ƒ \Ne III 137/ natthitÄ• ya Ä• kiÃ±caÃ±
Ä• kiÃ±caÃ±Ã±aá¹ƒ, cetovimutti pana na hoti, tasmÄ• na gahitaá¹ƒ.

__rÄ• go kho bhante nimittakaraá¹‡o_tiÄ• dÄ«su yathÄ• nÄ• ma dvinnaá¹ƒ kulÄ• naá¹ƒ sa
yÄ• va tesaá¹ƒ lakkhaá¹‡aá¹ƒ na kataá¹ƒ hoti, tÄ• va ``ayaá¹ƒ asukakulassa vacchako, aya
ti na sakkÄ• hoti jÄ• nituá¹ƒ. yadÄ• pana tesaá¹ƒ tisÅ«lÄ• dÄ«su aÃ±Ã±ataraá¹ƒ lakkhaá¹‡
sakkÄ• hoti jÄ• nituá¹ƒ. evameva yÄ• va puggalassa rÄ• go nuppajjati, tÄ• va na sakkÄ• h
puthujjano vÄ• â€™â€™ ti. rÄ• go panassa uppajjamÄ• nova ``sarÄ• go nÄ• ma ayaá¹ƒ pu
saÃ±jÄ• nananimittaá¹ƒ karonto viya uppajjati, tasmÄ• nimittakaraá¹‡oti vutto. __dosamohe

__animittÄ• cetovimuttiyo_ nÄ• ma terasa dhammÄ• vipassanÄ• , cattÄ• ro Ä• ruppÄ• , c
phalÄ• ni. tattha vipassanÄ• niccanimittaá¹ƒ sukhanimittaá¹ƒ attanimittaá¹ƒ ugghÄ• á¹-etÄ«
cattÄ• ro Ä• ruppÄ• rÅ«panimittassa abhÄ• vÄ• animittÄ• nÄ• ma. maggaphalÄ• ni nimitt
abhÄ• vena animittÄ• ni, nibbÄ• nampi animittameva, taá¹ƒ pana cetovimutti na hoti, tasmÄ
kasmÄ• suÃ±Ã±atÄ• cetovimutti na gahitÄ• ti? sÄ• ``suÃ±Ã±Ä• rÄ• genÄ• â€™â€™ tiÄ•
anupaviá¹-á¹-hÄ• va, tasmÄ• visuá¹ƒ na gahitÄ• ti.

__ekatthÄ• _ti \Be III 138/ Ä• rammaá¹‡avasena ekatthÄ• ``appamÄ• á¹‡aá¹ƒ Ä• kiÃ±caÃ±
animittaâ€™â€™ nti hi sabbÄ• netÄ• ni nibbÄ• nasseva nÄ• mÄ• ni. iti iminÄ• pariyÄ• yen
\Ee III 100/ á¹-hÄ• ne appamÄ• á¹‡Ä• pi hoti, aÃ±Ã±asmiá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• , aÃ±Ã±asm
animittÄ• ti iminÄ• pariyÄ• yena nÄ• nÄ• byaÃ±janÄ• ti.

8. nigaá¹‡á¹-hanÄ• á¹-aputtasuttavaá¹‡á¹‡anÄ•

<350> aá¹-á¹-hame __tenupasaá¹…kamÄ«_ti sayaá¹ƒ Ä• gatÄ• gamo viÃ±Ã±Ä• tasÄ• san
kasmÄ• naggabhoggaá¹ƒ nissirikaá¹ƒ nigaá¹‡á¹-haá¹ƒ upasaá¹…kamÄ«ti? upavÄ• damoca
vÄ• dÄ• ropanatthaÃ±ca. nigaá¹‡á¹-hÄ• kira ``samaá¹‡assa gotamassa sÄ• vakÄ• thaddh
kenaci \Ne III 138/ saddhiá¹ƒ paá¹-isanthÄ• rampi na karontÄ«â€™â€™ ti upavadanti, tassa
mocanatthaÃ±ca, ``vÄ• daÃ±cassa Ä• ropessÄ• mÄ«â€™â€™ ti upasaá¹…kami. __na khv
saddhÄ• ya gacchÄ• mÄ«_ti yassa Ã±Ä• á¹‡ena asacchikataá¹ƒ hoti. so ``evaá¹ƒ kiretaâ€™
gaccheyya, mayÄ• pana Ã±Ä• á¹‡enetaá¹ƒ sacchikataá¹ƒ, tasmÄ• nÄ• haá¹ƒ ettha bhaga
dÄ«pento evamÄ• ha.

__ulloketvÄ• _ti kÄ• yaá¹ƒ unnÄ• metvÄ• kucchiá¹ƒ nÄ«haritvÄ• gÄ«vaá¹ƒ paggayha sab
ulloketvÄ• . __bÄ• dhetabbaá¹ƒ maÃ±Ã±eyyÄ• _ti yathÄ• vinivijjhitvÄ• na nikkhamati, eva
maÃ±Ã±eyya bandhitabbaá¹ƒ vÄ• . __sahadhammikÄ• _ti sakÄ• raá¹‡Ä• . __atha maá¹ƒ pa
nigaá¹‡á¹-haparisÄ• yÄ• _ti etesaá¹ƒ atthe Ã±Ä• te atha me nigaá¹‡á¹-haparisÄ• ya saddhi
patÄ«hÄ• rassa me santikaá¹ƒ Ä• gantvÄ• attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• peyyÄ• sÄ«ti
paÃ±hamaggo, ekaá¹ƒ paÃ±hagavesananti attho. __eko uddeso_ti ekaá¹ƒ nÄ• ma kinti? ay
veyyÄ• karaá¹‡a_nti ``sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (Khp 4.1; AN III 10.2
veyyÄ• karaá¹‡aá¹ƒ. evaá¹ƒ sabbattha attho veditabbo.

9. acelakassapasuttavaá¹‡á¹‡anÄ•

<351> navame \Be III 139/ \Ee III 101/ __kÄ«vaciraá¹ƒ pabbajitassÄ• ti_ kÄ«vaciro kÄ• lo p
__uttari manussadhammÄ• _ti manussadhammo nÄ• ma dasakusalakammapathÄ• , tato m
__alamariyaÃ±Ä• á¹‡adassanaviseso_ti ariyabhÄ• vaá¹ƒ kÄ• tuá¹ƒ samatthatÄ• ya alamari
Ã±Ä• á¹‡adassanaviseso. __naggeyyÄ• _ti naggabhÄ• vato. __muá¹‡á¸• eyyÄ• _ti muá¹‡á
__pavÄ• á¸·anipphoá¹-anÄ• yÄ• _ti pÄ• vaá¸·anipphoá¹-anato, bhÅ«miyaá¹ƒ nisÄ«dantassa
laggÄ• naá¹ƒ paá¹ƒsurajavÄ• likÄ• naá¹ƒ phoá¹-anatthaá¹ƒ gahitamorapiÃ±chamattatoti atth

10. gilÄ• nadassanasuttavaá¹‡á¹‡anÄ•

<352> dasame __Ä• rÄ• madevatÄ• _ti pupphÄ• rÄ• maphalÄ• rÄ• mesu adhivatthÄ• dev
vanasaá¹‡á¸• esu adhivatthÄ• devatÄ• . __rukkhadevatÄ• _ti mattarÄ• jakÄ• le vessavaá¹‡
tesu rukkhesu adhivatthÄ• devatÄ• . __osadhitiá¹‡avanappatÄ«sÅ«_ti harÄ«takÄ• malakÄ
\Ne III 139/ vanajeá¹-á¹-harukkhesu ca adhivatthÄ• devatÄ• . __saá¹ƒgammÄ• _ti sannipat
tato tato samÄ• gantvÄ• . __paá¹‡idhehÄ«_ti patthanÄ• vasena á¹-hapehi. __ijjhissati sÄ«la
samijjhissati sÄ«lavantassa cittapatthanÄ• . __dhammiko_ti dasakusaladhammasamannÄ•
__dhammarÄ• jÄ• _ti tasseva vevacanaá¹ƒ, dhammena vÄ• laddharajjattÄ• dhammarÄ• jÄ
hi, ayyaputta, amhepi ovadÄ• hÄ«â€™â€™ ti vadatha, tasmÄ• . __appaá¹-ivibhatta_nti ``ida
dassÄ• ma, idaá¹ƒ attanÄ• bhuÃ±jissÄ• mÄ• â€™â€™ ti evaá¹ƒ avibhattaá¹ƒ bhikkhÅ«hi s
bhavissatÄ«ti.

cittasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gÄ• maá¹‡isaá¹ƒyuttaá¹ƒ

1. caá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<353> gÄ• maá¹‡isaá¹ƒyuttassa \Ne III 140/ \Ee III 102/ \Be III 140/ paá¹-hame __caá¹‡á¸•
dhammasaá¹…gÄ• hakattherehi caá¹‡á¸• oti gahitanÄ• mo eko gÄ• maá¹‡i. __pÄ• tukarotÄ
paá¹-ibhaá¹‡á¸• anto akkosantaá¹ƒ paccakkosanto paharantaá¹ƒ paá¹-ipaharanto pÄ• kaá¹-
__na pÄ• tukarotÄ«_ti akkuá¹-á¹-hopi pahaá¹-opi kiÃ±ci paccanÄ«kaá¹ƒ akarontoti dasseti.

2. tÄ• lapuá¹-asuttavaá¹‡á¹‡anÄ•

<354> dutiye __tÄ• lapuá¹-o_ti evaá¹ƒnÄ• mako. tassa kira bandhanÄ• pamuttatÄ• lapakk
mukhavaá¹‡á¹‡o vippasanno ahosi, tenassa tÄ• lapuá¹-oti nÄ• maá¹ƒ akaá¹ƒsu. svÄ• yaá¹ƒ

pacchimabhavikapuggalo. yasmÄ• pana paá¹-isandhi nÄ• ma aniyatÄ• Ä• kÄ• se khittada
naá¹-akule nibbatti. vuá¸• á¸• hippatto pana naá¹-asippe aggo hutvÄ• sakalajambudÄ«pe p
paÃ±ca sakaá¹-asatÄ• ni paÃ±ca mÄ• tugÄ• masatÄ• ni parivÄ• ro, bhariyÄ• yapissa tÄ• va
ceva sakaá¹-asahassena ca saddhiá¹ƒ yaá¹ƒ yaá¹ƒ nagaraá¹ƒ vÄ• nigamaá¹ƒ vÄ• pavisati
satasahassaá¹ƒ denti. samajjavesaá¹ƒ gaá¹‡hitvÄ• pana mÄ• tugÄ• masahassena saddhiá
yaá¹ƒ hatthÅ«pagapÄ• dÅ«pagÄ• diÄ• bharaá¹‡ajÄ• taá¹ƒ khipanti, tassa pariyanto natthi. s
mÄ• tugÄ• masahassaparivÄ• rito rÄ• jagahe kÄ«á¸·aá¹ƒ katvÄ• paripakkaÃ±Ä• á¹‡attÄ•
tenupasaá¹…kami.

__saccÄ• likenÄ• _ti \Ee III 103/ saccena ca alikena ca. __tiá¹-á¹-hateta_nti tiá¹-á¹-hatu eta
__rajanÄ«yÄ• _ti rÄ• gappaccayÄ• mukhato paÃ±cavaá¹‡á¹‡asuttanÄ«haraá¹‡avÄ• tavuá
kÄ• massÄ• dasaá¹ƒyuttÄ• kÄ• radassanakÄ• \Ne III 141/ abhinayÄ• . __bhiyyosomattÄ• y
__dosanÄ«yÄ• _ti dosappaccayÄ• hatthapÄ• dacchedÄ• didassanÄ• kÄ• rÄ• . __mohanÄ«
gahetvÄ• telakaraá¹‡aá¹ƒ, telaá¹ƒ gahetvÄ• udakakaraá¹‡anti evamÄ• dayo mÄ• yÄ• pab

__pahÄ• so_ \Be III 141/ __nÄ• ma nirayo_ti visuá¹ƒ pahÄ• sanÄ• mako nirayo nÄ• ma nat
ekasmiá¹ƒ koá¹-á¹-hÄ• se naccantÄ• viya gÄ• yantÄ• viya ca naá¹-avesaá¹ƒ gahetvÄ• va
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __nÄ• haá¹ƒ, bhante, etaá¹ƒ rodÄ• mÄ«_ti ahaá¹ƒ, bhante, etaá
byÄ• karaá¹‡aá¹ƒ na rodÄ• mÄ«ti evaá¹ƒ sakammakavasenettha attho veditabbo, na assuv
vÄ• ammarodantÄ«â€™â€™ tiÄ• dayo cettha aÃ±Ã±epi vohÄ• rÄ• veditabbÄ• .

3-5. yodhÄ• jÄ«vasuttÄ• divaá¹‡á¹‡anÄ•

355-357__._ tatiye __yodhÄ• jÄ«vo_ti yuddhena jÄ«vikaá¹ƒ kappanako dhammasaá¹…gÄ•
gahitanÄ• mo. __ussahati vÄ• yamatÄ«_ti ussÄ• haá¹ƒ vÄ• yÄ• maá¹ƒ karoti. __pariyÄ• pÄ
paá¹-ipajjÄ• penti. __dukkaá¹-a_nti duá¹-á¹-hu kataá¹ƒ. __duppaá¹‡ihita_nti duá¹-á¹-hu á¹-ha
nÄ• ma nirayo_ti ayampi na visuá¹ƒ eko nirayo, avÄ«cisseva pana ekasmiá¹ƒ koá¹-á¹-hÄ• s
\Ee III 104/ phalakahatthÄ• hatthiassarathe Ä• ruyha saá¹…gÄ• me yujjhantÄ• viya paccan
vuttaá¹ƒ. catutthapaÃ±camesupi eseva nayo.

6. asibandhakaputtasuttavaá¹‡á¹‡anÄ•

<358> chaá¹-á¹-he __pacchÄ• bhÅ«makÄ• _ti pacchÄ• bhÅ«mivÄ• sino. __kÄ• maá¹‡á¸• a
__sevÄ• lamÄ• likÄ• _ti pÄ• tova udakato sevÄ• laÃ±ceva uppalÄ• dÄ«ni ca gahetvÄ• uda
mÄ• laá¹ƒ katvÄ• piá¸·andhanakÄ• . __udakorohakÄ• _ti sÄ• yaá¹ƒpÄ• taá¹ƒ udakaá¹ƒ oro
upari yÄ• penti. __saÃ±Ã±Ä• pentÄ«_ti sammÄ• Ã±Ä• penti. __saggaá¹ƒ nÄ• ma okkÄ• m
``gaccha, bho, brahmalokaá¹ƒ, gaccha, bho, brahmalokaâ€™â€™ nti vadantÄ• saggaá¹ƒ p
__anuparisakkeyyÄ• _ti anuparigaccheyya. __ummujjÄ• _ti ummujja uá¹-á¹-haha. __thalam

__tatra yÄ• ssÄ• _ti tatra yÄ• bhaveyya. __sakkharÄ• vÄ• kaá¹-halÄ• vÄ• _ti sakkharÄ•
142/. __sÄ• adhogÄ• mÄ« assÄ• _ti sÄ• adho gaccheyya, heá¹-á¹-hÄ• gÄ• mÄ« bhaveyya
gaccha.

7. khettÅ«pamasuttavaá¹‡á¹‡anÄ•

<359> sattame \Be III 142/ __jaá¹…gala_nti thaddhaá¹ƒ na mudu. __Å«sara_nti saÃ±jÄ• ta
__pÄ• pabhÅ«mÄ«_ti lÄ• makabhÅ«mibhÄ• gaá¹ƒ. __maá¹ƒdÄ«pÄ• _tiÄ• dÄ«su ahaá¹ƒ dÄ
maá¹ƒdÄ«pÄ• . ahaá¹ƒ leá¹‡o allÄ«yanaá¹-á¹-hÄ• naá¹ƒ etesanti __maá¹ƒleá¹‡Ä• _. ahaá¹ƒ
etesanti __maá¹ƒtÄ• á¹‡Ä• _. ahaá¹ƒ saraá¹‡aá¹ƒ bhayanÄ• sanaá¹ƒ etesanti __maá¹ƒsara
evaá¹ƒ katvÄ• viharanti.

__gobhattampÄ«_ti dhaÃ±Ã±aphalassa abhÄ• vena lÄ• yitvÄ• kalÄ• pakalÄ• paá¹ƒ bandh
gunnampi khÄ• danaá¹ƒ bhavissatÄ«ti attho. __udakamaá¹‡iko_ti kucchiyaá¹ƒ maá¹‡ikame
bhÄ• janaviseso. __ahÄ• rÄ« aparihÄ• rÄ«_ti udakaá¹ƒ na harati na pariharati, na pariyÄ• d
III 105/ imasmiá¹ƒ sutte sakkaccadhammadesanÄ• va kathitÄ• . buddhÄ• naÃ±hi asakkacca
sÄ«hasamÄ• navuttino hi buddhÄ• , yathÄ• sÄ«ho pabhinnavaravÄ• raá¹‡assapi sasabiá¸·
ekasadisameva vegaá¹ƒ karoti, evaá¹ƒ buddhÄ• pi ekassa desentÄ• pi dvinnaá¹ƒ bahÅ«naa
bhikkhuniupÄ• sakaupÄ• sikÄ• parisÄ• yapi titthiyÄ• nampi desentÄ• sakkaccameva desen
saddahitvÄ• okappetvÄ• suá¹‡antÄ«ti tÄ• saá¹ƒ desanÄ• sakkaccadesanÄ• nÄ• ma jÄ• t

8. saá¹…khadhamasuttavaá¹‡á¹‡anÄ•

<360> aá¹-á¹-hame __yaá¹ƒbahulaá¹ƒ yaá¹ƒbahula_nti iminÄ• nigaá¹‡á¹-ho attanÄ• va att
tasmÄ• bhagavÄ• __evaá¹ƒ sante na koci Ä• pÄ• yiko_tiÄ• dimÄ• ha. purimÄ• ni pana cat
paccayÄ• honti. tasmÄ• tesupi Ä• dÄ«navaá¹ƒ dassento __idha, gÄ• maá¹‡i, ekacco satth
hotÄ«_tiÄ• dimÄ• ha. tattha __ahampamhÄ«_ti ahampi amhi.

__mettÄ• sahagatenÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ saddhiá¹ƒ bhÄ• var
vuttameva. \Ne III 143/ __seyyathÄ• pi, gÄ• maá¹‡i, balavÄ• saá¹…khadhamo_tiÄ• di pana
__balavÄ• _ti balasampanno. __saá¹…khadhamo_ti saá¹…khadhamako. __appakasirenÄ•
hi saá¹…khadhamo saá¹…khaá¹ƒ dhamantopi \Be III 143/ na sakkoti catasso disÄ• sarena
saá¹…khasaddo sabbato pharati, balavato pana vipphÄ• riko hoti, tasmÄ• ``balavÄ• â€™â

__mettÄ• ya cetovimuttiyÄ• _ti ettha ``mettÄ• â€™â€™ ti vutte upacÄ• ropi appanÄ• pi vaá
``cetovimuttÄ«â€™â€™ ti vutte pana appanÄ• va vaá¹-á¹-ati. __yaá¹ƒ pamÄ• á¹‡akataá¹ƒ k
kammaá¹ƒ nÄ• ma kÄ• mÄ• vacaraá¹ƒ vuccati, appamÄ• á¹‡akataá¹ƒ kammaá¹ƒ nÄ• ma rÄ
atikkamitvÄ• odhisakaanodhisakadisÄ• pharaá¹‡avasena vaá¸• á¸• hetvÄ• katattÄ• appan

__na taá¹ƒ tatrÄ• vasissati, na taá¹ƒ tatrÄ• vatiá¹-á¹-hatÄ«_ti taá¹ƒ kÄ• mÄ• vacarakammaá
tasmiá¹ƒ rÅ«pÄ• rÅ«pÄ• vacarakamme na ohÄ«yati na tiá¹-á¹-hati. kiá¹ƒ vuttaá¹ƒ hoti? taá¹ƒ
tassa rÅ«pÄ• rÅ«pÄ• vacarakammassa antarÄ• laggituá¹ƒ vÄ• á¹-hÄ• tuá¹ƒ vÄ• rÅ«pÄ• r
pariyÄ• diyitvÄ• attano okÄ• saá¹ƒ gahetvÄ• patiá¹-á¹-hÄ• tuá¹ƒ vÄ• na sakkoti. atha kho
rÅ«pÄ• rÅ«pÄ• vacarakammameva kÄ• mÄ• vacaraá¹ƒ mahogho viya parittaá¹ƒ udakaá¹ƒ
okÄ• saá¹ƒ katvÄ• tiá¹-á¹-hati, tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• sayameva brahmasahab
idaá¹ƒ suttaá¹ƒ Ä• dimhi kilesavasena vuá¹-á¹-hÄ• ya avasÄ• ne brahmavihÄ• ravasena gal
gataá¹ƒ.

9. kulasuttavaá¹‡á¹‡anÄ•

<361> navame __dubbhikkhÄ• _ti dullabhabhikkhÄ• . __dvÄ«hitikÄ• _ti ``jÄ«vissÄ• ma nu
evaá¹ƒ pavattaÄ«hitikÄ• . ``duhitikÄ• â€™â€™ tipi pÄ• á¹-ho. ayameva attho. dukkhÄ• Ä«h
payogo sukhena kÄ• tunti __duhitikÄ• _. tattha tattha matamanussÄ• naá¹ƒ vippakiá¹‡á¹‡Ä
etthÄ• ti __setaá¹-á¹-hikÄ• . salÄ• kÄ• vuttÄ• _ti salÄ• kamattavuttÄ• , yaá¹ƒ tattha vuttaá¹ƒ
salÄ• kamattameva ahosi, phale na janayatÄ«ti attho.

__uggilitu_nti \Be III 144/ dve ante mocetvÄ• kathetuá¹ƒ asakkonto uggilituá¹ƒ bahi nÄ«ha
\Ne III 144/. __ogilitu_nti pucchÄ• ya dosaá¹ƒ disvÄ• hÄ• retuá¹ƒ asakkonto ogilituá¹ƒ anto
sakkhÄ«ti.

__ito so gÄ• maá¹‡i ekanavutikappe_ti bhagavÄ• kathayamÄ• nova yÄ• va nikkhanto nÄ•
tÄ• vatakena kÄ• lena ekanavutikappe anussari ``atthi nu kho kiÃ±ci kule pakkabhikkhÄ• dÄ
nti parijÄ• nanatthaá¹ƒ. athekampi \Ee III 107/ apassanto ``ito so, gÄ• maá¹‡Ä«â€™â€™ tiÄ
dÄ• nÄ• dÄ«naá¹ƒ Ä• nisaá¹ƒsaá¹ƒ kathento __atha kho yÄ• ni tÄ• ni kulÄ• ni aá¸• á¸• hÄ•
Ä• rabhi. tattha __dÄ• nasambhÅ«tÄ• nÄ«_ti dÄ• nena sambhÅ«tÄ• ni nibbattÄ• ni. sesapa
pana __saccaá¹ƒ nÄ• ma_ saccavÄ• ditÄ• . __sÄ• maÃ±Ã±aá¹ƒ nÄ• ma_ sesasÄ«laá¹ƒ. __
vaá¸·aÃ±jento vippakirati. __vidhamatÄ«_ti dhamento viya nÄ• seti. __viddhaá¹ƒsetÄ«_ti nÄ
hutvÄ• abhÄ• vo bahunÄ• pi kÄ• lena saá¹…gatÄ• naá¹ƒ khaá¹‡eneva antaradhÄ• naá¹ƒ.

10. maá¹‡icÅ«á¸·akasuttavaá¹‡á¹‡anÄ•

<362> dasame __taá¹ƒ parisaá¹ƒ etadavocÄ• _ti tassa kira evaá¹ƒ ahosi ``kulaputtÄ• pabb
puttadÄ• raÃ±ceva jÄ• tarÅ«parajataÃ±ca pahÄ• yeva pabbajanti, na ca sakkÄ• yaá¹ƒ pah
gahetuâ€™â€™ nti nayaggÄ• he á¹-hatvÄ• ``mÄ• ayyoâ€™â€™ tiÄ• divacanaá¹ƒ avoca.
paÃ±cakÄ• maguá¹‡akappanaá¹ƒ assamaá¹‡adhammo asakyaputtiyadhammoti ekaá¹ƒsen

__tiá¹‡a_nti senÄ• sanacchadanatiá¹‡aá¹ƒ. __pariyesitabba_nti tiá¹‡acchadane vÄ• iá¹-á¹
palujjante yehi taá¹ƒ kÄ• ritaá¹ƒ, tesaá¹ƒ santikaá¹ƒ gantvÄ• ``tumhehi kÄ• ritasenÄ• sanaá
tattha vasituâ€™â€™ nti Ä• cikkhitabbaá¹ƒ. manussÄ• sakkontÄ• karissanti, asakkontÄ•
gahetvÄ• kÄ• rÄ• petha, mayaá¹ƒ te saÃ±Ã±Ä• pessÄ• mÄ• â€™â€™ ti vakkhanti. evaá¹ƒ
Ä• cikkhitabbaá¹ƒ. manussÄ• vaá¸• á¸• hakÄ«naá¹ƒ dÄ• tabbaá¹ƒ dassanti. sace Ä• vÄ• sa
bhikkhÄ• cÄ• ravattena Ä• rocetvÄ• kÄ• retuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ sandhÄ• ya ``pariyesita

__dÄ• ru_nti \Ne III 145/ \Be III 145/ senÄ• sane gopÄ• nasiÄ• dÄ«su palujjamÄ• nesu tada
__sakaá¹-a_nti gihivikataá¹ƒ katvÄ• tÄ• vakÄ• likasakaá¹-aá¹ƒ. na kevalaÃ±ca sakaá¹-ame
vÄ• sipharasukuddÄ• lÄ• diupakaraá¹‡aá¹ƒ evaá¹ƒ pariyesituá¹ƒ vaá¹-á¹-ati. __puriso_ti hat
pariyesitabbo. yaá¹ƒkiÃ±ci hi purisaá¹ƒ ``hatthakammaá¹ƒ \Ee III 108/, Ä• vuso, katvÄ• das
``dassÄ• mi, bhante, â€™â€™ ti vutte ``idaÃ±cidaÃ±ca karohÄ«â€™â€™ ti yaá¹ƒ icchati, ta
vaá¹-á¹-ati. __na tvevÄ• haá¹ƒ, gÄ• maá¹‡i, kenaci pariyÄ• yenÄ• _ti jÄ• tarÅ«parajataá¹ƒ p
kÄ• raá¹‡ena pariyesitabbanti na vadÄ• mi.

11. bhadrakasuttavaá¹‡á¹‡anÄ•

<363> ekÄ• dasame __mallesÅ«_ti evaá¹ƒnÄ• make janapade. __vadhenÄ• _ti mÄ• raá¹‡
dhanajÄ• niyÄ• . __akÄ• likena pattenÄ• _ti na kÄ• lantarena pattena, kÄ• laá¹ƒ anatikkami
__ciravÄ• sÄ« nÄ• ma kumÄ• ro_ti evaá¹ƒnÄ• mako tassa putto. __bahi Ä• vasathe paá¹-iv
kiÃ±cideva sippaá¹ƒ uggaá¹‡hanto vasati. imasmiá¹ƒ sutte vaá¹-á¹-adukkhaá¹ƒ kathitaá¹ƒ.

12. rÄ• siyasuttavaá¹‡á¹‡anÄ•

<364> dvÄ• dasame __rÄ• siyo_ti rÄ• siá¹ƒ katvÄ• paÃ±hassa pucchitattÄ• rÄ• siyoti eva
dhammasaá¹…gÄ• hakattherehi gahitanÄ• mo. __tapassi_nti tapanissitakaá¹ƒ. __lÅ«khajÄ«
__antÄ• _ti koá¹-á¹-hÄ• sÄ• . __gÄ• mo_ti gÄ• mmo. gammotipi pÄ• á¹-ho, gÄ• mavÄ• sÄ«
__attakilamathÄ• nuyogo_ti attano kilamathÄ• nuyogo, sarÄ«radukkhakaraá¹‡anti attho.

kasmÄ• panettha kÄ• masukhallikÄ• nuyogo gahito, kasmÄ• attakilamathÄ• nuyogo, kasm
kÄ• masukhallikÄ• nuyogo tÄ• va kÄ• mabhogÄ«naá¹ƒ dassanatthaá¹ƒ gahito, attakilamath
majjhimÄ• paá¹-ipadÄ• tiá¹‡á¹‡aá¹ƒ nijjaravatthÅ«naá¹ƒ dassanatthaá¹ƒ gahitÄ• . kiá¹ƒ ete
payojananti? ime dve ante pahÄ• ya tathÄ• gato majjhimÄ• ya paá¹-ipadÄ• ya sammÄ• san
kÄ• mabhoginopi na sabbe garahati na pasaá¹ƒsati, tapanissitakepi na sabbe garahati na \E
pasaá¹ƒsati, garahitabbayuttakeyeva garahati, pasaá¹ƒsitabbayuttake \Ee III 109/ pasaá¹ƒsa
pakÄ• sanaá¹ƒ etesaá¹ƒ dassane payojananti veditabbaá¹ƒ.

idÄ• ni \Ne III 146/ tamatthaá¹ƒ pakÄ• sento __tayo khome, gÄ• maá¹‡i, kÄ• mabhogino_ti

__sÄ• hasenÄ• _ti sÄ• hasikakammena. __na saá¹ƒvibhajatÄ«_ti mittasahÄ• yasandiá¹-á¹-h
saá¹ƒvibhÄ• gaá¹ƒ na karoti. __na puÃ±Ã±Ä• ni karotÄ«_ti anÄ• gatabhavassa paccayabhÅ
__dhammÄ• dhammenÄ• _ti dhammena ca adhammena ca. __á¹-hÄ• nehÄ«_ti kÄ• raá¹‡e
attÄ• naá¹ƒ Ä• tÄ• pento paritÄ• pento sacchikaroti? caturaá¹…gavÄ«riyavasena ca dhutaá
sandiá¹-á¹-hikÄ• nijjarÄ• _ti ettha ekopi maggo tiá¹‡á¹‡aá¹ƒ kilesÄ• naá¹ƒ nijjaraá¹‡atÄ• ya
vuttoti.

13. pÄ• á¹-aliyasuttavaá¹‡á¹‡anÄ•

<365> terasame __dÅ«teyyÄ• nÄ«_ti dÅ«takammÄ• ni paá¹‡á¹‡Ä• ni ceva mukhasÄ• sanÅ
__pÄ• á¹‡Ä• tipÄ• taÃ±cÄ• ha_nti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? na kevalaá¹ƒ ahaá¹ƒ mÄ•
idaÃ±cidaÃ±ca jÄ• nÄ• mÄ«ti sabbaÃ±Ã±ubhÄ• vadassanatthaá¹ƒ Ä• raddhaá¹ƒ. __santi h
samaá¹‡abrÄ• hmaá¹‡Ä• _ti idaá¹ƒ sesasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ laddhiá¹ƒ dassetvÅ
Ä• raddhaá¹ƒ.

__mÄ• lÄ« kuá¹‡á¸• alÄ«_ti mÄ• lÄ• ya mÄ• lÄ«, kuá¹‡á¸• alehi kuá¹‡á¸• alÄ«. __itthikÄ• n
kÄ• mÄ• itthikÄ• mÄ• , tehi itthikÄ• mehi. __Ä• vasathÄ• gÄ• ra_nti kulagharassa ekasmiá¹
sukhanivÄ• satthÄ• ya kataá¹ƒ vÄ• sÄ• gÄ• raá¹ƒ. __tenÄ• haá¹ƒ yathÄ• satti yathÄ• balaá
tassÄ• haá¹ƒ attano sattianurÅ«pena ceva balÄ• nurÅ«pena ca saá¹ƒvibhÄ• gaá¹ƒ karomi.
__kaá¹…khaniye á¹-hÄ• ne_ti kaá¹…khitabbe kÄ• raá¹‡e. __cittasamÄ• dhi_nti tasmiá¹ƒ dh
tvaá¹ƒ saha vipassanÄ• ya catunnaá¹ƒ maggÄ• naá¹ƒ vasena cittasamÄ• dhiá¹ƒ sace paá¹-
__apaá¹‡á¹‡akatÄ• ya_ \Ee III 110/ __mayha_nti ayaá¹ƒ paá¹-ipadÄ• mayhaá¹ƒ apaá¹‡á¹‡
eva saá¹ƒvattatÄ«ti attho. __kaá¹-aggÄ• ho_ti jayaggÄ• ho.

__ayaá¹ƒ kho, gÄ• maá¹‡i, dhammasamÄ• dhi, tatra ce tvaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabh
__dhammasamÄ• dhÄ«_ti dasakusalakammapathadhammÄ• , __cittasamÄ• dhÄ«_ti saha
maggÄ• . atha vÄ• ``pÄ• mojjaá¹ƒ jÄ• yati, pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ ti (AN II 5
pÄ• mojjapÄ«tipassaddhisukhasamÄ• dhisaá¹…khÄ• tÄ• paÃ±ca dhammÄ• dhammasamÅ
vipassanÄ• ya \Ne III 147/ cattÄ• ro maggÄ• va. atha vÄ• dasakusalakammapathÄ• cattÄ•
ayaá¹ƒ dhammasamÄ• dhi nÄ• ma, taá¹ƒ dhammasamÄ• dhiá¹ƒ pÅ«rentassa uppannÄ• ci
__evaá¹ƒ tvaá¹ƒ imaá¹ƒ kaá¹…khÄ• dhammaá¹ƒ pajaheyyÄ• sÄ«_ti evaá¹ƒ tvaá¹ƒ imasmiá¹
dhammasamÄ• dhismiá¹ƒ á¹-hito sace evaá¹ƒ cittasamÄ• dhiá¹ƒ paá¹-ilabheyyÄ• si, ekaá¹ƒ
pajaheyyÄ• sÄ«ti attho. sesaá¹ƒ sabbattha vuttanayamevÄ• ti.

gÄ• maá¹‡isaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. asaá¹…khatasaá¹ƒyuttaá¹ƒ

1. paá¹-hamavaggo

1-11. kÄ• yagatÄ• satisuttÄ• divaá¹‡á¹‡anÄ•

366-376__._ asaá¹…khatasaá¹ƒyutte \Ne III 148/ \Be III 148/ \Ee III 111/ __asaá¹…khata_nt
__hitesinÄ• _ti hitaá¹ƒ esantena. __anukampakenÄ• _ti anukampamÄ• nena. __anukampaa
cittena pariggahetvÄ• , paá¹-iccÄ• tipi vuttaá¹ƒ hoti. __kataá¹ƒ vo taá¹ƒ mayÄ• _ti taá¹ƒ may
asaá¹…khataÃ±ca asaá¹…khatamaggaÃ±ca desentena tumhÄ• kaá¹ƒ kataá¹ƒ. ettakameva
kiccaá¹ƒ, yadidaá¹ƒ aviparÄ«tadhammadesanÄ• . ito paraá¹ƒ pana paá¹-ipatti nÄ• ma sÄ• v
tenÄ• ha __etÄ• ni, bhikkhave, rukkhamÅ«lÄ• ni ... pe ... amhÄ• kaá¹ƒ anusÄ• sanÄ«_ti imi
rukkhamÅ«lasenÄ• sanaá¹ƒ dasseti. __suÃ±Ã±Ä• gÄ• rÄ• nÄ«_ti iminÄ• janavivittaá¹ƒ á¹-h
yogÄ• nurÅ«paá¹ƒ senÄ• sanaá¹ƒ Ä• cikkhati, dÄ• yajjaá¹ƒ niyyÄ• teti.

__jhÄ• yathÄ• _ti Ä• rammaá¹‡Å«panijjhÄ• nena aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡Ä• ni, lakkhaa
aniccÄ• dito khandhÄ• yatanÄ• dÄ«ni upanijjhÄ• yatha, samathaÃ±ca vipassanaÃ±ca vaá¸•
__mÄ• pamÄ• datthÄ• _ti mÄ• pamajjittha. __mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvatthÄ•
arogakÄ• le sattasappÄ• yÄ• disampattikÄ• le satthu sammukhÄ«bhÄ• vakÄ• le ca yoniso
maá¹…kulabhattaá¹ƒ hutvÄ• seyyasukhaá¹ƒ middhasukhaá¹ƒ anubhontÄ• pamajjanti, te p
maraá¹‡akÄ• le vipattikÄ• le satthu parinibbutakÄ• le ca taá¹ƒ pubbe pamÄ• davihÄ• raá¹ƒ
sappaá¹-isandhikÄ• lakiriyaÃ±ca bhÄ• riyaá¹ƒ sampassamÄ• nÄ• vippaá¹-isÄ• rino honti. tu
ahuvatthÄ• ti dassento Ä• ha \Ee III 112/ ``mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvatthÄ• â€™

__ayaá¹ƒ \Ne III 149/ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«_ti ayaá¹ƒ amhÄ• kaá¹ƒ santikÄ• ``jh
pamÄ• datthÄ• â€™â€™ ti tumhÄ• kaá¹ƒ anusÄ• sanÄ«, ovÄ• doti vuttaá¹ƒ hoti.

2. dutiyavaggo

1-33. asaá¹…khatasuttÄ• divaá¹‡á¹‡anÄ•

377-409__._ __kÄ• ye_ \Be III 149/ __kÄ• yÄ• nupassÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taa

__anata_ntiÄ• dÄ«su taá¹‡hÄ• natiyÄ• abhÄ• vena anataá¹ƒ. catunnaá¹ƒ Ä• savÄ• naá¹ƒ
paramatthasaccatÄ• ya __saccaá¹ƒ_. vaá¹-á¹-assa parabhÄ• gaá¹-á¹-hena __pÄ• raá¹ƒ_. s
__nipuá¹‡aá¹ƒ_. suá¹-á¹-hu duddasatÄ• ya __sududdasaá¹ƒ_. jarÄ• ya ajaritattÄ• __ajajjar
__dhuvaá¹ƒ_. apalujjanatÄ• ya __apalokitaá¹ƒ_. cakkhuviÃ±Ã±Ä• á¹‡ena apassitabbattÄ•
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cÄ• naá¹ƒ abhÄ• vena __nippapaÃ±caá¹ƒ_.

santabhÄ• vaá¹-á¹-hena __santaá¹ƒ_. maraá¹‡Ä• bhÄ• vena __amataá¹ƒ_. uttamaá¹-á¹-he

sassirikaá¹-á¹-hena __sivaá¹ƒ_. nirupaddavatÄ• ya __khemaá¹ƒ_. taá¹‡hÄ• kkhayassa pac
__taá¹‡hakkhayaá¹ƒ_.

vimhÄ• panÄ«yaá¹-á¹-hena accharaá¹ƒ paharitabbayuttakanti __acchariyaá¹ƒ_. abhÅ«tame
hutvÄ• atthÄ«ti vÄ• __abbhutaá¹ƒ_. niddukkhattÄ• __anÄ«tikaá¹ƒ_. niddukkhasabhÄ• vat
vÄ• nÄ• bhÄ• vena __nibbÄ• naá¹ƒ_. byÄ• bajjhÄ• bhÄ• veneva __abyÄ• bajjhaá¹ƒ_. virÄ•
__virÄ• gaá¹ƒ_. paramatthasuddhitÄ• ya __suddhi_. tÄ«hi bhavehi muttatÄ• ya __mutti_. kÄ
__anÄ• layaá¹ƒ_. patiá¹-á¹-haá¹-á¹-hena __dÄ«paá¹ƒ_. allÄ«yitabbayuttaá¹-á¹-hena __leá¹‡
tÄ• yanaá¹-á¹-hena __tÄ• á¹‡aá¹ƒ_. bhayasaraá¹‡aá¹-á¹-hena __saraá¹‡aá¹ƒ, _ bhayanÄ• s
ayanaá¹ƒ gati patiá¹-á¹-hÄ• ti __parÄ• yaá¹‡aá¹ƒ_. sesamettha vuttanayamevÄ• ti.

asaá¹…khatasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. abyÄ• katasaá¹ƒyuttaá¹ƒ

1. khemÄ• suttavaá¹‡á¹‡anÄ•

<410> abyÄ• katasaá¹ƒyuttassa \Ne III 150/ \Ee III 113/ \Be III 150/ paá¹-hame __khemÄ• _
bimbisÄ• rassa upÄ• sikÄ• saddhÄ• pabbajitÄ• mahÄ• therÄ« ``etadaggaá¹ƒ, bhikkhave, m
bhikkhunÄ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ khemÄ• â€™â€™ ti evaá¹ƒ bhagavat
á¹-hapitÄ• . __paá¹‡á¸• itÄ• _ti paá¹‡á¸• iccena samannÄ• gatÄ• . __viyattÄ• _ti veyyattiyen
__medhÄ• vinÄ«_ti medhÄ• ya paÃ±Ã±Ä• ya samannÄ• gatÄ• . __bahussutÄ• _ti pariyattib
paá¹-ivedhabÄ• husaccenapi samannÄ• gatÄ• .

__gaá¹‡ako_ti acchiddakagaá¹‡anÄ• ya kusalo. __muddiko_ti aá¹…gulimuddÄ• ya gaá¹‡an
__saá¹…khÄ• yako_ti piá¹‡á¸• agaá¹‡anÄ• ya kusalo. __gambhÄ«ro_ti caturÄ• sÄ«tiyojana
__appameyyo_ti Ä• á¸·hakagaá¹‡anÄ• ya appameyyo. __duppariyogÄ• ho_ti Ä• á¸·hakagaá
pamÄ• á¹‡agahaá¹‡atthaá¹ƒ durogÄ• ho. __yena rÅ«pena tathÄ• gata_nti yena rÅ«pena dÄ
sattasaá¹…khÄ• taá¹ƒ tathÄ• gataá¹ƒ paÃ±Ã±apeyya. __taá¹ƒ rÅ«paá¹ƒ tathÄ• gatassa pah
vuttappakÄ• rarÅ«paá¹ƒ samudayappahÄ• nena sabbaÃ±Ã±utathÄ• gatassa pahÄ«naá¹ƒ. _
Ä• yatiá¹ƒ rÅ«passa anuppattiyÄ• rÅ«pÄ• rÅ«pakoá¹-á¹-hÄ• senapi evarÅ«po nÄ• ma bhav
paá¹-ipassaddhattÄ• rÅ«papaá¹‡á¹‡attiyÄ• pi vimutto. __gambhÄ«ro_ti ajjhÄ• saya gambh
guá¹‡agambhÄ«ratÄ• ya ca gambhÄ«ro. tassa evaá¹ƒ guá¹‡agambhÄ«rassa sato sabbaÃ±
upÄ• dÄ• ya sattasaá¹…khÄ• to tathÄ• gatoti paÃ±Ã±atti hoti, tadabhÄ• vena tassÄ• paÃ±
passantassa ayaá¹ƒ sattasaá¹…khÄ• to __hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti idaá¹ƒ va
yujjati, __na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _tiÄ• divacanampi na upeti na yujjatÄ«ti at

__saá¹ƒsandissatÄ«_ti \Ee III 114/ ekaá¹ƒ bhavissati. __samessatÄ«_ti nirantaraá¹ƒ bhavis

virodhayissatÄ«_ti \Ne III 151/ na viruddhaá¹ƒ padaá¹ƒ bhavissati. __aggapadasmi_nti desa
idha aggapadanti adhippetÄ• .

2. anurÄ• dhasuttavaá¹‡á¹‡anÄ•

<411> dutiyaá¹ƒ \Be III 151/ __khandhiyavagge_ vitthÄ• ritameva, abyÄ• katÄ• dhikÄ• rato

3-8. paá¹-hamasÄ• riputtakoá¹-á¹-hikasuttÄ• divaá¹‡á¹‡anÄ•

412-417__._ tatiye __rÅ«pagatameta_nti rÅ«pamattametaá¹ƒ. ettha rÅ«pato aÃ±Ã±o koci s
upalabbhati, rÅ«pe pana sati nÄ• mamattaá¹ƒ etaá¹ƒ hotÄ«ti dasseti. __vedanÄ• gatameta_
__ayaá¹ƒ kho Ä• vuso hetÅ«_ti ayaá¹ƒ rÅ«pÄ• dÄ«ni muÃ±citvÄ• anupalabbhiyasabhÄ• vo
bhagavatÄ• ti. catutthÄ• dÄ«ni uttÄ• natthÄ• neva.

9. kutÅ«halasÄ• lÄ• suttavaá¹‡á¹‡anÄ•

<418> navame __kutÅ«halasÄ• lÄ• ya_nti kutÅ«halasÄ• lÄ• nÄ• ma paccekasÄ• lÄ• natt
samaá¹‡abrÄ• hmaá¹‡Ä• nÄ• nÄ• vidhaá¹ƒ kathaá¹ƒ pavattenti, sÄ• bahÅ«naá¹ƒ ``ayaá¹ƒ
vadatÄ«â€™â€™ ti kutÅ«haluppavattiá¹-á¹-hÄ• nato kutÅ«halasÄ• lÄ• ti vuccati. __dÅ«ram
Ä• bhassarabrahmalokÄ• gacchati. __imaÃ±ca kÄ• yaá¹ƒ nikkhipatÄ«_ti cuticittena nikkhip
hotÄ«_ti cutikkhaá¹‡eyeva paá¹-isandhicittassa anuppannattÄ• anupapanno hoti.

10. Ä• nandasuttavaá¹‡á¹‡anÄ•

<419> dasame \Ee III 115/ __tesametaá¹ƒ saddhiá¹ƒ abhavissÄ• _ti tesaá¹ƒ laddhiyÄ• sad
__ anulomaá¹ƒ abhavissa Ã±Ä• á¹‡assa uppÄ• dÄ• ya sabbe dhammÄ• anattÄ• _ti yaá¹ƒ
anattÄ• â€™â€™ ti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati, api nu me tassa anulomaá¹ƒ abhav

11. sabhiyakaccÄ• nasuttavaá¹‡á¹‡anÄ•

<420> ekÄ• dasame \Ne III 152/ \Be III 152/ __etamettakena ettakamevÄ• _ti Ä• vuso yass
kÄ• lena ``hetumhi sati rÅ«pÄ«tiÄ• di paÃ±Ã±Ä• panÄ• hoti, asati na hotÄ«â€™â€™ ti byÄ
tassa ettakameva bahu. __ko pana vÄ• do atikkante_ti atikkante pana atimanÄ• pe dhamma
natthi vÄ• do, chinnÄ• kathÄ• ti.

abyÄ• katasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

saá¸·Ä• yatanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• ye

mahÄ• vaggaá¹-Ä«kÄ•

1. maggasaá¹ƒyuttaá¹ƒ

1. avijjÄ• vaggo

1-2. avijjÄ• suttÄ• divaá¹‡á¹‡anÄ•

1-2__._ __pubbaá¹…gamÄ• _ti \Be II 393/ \Ne II 103/ pubbecarÄ• . avijjÄ• hi aÃ±Ã±Ä• á¹‡á
sammuyhanÄ• kÄ• rena Ä• rammaá¹‡e pavattatÄ«ti sampayuttadhammÄ• nampi tadÄ• kÄ
tathÄ• hi te aniccÄ• subhadukkhÄ• nattasabhÄ• vepi dhamme niccÄ• dito gaá¹‡hanti, ayan
sahajÄ• tavasena pubbaá¹…gamatÄ• . yaá¹ƒ pana mohena abhibhÅ«to pÄ• pakiriyÄ• ya Ä
hanati, adinnaá¹ƒ Ä• diyati, kÄ• mesu micchÄ• carati, musÄ• bhaá¹‡ati, aÃ±Ã±ampi vividh
Ä• carati, ayamassa sahajÄ• tavasena ca upanissayavasena ca pubbaá¹…gamatÄ• . __sam
tabbhÄ• vÄ• pajjanÄ• ya \Ne II 104/ akusalappattiyÄ• . __sabhÄ• vapaá¹-ilÄ• bhÄ• yÄ• _ti a
``uppattiyÄ• â€™â€™ _ti. sÄ• panesÄ• vuttÄ• kÄ• rena akusalÄ• naá¹ƒ pubbaá¹…gamabh
sambandho. __yadeta_nti yaá¹ƒ etaá¹ƒ pÄ• pÄ• jigucchanatÄ• ya pÄ• pato __alajjanÄ• kÄ
_ pÄ• pÄ• nutrÄ• satÄ• ya __pÄ• pato abhÄ• yanÄ• kÄ• rasaá¹‡á¹-hitaÃ±ca anottappaá¹ƒ,
__anudeva_ anvÄ• gatameva. __anu_-saddena cettha __eta_nti upayogavacanaá¹ƒ. __anu
ekatoti. ettha avijjÄ• ya vuttanayÄ• nusÄ• rena tappaá¹-ipakkhato ca attho veditabbo. ayaá¹
tattha yathÄ• akusalakammapathavasena pavattiyaá¹ƒ pubbaá¹…gamatÄ• avijjÄ• ya, evaa
puÃ±Ã±akiriyavatthuvasena ca pavattiyaá¹ƒ vijjÄ• ya pubbaá¹…gamatÄ• vattabbÄ• . vÄ«m
pavattiyaá¹ƒ Ä• dhipaccÄ• kÄ• ravasena ca pubbaá¹…gamatÄ• veditabbÄ• . dvÄ«hevÄ• ti
Ä• dhipaccÄ• kÄ• rassa sahajÄ• teneva saá¹…gahetabbato.

__lajjanÄ• kÄ• rasaá¹‡á¹-hitÄ• _ti pÄ• pato jigucchanÄ• kÄ• rasaá¹‡á¹-hitÄ• . __bhÄ• yanÄ
uttasanÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ. __etthÄ• _ti hiriottappe. vidati, vindatÄ«ti vÄ• __vijjÄ• . vid
sappaÃ±Ã±apariyÄ• yoti Ä• ha __ ``viddasunoti vidunoâ€™â€™ _ti. __yÄ• thÄ• vadiá¹-á¹-h
diá¹-á¹-hi, saá¹ƒkilesato __niyyÄ• nikadiá¹-á¹-hi. sammÄ• diá¹-á¹-hi pahotÄ«_ti ettha sÄ• vij
sammÄ• diá¹-á¹-hi veditabbÄ• . __na ekato sabbÄ• ni labbhanti_ sammÄ• vÄ• cÄ• kammar
pubbÄ• bhisaá¹…khÄ• rassa anekarÅ«pattÄ• . __lokuttaramaggakkhaá¹‡e ekato labbhanti_
tÄ• saá¹ƒ tattha sarÅ«pato abhinnattÄ• . ekÄ• eva hi virati maggakkhaá¹‡e tissannampi vir
sÄ• dhentÄ« pavattati, yathÄ• ekÄ• eva sammÄ• diá¹-á¹-hi parijÄ• nanÄ• divasena catubb
pavattati. tÄ• ni ca kho sabbÄ• ni aá¹-á¹-hapi paá¹-hamajjhÄ• nike magge labbhantÄ«ti yoja

__paá¹-hamajjhÄ• nike_ti paá¹-hamajhÄ• navante.

__tathÄ• bhÅ«tassÄ• _ti ariyamaggasamaá¹…gino. __yasmÄ• mahÄ• saá¸·Ä• yatanasutte
``sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ eva aá¹…gÄ• naá¹ƒ vasenÄ• â€™â€™ ti,
lokuttaramaggo hoti_. ``pubbeva kho panÄ• â€™â€™ ti hi vacanaá¹ƒ tadÄ• maggakkhaá¹‡
Ã±Ä• peti, tasmÄ• kÄ• mÄ• vacaracittesu viya lokuttaracittesu virati aniyatÄ• ti adhippÄ• yo
__parisuddhabhÄ• vadassana_nti parisuddhasÄ«labhÄ• vadassanatthaá¹ƒ. __ayamattho d
viratÄ«naá¹ƒ abhÄ• vo.

yadi evaá¹ƒ kasmÄ• abhidhamme maggavibhaá¹…ge paÃ±caá¹…gikavÄ• ro Ä• gatoti Ä•
_tiÄ• di. __ta_nti ``paÃ±caá¹…giko maggo hotÄ«â€™â€™ ti vacanaá¹ƒ. __ ``ekaá¹ƒ_ \Be II
dassetuá¹ƒ vuttaâ€™â€™ _nti vatvÄ• taá¹ƒ dassetuá¹ƒ __ ``yasmiÃ±hi kÄ• leâ€™â€™ _ti
kÄ• le_ti lokiyakÄ• le \Ne II 105/. tena ``ekaá¹ƒ kiccantaraâ€™â€™ nti vuttaá¹ƒ aá¹-á¹-haá¹.
dasseti. viratiuppÄ• danena micchÄ• vÄ• cÄ• dÄ«ni puggalena maggasamaye pajahÄ• pen
``paÃ±ca kÄ• rakaá¹…gÄ• nÄ«â€™â€™ ti vuttÄ• ni. sammÄ• vÄ• cÄ• dikiriyÄ• hi virati, ta
__virativasenÄ• _ti viramaá¹‡akiriyÄ• vasena kÄ• rÄ• pakabhÄ• vena, kattubhÄ• vena vÄ•
``viratittayavasenÄ• â€™â€™ ti vÄ• pÄ• á¹-ho.

__sammÄ• kammanto pÅ«ratÄ«_ti imehi sammÄ• diá¹-á¹-hiÄ• dÄ«hi sammÄ• kammantaki
vÄ«riyÄ• dikehi tadatthasiddhito. tampi sandhÄ• ya __ ``ekaá¹ƒ kiccantaraá¹ƒ dassetuâ€™â
__imaá¹ƒ kiccantaraá¹ƒ dassetu_nti lokuttaramaggakkhaá¹‡epi imÄ• neva paÃ±ca sammÄ•
ekakkhaá¹‡e kÄ• rÄ• pakaá¹…gÄ• nÄ«ti dassetuá¹ƒ. __evaá¹ƒ vutta_nti ``tasmiá¹ƒ samaye
hotÄ«â€™â€™ ti (Vibh 494) evaá¹ƒ vuttaá¹ƒ. lokiyamaggakkhaá¹‡e paÃ±ceva honti, virati p
``chaaá¹…gikoâ€™â€™ ti avatvÄ• ``paÃ±caá¹…gikoâ€™â€™ icceva vuttaá¹ƒ. tayidaá¹ƒ a
paÃ±caá¹…gikavÄ• radesanÄ• ya kÄ• raá¹‡akittanamaggo, ariyamaggo pana aá¹-á¹-haá¹…
ca, bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ suviÃ±Ã±eyyameva. micchÄ• diá¹-á¹-hiÄ• dik
ca dasÄ• ti vÄ«sati akusalapakkhiyÄ• , sammÄ• diá¹-á¹-hiÄ• dikÄ• dasa, tappaccayÄ• kus
kusalapakkhiyÄ• mahÄ• cattÄ• rÄ«sakasutte vuttÄ• . __mahÄ• cattÄ• rÄ«saka_nti tasseta
kathito_ lokuttarassapi idha labbhamÄ• nattÄ• .

yasmÄ• kosalasaá¹ƒyuttepi idha ca therena ``upaá¸• á¸• hamidaá¹ƒ, bhante, brahmacariya
vuttaá¹ƒ ``mÄ• hevaá¹ƒ Ä• nandÄ• â€™â€™ tiÄ• dinÄ• paá¹-ikkhipitvÄ• ``sakalamevidaá
bhagavatÄ• desitaá¹ƒ suttaá¹ƒ Ä• gataá¹ƒ. tassattho kosalasaá¹ƒyuttavaá¹‡á¹‡anÄ• yaá¹ƒ
``kosalasaá¹ƒyutte vuttatthamevÄ• â€™â€™ _ti.

avijjÄ• suttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<3> sÄ• vakabodhi \Be II 396/ sÄ• vakapÄ• ramiyo, tappariyÄ• pannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sÄ
taá¹ƒ pana dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ tatthapi dhammasenÄ• patino eva savisesaá¹ƒ
itaresanti Ä• ha --- __ ``sÄ• vaka ... pe ... appattatÄ• yÄ• â€™â€™ _ti. tasmÄ• tassa matth
maggabrahmacariye ijjhante tassa ekadeso idha ijjhati, na sakalanti. na hi addhabrahmacar
tasmÄ• vuttaá¹ƒ, __ ``sakalampi_ \Ne II 106/ __ ... pe ... labbhatÄ«â€™â€™ _ti, taá¹ƒ pana
nÄ• Ã±Ã±Ä• si Ã±Ä• á¹‡assa sÄ• vakavisayepi sappadesikattÄ• , dhammasenÄ• pati pana
nippadesikattÄ• aÃ±Ã±Ä• sÄ«ti. tenÄ• ha --- __ ``Ä• nandatthero ... pe ... aÃ±Ã±Ä• sÄ«â€™
``sakalamidaá¹ƒ, bhanteâ€™â€™ ti evaá¹ƒ avoca.

sÄ• riputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. jÄ• á¹‡ussoá¹‡ibrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<4> __vaá¸·avÄ• bhi_-saddo vaá¸·avÄ• pariyÄ• yoti Ä• ha __ ``catÅ«hi vaá¸·avÄ• hi yuttara
__yodharatho_ti yodhehi yujjhanatthaá¹ƒ Ä• rohitabbaratho. __alaá¹…kÄ• raratho_ maá¹…g
alaá¹…katapaá¹-iyattehi Ä• rohitabbaratho. __ghanadukulena parivÄ• rito_ti rajatapaá¹-á¹-a
setadukulena paá¹-icchÄ• dito. paá¹-icchÄ• danattho hi idha parivÄ• rasaddo. __rajatapanÄ
setabhÄ• vakaraá¹‡atthaá¹ƒ.

__channaá¹ƒ channaá¹ƒ mÄ• sÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. __ekavÄ• raá¹ƒ
karotÄ«_ti idaá¹ƒ tasmiá¹ƒ á¹-hÄ• nantare á¹-hitena kÄ• tabbaá¹ƒ cÄ• rittaá¹ƒ. __nagarato n
nagarato bahi na gatÄ• . maá¹…galavacane niyuttÄ• __maá¹…galikÄ• , _ suvatthivacane n
Ä• di_-saddena thutimÄ• gadhavandikÄ• cariyake saá¹…gaá¹‡hÄ• ti. __sukapattasadisÄ• n

__vaá¹‡á¹‡agÄ«ta_nti thutigÄ«taá¹ƒ. brahmabhÅ«taá¹ƒ seá¹-á¹-habhÅ«taá¹ƒ yÄ• naá¹ƒ, br
seá¹-á¹-habhÅ«tÄ• naá¹ƒ yÄ• nanti vÄ• __brahmayÄ• naá¹ƒ. vijitattÄ• _ visesena jinanato.
pariyosÄ• petÄ«_ti sabbampi rÄ• gaá¹ƒ samucchedavinayavasena vineti, attano kiccaá¹ƒ pa
kiccapariyosÄ• paneneva hi sayampi \Be II 397/ pariyosÄ• naá¹ƒ nipphattiá¹ƒ upagacchati.
``pariyosÄ• naá¹ƒ gacchati nipphajjatÄ«â€™â€™ _ti.

__dhura_nti bhummatthe upayogavacananti Ä• ha __ ``tatramajjhattatÄ• yuge yuttÄ• â€™â
yugasandhÄ• rikÄ• dÄ• ruyugaá¸·Ä• . yathÄ• vÄ• bÄ• hiraá¹ƒ yugaá¹ƒ dhÄ• reti, tassÄ• a
evaá¹ƒ kiriyÄ• vasena laddhabalena tatramajjhattatÄ• yuge thiraá¹ƒ dhÄ• reti, teheva ariyan
pavattanaá¹ƒ. __hiri_ggahaá¹‡ena cettha taá¹ƒsahacaraá¹‡ato ottappampi gahitaá¹ƒyeva h
``attanÄ• saddhiâ€™â€™ _ntiÄ• di. nÄ• á¸·iyÄ• minamÄ• no puriso viya Ä• rammaá¹‡aá¹ƒ
pana taá¹ƒ mano, kathaÃ±cassa yottasadisatÄ• ti Ä• ha __ ``vipassanÄ• cittaâ€™â€™ _nti
yottanti dasseti. lokiyavipassanÄ• cittaá¹ƒ atirekapaÃ±Ã±Ä• sa kusaladhamme ekÄ• baddhe

sambandho. te pana ``phasso hoti ... pe ... avikkhepo hotÄ«â€™â€™ ti cittaá¹…gavasena _
1) Ä• gatanayeneva \Ne II 107/ veditabbÄ• . __lokuttaravipassanÄ• citta_nti maggacittaá¹ƒ
__atirekasaá¹-á¹-hÄ«_ti te eva sammÄ• kammantÄ• jÄ«vehi anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
atirekasaá¹-á¹-hi kusaladhamme. __ekÄ• baddhe_ti ekasmiá¹ƒ eva Ä• rammaá¹‡e Ä• baddh
vipassanÄ• kiccavasena ekasaá¹…gahe karoti. pubbaá¹…gamabhÄ• vena Ä• rakkhaá¹ƒ sÄ
``yathÄ• hi rathassa ... pe ... sÄ• rathÄ«â€™â€™ _ti vatvÄ• taá¹ƒ dassetuá¹ƒ __ ``yoggiyo
__dhuraá¹ƒ vÄ• heti_ yogge. __yojeti_ yogge samagatiyaÃ±ca. __akkhaá¹ƒ abbhaÃ±jati_ su
__rathaá¹ƒ peseti_ yoggacodanena. __nibbisevane karoti_ gamanavÄ«thiyaá¹ƒ paá¹-ipÄ• d
__Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• _ti Ä• rakkhaá¹ƒ paccupaá¹-á¹-hapeti asammosasabhÄ•
nipphattiyo vÄ• . __samanvesatÄ«_ti gavesati.

ariyapuggalassa nibbÄ• naá¹ƒ paá¹-imukhaá¹ƒ sampÄ• pane ratho viyÄ• ti __ratho_. parika
__parikkhÄ• ro, _ vibhÅ«sanaá¹ƒ, sÄ«laÃ±ca ariyamaggassa vibhÅ«sanaá¹-á¹-hÄ• niyaá¹ƒ.
``catupÄ• risuddhisÄ«lÄ• laá¹…kÄ• roâ€™â€™ _ti, sÄ«labhÅ«sanoti attho. __vipassanÄ• s
lokuttarÄ• ya ca vipassanÄ• ya sampayuttÄ• naá¹ƒ. vidhinÄ• Ä«retabbato pavattetabbato _
sammÄ• vÄ• yÄ• mo. samaá¹ƒ sammÄ• ca dhiyatÄ«ti samÄ• dhi, dhuraÃ±ca taá¹ƒ samÄ•
dhurasamÄ• dhi etassÄ• ti __upekkhÄ• dhurasamÄ• dhi, _ ariyamaggo upekkhÄ• saá¹…kh
aá¹-á¹-hakathÄ• yaá¹ƒ pana byaÃ±janaá¹ƒ anÄ• diyitvÄ• dhurasamÄ• dhisaddÄ• naá¹ƒ bhi
__payogamajjhatte_ti vÄ«riyasamatÄ• ya. __anicchÄ• _ti icchÄ• paá¹-ipakkhÄ• . tenÄ• ha _
``alobhasaá¹…khÄ• tÄ• â€™â€™ _ti. __parivÄ• raá¹‡a_nti parivÄ• ro, paricchadoti attho.

__mettÄ• _ti mettÄ• cetovimutti. tathÄ• __karuá¹‡Ä• . pubbabhÄ• go_ti ubhinnampi upacÄ
kÄ• yacittavivekÄ• viya pubbabhÄ• gadhammavasena vuttÄ• . __ariyamaggarathe_ti parisu
ariyamaggaratho ca maggaratho cÄ• ti __ariyamaggaratho, _ evaá¹ƒ ekasesanayena vÄ• a
``imasmiá¹ƒ lokiyalokuttaramaggarathe á¹-hitoâ€™â€™ _ti. __sannaddhacammo_ti yogÄ• v
paá¹-imukkacammaá¹ƒ. __na naá¹ƒ te vijjhantÄ«_ti vacanapathÄ• na naá¹ƒ vijjhanti. dham
bhaÃ±jati, tassa ariyamaggassa rathassa sammÄ• yojitassa antarÄ• bhaá¹…go natthÄ«ti a

__attano purisakÄ• raá¹ƒ nissÄ• ya laddhattÄ• _ attano santÄ• neti adhippÄ• yo. __anuttara
tato eva __seá¹-á¹-hayÄ• naá¹ƒ, _ nassa kenaci sadisanti __asadisaá¹ƒ_. dhitisampannatÄ•
paá¹‡á¸• itapurisÄ• _ \Ne II 108/ __lokamhÄ• niyyanti gacchanti_. ``jayaá¹ƒ jayaâ€™â€™ n
vacanavipallÄ• sena vuttanti Ä• ha __ ``jinantÄ• jinantÄ• â€™â€™ _ti.

jÄ• á¹‡ussoá¹‡ibrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-6. kimatthiyasuttÄ• divaá¹‡á¹‡anÄ•

5-6__._ __niyamattho_ti avadhÄ• raá¹‡attho. __tena_ niyamena avadhÄ• raá¹‡ena --- __aÃ

paá¹-ikkhipati_ ito aÃ±Ã±assa niyyÄ• nikamaggassa abhÄ• vato. ``dukkhassa pariÃ±Ã±atth
__vaá¹-á¹-adukkhaá¹ƒ kathitaá¹ƒ_. ariyamagge gahite tassa pubbabhÄ• gamaggo vipassan
``missakamaggo kathitoâ€™â€™ _ti vuttaá¹ƒ. __uttÄ• nameva_ apubbassa abhÄ• vÄ• . ay
``rÄ• gakkhayoâ€™â€™ tiÄ• dÄ«hi \Be II 399/ yadipi nibbÄ• naá¹ƒ vuttaá¹ƒ. tathÄ• pi araha
brahmacariyampi. tena nibbÄ• naá¹ƒ eva vuccati __ ``idaá¹ƒ brahmacariyapariyosÄ• naâ€™

kimatthiyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyaaÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ•

<7> __rÄ• gavinayÄ• _dipadehi nibbÄ• naá¹ƒ vÄ• pi vucceyya arahattaá¹ƒ vÄ• pi. yasmÄ•
niviá¹-á¹-habuddhi, tasmÄ• bhagavÄ• tassa ajjhÄ• sayavasena ``nibbÄ• nadhÄ• tuyÄ• kh
nibbÄ• nadhÄ• tuá¹ƒ vissajjetvÄ• puna ``Ä• savÄ• naá¹ƒ khayo tena vuccatÄ«â€™â€™ ti Ä
rÄ• gÄ• dike samucchedavasena vineti, Ä• savaÃ±ca sabbaso khepeti, tena ca vuttaá¹ƒ nib
tasmÄ• tadubhayaá¹ƒ __ ``rÄ• gavinayotiÄ• di nÄ• mamevÄ• â€™â€™ _ti vuttaá¹ƒ. __anu
etaá¹ƒ avocÄ• _ti iminÄ• ``pucchÄ• nusandhi idha labbhatÄ«â€™â€™ ti dÄ«pitaá¹ƒ, ajjhÄ•
labbhatevÄ• ti daá¹-á¹-habbaá¹ƒ.

dutiyaaÃ±Ã±atarabhikkhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<8> __ekena pariyÄ• yena aá¹-á¹-haá¹…gikamaggaá¹ƒ vibhajitvÄ• _ti ``sammÄ• diá¹-á¹-hÄ
pariyÄ• yena ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ vibhÄ• gena dassetvÄ• ``katamÄ• c
sammÄ• diá¹-á¹-hÄ«â€™â€™ tiÄ• dinÄ• \Ne II 109/ __puna aparena pariyÄ• yena vibhajitu
uggahadhÄ• raá¹‡aparicayaÃ±Ä• á¹‡Ä• nipi savanaÃ±Ä• á¹‡e eva avarodhaá¹ƒ gacchantÄ
``savanasammasanapaá¹-ivedhapaccavekkhaá¹‡avasenÄ• â€™â€™ _ti vuttaá¹ƒ.

__kammaá¹-á¹-hÄ• nÄ• bhiniveso_ti kammaá¹-á¹-hÄ• napaá¹-ipatti. purimÄ• ni dve saccÄ•
sambandho. __iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• pa_nti nirodhamaggesu ninnabhÄ• vaá¹ƒ dass
tanninnabhÄ• vo eva ca tattha kammakaraá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. ekenevÄ• kÄ• rena sa
paá¹-ivedhanimittatÄ• , so eva abhimukhabhÄ• vo tesaá¹ƒ samÄ• gamoti __ekÄ• bhisamay

__assÄ• _ti \Be II 400/ Ã±Ä• á¹‡assa, yogino vÄ• . ettha ca keci ``lokiyaÃ±Ä• á¹‡ampi paá¹
yÄ• thÄ• vabodhabhÄ• vatoâ€™â€™ ti vadanti. nanu uggahÄ• dipaá¹-ivedho ca paá¹-ivedh
taá¹ƒ na, kevalena paá¹-ivedha-saddena uggahÄ• dipaá¹-ivedhÄ• naá¹ƒ avacanÄ«yattÄ• , p
uggahÄ• divasena pavattaá¹ƒ dukkhÄ• dÄ«su pubbabhÄ• ge Ã±Ä• á¹‡aá¹ƒ ``paá¹-ivedhoâ€
paá¹-ivedhattÄ• , paá¹-ivedhabhÅ«tameva pana Ã±Ä• á¹‡aá¹ƒ ujukaá¹ƒ paá¹-ivedhoti vattab

__kiccato_ti pariÃ±Ã±Ä• dikiccato. __Ä• rammaá¹‡apaá¹-ivedho_ti sacchikiriyÄ• paá¹-ivedh
asammohapaá¹-ivedhaá¹ƒ. uggahÄ• dÄ«hi saccassa pariggaá¹‡hanaá¹ƒ __pariggaho_.

__duddasattÄ• _ti anadhigataÃ±Ä• á¹‡ena yÄ• thÄ• vasarasalakkhaá¹‡ato daá¹-á¹-huá¹ƒ a
pÄ• kaá¹-Ä• nipi. tenÄ• ha __ ``dukkhasaccaá¹ƒ hÄ«â€™â€™ _tiÄ• di. __ubhaya_nti purim
__payogo_ti kiriyÄ• , vÄ• yÄ• mo vÄ• . tassa mahantatarassa icchitabbataá¹ƒ dukkaratarata
``bhavaggaggahaá¹‡atthaâ€™â€™ _ntiÄ• dinÄ• . yathÄ• purimaá¹ƒ saccadvayaá¹ƒ viya ke
apÄ• kaá¹-atÄ• ya paramagambhÄ«rattÄ• uggahÄ• divasena pubbabhÄ• ge pavattibhedaá
Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• dinÄ• catubbidhaá¹ƒ katvÄ• vuttaá¹ƒ. __ekameva taá¹ƒ Ã±Ä• á
ekÄ• bhisamayavaseneva pavattanato.

__kÄ• mapaccanÄ«kaá¹-á¹-henÄ• _ti kÄ• mÄ• naá¹ƒ ujupaccanÄ«kabhÄ• vena. __kÄ• ma
visaá¹ƒyuttabhÄ• vena. __kÄ• maá¹ƒ sammasantassÄ• _ti duvidhampi kÄ• maá¹ƒ aniccÄ•
pavattati etenÄ• ti padaá¹ƒ, kÄ• massa padanti __kÄ• mapadaá¹ƒ, _ kÄ• massa uppattikÄ•
samugghÄ• to, taá¹ƒ __kÄ• mapadaghÄ• taá¹ƒ_. tenÄ• ha __ ``kÄ• mavÅ«pasamaâ€™â€™
__kÄ• mavivittaá¹ƒ_. so eva ca nesaá¹ƒ anto samucchedaviveketi katvÄ• tasmiá¹ƒ sÄ• dhe
__ ``kÄ• mavivittante uppannoâ€™â€™ _ti. kÄ• mato nikkhamatÄ«ti nikkhamo, so eva __ne
imasmiÃ±ca \Ne II 110/ nekkhammasaá¹…kappassa saddatthavibhÄ• vena yathÄ• vutto kÄ
atthaniddhÄ• raá¹‡aviseso antogadho.

__eseva nayo_ti iminÄ• byÄ• pÄ• dapaccanÄ«kaá¹-á¹-hena vihiá¹ƒsÄ• ya paccanÄ«kaá¹-
abyÄ• pÄ• dÄ• vihiá¹ƒsÄ• saá¹…kappÄ• naá¹ƒ atthuddhÄ• raá¹‡avidhiá¹ƒ atidisati. __nekk
__Ä• di_-saddena abyÄ• pÄ• daavihiá¹ƒsÄ• saá¹…kappe eva saá¹…gaá¹‡hÄ• ti. __kÄ• ma
kÄ• mavitakkÄ• diviratisampayuttÄ• naá¹ƒ nekkhammÄ• disaÃ±Ã±Ä• naá¹ƒ. __nÄ• nattÄ•
á¹-hÄ• nesÅ«_ti \Be II 401/ tippakÄ• resu kÄ• raá¹‡esu. __uppannassÄ• _ti uppajjanÄ• raha
bhÅ«miladdhauppannaá¹ƒ idhÄ• dhippetaá¹ƒ. esa nayo ito paresupi. __padacchedato_ti kÄ
__pada_nti hi uppattikÄ• raá¹‡anti vuttovÄ• yamattho. __anuppattisÄ• dhanavasenÄ• _ti ya
nuppajjati, evaá¹ƒ anuppattisÄ• dhanavasena. sammÄ• diá¹-á¹-hi viya __ekova kusalasaá¹.

__catÅ«su á¹-hÄ• nesÅ«_ti visaá¹ƒvÄ• danÄ• dÄ«su catÅ«su vÄ«tikkamaá¹-á¹-hÄ• nesu. p
nÄ• ma Ä• hÄ• ranimittakoti Ä• ha __ ``khÄ• danÄ«yabhojanÄ«yÄ• dÄ«naá¹ƒ atthÄ• yÄ• â€
pahÄ• naá¹ƒ sammÄ• Ä• jÄ«voti Ä• ha __ ``buddhappasatthena Ä• jÄ«venÄ• â€™â€™ _ti.
``sattasu á¹-hÄ• nesÅ«â€™â€™ _ti vuttaá¹ƒ. akammapathapattÄ• ya hi anesanÄ• ya so pa

__tathÄ• rÅ«pe vÄ• Ä• rammaá¹‡e_ti yasmiá¹ƒ Ä• rammaá¹‡e imassa pubbe kilesÄ• na u
__anuppannÄ• na_nti anuppÄ• dassapi patthanÄ• vasena anuppannÄ• naá¹ƒ. __vÄ«riyacc
nibbattetukÄ• matÄ• chandaá¹ƒ. ``chandasampayuttavÄ«riyaÃ±cÄ• â€™â€™ ti vadanti. vÄ
anuppannÄ• kusalÄ• nuppÄ• dane labbhamÄ• nachandatÄ• ya dhurasampaggahatÄ• ya ch

vÄ«riyaá¹ƒ --- ``anikkhittachandatÄ• anikkhittadhuratÄ• â€™â€™ ti (Dhs 26) niddiá¹-á¹-haá
patituá¹ƒ adatvÄ• __cittaá¹ƒ paggahitaá¹ƒ karoti. padhÄ• na_nti padhÄ• nabhÅ«tavÄ«riyaá

__uppattipabandhavasenÄ• _ti nirantaruppÄ• danavasena. __catÅ«su á¹-hÄ• nesu kiccasÄ
yathÄ• vuttesu catÅ«su á¹-hÄ• nesu padhÄ• nakiccassa nipphÄ• danavasena anuppÄ• dan
__kiccasÄ• dhanavasenÄ• _ti kÄ• yavedanÄ• cittadhammesu subhasukhaniccaattagÄ• hav
asubhadukkhÄ• niccÄ• nattasÄ• dhanavasena.

__aya_nti yathÄ• vutto sadisÄ• sadisatÄ• viseso. __assÄ• _ti maggassa. __ettha katha_nti
rÅ«pÄ• vacaracatutthajjhÄ• nato \Ne II 111/ paá¹-á¹-hÄ• ya yÄ• va sabbabhavaggÄ•
jhÄ• naá¹…gamaggaá¹…gabojjhaá¹…gÄ• naá¹ƒ sadisatÄ• , evaá¹ƒ sante ``Ä• ruppe catukk
taÃ±ca lokuttaraâ€™â€™ nti ettha kathaá¹ƒ attho gahetabboti Ä• ha __ ``etthÄ• pÄ«â€™â€
__taá¹ƒjhÄ• nikÄ• vÄ• _ti paá¹-hamajjhÄ• nÄ• dÄ«su yaá¹ƒ jhÄ• naá¹ƒ maggapaá¹-ilÄ• bha
taá¹ƒjhÄ• nikÄ• va __assa_ ariyassa uparipi __tayo maggÄ• _ \Be II 402/. __eva_nti vuttÄ•
__pÄ• dakajjhÄ• nameva niyameti_ Ä• ruppe catukkapaÃ±cakajjhÄ• nuppattiyaá¹ƒ. __vipas
khandhÄ• _ti sammasitakhandhe vadanti. __puggalajjhÄ• sayo niyameti_ pÄ• dakasammas
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ameva ariyamaggassa bojjhaá¹…gÄ• divisesaá¹ƒ niyameti
uppannassa saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡assa pÄ• dakajjhÄ• nÄ• tikkantÄ• naá¹ƒ aá¹…
asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ• vato itarassa ca atabbhÄ• vato tÄ«supi vÄ• desu vip
veditabbo, tasmÄ• vipassanÄ• niyameneva hi paá¹-hamavÄ• depi apÄ• dakajjhÄ• nÄ• dipÄ
paá¹-hamajjhÄ• nikÄ• honti. itarehi ca pÄ• dakajjhÄ• nehi vipassanÄ• niyamehi taá¹ƒtaá¹ƒj
sesavÄ• desu vipassanÄ• niyamo yathÄ• sambhavaá¹ƒ yojetabbo. dutiyavÄ• de taá¹ƒtaá¹ƒj
sammasitasaá¹…khÄ• ravipassanÄ• niyamehi hoti. tatra hi vipassanÄ• taá¹ƒtaá¹ƒvirÄ• gab
somanassasahagatÄ• upekkhÄ• sahagatÄ• hutvÄ• jhÄ• naá¹…gÄ• diniyamaá¹ƒ maggass
vuttanayeneva veditabbo. imasmiÃ±ca vÄ• de pÄ• dakasammasitajjhÄ• nupanissayasabbh
hotÄ«ti __ ``puggalajjhÄ• sayo niyametÄ«ti vadantÄ«â€™â€™ _ti vuttaá¹ƒ, aá¹-á¹-hakathÄ•
visuddhimaggassa etissÄ• aá¹-á¹-hakathÄ• ya ekasaá¹…gahitattÄ• __ ``tesaá¹ƒ vÄ• davin
veditabboâ€™â€™ _ti vuttaá¹ƒ. __pubbabhÄ• ge_ti vipassanÄ• kkhaá¹‡e.

vibhaá¹…gasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÅ«kasuttavaá¹‡á¹‡anÄ•

<9> __sÅ«ka_nti sÄ• liyavÄ• dÄ«naá¹ƒ vÄ• lamÄ• ha. so hi nikantakasadiso paá¹-imukhag
pÄ• daá¹ƒ vÄ• bhindati, tasmÄ• bhedaá¹ƒ icchantena uddhaggaá¹ƒ katvÄ• á¹-hapitaá¹ƒ _
nÄ• ma, tathÄ• aá¹-á¹-hapitaá¹ƒ __micchÄ• paá¹‡ihitaá¹ƒ_ nÄ• mÄ• ti vuttaá¹ƒ. __micchÄ•
kammassakatapaÃ±Ã±Ä• ya micchÄ• á¹-hapanaá¹ƒ nÄ• ma --- ``ime sattÄ• kammavasena
taá¹ƒ pana kammaá¹ƒ issarassa icchÄ• vasena brahmÄ• nimminÄ• tÄ«â€™â€™ tiÄ• dinÄ•

``natthi dinnantiÄ• dinÄ• nayena pavatti, tassa vÄ• Ã±Ä• á¹‡assa appavattÄ«â€™â€™ ti v
__maggabhÄ• vanÄ• yÄ• _ti \Be II 403/ etthÄ• pi micchÄ• maggassa pavattanaá¹ƒ, ariyama
micchÄ• á¹-hapanaá¹ƒ. tenÄ• ha __ ``appavattitattÄ• â€™â€™ _ti. __avijjaá¹ƒ bhindissatÄ«
samucchindissati. __magganissitaá¹ƒ katvÄ• _ magge \Ne II 112/ eva pakkhipitvÄ• . taÃ±hi
mÅ«lakÄ• raá¹‡aá¹ƒ magge siddhe tassa kiccassa matthakappattito. ``sammÄ• paá¹‡ihitÄ•
sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• yÄ• â€™â€™ ti vuttattÄ• __missakamaggo kat
avijjÄ• bhedo, lohituppÄ• dasadiso lokuttaramaggabhÄ• vo daá¹-á¹-habbo.

sÅ«kasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nandiyasuttavaá¹‡á¹‡anÄ•

<10> __channaparibbÄ• jako_ vatthacchÄ• diyÄ• channaá¹…gaparibbÄ• jako, na naggap

avijjÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vihÄ• ravaggo

1. paá¹-hamavihÄ• rasuttavaá¹‡á¹‡anÄ•

<11> __aá¸• á¸• hamÄ• sa_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ. __paá¹-isallÄ«yitu_n
paá¹-i divase divase samÄ• pattiyaá¹ƒ dhammacintÄ• yaá¹ƒ cittaá¹ƒ nilÄ«yituá¹ƒ. __vinetab
samucchedavinayena vinetabbo ariyamaggÄ• dhigantabbo. __ta_nti diá¹-á¹-hÄ• nugatiÄ• p
janatÄ• ya. __apagacchatÄ«_ti satthu santikato apeti. __sÅ«_ti nipÄ• tamattaá¹ƒ.

__padesenÄ• _ti ekadesena. saha padesenÄ• ti __sapadeso_. svÄ• yaá¹ƒ sapadeso yasm
pÄ• á¸·iyaá¹ƒ Ä• gato, tasmÄ• paramatthadhammakoá¹-á¹-hÄ• se vedanÄ• anavasesato la
``khandhapadesoâ€™â€™ _tiÄ• dimÄ• ha. __taá¹ƒ sabba_nti khandhapadesÄ• dikaá¹ƒ sab
_ti padassa atthadassanavasena __ ``paccavekkhantoâ€™â€™ _ti Ä• ha. paccavekkhaá¹‡
na vipassanÄ• . vipassanÄ• sammasanaá¹ƒ pana bhagavato \Be II 404/ visÄ• khapuá¹‡á¹‡a
tasmÄ• bhagavato aÃ±Ã±abhÅ«mikÄ• pi vedanÄ• aÃ±Ã±abhÅ«mikÄ• naá¹ƒ sattÄ• naá¹ƒ
__ ``yÄ• va bhavaggÄ• pavattÄ• sukhÄ• vedanÄ• â€™â€™ _ti. __sabbÄ• kÄ• renÄ• _ti s
atthaá¹…gamato assÄ• dÄ• ditoti sabbÄ• kÄ• rena. __pariggaá¹‡hanto_ upaparikkhanto.

__nippadesÄ• neva_ \Ne II 113/ anavasesÄ• neva. indriyasatipaá¹-á¹-hÄ• napadeso suviÃ±
__assÄ• _ti bhagavato. __á¹-hÄ• ne_ti tasmiá¹ƒ tasmiá¹ƒ paccavekkhitabbasaá¹…khÄ• te c
vihÄ• rasamÄ• pattÄ«_ti khandhavasena Ä• yatanÄ• divasena ca pavattitvÄ• tesaá¹ƒ ekad
pariggahetvÄ• taá¹ƒ sammasitvÄ• anukkamena samÄ• pannÄ• jhÄ• nasamÄ• patti phala

tathÄ• sammasitvÄ• punappunaá¹ƒ samÄ• pajjanavasena atthato abhinnÄ• pi adhiá¹-á¹-hÄ
bhinnÄ• viya vuccati, yato catuvÄ«satikoá¹-isatasahassabhedÄ• devasikaá¹ƒ vaá¸·aÃ±jana
aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• . kÄ• maá¹ƒ aÃ±Ã±adhammavasenapi jÄ• tÄ• eva, vedanÄ•
__vedanÄ• nubhÄ• vena jÄ• tÄ• _. kasmÄ• evaá¹ƒ jÄ• tÄ• ti? buddhÄ• naá¹ƒ Ã±Ä• á¹‡apa
hi bhagavÄ• sakalampi aá¸• á¸• hamÄ• saá¹ƒ vedanÄ• vaseneva sammasanaá¹ƒ pavatteti
vihÄ• rasamÄ• pattiyo samÄ• pajji. tayidaá¹ƒ acchariyaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ b
``yena svÄ• haâ€™â€™ ntiÄ• dimavoca.

__akusalÄ• vÄ• _ti
pÄ• á¹‡Ä• tipÄ• ta-adinnÄ• dÄ• na-kÄ• mesumicchÄ• cÄ• ra-musÄ• vÄ• da-pisuá¹‡avÄ• cÄ
sena taá¹ƒtaá¹ƒmicchÄ• dassanavasena ca akusalÄ• vedanÄ• eva hoti. brahmalokÄ• dÄ«
dhuvÄ• bhavissÄ• mÄ• ti evaá¹ƒ diá¹-á¹-hiá¹ƒ upanissÄ• yÄ• ti yojetabbaá¹ƒ. __devakulÄ•
sabbajanaparibhogatthaá¹ƒ vÄ• __mÄ• lÄ• vacchaá¹ƒ ropenti. vadhabandhanÄ• dÄ«nÄ«_t
adinnÄ• dÄ• na-micchÄ• cÄ• ra-musÄ• vÄ• da-pisuá¹‡avÄ• cÄ• -samphappalÄ• pÄ• dÄ«na
diá¹-á¹-hadhammavipÄ• kassa apacurattÄ• apÄ• kaá¹-attÄ• ca __ ``bhavantaragatÄ• naâ€

__iti nesa_nti ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• . tena yathÄ• pharusavÄ• cÄ
tadaÃ±Ã±esampi akusalakammÄ• naá¹ƒ vasena sammÄ• diá¹-á¹-hipaccayÄ• \Be II 405/ ak
yathÄ• rahaá¹ƒ nÄ«haritvÄ• vattabbÄ• . __eseva nayo_ti iminÄ• yathÄ• micchÄ• diá¹-á¹-h
sammÄ• diá¹-á¹-hipaccayÄ• ca kusalÄ• kusalavipÄ• kavedanÄ• sahajÄ• takoá¹-iyÄ• upan
yathÄ• rahaá¹ƒ yojetvÄ• dassitÄ• , evaá¹ƒ micchÄ• saá¹…kappapaccayÄ• dÄ«supi yathÄ•
imamatthaá¹ƒ atidisati. __chandapaccayÄ• _ti ettha taá¹‡hÄ• chandasahito kattukÄ• matÄ•
``chandapaccayÄ• tiÄ• dÄ«su pana chandapaccayÄ• aá¹-á¹-halobhasahagatacittasampayu
_ti. __vitakkapaccayÄ• _ti ettha appanÄ• ppattova vitakko adhippetoti vuttaá¹ƒ __ ``vitakkap
paá¹-hamajjhÄ• navedanÄ• vÄ• â€™â€™ _ti. vitakkapaccayÄ• paá¹-hamajjhÄ• navedanÄ•
paá¹-hamajjhÄ• naâ€™â€™ _nti. upari tisso rÅ«pÄ• vacarÄ• , heá¹-á¹-hÄ• tisso arÅ«pÄ• v
saÃ±Ã±Ä• samÄ• pattivedanÄ• _.

__tiá¹‡á¹‡a_nti \Ne II 114/ chandavitakkasaÃ±Ã±Ä• naá¹ƒ. __avÅ«pasame_ti paá¹-ipakkher
tiá¹‡á¹‡aÃ±hi tesaá¹ƒ sahabhÄ• vena paccayatÄ• aá¹-á¹-halobhasahagatacittesu eva. tatth
taá¹ƒ vuttameva. __chandamattassÄ• _ti tesu tÄ«su chandamattassa. __vÅ«pasame paá¹-h
appanÄ• ppattassa adhippetattÄ• . __chandavitakkÄ• naá¹ƒ vÅ«pasame dutiyajjhÄ• nÄ• div
avÅ«pasantattÄ• . dutiyajjhÄ• nÄ• divedanÄ• gahaá¹‡ena hi sabbÄ• saÃ±Ã±Ä• samÄ• pat
__tiá¹‡á¹‡ampi vÅ«pasame_ti chandavitakkasaÃ±Ã±Ä• naá¹ƒ vÅ«pasame __nevasaÃ±Ã±Ä
adhippetÄ• _. bhavaggappattasaÃ±Ã±Ä• hi vÅ«pasamanti chandasaá¹…kappÄ• naá¹ƒ acc
heá¹-á¹-hÄ• ``sammÄ• diá¹-á¹-hipaccayÄ• â€™â€™ ti ettha sammÄ• diá¹-á¹-higgahaá¹‡en
heá¹-á¹-himamaggasammÄ• diá¹-á¹-hipi gahitÄ• va hotÄ«ti Ä• ha --- __ ``appattassa pattiyÄ
pattatthÄ• yÄ• â€™â€™ _ti. atha vÄ• heá¹-á¹-himamaggÄ• dhigamena vinÄ• aggamaggo

heá¹-á¹-himamaggÄ• dhigamaá¹ƒ atthÄ• pannaá¹ƒ katvÄ• __ ``arahattaphalassa pattatthÄ•
Ä• yameti phalena missito hoti etenÄ• ti __Ä• yÄ• mo, _ sammÄ• vÄ• yÄ• moti Ä• ha __ ``a
vÄ«riyaâ€™â€™ _nti. __tassa vÄ«riyÄ• rambhassÄ• _ti aÃ±Ã±Ä• dhigamakÄ• raá¹‡assa s
pÄ• á¸·iyaá¹ƒ á¹-hÄ• na-saddo kÄ• raá¹‡apariyÄ• yoti Ä• ha --- __ ``arahattaphalassa kÄ• r
__tappaccayÄ• _ti ettha __taá¹ƒ_-saddena ``á¹-hÄ• neâ€™â€™ ti vuttakÄ• raá¹‡ameva pa
``arahattassa á¹-hÄ• napaccayÄ• â€™â€™ _ti. __catumaggasahajÄ• tÄ• _ti etena ``arahatt
pattatthÄ• yÄ• â€™â€™ ti \Be II 406/ ettha heá¹-á¹-himamaggÄ• naá¹ƒ atthÄ• pattivasena g
keci pana ``catumaggasahajÄ• tÄ• ti vatvÄ• nibbattitalokuttaravedanÄ• ti bhÅ«takathanaá¹
nibbattitalokuttaravedanÄ• ti paá¹-hamaá¹ƒ apekkhitabbaá¹ƒ, pacchÄ• catumaggasahajÄ• t

paá¹-hamavihÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavihÄ• rasuttavaá¹‡á¹‡anÄ•

<12> micchÄ• diá¹-á¹-hi vÅ«pasamati sabbaso pahÄ«yati etenÄ• ti __micchÄ• diá¹-á¹-hivÅ«
``micchÄ• diá¹-á¹-hivÅ«pasamo nÄ• ma sammÄ• diá¹-á¹-hi. bhavantare uppajjanto atidÅ«re
vipÄ• kavedanaá¹ƒ na gaá¹‡hÄ• tÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __ ``iminÄ•
atidisitvÄ• pi tamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``yassa yassÄ• â€™â€™ _tiÄ• dia
sÄ• maÃ±Ã±avasena vuttamatthaá¹ƒ pacchimesu tÄ«su padesu sarÅ«patova dassetuá¹ƒ __
``chandavÅ«pasamapaccayÄ• â€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ suviÃ±Ã±eyyameva. __vutta

dutiyavihÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-7. sekkhasuttÄ• divaá¹‡á¹‡anÄ•

13-17__._ tissannampi \Ne II 115/ sikkhÄ• naá¹ƒ sikkhanaá¹ƒ sÄ«laá¹ƒ etassÄ• ti __sikkhan
vÄ• __sekkho_. vuttaÃ±hetaá¹ƒ ``sikkhatÄ«ti kho, bhikkhave, tasmÄ• sekkhoti vuccati. kiÃ
adhisÄ«lampi sikkhatÄ«â€™â€™ tiÄ• di (AN a III 86). __tÄ«hi phalehi_ heá¹-á¹-hÄ• . sÄ• pi
saddhiá¹ƒ uppannasikkhÄ• pi. maggakkhaá¹‡e hi sikkhÄ• kiccaá¹ƒ na niá¹-á¹-hitaá¹ƒ vippak
phalakkhaá¹‡e pana niá¹-á¹-hitaá¹ƒ nÄ• ma. __uttÄ• natthÄ• neva_ heá¹-á¹-hÄ• vuttanayat

sekkhasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vihÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. micchattavaggavaá¹‡á¹‡anÄ•

21-30__._ __micchÄ• sabhÄ• va_nti \Be II 407/ ayÄ• thÄ• vasabhÄ• vaá¹ƒ aniyyÄ• nikasab

yÄ• thÄ• vasabhÄ• vaá¹ƒ niyyÄ• nikasabhÄ• vaá¹ƒ. __micchÄ• paá¹-ipattÄ• dhikaraá¹‡ahet
anatthakoti Ä• ha --- __ ``micchÄ• paá¹-ipattikaraá¹‡ahetÅ«â€™â€™ _ti. Ã±Ä• yati paá¹-ivic
gacchatÄ«ti __Ã±Ä• yo_. so eva taá¹ƒsamaá¹…gÄ«naá¹ƒ vaá¹-á¹-adukkhapÄ• tato dhÄ• ra
Ä• ha --- __ ``Ã±Ä• yaá¹ƒ dhammanti ariyamaggadhammaâ€™â€™ _nti. Ã±Ä• á¹‡assa mic
viÃ±Ã±Ä• á¹‡amevettha paccavekkhaá¹‡avasena pavattaá¹ƒ Ã±Ä• á¹‡a-saddena vuccatÄ«
``micchÄ• viÃ±Ã±Ä• á¹‡oâ€™â€™ _ti. __micchÄ• paccavekkhaá¹‡o_ti kiÃ±ci pÄ• paá¹ƒ ka
sukataâ€™â€™ nti evaá¹ƒ pavatto micchÄ• paccavekkhaá¹‡o. gosÄ«lagovatÄ• dipÅ«raá¹‡
__micchÄ• vimutti_ nÄ• ma. micchÄ• paá¹-ipadÄ• dÄ«hi vivaá¹-á¹-anti evaá¹ƒ __vaá¹-á¹-avi
puggalo pucchito_ti nigamito ca ``ayaá¹ƒ vuccati, bhikkhave, asappurisoâ€™â€™ tiÄ• dinÄ•
``micchÄ• diá¹-á¹-hiko hotÄ«â€™â€™ tiÄ• dinÄ• puggalova niddiá¹-á¹-ho, tathÄ• pi puggala
dhammadesanÄ• ti Ä• ha __ ``dhammo vibhattoâ€™â€™ _ti. tenevÄ• ha __ ``dhammena p
__dhammenÄ• _ti micchÄ• diá¹-á¹-hiÄ• dikena dhammena. kalyÄ• á¹‡aputhujjanato paá¹-á¹
nÄ• ma, khÄ«á¹‡Ä• savo __sappurisataro. suppavattaniyo_ti sukhena pavattetuá¹ƒ sakkuá¹
gacchati. paccayuppannena upecca nissitabbato upanisÄ• , paccayo, ekassa sa-kÄ• rassa
--- __ ``saupanisaá¹ƒ sapaccayaâ€™â€™ _nti. parikaraá¹‡ato __parikkhÄ• ro, _ parivÄ• rot
__ ``saparikkhÄ• raá¹ƒ saparivÄ• raâ€™â€™ _nti. sahajÄ• tavasena upanissayavasena ca
nipphÄ• dane sahÄ• yabhÄ• vÅ«pagamane ca saparivÄ• ratÄ• daá¹-á¹-habbÄ• .

micchattavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-ipattivaggavaá¹‡á¹‡anÄ•

31-40__._ __ayÄ• thÄ• vapaá¹-ipatti, _ na yathÄ• paá¹-ipatti, hetumhipi phalepi ayÄ• thÄ• v
__ekaá¹ƒ suttaá¹ƒ dhammavasena kathitaá¹ƒ_ paá¹-ipattivasena. __ekaá¹ƒ suttaá¹ƒ puggal
paá¹-ipannakavasena. saá¹ƒsÄ• ramahoghassa paratÄ«rabhÄ• vato yo naá¹ƒ adhigacchati,
pÄ• raá¹ƒ, nibbÄ• naá¹ƒ, tabbidhuratÄ• ya \Be II 408/ natthi ettha pÄ• ranti apÄ• raá¹ƒ, saá¹
__ ``apÄ• rÄ• pÄ• ranti vaá¹-á¹-ato nibbÄ• naâ€™â€™ _nti. __pÄ• raá¹…gatÄ• _ti asekkhe
gacchantÄ«_ti sekkhe. __yepi gamissantÄ«_ti kalyÄ• á¹‡aputhujjane. __pÄ• ragÄ• mino_ti
tikÄ• lavÄ• cÄ«ti evaá¹ƒ vuttaá¹ƒ.

__tÄ«ra_nti orimatÄ«ramÄ• ha. tena vuttaá¹ƒ __ ``vaá¹-á¹-ameva anudhÄ• vatÄ«â€™â€™
cittassa apabhassarabhÄ• vakaraá¹‡ato kaá¹‡hÄ• bhijÄ• tihetuto ca vuttaá¹ƒ __ ``kaá¹‡han
_nti. vodÄ• nabhÄ• vato cittassa pabhassarabhÄ• vakaraá¹‡ato sukkÄ• bhijÄ• tihetuto ca vu
kusaladhammaâ€™â€™ _nti. kilesamÄ• ra-abhisaá¹…khÄ• ramÄ• ra-maccumÄ• rÄ• naá¹ƒ
vuccati vaá¹-á¹-aá¹ƒ, tabbidhuratÄ• ya anokanti nibbÄ• nanti Ä• ha --- __ ``okÄ• anokanti v
nibbÄ• naâ€™â€™ _nti.

paramatthato samaá¹‡Ä• vuccanti ariyÄ• , samaá¹‡Ä• naá¹ƒ bhÄ• vo sÄ• maÃ±Ã±aá¹ƒ, a

upagantabbato sÄ• maÃ±Ã±attho nibbÄ• nanti Ä• ha --- __ ``sÄ• maÃ±Ã±atthanti nibbÄ• na
__brahmaÃ±Ã±attha_nti etthÄ• pi iminÄ• nayena attho veditabbo. __brahmaÃ±Ã±ena_ ariy
ettha __iti_-saddo Ä• disaddattho. tena ``dosakkhayo mohakkhayoâ€™â€™ ti padadvayaá¹
__vaá¹-á¹-atiyevÄ• ti vadanti_ ``rÄ• gakkhayoâ€™â€™ ti. pariyÄ• yena hi arahattassa vatta

paá¹-ipattivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±Ã±atitthiyapeyyÄ• lavaggavaá¹‡á¹‡anÄ•

41-48__._ aparÄ• paraá¹ƒ \Ne II 117/ parivattamÄ• nena vattasampannena saá¹ƒsÄ• raddh
nibbÄ• nassa pattabbattÄ• vuttaá¹ƒ --- __ ``nibbÄ• naá¹ƒ patvÄ• pariÃ±Ã±Ä• taá¹ƒ nÄ• ma
__nibbÄ• naá¹ƒ patvÄ• _ti nibbÄ• nappattihetu. hetuattho hi ayaá¹ƒ __tvÄ• _-saddo yathÄ•
balaá¹ƒ hoti, sÄ«haá¹ƒ disvÄ• bhayaá¹ƒ hotÄ«â€™â€™ ti. __tasmÄ• _ti yasmÄ• apariÃ±Ã
nibbÄ• nassa pattiyÄ• addhÄ• napariÃ±Ã±Ä• siddhi Ã±Ä• yati, tasmÄ• upacÄ• ravasena n
``addhÄ• napariÃ±Ã±Ä• â€™â€™ ti vuccati yathÄ• ``himasanti sÅ«riyaá¹ƒ uggametÄ«â€™
__vijjÄ• vimuttiphalasacchikiriyattha_nti ettha __vijjÄ• _ti aggamaggavijjÄ• . __vimuttÄ«_ti a
adhippeto \Be II 409/. tesaá¹ƒ phalaá¹ƒ aÃ±Ã±Ä• ti Ä• ha --- __ ``vijjÄ• vimuttiphalena araha
_nti. yÄ• thÄ• vato jÄ• nanato paccakkhato dassanato ca Ã±Ä• á¹‡adassananti idha phalan
adhippetÄ• ti Ä• ha --- __ ``Ã±Ä• á¹‡adassanena paccavekkhaá¹‡Ä• kathitÄ• â€™â€™ _ti.
rÄ• ga-virÄ• ga-saá¹ƒyojanappahÄ• na-anusayasamugghÄ• ta-addhÄ• napariÃ±Ã±Ä• -
Ä• savakkhaya-vijjÄ• -vimutti-phalasacchikiriyÄ• -Ã±Ä• á¹‡adassana-anupÄ• dÄ• parinibbÄ

aÃ±Ã±atitthiyapeyyÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÅ«riyapeyyÄ• lavaggavaá¹‡á¹‡anÄ•

49-62__._ yathÄ• aruá¹‡uggaá¹ƒ sÅ«riyuggamanassa ekantikaá¹ƒ pubbanimittaá¹ƒ, evaá¹ƒ
ariyamaggapÄ• tubhÄ• vassÄ• ti sadisÅ«pamÄ• __aruá¹‡uggaá¹ƒ kalyÄ• á¹‡amittatÄ• ya_
ariyo, __ariyamaggo_ vÄ• daá¹-á¹-habbo __sÅ«riyapÄ• tubhÄ• vo viya_ tena vidhÅ«panÄ«
__kusalakattukamyatÄ• chando chandasampadÄ• _ itarachandato sampannattÄ• . __kÄ• rÄ
saccapaá¹-ivedhassa kÄ• rÄ• pakassa. evaá¹ƒ sabbattheva sampadÄ• saddÄ• visesÄ• dhi
__aÃ±Ã±enapi Ä• kÄ• renÄ• _ti ``vivekanissitaâ€™â€™ ntiÄ• diÄ• kÄ• rato aÃ±Ã±ena ``rÄ•
ntiÄ• dinÄ• Ä• kÄ• rena.

sÅ«riyapeyyÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ekadhammapeyyÄ• lavaggÄ• divaá¹‡á¹‡anÄ•

63-138__._ __tathÄ• _ \Ne II 118/ __tathÄ• vutte bujjhanakÄ• naá¹ƒ ajjhÄ• sayavasena kat
eva attho, kasmÄ• puna vuttoâ€™â€™ ti na codetabbaá¹ƒ.

ekadhammapeyyÄ• lavaggÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. appamÄ• dapeyyÄ• lavaggo

1. tathÄ• gatasuttavaá¹‡á¹‡anÄ•

<139> __kÄ• rÄ• pakaappamÄ• do_ \Be II 410/ nÄ• ma ``ime akusalÄ• dhammÄ• pahÄ•
uppÄ• detabbÄ• â€™â€™ ti vuttavajjetabbavajjanasampÄ• detabbasampÄ• danavasena pa
appamÄ• do. __lokiyova. na_ lokuttaro. __aya_nti __esÄ• _ti ca appamÄ• dameva vadati. _
catubhÅ«makadhammÄ• naá¹ƒ. __paá¹-ilÄ• bhakaá¹-á¹-henÄ• _ti paá¹-ilÄ• bhÄ• panaá¹-á¹

tathÄ• gatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. padasuttavaá¹‡á¹‡anÄ•

<140> __jaá¹…galÄ• na_nti jaá¹…galavÄ• sÄ«naá¹ƒ. __jaá¹…gala_-saddo cettha thaddhal
pathavÄ«pariyÄ• yo, na anupaá¹-á¹-hÄ• navidÅ«radesavÄ• cÄ«. tenÄ• ha --- __ ``pathavÄ«
padÄ• naá¹ƒ vuccamÄ• nattÄ• __ ``sapÄ• dakapÄ• á¹‡Ä• naâ€™â€™ _nti visesetvÄ• vutt
antogadhabhÄ• vaá¹ƒ. tenÄ• ha --- __ ``odhÄ• naá¹ƒ upakkhepaâ€™â€™ _nti, upanetvÄ•

padasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3-10. kÅ«á¹-asuttÄ• divaá¹‡á¹‡anÄ•

141-148__._ vassikÄ• ya pupphaá¹ƒ __vassikaá¹ƒ_ yathÄ• ``Ä• malakiyÄ• phalaá¹ƒ Ä• ma
__mahÄ• talasmi_nti \Ne II 119/ uparipÄ• sÄ• de. __ ``yÄ• ni kÄ• nicÄ«â€™â€™ _ti padehi
samÄ• nÄ• dhikaraá¹‡Ä• ni bhavituá¹ƒ yuttÄ• nÄ«ti __ ``paccatte sÄ• mivacanaâ€™â€™ _
vibhattivipariá¹‡Ä• mo kato. __ ``tantÄ• vutÄ• naâ€™â€™ _nti padaá¹ƒ niddhÄ• raá¹‡e sÄ•
``vatthÄ• nÄ«â€™â€™ ti vacanasesena atthaá¹ƒ dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ•

kÅ«á¹-asuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appamÄ• davaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. balakaraá¹‡Ä«yavaggo

1. balasuttavaá¹‡á¹‡anÄ•

<149> kammÄ• niyeva \Be II 411/ __kammantÄ• _ yathÄ• suttantÄ• . __ariyaá¹ƒ aá¹-á¹-ha
nÄ• nantariyakatÄ• ya vipassanÄ• pi gahitÄ• eva hotÄ«ti vuttaá¹ƒ __ ``sahavipassanaâ€™

2. bÄ«jasuttavaá¹‡á¹‡anÄ•

<150> paÃ±cavidhampi samÅ«haá¹-á¹-hena __bÄ«jagÄ• mo nÄ• ma. tadevÄ• _ti mÅ«labÄ
sahajÄ• tamÅ«lavantaá¹ƒ. __nÄ«labhÄ• vato paá¹-á¹-hÄ• yÄ• _ti nÄ«labhÄ• vÄ• pattito paá

3. nÄ• gasuttavaá¹‡á¹‡anÄ•

<151> __balaá¹ƒ gÄ• hentÄ«_ti attano sarÄ«rabalaá¹ƒ gÄ• henti. taá¹ƒ pana nÄ• gÄ• naá¹
--- __ ``balaá¹ƒ gaá¹‡hantÄ«â€™â€™ _ti. __sambhejjamukhadvÄ• ra_nti mahÄ• samudder
mukhadvÄ• raá¹ƒ. __nÄ• gÄ• kÄ• yaá¹ƒ vaá¸• á¸• hentÄ«_tiÄ• di yasmÄ• ca bhagavatÄ•
__evameva khoti etthÄ• _tiÄ• dinÄ• upamaá¹ƒ saá¹ƒsandati. __Ä• gatesÅ«_tiÄ• dÄ«su tÄ«
bhÄ• venabhÄ• valakkhaá¹‡e.

5. kumbhasuttavaá¹‡á¹‡anÄ•

<153> __na_ \Ne II 120/ __patiÄ• vamatÄ«_ti ca nikujjitabhÄ• vena udakavamano ghaá¹-o
gaá¹‡hÄ• ti. tenÄ• ha __ ``na anto pavesetÄ«â€™â€™ _ti.

7. Ä• kÄ• sasuttavaá¹‡á¹‡anÄ•

<155> __tenetaá¹ƒ vutta_nti tena ariyamaggassa ijjhanena etesaá¹ƒ sabbesaá¹ƒ bodhipakk
ijjhanaá¹ƒ vuttaá¹ƒ.

8-9-10. paá¹-hamameghasuttÄ• divaá¹‡á¹‡anÄ•

156-158__._ __paá¹ƒsurajojalla_nti bhÅ«mireá¹‡usahajÄ• tamalaá¹ƒ. __vÄ• á¹‡ijakopame_
vÄ• á¹‡ijakopamapaá¹-hamasutte cÄ• pi.

11-12. Ä• gantukasuttÄ• divaá¹‡á¹‡anÄ•

159-160__._ sahavipassanassa \Be II 412/ ariyamaggassa bhÄ• vanÄ• ya ijjhanena __etaá
abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• didhammÄ• naá¹ƒ abhiÃ±Ã±Ä• parijÄ• nanÄ• dÄ«naá¹ƒ ijjhana

visayaÄ• dikaá¹ƒ karontassa kathÄ• ya sajjitattÄ• .

balakaraá¹‡Ä«yavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. esanÄ• vaggo

1. esanÄ• suttavaá¹‡á¹‡anÄ•

<161> __kÄ• mÄ• na_nti vatthukÄ• makilesakÄ• mÄ• naá¹ƒ. kilesakÄ• mopi hi kÄ• mitanti
adhikarÄ• gehi esanÄ«yo. __bhavÄ• na_nti tiá¹‡á¹‡aá¹ƒ gatÄ«naá¹ƒ. diá¹-á¹-higatikaparika
brahmacariyassa nimittabhÄ• vato micchÄ• diá¹-á¹-hi ``brahmacariyaâ€™â€™ nti adhippet

2-11. vidhÄ• suttÄ• divaá¹‡á¹‡anÄ•

162-171__._ seyyohamasmÄ«tiÄ• dinÄ• taá¹ƒtaá¹ƒvibhÄ• gena dhÄ«yanti vidhÄ«yantÄ«ti
mÄ• nakoá¹-á¹-hÄ• sÄ• , mÄ• naá¹-á¹-hapanÄ• vÄ• . __nÄ«hanantÄ«_ti vibÄ• dhenti.

esanÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. oghavaggo

1-2. oghasuttÄ• divaá¹‡á¹‡anÄ•

172-173__._ vaá¹-á¹-e ohananti osÄ«dÄ• pentÄ«ti __oghÄ• . rÅ«pÄ• rÅ«pabhave_ti rÅ«pa
rÅ«pÄ• rÅ«pataá¹‡hopanissayÄ• rÅ«pÄ• rÅ«pÄ• vacarakammanibbattÄ• khandhÄ• . yoja

3-4. upÄ• dÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

174-175__._ kÄ• manavasena upÄ• diyanato __kÄ• mupÄ• dÄ• naá¹ƒ_. tenÄ• ha __ ``kÄ•
__nÄ• makÄ• yassÄ• _ti vedanÄ• dÄ«naá¹ƒ catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ. __ghaá¹
413/ hetunÄ• phalassa kammavaá¹-á¹-assa vipÄ• kavaá¹-á¹-ena dukkhappabandhasaÃ±Ã±
sambajjhanassa nibbattakakileso. __antaggÄ• hikadiá¹-á¹-hi_ sassatucchedagÄ• ho.

upÄ• dÄ• nasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. anusayasuttÄ• divaá¹‡á¹‡anÄ•

176-181__._ __thÄ• magataá¹-á¹-henÄ• _ti sattasantÄ• ne thirabhÄ• vÅ«pagamanabhÄ• ve

aÃ±Ã±ehi asÄ• dhÄ• raá¹‡o kÄ• marÄ• gÄ• dÄ«naá¹ƒyeva Ä• veá¹‡iko sabhÄ• vo daá¹-á¹-
kÄ• marÄ• go \Ne II 122/ eva appahÄ«no. so sati paccayalÄ• bhe uppajjanÄ• rahatÄ• ya sa
sesesupÄ«_ti paá¹-ighÄ• nusayÄ• dÄ«su. orambhÄ• go vuccati kÄ• madhÄ• tu rÅ«pÄ• rÅ«
tattha pavattiyÄ• paccayabhÄ• vato __orambhÄ• giyÄ• ni_ yathÄ• ``pacchiyo goduhakoâ€
__saá¹ƒyojanÄ• ni, _ heá¹-á¹-hÄ• viya attho vattabbo. __uddhambhÄ• go_ mahaggatabhÄ•
sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• na vuttanti adhippÄ• yo.

anusayasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

oghavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maggasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bojjhaá¹…gasaá¹ƒyuttaá¹ƒ

1. pabbatavaggo

I himavantasuttavaá¹‡á¹‡anÄ•

<182> bujjhati \Ne II 123/ \Be II 414/ catusaccaá¹ƒ ariyasÄ• vako etÄ• yÄ• ti __bodhaá¹ƒ, _
ariyasÄ• vako pana catusaccaá¹ƒ bujjhatÄ«ti __bodhi. aá¹…gÄ• _ti kÄ• raá¹‡Ä• . yÄ• ya dh
sambandho. taá¹‡hÄ• vasena __patiá¹-á¹-hÄ• naá¹ƒ, _ diá¹-á¹-hivasena __Ä• yÅ«hanÄ• _.
__patiá¹-á¹-hÄ• naá¹ƒ, _ ucchedadiá¹-á¹-hiyÄ• __Ä• yÅ«hanÄ• _. lÄ«navasena __patiá¹-á¹
__Ä• yÅ«hanÄ• _. kÄ• masukhÄ• nuyogavasena __patiá¹-á¹-hÄ• naá¹ƒ, _ attakilamathÄ• n
oghataraá¹‡asuttavaá¹‡á¹‡anÄ• yaá¹ƒ_ (SN a I 1) ---

``kilesavasena patiá¹-á¹-hÄ• naá¹ƒ, abhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• . taá¹‡hÄ• diá¹-
avasesakilesÄ• bhisaá¹…khÄ• rehi Ä• yÅ«hanÄ• , sabbÄ• kusalÄ• bhisaá¹…khÄ• ravasena
sabbalokiyakusalÄ• bhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• â€™â€™ ti ---

vuttesu pakÄ• resu idha avuttÄ• naá¹ƒ vasena veditabbo. __kilesasantÄ• naniddÄ• ya uá¹-
sikhÄ• pattavipassanÄ• sahagatÄ• nampi satiÄ• dÄ«naá¹ƒ bojjhaá¹…gabhÄ• vaá¹ƒ dasseti
maggaphalena sahagatÄ• naá¹ƒ. sattahi bojjhaá¹…gehi bhÄ• vitehi saccapaá¹-ivedho hotÄ«
jÄ• nitabbanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yathÄ• hÄ• â€™â€™ _tiÄ• di. __jhÄ• naá¹…
bodhibojjhaá¹…gasaddÄ• naá¹ƒ samudÄ• yÄ• vayavavisayataá¹ƒ dasseti. __senaá¹…garat
puggalapaÃ±Ã±attiyÄ• avijjamÄ• napaÃ±Ã±attibhÄ• vaá¹ƒ dasseti.

bodhÄ• ya saá¹ƒvattantÄ«ti bojjhaá¹…gÄ• ti vuttaá¹ƒ ``kÄ• raá¹‡attho aá¹…gasaddoâ€™â€

bodhiyÄ• eva aá¹…gÄ• ti __bojjhaá¹…gÄ• _ti vuttaá¹ƒ __ ``bujjhantÄ«ti bojjhaá¹…gÄ• â€™
kÄ• raá¹‡Ä• naá¹ƒ bujjhitabbÄ• naá¹ƒ saccÄ• naá¹ƒ anurÅ«paá¹ƒ paccakkhabhÄ• vena paá
sammÄ• bujjhantÄ«ti evaá¹ƒ vatthuvisesadÄ«pakehi \Ne II 124/ uparimaggehi anubujjhantÄ
vuttabodhisaddehi nippadesena vuttaá¹ƒ \Be II 415/ ``bujjhanatÄ• sÄ• maÃ±Ã±ena saá¹…g
ca lÄ«napatiá¹-á¹-hÄ• na-kÄ• masukhallikÄ• nuyoga-ucchedÄ• bhinivesÄ• naá¹ƒ
dhammavicaya-vÄ«riyapÄ«tipadhÄ• na-dhammasÄ• maggÄ« paá¹-ipakkho.
uddhaccÄ• yÅ«hanaattakilamathÄ• nuyoga-sassatÄ• bhinivesÄ• naá¹ƒ
passaddhisamÄ• dhi-upekkhÄ• padhÄ• na-dhammasÄ• maggÄ« paá¹-ipakkho. sati pana ub
hi sÄ• sabbatthikÄ• vuttÄ• .

saá¹ƒ-saddo pasaá¹ƒsÄ• yaá¹ƒ. punadeva sundaro ca atthopÄ«ti Ä• ha __ ``pasattho sunda
_ti. __abhinibbattetÄ«_ti abhivisiá¹-á¹-habhÄ• vena nibbatteti savisesabhÄ• vaá¹ƒ vadati. __
vaá¹‡á¹‡ayantÄ«â€™â€™ _ti vatvÄ• tattha yathÄ• vuttavivekattayato aÃ±Ã±aá¹ƒ vivekadv
dassetuá¹ƒ __ ``te hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha jhÄ• nakkhaá¹‡e tÄ• va kiccato
vikkhambhanavivekanissitaá¹ƒ, vipassanÄ• kkhaá¹‡e ajjhÄ• sayato paá¹-ippassaddhivivekat
tenÄ• ha --- ``anuttaraá¹ƒ vimokkhaá¹ƒ upasampajja viharissÄ• mÄ«â€™â€™ ti. tattha tatth
kasiá¹‡ajjhÄ• naggahaá¹‡ena anuppÄ• dÄ• nampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

himavantasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasuttavaá¹‡á¹‡anÄ•

<183> tiá¹-á¹-hanti etenÄ• ti á¹-hiti, kÄ• raá¹‡aá¹ƒ. kammautucittÄ• hÄ• rasaÃ±Ã±ito catubb
etassÄ• ti __paccayaá¹-á¹-hitiko_. Ä• hÄ• rapaccayasaddÄ• hi ekatthÄ• . __subhampÄ«_ti
asubhe subhÄ• kÄ• rena pavattanato subhanti vuccati. tena kÄ• raá¹‡ena pavattanakassa a
nimittattÄ• __subhanimitta_nti. __subhassÄ• _ti yathÄ• vuttassa subhassa. __Ä• rammaá¹
iá¹-á¹-hÄ• kÄ• rena vÄ• gayhamÄ• naá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡ampi subhanimittaá¹ƒ vutt
__anupÄ• yamanasikÄ• ro_ti Ä• kaá¹…khitassa hitasukhassa anupÄ• yabhÅ«to manasikÄ•
__uppathamanasikÄ• ro_ti ayonisomanasikÄ• ro. __tasmi_nti yathÄ• niddhÄ• rite kÄ• macc
tadÄ• rammaá¹‡abhÅ«te ca duvidhepi subhanimitte. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``subhÄ•
vuttaá¹ƒ. __atthi, bhikkhave, subhanimittantiÄ• dÄ«_ti __Ä• di_-saddena kÄ• macchandanÄ
Ä• hÄ• radassanapÄ• á¸·i uttÄ• nÄ• ti katvÄ• vuttaá¹ƒ --- __ ``evaá¹ƒ sabbanÄ«varaá¹‡esu
_ti.

__paá¹-ighopi_ \Be II 416/ __paá¹-ighanimittaá¹ƒ_ purimuppannassa pacchÄ• uppajjanaka
__paá¹-ighÄ• rammaá¹‡aá¹ƒ_ nÄ• ma ekÅ«navÄ«sati Ä• ghÄ• tavatthubhÅ«tÄ• sattasaá¹.
pantasenÄ• sanÄ• dÄ«su aramaá¹‡aá¹ƒ \Ne II 125/. __ukkaá¹‡á¹-hitÄ• _ti ukkaá¹‡á¹-habhÄ
vivittesu vÄ• . __adhikusalesÅ«_ti samathavipassanÄ• dhammesu. __arati_ ratipaá¹-ipakkh

aramaá¹‡Ä• kÄ• ro. __anabhiratÄ«_ti anabhiratabhÄ• vo. __anabhiramaá¹‡Ä• _ti anabhiran
__ukkaá¹‡á¹-hitÄ• _ti ukkaá¹‡á¹-hanÄ• kÄ• ro. __paritassitÄ• _ti ukkaá¹‡á¹-hanavaseneva p

__Ä• gantukaá¹ƒ, _ na sabhÄ• vasiddhaá¹ƒ. __kÄ• yÄ• lasiya_nti nÄ• makÄ• ye alasabhÄ•
pana ``tandÄ«ti jÄ• tiÄ• lasiyaâ€™â€™ nti vuttaá¹ƒ. __vadatÄ«_ti etena atisÄ«tÄ• dipaccay
dasseti. __yaá¹ƒ sandhÄ• ya vuttaá¹ƒ_ kilesavatthuvibhaá¹…ge (Vibh-a 857). __tandÄ«_ti jA
__tandiyanÄ• _ti tandiyanÄ• kÄ• ro. __tandimanakatÄ• _ti tandiyÄ• abhibhÅ«tacittatÄ• . ala
__Ä• lasyaá¹ƒ_. Ä• lasyÄ• yanÄ• kÄ• ro __Ä• lasyÄ• yanÄ• _. Ä• lasyÄ• yitassa bhÄ• vo _
sabbehipi imehi padehi kilesavasena kÄ• yÄ• lasiyaá¹ƒ kathitaá¹ƒ.

__kilesavasenÄ• _ti sammohavasena. __kÄ• yavinamanÄ• _ti kÄ• yassa virÅ«pato naman
punappunaá¹ƒ jambhanÄ• __vijambhanÄ• . Ä• namanÄ• _ti purato namanÄ• . __vinamanÄ
__sannamanÄ• _ti samantato namanÄ• . __paá¹‡amanÄ• _ti yathÄ• hi tantato uá¹-á¹-hitap
upariá¹-á¹-hitaá¹ƒ gahetvÄ• ujuá¹ƒ kÄ• yaá¹ƒ ussÄ• peti, evaá¹ƒ kÄ• yassa uddhaá¹ƒ á¹-ha
uppannabyÄ• dhitÄ• . iti sabbehipi imehi padehi kilesavasena kÄ• yaphandanameva kathita

__bhattapariá¸·Ä• ho_ti bhattavasena pariá¸·Ä• huppatti. __bhuttÄ• vissÄ• _ti bhuttavato. _
bhattagelaÃ±Ã±aá¹ƒ. atibhuttapaccayÄ• hi mucchÄ• patto viya hoti. __bhattakilamatho_ti b
kilantabhÄ• vo. __bhattapariá¸·Ä• ho_ti bhattadaratho. kucchipÅ«raá¹ƒ bhuttavato hi pariá¸·
upahatindriyo viya hoti, kÄ• yo khijjati. __kÄ• yaduá¹-á¹-hulla_nti bhuttabhattaá¹ƒ nissÄ• ya
akammaÃ±Ã±atÄ• .

__cittassa_ \Be II 417/ __lÄ«yanÄ• kÄ• ro_ti Ä• rammaá¹‡e cittassa saá¹…kocappatti. __ci
cittassa gilÄ• nabhÄ• vo. __gilÄ• no_ti akallako vuccati. tathÄ• cÄ• ha ``nÄ• haá¹ƒ, bhante
__akammaÃ±Ã±atÄ• _ti cittagelaÃ±Ã±asaá¹…khÄ• to akammaÃ±Ã±anÄ• kÄ• ro. __olÄ«ya
iriyÄ• pathikampi cittaá¹ƒ yassa vasena iriyÄ• pathaá¹ƒ sandhÄ• retuá¹ƒ asakkonto olÄ«yati
Ä• kÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``olÄ«yanÄ• â€™â€™ _ti. dutiyapadaá¹ƒ upasaggena
avipphÄ• rikatÄ• ya \Ne II 126/ saá¹…kocappattaá¹ƒ. itare dve Ä• kÄ• raniddesÄ• . __thina_
anussÄ• hanÄ• asaá¹…gahanasaá¹…gahanaá¹ƒ. thiyanÄ• kÄ• ro __thiyanÄ• . thiyitatta_nt
avipphÄ• rikatÄ• ti attho.

__cetaso avÅ«pasamo_ti cittassa avÅ«pasantatÄ• asannisinnabhÄ• vo. tenÄ• ha --- __ ``a
_ti. __atthato paneta_nti svÄ• yaá¹ƒ avÅ«pasantÄ• kÄ• ro vikkhepasabhÄ• vattÄ• vikkhepa
uddhaccakukkuccameva.

__vicikicchÄ• ya Ä• rammaá¹‡adhammÄ• _ nÄ• ma ``buddhe kaá¹…khatÄ«â€™â€™ tiÄ• (
Ä• gataaá¹-á¹-hakaá¹…khÄ• vatthubhÅ«tÄ• dhammÄ• . yasmÄ• vicikicchÄ• byÄ• pÄ• dÄ•
uggahaá¹‡apaccayÄ• uppajjati, tasmÄ• kaá¹…khÄ• á¹-á¹-hÄ• nÄ«yaá¹ƒ Ä• rammaá¹‡ame

Ä• rammaá¹‡adhammÄ• â€™â€™ ti. yasmÄ• purimuppannÄ• vicikicchÄ• pacchÄ• viciki
vicikicchÄ• pi vicikicchÄ• á¹-á¹-hÄ• nÄ«yadhammÄ• veditabbÄ• . tatrÄ• yaá¹ƒ vacanattho -
etthÄ• ti á¹-hÄ• nÄ«yÄ• , vicikicchÄ• eva á¹-hÄ• nÄ«yÄ• __vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• _
Ä• rammaá¹‡assapi tattha visesapaccayataá¹ƒ upÄ• dÄ• ya __ ``kÄ• macchando vicikicchÄ
Ä• rammaá¹‡ena kathitÄ• â€™â€™ _ti vuttaá¹ƒ. subhanimittassa hi paccayabhÄ• vamattaá
tathÄ• pi yathÄ• ``paá¹-ighampi paá¹-ighanimittaâ€™â€™ nti katvÄ• ``byÄ• pÄ• do upanis
vuttaá¹ƒ, evaá¹ƒ subhampi subhanimittanti katvÄ• kÄ• macchando upanissayena kathitoti s
__sesÄ• _ thinamiddhauddhaccakukkuccÄ• ni. tattha thinamiddhaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ
tathÄ• uddhaccakukkuccanti. ubhayesampi upanissayakoá¹-iyÄ• paccayabhÄ• ve vattabba
``sahajÄ• tena ca upanissayena cÄ• â€™â€™ _ti.

yasmÄ• \Be II 418/ sati nÄ• ma ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• tesaá
anussaraá¹‡avasena vattati, tasmÄ• te dhammÄ• satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• n
anussavÄ• divasena gahetvÄ• tathÄ• pavattateva. tena vuttaá¹ƒ __ ``satiyÄ• â€™â€™ _ti

kosallaá¹ƒ vuccati paÃ±Ã±Ä• , tato uppannÄ• __kosallasambhÅ«tÄ• . anavajjasukhavipÄ•
sukhavipÄ• kÄ• vipaccanakÄ• . padadvayena paccayato sabhÄ• vato kiccato phalato kusa
akusalaniddesepi eseva nayo. __sÄ• vajjÄ• _ti gÄ• rayhÄ• . __anavajjÄ• _ti agÄ• rayhÄ• . _
__paá¹‡Ä«tÄ• _ seá¹-á¹-hÄ• . __kaá¹‡hÄ• _ kÄ• á¸·akÄ• asuddhÄ• . __sukkÄ• _ odÄ• tÄ•
__paá¹-ibhÄ• ga_-saddo paá¹-hame vikappe sadisakoá¹-á¹-hÄ• sattho, dutiye paá¹-ipakkhal
niggahetabbapaá¹-ipakkhakoá¹-á¹-hÄ• sattho daá¹-á¹-habbo.

kusalakiriyÄ• ya Ä• dikammabhÄ• vena pavattavÄ«riyaá¹ƒ dhitisabhÄ• vatÄ• ya dhÄ• tÅ«ti
``Ä• rambhadhÄ• tÅ«ti paá¹-hamÄ• rambhavÄ«riyaâ€™â€™ _nti. laddhÄ• sevanaá¹ƒ vÄ«ri
paá¹-ipakkhaá¹ƒ vidhamatÄ«ti Ä• ha --- __ ``nikkamadhÄ• tÅ«ti kosajjato nikkhantattÄ• tato
_nti. adhimattÄ• dhimattatarÄ• naá¹ƒ paá¹-ipakkhadhammÄ• naá¹ƒ vidhamanasamatthaá¹ƒ
paá¹-upaá¹-utarÄ• dibhÄ• vappattaá¹ƒ hotÄ«ti Ä• ha --- __ ``parakkamadhÄ• tÅ«ti paraá¹ƒ p
akkamanatÄ• ya tatopi balavataraâ€™â€™ _nti.

tiá¹-á¹-hati pavattati etthÄ• ti á¹-hÄ• nÄ«yÄ• . Ä• rammaá¹‡adhammÄ• , pÄ«tisambojjhaá¹.
__pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• _ti __ ``pÄ«tiyÄ• Ä• rammaá¹‡adhammÄ• â€™â
aparÄ• paruppattiyÄ• pÄ«tipi tathÄ• vattabbataá¹ƒ labhatÄ«ti vuttaá¹ƒ visuddhimagge ``pÄ
nÄ• maâ€™â€™ nti. __darathapassaddhÄ«_ti daratho kilesapariá¸·Ä• ho, so passambhati e
kÄ• yapassaddhiyÄ• vedanÄ• dikhandhattayassa viya rÅ«pakÄ• yassapi passambhanaá¹ƒ
cittasseva passambhanaá¹ƒ, tato evettha bhagavatÄ• lahutÄ• dÄ«naá¹ƒ viya duvidhatÄ• v
samÄ• hitÄ• kÄ• raá¹ƒ sallakkhetvÄ• gayhamÄ• no samathova __samathanimittaá¹ƒ, _ tas
paá¹-ibhÄ• ganimittampi. vividhaá¹ƒ aggaá¹ƒ etassÄ• ti byaggo, vikkhepo. tathÄ• hi so ana
bhantatÄ• paccupaá¹-á¹-hÄ• no vutto. ekaggabhÄ• vato byaggapaá¹-ipakkhoti __abyaggo, _

nimittanti pubbe viya vattabbaá¹ƒ. tenÄ• ha __ ``tasseva vevacanaâ€™â€™ _nti.

yo \Be II 419/ Ä• rammaá¹‡e iá¹-á¹-hÄ• niá¹-á¹-hÄ• kÄ• raá¹ƒ anÄ• diyitvÄ• gahetabbo maj
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• vasena uppanno majjhattÄ• kÄ• ro, duvidhopi s
adhippetoti Ä• ha --- __ ``atthato pana majjhattÄ• kÄ• ro upekkhÄ• á¹-á¹-hÄ• nÄ«yÄ• dham
__Ä• rammaá¹‡ena kathitÄ• _ Ä• rammaá¹‡asseva tesaá¹ƒ visesapaccayabhÄ• vato. __ses
dhammÄ• . tesaÃ±hi upanissayova sÄ• tisayo icchitabboti.

kÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ«lasuttavaá¹‡á¹‡anÄ•

<184> __khÄ«á¹‡Ä• savassa lokuttaraá¹ƒ sÄ«laá¹ƒ_ nÄ• ma maggaphalapariyÄ• pannÄ•
sÄ«lalakkhaá¹‡appattÄ• \Ne II 128/ tadaÃ±Ã±e cetanÄ• dayo. __lokiyaá¹ƒ_ pana
kiriyÄ• byÄ• katacittapariyÄ• pannaá¹ƒ cÄ• rittasÄ«laá¹ƒ, vÄ• rittasÄ«lassa pana sambhavo
viramaá¹‡avasena pavattiyÄ• abhÄ• vato. ``pubbabhÄ• gasÄ«laá¹ƒ lokiyasÄ«laâ€™â€™ n

__cakkhudassana_nti cakkhÅ«hi dassanaá¹ƒ. __lakkhaá¹‡assa dassana_nti sabhÄ• vadha
paccattalakkhaá¹‡assa Ã±Ä• tapariÃ±Ã±Ä• ya, aniccÄ• disÄ• maÃ±Ã±alakkhaá¹‡assa tÄ«r
pajahantopi hi te pahÄ• tabbÄ• kÄ• rato passati nÄ• ma. nibbÄ• nassa tathalakkhaá¹‡aá¹ƒ
taá¹ƒ pana __paá¹-ivijjhanaá¹ƒ_. jhÄ• nena pathavÄ«kasiá¹‡Ä• dÄ«naá¹ƒ, abhiÃ±Ã±Ä• hi rÄ
__Ã±Ä• á¹‡adassanameva. cakkhudassanaá¹ƒ adhippetaá¹ƒ_ savanapayirupÄ• sanÄ• naá
__paÃ±hapayirupÄ• sana_nti paÃ±hapucchanavasena payirupÄ• sanaá¹ƒ aÃ±Ã±akammatt
upasaá¹…kamaneneva jotitattÄ• .

ariyÄ• naá¹ƒ anussati nÄ• ma guá¹‡avasena, tatthÄ• pi laddhaovÄ• dÄ• vajjanamukhena
yathÄ• bhÅ«tasÄ«lÄ• diguá¹‡Ä• nussaraá¹‡anti dassetuá¹ƒ __ ``jhÄ• navipassanÄ• â€™â€
__aÃ±Ã±esaá¹ƒyeva santike_ti ariyehi aÃ±Ã±esaá¹ƒ sÄ• sanikÄ• naá¹ƒyeva santike. tenÄ•
nÄ• mÄ• â€™â€™ _ti. __aÃ±Ã±esÅ«_ti sÄ• sanikehi aÃ±Ã±esu tÄ• pasaparibbÄ• jakÄ• dÄ
ariyÄ• naá¹ƒ anupabbajjÄ• nÄ• ma na hotÄ«ti vuttaá¹ƒ.

__satasahassamattÄ• _ \Be II 420/ __ahesuá¹ƒ_ samantapÄ• sÄ• dikattÄ• mahÄ• therass
nissayasÄ«sena nissitasallakkhaá¹‡aá¹ƒ. na hi pabbajjÄ• dÄ«papaá¹-iladdhÄ• , atha kho
dÄ«panivÄ• siÄ• cariyapaá¹-iladdhÄ• . __mahinda ... pe ... pabbajanti nÄ• ma_ tassa parivÄ

__saratÄ«_ti taá¹ƒ ovÄ• dÄ• nusÄ• sanidhammaá¹ƒ cinteti citte karoti. __vitakkÄ• hataá¹ƒ
parivitakkanena tadatthaá¹ƒ vitakkanipphÄ• ditaá¹ƒ karoti. __Ä• raddho hotÄ«_ti sampÄ• di

sampÄ• danaá¹ƒ pÄ• ripÅ«ri evÄ• ti Ä• ha __ ``paripuá¹‡á¹‡o hotÄ«â€™â€™ _ti. __tatthÄ•
__Ã±Ä• á¹‡acÄ• ravasenÄ• _ti Ã±Ä• á¹‡assa pavattanavasena. __tesaá¹ƒ tesaá¹ƒ dhammÄ
ovÄ• dadhamme Ä• gatÄ• naá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ. __lakkhaá¹‡a_nti visesalak
sÄ• maÃ±Ã±alakkhaá¹‡aÃ±ca. __pavicinatÄ«_ti ``idaá¹ƒ rÅ«paá¹ƒ ettakaá¹ƒ rÅ«paâ€™â€™
Ä• pajjati. __Ã±Ä• á¹‡aÃ±ca ropetÄ«_ti ``aniccaá¹ƒ calaá¹ƒ palokaá¹ƒ pabhaá¹…gÅ«â€™â€
pavatteti. __vÄ«maá¹ƒsanaá¹ƒ ... pe ... Ä• pajjatÄ«_ti rÅ«pasattakÄ• rÅ«pasattakakkamena
vipassanaá¹ƒ paccakkhato viya aniccatÄ• dÄ«naá¹ƒ dassanaá¹ƒ sammasanaá¹ƒ Ä• pajjati.

__ubhayampeta_nti phalÄ• nisaá¹ƒsÄ• ti vuttadvayaá¹ƒ. __atthato ekaá¹ƒ_ pariyÄ• yasadd
pageva. __maraá¹‡akÄ• le_ti maraá¹‡akÄ• lasamÄ«pe. samÄ«patthe hi idaá¹ƒ bhummanti
Ä• sannakÄ• leâ€™â€™ _ti.

__so tividho hoti_ Ã±Ä• á¹‡assa tikkhamajjhamudubhÄ• vena. tenÄ• ha __ ``kappasahassÄ
__upahaccaparinibbÄ• yÄ« nÄ• ma_ Ä• yuvemajjhaá¹ƒ atikkamitvÄ• parinibbÄ• yanato. __
avihÄ• dÄ«su yattha katthaci. __sappayogenÄ• _ti vipassanÄ• Ã±Ä• á¹‡asaá¹…khÄ• rasaá
vipassanÄ• payogenÄ• ti attho. suddhÄ• vÄ• sabhÅ«miyaá¹ƒ uddhaá¹ƒyeva maggasoto eta
paá¹-isandhivasena akaniá¹-á¹-habhavaá¹ƒ gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«_.

avihÄ• dÄ«su vattamÄ• nopi ekaá¹ƒsato uddhaá¹ƒgamanÄ• raho puggalo akaniá¹-á¹-hagÄ•
``eko uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti paÃ±ca hontÄ«â€™â€™ _ti. __tesa_nti niddhÄ
uddhaá¹ƒsotabhÄ• vato yadipi heá¹-á¹-himÄ• dÄ«supi ariyabhÅ«mi nibbattateva, tathÄ• pi t
\Be II 421/ aggahetvÄ• akaniá¹-á¹-habhave Ä• yuvaseneva soá¸·asakappasahassÄ• yukatÄ
phalÄ• sattÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti vuttattÄ• __ ``arahattamaggassa
bojjhaá¹…gÄ• kathitÄ• â€™â€™ _ti vuttaá¹ƒ. sattannampi sahabhÄ• vo labbhatÄ«ti __ ``ap
ekacittakkhaá¹‡ikÄ• â€™â€™ _ti vuttaá¹ƒ. tayidaá¹ƒ pÄ• á¸·iyaá¹ƒ tattha tattha ``tasmiá¹ƒ s
Ä• gatavacanena viÃ±Ã±Ä• yati, bojjhaá¹…gÄ• naá¹ƒ pana nÄ• nÄ• sabhÄ• vattÄ• __ ``nÄ
vuttaá¹ƒ.

sÄ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vatthasuttavaá¹‡á¹‡anÄ•

<185> __ ``satisambojjhaá¹…goâ€™â€™ ti evaá¹ƒ ce mayhaá¹ƒ hotÄ«_ti satisambojjhaá¹.
pavaro, tasmÄ• haá¹ƒ satisambojjhaá¹…gasÄ«sena phalasamÄ• pattiá¹ƒ appetvÄ• vihariss
pubbabhÄ• ge hotÄ«ti attho. __ ``appamÄ• á¹‡oâ€™â€™ ti evaá¹ƒ mayhaá¹ƒ hotÄ«_ti svÄ•
sabbaso pamÄ• á¹‡akarakilesÄ• bhÄ• vato appamÄ• á¹‡adhammÄ• rammaá¹‡ato ca appa
antosamÄ• pattiyaá¹ƒ asammohavasena hoti. __suparipuá¹‡á¹‡o_ti bhÄ• vanÄ• pÄ• ripÅ«r
paripuá¹‡á¹‡oti evaá¹ƒ \Ne II 130/ mayhaá¹ƒ antosamÄ• pattiyaá¹ƒ asammohavasena hotÄ•

yathÄ• kÄ• lapariccheda samÄ• pattiyÄ• avaá¹-á¹-hÄ• nena tappariyÄ• pannatÄ• ya satisam
paá¹-ibandhavasena. __uppÄ• daá¹ƒ anÄ• vajjitattÄ• _ti uppÄ• dassa anÄ• vajjanena asam
cettha uppÄ• davantova saá¹…khÄ• rÄ• gahitÄ• . __anuppÄ• da_nti nibbÄ• naá¹ƒ uppÄ• c
vinissaá¹-attÄ• . __pavatta_nti vipÄ• kappavattaá¹ƒ. __appavatta_nti nibbÄ• naá¹ƒ tappaá¹-
__nimitta_nti sabbasaá¹…khÄ• ranimittaá¹ƒ. __animitta_nti nibbÄ• naá¹ƒ. __saá¹…khÄ• re_
kevalameva saá¹…khÄ• ragahaá¹‡aá¹ƒ. __visaá¹…khÄ• ra_nti nibbÄ• naá¹ƒ. __Ä• vajjitattÄ
paá¹-á¹-hÄ• ya Ä• rabbha pavattiyÄ• __satisambojjhaá¹…go tiá¹-á¹-hati. aá¹-á¹-hahÄ• kÄ•
kÄ• raá¹‡ehi. __jÄ• nÄ• tÄ«_ti samÄ• pattito vuá¹-á¹-hitakÄ• le pajÄ• nÄ• ti. __aá¹-á¹-hahÄ•
uppÄ• dÄ• vajjanÄ• dÄ«hi ceva anuppÄ• dÄ• vajjanÄ• dÄ«hi ca vuttÄ• kÄ• raviparÄ«tehi aa
__cavantaá¹ƒ_ samÄ• pattivasena anavaá¹-á¹-hÄ• natopi gacchantaá¹ƒ __cavatÄ«_ti thero

__phalabojjhaá¹…gÄ• _ti \Be II 422/ phalasamÄ• pattipariyÄ• pannÄ• bojjhaá¹…gÄ• . kiá¹ƒ
pavattantÄ«ti Ä• ha __ ``yadÄ• hÄ«â€™â€™ _tiÄ• di. __sÄ«saá¹ƒ katvÄ• _ti padhÄ• naá¹ƒ
__tadanvayÄ• _ti tadanugatÄ• satisambojjhaá¹…gaá¹ƒ anugacchanakÄ• . taÃ±ca kho tath
paccavekkhaá¹‡avasena. keci pana ``taá¹ƒ paccavekkhaá¹‡Ä• dikaá¹ƒ katvÄ• â€™â€™ ti v

vatthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhikkhusuttavaá¹‡á¹‡anÄ•

<186> __bodhÄ• yÄ• _ti ettha bodho nÄ• ma bujjhanaá¹ƒ, taá¹ƒ pana kissa kenÄ• ti pucch
bujjhanatthÄ• yÄ• â€™â€™ _ti vatvÄ• taá¹ƒ dassento __ ``maggenÄ• â€™â€™ _tiÄ• dim
bujjhanatthÄ• ya saá¹ƒvattanti, paccavekkhaá¹‡Ä• ya katakiccataá¹ƒ bujjhanatthÄ• ya saá¹ƒ
paá¹-hamavikappe sacchikiriyÄ• bhisamayo eva dassitoti tena atuá¹-á¹-he __ ``maggena vÄ
dutiyavikappamÄ• ha. __vivekanissitaá¹ƒ virÄ• ganissita_nti padehi sabbaá¹ƒ maggakiccaá
dassitaá¹ƒ. __nirodhanissita_nti iminÄ• nibbÄ• nasacchikiriyÄ• . __kÄ• mÄ• savÄ• pi cittaá
kilesappahÄ• naá¹ƒ. __vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hotÄ«_tiÄ• dinÄ• paccavek

bhikkhusuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6-7. kuá¹‡á¸• aliyasuttÄ• divaá¹‡á¹‡anÄ•

187-188__._ nibaddhavÄ• savasena \Ne II 131/ Ä• rÄ• me nisÄ«danasÄ«loti __Ä• rÄ• man
hutvÄ• caratÄ«ti __parisÄ• vacaro_ti Ä• ha --- __ ``yo panÄ• â€™â€™ _tiÄ• di. __eva_nti i
__gahaá¹‡a_nti niggahaá¹‡aá¹ƒ. tena pucchÄ• padassa atthaá¹ƒ vivarati. __nibbeá¹-hana_
niggahanibbeá¹-hanaá¹ƒ. tena vissajjanapadassa atthaá¹ƒ vivarati. __iminÄ• nayenÄ• _ti e
ti ettha iti-saddassa atthaá¹ƒ dasseti. upÄ• rambhÄ• dhippÄ• yo vadati etenÄ• ti __vÄ• do, _
hotÄ«_ti evaá¹ƒ imassa upari vÄ• dÄ• ropanaá¹ƒ hoti. __itivÄ• dappamokkho_ti evaá¹ƒ tato

423/. evaá¹ƒ vÄ• dappamokkhÄ• nisaá¹ƒsaá¹ƒ parehi Ä• ropitadosassa nibbeá¹-hanavasen
dosapavedanavasena dassetuá¹ƒ __ ``ayaá¹ƒ pucchÄ• ya dosoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__ettakaá¹ƒ á¹-hÄ• na_ntiÄ• dito paá¹-á¹-hÄ• ya yÄ• va ``tÄ«á¹‡i sucaritÄ• nÄ«â€™â€™ ti
__imaá¹ƒ desana_nti ``indriyasaá¹ƒvaro khoâ€™â€™ tiÄ• dinayappavattaá¹ƒ imaá¹ƒ desan
na abhijjhÄ• yati. __nÄ• bhihaá¹ƒsatÄ«_ti na abhitussati. __gocarajjhatte á¹-hitaá¹ƒ hotÄ«_t
kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e samÄ• dhÄ• navasena á¹-hitaá¹ƒ hoti avaá¹-á¹-hitaá¹ƒ. te
``susaá¹‡á¹-hitaâ€™â€™ _nti. __susaá¹‡á¹-hita_nti sammÄ• avikkhepavasena á¹-hitaá¹ƒ.
__kammaá¹-á¹-hÄ• navimuttiyÄ• _ti kammaá¹-á¹-hÄ• nÄ• nuyuÃ±janavasena paá¹-ipakkhat
suá¹-á¹-hu vimuttanti __suvimuttaá¹ƒ. tasmiá¹ƒ_ amanÄ• parÅ«padassane __na maá¹…ku_
__kilesavasena_ dosavasena. __aá¹-á¹-hitacitto_ athaddhacitto. kovesena hi cittaá¹ƒ thaddh
mudukaá¹ƒ. __adÄ«namÄ• naso_ti domanassavasena yo dÄ«nabhÄ• vo, tadabhÄ• vena ni
byÄ• pajjÄ• bhÄ• vena sÄ«tibhÅ«tacitto.

imesu chasu dvÄ• resu aá¹-á¹-hÄ• rasa duccaritÄ• ni honti paccekaá¹ƒ kÄ• yavacÄ«manod
vibhÄ• gena dassetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __iá¹-á¹-hÄ• rammaá
nayadÄ• namattametaá¹ƒ. tena ``aniá¹-á¹-hÄ• rammaá¹‡e Ä• pÄ• thagate dosaá¹ƒ uppÄ• d
tividhaduccaritaá¹ƒ nÄ«haritvÄ• vattabbaá¹ƒ, tathÄ• ``majjhattÄ• rammaá¹‡e mohaá¹ƒ upp
tiÄ• dinÄ• ca. manoduccaritÄ• disÄ• maÃ±Ã±ena pana tÄ«á¹‡iyeva duccaritÄ• ni hontÄ«ti

__paÃ±Ã±attivasenÄ• _ti vatthuá¹ƒ anÄ• masitvÄ• piá¹‡á¸• agahaá¹‡amukhena kevalaá¹ƒ
__bhÄ• vanÄ• paá¹-isaá¹…khÄ• ne_ti bhÄ• vanÄ• siddhe paá¹-isaá¹…khÄ• ne, bhÄ• vanÄ•
__imÄ• nÄ«_ti yathÄ• vuttÄ• ni chadvÄ• rÄ• rammaá¹‡Ä• ni. __duccaritÄ• nÄ«_ti duccarital
appaá¹-isaá¹…khÄ• ne á¹-hitassa duccaritÄ• ni \Ne II 132/ sucaritÄ• ni katvÄ• . __pariá¹‡Ä•
duccaritÄ• ni tattha anuppÄ• detvÄ• sucaritÄ• ni \Be II 424/ uppÄ• dento. __eva_nti vuttapp
__indriyasaá¹ƒvaro ... pe ... veditabbo_ indriyasaá¹ƒvarasampÄ• danavasena tiá¹‡á¹‡aá¹ƒ s
sijjhanato. tenÄ• ha __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• di. __ettÄ• vatÄ• _ti Ä• dito paá¹-á¹-hÄ•
sucaritÄ• ni paripÅ«rentÄ«â€™â€™ ti padaá¹ƒ, ettÄ• vatÄ• . __sÄ«lÄ• nurakkhakaá¹ƒ indriy
catupÄ• risuddhisÄ«lassa anurakkhakaá¹ƒ indriyasaá¹ƒvarasÄ«laá¹ƒ kathikaá¹ƒ. kathaá¹ƒ p
anurakkhakaá¹ƒ hotÄ«ti? aparÄ• paruppattiyÄ• upanissayabhÄ• vato.

__tÄ«á¹‡i sÄ«lÄ• nÄ«_ti indriyasaá¹ƒvara-Ä• jÄ«vapÄ• risuddhi-paccayasannissita-sÄ«lÄ• n
lokiyÄ• pi lokuttarÄ• pi hontÄ«ti attho. __sattannaá¹ƒ bojjhaá¹…gÄ• na_nti lokuttarÄ• naá¹ƒ
bojjhaá¹…gÄ• naá¹ƒ. __mÅ«labhÅ«tÄ• satipaá¹-á¹-hÄ• nÄ• pubbabhÄ• gÄ• , _ te sandhÄ•
kuá¹‡á¸• aliya, satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«re
yathÄ• vuttasatipaá¹-á¹-hÄ• nÄ• . __satipaá¹-á¹-hÄ• namÅ«lakÄ• bojjhaá¹…gÄ• _ti lokiyasa
bojjhaá¹…gÄ• va. __pubbabhÄ• gÄ• vÄ• _ti ettha keci ``pubbabhÄ• gÄ• cÄ• â€™â€™ ti pA
lokuttarÄ• pubbabhÄ• gÄ• cÄ• â€™â€™ ti atthaá¹ƒ vadanti. __vijjÄ• vimuttimÅ«lakÄ• _ti `

bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti evaá¹ƒ
lokuttarÄ• va vijjÄ• vimuttisahagatabhÄ• vato.

kuá¹‡á¸• aliyasuttÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upavÄ• nasuttavaá¹‡á¹‡anÄ•

<189> __paccatta_nti karaá¹‡aniddeso ayanti Ä• ha --- __ ``attanÄ• vÄ• â€™â€™ _ti. __ku
uppÄ• dento __eva. kammaá¹-á¹-hÄ• navimuttiyÄ• suá¹-á¹-hu vimutta_nti kammaá¹-á¹-hÄ•
nÄ«varaá¹‡Ä• naá¹ƒ dÅ«rÄ«bhÄ• vato tehi suá¹-á¹-hu vimuttaá¹ƒ. __atthaá¹ƒ karitvÄ• _ti bh
uttamaá¹ƒ katvÄ• . ``mahÄ• vata me ayaá¹ƒ attho uppannoâ€™â€™ ti __atthiko hutvÄ• _.

9. paá¹-hamauppannasuttavaá¹‡á¹‡anÄ•

<190> __tathÄ• gatassa pÄ• tubhÄ• vÄ• _tiÄ• dinÄ• buddhuppÄ• dakÄ• le eva bojjhaá¹…

pabbatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gilÄ• navaggo

1-3. pÄ• á¹‡asuttÄ• divaá¹‡á¹‡anÄ•

192-194__._ __yesa_nti \Be II 425/ \Ne II 133/ yesaá¹ƒ sattÄ• naá¹ƒ. __cattÄ• ro iriyÄ• path
tadupagasarÄ«rÄ• vayavalÄ• bhena. __eta_nti ``cattÄ• ro iriyÄ• pathe kappentÄ«â€™â€™
``vivekanissitaâ€™â€™ ntiÄ• divacanato __ ``sahavipassanake maggabojjhaá¹…geâ€™â€
__dutiyatatiyÄ• ni uttÄ• natthÄ• neva_ heá¹-á¹-hÄ• vuttanayattÄ• .

4-10. paá¹-hamagilÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

195-201__._ __visuddhaá¹ƒ ahosi_ visabhÄ• gadhÄ• tukkhobhaá¹ƒ vÅ«pasamentaá¹ƒ. tenA
... pe ... vinivattitvÄ• gatoâ€™â€™ _ti. __eseva nayo_ pÄ• á¸·ito atthato ca catutthena
paÃ±camachaá¹-á¹-hÄ• naá¹ƒ samÄ• nattÄ• . __visarukkhavÄ• tasamphassenÄ• _ti visaruk
__mandasÄ«tajaro_ti muduko sÄ«tajaro. __sesa_nti vuttÄ• vasesaá¹ƒ. __sabbatthÄ• _ti sa

gilÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. udÄ• yivaggo

1-2. bodhÄ• yasuttÄ• divaá¹‡á¹‡anÄ•

202-203__._ __kittakena nu kho_ kÄ• raá¹‡ena __bujjhanakaaá¹…gÄ• nÄ• ma vuccanti_ b
aá¹…gÄ• ti vattabbataá¹ƒ labhanti. __missakabojjhaá¹…gÄ• kathitÄ• _ sahavipassanÄ• m
katvÄ• . __dhammaparicchedo kathito_ gaá¹‡anÄ• mattena paricchinditvÄ• vuttattÄ• na bl
vipassanÄ• diparicchedo vÄ• .

3-5. á¹-hÄ• niyasuttÄ• divaá¹‡á¹‡anÄ•

204-206__._ kÄ• marÄ• gena \Ne II 134/ gadhitabbaá¹-á¹-hÄ• nabhÅ«tÄ• kÄ• marÄ• gaá¹-
``Ä• rammaá¹‡adhammÄ• naâ€™â€™ _nti. ``manasikÄ• rabahulÄ«kÄ• rÄ• â€™â€™ ti vutt
kathitaâ€™â€™ _nti \Be II 426/ vuttaá¹ƒ. __vuttaparicchedo_ti etena na kevalaá¹ƒ Ä• ramm
upanissayavasenapettha attho labbhatÄ«ti dasseti. paá¹-hamavaggassa hi dutiye sutte upan
dassito. __missakabojjhaá¹…gÄ• kathitÄ• _ avibhÄ• geneva kathitattÄ• . __aparihÄ• niye_
aparihÄ• nÄ• vahe.

6-7. taá¹‡hakkhayasuttÄ• divaá¹‡á¹‡anÄ•

207-208__._ __ ``so maá¹ƒ pucchissatÄ«â€™â€™ _ti adhippÄ• yena __bhagavatÄ• osÄ•
bhÄ• vanÄ• pÄ• ripÅ«riyÄ• vitthÄ• ritaá¹ƒ gatattÄ• . __mahantabhÄ• va_nti bhÄ• vanÄ• va
tato eva __vaá¸• á¸• hippamÄ• á¹‡Ä• _. nÄ«varaá¹‡avigame sambhavato paccayato byÄ• p
``nÄ«varaá¹‡Ä• naá¹ƒ dÅ«rÄ«bhÄ• vena byÄ• pÄ• davirahitattÄ• â€™â€™ _ti. __taá¹‡hÄ•
yaÃ±hi taá¹‡hÄ• sahagataá¹ƒ asahagatampi taá¹‡haá¹ƒ upanissÄ• ya nipphannaá¹ƒ, sabba
taá¹‡hÄ• mÅ«lakaá¹ƒ. __pahÄ«yati_ anuppÄ• dappahÄ• nena. __taá¹‡hÄ• dÄ«naá¹ƒyeva l
saá¹…khÄ• rÄ• naá¹ƒ khayÄ• . __etehi_ taá¹‡hakkhayÄ• dipadehi.

8. nibbedhabhÄ• giyasuttavaá¹‡á¹‡anÄ•

<209> nibbijjhantÄ«ti nibbedhÄ• , nibbijjhanadhammÄ• dhammavinayÄ• dayo, tappariyÄ•
gato nibbedhabhÄ• giyo, taá¹ƒ __nibbedhabhÄ• giyaá¹ƒ_. tenÄ• ha __ ``nibbijjhanakoá¹-á¹-
__bhÄ• vetvÄ• á¹-hitena_ cittena. vipassanÄ• maggampi gahetvÄ• __ ``maggabojjhaá¹…g
__tehÄ«_ti bojjhaá¹…gehi __bhÄ• vitaá¹ƒ_ cittaá¹ƒ. __te vÄ• _ bojjhaá¹…ge __bhÄ• vetvÄ•
nÄ• ma phalacittaá¹ƒ, tasmÄ• __nibbattitalokuttarameva. tampÄ«_ti phalacittampi maggÄ•
__magganissitaá¹ƒ katvÄ• missakameva kathetuá¹ƒ vaá¹-á¹-ati_ ``bodhÄ• ya saá¹ƒvattantÄ

9. ekadhammasuttavaá¹‡á¹‡anÄ•

<210> __saá¹ƒyojanasaá¹…khÄ• tÄ• vinibandhÄ• _ti kÄ• marÄ• gÄ• disaá¹ƒyojanasaÃ±Ã

__pariniá¹-á¹-hapetvÄ• gahaá¹‡Ä• _ti gilitvÄ• viya pariniá¹-á¹-hapetvÄ• gahaá¹‡Ä• kÄ• rÄ

10. udÄ• yisuttavaá¹‡á¹‡anÄ•

<211> bahukataá¹ƒ \Be II 427/ \Ne II 135/ vuccati bahukÄ• ro bahumÄ• no, natthi etassa ba
_ akatabahumÄ• no. dhammo uppajjamÄ• no ukkujjanto viya nirujjhamÄ• no avakujjanto viy
``ukkujjaá¹ƒ vuccati udayo, avakujjaá¹ƒ vayoâ€™â€™ _ti. __parivattento_ti aniccÄ• tipi dukl
``eso hi te udÄ• yi maggo paá¹-iladdho, yo te ... pe ... tathattÄ• ya upanessatÄ«â€™â€™ ti
vacanaÃ±cettha sÄ• dhakaá¹ƒ daá¹-á¹-habbaá¹ƒ. __tena tenÄ• kÄ• rena viharanta_nti yena
vipassanÄ• vihÄ• rena viharantaá¹ƒ. __tathÄ• bhÄ• vÄ• yÄ• _ti khÄ«á¹‡Ä• savabhÄ• vapa
``khÄ«á¹‡Ä• jÄ• tÄ«ti ... pe ... taá¹ƒ dassento evamÄ• hÄ• â€™â€™ _ti.

udÄ• yivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nÄ«varaá¹‡avaggo

3-4. upakkilesasuttÄ• divaá¹‡á¹‡anÄ•

214-215__._ __na ca pabhÄ• vanta_nti na ca pabhÄ• sampannaá¹ƒ. __pabhijjanasabhÄ• v
pabhaá¹…gutaá¹ƒ. __avasesaá¹ƒ loha_nti vuttÄ• vasesaá¹ƒ jÄ• tilohaá¹ƒ, vijÄ• tilohaá¹ƒ, kit
sabbampi lohaá¹ƒ. __uppajjituá¹ƒ appadÄ• nenÄ• _ti ettha nanu lokiyakusalacittassapi suvis
appadÄ• nena upakkilesatÄ• ti? saccametaá¹ƒ, yasmiá¹ƒ pana santÄ• ne nÄ«varaá¹‡Ä• ni
mahaggatakusalassapi asambhavo, pageva lokuttarakusalassa, parittakusalaá¹ƒ pana yath
nÄ«varaá¹‡e hi vÅ«pasante santÄ• ne uppattiyÄ• aparisuddhaá¹ƒ hoti, upakkiliá¹-á¹-haá¹ƒ
aparisuddhadÄ«pakapallikavaá¹-á¹-hitelÄ• disannissayo dÄ«po viya, apica nippariyÄ• yato
appadÄ• neneva tesaá¹ƒ upakkilesatÄ• ti dassento __ ``yadaggena hÄ«â€™â€™ _tiÄ• dim
vikkhittappattivasena __cuá¹‡á¹‡avicuá¹‡á¹‡atÄ• _ veditabbÄ• . __na Ä• varantÄ«_ti kusala
appadÄ• navasena na Ä• varanti, atha kho tesaá¹ƒ uppattiyÄ• honti. __na paá¹-icchÄ• den
vinandhanti. __catubhÅ«makacittassÄ• _ti catutthabhÅ«makakusalacittassa anupakkilesÄ•

8. Ä• varaá¹‡anÄ«varaá¹‡asuttavaá¹‡á¹‡anÄ•

<219> __paÃ±Ã±Ä• _ \Ne II 136/ __dubbalÄ• hoti, _ na balavatÄ« paá¹-ipakkhena upakkili
tenÄ• ha __ ``mandÄ• avisadÄ• â€™â€™ _ti.

__paÃ±ca nÄ«varaá¹‡Ä• dÅ«re honti_ Ä• varaá¹‡Ä• bhÄ• vato. __tameva pÄ«ti_nti sappÄ
pÄ«tiá¹ƒ. tassÄ• tadÄ• uppannÄ• kÄ• rasallakkhaá¹‡ena avijahanto punappunaá¹ƒ tassÄ•
``paÃ±ca nÄ«varaá¹‡e vikkhambhetvÄ• â€™â€™ _ti. __ idaá¹ƒ sandhÄ• yÄ• _ti ettake diva

dhammapÄ«ti laddhapaccayÄ• hutvÄ• visesÄ• vahÄ• ti imamatthaá¹ƒ sandhÄ• ya etaá¹ƒ
tasmiá¹ƒ samaye na hontÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. __pÄ«tipÄ• mojjapakkhiyÄ• _ti pÄ«tip
__nassantÄ«_ti nirodhapaccayavasena pavattanato nassanti. sabhÄ• gapaccayavasena __
... vuccati_ kiccasÄ• dhanavasena pavattanato.

9. rukkhasuttavaá¹‡á¹‡anÄ•

<220> __abhiruhanakÄ• _ti samÄ«parukkhe abhibhavitvÄ• ruhanakÄ• . __aá¹-á¹-hikaccha
aá¹-á¹-hibahulakacchako. kapithanasadisaphalattÄ• __kapitthano_ti laddhanÄ• mo.

10. nÄ«varaá¹‡asuttavaá¹‡á¹‡anÄ•

<221> __andhabhÄ• vakaraá¹‡Ä• _ paÃ±Ã±Ä• cakkhussa vibandhanato. tathÄ• hi te ``aca
paÃ±Ã±Ä• nirodhikÄ• â€™â€™ ti vuttÄ• . vihanati vibÄ• dhatÄ«ti __vighÄ• to, _ dukkhanti Ä
``vighÄ• tapakkhiyÄ• ti dukkhapakkhikÄ• â€™â€™ _ti. nibbÄ• natthÄ• ya na saá¹ƒvattantÄ«
__anibbÄ• nasaá¹ƒvattanikÄ• . missakabojjhaá¹…gÄ• va kathitÄ• _ pubbabhÄ• gikÄ• naá¹ƒ

nÄ«varaá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cakkavattivaggo

1. vidhÄ• suttavaá¹‡á¹‡anÄ•

<222> vidhÄ«yantÄ«ti \Be II 429/ \Ne II 137/ __vidhÄ• , _ mÄ• nÄ• dibhÄ• gÄ• koá¹-á¹-hÄ•
mÄ• nakoá¹-á¹-hÄ• sÄ• â€™â€™ _ti. __tathÄ• tathÄ• vidahanato_ti ``seyyohamasmÄ«â€™
vidahanato á¹-hapanato, á¹-hapetabbato vÄ• .

2. cakkavattisuttavaá¹‡á¹‡anÄ•

<223> __sirisampattiyÄ• rÄ• jati_ dippati sobhatÄ«ti __rÄ• jÄ• , _
dÄ• napiyavacanaatthacariyÄ• samÄ• nattatÄ• saá¹…khÄ• tehi __catÅ«hi saá¹…gahavatth
__abbhuggatÄ• yÄ• _ti udÄ«ritÄ• nibbattito tattha tattha gacchanato. __cakkaá¹ƒ vattetÄ«_
pavatteti. __devaá¹-á¹-hÄ• na_nti pÅ«janÄ«yadevaá¹-á¹-hÄ• naá¹ƒ. __cittÄ«kataá¹-á¹-henÄ«
__aggho natthi_ cirakÄ• lasambhavapuÃ±Ã±Ä• nubhÄ• vasiddharatanasabbhÄ• vato. __aÃ
pariggahabhÅ«taratanehi. __loke_ti manussaloke. tena tadaÃ±Ã±alokaá¹ƒ nivatteti. __vijjan
atÄ«tÄ• nÄ• gataá¹ƒ nivatteti. __buddhÄ• ca kadÄ• ci karahaci uppajjanti_ cakkavattinopi y
uppajjanatoti adhippÄ• yo. __anomassÄ• _ti alÄ• makassa ukkaá¹-á¹-hassa. __sesÄ• ni_ ra

__tatrÄ• _ti vÄ• kyopaÃ±Ã±Ä• sane nipÄ• to, tasmiá¹ƒ pÄ• tubhÄ• vavacane. __ ``ayuttaâ€
adhippÄ• yaá¹ƒ vivaranto __ ``uppannaá¹ƒ hÄ«â€™â€™ _tiÄ• dimÄ• ha. tehi ratanehi
__cakkavattananiyamÄ• pekkhatÄ• ya_ cakkavattivacanassa. __niyamenÄ• _ti ekantena. _
bhÄ• vini bhÅ«te viya upacÄ• roti yathÄ• --- ``agamÄ• rÄ• jagahaá¹ƒ buddhoâ€™â€™ ti (S
__laddhanÄ• massÄ• _ti cakkavattÄ«ti loke laddhasamaÃ±Ã±assa patthanÄ«yassa purisav
__mÅ«luppattivacanatopÄ«_ti ``cakkavattissa pÄ• tubhÄ• vÄ• â€™â€™ ti etassa paá¹-ham
tamatthaá¹ƒ vivaranto __ ``yo hÄ«â€™â€™ _tiÄ• dimÄ• ha. yo hi cakkavattirÄ• jÄ• , tassa u
uppajjanato cakkavattÄ«ti evaá¹ƒ nÄ• maá¹ƒ uppajjati. ``cakkaá¹ƒ vattessatÄ«â€™â€™ ti id
anapekkhitvÄ• tassa uppajjatÄ«ti ratanÄ• nuppattiá¹ƒ \Be II 430/ gahetvÄ• vuttanayato saÂ
``cakkavattÄ«â€™â€™ ti. __ekamevÄ• _ti cakkaratanameva paá¹-hamaá¹ƒ pÄ• tubhavati. y
cakkavattisamaÃ±Ã±Ä• , atha pacchÄ• \Ne II 138/ ratanÄ• ni pÄ• tubhavantÄ«ti bahÅ«naá
__bahulavacanatopi etaá¹ƒ_ ``cakkavattissa pÄ• tubhÄ• vÄ• ratanÄ• naá¹ƒ pÄ• tubhÄ• voâ
hetukattusaÃ±Ã±ito atthabhedo. __pÄ• tubhÄ• vÄ• _ti pÄ• tubhÄ• vato. puÃ±Ã±asambhÄ•
__ratanÄ• nampi pariyÄ• yena upanissayahetÅ«_ti vuttaá¹ƒ. __yuttamevetaá¹ƒ_ yathÄ• vut

vattabbabhÅ«to adhippÄ• yo etassa atthÄ«ti adhippÄ• yo, atthaniddeso, saá¹…khepato adh
__saá¹…khepÄ• dhippÄ• yo_. cakkaratanÄ• nubhÄ• vena cakkavattissariyassa sijjhanato _
samatthassÄ• â€™â€™ _ti vuttaá¹ƒ. yojanappamÄ• á¹‡e padese pavattattÄ• __yojanappa
atidÄ«ghÄ• tirassatÄ• diá¹ƒ chabbidhaá¹ƒ dosaá¹ƒ vivajjetvÄ• á¹-hitassÄ• ti vacanaseso.

__sabbesaá¹ƒ catubhÅ«makadhammÄ• naá¹ƒ purecaraá¹ƒ_ kusalÄ• naá¹ƒ dhammÄ• naá¹
pavattanato. buddhÄ• dÄ«hipi appahÄ• nÄ«yatÄ• ya mahantadhammasabhÄ• vattÄ• dham
__dhammakÄ• yÅ«papannaá¹ƒ_. paÃ±Ã±Ä• pÄ• sÄ• datÄ• ya cassa uparigataá¹-á¹-hena _
__vipulaá¹ƒ_. mahantatÄ• ya __mahantaá¹ƒ_. anÄ• dikÄ• labhÄ• vitassa kilesasantÄ• nass
__sÄ«ghaá¹ƒ lahu java_nti pariyÄ• yÄ• . bojjhaá¹…gadhammapariyÄ• pannattÄ• hi vuttaá¹
``ekanta-kusalattÄ• â€™â€™ _ti. sampayuttavasena pÄ«tiyÄ• Ä• lokaviddhaá¹ƒsanabhÄ•
``sahajÄ• tapaccayÄ• dÄ«â€™â€™ _tiÄ• di. __sabbasaá¹…gÄ• hikadhammaparicchedo_ti
sabbasaá¹…gÄ• hako bojjhaá¹…gadhammaparicchedo kathito.

4-10. duppaÃ±Ã±asuttÄ• divaá¹‡á¹‡anÄ•

225-231__._ eá¸·aá¹ƒ vuccati doso, eá¸·ena mÅ«go viyÄ• ti __eá¸·amÅ«go_ti imamatthaá¹ƒ
vÄ• caâ€™â€™ _ntiÄ• dimÄ• ha.

cakkavattivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ• kacchavaggo

1. Ä• hÄ• rasuttavaá¹‡á¹‡anÄ•

<232> __purimanayato_ti \Ne II 139/ \Be II 431/ ``satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• na
ntiÄ• dinÄ• Ä• gatanayato. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. sati ca sampajaÃ±Ã±
satipadhÄ• naá¹ƒ vÄ• abhikkantÄ• dÄ«su satthakabhÄ• vapariggaá¹‡hakaÃ±Ä• á¹‡aá¹ƒ __
sabbattha satokÄ• rÄ«bhÄ• vÄ• vahattÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvatta
paccanÄ«kadhammappahÄ• naá¹ƒ anurÅ«padhammadesanÄ• ca anuppannÄ• naá¹ƒ kusa
hoti, evaá¹ƒ satirahitapuggalavajjanÄ• satokÄ• rÄ«puggalasevanÄ• ca tattha ca yuttapayu
satisambojjhaá¹…gassa uppÄ• dÄ• ya hotÄ«ti imamatthaá¹ƒ dasseti __ ``satisampajaÃ±Ã±
__arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hoti_. tathÄ• hi arahÄ• va ``sativepullappatt

dhammÄ• naá¹ƒ, dhammesu vÄ• vicayo, so eva heá¹-á¹-hÄ• vuttanayena sambojjhaá¹…g
__dhammavicayasambojjhaá¹…gassa. paripucchakatÄ• _ti Ä• cariyaá¹ƒ payirupÄ• sitvÄ• p
sahaá¹-á¹-hakathÄ• ya pariyogÄ• hetvÄ• yaá¹ƒ yaá¹ƒ tattha gaá¹‡á¹-hiá¹-á¹-hÄ• naá¹ƒ, tass
bhante, kathaá¹ƒ imassa ko atthoâ€™â€™ ti evaá¹ƒ khandhÄ• dÄ«su atthapucchakabhÄ• v
pe ... bahulatÄ• â€™â€™ _ti.

__vatthuvisadakiriyÄ• _ti cittacetasikÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabhÄ• vato sarÄ«raá¹ƒ tap
cÄ«varÄ• dÄ«ni idha ``vatthÅ«nÄ«â€™â€™ ti adhippetÄ• ni, tÄ• ni yathÄ• cittassa sukhÄ•
karaá¹‡aá¹ƒ tesaá¹ƒ visadabhÄ• vakaraá¹‡aá¹ƒ. tena vuttaá¹ƒ __ ``ajjhattikabÄ• hirÄ• naâ€
__ussannadosa_nti vÄ• tÄ• diussannadosaá¹ƒ. __sedamalamakkhita_nti sedena ceva jallik
sarÄ«ramalena ca makkhitaá¹ƒ. __ca_-saddena aÃ±Ã±ampi sarÄ«rassa ca cittassa ca pÄ«
saá¹…gaá¹‡hÄ• ti. __senÄ• sanaá¹ƒ vÄ• _ti __vÄ• _-saddena pattÄ• dÄ«naá¹ƒ saá¹…gaho
visayabhÅ«te vÄ• . kathaá¹ƒ bhÄ• vanamanuyuttassa tÄ• ni visayoti? antarantarÄ• pavatta
evaá¹ƒ vuttaá¹ƒ. te hi cittuppÄ• dÄ• cittekaggatÄ• ya ijjhantiyÄ• pi aparisuddhabhÄ• vÄ• ya
__cittacetasikesu_ nissayÄ• dipaccayabhÅ«tesu. __Ã±Ä• á¹‡ampÄ«_ti __pi_-saddo sampiá
taá¹ƒ vatthuyeva \Be II 432/, atha kho tasmiá¹ƒ aparisuddhe Ã±Ä• á¹‡ampi aparisuddhaá¹ƒ
nissayÄ• parisuddhiyÄ• nissitÄ• parisuddhi viya visayassa aparisuddhatÄ• ya visayÄ«naá¹
anvayato byatirekato ca.

__samabhÄ• vakaraá¹‡aá¹ƒ_ \Ne II 140/ kiccato anÅ«nÄ• dhikabhÄ• vakaraá¹‡aá¹ƒ. yathÄ
saddheyyavatthusmiá¹ƒ adhimokkhakiccassa paá¹-utarabhÄ• vena paÃ±Ã±Ä• ya avisadatÄ
anubalappadÄ• nasithilatÄ• dinÄ• __saddhindriyaá¹ƒ balavaá¹ƒ hoti_. tenÄ• ha __ ``itarÄ•
__tato_ti tasmÄ• saddhindriyassa balavabhÄ• vato itaresaÃ±ca mandattÄ• . kosajjapakkhe
sampayuttadhammÄ• naá¹ƒ paggaá¹‡hanaá¹ƒ anubalappadÄ• naá¹ƒ __paggaho, _ paggah
sambandhitabbaá¹ƒ. Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ• naá¹ƒ, anissajjanaá¹ƒ vÄ• __up
vikkhepapaá¹-ipakkho. yena vÄ• sampayuttÄ• avikkhittÄ• honti, so __avikkhepo_. rÅ«pag
yena yÄ• thÄ• vato visayasabhÄ• vaá¹ƒ passati, taá¹ƒ __dassanakiccaá¹ƒ kÄ• tuá¹ƒ na sak

saddhindriyena abhibhÅ«tattÄ• . sahajÄ• tadhammesu hi indaá¹-á¹-haá¹ƒ karontÄ• naá¹ƒ sa
dhammÄ• naá¹ƒ ekarasatÄ• vaseneva atthasiddhi, na aÃ±Ã±athÄ• . __tasmÄ• _ti vuttamev
paccÄ• masati. __ta_nti saddhindriyaá¹ƒ.

__dhammasabhÄ• vapaccavekkhaá¹‡enÄ• _ti yassa saddheyyavatthuno uá¸·Ä• ratÄ• digu
sÄ• tisayappavattiyÄ• saddhindriyaá¹ƒ balavaá¹ƒ jÄ• taá¹ƒ, tassa paccayapaccayuppannat
vÄ«maá¹ƒsanena. evaÃ±hi evaá¹ƒdhammatÄ• nayena sabhÄ• vasarasato pariggayhamÄ•
--- ``ayaá¹ƒ imesaá¹ƒ dhammÄ• naá¹ƒ sabhÄ• voâ€™â€™ ti paÃ±Ã±Ä• byÄ• pÄ• rassa sÄ
yathÄ• saddhÄ• ya balavabhÄ• ve paÃ±Ã±Ä• ya mandabhÄ• vo hoti, evaá¹ƒ paÃ±Ã±Ä• ya
mandabhÄ• vo hoti. tena vuttaá¹ƒ --- ``taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena ... pe ..
__tathÄ• amanasikaraá¹‡enÄ• _ti yenÄ• kÄ• rena bhÄ• vanamanuyuÃ±jantassa saddhindr
tenÄ• kÄ• rena bhÄ• vanaá¹ƒ nÄ• nuyuÃ±janenÄ• ti vuttaá¹ƒ hoti. idha duvidhena saddhind
vÄ• paccayavisesena kiccuttariyato vÄ«riyÄ• dÄ«naá¹ƒ vÄ• mandakiccatÄ• ya. tattha paá¹
dassito, dutiyavikappe pana yathÄ• manasikaroto vÄ«riyÄ• dÄ«naá¹ƒ mandakiccatÄ• ya sa
jÄ• taá¹ƒ, tathÄ• amanasikÄ• rena vÄ«riyÄ• dÄ«naá¹ƒ paá¹-utarabhÄ• vÄ• vahena manasi
\Be II 433/ samataá¹ƒ karontena hÄ• petabbaá¹ƒ. iminÄ• nayena sesindriyesupi hÄ• panav

__vakkalittheravatthÅ«_ti so hi Ä• yasmÄ• saddhÄ• dhimutto tattha ca katÄ• dhikÄ• ro sat
pasuto eva hutvÄ• viharanto satthÄ• rÄ• --- ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-
vakkali, dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 87) ovadiyan
niyojitopi taá¹ƒ ananuyuÃ±janto paá¹‡Ä• mito attÄ• naá¹ƒ \Ne II 141/ vinipÄ• tetuá¹ƒ papÄ•
abhiruhi. atha naá¹ƒ satthÄ• yathÄ• nisinnova obhÄ• savissajjanena attÄ• naá¹ƒ dassetvÄ•

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381) --

gÄ• thaá¹ƒ vatvÄ• ``ehi, vakkalÄ«â€™â€™ ti Ä• ha. so tena vacanena amateneva abhisitto
hutvÄ• vipassanaá¹ƒ paá¹-á¹-hapesi, saddhÄ• ya bahulabhÄ• vato vipassanÄ• vÄ«thiá¹ƒ n
bhagavÄ• indriyasamattapaá¹-ipÄ• danÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• adÄ• si. s
vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vutta
``vakkalittheravatthu cettha nidassanaâ€™â€™ nti. __etthÄ• _ti saddhindriyassa adhimattal
sakiccÄ• karaá¹‡e.

__itarakiccabheda_nti upaá¹-á¹-hÄ• nÄ• dikiccavisesaá¹ƒ. __passaddhÄ• dÄ«_ti __Ä• di_-
samÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __hÄ• petabba_n
balavabhÄ• vo dhammasabhÄ• vapaccavekkhaá¹‡ena hÄ• yati, evaá¹ƒ vÄ«riyindriyassa ad
passaddhiyÄ• dibhÄ• vanÄ• ya hÄ• yati samÄ• dhipakkhikattÄ• tassÄ• . tathÄ• hi samÄ• d

kosajjapÄ• tato rakkhantÄ« vÄ«riyÄ• dibhÄ• vanÄ• viya vÄ«riyindriyassa adhimattataá¹ƒ u
ekaá¹ƒsato hÄ• peti. tena vuttaá¹ƒ ``passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaâ€™â€™ nt
sukumÄ• rasoá¹‡attherassa vatthu. so hi Ä• yasmÄ• pi satthu santikÄ• kammaá¹-á¹-hÄ• na
viharanto --- ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹ƒ, na ca sakkÄ• sukheneva sukhaá¹ƒ adhig
kilametvÄ• pi samaá¹‡adhammo kÄ• tabboâ€™â€™ ti á¹-hÄ• nacaá¹…kamanameva adhiá
padhÄ• namanuyuÃ±janto pÄ• datalesu phoá¹-esu uá¹-á¹-hitesupi vedanaá¹ƒ ajjhupekkhitvÄ
karonto accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ pavattetuá¹ƒ nÄ• sakkhi. satthÄ• tattha gant
ovaditvÄ• vÄ«riyasamatÄ• yojanavidhiá¹ƒ dassento kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• gijj
satthÄ• rÄ• dinnanayena vÄ«riyasamataá¹ƒ yÄ• jetvÄ• bhÄ• vento vipassanaá¹ƒ ussukkÄ
patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ ``soá¹‡attherassa vatthu dassetabbaâ€™â€™ nti. __sesesup
satisamÄ• dhipaÃ±Ã±indriyesupi.

__samata_nti saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anÅ«nÄ• dhikabhÄ• vaá¹ƒ,
yathÄ• hi saddhÄ• paÃ±Ã±Ä• naá¹ƒ visuá¹ƒ visuá¹ƒ dhuriyadhammabhÅ«tÄ• naá¹ƒ kiccato
visesato icchitabbaá¹ƒ. yato tesaá¹ƒ samadhuratÄ• ya appanÄ• sampajjati, evaá¹ƒ samÄ•
kosajjuddhaccapakkhikÄ• naá¹ƒ \Ne II 142/ samatÄ• ya sati aÃ±Ã±amaÃ±Ã±upatthambhan
antadvayapÄ• tÄ• bhÄ• vena sammadeva appanÄ• ijjhatÄ«ti. __balavasaddho_tiÄ• di vutta
byatirekamukhena samatthanaá¹ƒ. tassattho --- yo balavatiyÄ• saddhÄ• ya samannÄ• gato
mudhappasanno hoti, na aveccappasanno. tathÄ• hi so avatthusmiá¹ƒ pasÄ«dati, seyyathÄ
__kerÄ• á¹-ikapakkha_nti sÄ• á¹-heyyapakkhaá¹ƒ bhajati. saddhÄ• hÄ«nÄ• ya paÃ±Ã±Ä• y
``deyyavatthupariccÄ• gena vinÄ• cittuppÄ• damattenapi dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ hotÄ
hetupatirÅ«pakehi vaÃ±cito, evaá¹ƒbhÅ«to ca lÅ«khatakkaviluttacitto paá¹‡á¸• itÄ• naá¹ƒ va
saÃ±Ã±attiá¹ƒ na gacchati. tenÄ• ha __ ``bhesajjasamuá¹-á¹-hito viya rogo atekiccho hotÄ«
cettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samabhÄ• vo atthÄ• vaho, visamab
samÄ• dhivÄ«riyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samabhÄ• vo atthÄ• vaho, itaro anatthÄ• va
avikkhepÄ• vaho, itaro vikkhepÄ• vaho. __kosajjaá¹ƒ abhibhavati, _ tena appanaá¹ƒ na pÄ•
esa nayo __uddhaccaá¹ƒ abhibhavatÄ«_ti etthÄ• pi. __tadubhaya_nti saddhÄ• paÃ±Ã±Ä• c
samÄ• dhivÄ«riyadvayaÃ±ca. __samaá¹ƒ kÄ• tabba_nti samataá¹ƒ kÄ• tabbaá¹ƒ.

__samÄ• dhikammikassÄ• _ti samathakammaá¹-á¹-hÄ• nikassa. __eva_nti evaá¹ƒ sante, s
balavabhÄ• ve satÄ«ti attho. __saddahanto_ti ``pathavÄ« pathavÄ«ti manasikÄ• ramattena
jhÄ• nuppattÄ«â€™â€™ ti acintetvÄ• ``addhÄ• sambuddhena vuttavidhi ijjhatÄ«â€™â€™
janento. __okappento_ti Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya adhimuccanavasena avakap
__ekaggatÄ• balavatÄ« vaá¹-á¹-ati_ samÄ• dhipadhÄ• nattÄ• jhÄ• nassa. __ubhinna_nti s
samÄ• dhikammikassa samÄ• dhino adhimattatÄ• ya paÃ±Ã±Ä• ya adhimattatÄ• pi icchitab
``samatÄ• yapÄ«â€™â€™ _ti, samabhÄ• venÄ• pÄ«ti attho. __appanÄ• _ti lokiyaappanÄ•
sÄ• saá¹…kaá¹ƒ vadati, lokuttarappanÄ• pana tesaá¹ƒ samabhÄ• veneva icchitÄ• . yathÄ•
yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (AN a IV 170). yadi visesato saddhÄ• paÃ±Ã±Ä• na

samÄ• nataá¹ƒ icchati, kathaá¹ƒ satÄ«ti Ä• ha --- __ ``sati pana sabbattha balavatÄ« vaá¹-á
__sabbatthÄ• _ti lÄ«nuddhaccapakkhikesu paÃ±cindriyesu. uddhaccapakkhikekadese gaá¹
``saddhÄ• vÄ«riyapaÃ±Ã±Ä• naâ€™â€™ _nti Ä• ha. aÃ±Ã±athÄ• pÄ«ti ca gahetabbÄ• siy
``kosajjapakkhikena samÄ• dhinÄ• â€™â€™ _icceva vuttaá¹ƒ, na ca ``passaddhisamÄ• dhi
__sÄ• _ti sati. sabbesu rÄ• jakammesu niyuttoti __sabbakammiko. tenÄ• _ti yena kÄ• raá¹‡
tena __Ä• ha_ aá¹-á¹-hakathÄ• yaá¹ƒ. sabbattha niyuttÄ• __sabbatthikÄ• _ \Ne II 143/, sab
lÄ«nuddhaccapakkhikena bojjhaá¹…gena atthetabbÄ• sabbatthiyÄ• , sabbatthiyÄ• va __sa
kusalacittaá¹ƒ. tassa hi __satipaá¹-isaraá¹‡aá¹ƒ_ parÄ• yaá¹‡aá¹ƒ appattassa pattiyÄ• ana
adhigamÄ• ya. tenÄ• ha --- __ ``Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

__khandhÄ• dibhede anogÄ• á¸·hapaÃ±Ã±Ä• na_nti pariyattibÄ• husaccavasenapi khandh
appatiá¹-á¹-hitabuddhÄ«naá¹ƒ. bahussutasevanÄ• hi sutamayaÃ±Ä• á¹‡Ä• vahÄ• . taruá¹‡
bhÄ• vanÄ• mayaÃ±Ä• á¹‡e á¹-hitattÄ• ekaá¹ƒsato paÃ±Ã±avÄ• eva nÄ• ma hotÄ«ti Ä• ha
... puggalasevanÄ• â€™â€™ _ti. Ã±eyyadhammassa gambhÄ«rabhÄ• vavasena tapparicch
gambhÄ«rabhÄ• vagahaá¹‡anti Ä• ha --- __ ``gambhÄ«resu khandhÄ• dÄ«su pavattÄ• ya g
taÃ±hi Ã±eyyaá¹ƒ tÄ• disÄ• ya paÃ±Ã±Ä• ya caritabbato gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ, ta
pabhedato pavatti gambhÄ«raÃ±Ä• á¹‡acariyÄ• , tassÄ• paccavekkhaá¹‡Ä• ti Ä• ha __ ``g
pabhedapaccavekkhaá¹‡Ä• â€™â€™ _ti. yathÄ• sativepullappatto nÄ• ma arahÄ• eva, ev
paÃ±Ã±Ä• vepullappattopÄ«ti Ä• ha \Be II 436/ __ ``arahattamaggena bhÄ• vanÄ• pÄ• ripÅ
vÄ«riyÄ• dÄ«supi eseva nayoti.

``tattaá¹ƒ ayokhilaá¹ƒ hatthe gamentÄ«â€™â€™ tiÄ• dinÄ• vuttapaÃ±cavidhabandhanaka
nibbattasattassa sabbapaá¹-hamaá¹ƒ karontÄ«ti __devadÅ«tasuttÄ• _dÄ«su (MN III 250), ta
Ä• ha --- __ ``paÃ±cavidhabandhanakammakÄ• raá¹‡ato paá¹-á¹-hÄ• yÄ• â€™â€™ _ti. __s
__Ä• di_-saddena tadaÃ±Ã±amanussehi tiracchÄ• nehi ca vibÄ• dhanÄ«yakÄ• laá¹ƒ saá¹…
buddhantara_nti idaá¹ƒ aparÄ• paraá¹ƒ petesu eva uppajjanakasattavasena vuttaá¹ƒ, ekacc
ekaccatiracchÄ• nÄ• naá¹ƒ viya tathÄ• dÄ«ghÄ• yukatÄ• pi siyÄ• ti tathÄ• vuttaá¹ƒ. tathÄ•
catunnaá¹ƒ buddhÄ• naá¹ƒ rÅ«padassÄ• vÄ«.

__evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vino_ti ``vÄ«riyÄ• yatto eva sakalalokiyalokuttaravisesÄ• dh
Ä• nisaá¹ƒsadassanasÄ«lassa. __gamanavÄ«thi_nti sapubbabhÄ• gaá¹ƒ nibbÄ• nagÄ• min
vipassanÄ• ya ariyamaggapaá¹-ipÄ• á¹-i, sattavisuddhiparamparÄ• vÄ• . sÄ• hi vaá¹-á¹-ato
paá¹-ipadÄ• ti katvÄ• gamanavÄ«thi nÄ• ma.

__kÄ• yadaá¸·hÄ«bahulo_ti kÄ• yassa posanapasuto. __piá¹‡á¸• a_nti raá¹-á¹-hapiá¹‡á¸• a
attani kÄ• rassa attano sammÄ• paá¹-ipattiyÄ• mahapphalabhÄ• vassa karaá¹‡ena piá¹‡á¸
paá¹-ipÅ«janÄ• __piá¹‡á¸• Ä• pacÄ• yanÄ• . nÄ«haranto_ti pattatthavikato nÄ«haranto. __
taá¹ƒ upÄ• sikÄ• ya vacanaá¹ƒ paá¹‡á¹‡asÄ• ladvÄ• re á¹-hitova paÃ±cÄ• bhiÃ±Ã±atÄ• ya

manussasampatti, dibbasampatti \Ne II 144/, ante nibbÄ• nasampattÄ«ti __tisso sampattiyo
``akiccheneva mayÄ• vaá¹-á¹-adukkhaá¹ƒ samatikkantaâ€™â€™ nti paccavekkhaá¹‡Ä• va
sitaá¹ƒ karonto eva.

alasÄ• naá¹ƒ bhÄ• vanÄ• ya nÄ• mamattampi ajÄ• nantÄ• naá¹ƒ kÄ• yassa posanabahulÄ
paribhuÃ±jitvÄ• seyyasukhÄ• diá¹ƒ anuyuÃ±jantÄ• naá¹ƒ tiracchÄ• nakathikÄ• naá¹ƒ dÅ«ra
__kusÄ«tapuggalaparivajjanÄ• _. ``divasaá¹ƒ caá¹…kamena nisajjÄ• yÄ• â€™â€™ tiÄ• din
Ä• raddhavÄ«riyÄ• naá¹ƒ daá¸·haparakkamÄ• naá¹ƒ kÄ• lenakÄ• laá¹ƒ \Be II 437/ upasaá¹…
__Ä• raddhavÄ«riyapuggalasevanÄ• _. tenÄ• ha __ ``kucchiá¹ƒ pÅ«retvÄ• â€™â€™ _tiÄ• d

__visuddhimagge_ pana ``jÄ• timahattapaccavekkhaá¹‡Ä• , sabrahmacÄ• rimahattapaccav
dvayaá¹ƒ na gahitaá¹ƒ, ``thinamiddhavinodanatÄ• , sammappadhÄ• napaccavekkhaá¹‡Ä• â
gahitaá¹ƒ. tattha Ä• nisaá¹ƒsadassÄ• vitÄ• ya eva sammappadhÄ• napaccavekkhaá¹‡Ä• g
lokiyalokuttaravisesÄ• dhigamassa vÄ«riyÄ• yattatÄ• dassanabhÄ• vato. thinamiddhavinoda
gahitaá¹ƒ, vÄ«riyuppÄ• dane yuttapayuttassa thinamiddhavinodanaá¹ƒ atthato siddhameva.
thinamiddhavinodanaá¹ƒ kusÄ«tapuggalaparivajjana-Ä• raddhavÄ«riyapuggala-sevana-
tadadhimuttatÄ• paá¹-ipakkhavidhamana-paccayÅ«pasaá¹ƒhÄ• ravasena, apÄ• yabhayapa
samuttejanavasena vÄ«riyasambojjhaá¹…gassa uppÄ• dakÄ• ti daá¹-á¹-habbÄ• .

buddhÄ• nussatiyÄ• upacÄ• rasamÄ• dhiniá¹-á¹-hattÄ• vuttaá¹ƒ __ ``yÄ• va upacÄ• rÄ• â
pharamÄ• no_ti pÄ«tisamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi sakalasarÄ«raá¹ƒ pharamÄ• no
anussarantassapi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no pÄ«tisambojjhaá¹…g
sesaanussatÄ«su pasÄ• danÄ«yasuttantapaccavekkhaá¹‡Ä• ya ca yojetabbaá¹ƒ tassÄ• pi
taggatikattÄ• . __evarÅ«pe kÄ• le_ti dubbhikkhabhayÄ• dÄ«sÅ«ti vuttakÄ• le. __samÄ• pat
samudÄ• carantÄ«_ti idaá¹ƒ upasamÄ• nussatiyÄ• vasena vuttaá¹ƒ. saá¹…khÄ• rÄ• naÃ±h
nippadesavÅ«pasame viya tattha sapaÃ±Ã±Ä• ya pavattanato bhÄ• vanÄ• manasikÄ• ro ki
upacÄ• rasamÄ• dhiá¹ƒ Ä• vahanto tathÄ• rÅ«papÄ«tisomanassasamannÄ• gato pÄ«tisam
pasÄ• danÄ«yesu á¹-hÄ• nesu pasÄ• dasinehÄ• bhÄ• vena saá¹ƒsÅ«citahadayatÄ• lÅ«kha
Ä• daragÄ• ravÄ• karaá¹‡ena viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``asakkaccakiriyÄ• ya saá¹ƒsÅ«ci

kÄ• yacittadarathavÅ«pasamalakkhaá¹‡Ä• passaddhi eva yathÄ• vuttabodhiaá¹…gabhÅ«t
tassa \Ne II 145/ __passaddhisambojjhaá¹…gassa. paá¹‡Ä«tabhojanasevanatÄ• _ti
paá¹‡Ä«tasappÄ• yabhojanasevanatÄ• . utuiriyÄ• pathasukhaggahaá¹‡ehi sappÄ• yautuiriy
daá¹-á¹-habbaá¹ƒ. taÃ±hi tividhampi sappÄ• yaá¹ƒ seviyamÄ• naá¹ƒ kÄ• yassa kallatÄ• pÄ•
kallataá¹ƒ \Be II 438/ Ä• vahantaá¹ƒ duvidhÄ• yapi passaddhiyÄ• kÄ• raá¹‡aá¹ƒ hoti. sattes
sukhadukkhaá¹ƒ ahetukanti ayameko anto, issarÄ• divisamahetukanti ayaá¹ƒ dutiyo, ete ub
yathÄ• sakaá¹ƒ kammunÄ• hotÄ«ti ayaá¹ƒ majjhimÄ• paá¹-ipatti. majjhatto payogo yassa s
bhÄ• vo __majjhattapayogatÄ• _. ayaÃ±hi pahÄ• nasÄ• raddhakÄ• yatÄ• -saá¹…khÄ• tapa

hontÄ« passaddhidvayaá¹ƒ Ä• vahati. eteneva sÄ• raddhakÄ• yapuggalaparivajjana-passad
tadÄ• vahanatÄ• saá¹ƒvaá¹‡á¹‡itÄ• ti daá¹-á¹-habbaá¹ƒ.

vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ• danÄ• ca ``paÃ±Ã±Ä• vahÄ• â€™â€™ ti vutt
honti samathÄ• vahabhÄ• veneva paÃ±Ã±Ä• vahattÄ• ti vuttaá¹ƒ __ ``vatthuvisada ... pe ...

karaá¹‡akosallabhÄ• vanÄ• kosallÄ• naá¹ƒ nÄ• nantariyabhÄ• vato rakkhaá¹‡akosallassa
``nimittakusalatÄ• nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusalatÄ• â€™â€™ _icceva vutta
__atisithilavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-saddena paÃ±Ã±Ä• payogamandataá¹ƒ appamÄ
__tassa paggaá¹‡hana_nti tassa lÄ«nassa cittassa dhammavicayasambojjhaá¹…gÄ• disam
samuá¹-á¹-hÄ• panaá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye dhamm
bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo pÄ«tisambojjhaá
hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi susamuá¹-á¹-hÄ• payaá¹ƒ hoti. s
puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa, so tattha sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhip
gomayÄ• ni pakkhipeyya, sukkhÄ• ni kaá¹-á¹-hÄ• ni pakkhipeyya, mukhavÄ• taÃ±ca dadey
okireyya, bhabbo nu kho so puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letunti. evaá¹ƒ, bhanteâ€™â€™

ettha ca yathÄ• sakaá¹ƒ Ä• hÄ• ravasena dhammavicayasambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ
veditabbÄ• , sÄ• anantaraá¹ƒ vibhÄ• vitÄ• eva.

__accÄ• raddhavÄ«riyatÄ• dÄ«hÄ«_ti \Be II 439/ \Ne II 146/ __Ä• di_-saddena paÃ±Ã±Ä•
pamoduppilÄ• vanaÃ±ca saá¹…gaá¹‡hÄ• ti. __tassa niggaá¹‡hana_nti tassa uddhatassa ci
samÄ• dhisambojjhaá¹…gÄ• disamuá¹-á¹-hÄ• panena uddhatÄ• pattito nisedhanaá¹ƒ. vutta

``yasmiÃ±ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye pass
bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo upekkhÄ• sam
kissa hetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi suvÅ«pasamayaá¹ƒ hoti
bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ• mo assa, so tattha allÄ• ni
paá¹ƒsukena ca okireyya, bhabbo nu kho so puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• pe
bhanteâ€™â€™ ti (SN c V 234).

etthÄ• pi yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ• va
veditabbÄ• . tattha passaddhisambojjhaá¹…gassa bhÄ• vanÄ• vuttÄ• eva, samÄ• dhisamb
itarassa anantaraá¹ƒ vakkhati. __paÃ±Ã±Ä• payogamandatÄ• yÄ• _ti paÃ±Ã±Ä• byÄ• pÄ•
dÄ• naá¹ƒ alobhappadhÄ• naá¹ƒ, sÄ«laá¹ƒ adosappadhÄ• naá¹ƒ, evaá¹ƒ bhÄ• vanÄ• amo
paÃ±Ã±Ä• na balavatÄ« hoti, tadÄ• bhÄ• vanÄ• pubbenÄ• paraá¹ƒ visesÄ• vahÄ• na ho

Ä• hÄ• ro purisassa yogino cittassa abhirociá¹ƒ na uppÄ• deti, tena taá¹ƒ nirassÄ• daá¹ƒ ho
sammadeva vÄ«thipaá¹-ipattiyÄ• abhÄ• vena upasamasukhaá¹ƒ na vindati, tenapi cittaá¹ƒ
vuttaá¹ƒ __ ``paÃ±Ã±Ä• payoga ... pe ... nirassÄ• daá¹ƒ hotÄ«â€™â€™ _ti.

tassa saá¹ƒveguppÄ• danaÃ±ca pasÄ• duppÄ• danaÃ±ca tikicchananti taá¹ƒ dassento __
saá¹ƒvegavatthÅ«nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni yath
duggatiyaÃ±ca hontÄ«ti tadaÃ±Ã±ameva paÃ±cavidhabandhanÄ• dikhuppipÄ• sÄ• diaÃ±Ã
apÄ• yadukkhaá¹ƒ daá¹-á¹-habbaá¹ƒ. tayidaá¹ƒ sabbaá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ pac
gahitanti atÄ«te anÄ• gate ca kÄ• le \Be II 440/ vaá¹-á¹-amÅ«lakadukkhÄ• ni visuá¹ƒ gahitÄ
Ä• hÄ• rÅ«pajÄ«vino tattha ca uá¹-á¹-hÄ• naphalÅ«pajÄ«vino, tesaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ
aá¹-á¹-hamaá¹ƒ saá¹ƒvegavatthu gahitanti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati samaye sam
sampahaá¹ƒsitabbasamaye vuttanayena saá¹ƒvegajananavasena ceva pasÄ• duppÄ• dana
pahaá¹ƒsanÄ• , saá¹ƒvegajananapubbakapasÄ• duppÄ• danena bhÄ• vanÄ• cittassa tosan

__sammÄ• paá¹-ipattiá¹ƒ_ \Ne II 147/ __Ä• gammÄ• _ti lÄ«nuddhaccavirahena samathavÄ
sammadeva bhÄ• vanÄ• paá¹-ipattiá¹ƒ Ä• gamma.

__alÄ«na_ntiÄ• dÄ«su kosajjapakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ anadhimattatÄ• ya __alÄ«
anadhimattatÄ• ya __anuddhataá¹ƒ, _ paÃ±Ã±Ä• payogasampattiyÄ• upasamasukhÄ• dhi
tato eva Ä• rammaá¹‡e __samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaÃ±ca_. tattha alÄ«n
ca niggahe, anirassÄ• datÄ• ya sampahaá¹ƒsane na byÄ• pÄ• raá¹ƒ Ä• pajjati. alÄ«nÄ• nu
samappavattaá¹ƒ, anirassÄ• datÄ• ya samathavÄ«thipaá¹-ipannaá¹ƒ, samappavattiyÄ• vÄ
samathavÄ«thipaá¹-ipattiyÄ• anirassÄ• danti daá¹-á¹-habbaá¹ƒ. __ayaá¹ƒ vuccati samaye a
ayaá¹ƒ ajjhupekkhitabbasamaye cittassa paggahaniggahasampahaá¹ƒsanesu byÄ• vaá¹-at
paá¹-ipakkhaá¹ƒ abhibhuyya upekkhanÄ• vuccati. __esÄ• _ti samÄ• dhibojjhaá¹…go anupp
__arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«rÄ« hotÄ«_ti etena nippariyÄ• yato samÄ• dhive
dasseti.

anurodhavirodhapahÄ• navasena majjhattabhÄ• vo upekkhÄ• sambojjhaá¹…gassa kÄ• raá
asati ca asijjhanato, so ca majjhattabhÄ• vo visayavasena duvidhoti Ä• ha __ ``sattamajjhat
saá¹…khÄ• ramajjhattatÄ• â€™â€™ _ti. tadubhayavasena cassa virujjhanaá¹ƒ passaddhisa
eva dÅ«rÄ«katanti anurujjhanasseva pahÄ• navidhiá¹ƒ dassento __ ``sattamajjhattatÄ• â€™
hissa sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanaá¹ƒ ``uppattiyÄ• kÄ• raá¹‡aâ€™â€™
visesato rÄ• go paá¹-ipakkho, tato rÄ• gabahulassa puggalassa upekkhÄ• ``visuddhimaggo
__dvÄ«hÄ• kÄ• rehÄ«_ti kammassakatÄ• paccavekkhaá¹‡aá¹ƒ attasuÃ±Ã±atÄ• paccavekk
kÄ• raá¹‡ehi. __dvÄ«hevÄ• _ti avadhÄ• raá¹‡aá¹ƒ saá¹…khÄ• rasahitÄ• ya saá¹…khyÄ• sa
saá¹…khyÄ• eva hettha samÄ• naá¹ƒ, na \Be II 441/ saá¹…khyeyyaá¹ƒ sabbathÄ• samÄ•
anattaniyatÄ• . sati hi attani tassa kiÃ±canabhÄ• vena cÄ«varaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci a

so pana koci natthevÄ• ti adhippÄ• yo. __anaddhaniya_nti, na addhÄ• nakkhamaá¹ƒ, na cir
aniccanti attho. __tÄ• vakÄ• lika_nti tasseva vevacanaá¹ƒ.

__mamÄ• yatÄ«_ti mamattaá¹ƒ karoti. mamÄ• ti taá¹‡hÄ• ya pariggayha tiá¹-á¹-hati. __dha
dabbaá¹ƒ karontÄ• . __assÄ• _ti upekkhÄ• sambojjhaá¹…gassa __arahattamaggena bhÄ•
hi arahato eva chaá¸·aá¹…gupekkhÄ• nipphatti.

__asubhÄ• rammaá¹‡Ä• _ \Ne II 148/ __dhammÄ• _ti asubhappakÄ• rÄ• asubhajhÄ• nas
kÄ• maá¹ƒ indriyabaddhÄ• pi kesÄ• dayo asubhappakÄ• rÄ• eva, visesato pana jigucchitab
__ ``dasÄ• â€™â€™ _ti Ä• ha. yathÄ• manasikaroto sabhÄ• vasarasato tattha asubhasaÃ±
pavatto manasikÄ• ro __upÄ• yamanasikÄ• ro_. asubhe asubhapaá¹-ikkÅ«lÄ• kÄ• rassa ug
uggahanimittaá¹ƒ uppajjati, tathÄ• manasikÄ• ro asubhanimittassa uggaho. upacÄ• rappan
asubhabhÄ• vanÄ• ya anuyuÃ±janÄ• __asubhabhÄ• vanÄ• nuyogo_.

manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ suá¹-á¹-hu susaá¹ƒvaraá¹‡e sati avasaraá¹ƒ alab
pahÄ«yateva, tathÄ• bhojane mattaÃ±Ã±uno mitÄ• hÄ• rassa thinamiddhÄ• bhibhavÄ• bhÄ
kÄ• macchando pahÄ«yati. yo pana Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ tabbipariá¹‡Ä• mas
udariyabhÅ«tassa ativiya jegucchataá¹ƒ, kÄ• yassa ca Ä• hÄ• ratiá¹-á¹-hakataá¹ƒ sammade
bhojane pamÄ• á¹‡assa jÄ• nanena visesato __bhojane mattaÃ±Ã±Å«_ nÄ• ma. tassa kÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ pana appÄ• hÄ• rataá¹ƒyeva dassetuá¹ƒ __ ``catunnaâ€™â€™ _ntiÄ
__asubhakammikatissatthero_ dantaá¹-á¹-hidassÄ• vÄ«. __pahÄ«nassÄ• _ti vikkhambhana
abhidhammapariyÄ• yena sabbopi lobho kÄ• macchandanÄ«varaá¹‡anti __ ``arahattamagg
_ti vuttaá¹ƒ.

mejjati hitapharaá¹‡avasena siniyhatÄ«ti mitto, hitesÄ« puggalo, tasmiá¹ƒ mitte bhavÄ• , m
mettÄ• , hitesitÄ• . sÄ• eva paá¹-ipakkhato \Be II 442/ cetaso vimuttÄ«ti __mettÄ• cetovimu
mettÄ• yanassa sattesu hitapharaá¹‡assa uppÄ• danaá¹ƒ pavattanaá¹ƒ __mettÄ• nimittass
``odissakÄ• â€™â€™ _tiÄ• di.

tattha attapiyasahÄ• yamajjhattaverivasena __odissakatÄ• _. sÄ«mÄ• sambhede kate __a
ekÄ• didisÄ• pharaá¹‡avasena disÄ• pharaá¹‡atÄ• mettÄ• ya uggaá¹‡hane veditabbÄ• . __
daá¹-á¹-habbo. uggahitÄ• ya Ä• sevanÄ• __bhÄ• vanÄ• , _ sabbÄ• itthiyo purisÄ• ariyÄ•
vinipÄ• tikÄ• ti sattodhikaraá¹‡avasena pavattÄ• sattavidhÄ• , aá¹-á¹-havÄ«satividhÄ• vÄ•
disodhikaraá¹‡avasena pavattÄ• dasavidhÄ• , ekekÄ• ya disÄ• ya sattÄ• diitthÄ• diaverÄ•
asÄ«tÄ• dhikacatusatappabhedÄ• ca __odhisopharaá¹‡amettÄ• _. sabbe sattÄ• , pÄ• á¹‡Ä
attabhÄ• vapariyÄ• pannÄ• ti etesaá¹ƒ vasena paÃ±cavidhÄ• . ekekasmiá¹ƒ averÄ• hontu,
sukhÄ« attÄ• naá¹ƒ pariharantÅ«ti catudhÄ• pavattiyÄ• vÄ«satividhÄ• __anodhisopharaá¹
sandhÄ• yÄ• ha --- __ ``odhiso ... pe ... bhÄ• ventassapÄ«â€™â€™ _ti. __tvaá¹ƒ etassÄ• _

kammassakatÄ• paccavekkhaá¹‡aá¹ƒ dasseti \Ne II 149/. __paá¹-isaá¹…khÄ• ne á¹-hitassÄ
Ä• dÄ«navassa tappaá¹-ipakkhato akodhe mettÄ• ya Ä• nisaá¹ƒsassa ca paá¹-isaá¹…khÄ•
__sevantassÄ• _ti bhajantassa __byÄ• pÄ• do pahÄ«yati_.

__atibhojane nimittaggÄ• ho_ti Ä• hÄ• rassa adhikabhojane thinamiddhassa nimittaggÄ• h
thinamiddhaá¹ƒ uppajjati, ettake noâ€™â€™ ti thinamiddhassa kÄ• raá¹‡Ä• kÄ• raá¹‡aggÄ
sÅ«riyÄ• loka_nti divÄ• gahitanimittaá¹ƒ sÅ«riyÄ• lokaá¹ƒ, rattiyaá¹ƒ manasikarontassapÄ«
veditabbo. dhutaá¹…gÄ• naá¹ƒ vÄ«riyanissitattÄ• vuttaá¹ƒ __ ``dhutaá¹…ganissitasappÄ• y

kukkuccampi katÄ• katÄ• nusocanavasena pavattamÄ• naá¹ƒ cetaso avÅ«pasamÄ• vahat
samÄ• nalakkhaá¹‡amevÄ• ti tadubhayassa pahÄ• nakÄ• raá¹‡aá¹ƒ dassento bhagavÄ• --
vÅ«pasamoâ€™â€™ tiÄ• dimÄ• ha. tasmÄ• bÄ• husaccÄ• di tassa pahÄ• nakÄ• raá¹‡anti
dhammÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha bahussutassa ganthato, atthato dhammaá¹ƒ vicÄ
attavedÄ• dipaá¹-ilÄ• bhasambhavato vikkhepo na hoti. yathÄ• vihitapaá¹-ipattiyÄ• \Be II 44
yathÄ• dhammapaá¹-ikÄ• rappattiyÄ• ca vippaá¹-isÄ• ro anavasarovÄ• ti __ ``bÄ• husacce
uddhaccakukkuccaá¹ƒ pahÄ«yatÄ«â€™â€™ _ti vuttaá¹ƒ. yadaggena bahussutassa paá¹-isa
uddhaccakukkuccaá¹ƒ pahÄ«yati, tadaggena paripucchakatÄ• vinayapakataÃ±Ã±utÄ• hipi t
daá¹-á¹-habbaá¹ƒ. vuddhasevitÄ• ca vuddhasÄ«litaá¹ƒ Ä• vahatÄ«ti cetaso vÅ«pasamakar
pahÄ• nakÄ• rÄ« vuttÄ• , vuddhabhÄ• vaá¹ƒ pana anapekkhitvÄ• vinayadharÄ• kukkucca
daá¹-á¹-habbÄ• . vikkhepo ca bhikkhÅ«naá¹ƒ yebhuyyena kukkuccahetuko hotÄ«ti __
``kappiyÄ• kappiyaparipucchÄ• bahulassÄ• â€™â€™ _tiÄ• dinÄ• vinayanayeneva paripuc
__pahÄ«ne uddhaccakukkucce_ti niddhÄ• raá¹‡e bhummaá¹ƒ. kukkuccassa domanassasal
Ä• yatiá¹ƒ anuppÄ• do_ vutto.

__kusalÄ• kusalÄ• dhammÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva
bÄ• husaccaparipucchakatÄ• hi aá¹-á¹-havatthukÄ• pi vicikicchÄ• pahÄ«yati, tathÄ• pi
ratanattayavicikicchÄ• mÅ«likÄ• sesavicikicchÄ• ti katvÄ• vuttaá¹ƒ __ ``tÄ«á¹‡i ratanÄ• ni
_tiÄ• di. vinaye pakataÃ±Ã±utÄ• ya ca sati sikkhÄ• ya kaá¹…khÄ• ya asambhavo eva, tathÄ
sati pubbantÄ• dÄ«su saá¹ƒsayassÄ• ti Ä• ha --- __ ``vinayeâ€™â€™ _tiÄ• di. __okappanÄ
saddheyyavatthuá¹ƒ anupavisitvÄ• viya adhimuccanaá¹ƒ, taÃ±ca tathÄ• adhimokkhuppÄ•
ninnapoá¹‡apabbhÄ• ratÄ• __adhimutti. arahattena kÅ«á¹-aá¹ƒ gaá¹‡hi_ sattapi bojjhaá¹…
desanÄ• ya osÄ• pitattÄ• .

Ä• hÄ• rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pariyÄ• yasuttavaá¹‡á¹‡anÄ•

<233> __sambahulÄ• ti_ \Ne II 150/ __vuccanti_ saá¹…ghasamaÃ±Ã±Ä• ya abhÄ• vato. __

janÄ• naá¹ƒ upari saá¹…gho catuvaggakaraá¹‡Ä«yÄ• disaá¹…ghakammavasena kammapp
bhÄ• vini pavisane bhÅ«te viya katvÄ• upacÄ• rena vuttanti Ä• ha --- __ ``paviá¹-á¹-hÄ• â€
bhÅ«te viya upacÄ• ro. tenÄ• ha --- __ ``te panÄ• â€™â€™ _tiÄ• di, te pana bhikkhÅ«ti atth
titthiyÄ• titthiyasÄ• vakÄ• ca.

__imasmiá¹ƒ_ \Be II 444/ __paÃ±Ã±Ä• pane_ti ``paÃ±ca nÄ«varaá¹‡e pahÄ• yÄ• â€™â€™
pakÄ• re atthapaÃ±Ã±Ä• pane. visissati aÃ±Ã±amaÃ±Ã±ato pabhijjatÄ«ti __viseso, _ bhedo
antogadhÄ• dhikabhÄ• vo adhippetoti Ä• ha --- __ ``ko visesoti kiá¹ƒ adhikaâ€™â€™ _nti. a
payuÃ±jananti __adhippayÄ• so, _ adhikappayogo. nÄ• nÄ• karÄ«yati etenÄ• ti __nÄ• nÄ•
--- __ ``kiá¹ƒ nÄ• nattaâ€™â€™ _nti. __dutiyapade_ti ``anusÄ• saniyÄ• vÄ• anusÄ• saniâ
__eseva nayo_ti yathÄ• paá¹-hamasmiá¹ƒ pade atthayojanÄ• , evaá¹ƒ dutiyapadepi yojetab

__tÄ«á¹‡i á¹-hÄ• nÄ• nÄ«_ti devamÄ• rabrahmaá¹-á¹-hÄ• nÄ• ni tÄ«á¹‡i ``sadevake lokeâ€
pakkhipitvÄ• _. ``sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• yÄ• â€™â€™ t
``pajÄ• yÄ• â€™â€™ _ti ettha pakkhipitvÄ• iti __paÃ±cahi_ padehi. __uddesa_nti uddisitab
eko kÄ• macchandoti gahetabbataá¹ƒ gacchati. __attano hatthapÄ• dÄ• dÄ«sÅ«_ti nidassa
samudÄ• yaá¹ƒ Ä• rabbha paá¹-ighassa uppajjanato. __attano khandhesu vimati_ ``ahaá¹ƒ
tiÄ• dinÄ• .

kiÃ±cÄ• pi sabbaá¹ƒ vÄ«riyaá¹ƒ cetasikameva, yaá¹ƒ pana kÄ• yakammÄ• dhiá¹-á¹-hÄ• nÄ
kÄ• yikapayogasamuá¹-á¹-hÄ• panaá¹ƒ vÄ«riyaá¹ƒ kÄ• yikanti laddhapariyÄ• yanti tato vise
yathÄ• dhippetadutiyatÄ• dassanatthaá¹ƒ. yadipi yathÄ• kappitairiyÄ• pathasandhÄ• raá¹‡a
vÄ«riyaá¹ƒ kÄ• yassa tathÄ• pavattassa paccayabhÅ«tanti na sakkÄ• vattuá¹ƒ, tathÄ• pi na
tadÄ• pavatto natthÄ«ti vuttaá¹ƒ __ ``kÄ• yapayogaá¹ƒ vinÄ• uppannavÄ«riyaâ€™â€™ _n
__satisambojjhaá¹…gasadiso vÄ• _ti iminÄ• ajjhattike saá¹…khÄ• re ajjhupekkhanavasena
upekkhÄ• tiÄ• dinayaá¹ƒ atidisati.

__ ``missakabojjhaá¹…gÄ• kathitÄ• â€™â€™ _ti vatvÄ• tamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``e
vuttaá¹ƒ. caá¹…kamantenapi \Ne II 151/ ariyamaggaá¹ƒ adhigantuá¹ƒ sakkÄ• ti katvÄ• vutt
apattaá¹ƒ kÄ• yikavÄ«riyaâ€™â€™ _nti. __bojjhaá¹…gÄ• na labbhantÄ«_ti nippariyÄ• yab
__bojjhaá¹…ge uddharanti_ pariyÄ• yatoti adhippÄ• yo. __sesÄ• _ti bahiddhÄ• dhammesu
sati-dhammavicaya-upekkhÄ• -cetasika-vÄ«riya-savitakka-savicÄ• ra-pÄ«ti-samÄ• dhÄ« dv
pana nayo pacurappavattivasena aá¹-á¹-hakathÄ• nayeneva \Be II 445/ vutto. theravÄ• dava
avitakkaavicÄ• ramattÄ• pÄ«tisamÄ• dhisambojjhaá¹…gÄ• rÅ«pÄ• vacarÄ• pi atthÄ«ti tep
hontÄ«ti vattabbaá¹ƒ siyÄ• ti.

pariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aggisuttavaá¹‡á¹‡anÄ•

<234> __loá¹‡adhÅ«pana_nti loá¹‡aÃ±ca dhÅ«panaÃ±ca loá¹‡adhÅ«panaá¹ƒ. __yodhakar
kattabbaá¹ƒ kammaá¹ƒ. __mantakamma_nti rÄ• jakiccamantanaá¹ƒ. __paá¹-ihÄ• rakamma
Ä• gatÄ• naá¹ƒ vacanaá¹ƒ raÃ±Ã±o nivedetvÄ• tato nesaá¹ƒ paá¹-iharaá¹‡akammaá¹ƒ. __t
satiyÄ• . __evaá¹ƒ_ ``satiÃ±ca khvÄ• haâ€™â€™ ntiÄ• dikaá¹ƒ avoca. __pubbabhÄ• gavip
kathitÄ• _ paggahaniggahavinoditattÄ• .

aggisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mettÄ• sahagatasuttavaá¹‡á¹‡anÄ•

<235> kÄ«disÄ• gati nibbatti etissÄ• ti __kiá¹ƒgatikÄ• , _ kiá¹ƒniá¹-á¹-hÄ• ti vuttaá¹ƒ hoti. k
uttamÄ• koá¹-i etissÄ• ti __kiá¹ƒparamÄ• _. kÄ«disaá¹ƒ phalaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ udayo et
saá¹ƒsaá¹-á¹-haá¹ƒ sampayutta_nti idaá¹ƒ __sahagata_-saddassa atthadassanamattaá¹ƒ, id
pÄ• dakaá¹ƒ katvÄ• vipassanÄ• pubbabhÄ• gabojjhaá¹…gÄ• ca ``mettÄ• sahagataá¹ƒ sat
vuttÄ• ti veditabbaá¹ƒ. __sabbatthÄ• _ti sabbesu bojjhaá¹…gesu sabbesu ca brahmavihÄ• n

paá¹-ikÅ«leti virajjatÄ«ti paá¹-ikÅ«laá¹ƒ, aniá¹-á¹-haá¹ƒ. na paá¹-ikÅ«laá¹ƒ __appaá¹-ikÅ«laá
iá¹-á¹-haá¹ƒ. tenÄ• ha __ ``iá¹-á¹-he vatthusmiâ€™â€™ _nti. __etthÄ• _ti appaá¹-ikÅ«lavattl
paá¹-ikÅ«lasaÃ±Ã±Ä«. satte appaá¹-ikÅ«le __asubhapharaá¹‡aá¹ƒ, _ saá¹…khÄ• re appaá¹
manasikÄ• raá¹ƒ karonto. asubhÄ• yÄ• _ti asubhasaÃ±Ã±Ä• ya. __aniccato vÄ• upasaá¹ƒh
manasikÄ• raá¹ƒ pavatteti. ``eseva nayoâ€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vivarituá
``appaá¹-ikÅ«lapaá¹-ikÅ«lesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __chaá¸·aá¹…gupekkha_nti chas
pahÄ«nÄ• nurodhassa uppattiyÄ• chaá¸·aá¹…gavantaá¹ƒ upekkhaá¹ƒ.

__mettÄ• yÄ• _ti \Be II 446/ \Ne II 152/ mettÄ• bhÄ• vanÄ• ya. paá¹-ikÅ«lÄ• dÄ«su vatthÅ«
viharituá¹ƒ samatthatÄ• ariyÄ• naá¹ƒ eva, tattha ca arahato eva ijjhanato __ariyiddhi_ nÄ• n
__ariyiddhiyÄ• ca dassitattÄ• desanÄ• vinivaá¹-á¹-etabbÄ• _ pariyosÄ• netabbÄ• __siyÄ•
pÄ• puá¹‡ituá¹ƒ na sakkoti_ indriyÄ• naá¹ƒ aparipakkattÄ• nikantiyÄ• ca duppariyÄ• dÄ• n
``mettÄ• sahagataá¹ƒ bojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dinÄ• ayaá¹ƒ desanÄ• Ä•
pÄ• dakaá¹ƒ katvÄ• sammasanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ asakkonto p
vaá¹‡á¹‡akasiá¹‡esu vimokkhasaá¹…khÄ• taá¹ƒ rÅ«pÄ• vacarajjhÄ• naá¹ƒ nibbatteti, taá¹ƒ
``subhaá¹ƒ kho pana vimokkhaá¹ƒ upasampajja viharatÄ«â€™â€™ ti.

__subhaparama_nti subhavimokkhaparamaá¹ƒ. __idha_ loke eva __paÃ±Ã±Ä• assa_. ten
atthoâ€™â€™ _ti. __arahattaparamÄ• va mettÄ• _ arahattamaggassa pÄ• dakattÄ• . __kar
karuá¹‡Ä• dijhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasanto arahattaá¹ƒ pattuâ

arahatthaparamÄ• karuá¹‡Ä• hoti, evaá¹ƒ muditÄ• upekkhÄ• supi vattabbanti imamatthaá¹
desanÄ• rambhapayojanaá¹ƒ pana ``iminÄ• nayenÄ• â€™â€™ ti heá¹-á¹-hÄ• atidiá¹-á¹-ha

__subhaparamÄ• ditÄ• _ti mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• naá¹ƒ subhaparamatÄ• Ä
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaparamatÄ• , Ä• kiÃ±caÃ±Ã±Ä• yatanaparamatÄ• . __tassa tas
heá¹-á¹-hÄ• tiá¹‡á¹‡aá¹ƒ arÅ«pajjhÄ• nÄ• naÃ±ca yathÄ• kkamaá¹ƒ upanissayattÄ• . __ap
iá¹-á¹-hÄ• rammaá¹‡e manasikÄ• rabahulÄ«kÄ• rÄ• . __appakasirenevÄ• _ti sukheneva. __
iá¹-á¹-hesu vaá¹‡á¹‡akasiá¹‡esu. __citta_nti bhÄ• vanÄ• mayacittaá¹ƒ __pakkhandati_ app
para_nti tato subhavimokkhato paraá¹ƒ vimokkhÄ• naá¹ƒ upanissayo nÄ• ma na hoti, mettÄ
daá¹-á¹-habbo.

__sattadukkhaá¹ƒ samanupassantassÄ• _ti daá¹‡á¸• ena abhihaá¹-appattarÅ«pahetuá¹ƒ s
Ã±Ä• á¹‡ena vÄ«maá¹ƒsantassa. tayidaá¹ƒ rÅ«panimittakaá¹ƒ sattesu uppajjanakaá¹ƒ dukk
karuá¹‡Ä• vihÄ• rissa visesato pakkhandatÄ«ti katvÄ• vuttaá¹ƒ __ ``appakasireneva tattha
pakkhandatÄ«â€™â€™ _ti, na pana sabbaso arÅ«pe Ä• nisaá¹ƒsadassanato.

__viÃ±Ã±Ä• á¹‡aá¹ƒ_ \Be II 447/ __samanupassantassÄ• _ti idaá¹ƒ pÄ• mojjagahaá¹‡amu
tannissayaviÃ±Ã±Ä• á¹‡assa gahaá¹‡aá¹ƒ sambhavatÄ«ti katvÄ• vuttaá¹ƒ. __viÃ±Ã±Ä• á¹‡
vuttanayena viÃ±Ã±Ä• á¹‡aggahaá¹‡e paricitaá¹ƒ.

__upekkhÄ• vihÄ• rissÄ• _ti \Ne II 153/ upekkhÄ• brahmavihÄ• raá¹ƒ viharato. __Ä• bhogÄ
Ä• bhujanÄ• bhÄ• vato. __sukha ... pe ... sambhavato_ti sukhadukkhÄ• ti paramatthakamm
vimukhatÄ• sambhavato. __avijjamÄ• naggahaá¹‡adukkha_nti paramatthato
avijjamÄ• nasattapaÃ±Ã±attigahaá¹‡aparicitaá¹ƒ tassa tassa abhÄ• vamattakassa gahaá¹‡
hoti. sesaá¹ƒ suviÃ±Ã±eyyameva.

mettÄ• sahagatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ•

<236> __paá¹-hamaÃ±Ã±evÄ• _ti puretaraá¹ƒyeva. asajjhÄ• yakatÄ• naá¹ƒ mantÄ• naá¹ƒ
paá¹-hamaá¹ƒyeva siddhaá¹ƒ, tattha vattabbameva natthÄ«ti adhippÄ• yo. pariyuá¹-á¹-hÄ• n
gahaá¹‡anti Ä• ha --- __ ``kÄ• marÄ• gapariyuá¹-á¹-hitenÄ• ti kÄ• marÄ• gagahitenÄ• â€™â
apanetÄ«ti vikkhambhanaá¹ƒ, paá¹-ipakkhato nissarati etenÄ• ti nissaraá¹‡aá¹ƒ, vikkhambh
nissaraá¹‡aÃ±cÄ• ti __vikkhambhananissaraá¹‡aá¹ƒ_. tenÄ• ha --- __ ``tatthÄ• â€™â€™ _
eseva nayo. attanÄ• araá¹‡iyo pattabbo __attattho, _ tathÄ• __parattho_ veditabbo.

``aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€™ tiÄ• dÄ«su byÄ• pÄ• dÄ• dÄ

abyÄ• pÄ• davÄ• re tadaá¹…ganissaraá¹‡aá¹ƒ na gahitaá¹ƒ. kiÃ±cÄ• pi na gahitaá¹ƒ, paá¹-
tassa vinodetabbatÄ• ya tadaá¹…ganissaraá¹‡ampi labbhatevÄ• ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ.
upacÄ• rappattÄ• , appanÄ• ppattÄ• vÄ• , yo koci kasiá¹‡ajjhÄ• nÄ• dibhedo __samatho. c
upacÄ• rappanÄ• ppattavasena gahetabbaá¹ƒ.

__kuthito_ti tatto. __usmudakajÄ• to_ti tasseva kuthitabhÄ• vassa usmudakataá¹ƒ accuá¹‡h
``usumajÄ• toâ€™â€™ _ti. __tilabÄ«jakÄ• dibhedenÄ• _ti tilabÄ«jakakaá¹‡á¹‡ikakesarÄ• d
... paá¹‡akenÄ• _ti udakapicchilena. __appasanno_ Ä• kulatÄ• ya. __asannisinno_ \Be II 44
__anÄ• lokaá¹-á¹-hÄ• ne_ti Ä• lokarahite á¹-hÄ• ne.

saá¹…gÄ• ravasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. abhayasuttavaá¹‡á¹‡anÄ•

<237> __ekaá¹ƒsena bhagavÄ• nÄ«varaá¹‡Ä• _ti ekaá¹ƒsato eva bhagavÄ• ete dhammÄ
kusalappavattiyÄ• \Ne II 154/ nÄ«varaá¹‡ato. __kÄ• yakilamatho_ti kÄ• yaparissamo, so pa
paccayattÄ• ``darathoâ€™â€™ ti vutto. cittakilamatho tappaccayajÄ• to daá¹-á¹-habbo. ten
kirÄ• â€™â€™ _tiÄ• di. cittadarathopi paá¹-ippassambhÄ«ti Ä• netvÄ• sambandho. __mag
ariyamaggeneva. __assÄ• _ti abhayassa rÄ• jakumÄ• rassa. __etaá¹ƒ_ kÄ• yacittadarathad

abhayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• kacchavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. Ä• nÄ• pÄ• navaggo

1. aá¹-á¹-hikamahapphalasuttÄ• divaá¹‡á¹‡anÄ•

<238> __uppannasaÃ±Ã±Ä• _ti saÃ±Ã±Ä• sÄ«sena upacÄ• rajjhÄ• naá¹ƒ vadati. tenÄ• ha
_ntiÄ• di. __chavicammampi upaá¹-á¹-hÄ• tÄ«_ti idaá¹ƒ saviÃ±Ã±Ä• á¹‡akaá¹ƒ aviÃ±Ã±Ä•
gahetvÄ• vuttaá¹ƒ. __sati vÄ• upÄ• disese_ti ettha upÄ• diyati attano Ä• rammaá¹‡aá¹ƒ ga
upÄ• dÄ• naá¹ƒ, etassa ekadese appahÄ«ne satÄ«ti attho.

Ä• nÄ• pÄ• navaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nirodhavaggo

1-10. asubhasuttÄ• divaá¹‡á¹‡anÄ•

248-257__._ __anabhirati_nti anabhiramaá¹‡aá¹ƒ anapekkhitaá¹ƒ. accantanirodhabhÅ«te n
__nirodhasaÃ±Ã±Ä• _. tattha sÄ• maggasahagatÄ• lokuttarÄ• \Be II 449/, yÄ• pana nibb
pavattÄ• , upasamÄ• nussatisahagatÄ• ca, sÄ• lokiyÄ• ti Ä• ha --- __ ``nirodhasaÃ±Ã±Ä•
``tesaá¹ƒ navasÅ«â€™â€™ tiÄ• di pamÄ• dapÄ• á¹-ho. ``ekÄ• dasasu appanÄ• hoti, nava
pÄ• á¹-ho gahetabbo. __vÄ«sati kammaá¹-á¹-hÄ• nÄ• nÄ«_ti idampi idhÄ• gatanayo, na vis
\Ne II 155/. ettha ca Ä• rammaá¹‡Ä• dÄ«su yathÄ• yogaá¹ƒ appanaá¹ƒ upacÄ• raá¹ƒ vÄ• p
arahattappattassa pubbabhÄ• gabhÅ«tÄ• vipassanÄ• maggabojjhaá¹…gÄ• kathitÄ• .

nirodhavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. satipaá¹-á¹-hÄ• nasaá¹ƒyuttaá¹ƒ

1. ambapÄ• livaggo

1. ambapÄ• lisuttavaá¹‡á¹‡anÄ•

<367> __ekÄ• yanvÄ• ya_nti \Be II 450/ \Ne II 156/ sandhivasena vuttaá¹ƒ o-kÄ• rassa va-
dÄ«ghaá¹ƒ katvÄ• . ayaá¹ƒ kira saá¹ƒyuttÄ• bhilÄ• po, tattha ayana-saddo maggapariyÄ• y
atha kho aÃ±Ã±epi maggapariyÄ• yÄ• ti paduddhÄ• raá¹ƒ karonto __ ``maggassa hÄ«â€™
maggapariyÄ• yo Ä• yana-saddo, kasmÄ• puna maggoti vuttanti codanaá¹ƒ sandhÄ• yÄ• h
tattha __ekamaggo_ti ekova maggo. na hi nibbÄ• nagÄ• mimaggo aÃ±Ã±o atthÄ«ti. nanu s
maggoti adhippetaá¹ƒ, tadaÃ±Ã±epi bahÅ« maggadhammÄ• atthÄ«ti? saccaá¹ƒ atthi, te pa
satipaá¹-á¹-hÄ• naggahaá¹‡eneva gahitÄ• tadavinÄ• bhÄ• vato. tathÄ• hi Ã±Ä• á¹‡avÄ«riy
uddese satiyÄ• eva gahaá¹‡aá¹ƒ veneyyajjhÄ• sayavasenÄ• ti daá¹-á¹-habbaá¹ƒ, satiyÄ• n
__na dvedhÄ• pathabhÅ«to_ti iminÄ• imassa dvayabhÄ• vÄ• bhÄ• vaá¹ƒ viya anibbÄ• nag
__nibbÄ• nagamanaá¹-á¹-henÄ• _ti nibbÄ• naá¹ƒ gacchati etenÄ• ti nibbÄ• nagamanaá¹ƒ, s
attho, tena nibbÄ• nagamanaá¹-á¹-hena, nibbÄ• nÄ• dhigamÅ«pÄ• yatÄ• yÄ• ti attho. __ma
gavesitabbatÄ• ya.

__rÄ• gÄ• dÄ«hÄ«_ti ``rÄ• go malaá¹ƒ, doso malaá¹ƒ, moho malaâ€™â€™ nti (Vibh 924) e
malehi. sÄ• panÄ• yaá¹ƒ saá¹ƒkiliá¹-á¹-hacittÄ• naá¹ƒ visuddhi sijjhamÄ• nÄ• yasmÄ• sok
saá¹ƒvattati, tasmÄ• vuttaá¹ƒ ``sokaparidevÄ• naá¹ƒ samatikkamÄ• yÄ• â€™â€™ tiÄ• di. t
Ã±Ä• tibyasanÄ• dinimittaá¹ƒ cetaso santÄ• po antonijjhÄ• naá¹ƒ __soko_. Ã±Ä• tibyasanÄ
sokÄ• dhikatÄ• janito ``kahaá¹ƒ ekaputtakÄ• â€™â€™ tiÄ• dinÄ• paridevanavasena vÄ• c
__paridevo_. tassa Ä• yatiá¹ƒ anuppajjanaá¹ƒ idha samatikkamoti Ä• ha __ ``pahÄ• nÄ• yÄ

__dukkhadomanassÄ• na_nti ettha cetasikadukkhatÄ• ya domanassassapi dukkhasaddene
saddena anivattanato \Ne II 157/ sÄ• maÃ±Ã±ajotanÄ• ya visesavacanaá¹ƒ seá¹-á¹-hanti ``
vuttaá¹ƒ. __cetasikadomanassassÄ• _ti bhÅ«takathanaá¹ƒ daá¹-á¹-habbaá¹ƒ. Ã±Ä• yati ete
paá¹-ivijjhÄ«yati catusaccanti __Ã±Ä• yo_ vuccati ariyamaggo. nanu ayampi maggo, kiá¹ƒ n
adhigamÄ• ya hotÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha --- __ ``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di. taá
kammakilesavipÄ• kÄ• naá¹ƒ vinanaá¹-á¹-hena saá¹ƒsibbanaá¹-á¹-hena __vÄ• naá¹ƒ_. tena
virahitattÄ• tassa abhÄ• vÄ• ti attho. __attapaccakkhÄ• yÄ• _ti attapaccakkhatthÄ• ya.

__vaá¹‡á¹‡abhÄ• sana_nti pasaá¹ƒsÄ• vacanaá¹ƒ. __visuddhi_nti visujjhanaá¹ƒ kilesappah
__uggahetabba_nti ettha vÄ• cuggatakaraá¹‡aá¹ƒ uggaho. paricayakaraá¹‡aá¹ƒ paripucchÄ
taggahaá¹‡eneva gahitanti daá¹-á¹-habbaá¹ƒ.

__na tato heá¹-á¹-hÄ• _ti idha adhippetakÄ• yÄ• dÄ«naá¹ƒ vedanÄ• disabhÄ• vattÄ• bhÄ•
kÄ• yavedanÄ• cittavimuttassa tebhÅ«makadhammassa visuá¹ƒ vipallÄ• savatthantarabhÄ•
heá¹-á¹-hÄ• gahaá¹‡esu vipallÄ• savatthÅ«naá¹ƒ aniá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ.
vipallÄ• savatthuno abhÄ• vena __ ``na uddhaâ€™â€™ _nti Ä• ha. Ä• rammaá¹‡avibhÄ• g
satipaá¹-á¹-hÄ• navibhÄ• goti. __tayo satipaá¹-á¹-hÄ• nÄ• _ti satipaá¹-á¹-hÄ• nasaddassa a
idha pÄ• á¸·iyaá¹ƒ vuttassa satipaá¹-á¹-hÄ• nasaddassa atthadassanaá¹ƒ. __Ä• dÄ«su hÄ«
``phassasamudayÄ• vedanÄ• naá¹ƒ samudayo, nÄ• marÅ«pasamudayÄ• cittassa samuda
dhammÄ• naá¹ƒ samudayoâ€™â€™ ti (SN c V 408) satipaá¹-á¹-hÄ• nÄ• ti vuttÄ• naá¹ƒ sat
suttapadese saá¹…gaá¹‡hÄ• ti. evaá¹ƒ paá¹-isambhidÄ• maggapÄ• á¸·iyampi avasesapÄ•
__Ä• di_-saddo daá¹-á¹-habbo. __satiyÄ• paá¹-á¹-hÄ• na_nti satiyÄ• patiá¹-á¹-hÄ• tabbaá

__ariyo_ti Ä• rakattÄ• dinÄ• ariyaá¹ƒ sammÄ• sambuddhamÄ• ha. __etthÄ• _ti etasmiá¹ƒ
__saá¸·Ä• yatanavibhaá¹…gasutte_ (MN III 311). tattha hi ---

``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo ... pe ... marahatÄ«ti iti kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±cet
vuttaá¹ƒ. idha, bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hitesÄ
`idaá¹ƒ vo \Be II 452/ hitÄ• ya idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• na sussÅ«sar
na aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hapenti, vokkamma ca satthusÄ• sanÄ• vattanti. tatra, bhikk
ceva anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti, anavassuto ca viharati sat
bhikkhave, paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. yadariyo sevati ... pe0.. marahati. puna ca
satthÄ• \Ne II 158/ ... pe ... idaá¹ƒ vo sukhÄ• yÄ• ti. tassa ekacce sÄ• vakÄ• na sussÅ«sar
sÄ• vakÄ• sussÅ«santi ... pe ... na ca vokkamma satthusÄ• sanÄ• vattanti. tatra, bhikkhav
anattamano hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti, na ceva attamano hoti, na ca at
paá¹-isaá¹ƒvedeti. anattamanataÃ±ca attamanataÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekk
sampajÄ• no. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ ... pe ... marahati. puna ca
... pe ... sukhÄ• yÄ• ti, tassa sÄ• vakÄ• sussÅ«santi ... pe ... vattanti. tatra, bhikkhave, tathÄ

ceva hoti, attamanataÃ±ca paá¹-isaá¹ƒvedeti, anavassuto ca viharati sato sampajÄ• no. idaá¹ƒ
tatiyaá¹ƒ satipaá¹-á¹-hÄ• naâ€™â€™ nti ---

evaá¹ƒ paá¹-ighÄ• nunayehi anavassutatÄ• niccaá¹ƒ upaá¹-á¹-hitassatitÄ• ya tadubhayavÄ
``satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttÄ• . buddhÄ• naá¹ƒyeva hi niccaá¹ƒ upaá¹-á¹-hitassatit
Ä• veá¹‡ikadhammabhÄ• vato, na paccekabuddhÄ• dÄ«naá¹ƒ. pa-saddo Ä• rambhaá¹ƒ jote
katvÄ• Ä• ha __ ``pavattayitabbatoti atthoâ€™â€™ _ti. __satiyÄ• _ karaá¹‡abhÅ«tÄ• ya __
paá¹-á¹-hapetabbaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. ana-saddo hi bahulavacanena kammatthopi h

tathÄ• ssa kattuatthopi labbhatÄ«ti __ ``patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naâ€™â€™ _nti vut
__upaá¹-á¹-hÄ• tÄ«_ti ettha __upa_-saddo bhusatthavisiá¹-á¹-haá¹ƒ pakkhandanaá¹ƒ dÄ«pe
pakkhanditvÄ• pavattatÄ«ti atthoâ€™â€™ _ti vuttaá¹ƒ. puna bhÄ• vatthaá¹ƒ satisaddaá¹ƒ p
vaá¹‡á¹‡ento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. tena purimavikappe sati-saddo paá¹-á
kattuatthoti viÃ±Ã±Ä• yati. __saraá¹‡aá¹-á¹-henÄ• _ti cirakatassa cirabhÄ• sitassa ca anuss
__ida_nti yaá¹ƒ ``satiyeva satipaá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ, idaá¹ƒ __idha_ imasmiá
__adhippetaá¹ƒ_.

__yadi_ \Be II 453/ __eva_nti yadi sati eva satipaá¹-á¹-hÄ• naá¹ƒ, sati nÄ• ma eko dhammo
satipaá¹-á¹-hÄ• nÄ• ti bahuvacananti Ä• ha __ ``satÄ«naá¹ƒ bahuttÄ• â€™â€™ _tiÄ• di. yad
kasmÄ• maggoti ekavacananti yojanÄ• . __magganaá¹-á¹-henÄ• _ti niyyÄ• naá¹-á¹-hena. n
teneva niyyÄ• nikabhÄ• vena ekattupagato ekantato nibbÄ• naá¹ƒ gacchati, atthikehi ca tad
Ä• ha __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di. tattha __catassopi cetÄ• _ti kÄ• yÄ• nupassanÄ•
etÄ• satiyo. __aparabhÄ• ge_ti ariyamaggakkhaá¹‡e. __kiccaá¹ƒ sÄ• dhayamÄ• nÄ• _ti pu
Ä• rammaá¹‡esu subhasaÃ±Ã±Ä• dividhamanavasena visuá¹ƒ visuá¹ƒ pavattitvÄ• maggak
tattha catubbidhassapi vipallÄ• sassa samucchedavasena pahÄ• nakiccaá¹ƒ sÄ• dhayamÄ•
nibbÄ• naá¹ƒ gacchanti, tamevassa catukiccasÄ• dhanataá¹ƒ upÄ• dÄ• ya bahuvacananido
bhedÄ• bhÄ• vato maggoti ekavacanena vuccati. tenÄ• ha --- __ ``tasmÄ• catassopi eko m

__kathetukamyatÄ• pucchÄ• _ itarÄ• saá¹ƒ pucchÄ• naá¹ƒ idha asambhavato niddesÄ• div
tathÄ• vuttattÄ• . ``ayaÃ±ceva kÄ• yo bahiddhÄ• ca nÄ• marÅ«paâ€™â€™ ntiÄ• dÄ«su (M
khandhapaÃ±cakaá¹ƒ, ``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«â€™â€™ tiÄ• dÄ«su veda
``yÄ• tasmiá¹ƒ samaye kÄ• yassa passaddhi paá¹-ippassaddhÄ«â€™â€™ tiÄ• dÄ«su (Dhs
khandhÄ• ``kÄ• yoâ€™â€™ ti vuccanti, tato visesanatthaá¹ƒ __ ``kÄ• yeti rÅ«pakÄ• yeâ€™
__kÄ• yÄ• nupassÄ«_ti ettha tassÄ«latthaá¹ƒ dassento __ ``kÄ• yaá¹ƒ anupassanasÄ«loâ€™
anupassatÄ«_ti catusamuá¹-á¹-hÄ• nikakÄ• yaá¹ƒ ``aniccaâ€™â€™ nti anupassati, evaá¹ƒ
aniccÄ• kÄ• rampi anupassatÄ«ti vuccati, tathÄ• bhÅ«tassa cassa niccagÄ• hassa visesopi
``no niccatoâ€™â€™ _ti. tathÄ• hesa ``niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€™ ti (Paá¹-is I 2
aniccato eva anupassatÄ«ti evakÄ• ro luttaniddiá¹-á¹-hoti tena nivattitamatthaá¹ƒ dassetuá¹

niccatoâ€™â€™ _ti vuttaá¹ƒ. na cettha dukkhÄ• nupassanÄ• dinivattanamÄ• saá¹…kitabba
paá¹-iyoginivattanaparattÄ• eva-kÄ• rassa, upari desanÄ• Ä• ruá¸·hattÄ• ca tÄ• saá¹ƒ. __
anupassatÄ«_tiÄ• dÄ«supi eseva nayo. ayaá¹ƒ pana viseso --- aniccassa dukkhattÄ• \Be II
dukkhato anupassati, dukkhassa anattattÄ• anattato anupassatÄ«ti.

yasmÄ• pana yaá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , na taá¹ƒ abhinanditabbaá¹ƒ, yaÃ±ca na
tattha rajjitabbaá¹ƒ, tasmÄ• vuttaá¹ƒ ``aniccato anupassati, no niccato, dukkhato anupassa
anattato anupassati, no attato, nibbindati, no nandati, virajjati, no rajjatÄ«â€™â€™ ti. so eva
rÄ• gaá¹ƒ __nirodheti, no samudeti, _ samudayaá¹ƒ na karotÄ«ti attho. evaá¹ƒ paá¹-ipanno
no Ä• diyati_. ayaÃ±hi aniccÄ• dianupassanÄ• tadaá¹…gavasena saddhiá¹ƒ kÄ• yatanniss
kilesÄ• naá¹ƒ pariccajanato saá¹…khatadosadassanena tabbiparÄ«te nibbÄ• ne tanninnatÄ
``pariccÄ• gapaá¹-inissaggo ceva pakkhandanapaá¹-inissaggo cÄ• â€™â€™ ti vuccati. tasm
bhikkhu vuttanayena kilese ca pariccajati, nibbÄ• ne ca pakkhandati, tathÄ• bhÅ«to ca paric
\Ne II 160/ na Ä• diyati, nÄ• pi adosadassitÄ• vasena saá¹…khatÄ• rammaá¹‡aá¹ƒ. tena vu
no Ä• diyatÄ«â€™â€™ ti. idÄ• ni nissitÄ• hi anupassanÄ• hi yesaá¹ƒ dhammÄ• naá¹ƒ pahÄ
__ ``aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
saá¹…khÄ• rÄ• niccÄ• ti evaá¹ƒ pavattaá¹ƒ viparÄ«tasaÃ±Ã±aá¹ƒ. diá¹-á¹-hicittavipallÄ• sa
saÃ±Ã±Ä• vipallÄ• sappahÄ• nanti saÃ±Ã±Ä• gahaá¹‡aá¹ƒ, saÃ±Ã±Ä• sÄ«sena vÄ• tesan
__nandi_nti sappÄ«tikataá¹‡haá¹ƒ. sesaá¹ƒ vuttanayameva.

__viharatÄ«_ti iminÄ• kÄ• yÄ• nupassanÄ• samaá¹…gino iriyÄ• pathavihÄ• ro vuttoti Ä• h
_ti, iriyÄ• pathaá¹ƒ pavattetÄ«ti attho. Ä• rammaá¹‡akaraá¹‡avasena abhibyÄ• panato __ ``
vuttaá¹ƒ, uppajjanavasena pana kilesÄ• parittabhÅ«makÄ• evÄ• ti. yadipi kilesÄ• naá¹ƒ pa
taá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«nampi attheva, Ä• tappa-saddoviya pana Ä• tÄ• pa-saddopi
vuttaá¹ƒ __ ``vÄ«riyassetaá¹ƒ nÄ• maâ€™â€™ _nti. atha vÄ• paá¹-ipakkhappahÄ• ne sam
abbhussahanavasena pavattamÄ• nassa vÄ«riyassa sÄ• tisayaá¹ƒ tadÄ• tÄ• pananti vÄ«riy
aÃ±Ã±e dhammÄ• .

__Ä• tÄ• pÄ«_ti cÄ• yamÄ«kÄ• ro pasaá¹ƒsÄ• ya, atisayassa vÄ• dÄ«pakoti Ä• tÄ• pÄ«ga
sammappadhÄ• nasamaá¹…gitaá¹ƒ dasseti. sammÄ• samantato sÄ• maÃ±ca pajÄ• nanto
vavatthÄ• ne aÃ±Ã±adhammÄ• nupassitÄ• bhÄ• vena \Be II 455/ sammÄ• aviparÄ«taá¹ƒ,
samantato, uparÅ«pari visesÄ• vahabhÄ• vena pavattiyÄ• sÄ• maá¹ƒ pajÄ• nantoti attho. y
kathaá¹ƒ satipaá¹-á¹-hÄ• natÄ• ti Ä• ha __ ``na hÄ«â€™â€™ _tiÄ• di. tasmÄ• satiyÄ• lado
ettha yathÄ• vutte kÄ• ye kammaá¹-á¹-hÄ• niko bhikkhu anupassako, tasmÄ• __ ``kÄ• yÄ•
__antosaá¹…khepo_ antolÄ«natÄ• , kosajjanti attho. __upÄ• yapariggaho_ti ettha sÄ«lavisc
uggahakosallÄ• di ca __upÄ• yo, _ tabbipariyÄ• yato __anupÄ• yo_ veditabbo. yasmÄ• ca
yathÄ• vuttaá¹ƒ upÄ• yaá¹ƒ na pariccajati, anupÄ• yaÃ±ca na upÄ• diyati, tasmÄ• vuttaá¹ƒ
pe ... asamattho hotÄ«â€™â€™ _ti. __tenÄ• _ti upÄ• yÄ• nupÄ• yÄ• naá¹ƒ pariggahapariva

apariccÄ• gÄ• pariggahesu ca asamatthabhÄ• vena. __assa_ yogino.

yasmÄ• satiyevettha satipaá¹-á¹-hÄ• naá¹ƒ vuttÄ• , tasmÄ• ssa sampayuttadhammÄ• vÄ«
__ ``sampayogaá¹…gaÃ±cassa dassetvÄ• â€™â€™ _ti. __aá¹…ga_-saddo cettha kÄ• raá¹
__sati_ggahaá¹‡enevettha sammÄ• samÄ• dhissapi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ tassÄ•
saá¹…gahitattÄ• . yasmÄ• vÄ• satisÄ«senÄ• yaá¹ƒ \Ne II 161/ desanÄ• . na hi kevalÄ• ya
sambhavati, nibbÄ• nÄ• dhigamo vÄ• , nÄ• pi kevalÄ• sati pavattati, tasmÄ• ssa jhÄ• nade
savitakkÄ• divacanassa viya sampayogaá¹…gadassanatÄ• ti aá¹…ga-saddassa avayavapa
__pahÄ• naá¹…ga_nti ``vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dÄ«su viya pahÄ• tabbaá¹…ga
pubbabhÄ• gamaggo adhippeto, na lokuttaramaggo, tasmÄ• pubbabhÄ• giyameva vinayaá
``tadaá¹…gavinayena vÄ• vikkhambhanavinayena vÄ• â€™â€™ _ti Ä• ha. __assÄ• _ti yog
vedanÄ• didhammÄ• naá¹ƒ. tesaÃ±hi tattha anadhippetattÄ• __ ``atthuddhÄ• ranayenetaá
__yaá¹ƒ panÄ• _ti vibhaá¹…ge, vibhaá¹…gapakaraá¹‡eti adhippÄ• yo. __etthÄ• _ti ``lokeâ€
tÄ• ca lokiyÄ• eva anupassanÄ• nÄ• ma sammasananti katvÄ• .

__dukkhato_ti vipariá¹‡Ä• masaá¹…khÄ• radukkhatÄ• hi dukkhasabhÄ• vato, dukkhÄ• ti a
sesapadadvayepi eseva nayo. __yo sukhaá¹ƒ_ \Be II 456/ __dukkhato addÄ• _ti yo bhikkhu
vipariá¹‡Ä• madukkhatÄ• ya dukkhanti paÃ±Ã±Ä• cakkhunÄ• addakkhi. __dukkhamaddakk
pÄ«á¸·Ä• jananato antotudanato dunnÄ«haraá¹‡ato ca sallanti addakkhi passi. __adukkham
upekkhÄ• vedanaá¹ƒ. __santa_nti sukhadukkhÄ• naá¹ƒ viya anoá¸·Ä• rikatÄ• ya paccayava
ca santaá¹ƒ. __aniccato_ti hutvÄ• abhÄ• vato udayabbayavantato tÄ• vakÄ• likato niccapa
yo addakkhi. __sa ve sammaddaso bhikkhÅ«_ti so bhikkhu ekaá¹ƒsena, paribyattaá¹ƒ vÄ•
passanakoti attho.

__dukkhÄ• tipÄ«_ti saá¹…khÄ• radukkhatÄ• ya dukkhÄ• itipi. __sabbaá¹ƒ taá¹ƒ_ vedayita
antogadhaá¹ƒ pariyÄ• pannanti __vadÄ• mi_ saá¹…khÄ• radukkhanti vattabbato. __sukhad
sukhÄ• dÄ«naá¹ƒ á¹-hitivipariá¹‡Ä• maÃ±Ä• á¹‡asukhatÄ• ya ca vipariá¹‡Ä• maá¹-á¹-hitiaÃ
vuttattÄ• tissopi sukhato tissopi ca dukkhato anupassitabbÄ• ti attho. __satta anupassanÄ•
pakÄ• sitÄ• eva.

__Ä• rammaá¹‡Ä• ... pe ... bhedÄ• na_nti rÅ«pÄ• diÄ• rammaá¹‡anÄ• nattassa nÄ«lÄ• dita
chandÄ• diadhipatinÄ• nattassa hÄ«nÄ• ditabbhedassa, Ã±Ä• á¹‡ajhÄ• nÄ• disahajÄ• tanÄ
sasaá¹…khÄ• rikÄ• saá¹…khÄ• rika-savitakka-savicÄ• rÄ• ditabbhedassa, kÄ• mÄ• vacarÄ
ukkaá¹-á¹-hamajjhimÄ• ditabbhedassa, kusalÄ• dikammanÄ• nattassa, devagatisaá¹ƒvattan
kaá¹‡hasukkavipÄ• kanÄ• nattassa, diá¹-á¹-hadhammavedanÄ«yatÄ• ditabbhedassa,
parittabhÅ«makÄ• dikiriyÄ• nÄ• nattassa, tihetukÄ• ditabbhedassa vasena anupassitabbant
savatthukÄ• vatthukÄ• dinÄ• nattassa puggalattayasÄ• dhÄ• raá¹‡Ä• ditabbhedassa \Ne II
daá¹-á¹-habbo. __sarÄ• gÄ• dÄ«na_nti __mahÄ• satipaá¹-á¹-hÄ• nasutte_ (DN II 381; MN I

sarÄ• gavÄ«tarÄ• gÄ• dibhedÄ• naá¹ƒ. __salakkhaá¹‡a-sÄ• maÃ±Ã±alakkhaá¹‡Ä• na_nti
phusanÄ• ditaá¹ƒtaá¹ƒsalakkhaá¹‡Ä• naÃ±ceva aniccatÄ• disÄ• maÃ±Ã±alakkhaá¹‡Ä• naÃ

__suÃ±Ã±atadhammassÄ• _ti anattatÄ• saá¹…khÄ• tasuÃ±Ã±atasabhÄ• vassa.
``salakkhaá¹‡a-sÄ• maÃ±Ã±alakkhaá¹‡Ä• naâ€™â€™ nti hi iminÄ• yo ito bÄ• hirakehi
sÄ• minivÄ• sÄ«kÄ• rakavedakaadhiá¹-á¹-hÄ• yakabhÄ• vena parikappito attÄ• , tassa saá
viya katthacipi abhÄ• vo vibhÄ• vito. natthi etesaá¹ƒ attÄ• ti __anattÄ• , _ yasmÄ• pana saa
attÄ• \Be II 457/ na hoti, tasmÄ• te na attÄ• tipi anattÄ• ti ayaá¹ƒ tesaá¹ƒ suÃ±Ã±atadham
suÃ±Ã±atadhammassa, yaá¹ƒ vibhÄ• vetuá¹ƒ __abhidhamme_ (Dhs 121) ``tasmiá¹ƒ kho pa
hontÄ«â€™â€™ tiÄ• dinÄ• suÃ±Ã±atavÄ• radesanÄ• vuttÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva

ambapÄ• lisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. satisuttavaá¹‡á¹‡anÄ•

<368> saratÄ«ti __sato_. ayaá¹ƒ pana na yÄ• ya kÄ• yaci satiyÄ• sato, atha kho edisÄ• yÄ
``kÄ• yÄ• dianupassanÄ• satiyÄ• â€™â€™ _ti Ä• ha. __catusampajaÃ±Ã±apaÃ±Ã±Ä• yÄ•
catubbidhasampajaÃ±Ã±apaÃ±Ã±Ä• ya, abhikkamanaá¹ƒ abhikkantanti Ä• ha --- __ ``abhik
gamanaâ€™â€™ _nti. tathÄ• paá¹-ikkamanaá¹ƒ paá¹-ikkantanti vuttaá¹ƒ --- __ ``paá¹-ikkan
_nti. nivattanaÃ±ca nivattimattaá¹ƒ, nivattitvÄ• pana gamanaá¹ƒ gamanameva. __kÄ• yaá¹
abhigamanavasena kÄ• yaá¹ƒ nÄ• mento. á¹-hÄ• nanisajjÄ• sayanesu yo gamanÄ• dividhin
so abhikkamo, pacchato apaharaá¹‡aá¹ƒ paá¹-ikkamoti dassento __ ``á¹-hÄ• nepÄ«â€™â€
__Ä• sanassÄ• _ti pÄ«á¹-hakÄ• diÄ• sanassa. __purimaaá¹…gÄ• bhimukho_ti aá¹-anikÄ• d
__saá¹ƒsaranto_ti saá¹ƒsappanto. __paccÄ• saá¹ƒsaranto_ti paá¹-iÄ• sappanto. __eseva n
abhimukhasaá¹ƒsappanapaá¹-iÄ• sappanÄ• ni nidasseti.

sammÄ• pajÄ• nanaá¹ƒ __sampajÄ• naá¹ƒ_. tena attanÄ• kÄ• tabbakiccassa karaá¹‡asÄ
__ ``sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«â€™â€™ _ti. sampajÄ• nameva hi sampajaÃ±Ã±
kÄ• rÄ«_ti \Ne II 163/ sampajaÃ±Ã±asseva karaá¹‡asÄ«lo. __sampajaÃ±Ã±aá¹ƒ karotevÄ•
asammohaá¹ƒ uppÄ• deti eva, sampajÄ• nasseva vÄ• kÄ• ro etassa atthÄ«ti __sampajÄ• n

dhammato vaá¸• á¸• hitasaá¹…khÄ• tena saha atthena vattatÄ«ti sÄ• tthakaá¹ƒ, abhikkantÄ
sampajÄ• nanaá¹ƒ __sÄ• tthakasampajaÃ±Ã±aá¹ƒ_. sappÄ• yassa attano \Be II 458/ upakÄ
sampajÄ• nanaá¹ƒ __sappÄ• yasampajaÃ±Ã±aá¹ƒ_. abhikkamÄ• dÄ«su bhikkhÄ• cÄ• rago
avijahite kammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocare sampajaÃ±Ã±aá¹ƒ __gocarasampajaÃ±Ã
asammuyhanameva sampajaÃ±Ã±aá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ. pariggaá¹‡hitvÄ• _
paá¹-isaá¹…khÄ• yÄ• ti attho. __saá¹…ghadassaneneva_ uposathapavÄ• raá¹‡Ä• diatthaá
__asubhadassanÄ• dÄ«_ti __Ä• di_-saddena kasiá¹‡aparikammÄ• dÄ«naá¹ƒ saá¹…gaho d

vuttamatthaá¹ƒ vivarituá¹ƒ __ ``cetiyaá¹ƒ disvÄ• pi hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __arahatt
ukkaá¹-á¹-haniddeso eso. samathavipassanuppÄ• danampi hi bhikkhuno vuddhi eva. __dak
cetiyaá¹…gaá¹‡assa dakkhiá¹‡advÄ• re, tathÄ• __pacchimadvÄ• re_tiÄ• dÄ«su. __abhaya
abhayavÄ• piyÄ• puratthimatÄ«re.

buddhavaá¹ƒsa-ariyavaá¹ƒsa-cetiyavaá¹ƒsa-dÄ«pavaá¹ƒsÄ• divaá¹ƒsakathanato __mahÄ•
thero. __paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne_ti cetiyassa paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne. __ekapadu
paduddhÄ• rapatiá¹-á¹-hÄ• naparivattanaá¹ƒ akatvÄ• ekasmiá¹ƒyeva avaá¹-á¹-hÄ• ne. __k

__tasmiá¹ƒ panÄ• _ti sÄ• tthakasampajaÃ±Ã±avasena pariggahitaatthepi gamane. attho nA
yaá¹ƒ sÄ• tthakanti adhippetaá¹ƒ gamanaá¹ƒ, taá¹ƒ sappÄ• yamevÄ• ti siyÄ• kassaci Ä• sa
tannivattanatthaá¹ƒ __ ``cetiyadassanaá¹ƒ tÄ• vÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __cittak
cittakammakatÄ• paá¹-imÄ• yo viya, yantapayogena vÄ• vicittakammÄ• paá¹-imÄ• ya sad
__asamapekkhanaá¹ƒ_ gehassitaaÃ±Ã±Ä• á¹‡upekkhÄ• vasena Ä• rammaá¹‡e ayoniso olo
__ ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ• bÄ• lassa mÅ«á¸·hassa puthujjanass
308). hatthiÄ• disammaddena __jÄ«vitantarÄ• yo_. visabhÄ• garÅ«padassanÄ• dinÄ• __b

pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ anuvattanakathÄ• Ä• ciá¹‡á¹‡Ä• , ananu
aparÄ• dutiyÄ• nÄ• ma hotÄ«ti Ä• ha --- __ ``dve kathÄ• nÄ• ma na kathitapubbÄ• â€™â
II 164/ ``sace panÄ• â€™â€™ tiÄ• dikaá¹ƒ sabbampi vuttÄ• kÄ• raá¹ƒ paccÄ• masati, na ``
mÄ• tugÄ• mÄ• subhaâ€™â€™ ntiÄ• dikaá¹ƒ vuccamÄ• naá¹ƒ.

yogakammassa \Be II 459/ pavattiá¹-á¹-hÄ• natÄ• ya bhÄ• vanÄ• ya Ä• rammaá¹‡aá¹ƒ kam
Ä• ha __ ``kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gocaraâ€™â€™ _nti. __uggahetvÄ• _ti yat
evaá¹ƒ uggahakosallassa sampÄ• danavasena uggahetvÄ• .

__haratÄ«_ti kammaá¹-á¹-hÄ• naá¹ƒ pavatteti, yÄ• va piá¹‡á¸• apÄ• tapaá¹-ikkamÄ• anuyu
paccÄ• haratÄ«_ti Ä• hÄ• rÅ«pabhogato yÄ• va divÄ• á¹-á¹-hÄ• nupasaá¹…kamanÄ• kam
__samÄ• dÄ• ya vattati_ sammÄ• Ä• diyitvÄ• tesaá¹ƒ vattÄ• naá¹ƒ paripÅ«raá¹‡avasena v
__sarÄ«raparikamma_nti mukhadhovanÄ• disarÄ«rapaá¹-ijagganaá¹ƒ. __dve tayo pallaá¹…
dve tÄ«á¹‡i uá¹‡hÄ• sanÄ• ni. tenÄ• ha --- __ ``usumaá¹ƒ gÄ• hÄ• pentoâ€™â€™ _ti. __ka
kammaá¹-á¹-hÄ• namukheneva kammaá¹-á¹-hÄ• naá¹ƒ avijahanto eva. tena ``pattopi aceta
pavattetabbakammaá¹-á¹-hÄ• naá¹ƒ, yathÄ• parihariyamÄ• naá¹ƒ vÄ• kammaá¹-á¹-hÄ• naá
__tathevÄ• _ti tikkhattumeva. paribhogacetiyato sarÄ«racetiyaá¹ƒ garutaranti katvÄ• __ ``c
vanditvÄ• â€™â€™ _ti cetiyavandanÄ• ya paá¹-hamaá¹ƒ karaá¹‡Ä«yatÄ• vuttÄ• . tathÄ• h
``cetiyaá¹ƒ bÄ• dhayamÄ• nÄ• bodhisÄ• khÄ• haritabbÄ• â€™â€™ ti vuttÄ• . buddhaguá¹
paá¹‡ipÄ• takaraá¹‡anti Ä• ha --- __ ``buddhassa bhagavato sammukhÄ• viya nipaccakÄ•
__gÄ• masamÄ«pe_ti gÄ• massa upacÄ• raá¹-á¹-hÄ• ne.

__janasaá¹…gahaá¹‡attha_nti ``mayi akathente etesaá¹ƒ ko kathessatÄ«â€™â€™ ti dham
janasaá¹…gahaá¹‡atthaá¹ƒ. __tasmÄ• _ti yasmÄ• ``dhammakathÄ• nÄ• ma kathetabbÄ•
aá¹-á¹-hakathÄ• cariyÄ• vadanti, yasmÄ• ca dhammakathÄ• kammaá¹-á¹-hÄ• navinimuttÄ
__kammaá¹-á¹-hÄ• nasÄ«senevÄ• _ti attanÄ• parihariyamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ
dhammakathaá¹ƒ kathetvÄ• . __anumodanaá¹ƒ katvÄ• _ti etthÄ• pi ``kammaá¹-á¹-hÄ• nasÄ
sambandhitabbaá¹ƒ. __sampattaparicchedenevÄ• _ti paricito aparicitotiÄ• divibhÄ• gaá¹ƒ a
eva, samÄ• gamamattenevÄ• ti attho. __bhaye_ti paracakkÄ• dibhaye.

__kammajatejo_ti gahaá¹‡iá¹ƒ sandhÄ• yÄ• ha. __kammaá¹-á¹-hÄ• navÄ«thiá¹ƒ nÄ• rohati
kilantakÄ• yattÄ• samÄ• dhÄ• nÄ• bhÄ• vato. __avasesaá¹-á¹-hÄ• ne_ti yÄ• guyÄ• \Be II
__poá¹…khÄ• nupoá¹…kha_nti kammaá¹-á¹-hÄ• nupaá¹-á¹-hÄ• nassa \Ne II 165/ avicched
poá¹…khÄ• nupoá¹…khaá¹ƒ pavattÄ• ya sarapaá¹-ipÄ• á¹-iyÄ• anavicchedo, evametassap
kammaá¹-á¹-hÄ• nupaá¹-á¹-hÄ• nassÄ• ti vuttaá¹ƒ hoti.

__nikkhittadhuro_ bhÄ• vanÄ• nuyoge. vattapaá¹-ipattiyÄ• apÅ«raá¹‡ena __sabbavattÄ• n
avÄ«tarÄ• go hoti. kÄ• ye avÄ«tarÄ• go. rÅ«pe avÄ«tarÄ• go. yÄ• vadatthaá¹ƒ udarÄ• vade
seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharati. aÃ±Ã±ataraá¹ƒ devanikÄ
brahmacariyaá¹ƒ caratÄ«â€™â€™ ti (DN III 320; MN I 186) evaá¹ƒ vuttaá¹ƒ __paÃ±cavidha
caritvÄ• _ti pavattitvÄ• .

__gatapaccÄ• gatikavattavasenÄ• _ti bhÄ• vanÄ• sahitaá¹ƒyeva bhikkhÄ• ya gatapaccÄ• g
etassa atthÄ«ti gatapaccÄ• gatikaá¹ƒ, tadeva vattaá¹ƒ, tassa vasena. attano hitasukhaá¹ƒ k
__attakÄ• mÄ• , _ dhammacchandavanto. ``dhammoâ€™â€™ ti hi hitaá¹ƒ taá¹ƒnimittakaÃ±
viÃ±Ã±Å«naá¹ƒ dhammÄ• naá¹ƒ attaniyattÄ• attabhÄ• vaparicchannattÄ• ca attÄ• nÄ• m
__ ``attadÄ«pÄ• , bhikkhave, viharatha attasaraá¹‡Ä• â€™â€™ _tiÄ• di (SN b III 43). taá¹ƒ
__attakÄ• mÄ• . usabhaá¹ƒ_ nÄ• ma vÄ«sati yaá¹-á¹-hiyo. __tÄ• ya saÃ±Ã±Ä• yÄ• _ti tÄ• y
``ettakaá¹ƒ á¹-hÄ• namÄ• gatÄ• â€™â€™ ti jÄ• nantÄ• ti adhippÄ• yo. __so eva nayo_ aya
á¹-hÄ• ne vutto, so eva nisajjÄ• yapi nayo. pacchato Ä• gacchantÄ• naá¹ƒ chinnabhattabhÄ
yonisomanasikÄ• raá¹ƒ paribrÅ«heti.

__maddantÄ• _ti dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• ne sÄ• lisÄ«sÄ• ni maddantÄ• . __mahÄ• pa
amhÄ• kaá¹ƒ atthÄ• ya lokanÄ• thena cha vassÄ• ni kataá¹ƒ dukkaracariyaá¹ƒ evÄ• haá¹ƒ
paá¹-ipattipÅ«jÄ• hi satthupÅ«jÄ• , na Ä• misapÅ«jÄ• ti. __á¹-hÄ• nacaá¹…kamamevÄ• _ti
adhiá¹-á¹-hÄ• tabbairiyÄ• pathakÄ• lavasena vuttaá¹ƒ, na bhojanÄ• dikÄ• lesu avassaá¹ƒ k
paá¹-ikkhepavasena.

vÄ«thiá¹ƒ otaritvÄ• ito cito anoloketvÄ• paá¹-hamameva vÄ«thiyo sallakkhetabbÄ• ti Ä• ha

sallakkhetvÄ• â€™â€™ _ti. yaá¹ƒ sandhÄ• ya \Be II 461/ vuccati --- ``pÄ• sÄ• dikena abhik
taá¹ƒ dassetuá¹ƒ __ ``tattha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã
upaá¹-á¹-hapetvÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. __aá¹-á¹-
``yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• (MN I 23; II 24; III 75; SN b
8.9) vuttehi aá¹-á¹-hahi aá¹…gehi samannÄ• gataá¹ƒ katvÄ• . __neva davÄ• yÄ• _tiÄ• di pa

paccekabodhiá¹ƒ \Ne II 166/ sacchikaroti, yadi upanissayasampanno hotÄ«ti sambandho. i
heá¹-á¹-hÄ• tÄ«su á¹-hÄ• nesu, evaá¹ƒ ito paresu á¹-hÄ• nesu upanetvÄ• sambandhitabb
upanissayasampadÄ• kappÄ• naá¹ƒ dve asaá¹…khyeyyÄ• ni satasahassaÃ±ca tajjaá¹ƒ
puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rasambharaá¹‡aá¹ƒ, sÄ• vakabodhiyaá¹ƒ aggasÄ• vakÄ• naá
kappasatasahassaÃ±ca, mahÄ• sÄ• vakÄ• naá¹ƒ kappasatasahassameva tajjaá¹ƒ sambhÄ
atÄ«tÄ• su jÄ• tÄ«su vivaá¹-á¹-asannissayavasena nibbattitaá¹ƒ nibbedhabhÄ• giyaá¹ƒ kus
dÄ• rucÄ«riyo_ti bÄ• hiyavisaye jÄ• tasaá¹ƒvaddhatÄ• ya bÄ• hiyo, dÄ• rucÄ«rapariharaá¹‡
laddhasamaÃ±Ã±o. so hi Ä• yasmÄ• ``tasmÄ• tiha te, bÄ• hiya, evaá¹ƒ sikkhitabbaá¹ƒ --- o
diá¹-á¹-hamattaá¹ƒ bhavissatÄ«â€™â€™ tiÄ• divasappavattena (Ud 10) saá¹ƒkhitteneva ov
visesaá¹ƒ adhigacchi. tena vuttaá¹ƒ __ ``khippÄ• bhiÃ±Ã±o vÄ• hoti seyyathÄ• pi thero bÄ•
_ti. evaá¹ƒ __mahÄ• paÃ±Ã±o vÄ• _tiÄ• dÄ«su yathÄ• rahaá¹ƒ vattabbanti.

__ta_nti asammuyhanaá¹ƒ. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• radassanaá¹ƒ. __attÄ• a
andhaputhujjanassa diá¹-á¹-higgÄ• havasena abhikkame sammuyhanaá¹ƒ dasseti, __ahaá¹
iminÄ• mÄ• naggÄ• havasena, tadubhayaá¹ƒ pana taá¹‡hÄ• ya vinÄ• na hotÄ«ti taá¹‡hÄ•
dassitameva hoti, __ ``tathÄ• asammuyhantoâ€™â€™ _ti vatvÄ• taá¹ƒ asammuyhanaá¹ƒ
taá¹ƒ dassento __ ``abhikkamÄ• mÄ«ti citte uppajjamÄ• neâ€™â€™ _tiÄ• dimÄ• ha. tattha
anugatÄ• tejodhÄ• tu uddharaá¹‡assa paccayo. uddharaá¹‡agatikÄ• hi tejodhÄ• tÅ«ti udd
tassÄ• anugatabhÄ• vo, tasmÄ• imÄ• saá¹ƒ dvinnamettha dhÄ• tÅ«naá¹ƒ sÄ• matthiyato a
omattatÄ• ti dassento __ ``ekekapÄ• duddharaá¹‡e ... pe ... balavatiyoâ€™â€™ _ti Ä• ha. y
anugatÄ• \Be II 462/ vÄ• yodhÄ• tu atiharaá¹‡avÄ«tiharaá¹‡Ä• naá¹ƒ paccayo. tiriyagatikÄ•
atiharaá¹‡avÄ«tiharaá¹‡esu sÄ• tisayo byÄ• pÄ• roti tejodhÄ• tuyÄ• tassÄ• nugatabhÄ• vo
dvinnamettha sÄ• matthiyato adhimattatÄ• , itarÄ• saÃ±ca omattatÄ• ti dassento __ ``tathÄ•
atiharaá¹‡avÄ«tiharaá¹‡esÅ«â€™â€™ _ti Ä• ha. satipi anugamanÄ• nugantabbatÄ• visese
tejodhÄ• tuvÄ• yodhÄ• tubhÄ• vamattaá¹ƒ sandhÄ• ya __tathÄ• _-saddaggahaá¹‡aá¹ƒ.

tattha akkantaá¹-á¹-hÄ• nato pÄ• dassa ukkhipanaá¹ƒ __uddharaá¹‡aá¹ƒ, _ á¹-hitaá¹-á¹-hÄ
purato haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ_. rukkhakhÄ• á¹‡uÄ• dipariharaá¹‡atthaá¹ƒ,
patiá¹-á¹-hitapÄ• daghaá¹-á¹-anapariharaá¹‡atthaá¹ƒ vÄ• passena haraá¹‡aá¹ƒ __vÄ«tihara
patiá¹-á¹-hitapÄ• do, tÄ• va Ä• haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ, _ tato paraá¹ƒ haraá¹‡aá¹ƒ _
ayaá¹ƒ vÄ• etesaá¹ƒ viseso. yasmÄ• pathavÄ«dhÄ• tuyÄ• anugatÄ• Ä• podhÄ• tu vossa
garutarasabhÄ• vÄ• hi Ä• podhÄ• tÅ«ti vossajjane pathavÄ«dhÄ• tuyÄ• tassÄ• nugatabhÄ

dvinnamettha \Ne II 167/ sÄ• matthiyato adhimattatÄ• , itarÄ• saÃ±ca omattatÄ• ti dassento
... pe ... balavatiyoâ€™â€™ _ti. yasmÄ• pana Ä• podhÄ• tuyÄ• anugatÄ• pathavÄ«dhÄ• t
patiá¹-á¹-hÄ• bhÄ• ve viya patiá¹-á¹-hÄ• panepi tassÄ• sÄ• tisayakiccattÄ• Ä• podhÄ• tuyÄ
tathÄ• ghaá¹-á¹-anakiriyÄ• ya pathavÄ«dhÄ• tuyÄ• vasena sannirumbhanassa sijjhanato t
Ä• podhÄ• tuanugatabhÄ• vo, tasmÄ• vuttaá¹ƒ --- __ ``tathÄ• sannikkhepanasannirumbha

__tatthÄ• _ti tasmiá¹ƒ abhikkamane, tesu vÄ• vuttesu uddharaá¹‡Ä• dÄ«su chasu koá¹-á¹-
uddharaá¹‡akkhaá¹‡e. __rÅ«pÄ• rÅ«padhammÄ• _ti uddharaá¹‡Ä• kÄ• rena pavattÄ• rÅ«
arÅ«padhammÄ• ca. __atiharaá¹‡aá¹ƒ na pÄ• puá¹‡anti_ khaá¹‡amattÄ• vaá¹-á¹-hÄ• nato
yattha uppannÄ• , tattha tattheva. na hi dhammÄ• naá¹ƒ desantarasaá¹…kamanaá¹ƒ atthi. _
uddharaá¹‡Ä• dikoá¹-á¹-hÄ• se sandhÄ• ya sabhÄ• gasantativasena vuttanti veditabbaá¹ƒ.
rÅ«padhammÄ• nampi pavattikkhaá¹‡o, gamanassÄ• dÄ• naá¹ƒ devaputtÄ• naá¹ƒ heá¹-á¹-
paá¹-imukhaá¹ƒ dhÄ• vantÄ• naá¹ƒ sirasi pÄ• de ca baddhakhuradhÄ• rÄ• samÄ• gamatop
bhajjiyamÄ• nÄ• naá¹ƒ taá¹-ataá¹-Ä• yanena bhedo lakkhÄ«yati, evaá¹ƒ saá¹…khatadhamn
dassanatthaá¹ƒ __ ``taá¹-ataá¹-Ä• yantÄ• â€™â€™ _ti vuttaá¹ƒ. uppannÄ• hi ekantato bhij

__saddhiá¹ƒ rÅ«penÄ• _ti idaá¹ƒ tassa tassa cittassa nirodhena saddhiá¹ƒ nirujjhanakarÅ«
vuttaá¹ƒ, yaá¹ƒ tato sattarasamacittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ. aÃ±Ã±athÄ• yadi
samÄ• nakkhaá¹‡Ä• siyuá¹ƒ, ``rÅ«paá¹ƒ garupariá¹‡Ä• maá¹ƒ dandhanirodhaâ€™â€™ nti
tathÄ• --- ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ ev
yathayidaá¹ƒ cittaâ€™â€™ nti (AN a I 48) evamÄ• dipÄ• á¸·iyÄ• ca. cittacetasikÄ• hi sÄ• r
yathÄ• balaá¹ƒ attano Ä• rammaá¹‡apaccayabhÅ«tamatthaá¹ƒ vibhÄ• ventÄ• yeva uppajjan
taá¹ƒsabhÄ• vanipphattianantaraá¹ƒ nirodho, rÅ«padhammÄ• pana anÄ• rammaá¹‡Ä• pal
pakÄ• setabbabhÄ• vanipphatti soá¸·asahi cittehi hotÄ«ti taá¹…khaá¹‡Ä• yukatÄ• tesaá¹ƒ i
lahukaviÃ±Ã±Ä• á¹‡assa visayasaá¹…gatimattapaccayatÄ• ya tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹
ca viÃ±Ã±Ä• á¹‡assa lahuparivattitÄ• , dandhamahÄ• bhÅ«tapaccayatÄ• ya rÅ«padhammÄ
nÄ• nÄ• dhÄ• tuyÄ• yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ kho pana tathÄ• gatasseva, tena ca pure
vutto, pacchÄ• jÄ• tapaccayo ca tassevÄ• ti rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ samÄ• nakkhaá
vuttanayenevettha attho veditabbo.

__aÃ±Ã±aá¹ƒ_ \Ne II 168/ __uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhatÄ«_ti yaá¹ƒ pur
cittaá¹ƒ, taá¹ƒ aÃ±Ã±aá¹ƒ, taá¹ƒ pana nirujjhantaá¹ƒ aparassa anantarÄ• dipaccayo hutvÄ•
tathÄ• laddhapaccayaá¹ƒ aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ. yadi evaá¹ƒ tesaá¹ƒ antaro labbhey
``avÄ«cimanupabandhoâ€™â€™ _ti. yathÄ• vÄ«ci antaro na labbhati, ``tadevetaâ€™â€™
evaá¹ƒ anu anu pabandho cittasantÄ• no rÅ«pasantÄ• no ca __nadÄ«sotova_ nadiyaá¹ƒ ud

abhimukhaá¹ƒ lokitaá¹ƒ __Ä• lokita_nti Ä• ha __ ``puratopekkhanaâ€™â€™ _nti. yasmÄ•

tiá¹-á¹-hati nisÄ«dati vÄ• , tadabhimukhaá¹ƒ pekkhanaá¹ƒ Ä• lokitaá¹ƒ \Be II 464/, tasmÄ• t
vidisÄ• lokanaá¹ƒ vilokitanti Ä• ha __ ``vilokitaá¹ƒ nÄ• ma anudisÄ• pekkhanaâ€™â€™ _nti
sammajjanaparibhaá¹‡á¸• Ä• dikaraá¹‡e olokitassa, ullokÄ• haraá¹‡Ä• dÄ«su ullokitassa, p
parissayassa parivajjanÄ• divasena apalokitassa ca siyÄ• sambhavoti Ä• ha --- __ ``iminÄ•
tÄ• ni gahitÄ• nevÄ• â€™â€™ _ti.

__kÄ• yasakkhi_nti kÄ• yena sacchikatavantaá¹ƒ, paccakkhakÄ• rinanti attho. sohÄ• yasm
``yamevÄ• haá¹ƒ indriyesu aguttadvÄ• rataá¹ƒ nissÄ• ya sÄ• sane anabhiratiÄ• divippakÄ•
suá¹-á¹-hu niggahessÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to balavahirottappo, tattha ca katÄ• d
ukkaá¹ƒsapÄ• ramippatto, teneva naá¹ƒ satthÄ• --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• v
indriyesu guttadvÄ• rÄ• naá¹ƒ yadidaá¹ƒ nandoâ€™â€™ ti (AN a I 230) etadagge á¹-hapesi

sÄ• tthakatÄ• ca sappÄ• yatÄ• ca veditabbÄ• Ä• lokitavilokitassÄ• ti Ä• netvÄ• sambanc
kammaá¹-á¹-hÄ• nÄ• vijahanasseva gocarasampajaÃ±Ã±abhÄ• vatoti vuttamevatthaá¹ƒ he
__attano kammaá¹-á¹-hÄ• navaseneva Ä• lokanavilokanaá¹ƒ kÄ• tabbaá¹ƒ, _ khandhÄ• dik
upÄ• yo na gavesitabboti adhippÄ• yo. yasmÄ• Ä• lokitÄ• disamaÃ±Ã±Ä• pi dhammamatta
tassa yÄ• thÄ• vato pajÄ• nanaá¹ƒ asammohasampajaÃ±Ã±anti dassetuá¹ƒ __ ``abbhantar
__cittakiriyavÄ• yodhÄ• tuvipphÄ• ravasenÄ• _ti kiriyamayacittasamuá¹-á¹-hÄ• navÄ• yodh
calanÄ• kÄ• rapavattivasena. __adho sÄ«datÄ«_ti thokaá¹ƒ otarati. __uddhaá¹ƒ laá¹…ghet
upari gacchati.

__aá¹…gakiccaá¹ƒ sÄ• dhayamÄ• na_nti padhÄ• nabhÅ«taá¹ƒ aá¹…gakiccaá¹ƒ nipphÄ• d
sarÄ«raá¹ƒ hutvÄ• ti attho. __paá¹-hamajavanepi ... pe ... sattamajavanepi na hotÄ«_ti idaá
paÃ±cadvÄ• raviÃ±Ã±Ä• á¹‡avÄ«thiyaá¹ƒ ``itthÄ« purisoâ€™â€™ ti \Ne II 169/ rajjanÄ• dÄ«
vuttaá¹ƒ. tattha hi Ä• vajjanavoá¹-á¹-habbanÄ• naá¹ƒ ayoniso Ä• vajjanavoá¹-á¹-habbanava
itthirÅ«pÄ• dimhi lobhamattaá¹ƒ, aniá¹-á¹-he paá¹-ighamattaá¹ƒ uppajjati. manodvÄ• re pan
ti rajjanÄ• di hoti, tassa paÃ±cadvÄ• rajavanaá¹ƒ mÅ«laá¹ƒ, yathÄ• vuttaá¹ƒ \Be II 465/ vÄ•
bhavaá¹…gÄ• di. evaá¹ƒ manodvÄ• rajavanassa mÅ«labhÅ«tadhammaparijÄ• nanavasene
Ä• gantukatÄ• vakÄ• likatÄ• pana paÃ±cadvÄ• rajavanasseva apubbabhÄ• vavasena ceva
__heá¹-á¹-hupariyavasena bhijjitvÄ• patitesÅ«_ti heá¹-á¹-himassa uparimassa ca aparÄ• pa
bhaá¹…gappattimÄ• ha.

__ta_nti javanaá¹ƒ. tassa javanassa na yuttanti sambandho. __Ä• gantuko_ abbhÄ• gato. u
tÄ• vatako kÄ• lo etesanti __tÄ• vakÄ• likÄ• ni_.

__etaá¹ƒ_ asammohasampajaÃ±Ã±aá¹ƒ. __samavÄ• ye_ti sÄ• maggiyaá¹ƒ. __tatthÄ• _ti p
Ä• lokanavilokane paÃ±Ã±Ä• yamÄ• ne tabbinimutto --- __ko eko Ä• loketi, ko viloketi. upar
suttantanayena pariyÄ• yato vuttaá¹ƒ. __sahajÄ• tapaccayo_ti nidassanamattametaá¹ƒ

aÃ±Ã±amaÃ±Ã±asampayuttaatthiavigatÄ• dipaccayÄ• nampi labbhanato.

__kÄ• le_ti samiÃ±jituá¹ƒ yuttakÄ• le __samiÃ±jantassa, _ tathÄ• pasÄ• retuá¹ƒ yuttakÄ• l
``maá¹‡isappo_ nÄ• ma ekÄ• sappajÄ• tÄ«â€™â€™ ti vadanti. __laá¸·ana_nti kampanaá¹ƒ

__uá¹‡hapakatiko_ pariá¸·Ä• habahulakÄ• yo. sÄ«lassa vidÅ«sanena ahitÄ• vahattÄ• __m
asappÄ• yaá¹ƒ. ``cÄ«varampi acetanaâ€™â€™ _ntiÄ• dinÄ• cÄ«varassa viya kÄ• yopi ace
attasuÃ±Ã±atÄ• vibhÄ• vanena __ ``abbhantareâ€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ pa
kÄ• raá¹‡aá¹ƒ dasseti. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di.

__catupaÃ±cagaá¹‡á¹-hikÄ• hato_ti Ä• hatacatupaÃ±cagaá¹‡á¹-hiko, catupaÃ±cagaá¹‡á¹-h

__aá¹-á¹-havidhopi attho_ti aá¹-á¹-havidhopi payojanaviseso. mahÄ• sivattheravÄ• davaser
á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• nayena vutto daá¹-á¹-habbo. imasmiá¹ƒ pakkhe __ ``neva da
nayenÄ• â€™â€™ _ti pana idaá¹ƒ paá¹-ikkhepaá¹…gadassanamukhena pÄ• á¸·i Ä• gatÄ• t
daá¹-á¹-habbaá¹ƒ.

pathavÄ«sandhÄ• rakajalassa \Be II 466/ \Ne II 170/ taá¹ƒsandhÄ• rakavÄ• yunÄ• viya pa
vÄ• yodhÄ• tuyÄ• va Ä• saye avaá¹-á¹-hÄ• nanti Ä• ha --- __ ``vÄ• yodhÄ• tuvaseneva tiá¹-
__atiharatÄ«_ti yÄ• va mukhÄ• abhiharati. __vÄ«tiharatÄ«_ti tato kucchiyaá¹ƒ vimissaá¹ƒ k
__atiharatÄ«_ti vÄ• mukhadvÄ• raá¹ƒ atikkÄ• mento harati. __vÄ«tiharatÄ«_ti kucchigataá¹
__parivattetÄ«_ti aparÄ• paraá¹ƒ cÄ• reti. ettha ca Ä• hÄ• rassa dhÄ• raá¹‡aparivattanasaÃ
pathavÄ«dhÄ• tusahitÄ• eva vÄ• yodhÄ• tu karoti, na kevalÄ• ti tÄ• ni pathavÄ«dhÄ• tuyÄ•
eva dhÄ• raá¹‡Ä• dÄ«ni kiccÄ• ni karontassa sÄ• dhÄ• raá¹‡Ä• ti vuttÄ• ni. __allattaÃ±ca a
vÄ• yodhÄ• tuÄ• dÄ«hi aÃ±Ã±ehi visosanaá¹ƒ na hoti, tathÄ• anupÄ• leti allabhÄ• vaá¹ƒ. _
gahaá¹‡Ä«saá¹…khÄ• tÄ• tejodhÄ• tu. sÄ• hi antopaviá¹-á¹-haá¹ƒ Ä• hÄ• raá¹ƒ paripÄ• ce
Ä• hÄ• rassa pavisanÄ• dÄ«naá¹ƒ maggo hoti. __Ä• bhujatÄ«_ti pariyesanavasena,
ajjhoharaá¹‡ajiá¹‡á¹‡Ä• jiá¹‡á¹‡atÄ• dipaá¹-isaá¹ƒvedanavasena ca Ä• vajjeti, vijÄ• nÄ• tÄ«
taá¹ƒtaá¹ƒvijÄ• nanassa paccayabhÅ«toyeva hi payogo ``sammÄ• payogoâ€™â€™ ti vutto
pariyesanÄ• di nipphajjati, so tabbisayavijÄ• nanampi nipphÄ• deti nÄ• ma tadavinÄ• bhÄ•
sammÄ• payogaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ __anvÄ• ya_ Ä• gamma __Ä• bhujati_ samann
viÃ±Ã±Ä• á¹‡abyÄ• pÄ• roti tathÄ• vuttaá¹ƒ.

__gamanato_ti bhikkhÄ• cÄ• ravasena gocaragÄ• maá¹ƒ uddissa gamanato. __pariyesana
bhikkhatthaá¹ƒ Ä• hiá¹‡á¸• anato. __paribhogato_ti Ä• hÄ• rassa paribhuÃ±janato. __Ä• sa
Ä• sayati ettha ekajjhaá¹ƒ pavattamÄ• nopi kammabalavavatthito hutvÄ• mariyÄ• davasena
asaá¹…karato sayati tiá¹-á¹-hati pavattatÄ«ti __Ä• sayo, _ Ä• mÄ• sayassa upari tiá¹-á¹-han
mariyÄ• dattho hi ayamÄ• kÄ• ro. nidheti yathÄ• bhutto Ä• hÄ• ro nicito hutvÄ• tiá¹-á¹-hati

Ä• mÄ• sayo, tato __nidhÄ• nato. aparipakkato_ti gahaá¹‡Ä«saá¹…khÄ• tena kammajateje
__paripakkato_ti yathÄ• bhuttassa Ä• hÄ• rassa vipakkabhÄ• vato. __phalato_ti nipphattito.
cito ca vissandanato \Be II 467/. __sammakkhanato_ti sabbaso makkhanato. ayamettha saa
__visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• ya_ (Vism-mhá¹- I 294) gahetabbo.

__sarÄ«rato sedÄ• muccantÄ«_ti vegasandhÄ• raá¹‡ena uppannapariá¸·Ä• hato sarÄ«rat
rogÄ• _ kaá¹‡á¹‡asÅ«labhagandarÄ• dayo. __aá¹-á¹-hÄ• ne_ti manussÄ• manussaparigga
khettadevÄ• yatanÄ• dike. kuddhÄ• hi manussÄ• amanussÄ• pi vÄ• jÄ«vitakkhayaá¹ƒ pÄ
__neva tassa_ \Ne II 171/ __bhikkhuno attano, _ kassaci anissajjitattÄ• jigucchanÄ«yattÄ•
udakatumbato_ti veá¸·unÄ• á¸·iÄ• diudakabhÄ• janato. __ta_nti chaá¸• á¸• itaudakaá¹ƒ.

ettha ca eko iriyÄ• patho dvÄ«su á¹-hÄ• nesu Ä• gato, so pubbe abhikkamapaá¹-ikkamagah
pacchato ca kÄ• yassa abhiharaá¹‡aá¹ƒ vuttanti idha gamanameva gahitaâ€™â€™ nti apar
sampajaÃ±Ã±akathÄ• yaá¹ƒ asammohasampajaÃ±Ã±ameva dhuraá¹ƒ, tasmÄ• antarantare
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ tattha tattheva nirodhadassanavasena sampajÄ• nakÄ• ritÄ•
pana evaá¹ƒ vadanti --- eko hi bhikkhu gacchanto aÃ±Ã±aá¹ƒ cintento, aÃ±Ã±aá¹ƒ vitakken
kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• va gacchati, tathÄ• eko tiá¹-á¹-hanto, nisÄ«danto, say
cintento, aÃ±Ã±aá¹ƒ vitakkento sayati, eko kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• va sayati. e
pÄ• kaá¹-aá¹ƒ hotÄ«ti caá¹…kamanena dÄ«penti. yo bhikkhu caá¹…kamanaá¹ƒ otaritvÄ• c
á¹-hito pariggaá¹‡hÄ• ti --- ``pÄ• cÄ«nacaá¹…kamanakoá¹-iyaá¹ƒ pavattÄ• rÅ«pÄ• rÅ«padh
pacchimacaá¹…kamanakoá¹-iá¹ƒ appatvÄ• ettheva niruddhÄ• , pacchimacaá¹…kamanakoa
pÄ• cÄ«nacaá¹…kamanakoá¹-iá¹ƒ appatvÄ• ettheva niruddhÄ• , caá¹…kamanamajjhe pava
ettheva niruddhÄ• , caá¹…kamane pavattÄ• rÅ«pÄ• rÅ«padhammÄ• á¹-hÄ• naá¹ƒ appatv
pavattÄ• nisajjaá¹ƒ appatvÄ• ettheva niruddhÄ• , nisajjÄ• ya pavattÄ• sayanaá¹ƒ appatvÄ
ti, evaá¹ƒ pariggaá¹‡hanto pariggaá¹‡hanto eva cittaá¹ƒ bhavaá¹…gaá¹ƒ otÄ• reti, uá¹-á¹-ha
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va uá¹-á¹-hahati. ayaá¹ƒ bhikkhu __gatÄ• dÄ«su sampajÄ

evampi \Be II 468/ sutte kammaá¹-á¹-hÄ• naá¹ƒ avibhÅ«taá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ
kÄ• tabbaá¹ƒ, tasmÄ• so bhikkhu yÄ• va sakkoti, tÄ• va caá¹…kamitvÄ• á¹-hatvÄ• nisÄ«d
pariggahetvÄ• sayati --- ``kÄ• yo acetano maÃ±co acetano, kÄ• yo na jÄ• nÄ• ti `ahaá¹ƒ m
maÃ±copi na jÄ• nÄ• ti `mayi kÄ• yo sayitoâ€™ ti, acetano kÄ• yo acetane maÃ±ce sayitoâ
pariggaá¹‡hanto eva cittaá¹ƒ bhavaá¹…gaá¹ƒ otÄ• reti, pabujjhanto kammaá¹-á¹-hÄ• naá¹ƒ
ayaá¹ƒ __sutte sampajÄ• nakÄ• rÄ«_ nÄ• ma hoti. kÄ• yikÄ• dikiriyÄ• nibbattanena tamma
Ä• vajjanakiriyÄ• nibbattakattÄ• Ä• vajjanakiriyÄ• samuá¹-á¹-hitattÄ• ca javanaá¹ƒ, sabbar
chadvÄ• rappavattaá¹ƒ kiriyÄ• mayapavattaá¹ƒ nÄ• ma, tasmiá¹ƒ sati jÄ• garitaá¹ƒ nÄ• ma
__jÄ• garite sampajÄ• nakÄ• rÄ«_ nÄ• ma. apica rattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• p
jaggantopi __jÄ• garite sampajÄ• nakÄ• rÄ«_ nÄ• ma hotÄ«ti.

vimuttÄ• yatanasÄ«se \Ne II 172/ á¹-hatvÄ• dhammaá¹ƒ desentopi bÄ• ttiá¹ƒsatiracchÄ• na
dasakathÄ• vatthunissitasappÄ• yakathaá¹ƒ kathentopi __bhÄ• site sampajÄ• nakÄ• rÄ«_ n
aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu cittaruciyaá¹ƒ Ä• rammaá¹‡aá¹ƒ manasikÄ• raá¹ƒ pa
samÄ• pannopi __tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ«_ nÄ• ma. dutiyaÃ±hi jhÄ• naá¹ƒ v
visesato tuá¹‡hÄ«bhÄ• vo nÄ• mÄ• ti. __oá¹-á¹-he cÄ• _tiÄ• dÄ«su __ca_-saddena kaá¹‡á¹
saá¹…gaho daá¹-á¹-habbo. __tadanurÅ«paá¹ƒ payoga_nti tassa uppattiyÄ• anucchavikaá¹
pavattiÄ• kÄ• rasaÃ±Ã±itaá¹ƒ payogaá¹ƒ, yato sabbe vicÄ• rÄ• dayo nipphajjanti. __upÄ• d
viÃ±Ã±attivikÄ• rasahitasaddÄ• yatanuppattiyÄ• . __eva_nti vuttappakÄ• rena. sattasupi á¹-
asammuyhanavasena __ ``missakaâ€™â€™ _nti vuttaá¹ƒ. maggasammÄ• satiyÄ• pi kÄ• y
sampajaÃ±Ã±Ä• nurÅ«pa__pubbabhÄ• gaá¹ƒ_ sattaá¹-á¹-hÄ• niyassa ekantalokiyattÄ• .

satisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhikkhusuttavaá¹‡á¹‡anÄ•

<369> yasmÄ• so bhikkhu ``desetu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaâ€™â€™
dhammadesanaá¹ƒ yÄ• ci, tassa saá¹ƒkhittarucibhÄ• vato, tasmÄ• saá¹ƒkhitteneva \Be II 4
bhagavÄ• ``tasmÄ• tihÄ• â€™â€™ tiÄ• dimÄ• hÄ• ti vuttaá¹ƒ --- __ ``yasmÄ• saá¹ƒkhitten
tasmÄ• â€™â€™ _ti. kammassakatÄ• diá¹-á¹-hikasseva lokiyalokuttaraguá¹‡avisesÄ• ijjha
diá¹-á¹-hivipannassa, tasmÄ• vuttaá¹ƒ __ ``diá¹-á¹-hÄ«ti kammassakatÄ• diá¹-á¹-hÄ«â€™â

4. sÄ• lasuttavaá¹‡á¹‡anÄ•

<370> yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne apÄ• yadukkhe apÄ• tanavasena dhÄ• ra
sÄ• sanabrahmacariyaá¹ƒ, tadeva tadaá¹…gÄ• divasena kilesÄ• naá¹ƒ vinayanaá¹-á¹-hena
``dhammoti vÄ• ... pe ... nÄ• maâ€™â€™ _nti. paá¹-ipakkhadhammehi anabhibhÅ«tatÄ• ya
laddhanÄ• mo samÄ• dhi bhÅ«to jÄ• to etesanti __ekodibhÅ«tÄ• _. ettha ca __ekodibhÅ«tÄ
upacÄ• rajjhÄ• nÄ• vaho pubbabhÄ• giko samÄ• dhi vutto. __samÄ• hitÄ• _ti etena upacÄ•
__ekaggacittÄ• _ti etena subhÄ• vito vasippatto appanÄ• samÄ• dhi vuttoti veditabbo. __na
bhÄ• vitasatipaá¹-á¹-hÄ• nÄ• pubbabhÄ• gÄ• _. te hi yathÄ• bhÅ«taÃ±Ä• á¹‡Ä• ya bhÄ• vi
sotÄ• pattimaggaÃ±Ä• á¹‡aá¹ƒ idhÄ• dhippetaá¹ƒ. __khÄ«á¹‡Ä• savehi bhÄ• vitasatipaá¹-á
tesaÃ±hi katakaraá¹‡Ä«yÄ• naá¹ƒ \Ne II 173/ diá¹-á¹-hadhammasukhavihÄ• rÄ• ya satipaá¹
sekkhÄ• naá¹ƒ pana satipaá¹-á¹-hÄ• nabhÄ• vanÄ• pariÃ±Ã±atthÄ• ya pavattÄ• lokiyÄ• , p
lokuttarÄ• ti __ ``missakÄ• â€™â€™ _ti vuttaá¹ƒ.

5. akusalarÄ• sisuttavaá¹‡á¹‡anÄ•

<371> paÃ±came __kevalo_ti kusaladhammehi asammisso, tato eva sakalo sukkapakkho a

vuttanayameva.

6. sakuá¹‡agghisuttavaá¹‡á¹‡anÄ•

<372> pÄ• katikasakuá¹‡akulesu balavabhÄ• vato tesaá¹ƒ hananato __sakuá¹‡agghi_. sen
``senassetaá¹ƒ adhivacanaâ€™â€™ _nti, senaviseso pana so veditabbo. Ä• misatthÄ• ya p
``lobhasÄ• hasena pattÄ• â€™â€™ _ti vuttaá¹ƒ, lobhanimittena sÄ• hasÄ• kÄ• rena pattÄ•
kaá¹-á¹-haá¹ƒ kasitaá¹ƒ naá¹…galakaá¹-á¹-haá¹ƒ, taá¹ƒ karÄ«yati etthÄ• ti __naá¹…galakaá
II 470/ Ä• ha --- __ ``adhunÄ• kaá¹-á¹-haá¹ƒ khettaá¹-á¹-hÄ• naâ€™â€™ _nti. leá¸• á¸• uyo
__leá¸• á¸• uá¹-á¹-hÄ• naá¹ƒ, _ leá¸• á¸• unimittaá¹ƒ kasitaá¹-á¹-hÄ• naá¹ƒ. vajjatÄ«ti vadaá
kucchitaá¹ƒ vadaá¹ƒ avadaá¹ƒ. garahane hi ayaá¹ƒ a-kÄ• ro yathÄ• --- ``aputto abhariyÄ• â
mÄ• netÄ«ti __avadamÄ• nÄ• , _ attano balamadena lÄ• paá¹ƒ atimaÃ±Ã±itvÄ• vadantÄ«t
kho, tvaá¹ƒ lÄ• pa, tatrapi me gantvÄ• na mokkhasÄ«â€™â€™ ti. yaá¹ƒ pana aá¹-á¹-hakath
balassa suá¹-á¹-hu vaá¹‡á¹‡aá¹ƒ vadamÄ• nÄ• â€™â€™ ti, tattha attato Ä• pannaá¹ƒ gahe
``vadamÄ• noâ€™â€™ ti vÄ• pÄ• á¹-ho, sÄ• rambhavasena avhÄ• yantoti attho. tenÄ• ha
sakuá¹‡agghÄ«â€™â€™ ti. __suá¹-á¹-hu á¹-hapetvÄ• _ti jiyÄ• muttasarassa viya sÄ«ghapÄ
pakkhe sammÄ• á¹-hapetvÄ• . __aya_nti sakuá¹‡agghi. __Ã±atvÄ• _ti yathÄ• bhÅ«tadassa
jÄ• nitvÄ• . __phÄ• lÄ«yitthÄ• _ti phÄ• lacchedatikhiá¹‡asikhare sukkhaleá¸• á¸• usmiá¹ƒ bh

7. makkaá¹-asuttavaá¹‡á¹‡anÄ•

<373> __saÃ±cÄ• ro_ti saÃ±caraá¹‡aá¹ƒ. __lepa_nti silesasadisaá¹ƒ Ä• lepanaá¹ƒ. __kÄ•
kÄ• jadaá¹‡á¸• ake olaggetabbÄ• sikkÄ• viya. apica catasso rajjuyo upari bandhanaá¹-á¹-h
__paÃ±caá¹-á¹-hÄ• naá¹ƒ. oá¸• á¸• ito_ti olambito. __thunanto_ti nitthunanto.

8. sÅ«dasuttavaá¹‡á¹‡anÄ•

<374> Ä• hÄ• rasampÄ• danena \Ne II 174/ taá¹ƒtaá¹ƒÄ• hÄ• ravatthugate sÅ«deti paggha
bhattakÄ• rako. daharehi manÄ• pataraá¹ƒ accetabbato atikkamitabbato accayÄ• , bhojane
__nÄ• naccayehÄ«_ti nÄ• nappakÄ• rarasavisesehÄ«ti attho. tena vuttaá¹ƒ ``nÄ• naccayeh
asaá¹…karato vibhajÄ«yatÄ«ti aggo, ambilameva aggo __ambilaggo_ti Ä• ha --- __ ``ambila
ambilakoá¹-á¹-hÄ• sehÄ«â€™â€™ _ti. dÄ• tuá¹ƒ abhiharitabbatÄ• ya __abhihÄ• rÄ• , _ dey
``abhihaá¹-Ä• naá¹ƒ dÄ• yÄ• naâ€™â€™ _nti. __idaá¹ƒ me kammaá¹-á¹-hÄ• naá¹ƒ anulom
kammaá¹-á¹-hÄ• naá¹ƒ evaá¹ƒ pavattamÄ• naá¹ƒ anulomÄ• vasÄ• nameva hutvÄ• tiá¹-á¹-h
pavattamÄ• naá¹ƒ \Be II 471/ ussakkitvÄ• visesanibbattanatthameva hotÄ«ti evaá¹ƒ __nimi
sakkoti_ bÄ• lo abyatto, paá¹‡á¸• ito pana sakkoti. __attano cittassÄ• _ti attano bhÄ• vanÄ•
__pubbabhÄ• gavipassanÄ• satipaá¹-á¹-hÄ• nÄ• va kathitÄ• _ ``sakassa cittassa nimittaá¹ƒ
vuttattÄ• .

9. gilÄ• nasuttavaá¹‡á¹‡anÄ•

<375> __pÄ• dagÄ• mo_ti nagarassa padasadiso mahantagÄ• mo. tenevÄ• ha __ ``vesÄ• veá¸·uvagÄ• makeâ€™â€™ _ti. ahitanisedhana-hitaniyojana-byasanapariccajana-lakkhaá¹‡ te __mittÄ• _. ye pana diá¹-á¹-hamattasahÄ• yÄ• , te __sandiá¹-á¹-hÄ• _. ye savisesaá¹ƒ bh __sambhattÄ• _ti dassento __ ``mittÄ• ti mittÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha. __assÄ• _ti b aá¹-á¹-hamiyaá¹ƒ cÄ• tuddasiyaá¹ƒ paÃ±cadasiyanti ekekasmiá¹ƒ pakkhe cattÄ• ro vÄ• re k __aá¹-á¹-havÄ• re_.

vedanÄ• naá¹ƒ balavabhÄ• vena __kharo pharuso_ kakkhaá¸·o. __Ä• bÄ• dho_ti pubbakar kammasamuá¹-á¹-hÄ• no Ä• bÄ• dho saá¹…khÄ• radukkhatÄ• saá¹…khÄ• to sabbakÄ• lika nÄ• yamÄ«diso Ä• bÄ• dho, ayaá¹ƒ pana bahalatarabyÄ• dhitÄ• ya __ ``visabhÄ• garogoâ€ samÄ«papavattoti Ä• ha --- __ ``maraá¹‡antaá¹ƒ maraá¹‡asantikaâ€™â€™ _nti. __vedanÄ• ukkaá¹ƒsagatabhÄ• vitakÄ• yÄ• ditÄ• ya. __apÄ«á¸·iyamÄ• no_ti apÄ«á¸·iyamÄ• no viya. o apalokananti Ä• ha --- __ ``ovÄ• dÄ• nusÄ• saniá¹ƒ adatvÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. nÄ• ma phalasamÄ• pattiyÄ• parikammabhÅ«tavipassanÄ• vÄ«riyaá¹ƒ. __jÄ«vitampi jÄ«vi adatvÄ• attabhÄ• vassa abhisaá¹…kharaá¹‡ato.

``ettakaá¹ƒ \Ne II 175/ kÄ• laá¹ƒ atikkamitvÄ• vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti khaá¹‡apa __khaá¹‡ikasamÄ• patti. niggumbaá¹ƒ nijjaá¹-aá¹ƒ katvÄ• _ti rÅ«pasattakÄ• rÅ«pasattakava vipassanÄ• bhÄ• vanaá¹ƒ sabbaso khilavirahena niggumbaá¹ƒ, abyÄ• kulatÄ• ya nijjaá¹-aá __mahÄ• vipassanÄ• vasenÄ• _ti paccekaá¹ƒ savisesaá¹ƒ vitthÄ• ritÄ• naá¹ƒ aá¹-á¹-hÄ• ra mahÄ• vipassanÄ• naá¹ƒ vasena vipassitvÄ• __samÄ• pannÄ• _ yÄ• __samÄ• patti, sÄ• vedanaá¹ƒ mahÄ• balavatÄ• ya pubbÄ• rammaá¹‡assa, mahÄ• nubhÄ• vatÄ• ya tathÄ• pa __yathÄ• _ \Be II 472/ __nÄ• mÄ• _tiÄ• dinÄ• tassa nidassanaá¹ƒ dasseti. __vedanÄ• _ti c __cuddasahÄ• kÄ• rehÄ«_ti tasseva sattakadvayassa vasena vadati. __sannetvÄ• _ti antar samÄ• pannajjhÄ• nasamÄ• pattisambhÅ«tena vipassanÄ• pÄ«tisinehena temetvÄ• . __sa

__gilÄ• nÄ• vuá¹-á¹-hito_ti gilÄ• nabhÄ• vato vuá¹-á¹-hito. sarÄ«rassa garuthaddhabhÄ• va Ä• ha --- __ ``saÃ±jÄ• tagarubhÄ• vo saÃ±jÄ• tathaddhabhÄ• voâ€™â€™ _ti. __nÄ• nÄ• kA __satipaá¹-á¹-hÄ• nadhammÄ• _ti pubbe attanÄ• bhÄ• viyamÄ• nÄ• satipaá¹-á¹-hÄ• nadh kÄ• yacittÄ• naá¹ƒ akammaÃ±Ã±atÄ• ya. __tanti dhammÄ• _ti pariyattidhammÄ• na Ã±Ä•

__anantaraá¹ƒ abÄ• hira_nti dhammavasena puggalavasena ca antarabÄ• hiraá¹ƒ akatvÄ• vuttamevatthaá¹ƒ vivarati. __daharakÄ• le_ti attano daharakÄ• le. __na evaá¹ƒ hotÄ«_ti ``al bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ tiÄ• diko mÄ• nataá¹‡hÄ• mÅ«lako issÄ• tathÄ• gatassa na hoti, nattheva pageva tesaá¹ƒ samucchinnattÄ• ti Ä• ha --- __ ``bodhipall

_tiÄ• di. paá¹-isaá¹…kharaá¹‡ena veá¹-hena missakena. __maÃ±Ã±e_ti yathÄ• vuttaá¹ƒ paá¹-isaá¹…kharaá¹‡asaÃ±Ã±itena veá¹-hamissakena viya jarasakaá¹-aá¹ƒ. __arahattapha arahattaphalasamÄ• pattisaÃ±Ã±itena atthabhÄ• vaveá¹-hena.

phalasamÄ• pattiyÄ• adhippetattÄ• __ ``ekaccÄ• naá¹ƒ vedanÄ• nanti lokiyÄ• naá¹ƒ veda __attadÄ«pÄ• _ti ettha __atta_-saddena dhammo eva vutto, svÄ• yamattho heá¹-á¹-hÄ• vib lokuttaradhammo veditabbo_. so hi catÅ«hi oghehi anajjhottharaá¹‡Ä«yato ``dÄ«poâ€™â€™ tamayogÄ• bhÄ• vena sadevakassa lokassa agge. __sabbesa_nti sabbesaá¹ƒ sikkhÄ• kÄ• viharathÄ• â€™â€™ ti vuttÄ• __catusatipaá¹-á¹-hÄ• nagocarÄ• va bhikkhÅ« agge bhavissa

10. bhikkhunupassayasuttavaá¹‡á¹‡anÄ•

<376> __kammaá¹-á¹-hÄ• nakammikÄ• _ti \Ne II 176/ kammaá¹-á¹-hÄ• namanuyuttÄ• . vis svÄ• yaá¹ƒ pubbÄ• paraviseso upÄ• dÄ• yupÄ• dÄ• ya gahetabboti taá¹ƒ dassetuá¹ƒ __ ``t

__uppajjati_ \Be II 473/ __kilesapariá¸·Ä• ho_ti kÄ• ye asubhÄ• divasena manasikÄ• raá¹ƒ manasikÄ• rassa vÄ«thiyaá¹ƒ apaá¹-ipannatÄ• subhÄ• divasena kÄ• yÄ• rammaá¹‡o kilesa vÄ«riyÄ• rambhassa abhÄ• vena tasmiá¹ƒ Ä• rammaá¹‡e __cetaso vÄ• lÄ«nattaá¹ƒ_ hoti, puthuttÄ• rammaá¹‡e cittaá¹ƒ vikkhipati. evaá¹ƒ kilesapariá¸·Ä• he cÄ• _tiÄ• dinÄ• tividham kilesavatthubhÄ• vaá¹ƒ upÄ• dÄ• ya samuccayavasena aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. yas pariá¸·Ä• halÄ«nattavikkhepÄ• ekajjhaá¹ƒ na pavattanti, tasmÄ• pÄ• á¸·iyaá¹ƒ ``kÄ• yÄ• ra tiÄ• dinÄ• aniyamattho vÄ• -saddo gahito. __kilesÄ• nuraÃ±jitenÄ• _ti kilesavivaá¹‡á¹‡itaci vattitabbaá¹ƒ. kathaá¹ƒ pana vattitabbanti Ä• ha __ ``kismiÃ±cidevÄ• â€™â€™ _ti. __na ca vicÄ• retÄ«_ti kilesasahagate vitakkavicÄ• re na pavatteti. __sukhito_ti jhÄ• nasukhena suk

imassa bhikkhuno bhÄ• vanÄ• pavattÄ• ti sambandho. yasmÄ• hi imassa bhikkhuno taá¹ƒ paripanthe sati á¹-hapetvÄ• buddhaguá¹‡Ä• dianussaraá¹‡ena cittaá¹ƒ pasÄ• detvÄ• mÅ« pavattÄ• , tasmÄ• paá¹‡idhÄ• ya bhÄ• vanÄ• ti vuttanti sambandho. __aá¹-á¹-hapetvÄ• _ti attho veditabbo. kammaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi vasena atthayojanÄ• sambha ``tatthÄ• â€™â€™ _tiÄ• di. __sÄ• rento viyÄ• _ti rathaá¹ƒ vÄ• hayanto viya. samappamÄ• a __sutacchitaá¹ƒ pakkhipanto viya_. sukheneva kilesÄ• naá¹ƒ okÄ• saá¹ƒ adento antarÄ• as vipassanÄ• cÄ• rassa Ä• raddhavuttitaá¹ƒ aparipanthataÃ±ca dassento opammadvayamÄ• kÄ• jadaá¹‡á¸• ena. __kilesapariá¸·Ä• hÄ• dÄ«na_nti kilesapariá¸·Ä• halÄ«nattavikkhepÄ• n

__guá¸·akhaá¹‡á¸• Ä• dÄ«nÄ«_ti guá¸·akhaá¹‡á¸• asakkharakhaá¹‡á¸• Ä• dÄ«ni ucchuvik kÄ• yÄ• nupassÄ« viharÄ• mÄ«â€™â€™ tiÄ• divacanato __ ``pubbabhÄ• gavipassanÄ• ka

ambapÄ• livaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nÄ• landavaggo

2. nÄ• landasuttavaá¹‡á¹‡anÄ•

<378> dutiyavagge \Be II 474/ \Ne II 177/ paá¹-hamasuttaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• s
laá¹…ghitvÄ• __ ``dutiyeâ€™â€™ _ti vuttaá¹ƒ.

__bhiyyataro abhiÃ±Ã±Ä• to_ti sambodhiyÄ• seá¹-á¹-hataroti abhilakkhito. __bhiyyatarÄ• b
adhikatarapaÃ±Ã±o. tenÄ• ha __ ``uttaritaraÃ±Ä• á¹‡oâ€™â€™ _ti. sammÄ• anavasesato
__sambodhÄ«_ti Ä• ha --- __ ``sambodhiyanti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡eâ€™â€™ _ti. __
anavasesÄ• buddhaguá¹‡Ä• gahitÄ• aggamaggasiddhiyÄ• va bhagavato sabbaguá¹‡Ä• r
buddhÄ• naá¹ƒ, atha kho aggasÄ• vakapaccekabuddhÄ• nampi taá¹ƒtaá¹ƒguá¹‡asamijjhan
dassento __ ``dvepi aggasÄ• vakÄ• â€™â€™ _tiÄ• dimÄ• ha.

aparo nayo --- __pasanno_ti iminÄ• pasÄ• dassa vattamÄ• natÄ• dÄ«pitÄ• ti __uppannas
paccuppannatÄ• pakÄ• sitÄ• ti Ä• ha --- __ ``evaá¹ƒ saddahÄ• mÄ«ti atthoâ€™â€™ _ti. ab
sabbaÃ±Ã±eyyaá¹ƒ jÄ• nÄ• tÄ«ti abhiÃ±Ã±o, bhiyyo adhiko abhiÃ±Ã±oti __bhiyyobhiÃ±Ã±o
atisayavacanicchÄ• vasena bhiyyobhiÃ±Ã±ataroti vuttoti Ä• ha --- __ ``bhiyyataro abhiÃ±Ã±
dutiyavikappe pana abhijÄ• nÄ• tÄ«ti abhiÃ±Ã±Ä• , abhivisiá¹-á¹-hÄ• paÃ±Ã±Ä• . bhiyyo ab
bhiyyobhiÃ±Ã±o, so eva atisayavacanicchÄ• vasena __bhiyyobhiÃ±Ã±ataro_. svÄ• yaá¹ƒ a
bhiyyobhÄ• vakatoti Ä• ha --- __ ``bhiyyatarÄ• bhiÃ±Ã±o vÄ• â€™â€™ _ti. sambujjhati etÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ aggamaggaÃ±Ä• á¹‡aÃ±ca. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apad
aggamaggaÃ±Ä• á¹‡aá¹ƒ, aggamaggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã
padhÄ• navasena tadatthadassane paá¹-hamavikappo, padaá¹-á¹-hÄ• navasena dutiyavika
arahattamaggaÃ±Ä• á¹‡asseva gahaá¹‡aá¹ƒ, nanu heá¹-á¹-himÄ• nipi bhagavato maggaÃ±
yathÄ• sakaá¹ƒ paá¹-ipakkhavidhamanavasena pavattÄ• ni. savÄ• sanappahÄ• naÃ±hi Ã±e
saccametaá¹ƒ, taá¹ƒ pana aparipuá¹‡á¹‡aá¹ƒ paá¹-ipakkhavidhamanassa vippakatabhÄ• va
``arahattamaggaÃ±Ä• á¹‡e vÄ• â€™â€™ _ti. __sabba_nti sammÄ• sambuddhena adhigant

khÄ• danÄ«yÄ• naá¹ƒ \Be II 475/ \Ne II 178/ uá¸·Ä• ratÄ• sÄ• tarasÄ• nubhÄ• venÄ• ti Ä•
Ä• gacchatÄ«â€™â€™ _ti. pasaá¹ƒsÄ• ya uá¸·Ä• ratÄ• visiá¹-á¹-habhÄ• venÄ• ti Ä• ha ---
obhÄ• sassa uá¸·Ä• ratÄ• mahantabhÄ• venÄ• ti vuttaá¹ƒ --- __ ``vipuleâ€™â€™ _ti. usabl
pana Ä• sabhÄ« viyÄ• ti __Ä• sabhÄ«_. tenÄ• ha --- __ ``usabhassa vÄ• cÄ• sadisÄ«â€™â
taá¹ƒsadisÄ• , taá¹ƒ dassetuá¹ƒ __ ``acalÄ• asampavedhÄ«â€™â€™ _ti vuttaá¹ƒ. yato kut
__anussavo_. vijjÄ• á¹-á¹-hÄ• nÄ• dÄ«su kataparicayÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ taá¹ƒ taá¹ƒ
paveá¹‡Ä« __Ä• cariyaparamparÄ• _. kevalaá¹ƒ attano matiyÄ• ``iti kira evaá¹ƒ kirÄ• â€™â
__itikirÄ• _. piá¹-akassa ganthassa sampadÄ• nato bhÅ«tato tassa gahaá¹‡aá¹ƒ __piá¹-aka

yathÄ• sutÄ• naá¹ƒ attÄ• naá¹ƒ Ä• kÄ• rassa parivitakkanaá¹ƒ __Ä• kÄ• raparivitakko_. tath
diá¹-á¹-hiyÄ• nijjhÄ• nakkhamanaá¹ƒ __diá¹-á¹-hinijjhÄ• nakkhanti_. Ä• gamÄ• dhigamehi v
takkamaggaá¹ƒ nissÄ• ya takkanaá¹ƒ __takko_. anumÄ• navidhiá¹ƒ nissÄ• ya gahaá¹‡aá¹ƒ
buddhavisaye á¹-hatvÄ• bhagavato ayaá¹ƒ therassa codanÄ• therassa ca so avisayo, tasm
Ã±Ä• á¹‡ena paá¹-ivijjhitvÄ• viyÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ«hanÄ• do viyÄ• ti __sÄ«hanÄ
seá¹-á¹-habhÄ• vena, so cettha evaá¹ƒ veditabboti dassento __ ``sÄ«hanÄ• doâ€™â€™ _ti
__unnÄ• dayantenÄ• _ti asanisadisaá¹ƒ karontena.

__anuyogadÄ• panattha_nti anuyogaá¹ƒ sodhÄ• petuá¹ƒ. vimaddakkhamaÃ±hi sÄ«hanÄ• d
__sodheti_ nÄ• ma, anuyujjhanto ca naá¹ƒ __sodhÄ• peti_ nÄ• ma. __dÄ• tu_nti sodhetuá¹
nti atthaá¹ƒ vadanti, taá¹ƒ na yuttaá¹ƒ. na hi yo sÄ«hadÄ• naá¹ƒ nadati, so eva tattha anuyo
yujjati. __nighaá¹ƒsana_nti vimaddanaá¹ƒ. __dhamamÄ• na_nti tÄ• payamÄ• naá¹ƒ. tÄ• pa
dhammÄ• panasÄ«sena vadati.

__sabbe te_ti sabbe te atÄ«te niruddhe sammÄ• sambuddhe. tenetaá¹ƒ dasseti --- ye te ah
atÄ«tamaddhÄ• naá¹ƒ tava abhinÄ«hÄ• rato oraá¹ƒ sammÄ• sambuddhÄ• , tesaá¹ƒ tÄ• va
paricchindanto mÄ• rÄ• dayo viya ca buddhÄ• naá¹ƒ lokiyacittÄ• cÄ• raá¹ƒ tvaá¹ƒ jÄ• neyyÄ
abbhatÄ«tÄ• , tato parato chinnavaá¹-umÄ• chinnapapaÃ±cÄ• pariyÄ• dinnavaá¹-á¹-Ä• sa
sammÄ• sambuddhÄ• , tesaá¹ƒ sabbesampi tava sÄ• vakaÃ±Ä• á¹‡assa \Be II 476/ avisaya
jÄ• nissasÄ«ti. __tenÄ• _ti sambodhisaá¹…khÄ• tena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹
arahattamaggaÃ±Ä• á¹‡ena. __evaá¹ƒsÄ«lÄ• _ti tÄ• disasÄ«lÄ• . __samÄ• dhipakkhÄ• _ti
samÄ• dhipakkhÄ• ekadesasarÅ«pekasesanayena. tattha __samÄ• dhipakkhÄ• _ti vÄ«riya
veditabbÄ• \Ne II 179/. jhÄ• nasamÄ• pattÄ«su yebhuyyena vihÄ• ravohÄ• ro, jhÄ• nasam
vuttaá¹ƒ __ ``samÄ• dhipakkhÄ• naá¹ƒ dhammÄ• naá¹ƒ gahitattÄ• vihÄ• ro gahitoâ€™â€™

yathÄ• pana heá¹-á¹-hÄ• gahitÄ• pi samÄ• dhipaÃ±Ã±Ä• paá¹-ipakkhato vimuttattÄ•
vimuccana-saá¹…khÄ• ta-kiccavisesa-dassanavasena vimuttipariyÄ• yena puna gahitÄ• ``
evaá¹ƒ dibbavihÄ• ro dibbavihÄ• ravisesadassanavasena puna gahito ``evaá¹ƒvihÄ• rÄ«â€™
samÄ• pattivihÄ• rÄ• naá¹ƒ vasenettha attho yujjatÄ«ti daá¹-á¹-habbaá¹ƒ. __vimuttÄ«ti saá¹
vimuccitthÄ• ti katvÄ• . esa nayo sesesupi. __paá¹-ippassaddhante_ti paá¹-ippassambhano
nissaá¹-attÄ• asaá¹ƒsaá¹-á¹-hattÄ• vimuttattÄ• ca __nissaraá¹‡avimutti_ nibbÄ• naá¹ƒ.

__anÄ• gatabuddhÄ• naá¹ƒ panÄ• _ti __pana_-saddo visesatthajotano. tena atÄ«tesu tÄ•
bhÅ«tapubbattÄ• tattha siyÄ• Ã±Ä• á¹‡assa savisaye gati, anÄ• gatesu pana sabbaso asa
imamatthaá¹ƒ joteti. tenÄ• ha __ ``anÄ• gatÄ• pÄ«â€™â€™ _tiÄ• di. __ ``attano cetasÄ• p
viditÄ• â€™â€™ _ti kasmÄ• vuttaá¹ƒ? nanu atÄ«tÄ• nÄ• gate sattÄ• he eva pavattaá¹ƒ citt
visayo, na tato paranti? nayidaá¹ƒ cetopariyaÃ±Ä• á¹‡akiccavasena vuttaá¹ƒ, atha kho
pubbenivÄ• saanÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä• naá¹ƒ vasena vuttaá¹ƒ, tasmÄ• nÄ• yaá¹ƒ doso.

sikkhÄ• padeneva tÄ• disassa paá¹-ikkhepassa paá¹-ikkhittattÄ• setughÄ• tato ca. kathaá¹
dvayasambhave paá¹-ikkhepameva akÄ• si, na vibhajja byÄ• kÄ• sÄ«ti Ä• ha __ ``thero kirÄ
pariyantaá¹ƒ minotÄ«ti pÄ• ramÄ«, sÄ• eva Ã±Ä• á¹‡anti pÄ• ramiÃ±Ä• á¹‡aá¹ƒ, sÄ• vakÄ
__sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ_. tasmiá¹ƒ sÄ• vakÄ• naá¹ƒ ukkaá¹ƒsapariyantagate jÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e sabbaÃ±Ã±utÄ• ya jÄ• nane. keci pana ``sÄ• vakapÄ• ramiÃ±Ä
sÄ• vakapÄ• ramiÃ±Ä• á¹‡avisayeâ€™â€™ ti atthaá¹ƒ vadanti, tathÄ• sesapadesupi. __sÄ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiÃ±Ä• á¹‡asaá¹…khÄ• tÄ• naá¹ƒ kÄ• raá¹‡Ä• naá¹ƒ \Be II
buddhasÄ«lÄ• dayo hi buddhÄ• naá¹ƒ buddhakiccassa parehi ete buddhÄ• ti jÄ• nanassa c

anumÄ• naÃ±Ä• á¹‡aá¹ƒ viya saá¹ƒsayaá¹-á¹-hitaá¹ƒ ahutvÄ• idamidanti yathÄ• sabhÄ• v
nicchinotÄ«ti __dhammo, _ paccakkhaÃ±Ä• á¹‡anti Ä• ha __ ``dhammassa paccakkhato Ã±
anuetÄ«ti __anvayo_ti Ä• ha __ ``anuyogaá¹ƒ anugantvÄ• â€™â€™ _ti. paccakkhasiddhaÃ
anumÄ• naÃ±Ä• á¹‡assa pavatti ``diá¹-á¹-hena adiá¹-á¹-hassa anumÄ• naâ€™â€™ nti vedi
Ã±Ä• á¹‡aá¹ƒ atthato viditameva hotÄ«ti __ ``anumÄ• naÃ±Ä• á¹‡aá¹ƒ nayaggÄ• ho viditoâ
__vidito_ti viddho \Ne II 180/ paá¹-iladdho, adhigatoti attho. __appamÄ• á¹‡o_ti aparimÄ• á¹
tenÄ• ha __ ``apariyantoâ€™â€™ _ti. __tenÄ• _ti apariyantattÄ• . __tena_ vÄ• apariyanter
yaá¹ƒ yaá¹ƒ anumeyyamatthaá¹ƒ Ã±Ä• tukÄ• mo hoti, tattha tattha tassa asaá¹…gamappaá
anumÄ• naÃ±Ä• á¹‡aá¹ƒ pavattetÄ«ti dasseti. tenÄ• ha __ ``so iminÄ• â€™â€™ _tiÄ• di. ta
kÄ• raá¹‡ena.

pÄ• kÄ• rassa thirabhÄ• vaá¹ƒ uddhamuddhaá¹ƒ Ä• petÄ«ti __uddhÄ• paá¹ƒ, _ pÄ• kÄ• ra
pÄ• kÄ• radvÄ• rabandhaparikhÄ• dÄ«naá¹ƒ saá¹…gaho veditabbo. paccante bhavaá¹ƒ __
paá¹‡á¸• itadovÄ• rikaá¹-á¹-hÄ• niyaá¹ƒ katvÄ• thero attÄ• naá¹ƒ dassetÄ«ti dassento __ ``
Ä• hÄ• â€™â€™ _ti codanaá¹ƒ samuá¹-á¹-hÄ• pesi.

yassÄ• paÃ±Ã±Ä• ya vasena puriso paá¹‡á¸• itoti vuccati, taá¹ƒ paá¹‡á¸• iccanti Ä• ha --- _
samannÄ• gatoâ€™â€™ _ti. taá¹ƒtaá¹ƒitikattabbatÄ• su chekabhÄ• vo byattabhÄ• vo __ve
aÃ±Ã±Ä• á¹‡aá¹ƒ hiá¹ƒsati vidhamatÄ«ti medhÄ• , sÄ• etassa atthÄ«ti __medhÄ• vÄ«_. á¹
etissÄ• atthÄ«ti __á¹-hÄ• nuppattikÄ• , _ á¹-hÄ• naso uppajjanapaÃ±Ã±Ä• . anupariyÄ• ya
so eva pathoti __anupariyÄ• yapatho, _ parito pÄ• kÄ• rassa anuyÄ• yanamaggo. pÄ• kÄ•
etthÄ• ti __pÄ• kÄ• rasandhi, _ pÄ• kÄ• rassa phullitapadeso. so pana heá¹-á¹-himantena d
vigamena evaá¹ƒ vuccatÄ«ti Ä• ha --- __ ``dvinnaá¹ƒ iá¹-á¹-hakÄ• naá¹ƒ apagataá¹-á¹-hÄ• n
__chinnaá¹-á¹-hÄ• na_nti chinnabhinnapadesaá¹ƒ, chinnaá¹-á¹-hÄ• naá¹ƒ vÄ• . taÃ±hi ``viv
__kÄ«liá¹-á¹-ha_nti malÄ«naá¹ƒ. __upatÄ• pentÄ«_ti kilesapariá¸·Ä• hena santÄ• penti. __v
pÄ«á¸·enti. uppannÄ• ya paÃ±Ã±Ä• ya nÄ«varaá¹‡ehi na kiÃ±ci kÄ• tuá¹ƒ sakkÄ• ti Ä• ha _
uppajjituá¹ƒ na dentÄ«â€™â€™ _ti. __tasmÄ• _ti paccayÅ«paghÄ• tena \Be II 478/ uppajjit
__catÅ«su satipaá¹-á¹-hÄ• nesu suá¹-á¹-hu á¹-hapitacittÄ• _ti catubbidhÄ• yapi satipaá¹-á¹-
sammadeva á¹-hapitacittÄ• appitacittÄ• . __yathÄ• sabhÄ• vena bhÄ• vetvÄ• _ti yÄ• thÄ• v

paá¹-ipakkhÄ• samucchijjanti, evaá¹ƒ bhÄ• vetvÄ• .

purimanaye satipaá¹-á¹-hÄ• nÄ• ni bojjhaá¹…gÄ• ca missakÄ• adhippetÄ• ti tato aÃ±Ã±at
``apicetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __missakÄ• _ti samathavipassanÄ• maggavasena
satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• ti paá¹-hamaá¹ƒ vuttattÄ• satipaá¹-á¹-hÄ• nesu
satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• ti vuttattÄ• maggapariyÄ• pannÄ• naá¹ƒ
nippariyÄ• yabojjhaá¹…gabhÄ• vato tesu ca adhigatameva hotÄ«ti bojjhaá¹…ge maggo ca
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• ti gahite sundaro paÃ±ho bhaveyyÄ• â€™â€™ ti __mah
gahitaá¹ƒ_ porÄ• á¹‡ehÄ«ti adhippÄ• yo. __itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. __ther

__tatthÄ• _ti \Ne II 181/ tesu paccantanagarÄ• dÄ«su. __nagaraá¹ƒ viya nibbÄ• naá¹ƒ_ tac
upagatÄ• naÃ±ca parissayarahitasukhÄ• dhigamaá¹-á¹-hÄ• nato. __pÄ• kÄ• ro viya sÄ«laá
Ä• rakkhabhÄ• vato. __anupariyÄ• yapatho viya hirÄ«_ sÄ«lapÄ• kÄ• rassa adhiá¹-á¹-hÄ• r
``pariyÄ• yapathoti kho bhikkhu hiriyÄ• etaá¹ƒ adhivacanaâ€™â€™ nti. __dvÄ• raá¹ƒ viya a
nibbÄ• nanagarappavesane aÃ±jasabhÄ• vato. __paá¹‡á¸• itadovÄ• riko viya dhammasenÄ
paviá¹-á¹-hapavisanakÄ• naá¹ƒ sattÄ• naá¹ƒ sallakkhaá¹‡ato. __dinno_ti dÄ• pito, sodhitoti
suviÃ±Ã±eyyameva.

3. cundasuttavaá¹‡á¹‡anÄ•

<379> pubbe sÄ• vatthito veá¸·uvagÄ• massa gatattÄ• vuttaá¹ƒ __ ``Ä• gatamaggeneva p
__sattanna_nti upaseno, revato, khadiravaniyo, cundo, samaá¹‡uddeso ahanti catunnaá¹ƒ,
sÄ«sÅ«pacÄ• lÄ• ti, tissannanti imesaá¹ƒ sattannaá¹ƒ arahantÄ• naá¹ƒ. __natthi nu kho_ti e
``olokentoâ€™â€™ ti Ä• netvÄ• sambandho sÄ«hÄ• valokanaÃ±Ä• yena. bhavissanti me v
sambandho. __idaá¹ƒ dÄ• ni pacchimadassana_nti bhÅ«takathanamattaá¹ƒ, na tattha sÄ• l
tathÄ• gatassa vesÄ• liyÄ• nikkhamitvÄ• nÄ• gÄ• palokitaá¹ƒ.

tassa \Be II 479/ tassa visesassa adhiá¹-á¹-hÄ• navaseneva iddhibhedadassanaá¹ƒ __iddh
vijambhanÄ• divasena kÄ«á¸·itvÄ• nÄ• dasadisÄ« ayaá¹ƒ dhammakathÄ• ti vuttaá¹ƒ __ ``s
dhammapariyÄ• yoâ€™â€™ _ti. __gamanakÄ• lo mayhantÄ«_ti ettha __iti_-saddo parisam
yathÄ• rambhassa vacanapabandhassa samÄ• pitabhÄ• vaá¹ƒ joteti. esa nayo sesesupi ed
yugandharÄ• dayo __paribhaá¹‡á¸• apabbatÄ• _ti veditabbÄ• . __ekappahÄ• renevÄ• _ti e
__iva_-saddo na sakkomÄ«ti ettha Ä• netvÄ• sambandhitabbo.

__paá¹-ipÄ• dessÄ• mÄ«_ti á¹-hitakÄ• yaá¹ƒ paá¹-ipÄ• dessÄ• mi. patthanÄ• kÄ• le anoma
vacanasutÄ• nusÄ• rena Ã±Ä• á¹‡ena diá¹-á¹-hamattataá¹ƒ sandhÄ• ya __ ``taá¹ƒ paá¹-har
vuttaá¹ƒ. __dhÄ• retuá¹ƒ asakkontÄ«_ guá¹‡asÄ• raá¹ƒ. __esa maggo_ti eso jÄ• tÄ• naá¹ƒ
maraá¹‡aniá¹-á¹-hito pantho. punapi __evaá¹ƒbhÄ• vino nÄ• ma saá¹…khÄ• rÄ• _ti saá¹…k

maraá¹‡apariyosÄ• nÄ• ti attho. __ettaka_nti ettakaá¹ƒ kÄ• laá¹ƒ. __saá¹…kaá¸• á¸• hitvÄ•
__mukhaá¹ƒ pidhÄ• yÄ• _ti mukhaá¹ƒ chÄ• detvÄ• . __agghikasatÄ• nÄ«_ti makuá¸·aá¹…k

__purimadivase_ti \Ne II 182/ atÄ«tadivase. yasmÄ• dhammasenÄ• patino arahattappatta
sÄ• vakasannipÄ• to ahosi, tasmÄ• __ ``pÅ«ritasÄ• vakasannipÄ• to esa bhikkhÅ«â€™â€™
jÄ• tisatÄ• nÄ«_ti bhummatthe, accantasaá¹ƒyoge vÄ• upayogavacanaá¹ƒ.

__kaá¸·opihattho_ti vilÄ«vamayabhÄ• janahattho. ``cammamayabhÄ• janahatthoâ€™â€™
nagaramajjhe. __vane_ti araÃ±Ã±e.

__osakkanÄ• kÄ• ravirahito_ti dhammadesanÄ• ya saá¹…kocahetuvirahito. __visÄ• rado_t
__dhammoja_nti dhammarasaá¹ƒ, ojavantaá¹ƒ desanÄ• dhammanti attho. __dhammabhoga
saddhiá¹ƒ saá¹ƒvibhajanavasena pavattaá¹ƒ dhammasambhoganti desanÄ• dhammameva
``ubhayenapi dhammaparibhogova kathitoâ€™â€™ _ti.

piyÄ• yitabbato __piyehi_. manassa vaá¸• á¸• hanato __manÄ• pehi. jÄ• tiyÄ• _ti khattiyÄ•
__nÄ• nÄ• bhÄ• vo_ asahabhÄ• vo visuá¹ƒbhÄ• vo. __aÃ±Ã±athÄ• bhÄ• vo_ aÃ±Ã±athatta
rÅ«padhammakÄ• yasaá¹…khÄ• taá¹ƒ sarÄ«raá¹ƒ. rÅ«pakÄ• ye \Be II 480/ hi bhijjante bhij
so mahantataro khandho bhijjeyya.

__dakkhiá¹‡adisaá¹ƒ gato_ti dakkhiá¹‡adisÄ• mukhe pavatto. __mahÄ• khandho viyÄ• _ti
sÄ• khÄ• khandho viya. sÄ• khakhandhÄ• hi disÄ• bhimukhapavattÄ• kÄ• rÄ• , mÅ«lakhan
__soá¸·asannaá¹ƒ paÃ±hÄ• na_nti soá¸·asannaá¹ƒ aparÄ• pariyapavattaniyÄ• naá¹ƒ atthÄ•
attho paÃ±ho.

4-5. ukkacelasuttÄ• divaá¹‡á¹‡anÄ•

380-381__._ __amÄ• vasuposathe_ti amÄ• vasiuposathe, kÄ• lapakkhauposatheti attho. __
anantarasutte vuttanayeneva.

6. uttiyasuttavaá¹‡á¹‡anÄ•

<382> __maccudheyyassÄ• _ti maccuno pavattiá¹-á¹-hÄ• nassa.

8. brahmasuttavaá¹‡á¹‡anÄ•

<384> __tasmiá¹ƒ_ \Ne II 183/ __kÄ• le_ti paá¹-hamÄ• bhisambodhiyaá¹ƒ. __bhikkhuyeva
appavattitattÄ• , __bhikkhuyeva_ bhikkhulakkhaá¹‡ayogato. ekako maggo, na dvedhÄ• pat

__ekamaggaá¹ƒ_. jÄ• tiyÄ• khayo vaá¹-á¹-adukkhassa antabhÅ«toti jÄ• tikkhayanto, nibbÄ
diá¹-á¹-hattÄ• __jÄ• tikkhayantadassÄ«_ti evamettha attho daá¹-á¹-habbo.

9. sedakasuttavaá¹‡á¹‡anÄ•

<385> __ayaá¹ƒ tassa laddhÄ«_ti ayaá¹ƒ idÄ• ni vuccamÄ• nÄ• tassa Ä• cariyassa laddhi
vaá¹ƒso namati, tena kÄ• yaá¹ƒ anÄ• mento. tathÄ• namanto hi patitvÄ• cuá¹‡á¹‡avicuá¹‡
kÄ• yaá¹ƒ, __taá¹ƒ_ vaá¹ƒsaá¹ƒ vÄ• . __Ä• kaá¸• á¸• hento viyÄ• _ti namitaá¹-á¹-hÄ• nato p
viya. __ekatobhÄ• giyaá¹ƒ katvÄ• _ti yathÄ• vuttaá¹ƒ satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ \Be II 481/
katvÄ• . tathÄ• karaá¹‡aá¹ƒ pana tathÄ• vÄ• tÅ«patthambhagÄ• hÄ• panenÄ• ti Ä• ha --- _
gÄ• hÄ• petvÄ• â€™â€™ _ti. taÃ±ca satiyÄ• tadatthaá¹ƒ upaá¹-á¹-hÄ• nenÄ• ti vuttaá¹ƒ __
sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• â€™â€™ _ti. __niccalova nisÄ«danto_ antevÄ• sÄ« __Ä• cariya
Ä• cariyassa laddhivasena vuttaá¹ƒ. __ ``Ä• cariyo vaá¹ƒsaá¹ƒ suggahitaá¹ƒ gaá¹‡hantoâ€™
heá¹-á¹-hÄ• vuttanayameva.

__ ``attÄ• nameva rakkhatÄ«â€™â€™ _ti idaá¹ƒ attano rakkhaá¹‡aá¹ƒ padhÄ• naá¹ƒ katvÄ
antevÄ• sika_nti avadhÄ• raá¹‡aphalaá¹ƒ. attarakkhÄ• ya panettha sijjhamÄ• nÄ• ya antevÄ
hotÄ«ti. dutiyapakkhepi eseva nayo. __so tattha Ã±Ä• yo_ti yÄ• attano eva rakkhÄ• , sÄ• a
hotÄ«ti ayamettha Ã±Ä• yo yuttappayogo. __anuvaá¸• á¸• hiyÄ• _ti yathÄ• vaá¸• á¸• hitassa
paá¹-iladdhasampayuttapamodanÄ• kÄ• ro dassitoti Ä• ha --- __ ``sapubbabhÄ• gÄ• ya mu
__Ä• sevanÄ• yÄ• _tiÄ• dÄ«ni padÄ• ni anudayatÄ• pariyosÄ• nÄ• ni (yasmÄ• satipaá¹-á¹-
attano ca parassa ca rakkhaá¹‡aá¹ƒ pakÄ• senti, tasmÄ•) --- ``attÄ• naá¹ƒ, bhikkhave, rakk
satipaá¹-á¹-hÄ• naá¹ƒ sevitabbaâ€™â€™ ntiÄ• di vuttaá¹ƒ.

10. janapadakalyÄ• á¹‡Ä«suttavaá¹‡á¹‡anÄ•

<386> __janapadasmiá¹ƒ kalyÄ• á¹‡Ä«_ti sakalajanapade bhaddÄ• rÅ«pasampattiyÄ• sik
\Ne II 184/ seá¹-á¹-hÄ• . rÅ«pasampatti ca nÄ• ma sabbaso rÅ«padosÄ• bhÄ• vena rÅ«pag
tadubhayaá¹ƒ dassetuá¹ƒ __ ``chasarÄ«radosarahitÄ• paÃ±cakalyÄ• á¹‡asamannÄ• gatÄ•
duvidhampi vivaranto __ ``sÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. __paÃ±cakalyÄ• á¹‡asamann
paÃ±cavidhasarÄ«raguá¹‡asampadÄ• hi samannÄ• gatÄ• . __nÄ• tidÄ«ghÄ• nÄ• tirassÄ•
dÄ«ghatarappamÄ• á¹‡Ä• na hoti, na atirassÄ• , lakuá¹‡á¸• akarÅ«pÄ• na hoti. __nÄ• tikis
kisathaddhamaá¹ƒsalohitÄ• dissamÄ• nÄ• aá¹-á¹-hisarÄ«rÄ• jÄ• lasarÄ«rÄ• na hoti. __n
bhÄ• riyamaá¹ƒsÄ• mahodarÄ• na hoti. __nÄ• tikÄ• á¸·Ä• nÄ• ccodÄ• tÄ• _ti ativiya kÄ• a
viya \Be II 482/, dadhitakkÄ• dÄ«hi pamajjitamattakaá¹ƒsalohavaá¹‡á¹‡Ä• na hoti. manussa
rÅ«pasampattiyÄ• abhÄ• vato __atikkantÄ• manussavaá¹‡á¹‡aá¹ƒ_. yathÄ• pamÄ• á¹‡ay
Ä• rohapariá¹‡Ä• hayogato ca paresaá¹ƒ pasÄ• dÄ• vahÄ• nÄ• tidÄ«ghatÄ• dayo. evaá¹ƒ
dibbarÅ«patÄ• sampattÄ«pÄ«ti vuttaá¹ƒ __ ``appattÄ• dibbavaá¹‡á¹‡aâ€™â€™ _nti. ettha

nÄ• tidÄ«ghanÄ• tirassatÄ• vacanena Ä• rohasampatti vuttÄ• ubbedhena pÄ• sÄ• dikabhÄ
kisathÅ«ladosÄ• bhÄ• vavacanena pariá¹‡Ä• hasampatti vuttÄ• . ubhayenapi saá¹‡á¹-hÄ• n
nÄ• tikÄ• á¸·atÄ• vacanena vaá¹‡á¹‡asampatti vuttÄ• vivaá¹‡á¹‡atÄ• bhÄ• vato. __piyaá¹.
pariá¹‡atapiyaá¹…gupupphasadisasarÄ«ranibhÄ• sÄ• . __mukhapariyosÄ• na_nti adharoá¹
yathÄ• vuttÄ• sarÄ«ravaá¹‡á¹‡asampatti. __assÄ• _ti janapadakalyÄ• á¹‡iyÄ• . __chavikal
chavisampattihetukattÄ• tassÄ• . esa nayo sesesupi. nakhÄ• eva pattasadisatÄ• ya __nak

(__pasÄ• vo_ sarÄ«rÄ• vayavena iriyananti Ä• ha --- __ ``pavattÄ«ti atthoâ€™â€™ _ti, pas
kanatanti, na sabhÄ• vasandhÄ• naá¹ƒ. yathÄ• vibhÄ• vasena __uttamameva naccaá¹ƒ na
vÄ«satiyÄ• sÅ«tiraá¹ƒ dhÄ• nappattiyÄ• pavattiyÄ• pavattimakatamandatÄ• vibhÄ• vasuá
gÄ• yatÄ«ti attho.) [etthantare pÄ• á¹-ho asuddho dussodhanÄ«yo ca. suddhapÄ• á¹-ho ga
telapatto_ti mukhavattisamaá¹ƒ telÄ• naá¹ƒ pÅ«ritattÄ• samatittikamukhaá¹ƒ telabhÄ• jana
mahÄ• samajjaá¹ƒ antarena ca janapadakalyÄ• á¹‡i_nti janapadakalyÄ• á¹‡iyÄ• , tassÄ• c
sannipatitamahÄ• janasamÅ«hassa majjhato __pariharitabbo_ netabbo. __na_nti telaá¹ƒ. _
Ä• pajjeyya. tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- telapattaá¹ƒ viya kÄ• yagatÄ• sati, tass
viya vipassako, janakÄ• yÄ• viya puthuttÄ• rammaá¹‡Ä• ni, asipuriso viya mano, telassa ca
kilesuppÄ• danaá¹ƒ, sÄ«sapÄ• tanaá¹ƒ viya ariyamaggaÃ±Ä• á¹‡asÄ«sÄ• nuppatti. ``kÄ• y
pe ... sikkhitabbaâ€™â€™ nti vuttattÄ• __ ``pubbabhÄ• gavipassanÄ• va kathitÄ• â€™â€™

nÄ• landavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ«laá¹-á¹-hitivaggo

1-2. sÄ«lasuttÄ• divaá¹‡á¹‡anÄ•

387-388__._ __sÄ«lÄ• nÄ«_ti \Ne II 185/ \Be II 483/ bahuvacanaá¹ƒ anekavidhattÄ• sÄ«las
sÄ«lanaá¹-á¹-hena ekavidhampi cÄ• rittÄ• divasena anekavidhaá¹ƒ. tenÄ• ha --- __ ``catupÅ
_ti. __paÃ±hamaggo_ti Ã±Ä• tuá¹ƒ icchitassa atthassa vÄ«maá¹ƒsanaá¹ƒ. tenÄ• ha --- __ ``
_nti.

3-5. parihÄ• nasuttÄ• divaá¹‡á¹‡anÄ•

389-391__._ __puggalavasena parihÄ• naá¹ƒ hoti_ na dhammavasena. yo na bhÄ• veti, tas
__ ``yo hÄ«â€™â€™ _tiÄ• di.

6. padesasuttavaá¹‡á¹‡anÄ•

<392> __padesato bhÄ• vitattÄ• _ti ekadesato bhÄ• vitattÄ• bhÄ• vanÄ• pÄ• ripÅ«riyÄ• a

__ ``cattÄ• ro hi maggeâ€™â€™ _tiÄ• di.

7. samattasuttavaá¹‡á¹‡anÄ•

<393> __samattÄ• bhÄ• vitattÄ• _ti pariyattÄ• bhÄ• vitattÄ• .

8-10. lokasuttÄ• divaá¹‡á¹‡anÄ•

394-396__._ mahÄ• visayattÄ• mahatiyo abhiÃ±Ã±Ä• etassÄ• ti __mahÄ• bhiÃ±Ã±o, _ tas
vattabbaá¹ƒ. __ ``satatavihÄ• ravasena vuttaâ€™â€™ _nti vatvÄ• tamatthaá¹ƒ pÄ• kaá¹-aá
kirÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tassÄ• _ti therassa. __Ä• vajjanassa gati_nti ekÄ• vajjan
__anubandhati_ cakkavÄ• á¸·Ä• naá¹ƒ sahassaá¹ƒ ekÄ• vajjaneneva sahassalokadhÄ• tuyA
samatthoti dasseti.

sÄ«laá¹-á¹-hitivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. ananussutavaggavaá¹‡á¹‡anÄ•

397-407__._ __yÄ• _ \Ne II 186/ \Be II 484/ __vedanÄ• sammasitvÄ• _ti yÄ• tebhÅ«makav
__tÄ• vassÄ• _ti tÄ• tebhÅ«makavedanÄ• eva assa bhikkhuno. sadisavasena cetaá¹ƒ vutt
aniccÄ• disammasanavasena __viditÄ• _ pubbabhÄ• ge sammasanakÄ• le __upaá¹-á¹-hah
parijÄ• nanavasena paricchijja gahitesu. __ ``vedanÄ• _ taá¹‡hÄ• papaÃ±cassa, __vitakko_
__saÃ±Ã±Ä• _ diá¹-á¹-hipapaÃ±cassa mÅ«lavasena sammasanaá¹ƒ vuttÄ• â€™â€™ ti vad
taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cÄ• naá¹ƒ mÅ«ladassanavasenÄ• â€™â€™ ti apare.

ananussutavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. amatavaggo

2. samudayasuttavaá¹‡á¹‡anÄ•

<408> __sÄ• rammaá¹‡asatipaá¹-á¹-hÄ• nÄ• _ti Ä• rammaá¹‡alakkhitÄ• satipaá¹-á¹-hÄ• n
satilakkhaá¹‡Ä• .

4. satisuttavaá¹‡á¹‡anÄ•

<410> __suddhikaá¹ƒ katvÄ• _ visuá¹ƒ visuá¹ƒ katvÄ• . tathÄ• ca vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ ``
bhikkhÅ«â€™â€™ ti.

6. pÄ• timokkhasaá¹ƒvarasuttavaá¹‡á¹‡anÄ•

<412> __jeá¹-á¹-hakasÄ«la_nti padhÄ• nakasÄ«laá¹ƒ. sÄ«laggahaá¹‡aÃ±hi pÄ• á¸·iyaá¹ƒ
pÄ• timokkhasaá¹ƒvaravaseneva Ä• gataá¹ƒ. tenÄ• ha __ ``tipiá¹-akacÅ«á¸·anÄ• gatthero p
__pÄ• timokkhasaá¹ƒvarova sÄ«la_nti avadhÄ• raá¹‡aá¹ƒ itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ ekadeser
pÄ• timokkhantogadhabhÄ• vaá¹ƒ dÄ«peti. tathÄ• hi anolokiyolokane Ä• jÄ«vahetu ca chas
gilÄ• napaccayassa appaccavekkhitaparibhoge \Ne II 187/ ca Ä• patti vihitÄ• ti. __tÄ«á¹‡Ä«
indriyasaá¹ƒvarÄ• dÄ«ni. __sÄ«lanti vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«_ti sÄ«lapariyÄ• y
sutte gahitaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«ti nippariyÄ• yasÄ«lataá¹ƒ tesaá¹ƒ \Be II 485/ pa
__chadvÄ• rarakkhaá¹‡amattamevÄ• _ti tassa sallahukatamÄ• ha cittÄ• dhiá¹-á¹-hÄ• nama
paá¹-ipÄ• katikabhÄ• vappattito. itaradvayepi eseva nayo. __paccayuppattimattaka_nti phal
uppÄ• danahetukÄ• hi paccayÄ• naá¹ƒ uppatti. __idamattha_nti idaá¹ƒ payojanaá¹ƒ imassa
paribhuÃ±janeti adhippÄ• yo. __nippariyÄ• yenÄ• _ti iminÄ• indriyasaá¹ƒvarÄ• dÄ«ni tÄ«á¹
paripÄ• lanaparisodhanavasena pavattiyÄ• pariyÄ• yasÄ«lÄ• ni nÄ• mÄ• ti dasseti. idÄ• ni
padhÄ• nabhÄ• vaá¹ƒ byatirekato anvayato ca upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yassÄ• â€™
__so_ti pÄ• timokkhasaá¹ƒvaro. __sesÄ• ni_ indriyasaá¹ƒvarÄ• dÄ«ni. pÄ• timokkhasaddas
visuddhimaggasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«su vitthÄ• rito, tasmÄ• tattha vuttanayeneva veditab

__Ä• cÄ• rena ca gocarena ca sampanno_ti kÄ• yikacetasikaavÄ«tikkamasaá¹…khÄ• tena
navesiyÄ• digocaratÄ• disaá¹…khÄ• tena gocarena ca sampanno, sampannaÄ• cÄ• ragoca
atiparittakesu anÄ• pattigamanÄ«yesu. ``dukkaá¹-adubbhÄ• sitamattesÅ«â€™â€™ ti apare
akaraá¹‡Ä«yesu gÄ• rayhesu. te pana ekantato akusalÄ• hontÄ«ti Ä• ha --- __ ``akusaladh
__bhayadassÄ• vÄ«_ti bhayato dassanasÄ«lo, paramÄ• á¹‡umattampi vajjaá¹ƒ sineruppam
dassanasÄ«lo. __sammÄ• Ä• diyitvÄ• _ti sammadeva sakkaccaá¹ƒ sabbaso ca Ä• diyitvÄ•
niddhÄ• raá¹‡e bhumma_nti samudÄ• yato avayavaniddhÄ• raá¹‡aá¹ƒ dassento __ ``sikkhÄ
sikkhÄ• padaâ€™â€™ _ntiÄ• dimÄ• ha. sikkhÄ• padaá¹ƒ samÄ• dÄ• tabbaá¹ƒ sikkhitabbaÄ
adhisÄ«lasikkhÄ• . pubbe __pada_-saddo adhiá¹-á¹-hÄ• naá¹-á¹-ho, idha bhÄ• gatthoti daá¹
``sikkhÄ• koá¹-á¹-hÄ• sesÅ«â€™â€™ _ti. mÅ«lapaÃ±Ã±attianupaÃ±Ã±attiÄ• dibhedaá¹ƒ ya
pÅ«retabbaá¹ƒ sÄ«laá¹ƒ, taá¹ƒ pana dvÄ• ravasena duvidhamevÄ• ti Ä• ha --- __ ``kÄ• yika
vÄ• â€™â€™ _ti. imasmiá¹ƒ atthavikappe __sikkhÄ• padesÅ«_ti Ä• dhÄ• re bhummaá¹ƒ si
aggahaá¹‡ato. tenÄ• ha --- __ ``taá¹ƒ taá¹ƒ sabbaâ€™â€™ _nti. ``tato tvaá¹ƒ bhikkhu sÄ«la
vacanato anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-á¹-hiyopi sÄ«lanti vuttÄ• , tasmÄ• imasm
``pÄ• timokkhasaá¹ƒvarasÄ«lameva kathitaâ€™â€™ _nti vuttaá¹ƒ.

7. duccaritasuttavaá¹‡á¹‡anÄ•

<413> etthÄ• pi \Be II 486/ manosucaritaá¹ƒ sÄ«laá¹ƒ nÄ• mÄ• ti dassetÄ«ti katvÄ• vuttaá

tayoâ€™â€™ _ti. anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-á¹-hidhammÄ• sÄ«laá¹ƒ hotÄ«ti
saddhiá¹ƒ \Ne II 188/ manosucaritampi vatvÄ• ``tato tvaá¹ƒ bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«
patiá¹-á¹-hÄ• yÄ• â€™â€™ ti vuttattÄ• . __sesaá¹ƒ_ vuttanayameva. __chaá¹-á¹-hasattame
chaá¹-á¹-hasattamavaggesu apubbaá¹ƒ natthi. tena vuttaá¹ƒ __ ``heá¹-á¹-hÄ• vuttanayenev
_ti. vaggapeyyÄ• lato pana imasmiá¹ƒ satipaá¹-á¹-hÄ• nasaá¹ƒyutte katipayavaggÄ• saá¹…
tathÄ• pi tesaá¹ƒ atthavisesÄ• bhÄ• vato ekaccesu potthakesu mukhamattaá¹ƒ dassetvÄ•
atisaá¹ƒkhittÄ• va, te saá¹…khepavasena dve katvÄ• __ ``chaá¹-á¹-hasattamesÅ«â€™â€™

amatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

satipaá¹-á¹-hÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. indriyasaá¹ƒyuttaá¹ƒ

1. suddhikavaggo

1. suddhikasuttavaá¹‡á¹‡anÄ•

<471> __catubhÅ«maka_ \Ne II 189/ \Be II 487/ __ ... pe ... labbhanti_ kusalÄ• byÄ• katabh
tiá¹‡á¹‡aá¹ƒ indriyÄ• naá¹ƒ. __vÄ«riyindriyasamÄ• dhindriyÄ• ni ... pe ... sabbattha labbhan
kusalattikasÄ• dhÄ• raá¹‡attÄ• . __catubhÅ«maka ... pe ... vasenÄ• _ti catubhÅ«makadham
kusalÄ• dÄ«hi sabbasaá¹…gÄ• hakadhammapariccheda vasena ca vuttanti attho.

dutiyasamaá¹‡abrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<477> __dukkhasaccavasenÄ• _ti dukkhasaccabhÄ• vena na pajÄ• nanti. taÃ±hi pariÃ±Ã±
dukkhasaccasaá¹…gahaá¹ƒ. __samudayasaccavasenÄ• _ti taá¹‡hÄ• vijjÄ• diá¹ƒ saddhindr
na pajÄ• nanti. __nirodha_nti saddhindriyassa anupÄ• dÄ• ya nirodhanimittaá¹ƒ nibbÄ• naá
saddhindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyamaggaá¹ƒ. __sesesÅ«_ti vÄ«riyindriyÄ•

__sukkapakkhe_ti ``saddhindriyaá¹ƒ pajÄ• nantÄ«â€™â€™ tiÄ• dinayappavatte anavajjapa
Ä• vajjanasamudayÄ• _ti ``atthi dinnaâ€™â€™ ntiÄ• dinayappavattapubbabhÄ• gabhÅ«tas
Ä• vajjanuppattiyÄ• . tasmÄ• paá¹-hamuppannÄ• saddhÄ• eva hettha ``Ä• vajjanaâ€™â€
manodvÄ• rÄ• vajjanaá¹ƒ. esa nayo sesesupi. tasmÄ• paá¹-hamuppannÄ• Ä• vajjanÄ• pa
tikkhÄ• naá¹ƒ vÄ«riyindriyÄ• dÄ«naá¹ƒ paá¹-hamuppattiyÄ• Ä• vajjanapariyÄ• yena vuttÄ•
dubbalÄ• hi paá¹-hamuppannÄ• paggahÄ• bhÄ• vato vÄ«riyindriyÄ• dÄ«naá¹ƒ samudayot
balavabhÄ• vappattavÄ«riyindriyÄ• dikassa Ä• vajjanaá¹-á¹-hÄ• niyÄ• ni hontÄ«ti tesaá¹ƒ sa
adhimuccanÄ• divasena pavattassa Ä• vajjanassa samudayÄ• ti attho. puna __chandavase

kattukÄ• matÄ• kusalacchandavasena saddhÄ• dÄ«naá¹ƒ uppÄ• detukÄ• matÄ• kÄ• rappa
vasena. __manasikÄ• ravasena Ä• vajjanasamudayÄ• _ti saddhindriyÄ• divasena pavattas
nibbattakayonisomanasikÄ• ravasena Ä• vajjanassa uppattiyÄ• . __evampÄ«_ti ``adhimokk
vuttÄ• kÄ• renapi. __chasu suttesÅ«_ti \Be II 488/ dutiyato paá¹-á¹-hÄ• ya chasu suttesu. __
kathitaá¹ƒ_. assÄ• daggahaá¹‡ena hi samudayasaccaá¹ƒ, Ä• dÄ«navaggahaá¹‡ena dukkha
nissaraá¹‡aggahaá¹‡ena nirodhamaggasaccÄ• ni gahitÄ• nÄ«ti. paá¹-hamasutte pana indri
sarÅ«padassanamevÄ• ti.

8. dabbasuttavaá¹‡á¹‡anÄ•

<478> soto Ä• pajjÄ«yati etenÄ• ti __sotÄ• patti, _ anÄ• gataá¹ƒ pati paá¹-hamamaggo. __
daá¹-á¹-habbo. __Ä• pajjÄ«yatÄ«_tiÄ• dito paá¹-ipajjÄ«yati. paá¹-hamamaggapaá¹-ilÄ• bhar
aá¹…gÄ• ni idha __ ``sotÄ• pattiyaá¹…gÄ• nÄ«â€™â€™ _ti vuttÄ• ni. tÄ• ni pana tÄ«su á¹-
ariyakantasÄ«laÃ±cÄ• ti veditabbÄ• ni. __savisaye_ti sakavisaye. __jeá¹-á¹-hakabhÄ• vada
padhÄ• nabhÄ• vadassanatthaá¹ƒ. yattha saddhÄ• diindriyÄ• naá¹ƒ sÄ• tisayakiccaá¹ƒ, tes
dassetunti attho. idÄ• ni tamatthaá¹ƒ upamÄ• hi vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _
__patvÄ• _ti attano kiccÄ• tirekaá¹-á¹-hÄ• naá¹ƒ paá¹-ilabhitvÄ• . __pubbaá¹…gama_nti sa
purecÄ• raá¹ƒ dhorayhaá¹ƒ. __sesÄ• ni_ vÄ«riyindriyÄ• dÄ«ni. __tadanvayÄ• nÄ«_ti tadan
saddhindriyÄ• dikassa pakkhikÄ• ni. esa nayo sesesupi. __jhÄ• navimokkhe_ti jhÄ• nasaá¹
samÄ• dhipadhÄ• natÄ• ya jhÄ• nÄ• naá¹ƒ. evaÃ±ca katvÄ• ``sotÄ• pattiyaá¹…gÄ• ni patv
samatthitaá¹ƒ hoti. saddhÅ«panisaÃ±hi sÄ«lanti. __ariyasaccÄ• ni patvÄ• _ti cattÄ• ri sacc
pÄ• puá¹‡itvÄ• .

9-10. paá¹-hamavibhaá¹…gasuttÄ• divaá¹‡á¹‡anÄ•

479-480__._ nepakkaá¹ƒ vuccati paÃ±Ã±Ä• ti Ä• ha --- __ ``paÃ±Ã±Ä• yetaá¹ƒ nÄ• maâ€™
saá¹ƒkilesadhamme visoseti nikkhÄ• metÄ«ti nipako, thiratikkhasatipuggalo, tassa bhÄ• vo
nepakkabhÄ• vo yujjateva. evaÃ±hi ``satinepakkenÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ samatth
nepakkenÄ• ti evaá¹ƒ vuccamÄ• nena satiniddeso nÄ• ma kato hotiyeva. __asukaá¹ƒ nÄ• n
kammaá¹-á¹-hÄ• naá¹ƒ vÄ• __me bhÄ• sita_nti. vossajjÄ«yati saá¹…khÄ• ragataá¹ƒ etasm
nibbÄ• naá¹ƒ. taá¹ƒ Ä• rammaá¹‡aá¹ƒ \Be II 489/ karitvÄ• ti Ä• ha --- __ ``nibbÄ• nÄ• ramm
__gacchantiyÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ udayaÃ±ca vayaÃ±ca udayabbayaá¹ƒ gacchantiy
191/ __ ``udayabbayapariggÄ• hikÄ• yÄ• â€™â€™ _ti. __saddhÄ• satipaÃ±Ã±indriyÄ• ni p
bhagavÄ• arahaá¹ƒ, cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• , udayatthagÄ• mini
ca vuttattÄ• . ``Ä• raddhavÄ«riyo viharati, so anuppannÄ• naâ€™â€™ ntiÄ• dinÄ• ca vutta
missakaá¹ƒ_. ``vossaggÄ• rammaá¹‡aá¹ƒ karitvÄ• â€™â€™ ti vuttattÄ• __samÄ• dhindriya
ayamevÄ• _ti yvÄ• yaá¹ƒ navame vutto. ayameva pubbabhÄ• gamissakalokuttarattadhamm

suddhikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mudutaravaggo

1. paá¹-ilÄ• bhasuttavaá¹‡á¹‡anÄ•

<481> __sammappadhÄ• ne Ä• rabbhÄ• _ti sammappadhÄ• ne bhÄ• vanÄ• vasena Ä• rab
_ti. yathÄ• vÄ«riyindriyaniddese ``cattÄ• ro sammappadhÄ• ne Ä• rabbha vÄ«riyaá¹ƒ paá¹-
Ä• gatÄ• , evaá¹ƒ satindriyaniddese ``cattÄ• ro satipaá¹-á¹-hÄ• ne Ä• rabbha satiá¹ƒ paá¹-ila
tasmÄ• __ ``satindriyepi eseva nayoâ€™â€™ _ti vuttaá¹ƒ. saddhindriyÄ• diniddesesu pana

2. paá¹-hamasaá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<482> indriyÄ• naá¹ƒ tikkhÄ• dibhÄ• vo vipassanÄ• vasena vÄ• maggavasena vÄ• phalav
__ ``tatoti ... pe ... veditabbaâ€™â€™ _nti. nanu cettha mudubhÄ• vo eva pÄ• á¸·iyaá¹ƒ gah
taá¹ƒ pana tikkhabhÄ• ve asati na hoti tikkhÄ• dibhÄ• voti vuttaá¹ƒ. yato hi ayaá¹ƒ mudu, ito
vattabbataá¹ƒ labhati apekkhÄ• siddhattÄ• tikkhamudubhÄ• vÄ• naá¹ƒ pÄ• rÄ• pÄ• raá¹ƒ v
tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``samattÄ• nÄ«â€™â€
__samattÄ• nÄ«_ti sampannÄ• ni. itaraá¹ƒ \Be II 490/ tasseva vevacanaá¹ƒ. __samattÄ• nÄ
samattÄ• nÄ«ti attho. ``tato mudutarÄ• ni dhammÄ• nusÄ• rÄ«maggassÄ• â€™â€™ ti kasm
sotÄ• pattimaggavipassanindriyÄ• ni adhippetÄ• niyeva, ``tato mudutarÄ• nÄ«â€™â€™ ti v
dhammÄ• nusÄ• rÄ« vÄ• siyÄ• saddhÄ• nusÄ• rÄ« vÄ• ti byabhicarati? nÄ• yaá¹ƒ doso, s
II 192/ laddhabbapaá¹-hamamaggÄ• pekkhÄ• ya vipassanÄ• ya vibhÄ• gassa adhippetattÄ
iriyÄ• pathaá¹ƒ akopetvÄ• yathÄ• nisinnova sakadÄ• gÄ• mimaggaá¹ƒ pÄ• puá¹‡Ä• ti, tass
avibhÄ• gena vuttaá¹ƒ --- ``tato mudutarÄ• ni sotÄ• pattimaggassa vipassanindriyÄ• ni nÄ•
sotÄ• panno hutvÄ• kÄ• lantarena sakadÄ• gÄ• mÄ« hoti, tassa sotÄ• pattimaggatthÄ• ya
nÄ• ma honti. so ce dhammÄ• nusÄ• rÄ«gotto, tassa yathÄ• vuttavipassanindriyato muduta
mudutarÄ• ni dhammÄ• nusÄ• rÄ«maggassÄ• â€™â€™ _ti vuttaá¹ƒ. vipassanindriyÄ• ni nA
dhammÄ• nusÄ• rÄ«vipassanindriyato saddhÄ• nusÄ• rÄ«vipassanindriyÄ• naá¹ƒ mudubhÄ
vakkhati. dhammena paÃ±Ã±Ä• ya maggasotaá¹ƒ anussaratÄ«ti __dhammÄ• nusÄ• rÄ«, _
maggasotaá¹ƒ anussaratÄ«ti __saddhÄ• nusÄ• rÄ«, _ saddhuttaro ariyo.

evaá¹ƒ vipassanÄ• vasena dassetvÄ• maggavasena dassetuá¹ƒ __ ``tathÄ• â€™â€™ _tiÄ
sabhÄ• vato ca arahattamaggapariyÄ• pannÄ• ni __arahattamaggindriyÄ• ni. arahattaphalin
nayo.

idÄ• ni phalavasena dassetuá¹ƒ __ ``samattÄ• ni paripuá¹‡á¹‡Ä• nÄ«â€™â€™ _tiÄ• di vut
sotÄ• pattimaggaá¹-á¹-hapuggalavasena nÄ• nattaá¹ƒ jÄ• taá¹ƒ, tasmÄ• te dvepi idha tatiya

adhippÄ• yo. dhammÄ• nusÄ• rÄ«saddhÄ• nusÄ• rÄ«naá¹ƒ nÄ• nattaá¹ƒ kathaá¹ƒ jÄ• tanti
maggenapÄ«â€™â€™ _ti. tadubhayaá¹ƒ dassento __ ``saddhÄ• nusÄ• rÄ«puggaloâ€™â€™
uddesaá¹ƒ gaá¹‡hanto.

__maggo tikkho hoti_ upanissayindriyÄ• naá¹ƒ tikkhavisadabhÄ• vato. tenÄ• ha __ ``sÅ«ra
vahatÄ«â€™â€™ _ti. __asaá¹…khÄ• renÄ• _ti saraseneva. __appayogenÄ• _ti tasseva vey
dhammÄ• nusÄ• rÄ«puggalo hi Ä• gamanamhi kilese vikkhambhento appadukkhena appak
vikkhambhetuá¹ƒ sakkoti. saddhÄ• nusÄ• rÄ«puggalo pana dukkhena kasirena kilamanto hu
sakkoti, tasmÄ• dhammÄ• nusÄ• rissa pubbabhÄ• gamaggakkhaá¹‡e \Be II 491/ kilesacch
tikhiá¹‡aá¹ƒ hutvÄ• vahati, yathÄ• nÄ• ma tikhiá¹‡ena asinÄ• kadaliá¹ƒ chindantassa chin
maá¹-á¹-haá¹ƒ hoti, asi khippaá¹ƒ vahati, saddo na suyyati, balavavÄ• yÄ• makiccaá¹ƒ na h
dhammÄ• nusÄ• rino pubbabhÄ• gabhÄ• vanÄ• hoti, saddhÄ• nusÄ• rino pana pubbabhÄ•
kilesacchedakaÃ±Ä• á¹‡aá¹ƒ dandhaá¹ƒ na tikhiá¹‡aá¹ƒ asÅ«raá¹ƒ hutvÄ• vahati, yathÄ•
asinÄ• kadaliá¹ƒ chindantassa chinnaá¹-á¹-hÄ• naá¹ƒ na maá¹-á¹-haá¹ƒ hoti, asi sÄ«ghaá¹ƒ
suyyati, balavavÄ• yÄ• makiccaá¹ƒ icchitabbaá¹ƒ \Ne II 193/ hoti, evarÅ«pÄ• saddhÄ• nusÄ
pubbabhÄ• gabhÄ• vanÄ• hoti. evaá¹ƒ santepi kilesakkhaye nÄ• nattaá¹ƒ natthi. tenÄ• ha _
panÄ• â€™â€™ _tiÄ• di. __avasesÄ• ca kilesÄ• khÄ«yanti_ saá¹ƒyojanakkhayÄ• ya yoga

3. dutiyasaá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<483> __tato_ti phalato phalavemattatÄ• ya cariyamÄ• nattÄ• . __indriyavemattatÄ• _ sad
nÄ• nattena. __phalanÄ• natta_nti arahattaphalÄ• dinÄ• nattaá¹ƒ. __puggalanÄ• natta_nti
anÄ• gÄ• miÄ• dipuggalanÄ• nattaá¹ƒ.

4. tatiyasaá¹ƒkhittasuttavaá¹‡á¹‡anÄ•

<484> sÄ«lakkhandhÄ• dÄ«hi saddhindriyÄ• dÄ«hi ca parito pÅ«raá¹‡ena paripÅ«raá¹ƒ ara
nipphattito __arahattaphalaá¹ƒ Ä• rÄ• dheti_ nipphÄ• deti. __tayo padesamagge_ti sÄ«lakk
apÄ• ripÅ«riyÄ• ekadesabhÅ«te tayo heá¹-á¹-himamagge. __padesaá¹ƒ_ heá¹-á¹-himaphal
imasmiá¹ƒ vagge paá¹-hamÄ• dÄ«su catÅ«su suttesu. kÄ• maÃ±cettha tatiye ``tatoti phalav
vuttaá¹ƒ, catutthe ``paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ« Ä• rÄ• dheti, padesaá¹ƒ padesakÄ• rÄ«
suttesu missakÄ• neva indriyÄ• ni kathitÄ• nÄ«â€™â€™ ti pana vacanato vipassanÄ• vase
daá¹-á¹-habbaá¹ƒ.

5-7. paá¹-hamavitthÄ• rasuttÄ• divaá¹‡á¹‡anÄ•

485-487__._ __vipassanÄ• vasena nissakkaá¹ƒ veditabbaá¹ƒ, _ na maggaphalavasena, ima
vipassanindriyÄ• naá¹ƒ eva adhippetattÄ• . idÄ• ni tamatthaá¹ƒ \Be II 492/ pÄ• kaá¹-aá¹ƒ kÄ

``paripuá¹‡á¹‡Ä• ni hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. avihÄ• dÄ«su paÃ±casu suddhÄ• vÄ• s
Ä• yuvemajjhaá¹ƒ anatikkamitvÄ• antarÄ• kilesaparinibbÄ• nena parinibbÄ• yanato __anta
asaá¹…khÄ• rena appayogena sarasatova parinibbÄ• yanato __asaá¹…khÄ• raparinibbÄ• y
__sasaá¹…khÄ• raparinibbÄ• yÄ«, _ uddhaá¹ƒ vÄ• hibhÄ• vena uddhamassa taá¹‡hÄ• sota
__uddhaá¹ƒsoto, _ uddhaá¹ƒ vÄ• gantvÄ• paá¹-ilabhitabbato uddhamassa maggasotanti _
akaniá¹-á¹-habhavaá¹ƒ gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«_ti evamettha saddattho daá¹-á

__imasmiá¹ƒ pana á¹-hÄ• ne_ti ``vipassanÄ• vasena nissakkaâ€™â€™ nti vuttaá¹-á¹-hÄ• n
á¹-hatvÄ• _ti imasmiá¹ƒyeva \Ne II 194/ bhave arahattamaggeyeva, na vipassanÄ• ya ca á¹
nissakkÄ• ni nÄ«haritabbÄ• nÄ«_ti ``tato mudutarehi antarÄ• parinibbÄ• yÄ« hotÄ«â€™â€™
nissakkÄ• ni niddhÄ• retvÄ• kathetabbÄ• ni. idÄ• ni tamatthaá¹ƒ vivaranto __ ``arahattama
_tiÄ• dimÄ• ha. tattha avihÄ• dÄ«su uppajjitvÄ• uppannasamanantarÄ• ya parinibbÄ• yana
__paá¹-hamaantarÄ• parinibbÄ• yÄ«_. tattha Ä• yuppamÄ• á¹‡avemajjhaá¹ƒ appatvÄ• va p
__dutiyaantarÄ• parinibbÄ• yÄ«, _ Ä• yuvemajjhaá¹ƒ patvÄ• parinibbÄ• yanato tato paraá¹
__tatiyaantarÄ• parinibbÄ• yÄ«_ veditabbo. ``paÃ±ca nissakkÄ• nÄ«â€™â€™ ti kasmÄ• vu
asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yÄ«ti vattabbanti? na vattabbanti dassento Ä• ha
``asaá¹…khÄ• raparinibbÄ• yissa sasaá¹…khÄ• raparinibbÄ• yinopi eteva paÃ±ca janÄ• â€

__tÄ«á¹‡i nissakkÄ• nÄ«_ti ``tato mudutarehi sotÄ• panno hotÄ«â€™â€™ tiÄ• dÄ«ni tÄ«á¹
sakadÄ• gÄ• mÄ« na gahito, so anÄ• gÄ• mimagge á¹-hatvÄ• nÄ«haritabbo, anÄ• gÄ• min
mudutarehi sakadÄ• gÄ• mÄ« hoti. __sakadÄ• ... pe ... mudutarÄ• nÄ«_ti idaá¹ƒ sakadÄ• g
vipassanindriyehi ekabÄ«jisaá¹…khÄ• tasotÄ• pannavipassanindriyÄ• ni mudutarÄ• ni hont
vuttaá¹ƒ. __dhammÄ• nusÄ• rÄ«_tiÄ• didvayaá¹ƒ kolaá¹ƒkolÄ• didvayena gahitaá¹ƒ hotÄ«ti
hÄ«_tiÄ• di vuttasseva atthassa vivaraá¹‡aá¹ƒ. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. __cha
vuttanayÄ• nevÄ• _ti chaá¹-á¹-hasattamÄ• ni suttÄ• ni dutiyatatiyesu vuttanayÄ• neva. tatth
indriyÄ• ni kathitÄ• ni, idha pubbabhÄ• gavipassanindriyÄ• ni kathitÄ• nÄ«ti ayameva vises

8. paá¹-ipannasuttavaá¹‡á¹‡anÄ•

<488> __ta_nti \Be II 493/ maggaphalavasena nissakkaá¹ƒ. __pÄ• á¸·iyaá¹ƒ vuttameva_
``arahattaphalasacchikiriyÄ• ya paá¹-ipanno hotÄ«â€™â€™ tiÄ• dinÄ• . __aá¹-á¹-hahÄ«_ti
maggehÄ«ti aá¹-á¹-hahi. __bahibhÅ«to_ na antobhÄ• vo. __lokuttarÄ• neva indriyÄ• ni kath
maggaphalacittuppÄ• dapariyÄ• pannattÄ• .

9-10. sampannasuttÄ• divaá¹‡á¹‡anÄ•

489-490__._ __indriyasampanno_ti ettha __sampanna_saddo paripÅ«riatthoti Ä• ha __ ``pa
_ti. __missakÄ• ni indriyÄ• ni kathitÄ• ni_ sÄ• maÃ±Ã±atova desitattÄ• .

mudutaravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. chaá¸·indriyavaggo

2. jÄ«vitindriyasuttavaá¹‡á¹‡anÄ•

<492> __itthibhÄ• ve_ti \Ne II 195/ itthitÄ• ya. __indaá¹-á¹-haá¹ƒ karoti_
tathÄ• sattajanasÄ• maÃ±Ã±akÄ• raá¹‡abhÄ• vato. itthiyÄ• eva indriyaá¹ƒ __itthindriyaá¹ƒ
__jÄ«vite_ti sahajÄ• tadhammÄ• naá¹ƒ jÄ«vane pÄ• lane pavattane. __vaá¹-á¹-indriyÄ• nÄ«
indriyÄ• ni. imesu hi upÄ• dinnaindriyesu sati vaá¹-á¹-aá¹ƒ vattati paÃ±Ã±Ä• yati.

3. aÃ±Ã±indriyasuttavaá¹‡á¹‡anÄ•

<493> __ajÄ• nitapubbaá¹ƒ dhamma_nti catusaccadhammamÄ• ha, tathÄ• __tesaá¹ƒyeva
panettha attho --- Ä• jÄ• nÄ• tÄ«ti __aÃ±Ã±Ä• , _ paá¹-hamamaggena Ã±Ä• tamanatikkami
sotÄ• pannÄ• dÄ«naá¹ƒ chaariyÄ• naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. aÃ±Ã±assa indriyÄ• ni __aÃ±Ã
aÃ±Ã±Ä• tÄ• vÄ«sÅ«_ti Ä• jÄ• nitavantesu. yasmÄ• aggaphaladhammesu Ã±Ä• á¹‡akicca
kiccaá¹ƒ sesadhammesupi samÄ• ropetvÄ• vuttaá¹ƒ __ ``aÃ±Ã±Ä• tÄ• vÄ«su arahattaphal
tattha_ tesu tesu maggaphalesu. __tena tenÄ• kÄ• renÄ• _ti anaÃ±Ã±Ä• tajÄ• nanÄ• diÄ• k

4. ekabÄ«jisuttavaá¹‡á¹‡anÄ•

<494> __vipassanato_ \Be II 494/ __nissakka_nti vipassanindriyehi nissakkaá¹ƒ. idÄ• ni tan
vuttamatthaá¹ƒ vivaranto __ ``samattÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. __tÄ«á¹‡i nissakkÄ•
nissakkÄ• ni nÄ«haritabbÄ• ni_ ekabÄ«jiÄ• divibhÄ• vanato. tenÄ• ha __ ``sakadÄ• gÄ• mi
__sotÄ• pattimaggassa vipassanindriyÄ• ni_ nÄ• ma tenattabhÄ• vena sakadÄ• gÄ• mimag
sotÄ• pannassa vipassanindriyÄ• ni. paÃ±capi te sotÄ• pattimaggassa bhedÄ• yevÄ• ti __ `
á¹-hatvÄ• nÄ«haritabbÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__ekabÄ«jÄ«_ti ettha khandhabÄ«jaá¹ƒ nÄ• ma kathitaá¹ƒ. yassa hi sotÄ• pannassa ekaá¹
ekaá¹ƒ attabhÄ• vaggahaá¹‡aá¹ƒ, so ekabÄ«ji nÄ• ma. tenÄ• ha --- __ ``sotÄ• panno hutvÄ
__mÄ• nusakaá¹ƒ_ \Ne II 196/ __bhava_nti idaá¹ƒ panettha desanÄ• mattaá¹ƒ, devabhavaá
vaá¹-á¹-atiyeva. bhagavatÄ• gahitanÄ• mÄ• netÄ• ni. ettakaÃ±hi pamÄ• á¹‡aá¹ƒ gato satta
ettakaá¹ƒ kolaá¹ƒkolo, ettakaá¹ƒ ekabÄ«jÄ«ti bhagavatÄ• etesaá¹ƒ nÄ• maá¹ƒ gahitaá¹ƒ.

__dve tayo bhave_ti devamanussesu eva dve tayo bhave. sambodhicatusaccadhammo pa
etassÄ• ti __sambodhiparÄ• yaá¹‡o_. kulato kulaá¹ƒ gacchatÄ«ti __kolaá¹ƒkolo_. sotÄ• pat

paá¹-á¹-hÄ• ya hi nÄ«cakule uppatti nÄ• ma natthi, mahÄ• bhogesu kulesu eva nibbattatÄ«t
kula-saddo mahÄ• bhogakulameva vadati. __dve vÄ• tÄ«á¹‡i vÄ• kulÄ• nÄ«_ti devamanus
bhaveti ayampi missakabhavena kathito. jÄ• tassa kumÄ• rassa viya ariyÄ• ya jÄ• tiyÄ• jÄ•
yadidaá¹ƒ niyatoti sattakkhattuparamÄ• dikoti ca samaÃ±Ã±Ä• ti dassento Ä• ha __ ``bhaga
gahitanÄ• mavasenevÄ• â€™â€™ _tiÄ• di.

yadi pubbahetuniyamato sotÄ• panno ca niyatoti sotÄ• pattimaggato uddhaá¹ƒ tiá¹‡á¹‡aá¹ƒ
upanissayÄ• bhÄ• vato pubbahetukiccaá¹ƒ natthÄ«ti sotÄ• pattimaggassa upanissayabhÄ•
pubbahetuupanissayo siyÄ• , tÄ• va niyamato sotÄ• pattimagguppattito pubbe eva niyamito
akaniá¹-á¹-haá¹ƒ tassa pubbahetu nÄ• ma \Be II 495/, ahetukatÄ• Ä• pannÄ• , iccassa ahe
pÄ• puá¹‡Ä• ti. kiÃ±ca hetu ce? niyamato sotÄ• panno ca niyatoti paá¹-hamamaggÄ• dhiga
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ kiccÄ• ni nipphajjanti, evaá¹ƒ sattakkhattuparamatÄ• diniyame s
uddhaá¹ƒ pavattatÄ• ya dukkhassa mÅ«labhÅ«tÄ• kilesÄ• paá¹-hamamaggeneva khÄ«á¹‡
siyuá¹ƒ. tenÄ• ha __ ``paá¹-hamamaggassa upanissayo kato nÄ• mÄ• â€™â€™ _tiÄ• di.

yadi upari tayo maggÄ• sattakkhattuparamÄ• ditaá¹ƒ niyamenti, tato ca aÃ±Ã±o sotÄ• pan
sotÄ• pattimaggassa akiccakatÄ• nippayojanatÄ• Ä• pajjeyya. atha sakkÄ• yadiá¹-á¹-hiÄ•
kiccaá¹ƒ, tesaá¹ƒ tesaá¹ƒ pahÄ• nena sattakkhattuparamÄ• diniyamatÄ• ya. bhavitabbaá¹ƒ
hontÄ«ti sattabhavÄ• dito uddhamapavattanato tena vinÄ• nena sakkÄ• yadiá¹-á¹-hiÄ• dipp
bhavitabbanti Ä• ha --- __ ``paá¹-hamamagge anuppanneva upari tayo maggÄ• uppannÄ•
__tiá¹‡á¹‡aá¹ƒ maggÄ• na_nti upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ. __vipassanÄ• niyametÄ«t
vuttamatthaá¹ƒ vivaranto __ ``sace hÄ«â€™â€™ _tiÄ• dimÄ• ha.

sotÄ• panno \Ne II 197/ vaá¹-á¹-ajjhÄ• sayo. tatrekacce pÄ• kaá¹-e paÃ±Ã±Ä• te dassento
``anÄ• thapiá¹‡á¸• ikoâ€™â€™ _tiÄ• dimÄ• ha. __idhaá¹-á¹-hakavokiá¹‡á¹‡asukkhavipassa
kÄ• mabhave á¹-hito manussadevavasena vokiá¹‡á¹‡abhavÅ«papattiko sukkhavipassako c
kathita_nti sattakkhattuparamoti nÄ• maá¹ƒ kathitaá¹ƒ. keci pana ``kÄ• mabhave sattakkhat
tatoâ€™â€™ ti vadanti, taá¹ƒ vÄ«maá¹ƒsitabbaá¹ƒ.

__sodhessÄ• mÄ«_ti jambudÄ«pe kenaci tepiá¹-akena bhikkhunÄ• saddhiá¹ƒ piá¹-akattaya
uggahaparipucchÄ• vasena sodheyyÄ• mÄ«ti __paratÄ«raá¹ƒ_ jambudÄ«paá¹ƒ gato. yo bh
aniccÄ• nupassanÄ• dÄ«su ekamukhena abhiniviá¹-á¹-henapi abhidhammapariyÄ• yena tÄ
labhatÄ«ti abhinivesabhedena tayo puggalÄ• suÃ±Ã±atato vuá¹-á¹-hitÄ• , tathÄ• tayo appa
vuá¹-á¹-hitÄ• ti cha honti, teva saddhÄ• dhurapaÃ±Ã±Ä• dhuravasena __dvÄ• dasa sakadÄ
_ tayo antarÄ• parinibbÄ• yino \Be II 496/ eko upahaccaparinibbÄ• yÄ« eko uddhaá¹ƒsoto a
paÃ±ca, te asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yibhedena dasÄ• ti avihÄ• dÄ«su cat
akaniá¹-á¹-he pana uddhaá¹ƒsoto natthÄ«ti __aá¹-á¹-hacattÄ• lÄ«sa anÄ• gÄ• mino. vipass
sammasanacÄ• rassa kathitattÄ• .

5-10. suddhakasuttÄ• divaá¹‡á¹‡anÄ•

495-500__._ yathÄ• cakkhussa sahajÄ• tatadindriyanissitadhammesu adhipateyyaá¹ƒ anuv
taá¹ƒdvÄ• rikadhammesupi adhipateyyaá¹ƒ tehi anuvattanÄ«yattÄ• ti vuttaá¹ƒ --- __ ``adhip
indaá¹-á¹-henÄ• â€™â€™ _ti. esa nayo sesindriyÄ• dÄ«supi. __catusaccavasena kathitÄ• n
kathitattÄ• .

chaá¸·indriyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sukhindriyavaggo

1-5. suddhikasuttÄ• divaá¹‡á¹‡anÄ•

501-505__._ yathÄ• cakkhu dassane adhipateyyaá¹-á¹-hena cakkhundriyaá¹ƒ, evaá¹ƒ sukh
adhipateyyaá¹-á¹-hena \Ne II 198/ sukhindriyaá¹ƒ. esa nayo sesesupi. __sesaá¹ƒ tebhÅ«ma
bhÅ«mittayavasena tebhÅ«makaá¹ƒ.

6. paá¹-hamavibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<506> __kÄ• yika_nti ayamassa nissayavasena niddesoti Ä• ha --- __ ``kÄ• yapasÄ• davat
__sarÅ«paniddeso_ sukhaá¹ƒ sukhindriyassa sarÅ«panti. sÄ• danÄ«yaá¹-á¹-hena dhamma
__sÄ• taá¹ƒ, _ madhuraá¹ƒ. __vedayita_nti vediyanaá¹ƒ, anubhavananti attho. __aÃ±Ã±adh
phassÄ• dÄ«hi aÃ±Ã±ehi dhammehi visadiso. __kÄ• yika_nti pasÄ• dakÄ• yasannissitaá¹ƒ.
cetosannissitaá¹ƒ, tena vuttaá¹ƒ __ ``ettha panÄ• â€™â€™ _tiÄ• di. __kÄ• yapasÄ• da ... p
``cattÄ• ro pasÄ• dakÄ• ye vatthuá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ.

9. kaá¹-á¹-hopamasuttavaá¹‡á¹‡anÄ•

<509> __dvinnaá¹ƒ_ \Be II 497/ __araá¹‡Ä«na_nti adharuttarÄ• raá¹‡Ä«naá¹ƒ. kiÃ±ci dvay
saá¹…ghaá¹-á¹-itamattaá¹ƒ hutvÄ• na samodhÄ• nagataá¹ƒ hotÄ«ti taá¹ƒnivattanatthaá¹ƒ _
``saá¹…ghaá¹-á¹-anasamodhÄ• nÄ• â€™â€™ _ti vuttaá¹ƒ. punappunaá¹ƒ saá¹…ghaá¹-á¹-a
__adharÄ• raá¹‡Ä« viya vatthÄ• rammaá¹‡aá¹ƒ_ asatipi vÄ• yÄ• me tajjasamphassapaccay
phasso_ vatthÄ• rammaá¹‡Ä• diphassena pavattanato. __saá¹…ghaá¹-á¹-o viya phassasaá
araá¹‡idvayasaá¹…ghaá¹-á¹-anÄ• viya phassasseva vatthÄ• rammaá¹‡esu saá¹…ghaá¹-á¹
viya vedanÄ• _ anudahanaá¹-á¹-hena khaá¹‡ikÄ• vÄ• yaÃ±ca. __vatthÄ• rammaá¹‡aá¹ƒ vÄ
indhanÄ• pÄ• tagahaá¹‡Ä• dÄ«su ussÄ• hassa viya pavattisambhavato. __phasso adharÄ•
nirussÄ• hanirÄ«hatÄ• vasena attasÄ• dhanato.

10. uppaá¹-ipÄ• á¹-ikasuttavaá¹‡á¹‡anÄ•

<510> rasanaá¹ƒ bhaÃ±janaá¹ƒ nirujjhanaá¹ƒ raso. yo yo dhammÄ• naá¹ƒ raso yathÄ• dha
__yathÄ• dhammarasena. paá¹-ipÄ• á¹-iyÄ• _ti kamena, ubhayenapi dhammÄ• naá¹ƒ pahÄ
__imasmiá¹ƒ indriyavibhaá¹…ge_ti imasmiá¹ƒ indriyasaá¹ƒyuttasaÃ±Ã±ite indriyavibhaá¹…g
sesasuttÄ• ni viya ``sukhindriyaâ€™â€™ ntiÄ• dinÄ• adesitattÄ• idaá¹ƒ __uppaá¹-ipÄ• á¹-
valiyÄ• _ kharasamphassÄ• ya __phuá¹-á¹-hassa. ta_nti kaá¹‡á¹-akavedanÄ• diá¹ƒ. __etas

__tesaá¹ƒ_ \Ne II 199/ __tesa_nti domanassindriyÄ• dÄ«naá¹ƒ. __kÄ• raá¹‡avasenevÄ• _t
taá¹ƒtaá¹ƒasÄ• dhÄ• raá¹‡akÄ• raá¹‡avasena. tesaÃ±hi visesakÄ• raá¹‡aá¹ƒ dassento __ `
vÄ• â€™â€™ _ti Ä• ha.

__ekatovÄ• _ti punappunaá¹ƒ paduddhÄ• raá¹‡aá¹ƒ akatvÄ• ekajjhameva. dutiyajjhÄ• nÄ•
eva nirujjhantÄ«ti Ä• netvÄ• sambandho. __tesaá¹ƒ_ dukkhindriyadomanassÄ• dÄ«naá¹ƒ.
suá¹-á¹-hu pahÄ• naá¹ƒ ujuppaá¹-ipakkhena vÅ«pasamo. __nirodhoyevÄ• _ti nirodhamattan
yena Ä• vajjanena appanÄ• vÄ«thi hoti, tato bhijjÄ• vajjane, anekÄ• vajjane vÄ• . appanÄ• v
ekÄ• vajjano, itaro anekÄ• vajjano anekakkhattuá¹ƒ pavattanato. visamanisajjÄ• ya uppann
__visamÄ• sanupatÄ• po_ \Be II 498/. __pÄ«tipharaá¹‡enÄ• _ti pÄ«tiyÄ• pharaá¹‡arasattÄ
pÄ«tisamuá¹-á¹-hÄ• nÄ• naá¹ƒ vÄ• paá¹‡Ä«tarÅ«pÄ• naá¹ƒ kÄ• yassa byÄ• panato vuttaá
sukhokkanto hotÄ«â€™â€™ _ti. __vitakkavicÄ• rapaccayepÄ«_ti __pi_-saddo aá¹-á¹-hÄ• n
``pahÄ«nassÄ• â€™â€™ ti ettha Ä• netvÄ• sambandhitabbo ``pahÄ«nassapi domanassind
domanassindriyaá¹ƒ uppajjatÄ«ti sambandho. ``tassa mayhaá¹ƒ aticiraá¹ƒ vitakkayato vicÄ•
cittampi vihaÃ±Ã±Ä«â€™â€™ ti ca vacanato kÄ• yacittakhedÄ• naá¹ƒ vitakkavicÄ• rapacca
vitakkavicÄ• rabhÄ• ve uppajjati domanassindriyanti Ä• netvÄ• sambandhitabbaá¹ƒ. __tatth
tattha dutiyajjhÄ• nupacÄ• re assa domanassassa uppatti bhaveyya. ``tatthassa siyÄ• uppa
parikappavacanaá¹ƒ upacÄ• rakkhaá¹‡e domanassassa suppahÄ«nabhÄ• vadassanatthaá¹
tveva dutiyajjhÄ• ne pahÄ«napaccayattÄ• â€™â€™ _ti. pahÄ«nampi somanassindriyaá¹ƒ p
__ ``Ä• sannattÄ• â€™â€™ _ti vuttaá¹ƒ. nÄ• nÄ• vajjanupacÄ• re pahÄ«nampi pahÄ• naá¹
avihatattÄ• antarantarÄ• uppajjeyyÄ• ti imamatthaá¹ƒ dassento __ ``appanÄ• ppattÄ• yÄ•
``tÄ• disÄ• ya Ä• sevanÄ• ya icchitabbattÄ• yathÄ• maggavÄ«thito pubbe dve tayo javana
pavattanti, evamidhÄ• pi appanÄ• vÄ• rato pubbe dve tayo javanavÄ• rÄ• upekkhÄ• sahag
vadanti. __aparisesa_nti suvikkhambhitanti katvÄ• vikkhambhanena anavasesaá¹ƒ.

__tathattÄ• yÄ• _ti tathabhÄ• vÄ• ya paá¹-hamajjhÄ• nasamaá¹…gitÄ• ya. sÄ• panassa up
samÄ• pajjanena vÄ• hotÄ«ti vuttaá¹ƒ __ ``uppÄ• danatthÄ• ya samÄ• pajjanatthÄ• yÄ• â€
navamadasamesu suttantesu.

sukhindriyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. jarÄ• vaggo

1. jarÄ• dhammasuttavaá¹‡á¹‡anÄ•

<511> pamukhe \Ne II 200/, pÄ• sÄ• dassa ca pacchimabhÄ• ge Ä• tapo pacchÄ• tapo, ta
pÄ• sÄ• dassa pamukhabhÄ• vena kato. kiá¹ƒ pana bhagavato vajirasÄ• raá¹ƒ sarÄ«raá¹ƒ
--- __ ``sammÄ• sambuddhassÄ• â€™â€™ _tiÄ• di \Be II 499/. __ayaÃ±ca_ imaá¹ƒ suttaá
byÄ• mappabhÄ• ya kÄ• yaci pabhÄ• ya anabhibhavanÄ«yattÄ• . kiÃ±cÄ• pi buddhÄ• bhÄ
ghammasabhÄ• vatÄ• ya pana rasmÄ«naá¹ƒ parito pharantÄ« sÅ«riyÄ• bhÄ• tikhiá¹‡Ä• u
``rasmitejaâ€™â€™ _nti. idÄ• ni tamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yatheva hÄ«â

__suvaá¹‡á¹‡Ä• vaá¹-á¹-aá¹ƒ viyÄ• _ti acche suvaá¹‡á¹‡apatte vinivattaÄ• vaá¹-á¹-aá¹ƒ viy
__garahaá¹‡acchariyaá¹ƒ nÄ• ma kiretaá¹ƒ_ ``acchariyametaá¹ƒ avisicchephalavadaâ€™â€
evametarahÄ«_ti attano pÄ• kaá¹-avasena vadati, na itaresampÄ«ti. __sirÄ• jÄ• lÄ• _ti sirÄ
__evarÅ«paá¹ƒ na hotÄ«_ti aÃ±Ã±esaá¹ƒ pÄ• katikasattÄ• naá¹ƒ vuttÄ• kÄ• raá¹ƒ viya na h
uá¸·Ä• ratamattÄ• vipaccanassa pariyantagatattÄ• . tenÄ• ha __ ``aÃ±Ã±esaá¹ƒ apÄ• kaá
__valiyÄ• vaá¹-á¹-aka_nti appakaá¹ƒ valiyÄ• vaá¹-á¹-aá¹ƒ. tenÄ• ha __ ``kesaggappamÄ• á
__sabbÄ• nÄ«_ti sirÄ• jÄ• lÄ• ni. __purato vaá¹…ko_ti thokaá¹ƒ purato natamattaá¹ƒ sandh
``svÄ• yaá¹ƒ aÃ±Ã±esaá¹ƒ apÄ• kaá¹-oâ€™â€™ _ti. __nayaggÄ• hato_ti anumÄ• nato. __
upayogavacanaá¹ƒ. __dhÄ«_ti jigucchanatthe nipÄ• to. __dhikkÄ• ro_ti jigucchÄ• payogo. _
tuyhaá¹ƒ pÄ• puá¹‡Ä• tu.

2. uá¹‡á¹‡Ä• bhabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<512> __aÃ±Ã±amaÃ±Ã±assÄ• _ti aÃ±Ã±o aÃ±Ã±assa. __na paccanubho_ti attano avisay
aÃ±Ã±avisayataá¹ƒ anvayato byatirekato vibhÄ• vetuá¹ƒ __ ``sace hÄ«â€™â€™ _tiÄ• di vu

visayÄ• ni paá¹-isaranti etthÄ• ti __paá¹-isaraá¹‡aá¹ƒ_. indriyaviÃ±Ã±Ä• á¹‡Ä• ni hi asatipi
attano Ä• rammaá¹‡assa yÄ• thÄ• vato sampajÄ• nanato pavedanavijÄ• nanÄ• ni karontÄ•
lokassa aÃ±Ã±attha siddhito. tenÄ• ha bhagavÄ• --- ``mano paá¹-isaraá¹‡aá¹ƒ, manova ne
gocaravisayaá¹ƒ paccanubhotÄ«â€™â€™ ti manodvÄ• rikajavanamano hi savisesaá¹ƒ mar
paÃ±cadvÄ• rikajavanamano mananamattameva paccanubhavati. __rajjanÄ• di_ggahaá¹‡a
tasmÄ• saddahanÄ• dipi gahitamevÄ• ti daá¹-á¹-habbaá¹ƒ, paÃ±cadvÄ• rappavattivasena
pana dvÄ• re_ti cakkhudvÄ• re.

__dubbalabhojakÄ• _ti \Be II 500/ appÄ• nubhÄ• vÄ• rÄ• jabhoggÄ• . __Ä• ya_nti bhogup

yottabandhÄ• dinimittaá¹ƒ laddhabbakahÄ• paá¹‡o __yottakahÄ• paá¹‡o_. addubandhÄ• di
gahetabbakahÄ• paá¹‡o __addukahÄ• paá¹‡o_. mÄ• ghÄ• taghosanÄ• ya katÄ• ya hiá¹ƒsÄ
__mÄ• pahÄ• rakahÄ• paá¹‡o_. tassa parimÄ• á¹‡aá¹ƒ dassetuá¹ƒ __ ``aá¹-á¹-hakahÄ• pa
__satavatthuka_nti satakarÄ«savatthukaá¹ƒ.

__maggasatÄ«_ti ariyamaggasati. bhÄ• vanamanuyuÃ±jantassa hi javanamano ussakkitvÄ
paá¹-isarati_ tappariyosÄ• nattÄ• . __ta_nti nibbÄ• naá¹ƒ. __sÄ• _ti phalavimutti. __paá¹-isa
aggamaggasatiyÄ• . phalavimutti nibbÄ• nanti ubhayaá¹ƒ maggassa siddhÄ• yevÄ• ti. Ä• ra
paá¹-isaraá¹‡anti __appaá¹-isaraá¹‡aá¹ƒ_ asaá¹…khatÄ• matassa santiniccasabhÄ• vattÄ•
sabbesaá¹ƒyeva ariyÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ. tenÄ• ha ``nibbÄ• naá¹ƒ arahato gatÄ«â€
__nibbÄ• naá¹ƒ anupaviá¹-á¹-haá¹ƒ_ nibbÄ• nanissayattÄ• . __na tato paraá¹ƒ gacchati_ ga
tÄ• disassa abhÄ• vÄ• . nibbÄ• naá¹ƒ pari sabbaso osÄ• nanti __nibbÄ• napariyosÄ• naá¹ƒ

__mÅ«lajÄ• tÄ• _ jÄ• tamÅ«lÄ• . tato eva __patiá¹-á¹-hitÄ• _. kÄ• panassÄ• ti Ä• ha __ ``n
_ti. maggo daá¸·hÄ• ya asaá¹ƒhÄ• riyasaddhÄ• ya mÅ«laá¹ƒ diá¹-á¹-hisampayuttÄ• ni ceva
__paÃ±ca akusalacittÄ• ni_ samucchedavasena __pahÄ«nÄ• ni. paÃ±ca nÄ«varaá¹‡Ä• nÄ
paá¹-hamamaggeneva pahÄ«nÄ• ni, itarÄ• ni vikkhambhanavasena jhÄ• nena pahÄ«nÄ• n
orambhÄ• giyakilesasaá¹ƒyojanesu ekadesavigameneva bahiddhÄ• saá¹ƒyojano viya jÄ• to
``jhÄ• naanÄ• gÄ• miá¹-á¹-hÄ• ne á¹-hitoâ€™â€™ _ti. tenÄ• ha __ ``so aparihÄ«na ... pe ...

5. paá¹-hamapubbÄ• rÄ• masuttavaá¹‡á¹‡anÄ•

<515> pubbakoá¹-á¹-hake evaá¹ƒ Ä• gatasuttaá¹ƒ Ä• diá¹ƒ katvÄ• __phalindriyÄ• neva ka
desanÄ• ya Ä• gatattÄ• .

10. Ä• paá¹‡asuttavaá¹‡á¹‡anÄ•

<520> __upari_ \Ne II 202/ __saha vipassanÄ• ya tayo maggÄ• _ti vipassanÄ• ya saha sot
maggÄ• . maggÄ• dhigamena idÄ• ni paccakkhabhÅ«tattÄ• \Be II 501/ ``ime kho te dhamm
yaá¹ƒ aggabhÅ«taá¹ƒ, tassa vasena dassetuá¹ƒ __ ``arahattaphalindriyaá¹ƒ nÄ• mÄ• â€™â
indriyabhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ katvÄ• . __ativijjhitvÄ• passÄ• mÄ«_ti sacchikat
__catÅ«hi indriyehÄ«_ti vÄ«riyindriyÄ• dÄ«hi catÅ«hi indriyehi. sÄ• vipassanÄ• maggaphal
missakÄ• vuttÄ• .

jarÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÅ«karakhatavaggo

1. sÄ• lasuttavaá¹‡á¹‡anÄ•

<521> __sÅ«rabhÄ• venÄ• _ti atisÅ«rabhÄ• vena. __bujjhanatthÄ• yÄ• _ti saccapaá¹-ivedl

2. mallikasuttavaá¹‡á¹‡anÄ•

<522> __cattÄ• ri indriyÄ• nÄ«_ti paÃ±Ã±indriyaá¹ƒ á¹-hapetvÄ• sesÄ• ni cattÄ• ri. __ ``ar lokuttaraâ€™â€™ _nti vuttaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ katvÄ• . ariya-saddo pana yathÄ• tath tÄ• disaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``tampi panÄ• â€™â€™ _tiÄ• di. yathÄ• hi cattÄ• rindr paÃ±Ã±indriyampi missakanti vuccamÄ• ne na koci virodhoti adhippÄ• yenÄ• ha __ ``tampi vaá¹-á¹-atÄ«â€™â€™ _ti.

3. sekhasuttavaá¹‡á¹‡anÄ•

<523> __na sakkoti_ indriyÄ• naá¹ƒ aparipakkattÄ• . __atthÄ«ti pajÄ• nÄ• ti_ nayaggÄ• he ariyÄ• pi anadhigataá¹ƒ maggaphalaá¹ƒ paccavekkhituá¹ƒ sakkonti.

6. patiá¹-á¹-hitasuttavaá¹‡á¹‡anÄ•

<526> __sÄ• savesÅ«_ti \Ne II 203/ caturÄ• savavinimuttesu sesadhammesu Ä• rammaá¹ uppajjanakaanatthato __cittaá¹ƒ rakkhati nÄ• ma_.

8. sÅ«karakhatasuttavaá¹‡á¹‡anÄ•

<528> __taá¹ƒ_ \Be II 502/ __sandhÄ• yÄ• _ti taá¹ƒ sÅ«karakhataleá¹‡aá¹ƒ sandhÄ• ya. _ ``sÅ«karakhatÄ• yaâ€™â€™ nti vacanaá¹ƒ vuttaá¹ƒ. __bhÄ• vanapuá¹ƒsaka_nti bhÄ• vajot yathÄ• ``visamaá¹ƒ vÄ• tÄ• vÄ• yanti, ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ ti. kiccapaá¹-ipatti saá¹ƒkÄ• sanaá¹-á¹-hena sapatiso, sapatiso eva __sappatisso, _ sajeá¹-á¹-hakoti Ä• ha __ sajeá¹-á¹-hakoâ€™â€™ _ti.

sÅ«karakhatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. bodhipakkhiyavaggavaá¹‡á¹‡anÄ•

531-650__._ sattÄ• naá¹ƒ phalÄ• naá¹ƒ hetubhÅ«tÄ• ni ``imesaá¹ƒ kho, bhikkhave, paÃ±ca bhÄ• vitattÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• ni, paÃ±cindriyÄ• niyeva phalÅ«pacÄ• rena __ ``s vuttÄ• ni. tÄ• ni ca __pubbabhÄ• gÄ• ni_ ``imesaá¹ƒ, bhikkhave, paÃ±cannaá¹ƒ indriyÄ• na sattÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti vacanato. __tesa_nti sattÄ• naá¹ƒ phalÄ

phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaâ€™â€™ nti evaá¹ƒ atÄ«tasutte vuttÄ• ni heá¹-á¹-hÄ• d
vadanti. yehi pana indriyehi aÃ±Ã±atra pana antarÄ• parinibbÄ• yiá¹ƒ sesÄ• ni phalÄ• ni ho
sapubbabhÄ• gÄ• ni lokuttarÄ• nÄ«ti vuttaá¹ƒ siyÄ• .

indriyasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sammappadhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ•

651-704__._ __sammappadhÄ• nasaá¹ƒyutte_ \Ne II 204/ __pubbabhÄ• gavipassanÄ• va k
dhammÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• divacanato.

sammappadhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. balasaá¹ƒyuttavaá¹‡á¹‡anÄ•

705-812__._ __balasaá¹ƒyutte balÄ• ni missakÄ• neva kathitÄ• ni_ ``vivekanissitaâ€™â€™

balasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. iddhipÄ• dasaá¹ƒyuttaá¹ƒ

1. cÄ• pÄ• lavaggo

1. apÄ• rasuttavaá¹‡á¹‡anÄ•

<813> __chandaá¹ƒ_ \Ne II 205/ \Be II 503/ __nissÄ• ya pavatto samÄ• dhÄ«_ti kattukamy
katvÄ• paá¹-iladdhasamÄ• dhi __chandhasamÄ• dhi. padhÄ• nasaá¹…khÄ• rÄ• _ti catukic
sammappadhÄ• navÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. __tehÄ«_ti chandasamÄ• dhipadhÄ• na
pÄ• da_nti nipphattipariyÄ• yena ijjhanaá¹-á¹-hena, ijjhanti etÄ• ya saddhÄ• iddhÄ• vuddhA
hontÄ«ti iminÄ• vÄ• pariyÄ• yena __ ``iddhÄ«â€™â€™ _ti saá¹…khÄ• tÄ• naá¹ƒ
upacÄ• rajjhÄ• nÄ• dikusalacittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ
adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«taá¹ƒ, sesacittacetasikarÄ• sinti attho. sÄ• eva ca y
heá¹-á¹-himÄ• heá¹-á¹-himÄ• uparimÄ• ya uparimÄ• ya pÄ• dabhÅ«tÄ• , tasmÄ• vuttaá¹ƒ
pÄ• danti iddhipÄ• daâ€™â€™ _nti. __sesesÅ«_ti vÄ«riyasamÄ• dhiÄ• dÄ«su. tattha hi vÄ«
vÄ«maá¹ƒsaá¹ƒ adhipatiá¹ƒ katvÄ• paá¹-iladdhasamÄ• dhi vÄ«maá¹ƒsÄ• samÄ• dhÄ«ti att
imasmiá¹ƒ iddhipÄ• dasaá¹ƒyutte. __ekaparicchedova_ atthaniddeso.

5. iddhipadesasuttavaá¹‡á¹‡anÄ•

<817> __iddhipadesa_nti iddhiyÄ• ekadesaá¹ƒ. ko pana soti Ä• ha --- __ ``tayo ca magge
phalÄ• nÄ«â€™â€™ _ti.

6. samattasuttavaá¹‡á¹‡anÄ•

<818> __samatta_nti sÄ• maÃ±Ã±assa samaá¹ƒ attanaá¹ƒ ijjhanaá¹ƒ samattaá¹ƒ paripuá¹
__vivaá¹-á¹-apÄ• dakÄ• eva iddhipÄ• dÄ• kathitÄ• _ ``apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya sa
tiÄ• divacanato.

10. cetiyasuttavaá¹‡á¹‡anÄ•

<822> __udenayakkhassa_ \Ne II 206/ __cetiyaá¹-á¹-hÄ• ne_ti udenassa nÄ• ma yakkhass
iá¹-á¹-hakÄ• hi kate mahÄ• janassa cittÄ«kataá¹-á¹-hÄ• ne. __katavihÄ• ro_ti bhagavantaá¹
katavihÄ• ro. __vuccatÄ«_ti purimavohÄ• rena \Be II 504/ ``udenacetiyaâ€™â€™ nti vuccat
gotamakacetiyanti evamÄ• dÄ«supi. __eseva nayo_ti cetiyaá¹-á¹-hÄ• ne katavihÄ• rabhÄ•
__vaá¸• á¸• hitÄ• _ti bhÄ• vanÄ• pÄ• ripÅ«rivasena paribrÅ«hitÄ• . __punappunaá¹ƒ katÄ•
bahulÄ«karaá¹‡avasena aparÄ• paraá¹ƒ pavattitÄ• Ä• nÄ«tÄ• . __yuttayÄ• naá¹ƒ viya katÄ
yuttamÄ• jaÃ±Ã±ayÄ• naá¹ƒ chekena sÄ• rathinÄ• adhiá¹-á¹-hitaá¹ƒ yathÄ• ruci pavattiman
pavattanÄ• rahataá¹ƒ gamitÄ• . __patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti adhiá¹-á¹-hÄ• naá¹-á¹-hen
sabbaso upakkilesavisodhanena iddhivisesÄ• naá¹ƒ pavattiá¹-á¹-hÄ• nabhÄ• vato suvisodh
katÄ• . __adhiá¹-á¹-hitÄ• _ti paá¹-ipakkhadÅ«rÄ«bhÄ• vato subhÄ• vitabhÄ• vena taá¹ƒtaá¹
á¹-hapitÄ• . __samantato citÄ• _ti sabbabhÄ• gena bhÄ• vanupacayaá¹ƒ gamitÄ• . tenÄ• ha
_ti. __suá¹-á¹-hu samÄ• raddhÄ• _ti iddhibhÄ• vanÄ• ya sikhappattiyÄ• sammadeva saá¹ƒ

__aniyamenÄ• _ti ``yassa kassacÄ«â€™â€™ ti aniyatavacanena. __niyametvÄ• _ti ``tathÄ
sarÅ«paggahaá¹‡ena niyametvÄ• . __Ä• yuppamÄ• á¹‡a_nti paramÄ• yuppamÄ• á¹‡aá¹ƒ v
kÄ• raá¹‡aá¹ƒ brahmajÄ• lavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbaá¹ƒ. __mahÄ• sÄ
mahÄ• bodhisattÄ• naá¹ƒ carimabhave paá¹-isandhidÄ• yino kammassa asaá¹…kheyyÄ• y
hadaye á¹-hapetvÄ• buddhÄ• naá¹ƒ Ä• yusaá¹…khÄ• rassa parissayavikkhambhanasamat
evÄ• ti imaá¹ƒ bhaddakappameva tiá¹-á¹-heyyÄ• ti avoca.

__khaá¹‡á¸• iccÄ• dÄ«hi abhisuyyatÄ«_ti etena yathÄ• iddhibalena jarÄ• ya na paá¹-ighÄ•
maraá¹‡assapi na paá¹-ighÄ• toti atthato Ä• pannamevÄ• ti. ``kva saro khitto, kvacani patito
vuá¹-á¹-hitenapi theravÄ• dena aá¹-á¹-hakathÄ• vacanameva samatthitanti daá¹-á¹-habbaá¹
na ruccati ... pe ... niyamitaâ€™â€™ _nti.

__pariyuá¹-á¹-hitacitto_ti yathÄ• kiÃ±ci atthÄ• natthaá¹ƒ sallakkhetuá¹ƒ na sakkÄ• , evaá¹ƒ

pana abhibhavo mahatÄ• udakoghena appakassa udakassa ajjhottharaá¹‡aá¹ƒ viya ahosÄ
``ajjhotthaá¹-acittoâ€™â€™ _ti. __aÃ±Ã±o_ti therato, ariyehi vÄ• aÃ±Ã±o yo koci paro \Be
puthujjanaggahaá¹‡aÃ±cettha yathÄ• sabbena sabbaá¹ƒ appahÄ«navipallÄ• so mÄ• rena
atthÄ• natthaá¹ƒ sallakkhetuá¹ƒ na sakkoti, evaá¹ƒ thero bhagavatÄ• kataá¹ƒ nimittobhÄ• s
207/ sallakkhesÄ«ti dassanatthaá¹ƒ. tenÄ• ha __ ``mÄ• ro hÄ«â€™â€™ _tiÄ• di. __cattÄ• r
``subhaâ€™â€™ nti saÃ±Ã±Ä• vipallÄ• so, cittavipallÄ• so, dukkhe ``sukhaâ€™â€™ nti saÃ
cittavipallÄ• soti ime cattÄ• ro vipallÄ• sÄ• . __tenÄ• _ti yadipi itare aá¹-á¹-ha vipallÄ• sÄ• p
yathÄ• vuttÄ• naá¹ƒ catunnaá¹ƒ vipallÄ• sÄ• naá¹ƒ appahÄ«nabhÄ• vena. __assÄ• _ti thera

__maddatÄ«_ti phusanamattena maddanto viya hoti, aÃ±Ã±athÄ• tena maddite sattÄ• naá
kiá¹ƒ sakkhissati na sakkhissatÄ«ti adhippÄ• yo. kasmÄ• na sakkhissati? nanu esa aggasÄ
mahÄ• nubhÄ• vassa kucchiá¹ƒ paviá¹-á¹-hoti? saccaá¹ƒ paviá¹-á¹-ho, taÃ±ca kho attano m
dassanatthaá¹ƒ, na vibÄ• dhanÄ• dhippÄ• yena. vibÄ• dhanÄ• dhippÄ• yena pana idha __
vuttaá¹ƒ hadayamaddanassa adhikatattÄ• . __nimittobhÄ• sa_nti ettha ``tiá¹-á¹-hatu bhagav
sakalakappaá¹ƒ avaá¹-á¹-hÄ• nayÄ• canÄ• ya ``yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ
tiÄ• dinÄ• aÃ±Ã±Ä• padesena attano caturiddhipÄ• dabhÄ• vanÄ• nubhÄ• vena kappaá¹ƒ
saÃ±Ã±uppÄ• danaá¹ƒ nimittaá¹ƒ. tathÄ• pana pariyÄ• yaggahaá¹‡aá¹ƒ muÃ±citvÄ• ujuka
adhippÄ• yavibhÄ• vanaá¹ƒ obhÄ• so. __jÄ• nantoyevÄ• _ti mÄ• rena pariyuá¹-á¹-hitabhÄ•
aparÄ• dhahetuko sattÄ• naá¹ƒ soko tanuko hoti, na balavÄ• ti Ä• ha --- __ ``dosÄ• ropaner
sokatanukaraá¹‡atthaâ€™â€™ _nti. kiá¹ƒ pana thero mÄ• rena pariyuá¹-á¹-hitacittakÄ• le p
jÄ• nÄ• tÄ«ti? na jÄ• nÄ• ti sabhÄ• vena, buddhÄ• nubhÄ• vena pana jÄ• nÄ• ti.

__anatthe niyojento_ guá¹‡amÄ• raá¹‡ena __mÄ• reti, _ virÄ• gavibandhanena vÄ• jÄ• tin
jÄ• taá¹ƒ mÄ• rento viya hotÄ«ti __ ``mÄ• retÄ«ti mÄ• roâ€™â€™ _ti vuttaá¹ƒ. atipÄ• pattÄ
kaá¹‡hadhammasamannÄ• gato __kaá¹‡ho_. virÄ• gÄ• diguá¹‡Ä• naá¹ƒ antakaraá¹‡ato __
anatthÄ• vahaá¹ƒ paá¹-ipattiá¹ƒ na muÃ±catÄ«ti __namuci_. attano mÄ• rapÄ• sena pamat
bandhÅ« etassÄ• ti __pamattabandhu_. sattamasattÄ• hato paraá¹ƒ satta \Be II 506/ ahÄ• r
``aá¹-á¹-hame sattÄ• heâ€™â€™ _ti, na pana pallaá¹…kasattÄ• hÄ• di viya niyatakiccassa
nÄ• ma labbhanato. sattamasattÄ• hassa hi parato ajapÄ• lanigrodhamÅ«le brahmuno sakk
paá¹-iÃ±Ã±Ä• tadhammadesanaá¹ƒ bhagavantaá¹ƒ Ã±atvÄ• ``idÄ• ni satte dhammadesanÄ
atikkÄ• messatÄ«â€™â€™ ti saÃ±jÄ• tadomanasso hutvÄ• á¹-hito cintesi, ``handÄ• haá¹ƒ
parinibbÄ• pessÄ• mi, evamassa manoratho aÃ±Ã±athattaá¹ƒ gamissati, mama manoratho
cintetvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• ekamantaá¹ƒ á¹-hito --- ``parinibbÄ• tu dÄ• n
tiÄ• dinÄ• parinibbÄ• naá¹ƒ yÄ• ci. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``aá¹-á¹-hame sattÄ• heâ€™
__ajjÄ• _ti Ä• yusaá¹…khÄ• ravossajjanadivasaá¹ƒ sandhÄ• yÄ• ha. bhagavÄ• cassa atiba
208/ jÄ• nantopi taá¹ƒ anÄ• vikatvÄ• parinibbÄ• nassa akÄ• labhÄ• vameva pakÄ• sento y
tenÄ• ha __ ``na tÄ• vÄ• haâ€™â€™ _ntiÄ• di.

__maggavasena byattÄ• _ti saccapaá¹-ivedhaveyyattiyena byattÄ• . __tatheva vinÄ«tÄ• _t
samucchedavinayena vinÄ«tÄ• . __tathÄ• visÄ• radÄ• _ti ariyamaggÄ• dhigameneva satth
visÄ• radÄ• , sÄ• rajjakarÄ• naá¹ƒ diá¹-á¹-hivicikicchÄ• dipÄ• padhammÄ• naá¹ƒ vigamena
attho. yassa sutassa vasena vaá¹-á¹-adukkhato nissaraá¹‡aá¹ƒ sambhavati, taá¹ƒ idha ukka
``sutaâ€™â€™ nti adhippetanti Ä• ha __ ``tepiá¹-akavasenÄ• â€™â€™ _ti. tiá¹‡á¹‡aá¹ƒ piá
__tepiá¹-akaá¹ƒ, _ tÄ«á¹‡i vÄ• piá¹-akÄ• ni tipiá¹-akaá¹ƒ, tipiá¹-akameva __tepiá¹-akaá¹ƒ, _
__tadevÄ• _ti yaá¹ƒ taá¹ƒ tepiá¹-akaá¹ƒ sotabbabhÄ• vena sutanti vuttaá¹ƒ, tameva. __dha
pariyattidhammaá¹ƒ. __dhÄ• rentÄ«_ti suvaá¹‡á¹‡abhÄ• jane pakkhittasÄ«havasaá¹ƒ viya a
suppaguá¹‡asuppavattibhÄ• vena dhÄ• renti hadaye á¹-hapenti. iti pariyattidhammavasena
bahussutadhammadharabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni paá¹-ivedhavasenapi taá¹ƒ dassent
vuttaá¹ƒ. __ariyadhammassÄ• _ti maggaphaladhammassa, navavidhassa vÄ• lokuttaradha
adhigamÄ• yÄ• nurÅ«paá¹ƒ dhammabhÅ«taá¹ƒ. __anucchavikapaá¹-ipada_nti tameva vipa
visuddhiyo vÄ• . __anudhamma_nti nibbÄ• nadhammassa anudhammo, yathÄ• vuttapaá¹-i
abhisallekhitaá¹ƒ appicchatÄ• didhammaá¹ƒ. __caraá¹‡asÄ«lÄ• _ti samÄ• dÄ• ya vattanas
etissÄ• ti vÄ• __anudhammÄ• , _ vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• , tassa caraá¹‡asÄ«l
attano Ä• cariyassa \Be II 507/ sammÄ• sambuddhassa vÄ• daá¹ƒ. sadevakassa lokassa Ä
__Ä• cariyo, _ bhagavÄ• , tassa vÄ• do, catusaccadesanÄ• .

__Ä• cikkhissantÄ«_ti Ä• dito kathessanti, attanÄ• uggahitaniyÄ• mena pare uggaá¹‡hÄ• p
__desessantÄ«_ti vÄ• cessanti, pÄ• á¸·iá¹ƒ sammÄ• pabodhessantÄ«ti attho. __paÃ±Ã±ap
pajÄ• nÄ• pessanti, saá¹…kÄ• sessantÄ«ti attho. __paá¹-á¹-hapessantÄ«_ti pakÄ• rehi á¹-h
pakÄ• sessantÄ«ti attho. __vivarissantÄ«_ti vivaá¹-aá¹ƒ karissanti. __vibhajissantÄ«_ti vibh
__uttÄ• nÄ«karissantÄ«_ti anuttÄ• naá¹ƒ gambhÄ«raá¹ƒ uttÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ karissa
ettha __dhamma_-saddo kÄ• raá¹‡apariyÄ• yo ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isamb
720) viyÄ• ti Ä• ha __ ``sahetukena sakÄ• raá¹‡ena vacanenÄ• â€™â€™ _ti.

__sappÄ• á¹-ihÄ• riya_nti sanissaraá¹‡aá¹ƒ. yathÄ• paravÄ• daá¹ƒ bhaÃ±jitvÄ• sakavÄ• d
hetudÄ• haraá¹‡ehi yathÄ• dhigatamatthaá¹ƒ sampÄ• detvÄ• dhammaá¹ƒ kathessanti. ten
dhammaá¹ƒ desessantÄ«â€™â€™ _ti \Ne II 209/, navavidhaá¹ƒ lokuttaraá¹ƒ dhammaá¹ƒ p
ca ``paÃ±Ã±apessantÄ«â€™â€™ tiÄ• dÄ«hi chahi padehi cha atthapadÄ• ni dassitÄ• ni, Ä
byaÃ±janapadÄ• ni. ettÄ• vatÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• nayen
hoti. vuttaÃ±hetaá¹ƒ __nettiyaá¹ƒ_ (Nett saá¹…gahavÄ• ra) ``dvÄ• dasa padÄ• ni suttaá¹ƒ,
byaÃ±janaÃ±ca attho cÄ• â€™â€™ ti.

__sikkhattayasaá¹…gahita_nti adhisÄ«lasikkhÄ• disikkhattayasaá¹…gahaá¹ƒ. __sakalaá¹ƒ
anavasesaá¹ƒ satthusÄ• sanabhÅ«taá¹ƒ seá¹-á¹-hacariyaá¹ƒ. __samiddha_nti sammadeva
__jhÄ• nassÄ• davasenÄ• _ti tehi tehi bhikkhÅ«hi samadhigatajhÄ• nasukhavasena. __vuá
uá¸·Ä• rapaá¹‡Ä«tabhÄ• vÅ«pagamanena sabbaso parivuá¸• á¸• himupagataá¹ƒ. __sabbap

abhiÃ±Ã±Ä• sampadÄ• hi sÄ• sanÄ• bhivuá¸• á¸• hiyÄ• matthakappattito. __patiá¹-á¹-hitav
patiá¹-á¹-hÄ• navasena, patiá¹-á¹-happattiyÄ• ti attho. paá¹-ivedhavasena bahuno janassa h
__bÄ• hujaÃ±Ã±aá¹ƒ_. tenÄ• ha __ ``mahÄ• janÄ• bhisamayavasenÄ• â€™â€™ _ti. puthu
puthuttaá¹ƒ bhÅ«taá¹ƒ pattanti vÄ• __puthubhÅ«taá¹ƒ_. tenÄ• ha __ ``sabbÄ• kÄ• rena pu
_nti. __suá¹-á¹-hu pakÄ• sita_nti sammadeva Ä• dikalyÄ• á¹‡Ä• dibhÄ• vena paveditaá¹ƒ.

__satiá¹ƒ_ \Be II 508/ __sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• _ti ayaá¹ƒ kÄ• yÄ• divibhÄ• go attabhÄ
dukkhabhÄ• ro mayÄ• ettakaá¹ƒ kÄ• laá¹ƒ vahito, idÄ• ni pana na vahitabbo, etassa avaha
kÄ• laá¹ƒ ariyamaggasambhÄ• ro sambhato, svÄ• yaá¹ƒ ariyamaggo paá¹-ividdho, yato ime
sabhÄ• vÄ• dito sammadeva pariÃ±Ã±Ä• tÄ• ti catubbidhampi satiá¹ƒ yathÄ• tathaá¹ƒ visay
upaá¹-á¹-hitaá¹ƒ katvÄ• . __Ã±Ä• á¹‡ena paricchinditvÄ• _ti yasmÄ• imassa attabhÄ• vasa
vahane payojanabhÅ«taá¹ƒ attahitaá¹ƒ bodhimÅ«le eva parisamÄ• pitaá¹ƒ, parahitaá¹ƒ pan
buddhaveneyyavinayanaá¹ƒ parisamÄ• pitaá¹ƒ matthakappattaá¹ƒ, taá¹ƒ dÄ• ni mÄ• sattay
pÄ• puá¹‡issati, tasmÄ• Ä• ha ``visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ parinibbÄ• yissÄ• mÄ«â€™
paricchinditvÄ• saccabhÄ• gena vinicchayaá¹ƒ katvÄ• . __Ä• yusaá¹…khÄ• raá¹ƒ vissajÄ«
abhisaá¹…kharaá¹‡aá¹ƒ phalasamÄ• pattidhammaá¹ƒ na samÄ• pajjissÄ• mÄ«ti vissaji, taá
abhisaá¹…kharÄ«yamÄ• naá¹ƒ jÄ«vitasaá¹…khÄ• raá¹ƒ na pavattayissÄ• mÄ«ti vissaji. ten
_tiÄ• di.

á¹-hÄ• namahantatÄ• yapi pavattiÄ• kÄ• ramahantatÄ• yapi __mahanto pathavÄ«kampo_.
bhÅ«micÄ• lassa mahantataá¹ƒ dassetuá¹ƒ __ ``tadÄ• ... pe ... akampitthÄ• â€™â€™ _ti v
jÄ• tikhettabhÅ«tÄ• dasasahassÄ« lokadhÄ• tu eva, na yÄ• kÄ• ci. yÄ• mahÄ• bhinÄ«hÄ
akampittha, tadÄ• pi \Ne II 210/ tattakÄ• ya eva kampane kiá¹ƒ kÄ• raá¹‡aá¹ƒ? jÄ• tikhettab
pariggahassa katattÄ• , pariggahaá¹‡aÃ±cassa dhammatÄ• vasena veditabbaá¹ƒ. tathÄ• h
tattakameva jÄ• tikhettaá¹ƒ ahosi. tathÄ• hi vuttaá¹ƒ ``dasasahassÄ« lokadhÄ• tu nissaddÄ
pe ... mahÄ• samuddo Ä• bhujati, dasasahassÄ« pakampatÄ«â€™â€™ ti ca Ä• di. udakapa
chappakÄ• rappavedhanena. avÄ«tarÄ• ge bhiá¹ƒsetÄ«ti bhiá¹ƒsano, so eva __bhiá¹ƒsana
``bhayajanakoâ€™â€™ _ti. __devabheriyo_ti devadundubhisaddassa pariyÄ• yavacanamat
devadundubhÄ«ti adhippetÄ• , atha kho uppÄ• tabhÄ• vena labbhamÄ• no Ä• kÄ• sato nig
``devoâ€™â€™ _tiÄ• di. __devo_ti megho. tassa hi tadÄ• acchabhÄ• vena Ä• kÄ• sassa v
sukkhagajjitasaÃ±Ã±ite \Be II 509/ sadde niccharante devadundubhisamaÃ±Ã±Ä• . tenÄ• ha
sukkhagajjitaá¹ƒ gajjÄ«â€™â€™ _ti.

__pÄ«tivegavissaá¹-á¹-ha_nti ``evaá¹ƒ ciratarakÄ• laá¹ƒ vahito ayaá¹ƒ attabhÄ• vasaÃ±Ã±i
na cirasseva nikkhipissÄ• mÄ«â€™â€™ ti saÃ±jÄ• tasomanasso bhagavÄ• sabhÄ• veneva
udÄ• naá¹ƒ udÄ• neti, evaá¹ƒ udÄ• nentena ayampi attho sÄ• dhito hotÄ«ti dassanatthaá¹ƒ
``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tulÄ«yatÄ«ti __tula_nti tula-saddo kammasÄ• dhanoti dassetuá¹ƒ __ ``tulitaâ€™â€™ _nti v
appÄ• nubhÄ• vatÄ• ya __paricchinnaá¹ƒ_. tathÄ• hi taá¹ƒ paá¹-ipakkhena parito khaá¹‡á¸
vuccati. paá¹-ipakkhavikkhambhanato dÄ«ghasantÄ• natÄ• ya vipulaphalatÄ• ya ca __na tu
yehi kÄ• raá¹‡ehi pubbe avisesato ``mahaggataá¹ƒ atulaâ€™â€™ nti vuttaá¹ƒ, tÄ• ni kÄ• ra
Ä• ruppassa sÄ• tisayaá¹ƒ vijjantÄ«ti __arÅ«pÄ• vacaraá¹ƒ atula_nti vuttaá¹ƒ, itaraÃ±ca tula
__appavipÄ• ka_nti tÄ«supi kammesu yaá¹ƒ appavipÄ• kaá¹ƒ hÄ«naá¹ƒ, taá¹ƒ tulaá¹ƒ. __ba
mahÄ• vipÄ• kaá¹ƒ paá¹‡Ä«taá¹ƒ, taá¹ƒ atulaá¹ƒ. yaá¹ƒ panettha majjhimaá¹ƒ, taá¹ƒ hÄ«na
dvidhÄ• bhinditvÄ• dvÄ«su bhÄ• gesu pakkhipitabbaá¹ƒ. hÄ«nattikavaá¹‡á¹‡anÄ• yaá¹ƒ v
appabahuvipÄ• kataá¹ƒ niddhÄ• retvÄ• tassa vasena tulÄ• tulabhÄ• vo veditabbo. sambha
Ä• ha __ ``sambhava^ hetubhÅ«taâ€™â€™ _nti. __niyakajjhattarato_ti sasantÄ• nadhamm
gocarÄ• sevanÄ• ya ca rato. savipÄ• kaá¹ƒ samÄ• naá¹ƒ pavattivipÄ• kamattadÄ• yikamma
sambhavaá¹ƒ, na ca taá¹ƒ kÄ• mÄ• di^ bhavÄ• bhisaá¹…khÄ• rakanti tato visesanatthaá¹ƒ
``bhavasaá¹…khÄ• raâ€™â€™ _nti vuttaá¹ƒ. __ossajÄ«_ti ariyamaggena avassaji. __kavac
pariyonandhitvÄ• á¹-hitaá¹ƒ attani sambhÅ«tattÄ• __attasambhavaá¹ƒ_ \Ne II 211/ __kiles
kilesabhedasahabhÄ• vikammossajjanaá¹ƒ dassento tadubhayassa kÄ• raá¹‡amÄ• ha __ `
_ti.

paá¹-hamavikappe avasajjanameva vuttaá¹ƒ. ettha avasajjanÄ• kÄ• roti taá¹ƒ dassento __ `
_tiÄ• dimÄ• ha. tattha __tÄ«rento_ti ``uppÄ• do bhayaá¹ƒ, anuppÄ• do khemaâ€™â€™ ntiÄ
__tulento tÄ«rento_tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``p
_tiÄ• diá¹ƒ vatvÄ• bhavasaá¹…khÄ• rassa avasajjanÄ• kÄ• raá¹ƒ sarÅ«pato dasseti. __eva
udÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ Ä• dito vuttamatthaá¹ƒ nigamanavasena dasseti.
__abhÄ«tabhÄ• vaÃ±Ä• panatthaÃ±cÄ• _ti ayampi attho saá¹…gahitoti daá¹-á¹-habbaá¹ƒ.

cÄ• pÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pÄ• sÄ• dakampanavaggo

1-2. pubbasuttÄ• divaá¹‡á¹‡anÄ•

823-824__._ __parato_ imasmiá¹ƒ pÄ• sÄ• dakampanavagge dasamasutte __Ä• vi bhaviss
channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ pÄ• dakabhÅ«tÄ• padhÄ• nabhÅ«tÄ• . yathÄ• paá¹-hamasu
ca chaabhiÃ±Ã±Ä• pÄ• dakÄ• iddhipÄ• dÄ• kathitÄ• ti attho.

3. chandasamÄ• dhisuttavaá¹‡á¹‡anÄ•

<825> yo samÄ• dhissa nissayabhÅ«to chando, so idhÄ• dhippetoti Ä• ha __ ``chandanti k
_nti. tassa ca adhipateyyaá¹-á¹-ho nissayaá¹-á¹-ho, na vinÄ• taá¹ƒ chandaá¹ƒ nissÄ• yÄ• ti

``nissÄ• yÄ• ti nissayaá¹ƒ katvÄ• , adhipatiá¹ƒ katvÄ• ti atthoâ€™â€™ _ti. __padhÄ• nabhÅ
seá¹-á¹-habhÄ• vo ca ekassapi catukiccasÄ• dhanavasena pavattiyÄ• , tato eva bahuvacan
padhÄ• nasaá¹…khÄ• raá¹-á¹-hena padhÄ• nasaá¹…kharaá¹‡ato. ``chandaá¹ƒ ce nissÄ• ya
chandasamÄ• dhÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• chandÄ• dhipati samÄ• dhi __chandas
katvÄ• samÄ• so vuttoti viÃ±Ã±Ä• yati, adhipatisaddatthadassanavasena vÄ• chandahetu
samÄ• dhi __chandasamÄ• dhi_. tena ``chandasamÄ• dhinÄ• ceva padhÄ• nasaá¹…khÄ•
samannÄ• gatÄ• â€™â€™ ti vakkhati, taá¹ƒ Ä• netvÄ• \Ne II 212/ sambandho. __padhÄ• n
keci vadanti --- ``saá¹…khatasaá¹…khÄ• rÄ• dinivattanatthaá¹ƒ padhÄ• naggahaá¹‡aâ€™â
visesaá¹ƒ saá¹…kharotÄ«ti __saá¹…khÄ• ro, _ sabbampi vÄ«riyaá¹ƒ. tattha catukiccasÄ• d
nivattanatthaá¹ƒ __padhÄ• na_ggahaá¹‡anti. yathÄ• chando chandasamÄ• dhinÄ• ceva p
samannÄ• gato, evaá¹ƒ chandasamÄ• dhi chandena ceva padhÄ• nasaá¹…khÄ• rehi ca sa
padhÄ• nasaá¹…khÄ• rÄ• pi chandena \Be II 511/ ceva chandasamÄ• dhinÄ• ca samannÄ
samannÄ• gatasaddo yojetabbo. __tasmÄ• _ti yasmÄ• tayopi chandÄ• dayo ekacittuppÄ•
te dhammÄ• ekato katvÄ• ``ayaá¹ƒ vuccati ... pe ... iddhipÄ• doâ€™â€™ ti vuttanti. evaá¹ƒ
cettha iddhipÄ• dabhÄ• vo vutto, vibhaá¹…ge pana tesaá¹ƒ iddhibhÄ• vo sampayuttÄ• naá¹
dassento __ ``iddhipÄ• davibhaá¹…ge panÄ• â€™â€™ _tiÄ• dimÄ• ha.

idÄ• ni nesaá¹ƒ iddhipÄ• datÄ• pi sambhavatÄ«ti dassento __ ``apicÄ• â€™â€™ _tiÄ• dim
bhÄ• vayato padhÄ• naá¹ƒ katvÄ• bhÄ• ventassa tathÄ• pavattapubbÄ• bhisaá¹…khÄ• ra
nÄ• ma, tassa nissayabhÅ«tÄ• padhÄ• nasaá¹…khÄ• rÄ• __iddhipÄ• do_ nÄ• ma. sesadv
bhÄ• vayantassa mukhyatÄ• mattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, ijjhanattho pana sabbesaá¹ƒ sa
``sampayutta ... pe ... ijjhantiyevÄ• â€™â€™ _ti Ä• ha.

iddhipÄ• de asaá¹…karato dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __cha
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rÄ• . __sesiddhipÄ• desÅ«_ti vÄ«riyiddhipÄ• dÄ• c
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoti dvikkhattuá¹ƒ vÄ«riyaá¹ƒ Ä• ga
samÄ• dhivisesaá¹ƒ, vÄ«riyÄ• dhipatisamÄ• dhi eva vÄ«riyasamÄ• dhÄ«ti dutiyaá¹ƒ saman
dveyeva hi sabbattha samannÄ• gamaá¹…gÄ• ni samÄ• dhi padhÄ• nasaá¹…khÄ• ro ca, c
padhÄ• nasaá¹…khÄ• ro pana padhÄ• navacaneneva visesito, na chandÄ• dÄ«hÄ«ti na idh
padhÄ• nasaá¹…khÄ• rassa vuttÄ• hoti. vÄ«riyaÃ±ca samÄ• dhiá¹ƒ visesetvÄ• á¹-hitamev
padhÄ• nasaá¹…khÄ• ravacanena vuttanti nÄ• pi dvÄ«hi vÄ«riyehi samannÄ• gamo vutto h
visiá¹-á¹-ho samÄ• dhi, tathÄ• pi visiá¹-á¹-heneva ca tena sampayutto padhÄ• nasaá¹…khÄ
samÄ• dhivisesanÄ• naá¹ƒ vasena cattÄ• ro iddhipÄ• dÄ• vuttÄ• , visesanabhÄ• vo ca cha
taá¹ƒ taá¹ƒ avassayadassanavasena hotÄ«ti ``chandasamÄ• dhi ... pe ... iddhipÄ• doâ€™â€™
pÄ• da-sadde upÄ• dÄ• yaá¹-á¹-hena chandÄ• dÄ«naá¹ƒ iddhipÄ• datÄ• vuttÄ• hoti, tenev
uttaracÅ«á¸·abhÄ• janiye_ ``cattÄ• ro iddhipÄ• dÄ• chandiddhipÄ• doâ€™â€™ tiÄ• dinÄ•
iddhipÄ• datÄ• vuttÄ• , paÃ±hapucchake ca --- ``cattÄ• ro iddhipÄ• dÄ• idha bhikkhu chan
tiÄ• dinÄ• va (Vibh 431) uddesaá¹ƒ katvÄ• pi puna \Ne II 213/ chandÄ• dÄ«naá¹ƒ yeva kusa

vibhatto. upÄ• yiddhipÄ• dadassanatthameva hi nissayiddhipÄ• dadassanaá¹ƒ kataá¹ƒ, aÃ±
hotÄ«ti ayamettha pÄ• á¸·ivasena atthavinicchayo. tattha __upÄ• yiddhipÄ• dadassanatthar
jeá¹-á¹-hake pubbaá¹…game katvÄ• nibbattitasamÄ• dhi chandÄ• dhipatisamÄ• dhÄ«ti cha
adhigamÅ«pÄ• yadassanaá¹ƒ upÄ• yiddhipÄ• dadassanaá¹ƒ, tadatthameva ``tathÄ• bhÅ«ta
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti tattha tattha pÄ• á¸·iyaá¹ƒ nissayiddhipÄ• dadassanaá¹
chandÄ• divisiá¹-á¹-hÄ• naá¹ƒyeva vedanÄ• kkhandhÄ• dÄ«naá¹ƒ adhippetattÄ• . evaÃ±ce
aÃ±Ã±athÄ• kevalaá¹ƒ iddhisampayuttÄ• naá¹ƒyeva khandhÄ• naá¹ƒ vasena iddhipÄ• dab
catubbidhatÄ• na hoti visesakÄ• raá¹‡abhÄ• vatoti adhippÄ• yo.

__kecÄ«_ti uttaravihÄ• ravÄ• sino. __anibbatto_ti hetupaccayehi na nibbatto, na sabhÄ• va
paÃ±Ã±attimattanti adhippÄ• yo. vÄ• damaddanatthÄ• ya hoti, abhidhamme ca Ä• gato utta
__cattÄ• ro iddhipÄ• dÄ• _tiÄ• di uttaracÅ«á¸·avÄ• radassanaá¹ƒ. ime pana uttaracÅ«á¸·av

raá¹-á¹-hapÄ• latthero chande sati kathaá¹ƒ nÄ• nujÄ• nissantÄ«ti sattÄ• hÄ• ni bhattÄ• ni a
anujÄ• nÄ• petvÄ• pabbajitvÄ• chandameva nissÄ• ya arahattaá¹ƒ pÄ• puá¹‡Ä«ti Ä• ha --
chandaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesÄ«â€™â€™ _ti. __soá¹‡atthero
so hi Ä• yasmÄ• attano sukhumÄ• labhÄ• vaá¹ƒ acintetvÄ• ativelaá¹ƒ caá¹…kamanena pÄ
ussÄ• haá¹ƒ avissajjento vÄ«riyaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesi. __sa
``cittavato ce alamariyaÃ±Ä• á¹‡adassanaviseso ijjheyya, mayhaá¹ƒ ijjheyyÄ• ti cittaá¹ƒ dhu
lokuttaradhammaá¹ƒ nibbattesi. mogharÄ• jÄ• ``paÃ±Ã±avato ce maggabhÄ• vanÄ• ijjhey
ti paÃ±Ã±Ä• pubbaá¹…gamaá¹ƒ paÃ±Ã±Ä• dhuraá¹ƒ paÃ±Ã±Ä• jeá¹-á¹-hakaá¹ƒ katvÄ• ara
``mogharÄ• jÄ• vÄ«maá¹ƒsaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesÄ«â€™â€
ariyÄ• naá¹ƒ upaá¹-á¹-hÄ• nussÄ• hamantajÄ• tisampadaá¹ƒ nissÄ• ya raÃ±Ã±o santike lad
nidassanabhÄ• vena dassetuá¹ƒ __ ``tattha yathÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha \Be II 51
chanduppÄ• danaá¹ƒ tosanaá¹ƒ viya hotÄ«ti chandassa upaá¹-á¹-hÄ• nasadisatÄ• vuttÄ• ,
vÄ«riyassa sÅ«rattasadisatÄ• , cintanappadhÄ• nattÄ• cittassa mantasaá¹ƒvidhÄ• nasadis
yonisomanasikÄ• ra-sambhÅ«tesu kusaladhammesu paÃ±Ã±Ä• seá¹-á¹-hÄ• ti vÄ«maá¹ƒsÄ
vuttÄ• .

4. moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<826> __uddhaccapakatikÄ• _ti \Ne II 214/ vikkhittasabhÄ• vÄ• , vibbhantacittÄ• ti attho. a
vipphanditacittatÄ• ya __vipphandamÄ• nacittÄ• _. tucchatÄ• ya naá¸·o viyÄ• ti naá¸·o, mÄ
etesanti __unnaá¸·Ä• _ti Ä• ha --- __ ``unnaá¸·Ä• ti ... pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti. __c
cÄ• palyatÄ• nÄ• ma lolabhÄ• vo. __murÄ• _ti kharavacanÄ• , pharusavacanÄ• ti attho. __
samphappalÄ• pinoti vuttaá¹ƒ __ ``asaá¹ƒyatavacanÄ• â€™â€™ _tiÄ• di. paá¹-ipattidhamm
vinaá¹-á¹-hÄ• paá¹-ivinaá¹-á¹-hÄ• sati etesanti __muá¹-á¹-hasatÄ«_ti Ä• ha --- __ ``naá¹-á¹
_ti. __ubbhantacittÄ• _ti samÄ• dhino abhÄ• vena uddhacceneva uparÅ«pari bhantacittÄ• .

abhÄ• vitakÄ• yatÄ• ya gÄ• madÄ• rakÄ• viya pakatibhÅ«taindriyÄ• . nemo vuccati bhÅ«m
gambhÄ«ro nemo etassÄ• ti __gambhÄ«ranemo. suá¹-á¹-hu nikhÄ• to_tiÄ• di tassa pÄ• das
suppatiá¹-á¹-hitabhÄ• vadassanaá¹ƒ.

5. uá¹‡á¹‡Ä• bhabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<827> __pahÄ• nattha_nti anuppÄ• dapahÄ• natthaá¹ƒ.

9. iddhÄ• didesanÄ• suttavaá¹‡á¹‡anÄ•

<831> __abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ adhippetaá¹ƒ_ ``iddhilÄ• bhÄ• ya pa

10. vibhaá¹…gasuttavaá¹‡á¹‡anÄ•

<832> __chandaá¹ƒ uppÄ• detvÄ• _ti bhÄ• vanÄ• chandaá¹ƒ uppÄ• detvÄ• . __lÄ«nÄ• kÄ
layÄ• patti. __kosajjena_ vokiá¹‡á¹‡Ä• pajjanaá¹ƒ vuttaá¹ƒ.

evaá¹ƒ \Be II 514/ pasÄ• dÄ• bhÄ• vena cittassa vikkhepÄ• patti, tattha pasÄ• duppÄ• dan
icchitabbaá¹ƒ, tassa uppÄ• danÄ• kÄ• raá¹ƒ dassetuá¹ƒ vuttaá¹ƒ __ ``so buddhadhammasa
Ä• vajjetvÄ• â€™â€™ _tiÄ• di. vatthukÄ• me Ä• rabbha vikkhitto punappunaá¹ƒ vikkhitto ho
``anuvikkhittoâ€™â€™ _ti. uppathaá¹ƒ paá¹-ipannassa cittassa daá¹‡á¸• anaá¹-á¹-hena nigg
suttÄ• ni eva daá¹‡á¸• oti __suttadaá¹‡á¸• o, _ tena suttadaá¹‡á¸• ena \Ne II 215/ cittaá¹ƒ ta
paÃ±cakÄ• maguá¹‡e Ä• rabbha pavatto cittavikkhepo punappunaá¹ƒ uppajjatevÄ• ti vuttaá
anuvisaá¹-oâ€™â€™ _ti.

purepacchÄ• bhÄ• vo kammaá¹-á¹-hÄ• nassa manasikÄ• ravasena uggahavasena vÄ• ti ta
``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __atilÄ«nÄ• dÄ«su catÅ«su á¹-hÄ• nesÅ«_ti
atilÄ«nÄ• tipaggahitasaá¹ƒkhittaanuvikkhittasaÃ±Ã±itesu catÅ«su á¹-hÄ• nesu. tattha bhÄ•
anajjhogÄ• hetvÄ• va saá¹…koco __atilÄ«natÄ• , _ ajjhogÄ• hetvÄ• anto saá¹…koco __saa
__atipaggahitatÄ• , _ accÄ• raddhavÄ«riyatÄ• __anuvikkhittatÄ• _. bahiddhÄ• visamavitak
Ä• pajjanto dvattiá¹ƒsÄ• kÄ• ravasena aá¹-á¹-hikasaÃ±Ã±Ä• vasena vÄ• gahetabbanti Ä• h
veditabbaâ€™â€™ _nti. tenÄ• ha __ ``uddhaá¹ƒ pÄ• datalÄ• â€™â€™ _tiÄ• di (DN II 377;

aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato Ä• kirÄ«yanti pakÄ• rato á¹-hapÄ«yantÄ«ti __Ä• kÄ• rA
``yehi Ä• kÄ• rehÄ«ti yehi koá¹-á¹-hÄ• sehÄ«â€™â€™ _ti. liá¹…gÄ«yati sallakkhÄ«yatÄ«ti _
saá¹‡á¹-hÄ• naá¹ƒ. nimÄ«yati niddhÄ• retvÄ• paricchindÄ«yatÄ«ti __nimittaá¹ƒ, _ upaá¹-á¹
bhikkhÅ«_tiÄ• di Ä• lokasaÃ±Ã±aá¹ƒ yo uggaá¹‡hÄ• ti, taá¹ƒ dassanaá¹ƒ. __aá¹…gaá¹‡e_t
__Ä• lokasaÃ±Ã±aá¹ƒ manasikaroti_ rattiyaá¹ƒ. __vÄ«riyÄ• dÄ«supÄ«_ti yathÄ• ``idha bhi

uppÄ• detvÄ• â€™â€™ ti chande vitthÄ• ranayo vutto, vÄ«riyÄ• dÄ«supi eso eva vitthÄ• ra

pÄ• sÄ• dakampanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ayoguá¸·avaggo

2. ayoguá¸·asuttavaá¹‡á¹‡anÄ•

<834> __iminÄ• catumahÄ• bhÅ«tamayenÄ• _ti iminÄ• sabbalokapaccakkhena catÅ«hi m
catumahÄ• bhÅ«tamayena. manomayo pana nimmitakÄ• yo \Be II 515/ bhagavato rucivase
__omÄ• tÄ«_ti avamÄ• ti. ava-pubbo hi mÄ• -saddo sattiatthopi hotÄ«ti __ ``pahoti sakkotÄ
__asambhinnapada_nti asÄ• dhÄ• raá¹‡apadaá¹ƒ aÃ±Ã±attha anÄ• gatattÄ• . kÄ• yassa \N
Ä• ropanaá¹ƒ tannissitatÄ• karaá¹‡aÃ±ca atthato cittagatiyÄ• pavattanamevÄ• ti Ä• ha __ `
pesetÄ«â€™â€™ _ti.

tattha __cittagatigamanaá¹ƒ_ nÄ• ma cittavasena kÄ• yassa pariá¹‡Ä• manena ``ayaá¹ƒ kÄ
hotÅ«â€™â€™ ti kÄ• yassa cittena samÄ• nagatikatÄ• á¹-hapanaá¹ƒ. kathaá¹ƒ pana kÄ• yo
lahupavattinÄ• cittena samÄ• nagatiko hotÄ«ti? na sabbathÄ• samÄ• nagatiko. yatheva hi
cittapariá¹‡Ä• mane cittaá¹ƒ sabbathÄ• kÄ• yena samÄ• nagatikaá¹ƒ na hoti. na hi kadÄ• c
attano khaá¹‡ena avattitvÄ• dandhavuttikassa rÅ«padhammassa vasena pavattituá¹ƒ sakk
ayaá¹ƒ kÄ• yo viya hotÅ«â€™â€™ ti pana adhiá¹-á¹-hÄ• nena dandhagatikassa kÄ• yassa
icchitaá¹-á¹-hÄ• nappatti, tÄ• va kÄ• yagatianulomeneva hutvÄ• santÄ• navasena pavattan
kÄ• yagatiyÄ• pariá¹‡Ä• mitaá¹ƒ nÄ• ma hoti. evaá¹ƒ ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viya h
adhiá¹-á¹-hÄ• nena pageva sukhalahusaÃ±Ã±Ä• ya sampÄ• ditattÄ• abhÄ• vitiddhipÄ• dÄ•
yathÄ• lahukaá¹ƒ katipayacittavÄ• reneva icchitaá¹-á¹-hÄ• nappatti hoti, evaá¹ƒ pavattamÄ
pariá¹‡Ä• mito nÄ• ma hoti, na ekacittakkhaá¹‡eneva icchitaá¹-á¹-hÄ• nappattiyÄ• , evaÃ±c
bÄ• hÄ• samiÃ±janapasÄ• raá¹‡Å«pamÄ• pi upacÄ• rena vinÄ• suá¹-á¹-hutaraá¹ƒ yuttÄ• l
dhammatÄ• vilomatÄ• siyÄ• , nÄ• pi dhammÄ• naá¹ƒ lakkhaá¹‡aÃ±Ã±athattaá¹ƒ iddhibale
bhÄ• vaÃ±Ã±athattameva pana kÄ• tuá¹ƒ sakkÄ• ti.

3-10. bhikkhusuttÄ• divaá¹‡á¹‡anÄ•

835-842__._ ``dvinnaá¹ƒ phalÄ• naâ€™â€™ nti Ä• gatasuttaá¹ƒ sandhÄ• ya __ ``dve phalÄ
vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

ayoguá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iddhipÄ• dasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. anuruddhasaá¹ƒyuttaá¹ƒ

1. rahogatavaggo

1-2. paá¹-hamarahogatasuttÄ• divaá¹‡á¹‡anÄ•

899-900__._ __chattiá¹ƒsÄ• ya_ \Be II 516/ \Ne II 217/ __á¹-hÄ• nesÅ«_ti ajjhattaá¹ƒ kÄ• ye
samudayadhammÄ• nupassÄ«, vayo, samudayavayo, bahiddhÄ• samudayo, vayo, samuda
samudayo, vayo, samudayavayadhammÄ• nupassÄ«ti nava anupassanÄ• , tathÄ• vedanÄ
chattiá¹ƒsÄ• ya á¹-hÄ• nesu. __dutiye dvÄ• dasasu á¹-hÄ• nesÅ«_ti kÄ• ye ajjhattaá¹ƒ bahi
vedanÄ• ya citte dhammesÅ«ti evaá¹ƒ dvÄ• dasasu á¹-hÄ• nesu.

3. sutanusuttavaá¹‡á¹‡anÄ•

<901> __imÄ• ya pÄ• á¸·iyÄ• _ti imÄ• ya hÄ«nattikapÄ• á¸·iyÄ• . __ime dhammÄ• hÄ«nÄ
dhammÄ• majjhimÄ• _ hÄ«napaá¹‡Ä«tÄ• naá¹ƒ majjhe bhavÄ• ti. uttamaá¹-á¹-hena attapp
padhÄ• nabhÄ• vaá¹ƒ nÄ«tÄ• ti __paá¹‡Ä«tÄ• _.

4-7. paá¹-hamakaá¹‡á¸• akÄ«suttÄ• divaá¹‡á¹‡anÄ•

902-905__._ kaá¹‡á¸• akÄ• etissÄ• atthÄ«ti __kaá¹‡á¸• akÄ«, _ karamandagaccho. osadh
itthiliá¹…ganiddeso, tabbahulatÄ• ya taá¹ƒ vanaá¹ƒ ``kaá¹‡á¸• akÄ«vanaâ€™â€™ nteva pa
__sahassaloka_nti sahassacakkavÄ• á¸·alokaá¹ƒ. __dasacakkavÄ• á¸·asahassaá¹ƒ ekÄ• v
Ä• gacchati_ tathÄ• Ä• lokavaá¸• á¸• hanassa katattÄ• .

9. ambapÄ• livanasuttavaá¹‡á¹‡anÄ•

<907> __arahattabhÄ• vadÄ«paka_nti \Ne II 218/ arahattassa atthibhÄ• vadÄ«pakaá¹ƒ.
``arahattabhÄ• vadÄ«pikaâ€™â€™ nti vÄ• pÄ• á¹-ho.

rahogatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggavaá¹‡á¹‡anÄ•

909-922__._ __dasabalaÃ±Ä• á¹‡a_nti \Be II 517/ dasavidhabalaÃ±Ä• á¹‡aá¹ƒ. __ekadese
sÄ• vakÄ• nampi attano abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti te kÄ• lapa
yathÄ• paricayasattapadesavasena ca á¹-hÄ• nÄ• nÄ«ti jÄ• nanti, sammÄ• sambuddhÄ• na

sabbattheva appaá¹-ihatameva Ã±Ä• á¹‡anti Ä• ha --- __ ``sabbaÃ±Ã±ubuddhÄ• naá¹ƒ pan
dasabalaÃ±Ä• á¹‡aá¹ƒ anantavisayattÄ• __nippadesaá¹ƒ_ anÅ«natÄ• ya __sabbÄ• kÄ• ra

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anuruddhasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. jhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ•

<923> jhÄ• nasaá¹ƒyuttaá¹ƒ \Ne II 219/ suviÃ±Ã±eyyameva, missakanti vadanti.

jhÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• nÄ• pÄ• nasaá¹ƒyuttaá¹ƒ

1. ekadhammavaggo

1. ekadhammasuttavaá¹‡á¹‡anÄ•

<977> __etthÄ• _ti \Be II 518/ \Ne II 220/ etasmiá¹ƒ paá¹-hamasutte. __vuttameva, _ tasmÄ
vuttanayeneva veditabbanti adhippÄ• yo.

6. ariá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

<982> __no_-saddo pucchÄ• yaá¹ƒ, tasmÄ• nÅ«ti iminÄ• samÄ• natthoti Ä• ha __ ``bhÄ•
__kÄ• macchando_ti vatthukÄ• mesu icchÄ• ti Ä• ha __ ``paÃ±cakÄ• maguá¹‡ikarÄ• goâ€™
Ä• yatanadhammesu_ saparasantatipariyÄ• pannesu. __iminÄ• _ kÄ• macchandappahÄ• n
paá¹-ighasaÃ±Ã±Ä• paá¹-ivinayakittanena ca __anÄ• gÄ• mimaggaá¹ƒ katheti_
paÃ±corambhÄ• giyasaÃ±Ã±ojanasamucchedassa byÄ• katattÄ• . __vipassanaá¹ƒ dassent
anuyuÃ±jathÄ• â€™â€™ ti dassento.

8. padÄ«popamasuttavaá¹‡á¹‡anÄ•

<984> ``neva kÄ• yopi kilamati na cakkhÅ«nÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ paduddh
kilamati, cakkhÅ«nipi vihaÃ±Ã±antÄ«â€™â€™ _ti vatvÄ• yattha yathÄ• hoti, tÄ• ni dassetu
``dhÄ• tukammaá¹-á¹-hÄ• nasmiá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __cakkhÅ«ni phandanti
upanijjhÄ• yane hotÄ«ti katvÄ• vuttaá¹ƒ. __imasmiá¹ƒ pana kammaá¹-á¹-hÄ• ne_ti Ä• nÄ• p
__evamÄ• hÄ• _ti ``bhikkhu cepi Ä• kaá¹…kheyya, neva kÄ• yo kilameyyÄ• â€™â€™ ti eva

__labbhatÄ«_ti aá¹-á¹-hakathÄ• dhippÄ• ye á¹-hatvÄ• vuttaá¹ƒ, parato Ä• gatena theravÄ•
II 221/ hi tÄ• rakarÅ«pamuttÄ• vaá¸·ikÄ• disadisaá¹ƒ nimittÅ«paá¹-á¹-hÄ• nÄ• kÄ• ramattaá
khaá¹‡amattaá¹-á¹-hÄ• yinaá¹ƒ kasiá¹‡animittesu viya ugghÄ• á¹-anaá¹ƒ kÄ• tuá¹ƒ sakkoti.
labbhatevÄ• â€™â€™ _ti. __Ä• nisaá¹ƒsadassanatthaá¹ƒ gahito, _ Ä• nÄ• pÄ• nassatisam
guá¹‡o sukheneva ijjhatÄ«ti. __yasmÄ• bhikkhÅ«ti imasmiá¹ƒ vÄ• re nÄ• gata_nti yathÄ• p
Ä• kaá¹…kheyyÄ• â€™â€™ ti \Be II 519/ Ä• gataá¹ƒ, evaá¹ƒ idha ``bhÄ• vite kho, bhikkhav
Ä• nÄ• pÄ• nassatisamÄ• dhimhÄ«â€™â€™ ti Ä• gatavÄ• re bhikkhuggahaá¹‡amakataá¹ƒ

9. vesÄ• lÄ«suttavaá¹‡á¹‡anÄ•

<985> __pÄ• kÄ• raparikkhepavaá¸• á¸• hanenÄ• _ti pÄ• kÄ• raparikkhepena bhÅ«miyÄ•
rÄ• jagahasÄ• vatthiyo viya __idampi ca nagaraá¹ƒ ... pe ... sabbÄ• kÄ• ravepullataá¹ƒ patta
anekapariyÄ• yenÄ• _ti ettha __pariyÄ• ya_saddo kÄ• raá¹‡avacanoti Ä• ha __ ``anekehi k
ayaá¹ƒ kÄ• yo aviÃ±Ã±Ä• á¹‡akopi saviÃ±Ã±Ä• á¹‡akopi evampi asubho evampi asubhoti n
attho. __asubhÄ• kÄ• rasandassanappavatta_nti kesÄ• divasena tatthÄ• pi vaá¹‡á¹‡Ä• dito
dassanavasena pavattaá¹ƒ. __kÄ• yavicchandanÄ«yakatha_nti attano parassa ca karajakÄ
vicchandanuppÄ• danakathaá¹ƒ. __muttaá¹ƒ vÄ• _tiÄ• dinÄ• byatirekamukhena kÄ• yassa
tattha Ä• dito tÄ«hi padehi adassanÄ«yatÄ• ya asÄ• rakatÄ• ya ca, majjhe catÅ«hi dugganc
lesamattenapi manuÃ±Ã±atÄ• bhÄ• vamassa dasseti. __atha kho_tiÄ• dinÄ• anvayato sar
dassanaá¹ƒ. __ ``kesalomÄ• dÄ«â€™â€™ _ti saá¹…khepato vuttamatthaá¹ƒ vibhÄ• gena d
_tiÄ• di vuttaá¹ƒ.

__vaá¹‡á¹‡ento_ti vitthÄ• rento. __asubhÄ• yÄ• _ti asubhamÄ• tikÄ• ya. __phÄ• tikamma_
kilesacorehi anabhibhavanÄ«yattÄ• jhÄ• naá¹ƒ __ ``cittamaÃ±jÅ«saâ€™â€™ _nti vuttaá¹ƒ
katvÄ• .

apare pana ``tasmiá¹ƒ kira addhamÄ• se na koci buddhaveneyyo ahosi, tasmÄ• bhagavÄ•
`icchÄ• mahaá¹ƒ, bhikkhaveâ€™ tiÄ• dÄ«â€™â€™ ti vadanti. __pare kirÄ• _ti __kira_-sado
tenÄ• ha __ ``idaá¹ƒ pana icchÄ• mattaâ€™â€™ _nti.

__anekakÄ• raá¹‡asammisso_ti ettha kÄ• raá¹‡aá¹ƒ nÄ• ma kÄ• yassa asuciduggandhaje
__sabbamakaá¹ƒsÅ«_ti puthujjanÄ• nÄ• ma sÄ• vajjepi tattha anavajjasaÃ±Ã±ino hutvÄ•
karaá¹‡akÄ• rÄ• panasamanuÃ±Ã±atÄ• bhedaá¹ƒ \Ne II 222/ sabbaá¹ƒ pÄ• paá¹ƒ akaá¹ƒsu
dasÄ• nussatiggahaá¹‡eneva Ä• nÄ• pÄ• nassati gahitÄ• , sÄ• pana tattha sannipatitabhik
sÄ• tthikÄ• ca, tasmÄ• puna gahitÄ• . tathÄ• hi bhagavÄ• tameva kammaá¹-á¹-hÄ• naá¹ƒ
Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• asubhakammaá¹-á¹-hÄ• nasadisÄ• , cattÄ• ro pana Ä• rup
tesaá¹ƒ idha aggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__vesÄ• liá¹ƒ upanissÄ• yÄ• _ti vesÄ• lÄ«nagaraá¹ƒ gocaragÄ• maá¹ƒ katvÄ• . __muhutte
gÄ• ravena upagatabhikkhÅ«naá¹ƒ vacanasamanantarameva uá¹-á¹-hahiá¹ƒsÅ«ti katvÄ• v
bhikkhÅ« bhagavato sandesaá¹ƒ sirasÄ• sampaá¹-icchituá¹ƒ ohitasotÄ• viharanti.

__Ä• nÄ• pÄ• napariggÄ• hikÄ• yÄ• _ti assÄ• sapassÄ• se pariggaá¹‡hanavasena pavattÄ
samÄ• dhÄ«_ti tÄ• ya sampayuttaaÃ±Ã±amaÃ±Ã±apaccayabhÅ«tÄ• ya uppanno samÄ• dh
samÄ• dhÄ«_ti iminÄ• upanissayapaccayasabhÄ• vampi dasseti, ubhayatthÄ• pi sahajÄ• t
paccayÄ• naá¹ƒ vasena paccayabhÄ• vaá¹ƒ dasseti. ``yathÄ• paá¹-ipannÄ• me sÄ• vakÄ•
bhÄ• ventÄ«â€™â€™ tiÄ• dÄ«su uppÄ• danavaá¸• á¸• hanaá¹-á¹-hena bhÄ• vanÄ• ti vucca
dassento __ ``bhÄ• vitoti uppÄ• dito vaá¸• á¸• hito vÄ• â€™â€™ _ti Ä• ha. tattha bhÄ• vaá¹
gatoti __bhÄ• vito, _ uppÄ• dito paá¹-iladdhamattoti attho. uppanno pana laddhÄ• sevano _
paguá¹‡abhÄ• vaá¹ƒ Ä• pÄ• dito vaá¸• á¸• hitoti attho. __bahulÄ«kato_ti bahulaá¹ƒ pavattito
Ä• vajjanÄ• divasÄ«bhÄ• vappattimÄ• ha. yo hi vasÄ«bhÄ• vamÄ• pÄ• dito, so icchiticchita
punappunaá¹ƒ pavattissati. tena vuttaá¹ƒ __ ``punappunaá¹ƒ katoâ€™â€™ _ti. yathÄ• ``idh
samaá¹‡o (MN I 139; AN a IV 241), vivicceva kÄ• mehÄ«â€™â€™ ti (DN I 226; MN I 271; S
ca evamÄ• dÄ«su paá¹-hamapade vutto eva-saddo dutiyÄ• dÄ«supi vuttoyeva hoti, evamidh
``ubhayattha evasaddena niyamo veditabboâ€™â€™ _ti. ubhayattha niyamena laddhaguá¹
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__asubhakammaá¹-á¹-hÄ• na_nti asubhÄ• rammaá¹‡aá¹ƒ jhÄ• namÄ• ha. taÃ±hi asubhes
sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato ca __ ``asubhakammaá¹-á¹-hÄ• naâ€™â€™ _nti
Ä• rammaá¹‡aá¹ƒ nivatteti. __paá¹-ivedhavasenÄ• _ti \Be II 521/ jhÄ• napaá¹-ivedhavasena
bhÄ• vanÄ• visesena ijjhantaá¹ƒ attano visayaá¹ƒ paá¹-ivijjhantameva pavattati yathÄ• sabh
cÄ• ti paá¹-ivedhoti vuccati. __oá¸·Ä• rikÄ• rammaá¹‡attÄ• _ti \Ne II 223/ bÄ«bhacchÄ• ram
__paá¹-ikÅ«lÄ• rammaá¹‡attÄ• _ti jigucchitabbÄ• rammaá¹‡attÄ• . __pariyÄ• yenÄ• _ti kÄ•
__Ä• rammaá¹‡asantatÄ• yÄ• _ti anukkamena vicitabbataá¹ƒ pattÄ• rammaá¹‡assa parama
santehi sannisinne Ä• rammaá¹‡e pavattamÄ• no dhammo sayampi sannisinnova hoti. tenÄ
nibbutoâ€™â€™ _ti, nibbutasabbapariá¸·Ä• hoti attho. Ä• rammaá¹‡asantatÄ• ya tadÄ• ram
__santatÄ• _ lokuttaradhammÄ• rammaá¹‡Ä• hi paccavekkhaá¹‡Ä• hi veditabbÄ• .

nÄ• ssa santapaá¹‡Ä«tabhÄ• vÄ• vahaá¹ƒ kiÃ±ci secananti __asecanako_. asecanakattÄ•
anÄ• sittakattÄ• eva __abbokiá¹‡á¹‡o, _ asammisso parikammÄ• dinÄ• . tato eva __pÄ• á¹
__Ä• veá¹‡iko_ asÄ• dhÄ• raá¹‡o. sabbametaá¹ƒ sarasato eva santabhÄ• vaá¹ƒ dassetuá¹
santabhÄ• vanimittaá¹ƒ. __parikamma_nti ca kasiá¹‡akaraá¹‡Ä• dinimittuppÄ• dapariyosÄ•
natthÄ«ti adhippÄ• yo. tadÄ• hi kammaá¹-á¹-hÄ• naá¹ƒ nirassÄ• dattÄ• asantaá¹ƒ appaá¹‡
natthi ettha santatÄ• ti yojanÄ• . yathÄ• upacÄ• rakkhaá¹‡e nÄ«varaá¹‡Ä• divigamena aá¹
paresaá¹ƒ santatÄ• hoti, na evamimassa. ayaá¹ƒ pana Ä• disamannÄ• ... pe ... paá¹‡Ä«to

__kecÄ«_ti uttaravihÄ• ravÄ• sino. __anÄ• sittako_ti upasecanena anÄ• sittako. tenÄ• ha --
ojavantasadisoti attho. __madhuro_ti iá¹-á¹-ho. cetasikasukhapaá¹-ilÄ• bhasaá¹ƒvattanaá¹ƒ
tikacatukkajjhÄ• navasena, upekkhÄ• ya vÄ• santabhÄ• vena sukhagatikattÄ• sabbesamp
veditabbaá¹ƒ. jhÄ• nasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-á¹-hasarÄ«ratÄ• vasena pan
kÄ• yikasukhapaá¹-ilÄ• bhasaá¹ƒvattanaá¹ƒ daá¹-á¹-habbaá¹ƒ, taÃ±ca kho jhÄ• nato vuá¹-á
pakkhe __ ``appitappitakkhaá¹‡eâ€™â€™ _ti idaá¹ƒ hetumhi bhummavacanaá¹ƒ daá¹-á¹-ha

__avikkhambhite_ti jhÄ• nena sakasantÄ• nato anÄ«hate appahÄ«ne. __akosallasambhÅ«
avijjÄ• , tato sambhÅ«te. avijjÄ• pubbaá¹…gamÄ• hi sabbe pÄ• padhammÄ• . __khaá¹‡en
pavattikkhaá¹‡eneva. __antaradhÄ• petÄ«_ti ettha antaradhÄ• panaá¹ƒ vinÄ• sanaá¹ƒ, taá
\Be II 522/ idhÄ• dhippetanti pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ hotÄ«ti Ä• ha --- __ ``vikkham
__vÅ«pasametÄ«_ti visesena upasameti. visesena upasamanaá¹ƒ pana sammadeva upasa
``suá¹-á¹-hu upasametÄ«â€™â€™ _ti. sÄ• sanikassa jhÄ• nabhÄ• vanÄ• yebhuyyena nibb
``nibbedhabhÄ• giyattÄ• â€™â€™ _ti. ariyamaggassa pÄ• dakabhÅ«to ayaá¹ƒ samÄ• dhi a
ariyamaggabhÄ• vaá¹ƒ upagato viya hotÄ«ti Ä• ha __ ``anupubbena ariyamaggavuá¸• á¸• h
panattho virÄ• ganirodhapaá¹-inissaggÄ• nupassanÄ• naá¹ƒ vasena sammadeva yujjati. se

10. kimilasuttavaá¹‡á¹‡anÄ•

<986> __thero_ti \Ne II 224/ Ä• nandatthero. __ayaá¹ƒ desanÄ• _ti ``kathaá¹ƒ vibhÄ• vito n
tiÄ• dinÄ• pavattÄ• desanÄ• . __kÄ• yaÃ±Ã±atara_nti rÅ«pakÄ• ye aÃ±Ã±atarakoá¹-á¹-hÄ
Ä• nÄ• pÄ• naá¹ƒ anussaranto bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« jÄ• to, evaá¹ƒ sabbattha
attho veditabbo.

__desanÄ• sÄ«sa_nti desanÄ• padesaá¹ƒ. manasikÄ• rapadesena vedanÄ• vuttÄ• ti taá¹ƒ
aÃ±Ã±Ä• padesato apadisati. __yatheva hÄ«_tiÄ• dinÄ• tattha nidassanaá¹ƒ dasseti. __cit
``cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passambhayaá¹ƒ cittasaá¹…khÄ• raâ€™â€™ nti etas

__evaá¹ƒ santepÄ«_ti pÄ«timanasikÄ• racittasaá¹…khÄ• rapadesena yadi vedanÄ• vuttÄ•
yathÄ• vuttÄ• __vedanÄ• Ä• rammaá¹‡aá¹ƒ na hoti_. vedanÄ• rammaá¹‡Ä• ca anupassa
na yujjati_. yadi evaá¹ƒ mahÄ• satipaá¹-á¹-hÄ• nÄ• dÄ«su ``vedanÄ• vediyatÄ«â€™â€™ ti
Ä• ha --- ``mahÄ• satipaá¹-á¹-hÄ• nÄ• dÄ«supÄ«â€™â€™ tiÄ• di. tattha __sukhÄ• dÄ«naá
uppattiyÄ• vatthubhÅ«taá¹ƒ rÅ«pasaddÄ• diá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• vediya
abhÄ• vato. __vedanÄ• ppavattiá¹ƒ upÄ• dÄ• ya_ nissÄ• ya yathÄ• ``puggalo vedanaá¹ƒ v
__vohÄ• ramattaá¹ƒ hoti_. evaá¹ƒ idhÄ• pi vedanÄ• ya assÄ• sapassÄ• se Ä• rabbha pava
pavattamanasikÄ• rasÄ«sena ``vedanÄ• su vedanÄ• nupassÄ« bhikkhu tasmiá¹ƒ samaye v
__taá¹ƒ sandhÄ• yÄ• _ti taá¹ƒ vedanÄ• ya Ä• rammaá¹‡abhÄ• vaá¹ƒ sandhÄ• ya \Be II 523
__etassa_ ``vedanÄ• nupassanÄ• na yujjatÄ«â€™â€™ ti vuttaanuyogassa.

__sappÄ«tike dve jhÄ• ne samÄ• pajjatÄ«_ti pÄ«tisahagatÄ• ni paá¹-hamadutiyajjhÄ• nÄ•
samÄ• pajjati. __tassÄ• _ti tena. paá¹-isaá¹ƒviditasaddÄ• pekkhÄ• ya hi kattuatthe etaá¹ƒ s
__samÄ• pattikkhaá¹‡e_ti samÄ• pajjanakkhaá¹‡e. __jhÄ• napaá¹-ilÄ• bhenÄ• _ti jhÄ• nena
__Ä• rammaá¹‡ato_ti Ä• rammaá¹‡amukhena tadÄ• rammaá¹‡ajhÄ• napariyÄ• pannÄ• __
Ä• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ• ti vuttaá¹ƒ hoti. yathÄ• nÄ• ma sappapariyesanaá¹
paá¹-isaá¹ƒvidite sopi paá¹-isaá¹ƒvidito hoti mantÄ• gadabalena tassa gahaá¹‡assa sukarat
Ä• sayabhÅ«te Ä• rammaá¹‡e paá¹-isaá¹ƒvidite sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• va hoti salakk
sÄ• maÃ±Ã±alakkhaá¹‡ato ca tassÄ• gahaá¹‡assa sukarattÄ• . __vipassanakkhaá¹‡e_ti vi
tikkhavisadabhÄ• vappattÄ• ya \Ne II 225/ visayato dassanakkhaá¹‡e. __lakkhaá¹‡appaá¹-i
salakkhaá¹‡assa sÄ• maÃ±Ã±alakkhaá¹‡assa ca paá¹-ivijjhanena. yaÃ±hi pÄ«tiyÄ• visesat
lakkhaá¹‡aá¹ƒ, tasmiá¹ƒ vidite sÄ• yÄ• thÄ• vato viditÄ• eva hoti. tenÄ• ha __ ``asammoha
paá¹-isaá¹ƒviditÄ• hotÄ«â€™â€™ _ti.

idÄ• ni tamatthaá¹ƒ pÄ• á¸·iyÄ• eva vibhÄ• vetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ
assÄ• savasenÄ• _ti dÄ«ghassa assÄ• sassa Ä• rammaá¹‡abhÅ«tassa vasena. pajÄ• nato
hotÄ«ti sambandho. __cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato_ti jhÄ• napariyÄ• pan
laddhanÄ• maá¹ƒ cittassekaggataá¹ƒ taá¹ƒsampayuttÄ• ya paÃ±Ã±Ä• ya pajÄ• nato. yathÄ
paá¹-isaá¹ƒviditÄ• hoti, evaá¹ƒ taá¹ƒsampayuttadhammÄ• pi Ä• rammaá¹‡amukhena paá¹-
__sati upaá¹-á¹-hitÄ• hotÄ«_ti dÄ«ghaá¹ƒ assÄ• savasena jhÄ• nasampayuttÄ• sati tasmia
upaá¹-á¹-hitÄ• Ä• rammaá¹‡amukhena jhÄ• nepi upaá¹-á¹-hitÄ• nÄ• ma hoti. __tÄ• ya sati
upaá¹-á¹-hitÄ• ya tÄ• ya satiyÄ• yathÄ• vuttena tena Ã±Ä• á¹‡ena suppaá¹-ividitattÄ• Ä• ra
tadÄ• rammaá¹‡Ä• sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. __dÄ«ghaá¹ƒ passÄ• savasenÄ• _ti
attho veditabbo. tena vuttaá¹ƒ __ ``eteneva nayena avasesapadÄ• nipi atthato veditabbÄ• n

__yathevÄ• _tiÄ• dÄ«su \Be II 524/ ayaá¹ƒ saá¹…khepattho --- jhÄ• napaá¹-ilÄ• bhena yath
pÄ«tiÄ• dayo paá¹-isaá¹ƒviditÄ• honti tena vinÄ• tesaá¹ƒ appavattanato. evaá¹ƒ jhÄ• nasa
taá¹ƒpariyÄ• pannena vedanÄ• saá¹…khÄ• tamanasikÄ• rapaá¹-ilÄ• bhena Ä• rammaá¹‡at
aruá¹‡uggamena viya sÅ«riyassa tena vinÄ• vedanÄ• ya appavattanato. tasmÄ• vuttanaye
suppaá¹-ividitÄ• , tasmÄ• suvuttametanti pubbe vuttacodanaá¹ƒ nirÄ• karoti.

__Ä• rammaá¹‡e_ti assÄ• sapassÄ• sanimittaá¹ƒ vadati. __cittÄ• nupassÄ«yeva nÄ• mesa
paá¹-isaá¹ƒviditattÄ• . tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. __cittapaá¹-isaá¹ƒviditavase
itarÄ• tissopi cittÄ• nupassanÄ• saá¹…gaá¹‡hÄ• ti.

__so_ti dhammÄ• nupassanaá¹ƒ anuyutto bhikkhu. __yaá¹ƒ taá¹ƒ pahÄ• naá¹ƒ_ pahÄ• yak
__paÃ±Ã±Ä• yÄ• _ti aparÄ• ya vipassanÄ• paÃ±Ã±Ä• ya aniccavirÄ• gÄ• dito disvÄ• duvid
__idaÃ±hi catukka_nti aniccÄ• nupassanÄ• divasena vuttaá¹ƒ catukkaá¹ƒ. __tassÄ• pi_ dha

pajahatÄ«ti \Ne II 226/ __pahÄ• na_nti Ä• ha __ ``niccasÃ±Ã±aá¹ƒ ... pe ... pahÄ• nakaraÃ
adhippetaâ€™â€™ _nti. __vipassanÄ• parampara_nti paá¹-ipÄ• á¹-iyÄ• vipassanamÄ• ha.
ajjhupekkhatÄ«_ti majjhimÄ• ya paá¹-ipattiyÄ• sammadeva vÄ«thipaá¹-ipannaá¹ƒ bhÄ• var
paggahaniggahÄ• naá¹ƒ akaraá¹‡ena ajjhupekkhati. __ekato upaá¹-á¹-hÄ• na_nti yasmÄ•
majjhimasamathavÄ«thinÄ• tivattiyÄ• tattha ca pakkhandanena indriyÄ• naá¹ƒ ekarasabhÄ
bhÄ• vato avisesaá¹ƒ ekaggabhÄ• vÅ«pagamanena ekantato upaá¹-á¹-hÄ• ti, tasmÄ• na ta
ajjhupekkhati. __tatthÄ• _ti evaá¹ƒ ajjhupekkhane. __sahajÄ• tÄ• nampi ajjhupekkhanÄ• ho
pavattanÄ• kÄ• rassa ajjhupekkhanato. ``paÃ±Ã±Ä• ya disvÄ• â€™â€™ ti vuttattÄ• __Ä• r
adhippetÄ• _. na kevalaá¹ƒ nÄ«varaá¹‡Ä• didhamme ajjhupekkhitÄ• , atha kho abhijjhÄ• ..
ajjhupekkhitÄ• hotÄ«ti yojanÄ• .

paá¹ƒsupuÃ±jaá¹-á¹-hÄ• niyassa kilesassa uppattiá¹-á¹-hÄ• nadassanatthaá¹ƒ __ ``catuma
Ä• yatanÄ• niâ€™â€™ _icceva vuttaá¹ƒ. kÄ• yÄ• dayo cattÄ• ro Ä• rammaá¹‡asatipaá¹-á¹-
Ä• rammaá¹‡esÅ«_ti kÄ• yÄ• dÄ«su catÅ«su Ä• rammaá¹‡esu __pavattÄ• _ \Be II 525/ __
paá¹ƒsupuÃ±jaá¹-á¹-hÄ• niyassa kilesassa upahananato.

ekadhammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1-2. icchÄ• naá¹…galasuttÄ• divaá¹‡á¹‡anÄ•

987-988__._ __kasmÄ• _tiÄ• di vihÄ• rasamÄ• pattiÄ• cikkhaá¹‡e kÄ• raá¹‡aá¹ƒ vibhÄ• ve

__eva-vÄ• kÄ• ro_ti eva-kÄ• ro vÄ• -kÄ• ro ca. __ekantasantattÄ• _ ekantena santamanas
sekkhavacaneneva tesaá¹ƒ sikkhitabbassa atthibhÄ• ve siddhepi sikkhitabbarahitesu tesupi
vuccamÄ• nattÄ• sikkhitabbasaddena sekkhe visesetvÄ• vuttÄ• . Ä• savakkhayatthaá¹ƒ si
diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ jhÄ• nÄ• disikkhanena vinÄ• sikkhitabbÄ• bhÄ• vÄ
_ti vuttÄ• . buddhÄ• naá¹ƒ pana sabbaso sammadeva pariniá¹-á¹-hitasikkhattÄ• ``sikkhÄ• r
Ä• nÄ• pÄ• najjhÄ• naphalasamÄ• patti __tathÄ• gatavihÄ• ro_.

3-10. paá¹-hamaÄ• nandasuttÄ• divaá¹‡á¹‡anÄ•

989-996__._ __aniccÄ• divasenÄ• _ti \Ne II 227/ aniccadukkhÄ• nattavasena. __pavicinati_
__nikkilesÄ• _ti apagatakilesÄ• vikkhambhitakilesÄ• . pÄ«tisambojjhaá¹…go, passaddhisan

yÄ• ya anosakkanaá¹ƒ anativattanaÃ±ca hoti, ayaá¹ƒ tatramajjhattupekkhÄ• __majjhattÄ•
__ekacittakkhaá¹‡ikÄ• _ti ekacittuppÄ• dapariyÄ• pannattÄ• .

cattunnaá¹ƒ catukkÄ• naá¹ƒ vasena __soá¸·asakkhattukÄ• _. Ä• nÄ• pÄ• nasannissayena
pavattÄ• Ä• nÄ• pÄ• nÄ• rammaá¹‡Ä• pi aparabhÄ• ge sati Ä• nÄ• pÄ• nassatÄ«ti pariyÄ•
``Ä• nÄ• pÄ• nassati missakÄ• kathitÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä• nÄ• pÄ• namÅ«lakÄ• _
526/ pavattÄ• satipaá¹-á¹-hÄ• nÄ• . __tesaá¹ƒ mÅ«labhÅ«tÄ• _ti tesaá¹ƒ satipaá¹-á¹-hÄ• n
mÅ«lakÄ• raá¹‡abhÅ«tÄ• . __bojjhaá¹…gamÅ«lakÄ• _ti bojjhaá¹…gapaccayabhÅ«tÄ• . __t
satipaá¹-á¹-hÄ• nahetukÄ• bojjhaá¹…gÄ• . __vijjÄ• vimuttipÅ«rakÄ• _ti tatiyavijjÄ• ya tassa
paripÅ«raá¹‡avasena pavattÄ• bojjhaá¹…gÄ• . __phalasampayuttÄ• _ti catutthaphalasamp
catubbidhaphalasampayuttÄ• vÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• nÄ• pÄ• nasaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sotÄ• pattisaá¹ƒyuttaá¹ƒ

1. veá¸·udvÄ• ravaggo

1. cakkavattirÄ• jasuttavaá¹‡á¹‡anÄ•

<997> __anuggahagarahaá¹‡esu_ \Be II 527/ \Ne II 228/ __nipÄ• to_ti anuggaá¹‡hanagara
kimettha anuggaá¹‡hÄ• ti, kiá¹ƒ vÄ• garahatÄ«ti Ä• ha __ ``catunnaâ€™â€™ _ntiÄ• di. tatt
anucchavikaá¹ƒ katvÄ• gaá¹‡hanto. __garahanto_ nindanto. issarasÄ«lo issaro, tassa bhÄ•
pabhutÄ• . adhÄ«naá¹ƒ pati adhipati, tassa bhÄ• vo __Ä• dhipaccaá¹ƒ, _ sÄ• mibhÄ• voti Ä
``issariyÄ• dhipaccaâ€™â€™ _ntiÄ• di. __anantakÄ• nÄ«_ti antarahitÄ• ni.

__aveccappasÄ• denÄ• _ti vatthuttayassa guá¹‡e yÄ• thÄ• vato avecca pavisitvÄ• pasÄ•
calanarahitoti Ä• ha __ ``acalappasÄ• denÄ• â€™â€™ _ti. __maggenÄ• _ti ariyamaggena.
adhigamena laddhappasÄ• do. __apubbaá¹ƒ acarima_nti ekajjhaá¹ƒ. ariyasÄ• vakÄ• naÃ±h
tÄ«su vatthÅ«su aveccappasÄ• daá¹ƒ Ä• vahanto eva uppajjati. __tesa_nti visayabhÅ«tÄ• n
vatthÅ«naá¹ƒ vasena tidhÄ• vutto. __yasmÄ• ca_ atthato __eko, tasmÄ• va ninnÄ• nÄ• ka
pavattaá¹-á¹-hÄ• nabhede satipi. __ariyasÄ• vakassa hÄ«_tiÄ• dinÄ• nayena tamatthaá¹ƒ v
okappanÄ• . __pemaá¹ƒ_ bhatti. __gÄ• ravaá¹ƒ_ garukaraá¹‡aá¹ƒ. __mahantaá¹ƒ_ uá¸·Ä•
__natthi_ sabbattha samÄ• nattÄ• .

__eva_nti bhavantarepi akopanÄ«yatÄ• ya. __sadisavasenÄ• _ti aÃ±Ã±ehi akhaá¹‡á¸• Ä•
__ ``mukhavaá¹-á¹-i yaÃ±hi chinneâ€™â€™ _tiÄ• di. khaá¹‡á¸• Ä• etissÄ• atthÄ«ti __khaá
sesesupi. pÄ• timokkhe Ä• gatÄ• nukkamena sÄ«lassa Ä• dimajjhavibhÄ• go veditabbo. __

vÄ• _ti sÄ«lakoá¹-á¹-hÄ• sÄ• naá¹ƒ. __ekantaraá¹ƒ bhinna_nti abhinnena ekantaraá¹ƒ hutv
khaá¹‡á¸• Ä• dÄ«naá¹ƒ. ``bhujissehÄ«â€™â€™ ti uttarapadalopena niddesoti Ä• ha __ ``bh
_ti. __idaá¹ƒ_ \Ne II 229/ __vÄ«tikkanta_nti idampi sÄ«laá¹ƒ vÄ«tikkantaá¹ƒ. ``ayaá¹ƒ sÄ«la
vÄ«tikkamoâ€™â€™ ti __evaá¹ƒ parÄ• masituá¹ƒ asakkuá¹‡eyyehi_.

2. brahmacariyogadhasuttavaá¹‡á¹‡anÄ•

<998> __yesa_nti \Be II 528/ aniyamato saddhÄ• dÄ«namÄ• dhÄ• rabhÅ«tapuggaladassan
gahito_. so hi itarehi paá¹-hamaá¹ƒ gahetabboti. __ariyakantÄ• ni sÄ«lÄ• ni gahitÄ• ni_ sotÄ
adhippetattÄ• . __saá¹…ghe pasÄ• do gahito_ dhammappasÄ• dassa anantaraá¹ƒ vuccam
gahito_ aveccappasÄ• dabhÄ• vato. sotaá¹ƒ ariyamaggaá¹ƒ Ä• dito patti sotÄ• patti, tassÄ•
__sotÄ• pattiyaá¹…gÄ• ni. paccentÄ«_ti pajÄ• yanti adhigacchanti. tenÄ• ha __ ``pÄ• puá¹‡
__brahmacariya_nti maggabrahmacariyaá¹ƒ. __katarapasÄ• do_ vattamÄ• noti adhippÄ• yo
maggasampayutto pasÄ• do. __Ä• gatamaggassÄ• _ti adhigatamaggassa. __missakappas
paá¹‡á¸• itÄ• bahussutÄ• .

3. dÄ«ghÄ• vuupÄ• sakasuttavaá¹‡á¹‡anÄ•

<999> yadaggena tasmiá¹ƒ upÄ• sake yathÄ• vuttÄ• ni sotÄ• pattiyaá¹…gÄ• ni saá¹ƒvijjan
vattissatÄ«ti Ä• ha __ ``catÅ«su sotÄ• pattiyaá¹…gesu sandissasÄ«â€™â€™ _ti. vijjaá¹ƒ bh
__vijjÄ• bhÄ• giyÄ• , _ tesu koá¹-á¹-hÄ• sesu pariyÄ• pannÄ• ti vuttaá¹ƒ __ ``vijjÄ• bhÄ• giy
vijjÄ• koá¹-á¹-hÄ• sikeâ€™â€™ _ti.

4-5. paá¹-hamasÄ• riputtasuttÄ• divaá¹‡á¹‡anÄ•

1000-1001__._ ``sotÄ• pattÄ«â€™â€™ ti paá¹-hamamaggo adhippeto, tassa adhigamÅ«pÄ
tenÄ• ha __ ``sotÄ• pattiyÄ• pubbabhÄ• gapaá¹-ilÄ• bhaá¹…gaâ€™â€™ _nti. __sotÄ• patt
sotÄ• pattimaggatthÄ• ya. __aá¹…ga_nti kÄ• raá¹‡aá¹ƒ. __itare_ ratanattayappasÄ• dÄ• da
__sotÄ• pattiyÄ• aá¹…gaá¹ƒ_ kÄ• raá¹‡anti.

6. thapatisuttavaá¹‡á¹‡anÄ•

<1002> (vitÄ• naá¹ƒ kÄ• yÄ• naá¹ƒ kÄ• lanakÄ• ya, kÄ• raá¹‡assa upagatÄ• naá¹ƒ sÄ• tap
230/ kÄ• yaparipajjhÄ• yamukhena tantiá¹ƒ á¹-hapesi bhagavÄ• . na hi passatha namattheh
vattati. __ ``niyatattÄ• â€™â€™ _ti vuttaá¹ƒ. tameva niyamaá¹ƒ __ ``majjhimapadeseyevÄ•
avadhÄ• raá¹‡ena vibhÄ• veti \Be II 529/. mahÄ• maá¹‡á¸• alacÄ• rikaá¹ƒ carantopi majjhim
carati. tattha ca vineyyajanassa samosaraá¹‡atÄ• mattapanavÄ• camahatthasupananti.) [e
asuddho dussodhanÄ«yo ca, suddhapÄ• á¹-ho gavesitabbo.] aruá¹‡uá¹-á¹-hÄ• panampi tat

pana dÅ«re vineyyajanÄ• honti, tattha gantvÄ• maggaphalesu patiá¹-á¹-hÄ• petvÄ• tato p
majjhimapadese eva vÄ• saá¹ƒ upagacchati, tattha manussehi katÄ• naá¹ƒ kÄ• rÄ• naá¹ƒ
mahapphalabhÄ• vaniyamanatthanti daá¹-á¹-habbaá¹ƒ. ``Ä• sanne no bhagavÄ• â€™â€™
dassento __ ``na kevalaâ€™â€™ _nti Ä• dimÄ• ha.

__sakiÃ±canasapalibodhanaá¹-á¹-henÄ• _ti ettha kiÃ±canaá¹ƒ palibodho asamÄ• pitakicca
atthibhÄ• venÄ• ti attho. __mahÄ• vÄ• se_ti mahÄ• gehe.

__dvepi janÄ• _ti isidattapurÄ• á¹‡Ä• . __sitaá¹ƒ_ nÄ• ma mandahasitaá¹ƒ. __hasitaá¹ƒ_ n
vissaá¹-á¹-hahasitaá¹ƒ. __muttacÄ• go_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __visuddhimag
(Vism-mhá¹- I 160) vuttanayena veditabbaá¹ƒ. __saá¹ƒvibhÄ• ge_ti parassa dÄ• navasena
__akatavibhÄ• ga_nti deyyadhammavasena na katavibhÄ• gaá¹ƒ. puggalavasena pana ``sÄ
vuttattÄ• katavibhÄ• gameva mahapphalatÄ• karaá¹‡ena. tenÄ• ha __ ``sabbaá¹ƒ dÄ• tabb
_nti.

(etthantare pÄ• á¹-ho asuddho dussodhanÄ«yo ca, suddhapÄ• á¹-ho gavesitabbo.)

7. veá¸·udvÄ• reyyasuttavaá¹‡á¹‡anÄ•

<1003> __paveá¹‡iÄ• gatassÄ• _ti anekapurisayugavasena paramparÄ• gatassa. __attani
parasmiá¹ƒ upanetabbaá¹ƒ. tenÄ• ha __ ``yo kho myÄ• yaá¹ƒ dhammo appiyo amanÄ• po,
amanÄ• poâ€™â€™ _tiÄ• di. __amantabhÄ• senÄ• _ti samphassa samphappalÄ• passa a

8-9. paá¹-hamagiÃ±jakÄ• vasathasuttÄ• divaá¹‡á¹‡anÄ•

1004-5__._ __dve gÄ• mÄ• _ dvinnaá¹ƒ Ã±Ä• tÄ«naá¹ƒ gÄ• mÄ• ti katvÄ• . __Ã±Ä• tike_ti
II 231/ gÄ• make. __giÃ±jakÄ• vasathe_ti giÃ±jakÄ• vuccanti iá¹-á¹-hakÄ• , giÃ±jakÄ• hi ev
tasmiá¹ƒ. so kira Ä• vÄ• so yathÄ• \Be II 530/ sudhÄ• hi parikammena payojanaá¹ƒ natthi,
eva cinitvÄ• kato. tena vuttaá¹ƒ __ ``iá¹-á¹-hakÄ• maye Ä• vasatheâ€™â€™ _ti.
tulÄ• thambhadvÄ• rabandhakavÄ• á¹-aphalakÄ• ni pana dÄ• rumayÄ• eva. oraá¹ƒ vuccati
taá¹ƒ oraá¹ƒ bhajantÄ«ti __orambhÄ• giyÄ• ni, _ orambhÄ• gassa vÄ• hitÄ• ni __orambhÄ
``heá¹-á¹-hÄ• bhÄ• giyÄ• naâ€™â€™ _ntiÄ• di. __tÄ«hi maggehÄ«_ti heá¹-á¹-himehi tÄ«hi
pahÄ• tabbatÄ• ya hi tesaá¹ƒ saÃ±Ã±ojanÄ• naá¹ƒ orambhÄ• giyatÄ• , oraá¹ƒ bhaÃ±jiyÄ• n
vuttÄ• ni niruttinayena. idÄ• ni byatirekamukhena nesaá¹ƒ orambhÄ• giyabhÄ• vaá¹ƒ vibhÄ
_tiÄ• di vuttaá¹ƒ. vikkhambhitÄ• ni samatthatÄ• vighÄ• tena puthujjanÄ• naá¹ƒ, samucchinn
ariyÄ• naá¹ƒ rÅ«pÄ• rÅ«pabhavÅ«papattiyÄ• vibandhanÄ• ya na hontÄ«ti vuttaá¹ƒ __ ``avi
asamucchinnÄ• nÄ«â€™â€™ _ti. __nibbattivasenÄ• _ti paá¹-isandhiggahaá¹‡avasena gant
mahaggatabhavagÄ• mikammÄ• yÅ«hanassa vibandhanato __sakkÄ• yadiá¹-á¹-hiÄ• dÄ«ni

kÄ• macchandabyÄ• pÄ• dÄ• viya mahaggatabhavÅ«papattiyÄ• visesapaccayattÄ• __tat
__nibbattampi_ tannibbattihetukammaparikkhaye kÄ• mabhavÅ«papattipaccayatÄ• ya mah
idheva_ kÄ• mabhave eva __nibbattÄ• penti_. tasmÄ• __sabbÄ• nipi_ paÃ±capi saá¹ƒyoja
paá¹-isandhivasena anÄ• gamanasabhÄ• vo_ti paá¹-isandhiggahaá¹‡avasena tasmÄ• lokÄ
buddhadassana-theradassana-dhammassavanÄ• naá¹ƒ pana atthÄ• ya assa Ä• gamanaá¹

kadÄ• ci uppattiyÄ• viraá¸·Ä• kÄ• ratÄ• , pariyuá¹-á¹-hÄ• namandatÄ• ya abahalatÄ• ti __
abhiá¹‡ha_nti bahuso. __bahalabahalÄ• _ti tibbatibbÄ• . yattha uppajjanti, taá¹ƒ santÄ• naá
sÄ• dhentÄ• andhakÄ• raá¹ƒ karontÄ• uppajjanti, dvÄ«hi pana maggehi pahÄ«nattÄ• tanu
uppajjanti. __puttadhÄ«taro hontÄ«_ti idaá¹ƒ akÄ• raá¹‡aá¹ƒ. tathÄ• hi aá¹…gapaccaá¹…g
honti. __ida_nti ``rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ. __bhavat
appakabhavavasena. __ta_nti mahÄ• sÄ«vattherassa vacanaá¹ƒ paá¹-ikkhittanti sambandh
labbhanti, te paripuá¹‡á¹‡alakkhaá¹‡abhavÄ• eva. ye na labbhanti, tattha kÄ«disaá¹ƒ taá¹ƒ
tasmÄ• ubhayathÄ• pi bhavatanukassa asambhavo evÄ• ti dassetuá¹ƒ __ ``sotÄ• pannass
__aá¹-á¹-hame bhave bhavatanukaá¹ƒ natthi_ aá¹-á¹-hamasseva bhavassa sabbasseva abh
nayo.

__kÄ• mÄ• vacaralokaá¹ƒ_ \Be II 531/ __sandhÄ• ya vuttaá¹ƒ_ itarassa lokassa vasena tat
asakkuá¹‡eyyattÄ• . yo hi \Ne II 232/ sakadÄ• gÄ• mÄ« devamanussalokesu vomissakavas
kÄ• mabhavavaseneva paricchinditabbo. bhagavatÄ• ca kÄ• maloke á¹-hatvÄ• --- ``sakide
Ä• gantvÄ• â€™â€™ ti vuttaá¹ƒ. __imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• _ti ca iminÄ• paÃ±casu sak
vajjetvÄ• ekova gahito. ekacco hi idha sakadÄ• gÄ• miphalaá¹ƒ patvÄ• idheva parinibbÄ•
devaloke parinibbÄ• yati, ekacco devaloke patvÄ• tattheva parinibbÄ• yati, ekacco devalok
idhÅ«papajjitvÄ• parinibbÄ• yati, ime cattÄ• ro idha na labbhanti. yo pana idha patvÄ• dev
vasitvÄ• puna idhÅ«papajjitvÄ• parinibbÄ• yati, ayamidha adhippeto. aá¹-á¹-hakathÄ• yaá¹
kÄ• mabhavo adhippetoâ€™â€™ ti imamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``sace hÄ«â€™â€™ _
catukkaá¹ƒ dassitaá¹ƒ.

__catÅ«su ... pe ... sabhÄ• voti attho_ apÄ• yagamanÄ«yÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ
__dhammaniyÄ• menÄ• _ti maggadhammaniyÄ• mena __niyato_ uparimaggÄ• dhigamass
``sambodhiparÄ• yaá¹‡oâ€™â€™ ti. __tesaá¹ƒ tesaá¹ƒ Ã±Ä• á¹‡agati_nti tesaá¹ƒ tesaá¹ƒ s
sotÄ• panno, asuko sakadÄ• gÄ• mÄ«â€™â€™ tiÄ• dinÄ• taá¹ƒtaá¹ƒÃ±Ä• á¹‡Ä• dhigama
__Ã±Ä• á¹‡Ä• bhisamparÄ• ya_nti tato parampi --- ``niyato sambodhiparÄ• yaá¹‡o sakideva
dukkhassantaá¹ƒ karissatÄ«â€™â€™ tiÄ• dinÄ• Ã±Ä• á¹‡asahitaá¹ƒ upapattipaccayabhav
Ã±Ä• á¹‡acakkhunÄ• apekkhantassa. kevalaá¹ƒ __kÄ• yakilamathova, _ na tena kÄ• ci pa
adhippÄ• yo. __cittavihesÄ• _ cittakhedo, sÄ• kilesÅ«pasaá¹ƒhitattÄ• __buddhÄ• naá¹ƒ na

Ä• dissati Ä• lokÄ«yati attÄ• etenÄ• ti Ä• dÄ• saá¹ƒ, dhammabhÅ«taá¹ƒ Ä• dÄ• saá¹ƒ __d

ariyamaggaÃ±Ä• á¹‡assetaá¹ƒ adhivacanaá¹ƒ. tena hi ariyasÄ• vako catÅ«su ariyasaccesu
attÄ• naá¹ƒ yÄ• thÄ• vato Ã±atvÄ• yÄ• thÄ• vato byÄ• kareyya, tappakÄ• sanato pana dha
dhammÄ• dÄ• satÄ• veditabbÄ• ti. __yena dhammÄ• dÄ• senÄ• _ti idha pana maggadhan
uttÄ• natthattÄ• suviÃ±Ã±eyyamevÄ• ti.

veá¸·udvÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rÄ• jakÄ• rÄ• mavaggo

1. sahassabhikkhunisaá¹…ghasuttavaá¹‡á¹‡anÄ•

<1007> dhammikattÄ• \Ne II 233/ \Be II 532/ desavÄ• sÄ«hi anukampito rÄ• jÄ• ti rÄ• jako
__rÄ• jakÄ• rÄ• mo, _ tasmiá¹ƒ. __bhÅ«misÄ«saá¹ƒ_ seá¹-á¹-happadeso, yattha vasanto lÄ
hotÄ«ti tesaá¹ƒ adhippÄ• yo.

__vÄ• rÄ• pehÄ«_ti paá¹-isedhehi. __yujjhÄ• petu_nti kalahaá¹ƒ kÄ• rÄ• petuá¹ƒ. __puna Ä
saá¹ƒvacchare Ä• gacchantÄ• . __ubbaá¹-á¹-etvÄ• _ti mahatÄ« vÄ«ciyo ubbaá¹-á¹-etvÄ• . y
raá¹-á¹-haá¹ƒ ekodakÄ«bhÅ«taá¹ƒ hoti, evaá¹ƒ katvÄ• samuddameva jÄ• taá¹ƒ. tena vuttaá
akaá¹ƒsÅ«â€™â€™ _ti.

__isÄ«namantaraá¹ƒ katvÄ• _ti isÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ katvÄ• , isÄ«naá¹ƒ hetÅ«ti attho,
antarabhedaá¹ƒ katvÄ• . tathÄ• loke kolÄ• halassa patthaá¹-ataá¹ƒ vibhÄ• vento bhagavÄ•
Ä• ha paccakkhato jÄ• nampi. __ucchinno_ti kulacchedena ucchinno. na kevalaá¹ƒ sayame
raá¹-á¹-hehi. vibhava_nti vinÄ• saá¹ƒ upagato.

__taá¹ƒ sandhÄ• yetaá¹ƒ vutta_nti taá¹ƒ yathÄ• vuttaá¹ƒ pasenadinÄ• kosalarÄ• jena kÄ•
sandhÄ• ya etaá¹ƒ ``rÄ• jakÄ• rÄ• meâ€™â€™ ti vuttaá¹ƒ.

2-3. brÄ• hmaá¹‡asuttÄ• divaá¹‡á¹‡anÄ•

1008-9__._ __udayagÄ• mini_nti Ä• rambhato paá¹-á¹-hÄ• ya sampattiÄ• vahaá¹ƒ.

4. duggatibhayasuttavaá¹‡á¹‡anÄ•

<1010> duá¹-á¹-hÄ• gati nipphatti duggati, duggatabhÄ• vo dÄ• liddiyaá¹ƒ, tadeva bhayaá
anavasesaá¹ƒ vÄ• __duggatibhayaá¹ƒ_ daliddabhayaá¹ƒ. sammadeva atikkantoti __samat

6. paá¹-hamamittÄ• maccasuttavaá¹‡á¹‡anÄ•

<1012> __vohÄ• ramittÄ• _ti \Ne II 234/ taá¹ƒtaá¹ƒdÄ• naggahaá¹‡avasena vohÄ• rakÄ• r
__Ä• mantanapaá¹-imantanairiyÄ• pathÄ• dÄ«supÄ«_ti Ä• lÄ• pasallÄ• pagamananisajjÄ• d
533/. __ekato pavattakiccÄ• _ti saha pavattakattabbÄ• . amÄ• saha bhavantÄ«ti __amaccÄ
ti Ã±Ä• yantÄ«ti __Ã±Ä• tÄ«, _ Ä• vÄ• havivÄ• hasambaddhÄ• . tenÄ• ha __ ``sassusasura
yonisambandhÄ• vÄ• __sÄ• lohitÄ• _. tenÄ• ha __ ``bhÄ• tibhaginimÄ• tulÄ• dayoâ€™â€

7. dutiyamittÄ• maccasuttavaá¹‡á¹‡anÄ•

<1013> kismiÃ±ci kassaci ca tathÄ• tathÄ• uppannassa pasÄ• dassa aÃ±Ã±athÄ• bhÄ• v
bhÅ«tasaá¹…ghÄ• tassa ghanaÄ• dikassa aÃ±Ã±athÄ• bhÄ• vo __bhÄ• vaÃ±Ã±athattaá¹ƒ
__gatiaÃ±Ã±athattaá¹ƒ_. sabhÄ• vadhammÄ• naá¹ƒ kakkhaá¸·aphusanÄ• dilakkhaá¹‡assa
__lakkhaá¹‡aÃ±Ã±athattaá¹ƒ_. ``á¹-hitassa aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti e
aÃ±Ã±athattaá¹ƒ __vipariá¹‡Ä• maÃ±Ã±athattaá¹ƒ_. lakkhaá¹‡aÃ±Ã±athattaá¹ƒ na labbhati
``lakkhaá¹‡aá¹ƒ pana na vigacchatÄ«â€™â€™ _ti, sesaá¹ƒ labbhatÄ«ti. __pathavÄ«dhÄ• tu
sasambhÄ• rapathavÄ«dhÄ• tuyÄ• . __Ä• podhÄ• tuyÄ• _ti etthÄ• pi eseva nayo. __purima
__bhÄ• vaÃ±Ã±athattaá¹ƒ_ rasaÃ±Ã±athattasabhÄ• vo. __gatiaÃ±Ã±athattaá¹ƒ_ uggatÅ«pa
ariyasÄ• vakassa natthÄ«â€™â€™ _ti. __pasÄ• daÃ±Ã±athattampi natthiyeva_ ariyasÄ• va

rÄ• jakÄ• rÄ• mavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saraá¹‡Ä• nivaggo

1-2. paá¹-hamamahÄ• nÄ• masuttÄ• divaá¹‡á¹‡anÄ•

1017-18__._ __samiddha_nti sampuá¹‡á¹‡aá¹ƒ. __supupphita_nti upasobhitatÄ• ya supupp
nÄ• ma yehi eva pavisanti, tehi eva nikkhamanti. tenÄ• ha __ ``byÅ«hÄ• vuccanti avinibbid
__uddhatacÄ• rinÄ• _ti yaá¹-á¹-hantarÄ• .

3. godhasakkasuttavaá¹‡á¹‡anÄ•

<1019> __tÄ«hÄ«_ti \Ne II 235/ ratanattaye uppannehi tÄ«hi pasÄ• dadhammehi. __catÅ«h
sÄ«lena. __kocidevÄ• _tiÄ• di parikappavasena vuttaá¹ƒ bhagavati \Be II 534/ attano saddh
uá¸·Ä• ratamabhÄ• vadassanatthaá¹ƒ. tenÄ• ha __ ``bhagavato sabbaÃ±Ã±utÄ• yÄ• â€™â
samuppÄ• do_ti vivÄ• dadhammauppattihetu. tadeva hi sandhÄ• yÄ• ha __ ``kiÃ±cideva kÄ
__kÄ• raá¹‡a_nti nÄ• nÄ• kÄ• raá¹‡aá¹ƒ. __kalyÄ• á¹‡akusalavimutta_nti akalyÄ• á¹‡aá¹ƒ a
yathÄ• vuttaappasÄ• danena apanÄ«taatthadassanatthaá¹ƒ. __assÄ• _ti mahÄ• nÄ• masal
catÅ«su dhammesu ekenapi samannÄ• gato sotÄ• panno hotÄ«ti anujÄ• nitvÄ• catÅ«hipi s

Ä• cikkhitabbanti yÄ• thÄ• vato anavajjanadosoti attho.

4. paá¹-hamasaraá¹‡Ä• nisakkasuttavaá¹‡á¹‡anÄ•

<1020> __pamÄ• á¹‡enÄ• _ti ekena pamÄ• á¹‡ena, na sabbaso. __olokanaá¹ƒ khamantÄ«
catusaccadhammÄ• paccattaá¹ƒ passitabbÄ• paá¹-ivijjhitabbÄ• . paá¹-hamamaggakkhaá¹-
ekadesatova diá¹-á¹-hÄ• nÄ• ma honti. __ ``parimuccatÄ«â€™â€™ ti pana vattuá¹ƒ vaá¹-á
paá¹-ivijjhanakiriyÄ• ya vattamÄ• nattÄ• . __agantvÄ• _ apÄ• yesu anuppattirahattÄ• . tenÄ
gacchatÄ«â€™â€™ _ti, na uppajjatÄ«ti attho. __mahÄ• sÄ• rarukkhe dassento Ä• ha_ --- ``
mama ce gocaraá¹ƒ gacchati, ekassa Ä• gamanaá¹ƒ avaÃ±jhaá¹ƒ amoghaâ€™â€™ nti das

5. dutiyasaraá¹‡Ä• nisakkasuttavaá¹‡á¹‡anÄ•

<1021> __dukkhettaá¹ƒ_ nirojakaá¹ƒ, tÄ• ya eva dukkhettatÄ• ya visamaá¹ƒ hotÄ«ti Ä• ha
_nti. __loá¹‡Å«pahata_nti jÄ• tasabhÄ• vena loá¹‡ena Å«sarena upahataá¹ƒ. __khaá¹‡á¸• A
__temetvÄ• _ti temitattÄ• . __vÄ• tÄ• tapahatÄ• nÄ«_ti cirakÄ• laá¹ƒ vÄ• tena ceva Ä• tape
Ä• bÄ• dhitÄ• ni.

6. paá¹-hamaanÄ• thapiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<1022> __á¹-hÄ• na_nti á¹-hÄ• naso. tenÄ• ha __ ``khaá¹‡enÄ• â€™â€™ _ti. niyyÄ• nikan
Ã±Ä• á¹‡apaá¹-irÅ«pakaá¹ƒ \Ne II 236/ pakatipurisantarajÄ• nanÄ• dimicchÄ• Ã±Ä• á¹‡aá¹ƒ
``niyyÄ• nikaâ€™â€™ nti paccavekkhaá¹‡avasena pavatteyyÄ• ti Ä• ha __ ``micchÄ• pacca
guá¹‡aviyuttassa attano sakattani avaá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• vimutti __micchÄ• vimutt

7. dutiyaanÄ• thapiá¹‡á¸• ikasuttavaá¹‡á¹‡anÄ•

<1023> yathÄ• kammaá¹ƒ \Be II 535/ samparetabbato samparÄ• yo, peccabhavo, samparÄ
__samparÄ• yikaá¹ƒ, _ maraá¹‡abhayaá¹ƒ.

saraá¹‡Ä• nivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. puÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamapuÃ±Ã±Ä• bhisandasuttavaá¹‡á¹‡anÄ•

<1027> avicchedena niccappavattiyamÄ• nÄ• ni puÃ±Ã±Ä• ni abhisandanaá¹-á¹-hena __ ``
vuttÄ• , tena puÃ±Ã±anadiyoti attho vutto. sukhassa Ä• haraá¹‡ato Ä• nayanato __sukhass

4. paá¹-hamadevapadasuttavaá¹‡á¹‡anÄ•

<1030> __devÄ• na_nti visuddhidevÄ• naá¹ƒ. __devapadÄ• nÄ«_ti tesaá¹ƒ padÄ• ni devap
sammÄ• sambuddho. __devassa Ã±Ä• á¹‡ena akkantapadÄ• nÄ«_ti paá¹-ivedhaÃ±Ä• á¹‡e
akkantapadÄ• ni. __devÄ• nÄ• ma_ jÄ• tidevÄ• . tesampi devaá¹-á¹-hena devoti devadevo

8. vassasuttavaá¹‡á¹‡anÄ•

<1034> __pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ_ saá¹ƒsÄ• ramahoghassa paratÄ«rabhÄ• vato. t
pÄ• raá¹…gato, thale tiá¹-á¹-hati brÄ• hmaá¹‡o (SN b IV 238; It 69; Pp 188), ye \Ne II 237/ ja
pÄ• ragÄ• minoâ€™â€™ ti (Dhp 85) ca. atha vÄ• pÄ• ti rakkhatÄ«ti __pÄ• raá¹ƒ, _ nibbÄ•
taá¹ƒ vaá¹-á¹-adukkhato pÄ• ti rakkhati, accantahitena ca vimuttisukhena ca rameti, tasmÄ•
__gacchamÄ• nÄ• evÄ• _ti pÄ• raá¹ƒ nibbÄ• naá¹ƒ gacchamÄ• nÄ• eva. te dhammÄ• __
saá¹ƒvattanti_ sacchikiriyÄ• pahÄ• napaá¹-ivedhÄ• naá¹ƒ samakÄ• lattÄ• .

10. nandiyasakkasuttavaá¹‡á¹‡anÄ•

<1036> __pavivekatthÄ• yÄ• _ti \Be II 536/ pavivekasukhatthÄ• ya. __paá¹-isallÄ• natthÄ•
nÄ• nÄ• rammaá¹‡ato cittaá¹ƒ paá¹-inivattetvÄ• kammaá¹-á¹-hÄ• ne sammadeva lÄ«natthÄ

puÃ±Ã±Ä• bhisandavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sagÄ• thakapuÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamaabhisandasuttavaá¹‡á¹‡anÄ•

<1037> __saá¹…khyÄ• atthi_ heá¹-á¹-hÄ• mahÄ• pathaviyÄ• , upari Ä• kÄ• sena, parito c
tattha tattha á¹-hitehi dÄ«papabbatapariyantehi paricchinnattÄ• . jÄ• nantena yojanato saá¹.
adhippÄ• yo. mahÄ• sarÄ«ramaccha-kumbhÄ«la-yakkha-rakkhasa-mahÄ• nÄ• gadÄ• navÄ
baá¸·avÄ• mukhapÄ• tÄ• lÄ• dÄ«naá¹ƒ aviÃ±Ã±Ä• á¹‡akÄ• naá¹ƒ bheravÄ• rammaá¹‡Ä• n

2. dutiyaabhisandasuttavaá¹‡á¹‡anÄ•

<1038> __sambhede_ti sambhedaá¹ƒ samodhÄ• naá¹ƒ gataá¹-á¹-hÄ• ne. __yatthimÄ• ma
samentÄ«_ti parikappavacanametaá¹ƒ. tÄ• disÄ• su hi mahÄ• nadÄ«su kÄ• ci puratthimasa
pacchimaá¹ƒ.

3. tatiyaabhisandasuttavaá¹‡á¹‡anÄ•

<1039> ``kusale \Ne II 238/ patiá¹-á¹-hitoâ€™â€™ ti ettha yaá¹ƒ accantikaá¹ƒ kusale patiá¹
dassento __ ``maggakusale patiá¹-á¹-hitoâ€™â€™ _ti Ä• ha, heá¹-á¹-himamaggakusaleti ac
``bhÄ• veti maggaâ€™â€™ _nti. ariyaphalaá¹ƒyeva __dhammasÄ• ro_. kilesÄ• khÄ«yanti
nibbÄ• naá¹ƒ, tasmiá¹ƒ __kilesakkhaye rato_.

4. paá¹-hamamahaddhanasuttavaá¹‡á¹‡anÄ•

<1040> ariyÄ• naá¹ƒ \Be II 537/ buddhÄ• naá¹ƒ dhanantipi ariyadhanaá¹ƒ, nibbÄ• nanti kec
visuddhaá¹-á¹-hena ariyaÃ±ca taá¹ƒ dhanaÃ±ca dhanÄ• yitaá¹-á¹-henÄ• ti ariyadhanaá¹ƒ, te
teneva bhogenÄ• _ti ariyadhanabhogena.

sagÄ• thakapuÃ±Ã±Ä• bhisandavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sappaÃ±Ã±avaggo

2. vassaá¹ƒvutthasuttavaá¹‡á¹‡anÄ•

<1048> __samodhÄ• netvÄ• _ti yehi indriyÄ• dÄ«hi bhÄ• viyamÄ• nehi sotÄ• pattimaggo a
dhammasamÄ• natÄ• ya cetaá¹ƒ vuttaá¹ƒ. aÃ±Ã±Ä• neva hi atthato taá¹ƒ taá¹ƒ maggaá¹ƒ s
__tanti paveá¹‡Ä« kathitÄ• _ti yaá¹ƒ kaÃ±ci vineyyapuggalaá¹ƒ anapekkhitvÄ• kevalaá¹ƒ ta
kathitÄ• .

3. dhammadinnasuttavaá¹‡á¹‡anÄ•

<1049> __sattasu janesÅ«_ti sattasu kittiyamÄ• nesu upÄ• sakajanesu. __gambhÄ«rÄ• _ti
__dhammagambhÄ«rÄ• _ti pÄ• á¸·igatiyÄ• gambhÄ«rÄ• , tathÄ• ca __sallasuttaá¹ƒ_ heá¹
``cetanÄ• haá¹ƒ, bhikkhave, kammaá¹ƒ vadÄ• mÄ«â€™â€™ _tiÄ• dinÄ• (AN b VI 63; Kv 5
__cetanÄ• suttaá¹ƒ_ \Ne II 239/. tattha ``cetanÄ• sahajÄ• taá¹ƒ nÄ• nÄ• kkhaá¹‡ikaâ€™â€™
Ä• gatanayena, suttesu (AN a III 101) ca ``diá¹-á¹-hadhammavedanÄ«yaâ€™â€™ ntiÄ• din
gambhÄ«rabhÄ• vo veditabbo, nibbÄ• nassa ceva ariyamaggassa ca pakÄ• sanato __asaá
lokuttaratthadÄ«pakatÄ• . ``atÄ«taá¹ƒpÄ• haá¹ƒ rÅ«pena khajjiá¹ƒ, etarahi khajjÄ• mÄ«â€™
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ khÄ• dakabhÄ• vassa, puggalassa khÄ• ditabbatÄ• ya vibh
(SN b III 79) visesato nissattanijjÄ«vatÄ• dÄ«pitÄ• ti vuttaá¹ƒ __ ``sattasuÃ±Ã±atÄ• dÄ«pak
khajjanikasuttantÄ• dayoâ€™â€™ _ti. __upasampajja viharissÄ• mÄ• _ti ye tesu suttesu vu
paripÅ«renti, te tesu upasampajja viharanti nÄ• ma \Be II 538/. __etthÄ• _ti ``na kho netaâ€™
na-kÄ• ro ``aÃ±Ã±amaÃ±Ã±aâ€™â€™ nti ettha ma-kÄ• ro viya byaÃ±janasandhimattameva

4. gilÄ• nasuttavaá¹‡á¹‡anÄ•

<1050> __na kho paneta_nti na kho etaá¹ƒ, noti ca amhehÄ«ti atthoti Ä• ha __ ``na kho am
assasantÄ«ti __assÄ• sanÄ«yÄ• _ti Ä• ha __ ``assÄ• sakarehÄ«â€™â€™ _ti. marissatÄ«ti
ekantabhÄ• vimaraá¹‡o, so pana maraá¹‡Ä• dhÄ«navuttikoti vuttaá¹ƒ __ ``maraá¹‡apaá¹-ib
__adhimuccehÄ«_ti adhimuttiá¹ƒ uppÄ• dehi. taá¹ƒ pana tathÄ• cittassa paá¹‡idhÄ• naá¹ƒ
``á¹-hapehÄ«â€™â€™ _ti. __Ä• gamanÄ«yaguá¹‡esÅ«_ti pubbabhÄ• gaguá¹‡esu. __pamÄ
anantÄ• parimÄ• á¹‡attÄ• . __nÄ• nÄ• karaá¹‡aá¹ƒ natthi_ vimuttiyÄ• ninnÄ• nattÄ• .

9. paÃ±Ã±Ä• paá¹-ilÄ• bhasuttavaá¹‡á¹‡anÄ•

<1055> __paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• yÄ• _ti maggaphalapaÃ±Ã±Ä• ya paá¹-ilÄ• bhatthaá¹ƒ
sekkhÄ• â€™â€™ _tiÄ• di.

sappaÃ±Ã±avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• paÃ±Ã±avaggo

1. mahÄ• paÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<1058> __mahante_ \Ne II 240/ __atthe pariggaá¹‡hÄ• tÄ«_ti saccapaá¹-iccasamuppÄ• dÄ
paricchijja asesetvÄ• muá¹-á¹-higate viya katvÄ• gaá¹‡hÄ• ti. sesaá¹ƒ heá¹-á¹-hÄ• vuttana

mahÄ• paÃ±Ã±avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sotÄ• pattisaá¹ƒyuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. saccasaá¹ƒyuttaá¹ƒ

1. samÄ• dhivaggo

1. samÄ• dhisuttavaá¹‡á¹‡anÄ•

<1071> __cittekaggatÄ• yÄ• _ti \Be II 539/ \Ne II 241/ nissakkavacanaá¹ƒ ``parihÄ• yantÄ«
apekkhitvÄ• . __yathÄ• bhÅ«tÄ• divasenÄ• _ti yathÄ• gatÄ• divasena. yathÄ• bhÅ«taá¹ƒ nÄ
``samÄ• hito, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• di. __Ä• di
yasmÄ• â€™â€™ tiÄ• disaá¹…gaho daá¹-á¹-habbo. tathÄ• hi yathÄ• bhÅ«tavasena kÄ• ra

yasmÄ• â€™â€™ tiÄ• divacanehi. __vaá¹‡á¹‡Ä• _ti akkharÄ• , ``guá¹‡Ä• â€™â€™ ti keci.
nÄ• mÄ• dipadÄ• ni ceva taá¹ƒsamudÄ• yabhÅ«tabyaÃ±janÄ• ni ca.

3. paá¹-hamakulaputtasuttÄ• divaá¹‡á¹‡anÄ•

1073-75__._ __sÄ• sanÄ• vacarÄ• adhippetÄ• _ bÄ• hirakÄ• naá¹ƒ saccÄ• bhisamayassa
catutthapaÃ±camesu atthavisesÄ• bhÄ• vaá¹ƒ dasseti. yadi evaá¹ƒ kasmÄ• visuá¹ƒ visuá¹
tena abhilÄ• penÄ• â€™â€™ _tiÄ• di.

10. tiracchÄ• nakathÄ• suttavaá¹‡á¹‡anÄ•

<1080> duggatito saá¹ƒsÄ• rato ca niyyÄ• ti etenÄ• ti niyyÄ• naá¹ƒ, saggamaggo mokkhan
niyuttÄ• , taá¹ƒ ettha atthÄ«ti __niyyÄ• nikÄ• _. vacÄ«duccaritasaá¹ƒkilesato vÄ• niyyÄ• tÄ
rassattaá¹ƒ ya-kÄ• rassa ka-kÄ• raá¹ƒ katvÄ• niyyÄ• nikÄ• . cetanÄ• ya saddhiá¹ƒ sampha
tappaá¹-ipakkhato aniyyÄ• nikÄ• , tassa bhÄ• vo __aniyyÄ• nikattaá¹ƒ. tiracchÄ• nabhÅ«ta_
__kammaá¹-á¹-hÄ• nabhÄ• ve_ti aniccatÄ• paá¹-isaá¹ƒyuttacatusaccakammaá¹-á¹-hÄ• nab
dÄ• nasÄ«lÄ• dinissitattÄ• hitapaá¹-isaá¹ƒyuttaá¹ƒ.

__visikhÄ• _ti \Ne II 242/ gharasanniveso. visikhÄ• gahaá¹‡ena ca gÄ• mÄ• digahaá¹‡e viy
gahitÄ• ``Ä• gato gÄ• moâ€™â€™ tiÄ• dÄ«su viya \Be II 540/. tenÄ• ha __ ``sÅ«rÄ• sama
kumbhaá¹-á¹-hÄ• nÄ• padesena kumbhadÄ• siyo vuttÄ• ti Ä• ha --- __ ``kumbhadÄ• sikathÄ
uppattiá¹-á¹-hitisaá¹ƒhÄ• rÄ• divasena loko akkhÄ• yati etenÄ• ti __lokakkhÄ• yikÄ• _. iti im
iminÄ• abhavoti evaá¹ƒ pavattÄ• ya __itibhavÄ• bhavakathÄ• ya saddhiá¹ƒ_.

samÄ• dhivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dhammacakkappavattanavaggo

1. dhammacakkappavattanasuttavaá¹‡á¹‡anÄ•

<1081> __ ``isÄ«naá¹ƒ patanuppatanavasena_ osÄ«danauppatanaá¹-á¹-hÄ• navasena __e
`laddhanÄ• meâ€™ _ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ `ettha hÄ«â€™â€™ â€

__Ä• mantesÄ«_ti ettha yasmÄ• dhammacakkappavattanatthaá¹ƒ ayaá¹ƒ Ä• mantanÄ• , ta
paá¹-á¹-hÄ• ya satthu pubbacaritaá¹ƒ saá¹…khepeneva pakÄ• setuá¹ƒ vaá¹-á¹-atÄ«ti __ ``d
katÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __mÄ• rabala
mÄ• rabalaÃ±ca bhaÃ±jitvÄ• . atha vÄ• mÄ• rassa abbhantaraá¹ƒ bÄ• hiraÃ±cÄ• ti duvidha
``dveme, bhikkhave, antÄ• â€™â€™ _ti ettha __anta_-saddo ``pubbante Ã±Ä• á¹‡aá¹ƒ apa

ntiÄ• dÄ«su (Dhs 1063) viya bhÄ• gapariyÄ• yoti Ä• ha __ ``dve ime, bhikkhave, koá¹-á¹-hÄ
samudÄ• hÄ• renÄ• _ti uccÄ• raá¹‡asamakÄ• laá¹ƒ. __pattharitvÄ• aá¹-á¹-hÄ• si_ buddhÄ
samÄ• gacchiá¹ƒsu_ paripakkakusalamÅ«lÄ• saccÄ• bhisambodhÄ• ya katÄ• dhikÄ• rÄ• .

__gihisaÃ±Ã±ojana_nti gihibandhanaá¹ƒ. __chinditvÄ• _ti haritvÄ• . __na vaá¸·aÃ±jetabbÄ
__kilesakÄ• masukhassÄ• _ti kilesakÄ• mayuttassa sukhassa. __anuyogo_ti anubhavo. gÄ
__gÄ• mavÄ• sÄ«naá¹ƒ santako. attano_ti attabhÄ• vassa. Ä• hito ahaá¹ƒmÄ• no etthÄ• ti
__dukkhakaraá¹‡a_nti dukkhuppÄ• danaá¹ƒ. __attamÄ• raá¹‡ehÄ«_ti \Be II 541/ attabÄ• dh
II 243/ kilesavÅ«pasamo adhippeto, tadatthasampadÄ• navacananti Ä• ha __ ``kilesÅ«pasa
nayo sesesupi.

saccaÃ±Ä• á¹‡Ä• divasena tayo parivaá¹-á¹-Ä• etassÄ• ti __tiparivaá¹-á¹-aá¹ƒ, _ Ã±Ä• á¹‡
``saccaÃ±Ä• á¹‡Ä• â€™â€™ _tiÄ• di. __yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡a_nti paá¹-ivedhaÃ±Ä•
saccesu. Ã±Ä• á¹‡ena kattabbassa ca pariÃ±Ã±Ä• paá¹-ivedhÄ• dikiccassa ca __jÄ• nanaÃ
paá¹-ivedhato pagevÄ• â€™â€™ ti keci. pacchÄ• ti apare. tathÄ• __kataÃ±Ä• á¹‡aá¹ƒ. dvÄ
dvÄ• dasavidhaÄ• kÄ• rabhedaá¹ƒ. __aÃ±Ã±atthÄ• _ti aÃ±Ã±esu suttesu.

__paá¹-ivedhaÃ±Ä• á¹‡ampi desanÄ• Ã±Ä• á¹‡ampi dhammacakka_nti idaá¹ƒ tattha Ã±Ä•
vuttaá¹ƒ. saddhindriyÄ• didhammasamudÄ• yo pana pavattanaá¹-á¹-hena cakkanti __dham
cakkanti Ä• á¹‡Ä• , dhammato anapetattÄ• dhammaÃ±ca taá¹ƒ cakkaÃ±ca, dhammena Ã±
__dhammacakkaá¹ƒ_. yathÄ• ha ``dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaá¹ƒ
dhammaÃ±cÄ• ti dhammacakkaá¹ƒ, dhammena pavattatÄ«ti dhammacakkaá¹ƒ, dhammaca
dhammacakkaâ€™â€™ ntiÄ• di (Paá¹-is II 40-41). __ubhayampÄ«_ti paá¹-ivedhaÃ±Ä• á¹‡a
ubhayampi. __eta_nti tadubhayaá¹ƒ. __imÄ• ya desanÄ• yÄ• _ti iminÄ• suttena __pakÄ• s
yathÄ• vuttaÃ±Ä• á¹‡advayasaá¹…khÄ• taá¹ƒ __dhammacakkaá¹ƒ pavattitaá¹ƒ nÄ• ma_ pa
aniá¹-á¹-hitattÄ• . __patiá¹-á¹-hite_ti aÃ±Ã±Ä• si koá¹‡á¸• aÃ±Ã±attherena sotÄ• pattiphale
__pavattitaá¹ƒ_ nÄ• ma kassapasammÄ• sambuddhassa sÄ• sanantaradhÄ• nato paá¹-á¹-
ettakaá¹ƒ kÄ• laá¹ƒ appavattapubbassa pavattitattÄ• , uparimaggÄ• dhigamo panassa attha

__ekappahÄ• renÄ• _ti ekeneva pahÄ• rasaÃ±Ã±itena kÄ• lena. divasassa hi tatiyo bhÄ• g
pÄ• á¸·iyaá¹ƒ pana ``tena khaá¹‡ena tena layena tena muhuttenÄ• â€™â€™ ti vuttaá¹ƒ. taá
pahÄ• rakkhaá¹‡asallakkhaá¹‡ameva. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡obhÄ• so_ti sabbaÃ±Ã±
obhÄ• so cittaá¹ƒ paá¹-icca utusamuá¹-á¹-hÄ• no veditabbo. yasmÄ• bhagavato dhammaca
viya parisamÄ• pane ativiya uá¸·Ä• ratamaá¹ƒ pÄ«tisomanassaá¹ƒ udapÄ• di, tasmÄ• __ ``
_tiÄ• di vuttaá¹ƒ.

9. saá¹…kÄ• sanasuttavaá¹‡á¹‡anÄ•

<1089> atthasaá¹ƒvaá¹‡á¹‡ane \Be II 542/ vaá¹‡á¹‡Ä«yanteti __vaá¹‡á¹‡Ä• _. teyeva pariy
__akkharÄ• ni_ \Ne II 244/. atthaá¹ƒ byaÃ±jentÄ«ti __byaÃ±janÄ• ni_. yasmÄ• pana akÄ• n
kakÄ• rÄ• dike byaÃ±janasamaÃ±Ã±Ä• , ubhayattha vaá¹‡á¹‡asamaÃ±Ã±Ä• , tasmÄ• vutt
ekadesÄ• yadidaá¹ƒ byaÃ±janÄ• nÄ• mÄ• â€™â€™ _ti. __nettiyaá¹ƒ_ pana vÄ• kye byaÃ
byaÃ±janaggahaá¹‡eneva cettha Ä• kÄ• raniruttiniddesÄ• gahitÄ• evÄ• ti daá¹-á¹-habbaá¹
atthassa Ã±Ä• panÄ• bhÄ• gaso. tenÄ• ha __ ``vibhattiyoâ€™â€™ _ti. saá¹…kÄ• sanagga
vuttÄ• hoti. vibhattiyo hi atthavacaneneva vivaranti, tÄ• hi kÄ• raá¹‡apaÃ±Ã±attiyo vuttÄ• y
atthapadÄ• ni gahitÄ• neva honti. ayamettha saá¹…khepo, vitthÄ• ro pana __visuddhimagg
nettiaá¹-á¹-hakathÄ• yaÃ±ca_ vuttanayena veditabbo. __sabbÄ• kÄ• renÄ• _ti sabhÄ• gÄ•
__vaá¹‡á¹‡Ä• dÄ«na_nti tasmiá¹ƒ pana vitthÄ• re pavattavaá¹‡á¹‡Ä• dÄ«naá¹ƒ. __tasmÄ•
antaabhÄ• vato. __evamÄ• hÄ• _ti ``aparimÄ• á¹‡Ä• vaá¹‡á¹‡Ä• byaÃ±janÄ• saá¹…kÄ•

10. tathasuttavaá¹‡á¹‡anÄ•

<1090> __sabhÄ• vÄ• vijahanaá¹-á¹-henÄ• _ti attano dukkhasabhÄ• vassa kadÄ• cipi apa
tenÄ• ha __ ``dukkhaÃ±hi dukkhameva vuttaâ€™â€™ _nti. __sabhÄ• vassÄ• _ti dukkhasab
avaÃ±jhatÄ• ya. __avitatha_nti na vitathaá¹ƒ. tenÄ• ha __ ``na hi dukkhaá¹ƒ adukkhaá¹ƒ nÄ
__aÃ±Ã±abhÄ• vÄ• nupagamenÄ• _ti samudayÄ• disabhÄ• vÄ• nupagamanena musÄ• na
__anaÃ±Ã±athaá¹ƒ_. tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di.

dhammacakkappavattanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. koá¹-igÄ• mavaggo

1. koá¹-igÄ• masuttavaá¹‡á¹‡anÄ•

<1091> __ananubodhÄ• _ti \Be II 543/ paá¹-ivedhassa anurÅ«pabodhÄ• bhÄ• vena. __app
paá¹-imukhaá¹ƒ vedhÄ• bhÄ• vena.

2. dutiyakoá¹-igÄ• masuttavaá¹‡á¹‡anÄ•

<1092> __phalasamÄ• dhiphalapaÃ±Ã±Ä• na_nti \Ne II 245/ aggaphalasamÄ• dhiaggapha

7. tathasuttavaá¹‡á¹‡anÄ•

<1097> __ariyÄ• na_nti buddhÄ• naá¹ƒ ariyÄ• naá¹ƒ. tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ•

8. lokasuttavaá¹‡á¹‡anÄ•

<1098> __paá¹-ividdhattÄ• desitattÄ• cÄ• _ti iminÄ• paá¹-ivedhaÃ±Ä• á¹‡ena desanÄ• Ã
__ariyasantakÄ• ni honti_ ariyassa bhagavato santakabhÄ• vato.

10. gavampatisuttavaá¹‡á¹‡anÄ•

<1100> __ekappaá¹-ivedho_ti ekeneva Ã±Ä• á¹‡ena catunnaá¹ƒ ariyasaccÄ• naá¹ƒ ekajjha

koá¹-igÄ• mavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÄ«sapÄ• vanavaggo

3. daá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<1101> __punappunaá¹ƒ vaá¹-á¹-asmiá¹ƒyeva nibbattanti_ adiá¹-á¹-hattÄ• catunnaá¹ƒ ariy

5. sattisatasuttavaá¹‡á¹‡anÄ•

<1105> __bhaveyya_ \Be II 544/ __ce_ti dukkhadomanassÄ• ni ajjhupekkhitvÄ• sahitehi te
bhaveyyÄ• ti evaá¹ƒ parikappanÄ• na kÄ• tabbÄ• ti.

9. indakhÄ«lasuttavaá¹‡á¹‡anÄ•

<1109> __ajjhÄ• saya_nti \Ne II 246/ sassatÄ• dibhedaá¹ƒ ajjhÄ• sayaá¹ƒ. so hi ``idameva
moghamaÃ±Ã±aâ€™â€™ nti gÄ• hassa mukhabhÅ«tattÄ• __mukhanti adhippeto_. taÃ±ca
olokenti, diá¹-á¹-hasaccÄ• pana neva olokenti.

10. vÄ• datthikasuttavaá¹‡á¹‡anÄ•

<1110> __kukkuko_ pamÄ• á¹‡amajjhimassa purisassa hatthoti attho. __kukkÅ«_ti tasseva

sÄ«sapÄ• vanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. papÄ• tavaggo

1. lokacintÄ• suttavaá¹‡á¹‡anÄ•

<1111> __lokacinta_nti lokasannivesapaá¹-isaá¹ƒyuttavÄ«maá¹ƒsÄ• va. ``lokacittaâ€™â€™

taá¹ƒtaá¹ƒlokapariyÄ• pannaá¹ƒ cittanti attho. __nÄ• á¸·ikerÄ• dayo_ti __Ä• di_-saddena av
osadhitiá¹‡avanappatiÄ• dÄ«naá¹ƒ saá¹…gaho. __evarÅ«pa_nti edisaá¹ƒ aÃ±Ã±ampi taá¹ƒ

__vigatacitto_ti attatthaparatthato apagatavitakko addasa evaá¹ƒ adhiá¹-á¹-hahiá¹ƒsÅ«ti sa
__sambarimÄ• ya_nti sambarena asurindena uppÄ• ditaá¹ƒ asuramÄ• yaá¹ƒ, yaá¹ƒ ``indajÄ
indassa mohanatthaá¹ƒ uppÄ• ditattÄ• . __samparivattetvÄ• _ti paridhÄ• vetvÄ• . __yathÄ•
puriso passati, evaá¹ƒ adhiá¹-á¹-hahiá¹ƒsu. kasmÄ• panete evaá¹ƒ adhiá¹-á¹-hahiá¹ƒsÅ«ti?
tattha tathÄ• nisinnaá¹ƒ disvÄ• ``ayaÃ±ca devoâ€™â€™ ti Ä• saá¹…kantÄ• tathÄ• adhiá¹
bhisamuá¸·Ä• lachiddehi pavisitvÄ• attano asurabhavanaá¹ƒ gatÄ• . tenÄ• ha bhagavÄ• --
mohayamÄ• nÄ• â€™â€™ _ti.

2-3. papÄ• tasuttÄ• divaá¹‡á¹‡anÄ•

1112-3__._ __mariyÄ• dapÄ• sÄ• á¹‡o_ti \Ne II 247/ \Be II 545/ gijjhakÅ«á¹-apabbatassa m
mahanto pÄ• sÄ• á¹‡o. __aniá¹-á¹-harÅ«pa_nti ettha __rÅ«pa_-saddo sabhÄ• vattho ``piya
tiÄ• dÄ«su (MN I 408-409) viyÄ• ti Ä• ha --- __ ``aniá¹-á¹-hasabhÄ• vaâ€™â€™ _nti.

5. vÄ• lasuttavaá¹‡á¹‡anÄ•

<1115> __upÄ• sana_nti Ä• cariyaupÄ• sanaá¹ƒ, Ä• cariyaá¹ƒ antevÄ• sinÄ• vÄ• divase
upÄ• sitabbato upÄ• sananti laddhanÄ• maá¹ƒ __kaá¹‡á¸• akhipanasippaá¹ƒ. kaá¹‡á¸• aá¹ƒ
khipante. __poá¹…khÄ• nupoá¹…kha_nti poá¹…khasaddatthaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• da
kaá¹‡á¸• aá¹ƒ khipitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __aparaá¹ƒ anupoá¹…kha_nti ettha __a
tatiyakaá¹‡á¸• aá¹ƒ. anupoá¹…khaá¹ƒ nÄ• ma idanti dassetuá¹ƒ __ ``anupoá¹…khaá¹ƒ nÄ•
_nti vuttaá¹ƒ. taÃ±hi tatiyena sarena vijjhÄ«yati. __puna aparaá¹ƒ tassa poá¹…kha_nti idaá¹
aparÄ• paraá¹ƒ avirajjhanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __durabhisambhavatara_nti abhibhavitu
asakkuá¹‡eyyataraá¹ƒ. __vÄ• la_nti kesaá¹ƒ. __sattadhÄ• bhinditvÄ• _ti sattakkhattuá¹ƒ vi
ekaá¹ƒ bheda_nti tassa kesassa ekaá¹ƒ aá¹ƒsusaá¹…khÄ• taá¹ƒ bhedaá¹ƒ gahetvÄ• . __vÄ
bandhitvÄ• _ti vÄ• tiá¹…gaá¹‡aphalassa majjhaá¹-á¹-hÄ• ne bandhitvÄ• . __aparaá¹ƒ bheda
aá¹ƒsusaá¹…khÄ• taá¹ƒ bhedaá¹ƒ. __aggakoá¹-iyaá¹ƒ bandhitvÄ• _ti yathÄ• tassa vÄ• lab
likhÄ• mattaá¹ƒ vÄ• kaá¹‡á¸• assa aggakoá¹-iá¹ƒ adhikaá¹ƒ hutvÄ• tiá¹-á¹-hati, evaá¹ƒ ban
__usabhamatte_ti vÄ«satiyaá¹-á¹-himatte á¹-hÄ• ne __á¹-hito. kaá¹‡á¸• abaddhÄ• ya koá¹-iy
vÄ• lassa koá¹-iyÄ• vÄ• tiá¹…gaá¹‡abandhanavÄ• lassa koá¹-iá¹ƒ paá¹-ivijjheyya.

8. dutiyachiggaá¸·ayugasuttavaá¹‡á¹‡anÄ•

<1118> __adhiccuppattika_nti yadicchÄ• vasena uppajjanakaá¹ƒ. __chiggaá¸·enÄ• _ti chig
__chiggaá¸·uparÄ«_ti heá¹-á¹-himayugassa chiggaá¸·apadesassa upari. __Ä• ruá¸·hassa ch

chiddena. __gÄ«vappavesanaá¹ƒ viyÄ• _ti catunnaá¹ƒ yugÄ• naá¹ƒ chiddapadeseneva upa
chiddantarena kÄ• á¹‡akacchapassa gÄ«vappavesanaá¹ƒ \Be II 546/ adhiccatarasambhava
adhiccatarasambhavo manussattalÄ• bho, tato adhiccatamasambhavo ariyamaggapaá¹-ilÄ•
``catusaccapaá¹-ivedho ativiya adhiccatarasambhavoâ€™â€™ _ti.

papÄ• tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. abhisamayavaggavaá¹‡á¹‡anÄ•

<1121> __abhisamayasaá¹ƒyutte_ \Ne II 248/ __vitthÄ• ritova, _ tasmÄ• tattha vuttanayen
veditabbo.

7. paá¹-hamaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

3. paÃ±Ã±Ä• suttavaá¹‡á¹‡anÄ•

<1133> lokiyampi visuddhatthena ``ariyaâ€™â€™ nti vattabbataá¹ƒ labhatÄ«ti __ ``lokiyalo
vuttaá¹ƒ.

4. surÄ• merayasuttavaá¹‡á¹‡anÄ•

<1134> __piá¹-á¹-hasurÄ• _ti piá¹-á¹-hena kÄ• tabbasurÄ• , tathÄ• __odanasurÄ• pÅ«vas
kiá¹‡á¹‡e pakkhipitvÄ• kattabbÄ• surÄ• __kiá¹‡á¹‡apakkhittasurÄ• . sambhÄ• rasaá¹ƒyutt
mÅ«labhesajjasambhÄ• rehi saá¹ƒyuttÄ• . __pupphÄ• savo_ti nÄ• á¸·ikerapupphÄ• dito ass
muddikaphalÄ• dito assavanakaÄ• savo __phalÄ• savo. itÄ«_tiÄ• diattho. tena
madhvÄ• savaguá¸·Ä• savasambhÄ• rasaá¹ƒyutte saá¹…gaá¹‡hÄ• ti. __surÄ• savavinimutt
yathÄ• vuttasurÄ• savavinimuttaá¹ƒ.

10. pacÄ• yikasuttavaá¹‡á¹‡anÄ•

<1140> __nÄ«cavuttino_ti kule jeá¹-á¹-hÄ• naá¹ƒ mahÄ• pitucÅ«á¸·apitujeá¹-á¹-habhÄ• tikÄ
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammÄ• divasena nÄ«cavuttino.

8. dutiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

8. bÄ«jagÄ• masuttavaá¹‡á¹‡anÄ•

<1148> ``mÅ«labÄ«jaâ€™â€™ ntiÄ• dÄ«su \Ne II 249/ \Be II 547/ mÅ«lameva bÄ«janti __

mÅ«labÄ«jaá¹ƒ etassÄ• tipi __mÅ«labÄ«jaá¹ƒ_. tattha purimena bÄ«jagÄ• mo vutto ``bÄ«jÄ
katvÄ• , dutiyena bhÅ«tagÄ• mo. duvidhopeso sÄ• maÃ±Ã±aniddesena, ``mÅ«labÄ«jaÃ±ca
mÅ«labÄ«jaâ€™â€™ nti ekasesanayena vÄ• bÄ«jattho veditabbo. esa nayo sesesupi. __p
pabbabÄ«jaá¹ƒ. bÄ• hirapaccayantarasamavÄ• ye sadisaphaluppattiyÄ• visesakÄ• raá¹‡ab
sÄ• raphale niruá¸·ho bÄ«ja-saddo. tadatthasiddhiyÄ• mÅ«lÄ• dÄ«supi kesuci pavattatÄ«ti
ekena bÄ«ja-saddena visesetvÄ• vuttaá¹ƒ __ ``bÄ«jabÄ«jaâ€™â€™ _nti ``rÅ«parÅ«paá¹ƒ,
b IV 327) ca yathÄ• . __nÄ«latiá¹‡arukkhÄ• dikassÄ• _ti allatiá¹‡assa ceva allarukkhÄ• dika
osadhigacchalatÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

9. vikÄ• labhojanasuttavaá¹‡á¹‡anÄ•

<1149> aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va majjhanhiko, ayaá¹ƒ buddhÄ• diariyÄ• n
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o bhojanassa kÄ• lo, tadaÃ±Ã±o vikÄ• loti Ä• ha --- __ ``vikÄ• la
kÄ• lÄ• tikkantabhojanÄ• â€™â€™ _ti.

10. gandhavilepanasuttavaá¹‡á¹‡anÄ•

<1150> __yaá¹ƒ kiÃ±ci puppha_nti ganthimaá¹ƒ aganthimaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci pupphajÄ•
pisitÄ• dibhedaá¹ƒ __yaá¹ƒ kiÃ±ci gandhajÄ• taá¹ƒ. _

9. tatiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. naccagÄ«tasuttavaá¹‡á¹‡anÄ•

<1151> saá¹…khepato \Ne II 250/ ``sabbapÄ• passa akaraá¹‡aâ€™â€™ ntiÄ• dinayappav
183) bhagavato sÄ• sanaá¹ƒ accantachandarÄ• gapavattito naccÄ• dÄ«naá¹ƒ dassanaá¹ƒ n
``sÄ• sanassa ananulomattÄ• â€™â€™ _ti. attanÄ• parehi ca payojiyamÄ• naá¹ƒ \Be II 548
eteneva nacca-saddena gahitaá¹ƒ, tathÄ• gÄ«tavÄ• ditasaddehi cÄ• ti Ä• ha --- __
``naccananaccÄ• panÄ• divasenÄ• â€™â€™ _ti. __Ä• di_-saddena gÄ• yana-gÄ• yÄ• pana
saá¹…gaá¹‡hÄ• ti. dassanena cettha savanampi saá¹…gahitaá¹ƒ virÅ«pekasesanayena. ya
Ä• locanasabhÄ• vatÄ• ya vÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ savanakiriyÄ• yapi da
``dassanÄ• â€™â€™ _icceva vuttaá¹ƒ. avisÅ«kabhÅ«tassa gÄ«tassa savanaá¹ƒ kadÄ• ci v
``visÅ«kabhÅ«tÄ• dassanÄ• cÄ• â€™â€™ _ti. tathÄ• hi vuttaá¹ƒ __paramatthajotikÄ• ya
(Khp-a II pacchimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•) --- ``dhammÅ«pasaá¹ƒhitaá¹ƒ gÄ«ta
gÄ«tÅ«pasaá¹ƒhito dhammo na vaá¹-á¹-atÄ«â€™â€™ ti.

2. uccÄ• sayanasuttavaá¹‡á¹‡anÄ•

<1152> __uccÄ• _ti ucca-saddena samÄ• natthaá¹ƒ ekaá¹ƒ saddantaraá¹ƒ. seti etthÄ• ti __
uccÄ• sayanaá¹ƒ mahÄ• sayanaÃ±ca samaá¹‡asÄ• rupparahitaá¹ƒ paá¹-ikkhittanti Ä• ha --
akappiyattharaá¹‡aâ€™â€™ _nti. Ä• sandÄ• diÄ• sanaÃ±cettha sayaneneva saá¹…gahitaá
paá¹-ikkhitte tadÄ• dhÄ• rakiriyÄ• paá¹-ikkhittÄ• va hoti, tasmÄ• ``uccÄ• sayanamahÄ• say
vuttaá¹ƒ. atthato pana tadupabhogabhÅ«tanisajjÄ• nipajjanehi virati dassitÄ• ti daá¹-á¹-habb
uccÄ• sayanamahÄ• sayanaÃ±ca uccÄ• sayanamahÄ• sayanaÃ±cÄ• ti __uccÄ• sayanama
ekasesanayena ayaá¹ƒ niddeso kato yathÄ• --- ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€
Ä• sanakiriyÄ• pubbakattÄ• vÄ• sayanakiriyÄ• ya sayanaggahaá¹‡eneva Ä• sanampi gahi

3. jÄ• tarÅ«pasuttavaá¹‡á¹‡anÄ•

<1153> aÃ±Ã±epi uggahÄ• pane upanikkhittasÄ• diyane ca paá¹-iggahaá¹‡attho labbhatÄ«
``na uggaá¹‡hÄ• penti, na upanikkhittaá¹ƒ sÄ• diyantÄ«â€™â€™ _ti. atha vÄ• tividhaá¹ƒ pa
vÄ• cÄ• ya manasÄ• ti. tattha kÄ• yena paá¹-iggahaá¹‡aá¹ƒ __uggahaá¹‡aá¹ƒ, _ vÄ• cÄ• y
__uggahÄ• paá¹‡aá¹ƒ, _ manasÄ• paá¹-iggahaá¹‡aá¹ƒ __sÄ• diyanaá¹ƒ_. tividhampi paá¹-
sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• gahetvÄ• ``paá¹-iggahaá¹‡Ä• â€™â€™ ti vu
uggaá¹‡hantÄ«â€™â€™ _tiÄ• di. esa nayo __ ``Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• â€™â

4. Ä• makadhaÃ±Ã±asuttavaá¹‡á¹‡anÄ•

<1154> nÄ«vÄ• rÄ• diupadhaÃ±Ã±assa \Be II 549/ sÄ• liÄ• dimÅ«ladhaÃ±Ã±antogadhattÄ
``sattavidhassÄ• â€™â€™ _ti.

5. Ä• makamaá¹ƒsasuttavaá¹‡á¹‡anÄ•

<1155> ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca vasÄ• ni bhesajjÄ• ni --- acchavasaá¹ƒ, maccl
sÅ«karavasaá¹ƒ, gadrabhavasaâ€™â€™ nti (Vin I 262; Sp (to Vin III) 623) vuttattÄ• idaá¹ƒ
anuÃ±Ã±Ä• taá¹ƒ nÄ• ma. tassa pana ``kÄ• le paá¹-iggahitaâ€™â€™ nti (Vin I 262) vuttattÄ
vaá¹-á¹-atÄ«ti Ä• ha --- __ ``aÃ±Ã±atra uddissa anuÃ±Ã±Ä• tÄ• â€™â€™ _ti. vinayavasena
samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vuttanayenettha vinicchayo veditabbo.

10. catutthaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

2-3. kayavikkayasuttÄ• divaá¹‡á¹‡anÄ•

1162-63__._ kassaci bhaá¹‡á¸• assa gahaá¹‡aá¹ƒ __kayo, _ dÄ• naá¹ƒ __vikkayo_. __tatth
santike ca gamanaá¹ƒ dÅ«takammanti vuccatÄ«ti yojanÄ• . __pahiá¹‡agamanaá¹ƒ_ khudda

4. tulÄ• kÅ«á¹-asuttavaá¹‡á¹‡anÄ•

<1164> __rÅ«pakÅ«á¹-aá¹ƒ_ sarÅ«pena sadisena chalavohÄ• ro. __aá¹…gakÅ«á¹-aá¹ƒ_ a
aá¹…gÄ• naá¹ƒ chalakaraá¹‡aá¹ƒ \Ne II 252/. __gahaá¹‡akÅ«á¹-aá¹ƒ_ mÄ• nesu gahaá¹‡a
__paá¹-icchannakÅ«á¹-aá¹ƒ_ ayacuá¹‡á¹‡Ä• dinÄ• paá¹-icchannena chalakaraá¹‡aá¹ƒ. __
__pacchÄ• bhÄ• ge_ti tulÄ• ya pacchimabhÄ• ge. __hatthenÄ• _ti hatthapadesena. __akka
adento gaá¹‡hÄ• ti. __dadanto pubbabhÄ• ge_ti paresaá¹ƒ dadanto pubbabhÄ• ge hatthen
ayacuá¹‡á¹‡aá¹ƒ.

__lohapÄ• tiyo_ti tambalohapÄ• tiyo. __suvaá¹‡á¹‡avaá¹‡á¹‡Ä• karontÄ«_ti asanikhÄ• da
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• karonti. mÄ• nabhÄ• janassa \Be II 550/ hadayabhÅ«tassa abbhan
__hadayabhedo_. nimiyamÄ• nassa tilataá¹‡á¸• ulÄ• dikassa sikhÄ• ya aggakoá¹-iyÄ• bhin
khettÄ• dÄ«naá¹ƒ minanarajjuyÄ• aÃ±Ã±athÄ• karaá¹‡aá¹ƒ __rajjubhedo_. rajjugahaá¹‡en
gahaá¹‡aá¹ƒ katamevÄ• ti daá¹-á¹-habbaá¹ƒ.

6-11. chedanasuttÄ• divaá¹‡á¹‡anÄ•

1166-71__._ __vadho_ti muá¹-á¹-hippahÄ• rakasÄ• tÄ• á¸·anÄ• dÄ«hi hiá¹ƒsanaá¹ƒ, viheá¹
viheá¹-hanatthopi hi vadha-saddo dissati ``atthÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodeyyÄ• â€™
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``mÄ• raá¹‡aâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ pana pothanaá¹ƒ san
viÃ±Ã±Ä• tuá¹ƒ mÄ• raá¹‡asaddassa vihiá¹ƒsanepi dissanato. sesaá¹ƒ suviÃ±Ã±eyyameva

Ä• makadhaÃ±Ã±apeyyÄ• lavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• ratthappakÄ• siniyÄ• saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya

mahÄ• vaggavaá¹‡á¹‡anÄ• ya lÄ«natthappakÄ• sanÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

sakalarÅ«pÄ• rÅ«pasammasane \Be II 551/ saá¹‡hasukhumavisayaÃ±Ä• á¹‡atÄ• ya vipass
susaá¹ƒyatakÄ• yavacÄ«samÄ• cÄ• ratÄ• ya samathavipassanÄ• su sammadeva yatanato
khandhÄ• yatanadhÄ• tusaccindriyapaá¹-iccasamuppÄ• dabhede paramatthadhamme nÄ•
sannissayena __bahukÄ• rassa_ saá¹ƒyuttÄ• gamavarassa atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ kÄ•
eva __nipuá¹‡Ä• _ yÄ• mayÄ• aá¹-á¹-hakathÄ• Ä• raddhÄ• ti sambandho. savisesaá¹ƒ pa
ganthÄ• rambhe Ä• ditopi ``paÃ±Ã±Ä• pabhedajananassÄ• â€™â€™ ti \Ne II 253/ vuttaá¹ƒ
sÄ• ra_nti saá¹ƒyuttamahÄ• aá¹-á¹-hakathÄ• ya sÄ• raá¹ƒ. __ekÅ«nasaá¹-á¹-himatto_ti thok
__matta_-saddaggahaá¹‡aá¹ƒ.

__mÅ«laá¹-á¹-hakathÄ• ya sÄ• ra_nti pubbe vuttasaá¹ƒyuttamahÄ• aá¹-á¹-hakathÄ• ya sÄ•
vuttanti. atha vÄ• __mÅ«laá¹-á¹-hakathÄ• ya sÄ• ra_nti porÄ• á¹‡aá¹-á¹-hakathÄ• su atthas
dasseti ``saá¹ƒyuttamahÄ• >aá¹-á¹-hakathÄ• ya atthasÄ• raá¹ƒ Ä• dÄ• ya imaá¹ƒ sÄ• rattha
sesamahÄ• nikÄ• yÄ• nampi mÅ«laá¹-á¹-hakathÄ• su idha viyogakkhamaá¹ƒ atthasÄ• raá¹ƒ
``mahÄ• vihÄ• rÄ• dhivÄ• sÄ«naâ€™â€™ nti ca idaá¹ƒ purimapacchimapadehi saddhiá¹ƒ s
``mahÄ• vihÄ• rÄ• dhivÄ• sÄ«naá¹ƒ samayaá¹ƒ pakÄ• sayantiá¹ƒ mahÄ• vihÄ• rÄ• dhivÄ•
sÄ• raá¹ƒ Ä• dÄ• yÄ• â€™â€™ ti ca. __tena_ puÃ±Ã±ena. __hotu sabbo sukhÄ« loko_ti kÄ
sattaloko yathÄ• rahaá¹ƒ bodhittayÄ• dhigamavasena sampayuttena nibbÄ• nasukhena suk
lokassa accantaá¹ƒ sukhÄ• dhigamÄ• ya attano puÃ±Ã±aá¹ƒ pariá¹‡Ä• meti.

ettÄ• vatÄ• sÄ• ratthappakÄ• siniyÄ•

saá¹ƒyuttanikÄ• ya-aá¹-á¹-hakathÄ• ya lÄ«natthappakÄ• sanÄ• niá¹-á¹-hitÄ• .

saá¹ƒyuttaá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saá¹ƒyuttanikÄ• yo

mahÄ• vaggo

1. maggasaá¹ƒyuttaá¹ƒ

1. avijjÄ• vaggo

1. avijjÄ• suttaá¹ƒ

<1> evaá¹ƒ \Be III 1/ \Ne III 1/ \Ee V 1/ \Se V 1/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• man
ti. ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``avijjÄ• , bhikkhave, pubbaá¹…gamÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• ,
Katthaci) } ahirikaá¹ƒ anottappaá¹ƒ \Ne III 2/. avijjÄ• gatassa, bhikkhave, aviddasuno micchÄ
pahoti; micchÄ• diá¹-á¹-hissa micchÄ• saá¹…kappo pahoti; micchÄ• saá¹…kappassa micch
micchÄ• vÄ• cassa micchÄ• kammanto pahoti; micchÄ• kammantassa micchÄ• Ä• jÄ«vo pa
micchÄ• vÄ• yÄ• mo pahoti; micchÄ• vÄ• yÄ• massa micchÄ• sati pahoti; micchÄ• satissa

``vijjÄ• \Be III 2/ ca kho, bhikkhave, pubbaá¹…gamÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sam
hirottappaá¹ƒ. vijjÄ• gatassa, bhikkhave \Ee V 2/, viddasuno sammÄ• diá¹-á¹-hi \Se V 2/ pah
sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kappo pahoti; sammÄ• saá¹…kappassa sammÄ• vÄ
sammÄ• kammanto pahoti; sammÄ• kammantassa sammÄ• Ä• jÄ«vo pahoti; sammÄ• Ä• j
sammÄ• vÄ• yÄ• massa sammÄ• sati pahoti; sammÄ• satissa sammÄ• samÄ• dhi pahotÄ«

2. upaá¸• á¸• hasuttaá¹ƒ

<2> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakyesu viharati nagarakaá¹ƒ nÄ
(Ce), sakkaraá¹ƒ nÄ• ma (Se Katthaci) } sakyÄ• naá¹ƒ nigamo. atha kho Ä• yasmÄ• Ä• nan
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``upaá¸• á¸• hamidaá¹ƒ, bhante, brahm
kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ ti.

``mÄ• hevaá¹ƒ, Ä• nanda, mÄ• hevaá¹ƒ, Ä• nanda! sakalamevidaá¹ƒ, Ä• nanda, brahmac
kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• . kalyÄ• á¹‡an

pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡asampavaá¹…kassa --- ariyaá¹ƒ a
bhÄ• vessati, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati.

``kathaÃ±cÄ• nanda, bhikkhu kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹
vossaggapariá¹‡Ä• miá¹ƒ; sammÄ• saá¹…kappaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ \Se V 3/ ... p
bhÄ• veti \Ne III 3/ ... pe ... sammÄ• kammantaá¹ƒ bhÄ• veti ... pe ... sammÄ• Ä• jÄ«vaá¹ƒ b
sammÄ• vÄ• yÄ• maá¹ƒ bhÄ• veti ... pe ... sammÄ• satiá¹ƒ bhÄ• veti ... pe ... sammÄ• sam
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho,
kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…ko ariyaá¹ƒ aá¹-á¹-haá¹…gi
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti.

``tadaminÄ• petaá¹ƒ \Be III 3/ \Ee V 3/, Ä• nanda, pariyÄ• yena veditabbaá¹ƒ yathÄ• sakal
brahmacariyaá¹ƒ, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asa
Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccanti; ja
parimuccanti; maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti; sokaparidevadukkhad
sattÄ• sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti. iminÄ• kho etaá¹ƒ, Ä• n
veditabbaá¹ƒ yathÄ• sakalamevidaá¹ƒ brahmacariyaá¹ƒ, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ•
kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. sÄ• riputtasuttaá¹ƒ

<3> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``sakalamidaá¹ƒ, bhante, brahmacariyaá¹ƒ, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ•
kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ ti.

``sÄ• dhu \Se V 4/ sÄ• dhu, sÄ• riputta! sakalamidaá¹ƒ, sÄ• riputta, brahmacariyaá¹ƒ, yadid
kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• . kalyÄ• á¹‡ar
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡asampavaá¹…kassa ---
maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ \Ne III 4/ bahulÄ«karissati
sÄ• riputta, bhikkhu kalyÄ• á¹‡amitto kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…ko ariya
maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti?

``idha, sÄ• riputta, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissita
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• g
nirodhanissitaá¹ƒ \Ee V 4/ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, sÄ• riputta, bhikkhu kalyÄ

kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹…ko ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ b
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti.

``tadaminÄ• petaá¹ƒ, sÄ• riputta, pariyÄ• yena veditabbaá¹ƒ yathÄ• sakalamidaá¹ƒ brahma
kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡asahÄ• yatÄ• kalyÄ• á¹‡asampavaá¹…katÄ• . mamaÃ±hi, s
Ä• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• \Be III 4/ parimuccanti; jarÄ• dhammÄ• sattÄ•
maraá¹‡adhammÄ• sattÄ• maraá¹‡ena parimuccanti; sokaparidevadukkhadomanassupÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sehi parimuccanti. iminÄ• kho etaá¹ƒ, sÄ• riputta,
\Se V 5/ yathÄ• sakalamidaá¹ƒ brahmacariyaá¹ƒ, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• kalyÄ•
kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. jÄ• á¹‡ussoá¹‡ibrÄ• hmaá¹‡asuttaá¹ƒ

<4> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• se
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. addasÄ• kho Ä• yasmÄ• Ä• nando jÄ• á¹‡ussoá¹‡iá¹
vaá¸·avÄ• bhirathena {vaá¸·abhÄ«rathena (Ce) } sÄ• vatthiyÄ• niyyÄ• yantaá¹ƒ. setÄ• sud
setÄ• laá¹…kÄ• rÄ• , seto ratho, setaparivÄ• ro, setÄ• rasmiyo, setÄ• patodalaá¹-á¹-hi, set
uá¹‡hÄ«saá¹ƒ \Ne III 5/, setÄ• ni vatthÄ• ni, setÄ• upÄ• hanÄ• , setÄ• ya sudaá¹ƒ vÄ• labÄ
tamenaá¹ƒ jano disvÄ• evamÄ• ha --- ``brahmaá¹ƒ vata, bho, yÄ• naá¹ƒ! brahmayÄ• narÅ«

atha kho Ä• yasmÄ• Ä• nando sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ
yena bhagavÄ• tenupasaá¹…kami \Ee V 5/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• d
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ•
pÄ• visiá¹ƒ. addasaá¹ƒ khvÄ• haá¹ƒ, bhante, jÄ• á¹‡ussoá¹‡iá¹ƒ brÄ• hmaá¹‡aá¹ƒ sabbase
sÄ• vatthiyÄ• niyyÄ• yantaá¹ƒ. setÄ• sudaá¹ƒ assÄ• yuttÄ• honti setÄ• laá¹…kÄ• rÄ• , se
setÄ• rasmiyo, setÄ• patodalaá¹-á¹-hi, setaá¹ƒ chattaá¹ƒ, setaá¹ƒ uá¹‡hÄ«saá¹ƒ, setÄ• ni v
6/ upÄ• hanÄ• , setÄ• ya sudaá¹ƒ vÄ• labÄ«janiyÄ• bÄ«jÄ«yati. tamenaá¹ƒ jano disvÄ• ev
bho, yÄ• naá¹ƒ! brahmayÄ• narÅ«paá¹ƒ vata, bhoâ€™ ti!! sakkÄ• nu kho, bhante, imasmiá
brahmayÄ• naá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti?

``sakkÄ• \Be III 5/, Ä• nandÄ• â€™â€™ ti bhagavÄ• avoca --- ``imasseva kho etaá¹ƒ, Ä• n
aá¹-á¹-haá¹…gikassa maggassa adhivacanaá¹ƒ --- `brahmayÄ• naá¹ƒâ€™ itipi, `dhammayÄ
saá¹…gÄ• mavijayoâ€™ itipÄ«â€™â€™ ti.

``sammÄ• diá¹-á¹-hi, Ä• nanda, bhÄ• vitÄ• bahulÄ«katÄ• rÄ• gavinayapariyosÄ• nÄ• hoti
hoti, mohavinayapariyosÄ• nÄ• hoti. sammÄ• saá¹…kappo, Ä• nanda, bhÄ• vito bahulÄ«ka

hoti, dosavinayapariyosÄ• no hoti, mohavinayapariyosÄ• no hoti. sammÄ• vÄ• cÄ• , Ä• nan
rÄ• gavinayapariyosÄ• nÄ• hoti, dosa ... pe ... mohavinayapariyosÄ• nÄ• hoti. sammÄ• ka
bahulÄ«kato rÄ• gavinayapariyosÄ• no hoti, dosa ... mohavinayapariyosÄ• no hoti. sammÄ•
bahulÄ«kato rÄ• gavinayapariyosÄ• no hoti, dosa ... mohavinayapariyosÄ• no hoti \Ne III 6/
Ä• nanda, bhÄ• vito bahulÄ«kato rÄ• gavinayapariyosÄ• no \Se V 7/ hoti, dosa ... mohavina
sammÄ• sati, Ä• nanda, bhÄ• vitÄ• bahulÄ«katÄ• rÄ• gavinayapariyosÄ• nÄ• hoti, dosa .
hoti. sammÄ• samÄ• dhi, Ä• nanda, bhÄ• vito bahulÄ«kato rÄ• gavinayapariyosÄ• no \Ee V
mohavinayapariyosÄ• no hoti.

``iminÄ• kho etaá¹ƒ, Ä• nanda, pariyÄ• yena veditabbaá¹ƒ yathÄ• imassevetaá¹ƒ ariyassa
maggassa adhivacanaá¹ƒ --- `brahmayÄ• naá¹ƒâ€™ itipi, `dhammayÄ• naá¹ƒâ€™ itipi, `anu
itipÄ«â€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca

``yassa saddhÄ• ca paÃ±Ã±Ä• ca, dhammÄ• yuttÄ• sadÄ• dhuraá¹ƒ.

hirÄ« Ä«sÄ• mano yottaá¹ƒ, sati Ä• rakkhasÄ• rathi ||

``ratho sÄ«laparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyo.

upekkhÄ• dhurasamÄ• dhi, anicchÄ• parivÄ• raá¹‡aá¹ƒ ||

``abyÄ• pÄ• do avihiá¹ƒsÄ• , viveko yassa Ä• vudhaá¹ƒ.

titikkhÄ• cammasannÄ• ho {vammasannÄ• ho (Ce) }, yogakkhemÄ• ya vattati ||

``etadattani \Se V 8/ \Be III 6/ sambhÅ«taá¹ƒ, brahmayÄ• naá¹ƒ anuttaraá¹ƒ.

niyyanti dhÄ«rÄ• lokamhÄ• , aÃ±Ã±adatthu jayaá¹ƒ jayaâ€™â€™ nti || catutthaá¹ƒ.

5. kimatthiyasuttaá¹ƒ

<5> sÄ• vatthinidÄ• naá¹ƒ. atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo

``idha no, bhante, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• amhe evaá¹ƒ pucchanti --- `kimatthiyaá
gotame brahmacariyaá¹ƒ vussatÄ«â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• mayaá¹ƒ, bhante, tesaá¹ƒ a
III 7/ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• karoma --- `dukkhassa kho, Ä• vuso, pariÃ±Ã±attha
brahmacariyaá¹ƒ vussatÄ«â€™ ti. kacci mayaá¹ƒ, bhante, evaá¹ƒ puá¹-á¹-hÄ• evaá¹ƒ byÄ•

ceva bhagavato homa, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhÄ• ma, dhammassa c
byÄ• karoma, na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• g

``taggha tumhe, bhikkhave, evaá¹ƒ puá¹-á¹-hÄ• evaá¹ƒ byÄ• karamÄ• nÄ• vuttavÄ• dino c
abhÅ«tena abbhÄ• cikkhatha, dhammassa cÄ• nudhammaá¹ƒ byÄ• karotha, na ca koci sah
gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati. dukkhassa hi pariÃ±Ã±atthaá¹ƒ mayi brahmacariya
bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `atthi panÄ• vuso, ma
etassa dukkhassa \Se V 9/ pariÃ±Ã±Ä• yÄ• â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave,
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- `atthi kho, Ä• vus
paá¹-ipadÄ• etassa dukkhassa pariÃ±Ã±Ä• yÄ• â€™â€™ â€™ ti.

``katamo ca, bhikkhave, maggo, katamÄ• paá¹-ipadÄ• etassa dukkhassa pariÃ±Ã±Ä• yÄ•
aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.
maggo, ayaá¹ƒ paá¹-ipadÄ• etassa dukkhassa pariÃ±Ã±Ä• yÄ• ti. evaá¹ƒ puá¹-á¹-hÄ• tum
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• thÄ• â€™â€™ ti. paÃ±c

6. paá¹-hamaaÃ±Ã±atarabhikkhusuttaá¹ƒ

<6> sÄ• vatthinidÄ• naá¹ƒ \Be III 7/. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupas
ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `brahmacariyaá¹ƒ, bra
bhante, vuccati. katamaá¹ƒ nu kho, bhante, brahmacariyaá¹ƒ, katamaá¹ƒ brahmacariyapari

``ayameva kho, bhikkhu, ariyo aá¹-á¹-haá¹…giko maggo brahmacariyaá¹ƒ, seyyathidaá¹ƒ --
pe ... sammÄ• samÄ• dhi \Ne III 8/ \Ee V 8/. yo kho, bhikkhu, rÄ• gakkhayo dosakkhayo mo
brahmacariyapariyosÄ• naâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. dutiyaaÃ±Ã±atarabhikkhusuttaá¹ƒ

<7> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kar
V 10/ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca ---

`` `rÄ• gavinayo dosavinayo mohavinayoâ€™ ti, bhante, vuccati. kissa nu kho etaá¹ƒ, bhan
`rÄ• gavinayo dosavinayo mohavinayoâ€™â€™ â€™ ti? ``nibbÄ• nadhÄ• tuyÄ• kho etaá¹ƒ
`rÄ• gavinayo dosavinayo mohavinayoâ€™ ti. Ä• savÄ• naá¹ƒ khayo tena vuccatÄ«â€™â€™

evaá¹ƒ vutte so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `amataá¹ƒ, amataâ€™ nti, bhante,
kho, bhante, amataá¹ƒ, katamo amatagÄ• mimaggoâ€™â€™ ti? ``yo kho, bhikkhu, rÄ• gakk
--- idaá¹ƒ vuccati amataá¹ƒ. ayameva ariyo aá¹-á¹-haá¹…giko maggo amatagÄ• mimaggo, s

sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti. sattamaá¹ƒ.

8. vibhaá¹…gasuttaá¹ƒ

<8> sÄ• vatthinidÄ• naá¹ƒ. ``ariyaá¹ƒ vo, bhikkhave, aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ deses
taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bh
bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo ca, bhikkhave, ariyo aá¹-á¹-haá¹…giko maggo? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹
sammÄ• samÄ• dhi.

``katamÄ• ca, bhikkhave, sammÄ• diá¹-á¹-hi? yaá¹ƒ kho, bhikkhave, dukkhe \Be III 8/ Ã±Ä
dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ \Ne III 9/, dukkhanirodhe \Ee V 9/ Ã±Ä• á¹‡aá¹ƒ, dukkhanir
paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati, bhikkhave, sammÄ• diá¹-á¹-hi.

``katamo ca, bhikkhave, sammÄ• saá¹…kappo? yo kho, bhikkhave, nekkhammasaá¹…kapp
abyÄ• pÄ• dasaá¹…kappo, avihiá¹ƒsÄ• saá¹…kappo --- ayaá¹ƒ vuccati, bhikkhave, sammÄ

``katamÄ• ca, bhikkhave, sammÄ• vÄ• cÄ• ? yÄ• kho, bhikkhave, musÄ• vÄ• dÄ• veram
veramaá¹‡Ä«, pharusÄ• ya vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä« ---
sammÄ• vÄ• cÄ• .

``katamo ca, bhikkhave, sammÄ• kammanto? yÄ• kho, bhikkhave, pÄ• á¹‡Ä• tipÄ• tÄ• ve
veramaá¹‡Ä«, abrahmacariyÄ• veramaá¹‡Ä« --- ayaá¹ƒ vuccati, bhikkhave, sammÄ• kamm

``katamo ca, bhikkhave, sammÄ• Ä• jÄ«vo? idha, bhikkhave, ariyasÄ• vako micchÄ• Ä• jÄ
sammÄ• Ä• jÄ«vena jÄ«vitaá¹ƒ kappeti --- ayaá¹ƒ vuccati, bhikkhave, sammÄ• Ä• jÄ«vo.

``katamo ca, bhikkhave, sammÄ• vÄ• yÄ• mo? idha, bhikkhave, bhikkhu anuppannÄ• naá¹
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti ... pe ... uppannÄ• naá¹ƒ ku
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati --- ayaá¹ƒ \Se V 12/ vuccati, bhikkha

``katamÄ• ca, bhikkhave, sammÄ• sati? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupass
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sa

satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; dhammesu dhammÄ• nupassÄ« viharati \N
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ --- ayaá¹ƒ vuccati, bhikkhave, sammÄ• sati.

``katamo \Be III 9/ ca, bhikkhave, sammÄ• samÄ• dhi? idha, bhikkhave, bhikkhu vivicceva k
akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ j
viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodib
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«
upekkhako ca viharati sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ t
--- `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. su
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati --- ayaá¹ƒ vuccat
sammÄ• samÄ• dhÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. sÅ«kasuttaá¹ƒ

<9> sÄ• vatthinidÄ• naá¹ƒ \Se V 13/. ``seyyathÄ• pi, bhikkhave, sÄ• lisÅ«kaá¹ƒ vÄ• yavas
micchÄ• paá¹‡ihitaá¹ƒ hatthena vÄ• pÄ• dena vÄ• akkantaá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ v
(Katthaci) }, lohitaá¹ƒ vÄ• uppÄ• dessatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. taá¹ƒ kissa hetu
micchÄ• paá¹‡ihitattÄ• , bhikkhave, sÅ«kassa. evameva kho, bhikkhave, so vata bhikkhu m
diá¹-á¹-hiyÄ• micchÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• ya avijjaá¹ƒ bhindissati, vijjaá¹ƒ up
sacchikarissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. taá¹ƒ kissa hetu? micchÄ• paá¹‡ihitattÄ• ,
diá¹-á¹-hiyÄ• .

``seyyathÄ• pi, bhikkhave, sÄ• lisÅ«kaá¹ƒ vÄ• yavasÅ«kaá¹ƒ vÄ• sammÄ• paá¹‡ihitaá¹ƒ k
akkantaá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• bhindissati, lohitaá¹ƒ vÄ• uppÄ• dessatÄ«ti --- á¹
taá¹ƒ kissa hetu? sammÄ• paá¹‡ihitattÄ• , bhikkhave \Ee V 11/, sÅ«kassa. evameva kho, bh
sammÄ• paá¹‡ihitÄ• ya diá¹-á¹-hiyÄ• sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• ya avijjaá¹
vijjaá¹ƒ uppÄ• dessati, nibbÄ• naá¹ƒ sacchikarissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. taá¹ƒ kis
sammÄ• paá¹‡ihitattÄ• , bhikkhave, diá¹-á¹-hiyÄ• .

``kathaÃ±ca, bhikkhave, bhikkhu sammÄ• paá¹‡ihitÄ• ya diá¹-á¹-hiyÄ• sammÄ• paá¹‡ihitÄ
avijjaá¹ƒ bhindati, vijjaá¹ƒ uppÄ• deti, nibbÄ• naá¹ƒ sacchikarotÄ«ti? idha, bhikkhave, bhikkh
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ \Be III
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ \Se V 14/ bhÄ• veti vivekanissitaá
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu sammÄ• paá¹‡
sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• ya avijjaá¹ƒ bhindati, vijjaá¹ƒ uppÄ• deti, nibbÄ•
ti. navamaá¹ƒ.

10. nandiyasuttaá¹ƒ

<10> sÄ• vatthinidÄ• naá¹ƒ. atha kho nandiyo paribbÄ• jako yena bhagavÄ• tenupasaá¹…
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho nandiyo paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``kati nu kho,
bhÄ• vitÄ• bahulÄ«katÄ• nibbÄ• naá¹…gamÄ• honti nibbÄ• naparÄ• yanÄ• nibbÄ• napa

``aá¹-á¹-hime kho, nandiya, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• nibbÄ• naá¹…gamÄ• hon
nibbÄ• napariyosÄ• nÄ• . katame aá¹-á¹-ha? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sa
nandiya, aá¹-á¹-ha dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• nibbÄ• naá¹…gamÄ• honti nibbÄ•
nibbÄ• napariyosÄ• nÄ• â€™â€™ ti. evaá¹ƒ vutte nandiyo paribbÄ• jako bhagavantaá¹ƒ eta
\Ne III 12/, bho gotama, abhikkantaá¹ƒ, bho gotama \Ee V 12/ \Se V 15/ ... pe ... upÄ• sakaá
gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. dasamaá¹ƒ.

avijjÄ• vaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

avijjaÃ±ca upaá¸• á¸• haÃ±ca, sÄ• riputto ca brÄ• hmaá¹‡o.

kimatthiyo ca dve bhikkhÅ«, vibhaá¹…go sÅ«kanandiyÄ• ti ||

2. vihÄ• ravaggo

1. paá¹-hamavihÄ• rasuttaá¹ƒ

<11> sÄ• vatthinidÄ• naá¹ƒ \Se V 16/. ``icchÄ• mahaá¹ƒ, bhikkhave, aá¸• á¸• hamÄ• saá¹ƒ
kenaci upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• â€™â€™ t
III 11/ kho te bhikkhÅ« bhagavato paá¹-issutvÄ• nÄ• ssudha koci bhagavantaá¹ƒ upasaá¹…
piá¹‡á¸• apÄ• tanÄ«hÄ• rakena.

atha kho bhagavÄ• tassa aá¸• á¸• hamÄ• sassa accayena paá¹-isallÄ• nÄ• vuá¹-á¹-hito bh
svÄ• haá¹ƒ, bhikkhave, vihÄ• rena paá¹-hamÄ• bhisambuddho viharÄ• mi, tassa padesena
pajÄ• nÄ• mi --- `micchÄ• diá¹-á¹-hipaccayÄ• pi vedayitaá¹ƒ; sammÄ• diá¹-á¹-hipaccayÄ• pi
III 13/ micchÄ• samÄ• dhipaccayÄ• pi vedayitaá¹ƒ; sammÄ• samÄ• dhipaccayÄ• pi vedayita
vedayitaá¹ƒ; vitakkapaccayÄ• pi vedayitaá¹ƒ; saÃ±Ã±Ä• paccayÄ• pi vedayitaá¹ƒ; chando c
vitakko ca avÅ«pasanto hoti, saÃ±Ã±Ä• ca avÅ«pasantÄ• hoti, tappaccayÄ• pi vedayitaá¹ƒ
vÅ«pasanto hoti, vitakko ca vÅ«pasanto hoti, saÃ±Ã±Ä• ca vÅ«pasantÄ• hoti, tappaccayÄ

appattassa pattiyÄ• atthi Ä• yÄ• maá¹ƒ {vÄ• yÄ• maá¹ƒ (Ce Se) }, tasmimpi á¹-hÄ• ne anup
vedayitaâ€™â€™ â€™ nti. paá¹-hamaá¹ƒ.

2. dutiyavihÄ• rasuttaá¹ƒ

<12> sÄ• vatthinidÄ• naá¹ƒ. ``icchÄ• mahaá¹ƒ, bhikkhave, temÄ• saá¹ƒ paá¹-isalliyituá¹ƒ. n
upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• â€™â€™ ti \Se V
kho te bhikkhÅ« bhagavato paá¹-issutvÄ• nÄ• ssudha koci bhagavantaá¹ƒ upasaá¹…kama
piá¹‡á¸• apÄ• tanÄ«hÄ• rakena.

atha kho bhagavÄ• tassa temÄ• sassa accayena paá¹-isallÄ• nÄ• vuá¹-á¹-hito bhikkhÅ« Ä
svÄ• haá¹ƒ, bhikkhave, vihÄ• rena paá¹-hamÄ• bhisambuddho viharÄ• mi, tassa padesena
pajÄ• nÄ• mi --- `micchÄ• diá¹-á¹-hipaccayÄ• pi vedayitaá¹ƒ; micchÄ• diá¹-á¹-hivÅ«pasamap
sammÄ• diá¹-á¹-hipaccayÄ• pi vedayitaá¹ƒ; sammÄ• diá¹-á¹-hivÅ«pasamapaccayÄ• pi veda
micchÄ• samÄ• dhipaccayÄ• pi vedayitaá¹ƒ; micchÄ• samÄ• dhivÅ«pasamapaccayÄ• pi ve
sammÄ• samÄ• dhipaccayÄ• pi vedayitaá¹ƒ; sammÄ• samÄ• dhivÅ«pasamapaccayÄ• pi ve
vedayitaá¹ƒ; chandavÅ«pasamapaccayÄ• pi vedayitaá¹ƒ; vitakkapaccayÄ• pi vedayitaá¹ƒ; v
vedayitaá¹ƒ; saÃ±Ã±Ä• paccayÄ• pi vedayitaá¹ƒ; saÃ±Ã±Ä• vÅ«pasamapaccayÄ• pi veday
hoti, vitakko ca avÅ«pasanto hoti, saÃ±Ã±Ä• ca avÅ«pasantÄ• hoti, tappaccayÄ• pi veday
ca vÅ«pasanto hoti \Be III 12/, vitakko ca vÅ«pasanto hoti, saÃ±Ã±Ä• ca vÅ«pasantÄ• hoti
vedayitaá¹ƒ; appattassa pattiyÄ• atthi Ä• yÄ• maá¹ƒ {vÄ• yÄ• maá¹ƒ (Ce Se) }, tasmimpi á¹
tappaccayÄ• pi vedayitaâ€™â€™ â€™ nti. dutiyaá¹ƒ.

3. sekkhasuttaá¹ƒ

<13> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…ka
nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca \Se V 18/ --- `` `sekkho, sekkhoâ€™ ti, bh
kittÄ• vatÄ• nu kho, bhante, sekkho hotÄ«â€™â€™ ti?

``idha, bhikkhu, sekkhÄ• ya sammÄ• diá¹-á¹-hiyÄ• samannÄ• gato hoti ... pe ... sekkhena s
samannÄ• gato hoti. ettÄ• vatÄ• kho, bhikkhu, sekkho hotÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamauppÄ• dasuttaá¹ƒ

<14> sÄ• vatthinidÄ• naá¹ƒ. ``aá¹-á¹-hime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ
nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassa. katame aá
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ime kho, bhikkhave, aá¹-á¹-ha dhammÄ• b
anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ• arahato sammÄ• sa

catutthaá¹ƒ.

5. dutiyauppÄ• dasuttaá¹ƒ

<15> sÄ• vatthinidÄ• naá¹ƒ \Ne III 15/. ``aá¹-á¹-hime, bhikkhave, dhammÄ• bhÄ• vitÄ• ba
uppajjanti, nÄ• Ã±Ã±atra sugatavinayÄ• . katame aá¹-á¹-ha? seyyathidaá¹ƒ --- sammÄ• diá¹
sammÄ• samÄ• dhi \Ee V 15/. ime kho, bhikkhave, aá¹-á¹-ha dhammÄ• bhÄ• vitÄ• bahulÄ
nÄ• Ã±Ã±atra sugatavinayÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. paá¹-hamaparisuddhasuttaá¹ƒ

<16> sÄ• vatthinidÄ• naá¹ƒ. ``aá¹-á¹-hime, bhikkhave, dhammÄ• parisuddhÄ• pariyodÄ• t
vigatÅ«pakkilesÄ• anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ•
katame aá¹-á¹-ha? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ime kh
dhammÄ• parisuddhÄ• pariyodÄ• tÄ• \Be III 13/ anaá¹…gaá¹‡Ä• vigatÅ«pakkilesÄ• \Se
nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassÄ• â€™â€™

7. dutiyaparisuddhasuttaá¹ƒ

<17> sÄ• vatthinidÄ• naá¹ƒ. ``aá¹-á¹-hime, bhikkhave, dhammÄ• parisuddhÄ• pariyodÄ• t
vigatÅ«pakkilesÄ• anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra sugatavinayÄ• . katame aá¹-á¹-h
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ime kho, bhikkhave, aá¹-á¹-ha dhammÄ• p
anaá¹…gaá¹‡Ä• vigatÅ«pakkilesÄ• anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra sugatavinayÄ•

8. paá¹-hamakukkuá¹-Ä• rÄ• masuttaá¹ƒ

<18> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca Ä• nando Ä• yasmÄ• ca bh
kukkuá¹-Ä• rÄ• me. atha kho Ä• yasmÄ• bhaddo sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vu
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sammodi. sam
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasm
Ä• nandaá¹ƒ etadavoca ---

`` `abrahmacariyaá¹ƒ, abrahmacariyaâ€™ nti, Ä• vuso Ä• nanda, vuccati. katamaá¹ƒ nu kh
abrahmacariyaâ€™â€™ nti? ``sÄ• dhu \Ee V 16/ sÄ• dhu, Ä• vuso bhadda! bhaddako kho t
bhaddakaá¹ƒ paá¹-ibhÄ• naá¹ƒ, kalyÄ• á¹‡Ä« paripucchÄ• . evaÃ±hi tvaá¹ƒ, Ä• vuso bhadd
`abrahmacariyaá¹ƒ, abrahmacariyanti, Ä• vuso Ä• nanda, vuccati. katamaá¹ƒ nu kho, Ä• vu
â€™ nti? ``evamÄ• vusoâ€™â€™ ti. ``ayameva kho \Se V 20/, Ä• vuso, aá¹-á¹-haá¹…giko n
abrahmacariyaá¹ƒ, seyyathidaá¹ƒ --- micchÄ• diá¹-á¹-hi ... pe ... micchÄ• samÄ• dhÄ«â€™â

9. dutiyakukkuá¹-Ä• rÄ• masuttaá¹ƒ

<19> pÄ• á¹-aliputtanidÄ• naá¹ƒ. `` `brahmacariyaá¹ƒ, brahmacariyaâ€™ nti, Ä• vuso Ä• na
nu kho, Ä• vuso, brahmacariyaá¹ƒ, katamaá¹ƒ brahmacariyapariyosÄ• naâ€™â€™ nti? ``sÄ
bhaddako kho te, Ä• vuso bhadda, ummaá¹…go, bhaddakaá¹ƒ paá¹-ibhÄ• naá¹ƒ, kalyÄ• á¹
tvaá¹ƒ, Ä• vuso bhadda, pucchasi --- `brahmacariyaá¹ƒ, brahmacariyanti, Ä• vuso Ä• nanda
kho, Ä• vuso \Be III 14/, brahmacariyaá¹ƒ, katamaá¹ƒ brahmacariyapariyosÄ• naâ€™â€™ â
ti. ``ayameva kho, Ä• vuso, ariyo aá¹-á¹-haá¹…giko maggo brahmacariyaá¹ƒ, seyyathidaá¹ƒ
... pe ... sammÄ• samÄ• dhi. yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhayo --- id
brahmacariyapariyosÄ• naâ€™â€™ nti. navamaá¹ƒ.

10. tatiyakukkuá¹-Ä• rÄ• masuttaá¹ƒ

<20> pÄ• á¹-aliputtanidÄ• naá¹ƒ. `` `brahmacariyaá¹ƒ, brahmacariyaâ€™ nti, Ä• vuso Ä• na
nu kho, Ä• vuso, brahmacariyaá¹ƒ, katamo brahmacÄ• rÄ«, katamaá¹ƒ brahmacariyapariyo
\Ee V 17/ sÄ• dhu, Ä• vuso bhadda! bhaddako kho te, Ä• vuso bhadda, ummaá¹…go, bhad
kalyÄ• á¹‡Ä« paripucchÄ• . evaÃ±hi tvaá¹ƒ, Ä• vuso bhadda, pucchasi --- `brahmacariyaá¹ƒ
\Ne III 17/ Ä• nanda, vuccati. katamaá¹ƒ nu kho, Ä• vuso, brahmacariyaá¹ƒ, katamo brahma
brahmacariyapariyosÄ• naâ€™â€™ â€™ nti? ``evamÄ• vusoâ€™â€™ ti. ``ayameva kho, Ä
\Se V 21/ maggo brahmacariyaá¹ƒ, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• sa
iminÄ• ariyena aá¹-á¹-haá¹…gikena maggena samannÄ• gato --- ayaá¹ƒ vuccati brahmacÄ
rÄ• gakkhayo dosakkhayo mohakkhayo --- idaá¹ƒ brahmacariyapariyosÄ• naâ€™â€™ nti. c

tÄ«á¹‡i suttantÄ• ni ekanidÄ• nÄ• ni. vihÄ• ravaggo dutiyo.

tassuddÄ• naá¹ƒ ---

dve vihÄ• rÄ• ca sekkho ca, uppÄ• dÄ• apare duve.

parisuddhena dve vuttÄ• , kukkuá¹-Ä• rÄ• mena tayoti ||

3. micchattavaggo

1. micchattasuttaá¹ƒ

<21> sÄ• vatthinidÄ• naá¹ƒ \Se V 22/. ``micchattaÃ±ca vo, bhikkhave, desessÄ• mi, samm
suá¹‡Ä• tha. katamaÃ±ca \Ee V 18/, bhikkhave, micchattaá¹ƒ? seyyathidaá¹ƒ --- micchÄ• di

micchÄ• samÄ• dhi \Be III 15/. idaá¹ƒ vuccati, bhikkhave, micchattaá¹ƒ. katamaÃ±ca, bhikkh
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave,
paá¹-hamaá¹ƒ.

2. akusaladhammasuttaá¹ƒ

<22> sÄ• vatthinidÄ• naá¹ƒ. ``akusale ca kho, bhikkhave, dhamme desessÄ• mi, kusale ca
katame ca, bhikkhave, akusalÄ• dhammÄ• ? seyyathidaá¹ƒ --- micchÄ• diá¹-á¹-hi ... pe ... m
vuccanti, bhikkhave, akusalÄ• dhammÄ• . katame ca, bhikkhave, kusalÄ• dhammÄ• \Ne I
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ime vuccanti, bhikkhave, kusalÄ• dhammÄ

3. paá¹-hamapaá¹-ipadÄ• suttaá¹ƒ

<23> sÄ• vatthinidÄ• naá¹ƒ. ``micchÄ• paá¹-ipadaÃ±ca vo, bhikkhave, desessÄ• mi, samm
suá¹‡Ä• tha. katamÄ• ca, bhikkhave, micchÄ• paá¹-ipadÄ• ? seyyathidaá¹ƒ --- micchÄ• diá
micchÄ• samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, micchÄ• paá¹-ipadÄ• . katamÄ• \Se V 23/ c
sammÄ• paá¹-ipadÄ• ? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ay
sammÄ• paá¹-ipadÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyapaá¹-ipadÄ• suttaá¹ƒ

<24> sÄ• vatthinidÄ• naá¹ƒ. ``gihino vÄ• haá¹ƒ, bhikkhave, pabbajitassa vÄ• micchÄ• paá
gihi vÄ• , bhikkhave, pabbajito vÄ• micchÄ• paá¹-ipanno micchÄ• paá¹-ipattÄ• dhikaraá¹‡a
hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá¹ƒâ€™â€™.

``katamÄ• ca, bhikkhave, micchÄ• paá¹-ipadÄ• ? seyyathidaá¹ƒ --- micchÄ• diá¹-á¹-hi ... pe
ayaá¹ƒ vuccati, bhikkhave, micchÄ• paá¹-ipadÄ• . gihino vÄ• haá¹ƒ, bhikkhave, pabbajitass
micchÄ• paá¹-ipadaá¹ƒ na vaá¹‡á¹‡emi. gihi vÄ• , bhikkhave, pabbajito vÄ• micchÄ• paá¹-i
micchÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu nÄ• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaá

``gihino vÄ• haá¹ƒ, bhikkhave, pabbajitassa vÄ• sammÄ• paá¹-ipadaá¹ƒ vaá¹‡á¹‡emi. gihi
pabbajito vÄ• sammÄ• paá¹-ipanno sammÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu Ä• rÄ• dhako ho
kusalaá¹ƒ. katamÄ• ca, bhikkhave, sammÄ• paá¹-ipadÄ• ? seyyathidaá¹ƒ --- sammÄ• diá¹-
sammÄ• samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, sammÄ• paá¹-ipadÄ• . gihino vÄ• haá¹ƒ, bh
sammÄ• paá¹-ipadaá¹ƒ vaá¹‡á¹‡emi. gihi vÄ• , bhikkhave \Be III 16/, pabbajito vÄ• sammÄ
sammÄ• paá¹-ipattÄ• dhikaraá¹‡ahetu Ä• rÄ• dhako hoti Ã±Ä• yaá¹ƒ dhammaá¹ƒ kusalaâ€

5. paá¹-hamaasappurisasuttaá¹ƒ

<25> sÄ• vatthinidÄ• naá¹ƒ \Ne III 19/. ``asappurisaÃ±ca vo, bhikkhave, desessÄ• mi, sapp
taá¹ƒ suá¹‡Ä• tha. katamo ca, bhikkhave, asappuriso? idha, bhikkhave, ekacco micchÄ• diá
micchÄ• saá¹…kappo, micchÄ• vÄ• co, micchÄ• kammanto, micchÄ• Ä• jÄ«vo, micchÄ• vÄ
micchÄ• samÄ• dhi --- ayaá¹ƒ vuccati, bhikkhave, asappurisoâ€™â€™.

``katamo ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-hiko hoti, sam
sammÄ• vÄ• co, sammÄ• kammanto \Ee V 20/, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, s
vuccati, bhikkhave, sappurisoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaasappurisasuttaá¹ƒ

<26> sÄ• vatthinidÄ• naá¹ƒ. ``asappurisaÃ±ca vo, bhikkhave, desessÄ• mi, asappurisena a
sappurisaÃ±ca vo, bhikkhave, desessÄ• mi sappurisena sappurisataraÃ±ca. taá¹ƒ suá¹‡Ä•
asappuriso? idha, bhikkhave, ekacco micchÄ• diá¹-á¹-hiko hoti ... pe ... micchÄ• samÄ• dhi
bhikkhave, asappurisoâ€™â€™.

``katamo ca, bhikkhave, asappurisena asappurisataro? idha, bhikkhave, ekacco micchÄ• d
... micchÄ• samÄ• dhi, micchÄ• Ã±Ä• á¹‡Ä«, micchÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave,
asappurisataro.

``katamo ca, bhikkhave, sappuriso? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-hiko \Se V 25
sammÄ• samÄ• dhi --- ayaá¹ƒ vuccati, bhikkhave, sappuriso.

``katamo ca, bhikkhave, sappurisena sappurisataro? idha, bhikkhave, ekacco sammÄ• diá¹
sammÄ• samÄ• dhi, sammÄ• Ã±Ä• á¹‡Ä«, sammÄ• vimutti --- ayaá¹ƒ vuccati, bhikkhave, s
ti. chaá¹-á¹-haá¹ƒ.

7. kumbhasuttaá¹ƒ

<27> sÄ• vatthinidÄ• naá¹ƒ \Be III 17/ \Ne III 20/. ``seyyathÄ• pi, bhikkhave, kumbho anÄ•
hoti, sÄ• dhÄ• ro duppavattiyo hoti; evameva kho, bhikkhave, cittaá¹ƒ anÄ• dhÄ• raá¹ƒ supp
sÄ• dhÄ• raá¹ƒ duppavattiyaá¹ƒ hoti. ko \Ee V 21/ ca, bhikkhave, cittassa Ä• dhÄ• ro? ayam
aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.
Ä• dhÄ• ro. seyyathÄ• pi, bhikkhave, kumbho anÄ• dhÄ• ro suppavattiyo hoti, sÄ• dhÄ• ro
kho, bhikkhave, cittaá¹ƒ anÄ• dhÄ• raá¹ƒ suppavattiyaá¹ƒ hoti, sÄ• dhÄ• raá¹ƒ duppavattiya
sattamaá¹ƒ.

8. samÄ• dhisuttaá¹ƒ

<28> sÄ• vatthinidÄ• naá¹ƒ. ``ariyaá¹ƒ vo, bhikkhave, sammÄ• samÄ• dhiá¹ƒ desessÄ• mi
saparikkhÄ• raá¹ƒ. taá¹ƒ suá¹‡Ä• tha. katamo ca, bhikkhave, ariyo sammÄ• samÄ• dhi sau
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• sati {sammÄ• samÄ• dhi (Ce Se Ke K
kho, bhikkhave, imehi sattahaá¹…gehi cittassa ekaggatÄ• saparikkhÄ• ratÄ• {saparikkhatÄ
vuccati, bhikkhave, ariyo sammÄ• samÄ• dhi saupaniso itipi saparikkhÄ• ro itipÄ«â€™â€™

9. vedanÄ• suttaá¹ƒ

<29> sÄ• vatthinidÄ• naá¹ƒ. ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• v
adukkhamasukhÄ• vedanÄ• --- imÄ• kho, bhikkhave, tisso vedanÄ• . imÄ• saá¹ƒ kho, bhi
vedanÄ• naá¹ƒ pariÃ±Ã±Ä• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo. katamo ariyo a
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi \Ee V 22/. imÄ• saá¹ƒ kho,
vedanÄ• naá¹ƒ pariÃ±Ã±Ä• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. na

10. uttiyasuttaá¹ƒ

<30> sÄ• vatthinidÄ• naá¹ƒ \Ne III 21/. atha kho Ä• yasmÄ• uttiyo yena bhagavÄ• tenupa
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• uttiyo bhagavantaá¹ƒ etadavoca --- ``idha mayhaá¹ƒ,
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko \Be III 18/ udapÄ• di --- `paÃ±ca kÄ• maguá¹‡Ä
katame nu kho paÃ±ca kÄ• maguá¹‡Ä• vuttÄ• bhagavatÄ• â€™â€™ â€™ ti? ``sÄ• dhu sÄ
uttiya, kÄ• maguá¹‡Ä• vuttÄ• mayÄ• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• n
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• \Se V 27/ phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• k
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, uttiya, paÃ±ca kÄ• maguá¹‡Ä• vuttÄ• may
paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ pahÄ• nÄ• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• ve
aá¹-á¹-haá¹…giko maggo? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi
paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ pahÄ• nÄ• ya ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo

micchattavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

micchattaá¹ƒ akusalaá¹ƒ dhammaá¹ƒ, duve paá¹-ipadÄ• pi ca.

asappurisena dve kumbho, samÄ• dhi vedanuttiyenÄ• ti ||

4. paá¹-ipattivaggo

1. paá¹-hamapaá¹-ipattisuttaá¹ƒ

<31> sÄ• vatthinidÄ• naá¹ƒ \Se V 28/ \Ee V 23/. ``micchÄ• paá¹-ipattiÃ±ca vo, bhikkhave, d
sammÄ• paá¹-ipattiÃ±ca \Ne III 22/. taá¹ƒ suá¹‡Ä• tha. katamÄ• ca, bhikkhave, micchÄ• pa
--- micchÄ• diá¹-á¹-hi ... pe ... micchÄ• samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, micchÄ• paá¹
bhikkhave, sammÄ• paá¹-ipatti? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• sam
bhikkhave, sammÄ• paá¹-ipattÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyapaá¹-ipattisuttaá¹ƒ

<32> sÄ• vatthinidÄ• naá¹ƒ. ``micchÄ• paá¹-ipannaÃ±ca vo, bhikkhave, desessÄ• mi, sam
suá¹‡Ä• tha. katamo ca, bhikkhave, micchÄ• paá¹-ipanno? idha, bhikkhave, ekacco micchÄ
... micchÄ• samÄ• dhi --- ayaá¹ƒ vuccati, bhikkhave \Be III 19/, micchÄ• paá¹-ipanno. katam
sammÄ• paá¹-ipanno? idha, bhikkhave, ekacco sammÄ• diá¹-á¹-hiko hoti ... pe ... sammÄ• s
vuccati, bhikkhave, sammÄ• paá¹-ipannoâ€™â€™ ti. dutiyaá¹ƒ.

3. viraddhasuttaá¹ƒ

<33> sÄ• vatthinidÄ• naá¹ƒ. ``yesaá¹ƒ kesaÃ±ci, bhikkhave, ariyo aá¹-á¹-haá¹…giko maggo
tesaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo sammÄ• dukkhakkhayagÄ• mÄ«. yesaá¹ƒ kesaÃ±c
aá¹-á¹-haá¹…giko maggo Ä• raddho, Ä• raddho tesaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo sam
katamo \Ee V 24/ \Se V 29/ ca, bhikkhave, ariyo aá¹-á¹-haá¹…giko maggo? seyyathidaá¹ƒ --
pe ... sammÄ• samÄ• dhi. yesaá¹ƒ kesaÃ±ci, bhikkhave, ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko ma
tesaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo sammÄ• dukkhakkhayagÄ• mÄ«. yesaá¹ƒ kesaÃ±c
aá¹-á¹-haá¹…giko maggo Ä• raddho, Ä• raddho tesaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo sam
ti. tatiyaá¹ƒ.

4. pÄ• raá¹…gamasuttaá¹ƒ

<34> sÄ• vatthinidÄ• naá¹ƒ. ``aá¹-á¹-hime, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ
\Ne III 23/ saá¹ƒvattanti. katame aá¹-á¹-ha? seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sam
kho, bhikkhave, aá¹-á¹-ha dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• apÄ• rÄ• pÄ• raá¹ƒ gamam

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``appakÄ• te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

``ye ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

``kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

``tatrÄ• bhiratimiccheyya, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

``yesaá¹ƒ \Be III 20/ \Se V 30/ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• napaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• â€™â€™ ti || catutthaá¹ƒ.

5. paá¹-hamasÄ• maÃ±Ã±asuttaá¹ƒ

<35> sÄ• vatthinidÄ• naá¹ƒ \Ee V 25/. ``sÄ• maÃ±Ã±aÃ±ca vo, bhikkhave, desessÄ• mi, sÄ
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, sÄ• maÃ±Ã±aá¹
sÄ• maÃ±Ã±aphalÄ• ni? sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• miphalaá¹ƒ, anÄ• gÄ• miphalaá
vuccanti, bhikkhave, sÄ• maÃ±Ã±aphalÄ• nÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyasÄ• maÃ±Ã±asuttaá¹ƒ

<36> sÄ• vatthinidÄ• naá¹ƒ \Ne III 24/. ``sÄ• maÃ±Ã±aÃ±ca vo, bhikkhave, desessÄ• mi, s
suá¹‡Ä• tha. katamaÃ±ca kho, bhikkhave, sÄ• maÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…g
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, sÄ• maÃ±Ã±aá¹
sÄ• maÃ±Ã±attho? yo kho, bhikkhave, rÄ• gakkhayo dosakkhayo mohakkhayo --- ayaá¹ƒ vu
sÄ• maÃ±Ã±atthoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamabrahmaÃ±Ã±asuttaá¹ƒ

<37> sÄ• vatthinidÄ• naá¹ƒ. ``brahmaÃ±Ã±aÃ±ca vo, bhikkhave, desessÄ• mi, brahmaÃ±Ã
suá¹‡Ä• tha. katamaÃ±ca kho, bhikkhave, brahmaÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, brahmaÃ±Ã±aá¹
bhikkhave, brahmaÃ±Ã±aphalÄ• ni \Se V 31/? sotÄ• pattiphalaá¹ƒ \Ee V 26/, sakadÄ• gÄ•
anÄ• gÄ• miphalaá¹ƒ, arahattaphalaá¹ƒ --- imÄ• ni vuccanti, bhikkhave, brahmaÃ±Ã±aphalÄ

8. dutiyabrahmaÃ±Ã±asuttaá¹ƒ

<38> sÄ• vatthinidÄ• naá¹ƒ. ``brahmaÃ±Ã±aÃ±ca vo, bhikkhave, desessÄ• mi, brahmaÃ±Ã
katamaÃ±ca, bhikkhave, brahmaÃ±Ã±aá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyy
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, brahmaÃ±Ã±aá¹
bhikkhave, brahmaÃ±Ã±attho? yo kho, bhikkhave, rÄ• gakkhayo dosakkhayo mohakkhayo
bhikkhave, brahmaÃ±Ã±atthoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamabrahmacariyasuttaá¹ƒ

<39> sÄ• vatthinidÄ• naá¹ƒ. ``brahmacariyaÃ±ca vo, bhikkhave, desessÄ• mi, brahmacariy
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, brahmacariyaá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko
III 25/ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, brahma
\Se V 32/ ca, bhikkhave, brahmacariyaphalÄ• ni? sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• miphala
arahattaphalaá¹ƒ --- imÄ• ni vuccanti, bhikkhave, brahmacariyaphalÄ• nÄ«â€™â€™ ti. nava

10. dutiyabrahmacariyasuttaá¹ƒ

<40> sÄ• vatthinidÄ• naá¹ƒ. ``brahmacariyaÃ±ca vo, bhikkhave, desessÄ• mi, brahmacariy
suá¹‡Ä• tha. katamaÃ±ca, bhikkhave, brahmacariyaá¹ƒ? ayameva ariyo aá¹-á¹-haá¹…giko
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. idaá¹ƒ vuccati, bhikkhave, brahmacariyaá¹ƒ
bhikkhave, brahmacariyattho? yo kho, bhikkhave, rÄ• gakkhayo dosakkhayo mohakkhayo
bhikkhave, brahmacariyatthoâ€™â€™ ti. dasamaá¹ƒ.

paá¹-ipattivaggo catuttho.

tassuddÄ• naá¹ƒ ---

paá¹-ipatti paá¹-ipanno ca, viraddhaÃ±ca pÄ• raá¹ƒgamÄ• .

sÄ• maÃ±Ã±ena ca dve vuttÄ• , brahmaÃ±Ã±Ä• apare duve.

brahmacariyena dve vuttÄ• , vaggo tena pavuccatÄ«ti ||

5. aÃ±Ã±atitthiyapeyyÄ• lavaggo

1. rÄ• gavirÄ• gasuttaá¹ƒ

<41> sÄ• vatthinidÄ• naá¹ƒ \Se V 33/. ``sace vo, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ
--- `kimatthiyaá¹ƒ, Ä• vuso, samaá¹‡e gotame brahmacariyaá¹ƒ vussatÄ«â€™ ti, evaá¹ƒ \Be
tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyy
`rÄ• gavirÄ• gatthaá¹ƒ kho, Ä• vuso, bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti. sace pan
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• \Ne III 26/ evaá¹ƒ puccheyyuá¹ƒ --- `atthi panÄ• vuso, mag
rÄ• gavirÄ• gÄ• yÄ• â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ
evaá¹ƒ byÄ• kareyyÄ• tha --- `atthi kho, Ä• vuso, maggo, atthi paá¹-ipadÄ• rÄ• gavirÄ• gÄ•
bhikkhave, maggo, katamÄ• ca paá¹-ipadÄ• rÄ• gavirÄ• gÄ• ya \Ee V 28/? ayameva ariyo
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ayaá¹ƒ, bhikkhave, maggo
rÄ• gavirÄ• gÄ• yÄ• ti. evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá
evaá¹ƒ byÄ• kareyyÄ• thÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2-7. saá¹ƒyojanappahÄ• nÄ• disuttachakkaá¹ƒ

42-47__._ ``sace vo, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `
samaá¹‡e gotame brahmacariyaá¹ƒ vussatÄ«â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave
aÃ±Ã±atitthiyÄ• naá¹ƒ \Se V 34/ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- `saá¹ƒy
Ä• vuso, bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti ... pe ... `anusayasamugghÄ• tanattha
bhagavati brahmacariyaá¹ƒ vussatÄ«â€™ ti ... pe ... `addhÄ• napariÃ±Ã±atthaá¹ƒ kho, Ä• v
brahmacariyaá¹ƒ vussatÄ«â€™ ti ... pe ... `Ä• savÄ• naá¹ƒ khayatthaá¹ƒ kho, Ä• vuso, bhag
vussatÄ«â€™ ti ... pe ... `vijjÄ• vimuttiphalasacchikiriyatthaá¹ƒ kho, Ä• vuso, bhagavati brah
vussatÄ«â€™ ti ... pe ... `Ã±Ä• á¹‡adassanatthaá¹ƒ kho, Ä• vuso, bhagavati brahmacariyaá
.... sattamaá¹ƒ.

8. anupÄ• dÄ• parinibbÄ• nasuttaá¹ƒ

<48> sÄ• vatthinidÄ• naá¹ƒ. ``sace \Ee V 29/ vo, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ
--- `kimatthiyaá¹ƒ, Ä• vuso, samaá¹‡e gotame brahmacariyaá¹ƒ vussatÄ«â€™ ti, evaá¹ƒ pua
bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha -

`anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä• vuso, bhagavati brahmacariyaá¹ƒ vussatÄ«â€™
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `atthi panÄ• vuso, maggo, atthi p
anupÄ• dÄ• parinibbÄ• nÄ• yÄ• â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tesaá¹ƒ aÃ±
paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha \Be III 23/ --- `atthi kho, Ä• vuso, maggo, at
anupÄ• dÄ• parinibbÄ• nÄ• yÄ• â€™ ti \Ne III 27/. katamo ca, bhikkhave, maggo, katamÄ•
anupÄ• dÄ• parinibbÄ• nÄ• ya? ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ ---
sammÄ• samÄ• dhi. ayaá¹ƒ, bhikkhave, maggo, ayaá¹ƒ paá¹-ipadÄ• anupÄ• dÄ• parinibbÄ
tumhe, bhikkhave, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyy
aá¹-á¹-hamaá¹ƒ.

aÃ±Ã±atitthiyapeyyÄ• lavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

virÄ• gasaá¹ƒyojanaá¹ƒ anusayaá¹ƒ, addhÄ• naá¹ƒ Ä• savÄ• khayÄ• .

vijjÄ• vimuttiÃ±Ä• á¹‡aÃ±ca, anupÄ• dÄ• ya aá¹-á¹-hamÄ« ||

6. sÅ«riyapeyyÄ• lavaggo

1. kalyÄ• á¹‡amittasuttaá¹ƒ

<49> sÄ• vatthinidÄ• naá¹ƒ \Se V 36/. ``sÅ«riyassa, bhikkhave, udayato etaá¹ƒ pubbaá¹…g
pubbanimittaá¹ƒ, yadidaá¹ƒ --- aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave \Ee V 30/, bhikkhur
aá¹-á¹-haá¹…gikassa maggassa uppÄ• dÄ• ya etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanim
kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bah
bhikkhave, bhikkhu kalyÄ• á¹‡amitto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ari
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-h
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... \Ne
sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossa
kho, bhikkhave, bhikkhu kalyÄ• á¹‡amitto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vet
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. sÄ«lasampadÄ• disuttapaÃ±cakaá¹ƒ

50-54__._ ``sÅ«riyassa, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimitta
aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave, bhikkhuno ariyassa aá¹-á¹-haá¹…gikassa maggas

etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ, yadidaá¹ƒ --- sÄ«lasampadÄ• . sÄ«lasa
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ ... yadidaá¹ƒ \Se V 37/ --- chandasampadÄ• ... yadidaá¹ƒ
yadidaá¹ƒ --- diá¹-á¹-hisampadÄ• ... yadidaá¹ƒ --- appamÄ• dasampadÄ• .... chaá¹-á¹-haá

7. yonisomanasikÄ• rasampadÄ• suttaá¹ƒ

<55> ``sÅ«riyassa \Ee V 31/, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbar
aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave, bhikkhuno ariyassa aá¹-á¹-haá¹…gikassa maggas
pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimmittaá¹ƒ, yadidaá¹ƒ --- yonisomanasikÄ• rasampadÄ•
yonisomanasikÄ• rasampannassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariy
maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±
yonisomanasikÄ• rasampanno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ
maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekan
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho,
yonisomanasikÄ• rasampanno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ
maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti. sattamaá¹ƒ.

1. kalyÄ• á¹‡amittasuttaá¹ƒ

<56> ``sÅ«riyassa \Ne III 29/, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbar
--- aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave, bhikkhuno ariyassa aá¹-á¹-haá¹…gikassa mag
pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ \Se V 38/, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• . ka
bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu kalyÄ• á¹
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ•
mohavinayapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavinayapariyos
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu k
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
paá¹-hamaá¹ƒ.

2-6. sÄ«lasampadÄ• disuttapaÃ±cakaá¹ƒ

57-61__._ ``sÅ«riyassa \Be III 25/, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pu
yadidaá¹ƒ --- aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave, bhikkhuno ariyassa aá¹-á¹-haá¹…gi
uppÄ• dÄ• ya etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ, yadidaá¹ƒ --- sÄ«lasampa
V 32/ --- chandasampadÄ• ... pe ... yadidaá¹ƒ --- attasampadÄ• ... pe ... yadidaá¹ƒ --- diá¹-

pe ... yadidaá¹ƒ --- appamÄ• dasampadÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. yonisomanasikÄ• rasampadÄ• suttaá¹ƒ

<62> ``yadidaá¹ƒ \Ne III 30/ --- yonisomanasikÄ• rasampadÄ• . yonisomanasikÄ• rasampa
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, a
aá¹-á¹-haá¹…gikaá¹ƒ \Se V 39/ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu
yonisomanasikÄ• rasampanno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ
maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti rÄ• gav
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bh
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. eva
yonisomanasikÄ• rasampanno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ
maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti. sattamaá¹ƒ.

sÅ«riyapeyyÄ• lavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

kalyÄ• á¹‡amittaá¹ƒ sÄ«laÃ±ca, chando ca attasampadÄ• .

diá¹-á¹-hi ca appamÄ• do ca, yoniso bhavati sattamaá¹ƒ ||

7. ekadhammapeyyÄ• lavaggo

1. kalyÄ• á¹‡amittasuttaá¹ƒ

<63> sÄ• vatthinidÄ• naá¹ƒ \Se V 40/. ``ekadhammo, bhikkhave, bahÅ«pakÄ• ro ariyassa a
maggassa uppÄ• dÄ• ya. katamo ekadhammo? yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• . kalyÄ• á
\Ee V 33/, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ mag
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu k
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ \Ne III
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu kalyÄ• á¹‡amit
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
paá¹-hamaá¹ƒ.

2-6. sÄ«lasampadÄ• disuttapaÃ±cakaá¹ƒ

64-68__._ ``ekadhammo, bhikkhave, bahÅ«pakÄ• ro ariyassa aá¹-á¹-haá¹…gikassa maggas
ekadhammo? yadidaá¹ƒ --- sÄ«lasampadÄ• ... pe ... yadidaá¹ƒ --- chandasampadÄ• ... pe
attasampadÄ• ... pe ... yadidaá¹ƒ --- diá¹-á¹-hisampadÄ• ... pe ... yadidaá¹ƒ \Se V 41/ --- ap
... pe .... chaá¹-á¹-haá¹ƒ.

7. yonisomanasikÄ• rasampadÄ• suttaá¹ƒ

<69> ``yadidaá¹ƒ --- yonisomanasikÄ• rasampadÄ• . yonisomanasikÄ• rasampannassetaá
pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá
maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu \Ee V 34/ yonisomanasikÄ• ras
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• g
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu yonisomanasik
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
sattamaá¹ƒ.

1. kalyÄ• á¹‡amittasuttaá¹ƒ

<70> sÄ• vatthinidÄ• naá¹ƒ. ``ekadhammo, bhikkhave, bahÅ«pakÄ• ro ariyassa aá¹-á¹-haá
uppÄ• dÄ• ya. katamo ekadhammo? yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittass
bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu kalyÄ• á¹‡
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ \Ne III 32/ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinay
mohavinayapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavinayapariyos
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu k
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
paá¹-hamaá¹ƒ.

2-6. sÄ«lasampadÄ• disuttapaÃ±cakaá¹ƒ

71-75__._ sÄ• vatthinidÄ• naá¹ƒ. ``ekadhammo, bhikkhave, bahÅ«pakÄ• ro ariyassa aá¹-á¹
uppÄ• dÄ• ya. katamo ekadhammo? yadidaá¹ƒ --- sÄ«lasampadÄ• ... pe ... yadidaá¹ƒ --- ch
yadidaá¹ƒ --- attasampadÄ• ... pe ... yadidaá¹ƒ --- diá¹-á¹-hisampadÄ• ... pe ... yadidaá¹ƒ \E
appamÄ• dasampadÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. yonisomanasikÄ• rasampadÄ• suttaá¹ƒ

<76> ``yadidaá¹ƒ --- yonisomanasikÄ• rasampadÄ• . yonisomanasikÄ• rasampannassetaá
pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá
maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu yonisomanasikÄ• rasampanno
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavin
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu y
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹
sattamaá¹ƒ.

ekadhammapeyyÄ• lavaggo sattamo.

tassuddÄ• naá¹ƒ ---

kalyÄ• á¹‡amittaá¹ƒ \Se V 43/ sÄ«laÃ±ca, chando ca attasampadÄ• .

diá¹-á¹-hi ca appamÄ• do ca, yoniso bhavati sattamaá¹ƒ ||

8. dutiyaekadhammapeyyÄ• lavaggo

1. kalyÄ• á¹‡amittasuttaá¹ƒ

<77> sÄ• vatthinidÄ• naá¹ƒ \Se V 44/ \Ne III 33/ \Be III 28/. ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±
samanupassÄ• mi, yena anuppanno vÄ• ariyo aá¹-á¹-haá¹…giko maggo uppajjati, uppanno
maggo bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati, yathayidaá¹ƒ, bhikkhave, kalyÄ• á¹‡amittatÄ• .
bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu kalyÄ• á¹
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... sammÄ• samÄ
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho,
kalyÄ• á¹‡amitto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…
bahulÄ«karotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. sÄ«lasampadÄ• disuttapaÃ±cakaá¹ƒ

78-82__._ ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yena an
aá¹-á¹-haá¹…giko maggo uppajjati, uppanno vÄ• ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vanÄ

yathayidaá¹ƒ \Se V 45/, bhikkhave, sÄ«lasampadÄ• ... pe ... yathayidaá¹ƒ, bhikkhave, chan
yathayidaá¹ƒ, bhikkhave, attasampadÄ• ... pe ... yathayidaá¹ƒ, bhikkhave, diá¹-á¹-hisampad
yathayidaá¹ƒ, bhikkhave, appamÄ• dasampadÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. yonisomanasikÄ• rasampadÄ• suttaá¹ƒ

<83> ``yathayidaá¹ƒ \Ne III 34/, bhikkhave, yonisomanasikÄ• rasampadÄ• . yonisomanasik
bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu yonisoma
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... sammÄ• samÄ
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho,
\Be III 29/ yonisomanasikÄ• rasampanno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vet
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti. sattamaá¹ƒ.

1. kalyÄ• á¹‡amittasuttaá¹ƒ

<84> ``nÄ• haá¹ƒ \Ee V 37/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, ye
aá¹-á¹-haá¹…giko maggo uppajjati, uppanno vÄ• ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vanÄ
yathayidaá¹ƒ, bhikkhave, kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡amittassetaá¹ƒ, bhikkhave, bhikkh
--- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ ma
kathaÃ±ca, bhikkhave, bhikkhu kalyÄ• á¹‡amitto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ b
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu \Se V 46/ sammÄ•
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... pe
bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• r
bhikkhu kalyÄ• á¹‡amitto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á
bahulÄ«karotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. sÄ«lasampadÄ• disuttapaÃ±cakaá¹ƒ

85-89__._ ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yena an
aá¹-á¹-haá¹…giko maggo uppajjati, uppanno vÄ• ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vanÄ
yathayidaá¹ƒ, bhikkhave, sÄ«lasampadÄ• ... pe ... yathayidaá¹ƒ, bhikkhave, chandasampad
yathayidaá¹ƒ, bhikkhave, attasampadÄ• ... pe ... yathayidaá¹ƒ \Ne III 35/, bhikkhave, diá¹-á
pe ... yathayidaá¹ƒ, bhikkhave, appamÄ• dasampadÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. yonisomanasikÄ• rasampadÄ• suttaá¹ƒ

<90> ``yathayidaá¹ƒ, bhikkhave, yonisomanasikÄ• rasampadÄ• . yonisomanasikÄ• rasamp
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, a
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu yonisoma
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
V 38/, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ \Se
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bh
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. eva
bhikkhave, bhikkhu yonisomanasikÄ• rasampanno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti. sattamaá¹ƒ.

dutiyaekadhammapeyyÄ• lavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

kalyÄ• á¹‡amittaá¹ƒ sÄ«laÃ±ca, chando ca attasampadÄ• .

diá¹-á¹-hi ca appamÄ• do ca, yoniso bhavati sattamaá¹ƒ ||

1. gaá¹…gÄ• peyyÄ• lavaggo

1. paá¹-hamapÄ• cÄ«naninnasuttaá¹ƒ

<91> sÄ• vatthinidÄ• naá¹ƒ \Se V 48/. ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ m
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibb
bhikkhave \Ne III 36/, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idh
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossag
pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ
evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™

2-5. dutiyÄ• dipÄ• cÄ«naninnasuttacatukkaá¹ƒ

92-95__._ ``seyyathÄ• pi, bhikkhave, yamunÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä
kho, bhikkhave ... pe ... seyyathÄ• pi \Ee V 39/, bhikkhave, aciravatÄ« nadÄ« pÄ• cÄ«nanin
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave ... pe ... seyyathÄ• pi, bhikkhave, sarabh
pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave ... pe ... seyyathÄ• p

nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikk

6. chaá¹-á¹-hapÄ• cÄ«naninnasuttaá¹ƒ

<96> ``seyyathÄ• pi \Be III 31/, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, seyyathidaá¹ƒ --
aciravatÄ«, sarabhÅ«, mahÄ«, sabbÄ• tÄ• pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ \Se V 50/ aá¹-á¹-haá¹…gikaá¹ƒ magga
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu samr
vivekanissitaá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ m
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá
ti. chaá¹-á¹-haá¹ƒ.

1. paá¹-hamasamuddaninnasuttaá¹ƒ

<97> ``seyyathÄ• pi \Ne III 37/, bhikkhave, gaá¹…gÄ• nadÄ« samuddaninnÄ• samuddapo
evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariya
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kath
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu samr
vivekanissitaá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ m
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá
ti. paá¹-hamaá¹ƒ.

2-6. dutiyÄ• disamuddaninnasuttapaÃ±cakaá¹ƒ

98-102__._ ``seyyathÄ• pi, bhikkhave, yamunÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä•
kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi, bhikkhave, aciravatÄ« nadÄ« samuddaninnÄ
samuddapabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi \Ee V 40/, b
samuddaninnÄ• samuddapoá¹‡Ä• samuddapabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikk
bhikkhave, mahÄ« \Be III 32/ nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• samuddapabbhÄ•
bhikkhu ... pe ... seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, seyyathidaá¹ƒ ---
aciravatÄ«, sarabhÅ«, mahÄ«, sabbÄ• tÄ• samuddaninnÄ• samuddapoá¹‡Ä• samuddap
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
51/ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca

aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho,
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ \Ne III 38/ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. cha

gaá¹…gÄ• peyyÄ• lavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

cha pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

ete dve cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti.

gaá¹…gÄ• peyyÄ• lÄ« pÄ• cÄ«naninnavÄ• canamaggÄ«, vivekanissitaá¹ƒ dvÄ• dasakÄ« pa

2. dutiyagaá¹…gÄ• peyyÄ• lavaggo

1. paá¹-hamapÄ• cÄ«naninnasuttaá¹ƒ

<103> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca \Se
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu samm
rÄ• gavinayapariyosÄ• naá¹ƒ \Be III 33/ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• n
sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ
kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. paa

2-6. dutiyÄ• dipÄ• cÄ«naninnasuttapaÃ±cakaá¹ƒ

<104> ``seyyathÄ• pi \Ne III 39/, bhikkhave, yamunÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«na
evameva kho, bhikkhave, bhikkhu ... pe ... dutiyaá¹ƒ.

<105> ``seyyathÄ• pi, bhikkhave, aciravatÄ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
kho, bhikkhave, bhikkhu ... pe ... tatiyaá¹ƒ.

<106> ``seyyathÄ• pi, bhikkhave, sarabhÅ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• kho, bhikkhave, bhikkhu ... pe ... \Ne III 40/ catutthaá¹ƒ.

<107> ``seyyathÄ• pi, bhikkhave, mahÄ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ bhikkhave, bhikkhu ... pe ... paÃ±camaá¹ƒ.

<108> ``seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…g sarabhÅ«, mahÄ«, sabbÄ• tÄ• \Se V 53/ pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«n bhikkhave, bhikkhu ... pe ... chaá¹-á¹-haá¹ƒ.

1. paá¹-hamasamuddaninnasuttaá¹ƒ

<109> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• sa bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bh aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ nibbÄ• napoá¹‡o \Ne III 41/ nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu sammÄ• diá¹-á rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... pe bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• n bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. dutiyÄ• disamuddaninnasuttapaÃ±cakaá¹ƒ

<110> ``seyyathÄ• pi, bhikkhave, yamunÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• sam bhikkhave, bhikkhu ... pe ... dutiyaá¹ƒ.

<111> ``seyyathÄ• pi, bhikkhave, aciravatÄ« \Be III 34/ nadÄ« samuddaninnÄ• samuddap evameva kho, bhikkhave, bhikkhu ... pe ... tatiyaá¹ƒ.

<112> ``seyyathÄ• pi \Se V 54/, bhikkhave, sarabhÅ« nadÄ« samuddaninnÄ• samuddapoá evameva kho, bhikkhave, bhikkhu ... pe ... \Ne III 42/ catutthaá¹ƒ.

<113> ``seyyathÄ• pi, bhikkhave, mahÄ« nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• samu bhikkhave, bhikkhu ... pe ... paÃ±camaá¹ƒ.

<114> ``seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…g

sarabhÅ«, mahÄ«, sabbÄ• tÄ• samuddaninnÄ• samuddapoá¹‡Ä• samuddapabbhÄ• rÄ•
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkhave, bhikkhu
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... pe
sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ
kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. cha

(rÄ• gavinayadvÄ• dasakÄ« dutiyakÄ« samuddaninnanti).

1. paá¹-hamapÄ• cÄ«naninnasuttaá¹ƒ

<115> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
kho, bhikkhave, bhikkhu ariyaá¹ƒ \Se V 55/ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariya
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kath
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu samm
amatogadhaá¹ƒ amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹
amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti ni
nibbÄ• napabbhÄ• roâ€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. dutiyÄ• dipÄ• cÄ«naninnasuttapaÃ±cakaá¹ƒ

<116> seyyathÄ• pi \Be III 35/, bhikkhave, yamunÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«nap
evameva kho, bhikkhave, bhikkhu ... pe ... dutiyaá¹ƒ.

<117> ``seyyathÄ• pi, bhikkhave, aciravatÄ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
44/; evameva kho, bhikkhave, bhikkhu ... pe ... tatiyaá¹ƒ.

<118> ``seyyathÄ• pi, bhikkhave, sarabhÅ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
kho, bhikkhave, bhikkhu ... pe ... catutthaá¹ƒ.

<119> ``seyyathÄ• pi, bhikkhave, mahÄ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ
bhikkhave, bhikkhu ... pe ... paÃ±camaá¹ƒ.

<120> ``seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…g
sarabhÅ«, mahÄ«, sabbÄ• tÄ• pÄ• cÄ«naninnÄ• \Se V 56/ pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«n
bhikkhave, bhikkhu ... pe ... \Ne III 45/ chaá¹-á¹-haá¹ƒ.

1. paá¹-hamasamuddaninnasuttaá¹ƒ

<121> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• sa
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha \Ee V 41/, bhikkhave, bhikkhu sammÄ• diá¹-á
amatogadhaá¹ƒ amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹
amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti ni
nibbÄ• napabbhÄ• roâ€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. dutiyÄ• disamuddaninnasuttapaÃ±cakaá¹ƒ

122-126__._ ``seyyathÄ• pi, bhikkhave, yamunÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä
kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi, bhikkhave, aciravatÄ« nadÄ« samuddaninnÄ
samuddapabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi, bhikkhave,
samuddaninnÄ• samuddapoá¹‡Ä• samuddapabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikk
bhikkhave, mahÄ« nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• \Se V 57/ samuddapabbhÄ•
bhikkhu ... pe ... seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, seyyathidaá¹ƒ ---
yamunÄ• , aciravatÄ«, sarabhÅ«, mahÄ«, sabbÄ• tÄ• samuddaninnÄ• samuddapoá¹‡Ä•
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ \Ne III 46/
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kath
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu samm
amatogadhaá¹ƒ amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹
amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti ni
nibbÄ• napabbhÄ• roâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

(amatogadhadvÄ• dasakÄ« tatiyakÄ«).

1. paá¹-hamapÄ• cÄ«naninnasuttaá¹ƒ

<127> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
nibbÄ• napoá¹‡o \Se V 58/ nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu sammÄ• diá¹-á
nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ ... pe ... sammÄ• samÄ• d
nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti ni
nibbÄ• napabbhÄ• roâ€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. dutiyÄ• dipÄ• cÄ«naninnasuttapaÃ±cakaá¹ƒ

128-132__._ ``seyyathÄ• pi \Ne III 47/, bhikkhave, yamunÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ•
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi, bhikkhave
pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, b
bhikkhave, sarabhÅ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ• rÄ•
... pe ... seyyathÄ• pi, bhikkhave, mahÄ« nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• \Be
evameva kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ•
gaá¹…gÄ• , yamunÄ• , aciravatÄ«, sarabhÅ«, mahÄ«, sabbÄ• tÄ• pÄ• cÄ«naninnÄ• pÄ•
evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariya
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kath
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o \Se V 59/ nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhi
bhÄ• veti nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ ... pe ... sammÄ
nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ. evaá¹ƒ kho, bhikkhave, b
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

1. paá¹-hamasamuddaninnasuttaá¹ƒ

<133> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• sa
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ
nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti nibb
nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti ni

nibbÄ• napabbhÄ• roâ€™â€™ ti. paá¹-hamaá¹ƒ.

2-6. dutiyÄ• disamuddaninnasuttapaÃ±cakaá¹ƒ

134-138__._ ``seyyathÄ• pi \Ne III 48/, bhikkhave, yamunÄ• nadÄ« samuddaninnÄ• samu
samuddapabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi \Se V 60/, b
nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• samuddapabbhÄ• rÄ• ; evameva kho, bhikkhave
bhikkhave, sarabhÅ« nadÄ« samuddaninnÄ• samuddapoá¹‡Ä• samuddapabbhÄ• rÄ• ; ev
pe ... seyyathÄ• pi, bhikkhave, mahÄ« nadÄ« samuddaninnÄ• \Be III 38/ samuddapoá¹‡Ä•
kho, bhikkhave, bhikkhu ... pe ... seyyathÄ• pi, bhikkhave, yÄ• kÄ• cimÄ• mahÄ• nadiyo, s
gaá¹…gÄ• , yamunÄ• , aciravatÄ« sarabhÅ«, mahÄ«, sabbÄ• tÄ• samuddaninnÄ• samud
evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariya
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kath
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu samm
nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ ... pe ... sammÄ• samÄ• c
nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-
bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti ni
nibbÄ• napabbhÄ• roâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

(gaá¹…gÄ• peyyÄ• lÄ«).

dutiyagaá¹…gÄ• peyyÄ• lavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

cha \Se V 61/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

ete dve cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti.

nibbÄ• naninno dvÄ• dasakÄ«, catutthakÄ« chaá¹-á¹-hÄ• navakÄ« ||

5. appamÄ• dapeyyÄ• lavaggo

1. tathÄ• gatasuttaá¹ƒ

<139> sÄ• vatthinidÄ• naá¹ƒ \Se V 62/ \Ne III 49/. ``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ•
(Ce) } vÄ• catuppadÄ• vÄ• bahuppadÄ• {bahupadÄ• (?) } vÄ• rÅ«pino vÄ• arÅ«pino v

\Ee V 42/ vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ aggamakkhÄ• yati a
evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabbe te appamÄ• damÅ«lakÄ• app
tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati. appamattassetaá¹ƒ, bhikkhave, bhikkhuno pÄ•
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ \Be I
kathaÃ±ca, bhikkhave, bhikkhu appamatto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• ve
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hi
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sam
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ev
bhikkhu appamatto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹.
bahulÄ«karotÄ«â€™â€™ ti.

``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ
saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ• gato \Se V 63
arahaá¹ƒ sammÄ• sambuddho; evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabb
appamÄ• dasamosaraá¹‡Ä• ; appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati. app
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati, a
aá¹-á¹-haá¹…gikaá¹ƒ \Ne III 50/ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca \Se V 64/, bhikkhav
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinay
mohavinayapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu a
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«

``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ
saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ
sammÄ• sambuddho; evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabbe te appa
appamÄ• dasamosaraá¹‡Ä• ; appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati. app
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati a
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu appamatt
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti amatogadhaá¹ƒ amataparÄ• yanaá¹ƒ a
sammÄ• samÄ• dhiá¹ƒ bhÄ• veti amatogadhaá¹ƒ amataparÄ• yanaá¹ƒ amatapariyosÄ• naá
\Be III 40/ appamatto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karotÄ«â€™â€™ ti.

``yÄ• vatÄ• \Ne III 51/, bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• b
arÅ«pino vÄ• saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ•
arahaá¹ƒ sammÄ• sambuddho; evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabb

appamÄ• dasamosaraá¹‡Ä• ; appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati. app
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati a
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu appamatt
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• nap
sammÄ• samÄ• dhiá¹ƒ bhÄ• veti nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ
bhikkhu appamatto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹.
bahulÄ«karotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. padasuttaá¹ƒ

<140> ``seyyathÄ• pi \Se V 65/, bhikkhave, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ pÄ• á¹‡Ä• na
tÄ• ni hatthipade samodhÄ• naá¹ƒ gacchanti; hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yad
evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabbe te appamÄ• damÅ«lakÄ• app
tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati. appamattassetaá¹ƒ, bhikkhave, bhikkhuno pÄ•
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vessati ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahu
bhikkhave, bhikkhu appamatto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ a
maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekan
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá
bhikkhu appamatto ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹.
bahulÄ«karotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3-7. kÅ«á¹-Ä• disuttapaÃ±cakaá¹ƒ

<141> ``seyyathÄ• pi \Ne III 52/, bhikkhave, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo s
kÅ«á¹-aninnÄ• kÅ«á¹-asamosaraá¹‡Ä• ; kÅ«á¹-aá¹ƒ tÄ• saá¹ƒ aggamakkhÄ• yati \Be III 41
... pe ... tatiyaá¹ƒ.

<142> ``seyyathÄ• pi \Ee V 44/, bhikkhave, ye keci mÅ«lagandhÄ• , kÄ• á¸·Ä• nusÄ• riyaá
evameva kho, bhikkhave ... pe ... catutthaá¹ƒ.

<143> ``seyyathÄ• pi \Se V 66/, bhikkhave, ye keci sÄ• ragandhÄ• , lohitacandanaá¹ƒ tesa
evameva kho, bhikkhave ... pe ... \Ne III 53/ paÃ±camaá¹ƒ.

<144> ``seyyathÄ• pi, bhikkhave, ye keci pupphagandhÄ• , vassikaá¹ƒ tesaá¹ƒ aggamakkh
bhikkhave ... pe ... chaá¹-á¹-haá¹ƒ.

<145> ``seyyathÄ• pi, bhikkhave, ye keci kuá¹-á¹-arÄ• jÄ• no, sabbe te raÃ±Ã±o cakkavatti
rÄ• jÄ• tesaá¹ƒ cakkavatti aggamakkhÄ• yati; evameva kho, bhikkhave ... pe ... sattamaá¹ƒ

8-10. candimÄ• disuttatatiyakaá¹ƒ

<146> ``seyyathÄ• pi \Ne III 54/, bhikkhave, yÄ• kÄ• ci tÄ• rakarÅ«pÄ• naá¹ƒ pabhÄ• , sab
{candimÄ• pabhÄ• ya (Se Katthaci) } kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ, candappabhÄ• tÄ• s
evameva kho, bhikkhave ... pe ... aá¹-á¹-hamaá¹ƒ.

<147> ``seyyathÄ• pi, bhikkhave, saradasamaye viddhe vigatavalÄ• hake deve Ä• dicco na
sabbaá¹ƒ Ä• kÄ• sagataá¹ƒ tamagataá¹ƒ abhivihacca bhÄ• sate ca tapate ca virocati ca; ev
pe ... navamaá¹ƒ.

<148> ``seyyathÄ• pi \Ee V 45/, bhikkhave, yÄ• ni kÄ• nici tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹
tesaá¹ƒ aggamakkhÄ• yati; evameva kho, bhikkhave, ye keci kusalÄ• dhammÄ• , sabbe te
appamÄ• dasamosaraá¹‡Ä• ; appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati. app
55/, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vess
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karissati. kathaÃ±ca \Se V 67/, bhikkhave, bhikkhu
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• g
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu appam
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
dasamaá¹ƒ.

(yadapi tathÄ• gataá¹ƒ, tadapi vitthÄ• retabbaá¹ƒ).

appamÄ• dapeyyÄ• lavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ \Be III 42/ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• ro ca vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• ca, vatthena dasamaá¹ƒ padaá¹ƒ ||

6. balakaraá¹‡Ä«yavaggo

1. balasuttaá¹ƒ

<149> sÄ• vatthinidÄ• naá¹ƒ \Se V 68/. ``seyyathÄ• pi, bhikkhave, ye keci balakaraá¹‡Ä«yÄ
sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya \Ee V 46/ evamete balakaraá¹‡
karÄ«yanti; evameva kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ari
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ•
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá
bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti.

(paragaá¹…gÄ• peyyÄ• lÄ«vaá¹‡á¹‡iyato paripuá¹‡á¹‡asuttanti vitthÄ• ramaggÄ«).

``seyyathÄ• pi \Ne III 56/, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yanti, s
nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yan
bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti. kathaÃ±ca \Se V 69/, bhikkhave, bhikkhu sÄ
patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gi
bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti rÄ• gavinayapariyo
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bh
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. eva
sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• ve
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti.

``seyyathÄ• pi \Be III 43/, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yanti, s
nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yan
bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti. kathaÃ±ca, bhikkhave, bhikkhu sÄ«laá¹ƒ nis
patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gi
bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti amatogadhaá¹ƒ an
amatapariyosÄ• naá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti amatogadhaá¹ƒ amatapar
evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-h
bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti.

``seyyathÄ• pi \Ne III 57/, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ• \Se V 70/ kar
pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete balakaraá¹‡Ä«yÄ• kammantÄ
bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoti. kathaÃ±ca, bhikkhave, bhikkhu sÄ«

patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gi
bahulÄ«karoti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti nibbÄ• naninnaá¹ƒ
nibbÄ• napabbhÄ• raá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti nibbÄ• naninnaá¹ƒ nibbÄ
nibbÄ• napabbhÄ• raá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
paá¹-hamaá¹ƒ.

2. bÄ«jasuttaá¹ƒ

<150> ``seyyathÄ• pi, bhikkhave, ye kecime bÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuá¸• á¸• hiá¹ƒ
Ä• pajjanti, sabbe te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete bÄ«jagÄ•
vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjanti; evameva kho, bhikkhave, bhikkhu sÄ«la
patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…
bahulÄ«karonto vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• ti dhammesu. kathaÃ±
sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• ve
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto vuá¸• á¸• hiá¹ƒ \Be III 44/ virÅ«á¸·hiá¹ƒ vep
dhammesu? idha, bhikkhave \Se V 71/, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissi
sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ \Ee V
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• ti dhammesÅ«â€™â€™ ti. dutiyaá¹ƒ.

3. nÄ• gasuttaá¹ƒ

<151> ``seyyathÄ• pi \Ne III 58/, bhikkhave, himavantaá¹ƒ pabbatarÄ• jaá¹ƒ nissÄ• ya nÄ•
vaá¸• á¸• henti, balaá¹ƒ gÄ• henti; te tattha kÄ• yaá¹ƒ vaá¸• á¸• hetvÄ• balaá¹ƒ gÄ• hetvÄ•
kusobbhe {kussubbhe (Ce Se), kusubbhe (Ee Katthaci) } otaritvÄ• mahÄ• sobbhe otaranti,
kunnadiyo otaranti, kunnadiyo otaritvÄ• mahÄ• nadiyo otaranti, mahÄ• nadiyo otaritvÄ• ma
{mahÄ• samuddasÄ• garaá¹ƒ (sabbattha) SN a II 23} otaranti, te tattha mahantattaá¹ƒ vepu
kÄ• yena; evameva kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariy
maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto mahantatta
pÄ• puá¹‡Ä• ti dhammesu. kathaÃ±ca, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
vepullattaá¹ƒ pÄ• puá¹‡Ä• ti dhammesu? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bh
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sammÄ• samÄ• dhiá
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ \Se V 72/ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ...
bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto mahantattaá¹ƒ vepullattaá¹ƒ pÄ• p

ti. tatiyaá¹ƒ.

4. rukkhasuttaá¹ƒ

<152> ``seyyathÄ• pi, bhikkhave, rukkho pÄ• cÄ«naninno pÄ• cÄ«napoá¹‡o pÄ• cÄ«napab
{mÅ«lacchinde kate (Se) } katamena papateyyÄ• â€™â€™ ti? ``yena \Ee V 48/, bhante, nin
pabbhÄ• roâ€™â€™ ti. ``evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ m
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno \Be III 45/ hoti nibbÄ• napo
kathaÃ±ca, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹
maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idh
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossag
pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ
... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vent
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibb
catutthaá¹ƒ.

5. kumbhasuttaá¹ƒ

<153> ``seyyathÄ• pi \Ne III 59/, bhikkhave, kumbho nikkujjo vamateva udakaá¹ƒ, no paccÄ
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karonto vamateva \Se V 73/ pÄ• pake akusale dhamme, no paccÄ• vamati. kathaÃ±
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá
pÄ• pake akusale dhamme, no paccÄ• vamati? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hi
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sam
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ...
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karonto vamateva pÄ• pake akusale dhamme, no paccÄ• vamatÄ«â€™â€™ ti. paÃ

6. sÅ«kasuttaá¹ƒ

<154> ``seyyathÄ• pi, bhikkhave, sÄ• lisÅ«kaá¹ƒ vÄ• yavasÅ«kaá¹ƒ vÄ• sammÄ• paá¹‡ih
vÄ• akkantaá¹ƒ hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• bhindissati lohitaá¹ƒ vÄ• uppÄ• dessatÄ«ti
vijjati. taá¹ƒ kissa hetu? sammÄ• paá¹‡ihitattÄ• , bhikkhave, sÅ«kassa. evameva \Ee V 49/
bhikkhu sammÄ• paá¹‡ihitÄ• ya diá¹-á¹-hiyÄ• sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• y
uppÄ• dessati, nibbÄ• naá¹ƒ sacchikarissatÄ«ti --- á¹-hÄ• nametaá¹ƒ vijjati. taá¹ƒ kissa hetu
sammÄ• paá¹‡ihitattÄ• , bhikkhave, diá¹-á¹-hiyÄ• . kathaÃ±ca, bhikkhave, bhikkhu sammÄ•
diá¹-á¹-hiyÄ• sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• ya avijjaá¹ƒ bhindati, vijjaá¹ƒ uppÄ
sacchikaroti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... p

sammÄ• samÄ• dhiá¹ƒ \Be III 46/ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissit
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu sammÄ• paá¹‡ihitÄ• ya c
sammÄ• paá¹‡ihitÄ• ya maggabhÄ• vanÄ• ya avijjaá¹ƒ bhindati, vijjaá¹ƒ uppÄ• deti, nibbÄ•
ti. chaá¹-á¹-haá¹ƒ.

7. Ä• kÄ• sasuttaá¹ƒ

<155> ``seyyathÄ• pi \Ne III 60/, bhikkhave, Ä• kÄ• se vividhÄ• vÄ• tÄ• vÄ• yanti --- purat
vÄ• yanti, pacchimÄ• pi vÄ• tÄ• vÄ• yanti, uttarÄ• pi vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• pi vÄ•
vÄ• tÄ• vÄ• yanti, arajÄ• pi vÄ• tÄ• vÄ• yanti, sÄ«tÄ• pi vÄ• tÄ• vÄ• yanti, uá¹‡hÄ• pi vÄ•
vÄ• tÄ• vÄ• yanti, adhimattÄ• pi vÄ• tÄ• vÄ• yanti; evameva kho, bhikkhave, bhikkhuno ar
maggaá¹ƒ bhÄ• vayato ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoto cattÄ• ropi
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ• ropi sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• rip
iddhipÄ• dÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, paÃ±capi indriyÄ• ni bhÄ• vanÄ• pÄ• r
balÄ• ni bhÄ• vanÄ• paripÅ«riá¹ƒ gacchanti, sattapi bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«ri
bhikkhave, bhikkhuno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vayato ariyaá¹ƒ aá¹-á¹
bahulÄ«karoto cattÄ• ropi satipaá¹-á¹-hÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ•
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ• ropi iddhipÄ• dÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ \Se V 75/ gacchanti, paÃ±capi balÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá
bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti? idha, bhikkhave, bhikkhu sammÄ• diá
... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vo
pe ... evaá¹ƒ kho, bhikkhave, bhikkhuno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ \Ee V 50/
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoto cattÄ• ropi satipaá¹-á¹-hÄ• nÄ• bhÄ• vanÄ•
cattÄ• ropi sammappadhÄ• nÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, cattÄ• ropi iddhipÄ•
gacchanti, paÃ±capi indriyÄ• ni bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti, paÃ±capi balÄ• ni bh
gacchanti, sattapi bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€™â€™ ti. sattam

8. paá¹-hamameghasuttaá¹ƒ

<156> ``seyyathÄ• pi, bhikkhave, gimhÄ• naá¹ƒ pacchime mÄ• se Å«hataá¹ƒ rajojallaá¹ƒ, t
á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti; evameva \Be III 47/ kho, bhikkhave, bhikkhu ariy
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ
pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti. kathaÃ±ca, bhikkhav
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento \Ne III 61/ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ magga
uppannuppanne pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti? idh
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ v
76/ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu ariy
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ

pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ• peti vÅ«pasametÄ«â€™â€™ ti. aá¹-á¹-

9. dutiyameghasuttaá¹ƒ

<157> ``seyyathÄ• pi, bhikkhave, uppannaá¹ƒ mahÄ• meghaá¹ƒ, tamenaá¹ƒ mahÄ• vÄ• to
vÅ«pasameti; evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto uppannuppanne pÄ• pake akusale dhamm
vÅ«pasameti. kathaÃ±ca, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto uppannuppanne pÄ• pake akusale dhamm
vÅ«pasameti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• sa
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ \Ee V 51/ vossaggapariá¹‡Ä• miá¹ƒ ...
bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá
bahulÄ«karonto uppannuppanne pÄ• pake akusale dhamme antarÄ• yeva antaradhÄ• peti
navamaá¹ƒ.

10. nÄ• vÄ• suttaá¹ƒ

<158> ``seyyathÄ• pi, bhikkhave, sÄ• muddikÄ• ya nÄ• vÄ• ya vettabandhanabandhÄ• ya
{pariyÄ• tÄ• ya (Katthaci), pariyÄ• hatÄ• ya (?) } hemantikena thalaá¹ƒ ukkhittÄ• ya vÄ• tÄ
bandhanÄ• ni tÄ• ni pÄ• vussakena meghena abhippavuá¹-á¹-hÄ• ni \Se V 77/ appakasiren
pÅ«tikÄ• ni bhavanti; evameva kho, bhikkhave, bhikkhuno ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ ma
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoto appakasireneva saá¹ƒyojanÄ• ni pa
pÅ«tikÄ• ni bhavanti \Be III 48/. kathaÃ±ca, bhikkhave, bhikkhuno ariyaá¹ƒ aá¹-á¹-haá¹…gik
bhÄ• vayato ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoto appakasireneva saá¹ƒ
paá¹-ippassambhanti, pÅ«tikÄ• ni bhavanti? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ
sammÄ• samÄ• dhiá¹ƒ \Ne III 62/ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissit
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhuno ariyaá¹ƒ aá¹-á¹-haá¹…
bhÄ• vayato ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karoto appakasireneva saá¹ƒ
paá¹-ippassambhanti, pÅ«tikÄ• ni bhavantÄ«â€™â€™ ti. dasamaá¹ƒ.

11. Ä• gantukasuttaá¹ƒ

<159> ``seyyathÄ• pi, bhikkhave, Ä• gantukÄ• gÄ• raá¹ƒ. tattha puratthimÄ• yapi disÄ• ya
kappenti, pacchimÄ• yapi disÄ• ya Ä• gantvÄ• vÄ• saá¹ƒ kappenti, uttarÄ• yapi disÄ• ya Ä
dakkhiá¹‡Ä• yapi disÄ• ya Ä• gantvÄ• vÄ• saá¹ƒ kappenti, khattiyÄ• pi Ä• gantvÄ• vÄ• saá
\Ee V 52/ Ä• gantvÄ• vÄ• saá¹ƒ kappenti, vessÄ• pi Ä• gantvÄ• vÄ• saá¹ƒ kappenti, suddÄ
kappenti; evameva kho, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ•
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto ye dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ

parijÄ• nÄ• ti \Se V 78/, ye dhammÄ• abhiÃ±Ã±Ä• pahÄ• tabbÄ• , te dhamme abhiÃ±Ã±Ä•
abhiÃ±Ã±Ä• sacchikÄ• tabbÄ• , te dhamme abhiÃ±Ã±Ä• sacchikaroti, ye dhammÄ• abhiÃ
abhiÃ±Ã±Ä• bhÄ• veti.

``katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• ? paÃ±cupÄ• dÄ• nakkha
paÃ±ca? seyyathidaá¹ƒ --- rÅ«pupÄ• dÄ• nakkhandho ... pe ... viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakk
dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• . katame ca, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• p
bhavataá¹‡hÄ• ca --- ime, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• pahÄ• tabbÄ• . katame ca, b
sacchikÄ• tabbÄ• ? vijjÄ• ca vimutti ca --- ime, bhikkhave, dhammÄ• abhiÃ±Ã±Ä• sacchik
bhikkhave, dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• ? samatho ca vipassanÄ• ca --- ime, bh
bhÄ• vetabbÄ• . kathaÃ±ca, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bh
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto, ye dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ
parijÄ• nÄ• ti ... pe ... ye \Be III 49/ dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• , te dhamme ab
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• ve
virÄ• ganissitaá¹ƒ \Ne III 63/ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho
bhikkhu \Se V 79/ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á¹-haá¹
bahulÄ«karonto ye dhammÄ• abhiÃ±Ã±Ä• pariÃ±Ã±eyyÄ• , te dhamme abhiÃ±Ã±Ä• parij
pahÄ• tabbÄ• , te dhamme abhiÃ±Ã±Ä• pajahati, ye dhammÄ• abhiÃ±Ã±Ä• sacchikÄ• tab
abhiÃ±Ã±Ä• sacchikaroti, ye dhammÄ• abhiÃ±Ã±Ä• bhÄ• vetabbÄ• , te dhamme abhiÃ±Ã
ekÄ• dasamaá¹ƒ.

12. nadÄ«suttaá¹ƒ

<160> ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä•
mahÄ• janakÄ• yo Ä• gaccheyya kuddÄ• la-piá¹-akaá¹ƒ Ä• dÄ• ya --- `mayaá¹ƒ imaá¹ƒ gaá
karissÄ• ma pacchÄ• poá¹‡aá¹ƒ pacchÄ• pabbhÄ• raâ€™ nti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhi
mahÄ• janakÄ• yo gaá¹…gaá¹ƒ nadiá¹ƒ pacchÄ• ninnaá¹ƒ kareyya pacchÄ• poá¹‡aá¹ƒ pac
hetaá¹ƒ, bhanteâ€™â€™. ``taá¹ƒ kissa hetuâ€™â€™ ? ``gaá¹…gÄ• , bhante, nadÄ« pÄ• cÄ
pÄ• cÄ«napabbhÄ• rÄ• . sÄ• na sukarÄ• pacchÄ• ninnaá¹ƒ kÄ• tuá¹ƒ pacchÄ• poá¹‡aá¹ƒ
pana so mahÄ• janakÄ• yo kilamathassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti. ``evam
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• ventaá¹ƒ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ magg
rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä• tÄ« vÄ• Ã±Ä• t
abhihaá¹-á¹-huá¹ƒ pavÄ• reyyuá¹ƒ --- `ehambho purisa, kiá¹ƒ te ime kÄ• sÄ• vÄ• anudahan
kapÄ• lamanusaá¹ƒcarasi! ehi, hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jassu, puÃ±Ã±Ä• ni c
vata, bhikkhave, bhikkhu ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ aá¹-á
bahulÄ«karonto sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ
hetu? yaÃ±hi taá¹ƒ, bhikkhave, cittaá¹ƒ dÄ«gharattaá¹ƒ vivekaninnaá¹ƒ vivekapoá¹‡aá¹ƒ viv
vata hÄ«nÄ• yÄ• vattissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kathaÃ±ca, bhikkhave, bhikkh

aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«
bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... \Ne III 64/ sam
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ...
bhikkhave, bhikkhu \Be III 50/ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• veti, ariyaá¹ƒ a
maggaá¹ƒ bahulÄ«karotÄ«â€™â€™ ti. (yadapi balakaraá¹‡Ä«yaá¹ƒ, tadapi vitthÄ• retabbaá

balakaraá¹‡Ä«yavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

7. esanÄ• vaggo

1. esanÄ• suttaá¹ƒ

<161> sÄ• vatthinidÄ• naá¹ƒ \Se V 81/. ``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso?
brahmacariyesanÄ• --- imÄ• kho, bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tis
abhiÃ±Ã±Ä• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…gi
bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bh
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. imÄ• saá¹ƒ kho, bhikkhave, t
abhiÃ±Ã±Ä• ya ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti.

``tisso imÄ• kho, bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahm
bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ abhiÃ±Ã±Ä
maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…giko maggo? idha, bhikkhave, bhikkhu sam
... pe ... \Ne III 65/ sammÄ• samÄ• dhiá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinay
mohavinayapariyosÄ• naá¹ƒ. imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ abhiÃ±
aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti.

``tisso \Se V 82/ imÄ• kho, bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ
imÄ• kho, bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ kho \Be III 51/, bhikkhave, tissannaá¹ƒ esa
ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…giko maggo? idha
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti amatogadhaá¹ƒ a
amatapariyosÄ• naá¹ƒ. imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ abhiÃ±Ã±Ä•
aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti.

``tisso imÄ• kho, bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahm
bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ abhiÃ±Ã±Ä
maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…giko maggo? idha, bhikkhave, bhikkhu sam
... pe ... \Ne III 66/ sammÄ• samÄ• dhiá¹ƒ \Ee V 55/ bhÄ• veti nibbÄ• naninnaá¹ƒ nibbÄ• na
nibbÄ• napabbhÄ• raá¹ƒ. imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ abhiÃ±Ã±Ä
aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti.

``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahmaca
bhikkhave, tisso \Se V 83/ esanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ p
ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. (yadapi abhiÃ±Ã±Ä• , tada
vitthÄ• retabbaá¹ƒ.)

``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahmaca
bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ parikkhayÄ
67/ ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. (yadapi abhiÃ±Ã±Ä• , t
vitthÄ• retabbaá¹ƒ.)

``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• , brahmaca
bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ pahÄ• nÄ•
maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…giko maggo? idha, bhikkhave, bhikkhu sam
... pe ... sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹ƒ pa
aá¹-á¹-haá¹…giko maggo \Se V 84/ bhÄ• vetabboâ€™â€™ ti. (yadapi abhiÃ±Ã±Ä• , tadapi p
vitthÄ• retabbaá¹ƒ.) paá¹-hamaá¹ƒ.

2. vidhÄ• suttaá¹ƒ

<162> ``tisso \Be III 52/ \Ee V 56/ imÄ• , bhikkhave, vidhÄ• . katamÄ• tisso? `seyyohamas
`sadisohamasmÄ«â€™ ti vidhÄ• , `hÄ«nohamasmÄ«â€™ ti vidhÄ• --- imÄ• kho, bhikkhave
kho, bhikkhave, tissannaá¹ƒ vidhÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pa
aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…giko maggo? idha, bhikk
sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... \Ne III 68/ sammÄ• samÄ• dhiá¹ƒ bhÄ• veti vivekan
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... imÄ• saá¹ƒ kho, bhik
vidhÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ayaá¹ƒ ariyo aá¹
bhÄ• vetabboâ€™â€™ ti. (yathÄ• esanÄ• , evaá¹ƒ vitthÄ• retabbaá¹ƒ). dutiyaá¹ƒ.

3. Ä• savasuttaá¹ƒ

<163> ``tayome, bhikkhave, Ä• savÄ• . katame tayo? kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• s
tayo Ä• savÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡annaá¹ƒ Ä• savÄ• naá¹ƒ abhiÃ±Ã±Ä• ya p
pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. tatiy

4. bhavasuttaá¹ƒ

<164> ``tayome, bhikkhave, bhavÄ• . katame tayo? kÄ• mabhavo \Se V 85/, rÅ«pabhavo, a
bhikkhave, tayo bhavÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡annaá¹ƒ bhavÄ• naá¹ƒ abhiÃ±Ã
parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... \Ne III 69/ ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ
catutthaá¹ƒ.

5. dukkhatÄ• suttaá¹ƒ

<165> ``tisso imÄ• , bhikkhave, dukkhatÄ• . katamÄ• tisso? dukkhadukkhatÄ• , saá¹…khÄ
vipariá¹‡Ä• madukkhatÄ• --- imÄ• kho, bhikkhave, tisso dukkhatÄ• . imÄ• saá¹ƒ kho, bhikk
dukkhatÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... aá¹-
bhÄ• vetabboâ€™â€™ ti. paÃ±camaá¹ƒ.

6. khilasuttaá¹ƒ

<166> ``tayome \Ne III 70/ \Ee V 57/, bhikkhave, khilÄ• . katame tayo? rÄ• go khilo, doso kh
ime kho, bhikkhave, tayo khilÄ• . imesaá¹ƒ \Be III 53/ kho, bhikkhave, tiá¹‡á¹‡annaá¹ƒ khilÄ
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo
chaá¹-á¹-haá¹ƒ.

7. malasuttaá¹ƒ

<167> ``tÄ«á¹‡imÄ• ni, bhikkhave, malÄ• ni. katamÄ• ni tÄ«á¹‡i? rÄ• go malaá¹ƒ, doso ma
imÄ• ni kho, bhikkhave, tÄ«á¹‡i malÄ• ni. imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡annaá¹ƒ malÄ•
pariÃ±Ã±Ä• ya \Se V 86/ parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... \Ne III 71/ ayaá¹ƒ ariyo aá¹-
bhÄ• vetabboâ€™â€™ ti. sattamaá¹ƒ.

8. nÄ«ghasuttaá¹ƒ

<168> ``tayome, bhikkhave, nÄ«ghÄ• . katame tayo? rÄ• go nÄ«gho, doso nÄ«gho, moho
bhikkhave, tayo nÄ«ghÄ• . imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡annaá¹ƒ nÄ«ghÄ• naá¹ƒ abhiÃ
parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ

9. vedanÄ• suttaá¹ƒ

<169> ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• ve
vedanÄ• --- imÄ• kho, bhikkhave, tisso vedanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... \Ne III 72/ ayaá¹ƒ ariy
bhÄ• vetabboâ€™â€™ ti. navamaá¹ƒ.

10. taá¹‡hÄ• suttaá¹ƒ

<170> ``tisso \Ee V 58/ imÄ• , bhikkhave, taá¹‡hÄ• . katamÄ• tisso? kÄ• mataá¹‡hÄ• , bha
vibhavataá¹‡hÄ• --- imÄ• kho, bhikkhave, tisso taá¹‡hÄ• . imÄ• saá¹ƒ kho, bhikkhave, tiss
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-ha
katamo ariyo aá¹-á¹-haá¹…giko maggo? idha, bhikkhave \Se V 87/, bhikkhu sammÄ• diá¹-á¹
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... sam
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. im
bhikkhave, tissannaá¹ƒ taá¹‡hÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ
ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. dasamaá¹ƒ.

11. tasinÄ• suttaá¹ƒ

<171> ``tisso \Be III 54/ imÄ• , bhikkhave, tasinÄ• . katamÄ• tisso? kÄ• matasinÄ• , bhava
vibhavatasinÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ tasinÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pari
pahÄ• nÄ• ya ... pe ... \Ne III 73/ rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ
... pe ... amatogadhaá¹ƒ amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ ... pe ... \Ne III 74/ nibb
nibbÄ• napoá¹‡aá¹ƒ nibbÄ• napabbhÄ• raá¹ƒ. imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ tasi
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo
ekÄ• dasamaá¹ƒ.

esanÄ• vaggo sattamo.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• khilÄ• .

malaá¹ƒ nÄ«gho ca vedanÄ• , dve taá¹‡hÄ• tasinÄ• ya cÄ• ti ||

8. oghavaggo

1. oghasuttaá¹ƒ

<172> sÄ• vatthinidÄ• naá¹ƒ \Se V 88/ \Ne III 75/. ``cattÄ• rome \Ee V 59/, bhikkhave, oghÄ
kÄ• mogho, bhavogho, diá¹-á¹-hogho, avijjogho --- ime kho, bhikkhave, cattÄ• ro oghÄ• . im
catunnaá¹ƒ oghÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe
aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. (yathÄ• esanÄ• , evaá¹ƒ sabbaá¹ƒ vitth
paá¹-hamaá¹ƒ.

2. yogasuttaá¹ƒ

<173> ``cattÄ• rome, bhikkhave, yogÄ• . katame cattÄ• ro? kÄ• mayogo, bhavayogo, diá¹-
ime kho, bhikkhave, cattÄ• ro yogÄ• . imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ yogÄ• naá¹ƒ ab
parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... \Ne III 76/ ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ
dutiyaá¹ƒ.

3. upÄ• dÄ• nasuttaá¹ƒ

<174> ``cattÄ• rimÄ• ni \Be III 55/, bhikkhave, upÄ• dÄ• nÄ• ni. katamÄ• ni cattÄ• ri? kÄ• n
diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ --- imÄ• ni kh
upÄ• dÄ• nÄ• ni. imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ upÄ• dÄ• nÄ• naá¹ƒ abhiÃ±Ã±Ä• ya
pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. tatiy

4. ganthasuttaá¹ƒ

<175> ``cattÄ• rome \Se V 89/, bhikkhave, ganthÄ• . katame cattÄ• ro? abhijjhÄ• kÄ• yaga
kÄ• yagantho, sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsaccÄ• bhiniveso kÄ• yagant
bhikkhave, cattÄ• ro ganthÄ• . imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ ganthÄ• naá¹ƒ abhiÃ±
parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo

5. anusayasuttaá¹ƒ

<176> ``sattime, bhikkhave, anusayÄ• . katame satta? kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ•
\Ne III 77/, vicikicchÄ• nusayo, mÄ• nÄ• nusayo, bhavarÄ• gÄ• nusayo, avijjÄ• nusayo --- im
sattÄ• nusayÄ• . imesaá¹ƒ kho, bhikkhave, sattannaá¹ƒ anusayÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pa
pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. paÃ

6. kÄ• maguá¹‡asuttaá¹ƒ

<177> ``paÃ±cime, bhikkhave, kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«
piyarÅ«pÄ• kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• r
... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... pe ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• ka
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ime kho, bhikkhave, paÃ±ca kÄ• maguá¹‡Ä• . imesa
paÃ±cannaá¹ƒ kÄ• maguá¹‡Ä• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ•
aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. nÄ«varaá¹‡asuttaá¹ƒ

<178> ``paÃ±cimÄ• ni \Be III 56/, bhikkhave, nÄ«varaá¹‡Ä• ni. katamÄ• ni paÃ±ca? kÄ• ma
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡a
--- imÄ• ni kho, bhikkhave, paÃ±ca nÄ«varaá¹‡Ä• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-ha
bhÄ• vetabboâ€™â€™ ti. sattamaá¹ƒ.

8. upÄ• dÄ• nakkhandhasuttaá¹ƒ

<179> ``paÃ±cime, bhikkhave, upÄ• dÄ• nakkhandhÄ• . katame paÃ±ca? seyyathidaá¹ƒ ---
III 78/, vedanupÄ• dÄ• nakkhandho \Ee V 61/, saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime kho, bhikkhave, paÃ±cupÄ• dÄ• nakkhandhÄ• . im
paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• y
ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. orambhÄ• giyasuttaá¹ƒ

<180> ``paÃ±cimÄ• ni, bhikkhave, orambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• ni paÃ±ca
vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, kÄ• macchando, byÄ• pÄ• do --- imÄ• ni kho, bhikkh
V 91/ saá¹ƒyojanÄ• ni. imesaá¹ƒ kho bhikkhave, paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ... pe ... ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo
navamaá¹ƒ.

10. uddhambhÄ• giyasuttaá¹ƒ

<181> ``paÃ±cimÄ• ni, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• ni paÃ±
mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkhave, paÃ±cuddhambhÄ• giyÄ• ni saá¹
bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pa
pahÄ• nÄ• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo. katamo ariyo aá¹-á¹-haá¹…giko

bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... sammÄ• samÄ• dhiá¹ƒ bh
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. imesaá¹ƒ kho, bhikkhave, pa
uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya \Be III 57/ pa
ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti.

``paÃ±cimÄ• ni, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• ni paÃ±ca? rÅ
uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkhave, paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ•
bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ \Ee V 62/ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã
parikkhayÄ• ya pahÄ• nÄ• ya ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabbo. katamo ariyo a
maggo? idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti ... pe ... sammÄ• samÄ•
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... a
amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ ... nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibb
kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä•
pahÄ• nÄ• ya ayaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• vetabboâ€™â€™ ti. dasamaá¹ƒ.

oghavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthaá¹ƒ anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡aá¹ƒ, khandhÄ• oruddhambhÄ• giyÄ• ti ||

vagguddÄ• naá¹ƒ ---

avijjÄ• vaggo paá¹-hamo, dutiyaá¹ƒ vihÄ• raá¹ƒ vuccati.

micchattaá¹ƒ tatiyo vaggo, catutthaá¹ƒ paá¹-ipanneneva ||

titthiyaá¹ƒ \Ne III 80/ paÃ±camo vaggo, chaá¹-á¹-ho sÅ«riyena ca.

bahukate sattamo vaggo, uppÄ• do aá¹-á¹-hamena ca ||

divasavaggo navamo, dasamo appamÄ• dena ca.

ekÄ• dasabalavaggo, dvÄ• dasa esanÄ• pÄ• á¸·iyaá¹ƒ.

oghavaggo bhavati terasÄ• ti ||

maggasaá¹ƒyuttaá¹ƒ paá¹-hamaá¹ƒ.

2. bojjhaá¹…gasaá¹ƒyuttaá¹ƒ

1. pabbatavaggo

1. himavantasuttaá¹ƒ

<182> sÄ• vatthinidÄ• naá¹ƒ \Ne III 81/ \Be III 58/ \Ee V 63/. ``seyyathÄ• pi, bhikkhave, him
pabbatarÄ• jÄ• naá¹ƒ nissÄ• ya nÄ• gÄ• kÄ• yaá¹ƒ vaá¸• á¸• henti, balaá¹ƒ gÄ• henti; te ta
balaá¹ƒ gÄ• hetvÄ• kusobbhe otaranti, kusobbhe otaritvÄ• mahÄ• sobbhe otaranti, mahÄ•
otaranti, kunnadiyo otaritvÄ• mahÄ• nadiyo otaranti, mahÄ• nadiyo otaritvÄ• mahÄ• samu
tattha mahantattaá¹ƒ vepullattaá¹ƒ Ä• pajjanti kÄ• yena; evameva kho, bhikkhave, bhikkhu s
patiá¹-á¹-hÄ• ya satta bojjhaá¹…ge bhÄ• vento satta bojjhaá¹…ge bahulÄ«karonto mahanta
pÄ• puá¹‡Ä• ti dhammesu. kathaÃ±ca, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-
bhÄ• vento satta bojjhaá¹…ge bahulÄ«karonto mahantattaá¹ƒ vepullattaá¹ƒ pÄ• puá¹‡Ä• ti
bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ ni
vossaggapariá¹‡Ä• miá¹ƒ; dhammavicayasambojjhaá¹…gaá¹ƒ \Ee V 64/ bhÄ• veti ... pe ... v
bhÄ• veti ... pe ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... passaddhisambojjhaá¹…gaá¹
samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ \Se V 94/ b
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhik
sÄ«le patiá¹-á¹-hÄ• ya satta bojjhaá¹…ge bhÄ• vento satta bojjhaá¹…ge bahulÄ«karonto ma
pÄ• puá¹‡Ä• ti dhammesÅ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. kÄ• yasuttaá¹ƒ

<183> sÄ• vatthinidÄ• naá¹ƒ \Ne III 82/. ``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• r
paá¹-icca tiá¹-á¹-hati, anÄ• hÄ• ro no tiá¹-á¹-hati; evameva kho, bhikkhave, paÃ±ca nÄ«vara
Ä• hÄ• raá¹-á¹-hitikÄ• , Ä• hÄ• raá¹ƒ paá¹-icca tiá¹-á¹-hanti, anÄ• hÄ• rÄ• no tiá¹-á¹-hanti.

``ko \Be III 59/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• kÄ• macchandassa uppÄ• dÄ•
kÄ• macchandassa bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, subhanimittaá¹ƒ. tatth
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• kÄ• macchanda
kÄ• macchandassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya, uppanna
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, paá¹-ighanimittaá¹ƒ. tattha ayonisomanas

ayamÄ• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya, uppannassa vÄ• byÄ•

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• thinamiddhassa uppÄ• dÄ• ya, uppanna
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi \Se V 95/, bhikkhave, arati tandi vijambhitÄ• bhattasa
lÄ«nattaá¹ƒ. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro \Ee V 65/ --- ayamÄ• hÄ• ro anuppa
uppÄ• dÄ• ya, uppannassa vÄ• thinamiddhassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• uddhaccakukkuccassa uppÄ• dÄ• ya, up
uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, cetaso avÅ«pasan
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• uddhaccakukku
uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ•
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• dhammÄ• .
ayonisomanasikÄ• rabahulÄ«kÄ• ro \Ne III 83/ --- ayamÄ• hÄ• ro anuppannÄ• ya vÄ• vicik
uppannÄ• ya vÄ• vicikicchÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko, Ä• hÄ• raá¹ƒ paá¹-icca tiá¹-
tiá¹-á¹-hati; evameva kho, bhikkhave, ime paÃ±ca nÄ«varaá¹‡Ä• Ä• hÄ• raá¹-á¹-hitikÄ• , Ä•
tiá¹-á¹-hanti, anÄ• hÄ• rÄ• no tiá¹-á¹-hanti.

``seyyathÄ• pi \Be III 60/, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko, Ä• hÄ• raá¹ƒ paá
tiá¹-á¹-hati, anÄ• hÄ• ro no tiá¹-á¹-hati; evameva kho, bhikkhave, satta bojjhaá¹…gÄ• Ä• hÄ
Ä• hÄ• raá¹ƒ paá¹-icca tiá¹-á¹-hanti, anÄ• hÄ• rÄ• no tiá¹-á¹-hanti.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya, u
satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, satisambojjhaá¹…
tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• satisamboj
uppannassa vÄ• satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko \Ee V 66/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• dhammavicayasambojjhaá¹…ga
vÄ• dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, k
sÄ• vajjÄ• navajjÄ• dhammÄ• , hÄ«napaá¹‡Ä«tÄ• dhammÄ• , kaá¹‡hasukkasappaá¹-ibhÄ
yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• dhammavicayasa
uppannassa vÄ• dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• y
vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, Ä• rambhadh

Katthaci) } nikkamadhÄ• tu parakkamadhÄ• tu. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro ---
\Se V 97/ vÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• vÄ«riyasamboj
pÄ• ripÅ«riyÄ• .

``ko \Ne III 84/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…gassa upp
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, pÄ«tisambojjha
dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ•
uppÄ• dÄ• ya, uppannassa vÄ• pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave \Be III 61/,
cittapassaddhi. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa
passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• passaddhisambojjhaá¹…ga

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ
samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, samathani
(Se) } abyagganimittaá¹ƒ. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anup
samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• samÄ• dhisambojjhaá¹…ga

``ko \Se V 98/ \Ee V 67/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjha
uppannassa vÄ• upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhik
upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . tattha yonisomanasikÄ• rabahulÄ
anuppannassa vÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• upekkh
pÄ• ripÅ«riyÄ• .

``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko, Ä• hÄ• raá¹ƒ paá¹-icca tiá¹-
tiá¹-á¹-hati; evameva kho, bhikkhave, ime satta bojjhaá¹…gÄ• Ä• hÄ• raá¹-á¹-hitikÄ• , Ä• hÄ
tiá¹-á¹-hanti, anÄ• hÄ• rÄ• no tiá¹-á¹-hantÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. sÄ«lasuttaá¹ƒ

<184> ``ye te, bhikkhave, bhikkhÅ« sÄ«lasampannÄ• samÄ• dhisampannÄ• Ã±Ä• á¹‡asa
III 85/ vimuttiÃ±Ä• á¹‡adassanasampannÄ• , dassanampÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikk
{bahÅ«pakÄ• raá¹ƒ (Se) } vadÄ• mi; savanampÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ
upasaá¹…kamanampÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahukÄ• raá¹ƒ vadÄ• mi
bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahukÄ• raá¹ƒ vadÄ• mi; anussatimpÄ• haá¹ƒ, bhikkhav
bahukÄ• raá¹ƒ vadÄ• mi; anupabbajjampÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahu
hetu? tathÄ• rÅ«pÄ• naá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ dhammaá¹ƒ sutvÄ• dvayena vÅ«pa

{dvayena vÅ«pakaá¹-á¹-ho (Ce Se) } viharati --- kÄ• yavÅ«pakÄ• sena ca cittavÅ«pakÄ• se
vÅ«pakaá¹-á¹-ho viharanto taá¹ƒ dhammaá¹ƒ anussarati anuvitakketi.

``yasmiá¹ƒ \Se V 99/ \Be III 62/ samaye, bhikkhave, bhikkhu tathÄ• vÅ«pakaá¹-á¹-ho vihara
anussarati anuvitakketi, satisambojjhaá¹…go \Ee V 68/ tasmiá¹ƒ samaye bhikkhuno Ä• rado
satisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti; satisambojjhaá¹…go tasmiá¹ƒ
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. so tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä•
parivÄ«maá¹ƒsamÄ• pajjati.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä
parivÄ«maá¹ƒsamÄ• pajjati, dhammavicayasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä
dhammavicayasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti; dhammavicayasam
bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. tassa taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavic
parivÄ«maá¹ƒsamÄ• pajjato Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhuno taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinato pavic
parivÄ«maá¹ƒsamÄ• pajjato Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ, vÄ«riyasambojjhaá
bhikkhuno Ä• raddho hoti; vÄ«riyasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti;
tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. Ä• raddhavÄ«riyassa upp

``yasmiá¹ƒ samaye, bhikkhave, bhikkhuno Ä• raddhavÄ«riyassa uppajjati pÄ«ti \Se V 100/
pÄ«tisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti; pÄ«tisambojjhaá¹…gaá¹
bhÄ• veti; pÄ«tisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ ga
passambhati, cittampi passambhati.

``yasmiá¹ƒ \Ne III 86/ samaye, bhikkhave, bhikkhuno pÄ«timanassa kÄ• yopi passambhati
passaddhisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti; passaddhisambojjh
bhikkhu bhÄ• veti; passaddhisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ•
passaddhakÄ• yassa sukhino cittaá¹ƒ samÄ• dhiyati.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhuno passaddhakÄ• yassa sukhino cittaá¹ƒ samÄ• dh
samÄ• dhisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti \Be III 63/; samÄ• d
samaye bhikkhu bhÄ• veti; samÄ• dhisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• va
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhup
upekkhÄ• sambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti; upekkhÄ• sambojjh
bhikkhu bhÄ• veti; upekkhÄ• sambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ•

``evaá¹ƒ bhÄ• vitesu kho, bhikkhave, sattasu sambojjhaá¹…gesu evaá¹ƒ bahulÄ«katesu sa
sattÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . katame satta phalÄ• \Se V 101/ sattÄ• nisaá¹ƒsÄ•
paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti. no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä
maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dheti. no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá
maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, atha paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒy
antarÄ• parinibbÄ• yÄ« hoti. no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dh
aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ p
hoti, atha paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• upahacca
diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce maraá¹‡akÄ• le aÃ±Ã±aá
paÃ±cannaá¹ƒ \Ee V 70/ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• p
paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• upahaccaparinibbÄ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hot
paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ• yÄ« hoti, no ce
orambhÄ• giyÄ• naá¹ƒ \Ne III 87/ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• upahaccaparinibbÄ• yÄ
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hot
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sasaá¹…khÄ• raparinibbÄ• yÄ« h
paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ• yÄ« hoti \Be III
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• upahaccaparinibbÄ• yÄ« hoti, no c
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• asaá¹…khÄ• raparinibbÄ• yÄ« hot
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sasaá¹…khÄ• raparinibbÄ• yÄ« h
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ
bhikkhave, sattasu bojjhaá¹…gesu evaá¹ƒ bahulÄ«katesu ime satta phalÄ• sattÄ• nisaá¹ƒs
ti. tatiyaá¹ƒ.

4. vatthasuttaá¹ƒ

<185> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• sÄ• riputto sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tatra kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``Ä• vuso, bhikkhavoâ€™â€™ ti! `
kho te bhikkhÅ« Ä• yasmato sÄ• riputtassa paccassosuá¹ƒ. Ä• yasmÄ• sÄ• riputto etadavo

``sattime, Ä• vuso, bojjhaá¹…gÄ• . katame satta? satisambojjhaá¹…go, dhammavicayasam
vÄ«riyasambojjhaá¹…go, pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisam
upekkhÄ• sambojjhaá¹…go --- ime kho, Ä• vuso, satta bojjhaá¹…gÄ• . imesaá¹ƒ khvÄ• haá
bojjhaá¹…gÄ• naá¹ƒ yena yena bojjhaá¹…gena \Se V 103/ Ä• kaá¹…khÄ• mi pubbaá¹‡hasa
bojjhaá¹…gena pubbaá¹‡hasamayaá¹ƒ viharÄ• mi; yena yena bojjhaá¹…gena Ä• kaá¹…khÄ

vihariuá¹ƒ, tena tena bojjhaá¹…gena majjhanhikaá¹ƒ samayaá¹ƒ viharÄ• mi; yena yena boj
sÄ• yanhasamayaá¹ƒ vihariuá¹ƒ, tena tena bojjhaá¹…gena sÄ• yanhasamayaá¹ƒ viharÄ• m
me, Ä• vuso, hoti, `appamÄ• á¹‡oâ€™ ti me hoti, `susamÄ• raddhoâ€™ ti me hoti, tiá¹-á¹-ha
`tiá¹-á¹-hatÄ«â€™ ti pajÄ• nÄ• mi. sacepi me cavati, `idappaccayÄ• me cavatÄ«â€™ ti pajÄ
III 88/ upekkhÄ• sambojjhaá¹…go iti ce me, Ä• vuso, hoti, `appamÄ• á¹‡oâ€™ ti me hoti, `s
hoti, tiá¹-á¹-hantaÃ±ca naá¹ƒ `tiá¹-á¹-hatÄ«â€™ ti pajÄ• nÄ• mi. sacepi me cavati, `idappacc
ti pajÄ• nÄ• mi.

``seyyathÄ• pi, Ä• vuso, raÃ±Ã±o vÄ• rÄ• jamahÄ• mattassa vÄ• nÄ• nÄ• rattÄ• naá¹ƒ du
pÅ«ro assa. so yaÃ±Ã±adeva dussayugaá¹ƒ Ä• kaá¹…kheyya \Be III 65/ pubbaá¹‡hasamay
tadeva dussayugaá¹ƒ pubbaá¹‡hasamayaá¹ƒ pÄ• rupeyya; yaÃ±Ã±adeva dussayugaá¹ƒ Ä•
samayaá¹ƒ pÄ• rupituá¹ƒ, taá¹ƒ tadeva dussayugaá¹ƒ majjhanhikaá¹ƒ samayaá¹ƒ pÄ• rupey
dussayugaá¹ƒ Ä• kaá¹…kheyya sÄ• yanhasamayaá¹ƒ pÄ• rupituá¹ƒ, taá¹ƒ tadeva dussayug
pÄ• rupeyya. evameva \Ee V 72/ khvÄ• haá¹ƒ, Ä• vuso, imesaá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ
bojjhaá¹…gena Ä• kaá¹…khÄ• mi pubbaá¹‡hasamayaá¹ƒ vihariuá¹ƒ, tena tena bojjhaá¹…g
viharÄ• mi; \Se V 104/ yena yena bojjhaá¹…gena Ä• kaá¹…khÄ• mi majjhanhikaá¹ƒ samaya
bojjhaá¹…gena majjhanhikaá¹ƒ samayaá¹ƒ viharÄ• mi; yena yena bojjhaá¹…gena Ä• kaá¹…
vihariuá¹ƒ, tena tena bojjhaá¹…gena sÄ• yanhasamayaá¹ƒ viharÄ• mi. satisambojjhaá¹…g
`appamÄ• á¹‡oâ€™ ti me hoti, `susamÄ• raddhoâ€™ ti me hoti, tiá¹-á¹-hantaÃ±ca naá¹ƒ `tia
pajÄ• nÄ• mi. sacepi me cavati, `idappaccayÄ• me cavatÄ«â€™ ti pajÄ• nÄ• mi ... pe ... \N
upekkhÄ• sambojjhaá¹…go iti ce me, Ä• vuso, hoti, `appamÄ• á¹‡oâ€™ ti me hoti, `susamÄ
tiá¹-á¹-hantaÃ±ca naá¹ƒ `tiá¹-á¹-hatÄ«â€™ ti pajÄ• nÄ• mi. sacepi me cavati, `idappaccayÄ•
pajÄ• nÄ• mÄ«â€™â€™ ti. catutthaá¹ƒ.

5. bhikkhusuttaá¹ƒ

<186> sÄ• vatthinidÄ• naá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…
nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `bojjhaá¹…gÄ• , bojjhaá¹…gÄ• â€™
kittÄ• vatÄ• nu kho, bhante, `bojjhaá¹…gÄ• â€™ ti vuccantÄ«â€™â€™ ti? ``bodhÄ• ya saá
tasmÄ• `bojjhaá¹…gÄ• â€™ ti vuccanti. idha, bhikkhu, satisambojjhaá¹…gaá¹ƒ bhÄ• veti vi
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upekkhÄ• sambojjha
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. tassime satt
bhÄ• vayato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccati \Se V 105/, bhavÄ• savÄ• pi cittaá¹ƒ vimu
cittaá¹ƒ vimuccati. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• ti. bodhÄ• ya saá¹ƒvat
`bojjhaá¹…gÄ• â€™ ti vuccantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. kuá¹‡á¸• aliyasuttaá¹ƒ

<187> ekaá¹ƒ \Ne III 90/ \Be III 66/ \Ee V 73/ samayaá¹ƒ bhagavÄ• sÄ• kete viharati aÃ±ja
atha kho kuá¹‡á¸• aliyo paribbÄ• jako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv
sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nis
kuá¹‡á¸• aliyo paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``ahamasmi, bho gotama, Ä• rÄ•
{Ä• rÄ• manisÄ• dÄ« (Ce), Ä• rÄ• maniyÄ• dÄ« (Se) } parisÄ• vacaro. tassa mayhaá¹ƒ, bho
bhuttapÄ• tarÄ• sassa ayamÄ• cÄ• ro {ayamÄ• hÄ• ro (Se Katthaci) } hoti --- Ä• rÄ• mena Ä
uyyÄ• naá¹ƒ anucaá¹…kamÄ• mi anuvicarÄ• mi. so tattha passÄ• mi eke samaá¹‡abrÄ• hm
itivÄ• dappamokkhÄ• nisaá¹ƒsaÃ±ceva kathaá¹ƒ kathente upÄ• rambhÄ• nisaá¹ƒsaÃ±ca ---
kimÄ• nisaá¹ƒso viharatÄ«â€™â€™ â€™ ti? ``vijjÄ• vimuttiphalÄ• nisaá¹ƒso kho, kuá¹‡á¸• a
viharatÄ«â€™â€™ ti.

``katame pana, bho gotama, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«
kho, kuá¹‡á¸• aliya, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ
pana, bho gotama, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«rentÄ«â
kuá¹‡á¸• aliya, satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«re
``katame pana, bho gotama, dhammÄ• bhÄ• vitÄ• , bahulÄ«katÄ• cattÄ• ro satipaá¹-á¹-hÄ
``tÄ«á¹‡i kho, kuá¹‡á¸• aliya, sucaritÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni cattÄ• ro satipaá¹-á
paripÅ«rentÄ«â€™â€™ ti. ``katame pana, bho gotama, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ
paripÅ«rentÄ«â€™â€™ ti? ``indriyasaá¹ƒvaro \Ee V 74/ kho, kuá¹‡á¸• aliya, bhÄ• vito bahu
sucaritÄ• ni paripÅ«retÄ«â€™â€™ ti.

``kathaá¹ƒ bhÄ• vito ca, kuá¹‡á¸• aliya, indriyasaá¹ƒvaro kathaá¹ƒ bahulÄ«kato tÄ«á¹‡i suc
paripÅ«retÄ«ti? idha, kuá¹‡á¸• aliya, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• manÄ• paá¹ƒ nÄ
nÄ• bhihaá¹ƒsati, na rÄ• gaá¹ƒ janeti. tassa á¹-hito ca kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhatta
susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. cakkhunÄ• kho paneva rÅ«paá¹ƒ disvÄ• amanÄ• paá¹ƒ na
appatiá¹-á¹-hitacitto adÄ«namÄ• naso abyÄ• pannacetaso. tassa á¹-hito ca kÄ• yo hoti á¹-hi
ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ.

``puna \Be III 67/ caparaá¹ƒ, kuá¹‡á¸• aliya, bhikkhu sotena saddaá¹ƒ sutvÄ• ... pe ... \Ne I
gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phu
dhammaá¹ƒ viÃ±Ã±Ä• ya manÄ• paá¹ƒ nÄ• bhijjhati nÄ• bhihaá¹ƒsati, na rÄ• gaá¹ƒ janeti. t
á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. manasÄ• kho paneva dhamm
amanÄ• paá¹ƒ na maá¹…ku hoti appatiá¹-á¹-hitacitto adÄ«namÄ• naso abyÄ• pannacetaso
á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ.

``yato kho, kuá¹‡á¸• aliya, bhikkhuno cakkhunÄ• rÅ«paá¹ƒ disvÄ• manÄ• pÄ• manÄ• pes
ca kÄ• yo hoti, á¹-hitaá¹ƒ cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ. sotena saddaá

... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yen
phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya manÄ• pÄ• manÄ• pesu dhammesu
cittaá¹ƒ ajjhattaá¹ƒ susaá¹‡á¹-hitaá¹ƒ suvimuttaá¹ƒ \Ee V 75/. evaá¹ƒ bhÄ• vito kho, kuá¹‡á¸
indriyasaá¹ƒvaro evaá¹ƒ bahulÄ«kato tÄ«á¹‡i sucaritÄ• ni paripÅ«reti.

``kathaá¹ƒ bhÄ• vitÄ• ni ca, kuá¹‡á¸• aliya, tÄ«á¹‡i sucaritÄ• ni kathaá¹ƒ bahulÄ«katÄ• ni c
satipaá¹-á¹-hÄ• ne paripÅ«renti? idha, kuá¹‡á¸• aliya, bhikkhu kÄ• yaduccaritaá¹ƒ pahÄ• ya
bhÄ• veti, vacÄ«duccaritaá¹ƒ \Ne III 92/ pahÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• veti, manoduccari
manosucaritaá¹ƒ bhÄ• veti. evaá¹ƒ bhÄ• vitÄ• ni kho, kuá¹‡á¸• aliya, tÄ«á¹‡i sucaritÄ• ni ev
cattÄ• ro satipaá¹-á¹-hÄ• ne paripÅ«renti.

``kathaá¹ƒ bhÄ• vitÄ• ca, kuá¹‡á¸• aliya, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• kathaá¹ƒ bahulÄ«k
paripÅ«renti? idha, kuá¹‡á¸• aliya, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sa
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... dhammesu dhammÄ• nupassÄ« viharati
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, kuá¹‡á¸• aliya, catt
evaá¹ƒ bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti.

``kathaá¹ƒ \Se V 108/ bhÄ• vitÄ• ca, kuá¹‡á¸• aliya, satta bojjhaá¹…gÄ• kathaá¹ƒ bahulÄ«
paripÅ«renti? idha, kuá¹‡á¸• aliya, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ \Be III 6
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ•
kuá¹‡á¸• aliya, satta bojjhaá¹…gÄ• evaá¹ƒ bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€

evaá¹ƒ vutte kuá¹‡á¸• aliyo paribbÄ• jako bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bh
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-id
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
dakkhantÄ«ti; evameva bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ• sito. esÄ• ha
saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhava
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. chaá¹-á¹-haá¹ƒ.

7. kÅ«á¹-Ä• gÄ• rasuttaá¹ƒ

<188> ``seyyathÄ• pi \Ne III 93/, bhikkhave, kÅ«á¹-Ä• gÄ• rassa yÄ• kÄ• ci gopÄ• nasiyo,
kÅ«á¹-apoá¹‡Ä• kÅ«á¹-apabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu satta bojjhaá¹…g
bojjhaá¹…ge bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro.

``kathaÃ±ca \Ee V 76/, bhikkhave, bhikkhu satta bojjhaá¹…ge bhÄ• vento satta bojjhaá¹…g
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro \Se V 109/? idha, bhikkhave, bh

bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ...
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu satta bojjhaá¹…ge bhÄ• vento sa
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. sat

8. upavÄ• nasuttaá¹ƒ

<189> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca upavÄ• no Ä• yasmÄ• ca sÄ• riputto kosambiyaa
kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasm
upasaá¹…kamitvÄ• Ä• yasmatÄ• upavÄ• nena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ ka
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä•
etadavoca ---

``jÄ• neyya \Be III 69/ nu kho, Ä• vuso upavÄ• na, bhikkhu `paccattaá¹ƒ yonisomanasikÄ• r
me satta bojjhaá¹…gÄ• phÄ• suvihÄ• rÄ• ya saá¹ƒvattantÄ«â€™â€™ â€™ ti? ``jÄ• neyya
94/, bhikkhu `paccattaá¹ƒ yonisomanasikÄ• rÄ• evaá¹ƒ susamÄ• raddhÄ• me satta bojjhaa
saá¹ƒvattantÄ«â€™â€™ â€™ ti.

``satisambojjhaá¹…gaá¹ƒ kho, Ä• vuso, bhikkhu Ä• rabbhamÄ• no pajÄ• nÄ• ti `cittaÃ±ca n
thinamiddhaÃ±ca me susamÅ«hataá¹ƒ, uddhaccakukkuccaÃ±ca me suppaá¹-ivinÄ«taá¹ƒ, Ä
aá¹-á¹-hiá¹ƒkatvÄ• manasi karomi, no \Se V 110/ ca lÄ«naâ€™ nti ... pe ... upekkhÄ• samb
bhikkhu Ä• rabbhamÄ• no pajÄ• nÄ• ti `cittaÃ±ca \Ee V 77/ me suvimuttaá¹ƒ, thinamiddhaÃ
uddhaccakukkuccaÃ±ca me suppaá¹-ivinÄ«taá¹ƒ, Ä• raddhaÃ±ca me vÄ«riyaá¹ƒ, aá¹-á¹-hiá
ca lÄ«naâ€™ nti. evaá¹ƒ kho, Ä• vuso sÄ• riputta, bhikkhu jÄ• neyya `paccattaá¹ƒ yonisoma
susamÄ• raddhÄ• me satta bojjhaá¹…gÄ• phÄ• suvihÄ• rÄ• ya saá¹ƒvattantÄ«â€™â€™ t

9. paá¹-hamauppannasuttaá¹ƒ

<190> ``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• anuppannÄ• uppajj
tathÄ• gatassa pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassa. katame satta? satisambo
upekkhÄ• sambojjhaá¹…go --- ime kho, bhikkhave, satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ
uppajjanti, nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassÄ•

10. dutiyauppannasuttaá¹ƒ

<191> ``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• anuppannÄ• uppajj
sugatavinayÄ• . katame satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go ---
satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• anuppannÄ• uppajjanti, nÄ• Ã±Ã±atra suga

dasamaá¹ƒ.

pabbatavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

himavantaá¹ƒ \Se V 111/ kÄ• yaá¹ƒ sÄ«laá¹ƒ, vatthaá¹ƒ bhikkhu ca kuá¹‡á¸• ali.

kÅ«á¹-aÃ±ca upavÄ• naÃ±ca, uppannÄ• apare duveti ||

2. gilÄ• navaggo

1. pÄ• á¹‡asuttaá¹ƒ

<192> ``seyyathÄ• pi \Be III 70/ \Ee V 78/ \Se V 112/, bhikkhave, ye keci pÄ• á¹‡Ä• cattÄ• kappenti --- kÄ• lena gamanaá¹ƒ, kÄ• lena á¹-hÄ• naá¹ƒ, kÄ• lena nisajjaá¹ƒ, kÄ• lena seyy nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete cattÄ• ro iriyÄ• pathe kappenti; evameva l sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya satta bojjhaá¹…ge bhÄ• veti, satta bojjhaá¹…ge b

``kathaÃ±ca \Ne III 96/, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya satta bhÄ• veti satta bojjhaá¹…ge bahulÄ«karoti? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹- bojjhaá¹…ge bhÄ• veti, satta bojjhaá¹…ge bahulÄ«karotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹-hamasÅ«riyÅ«pamasuttaá¹ƒ

<193> ``sÅ«riyassa, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave, bhikkhuno sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ uppÄ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡a bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- satta bojjhaá¹…ge bhÄ• vessati, satta bojjhaá¹…ge bah

``kathaÃ±ca \Se V 113/, bhikkhave, bhikkhu kalyÄ• á¹‡amitto satta bojjhaá¹…ge bhÄ• veti s bahulÄ«karoti? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu \Ee V 79/ kalyÄ• á¹‡amitto satta satta bojjhaá¹…ge bahulÄ«karotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. dutiyasÅ«riyÅ«pamasuttaá¹ƒ

<194> ``sÅ«riyassa \Be III 71/, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubba
--- aruá¹‡uggaá¹ƒ; evameva kho, bhikkhave, bhikkhuno sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ up
pubbaá¹…gamaá¹ƒ etaá¹ƒ \Ne III 97/ pubbanimittaá¹ƒ, yadidaá¹ƒ --- yonisomanasikÄ• ro.
yonisomanasikÄ• rasampannassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- satt
satta bojjhaá¹…ge bahulÄ«karissati.

``kathaÃ±ca, bhikkhave, bhikkhu yonisomanasikÄ• rasampanno satta bojjhaá¹…ge bhÄ• ve
bahulÄ«karoti? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu yonisomanasikÄ• rasampanno s
satta bojjhaá¹…ge bahulÄ«karotÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamagilÄ• nasuttaá¹ƒ

<195> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. te
Ä• yasmÄ• mahÄ• kassapo pippaliguhÄ• yaá¹ƒ {vipphaliguhÄ• yaá¹ƒ (Ce) } viharati Ä• bÄ•
bÄ• á¸·hagilÄ• no. atha \Se V 114/ kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• v
mahÄ• kassapo tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisaj
mahÄ• kassapaá¹ƒ etadavoca ---

``kacci te, kassapa, khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ? kacci dukkhÄ• vedanÄ• paá
abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti? ``na \Ee V
khamanÄ«yaá¹ƒ, na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no
abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamoâ€™â€™ ti.

``sattime, kassapa, bojjhaá¹…gÄ• mayÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahulÄ«katÄ•
nibbÄ• nÄ• ya saá¹ƒvattanti. katame satta? satisambojjhaá¹…go kho, kassapa, mayÄ• sam
bahulÄ«kato abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati ... pe ... \Ne III 98/ u
kho, kassapa, mayÄ• sammadakkhÄ• to bhÄ• vito bahulÄ«kato abhiÃ±Ã±Ä• ya sambodhÄ
saá¹ƒvattati. ime kho, kassapa, satta bojjhaá¹…gÄ• mayÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. ``taggha, bhagavÄ• , bojjhaá¹…g
bojjhaá¹…gÄ• â€™â€™ ti.

idamavoca bhagavÄ• . attamano Ä• yasmÄ• mahÄ• kassapo bhagavato bhÄ• sitaá¹ƒ abhi
mahÄ• kassapo tamhÄ• Ä• bÄ• dhÄ• . tathÄ• pahÄ«no cÄ• yasmato mahÄ• kassapassa s

5. dutiyagilÄ• nasuttaá¹ƒ

<196> ekaá¹ƒ \Se V 115/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakan
samayena Ä• yasmÄ• mahÄ• moggallÄ• no gijjhakÅ«á¹-e pabbate viharati Ä• bÄ• dhiko du
kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• mahÄ• n
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ m
---

``kacci te, moggallÄ• na, khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ? kacci dukkhÄ• vedanÄ•
abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti? ``na me, bh
yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhi
no paá¹-ikkamoâ€™â€™ ti.

``sattime, moggallÄ• na, bojjhaá¹…gÄ• mayÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahulÄ«ka
nibbÄ• nÄ• ya saá¹ƒvattanti. katame satta? satisambojjhaá¹…go kho, moggallÄ• na, mayÄ•
bahulÄ«kato abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati ... pe ... \Ne III 99/ u
kho, moggallÄ• na, mayÄ• sammadakkhÄ• to bhÄ• vito bahulÄ«kato abhiÃ±Ã±Ä• ya samb
ime kho, moggallÄ• na, satta bojjhaá¹…gÄ• mayÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahul
nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. ``taggha \Se V 116/, bhagavÄ• , bojjhaá¹…gÄ• ;
bojjhaá¹…gÄ• â€™â€™ ti.

idamavoca \Be III 73/ bhagavÄ• . attamano Ä• yasmÄ• mahÄ• moggallÄ• no bhagavato bh
vuá¹-á¹-hahi cÄ• yasmÄ• mahÄ• moggallÄ• no tamhÄ• Ä• bÄ• dhÄ• . tathÄ• pahÄ«no cÄ•
Ä• bÄ• dho ahosÄ«ti. paÃ±camaá¹ƒ.

6. tatiyagilÄ• nasuttaá¹ƒ

<197> ekaá¹ƒ \Ee V 81/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakani
samayena bhagavÄ• Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no. atha kho Ä• yasmÄ• m
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmantaá¹ƒ mahÄ• cundaá¹ƒ bhagavÄ• etadavoca --- ``paá¹-ibhantu taá¹ƒ, cunda, boj

``sattime, bhante, bojjhaá¹…gÄ• bhagavatÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahulÄ«kat
nibbÄ• nÄ• ya saá¹ƒvattanti. katame satta? satisambojjhaá¹…go kho, bhante, bhagavatÄ•
bahulÄ«kato abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati ... pe ... \Ne III 100/
kho, bhante, bhagavatÄ• sammadakkhÄ• to bhÄ• vito bahulÄ«kato abhiÃ±Ã±Ä• ya sambo
ime kho, bhante, satta bojjhaá¹…gÄ• bhagavatÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahulÄ«

nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. ``taggha \Se V 117/, cunda, bojjhaá¹…gÄ• ; tagg
bojjhaá¹…gÄ• â€™â€™ ti.

idamavocÄ• yasmÄ• cundo. samanuÃ±Ã±o satthÄ• ahosi. vuá¹-á¹-hahi ca bhagavÄ• tam
ca bhagavato so Ä• bÄ• dho ahosÄ«ti. chaá¹-á¹-haá¹ƒ.

7. pÄ• raá¹…gamasuttaá¹ƒ

<198> ``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• apÄ• rÄ• pÄ• raá¹ƒ
katame satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go --- ime kho, bhikkha
bhÄ• vitÄ• bahulÄ«katÄ• apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

``appakÄ• \Be III 74/ \Ee V 82/ te manussesu, ye janÄ• pÄ• ragÄ• mino.

athÄ• yaá¹ƒ itarÄ• pajÄ• , tÄ«ramevÄ• nudhÄ• vati ||

``ye ca kho sammadakkhÄ• te, dhamme dhammÄ• nuvattino.

te janÄ• pÄ• ramessanti, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

``kaá¹‡haá¹ƒ dhammaá¹ƒ vippahÄ• ya, sukkaá¹ƒ bhÄ• vetha paá¹‡á¸• ito.

okÄ• anokamÄ• gamma, viveke yattha dÅ«ramaá¹ƒ ||

``tatrÄ• bhiratimiccheyya \Ne III 101/, hitvÄ• kÄ• me akiÃ±cano.

pariyodapeyya attÄ• naá¹ƒ, cittaklesehi paá¹‡á¸• ito ||

``yesaá¹ƒ sambodhiyaá¹…gesu, sammÄ• cittaá¹ƒ subhÄ• vitaá¹ƒ.

Ä• dÄ• nappaá¹-inissagge, anupÄ• dÄ• ya ye ratÄ• .

khÄ«á¹‡Ä• savÄ• jutimanto, te loke parinibbutÄ• â€™â€™ ti || sattamaá¹ƒ.

8. viraddhasuttaá¹ƒ

<199> ``yesaá¹ƒ kesaÃ±ci, bhikkhave, satta bojjhaá¹…gÄ• viraddhÄ• , viraddho tesaá¹ƒ \S
sammÄ• dukkhakkhayagÄ• mÄ«. yesaá¹ƒ kesaÃ±ci, bhikkhave, satta bojjhaá¹…gÄ• Ä• ra

maggo sammÄ• dukkhakkhayagÄ• mÄ«. katame satta? satisambojjhaá¹…go ... pe ... upek
yesaá¹ƒ kesaÃ±ci, bhikkhave, ime satta bojjhaá¹…gÄ• viraddhÄ• , viraddho tesaá¹ƒ ariyo m
dukkhakkhayagÄ• mÄ«. yesaá¹ƒ kesaÃ±ci, bhikkhave, ime satta bojjhaá¹…gÄ• Ä• raddhÄ•
maggo sammÄ• dukkhakkhayagÄ• mÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. ariyasuttaá¹ƒ

<200> ``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• ariyÄ• niyyÄ• nikÄ•
dukkhakkhayÄ• ya. katame satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go
satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• ariyÄ• niyyÄ• nikÄ• nÄ«yanti takkarassa s
ti. navamaá¹ƒ.

10. nibbidÄ• suttaá¹ƒ

<201> ``sattime \Be III 75/, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanib
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti. kata
pe ... upekkhÄ• sambojjhaá¹…go --- ime kho, bhikkhave, satta bojjhaá¹…gÄ• bhÄ• vitÄ• b
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n
ti. dasamaá¹ƒ.

gilÄ• navaggo \Ee V 83/ dutiyo.

tassuddÄ• naá¹ƒ ---

pÄ• á¹‡Ä• \Se V 119/ sÅ«riyÅ«pamÄ• dve, gilÄ• nÄ• apare tayo.

pÄ• raá¹…gÄ• mÄ« viraddho ca, ariyo nibbidÄ• ya cÄ• ti ||

3. udÄ• yivaggo

1. bodhÄ• yasuttaá¹ƒ

<202> atha \Se V 120/ kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ..
so bhikkhu bhagavantaá¹ƒ etadavoca ---

`` `bojjhaá¹…gÄ• , bojjhaá¹…gÄ• â€™ ti, bhante, vuccanti. kittÄ• vatÄ• nu kho, bhante, `bo
vuccantÄ«â€™â€™ ti? `` `bodhÄ• ya saá¹ƒvattantÄ«â€™ ti kho, bhikkhu, tasmÄ• bojjhaá¹.
bhikkhu, satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... upekkhÄ• sambojjhaá¹.

vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. `bodhÄ• ya
kho, bhikkhu, tasmÄ• `bojjhaá¹…gÄ• â€™ ti vuccantÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. bojjhaá¹…gadesanÄ• suttaá¹ƒ

<203> ``satta \Ne III 103/ vo, bhikkhave, bojjhaá¹…ge desessÄ• mi; taá¹ƒ suá¹‡Ä• tha. kata
satta bojjhaá¹…gÄ• ? satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go --- ime kho,
bojjhaá¹…gÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. á¹-hÄ• niyasuttaá¹ƒ

<204> ``kÄ• marÄ• gaá¹-á¹-hÄ• niyÄ• naá¹ƒ \Be III 76/ \Ee V 84/, {kÄ• marÄ• gaá¹-á¹-hÄ• n
bhikkhave, dhammÄ• naá¹ƒ manasikÄ• rabahulÄ«kÄ• rÄ• anuppanno ceva kÄ• macchand
kÄ• macchando bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati. byÄ• pÄ• daá¹-á¹-hÄ• niyÄ• na
manasikÄ• rabahulÄ«kÄ• rÄ• anuppanno ceva byÄ• pÄ• do uppajjati, uppanno ca byÄ• pÄ
vepullÄ• ya saá¹ƒvattati. thinamiddhaá¹-á¹-hÄ• niyÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ ma
anuppannaÃ±ceva thinamiddhaá¹ƒ uppajjati, uppannaÃ±ca thinamiddhaá¹ƒ bhiyyobhÄ• vÄ•
saá¹ƒvattati. uddhaccakukkuccaá¹-á¹-hÄ• niyÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ manasik
anuppannaÃ±ceva uddhaccakukkuccaá¹ƒ uppajjati, uppannaÃ±ca uddhaccakukkuccaá¹ƒ bh
saá¹ƒvattati. vicikicchÄ• á¹-á¹-hÄ• niyÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ manasikÄ• raba
vicikicchÄ• uppajjati, uppannÄ• ca vicikicchÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattat

``satisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ manasikÄ• rabah
satisambojjhaá¹…go uppajjati, uppanno ca satisambojjhaá¹…go bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ
104/ upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ manasi
ceva upekkhÄ• sambojjhaá¹…go uppajjati, uppanno ca upekkhÄ• sambojjhaá¹…go bhÄ• va
gacchatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. ayonisomanasikÄ• rasuttaá¹ƒ

<205> ``ayoniso, bhikkhave, manasikaroto anuppanno ceva kÄ• macchando uppajjati, uppa
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppanno \Ee V 85/ ceva byÄ• pÄ• do uppajja
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppannaÃ±ceva \Se V 122/ thinamiddhaá¹ƒ
thinamiddhaá¹ƒ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppannaÃ±ceva uddhaccaku
uppannaÃ±ca uddhaccakukkuccaá¹ƒ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppann
uppajjati, uppannÄ• ca vicikicchÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppanno
nuppajjati, uppanno ca satisambojjhaá¹…go nirujjhati ... pe ... anuppanno ceva upekkhÄ• sa
nuppajjati, uppanno ca upekkhÄ• sambojjhaá¹…go nirujjhati.

yoniso \Be III 77/ ca kho, bhikkhave, manasikaroto anuppanno ceva kÄ• macchando nuppa
kÄ• macchando pahÄ«yati; anuppanno ceva byÄ• pÄ• do nuppajjati, uppanno ca byÄ• pÄ•
thinamiddhaá¹ƒ nuppajjati, uppannaÃ±ca thinamiddhaá¹ƒ pahÄ«yati; anuppannaÃ±ceva udd
105/ nuppajjati, uppannaÃ±ca uddhaccakukkuccaá¹ƒ pahÄ«yati; anuppannÄ• ceva vicikicc
ca vicikicchÄ• pahÄ«yati.

``anuppanno ceva satisambojjhaá¹…go uppajjati, uppanno ca satisambojjhaá¹…go bhÄ• va
... pe ... anuppanno ceva upekkhÄ• sambojjhaá¹…go uppajjati, uppanno ca upekkhÄ• samb
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. aparihÄ• niyasuttaá¹ƒ

<206> ``satta \Se V 123/ vo, bhikkhave, aparihÄ• niye dhamme desessÄ• mi; taá¹ƒ suá¹‡Ä
ca, bhikkhave, satta aparihÄ• niyÄ• dhammÄ• ? yadidaá¹ƒ --- satta bojjhaá¹…gÄ• . katame
... pe ... upekkhÄ• sambojjhaá¹…go --- ime kho, bhikkhave, satta aparihÄ• niyÄ• dhammÄ•

6. taá¹‡hakkhayasuttaá¹ƒ

<207> ``yo, bhikkhave, maggo yÄ• paá¹-ipadÄ• taá¹‡hakkhayÄ• ya saá¹ƒvattati, taá¹ƒ ma
paá¹-ipadaá¹ƒ bhÄ• vetha. katamo ca, bhikkhave, maggo katamÄ• ca paá¹-ipadÄ• taá¹‡ha
yadidaá¹ƒ --- satta bojjhaá¹…gÄ• . katame satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sa
evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« bhagavantaá¹ƒ etadavoca --- ``kathaá¹ƒ bhÄ• vitÄ• nu
bojjhaá¹…gÄ• , kathaá¹ƒ bahulÄ«katÄ• taá¹‡hakkhayÄ• ya saá¹ƒvattantÄ«â€™â€™ ti?

``idha \Ne III 106/, udÄ• yi, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ vipulaá¹ƒ mahaggataá¹ƒ appamÄ• á¹‡aá¹ƒ aby
(Ce Se Ee) }. tassa satisambojjhaá¹…gaá¹ƒ bhÄ• vayato vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ
vossaggapariá¹‡Ä• miá¹ƒ vipulaá¹ƒ mahaggataá¹ƒ appamÄ• á¹‡aá¹ƒ abyÄ• pajjaá¹ƒ taá¹‡h
pahÄ• nÄ• kammaá¹ƒ pahÄ«yati. kammassa pahÄ• nÄ• dukkhaá¹ƒ pahÄ«yati ... pe ... upe
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ \Be III 78/ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä
mahaggataá¹ƒ appamÄ• á¹‡aá¹ƒ abyÄ• pajjaá¹ƒ. tassa upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ vipulaá¹ƒ mahaggataá¹ƒ appa
taá¹‡hÄ• pahÄ«yati \Ee V 87/ taá¹‡hÄ• ya pahÄ• nÄ• kammaá¹ƒ pahÄ«yati \Ne III 107/. ka
pahÄ«yati. iti kho, udÄ• yi, taá¹‡hakkhayÄ• kammakkhayo, kammakkhayÄ• dukkhakkhayo

7. taá¹‡hÄ• nirodhasuttaá¹ƒ

<208> ``yo \Se V 124/, bhikkhave, maggo yÄ• paá¹-ipadÄ• taá¹‡hÄ• nirodhÄ• ya saá¹ƒva
paá¹-ipadaá¹ƒ bhÄ• vetha. katamo ca, bhikkhave, maggo katamÄ• ca paá¹-ipadÄ• taá¹‡hÄ
yadidaá¹ƒ --- satta bojjhaá¹…gÄ• . katame satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sa
bhÄ• vitÄ• , ca bhikkhave, satta bojjhaá¹…gÄ• kathaá¹ƒ bahulÄ«katÄ• taá¹‡hÄ• nirodhÄ•

``idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissit
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• ve
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhik
bojjhaá¹…gÄ• evaá¹ƒ bahulÄ«katÄ• taá¹‡hÄ• nirodhÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. satt

8. nibbedhabhÄ• giyasuttaá¹ƒ

<209> ``nibbedhabhÄ• giyaá¹ƒ vo, bhikkhave, maggaá¹ƒ desessÄ• mi; taá¹ƒ suá¹‡Ä• tha. k
nibbedhabhÄ• giyo maggo? yadidaá¹ƒ --- satta bojjhaá¹…gÄ• . katame satta? satisambojjha
upekkhÄ• sambojjhaá¹…goâ€™â€™ ti. evaá¹ƒ vutte Ä• yasmÄ• udÄ• yÄ« bhagavantaá¹ƒ
bhÄ• vitÄ• nu kho, bhante, satta bojjhaá¹…gÄ• kathaá¹ƒ bahulÄ«katÄ• nibbedhÄ• ya saá

``idha, udÄ• yi, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá
vossaggapariá¹‡Ä• miá¹ƒ vipulaá¹ƒ mahaggataá¹ƒ appamÄ• á¹‡aá¹ƒ \Ee V 88/ abyÄ• pajjaá
bhÄ• vitena cittena anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhat
anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ \Se V 125/ dosakkhandhaá¹ƒ nibbijjhati padÄ• le
appadÄ• litapubbaá¹ƒ mohakkhandhaá¹ƒ nibbijjhati padÄ• leti ... pe ... upekkhÄ• sambojjha
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ \Be III 79/ vossaggapariá¹‡Ä• miá¹ƒ vip
appamÄ• á¹‡aá¹ƒ abyÄ• pajjaá¹ƒ. so upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• vitena cittena ani
appadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhati padÄ• leti; anibbiddhapubbaá¹ƒ appadÄ
dosakkhandhaá¹ƒ nibbijjhati padÄ• leti; anibbiddhapubbaá¹ƒ appadÄ• litapubbaá¹ƒ mohakk
padÄ• leti. evaá¹ƒ bhÄ• vitÄ• kho, udÄ• yi, satta bojjhaá¹…gÄ• evaá¹ƒ bahulÄ«katÄ• nibb
saá¹ƒvattantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. ekadhammasuttaá¹ƒ

<210> ``nÄ• haá¹ƒ \Ne III 109/, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi,
bahulÄ«kato saá¹ƒyojanÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya saá¹ƒvattati, yathayida
bojjhaá¹…gÄ• . katame satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go. ka
bhikkhave, satta bojjhaá¹…gÄ• kathaá¹ƒ bahulÄ«katÄ• saá¹ƒyojanÄ«yÄ• naá¹ƒ dhammÄ•
saá¹ƒvattanti?

``idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ...

upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, satta bojjhaá¹…gÄ• evaá¹ƒ b
saá¹ƒyojanÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya saá¹ƒvattanti.

``katame \Se V 126/ \Ee V 89/ ca, bhikkhave, saá¹ƒyojanÄ«yÄ• dhammÄ• ? cakkhu, bhikk
dhammo. etthete uppajjanti saá¹ƒyojanavinibandhÄ• ajjhosÄ• nÄ• ... pe ... jivhÄ• saá¹ƒyoj
etthete uppajjanti saá¹ƒyojanavinibandhÄ• ajjhosÄ• nÄ• ... pe ... mano saá¹ƒyojanÄ«yo dh
uppajjanti saá¹ƒyojanavinibandhÄ• ajjhosÄ• nÄ• . ime vuccanti, bhikkhave, saá¹ƒyojanÄ«yÄ
navamaá¹ƒ.

10. udÄ• yisuttaá¹ƒ

<211> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sumbhesu viharati setakaá¹ƒ nÄ• ma sumbhÄ• naá¹ƒ
udÄ• yÄ« yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca ---

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va bahukataÃ±ca me, bhante, bhagavati p
110/ ca hirÄ« ca ottappaÃ±ca. ahaÃ±hi, bhante, pubbe agÄ• rikabhÅ«to samÄ• no \Be III 80
dhammena {dhamme (?) } abahukato saá¹…ghena. so khvÄ• haá¹ƒ bhagavati pemaÃ±ca g
ottappaÃ±ca sampassamÄ• no agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. tassa me bhagavÄ
rÅ«paá¹ƒ, iti rÅ«passa samudayo, iti rÅ«passa atthaá¹…gamo; iti vedanÄ• ... pe ... iti saÃ±Ã
saá¹…khÄ• rÄ• ... iti viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡as

``so khvÄ• haá¹ƒ, bhante, suÃ±Ã±Ä• gÄ• ragato imesaá¹ƒ paÃ±cupÄ• dÄ• nakkhandhÄ• n
ukkujjÄ• vakujjaá¹ƒ samparivattento `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä
dukkhasamudayoâ€™ ti \Ee V 90/ yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhani
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá
me, bhante, abhisamito, maggo ca me paá¹-iladdho; yo me bhÄ• vito bahulÄ«kato tathÄ• ta
tathattÄ• ya upanessati yathÄ• haá¹ƒ --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kata
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nissÄ• mi.

``satisambojjhaá¹…go me, bhante, paá¹-iladdho, yo me bhÄ• vito bahulÄ«kato tathÄ• tathÄ
tathattÄ• ya upanessati yathÄ• haá¹ƒ --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kata
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nissÄ• mi ... pe ... \Ne III 111/ upekkhÄ• sambojjhaá
paá¹-iladdho, yo me bhÄ• vito bahulÄ«kato tathÄ• tathÄ• viharantaá¹ƒ tathattÄ• ya upanes
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ
pajÄ• nissÄ• mi. ayaá¹ƒ kho me, bhante, maggo paá¹-iladdho, yo me bhÄ• vito bahulÄ«kato
viharantaá¹ƒ tathattÄ• ya upanessati yathÄ• haá¹ƒ --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmac

karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nissÄ• mÄ«â€™â€™ ti.

``sÄ• dhu sÄ• dhu, udÄ• yi! eso hi te, udÄ• yi, maggo paá¹-iladdho, yo te bhÄ• vito bahulÄ«
viharantaá¹ƒ tathattÄ• ya upanessati yathÄ• tvaá¹ƒ --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahma
V 128/ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nissasÄ«â€™â€™ ti. dasam

udÄ• yivaggo tatiyo.

tassuddÄ• naá¹ƒ ---

bodhÄ• ya \Be III 81/ desanÄ• á¹-hÄ• nÄ• , ayoniso cÄ• parihÄ• nÄ«.

khayo nirodho nibbedho, ekadhammo udÄ• yinÄ• ti ||

4. nÄ«varaá¹‡avaggo

1. paá¹-hamakusalasuttaá¹ƒ

<212> ``ye \Se V 129/ \Ee V 91/ keci, bhikkhave, dhammÄ• kusalÄ• kusalabhÄ• giyÄ• ku
appamÄ• damÅ«lakÄ• appamÄ• dasamosaraá¹‡Ä• ; appamÄ• do tesaá¹ƒ dhammÄ• naá¹ƒ
bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- satta bojjhaá¹…ge bhÄ• vessati, satta bojjha

``kathaÃ±ca, bhikkhave, bhikkhu appamatto satta bojjhaá¹…ge bhÄ• veti, satta bojjhaá¹…g
112/? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ...
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu appamatto satta bojjhaá¹…ge bh
bahulÄ«karotÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyakusalasuttaá¹ƒ

<213> ``ye keci, bhikkhave, dhammÄ• kusalÄ• kusalabhÄ• giyÄ• kusalapakkhikÄ• , sabb
yonisomanasikÄ• ramÅ«lakÄ• yonisomanasikÄ• rasamosaraá¹‡Ä• ; yonisomanasikÄ• ro te
aggamakkhÄ• yati. yonisomanasikÄ• rasampannassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ik
bojjhaá¹…ge bhÄ• vessati, satta bojjhaá¹…ge bahulÄ«karissati.

``kathaÃ±ca, bhikkhave, bhikkhu yonisomanasikÄ• rasampanno satta bojjhaá¹…ge \Se V 1
bojjhaá¹…ge bahulÄ«karoti? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti viv

upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave \Be III 82/, bhikkhu yonisomanasikÄ• rasa
bhÄ• veti, satta bojjhaá¹…ge bahulÄ«karotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. upakkilesasuttaá¹ƒ

<214> ``paÃ±cime \Ee V 92/, bhikkhave, jÄ• tarÅ«passa upakkilesÄ• , yehi upakkilesehi up
jÄ• tarÅ«paá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassaraá¹ƒ pabhaá¹…gu
kammÄ• ya. katame paÃ±ca? ayo, bhikkhave, jÄ• tarÅ«passa upakkileso, yena upakkileser
jÄ• tarÅ«paá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassaraá¹ƒ pabhaá¹…gu
kammÄ• ya. lohaá¹ƒ, bhikkhave, jÄ• tarÅ«passa upakkileso, yena upakkilesena upakkiliá¹-á
... pe ... tipu, bhikkhave, jÄ• tarÅ«passa upakkileso ... pe ... \Ne III 113/ sÄ«saá¹ƒ, bhikkhave
jÄ• tarÅ«passa upakkileso ... pe ... sajjhu, bhikkhave, jÄ• tarÅ«passa upakkileso, yena upak
upakkiliá¹-á¹-haá¹ƒ jÄ• tarÅ«paá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassa
ca sammÄ• upeti kammÄ• ya. ime \Se V 131/ kho, bhikkhave, paÃ±ca jÄ• tarÅ«passa upak
upakkiliá¹-á¹-haá¹ƒ jÄ• tarÅ«paá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassa
ca sammÄ• upeti kammÄ• ya.

``evameva kho, bhikkhave, paÃ±cime cittassa upakkilesÄ• , yehi upakkilesehi upakkiliá¹-á¹-
ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassaraá¹ƒ pabhaá¹…gu ca, na ca sammÄ•
khayÄ• ya. katame paÃ±ca? kÄ• macchando, bhikkhave, cittassa upakkileso, yena upakkile
cittaá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassaraá¹ƒ pabhaá¹…gu ca, na
Ä• savÄ• naá¹ƒ khayÄ• ya ... pe ... ime \Ee V 93/ kho, bhikkhave, paÃ±ca cittassa upekkiles
upakkiliá¹-á¹-haá¹ƒ cittaá¹ƒ na ceva mudu hoti na ca kammaniyaá¹ƒ, na ca pabhassaraá¹ƒ p
sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. anupakkilesasuttaá¹ƒ

<215> ``sattime \Ne III 114/, bhikkhave, bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• c
bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattanti \Se V 132/. katar
satisambojjhaá¹…go, bhikkhave, anÄ• varaá¹‡o anÄ«varaá¹‡o \Be III 83/ cetaso anupakkile
vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattati ... pe ... upekkhÄ• sambojjhaá¹…go, bhikkha
anÄ«varaá¹‡o cetaso anupakkileso bhÄ• vito bahulÄ«kato vijjÄ• vimuttiphalasacchikiriyÄ• y
bhikkhave, satta bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• cetaso anupakkilesÄ• bh
vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. ayonisomanasikÄ• rasuttaá¹ƒ

<216> ``ayoniso, bhikkhave, manasikaroto anuppanno ceva kÄ• macchando uppajjati, uppa
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppanno ceva byÄ• pÄ• do uppajjati, uppann
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppannaÃ±ceva thinamiddhaá¹ƒ uppajjati, up
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppannaÃ±ceva uddhaccakukkuccaá¹ƒ uppa
uddhaccakukkuccaá¹ƒ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattati; anuppannÄ• \Ee V 94/
uppannÄ• ca vicikicchÄ• \Se V 133/ bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattatÄ«â€™â€™

6. yonisomanasikÄ• rasuttaá¹ƒ

<217> ``yoniso \Ne III 115/ ca kho, bhikkhave, manasikaroto anuppanno ceva satisambojjh
uppanno ca satisambojjhaá¹…go bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati ... pe ... anuppanno c
uppajjati, uppanno ca upekkhÄ• sambojjhaá¹…go bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™

7. buddhisuttaá¹ƒ

<218> ``sattime, bhikkhave, bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• buddhiyÄ• aparihÄ•
satta? satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go. ime kho, bhikkhave, satta b
bahulÄ«katÄ• buddhiyÄ• aparihÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. Ä• varaá¹‡anÄ«varaá¹‡asuttaá¹ƒ

<219> ``paÃ±cime, bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso upakkilesÄ• paÃ±Ã±Ä
paÃ±ca? kÄ• macchando, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o \Be III 84/ cetaso upakkiles
dubbalÄ«karaá¹‡o. byÄ• pÄ• do, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o cetaso upakkileso pa
thinamiddhaá¹ƒ, bhikkhave, Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ cetaso upakkilesaá¹ƒ paÃ±Ã±Ä
uddhaccakukkuccaá¹ƒ \Ee V 95/, bhikkhave, Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ cetaso upakki
dubbalÄ«karaá¹‡aá¹ƒ. vicikicchÄ• , bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso upakkil
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• . ime kho, bhikkhave, paÃ±ca Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä
paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• .

``sattime \Se V 134/, bhikkhave, bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• cetaso an
bahulÄ«katÄ• vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattanti. katame satta? satisambojjha
anÄ• varaá¹‡o anÄ«varaá¹‡o cetaso anupakkileso bhÄ• vito bahulÄ«kato vijjÄ• vimuttiphala
saá¹ƒvattati ... pe ... upekkhÄ• sambojjhaá¹…go, bhikkhave, anÄ• varaá¹‡o anÄ«varaá¹‡o c
bhÄ• vito bahulÄ«kato vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattati. ime kho, bhikkhave, s
anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• cetaso anupakkilesÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vi
saá¹ƒvattantÄ«ti.

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbaá¹
ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, imassa paÃ±ca nÄ«varaá¹‡Ä• tasmiá¹ƒ samaye na honti.
tasmiá¹ƒ samaye bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti.

``katame paÃ±ca nÄ«varaá¹‡Ä• tasmiá¹ƒ samaye na honti? kÄ• macchandanÄ«varaá¹‡aá
byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ tasmiá¹ƒ samaye na hoti, thinamiddhanÄ«varaá¹‡aá¹ƒ tasmiá¹
uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ tasmiá¹ƒ samaye na hoti, vicikicchÄ• nÄ«varaá¹‡aá¹ƒ ta
imassa paÃ±ca nÄ«varaá¹‡Ä• tasmiá¹ƒ samaye na honti.

``katame satta bojjhaá¹…gÄ• tasmiá¹ƒ samaye bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti \Se V
tasmiá¹ƒ samaye bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati ... pe ... \Ne III 117/ upekkhÄ• sambo
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. ime satta bojjhaá¹…gÄ• tasmiá¹ƒ samaye bhÄ• vanÄ•
yasmiá¹ƒ \Ee V 96/, bhikkhave, samaye ariyasÄ• vako aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• s
samannÄ• haritvÄ• ohitasoto \Be III 85/ dhammaá¹ƒ suá¹‡Ä• ti, imassa paÃ±ca nÄ«varaá¹‡
honti. ime satta bojjhaá¹…gÄ• tasmiá¹ƒ samaye bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchantÄ«â€

9. rukkhasuttaá¹ƒ

<220> ``santi, bhikkhave, mahÄ• rukkhÄ• aá¹‡ubÄ«jÄ• mahÄ• kÄ• yÄ• rukkhÄ• naá¹ƒ aj
ajjhÄ• rÅ«á¸·hÄ• obhaggavibhaggÄ• vipatitÄ• senti. katame ca te, bhikkhave, mahÄ• rukk
mahÄ• kÄ• yÄ• rukkhÄ• naá¹ƒ ajjhÄ• ruhÄ• , yehi rukkhÄ• ajjhÄ• rÅ«á¸·hÄ• obhaggavibh
seyyathidaá¹ƒ (katthaci) }? assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthano --
bhikkhave, mahÄ• rukkhÄ• aá¹‡ubÄ«jÄ• mahÄ• kÄ• yÄ• rukkhÄ• naá¹ƒ ajjhÄ• ruhÄ• , ye
obhaggavibhaggÄ• vipatitÄ• senti. evameva kho, bhikkhave, idhekacco kulaputto yÄ• disa
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito hoti, so tÄ• disakehi kÄ• mehi tato vÄ• pÄ• piá¹-á¹-
vipatito seti.

``paÃ±cime, bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso ajjhÄ• ruhÄ• paÃ±Ã±Ä• ya \S
katame paÃ±ca? kÄ• macchando, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o cetaso ajjhÄ• ruho
byÄ• pÄ• do, bhikkhave, Ä• varaá¹‡o nÄ«varaá¹‡o cetaso ajjhÄ• ruho paÃ±Ã±Ä• ya dubbal
bhikkhave, Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ cetaso ajjhÄ• ruhaá¹ƒ paÃ±Ã±Ä• ya dubbalÄ«k
uddhaccakukkuccaá¹ƒ, bhikkhave, Ä• varaá¹‡aá¹ƒ nÄ«varaá¹‡aá¹ƒ cetaso ajjhÄ• ruhaá¹ƒ p
dubbalÄ«karaá¹‡aá¹ƒ. vicikicchÄ• , bhikkhave, Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• cetaso ajjhÄ•
dubbalÄ«karaá¹‡Ä• . ime kho, bhikkhave \Ee V 97/, paÃ±ca Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• c
dubbalÄ«karaá¹‡Ä• .

``sattime \Ne III 118/, bhikkhave, bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• cetaso a
bahulÄ«katÄ• vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattanti. katame satta? satisambojjha

anÄ• varaá¹‡o anÄ«varaá¹‡o cetaso anajjhÄ• ruho bhÄ• vito bahulÄ«kato vijjÄ• vimuttiphal
saá¹ƒvattati ... pe ... upekkhÄ• sambojjhaá¹…go, bhikkhave, anÄ• varaá¹‡o \Be III 86/ anÄ«
anajjhÄ• ruho bhÄ• vito bahulÄ«kato vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattati. ime kh
bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• cetaso anajjhÄ• ruhÄ• bhÄ• vitÄ• bahulÄ
vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. navamaá¹ƒ.

10. nÄ«varaá¹‡asuttaá¹ƒ

<221> ``paÃ±cime, bhikkhave, nÄ«varaá¹‡Ä• andhakaraá¹‡Ä• acakkhukaraá¹‡Ä• aÃ±Ã±
paÃ±Ã±Ä• nirodhikÄ• vighÄ• tapakkhiyÄ• anibbÄ• nasaá¹ƒvattanikÄ• . katame paÃ±ca? k
bhikkhave, andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ aÃ±Ã±Ä• á¹‡akaraá¹‡aá¹ƒ paÃ±Ã±Ä• n
anibbÄ• nasaá¹ƒvattanikaá¹ƒ \Se V 137/. byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ, bhikkhave ... pe ...
thinamiddhanÄ«varaá¹‡aá¹ƒ, bhikkhave ... uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, bhikkhave ..
vicikicchÄ• nÄ«varaá¹‡aá¹ƒ, bhikkhave, andhakaraá¹‡aá¹ƒ acakkhukaraá¹‡aá¹ƒ aÃ±Ã±Ä• á
paÃ±Ã±Ä• nirodhikaá¹ƒ vighÄ• tapakkhiyaá¹ƒ anibbÄ• nasaá¹ƒvattanikaá¹ƒ. ime kho, bhikkh
andhakaraá¹‡Ä• acakkhukaraá¹‡Ä• aÃ±Ã±Ä• á¹‡akaraá¹‡Ä• paÃ±Ã±Ä• nirodhikÄ• vighÄ
anibbÄ• nasaá¹ƒvattanikÄ• .

``sattime, bhikkhave, bojjhaá¹…gÄ• cakkhukaraá¹‡Ä• Ã±Ä• á¹‡akaraá¹‡Ä• paÃ±Ã±Ä• bu
nibbÄ• nasaá¹ƒvattanikÄ• . katame satta? satisambojjhaá¹…go, bhikkhave, cakkhukaraá¹‡o
paÃ±Ã±Ä• buddhiyo avighÄ• tapakkhiyo nibbÄ• nasaá¹ƒvattaniko ... pe ... \Ne III 119/ upekk
bhikkhave, cakkhukaraá¹‡o Ã±Ä• á¹‡akaraá¹‡o paÃ±Ã±Ä• buddhiyo avighÄ• tapakkhiyo nib
bhikkhave \Ee V 98/, satta bojjhaá¹…gÄ• cakkhukaraá¹‡Ä• Ã±Ä• á¹‡akaraá¹‡Ä• paÃ±Ã±Ä
nibbÄ• nasaá¹ƒvattanikÄ• â€™â€™ ti. dasamaá¹ƒ.

nÄ«varaá¹‡avaggo catuttho.

tassuddÄ• naá¹ƒ ---

dve kusalÄ• kilesÄ• ca, dve yoniso ca buddhi ca.

Ä• varaá¹‡Ä• nÄ«varaá¹‡Ä• rukkhaá¹ƒ, nÄ«varaá¹‡aÃ±ca te dasÄ• ti ||

5. cakkavattivaggo

1. vidhÄ• suttaá¹ƒ

<222> sÄ• vatthinidÄ• naá¹ƒ \Se V 138/ \Be III 87/. ``ye hi keci, bhikkhave, atÄ«tamaddhÄ•

brÄ• hmaá¹‡Ä• vÄ• tisso vidhÄ• pajahiá¹ƒsu, sabbe te sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ b
bahulÄ«katattÄ• . ye hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hm
pajahissanti, sabbe te sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye
etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• tisso vidhÄ• pajahanti, sabbe te sattannaá¹ƒ
bhÄ• vitattÄ• bahulÄ«katattÄ• . katamesaá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ? satisambo
upekkhÄ• sambojjhaá¹…gassa. ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• v
vidhÄ• pajahiá¹ƒsu ... pe ... pajahissanti ... pe ... pajahanti, sabbe te imesaá¹ƒyeva sattanna
bojjhaá¹…gÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. cakkavattisuttaá¹ƒ

<223> ``raÃ±Ã±o \Ne III 120/ \Ee V 99/, bhikkhave, cakkavattissa pÄ• tubhÄ• vÄ• sattanna
pÄ• tubhÄ• vo hoti. katamesaá¹ƒ sattannaá¹ƒ? cakkaratanassa pÄ• tubhÄ• vo hoti, hatthira
assaratanassa pÄ• tubhÄ• vo hoti, maá¹‡iratanassa pÄ• tubhÄ• vo hoti, itthiratanassa pÄ• t
gahapatiratanassa pÄ• tubhÄ• vo hoti, pariá¹‡Ä• yakaratanassa pÄ• tubhÄ• vo hoti \Se V 1
cakkavattissa pÄ• tubhÄ• vÄ• imesaá¹ƒ sattannaá¹ƒ ratanÄ• naá¹ƒ pÄ• tubhÄ• vo hoti.

``tathÄ• gatassa, bhikkhave, pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassa sattannaá¹ƒ
pÄ• tubhÄ• vo hoti. katamesaá¹ƒ sattannaá¹ƒ? satisambojjhaá¹…gassa ratanassa pÄ• tubh
upekkhÄ• sambojjhaá¹…gassa ratanassa pÄ• tubhÄ• vo hoti. tathÄ• gatassa, bhikkhave, pÄ
sammÄ• sambuddhassa imesaá¹ƒ sattannaá¹ƒ bojjhaá¹…garatanÄ• naá¹ƒ pÄ• tubhÄ• vo h

3. mÄ• rasuttaá¹ƒ

<224> ``mÄ• rasenappamaddanaá¹ƒ \Be III 88/ vo, bhikkhave, maggaá¹ƒ desessÄ• mi; taá
bhikkhave, mÄ• rasenappamaddano maggo? yadidaá¹ƒ --- satta bojjhaá¹…gÄ• . katame sa
pe ... upekkhÄ• sambojjhaá¹…go --- ayaá¹ƒ kho, bhikkhave, mÄ• rasenappamaddano magg

4. duppaÃ±Ã±asuttaá¹ƒ

<225> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamanta
bhagavantaá¹ƒ etadavoca --- `` `duppaÃ±Ã±o eá¸·amÅ«go, duppaÃ±Ã±o eá¸·amÅ«goâ€™
vuccati. kittÄ• vatÄ• nu kho, bhante, `duppaÃ±Ã±o eá¸·amÅ«goâ€™ ti vuccatÄ«â€™â€™ t
bhikkhu, bojjhaá¹…gÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• `duppaÃ±Ã±o eá¸·amÅ«go
\Ee V 100/ sattannaá¹ƒ? satisambojjhaá¹…gassa ... pe ... upekkhÄ• sambojjhaá¹…gassa ---
\Se V 140/, sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• `duppaÃ±Ã
vuccatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paÃ±Ã±avantasuttaá¹ƒ

<226> `` `paÃ±Ã±avÄ• aneá¸·amÅ«go, paÃ±Ã±avÄ• aneá¸·amÅ«goâ€™ ti, bhante, vucca
bhante, `paÃ±Ã±avÄ• aneá¸·amÅ«goâ€™ ti vuccatÄ«â€™â€™ ti? ``sattannaá¹ƒ kho, bhikk
bhÄ• vitattÄ• bahulÄ«katattÄ• `paÃ±Ã±avÄ• aneá¸·amÅ«goâ€™ ti vuccati. katamesaá¹ƒ s
satisambojjhaá¹…gassa ... pe ... upekkhÄ• sambojjhaá¹…gassa --- imesaá¹ƒ kho, bhikkhu,
bojjhaá¹…gÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• `paÃ±Ã±avÄ• aneá¸·amÅ«goâ€™ ti v

6. daliddasuttaá¹ƒ

<227> `` `daliddo, daliddoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, `daliddoâ€™
ti? ``sattannaá¹ƒ kho, bhikkhu, bojjhaá¹…gÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• `dali
katamesaá¹ƒ sattannaá¹ƒ? satisambojjhaá¹…gassa ... pe ... upekkhÄ• sambojjhaá¹…gassa
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• `daliddoâ€™ ti vuccatÄ

7. adaliddasuttaá¹ƒ

<228> `` `adaliddo \Be III 89/, adaliddoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante
vuccatÄ«â€™â€™ ti? ``sattannaá¹ƒ kho, bhikkhu, bojjhaá¹…gÄ• naá¹ƒ bhÄ• vitattÄ• bahul
vuccati. katamesaá¹ƒ sattannaá¹ƒ? satisambojjhaá¹…gassa \Se V 141/ ... pe ... upekkhÄ• s
imesaá¹ƒ \Ne III 122/ kho, bhikkhu, sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«
vuccatÄ«â€™â€™ ti. sattamaá¹ƒ.

8. Ä• diccasuttaá¹ƒ

<229> ``Ä• diccassa \Ee V 101/, bhikkhave, udayato etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pub
--- aruá¹‡uggaá¹ƒ. evameva kho, bhikkhave, bhikkhuno sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ up
pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ, yadidaá¹ƒ --- kalyÄ• á¹‡amittatÄ• . kalyÄ• á¹‡a
bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- satta bojjhaá¹…ge bhÄ• vessati, satta bojjhaá¹…ge bah
bhikkhave, bhikkhu kalyÄ• á¹‡amitto satta bojjhaá¹…ge bhÄ• veti, satta bojjhaá¹…ge bahulÄ
bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ ... pe ... upekkhÄ• sa
bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. ev
bhikkhu kalyÄ• á¹‡amitto satta bojjhaá¹…ge bhÄ• veti, satta bojjhaá¹…ge bahulÄ«karotÄ«â

9. ajjhattikaá¹…gasuttaá¹ƒ

<230> ``ajjhattikaá¹ƒ, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ ekaá¹…gampi samanu
bojjhaá¹…gÄ• naá¹ƒ uppÄ• dÄ• ya, yathayidaá¹ƒ --- bhikkhave, yonisomanasikÄ• ro.
yonisomanasikÄ• rasampannassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- satt
satta bojjhaá¹…ge bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu yonisomanasikÄ• rasar
\Se V 142/ bhÄ• veti, satta bojjhaá¹…ge bahulÄ«karoti? idha, bhikkhave, bhikkhu satisambo
vivekanissitaá¹ƒ ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti \Ne III 123/ vivekanissitaá
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu yonisomanasik
bojjhaá¹…ge bhÄ• veti, satta bojjhaá¹…ge bahulÄ«karotÄ«â€™â€™ ti. navamaá¹ƒ.

10. bÄ• hiraá¹…gasuttaá¹ƒ

<231> ``bÄ• hiraá¹ƒ \Be III 90/ \Ee V 102/, bhikkhave, aá¹…ganti karitvÄ• nÄ• Ã±Ã±aá¹ƒ e
samanupassÄ• mi sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ uppÄ• dÄ• ya, yathayidaá¹ƒ --- bhikkha
kalyÄ• á¹‡amittassetaá¹ƒ, bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- satta bojjhaá¹…ge
bojjhaá¹…ge bahulÄ«karissati. kathaÃ±ca, bhikkhave, bhikkhu kalyÄ• á¹‡amitto satta bojjha
bojjhaá¹…ge bahulÄ«karoti? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti viv
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu kalyÄ• á¹‡amitto satta bojjhaá¹…
bojjhaá¹…ge bahulÄ«karotÄ«â€™â€™ ti. dasamaá¹ƒ.

cakkavattivaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

vidhÄ• cakkavatti mÄ• ro, duppaÃ±Ã±o paÃ±Ã±avena ca.

daliddo adaliddo ca, Ä• diccaá¹…gena te dasÄ• ti ||

6. sÄ• kacchavaggo

1. Ä• hÄ• rasuttaá¹ƒ

<232> sÄ• vatthinidÄ• naá¹ƒ \Se V 143/. ``paÃ±cannaÃ±ca, bhikkhave, nÄ«varaá¹‡Ä• naá
bojjhaá¹…gÄ• naá¹ƒ Ä• hÄ• raÃ±ca anÄ• hÄ• raÃ±ca desessÄ• mi; taá¹ƒ suá¹‡Ä• tha. ko c
anuppannassa vÄ• kÄ• macchandassa uppÄ• dÄ• ya, uppannassa vÄ• kÄ• macchandass
vepullÄ• ya? atthi, bhikkhave \Ne III 124/, subhanimittaá¹ƒ. tattha ayonisomanasikÄ• rabahu
ayamÄ• hÄ• ro anuppannassa vÄ• kÄ• macchandassa uppÄ• dÄ• ya, uppannassa vÄ• kÄ
vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya, uppanna
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, paá¹-ighanimittaá¹ƒ \Be III 91/. tattha
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dassa
byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• thinamiddhassa uppÄ• dÄ• ya, uppanna
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, arati tandi vijambhitÄ• bhattasammado c
tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• thinamidd
vÄ• thinamiddhassa bhiyyobhÄ• vÄ• ya \Se V 144/ vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• uddhaccakukkuccassa uppÄ• dÄ• ya, up
uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, cetaso avÅ«pasan
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• uddhaccakukku
uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ•
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, vicikicchÄ• á¹-á¹-hÄ• nÄ«yÄ• dhammÄ• .
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya
vicikicchÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya, u
satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, satisambojjhaá¹…
104/ dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa
uppÄ• dÄ• ya, uppannassa vÄ• satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko \Ne III 125/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• dhammavicayasambojjhaá¹…
uppannassa vÄ• dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya \Se V 145/ pÄ• ripÅ«r
kusalÄ• kusalÄ• dhammÄ• sÄ• vajjÄ• navajjÄ• dhammÄ• hÄ«napaá¹‡Ä«tÄ• dhammÄ•
tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• dhammavi
uppÄ• dÄ• ya, uppannassa vÄ• dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• rip

``ko \Be III 92/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá¹…gassa up
vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, Ä• rambhadh
parakkamadhÄ• tu. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppanna
vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• vÄ«riyasambojjhaá¹…gassa b

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya,

pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, pÄ«tisambojjha
dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ•
uppÄ• dÄ• ya, uppannassa vÄ• pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, kÄ• yappa
146/. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• passa
uppÄ• dÄ• ya, uppannassa vÄ• passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riy

``ko \Ee V 105/ ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• samÄ• dhisambojjhaá¹…gass
samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, samathani
tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• samÄ• dhis
uppannassa vÄ• samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko ca, bhikkhave, Ä• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, upekkhÄ•
\Ne III 126/ dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppa
upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• upekkhÄ• sambojjhaá¹…ga

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• kÄ• macchandassa uppÄ• dÄ• ya, upp
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, asubhanimittaá¹ƒ \Be III 93/. tattha
yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• kÄ• macchand
kÄ• macchandassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko \Se V 147/ ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dassa uppÄ• dÄ•
byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, mettÄ• cetovimutti. tattha
yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• byÄ• pÄ• dass
byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• thinamiddhassa uppÄ• dÄ• ya, uppann
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, Ä• rambhadhÄ• tu nikkamadhÄ• tu parak
yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• thinamiddhass
uppannassa vÄ• thinamiddhassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• uddhaccakukkuccassa uppÄ• dÄ• ya,
uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, cetaso vÅ«pasam
yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• uddhaccakukk
vÄ• uddhaccakukkuccassa bhiyyobhÄ• vÄ• ya vepullÄ• ya.

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya uppÄ• dÄ• ya, uppann
bhiyyobhÄ• vÄ• ya vepullÄ• ya? atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• sÄ• vajjÄ• na
dhammÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«
ayamanÄ• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ• ya vÄ• vicik
vepullÄ• ya.

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya
satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, satisambojjhaá¹…
tattha amanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• satisambojjha
uppannassa vÄ• satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko \Be III 94/ ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• dhammavicayasambojjhaá¹
uppannassa vÄ• dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi
dhammÄ• sÄ• vajjÄ• navajjÄ• dhammÄ• hÄ«napaá¹‡Ä«tÄ• dhammÄ• kaá¹‡hasukkasap
amanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• dhammavicayasamb
uppannassa vÄ• dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ
vÄ«riyasambojjhaá¹…gassa \Ee V 107/ bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, Ä•
parakkamadhÄ• tu. tattha amanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa
uppÄ• dÄ• ya, uppannassa vÄ• vÄ«riyasambojjhaá¹…gassa \Se V 149/ bhÄ• vanÄ• ya pÄ•

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• y
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, pÄ«tisambojjha
dhammÄ• . tattha amanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• pÄ
uppannassa vÄ• pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• passaddhisambojjhaá¹…gassa uppÄ•
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, kÄ• yappa
tattha amanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa vÄ• passaddhisam
uppannassa vÄ• passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• .

``ko \Ne III 128/ ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• samÄ• dhisambojjhaá¹…g
vÄ• samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave, sama
abyagganimittaá¹ƒ. tattha amanasikÄ• rabahulÄ«kÄ• ro --- ayamanÄ• hÄ• ro anuppannassa
samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• samÄ• dhisambojjhaá¹…ga

``ko ca, bhikkhave, anÄ• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjhaá¹…gassa \Se V
vÄ• upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ? atthi, bhikkhave,
upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . tattha amanasikÄ• rabahulÄ«kÄ•
vÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya \Be III 95/, uppannassa vÄ• upekkhÄ• s
pÄ• ripÅ«riyÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. pariyÄ• yasuttaá¹ƒ

<233> atha \Ee V 108/ kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pa
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ati
sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ
tenupasaá¹…kameyyÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupas
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodiá¹ƒsu. sammo
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te
paribbÄ• jakÄ• etadavocuá¹ƒ ---

``samaá¹‡o, Ä• vuso, gotamo sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- `etha tumhe,
nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e satta bojjhaá¹…
bhÄ• vethÄ• â€™ ti. mayampi kho, Ä• vuso, sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ desema
nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e satta bojjhaá¹…
bhÄ• vethÄ• â€™ ti. idha no, Ä• vuso, ko viseso, ko \Se V 151/ adhippayÄ• so, kiá¹ƒ nÄ• nÄ
vÄ• \Ne III 129/ gotamassa amhÄ• kaá¹ƒ vÄ• , yadidaá¹ƒ --- dhammadesanÄ• ya vÄ• dhar
vÄ• anusÄ• saniâ€™â€™ nti?

atha kho te bhikkhÅ« tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ nev
nappaá¹-ikkosiá¹ƒsu; anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹
etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™â€™ ti. atha kho te bhikkhÅ« sÄ• vatth
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ \Ee V 109/ nisinn
bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha \Be III 96/ mayaá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ•
piá¹‡á¸• Ä• ya pavisimha. tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `atippago kho tÄ•
piá¹‡á¸• Ä• ya carituá¹ƒ, yaá¹ƒnÅ«na mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ•
tenupasaá¹…kameyyÄ• mÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, yena aÃ±Ã±atitthiyÄ• naá¹
tenupasaá¹…kamimha; upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ

sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«dimha.
bhante, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• etadavocuá¹ƒ ---

``samaá¹‡o, Ä• vuso, gotamo sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti `etha tumhe, bhi
pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya \Se V 152/ dubbalÄ«karaá¹‡e satta bojjhaá¹…ge
bhÄ• vethÄ• â€™ ti. mayampi kho, Ä• vuso, sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ desema
nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e satta bojjhaá¹…
bhÄ• vethÄ• â€™ ti. idha no, Ä• vuso, ko viseso, ko adhippayÄ• so, kiá¹ƒ nÄ• nÄ• karaá¹‡a
gotamassa amhÄ• kaá¹ƒ vÄ• , yadidaá¹ƒ --- dhammadesanÄ• ya vÄ• dhammadesanaá¹ƒ,
anusÄ• saniâ€™â€™ nti?

``atha kho mayaá¹ƒ, bhante, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sita
nappaá¹-ikkosimha, anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamimh
etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™â€™ â€™ ti.

``evaá¹ƒvÄ• dino \Ne III 130/, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacan
panÄ• vuso, pariyÄ• yo, yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma paÃ±ca nÄ«varaá¹‡Ä• dasa honti,
catuddasÄ• â€™ ti. evaá¹ƒ puá¹-á¹-hÄ• , bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• na ce
uttariÃ±ca vighÄ• taá¹ƒ Ä• pajjissanti. taá¹ƒ kissa hetu? yathÄ• taá¹ƒ, bhikkhave, avisayasm
taá¹ƒ, bhikkhave, passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hma
sadevamanussÄ• ya, yo imesaá¹ƒ paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena cittaá¹ƒ Ä• rÄ• dheyy
tathÄ• gatasÄ• vakena vÄ• ito vÄ• pana sutvÄ• â€™â€™.

``katamo \Se V 153/ \Be III 97/ \Ee V 110/ ca, bhikkhave, pariyÄ• yo, yaá¹ƒ pariyÄ• yaá¹ƒ Ä
nÄ«varaá¹‡Ä• dasa honti? yadapi, bhikkhave, ajjhattaá¹ƒ kÄ• macchando tadapi nÄ«varaá
kÄ• macchando tadapi nÄ«varaá¹‡aá¹ƒ. `kÄ• macchandanÄ«varaá¹‡aâ€™ nti iti hidaá¹ƒ ud
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti. yadapi, bhikkhave, ajjhattaá¹ƒ byÄ• pÄ• do
yadapi bahiddhÄ• byÄ• pÄ• do tadapi nÄ«varaá¹‡aá¹ƒ. `byÄ• pÄ• danÄ«varaá¹‡aâ€™ nti i
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti. yadapi, bhikkhave, thinaá¹ƒ tadapi nÄ«varaa
middhaá¹ƒ tadapi nÄ«varaá¹‡aá¹ƒ. `thinamiddhanÄ«varaá¹‡aâ€™ nti iti hidaá¹ƒ uddesaá¹ƒ
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti. yadapi, bhikkhave, uddhaccaá¹ƒ tadapi nÄ«
kukkuccaá¹ƒ tadapi nÄ«varaá¹‡aá¹ƒ. `uddhaccakukkuccanÄ«varaá¹‡aâ€™ nti iti hidaá¹ƒ ud
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti. yadapi, bhikkhave, ajjhattaá¹ƒ dhammesu v
nÄ«varaá¹‡aá¹ƒ, yadapi bahiddhÄ• dhammesu vicikicchÄ• tadapi nÄ«varaá¹‡aá¹ƒ. `vicikic
iti hidaá¹ƒ uddesaá¹ƒ gacchati. tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti. ayaá¹ƒ kho,
yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma paÃ±ca nÄ«varaá¹‡Ä• dasa honti.

``katamo \Se V 154/ ca, bhikkhave, pariyÄ• yo, yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma satta bojjha

yadapi, bhikkhave, ajjhattaá¹ƒ dhammesu sati tadapi satisambojjhaá¹…go, yadapi bahiddhÄ
satisambojjhaá¹…go. `satisambojjhaá¹…goâ€™ ti iti hidaá¹ƒ uddesaá¹ƒ gacchati. tadaminÄ
dvayaá¹ƒ hoti.

``yadapi \Ee V 111/, bhikkhave, ajjhattaá¹ƒ dhammesu paÃ±Ã±Ä• ya pavicinati {pavicinÄ• t
pavicarati parivÄ«maá¹ƒsamÄ• pajjati \Ne III 131/ tadapi dhammavicayasambojjhaá¹…go, y
paÃ±Ã±Ä• ya pavicinati pavicarati parivÄ«maá¹ƒsamÄ• pajjati tadapi dhammavicayasambo
`dhammavicayasambojjhaá¹…goâ€™ ti iti hidaá¹ƒ uddesaá¹ƒ gacchati. tadaminÄ• petaá¹ƒ

``yadapi, bhikkhave, kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ tadapi vÄ«riyasambojjhaá¹…go, yadapi cetasik
vÄ«riyasambojjhaá¹…go. `vÄ«riyasambojjhaá¹…goâ€™ ti iti hidaá¹ƒ uddesaá¹ƒ gacchati. ta
pariyÄ• yena dvayaá¹ƒ hoti.

``yadapi \Be III 98/, bhikkhave, savitakkasavicÄ• rÄ• pÄ«ti tadapi pÄ«tisambojjhaá¹…go, y
avitakkaavicÄ• rÄ• pÄ«ti tadapi pÄ«tisambojjhaá¹…go. `pÄ«tisambojjhaá¹…goâ€™ ti iti hid
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti.

``yadapi, bhikkhave, kÄ• yappassaddhi tadapi passaddhisambojjhaá¹…go, yadapi cittappas
passaddhisambojjhaá¹…go. `passaddhisambojjhaá¹…goâ€™ ti \Se V 155/ iti hidaá¹ƒ uddes
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti.

``yadapi, bhikkhave, savitakko savicÄ• ro samÄ• dhi tadapi samÄ• dhisambojjhaá¹…go, ya
samÄ• dhi tadapi samÄ• dhisambojjhaá¹…go. `samÄ• dhisambojjhaá¹…goâ€™ ti iti hidaá¹ƒ
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti.

``yadapi, bhikkhave, ajjhattaá¹ƒ dhammesu upekkhÄ• tadapi upekkhÄ• sambojjhaá¹…go, y
upekkhÄ• tadapi upekkhÄ• sambojjhaá¹…go. `upekkhÄ• sambojjhaá¹…goâ€™ ti iti hidaá¹ƒ
tadaminÄ• petaá¹ƒ pariyÄ• yena dvayaá¹ƒ hoti. ayaá¹ƒ kho, bhikkhave, pariyÄ• yo, yaá¹ƒ pa
bojjhaá¹…gÄ• catuddasÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. aggisuttaá¹ƒ

<234> atha \Ee V 112/ kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pa
sÄ• vatthiyaá¹ƒ \Ne III 132/ piá¹‡á¸• Ä• ya pavisiá¹ƒsu \Ne III 133/. (pariyÄ• yasuttasadisaá¹
``evaá¹ƒvÄ• dino, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `
lÄ«naá¹ƒ cittaá¹ƒ hoti, katamesaá¹ƒ tasmiá¹ƒ samaye bojjhaá¹…gÄ• naá¹ƒ akÄ• lo bhÄ• va
samaye bojjhaá¹…gÄ• naá¹ƒ kÄ• lo bhÄ• vanÄ• ya? yasmiá¹ƒ panÄ• vuso, samaye uddhat

tasmiá¹ƒ samaye bojjhaá¹…gÄ• naá¹ƒ akÄ• lo bhÄ• vanÄ• ya, katamesaá¹ƒ tasmiá¹ƒ sama
bhÄ• vanÄ• yÄ• â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• \Se V 156/, bhikkhave, aÃ±Ã±atitthiyÄ• paribl
sampÄ• yissanti, uttariÃ±ca vighÄ• taá¹ƒ Ä• pajjissanti. taá¹ƒ kissa hetu? yathÄ• taá¹ƒ, bhil
avisayasmiá¹ƒ.

``nÄ• haá¹ƒ taá¹ƒ, bhikkhave, passÄ• mi sadevake loke samÄ• rake sabrahmake sassama
sadevamanussÄ• ya yo imesaá¹ƒ paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena \Be III 99/ cittaá¹ƒ Ä•
tathÄ• gatena vÄ• tathÄ• gatasÄ• vakena vÄ• ito vÄ• pana sutvÄ• .

``yasmiá¹ƒ, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, akÄ• lo tasmiá¹ƒ samaye passaddhis
bhÄ• vanÄ• ya, akÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya, akÄ• lo upekkhÄ• s
kissa hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ taá¹ƒ etehi dhammehi dussamuá¹-á¹-hÄ• payaá¹ƒ

``seyyathÄ• pi, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa. so tattha allÄ• n
tiá¹‡Ä• ni pakkhipeyya, allÄ• ni ca gomayÄ• ni pakkhipeyya, allÄ• ni ca kaá¹-á¹-hÄ• ni pakkh
udakavÄ• taÃ±ca dadeyya, paá¹ƒsukena ca okireyya; bhabbo nu kho so puriso parittaá¹ƒ ag
nti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``evameva kho, bhikkhave, yasmiá¹ƒ samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, akÄ• lo tasmiá¹ƒ sama
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, akÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? lÄ«naá¹ƒ, bhikkhave, citta
dussamuá¹-á¹-hÄ• payaá¹ƒ hoti.

``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ \Se V 157/ sam
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ ta
susamuá¹-á¹-hÄ• payaá¹ƒ hoti.

``seyyathÄ• pi, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa. so tattha sukkhA
pakkhipeyya, sukkhÄ• ni gomayÄ• ni pakkhipeyya, sukkhÄ• ni kaá¹-á¹-hÄ• ni pakkhipeyya,
ca paá¹ƒsukena okireyya; bhabbo nu kho so puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• lituâ€™â€™ nti?
bhanteâ€™â€™.

``evameva kho, bhikkhave, yasmiá¹ƒ samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samay
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ ta
susamuá¹-á¹-hÄ• payaá¹ƒ hoti.

``yasmiá¹ƒ \Be III 100/, bhikkhave, samaye uddhattaá¹ƒ cittaá¹ƒ hoti, akÄ• lo tasmiá¹ƒ sama
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, akÄ• lo vÄ«riyasambojjhaá¹…gassa bh
pÄ«tisambojjhaá¹…gassa \Ee V 114/ bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkha
dhammehi duvÅ«pasamayaá¹ƒ hoti.

``seyyathÄ• pi \Ne III 135/, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ•
sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhipeyya, sukkhÄ• ni ca gomayÄ• ni pakkhipeyya, sukkhÄ• n
pakkhipeyya, mukhavÄ• taÃ±ca dadeyya, na ca paá¹ƒsukena okireyya; bhabbo nu kho so p
aggikkhandhaá¹ƒ nibbÄ• petuâ€™â€™ nti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``evameva kho, bhikkhave, yasmiá¹ƒ samaye uddhataá¹ƒ cittaá¹ƒ hoti, akÄ• lo tasmiá¹ƒ sa
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, akÄ• lo vÄ«riyasambojjhaá¹…gassa bh
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ
duvÅ«pasamayaá¹ƒ hoti.

``yasmiÃ±ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye pas
bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo upekkhÄ• sam
kissa hetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ taá¹ƒ etehi dhammehi suvÅ«pasamayaá¹ƒ hoti.

``seyyathÄ• pi, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ• mo assa. s
tiá¹‡Ä• ni pakkhipeyya, allÄ• ni ca gomayÄ• ni pakkhipeyya, allÄ• ni ca kaá¹-á¹-hÄ• ni pakk
dadeyya, paá¹ƒsukena ca okireyya; bhabbo nu kho so puriso mahantaá¹ƒ aggikkhandhaá¹ƒ
``evaá¹ƒ, bhanteâ€™â€™.

``evameva kho, bhikkhave, yasmiá¹ƒ samaye uddhataá¹ƒ cittaá¹ƒ \Ee V 115/ hoti, kÄ• lo ta
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ•
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, ci
suvÅ«pasamayaá¹ƒ hoti. satiÃ±ca khvÄ• haá¹ƒ, bhikkhave, sabbatthikaá¹ƒ vadÄ• mÄ«â€™

4. mettÄ• sahagatasuttaá¹ƒ

<235> ekaá¹ƒ \Se V 159/ \Be III 101/ samayaá¹ƒ bhagavÄ• koliyesu viharati haliddavasana
nigamo. atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«var
piá¹‡á¸• Ä• ya pavisiá¹ƒsu \Ne III 136/. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``atipp
haliddavasane piá¹‡á¸• Ä• ya carituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ p
tenupasaá¹…kameyyÄ• mÄ• â€™â€™ ti.

atha kho te bhikkhÅ« yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo tenupas

upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodiá¹ƒsu. sammo
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te
paribbÄ• jakÄ• etadavocuá¹ƒ ---

``samaá¹‡o, Ä• vuso, gotamo sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- `etha tumhe,
nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e mettÄ• sahagate
pharitvÄ• viharatha, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• \Ee V 116/ vipulena m
averena abyÄ• pajjena pharitvÄ• viharatha. karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ
tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi s
160/ sabbÄ• vantaá¹ƒ lokaá¹ƒ karuá¹‡Ä• sahagatena cetasÄ• vipulena mahaggatena appa
abyÄ• pajjena pharitvÄ• viharatha. muditÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ•
dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbatta
sabbÄ• vantaá¹ƒ lokaá¹ƒ muditÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹
pharitvÄ• viharatha. upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatha, ta
tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• van
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pa
â€™ ti.

``mayampi \Be III 102/ kho, Ä• vuso, sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ desema --- `etha
nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e mettÄ• sahagate
pharitvÄ• viharatha ... pe ... karuá¹‡Ä• sahagatena cetasÄ• ... muditÄ• sahagatena cetasÄ
upekkhÄ• sahagatena cetasÄ• \Ne III 137/ ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatha, tathÄ• duti
tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• van
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pa
idha no, Ä• vuso, ko viseso, ko adhippayÄ• so, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ samaá¹‡assa vÄ
yadidaá¹ƒ --- dhammadesanÄ• ya \Ee V 117/ vÄ• \Se V 161/ dhammadesanaá¹ƒ, anusÄ• s
nti?

atha kho te bhikkhÅ« tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá¹ƒ nev
nappaá¹-ikkosiá¹ƒsu. anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamiá¹
etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™â€™ ti. atha kho te bhikkhÅ« haliddav
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ ---

``idha mayaá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya ha
pavisimha. tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- `atippago kho tÄ• va haliddavasa

carituá¹ƒ. yaá¹ƒnÅ«na mayaá¹ƒ yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• m
tenupasaá¹…kameyyÄ• mÄ• â€™â€™ â€™ ti.

``atha kho mayaá¹ƒ, bhante, yena aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ Ä• rÄ• mo t
upasaá¹…kamitvÄ• tehi aÃ±Ã±atitthiyehi paribbÄ• jakehi saddhiá¹ƒ sammodimha. sammod
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«dimha. ekamantaá¹ƒ nisinne kho am
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• etadavocuá¹ƒ ---

``samaá¹‡o, Ä• vuso, gotamo sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ deseti --- `etha \Se V 1
paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e mettÄ• s
disaá¹ƒ pharitvÄ• \Be III 103/ viharatha ... pe ... karuá¹‡Ä• sahagatena cetasÄ• \Ne III 138/
muditÄ• sahagatena cetasÄ• ... upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• v
tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sab
upekkhÄ• sahagatena cetasÄ• vipulena mahaggatena \Ee V 118/ appamÄ• á¹‡ena averen
viharathÄ• â€™â€™ â€™ ti.

``mayampi kho, Ä• vuso, sÄ• vakÄ• naá¹ƒ evaá¹ƒ dhammaá¹ƒ desema --- `etha tumhe, Ä•
pahÄ• ya cetaso upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e mettÄ• sahagatena cetasÄ• e
viharatha ... pe ... karuá¹‡Ä• sahagatena cetasÄ• ... pe ... muditÄ• sahagatena cetasÄ• ...
upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatha, tathÄ• dutiyaá¹ƒ, tathÄ
catutthaá¹ƒ; iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upe
vipulena mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• \Se V 163/ vihar
Ä• vuso, ko viseso, ko adhippayÄ• so, kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ samaá¹‡assa vÄ• gotam
yadidaá¹ƒ, dhammadesanÄ• ya vÄ• dhammadesanaá¹ƒ, anusÄ• saniyÄ• vÄ• anusÄ• san

atha kho mayaá¹ƒ, bhante, tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ bhÄ• sitaá
nappaá¹-ikkosimha, anabhinanditvÄ• appaá¹-ikkositvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamimh
etassa bhÄ• sitassa atthaá¹ƒ Ä• jÄ• nissÄ• mÄ• â€™ ti.

``evaá¹ƒvÄ• dino, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evamassu vacanÄ«yÄ• --- `
panÄ• vuso, mettÄ• cetovimutti, kiá¹ƒgatikÄ• hoti, kiá¹ƒparamÄ• , kiá¹ƒphalÄ• , kiá¹ƒpariyo
bhÄ• vitÄ• panÄ• vuso, karuá¹‡Ä• cetovimutti, kiá¹ƒgatikÄ• hoti, kiá¹ƒparamÄ• , kiá¹ƒphalÄ
kathaá¹ƒ bhÄ• vitÄ• panÄ• vuso, muditÄ• cetovimutti, kiá¹ƒgatikÄ• hoti, kiá¹ƒparamÄ• , kiá
kiá¹ƒpariyosÄ• nÄ• ? kathaá¹ƒ bhÄ• vitÄ• panÄ• vuso, upekkhÄ• cetovimutti, kiá¹ƒgatikÄ•
kiá¹ƒphalÄ• , kiá¹ƒpariyosÄ• nÄ• â€™â€™ â€™ ti? evaá¹ƒ puá¹-á¹-hÄ• , bhikkhave, aÃ±Ã±
paribbÄ• jakÄ• na ceva sampÄ• yissanti, uttariÃ±ca vighÄ• taá¹ƒ Ä• pajjissanti. taá¹ƒ kissa
bhikkhave, avisayasmiá¹ƒ. ``nÄ• haá¹ƒ taá¹ƒ, bhikkhave, passÄ• mi sadevake \Be III 104/ lo
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya, yo imesaá¹ƒ pa

cittaá¹ƒ Ä• rÄ• dheyya, aÃ±Ã±atra tathÄ• gatena vÄ• tathÄ• gatasÄ• vakena \Se V 164/ vÄ

``kathaá¹ƒ \Ee V 119/ bhÄ• vitÄ• ca, bhikkhave, mettÄ• cetovimutti, kiá¹ƒgatikÄ• hoti, kiá¹
kiá¹ƒphalÄ• , kiá¹ƒpariyosÄ• nÄ• ? idha, bhikkhave, bhikkhu mettÄ• sahagataá¹ƒ satisambo
pe ... mettÄ• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ga
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. so sace Ä• kaá¹…khati `appaá¹-ikÅ«le paá¹-ikÅ
nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati `paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ
nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati `appaá¹-ikÅ«le ca paá¹-ikÅ«
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹
appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha
Ä• kaá¹…khati `appaá¹-ikÅ«laÃ±ca paá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkha
sampajÄ• noâ€™ ti, upekkhako ca tattha viharati sato sampajÄ• no, subhaá¹ƒ vÄ• kho pan
viharati. subhaparamÄ• haá¹ƒ, bhikkhave, mettÄ• cetovimuttiá¹ƒ vadÄ• mi, idhapaÃ±Ã±ass
uttarivimuttiá¹ƒ appaá¹-ivijjhato.

``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, karuá¹‡Ä• cetovimutti, kiá¹ƒgatikÄ• hoti, kiá¹ƒparam
kiá¹ƒpariyosÄ• nÄ• ? idha, bhikkhave, bhikkhu karuá¹‡Ä• sahagataá¹ƒ satisambojjhaá¹…ga
III 140/ karuá¹‡Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ vi
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ \Se V 165/. so sace Ä• kaá¹…khati `appaá¹-ikÅ«
vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati ... pe ... sace Ä• kaá¹…khati `appaá
paá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹ƒ sato sampajÄ• noâ
viharati sato sampajÄ• no. sabbaso vÄ• pana rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-
atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `ananto Ä• kÄ• soâ€™ ti Ä• k
viharati. Ä• kÄ• sÄ• naÃ±cÄ• yatanaparamÄ• haá¹ƒ \Ee V 120/, bhikkhave, karuá¹‡Ä• cetov
vadÄ• mi, idhapaÃ±Ã±assa bhikkhuno uttarivimuttiá¹ƒ appaá¹-ivijjhato.

``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, muditÄ• cetovimutti, kiá¹ƒgatikÄ• hoti, kiá¹ƒparamÄ•
kiá¹ƒpariyosÄ• nÄ• ? idha, bhikkhave, bhikkhu muditÄ• sahagataá¹ƒ satisambojjhaá¹…gaá¹
muditÄ• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganiss
vossaggapariá¹‡Ä• miá¹ƒ. so sace Ä• kaá¹…khati `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vih
paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati \Ne III 141/ ... pe ... sace Ä• kaá¹…khati `appaá¹-ikÅ«la
paá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹ƒ sato sampajÄ• noâ
viharati sato sampajÄ• no. sabbaso vÄ• pana Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkam
nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharati. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaparam
muditÄ• cetovimuttiá¹ƒ vadÄ• mi, idhapaÃ±Ã±assa bhikkhuno uttarivimuttiá¹ƒ appaá¹-ivijjha

``kathaá¹ƒ \Se V 166/ bhÄ• vitÄ• ca, bhikkhave, upekkhÄ• cetovimutti, kiá¹ƒgatikÄ• hoti, k

kiá¹ƒphalÄ• , kiá¹ƒpariyosÄ• nÄ• ? idha, bhikkhave, bhikkhu upekkhÄ• sahagataá¹ƒ satisam
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upek
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. so sace Ä• kaá¹…khati `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vih
paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati `paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã
appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati `appaá¹-ikÅ«le ca paá¹-ikÅ«le c
vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä• kaá¹…khati `paá¹-ikÅ«le ca
appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati. sace Ä•
`appaá¹-ikÅ«laÃ±ca paá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹
upekkhako tattha viharati sato sampajÄ• no. sabbaso \Ee V 121/ vÄ• pana viÃ±Ã±Ä• á¹‡aÃ
`natthi kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. Ä• kiÃ±caÃ±Ã±Ä•
bhikkhave, upekkhÄ• cetovimuttiá¹ƒ vadÄ• mi, idhapaÃ±Ã±assa bhikkhuno uttarivimuttiá¹ƒ a
ti. catutthaá¹ƒ.

5. saá¹…gÄ• ravasuttaá¹ƒ

<236> sÄ• vatthinidÄ• naá¹ƒ \Ne III 142/ \Be III 106/. atha kho saá¹…gÄ• ravo brÄ• hmaá¹‡
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho saá¹…gÄ• ravo brÄ• hmaá

``ko \Se V 167/ nu kho, bho gotama, hetu, ko paccayo yenekadÄ• dÄ«gharattaá¹ƒ sajjhÄ•
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• ? ko pana, bho gotama, hetu, ko paccayo yeneka
asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• â€™â€™ ti?

``yasmiá¹ƒ kho, brÄ• hmaá¹‡a, samaye kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viharati k
uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, attatth
yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ
ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto saá¹ƒsaá¹-á¹-ho lÄ• khÄ• ya vÄ• haliddiyÄ• vÄ•
maÃ±jiá¹-á¹-hÄ• ya vÄ• . tattha cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhan
jÄ• neyya na passeyya. evameva kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye kÄ• marÄ• gapariy
kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ
tasmiá¹ƒ \Ee V 122/ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi ... pe ...
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``puna \Se V 168/ caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye byÄ• pÄ• dapariyuá¹-á¹-hite
byÄ• pÄ• daparetena, uppannassa ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi ... pe ... \Ne III 143
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto agginÄ• santatto pakkuthito {pakkudhito (Katthaci)
ukkuá¹-á¹-hito (Se) } usmudakajÄ• to \Be III 107/ {ussadakajÄ• to (Ce), usmÄ• dakajÄ• to (S
puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ na jÄ• neyya na pa
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ• viharati byÄ• pÄ•
byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, attatthampi tasmiá¹ƒ sa
jÄ• nÄ• ti na passati, paratthampi tasmiá¹ƒ samaye ... pe ... ubhayatthampi tasmiá¹ƒ samay
jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva a

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye thinamiddhapariyuá¹-á¹-hitena cetasÄ•
thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ na
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi ... pe ... ubhayatth
\Se V 169/ yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi m
pageva asajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto sevÄ• lapaá¹‡akapariyonaddho. tattha cakkhumÄ•
mukhanimittaá¹ƒ paccavekkhamÄ• no \Ee V 123/ yathÄ• bhÅ«taá¹ƒ na jÄ• neyya na passey
yasmiá¹ƒ samaye thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharati thinamiddhaparetena, up
thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, attatthampi tasmiá¹ƒ sa
jÄ• nÄ• ti na passati, paratthampi ... pe ... ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá
passati; dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakat

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye uddhaccakukkuccapariyuá¹-á¹-hitena c
uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraá¹‡aá¹ƒ yathÄ•
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi ... pe .
ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ
nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto vÄ• terito calito bhanto Å«mijÄ• to. tattha cakkhum
mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ \Se V 170/ \Be III 108/ na jÄ• neyy
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye uddhaccakukkuccapariyuá¹-á¹-hitena cetasÄ• viharati udd
uppannassa ca uddhaccakukkuccassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, a

yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi ... pe ... ubhayatthampi tasmiá¹ƒ sam
na jÄ• nÄ• ti na passati; dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ•
vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ napp
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi ... pe ... ubhayatth
dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto Ä• vilo luá¸·ito kalalÄ«bhÅ«to andhakÄ• re nikkhitto
puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ na jÄ• neyya na \E
kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati vicikic
uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, attatthamp
yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati, paratthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ
passati, ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati; dÄ«gha
mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• . ayaá¹ƒ kho, brÄ• hmaá¹‡a, hetu ayaá¹
dÄ«gharattaá¹ƒ sajjhÄ• yakatÄ• pi mantÄ• nappaá¹-ibhanti, pageva asajjhÄ• yakatÄ• .

``yasmiÃ±ca kho, brÄ• hmaá¹‡a, samaye na kÄ• marÄ• gapariyuá¹-á¹-hitena cetasÄ• viha
uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, attatthamp
145/ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, paratthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ j
ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati; dÄ«gharattaá¹ƒ asajjh
paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``seyyathÄ• pi \Be III 109/, brÄ• hmaá¹‡a, udapatto asaá¹ƒsaá¹-á¹-ho lÄ• khÄ• ya vÄ• hali
maÃ±jiá¹-á¹-hÄ• ya vÄ• . tattha cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkham
jÄ• neyya passeyya. evameva kho, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na kÄ• marÄ• gapariy
na kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«ta

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na byÄ• pÄ• dapariyuá¹-á¹-hitena cetas
byÄ• pÄ• daparetena, uppannassa ca \Se V 172/ byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bh
attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, paratthampi ... pe ... ubha
dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto na agginÄ• santatto na pakkuthito na usmudakajÄ
puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ jÄ• neyya passeyy
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ• viharati na byÄ
ca byÄ• pÄ• dassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, attatthampi tasmiá¹ƒ sam
jÄ• nÄ• ti passati, paratthampi ... pe ... ubhayatthampi ... dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• p

paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na thinamiddhapariyuá¹-á¹-hitena cetas
thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pa
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, paratthampi ... pe ... ubhayatthampi \
dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto na sevÄ• lapaá¹‡akapariyonaddho. tattha cakkhum
mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ \Se V 173/ jÄ• neyya passeyya. ev
yasmiá¹ƒ samaye na thinamiddhapariyuá¹-á¹-hitena cetasÄ• viharati na thinamiddhaparete
thinamiddhassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, attatthampi tasmiá¹ƒ samay
passati, paratthampi ... pe ... ubhayatthampi ... dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ•
sajjhÄ• yakatÄ• .

``puna \Be III 110/ caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na uddhaccakukkuccapariy
viharati na uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraá¹‡a
pajÄ• nÄ• ti, attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, paratthampi
... dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``seyyathÄ• pi, brÄ• hmaá¹‡a, udapatto na vÄ• terito na calito na bhanto na Å«mijÄ• to. tat
sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ jÄ• neyya passeyya. evar
samaye na uddhaccakukkuccapariyuá¹-á¹-hitena cetasÄ• viharati na uddhaccakukkuccapa
uddhaccakukkuccassa nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, attatthampi tasmiá¹ƒ
jÄ• nÄ• ti passati, paratthampi ... pe ... ubhayatthampi ... dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• p
paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``puna \Se V 174/ caparaá¹ƒ, brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na vicikicchÄ• pariyuá¹-á¹-h
na vicikicchÄ• paretena, uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ p
passati (Se) }, attatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, paratthamp
yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati; ubhayatthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ•
dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``seyyathÄ• pi \Ne III 147/, brÄ• hmaá¹‡a, udapatto accho vippasanno anÄ• vilo Ä• loke nik
cakkhumÄ• puriso sakaá¹ƒ mukhanimittaá¹ƒ paccavekkhamÄ• no yathÄ• bhÅ«taá¹ƒ jÄ• ne
brÄ• hmaá¹‡a, yasmiá¹ƒ samaye na vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati na vicik
uppannÄ• ya ca vicikicchÄ• ya nissaraá¹‡aá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, attatthampi ta
yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, paratthampi tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ
tasmiá¹ƒ samaye yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati; dÄ«gharattaá¹ƒ asajjhÄ• yakatÄ• pi n

sajjhÄ• yakatÄ• . ayaá¹ƒ \Ee V 126/ kho, brÄ• hmaá¹‡a, hetu ayaá¹ƒ paccayo yenekadÄ• c
asajjhÄ• yakatÄ• pi mantÄ• paá¹-ibhanti, pageva sajjhÄ• yakatÄ• .

``sattime \Be III 111/, brÄ• hmaá¹‡a, bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä• cetas
bahulÄ«katÄ• vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattanti. katame satta? satisambojjha
brÄ• hmaá¹‡a, anÄ• varaá¹‡o \Se V 175/ anÄ«varaá¹‡o cetaso anupakkileso bhÄ• vito bah
vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattati ... pe ... upekkhÄ• sambojjhaá¹…go kho, brÄ
anÄ• varaá¹‡o anÄ«varaá¹‡o cetaso anupakkileso bhÄ• vito bahulÄ«kato vijjÄ• vimuttiphala
saá¹ƒvattati. ime kho, brÄ• hmaá¹‡a, satta bojjhaá¹…gÄ• anÄ• varaá¹‡Ä• anÄ«varaá¹‡Ä•
bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. ev
brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho gotama ... pe ... \Ne III 148
bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti. paÃ±

6. abhayasuttaá¹ƒ

<237> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-
abhayo rÄ• jakumÄ• ro yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavant
nisÄ«di. ekamantaá¹ƒ nisinno kho abhayo rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca --- ``pÅ
evamÄ• ha --- `natthi hetu, natthi paccayo aÃ±Ã±Ä• á¹‡Ä• ya adassanÄ• ya. ahetu, appacc
appaccayaá¹ƒ (?) } aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ hoti. natthi hetu, natthi paccayo Ã±Ä• á
ahetu, appaccayo Ã±Ä• á¹‡aá¹ƒ dassanaá¹ƒ hotÄ«â€™ ti. idha bhagavÄ• kimÄ• hÄ• â€™â
hetu, atthi paccayo aÃ±Ã±Ä• á¹‡Ä• ya adassanÄ• ya. sahetu, sappaccayo {sappaccayÄ• (
aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ hoti. atthi \Ee V 127/, rÄ• jakumÄ• ra, hetu, atthi paccayo Ã±
sahetu, sappaccayo Ã±Ä• á¹‡aá¹ƒ \Se V 176/ dassanaá¹ƒ hotÄ«â€™â€™ ti.

``katamo pana, bhante, hetu, katamo paccayo aÃ±Ã±Ä• á¹‡Ä• ya adassanÄ• ya? kathaá¹ƒ
aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ hotÄ«â€™â€™ ti? ``yasmiá¹ƒ kho, rÄ• jakumÄ• ra, samaye
cetasÄ• viharati kÄ• marÄ• gaparetena, uppannassa ca kÄ• marÄ• gassa nissaraá¹‡aá¹ƒ y
passati --- ayampi kho, rÄ• jakumÄ• ra, hetu, ayaá¹ƒ \Be III 112/ paccayo aÃ±Ã±Ä• á¹‡Ä• ya
sahetu sappaccayo aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ hoti.

``puna caparaá¹ƒ, rÄ• jakumÄ• ra, yasmiá¹ƒ samaye byÄ• pÄ• dapariyuá¹-á¹-hitena cetasÄ
byÄ• pÄ• daparetena ... pe ... thinamiddhapariyuá¹-á¹-hitena ... uddhaccakukkuccapariyuá¹-
vicikicchÄ• pariyuá¹-á¹-hitena cetasÄ• viharati vicikicchÄ• paretena, uppannÄ• ya ca vicikic
yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• ti na passati --- ayampi kho, rÄ• jakumÄ• ra, hetu, ayaá¹ƒ \Ne
aÃ±Ã±Ä• á¹‡Ä• ya adassanÄ• ya. evampi sahetu sappaccayo aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá

``ko \Se V 177/ nÄ• mÄ• yaá¹ƒ, bhante, dhammapariyÄ• yoâ€™â€™ ti? ``nÄ«varaá¹‡Ä• n

ti. ``taggha, bhagavÄ• , nÄ«varaá¹‡Ä• ; taggha, sugata, nÄ«varaá¹‡Ä• ! ekamekenapi kho,
abhibhÅ«to yathÄ• bhÅ«taá¹ƒ na jÄ• neyya na passeyya, ko pana vÄ• do paÃ±cahi nÄ«var

``katamo pana, bhante, hetu, katamo paccayo Ã±Ä• á¹‡Ä• ya dassanÄ• ya? kathaá¹ƒ sahe
dassanaá¹ƒ hotÄ«â€™â€™ ti? ``idha \Ee V 128/, rÄ• jakumÄ• ra, bhikkhu satisambojjhaá¹…
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. so satisamb
bhÄ• vitena cittena yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati --- ayampi kho, rÄ• jakumÄ• ra, hetu
Ã±Ä• á¹‡Ä• ya dassanÄ• ya. evampi sahetu, sappaccayo Ã±Ä• á¹‡aá¹ƒ dassanaá¹ƒ hoti.

``puna caparaá¹ƒ, rÄ• jakumÄ• ra, bhikkhu ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• ve
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. so upekkhÄ• sambojjhaá¹…g
yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati --- ayampi kho, rÄ• jakumÄ• ra, hetu, ayaá¹ƒ paccayo Ã
evaá¹ƒ sahetu, sappaccayo Ã±Ä• á¹‡aá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

``ko nÄ• mÄ• yaá¹ƒ, bhante, dhammapariyÄ• yoâ€™â€™ ti? ``bojjhaá¹…gÄ• nÄ• mete, rÄ
bhagavÄ• , bojjhaá¹…gÄ• ; taggha, sugata, bojjhaá¹…gÄ• ! ekamekenapi kho, bhante, bojjh
yathÄ• bhÅ«taá¹ƒ \Se V 178/ jÄ• neyya passeyya, ko pana vÄ• do sattahi bojjhaá¹…gehi? y
gijjhakÅ«á¹-aá¹ƒ pabbataá¹ƒ Ä• rohantassa \Be III 113/ kÄ• yakilamatho cittakilamatho, sop
dhammo ca me abhisamitoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

sÄ• kacchavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

Ä• hÄ• rÄ• \Ne III 150/ pariyÄ• yamaggi, mettaá¹ƒ saá¹…gÄ• ravena ca.

abhayo pucchito paÃ±haá¹ƒ, gijjhakÅ«á¹-amhi pabbateti ||

7. Ä• nÄ• pÄ• navaggo

1. aá¹-á¹-hikamahapphalasuttaá¹ƒ

<238> sÄ• vatthinidÄ• naá¹ƒ \Se V 179/ \Ee V 129/. ``aá¹-á¹-hikasaÃ±Ã±Ä• , bhikkhave, bh
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, aá¹-á¹-hikasaÃ±
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave, bhikkhu aá¹-á¹-hikasaÃ±Ã±Ä• sah
satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ voss
pe ... aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanis
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, aá¹-á¹-hikas

bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• â€™â€™ ti.

aÃ±Ã±ataraphalasuttaá¹ƒ

``aá¹-á¹-hikasaÃ±Ã±Ä• ya, bhikkhave, bhÄ• vitÄ• ya bahulÄ«katÄ• ya dvinnaá¹ƒ phalÄ• na
pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• m
kho \Ne III 151/, bhikkhave, aá¹-á¹-hikasaÃ±Ã±Ä• ya kathaá¹ƒ bahulÄ«katÄ• ya dvinnaá¹ƒ p
phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese an
bhikkhave, bhikkhu aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• veti ...
aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• ya kho, bhikkhave, aá¹-á¹-hi
bahulÄ«katÄ• ya \Be III 114/ dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ \Se V 180/ p
diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti.

mahatthasuttaá¹ƒ

``aá¹-á¹-hikasaÃ±Ã±Ä• \Ee V 130/, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahato atthÄ• y
bhÄ• vitÄ• ca, bhikkhave, aá¹-á¹-hikasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«katÄ• mahato atthÄ• ya
bhikkhave, bhikkhu aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• veti ...
aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, aá¹-á¹-hika
bahulÄ«katÄ• mahato atthÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

yogakkhemasuttaá¹ƒ

``aá¹-á¹-hikasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahato yogakkhemÄ• ya sa
bhÄ• vitÄ• ca, bhikkhave, aá¹-á¹-hikasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«katÄ• mahato yogakkhe
bhikkhave, bhikkhu aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• veti ...
aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, aá¹-á¹-hika
bahulÄ«katÄ• mahato yogakkhemÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

saá¹ƒvegasuttaá¹ƒ

``aá¹-á¹-hikasaÃ±Ã±Ä• \Ne III 152/, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahato saá¹ƒve
kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, aá¹-á¹-hikasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«katÄ• mahato
idha, bhikkhave, bhikkhu aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• v
aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ \Se V 181/ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vive

virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhik
aá¹-á¹-hikasaÃ±Ã±Ä• evaá¹ƒ bahulÄ«katÄ• mahato saá¹ƒvegÄ• ya saá¹ƒvattatÄ«â€™â€™

phÄ• suvihÄ• rasuttaá¹ƒ

``aá¹-á¹-hikasaÃ±Ã±Ä• \Be III 115/ \Ee V 131/, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• maha
saá¹ƒvattati. kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, aá¹-á¹-hikasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«ka
phÄ• suvihÄ• rÄ• ya saá¹ƒvattati? idha, bhikkhave, bhikkhu aá¹-á¹-hikasaÃ±Ã±Ä• sahagata
bhÄ• veti ... pe ... aá¹-á¹-hikasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• v
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhik
aá¹-á¹-hikasaÃ±Ã±Ä• evaá¹ƒ bahulÄ«katÄ• mahato phÄ• suvihÄ• rÄ• ya saá¹ƒvattatÄ«â€™

2. puá¸·avakasuttaá¹ƒ

<239> ``puá¸·avakasaÃ±Ã±Ä• {puá¸·uvakasaÃ±Ã±Ä• (Katthaci) }, bhikkhave, bhÄ• vitÄ•
dutiyaá¹ƒ.

3. vinÄ«lakasuttaá¹ƒ

<240> ``vinÄ«lakasaÃ±Ã±Ä• , bhikkhave ... pe ... tatiyaá¹ƒ.

4. vicchiddakasuttaá¹ƒ

<241> ``vicchiddakasaÃ±Ã±Ä• , bhikkhave ... pe ... \Ne III 154/ catutthaá¹ƒ.

5. uddhumÄ• takasuttaá¹ƒ

<242> ``uddhumÄ• takasaÃ±Ã±Ä• , bhikkhave ... pe ... paÃ±camaá¹ƒ.

6. mettÄ• suttaá¹ƒ

<243> ``mettÄ• , bhikkhave, bhÄ• vitÄ• ... pe ... \Ne III 155/ chaá¹-á¹-haá¹ƒ.

7. karuá¹‡Ä• suttaá¹ƒ

<244> ``karuá¹‡Ä• , bhikkhave, bhÄ• vitÄ• ... pe ... sattamaá¹ƒ.

8. muditÄ• suttaá¹ƒ

<245> ``muditÄ• , bhikkhave, bhÄ• vitÄ• ... pe ... \Ne III 156/ aá¹-á¹-hamaá¹ƒ.

9. upekkhÄ• suttaá¹ƒ

<246> ``upekkhÄ• \Be III 116/, bhikkhave, bhÄ• vitÄ• ... pe ... navamaá¹ƒ.

10. Ä• nÄ• pÄ• nasuttaá¹ƒ

<247> ``Ä• nÄ• pÄ• nassati \Ne III 157/ \Ee V 132/, bhikkhave, bhÄ• vitÄ• ... pe ... dasama

Ä• nÄ• pÄ• navaggo sattamo.

tassuddÄ• naá¹ƒ ---

aá¹-á¹-hikapuá¸·avakaá¹ƒ vinÄ«lakaá¹ƒ, vicchiddakaá¹ƒ uddhumÄ• tena paÃ±camaá¹ƒ.

mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• , Ä• nÄ• pÄ• nena te dasÄ• ti ||

8. nirodhavaggo

1. asubhasuttaá¹ƒ

<248> ``asubhasaÃ±Ã±Ä• \Ne III 158/, bhikkhave ... pe ... paá¹-hamaá¹ƒ.

2. maraá¹‡asuttaá¹ƒ

<249> ``maraá¹‡asaÃ±Ã±Ä• \Se V 182/, bhikkhave ... pe ... \Ne III 159/ dutiyaá¹ƒ.

3. Ä• hÄ• repaá¹-ikÅ«lasuttaá¹ƒ

<250> ``Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , bhikkhave ... pe ... tatiyaá¹ƒ.

4. anabhiratisuttaá¹ƒ

<251> ``sabbaloke anabhiratisaÃ±Ã±Ä• , bhikkhave ... pe ... \Ne III 160/ catutthaá¹ƒ.

5. aniccasuttaá¹ƒ

<252> ``aniccasaÃ±Ã±Ä• , bhikkhave ... pe ... paÃ±camaá¹ƒ.

6. dukkhasuttaá¹ƒ

<253> ``anicce dukkhasaÃ±Ã±Ä• , bhikkhave ... pe ... \Ne III 161/ chaá¹-á¹-haá¹ƒ.

7. anattasuttaá¹ƒ

<254> ``dukkhe \Be III 117/ \Ee V 133/ anattasaÃ±Ã±Ä• , bhikkhave ... pe ... \Ne III 162/ sa

8. pahÄ• nasuttaá¹ƒ

<255> ``pahÄ• nasaÃ±Ã±Ä• , bhikkhave ... pe ... aá¹-á¹-hamaá¹ƒ.

9. virÄ• gasuttaá¹ƒ

<256> ``virÄ• gasaÃ±Ã±Ä• , bhikkhave ... pe ... \Ne III 163/ navamaá¹ƒ.

10. nirodhasuttaá¹ƒ

<257> ``nirodhasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mah
bhÄ• vitÄ• ca, bhikkhave, nirodhasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti m
bhikkhave, bhikkhu nirodhasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe
nirodhasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ vi
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, nirodhasaÃ
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• ti.

``nirodhasaÃ±Ã±Ä• ya, bhikkhave, bhÄ• vitÄ• ya bahulÄ«katÄ• ya dvinnaá¹ƒ phalÄ• naá¹ƒ
pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• m
bhikkhave, nirodhasaÃ±Ã±Ä• ya kathaá¹ƒ bahulÄ«katÄ• ya dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±
pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• m
\Se V 183/ nirodhasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... nirodh
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• ya kho, bhikkhave, nirodhasaÃ±Ã±Ä• ya evaá
phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã
anÄ• gÄ• mitÄ• â€™â€™ ti.

``nirodhasaÃ±Ã±Ä• , bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahato atthÄ• ya saá¹ƒvattati,
saá¹ƒvattati, mahato saá¹ƒvegÄ• ya saá¹ƒvattati, mahato phÄ• suvihÄ• rÄ• ya saá¹ƒvattati.
bhikkhave, nirodhasaÃ±Ã±Ä• kathaá¹ƒ bahulÄ«katÄ• \Ee V 134/ mahato atthÄ• ya saá¹ƒva
\Be III 118/ saá¹ƒvattati, mahato saá¹ƒvegÄ• ya saá¹ƒvattati, mahato phÄ• suvihÄ• rÄ• ya s
bhikkhave \Ne III 164/, bhikkhu nirodhasaÃ±Ã±Ä• sahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ
nirodhasaÃ±Ã±Ä• sahagataá¹ƒ upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ vi
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, nirodhasaÃ
mahato atthÄ• ya saá¹ƒvattati, mahato yogakkhemÄ• ya saá¹ƒvattati, mahato saá¹ƒvegÄ• y
phÄ• suvihÄ• rÄ• ya saá¹ƒvattatÄ«â€™â€™ ti. dasamaá¹ƒ.

nirodhavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

asubhamaraá¹‡aÄ• hÄ• re, paá¹-ikÅ«laanabhiratena {paá¹-ikÅ«lena ca sabbaloke (Se) }.

aniccadukkhaanattapahÄ• naá¹ƒ, virÄ• ganirodhena te dasÄ• ti ||

9. gaá¹…gÄ• peyyÄ• lavaggo

1-12. gaá¹…gÄ• nadÄ«Ä• disuttaá¹ƒ

258-269__._ ``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napo
evameva kho, bhikkhave, bhikkhu satta bojjhaá¹…ge bhÄ• vento satta bojjhaá¹…ge bahulÄ
hoti nibbÄ• napoá¹‡o \Se V 184/ nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkhave, bhikkhu satta
satta bojjhaá¹…ge bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ
satisambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekan
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhav
bojjhaá¹…ge bhÄ• vento satta bojjhaá¹…ge bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• nap
nibbÄ• napabbhÄ• roâ€™â€™ ti. (yÄ• va esanÄ• pÄ• á¸·i vitthÄ• retabbÄ•).

gaá¹…gÄ• peyyÄ• lavaggo navamo.

tassuddÄ• naá¹ƒ ---

cha \Ne III 165/ \Be III 119/ \Ee V 135/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

10. appamÄ• davaggo

1-10. tathÄ• gatÄ• disuttaá¹ƒ

<270> ``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahu
\Ne III 166/.

appamÄ• davaggo dasamo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• rena vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• ca, vatthena dasamaá¹ƒ padanti ||

(appamÄ• davaggo bojjhaá¹…gasaá¹ƒyuttassa bojjhaá¹…gavasena vitthÄ• retabbÄ•).

11. balakaraá¹‡Ä«yavaggo

1-12. balÄ• disuttaá¹ƒ

<280> ``seyyathÄ• pi, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ• karÄ«yanti ... pe

balakaraá¹‡Ä«yavaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ \Ee V 136/ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

(balakaraá¹‡Ä«yavaggo bojjhaá¹…gasaá¹ƒyuttassa bojjhaá¹…gavasena vitthÄ• retabbÄ•).

12. esanÄ• vaggo

1-10. esanÄ• disuttaá¹ƒ

<292> ``tisso \Ne III 178/ \Be III 120/ imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesa
brahmacariyesanÄ• ti vitthÄ• retabbaá¹ƒ.

esanÄ• vaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• ya cÄ• ti ||

(bojjhaá¹…gasaá¹ƒyuttassa esanÄ• peyyÄ• laá¹ƒ vivekanissitato vitthÄ• retabbaá¹ƒ).

13. oghavaggo

1-8. oghÄ• disuttaá¹ƒ

<302> ``cattÄ• rome bhikkhave \Ne III 186/, oghÄ• . katame cattÄ• ro? kÄ• mogho, bhavog
avijjoghoti vitthÄ• retabbaá¹ƒ.

10. uddhambhÄ• giyasuttaá¹ƒ

<311> sÄ• vatthinidÄ• naá¹ƒ. ``paÃ±cimÄ• ni, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojan
rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• \Ee V 137/ --- imÄ• ni kho, bhikk
paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ udd
saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya satta bojj
satta? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ga
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• ve
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ ... a
amataparÄ• yanaá¹ƒ amatapariyosÄ• naá¹ƒ ... nibbÄ• naninnaá¹ƒ nibbÄ• napoá¹‡aá¹ƒ nibb
kho, bhikkhave, bhikkhu paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhi
parikkhayÄ• ya pahÄ• nÄ• ya ime satta bojjhaá¹…gÄ• bhÄ• vetabbÄ• â€™â€™ ti. dasama

oghavaggo terasamo.

tassuddÄ• naá¹ƒ ---

ogho \Ne III 191/ \Be III 121/ yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• nÄ«ti ||

14. punagaá¹…gÄ• peyyÄ• lavaggo

312-323 á¹• 14 punagaá¹…gÄ• nadÄ«Ä• disuttaá¹ƒ

vaggo cuddasamo.

uddÄ• naá¹ƒ ---

cha \Ee V 138/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

(bojjhaá¹…gasaá¹ƒyuttassa gaá¹…gÄ• peyyÄ• laá¹ƒ rÄ• gavasena vitthÄ• retabbaá¹ƒ).

15. punaappamÄ• davaggo

324-333 á¹• 14 tathÄ• gatÄ• disuttaá¹ƒ

pannarasamo.

uddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• rena vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• ca, vatthena dasamaá¹ƒ padanti ||

(appamÄ• davaggo rÄ• gavasena vitthÄ• retabbo).

16. punabalakaraá¹‡Ä«yavaggo

334-345 á¹• 14 punabalÄ• disuttaá¹ƒ

soá¸·asamo.

uddÄ• naá¹ƒ ---

balaá¹ƒ \Be III 122/ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

(bojjhaá¹…gasaá¹ƒyuttassa balakaraá¹‡Ä«yavaggo rÄ• gavasena vitthÄ• retabbo).

17. punaesanÄ• vaggo

346-356 á¹• 14 punaesanÄ• disuttaá¹ƒ

punaesanÄ• vaggo sattarasamo.

uddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• ya cÄ• ti ||

18. punaoghavaggo

357-366 á¹• 14 punaoghÄ• disuttaá¹ƒ

bojjhaá¹…gasaá¹ƒyutassa punaoghavaggo aá¹-á¹-hÄ• rasamo.

uddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• nÄ«ti ||

(rÄ• gavinayapariyosÄ• na-dosavinayapariyosÄ• na-mohavinayapariyosÄ• navaggo vitthÄ•
maggasaá¹ƒyuttaá¹ƒ vitthÄ• retabbaá¹ƒ, tadapi bojjhaá¹…gasaá¹ƒyuttaá¹ƒ vitthÄ• retabbaá¹

bojjhaá¹…gasaá¹ƒyuttaá¹ƒ dutiyaá¹ƒ.

3. satipaá¹-á¹-hÄ• nasaá¹ƒyuttaá¹ƒ

1. ambapÄ• livaggo

1. ambapÄ• lisuttaá¹ƒ

<367> evaá¹ƒ \Se V 190/ \Ne III 220/ \Be III 123/ \Ee V 141/ me sutaá¹ƒ --- ekaá¹ƒ samayaá
vesÄ• liyaá¹ƒ viharati ambapÄ• livane. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkh
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ sam
dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sac
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ•
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupass
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sa
vineyya loke abhijjhÄ• domanassaá¹ƒ; dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ«
loke abhijjhÄ• domanassaá¹ƒ. ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiy
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti.

idamavoca \Se V 191/ bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinan

2. satisuttaá¹ƒ

<368> ekaá¹ƒ \Ne III 221/ \Ee V 142/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati ambapÄ
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadanteâ€™â€™ ti te bhikkh
bhagavÄ• etadavoca ---

``sato, bhikkhave, bhikkhu vihareyya sampajÄ• no. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«.
bhikkhu sato hoti? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
\Be III 124/ loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dha
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kh
hoti.

``kathaÃ±ca, bhikkhave, bhikkhu sampajÄ• no hoti? idha, bhikkhave, bhikkhu abhikkante pa
sampajÄ• nakÄ• rÄ« hoti, Ä• lokite vilokite sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite s
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ
uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« hoti, gate á¹-hite nisinne sutte jÄ• garite bh
sampajÄ• nakÄ• rÄ« hoti. evaá¹ƒ kho, bhikkhave, bhikkhu sampajÄ• nakÄ• rÄ« hoti. sato, b
vihareyya sampajÄ• no. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. bhikkhusuttaá¹ƒ

<369> ekaá¹ƒ \Se V 192/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• tha
atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``s
bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• el
appamatto Ä• tÄ• pÄ« \Ne III 222/ pahitatto vihareyyaâ€™â€™ nti. ``evameva panidhekacc
{mameva (Ce) } ajjhesanti, dhamme ca bhÄ• site mameva anubandhitabbaá¹ƒ maÃ±Ã±antÄ
bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ, desetu sugato saá¹ƒkhittena dhammaá¹ƒ. ap
bhÄ• sitassa atthaá¹ƒ jÄ• neyyaá¹ƒ, appeva nÄ• mÄ• haá¹ƒ bhagavato bhÄ• sitassa dÄ• yÄ
``tasmÄ• tiha tvaá¹ƒ, bhikkhu, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ•
sÄ«laÃ±ca suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• . yato kho te, bhikkhu, sÄ«laÃ±ca suvisuddh
diá¹-á¹-hi ca ujukÄ• , tato tvaá¹ƒ, bhikkhu, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya cattÄ•
tividhena bhÄ• veyyÄ• si.

katame \Be III 125/ cattÄ• ro? idha tvaá¹ƒ, bhikkhu, ajjhattaá¹ƒ vÄ• kÄ• ye kÄ• yÄ• nupass
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; bahiddhÄ• vÄ• kÄ• ye kÄ• y
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; ajjhattabahiddhÄ• \Se V 193
viharÄ• hi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhatta
... bahiddhÄ• vÄ• vedanÄ• su ... pe ... ajjhattabahiddhÄ• vÄ• vedanÄ• su vedanÄ• nupas
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhattaá¹ƒ vÄ• citte ... pe ...
... pe ... ajjhattabahiddhÄ• vÄ• citte cittÄ• nupassÄ« viharÄ• hi Ä• tÄ• pÄ« sampajÄ• no sa
abhijjhÄ• domanassaá¹ƒ. ajjhattaá¹ƒ vÄ• dhammesu ... pe ... bahiddhÄ• vÄ• dhammesu ..
vÄ• dhammesu dhammÄ• nupassÄ« viharÄ• hi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya
kho tvaá¹ƒ, bhikkhu, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ
bhÄ• vessasi, tato tuyhaá¹ƒ, bhikkhu, yÄ• ratti vÄ• divaso vÄ• Ä• gamissati vuddhiyeva pÄ
dhammesu, no parihÄ• nÄ«â€™â€™ ti.

atha kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• \Ee V 144/ anumoditvÄ• uá¹-á
bhagavantaá¹ƒ \Ne III 223/ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho s
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya ku
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ c
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati \Se V 194/. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ b
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca par
ahosÄ«ti. tatiyaá¹ƒ.

4. sÄ• lasuttaá¹ƒ

<370> ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati sÄ• lÄ• ya brÄ• hmaá¹‡agÄ• me. ta
Ä• mantesi ... pe ... etadavoca ---

``ye te, bhikkhave, bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavinay
bhikkhÅ« catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• ya samÄ• dapetabbÄ• nivese
katamesaá¹ƒ catunnaá¹ƒ? etha tumhe, Ä• vuso, kÄ• ye \Be III 126/ kÄ• yÄ• nupassino vihar
ekodibhÅ«tÄ• vippasannacittÄ• samÄ• hitÄ• ekaggacittÄ• , kÄ• yassa yathÄ• bhÅ«taá¹ƒ
vedanÄ• nupassino viharatha Ä• tÄ• pino sampajÄ• nÄ• ekodibhÅ«tÄ• vippasannacittÄ• s
vedanÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya; citte cittÄ• nupassino viharatha Ä• tÄ• pin
vippasannacittÄ• samÄ• hitÄ• ekaggacittÄ• , cittassa yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya; dh
viharatha Ä• tÄ• pino sampajÄ• nÄ• ekodibhÅ«tÄ• vippasannacittÄ• samÄ• hitÄ• ekagga
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• ya. yepi \Ee V 145/ te, bhikkhave, bhikkhÅ« sekhÄ• appattan
yogakkhemaá¹ƒ patthayamÄ• nÄ• viharanti, tepi kÄ• ye kÄ• yÄ• nupassino viharanti Ä• tÄ•
ekodibhÅ«tÄ• vippasannacittÄ• samÄ• hitÄ• ekaggacittÄ• \Se V 195/, kÄ• yassa pariÃ±Ã
vedanÄ• nupassino viharanti Ä• tÄ• pino sampajÄ• nÄ• ekodibhÅ«tÄ• vippasannacittÄ• s
vedanÄ• naá¹ƒ pariÃ±Ã±Ä• ya; citte cittÄ• nupassino viharanti Ä• tÄ• pino sampajÄ• nÄ• e
samÄ• hitÄ• ekaggacittÄ• , cittassa pariÃ±Ã±Ä• ya; dhammesu dhammÄ• nupassino vihara
ekodibhÅ«tÄ• vippasannacittÄ• samÄ• hitÄ• ekaggacittÄ• , dhammÄ• naá¹ƒ pariÃ±Ã±Ä•

``yepi \Ne III 224/ te, bhikkhave, bhikkhÅ« arahanto khÄ«á¹‡Ä• savÄ• vusitavanto katakara
anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• sammadaÃ±Ã±Ä• vimuttÄ• , tepi k
Ä• tÄ• pino sampajÄ• nÄ• ekodibhÅ«tÄ• vippasannacittÄ• samÄ• hitÄ• ekaggacittÄ• , kÄ
vedanÄ• nupassino viharanti Ä• tÄ• pino sampajÄ• nÄ• ekodibhÅ«tÄ• vippasannacittÄ• s
vedanÄ• hi visaá¹ƒyuttÄ• ; citte cittÄ• nupassino viharanti Ä• tÄ• pino sampajÄ• nÄ• ekodib
samÄ• hitÄ• ekaggacittÄ• , cittena visaá¹ƒyuttÄ• ; dhammesu dhammÄ• nupassino viharan
ekodibhÅ«tÄ• vippasannacittÄ• samÄ• hitÄ• ekaggacittÄ• , dhammehi visaá¹ƒyuttÄ• .

``yepi te, bhikkhave, bhikkhÅ« navÄ• acirapabbajitÄ• adhunÄ• gatÄ• imaá¹ƒ dhammavina
bhikkhÅ« imesaá¹ƒ catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• ya \Se V 196/ samÄ•
patiá¹-á¹-hÄ• petabbÄ• â€™â€™ ti. catutthaá¹ƒ.

5. akusalarÄ• sisuttaá¹ƒ

<371> sÄ• vatthinidÄ• naá¹ƒ \Be III 127/. tatra kho bhagavÄ• etadavoca --- `` `akusalarÄ•
vadamÄ• no paÃ±ca nÄ«varaá¹‡e sammÄ• vadamÄ• no vadeyya. kevalo hÄ• yaá¹ƒ, bhikk
paÃ±ca nÄ«varaá¹‡Ä• . katame paÃ±ca? kÄ• macchandanÄ«varaá¹‡aá¹ƒ \Ee V 146/, byÄ•
thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá

bhikkhave, vadamÄ• no ime paÃ±ca nÄ«varaá¹‡e sammÄ• vadamÄ• no vadeyya. kevalo h
akusalarÄ• si, yadidaá¹ƒ --- paÃ±ca nÄ«varaá¹‡Ä• .

`` `kusalarÄ• sÄ«â€™ ti, bhikkhave, vadamÄ• no cattÄ• ro satipaá¹-á¹-hÄ• ne sammÄ• va
hÄ• yaá¹ƒ, bhikkhave, kusalarÄ• si, yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cat
bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke a
vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« samp
loke abhijjhÄ• domanassaá¹ƒ \Ne III 225/. `kusalarÄ• sÄ«â€™ ti, bhikkhave, vadamÄ• no im
satipaá¹-á¹-hÄ• ne sammÄ• vadamÄ• no vadeyya. kevalo hÄ• yaá¹ƒ, bhikkhave, kusalarÄ•
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. sakuá¹‡agghisuttaá¹ƒ

<372> ``bhÅ«tapubbaá¹ƒ, bhikkhave, sakuá¹‡agghi lÄ• paá¹ƒ sakuá¹‡aá¹ƒ sahasÄ• ajjhap
bhikkhave, lÄ• po sakuá¹‡o sakuá¹‡agghiyÄ• hariyamÄ• no evaá¹ƒ paridevasi --- `mayame
(Katthaci) } alakkhikÄ• , mayaá¹ƒ \Se V 197/ appapuÃ±Ã±Ä• , ye mayaá¹ƒ agocare carimha
mayaá¹ƒ gocare careyyÄ• ma sake pettike visaye, na myÄ• yaá¹ƒ {na cÄ• yaá¹ƒ (Ce) }, sak
abhavissa, yadidaá¹ƒ --- yuddhÄ• yÄ• â€™ ti. `ko pana te, lÄ• pa, gocaro sako pettiko visay
--- naá¹…galakaá¹-á¹-hakaraá¹‡aá¹ƒ leá¸• á¸• uá¹-á¹-hÄ• naâ€™â€™ â€™ nti. ``atha \Ee V
sakuá¹‡agghi sake bale apatthaddhÄ• sake bale asaá¹ƒvadamÄ• nÄ• {avacamÄ• nÄ• (Ce
pamuÃ±ci --- `gaccha kho tvaá¹ƒ, lÄ• pa, tatrapi me gantvÄ• na mokkhasÄ«â€™â€™ â€™

``atha \Be III 128/ kho, bhikkhave, lÄ• po sakuá¹‡o naá¹…galakaá¹-á¹-hakaraá¹‡aá¹ƒ leá¸•
gantvÄ• mahantaá¹ƒ leá¸• á¸• uá¹ƒ abhiruhitvÄ• sakuá¹‡agghiá¹ƒ vadamÄ• no aá¹-á¹-hÄ•
sakuá¹‡agghi, ehi kho dÄ• ni me, sakuá¹‡agghÄ«â€™ ti. atha kho sÄ• , bhikkhave, sakuá¹‡
apatthaddhÄ• sake bale asaá¹ƒvadamÄ• nÄ• ubho pakkhe sannayha {sandhÄ• ya (Ce Se
ajjhappattÄ• . yadÄ• kho, bhikkhave, aÃ±Ã±Ä• si lÄ• po sakuá¹‡o `bahuÄ• gato kho myÄ•
atha tasseva leá¸• á¸• ussa antaraá¹ƒ paccupÄ• di. atha kho, bhikkhave, sakuá¹‡agghi tatth
paccatÄ• á¸·esi. evaÃ±hi taá¹ƒ {evaá¹ƒ hetaá¹ƒ (Ce) }, bhikkhave, hoti yo agocare carati par

``tasmÄ• tiha, bhikkhave, mÄ• agocare carittha paravisaye. agocare, bhikkhave, carataá¹ƒ
mÄ• ro otÄ• raá¹ƒ, lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave, bhikkhuno agocaro
paÃ±ca kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• \Se V 198/ saddÄ• ... pe ... ghÄ• na
gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• --- ayaá¹ƒ, bhikkhave, bhikkhuno agocaro paravisayo.

``gocare, bhikkhave, caratha sake pettike visaye. gocare, bhikkhave, carataá¹ƒ sake pettike

lacchati mÄ• ro otÄ• raá¹ƒ, na lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko \Ee V 148/ ca, bhikkha
pettiko visayo? yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha, bhikkha
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doman
citte ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vin
abhijjhÄ• domanassaá¹ƒ --- ayaá¹ƒ, bhikkhave, bhikkhuno gocaro sako pettiko visayoâ€™â

7. makkaá¹-asuttaá¹ƒ

<373> ``atthi, bhikkhave, himavato pabbatarÄ• jassa duggÄ• visamÄ• desÄ• , yattha neva
na manussÄ• naá¹ƒ. atthi, bhikkhave, himavato pabbatarÄ• jassa \Be III 129/ duggÄ• visan
makkaá¹-Ä• naÃ±hi kho cÄ• rÄ«, na manussÄ• naá¹ƒ. atthi, bhikkhave, himavato pabbatarÄ
ramaá¹‡Ä«yÄ• , yattha makkaá¹-Ä• naÃ±ceva cÄ• rÄ« manussÄ• naÃ±ca. tatra, bhikkhave,
lepaá¹ƒ oá¸• á¸• enti makkaá¹-Ä• naá¹ƒ bÄ• dhanÄ• ya.

``tatra, bhikkhave, ye te makkaá¹-Ä• abÄ• lajÄ• tikÄ• alolajÄ• tikÄ• , te taá¹ƒ lepaá¹ƒ disvÄ
parivajjanti. yo pana so hoti \Se V 199/ makkaá¹-o bÄ• lajÄ• tiko lolajÄ• tiko, so taá¹ƒ lepaá¹
hatthena gaá¹‡hÄ• ti. so tattha bajjhati. `hatthaá¹ƒ mocessÄ• mÄ«â€™ ti dutiyena hatthena
bajjhati. `ubho hatthe mocessÄ• mÄ«â€™ ti pÄ• dena gaá¹‡hÄ• ti. so tattha bajjhati. `ubho
pÄ• daÃ±cÄ• â€™ ti dutiyena pÄ• dena gaá¹‡hÄ• ti. so tattha bajjhati. `ubho hatthe mocess
tuá¹‡á¸• ena gaá¹‡hÄ• ti. so tattha bajjhati. evaÃ±hi so, bhikkhave, makkaá¹-o paÃ±coá¸• á
anayaá¹ƒ Ä• panno byasanaá¹ƒ Ä• panno yathÄ• kÄ• makaraá¹‡Ä«yo \Ne III 227/ \Ee V 14
bhikkhave, luddo vijjhitvÄ• tasmiá¹ƒyeva kaá¹-á¹-hakataá¹…gÄ• re {tasmiá¹ƒyeva makkaá¹-
} avassajjetvÄ• yena kÄ• maá¹ƒ pakkamati. evaá¹ƒ so taá¹ƒ, bhikkhave, hoti yo agocare ca

``tasmÄ• tiha, bhikkhave, mÄ• agocare carittha paravisaye. agocare, bhikkhave, carataá¹ƒ
mÄ• ro otÄ• raá¹ƒ, lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave, bhikkhuno agocaro
paÃ±ca kÄ• maguá¹‡Ä• . katame paÃ±ca? cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• iá¹-á¹-hÄ• kantÄ•
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• , sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• iá¹-á¹-hÄ• kantÄ• ma
kÄ• mÅ«pasaá¹ƒhitÄ• rajanÄ«yÄ• . ayaá¹ƒ, bhikkhave, bhikkhuno agocaro paravisayo.

``gocare, bhikkhave, caratha sake pettike visaye. gocare, bhikkhave \Se V 200/, carataá¹ƒ s
na lacchati mÄ• ro otÄ• raá¹ƒ, na lacchati mÄ• ro Ä• rammaá¹‡aá¹ƒ. ko ca, bhikkhave, bhik
visayo? yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro \Be III 130/? idha, bhi
kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ•
pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ, bhikkhave, bhikkhuno gocaro sako pettiko visayoâ€™â€™

8. sÅ«dasuttaá¹ƒ

<374> ``seyyathÄ• pi, bhikkhave, bÄ• lo abyatto akusalo sÅ«do rÄ• jÄ• naá¹ƒ vÄ• rÄ• jam
{rÄ• jamahÄ• mattÄ• naá¹ƒ vÄ• (Ce) } nÄ• naccayehi sÅ«pehi paccupaá¹-á¹-hito assa --- a
tittakaggehipi, kaá¹-ukaggehipi, madhuraggehipi, khÄ• rikehipi, akhÄ• rikehipi, loá¹‡ikehipi,

``sa \Ee V 150/ kho so, bhikkhave, bÄ• lo abyatto akusalo sÅ«do sakassa bhattu nimittaá¹ƒ
`idaá¹ƒ vÄ• me ajja bhattu sÅ«peyyaá¹ƒ ruccati, imassa vÄ• abhiharati, imassa vÄ• bahuá
vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati. ambilaggaá¹ƒ vÄ• me ajja bhattu sÅ«peyyaá¹ƒ ruccati \Ne III
abhiharati, ambilaggassa vÄ• bahuá¹ƒ gaá¹‡hÄ• ti, ambilaggassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ•
ajja ... kaá¹-ukaggaá¹ƒ vÄ• me ajja ... madhuraggaá¹ƒ vÄ• me ajja ... khÄ• rikaá¹ƒ vÄ• me
vÄ• me ajja ... loá¹‡ikaá¹ƒ \Se V 201/ vÄ• me ajja ... aloá¹‡ikaá¹ƒ vÄ• me ajja bhattu sÅ«p
aloá¹‡ikassa vÄ• abhiharati, aloá¹‡ikassa vÄ• bahuá¹ƒ gaá¹‡hÄ• ti, aloá¹‡ikassa vÄ• vaá
bhÄ• satÄ«â€™â€™ â€™ ti.

``sa kho so, bhikkhave, bÄ• lo abyatto akusalo sÅ«do na ceva lÄ• bhÄ« hoti acchÄ• danas
na lÄ• bhÄ« abhihÄ• rÄ• naá¹ƒ. taá¹ƒ kissa hetu? tathÄ• hi so, bhikkhave, bÄ• lo abyatto a
bhattu nimittaá¹ƒ na uggaá¹‡hÄ• ti. evameva kho, bhikkhave, idhekacco bÄ• lo abyatto aku
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doma
kÄ• yÄ• nupassino viharato cittaá¹ƒ na samÄ• dhiyati, upakkilesÄ• na pahÄ«yanti. so taá¹ƒ
uggaá¹‡hÄ• ti. vedanÄ• su vedanÄ• nupassÄ« viharati ... pe ... citte cittÄ• nupassÄ« vihara
... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke
dhammesu dhammÄ• nupassino viharato cittaá¹ƒ na samÄ• dhiyati, upakkilesÄ• na pahÄ«
uggaá¹‡hÄ• ti.

``sa kho so, bhikkhave, bÄ• lo abyatto akusalo bhikkhu na ceva lÄ• bhÄ« hoti diá¹-á¹-heva
sukhavihÄ• rÄ• naá¹ƒ, na lÄ• bhÄ« satisampajaÃ±Ã±assa \Ee V 151/. taá¹ƒ kissa hetu? tat
bÄ• lo abyatto akusalo bhikkhu sakassa cittassa nimittaá¹ƒ na uggaá¹‡hÄ• ti.

``seyyathÄ• pi, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do rÄ• jÄ• naá¹ƒ \Se V 202/ vÄ•
nÄ• naccayehi sÅ«pehi paccupaá¹-á¹-hito assa --- ambilaggehipi, tittakaggehipi, kaá¹-ukagg
madhuraggehipi, khÄ• rikehipi, akhÄ• rikehipi, loá¹‡ikehipi, aloá¹‡ikehipi.

``sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do sakassa bhattu nimittaá¹ƒ uggaá¹
vÄ• me ajja bhattu sÅ«peyyaá¹ƒ ruccati, imassa vÄ• abhiharati, imassa vÄ• bahuá¹ƒ gaá¹
vaá¹‡á¹‡aá¹ƒ bhÄ• sati. ambilaggaá¹ƒ vÄ• me ajja bhattu sÅ«peyyaá¹ƒ ruccati \Ne III 229/,
abhiharati, ambilaggassa vÄ• bahuá¹ƒ gaá¹‡hÄ• ti, ambilaggassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ•
ajja ... kaá¹-ukaggaá¹ƒ vÄ• me ajja ... madhuraggaá¹ƒ vÄ• me ajja ... khÄ• rikaá¹ƒ vÄ• me

vÄ• me ajja ... loá¹‡ikaá¹ƒ vÄ• me ajja ... aloá¹‡ikaá¹ƒ vÄ• me ajja bhattu sÅ«peyyaá¹ƒ ru
vÄ• abhiharati, aloá¹‡ikassa vÄ• bahuá¹ƒ gaá¹‡hÄ• ti, aloá¹‡ikassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ

``sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do lÄ• bhÄ« ceva hoti acchÄ• danas
lÄ• bhÄ« abhihÄ• rÄ• naá¹ƒ. taá¹ƒ kissa hetu? tathÄ• hi so, bhikkhave, paá¹‡á¸• ito byatto
bhattu nimittaá¹ƒ uggaá¹‡hÄ• ti. evameva kho, bhikkhave, idhekacco paá¹‡á¸• ito byatto kus
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doman
kÄ• yÄ• nupassino viharato \Se V 203/ cittaá¹ƒ samÄ• dhiyati, upakkilesÄ• pahÄ«yanti \Ee
nimittaá¹ƒ uggaá¹‡hÄ• ti. vedanÄ• su vedanÄ• nupassÄ« viharati ... pe ... citte cittÄ• nupass
... dhammesu dhammÄ• nupassÄ« viharati \Be III 132/ Ä• tÄ• pÄ« sampajÄ• no satimÄ• , v
abhijjhÄ• domanassaá¹ƒ. tassa dhammesu dhammÄ• nupassino viharato cittaá¹ƒ samÄ• dh
so taá¹ƒ nimittaá¹ƒ uggaá¹‡hÄ• ti.

``sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo bhikkhu lÄ• bhÄ« ceva hoti diá¹-á¹-heva
sukhavihÄ• rÄ• naá¹ƒ, lÄ• bhÄ« hoti satisampajaÃ±Ã±assa. taá¹ƒ kissa hetu? tathÄ• hi so,
byatto kusalo bhikkhu sakassa cittassa nimittaá¹ƒ uggaá¹‡hÄ• tÄ«â€™â€™ ti. aá¹-á¹-hama

9. gilÄ• nasuttaá¹ƒ

<375> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati veá¸·uva
(Ce Se Ke Ee) }. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``etha tumhe, bhikkhave, sam
yathÄ• mittaá¹ƒ yathÄ• sandiá¹-á¹-haá¹ƒ yathÄ• sambhattaá¹ƒ vassaá¹ƒ upetha. idhevÄ• ha
vassaá¹ƒ upagacchÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti \Ne III 230/ kho te bhik
paá¹-issutvÄ• samantÄ• vesÄ• liyÄ• yathÄ• mittaá¹ƒ yathÄ• sandiá¹-á¹-haá¹ƒ yathÄ• sam
upagacchuá¹ƒ. bhagavÄ• pana tattheva veá¸·uvagÄ• make vassaá¹ƒ upagacchi {upagaÃ±

atha kho bhagavato vassÅ«pagatassa kharo Ä• bÄ• dho uppajji, bÄ• á¸·hÄ• vedanÄ• vatt
sudaá¹ƒ bhagavÄ• sato sampajÄ• no adhivÄ• sesi avihaÃ±Ã±amÄ• no. atha kho bhagavat
204/ me taá¹ƒ patirÅ«paá¹ƒ, yohaá¹ƒ anÄ• mantetvÄ• upaá¹-á¹-hÄ• ke anapaloketvÄ• bhik
parinibbÄ• yeyyaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ Ä• bÄ• dhaá¹ƒ vÄ«riyena paá¹-ipaá¹‡Ä• m
adhiá¹-á¹-hÄ• ya \Ee V 153/ vihareyyaâ€™â€™ nti. atha kho bhagavÄ• taá¹ƒ Ä• bÄ• dhaá¹
paá¹-ipaá¹‡Ä• metvÄ• jÄ«vitasaá¹…khÄ• raá¹ƒ adhiá¹-á¹-hÄ• ya vihÄ• si. (atha kho bhagav
paá¹-ippassambhi) { ( ) DN II 164 dissati}.

atha kho bhagavÄ• gilÄ• nÄ• vuá¹-á¹-hito {gilÄ• navuá¹-á¹-hito (saddanÄ«ti) } aciravuá¹-á¹
vihÄ• rÄ• nikkhamitvÄ• vihÄ• rapacchÄ• yÄ• yaá¹ƒ {vihÄ• rapacchÄ• chÄ• yÄ• yaá¹ƒ (bah
nisÄ«di. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ \Be I

``diá¹-á¹-ho me, bhante, bhagavato phÄ• su; diá¹-á¹-haá¹ƒ, bhante, bhagavato khamanÄ«ya
bhante, bhagavato yÄ• panÄ«yaá¹ƒ. api ca me, bhante, madhurakajÄ• to viya kÄ• yo, disÄ•
dhammÄ• pi maá¹ƒ nappaá¹-ibhanti bhagavato gelaÃ±Ã±ena. api ca me, bhante, ahosi kÄ•
`na tÄ• va bhagavÄ• parinibbÄ• yissati, na yÄ• va bhagavÄ• bhikkhusaá¹…ghaá¹ƒ Ä• rabb
udÄ• haratÄ«â€™â€™ â€™ ti.

``kiá¹ƒ pana dÄ• ni, Ä• nanda, bhikkhusaá¹…gho mayi paccÄ• sÄ«sati {paccÄ• siá¹ƒsati (C
Ä• nanda, mayÄ• dhammo anantaraá¹ƒ abÄ• hiraá¹ƒ karitvÄ• . natthÄ• nanda, tathÄ• gata
Ä• cariyamuá¹-á¹-hi. yassa nÅ«na, Ä• nanda, evamassa --- `ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ p
`mamuddesiko bhikkhusaá¹…ghoâ€™ ti vÄ• , so nÅ«na, Ä• nanda, bhikkhusaá¹…ghaá¹ƒ Ä
tathÄ• gatassa kho, Ä• nanda, na evaá¹ƒ hoti --- `ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ•
205/, `mamuddesiko bhikkhusaá¹…ghoâ€™ ti vÄ• . sa kiá¹ƒ {so nÅ«na (Ce Ee) }, Ä• nanda
bhikkhusaá¹…ghaá¹ƒ Ä• rabbha kiÃ±cideva udÄ• harissati! etarahi kho panÄ• haá¹ƒ, Ä• na
mahallako addhagato vayoanuppatto. Ä• sÄ«tiko me vayo vattati. seyyathÄ• pi, Ä• nanda, ja
{jarasakaá¹-aá¹ƒ (sabbattha) } veá¸·amissakena {vegamissakena (Ce), veá¸·umissakena (S
(Ee Katthaci), vekhamissakena (Katthaci) } yÄ• peti; evameva kho, Ä• nanda, vedhamissak
kÄ• yo yÄ• peti.

``yasmiá¹ƒ \Ne III 231/ \Ee V 154/, Ä• nanda, samaye tathÄ• gato sabbanimittÄ• naá¹ƒ ama
vedanÄ• naá¹ƒ nirodhÄ• animittaá¹ƒ cetosamÄ• dhiá¹ƒ upasampajja viharati, phÄ• sutaro {
}, Ä• nanda, tasmiá¹ƒ samaye tathÄ• gatassa kÄ• yo hoti {tathÄ• gatassa hoti (bahÅ«su) }. t
attadÄ«pÄ• viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , dhammadÄ«pÄ• dhammasara

``kathaÃ±cÄ• nanda, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhamma
anaÃ±Ã±asaraá¹‡o? idhÄ• nanda, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sa
abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ«
sampajÄ• no \Be III 134/ satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kho, Ä• na
viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammadÄ«po dhammasaraá¹‡o anaÃ±Ã±asara
etarahi vÄ• mamaccaye vÄ• attadÄ«pÄ• viharissanti attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä•
dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• \Se V 206/; tamatagge mete, Ä• nanda, bhikkhÅ«
sikkhÄ• kÄ• mÄ• â€™â€™ ti. navamaá¹ƒ.

10. bhikkhunupassayasuttaá¹ƒ

<376> atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
bhikkhunupassayo tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. at
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä•
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho tÄ• bhikkhuniyo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ eta

``idha, bhante Ä• nanda, sambahulÄ• bhikkhuniyo catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹
{supaá¹-á¹-hitacittÄ• (Ce Ee Katthaci) } viharantiyo uá¸·Ä• raá¹ƒ pubbenÄ• paraá¹ƒ visesaá
ti {sampajÄ• nantÄ«ti (Katthaci) }. ``evametaá¹ƒ \Ee V 155/, bhaginiyo, evametaá¹ƒ, bhagini
bhaginiyo, bhikkhu vÄ• bhikkhunÄ« vÄ• catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitt
pÄ• á¹-ikaá¹…khaá¹ƒ --- `uá¸·Ä• raá¹ƒ pubbenÄ• paraá¹ƒ visesaá¹ƒ saÃ±jÄ• nissatÄ«â€™â

atha \Ne III 232/ kho Ä• yasmÄ• Ä• nando tÄ• bhikkhuniyo dhammiyÄ• kathÄ• ya sandas
samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho Ä• yasmÄ•
piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• te
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ. ekamantaá¹ƒ
bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena
\Se V 207/ tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«diá¹ƒ. atha
bhikkhuniyo yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detv
ekamantaá¹ƒ \Be III 135/ nisinnÄ• kho, bhante, tÄ• bhikkhuniyo maá¹ƒ etadavocuá¹ƒ --- `id
sambahulÄ• bhikkhuniyo catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• viharantiyo
pubbenÄ• paraá¹ƒ visesaá¹ƒ saÃ±jÄ• nantÄ«â€™ ti. evaá¹ƒ vuttÄ• haá¹ƒ, bhante, tÄ• bhik
`evametaá¹ƒ, bhaginiyo, evametaá¹ƒ, bhaginiyo! yo hi koci, bhaginiyo, bhikkhu vÄ• bhikkhu
satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto viharati, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- uá¸·
pubbenÄ• paraá¹ƒ visesaá¹ƒ saÃ±jÄ• nissatÄ«â€™â€™ â€™ ti.

``evametaá¹ƒ, Ä• nanda, evametaá¹ƒ, Ä• nanda! yo hi koci, Ä• nanda, bhikkhu vÄ• bhikkh
satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto viharati, tassetaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- `uá¸
pubbenÄ• paraá¹ƒ visesaá¹ƒ saÃ±jÄ• nissatiâ€™â€™ â€™ {saÃ±jÄ• nissatÄ«ti (bahÅ«su)

``katamesu catÅ«su? idhÄ• nanda, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
loke abhijjhÄ• domanassaá¹ƒ. tassa \Ee V 156/ kÄ• ye kÄ• yÄ• nupassino viharato kÄ• yÄ•
kÄ• yasmiá¹ƒ pariá¸·Ä• ho, cetaso vÄ• lÄ«nattaá¹ƒ, bahiddhÄ• vÄ• cittaá¹ƒ vikkhipati. ten
(Ce) }, bhikkhunÄ• kismiÃ±cideva pasÄ• danÄ«ye nimitte cittaá¹ƒ paá¹‡idahitabbaá¹ƒ. tass
pasÄ• danÄ«ye nimitte cittaá¹ƒ paá¹‡idahato \Se V 208/ pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa
pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedayati {vediyati (Ce) }. su
samÄ• dhiyati. so iti paá¹-isaÃ±cikkhati --- `yassa khvÄ• haá¹ƒ atthÄ• ya cittaá¹ƒ paá¹‡idahi
III 233/ abhinipphanno. handa, dÄ• ni paá¹-isaá¹ƒharÄ• mÄ«â€™ ti. so paá¹-isaá¹ƒharati ce
ca vicÄ• reti. `avitakkomhi avicÄ• ro, ajjhattaá¹ƒ satimÄ• sukhamasmÄ«â€™ ti pajÄ• nÄ• ti

``puna caparaá¹ƒ, Ä• nanda, bhikkhu vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm

Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. tassa dhammesu
dhammÄ• rammaá¹‡o vÄ• uppajjati kÄ• yasmiá¹ƒ pariá¸·Ä• ho, cetaso vÄ• lÄ«nattaá¹ƒ, ba
vikkhipati. tenÄ• nanda, bhikkhunÄ• kismiÃ±cideva pasÄ• danÄ«ye nimitte cittaá¹ƒ paá¹‡id
kismiÃ±cideva pasÄ• danÄ«ye nimitte cittaá¹ƒ paá¹‡idahato pÄ• mojjaá¹ƒ jÄ• yati \Be III 13
jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vedayati. sukhino
iti paá¹-isaÃ±cikkhati --- `yassa khvÄ• haá¹ƒ atthÄ• ya cittaá¹ƒ paá¹‡idahiá¹ƒ, so me attho a
handa, dÄ• ni paá¹-isaá¹ƒharÄ• mÄ«â€™ ti. so paá¹-isaá¹ƒharati ceva na ca vitakketi na ca
`avitakkomhi avicÄ• ro, ajjhattaá¹ƒ satimÄ• sukhamasmÄ«â€™ ti pajÄ• nÄ• ti. evaá¹ƒ kho,
bhÄ• vanÄ• hoti.

``kathaÃ±cÄ• nanda \Se V 209/, appaá¹‡idhÄ• ya bhÄ• vanÄ• hoti? bahiddhÄ• \Ee V 157
appaá¹‡idhÄ• ya `appaá¹‡ihitaá¹ƒ me bahiddhÄ• cittaâ€™ nti pajÄ• nÄ• ti. atha pacchÄ• p
vimuttaá¹ƒ appaá¹‡ihitaâ€™ nti pajÄ• nÄ• ti. atha ca pana `kÄ• ye kÄ• yÄ• nupassÄ« vihar
satimÄ• sukhamasmÄ«â€™ ti pajÄ• nÄ• ti. bahiddhÄ• , Ä• nanda, bhikkhu cittaá¹ƒ appaá¹
bahiddhÄ• cittaâ€™ nti pajÄ• nÄ• ti. atha pacchÄ• pure `asaá¹ƒkhittaá¹ƒ vimuttaá¹ƒ appaá
pajÄ• nÄ• ti. atha ca pana `vedanÄ• su vedanÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« sampajÄ
pajÄ• nÄ• ti. bahiddhÄ• , Ä• nanda, bhikkhu cittaá¹ƒ appaá¹‡idhÄ• ya `appaá¹‡ihitaá¹ƒ me
pajÄ• nÄ• ti. atha pacchÄ• pure `asaá¹ƒkhittaá¹ƒ vimuttaá¹ƒ appaá¹‡ihitaâ€™ nti pajÄ• nÄ•
cittÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• sukhamasmÄ«â€™ ti pajÄ• n
cittaá¹ƒ appaá¹‡idhÄ• ya `appaá¹‡ihitaá¹ƒ me bahiddhÄ• cittaâ€™ nti pajÄ• nÄ• ti. atha pa
`asaá¹ƒkhittaá¹ƒ vimuttaá¹ƒ appaá¹‡ihitaâ€™ nti pajÄ• nÄ• ti. atha ca pana `dhammesu dha
Ä• tÄ• pÄ« sampajÄ• no satimÄ• sukhamasmÄ«â€™ ti pajÄ• nÄ• ti. evaá¹ƒ kho, Ä• nanda

``iti \Ne III 234/ kho, Ä• nanda, desitÄ• mayÄ• paá¹‡idhÄ• ya bhÄ• vanÄ• , desitÄ• appaá
yaá¹ƒ, Ä• nanda, satthÄ• rÄ• karaá¹‡Ä«yaá¹ƒ sÄ• vakÄ• naá¹ƒ hitesinÄ• \Se V 210/ anuka
upÄ• dÄ• ya, kataá¹ƒ vo taá¹ƒ mayÄ• . etÄ• ni, Ä• nanda, rukkhamÅ«lÄ• ni, etÄ• ni suÃ±Ã±
mÄ• pamÄ• dattha; mÄ• pacchÄ• vippaá¹-isÄ• rino ahuvattha! ayaá¹ƒ vo amhÄ• kaá¹ƒ an

idamavoca bhagavÄ• . attamano Ä• yasmÄ• Ä• nando bhagavato bhÄ• sitaá¹ƒ abhinandÄ«

ambapÄ• livaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

ambapÄ• li \Be III 137/ \Ee V 158/ sato bhikkhu, sÄ• lÄ• kusalarÄ• si ca.

sakuá¹‡agdhi makkaá¹-o sÅ«do, gilÄ• no bhikkhunupassayoti ||

2. nÄ• landavaggo

1. mahÄ• purisasuttaá¹ƒ

<377> sÄ• vatthinidÄ• naá¹ƒ \Se V 211/. atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis bhagavantaá¹ƒ etadavoca --- `` `mahÄ• puriso, mahÄ• purisoâ€™ ti, bhante, vuccati. kittÄ• mahÄ• puriso hotÄ«â€™â€™ ti? ``vimuttacittattÄ• khvÄ• haá¹ƒ, sÄ• riputta, `mahÄ• puriso avimuttacittattÄ• `no mahÄ• purisoâ€™ ti vadÄ• miâ€™â€™.

``kathaÃ±ca, sÄ• riputta, vimuttacitto hoti? idha, sÄ• riputta, bhikkhu kÄ• ye kÄ• yÄ• nupas sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. tassa kÄ• ye kÄ• yÄ• nupass virajjati, vimuccati anupÄ• dÄ• ya Ä• savehi. vedanÄ• su ... pe ... citte ... pe ... \Ne III 235/ d dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• dom dhammÄ• nupassino viharato cittaá¹ƒ virajjati, vimuccati anupÄ• dÄ• ya Ä• savehi. evaá¹ƒ k vimuttacitto hoti. vimuttacittattÄ• khvÄ• haá¹ƒ, sÄ• riputta, `mahÄ• purisoâ€™ ti vadÄ• mi. a mahÄ• purisoâ€™ ti vadÄ• mÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. nÄ• landasuttaá¹ƒ

<378> ekaá¹ƒ \Ee V 159/ samayaá¹ƒ bhagavÄ• nÄ• landÄ• yaá¹ƒ viharati pÄ• vÄ• rikamba Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavant nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``ev bhante, bhagavati! na cÄ• hu, na \Be III 138/ ca bhavissati, na cetarahi vijjati aÃ±Ã±o samaa brÄ• hmaá¹‡o vÄ• bhagavatÄ• bhiyyobhiÃ±Ã±ataro, yadidaá¹ƒ --- sambodhiyaâ€™â€™ n sÄ• riputta, Ä• sabhÄ« vÄ• cÄ• bhÄ• sitÄ• , ekaá¹ƒso gahito, sÄ«hanÄ• do nadito --- `evaá bhagavati! na cÄ• hu, na ca bhavissati na cetarahi vijjati aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá bhiyyobhiÃ±Ã±ataro, yadidaá¹ƒ --- sambodhiyaâ€™â€™ â€™ nti.

``kiá¹ƒ nu te, sÄ• riputta, ye te ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambud cetasÄ• ceto paricca viditÄ• --- `evaá¹ƒsÄ«lÄ• te bhagavanto ahesuá¹ƒâ€™ iti vÄ• , `evaá ahesuá¹ƒâ€™ iti vÄ• , `evaá¹ƒpaÃ±Ã±Ä• te bhagavanto ahesuá¹ƒâ€™ iti vÄ• , `evaá¹ƒvihÄ ahesuá¹ƒâ€™ iti vÄ• , `evaá¹ƒvimuttÄ• te bhagavanto ahesuá¹ƒâ€™ iti vÄ• â€™â€™ ti? ``

``kiá¹ƒ pana te, sÄ• riputta, ye te bhavissanti anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• s bhagavanto cetasÄ• ceto paricca viditÄ• --- `evaá¹ƒsÄ«lÄ• te bhagavanto bhavissantiâ€™ te bhagavanto bhavissantiâ€™ iti vÄ• , `evaá¹ƒpaÃ±Ã±Ä• te bhagavanto bhavissantiâ€™ it te bhagavanto bhavissantiâ€™ iti \Se V 213/ vÄ• , `evaá¹ƒvimuttÄ• te bhagavanto bhavissa

ti? ``no \Ee V 160/ hetaá¹ƒ, bhanteâ€™â€™.

``kiá¹ƒ \Ne III 236/ pana tyÄ• haá¹ƒ {kiá¹ƒ pana te (Ce) }, sÄ• riputta, etarahi, arahaá¹ƒ sam
cetasÄ• ceto paricca vidito --- `evaá¹ƒsÄ«lo bhagavÄ• â€™ iti vÄ• , `evaá¹ƒdhammo bhaga
`evaá¹ƒpaÃ±Ã±o bhagavÄ• â€™ iti vÄ• , `evaá¹ƒvihÄ• rÄ« bhagavÄ• â€™ iti vÄ• , `evaá¹ƒv
vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.

``ettha ca te, sÄ• riputta, atÄ«tÄ• nÄ• gatapaccuppannesu arahantesu sammÄ• sambuddh
{cetopariyÄ• yaÃ±Ä• á¹‡aá¹ƒ (bahÅ«su) } natthi. atha kiÃ±carahi tyÄ• yaá¹ƒ, sÄ• riputta, uá
bhÄ• sitÄ• , ekaá¹ƒso gahito, sÄ«hanÄ• do nadito --- `evaá¹ƒpasanno ahaá¹ƒ, bhante, bhag
bhavissati, na cetarahi vijjati aÃ±Ã±o samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• bhagavatÄ• â€™ b
yadidaá¹ƒ --- sambodhiyaâ€™â€™ nti?

``na \Be III 139/ kho me {na kho me taá¹ƒ (Se Ke Katthaci) }, bhante, atÄ«tÄ• nÄ• gatapacc
sammÄ• sambuddhesu cetopariyaÃ±Ä• á¹‡aá¹ƒ atthi, api ca me dhammanvayo vidito. seyy
paccantimaá¹ƒ nagaraá¹ƒ daá¸·huddhÄ• paá¹ƒ {daá¸·huddÄ• paá¹ƒ (Ce Ee Katthaci), daá¸·h
daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ ekadvÄ• raá¹ƒ. tatrassa dovÄ• riko paá¹‡á¸• ito byatto medh
nivÄ• retÄ• Ã±Ä• tÄ• naá¹ƒ pavesetÄ• . so tassa nagarassa samantÄ• anupariyÄ• yapath
pÄ• kÄ• rasandhiá¹ƒ \Se V 214/ vÄ• pÄ• kÄ• ravivaraá¹ƒ vÄ• , antamaso biá¸·Ä• ranikkhan
--- `ye kho keci oá¸·Ä• rikÄ• pÄ• á¹‡Ä• imaá¹ƒ nagaraá¹ƒ pavisanti vÄ• nikkhamanti vÄ• ,
dvÄ• rena pavisanti vÄ• nikkhamanti vÄ• â€™ ti. evameva kho me, bhante, dhammanvayo
ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , sabbe te bhagavanto pa
upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hita
yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• , anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhiá¹ƒsu. yep
anÄ• gatamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , sabbe te bhagavanto paÃ±ca n
upakkilese paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hita
yathÄ• bhÅ«taá¹ƒ \Ee V 161/ bhÄ• vetvÄ• , anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujj
etarahi arahaá¹ƒ sammÄ• sambuddho paÃ±ca nÄ«varaá¹‡e pahÄ• ya, cetaso upakkilese pa
catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto, satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bh
sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™â€™ â€™ ti.

``sÄ• dhu \Ne III 237/ sÄ• dhu, sÄ• riputta! tasmÄ• tiha tvaá¹ƒ, sÄ• riputta, imaá¹ƒ dhamma
abhikkhaá¹‡aá¹ƒ bhÄ• seyyÄ• si bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ•
sÄ• riputta, moghapurisÄ• naá¹ƒ bhavissati tathÄ• gate kaá¹…khÄ• \Se V 215/ vÄ• vimati
dhammapariyÄ• yaá¹ƒ sutvÄ• yÄ• tathÄ• gate kaá¹…khÄ• vÄ• vimati vÄ• sÄ• pahÄ«yis

3. cundasuttaá¹ƒ

<379> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ika
samayena Ä• yasmÄ• sÄ• riputto magadhesu \Be III 140/ viharati nÄ• lakagÄ• make Ä• bÄ
bÄ• á¸·hagilÄ• no. cundo ca samaá¹‡uddeso Ä• yasmato sÄ• riputtassa upaá¹-á¹-hÄ• ko ho

atha kho Ä• yasmÄ• sÄ• riputto teneva Ä• bÄ• dhena parinibbÄ• yi. atha kho cundo samaá
sÄ• riputtassa pattacÄ«varamÄ• dÄ• ya yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikass
Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• de
ekamantaá¹ƒ nisinno kho cundo samaá¹‡uddeso \Ee V 162/ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ e
bhante, sÄ• riputto parinibbuto. idamassa pattacÄ«varaâ€™â€™ nti.

``atthi kho idaá¹ƒ, Ä• vuso cunda, kathÄ• pÄ• bhataá¹ƒ bhagavantaá¹ƒ dassanÄ• ya. Ä• yÄ
bhagavÄ• tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• roc
bhanteâ€™â€™ ti kho cundo samaá¹‡uddeso Ä• yasmato Ä• nandassa paccassosi.

atha kho Ä• yasmÄ• ca Ä• nando cundo ca samaá¹‡uddeso yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• ya
\Se V 216/ etadavoca --- ``ayaá¹ƒ, bhante, cundo samaá¹‡uddeso evamÄ• ha --- `Ä• yasmÄ
parinibbuto; idamassa pattacÄ«varaâ€™ nti. api ca me, bhante, madhurakajÄ• to viya kÄ• y
pakkhÄ• yanti, dhammÄ• pi maá¹ƒ nappaá¹-ibhanti `Ä• yasmÄ• sÄ• riputto parinibbutoâ€™

``kiá¹ƒ \Ne III 238/ nu kho te, Ä• nanda, sÄ• riputto sÄ«lakkhandhaá¹ƒ vÄ• Ä• dÄ• ya parin
samÄ• dhikkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibbuto, paÃ±Ã±Ä• kkhandhaá¹ƒ vÄ• Ä• dÄ• ya
vÄ• Ä• dÄ• ya parinibbuto, vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibbu
bhante, Ä• yasmÄ• sÄ• riputto sÄ«lakkhandhaá¹ƒ vÄ• Ä• dÄ• ya parinibbuto, samÄ• dhikk
paÃ±Ã±Ä• kkhandhaá¹ƒ vÄ• ... vimuttikkhandhaá¹ƒ vÄ• ... vimuttiÃ±Ä• á¹‡adassanakkhan
parinibbuto. api ca me, bhante, Ä• yasmÄ• sÄ• riputto ovÄ• dako ahosi otiá¹‡á¹‡o viÃ±Ã±Ä
samÄ• dapako samuttejako sampahaá¹ƒsako, akilÄ• su dhammadesanÄ• ya, anuggÄ• hak
mayaá¹ƒ Ä• yasmato sÄ• riputtassa dhammojaá¹ƒ dhammabhogaá¹ƒ dhammÄ• nuggahaá¹

``nanu \Be III 141/ taá¹ƒ, Ä• nanda, mayÄ• paá¹-ikacceva {paá¹-igacceva (Ce Ee) } akkhÄ•
piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• vo \Ee V 163/. taá¹ƒ k
taá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«ti ---
vijjati. seyyathÄ• pi, Ä• nanda, mahato rukkhassa tiá¹-á¹-hato sÄ• ravato yo \Se V 217/ mah
palujjeyya; evameva kho Ä• nanda, mahato bhikkhusaá¹…ghassa tiá¹-á¹-hato sÄ• ravato sÄ
taá¹ƒ kutettha, Ä• nanda, labbhÄ• ! yaá¹ƒ taá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokad
palujjÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. tasmÄ• tihÄ• nanda, attadÄ«pÄ• viharatha a
anaÃ±Ã±asaraá¹‡Ä• , dhammadÄ«pÄ• dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• .

``kathaÃ±cÄ• nanda, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhamma
anaÃ±Ã±asaraá¹‡o? idhÄ• nanda, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sa
abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ«
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kho, Ä• nanda, bhikkh
attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammadÄ«po dhammasaraá¹‡o anaÃ±Ã±asaraá¹‡o. ye
mamaccaye vÄ• attadÄ«pÄ• viharissanti attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , dhammadÄ
anaÃ±Ã±asaraá¹‡Ä• ; tamatagge mete, Ä• nanda, bhikkhÅ« bhavissanti ye keci sikkhÄ• kÄ

4. ukkacelasuttaá¹ƒ

<380> ekaá¹ƒ \Ne III 239/ samayaá¹ƒ bhagavÄ• vajjÄ«su viharati ukkacelÄ• yaá¹ƒ gaá¹…g
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aciraparinibbutesu sÄ• riputtamoggallÄ• nesu. ter
bhagavÄ• bhikkhusaá¹…ghaparivuto ajjhokÄ• se \Se V 218/ nisinno hoti.

atha kho bhagavÄ• tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhikkhÅ« Ä•
myÄ• yaá¹ƒ, bhikkhave, parisÄ• suÃ±Ã±Ä• viya khÄ• yati parinibbutesu sÄ• riputtamoggal
bhikkhave, parisÄ• hoti \Be III 142/, anapekkhÄ• tassaá¹ƒ disÄ• yaá¹ƒ hoti, yassaá¹ƒ disÄ•
sÄ• riputtamoggallÄ• nÄ• viharanti. ye hi te, bhikkhave, ahesuá¹ƒ atÄ«tamaddhÄ• naá¹ƒ ar
tesampi bhagavantÄ• naá¹ƒ etapparamaá¹ƒyeva sÄ• vakayugaá¹ƒ {etaparamaá¹ƒyeva (Ce
seyyathÄ• pi mayhaá¹ƒ sÄ• riputtamoggallÄ• nÄ• . yepi te, bhikkhave, bhavissanti anÄ• gat
sammÄ• sambuddhÄ• , tesampi bhagavantÄ• naá¹ƒ etapparamaá¹ƒyeva sÄ• vakayugaá¹ƒ
mayhaá¹ƒ sÄ• riputtamoggallÄ• nÄ• . acchariyaá¹ƒ, bhikkhave, sÄ• vakÄ• naá¹ƒ! abbhutaá¹
satthu ca nÄ• ma sÄ• sanakarÄ• bhavissanti ovÄ• dappaá¹-ikarÄ• , catunnaÃ±ca parisÄ• n
manÄ• pÄ• garubhÄ• vanÄ«yÄ• ca! acchariyaá¹ƒ, bhikkhave, tathÄ• gatassa, abbhutaá¹ƒ,
evarÅ«pepi nÄ• ma sÄ• vakayuge parinibbute natthi tathÄ• gatassa soko vÄ• paridevo vÄ•
bhikkhave, labbhÄ• ! yaá¹ƒ taá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhammaá¹ƒ, ta
--- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. seyyathÄ• pi, bhikkhave, mahato rukkhassa tiá¹-á¹-hato sÄ•
mahantatarÄ• khandhÄ• te palujjeyyuá¹ƒ; evameva kho, bhikkhave, mahato \Se V 219/ bh
tiá¹-á¹-hato sÄ• ravato sÄ• riputtamoggallÄ• nÄ• parinibbutÄ• . taá¹ƒ kutettha, bhikkhave, la
jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«ti --- netaá¹
tasmÄ• tiha, bhikkhave, attadÄ«pÄ• viharatha attasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• , dhamm
anaÃ±Ã±asaraá¹‡Ä• .

``kathaÃ±ca, bhikkhave, bhikkhu attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhan
anaÃ±Ã±asaraá¹‡o? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kh
attadÄ«po viharati attasaraá¹‡o anaÃ±Ã±asaraá¹‡o, dhammadÄ«po dhammasaraá¹‡o anaÃ

hi keci, bhikkhave, etarahi vÄ• mamaccaye vÄ• attadÄ«pÄ• viharissanti attasaraá¹‡Ä• an
dhammadÄ«pÄ• dhammasaraá¹‡Ä• anaÃ±Ã±asaraá¹‡Ä• ; tamatagge mete, bhikkhave, bh
sikkhÄ• kÄ• mÄ• â€™â€™ ti. catutthaá¹ƒ.

5. bÄ• hiyasuttaá¹ƒ

<381> sÄ• vatthinidÄ• naá¹ƒ \Be III 143/. atha kho Ä• yasmÄ• bÄ• hiyo yena bhagavÄ• te
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
dhammaá¹ƒ \Se V 220/ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihare
tvaá¹ƒ, bÄ• hiya, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• naá¹ƒ dhamm
suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• . yato ca kho te, bÄ• hiya, sÄ«laÃ±ca suvisuddhaá¹ƒ bh
ca ujukÄ• , tato tvaá¹ƒ, bÄ• hiya, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya cattÄ• ro satipa
bhÄ• veyyÄ• siâ€™â€™.

``katame cattÄ• ro? idha, tvaá¹ƒ, bÄ• hiya, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hi Ä• tÄ• pÄ«
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. yato kho tvaá¹ƒ, bÄ• hiya, sÄ
patiá¹-á¹-hÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• vessasi, tato tuyhaá¹ƒ, bÄ• h
divaso vÄ• Ä• gamissati, vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ•

atha \Ee V 166/ kho Ä• yasmÄ• bÄ• hiyo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumodit
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho Ä• yasmÄ• b
appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• samma
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si \Se V 221/. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ b
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca par
ahosÄ«ti. paÃ±camaá¹ƒ.

6. uttiyasuttaá¹ƒ

<382> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• uttiyo yena bhagavÄ• tenupasaá¹…kam
nisinno kho Ä• yasmÄ• uttiyo bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ
desetu, yamahaá¹ƒ bhagavato \Be III 144/ dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appam
vihareyyaâ€™â€™ nti. ``tasmÄ• tiha tvaá¹ƒ, uttiya, Ä• dimeva visodhehi kusalesu dhammes
dhammÄ• naá¹ƒ? sÄ«laÃ±ca suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• . yato ca kho te, uttiya, sÄ
bhavissati, diá¹-á¹-hi ca ujukÄ• , tato tvaá¹ƒ, uttiya, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• y
satipaá¹-á¹-hÄ• ne bhÄ• veyyÄ• siâ€™â€™.

``katame cattÄ• ro? idha tvaá¹ƒ, uttiya, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hi Ä• tÄ• pÄ« sa
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. yato kho tvaá¹ƒ, uttiya, sÄ«la
patiá¹-á¹-hÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• vessasi, tato tvaá¹ƒ, uttiya, g
maccudheyyassa pÄ• raâ€™â€™ nti.

atha kho Ä• yasmÄ• uttiyo bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• \Se V 22
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho Ä• yasmÄ• u
appamatto Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• samma
anagÄ• riyaá¹ƒ pabbajanti, tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dh
sacchikatvÄ• upasampajja vihÄ• si. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• uttiy
chaá¹-á¹-haá¹ƒ.

7. ariyasuttaá¹ƒ

<383> ``cattÄ• rome \Ne III 242/, bhikkhave, satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ
niyyanti takkarassa sammÄ• dukkhakkhayÄ• ya. katame cattÄ• ro? idha, bhikkhave, bhikkh
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ•
... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke
V 167/ kho, bhikkhave, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• ariyÄ• niy
takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™â€™ ti. sattamaá¹ƒ.

8. brahmasuttaá¹ƒ

<384> ekaá¹ƒ \Be III 145/ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ• neraÃ±jarÄ
ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho. atha kho bhagavato rahogatassa paá¹-isallÄ
parivitakko udapÄ• di --- ``ekÄ• yano ayaá¹ƒ maggo sattÄ• naá¹ƒ visuddhiyÄ• sokaparidev
dukkhadomanassÄ• naá¹ƒ \Se V 223/ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ
--- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™.

``katame cattÄ• ro? kÄ• ye vÄ• bhikkhu kÄ• yÄ• nupassÄ« vihareyya Ä• tÄ• pÄ« sampajÄ
abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vÄ• bhikkhu ... pe ... citte vÄ• bhikkhu ... pe ... dham
dhammÄ• nupassÄ« vihareyya Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• do
maggo sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatikkamÄ• ya dukkhadomanass
Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ --- cattÄ• ro satipaá¹-á

atha kho brahmÄ• sahampati bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyyath
243/ puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ
brahmaloke antarahito bhagavato purato pÄ• turahosi. atha kho brahmÄ• sahampati ekaá¹
karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``eva
evametaá¹ƒ, sugata! ekÄ• yano ayaá¹ƒ, bhante, maggo sattÄ• naá¹ƒ visuddhiyÄ• sokapari
dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sac
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ \Ee V 168/.

``katame cattÄ• ro? kÄ• ye vÄ• , bhante, bhikkhu kÄ• yÄ• nupassÄ« vihareyya Ä• tÄ• pÄ«
224/, vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vÄ• , bhante, bhikkhu ... pe ... citte
... pe ... dhammesu vÄ• , bhante, bhikkhu dhammÄ• nupassÄ« vihareyya Ä• tÄ• pÄ« sampa
abhijjhÄ• domanassaá¹ƒ. ekÄ• yano ayaá¹ƒ, bhante, maggo sattÄ• naá¹ƒ visuddhiyÄ• soka
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya \Be III 146/ Ã±Ä• yassa ad
sacchikiriyÄ• ya, yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti.

idamavoca brahmÄ• sahampati. idaá¹ƒ vatvÄ• athÄ• paraá¹ƒ etadavoca ---

``ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ nti || aá¹-á¹-hamaá¹ƒ

9. sedakasuttaá¹ƒ

<385> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sumbhesu viharati sedakaá¹ƒ nÄ• ma sumbhÄ• naá¹
bhikkhÅ« Ä• mantesi --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, caá¹‡á¸• Ä• lavaá¹ƒsiko caá¹‡á¸• Ä•
medakathÄ• likaá¹ƒ antevÄ• siá¹ƒ Ä• mantesi --- `ehi tvaá¹ƒ, samma medakathÄ• like, caá¹
abhiruhitvÄ• mama uparikhandhe tiá¹-á¹-hÄ• hÄ«â€™ ti. `evaá¹ƒ, Ä• cariyÄ• â€™ ti kho, bh
antevÄ• sÄ« caá¹‡á¸• Ä• lavaá¹ƒsikassa paá¹-issutvÄ• caá¹‡á¸• Ä• lavaá¹ƒsaá¹ƒ abhiruhit
aá¹-á¹-hÄ• si. atha kho, bhikkhave, caá¹‡á¸• Ä• lavaá¹ƒsiko medakathÄ• likaá¹ƒ antevÄ• siâ
samma \Ne III 244/ medakathÄ• like, mamaá¹ƒ rakkha, ahaá¹ƒ taá¹ƒ rakkhissÄ• mi. evaá¹ƒ
\Ee V 169/ guttÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ rakkhitÄ• \Se V 225/ sippÄ• ni ceva dassessÄ• ma
} lacchÄ• ma, sotthinÄ• ca caá¹‡á¸• Ä• lavaá¹ƒsÄ• orohissÄ• mÄ• â€™ ti. evaá¹ƒ vutte, bh
antevÄ• sÄ« caá¹‡á¸• Ä• lavaá¹ƒsikaá¹ƒ etadavoca --- `na kho panetaá¹ƒ, Ä• cariya, evaá¹ƒ
Ä• cariya, attÄ• naá¹ƒ rakkha, ahaá¹ƒ attÄ• naá¹ƒ rakkhissÄ• mi. evaá¹ƒ mayaá¹ƒ attaguttÄ
ceva dassessÄ• ma, lÄ• bhaÃ±ca lacchÄ• ma, sotthinÄ• ca caá¹‡á¸• Ä• lavaá¹ƒsÄ• orohis
tattha Ã±Ä• yoâ€™â€™ ti bhagavÄ• etadavoca, ``yathÄ• medakathÄ• likÄ• antevÄ• sÄ«
bhikkhave, rakkhissÄ• mÄ«ti satipaá¹-á¹-hÄ• naá¹ƒ sevitabbaá¹ƒ; paraá¹ƒ rakkhissÄ• mÄ«ti
sevitabbaá¹ƒ. attÄ• naá¹ƒ, bhikkhave, rakkhanto paraá¹ƒ rakkhati, paraá¹ƒ rakkhanto attÄ•

``kathaÃ±ca \Be III 147/, bhikkhave, attÄ• naá¹ƒ rakkhanto paraá¹ƒ rakkhati? Ä• sevanÄ• y
bahulÄ«kammena --- evaá¹ƒ kho, bhikkhave, attÄ• naá¹ƒ rakkhanto paraá¹ƒ rakkhati. katha
rakkhanto attÄ• naá¹ƒ rakkhati? khantiyÄ• , avihiá¹ƒsÄ• ya, mettacittatÄ• ya, anudayatÄ• ya
bhikkhave, paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhati. attÄ• naá¹ƒ, bhikkhave, rakkhissÄ• mÄ«
sevitabbaá¹ƒ; paraá¹ƒ rakkhissÄ• mÄ«ti satipaá¹-á¹-hÄ• naá¹ƒ sevitabbaá¹ƒ. attÄ• naá¹ƒ, bh
paraá¹ƒ rakkhati, paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhatÄ«â€™â€™ ti. navamaá¹ƒ.

10. janapadakalyÄ• á¹‡Ä«suttaá¹ƒ

<386> evaá¹ƒ \Se V 226/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sumbhesu viharati s
sumbhÄ• naá¹ƒ nigamo. tatra \Ee V 170/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhav
``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``seyyathÄ• pi, bhikkhave, `janapadakalyÄ• á¹‡Ä«, janapadakalyÄ• á¹‡Ä«â€™ ti kho, bhikk
sannipateyya. `sÄ• kho panassa janapadakalyÄ• á¹‡Ä« paramapÄ• sÄ• vinÄ« nacce, para
janapadakalyÄ• á¹‡Ä« naccati gÄ• yatÄ«â€™ ti kho, bhikkhave, bhiyyosomattÄ• ya mahÄ•
sannipateyya. atha puriso Ä• gaccheyya jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkh
evaá¹ƒ vadeyya --- `ayaá¹ƒ te, ambho purisa, samatittiko telapatto antarena ca mahÄ• sama
janapadakalyÄ• á¹‡iyÄ• pariharitabbo. puriso ca te ukkhittÄ• siko piá¹-á¹-hito piá¹-á¹-hito an
yattheva naá¹ƒ thokampi chaá¸• á¸• essati tattheva te siro pÄ• tessatÄ«â€™ ti. taá¹ƒ kiá¹ƒ n
api nu so puriso amuá¹ƒ telapattaá¹ƒ amanasikaritvÄ• bahiddhÄ• pamÄ• daá¹ƒ Ä• hareyyÄ
bhanteâ€™â€™.

``upamÄ• kho myÄ• yaá¹ƒ, bhikkhave, katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. ayaá¹ƒ cevetth
telapattoti kho, bhikkhave, kÄ• yagatÄ• ya etaá¹ƒ satiyÄ• adhivacanaá¹ƒ. tasmÄ• tiha, bhik
sikkhitabbaá¹ƒ --- `kÄ• yagatÄ• sati no bhÄ• vitÄ• \Se V 227/ bhavissati bahulÄ«katÄ• yÄ•
\Be III 148/ anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• â€™ ti. evaÃ±hi kho, bhikkhave, sik
dasamaá¹ƒ.

nÄ• landavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

mahÄ• puriso \Ee V 171/ nÄ• landaá¹ƒ, cundo celaÃ±ca bÄ• hiyo.

uttiyo ariyo brahmÄ• , sedakaá¹ƒ janapadena cÄ• ti ||

3. sÄ«laá¹-á¹-hitivaggo

1. sÄ«lasuttaá¹ƒ

<387> evaá¹ƒ \Se V 228/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca Ä• nando Ä• ya
viharanti kukkuá¹-Ä• rÄ• me. atha kho Ä• yasmÄ• bhaddo sÄ• yanhasamayaá¹ƒ paá¹-isallÄ
Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sam
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasm
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``yÄ• nimÄ• ni, Ä• vuso Ä• nanda, kusalÄ• ni sÄ
imÄ• ni kusalÄ• ni sÄ«lÄ• ni kimatthiyÄ• ni vuttÄ• ni bhagavatÄ• â€™â€™ ti?

``sÄ• dhu sÄ• dhu, Ä• vuso bhadda! bhaddako kho te, Ä• vuso bhadda, ummaá¹…go {umm
paá¹-ibhÄ• naá¹ƒ, kalyÄ• á¹‡Ä« paripucchÄ• . evaÃ±hi tvaá¹ƒ, Ä• vuso bhadda, pucchasi --
Ä• nanda, kusalÄ• ni sÄ«lÄ• ni vuttÄ• ni bhagavatÄ• , imÄ• ni kusalÄ• ni sÄ«lÄ• ni kimatthiy
bhagavatÄ• â€™â€™ â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``yÄ• nimÄ• ni, Ä• vuso bhadda,
bhagavatÄ• , imÄ• ni kusalÄ• ni sÄ«lÄ• ni yÄ• vadeva catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹
bhagavatÄ• â€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• p
vineyya loke abhijjhÄ• domanassaá¹ƒ \Se V 229/; vedanÄ• su ... pe ... \Be III 149/ citte ... pe
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• dom
172/, Ä• vuso bhadda, kusalÄ• ni sÄ«lÄ• ni vuttÄ• ni bhagavatÄ• , imÄ• ni kusalÄ• ni sÄ«lÄ
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• ya vuttÄ• ni bhagavatÄ• â€™â€™ ti. paa

2. ciraá¹-á¹-hitisuttaá¹ƒ

<388> taá¹ƒyeva nidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• bhaddo Ä• yasmantaá
``ko nu kho, Ä• vuso Ä• nanda, hetu, ko paccayo yena tathÄ• gate parinibbute saddhammo
ko panÄ• vuso Ä• nanda, hetu, ko paccayo yena tathÄ• gate parinibbute saddhammo ciraá¹

``sÄ• dhu sÄ• dhu, Ä• vuso bhadda! bhaddako kho te, Ä• vuso bhadda, ummaá¹…go, bhad
kalyÄ• á¹‡Ä« paripucchÄ• . evaÃ±hi tvaá¹ƒ, Ä• vuso bhadda, pucchasi --- `ko nu kho, Ä• vu
paccayo yena tathÄ• gate parinibbute saddhammo na ciraá¹-á¹-hitiko hoti? ko panÄ• vuso Ä
yena tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko \Ne III 247/ hotÄ«â€™â€™ â€™ ti
``catunnaá¹ƒ kho, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• tat
saddhammo na ciraá¹-á¹-hitiko hoti. catunnaÃ±ca kho, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ b
bahulÄ«katattÄ• tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko hotiâ€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• vuso \Se V 230/, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viha
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• tathÄ• gate parinibbute saddh
hoti. imesaÃ±ca kho, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«
parinibbute saddhammo ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. parihÄ• nasuttaá¹ƒ

<389> ekaá¹ƒ \Be III 150/ samayaá¹ƒ Ä• yasmÄ• ca Ä• nando Ä• yasmÄ• ca bhaddo pÄ•
viharanti kukkuá¹-Ä• rÄ• me. atha kho Ä• yasmÄ• bhaddo sÄ• yanhasamayaá¹ƒ paá¹-isallÄ
Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nandena saddhiá¹ƒ sam
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasm
Ä• nandaá¹ƒ etadavoca --- ``ko nu kho, Ä• vuso Ä• nanda, hetu, ko paccayo yena saddham
kho, Ä• vuso Ä• nanda, hetu, ko paccayo yena saddhammaaparihÄ• naá¹ƒ hotÄ«â€™â€™

``sÄ• dhu sÄ• dhu, Ä• vuso bhadda! bhaddako kho te, Ä• vuso bhadda, ummaá¹…go, bhad
kalyÄ• á¹‡Ä« paripucchÄ• . evaÃ±hi tvaá¹ƒ, Ä• vuso bhadda, pucchasi --- `ko nu kho, Ä• vu
paccayo yena saddhammaparihÄ• naá¹ƒ \Se V 231/ hoti? ko panÄ• vuso Ä• nanda, hetu, ko
saddhammaaparihÄ• naá¹ƒ hotÄ«â€™â€™ â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``catunnaá¹
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• saddhammaparihÄ• naá¹ƒ hot
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• saddhammaaparihÄ• naá¹ƒ hotiâ

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• p
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ kho, Ä•
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• saddhammaparihÄ• naá¹ƒ hot
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• saddhammaaparihÄ•
tatiyaá¹ƒ.

4. suddhasuttaá¹ƒ

<390> sÄ• vatthinidÄ• naá¹ƒ. ``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ
bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke a
vedanÄ• su \Ee V 174/ ... pe ... citte \Be III 151/ ... pe ... dhammesu dhammÄ• nupassÄ« vih
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ime kho, bhikkhave, cattÄ• ro
ti. catutthaá¹ƒ.

5. aÃ±Ã±atarabrÄ• hmaá¹‡asuttaá¹ƒ

<391> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. atha kho aÃ±Ã±ataro brÄ• hmaá¹‡o yena \Se V 232/ bhagavÄ• tenupasaá¹…ka
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bho gotama, hetu, k
tathÄ• gate parinibbute saddhammo na ciraá¹-á¹-hitiko hoti? ko pana, bho gotama, hetu, ko
tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti?

``catunnaá¹ƒ \Ne III 249/ kho, brÄ• hmaá¹‡a, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• aba
parinibbute saddhammo na ciraá¹-á¹-hitiko hoti. catunnaÃ±ca kho, brÄ• hmaá¹‡a, satipaá¹-á
bhÄ• vitattÄ• bahulÄ«katattÄ• tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko hoti.

``katamesaá¹ƒ catunnaá¹ƒ? idha, brÄ• hmaá¹‡a, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharat
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vitattÄ• abahulÄ«katattÄ• tathÄ• gate parinib
ciraá¹-á¹-hitiko hoti. imesaÃ±ca kho, brÄ• hmaá¹‡a, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ b
bahulÄ«katattÄ• tathÄ• gate parinibbute saddhammo ciraá¹-á¹-hitiko hotÄ«â€™â€™ ti.

evaá¹ƒ vutte so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ \Se V 233/, bh
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga

6. padesasuttaá¹ƒ

<392> ekaá¹ƒ \Be III 152/ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• mo
sÄ• kete viharanti kaá¹‡á¸• akÄ«vane {kaá¹‡á¹-akÄ«vane (Ce Se Ke Ee) }. atha kho Ä• yas
ca mahÄ• moggallÄ• no sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hitÄ• yenÄ• yasmÄ
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmatÄ• anuruddhena saddhiá¹ƒ sammo
\Ee V 175/ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nis
sÄ• riputto Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- `` `sekho, sekhoâ€™ ti {sekkho sek
anuruddha, vuccati. kittÄ• vatÄ• nu kho, Ä• vuso, sekho hotÄ«â€™â€™ ti? ``catunnaá¹ƒ kh
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ padesaá¹ƒ bhÄ• vitattÄ• sekho hotiâ€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• p
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... \Ne III 250/ citte ... pe ... dhamm
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• dom
Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ padesaá¹ƒ bhÄ• vitattÄ• sekho hotÄ«â€™â

7. samattasuttaá¹ƒ

<393> taá¹ƒyeva nidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmar
--- `` `asekho \Se V 234/, asekhoâ€™ ti, Ä• vuso anuruddha, vuccati. kittÄ• vatÄ• nu kho, Ä
hotÄ«â€™â€™ ti? ``catunnaá¹ƒ kho, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samattaá¹ƒ bhÄ• v

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• p
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ kho \Be
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samattaá¹ƒ bhÄ• vitattÄ• asekho hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. lokasuttaá¹ƒ

<394> taá¹ƒyeva nidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmar
--- ``katamesaá¹ƒ, Ä• vuso anuruddha, dhammÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• ma
{mahÄ• bhiÃ±Ã±Ä• taá¹ƒ (Ee) } pattoâ€™â€™ ti? ``catunnaá¹ƒ \Ee V 176/, Ä• vuso, satipaá
bhÄ• vitattÄ• bahulÄ«katattÄ• mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• haá¹ƒ, Ä• vuso, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• mi Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. imesaá¹ƒ khvÄ• h
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• mahÄ• bhiÃ±Ã±ataá
panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ
235/ abhijÄ• nÄ• mÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. sirivaá¸• á¸• hasuttaá¹ƒ

<395> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando rÄ• jagahe viharati veá¸·uvane kalandakar
samayena sirivaá¸• á¸• ho {sirÄ«vaá¸• á¸• ho (Katthaci) } gahapati Ä• bÄ• dhiko hoti dukkhit
kho sirivaá¸• á¸• ho gahapati aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, ambho pu
Ä• nando tenupasaá¹…kama; upasaá¹…kamitvÄ• mama vacanena Ä• yasmato Ä• nandas
`sirivaá¸• á¸• ho, bhante, gahapati Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. so Ä• yasmato
vandatÄ«â€™ ti. evaÃ±ca vadehi --- `sÄ• dhu kira, bhante, Ä• yasmÄ• Ä• nando yena siriv
nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. ``evaá¹ƒ, b
sirivaá¸• á¸• hassa gahapatissa paá¹-issutvÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno k
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``sirivaá¸• á¸• ho, bhante, gahapati Ä• bÄ• dhik

so Ä• yasmato Ä• nandassa pÄ• de sirasÄ• vandati. evaÃ±ca vadeti --- `sÄ• dhu kira, bhar
sirivaá¸• á¸• hassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• y
\Ee V 177/ kho Ä• yasmÄ• Ä• nando tuá¹‡hÄ«bhÄ• vena.

atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
sirivaá¸• á¸• hassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã
kho Ä• yasmÄ• Ä• nando sirivaá¸• á¸• haá¹ƒ gahapatiá¹ƒ etadavoca --- ``kacci te, gahapati
yÄ• panÄ«yaá¹ƒ, kacci dukkhÄ• vedanÄ• paá¹-ikkamanti, no abhikkamanti; paá¹-ikkamosÄ
abhikkamoâ€™â€™ ti? ``na me, bhante, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ•
abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamoâ€™

``tasmÄ• tiha te, gahapati, evaá¹ƒ sikkhitabbaá¹ƒ --- `kÄ• ye kÄ• yÄ• nupassÄ« viharissÄ•
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... \Ne III 252/ citte ... pe
dhammÄ• nupassÄ« viharissÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ
gahapati, sikkhitabbaâ€™â€™ nti.

``yeme, bhante, bhagavatÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• desitÄ• saá¹ƒvijjanti, te dhamm
ratanadhammÄ• (Ce) } mayi, ahaÃ±ca tesu dhammesu sandissÄ• mi. ahaÃ±hi, bhante, kÄ•
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe
dhammesu dhammÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke
cimÄ• ni, bhante, bhagavatÄ• paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni \Se V 237/ desitÄ•
tesaá¹ƒ kiÃ±ci attani appahÄ«naá¹ƒ samanupassÄ• mÄ«â€™â€™ ti. ``lÄ• bhÄ• te, gahapa
anÄ• gÄ• miphalaá¹ƒ tayÄ• , gahapati, byÄ• kataâ€™â€™ nti. navamaá¹ƒ.

10. mÄ• nadinnasuttaá¹ƒ

<396> taá¹ƒyeva \Be III 155/ \Ee V 178/ nidÄ• naá¹ƒ. tena kho pana samayena mÄ• nadinn
hoti dukkhito bÄ• á¸·hagilÄ• no. atha kho mÄ• nadinno gahapati aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä
tvaá¹ƒ, ambho purisa ... pe ... na me, bhante, khamanÄ«yaá¹ƒ na yÄ• panÄ«yaá¹ƒ. bÄ• á¸·h
abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ikkamoti. ev
bhante, dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• n
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. yÄ• ni cimÄ• ni, b
paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni desitÄ• ni, nÄ• haá¹ƒ, bhante, tesaá¹ƒ kiÃ±ci atta
samanupassÄ• mÄ«â€™â€™ ti. ``lÄ• bhÄ• te, gahapati, suladdhaá¹ƒ te, gahapati! anÄ• gÄ
byÄ• kataâ€™â€™ nti. dasamaá¹ƒ.

sÄ«laá¹-á¹-hitivaggo tatiyo.

tassuddÄ• naá¹ƒ ---

sÄ«laá¹ƒ \Se V 238/ \Ne III 253/ á¹-hiti parihÄ• naá¹ƒ, suddhaá¹ƒ brÄ• hmaá¹‡apadesaá¹ƒ.

samattaá¹ƒ loko sirivaá¸• á¸• ho, mÄ• nadinnena te dasÄ• ti ||

4. ananussutavaggo

1. ananussutasuttaá¹ƒ

<397> sÄ• vatthinidÄ• naá¹ƒ \Se V 239/. `` `ayaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• â€™ ti me
ananussutesu \Ee V 179/ dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã
Ä• loko udapÄ• di. `sÄ• kho panÄ• yaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• bhÄ• vetabbÄ• â€™
bhÄ• vitÄ• â€™ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã
udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• diâ€™â€™.

`` `ayaá¹ƒ \Be III 156/ vedanÄ• su vedanÄ• nupassanÄ• â€™ ti me, bhikkhave, pubbe anan
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panÄ• yaá¹ƒ vedanÄ• su vedanÄ• nupassanÄ• bhÄ• vetabbÄ• â€™ ti me, bhikkhave ... pe
bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di
udapÄ• di, Ä• loko udapÄ• di.

`` `ayaá¹ƒ citte cittÄ• nupassanÄ• â€™ ti me, bhikkhave, pubbe ananussutesu dhammesu
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. `sÄ•
cittÄ• nupassanÄ• bhÄ• vetabbÄ• â€™ ti me, bhikkhave ... pe ... bhÄ• vitÄ• â€™ ti me, bhi
dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud

`` `ayaá¹ƒ \Se V 240/ \Ne III 254/ dhammesu dhammÄ• nupassanÄ• â€™ ti me, bhikkhave,
dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud
kho panÄ• yaá¹ƒ dhammesu dhammÄ• nupassanÄ• bhÄ• vetabbÄ• â€™ ti me, bhikkhave
bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di
udapÄ• di, Ä• loko udapÄ• dÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. virÄ• gasuttaá¹ƒ

<398> ``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanib
nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti.

``katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ime kho, bhikkhav
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. viraddhasuttaá¹ƒ

<399> ``yesaá¹ƒ \Be III 157/ kesaÃ±ci, bhikkhave, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• viraddhÄ•
ariyo maggo {ariyo aá¹-á¹-haá¹…kiko maggo (Katthaci) imasmiá¹ƒ yeva sutte dissati aá¹-á¹-
na panÄ• Ã±Ã±attha iddhipÄ• da anuruddhÄ• dÄ«su} sammÄ• dukkhakkhayagÄ• mÄ«. yes
bhikkhave, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• Ä• raddhÄ• , Ä• raddho tesaá¹ƒ ariyo maggo sam

``katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. yesaá¹ƒ k
bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• viraddhÄ• , viraddho tesaá¹ƒ ariyo maggo sam
yesaá¹ƒ kesaÃ±ci, bhikkhave, ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• Ä• raddhÄ• , Ä• raddho te
dukkhakkhayagÄ• mÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. bhÄ• vitasuttaá¹ƒ

<400> ``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• apÄ• rÄ•
saá¹ƒvattanti.

``katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ime kho, bhikkhave, cattÄ• ro
bhÄ• vitÄ• bahulÄ«katÄ• apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. cat

5. satisuttaá¹ƒ

<401> sÄ• vatthinidÄ• naá¹ƒ. ``sato, bhikkhave, bhikkhu vihareyya sampajÄ• no. ayaá¹ƒ vo
anusÄ• sanÄ«â€™â€™.

``kathaÃ±ca, bhikkhave, bhikkhu sato hoti? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupas
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ \Be III 158/; vedanÄ• su ... pe

dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke ab
bhikkhave, bhikkhu sato hoti.

``kathaÃ±ca \Se V 242/, bhikkhave, bhikkhu sampajÄ• no hoti? idha, bhikkhave, bhikkhuno
uppajjanti, viditÄ• upaá¹-á¹-hahanti \Ee V 181/, viditÄ• abbhatthaá¹ƒ gacchanti. viditÄ• vita
\Ne III 256/, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. viditÄ• saÃ±Ã±Ä• u
upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacchanti. evaá¹ƒ kho, bhikkhave, bhikkhu sampajÄ
bhikkhave, bhikkhu vihareyya sampajÄ• no. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™

6. aÃ±Ã±Ä• suttaá¹ƒ

<402> ``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha, bhikkhave,
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doman
citte ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vin
abhijjhÄ• domanassaá¹ƒ. ime kho, bhikkhave, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . imesaá¹ƒ kho
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±at
pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• m

7. chandasuttaá¹ƒ

<403> ``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha, bhikkhave,
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doman
kÄ• yÄ• nupassino viharato yo kÄ• yasmiá¹ƒ chando so pahÄ«yati. chandassa pahÄ• nÄ•

``vedanÄ• su \Se V 243/ vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vin
abhijjhÄ• domanassaá¹ƒ. tassa vedanÄ• su vedanÄ• nupassino viharato yo vedanÄ• su cha
pahÄ• nÄ• amataá¹ƒ sacchikataá¹ƒ hoti.

``citte \Be III 159/ \Ee V 182/ cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vin
abhijjhÄ• domanassaá¹ƒ. tassa citte cittÄ• nupassino viharato yo cittamhi chando so pahÄ«
pahÄ• nÄ• amataá¹ƒ sacchikataá¹ƒ hoti.

``dhammesu \Ne III 257/ dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vi
abhijjhÄ• domanassaá¹ƒ. tassa dhammesu dhammÄ• nupassino viharato yo dhammesu cha
pahÄ• nÄ• amataá¹ƒ sacchikataá¹ƒ hotÄ«â€™â€™ ti. sattamaá¹ƒ.

8. pariÃ±Ã±Ä• tasuttaá¹ƒ

<404> ``cattÄ• rome, bhikkhave, satipaá¹-á¹-hÄ• nÄ• . katame cattÄ• ro? idha, bhikkhave, kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domar kÄ• yÄ• nupassino viharato kÄ• yo pariÃ±Ã±Ä• to hoti. kÄ• yassa pariÃ±Ã±Ä• tattÄ• amata

``vedanÄ• su vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke a vedanÄ• su vedanÄ• nupassino viharato vedanÄ• pariÃ±Ã±Ä• tÄ• honti. vedanÄ• naá¹ƒ p amataá¹ƒ sacchikataá¹ƒ hoti.

``citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• do cittÄ• nupassino viharato cittaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ hoti. cittassa pariÃ±Ã±Ä• tattÄ• amataá

``dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke dhammesu dhammÄ• nupassino viharato dhammÄ• pariÃ±Ã±Ä• tÄ• honti. dhammÄ• naá¹ sacchikataá¹ƒ hotÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. bhÄ• vanÄ• suttaá¹ƒ

<405> ``catunnaá¹ƒ \Be III 160/, bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanaá¹ƒ deses suá¹‡Ä• thaâ€™â€™. ``katamÄ• , bhikkhave, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• v kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• pe ... citte ... pe ... dhammesu dhammÄ• nupassÄ« \Ne III 258/ viharati Ä• tÄ• pÄ« \Ee V 18 vineyya loke abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ kho, bhikkhave, catunnaá¹ƒ satipaá¹-á¹-hÄ• n ti. navamaá¹ƒ.

10. vibhaá¹…gasuttaá¹ƒ

<406> ``satipaá¹-á¹-hÄ• naÃ±ca vo, bhikkhave, desessÄ• mi satipaá¹-á¹-hÄ• nabhÄ• vana satipaá¹-á¹-hÄ• nabhÄ• vanÄ• gÄ• miniÃ±ca paá¹-ipadaá¹ƒ. taá¹ƒ suá¹‡Ä• thaâ€™â€™. ``k satipaá¹-á¹-hÄ• naá¹ƒ? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• p vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vedanÄ• nupassÄ« viharati ... pe ... citte viharati ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« \Se V 245/ sampajÄ• n abhijjhÄ• domanassaá¹ƒ. idaá¹ƒ vuccati, bhikkhave, satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™.

``katamÄ• ca, bhikkhave, satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ? idha, bhikkhave, bhikkhu samu kÄ• yasmiá¹ƒ viharati, vayadhammÄ• nupassÄ« kÄ• yasmiá¹ƒ viharati, samudayavayadhan viharati, Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. samuday

viharati ... pe ... samudayadhammÄ• nupassÄ« citte viharati ... samudayadhammÄ• nupass
vayadhammÄ• nupassÄ« dhammesu viharati, samudayavayadhammÄ• nupassÄ« dhamme
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, satipaá¹-á¹-hÄ•

``katamÄ• ca, bhikkhave, satipaá¹-á¹-hÄ• nabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• ? ayamev
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sam
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi. ayaá¹ƒ vuccati, bhikkhave, satipaá
paá¹-ipadÄ• â€™â€™ ti. dasamaá¹ƒ.

ananussutavaggo catuttho.

tassuddÄ• naá¹ƒ ---

ananussutaá¹ƒ \Be III 161/ \Ne III 259/ \Ee V 184/ virÄ• go, viraddho bhÄ• vanÄ• sati.

aÃ±Ã±Ä• chandaá¹ƒ pariÃ±Ã±Ä• ya, bhÄ• vanÄ• vibhaá¹…gena cÄ• ti ||

5. amatavaggo

1. amatasuttaá¹ƒ

<407> sÄ• vatthinidÄ• naá¹ƒ \Se V 246/. ``catÅ«su, bhikkhave, satipaá¹-á¹-hÄ• nesu suppa
viharatha. mÄ• vo amataá¹ƒ panassa. katamesu catÅ«su? idha, bhikkhave, bhikkhu kÄ• ye
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe
dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke ab
bhikkhave, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittÄ• viharatha. mÄ• vo amataá
paá¹-hamaá¹ƒ.

2. samudayasuttaá¹ƒ

<408> ``catunnaá¹ƒ, bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gama
suá¹‡Ä• tha. ko ca, bhikkhave, kÄ• yassa samudayo? Ä• hÄ• rasamudayÄ• kÄ• yassa sam
atthaá¹…gamo. phassasamudayÄ• vedanÄ• naá¹ƒ samudayo; phassanirodhÄ• vedanÄ• n
nÄ• marÅ«pasamudayÄ• cittassa samudayo; nÄ• marÅ«panirodhÄ• cittassa atthaá¹…gam
dhammÄ• naá¹ƒ samudayo; manasikÄ• ranirodhÄ• dhammÄ• naá¹ƒ atthaá¹…gamoâ€™â€

3. maggasuttaá¹ƒ

<409> sÄ• vatthinidÄ• naá¹ƒ \Ne III 260/ \Ee V 185/. tatra kho bhagavÄ• bhikkhÅ« Ä• man
bhikkhave, samayaá¹ƒ uruvelÄ• yaá¹ƒ viharÄ• mi najjÄ• neraÃ±jarÄ• ya tÄ«re ajapÄ• lanig
paá¹-hamÄ• bhisambuddho. tassa mayhaá¹ƒ, bhikkhave, rahogatassa paá¹-isallÄ«nassa ev
udapÄ• di --- `ekÄ• yano \Se V 247/ ayaá¹ƒ maggo sattÄ• naá¹ƒ \Be III 162/ visuddhiyÄ• sc
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ â€™.

``katame cattÄ• ro? kÄ• ye vÄ• bhikkhu kÄ• yÄ• nupassÄ« vihareyya Ä• tÄ• pÄ« sampajÄ
abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vÄ• bhikkhu vedanÄ• nupassÄ« vihareyya ... pe ... ci
cittÄ• nupassÄ« vihareyya ... pe ... dhammesu vÄ• bhikkhu dhammÄ• nupassÄ« vihareyya
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ekÄ• yano ayaá¹ƒ maggo sattÄ• naá¹ƒ visu
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti.

``atha kho, bhikkhave, brahmÄ• sahampati mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya -
puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyy
antarahito mama purato pÄ• turahosi. atha kho, bhikkhave, brahmÄ• sahampati ekaá¹ƒsaá
karitvÄ• yenÄ• haá¹ƒ tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• maá¹ƒ etadavoca --- `evametaá¹ƒ, bh
ekÄ• yano ayaá¹ƒ, bhante, maggo sattÄ• naá¹ƒ visuddhiyÄ• sokaparidevÄ• naá¹ƒ samatik
atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya nibbÄ• nassa sacchikiriyÄ• ya, yadidaá¹ƒ ---
satipaá¹-á¹-hÄ• nÄ• â€™â€™ â€™.

``katame cattÄ• ro? kÄ• ye \Se V 248/ vÄ• , bhante, bhikkhu kÄ• yÄ• nupassÄ« vihareyya
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su vÄ• ... pe ... citte vÄ• \Ne III 2
dhammesu vÄ• , bhante, bhikkhu dhammÄ• nupassÄ« vihareyya Ä• tÄ• pÄ« sampajÄ• no s
abhijjhÄ• domanassaá¹ƒ. ekÄ• yano ayaá¹ƒ, bhante, maggo sattÄ• naá¹ƒ visuddhiyÄ• soka
samatikkamÄ• ya dukkhadomanassÄ• naá¹ƒ atthaá¹…gamÄ• ya Ã±Ä• yassa adhigamÄ• ya
yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti.

``idamavoca, bhikkhave, brahmÄ• sahampati. idaá¹ƒ vatvÄ• athÄ• paraá¹ƒ etadavoca ---

`ekÄ• yanaá¹ƒ jÄ• tikhayantadassÄ«, maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena tariá¹ƒsu pubbe, tarissanti ye ca taranti oghaâ€™â€™ â€™ nti || tatiyaá¹ƒ.

4. satisuttaá¹ƒ

<410> ``sato \Be III 163/, bhikkhave, bhikkhu vihareyya. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sa

bhikkhave, bhikkhu sato hoti? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kh
hoti. sato, bhikkhave, bhikkhu vihareyya. ayaá¹ƒ vo amhÄ• kaá¹ƒ anusÄ• sanÄ«â€™â€™ ti

5. kusalarÄ• sisuttaá¹ƒ

<411> `` `kusalarÄ• sÄ«â€™ ti, bhikkhave, vadamÄ• no cattÄ• ro satipaá¹-á¹-hÄ• ne samm
kevalo hÄ• yaá¹ƒ, bhikkhave, kusalarÄ• si, yadidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• .

``katame cattÄ• ro? idha \Ee V 187/, bhikkhave, bhikkhu \Se V 249/ kÄ• ye kÄ• yÄ• nupass
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... p
... pe ... dhammesu dhammÄ• nupassÄ« \Ne III 262/ viharati Ä• tÄ• pÄ« sampajÄ• no satim
abhijjhÄ• domanassaá¹ƒ. `kusalarÄ• sÄ«â€™ ti, bhikkhave, vadamÄ• no ime cattÄ• ro satip
vadamÄ• no vadeyya. kevalo hÄ• yaá¹ƒ, bhikkhave, kusalarÄ• si, yadidaá¹ƒ --- cattÄ• ro sa
ti. paÃ±camaá¹ƒ.

6. pÄ• timokkhasaá¹ƒvarasuttaá¹ƒ

<412> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ... ekamanta
bhagavantaá¹ƒ etadavoca ---

``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato
vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto vihareyyaâ€™â€™ nti. ``tasmÄ• tiha tvaá
visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? idha tvaá¹ƒ, bhik
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharÄ• hi Ä• cÄ• ragocarasampanno aá¹‡umattesu vajje
sikkhassu sikkhÄ• padesu. yato kho tvaá¹ƒ, bhikkhu, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viha
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu \Be III 164/ bhayadassÄ• vÄ« samÄ• dÄ•
tato tvaá¹ƒ, bhikkhu, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya cattÄ• ro satipaá¹-á¹-hÄ• ne

``katame cattÄ• ro? idha tvaá¹ƒ, bhikkhu, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hi Ä• tÄ• pÄ« s
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ \Se V 250/. yato kho tvaá¹ƒ, b
sÄ«le patiá¹-á¹-hÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• vessasi, tato tuyhaá¹ƒ,
divaso vÄ• Ä• gamissati vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no parihÄ•

atha kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• s
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha \Ee V 188/ kho so bhikkhu eko v

Ä• tÄ• pÄ« pahitatto viharanto nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ•
III 263/ pabbajanti, tadanuttaraá¹ƒ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme s
sacchikatvÄ• upasampajja viharati. ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™â€™ ti abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca pana so bhikkhu ara
chaá¹-á¹-haá¹ƒ.

7. duccaritasuttaá¹ƒ

<413> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami ... pe ... ``sÄ• dhu
saá¹ƒkhittena dhammaá¹ƒ desetu, yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«paka
pahitatto vihareyyaâ€™â€™ nti. ``tasmÄ• tiha tvaá¹ƒ, bhikkhu, Ä• dimeva visodhehi kusales
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? idha tvaá¹ƒ, bhikkhu, kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yas
vacÄ«duccaritaá¹ƒ pahÄ• ya vacÄ«sucaritaá¹ƒ \Se V 251/ bhÄ• vessasi. manoduccaritaá¹ƒ
bhÄ• vessasi. yato kho tvaá¹ƒ, bhikkhu, kÄ• yaduccaritaá¹ƒ pahÄ• ya kÄ• yasucaritaá¹ƒ bh
vacÄ«duccaritaá¹ƒ pahÄ• ya vacÄ«sucaritaá¹ƒ bhÄ• vessasi, manoduccaritaá¹ƒ pahÄ• ya m
tato tvaá¹ƒ, bhikkhu, sÄ«laá¹ƒ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya cattÄ• ro satipaá¹-á¹-hÄ• ne

``katame \Be III 165/ cattÄ• ro? idha tvaá¹ƒ, bhikkhu, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• hi
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharÄ• hi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. yato kh
nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• ne evaá¹ƒ bhÄ• vessasi, tato
ratti vÄ• divaso vÄ• Ä• gamissati vuddhiyeva pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no
... aÃ±Ã±ataro ca pana so bhikkhu arahataá¹ƒ ahosÄ«ti. sattamaá¹ƒ.

8. mittasuttaá¹ƒ

<414> ``ye \Ee V 189/, bhikkhave, anukampeyyÄ• tha, ye ca kho sotabbaá¹ƒ maÃ±Ã±eyyu
III 264/ vÄ• Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• , te vo, bhikkhave, catunnaá¹ƒ satipaá¹-á¹-hÄ• n
samÄ• dapetabbÄ• nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• .

``katamesaá¹ƒ, catunnaá¹ƒ? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä•
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ye, bhikkh
ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ mittÄ• vÄ• \Se V 252/ amaccÄ• vÄ• Ã±Ä• tÄ« vÄ• sÄ• l
imesaá¹ƒ catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• ya samÄ• dapetabbÄ• nivese
patiá¹-á¹-hÄ• petabbÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. vedanÄ• suttaá¹ƒ

<415> ``tisso imÄ• , bhikkhave, vedanÄ• . katamÄ• tisso? sukhÄ• vedanÄ• , dukkhÄ• ve
vedanÄ• --- imÄ• kho, bhikkhave, tisso vedanÄ• . imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ
pariÃ±Ã±Ä• ya cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• .

``katame cattÄ• ro? idha bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. imÄ• saá¹ƒ kho, bhikkhave, ti
pariÃ±Ã±Ä• ya ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti. navamaá¹ƒ.

10. Ä• savasuttaá¹ƒ

<416> ``tayome \Be III 166/, bhikkhave Ä• savÄ• . katame tayo? kÄ• mÄ• savo, bhavÄ• sa
--- ime kho, bhikkhave, tayo Ä• savÄ• . imesaá¹ƒ \Ee V 190/ kho, bhikkhave, tiá¹‡á¹‡annaá¹
pahÄ• nÄ• ya cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• .

``katame cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhamm
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke \Se V 253/ abhijjhÄ• domanassaá¹ƒ. imesa
tiá¹‡á¹‡annaá¹ƒ Ä• savÄ• naá¹ƒ pahÄ• nÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• veta

amatavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

amataá¹ƒ samudayo maggo, sati kusalarÄ• si ca.

pÄ• timokkhaá¹ƒ duccaritaá¹ƒ, mittavedanÄ• Ä• savena cÄ• ti ||

6. gaá¹…gÄ• peyyÄ• lavaggo

1-12. gaá¹…gÄ• nadÄ«Ä• disuttadvÄ• dasakaá¹ƒ

417-428__._ ``seyyathÄ• pi \Se V 254/, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ
satipaá¹-á¹-hÄ• ne bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ

``kathaÃ±ca, bhikkhave, bhikkhu cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• vento cattÄ• ro satipaá¹

bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhav
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domar
167/ ... pe ... citte \Ne III 266/ ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu cattÄ• ro satipaá¹-á¹
cattÄ• ro satipaá¹-á¹-hÄ• ne bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• n
vitthÄ• retabbaá¹ƒ.

gaá¹…gÄ• peyyÄ• lavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

cha pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

ete dve cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

7. appamÄ• davaggo

1-10. tathÄ• gatÄ• disuttadasakaá¹ƒ

429-438__._ yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ•
vitthÄ• retabbaá¹ƒ.

appamÄ• davaggo sattamo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ \Ee V 191/ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• ro ca vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• , vatthena dasamaá¹ƒ padanti ||

8. balakaraá¹‡Ä«yavaggo

1-12. balÄ• disuttadvÄ• dasakaá¹ƒ

439-450__._ seyyathÄ• pi \Ne III 267/, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ• k
vitthÄ• retabbaá¹ƒ.

balakaraá¹‡Ä«yavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ \Be III 168/ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

9. esanÄ• vaggo

1-10. esanÄ• disuttadasakaá¹ƒ

451-460__._ tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ• vitthÄ• retabbaá¹ƒ.

esanÄ• vaggo navamo.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• ya cÄ• ti ||

10. oghavaggo

1-10. uddhambhÄ• giyÄ• disuttadasakaá¹ƒ

461-470__._ ``paÃ±cimÄ• ni \Ne III 268/, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• \Ee V 192/ --- imÄ• ni kho, bhikk paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ udd saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya cattÄ• ro

``katame \Be III 169/ cattÄ• ro? idha, bhikkhave, bhikkhu kÄ• ye \Se V 255/ kÄ• yÄ• nupass sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... p dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• dom bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pa pahÄ• nÄ• ya ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti.

(yathÄ• maggasaá¹ƒyuttaá¹ƒ tathÄ• satipaá¹-á¹-hÄ• nasaá¹ƒyuttaá¹ƒ vitthÄ• retabbaá¹ƒ).

oghavaggo dasamo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

satipaá¹-á¹-hÄ• nasaá¹ƒyuttaá¹ƒ tatiyaá¹ƒ.

4. indriyasaá¹ƒyuttaá¹ƒ

1. suddhikavaggo

1. suddhikasuttaá¹ƒ

<471> sÄ• vatthinidÄ• naá¹ƒ \Se V 256/ \Be III 170/ \Ne III 269/ \Ee V 193/. ``paÃ±cimÄ• ni indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dh paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• nÄ«â€™â€™ ti. paá¹-hamaá¹ƒ

2. paá¹-hamasotÄ• pannasuttaá¹ƒ

<472> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riy satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. yato kho, bhikkhave, ariyasÄ• vako in indriyÄ• naá¹ƒ assÄ• daÃ±ca {samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca (Se Ke E Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- ayaá¹ƒ vuccati, bhikkh sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti. dutiyaá¹ƒ.

3. dutiyasotÄ• pannasuttaá¹ƒ

<473> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riy satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. yato kho, bhikkhave, ariyasÄ• vako in indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca \Ee V 1 yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti \Ne III 270/ --- ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako sotÄ avinipÄ• tadhammo \Se V 257/ niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamaarahantasuttaá¹ƒ

<474> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riy
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. yato kho, bhikkhave, ariyasÄ• vako in
indriyÄ• naá¹ƒ assÄ• daÃ±ca {samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca (Se Ke E
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ viditvÄ• \Be III 171/ anupÄ• dÄ• vimu
bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anu
parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimuttoâ€™â€™ ti. catutthaá¹ƒ.

5. dutiyaarahantasuttaá¹ƒ

<475> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riy
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. yato kho, bhikkhave, bhikkhu imesaá
indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissara
anupÄ• dÄ• vimutto hoti --- ayaá¹ƒ vuccati, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vu
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt

6. paá¹-hamasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<476> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ•
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, na me te, bhikkhave,
brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hm
195/ Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamm
sacchikatvÄ• upasampajja viharanti.

``ye \Ne III 271/ ca kho keci {ye ca kho te (Se Ke Katthaci) SN a II 174}, bhikkhave, samaá¹
brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gam
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ
ceva samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• ; te ca panÄ• yasm
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
chaá¹-á¹-haá¹ƒ.

7. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<477> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• saddhindriyaá¹ƒ napp
saddhindriyasamudayaá¹ƒ nappajÄ• nanti, saddhindriyanirodhaá¹ƒ nappajÄ• nanti, saddhin
paá¹-ipadaá¹ƒ nappajÄ• nanti; vÄ«riyindriyaá¹ƒ nappajÄ• nanti ... pe ... satindriyaá¹ƒ nappaj

172/ ... pe ... samÄ• dhindriyaá¹ƒ nappajÄ• nanti ... pe ... paÃ±Ã±indriyaá¹ƒ nappajÄ• nanti,
paÃ±Ã±indriyasamudayaá¹ƒ nappajÄ• nanti, paÃ±Ã±indriyanirodhaá¹ƒ nappajÄ• nanti, paÃ
paá¹-ipadaá¹ƒ nappajÄ• nanti, na me te, bhikkhave samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• s
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• , na ca panete Ä• yasm
brahmaÃ±Ã±atthaá¹ƒ \Se V 259/ vÄ• diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchika

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• saddhindriyaá¹ƒ pajÄ• n
saddhindriyasamudayaá¹ƒ pajÄ• nanti, saddhindriyanirodhaá¹ƒ pajÄ• nanti, saddhindriyanir
paá¹-ipadaá¹ƒ pajÄ• nanti; vÄ«riyindriyaá¹ƒ pajÄ• nanti, vÄ«riyindriyasamudayaá¹ƒ pajÄ• na
vÄ«riyindriyanirodhaá¹ƒ pajÄ• nanti, vÄ«riyindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• n
pajÄ• nanti ... pe ... samÄ• dhindriyaá¹ƒ pajÄ• nanti ... pe ... paÃ±Ã±indriyaá¹ƒ \Ee V 196/ pa
paÃ±Ã±indriyasamudayaá¹ƒ pajÄ• nanti, paÃ±Ã±indriyanirodhaá¹ƒ pajÄ• nanti, paÃ±Ã±indr
paá¹-ipadaá¹ƒ pajÄ• nanti \Ne III 272/, te kho me, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto
brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasamp
sattamaá¹ƒ.

8. daá¹-á¹-habbasuttaá¹ƒ

<478> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
kattha ca, bhikkhave, saddhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su sotÄ• pattiyaá¹…gesu ---
daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su samm
vÄ«riyindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha \Se V 260/ ca, bhikkhave, satindriyaá¹ƒ daá¹-á¹-h
satipaá¹-á¹-hÄ• nesu --- ettha satindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. kattha ca, bhikkhave, samÄ•
daá¹-á¹-habbaá¹ƒ? catÅ«su jhÄ• nesu --- ettha samÄ• dhindriyaá¹ƒ daá¹-á¹-habbaá¹ƒ. katth
paÃ±Ã±indriyaá¹ƒ daá¹-á¹-habbaá¹ƒ? catÅ«su ariyasaccesu --- ettha paÃ±Ã±indriyaá¹ƒ daá
kho, bhikkhave, paÃ±cindriyÄ• nÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamavibhaá¹…gasuttaá¹ƒ

<479> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
katamaÃ±ca, bhikkhave, saddhindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako saddho hoti, sad
bodhiá¹ƒ \Ee V 197/ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asan
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
bhikkhave, saddhindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, vÄ«riyindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako Ä• raddhavÄ«n
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampad

anikkhittadhuro kusalesu dhammesu --- idaá¹ƒ vuccati, bhikkhave, vÄ«riyindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, satindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako satimÄ• hoti para
satinepakkena samannÄ• gato cirakatampi cirabhÄ• sitampi saritÄ• \Se V 261/ anussaritÄ•
bhikkhave, satindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, samÄ• dhindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vossaggÄ•
labhati samÄ• dhiá¹ƒ, labhati cittassa ekaggataá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, samÄ• dhi

``katamaÃ±ca, bhikkhave, paÃ±Ã±indriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako paÃ±Ã±avÄ•
paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya, sammÄ• dukkhakkhayagÄ• miniy
paÃ±Ã±indriyaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• nÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyavibhaá¹…gasuttaá¹ƒ

<480> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
katamaÃ±ca, bhikkhave, saddhindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako saddho hoti, sad
bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno su
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti --- idaá¹ƒ v
saddhindriyaá¹ƒ.

``katamaÃ±ca \Ee V 198/, bhikkhave, vÄ«riyindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako Ä•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampa
anikkhittadhuro kusalesu dhammesu. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppan
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yam
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• n
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati; uppannÄ• naá¹ƒ k
á¹-hitiyÄ• {samÄ• pattiyÄ• (Se Ke Katthaci) } asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• y
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati --- idaá
vÄ«riyindriyaá¹ƒ.

``katamaÃ±ca \Ne III 274/, bhikkhave, satindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako satim
satinepakkena samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ• anussaritÄ• . so kÄ• y
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe
dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke ab
vuccati, bhikkhave, satindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, samÄ• dhindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vossaggÄ•
labhati samÄ• dhiá¹ƒ, labhati cittassa ekaggataá¹ƒ. so vivicceva kÄ• mehi vivicca akusalehi
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ
viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti \Se V 263/ yaá¹ƒ taá¹ƒ
`upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukh
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati --- idaá¹ƒ vuccati
samÄ• dhindriyaá¹ƒ.

``katamaÃ±ca \Ee V 199/, bhikkhave, paÃ±Ã±indriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako pa
udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya, sammÄ• d
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá
yathÄ• bhÅ«taá¹ƒ \Be III 175/ pajÄ• nÄ• ti --- idaá¹ƒ vuccati, bhikkhave, paÃ±Ã±indriyaá¹ƒ. i
bhikkhave, paÃ±cindriyÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

suddhikavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

suddhikaÃ±ceva \Ne III 275/ dve sotÄ• , arahantÄ• apare duve.

samaá¹‡abrÄ• hmaá¹‡Ä• daá¹-á¹-habbaá¹ƒ, vibhaá¹…gÄ• apare duveti ||

2. mudutaravaggo

1. paá¹-ilÄ• bhasuttaá¹ƒ

<481> ``paÃ±cimÄ• ni \Se V 264/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriya
paÃ±Ã±indriyaá¹ƒ ... pe .... katamaÃ±ca, bhikkhave, saddhindriyaá¹ƒ? idha, bhikkhave, ariya
hoti, saddahati tathÄ• gatassa bodhiá¹ƒ --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddh
sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bh
vuccati, bhikkhave, saddhindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, vÄ«riyindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cattÄ• ro sammappadhA
paá¹-ilabhati --- idaá¹ƒ vuccati, bhikkhave, vÄ«riyindriyaá¹ƒ.

``katamaÃ±ca \Ee V 200/, bhikkhave, satindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cattÄ• ro satipa
satiá¹ƒ paá¹-ilabhati --- idaá¹ƒ vuccati, bhikkhave, satindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, samÄ• dhindriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako vossaggÄ•
labhati samÄ• dhiá¹ƒ, labhati cittassa ekaggataá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, samÄ• dhi

``katamaÃ±ca, bhikkhave, paÃ±Ã±indriyaá¹ƒ? idha, bhikkhave, ariyasÄ• vako paÃ±Ã±avÄ•
\Ne III 276/ paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya \Se V 265/ nibbedhikÄ• ya sammÄ• du
idaá¹ƒ vuccati, bhikkhave, paÃ±Ã±indriyaá¹ƒ. imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• nÄ«â€

2. paá¹-hamasaá¹ƒkhittasuttaá¹ƒ

<482> ``paÃ±cimÄ• ni \Be III 176/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriy
paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, pa
indriyÄ• naá¹ƒ samattÄ• paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi anÄ• gÄ• mÄ« hoti,
sakadÄ• gÄ• mÄ« hoti, tato mudutarehi sotÄ• panno hoti, tato mudutarehi dhammÄ• nusÄ•
saddhÄ• nusÄ• rÄ« hotÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. dutiyasaá¹ƒkhittasuttaá¹ƒ

<483> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ•
paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi anÄ• gÄ• mÄ« hoti, tato mudutarehi sakadÄ•
mudutarehi sotÄ• panno hoti, tato mudutarehi dhammÄ• nusÄ• rÄ« hoti, tato mudutarehi sa
kho, bhikkhave, indriyavemattatÄ• phalavemattatÄ• hoti, phalavemattatÄ• puggalavematta

4. tatiyasaá¹ƒkhittasuttaá¹ƒ

<484> ``paÃ±cimÄ• ni \Ee V 201/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriya
paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, pa
indriyÄ• naá¹ƒ samattÄ• paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi anÄ• gÄ• mÄ« hoti,
sakadÄ• gÄ• mÄ« \Se V 266/ hoti, tato mudutarehi sotÄ• panno hoti, tato mudutarehi dham
mudutarehi saddhÄ• nusÄ• rÄ« hoti. iti kho, bhikkhave, paripÅ«raá¹ƒ paripÅ«rakÄ• rÄ« Ä• r
III 277/ padesakÄ• rÄ« Ä• rÄ• dheti. `avaÃ±jhÄ• ni tvevÄ• haá¹ƒ, bhikkhave, paÃ±cindriyÄ•
ti. catutthaá¹ƒ.

5. paá¹-hamavitthÄ• rasuttaá¹ƒ

<485> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ•
177/ paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi antarÄ• parinibbÄ• yÄ« hoti, tato muduta
upahaccaparinibbÄ• yÄ« hoti, tato mudutarehi asaá¹…khÄ• raparinibbÄ• yÄ« hoti, tato mud
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti, tato mudutarehi uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• m
sakadÄ• gÄ• mÄ« hoti, tato mudutarehi sotÄ• panno hoti, tato mudutarehi dhammÄ• nusÄ•
saddhÄ• nusÄ• rÄ« hotÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyavitthÄ• rasuttaá¹ƒ

<486> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ•
paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi antarÄ• parinibbÄ• yÄ« hoti, tato mudutarehi u
hoti, tato mudutarehi asaá¹…khÄ• raparinibbÄ• yÄ« hoti, tato mudutarehi sasaá¹…khÄ• rap
mudutarehi uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«, tato mudutarehi sakadÄ• gÄ• mÄ« ho
mudutarehi sotÄ• panno hoti, tato mudutarehi dhammÄ• nusÄ• rÄ« hoti, tato mudutarehi sa
kho, bhikkhave, indriyavemattatÄ• phalavemattatÄ• hoti, phalavemattatÄ• puggalavematta
chaá¹-á¹-haá¹ƒ.

7. tatiyavitthÄ• rasuttaá¹ƒ

<487> ``paÃ±cimÄ• ni \Ee V 202/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriya
paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, pa
indriyÄ• naá¹ƒ \Ne III 278/ samattÄ• paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi antarÄ•
tato mudutarehi upahaccaparinibbÄ• yÄ« hoti, tato mudutarehi asaá¹…khÄ• raparinibbÄ• yÄ
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti, tato mudutarehi uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• m
sakadÄ• gÄ• mÄ« hoti, tato mudutarehi sotÄ• panno hoti, tato mudutarehi dhammÄ• nusÄ•
saddhÄ• nusÄ• rÄ« hoti. iti kho, bhikkhave, paripÅ«raá¹ƒ \Be III 178/ paripÅ«rakÄ• rÄ« Ä• r
padesakÄ• rÄ« Ä• rÄ• dheti. `avaÃ±jhÄ• ni tvevÄ• haá¹ƒ, bhikkhave, paÃ±cindriyÄ• nÄ«â€™
sattamaá¹ƒ.

8. paá¹-ipannasuttaá¹ƒ

<488> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ•
paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi arahattaphalasacchikiriyÄ• ya paá¹-ipanno ho

anÄ• gÄ• mÄ« hoti, tato mudutarehi anÄ• gÄ• miphalasacchikiriyÄ• ya \Se V 268/ paá¹-ipan
sakadÄ• gÄ• mÄ« hoti, tato mudutarehi sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno h
sotÄ• panno hoti, tato mudutarehi sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno hoti. yassa h
paÃ±cindriyÄ• ni sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ natthi, tamahaá¹ƒ `bÄ• hiro puthu
vadÄ• mÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. sampannasuttaá¹ƒ

<489> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca ---

`` `indriyasampanno, indriyasampannoâ€™ ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante,
hotÄ«â€™â€™ ti? ``idha \Ee V 203/, bhikkhu, bhikkhu saddhindriyaá¹ƒ bhÄ• veti upasamag
vÄ«riyindriyaá¹ƒ bhÄ• veti upasamagÄ• miá¹ƒ sambodhagÄ• miá¹ƒ, satindriyaá¹ƒ bhÄ• veti
sambodhagÄ• miá¹ƒ \Ne III 279/, samÄ• dhindriyaá¹ƒ bhÄ• veti upasamagÄ• miá¹ƒ sambod
bhÄ• veti upasamagÄ• miá¹ƒ sambodhagÄ• miá¹ƒ. ettÄ• vatÄ• kho, bhikkhu, bhikkhu indriy
navamaá¹ƒ.

10. Ä• savakkhayasuttaá¹ƒ

<490> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ•
III 179/ bahulÄ«katattÄ• bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ
diá¹-á¹-heva \Se V 269/ dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ

mudutaravaggo dutiyo.

tassuddÄ• naá¹ƒ ---

paá¹-ilÄ• bho tayo saá¹ƒkhittÄ• , vitthÄ• rÄ• apare tayo.

paá¹-ipanno ca sampanno {paá¹-ipanno cÅ«pasamo (Se Ke Ee Katthaci) }, dasamaá¹ƒ Ä• s

3. chaá¸·indriyavaggo

1. punabbhavasuttaá¹ƒ

<491> ``paÃ±cimÄ• ni \Se V 270/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriya

paÃ±Ã±indriyaá¹ƒ. yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nÄ tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±Ä• siá¹ƒ {abhisambu }. yato ca khvÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, a loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me me vimutti {cetovimutti (Ce Ee Katthaci) }, ayamantimÄ• jÄ• ti, natthidÄ• ni punabbhavoâ€™ paá¹-hamaá¹ƒ.

2. jÄ«vitindriyasuttaá¹ƒ

<492> ``tÄ«á¹‡imÄ• ni \Be III 180/, bhikkhave, indriyÄ• ni. katamÄ• ni tÄ«á¹‡i? itthindriyaá¹ jÄ«vitindriyaá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i indriyÄ• nÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. aÃ±Ã±indriyasuttaá¹ƒ

<493> ``tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni tÄ«á¹‡i? anaÃ±Ã±Ä• taÃ±Ã±ass 271/, aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- imÄ• ni kho, bhikkhave, tÄ«á¹‡i indriyÄ• tatiyaá¹ƒ.

4. ekabÄ«jÄ«suttaá¹ƒ

<494> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe . imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ• paripÅ«rattÄ• arahaá¹ƒ hoti, tato mudutarehi antarÄ• parinibbÄ• yÄ« hoti, tato mudutarehi u hoti, tato mudutarehi asaá¹…khÄ• raparinibbÄ• yÄ« hoti, tato mudutarehi \Ee V 205/ sasaá¹ hoti, tato mudutarehi uddhaá¹ƒsoto hoti akaniá¹-á¹-hagÄ• mÄ«, tato mudutarehi sakadÄ• gÄ mudutarehi ekabÄ«jÄ« {ekabÄ«ji (Katthaci) } hoti, tato mudutarehi kolaá¹ƒkolo hoti, tato mu sattakkhattuparamo hoti, tato mudutarehi dhammÄ• nusÄ• rÄ« hoti, tato mudutarehi saddhÄ catutthaá¹ƒ.

5. suddhakasuttaá¹ƒ

<495> ``chayimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹ƒ, sotindriyaá III 281/, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ --- imÄ• ni kho, bhikkhave, cha indriy paÃ±camaá¹ƒ.

6. sotÄ• pannasuttaá¹ƒ

<496> ``chayimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹ƒ ... pe ... ma
bhikkhave, ariyasÄ• vako imesaá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gam
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ \Se V 272/ pajÄ• nÄ• ti --- ayaá¹ƒ vuc
ariyasÄ• vako sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti. c

7. arahantasuttaá¹ƒ

<497> ``chayimÄ• ni \Be III 181/, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹ƒ,
ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ. yato kho, bhikkhave, bhikk
channaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ
yathÄ• bhÅ«taá¹ƒ viditvÄ• anupÄ• dÄ• vimutto hoti --- ayaá¹ƒ vuccati, bhikkhave, `bhikkhu
vusitavÄ• katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyoja
vimuttoâ€™â€™ â€™ ti. sattamaá¹ƒ.

8. sambuddhasuttaá¹ƒ

<498> ``chayimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹ƒ, sotindriyaá
jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ. yÄ• vakÄ«vaÃ±cÄ• haá¹ƒ \Ee V 206/, bhikkh
indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissara
nÄ• bbhaÃ±Ã±Ä• siá¹ƒ, neva tÄ• vÄ• haá¹ƒ, bhikkhave, sadevake loke samÄ• rake sabrahm
pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti pa
khvÄ• haá¹ƒ, bhikkhave, imesaá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gama
Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca \Ne III 282/ yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, athÄ
loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya
abhisambuddhoâ€™ ti \Se V 273/ paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹
vimutti, ayamantimÄ• jÄ• ti, natthidÄ• ni punabbhavoâ€™â€™ â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<499> ``chayimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹ƒ, sotindriyaá
jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ. ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ•
channaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, na me te, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• v
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• , na ca panete Ä• yasm
brahmaÃ±Ã±atthaá¹ƒ vÄ• \Be III 182/ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchika

viharantiâ€™â€™. ``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imes
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• b
brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±attha
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti. navamaá¹ƒ.

10. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<500> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• cakkhundriyaá¹ƒ nap
cakkhundriyasamudayaá¹ƒ nappajÄ• nanti, cakkhundriyanirodhaá¹ƒ nappajÄ• nanti, cakkhu
V 274/ paá¹-ipadaá¹ƒ nappajÄ• nanti; sotindriyaá¹ƒ ... pe ... ghÄ• nindriyaá¹ƒ ... pe ... jivhind
... kÄ• yindriyaá¹ƒ ... pe ... manindriyaá¹ƒ nappajÄ• nanti, manindriyasamudayaá¹ƒ nappajÄ
manindriyanirodhaá¹ƒ nappajÄ• nanti, manindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappaj
bhikkhave ... pe ... sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti.

``ye \Ee V 207/ ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• cakkhundriy
cakkhundriyasamudayaá¹ƒ pajÄ• nanti, cakkhundriyanirodhaá¹ƒ pajÄ• nanti, cakkhundriyan
paá¹-ipadaá¹ƒ pajÄ• nanti, sotindriyaá¹ƒ ... pe ... ghÄ• nindriyaá¹ƒ ... pe ... jivhindriyaá¹ƒ ... p
kÄ• yindriyaá¹ƒ ... pe ... manindriyaá¹ƒ pajÄ• nanti, manindriyasamudayaá¹ƒ pajÄ• nanti, ma
pajÄ• nanti, manindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti, te kho me, bhikkhave
brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hma
sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharantÄ«â€™â€™ ti. dasamaá¹ƒ.

chaá¸·indriyavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

punabbhavo jÄ«vitaÃ±Ã±Ä• ya, ekabÄ«jÄ« ca suddhakaá¹ƒ.

soto arahasambuddho, dve ca samaá¹‡abrÄ• hmaá¹‡Ä• ti ||

4. sukhindriyavaggo

1. suddhikasuttaá¹ƒ

<501> ``paÃ±cimÄ• ni \Be III 183/ \Se V 275/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? s
dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ --- imÄ• ni kh

paÃ±cindriyÄ• nÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. sotÄ• pannasuttaá¹ƒ

<502> ``paÃ±cimÄ• ni \Ne III 284/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriya
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ. yato kho, bhikkhave, ariyasÄ•
paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«na
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti --- ayaá¹ƒ vuccati, bhikkhave, ariyasÄ• vako sotÄ• panno avi
sambodhiparÄ• yaá¹‡oâ€™â€™ ti. dutiyaá¹ƒ.

3. arahantasuttaá¹ƒ

<503> ``paÃ±cimÄ• ni \Ee V 208/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriyaá
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ. yato kho, bhikkhave, bhikkhu i
indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissara
anupÄ• dÄ• vimutto hoti --- ayaá¹ƒ vuccati, bhikkhave, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vu
ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutt

4. paá¹-hamasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<504> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriyaá¹ƒ, dukkhin
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ. ye \Se V 276/ hi keci, bhikkhav
brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ samudayaÃ±ca atthaá¹…gam
nissaraá¹‡aÃ±ca yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, na me te, bhikkhave, samaá¹‡Ä• vÄ• b
vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• , na ca panete Ä•
brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasa

``ye \Be III 184/ ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• imesaá¹ƒ pa
samudayaÃ±ca atthaá¹…gamaÃ±ca assÄ• daÃ±ca Ä• dÄ«navaÃ±ca nissaraá¹‡aÃ±ca yath
\Ne III 285/, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu ceva samaá¹‡a
brÄ• hmaá¹‡asammatÄ• , te ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±attha
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<505> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriyaá¹ƒ, dukkhin
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ. ye hi keci, bhikkhave, samaá¹‡
vÄ• sukhindriyaá¹ƒ nappajÄ• nanti, sukhindriyasamudayaá¹ƒ nappajÄ• nanti, sukhindriyani

sukhindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ nappajÄ• nanti; dukkhindriyaá¹ƒ nappajÄ• na
somanassindriyaá¹ƒ nappajÄ• nanti ... pe ... domanassindriyaá¹ƒ nappajÄ• nanti \Se V 277/
upekkhindriyaá¹ƒ nappajÄ• nanti, upekkhindriyasamudayaá¹ƒ nappajÄ• nanti, upekkhindriya
upekkhindriyanirodhagÄ• miniá¹ƒ \Ee V 209/ paá¹-ipadaá¹ƒ nappajÄ• nanti; na me te, bhikk
brÄ• hmaá¹‡Ä• vÄ• samaá¹‡esu vÄ• samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hm
Ä• yasmanto sÄ• maÃ±Ã±atthaá¹ƒ vÄ• brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamme sa
upasampajja viharanti.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sukhindriyaá¹ƒ pajÄ• na
pajÄ• nanti, sukhindriyanirodhaá¹ƒ pajÄ• nanti, sukhindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá
dukkhindriyaá¹ƒ pajÄ• nanti ... pe ... somanassindriyaá¹ƒ pajÄ• nanti ... domanassindriyaá¹ƒ
upekkhindriyaá¹ƒ pajÄ• nanti, upekkhindriyasamudayaá¹ƒ pajÄ• nanti, upekkhindriyanirodha
upekkhindriyanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ pajÄ• nanti, te ca kho me, bhikkhave, sama
vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• brÄ• hmaá¹‡esu ca brÄ• hmaá¹‡asammatÄ• ,
sÄ• maÃ±Ã±atthaÃ±ca brahmaÃ±Ã±atthaÃ±ca diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. paá¹-hamavibhaá¹…gasuttaá¹ƒ

<506> ``paÃ±cimÄ• ni \Ne III 286/, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriya
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ.

``katamaÃ±ca \Be III 185/, bhikkhave, sukhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ s
kÄ• yikaá¹ƒ sÄ• taá¹ƒ, kÄ• yasamphassajaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vu
sukhindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ dukkhaá¹ƒ,
kÄ• yasamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, duk

``katamaÃ±ca, bhikkhave, somanassindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasikaá¹ƒ sukhaá
sÄ• taá¹ƒ, manosamphassajaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkha

``katamaÃ±ca, bhikkhave, domanassindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasikaá¹ƒ dukkha
asÄ• taá¹ƒ, manosamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhik
domanassindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, upekkhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ vÄ• cetas
nÄ• sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, upekkhindriyaá¹ƒ. imÄ• ni kho, bhik

paÃ±cindriyÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyavibhaá¹…gasuttaá¹ƒ

<507> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriyaá¹ƒ, dukkhin
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ.

``katamaÃ±ca \Ne III 287/ \Ee V 210/, bhikkhave, sukhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ
kÄ• yikaá¹ƒ sÄ• taá¹ƒ, kÄ• yasamphassajaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vu
sukhindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ dukkhaá¹ƒ
asÄ• taá¹ƒ, kÄ• yasamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhi

``katamaÃ±ca, bhikkhave, somanassindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasikaá¹ƒ sukhaá
sÄ• taá¹ƒ, manosamphassajaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkha

``katamaÃ±ca \Be III 186/, bhikkhave, domanassindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasika
cetasikaá¹ƒ asÄ• taá¹ƒ, manosamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ
domanassindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, upekkhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ vÄ• cetas
nÄ• sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, upekkhindriyaá¹ƒ.

``tatra, bhikkhave, yaÃ±ca sukhindriyaá¹ƒ yaÃ±ca somanassindriyaá¹ƒ, sukhÄ• sÄ• vedan
tatra, bhikkhave, yaÃ±ca dukkhindriyaá¹ƒ yaÃ±ca domanassindriyaá¹ƒ, dukkhÄ• sÄ• veda
bhikkhave, yadidaá¹ƒ upekkhindriyaá¹ƒ, adukkhamasukhÄ• sÄ• vedanÄ• daá¹-á¹-habbÄ•
paÃ±cindriyÄ• nÄ«â€™â€™ ti. sattamaá¹ƒ.

8. tatiyavibhaá¹…gasuttaá¹ƒ

<508> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriyaá¹ƒ, dukkhin
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ.

``katamaÃ±ca \Ne III 288/, bhikkhave, sukhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ s
kÄ• yikaá¹ƒ sÄ• taá¹ƒ, kÄ• yasamphassajaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vu
sukhindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ dukkhaá¹ƒ,
kÄ• yasamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, duk

``katamaÃ±ca, bhikkhave, somanassindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasikaá¹ƒ sukhaá
sÄ• taá¹ƒ, manosamphassajaá¹ƒ sukhaá¹ƒ sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkha

``katamaÃ±ca \Ee V 211/, bhikkhave, domanassindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, cetasika
cetasikaá¹ƒ asÄ• taá¹ƒ, manosamphassajaá¹ƒ dukkhaá¹ƒ asÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ
domanassindriyaá¹ƒ.

``katamaÃ±ca, bhikkhave, upekkhindriyaá¹ƒ? yaá¹ƒ kho, bhikkhave, kÄ• yikaá¹ƒ vÄ• cetas
nÄ• sÄ• taá¹ƒ vedayitaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, upekkhindriyaá¹ƒ.

``tatra, bhikkhave, yaÃ±ca sukhindriyaá¹ƒ yaÃ±ca somanassindriyaá¹ƒ, sukhÄ• sÄ• vedan
tatra, bhikkhave, yaÃ±ca dukkhindriyaá¹ƒ yaÃ±ca domanassindriyaá¹ƒ, dukkhÄ• sÄ• veda
bhikkhave, yadidaá¹ƒ upekkhindriyaá¹ƒ, adukkhamasukhÄ• sÄ• vedanÄ• daá¹-á¹-habbÄ•
bhikkhave, imÄ• ni paÃ±cindriyÄ• ni paÃ±ca hutvÄ• \Se V 281/ tÄ«á¹‡i honti, tÄ«á¹‡i hutvÄ
pariyÄ• yenÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. kaá¹-á¹-hopamasuttaá¹ƒ

<509> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? sukhindriyaá¹ƒ, dukkhin
somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ. sukhavedaniyaá¹ƒ, bhikkhave,
uppajjati sukhindriyaá¹ƒ. so sukhitova samÄ• no `sukhitosmÄ«â€™ ti pajÄ• nÄ• ti. tasseva s
289/ phassassa nirodhÄ• `yaá¹ƒ tajjaá¹ƒ vedayitaá¹ƒ sukhavedaniyaá¹ƒ phassaá¹ƒ paá¹-icc
sukhindriyaá¹ƒ taá¹ƒ nirujjhati, taá¹ƒ vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

``dukkhavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati dukkhindriyaá¹ƒ. so dukkhi
`dukkhitosmÄ«â€™ ti pajÄ• nÄ• ti. tasseva dukkhavedaniyassa phassassa nirodhÄ• `yaá¹ƒ
dukkhavedaniyaá¹ƒ phassaá¹ƒ \Ee V 212/ paá¹-icca uppannaá¹ƒ dukkhindriyaá¹ƒ taá¹ƒ niruj
vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

``somanassavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati somanassindriyaá¹ƒ. s
`sumanosmÄ«â€™ ti pajÄ• nÄ• ti. tasseva somanassavedaniyassa phassassa nirodhÄ• `y
somanassavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannaá¹ƒ somanassindriyaá¹ƒ taá¹ƒ nirujjha
vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

``domanassavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati domanassindriyaá¹ƒ. s
`dummanosmÄ«â€™ ti pajÄ• nÄ• ti. tasseva domanassavedaniyassa phassassa nirodhÄ•
domanassavedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannaá¹ƒ domanassindriyaá¹ƒ taá¹ƒ nirujjha
vÅ«pasammatÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

``upekkhÄ• vedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati upekkhindriyaá¹ƒ. so up
`upekkhakosmÄ«â€™ ti pajÄ• nÄ• ti. tasseva upekkhÄ• vedaniyassa phassassa nirodhÄ•
upekkhÄ• vedaniyaá¹ƒ phassaá¹ƒ paá¹-icca uppannaá¹ƒ upekkhindriyaá¹ƒ taá¹ƒ nirujjhati, ta
ti pajÄ• nÄ• tiâ€™â€™.

``seyyathÄ• pi, bhikkhave, dvinnaá¹ƒ kaá¹-á¹-hÄ• naá¹ƒ saá¹…ghaá¹-á¹-anasamodhÄ• nÄ•
{saá¹ƒghaá¹-á¹-anÄ• samodhÄ• nÄ• (Ee Katthaci), saá¹ƒghaá¹-anasamodhÄ• nÄ• (Se Ke)
abhinibbattati; tesaá¹ƒyeva kaá¹-á¹-hÄ• naá¹ƒ nÄ• nÄ• bhÄ• vÄ• vinikkhepÄ• yÄ• \Be III 1
(Se Ke Ee Katthaci) } tajjÄ• usmÄ• sÄ• nirujjhati sÄ• vÅ«pasammati; evameva kho, bhikk
phassaá¹ƒ paá¹-icca uppajjati sukhindriyaá¹ƒ. so sukhitova samÄ• no `sukhitosmÄ«â€™ ti p
sukhavedaniyassa phassassa nirodhÄ• `yaá¹ƒ tajjaá¹ƒ \Ne III 290/ vedayitaá¹ƒ sukhavedan
paá¹-icca uppajjati sukhindriyaá¹ƒ taá¹ƒ nirujjhati \Ee V 213/, taá¹ƒ vÅ«pasammatÄ«â€™ ti p

``dukkhavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca ... pe ... somanassavedaniyaá¹ƒ, bhi
paá¹-icca ... pe ... domanassavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca ... pe ... upekkh
bhikkhave, phassaá¹ƒ paá¹-icca uppajjati upekkhindriyaá¹ƒ. so upekkhakova samÄ• no `upe
pajÄ• nÄ• ti. tasseva upekkhÄ• vedaniyassa phassassa nirodhÄ• `yaá¹ƒ tajjaá¹ƒ vedayitaá
phassaá¹ƒ paá¹-icca uppajjati upekkhindriyaá¹ƒ taá¹ƒ nirujjhati, taá¹ƒ vÅ«pasammatÄ«â€™
navamaá¹ƒ.

10. uppaá¹-ipÄ• á¹-ikasuttaá¹ƒ

<510> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? dukkhindriyaá¹ƒ \Se V
sukhindriyaá¹ƒ, somanassindriyaá¹ƒ, upekkhindriyaá¹ƒ. idha, bhikkhave, bhikkhuno appama
pahitattassa viharato uppajjati dukkhindriyaá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ kho
dukkhindriyaá¹ƒ, taÃ±ca kho sanimittaá¹ƒ sanidÄ• naá¹ƒ sasaá¹…khÄ• raá¹ƒ sappaccayaá¹
anidÄ• naá¹ƒ asaá¹…khÄ• raá¹ƒ appaccayaá¹ƒ dukkhindriyaá¹ƒ uppajjissatÄ«ti --- netaá¹ƒ a
so dukkhindriyaÃ±ca pajÄ• nÄ• ti, dukkhindriyasamudayaÃ±ca pajÄ• nÄ• ti, dukkhindriyanir
yattha cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati taÃ±ca pajÄ• nÄ• ti. kattha cupp
dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu a
dukkhindriyassa nirodhaá¹ƒ, tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharatiâ€™â€™ â€™.

``idha pana, bhikkhave, bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato uppajjat
so \Ee V 214/ evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ kho me idaá¹ƒ domanassindriyaá¹ƒ, taÃ±
sanidÄ• naá¹ƒ sasaá¹…khÄ• raá¹ƒ sappaccayaá¹ƒ. taÃ±ca animittaá¹ƒ anidÄ• naá¹ƒ asaá¹.
domanassindriyaá¹ƒ uppajjissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™ \Se V 284/. so doma
pajÄ• nÄ• ti, domanassindriyasamudayaÃ±ca pajÄ• nÄ• ti, domanassindriyanirodhaÃ±ca pa
\Ne III 291/ domanassindriyaá¹ƒ aparisesaá¹ƒ \Be III 189/ nirujjhati taÃ±ca pajÄ• nÄ• ti. katt
domanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu vitakkavicÄ• rÄ• naá¹
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettha cuppannaá¹ƒ domanassindriyaá¹ƒ aparises
vuccati, bhikkhave, `bhikkhu aÃ±Ã±Ä• si domanassindriyassa nirodhaá¹ƒ, tadatthÄ• ya citta
upasaá¹ƒharatiâ€™â€™ â€™.

``idha pana, bhikkhave, bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato uppajjat
evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ kho me idaá¹ƒ sukhindriyaá¹ƒ, taÃ±ca kho sanimittaá¹ƒ
sasaá¹…khÄ• raá¹ƒ sappaccayaá¹ƒ. taÃ±ca animittaá¹ƒ anidÄ• naá¹ƒ asaá¹…khÄ• raá¹ƒ ap
uppajjissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™. so sukhindriyaÃ±ca pajÄ• nÄ• ti, sukhind
pajÄ• nÄ• ti, sukhindriyanirodhaÃ±ca pajÄ• nÄ• ti, yattha cuppannaá¹ƒ sukhindriyaá¹ƒ apari
taÃ±ca pajÄ• nÄ• ti. kattha cuppannaá¹ƒ sukhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikk
pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena pa
ariyÄ• Ä• cikkhanti `upekkhako satimÄ• sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasam
V 285/ cuppannaá¹ƒ sukhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati. ayaá¹ƒ vuccati, bhikkhave, `bhik
sukhindriyassa nirodhaá¹ƒ, tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharatiâ€™â€™ â€™.

``idha \Ee V 215/ pana, bhikkhave, bhikkhuno appamattassa Ä• tÄ• pino pahitattassa vihar
somanassindriyaá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ kho me idaá¹ƒ somanassindriy
sanimittaá¹ƒ sanidÄ• naá¹ƒ sasaá¹…khÄ• raá¹ƒ sappaccayaá¹ƒ. taÃ±ca animittaá¹ƒ anidÄ•
appaccayaá¹ƒ somanassindriyaá¹ƒ uppajjissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™. so so
pajÄ• nÄ• ti, somanassindriyasamudayaÃ±ca pajÄ• nÄ• ti, somanassindriyanirodhaÃ±ca pa
somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhati taÃ±ca pajÄ• nÄ• ti. kattha cuppannaá¹ƒ soman
aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• dukkhassa ca pa
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• ris
upasampajja viharati, ettha cuppannaá¹ƒ somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhati. ayaá¹
`bhikkhu aÃ±Ã±Ä• si somanassindriyassa nirodhaá¹ƒ, tadatthÄ• ya cittaá¹ƒ upasaá¹ƒharatiâ

``idha \Ne III 292/ \Be III 190/ pana, bhikkhave, bhikkhuno appamattassa Ä• tÄ• pino pahita
uppajjati upekkhindriyaá¹ƒ. so evaá¹ƒ pajÄ• nÄ• ti --- `uppannaá¹ƒ kho me idaá¹ƒ upekkhind
sanimittaá¹ƒ sanidÄ• naá¹ƒ sasaá¹…khÄ• raá¹ƒ \Se V 286/ sappaccayaá¹ƒ. taÃ±ca animitta

asaá¹…khÄ• raá¹ƒ appaccayaá¹ƒ upekkhindriyaá¹ƒ uppajjissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ
upekkhindriyaÃ±ca pajÄ• nÄ• ti, upekkhindriyasamudayaÃ±ca pajÄ• nÄ• ti, upekkhindriyani
yattha cuppannaá¹ƒ upekkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati taÃ±ca pajÄ• nÄ• ti. kattha cup
upekkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu sabbaso nevasaÃ±Ã±Ä•
samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati, ettha cuppannaá¹ƒ upe
nirujjhati. ayaá¹ƒ vuccati, bhikkhave, `bhikkhu aÃ±Ã±Ä• si \Ee V 216/ upekkhindriyassa niro
cittaá¹ƒ upasaá¹ƒharatÄ«â€™â€™ â€™ ti. dasamaá¹ƒ.

sukhindriyavaggo catuttho.

tassuddÄ• naá¹ƒ ---

suddhikaÃ±ca soto arahÄ• , duve samaá¹‡abrÄ• hmaá¹‡Ä• .

vibhaá¹…gena tayo vuttÄ• , kaá¹-á¹-ho uppaá¹-ipÄ• á¹-ikanti ||

5. jarÄ• vaggo

1. jarÄ• dhammasuttaá¹ƒ

<511> evaá¹ƒ \Se V 287/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viha
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena bhagavÄ• sÄ• yanhasamayaá¹ƒ paá
pacchÄ• tape nisinno hoti piá¹-á¹-hiá¹ƒ otÄ• payamÄ• no.

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
bhagavato gattÄ• ni pÄ• á¹‡inÄ• anomajjanto bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ,
abbhutaá¹ƒ, bhante! na cevaá¹ƒ dÄ• ni, bhante, bhagavato tÄ• va parisuddho chavivaá¹‡á¹
sithilÄ• ni ca gattÄ• ni sabbÄ• ni valiyajÄ• tÄ• ni, purato pabbhÄ• ro \Be III 191/ ca kÄ• yo, d
indriyÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ --- cakkhundriyassa sotindriyassa ghÄ• nindriyassa jivhindr
kÄ• yindriyassÄ• â€™â€™ ti.

``evaÃ±hetaá¹ƒ \Ee V 217/, Ä• nanda, hoti --- jarÄ• dhammo yobbaÃ±Ã±e, byÄ• dhidhamm
jÄ«vite. na ceva tÄ• va parisuddho hoti chavivaá¹‡á¹‡o pariyodÄ• to, sithilÄ• ni ca honti gatt
valiyajÄ• tÄ• ni, purato pabbhÄ• ro ca kÄ• yo, dissati ca indriyÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ ---
sotindriyassa ghÄ• nindriyassa jivhindriyassa kÄ• yindriyassÄ• â€™â€™ ti.

``idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• ca sugato \Se V 288/ athÄ• paraá¹ƒ etadavoca satt

``dhÄ« taá¹ƒ jammi jare atthu, dubbaá¹‡á¹‡akaraá¹‡Ä« jare.

tÄ• va manoramaá¹ƒ bimbaá¹ƒ, jarÄ• ya abhimadditaá¹ƒ ||

``yopi vassasataá¹ƒ jÄ«ve, sopi maccuparÄ• yaá¹‡o {sabbe maccuparÄ• yanÄ• (Se Ke Kat

na kiÃ±ci parivajjeti, sabbamevÄ• bhimaddatÄ«â€™â€™ ti || paá¹-hamaá¹ƒ.

2. uá¹‡á¹‡Ä• bhabrÄ• hmaá¹‡asuttaá¹ƒ

<512> sÄ• vatthinidÄ• naá¹ƒ. atha kho uá¹‡á¹‡Ä• bho brÄ• hmaá¹‡o yena bhagavÄ• tenu
bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ•
ekamantaá¹ƒ nisinno kho uá¹‡á¹‡Ä• bho brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca ---

``paÃ±cimÄ• ni, bho gotama, indriyÄ• ni nÄ• nÄ• visayÄ• ni nÄ• nÄ• gocarÄ• ni, na aÃ±Ã±
paccanubhonti. katamÄ• ni paÃ±ca? cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhi
kÄ• yindriyaá¹ƒ \Ee V 218/. imesaá¹ƒ nu kho, bho gotama, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nÄ
294/ nÄ• nÄ• gocarÄ• naá¹ƒ na aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ• na
nesaá¹ƒ gocaravisayaá¹ƒ paccanubhotÄ«â€™â€™ ti?

``paÃ±cimÄ• ni, brÄ• hmaá¹‡a, indriyÄ• ni nÄ• nÄ• visayÄ• ni nÄ• nÄ• gocarÄ• ni na aÃ±Ã
paccanubhonti. katamÄ• ni paÃ±ca? cakkhundriyaá¹ƒ, sotindriyaá¹ƒ \Be III 192/, ghÄ• nindr
kÄ• yindriyaá¹ƒ. imesaá¹ƒ kho, brÄ• hmaá¹‡a, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ nÄ• nÄ• visay
\Se V 289/ na aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ• naá¹ƒ mano paá¹-isa
gocaravisayaá¹ƒ paccanubhotÄ«â€™â€™ ti.

``manassa pana, bho gotama, kiá¹ƒ paá¹-isaraá¹‡aâ€™â€™ nti? ``manassa kho, brÄ• hma
paá¹-isaraá¹‡aâ€™â€™ nti. ``satiyÄ• pana, bho gotama, kiá¹ƒ paá¹-isaraá¹‡aâ€™â€™ nti?
brÄ• hmaá¹‡a, vimutti paá¹-isaraá¹‡aâ€™â€™ nti. ``vimuttiyÄ• pana, bho gotama, kiá¹ƒ pa
``vimuttiyÄ• kho, brÄ• hmaá¹‡a, nibbÄ• naá¹ƒ paá¹-isaraá¹‡aâ€™â€™ nti. ``nibbÄ• nassa
paá¹-isaraá¹‡aâ€™â€™ nti? ``accayÄ• si {accasarÄ• (Ce Se Ke), ajjhaparaá¹ƒ (Ee Katthac
paÃ±haá¹ƒ, nÄ• sakkhi paÃ±hassa pariyantaá¹ƒ gahetuá¹ƒ. nibbÄ• nogadhaÃ±hi, brÄ• hma
nibbÄ• naparÄ• yaá¹‡aá¹ƒ nibbÄ• napariyosÄ• naâ€™â€™ nti.

atha kho uá¹‡á¹‡Ä• bho brÄ• hmaá¹‡o bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho bhagavÄ• acirapakkante uá¹‡á¹‡Ä• bhe brÄ• hmaá¹‡e bhikkhÅ« Ä• mantesi --- ``

kÅ«á¹-Ä• gÄ• re vÄ• kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ vÄ• {rasmiyo (Se Katthaci) } pÄ• cÄ«n
uggacchante vÄ• tapÄ• nena rasmi {kÅ«á¹-Ä• gÄ• raá¹ƒ vÄ• kÅ«á¹-Ä• gÄ• rasÄ• laá¹ƒ vÄ•
pavisitvÄ• kvÄ• ssa {kÄ• ya (Se Katthaci) } patiá¹-á¹-hitÄ• â€™â€™ ti? ``pacchimÄ• yaá¹ƒ,
nti. ``evameva \Ee V 219/ kho, bhikkhave, uá¹‡á¹‡Ä• bhassa brÄ• hmaá¹‡assa tathÄ• gate
niviá¹-á¹-hÄ• mÅ«lajÄ• tÄ• patiá¹-á¹-hitÄ• daá¸·hÄ• asaá¹ƒhÄ• riyÄ• samaá¹‡ena vÄ• b
mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiá¹ƒ. imamhi ce, bhikkhave, samaye uá
kÄ• laá¹…kareyya, natthi saá¹ƒyojanaá¹ƒ yena saá¹ƒyojanena saá¹ƒyutto uá¹‡á¹‡Ä• bho br
lokaá¹ƒ Ä• gaccheyyÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. sÄ• ketasuttaá¹ƒ

<513> evaá¹ƒ \Ne III 295/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• kete viharati aÃ
tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``atthi nu kho, bhikkhave \Be III 193/, pariyÄ• y
Ä• gamma yÄ• ni paÃ±cindriyÄ• ni tÄ• ni paÃ±ca balÄ• ni honti, yÄ• ni paÃ±ca balÄ• ni tÄ•
hontÄ«â€™â€™ ti?

``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isara
bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« d
``atthi, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma yÄ• ni paÃ±cindriyÄ• ni tÄ• ni
yÄ• ni paÃ±ca balÄ• ni tÄ• ni paÃ±cindriyÄ• ni hontiâ€™â€™.

``katamo ca, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma yÄ• ni paÃ±cindriyÄ• ni
honti, yÄ• ni paÃ±ca balÄ• ni tÄ• ni paÃ±cindriyÄ• ni honti? yaá¹ƒ, bhikkhave, saddhindriya
saddhÄ• balaá¹ƒ, yaá¹ƒ saddhÄ• balaá¹ƒ taá¹ƒ saddhindriyaá¹ƒ; yaá¹ƒ vÄ«riyindriyaá¹ƒ taá
vÄ«riyabalaá¹ƒ taá¹ƒ vÄ«riyindriyaá¹ƒ; yaá¹ƒ satindriyaá¹ƒ taá¹ƒ satibalaá¹ƒ, yaá¹ƒ satibala
satindriyaá¹ƒ; yaá¹ƒ samÄ• dhindriyaá¹ƒ taá¹ƒ \Se V 291/ samÄ• dhibalaá¹ƒ, yaá¹ƒ samÄ• d
samÄ• dhindriyaá¹ƒ; yaá¹ƒ paÃ±Ã±indriyaá¹ƒ taá¹ƒ paÃ±Ã±Ä• balaá¹ƒ, yaá¹ƒ paÃ±Ã±Ä• ba
seyyathÄ• pi, bhikkhave, nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ•
bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma tassÄ• nadiyÄ• eko soto tveva saá¹
{saá¹…khaá¹ƒ (Ce Se Ke) }. atthi pana, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gam
sotÄ• ni tveva saá¹…khyaá¹ƒ gacchanti.

``katamo \Ee V 220/ ca, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma tassÄ• nad
saá¹…khyaá¹ƒ gacchati? yaÃ±ca, bhikkhave, tassa dÄ«passa purimante {puratthimante (Ce
yaÃ±ca pacchimante udakaá¹ƒ --- ayaá¹ƒ kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä
soto tveva saá¹…khyaá¹ƒ gacchati.

``katamo ca, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma tassÄ• nadiyÄ• dve so

saá¹…khyaá¹ƒ gacchanti? yaÃ±ca, bhikkhave, tassa dÄ«passa uttarante udakaá¹ƒ, yaÃ±ca
--- ayaá¹ƒ kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma tassÄ• nadiyÄ• dve
gacchanti. evameva kho, bhikkhave, yaá¹ƒ saddhindriyaá¹ƒ taá¹ƒ saddhÄ• balaá¹ƒ, yaá¹ƒ s
saddhindriyaá¹ƒ; yaá¹ƒ vÄ«riyindriyaá¹ƒ taá¹ƒ vÄ«riyabalaá¹ƒ, yaá¹ƒ vÄ«riyabalaá¹ƒ taá¹ƒ v
yaá¹ƒ satindriyaá¹ƒ taá¹ƒ satibalaá¹ƒ \Be III 194/, yaá¹ƒ satibalaá¹ƒ taá¹ƒ satindriyaá¹ƒ; yaá
samÄ• dhindriyaá¹ƒ taá¹ƒ samÄ• dhibalaá¹ƒ, yaá¹ƒ samÄ• dhibalaá¹ƒ taá¹ƒ samÄ• dhindriy
taá¹ƒ paÃ±Ã±Ä• balaá¹ƒ, yaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ taá¹ƒ paÃ±Ã±indriyaá¹ƒ. paÃ±cannaá¹ƒ,
bhÄ• vitattÄ• bahulÄ«katattÄ• bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™

4. pubbakoá¹-á¹-hakasuttaá¹ƒ

<514> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbak
bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``saddahasi {saddahÄ• si (Ce Ee)
saddhindriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ a
... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aa
nti?

``na \Ee V 221/ khvÄ• haá¹ƒ ettha, bhante, bhagavato saddhÄ• ya gacchÄ• mi --- saddhinc
paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ
yesaÃ±hetaá¹ƒ, bhante, aÃ±Ã±Ä• taá¹ƒ assa adiá¹-á¹-haá¹ƒ aviditaá¹ƒ asacchikataá¹ƒ apha
(Ce Se Ke Katthaci), aphusitaá¹ƒ (Ee) } paÃ±Ã±Ä• ya, te tattha paresaá¹ƒ saddhÄ• ya gacc
saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ ho
amatapariyosÄ• naá¹ƒ. yesaÃ±ca kho etaá¹ƒ, bhante, Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ viditaá¹ƒ sa
paÃ±Ã±Ä• ya, nikkaá¹…khÄ• te tattha nibbicikicchÄ• --- saddhindriyaá¹ƒ ... pe ... paÃ±Ã±i
bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naá¹ƒ. mayha
Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phassitaá¹ƒ paÃ±Ã±Ä• ya. nikkaá¹…khav
nibbicikiccho saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amat
amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naâ€™â€™ nti.

``sÄ• dhu sÄ• dhu, sÄ• riputta! yesaÃ±hetaá¹ƒ, sÄ• riputta, aÃ±Ã±Ä• taá¹ƒ assa adiá¹-á¹-h
asacchikataá¹ƒ \Ne III 297/ aphassitaá¹ƒ paÃ±Ã±Ä• ya, te tattha paresaá¹ƒ saddhÄ• ya gac
saddhindriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ a
... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aa
yesaÃ±ca kho etaá¹ƒ, sÄ• riputta, Ã±Ä• taá¹ƒ diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phassita
nikkaá¹…khÄ• te tattha nibbicikicchÄ• \Be III 195/ --- saddhindriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«
amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naá¹ƒ ... pe ... paÃ±Ã±indriyaá
bahulÄ«kataá¹ƒ amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naâ€™â€™ n

5. paá¹-hamapubbÄ• rÄ• masuttaá¹ƒ

<515> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ•
migÄ• ramÄ• tupÄ• sÄ• de. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``katinaá¹ƒ nu kho
bhÄ• vitattÄ• bahulÄ«katattÄ• khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«

bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``ekassa kho, bhikkhave, indriyassa
bahulÄ«katattÄ• khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vus
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«ti. katamassa eka
paÃ±Ã±avato \Se V 294/, bhikkhave, ariyasÄ• vakassa tadanvayÄ• saddhÄ• saá¹‡á¹-hÄ•
saá¹‡á¹-hÄ• ti, tadanvayÄ• sati saá¹‡á¹-hÄ• ti, tadanvayo samÄ• dhi saá¹‡á¹-hÄ• ti. imassa
indriyassa bhÄ• vitattÄ• bahulÄ«katattÄ• khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•
paÃ±camaá¹ƒ.

6. dutiyapubbÄ• rÄ• masuttaá¹ƒ

<516> taá¹ƒyeva nidÄ• naá¹ƒ. ``katinaá¹ƒ nu kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ•
khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacar
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti? bhagavaá¹ƒ
pe ... ``dvinnaá¹ƒ \Ee V 223/ kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ•
aÃ±Ã±aá¹ƒ byÄ• karoti \Ne III 298/ --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«ti. katamesaá¹ƒ dvinnaá¹ƒ? ariyÄ• ya ca pa
vimuttiyÄ• . yÄ• hissa, bhikkhave, ariyÄ• paÃ±Ã±Ä• tadassa paÃ±Ã±indriyaá¹ƒ. yÄ• hissa
vimutti tadassa samÄ• dhindriyaá¹ƒ. imesaá¹ƒ kho, bhikkhave, dvinnaá¹ƒ indriyÄ• naá¹ƒ bh
bahulÄ«katattÄ• khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vus
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«

7. tatiyapubbÄ• rÄ• masuttaá¹ƒ

<517> taá¹ƒyeva nidÄ• naá¹ƒ. ``katinaá¹ƒ nu kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ•
bahulÄ«katattÄ• khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vus
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti? bhag
dhammÄ• ... pe ... ``catunnaá¹ƒ kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ k
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«ti. katamesaá¹ƒ catunnaá¹ƒ? vÄ«riyindriyas

samÄ• dhindriyassa, paÃ±Ã±indriyassa --- imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ indriyÄ• na
bahulÄ«katattÄ• khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vus
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti. satta

8. catutthapubbÄ• rÄ• masuttaá¹ƒ

<518> taá¹ƒyeva nidÄ• naá¹ƒ. ``katinaá¹ƒ nu kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ•
khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacar
karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«â€™â€™ ti? bhagavaá¹ƒ
pe ... ``paÃ±cannaá¹ƒ kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• khÄ«
aÃ±Ã±aá¹ƒ byÄ• karoti --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«
itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«ti. katamesaá¹ƒ paÃ±cannaá¹ƒ? saddhindriyassa \Ee V
satindriyassa, samÄ• dhindriyassa, paÃ±Ã±indriyassa --- imesaá¹ƒ \Se V 296/ kho, bhikkha
indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• \Ne III 299/ khÄ«á¹‡Ä• savo bhikkhu aÃ±Ã±a
`khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
pajÄ• nÄ• mÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. piá¹‡á¸• olabhÄ• radvÄ• jasuttaá¹ƒ

<519> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ•
samayena Ä• yasmatÄ• piá¹‡á¸• olabhÄ• radvÄ• jena aÃ±Ã±Ä• byÄ• katÄ• hoti --- ``khÄ«
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ \Be III 197/, nÄ• paraá¹ƒ itthattÄ• yÄ• ti pajÄ• nÄ
sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo

``Ä• yasmatÄ• , bhante, piá¹‡á¸• olabhÄ• radvÄ• jena aÃ±Ã±Ä• byÄ• katÄ• --- `khÄ«á¹‡Ä
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«
atthavasaá¹ƒ sampassamÄ• nena Ä• yasmatÄ• piá¹‡á¸• olabhÄ• radvÄ• jena aÃ±Ã±Ä• by
vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ•

``tiá¹‡á¹‡annaá¹ƒ kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• piá¹‡á¸• o
bhikkhunÄ• aÃ±Ã±Ä• byÄ• katÄ• --- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá
nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«ti. katamesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ? satindriya
paÃ±Ã±indriyassa --- imesaá¹ƒ \Se V 297/ kho, bhikkhave, tiá¹‡á¹‡annaá¹ƒ indriyÄ• naá¹ƒ b
bahulÄ«katattÄ• piá¹‡á¸• olabhÄ• radvÄ• jena bhikkhunÄ• aÃ±Ã±Ä• byÄ• katÄ• --- `khÄ«
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• mÄ«
tÄ«á¹‡indriyÄ• ni kimantÄ• ni? khayantÄ• ni. kissa khayantÄ• ni? jÄ• tijarÄ• maraá¹‡assa. `
khayaâ€™ nti kho, bhikkhave, sampassamÄ• nena piá¹‡á¸• olabhÄ• radvÄ• jena \Ee V 225

--- `khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itth
pajÄ• nÄ• mÄ«â€™â€™ ti. navamaá¹ƒ.

10. Ä• paá¹‡asuttaá¹ƒ

<520> evaá¹ƒ \Ne III 300/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• aá¹…gesu viharati
aá¹…gÄ• naá¹ƒ nigamo. tatra kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi ---
ariyasÄ• vako tathÄ• gate ekantagato {ekantigato (Ce) } abhippasanno, na so tathÄ• gate v
kaá¹…kheyya vÄ• vicikiccheyya vÄ• â€™â€™ ti?

``yo so, bhante, ariyasÄ• vako tathÄ• gate ekantagato abhippasanno, na so tathÄ• gate vÄ
kaá¹…kheyya vÄ• vicikiccheyya vÄ• . saddhassa hi, bhante, ariyasÄ• vakassa evaá¹ƒ pÄ•
III 198/ Ä• raddhavÄ«riyo viharissati --- akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kus
upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhittadhuro kusalesu dhammesu. ya
tadassa vÄ«riyindriyaá¹ƒ.

``saddhassa hi \Se V 298/, bhante, ariyasÄ• vakassa Ä• raddhavÄ«riyassa etaá¹ƒ pÄ• á¹-ik
bhavissati, paramena satinepakkena samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ•
bhante, sati tadassa satindriyaá¹ƒ.

``saddhassa hi, bhante, ariyasÄ• vakassa Ä• raddhavÄ«riyassa upaá¹-á¹-hitassatino etaá¹ƒ
yaá¹ƒ vossaggÄ• rammaá¹‡aá¹ƒ karitvÄ• labhissati samÄ• dhiá¹ƒ, labhissati cittassa ekagg
bhante, samÄ• dhi tadassa samÄ• dhindriyaá¹ƒ.

``saddhassa hi, bhante, ariyasÄ• vakassa Ä• raddhavÄ«riyassa upaá¹-á¹-hitassatino \Ee V
etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ yaá¹ƒ evaá¹ƒ pajÄ• nissati --- anamataggo kho saá¹ƒsÄ• ro. pu
paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sanc
avijjÄ• ya tveva tamokÄ• yassa asesavirÄ• ganirodho santametaá¹ƒ padaá¹ƒ paá¹‡Ä«tamet
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
}. yÄ• hissa, bhante, paÃ±Ã±Ä• tadassa paÃ±Ã±indriyaá¹ƒ.

``saddho \Ne III 301/ so {sa kho so (Ce Se Ke) }, bhante, ariyasÄ• vako evaá¹ƒ padahitvÄ•
saritvÄ• saritvÄ• evaá¹ƒ samÄ• dahitvÄ• samÄ• dahitvÄ• evaá¹ƒ pajÄ• nitvÄ• pajÄ• nitv
`ime kho te dhammÄ• ye me pubbe sutavÄ• ahesuá¹ƒ. tenÄ• haá¹ƒ \Se V 299/ etarahi kÄ•
viharÄ• mi, paÃ±Ã±Ä• ya ca ativijjha {paá¹-ivijjha (Ce Katthaci) tadaá¹-á¹-hakathÄ• su pana
vaá¹‡á¹‡itaá¹ƒ} passÄ• mÄ«â€™ ti. yÄ• hissa, bhante, saddhÄ• tadassa saddhindriyaâ€™

``sÄ• dhu sÄ• dhu, sÄ• riputta! yo so, sÄ• riputta, ariyasÄ• vako tathÄ• gate ekantagato ab

tathÄ• gate vÄ• tathÄ• gatasÄ• sane vÄ• kaá¹…kheyya vÄ• vicikiccheyya vÄ• . saddhass
ariyasÄ• vakassa etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ yaá¹ƒ Ä• raddhavÄ«riyo viharissati --- akusal
dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mav
kusalesu dhammesu. yaá¹ƒ hissa, sÄ• riputta, vÄ«riyaá¹ƒ tadassa vÄ«riyindriyaá¹ƒ.

``saddhassa hi, sÄ• riputta, ariyasÄ• vakassa Ä• raddhavÄ«riyassa etaá¹ƒ pÄ• á¹-ikaá¹…kl
bhavissati, paramena satinepakkena samannÄ• gato, cirakatampi cirabhÄ• sitampi saritÄ•
sÄ• riputta, sati tadassa satindriyaá¹ƒ.

``saddhassa hi, sÄ• riputta, ariyasÄ• vakassa Ä• raddhavÄ«riyassa upaá¹-á¹-hitassatino eta
yaá¹ƒ vossaggÄ• rammaá¹‡aá¹ƒ karitvÄ• labhissati samÄ• dhiá¹ƒ, labhissati cittassa ekagg
sÄ• riputta, samÄ• dhi tadassa samÄ• dhindriyaá¹ƒ.

``saddhassa hi, sÄ• riputta, ariyasÄ• vakassa Ä• raddhavÄ«riyassa upaá¹-á¹-hitassatino sa
300/ etaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ yaá¹ƒ evaá¹ƒ pajÄ• nissati --- anamataggo kho saá¹ƒsÄ•
paÃ±Ã±Ä• yati avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sanc
avijjÄ• ya tveva tamokÄ• yassa asesavirÄ• ganirodho santametaá¹ƒ padaá¹ƒ paá¹‡Ä«tamet
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho
sÄ• riputta, paÃ±Ã±Ä• tadassa paÃ±Ã±indriyaá¹ƒ.

``saddho so {sa kho so (Ce Se Ke Ee) }, sÄ• riputta, ariyasÄ• vako evaá¹ƒ padahitvÄ• pada
saritvÄ• evaá¹ƒ samÄ• dahitvÄ• samÄ• dahitvÄ• evaá¹ƒ pajÄ• nitvÄ• pajÄ• nitvÄ• evaá¹
te \Ne III 302/ dhammÄ• ye me pubbe sutavÄ• ahesuá¹ƒ. tenÄ• haá¹ƒ etarahi \Ee V 227/ k
viharÄ• mi, paÃ±Ã±Ä• ya ca ativijjha {paá¹-ivijjha (Katthaci Ce Katthaci) } passÄ• mÄ«â€™
sÄ• riputta, saddhÄ• tadassa saddhindriyaâ€™â€™ nti. dasamaá¹ƒ.

jarÄ• vaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

jarÄ• uá¹‡á¹‡Ä• bho brÄ• hmaá¹‡o, sÄ• keto pubbakoá¹-á¹-hako.

pubbÄ• rÄ• me ca cattÄ• ri, piá¹‡á¸• olo Ä• paá¹‡ena cÄ• ti {saddhena te dasÄ• ti (Se Ke K

6. sÅ«karakhatavaggo

1. sÄ• lasuttaá¹ƒ

<521> evaá¹ƒ \Se V 301/ \Be III 200/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu
brÄ• hmaá¹‡agÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``seyyathÄ• pi, bhikkha
pÄ• á¹‡Ä• , sÄ«ho migarÄ• jÄ• tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ --- thÄ• mena javena
Ke) }; evameva kho, bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indriyaá¹ƒ tesa
yadidaá¹ƒ --- bodhÄ• yaâ€™â€™.

``katame ca, bhikkhave, bodhipakkhiyÄ• dhammÄ• ? saddhindriyaá¹ƒ, bhikkhave, bodhipa
bodhÄ• ya saá¹ƒvattati; vÄ«riyindriyaá¹ƒ bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvat
bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvattati; samÄ• dhindriyaá¹ƒ bodhipakkhiyo d
saá¹ƒvattati; paÃ±Ã±indriyaá¹ƒ bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvattati. seyya
bhikkhave, ye keci tiracchÄ• nagatÄ• pÄ• á¹‡Ä• , sÄ«ho migarÄ• jÄ• tesaá¹ƒ aggamakkhÄ
javena sÅ«rena; evameva kho, bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indr
aggamakkhÄ• yati, yadidaá¹ƒ --- bodhÄ• yÄ• â€™â€™ ti. paá¹-hamaá¹ƒ.

2. mallikasuttaá¹ƒ

<522> evaá¹ƒ \Ne III 303/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• mallesu {mallakesu
(Katthaci) } viharati uruvelakappaá¹ƒ \Se V 302/ nÄ• ma mallÄ• naá¹ƒ nigamo. tatra kho bha
Ä• mantesi --- ``yÄ• vakÄ«vaÃ±ca, bhikkhave, ariyasÄ• vakassa ariyaÃ±Ä• á¹‡aá¹ƒ na uppa
catunnaá¹ƒ indriyÄ• naá¹ƒ saá¹‡á¹-hiti hoti, neva tÄ• va catunnaá¹ƒ indriyÄ• naá¹ƒ avaá¹-á¹
kho, bhikkhave, ariyasÄ• vakassa ariyaÃ±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti, atha catunnaá¹ƒ indr
hoti, atha catunnaá¹ƒ indriyÄ• naá¹ƒ avaá¹-á¹-hiti hotiâ€™â€™.

``seyyathÄ• pi, bhikkhave, yÄ• vakÄ«vaÃ±ca kÅ«á¹-Ä• gÄ• rassa kÅ«á¹-aá¹ƒ na ussitaá¹ƒ
gopÄ• nasÄ«naá¹ƒ saá¹‡á¹-hiti hoti, neva tÄ• va gopÄ• nasÄ«naá¹ƒ avaá¹-á¹-hiti hoti. yato c
kÅ«á¹-Ä• gÄ• rassa kÅ«á¹-aá¹ƒ ussitaá¹ƒ \Be III 201/ hoti, atha gopÄ• nasÄ«naá¹ƒ saá¹‡á¹-
gopÄ• nasÄ«naá¹ƒ avaá¹-á¹-hiti hoti. evameva kho, bhikkhave, yÄ• vakÄ«vaÃ±ca ariyasÄ•
uppannaá¹ƒ hoti, neva tÄ• va catunnaá¹ƒ indriyÄ• naá¹ƒ saá¹‡á¹-hiti hoti, neva tÄ• va catun
avaá¹-á¹-hiti hoti. yato ca kho, bhikkhave, ariyasÄ• vakassa ariyaÃ±Ä• á¹‡aá¹ƒ uppannaá¹ƒ
indriyÄ• naá¹ƒ ... pe ... avaá¹-á¹-hiti hoti.

``katamesaá¹ƒ catunnaá¹ƒ? saddhindriyassa \Ee V 229/, vÄ«riyindriyassa, satindriyassa, sa
paÃ±Ã±avato, bhikkhave, ariyasÄ• vakassa tadanvayÄ• saddhÄ• saá¹‡á¹-hÄ• ti, tadanvay
saá¹‡á¹-hÄ• ti, tadanvayÄ• sati saá¹‡á¹-hÄ• ti, tadanvayo samÄ• dhi saá¹‡á¹-hÄ• tÄ«â€™â

3. sekhasuttaá¹ƒ

<523> evaá¹ƒ \Se V 303/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ vihar

kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``atthi nu kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• y
bhikkhu sekhabhÅ«miyaá¹ƒ á¹-hito `sekhosmÄ«â€™ ti pajÄ• neyya, asekho bhikkhu asekha
`asekhosmÄ«â€™ ti pajÄ• neyyÄ• â€™â€™ ti?

bhagavaá¹ƒmÅ«lakÄ• \Ne III 304/ no, bhante, dhammÄ• ... pe ... ``atthi, bhikkhave, pariyÄ
pariyÄ• yaá¹ƒ Ä• gamma sekho bhikkhu sekhabhÅ«miyaá¹ƒ á¹-hito `sekhosmÄ«â€™ ti pajÄ
asekhabhÅ«miyaá¹ƒ á¹-hito `asekhosmÄ«â€™ ti pajÄ• neyyaâ€™â€™.

``katamo ca, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma sekho bhikkhu sekhabh
`sekhosmÄ«â€™ ti pajÄ• nÄ• ti? idha, bhikkhave, sekho bhikkhu `idaá¹ƒ dukkhaâ€™ nti yat
`ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™
pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma sekho bhikkhu sekhabhÅ«miyaá¹ƒ á¹
pajÄ• nÄ• tiâ€™â€™.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu iti paá¹-isaÃ±cikkhati --- `atthi nu kho ito bahid
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• yo evaá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ tathaá¹ƒ dhammaá¹ƒ \B
yathÄ• bhagavÄ• â€™ ti? so evaá¹ƒ pajÄ• nÄ• ti --- `natthi kho ito bahiddhÄ• aÃ±Ã±o sam
brÄ• hmaá¹‡o vÄ• yo evaá¹ƒ bhÅ«taá¹ƒ tacchaá¹ƒ tathaá¹ƒ dhammaá¹ƒ deseti yathÄ• bha
bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma sekho bhikkhu sekhabhÅ«miyaá¹ƒ á¹
pajÄ• nÄ• tiâ€™â€™.

``puna caparaá¹ƒ, bhikkhave, sekho bhikkhu paÃ±cindriyÄ• ni pajÄ• nÄ• ti --- saddhindriyaá
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ --- yaá¹ƒgatikÄ• ni yaá¹ƒparamÄ• ni y
yaá¹ƒpariyosÄ• nÄ• ni. na heva kho kÄ• yena phusitvÄ• viharati; paÃ±Ã±Ä• ya ca ativijjha
bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma sekho bhikkhu sekhabhÅ«miyaá¹ƒ á¹
pajÄ• nÄ• tiâ€™â€™.

``katamo ca, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma asekho bhikkhu asekha
`asekhosmÄ«â€™ ti pajÄ• nÄ• ti? idha, bhikkhave, asekho bhikkhu paÃ±cindriyÄ• ni pajÄ•
vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ --- yaá¹ƒgatikÄ• ni y
yaá¹ƒphalÄ• ni yaá¹ƒpariyosÄ• nÄ• ni. kÄ• yena ca phusitvÄ• viharati; paÃ±Ã±Ä• ya ca ati
passati. ayampi kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä• gamma asekho bhikkhu
`asekhosmÄ«â€™ ti pajÄ• nÄ• tiâ€™â€™.

``puna caparaá¹ƒ, bhikkhave, asekho bhikkhu cha indriyÄ• ni pajÄ• nÄ• ti. `cakkhundriyaá¹
ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ --- imÄ• ni kho cha indriyÄ•
sabbathÄ• sabbaá¹ƒ \Se V 305/ aparisesaá¹ƒ nirujjhissanti, aÃ±Ã±Ä• ni ca cha indriyÄ• ni

uppajjissantÄ«â€™ ti pajÄ• nÄ• ti. ayampi kho, bhikkhave, pariyÄ• yo yaá¹ƒ pariyÄ• yaá¹ƒ Ä
asekhabhÅ«miyaá¹ƒ á¹-hito `asekhosmÄ«â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. padasuttaá¹ƒ

<524> ``seyyathÄ• pi \Ee V 231/, bhikkhave, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ {jaá¹…gamÄ
pÄ• á¹‡Ä• naá¹ƒ padajÄ• tÄ• ni sabbÄ• ni tÄ• ni hatthipade samodhÄ• naá¹ƒ gacchanti, hat
aggamakkhÄ• yati, yadidaá¹ƒ --- mahantattena; evameva kho, bhikkhave, yÄ• ni kÄ• nici pa
saá¹ƒvattanti \Be III 203/, paÃ±Ã±indriyaá¹ƒ padaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ
katamÄ• ni ca, bhikkhave, padÄ• ni bodhÄ• ya saá¹ƒvattanti? saddhindriyaá¹ƒ, bhikkhave, p
saá¹ƒvattati; vÄ«riyindriyaá¹ƒ padaá¹ƒ, taá¹ƒ bodhÄ• ya saá¹ƒvattati; satindriyaá¹ƒ padaá¹ƒ,
saá¹ƒvattati; samÄ• dhindriyaá¹ƒ padaá¹ƒ, taá¹ƒ bodhÄ• ya saá¹ƒvattati; paÃ±Ã±indriyaá¹ƒ
saá¹ƒvattati. seyyathÄ• pi, bhikkhave, yÄ• ni kÄ• nici jaá¹…galÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ pa
hatthipade samodhÄ• naá¹ƒ gacchanti, hatthipadaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ
kho, bhikkhave, yÄ• ni kÄ• nici padÄ• ni bodhÄ• ya saá¹ƒvattanti, paÃ±Ã±indriyaá¹ƒ padaá¹
aggamakkhÄ• yati, yadidaá¹ƒ --- bodhÄ• yÄ• â€™â€™ ti. catutthaá¹ƒ.

5. sÄ• rasuttaá¹ƒ

<525> ``seyyathÄ• pi, bhikkhave, ye keci sÄ• ragandhÄ• , lohitacandanaá¹ƒ tesaá¹ƒ aggan
bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• \Se V 306/, paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggan
bodhÄ• ya. katame ca, bhikkhave, bodhipakkhiyÄ• dhammÄ• ? saddhindriyaá¹ƒ, bhikkhave
taá¹ƒ bodhÄ• ya saá¹ƒvattati. vÄ«riyindriyaá¹ƒ ... pe ... satindriyaá¹ƒ \Ne III 306/ ... pe ...
samÄ• dhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya sa
bhikkhave, ye keci sÄ• ragandhÄ• , lohitacandanaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati; evameva
bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ --- bo
paÃ±camaá¹ƒ.

6. patiá¹-á¹-hitasuttaá¹ƒ

<526> ``ekadhamme \Ee V 232/ patiá¹-á¹-hitassa, bhikkhave, bhikkhuno paÃ±cindriyÄ• ni b
subhÄ• vitÄ• ni. katamasmiá¹ƒ ekadhamme? appamÄ• de. katamo ca bhikkhave, appamÄ•
cittaá¹ƒ rakkhati Ä• savesu ca sÄ• savesu ca dhammesu. tassa cittaá¹ƒ rakkhato Ä• savesu
saddhindriyampi bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. vÄ«riyindriyampi bhÄ• vanÄ• pÄ• ripÅ
satindriyampi bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. samÄ• dhindriyampi bhÄ• vanÄ• pÄ• rip
paÃ±Ã±indriyampi bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. evampi kho, bhikkhave, ekadhamm
paÃ±cindriyÄ• ni bhÄ• vitÄ• ni honti subhÄ• vitÄ• nÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sahampatibrahmasuttaá¹ƒ

<527> ekaá¹ƒ \Be III 204/ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ• neraÃ±jarÄ
ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho. atha kho \Se V 307/ bhagavato rahogatassa
cetaso parivitakko udapÄ• di --- ``paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni amatogad
amataparÄ• yaá¹‡Ä• ni amatapariyosÄ• nÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ bhÄ•
amatogadhaá¹ƒ hoti amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naá¹ƒ. vÄ«riyindriyaá¹ƒ ... pe ..
... samÄ• dhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ amatogadha
amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naá¹ƒ. imÄ• ni paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahul
amataparÄ• yaá¹‡Ä• ni amatapariyosÄ• nÄ• nÄ«â€™â€™ ti.

atha kho brahmÄ• sahampati bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyyath
307/ puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ
antarahito bhagavato purato pÄ• turahosi. atha \Ee V 233/ kho brahmÄ• sahampati ekaá¹ƒ
karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``eva
evametaá¹ƒ sugata! paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni amatogadhÄ• ni honti a
amatapariyosÄ• nÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ
amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• vitaá¹ƒ bahu
hoti amataparÄ• yaá¹‡aá¹ƒ amatapariyosÄ• naá¹ƒ. imÄ• ni paÃ±cindriyÄ• ni bhÄ• vitÄ• ni b
honti amataparÄ• yaá¹‡Ä• ni amatapariyosÄ• nÄ• niâ€™â€™.

``bhÅ«tapubbÄ• haá¹ƒ \Se V 308/, bhante, kassape sammÄ• sambuddhe brahmacariyaá¹ƒ
evaá¹ƒ jÄ• nanti --- `sahako bhikkhu, sahako bhikkhÅ«â€™ ti. so khvÄ• haá¹ƒ, bhante, imes
indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• kÄ• mesu kÄ• macchandaá¹ƒ virÄ• jetvÄ• k
maraá¹‡Ä• sugatiá¹ƒ brahmalokaá¹ƒ upapanno. tatrapi maá¹ƒ evaá¹ƒ jÄ• nanti --- `brahmÄ
sahampatÄ«â€™â€™ â€™ ti. ``evametaá¹ƒ, bhagavÄ• , evametaá¹ƒ sugata! ahametaá¹ƒ jÄ
yathÄ• imÄ• ni paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni amatogadhÄ• ni honti amat
amatapariyosÄ• nÄ• nÄ«â€™â€™ ti. sattamaá¹ƒ.

8. sÅ«karakhatasuttaá¹ƒ

<528> ekaá¹ƒ \Be III 205/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate
tatra kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho, sÄ• riputta
sampassamÄ• no khÄ«á¹‡Ä• savo bhikkhu tathÄ• gate vÄ• tathÄ• gatasÄ• sane vÄ• para
pavattatÄ«â€™â€™ ti {pavattetÄ«ti (Ce) }? ``anuttaraÃ±hi \Ee V 234/, bhante, yogakkhema
khÄ«á¹‡Ä• savo bhikkhu tathÄ• gate vÄ• tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá
ti. ``sÄ• dhu sÄ• dhu, sÄ• riputta! anuttaraÃ±hi, sÄ• riputta, yogakkhemaá¹ƒ sampassamÄ•
tathÄ• gate vÄ• tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá¹ƒ pavattamÄ• no pavatta

``katamo ca, sÄ• riputta, anuttaro yogakkhemo yaá¹ƒ sampassamÄ• no \Se V 309/ khÄ«á¹
\Ne III 308/ vÄ• tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá¹ƒ pavattamÄ• no pavatta
khÄ«á¹‡Ä• savo bhikkhu saddhindriyaá¹ƒ bhÄ• veti upasamagÄ• miá¹ƒ sambodhagÄ• miá¹
pe ... satindriyaá¹ƒ bhÄ• veti ... pe ... samÄ• dhindriyaá¹ƒ bhÄ• veti ... pe ... paÃ±Ã±indriyaá
upasamagÄ• miá¹ƒ sambodhagÄ• miá¹ƒ. ayaá¹ƒ kho, bhante, anuttaro yogakkhemo yaá¹ƒ
bhikkhu tathÄ• gate vÄ• tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá¹ƒ pavattamÄ• n
sÄ• dhu, sÄ• riputta! eso hi, sÄ• riputta, anuttaro yogakkhemo yaá¹ƒ sampassamÄ• no khÄ
tathÄ• gate vÄ• tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá¹ƒ pavattamÄ• no pavatta

``katamo ca, sÄ• riputta, paramanipaccakÄ• ro yaá¹ƒ khÄ«á¹‡Ä• savo bhikkhu tathÄ• gate
paramanipaccakÄ• raá¹ƒ pavattamÄ• no pavattatÄ«â€™â€™ ti? ``idha, bhante, khÄ«á¹‡Ä•
sagÄ• ravo viharati sappatisso {sappaá¹-isso (Se Ke Katthaci) }, dhamme sagÄ• ravo vihara
sagÄ• ravo viharati sappatisso, sikkhÄ• ya sagÄ• ravo viharati sappatisso, samÄ• dhismiá¹
sappatisso. ayaá¹ƒ kho, bhante, paramanipaccakÄ• ro yaá¹ƒ khÄ«á¹‡Ä• savo bhikkhu tathÄ
tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá¹ƒ pavattamÄ• no pavattatÄ«â€™â€™ ti. ``
sÄ• dhu, sÄ• riputta! eso hi \Be III 206/, sÄ• riputta, paramanipaccakÄ• ro yaá¹ƒ khÄ«á¹‡Ä•
vÄ• tathÄ• gatasÄ• sane vÄ• paramanipaccakÄ• raá¹ƒ pavattamÄ• no pavattatÄ«â€™â€™

9. paá¹-hamauppÄ• dasuttaá¹ƒ

<529> sÄ• vatthinidÄ• naá¹ƒ. ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni bhÄ• vitÄ• ni bahulÄ«
uppajjanti, nÄ• Ã±Ã±atra tathÄ• gatassa pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassa.
saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ ---
bhikkhave, paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni anuppannÄ• ni uppajjanti, nÄ• Ã
pÄ• tubhÄ• vÄ• arahato sammÄ• sambuddhassÄ• â€™â€™ ti. navamaá¹ƒ.

10. dutiyauppÄ• dasuttaá¹ƒ

<530> ``paÃ±cimÄ• ni \Ne III 309/, bhikkhave, indriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni an
nÄ• Ã±Ã±atra sugatavinayÄ• . katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satin
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni bhÄ• vi
anuppannÄ• ni uppajjanti, nÄ• Ã±Ã±atra sugatavinayÄ• â€™â€™ ti. dasamaá¹ƒ.

sÅ«karakhatavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

sÄ• laá¹ƒ mallikaá¹ƒ sekho ca, padaá¹ƒ sÄ• raá¹ƒ patiá¹-á¹-hitaá¹ƒ.

brahmasÅ«karakhatÄ• yo, uppÄ• dÄ• apare duveti ||

7. bodhipakkhiyavaggo

1. saá¹ƒyojanasuttaá¹ƒ

<531> sÄ• vatthinidÄ• naá¹ƒ \Se V 311/ \Ee V 236/. ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni
bahulÄ«katÄ• ni saá¹ƒyojanappahÄ• nÄ• ya {saá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya (Se Kattha
paÃ±ca? saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriy
bahulÄ«katÄ• ni saá¹ƒyojanappahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. anusayasuttaá¹ƒ

<532> ``paÃ±cimÄ• ni \Be III 207/, bhikkhave, indriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni anu
saá¹ƒvattanti. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kh
bhikkhave, paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni anusayasamugghÄ• tÄ• ya saá¹
dutiyaá¹ƒ.

3. pariÃ±Ã±Ä• suttaá¹ƒ

<533> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni addhÄ• napari
katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave,
bhÄ• vitÄ• ni bahulÄ«katÄ• ni addhÄ• napariÃ±Ã±Ä• ya saá¹ƒvattantÄ«â€™â€™ ti. tatiyaá¹

4. Ä• savakkhayasuttaá¹ƒ

<534> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni Ä• savÄ• naá¹
katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave,
bhÄ• vitÄ• ni bahulÄ«katÄ• ni Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni saá¹ƒyojanappahÄ• n
anusayasamugghÄ• tÄ• ya saá¹ƒvattanti, addhÄ• napariÃ±Ã±Ä• ya \Se V 312/ saá¹ƒvattant
saá¹ƒvattanti. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kh
paÃ±cindriyÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni saá¹ƒyojanappahÄ• nÄ• ya saá¹ƒvattanti, a
saá¹ƒvattanti, addhÄ• napariÃ±Ã±Ä• ya saá¹ƒvattanti, Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvatta

5. paá¹-hamaphalasuttaá¹ƒ

<535> ``paÃ±cimÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni paÃ±ca? saddhindriyaá¹ƒ ... pe .
imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ•
bahulÄ«katattÄ• dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ ---
aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaphalasuttaá¹ƒ

<536> ``paÃ±cimÄ• ni \Ne III 311/ \Be III 208/ \Ee V 237/, bhikkhave, indriyÄ• ni. katamÄ• n
saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ --- imÄ• ni kho, bhikkhave, paÃ±cindriyÄ• ni. ime
bhikkhave, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• satta phalÄ• sattÄ
pÄ• á¹-ikaá¹…khÄ• . katame satta phalÄ• sattÄ• nisaá¹ƒsÄ• ? diá¹-á¹-heva dhamme paá¹-i
no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, atha maraá¹‡akÄ• le aÃ±
diá¹-á¹-heva dhamme aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dh
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parinibbÄ• yÄ« hoti, upah
asaá¹…khÄ• raparinibbÄ• yÄ« hoti, sasaá¹…khÄ• raparinibbÄ• yÄ« \Se V 313/ hoti, uddhaá
akaniá¹-á¹-hagÄ• mÄ«. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ bhÄ• vitattÄ
satta phalÄ• sattÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamarukkhasuttaá¹ƒ

<537> ``seyyathÄ• pi bhikkhave, ye keci jambudÄ«pakÄ• rukkhÄ• , jambÅ« tesaá¹ƒ aggam
bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkhÄ• ya
katame ca, bhikkhave, bodhipakkhiyÄ• dhammÄ• ? saddhindriyaá¹ƒ, bhikkhave, bodhipakk
saá¹ƒvattati. vÄ«riyindriyaá¹ƒ ... pe ... satindriyaá¹ƒ ... pe ... samÄ• dhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvattati. seyyathÄ• pi, bhik
jambudÄ«pakÄ• rukkhÄ• , jambÅ« tesaá¹ƒ aggamakkhÄ• yati; evameva kho, bhikkhave, ye
paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ --- bodhÄ• yÄ• â€™â€™ ti. sattam

8. dutiyarukkhasuttaá¹ƒ

<538> ``seyyathÄ• pi \Ee V 238/, bhikkhave, ye keci devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ rukk
tesaá¹ƒ aggamakkhÄ• yati; evameva kho, bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , p
aggamakkhÄ• yati, yadidaá¹ƒ --- bodhÄ• ya. katame ca, bhikkhave, bodhipakkhiyÄ• dhamm
312/, bhikkhave, bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvattati. vÄ«riyindriyaá¹ƒ ...
... pe ... \Se V 314/ samÄ• dhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bodhipakkhiyo dhammo,

saá¹ƒvattati. seyyathÄ• pi, bhikkhave \Be III 209/, ye keci devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ
pÄ• richattako tesaá¹ƒ aggamakkhÄ• yati; evameva kho, bhikkhave, ye keci bodhipakkhiyÄ•
paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ --- bodhÄ• yÄ• â€™â€™ ti. aá¹-á¹-

9. tatiyarukkhasuttaá¹ƒ

<539> ``seyyathÄ• pi, bhikkhave, ye keci asurÄ• naá¹ƒ rukkhÄ• , cittapÄ• á¹-ali tesaá¹ƒ agg
kho, bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkh
bodhÄ• ya. katame ca, bhikkhave, bodhipakkhiyÄ• dhammÄ• ? saddhindriyaá¹ƒ, bhikkhave
taá¹ƒ bodhÄ• ya saá¹ƒvattati ... pe ... paÃ±Ã±indriyaá¹ƒ bodhipakkhiyo dhammo, taá¹ƒ bodh
seyyathÄ• pi bhikkhave, ye keci asurÄ• naá¹ƒ rukkhÄ• , cittapÄ• á¹-ali tesaá¹ƒ aggamakkhÄ
bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkhÄ• ya
bodhÄ• yÄ• â€™â€™ ti. navamaá¹ƒ.

10. catuttharukkhasuttaá¹ƒ

<540> ``seyyathÄ• pi, bhikkhave, ye keci supaá¹‡á¹‡Ä• naá¹ƒ rukkhÄ• , kÅ«á¹-asimbalÄ« {
tesaá¹ƒ aggamakkhÄ• yati; evameva kho, bhikkhave, ye keci bodhipakkhiyÄ• dhammÄ• , p
aggamakkhÄ• yati, yadidaá¹ƒ --- bodhÄ• ya. katame \Ee V 239/ ca, bhikkhave, bodhipakkhi
saddhindriyaá¹ƒ, bhikkhave, bodhipakkhiyo dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvattati ... pe ...
bodhipakkhiyo \Se V 315/ dhammo, taá¹ƒ bodhÄ• ya saá¹ƒvattati. seyyathÄ• pi, bhikkhave,
supaá¹‡á¹‡Ä• naá¹ƒ rukkhÄ• , kÅ«á¹-asimbalÄ« tesaá¹ƒ aggamakkhÄ• yati; evameva kho,
bodhipakkhiyÄ• dhammÄ• , paÃ±Ã±indriyaá¹ƒ tesaá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ --- bo

bodhipakkhiyavaggo sattamo.

tassuddÄ• naá¹ƒ ---

saá¹ƒyojanÄ• \Ne III 313/ anusayÄ• , pariÃ±Ã±Ä• Ä• savakkhayÄ• .

dve phalÄ• caturo rukkhÄ• , vaggo tena pavuccatÄ«ti ||

8. gaá¹…gÄ• peyyÄ• lavaggo

1-12. pÄ• cÄ«nÄ• disuttadvÄ• dasakaá¹ƒ

541-552__._ ``seyyathÄ• pi \Se V 316/ \Be III 210/, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«n

pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu paÃ±cindriyÄ• ni bhÄ• vento pa
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkhave, bhikkhu
paÃ±cindriyÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ•
saddhindriyaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapa
vÄ«riyindriyaá¹ƒ ... pe ... satindriyaá¹ƒ ... samÄ• dhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ bhÄ• vet
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikk
bhÄ• vento paÃ±cindriyÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ•
dvÄ• dasamaá¹ƒ.

gaá¹…gÄ• peyyÄ• lavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

cha \Ee V 240/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

appamÄ• davaggo \Ne III 314/ vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• rena vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• , vatthena dasamaá¹ƒ padanti ||

balakaraá¹‡Ä«yavaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

esanÄ• vaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

esanÄ• \Be III 211/ vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• cÄ• ti ||

12. oghavaggo

1-10. oghÄ• disuttadasakaá¹ƒ

587-596__._ ``paÃ±cimÄ• ni \Ne III 315/ \Ee V 241/, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒ
paÃ±ca? rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkh
saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒy
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya paÃ±cindriyÄ• ni bhÄ• vetabbÄ• ni. katamÄ• n
bhikkhu saddhindriyaá¹ƒ bhÄ• veti \Se V 317/ vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanis
vossaggapariá¹‡Ä• miá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganiss
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddha
saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya imÄ• ni p
bhÄ• vetabbÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ. (yathÄ• maggasaá¹ƒyuttaá¹ƒ, tathÄ• vitthÄ• r

oghavaggo dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

13. gaá¹…gÄ• peyyÄ• lavaggo

1-12. pÄ• cÄ«nÄ• disuttadvÄ• dasakaá¹ƒ

597-608__._ ``seyyathÄ• pi \Be III 212/, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu paÃ±cindriyÄ• ni bhÄ• vento pa
\Ne III 316/ nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkha
paÃ±cindriyÄ• ni bhÄ• vento paÃ±cindriyÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• n
idha, bhikkhave, bhikkhu saddhindriyaá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinay
mohavinayapariyosÄ• naá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• na
dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikkhu p
paÃ±cindriyÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• n

gaá¹…gÄ• peyyÄ• lavaggo terasamo.

tassuddÄ• naá¹ƒ ---

cha \Ee V 242/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

appamÄ• davagga-balakaraá¹‡Ä«yavagga-esanÄ• vaggÄ• vitthÄ• retabbÄ• .

17. oghavaggo

1-10. oghÄ• disuttadasakaá¹ƒ

641-650__._ ``paÃ±cimÄ• ni \Ne III 317/, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni
rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni \Se V 318/ kho, bhikk
paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ udd
saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya paÃ±cind
paÃ±ca? idha, bhikkhave, bhikkhu saddhindriyaá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ
mohavinayapariyosÄ• naá¹ƒ. vÄ«riyindriyaá¹ƒ \Be III 213/ ... pe ... satindriyaá¹ƒ ... samÄ• dh
243/ ... paÃ±Ã±indriyaá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá
mohavinayapariyosÄ• naá¹ƒ. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• n
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya imÄ• ni paÃ±cindriyÄ• ni bhÄ•

oghavaggo sattarasamo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

indriyasaá¹ƒyuttaá¹ƒ catutthaá¹ƒ.

5. sammappadhÄ• nasaá¹ƒyuttaá¹ƒ

1. gaá¹…gÄ• peyyÄ• lavaggo

1-12. pÄ• cÄ«nÄ• disuttadvÄ• dasakaá¹ƒ

651-662__._ sÄ• vatthinidÄ• naá¹ƒ \Se V 319/ \Ne III 318/ \Be III 214/ \Ee V 244/. tatra kho
--- ``cattÄ• rome, bhikkhave, sammappadhÄ• nÄ• . katame cattÄ• ro? idha, bhikkhave, bhik
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ \Se V 320/ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ ja
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• na
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. anuppa
dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ p
uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ•
pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti p
bhikkhave, cattÄ• ro sammappadhÄ• nÄ• tiâ€™â€™.

``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• c
bhikkhave, bhikkhu cattÄ• ro sammappadhÄ• ne bhÄ• vento cattÄ• ro sammappadhÄ• ne b
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkhave, bhikkhu cattÄ• ro sammapp
sammappadhÄ• ne bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ
bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ•
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ a
pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti pa
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• ra
padahati. uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyo
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabh
padahati. evaá¹ƒ kho, bhikkhave, bhikkhu cattÄ• ro sammappadhÄ• ne bhÄ• vento cattÄ• r
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. dvÄ
(sammappadhÄ• nasaá¹ƒyuttassa gaá¹…gÄ• peyyÄ• lÄ« sammappadhÄ• navasena vitthÄ•

gaá¹…gÄ• peyyÄ• lavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

cha \Be III 215/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

2. appamÄ• davaggo

(appamÄ• davaggo sammappadhÄ• navasena vitthÄ• retabbo).

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• rena vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• , vatthena dasamaá¹ƒ padanti ||

3. balakaraá¹‡Ä«yavaggo

1-12. balakaraá¹‡Ä«yÄ• disuttadvÄ• dasakaá¹ƒ

673-684__._ ``seyyathÄ• pi \Ee V 246/, bhikkhave, ye keci balakaraá¹‡Ä«yÄ• kammantÄ•
320/ te pathaviá¹ƒ nissÄ• ya pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya evamete balakaraá¹‡Ä«yÄ• kan
kho, bhikkhave, bhikkhu sÄ«laá¹ƒ \Se V 321/ nissÄ• ya sÄ«le patiá¹-á¹-hÄ• ya cattÄ• ro san
cattÄ• ro sammappadhÄ• ne bahulÄ«karoti. kathaÃ±ca, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ
cattÄ• ro sammappadhÄ• ne bhÄ• veti, cattÄ• ro sammappadhÄ• ne bahulÄ«karoti? idha, b
anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya char
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati ... pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhamm
asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ ja
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. evaá¹ƒ kho, bhikkhave, bhikkhu sÄ«laá¹ƒ nissÄ
patiá¹-á¹-hÄ• ya cattÄ• ro sammappadhÄ• ne bhÄ• veti, cattÄ• ro sammappadhÄ• ne bahul
balakaraá¹‡Ä«yavaggo sammappadhÄ• navasena vitthÄ• retabbo). dvÄ• dasamaá¹ƒ.

balakaraá¹‡Ä«yavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

4. esanÄ• vaggo

1-10. esanÄ• disuttadasakaá¹ƒ

685-694__._ ``tisso imÄ• , bhikkhave, esanÄ• . katamÄ• tisso? kÄ• mesanÄ• , bhavesanÄ•
kho, bhikkhave, tisso esanÄ• . imÄ• saá¹ƒ \Ee V 247/ kho, bhikkhave, tissannaá¹ƒ esanÄ• n
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya cattÄ• ro sammappadhÄ• nÄ• bhÄ• vetabbÄ•
bhikkhu anuppannÄ• naá¹ƒ ... pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hiti

bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati
322/ cittaá¹ƒ paggaá¹‡hÄ• ti padahati. imÄ• saá¹ƒ kho, bhikkhave, tissannaá¹ƒ esanÄ• naá¹
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ime cattÄ• ro sammappadhÄ•
(vitthÄ• retabbaá¹ƒ). dasamaá¹ƒ.

esanÄ• vaggo catuttho.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• cÄ• ti ||

5. oghavaggo

1-10. oghÄ• disuttadasakaá¹ƒ

695-704__._ ``paÃ±cimÄ• ni \Be III 217/, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni.
rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkhave, paÃ±
saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒy
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya cattÄ• ro sammappadhÄ• nÄ• bhÄ• vetabbÄ
bhikkhu anuppannÄ• naá¹ƒ ... pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiy
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti \Ee V 248/
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddha
saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ime cattÄ
bhÄ• vetabbÄ• â€™â€™ ti. (vitthÄ• retabbÄ•). dasamaá¹ƒ.

oghavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

sammappadhÄ• nasaá¹ƒyuttaá¹ƒ paÃ±camaá¹ƒ.

6. balasaá¹ƒyuttaá¹ƒ

1. gaá¹…gÄ• peyyÄ• lavaggo

1-12. balÄ• disuttadvÄ• dasakaá¹ƒ

705-716__._ ``paÃ±cimÄ• ni \Ne III 322/ \Be III 218/ \Ee V 249/ \Se V 323/, bhikkhave, balÄ
paÃ±ca? saddhÄ• balaá¹ƒ, vÄ«riyabalaá¹ƒ, satibalaá¹ƒ, samÄ• dhibalaá¹ƒ, paÃ±Ã±Ä• balaá
bhikkhave, paÃ±ca balÄ• nÄ«ti. seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninn
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu paÃ±ca balÄ• ni bhÄ• vento pa
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkhave, bhikkhu
paÃ±ca balÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• r
saddhÄ• balaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapa
vÄ«riyabalaá¹ƒ ... pe ... satibalaá¹ƒ ... samÄ• dhibalaá¹ƒ ... paÃ±Ã±Ä• balaá¹ƒ bhÄ• veti vive
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ kho, bhikkhave, bhikk
bhÄ• vento paÃ±ca balÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• r
dvÄ• dasamaá¹ƒ.

gaá¹…gÄ• peyyÄ• lavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

cha \Ee V 250/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

2. appamÄ• davaggo

appamÄ• davaggo \Ne III 323/ vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• rena vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• , vatthena dasamaá¹ƒ padanti ||

balakaraá¹‡Ä«yavaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ \Be III 219/ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

esanÄ• vaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• cÄ• ti ||

5. oghavaggo

1-10. oghÄ• disuttadasakaá¹ƒ

749-758__._ ``paÃ±cimÄ• ni \Ne III 324/ \Ee V 251/, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒ
paÃ±ca? rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkh
saá¹ƒyojanÄ• ni. imesaá¹ƒ \Se V 324/ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• na
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya paÃ±ca balÄ• ni bhÄ• vetabbÄ
bhikkhave, bhikkhu, saddhÄ• balaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhan
vossaggapariá¹‡Ä• miá¹ƒ, vÄ«riyabalaá¹ƒ ... pe ... satibalaá¹ƒ ... pe ... samÄ• dhibalaá¹ƒ ...
paÃ±Ã±Ä• balaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossagga
kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä•
pahÄ• nÄ• ya imÄ• ni paÃ±ca balÄ• ni bhÄ• vetabbÄ• nÄ«â€™â€™ ti. (evaá¹ƒ vitthÄ• retab

oghavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

6. gaá¹…gÄ• peyyÄ• lavaggo

1-12. pÄ• cÄ«nÄ• disuttadvÄ• dasakaá¹ƒ

759-770__._ ``seyyathÄ• pi \Be III 220/, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napabbhÄ• rÄ• \Ne III 325/; evameva \Ee V 252/ kho, bhikkhave, bhikkhu paÃ±ca balÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ paÃ±ca balÄ• ni bhÄ• vento paÃ±ca balÄ• ni bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• na idha, bhikkhave, bhikkhu, saddhÄ• balaá¹ƒ bhÄ• veti rÄ• gavinayapariyosÄ• naá¹ƒ dosavina mohavinayapariyosÄ• naá¹ƒ ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu paÃ±ca balÄ• ni bhÄ• bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. (vit

gaá¹…gÄ• peyyÄ• lavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

cha pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

appamÄ• da-balakaraá¹‡Ä«yavaggÄ• vitthÄ• retabbÄ• .

9. esanÄ• vaggo

1-12. esanÄ• disuttadvÄ• dasakaá¹ƒ

792-802__._ evaá¹ƒ esanÄ• pÄ• á¸·i vitthÄ• retabbÄ• --- rÄ• gavinayapariyosÄ• naá¹ƒ dosa mohavinayapariyosÄ• naá¹ƒ.

esanÄ• vaggo navamo.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• cÄ• ti ||

10. oghavaggo

1-10. oghÄ• disuttadasakaá¹ƒ

803-812__._ ``paÃ±cimÄ• ni \Ne III 327/ \Be III 221/ \Ee V 253/ \Se V 325/, bhikkhave, uddh
saá¹ƒyojanÄ• ni. katamÄ• ni paÃ±ca? rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ av
bhikkhave, paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±ca
saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya paÃ±ca b
paÃ±ca? idha, bhikkhave, bhikkhu saddhÄ• balaá¹ƒ bhÄ• veti ... pe ... paÃ±Ã±Ä• balaá¹ƒ bh
rÄ• gavinayapariyosÄ• naá¹ƒ dosavinayapariyosÄ• naá¹ƒ mohavinayapariyosÄ• naá¹ƒ. ime
paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• y
paÃ±ca balÄ• ni bhÄ• vetabbÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

oghavaggo dasamo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

balasaá¹ƒyuttaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. iddhipÄ• dasaá¹ƒyuttaá¹ƒ

1. cÄ• pÄ• lavaggo

1. apÄ• rasuttaá¹ƒ

<813> ``cattÄ• rome \Se V 326/ \Ne III 328/ \Be III 222/ \Ee V 254/ bhikkhave, iddhipÄ• dÄ•
bahulÄ«katÄ• apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya saá¹ƒvattanti. katame cattÄ• ro? idha, bhik
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• apÄ• rÄ• pÄ• raá¹ƒ gamanÄ• ya saá¹ƒvattantÄ«â

2. viraddhasuttaá¹ƒ

<814> ``yesaá¹ƒ kesaÃ±ci, bhikkhave, cattÄ• ro iddhipÄ• dÄ• viraddhÄ• , viraddho tesaá¹ƒ
dukkhakkhayagÄ• mÄ«. yesaá¹ƒ kesaÃ±ci, bhikkhave, cattÄ• ro iddhipÄ• dÄ• Ä• raddhÄ• ,
sammÄ• dukkhakkhayagÄ• mÄ«. katame cattÄ• ro? idha, bhikkhave, bhikkhu

chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
yesaá¹ƒ \Ee V 255/ kesaÃ±ci, bhikkhave, ime cattÄ• ro iddhipÄ• dÄ• viraddhÄ• , viraddho t
sammÄ• dukkhakkhayagÄ• mÄ«. yesaá¹ƒ kesaÃ±ci, bhikkhave, ime cattÄ• ro iddhipÄ• dÄ•
ariyo \Se V 327/ maggo sammÄ• dukkhakkhayagÄ• mÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. ariyasuttaá¹ƒ

<815> ``cattÄ• rome \Ne III 329/, bhikkhave, iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• ariyÄ
takkarassa sammÄ• dukkhakkhayÄ• ya. katame cattÄ• ro? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…
iddhipÄ• daá¹ƒ bhÄ• veti. ime kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• \Be III 22
niyyÄ• nikÄ• niyyanti takkarassa sammÄ• dukkhakkhayÄ• yÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. nibbidÄ• suttaá¹ƒ

<816> ``cattÄ• rome, bhikkhave, iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• y
upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattanti. katame cattÄ• ro
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• ekantanibbidÄ• ya virÄ•
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. iddhipadesasuttaá¹ƒ

<817> ``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ•
abhinipphÄ• desuá¹ƒ sabbe te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katatt
bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• iddhipadesaá¹
V 328/ catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bhikkhav
brÄ• hmaá¹‡Ä• vÄ• iddhipadesaá¹ƒ abhinipphÄ• denti sabbe te catunnaá¹ƒ iddhipÄ• dÄ• n
bahulÄ«katattÄ• .

``katamesaá¹ƒ \Ne III 330/ catunnaá¹ƒ? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• iddhipadesaá
imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bh

anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• iddhipadesaá¹ƒ abhinipph
catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bhikkhave, etara
brÄ• hmaá¹‡Ä• vÄ• iddhipadesaá¹ƒ abhinipphÄ• denti, sabbe te imesaá¹ƒyeva catunnaá¹ƒ
bhÄ• vitattÄ• bahulÄ«katattÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. samattasuttaá¹ƒ

<818> ``ye \Be III 224/ hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hm
iddhiá¹ƒ abhinipphÄ• desuá¹ƒ, sabbe te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahu
bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samattaá¹ƒ idd
te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bhikkhave, eta
brÄ• hmaá¹‡Ä• vÄ• samattaá¹ƒ iddhiá¹ƒ abhinipphÄ• denti \Se V 329/, sabbe te catunnaá
bhÄ• vitattÄ• bahulÄ«katattÄ• .

``katamesaá¹ƒ catunnaá¹ƒ? idha, bhikkhave, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…k
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ...
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samattaá¹ƒ iddhiá¹ƒ abhinipp
imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bh
anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samattaá¹ƒ iddhiá¹ƒ abhin
imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bh
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• samattaá¹ƒ iddhiá¹ƒ abhinipphÄ• denti, sabbe te ime
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. bhikkhusuttaá¹ƒ

<819> ``ye \Ne III 331/ \Ee V 257/ hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ bhikkhÅ« Ä• s
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
vihariá¹ƒsu, sabbe te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi
anÄ• gatamaddhÄ• naá¹ƒ bhikkhÅ« Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ p
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissanti, sabbe te catunnaá¹
bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bhikkhave, etarahi bhikkhÅ« Ä• savÄ• naá¹ƒ kha
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ \Se V 330/ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä•
viharanti, sabbe te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• .

``katamesaá¹ƒ \Be III 225/ catunnaá¹ƒ? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá

keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ bhikkhÅ« Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ ce
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihariá¹ƒsu sabbe t
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bhikkhave, anÄ• gatamaddh
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharissanti, sabbe te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• na
bahulÄ«katattÄ• . ye hi keci, bhikkhave, etarahi bhikkhÅ« Ä• savÄ• naá¹ƒ khayÄ• anÄ• sav
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• â€™â€™ ti. s

8. buddhasuttaá¹ƒ

<820> ``cattÄ• rome, bhikkhave, iddhipÄ• dÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• \Ne III 332/. imesaá¹ƒ \Se V 331/ kho, bhikkhave, ca
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• tathÄ• gato `arahaá¹ƒ sammÄ• sambud
aá¹-á¹-hamaá¹ƒ.

9. Ã±Ä• á¹‡asuttaá¹ƒ

<821> `` `ayaá¹ƒ \Ee V 258/ chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato id
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä•
Ä• loko udapÄ• di. `so kho panÄ• yaá¹ƒ chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasaman
ti me, bhikkhave ... pe ... `bhÄ• vitoâ€™ ti me, bhikkhave, pubbe ananussutesu dhammesu
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

`` `ayaá¹ƒ \Be III 226/ vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ•
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udap
udapÄ• di. `so kho panÄ• yaá¹ƒ vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gat
bhikkhave ... pe ... `bhÄ• vitoâ€™ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhu
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

`` `ayaá¹ƒ cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ€™ ti me,
dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud
kho panÄ• yaá¹ƒ cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• do bhÄ•
bhikkhave ... pe ... `bhÄ• vitoâ€™ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhu
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

`` `ayaá¹ƒ vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udap
udapÄ• di. `so kho panÄ• yaá¹ƒ vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamann
me, bhikkhave ... pe ... `bhÄ• vitoâ€™ ti me, bhikkhave, pubbe ananussutesu dhammesu ca
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ

10. cetiyasuttaá¹ƒ

<822> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• va
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha \Ee V 259/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ
vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹
piá¹‡á¸• apÄ• tapaá¹-ikkanto Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaá¹‡hÄ• hi, Ä•
cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ {pÄ• vÄ• lacetiyaá¹ƒ (Se Ke) } tenupasaá¹…kamissÄ• ma divÄ• vih
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• nisÄ«danaá¹ƒ Ä• dÄ
piá¹-á¹-hito anubandhi. atha kho bhagavÄ• yena cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ tenupasaá¹…kam
333/ \Be III 227/ paÃ±Ã±atte Ä• sane nisÄ«di. Ä• yasmÄ• pi kho Ä• nando bhagavantaá¹ƒ a
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ• etadavoca --

``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«ya
ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ bahuputtaá¹ƒ cetiyaá¹ƒ {bahuputt
Katthaci) }, ramaá¹‡Ä«yaá¹ƒ sÄ• randadaá¹ƒ cetiyaá¹ƒ {Ä• nandacetiyaá¹ƒ (Katthaci), sÄ• n
ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…kham
kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ•
vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . Ä• kaá¹…khamÄ• no, Ä• nanda,
tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™â€™ ti.

evampi kho Ä• yasmÄ• Ä• nando bhagavatÄ• oá¸·Ä• rike nimitte kayiramÄ• ne oá¸·Ä• rike
nÄ• sakkhi paá¹-ivijjhituá¹ƒ; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-hatu, bhante, bhagavÄ• ka
tiá¹-á¹-hatu sugato kappaá¹ƒ {sugato kappÄ• vasesaá¹ƒ (Ee Katthaci) DN II 167} bahujanah
lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti yathÄ• ta

dutiyampi \Ne III 334/ kho bhagavÄ• ... pe ... tatiyampi \Ee V 260/ kho bhagavÄ• Ä• yasma
Ä• mantesi --- ``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ
cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ \Se V 334/ bahuputtaá
ramaá¹‡Ä«yaá¹ƒ sÄ• randadaá¹ƒ cetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yass
iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricit

Ä• kaá¹…khamÄ• no kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa k
iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricit
Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ

evampi \Be III 228/ kho Ä• yasmÄ• Ä• nando bhagavatÄ• oá¸·Ä• rike nimitte kayiramÄ• n
kayiramÄ• ne nÄ• sakkhi paá¹-ivijjhituá¹ƒ; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-hatu, bhante
tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atth
devamanussÄ• naâ€™â€™ nti yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaccha kho tvaá¹ƒ, Ä• n
maÃ±Ã±asÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukkh
mÄ• ro pÄ• pimÄ• , acirapakkante Ä• yasmante Ä• nande, yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ etadavoca --- ``parinibbÄ• tu \Se V 335/ dÄ• ni, bhante, bhagavÄ• , parinibb
{parinibbÄ• tu sugato (Ce Se Ke) evamuparipi}! parinibbÄ• nakÄ• lo dÄ• ni, bhante, bhagav
panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima \Ee V 261/, parinib
bhikkhÅ« na sÄ• vakÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhammac
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino, sakaa
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
{uttÄ• niá¹ƒ karissanti (Katthaci), uttÄ• nikarissanti (Ee) }, uppannaá¹ƒ parappavÄ• daá¹ƒ sa
suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™â€™ â€™

santi kho pana, bhante, etarahi bhikkhÅ« bhagavato sÄ• vakÄ• viyattÄ• vinÄ«tÄ• visÄ• ra
dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhamm
uggahetvÄ• \Ne III 335/ Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vibhaja
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu dÄ• ni, sugato! parinibbÄ• nakÄ• lo d

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
bhikkhuniyo na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• \Be III 229/ visÄ• radÄ• bahussut
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• riniyo, sak
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti \S
uttÄ• nÄ«karissanti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggah
dhammaá¹ƒ desessantÄ«â€™â€™ â€™ ti.

``santi kho pana, bhante, etarahi bhikkhuniyo bhagavato sÄ• vikÄ• viyattÄ• vinÄ«tÄ• visÄ
dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhamm
uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ

parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dha
dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu dÄ• ni, sugato! parinibbÄ• nakÄ• lo dÄ• ni, bhante

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
upÄ• sakÄ• ... pe ... yÄ• va me upÄ• sikÄ• na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• vi
dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhamm
uggahetvÄ• Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vi
uttÄ• nÄ«karissanti, uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggah
dhammaá¹ƒ desessantÄ«â€™â€™ â€™ ti.

``santi kho pana, bhante, etarahi upÄ• sakÄ• ... pe ... upÄ• sikÄ• bhagavato sÄ• vikÄ• viy
visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• \Ee V 262/
anudhammacÄ• riniyo \Ne III 336/, sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhanti desent
paá¹-á¹-hapenti vivaranti vibhajanti \Se V 337/ uttÄ• nÄ«karonti, uppannaá¹ƒ parappavÄ• da
suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desenti. parinibbÄ• tu dÄ•
parinibbÄ• tu dÄ• ni, sugato! parinibbÄ• nakÄ• lo dÄ• ni, bhante, bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
idaá¹ƒ brahmacariyaá¹ƒ na iddhaÃ±ceva bhavissati phÄ«taÃ±ca vitthÄ• ritaá¹ƒ bÄ• hujaÃ±Ã
yÄ• va devamanussehi suppakÄ• sitaâ€™ nti. tayidaá¹ƒ, bhante, bhagavato brahmacariyaá
vitthÄ• ritaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ \Be III 230/ yÄ• va devamanussehi suppa
dÄ• ni, bhante, bhagavÄ• , parinibbÄ• tu dÄ• ni sugato. parinibbÄ• nakÄ• lo dÄ• ni, bhante,

evaá¹ƒ vutte bhagavÄ• mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavoca --- ``appossukko tvaá¹ƒ, pÄ•
{nacirasseva (Katthaci) } tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. ito tiá¹‡á¹‡aá¹ƒ mÄ• s
tathÄ• gato parinibbÄ• yissatÄ«â€™â€™ ti. atha kho bhagavÄ• cÄ• pÄ• le cetiye sato sam
ossaji. ossaá¹-á¹-he ca {osajje pana (Katthaci) } bhagavatÄ• Ä• yusaá¹…khÄ• re mahÄ• bh
bhiá¹ƒsanako lomahaá¹ƒso, devadundubhiyo {devadudrabhiyo (Katthaci) } ca phaliá¹ƒsu. at
etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``tulamatulaÃ±ca \Se V 338/ \Ee V 263/ sambhavaá¹ƒ, bhavasaá¹…khÄ• ramavassaji muni.

ajjhattarato samÄ• hito, abhindi kavacamivattasambhavaâ€™â€™ nti || dasamaá¹ƒ.

cÄ• pÄ• lavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

apÄ• rÄ• pi viraddho ca, ariyÄ• nibbidÄ• pi ca.

padesaá¹ƒ samattaá¹ƒ bhikkhu, buddhaá¹ƒ Ã±Ä• á¹‡aÃ±ca cetiyanti ||

2. pÄ• sÄ• dakampanavaggo

1. pubbasuttaá¹ƒ

<823> sÄ• vatthinidÄ• naá¹ƒ \Se V 339/ \Ne III 337/. ``pubbeva me, bhikkhave, sambodhÄ• bodhisattasseva sato etadahosi --- `ko nu kho hetu, ko paccayo iddhipÄ• dabhÄ• vanÄ• yÄ• bhikkhave, etadahosi --- `idha bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ bhÄ• veti --- iti me chando na ca atilÄ«no bhavissati, na ca atippaggahito bhavissati, na ca a saá¹ƒkhitto bhavissati, na ca bahiddhÄ• vikkhitto bhavissati. pacchÄ• puresaÃ±Ã±Ä« ca vih tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure; yathÄ• \Be III 231/ adho tathÄ• uddhaá¹ƒ adho; yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ• a sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• vetiâ€™â€™ â€™.

``vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Ee V 264/ iddhipÄ• daá¹ƒ na ca atilÄ«naá¹ƒ bhavissati, na ca atippaggahitaá¹ƒ bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhitt na ca bahiddhÄ• vikkhittaá¹ƒ bhavissati. pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pur yathÄ• pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• ad rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• bhÄ• veti.

``cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Se V 340/ iddhipÄ• daá¹ƒ bh ca atilÄ«naá¹ƒ bhavissati, na ca atippaggahitaá¹ƒ bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhittaá¹ ca bahiddhÄ• vikkhittaá¹ƒ bhavissati. pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pure ta pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yath yathÄ• rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cit

``vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bh atilÄ«nÄ• bhavissati, na ca atippaggahitÄ• bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhittÄ• bhav na ca bahiddhÄ• vikkhittÄ• bhavissati. pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pure pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yath yathÄ• rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cit

``evaá¹ƒ bhÄ• vitesu kho, bhikkhu, catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«katesu, anekavih paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti; Ä• vibhÄ• vaá

tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi Ä• kÄ
ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udake; udakepi abhijjamÄ• ne \Be III 232/ {abhijjamÄ
} gacchati, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena \Ee V 265/ kamati, seyyath
sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ•
Ke) } parimajjati; yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``evaá¹ƒ bhÄ• vitesu kho, bhikkhu, catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«katesu dibbÄ• ya
visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho sadde suá¹‡Ä• ti --- dibbe ca mÄ• nuse ca, dÅ

``evaá¹ƒ bhÄ• vitesu kho, bhikkhu, catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«katesu, parasatt
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti. sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• ga
pajÄ• nÄ• ti; vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; sadosa
`sadosaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tadosaá¹ƒ cittaâ€™ nt
vÄ• cittaá¹ƒ `samohaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ `vÄ«tamoha
pajÄ• nÄ• ti; saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ `saá¹ƒkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; vikkhittaá
`vikkhittaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; mahaggataá¹ƒ vÄ• cittaá¹ƒ `mahaggataá¹ƒ cittaâ€™
amahaggataá¹ƒ vÄ• cittaá¹ƒ `amahaggataá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; sauttaraá¹ƒ vÄ• cit
cittaâ€™ nti pajÄ• nÄ• ti; anuttaraá¹ƒ vÄ• cittaá¹ƒ `anuttaraá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; sa
cittaá¹ƒ `samÄ• hitaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ `asamÄ• hita
pajÄ• nÄ• ti; vimuttaá¹ƒ vÄ• cittaá¹ƒ `vimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• ti; avimuttaá¹ƒ vÄ•
cittaâ€™ nti pajÄ• nÄ• tiâ€™â€™.

``evaá¹ƒ \Se V 342/ \Ne III 339/ bhÄ• vitesu kho, bhikkhu, catÅ«su iddhipÄ• desu evaá¹ƒ ba
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiy
catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cat
paÃ±Ã±Ä• sampi \Ee V 266/ jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi an
anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒ
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ {uppÄ• diá¹ƒ (Ce) }; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo \Be III 233/ evaá¹ƒgotto ev
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto id
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati.

``evaá¹ƒ bhÄ• vitesu kho bhikkhu, catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«katesu, dibbena c
atikkantamÄ• nusakena satte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá
duggate yathÄ• kammÅ«page satte pajÄ• nÄ• ti --- `ime vata, bhonto, sattÄ• kÄ• yaduccari
vacÄ«duccaritena samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• . ime vÄ• pana, bhonto, sattÄ• kÄ• yasucaritena samannÄ• gatÄ• v

manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ \Se V 343/ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ; te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugat
ti. iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne upa
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ

``evaá¹ƒ bhÄ• vitesu kho, bhikkhu, catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«katesu, Ä• savÄ•
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
viharatÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. mahapphalasuttaá¹ƒ

<824> ``cattÄ• rome \Ee V 267/, bhikkhave, iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• maha
mahÄ• nisaá¹ƒsÄ• . kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, cattÄ• ro iddhipÄ• dÄ• kathaá¹ƒ b
honti \Ne III 340/ mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave, bhikkhu chandasamÄ• dhippadhÄ•
iddhipÄ• daá¹ƒ bhÄ• veti --- `iti me chando na ca atilÄ«no bhavissati, na ca atippaggahito bh
ajjhattaá¹ƒ saá¹ƒkhitto bhavissati, na ca bahiddhÄ• vikkhitto bhavissatiâ€™. pacchÄ• pures
--- yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddh
tathÄ• adho; yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• \Be III 234/ divÄ• . iti viv
apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti.

``vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasa
iddhipÄ• daá¹ƒ bhÄ• veti --- `iti me vÄ«maá¹ƒsÄ• na ca atilÄ«nÄ• bhavissati, na ca atippag
bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhittÄ• bhavissati, na ca bahiddhÄ• vikkhittÄ• bhavissat
pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tath
uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ ta
vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. evaá¹ƒ bhÄ• vitÄ
iddhipÄ• dÄ• evaá¹ƒ bahulÄ«katÄ• mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• .

``evaá¹ƒ bhÄ• vitesu kho, bhikkhave, bhikkhu catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«kates
iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti ... pe ... yÄ• va brahmalokÄ• pi
vatteti ... pe ....

``evaá¹ƒ \Ee V 268/ bhÄ• vitesu kho, bhikkhave, bhikkhu catÅ«su iddhipÄ• desu evaá¹ƒ ba
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. chandasamÄ• dhisuttaá¹ƒ

<825> ``chandaá¹ƒ ce, bhikkhave, bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati cittassa
ayaá¹ƒ vuccati chandasamÄ• dhi. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ c
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. uppann
\Ne III 341/ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«
paggaá¹‡hÄ• ti padahati. anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. uppannÄ• naá¹ƒ \Se V 345/ kusalÄ•
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ime vuccanti `padhÄ• nasaá¹…khÄ•
chando, ayaÃ±ca chandasamÄ• dhi, ime ca padhÄ• nasaá¹…khÄ• rÄ• --- ayaá¹ƒ vuccati, b
`chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ€™â€™ â€™.

``vÄ«riyaá¹ƒ \Be III 235/ ce, bhikkhave, bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati citta
--- ayaá¹ƒ vuccati `vÄ«riyasamÄ• dhiâ€™. so anuppannÄ• naá¹ƒ ... pe ... uppannÄ• naá¹ƒ k
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ime vuccanti `padhÄ• nasaá¹…khÄ•
vÄ«riyaá¹ƒ, ayaÃ±ca vÄ«riyasamÄ• dhi, ime ca padhÄ• nasaá¹…khÄ• rÄ• --- ayaá¹ƒ vucca
`vÄ«riyasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ€™â€™ â€™.

``cittaá¹ƒ \Ee V 269/ ce, bhikkhave, bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati cittassa
ayaá¹ƒ vuccati `cittasamÄ• dhiâ€™. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ ... pe ... uppan
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya p
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ime vuccanti `padhÄ• na
idaÃ±ca cittaá¹ƒ, ayaÃ±ca cittasamÄ• dhi, ime ca padhÄ• nasaá¹…khÄ• rÄ• --- ayaá¹ƒ vuc
`cittasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gato \Se V 346/ iddhipÄ• doâ€™â€™ â

``vÄ«maá¹ƒsaá¹ƒ ce, bhikkhave, bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati cittassa e
vuccati `vÄ«maá¹ƒsÄ• samÄ• dhiâ€™. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• na
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati ... pe ...
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya b
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ime vu
`padhÄ• nasaá¹…khÄ• rÄ• â€™ ti \Ne III 342/. iti ayaÃ±ca vÄ«maá¹ƒsÄ• , ayaÃ±ca vÄ«maa
padhÄ• nasaá¹…khÄ• rÄ• --- ayaá¹ƒ vuccati, bhikkhave, `vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ•
iddhipÄ• doâ€™â€™ â€™ ti. tatiyaá¹ƒ.

4. moggallÄ• nasuttaá¹ƒ

<826> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ•
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena sambahulÄ• bhikkhÅ« heá¹-á¹-hÄ• m

uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• muá¹-á¹-hassatino asampajÄ
{vibbhantacittÄ• (Ce Se Ke) } pÄ• katindriyÄ• .

atha \Be III 236/ kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ Ä• mantesi --- ``e
sabrahmacÄ• rino heá¹-á¹-hÄ• migÄ• ramÄ• tupÄ• sÄ• de \Ee V 270/ viharanti uddhatÄ• u
vikiá¹‡á¹‡avÄ• cÄ• muá¹-á¹-hassatino asampajÄ• nÄ• asamÄ• hitÄ• bhantacittÄ• pÄ• ka
te bhikkhÅ« saá¹ƒvejehÄ«â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• mahÄ• moggallÄ• no \Se V 347/ bhagavato pa
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• resi {abhisaá¹…kharesi (Se Ee Katthaci) } yath
migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ saá¹…kampesi sampakampesi sampacÄ• lesi. atha kho te b
lomahaá¹-á¹-hajÄ• tÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu --- ``acchariyaá¹ƒ vata, bho, abbhutaá¹
nivÄ• taÃ±ca vata ayaÃ±ca migÄ• ramÄ• tupÄ• sÄ• do gambhÄ«ranemo sunikhÄ• to acalo
saá¹…kampito sampakampito sampacÄ• litoâ€™â€™ ti!

atha kho bhagavÄ• yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• te bhikkhÅ«
``kiá¹ƒ nu tumhe, bhikkhave, saá¹ƒviggÄ• lomahaá¹-á¹-hajÄ• tÄ• ekamantaá¹ƒ á¹-hitÄ• â€
bhante, abbhutaá¹ƒ bhante! nivÄ• taÃ±ca vata ayaÃ±ca migÄ• ramÄ• tupÄ• sÄ• do gambhÄ
asampakampÄ«, atha ca pana saá¹…kampito sampakampito sampacÄ• litoâ€™â€™ ti! ``tu
saá¹ƒvejetukÄ• mena moggallÄ• nena bhikkhunÄ• pÄ• daá¹…guá¹-á¹-hakena migÄ• ramÄ
sampakampito sampacÄ• lito. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamesaá¹ƒ dhammÄ•
bahulÄ«katattÄ• moggallÄ• no bhikkhu evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voâ€™â€
``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• , bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isara
bhagavantaá¹ƒyeva paá¹-ibhÄ• tu etassa bhÄ• sitassa attho. bhagavato sutvÄ• bhikkhÅ« d

``tena \Ee V 271/ hi, bhikkhave, suá¹‡Ä• tha. catunnaá¹ƒ kho, bhikkhave, iddhipÄ• dÄ• naá
bhÄ• vitattÄ• bahulÄ«katattÄ• moggallÄ• no bhikkhu evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nub
idha, bhikkhave, moggallÄ• no bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamann
vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹
iddhipÄ• daá¹ƒ bhÄ• veti --- `iti me vÄ«maá¹ƒsÄ• na ca \Be III 237/ atilÄ«nÄ• bhavissati, n
bhavissati; na ca ajjhattaá¹ƒ saá¹ƒkhittÄ• bhavissati, na ca bahiddhÄ• vikkhittÄ• bhavissat
pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tath
uddhaá¹ƒ yathÄ• uddhaá¹ƒ tathÄ• adho; yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tat
vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. imesaá¹ƒ kho, b
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• moggallÄ• no bhikkhu evaá¹ƒmahiddhik
imesaÃ±ca pana, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹
imesaÃ±ca pana, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ

Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti. catutthaá¹ƒ.

5. uá¹‡á¹‡Ä• bhabrÄ• hmaá¹‡asuttaá¹ƒ

<827> evaá¹ƒ \Se V 349/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• Ä• nando kosambi
atha \Ee V 272/ kho uá¹‡á¹‡Ä• bho brÄ• hmaá¹‡o yenÄ• yasmÄ• Ä• nando tenupasaá¹…k
Ä• nandena saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• r
ekamantaá¹ƒ nisinno kho uá¹‡á¹‡Ä• bho brÄ• hmaá¹‡o Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etada
kho, bho Ä• nanda, samaá¹‡e gotame brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti? ``chandappa
bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti.

``atthi \Ne III 344/ pana, bho Ä• nanda, maggo atthi paá¹-ipadÄ• etassa chandassa pahÄ•
``atthi kho, brÄ• hmaá¹‡a, maggo atthi paá¹-ipadÄ• etassa chandassa pahÄ• nÄ• yÄ• â€™

``katamo pana, bho Ä• nanda, maggo katamÄ• paá¹-ipadÄ• etassa chandassa pahÄ• nÄ•
brÄ• hmaá¹‡a, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddh
... pe ... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ
bhÄ• veti --- ayaá¹ƒ kho, brÄ• hmaá¹‡a, maggo ayaá¹ƒ paá¹-ipadÄ• etassa chandassa pah

``evaá¹ƒ \Be III 238/ sante, bho Ä• nanda, santakaá¹ƒ hoti no asantakaá¹ƒ. chandeneva ch
--- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatiâ€™â€™. ``tena hi, brÄ• hmaá¹‡a, taÃ±Ã±evettha paá¹-ipucc
khameyya tathÄ• taá¹ƒ byÄ• kareyyÄ• si. taá¹ƒ \Se V 350/ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a
`Ä• rÄ• maá¹ƒ gamissÄ• mÄ«â€™ ti? tassa te Ä• rÄ• magatassa yo tajjo chando so paá¹-ip
\Ee V 273/, bhoâ€™â€™. ``ahosi te pubbe vÄ«riyaá¹ƒ `Ä• rÄ• maá¹ƒ gamissÄ• mÄ«â€™ ti
yaá¹ƒ tajjaá¹ƒ vÄ«riyaá¹ƒ taá¹ƒ paá¹-ippassaddhaâ€™â€™ nti? ``evaá¹ƒ, bhoâ€™â€™. ``ah
`Ä• rÄ• maá¹ƒ gamissÄ• mÄ«â€™ ti? tassa te Ä• rÄ• magatassa yaá¹ƒ tajjaá¹ƒ cittaá¹ƒ taá
nti? ``evaá¹ƒ, bhoâ€™â€™. ``ahosi te pubbe vÄ«maá¹ƒsÄ• `Ä• rÄ• maá¹ƒ gamissÄ• mÄ«â
yÄ• tajjÄ• vÄ«maá¹ƒsÄ• sÄ• paá¹-ippassaddhÄ• â€™â€™ ti? ``evaá¹ƒ, bhoâ€™â€™.

``evameva kho, brÄ• hmaá¹‡a, yo so bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakar
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammadaÃ±Ã±Ä• vimutto, tassa yo pu
arahattappattiyÄ• , arahattappatte {arahatte patte (Ce Se Ke) } yo tajjo chando so paá¹-ippa
pubbe vÄ«riyaá¹ƒ ahosi arahattappattiyÄ• , arahattappatte yaá¹ƒ tajjaá¹ƒ vÄ«riyaá¹ƒ taá¹ƒ p
yaá¹ƒ pubbe cittaá¹ƒ ahosi arahattappattiyÄ• , arahattappatte yaá¹ƒ tajjaá¹ƒ cittaá¹ƒ taá¹ƒ
paá¹-ippassaddhaá¹ƒ; yÄ• pubbe vÄ«maá¹ƒsÄ• ahosi arahattappattiyÄ• , arahattappatte y
paá¹-ippassaddhÄ• . taá¹ƒ kiá¹ƒ maÃ±Ã±asi, brÄ• hmaá¹‡a, iti evaá¹ƒ sante, santakaá¹ƒ vÄ
vÄ• â€™â€™ ti?

``addhÄ• , bho Ä• nanda, evaá¹ƒ sante, santakaá¹ƒ hoti \Se V 351/ no asantakaá¹ƒ. abhikk
abhikkantaá¹ƒ, bho Ä• nanda! seyyathÄ• pi, bho Ä• nanda, nikkujjitaá¹ƒ vÄ• ukkujjeyya, pa
345/ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjo
cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• Ä• nandena anekapariyÄ• yena
bho Ä• nanda, taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkh
maá¹ƒ bhavaá¹ƒ Ä• nando dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™

6. paá¹-hamasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<828> ``ye \Be III 239/ hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hm
ahesuá¹ƒ mahÄ• nubhÄ• vÄ• , sabbe te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahu
bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• mahiddhikÄ•
te catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci, bhikkhave, eta
brÄ• hmaá¹‡Ä• vÄ• mahiddhikÄ• mahÄ• nubhÄ• vÄ• , sabbe te catunnaá¹ƒ iddhipÄ• dÄ•
bahulÄ«katattÄ• .

``katamesaá¹ƒ catunnaá¹ƒ? idha \Ee V 274/, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• \Se V 352/ m
mahÄ• nubhÄ• vÄ• , sabbe te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ•
bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• mahiddhikÄ•
te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• . ye hi keci,
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• mahiddhikÄ• mahÄ• nubhÄ• vÄ• , sabbe te imesaá
bhÄ• vitattÄ• bahulÄ«katattÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<829> ``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
paccanubhosuá¹ƒ --- ekopi hutvÄ• bahudhÄ• ahesuá¹ƒ, bahudhÄ• pi hutvÄ• eko ahesuá¹
tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• nÄ• agamaá¹ƒ
346/ Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ akaá¹ƒsu, seyyathÄ• pi udake; udakepi ab
(Ce Ee Katthaci) } agamaá¹ƒsu, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kami
sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ•
(Se Ke Katthaci) } parimajjiá¹ƒsu; yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattesuá¹ƒ, sabl
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• .

``ye \Be III 240/ hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹
iddhividhaá¹ƒ paccanubhossanti --- ekopi hutvÄ• bahudhÄ• bhavissanti, bahudhÄ• pi hutv
Ä• vibhÄ• vaá¹ƒ, tirobhÄ• vaá¹ƒ; tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ
353/, seyyathÄ• pi Ä• kÄ• se; pathaviyÄ• pi ummujjanimujjaá¹ƒ karissanti, seyyathÄ• pi \Ee
abhijjamÄ• ne gamissanti, seyyathÄ• pi pathaviyaá¹ƒ; Ä• kÄ• sepi pallaá¹…kena kamissant
sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ•
yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattissanti, sabbe te catunnaá¹ƒ iddhipÄ• dÄ• naá
bahulÄ«katattÄ• .

``ye hi keci, bhikkhave, etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• anekavihitaá¹ƒ iddhiv
--- ekopi hutvÄ• bahudhÄ• honti, bahudhÄ• pi hutvÄ• eko honti; Ä• vibhÄ• vaá¹ƒ, tirobhÄ•
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• nÄ• gacchanti, seyyathÄ• pi Ä• kÄ• se; pathavi
karonti, seyyathÄ• pi udake; udakepi abhijjamÄ• ne gacchanti, seyyathÄ• pi pathaviyaá¹ƒ; Ä
kamanti, seyyathÄ• pi pakkhÄ« sakuá¹‡o; imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒ
parimasanti {parÄ• masanti (Se Ke) } parimajjanti; yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ
catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• ti.

``katamesaá¹ƒ catunnaá¹ƒ? idha, bhikkhave, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…k
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ...
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• anekavihitaá¹ƒ iddhividhaá¹ƒ
hutvÄ• bahudhÄ• ahesuá¹ƒ ... pe ... \Se V 354/ yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ v
imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• .

``ye \Ne III 347/ hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹
iddhividhaá¹ƒ paccanubhossanti --- ekopi hutvÄ• bahudhÄ• bhavissanti ... pe ... yÄ• va bra
vasaá¹ƒ vattissanti, sabbe te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• b

``ye \Be III 241/ hi keci bhikkhave etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• anekavihit
paccanubhonti --- ekopi hutvÄ• bahudhÄ• honti ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena v
te imesaá¹ƒyeva catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• â€™â€™ t

8. bhikkhusuttaá¹ƒ

<830> ``catunnaá¹ƒ, bhikkhave, iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• bhikkh
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharati.

``katamesaá¹ƒ catunnaá¹ƒ? idha, bhikkhave, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…k
iddhipÄ• daá¹ƒ bhÄ• veti, vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ...
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• bhikkhu Ä• savÄ• naá¹ƒ kha
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
viharatÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. iddhÄ• didesanÄ• suttaá¹ƒ

<831> ``iddhiá¹ƒ vo, bhikkhave, desessÄ• mi iddhipÄ• daÃ±ca iddhipÄ• dabhÄ• vanaÃ±ca
iddhipÄ• dabhÄ• vanÄ• gÄ• miniÃ±ca paá¹-ipadaá¹ƒ. taá¹ƒ suá¹‡Ä• tha.

``katamÄ• ca, bhikkhave, iddhi? idha, bhikkhave, bhikkhu anekavihitaá¹ƒ iddhividhaá¹ƒ pa
hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti ... pe ... yÄ• va brahmalokÄ• pi kÄ• y
ayaá¹ƒ vuccati, bhikkhave, iddhi.

``katamo \Ne III 348/ ca, bhikkhave, iddhipÄ• do? yo so, bhikkhave, maggo yÄ• paá¹-ipadÄ
iddhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattati --- ayaá¹ƒ vuccati, bhikkhave, iddhipÄ• do.

``katamÄ• ca, bhikkhave, iddhipÄ• dabhÄ• vanÄ• ? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
ayaá¹ƒ vuccati, bhikkhave, iddhipÄ• dabhÄ• vanÄ• .

``katamÄ• \Be III 242/ ca, bhikkhave, iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• ? ay
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sam
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi --- ayaá¹ƒ vuccati, bhikkhave, iddh
paá¹-ipadÄ• â€™â€™ ti. navamaá¹ƒ.

10. vibhaá¹…gasuttaá¹ƒ

<832> ``cattÄ• rome, bhikkhave, iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• h

``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, cattÄ• ro iddhipÄ• dÄ• kathaá¹ƒ bahulÄ«katÄ• maha
mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave \Se V 356/, bhikkhu chandasamÄ• dhippadhÄ• nasaá
iddhipÄ• daá¹ƒ bhÄ• veti --- `iti me chando na \Ee V 277/ ca atilÄ«no bhavissati, na ca atipp
bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhitto bhavissati, na ca bahiddhÄ• vikkhitto bhavissatiâ€™
pacchÄ• puresaÃ±Ã±Ä« ca viharati --- `yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• \N

yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yathÄ• divÄ• tathÄ• rattiá
divÄ• â€™. iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
`iti me vÄ«maá¹ƒsÄ• na ca atilÄ«nÄ• bhavissati, na ca atippaggahitÄ• bhavissati, na ca aj
saá¹ƒkhittÄ• bhavissati, na ca bahiddhÄ• vikkhittÄ• bhavissatiâ€™. pacchÄ• puresaÃ±Ã±
pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ
yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• â€™. iti vivaá¹-ena cetasÄ• ap
sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti.

``katamo ca, bhikkhave, atilÄ«no chando? yo, bhikkhave, chando kosajjasahagato kosajjas
vuccati, bhikkhave, atilÄ«no chando.

``katamo ca, bhikkhave, atippaggahito chando? yo, bhikkhave, chando uddhaccasahagato
ayaá¹ƒ vuccati, bhikkhave, atippaggahito chando.

``katamo \Se V 357/ \Be III 243/ ca, bhikkhave, ajjhattaá¹ƒ saá¹ƒkhitto chando? yo, bhikkha
thinamiddhasahagato thinamiddhasampayutto --- ayaá¹ƒ vuccati, bhikkhave, ajjhattaá¹ƒ saá

``katamo ca, bhikkhave, bahiddhÄ• vikkhitto chando? yo, bhikkhave, chando bahiddhÄ• p
Ä• rabbha anuvikkhitto anuvisaá¹-o --- ayaá¹ƒ vuccati, bhikkhave, bahiddhÄ• vikkhitto chan

``kathaÃ±ca, bhikkhave, bhikkhu pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pure tathÄ
pacchÄ• tathÄ• pure? idha \Ee V 278/, bhikkhave, bhikkhuno pacchÄ• puresaÃ±Ã±Ä• sug
sÅ«padhÄ• ritÄ• suppaá¹-ividdhÄ• paÃ±Ã±Ä• ya. evaá¹ƒ kho, bhikkhave, bhikkhu pacchÄ
yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure.

``kathaÃ±ca, bhikkhave, bhikkhu yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ•
bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesamatthakÄ• tacap
nÄ• nappakÄ• rassa asucino paccavekkhati --- `atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• nakh
nhÄ• ru aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakkaá¹ƒ hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ
antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu
siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™ nti. evaá¹ƒ kho, bhikkhave, bhikkhu yathÄ• adho ta
uddhaá¹ƒ tathÄ• adho viharati.

``kathaÃ±ca \Ne III 350/ \Se V 358/, bhikkhave, bhikkhu yathÄ• divÄ• tathÄ• rattiá¹ƒ, yath
divÄ• viharati? idha, bhikkhave, bhikkhu yehi Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehi divÄ
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, s
tehi nimittehi rattiá¹ƒ chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhip

pana Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehi rattiá¹ƒ chandasamÄ• dhippadhÄ• nasaá¹…k
iddhipÄ• daá¹ƒ bhÄ• veti, so tehi Ä• kÄ• rehi tehi liá¹…gehi tehi nimittehi divÄ•
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti. ev
yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• viharati.

``kathaÃ±ca \Be III 244/, bhikkhave, bhikkhu vivaá¹-ena cetasÄ• apariyonaddhena sappabh
bhÄ• veti? idha, bhikkhave, bhikkhuno Ä• lokasaÃ±Ã±Ä• suggahitÄ• hoti divÄ• saÃ±Ã±Ä•
kho, bhikkhave, bhikkhu vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bh

``katamaÃ±ca \Ee V 279/, bhikkhave, atilÄ«naá¹ƒ vÄ«riyaá¹ƒ? yaá¹ƒ, bhikkhave, vÄ«riyaá¹
kosajjasampayuttaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, atilÄ«naá¹ƒ vÄ«riyaá¹ƒ.

``katamaÃ±ca, bhikkhave, atippaggahitaá¹ƒ vÄ«riyaá¹ƒ? yaá¹ƒ, bhikkhave, vÄ«riyaá¹ƒ uddh
uddhaccasampayuttaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, atippaggahitaá¹ƒ vÄ«riyaá¹ƒ.

``katamaÃ±ca, bhikkhave, ajjhattaá¹ƒ saá¹ƒkhittaá¹ƒ vÄ«riyaá¹ƒ? yaá¹ƒ, bhikkhave, vÄ«riya
thinamiddhasahagataá¹ƒ thinamiddhasampayuttaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, ajjhattaá
vÄ«riyaá¹ƒ.

``katamaÃ±ca, bhikkhave, bahiddhÄ• vikkhittaá¹ƒ vÄ«riyaá¹ƒ? yaá¹ƒ, bhikkhave, vÄ«riyaá
kÄ• maguá¹‡e Ä• rabbha anuvikkhittaá¹ƒ anuvisaá¹-aá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, bahi
vÄ«riyaá¹ƒ ... pe ....

``kathaÃ±ca, bhikkhave, bhikkhu vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ c
351/? idha, bhikkhave, bhikkhuno Ä• lokasaÃ±Ã±Ä• suggahitÄ• hoti divÄ• saÃ±Ã±Ä• svÄ
bhikkhave, bhikkhu vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• v

``katamaÃ±ca, bhikkhave, atilÄ«naá¹ƒ cittaá¹ƒ? yaá¹ƒ, bhikkhave, cittaá¹ƒ kosajjasahagata
kosajjasampayuttaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, atilÄ«naá¹ƒ cittaá¹ƒ.

``katamaÃ±ca, bhikkhave, atippaggahitaá¹ƒ cittaá¹ƒ? yaá¹ƒ, bhikkhave, cittaá¹ƒ uddhaccas
uddhaccasampayuttaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, atippaggahitaá¹ƒ cittaá¹ƒ.

``katamaÃ±ca, bhikkhave, ajjhattaá¹ƒ saá¹ƒkhittaá¹ƒ cittaá¹ƒ? yaá¹ƒ, bhikkhave, cittaá¹ƒ
thinamiddhasahagataá¹ƒ thinamiddhasampayuttaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave, ajjhattaá
cittaá¹ƒ.

``katamaÃ±ca \Ee V 280/, bhikkhave, bahiddhÄ• vikkhittaá¹ƒ cittaá¹ƒ? yaá¹ƒ, bhikkhave, ci

paÃ±ca kÄ• maguá¹‡e Ä• rabbha anuvikkhittaá¹ƒ anuvisaá¹-aá¹ƒ --- idaá¹ƒ vuccati, bhikkha
vikkhittaá¹ƒ cittaá¹ƒ ... pe ... evaá¹ƒ \Se V 360/ kho, bhikkhave, bhikkhu vivaá¹-ena cetasÄ•
sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti.

``katamÄ• ca, bhikkhave, atilÄ«nÄ• vÄ«maá¹ƒsÄ• ? yÄ• , bhikkhave, vÄ«maá¹ƒsÄ• kosa
kosajjasampayuttÄ• --- ayaá¹ƒ vuccati, bhikkhave, atilÄ«nÄ• vÄ«maá¹ƒsÄ• .

``katamÄ• \Be III 245/ ca, bhikkhave, atippaggahitÄ• vÄ«maá¹ƒsÄ• ? yÄ• , bhikkhave, vÄ«
uddhaccasahagatÄ• uddhaccasampayuttÄ• --- ayaá¹ƒ vuccati, bhikkhave, atippaggahitÄ•

``katamÄ• ca, bhikkhave, ajjhattaá¹ƒ saá¹ƒkhittÄ• vÄ«maá¹ƒsÄ• ? yÄ• , bhikkhave, vÄ«ma
thinamiddhasahagatÄ• thinamiddhasampayuttÄ• --- ayaá¹ƒ vuccati, bhikkhave, ajjhattaá¹ƒ
vÄ«maá¹ƒsÄ• .

``katamÄ• ca, bhikkhave, bahiddhÄ• vikkhittÄ• vÄ«maá¹ƒsÄ• ? yÄ• , bhikkhave, vÄ«maá
kÄ• maguá¹‡e Ä• rabbha anuvikkhittÄ• anuvisaá¹-Ä• --- ayaá¹ƒ vuccati, bhikkhave, bahidd
vikkhittÄ• vÄ«maá¹ƒsÄ• ... pe ... evaá¹ƒ kho, bhikkhave, bhikkhu vivaá¹-ena cetasÄ• apar
sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, cattÄ• ro iddhipÄ• c
mahapphalÄ• honti mahÄ• nisaá¹ƒsÄ• .

``evaá¹ƒ bhÄ• vitesu kho, bhikkhave, bhikkhu catÅ«su iddhipÄ• desu evaá¹ƒ bahulÄ«kates
iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti .
brahmalokÄ• pi \Se V 361/ kÄ• yena vasaá¹ƒ vatteti. evaá¹ƒ bhÄ• vitesu kho, bhikkhave, bh
iddhipÄ• desu evaá¹ƒ bahulÄ«katesu, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj
dasamaá¹ƒ.

pÄ• sÄ• dakampanavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

pubbaá¹ƒ mahapphalaá¹ƒ chandaá¹ƒ, moggallÄ• naÃ±ca uá¹‡á¹‡Ä• bhaá¹ƒ.

dve samaá¹‡abrÄ• hmaá¹‡Ä• bhikkhu, desanÄ• vibhaá¹…gena cÄ• ti ||

3. ayoguá¸·avaggo

1. maggasuttaá¹ƒ

<833> sÄ• vatthinidÄ• naá¹ƒ \Se V 362/. ``pubbeva me, bhikkhave, sambodhÄ• anabhisan
sato etadahosi --- `ko nu kho maggo, kÄ• paá¹-ipadÄ• iddhipÄ• dabhÄ• vanÄ• yÄ• â€™ ti
mayhaá¹ƒ, bhikkhave, etadahosi --- `idha bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ•
iddhipÄ• daá¹ƒ bhÄ• veti --- iti me chando na ca atilÄ«no bhavissati, na ca atippaggahito bh
ajjhattaá¹ƒ saá¹ƒkhitto bhavissati, na ca bahiddhÄ• vikkhitto bhavissati. pacchÄ• puresaÃ±
yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá
adho; yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• . iti vivaá¹-ena cetasÄ• a
sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti \Ne III 353/. vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ..
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
atilÄ«nÄ• bhavissati, na ca atippaggahitÄ• bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhittÄ• bhav
bahiddhÄ• vikkhittÄ• bhavissati. pacchÄ• puresaÃ±Ã±Ä« ca viharati --- yathÄ• pure tathÄ•
pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yath
yathÄ• rattiá¹ƒ tathÄ• divÄ• â€™ --- iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• s

``evaá¹ƒ \Ee V 282/ bhÄ• vitesu kho, bhikkhave, bhikkhu catÅ«su iddhipÄ• desu evaá¹ƒ \Se
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hu
... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. evaá¹ƒ bhÄ• vitesu kho, bhikkhave, bhik
iddhipÄ• desu evaá¹ƒ bahulÄ«katesu, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™

(chapi abhiÃ±Ã±Ä• yo vitthÄ• retabbÄ•).

2. ayoguá¸·asuttaá¹ƒ

<834> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹.
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``abhijÄ• nÄ• ti nu kho, bhante, bhagavÄ• iddhiyÄ• manomayena kÄ• yena b
upasaá¹…kamitÄ• â€™â€™ ti? ``abhijÄ• nÄ• mi khvÄ• haá¹ƒ, Ä• nanda, iddhiyÄ• manoma
upasaá¹…kamitÄ• â€™â€™ ti. ``abhijÄ• nÄ• ti pana, bhante, bhagavÄ• iminÄ• cÄ• tumah
brahmalokaá¹ƒ upasaá¹…kamitÄ• â€™â€™ ti \Be III 247/? ``abhijÄ• nÄ• mi khvÄ• haá¹ƒ, Ä
cÄ• tumahÄ• bhÅ«tikena {cÄ• tummahÄ• bhÅ«tikena (Ce Se Ke) } kÄ• yena iddhiyÄ• brah
ti.

``yaÃ±ca kho, omÄ• ti, bhante, bhagavÄ• iddhiyÄ• manomayena kÄ• yena brahmalokaá¹ƒ
\Ee V 283/ kho abhijÄ• nÄ• ti, bhante, bhagavÄ• iminÄ• cÄ• tumahÄ• bhÅ«tikena kÄ• yen
upasaá¹…kamitÄ• \Se V 364/, tayidaá¹ƒ, bhante, bhagavato acchariyaÃ±ceva abbhutaÃ±c
\Ne III 354/ ceva, Ä• nanda, tathÄ• gatÄ• acchariyadhammasamannÄ• gatÄ• ca, abbhutÄ•

abbhutadhammasamannÄ• gatÄ• caâ€™â€™.

``yasmiá¹ƒ, Ä• nanda, samaye tathÄ• gato kÄ• yampi citte samodahati {samÄ• dahati (Ce S
samodahati, sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca kÄ• ye okkamitvÄ• viharati; tasmiá¹ƒ,
tathÄ• gatassa kÄ• yo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca

``seyyathÄ• pi, Ä• nanda, ayoguá¸·o divasaá¹ƒ santatto lahutaro ceva hoti mudutaro ca kam
pabhassarataro ca; evameva kho, Ä• nanda, yasmiá¹ƒ samaye tathÄ• gato kÄ• yampi citte
samodahati, sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca kÄ• ye okkamitvÄ• viharati; tasmiá¹ƒ,
tathÄ• gatassa kÄ• yo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca

``yasmiá¹ƒ, Ä• nanda, samaye tathÄ• gato kÄ• yampi citte samodahati, cittampi kÄ• ye sam
lahusaÃ±Ã±aÃ±ca kÄ• ye okkamitvÄ• viharati; tasmiá¹ƒ, Ä• nanda, samaye tathÄ• gatassa
pathaviyÄ• vehÄ• saá¹ƒ abbhuggacchati, so anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti ---
hoti, bahudhÄ• pi hutvÄ• eko hoti ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti.

``seyyathÄ• pi \Ee V 284/ \Se V 365/, Ä• nanda, tÅ«lapicu vÄ• kappÄ• sapicu vÄ• lahuko
appakasireneva pathaviyÄ• vehÄ• saá¹ƒ abbhuggacchati; evameva kho, Ä• nanda, yasmiá
citte samodahati, cittampi \Be III 248/ kÄ• ye samodahati, sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±a
viharati; tasmiá¹ƒ, Ä• nanda, samaye tathÄ• gatassa kÄ• yo appakasireneva pathaviyÄ• ve
so anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti ... pe ... yÄ•
kÄ• yena vasaá¹ƒ vattetÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. bhikkhusuttaá¹ƒ

<835> ``cattÄ• rome \Ne III 355/, bhikkhave, iddhipÄ• dÄ• . katame cattÄ• ro? idha, bhikkha
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• . imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ•
bahulÄ«katattÄ• bhikkhu Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä•
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. suddhikasuttaá¹ƒ

<836> ``cattÄ• rome, bhikkhave, iddhipÄ• dÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
bhÄ• veti --- ime kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamaphalasuttaá¹ƒ

<837> ``cattÄ• rome \Ee V 285/, bhikkhave, iddhipÄ• dÄ• . katame cattÄ• ro? idha, bhikkha
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• . imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ•
bahulÄ«katattÄ• bhikkhunÄ• dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá
dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyaphalasuttaá¹ƒ

<838> ``cattÄ• rome \Be III 249/, bhikkhave, iddhipÄ• dÄ• . katame cattÄ• ro? idha, bhikkha
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Ne III 356/ iddhipÄ• daá¹ƒ b
... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gat
ime kho, bhikkhave, cattÄ• ro iddhipÄ• dÄ• . imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ iddhipÄ•
bahulÄ«katattÄ• satta phalÄ• sattÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• .

``katame satta phalÄ• sattÄ• nisaá¹ƒsÄ• ? diá¹-á¹-heva dhamme paá¹-ikacca {paá¹-igacca
aÃ±Ã±aá¹ƒ Ä• rÄ• dheti no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti; a
Ä• rÄ• dheti, no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce maraá
Ä• rÄ• dheti; atha paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• a
upahaccaparinibbÄ• yÄ« hoti, asaá¹…khÄ• raparinibbÄ• yÄ« hoti, sasaá¹…khÄ• raparinibb
akaniá¹-á¹-hagÄ• mÄ«. imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vita
satta phalÄ• sattÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamaÄ• nandasuttaá¹ƒ

<839> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• \Se V 367/ te
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca ---

``katamÄ• nu kho, bhante \Ee V 286/, iddhi, katamo iddhipÄ• do, katamÄ• iddhipÄ• dabhÄ
iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti? ``idhÄ• nanda, bhikkhu aneka
paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti ... pe ... yÄ• va
vasaá¹ƒ vatteti --- ayaá¹ƒ vuccatÄ• nanda, iddhiâ€™â€™.

``katamo cÄ• nanda, iddhipÄ• do? yo, Ä• nanda, maggo yÄ• paá¹-ipadÄ• iddhilÄ• bhÄ• ya

saá¹ƒvattati --- ayaá¹ƒ vuccatÄ• nanda, iddhipÄ• do.

``katamÄ• \Be III 250/ cÄ• nanda, iddhipÄ• dabhÄ• vanÄ• ? idhÄ• nanda, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ \Ne III 357/ b ... cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gat ayaá¹ƒ vuccatÄ• nanda, iddhipÄ• dabhÄ• vanÄ• .

``katamÄ• cÄ• nanda, iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• ? ayameva ariyo aá seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi --- ayaá¹ƒ vuccatÄ• nanda iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti. sattamaá¹ƒ.

8. dutiyaÄ• nandasuttaá¹ƒ

<840> ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ bhagavÄ• etadavoca --- iddhi, katamo iddhipÄ• do, katamÄ• \Se V 368/ iddhipÄ• dabhÄ• vanÄ• , katamÄ• iddhipÄ• paá¹-ipadÄ• â€™â€™ ti? bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ

``idhÄ• nanda, bhikkhu anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudh yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti --- ayaá¹ƒ vuccatÄ• nanda, iddhi.

``katamo cÄ• nanda, iddhipÄ• do? yo, Ä• nanda, maggo yÄ• paá¹-ipadÄ• iddhilÄ• bhÄ• ya saá¹ƒvattati --- ayaá¹ƒ vuccatÄ• nanda, iddhipÄ• do.

``katamÄ• cÄ• nanda, iddhipÄ• dabhÄ• vanÄ• ? idhÄ• nanda, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá ayaá¹ƒ vuccatÄ• nanda, iddhipÄ• dabhÄ• vanÄ• .

``katamÄ• cÄ• nanda, iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• ? ayameva ariyo aá seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi --- ayaá¹ƒ vuccatÄ• nanda iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamabhikkhusuttaá¹ƒ

<841> atha \Ne III 358/ \Ee V 287/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹ upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``katamÄ• nu kho, bhante, iddhi, katamo iddhi iddhipÄ• dabhÄ• vanÄ• , katamÄ• iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« \Se V 369/ paá¹-ipad

``idha, bhikkhave, bhikkhu anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bah
... yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti --- ayaá¹ƒ vuccati, bhikkhave, iddhi.

``katamo ca, bhikkhave, iddhipÄ• do? yo, bhikkhave, maggo, yÄ• paá¹-ipadÄ• iddhilÄ• bh
saá¹ƒvattati --- ayaá¹ƒ vuccati, bhikkhave, iddhipÄ• do.

``katamÄ• ca, bhikkhave, iddhipÄ• dabhÄ• vanÄ• ? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
ayaá¹ƒ vuccati, bhikkhave, iddhipÄ• dabhÄ• vanÄ• .

``katamÄ• ca, bhikkhave, iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• ? ayameva ariyo
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi --- ayaá¹ƒ vuccati, bhikkha
iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti. navamaá¹ƒ.

10. dutiyabhikkhusuttaá¹ƒ

<842> atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu ... pe ... e
bhikkhÅ« bhagavÄ• etadavoca --- ``katamÄ• nu kho, bhikkhave, iddhi, katamo iddhipÄ• do
iddhipÄ• dabhÄ• vanÄ• , katamÄ• iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• â€™â€
dhammÄ• bhagavaá¹ƒnettikÄ• ... pe ....

``katamÄ• \Se V 370/ \Ne III 359/ ca, bhikkhave, iddhi? idha, bhikkhave, bhikkhu anekavihi
paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti ... pe ... yÄ• va brahmalokÄ• pi kÄ• yena vas
vuccati, bhikkhave, iddhi.

``katamo ca, bhikkhave, iddhipÄ• do? yo, bhikkhave, maggo, yÄ• paá¹-ipadÄ• iddhilÄ• bh
saá¹ƒvattati --- ayaá¹ƒ vuccati, bhikkhave, iddhipÄ• do.

``katamÄ• ca, bhikkhave, iddhipÄ• dabhÄ• vanÄ• ? idha, bhikkhave, bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti, vÄ
cittasamÄ• dhi ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá
bhÄ• veti --- ayaá¹ƒ vuccati, bhikkhave, iddhipÄ• dabhÄ• vanÄ• .

``katamÄ• \Ee V 288/ ca, bhikkhave, iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• ? aya
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ayaá¹ƒ vuccati, bh
iddhipÄ• dabhÄ• vanÄ• gÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti. dasamaá¹ƒ.

11. moggallÄ• nasuttaá¹ƒ

<843> tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave,
bhÄ• vitattÄ• bahulÄ«katattÄ• moggallÄ• no bhikkhu evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nub
bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• bhagavaá¹ƒnettikÄ• ... pe ... ``catunnaá¹ƒ kh
iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• \Se V 371/ moggallÄ• no bhikkhu evaá¹
evaá¹ƒmahÄ• nubhÄ• voâ€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idha, bhikkhave, moggallÄ• no bhikkhu
chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti ---
bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhitto bhavissati, na ca ba
vikkhitto bhavissatiâ€™. pacchÄ• puresaÃ±Ã±Ä« ca viharati --- `yathÄ• pure tathÄ• pacch
tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yathÄ• divÄ•
rattiá¹ƒ tathÄ• divÄ• â€™. iti \Ne III 360/ vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ•
bhÄ• veti. vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ...
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
atilÄ«nÄ• bhavissati, na ca atippaggahitÄ• bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhittÄ• bhav
bahiddhÄ• vikkhittÄ• bhavissatiâ€™ ... pe ... iti vivaá¹-ena cetasÄ• apariyonaddhena sapp
bhÄ• veti. imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«
bhikkhu evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• vo.

``imesaÃ±ca pana, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
evaá¹ƒ anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti, bahudh
... pe ... yÄ• va \Be III 253/ brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. imesaÃ±ca \Ee V 289/
catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• \Se V 372/ moggallÄ• no bh
anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±
viharatÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. tathÄ• gatasuttaá¹ƒ

<844> tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave,
bhÄ• vitattÄ• bahulÄ«katattÄ• tathÄ• gato evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voâ€™
bhante, dhammÄ• ... pe ... ``catunnaá¹ƒ kho, bhikkhave, iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ•
tathÄ• gato evaá¹ƒmahiddhiko evaá¹ƒmahÄ• nubhÄ• voâ€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idha, bhikkhave, tathÄ• gato chandasamÄ• dhippadhÄ• nasaá¹
iddhipÄ• daá¹ƒ bhÄ• veti --- `iti me chando na ca atilÄ«no bhavissati, na ca atippaggahito bh

ajjhattaá¹ƒ saá¹ƒkhitto bhavissati, na ca bahiddhÄ• vikkhitto bhavissatiâ€™. pacchÄ• pures
--- `yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• udd
tathÄ• adho; yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• â€™. iti vivaá¹-en
apariyonaddhena sappabhÄ• saá¹ƒ cittaá¹ƒ bhÄ• veti. vÄ«riyasamÄ• dhi ... pe ... cittasamÄ
vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
361/ na ca atilÄ«nÄ• bhavissati, na ca atipaggahitÄ• bhavissati, na ca ajjhattaá¹ƒ saá¹ƒkhi
ca bahiddhÄ• vikkhittÄ• bhavissatiâ€™. pacchÄ• puresaÃ±Ã±Ä« ca viharati --- `yathÄ• pu
pacchÄ• tathÄ• pure; yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho; yath
yathÄ• rattiá¹ƒ tathÄ• divÄ• â€™. iti vivaá¹-ena cetasÄ• apariyonaddhena sappabhÄ• saá
imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• ta
\Se V 373/ evaá¹ƒmahÄ• nubhÄ• vo.

``imesaÃ±ca pana, bhikkhave, catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti --- ekopi hutvÄ• bahudhÄ• hoti ... pe ... \Ee V 2
brahmalokÄ• pi kÄ• yena vasaá¹ƒ vatteti. imesaÃ±ca pana, bhikkhave, catunnaá¹ƒ iddhipÄ•
bahulÄ«katattÄ• tathÄ• gato Ä• savÄ• naá¹ƒ \Be III 254/ khayÄ• anÄ• savaá¹ƒ cetovimutti
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™

(chapi abhiÃ±Ã±Ä• yo vitthÄ• retabbÄ•).

ayoguá¸·avaggo tatiyo.

tassuddÄ• naá¹ƒ ---

maggo ayoguá¸·o bhikkhu, suddhikaÃ±cÄ• pi dve phalÄ• .

dve cÄ• nandÄ• duve bhikkhÅ«, moggallÄ• no tathÄ• gatoti ||

4. gaá¹…gÄ• peyyÄ• lavaggo

1-12. gaá¹…gÄ• nadÄ«Ä• disuttadvÄ• dasakaá¹ƒ

845-856__._ ``seyyathÄ• pi \Se V 374/, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ
pÄ• cÄ«napabbhÄ• rÄ• ; evameva kho, bhikkhave, bhikkhu cattÄ• ro iddhipÄ• de bhÄ• vent
bahulÄ«karonto \Ne III 362/ nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kat
cattÄ• ro iddhipÄ• de bhÄ• vento cattÄ• ro iddhipÄ• de bahulÄ«karonto nibbÄ• naninno hoti
nibbÄ• napabbhÄ• ro? idha, bhikkhave, bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• r
bhÄ• veti, vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ...

vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•

``evaá¹ƒ kho, bhikkhave, bhikkhu cattÄ• ro iddhipÄ• de \Ee V 291/ bhÄ• vento cattÄ• ro idd
nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• roâ€™â€™ ti. dvÄ• dasamaá¹ƒ.

gaá¹…gÄ• peyyÄ• lavaggo catuttho.

tassuddÄ• naá¹ƒ ---

cha pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

appamÄ• davaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ \Be III 255/ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• ro ca vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• , vatthena dasamaá¹ƒ padanti ||

balakaraá¹‡Ä«yavaggo \Ne III 363/ vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

esanÄ• vaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

esanÄ• \Ee V 292/ vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• cÄ• ti ||

8. oghavaggo

1-10. oghÄ• disuttadasakaá¹ƒ

889-898__._ ``paÃ±cimÄ• ni, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• n
rÅ«parÄ• go, arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkhave, paÃ±
saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒy
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya cattÄ• ro iddhipÄ• dÄ• bhÄ• vetabbÄ• . katan
bhikkhu chandasamÄ• dhippadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Se V 375/ iddhipÄ•
... pe ... cittasamÄ• dhi \Be III 256/ ... pe ... vÄ«maá¹ƒsÄ• samÄ• dhippadhÄ• nasaá¹…khÄ•
iddhipÄ• daá¹ƒ bhÄ• veti. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá
abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya ime cattÄ• ro iddhipÄ• dÄ• bh

(yathÄ• \Ee V 293/ maggasaá¹ƒyuttaá¹ƒ tathÄ• vitthÄ• retabbaá¹ƒ).

oghavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

iddhipÄ• dasaá¹ƒyuttaá¹ƒ sattamaá¹ƒ.

8. anuruddhasaá¹ƒyuttaá¹ƒ

1. rahogatavaggo

1. paá¹-hamarahogatasuttaá¹ƒ

<899> evaá¹ƒ \Se V 376/ \Ne III 365/ \Be III 257/ \Ee V 294/ me sutaá¹ƒ --- ekaá¹ƒ samayaa
anuruddho sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä
rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``yesaá¹ƒ kesaÃ±ci
satipaá¹-á¹-hÄ• nÄ• viraddhÄ• , viraddho tesaá¹ƒ ariyo maggo sammÄ• dukkhakkhayagÄ•
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• Ä• raddhÄ• , Ä• raddho tesaá¹ƒ ariyo maggo sammÄ• dukkh

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmato anuruddhassa cetasÄ• cetoparivita
nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• h

Ä• yasmato anuruddhassa sammukhe pÄ• turahosi. atha kho Ä• yasmÄ• mahÄ• moggallÄ
etadavoca --- ``kittÄ• vatÄ• nu kho, Ä• vuso anuruddha, bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ
hontÄ«â€™â€™ ti?

``idhÄ• vuso, bhikkhu ajjhattaá¹ƒ kÄ• ye samudayadhammÄ• nupassÄ« viharati, ajjhattaá¹ƒ
vayadhammÄ• nupassÄ« viharati, ajjhattaá¹ƒ kÄ• ye \Se V 377/ samudayavayadhammÄ• n
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. bahiddhÄ• kÄ• y
viharati, bahiddhÄ• kÄ• ye vayadhammÄ• nupassÄ« viharati, bahiddhÄ• kÄ• ye samudaya
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhattabahiddhÄ•
samudayadhammÄ• nupassÄ« viharati, ajjhattabahiddhÄ• kÄ• ye vayadhammÄ• nupassÄ«
III 366/ kÄ• ye samudayavayadhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ.

``so \Be III 258/ sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™
paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati; sace Ä• kaá¹…khati --- `paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ
nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati; sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le ca paá¹-i
paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati; sace Ä• kaá¹
ca appaá¹-ikÅ«le ca appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« ta
Ä• kaá¹…khati --- `appaá¹-ikÅ«laÃ±ca paá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upek
sampajÄ• noâ€™ ti, upekkhako tattha viharati sato sampajÄ• no.

``ajjhattaá¹ƒ vedanÄ• su samudayadhammÄ• nupassÄ« viharati, ajjhattaá¹ƒ vedanÄ• su va
ajjhattaá¹ƒ vedanÄ• su samudayavayadhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• n
abhijjhÄ• domanassaá¹ƒ \Se V 378/. bahiddhÄ• vedanÄ• su samudayadhammÄ• nupassÄ«
vayadhammÄ• nupassÄ« viharati, bahiddhÄ• vedanÄ• su samudayavayadhammÄ• nupass
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhattabahiddhÄ• vedanÄ• su samudayad
ajjhattabahiddhÄ• vedanÄ• su vayadhammÄ• nupassÄ« viharati, ajjhattabahiddhÄ• vedan
samudayavayadhammÄ• nupassÄ« \Ee V 296/ viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , v
abhijjhÄ• domanassaá¹ƒ.

``so sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-i
viharati; sace Ä• kaá¹…khati --- `paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, ap
tattha viharati; sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le ca paá¹-ikÅ«le ca paá¹-ikÅ«lasaÃ±Ã±
paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati; sace Ä• kaá¹…khati --- `paá¹-ikÅ«le ca appaá¹-ikÅ«le
appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, appaá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati; sace Ä•
`appaá¹-ikÅ«laÃ±ca paá¹-ikÅ«laÃ±ca tadubhayaá¹ƒ abhinivajjetvÄ• upekkhako vihareyyaá¹
upekkhako tattha viharati sato sampajÄ• no.

``ajjhattaá¹ƒ citte ... pe ... bahiddhÄ• citte ... pe ... ajjhattabahiddhÄ• citte samudayadhamm
III 367/ viharati ... ajjhattabahiddhÄ• citte vayadhammÄ• nupassÄ« viharati ... ajjhattabahid
samudayavayadhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« ... pe ... abhijjhÄ• domanassaá¹ƒ.

``so \Se V 379/ sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™
paá¹-ikÅ«lasaÃ±Ã±Ä« tattha viharati ... pe ... upekkhako tattha viharati sato sampajÄ• no.

``ajjhattaá¹ƒ dhammesu ... pe ... bahiddhÄ• dhammesu ... pe ... ajjhattabahiddhÄ• dhamm
samudayadhammÄ• nupassÄ« viharati ... ajjhattabahiddhÄ• dhammesu vayadhammÄ• nu
ajjhattabahiddhÄ• dhammesu samudayavayadhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sam
abhijjhÄ• domanassaá¹ƒ.

``so sace Ä• kaá¹…khati --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, paá¹-i
viharati ... pe ... upekkhako tattha viharati sato sampajÄ• no. ettÄ• vatÄ• kho, Ä• vuso, bhik
satipaá¹-á¹-hÄ• nÄ• Ä• raddhÄ• hontÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. dutiyarahogatasuttaá¹ƒ

<900> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmato anuruddhassa rahogatassa paá¹-isallÄ«
parivitakko udapÄ• di --- ``yesaá¹ƒ kesaÃ±ci cattÄ• ro satipaá¹-á¹-hÄ• nÄ• viraddhÄ• , virad
maggo sammÄ• dukkhakkhayagÄ• mÄ«; yesaá¹ƒ kesaÃ±ci cattÄ• ro satipaá¹-á¹-hÄ• nÄ• A
ariyo maggo sammÄ• dukkhakkhayagÄ• mÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmato anuruddhassa cetasÄ• cetoparivita
nÄ• ma \Ee V 297/ balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya \Se V 380/, p
samiÃ±jeyya, evameva --- Ä• yasmato anuruddhassa sammukhe pÄ• turahosi.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``
anuruddha, bhikkhuno cattÄ• ro satipaá¹-á¹-hÄ• nÄ• Ä• raddhÄ• hontÄ«â€™â€™ ti?

``idhÄ• vuso \Ne III 368/, bhikkhu ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ«
vineyya loke abhijjhÄ• domanassaá¹ƒ. bahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe .
kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• doman

``ajjhattaá¹ƒ vedanÄ• su vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vin
abhijjhÄ• domanassaá¹ƒ. bahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« \Be III 260/ viharati Ä
vineyya loke abhijjhÄ• domanassaá¹ƒ. ajjhattabahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« v
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ.

``ajjhattaá¹ƒ citte ... pe ... bahiddhÄ• citte ... pe ... ajjhattabahiddhÄ• citte cittÄ• nupassÄ«
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ.

``ajjhattaá¹ƒ dhammesu ... pe ... bahiddhÄ• dhammesu ... pe ... ajjhattabahiddhÄ• dhamm
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ettÄ• vatÄ
\Se V 381/ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• Ä• raddhÄ• hontÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. sutanusuttaá¹ƒ

<901> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• anuruddho sÄ• vatthiyaá¹ƒ viharati sutanutÄ«re. ath
yenÄ• yasmÄ• anuruddho tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmatÄ• anu
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
nisinnÄ• kho te bhikkhÅ« Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``katamesaá¹ƒ Ä
dhammÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• mahÄ• bhiÃ±Ã±ataá¹ƒ pattoâ€™â€™ ti?

``catunnaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
patto. katamesaá¹ƒ catunnaá¹ƒ? idhÄ• haá¹ƒ, Ä• vuso, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• m
vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... \Ne III 369/ citte ... pe ... dhamm
dhammÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• d
khvÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ
imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bah
dhammaá¹ƒ hÄ«nato abbhaÃ±Ã±Ä• siá¹ƒ, majjhimaá¹ƒ dhammaá¹ƒ majjhimato abbhaÃ±Ã±
paá¹‡Ä«tato abbhaÃ±Ã±Ä• siâ€™â€™ nti. tatiyaá¹ƒ.

4. paá¹-hamakaá¹‡á¸• akÄ«suttaá¹ƒ

<902> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ•
viharanti kaá¹‡á¸• akÄ«vane \Se V 382/. atha \Be III 261/ kho Ä• yasmÄ• ca sÄ• riputto Ä•
mahÄ• moggallÄ• no sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hitÄ• yenÄ• yasmÄ•
upasaá¹…kamitvÄ• Ä• yasmatÄ• anuruddhena saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«ya
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• ripu
anuruddhaá¹ƒ etadavoca --- ``sekhenÄ• vuso anuruddha, bhikkhunÄ• katame dhammÄ• u
ti?

``sekhenÄ• vuso sÄ• riputta, bhikkhunÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• upasampajja vihÄ•
idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , v
abhijjhÄ• domanassaá¹ƒ; vedanÄ• su \Ee V 299/ ... pe ... citte ... pe ... dhammesu dhammÄ

Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ --- sekhenÄ• vuso
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• upasampajja vihÄ• tabbÄ• â€™â€™ ti. catutthaá¹ƒ.

5. dutiyakaá¹‡á¸• akÄ«suttaá¹ƒ

<903> sÄ• ketanidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmanta
etadavoca --- ``asekhenÄ• vuso anuruddha, bhikkhunÄ• katame dhammÄ• upasampajja v
``asekhenÄ• vuso sÄ• riputta, bhikkhunÄ• cattÄ• ro satipaá¹-á¹-hÄ• nÄ• upasampajja vihÄ
idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , v
abhijjhÄ• domanassaá¹ƒ \Se V 383/; vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ --- asekhenÄ• vus
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• upasampajja vihÄ• tabbÄ• â€™â€™ ti. paÃ±camaá¹ƒ.

6. tatiyakaá¹‡á¸• akÄ«suttaá¹ƒ

<904> sÄ• ketanidÄ• naá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riputto Ä• yasmanta
``katamesaá¹ƒ Ä• yasmÄ• anuruddho dhammÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• ma
``catunnaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
\Be III 262/. katamesaá¹ƒ catunnaá¹ƒ? idhÄ• haá¹ƒ, Ä• vuso, kÄ• ye kÄ• yÄ• nupassÄ« viha
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ; vedanÄ• su ... pe ... citte ... pe ... dhammes
viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ --- imes
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• mahÄ• bhiÃ±Ã±ataá
panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ
abhijÄ• nÄ• mÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. taá¹‡hakkhayasuttaá¹ƒ

<905> sÄ• vatthinidÄ• naá¹ƒ \Ee V 300/. tatra kho Ä• yasmÄ• anuruddho bhikkhÅ« Ä• ma
bhikkhavoâ€™â€™ ti. ``Ä• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato anuruddhassa pac
etadavoca ---

``cattÄ• rome \Ne III 371/, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• taá¹‡ha
katame cattÄ• ro? idhÄ• vuso, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati ... pe ... \Se V 384
citte ... pe ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vi
abhijjhÄ• domanassaá¹ƒ --- ime kho, Ä• vuso, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• ba
saá¹ƒvattantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. salaá¸·Ä• gÄ• rasuttaá¹ƒ

<906> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• anuruddho sÄ• vatthiyaá¹ƒ viharati salaá¸·Ä• gÄ• re
anuruddho bhikkhÅ« Ä• mantesi ... pe ... etadavoca --- ``seyyathÄ• pi, Ä• vuso, gaá¹…gÄ•
pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ• rÄ• . atha mahÄ• janakÄ• yo Ä• gaccheyya kuddÄ
(bahÅ«su) } Ä• dÄ• ya --- `mayaá¹ƒ imaá¹ƒ gaá¹…gÄ• nadiá¹ƒ pacchÄ• ninnaá¹ƒ karissÄ• n
pacchÄ• pabbhÄ• raâ€™ nti. taá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• vuso, api nu so mahÄ• janakÄ• yo g
kareyya pacchÄ• poá¹‡aá¹ƒ pacchÄ• pabbhÄ• raâ€™â€™ nti? ``no hetaá¹ƒ, Ä• vusoâ€™â
``gaá¹…gÄ• , Ä• vuso, nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• cÄ«napabbhÄ• rÄ
kÄ• tuá¹ƒ pacchÄ• poá¹‡aá¹ƒ pacchÄ• pabbhÄ• raá¹ƒ. yÄ• vadeva ca pana so mahÄ• janal
bhÄ• gÄ« assÄ• â€™â€™ ti.

``evameva \Be III 263/ kho, Ä• vuso, bhikkhuá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• ne bhÄ• ventaá¹
satipaá¹-á¹-hÄ• ne bahulÄ«karontaá¹ƒ rÄ• jÄ• no vÄ• rÄ• jamahÄ• mattÄ• vÄ• mittÄ• vÄ
sÄ• lohitÄ• vÄ• \Ee V 301/ bhogehi abhihaá¹-á¹-huá¹ƒ pavÄ• reyyuá¹ƒ --- `ehambho purisa
anudahanti? kiá¹ƒ muá¹‡á¸• o kapÄ• lamanusaÃ±carasi? ehi hÄ«nÄ• yÄ• vattitvÄ• bhoge c
karohÄ«â€™â€™ â€™ ti.

``so vata, Ä• vuso, bhikkhu cattÄ• ro satipaá¹-á¹-hÄ• ne \Se V 385/ bhÄ• vento cattÄ• ro sa
bahulÄ«karonto sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹
hetu? yaÃ±hi taá¹ƒ, Ä• vuso, cittaá¹ƒ dÄ«gharattaá¹ƒ vivekaninnaá¹ƒ vivekapoá¹‡aá¹ƒ vivek
vata hÄ«nÄ• yÄ• vattissatÄ«ti \Ne III 372/ --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kathaÃ±cÄ• vuso,
satipaá¹-á¹-hÄ• ne bhÄ• veti, cattÄ• ro satipaá¹-á¹-hÄ• ne bahulÄ«karotÄ«ti? idhÄ• vuso, bh
kÄ• yÄ• nupassÄ« viharati ... pe ... vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ•
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. evaá¹ƒ kho, Ä• vu
satipaá¹-á¹-hÄ• ne bhÄ• veti, cattÄ• ro satipaá¹-á¹-hÄ• ne bahulÄ«karotÄ«â€™â€™ ti. aá¹-

9. ambapÄ• livanasuttaá¹ƒ

<907> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca sÄ• riputto vesÄ• liyaá
atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito ... pe ..
Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca ---

``vippasannÄ• ni kho te, Ä• vuso anuruddha, indriyÄ• ni, parisuddho mukhavaá¹‡á¹‡o pariy
anuruddho vihÄ• rena etarahi bahulaá¹ƒ viharatÄ«â€™â€™ ti? ``catÅ«su khvÄ• haá¹ƒ, Ä• v
suppatiá¹-á¹-hitacitto etarahi bahulaá¹ƒ viharÄ• mi. katamesu catÅ«su? idhÄ• haá¹ƒ, Ä• vus
\Se V 386/ viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassa
citte ... pe ... dhammesu dhammÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« \Be III 264/ sampajÄ• n
vineyya loke abhijjhÄ• domanassaá¹ƒ --- imesu khvÄ• haá¹ƒ, Ä• vuso, catÅ«su satipaá¹-á¹-

suppatiá¹-á¹-hitacitto etarahi bahulaá¹ƒ viharÄ• mi. yo so, Ä• vuso, bhikkhu arahaá¹ƒ khÄ«á
katakaraá¹‡Ä«yo ohitabhÄ• ro anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano samma
catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacitto bahulaá¹ƒ viharatÄ«â€™â€™ ti.

``lÄ• bhÄ• vata no, Ä• vuso, suladdhaá¹ƒ vata no, Ä• vuso! ye mayaá¹ƒ Ä• yasmato anuru
Ä• sabhiá¹ƒ vÄ• caá¹ƒ bhÄ• samÄ• nassÄ• â€™â€™ ti. navamaá¹ƒ.

10. bÄ• á¸·hagilÄ• nasuttaá¹ƒ

<908> ekaá¹ƒ \Ne III 373/ samayaá¹ƒ Ä• yasmÄ• anuruddho sÄ• vatthiyaá¹ƒ viharati andh
dukkhito bÄ• á¸·hagilÄ• no. atha kho sambahulÄ• bhikkhÅ« yenÄ• yasmÄ• anuruddho ten
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ ---

``katamenÄ• yasmato anuruddhassa vihÄ• rena viharato uppannÄ• sÄ• rÄ«rikÄ• dukkhÄ•
pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™â€™ ti? ``catÅ«su kho me, Ä• vuso, satipaá¹-á¹-hÄ• nesu
viharato uppannÄ• sÄ• rÄ«rikÄ• dukkhÄ• vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hant
idhÄ• haá¹ƒ, Ä• vuso, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• mi ... pe ... vedanÄ• su ... pe ... citt
dhammÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• d
kho me, Ä• vuso, catÅ«su satipaá¹-á¹-hÄ• nesu suppatiá¹-á¹-hitacittassa viharato uppannÄ•
vedanÄ• cittaá¹ƒ na pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™â€™ ti. dasamaá¹ƒ.

rahogatavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

rahogatena \Ee V 303/ dve vuttÄ• , sutanu kaá¹‡á¸• akÄ« tayo.

taá¹‡hakkhayasalaá¸·Ä• gÄ• raá¹ƒ, ambapÄ• li ca gilÄ• nanti ||

2. dutiyavaggo

1. kappasahassasuttaá¹ƒ

<909> ekaá¹ƒ \Se V 388/ \Be III 265/ samayaá¹ƒ Ä• yasmÄ• anuruddho sÄ• vatthiyaá¹ƒ vi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sambahulÄ• bhikkhÅ« yenÄ• yasmÄ• anuru
upasaá¹…kamitvÄ• Ä• yasmatÄ• \Ne III 374/ anuruddhena saddhiá¹ƒ ... pe ... ekamantaá¹
Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ ---

``katamesaá¹ƒ Ä• yasmÄ• anuruddho dhammÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ• ma
``catunnaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katatt
patto. katamesaá¹ƒ catunnaá¹ƒ? idhÄ• haá¹ƒ, Ä• vuso, kÄ• ye kÄ• yÄ• nupassÄ« viharÄ• m
... citte ... pe ... dhammesu dhammÄ• nupassÄ« viharÄ• mi Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ --- imesaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ
bahulÄ«katattÄ• mahÄ• bhiÃ±Ã±ataá¹ƒ patto. imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá
bhÄ• vitattÄ• bahulÄ«katattÄ• kappasahassaá¹ƒ anussarÄ• mÄ«â€™â€™ ti. paá¹-hamaá

2. iddhividhasuttaá¹ƒ

<910> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhomi --- ekopi hutvÄ• bahudhÄ• homi ... pe ... yÄ• v
kÄ• yena vasaá¹ƒ vattemÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. dibbasotasuttaá¹ƒ

<911> ``imesaÃ±ca \Se V 389/ \Ee V 304/ panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-h
bahulÄ«katattÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya ubho s
ca ye dÅ«re santike cÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. cetopariyasuttaá¹ƒ

<912> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• mi \Be III 266/ --- sa
`sarÄ• gaá¹ƒ \Ne III 375/ cittaâ€™ nti pajÄ• nÄ• mi ... pe ... avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimu
pajÄ• nÄ• mÄ«â€™â€™ ti. catutthaá¹ƒ.

5. á¹-hÄ• nasuttaá¹ƒ

<913> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•

6. kammasamÄ• dÄ• nasuttaá¹ƒ

<914> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vi
pajÄ• nÄ• mÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. sabbatthagÄ• minisuttaá¹ƒ

<915> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
sabbatthagÄ• minippaá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ ti. sattamaá¹ƒ

8. nÄ• nÄ• dhÄ• tusuttaá¹ƒ

<916> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ ti. aá¹-á¹-

9. nÄ• nÄ• dhimuttisuttaá¹ƒ

<917> ``imesaÃ±ca \Se V 390/ \Ee V 305/ panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-h
bahulÄ«katattÄ• sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€

10. indriyaparopariyattasuttaá¹ƒ

<918> ``imesaÃ±ca \Ne III 376/ panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá
bahulÄ«katattÄ• parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattaá¹ƒ yathÄ• bhÅ
ti. dasamaá¹ƒ.

11. jhÄ• nÄ• disuttaá¹ƒ

<919> ``imesaÃ±ca \Be III 267/ panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá
bahulÄ«katattÄ• jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• mÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. pubbenivÄ• sasuttaá¹ƒ

<920> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ•
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mÄ«â€™â€™ ti. c

13. dibbacakkhusuttaá¹ƒ

<921> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ•
cakkhunÄ• visuddhena atikkantamÄ• nusakena yathÄ• kammÅ«page satte pajÄ• nÄ• mÄ«

14. Ä• savakkhayasuttaá¹ƒ

<922> ``imesaÃ±ca panÄ• haá¹ƒ, Ä• vuso, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vita
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-he \Ee V
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mÄ«â€™â€™ ti. cuddasamaá¹ƒ.

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

mahÄ• bhiÃ±Ã±aá¹ƒ \Se V 391/ \Ne III 377/ iddhi dibbaá¹ƒ, cetopariyaá¹ƒ á¹-hÄ• naá¹ƒ kam

sabbatthadhÄ• tudhimutti, indriyaá¹ƒ jhÄ• naá¹ƒ tisso vijjÄ• ti ||

anuruddhasaá¹ƒyuttaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. jhÄ• nasaá¹ƒyuttaá¹ƒ

1. gaá¹…gÄ• peyyÄ• lavaggo

1-12. jhÄ• nÄ• disuttadvÄ• dasakaá¹ƒ

923-934__._ sÄ• vatthinidÄ• naá¹ƒ \Se V 392/ \Ne III 378/ \Be III 268/ \Ee V 307/ ``cattÄ• ro
jhÄ• nÄ• . katame cattÄ• ro? idha, bhikkhave, bhikkhu vivicceva kÄ• mehi vivicca akusalehi
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vi
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ• gÄ• upekkhak
sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `up
sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. sukhassa ca pahÄ• nÄ• c
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja viharati. ime kho, bhikkhave, cattÄ• ro jhÄ• nÄ• â€™â€™ ti.

``seyyathÄ• pi, bhikkhave, gaá¹…gÄ• nadÄ« pÄ• cÄ«naninnÄ• pÄ• cÄ«napoá¹‡Ä• pÄ• c
bhikkhave, bhikkhu cattÄ• ro \Ee V 308/ jhÄ• ne bhÄ• vento cattÄ• ro jhÄ• ne bahulÄ«karon
nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro. kathaÃ±ca, bhikkhave, bhikkhu cattÄ• ro jhÄ• ne bh
bahulÄ«karonto nibbÄ• naninno hoti nibbÄ• napoá¹‡o nibbÄ• napabbhÄ• ro? idha, bhikkhav
vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-ha

upasampajja \Se V 393/ viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ
III 379/ tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kh
bhikkhu cattÄ• ro jhÄ• ne bhÄ• vento cattÄ• ro jhÄ• ne bahulÄ«karonto nibbÄ• naninno hoti
nibbÄ• napabbhÄ• roâ€™â€™ ti. dvÄ• dasamaá¹ƒ.

gaá¹…gÄ• peyyÄ• lavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

cha \Be III 269/ pÄ• cÄ«nato ninnÄ• , cha ninnÄ• ca samuddato.

dvete cha dvÄ• dasa honti, vaggo tena pavuccatÄ«ti ||

appamÄ• davaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

tathÄ• gataá¹ƒ padaá¹ƒ kÅ«á¹-aá¹ƒ, mÅ«laá¹ƒ sÄ• ro ca vassikaá¹ƒ.

rÄ• jÄ• candimasÅ«riyÄ• , vatthena dasamaá¹ƒ padanti ||

balakaraá¹‡Ä«yavaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

balaá¹ƒ \Ne III 380/ \Ee V 309/ bÄ«jaÃ±ca nÄ• go ca, rukkho kumbhena sÅ«kiyÄ• .

Ä• kÄ• sena ca dve meghÄ• , nÄ• vÄ• Ä• gantukÄ• nadÄ«ti ||

esanÄ• vaggo vitthÄ• retabbo.

tassuddÄ• naá¹ƒ ---

esanÄ• vidhÄ• Ä• savo, bhavo ca dukkhatÄ• tisso.

khilaá¹ƒ malaÃ±ca nÄ«gho ca, vedanÄ• taá¹‡hÄ• tasinÄ• cÄ• ti ||

5. oghavaggo

1-10. oghÄ• disuttaá¹ƒ

967-976__._ ``paÃ±cimÄ• ni, bhikkhave, uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni. katamÄ• n
arÅ«parÄ• go, mÄ• no, uddhaccaá¹ƒ, avijjÄ• --- imÄ• ni kho, bhikkhave, paÃ±cuddhambhÄ
saá¹ƒyojanÄ• ni. imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒy
pariÃ±Ã±Ä• ya parikkhayÄ• ya pahÄ• nÄ• ya cattÄ• ro jhÄ• nÄ• bhÄ• vetabbÄ• . katame c
vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«
jhÄ• naá¹ƒ upasampajja viharati. vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. imesaá¹ƒ \Ee V 3
paÃ±cannaá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ abhiÃ±Ã±Ä• ya pariÃ±Ã±Ä• y
cattÄ• ro jhÄ• nÄ• bhÄ• vetabbÄ• â€™â€™ ti vitthÄ• retabbaá¹ƒ. dasamaá¹ƒ. (yathÄ• mag
vitthÄ• retabbaá¹ƒ).

oghavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

ogho yogo upÄ• dÄ• naá¹ƒ, ganthÄ• anusayena ca.

kÄ• maguá¹‡Ä• nÄ«varaá¹‡Ä• , khandhÄ• oruddhambhÄ• giyÄ• ti ||

jhÄ• nasaá¹ƒyuttaá¹ƒ navamaá¹ƒ.

10. Ä• nÄ• pÄ• nasaá¹ƒyuttaá¹ƒ

1. ekadhammavaggo

1. ekadhammasuttaá¹ƒ

<977> sÄ• vatthinidÄ• naá¹ƒ \Se V 394/ \Ne III 382/ \Be III 271/ \Ee V 311/. tatra kho ... pe
``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato mahapphalo hoti mahÄ• nisaá¹ƒso. katam
{Ä• nÄ• pÄ• nasati (Ce Ee) }. kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati katha
hoti mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ
nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹
satova assasati, satova {sato (bahÅ«su) tatiyapÄ• rÄ• jikepi} passasati. dÄ«ghaá¹ƒ vÄ• ass
assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, dÄ«ghaá¹ƒ vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â

assasanto `rassaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ
pajÄ• nÄ• ti; `sabbakÄ• yappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati, `sabbakÄ• y
passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• m
`passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; `pÄ«tippaá¹-is
assasissÄ• mÄ«â€™ ti sikkhati, `pÄ«tippaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati;
assasissÄ• mÄ«â€™ ti sikkhati, `sukhappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati
`cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sikkhati, `cittasaá¹…khÄ• rap
passasissÄ• mÄ«â€™ ti sikkhati; `passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«
`passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; `cittappaá¹-isaá¹
sikkhati, `cittappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `abhippamodayaá¹ƒ citta
ti sikkhati, `abhippamodayaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; `samÄ• dahaá¹ƒ c
ti sikkhati \Ne III 383/, `samÄ• dahaá¹ƒ cittaá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati; `vimocaya
assasissÄ• mÄ«â€™ ti sikkhati, `vimocayaá¹ƒ \Be III 272/ cittaá¹ƒ passasissÄ• mÄ«â€™ ti
`aniccÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `aniccÄ• nupassÄ« passasissÄ• mÄ«â
`virÄ• gÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `virÄ• gÄ• nupassÄ« passasissÄ• mÄ
`nirodhÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `nirodhÄ• nupassÄ« passasissÄ• mÄ«
`paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissaggÄ• nupassÄ« pa
evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, Ä• nÄ• pÄ• nassati evaá¹ƒ bahulÄ«katÄ• mahapphalÄ•
ti. paá¹-hamaá¹ƒ.

2. bojjhaá¹…gasuttaá¹ƒ

<978> ``Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mah
bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati kathaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti m
bhikkhave, bhikkhu Ä• nÄ• pÄ• nassatisahagataá¹ƒ satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivek
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ, Ä• nÄ• pÄ• nassatisahagata
dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pe ... Ä• nÄ• pÄ• nassatisahagataá¹ƒ \Ee V
upekkhÄ• sambojjhaá¹…gaá¹ƒ \Se V 396/ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ niro
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, Ä• nÄ• pÄ• nassati evaá¹ƒ b
mahÄ• nisaá¹ƒsÄ• â€™â€™ ti. dutiyaá¹ƒ.

3. suddhikasuttaá¹ƒ

<979> ``Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mah
bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati kathaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti m
bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• n
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
passasati ... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissag

passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, Ä• nÄ• pÄ• nassati ev
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamaphalasuttaá¹ƒ

<980> ``Ä• nÄ• pÄ• nassati \Ne III 384/ \Be III 273/, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ•
mahÄ• nisaá¹ƒsÄ• . kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati kathaá¹ƒ bahul
mahÄ• nisaá¹ƒsÄ• ? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• su
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹
assasati, satova passasati ... pe ... \Se V 397/ `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â
`paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ bhÄ• vitÄ• kho, bhikk
evaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . evaá¹ƒ \Ee V 314/ bhÄ• vitÄ•
Ä• nÄ• pÄ• nassatiyÄ• evaá¹ƒ bahulÄ«katÄ• ya dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ ph
diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• upÄ• disese anÄ• gÄ• mitÄ• â€™â€™ ti. catuttha

5. dutiyaphalasuttaá¹ƒ

<981> ``Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• mahapphalÄ• hoti mah
bhÄ• vitÄ• ca, bhikkhave, Ä• nÄ• pÄ• nassati kathaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti m
bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• n
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
passasati ... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissag
passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ bhÄ• vitÄ• kho, bhikkhave, Ä• nÄ• pÄ• nassati ev
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• .

``evaá¹ƒ bhÄ• vitÄ• ya kho, bhikkhave, Ä• nÄ• pÄ• nassatiyÄ• evaá¹ƒ bahulÄ«katÄ• ya sa
pÄ• á¹-ikaá¹…khÄ• . katame satta phalÄ• sattÄ• nisaá¹ƒsÄ• ? diá¹-á¹-heva dhamme paá¹-i
no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti. atha maraá¹‡akÄ• le aÃ±
diá¹-á¹-heva dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti \Se V 398/, no ce maraá¹‡akÄ• l
atha paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• antarÄ• parini
upahaccaparinibbÄ• yÄ« hoti ... asaá¹…khÄ• raparinibbÄ• yÄ« hoti ... sasaá¹…khÄ• raparin
uddhaá¹ƒsoto \Ne III 385/ hoti akaniá¹-á¹-hagÄ• mÄ« --- evaá¹ƒ bhÄ• vitÄ• ya \Be III 274/ kh
Ä• nÄ• pÄ• nassatiyÄ• evaá¹ƒ bahulÄ«katÄ• ya ime satta phalÄ• sattÄ• nisaá¹ƒsÄ• pÄ• â
paÃ±camaá¹ƒ.

6. ariá¹-á¹-hasuttaá¹ƒ

<982> sÄ• vatthinidÄ• naá¹ƒ. tatra kho bhagavÄ• ... pe ... etadavoca --- ``bhÄ• vetha no tu

Ä• nÄ• pÄ• nassatiâ€™â€™ nti? evaá¹ƒ vutte Ä• yasmÄ• ariá¹-á¹-ho bhagavantaá¹ƒ etada
bhÄ• vemi Ä• nÄ• pÄ• nassatiâ€™â€™ nti. ``yathÄ• \Ee V 315/ kathaá¹ƒ pana tvaá¹ƒ, ariá
Ä• nÄ• pÄ• nassatiâ€™â€™ nti? ``atÄ«tesu me, bhante, kÄ• mesu kÄ• macchando pahÄ«
kÄ• macchando vigato, ajjhattabahiddhÄ• {ajjhattaá¹ƒ bahiddhÄ• (Se Ke Ee Katthaci) } ca
paá¹-ighasaÃ±Ã±Ä• suppaá¹-ivinÄ«tÄ• . so {sohaá¹ƒ (?) } satova assasissÄ• mi, satova pa
khvÄ• haá¹ƒ, bhante, bhÄ• vemi Ä• nÄ• pÄ• nassatiâ€™â€™ nti.

`` `atthesÄ• , ariá¹-á¹-ha, Ä• nÄ• pÄ• nassati, nesÄ• natthÄ«â€™ ti vadÄ• mi. api ca, ariá¹
Ä• nÄ• pÄ• nassati vitthÄ• rena paripuá¹‡á¹‡Ä• hoti taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manas
bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• ariá¹-á¹-ho bhag
etadavoca ---

``kathaÃ±ca, ariá¹-á¹-ha, Ä• nÄ• pÄ• nassati vitthÄ• rena paripuá¹‡á¹‡Ä• hoti? idha, ariá¹-
399/ araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so satova assasati, sato
vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti ... pe ... `paá¹-inissaggÄ• nupa
sikkhati, `paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ kho, ariá¹-á¹-
vitthÄ• rena paripuá¹‡á¹‡Ä• hotÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. mahÄ• kappinasuttaá¹ƒ

<983> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena Ä• yasmÄ• mahÄ• kappino bhaga
nisinno hoti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ sati
addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• kappinaá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá¹…
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . disvÄ• na bhikkhÅ« Ä•

``passatha \Be III 275/ no tumhe, bhikkhave, etassa bhikkhuno kÄ• yassa iÃ±jitattaá¹ƒ vÄ•
vÄ• â€™â€™ ti? ``yadÄ• pi mayaá¹ƒ, bhante, taá¹ƒ Ä• yasmantaá¹ƒ passÄ• ma saá¹…gha
raho nisinnaá¹ƒ, tadÄ• pi \Ee V 316/ mayaá¹ƒ tassa Ä• yasmato na passÄ• ma kÄ• yassa iÃ
phanditattaá¹ƒ vÄ• â€™â€™ ti.

``yassa, bhikkhave, samÄ• dhissa bhÄ• vitattÄ• bahulÄ«katattÄ• neva kÄ• yassa iÃ±jitatta
phanditattaá¹ƒ vÄ• , na cittassa iÃ±jitattaá¹ƒ vÄ• hoti phanditattaá¹ƒ vÄ• , tassa so, bhikkha
samÄ• dhissa nikÄ• malÄ• bhÄ« akicchalÄ• bhÄ« akasiralÄ• bhÄ«. katamassa \Se V 400/ c
bhÄ• vitattÄ• bahulÄ«katattÄ• neva kÄ• yassa iÃ±jitattaá¹ƒ vÄ• hoti phanditattaá¹ƒ vÄ• , n
iÃ±jitattaá¹ƒ vÄ• hoti phanditattaá¹ƒ vÄ• ?

``Ä• nÄ• pÄ• nassatisamÄ• dhissa, bhikkhave, bhÄ• vitattÄ• bahulÄ«katattÄ• neva kÄ• ya

phanditattaá¹ƒ vÄ• , na cittassa iÃ±jitattaá¹ƒ vÄ• hoti phanditattaá¹ƒ vÄ• . kathaá¹ƒ bhÄ• vi
Ä• nÄ• pÄ• nassatisamÄ• dhimhi kathaá¹ƒ bahulÄ«kate neva kÄ• yassa iÃ±jitattaá¹ƒ vÄ• h
cittassa iÃ±jitattaá¹ƒ vÄ• hoti phanditattaá¹ƒ vÄ• ?

``idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragat
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
passasati ... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissag
passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ bhÄ• vite ca kho, bhikkhave, Ä• nÄ• pÄ• nassatisa
bahulÄ«kate neva kÄ• yassa iÃ±jitattaá¹ƒ vÄ• hoti phanditattaá¹ƒ vÄ• , na cittassa iÃ±jitatta
phanditattaá¹ƒ vÄ• â€™â€™ ti. sattamaá¹ƒ.

8. padÄ«popamasuttaá¹ƒ

<984> ``Ä• nÄ• pÄ• nassatisamÄ• dhi \Ne III 387/, bhikkhave, bhÄ• vito bahulÄ«kato maha
kathaá¹ƒ bhÄ• vito ca, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato mah

``idha \Ee V 317/, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ \Se V 401/ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ \Be I
upaá¹-á¹-hapetvÄ• . so satova assasati, satova passasati. dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«g
pajÄ• nÄ• ti ... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-iniss
passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ bhÄ• vito kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ
mahapphalo hoti mahÄ• nisaá¹ƒso.

``ahampi sudaá¹ƒ, bhikkhave, pubbeva sambodhÄ• anabhisambuddho bodhisattova samÄ
bahulaá¹ƒ viharÄ• mi. tassa mayhaá¹ƒ, bhikkhave, iminÄ• vihÄ• rena bahulaá¹ƒ viharato ne
cakkhÅ«ni; anupÄ• dÄ• ya ca me Ä• savehi cittaá¹ƒ vimucci.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `neva me kÄ• yo kilameyya na
me Ä• savehi cittaá¹ƒ vimucceyyÄ• â€™ ti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhu

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `ye me gehasitÄ• sarasaá¹…ka
nti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `appaá¹-ikÅ«le paá¹-ikÅ«lasaÃ±
ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha \Ne III 388/, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `paá¹-ikÅ«le appaá¹
402/ vihareyyaâ€™ nti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• ta

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `paá¹-ikÅ«le ca appaá¹-ikÅ«le c
vihareyyaâ€™ nti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `paá¹-ikÅ«le \Ee V 318/ ca appa
appaá¹-ikÅ«lasaÃ±Ã±Ä« vihareyyaâ€™ nti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhu

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `appaá¹-ikÅ«laÃ±ca paá¹-ikÅ«la
abhinivajjetvÄ• upekkhako vihareyyaá¹ƒ sato sampajÄ• noâ€™ ti, ayameva Ä• nÄ• pÄ• na
manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `vivicceva kÄ• mehi vivicca aku
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampaj
ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `vitakkavicÄ• rÄ• naá¹ƒ \Be III 2
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dh

``tasmÄ• tiha bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `pÄ«tiyÄ• ca \Se V 403/ virÄ• g
vihareyyaá¹ƒ sato ca sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeyyaá¹ƒ, yaá¹ƒ taá¹
upekkhako satimÄ• sukhavihÄ• rÄ«ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti, a
Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `sukhassa ca pahÄ• nÄ• dukkh
389/ pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkh
jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti, ayameva Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhu

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `sabbaso rÅ«pasaÃ±Ã±Ä• naá¹
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti, ayameva Ä• nÄ• pÄ• nassa
kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `sabbaso Ä• kÄ• sÄ• naÃ±cÄ•
anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti \Ee V 319/ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja vihare
Ä• nÄ• pÄ• nassatisamÄ• dhi sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ•
natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti, ayameva Ä• n
sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha \Se V 404/, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `sabbaso Ä• kiÃ±ca
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihareyyaâ€™ nti, a
sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``tasmÄ• tiha, bhikkhave, bhikkhu cepi Ä• kaá¹…kheyya --- `sabbaso nevasaÃ±Ã±Ä• nÄ• s
samatikkamma saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja vihareyyaâ€™ nti, ayameva Ä•
sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

``evaá¹ƒ bhÄ• vite kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhimhi evaá¹ƒ bahulÄ«kate, s
vedayati, sÄ• `aniccÄ• â€™ ti pajÄ• nÄ• ti, `anajjhositÄ• â€™ ti pajÄ• nÄ• ti, `anabhinandit
dukkhaá¹ƒ ce vedanaá¹ƒ vedayati, `sÄ• aniccÄ• â€™ ti pajÄ• nÄ• ti, `anajjhositÄ• â€™ ti p
`anabhinanditÄ• â€™ ti \Ne III 390/ \Be III 278/ pajÄ• nÄ• ti; adukkhamasukhaá¹ƒ ce vedana
aniccÄ• â€™ ti pajÄ• nÄ• ti, `anajjhositÄ• â€™ ti pajÄ• nÄ• ti, `anabhinanditÄ• â€™ ti pajÄ•

``sukhaá¹ƒ {so sukhaá¹ƒ (Ce Se Ke Ee) MN III 364 aá¹-á¹-hakathÄ• á¹-Ä«kÄ• oloketabbÄ•
visaá¹ƒyutto naá¹ƒ vedayati; dukkhaá¹ƒ ce vedanaá¹ƒ vedayati, visaá¹ƒyutto naá¹ƒ vedayati
ce vedanaá¹ƒ vedayati, visaá¹ƒyutto naá¹ƒ vedayati. so kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ ve
`kÄ• yapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, jÄ«vitapariyantikaá¹ƒ ve
`jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti, `kÄ• yassa bhedÄ• udd
idheva sabbavedayitÄ• ni anabhinanditÄ• ni sÄ«tÄ«bhavissantÄ«â€™ ti pajÄ• nÄ• tiâ€™â€

``seyyathÄ• pi, bhikkhave, telaÃ±ca paá¹-icca, vaá¹-á¹-iÃ±ca paá¹-icca telappadÄ«po \Se V
tasseva telassa ca vaá¹-á¹-iyÄ• ca pariyÄ• dÄ• nÄ• anÄ• hÄ• ro nibbÄ• yeyya; evameva k
kÄ• yapariyantikaá¹ƒ \Ee V 320/ vedanaá¹ƒ vedayamÄ• no `kÄ• yapariyantikaá¹ƒ vedanaá¹
pajÄ• nÄ• ti, jÄ«vitapariyantikaá¹ƒ vedanaá¹ƒ vedayamÄ• no `jÄ«vitapariyantikaá¹ƒ vedana
pajÄ• nÄ• ti, `kÄ• yassa bhedÄ• uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• idheva sabbavedayitÄ•
sÄ«tÄ«bhavissantÄ«â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. vesÄ• lÄ«suttaá¹ƒ

<985> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• va
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena bhagavÄ• bhikkhÅ«naá¹ƒ anekap
katheti, asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, asubhabhÄ• vanÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``icchÄ• mahaá¹ƒ, bhikkhave, aá¸• á¸• hamÄ•
nÄ• mhi kenaci upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• â€
ti kho te bhikkhÅ« bhagavato paá¹-issutvÄ• nÄ• ssudha koci bhagavantaá¹ƒ upasaá¹…kam
piá¹‡á¸• apÄ• tanÄ«hÄ• rakena.

atha \Be III 279/ kho te bhikkhÅ« --- ``bhagavÄ• anekapariyÄ• yena asubhakathaá¹ƒ kathe
vaá¹‡á¹‡aá¹ƒ bhÄ• sati \Ne III 391/, asubhabhÄ• vanÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€
asubhabhÄ• vanÄ• nuyogamanuyuttÄ• viharanti. te iminÄ• kÄ• yena aá¹-á¹-Ä«yamÄ• nÄ•
Katthaci) } harÄ• yamÄ• nÄ• jigucchamÄ• nÄ• satthahÄ• rakaá¹ƒ pariyesanti. dasapi bhikk
Ä• haranti, vÄ«sampi ... pe ... tiá¹ƒsampi bhikkhÅ« ekÄ• hena satthaá¹ƒ Ä• haranti.

atha \Se V 406/ kho bhagavÄ• tassa aá¸• á¸• hamÄ• sassa accayena paá¹-isallÄ• nÄ• vu
Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho, Ä• nanda, tanubhÅ«to viya bhikkhusaá¹…ghoâ€
bhante, `bhagavÄ• bhikkhÅ«naá¹ƒ anekapariyÄ• yena asubhakathaá¹ƒ katheti, asubhÄ• ya
321/, asubhabhÄ• vanÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™ ti anekÄ• kÄ• ravokÄ• raá¹ƒ asu
viharanti. te iminÄ• kÄ• yena aá¹-á¹-Ä«yamÄ• nÄ• harÄ• yamÄ• nÄ• jigucchamÄ• nÄ• sa
dasapi bhikkhÅ« ekÄ• hena satthaá¹ƒ Ä• haranti, vÄ«sampi bhikkhÅ« ... tiá¹ƒsampi bhikkhÅ
Ä• haranti. sÄ• dhu, bhante, bhagavÄ• aÃ±Ã±aá¹ƒ pariyÄ• yaá¹ƒ Ä• cikkhatu yathÄ• yaá¹ƒ
saá¹‡á¹-haheyyÄ• â€™â€™ ti.

``tenahÄ• nanda, yÄ• vatikÄ• bhikkhÅ« vesÄ• liá¹ƒ upanissÄ• ya viharanti te sabbe upaá¹-
sannipÄ• tehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagava
bhikkhÅ« vesÄ• liá¹ƒ upanissÄ• ya viharanti te sabbe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannip
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``sannipatito {sannipÄ
bhikkhusaá¹…gho. yassa dÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti.

atha kho bhagavÄ• yena upaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``ayampi kho, bhikkhave, Ä• nÄ• pÄ
bahulÄ«kato santo ceva paá¹‡Ä«to ca asecanako ca sukho ca vihÄ• ro uppannuppanne ca
á¹-hÄ• naso antaradhÄ• peti vÅ«pasametiâ€™â€™.

``seyyathÄ• pi \Be III 280/, bhikkhave, gimhÄ• naá¹ƒ pacchime mÄ• se Å«hataá¹ƒ rajojallaá
mahÄ• akÄ• lamegho á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti; evameva kho, bhikkhave,
bhÄ• vito bahulÄ«kato santo ceva paá¹‡Ä«to ca \Ee V 322/ asecanako ca sukho ca \Ne III 3
uppannuppanne ca pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti.
bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato santo ceva paá¹‡Ä«to ca a
uppannuppanne ca pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti?

``idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragat
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
passasati ... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissag
passasissÄ• mÄ«â€™ ti sikkhati. evaá¹ƒ bhÄ• vito kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ
santo ceva paá¹‡Ä«to ca asecanako ca \Se V 408/ sukho ca vihÄ• ro uppannuppanne ca pÄ
á¹-hÄ• naso antaradhÄ• peti vÅ«pasametÄ«â€™â€™ ti. navamaá¹ƒ.

10. kimilasuttaá¹ƒ

<986> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kimilÄ• yaá¹ƒ {kimbilÄ• yaá¹ƒ (
veá¸·uvane. tatra kho bhagavÄ• Ä• yasmantaá¹ƒ kimilaá¹ƒ Ä• mantesi --- ``kathaá¹ƒ bhÄ• v
Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato mahapphalo hoti mahÄ• nisaá¹ƒ soâ€™

evaá¹ƒ vutte Ä• yasmÄ• kimilo tuá¹‡hÄ« ahosi. dutiyampi kho bhagavÄ• ... pe ... tatiyamp
Ä• yasmantaá¹ƒ kimilaá¹ƒ Ä• mantesi --- ``kathaá¹ƒ bhÄ• vito nu kho, kimila, Ä• nÄ• pÄ• na
bahulÄ«kato mahapphalo hoti mahÄ• nisaá¹ƒ soâ€™â€™ ti? tatiyampi kho Ä• yasmÄ• kimi

evaá¹ƒ \Ee V 323/ vutte Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``etassa, bhag
sugata, kÄ• lo! yaá¹ƒ bhagavÄ• Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ bhÄ• seyya \Be III 281/. b
dhÄ• ressantÄ«â€™â€™ ti.

``tenahÄ• nanda, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``
\Ne III 393/ Ä• yasmÄ• Ä• nando bhagavato paccassosi. bhagavÄ• etadavoca --- ``kathaá
Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato mahapphalo hoti mahÄ• nisaá¹ƒ so? id
vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so satova assasati, satova passasati ... pe ...
`paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissaggÄ• nupassÄ« \Se
ti sikkhati. evaá¹ƒ bhÄ• vito kho, Ä• nanda, Ä• nÄ• pÄ• nassatisamÄ• dhi evaá¹ƒ bahulÄ«ka
mahÄ• nisaá¹ƒ soâ€™â€™.

``yasmiá¹ƒ samaye, Ä• nanda, bhikkhu dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ
vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; rassaá¹ƒ vÄ• assasanto `r
pajÄ• nÄ• ti, rassaá¹ƒ vÄ• passasanto `rassaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; `sabba
assasissÄ• mÄ«â€™ ti sikkhati, `sabbakÄ• yappaá¹-isaá¹ƒ vedÄ« passasissÄ• mÄ«â€™ ti s
kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…kh
sikkhati --- kÄ• ye kÄ• yÄ• nupassÄ«, Ä• nanda, bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• p
vineyya loke abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? kÄ• yaÃ±Ã±atarÄ• haá¹ƒ, Ä• nand
--- assÄ• sapassÄ• saá¹ƒ. tasmÄ• tihÄ• nanda, kÄ• ye kÄ• yÄ• nupassÄ« bhikkhu tasmiá¹ƒ

sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, Ä• nanda, bhikkhu `pÄ«tippaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sik
`pÄ«tippaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `sukhappaá¹-isaá¹ƒvedÄ« assas
`sukhappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; `cittasaá¹…khÄ• rappaá¹-isaá¹ƒ
assasissÄ• mÄ«â€™ ti sikkhati, `cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€
`passambhayaá¹ƒ \Se V 410/ cittasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati --- ved
Ä• nanda, bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no \Be III 282/ satimÄ• ,
abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? vedanÄ• Ã±Ã±atarÄ• haá¹ƒ, Ä• nanda, etaá¹ƒ v
assÄ• sapassÄ• sÄ• naá¹ƒ {assÄ• sapassÄ• saá¹ƒ (Ee Katthaci) MN III 145} sÄ• dhukaá¹ƒ
tasmÄ• tihÄ• nanda, vedanÄ• su vedanÄ• nupassÄ« bhikkhu tasmiá¹ƒ samaye viharati Ä• t
vineyya loke abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ \Ne III 394/ samaye, Ä• nanda, bhikkhu `cittappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ
`cittappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; abhippamodayaá¹ƒ cittaá¹ƒ ... pe
cittaá¹ƒ ... pe ... `vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `vimocayaá¹ƒ cittaá¹
passasissÄ• mÄ«â€™ ti sikkhati --- citte cittÄ• nupassÄ«, Ä• nanda, bhikkhu tasmiá¹ƒ sama
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? nÄ• haá¹ƒ,
muá¹-á¹-hassatissa asampajÄ• nassa Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanaá¹ƒ vadÄ• m
cittÄ• nupassÄ« bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , viney
abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, Ä• nanda, bhikkhu `aniccÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati
... pe ... nirodhÄ• nupassÄ« ... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sik
`paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™ ti sikkhati --- dhammesu \Se V 411/ dhar
bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ•
taá¹ƒ hoti abhijjhÄ• domanassÄ• naá¹ƒ pahÄ• naá¹ƒ taá¹ƒ paÃ±Ã±Ä• ya disvÄ• sÄ• dhuka
tasmÄ• tihÄ• nanda, dhammesu dhammÄ• nupassÄ« bhikkhu tasmiá¹ƒ samaye viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ.

``seyyathÄ• pi \Ee V 325/, Ä• nanda, catumahÄ• pathe {cÄ• tummahÄ• pathe (Ce Se Ke) }
puratthimÄ• ya cepi disÄ• yaá¹ƒ Ä• gaccheyya sakaá¹-aá¹ƒ vÄ• ratho vÄ• , upahanateva ta
pacchimÄ• ya cepi disÄ• ya Ä• gaccheyya ... pe ... uttarÄ• ya cepi disÄ• ya ... pe ... dakkhiá
Ä• gaccheyya sakaá¹-aá¹ƒ vÄ• ratho vÄ• , upahanateva taá¹ƒ paá¹ƒsupuÃ±jaá¹ƒ. evameva
kÄ• yÄ• nupassÄ« viharantopi upahanateva \Be III 283/ pÄ• pake akusale dhamme; vedanÄ
... dhammesu dhammÄ• nupassÄ« viharantopi upahanateva pÄ• pake akusale dhammeâ€™

ekadhammavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

ekadhammo \Ne III 395/ ca bojjhaá¹…go, suddhikaÃ±ca duve phalÄ• .

ariá¹-á¹-ho kappino dÄ«po, vesÄ• lÄ« kimilena cÄ• ti ||

2. dutiyavaggo

1. icchÄ• naá¹…galasuttaá¹ƒ

<987> ekaá¹ƒ \Se V 412/ samayaá¹ƒ bhagavÄ• icchÄ• naá¹…gale viharati icchÄ• naá¹…g
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``icchÄ• mahaá¹ƒ, bhikkhave, temÄ• saá¹ƒ paá¹-isallÄ«
upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• â€™â€™ ti. ``eva
bhikkhÅ« bhagavato paá¹-issutvÄ• nÄ• ssudha koci bhagavantaá¹ƒ upasaá¹…kamati, aÃ±
piá¹‡á¸• apÄ• tanÄ«hÄ• rakena.

atha \Ee V 326/ kho bhagavÄ• tassa temÄ• sassa accayena paá¹-isallÄ• nÄ• vuá¹-á¹-hito
``sace kho, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- `katamen
samaá¹‡o gotamo vassÄ• vÄ• saá¹ƒ bahulaá¹ƒ vihÄ• sÄ«â€™ ti, evaá¹ƒ puá¹-á¹-hÄ• tumh
aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- `Ä• nÄ• pÄ• nass
bhagavÄ• vassÄ• vÄ• saá¹ƒ bahulaá¹ƒ vihÄ• sÄ«â€™ ti. idhÄ• haá¹ƒ, bhikkhave, sato ass
dÄ«ghaá¹ƒ assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• mi, dÄ«ghaá¹ƒ passasan
pajÄ• nÄ• mi; rassaá¹ƒ assasanto `rassaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• mi, rassaá¹ƒ pa
passasÄ• mÄ«â€™ ti pajÄ• nÄ• mi; `sabbakÄ• yappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™
`paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti pajÄ• nÄ• mi, `paá¹-inissaggÄ• nupass
413/ pajÄ• nÄ• miâ€™â€™.

``yaÃ±hi \Be III 284/ taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `ariyavihÄ• roâ€™
`brahmavihÄ• roâ€™ \Ne III 396/ itipi, `tathÄ• gatavihÄ• roâ€™ itipi. Ä• nÄ• pÄ• nassatisam
vadeyya --- `ariyavihÄ• roâ€™ itipi, `brahmavihÄ• roâ€™ itipi, `tathÄ• gatavihÄ• roâ€™ itipi
bhikkhÅ« sekhÄ• appattamÄ• nasÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ patthayamÄ• nÄ• vihar
Ä• nÄ• pÄ• nassatisamÄ• dhi bhÄ• vito bahulÄ«kato Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvatta
bhikkhÅ« arahanto khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä«yÄ• ohitabhÄ• rÄ• anupp
parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• sammadaÃ±Ã±Ä• vimuttÄ• tesaá¹ƒ Ä• nÄ• pÄ• nassat
diá¹-á¹-hadhammasukhavihÄ• rÄ• ya ceva saá¹ƒvattati satisampajaÃ±Ã±Ä• ya ca.

``yaÃ±hi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- `ariyavihÄ• roâ€™ itipi, `brah

`tathÄ• gatavihÄ• roâ€™ itipi. Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ sammÄ• vadamÄ• no vade
`brahmavihÄ• roâ€™ itipi, `tathÄ• gatavihÄ• roâ€™ itipÄ«â€™â€™ ti. paá¹-hamaá¹ƒ.

2. kaá¹…kheyyasuttaá¹ƒ

<988> ekaá¹ƒ \Ee V 327/ samayaá¹ƒ Ä• yasmÄ• lomasakaá¹ƒbhiyo {lomasavaá¹…giso (C
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho mahÄ• nÄ• mo sakko yenÄ• yasmÄ• loma
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ lomasakaá¹ƒbhiyaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ n
mahÄ• nÄ• mo sakko Ä• yasmantaá¹ƒ lomasakaá¹ƒbhiyaá¹ƒ etadavoca --- ``so eva nu kho,
vihÄ• ro so tathÄ• gatavihÄ• ro, udÄ• hu aÃ±Ã±ova {aÃ±Ã±o (Se Ke Ee Katthaci) } sekho v
tathÄ• gatavihÄ• roâ€™â€™ ti?

``na kho, Ä• vuso mahÄ• nÄ• ma, sveva sekho vihÄ• ro, so tathÄ• gatavihÄ• ro. aÃ±Ã±o k
vihÄ• ro, aÃ±Ã±o tathÄ• gatavihÄ• ro. ye te, Ä• vuso mahÄ• nÄ• ma, bhikkhÅ« sekhÄ• app
yogakkhemaá¹ƒ patthayamÄ• nÄ• viharanti, te paÃ±ca nÄ«varaá¹‡e pahÄ• ya viharanti. ka
kÄ• macchandanÄ«varaá¹‡aá¹ƒ pahÄ• ya viharanti, byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ ... pe ... th
pe ... uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ ... pe ... vicikicchÄ• nÄ«varaá¹‡aá¹ƒ pahÄ• ya viha

``yepi \Be III 285/ \Ne III 397/ te, Ä• vuso mahÄ• nÄ• ma, bhikkhÅ« sekhÄ• appattamÄ• na
yogakkhemaá¹ƒ patthayamÄ• nÄ• viharanti, te ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya viharan

``ye ca kho te, Ä• vuso mahÄ• nÄ• ma, bhikkhÅ« arahanto khÄ«á¹‡Ä• savÄ• vusitavanto k
anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• sammadaÃ±Ã±Ä• vimuttÄ• , tesaá
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• {anabhÄ• vakatÄ• (Ce Ee) } Ä
katame paÃ±ca? kÄ• macchandanÄ«varaá¹‡aá¹ƒ pahÄ«naá¹ƒ ucchinnamÅ«laá¹ƒ tÄ• lÄ• va
Ä• yatiá¹ƒ anuppÄ• dadhammaá¹ƒ; byÄ• pÄ• danÄ«varaá¹‡aá¹ƒ pahÄ«naá¹ƒ ... pe ... thina
... uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ ... pe ... vicikicchÄ• nÄ«varaá¹‡aá¹ƒ pahÄ«naá¹ƒ ucc
tÄ• lÄ• vatthukataá¹ƒ anabhÄ• vaá¹ƒkataá¹ƒ Ä• yatiá¹ƒ \Ee V 328/ anuppÄ• dadhammaá¹ƒ.

``ye te, Ä• vuso mahÄ• nÄ• ma, bhikkhÅ« arahanto khÄ«á¹‡Ä• savÄ• vusitavanto \Se V 4
ohitabhÄ• rÄ• anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• sammadaÃ±Ã±Ä•
nÄ«varaá¹‡Ä• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• y
tadaminÄ• petaá¹ƒ, Ä• vuso mahÄ• nÄ• ma, pariyÄ• yena veditabbaá¹ƒ yathÄ• --- aÃ±Ã±o
tathÄ• gatavihÄ• ro.

``ekamidaá¹ƒ, Ä• vuso mahÄ• nÄ• ma, samayaá¹ƒ bhagavÄ• icchÄ• naá¹…gale viharati ic
tatra kho, Ä• vuso mahÄ• nÄ• ma, bhagavÄ• bhikkhÅ« Ä• mantesi --- `icchÄ• mahaá¹ƒ, bh
paá¹-isallÄ«yituá¹ƒ. nÄ• mhi kenaci upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• ta

`evaá¹ƒ, bhanteâ€™ ti kho, Ä• vuso mahÄ• nÄ• ma, te bhikkhÅ« bhagavato paá¹-issutvÄ• upasaá¹…kamati, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakena.

``atha kho, Ä• vuso, bhagavÄ• tassa temÄ• sassa accayena paá¹-isallÄ• nÄ• vuá¹-á¹-hito `sace kho, bhikkhave, aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• evaá¹ƒ puccheyyuá¹ƒ --- katamenÄ• gotamo vassÄ• vÄ• saá¹ƒ bahulaá¹ƒ vihÄ• sÄ«ti, evaá¹ƒ puá¹-á¹-hÄ• tumhe, bhikkhave, tes aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ evaá¹ƒ byÄ• kareyyÄ• tha --- Ä• nÄ• pÄ• nass bhagavÄ• vassÄ• vÄ• saá¹ƒ bahulaá¹ƒ vihÄ• sÄ«ti. idhÄ• haá¹ƒ, bhikkhave \Ne III 398/, sa passasÄ• mi. dÄ«ghaá¹ƒ assasanto dÄ«ghaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• mi, dÄ«ghaá¹ƒ pa passasÄ• mÄ«ti pajÄ• nÄ• mi ... pe ... paá¹-inissaggÄ• nupassÄ« \Se V 416/ assasissÄ• mÄ paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™ ti pajÄ• nÄ• miâ€™â€™.

``yaÃ±hi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- ariyavihÄ• ro itipi, brahmavih tathÄ• gatavihÄ• ro itipi. Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ sammÄ• vadamÄ• no vadeyya -- brahmavihÄ• ro itipi, tathÄ• gatavihÄ• ro itipi.

``ye te, bhikkhave, bhikkhÅ« sekhÄ• appattamÄ• nasÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ patth tesaá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhi bhÄ• vito bahulÄ«kato Ä• savÄ• naá¹ƒ khayÄ• ya sa

``ye ca kho te, bhikkhave, bhikkhÅ« arahanto khÄ«á¹‡Ä• savÄ• vusitavanto katakaraá¹‡Ä« anuppattasadatthÄ• parikkhÄ«á¹‡abhavasaá¹ƒyojanÄ• sammadaÃ±Ã±Ä• vimuttÄ• , tesaá bhÄ• vito bahulÄ«kato diá¹-á¹-heva dhamme sukhavihÄ• rÄ• ya ceva saá¹ƒvattati satisampa

``yaÃ±hi taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya --- ariyavihÄ• ro itipi, brahmavih tathÄ• gatavihÄ• ro itipi. Ä• nÄ• pÄ• nassatisamÄ• dhiá¹ƒ sammÄ• vadamÄ• no vadeyya -- brahmavihÄ• ro itipi, tathÄ• gatavihÄ• ro itipÄ«â€™â€™ ti. ``iminÄ• kho etaá¹ƒ, Ä• vuso ma veditabbaá¹ƒ, yathÄ• --- aÃ±Ã±ova sekho vihÄ• ro, aÃ±Ã±o tathÄ• gatavihÄ• roâ€™â€™ ti

3. paá¹-hamaÄ• nandasuttaá¹ƒ

<989> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹. upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis bhagavantaá¹ƒ etadavoca --- ``atthi \Ee V 329/ nu kho, bhante \Be III 287/, ekadhammo {ek bhÄ• vito bahulÄ«kato cattÄ• ro \Ne III 399/ dhamme paripÅ«reti, cattÄ• ro dhammÄ• bhÄ• dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• dve dhamme paripÅ«ren

``atthi kho, Ä• nanda, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme paripÅ«reti, ca bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• dve

ti.

``katamo pana, bhante, ekadhammo {eko dhammo (Ce) } bhÄ• vito bahulÄ«kato cattÄ• ro c
cattÄ• ro dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ•
dhamme paripÅ«rentÄ«â€™â€™ ti? ``Ä• nÄ• pÄ• nassatisamÄ• dhi kho, Ä• nanda, ekadha
satipaá¹-á¹-hÄ• ne paripÅ«reti, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• sat
paripÅ«renti, satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentiâ€

``kathaá¹ƒ bhÄ• vito, Ä• nanda, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato cattÄ•
paripÅ«reti? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹
assasati, satova passasati. dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti \Se
dÄ«ghaá¹ƒ vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti ... pe ... `paá¹-in
assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™ ti sikkha
Ä• nanda, bhikkhu dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• t
`dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti; rassaá¹ƒ vÄ• ... pe ... `passambhayaá¹ƒ kÄ
assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ
kÄ• yÄ• nupassÄ«, Ä• nanda, bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no sa
abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? kÄ• yaÃ±Ã±atarÄ• haá¹ƒ, Ä• nanda, etaá¹ƒ vad
assÄ• sapassÄ• saá¹ƒ \Ee V 330/. tasmÄ• tihÄ• nanda, kÄ• ye kÄ• yÄ• nupassÄ« bhikkhu
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒâ€™â€™.

``yasmiá¹ƒ \Be III 288/ samaye, Ä• nanda, bhikkhu `pÄ«tippaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ
400/ ... pe ... sukhappaá¹-isaá¹ƒvedÄ« ... pe ... cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« ... pe .
cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ cittasaá¹…khÄ• ra
sikkhati --- vedanÄ• su vedanÄ• nupassÄ«, Ä• nanda, bhikkhu tasmiá¹ƒ samaye viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? vedanÄ• Ã±Ã±atarÄ• haá¹ƒ, Ä• na
yadidaá¹ƒ --- assÄ• sapassÄ• sÄ• naá¹ƒ sÄ• dhukaá¹ƒ manasikÄ• raá¹ƒ. tasmÄ• tihÄ• nan
bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no \Se V 419/ satimÄ• , vineyya lok

``yasmiá¹ƒ samaye, Ä• nanda, bhikkhu `cittappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«â€™ ti sik
`cittappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«â€™ ti sikkhati; abhippamodayaá¹ƒ cittaá¹ƒ ... pe
cittaá¹ƒ ... pe ... `vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `vimocayaá¹ƒ cittaá¹
passasissÄ• mÄ«â€™ ti sikkhati --- citte cittÄ• nupassÄ«, Ä• nanda, bhikkhu tasmiá¹ƒ sama
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? nÄ• haá¹ƒ,
muá¹-á¹-hassatissa asampajÄ• nassa Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanaá¹ƒ vadÄ• m
cittÄ• nupassÄ« bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , viney
abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, Ä• nanda, bhikkhu aniccÄ• nupassÄ« ... pe ... virÄ• gÄ• nupassÄ« ... p
... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissaggÄ• nupas
ti sikkhati --- dhammesu dhammÄ• nupassÄ«, Ä• nanda, bhikkhu tasmiá¹ƒ samaye viharati
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. so yaá¹ƒ taá¹ƒ hoti abhijjhÄ• domanassÄ•
paÃ±Ã±Ä• ya disvÄ• sÄ• dhukaá¹ƒ ajjhupekkhitÄ• \Ee V 331/ hoti. tasmÄ• tihÄ• nanda, dh
bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ•

``evaá¹ƒ bhÄ• vito kho, Ä• nanda, Ä• nÄ• pÄ• nassatisamÄ• dhi evaá¹ƒ bahulÄ«kato cattÄ
paripÅ«reti.

``kathaá¹ƒ \Se V 420/ \Ne III 401/ bhÄ• vitÄ• cÄ• nanda, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• kat
satta bojjhaá¹…ge paripÅ«renti? yasmiá¹ƒ samaye, Ä• nanda, bhikkhu kÄ• ye kÄ• yÄ• nupa
--- upaá¹-á¹-hitÄ• ssa {upaá¹-á¹-hitassati (Ee Katthaci) } tasmiá¹ƒ samaye bhikkhuno {tasmiá
bhikkhuno (Ee Katthaci), tasmiá¹ƒ samaye (MN III 149) } sati hoti asammuá¹-á¹-hÄ• . yasmia
bhikkhuno upaá¹-á¹-hitÄ• sati hoti asammuá¹-á¹-hÄ• --- satisambojjhaá¹…go tasmiá¹ƒ sam
hoti, satisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, satisambojjhaá¹…go tasm
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``so tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinati pavicarati parivÄ«ma
yasmiá¹ƒ samaye, Ä• nanda, bhikkhu tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya
parivÄ«maá¹ƒsamÄ• pajjati --- dhammavicayasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno
dhammavicayasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, dhammavicayasam
bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``tassa taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinato pavicarato parivÄ«maá¹ƒsamÄ• pajjato
asallÄ«naá¹ƒ. yasmiá¹ƒ samaye, Ä• nanda, bhikkhuno taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pav
parivÄ«maá¹ƒsamÄ• pajjato Ä• raddhaá¹ƒ \Ee V 332/ hoti vÄ«riyaá¹ƒ asallÄ«naá¹ƒ --- vÄ«ri
tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti, vÄ«riyasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye b
vÄ«riyasambojjhaá¹…go tasmiá¹ƒ samaye \Se V 421/ bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ

``Ä• raddhavÄ«riyassa uppajjati pÄ«ti nirÄ• misÄ• . yasmiá¹ƒ samaye, Ä• nanda, bhikkhun
uppajjati pÄ«ti nirÄ• misÄ• --- pÄ«tisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddh
pÄ«tisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, pÄ«tisambojjhaá¹…go tasmia
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``pÄ«timanassa kÄ• yopi passambhati, cittampi passambhati. yasmiá¹ƒ samaye, Ä• nanda,
kÄ• yopi passambhati, cittampi passambhati --- passaddhisambojjhaá¹…go tasmiá¹ƒ samay

passaddhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, passaddhisambojjhaá¹.
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``passaddhakÄ• yassa \Ne III 402/ \Be III 290/ sukhino cittaá¹ƒ samÄ• dhiyati. yasmiá¹ƒ sa
bhikkhuno passaddhakÄ• yassa sukhino cittaá¹ƒ samÄ• dhiyati --- samÄ• dhisambojjhaá¹…
Ä• raddho hoti, samÄ• dhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, samÄ•
samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. yasmiá¹ƒ samaye, Ä•
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti --- upekkhÄ• sambojjhaá¹…
bhikkhuno Ä• raddho hoti, upekkhÄ• sambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• v
upekkhÄ• sambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gaccha

``yasmiá¹ƒ samaye, Ä• nanda, bhikkhu vedanÄ• su ... pe ... citte ... pe ... dhammesu dham
--- upaá¹-á¹-hitÄ• ssa tasmiá¹ƒ samaye bhikkhuno sati hoti asammuá¹-á¹-hÄ• . yasmiá¹ƒ \Ee
Ä• nanda, bhikkhuno upaá¹-á¹-hitÄ• sati hoti asammuá¹-á¹-hÄ• --- satisambojjhaá¹…go tas
Ä• raddho hoti, satisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, satisambojjhaá
bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. (yathÄ• paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá
vitthÄ• retabbaá¹ƒ).

``so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. yasmiá¹ƒ samaye, Ä•
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti --- upekkhÄ• sambojjhaá¹…
bhikkhuno Ä• raddho hoti, upekkhÄ• sambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• v
tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. evaá¹ƒ bhÄ• vitÄ• kho, Ä
satipaá¹-á¹-hÄ• nÄ• evaá¹ƒ bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti.

``kathaá¹ƒ bhÄ• vitÄ• , Ä• nanda, satta bojjhaá¹…gÄ• kathaá¹ƒ bahulÄ«katÄ• vijjÄ• vimut
idhÄ• nanda, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ
vossaggapariá¹‡Ä• miá¹ƒ, dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti \Be III 291/ ... pe ...
upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ \Se V 423/ virÄ• ganissitaá¹ƒ niro
vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ• vitÄ• kho, Ä• nanda, satta bojjhaá¹…gÄ• evaá¹ƒ b
paripÅ«rentÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. dutiyaÄ• nandasuttaá¹ƒ

<990> atha \Ne III 403/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ Ä• nan
``atthi nu kho, Ä• nanda, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme paripÅ«reti,

bhÄ• vitÄ• bahulÄ«katÄ• , satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ
paripÅ«rentÄ«â€™â€™ ti. bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... ``atthÄ• n
bahulÄ«kato cattÄ• ro dhamme \Ee V 334/ paripÅ«reti, cattÄ• ro dhammÄ• bhÄ• vitÄ• bah
paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• dve dhamme paripÅ«renti.

``katamo cÄ• nanda, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme paripÅ«reti, ca
bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• dve
Ä• nÄ• pÄ• nassatisamÄ• dhi, Ä• nanda, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro satip
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti, sa
bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti. ``kathaá¹ƒ \Se V 424/
Ä• nÄ• pÄ• nassatisamÄ• dhi, kathaá¹ƒ bahulÄ«kato cattÄ• ro satipaá¹-á¹-hÄ• ne paripÅ«re
araÃ±Ã±agato vÄ• ... pe ... evaá¹ƒ bhÄ• vitÄ• kho, Ä• nanda, satta bojjhaá¹…gÄ• evaá¹ƒ
vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamabhikkhusuttaá¹ƒ

<991> atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹.
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhaga
``atthi nu kho, bhante, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme paripÅ«reti, ca
bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• \Be III 292/ bahulÄ«
paripÅ«rentÄ«â€™â€™ ti? ``atthi kho, bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato cattÄ
cattÄ• ro dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta dhamme \Ee V 335/ paripÅ«renti, satta
bahulÄ«katÄ• dve dhamme paripÅ«rentÄ«â€™â€™ ti.

``katamo \Ne III 404/ pana, bhante, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme
dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vit
paripÅ«rentÄ«â€™â€™ ti? ``Ä• nÄ• pÄ• nassatisamÄ• dhi kho, bhikkhave, ekadhammo bh
satipaá¹-á¹-hÄ• ne paripÅ«reti, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• sat
paripÅ«renti, satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«

``kathaá¹ƒ bhÄ• vito ca, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato ca
paripÅ«reti? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• ... pe ... evaá¹ƒ bhÄ• vitÄ• kho, b
bojjhaá¹…gÄ• evaá¹ƒ bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti. paÃ±cama

6. dutiyabhikkhusuttaá¹ƒ

<992> atha \Se V 425/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te bh

--- ``atthi nu kho, bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme paripÅ«
bhÄ• vitÄ• bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ«
paripÅ«rentÄ«â€™â€™ ti? ``bhagavaá¹ƒmÅ«lakÄ• no, bhante, dhammÄ• ... pe ... bhagava
dhÄ• ressantÄ«â€™â€™ ti. ``atthi, bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro
cattÄ• ro dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ•
dhamme paripÅ«rentiâ€™â€™.

``katamo ca, bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato cattÄ• ro dhamme paripÅ«reti,
bhÄ• vitÄ• bahulÄ«katÄ• satta dhamme paripÅ«renti, satta dhammÄ• bhÄ• vitÄ• bahulÄ«
paripÅ«renti? Ä• nÄ• pÄ• nassatisamÄ• dhi, bhikkhave, ekadhammo bhÄ• vito bahulÄ«kato
satipaá¹-á¹-hÄ• ne paripÅ«reti, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• sat
paripÅ«renti, satta bojjhaá¹…gÄ• bhÄ• vitÄ• bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«

``kathaá¹ƒ \Ee V 336/ bhÄ• vito ca, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahu
satipaá¹-á¹-hÄ• ne \Ne III 405/ paripÅ«reti? idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• ruk
suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡id
upaá¹-á¹-hapetvÄ• . so satova assasati, satova passasati ... pe ... `paá¹-inissaggÄ• nupassÄ
ti sikkhati, `paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«â€™ ti sikkhatiâ€™â€™.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu dÄ«ghaá¹ƒ vÄ• assasanto `dÄ«ghaá¹ƒ assasÄ• m
dÄ«ghaá¹ƒ vÄ• passasanto `dÄ«ghaá¹ƒ passasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, rassaá¹ƒ vÄ• a
assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti ... pe ... sabbakÄ• yappaá¹-isaá¹ƒvedÄ« ... pe ... `passamb
kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `passambhayaá¹ƒ kÄ• yasaá¹…kh
sikkhati --- kÄ• ye kÄ• yÄ• nupassÄ«, bhikkhave, bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• p
vineyya loke abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? kÄ• yaÃ±Ã±atarÄ• haá¹ƒ, bhikkhav
yadidaá¹ƒ --- assÄ• sapassÄ• saá¹ƒ. tasmÄ• tiha, bhikkhave, kÄ• ye kÄ• yÄ• nupassÄ« bhi
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu pÄ«tippaá¹-isaá¹ƒvedÄ« ... pe ... sukhappaá¹-isaá¹
cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« ... pe ... `passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assa
`passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«â€™ ti sikkhati --- vedanÄ• su ve
bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ•
hetu? vedanÄ• Ã±Ã±atarÄ• haá¹ƒ, bhikkhave, etaá¹ƒ vadÄ• mi, yadidaá¹ƒ --- assÄ• sapass
manasikÄ• raá¹ƒ. tasmÄ• tiha \Ee V 337/, bhikkhave, vedanÄ• su vedanÄ• nupassÄ« bhikk
Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu cittappaá¹-isaá¹ƒvedÄ« ... pe ... abhippamodayaá¹
`samÄ• dahaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `samÄ• dahaá¹ƒ cittaá¹ƒ passasis

sikkhati; `vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mÄ«â€™ ti sikkhati, `vimocayaá¹ƒ cittaá¹ƒ passa
sikkhati --- citte cittÄ• nupassÄ«, bhikkhave, bhikkhu tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« s
vineyya loke abhijjhÄ• domanassaá¹ƒ. taá¹ƒ kissa hetu? nÄ• haá¹ƒ, bhikkhave, muá¹-á¹-has
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanaá¹ƒ vadÄ• mi. tasmÄ• tiha, bhikkhave \Ne III 406/, c
tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domana

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu aniccÄ• nupassÄ« ... pe ... virÄ• gÄ• nupassÄ« ...
... pe ... `paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«â€™ ti sikkhati, `paá¹-inissaggÄ• nupa
ti sikkhati --- dhammesu dhammÄ• nupassÄ«, bhikkhave, bhikkhu tasmiá¹ƒ samaye viharati
satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. so yaá¹ƒ taá¹ƒ hoti abhijjhÄ• domanassÄ•
paÃ±Ã±Ä• ya disvÄ• sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. tasmÄ• tiha, bhikkhave, dhammes
tasmiá¹ƒ samaye viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domana

``evaá¹ƒ bhÄ• vito kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi evaá¹ƒ bahulÄ«kato cattÄ
paripÅ«reti.

``kathaá¹ƒ bhÄ• vitÄ• ca, bhikkhave, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• kathaá¹ƒ bahulÄ«katÄ
paripÅ«renti? yasmiá¹ƒ samaye, bhikkhave, bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati --- u
samaye bhikkhuno sati hoti asammuá¹-á¹-hÄ• . yasmiá¹ƒ samaye, bhikkhave, bhikkhuno up
sati hoti asammuá¹-á¹-hÄ• --- satisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho
satisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, satisambojjhaá¹…go tasmiá¹ƒ
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``so tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinati pavicarati parivÄ«ma
yasmiá¹ƒ samaye, bhikkhave, bhikkhu tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• y
parivÄ«maá¹ƒsamÄ• pajjati --- dhammavicayasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno
dhammavicayasambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, dhammavicayasam
bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``tassa \Be III 295/ taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinato pavicarato parivÄ«maá¹ƒsam
hoti vÄ«riyaá¹ƒ \Ne III 407/ asallÄ«naá¹ƒ. yasmiá¹ƒ samaye, bhikkhave, bhikkhuno taá¹ƒ dh
pavicinato pavicarato parivÄ«maá¹ƒsamÄ• pajjato Ä• raddhaá¹ƒ hoti vÄ«riyaá¹ƒ asallÄ«naá
vÄ«riyasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddho hoti, vÄ«riyasambojjhaá¹…
bhikkhu bhÄ• veti, vÄ«riyasambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ri

``Ä• raddhavÄ«riyassa uppajjati pÄ«ti nirÄ• misÄ• . yasmiá¹ƒ samaye, bhikkhave, bhikkhur
uppajjati pÄ«ti nirÄ• misÄ• --- pÄ«tisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä• raddh
pÄ«tisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, pÄ«tisambojjhaá¹…go tasmia

bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``pÄ«timanassa kÄ• yopi passambhati, cittampi passambhati. yasmiá¹ƒ samaye, bhikkhave
kÄ• yopi passambhati, cittampi passambhati --- passaddhisambojjhaá¹…go tasmiá¹ƒ samay
passaddhisambojjhaá¹…gaá¹ƒ \Ee V 339/ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, passaddhisa
samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``passaddhakÄ• yassa sukhino cittaá¹ƒ samÄ• dhiyati. yasmiá¹ƒ samaye, bhikkhave, bhikk
sukhino cittaá¹ƒ samÄ• dhiyati --- samÄ• dhisambojjhaá¹…go tasmiá¹ƒ samaye bhikkhuno Ä
samÄ• dhisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti, samÄ• dhisambojjhaá¹.
bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. yasmiá¹ƒ samaye, bh
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti --- upekkhÄ• sambojjhaá¹…
bhikkhuno Ä• raddho hoti, upekkhÄ• sambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• ve
tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati.

``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vedanÄ• su ... pe ... citte ... pe ... dhammesu dham
--- upaá¹-á¹-hitÄ• ssa tasmiá¹ƒ samaye bhikkhuno sati hoti \Be III 296/ asammuá¹-á¹-hÄ• . y
bhikkhave, bhikkhuno upaá¹-á¹-hitÄ• sati hoti asammuá¹-á¹-hÄ• --- satisambojjhaá¹…go ta
\Ne III 408/ Ä• raddho hoti, satisambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• veti --- s
tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati ... pe ....

so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti. yasmiá¹ƒ samaye, bhik
tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti --- upekkhÄ• sambojjhaá¹…
bhikkhuno Ä• raddho hoti, upekkhÄ• sambojjhaá¹…gaá¹ƒ tasmiá¹ƒ samaye bhikkhu bhÄ• ve
tasmiá¹ƒ samaye bhikkhuno bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchati. evaá¹ƒ bhÄ• vitÄ• kho, b
satipaá¹-á¹-hÄ• nÄ• evaá¹ƒ bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti.

``kathaá¹ƒ \Ee V 340/ bhÄ• vitÄ• ca, bhikkhave, satta bojjhaá¹…gÄ• kathaá¹ƒ bahulÄ«kat
paripÅ«renti? idha, bhikkhave, bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ v
nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ; dhammavicayasambojjhaá¹…gaá¹ƒ bhÄ• veti v
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ ... pe ... upekkhÄ• sambojjha
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ. evaá¹ƒ bhÄ
satta bojjhaá¹…gÄ• evaá¹ƒ bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti. chaá

7. saá¹ƒyojanappahÄ• nasuttaá¹ƒ

<993> Ä• nÄ• pÄ• nassatisamÄ• dhi, bhikkhave, bhÄ• vito bahulÄ«kato saá¹ƒyojanappahÄ
... pe .... sattamaá¹ƒ.

8. anusayasamugghÄ• tasuttaá¹ƒ

<994> ... anusayasamugghÄ• tÄ• ya saá¹ƒvattati .... aá¹-á¹-hamaá¹ƒ.

9. addhÄ• napariÃ±Ã±Ä• suttaá¹ƒ

<995> ... addhÄ• napariÃ±Ã±Ä• ya saá¹ƒvattati .... navamaá¹ƒ.

10. Ä• savakkhayasuttaá¹ƒ

<996> Ä• savÄ• naá¹ƒ \Be III 297/ \Ne III 409/ khayÄ• ya saá¹ƒvattati. kathaá¹ƒ bhÄ• vito c
Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato saá¹ƒyojanappahÄ• nÄ• ya saá¹ƒvatta
saá¹ƒvattati ... addhÄ• napariÃ±Ã±Ä• ya saá¹ƒvattati ... Ä• savÄ• naá¹ƒ khayÄ• ya saá¹ƒvat
bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• ... pe0 \Ee V 341/ ... paá¹-inissaggÄ• nu
sikkhati, paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«ti sikkhati. evaá¹ƒ bhÄ• vito kho, bhikk
Ä• nÄ• pÄ• nassatisamÄ• dhi evaá¹ƒ bahulÄ«kato saá¹ƒyojanappahÄ• nÄ• ya saá¹ƒvattati
anusayasamugghÄ• tÄ• ya saá¹ƒvattati ... pe ... addhÄ• napariÃ±Ã±Ä• ya saá¹ƒvattati ... pe
khayÄ• ya saá¹ƒvattatÄ«ti. dasamaá¹ƒ.

dutiyo vaggo.

tassuddÄ• naá¹ƒ ---

icchÄ• naá¹…galaá¹ƒ \Se V 427/ kaá¹…kheyyaá¹ƒ, Ä• nandÄ• apare duve.

bhikkhÅ« saá¹ƒyojanÄ• nusayÄ• , addhÄ• naá¹ƒ Ä• savakkhayanti ||

Ä• nÄ• pÄ• nasaá¹ƒyuttaá¹ƒ dasamaá¹ƒ.

11. sotÄ• pattisaá¹ƒyuttaá¹ƒ

1. veá¸·udvÄ• ravaggo

1. cakkavattirÄ• jasuttaá¹ƒ

<997> sÄ• vatthinidÄ• naá¹ƒ \Se V 428/ \Be III 298/ \Ne III 410/ \Ee V 342/. tatra kho bhaga
etadavoca --- ``kiÃ±cÄ• pi, bhikkhave, rÄ• jÄ• cakkavattÄ« {cakkavatti (Se Ke Ee Katthaci)
dÄ«pÄ• naá¹ƒ issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• retvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
lokaá¹ƒ upapajjati devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ, so tattha nandane vane
dibbehi ca paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• reti, so catÅ«
atha kho so aparimuttova {aparimutto ca (Se Ke Katthaci) } nirayÄ• aparimutto tiracchÄ• na
pettivisayÄ• aparimutto apÄ• yaduggativinipÄ• tÄ• . kiÃ±cÄ• pi, bhikkhave, ariyasÄ• vako p
yÄ• peti, nantakÄ• ni ca dhÄ• reti, so catÅ«hi dhammehi samannÄ• gato, atha kho so parim
Katthaci) } nirayÄ• parimutto tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto
apÄ• yaduggativinipÄ• tÄ• â€™â€™.

``katamehi catÅ«hi? idha \Ee V 343/, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena
`itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ
purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti \Se V 429/.
samannÄ• gato hoti --- `svÄ• kkhÄ• to bhagavatÄ• dhammo sandiá¹-á¹-hiko akÄ• liko ehipa
paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«â€™ ti. saá¹…ghe aveccappasÄ• dena samannÄ• gato
bhagavato sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yapp
sÄ• vakasaá¹…gho, sÄ• mÄ«cippaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ --- c
aá¹-á¹-ha \Ne III 411/ purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo pÄ•
aÃ±jalikaraá¹‡Ä«yo anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. ariyakantehi sÄ«lehi
samannÄ• gato hoti akhaá¹‡á¸• ehi acchiddehi asabalehi akammÄ• sehi bhujissehi viÃ±Ã±u
aparÄ• maá¹-á¹-hehi samÄ• dhisaá¹ƒvattanikehi. imehi catÅ«hi dhammehi samannÄ• gato
catunnaá¹ƒ dÄ«pÄ• naá¹ƒ paá¹-ilÄ• bho, yo catunnaá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bho catu
paá¹-ilÄ• bho catunnaá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhassa kalaá¹ƒ nÄ• gghati soá¸·asiâ€™

2. brahmacariyogadhasuttaá¹ƒ

<998> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avi
sambodhiparÄ• yaá¹‡o.

``katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anutt
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™ ti. dhamme ... pe ... saá¹…ghe ... pe ... ariyak
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. imehi \Ee V 344/ kh
dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ• tadhammo niyato samb

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na {vatvÄ• (Ce Ee) evamÄ«disesu á¹-hÄ• nesu} suga
satthÄ• ---

``yesaá¹ƒ saddhÄ• ca sÄ«laÃ±ca, pasÄ• do dhammadassanaá¹ƒ.

te ve kÄ• lena paccenti, brahmacariyogadhaá¹ƒ sukhaâ€™â€™ nti || dutiyaá¹ƒ.

3. dÄ«ghÄ• vuupÄ• sakasuttaá¹ƒ

<999> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. te
dÄ«ghÄ• vu upÄ• sako Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no. atha kho dÄ«ghÄ• vu
pitaraá¹ƒ jotikaá¹ƒ gahapatiá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, gahapati, yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• mama vacanena bhagavato pÄ• de sirasÄ• vanda --- `dÄ«ghÄ• vu, bh
Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no. so bhagavato pÄ• de sirasÄ• vandatÄ«â€™
`sÄ• dhu kira, bhante, bhagavÄ• yena dÄ«ghÄ• vussa upÄ• sakassa nivesanaá¹ƒ tenupasa
upÄ• dÄ• yÄ• â€™â€™ â€™ ti. ``evaá¹ƒ, tÄ• tÄ• â€™â€™ ti kho jotiko gahapati dÄ«ghÄ• v
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinno kho jotiko gahapati bhagavantaá¹ƒ etadavoca --- ``dÄ«ghÄ• vu, bhante, upÄ• sako
bÄ• á¸·hagilÄ• no \Se V 431/. so bhagavato pÄ• de sirasÄ• vandati. evaÃ±ca vadeti --- `sÄ
bhagavÄ• yena dÄ«ghÄ• vussa upÄ• sakassa nivesanaá¹ƒ tenupasaá¹…kamatu anukamp
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena dÄ«ghÄ• vussa upÄ• sak
upasaá¹…kamitvÄ• \Ee V 345/ paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• dÄ«ghÄ
--- ``kacci te, dÄ«ghÄ• vu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ? kacci dukkhÄ• vedanÄ
abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti? ``na me, bh
yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhi
no paá¹-ikkamoâ€™â€™ ti. ``tasmÄ• tiha te, dÄ«ghÄ• vu, evaá¹ƒ sikkhitabbaá¹ƒ --- `buddhe
samannÄ• gato bhavissÄ• mi --- itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijjÄ• car
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
... pe ... ariyakantehi sÄ«lehi samannÄ• gato bhavissÄ• mi akhaá¹‡á¸• ehi ... pe ... samÄ• d
evaÃ±hi te, dÄ«ghÄ• vu, sikkhitabbaâ€™â€™ nti.

``yÄ• nimÄ• ni, bhante, bhagavatÄ• cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni desitÄ• ni, saá¹ƒvijjan
ahaÃ±ca tesu dhammesu sandissÄ• mi. ahaÃ±hi, bhante, buddhe aveccappasÄ• dena sam
so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ...
ariyakantehi sÄ«lehi samannÄ• gato akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehÄ«â
``tasmÄ• tiha tvaá¹ƒ, dÄ«ghÄ• vu, imesu catÅ«su sotÄ• pattiyaá¹…gesu patiá¹-á¹-hÄ• ya ch
uttari bhÄ• veyyÄ• si. idha tvaá¹ƒ, dÄ«ghÄ• vu, sabbasaá¹…khÄ• resu aniccÄ• nupassÄ« \
dukkhasaÃ±Ã±Ä«, dukkhe anattasaÃ±Ã±Ä« pahÄ• nasaÃ±Ã±Ä« virÄ• gasaÃ±Ã±Ä« nirodha

dÄ«ghÄ• vu, sikkhitabbaâ€™â€™ nti.

``yeme, bhante, bhagavatÄ• cha vijjÄ• bhÄ• giyÄ• dhammÄ• desitÄ• , saá¹ƒvijjante te dh
dhammesu sandissÄ• mi. ahaÃ±hi, bhante, sabbasaá¹…khÄ• resu aniccÄ• nupassÄ« vihar
dukkhe anattasaÃ±Ã±Ä« pahÄ• nasaÃ±Ã±Ä« virÄ• gasaÃ±Ã±Ä« nirodhasaÃ±Ã±Ä«. api ca
hevÄ• yaá¹ƒ jotiko gahapati mamaccayena vighÄ• taá¹ƒ Ä• pajjÄ«â€™â€™ â€™ ti {Ä• pajj
346/ tvaá¹ƒ, tÄ• ta dÄ«ghÄ• vu, evaá¹ƒ manasÄ• kÄ• si. iá¹…gha tvaá¹ƒ, tÄ• ta dÄ«ghÄ• vu
tadeva tvaá¹ƒ sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€™ ti.

atha kho bhagavÄ• dÄ«ghÄ• vuá¹ƒ upÄ• sakaá¹ƒ iminÄ• ovÄ• dena ovaditvÄ• uá¹-á¹-hÄ
dÄ«ghÄ• vu upÄ• sako acirapakkantassa bhagavato kÄ• lamakÄ• si. atha kho sambahulÄ•
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• \Se V 433/ kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``yo so, bhante, dÄ«g
bhagavatÄ• saá¹ƒkhittena ovÄ• dena ovadito so kÄ• laá¹…kato. tassa kÄ• gati, ko abhisam
``paá¹‡á¸• ito, bhikkhave, dÄ«ghÄ• vu upÄ• sako, paccapÄ• di {ahosi saccavÄ• dÄ« (Se Ke
dhammassÄ• nudhammaá¹ƒ, na ca maá¹ƒ dhammÄ• dhikaraá¹‡aá¹ƒ {na ca dhammÄ• dhik
vihesesi {viheá¹-hesi (itipi aÃ±Ã±attha) }. dÄ«ghÄ• vu, bhikkhave, upÄ• sako paÃ±cannaá¹ƒ
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tiko tattha parinibbÄ• yÄ« anÄ• vattidhammo tasm
tatiyaá¹ƒ.

4. paá¹-hamasÄ• riputtasuttaá¹ƒ

<1000> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca Ä• nando sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando sÄ• yanhasamayaá¹ƒ p
... ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoc
Ä• vuso sÄ• riputta, dhammÄ• naá¹ƒ samannÄ• gamanahetu evamayaá¹ƒ pajÄ• \Ne III 414
sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti \Be III 30
Ä• vuso, dhammÄ• naá¹ƒ samannÄ• gamanahetu evamayaá¹ƒ pajÄ• bhagavatÄ• byÄ• ka
niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™.

``katamesaá¹ƒ catunnaá¹ƒ? idhÄ• vuso, ariyasÄ• vako buddhe aveccappasÄ• dena saman
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
ariyakantehi \Se V 434/ sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒ
kho, Ä• vuso, catunnaá¹ƒ dhammÄ• naá¹ƒ samannÄ• gamanahetu evamayaá¹ƒ pajÄ• bha
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti. catutthaá¹ƒ.

5. dutiyasÄ• riputtasuttaá¹ƒ

<1001> atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kam
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ sÄ• rip
--- `` `sotÄ• pattiyaá¹…gaá¹ƒ, sotÄ• pattiyaá¹…gaâ€™ nti hidaá¹ƒ, sÄ• riputta, vuccati. katam
sÄ• riputta, sotÄ• pattiyaá¹…gaâ€™â€™ nti? ``sappurisasaá¹ƒsevo hi, bhante, sotÄ• pattiya
saddhammassavanaá¹ƒ sotÄ• pattiyaá¹…gaá¹ƒ, yonisomanasikÄ• ro sotÄ• pattiyaá¹…gaá¹
sotÄ• pattiyaá¹…gaâ€™â€™ nti. ``sÄ• dhu sÄ• dhu, sÄ• riputta! sappurisasaá¹ƒsevo hi, sÄ
sotÄ• pattiyaá¹…gaá¹ƒ, saddhammassavanaá¹ƒ sotÄ• pattiyaá¹…gaá¹ƒ, yonisomanasikÄ• n
dhammÄ• nudhammappaá¹-ipatti sotÄ• pattiyaá¹…gaá¹ƒâ€™â€™.

`` `soto, sotoâ€™ ti hidaá¹ƒ, sÄ• riputta, vuccati. katamo nu kho, sÄ• riputta, sotoâ€™â€™
bhante, ariyo aá¹-á¹-haá¹…giko maggo soto, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ•
sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ
sÄ• dhu, sÄ• riputta! ayameva hi, sÄ• riputta, ariyo aá¹-á¹-haá¹…giko maggo soto, seyyathid
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhiâ€™â€™.

`` `sotÄ• panno \Ee V 348/, sotÄ• pannoâ€™ ti hidaá¹ƒ, sÄ• riputta, vuccati. katamo nu kho
sotÄ• pannoâ€™â€™ ti \Ne III 415/? ``yo hi, bhante, iminÄ• ariyena aá¹-á¹-haá¹…gikena m
ayaá¹ƒ vuccati sotÄ• panno, svÄ• yaá¹ƒ Ä• yasmÄ• \Be III 303/ evaá¹ƒnÄ• mo evaá¹ƒgotto
sÄ• riputta! yo hi, sÄ• riputta, iminÄ• ariyena aá¹-á¹-haá¹…gikena maggena samannÄ• gato
sotÄ• panno, svÄ• yaá¹ƒ Ä• yasmÄ• evaá¹ƒnÄ• mo evaá¹ƒgottoâ€™â€™ ti. paÃ±camaá¹ƒ

6. thapatisuttaá¹ƒ

<1002> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavato
``niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti. t
isidattapurÄ• á¹‡Ä• thapatayo sÄ• dhuke paá¹-ivasanti kenacideva karaá¹‡Ä«yena. assosu
thapatayo --- ``sambahulÄ• kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- `niá¹-á¹-
temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ â€™ ti.

atha kho isidattapurÄ• á¹‡Ä• thapatayo magge purisaá¹ƒ á¹-hapesuá¹ƒ --- ``yadÄ• tvaá¹ƒ,
passeyyÄ• si bhagavantaá¹ƒ Ä• gacchantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ, atha a
ti. dvÄ«hatÄ«haá¹ƒ á¹-hito kho so \Se V 436/ puriso addasa bhagavantaá¹ƒ dÅ«ratova Ä• ga
yena isidattapurÄ• á¹‡Ä• thapatayo tenupasaá¹…kami; upasaá¹…kamitvÄ• isidattapurÄ• á
``ayaá¹ƒ so, bhante, bhagavÄ• Ä• gacchati arahaá¹ƒ sammÄ• sambuddho. yassa dÄ• ni kÄ

atha kho isidattapurÄ• á¹‡Ä• thapatayo yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹
abhivÄ• detvÄ• bhagavantaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhiá¹ƒsu. atha kho bhagavÄ•
aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sa

isidattapurÄ• á¹‡Ä• thapatayo bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu.
isidattapurÄ• á¹‡Ä• thapatayo bhagavantaá¹ƒ etadavocuá¹ƒ ---

``yadÄ• mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `sÄ• vatthiyÄ• kosalesu cÄ• rika
hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«re no bhagavÄ• bhavi
mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `sÄ• vatthiyÄ• kosalesu cÄ• rikaá¹ƒ pakka
hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«re no bhagavÄ• â€™â

``yadÄ• \Be III 304/ pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `kosalehi malle
pakkamissatÄ«â€™ ti, hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«
bhavissatÄ«â€™ ti. yadÄ• pana mayaá¹ƒ, bhante \Se V 437/, bhagavantaá¹ƒ suá¹‡Ä• ma -
cÄ• rikaá¹ƒ pakkantoâ€™ ti, hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ --
bhagavÄ• â€™â€™ â€™ ti.

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `mallehi vajjÄ«su cÄ• rikaá
hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«re no bhagavÄ• bhavi
mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `mallehi vajjÄ«su cÄ• rikaá¹ƒ pakkantoâ€™
samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«re no bhagavÄ• â€™â€™ â€™ ti.

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `vajjÄ«hi kÄ• sÄ«su cÄ• rik
hoti no tasmiá¹ƒ samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«re no bhagavÄ• bhavi
mayaá¹ƒ, bhante bhagavantaá¹ƒ suá¹‡Ä• ma --- `vajjÄ«hi kÄ• sÄ«su cÄ• rikaá¹ƒ pakkantoâ
samaye anattamanatÄ• hoti domanassaá¹ƒ --- `dÅ«re no bhagavÄ• â€™â€™ â€™ ti.

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `kÄ• sÄ«hi mÄ• gadhe cÄ•
hoti no tasmiá¹ƒ samaye anattamanatÄ• \Ee V 350/ hoti domanassaá¹ƒ --- `dÅ«re no bhaga
yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `kÄ• sÄ«hi mÄ• gadhe cÄ• ri
anappakÄ• no tasmiá¹ƒ samaye anattamanatÄ• hoti anappakaá¹ƒ domanassaá¹ƒ --- `dÅ«

``yadÄ• \Se V 438/ pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `mÄ• gadhehi k
pakkamissatÄ«â€™ ti \Ne III 417/, hoti no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá
bhagavÄ• bhavissatÄ«â€™ ti. yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma -
cÄ• rikaá¹ƒ pakkantoâ€™ ti, hoti no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ --- `
bhagavÄ• â€™â€™ â€™ ti.

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `kÄ• sÄ«hi vajjÄ«su cÄ• rik
hoti no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ \Be III 305/ --- `Ä• sanne no bhag
yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `kÄ• sÄ«hi vajjÄ«su cÄ• rikaá

tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ --- `Ä• sanne no bhagavÄ• â€™â€™ â€

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `vajjÄ«hi mallesu cÄ• rikaá
hoti no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ --- `Ä• sanne no bhagavÄ• bhav
mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `vajjÄ«hi mallesu cÄ• rikaá¹ƒ pakkantoâ€™
samaye attamanatÄ• hoti somanassaá¹ƒ --- `Ä• sanne no bhagavÄ• â€™â€™ â€™ ti.

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `mallehi kosale cÄ• rikaá¹ƒ
hoti no tasmiá¹ƒ samaye attamanatÄ• \Se V 439/ hoti somanassaá¹ƒ --- `Ä• sanne no bhag
yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `mallehi kosale cÄ• rikaá¹ƒ p
tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ --- `Ä• sanne no bhagavÄ• â€™â€™ â€

``yadÄ• pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `kosalehi sÄ• vatthiá¹ƒ cÄ•
ti, hoti no tasmiá¹ƒ samaye attamanatÄ• hoti somanassaá¹ƒ --- `Ä• sanne no bhagavÄ• bh
pana mayaá¹ƒ, bhante, bhagavantaá¹ƒ suá¹‡Ä• ma --- `sÄ• vatthiyaá¹ƒ viharati jetavane an
Ä• rÄ• meâ€™ ti, hoti anappakÄ• no tasmiá¹ƒ samaye attamanatÄ• hoti anappakaá¹ƒ som
bhagavÄ• â€™â€™ â€™ ti.

``tasmÄ• tiha, thapatayo, sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ•
vo, thapatayo, appamÄ• dÄ• yÄ• â€™â€™ ti. ``atthi kho no, bhante, etamhÄ• sambÄ• dhÄ
sambÄ• dhataro ceva sambÄ• dhasaá¹…khÄ• tataro cÄ• â€™â€™ ti. ``katamo \Ee V 351/
sambÄ• dhÄ• aÃ±Ã±o sambÄ• dho sambÄ• dhataro ceva sambÄ• dhasaá¹…khÄ• tataro c

``idha mayaá¹ƒ, bhante, yadÄ• rÄ• jÄ• pasenadi kosalo uyyÄ• nabhÅ«miá¹ƒ niyyÄ• tukÄ•
pasenadissa kosalassa nÄ• gÄ• opavayhÄ• te kappetvÄ• , yÄ• tÄ• raÃ±Ã±o pasenadissa
manÄ• pÄ• tÄ• ekaá¹ƒ purato ekaá¹ƒ \Be III 306/ pacchato \Se V 440/ nisÄ«dÄ• pema. tÄ•
bhaginÄ«naá¹ƒ evarÅ«po gandho hoti, seyyathÄ• pi nÄ• ma gandhakaraá¹‡á¸• akassa tÄ•
yathÄ• taá¹ƒ rÄ• jakaÃ±Ã±Ä• naá¹ƒ gandhena vibhÅ«sitÄ• naá¹ƒ. tÄ• saá¹ƒ kho pana, bha
kÄ• yasamphasso hoti, seyyathÄ• pi nÄ• ma tÅ«lapicuno vÄ• kappÄ• sapicuno vÄ• , yathÄ
sukhedhitÄ• naá¹ƒ. tasmiá¹ƒ kho pana, bhante, samaye nÄ• gopi rakkhitabbo hoti, tÄ• pi bh
honti, attÄ• pi rakkhitabbo hoti. na kho pana mayaá¹ƒ, bhante, abhijÄ• nÄ• ma tÄ• su bhagi
cittaá¹ƒ uppÄ• detÄ• . ayaá¹ƒ kho no, bhante, etamhÄ• sambÄ• dhÄ• aÃ±Ã±o sambÄ• dh
sambÄ• dhasaá¹…khÄ• tataro cÄ• â€™â€™ ti.

``tasmÄ• tiha, thapatayo, sambÄ• dho gharÄ• vÄ• so rajÄ• patho, abbhokÄ• so pabbajjÄ•
appamÄ• dÄ• ya. catÅ«hi kho, thapatayo, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• p
niyato sambodhiparÄ• yaá¹‡o.

``katamehi catÅ«hi? idha, thapatayo, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
vigatamalamaccherena cetasÄ• ajjhÄ• gÄ• raá¹ƒ vasati muttacÄ• go payatapÄ• á¹‡i vossa
dÄ• nasaá¹ƒvibhÄ• garato. imehi kho, thapatayo, catÅ«hi dhammehi samannÄ• gato \Ee V
sotÄ• panno hoti avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o.

``tumhe kho, thapatayo, buddhe aveccappasÄ• dena samannÄ• gatÄ• --- itipi so bhagavÄ
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... yaá¹ƒ kho p
deyyadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ appaá¹-ivibhattaá¹ƒ sÄ«lavantehi kalyÄ• á¹‡adhammehi.
thapatayo, katividhÄ• \Ne III 419/ te kosalesu manussÄ• ye tumhÄ• kaá¹ƒ samasamÄ• , ya
dÄ• nasaá¹ƒvibhÄ• geâ€™â€™ ti? ``lÄ• bhÄ• no, bhante, suladdhaá¹ƒ no, bhante! yesaá¹ƒ
pajÄ• nÄ• tÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. veá¸·udvÄ• reyyasuttaá¹ƒ

<1003> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ caramÄ
bhikkhusaá¹…ghena saddhiá¹ƒ yena veá¸·udvÄ• raá¹ƒ nÄ• ma kosalÄ• naá¹ƒ brÄ• hmaá¹‡
assosuá¹ƒ kho te veá¸·udvÄ• reyyakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu, bh
sakyakulÄ• pabbajito kosalesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá¹…ghena sad
anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhugga
arahaá¹ƒ sammÄ• sambuddho vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisad
devamanussÄ• naá¹ƒ buddho bhagavÄ• {bhagavÄ• ti (Ce Se Ke Ee) }. so imaá¹ƒ lokaá¹ƒ s
sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±
\Se V 442/ dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ
sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setiâ€™. s
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti.

atha \Ee V 353/ kho te veá¸·udvÄ• reyyakÄ• brÄ• hmaá¹‡agahapatikÄ• yena bhagavÄ• t
upasaá¹…kamitvÄ• appekacce bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
saddhiá¹ƒ sammodiá¹ƒsu; sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ•
appekacce yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. app
nÄ• magottaá¹ƒ sÄ• vetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. appekacce tuá¹‡hÄ«bhÅ«tÄ• ekan
ekamantaá¹ƒ nisinnÄ• kho te veá¸·udvÄ• reyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavanta
``mayaá¹ƒ, bho gotama, evaá¹ƒkÄ• mÄ• evaá¹ƒchandÄ• evaá¹ƒadhippÄ• yÄ• --- puttasan
ajjhÄ• vaseyyÄ• ma, kÄ• sikacandanaá¹ƒ paccanubhaveyyÄ• ma, mÄ• lÄ• gandhavilepana
jÄ• tarÅ«parajataá¹ƒ sÄ• diyeyyÄ• ma, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
upapajjeyyÄ• ma. tesaá¹ƒ no bhavaá¹ƒ gotamo amhÄ• kaá¹ƒ evaá¹ƒkÄ• mÄ• naá¹ƒ evaá¹ƒ
evaá¹ƒadhippÄ• yÄ• naá¹ƒ tathÄ• dhammaá¹ƒ desetu yathÄ• mayaá¹ƒ puttasambÄ• dhas

... sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• mÄ• â€™â€™ ti.

``attÅ«panÄ• yikaá¹ƒ \Ne III 420/ vo, gahapatayo, dhammapariyÄ• yaá¹ƒ desessÄ• mi. taá¹
manasi karotha; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho te \Se V 443/ v
brÄ• hmaá¹‡agahapatikÄ• bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``katamo \Be III 308/ ca, gahapatayo, attupanÄ• yiko dhammapariyÄ• yo? idha, gahapataye
paá¹-isaÃ±cikkhati --- `ahaá¹ƒ khosmi jÄ«vitukÄ• mo amaritukÄ• mo sukhakÄ• mo dukkhap
jÄ«vitukÄ• maá¹ƒ amaritukÄ• maá¹ƒ sukhakÄ• maá¹ƒ dukkhappaá¹-ikÅ«laá¹ƒ jÄ«vitÄ• voro
piyaá¹ƒ manÄ• paá¹ƒ. ahaÃ±ceva kho pana paraá¹ƒ jÄ«vitukÄ• maá¹ƒ amaritukÄ• maá¹ƒ su
dukkhappaá¹-ikÅ«laá¹ƒ jÄ«vitÄ• voropeyyaá¹ƒ, parassapi taá¹ƒ assa appiyaá¹ƒ amanÄ• pa
dhammo appiyo amanÄ• po, parassa peso dhammo \Ee V 354/ appiyo amanÄ• po. yo kho
amanÄ• po, kathÄ• haá¹ƒ paraá¹ƒ tena saá¹ƒyojeyyaâ€™ nti! so iti paá¹-isaá¹…khÄ• ya atta
paá¹-ivirato hoti, paraÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• samÄ• dapeti, pÄ• á¹‡Ä• ti
vaá¹‡á¹‡aá¹ƒ bhÄ• sati. evamassÄ• yaá¹ƒ kÄ• yasamÄ• cÄ• ro tikoá¹-iparisuddho hoti.

``puna caparaá¹ƒ, gahapatayo, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yo kho me adinnaá¹
theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyya, na metaá¹ƒ assa piyaá¹ƒ manÄ• paá¹ƒ. ahaÃ±ceva kho
theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyyaá¹ƒ, parassapi taá¹ƒ assa appiyaá¹ƒ amanÄ• paá¹ƒ. yo k
amanÄ• po, parassa peso dhammo appiyo amanÄ• po. yo kho myÄ• yaá¹ƒ dhammo appiyo
tena saá¹ƒyojeyyaâ€™ nti \Se V 444/! so iti paá¹-isaá¹…khÄ• ya attanÄ• ca adinnÄ• dÄ• nÄ
paraÃ±ca adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ• samÄ• dapeti, adinnÄ• dÄ• nÄ• veramaá¹‡iyÄ
evamassÄ• yaá¹ƒ kÄ• yasamÄ• cÄ• ro tikoá¹-iparisuddho hoti.

``puna caparaá¹ƒ, gahapatayo, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yo kho me dÄ• resu
Ä• pajjeyya, na metaá¹ƒ assa piyaá¹ƒ manÄ• paá¹ƒ. ahaÃ±ceva kho pana parassa dÄ• resu
parassapi taá¹ƒ assa appiyaá¹ƒ amanÄ• paá¹ƒ. yo kho myÄ• yaá¹ƒ dhammo appiyo amanÄ
appiyo amanÄ• po. yo kho myÄ• yaá¹ƒ dhammo appiyo amanÄ• po, kathÄ• haá¹ƒ paraá¹ƒ t
paá¹-isaá¹…khÄ• ya attanÄ• ca kÄ• mesumicchÄ• cÄ• rÄ• paá¹-ivirato \Ne III 421/ hoti, pa
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡iyÄ• samÄ• dapeti, kÄ• mesumicchÄ• cÄ• rÄ• vera
309/ bhÄ• sati. evamassÄ• yaá¹ƒ kÄ• yasamÄ• cÄ• ro tikoá¹-iparisuddho hoti.

``puna caparaá¹ƒ, gahapatayo, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yo kho me musÄ• v
bhaÃ±jeyya, na metaá¹ƒ assa piyaá¹ƒ manÄ• paá¹ƒ. ahaÃ±ceva kho pana parassa musÄ• v
bhaÃ±jeyyaá¹ƒ, parassapi taá¹ƒ assa appiyaá¹ƒ amanÄ• paá¹ƒ. yo kho myÄ• yaá¹ƒ dhamm
peso dhammo appiyo amanÄ• po. yo \Ee V 355/ kho myÄ• yaá¹ƒ dhammo appiyo amanÄ•
saá¹ƒyojeyyaâ€™ nti! so \Se V 445/ iti paá¹-isaá¹…khÄ• ya attanÄ• ca musÄ• vÄ• dÄ• pa
musÄ• vÄ• dÄ• veramaá¹‡iyÄ• samÄ• dapeti, musÄ• vÄ• dÄ• veramaá¹‡iyÄ• ca vaá¹‡á¹

vacÄ«samÄ• cÄ• ro tikoá¹-iparisuddho hoti.

``puna caparaá¹ƒ, gahapatayo, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- yo kho maá¹ƒ pisuá¹
bhindeyya {mittehi bhedeyya (Se Ke Ee Katthaci) }, na metaá¹ƒ assa piyaá¹ƒ manÄ• paá¹ƒ.
paraá¹ƒ pisuá¹‡Ä• ya vÄ• cÄ• ya mitte bhindeyyaá¹ƒ, parassapi taá¹ƒ assa appiyaá¹ƒ aman
evamassÄ• yaá¹ƒ vacÄ«samÄ• cÄ• ro tikoá¹-iparisuddho hoti.

``puna caparaá¹ƒ, gahapatayo, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- yo kho maá¹ƒ pharus
samudÄ• careyya, na metaá¹ƒ assa piyaá¹ƒ manÄ• paá¹ƒ. ahaÃ±ceva kho pana paraá¹ƒ ph
samudÄ• careyyaá¹ƒ, parassapi taá¹ƒ assa appiyaá¹ƒ amanÄ• paá¹ƒ. yo kho myÄ• yaá¹ƒ d
evamassÄ• yaá¹ƒ vacÄ«samÄ• cÄ• ro tikoá¹-iparisuddho hoti.

``puna caparaá¹ƒ, gahapatayo, ariyasÄ• vako iti paá¹-isaÃ±cikkhati --- `yo kho maá¹ƒ samp
samphappalÄ• pabhÄ• sena samudÄ• careyya, na metaá¹ƒ assa piyaá¹ƒ manÄ• paá¹ƒ. aha
samphabhÄ• sena samphappalÄ• pabhÄ• sena samudÄ• careyyaá¹ƒ, parassapi taá¹ƒ assa
myÄ• yaá¹ƒ dhammo appiyo amanÄ• po, parassa peso dhammo appiyo amanÄ• po. yo kho
amanÄ• po, kathÄ• haá¹ƒ paraá¹ƒ tena saá¹ƒyojeyyaâ€™ nti! so iti paá¹-isaá¹…khÄ• ya atta
paá¹-ivirato hoti \Be III 310/, paraÃ±ca samphappalÄ• pÄ• veramaá¹‡iyÄ• samÄ• dapeti, s
422/ veramaá¹‡iyÄ• ca vaá¹‡á¹‡aá¹ƒ bhÄ• sati. evamassÄ• yaá¹ƒ vacÄ«samÄ• cÄ• ro tiko

``so buddhe aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ•
buddho bhagavÄ• ti; dhamme \Ee V 356/ ... pe ... saá¹…ghe aveccappasÄ• dena samannÄ
bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti. ariyaka
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. yato kho, gahapata
sattahi saddhammehi {dhammehi (Ce) } samannÄ• gato hoti imehi catÅ«hi Ä• kaá¹…khiyeh
Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡
{khÄ«á¹‡atiracchÄ• nayoniyo (Ce Se Ke Ee), khÄ«á¹‡atiracchÄ• nayoniko (Katthaci) } khÄ«
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb

evaá¹ƒ vutte veá¸·udvÄ• reyyakÄ• brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ etadavocuá¹
gotama ... pe ... ete mayaá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±
upÄ• sake no bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upete {pÄ• á¹‡upetaá¹ƒ (Kattha
ti. sattamaá¹ƒ.

8. paá¹-hamagiÃ±jakÄ• vasathasuttaá¹ƒ

<1004> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ã±Ä• tike viharati giÃ±jakÄ• v
Ä• nando yena bhagavÄ• tenupasaá¹…kami \Se V 447/; upasaá¹…kamitvÄ• bhagavantaá

nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``sÄ• á¸·ho nÄ• ma, bhante, bhikkhu kÄ• laá¹…kato; tassa kÄ• gati ko abhisamparÄ• yo? n
bhikkhunÄ« kÄ• laá¹…katÄ• ; tassÄ• kÄ• gati ko abhisamparÄ• yo? sudatto nÄ• ma, bhan
tassa kÄ• gati ko abhisamparÄ• yo? sujÄ• tÄ• nÄ• ma, bhante, upÄ• sikÄ• kÄ• laá¹…katÄ
abhisamparÄ• yoâ€™â€™ ti?

``sÄ• á¸·ho \Be III 311/, Ä• nanda, bhikkhu kÄ• laá¹…kato Ä• savÄ• naá¹ƒ khayÄ• anÄ• sa
paÃ±Ã±Ä• vimuttiá¹ƒ \Ne III 423/ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ•
nandÄ• , Ä• nanda, bhikkhunÄ« kÄ• laá¹…katÄ• paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá
parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yinÄ« anÄ• vattidhammÄ• tasmÄ• lokÄ• . su
kÄ• laá¹…kato tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanu
imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karissati. sujÄ• tÄ• , Ä• nanda, upÄ• sikÄ• kÄ
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhipa

``anacchariyaá¹ƒ kho panetaá¹ƒ, Ä• nanda, yaá¹ƒ manussabhÅ«to kÄ• laá¹ƒ kareyya; tasm
kÄ• laá¹…kate upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipucchissatha. vihesÄ• pesÄ• , Ä• n
tasmÄ• tihÄ• nanda \Se V 448/, dhammÄ• dÄ• saá¹ƒ nÄ• ma dhammapariyÄ• yaá¹ƒ deses
ariyasÄ• vako Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anira
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• ta
sambodhiparÄ• yaá¹‡oâ€™â€™ â€™.

``katamo ca so, Ä• nanda, dhammÄ• dÄ• so dhammapariyÄ• yo; yena samannÄ• gato ariy
attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb

``idha, Ä• nanda, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itipi so
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... ari
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. ayaá¹ƒ kho so, Ä• n
dhammapariyÄ• yo; yena samannÄ• gato ariyasÄ• vako Ä• kaá¹…khamÄ• no attanÄ• va at
`khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yadugg
sotÄ• pannohamasmi avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti. a

(tÄ«á¹‡ipi suttantÄ• ni ekanidÄ• nÄ• ni).

9. dutiyagiÃ±jakÄ• vasathasuttaá¹ƒ

<1005> ekamantaá¹ƒ \Be III 312/ \Ne III 424/ \Ee V 358/ nisinno kho Ä• yasmÄ• Ä• nando

--- ``asoko nÄ• ma, bhante, bhikkhu kÄ• laá¹…kato; tassa kÄ• gati, ko \Se V 449/ abhisamp
bhante, bhikkhunÄ« kÄ• laá¹…katÄ• ... pe ... asoko nÄ• ma, bhante, upÄ• sako kÄ• laá¹…k
nÄ• ma, bhante, upÄ• sikÄ• kÄ• laá¹…katÄ• ; tassÄ• kÄ• gati, ko abhisamparÄ• yoâ€™â

``asoko, Ä• nanda, bhikkhu kÄ• laá¹…kato Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimu
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja vihÄ• si ... pe ... (pu
ekanidÄ• naá¹ƒ).

``ayaá¹ƒ kho so, Ä• nanda, dhammÄ• dÄ• so dhammapariyÄ• yo; yena samannÄ• gato ari
attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb
navamaá¹ƒ.

10. tatiyagiÃ±jakÄ• vasathasuttaá¹ƒ

<1006> ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``kak
Ã±Ä• tike upÄ• sako kÄ• laá¹…kato; tassa kÄ• gati, ko abhisamparÄ• yo? kaá¸·ibho nÄ• m
... pe ... nikato nÄ• ma, bhante, Ã±Ä• tike upÄ• sako ... pe ... kaá¹-issaho nÄ• ma, bhante, Ã
pe ... tuá¹-á¹-ho nÄ• ma, bhante, Ã±Ä• tike upÄ• sako ... pe ... santuá¹-á¹-ho nÄ• ma, bhant
... pe ... bhaddo nÄ• ma, bhante, Ã±Ä• tike upÄ• sako ... pe ... subhaddo nÄ• ma, bhante, Ã
kÄ• laá¹…kato; tassa kÄ• gati ko abhisamparÄ• yoâ€™â€™ ti?

``kakkaá¹-o \Se V 450/, Ä• nanda, upÄ• sako kÄ• laá¹…kato paÃ±cannaá¹ƒ orambhÄ• giyÄ
parikkhayÄ• opapÄ• tiko tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• lokÄ• . kaá¸·ibh
V 359/ ... pe ... nikato, Ä• nanda ... pe ... kaá¹-issaho, Ä• nanda \Be III 313/ ... pe ... tuá¹-á¹-h
... pe ... santuá¹-á¹-ho, Ä• nanda ... pe ... bhaddo, Ä• nanda ... pe ... subhaddo, Ä• nanda, u
kÄ• laá¹…kato paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opa
anÄ• vattidhammo tasmÄ• lokÄ• . (sabbe ekagatikÄ• kÄ• tabbÄ•).

``paropaÃ±Ã±Ä• sa, Ä• nanda, Ã±Ä• tike upÄ• sakÄ• kÄ• laá¹…katÄ• paÃ±cannaá¹ƒ oran
parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• . sÄ•
upÄ• sakÄ• kÄ• laá¹…katÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamo
sakadÄ• gÄ• mino; sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ karissanti. chÄ•
paÃ±casatÄ• ni Ã±Ä• tike upÄ• sakÄ• kÄ• laá¹…katÄ• tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ p
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• .

``anacchariyaá¹ƒ kho panetaá¹ƒ, Ä• nanda, yaá¹ƒ manussabhÅ«to kÄ• laá¹ƒ kareyya; tasm
kÄ• laá¹…kate upasaá¹…kamitvÄ• etamatthaá¹ƒ paá¹-ipucchissatha. vihesÄ• pesÄ• , Ä• n

tasmÄ• tihÄ• nanda, dhammÄ• dÄ• saá¹ƒ nÄ• ma dhammapariyÄ• yaá¹ƒ desessÄ• mi; yen
Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi \Se V 45
khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• ta
sambodhiparÄ• yaá¹‡oâ€™â€™ â€™.

``katamo ca so, Ä• nanda, dhammÄ• dÄ• so dhammapariyÄ• yo; yena samannÄ• gato ariy
attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb

``idhÄ• nanda \Ee V 360/, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti
... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ...
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. ayaá¹ƒ kho so, Ä• n
dhammapariyÄ• yo; yena samannÄ• gato ariyasÄ• vako Ä• kaá¹…khamÄ• no attanÄ• va \N
--- `khÄ«á¹‡anirayomhi khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo \Be III 314/
khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to, sotÄ• pannohamasmi avinipÄ• tadhammo niyato samb
dasamaá¹ƒ.

veá¸·udvÄ• ravaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

rÄ• jÄ• ogadhadÄ«ghÄ• vu, sÄ• riputtÄ• pare duve.

thapatÄ« veá¸·udvÄ• reyyÄ• , giÃ±jakÄ• vasathe tayoti ||

2. rÄ• jakÄ• rÄ• mavaggo

1. sahassabhikkhunisaá¹…ghasuttaá¹ƒ

<1007> ekaá¹ƒ \Se V 452/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati rÄ• jakÄ• rÄ• me
sahassabhikkhunisaá¹…gho {sahasso bhikkhunisaá¹ƒgho (Ce) } yena bhagavÄ• tenupasaá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho tÄ•
etadavoca ---

``catÅ«hi kho, bhikkhuniyo, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avin
sambodhiparÄ• yaá¹‡o. katamehi catÅ«hi? idha, bhikkhuniyo, ariyasÄ• vako buddhe avecca
hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dham
... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato hoti, akhaá¹‡á¸• ehi ... pe ...

samÄ• dhisaá¹ƒvattanikehi. imehi kho, bhikkhuniyo, catÅ«hi dhammehi samannÄ• gato ariy
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. brÄ• hmaá¹‡asuttaá¹ƒ

<1008> sÄ• vatthinidÄ• naá¹ƒ \Ne III 427/. ``brÄ• hmaá¹‡Ä• , bhikkhave, udayagÄ• miniá¹ƒ
paÃ±Ã±apenti. te sÄ• vakaá¹ƒ evaá¹ƒ samÄ• dapenti --- `ehi tvaá¹ƒ, ambho purisa, kÄ• lass
pÄ• cÄ«namukho yÄ• hi. so tvaá¹ƒ mÄ• sobbhaá¹ƒ parivajjehi, mÄ• \Be III 315/ papÄ• taá
kaá¹‡á¸• akaá¹-hÄ• naá¹ƒ {kaá¹‡á¸• akaá¹ƒ á¹-hÄ• naá¹ƒ (Ee Katthaci) }, mÄ• candaniyaá¹
yattha {yattheva (Se Ke), yÄ• ni vÄ• (Ce) } papateyyÄ• si tattheva maraá¹‡aá¹ƒ Ä• gameyy
ambho purisa, kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjis

``taá¹ƒ \Se V 453/ kho panetaá¹ƒ, bhikkhave, brÄ• hmaá¹‡Ä• naá¹ƒ bÄ• lagamanametaá¹ƒ
(Ce) } mÅ«á¸·hagamanametaá¹ƒ na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasam
sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati. ahaÃ±ca kho, bhikkhave, ariyassa vinaye uda
paÃ±Ã±apemi; yÄ• ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä•
saá¹ƒvattati.

``katamÄ• ca sÄ• , bhikkhave, udayagÄ• minÄ« paá¹-ipadÄ• ; yÄ• ekantanibbidÄ• ya ... p
saá¹ƒvattati? idha \Ee V 362/, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena saman
bhagavÄ• arahaá¹ƒ sammÄ• sambuddho ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho b
saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ•
ayaá¹ƒ kho sÄ• , bhikkhave, udayagÄ• minÄ« paá¹-ipadÄ• ekantanibbidÄ• ya ... pe ... nibb
saá¹ƒvattatÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. Ä• nandattherasuttaá¹ƒ

<1009> ekaá¹ƒ samayaá¹ƒ Ä• yasmÄ• ca Ä• nando Ä• yasmÄ• ca sÄ• riputto sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmatÄ• Ä• nanden
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kh
Ä• yasmantaá¹ƒ \Se V 454/ Ä• nandaá¹ƒ etadavoca --- ``katinaá¹ƒ kho, Ä• vuso Ä• nanda \
pahÄ• nÄ• , katinaá¹ƒ dhammÄ• naá¹ƒ samannÄ• gamanahetu, evamayaá¹ƒ pajÄ• bhagav
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti? ``catunnaá¹ƒ kho, Ä• v
catunnaá¹ƒ dhammÄ• naá¹ƒ samannÄ• gamanahetu, evamayaá¹ƒ pajÄ• bhagavatÄ• byÄ•
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti.

``katamesaá¹ƒ \Be III 316/ catunnaá¹ƒ? yathÄ• rÅ«pena kho, Ä• vuso, buddhe appasÄ• de

puthujjano kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nira
tathÄ• rÅ«passa \Ee V 363/ buddhe appasÄ• do na hoti. yathÄ• rÅ«pena ca kho, Ä• vuso, b
samannÄ• gato sutavÄ• ariyasÄ• vako kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ s
tathÄ• rÅ«passa buddhe aveccappasÄ• do hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devan
bhagavÄ• â€™â€™ ti.

``yathÄ• rÅ«pena ca kho, Ä• vuso, dhamme appasÄ• dena samannÄ• gato assutavÄ• put
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati tathÄ• rÅ«passa dham
yathÄ• rÅ«pena ca kho, Ä• vuso, dhamme aveccappasÄ• dena samannÄ• gato sutavÄ• an
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati tathÄ• rÅ«passa dhamme avecc
--- svÄ• kkhÄ• to bhagavatÄ• dhammo ... pe ... viÃ±Ã±Å«hÄ«ti.

``yathÄ• rÅ«pena ca kho, Ä• vuso, saá¹…ghe appasÄ• dena samannÄ• gato assutavÄ• pu
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati tathÄ• rÅ«pas
hoti. yathÄ• rÅ«pena ca kho, Ä• vuso, saá¹…ghe aveccappasÄ• dena samannÄ• gato sutav
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati tathÄ• rÅ«passa saá¹…
suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lok

``yathÄ• rÅ«pena ca kho, Ä• vuso, dussÄ«lyena samannÄ• gato assutavÄ• puthujjano kÄ•
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati tathÄ• rÅ«passa duss
yathÄ• rÅ«pehi ca kho, Ä• vuso, ariyakantehi sÄ«lehi samannÄ• gato sutavÄ• ariyasÄ• vak
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati tathÄ• rÅ«pÄ• ni ariyaka
akhaá¹‡á¸• Ä• ni ... pe ... samÄ• dhisaá¹ƒvattanikÄ• ni. imesaá¹ƒ \Ee V 364/ kho, Ä• vuso, c
pahÄ• nÄ• imesaá¹ƒ catunnaá¹ƒ \Be III 317/ dhammÄ• naá¹ƒ samannÄ• gamanahetu evan
byÄ• katÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™

4. duggatibhayasuttaá¹ƒ

<1010> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako sabbaduggatibhaya
katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako \Se V 456/ buddhe aveccappasÄ• dena s
so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ...
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
bhikkhave, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sabbaduggatibhayaá¹ƒ samat
catutthaá¹ƒ.

5. duggativinipÄ• tabhayasuttaá¹ƒ

<1011> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako sabbaduggativinipÄ

hoti. katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena saman
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
bhikkhave, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sabbaduggativinipÄ• tabhayaá
ti. paÃ±camaá¹ƒ.

6. paá¹-hamamittÄ• maccasuttaá¹ƒ

<1012> ``ye te, bhikkhave, anukampeyyÄ• tha, ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ --- mittÄ
vÄ• sÄ• lohitÄ• vÄ• --- te, bhikkhave, catÅ«su sotÄ• pattiyaá¹…gesu samÄ• dapetabbÄ•
patiá¹-á¹-hÄ• petabbÄ• . katamesu catÅ«su? buddhe \Ee V 365/ aveccappasÄ• de samÄ• d
patiá¹-á¹-hÄ• petabbÄ• --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho
pe ... saá¹…ghe ... pe ... ariyakantesu sÄ«lesu samÄ• dapetabbÄ• , nivesetabbÄ• , patiá¹-á
akhaá¹‡á¸• esu ... pe ... samÄ• dhisaá¹ƒvattanikesu. ye te, bhikkhave, anukampeyyÄ• tha \S
sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ --- mittÄ• vÄ• amaccÄ• \Be III 318/ vÄ• Ã±Ä• tÄ« vÄ• sÄ• l
imesu catÅ«su sotÄ• pattiyaá¹…gesu samÄ• dapetabbÄ• , nivesetabbÄ• , patiá¹-á¹-hÄ• pet
chaá¹-á¹-haá¹ƒ.

7. dutiyamittÄ• maccasuttaá¹ƒ

<1013> ``ye te, bhikkhave, anukampeyyÄ• tha, ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ --- mittÄ
vÄ• sÄ• lohitÄ• vÄ• --- te, bhikkhave, catÅ«su sotÄ• pattiyaá¹…gesu samÄ• dapetabbÄ• ,
patiá¹-á¹-hÄ• petabbÄ• . katamesu catÅ«su? buddhe aveccappasÄ• de samÄ• dapetabbÄ•
patiá¹-á¹-hÄ• petabbÄ• --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho

``siyÄ• , bhikkhave, catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ --- pathavÄ«dhÄ•
tejodhÄ• tuyÄ• , vÄ• yodhÄ• tuyÄ• --- na tveva buddhe aveccappasÄ• dena samannÄ• gat
aÃ±Ã±athattaá¹ƒ. tatridaá¹ƒ aÃ±Ã±athattaá¹ƒ --- so vata buddhe aveccappasÄ• dena saman
nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapajjissatÄ«â€™â€™ ti --- ne
vijjati. ``dhamme ... pe ... saá¹…ghe ... pe ... ariyakantesu sÄ«lesu samÄ• dapetabbÄ• , nive
patiá¹-á¹-hÄ• petabbÄ• akhaá¹‡á¸• esu ... pe ... samÄ• dhisaá¹ƒvattanikesu. siyÄ• , bhikkha
mahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ --- pathavÄ«dhÄ• tuyÄ• , Ä• podhÄ• tuyÄ• , tejodh
tveva ariyakantehi \Ee V 366/ sÄ«lehi samannÄ• gatassa ariyasÄ• vakassa siyÄ• aÃ±Ã±at
aÃ±Ã±athattaá¹ƒ --- so vata ariyakantehi sÄ«lehi samannÄ• gato ariyasÄ• vako \Se V 458/
tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapajjissatÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.
anukampeyyÄ• tha, ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ --- mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä•
bhikkhave \Ne III 431/, imesu catÅ«su sotÄ• pattiyaá¹…gesu samÄ• dapetabbÄ• , nivesetab
patiá¹-á¹-hÄ• petabbÄ• â€™â€™ ti. sattamaá¹ƒ.

8. paá¹-hamadevacÄ• rikasuttaá¹ƒ

<1014> sÄ• vatthinidÄ• naá¹ƒ. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no --- seyyathÄ• pi
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• \Be III 319/ bÄ• haá¹ƒ samiÃ±
jetavane antarahito devesu tÄ• vatiá¹ƒsesu pÄ• turahosi. atha kho sambahulÄ• tÄ• vatiá¹ƒs
yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasm
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho tÄ• devatÄ• yo Ä
etadavoca ---

``sÄ• dhu kho, Ä• vuso, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti --- itipi so
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. buddhe aveccappasÄ• dena samannÄ• gamana
sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. sÄ•
... pe ... saá¹…ghe ... pe ... sÄ• dhu kho, Ä• vuso, ariyakantehi sÄ«lehi samannÄ• gamanaá
... pe ... \Se V 459/ samÄ• dhisaá¹ƒvattanikehi. ariyakantehi \Ee V 367/ sÄ«lehi samannÄ• g
Ä• vuso, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹
ti.

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ
pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. buddhe aveccappasÄ• dena sama
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
sÄ• dhu kho, mÄ• risa moggallÄ• na, dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«
hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gan
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
upapajjantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyadevacÄ• rikasuttaá¹ƒ

<1015> sÄ• vatthinidÄ• naá¹ƒ \Ne III 432/. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no --- se
puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyy
antarahito devesu tÄ• vatiá¹ƒsesu pÄ• turahosi. atha kho sambahulÄ• tÄ• vatiá¹ƒsakÄ• yik
mahÄ• moggallÄ• no tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ•
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ \Be III 320/ á¹-hitÄ• kho tÄ• devatÄ• yo Ä• yas
etadavoca ---

``sÄ• dhu \Se V 460/ kho, Ä• vuso, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hot
... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. buddhe aveccappasÄ• dena samann
evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ

Ä• vuso, dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ h
... samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, Ä• vuso, ev
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™ ti

``sÄ• dhu kho, mÄ• risa moggallÄ• na, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ
pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. buddhe aveccappasÄ• dena sama
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
sÄ• dhu kho, mÄ• risa moggallÄ• na, dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«
hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gan
moggallÄ• na, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sa
ti. navamaá¹ƒ.

10. tatiyadevacÄ• rikasuttaá¹ƒ

<1016> atha kho bhagavÄ• --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ
pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva --- jetavane antarahito devesu tÄ• vati
\Se V 461/ kho sambahulÄ• tÄ• vatiá¹ƒsakÄ• yikÄ• devatÄ• yo yena bhagavÄ• tenupasaá
\Ne III 433/ bhagavantaá¹ƒ abhivÄ• detvÄ• \Ee V 368/ ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekama
devatÄ• yo bhagavÄ• etadavoca ---

``sÄ• dhu kho, Ä• vuso, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti --- itipi so
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. buddhe aveccappasÄ• dena samannÄ• gamana
sattÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• . sÄ• dhu kho
pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akhaá¹‡á¸• ehi ... p
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, Ä• vuso, eva
sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti.

``sÄ• dhu kho, mÄ• risa, buddhe aveccappasÄ• dena samannÄ• gamanaá¹ƒ hoti --- itipi so
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. buddhe aveccappasÄ• dena samannÄ•
evamayaá¹ƒ pajÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• .
pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gamanaá¹ƒ hoti akhaá¹‡á¸• ehi ... p
samÄ• dhisaá¹ƒvattanikehi. ariyakantehi sÄ«lehi samannÄ• gamanahetu kho, mÄ• risa, eva
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti. dasamaá¹ƒ.

rÄ• jakÄ• rÄ• mavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

sahassabrÄ• hmaá¹‡Ä• nanda \Se V 462/, duggati apare duve.

mittÄ• maccÄ• duve vuttÄ• , tayo ca devacÄ• rikÄ• ti ||

3. saraá¹‡Ä• nivaggo

1. paá¹-hamamahÄ• nÄ• masuttaá¹ƒ

<1017> evaá¹ƒ \Se V 463/ \Ne III 434/ \Ee V 369/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagav
kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenu
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ
etadavoca --- ``idaá¹ƒ, bhante, kapilavatthu iddhaÃ±ceva phÄ«taÃ±ca bÄ• hujaÃ±Ã±aá¹ƒ Ä
sambÄ• dhabyÅ«haá¹ƒ. so khvÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ vÄ• payirupÄ• sitvÄ• mar
sÄ• yanhasamayaá¹ƒ kapilavatthuá¹ƒ pavisanto; bhantenapi {vibbhantenapi (Ce), bhamante
hatthinÄ• samÄ• gacchÄ• mi \Be III 322/; bhantenapi assena samÄ• gacchÄ• mi; bhantena
bhantenapi sakaá¹-ena samÄ• gacchÄ• mi; bhantenapi purisena samÄ• gacchÄ• mi. tassa
samaye mussateva {musateva (?) } bhagavantaá¹ƒ Ä• rabbha sati, mussati {musati (?) } dh
mussati saá¹…ghaá¹ƒ Ä• rabbha sati. tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti --- `imamhi cÄ•
kareyyaá¹ƒ, kÄ• mayhaá¹ƒ gati, ko abhisamparÄ• yoâ€™â€™ â€™ ti?

``mÄ• bhÄ• yi, mahÄ• nÄ• ma, mÄ• bhÄ• yi, mahÄ• nÄ• ma! apÄ• pakaá¹ƒ te maraá¹‡aá
kÄ• laá¹ƒkiriyÄ• {kÄ• lakiriyÄ• (Ce Se Ke) }. yassa kassaci, mahÄ• nÄ• ma, dÄ«gharattaá¹
cittaá¹ƒ sÄ«laparibhÄ• vitaá¹ƒ cittaá¹ƒ sutaparibhÄ• vitaá¹ƒ cittaá¹ƒ cÄ• gaparibhÄ• vitaá¹ƒ
paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ, tassa yo hi khvÄ• yaá¹ƒ kÄ• yo rÅ«pÄ« cÄ• tumahÄ• b
(Ce Se Ke) } mÄ• tÄ• pettikasambhavo \Ee V 370/ odanakummÄ• sÅ«pacayo \Se V 464/
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo. taá¹ƒ idheva kÄ• kÄ• vÄ•
kulalÄ• vÄ• khÄ• danti sunakhÄ• vÄ• khÄ• danti siá¹…gÄ• lÄ• {sigÄ• lÄ• (Ce Se Ke Ee
pÄ• á¹‡akajÄ• tÄ• khÄ• danti; yaÃ±ca khvassa cittaá¹ƒ dÄ«gharattaá¹ƒ saddhÄ• paribhÄ•
paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ taá¹ƒ uddhagÄ• mi hoti visesagÄ• mi.

``seyyathÄ• pi, mahÄ• nÄ• ma, puriso sappikumbhaá¹ƒ vÄ• telakumbhaá¹ƒ vÄ• gambhÄ«
bhindeyya. tatra yÄ• assa sakkharÄ• vÄ• kaá¹-halÄ• {kathalÄ• (Ee Katthaci) } vÄ• sÄ•
khvassa tatra sappi vÄ• telaá¹ƒ vÄ• taá¹ƒ uddhagÄ• mi assa visesagÄ• mi. evameva kho,
435/ kassaci dÄ«gharattaá¹ƒ saddhÄ• paribhÄ• vitaá¹ƒ cittaá¹ƒ ... pe ... paÃ±Ã±Ä• paribhÄ•
yo hi khvÄ• yaá¹ƒ kÄ• yo rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettikasambhavo odanaku
aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsanadhammo taá¹ƒ idheva kÄ• kÄ• vÄ•
kulalÄ• vÄ• khÄ• danti sunakhÄ• vÄ• khÄ• danti siá¹…gÄ• lÄ• vÄ• khÄ• danti vividhÄ•
yaÃ±ca khvassa cittaá¹ƒ dÄ«gharattaá¹ƒ saddhÄ• paribhÄ• vitaá¹ƒ ... pe ... paÃ±Ã±Ä• parib

uddhagÄ• mi hoti visesagÄ• mi. tuyhaá¹ƒ kho pana, mahÄ• nÄ• ma, dÄ«gharattaá¹ƒ saddh
pe ... paÃ±Ã±Ä• paribhÄ• vitaá¹ƒ cittaá¹ƒ \Ee V 371/. mÄ• bhÄ• yi, mahÄ• nÄ• ma \Be III 3
mahÄ• nÄ• ma! apÄ• pakaá¹ƒ te maraá¹‡aá¹ƒ bhavissati, apÄ• pikÄ• kÄ• laá¹ƒkiriyÄ• â€™

2. dutiyamahÄ• nÄ• masuttaá¹ƒ

<1018> evaá¹ƒ \Se V 465/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati ka
nigrodhÄ• rÄ• me. atha kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami; upas
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhag
``idaá¹ƒ, bhante, kapilavatthu iddhaÃ±ceva phÄ«taÃ±ca bÄ• hujaÃ±Ã±aá¹ƒ Ä• kiá¹‡á¹‡ama
sambÄ• dhabyÅ«haá¹ƒ. so khvÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ vÄ• payirupÄ• sitvÄ• mar
sÄ• yanhasamayaá¹ƒ kapilavatthuá¹ƒ pavisanto; bhantenapi hatthinÄ• samÄ• gacchÄ• mi;
samÄ• gacchÄ• mi; bhantenapi rathena samÄ• gacchÄ• mi; bhante, napi sakaá¹-ena samÄ
purisena samÄ• gacchÄ• mi. tassa mayhaá¹ƒ, bhante, tasmiá¹ƒ samaye mussateva bhagav
mussati dhammaá¹ƒ Ä• rabbha sati, mussati saá¹…ghaá¹ƒ Ä• rabbha sati. tassa mayhaá¹ƒ,
`imamhi cÄ• haá¹ƒ samaye kÄ• laá¹ƒ kareyyaá¹ƒ, kÄ• mayhaá¹ƒ gati, ko abhisamparÄ• yo

``mÄ• bhÄ• yi, mahÄ• nÄ• ma, mÄ• bhÄ• yi, mahÄ• nÄ• ma! apÄ• pakaá¹ƒ te maraá¹‡aá
kÄ• laá¹ƒkiriyÄ• . catÅ«hi kho, mahÄ• nÄ• ma, dhammehi samannÄ• gato ariyasÄ• vako nib
nibbÄ• napabbhÄ• ro. katamehi catÅ«hi? idha, mahÄ• nÄ• ma, ariyasÄ• vako buddhe avec
--- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme .
466/ ... pe ... ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaa

``seyyathÄ• pi \Ne III 436/, mahÄ• nÄ• ma, rukkho pÄ• cÄ«naninno pÄ• cÄ«napoá¹‡o pÄ•
mÅ«lacchinno katamena papateyyÄ• â€™â€™ ti? ``yena, bhante, ninno yena poá¹‡o yena
``evameva kho, mahÄ• nÄ• ma, imehi catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako nib
nibbÄ• napabbhÄ• roâ€™â€™ ti. dutiyaá¹ƒ.

3. godhasakkasuttaá¹ƒ

<1019> kapilavatthunidÄ• naá¹ƒ \Be III 324/. atha kho mahÄ• nÄ• mo sakko yena godhÄ•
upasaá¹…kamitvÄ• godhaá¹ƒ sakkaá¹ƒ etadavoca --- ``katihi \Ee V 372/ {katÄ«hi (Ee Katth
oloketabbÄ• } tvaá¹ƒ, godhe, dhammehi samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ Ä• jÄ•
niyataá¹ƒ sambodhiparÄ• yaá¹‡aâ€™â€™ nti?

``tÄ«hi khvÄ• haá¹ƒ, mahÄ• nÄ• ma, dhammehi samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹
niyataá¹ƒ sambodhiparÄ• yaá¹‡aá¹ƒ. katamehi tÄ«hi? idha, mahÄ• nÄ• ma, ariyasÄ• vako b
samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bh

... saá¹…ghe aveccappasÄ• dena samannÄ• gato hoti --- suppaá¹-ipanno bhagavato sÄ• va
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti. imehi khvÄ• haá¹ƒ, mahÄ• nÄ• ma, tÄ«hi dham
sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• mi avinipÄ• tadhammaá¹ƒ niyataá¹ƒ sambodhiparÄ• yaá

``tvaá¹ƒ pana, mahÄ• nÄ• ma, katihi dhammehi samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ
avinipÄ• tadhammaá¹ƒ niyataá¹ƒ sambodhiparÄ• yaá¹‡aâ€™â€™ nti? ``catÅ«hi khvÄ• haá
samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• mi avinipÄ• tadhammaá¹ƒ niyataá¹ƒ
catÅ«hi? idha, godhe, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itip
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... ari
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. imehi khvÄ• haá¹ƒ,
samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• mi avinipÄ• tadhammaá¹ƒ niyataá¹ƒ

``Ä• gamehi tvaá¹ƒ, mahÄ• nÄ• ma, Ä• gamehi tvaá¹ƒ, mahÄ• nÄ• ma! bhagavÄ• va etaá¹
samannÄ• gataá¹ƒ vÄ• asamannÄ• gataá¹ƒ vÄ• â€™â€™ ti. ``Ä• yÄ• ma, godhe, yena bha
upasaá¹…kamitvÄ• \Ne III 437/ bhagavato etamatthaá¹ƒ Ä• rocessÄ• mÄ• â€™â€™ ti. ath
sakko godhÄ• ca sakko yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ

``idhÄ• haá¹ƒ \Be III 325/, bhante, yena godhÄ• sakko tenupasaá¹…kamiá¹ƒ; upasaá¹…ka
etadavocaá¹ƒ --- `katihi tvaá¹ƒ, godhe, dhammehi samannÄ• gataá¹ƒ sotÄ• pannapuggalaá
avinipÄ• tadhammaá¹ƒ niyataá¹ƒ sambodhiparÄ• yaá¹‡aá¹ƒâ€™ ? evaá¹ƒ \Se V 468/ vutte,
etadavoca ---

``tÄ«hi khvÄ• haá¹ƒ, mahÄ• nÄ• ma, dhammehi samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹
niyataá¹ƒ sambodhiparÄ• yaá¹‡aá¹ƒ. katamehi tÄ«hi? idha, mahÄ• nÄ• ma, ariyasÄ• vako b
samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bh
... saá¹…ghe aveccappasÄ• dena samannÄ• gato hoti --- suppaá¹-ipanno bhagavato sÄ• va
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti. imehi khvÄ• haá¹ƒ, mahÄ• nÄ• ma, tÄ«hi dham
sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• mi avinipÄ• tadhammaá¹ƒ niyataá¹ƒ sambodhiparÄ• yaá
katamehi dhammehi samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• si avinipÄ• tadh
sambodhiparÄ• yaá¹‡aâ€™â€™ nti?

``evaá¹ƒ vuttÄ• haá¹ƒ, bhante, godhaá¹ƒ sakkaá¹ƒ etadavocaá¹ƒ --- `catÅ«hi khvÄ• haá¹ƒ,
samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• mi avinipÄ• tadhammaá¹ƒ niyataá¹ƒ
catÅ«hi? idha, godhe, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itip
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... ari
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. imehi khvÄ• haá¹ƒ,
samannÄ• gataá¹ƒ sotÄ• pannapuggalaá¹ƒ Ä• jÄ• nÄ• mi avinipÄ• tadhammaá¹ƒ niyataá¹ƒ

nti.

``evaá¹ƒ \Se V 469/ vutte, bhante, godhÄ• sakko maá¹ƒ etadavoca --- `Ä• gamehi tvaá¹ƒ, n
tvaá¹ƒ, mahÄ• nÄ• ma! bhagavÄ• va etaá¹ƒ jÄ• neyya etehi dhammehi samannÄ• gataá¹ƒ v
â€™ ti. ``idha \Ee V 374/, bhante, kocideva dhammo samuppÄ• do uppajjeyya, ekato assa b
bhikkhusaá¹…gho \Ne III 438/ ca. yeneva bhagavÄ• tenevÄ• haá¹ƒ assaá¹ƒ. evaá¹ƒ pasan
bhagavÄ• dhÄ• retu. idha, bhante, kocideva dhammo samuppÄ• do uppajjeyya, ekato assa
bhikkhusaá¹…gho bhikkhunisaá¹…gho ca. yeneva bhagavÄ• tenevÄ• haá¹ƒ assaá¹ƒ. evaá
bhagavÄ• dhÄ• retu. idha, bhante, kocideva dhammo samuppÄ• do uppajjeyya, ekato assa
bhikkhusaá¹…gho \Be III 326/ bhikkhunisaá¹…gho ca upÄ• sakÄ• ca. yeneva bhagavÄ• te
pasannaá¹ƒ maá¹ƒ, bhante, bhagavÄ• dhÄ• retu. idha, bhante, kocideva dhammo samuppÄ
bhagavÄ• ekato bhikkhusaá¹…gho bhikkhunisaá¹…gho upÄ• sakÄ• upÄ• sikÄ• yo ca. yen
assaá¹ƒ. evaá¹ƒ pasannaá¹ƒ maá¹ƒ, bhante, bhagavÄ• dhÄ• retu. idha, bhante, kocideva d
uppajjeyya, ekato assa bhagavÄ• ekato bhikkhusaá¹…gho bhikkhunisaá¹…gho upÄ• sakÄ•
samÄ• rako sabrahmako sassamaá¹‡abrÄ• hmaá¹‡Ä« \Se V 470/ pajÄ• sadevamanussÄ•
assaá¹ƒ. evaá¹ƒ pasannaá¹ƒ maá¹ƒ, bhante, bhagavÄ• dhÄ• retÅ«â€™â€™ ti. ``evaá¹ƒvÄ•
mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ kiá¹ƒ vadesÄ«â€™â€™ ti? ``evaá¹ƒvÄ• dÄ• haá¹ƒ, bhante, ma
vadÄ• mi, aÃ±Ã±atra kalyÄ• á¹‡Ä• aÃ±Ã±atra kusalÄ• â€™â€™ ti. tatiyaá¹ƒ.

4. paá¹-hamasaraá¹‡Ä• nisakkasuttaá¹ƒ

<1020> kapilavatthunidÄ• naá¹ƒ \Ee V 375/. tena kho pana samayena saraá¹‡Ä• ni {sarakÄ
kÄ• laá¹…kato hoti. so bhagavatÄ• byÄ• kato --- ``sotÄ• panno avinipÄ• tadhammo niyato s
ti. tatra sudaá¹ƒ sambahulÄ• sakkÄ• saá¹…gamma samÄ• gamma ujjhÄ• yanti khÄ«yanti
vata, bho, abbhutaá¹ƒ vata, bho! ettha dÄ• ni ko na sotÄ• panno bhavissati! yatra hi nÄ• ma
kÄ• laá¹…kato; so bhagavatÄ• byÄ• kato --- `sotÄ• panno avinipÄ• tadhammo niyato samb
saraá¹‡Ä• ni sakko sikkhÄ• dubbalyamÄ• pÄ• di, majjapÄ• naá¹ƒ apÄ• yÄ«â€™â€™ ti.

atha kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etada
saraá¹‡Ä• ni sakko kÄ• laá¹…kato. so bhagavatÄ• byÄ• kato --- `sotÄ• panno avinipÄ• tadh
sambodhiparÄ• yaá¹‡oâ€™ ti. tatra sudaá¹ƒ, bhante, sambahulÄ• sakkÄ• saá¹…gamma s
khÄ«yanti vipÄ• centi --- ``acchariyaá¹ƒ \Se V 471/ vata bho, abbhutaá¹ƒ vata bho! ettha dÄ
na sotapanno bhavissati! yatra hi nÄ• ma saraá¹‡Ä• ni sakko kÄ• laá¹…kato; so bhagavatÄ•
--- `sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™ ti. saraá¹‡Ä• ni sak
majjapÄ• naá¹ƒ apÄ• yÄ«â€™â€™ ti.

``yo so, mahÄ• nÄ• ma, dÄ«gharattaá¹ƒ upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato dhammaá

saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato, so kathaá¹ƒ vinipÄ• taá¹ƒ gaccheyya! yaÃ±hi taá¹ƒ, mahÄ•
vadeyya --- `dÄ«gharattaá¹ƒ upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato dhammaá¹ƒ saraá¹‡aá
saraá¹‡aá¹ƒ gatoâ€™ ti, saraá¹‡Ä• ni sakkaá¹ƒ sammÄ• vadamÄ• no vadeyya. saraá¹‡Ä•
sakko dÄ«gharattaá¹ƒ upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato dhammaá¹ƒ saraá¹‡aá¹ƒ gat
gato. so kathaá¹ƒ vinipÄ• taá¹ƒ gaccheyya!

``idha, mahÄ• nÄ• ma, ekacco puggalo buddhe aveccappasÄ• dena samannÄ• gato hoti --
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... hÄ
vimuttiyÄ• ca samannÄ• gato. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÄ
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayampi kho, mahÄ• nÄ•
parimutto tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto apÄ• yaduggativinipÄ• tÄ•

``idha pana, mahÄ• nÄ• ma, ekacco puggalo buddhe aveccappasÄ• dena \Se V 472/ sama
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o na ca vimuttiyÄ• samannÄ• gato. so paÃ±cannaá¹ƒ oramb
parikkhayÄ• opapÄ• tiko hoti tattha parinibbÄ• yÄ« anÄ• vattidhammo tasmÄ• {asmÄ• (S
ayampi kho, mahÄ• nÄ• ma, puggalo parimutto nirayÄ• parimutto tiracchÄ• nayoniyÄ• par
parimutto apÄ• yaduggativinipÄ• tÄ• .

``idha \Ee V 377/ pana, mahÄ• nÄ• ma, ekacco puggalo buddhe aveccappasÄ• dena sama
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
hÄ• sapaÃ±Ã±o na javanapaÃ±Ã±o na ca vimuttiyÄ• samannÄ• gato. so tiá¹‡á¹‡aá¹ƒ saá¹
rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ Ä• gant
440/ karoti \Be III 328/. ayampi kho, mahÄ• nÄ• ma, puggalo parimutto nirayÄ• parimutto ti
parimutto pettivisayÄ• parimutto apÄ• yaduggativinipÄ• tÄ• .

``idha pana, mahÄ• nÄ• ma, ekacco puggalo buddhe aveccappasÄ• dena samannÄ• gato
pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti; dhamme ... pe ... saá¹…ghe ... pe
javanapaÃ±Ã±o na ca vimuttiyÄ• samannÄ• gato. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pari
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oti \Se V 473/. ayampi kho, mahÄ• nÄ• ma
parimutto tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto apÄ• yaduggativinipÄ• tÄ•

``idha pana, mahÄ• nÄ• ma, ekacco puggalo na heva kho buddhe aveccappasÄ• dena sam
... pe ... na saá¹…ghe ... pe ... na hÄ• sapaÃ±Ã±o na javanapaÃ±Ã±o na ca vimuttiyÄ• sam
ime dhammÄ• honti --- saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹
tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya mattaso nijjhÄ• naá¹ƒ khamanti. aya
agantÄ• nirayaá¹ƒ agantÄ• tiracchÄ• nayoniá¹ƒ agantÄ• pettivisayaá¹ƒ agantÄ• apÄ• yaa

``idha pana, mahÄ• nÄ• ma, ekacco puggalo na heva kho buddhe aveccappasÄ• dena sam
... pe ... na saá¹…ghe ... pe ... na hÄ• sapaÃ±Ã±o na javanapaÃ±Ã±o na ca vimuttiyÄ• sam
ime dhammÄ• honti saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ. tathÄ• gate cassa saddhÄ
pemamattaá¹ƒ. ayampi kho, mahÄ• nÄ• ma, puggalo agantÄ• nirayaá¹ƒ agantÄ• tiracchÄ•
pettivisayaá¹ƒ agantÄ• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ. ime cepi, mahÄ• nÄ• ma, mah
dubbhÄ• sitaá¹ƒ Ä• jÄ• neyyuá¹ƒ, ime cÄ• haá¹ƒ {imevÄ• haá¹ƒ (Se Ke), imesÄ• haá¹ƒ (Kat
byÄ• kareyyaá¹ƒ --- `sotÄ• pannÄ• avinipÄ• tadhammÄ• \Se V 474/ niyatÄ• sambodhipar
{kimaá¹…ga (Ce Se Ke Ee) } pana saraá¹‡Ä• niá¹ƒ sakkaá¹ƒ. saraá¹‡Ä• ni, mahÄ• nÄ• ma,
sikkhaá¹ƒ samÄ• diyÄ«â€™â€™ ti. catutthaá¹ƒ.

5. dutiyasaraá¹‡Ä• nisakkasuttaá¹ƒ

<1021> kapilavatthunidÄ• naá¹ƒ \Ne III 441/ \Be III 329/ \Ee V 378/. tena kho pana samaye
kÄ• laá¹…kato hoti. so bhagavatÄ• byÄ• kato --- ``sotÄ• panno avinipÄ• tadhammo niyato
ti. tatra sudaá¹ƒ sambahulÄ• sakkÄ• saá¹…gamma samÄ• gamma ujjhÄ• yanti khÄ«yanti
vata, bho, abbhutaá¹ƒ vata, bho! ettha dÄ• ni ko na sotÄ• panno bhavissati! yatra hi nÄ• ma
kÄ• laá¹…kato. so bhagavatÄ• byÄ• kato --- `sotÄ• panno avinipÄ• tadhammo niyato samb
saraá¹‡Ä• ni sakko sikkhÄ• ya aparipÅ«rakÄ• rÄ« ahosÄ«â€™â€™ ti. atha kho mahÄ• nÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca ---

``idha, bhante, saraá¹‡Ä• ni sakko kÄ• laá¹…kato. so bhagavatÄ• byÄ• kato --- `sotÄ• pan
niyato sambodhiparÄ• yaá¹‡oâ€™ ti. tatra sudaá¹ƒ, bhante, sambahulÄ• sakkÄ• saá¹…ga
khÄ«yanti vipÄ• centi --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho! ettha dÄ• ni ko na s
bhavissati! yatra hi nÄ• ma saraá¹‡Ä• ni sakko kÄ• laá¹…kato. so bhagavatÄ• byÄ• kato ---
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oti. saraá¹‡Ä• ni sakko sikkhÄ• ya aparipÅ
ti.

``yo \Se V 475/ so, mahÄ• nÄ• ma, dÄ«gharattaá¹ƒ upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato, so kathaá¹ƒ vinipÄ• taá¹ƒ gaccheyya! yaÃ±hi taá¹ƒ, mahÄ•
vadeyya --- `dÄ«gharattaá¹ƒ upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato dhammaá¹ƒ saraá¹‡aá
saraá¹‡aá¹ƒ gatoâ€™, saraá¹‡Ä• niá¹ƒ sakkaá¹ƒ sammÄ• vadamÄ• no vadeyya. saraá¹‡Ä
dÄ«gharattaá¹ƒ upÄ• sako buddhaá¹ƒ saraá¹‡aá¹ƒ gato dhammaá¹ƒ saraá¹‡aá¹ƒ gato saá¹
kathaá¹ƒ vinipÄ• taá¹ƒ gaccheyya!

``idha, mahÄ• nÄ• ma, ekacco puggalo buddhe ekantagato hoti abhippasanno --- itipi so bh
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... hÄ

vimuttiyÄ• ca samannÄ• gato \Be III 330/. so Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovi
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati. ayampi kho
puggalo parimutto nirayÄ• parimutto tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto
apÄ• yaduggativinipÄ• tÄ• .

``idha pana, mahÄ• nÄ• ma, ekacco puggalo buddhe ekantagato hoti abhippasanno --- itipi
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... hÄ
na ca vimuttiyÄ• samannÄ• gato. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• n
antarÄ• parinibbÄ• yÄ« hoti, upahaccaparinibbÄ• yÄ« hoti, asaá¹…khÄ• raparinibbÄ• yÄ« h
sasaá¹…khÄ• raparinibbÄ• yÄ« hoti, uddhaá¹ƒsoto hoti \Se V 476/ akaniá¹-á¹-hagÄ• mÄ«. a
puggalo parimutto nirayÄ• parimutto tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto
apÄ• yaduggativinipÄ• tÄ• .

``idha pana, mahÄ• nÄ• ma, ekacco puggalo buddhe ekantagato hoti abhippasanno --- itipi
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... na
javanapaÃ±Ã±o na ca vimuttiyÄ• samannÄ• gato. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pari
tanuttÄ• sakadÄ• gÄ• mÄ« hoti, sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ ka
\Ee V 379/, puggalo parimutto nirayÄ• parimutto tiracchÄ• nayoniyÄ• parimutto pettivisayÄ
apÄ• yaduggativinipÄ• tÄ• .

``idha pana, mahÄ• nÄ• ma, ekacco puggalo buddhe ekantagato hoti abhippasanno --- itipi
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... na
javanapaÃ±Ã±o na ca vimuttiyÄ• samannÄ• gato. so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pari
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o. ayampi kho, mahÄ• nÄ• ma, puggalo pa
tiracchÄ• nayoniyÄ• parimutto pettivisayÄ• parimutto apÄ• yaduggativinipÄ• tÄ• .

``idha pana, mahÄ• nÄ• ma, ekacco puggalo na heva kho buddhe ekantagato hoti abhippa
... pe ... na saá¹…ghe ... pe ... na \Se V 477/ hÄ• sapaÃ±Ã±o na javanapaÃ±Ã±o na ca vimu
api cassa ime dhammÄ• honti --- saddhindriyaá¹ƒ \Be III 331/ ... pe ... paÃ±Ã±indriyaá¹ƒ. ta
\Ne III 443/ cassa dhammÄ• paÃ±Ã±Ä• ya mattaso nijjhÄ• naá¹ƒ khamanti. ayampi kho, ma
nirayaá¹ƒ agantÄ• tiracchÄ• nayoniá¹ƒ agantÄ• pettivisayaá¹ƒ agantÄ• apÄ• yaá¹ƒ dugga

``idha pana, mahÄ• nÄ• ma, ekacco puggalo na heva kho buddhe ekantagato hoti abhippa
... na saá¹…ghe ... pe ... na hÄ• sapaÃ±Ã±o na javanapaÃ±Ã±o na ca vimuttiyÄ• samannÄ
dhammÄ• honti --- saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ. tathÄ• gate cassa saddhÄ•
pemamattaá¹ƒ. ayampi kho, mahÄ• nÄ• ma, puggalo agantÄ• nirayaá¹ƒ agantÄ• tiracchÄ•
pettivisayaá¹ƒ agantÄ• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ.

``seyyathÄ• pi, mahÄ• nÄ• ma, dukkhettaá¹ƒ dubbhÅ«maá¹ƒ avihatakhÄ• á¹‡ukaá¹ƒ, bÄ«jÄ
pÅ«tÄ«ni vÄ• tÄ• tapahatÄ• ni asÄ• rÄ• dÄ• ni asukhasayitÄ• ni {asukhÄ• passayitÄ• ni (Ka
{devo pana sammÄ• (Se Ke), devo na sammÄ• (Katthaci) DN II 438} dhÄ• raá¹ƒ anuppave
bÄ«jÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyyuâ€™â€™ nti? ``no hetaá¹ƒ, bhante
mahÄ• nÄ• ma, idha dhammo durakkhÄ• to {dvÄ• kkhÄ• to (Ee Katthaci) } hoti duppavedito
anupasamasaá¹ƒvattaniko asammÄ• sambuddhappavedito --- idamahaá¹ƒ dukkhettasmiá¹ƒ
dhamme sÄ• vako viharati dhammÄ• nudhammappaá¹-ipanno \Se V 478/ sÄ• mÄ«cippaá¹-i
idamahaá¹ƒ dubbÄ«jasmiá¹ƒ vadÄ• miâ€™â€™.

``seyyathÄ• pi, mahÄ• nÄ• ma, sukhettaá¹ƒ subhÅ«maá¹ƒ suvihatakhÄ• á¹‡ukaá¹ƒ, bÄ«jÄ•
apÅ«tÄ«ni avÄ• tÄ• tapahatÄ• ni sÄ• rÄ• dÄ• ni sukhasayitÄ• ni; devo ca {devo cassa (Se I
dhÄ• raá¹ƒ anuppaveccheyya. api nu tÄ• ni bÄ«jÄ• ni vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä•
``evaá¹ƒ, bhanteâ€™â€™. ``evameva kho, mahÄ• nÄ• ma, idha dhammo svÄ• kkhÄ• to ho
upasamasaá¹ƒvattaniko sammÄ• sambuddhappavedito --- idamahaá¹ƒ sukhettasmiá¹ƒ vad
viharati dhammÄ• nudhammappaá¹-ipanno sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ« ---
vadÄ• mi. kimaá¹…gaá¹ƒ pana saraá¹‡Ä• niá¹ƒ sakkaá¹ƒ! saraá¹‡Ä• ni, mahÄ• nÄ• ma, sal
paripÅ«rakÄ• rÄ« ahosÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. paá¹-hamaanÄ• thapiá¹‡á¸• ikasuttaá¹ƒ

<1022> sÄ• vatthinidÄ• naá¹ƒ \Ne III 444/ \Be III 332/. tena kho pana samayena anÄ• thapi
Ä• bÄ• dhiko hoti dukkhito bÄ• á¸·hagilÄ• no. atha kho anÄ• thapiá¹‡á¸• iko gahapati aÃ±Ã±
Ä• mantesi --- ``ehi tvaá¹ƒ, ambho purisa, yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kama; up
vacanena Ä• yasmato sÄ• riputtassa pÄ• de sirasÄ• vanda --- `anÄ• thapiá¹‡á¸• iko, bhant
dukkhito bÄ• á¸·hagilÄ• no. so Ä• yasmato sÄ• riputtassa pÄ• de sirasÄ• vandatÄ«â€™ ti.
kira, bhante, Ä• yasmÄ• sÄ• riputto yena anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti.

``evaá¹ƒ \Ee V 381/, bhanteâ€™â€™ ti kho so \Se V 479/ puriso anÄ• thapiá¹‡á¸• ikassa g
yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• rip
nisÄ«di. ekamantaá¹ƒ nisinno kho so puriso Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca ---

``anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä• bÄ• dhiko dukkhito bÄ• á¸·hagilÄ• no. so Ä• ya
sirasÄ• vandati. evaÃ±ca vadati --- `sÄ• dhu kira, bhante, Ä• yasmÄ• sÄ• riputto yena anÄ
gahapatissa nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™
sÄ• riputto tuá¹‡hÄ«bhÄ• vena.

atha kho Ä• yasmÄ• sÄ• riputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• d

pacchÄ• samaá¹‡ena yena anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ tenupasaá¹…
paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho Ä• yasmÄ• sÄ• riputto anÄ• thapiá¹‡á¸• ikaá¹ƒ ga
``kacci te, gahapati, khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ? kacci dukkhÄ• vedanÄ• paá¹
abhikkamanti; paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti? ``na me, bh
yÄ• panÄ«yaá¹ƒ. bÄ• á¸·hÄ• me dukkhÄ• vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhi
no paá¹-ikkamoâ€™â€™ ti.

``yathÄ• rÅ«pena kho, gahapati, buddhe appasÄ• dena samannÄ• gato assutavÄ• puthujj
445/ paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati \Be III 33
buddhe appasÄ• do natthi. atthi ca kho te, gahapati, buddhe aveccappasÄ• do --- itipi so bh
satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. taÃ±ca pana te buddhe aveccappasÄ•
á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena kho, gahapati, dhamme appasÄ• dena samannÄ• gato assutavÄ• puthu
maraá¹‡Ä• \Ee V 382/ apÄ• yaá¹ƒ duggatiá¹ƒ \Se V 480/ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati,
appasÄ• do natthi. atthi ca kho te, gahapati, dhamme aveccappasÄ• do --- svÄ• kkhÄ• to bh
... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«ti. taÃ±ca pana te dhamme aveccappasÄ• daá¹ƒ atta
á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena kho, gahapati, saá¹…ghe appasÄ• dena samannÄ• gato assutavÄ• puth
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«po te saá¹.
atthi ca kho te, gahapati, saá¹…ghe aveccappasÄ• do --- suppaá¹-ipanno bhagavato sÄ• va
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti. taÃ±ca pana te saá¹…ghe aveccappasÄ• daá¹
á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena kho, gahapati, dussÄ«lyena samannÄ• gato assutavÄ• puthujjano kÄ• y
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«paá¹ƒ te du
ca kho te, gahapati, ariyakantÄ• ni sÄ«lÄ• ni ... pe ... samÄ• dhisaá¹ƒvattanikÄ• ni. tÄ• ni ca
ariyakantÄ• ni sÄ«lÄ• ni attani samanupassato á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya

``yathÄ• rÅ«pÄ• ya kho, gahapati, micchÄ• diá¹-á¹-hiyÄ• samannÄ• gato assutavÄ• puthu
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tath
micchÄ• diá¹-á¹-hi natthi. atthi ca kho te, gahapati, sammÄ• diá¹-á¹-hi. taÃ±ca pana te samn
attani samanupassato á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena kho, gahapati, micchÄ• saá¹…kappena samannÄ• gato assutavÄ• puthu
446/ paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati \Be III 33
micchÄ• saá¹…kappo natthi. atthi ca kho te, gahapati, sammÄ• saá¹…kappo. taÃ±ca pana t

attani samanupassato á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pÄ• ya \Ee V 383/ kho, gahapati, micchÄ• vÄ• cÄ• ya samannÄ• gato assutav
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«pÄ
natthi. atthi ca kho te, gahapati, sammÄ• vÄ• cÄ• . taÃ±ca pana te sammÄ• vÄ• caá¹ƒ attan
vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena kho, gahapati, micchÄ• kammantena samannÄ• gato assutavÄ• puthujja
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«po te micch
ca kho te, gahapati, sammÄ• kammanto. taÃ±ca pana te sammÄ• kammantaá¹ƒ attani sam
paá¹-ippassambheyya.

``yathÄ• rÅ«pena \Se V 482/ kho, gahapati, micchÄ• Ä• jÄ«vena samannÄ• gato assutavÄ
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«po
natthi. atthi ca kho te, gahapati, sammÄ• Ä• jÄ«vo. taÃ±ca pana te sammÄ• Ä• jÄ«vaá¹ƒ att
á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena kho, gahapati, micchÄ• vÄ• yÄ• mena samannÄ• gato assutavÄ• puthuj
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«po te micch
ca kho te, gahapati, sammÄ• vÄ• yÄ• mo. taÃ±ca pana te sammÄ• vÄ• yÄ• maá¹ƒ attani sa
paá¹-ippassambheyya.

``yathÄ• rÅ«pÄ• ya kho, gahapati, micchÄ• satiyÄ• samannÄ• gato assutavÄ• puthujjano
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«pÄ• te mic
kho te, gahapati, sammÄ• sati. taÃ±ca pana te sammÄ• satiá¹ƒ attani samanupassato á¹-hÄ
paá¹-ippassambheyya.

``yathÄ• rÅ«pena \Ne III 447/ kho, gahapati, micchÄ• samÄ• dhinÄ• samannÄ• gato assut
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati \Be I
micchÄ• samÄ• dhi natthi. atthi ca kho te, gahapati, sammÄ• samÄ• dhi. taÃ±ca pana te sa
samanupassato á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pena \Se V 483/ \Ee V 384/ kho, gahapati, micchÄ• Ã±Ä• á¹‡ena samannÄ• ga
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
micchÄ• Ã±Ä• á¹‡aá¹ƒ natthi. atthi ca kho te, gahapati, sammÄ• Ã±Ä• á¹‡aá¹ƒ. taÃ±ca pana
attani samanupassato á¹-hÄ• naso vedanÄ• paá¹-ippassambheyya.

``yathÄ• rÅ«pÄ• ya kho, gahapati, micchÄ• vimuttiyÄ• samannÄ• gato assutavÄ• puthujja

maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati, tathÄ• rÅ«pÄ• te mic
ca kho te, gahapati, sammÄ• vimutti. taÃ±ca pana te sammÄ• vimuttiá¹ƒ attani samanupass
paá¹-ippassambheyyÄ• â€™â€™ ti.

 atha kho anÄ• thapiá¹‡á¸• ikassa gahapatissa á¹-hÄ• naso vedanÄ• paá¹-ippassambhiá¹ƒ
anÄ• thapiá¹‡á¸• iko gahapati Ä• yasmantaÃ±ca sÄ• riputtaá¹ƒ Ä• yasmantaÃ±ca Ä• nanda
parivisi. atha kho anÄ• thapiá¹‡á¸• iko gahapati Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ bhuttÄ• viá¹
aÃ±Ã±ataraá¹ƒ nÄ«cÄ• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ \Se V 484/ n
anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ Ä• yasmÄ• sÄ• riputto imÄ• hi gÄ• thÄ• hi anumodi ---

``yassa saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti {adaá¸·iddoti (Ce Se Ke) } taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• \Ne III 448/ saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• nasÄ• sanaâ€™â€™ nti ||

 atha kho Ä• yasmÄ• sÄ• riputto anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ imÄ• hi gÄ• thÄ• hi a
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

 atha \Be III 336/ \Ee V 385/ kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami;
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasm
etadavoca --- ``handa! kuto nu tvaá¹ƒ, Ä• nanda, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti? `
sÄ• riputtena anÄ• thapiá¹‡á¸• iko gahapati iminÄ• ca iminÄ• ca ovÄ• dena ovaditoâ€™â€
Ä• nanda, sÄ• riputto; mahÄ• paÃ±Ã±o, Ä• nanda, sÄ• riputto, yatra hi nÄ• ma cattÄ• ri sot
dasahÄ• kÄ• rehi vibhajissatÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. dutiyaanÄ• thapiá¹‡á¸• ikasuttaá¹ƒ

 <1023> sÄ• vatthinidÄ• naá¹ƒ. tena kho pana samayena anÄ• thapiá¹‡á¸• iko gahapati Ä•
bÄ• á¸·hagilÄ• no. atha kho anÄ• thapiá¹‡á¸• iko \Se V 485/ gahapati aÃ±Ã±ataraá¹ƒ purisa
tvaá¹ƒ, ambho purisa, yenÄ• yasmÄ• Ä• nando tenupasaá¹…kama; upasaá¹…kamitvÄ• m
pÄ• de sirasÄ• vanda --- `anÄ• thapiá¹‡á¸• iko, bhante, gahapati Ä• bÄ• dhiko dukkhito bÄ

Ä• yasmato Ä• nandassa pÄ• de sirasÄ• vandatÄ«â€™ ti. evaÃ±ca vadehi --- `sÄ• dhu kira
yena anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesanaá¹ƒ tenupasaá¹…kamatu anukampaá¹ƒ

``evaá¹ƒ, bhanteâ€™â€™ ti kho so puriso anÄ• thapiá¹‡á¸• ikassa gahapatissa paá¹-issutv
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekan
nisinno kho so puriso Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``anÄ• thapiá¹‡á¸• iko, bh
dukkhito bÄ• á¸·hagilÄ• no. so Ä• yasmato Ä• nandassa pÄ• de sirasÄ• vandati. evaÃ±ca v
bhante, Ä• yasmÄ• Ä• nando yena anÄ• thapiá¹‡á¸• ikassa \Ne III 449/ gahapatissa nivesa
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ â€™ ti. adhivÄ• sesi kho Ä• yasmÄ• Ä• nando tuá¹‡

atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
gahapatissa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ
Ä• nando anÄ• thapiá¹‡á¸• ikaá¹ƒ \Be III 337/ gahapatiá¹ƒ etadavoca --- ``kacci te, gahapati
kacci yÄ• panÄ«yaá¹ƒ? kacci dukkhÄ• \Se V 486/ vedanÄ• paá¹-ikkamanti, no abhikkaman
paÃ±Ã±Ä• yati, no abhikkamoâ€™â€™ ti? ``na me, bhante, khamanÄ«yaá¹ƒ na yÄ• panÄ«
vedanÄ• abhikkamanti, no paá¹-ikkamanti; abhikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati, no paá¹-ik

``catÅ«hi \Ee V 386/ kho, gahapati, dhammehi samannÄ• gatassa assutavato puthujjanass
chambhitattaá¹ƒ, hoti samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ. katamehi catÅ«hi? idha, gahap
buddhe appasÄ• dena samannÄ• gato hoti. taÃ±ca panassa buddhe appasÄ• daá¹ƒ attani s
hoti chambhitattaá¹ƒ, hoti samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ.

``puna caparaá¹ƒ, gahapati, assutavÄ• puthujjano dhamme appasÄ• dena samannÄ• gato
appasÄ• daá¹ƒ attani samanupassato hoti uttÄ• so, hoti chambhitattaá¹ƒ, hoti samparÄ• yik

``puna caparaá¹ƒ, gahapati, assutavÄ• puthujjano saá¹…ghe appasÄ• dena samannÄ• ga
saá¹…ghe appasÄ• daá¹ƒ attani samanupassato hoti uttÄ• so, hoti chambhitattaá¹ƒ, hoti sa
maraá¹‡abhayaá¹ƒ.

``puna caparaá¹ƒ, gahapati, assutavÄ• puthujjano dussÄ«lyena samannÄ• gato hoti. taÃ±c
attani samanupassato hoti uttÄ• so, hoti chambhitattaá¹ƒ, hoti samparÄ• yikaá¹ƒ maraá¹‡ab
gahapati, catÅ«hi dhammehi samannÄ• gatassa assutavato \Se V 487/ puthujjanassa hoti u
chambhitattaá¹ƒ, hoti samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ.

``catÅ«hi \Ne III 450/ kho, gahapati, dhammehi samannÄ• gatassa sutavato ariyasÄ• vakas
hoti chambhitattaá¹ƒ, na hoti samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ. katamehi catÅ«hi? idha
ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhagavÄ• ... pe .
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. taÃ±ca panassa buddhe aveccappasÄ• daá¹ƒ a

uttÄ• so, na hoti chambhitattaá¹ƒ, na hoti samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ.

``puna caparaá¹ƒ, gahapati, sutavÄ• ariyasÄ• vako dhamme aveccappasÄ• dena samann
bhagavatÄ• dhammo ... pe ... paccattaá¹ƒ veditabbo \Be III 338/ viÃ±Ã±Å«hÄ«ti. taÃ±ca pa
aveccappasÄ• daá¹ƒ attani samanupassato na hoti uttÄ• so, na hoti chambhitattaá¹ƒ, na ho
maraá¹‡abhayaá¹ƒ.

``puna caparaá¹ƒ, gahapati, sutavÄ• ariyasÄ• vako saá¹…ghe aveccappasÄ• dena saman
suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lok
saá¹…ghe aveccappasÄ• daá¹ƒ attani samanupassato na hoti uttÄ• so, na hoti chambhitatt
samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ.

``puna caparaá¹ƒ, gahapati, sutavÄ• ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• gato h
... samÄ• dhisaá¹ƒvattanikehi. tÄ• ni ca panassa ariyakantÄ• ni sÄ«lÄ• ni \Se V 488/ attani
387/ hoti uttÄ• so, na hoti chambhitattaá¹ƒ, na hoti samparÄ• yikaá¹ƒ maraá¹‡abhayaá¹ƒ. im
catÅ«hi dhammehi samannÄ• gatassa sutavato ariyasÄ• vakassa na hoti uttÄ• so, na hoti c
samparÄ• yikaá¹ƒ maraá¹‡abhayaâ€™â€™ nti.

``nÄ• haá¹ƒ, bhante Ä• nanda, bhÄ• yÄ• mi. kyÄ• haá¹ƒ bhÄ• yissÄ• mi! ahaÃ±hi, bhante,
samannÄ• gato homi --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho b
... saá¹…ghe aveccappasÄ• dena samannÄ• gato homi --- suppaá¹-ipanno bhagavato sÄ• v
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti. yÄ• ni cimÄ• ni, bhante, bhagavatÄ• gihisÄ• m
desitÄ• ni, nÄ• haá¹ƒ tesaá¹ƒ kiÃ±ci attani khaá¹‡á¸• aá¹ƒ samanupassÄ• mÄ«â€™â€™ ti
gahapati, suladdhaá¹ƒ te, gahapati! sotÄ• pattiphalaá¹ƒ tayÄ• , gahapati, byÄ• kataâ€™â€™

8. paá¹-hamabhayaverÅ«pasantasuttaá¹ƒ

<1024> sÄ• vatthinidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho anÄ• thapiá¹‡á¸• ikaá¹ƒ gahap
--- ``yato kho, gahapati, ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni ca ho
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ariyo cassa Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho
Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anirayomhi khÄ«á¹‡
{khÄ«á¹‡atiracchÄ• nayoniyo (sabbattha) } khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativ
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™.

``katamÄ• ni \Se V 489/ paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti? yaá¹ƒ, gahapati,
pÄ• á¹‡Ä• tipÄ• tappaccayÄ• diá¹-á¹-hadhammikampi bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ
veraá¹ƒ pasavati, cetasikampi dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvediyati. pÄ• á¹‡Ä• tipÄ
evaá¹ƒ taá¹ƒ bhayaá¹ƒ veraá¹ƒ vÅ«pasantaá¹ƒ hoti. yaá¹ƒ, gahapati, adinnÄ• dÄ• yÄ« ... pe

kÄ• mesumicchÄ• cÄ• rÄ« ... pe ... yaá¹ƒ, gahapati, musÄ• vÄ• dÄ« ... pe ... yaá¹ƒ, gahapa
surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• yÄ« surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nappa
bhayaá¹ƒ veraá¹ƒ pasavati, samparÄ• yikampi bhayaá¹ƒ veraá¹ƒ pasavati, cetasikampi dukl
paá¹-isaá¹ƒvediyati. surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-iviratassa evaá¹ƒ taá
vÅ«pasantaá¹ƒ hoti. imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti.

``katamehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti? idha, gahapati, ariyasÄ• vak
aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanuss
bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato hoti a
... samÄ• dhisaá¹ƒvattanikehi. imehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti.

``katamo cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-ividdho? idha, gahap
III 452/ paá¹-iccasamuppÄ• daÃ±Ã±eva sÄ• dhukaá¹ƒ yoniso manasi karoti --- iti imasmiá¹ƒ
imassuppÄ• dÄ• \Se V 490/ idaá¹ƒ uppajjati; iti imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa niroc
nirujjhati; yadidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• a
kevalassa dukkhakkhandhassa samudayo hoti. avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá
phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho ... evametassa kev
nirodho hoti. ayamassa \Ee V 389/ ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-á¹-ho hoti suppaá¹-iv

``yato kho, gahapati, ariyasÄ• vakassa imÄ• ni paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni
sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ayaÃ±cassa ariyo Ã±Ä• yo paÃ±Ã±Ä• ya sudiá¹-
\Be III 340/. so Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kareyya --- `khÄ«á¹‡anira
khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to; sotÄ• p
niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. dutiyabhayaverÅ«pasantasuttaá¹ƒ

<1025> sÄ• vatthinidÄ• naá¹ƒ ... pe ... ``yato kho, bhikkhave, ariyasÄ• vakassa imÄ• ni paÃ
vÅ«pasantÄ• ni honti, imehi catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato hoti, ayaÃ±cassa
sudiá¹-á¹-ho hoti suppaá¹-ividdho; so Ä• kaá¹…khamÄ• no attanÄ• va attÄ• naá¹ƒ byÄ• kare
khÄ«á¹‡atiracchÄ• nayoni khÄ«á¹‡apettivisayo khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• to; sotÄ• p
niyato sambodhiparÄ• yaá¹‡oâ€™â€™ â€™ ti. navamaá¹ƒ.

10. nandakalicchavisuttaá¹ƒ

<1026> ekaá¹ƒ \Se V 491/ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹
kho nandako licchavimahÄ• matto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho nandakaá¹ƒ licchavimahÄ• mattaá¹ƒ bha

``catÅ«hi \Ne III 453/ kho, nandaka, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o. katamehi catÅ«hi? idha, nandaka, ariyas
aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanuss
bhagavÄ• ti. dhamme ... pe ... saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gato hoti a
... samÄ• dhisaá¹ƒvattanikehi. imehi kho, nandaka, catÅ«hi dhammehi samannÄ• gato ariya
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡o.

``imehi ca pana, nandaka, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako Ä• yunÄ• saá
mÄ• nusenapi; vaá¹‡á¹‡ena saá¹ƒyutto hoti dibbenapi mÄ• nusenapi; sukhena saá¹ƒyutto h
yasena saá¹ƒyutto hoti dibbenapi mÄ• nusenapi; Ä• dhipateyyena saá¹ƒyutto hoti dibbenapi
panÄ• haá¹ƒ, nandaka \Be III 341/, nÄ• Ã±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ•
mayÄ• sÄ• maá¹ƒ Ã±Ä• taá¹ƒ sÄ• maá¹ƒ diá¹-á¹-haá¹ƒ sÄ• maá¹ƒ viditaá¹ƒ, tadevÄ• haá¹ƒ

evaá¹ƒ \Se V 492/ vutte aÃ±Ã±ataro puriso nandakaá¹ƒ licchavimahÄ• mattaá¹ƒ etadavoca
bhanteâ€™â€™ ti. ``alaá¹ƒ dÄ• ni, bhaá¹‡e, etena bÄ• hirena nahÄ• nena. alamidaá¹ƒ ajjha
bhavissati, yadidaá¹ƒ --- bhagavati pasÄ• doâ€™â€™ ti. dasamaá¹ƒ.

saraá¹‡Ä• nivaggo tatiyo.

tassuddÄ• naá¹ƒ ---

mahÄ• nÄ• mena dve vuttÄ• , godhÄ• ca saraá¹‡Ä• duve.

duve anÄ• thapiá¹‡á¸• ikÄ• , duve verabhayena ca.

licchavÄ« dasamo vutto, vaggo tena pavuccatÄ«ti ||

4. puÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamapuÃ±Ã±Ä• bhisandasuttaá¹ƒ

<1027> sÄ• vatthinidÄ• naá¹ƒ \Se V 493/ \Ne III 454/ \Ee V 391/. ``cattÄ• rome, bhikkhave,
kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• . katame cattÄ• ro? idha, bhikkhave, ariyasÄ• vako
samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bh
paá¹-hamo puÃ±Ã±Ä• bhisando kusalÄ• bhisando sukhassÄ• hÄ• ro.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme aveccappasÄ• dena samannÄ• gato

bhagavatÄ• dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«ti. ayaá¹ƒ dutiyo puÃ±Ã±
kusalÄ• bhisando sukhassÄ• hÄ• ro.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako saá¹…ghe aveccappasÄ• dena samannÄ• gat
bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti. ayaá¹ƒ
kusalÄ• bhisando sukhassÄ• hÄ• ro.

``puna \Be III 342/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• ga
... pe ... samÄ• dhisaá¹ƒvattanikehi. ayaá¹ƒ catuttho puÃ±Ã±Ä• bhisando kusalÄ• bhisando
bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• â€™â€

2. dutiyapuÃ±Ã±Ä• bhisandasuttaá¹ƒ

<1028> ``cattÄ• rome, bhikkhave, puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• h
bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itipi so \Ne III
... \Se V 494/ satthÄ• devamanussÄ• naá¹ƒ \Ee V 392/ buddho bhagavÄ• ti. ayaá¹ƒ paá¹-h
kusalÄ• bhisando sukhassÄ• hÄ• ro.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ....

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ a
payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato. ayaá¹ƒ catuttho puÃ±
sukhassÄ• hÄ• ro. ime kho, bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ•
dutiyaá¹ƒ.

3. tatiyapuÃ±Ã±Ä• bhisandasuttaá¹ƒ

<1029> ``cattÄ• rome, bhikkhave, puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• h
bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhaga
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. ayaá¹ƒ paá¹-hamo puÃ±Ã±Ä• bhisando kusalÄ•

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ....

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ
ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . ayaá¹ƒ catuttho puÃ±Ã±Ä•
sukhassÄ• hÄ• ro. ime kho, bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ•
tatiyaá¹ƒ.

4. paá¹-hamadevapadasuttaá¹ƒ

<1030> sÄ• vatthinidÄ• naá¹ƒ \Be III 343/. cattÄ• rimÄ• ni, bhikkhave, devÄ• naá¹ƒ devapa
sattÄ• naá¹ƒ visuddhiyÄ• apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapanÄ• ya.

katamÄ• ni \Ne III 456/ cattÄ• ri? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• de
itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho \Se V 495/ bhagavÄ• ti. id
devÄ• naá¹ƒ devapadaá¹ƒ avisuddhÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• apariyodÄ• tÄ• naá

``puna \Ee V 393/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe .

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• gato hoti akha
samÄ• dhisaá¹ƒvattanikehi. idaá¹ƒ catutthaá¹ƒ devÄ• naá¹ƒ devapadaá¹ƒ avisuddhÄ• naá¹ƒ
apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapanÄ• ya. imÄ• ni kho, bhikkhave, cattÄ• ri dev
avisuddhÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapa

5. dutiyadevapadasuttaá¹ƒ

<1031> ``cattÄ• rimÄ• ni, bhikkhave, devÄ• naá¹ƒ devapadÄ• ni avisuddhÄ• naá¹ƒ sattÄ• n
apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapanÄ• ya.

``katamÄ• ni cattÄ• ri? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena saman
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. so iti paá¹-isaÃ±cikk
devÄ• naá¹ƒ devapadaâ€™ nti? so evaá¹ƒ pajÄ• nÄ• ti --- `abyÄ• bajjhaparame khvÄ• haá¹
suá¹‡Ä• mi. na ca kho panÄ• haá¹ƒ kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• .
devapadadhammasamannÄ• gato viharÄ• mÄ«â€™â€™ â€™ ti. idaá¹ƒ paá¹-hamaá¹ƒ dev
sattÄ• naá¹ƒ visuddhiyÄ• apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapanÄ• ya.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ....

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• gato hoti akha
samÄ• dhisaá¹ƒvattanikehi. so iti paá¹-isaÃ±cikkhati --- `kiá¹ƒ nu kho devÄ• naá¹ƒ devapada
so evaá¹ƒ pajÄ• nÄ• ti --- `abyÄ• bajjhaparame \Be III 344/ khvÄ• haá¹ƒ etarahi deve suá¹‡
kiÃ±ci byÄ• bÄ• dhemi tasaá¹ƒ vÄ• thÄ• varaá¹ƒ vÄ• . addhÄ• haá¹ƒ devapadadhammasa
idaá¹ƒ catutthaá¹ƒ \Ee V 394/ devÄ• naá¹ƒ devapadaá¹ƒ avisuddhÄ• naá¹ƒ sattÄ• naá¹ƒ vis
apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapanÄ• ya. imÄ• ni kho, bhikkhave, cattÄ• ri dev

avisuddhÄ• naá¹ƒ sattÄ• naá¹ƒ visuddhiyÄ• apariyodÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ pariyodapa

6. devasabhÄ• gasuttaá¹ƒ

<1032> ``catÅ«hi, bhikkhave, dhammehi samannÄ• gataá¹ƒ attamanÄ• devÄ• sabhÄ• ga
catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti -
... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. yÄ• tÄ• devatÄ• buddhe aveccapp
cutÄ• tatrÅ«papannÄ• tÄ• saá¹ƒ evaá¹ƒ hoti --- `yathÄ• rÅ«pena kho mayaá¹ƒ buddhe ave
tato cutÄ• idhÅ«papannÄ• , ariyasÄ• vakopi tathÄ• rÅ«pena buddhe aveccappasÄ• dena s
santikeâ€™â€™ â€™ ti.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ... ariyakant
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. yÄ• tÄ• devatÄ• a
samannÄ• gatÄ• ito cutÄ• tatrÅ«papannÄ• tÄ• saá¹ƒ evaá¹ƒ hoti --- `yathÄ• rÅ«pehi kho
sÄ«lehi samannÄ• gatÄ• tato cutÄ• idhÅ«papannÄ• , ariyasÄ• vakopi tathÄ• rÅ«pehi ariya
ehÄ«ti devÄ• naá¹ƒ santikeâ€™ ti. imehi \Se V 497/ kho, bhikkhave, catÅ«hi dhammehi san
devÄ• sabhÄ• gataá¹ƒ kathentÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. mahÄ• nÄ• masuttaá¹ƒ

<1033> ekaá¹ƒ \Ee V 395/ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigro
mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavanta
nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca ---

``kittÄ• vatÄ• \Ne III 458/ nu kho, bhante, upÄ• sako hotÄ«â€™â€™ ti? ``yato kho, mahÄ•
saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ saraá¹‡aá¹ƒ gato hoti, saá¹…ghaá¹ƒ \Be III 345/ saraá¹‡
ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako hotÄ«â€™â€™ ti.

``kittÄ• vatÄ• pana, bhante, upÄ• sako sÄ«lasampanno hotÄ«â€™â€™ ti? ``yato kho, mah
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• paá¹-ivirato hoti, kÄ• mesumicchÄ•
musÄ• vÄ• dÄ• paá¹-ivirato hoti, surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• paá¹-ivirato
mahÄ• nÄ• ma, upÄ• sako sÄ«lasampanno hotÄ«â€™â€™ ti.

``kittÄ• vatÄ• pana, bhante, upÄ• sako saddhÄ• sampanno hotÄ«â€™â€™ ti? ``idha, mah
hoti, saddahati tathÄ• gatassa bodhiá¹ƒ --- itipi so bhagavÄ• ... pe ... satthÄ• devamanuss
bhagavÄ• ti. ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako saddhÄ• sampanno hotÄ«â€™â€

``kittÄ• vatÄ• pana, bhante, upÄ• sako cÄ• gasampanno hotÄ«â€™â€™ ti? ``idha, mahÄ•
vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• go \Se V 498/ payatapÄ
dÄ• nasaá¹ƒvibhÄ• garato --- ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako cÄ• gasampanno

``kittÄ• vatÄ• pana, bhante, upÄ• sako paÃ±Ã±Ä• sampanno hotÄ«â€™â€™ ti? ``idha, ma
hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya samannÄ• gato ariyÄ• ya nibbedhikÄ• ya sammÄ
ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako paÃ±Ã±Ä• sampanno hotÄ«â€™â€™ ti. sattam

8. vassasuttaá¹ƒ

<1034> ``seyyathÄ• pi \Ee V 396/, bhikkhave, uparipabbate thullaphusitake deve vassante
yathÄ• ninnaá¹ƒ pavattamÄ• naá¹ƒ pabbatakandarapadarasÄ• khÄ• paripÅ«reti, pabbataka
kusobbhe paripÅ«renti, kusobbhÄ• paripÅ«rÄ• mahÄ• sobbhe paripÅ«renti, mahÄ• sobbh
paripÅ«renti, kunnadiyo paripÅ«rÄ• mahÄ• nadiyo paripÅ«renti, mahÄ• nadiyo paripÅ«rÄ•
{mahÄ• samuddasÄ• garaá¹ƒ (sabbattha) SN a IV 70} paripÅ«renti; evameva kho, bhikkhav
buddhe aveccappasÄ• do, yo ca dhamme \Ne III 459/ aveccappasÄ• do, yo ca saá¹…ghe \E
yÄ• ni ca ariyakantÄ• ni sÄ«lÄ• ni --- ime dhammÄ• sandamÄ• nÄ• pÄ• raá¹ƒ gantvÄ• Ä•
saá¹ƒvattantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. kÄ• á¸·igodhasuttaá¹ƒ

<1035> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• m
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena kÄ• á¸·igodhÄ• ya sÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho kÄ• á¸·igodh
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinnaá¹ƒ kho kÄ• á¸·igodhaá¹ƒ sÄ• kiyÄ• niá¹ƒ bhagavÄ• etadavoca ---

``catÅ«hi kho, godhe, dhammehi samannÄ• gatÄ• ariyasÄ• vikÄ• sotÄ• pannÄ• hoti avin
sambodhiparÄ• yaá¹‡Ä• . katamehi catÅ«hi? idha, godhe, ariyasÄ• vikÄ• buddhe aveccapp
--- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme .
pe ... vigatamalamaccherena \Ee V 397/ cetasÄ• agÄ• raá¹ƒ ajjhÄ• vasati muttacÄ• gÄ• pa
{payatapÄ• á¹‡Ä« (sabbattha) III 30 moggallÄ• nasuttaá¹ƒ oloketabbaá¹ƒ} vossaggaratÄ• y
dÄ• nasaá¹ƒvibhÄ• garatÄ• . imehi kho, godhe, catÅ«hi dhammehi samannÄ• gatÄ• ariyas
avinipÄ• tadhammÄ• niyatÄ• sambodhiparÄ• yaá¹‡Ä• â€™â€™ ti.

``yÄ• nimÄ• ni, bhante, bhagavatÄ• cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni desitÄ• ni, saá¹ƒvijjan
ahaÃ±ca tesu dhammesu sandissÄ• mi. ahaÃ±hi, bhante, buddhe aveccappasÄ• dena sam
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa

kho pana kiÃ±ci kule deyyadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ appaá¹-ivibhattaá¹ƒ sÄ«lavantehi ka
ti. ``lÄ• bhÄ• te, godhe, suladdhaá¹ƒ te, godhe! sotÄ• pattiphalaá¹ƒ tayÄ• , godhe, byÄ• kat
navamaá¹ƒ.

10. nandiyasakkasuttaá¹ƒ

<1036> ekaá¹ƒ \Ne III 460/ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigro
nandiyo sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se V 500/ bhagava
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho \Be III 347/ nandiyo sakko bhagavantaá¹ƒ e
nu kho, bhante, ariyasÄ• vakassa cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni sabbena sabbaá¹ƒ sabba
nu kho, bhante, ariyasÄ• vako pamÄ• davihÄ• rÄ«â€™â€™ ti.

`` `yassa kho, nandiya, cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni sabbena sabbaá¹ƒ sabbathÄ• sab
bÄ• hiro puthujjanapakkhe á¹-hitoâ€™ ti vadÄ• mi. api ca, nandiya, yathÄ• ariyasÄ• vako p
hoti, appamÄ• davihÄ• rÄ« ca taá¹ƒ suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karohi; bhÄ• sissÄ• n
398/, bhanteâ€™â€™ ti kho nandiyo sakko bhagavato paccassosi. bhagavÄ• etadavoca ---

``kathaÃ±ca, nandiya, ariyasÄ• vako pamÄ• davihÄ• rÄ« hoti? idha nandiya, ariyasÄ• vako
samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bh
aveccappasÄ• dena santuá¹-á¹-ho na uttari vÄ• yamati divÄ• pavivekÄ• ya, rattiá¹ƒ paá¹-isa
pamattassa viharato pÄ• mojjaá¹ƒ na hoti. pÄ• mojje asati, pÄ«ti na hoti. pÄ«tiyÄ• asati, pa
passaddhiyÄ• asati, dukkhaá¹ƒ viharati. dukkhino cittaá¹ƒ na samÄ• dhiyati. asamÄ• hite ci
pÄ• tubhavanti. dhammÄ• naá¹ƒ apÄ• tubhÄ• vÄ• pamÄ• davihÄ• rÄ« tveva saá¹…khyaá¹

``puna caparaá¹ƒ, nandiya, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ... ariyakanteh
samannÄ• gato hoti \Se V 501/ akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. so tehi a
santuá¹-á¹-ho na uttari vÄ• yamati divÄ• pavivekÄ• ya rattiá¹ƒ paá¹-isallÄ• nÄ• ya. tassa ev
viharato pÄ• mojjaá¹ƒ na hoti. pÄ• mojje asati, pÄ«ti na hoti. pÄ«tiyÄ• asati, passaddhi na h
asati, dukkhaá¹ƒ viharati. dukkhino cittaá¹ƒ na samÄ• dhiyati \Ne III 461/. asamÄ• hite citte
pÄ• tubhavanti. dhammÄ• naá¹ƒ apÄ• tubhÄ• vÄ• pamÄ• davihÄ• rÄ« tveva saá¹…khyaá¹
ariyasÄ• vako pamÄ• davihÄ• rÄ« hoti.

``kathaÃ±ca, nandiya, ariyasÄ• vako appamÄ• davihÄ• rÄ« hoti? idha, nandiya, ariyasÄ• va
aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhagavÄ• ... pe ... satthÄ• devamanuss
bhagavÄ• ti. so tena buddhe aveccappasÄ• dena asantuá¹-á¹-ho uttari vÄ• yamati divÄ• pa
paá¹-isallÄ• nÄ• ya. tassa evaá¹ƒ appamattassa viharato pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa
jÄ• yati. pÄ«timanassa kÄ• yo passambhati. passaddhakÄ• yo sukhaá¹ƒ vediyati. sukhino c
samÄ• hite citte dhammÄ• pÄ• tubhavanti. dhammÄ• naá¹ƒ pÄ• tubhÄ• vÄ• appamÄ• dav

\Ee V 399/.

``puna caparaá¹ƒ, nandiya, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ... ariyakanteh
samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. so tehi ariyakanteh
asantuá¹-á¹-ho uttari vÄ• yamati divÄ• pavivekÄ• ya rattiá¹ƒ paá¹-isallÄ• nÄ• ya \Se V 502/
appamattassa viharato pÄ• mojjaá¹ƒ jÄ• yati. pamuditassa pÄ«ti jÄ• yati. pÄ«timanassa kÄ•
passaddhakÄ• yo sukhaá¹ƒ vediyati. sukhino cittaá¹ƒ samÄ• dhiyati. samÄ• hite citte dham
dhammÄ• naá¹ƒ pÄ• tubhÄ• vÄ• appamÄ• davihÄ• rÄ« tveva saá¹…khyaá¹ƒ gacchati. eva
appamÄ• davihÄ• rÄ« hotÄ«â€™â€™ ti. dasamaá¹ƒ.

puÃ±Ã±Ä• bhisandavaggo catuttho.

tassuddÄ• naá¹ƒ ---

abhisandÄ• tayo vuttÄ• , duve devapadÄ• ni ca.

sabhÄ• gataá¹ƒ mahÄ• nÄ• mo, vassaá¹ƒ kÄ• á¸·Ä« ca nandiyÄ• ti ||

5. sagÄ• thakapuÃ±Ã±Ä• bhisandavaggo

1. paá¹-hamaabhisandasuttaá¹ƒ

<1037> ``cattÄ• rome \Ne III 462/ \Se V 503/, bhikkhave, puÃ±Ã±Ä• bhisandÄ• , kusalÄ• b
katame cattÄ• ro? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• g
... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. ayaá¹ƒ paá¹-hamo puÃ±Ã±Ä• b
sukhassÄ• hÄ• ro.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ....

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako ariyakantehi sÄ«lehi samannÄ• gato hoti akha
samÄ• dhisaá¹ƒvattanikehi. ayaá¹ƒ catuttho \Be III 349/ puÃ±Ã±Ä• bhisando, kusalÄ• bhisa
kho, bhikkhave \Ee V 400/, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• , kusalÄ• bhisandÄ• , sukhassÄ

``imehi kho, bhikkhave, catÅ«hi puÃ±Ã±Ä• bhisandehi kusalÄ• bhisandehi samannÄ• gata
sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gaá¹‡etuá¹ƒ --- `ettako puÃ±Ã±Ä• bhisando, kusalÄ
ti. atha kho asaá¹…khyeyyo appameyyo mahÄ• puÃ±Ã±akkhandho tveva saá¹…khyaá¹ƒ ga

``seyyathÄ• pi, bhikkhave, mahÄ• samudde na sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ gaá¹‡e

udakÄ• á¸·hakÄ• nÄ«â€™ ti vÄ• `ettakÄ• ni udakÄ• á¸·hakasatÄ• nÄ«â€™ ti vÄ• `ettakÄ•
ti vÄ• `ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• nÄ«â€™ ti vÄ• ti. atha kho asaá¹…khyeyyo
mahÄ• udakakkhandho tveva saá¹…khyaá¹ƒ gacchati. evameva kho, bhikkhave, imehi catÅ
kusalÄ• bhisandehi samannÄ• gatassa ariyasÄ• vakassa na sukaraá¹ƒ puÃ±Ã±assa pamÄ•
puÃ±Ã±Ä• bhisando, kusalÄ• bhisando, sukhassÄ• hÄ• roâ€™ ti. atha kho asaá¹…khyeyyo
tveva saá¹…khyaá¹ƒ gacchatÄ«â€™â€™ ti.

idamavoca \Ne III 463/ bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satth

``mahodadhiá¹ƒ aparimitaá¹ƒ mahÄ• saraá¹ƒ,

bahubheravaá¹ƒ ratanagaá¹‡Ä• namÄ• layaá¹ƒ.

najjo yathÄ• naragaá¹‡asaá¹…ghasevitÄ• ,

puthÅ« savantÄ« upayanti sÄ• garaá¹ƒ ||

``evaá¹ƒ naraá¹ƒ annapÄ• navatthadadaá¹ƒ,

seyyÄ• ni paccattharaá¹‡assa {sajjattharaá¹‡assa (Ce Se Ke Ee) } dÄ• yakaá¹ƒ.

puÃ±Ã±assa dhÄ• rÄ• upayanti paá¹‡á¸• itaá¹ƒ,

najjo yathÄ• vÄ• rivahÄ• va sÄ• garaâ€™â€™ nti || paá¹-hamaá¹ƒ.

2. dutiyaabhisandasuttaá¹ƒ

<1038> ``cattÄ• rome \Be III 350/ \Ee V 401/, bhikkhave, puÃ±Ã±Ä• bhisandÄ• , kusalÄ• bh
katame cattÄ• ro? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• g
... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. ayaá¹ƒ paá¹-hamo puÃ±Ã±Ä• b
sukhassÄ• hÄ• ro.

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ....

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako vigatamalamaccherena cetasÄ• agÄ• raá¹ƒ a
payatapÄ• á¹‡i vossaggarato yÄ• cayogo dÄ• nasaá¹ƒvibhÄ• garato. ayaá¹ƒ catuttho puÃ±
sukhassÄ• hÄ• ro \Se V 505/. ime kho, bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• , kusalÄ•

``imehi kho, bhikkhave, catÅ«hi puÃ±Ã±Ä• bhisandehi kusalÄ• bhisandehi samannÄ• gatas
sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gaá¹‡etuá¹ƒ --- `ettako puÃ±Ã±Ä• bhisando, kusalÄ
sukhassÄ• hÄ• roâ€™ ti. atha kho asaá¹…khyeyyo appameyyo mahÄ• puÃ±Ã±akkhandho

``seyyathÄ• pi, bhikkhave, yatthimÄ• mahÄ• nadiyo saá¹ƒsandanti samenti, seyyathidaá¹ƒ
aciravatÄ«, sarabhÅ«, mahÄ«, tattha na sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ gaá¹‡etuá¹ƒ --
udakÄ• á¸·hakÄ• nÄ«â€™ ti vÄ• `ettakÄ• ni udakÄ• á¸·hakasatÄ• nÄ«â€™ ti vÄ• `ettakÄ•
ti vÄ• `ettakÄ• ni udakÄ• á¸·hakasatasahassÄ• nÄ«â€™ ti vÄ• ti. atha kho asaá¹…khyeyyo
mahÄ• udakakkhandho tveva saá¹…khyaá¹ƒ gacchati. evameva kho, bhikkhave, imehi catÅ
kusalÄ• bhisandehi samannÄ• gatassa ariyasÄ• vakassa na sukaraá¹ƒ puÃ±Ã±assa pamÄ•
puÃ±Ã±Ä• bhisando, kusalÄ• bhisando, sukhassÄ• hÄ• roâ€™ ti. atha kho asaá¹…khyeyyo
tveva saá¹…khyaá¹ƒ gacchatÄ«â€™â€™ ti. idamavoca bhagavÄ• ... pe ... satthÄ• ---

``mahodadhiá¹ƒ aparimitaá¹ƒ mahÄ• saraá¹ƒ,

bahubheravaá¹ƒ ratanagaá¹‡Ä• namÄ• layaá¹ƒ.

najjo yathÄ• naragaá¹‡asaá¹…ghasevitÄ• ,

puthÅ« savantÄ« upayanti sÄ• garaá¹ƒ ||

``evaá¹ƒ \Se V 506/ \Be III 351/ naraá¹ƒ annapÄ• navatthadadaá¹ƒ,

seyyÄ• ni paccattharaá¹‡assa dÄ• yakaá¹ƒ.

puÃ±Ã±assa dhÄ• rÄ• upayanti paá¹‡á¸• itaá¹ƒ,

najjo yathÄ• vÄ• rivahÄ• va sÄ• garaâ€™â€™ nti || dutiyaá¹ƒ.

3. tatiyaabhisandasuttaá¹ƒ

<1039> ``cattÄ• rome, bhikkhave, puÃ±Ã±Ä• bhisandÄ• , kusalÄ• bhisandÄ• , sukhassÄ• h
bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti --- itipi so bhaga
devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. ayaá¹ƒ paá¹-hamo puÃ±Ã±Ä• bhisando, kusalÄ•

``puna caparaá¹ƒ, bhikkhave, ariyasÄ• vako dhamme ... pe ... saá¹…ghe ... pe ....

``puna \Ne III 465/ caparaá¹ƒ, bhikkhave, ariyasÄ• vako paÃ±Ã±avÄ• hoti udayatthagÄ• m

samannÄ• gato \Ee V 402/ ariyÄ• ya nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• .
kusalÄ• bhisando sukhassÄ• hÄ• ro. ime kho, bhikkhave, cattÄ• ro puÃ±Ã±Ä• bhisandÄ• k
sukhassÄ• hÄ• rÄ• .

``imehi kho, bhikkhave, catÅ«hi puÃ±Ã±Ä• bhisandehi kusalÄ• bhisandehi samannÄ• gatas
sukaraá¹ƒ puÃ±Ã±assa pamÄ• á¹‡aá¹ƒ gaá¹‡etuá¹ƒ --- `ettako puÃ±Ã±Ä• bhisando, kusalÄ
ti. atha kho asaá¹…khyeyyo appameyyo mahÄ• puÃ±Ã±akkhandho tveva saá¹…khyaá¹ƒ ga
bhagavÄ• ... pe ... satthÄ• ---

``yo puÃ±Ã±akÄ• mo kusale patiá¹-á¹-hito,

bhÄ• veti maggaá¹ƒ amatassa pattiyÄ• .

so dhammasÄ• rÄ• dhigamo khaye rato,

na vedhati maccurÄ• jÄ• gamanasmiâ€™â€™ nti {maccurÄ• jÄ• gamissatÄ«ti (Ce Ee), mac
|| tatiyaá¹ƒ.

4. paá¹-hamamahaddhanasuttaá¹ƒ

<1040> ``catÅ«hi \Be III 352/, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako `aá¸• á¸
mahÄ• bhogoâ€™ ti {mahÄ• bhogo mahÄ• yasoti (Se Ee Katthaci) } vuccati.

``katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti; dhamme ... pe ... sa
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
bhikkhave, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako `aá¸• á¸• ho mahaddhano mal
ti. catutthaá¹ƒ.

5. dutiyamahaddhanasuttaá¹ƒ

<1041> ``catÅ«hi \Ne III 466/, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako `aá¸• á¸
mahÄ• yasoâ€™ ti vuccati.

``katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
bhikkhave, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako `aá¸• á¸• ho mahaddhano mal

vuccatÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. suddhakasuttaá¹ƒ

<1042> ``catÅ«hi \Ee V 403/, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• p
niyato sambodhiparÄ• yaá¹‡o.

``katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... pe ... sa
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi \Se V 508/ ... pe ... samÄ• dhisaá¹ƒ
kho, bhikkhave, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ
sambodhiparÄ• yaá¹‡oâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. nandiyasuttaá¹ƒ

<1043> kapilavatthunidÄ• naá¹ƒ \Be III 353/. ekamantaá¹ƒ nisinnaá¹ƒ kho nandiyaá¹ƒ sakk
--- ``catÅ«hi kho, nandiya, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinip
sambodhiparÄ• yaá¹‡oâ€™â€™.

``katamehi \Ne III 467/ catÅ«hi? idha, nandiya, ariyasÄ• vako buddhe aveccappasÄ• dena
itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... p
... ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanik
nandiya, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ• tadha
sambodhiparÄ• yaá¹‡oâ€™â€™ ti. sattamaá¹ƒ.

8. bhaddiyasuttaá¹ƒ

<1044> kapilavatthunidÄ• naá¹ƒ. ekamantaá¹ƒ nisinnaá¹ƒ kho bhaddiyaá¹ƒ sakkaá¹ƒ bhag
``catÅ«hi kho, bhaddiya, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ
sambodhiparÄ• yaá¹‡o.

``katamehi catÅ«hi? idha, bhaddiya, ariyasÄ• vako buddhe ... pe ... dhamme ... pe ... saá¹
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ• tadhammo niya
ti. aá¹-á¹-hamaá¹ƒ.

9. mahÄ• nÄ• masuttaá¹ƒ

<1045> kapilavatthunidÄ• naá¹ƒ \Se V 509/ \Ee V 404/. ekamantaá¹ƒ nisinnaá¹ƒ kho mahÄ
bhagavÄ• etadavoca --- ``catÅ«hi kho, mahÄ• nÄ• ma, dhammehi samannÄ• gato ariyasÄ•
... sambodhiparÄ• yaá¹‡oâ€™â€™.

``katamehi catÅ«hi? idha, mahÄ• nÄ• ma, ariyasÄ• vako buddhe ... pe ... dhamme ... pe ...
ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
mahÄ• nÄ• ma, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ
sambodhiparÄ• yaá¹‡oâ€™â€™ ti. navamaá¹ƒ.

10. aá¹…gasuttaá¹ƒ

<1046> ``cattÄ• rimÄ• ni \Be III 354/ \Ne III 468/, bhikkhave, sotÄ• pattiyaá¹…gÄ• ni. katam
sappurisasaá¹ƒsevo, saddhammassavanaá¹ƒ, yonisomanasikÄ• ro, dhammÄ• nudhammap
bhikkhave, cattÄ• ri sotÄ• pattiyaá¹…gÄ• nÄ«â€™â€™ ti. dasamaá¹ƒ.

sagÄ• thakapuÃ±Ã±Ä• bhisandavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

abhisandÄ• tayo vuttÄ• , duve mahaddhanena ca.

suddhaá¹ƒ nandiyaá¹ƒ bhaddiyaá¹ƒ, mahÄ• nÄ• maá¹…gena te dasÄ• ti ||

6. sappaÃ±Ã±avaggo

1. sagÄ• thakasuttaá¹ƒ

<1047> ``catÅ«hi \Se V 510/, bhikkhave, dhammehi samannÄ• gato ariyasÄ• vako sotÄ• p
niyato sambodhiparÄ• yaá¹‡o.

``katamehi catÅ«hi? idha \Ee V 405/, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• den
itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti. dhamme ... p
... ariyakantehi sÄ«lehi samannÄ• gato hoti akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanik
bhikkhave, catÅ«hi dhammehi samannÄ• gato ariyasÄ• vako sotÄ• panno hoti avinipÄ• tad
sambodhiparÄ• yaá¹‡oâ€™â€™ ti. idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• p

``yassa \Ne III 469/ saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• nasÄ• sanaâ€™â€™ nti || paá¹-hamaá¹ƒ.

2. vassaá¹ƒvutthasuttaá¹ƒ

<1048> ekaá¹ƒ \Be III 355/ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• vatthiyaá¹ƒ vassaá¹ƒvuttho kapilavatthuá
kenacideva karaá¹‡Ä«yena. assosuá¹ƒ kho kÄ• pilavatthavÄ• sakyÄ• --- ``aÃ±Ã±ataro kira
sÄ• vatthiyaá¹ƒ vassaá¹ƒvuttho kapilavatthuá¹ƒ anuppattoâ€™â€™ ti.

atha kho kÄ• pilavatthavÄ• sakyÄ• yena so bhikkhu tenupasaá¹…kamiá¹ƒsu; upasaá¹…ka
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho kÄ• pilavatthavÄ•
etadavocuá¹ƒ --- ``kacci, bhante, bhagavÄ• arogo ceva balavÄ• cÄ• â€™â€™ ti? ``arogo c
cÄ• â€™â€™ ti. ``kacci \Ee V 406/ pana, bhante, sÄ• riputtamoggallÄ• nÄ• arogÄ• ceva b
``sÄ• riputtamoggallÄ• nÄ• pi kho, Ä• vuso, arogÄ• ceva balavanto cÄ• â€™â€™ ti. ``kacc
bhikkhusaá¹…gho arogo ca balavÄ• cÄ• â€™â€™ ti. ``bhikkhusaá¹…ghopi kho, Ä• vuso, a
``atthi pana te, bhante, kiÃ±ci iminÄ• antaravassena bhagavato sammukhÄ• sutaá¹ƒ samm
nti? ``sammukhÄ• metaá¹ƒ, Ä• vuso, bhagavato sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ --- `
bhikkhÅ« ye Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharanti. atha kho eteva bahutarÄ• bhikkhÅ« ye p
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• opapÄ• tikÄ• tattha parinibbÄ• yin
lokÄ• â€™â€™ â€™ ti.

``aparampi \Ne III 470/ kho me, Ä• vuso, bhagavato sammukhÄ• sutaá¹ƒ sammukhÄ• paá
te, bhikkhave, bhikkhÅ« ye paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parik
parinibbÄ• yino anÄ• vattidhammÄ• tasmÄ• lokÄ• . atha kho eteva bahutarÄ• bhikkhÅ« \S
saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanuttÄ• sakadÄ• gÄ• mino, sa
dukkhassantaá¹ƒ karissantÄ«â€™â€™ â€™ ti.

``aparampi kho me, Ä• vuso, bhagavato sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹
bhikkhÅ« ye tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• rÄ• gadosamohÄ• naá¹ƒ tanutt

imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• \Be III 356/ dukkhassantaá¹ƒ karissanti. atha kho eteva bahutar
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• pannÄ• avinipÄ• tadhammÄ• niyatÄ•
â€™ ti. dutiyaá¹ƒ.

3. dhammadinnasuttaá¹ƒ

<1049> ekaá¹ƒ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• ye. a
dhammadinno upÄ• sako paÃ±cahi upÄ• sakasatehi saddhiá¹ƒ yena bhagavÄ• tenupasaá¹
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho dhammadi
etadavoca --- ``ovadatu no, bhante, bhagavÄ• ; anusÄ• satu no, bhante, bhagavÄ• yaá¹ƒ a
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``tasmÄ• tiha vo, dhammadinnaá¹ƒ, evaá¹ƒ sikkhitabbaá¹ƒ --- `ye te suttantÄ• tathÄ• gatab
gambhÄ«ratthÄ• lokuttarÄ• suÃ±Ã±atapaá¹-isaá¹ƒyuttÄ• te kÄ• lena kÄ• laá¹ƒ upasampa
evaÃ±hi vo, dhammadinna, sikkhitabbaâ€™â€™ nti. ``na kho netaá¹ƒ, bhante, sukaraá¹ƒ ar
puttasambÄ• dhasayanaá¹ƒ ajjhÄ• vasantehi kÄ• sikacandanaá¹ƒ paccanubhontehi mÄ• lÄ
dhÄ• rayantehi jÄ• tarÅ«parajataá¹ƒ sÄ• diyantehi --- ye te suttantÄ• tathÄ• gatabhÄ• sitÄ•
gambhÄ«ratthÄ• lokuttarÄ• suÃ±Ã±atapaá¹-isaá¹ƒyuttÄ• te kÄ• lena kÄ• laá¹ƒ upasampa
bhante, bhagavÄ• amhÄ• kaá¹ƒ paÃ±casu sikkhÄ• padesu á¹-hitÄ• naá¹ƒ uttaridhammaá¹ƒ

``tasmÄ• tiha \Ne III 471/ vo, dhammadinna, evaá¹ƒ sikkhitabbaá¹ƒ --- `buddhe aveccappas
bhavissÄ• ma --- itipi so bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ
saá¹…ghe ... pe ... ariyakantehi sÄ«lehi samannÄ• gatÄ• bhavissÄ• ma akhaá¹‡á¸• ehi ... p
samÄ• dhisaá¹ƒvattanikehÄ«â€™ ti. evaÃ±hi vo, dhammadinna, sikkhitabbaâ€™â€™ nti.

``yÄ• nimÄ• ni, bhante, bhagavatÄ• cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni desitÄ• ni, saá¹ƒvijjan
mayaÃ±ca tesu dhammesu sandissÄ• ma. mayaÃ±hi bhante, buddhe aveccappasÄ• dena s
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho \Ee V 408/ bhagavÄ• ti. dhamme
... ariyakantehi sÄ«lehi samannÄ• gatÄ• akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikeh
vo \Be III 357/, dhammadinna, suladdhaá¹ƒ vo, dhammadinna! sotÄ• pattiphalaá¹ƒ tumhehi
tatiyaá¹ƒ.

4. gilÄ• nasuttaá¹ƒ

<1050> ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• n
sambahulÄ• bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti --- ``niá¹-á¹-hitacÄ«varo bhaga
cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti. assosi kho mahÄ• nÄ• mo sakko --- ``sambahulÄ•
cÄ«varakammaá¹ƒ karonti --- `niá¹-á¹-hitacÄ«varo bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ

\Se V 514/. atha kho mahÄ• nÄ• mo sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhag
``sutametaá¹ƒ, bhante --- `sambahulÄ• kira bhikkhÅ« bhagavato cÄ«varakammaá¹ƒ karonti
bhagavÄ• temÄ• saccayena cÄ• rikaá¹ƒ pakkamissatÄ«â€™ ti. na kho netaá¹ƒ {na kho te e
bhagavato sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ sappaÃ±Ã±ena upÄ• saken
dukkhito bÄ• á¸·hagilÄ• no ovaditabboâ€™â€™ ti.

``sappaÃ±Ã±ena mahÄ• nÄ• ma, upÄ• sakena sappaÃ±Ã±o upÄ• sako Ä• bÄ• dhiko dukk
assÄ• sanÄ«yehi dhammehi assÄ• setabbo --- `assÄ• satÄ• yasmÄ• --- atthÄ• yasmato bu
bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ• ti \Ne III 472/. assÄ• sa
atthÄ• yasmato dhamme ... pe ... saá¹…ghe ... pe ... ariyakantÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä•
samÄ• dhisaá¹ƒvattanikÄ• nÄ«â€™â€™ â€™ ti.

``sappaÃ±Ã±ena \Ee V 409/, mahÄ• nÄ• ma, upÄ• sakena sappaÃ±Ã±o upÄ• sako Ä• bÄ•
imehi catÅ«hi assÄ• sanÄ«yehi dhammehi assÄ• setvÄ• evamassa vacanÄ«yo --- `atthÄ• y
apekkhÄ• â€™ ti? so ce evaá¹ƒ vadeyya --- `atthi me mÄ• tÄ• pitÅ«su apekkhÄ• â€™ ti, so
`Ä• yasmÄ• kho mÄ• riso maraá¹‡adhammo. sace pÄ• yasmÄ• mÄ• tÄ• pitÅ«su apekkhaá
\Se V 515/ pÄ• yasmÄ• \Be III 358/ mÄ• tÄ• pitÅ«su apekkhaá¹ƒ karissati, marissateva. sÄ
mÄ• tÄ• pitÅ«su apekkhÄ• taá¹ƒ pajahÄ• â€™â€™ â€™ ti.

``so ce evaá¹ƒ vadeyya --- `yÄ• me mÄ• tÄ• pitÅ«su apekkhÄ• sÄ• pahÄ«nÄ• â€™ ti, so
`atthi panÄ• yasmato puttadÄ• resu apekkhÄ• â€™ ti? so ce evaá¹ƒ vadeyya --- `atthi me p
ti, so evamassa vacanÄ«yo --- `Ä• yasmÄ• kho mÄ• riso maraá¹‡adhammo. sace pÄ• yasm
karissati, marissateva; no ce pÄ• yasmÄ• puttadÄ• resu apekkhaá¹ƒ karissati, marissateva
puttadÄ• resu apekkhÄ• taá¹ƒ pajahÄ• â€™â€™ â€™ ti.

``so ce evaá¹ƒ vadeyya --- `yÄ• me puttadÄ• resu apekkhÄ• sÄ• pahÄ«nÄ• â€™ ti, so ev
panÄ• yasmato mÄ• nusakesu paÃ±casu kÄ• maguá¹‡esu apekkhÄ• â€™ ti? so ce evaá¹ƒ
paÃ±casu kÄ• maguá¹‡esu apekkhÄ• â€™ ti, so evamassa vacanÄ«yo --- `mÄ• nusakehi k
kÄ• mÄ• abhikkantatarÄ• ca paá¹‡Ä«tatarÄ• ca. sÄ• dhÄ• yasmÄ• , mÄ• nusakehi kÄ• m
cÄ• tumahÄ• rÄ• jikesu {cÄ• tummahÄ• rÄ• jikesu (Ce Se Ke Ee) } devesu cittaá¹ƒ adhimoc

``so ce evaá¹ƒ vadeyya --- `mÄ• nusakehi me kÄ• mehi cittaá¹ƒ vuá¹-á¹-hitaá¹ƒ, cÄ• tumah
cittaá¹ƒ adhimocitaâ€™ nti, so evamassa vacanÄ«yo --- `cÄ• tumahÄ• rÄ• jikehi kho, Ä• vu
tÄ• vatiá¹ƒsÄ• devÄ• abhikkantatarÄ• ca paá¹‡Ä«tatarÄ• ca. sÄ• dhÄ• yasmÄ• , cÄ• tum
cittaá¹ƒ vuá¹-á¹-hÄ• petvÄ• tÄ• vatiá¹ƒsesu devesu cittaá¹ƒ adhimocehÄ«â€™â€™ â€™ ti.

``so \Ne III 473/ ce evaá¹ƒ vadeyya --- `cÄ• tumahÄ• rÄ• jikehi me devehi cittaá¹ƒ vuá¹-á¹-h

tÄ• vatiá¹ƒsesu devesu cittaá¹ƒ adhimocitaâ€™ nti, so evamassa vacanÄ«yo --- `tÄ• vatiá¹ƒ
devehi yÄ• mÄ• devÄ• ... pe ... tusitÄ• devÄ• ... pe ... nimmÄ• naratÄ« devÄ• ... pe ... pa
devÄ• ... pe ... paranimmitavasavattÄ«hi kho, Ä• vuso, devehi brahmaloko abhikkantataro c
sÄ• dhÄ• yasmÄ• , paranimmitavasavattÄ«hi devehi cittaá¹ƒ vuá¹-á¹-hÄ• petvÄ• brahmalok
ti. so \Be III 359/ ce evaá¹ƒ vadeyya --- `paranimmitavasavattÄ«hi me devehi cittaá¹ƒ vuá¹-á
brahmaloke cittaá¹ƒ adhimocitaâ€™ nti, so evamassa vacanÄ«yo --- `brahmalokopi kho, Ä•
sakkÄ• yapariyÄ• panno. sÄ• dhÄ• yasmÄ• , brahmalokÄ• cittaá¹ƒ vuá¹-á¹-hÄ• petvÄ• sak
upasaá¹ƒharÄ• hÄ«â€™â€™ â€™ ti.

``so ce evaá¹ƒ vadeyya --- `brahmalokÄ• me cittaá¹ƒ vuá¹-á¹-hitaá¹ƒ, sakkÄ• yanirodhe cit
upasaá¹ƒharÄ• mÄ«â€™ ti; evaá¹ƒ vimuttacittassa kho, mahÄ• nÄ• ma, upÄ• sakassa Ä• s
vimuttacittena bhikkhunÄ• na kiÃ±ci nÄ• nÄ• karaá¹‡aá¹ƒ vadÄ• mi, yadidaá¹ƒ --- vimuttiyÄ
catutthaá¹ƒ.

5. sotÄ• pattiphalasuttaá¹ƒ

<1051> ``cattÄ• rome, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• sotÄ• pattiphalasa
katame cattÄ• ro? sappurisasaá¹ƒsevo \Ee V 411/, saddhammassavanaá¹ƒ \Se V 517/, yon
dhammÄ• nudhammappaá¹-ipatti --- ime kho, bhikkhave, cattÄ• ro dhammÄ• bhÄ• vitÄ• b
sotÄ• pattiphalasacchikiriyÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. paÃ±camaá¹ƒ.

6. sakadÄ• gÄ• miphalasuttaá¹ƒ

<1052> ``cattÄ• rome, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• sakadÄ• gÄ• miph
saá¹ƒvattanti. katame cattÄ• ro? ... pe ... saá¹ƒvattantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. anÄ• gÄ• miphalasuttaá¹ƒ

<1053> ... pe ... \Ne III 474/ anÄ• gÄ• miphalasacchikiriyÄ• ya ... pe ... saá¹ƒvattantÄ«â€™

8. arahattaphalasuttaá¹ƒ

<1054> ... pe ... arahattaphalasacchikiriyÄ• ya ... pe ... saá¹ƒvattantÄ«â€™â€™ ti. aá¹-á¹-h

9. paÃ±Ã±Ä• paá¹-ilÄ• bhasuttaá¹ƒ

<1055> ... pe ... paÃ±Ã±Ä• paá¹-ilÄ• bhÄ• ya ... pe ... saá¹ƒvattantÄ«â€™â€™ ti. navamaá

10. paÃ±Ã±Ä• vuddhisuttaá¹ƒ

<1056> ... pe ... paÃ±Ã±Ä• vuddhiyÄ• \Be III 360/ ... pe ... saá¹ƒvattantÄ«â€™â€™ ti. dasa

11. paÃ±Ã±Ä• vepullasuttaá¹ƒ

<1057> ... pe .... paÃ±Ã±Ä• vepullÄ• ya ... pe ... saá¹ƒvattantÄ«â€™â€™ ti. ekÄ• dasamaá

sappaÃ±Ã±avaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

sagÄ• thakaá¹ƒ \Ne III 475/ vassaá¹ƒvutthaá¹ƒ, dhammadinnaÃ±ca gilÄ• naá¹ƒ.

caturo phalÄ• paá¹-ilÄ• bho, vuddhi vepullatÄ• ya cÄ• ti ||

7. mahÄ• paÃ±Ã±avaggo

1. mahÄ• paÃ±Ã±Ä• suttaá¹ƒ

<1058> ``cattÄ• rome, bhikkhave, dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• mahÄ• paÃ±Ã±atÄ
katame cattÄ• ro? sappurisasaá¹ƒsevo, saddhammassavanaá¹ƒ, yonisomanasikÄ• ro, dhar
ime kho, bhikkhave, cattÄ• ro dhammÄ• bhÄ• vitÄ• bahulÄ«katÄ• mahÄ• paÃ±Ã±atÄ• \E
ti. paá¹-hamaá¹ƒ.

2. puthupaÃ±Ã±Ä• suttaá¹ƒ

<1059> ... puthupaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. dutiyaá¹ƒ.

3. vipulapaÃ±Ã±Ä• suttaá¹ƒ

<1060> ... vipulapaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. tatiyaá¹ƒ.

4. gambhÄ«rapaÃ±Ã±Ä• suttaá¹ƒ

<1061> ... gambhÄ«rapaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. catutthaá¹ƒ.

5. appamattapaÃ±Ã±Ä• suttaá¹ƒ

<1062> ... \Ne III 476/ appamattapaÃ±Ã±atÄ• \Be III 361/ saá¹ƒvattantÄ«â€™â€™ ti. paÃ±

6. bhÅ«ripaÃ±Ã±Ä• suttaá¹ƒ

<1063> ... bhÅ«ripaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paÃ±Ã±Ä• bÄ• hullasuttaá¹ƒ

<1064> ... paÃ±Ã±Ä• bÄ• hullÄ• saá¹ƒvattantÄ«â€™â€™ ti. sattamaá¹ƒ.

8. sÄ«ghapaÃ±Ã±Ä• suttaá¹ƒ

<1065> ... sÄ«ghapaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. lahupaÃ±Ã±Ä• suttaá¹ƒ

<1066> ... lahupaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. navamaá¹ƒ.

10. hÄ• sapaÃ±Ã±Ä• suttaá¹ƒ

<1067> ... hÄ• sapaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. dasamaá¹ƒ.

11. javanapaÃ±Ã±Ä• suttaá¹ƒ

<1068> ... javanapaÃ±Ã±atÄ• \Ee V 413/ saá¹ƒvattantÄ«â€™â€™ ti. ekÄ• dasamaá¹ƒ.

12. tikkhapaÃ±Ã±Ä• suttaá¹ƒ

<1069> ... \Ne III 477/ tikkhapaÃ±Ã±atÄ• saá¹ƒvattantÄ«â€™â€™ ti. dvÄ• dasamaá¹ƒ.

13. nibbedhikapaÃ±Ã±Ä• suttaá¹ƒ

<1070> ... nibbedhikapaÃ±Ã±atÄ• saá¹ƒvattanti. katame cattÄ• ro? sappurisasaá¹ƒsevo, s
yonisomanasikÄ• ro, dhammÄ• nudhammappaá¹-ipatti --- ime \Be III 362/ kho, bhikkhave, c
bahulÄ«katÄ• nibbedhikapaÃ±Ã±atÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. terasamaá¹ƒ.

mahÄ• paÃ±Ã±avaggo sattamo.

tassuddÄ• naá¹ƒ ---

mahÄ• \Se V 519/ puthu vipula-gambhÄ«raá¹ƒ, appamatta-bhÅ«ri-bÄ• hullaá¹ƒ.

sÄ«gha-lahu-hÄ• sa-javana, tikkha-nibbedhikÄ• ya cÄ• ti ||

sotÄ• pattisaá¹ƒyuttaá¹ƒ ekÄ• dasamaá¹ƒ.

12. saccasaá¹ƒyuttaá¹ƒ

1. samÄ• dhivaggo

1. samÄ• dhisuttaá¹ƒ

<1071> sÄ• vatthinidÄ• naá¹ƒ \Se V 520/ \Ne III 478/ \Be III 363/ \Ee V 414/. ``samÄ• dhiá¹
bhÄ• vetha. samÄ• hito, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. kiÃ±ca yathÄ• b
`idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yath
`ayaá¹ƒ dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. samÄ• dhiá¹ƒ, bhikkhave, bhÄ• vetha. samÄ• hito, bhikkhav
pajÄ• nÄ• tiâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo, `ayaá¹ƒ dukkhasamud
karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodhoâ€™ ti yogo karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodhagÄ•
yogo karaá¹‡Ä«yoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. paá¹-isallÄ• nasuttaá¹ƒ

<1072> ``paá¹-isallÄ• ne, bhikkhave, yogamÄ• pajjatha. paá¹-isallÄ«no, bhikkhave, bhikkhu
pajÄ• nÄ• ti. kiÃ±ca yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti? `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá
dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti yathÅ
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. paá¹-
bhikkhave, yogamÄ• pajjatha. paá¹-isallÄ«no, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• n

``tasmÄ• tiha \Ne III 479/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo, `ayaá¹ƒ du
yogo \Se V 521/ karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodhoâ€™ ti yogo karaá¹‡Ä«yo, `ayaá¹ƒ du
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dutiyaá¹ƒ.

3. paá¹-hamakulaputtasuttaá¹ƒ

<1073> ``ye \Be III 364/ hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ kulaputtÄ• sammÄ• ag
pabbajiá¹ƒsu, sabbe te catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamayÄ• ya. y
anÄ• gatamaddhÄ• naá¹ƒ kulaputtÄ• sammÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissanti
ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamayÄ• ya. ye hi keci, bhikkhave, etarahi kulapu
anagÄ• riyaá¹ƒ pabbajanti, sabbe te catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhis

``katamesaá¹ƒ catunnaá¹ƒ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa
ariyasaccassa dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccassa. ye hi keci, bhikkh
kulaputtÄ• sammÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajiá¹ƒsu ... pe ... pabbajissanti ... p
te imesaá¹ƒyeva catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamayÄ• ya.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo, `ayaá¹ƒ dukkhasamud
karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodhoâ€™ ti yogo karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodhagÄ•
yogo karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. dutiyakulaputtasuttaá¹ƒ

<1074> ``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ kulaputtÄ• sammÄ• agÄ• rasmÄ•
yathÄ• bhÅ«taá¹ƒ abhisamesuá¹ƒ, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhis
bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ kulaputtÄ• sammÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ p
yathÄ• bhÅ«taá¹ƒ \Se V 522/ \Ee V 416/ abhisamessanti, sabbe te cattÄ• ri ariyasaccÄ• ni y
abhisamessanti. ye hi keci, bhikkhave, etarahi kulaputtÄ• sammÄ• agÄ• rasmÄ• anagÄ• r
yathÄ• bhÅ«taá¹ƒ abhisamenti, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisam

``katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukk
ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ. ye hi keci, bhikkhave,
kulaputtÄ• sammÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• yathÄ• bhÅ«taá¹ƒ abhisame
abhisamessanti ... pe ... abhisamenti, sabbe te imÄ• ni cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<1075> ``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
abhisambojjhiá¹ƒsu, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambojjhiá¹ƒsu

anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yathÄ• bhÅ«taá¹ƒ abhisam
ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambojjhissanti. ye hi keci, bhikkhave, etarahi samaá¹
vÄ• yathÄ• bhÅ«taá¹ƒ abhisambojjhanti, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹

``katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariyasaccaá¹ƒ ... pe ... dukkhanirodhagÄ• minÄ« paá¹-ipa
hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• \Se V 523/ vÄ•
abhisambojjhiá¹ƒsu ... pe ... abhisambojjhissanti ... pe ... abhisambojjhanti, sabbe te imÄ• ni
ariyasaccÄ• ni \Ee V 417/ yathÄ• bhÅ«taá¹ƒ abhisambojjhanti.

``tasmÄ• tiha \Ne III 481/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyasamaá¹‡abrÄ• hmaá¹‡asuttaá¹ƒ

<1076> ``ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ
abhisambuddhaá¹ƒ pakÄ• sesuá¹ƒ, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abh
ye hi keci, bhikkhave, anÄ• gatamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yath
pakÄ• sessanti, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambuddhaá¹ƒ pak
bhikkhave, etarahi samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• yathÄ• bhÅ«taá¹ƒ abhisambuddh
cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambuddhaá¹ƒ pakÄ• senti.

``katamÄ• ni \Be III 366/ cattÄ• ri? dukkhaá¹ƒ ariyasaccaá¹ƒ ... pe ... dukkhanirodhagÄ• min
ariyasaccaá¹ƒ. ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä
abhisambuddhaá¹ƒ pakÄ• sesuá¹ƒ ... pe ... pakÄ• sessanti ... pe ... pakÄ• senti, sabbe te im
ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambuddhaá¹ƒ pakÄ• senti.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. vitakkasuttaá¹ƒ

<1077> ``mÄ• , bhikkhave, pÄ• pake akusale vitakke vitakkeyyÄ• tha {vitakketha (Ce Se K
524/ --- kÄ• mavitakkaá¹ƒ, byÄ• pÄ• davitakkaá¹ƒ, vihiá¹ƒsÄ• vitakkaá¹ƒ. taá¹ƒ kissa hetu?
vitakkÄ• atthasaá¹ƒhitÄ• nÄ• dibrahmacariyakÄ• \Ee V 418/ na nibbidÄ• ya na virÄ• gÄ• y
upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattanti.

``vitakkentÄ• ca kho tumhe, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti vitakkeyyÄ• tha, `ayaá¹ƒ du
III 482/ vitakkeyyÄ• tha, `ayaá¹ƒ dukkhanirodhoâ€™ ti vitakkeyyÄ• tha, `ayaá¹ƒ dukkhaniro

paá¹-ipadÄ• â€™ ti vitakkeyyÄ• tha. taá¹ƒ kissa hetu? ete, bhikkhave, vitakkÄ• atthasaá¹ƒh
Ä• dibrahmacariyakÄ• ete nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä•
saá¹ƒvattanti.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. sattamaá¹ƒ.

8. cintasuttaá¹ƒ

<1078> ``mÄ• , bhikkhave, pÄ• pakaá¹ƒ akusalaá¹ƒ cittaá¹ƒ cinteyyÄ• tha {cintetha (Ce Se
lokoâ€™ ti vÄ• `asassato lokoâ€™ ti vÄ• , `antavÄ• lokoâ€™ ti vÄ• `anantavÄ• lokoâ€™
taá¹ƒ sarÄ«raâ€™ nti vÄ• `aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• , `hoti tath
maraá¹‡Ä• â€™ ti vÄ• `na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca h
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `neva hoti na na hoti tathÄ• gato paraá¹ƒ mara
kissa hetu? nesÄ• , bhikkhave, cintÄ• atthasaá¹ƒhitÄ• nÄ• dibrahmacariyakÄ• na nibbidÄ
nirodhÄ• ya na upasamÄ• ya \Se V 525/ na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ

``cintentÄ• ca kho tumhe, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti cinteyyÄ• tha, `ayaá¹ƒ dukkha
cinteyyÄ• tha, `ayaá¹ƒ dukkhanirodhoâ€™ ti cinteyyÄ• tha, `ayaá¹ƒ dukkhanirodhagÄ• minÄ
cinteyyÄ• tha. taá¹ƒ kissa hetu? esÄ• , bhikkhave, cintÄ• atthasaá¹ƒhitÄ• , esÄ• Ä• dibrah
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya \Ee V 419/ sambodhÄ•

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. viggÄ• hikakathÄ• suttaá¹ƒ

<1079> ``mÄ• \Ne III 483/, bhikkhave, viggÄ• hikakathaá¹ƒ katheyyÄ• tha {kathetha (Ce S
imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• mi. k
dhammavinayaá¹ƒ Ä• jÄ• nissasi! micchÄ• paá¹-ipanno tvamasi, ahamasmi sammÄ• paá¹-i
te. purevacanÄ«yaá¹ƒ pacchÄ• avaca, pacchÄ• vacanÄ«yaá¹ƒ pure avaca. adhiciá¹‡á¹‡aá
} te viparÄ• vattaá¹ƒ. Ä• ropito te vÄ• do, cara vÄ• dappamokkhÄ• ya. niggahitosi, nibbeá¹-h
ti. taá¹ƒ kissa hetu? nesÄ• , bhikkhave, kathÄ• atthasaá¹ƒhitÄ• nÄ• dibrahmacariyakÄ• na
virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibb

``kathentÄ• ca kho tumhe, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti katheyyÄ• tha \Se V 526/, `a
ti katheyyÄ• tha, `ayaá¹ƒ dukkhanirodhoâ€™ ti katheyyÄ• tha, `ayaá¹ƒ dukkhanirodhagÄ• m
katheyyÄ• tha ... pe ... yogo karaá¹‡Ä«yoâ€™â€™ ti. navamaá¹ƒ.

10. tiracchÄ• nakathÄ• suttaá¹ƒ

<1080> ``mÄ• \Be III 368/, bhikkhave, anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ katheyyÄ• tha,
rÄ• jakathaá¹ƒ corakathaá¹ƒ mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ, bhayakathaá¹ƒ yuddha
pÄ• nakathaá¹ƒ vatthakathaá¹ƒ sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ, Ã±Ä• ti
gÄ• makathaá¹ƒ nigamakathaá¹ƒ nagarakathaá¹ƒ janapadakathaá¹ƒ itthikathaá¹ƒ {itthikatha
Ke Ee Katthaci) } sÅ«rakathaá¹ƒ visikhÄ• kathaá¹ƒ \Ee V 420/ kumbhaá¹-á¹-hÄ• nakathaá¹ƒ
nÄ• nattakathaá¹ƒ, lokakkhÄ• yikaá¹ƒ samuddakkhÄ• yikaá¹ƒ itibhavÄ• bhavakathaá¹ƒ iti vÄ
nesÄ• , bhikkhave, kathÄ• atthasaá¹ƒhitÄ• nÄ• dibrahmacariyakÄ• na nibbidÄ• ya na virÄ
upasamÄ• ya na abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati.

``kathentÄ• ca kho tumhe, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti katheyyÄ• tha, `ayaá¹ƒ dukk
katheyyÄ• tha, `ayaá¹ƒ dukkhanirodhoâ€™ ti katheyyÄ• tha, `ayaá¹ƒ dukkhanirodhagÄ• min
katheyyÄ• tha. taá¹ƒ kissa hetu? esÄ• , bhikkhave, kathÄ• atthasaá¹ƒhitÄ• , esÄ• Ä• dibra
nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• n

``tasmÄ• tiha \Ne III 484/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dasamaá¹ƒ.

samÄ• dhivaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

samÄ• dhi \Se V 527/ paá¹-isallÄ• nÄ• , kulaputtÄ• apare duve.

samaá¹‡abrÄ• hmaá¹‡Ä• vitakkaá¹ƒ, cintÄ• viggÄ• hikÄ• kathÄ• ti ||

2. dhammacakkappavattanavaggo

1. dhammacakkappavattanasuttaá¹ƒ

<1081> ekaá¹ƒ \Se V 528/ samayaá¹ƒ bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane mi
kho bhagavÄ• paÃ±cavaggiye bhikkhÅ« Ä• mantesi --- ``dveme, bhikkhave, antÄ• pabbaji
sevitabbÄ• . katame dve? yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masukhallikÄ• nuyogo hÄ«no gamm
anatthasaá¹ƒhito, yo cÄ• yaá¹ƒ attakilamathÄ• nuyogo dukkho anariyo anatthasaá¹ƒhito. ete
ante anupagamma majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• cakkhukaraá¹
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattatiâ€™â€™.

``katamÄ• ca sÄ• , bhikkhave, majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• c
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• samm
sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi. ayaá¹ƒ kho sÄ• , bhikkhave, majjhim
abhisambuddhÄ• cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sam

``idaá¹ƒ \Ne III 485/ kho pana, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ --- jÄ• tipi dukkhÄ• , jar
dukkhÄ• , byÄ• dhipi dukkho, maraá¹‡ampi dukkhaá¹ƒ, appiyehi sampayogo dukkho, piyehi
yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ --- saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• {
(Ee Katthaci) } dukkhÄ• . idaá¹ƒ kho pana, bhikkhave, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ -
ponobbhavikÄ• {ponobhavikÄ• (Ce Ee) } nandirÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«, s
{seyyathÄ«daá¹ƒ (Ce Se Ke Ee) } --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• . i
dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ --- yo tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodho cÄ• g
anÄ• layo. idaá¹ƒ kho pana, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• \Ee V 422/ a
ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ

`` `idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananussutesu dhammesu ca
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. `taá¹ƒ
ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti me, bhikkhave, pubbe ... pe ... udapÄ• di. `taá¹ƒ kho pa
ariyasaccaá¹ƒ pariÃ±Ã±Ä• taâ€™ nti me, bhikkhave, pubbe ananussutesu dhammesu cakk
udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

`` `idaá¹ƒ \Be III 370/ dukkhasamudayaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananu
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ• tabbaâ€™ nti me, bhikkhave, pubbe .
udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ«naâ€™ nti me, b
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udap
udapÄ• di.

`` `idaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaâ€™ nti me, bhikkhave, pubbe ananussutesu dham
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. `taá¹ƒ
dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikÄ• tabbaâ€™ nti me, bhikkhave, pubbe ... pe ... ud
panidaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikataâ€™ nti me, bhikkhave, pubbe ananu
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•

`` `idaá¹ƒ \Ne III 486/ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™ nti me, bhikkh

dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud
kho panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ• vetabbaâ€™ nti
... udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bh
bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di
udapÄ• di, Ä• loko udapÄ• di.

``yÄ• vakÄ«vaÃ±ca me, bhikkhave, imesu catÅ«su ariyasaccesu evaá¹ƒ tiparivaá¹-á¹-aá¹ƒ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ na suvisuddhaá¹ƒ ahosi, neva tÄ• vÄ• haá¹ƒ, bhik
loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• \Se V 531/ pajÄ• ya sadevam
sammÄ• sambodhiá¹ƒ abhisambuddhoâ€™ ti paccaÃ±Ã±Ä• siá¹ƒ {abhisambuddho paccaÃ

``yato ca kho me, bhikkhave, imesu catÅ«su ariyasaccesu evaá¹ƒ tiparivaá¹-á¹-aá¹ƒ dvÄ• d
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ suvisuddhaá¹ƒ ahosi, athÄ• haá¹ƒ, bhikkhave, sad
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya `anuttaraá¹ƒ sam
ti paccaÃ±Ã±Ä• siá¹ƒ. Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di --- `akuppÄ• me vim
{cetovimutti (Ce Ee) }, ayamantimÄ• jÄ• ti, natthidÄ• ni punabbhavoâ€™â€™ â€™ ti. idama
paÃ±cavaggiyÄ• bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti.

imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne Ä• yasmato koá¹‡á¸• aÃ±Ã±a
dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ niro

pavattite ca pana bhagavatÄ• dhammacakke bhummÄ• devÄ• saddamanussÄ• vesuá¹ƒ
bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ appaa
vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasm
devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ• rÄ• jikÄ• devÄ• saddamanussÄ• vesuá¹ƒ ---
bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ, appa
vÄ• brÄ• hmaá¹‡ena vÄ• \Se V 532/ devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• tÄ• vatiá¹ƒsÄ• \Ne III 487/ dev
... pe ... tusitÄ• devÄ• ... pe ... nimmÄ• naratÄ« devÄ• ... pe ... paranimmitavasavattÄ« de
brahmakÄ• yikÄ• devÄ• saddamanussÄ• vesuá¹ƒ --- ``etaá¹ƒ bhagavatÄ• bÄ• rÄ• á¹‡asi
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ \Ee V 424/ samaá¹‡ena vÄ•
vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiâ€™â€™ nti.

itiha tena khaá¹‡ena (tena layena) { ( ) natthi (Ce Se Ke) } tena muhuttena yÄ• va brahmalo
abbhuggacchi. ayaÃ±ca dasasahassilokadhÄ• tu saá¹…kampi sampakampi sampavedhi, ap
loke pÄ• turahosi atikkamma devÄ• naá¹ƒ devÄ• nubhÄ• vanti.

atha kho bhagavÄ• imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``aÃ±Ã±Ä• si vata, bho, koá¹‡á¸• aÃ±

koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti! iti hidaá¹ƒ Ä• yasmato koá¹‡á¸• aÃ±Ã±assa `aÃ±Ã±Ä• sikoá¹‡
ahosÄ«ti. paá¹-hamaá¹ƒ.

2. tathÄ• gatasuttaá¹ƒ

<1082> `` `idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™ nti, bhikkhave, tathÄ• gatÄ• naá¹ƒ pubbe ana
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti \Be III 372/ bhikkhave, tathÄ• ga
... udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±Ä• taâ€™ nti, bhikkha
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ \Se V 533/ udapÄ• di,
udapÄ• di, Ä• loko udapÄ• di.

`` `idaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaâ€™ nti bhikkhave, tathÄ• gatÄ• naá¹ƒ pubbe an
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ• tabbaâ€™ nti, bhikkhave, tathÄ• gatÄ
udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ«naâ€™ nti, bhikl
pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä•
Ä• loko udapÄ• di.

`` `idaá¹ƒ \Ne III 488/ dukkhanirodhaá¹ƒ ariyasaccaâ€™ nti, bhikkhave, tathÄ• gatÄ• naá¹ƒ
dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• ud
kho panidaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikÄ• tabbaâ€™ nti, bhikkhave, tathÄ•
\Ee V 425/ ... udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikataâ
tathÄ• gatÄ• naá¹ƒ pubbe ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ ud
vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

`` `idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™ nti, bhikkhave, tathÄ• gat
ananussutesu dhammesu cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udap
udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ•
tathÄ• gatÄ• naá¹ƒ pubbe ... pe ... udapÄ• di. `taá¹ƒ kho panidaá¹ƒ dukkhanirodhagÄ• minÄ
ariyasaccaá¹ƒ bhÄ• vitaâ€™ nti, bhikkhave, tathÄ• gatÄ• naá¹ƒ pubbe \Se V 534/ ananussu
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ

3. khandhasuttaá¹ƒ

<1083> ``cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariya
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ {dukkhasamudayo ar
ariyasaccaá¹ƒ (Se) } dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ.

``katamaÃ±ca \Be III 373/, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ? `paÃ±cupÄ• dÄ• nakkhan
vacanÄ«yaá¹ƒ, seyyathidaá¹ƒ {katame paÃ±ca (Ce Se Ke) } --- rÅ«pupÄ• dÄ• nakkhandho
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. idaá¹ƒ vuccati, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ? yÄ• yaá¹ƒ taá¹‡hÄ• ponob
tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡h
bhikkhave, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ.

``katamaÃ±ca \Ne III 489/, bhikkhave, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ? yo tassÄ• yeva ta
asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ• layo --- idaá¹ƒ vuccati, bhikkhave, d
ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayameva
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi --- idaá¹ƒ vuccati,
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ. imÄ• ni \Se V 535/ \Ee V 426/ kho, b
ariyasaccÄ• ni.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. ajjhattikÄ• yatanasuttaá¹ƒ

<1084> ``cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariya
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhagÄ• m
ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ? `cha ajjhattikÄ• ni Ä• yatanÄ• nÄ«â€
katamÄ• ni cha? cakkhÄ• yatanaá¹ƒ ... pe ... manÄ• yatanaá¹ƒ --- idaá¹ƒ vuccati, bhikkhave
ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ? yÄ• yaá¹ƒ taá¹‡hÄ• ponob
tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡h
bhikkhave, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ.

``katamaÃ±ca \Be III 374/, bhikkhave, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ? yo tassÄ• yeva ta
asesavirÄ• ganirodho \Ne III 490/ cÄ• go paá¹-inissaggo mutti anÄ• layo --- idaá¹ƒ vuccati, b
dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ.

``katamaÃ±ca, bhikkhave, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayameva
maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi --- idaá¹ƒ vuccati,
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ. imÄ• ni \Se V 536/ kho, bhikkhave, c

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamadhÄ• raá¹‡asuttaá¹ƒ

<1085> ``dhÄ• retha no tumhe, bhikkhave, mayÄ• cattÄ• ri ariyasaccÄ• ni desitÄ• nÄ«â€™
aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca \Ee V 427/ --- ``ahaá¹ƒ kho, bhante, dhÄ• re
ariyasaccÄ• ni desitÄ• nÄ«â€™â€™ ti. ``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, dhÄ• resi r
ariyasaccÄ• ni desitÄ• nÄ«â€™â€™ ti? ``dukkhaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• paá
desitaá¹ƒ dhÄ• remi; dukkhasamudayaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• dutiyaá¹ƒ ariy
dhÄ• remi; dukkhanirodhaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• tatiyaá¹ƒ ariyasaccaá¹ƒ de
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ khvÄ• haá¹ƒ, bhante, bhagavatÄ• catutthaá¹ƒ ari
dhÄ• remi. evaá¹ƒ khvÄ• haá¹ƒ, bhante, dhÄ• remi bhagavatÄ• cattÄ• ri ariyasaccÄ• ni des

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, dhÄ• resi mayÄ• cattÄ• ri ariyas
dukkhaá¹ƒ kho, bhikkhu, mayÄ• paá¹-hamaá¹ƒ ariyasaccaá¹ƒ desitaá¹ƒ, tathÄ• naá¹ƒ dhÄ
{dukkhasamudayo (Se Ke) } kho, bhikkhu, mayÄ• dutiyaá¹ƒ ariyasaccaá¹ƒ desitaá¹ƒ, tathÄ
dukkhanirodhaá¹ƒ {dukkhanirodho (Se Ke) } kho, bhikkhu, mayÄ• tatiyaá¹ƒ ariyasaccaá¹ƒ d
dhÄ• rehi; dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• {dukkhanirodhagÄ• minipaá¹-ipadaá¹ƒ (E
paá¹-ipadaá¹ƒ (Katthaci) } kho, bhikkhu, mayÄ• catutthaá¹ƒ ariyasaccaá¹ƒ desitaá¹ƒ, tathÄ
evaá¹ƒ kho, bhikkhu, dhÄ• rehi mayÄ• cattÄ• ri ariyasaccÄ• ni desitÄ• nÄ«ti.

``tasmÄ• tiha \Be III 375/ \Ne III 491/ \Se V 537/, bhikkhu, `idaá¹ƒ dukkhaâ€™ nti yogo kara
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paÃ±c

6. dutiyadhÄ• raá¹‡asuttaá¹ƒ

<1086> ``dhÄ• retha no tumhe, bhikkhave, mayÄ• cattÄ• ri ariyasaccÄ• ni desitÄ• nÄ«â€™
aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bhante, dhÄ• remi bhagava
ariyasaccÄ• ni desitÄ• nÄ«â€™â€™ ti.

``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, bhikkhu, dhÄ• resi mayÄ• cattÄ• ri ariyasaccÄ• ni desitÄ•
``dukkhaá¹ƒ \Ee V 428/ khvÄ• haá¹ƒ, bhante, bhagavatÄ• paá¹-hamaá¹ƒ ariyasaccaá¹ƒ des

koci, bhante, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ vadeyya --- `netaá¹ƒ dukkhaá¹ƒ paá
yaá¹ƒ samaá¹‡ena gotamena desitaá¹ƒ. ahametaá¹ƒ dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá
dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá
khvÄ• haá¹ƒ, bhante, bhagavatÄ• ... pe ... dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ khvÄ•
catutthaá¹ƒ ariyasaccaá¹ƒ desitaá¹ƒ dhÄ• remi. yo hi koci, bhante, samaá¹‡o vÄ• brÄ• hma
--- `netaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• catutthaá¹ƒ ariyasaccaá¹ƒ yaá¹ƒ samaá
ahametaá¹ƒ dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ catutthaá¹ƒ ariyasaccaá¹ƒ paccakkhÄ
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ catutthaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â
vijjati. evaá¹ƒ khvÄ• haá¹ƒ, bhante, dhÄ• remi bhagavatÄ• cattÄ• ri ariyasaccÄ• ni desitÄ•

``sÄ• dhu sÄ• dhu, bhikkhu! sÄ• dhu kho tvaá¹ƒ, bhikkhu, dhÄ• resi mayÄ• cattÄ• ri \Se V
desitÄ• nÄ«ti. dukkhaá¹ƒ kho, bhikkhu, mayÄ• paá¹-hamaá¹ƒ ariyasaccaá¹ƒ desitaá¹ƒ, tath
koci, bhikkhu, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ vadeyya --- `netaá¹ƒ dukkhaá¹ƒ pa
yaá¹ƒ samaá¹‡ena gotamena desitaá¹ƒ. ahametaá¹ƒ dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá
dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá
kho, bhikkhu ... pe ... dukkhanirodhaá¹ƒ kho, bhikkhu ... pe ... dukkhanirodhagÄ• minÄ« paá
bhikkhu, mayÄ• catutthaá¹ƒ ariyasaccaá¹ƒ desitaá¹ƒ, tathÄ• naá¹ƒ dhÄ• rehi. yo hi koci, bh
\Ne III 492/ brÄ• hmaá¹‡o vÄ• evaá¹ƒ vadeyya \Ee V 429/ --- `netaá¹ƒ dukkhanirodhagÄ• m
catutthaá¹ƒ ariyasaccaá¹ƒ yaá¹ƒ samaá¹‡ena gotamena desitaá¹ƒ \Be III 376/. ahametaá¹ƒ
paá¹-ipadaá¹ƒ catutthaá¹ƒ ariyasaccaá¹ƒ paccakkhÄ• ya aÃ±Ã±aá¹ƒ dukkhanirodhagÄ• min
catutthaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. evaá
dhÄ• rehi mayÄ• cattÄ• ri ariyasaccÄ• ni desitÄ• nÄ«ti.

``tasmÄ• tiha, bhikkhu, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkhan
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. avijjÄ• suttaá¹ƒ

<1087> ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- `` `avijjÄ• , avijj
vuccati. katamÄ• nu kho, bhante, avijjÄ• ; kittÄ• vatÄ• ca avijjÄ• gato hotÄ«â€™â€™ ti? ``
dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe aÃ±Ã±Ä• á¹
paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati, bhikkhu, avijjÄ• ; ettÄ• vatÄ• ca \Se V
hotÄ«â€™â€™ ti.

``tasmÄ• tiha, bhikkhu, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkhan
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. sattamaá¹ƒ.

8. vijjÄ• suttaá¹ƒ

<1088> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamit
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ
vijjÄ• â€™ ti, bhante, vuccati. katamÄ• nu kho, bhante, vijjÄ• ; kittÄ• vatÄ• ca vijjÄ• gato h
``yaá¹ƒ \Ee V 430/ kho, bhikkhu, dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, du
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati, bhikkhu, vijjÄ•
vijjÄ• gato hotÄ«â€™â€™ ti.

``tasmÄ• tiha \Ne III 493/, bhikkhu, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. aá¹-á¹-hamaá¹

9. saá¹…kÄ• sanasuttaá¹ƒ

<1089> `` `idaá¹ƒ dukkhaá¹ƒ ariyasaccaâ€™ nti bhikkhave, mayÄ• paÃ±Ã±attaá¹ƒ. tattha a
aparimÄ• á¹‡Ä• byaÃ±janÄ• aparimÄ• á¹‡Ä• saá¹…kÄ• sanÄ• --- `itipidaá¹ƒ dukkhaá¹ƒ a
idaá¹ƒ dukkhasamudayaá¹ƒ ... pe ... idaá¹ƒ dukkhanirodhaá¹ƒ ... pe ... `idaá¹ƒ dukkhanirodh
paá¹-ipadÄ• ariyasaccaâ€™ nti, bhikkhave, mayÄ• paÃ±Ã±attaá¹ƒ. tattha aparimÄ• á¹‡Ä•
byaÃ±janÄ• aparimÄ• á¹‡Ä• saá¹…kÄ• sanÄ• --- `itipidaá¹ƒ dukkhanirodhagÄ• minÄ« paá

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. navamaá¹ƒ.

10. tathasuttaá¹ƒ

<1090> ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. katamÄ• ni ca
nti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaá¹ƒ \Se V 540/; `ayaá¹ƒ duk
tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaá¹ƒ; `ayaá¹ƒ dukkhanirodhoâ€™ ti tathame
anaÃ±Ã±athametaá¹ƒ; `ayaá¹ƒ \Ee V 431/ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti tat
anaÃ±Ã±athametaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri tathÄ• ni avitathÄ• ni anaÃ±Ã±at

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dasamaá¹ƒ.

dhammacakkappavattanavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

dhammacakkaá¹ƒ \Ne III 494/ tathÄ• gataá¹ƒ, khandhÄ• Ä• yatanena ca.

dhÄ• raá¹‡Ä• ca dve avijjÄ• , vijjÄ• saá¹…kÄ• sanÄ• tathÄ• ti ||

3. koá¹-igÄ• mavaggo

1. paá¹-hamakoá¹-igÄ• masuttaá¹ƒ

<1091> ekaá¹ƒ \Se V 541/ samayaá¹ƒ bhagavÄ• vajjÄ«su viharati koá¹-igÄ• me. tatra kho
Ä• mantesi --- ``catunnaá¹ƒ, bhikkhave, ariyasaccÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ•
dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±caâ€™â

``katamesaá¹ƒ \Be III 378/ catunnaá¹ƒ? dukkhassa, bhikkhave, ariyasaccassa ananubodhÄ
evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• k
ariyasaccassa ... pe ... dukkhanirodhassa ariyasaccassa ... pe ... dukkhanirodhagÄ• miniyÄ•
ariyasaccassa ananubodhÄ• \Ee V 432/ appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá
saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. tayidaá¹ƒ, bhikkhave, dukkhaá¹ƒ ariyasaccaá
paá¹-ividdhaá¹ƒ, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkh
anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ anub
ucchinnÄ• bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bhavanetti; natthidÄ• ni punabbhavoâ€™â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``catunnaá¹ƒ ariyasaccÄ• naá¹ƒ, yathÄ• bhÅ«taá¹ƒ adassanÄ• .

saá¹ƒsitaá¹ƒ {saá¹ƒsaritaá¹ƒ (Se Ke Katthaci) DN II 155} dÄ«ghamaddhÄ• naá¹ƒ, tÄ• su tÄ•

``tÄ• ni \Ne III 495/ {yÄ• ni (Se Ke Ee Katthaci) } etÄ• ni diá¹-á¹-hÄ• ni, bhavanetti samÅ«ha

ucchinnaá¹ƒ mÅ«laá¹ƒ dukkhassa, natthidÄ• ni punabbhavoâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. dutiyakoá¹-igÄ• masuttaá¹ƒ

<1092> ``ye \Se V 542/ hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ d
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ napp
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« p
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, na me te, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• v
samaá¹‡asammatÄ• brÄ• hmaá¹‡esu vÄ• brÄ• hmaá¹‡asammatÄ• , na ca panete Ä• yasm
brahmaÃ±Ã±atthaá¹ƒ vÄ• diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasa

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti
`ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, `ayaá¹ƒ dukkhanirodhoâ€™
pajÄ• nanti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ•
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• \Be III 379/ vÄ• samaá¹‡esu ceva samaá¹‡asammatÄ• b
brÄ• hmaá¹‡asammatÄ• , te \Ee V 433/ ca panÄ• yasmanto sÄ• maÃ±Ã±atthaÃ±ca brahma
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharantÄ«â€™â€™ ti.

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

``ye dukkhaá¹ƒ nappajÄ• nanti, atho dukkhassa sambhavaá¹ƒ.

yattha ca sabbaso dukkhaá¹ƒ, asesaá¹ƒ uparujjhati ||

``taÃ±ca maggaá¹ƒ na jÄ• nanti, dukkhÅ«pasamagÄ• minaá¹ƒ.

cetovimuttihÄ«nÄ• \Se V 543/ te, atho paÃ±Ã±Ä• vimuttiyÄ• .

abhabbÄ• te antakiriyÄ• ya, te ve jÄ• tijarÅ«pagÄ• ||

``ye \Ne III 496/ ca dukkhaá¹ƒ pajÄ• nanti, atho dukkhassa sambhavaá¹ƒ.

yattha ca sabbaso dukkhaá¹ƒ, asesaá¹ƒ uparujjhati ||

``taÃ±ca maggaá¹ƒ pajÄ• nanti, dukkhÅ«pasamagÄ• minaá¹ƒ.

cetovimuttisampannÄ• , atho paÃ±Ã±Ä• vimuttiyÄ• .

sabbÄ• te antakiriyÄ• ya, na te jÄ• tijarÅ«pagÄ• â€™â€™ ti || dutiyaá¹ƒ.

3. sammÄ• sambuddhasuttaá¹ƒ

<1093> sÄ• vatthinidÄ• naá¹ƒ. cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cattÄ
ariyasaccaá¹ƒ ... pe ... dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ --- imÄ• ni kho
ariyasaccÄ• ni. imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ
tathÄ• gato `arahaá¹ƒ sammÄ• sambuddhoâ€™ ti vuccati.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha

paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. arahantasuttaá¹ƒ

<1094> sÄ• vatthinidÄ• naá¹ƒ. ye hi keci, bhikkhave, atÄ«tamaddhÄ• naá¹ƒ arahanto samm
yathÄ• bhÅ«taá¹ƒ abhisambujjhiá¹ƒsu, sabbe te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ \
abhisambujjhiá¹ƒsu. ye \Ee V 434/ hi {yepi hi (bahÅ«su) } keci, bhikkhave, anÄ• gatamaddh
sammÄ• sambuddhÄ• yathÄ• bhÅ«taá¹ƒ abhisambujjhissanti, sabbe te cattÄ• ri ariyasaccÄ
abhisambujjhissanti. ye hi keci, bhikkhave, etarahi arahanto sammÄ• sambuddhÄ• yathÄ•
abhisambujjhanti, sabbe \Se V 544/ te cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambu

``katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, duk
ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ. ye hi, keci, bhikkhave
III 497/ arahanto sammÄ• sambuddhÄ• yathÄ• bhÅ«taá¹ƒ abhisambujjhiá¹ƒsu ... pe ... abh
... abhisambujjhanti, sabbe te imÄ• ni cattÄ• ri ariyasaccÄ• ni yathÄ• bhÅ«taá¹ƒ abhisambu

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. catutthaá¹ƒ.

5. Ä• savakkhayasuttaá¹ƒ

<1095> ``jÄ• natohaá¹ƒ, bhikkhave, passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vadÄ• mi, no ajÄ• n
bhikkhave, jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti? `idaá¹ƒ dukkhaâ€™ nti, bhikkhave
Ä• savÄ• naá¹ƒ khayo hoti, `ayaá¹ƒ dukkhasamudayoâ€™ ti jÄ• nato passato Ä• savÄ• naá
dukkhanirodhoâ€™ ti jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti, `ayaá¹ƒ dukkhanirodhag
jÄ• nato passato Ä• savÄ• naá¹ƒ khayo hoti. evaá¹ƒ kho, bhikkhave, jÄ• nato evaá¹ƒ passa
hoti.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. mittasuttaá¹ƒ

<1096> ``ye hi keci, bhikkhave, anukampeyyÄ• tha, ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ --- n
Ã±Ä• tÄ« vÄ• sÄ• lohitÄ• vÄ• \Ee V 435/ --- te vo, bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá
abhisamayÄ• ya samÄ• dapetabbÄ• nivesetabbÄ• \Se V 545/ patiá¹-á¹-hÄ• petabbÄ• .

``katamesaá¹ƒ \Be III 381/ catunnaá¹ƒ? dukkhassa ariyasaccassa, dukkhasamudayassa ar

dukkhanirodhassa ariyasaccassa, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccass
anukampeyyÄ• tha, ye ca sotabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ --- mittÄ• vÄ• amaccÄ• vÄ• Ã±Ä•
vÄ• te vo, bhikkhave, imesaá¹ƒ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisama
nivesetabbÄ• patiá¹-á¹-hÄ• petabbÄ• .

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. tathasuttaá¹ƒ

<1097> ``cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariya
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhagÄ• m
ariyasaccaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri ariyasaccÄ• ni tathÄ• ni avitathÄ• ni ana
`ariyasaccÄ• nÄ«â€™ ti vuccanti.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. sattamaá¹ƒ.

8. lokasuttaá¹ƒ

<1098> ``cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cattÄ• ri? dukkhaá¹ƒ ariya
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhagÄ• m
ariyasaccaá¹ƒ. sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• paj
tathÄ• gato ariyo; tasmÄ• `ariyasaccÄ• nÄ«â€™ ti vuccantiâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo \Se V 546/ karaá¹‡Ä«yoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. pariÃ±Ã±eyyasuttaá¹ƒ

<1099> ``cattÄ• rimÄ• ni \Ne III 499/ \Ee V 436/, bhikkhave, ariyasaccÄ• ni. katamÄ• ni cat
ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ, dukk
paá¹-ipadÄ• ariyasaccaá¹ƒ --- imÄ• ni kho, bhikkhave, cattÄ• ri ariyasaccÄ• ni. imesaá¹ƒ \B
bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ atthi ariyasaccaá¹ƒ pariÃ±Ã±eyyaá¹ƒ, atthi ariyas
atthi ariyasaccaá¹ƒ sacchikÄ• tabbaá¹ƒ, atthi ariyasaccaá¹ƒ bhÄ• vetabbaá¹ƒ.

``katamaÃ±ca, bhikkhave, ariyasaccaá¹ƒ pariÃ±Ã±eyyaá¹ƒ? dukkhaá¹ƒ, bhikkhave, ariyasa
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ• tabbaá¹ƒ, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacc

dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ• vetabbaá¹ƒ.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. navamaá¹ƒ.

10. gavampatisuttaá¹ƒ

<1100> ekaá¹ƒ samayaá¹ƒ sambahulÄ• therÄ• bhikkhÅ« cetesu {cetiyesu (Se) } viharanti
(Ce Se Ke) }. tena kho pana samayena sambahulÄ• naá¹ƒ therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pac
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ•
udapÄ• di --- ``yo nu kho, Ä• vuso, dukkhaá¹ƒ passati dukkhasamudayampi so passati, duk
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadampi passatÄ«â€™â€™ ti.

evaá¹ƒ vutte Ä• yasmÄ• gavampati thero {gavampatitthero (Se Ke) } bhikkhÅ« etadavoca
547/ metaá¹ƒ, Ä• vuso, bhagavato sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ --- `yo \Ee V 437/
passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagÄ• min
yo dukkhasamudayaá¹ƒ passati dukkhampi so passati, dukkhanirodhampi passati, dukkhan
paá¹-ipadampi passati. yo dukkhanirodhaá¹ƒ passati dukkhampi so passati, dukkhasamuda
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadampi \Ne III 500/ passati. yo dukkhanirodhagÄ• miniá¹ƒ
dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhampi passatÄ«â€™â€™

koá¹-igÄ• mavaggo tatiyo.

tassuddÄ• naá¹ƒ ---

dve vajjÄ« sammÄ• sambuddho, arahaá¹ƒ Ä• savakkhayo.

mittaá¹ƒ tathÄ• ca loko ca, pariÃ±Ã±eyyaá¹ƒ gavampatÄ«ti ||

4. sÄ«sapÄ• vanavaggo

1. sÄ«sapÄ• vanasuttaá¹ƒ

<1101> ekaá¹ƒ \Se V 548/ \Be III 383/ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati sÄ«sap
(Ce Ee) }. atha kho bhagavÄ• parittÄ• ni sÄ«sapÄ• paá¹‡á¹‡Ä• ni pÄ• á¹‡inÄ• gahetvÄ• b
``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yÄ• ni vÄ• mayÄ•
sÄ«sapÄ• paá¹‡á¹‡Ä• ni pÄ• á¹‡inÄ• gahitÄ• ni yadidaá¹ƒ upari sÄ«sapÄ• vaneâ€™â€™ t
bhante, bhagavatÄ• parittÄ• ni sÄ«sapÄ• paá¹‡á¹‡Ä• ni pÄ• á¹‡inÄ• gahitÄ• ni; atha kho e

yadidaá¹ƒ upari sÄ«sapÄ• vaneâ€™â€™ ti. ``evameva kho, bhikkhave, etadeva bahutaraá¹
abhiÃ±Ã±Ä• ya anakkhÄ• taá¹ƒ. kasmÄ• cetaá¹ƒ, bhikkhave, mayÄ• anakkhÄ• taá¹ƒ? na
atthasaá¹ƒhitaá¹ƒ nÄ• dibrahmacariyakaá¹ƒ na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya
abhiÃ±Ã±Ä• ya na sambodhÄ• ya na nibbÄ• nÄ• ya saá¹ƒvattati; tasmÄ• taá¹ƒ mayÄ• ana

``kiÃ±ca, bhikkhave, mayÄ• akkhÄ• taá¹ƒ? `idaá¹ƒ dukkhaâ€™ nti, bhikkhave, mayÄ• akk
dukkhasamudayoâ€™ ti mayÄ• akkhÄ• taá¹ƒ, `ayaá¹ƒ dukkhanirodhoâ€™ ti mayÄ• akkhÄ
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti mayÄ• akkhÄ• taá¹ƒâ€™â€™.

``kasmÄ• \Ne III 501/ cetaá¹ƒ, bhikkhave, mayÄ• akkhÄ• taá¹ƒ? etaÃ±hi, bhikkhave, attha
Ä• dibrahmacariyakaá¹ƒ etaá¹ƒ nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã
saá¹ƒvattati; tasmÄ• taá¹ƒ mayÄ• akkhÄ• taá¹ƒ \Se V 549/.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. khadirapattasuttaá¹ƒ

<1102> ``yo, bhikkhave, evaá¹ƒ vadeyya --- `ahaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ anabhisamecca, dukkhanirodhaá¹ƒ a
anabhisamecca, dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ
dukkhassantaá¹ƒ karissÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``seyyathÄ• pi \Be III 384/, bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ khadirapattÄ• naá¹ƒ v
{palÄ• sapattÄ• naá¹ƒ (Ce Se Ke Ee) } vÄ• Ä• malakapattÄ• naá¹ƒ vÄ• puá¹-aá¹ƒ \Ee V 43
tÄ• lapattaá¹ƒ vÄ• Ä• harissÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati; evameva kho, bh
vadeyya --- `ahaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ anabhisamecca ... pe ... du
paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ anabhisamecca sammÄ• dukkhassantaá¹ƒ
á¹-hÄ• naá¹ƒ vijjati.

``yo ca kho, bhikkhave, evaá¹ƒ vadeyya --- `ahaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«t
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamecca, dukkhanirodhaá¹ƒ ariy
abhisamecca, dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ ab
dukkhassantaá¹ƒ karissÄ• mÄ«â€™ ti --- á¹-hÄ• nametaá¹ƒ vijjati.

``seyyathÄ• pi, bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ padumapattÄ• naá¹ƒ vÄ• palÄ• s
mÄ• luvapattÄ• naá¹ƒ vÄ• puá¹-aá¹ƒ karitvÄ• udakaá¹ƒ vÄ• tÄ• lapattaá¹ƒ vÄ• Ä• harissÄ
á¹-hÄ• nametaá¹ƒ vijjati; evameva kho, bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ dukkhaá¹

yathÄ• bhÅ«taá¹ƒ abhisamecca \Ne III 502/ ... pe ... dukkhanirodhagÄ• miniá¹ƒ \Se V 550/ p
ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamecca sammÄ• dukkhassantaá¹ƒ karissÄ• mÄ«â€™
vijjati.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dutiyaá¹ƒ.

3. daá¹‡á¸• asuttaá¹ƒ

<1103> ``seyyathÄ• pi, bhikkhave, daá¹‡á¸• o uparivehÄ• saá¹ƒ khitto sakimpi mÅ«lena nip
nipatati; evameva kho, bhikkhave, avijjÄ• nÄ«varaá¹‡Ä• sattÄ• taá¹‡hÄ• saá¹ƒyojanÄ• sa
{taá¹‡hÄ• saá¹ƒyojanabandhÄ• sandhÄ• vatÄ• (Katthaci) } sakimpi asmÄ• lokÄ• paraá¹ƒ
parasmÄ• lokÄ• imaá¹ƒ lokaá¹ƒ Ä• gacchanti. taá¹ƒ kissa hetu? adiá¹-á¹-hattÄ• , bhikkhave
ariyasaccÄ• naá¹ƒ. katamesaá¹ƒ catunnaá¹ƒ? dukkhassa ariyasaccassa ... pe ... dukkhanirod
paá¹-ipadÄ• ya ariyasaccassa.

``tasmÄ• tiha \Ee V 440/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `aya
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. celasuttaá¹ƒ

<1104> ``Ä• ditte \Be III 385/, bhikkhave, cele vÄ• sÄ«se vÄ• kimassa karaá¹‡Ä«yaâ€™â
bhante, cele vÄ• sÄ«se vÄ• , tasseva celassa vÄ• sÄ«sassa vÄ• nibbÄ• panÄ• ya adhima
ussÄ• ho ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaâ€

``Ä• dittaá¹ƒ, bhikkhave, celaá¹ƒ vÄ• sÄ«saá¹ƒ vÄ• ajjhupekkhitvÄ• amanasikaritvÄ• ana
catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamayÄ• ya adhimatto chando ca vÄ•
ca ussoá¸·hÄ« ca appaá¹-ivÄ• nÄ« ca sati \Se V 551/ ca sampajaÃ±Ã±aÃ±ca karaá¹‡Ä«yaâ
dukkhassa ariyasaccassa ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccass

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. catutthaá¹ƒ.

5. sattisatasuttaá¹ƒ

<1105> ``seyyathÄ• pi, bhikkhave, puriso vassasatÄ• yuko vassasatajÄ«vÄ«. tamenaá¹ƒ e
purisa, pubbaá¹‡hasamayaá¹ƒ taá¹ƒ sattisatena hanissanti, majjhanhikasamayaá¹ƒ sattisate
sÄ• yanhasamayaá¹ƒ sattisatena hanissanti. so kho tvaá¹ƒ, ambho purisa, divase divase tÄ

haÃ±Ã±amÄ• no vassasatÄ• yuko vassasatajÄ«vÄ« vassasatassa accayena anabhisametÄ
441/ abhisamessasÄ«â€™â€™ â€™ ti.

``atthavasikena, bhikkhave, kulaputtena alaá¹ƒ upagantuá¹ƒ. taá¹ƒ kissa hetu? anamataggo
saá¹ƒsÄ• ro; pubbÄ• koá¹-i nappaÃ±Ã±Ä• yati sattippahÄ• rÄ• naá¹ƒ asippahÄ• rÄ• naá¹ƒ
pharasuppahÄ• rÄ• naá¹ƒ {asippahÄ• rÄ• naá¹ƒ pharasuppahÄ• rÄ• naá¹ƒ (Katthaci) }. eva
kho panÄ• haá¹ƒ, bhikkhave, saha dukkhena, saha domanassena catunnaá¹ƒ ariyasaccÄ•
api cÄ• haá¹ƒ, bhikkhave, sahÄ• va sukhena, sahÄ• va somanassena catunnaá¹ƒ ariyasacc
vadÄ• mi. katamesaá¹ƒ catunnaá¹ƒ? dukkhassa ariyasaccassa ... pe ... dukkhanirodhagÄ•
ariyasaccassa.

``tasmÄ• tiha \Be III 386/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. pÄ• á¹‡asuttaá¹ƒ

<1106> ``seyyathÄ• pi, bhikkhave, puriso yaá¹ƒ imasmiá¹ƒ jambudÄ«pe tiá¹‡akaá¹-á¹-hasÄ
552/ tacchetvÄ• ekajjhaá¹ƒ saá¹ƒhareyya; ekajjhaá¹ƒ saá¹ƒharitvÄ• sÅ«laá¹ƒ kareyya. sÅ«
mahÄ• samudde mahantakÄ• \Ne III 504/ pÄ• á¹‡Ä• te mahantakesu sÅ«lesu Ä• vuneyya
pÄ• á¹‡Ä• te majjhimakesu sÅ«lesu Ä• vuneyya, ye mahÄ• samudde sukhumakÄ• pÄ• á¹‡
Ä• vuneyya. apariyÄ• dinnÄ• ca, bhikkhave, mahÄ• samudde oá¸·Ä• rikÄ• pÄ• á¹‡Ä• ass

``atha imasmiá¹ƒ jambudÄ«pe tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ parikkhayaá¹ƒ pariyÄ
bahutarÄ• kho, bhikkhave, mahÄ• samudde sukhumakÄ• pÄ• á¹‡Ä• , ye na sukarÄ• sÅ«l
hetu? sukhumattÄ• \Ee V 442/, bhikkhave, attabhÄ• vassa. evaá¹ƒ mahÄ• kho, bhikkhave,
mahantasmÄ• kho, bhikkhave, apÄ• yasmÄ• parimutto diá¹-á¹-hisampanno puggalo `idaá¹
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
pajÄ• nÄ• ti.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamasÅ«riyasuttaá¹ƒ

<1107> ``sÅ«riyassa {suriyassa (Ce Se Ke Ee) }, bhikkhave, udayato etaá¹ƒ pubbaá¹…gam
pubbanimittaá¹ƒ, yadidaá¹ƒ --- aruá¹‡uggaá¹ƒ. evameva kho, bhikkhave, bhikkhuno catunna
yathÄ• bhÅ«taá¹ƒ abhisamayÄ• ya etaá¹ƒ pubbaá¹…gamaá¹ƒ etaá¹ƒ pubbanimittaá¹ƒ, yadi
tassetaá¹ƒ bhikkhave, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ --- `idaá¹ƒ dukkhaâ€™ nti yathÄ• bh

pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nissati

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti \Se V 553/ yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. sattamaá¹ƒ.

8. dutiyasÅ«riyasuttaá¹ƒ

<1108> ``yÄ• vakÄ«vaÃ±ca \Be III 387/, bhikkhave, candimasÅ«riyÄ• loke nuppajjanti, nev
Ä• lokassa pÄ• tubhÄ• vo hoti mahato obhÄ• sassa. andhatamaá¹ƒ tadÄ• hoti andhakÄ• ra
tÄ• va rattindivÄ• {rattidivÄ• (Katthaci) } paÃ±Ã±Ä• yanti, na mÄ• saddhamÄ• sÄ• paÃ±Ã
utusaá¹ƒvaccharÄ• paÃ±Ã±Ä• yanti.

``yato ca kho, bhikkhave, candimasÅ«riyÄ• loke uppajjanti, atha mahato Ä• lokassa pÄ• tu
obhÄ• sassa. neva \Ee V 443/ andhakÄ• ratamaá¹ƒ tadÄ• hoti na andhakÄ• ratimisÄ• . ath
mÄ• saddhamÄ• sÄ• paÃ±Ã±Ä• yanti, utusaá¹ƒvaccharÄ• paÃ±Ã±Ä• yanti. evameva kho,
tathÄ• gato loke nuppajjati arahaá¹ƒ sammÄ• sambuddho, neva tÄ• va mahato Ä• lokassa
obhÄ• sassa. andhatamaá¹ƒ tadÄ• hoti andhakÄ• ratimisÄ• . neva tÄ• va catunnaá¹ƒ ariya
hoti desanÄ• paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivaraá¹‡Ä• vibhajanÄ• uttÄ• nÄ«kamm

``yato ca kho, bhikkhave, tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho, atha ma
pÄ• tubhÄ• vo hoti mahato obhÄ• sassa. neva andhatamaá¹ƒ tadÄ• hoti na andhakÄ• ratin
ariyasaccÄ• naá¹ƒ Ä• cikkhaá¹‡Ä• hoti desanÄ• paÃ±Ã±Ä• panÄ• paá¹-á¹-hapanÄ• vivar
uttÄ• nÄ«kammaá¹ƒ. katamesaá¹ƒ catunnaá¹ƒ? dukkhassa ariyasaccassa ... pe ... dukkhan
paá¹-ipadÄ• ya ariyasaccassa \Se V 554/.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. indakhÄ«lasuttaá¹ƒ

<1109> ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™
nappajÄ• nanti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«t
aÃ±Ã±assa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• mukhaá¹ƒ ullokenti {olokenti (Ce Se)
jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passatÄ«â€™â€™ â€™ ti.

``seyyathÄ• pi \Be III 388/, bhikkhave, tÅ«lapicu vÄ• kappÄ• sapicu vÄ• lahuko vÄ• tÅ«pÄ
\Ne III 506/ nikkhitto. tamenaá¹ƒ puratthimo \Ee V 444/ vÄ• to pacchimena saá¹ƒhareyya, pa
puratthimena saá¹ƒhareyya, uttaro vÄ• to dakkhiá¹‡ena saá¹ƒhareyya, dakkhiá¹‡o vÄ• to ut

taá¹ƒ kissa hetu? lahukattÄ• , bhikkhave, kappÄ• sapicuno. evameva kho, bhikkhave, ye hi
brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti ... pe ... `aya
paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, te aÃ±Ã±assa samaá¹‡assa vÄ• brÄ
ullokenti --- `ayaá¹ƒ nÅ«na bhavaá¹ƒ jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passatÄ«â€™ ti. taá¹ƒ k
adiá¹-á¹-hattÄ• , bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nant
samaá¹‡assa vÄ• brÄ• hmaá¹‡assa \Se V 555/ vÄ• mukhaá¹ƒ ullokenti --- `ayaá¹ƒ nÅ«na
passaá¹ƒ passatÄ«â€™â€™ â€™ ti.

``seyyathÄ• pi, bhikkhave, ayokhÄ«lo vÄ• indakhÄ«lo vÄ• gambhÄ«ranemo sunikhÄ• to a
puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva saá¹…kampeyya
(Ce Ee) } na sampakampeyya na sampacÄ• leyya; pacchimÄ• ya cepi disÄ• ya ... pe ... utta
... dakkhiá¹‡Ä• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva saá¹…kampe
sampacÄ• leyya. taá¹ƒ kissa hetu? gambhÄ«rattÄ• , bhikkhave, nemassa sunikhÄ• tattÄ• i
bhikkhave, ye ca kho keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti ya
pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nanti, te
vÄ• brÄ• hmaá¹‡assa vÄ• mukhaá¹ƒ ullokenti --- `ayaá¹ƒ nÅ«na bhavaá¹ƒ jÄ• naá¹ƒ jÄ• nÄ
ti. taá¹ƒ kissa hetu? sudiá¹-á¹-hattÄ• , bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. katamesaa
dukkhassa \Ee V 445/ ariyasaccassa ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ar

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. navamaá¹ƒ.

10. vÄ• datthikasuttaá¹ƒ

<1110> ``yo \Ne III 507/ \Be III 389/ hi koci, bhikkhave, bhikkhu `idaá¹ƒ dukkhaâ€™ nti yath
pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹
puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• vÄ• datthiko
`vÄ• damassa Ä• ropessÄ• mÄ«â€™ ti, taá¹ƒ vata sahadhammena saá¹…kampessati vÄ•
sampacÄ• lessati vÄ• ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. pacchimÄ• ya cepi disÄ• ya ... pe ...
disÄ• ya ... pe ... dakkhiá¹‡Ä• ya cepi disÄ• ya Ä• gaccheyya samaá¹‡o vÄ• brÄ• hmaá¹‡o
vÄ• dagavesÄ« --- `vÄ• damassa Ä• ropessÄ• mÄ«â€™ ti, taá¹ƒ vata sahadhammena saá¹
vÄ• sampacÄ• lessati vÄ• ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``seyyathÄ• pi, bhikkhave, silÄ• yÅ«po soá¸·asa kukkuko. tassassu aá¹-á¹-ha kukku heá¹-á
aá¹-á¹-ha kukku uparinemassa. puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tav

saá¹…kampeyya na sampakampeyya na sampacÄ• leyya; pacchimÄ• ya cepi disÄ• ya ... p
... pe ... dakkhiá¹‡Ä• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva saá¹…k
na sampacÄ• leyya. taá¹ƒ kissa hetu? gambhÄ«rattÄ• , bhikkhave, nemassa sunikhÄ• tattÄ
kho, bhikkhave, yo hi koci bhikkhu `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ...
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti; puratthimÄ• y
Ä• gaccheyya samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• vÄ• datthiko vÄ• dagavesÄ« `vÄ• damass
sahadhammena saá¹…kampessati vÄ• sampakampessati vÄ• sampacÄ• lessati vÄ• ti ---
pacchimÄ• ya cepi disÄ• ya ... pe ... uttarÄ• ya \Se V 557/ cepi disÄ• ya ... pe ... dakkhiá¹‡Ä
Ä• gaccheyya samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• vÄ• datthiko vÄ• dagavesÄ« --- `vÄ• dam
vata sahadhammena saá¹…kampessati vÄ• sampakampessati vÄ• sampacÄ• lessati vÄ•
vijjati. taá¹ƒ kissa hetu? sudiá¹-á¹-hattÄ• , bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. katam
dukkhassa ariyasaccassa ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccass

``tasmÄ• tiha \Ne III 508/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `aya
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dasamaá¹ƒ.

sÄ«sapÄ• vanavaggo catuttho.

tassuddÄ• naá¹ƒ ---

sÄ«sapÄ• \Be III 390/ khadiro daá¹‡á¸• o, celÄ• sattisatena ca.

pÄ• á¹‡Ä• suriyÅ«pamÄ• dvedhÄ• , indakhÄ«lo ca vÄ• dinoti ||

5. papÄ• tavaggo

1. lokacintÄ• suttaá¹ƒ

<1111> ekaá¹ƒ \Se V 558/ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandaka
bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, aÃ±Ã±ataro puriso rÄ• ja
`lokacintaá¹ƒ \Ee V 447/ cintessÄ• mÄ«â€™ ti yena sumÄ• gadhÄ• pokkharaá¹‡Ä« tenupa
sumÄ• gadhÄ• ya pokkharaá¹‡iyÄ• tÄ«re nisÄ«di lokacintaá¹ƒ cintento. addasÄ• kho, bhik
sumÄ• gadhÄ• ya pokkharaá¹‡iyÄ• tÄ«re caturaá¹…giniá¹ƒ senaá¹ƒ {caturaá¹…ginisenaá¹
bhisamuá¸·Ä• laá¹ƒ {bhisamÅ«lÄ• laá¹ƒ (Ee Katthaci) } pavisantaá¹ƒ. disvÄ• nassa etadaho
nÄ• mÄ• haá¹ƒ, vicetosmi nÄ• mÄ• haá¹ƒ! yaá¹ƒ loke natthi taá¹ƒ mayÄ• diá¹-á¹-haâ€™â€

``atha kho so, bhikkhave, puriso nagaraá¹ƒ pavisitvÄ• mahÄ• janakÄ• yassa Ä• rocesi --- `
bhante, vicetosmi nÄ• mÄ• haá¹ƒ, bhante! yaá¹ƒ loke natthi taá¹ƒ mayÄ• diá¹-á¹-haâ€™â€

tvaá¹ƒ, ambho purisa, ummatto kathaá¹ƒ viceto? kiÃ±ca loke natthi yaá¹ƒ tayÄ• diá¹-á¹-haâ
``idhÄ• haá¹ƒ, bhante, rÄ• jagahÄ• nikkhamitvÄ• `lokacintaá¹ƒ cintessÄ• mÄ«â€™ ti yena
tenupasaá¹…kamiá¹ƒ; upasaá¹…kamitvÄ• sumÄ• gadhÄ• ya pokkharaá¹‡iyÄ• tÄ«re nisÄ«
addasaá¹ƒ khvÄ• haá¹ƒ, bhante, sumÄ• gadhÄ• ya pokkharaá¹‡iyÄ• tÄ«re caturaá¹…giniá
\Ne III 509/ pavisantaá¹ƒ. evaá¹ƒ khvÄ• haá¹ƒ, bhante, ummatto evaá¹ƒ viceto. idaÃ±ca loke
\Se V 559/ diá¹-á¹-haâ€™â€™ nti. ``taggha tvaá¹ƒ, ambho purisa, ummatto taggha viceto. id
yaá¹ƒ tayÄ• diá¹-á¹-haâ€™â€™ nti.

``taá¹ƒ kho pana, bhikkhave, so puriso bhÅ«taá¹ƒyeva addasa, no abhÅ«taá¹ƒ. bhÅ«tapubb
devÄ• surasaá¹…gÄ• mo samupabyÅ«á¸·ho ahosi. tasmiá¹ƒ kho pana, bhikkhave, saá¹…gÄ
parÄ• jiniá¹ƒsu. parÄ• jitÄ• \Be III 391/ ca \Ee V 448/ kho, bhikkhave, asurÄ• bhÄ«tÄ• bhis
asurapuraá¹ƒ pavisiá¹ƒsu devÄ• naá¹ƒyeva mohayamÄ• nÄ• .

``tasmÄ• tiha, bhikkhave, mÄ• lokacintaá¹ƒ cintetha --- `sassato lokoâ€™ ti vÄ• `asassato
`antavÄ• lokoâ€™ ti vÄ• `anantavÄ• lokoâ€™ ti vÄ• , `taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™ n
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™ nti vÄ• , `hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ•
paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• , `hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti v
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™ ti vÄ• . taá¹ƒ kissa hetu? nesÄ• , bhikkhave, cintÄ• att
nÄ• dibrahmacariyakÄ• na nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya na upasamÄ• ya na
nibbÄ• nÄ• ya saá¹ƒvattati.

``cintentÄ• kho tumhe, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti cinteyyÄ• tha ... pe ... `ayaá¹ƒ du
paá¹-ipadÄ• â€™ ti cinteyyÄ• tha. taá¹ƒ kissa hetu? esÄ• , bhikkhave, cintÄ• atthasaá¹ƒhitÄ
Ä• dibrahmacariyakÄ• esÄ• nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±
nibbÄ• nÄ• ya saá¹ƒvattati.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. papÄ• tasuttaá¹ƒ

<1112> ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate. atha kho
510/ Ä• mantesi --- ``Ä• yÄ• ma, bhikkhave, yena paá¹-ibhÄ• nakÅ«á¹-o tenupasaá¹…kamis
ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paccassosuá¹ƒ. atha \Ee V 449/
sambahulehi bhikkhÅ«hi saddhiá¹ƒ yena paá¹-ibhÄ• nakÅ«á¹-o tenupasaá¹…kami. addasÄ•
paá¹-ibhÄ• nakÅ«á¹-e mahantaá¹ƒ papÄ• taá¹ƒ. disvÄ• na bhagavantaá¹ƒ etadavoca --- ``m
papÄ• to subhayÄ• nako, bhante, papÄ• to. atthi nu kho, bhante, imamhÄ• papÄ• tÄ• aÃ±
bhayÄ• nakataro cÄ• â€™â€™ ti? ``atthi kho, bhikkhu, imamhÄ• papÄ• tÄ• aÃ±Ã±o papÄ•

bhayÄ• nakataro cÄ• â€™â€™ ti.

``katamo \Be III 392/ pana, bhante, imamhÄ• papÄ• tÄ• aÃ±Ã±o papÄ• to mahantataro ca
ti? ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti ya
nappajÄ• nanti, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, `ayaá¹ƒ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nanti, `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti ya
te jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu abhiramanti, jarÄ• saá¹ƒvattanikesu saá¹…khÄ• r
561/, maraá¹‡asaá¹ƒvattanikesu saá¹…khÄ• resu abhiramanti, sokaparidevadukkhadomana
saá¹…khÄ• resu abhiramanti. te jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu abhiratÄ• jarÄ• sa
saá¹…khÄ• resu abhiratÄ• maraá¹‡asaá¹ƒvattanikesu saá¹…khÄ• resu abhiratÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sasaá¹ƒvattanikesu saá¹…khÄ• resu abhiratÄ• jÄ
abhisaá¹…kharonti, jarÄ• saá¹ƒvattanikepi saá¹…khÄ• re abhisaá¹…kharonti, maraá¹‡asaá
abhisaá¹…kharonti, sokaparidevadukkhadomanassupÄ• yÄ• sasaá¹ƒvattanikepi saá¹…khÄ
jÄ• tisaá¹ƒvattanikepi saá¹…khÄ• re abhisaá¹…kharitvÄ• jarÄ• saá¹ƒvattanikepi saá¹…khÄ
maraá¹‡asaá¹ƒvattanikepi saá¹…khÄ• re abhisaá¹…kharitvÄ• sokaparidevadukkhadomana
saá¹…khÄ• re abhisaá¹…kharitvÄ• jÄ• tipapÄ• tampi papatanti, jarÄ• papÄ• tampi papatan
papatanti, sokaparidevadukkhadomanassupÄ• yÄ• sapapÄ• tampi \Ee V 450/ papatanti. te
jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi. `na parimucc
vadÄ• miâ€™â€™.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nant
jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu nÄ• bhiramanti, jarÄ• saá¹ƒvattanikesu saá¹…khÄ•
maraá¹‡asaá¹ƒvattanikesu \Ne III 511/ saá¹…khÄ• resu nÄ• bhiramanti,
sokaparidevadukkhadomanassupÄ• yÄ• sasaá¹ƒvattanikesu \Se V 562/ saá¹…khÄ• resu nÄ
jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu anabhiratÄ• , jarÄ• saá¹ƒvattanikesu saá¹…khÄ• res
maraá¹‡asaá¹ƒvattanikesu saá¹…khÄ• resu anabhiratÄ• , sokaparidevadukkhadomanassup
saá¹…khÄ• resu anabhiratÄ• , jÄ• tisaá¹ƒvattanikepi saá¹…khÄ• re nÄ• bhisaá¹…kharonti, j
saá¹…khÄ• re nÄ• bhisaá¹…kharonti, maraá¹‡asaá¹ƒvattanikepi saá¹…khÄ• re nÄ• bhisaá¹
sokaparidevadukkhadomanassupÄ• yÄ• sasaá¹ƒvattanikepi \Be III 393/ saá¹…khÄ• re nÄ•
jÄ• tisaá¹ƒvattanikepi saá¹…khÄ• re anabhisaá¹…kharitvÄ• , jarÄ• saá¹ƒvattanikepi saá¹…k
anabhisaá¹…kharitvÄ• , maraá¹‡asaá¹ƒvattanikepi saá¹…khÄ• re anabhisaá¹…kharitvÄ• ,
sokaparidevadukkhadomanassupÄ• yÄ• sasaá¹ƒvattanikepi saá¹…khÄ• re anabhisaá¹…kha
nappapatanti, jarÄ• papÄ• tampi nappapatanti, maraá¹‡apapÄ• tampi nappapatanti,
sokaparidevadukkhadomanassupÄ• yÄ• sapapÄ• tampi nappapatanti. te parimuccanti jÄ• ti
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi. `parimuccanti dukkhasmÄ• â€™ ti vadÄ•

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha

paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dutiyaá¹ƒ.

3. mahÄ• pariá¸·Ä• hasuttaá¹ƒ

<1113> ``atthi, bhikkhave, mahÄ• pariá¸·Ä• ho nÄ• ma nirayo. tattha yaá¹ƒ kiÃ±ci cakkhun
aniá¹-á¹-harÅ«paÃ±Ã±eva passati \Ee V 451/ no iá¹-á¹-harÅ«paá¹ƒ; akantarÅ«paÃ±Ã±eva p
amanÄ• parÅ«paÃ±Ã±eva passati no manÄ• parÅ«paá¹ƒ. yaá¹ƒ kiÃ±ci sotena saddaá¹ƒ su
563/ kiÃ±ci kÄ• yena phoá¹-á¹-habbaá¹ƒ phusati ... pe ... yaá¹ƒ kiÃ±ci manasÄ• dhammaá¹
aniá¹-á¹-harÅ«paÃ±Ã±eva vijÄ• nÄ• ti no iá¹-á¹-harÅ«paá¹ƒ; akantarÅ«paÃ±Ã±eva vijÄ• nÄ
amanÄ• parÅ«paÃ±Ã±eva vijÄ• nÄ• ti no manÄ• parÅ«paâ€™â€™ nti.

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``mahÄ• vata so, bhante, p
vata so, bhante, pariá¸·Ä• ho! atthi nu kho, bhante, etamhÄ• pariá¸·Ä• hÄ• aÃ±Ã±o pariá¸·
mahantataro ceva bhayÄ• nakataro cÄ• â€™â€™ ti? ``atthi kho, bhikkhu, etamhÄ• pariá¸·Ä
mahantataro ca bhayÄ• nakataro cÄ• â€™â€™ ti.

``katamo pana, bhante, etamhÄ• pariá¸·Ä• hÄ• aÃ±Ã±o pariá¸·Ä• ho mahantataro ca bhay
``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti yathÄ
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ nappajÄ• n
jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu abhiramanti ... pe ... abhiratÄ• ... pe ... abhisaá¹…k
abhisaá¹…kharitvÄ• jÄ• tipariá¸·Ä• henapi pariá¸• ayhanti, jarÄ• pariá¸·Ä• henapi pariá¸• ay
maraá¹‡apariá¸·Ä• henapi pariá¸• ayhanti, sokaparidevadukkhadomanassupÄ• yÄ• sapariá
III 394/. te na parimuccanti jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi doma
`na parimuccanti dukkhasmÄ• â€™ ti vadÄ• miâ€™â€™.

``ye ca kho keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti \Se V 564/ yathÄ• bhÅ«taá¹ƒ
jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu nÄ• bhiramanti ... pe ... anabhiratÄ• ... pe ... nÄ• bh
... anabhisaá¹…kharitvÄ• jÄ• tipariá¸·Ä• henapi na pariá¸• ayhanti, jarÄ• pariá¸·Ä• henapi n
maraá¹‡apariá¸·Ä• henapi na pariá¸• ayhanti, sokaparidevadukkhadomanassupÄ• yÄ• sapa
pariá¸• ayhanti. te parimuccanti jÄ• tiyÄ• jarÄ• ya \Ee V 452/ maraá¹‡ena sokehi paridevehi
upÄ• yÄ• sehi. `parimuccanti dukkhasmÄ• â€™ ti vadÄ• miâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. kÅ«á¹-Ä• gÄ• rasuttaá¹ƒ

<1114> ``yo hi, bhikkhave {yo ca kho bhikkhave (Se Katthaci) }, evaá¹ƒ vadeyya --- `ahaá¹ƒ
ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ anabhisamecca ... pe ... dukkhanirodhagÄ• miniá¹ƒ paá¹-ip
yathÄ• bhÅ«taá¹ƒ anabhisamecca sammÄ• dukkhassantaá¹ƒ karissÄ• mÄ«â€™ ti --- netaá

``seyyathÄ• pi \Ne III 513/, bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ kÅ«á¹-Ä• gÄ• rassa h
gharaá¹ƒ akaritvÄ• uparimaá¹ƒ gharaá¹ƒ Ä• ropessÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ
bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ anab
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ anabhisamecca
karissÄ• mÄ«â€™ ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

``yo ca kho, bhikkhave, evaá¹ƒ vadeyya --- `ahaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«t
... dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamecca
karissÄ• mÄ«â€™ ti --- á¹-hÄ• nametaá¹ƒ vijjati.

``seyyathÄ• pi, bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ kÅ«á¹-Ä• gÄ• rassa heá¹-á¹-hima
karitvÄ• uparimaá¹ƒ gharaá¹ƒ Ä• ropessÄ• mÄ«â€™ ti --- á¹-hÄ• nametaá¹ƒ vijjati; evamev
bhikkhave, yo evaá¹ƒ vadeyya --- `ahaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ abhis
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ ariyasaccaá¹ƒ yathÄ• bhÅ«taá¹ƒ abhisamecca sa
karissÄ• mÄ«â€™ ti --- á¹-hÄ• nametaá¹ƒ vijjati.

``tasmÄ• tiha \Ee V 453/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. catutthaá¹ƒ.

5. vÄ• lasuttaá¹ƒ

<1115> ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• ras
Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡á
Ä• yasmÄ• Ä• nando sambahule licchavikumÄ• rake santhÄ• gÄ• re upÄ• sanaá¹ƒ karonte
tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• tente, poá¹…khÄ• nupoá¹…khaá¹ƒ {pokhÄ• nupokh
disvÄ• nassa etadahosi --- ``sikkhitÄ• vatime licchavikumÄ• rakÄ• , susikkhitÄ• vatime licc
hi nÄ• ma dÅ«ratova sukhumena tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• tessanti poá¹…kh
avirÄ• dhitaâ€™â€™ nti.

atha \Ne III 514/ kho Ä• yasmÄ• Ä• nando vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bh
piá¹‡á¸• apÄ• tapaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡á¸•
addasaá¹ƒ khvÄ• haá¹ƒ, bhante sambahule licchavikumÄ• rake santhÄ• gÄ• re upÄ• sanaá

tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• tente poá¹…khÄ• nupoá¹…khaá¹ƒ avirÄ• dhitaá¹ƒâ€
``sikkhitÄ• vatime licchavikumÄ• rakÄ• , susikkhitÄ• vatime licchavikumÄ• rakÄ• ; yatra hi
sukhumena tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• tessanti poá¹…khÄ• nupoá¹…khaá¹ƒ av

``taá¹ƒ \Ee V 454/ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• dura
--- yo dÅ«ratova sukhumena tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• teyya poá¹…khÄ• nupo
vÄ• sattadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ivijjheyyÄ• â€™â€™ ti? ``eta
dukkarataraÃ±ceva durabhisambhavataraÃ±ca yo \Be III 396/ vÄ• {yo (Ce) } sattadhÄ• bhi
koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ivijjheyyÄ• â€™â€™ ti. ``atha kho {atha kho te (Se Ke) }, Ä• nanda
duppaá¹-ivijjhataraá¹ƒ paá¹-ivijjhanti, ye `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ paá¹-ivijjh
`ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ paá¹-ivijjhantiâ€™â

``tasmÄ• tihÄ• nanda, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkhanir
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. andhakÄ• rasuttaá¹ƒ

<1116> ``atthi, bhikkhave, lokantarikÄ• aghÄ• asaá¹ƒvutÄ• andhakÄ• rÄ• andhakÄ• rati
candimasÅ«riyÄ• naá¹ƒ evaá¹ƒmahiddhikÄ• naá¹ƒ evaá¹ƒ mahÄ• nubhÄ• vÄ• naá¹ƒ Ä• bhÅ

evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``mahÄ• vata so, bhante, a
so, bhante, andhakÄ• ro! atthi \Se V 567/ nu kho, bhante, etamhÄ• andhakÄ• rÄ• aÃ±Ã±o
mahantataro ca bhayÄ• nakataro cÄ• â€™â€™ ti? ``atthi kho, bhikkhu, etamhÄ• andhakÄ•
mahantataro ca bhayÄ• nakataro cÄ• â€™â€™ ti.

``katamo pana, bhante, etamhÄ• andhakÄ• rÄ• aÃ±Ã±o andhakÄ• ro mahantataro ca bha
hi keci, bhikkhu, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«
... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« \Ee V 455/ paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ napp
jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu abhiramanti ... pe ... abhiratÄ• ... pe ... abhisaá¹…k
abhisaá¹…kharitvÄ• jÄ• tandhakÄ• rampi papatanti, jarandhakÄ• rampi papatanti, maraá¹‡
sokaparidevadukkhadomanassupÄ• yÄ• sandhakÄ• rampi papatanti. te na parimuccanti jÄ•
sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi. `na parimuccanti dukkhasmÄ• â€™

``ye ca kho keci, bhikkhu, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhaâ€™ nti ya
... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nant
jÄ• tisaá¹ƒvattanikesu saá¹…khÄ• resu nÄ• bhiramanti ... pe ... anabhiratÄ• ... pe ... nÄ• bh
... anabhisaá¹…kharitvÄ• jÄ• tandhakÄ• rampi nappapatanti \Be III 397/, jarandhakÄ• ramp
maraá¹‡andhakÄ• rampi nappapatanti, sokaparidevadukkhadomanassupÄ• yÄ• sandhakÄ•

parimuccanti jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi \Se V 568/ dukkhehi domana
`parimuccanti dukkhasmÄ• â€™ ti vadÄ• miâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamachiggaá¸·ayugasuttaá¹ƒ

<1117> ``seyyathÄ• pi, bhikkhave, puriso mahÄ• samudde ekacchiggaá¸·aá¹ƒ yugaá¹ƒ pak
kÄ• á¹‡o kacchapo. so vassasatassa vassasatassa accayena sakiá¹ƒ sakiá¹ƒ ummujjeyya.
bhikkhave, api nu kho kÄ• á¹‡o kacchapo vassasatassa vassasatassa \Ne III 516/ accayena
ummujjanto amusmiá¹ƒ ekacchiggaá¸·e yuge gÄ«vaá¹ƒ paveseyyÄ• â€™â€™ ti? ``yadi \Ee
kadÄ• ci karahaci dÄ«ghassa addhuno accayenÄ• â€™â€™ ti.

``khippataraá¹ƒ kho so, bhikkhave, kÄ• á¹‡o kacchapo vassasatassa vassasatassa accaye
ummujjanto amusmiá¹ƒ ekacchiggaá¸·e yuge gÄ«vaá¹ƒ paveseyya, na tevÄ• haá¹ƒ, bhikkh
vinipÄ• tagatena bÄ• lena {vinÄ«tagatena bahulena (Katthaci) } manussattaá¹ƒ vadÄ• miâ€

taá¹ƒ kissa hetu? na hettha, bhikkhave, atthi dhammacariyÄ• , samacariyÄ• , kusalakiriyÄ•
aÃ±Ã±amaÃ±Ã±akhÄ• dikÄ• ettha, bhikkhave, vattati dubbalakhÄ• dikÄ• . taá¹ƒ kissa hetu
bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. katamesaá¹ƒ catunnaá¹ƒ? dukkhassa ariyasacca
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccassa.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkh
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. sattamaá¹ƒ.

8. dutiyachiggaá¸·ayugasuttaá¹ƒ

<1118> ``seyyathÄ• pi \Be III 398/, bhikkhave, ayaá¹ƒ mahÄ• pathavÄ« ekodakÄ• assa. ta
ekacchiggaá¸·aá¹ƒ yugaá¹ƒ pakkhipeyya. tamenaá¹ƒ puratthimo vÄ• to pacchimena saá¹ƒha
puratthimena saá¹ƒhareyya, uttaro vÄ• to dakkhiá¹‡ena saá¹ƒhareyya, dakkhiá¹‡o vÄ• to ut
tatrassa kÄ• á¹‡o kacchapo. so vassasatassa vassasatassa accayena sakiá¹ƒ sakiá¹ƒ umm
maÃ±Ã±atha, bhikkhave, api nu kho kÄ• á¹‡o kacchapo vassasatassa vassasatassa accaye
ummujjanto \Ee V 457/ amusmiá¹ƒ ekacchiggaá¸·e yuge gÄ«vaá¹ƒ paveseyyÄ• â€™â€™ ti
yaá¹ƒ so kÄ• á¹‡o kacchapo vassasatassa vassasatassa accayena sakiá¹ƒ sakiá¹ƒ ummujja
ekacchiggaá¸·e yuge gÄ«vaá¹ƒ paveseyyÄ• â€™â€™ ti.

``evaá¹ƒ adhiccamidaá¹ƒ, bhikkhave, yaá¹ƒ manussattaá¹ƒ labhati. evaá¹ƒ adhiccamidaá¹ƒ

tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho. evaá¹ƒ adhiccamidaá¹ƒ, bhikkhav
tathÄ• gatappavedito \Ne III 517/ dhammavinayo loke dibbati. tassidaá¹ƒ {tayidaá¹ƒ (?) }, bh
manussattaá¹ƒ laddhaá¹ƒ, tathÄ• gato loke uppanno arahaá¹ƒ sammÄ• sambuddho, tathÄ•
loke dibbati.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamasinerupabbatarÄ• jasuttaá¹ƒ

<1119> ``seyyathÄ• pi, bhikkhave, puriso sinerussa pabbatarÄ• jassa satta muggamattiyo
upanikkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave \Se V 570/, katamaá¹ƒ nu kho bahutar
ca} satta muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• , yo vÄ• {yo ca (Se Ke Ee K
sinerupabbatarÄ• jÄ• â€™â€™ ti? ``etadeva, bhante, bahutaraá¹ƒ, yadidaá¹ƒ --- sinerupabb
satta muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• . saá¹…khampi na upenti, upani
kalabhÄ• gampi na upenti sinerupabbatarÄ• jÄ• naá¹ƒ upanidhÄ• ya satta muggamattiyo pÄ
upanikkhittÄ• â€™â€™ ti. ``evameva \Ee V 458/ kho, bhikkhave, ariyasÄ• vakassa diá¹-á¹-h
\Be III 399/ abhisametÄ• vino etadeva bahutaraá¹ƒ dukkhaá¹ƒ yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ
appamattakaá¹ƒ avasiá¹-á¹-haá¹ƒ. saá¹…khampi na upeti, upanidhampi na upeti, kalabhÄ•
dukkhakkhandhaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ upanidhÄ• ya yadidaá¹ƒ sattakkha
dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« pa
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tiâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. navamaá¹ƒ.

10. dutiyasinerupabbatarÄ• jasuttaá¹ƒ

<1120> ``seyyathÄ• pi, bhikkhave, sinerupabbatarÄ• jÄ• yaá¹ƒ parikkhayaá¹ƒ pariyÄ• dÄ•
á¹-hapetvÄ• satta muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• . taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkh
bahutaraá¹ƒ --- yaá¹ƒ vÄ• sinerussa pabbatarÄ• jassa parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ,
muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• \Ne III 518/ avasiá¹-á¹-hÄ• â€™â€™ ti? ``etadeva, b
sinerussa pabbatarÄ• jassa yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ; appamattikÄ• s
muggamattiyo pÄ• sÄ• á¹‡asakkharÄ• avasiá¹-á¹-hÄ• . saá¹…khampi na upenti, upanidhar
na upenti sinerussa pabbatarÄ• jassa parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ upanidhÄ• ya sat
pÄ• sÄ• á¹‡asakkharÄ• avasiá¹-á¹-hÄ• â€™â€™ ti. ``evameva kho, bhikkhave, ariyasÄ• va
puggalassa abhisametÄ• vino etadeva bahutaraá¹ƒ dukkhaá¹ƒ \Ee V 459/ yadidaá¹ƒ parikkh
pariyÄ• dinnaá¹ƒ; appamattakaá¹ƒ avasiá¹-á¹-haá¹ƒ. saá¹…khampi na upeti, upanidhampi n

upeti, purimaá¹ƒ dukkhakkhandhaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ upanidhÄ• ya yad
sattakkhattuparamatÄ• ; yo `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `a
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tiâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dasamaá¹ƒ.

papÄ• tavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

cintÄ• papÄ• to pariá¸·Ä• ho, kÅ«á¹-aá¹ƒ vÄ• landhakÄ• ro ca.

chiggaá¸·ena ca dve vuttÄ• , sineru apare duveti ||

6. abhisamayavaggo

1. nakhasikhasuttaá¹ƒ

<1121> atha \Se V 572/ \Be III 400/ kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá
Ä• mantesi --- ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yo v
nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ ti? ``etadeva,
--- mahÄ• pathavÄ«; appamattakÄ• yaá¹ƒ bhagavatÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä
upeti, upanidhampi na \Ne III 519/ upeti, kalabhÄ• gampi na upeti mahÄ• pathaviá¹ƒ upanid
paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropitoâ€™â€™ ti. ``evameva \Ee V 460/ kho, bhikkha
diá¹-á¹-hisampannassa puggalassa abhisametÄ• vino etadeva bahutaraá¹ƒ dukkhaá¹ƒ yadi
pariyÄ• dinnaá¹ƒ; appamattakaá¹ƒ avasiá¹-á¹-haá¹ƒ. saá¹…khampi na upeti, upanidhampi n
upeti purimaá¹ƒ dukkhakkhandhaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ upanidhÄ• ya yadi
sattakkhattuparamatÄ• ; yo `idaá¹ƒ dukkhaâ€™ nti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `a
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tiâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paá¹-hamaá¹ƒ.

2. pokkharaá¹‡Ä«suttaá¹ƒ

<1122> ``seyyathÄ• pi, bhikkhave, pokkharaá¹‡Ä« paÃ±Ã±Ä• sayojanÄ• ni Ä• yÄ• mena, p
vitthÄ• rena, paÃ±Ã±Ä• sayojanÄ• ni ubbedhena, puá¹‡á¹‡Ä• udakassa samatittikÄ• kÄ• l

kusaggena \Se V 573/ udakaá¹ƒ uddhareyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá
yaá¹ƒ vÄ• kusaggena ubbhataá¹ƒ, yaá¹ƒ vÄ• pokkharaá¹‡iyÄ• udakaâ€™â€™ nti? ``etad
yadidaá¹ƒ --- pokkharaá¹‡iyÄ• udakaá¹ƒ; appamattakaá¹ƒ kusaggena udakaá¹ƒ ubbhataá¹
upanidhampi na upeti, kalabhÄ• gampi na upeti pokkharaá¹‡iyÄ• udakaá¹ƒ upanidhÄ• ya k
ubbhataâ€™â€™ nti. ``evameva kho, bhikkhave, ariyasÄ• vakassa ... pe ... yogo karaá¹‡Ä«

3. paá¹-hamasaá¹ƒbhejjasuttaá¹ƒ

<1123> ``seyyathÄ• pi \Be III 401/, bhikkhave, yatthimÄ• mahÄ• nadiyo saá¹ƒsandanti sam
gaá¹…gÄ• , yamunÄ• , aciravatÄ«, sarabhÅ«, mahÄ«, tato puriso dve vÄ• tÄ«á¹‡i vÄ• uda
taá¹ƒ \Ee V 461/ kiá¹ƒ maÃ±Ã±atha, bhikkhave katamaá¹ƒ nu kho bahutaraá¹ƒ --- yÄ• ni dve
udakaphusitÄ• ni ubbhatÄ• ni, yaá¹ƒ vÄ• saá¹ƒbhejjaudakaâ€™â€™ nti? ``etadeva, bhante
--- saá¹ƒbhejjaudakaá¹ƒ; appamattakÄ• ni dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni ubbhatÄ•
\Ne III 520/, upanidhampi na upenti, kalabhÄ• gampi na upenti saá¹ƒbhejjaudakaá¹ƒ upanid
vÄ• udakaphusitÄ• ni ubbhatÄ• nÄ«â€™â€™ ti. ``evameva kho, bhikkhave, ariyasÄ• vakas
karaá¹‡Ä«yoâ€™â€™ ti. tatiyaá¹ƒ.

4. dutiyasaá¹ƒbhejjasuttaá¹ƒ

<1124> ``seyyathÄ• pi, bhikkhave, yatthimÄ• mahÄ• nadiyo saá¹ƒsandanti samenti, seyya
yamunÄ• , aciravatÄ«, sarabhÅ«, mahÄ«, taá¹ƒ udakaá¹ƒ parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ
vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni \Se V 574/. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katama
--- yaá¹ƒ vÄ• saá¹ƒbhejjaudakaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ, yÄ• ni dve vÄ• tÄ«
avasiá¹-á¹-hÄ• nÄ«â€™â€™ ti? ``etadeva, bhante, bahutaraá¹ƒ saá¹ƒbhejjaudakaá¹ƒ yadid
pariyÄ• dinnaá¹ƒ; appamattakÄ• ni dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• n
upanidhampi na upenti, kalabhÄ• gampi na upenti saá¹ƒbhejjaudakaá¹ƒ parikkhÄ«á¹‡aá¹ƒ p
upanidhÄ• ya dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• nÄ«â€™â€™ ti. ``evar
ariyasÄ• vakassa ... pe ... yogo karaá¹‡Ä«yoâ€™â€™ ti. catutthaá¹ƒ.

5. paá¹-hamamahÄ• pathavÄ«suttaá¹ƒ

<1125> ``seyyathÄ• pi \Ee V 462/, bhikkhave, puriso mahÄ• pathaviyÄ• satta kolaá¹-á¹-hin
upanikkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yÄ•
kolaá¹-á¹-himattiyo guá¸·ikÄ• upanikkhittÄ• , ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ ti? ``et
bahutaraá¹ƒ, yadidaá¹ƒ --- mahÄ• pathavÄ«; appamattikÄ• satta kolaá¹-á¹-himattiyo guá¸·ik
saá¹…khampi na upenti, upanidhampi na upenti, kalabhÄ• gampi na upenti mahÄ• pathaviâ
kolaá¹-á¹-himattiyo guá¸·ikÄ• upanikkhittÄ• â€™â€™ ti. ``evameva kho, bhikkhave, ariyasÄ
yogo karaá¹‡Ä«yoâ€™â€™ ti. paÃ±camaá¹ƒ.

6. dutiyamahÄ• pathavÄ«suttaá¹ƒ

<1126> ``seyyathÄ• pi \Ne III 521/ \Be III 402/, bhikkhave, mahÄ• pathavÄ« parikkhayaá¹ƒ
gaccheyya á¹-hapetvÄ• satta kolaá¹-á¹-himattiyo guá¸·ikÄ• . taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikk
bahutaraá¹ƒ --- yaá¹ƒ vÄ• mahÄ• pathaviyÄ• parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ \Se V 57
kolaá¹-á¹-himattiyo guá¸·ikÄ• avasiá¹-á¹-hÄ• â€™â€™ ti? ``etadeva, bhante, bahutaraá¹ƒ m
yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ; appamattikÄ• satta kolaá¹-á¹-himattiyo guá¸
saá¹…khampi na upenti, upanidhampi na upenti, kalabhÄ• gampi na upenti mahÄ• pathaviy
pariyÄ• dinnaá¹ƒ upanidhÄ• ya satta kolaá¹-á¹-himattiyo guá¸·ikÄ• avasiá¹-á¹-hÄ• â€™â€™
bhikkhave, ariyasÄ• vakassa ... pe ... yogo karaá¹‡Ä«yoâ€™â€™ ti. chaá¹-á¹-haá¹ƒ.

7. paá¹-hamamahÄ• samuddasuttaá¹ƒ

<1127> ``seyyathÄ• pi \Ee V 463/, bhikkhave, puriso mahÄ• samuddato dve vÄ• tÄ«á¹‡i v
uddhareyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yÄ• ni
udakaphusitÄ• ni ubbhatÄ• ni, yaá¹ƒ vÄ• mahÄ• samudde udakaâ€™â€™ nti? ``etadeva, b
--- mahÄ• samudde udakaá¹ƒ; appamattakÄ• ni dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni ubb
upenti, upanidhampi na upenti, kalabhÄ• gampi na upenti mahÄ• samudde udakaá¹ƒ upani
udakaphusitÄ• ni ubbhatÄ• nÄ«â€™â€™ ti. ``evameva kho, bhikkhave, ariyasÄ• vakassa ..
karaá¹‡Ä«yoâ€™â€™ ti. sattamaá¹ƒ.

8. dutiyamahÄ• samuddasuttaá¹ƒ

<1128> ``seyyathÄ• pi, bhikkhave, mahÄ• samudde udakaá¹ƒ parikkhayaá¹ƒ {mahÄ• samu
SN a II 81} pariyÄ• dÄ• naá¹ƒ gaccheyya á¹-hapetvÄ• dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ•
bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yaá¹ƒ vÄ• mahÄ• samudde udakaá¹ƒ \Se V 5
pariyÄ• dinnaá¹ƒ, yÄ• ni dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• nÄ«â€™â€
bahutaraá¹ƒ mahÄ• samudde udakaá¹ƒ yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ; app
vÄ• udakaphusitÄ• ni avasiá¹-á¹-hÄ• ni. saá¹…khampi \Ne III 522/ na upenti, upanidhampi
na upenti mahÄ• samudde udakaá¹ƒ parikkhÄ«á¹‡aá¹ƒ \Be III 403/ pariyÄ• dinnaá¹ƒ upanid
udakaphusitÄ• ni avasiá¹-á¹-hÄ• nÄ«â€™â€™ ti. ``evameva kho, bhikkhave, ariyasÄ• vakas
karaá¹‡Ä«yoâ€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamapabbatÅ«pamasuttaá¹ƒ

<1129> ``seyyathÄ• pi \Ee V 464/, bhikkhave, puriso himavato pabbatarÄ• jassa satta sÄ•
pÄ• sÄ• á¹‡asakkharÄ• upanikkhipeyya. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ n

vÄ• satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• , ayaá¹ƒ vÄ• himavÄ• p
``etadeva, bhante, bahutaraá¹ƒ, yadidaá¹ƒ --- himavÄ• pabbatarÄ• jÄ• ; appamattikÄ• satt
pÄ• sÄ• á¹‡asakkharÄ• upanikkhittÄ• . saá¹…khampi na upenti, upanidhampi na upenti, ka
himavantaá¹ƒ pabbatarÄ• jÄ• naá¹ƒ upanidhÄ• ya satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakk
``evameva kho, bhikkhave, ariyasÄ• vakassa ... pe ... yogo karaá¹‡Ä«yoâ€™â€™ ti. navam

10. dutiyapabbatÅ«pamasuttaá¹ƒ

<1130> ``seyyathÄ• pi, bhikkhave, himavÄ• pabbatarÄ• jÄ• parikkhayaá¹ƒ pariyÄ• dÄ• na
satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkharÄ• . taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katam
yaá¹ƒ vÄ• himavato pabbatarÄ• jassa \Se V 577/ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ, yÄ•
pÄ• sÄ• á¹‡asakkharÄ• avasiá¹-á¹-hÄ• â€™â€™ ti? ``etadeva, bhante, bahutaraá¹ƒ himava
parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ; appamattikÄ• satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakk
saá¹…khampi na upenti, upanidhampi na upenti, kalabhÄ• gampi na upenti himavato pabba
parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ upanidhÄ• ya satta sÄ• sapamattiyo pÄ• sÄ• á¹‡asakkh
``evameva kho, bhikkhave, ariyasÄ• vakassa diá¹-á¹-hisampannassa puggalassa abhisame
dukkhaá¹ƒ \Ee V 465/ yadidaá¹ƒ parikkhÄ«á¹‡aá¹ƒ pariyÄ• dinnaá¹ƒ; appamattakaá¹ƒ avasi
na upeti, upanidhampi na upeti, kalabhÄ• gampi na upeti purimaá¹ƒ dukkhakkhandhaá¹ƒ pa
pariyÄ• dinnaá¹ƒ upanidhÄ• ya \Ne III 523/ yadidaá¹ƒ sattakkhattuparamatÄ• ; yo `idaá¹ƒ du
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe ... `ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™
pajÄ• nÄ• tiâ€™â€™.

``tasmÄ• tiha \Be III 404/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. dasamaá¹ƒ.

abhisamayavaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

nakhasikhÄ• pokkharaá¹‡Ä«, saá¹ƒbhejja apare duve.

pathavÄ« dve samuddÄ• dve, dvemÄ• ca pabbatÅ«pamÄ• ti ||

7. paá¹-hamaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. aÃ±Ã±atrasuttaá¹ƒ

<1131> atha \Se V 578/ kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá¹ƒ Ä• ropetv

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yo vÄ• yaá¹ƒ mayÄ
nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ ti? ``etadeva
bahutaraá¹ƒ, yadidaá¹ƒ --- mahÄ• pathavÄ«; appamattakÄ• yaá¹ƒ bhagavatÄ• paritto nakh
Ä• ropito. saá¹…khampi na upeti, upanidhampi na upeti, kalabhÄ• gampi na upeti mahÄ• pa
bhagavatÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropitoâ€™â€™ ti.

``evameva kho, bhikkhave, appamattakÄ• te sattÄ• ye manussesu paccÄ• jÄ• yanti; atha
ye aÃ±Ã±atra manussehi {manussesu (Ee Katthaci) } paccÄ• jÄ• yanti. taá¹ƒ kissa hetu? ac
bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. katamesaá¹ƒ catunnaá¹ƒ? dukkhassa ariyasacca
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccassaâ€™â€™.

``tasmÄ• tiha \Ne III 524/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ay
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. paá¹-hamaá¹ƒ

2. paccantasuttaá¹ƒ

<1132> atha kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá¹ƒ Ä• ropetvÄ• bhikkh
kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yo vÄ• yaá¹ƒ \Be III 405/ n
nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ ti? ``etadeva,
yadidaá¹ƒ --- mahÄ• pathavÄ«; appamattakÄ• yaá¹ƒ bhagavatÄ• \Se V 579/ paritto nakhas
Ä• ropito. saá¹…khampi na upeti, upanidhampi na upeti, kalabhÄ• gampi na upeti mahÄ• pa
bhagavatÄ• paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropitoâ€™â€™ ti.

``evameva kho, bhikkhave, appamattakÄ• te sattÄ• ye majjhimesu janapadesu paccÄ• jÄ•
bahutarÄ• sattÄ• ye paccantimesu janapadesu paccÄ• jÄ• yanti aviÃ±Ã±Ä• tÄ• resu milak
Katthaci) } ... pe .... dutiyaá¹ƒ.

3. paÃ±Ã±Ä• suttaá¹ƒ

<1133> ... ``evameva \Ee V 467/ kho, bhikkhave, appakÄ• te sattÄ• ye pana ariyena paÃ±
samannÄ• gatÄ• ; atha kho eteva bahutarÄ• sattÄ• ye avijjÄ• gatÄ• sammuá¸·hÄ• ... pe .

4. surÄ• merayasuttaá¹ƒ

<1134> ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye surÄ• merayamajjappamÄ• d
atha kho eteva bahutarÄ• sattÄ• ye surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• apaá¹-ivi
catutthaá¹ƒ.

5. odakasuttaá¹ƒ

<1135> ... \Ne III 525/ ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye thalajÄ• ; atha kho
sattÄ• ye udakajÄ• . taá¹ƒ kissa hetu ... pe .... paÃ±camaá¹ƒ.

6. matteyyasuttaá¹ƒ

<1136> ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye matteyyÄ• ; atha kho eteva ba
amatteyyÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. petteyyasuttaá¹ƒ

<1137> ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye petteyyÄ• ; atha kho eteva ba
apetteyyÄ• ... pe .... sattamaá¹ƒ.

8. sÄ• maÃ±Ã±asuttaá¹ƒ

<1138> ... ``evameva \Be III 406/ \Ee V 468/ kho, bhikkhave, appakÄ• te sattÄ• ye sÄ• ma
bahutarÄ• sattÄ• ye asÄ• maÃ±Ã±Ä• ... pe .... aá¹-á¹-hamaá¹ƒ.

9. brahmaÃ±Ã±asuttaá¹ƒ

<1139> ... ``evameva \Se V 580/ kho, bhikkhave, appakÄ• te sattÄ• ye brahmaÃ±Ã±Ä• ; a
sattÄ• ye abrahmaÃ±Ã±Ä• ... pe .... navamaá¹ƒ.

10. pacÄ• yikasuttaá¹ƒ

<1140> ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye kule \Ne III 526/ jeá¹-á¹-hÄ• p
eteva bahutarÄ• sattÄ• ye kule ajeá¹-á¹-hÄ• pacÄ• yinoti {akule jeá¹-á¹-hÄ• pacÄ• yinoti (S
dasamaá¹ƒ.

paá¹-hamaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo sattamo.

tassuddÄ• naá¹ƒ ---

aÃ±Ã±atra paccantaá¹ƒ paÃ±Ã±Ä• , surÄ• merayaodakÄ• .

matteyya petteyyÄ• cÄ• pi, sÄ• maÃ±Ã±aá¹ƒ brahmapacÄ• yikanti ||

8. dutiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. pÄ• á¹‡Ä• tipÄ• tasuttaá¹ƒ

<1141> ... pe ... ``evameva \Se V 581/ kho, bhikkhave, appakÄ• te sattÄ• ye pÄ• á¹‡Ä• tip
atha kho eteva bahutarÄ• sattÄ• ye pÄ• á¹‡Ä• tipÄ• tÄ• appaá¹-iviratÄ• . taá¹ƒ kissa hetu
paá¹-hamaá¹ƒ.

2. adinnÄ• dÄ• nasuttaá¹ƒ

<1142> ... pe ... ``evameva \Be III 407/ \Ee V 469/ kho, bhikkhave, appakÄ• te sattÄ• ye a
III 527/ paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye adinnÄ• dÄ• nÄ• appaá¹-iviratÄ
dutiyaá¹ƒ.

3. kÄ• mesumicchÄ• cÄ• rasuttaá¹ƒ

<1143> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye kÄ• mesumicchÄ• cÄ• r
eteva bahutarÄ• sattÄ• ye kÄ• mesumicchÄ• cÄ• rÄ• appaá¹-iviratÄ• ... pe .... tatiyaá¹ƒ.

4. musÄ• vÄ• dasuttaá¹ƒ

<1144> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye musÄ• vÄ• dÄ• paá¹-iv
bahutarÄ• sattÄ• ye musÄ• vÄ• dÄ• appaá¹-iviratÄ• ... pe .... catutthaá¹ƒ.

5. pesuÃ±Ã±asuttaá¹ƒ

<1145> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye pisuá¹‡Ä• ya vÄ• cÄ• ya
eteva bahutarÄ• sattÄ• ye pisuá¹‡Ä• ya vÄ• cÄ• ya appaá¹-iviratÄ• ... pe .... paÃ±camaá¹

6. pharusavÄ• cÄ• suttaá¹ƒ

<1146> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye pharusÄ• ya vÄ• cÄ• ya
eteva bahutarÄ• sattÄ• ye pharusÄ• ya vÄ• cÄ• ya appaá¹-iviratÄ• ... pe .... chaá¹-á¹-haá¹

7. samphappalÄ• pasuttaá¹ƒ

<1147> ... pe ... ``evameva \Se V 582/ kho, bhikkhave, appakÄ• te sattÄ• ye samphappal

paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye samphappalÄ• pÄ• appaá¹-iviratÄ• ...

8. bÄ«jagÄ• masuttaá¹ƒ

<1148> ... pe ... ``evameva \Be III 408/ \Ee V 470/ kho, bhikkhave, appakÄ• te sattÄ• ye bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• {bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rabbhÄ• eteva bahutarÄ• sattÄ• ye bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• appaá¹-iviratÄ• ..

9. vikÄ• labhojanasuttaá¹ƒ

<1149> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye vikÄ• labhojanÄ• paá¹-i eteva bahutarÄ• sattÄ• ye vikÄ• labhojanÄ• appaá¹-iviratÄ• ... pe .... navamaá¹ƒ.

10. gandhavilepanasuttaá¹ƒ

<1150> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• paá¹-iviratÄ• ; ye mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• appaá¹-ivir

dutiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

pÄ• á¹‡aá¹ƒ adinnaá¹ƒ kÄ• mesu, musÄ• vÄ• daÃ±ca pesuÃ±Ã±aá¹ƒ.

pharusaá¹ƒ samphappalÄ• paá¹ƒ, bÄ«jaÃ±ca vikÄ• laá¹ƒ gandhanti ||

9. tatiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. naccagÄ«tasuttaá¹ƒ

<1151> ... pe ... \Ne III 529/.

``evameva \Se V 583/ kho, bhikkhave, appakÄ• te sattÄ• ye naccagÄ«tavÄ• ditavisÅ«kad atha kho eteva bahutarÄ• \Ee V 471/ sattÄ• ye naccagÄ«tavÄ• ditavisÅ«kadassanÄ• app hetu ... pe .... paá¹-hamaá¹ƒ.

2. uccÄ• sayanasuttaá¹ƒ

<1152> ... pe ... ``evameva \Be III 409/ kho, bhikkhave, appakÄ• te sattÄ• ye uccÄ• sayan
paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye uccÄ• sayanamahÄ• sayanÄ• appaá¹-i
dutiyaá¹ƒ.

3. jÄ• tarÅ«parajatasuttaá¹ƒ

<1153> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye jÄ• tarÅ«parajatapaá¹-ig
paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• app
tatiyaá¹ƒ.

4. Ä• makadhaÃ±Ã±asuttaá¹ƒ

<1154> ... pe ... \Ne III 530/ ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye Ä• makadha
paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• a
catutthaá¹ƒ.

5. Ä• makamaá¹ƒsasuttaá¹ƒ

<1155> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye Ä• makamaá¹ƒsapaá¹-ig
atha kho eteva bahutarÄ• sattÄ• ye Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• appaá¹-iviratÄ• ..

6. kumÄ• rikasuttaá¹ƒ

<1156> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye itthikumÄ• rikapaá¹-igga
{itthikumÄ• rikÄ• paá¹-iggahaá¹‡Ä• (Katthaci) } paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sa
itthikumÄ• rikapaá¹-iggahaá¹‡Ä• appaá¹-iviratÄ• ... pe .... chaá¹-á¹-haá¹ƒ.

7. dÄ• sidÄ• sasuttaá¹ƒ

<1157> ... pe ... ``evameva \Se V 584/ \Ee V 472/ kho, bhikkhave, appakÄ• te sattÄ• ye
dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• {dÄ• sÄ«dÄ• sapaá¹-iggahaá¹‡Ä• (Se Ke Ee) } paá¹-iviratÄ
sattÄ• ye dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• appaá¹-iviratÄ• ... pe .... sattamaá¹ƒ.

8. ajeá¸·akasuttaá¹ƒ

<1158> ... pe ... ``evameva \Be III 410/ kho, bhikkhave, appakÄ• te sattÄ• ye ajeá¸·akapaá
III 531/ paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye ajeá¸·akapaá¹-iggahaá¹‡Ä• app

.... aá¹-á¹-hamaá¹ƒ.

9. kukkuá¹-asÅ«karasuttaá¹ƒ

<1159> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye kukkuá¹-asÅ«karapaá¹-i
paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye kukkuá¹-asÅ«karapaá¹-iggahaá¹‡Ä• ap
navamaá¹ƒ.

10. hatthigavassasuttaá¹ƒ

<1160> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye hatthigavassavaá¸·avap
{hatthigavassavaá¸·avÄ• paá¹-iggahaá¹‡Ä• (Se Ke Ee Katthaci) } paá¹-iviratÄ• ; atha kho e
ye hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• appaá¹-iviratÄ• ... pe .... dasamaá¹ƒ.

tatiyaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo navamo.

tassuddÄ• naá¹ƒ ---

naccaá¹ƒ sayanaá¹ƒ rajataá¹ƒ, dhaÃ±Ã±aá¹ƒ maá¹ƒsaá¹ƒ kumÄ• rikÄ• .

dÄ• sÄ« ajeá¸·akaÃ±ceva, kukkuá¹-asÅ«karahatthÄ«ti ||

10. catutthaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo

1. khettavatthusuttaá¹ƒ

<1161> ... pe ... \Ne III 532/ ``evameva \Ee V 473/ kho, bhikkhave, appakÄ• te sattÄ• ye
khettavatthupaá¹-iggahaá¹‡Ä• paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye khettava
appaá¹-iviratÄ• ... pe .... paá¹-hamaá¹ƒ.

2. kayavikkayasuttaá¹ƒ

<1162> ... pe ... ``evameva \Se V 585/ \Be III 411/ kho, bhikkhave, appakÄ• te sattÄ• ye k
paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye kayavikkayÄ• appaá¹-iviratÄ• ... pe ....

3. dÅ«teyyasuttaá¹ƒ

<1163> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye dÅ«teyyapahinagamanÄ

atha kho eteva bahutarÄ• sattÄ• ye dÅ«teyyapahinagamanÄ• nuyogÄ• appaá¹-iviratÄ• ..

4. tulÄ• kÅ«á¹-asuttaá¹ƒ

<1164> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye tulÄ• kÅ«á¹-akaá¹ƒsakÅ
paá¹-iviratÄ• ; atha kho eteva bahutarÄ• sattÄ• ye tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ
pe .... catutthaá¹ƒ.

5. ukkoá¹-anasuttaá¹ƒ

<1165> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye ukkoá¹-anavaÃ±cananik
533/ {ukkoá¹-anavaÃ±cananikatisÄ• viyogÄ• (Se Ke Ee Katthaci) } paá¹-iviratÄ• ; atha kho
ye ukkoá¹-anavaÃ±cananikatisÄ• ciyogÄ• appaá¹-iviratÄ• ... pe .... paÃ±camaá¹ƒ.

6-11. chedanÄ• disuttaá¹ƒ

1166-1171__._ ... pe ... evameva kho, bhikkhave, appakÄ• te sattÄ• ye
chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ• rÄ• {sÄ• hasÄ• kÄ• rÄ• (Kattha
kho eteva bahutarÄ• sattÄ• ye chedanavadhabandhanaviparÄ• mosaÄ• lopasahasÄ• kÄ•
taá¹ƒ kissa hetu? adiá¹-á¹-hattÄ• bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. katamesaá¹ƒ c
ariyasaccassa ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya ariyasaccassaâ€™â€™.

``tasmÄ• tiha, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo ... pe ... `ayaá¹ƒ dukkha
paá¹-ipadÄ• â€™ ti yogo karaá¹‡Ä«yoâ€™â€™ ti. ekÄ• dasamaá¹ƒ.

catutthaÄ• makadhaÃ±Ã±apeyyÄ• lavaggo dasamo.

tassuddÄ• naá¹ƒ ---

khettaá¹ƒ \Be III 412/ kÄ• yaá¹ƒ dÅ«teyyaÃ±ca, tulÄ• kÅ«á¹-aá¹ƒ ukkoá¹-anaá¹ƒ.

chedanaá¹ƒ vadhabandhanaá¹ƒ, viparÄ• lopaá¹ƒ sÄ• hasanti ||

11. paÃ±cagatipeyyÄ• lavaggo

1. manussacutinirayasuttaá¹ƒ

<1172> atha kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá¹ƒ Ä• ropetvÄ• bhikkhA

kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yo vÄ• yaá¹ƒ mayÄ• parit
paá¹ƒsu Ä• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ ti? ``etadeva, bhante, bahutaraá¹
mahÄ• pathavÄ«; appamattakÄ• yaá¹ƒ \Ne III 534/ bhagavatÄ• paritto nakhasikhÄ• yaá¹ƒ p
saá¹…khampi na upeti, upanidhampi na upeti, kalabhÄ• gampi na upeti mahÄ• pathaviá¹ƒ u
paritto nakhasikhÄ• yaá¹ƒ paá¹ƒsu Ä• ropitoâ€™â€™ ti. evameva kho, bhikkhave, appakÄ•
cutÄ• manussesu paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye manussÄ• cutÄ•
.... paá¹-hamaá¹ƒ.

2. manussacutitiracchÄ• nasuttaá¹ƒ

<1173> ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye manussÄ• cutÄ• manu
atha kho eteva bahutarÄ• sattÄ• ye manussÄ• cutÄ• tiracchÄ• nayoniyÄ• paccÄ• jÄ• ya

3. manussacutipettivisayasuttaá¹ƒ

<1174> ... pe ... ``evameva \Ee V 475/ kho, bhikkhave, appakÄ• te sattÄ• ye manussÄ• c
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye manussÄ• cutÄ• pettivisaye paccÄ
tatiyaá¹ƒ.

4-5-6. manussacutidevanirayÄ• disuttaá¹ƒ

1175-1177__._ ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye manussÄ• cutÄ•
atha kho eteva \Se V 587/ bahutarÄ• sattÄ• ye \Be III 413/ manussÄ• cutÄ• niraye paccÄ
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... chaá¹-á

7-9. devacutinirayÄ• disuttaá¹ƒ

1178-1180__._ ... pe ... \Ne III 535/ ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye devÄ
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye devÄ• cutÄ• niraye paccÄ• jÄ• yan
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... navama

10-12. devamanussanirayÄ• disuttaá¹ƒ

1181-1183__._ ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye devÄ• cutÄ• ma
atha kho eteva bahutarÄ• sattÄ• ye devÄ• cutÄ• niraye paccÄ• jÄ• yanti ... pe ... tiracchÄ
paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... dvÄ• dasamaá¹ƒ.

13-15. nirayamanussanirayÄ• disuttaá¹ƒ

1184-1186__._ ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye nirayÄ• cutÄ• m
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye nirayÄ• cutÄ• niraye paccÄ• jÄ• ya
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... pannara

16-18. nirayadevanirayÄ• disuttaá¹ƒ

1187-1189__._ ... pe ... ``evameva \Ee V 476/ kho, bhikkhave, appakÄ• te sattÄ• ye nirayÄ
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye nirayÄ• cutÄ• niraye paccÄ• jÄ• ya
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... aá¹-á¹-h

19-21. tiracchÄ• namanussanirayÄ• disuttaá¹ƒ

1190-1192__._ ... pe ... \Ne III 536/ ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye tiracc
manussesu paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• \Se V 588/ ye tiracchÄ• nay
paccÄ• jÄ• yanti ... pe ... tiracchÄ• nayoniyÄ• \Be III 414/ paccÄ• jÄ• yanti ... pe ... pettivisa
... pe .... ekavÄ«satimaá¹ƒ.

22-24. tiracchÄ• nadevanirayÄ• disuttaá¹ƒ

1193-1195__._ ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye tiracchÄ• nayoniy
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye tiracchÄ• nayoniyÄ• cutÄ• niraye p
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... catuvÄ«

25-27. pettimanussanirayÄ• disuttaá¹ƒ

1196-1198__._ ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye pettivisayÄ• cutÄ
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye pettivisayÄ• cutÄ• niraye paccÄ• jÄ
tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe ... pettivisaye paccÄ• jÄ• yanti ... pe .... sattavÄ

28-29. pettidevanirayÄ• disuttaá¹ƒ

1199-1200__._ ... pe ... ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye pettivisayÄ• cutÄ
paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye pettivisayÄ• cutÄ• niraye paccÄ• jÄ
\Ee V 477/ kho, bhikkhave, appakÄ• te sattÄ• ye pettivisayÄ• cutÄ• devesu paccÄ• jÄ• y
bahutarÄ• sattÄ• ye pettivisayÄ• cutÄ• tiracchÄ• nayoniyÄ• paccÄ• jÄ• yanti ... pe .... ek

30. pettidevapettivisayasuttaá¹ƒ

<1201> ... pe ... \Ne III 537/ ``evameva kho, bhikkhave, appakÄ• te sattÄ• ye pettivisayÄ• paccÄ• jÄ• yanti; atha kho eteva bahutarÄ• sattÄ• ye pettivisayÄ• cutÄ• pettivisaye pacc hetu? adiá¹-á¹-hattÄ• bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ. katamesaá¹ƒ catunnaá¹ƒ ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukk paá¹-ipadÄ• ya ariyasaccassaâ€™â€™.

``tasmÄ• tiha \Be III 415/, bhikkhave, `idaá¹ƒ dukkhaâ€™ nti yogo karaá¹‡Ä«yo, `ayaá¹ƒ du yogo karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodhoâ€™ ti yogo karaá¹‡Ä«yo, `ayaá¹ƒ dukkhanirodh ti yogo karaá¹‡Ä«yoâ€™â€™ ti. idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato tiá¹ƒsatimaá¹ƒ.

paÃ±cagatipeyyÄ• lavaggo ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

manussato cutÄ• chÄ• pi, devÄ• cutÄ• nirayato.

tiracchÄ• napettivisayÄ• , tiá¹ƒsamatto gativaggoti ||

saccasaá¹ƒyuttaá¹ƒ dvÄ• dasamaá¹ƒ.

mahÄ• vaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

maggabojjhaá¹…gaá¹ƒ \Ee V 478/ satiyÄ• , indriyaá¹ƒ sammappadhÄ• naá¹ƒ.

baliddhipÄ• dÄ• nuruddhÄ• , jhÄ• nÄ• nÄ• pÄ• nasaá¹ƒyutaá¹ƒ.

sotÄ• patti saccaÃ±cÄ• ti, mahÄ• vaggoti vuccatÄ«ti ||

mahÄ• vaggasaá¹ƒyuttapÄ• á¸·i niá¹-á¹-hitÄ• .

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[Last updated: 27 November 1993]

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ON ZEN TEACHING

[This text was originally published in the Diamond Sangha Newsletter, July 1991 pp. 1-2.]

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I have set forth my views about Zen teaching in a general way over the years. In this essay, I present them as succinctly as I can in a single document.

First of all, let me outline the koan syllabus: After the student realizes the preliminary koan, and this experience is carefully checked and approved, the student goes through a number of introductory koans, and then takes up a series of four collections of traditional cases: The Gateless Barrier, The Blue Cliff Record, The Book of Serenity, and The Transmission of Light. Following this, the student examines The Five Modes of Tozan (Tung-shan), and then studies the classic interpretations of The Sixteen Bodhisattva Precepts. I check the student's notes, and we go over the problematic cases. When this is done, the formal part of

koan study is complete.

Students who have gone beyond their study of The Sixteen Bodhisattva Precepts can take up collections of cases of Rinzai and Kido - and other collections - in the dokusan room. I would hope that such students, and indeed all students, will treat their many daily-life situations as occasions for practice. There is no end to our practice, and it is inappropriate to consider the point of completing the last koan in any of the books as anything more than a milestone on the never-ending way.

The student working beyond The Sixteen Bodhisattva Precepts is, however, likely to be involved in leadership, and possibly to be considered for the status of junior teacher, or "apprentice teacher" - the designation I am now inclined to prefer. As matters develop perhaps this new status of apprentice teacher eventuates, and perhaps it does not. Many factors are involved, but certainly approval of the old teacher and acceptance by the other students is required.

The apprentice teacher works closely with, and under the supervision of the roshi, and never assumes any kind of independent role that is not established by agreement with the roshi. She or he can hold interviews (without bows or bells), but is not authorized to check notes. Gradually, with experience in teaching and in other kinds of leadership, the apprentice teacher can be considered for transmission. Or the apprentice teacher might be released by the roshi or by the sangha from the teaching role, or might resign from it.

Transmission is a requirement for teaching independently. It is the modest and resolved acceptance of oneself as a teacher in the line of ancestral teachers, to labor in the discipline of tradition within the context of the times. Transmission comes down through the line of more than four score generations, beginning with the Buddha Shakyamuni and continuing through the present master of the temple. It requires approval and support by a viable sangha. It involves giving a teisho, leading a shosan, doing jukai or jukai renewal, and completing the Blood Line document, made out in the traditional form, listing the many ancestors down to the new teacher. This document is then signed and sealed by the old teacher, and presented to the new teacher in a public

ceremony.

The new teacher is then independent in every way, with the exception of the provision initiated and agreed upon at the 1990 Teachers Meeting: Second generation Diamond Sangha teachers will not name their own successors until after ten years of tenure. I would hope the new teacher would participate in the society of Diamond Sangha teachers and in the overall Diamond Sangha community, keeping the essence of our way, while possibly experimenting carefully with innovations that seem appropriate.

I am open to discussing and possibly modifying these views.
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end of file

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saccasaá¹…khepo

ganthÄ• rambhakathÄ•

<1> á¹• 21 namassitvÄ• \Be 1/ \Ne 1/ tilokaggaá¹ƒ, Ã±eyyasÄ• garapÄ• raguá¹ƒ.

bhavÄ• bhÄ• vakaraá¹ƒ dhammaá¹ƒ, gaá¹‡aÃ±ca guá¹‡asÄ• garaá¹ƒ ||

<2> á¹• 21 nissÄ• ya pubbÄ• cariyamataá¹ƒ atthÄ• virodhinaá¹ƒ.

vakkhÄ• mi saccasaá¹…khepaá¹ƒ, hitaá¹ƒ kÄ• rakayoginaá¹ƒ ||

1. paá¹-hamo paricchedo

rÅ«pasaá¹…khepo

<3> á¹• 21 __saccÄ• ni_ \Ne 2/ paramatthaÃ±ca, sammutiÃ±cÄ• ti dve tahiá¹ƒ.

thaddhabhÄ• vÄ• dinÄ• Ã±eyyaá¹ƒ, saccaá¹ƒ taá¹ƒ __paramatthakaá¹ƒ_ ||

<4> á¹• 21 sannivesavisesÄ• diÃ±eyyaá¹ƒ __sammuti_ taá¹ƒ dvayaá¹ƒ.

bhÄ• vasaá¹…ketasiddhÄ«naá¹ƒ, tathattÄ• saccamÄ«ritaá¹ƒ ||

<5> á¹• 21 paramattho sanibbÄ• napaÃ±cakkhandhettha rÄ• sito.

khandhattho ca samÄ• setvÄ• , vuttotÄ«tÄ• dibhedanaá¹ƒ ||

<6> á¹• 21 vedanÄ• dÄ«supekasmiá¹ƒ, khandhasaddo tu ruá¸·hiyÄ• .

samuddÄ• dekadese tu, samuddÄ• diravo yathÄ• ||

<7> á¹• 21 tattha sÄ«tÄ• diruppattÄ• , __rÅ«paá¹ƒ_ bhvÄ• pÄ• nalÄ• nilaá¹ƒ.

__bhÅ«taá¹ƒ_ kathinadavatÄ• pacanÄ«raá¹‡abhÄ• vakaá¹ƒ ||

<8> á¹• 21 cakkhu \Be 2/ sotaÃ±ca ghÄ• naÃ±ca, jivhÄ• kÄ• yo pabhÄ• ravo.

gandho rasojÄ• itthÄ« ca, pumÄ• vatthu ca jÄ«vitaá¹ƒ ||

<9> á¹• 21 khaá¹ƒ jÄ• ti jaratÄ• bhaá¹…go, rÅ«passa lahutÄ• tathÄ• .

mudukammaÃ±Ã±atÄ• kÄ• yavacÄ«viÃ±Ã±atti __bhÅ«tikaá¹ƒ_ ||

<10> á¹• 21 cakkhÄ• dÄ« daá¹-á¹-hukÄ• mÄ• dihetukammajabhÅ«tikÄ• .

pasÄ• dÄ• rÅ«pasaddÄ• dÄ«, cakkhuÃ±Ä• á¹‡Ä• digocarÄ• ||

<11> á¹• 21 ojÄ• hi yÄ• panÄ• itthipumaliá¹…gÄ• dihetukaá¹ƒ.

bhÄ• vadvayaá¹ƒ tu kÄ• yaá¹ƒva, byÄ• pi no sahavuttikaá¹ƒ ||

<12> á¹• 21 nissayaá¹ƒ vatthu dhÄ• tÅ«naá¹ƒ, dvinnaá¹ƒ kammajapÄ• lanaá¹ƒ.

jÄ«vitaá¹ƒ uppalÄ• dÄ«naá¹ƒ, udakaá¹ƒva á¹-hitikkhaá¹‡e ||

<13> á¹• 21 khaá¹ƒ \Ne 3/ rÅ«pÄ• naá¹ƒ paricchedo, jÄ• tiÄ• dittayaá¹ƒ pana.

rÅ«panibbatti pÄ• ko ca, bhedo ceva yathÄ• kkamaá¹ƒ ||

<14> á¹• 21 lahutÄ• dittayaá¹ƒ taá¹ƒ hi, rÅ«pÄ• naá¹ƒ kamato siyÄ• .

adandhathaddhatÄ• cÄ• pi, kÄ• yakammÄ• nukÅ«latÄ• ||

<15> á¹• 21 abhikkamÄ• dijanakacittajassÄ• nilassa hi.

vikÄ• ro kÄ• yaviÃ±Ã±atti, rÅ«patthambhÄ• dikÄ• raá¹‡aá¹ƒ ||

<16> á¹• 21 vacÄ«bhedakacittena, bhÅ«tabhÅ«mivikÄ• ratÄ• .

vacÄ«viÃ±Ã±attupÄ• dinnaghaá¹-á¹-anasseva kÄ• raá¹‡aá¹ƒ ||

<17> á¹• 21 rÅ«pamabyÄ• kataá¹ƒ sabbaá¹ƒ, vippayuttamahetukaá¹ƒ.

anÄ• lambaá¹ƒ parittÄ• di, iti __ekavidhaá¹ƒ_ naye ||

<18> á¹• 21 ajjhattikÄ• ni cakkhÄ• dÄ«, paÃ±ceteva pasÄ• dakÄ• .

vatthunÄ• vatthu tÄ• neva, dvÄ• rÄ• viÃ±Ã±attibhÄ« saha ||

<19> á¹• 21 sesaá¹ƒ bÄ• vÄ«sati cekavÄ«sa vÄ«sati bÄ• hiraá¹ƒ.

appasÄ• damavatthuá¹ƒ ca, advÄ• raÃ±ca yathÄ• kkamaá¹ƒ ||

<20> á¹• 21 pasÄ• dÄ• paÃ±ca bhÄ• vÄ• yu, indriyanindriyetaraá¹ƒ.

vinÄ• paá¹ƒ Ä• dito yÄ• va, rasÄ• thÅ«laá¹ƒ na cetaraá¹ƒ ||

<21> á¹• 21 aá¹-á¹-hakaá¹ƒ \Be 3/ avinibbhogaá¹ƒ, vaá¹‡á¹‡agandharasojakaá¹ƒ.

bhÅ«taá¹ƒ taá¹ƒ tu vinibbhogamitaranti viniddise ||

<22> á¹• 21 aá¹-á¹-hÄ• rasÄ• dito rÅ«pÄ• , nipphannaá¹ƒ tu na cetaraá¹ƒ.

phoá¹-á¹-habbamÄ• pavajjaá¹ƒ tu, bhÅ«taá¹ƒ kÄ• me na cetaraá¹ƒ ||

<23> á¹• 21 sekkhasappaá¹-ighÄ• sekkhapaá¹-ighaá¹ƒ dvayavajjitaá¹ƒ.

vaá¹‡á¹‡aá¹ƒ taditaraá¹ƒ thÅ«laá¹ƒ, sukhumaÃ±ceti taá¹ƒ __tidhÄ• _ ||

<24> á¹• 21 kammajÄ• kammajaá¹ƒnevakammÄ• kammajato tidhÄ• .

cittojautujÄ• dÄ«naá¹ƒ, vasenÄ• pi tidhÄ• tathÄ• ||

<25> á¹• 21 diá¹-á¹-haá¹ƒ \Ne 4/ sutaá¹ƒ mutaÃ±cÄ• pi, viÃ±Ã±Ä• taá¹ƒ vata cetasÄ• .

ekamekaÃ±ca paÃ±cÄ• pi, vÄ«sati ca kamÄ• siyuá¹ƒ ||

<26> á¹• 21 hadayaá¹ƒ vatthu viÃ±Ã±atti, dvÄ• raá¹ƒ cakkhÄ• dipaÃ±cakaá¹ƒ.

vatthu dvÄ• raÃ±ca sesÄ• ni, vatthu dvÄ• raÃ±ca no siyÄ• ||

<27> á¹• 21 nipphannaá¹ƒ rÅ«parÅ«paá¹ƒ khaá¹ƒ, paricchedotha lakkhaá¹‡aá¹ƒ.

jÄ• tiÄ• dittayaá¹ƒ rÅ«paá¹ƒ, vikÄ• ro lahutÄ• dikaá¹ƒ ||

<28> á¹• 21 yathÄ• saá¹…khatadhammÄ• naá¹ƒ, lakkhaá¹‡aá¹ƒ saá¹…khataá¹ƒ tathÄ• .

paricchedÄ• dikaá¹ƒ rÅ«paá¹ƒ, tajjÄ• timanatikkamÄ• ||

<29> á¹• 21 kammacittÄ• nalÄ• hÄ• rapaccayÄ• naá¹ƒ vasenidha.

Ã±eyyÄ• pavatti rÅ«passa, piá¹‡á¸• Ä• naÃ±ca vasÄ• kathaá¹ƒ ||

<30> á¹• 21 __kammajaá¹ƒ_ sendriyaá¹ƒ vatthu, viÃ±Ã±atti __cittajÄ• _ ravo.

__cittaggijo_ lahutÄ• dittayaá¹ƒ __cittÄ• nalannajaá¹ƒ_ ||

<31> á¹• 21 aá¹-á¹-hakaá¹ƒ jÄ• ti cÄ• kÄ• so, __catujÄ• _ jaratÄ• khayaá¹ƒ.

__kutoci neva jÄ• taá¹ƒ_ tappÄ• kabhedaá¹ƒ hi taá¹ƒ dvayaá¹ƒ ||

<32> á¹• 21 jÄ• tiyÄ• pi na jÄ• tattaá¹ƒ, kutociá¹-á¹-hakathÄ• nayÄ• .

lakkhaá¹‡Ä• bhÄ• vato tassÄ• , sati tasmiá¹ƒ na niá¹-á¹-hiti ||

<33> á¹• 21 kammacittÄ• nalannehi, __piá¹‡á¸• Ä• _ nava ca satta ca.

cattÄ• ro dve ca viÃ±Ã±eyyÄ• , sajÄ«ve dve ajÄ«vake ||

<34> á¹• 21 aá¹-á¹-hakaá¹ƒ \Be 4/ jÄ«vitenÄ• yunavakaá¹ƒ bhÄ• vavatthunÄ• .

cakkhÄ• dÄ« paÃ±ca dasakÄ• , kalÄ• pÄ• __nava kammajÄ• _ ||

<35> á¹• 21 suddhaá¹-á¹-haviÃ±Ã±attiyuttanavakopi ca dasako.

suddhasaddena navako, lahutÄ• didasekako ||

<36> á¹• 21 viÃ±Ã±attilahutÄ• dÄ«hi, puna dvÄ• dasa terasa.

__cittajÄ• _ iti viÃ±Ã±eyyÄ• , kalÄ• pÄ• __satta vÄ• cha vÄ• _ ||

<37> á¹• 21 suddhaá¹-á¹-haá¹ƒ \Ne 5/ saddanavakaá¹ƒ, lahutÄ• didasekakaá¹ƒ.

saddenalahutÄ• dÄ«hi, __caturotujakaá¹‡á¹‡ikÄ• _ ||

<38> á¹• 21 suddhaá¹-á¹-halahutÄ• dÄ«hi, __annajÄ• dve_time nava.

satta cattÄ• ri dve ceti, __kalÄ• pÄ• vÄ«satÄ« dvibhi_ ||

<39> á¹• 21 tayaá¹-á¹-hakÄ• ca cattÄ• ro, navakÄ• dasakÄ• nava.

tayo dveko ca ekena, dasa dvÄ«hi ca tÄ«hi ca ||

<40> á¹• 21 catunnampi ca dhÄ• tÅ«naá¹ƒ, adhikaá¹ƒsavasenidha.

__rÅ«pabhedo_tha viÃ±Ã±eyyo, kammacittÄ• nalannajo ||

<41> á¹• 21 kesÄ• dimatthaluá¹…gantÄ• , pathavaá¹ƒsÄ• ti vÄ«sati.

pittÄ• dimuttakantÄ• te, jalaá¹ƒsÄ• dvÄ• dasÄ«ritÄ• ||

<42> á¹• 21 yena santappanaá¹ƒ yena, jÄ«raá¹‡aá¹ƒ dahanaá¹ƒ tathÄ• .

yenasitÄ• dipÄ• koti, caturaá¹ƒsÄ• nalÄ• dhikÄ• ||

<43> á¹• 21 uddhÄ• dhogamakucchiá¹-á¹-hÄ• , koá¹-á¹-hÄ• seyyaá¹…gasÄ• ri ca.

assÄ• soti ca viÃ±Ã±eyyÄ• , chaá¸·aá¹ƒsÄ• vÄ• yunissitÄ• ||

<44> á¹• 21 pubbamuttakarÄ«saÃ±cudariyaá¹ƒ caturotujÄ• .

kammÄ• pÄ• caggi cittamhÄ• -ssÄ• soti chapi ekajÄ• ||

<45> á¹• 21 sedasiá¹…ghÄ• nikassu ca, kheá¸·o cittotusambhavÄ• .

dvijÄ• dvattiá¹ƒsa koá¹-á¹-hÄ• sÄ• , sesÄ• eva catubbhavÄ• ||

<46> á¹• 21 ekajesvÄ• dicatÅ«su, utujÄ• caturaá¹-á¹-hakÄ• .

jÄ«vÄ«tanavako pÄ• cessÄ• se cittabhavaá¹-á¹-hako ||

<47> á¹• 21 dvijesu \Be 5/ manatejehi, dve dve honti panaá¹-á¹-hakÄ• .

sesatejÄ• nilaá¹ƒsesu, ekekamhi tayo tayo ||

<48> á¹• 21 aá¹-á¹-hakojamanaggÄ«hi, honti aá¹-á¹-hasu kammato.

aá¹-á¹-hÄ• yunavakÄ• evaá¹ƒ, ime aá¹-á¹-ha catubbhavÄ• ||

<49> á¹• 21 catuvÄ«sesu \Ne 6/ sesesu, catujesuá¹-á¹-hakÄ• tayo.

ekekamhi ca viÃ±Ã±eyyÄ• , piá¹‡á¸• Ä• cittÄ• nalannajÄ• ||

<50> á¹• 21 kammajÄ• kÄ• yabhÄ• vavhÄ• , dasakÄ• pi siyuá¹ƒ tahiá¹ƒ.

catuvÄ«sesu aá¹ƒsesu, ekekamhi duve duve ||

<51> á¹• 21 paÃ±cÄ• pi cakkhusotÄ• dÄ«, padesadasakÄ• puna.

navakÄ• saddasaá¹…khÄ• tÄ• , dveticcevaá¹ƒ kalÄ• pato ||

<52> á¹• 21 tepaÃ±Ã±Ä• sa dasekaÃ±ca, navuttarasatÄ• ni ca.

dasakÄ• navakÄ• ceva, aá¹-á¹-hakÄ• ca siyuá¹ƒ kamÄ• ||

<53> á¹• 21 sekapaÃ±casataá¹ƒ kÄ• ye, sahassaá¹ƒ taá¹ƒ pavattati.

paripuá¹‡á¹‡indriye rÅ«paá¹ƒ, nipphannaá¹ƒ dhÄ• tubhedato ||

<54> á¹• 21 cittuppÄ• de siyuá¹ƒ rÅ«pa-hetÅ« kammÄ• dayo pana.

á¹-hiti na __pÄ• á¹-he_ cittassa, na bhaá¹…ge rÅ«pasambhavo ||

<55> á¹• 21 "aÃ±Ã±athattaá¹ƒ á¹-hitassÄ• " ti, vuttattÄ• va á¹-hitikkhaá¹‡aá¹ƒ.

atthÄ«ti ce pabandhena, á¹-hiti tattha pavuccati ||

<56> á¹• 21 atha vÄ• tikkhaá¹‡e kammaá¹ƒ, cittamattudayakkhaá¹‡e.

utuojÄ• ttano á¹-hÄ• ne, rÅ«pahetÅ« bhavanti hi ||

<57> á¹• 21 seyyassÄ• dikkhaá¹‡e kÄ• ya-

bhÄ• vavatthuvasÄ• tayo.

dasakÄ• hontibhÄ• vissa,

vinÄ• bhÄ• vaá¹ƒ duve siyuá¹ƒ ||

<58> á¹• 21 tato \Be 6/ paraÃ±ca kammaggicittajÄ• te ca piá¹‡á¸• ikÄ• .

aá¹-á¹-hakÄ• ca duve pubbe, vuttavuttakkhaá¹‡e vade ||

<59> á¹• 21 kÄ• lenÄ• hÄ• rajaá¹ƒ hoti, cakkhÄ• didasakÄ• ni ca.

catupaccayato rÅ«paá¹ƒ, sampiá¹‡á¸• evaá¹ƒ pavattati ||

<60> á¹• 21 taá¹ƒ \Ne 7/ sattarasacittÄ• yu, vinÄ• viÃ±Ã±attilakkhaá¹‡aá¹ƒ.

santatÄ• maraá¹‡Ä• rÅ«paá¹ƒ, jarÄ• diphalamÄ• vahaá¹ƒ ||

<61> á¹• 21 bhaá¹…gÄ• sattarasuppÄ• de, jÄ• yate kammajaá¹ƒ na taá¹ƒ.

taduddhaá¹ƒ jÄ• yate tasmÄ• , takkhayÄ• maraá¹‡aá¹ƒ bhave ||

<62> á¹• 21 Ä• yukammubhayesaá¹ƒ vÄ• , khayena maraá¹‡aá¹ƒ bhave.

upakkamena vÄ• kesaÃ±cupacchedakakammunÄ• ||

<63> á¹• 21 opapÄ• tikabhÄ• vissa, dasakÄ• satta kammajÄ• .

kÄ• me Ä• do bhavantaggijÄ• hi pubbeva bhÅ«yate ||

<64> á¹• 21 Ä• dikappanarÄ• naÃ±ca, apÄ• ye andhakassa ca.

badhirassÄ• pi Ä• do cha, pubbevetarajÄ• siyuá¹ƒ ||

<65> á¹• 21 tatthevandhabadhirassa, paÃ±ca honti abhÄ• vino.

yuttiyÄ• idha viÃ±Ã±eyyÄ• , paÃ±ca vÄ• caturopi vÄ• ||

<66> á¹• 21 cakkhÄ• dittayahÄ«nassa, caturova bhavantiti.

vuttaá¹ƒ upaparikkhitvÄ• , gahetabbaá¹ƒ vijÄ• natÄ• ||

<67> á¹• 21 rÅ«pe jÄ«vitachakkaÃ±ca, cakkhÄ• disattakattayaá¹ƒ.

paÃ±ca cha utucittehi, paÃ±ca chÄ• saÃ±Ã±inaá¹ƒ bhave ||

<68> á¹• 21 paÃ±cadhÄ• tvÄ• diniyamÄ• , __pÄ• á¹-he_ gandharasojanaá¹ƒ.

nuppatti tattha bhÅ«tÄ• naá¹ƒ, aphoá¹-á¹-habbapavattinaá¹ƒ ||

<69> á¹• 21 thaddhuá¹‡hÄ«raá¹‡abhÄ• vova, natthi dhÄ• tvÄ• dikiccato.

aÃ±Ã±aá¹ƒ gandhÄ• dÄ«naá¹ƒ tesaá¹ƒ, takkiccenopaladdhito ||

<70> á¹• 21 rÅ«pe sappaá¹-ighattÄ• di, tattha ruppanatÄ• viya.

ghaá¹-á¹-anaÃ±ca ravuppÄ• dassaÃ±Ã±atthasseva hetutÄ• ||

<71> á¹• 21 icchitabbamimekantamevaá¹ƒ \Be 7/ pÄ• á¹-hÄ• virodhato.

atha vÄ• tehi viÃ±Ã±eyyaá¹ƒ, dasakaá¹ƒ navakaá¹-á¹-hakaá¹ƒ ||

<72> á¹• 21 sabbaá¹ƒ \Ne 8/ kÄ• mabhave rÅ«paá¹ƒ, rÅ«pe ekÅ«navÄ«sati.

asaÃ±Ã±Ä«naá¹ƒ dasa gandharasojÄ• hi ca brahmunaá¹ƒ ||

iti saccasaá¹…khepe rÅ«pasaá¹…khepo nÄ• ma

paá¹-hamo paricchedo.

2. dutiyo paricchedo

khandhattayasaá¹…khepo

<73> á¹• 21 __vedanÄ• _nubhavo tedhÄ• , sukhadukkhamupekkhayÄ• .

iá¹-á¹-hÄ• niá¹-á¹-hÄ• nubhavanamajjhÄ• nubhavalakkhaá¹‡Ä• ||

<74> á¹• 21 kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ dukkhaá¹ƒ, sukhopekkhÄ• ca vedanÄ• .

ekaá¹ƒ mÄ• nasameveti, paÃ±cadhindriyabhedato ||

<75> á¹• 21 yathÄ• tathÄ• vÄ• saÃ±Ã±Ä• á¹‡aá¹ƒ, __saÃ±Ã±Ä• _ satinibandhanaá¹ƒ.

chadhÄ• chadvÄ• rasambhÅ«taphassajÄ• naá¹ƒ vasena sÄ• ||

<76> á¹• 21 __saá¹…khÄ• rÄ• _ cetanÄ• phasso,

manakkÄ• rÄ• yu saá¹‡á¹-hiti.

takko cÄ• ro ca vÄ• yÄ• mo,

pÄ«ti chandodhimokkhako ||

<77> á¹• 21 saddhÄ• sati hirottappaá¹ƒ, cÄ• go mettÄ• mati puna.

majjhattatÄ• ca passaddhÄ«, kÄ• yacittavasÄ• duve ||

<78> á¹• 21 lahutÄ• mudukammaÃ±Ã±apÄ• guÃ±Ã±amujutÄ• tathÄ• .

dayÄ• mudÄ• micchÄ• vÄ• cÄ• , kammantÄ• jÄ«vasaá¹ƒvaro ||

<79> á¹• 21 lobho doso ca moho ca, diá¹-á¹-hi uddhaccameva ca.

ahirÄ«kaá¹ƒ anottappaá¹ƒ, vicikicchitameva ca ||

<80> á¹• 21 mÄ• no \Be 8/ \Ne 9/ issÄ• ca maccheraá¹ƒ, kukkuccaá¹ƒ thinamiddhakaá¹ƒ.

iti eteva paÃ±Ã±Ä• sa, saá¹…khÄ• rakkhandhasaÃ±Ã±itÄ• ||

<81> á¹• 21 byÄ• pÄ• ro cetanÄ• phasso, phusanaá¹ƒ saraá¹‡aá¹ƒ tahiá¹ƒ.

manakkÄ• ro pÄ• lanÄ• yu, samÄ• dhi avisÄ• ratÄ• ||

<82> á¹• 21 Ä• ropanÄ• numajjaá¹-á¹-hÄ• , takkacÄ• rÄ• panÄ«hanÄ• .

vÄ«riyaá¹ƒ pÄ«nanÄ• pÄ«ti, chando tu kattukÄ• matÄ• ||

<83> á¹• 21 adhimokkho nicchayo saddhÄ• ,

pasÄ• do saraá¹‡aá¹ƒ sati.

hirÄ« pÄ• pajigucchÄ• hi,

ottappaá¹ƒ tassa bhÄ«rutÄ• ||

<84> á¹• 21 alaggo ca acaá¹‡á¸• ikkaá¹ƒ, cÄ• go mettÄ• mati pana.

yÄ• thÄ• vabodho majjhattaá¹ƒ, samavÄ• hitalakkhaá¹‡aá¹ƒ ||

<85> á¹• 21 cha yugÄ• ni kÄ• yacittadaragÄ• ravathaddhatÄ• -

akammaÃ±Ã±attagelaÃ±Ã±akuá¹-ilÄ• naá¹ƒ vinodanÄ• ||

<86> á¹• 21 tÄ• nuddhatÄ• dithinÄ• didiá¹-á¹-hÄ• dÄ«naá¹ƒ yathÄ• kkamaá¹ƒ.

sesakÄ• diasaddhÄ• dimÄ• yÄ• dÄ«naá¹ƒ vipakkhino ||

<87> á¹• 21 dukkhÄ• panayanakÄ• mÄ• , dayÄ• modÄ• pamodanÄ• .

vacÄ«duccaritÄ• dÄ«naá¹ƒ, virÄ• mo viratittayaá¹ƒ ||

<88> á¹• 21 lobho doso ca moho ca,

gedhacaá¹‡á¸• amanandhanÄ• .

kamena diá¹-á¹-hi duggÄ• ho,

uddhaccaá¹ƒ bhantataá¹ƒ mataá¹ƒ ||

<89> á¹• 21 ahirÄ«kamalajjattaá¹ƒ, anottappamatÄ• satÄ• .

saá¹ƒsayo vicikicchÄ• hi, mÄ• no unnatilakkhaá¹‡o ||

<90> á¹• 21 parassakasampattÄ«naá¹ƒ \Be 9/ \Ne 10/,

usÅ«yÄ• ca nigÅ«hanÄ• .

issÄ• maccherakÄ• tÄ• po,

katÄ• katassa socanÄ• ||

<91> á¹• 21 thinaá¹ƒ cittassa saá¹…koco, akammaÃ±Ã±attatÄ• pana.

middhamiccevametesaá¹ƒ, __lakkhaá¹‡aÃ±ca_ naye budho ||

<92> á¹• 21 vedanÄ• disamÄ• dhantÄ• , satta __sabbaga_saÃ±Ã±itÄ• .

takkÄ• diadhimokkhantÄ• , cha __pakiá¹‡á¹‡aka_nÄ• makÄ• ||

<93> á¹• 21 saddhÄ• dayo viramantÄ• , __araá¹‡Ä• _ paÃ±cavÄ«sati.

lobhÄ• dimiddhakantÄ• ni, __saraá¹‡Ä• ni_ catuddasa ||

<94> á¹• 21 issÄ• maccherakukkuccadosÄ• kÄ• me dayÄ• mudÄ• .

kÄ• me rÅ«pe ca sesÄ• cha-cattÄ• lÄ«sa tidhÄ• tujÄ• ||

<95> á¹• 21 chandanicchayamajjhattamanakkÄ• rÄ• sauddhavÄ• .

dayÄ• dÄ« paÃ±ca mÄ• nÄ• dÄ«, cha __yevÄ• pana_ soá¸·asa ||

<96> á¹• 21 chandÄ• dÄ« paÃ±ca __niyatÄ• , _ tatthekÄ• dasa netarÄ• .

ahirÄ«kamanottappaá¹ƒ, lokanÄ• sanakaá¹ƒ dvayaá¹ƒ ||

<97> á¹• 21 ete dve mohuddhaccÄ• ti, cattÄ• ro __pÄ• pasabbagÄ• _.

lokapÄ• ladukaá¹ƒ vuttaá¹ƒ, hiriottappanÄ• makaá¹ƒ ||

<98> á¹• 21 Ä• rammaá¹‡Å«panijjhÄ• nÄ• , __jhÄ• naá¹…gÄ• _ takkacÄ• rakÄ• .

pÄ«ti ekaggatÄ• ceti, satta vittittayena ve ||

<99> á¹• 21 saddhÄ• sati matekagga-dhiti lokavinÄ• sakÄ• .

pÄ• lakÄ• nava cetÄ• ni, __balÄ• ni_ avikampato ||

<100> á¹• 21 ettha saddhÄ• dipaÃ±cÄ• yu, katvÄ• tra catudhÄ• matiá¹ƒ.

vedanÄ• hi dvisattete, indriyÄ• nÄ• dhipaccato ||

<101> á¹• 21 manarÅ«pindriyehete \Ne 11/, sabbe __indriya_nÄ• makÄ• .

bÄ• vÄ«sati bhavantÄ• yudvayaá¹ƒ katvekasaá¹…gahaá¹ƒ ||

<102> á¹• 21 diá¹-á¹-hÄ«hekaggatÄ• takkasatÄ«viratiyo \Be 10/ __pathÄ• _.

aá¹-á¹-ha niyyÄ• nato Ä• dicaturo bhitvÄ• na dvÄ• dasa ||

<103> á¹• 21 phasso ca cetanÄ• ceva,

dvevetthÄ• hÄ• raá¹‡attato.

__Ä• hÄ• rÄ• _ manavojÄ• hi,

bhavanti caturothavÄ• ||

<104> á¹• 21 __hetu_ mÅ«laá¹-á¹-hato pÄ• pe,

lobhÄ• dittayamÄ«ritaá¹ƒ.

kusalÄ• byÄ• kate cÄ• pi,

alobhÄ• dittayaá¹ƒ tathÄ• ||

<105> á¹• 21 diá¹-á¹-hilobhadusÄ• kammapathÄ• pÄ• yassa maggato.

tabbipakkhÄ• sugatiyÄ• , tayoti cha pathÄ«ritÄ• ||

<106> á¹• 21 passaddhÄ• diyugÄ• ni cha, vaggattÄ• yugaá¸·Ä• ni tu.

__upakÄ• rÄ• _ sati dhÄ« ca, bahÅ«pakÄ• rabhÄ• vato ||

<107> á¹• 21 __oghÄ• _haraá¹‡ato __yogÄ• _,

yojanenÄ• bhavaggato.

savanenÄ• __savÄ• _ diá¹-á¹-hi-

mohejettha dudhÄ• lubho ||

<108> á¹• 21 daá¸·haggÄ• hena diá¹-á¹-hejÄ• , __upÄ• dÄ• naá¹ƒ_ tidhÄ• tahiá¹ƒ.

diá¹-á¹-hi dosena te ganthÄ• , ganthato diá¹-á¹-hiha dvidhÄ• ||

<109> á¹• 21 paÃ±cÄ• varaá¹‡ato kÄ• ma-kaá¹…khÄ• dosuddhavaá¹ƒ tapo.

thinamiddhaÃ±ca mohena, cha vÄ• __nÄ«varaá¹‡Ä• ni_tha ||

<110> á¹• 21 katvÄ• \Ne 12/ tÄ• puddhavaá¹ƒ ekaá¹ƒ, thinamiddhaÃ±ca vuccati.

kiccassÄ• hÄ• rato ceva, vipakkhassa ca lesato ||

<111> á¹• 21 diá¹-á¹-hejuddhavadosandha-

kaá¹…khÄ• thinuá¹‡á¹‡atÄ« \Be 11/ dasa.

lokanÄ• sayugenete,

__kilesÄ• _ cittaklesato ||

<112> á¹• 21 lobhadosamÅ«hamÄ• na-diá¹-á¹-hikaá¹…khissamaccharÄ• .

__saá¹ƒyojanÄ• ni_ diá¹-á¹-hejÄ• , bhitvÄ• bandhanato dudhÄ• ||

<113> á¹• 21 tÄ• ni mohuddhavaá¹ƒmÄ• nakaá¹…khÄ• dosejadiá¹-á¹-hiyo.

dudhÄ• diá¹-á¹-hi tidhÄ• lobhaá¹ƒ, bhitvÄ• sutte dasÄ«ritÄ• ||

<114> á¹• 21 diá¹-á¹-hilobhamÅ«hamÄ• nadosakaá¹…khÄ• tahiá¹ƒ dudhÄ• .

katvÄ• lobhamime sattÄ• __nusayÄ• _ samudÄ«ritÄ• ||

<115> á¹• 21 diá¹-á¹-hi eva __parÄ• mÄ• so, _ Ã±eyyo evaá¹ƒ samÄ• sato.

attho saá¹…khÄ• rakkhandhassa, vutto vuttÄ• nusÄ• rato ||

iti saccasaá¹…khepe khandhattayasaá¹…khepo nÄ• ma

dutiyo paricchedo.

3. tatiyo paricchedo

cittapavattiparidÄ«pano

<116> á¹• 21 __cittaá¹ƒ_ visayaggÄ• haá¹ƒ taá¹ƒ, pÄ• kÄ• pÄ• kadato dudhÄ• .

kusalÄ• kusalaá¹ƒ pubbaá¹ƒ, paramabyÄ• kataá¹ƒ mataá¹ƒ ||

<117> á¹• 21 kusalaá¹ƒ \Ne 13/ tattha kÄ• mÄ• dibhÅ«mito catudhÄ• siyÄ• .

aá¹-á¹-ha paÃ±ca cattÄ• ri ca, cattÄ• ri kamato kathaá¹ƒ ||

<118> á¹• 21 somanassamatiyuttamasaá¹…khÄ• ramanamekaá¹ƒ.

sasaá¹…khÄ• ramanaÃ±cekaá¹ƒ, tathÄ• hÄ«namatidvayaá¹ƒ ||

<119> á¹• 21 tathopekkhÄ• matiyuttaá¹ƒ, matihÄ«nanti aá¹-á¹-hadhÄ• .

__kÄ• mÄ• vacarapuÃ±Ã±e_ttha, bhijjate vedanÄ• dito ||

<120> á¹• 21 dÄ• naá¹ƒ \Be 12/ sÄ«laÃ±ca bhÄ• vanÄ• , pattidÄ• nÄ• numodanÄ• .

veyyÄ• vaccÄ• pacÄ• yaÃ±ca, desanÄ• suti diá¹-á¹-hiju ||

<121> á¹• 21 etesvekamayaá¹ƒ hutvÄ• , vatthuá¹ƒ nissÄ• ya vÄ• na vÄ• .

dvÄ• rahÄ«nÄ• diyonÄ«naá¹ƒ, gatiyÄ• dippabhedavÄ• ||

<122> á¹• 21 tikÄ• likaparittÄ• digocaresvekamÄ• diya.

udeti kÄ• lamuttaá¹ƒ vÄ• , matihÄ«naá¹ƒ vinÄ• malaá¹ƒ ||

<123> á¹• 21 chagocaresu rÅ«pÄ• dipaÃ±cakaá¹ƒ paÃ±ca gocarÄ• .

sesaá¹ƒ rÅ«pamarÅ«paÃ±ca, paÃ±Ã±atti chaá¹-á¹-hagocaro ||

<124> á¹• 21 Ã±Ä• á¹‡ayuttavaraá¹ƒ tattha, datvÄ• sandhiá¹ƒ tihetukaá¹ƒ.

pacchÄ• paccati pÄ• kÄ• naá¹ƒ, pavatte aá¹-á¹-hake duve ||

<125> á¹• 21 tesuyeva nihÄ«naá¹ƒ tu, datvÄ• sandhiá¹ƒ duhetukaá¹ƒ.

deti dvÄ• dasa pÄ• ke ca, pavatte dhÄ«yutaá¹ƒ vinÄ• ||

<126> á¹• 21 evaá¹ƒ dhÄ«hÄ«namukkaá¹-á¹-haá¹ƒ, sandhiyaÃ±ca pavattiyaá¹ƒ.

hÄ«naá¹ƒ panubhayatthÄ• pi, hetuhÄ«neva paccati ||

<127> á¹• 21 kÄ• masugatiyaá¹ƒyeva, bhavabhogadadaá¹ƒ idaá¹ƒ.

rÅ«pÄ• pÄ• ye pavatteva, paccate anurÅ«pato ||

<128> á¹• 21 vitakkacÄ• rapÄ«tÄ«hi, sukhekaggayutaá¹ƒ manaá¹ƒ.

Ä• di cÄ• rÄ• dipÄ«tÄ• disukhÄ• dÄ«hi paraá¹ƒ tayaá¹ƒ ||

<129> á¹• 21 upekkhekaggatÄ• yantamÄ• ruppaÃ±cevamaá¹…gato \Ne 14/.

paÃ±cadhÄ• __rÅ«papuÃ±Ã±aá¹ƒ_ tu, hotÄ• rammaá¹‡ato pana ||

<130> á¹• 21 Ä• dissÄ• subhamantassu-

pekkhÄ• mettÄ• dayo tayo.

Ä• do catunnaá¹ƒ paÃ±cannaá¹ƒ,

sassÄ• sakasiá¹‡Ä• ni tu ||

<131> á¹• 21 nabhatammanatassuÃ±Ã±ataccittacatugocare.

kamenÄ• tikkamÄ• __ruppapuÃ±Ã±aá¹ƒ_ hoti catubbidhaá¹ƒ ||

<132> á¹• 21 amalaá¹ƒ \Be 13/ santimÄ• rabbha, hoti taá¹ƒ maggayogato.

catudhÄ• pÄ• dakajjhÄ• nabhedato puna vÄ«sati ||

<133> á¹• 21 diá¹-á¹-hikaá¹…khÄ• nudaá¹ƒ Ä• di, kÄ• madosatanÅ«karaá¹ƒ.

paraá¹ƒ paraá¹ƒ taducchedÄ«, antaá¹ƒ sesakanÄ• sakaá¹ƒ ||

<134> á¹• 21 evaá¹ƒ bhÅ«mittayaá¹ƒ puÃ±Ã±aá¹ƒ, bhÄ• vanÄ• mayamettha hi.

paá¹-hamaá¹ƒ vatthuá¹ƒ nissÄ• ya, dutiyaá¹ƒ ubhayenapi ||

<135> á¹• 21 tatiye Ä• di nissÄ• ya,

sesÄ• nissÄ• ya vÄ• na vÄ• .

honti Ä• didvayaá¹ƒ tattha,

sÄ• dheti sakabhÅ«bhavaá¹ƒ ||

<136> á¹• 21 sÄ• dhetÄ• nuttaraá¹ƒ santiá¹ƒ, abhiÃ±Ã±Ä• panidheva tu.

jhÄ• nÅ«dayaphalattÄ• na, phaladÄ• nÄ• pi sambhavÄ• ||

<137> á¹• 21 nÄ• Ã±Ã±abhÅ«phaladaá¹ƒ kammaá¹ƒ, rÅ«papÄ• kassa gocaro.

sakammagocaroyeva, na caÃ±Ã±oyamasambhavo ||

<138> á¹• 21 pÄ• paá¹ƒ kÄ• mikamevekaá¹ƒ, hetuto taá¹ƒ dvidhÄ• puna.

mÅ«lato tividhaá¹ƒ lobha-dosamohavasÄ• siyÄ• ||

<139> á¹• 21 somanassakudiá¹-á¹-hÄ«hi \Ne 15/, yuttamekamasaá¹…kharaá¹ƒ.

sasaá¹…khÄ• ramanaÃ±cekaá¹ƒ, hÄ«nadiá¹-á¹-hidvayaá¹ƒ tathÄ• ||

<140> á¹• 21 upekkhÄ• diá¹-á¹-hiyuttampi, tathÄ• diá¹-á¹-hiviyuttakaá¹ƒ.

vedanÄ• diá¹-á¹-hiÄ• dÄ«hi, __lobhamÅ«le_vamaá¹-á¹-hadhÄ• ||

<141> á¹• 21 sadukkhadosÄ• saá¹…khÄ• raá¹ƒ, itaraá¹ƒ __dosamÅ«lakaá¹ƒ_.

__mohamÅ«la_mpi sopekkhaá¹ƒ, kaá¹…khuddhaccayutaá¹ƒ dvidhÄ• ||

<142> á¹• 21 tattha dosadvayaá¹ƒ vatthuá¹ƒ, nissÄ• yevitare pana.

nissÄ• ya vÄ• na vÄ• honti, vadhÄ• disahitÄ• kathaá¹ƒ ||

<143> á¹• 21 pharussavadhabyÄ• pÄ• dÄ• , sadosena salobhato.

kudiá¹-á¹-himethunÄ• bhijjhÄ• , sesÄ• kammapathÄ• dvibhi ||

<144> á¹• 21 sandhiá¹ƒ \Be 14/ catÅ«svapÄ• yesu, deti sabbattha vuttiyaá¹ƒ.

paccate gocaraá¹ƒ tassa, sakalaá¹ƒ amalaá¹ƒ vinÄ• ||

<145> á¹• 21 abyÄ• kataá¹ƒ dvidhÄ• pÄ• ka-kriyÄ• tatthÄ• di bhÅ«mito.

catudhÄ• kÄ• mapÄ• kettha, puÃ±Ã±apÄ• kÄ• dito dudhÄ• ||

<146> á¹• 21 puÃ±Ã±apÄ• kÄ• dvidhÄ• hetu-sahetÅ«ti dviraá¹-á¹-hakÄ• .

ahetÅ« paÃ±ca Ã±Ä• á¹‡Ä• ni, gahaá¹‡aá¹ƒ tÄ«raá¹‡Ä• ubho ||

<147> á¹• 21 kÄ• yaÃ±Ä• á¹‡aá¹ƒ sukhÄ« tattha, somanassÄ• di tÄ«raá¹‡aá¹ƒ.

sopekkhÄ• ni cha sesÄ• ni, sapuÃ±Ã±aá¹ƒva sahetukaá¹ƒ ||

<148> á¹• 21 kevalaá¹ƒ sandhibhavaá¹…ga-tadÄ• lambacutibbasÄ• .

jÄ• yate sesametassa, pubbe vuttanayÄ• naye ||

<149> á¹• 21 manussavinipÄ• tÄ«naá¹ƒ, sandhÄ• di antatÄ«raá¹‡aá¹ƒ.

hoti aÃ±Ã±ena kammena, sahetupi ahetunaá¹ƒ ||

<150> á¹• 21 pÄ• pajÄ• puÃ±Ã±ajÄ• hetu-samÄ• tÄ«raá¹ƒ vinÄ• dikaá¹ƒ.

sadukkhaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, aniá¹-á¹-hÄ• rammaá¹‡Ä• ime ||

<151> á¹• 21 te \Ne 16/ sÄ• tagocarÄ• tesu, dviá¹-á¹-hÄ• naá¹ƒ Ä• ditÄ«raá¹‡aá¹ƒ.

paÃ±caá¹-á¹-hÄ• nÄ• parÄ• dve te, parittavisayÄ• khilÄ• ||

<152> á¹• 21 sampaá¹-icchadvipaÃ±cannaá¹ƒ, paÃ±ca rÅ«pÄ• dayo tahiá¹ƒ.

paccuppannÄ• va sesÄ• naá¹ƒ, pÄ• kÄ• naá¹ƒ cha tikÄ• likÄ• ||

<153> á¹• 21 rÅ«pÄ• rÅ«pavipÄ• kÄ• naá¹ƒ, sabbaso sadisaá¹ƒ vade.

sakapuÃ±Ã±ena sandhÄ• di-sakiccattayataá¹ƒ vinÄ• ||

<154> á¹• 21 samÄ• nuttarapÄ• kÄ• pi, sakapuÃ±Ã±ena sabbaso.

hitvÄ• mokkhamukhaá¹ƒ taá¹ƒ hi, dvidhÄ• magge tidhÄ• phale ||

<155> á¹• 21 kriyÄ• tidhÄ• malÄ• bhÄ• vÄ• ,

bhÅ«mito tattha kÄ• mikÄ• .

dvidhÄ• hetusahetÅ«ti,

tidhÄ• hetu tahiá¹ƒ kathaá¹ƒ ||

<156> á¹• 21 Ä• vajjahasitÄ• vajjÄ• \Be 15/, sopekkhasukhupekkhavÄ• .

paÃ±cachakÄ• mÄ• vacarÄ• , sakalÄ• rammaá¹‡Ä• ca te ||

<157> á¹• 21 saheturÅ«parÅ«pÄ• ca, sakapaÃ±Ã±aá¹ƒvÄ• rahato.

vuttiyÄ• na phale pupphaá¹ƒ, yathÄ• chinnalatÄ• phalaá¹ƒ ||

<158> á¹• 21 anÄ• sevanayÄ• vajja-dvayaá¹ƒ puthujjanassa hi.

na phale vattamÄ• nampi, moghapupphaá¹ƒ phalaá¹ƒ yathÄ• ||

<159> á¹• 21 tisatta dvicha chattiá¹ƒsa, catupaÃ±ca yathÄ• kkamaá¹ƒ.

puÃ±Ã±aá¹ƒ pÄ• paá¹ƒ phalaá¹ƒ kriyÄ• , __ekÅ«nanavutÄ«vidhaá¹ƒ_ ||

<160> á¹• 21 sandhi bhavaá¹…gamÄ• vajjaá¹ƒ, dassanÄ• dikapaÃ±cakaá¹ƒ.

gahatÄ«raá¹‡avoá¹-á¹-habba-javataggocaraá¹ƒ cuti ||

<161> á¹• 21 iti esaá¹ƒ dvisattannaá¹ƒ, kiccavuttivasÄ• dhunÄ• .

__cittappavatti_ chadvÄ• re, saá¹…khepÄ• vuccate kathaá¹ƒ ||

<162> á¹• 21 kÄ• me \Ne 17/ sarÄ• ginaá¹ƒ kamma-nimittÄ• di cutikkhaá¹‡e.

khÄ• yate manasoyeva, sesÄ• naá¹ƒ kammagocaro ||

<163> á¹• 21 upaá¹-á¹-hitaá¹ƒ tamÄ• rabbha, paÃ±cavÄ• raá¹ƒ javo bhave.

tadÄ• lambaá¹ƒ tato tamhÄ• , cuti hoti javehi vÄ• ||

<164> á¹• 21 avijjÄ• taá¹‡hÄ• saá¹…khÄ• ra-sahajehi apÄ• yinaá¹ƒ.

visayÄ• dÄ«navacchÄ• di-namanakkhipakehi tu ||

<165> á¹• 21 appahÄ«nehi sesÄ• naá¹ƒ, chÄ• danaá¹ƒ namanampi ca.

khipakÄ• pana saá¹…khÄ• rÄ• , kusalÄ• va bhavantiha ||

<166> á¹• 21 kiccattaye kate evaá¹ƒ, kammadÄ«pitagocare.

tajjaá¹ƒ vatthuá¹ƒ sahuppannaá¹ƒ, nissÄ• ya vÄ• na vÄ• tahiá¹ƒ ||

<167> á¹• 21 tajjÄ• sandhi siyÄ• hitvÄ• , antarattaá¹ƒ bhavantare.

antarattaá¹ƒ vinÄ• dÅ«re, paá¹-isandhi kathaá¹ƒ bhave ||

<168> á¹• 21 iheva kammataá¹‡hÄ• di-hetuto pubbacittato.

cittaá¹ƒ dÅ«re siyÄ• dÄ«pa-paá¹-ighosÄ• dikaá¹ƒ yathÄ• ||

<169> á¹• 21 nÄ• saÃ±Ã±Ä• \Be 16/ cavamÄ• nassa, nimittaá¹ƒ na cutÄ« ca yaá¹ƒ.

uddhaá¹ƒ sandhinimittaá¹ƒ kiá¹ƒ, paccayopi kanantaro ||

<170> á¹• 21 pubbabhave cuti dÄ• ni, kÄ• me jÄ• yanasandhiyÄ• .

aÃ±Ã±acittantarÄ• bhÄ• vÄ• , hotÄ• nantarakÄ• raá¹‡aá¹ƒ ||

<171> á¹• 21 bhavantarakataá¹ƒ kammaá¹ƒ, yamokÄ• saá¹ƒ labhe tato.

hoti sÄ• sandhi teneva, upaá¹-á¹-hÄ• pitagocare ||

<172> á¹• 21 yasmÄ• cittavirÄ• gattaá¹ƒ, kÄ• tuá¹ƒ nÄ• sakkhi sabbaso.

tasmÄ• sÄ• nusayasseva, punuppatti siyÄ• bhave ||

<173> á¹• 21 paÃ±cadvÄ• re siyÄ• sandhi, vinÄ• kammaá¹ƒ dvigocare.

bhavasandhÄ• nato sandhi, bhavaá¹…gaá¹ƒ taá¹ƒ tadaá¹…gato ||

<174> á¹• 21 tamevante \Ne 18/ cuti tasmiá¹ƒ, gocare cavanena tu.

ekasantatiyÄ• evaá¹ƒ, uppattiá¹-á¹-hitibhedakÄ• ||

<175> á¹• 21 athaÃ±Ã±Ä• rammaá¹‡Ä• pÄ• tha-gate cittantarassa hi.

hetusaá¹…khyaá¹ƒ bhavaá¹…gassa, dvikkhattuá¹ƒ calanaá¹ƒ bhave ||

<176> á¹• 21 ghaá¹-á¹-ite aÃ±Ã±avatthumhi, aÃ±Ã±anissitakampanaá¹ƒ.

ekÄ• baddhena hotÄ«ti, sakkharopamayÄ• vade ||

<177> á¹• 21 manodhÄ• tukriyÄ• vajjaá¹ƒ, tato hoti sakiá¹ƒ bhave.

dassanÄ• di sakadvÄ• ra-gocaro gahaá¹‡aá¹ƒ tato ||

<178> á¹• 21 santÄ«raá¹‡aá¹ƒ tato tamhÄ• , voá¹-á¹-habbaÃ±ca sakiá¹ƒ tato.

sattakkhattuá¹ƒ javo kÄ• me, tamhÄ• tadanurÅ«pato ||

<179> á¹• 21 tadÄ• lambadvikaá¹ƒ tamhÄ• , bhavaá¹…gaá¹ƒtimahantari.

javÄ• mahante voá¹-á¹-habbÄ• , paritte nitare manaá¹ƒ ||

<180> á¹• 21 voá¹-á¹-habbassa paritte tu, dvattikkhattuá¹ƒ javo viya.

vadanti vuttiá¹ƒ taá¹ƒ __pÄ• á¹-he, _ anÄ• sevanato na hi ||

<181> á¹• 21 niyamopidha cittassa, kammÄ• diniyamo viya.

Ã±eyyo ambopamÄ• dÄ«hi, dassetvÄ• taá¹ƒ sudÄ«paye ||

<182> á¹• 21 manodvÄ• retarÄ• vajjaá¹ƒ \Be 17/, bhavaá¹…gamhÄ• siyÄ• tato.

javokÄ• me vibhÅ«te tu, kÄ• mavhe visaye tato ||

<183> á¹• 21 kÄ• mÄ«naá¹ƒ tu tadÄ• lambaá¹ƒ, bhavaá¹…gaá¹ƒ tu tato siyÄ• .

avibhÅ«te paritte ca, bhavaá¹…gaá¹ƒ javato bhave ||

<184> á¹• 21 avibhÅ«te vibhÅ«te ca, paritte aparittake.

javÄ• yeva bhavaá¹…gaá¹ƒ tu, brahmÄ• naá¹ƒ catugocare ||

<185> á¹• 21 mahaggataá¹ƒ panÄ• rabbha, javite dosasaá¹ƒyute.

viruddhattÄ• bhavaá¹…gaá¹ƒ na, kiá¹ƒ siyÄ• sukhasandhino ||

<186> á¹• 21 upekkhÄ• tÄ«raá¹‡aá¹ƒ \Ne 19/ hoti, parittenÄ• vajjaá¹ƒ kathaá¹ƒ ||

niyamo na vinÄ• vajjaá¹ƒ, maggato phalasambhavÄ• ||

<187> á¹• 21 mahaggatÄ• malÄ• sabbe, javÄ• gotrabhuto siyuá¹ƒ.

nirodhÄ• ca phaluppatti, bhavaá¹…gaá¹ƒ javanÄ• dito ||

<188> á¹• 21 sahetusÄ• savÄ• pÄ• kÄ• , tÄ«raá¹‡Ä• dve cupekkhakÄ• .

ime sandhi bhavaá¹…gÄ• ca, cuti cekÅ«navÄ«sati ||

<189> á¹• 21 dve dve Ä• vajjanÄ• dÄ«ni, gahaá¹‡antÄ• ni tÄ«á¹‡i tu.

santÄ«raá¹‡Ä• ni ekaá¹ƒva, voá¹-á¹-habbamitinÄ• makaá¹ƒ ||

<190> á¹• 21 aá¹-á¹-ha kÄ• mamahÄ• pÄ• kÄ• , tÄ«á¹‡i santÄ«raá¹‡Ä• ni ca.

ekÄ• dasa bhavantete, tadÄ• rammaá¹‡anÄ• makÄ• ||

<191> á¹• 21 kusalÄ• kusalaá¹ƒ sabbaá¹ƒ, kriyÄ• cÄ• vajjavajjitÄ• .

phalÄ• ni paÃ±capaÃ±Ã±Ä• sa, javanÄ• ni bhavantime ||

iti saccasaá¹…khepe cittapavattiparidÄ«pano nÄ• ma

tatiyo paricchedo.

4. catuttho paricchedo

viÃ±Ã±Ä• á¹‡akkhandhapakiá¹‡á¹‡akanayasaá¹…khepo

<192> á¹• 21 ekadhÄ• dinayodÄ• ni \Be 18/, paá¹-uvaá¸• á¸• hÄ• ya yoginaá¹ƒ.

vuccate visayaggÄ• hÄ• , sabba__mekavidhaá¹ƒ_ manaá¹ƒ ||

<193> á¹• 21 ekÄ• sÄ«ti tibhÅ«maá¹-á¹-haá¹ƒ, lokiyaá¹ƒ suttaraÃ±ca taá¹ƒ.

sesaá¹ƒ lokuttaraá¹ƒ aá¹-á¹-ha, anuttaraÃ±citÄ« __dvidhÄ• _ ||

<194> á¹• 21 lokapÄ• kakriyÄ• hetÅ« \Ne 20/, cekahetÅ«ti sattahi.

tiá¹ƒsa nÄ• dhipati sÄ• dhi-pati sesÄ• tipÄ« dvidhÄ• ||

<195> á¹• 21 chandacittÄ«havÄ«maá¹ƒsÄ• -svekena matimÄ• yutaá¹ƒ.

vinÄ• vÄ«maá¹ƒsamekena, Ã±Ä• á¹‡ahÄ«namanaá¹ƒ yutaá¹ƒ ||

<196> á¹• 21 parittÄ• nappamÄ• á¹‡Ä• ni, mahaggatamanÄ• niti.

__tidhÄ• _ chanava caá¹-á¹-ha ca, tinavÄ• ca yathÄ• kkamaá¹ƒ ||

<197> á¹• 21 dvipaÃ±ca cittaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, tisso hi manodhÄ• tuyo.

chasattati manoÃ±Ä• á¹‡a-dhÄ• tÅ«ti __tividhÄ• _ puna ||

<198> á¹• 21 ekÄ• rammaá¹‡acittÄ• ni, anabhiÃ±Ã±aá¹ƒ mahaggataá¹ƒ.

amalaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ, navapaÃ±ca bhavantime ||

<199> á¹• 21 paÃ±cÄ• lambaá¹ƒ manodhÄ• tu, sÄ• bhiÃ±Ã±aá¹ƒ kÄ• madhÄ• tujaá¹ƒ.

sesaá¹ƒ chÄ• rammaá¹‡aá¹ƒ taá¹ƒ hi, tecattÄ• lÄ«sa saá¹…khyato ||

<200> á¹• 21 kÄ• mapÄ• kadusÄ• cÄ• di-maggo cÄ• dikriyÄ• duve.

rÅ«pÄ• sabbetirÅ«pe na, tecattÄ• lÄ«sa hontime ||

<201> á¹• 21 vinÄ• va rÅ«penÄ• ruppa-vipÄ• kÄ• caturo siyuá¹ƒ.

dvecattÄ• lÄ«sa sesÄ• ni, vattantubhayathÄ• pi ca ||

<202> á¹• 21 __catudhÄ• _pi ahetvekadvihetukatihetuto.

aá¹-á¹-hÄ• rasa dve bÄ• vÄ«sa, sattacattÄ• lisaá¹ƒ bhave ||

<203> á¹• 21 kÄ• me \Be 19/ javÄ• savoá¹-á¹-habbÄ• , abhiÃ±Ã±Ä• dvayameva ca.

rÅ«piriyÄ• pathaviÃ±Ã±attikarÄ• me caturaá¹-á¹-hakÄ• ||

<204> á¹• 21 chabbÄ«sati javÄ• sesÄ• , karÄ• rÅ«piriyÄ• pathe.

dvipaÃ±camanavajjÄ• ni, kÄ• marÅ«paphalÄ• ni ca ||

<205> á¹• 21 Ä• dikriyÄ• ti cekÅ«na-vÄ«sa rÅ«pakarÄ• ime.

sesÄ• cuddasa bhinnÄ• vacuti sandhi na tÄ«á¹‡ipi ||

<206> á¹• 21 ekakiccÄ• dito \Ne 21/ __paÃ±ca-vidhÄ• _ tatthekakiccakÄ• .

dvipaÃ±cacittaá¹ƒ javanaá¹ƒ, manodhÄ• tuá¹-á¹-hasaá¹-á¹-hime ||

<207> á¹• 21 dvikiccÄ• dÄ«ni voá¹-á¹-habbaá¹ƒ, sukhatÄ«raá¹ƒ mahaggate.

pÄ• kÄ• kÄ• mamahÄ• pÄ• kÄ• , sesÄ• tÄ«rÄ• yathÄ• kkamaá¹ƒ ||

<208> á¹• 21 dassanaá¹ƒ savanaá¹ƒ diá¹-á¹-haá¹ƒ, sutaá¹ƒ ghÄ• yanakÄ• dikaá¹ƒ.

tayaá¹ƒ mutaá¹ƒ manodhÄ• tuttayaá¹ƒ diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ ||

<209> á¹• 21 diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ Ã±Ä• taá¹ƒ, sÄ• bhiÃ±Ã±aá¹ƒ sesakÄ• mikaá¹

viÃ±Ã±Ä• tÄ• rammaá¹‡aá¹ƒ sesamevaá¹ƒ __chabbidha_mÄ«raye ||

<210> á¹• 21 __sattadhÄ• _ sattaviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ tu vasÄ• bhave.

vuccatedÄ• ni tasseva, anantaranayakkamo ||

<211> á¹• 21 puÃ±Ã±esvÄ• didvayÄ• kÄ• me, rÅ«papuÃ±Ã±amanantakaá¹ƒ.

tappÄ• dakuttarÄ• nantaá¹ƒ, bhavaá¹…gaÃ±cÄ• ditÄ«raá¹‡aá¹ƒ ||

<212> á¹• 21 dutiyantadvayÄ• tÄ«raá¹ƒ, bhavaá¹…gaá¹ƒ tatiyadvayÄ• .

te anantÄ• malaá¹ƒ puÃ±Ã±aá¹ƒ, majjhattaÃ±ca mahaggataá¹ƒ ||

<213> á¹• 21 sabbavÄ• re sayaÃ±ceti, tepaÃ±Ã±Ä• sa tisatta ca.

tettiá¹ƒsa ca bhavantete, rÅ«pesu pana puÃ±Ã±ato ||

<214> á¹• 21 tappÄ• kÄ• ca matiyutta-kÄ• mapÄ• kÄ• sayaá¹ƒ dasa.

Ä• ruppapuÃ±Ã±ato te ca, sako pÄ• ko sayaá¹ƒ puna ||

<215> á¹• 21 adhopÄ• kÄ• ca antamhÄ• , tatiyaÃ±ca phalantime.

dasekadvitipaÃ±cÄ• hi, maggÄ• cekaá¹ƒ sakaá¹ƒ phalaá¹ƒ ||

<216> á¹• 21 lobhamÅ«lekahetÅ«hi \Be 20/, antakÄ• masubhÄ• viya.

satta dosadvayÄ• kÄ• ma-bhavaá¹…gapekkhavÄ• sayaá¹ƒ ||

<217> á¹• 21 mahÄ• pÄ• katihetÅ«hi, sÄ• vajjÄ• sabbasandhiyo.

kÄ• maccutÄ«hi sesÄ• hi, sÄ• vajjÄ• kÄ• masandhiyo ||

<218> á¹• 21 kÄ• maccuti \Ne 22/ ca voá¹-á¹-habbaá¹ƒ, sayaÃ±ca sukhatÄ«rato.

paá¹-icchÄ• tÄ«raá¹‡Ä• ni dve, itarÄ• sakatÄ«raá¹‡aá¹ƒ ||

<219> á¹• 21 sakaá¹ƒ sakaá¹ƒ paá¹-icchaá¹ƒ tu, viÃ±Ã±Ä• á¹‡ehi dvipaÃ±cahi.

rÅ«papÄ• kehi sÄ• vajjÄ• , sandhiyohetuvajjitÄ• ||

<220> á¹• 21 arÅ«papÄ• kesvÄ• dimhÄ• , kÄ• mapÄ• kÄ• tihetukÄ• .

antÄ• vajjampi cÄ• ruppa-pÄ• kÄ• ca nava hontime ||

<221> á¹• 21 dutiyÄ• dÄ«hi teyeva, adhopÄ• kaá¹ƒ vinÄ• vinÄ• .

phalÄ• tihetukÄ• pÄ• kÄ• , sayaÃ±ceti catuddasa ||

<222> á¹• 21 dvipaÃ±cÄ• dikriyÄ• hÄ• sÄ• , sayaÃ±cÄ• ruppavajjitÄ• .

Ã±Ä• á¹‡ayuttabhavaá¹…gÄ• ti, dasa voá¹-á¹-habbato pana ||

<223> á¹• 21 kÄ• me javÄ• bhavaá¹…gÄ• ca, kÄ• marÅ«pe sayampi vÄ• .

navapaÃ±ca sahetÄ• di-kiriyadvayato pana ||

<224> á¹• 21 sayaá¹ƒ bhavaá¹…gamatimÄ• , rÅ«pe sÄ• takriyÄ• pi ca.

tappÄ• dakantimaÃ±ceti, bÄ• vÄ«sa tatiyÄ• pana ||

<225> á¹• 21 te ca pÄ• kÄ• sayaÃ±cante, phalaá¹ƒ majjhÄ• mahaggatÄ• .

kriyÄ• ti vÄ«sati honti, sesadvÄ«hi dukehi tu ||

<226> á¹• 21 vuttapÄ• kÄ• sayaÃ±ceti, cuddasevaá¹ƒ kriyÄ• javÄ• .

tadÄ• rammaá¹‡aá¹ƒ muÃ±citvÄ• , paá¹-á¹-hÄ• nanayato naye ||

<227> á¹• 21 atha sÄ• takriyÄ• sÄ• taá¹ƒ, sesaá¹ƒ sesakriyÄ• pi ca.

tadÄ• lambaá¹ƒ yathÄ• yogaá¹ƒ, vade aá¹-á¹-hakathÄ• nayÄ• ||

<228> á¹• 21 mahaggatÄ• kriyÄ• sabbÄ• , sakapuÃ±Ã±asamÄ• tahiá¹ƒ.

antÄ• phalantimaá¹ƒ hoti, ayameva visesatÄ• ||

<229> á¹• 21 imassÄ• nantarÄ• \Be 21/ dhammÄ• , ettakÄ• ti pakÄ• sitÄ• .

imaá¹ƒ panettakehÄ«ti, vuccateyaá¹ƒ nayodhunÄ• ||

<230> á¹• 21 dvÄ«hi \Ne 23/ kÄ• majavÄ• tÄ«hi, rÅ«pÄ• rÅ«pÄ• catÅ«hi tu.

maggÄ• chahi phalÄ• di dve, sesÄ• dve pana sattahi ||

<231> á¹• 21 ekamhÄ• dasa paÃ±cahi, paá¹-icchÄ• sukhatÄ«raá¹‡aá¹ƒ.

kÄ• me dosakriyÄ• hÄ«na-javehi gahato sakÄ• ||

<232> á¹• 21 kÄ• me javÄ• kriyÄ• hÄ«nÄ• , tadÄ• lambÄ• savoá¹-á¹-habbÄ• .

sagahaÃ±ceti tettiá¹ƒsacittehi paratÄ«raá¹‡Ä• ||

<233> á¹• 21 kÄ• mapuÃ±Ã±asukhÄ«tÄ«rakaá¹‡havoá¹-á¹-habbato dvayaá¹ƒ.

mahÄ• pÄ• kantimaá¹ƒ hoti, anÄ• ruppacutÄ«hi ca ||

<234> á¹• 21 sattatiá¹ƒsa panetÄ• ni, ettha hitvÄ• dusadvayaá¹ƒ.

etehi paÃ±catiá¹ƒsehi, jÄ• yate dutiyadvayaá¹ƒ ||

<235> á¹• 21 sukhatÄ«rÄ• di sattete, kriyato cÄ• pi sambhavÄ• .

Ã±eyyÄ• sesÄ• ni cattÄ• ri, bhavaá¹…gena ca labbhare ||

<236> á¹• 21 maggavajjÄ• savoá¹-á¹-habbasukhitÄ«rajavÄ• khilÄ• .

cutÄ«ti navakaá¹-á¹-hÄ• hi, tatiyadvayamÄ• dise ||

<237> á¹• 21 etehi dosavajjehi, sattatÄ«hitaradvayaá¹ƒ.

rÅ«papÄ• kÄ• vinÄ• ruppapÄ• kÄ• hetuduhetuke ||

<238> á¹• 21 tehevekÅ«nasaá¹-á¹-hÄ«hi, hontiruppÄ• dikaá¹ƒ vinÄ• .

hÄ• sÄ• vajje jave rÅ«pe, aá¹-á¹-hachakkehi tehi tu ||

<239> á¹• 21 sÄ• dhopÄ• kehi teheva, dutiyÄ• dÄ«ni attanÄ• .

adhodhojavahÄ«nehi, ekekÅ«nehi jÄ• yare ||

<240> á¹• 21 sukhatÄ«rabhavaá¹…gÄ• ni, sayaÃ±cÄ• ti tisattahi.

antÄ• vajjaá¹ƒ anÄ• ruppabhavaá¹…gehi panetaraá¹ƒ ||

<241> á¹• 21 vuttÄ• nantarasaá¹…khÄ• to, nayo dÄ• ni anekadhÄ• .

puggalÄ• dippabhedÄ• pi, pavatti tassa vuccate ||

<242> á¹• 21 puthujjanassa \Be 22/ \Ne 24/ jÄ• yante, diá¹-á¹-hikaá¹…khÄ• yutÄ• ni ve.

sekkhassevÄ• malÄ• satta, anantÄ• nitarassa tu ||

<243> á¹• 21 antÄ• malaá¹ƒ anÄ• vajjakriyÄ• cekÅ«navÄ«sati.

kusalÄ• kusalÄ• sesÄ• , honti sekkhaputhujjane ||

<244> á¹• 21 itarÄ• ni panÄ• vajjadvayaá¹ƒ pÄ• kÄ• ca sÄ• savÄ• .

tiá¹‡á¹‡annampi siyuá¹ƒ evaá¹ƒ, paÃ±cadhÄ• sattabhedato ||

<245> á¹• 21 kÄ• me soá¸·asa ghÄ• nÄ• dittayaá¹ƒ dosamahÄ• phalÄ• .

rÅ«pÄ• rÅ«pe sapÄ• koti, paÃ±cavÄ«sati ekajÄ• ||

<246> á¹• 21 kÄ• mapÄ• kÄ• ca sesÄ• dimaggo Ä• dikriyÄ• duve.

rÅ«pe javÄ• ti bÄ• vÄ«sa, dvijÄ• sesÄ• tidhÄ• tujÄ• ||

<247> á¹• 21 vitthÄ• ropi ca bhÅ«mÄ«su, Ã±eyyo kÄ• masubhÄ• subhaá¹ƒ.

hÄ• savajjamahetuÃ±ca, apÄ• ye sattatiá¹ƒsime ||

<248> á¹• 21 hitvÄ• mahaggate pÄ• ke, asÄ«ti sesakÄ• misu.

cakkhusotamanodhÄ• tu, tÄ«raá¹‡aá¹ƒ voá¹-á¹-habbampi ca ||

<249> á¹• 21 dosahÄ«najavÄ• so so, pÄ• ko rÅ«pe anÄ• riye.

paÃ±casaá¹-á¹-hi chasaá¹-á¹-hÄ« tu, parittÄ• bhÄ• dÄ«su tÄ«su ||

<250> á¹• 21 Ä• dipaÃ±cÄ• malÄ• kaá¹…khÄ• diá¹-á¹-hiyutte vinÄ• tahiá¹ƒ.

teyeva paÃ±capaÃ±Ã±Ä• sa, jÄ• yare suddhabhÅ«misu ||

<251> á¹• 21 Ä• dimaggadusÄ• hÄ• sarÅ«pahÄ«najavÄ• sako.

pÄ• ko voá¹-á¹-habbanaÃ±cÄ• ti, titÄ• lÄ«saá¹ƒ siyuá¹ƒ nabhe ||

<252> á¹• 21 adhodhomanavajjÄ• te,

pÄ• ko ceva sako sako.

dutiyÄ• dÄ«su jÄ• yante,

dve dve Å«nÄ• tato tato ||

<253> á¹• 21 arÅ«pesvekamekasmiá¹ƒ \Ne 25/, rÅ«pesvÄ• dittikepi ca.

tike ca tatiye ekaá¹ƒ, dve honti dutiyattike ||

<254> á¹• 21 antimaá¹ƒ \Be 23/ rÅ«papÄ• kaá¹ƒ tu, chasu vehapphalÄ• disu.

kÄ• masugatiyaá¹ƒyeva, mahÄ• pÄ• kÄ• pavattare ||

<255> á¹• 21 ghÄ• yanÄ• dittayaá¹ƒ kÄ• me, paá¹-ighadvayameva ca.

sattarasesu paá¹-hamaá¹ƒ, amalaá¹ƒ mÄ• navÄ• disu ||

<256> á¹• 21 ariyÄ• pÄ• yavajjesu, caturodipphalÄ• dikÄ• .

apÄ• yÄ• ruppavajjesu, hÄ• sarÅ«pasubhakriyaá¹ƒ ||

<257> á¹• 21 apÄ• yuddhattayaá¹ƒ hitvÄ• , hotÄ• kÄ• sasubhakriyaá¹ƒ.

tathÄ• pÄ• yuddhadve hitvÄ• , viÃ±Ã±Ä• á¹‡akusalakriyaá¹ƒ ||

<258> á¹• 21 bhavaggÄ• pÄ• yavajjesu, Ä• kiÃ±caÃ±Ã±asubhakriyaá¹ƒ.

diá¹-á¹-hikaá¹…khÄ• yutÄ• suddhe, vinÄ• sabbÄ• su bhÅ«misu ||

<259> á¹• 21 amalÄ• ni ca tÄ«á¹‡ante,

bhavagge ca subhakriyÄ• .

mahÄ• kriyÄ• ca hontete,

terasevÄ• napÄ• yisu ||

<260> á¹• 21 anÄ• ruppe manodhÄ• tu, dassanaá¹ƒ savatÄ«raá¹‡aá¹ƒ.

kÄ• me aniá¹-á¹-hasaá¹ƒyoge, brahmÄ• naá¹ƒ pÄ• pajaá¹ƒ phalaá¹ƒ ||

<261> á¹• 21 voá¹-á¹-habbaá¹ƒ kÄ• mapuÃ±Ã±aÃ±ca, diá¹-á¹-hihÄ«naá¹ƒ sauddhavaá¹ƒ.

cuddasetÄ• ni cittÄ• ni, jÄ• yare tiá¹ƒsabhÅ«misu ||

<262> á¹• 21 indriyÄ• ni duve antadvayavajjesvahetusu.

tÄ«á¹‡i kaá¹…khetarÄ• hetupÄ• pe cattÄ• ri terasa ||

<263> á¹• 21 cha Ã±Ä• á¹‡ahÄ«ne tabbantasÄ• save satta nimmale.

cattÄ• lÄ«se panaá¹-á¹-hevaá¹ƒ, Ã±eyyamindriyabhedato ||

<264> á¹• 21 dve \Ne 26/ balÄ• ni ahetvantadvaye tÄ«á¹‡i tu saá¹ƒsaye.

cattÄ• ritarapÄ• pe cha, honti sesaduhetuke ||

<265> á¹• 21 ekÅ«nÄ• sÄ«ticittesu, matiyuttesu satta tu.

abalÄ• ni hi sesÄ• ni, vÄ«riyantaá¹ƒ balaá¹ƒ bhave ||

<266> á¹• 21 ajhÄ• naá¹…gÄ• ni \Be 24/ dvepaÃ±ca, takkantÄ• hi tadaá¹…gatÄ• .

jhÄ• ne pÄ«tiviratte ta-ppÄ• dake amale duve ||

<267> á¹• 21 tatiye sÄ• male tÄ«á¹‡i, cattÄ• ri dutiye tathÄ• .

kÄ• me nippÄ«tike cÄ• pi, paÃ±caá¹…gÄ• ni hi sesake ||

<268> á¹• 21 maggÄ• dve saá¹ƒsaye diá¹-á¹-hihÄ«nasesÄ• subhe tayo.

duhetuketare suddhajjhÄ• ne ca dutiyÄ• dike ||

<269> á¹• 21 cattÄ• ro paÃ±ca paá¹-hamajhÄ• nakÄ• matihetuke.

sattÄ• male dutiyÄ• di-jhÄ• nike aá¹-á¹-ha sesake ||

<270> á¹• 21 hetvantato hi maggassa, amaggaá¹…gamahetukaá¹ƒ.

chamaggaá¹…gayutaá¹ƒ natthi, balehipi ca paÃ±cahi ||

<271> á¹• 21 sukhitÄ«ratadÄ• lambaá¹ƒ, iá¹-á¹-he puÃ±Ã±ajupekkhavÄ• .

iá¹-á¹-hamajjhetaraá¹ƒ hoti, tabbipakkhe tu gocare ||

<272> á¹• 21 dosadvayÄ• tadÄ• lambaá¹ƒ, na sukhikriyato pana.

sabbaá¹ƒ subhÄ• subhe naá¹-á¹-he, tadÄ• lambaá¹‡avÄ• cato ||

<273> á¹• 21 kriyato vÄ• tadÄ• lambaá¹ƒ, sopekkhÄ• ya sukhÄ« na hi.

itarÄ• itaraÃ±ceti, idaá¹ƒ suá¹-á¹-hupalakkhaye ||

<274> á¹• 21 sandhidÄ• yakakammena, tadÄ• lambapavattiyaá¹ƒ.

niyÄ• manaá¹ƒ javassÄ• ha, kammassevaÃ±Ã±akammato ||

<275> á¹• 21 citte cetasikÄ• yasmiá¹ƒ,

ye vuttÄ• te samÄ• sato.

vuccare \Ne 27/ dÄ• ni dvepaÃ±ce,

sabbagÄ• satta jÄ• yare ||

<276> á¹• 21 takkacÄ• rÄ• dhimokkhehi, teyeva jÄ• yare dasa.

paÃ±caá¹-á¹-hÄ• namanodhÄ• tu-paÃ±cake sukhatÄ«raá¹‡e ||

<277> á¹• 21 ete pÄ«tÄ• dhikÄ• hÄ• se, vÄ• yÄ• mena ca dvÄ• dhikÄ• .

voá¹-á¹-habbanepi eteva, dasekÄ• pÄ«tivajjitÄ• ||

<278> á¹• 21 pÄ• pasÄ• dhÄ• raá¹‡Ä• \Be 25/ te ca, tipaÃ±cuddhaccasaÃ±Ã±ute.

kaá¹…khÄ• yuttepi eteva, sakaá¹…khÄ• hÄ«nanicchayÄ• ||

<279> á¹• 21 kaá¹…khÄ• vajjÄ• paneteva, sadosacchandanicchayÄ• .

sattarasa duse honti, salobhantadvaye pana ||

<280> á¹• 21 dosavajjÄ• salobhÄ• te,

tatiyÄ• didukesu te.

diá¹-á¹-hipÄ«tidvayÄ• dhikÄ• ,

dvinavekÅ«navÄ«sati ||

<281> á¹• 21 pÄ«ticÄ• rappanÄ• vajjÄ• , Ä• dito yÄ• va tiá¹ƒsime.

uppajjanti catutthÄ• di-rÅ«pÄ• rÅ«pamanesu ve ||

<282> á¹• 21 pÄ«ticÄ• ravitakkesu,

ekena dvititikkamÄ• .

tatiyÄ• dÄ«su teyeva,

tiá¹ƒsekadvetayodhikÄ• ||

<283> á¹• 21 etevÄ• didvaye kÄ• me, dutiyÄ• didukesu hi.

matiá¹ƒ pÄ«tiá¹ƒ matippÄ«tiá¹ƒ, hitvÄ• te kamato siyuá¹ƒ ||

<284> á¹• 21 jhÄ• ne vuttÄ• va tajjhÄ• nikÄ• male viratÄ• dhikÄ• .

tatthetÄ• niyatÄ• vittiá¹ƒ, vade sabbattha sambhavÄ• ||

<285> á¹• 21 kÄ• mapuÃ±Ã±esu \Ne 28/ paccekaá¹ƒ,

jayantÄ• niyatesu hi.

viratÄ«yo dayÄ• modÄ• ,

kÄ• me sÄ• tasubhakriye ||

<286> á¹• 21 majjhattepi vadanteke, sahetukasubhakriye.

sukhajjhÄ• nepi paccekaá¹ƒ, hontiyeva dayÄ• mudÄ• ||

<287> á¹• 21 thinamiddhaá¹ƒ sasaá¹…khÄ• re, diá¹-á¹-hihÄ«nadvaye tahiá¹ƒ.

mÄ• nena vÄ• tayo sesadiá¹-á¹-hihÄ«ne vidhekako ||

<288> á¹• 21 issÄ• maccherakukkuccÄ• \Be 26/, visuá¹ƒ dosayutadvaye.

tatthantake siyuá¹ƒ thinamiddhakena tayopi vÄ• ||

<289> á¹• 21 ye vuttÄ• ettakÄ• ettha, iti cetasikÄ• khilÄ• .

tatthettakesvidantevaá¹ƒ, vuccateyaá¹ƒ nayodhunÄ• ||

<290> á¹• 21 tesaá¹-á¹-hiyÄ• sukhaá¹ƒ dukkhaá¹ƒ, tÄ«supekkhÄ• pi vedanÄ• .

paÃ±capaÃ±Ã±Ä• sacittesu, bhave indriyato pana ||

<291> á¹• 21 ekatthekattha ceva dvesaá¹-á¹-hiyÄ• dvÄ«su paÃ±cahi.

paÃ±Ã±Ä• sÄ• yÄ• ti viÃ±Ã±eyyaá¹ƒ, sukhÄ• dindriyapaÃ±cakaá¹ƒ ||

<292> á¹• 21 dasuttarasate hoti, nicchayo vÄ«riyaá¹ƒ tato.

paÃ±cahÄ«ne tatokÅ«ne, samÄ• dhindriyamÄ• dise ||

<293> á¹• 21 chando ekasatekÅ«navÄ«sa saddhÄ• dayo pana.

Ã±Ä• á¹‡avajjÄ• navahÄ«nasate honti matÄ« pana ||

<294> á¹• 21 ekÅ«nÄ• sÄ«tiyÄ• cÄ• ro, chasaá¹-á¹-hÄ«su panappanÄ• .

paÃ±capaÃ±Ã±Ä• sake pÄ«ti, ekapaÃ±Ã±Ä• sake siyÄ• ||

<295> á¹• 21 viratÄ« chaá¹-á¹-hake vÄ«se, karuá¹‡Ä• muditÄ• tha vÄ• .

aá¹-á¹-hasopekkhacittena, aá¹-á¹-havÄ«satiyÄ• siyuá¹ƒ ||

<296> á¹• 21 ahÄ«rikamanottappamohuddhaccÄ• \Ne 29/ dvÄ• daseva.

lobho aá¹-á¹-hasu cittesu, thinamiddhaá¹ƒ tu paÃ±casu ||

<297> á¹• 21 mÄ• no catÅ«su diá¹-á¹-hi ca, tathÄ• dvÄ«su manesu hi.

doso issÄ• ca maccheraá¹ƒ, kukkuccaÃ±ca bhavantime ||

<298> á¹• 21 ekasmiá¹ƒ vimatÄ« hoti, evaá¹ƒ vuttÄ• nusÄ• rato.

appavattinayo cÄ• pi, sakkÄ• Ã±Ä• tuá¹ƒ vijÄ• natÄ• ||

<299> á¹• 21 asmiá¹ƒ khandheva viÃ±Ã±eyyo, vedanÄ• dÄ«svayaá¹ƒ nayo.

ekadhÄ• dividho yutti-vasÄ• tenÄ• viyogato ||

<300> á¹• 21 upamÄ• pheá¹‡upiá¹‡á¸• o ca, bubbuá¸·o migataá¹‡hikÄ• .

kadalÄ« mÄ• yÄ• viÃ±Ã±eyyÄ• , khandhÄ• naá¹ƒ tu yathÄ• kkamaá¹ƒ ||

<301> á¹• 21 tesaá¹ƒ \Be 27/ vimaddÄ• sahanakhaá¹‡asobhappalobhana-

nisÄ• ravaÃ±cakattehi, samÄ• nattaá¹ƒ samÄ• haá¹-aá¹ƒ ||

<302> á¹• 21 te sÄ• savÄ• upÄ• dÄ• nakkhandhÄ• khandhÄ• vanÄ• savÄ• .

tatthÄ• dÄ« dukkhavatthuttÄ• , dukkhÄ• bhÄ• rÄ• ca khÄ• dakÄ• ||

<303> á¹• 21 khandhÄ• niccÄ• didhammÄ• te, vadhakÄ• sabhayÄ• itÄ«.

asukhaddhammato cikkhÄ• , ukkhittÄ• sikarÄ« yathÄ• ||

iti saccasaá¹…khepe viÃ±Ã±Ä• á¹‡akkhandhapakiá¹‡á¹‡akanayasaá¹…khepo nÄ• ma

catuttho paricchedo.

5. paÃ±camo paricchedo

nibbÄ• napaÃ±Ã±attiparidÄ«pano

<304> á¹• 21 rÄ• gÄ• dÄ«naá¹ƒ \Ne 30/ khayaá¹ƒ vuttaá¹ƒ, nibbÄ• naá¹ƒ santilakkhaá¹‡aá

saá¹ƒsÄ• radukkhasantÄ• patattassÄ• laá¹ƒ sametave ||

<305> á¹• 21 khayamattaá¹ƒ na nibbÄ• naá¹ƒ, sagambhÄ«rÄ• divÄ• cato.

abhÄ• vassa hi kummÄ• naá¹ƒ, lomasseva na vÄ• catÄ• ||

<306> á¹• 21 khayoti vuccate maggo, tappÄ• pattÄ• idaá¹ƒ khayaá¹ƒ.

arahattaá¹ƒ viyuppÄ• da-vayÄ• bhÄ• vÄ• dhuvaÃ±ca taá¹ƒ ||

<307> á¹• 21 saá¹…khataá¹ƒ sammutiÃ±cÄ• pi, Ã±Ä• á¹‡amÄ• lamba neva hi.

chinde male tato vatthu, icchitabbamasaá¹…khataá¹ƒ ||

<308> á¹• 21 pattukÄ• mena taá¹ƒ santiá¹ƒ, chabbisuddhiá¹ƒ samÄ• diya.

Ã±Ä• á¹‡adassanasuddhÄ« tu, sÄ• dhetabbÄ• hitatthinÄ• ||

<309> á¹• 21 cetanÄ• dividhÄ• __sÄ«la-suddhi_ tattha catubbidhÄ• .

sopacÄ• rasamÄ• dhÄ« tu, __cittasuddhÄ«_ti vuccate ||

<310> á¹• 21 sampÄ• detvÄ• didvesuddhiá¹ƒ, namanÄ• nÄ• maá¹ƒ tu ruppa-

to rÅ«paá¹ƒ natthi attÄ• divatthÅ«ti ca vavatthape ||

<311> á¹• 21 maá¹‡indhanÄ• tape \Be 28/ aggi, asantopi samÄ• game.

yathÄ• hoti tathÄ• cittaá¹ƒ, vatthÄ• lambÄ• disaá¹…game ||

<312> á¹• 21 paá¹…gulandhÄ• yathÄ• gantuá¹ƒ, paccekamasamatthakÄ• .

yanti yuttÄ• yathÄ• evaá¹ƒ, nÄ• marÅ«pavhayÄ• kriyÄ• ||

<313> á¹• 21 na nÄ• marÅ«pato aÃ±Ã±o, attÄ• di iti dassanaá¹ƒ.

sodhanattÄ• hi duddiá¹-á¹-hiá¹ƒ, __diá¹-á¹-hisuddhÄ«_ti vuccati ||

<314> á¹• 21 avijjÄ• taá¹‡hupÄ• dÄ• na-kammenÄ• dimhi \Ne 31/ taá¹ƒ dvayaá¹ƒ.

rÅ«paá¹ƒ kammÄ• dito nÄ• maá¹ƒ, vatthÄ• dÄ«hi pavattiyaá¹ƒ ||

<315> á¹• 21 sadÄ• sabbattha sabbesaá¹ƒ, sadisaá¹ƒ na yato tato.

nÄ• hetunÄ• Ã±Ã±o attÄ• diniccahetÅ«ti passati ||

<316> á¹• 21 evaá¹ƒ tÄ«rayate kaá¹…khÄ• , yÄ• ya paÃ±Ã±Ä• ya paccaye.

diá¹-á¹-hattÄ• suddhi sÄ• __kaá¹…khÄ• taraá¹‡aá¹ƒ_ iti vuccati ||

<317> á¹• 21 pattaÃ±Ã±Ä• tapariÃ±Ã±o so, atraá¹-á¹-ho yatateyati.

tÄ«raá¹‡avhapariÃ±Ã±Ä• ya, visuddhatthaá¹ƒ sadÄ• daro ||

<318> á¹• 21 tikÄ• lÄ• divasÄ• khandhe, samÄ• setvÄ• kalÄ• pato.

aniccÄ• dukkhÄ• nattÄ• ti, Ä• do evaá¹ƒ vipassati ||

<319> á¹• 21 khandhÄ• niccÄ• khayaá¹-á¹-hena, bhayaá¹-á¹-hena dukhÄ• va te.

anattÄ• sÄ• rakaá¹-á¹-hena, iti passe punappunaá¹ƒ ||

<320> á¹• 21 Ä• kÄ• rehi aniccÄ• dicattÄ• lÄ«sehi sammase.

lakkhaá¹‡Ä• naá¹ƒ vibhÅ«tatthaá¹ƒ, khandhÄ• naá¹ƒ pana sabbaso ||

<321> á¹• 21 evaÃ±cÄ• pi asijjhante, navadhÄ• nisitindriyo.

sattakadvayato sammÄ• , rÅ«pÄ• rÅ«pe vipassaye ||

<322> á¹• 21 rÅ«pamÄ• dÄ• nanikkhepÄ• , vayovuddhattagÄ• mito.

sammasevannajÄ• dÄ«hi, dhammatÄ• rÅ«patopi ca ||

<323> á¹• 21 nÄ• maá¹ƒ kalÄ• payamato, khaá¹‡ato kamatopi ca.

diá¹-á¹-himÄ• nanikantÄ«naá¹ƒ, passe ugghÄ• á¹-anÄ• dito ||

<324> á¹• 21 avijjÄ• taá¹‡hÄ• kammanna-hetuto \Be 29/ rÅ«paá¹ƒ ubbhave.

vinÄ• hÄ• raá¹ƒ saphassehi, vedanÄ• dittayaá¹ƒ bhave ||

<325> á¹• 21 tehiyeva vinÄ• phassaá¹ƒ,

nÄ• marÅ«pÄ• dhikehi tu.

cittaá¹ƒ \Ne 32/ hetukkhayÄ• so so,

veti ve tassa tassa tu ||

<326> á¹• 21 hetutodayanÄ• sevaá¹ƒ, khaá¹‡odayavayenapi.

iti paÃ±Ã±Ä• sÄ• kÄ• rehi, passe punÅ«dayabbayaá¹ƒ ||

<327> á¹• 21 yogissevaá¹ƒ samÄ• raddhaudayabbayadassino.

pÄ• tubhonti upaklesÄ• , sabhÄ• vÄ• hetutopi ca ||

<328> á¹• 21 te obhÄ• samatussÄ• hapassaddhisukhupekkhanÄ• .

sati pÄ«tÄ• dhimokkho ca, nikanti ca dasÄ«ritÄ• ||

<329> á¹• 21 taá¹‡hÄ• diá¹-á¹-hunnatiggÄ• havatthuto tiá¹ƒsadhÄ• te ca.

taduppanne cale bÄ• lo, amagge maggadassako ||

<330> á¹• 21 vipassanÄ• pathokkantÄ• , tadÄ• si matimÄ• dhunÄ• .

na maggo gÄ• havatthuttÄ• , tesaá¹ƒ iti vipassati ||

<331> á¹• 21 upaklese aniccÄ• di-vasage sodayabbaye.

passato vÄ«thinokkantadassanaá¹ƒ vuccate patho ||

<332> á¹• 21 maggÄ• magge vavatthetvÄ• , yÄ• paÃ±Ã±Ä• evamuá¹-á¹-hitÄ• .

__maggÄ• maggikkha_saá¹…khÄ• tÄ• , suddhi sÄ• paÃ±camÄ« bhave ||

<333> á¹• 21 pahÄ• navhapariÃ±Ã±Ä• ya, Ä• dito suddhisiddhiyÄ• .

tÄ«raá¹‡avhapariÃ±Ã±Ä• ya, antago yatatedhunÄ• ||

<334> á¹• 21 jÄ• yate navaÃ±Ä• á¹‡Ä« sÄ• , visuddhi kamatodaya-

bbayÄ• dÄ« ghaá¹-amÄ• nassa, nava honti panettha hi ||

<335> á¹• 21 santatÄ«riyato ceva, ghanenÄ• pi ca channato.

lakkhaá¹‡Ä• ni na khÄ• yante, saá¹ƒkiliá¹-á¹-hÄ• vipassanÄ• ||

<336> á¹• 21 tatotra \Be 30/ __sammase_ bhiyyo, punade__vudayabbayaá¹ƒ_.

tenÄ• niccÄ• disampassaá¹ƒ, paá¹-utaá¹ƒ paramaá¹ƒ vaje ||

<337> á¹• 21 Ä• vaá¹-á¹-etvÄ• \Ne 33/ yaduppÄ• daá¹-á¹-hitiÄ• dÄ«hi passato.

bhaá¹…geva tiá¹-á¹-hate Ã±Ä• á¹‡aá¹ƒ, tadÄ• __bhaá¹…gamatÄ«_ siyÄ• ||

<338> á¹• 21 evaá¹ƒ passayato bhaá¹…gaá¹ƒ, tibhavo khÄ• yate yadÄ• .

sÄ«hÄ• diva bhayaá¹ƒ hutvÄ• , siyÄ• laddhÄ• __bhayikkhaá¹‡Ä• _ ||

<339> á¹• 21 sÄ• dÄ«navÄ• patiá¹-á¹-hante, khandhÄ• dittagharaá¹ƒ viya.

yadÄ• tadÄ• siyÄ• laddhÄ• , __Ä• dÄ«navÄ• _nupassanÄ• ||

<340> á¹• 21 saá¹…khÄ• rÄ• dÄ«navaá¹ƒ disvÄ• , ramate na bhavÄ• disu.

mati yadÄ• tadÄ• laddhÄ• , siyÄ• __nibbida_passanÄ• ||

<341> á¹• 21 Ã±Ä• á¹‡aá¹ƒ muccitukÄ• maá¹ƒ te, sabbabhÅ«saá¹…khate yadÄ• .

jÄ• lÄ• dÄ«hi ca macchÄ• dÄ«, tadÄ• laddhÄ• __cajjamati_ ||

<342> á¹• 21 saá¹…khÄ• re asubhÄ• niccadukkhatonattato mati.

passantÄ« cattumussukkÄ• , __paá¹-isaá¹…khÄ• _nupassanÄ• ||

<343> á¹• 21 vuttÄ• tra paá¹-ubhÄ• vÄ• ya, sabbaÃ±Ä• á¹‡apavattiyÄ• .

mÄ«nasaÃ±Ã±Ä• ya sappassa, gÄ• haluddasamopamÄ• ||

<344> á¹• 21 attattaniyato suÃ±Ã±aá¹ƒ, dvidhÄ• "nÄ• haá¹ƒ kvacÄ• " dinÄ• .

catudhÄ• chabbidhÄ• cÄ• pi, bahudhÄ• passato bhusaá¹ƒ ||

<345> á¹• 21 Ä• vaá¹-á¹-atiggimÄ• sajja,

nhÄ• rÅ«va mati saá¹…khataá¹ƒ.

cattabhariyo yathÄ• dose,

tathÄ• taá¹ƒ samupekkhate ||

<346> á¹• 21 tÄ• va sÄ• dÄ«navÄ• nampi, lakkhaá¹‡e tiá¹-á¹-hate mati.

na passe yÄ• va sÄ• tÄ«raá¹ƒ, sÄ• muddasakuá¹‡Ä« yathÄ• ||

<347> á¹• 21 __saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡Ä• _yaá¹ƒ, sikhÄ• pattÄ• vipassanÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ«ti ca, __sÄ• nulomÄ• _ti vuccati ||

<348> á¹• 21 patvÄ• \Be 31/ \Ne 34/ mokkhamukhaá¹ƒ satta, sÄ• dhetiriyapuggale.

jhÄ• naá¹…gÄ• dippabhede ca, pÄ• dakÄ• divasena sÄ• ||

<349> á¹• 21 aniccato hi vuá¹-á¹-hÄ• naá¹ƒ, yadi yassÄ• si yogino.

sodhimokkhassa bÄ• hullÄ• , tikkhasaddhindriyo bhave ||

<350> á¹• 21 dukkhatonattato taÃ±ce, siyÄ• honti kamena te.

passaddhivedabÄ• hullÄ• , tikkhekaggamatindriyÄ• ||

<351> á¹• 21 paÃ±Ã±Ä• dhurattamuddiá¹-á¹-haá¹ƒ, vuá¹-á¹-hÄ• naá¹ƒ yadinattato.

saddhÄ• dhurattaá¹ƒ sesehi, taá¹ƒ viyÄ• bhinivesato ||

<352> á¹• 21 dve tikkhasaddhasamathÄ• , siyuá¹ƒ saddhÄ• nusÄ• rino.

Ä• do majjhesu á¹-hÄ• nesu, chasu saddhÄ• vimuttakÄ• ||

<353> á¹• 21 itaro dhammÄ• nusÄ• rÄ«do, diá¹-á¹-hippatto anantake.

paÃ±Ã±Ä• muttobhayatthante, ajhÄ• nijhÄ• nikÄ• ca te ||

<354> á¹• 21 tikkhasaddhassa cantepi, saddhÄ• muttattamÄ«ritaá¹ƒ.

__visuddhimagge_ majjhassa, kÄ• yasakkhittamaá¹-á¹-hasu ||

<355> á¹• 21 vuttaá¹ƒ mokkhakathÄ• yaá¹ƒ yaá¹ƒ, tikkhapaÃ±Ã±Ä• rahassa tu.

diá¹-á¹-hipattattaá¹ƒ hetaÃ±ca, taÃ±ca natthÄ• bhidhammike ||

<356> á¹• 21 te sabbe aá¹-á¹-hamokkhÄ• naá¹ƒ, lÄ• bhÄ« ce chasu majjhasu.

kÄ• yasakkhÄ« siyuá¹ƒ ante, ubhatobhÄ• gamuttakÄ• ||

<357> á¹• 21 anulomÄ• ni cattÄ• ri, tÄ«á¹‡i dve vÄ• bhavanti hi.

maggassa vÄ«thiyaá¹ƒ mandamajjhatikkhamatibbasÄ• ||

<358> á¹• 21 __visuddhimagge_ cattÄ• ri, paá¹-isiddhÄ• ni sabbathÄ• .

eva__maá¹-á¹-hasÄ• liniyÄ• , _ vuttattÄ• evamÄ«ritaá¹ƒ ||

<359> á¹• 21 bhavaá¹…gÄ• sannadosopi, nappanÄ• ya thirattato.

suddhiá¹ƒ __paá¹-ipadÄ• Ã±Ä• á¹‡adassane_vaá¹ƒ labhe yati ||

<360> á¹• 21 Ä• vajjaá¹ƒ \Be 32/ \Ne 35/ viya maggassa, chaá¹-á¹-hasattamasuddhinaá¹ƒ.

antarÄ• santimÄ• rabbha, tehi gotrabhu jÄ• yate ||

<361> á¹• 21 saá¹ƒyojanattayacchedÄ«, __maggo_ uppajjate tato.

__phalÄ• ni_ ekaá¹ƒ dve tÄ«á¹‡i, tato vuttamatikkamÄ• ||

<362> á¹• 21 tathÄ• bhÄ• vayato hoti, rÄ• gadosatanÅ«karaá¹ƒ.

dutiyo tapphalaá¹ƒ tamhÄ• , __sakadÄ• gÄ• mi_ tapphalÄ« ||

<363> á¹• 21 evaá¹ƒ bhÄ• vayato rÄ• gadosanÄ• sakarubbhave.

tatiyo tapphalaá¹ƒ tamhÄ• , tapphalaá¹-á¹-ho__nÄ• gÄ• miko_ ||

<364> á¹• 21 evaá¹ƒ bhÄ• vayato sesadosanÄ• sakarubbhave.

catuttho tapphalaá¹ƒ tamhÄ• , __arahÄ• _ tapphalaá¹-á¹-hako ||

<365> á¹• 21 katakicco bhavacchedo, dakkhiá¹‡eyyopadhikkhayÄ• .

nibbutiá¹ƒ yÄ• ti dÄ«pova, sabbadukkhantasaÃ±Ã±itaá¹ƒ ||

<366> á¹• 21 evaá¹ƒ siddhÄ• siyÄ• __suddhi, Ã±Ä• á¹‡adassana_saÃ±Ã±itÄ• .

vuttaá¹ƒ ettÄ• vatÄ• saccaá¹ƒ, paramatthaá¹ƒ samÄ• sato ||

<367> á¹• 21 saccaá¹ƒ sammuti sattÄ• diavatthu vuccate yato.

na labbhÄ• lÄ• tacakkaá¹ƒva, taá¹ƒ hi rÅ«pÄ• dayo vinÄ• ||

<368> á¹• 21 tena tena pakÄ• rena, rÅ«pÄ• diá¹ƒ na vihÄ• ya tu.

tathÄ• tathÄ• bhidhÄ• naÃ±ca, gÄ• haÃ±ca vattate tato ||

<369> á¹• 21 labbhate parikappena, yato taá¹ƒ na musÄ• tato.

avuttÄ• lambamiccÄ• hu, parittÄ• dÄ«svavÄ• cato ||

<370> á¹• 21 pÄ• pakalyÄ• á¹‡amittoyaá¹ƒ, sattoti khandhasantati.

ekattena gahetvÄ• na, voharantÄ«dha paá¹‡á¸• itÄ• ||

<371> á¹• 21 pathavÄ• di viyekopi, puggalo na yato tato.

kudiá¹-á¹-hivatthubhÄ• vena, puggalaggahaá¹‡aá¹ƒ bhave ||

<372> á¹• 21 etaá¹ƒ \Ne 36/ visayato katvÄ• , saá¹…khÄ• dÄ«hi padehi tu.

avijjamÄ• napaÃ±Ã±atti, iti taÃ±Ã±Å«hi bhÄ• sitÄ• ||

<373> á¹• 21 paÃ±Ã±atti \Be 33/ vijjamÄ• nassa, rÅ«pÄ• divisayattato.

kÄ• yaá¹ƒ paÃ±Ã±atti ce suá¹-á¹-hu, vadato suá¹‡a saccato ||

<374> á¹• 21 saviÃ±Ã±attivikÄ• ro hi, saddo saccadvayassa tu.

__paÃ±Ã±Ä• panattÄ• paÃ±Ã±atti, _ iti taÃ±Ã±Å«hi bhÄ• sitÄ• ||

<375> á¹• 21 paccuppannÄ• diÄ• lambaá¹ƒ, niruttipaá¹-isambhidÄ• -

Ã±Ä• á¹‡assÄ• ti idaÃ±cevaá¹ƒ, sati yujjati nÄ• Ã±Ã±athÄ• ||

<376> á¹• 21 saddÄ• bhidheyyasaá¹…khÄ• di, iti ce sabbavatthunaá¹ƒ.

__paÃ±Ã±Ä• petabbato_ hoti, __paÃ±Ã±atti_padasaá¹…gaho ||

<377> á¹• 21 "sabbe paÃ±Ã±attidhammÄ• " ti, desetabbaá¹ƒ tathÄ• sati.

atha paÃ±Ã±Ä• panassÄ• pi, paÃ±Ã±Ä• petabbavatthunaá¹ƒ ||

<378> á¹• 21 vibhÄ• gaá¹ƒ Ã±Ä• panatthaá¹ƒ hi, tathuddeso katoti ce.

na kattabbaá¹ƒ visuá¹ƒ tena, paÃ±Ã±attipathasaá¹…gahaá¹ƒ ||

<379> á¹• 21 paÃ±Ã±Ä• piyattÄ• catÅ«hi, paÃ±Ã±attÄ• dipadehi sÄ• .

parehi paÃ±Ã±Ä• panattÄ• , iti Ä• cariyÄ• bravuá¹ƒ ||

<380> á¹• 21 rÅ«pÄ• dayo upÄ• dÄ• ya, paÃ±Ã±Ä• petabbato kira.

avijjamÄ• nopÄ• dÄ• yapaÃ±Ã±atti paá¹-hamÄ• tato ||

<381> á¹• 21 sotaviÃ±Ã±Ä• á¹‡asantÄ• nÄ• nantaraá¹ƒ pattajÄ• tinÄ• .

gahitapubbasaá¹…ketamanodvÄ• rikacetasÄ• ||

<382> á¹• 21 paÃ±Ã±Ä• penti gahitÄ• ya, yÄ• ya sattarathÄ• dayo.

iti sÄ• nÄ• mapaÃ±Ã±atti, dutiyÄ• ti ca kittitÄ• ||

<383> á¹• 21 saddato aÃ±Ã±anÄ• mÄ• vabodhenatthÄ• vabodhanaá¹ƒ.

kicchasÄ• dhanato pubbanayo eva pasaá¹ƒsiyo ||

<384> á¹• 21 sÄ• \Ne 37/ vijjamÄ• napaÃ±Ã±atti, tathÄ• avijjamÄ• natÄ• .

vijjamÄ• nena cÄ• vijjamÄ• nÄ• tabbiparÄ«takÄ• ||

<385> á¹• 21 avijjamÄ• nena vijjamÄ• natabbiparÄ«takÄ• .

iccetÄ• chabbidhÄ• tÄ• su, paá¹-hamÄ• matiÄ• dikÄ• ||

<386> á¹• 21 satto \Be 34/ saddho narussÄ• ho,

seniyo manacetanÄ• .

iccevametÄ• viÃ±Ã±eyyÄ• ,

kamato dutiyÄ• dikÄ• ||

<387> á¹• 21 evaá¹ƒ lakkhaá¹‡ato Ã±atvÄ• ,

saccadvayamasaá¹…karaá¹ƒ.

kÄ• tabbo pana vohÄ• ro,

viÃ±Ã±Å«hi na yathÄ• tathÄ• ti ||

iti saccasaá¹…khepe nibbÄ• napaÃ±Ã±attiparidÄ«pano nÄ• ma

paÃ±camo paricchedo.

saccasaá¹…khepo niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saddanÄ«tippakaraá¹‡aá¹ƒ (padamÄ• lÄ•)

ganthÄ• rambhakathÄ•

dhÄ«rehi \Be 1/ magganÄ• yena, yena buddhena desitaá¹ƒ.

sitaá¹ƒ dhammamidhaÃ±Ã±Ä• ya, Ã±Ä• yate amataá¹ƒ padaá¹ƒ ||

taá¹ƒ namitvÄ• mahÄ• vÄ«raá¹ƒ, sabbaÃ±Ã±uá¹ƒ lokanÄ• yakaá¹ƒ.

mahÄ• kÄ• ruá¹‡ikaá¹ƒ seá¹-á¹-haá¹ƒ, visuddhaá¹ƒ suddhidÄ• yakaá¹ƒ ||

saddhammaÃ±cassa pÅ«jetvÄ• , suddhaá¹ƒ santamasaá¹…khataá¹ƒ.

atakkÄ• vacaraá¹ƒ suá¹-á¹-hu, vibhattaá¹ƒ madhuraá¹ƒ sivaá¹ƒ ||

saá¹…ghassa caâ€™ Ã±jaliá¹ƒ katvÄ• , puÃ±Ã±akkhettassa tÄ• dino.

sÄ«lasamÄ• dhipaÃ±Ã±Ä• di-visuddhaguá¹‡ajotino ||

namassanÄ• dipuÃ±Ã±assa, katassa ratanattaye.

tejasÄ• haá¹ƒ pahantvÄ• na, antarÄ• ye asesato ||

lokanÄ«tiviyattassa, satthu saddhammanÄ«tino.

sÄ• sanatthaá¹ƒ pavakkhÄ• mi, __saddanÄ«ti_manÄ• kulaá¹ƒ ||

Ä• savakkhayalÄ• bhena, hoti sÄ• sanasampadÄ• .

Ä• savakkhayalÄ• bho ca, saccÄ• dhigamahetuko ||

saccÄ• dhigamanaá¹ƒ \Be 2/ taÃ±ca, paá¹-ipattissitaá¹ƒ mataá¹ƒ.

paá¹-ipatti ca sÄ• kÄ• maá¹ƒ, pariyattiparÄ• yaá¹‡Ä• ||

pariyattÄ• bhiyuttÄ• naá¹ƒ, viditvÄ• saddalakkhaá¹‡aá¹ƒ.

yasmÄ• na hoti sammoho, akkharesu padesu ca ||

yasmÄ• cÄ• mohabhÄ• vena, akkharesu padesu ca.

pÄ• á¸·iyatthaá¹ƒ vijÄ• nanti, viÃ±Ã±Å« sugatasÄ• sane ||

pÄ• á¸·iyatthÄ• vabodhena, yoniso satthusÄ• sane.

sappaÃ±Ã±Ä• paá¹-ipajjanti, paá¹-ipattimatandikÄ• ||

yoniso paá¹-ipajjitvÄ• , dhammaá¹ƒ lokuttaraá¹ƒ varaá¹ƒ.

pÄ• puá¹‡anti visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• ||

tasmÄ• tadatthikÄ• suddhaá¹ƒ, nayaá¹ƒ nissÄ• ya viÃ±Ã±unaá¹ƒ.

bhaÃ±Ã±amÄ• naá¹ƒ mayÄ• __sadda-nÄ«tiá¹ƒ_ gaá¹‡hantu sÄ• dhukaá¹ƒ ||

dhÄ• tu dhÄ• tÅ«hi nipphanna-rÅ«pÄ• ni ca salakkhaá¹‡o.

sandhinÄ• mÄ• dibhedo ca, padÄ• naá¹ƒ tu vibhatti ca ||

pÄ• á¸·inayÄ• dayocceva-mettha nÄ• nappakÄ• rato.

sÄ• sanassopakÄ• rÄ• ya, bhavissati vibhÄ• vanÄ• ||

1. savikaraá¹‡Ä• khyÄ• tavibhÄ• ga

tattha __dhÄ• tÅ«_ti kenaá¹-á¹-hena dhÄ• tu? sakatthampi dhÄ• retÄ«ti dhÄ• tu, atthÄ• tisa
dhÄ• retÄ«ti dhÄ• tu, vÄ«satiyÄ• upasaggesu yena kenaci upasaggena atthavisesakÄ• raá
atthavisesampi dhÄ• retÄ«ti dhÄ• tu, ``ayaá¹ƒ imissÄ• attho, ayamito paccayo paroâ€™â€
anekappakÄ• rena paá¹‡á¸• itehi dhÄ• riyati esÄ• tipi dhÄ• tu, vidahanti viduno etÄ• ya sad
ayalohÄ• dimayaá¹ƒ \Be 3/ ayalohÄ• didhÄ• tÅ«hi viyÄ• tipi dhÄ• tu. evaá¹ƒ tÄ• va __dhÄ•

__dhÄ• tu_saddo jinamate, itthiliá¹…gattane mato.

satthe pulliá¹…gabhÄ• vasmiá¹ƒ, kaccÄ• yanamate dvisu ||

atha vÄ• jinamate ``tato gotamidhÄ• tÅ«nÄ«â€™â€™ ti ettha __dhÄ• tu_saddo liá¹…gavip
``pabbatÄ• ni vanÄ• ni cÄ• â€™â€™ ti ettha __pabbata_saddo viya, na panettha vattabbaá
napuá¹ƒsakaniddesoâ€™â€™ ti aá¹-á¹-hivÄ• cakattepi ``dhÄ• tuyoâ€™â€™ ti itthiliá¹…gad
saddÄ• dhÄ• tavo. seyyathidaá¹ƒ? bhÅ« i ku ke takka taka taki sukaiccÄ• dayo. gaá¹‡ato te
bhÅ«vÄ• digaá¹‡o rudhÄ• digaá¹‡o divÄ• digaá¹‡o svÄ• digaá¹‡o kiyÄ• digaá¹‡o gahÄ• dig
curÄ• digaá¹‡o cÄ• ti. idÄ• ni tesaá¹ƒ vikaraá¹‡asaÃ±Ã±ite paccaye dassessÄ• ma. anekav
nÄ• nappakÄ• resu nÄ• manÄ• ma kitanÄ• ma samÄ• sanÄ• ma taddhitanÄ• mÄ• khyÄ• te
duvidhÄ• va nÄ• mapaccayo Ä• khyÄ• tapaccayo cÄ• ti. tatrÄ• pi Ä• khyÄ• tapaccayÄ• duv
vikaraá¹‡apaccayanovikaraá¹‡apaccayavasena. tattha vikaraá¹‡apaccayo __a_kÄ• rÄ• disa
aggahitaggahaá¹‡ena pannarasavidho ca. novikaraá¹‡apaccayo pana __kha cha sÄ• _dine
rÅ«panipphattiyÄ• upakÄ• rakÄ• atthavisesassa jotakÄ• vÄ• ajotakÄ• vÄ• lopanÄ«yÄ•
saddÄ• paccayÄ• .

paá¹-icca kÄ• raá¹‡aá¹ƒ taá¹ƒ taá¹ƒ, entÄ«ti __paccayÄ• _tha vÄ• .

paá¹-icca saddanipphatti, ito etÄ«ti paccayÄ• ||

nÄ• mikappaccayÄ• naá¹ƒ \Be 4/ yo, vibhÄ• go Ä• vi hessati.

nÄ• makappe yato tasmÄ• , na taá¹ƒ vitthÄ• rayÄ• mase ||

yo novikaraá¹‡Ä• naá¹ƒ tu, paccayÄ• naá¹ƒ vibhÄ• gato.

so panÄ• khyÄ• takappamhi, vitthÄ• renÄ• â€™ gamissatÄ«ti ||

iccÄ• nekavidhesu paccayesu ``vikaraá¹‡apaccayÄ• nÄ• ma imeâ€™â€™ ti sallakkhetabb
bhÅ«vÄ• digaá¹‡ato __a_paccayo hoti kattari, rudhÄ• digaá¹‡ato __akÄ• rivaá¹‡á¹‡ekÄ• ro
kattari, pubbamajjhaá¹-á¹-hÄ• ne niggahÄ«tÄ• gamo ca, divÄ• digaá¹‡ato __ya_paccayo ho
__á¹‡u á¹‡Ä• uá¹‡Ä• _paccayÄ• honti kattari, kiyÄ• digaá¹‡ato __nÄ• _paccayo hoti katta
á¹‡hÄ• _paccayÄ• honti kattari, tanÄ• digaá¹‡ato __o yira_paccayÄ• honti kattari, curÄ• d
á¹‡aya_paccayÄ• honti kattari.

__a_kÄ• ro ca __i_vaá¹‡á¹‡o ca, __e_ okÄ• rÄ• ca __yo_ tathÄ• .

__á¹‡u á¹‡Ä• uá¹‡Ä• _ ca __nÄ• ppa á¹‡hÄ• -yirÄ• á¹‡e á¹‡aya_paccayÄ• ||

aggahitaggahaá¹‡ena, evaá¹ƒ pannaraseâ€™ ritÄ• .

vikaraá¹‡avhayÄ• ete, paccayÄ• ti vibhÄ• vaye ||

ye evaá¹ƒ niddiá¹-á¹-hehi vikaraá¹‡apaccayehi tadaÃ±Ã±ehi ca sappaccayÄ• aá¹-á¹-havidh
suttantesu bahÅ«pakÄ• rÄ• , tesvÄ• yaá¹ƒ __bhÅ«vÄ• digaá¹‡o. bhÅ«_ sattÄ• yaá¹ƒ, __bh
vattati. sakammikÄ• kammikÄ• su dhÄ• tÅ«su ayaá¹ƒ akammikÄ• dhÄ• tu, na pana ``dham
pattiatthavÄ• cikÄ• aparÄ• __bhÅ«_dhÄ• tu viya sakammikÄ• . esÄ• hi __pariabhi_Ä• dÄ
sakammikÄ• bhavati, na __upa parÄ• pÄ• tu_Ä• dÄ«hi upasagganipÄ• tehi yuttÄ• pi. ato i
dvidhÄ• Ã±eyyÄ• ni akammakapadÄ• ni sakammakapadÄ• ni cÄ• ti.

suddhakattukriyÄ• padaniddesa

tatra \Be 5/ bhavati ubbhavati samubbhavati pabhavati parÄ• bhavati sambhavati vibhavati,
vibhoti pÄ• tubhavati pÄ• tubbhavati pÄ• tubhoti, imÄ• ni akammakapadÄ• ni. ettha __pÄ• t
``Ä• vibhavati tirobhavatÄ«â€™â€™ tiÄ• dÄ«su __Ä• vi tiro_nipÄ• tÄ• viya __bhÅ«_dhÄ• t
neva visesakaro, na ca sakammakattasÄ• dhako. __u_iccÄ• dayo upasaggÄ• , te pana vise
sakammakattasÄ• dhakÄ• . yesamattho kammena sambandhanÄ«yo na hoti, tÄ• ni padÄ• n
akammakapadÄ• naá¹ƒ yathÄ• rahaá¹ƒ sakammakÄ• kammakavasena attho kathetabbo. p
abhibhavati, adhibhoti adhibhavati, atibhoti atibhavati, anubhoti anubhavati, samanubhoti sa
abhisambhoti abhisambhavati, imÄ• ni sakammakapadÄ• ni. ettha __pari_iccÄ• dayo upasa
nipphannÄ• khyÄ• tasaddassa visesakarÄ• ceva sakammakattasÄ• dhakÄ• ca. yesamatth
padÄ• ni __sakammakÄ• ni_. sakammakapadÄ• naá¹ƒ sakammakavasena attho kathetabb
suddhakattukriyÄ• padÄ• ni bhavanti. uddesoyaá¹ƒ.

tatra __bhavatÄ«_ti hoti vijjati paÃ±Ã±Ä• yati sarÅ«paá¹ƒ labhati. __ubbhavatÄ«_ti uppajjat
labhati. __samubbhavatÄ«_ti samuppajjati sarÅ«paá¹ƒ labhati. __pabhavatÄ«_ti hoti sambh
__pabhavatÄ«_ti yato kutoci sandati, na vicchijjati, avicchinnaá¹ƒ hoti, taá¹ƒ taá¹ƒ á¹-hÄ• na
__parÄ• bhavatÄ«_ti parÄ• bhavo hoti byasanaá¹ƒ Ä• pajjati avuddhiá¹ƒ pÄ• puá¹‡Ä• ti. __
bhavati vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjati. __vibhavatÄ«_ti ucchijjati vinassati vip
vÄ• bhavati sampajjati. __bhoti sambhoti vibhotÄ«_ti imÄ• ni ``bhavati \Be 6/ sambhavati vi
imehi yathÄ• kkamaá¹ƒ samÄ• naniddesÄ• ni. __pÄ• tubhavatÄ«_ti pakÄ• sati dissati paÃ±
__pÄ• tubbhavati pÄ• tubhotÄ«_ti imÄ• ni ``pÄ• tubhavatÄ«â€™â€™ ti iminÄ• samÄ• nani
akammakapadÄ• naá¹ƒ yathÄ• rahaá¹ƒ sakammakÄ• kammakavasena atthakathanaá¹ƒ da
aÃ±Ã±esampi akammakapadÄ• naá¹ƒ.

__paribhoti_dukÄ• dÄ«su pana sattasu dukesu yathÄ• kkamaá¹ƒ dve dve padÄ• ni samÄ•
padÄ• niyeva gahetvÄ• niddisissÄ• ma. tatra __paribhoti paribhavatÄ«_ti paraá¹ƒ hiá¹ƒsati

hÄ«á¸·eti avajÄ• nÄ• ti. __abhibhoti abhibhavatÄ«_ti paraá¹ƒ ajjhottharati maddati. __adhibl
paraá¹ƒ abhimadditvÄ• bhavati attano vasaá¹ƒ vattÄ• peti. __atibhoti atibhavatÄ«_ti paraá¹
bhavati. __anubhoti anubhavatÄ«_ti sukhadukkhaá¹ƒ vedeti paribhuÃ±jati sukhadukkhapaá
__samanubhoti samanubhavatÄ«_ti sukhadukkhaá¹ƒ suá¹-á¹-hu vedeti suá¹-á¹-hu paribhuÃ
sukhadukkhapaá¹-isaá¹ƒvedÄ« hoti. __abhisambhoti abhisambhavatÄ«_ti paraá¹ƒ ajjhottha
sakammakapadÄ• naá¹ƒ sakammakavasena atthakathanaá¹ƒ daá¹-á¹-habbaá¹ƒ. katthaci pa
evaá¹ƒ akammakavasenapi. evamuttaratrÄ• pi aÃ±Ã±esaá¹ƒ sakammakapadÄ• naá¹ƒ.

__a_paccayo paro hoti, bhÅ«vÄ• digaá¹‡ato sati.

suddhakattukriyÄ• khyÄ• ne, sabbadhÄ• tukanissite ||

ayaá¹ƒ suddhakattukriyÄ• padÄ• naá¹ƒ niddeso.

hetukattukriyÄ• padaniddesa

bhÄ• veti vibhÄ• vetisambhÄ• veti paribhÄ• veti, evaá¹ƒ hetukattukriyÄ• padÄ• ni bhavanti.
gahetabbo \Be 7/. pacchimassa pana dvikammakavasenapi. paribhÄ• vÄ• peti abhibhÄ• vÄ
hetukattukriyÄ• padÄ• ni bhavanti. dvikammakavasenesamattho gahetabbo. iccevaá¹ƒ dvid
Ã±eyyÄ• ni, aÃ±Ã±Ä• nipi gahetabbÄ• ni.

tatra __bhÄ• vetÄ«_ti puggalo bhÄ• vetabbaá¹ƒ yaá¹ƒ kiÃ±ci bhÄ• veti Ä• sevati bahulÄ«ka
__bhÄ• vetÄ«_ti vaá¸• á¸• heti. __vibhÄ• vetÄ«_ti bhÄ• vetabbaá¹ƒ yaá¹ƒ kiÃ±ci vibhÄ• veti
vividhena vÄ• Ä• kÄ• rena bhÄ• veti bhÄ• vayati vaá¸• á¸• heti, atha vÄ• __vibhÄ• vetÄ«_
__sambhÄ• vetÄ«_ti yassa kassaci guá¹‡aá¹ƒ sambhÄ• veti sambhÄ• vayati suá¹-á¹-hu pal
__paribhÄ• vetÄ«_ti paribhÄ• vetabbaá¹ƒ yaá¹ƒ kiÃ±ci paribhÄ• veti paribhÄ• vayati saman
ekakammakavasenattho gahetabbo. atha vÄ• __paribhÄ• vetÄ«_ti vÄ• setabbaá¹ƒ vatthuá
paribhÄ• vayati vÄ• seti gandhaá¹ƒ gÄ• hÄ• peti. __e_vaá¹ƒ dvikammakavasenÄ• pi attho g
__paribhÄ• vÄ• petÄ«_ti puggalo puggalena sapattaá¹ƒ paribhÄ• vÄ• peti hiá¹ƒsÄ• peti, ath
__paribhÄ• vÄ• petÄ«_ti hÄ«á¸·Ä• peti avajÄ• nÄ• peti. __abhibhÄ• vÄ• petÄ«_ti puggalo p
abhibhÄ• vÄ• peti ajjhottharÄ• peti. __anubhÄ• vÄ• petÄ«_ti puggalo puggalena sampattiá¹
paribhojeti.

payutto kattunÄ• yoge, á¹-hitoyevÄ• ppadhÄ• niye.

kriyaá¹ƒ sÄ• dheti etassa, dÄ«pakaá¹ƒ sÄ• sane padaá¹ƒ ||

karaá¹‡avacanaá¹ƒyeva, yebhuyyena padissati.

Ä• khyÄ• te kÄ• ritaá¹-á¹-hÄ• naá¹ƒ, sandhÄ• ya kathitaá¹ƒ idaá¹ƒ ||

na \Be 8/ nÄ• me kÄ• ritaá¹-á¹-hÄ• naá¹ƒ, ``bodhetÄ• â€™â€™ itiÄ• dikaá¹ƒ.

``sunakhehipi khÄ• dÄ• pentiâ€™â€™, iccÄ• dÄ«ni padÄ• ni ca.

Ä• haritvÄ• na dÄ«peyya, payogakusalo budho ||

tatridaá¹ƒ karaá¹‡avacanaá¹ƒ kammatthadÄ«pakaá¹ƒ, upayogasÄ• mivacanÄ• nipi taddÄ«
kathaá¹ƒ? __paribhÄ• vÄ• petÄ«_ti puggalo puggalaá¹ƒ sapattaá¹ƒ paribhÄ• vÄ• petÄ«ti, ta
puggalo puggalassa sapattaá¹ƒ paribhÄ• vÄ• petÄ«ti. sesÄ• ni nayÄ• nusÄ• rena niddisitab
karaá¹‡opayogasÄ• mivacanÄ• ni kammatthadÄ«pakÄ• niyeva honti, tasmÄ• dvikammaka

ayaá¹ƒ hetukattukriyÄ• padÄ• naá¹ƒ niddeso.

kammakriyÄ• padaniddesa

bhaviyate vibhaviyate paribhaviyate abhibhaviyate anubhaviyate paribhÅ«yate abhibhÅ«ya
kammuno kriyÄ• padÄ• ni bhavanti. aÃ±Ã±athÄ• ca bhaviyyate vibhaviyyate paribhaviyyate
anubhaviyyate paribhuyyate abhibhuyyate anubhuyyateti. ettha kammuno kriyÄ• padÄ• niye
kriyÄ• padÄ• ni katvÄ• yojetabbÄ• ni. visuÃ±hi kammakattuno kriyÄ• padÄ• ni na labbhanti

tatra __bhaviyate_ti bhÄ• vetabbaá¹ƒ yaá¹ƒ kiÃ±ci puggalena bhÄ• viyate Ä• seviyate bahu
__bhaviyate_ti vaá¸• á¸• hiyate. __vibhaviyate_ti vibhÄ• vetabbaá¹ƒ yaá¹ƒ kiÃ±ci puggalena
bhaviyate, vividhena \Be 9/ vÄ• Ä• kÄ• rena bhaviyate vaá¸• á¸• hiyate, atha vÄ• __vibhav
antaradhÄ• piyate. __paribhaviyate_ti sapatto puggalena paribhaviyate hiá¹ƒsiyate, atha vÄ
hÄ«á¸·iyate avajÄ• niyate. __abhibhaviyate_ti sapatto puggalena abhibhaviyate ajjhotthariya
__anubhaviyate_ti sampatti puggalena anubhaviyate paribhuÃ±jiyate. __paribhÅ«yate_tiÄ•
``paribhaviyateâ€™â€™ tiÄ• dÄ«hi tÄ«hi samÄ• naniddesÄ• ni. sesÄ• ni pana yathÄ• vutte
gahetvÄ• niddisiyati padaá¹ƒ, taá¹ƒ kammatthadÄ«pakaá¹ƒ. tasmÄ• kattari ekavacanena n
kammaá¹ƒ bahuvacanavasena vattabbaá¹ƒ, bahuvacanantaÃ±Ã±eva kammuno kriyÄ• pada
panekavacanavasena vattabbaá¹ƒ, ekavacanantaÃ±Ã±eva. tathÄ• kattari bahuvacanena ni
ekavacanavasena vattabbaá¹ƒ, ekavacanantaÃ±Ã±eva kammuno kriyÄ• padaá¹ƒ dissati. ya
vattabbaá¹ƒ, bahuvacanantaÃ±Ã±eva. kathaá¹ƒ? bhikkhunÄ• dhammo bhaviyate, bhikkhun
bhikkhÅ«hi dhammo bhaviyate, bhikkhÅ«hi dhammÄ• bhaviyanteti. iminÄ• nayena sabbatt
vohÄ• ro kÄ• tabbo. yasmiá¹ƒ pana kammuno kriyÄ• pade kammatthadÄ«pake kammabhÅ«
kattubhÄ• vaparikappo hoti, taá¹ƒ kammakattutthadÄ«pakaá¹ƒ, taá¹ƒ kammuno kriyÄ• pada

ayaá¹ƒ panettha atthaviÃ±Ã±Ä• pane payogaracanÄ• . sayameva paribhaviyate dubbhÄ• si
tappaccayÄ• aÃ±Ã±ehi paribhÅ«topi, sayameva abhibhaviyate pÄ• pakÄ• rÄ« niraye niraya
tathÄ• rÅ«passa kammassa sayaá¹ƒ katattÄ• ti. ettha hi sayameva pÄ«yate pÄ• nÄ«yaá¹ƒ,
kariyatetiÄ• dÄ«su viya \Be 10/ sukhÄ• bhisaá¹…kharaá¹‡Ä«yatÄ• labbhateva, tato kamma

ayaá¹ƒ kammuno kriyÄ• padÄ• naá¹ƒ niddeso.

bhÄ• vakriyÄ• padaniddesa

bhÅ«yate bhaviyate ubbhaviyate, evaá¹ƒ bhÄ• vassa kriyÄ• padÄ• ni bhavanti. aÃ±Ã±athÄ
ubbhaviyyateti. tatra yathÄ• __á¹-hÄ«yate_padassa á¹-hÄ• nanti bhÄ• vavasena atthakatha
bhÅ«yatetiÄ• dÄ«nampi bhavanantiÄ• dinÄ• bhÄ• vavasena atthakathanamicchitabbaá¹ƒ.
bhavanantiÄ• dÄ«hi bhÄ• vavÄ• cakakitantanÄ• mapadehi saddhiá¹ƒ sambandhe chaá¹-á¹-
á¹-hÄ«yate bhÅ«yatetiÄ• dÄ«hi bhÄ• vavÄ• cakÄ• khyÄ• tapadehi saddhiá¹ƒ sambandhe c
sambandhe pavattachaá¹-á¹-hiyantasaddehi asambandhanÄ«yattÄ• Ä• khyÄ• tikapadÄ• na
kammuno kriyÄ• padena samÄ• nagatikaá¹ƒ katvÄ• vinÄ• kammena niddisiyati kriyÄ• pad
paccattavacanena vÄ• karaá¹‡avacanena vÄ• niddisiyati, taá¹ƒ tattha bhÄ• vatthadÄ«paka
kattÄ• ramanissÄ• ya bhÄ• vo pavattati. evaá¹ƒ santepi bhÄ• vo nÄ• ma kevalo bhavanalav
dhÄ• tuatthoyeva. akkharacintakÄ• pana ``á¹-hÄ«yate bhÅ«yateâ€™â€™ tiÄ• dÄ«su bhÄ•
payuÃ±janti ``nanu nÄ• ma pabbajitena sunivatthena bhavitabbaá¹ƒ supÄ• rutena Ä• kappa
viya, tasmÄ• tesaá¹ƒ mate ``tena ubbhaviyateâ€™â€™ ti karaá¹‡avacanena yojetabbaá¹ƒ.
bhÅ«yateâ€™â€™ tiÄ• dinÄ• paccattavacaneneva. __saccasaá¹…khepa_ppakaraá¹‡e hi c
__niddesapÄ• á¸·iyaá¹ƒ_ pana dhammasenÄ• patinÄ• , __dhajaggasuttante_ bhagavatÄ• c
paccattavacanÄ• pekkhavasenuâ€™ ccÄ• ritaá¹ƒ.

kathito \Be 11/ saccasaá¹…khepe, paccattavacanena ve,

``bhÅ«yateâ€™â€™ iti saddassa, sambandho bhÄ• vadÄ«pano ||

niddesapÄ• á¸·iyaá¹ƒ ``rÅ«paá¹ƒ, vibhoti vibhaviyyatiâ€™â€™.

iti dassanato vÄ• pi, paccattavacanaá¹ƒ thiraá¹ƒ ||

tathÄ• dhajaggasuttante, muninÄ• haccabhÄ• site.

``so pahÄ«yissatiâ€™â€™ iti, pÄ• á¸·idassanatopi ca ||

pÄ• ramitÄ• nubhÄ• vena, mahesÄ«naá¹ƒva dehato.

santi nipphÄ• danÄ• , neva, sakkatÄ• divaco viya ||

paccattadassaneneva, purisattayayojanaá¹ƒ.

ekavacanikaÃ±cÄ• pi, bahuvacanikampi ca.

kÄ• tabbamiti no khanti, parassapadaÄ• dike ||

tasmÄ• rÅ«paá¹ƒ vibhaviyyati, rÅ«pÄ• ni vibhaviyyanti, tvaá¹ƒ vibhaviyyasi, tumhe vibhaviy
vibhaviyyÄ• mi, mayaá¹ƒ vibhaviyyÄ• ma, rÅ«paá¹ƒ vibhaviyyate, rÅ«pÄ• ni vibhaviyyante i
jinavacanÄ• nurÅ«pato yojetabbaá¹ƒ. atrÄ• yaá¹ƒ padasodhanÄ• ---

__vibhaviyyatÄ«_ti idaá¹ƒ, kammapadasamÄ• nakaá¹ƒ.

na ca kammapadaá¹ƒ nÄ• pi, kammakattupadÄ• dikaá¹ƒ ||

yadi kammapadaá¹ƒ etaá¹ƒ, paccattavacanaá¹ƒ pana.

kammaá¹ƒ dÄ«peyya karaá¹‡a-vacanaá¹ƒ kattudÄ«pakaá¹ƒ ||

yadi kammakattupadaá¹ƒ, ``pÄ«yateâ€™â€™ ti padaá¹ƒ viya.

siyÄ• sakammakaá¹ƒ, netaá¹ƒ, tathÄ• hotÄ«ti dÄ«paye ||

yadi kattupadaá¹ƒ etaá¹ƒ, __vibhavati_padaá¹ƒ viya.

vinÄ• __ya_paccayaá¹ƒ tiá¹-á¹-he, na tathÄ• tiá¹-á¹-hate idaá¹ƒ ||

na kattari bhuvÄ• dÄ«naá¹ƒ, gaá¹‡e __ya_paccayo ruto.

divÄ• dÄ«naá¹ƒ gaá¹‡eyeva, kattari samudÄ«rito ||

na \Be 12/ __bhÅ«_dhÄ• tu divÄ• dÄ«naá¹ƒ, dhÄ• tÅ«naá¹ƒ dissate gaá¹‡e.

bhÅ«vÄ• dikacurÄ• dÄ«naá¹ƒ, gaá¹‡esuyeva dissati ||

``vibhaviyyatiâ€™â€™ iccÄ• do, tasmÄ• __ya_paccayo pana.

bhÄ• veyevÄ• ti viÃ±Ã±eyyaá¹ƒ, viÃ±Ã±unÄ• samayaÃ±Ã±unÄ• ||

ettha hi pÄ• kaá¹-aá¹ƒ katvÄ• , bhÄ• vakÄ• rakalakkhaá¹‡aá¹ƒ.

dassayissÄ• mahaá¹ƒ dÄ• ni, sakkaccaá¹ƒ me nibodhatha ||

``tisso gacchatiâ€™â€™ iccatra, kattÄ• raá¹ƒ kattuno padaá¹ƒ.

``dhammo desiyatiâ€™â€™ ccatra, kammaá¹ƒ tu kammuno padaá¹ƒ ||

sarÅ«pato pakÄ• seti, tasmÄ• te pÄ• kaá¹-Ä• ubho.

tathÄ• vibhaviyyatÄ«ti-Ä• dibhÄ• vapadaá¹ƒ pana ||

sarÅ«pato na dÄ«peti, kÄ• rakaá¹ƒ bhÄ• vanÄ• makaá¹ƒ.

dabbabhÅ«taá¹ƒ tu kattÄ• raá¹ƒ, pakÄ• seti sarÅ«pato ||

kattÄ• raá¹ƒ pana dÄ«pentaá¹ƒ, kattusannissitampi taá¹ƒ.

bhÄ• vaá¹ƒ dÄ«peti svÄ• kÄ• ro, paccayena vibhÄ• vito ||

yasmÄ• ca kattubhÄ• vena, bhÄ• vo nÄ• ma na tiá¹-á¹-hati.

kattÄ• va kattubhÄ• vena, bhÄ• vaá¹-á¹-hÄ• ne á¹-hito tato ||

yajjevaá¹ƒ kattuvohÄ• ro, bhÄ• vassa tu kathaá¹ƒ siyÄ• .

``sÄ• vakÄ• naá¹ƒ sannipÄ• to, ahosiâ€™â€™ itiÄ• disu ||

iti ce nissayÄ• naá¹ƒ tu, vasÄ• nissitasambhavÄ• .

kattuá¹-á¹-hÄ• nepi bhÄ• vassa, kattupaÃ±Ã±atti sijjhati ||

kÄ• rake kattukammavhe, kriyÄ• sannissaye yathÄ• .

dhÄ• rentÄ« Ä• sanathÄ• lÄ«, kriyÄ• dhÄ• roti kappitÄ• ||

tathÄ• bhÄ• vapadaá¹ƒ dhÄ«rÄ• , kattÄ• raá¹ƒ bhÄ• vanissayaá¹ƒ.

dÄ«payantampi kappenti, bhÄ• vassa vÄ• cakaá¹ƒ iti ||

keci \Be 13/ adabbabhÅ«tassa, bhÄ• vassekattato bravuá¹ƒ.

bhÄ• vedekavacovÄ• di-purisasseva hotiti ||

pÄ• á¸·iá¹ƒ patvÄ• na tesaá¹ƒ tu, vacanaá¹ƒ appamÄ• á¹‡akaá¹ƒ.

``te saá¹ƒkilesikÄ• dhammÄ• , pahÄ«yissantiâ€™â€™ iti hi ||

pÄ• á¹-ho pÄ• vacane diá¹-á¹-ho, tasmÄ• evaá¹ƒ vademase.

paccattadassaneneva, purisattayayojanaá¹ƒ ||

vacanehi yutaá¹ƒ dvÄ«hi, icchitabbanti no ruci.

bhÄ• ve kriyÄ• padaá¹ƒ nÄ• ma, pÄ• á¸·iyaá¹ƒ atiduddasaá¹ƒ.

tasmÄ• taggahaá¹‡Å«pÄ• yo, vutto ettÄ• vatÄ• mayÄ• ti ||

ayaá¹ƒ bhÄ• vassa kriyÄ• padÄ• naá¹ƒ niddeso.

evaá¹ƒ suddhakattukriyÄ• padÄ• ni hetukattukriyÄ• padÄ• ni kammuno kriyÄ• padÄ• ni, bh
catudhÄ• , kammakattukriyÄ• padehi vÄ• paÃ±cadhÄ• __bhÅ«_dhÄ• tuto nipphannÄ• ni k
niddiá¹-á¹-hÄ• ni, etÄ• ni lokiyÄ• naá¹ƒ bhÄ• vabhedavasena vohÄ• rabhedo hotÄ«ti dassan
vuttÄ• ni. atthato pana kammakattubhÄ• vakÄ• rakattayavasena tividhÄ• neva. hetukattÄ•
kÄ• rake tassaá¹…gabhÄ• vato saá¹…gahamupagacchati, tathÄ• kammakattÄ• kammakÄ
gamanapacanalavanÄ• divasenÄ• nekavidhopi kriyÄ• sabhÄ• vattÄ• bhedarahito kÄ• raka
dabbasannissitattÄ• dabbabhedena bhijjati. tena pÄ• vacane bhÄ• vavÄ• cakaá¹ƒ padaá¹ƒ
Ä• khyÄ• tikapade bhÄ• vakÄ• rakavohÄ• ro niruttinayaá¹ƒ nissÄ• ya gato, atthato pana bh
nupapajjati. so hi na \Be 14/ kiÃ±ci janeti, na ca kriyÄ• ya nimittaá¹ƒ. kriyÄ• nimittabhÄ• voy
kÄ• rakalakkhaá¹‡aá¹ƒ. iti mukhyato vÄ• hetuto vÄ• bhÄ• vassa kÄ• rakatÄ• na labbhati.
karaá¹‡amattattÄ• kÄ• rakaá¹ƒ. tathÄ• hi karaá¹‡aá¹ƒ kÄ• ro, kriyÄ• , tadeva kÄ• rakanti b
daá¹-á¹-habbÄ• . yasmÄ• pana kriyÄ• nimittabhÄ• voyeva kÄ• rakalakkhaá¹‡aá¹ƒ, tasmÄ•
bhÄ• vakÄ• rakanti vohÄ• raá¹ƒ pahÄ• ya kattukammakaraá¹‡asampadÄ• nÄ• pÄ• dÄ• nÄ•

vatthÅ«naá¹ƒ kattukÄ• rakakammakÄ• rakantiÄ• di vohÄ• ro kariyati veyyÄ• karaá¹‡ehi. eva
vuttaá¹ƒ bhÄ• vakÄ• rakaÃ±ca dve ca kammakattukÄ• rakÄ• nÄ«ti kÄ• rakattayaá¹ƒ bhavat
taddÄ«pakaÃ±cÄ• khyÄ• tikapadaá¹ƒ tikÄ• rakaá¹ƒ.

imamatthaÃ±hi sandhÄ• ya, vuttamÄ• cariyehipi.

mahÄ• veyyÄ• karaá¹‡ehi, niruttinayadassibhi ||

``yaá¹ƒ tikÄ• laá¹ƒ tipurisaá¹ƒ, kriyÄ• vÄ• ci tikÄ• rakaá¹ƒ.

atiliá¹…gaá¹ƒ dvivacanaá¹ƒ, tadÄ• khyÄ• tanti vuccatÄ«â€™â€™ ti ||

idha bhÄ• vakammesu attanopaduppattiá¹ƒ keci akkharacintakÄ• avassamicchantÄ«ti tesa
mativibhÄ• vanatthamamhehi bhÄ• vakammÄ• naá¹ƒ kriyÄ• padÄ• ni attanopadavasenuddi
ca. sabbÄ• nipi panetÄ• ni tikÄ• rakÄ• ni kriyÄ• padÄ• ni kriyÄ• padamÄ• lamicchatÄ• para
yojetabbÄ• ni. pÄ• á¸·iÄ• dÄ«su hi tikÄ• rakÄ• ni kriyÄ• padÄ• ni parassapadattanopadavas
seyyathidaá¹ƒ? bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. samÄ• dhijjhÄ• nakusalÄ• , vandanti lok
vuccati Ã±Ä• á¹‡aá¹ƒ. atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccati. kathaá¹ƒ paá¹-i
rÅ«paá¹ƒ vibhoti vibhaviyyati. so \Be 15/ pahÄ«yissati. paá¹‡á¸• ukambale nikkhittaá¹ƒ bhÄ•
labhate pÅ«jaá¹ƒ. puttakÄ• mÄ• thiyo yÄ• caá¹ƒ, labhante tÄ• disaá¹ƒ sutaá¹ƒ. asito tÄ• di
aggijÄ• di pubbeva bhÅ«yate. so pahÄ«yethÄ• pi no pahÄ«yethÄ• ti evaá¹ƒ dvidhÄ• á¹-hitÄ
pÄ• á¸·ivavatthÄ• naá¹ƒ ---

tikÄ• rakÄ• ni sabbÄ• ni, kriyÄ• padÄ• ni pÄ• yato.

parassapadayogena, dissanti piá¹-akattaye ||

attanopadayuttÄ• ni, cuá¹‡á¹‡iyesu padesu hi.

atÄ«vappÄ• ni gÄ• thÄ• su, padÄ• nÄ«ti bahÅ«ni tu ||

gÄ• thÄ• su cevitarÄ• ni, cuá¹‡á¹‡iyesu padesu ca.

subahÅ«neva hutvÄ• na, dissantÄ«ti pakÄ• saye ||

padÄ• naá¹ƒ niddeso panati antiÄ• dÄ«naá¹ƒ tesaá¹ƒ tesaá¹ƒ vacanÄ• namanurÅ«pena yo
tikÄ• rakakriyÄ• padÄ• ni sarÅ«pato vavatthÄ• nato niddesato ca veditabbÄ• ni.

idÄ• ni nopasaggÄ• kammikÄ• divasena bhavatissa dhÄ• tussa vinicchayaá¹ƒ vadÄ• ma --

nopasaggÄ• akammÄ• ca, sopasaggÄ• akammikÄ• .

sopasaggÄ• sakammÄ• ca, iti __bhÅ«_ti vibhÄ• vitÄ• ||

idaá¹ƒ tu vacanaá¹ƒ ``dhamma-bhÅ«to bhutvÄ• â€™â€™ tiÄ• disu.

pattÄ• nubhavanatthaá¹ƒ me, vivajjetvÄ• udÄ«ritaá¹ƒ ||

etena pana atthena, nopasaggasakammikaá¹ƒ.

gahetvÄ• catudhÄ• hoti, iti Ã±eyyaá¹ƒ visesato ||

nopasaggÄ• akammÄ• ca, sopasaggÄ• akammikÄ• .

__bhÅ«_dhÄ• tu kÄ• rite sante, ekakammÄ• bhavanti hi ||

``bhÄ• veti \Be 16/ kusalaá¹ƒ dhammaá¹ƒ, vibhÄ• vetÄ«â€™â€™ timÄ• nidha.

dassetabbÄ• ni viÃ±Ã±Å«hi, sÄ• sanaÃ±Ã±Å«hi sÄ• sane ||

sopasaggÄ• sakammÄ• tu, kÄ• ritappaccaye sati.

dvikammÄ• yeva hotÄ«ti, Ã±Ä• tabbaá¹ƒ viÃ±Ã±unÄ• kathaá¹ƒ ||

abhibhÄ• venti purisÄ• , purise pÄ• á¹‡ajÄ• tikaá¹ƒ.

anubhÄ• veti puriso, sampattiá¹ƒ purisaá¹ƒ iti ||

idaá¹ƒ sakammakaá¹ƒ nÄ• ma, akammakamidaá¹ƒ iti.

kathamamhehi Ã±Ä• tabbaá¹ƒ, vitthÄ• rena vadetha no ||

vitthÄ• reneva kiá¹ƒ vattuá¹ƒ, sakkomi ekadesato.

kathayissÄ• mi sakkaccaá¹ƒ, vadato me nibodhatha ||

Ä• khyÄ• tikapadaá¹ƒ nÄ• ma, duvidhaá¹ƒ samudÄ«ritaá¹ƒ.

sakammakamakammaÃ±ca, iti viÃ±Ã±Å« vibhÄ• vaye ||

tatra yassa payogamhi, padassa kattunÄ• kriyÄ• .

nipphÄ• ditÄ• vinÄ• kammaá¹ƒ, na hoti taá¹ƒ sakammakaá¹ƒ ||

``pacatÄ«â€™â€™ ti hi vutte tu, yena kenaci jantunÄ• .

odanaá¹ƒ vÄ• panaÃ±Ã±aá¹ƒ vÄ• , kiÃ±ci vatthunti Ã±Ä• yati ||

yassa pana payogamhi, kammena rahitÄ• kriyÄ• .

padassa Ã±Ä• yate etaá¹ƒ, akammakanti tÄ«raye ||

``tiá¹-á¹-hati devadattoâ€™â€™ ti, vutte kenaci jantunÄ• .

á¹-hÄ• naá¹ƒva buddhivisayo, kammabhÅ«taá¹ƒ na kiÃ±cipi ||

sakammakapadaá¹ƒ tattha, kattÄ• raá¹ƒ kammameva ca.

pakÄ• seti yathÄ• yoga-miti viÃ±Ã±Å« vibhÄ• vaye ||

``odanaá¹ƒ pacati poso, odano paccate sayaá¹ƒâ€™â€™.

iccudÄ• haraá¹‡Ä• Ã±eyyÄ• , avuttepi ayaá¹ƒ nayo ||

akammakapadaá¹ƒ \Be 17/ nÄ• ma, kattÄ• raá¹ƒ bhÄ• vameva ca.

yathÄ• rahaá¹ƒ pakÄ• seti, iti dhÄ«ropalakkhaye ||

kattÄ• raá¹ƒ ``tiá¹-á¹-hatiâ€™â€™ ccatra, sÅ«ceti bhÄ• vanÄ• makaá¹ƒ.

``upaá¹-á¹-hÄ«yatiâ€™â€™ iccatra, avuttepi ayaá¹ƒ nayo ||

evaá¹ƒ sakammakÄ• kammaá¹ƒ, Ã±atvÄ• yojeyya buddhimÄ• .

tikammakaÃ±ca jÄ• neyya, karÄ• do kÄ• rite sati ||

``suvaá¹‡á¹‡aá¹ƒ kaá¹-akaá¹ƒ poso, kÄ• reti purisaâ€™â€™ nti ca.

``puriso purise gÄ• maá¹ƒ, rathaá¹ƒ vÄ• hetiâ€™â€™ iccapi ||

ettha __bhavati_dhÄ• tumhi, nayo eso na labbhati.

tasmÄ• dvikammakaÃ±Ã±eva, padamettha vibhÄ• vitaá¹ƒ ||

ediso ca nayo nÄ• ma, pÄ• á¸·iyaá¹ƒ tu na dissati.

ekaccÄ• naá¹ƒ mateneva, mayÄ• evaá¹ƒ pakÄ• sito ||

ettha ca ``tamenaá¹ƒ rÄ• jÄ• , vividhÄ• kammakÄ• raá¹‡Ä• .

kÄ• rÄ• petÄ«â€™â€™ ti yo pÄ• á¹-ho, __niddese_ taá¹ƒ suniddise ||

``manussehÄ«â€™â€™ ti Ä• haritvÄ• , pÄ• á¹-hasesaá¹ƒ sumedhaso.

``sunakhehipi khÄ• dÄ• pentiâ€™â€™, iti pÄ• á¹-hassa dassanÄ• ||

etaá¹ƒ nayaá¹ƒ vidÅ« Ã±atvÄ• , yoje pÄ• á¹-hÄ• nurÅ«pato.

``suvaá¹‡á¹‡aá¹ƒ kaá¹-akaá¹ƒ poso, kÄ• reti puriseniâ€™â€™ ti ||

vikaraá¹‡appaccayÄ• va, vuttÄ• ettha sarÅ«pato.

sagaá¹‡e sagaá¹‡e tesaá¹ƒ, vuttiá¹ƒ dÄ«petumeva ca ||

``asmiá¹ƒ gaá¹‡e ayaá¹ƒ dhÄ• tu, hotÄ«â€™â€™ ti tehi viÃ±Ã±uno.

viÃ±Ã±Ä• petuÃ±ca aÃ±Ã±ehi, Ã±Ä• panÄ• paccayehi na ||

tathÄ• hi bhÄ• vakammesu, vihito paccayo tu yo.

aá¹-á¹-havidhepi dhÄ• tÅ«naá¹ƒ, gaá¹‡asmiá¹ƒ sampavattati ||

__bhÅ«_dhÄ• tujesu \Be 18/ rÅ«pesu, asammohÄ• ya sotunaá¹ƒ.

nÄ• nÄ• vidho nayo evaá¹ƒ, mayÄ• ettha pakÄ• sito ||

ye loke appayuttÄ• vividhavikaraá¹‡Ä• khyÄ• tasaddesvachekÄ• ,

te patvÄ• khyÄ• tasadde avigatavimatÄ« honti Ã±Ä• á¹‡Ä«pi tasmÄ• .

accantaÃ±Ã±eva dhÄ«ro saparahitarato sÄ• sane daá¸·hapemo,

yogaá¹ƒ tesaá¹ƒ payoge paá¹-utaramatitaá¹ƒ patthayÄ• no kareyya ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su

viÃ±Ã±Å«naá¹ƒ kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

savikaraá¹‡Ä• khyÄ• tavibhÄ• go nÄ• ma

paá¹-hamo paricchedo.

2. bhavatikriyÄ• padamÄ• lÄ• vibhÄ• ga

ito paraá¹ƒ pavakkhÄ• mi, sotÅ«naá¹ƒ mativaá¸• á¸• hanaá¹ƒ.

kriyÄ• padakkamaá¹ƒ nÄ• ma, vibhattÄ• dÄ«ni dÄ«payaá¹ƒ ||

tatra Ä• khyÄ• tikassa kriyÄ• lakkhaá¹‡attasÅ«cikÄ• tyÄ• dayo vibhattiyo, tÄ• aá¹-á¹-havic
vattamÄ• nÄ• paÃ±camÄ«sattamÄ«parokkhÄ• hiyyattanajjatanÄ«bhavissantÄ« kÄ• lÄ• tipa

tatthati anti, si tha, mi ma, te ante, se vhe, e mhe iccetÄ• vattamÄ• nÄ• vibhattiyo nÄ• ma.

tu antu, hi tha, mi ma, taá¹ƒ antaá¹ƒ, su vho, e Ä• mase iccetÄ• paÃ±camÄ«vibhattiyo nÄ•

eyya \Be 19/ eyyuá¹ƒ, eyyÄ• si eyyÄ• tha, eyyÄ• mi eyyÄ• ma, etha eraá¹ƒ, etho eyyÄ• vho
sattamÄ«vibhattiyo nÄ• ma.

a u, e ttha, aá¹ƒ mha, ttha re, ttho vho, iá¹ƒ mhe iccetÄ• parokkhÄ• vibhattiyo nÄ• ma.

Ä• Å«, o ttha, aá¹ƒ mhÄ• , ttha tthuá¹ƒ, se vhaá¹ƒ, iá¹ƒ mhase iccetÄ• hiyyattanÄ«vibhatti

Ä« uá¹ƒ, o ttha, iá¹ƒ mhÄ• , Ä• Å«, se vhaá¹ƒ, aá¹ƒ mhe iccetÄ• ajjatanÄ«vibhattiyo nÄ• m

ssati ssanti, ssasi ssatha, ssÄ• mi ssÄ• ma, ssate ssante, ssase ssavhe, ssaá¹ƒ ssÄ• mhe
bhavissantÄ«vibhattiyo nÄ• ma.

ssÄ• ssaá¹ƒsu, sse ssatha, ssaá¹ƒ ssÄ• mhÄ• , ssatha ssisu, ssase ssavhe, ssiá¹ƒ ssÄ• m
kÄ• lÄ• tipattivibhattiyo nÄ• ma.

sabbÄ• sametÄ• saá¹ƒ vibhattÄ«naá¹ƒ yÄ• ni yÄ• ni pubbakÄ• ni cha padÄ• ni, tÄ• ni tÄ• n
yÄ• ni pana parÄ• ni cha padÄ• ni, tÄ• ni tÄ• ni attanopadÄ• ni nÄ• ma. tattha parassapadÄ
paÃ±camiyo cha, sattamiyo cha, parokkhÄ• cha, hiyyattaniyo cha, ajjataniyo cha, bhavissa
kÄ• lÄ• tipattiyo chÄ• ti aá¹-á¹-hacattÄ• lÄ«savidhÄ• ni honti, tathÄ• itarÄ• ni, sabbÄ• ni tÄ•
channavutividhÄ• ni.

parassapadÄ• namattanopadÄ• naÃ±ca dve dve padÄ• ni paá¹-hamamajjhimuttamapurisÄ
cattÄ• ro cattÄ• ro, aá¹-á¹-hannaá¹ƒ vibhattÄ«naá¹ƒ vasena dvattiá¹ƒsa, piá¹‡á¸• itÄ• ni pari

dvÄ«su \Be 20/ dvÄ«su padesu paá¹-hamaá¹ƒ paá¹-hamaá¹ƒ ekavacanaá¹ƒ, dutiyaá¹ƒ duti

tatra vattamÄ• navibhattÄ«nanti anti, si tha, mi ma iccetÄ• ni parassapadÄ• ni. te ante, se v
attanopadÄ• ni. parassapadattanopadesupiti anti iti paá¹-hamapurisÄ• , sitha iti majjhimapu
uttamapurisÄ• , te ante iti paá¹-hamapurisÄ• , se vhe iti majjhimapurisÄ• , e mhe iti uttamap

paá¹-hamamajjhimuttamapurisesupi ti-iti ekavacanaá¹ƒ, anti-iti bahuvacananti evaá¹ƒ ekava
kamato Ã±eyyÄ• ni. evaá¹ƒ sesÄ• su vibhattÄ«su
parassapadattanopadapaá¹-hamamajjhimuttamapurisekavacanabahuvacanÄ• ni Ã±eyyÄ• n

tattha __vibhattÄ«_ti kenaá¹-á¹-hena vibhatti? kÄ• lÄ• divasena dhÄ• tvatthaá¹ƒ vibhajatÄ«
nÄ• mikavibhattÄ«hi saha sabbasaá¹…gÄ• hakavasena pana sakatthaparatthÄ• dibhede at
kammÄ• dayo vÄ• kÄ• rake ekavacanabahuvacanavasena vibhajatÄ«ti vibhatti, vibhajitabb
vibhatti, vibhajanti atthe etÄ• yÄ• tipi vibhatti, atha vÄ• satipi jinasÄ• sane avibhattikanidde
sabbaá¹ƒ vibhattÄ«hi vinÄ• atthassÄ• â€™ niddisitabbato visesena vividhena vÄ• Ä• kÄ• n
paá¹‡á¸• itÄ• tipi vibhatti. tattha avibhattikaniddesalakkhaá¹‡aá¹ƒ vadÄ• ma saha payoganid

avibhattikaniddeso, nÄ• mikesupalabbhati.

nÄ• khyÄ• tesÅ«ti viÃ±Ã±eyya-midamettha nidassanaá¹ƒ ||

nigrodhova mahÄ• rukkho, thera vÄ• dÄ• namuttamo.

anÅ«naá¹ƒ anadhikaÃ±ca, kevalaá¹ƒ jinasÄ• sanaá¹ƒ ||

tatra \Be 21/ thera-iti avibhattiko niddeso, therÄ• naá¹ƒ ayanti thero. ko so? vÄ• do. theravÄ
vÄ• dÄ• naá¹ƒ uttamoti ayamattho veditabbo.

``kÄ• yo te sabba sovaá¹‡á¹‡oâ€™â€™, iccÄ• dimhipi nÄ• mike.

avibhattikaniddeso, gahetabbo nayaÃ±Ã±unÄ• ||

avibhattikaniddeso, nanvÄ• khyÄ• tepi dissati.

``bho khÄ• da pivaâ€™â€™ iccatra, vade yo koci codako ||

yadi evaá¹ƒ matenassa, bhaveyya avibhattikaá¹ƒ.

``bhikkhu, bho purisiâ€™â€™ ccÄ• di, padampi, na hidaá¹ƒ tathÄ• ||

``bhikkhu, bho purisiâ€™â€™ ccÄ• di, __si ga_ lopena vuccati.

tathÄ• ``khÄ• dÄ• â€™â€™ tiÄ• dÄ«ni, __hi_ lopena pavuccare ||

evaá¹ƒ avibhattikaniddeso Ä• khyÄ• tesu na labbhati, nÄ• mesuyeva labbhati. tatrÄ• pi ``aá
dhammadasÄ• teâ€™â€™ ti ettha chandavasena __puggala_ iti rassakaraá¹‡aá¹ƒ daá¹-á¹
koá¹‡Ä• gamano ca kassapoâ€™â€™ ti ettha __kakusandha_ iti avibhattikaniddeso viya av
daá¹-á¹-habbo. ``bhikkhu nisinne mÄ• tugÄ• mo upanisinno vÄ• hoti upanipanno vÄ• â€™â
idaá¹ƒ bhikkhumhÄ«ti vattabbatthattÄ• bhumme paccattantipi adiá¹-á¹-havibhattikaniddesot
tattha pana chandavasena katarassattÄ• tÄ• ni padÄ• ni avibhattikaniddesapakkhampi bha
yujjati.

tattha __parassapadÄ• nÄ«_ti parassa atthabhÅ«tÄ• ni padÄ• ni parassapadÄ• ni. etthutta
atthesupi attanopadavohÄ• ro na kariyati.

kiÃ±cÄ• pi \Be 22/ attano atthÄ• , purisÄ• uttamavhayÄ• .

tathÄ• pi itaresÄ• na-mussannattÄ• va tabbasÄ• .

tabbohÄ• ro imesÄ• naá¹ƒ, porÄ• á¹‡ehi niropito ||

__attanopadÄ• nÄ«_ti attano atthabhÅ«tÄ• ni padÄ• ni attanopadÄ• ni. ettha pana paá¹-ha
parassatthesupi parassapadavohÄ• ro na kariyati.

paá¹-hamamajjhimÄ• cete, parassatthÄ• tathÄ• pi ca.

itaresaá¹ƒ nirÅ«á¸·hattÄ• , tabbohÄ• rassa saccato ||

imassa panimesÄ• naá¹ƒ, pubbavohÄ• ratÄ• ya ca.

tathÄ• saá¹…karadosassa, haraá¹‡atthÄ• ya so ayaá¹ƒ.

attanopadavohÄ• ro, esamÄ• ropito dhuvaá¹ƒ ||

parassapadasaÃ±Ã±Ä• di-saÃ±Ã±Ä• yo bahukÄ• idha.

porÄ• á¹‡ehi katattÄ• tÄ• , saÃ±Ã±Ä• porÄ• á¹‡ikÄ• matÄ• ||

tasmÄ• idha paá¹-hamapurisÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ purisÄ• naá¹ƒ vacanatthaá¹ƒ na pa
porÄ• á¹‡ehi tyÄ• dÄ«naá¹ƒ purisasaÃ±Ã±Ä• vihitÄ• .

ekavacanabahuvacanesu pana ekassatthassa vacanaá¹ƒ __ekavacanaá¹ƒ_. bahÅ«namatt
__bahuvacanaá¹ƒ_. atha vÄ• bahuttepi sati samudÄ• yavasena jÄ• tivasena vÄ• cittena sa
ekÄ«katassatthassa ekassa viya vacanampi ekavacanaá¹ƒ, bahutte nissitassa nissayavohÄ
nissayavasena ekassa viya vacanampi ekavacanaá¹ƒ, ekattalakkhaá¹‡ena bavhatthÄ• naá¹
vacanampi ekavacanaá¹ƒ. abahuttepi sati attagarukÄ• rÄ• paricchedamÄ• tikÄ• nusandhina
samÄ• yogaputhuÄ• rammaá¹‡avasena ekatthassa bahÅ«naá¹ƒ viya vacanaá¹ƒ bahuvacan
tannivÄ• sataá¹ƒ puttasaá¹…khÄ• tassekassatthassa rÅ«á¸·hÄ«vasena bahÅ«naá¹ƒ viya va
ekassatthassa aÃ±Ã±enatthena ekÄ• bhidhÄ• navasena bahÅ«naá¹ƒ \Be 23/ viya vacanam
ekassatthassa nissitavasena bahÅ«naá¹ƒ viya vacanampi bahuvacanaá¹ƒ, ekassatthassa
Ä• rammaá¹‡abhedakiccabhedavasena bahÅ«naá¹ƒ viya vacanampi bahuvacanaá¹ƒ. evam
ekamhi viya ca vattabbe ekavacanaá¹ƒ, bahumhi vattabbe, bahumhi viya ca vattabbe bahuv
daá¹-á¹-habbaá¹ƒ. __puthuvacanaá¹ƒ, anekavacana_nti ca imasseva nÄ• maá¹ƒ.

vacanesu ayaá¹ƒ attho, nÄ• mÄ• khyÄ• tavibhattinaá¹ƒ.

vasena adhigantabbo, sÄ• sanatthagavesinÄ• ||

tasmÄ• tadatthaviÃ±Ã±Ä• panatthaá¹ƒ idha nÄ• mikapayogehi sahevÄ• khyÄ• tapayoge p
Ä• gacchati, sahÄ• yo me Ä• gacchati, ekaá¹ƒ cittaâ€™â€™ miccevamÄ• dayo ekassatthas
``rÄ• jÄ• no Ä• gacchanti, sahÄ• yÄ• me Ä• gacchanti, na me dessÄ• ubho puttÄ• , dve tÄ
bavhatthÄ• naá¹ƒ bahuvacanapayogÄ• .

``sÄ• senÄ• mahatÄ« Ä• si, bahujjano pasannosi, sabbo taá¹ƒ jano ojinÄ• yatu, itthigumba
buddhassÄ• haá¹ƒ vatthayugaá¹ƒ adÄ• siá¹ƒ, dvayaá¹ƒ vo bhikkhave desessÄ• mi, pemaá¹
kare pasÄ• daÃ±ca naro avassaá¹ƒ, bhikkhusaá¹…gho, balakÄ• yo, devanikÄ• yo, ariyagaá
``dvikaá¹ƒ tikaâ€™â€™ miccÄ• dayo ca samudÄ• yavasena bavhatthÄ• naá¹ƒ ekavacanap

katthaci pana Ä«disesu á¹-hÄ• nesu bahuvacanapayogÄ• pi dissanti. tathÄ• hi ``pÅ«jitÄ• A
devakÄ• yÄ• samÄ• gatÄ• , sabbete devanikÄ• yÄ• , dve devasaá¹…ghÄ• , tÄ«á¹‡i \Be 24
navakÄ• niâ€™â€™ iccevamÄ• dayo payogÄ• pi dissanti. ime ekavacanavasena vattabbas
bahusamudÄ• yavasena bahuvacanapayogÄ• ti gahetabbÄ• , saá¹…gayhamÄ• nÄ• ca bav
gacchanti visuá¹ƒyeva vÄ• , tasmÄ• bahusamudÄ• yÄ• pekkhabahuvacananti etesaá¹ƒ nÄ

``pÄ• á¹‡aá¹ƒ na hane, sasso sampajjatiâ€™â€™ iccevamÄ• dayo jÄ• tivasena bavhatthÄ•
tabbhÄ• vasÄ• maÃ±Ã±ena bavhatthÄ• naá¹ƒ ekavacanapayogÄ• tipi vattuá¹ƒ vaá¹-á¹-ati.

``nÄ• gaá¹ƒ raá¹-á¹-hassa pÅ«jitaá¹ƒ, sÄ• vatthÄ« saddhÄ• ahosi pasannÄ• â€™â€™ icce
pavattÄ• naá¹ƒ nissayavohÄ• rena vuttÄ• namekavacanapayogÄ• .

``tilakkhaá¹‡aá¹ƒ, kusalÄ• kusalaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ
dhammavinayo, cittaseno ca gandhabbo, natiyÄ• asati Ä• gatigati na hoti, Ä• gatigatiyÄ• a
hotiâ€™â€™ iccevamÄ• dayo ekattalakkhaá¹‡e bavhatthÄ• naá¹ƒ ekavacanapayogÄ• .

``evaá¹ƒ mayaá¹ƒ gaá¹‡hÄ• ma, amhÄ• kaá¹ƒ pakati, padhÄ• nanti kho meghiya vadamÄ•
iccevamÄ• dayo ekassatthassa attavasena bahuvacanapayogÄ• .

``te manussÄ• taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ `bhuÃ±jatha bhanteâ€™ ti, ahaá¹ƒ manusse
abbhÄ• gatÄ• nÄ• â€™ sanakaá¹ƒ adÄ• siá¹ƒâ€™â€™ iccevamÄ• dayo ekassatthassa gan

``appaccayÄ• \Be 25/ dhammÄ• , asaá¹…khatÄ• dhammÄ• â€™â€™ iccevamÄ• dayo ek
bahuvacanapayogÄ• , aniyamitasaá¹…khÄ• vasena bahuvacanapayogÄ• vÄ• .

keci pana ``desanÄ• sotapÄ• tavasena bahuvacanapayogÄ• â€™â€™ tipi vadanti, taá¹ƒ na
tathÄ• gato satisampajaÃ±Ã±arahito dhammaá¹ƒ deseti, yutti ca na dissati ``mÄ• tikÄ• yaá¹
vissajjane cÄ• ti tÄ«supi á¹-hÄ• nesu appaccayÄ• didhamme desento satthÄ• punappunaá
desanÄ• sote patitvÄ• dhammaá¹ƒ desetÄ«â€™â€™ ti.

``katame dhammÄ• appaccayÄ• â€™â€™ iccevamÄ• dayo ekassatthassa mÄ• tikÄ• nusa

``ime dhammÄ• appaccayÄ• â€™â€™ iccevamÄ• dayo ekassatthassa pucchÄ• nusandhi

``katame dhammÄ• no parÄ• mÄ• sÄ• , te dhamme á¹-hapetvÄ• avasesÄ• kusalÄ• kusal
iccevamÄ• dayo ekassatthassa pucchÄ• sabhÄ• gena bahuvacanapayogÄ• .

``atthi bhikkhave aÃ±Ã±eva dhammÄ• gambhÄ«rÄ• duddasÄ• duranubodhÄ• santÄ• pa
nipuá¹‡Ä• paá¹‡á¸• itavedanÄ«yÄ• , ye tathÄ• gato sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pa
ayamekassatthassa puthucittasamÄ• yogaputhuÄ• rammaá¹‡avasena bahuvacanapayogo.

``ekaá¹ƒ samayaá¹ƒ bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ mahÄ• vane,

santi \Be 26/ puttÄ• videhÄ• naá¹ƒ, dÄ«ghÄ• vu raá¹-á¹-havaá¸• á¸• hano.

te rajjaá¹ƒ kÄ• rayissanti, mithilÄ• yaá¹ƒ pajÄ• patiâ€™â€™ ---

iccevamÄ• dayo saddÄ• ye ye bahavo, tannivÄ• sataá¹ƒ puttasaá¹…khÄ• tassekatthassa n
bahuvacanapayogÄ• .

``sÄ• riputtamoggallÄ• ne Ä• mantesi `gacchatha tumhe sÄ• riputtÄ• kÄ«á¹-Ä• giriá¹ƒ gant
assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakammaá¹ƒ k
saddhivihÄ• rinoâ€™ tiâ€™â€™, ``kacci vo kulaputtÄ• , etha byagghÄ• nivattavhoâ€™â€™
aÃ±Ã±enatthena ekÄ• bhidhÄ• navasena bahuvacanapayogÄ• .

``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontiâ€™â€™ iccevamÄ• dayo ekassatthassa nissitavasena

``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti ayamÄ• rammaá¹‡abhedena ekassatthassa bal

``cattÄ• ro sammappadhÄ• nÄ• â€™â€™ ti ayaá¹ƒ pana kiccabhedena ekassatthassa bah

tattha ekatthekavacanaá¹ƒ, samudÄ• yÄ• pekkhekavacanaá¹ƒ, jÄ• tyÄ• pekkhekavacanaá¹
tannissayÄ• pekkhekavacanaá¹ƒ, ekattalakkhaá¹‡ekavacananti paÃ±cavidhaá¹ƒ ekavacana

jÄ• tyÄ• pekkhekavacanaá¹ƒ atthato sÄ• maÃ±Ã±Ä• pekkhekavacanamevÄ• ti daá¹-á¹-habl

bavhatthabahuvacanaá¹ƒ, bahusamudÄ• yÄ• pekkhabahuvacanaá¹ƒ, attabahuvacanaá¹ƒ,
aparicchedabahuvacanaá¹ƒ, mÄ• tikÄ• nusandhinayabahuvacanaá¹ƒ, pucchÄ• nusandhina
pucchÄ• sabhÄ• gabahuvacanaá¹ƒ, puthucittasamÄ• yogaputhuÄ• rammaá¹‡abahuvacana
taá¹ƒputtabahuvacanaá¹ƒ, ekÄ• bhidhÄ• nabahuvacanaá¹ƒ, tannissitÄ• pekkhabahuvacana
Ä• rammaá¹‡abhedabahuvacanaá¹ƒ, kiccabhedabahuvacananti pannarasavidhaá¹ƒ bahuva
vÄ«sadhÄ• sabbÄ• ni ekavacanabahuvacanÄ• ni saá¹…gahitÄ• ni. atridaá¹ƒ pÄ• á¸·ivavatt

ekatthe dekavacana-Ã±citarasmitarampi ca.

samudÄ• yajÄ• tiekatta-lakkhaá¹‡ekavacopi ca.

sÄ• á¹-á¹-hakathe piá¹-akamhi, pÄ• á¹-he pÄ• yena dissare ||

garumhi cattanekasmiá¹ƒ, bahuvacanakaá¹ƒ pana.

pÄ• á¸·iyaá¹ƒ appakaá¹ƒ aá¹-á¹-ha-kathÄ• á¹-Ä«kÄ• su taá¹ƒ bahuá¹ƒ ||

tathÄ• hi bahukaá¹ƒ deka-vacanaá¹ƒyeva pÄ• á¸·iyaá¹ƒ.

garumhi cattanekasmiá¹ƒ, idamettha nidassanaá¹ƒ ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

tava sÄ• sanamÄ• gamma, pattomhi amataá¹ƒ padaá¹ƒâ€™â€™ ||

iccevamÄ• dayo pÄ• á¹-hÄ• , bahudhÄ• jinasÄ• sane.

dissantÄ«ti vijÄ• neyya, vidvÄ• akkharacintako ||

sÄ• tisayaá¹ƒ garukÄ• rÄ• -rahassÄ• pi mahesino.

ekavacanayogena, niddeso dissate yato ||

tato vohÄ• rakusalo, kareyyatthÄ• nurÅ«pato.

ekavacanayogaá¹ƒ vÄ• , itaraá¹ƒ vÄ• sumedhaso ||

pÄ• yena tannivÄ• samhi, bahuvacanakaá¹ƒ á¹-hitaá¹ƒ.

taá¹ƒputte appakaá¹ƒ tanni-ssayekavacanampi ca ||

puthucittÄ• pariccheda-mÄ• tikÄ• sandhiÄ• disu.

bahuvacanakaÃ±cÄ• pi, appakanti pakÄ• saye ||

ekÄ• bhidhÄ• nato kiccÄ• , tathÄ• gocaratopi ca.

bahuvacanakaá¹ƒ tanni-ssitÄ• pekkhaÃ±ca appakaá¹ƒ ||

iccevaá¹ƒ \Be 28/ sappayogaá¹ƒ tu, Ã±atvÄ• na vacanadvayaá¹ƒ.

kÄ• tabbo pana vohÄ• ro, yathÄ• pÄ• á¸·i vibhÄ• vinÄ• ||

idÄ• ni kÄ• lÄ• divasena Ä• khyÄ• tappavattiá¹ƒ dÄ«payissÄ• ma --- kÄ• lakÄ• rakapurisap
kriyÄ• lakkhaá¹‡aá¹ƒ __Ä• khyÄ• tikaá¹ƒ_. tatra __kÄ• la_nti atÄ«tÄ• nÄ• gatapaccuppanna
atÄ«tÄ• nÄ• gatapaccuppannÄ• á¹‡attiparikappakÄ• lÄ• tipattivasena pana cha, te ekekÄ•

vuttappakÄ• rakÄ• lesu, yadidaá¹ƒ vattate yato.

Ä• khyÄ• tikaá¹ƒ tato tassa, kÄ• ladÄ«panatÄ• matÄ• ||

__kÄ• raka_nti kammakattubhÄ• vÄ• . te hi upacÄ• ramukhyasabhÄ• vavasena karonti kar
ti vuccanti. teva yathÄ• kkamaá¹ƒ kriyÄ• nimitta taá¹ƒsÄ• dhaka taá¹ƒsabhÄ• vÄ• ti veditabb

kammaá¹ƒ kattÄ• ca bhÄ• vo ca, iccevaá¹ƒ kÄ• rakÄ• tidhÄ• .

vibhattipaccayÄ• ettha, vuttÄ• nÄ• Ã±Ã±atra saccato ||

``paribhaviyyatiâ€™â€™ ccÄ• dÄ«, kamme sijjhanti kÄ• rake.

``sambhavatÄ«â€™â€™ tiÄ• dÄ«ni, sijjhare kattukÄ• rake ||

``vibhaviyyatiâ€™â€™ iccÄ• dÄ«, bhÄ• ve sijjhanti kÄ• rake.

tividhesvevametesu, vibhattipaccayÄ• matÄ• ||

kÄ• rakattayamuttaá¹ƒ yaá¹ƒ, Ä• khyÄ• taá¹ƒ natthi sabbaso.

tasmÄ• taddÄ«panattampi, tassÄ• khyÄ• tassa bhÄ• sitaá¹ƒ ||

kÄ• rakattaá¹ƒ tu bhÄ• vassa, sacepi na samÄ«ritaá¹ƒ.

kÄ• rakalakkhaá¹‡e tena, bhÄ• vena ca avatthunÄ• ||

kriyÄ• nipphatti \Be 29/ natthÄ«ti, yuttitopi ca natthi taá¹ƒ.

tathÄ• pÄ• khyÄ• tike tassa, tabbohÄ• ro niruttiyaá¹ƒ.

patiá¹-á¹-hitanayovÄ• ti, mantvÄ• amhehi bhÄ• sito ||

__puriso_ti ekavacanabahuvacanakÄ• paá¹-hamamajjhimuttamapurisÄ• . tattha paá¹-ham
tulyÄ• dhikaraá¹‡e sÄ• dhakavÄ• cake vÄ• kammavÄ• cake vÄ• __tumhÄ• â€™ mha_sac
nÄ• mamhi ``abhinÄ«hÄ• ro samijjhati, bodhi vuccati catÅ«su maggesuÃ±Ä• á¹‡aâ€™â€™
payujjamÄ• nepi, taá¹-á¹-hÄ• niyatte sati ``bhÄ• sati vÄ• karoti vÄ• , pÄ«á¸·iyakkhoti maá¹ƒ
vacanaâ€™â€™ ntiÄ• dÄ«su viya appayujjamÄ• nepi sabbadhÄ• tÅ«hi paro hoti. katthaci p
appayuttattÄ• paá¹-hamapurisapayogattho duranubodho bhavati, yathÄ• ``dukkhaá¹ƒ te ve
assÄ• sayantu maâ€™â€™ nti. tathÄ• hi ettha ``pÄ• dÄ• â€™â€™ ti pÄ• á¹-haseso, tasmi
vattuá¹ƒ avisahanavasena kilamantaá¹ƒ maá¹ƒ devassa ubho pÄ• dÄ• assÄ• sentu, vissaá
vadathÄ• ti adhippÄ• yo ca bhavati.

adhippÄ• yo sudubbodho, yasmÄ• vijjati pÄ• á¸·iyaá¹ƒ.

tasmÄ• upaá¹-á¹-hahaá¹ƒ gaá¹‡he, garuá¹ƒ garumataá¹ƒ vidÅ« ||

tatrimÄ• ni __bhÅ«_dhÄ• tÄ• dhikÄ• rattÄ• __bhÅ«_dhÄ• tuvasena nidassanapadÄ• ni. so
paribhavati, paribhavanti. sapatto abhibhaviyate, sabbÄ• vityÄ• â€™ nubhÅ«yate, abhibhav
yattha satipi nÄ• massa sÄ• dhakavÄ• cakatte apaccattavacanattÄ• Ä• khyÄ• tapadena tul
labbhati, tattha kammavÄ• cakaá¹ƒ paccattavacanabhÅ«taá¹ƒ tulyÄ• dhikaraá¹‡apadaá¹ƒ p
paá¹-hamapurisÄ• dayo tayo labbhanti. taá¹ƒ \Be 30/ yathÄ• ? paribhaviyyate puriso devada
tvaá¹ƒ devadattena, paribhaviyyamhe mayaá¹ƒ akusalehi dhammehi. ettha panidaá¹ƒ vacan
``nindanti tuá¹‡himÄ• sinaâ€™ ntiÄ• dÄ«su satipi nÄ• massa kammavÄ• cakatte apaccattav
tulyÄ• dhikaraá¹‡atÄ• na labbhatÄ«ti paá¹-hamapurisuppatti na siyÄ• â€™â€™ ti. kasmÄ•

tuá¹‡himÄ• sinaâ€™â€™ ntiÄ• dÄ«su ``janÄ• â€™â€™ ti ajjhÄ• haritabbassa sÄ• dhakavÄ
saddhimÄ• khyÄ• tapadena tulyÄ• dhikaraá¹‡abhÄ• vassa icchitattÄ• . evamuttaratrÄ• pi na

majjhimapuriso Ä• khyÄ• tapadena tulyÄ• dhikaraá¹‡e sÄ• dhakavÄ• cake vÄ• kammavÄ•
__tumha_sadde payujjamÄ• nepi, taá¹-á¹-hÄ• niyatte sati appayujjamÄ• nepi sabbadhÄ• tÅ
atibhavasi, tumhe atibhavatha, atibhavasi, atibhavatha. tvaá¹ƒ paribhaviyase devadattena, t
paribhaviyavhe. yattha satipi __tumha_saddassa sÄ• dhakavÄ• cakatte apaccattavacanattÄ
tulyÄ• dhikaraá¹‡atÄ• na labbhati, na tattha majjhimapuriso hoti. itare pana dve honti kamm
paccattavacanabhÅ«taá¹ƒ tulyÄ• dhikaraá¹‡apadaá¹ƒ paá¹-icca. taá¹ƒ yathÄ• ? tayÄ• abhi
abhibhaviye ahaá¹ƒ.

uttamapuriso Ä• khyÄ• tapadena tulyÄ• dhikaraá¹‡e sÄ• dhakavÄ• cake vÄ• kammavÄ• c
__amha_sadde payujjamÄ• nepi, taá¹-á¹-hÄ• niyatte sati appayujjamÄ• nepi sabbadhÄ• tÅ«
paribhavÄ• mi, mayaá¹ƒ paribhavÄ• ma, paribhavÄ• mi, paribhavÄ• ma. ahaá¹ƒ paribhaviy
mayaá¹ƒ paribhaviyyÄ• ma, paribhaviyyÄ• mi, paribhaviyyÄ• ma. yattha satipi __amha_sad
apaccattavacanattÄ• Ä• khyÄ• tapadena tulyÄ• dhikaraá¹‡atÄ• na labbhati, na tattha \Be 3
itare pana dve honti kammavÄ• cakaá¹ƒ paccattavacanabhÅ«taá¹ƒ tulyÄ• dhikaraá¹‡apada
mayÄ• anubhaviyate sampatti, mayÄ• abhibhaviyase tvaá¹ƒ. evaá¹ƒ yattha yattha sÄ• dha
kammavÄ• cakÄ• naá¹ƒ vÄ• nÄ• mÄ• dÄ«naá¹ƒ paccattavacanabhÅ«tÄ• naá¹ƒ Ä• khyÄ• t
tattha tattha paá¹-hamapurisÄ• dayo labbhanti, tasmÄ• nÄ• mÄ• dÄ«naá¹ƒ paccattavacana
tulyÄ• dhikaraá¹‡abhÄ• voyeva paá¹-hamapurisÄ• dÄ«namuppattiyÄ• kÄ• raá¹‡aá¹ƒ.

dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• purisÄ• namekÄ• bhidhÄ• ne paro puriso gahetabbo. ettha ekÄ
abhidhÄ• naá¹ƒ ekakÄ• lÄ• bhidhÄ• naÃ±ca. taÃ±ca kho __ca_saddapayogeyeva, acasado
taggahaá¹‡Ä• bhÄ• vato. ``tumhe atthakusalÄ• bhavatha, mayamatthakusalÄ• bhavÄ• ma
tappayogÄ• . tattha tumhe atthakusalÄ• bhavatha --- iccetasmiá¹ƒ vohÄ• re ``so ca atthaku
atthakusalo bhavasi, tumhe atthakusalÄ• bhavathÄ• â€™â€™ ti evaá¹ƒ dvinnamekÄ• bhid
``mayamatthakusalÄ• bhavÄ• maâ€™â€™ iccetasmiá¹ƒ pana ``so ca atthakusalo bhavati,
bhavÄ• mi, mayamatthakusalÄ• bhavÄ• mÄ• â€™â€™ ti vÄ• ``tvaÃ±ca atthakusalo bhava
bhavÄ• mi, mayamatthakusalÄ• bhavÄ• mÄ• â€™â€™ ti vÄ• evampi dvinnamekÄ• bhidhÄ
atthakusalo bhavati, tvaÃ±ca atthakusalo bhavasi, ahaÃ±ca atthakusalo bhavÄ• mi, mayam
bhavÄ• mÄ• â€™â€™ ti vÄ• ``so ca atthakusalo bhavati, te ca atthakusalÄ• bhavanti, tvaÃ
tumhe ca atthakusalÄ• bhavatha, ahaÃ±ca atthakusalo bhavÄ• mi, mayamatthakusalÄ• bh
tiá¹‡á¹‡amekÄ• bhidhÄ• ne paro puriso gahetabbo.

aparopi \Be 32/ atthanayo vuccati --- ``tvaÃ±ca atthakusalo bhavasi, so ca atthakusalo bhav
atthakusalÄ• bhavathÄ• â€™â€™ ti vÄ• ``ahaÃ±ca atthakusalo bhavÄ• mi, so ca atthakus
mayamatthakusalÄ• bhavÄ• mÄ• â€™â€™ ti vÄ• iminÄ• nayena anekappabhedo atthana

paÃ±camÄ«sattamiyÄ• dÄ«su paropuriso gahetabbo. sabbesu ca kriyÄ• padesu bavhatthav
pana bahuvacanantesupi ekassattano vÄ• cakesu garukÄ• tabbassekassatthassa vÄ• cake
codanÄ• sandÄ«paniyo imÄ• gÄ• thÄ• ---

``tvaÃ±ca bhavasi so cÄ• pi, bhavatiâ€™â€™ ccÄ• dibhÄ• sane.

``tumhe bhavathaâ€™â€™ iccÄ• di, paroposo kathaá¹ƒ siyÄ• ?.

``ahaá¹ƒ bhavÄ• mi so cÄ• pi, bhavatiâ€™â€™ ccÄ• dibhÄ• sane.

``mayaá¹ƒ bhavÄ• maâ€™â€™ iccÄ• di, uttamo ca kathaá¹ƒ siyÄ• ?.

ettha ca vuccate ---

pacchÄ• vutto paro nÄ• ma, saÃ±Ã±Ä• ya paá¹-ipÄ• á¹-iyÄ• .

evaá¹ƒ pana gahetabbo, paropurisanÄ• mako ||

paá¹-hamamhÄ• paro nÄ• ma, majjhimo uttamopi ca.

majjhimamhÄ• paro nÄ• ma, uttamo puriso ruto ||

evaá¹ƒ tu gahaá¹‡aÃ±hettha, vohÄ• rassÄ• nulomakaá¹ƒ.

doso tadanulomamhi, gahaá¹‡asmiá¹ƒ na vijjati ||

``tvaÃ±ca bhadde sukhÄ« hohi, eso cÄ• pi mahÄ• migoâ€™â€™.

iti pÄ• á¹-ho yato diá¹-á¹-ho, tasmÄ• evaá¹ƒ vademase ||

``tumhe dve sukhitÄ• hothaâ€™â€™, iccattho tattha dissati.

evaá¹ƒpyayaá¹ƒ nayo vutto, attanomatiyÄ• mama ||

attanomati \Be 33/ kiÃ±cÄ• pi, kathitÄ• sabbadubbalÄ• .

tathÄ• pi nayamÄ• dÄ• ya, kathitattÄ• akopiyÄ• ||

``dhammena rajjaá¹ƒ kÄ• rentaá¹ƒ, raá¹-á¹-hÄ• pabbÄ• jayittha maá¹ƒ.

tvaÃ±ca jÄ• napadÄ• ceva, negamÄ• ca samÄ• gatÄ• â€™â€™ ||

``ahaÃ±ca maddidevÄ« ca, jÄ• lÄ«kaá¹‡hÄ• jinÄ• cubho.

aÃ±Ã±amaÃ±Ã±aá¹ƒ sokanudÄ• , vasÄ• ma assame tadÄ• â€™â€™ ||

etÄ• gÄ• thÄ• pi etassa, atthassa pana sÄ• dhikÄ• .

tÄ• su vuttanayeneva, attho supÄ• kaá¹-o siyÄ• .

evaá¹ƒ viÃ±Ã±Å«hi viÃ±Ã±eyyaá¹ƒ, bahunÄ• bhÄ• sitena kiá¹ƒ ||

Ä• kÄ• rena manÄ• pena, kathane yena kenaci.

na virujjhati ce attho, taá¹ƒ pamÄ• á¹‡aá¹ƒ sudhÄ«mataá¹ƒ ||

purisattayato eso, paropurisanÄ• mako.

nupalabbhati paccekaá¹ƒ, tadantogadhatova yaá¹ƒ ||

pÄ• á¹-avatthÄ• ya sotÅ«naá¹ƒ, vohÄ• ratthesu sabbaso.

visuá¹ƒ alabbhamÄ• nopi, labbhamÄ• nova uddhaá¹-o ||

saá¹…khepatopettha purisappavatti evaá¹ƒ upalakkhitabbÄ• __ ``amha_vacanatthe uttamo majjhimo, aÃ±Ã±esaá¹ƒ vacanatthe paá¹-hamoâ€™â€™ ti.

tyÄ• dÄ«naá¹ƒ purisasaÃ±Ã±Ä• , yasmÄ• vuttÄ• tato idaá¹ƒ.

tabbantÄ• khyÄ• tikaá¹ƒ Ã±eyyaá¹ƒ, purisaparidÄ«pakaá¹ƒ ||

evaá¹ƒ sabbathÄ• pi Ä• khyÄ• tikassa kÄ• lakÄ• rakapurisaparidÄ«panatÄ• vuttÄ• .

__kriyÄ• lakkhaá¹‡a_nti ettha kathaá¹ƒ Ä• khyÄ• tikassa kriyÄ• lakkhaá¹‡atÄ• veditabbÄ•

lakkhiyati \Be 34/ kriyÄ• yetaá¹ƒ, kriyÄ• vÄ• assa lakkhaá¹‡aá¹ƒ.

kriyÄ• lakkhaá¹‡atÄ• evaá¹ƒ, veditabbÄ• tathÄ• hi ca ||

``gacchatiâ€™â€™ ccÄ• dikaá¹ƒ sutvÄ• , kriyÄ• sandÄ«panaá¹ƒ padaá¹ƒ.

``Ä• khyÄ• tikaâ€™â€™ nti dhÄ«rehi, Ä• khyÄ• taÃ±Ã±Å«hi saÃ±Ã±itaá¹ƒ ||

lakkhaá¹‡aá¹ƒ hoti nÄ• massa, yathÄ• satvÄ• bhidhÄ• natÄ• .

kriyÄ• bhidhÄ• natÄ• evaá¹ƒ, Ä• khyÄ• tasseva lakkhaá¹‡aá¹ƒ ||

atthato pana etassa, kriyÄ• vÄ• cakatÄ• idha.

lakkhaá¹‡aá¹ƒ iti viÃ±Ã±eyyaá¹ƒ, lakkhaá¹‡aÃ±Ã±Å«hi lakkhitaá¹ƒ ||

``kiá¹ƒ karosÄ«â€™â€™ ti puá¹-á¹-hassa, ``pacÄ• miâ€™â€™ ccÄ• dinÄ• ``ahaá¹ƒâ€™â€

paá¹-ivÄ• cÄ• ya dÄ• nena, kriyÄ• vÄ• cakatÄ• matÄ• ||

evamÄ• khyÄ• tikassa kriyÄ• lakkhaá¹‡atÄ• veditabbÄ• .

idÄ• ni kÄ• lesu vibhattippavatti evaá¹ƒ veditabbÄ• ---

paccuppannamhi kÄ• lasmiá¹ƒ, vattamÄ• nÄ• pavattati.

Ä• siá¹-á¹-hÄ• á¹‡Ä• panatthesu, paccuppannamhi paÃ±camÄ« ||

paccuppanne parikappÄ• -numatyatthesu sattamÄ«.

appaccakkhe atÄ«tamhi, parokkhÄ• sampavattati ||

hiyyo pabhuti kÄ• lasmiá¹ƒ, atÄ«tamhi pavattati.

paccakkhe vÄ• apaccakkhe, hiyyattanÄ« niruttitÄ• ||

ajjappabhuti kÄ• lasmiá¹ƒ, atÄ«tamhi pavattati.

paccakkhe vÄ• apaccakkhe, samÄ«pejjatanavhayÄ• ||

anÄ• gate bhavissantÄ«, kÄ• lasmiá¹ƒ sampavattati.

kriyÄ• tipannamattamhi, tÄ«te kÄ• lÄ• tipattikÄ• .

anÄ• gatepi hotÄ«ti, niruttaÃ±Ã±Å«hi bhÄ• sitÄ• ||

evaá¹ƒ kÄ• lesu vibhattippavattiá¹ƒ Ã±atvÄ• ye te suttantesu vicittÄ• suvisadavipulatikhiá¹‡abuddhivisayabhÅ«tÄ• payogÄ• dissanti, tesu pÄ• á¹-avamicchantel vuccamÄ• nÄ• kriyÄ• padamÄ• lÄ• \Be 35/ sallakkhitabbÄ• --- bhavati, bhavanti. bhavasi, bhavÄ• ma. bhavate, bhavante. bhavase, bhavavhe. bhave, bhavÄ• mhe. ayaá¹ƒ aÃ±Ã±ayo kriyÄ• padamÄ• lÄ• .

dissanti ca suttantesu atthasambhavepi aÃ±Ã±ayogÄ• dirahitÄ• ni kriyÄ• padÄ• ni. seyyath saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati. yaá¹ƒ maá¹ƒ bhaá¹‡asi sÄ• rathi. gacchÄ• miâ€™â€™ iccevamÄ• dÄ«ni etassatthassa paridÄ«paniyÄ• kriyÄ• padamÄ• lÄ•

ettha tividho kriyÄ• padesu yogo __ta_yogo, __ma_yogo, aÃ±Ã±ayogo ca. tattha majjhimap gahetabbÄ• , uttamapurisÄ• __ma_yogavasena. paá¹-hamapurisÄ• aÃ±Ã±ayogavasena. t ayaá¹ƒ anugÄ«ti ---

aÃ±Ã±ayogena paá¹-hamÄ• , __ta_yogena tu majjhimÄ• .

mayogenuttamÄ• honti, gahetabbÄ• vibhÄ• vinÄ• ||

sotÅ«naá¹ƒ payogesu kosallatthaá¹ƒ aÃ±Ã±ayogÄ• disahitamaparampi kriyÄ• padamÄ• laa bhavanti. tvaá¹ƒ bhavasi, tumhe bhavatha. ahaá¹ƒ bhavÄ• mi, mayaá¹ƒ bhavÄ• ma. so bhav bhavase, tumhe bhavavhe. ahaá¹ƒ bhave, mayaá¹ƒ bhavÄ• mhe. ayaá¹ƒ aÃ±Ã±ayogÄ• dis

dissanti ca suttantesu aÃ±Ã±ayogÄ• disahitÄ• nipi kriyÄ• padÄ• ni. seyyathidaá¹ƒ? __ ``ya kumÄ• ro suppatiá¹-á¹-hitapÄ• do, idampimassa mahÄ• purisassa mahÄ• purisalakkhaá¹‡a ratanÄ• ni bhavanti. yo dandhakÄ• le tarati \Be 36/, taraá¹‡Ä«ye ca dandhati, tvaá¹ƒsi Ä• ca daá¹-á¹-hukÄ• mosmi, pitaraá¹ƒ me idhÄ• gataá¹ƒâ€™â€™ iccevamÄ• dÄ«ni etassatthassa kriyÄ• padamÄ• lÄ• .

yo __tumha_saddena vattabbe atthe nipatati, na pana hoti tumhatthavÄ• cako, neso saddo __ta_yogasahitattaá¹ƒ sÄ• dheti, aÃ±Ã±adatthu aÃ±Ã±ayogasahitattaÃ±Ã±eva sÄ• dheti. y vattabbe atthe nipatati, na pana hoti amhatthavÄ• cako, na sopi saddo kriyÄ• padassa __m

sÄ• dheti, aÃ±Ã±adatthu aÃ±Ã±ayogasahitattaÃ±Ã±eva sÄ• dheti.

tatra __tumha_saddena tÄ• va vattabbatthe --- ``na bhavaá¹ƒ eti puÃ±Ã±atthaá¹ƒ, sivirÄ• ja
mÄ• yasmÄ• samaggassa saá¹…ghassa bhedÄ• ya parakkami. idha bhante bhagavÄ• pa
iccevamÄ• dayo payogÄ• . __amha_saddena pana vattabbatthe ``upÄ• li taá¹ƒ mahÄ• vÄ«r
sÄ• vako te mahÄ• vÄ«ra, saraá¹‡o vandati satthunoâ€™â€™ ti ca iccevamÄ• dayo payogÄ
``tvaá¹ƒ tumhe ahaá¹ƒ mayaâ€™â€™ nti atthadÄ«paka __ta_yoga __ma_yogato aÃ±Ã±o a
aÃ±Ã±ayogo nÄ• ma, tattha paá¹-hamapuriso bhavatÄ«ti.

yajjevaá¹ƒ ``sabbÄ• yasaá¹ƒ kÅ«á¹-amatippamÄ• á¹‡aá¹ƒ, paggayha so tiá¹-á¹-hasi antalik
pasÄ«dÄ• mi, vaco te isisattamÄ• â€™â€™ tiÄ• dÄ«su kathaá¹ƒ. ettha hi majjhimuttamapu
tu paá¹-hamapurisasambhavoti? vuccate --- ``sabbÄ• yasaá¹ƒ kÅ«á¹-amatippamÄ• á¹‡aá¹ƒ
antalikkheâ€™â€™ tiÄ• dÄ«su ``soâ€™â€™ tiÄ• dikassa nÄ• masaddassa __tumhaâ€™ m
``tiá¹-á¹-hasÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ syÄ• dyantÄ• naá¹ƒ padÄ• naá¹ƒ dassanato accanta
samÄ• nÄ• dhikaraá¹‡attÄ• tagguá¹‡abhÅ«tattÄ• ca majjhimuttamapurisasambhavo sama
syÄ• dyantÄ• naá¹ƒ dassanavasena avijjamÄ• nÄ• nipi ajjhÄ• haritabbÄ• ni ``tvamahaâ€™â
bhavanti. katthaci pana paripuá¹‡á¹‡Ä• ni dissanti ``sÄ• tvaá¹ƒ vaá¹…kamanuppattÄ• , kath
ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraâ€™â€™ nti iccevamÄ• dÄ«su.

Ä• khyÄ• tikassa kriyÄ• lakkhaá¹‡attÄ• aliá¹…gabhedattÄ• ca tiá¹‡á¹‡aá¹ƒ liá¹…gÄ• naá¹
sÄ• dhÄ• raá¹‡abhÄ• vaparidÄ«panatthaá¹ƒ aparampi kriyÄ• padamÄ• laá¹ƒ vadÄ• ma ---

puriso bhavati, kaÃ±Ã±Ä• bhavati, cittaá¹ƒ bhavati, purisÄ• bhavanti, kaÃ±Ã±Ä• yo bhava
bho purisa tvaá¹ƒ bhavasi, bhoti kaÃ±Ã±e tvaá¹ƒ bhavasi, bho citta tvaá¹ƒ bhavasi, bhavant
bhavatha, bhotiyo kaÃ±Ã±Ä• yo tumhe bhavatha, bhavanto cittÄ• ni tumhe bhavatha. ahaá¹
kaÃ±Ã±Ä• bhavÄ• mi, ahaá¹ƒ cittaá¹ƒ bhavÄ• mi, mayaá¹ƒ purisÄ• bhavÄ• ma, mayaá¹ƒ k
cittÄ• ni bhavÄ• ma.

esa nayo attanopadesu, sesavibhattÄ«naá¹ƒ sabbapadesupi. ayamÄ• khyÄ• tikassa tiá¹‡á¹
sÄ• dhÄ• raá¹‡abhÄ• vaparidÄ«panÄ« kriyÄ• padamÄ• lÄ• va.

vuttaÃ±hetaá¹ƒ __niruttipiá¹-ake_ ``kriyÄ• lakkhaá¹‡amÄ• khyÄ• tikamaliá¹…gabhedaâ€™â
__aliá¹…gabheda_miti ko attho? itthipumanapuá¹ƒsakÄ• naá¹ƒ avisesattho vuccate ``aliá¹…
yathÄ• ``puriso gacchati, kaÃ±Ã±Ä• gacchati, cittaá¹ƒ gacchatÄ«â€™â€™ ti. catudhÄ• ud
yathÄ• ``bhavatÄ«â€™â€™ ti __a_kÄ• rÄ• nantaratyantapadaá¹ƒ gahetvÄ• ``bhavati bhav
kriyÄ• padamÄ• lÄ• sabbathÄ• katÄ• , evaá¹ƒ ``ubbhavatiâ€™â€™ ccÄ• dÄ«nipi __a_kÄ•
``ubbhavati ubbhavanti ubbhavasÄ«â€™â€™ tiÄ• dinÄ• \Be 38/ kriyÄ• padamÄ• lÄ• sabb
sambhotÄ«â€™â€™ tiÄ• dÄ«ni pana okÄ• rÄ• nantaratyantapadÄ• ni, ``bhÄ• veti vibhÄ• ve

ekÄ• rÄ• nantaratyantapadÄ• ni gahetvÄ• pÄ• á¸·inayÄ• nusÄ• reneva padamÄ• lÄ• kÄ• t
vuttanayÄ• nusÄ• rena. Ä«disesu hi á¹-hÄ• nesu duranubodhÄ• kriyÄ• padagati. ato labbha
kriyÄ• padamÄ• lÄ• kÄ• tabbÄ• . na hi loke lokiyÄ• sabbe dhÄ• tusadde paccekaá¹ƒ sabb
yojetvÄ• vadanti, evaá¹ƒ avadantÄ• nampi nesaá¹ƒ kathÄ• aparipuá¹‡á¹‡Ä• nÄ• ma na h
vajjetabbaá¹-á¹-hÄ• naá¹ƒ vajjetvÄ• yathÄ• sambhavaá¹ƒ padamÄ• lÄ• kÄ• tabbÄ• . evaá
vibhattÄ«su. ayaá¹ƒ vattamÄ• navibhattivasena kriyÄ• padamÄ• lÄ• niddeso.

ito paá¹-á¹-hÄ• ya pana yathuddiá¹-á¹-hapadÄ• neva pariá¹‡Ä• metvÄ• pariá¹‡Ä• metvÄ•
mÄ• tikÄ• bhÄ• vena gahetabbÄ• ni. idÄ• ni pana tayogÄ• disahitÄ• sahitavasena dvidhÄ•
kvacÄ• desavasena sambhÅ«tÄ• ni ca rÅ«pantarÄ• ni sotÅ«naá¹ƒ sukhadhÄ• raá¹‡atthaÃ±
asammohatthaÃ±ca.

bhavatu, bhavantu. bhavÄ• hi, bhava, bhavatha. bhavÄ• mi, bhavÄ• ma. bhavataá¹ƒ, bhava
bhavavho. bhave, bhavÄ• mase. so bhavatu, te bhavantu. tvaá¹ƒ bhavÄ• hi, bhava, tumhe b
mayaá¹ƒ bhavÄ• ma. so bhavataá¹ƒ, te bhavantaá¹ƒ. tvaá¹ƒ bhavassu, tumhe bhavavho. ah
bhavÄ• mase. ayaá¹ƒ paÃ±camÄ«vibhattivasena kriyÄ• padamÄ• lÄ• niddeso.

bhaveyya, bhave, bhaveyyuá¹ƒ. bhaveyyÄ• si, bhaveyyÄ• tha. bhaveyyÄ• mi, bhaveyyÄ• m
bhaveraá¹ƒ. bhavetho, bhaveyyÄ• vho. bhaveyyaá¹ƒ, bhaveyyÄ• mhe iti vÄ• , so bhaveyya
bhaveyyuá¹ƒ. tvaá¹ƒ bhaveyyÄ• si, tumhe bhaveyyÄ• tha. ahaá¹ƒ bhaveyyÄ• mi, mayaá¹ƒ b
bhavetha, te bhaveraá¹ƒ. tvaá¹ƒ bhavetho, tumhe bhaveyyÄ• vho. ahaá¹ƒ bhaveyyaá¹ƒ, ma
vÄ• . ayaá¹ƒ sattamÄ«vibhattivasena kriyÄ• padamÄ• lÄ• niddeso.

babhÅ«va, babhÅ«vu. babhÅ«ve, babhÅ«vittha. babhÅ«vaá¹ƒ, babhÅ«vimha. babhÅ«vittha
babhÅ«vivho. babhÅ«viá¹ƒ, babhÅ«vimhe iti vÄ• , so babhÅ«va, te babhÅ«vu. tvaá¹ƒ babhÅ
ahaá¹ƒ babhÅ«vaá¹ƒ, mayaá¹ƒ babhÅ«vimha. so babhÅ«vittha, te babhÅ«vire. tvaá¹ƒ babh
babhÅ«vivho. ahaá¹ƒ babhÅ«viá¹ƒ, mayaá¹ƒ babhÅ«vimhe iti vÄ• . ayaá¹ƒ parokkhÄ• vibha
kriyÄ• padamÄ• lÄ• niddeso.

abhavÄ• , abhavÅ«. abhavo, abhavattha. abhavaá¹ƒ, abhavamhÄ• . abhavattha, abhavatth
abhavavhaá¹ƒ. abhaviá¹ƒ, abhavamhase iti vÄ• , so abhavÄ• , te abhavÅ«. tvaá¹ƒ abhavo, t
abhavaá¹ƒ, mayaá¹ƒ abhavamhÄ• . so abhavattha, te abhavatthuá¹ƒ. tvaá¹ƒ abhavase, tum
abhaviá¹ƒ, mayaá¹ƒ abhavamhase iti vÄ• . ayaá¹ƒ hiyyattanÄ«vibhattivasena kriyÄ• padam

abhavi, abhavuá¹ƒ. abhavo, abhavittha. abhaviá¹ƒ, abhavimhÄ• . abhavÄ• , abhavÅ«. abha
abhavhaá¹ƒ, abhavimhe iti vÄ• , so abhavi, te abhavuá¹ƒ. tvaá¹ƒ abhavo, tumhe abhavittha.
mayaá¹ƒ abhavimhÄ• . so abhavÄ• , te abhavÅ«. tvaá¹ƒ abhavase, tumhe abhavivhaá¹ƒ. ah
abhavimhe iti vÄ• . ayaá¹ƒ ajjatanÄ«vibhattivasena kriyÄ• padamÄ• lÄ• niddeso.

ettha panajjataniyÄ• __uá¹ƒ_vacanassa __iá¹ƒsu_mÄ• desavasena bhavatino rÅ«pantarÄ
seyyathidaá¹ƒ? te bhaviá¹ƒsu, samubbhaviá¹ƒsu, pabhaviá¹ƒsu, parÄ• bhaviá¹ƒsu, sambha
pÄ• tubbhaviá¹ƒsu \Be 40/, imÄ• ni akammakapadÄ• ni. paribhaviá¹ƒsu, abhibhaviá¹ƒsu, ad
atibhaviá¹ƒsu, anubhaviá¹ƒsu, samanubhaviá¹ƒsu, abhisambhaviá¹ƒsu.

``adhibhosuâ€™â€™ nti rÅ«pampi, yasmÄ• dissati pÄ• á¸·iyaá¹ƒ.

tasmÄ• hi nayato Ã±e yyaá¹ƒ, ``paribhosuâ€™â€™ ntiÄ• dikaá¹ƒ ||

tatrÄ• yaá¹ƒ pÄ• á¸·i --- ``evaá¹ƒvihÄ• riÃ±cÄ• vuso bhikkhuá¹ƒ rÅ«pÄ• adhibhosuá¹ƒ, na l
adhibhosÄ«â€™â€™ ti. imÄ• ni sakammakapadÄ• ni, evamajjataniyÄ• __uá¹ƒ_vacanassa
bhavatino rÅ«pantarÄ• ni bhavanti. apica

``anvabhiâ€™â€™ itirÅ«pampi, ajjatanyÄ• padissati.

tasmÄ• hi nayato Ã±eyyaá¹ƒ, ``ajjhabhiâ€™â€™ ccÄ• dikampi ca ||

tatrÄ• yaá¹ƒ pÄ• á¸·i --- so tena kammena divaá¹ƒ samakkami, sukhaÃ±ca khiá¸• á¸• Ä• rat
__anvabhÄ«_ti anu abhÄ«ti chedo. __anÅ«_ti upasaggo. __abhÄ«_ti Ä• khyÄ• tikapadanti

bhavissati, bhavissanti. bhavissasi, bhavissatha. bhavissÄ• mi, bhavissÄ• ma. bhavissate,
bhavissase, bhavissavhe. bhavissaá¹ƒ, bhavissÄ• mhe iti vÄ• , so bhavissati, te bhavissanti
tumhe bhavissatha. ahaá¹ƒ bhavissÄ• mi, mayaá¹ƒ bhavissÄ• ma. so bhavissate, te bhavis
tumhe bhavissavhe. ahaá¹ƒ bhavissaá¹ƒ, mayaá¹ƒ bhavissÄ• mhe iti vÄ• . ayaá¹ƒ bhavissa
kriyÄ• padamÄ• lÄ• niddeso.

abhavissÄ• , abhavissaá¹ƒsu. abhavisse, abhavissatha. abhavissaá¹ƒ, abhavissÄ• mhÄ• .
abhavissase, abhavissavhe. abhavissiá¹ƒ, abhavissÄ• mhase iti vÄ• , so abhavissÄ• , te ab
abhavisse, tumhe \Be 41/ abhavissatha. ahaá¹ƒ abhavissaá¹ƒ, mayaá¹ƒ abhavissÄ• mhÄ• .
abhavissisu. tvaá¹ƒ abhavissase, tumhe abhavissavhe. ahaá¹ƒ abhavissiá¹ƒ, mayaá¹ƒ abha
ayaá¹ƒ kÄ• lÄ• tipattivibhattivasena kriyÄ• padamÄ• lÄ• niddeso.

vohÄ• rabhedakusalena subuddhinÄ• yo,

kaccÄ• yanena kathito jinasÄ• sanatthaá¹ƒ.

tyÄ• dikkamo tadanugaá¹ƒ kiriyÄ• padÄ• naá¹ƒ,

katvÄ• kamo bhavatidhÄ• tuvasena vutto ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

bhavatino kriyÄ• padamÄ• lÄ• vibhÄ• go nÄ• ma

dutiyo paricchedo.

3. pakiá¹‡á¹‡akavinicchaya

ito paraá¹ƒ pavakkhÄ• mi, pakiá¹‡á¹‡akavinicchayaá¹ƒ.

sappayogesu atthesu, viÃ±Ã±Å«naá¹ƒ pÄ• á¹-avatthayÄ• ||

tattha atthuddhÄ• ro, atthasaddacintÄ• , atthÄ• tisayayogo, samÄ• nÄ• samÄ• navasenava
Ä• gamalakkhaá¹‡avasena vibhattivacanasaá¹…gaho, kÄ• lavasena vibhattivacanasaá¹…g
pakaraá¹‡asaá¹ƒsandanÄ• , vattamÄ• nÄ• dÄ«naá¹ƒ vacanatthavibhÄ• vanÄ• cÄ• ti navac

atthuddhÄ• re tÄ• va samÄ• nasutikapadÄ• namatthuddhÄ• raá¹‡aá¹ƒ karissÄ• ma. etthÄ•
__bhoti_sadda __bhave_saddÄ• namattho uddharitabbo. tathÄ• hete nÄ• mikapadasaÃ±Ã
__bhave_saddehi samÄ• nasutikÄ• pi asamÄ• natthÄ• ceva honti asamÄ• navibhattikÄ• c
saddÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• nasutikÄ• samÄ• nÄ• pi asamÄ• natthÄ• asamÄ• na
asamÄ• navibhattikÄ• asamÄ• navacanakÄ• asamÄ• nantÄ• asamÄ• nakÄ• likÄ• asamÄ

tesamasamÄ• natthatte ``sabbaÃ±hi taá¹ƒ jÄ«rati dehanissitaá¹ƒ. appassutÄ• yaá¹ƒ puriso
santo tasito. pahu santo na bharati. santo Ä• cikkhate muni. santo sappurisÄ• loke. santo s
lokasmiâ€™â€™ nti evamÄ• dayo payogÄ• . ettha __jÄ«rati_saddadvayaá¹ƒ yathÄ• sambh
navabhÄ• vÄ• pagamavaá¸• á¸• hanavÄ• cakaá¹ƒ. __santo_saddapaÃ±cakaá¹ƒ yathÄ• sar
parissamappattasamÄ• nopasantopalabbhamÄ• navÄ• cakanti daá¹-á¹-habbaá¹ƒ.

asamÄ• napavattinimittatte pana ``akataÃ±Ã±Å« mittadubbhÄ«, assaddho akataÃ±Ã±Å«cÄ
ca __akataÃ±Ã±Å«_saddadvayaá¹ƒ katÄ• katÄ• jÄ• nanajÄ• nanapavattinimittaá¹ƒ paá¹-icc
asamÄ• napavattinimittakanti daá¹-á¹-habbaá¹ƒ.

asamÄ• naliá¹…gatte ``sukhÄ« hotu paÃ±casikha sakko devÄ• namindo. tvaÃ±ca bhadde

upaá¹-á¹-hito hoti. mÄ• tÄ• me atthi, sÄ• mayÄ• posetabbÄ• â€™â€™ ti evamÄ• dayo. et
__sÄ• _saddadvayaÃ±ca pumitthiliá¹…gavasena asamÄ• naliá¹…ganti daá¹-á¹-habbaá¹ƒ.

asamÄ• navibhattikatte ``Ä• hÄ• re udare yato. yato pajÄ• nÄ• ti sahetudhammaâ€™â€™
__yatosa_ddadvayaá¹ƒ \Be 43/ paá¹-hamÄ• paÃ±camÄ«vibhattisahitattÄ• asamÄ• navibha

asamÄ• navacanakatte ime payogÄ• ---

``yÄ• ya mÄ• tu bhato poso, imaá¹ƒ lokaá¹ƒ avekkhati.

tampi pÄ• á¹‡adadiá¹ƒ santiá¹ƒ, hanti kuddho puthujjanoâ€™â€™ ti

Ä• dÄ«su __hanti_saddo ekavacano.

``ime nÅ«na araÃ±Ã±asmiá¹ƒ, migasaá¹…ghÄ• ni luddakÄ• .

vÄ• kurÄ• hi parikkhippa, sobbhaá¹ƒ pÄ• tetvÄ• tÄ• vade.

vikkosamÄ• nÄ• tibbÄ• hi, hanti nesaá¹ƒ varaá¹ƒ varaâ€™â€™ nti ||

Ä• dÄ«su pana bahuvacano. ``sÄ«lavÄ• vattasampanno. etha tumhe Ä• yasmanto sÄ«lavÄ
brahmacÄ• rÄ«. santo have sabbhi pavedayanti. mahÄ• rÄ• jÄ• yasassÄ« so. cattÄ• ro ma
evamÄ• dÄ«su __sÄ«lavÄ• _saddÄ• dayo ekavacanabahuvacanakÄ• .

asamÄ• nantatte pana yattha samÄ• nasutikÄ• naá¹ƒ asamÄ• navibhattikattaá¹ƒ vÄ• asan
upalabbhati. teyeva payogÄ• . taá¹ƒ yathÄ• ? ``sataá¹ƒ sampajÄ• naá¹ƒ, sataá¹ƒ dhammo,
sappurisÄ• â€™â€™ iccevamÄ• dayo.

asamÄ• nakÄ• latte ``nanu te sutaá¹ƒ brÄ• hmaá¹‡a bhaÃ±Ã±amÄ• ne, devÄ• na issanti p
pÄ• ramissanti, maccudheyyaá¹ƒ suduttaraâ€™â€™ nti evamÄ• dayo. ettha __issanti_sadd
vattamÄ• nÄ• bhavissantÄ«kÄ• lavasena asamÄ• nakÄ• lanti daá¹-á¹-habbaá¹ƒ. vattamÄ• n
pana asamÄ• navibhattikantipi.

asamÄ• napadajÄ• tikatte \Be 44/ ``sayaá¹ƒ samÄ• hito nÄ• go, sayaá¹ƒ abhiÃ±Ã±Ä• ya ka
dhÄ• vantiyÄ• pati, ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , pÄ• desu sirasÄ• pati. giriá¹ƒ caá¹‡á¸• o
ti evamÄ• dayo. ettha __sayaá¹ƒ_saddadvayaá¹ƒ nÄ• manipÄ• tavasena __pati_saddattaya
nÄ• mÄ• khyÄ• topasaggavasena asamÄ• napadajÄ• tikanti daá¹-á¹-habbaá¹ƒ.

iminÄ• nayena sabbattha vitthÄ• retabbaá¹ƒ. evaá¹ƒ sÄ• sanasmiá¹ƒ keci saddÄ• aÃ±Ã±a
samÄ• nÄ• pi asamÄ• natthÄ• asamÄ• napavattinimittÄ• asamÄ• naliá¹…gÄ• asamÄ• na
asamÄ• nantÄ• asamÄ• nakÄ• likÄ• asamÄ• napadajÄ• tikÄ• ca bhavanti. etÄ• disesu sa
pakÄ• seti, na so nÄ• mikapadattaá¹ƒ. yo ca nÄ• mikapadattaá¹ƒ pakÄ• seti, na so kriyÄ• p
sutisÄ• maÃ±Ã±ato ekattena gahetvÄ• atthuddhÄ• ro karaá¹‡Ä«yoti yathÄ• vuttakriyÄ• pad
samÄ• nasutikÄ• naá¹ƒ __bhoti_sadda __bhave_ saddÄ• namatthuddhÄ• raá¹ƒ vadÄ• ma.

kathaá¹ƒ? __bhoti_saddo kattuyoge kriyÄ• padaá¹ƒ, kriyÄ• yoge nÄ• mikapadaá¹ƒ, tasmÄ•
kriyÄ• padatthe nÄ• mikapadatthe ca. tattha kriyÄ• padatthe vattamÄ• navasena, nÄ• mikap
kriyÄ• padatthe tÄ• va ``eko bhotiâ€™â€™, nÄ• mikapadatthe ``mÄ• bhoti paridevesiâ€™â

bhÄ• ve nÄ• mapadatthe ca, Ä• lapanavisesite.

imesu dvÄ«su atthesu, __bhoti_saddo pavattati ||

__bhave_saddo \Be 45/ pana ``bhavÄ• mÄ«â€™â€™ timassa vattamÄ• nÄ• vibhattiyuttass
``bhavÄ• mÄ«â€™â€™ timassa paÃ±camÄ«vibhattiyuttassa saddassa Ä• á¹‡atyÄ• sÄ«san
``bhaveyyÄ• mÄ«â€™â€™ timassa sattamÄ«vibhattisahitassa saddassa anumatiparikappa
paá¹-hamatthassa sÄ• dhakaá¹ƒ Ä• haccavacanaá¹ƒ ---

``devÄ• naá¹ƒ adhiko homi, bhavÄ• mi manujÄ• dhipo.

rÅ«palakkhaá¹‡asampanno, paÃ±Ã±Ä• ya asamo bhaveâ€™â€™ ti ||

ayaá¹ƒ pana sabbesaá¹ƒ tesamatthÄ• naá¹ƒ sÄ• dhikÄ• amhÄ• kaá¹ƒ gÄ• thÄ• racanÄ• -

``sukhÄ« bhavati eso ca, ahaÃ±cÄ• pi sukhÄ« bhave.

sukhÄ« bhavatu eso ca, ahaÃ±cÄ• pi sukhÄ« bhave ||

imÄ• ya buddhapÅ«jÄ• ya, bhavantu sukhitÄ• pajÄ• .

bhaveâ€™ haÃ±ca sukhappatto, sÄ• macco saha Ã±Ä• tibhi ||

sukhÄ« bhaveyya eso ca, ahaÃ±cÄ• pi sukhÄ« bhave.

sukhÄ« bhaveyya ce eso, ahaÃ±cÄ• pi sukhÄ« bhaveâ€™â€™ ti ||

iccevaá¹ƒ ---

vattamÄ• nÄ• ya paÃ±camyaá¹ƒ, sattamyaÃ±ca vibhattiyaá¹ƒ.

etesu tÄ«su á¹-hÄ• nesu, __bhave_saddo pavattati ||

ekadhÄ• vattamÄ• nÄ• yaá¹ƒ, paÃ±camÄ«sattamÄ«su ca.

dvedhÄ• dvedhÄ• timassatthaá¹ƒ, paÃ±cadhÄ• paridÄ«paye ||

dvedhÄ• vÄ• vattamÄ• nÄ• ya-mÄ• dipurisavÄ• cako.

attho ``bhaveâ€™â€™ ti etassa, ``bhavatÄ«â€™â€™ tipiyujjati ||

idÄ• ni pana etassa, vuttassatthassa sÄ• dhakaá¹ƒ.

ettha pÄ• á¸·ippadesaá¹ƒ tu, Ä• harissaá¹ƒ suá¹‡Ä• tha me ||

koâ€™ yaá¹ƒ \Be 46/ majjhesamuddasmiá¹ƒ, apassaá¹ƒ tÄ«ramÄ• yuhe.

kaá¹ƒ tvaá¹ƒ atthavasaá¹ƒ Ã±atvÄ• , evaá¹ƒ vÄ• yamase bhusaá¹ƒ ||

nisamma vattaá¹ƒ lokassa, vÄ• yÄ• massa ca devate.

tasmÄ• majjhesamuddasmiá¹ƒ, apassaá¹ƒ tÄ«ramÄ• yuhe ||

assaá¹ƒ purimagÄ• thÄ• yaá¹ƒ, ``Ä• yuheâ€™â€™ tipadassa hi.

``Ä• yÅ«hatÄ«â€™â€™ ti atthoti, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

vibhattiyÄ• vipallÄ• sa-vasenÄ• yaá¹ƒ samÄ«rito.

vattamÄ• ne sattamÄ«ti, tissekÄ• ravasena vÄ• ||

pacchimÄ• ya ca gÄ• thÄ• yaá¹ƒ, ``Ä• yuheâ€™â€™ tipadassa tu.

``Ä• yÅ«hÄ• mÄ«â€™â€™ ti atthoti, saddatthaÃ±Ã±Å« vibhÄ• vaye ||

tathÄ• ``bhaveâ€™â€™ tietassa, vattamÄ• nÄ• vibhattiyaá¹ƒ.

``bhavatÄ«â€™â€™ ti, ``bhavÄ• mÄ«â€™â€™ ti, catthaá¹ƒ dvedhÄ• vibhÄ• vaye ||

evaá¹ƒvidhesu aÃ±Ã±esu, pÄ• á¹-hesupi ayaá¹ƒ nayo.

netabbo nayadakkhena, nayasÄ• garasÄ• sane ||

evamayaá¹ƒ __bhave_saddo paÃ±casu chasu vÄ• kriyÄ• padatthesu pavattati. tathÄ• sattamÄ«vibhatyantanÄ• mikapadassa vuddhisaá¹ƒsÄ• rakammabhavÅ«papattibhavasaá¹. ``abhave nandati tassa, bhave tassa na nandatÄ«â€™â€™ tiÄ• dÄ«su vuddhimhi. ``bhave saá¹ƒsÄ• re. ``bhave kho sati jÄ• ti hoti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dÄ« bhavevijjamÄ• neâ€™â€™ tiÄ• dÄ«su upapattibhaveti daá¹-á¹-habbaá¹ƒ. iminÄ• nayena __ nipphannÄ• naá¹ƒ aÃ±Ã±atopi aÃ±Ã±esaá¹ƒ kriyÄ• padÄ• naá¹ƒ yathÄ• sambhavamattho u

Ä• khyÄ• tatthamhime \Be 47/ atthÄ• , na lÄ• tabbÄ• kudÄ• canaá¹ƒ.

atthuddhÄ• ravasenete, uddhaá¹-Ä• nÄ• mato yato ||

idamettha saá¹…khepato atthuddhÄ• ranayanidassanaá¹ƒ.

atthasaddacintÄ• yaá¹ƒ pana evamupalakkhetabbaá¹ƒ --- ``bhavante, parÄ• bhavante, par __gacchati gacchaá¹ƒ gacchato_saddÄ• dayo viya visesasaddÄ• , na yÄ• canopatÄ• panat viya, na ca rÄ• jadevatÄ• divÄ• cako __deva_saddo viya sÄ• maÃ±Ã±asaddÄ• . ye cettha v visesasaddÄ• va. ye ca sÄ• maÃ±Ã±asaddÄ• , tepi sabbakÄ• laá¹ƒ sÄ• maÃ±Ã±asaddÄ• v

tatra __gacchatÄ«_tiÄ• dÄ«naá¹ƒ visesasaddatÄ• evaá¹ƒ daá¹-á¹-habbÄ• --- __gacchatÄ« ekamÄ• khyÄ• taá¹ƒ. tathÄ• __gaccha_nti ekaá¹ƒ nÄ• mapadaá¹ƒ, ekamÄ• khyÄ• taá¹ƒ. __ rÅ«á¸·hÄ«saddo. satipi visesasaddatte sadisattÄ• sutisÄ• maÃ±Ã±ato tabbisayaá¹ƒ buddhi tthappakaraá¹‡asaddantarÄ• bhisambandhena. tathÄ• hi saddantarÄ• bhisambandhena ``g nti vutte sattamyantaá¹ƒ nÄ• mapadanti viÃ±Ã±Ä• yati. ``gacchati tissoâ€™â€™ ti vutte par ``sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti vutte paá¹-hamantaá¹ƒ nÄ• mapadanti viÃ±Ã±Ä• y puttanivedakoâ€™â€™ ti vutte Ä• khyÄ• tanti viÃ±Ã±Ä• yati. ``gacchato hayato patitoâ€™â viÃ±Ã±Ä• yati. ``gacchato paá¹‡á¹‡apupphÄ• ni patantÄ«â€™â€™ ti vutte rukkhavÄ• cako visesasaddÄ• naá¹ƒ Ä• khyÄ• tanÄ• mÄ• naá¹ƒ nÄ• mÄ• khyÄ• tehi samÄ• nasutikÄ• naá¹ atthavisesaÃ±Ä• pako sambandho avassamicchitabbo. evaá¹ƒ ``gacchatÄ«â€™â€™ tiÄ• dÄ« Ä• khyÄ• tanÄ• mattÄ• divasena paccekaá¹ƒ á¹-hitÄ• naá¹ƒ ekekatthavÄ• cakÄ• naá¹ƒ vise

``nÄ• thati \Be 48/ devoâ€™â€™ tiÄ• dÄ«naá¹ƒ pana Ä• khyÄ• tanÄ• mÄ• naá¹ƒ nÄ• mÄ•
anekatthavÄ• cakÄ• naá¹ƒ sÄ• maÃ±Ã±asaddatÄ• eva daá¹-á¹-habbÄ• . atthasambandhÄ•
sambandhena ``nÄ• thatÄ«â€™â€™ ti vutte ``yÄ• catÄ«â€™â€™ ti vÄ• ``upatÄ• petÄ«â€™
karotÄ«â€™â€™ ti vÄ• ``Ä• sÄ«satÄ«â€™â€™ ti vÄ• attho paá¹-ibhÄ• ti, tathÄ• ``devoâ€
ti vÄ• ``Ä• kÄ• soâ€™â€™ ti vÄ• ``rÄ• jÄ• â€™â€™ ti vÄ• ``devatÄ• â€™â€™ ti vÄ• ``vi
paá¹-ibhÄ• ti. yadÄ• pana saddantarÄ• bhisambandhena ``nÄ• thati suppaá¹-ipattiâ€™â€™
``nÄ• thatÄ«â€™â€™ ti kriyÄ• padassa ``yÄ• catÄ«â€™â€™ ti attho viÃ±Ã±Ä• yati, ``nÄ• t
vutte ``upatÄ• petÄ«â€™â€™ ti attho viÃ±Ã±Ä• yati. ``nÄ• thati sakacitteâ€™â€™ ti vutte ``
karotÄ«â€™â€™ ti attho viÃ±Ã±Ä• yati. ``nÄ• thati lokassa hitaâ€™â€™ nti vutte ``Ä• sÄ«s
viÃ±Ã±Ä• yati. tathÄ• ``devo gajjatÄ«â€™â€™ ti vutte ``devoâ€™â€™ ti nÄ• mapadassa ``
viÃ±Ã±Ä• yati. ``viddho vigatavalÄ• hako devoâ€™â€™ ti vutte ``Ä• kÄ• soâ€™â€™ ti attho
devo pÄ• nÄ«yaâ€™â€™ nti vutte ``rÄ• jÄ• â€™â€™ ti attho viÃ±Ã±Ä• yati. ``devo devakÄ
Ä• yusaá¹…khayÄ• â€™â€™ ti vutte ``devatÄ• â€™â€™ ti attho viÃ±Ã±Ä• yati. ``devÄ• tid
satapuÃ±Ã±alakkhaá¹‡oâ€™â€™ ti vutte ``visuddhidevoâ€™â€™ ti attho viÃ±Ã±Ä• yati. im
sÄ• maÃ±Ã±asaddÄ• Ã±Ä• tabbÄ• .

sabbametaá¹ƒ Ã±atvÄ• yathÄ• attho saddena, saddo catthena na virujjhati, tathÄ• tthasad
tatridaá¹ƒ upalakkhaá¹‡amattaá¹ƒ cintÄ• kÄ• ranidassanaá¹ƒ --- ``atthakusalÄ• bhavanteâ€
bhavanteâ€™â€™ ti vÄ• vutte ``bhavanteâ€™â€™ ti idaá¹ƒ ``bhavantÄ«â€™â€™ timinÄ•
evamattho ca saddo ca cintanÄ«yo. ``bhavante passÄ• mÄ«â€™â€™ ti vÄ• ``icchÄ• mÄ«â
upayogatthavaá¹ƒ \Be 49/ nÄ• mapadanti evamattho ca saddo ca cintanÄ«yo. ``bhavante ja
vÄ• ``kÄ• metÄ«â€™â€™ ti vÄ• vutte paccattopayogatthavantÄ• ni dve nÄ• mapadÄ• nÄ«
cintanÄ«yo. ``corÄ• parÄ• bhavanteâ€™â€™ ti vutte ``parÄ• bhavanteâ€™â€™ ti idaá¹ƒ ``
timinÄ• samÄ• natthamÄ• khyÄ• tikapadanti evamattho ca saddo ca cintanÄ«yo. ``parÄ• b
amittÄ• naâ€™â€™ nti vutte ``parÄ• bhavanteâ€™â€™ ti imÄ• ni upayogapaccattatthavant
evamattho ca saddo ca cintanÄ«yo. ``eso parÄ• bhaveâ€™â€™ ti vutte ``parÄ• bhaveâ€™â
``parÄ• bhaveyyÄ• â€™â€™ timinÄ• samÄ• natthamÄ• khyÄ• tapadanti evamattho ca sad
loke, paá¹‡á¸• ito samavekkhiyÄ• â€™â€™ ti vutte ``parÄ• bhaveâ€™â€™ ti idaá¹ƒ upayog
nÄ• mapadanti evamattho ca saddo ca cintanÄ«yo. ``parÄ• bhave satÄ«â€™â€™ ti vutte
bhÄ• valakkhaá¹‡abhummatthekavacanakaá¹ƒ nÄ• mapadanti evamattho ca saddo ca cinta
sambhaveâ€™â€™ ti vutte ``sambhaveâ€™â€™ ti idaá¹ƒ ``sambhavathÄ• â€™â€™ timinÄ
evamattho ca saddo ca cintanÄ«yo. ``ehi tvaá¹ƒ sambhavavheâ€™â€™ ti vutte ``sambhava
sambhavÄ• ya nÄ• ma itthiyÄ• vÄ• cakaá¹ƒ itthiliá¹…gaá¹ƒ sÄ• lapanaá¹ƒ nÄ• mikapadant
cintanÄ«yo. ``ehi tvaá¹ƒ sambhavavhepatiá¹-á¹-hitaâ€™â€™ nti vutte sambhavanÄ• makas
pulliá¹…gaá¹ƒ bhummavacananti evamattho ca saddo ca cintanÄ«yo.

``varuá¹‡o brahmadevo ca, ahesuá¹ƒ aggasÄ• vakÄ• .

sambhavo nÄ• mupaá¹-á¹-hÄ• ko, revatassa mahesinoâ€™â€™ ti ---

hi pÄ• á¸·i. ``dhammÄ•  pÄ• tubhavanteâ€™â€™ ti vutte ``pÄ• tubhavanteâ€™â€™ ti idaá¹
timinÄ• samÄ• natthaá¹ƒ sanipÄ• tamÄ• khyÄ• tapadanti evamattho ca saddo ca cintanÄ«y
janeâ€™â€™ ti vutte ``te jane bhavaá¹ƒ rakkhatÅ«â€™â€™ ti atthavÄ• cakÄ• ni
Ä• khyÄ• takitantasabbanÄ• mikapadÄ• nÄ«ti \Be 50/ evamattho ca saddo ca cintanÄ«yo. ``
guá¹‡ehÄ«â€™â€™ ti vutte ``pÄ• tubhavaseâ€™â€™ ti idaá¹ƒ ``pÄ• tubhavasÄ«â€™â€™
samÄ• natthamÄ• khyÄ• tapadanti evamattho ca saddo ca cintanÄ«yo. ``pÄ• tubhavase gu
``pÄ• tubhavÄ• hi attano guá¹‡ahetu tvaâ€™â€™ nti atthavÄ• cakÄ• ninipÄ• tayuttÄ• khyÄ
ca saddo ca cintanÄ«yo. ``ahamattano guá¹‡ehi pÄ• tubhaveâ€™â€™ ti vutte ``pÄ• tubhav
``pÄ• tubhavÄ• mÄ«â€™â€™ timinÄ• samÄ• natthaá¹ƒ sanipÄ• tamÄ• khyÄ• tapadanti ev
``maá¹ƒ pÄ• tu bhave idaá¹ƒ puÃ±Ã±akammaâ€™â€™ nti vutte ``maá¹ƒ rakkhatu saá¹ƒsÄ•
nti atthavÄ• cakÄ• ni Ä• khyÄ• tanÄ• mapadÄ• nÄ«ti evamattho ca saddo ca cintanÄ«yo. in
yathÄ• rahamatthasaddÄ• cintanÄ«yÄ• . tattha samÄ• nasutikÄ• naá¹ƒ kesaÃ±ci saddÄ• n
openti. na tesaá¹ƒ antarÄ• gacche. satta vo licchavÄ« aparihÄ• nÄ«ye dhamme desessÄ•
tvaÃ±ca uttamasattavoâ€™â€™ tiÄ• dÄ«su samÄ• nasutikÄ• naá¹ƒ viya uccÄ• raá¹‡avises
hi sati padÄ• ni paribyattÄ• ni, padesu paribyattesu attho paribyatto hoti, atthapariggÄ• hak
atthÄ• dhigamo akiccho hoti, suparisuddhÄ• dÄ• satale paá¹-ibimbadassanaá¹ƒ viya, so ca
atthasambandhÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ Ã±Ä• teyeva hoti, na itarathÄ• . vuttaÃ±hetaá¹

``visayattamanÄ• pannÄ• , saddÄ• nevatthabodhakÄ• .

na padamattato atthe, te aÃ±Ã±Ä• tÄ• pakÄ• sakÄ• â€™â€™ ti ||

 yadidamettha vuttamamhehi ``uccÄ• raá¹‡aviseso icchanÄ«yoâ€™â€™ ti. atrÄ• yamuccÄ•
sahatthappakÄ• sananayadÄ• nagÄ• thÄ• ya.

``na \Be 51/ te saá¹ƒ koá¹-á¹-he opentiâ€™â€™, iti pÄ• á¹-he sumedhaso.

padaá¹ƒ ``na teâ€™â€™ ti chinditvÄ• , ``saá¹ƒ koá¹-á¹-heâ€™â€™ ti paá¹-heyya ve ||

``saá¹ƒ na openti koá¹-á¹-he te, bhikkhÅ«â€™â€™ ti atthamÄ«raye.

evamimesu aÃ±Ã±esu, pÄ• á¹-hesupi ayaá¹ƒ nayo ||

 atha yaá¹ƒ panidampi vuttaá¹ƒ ``kesaÃ±cÄ«â€™â€™ ti, taá¹ƒ kimatthaá¹ƒ? ``gacchati patiâ
tisso, bhavante passÄ• mi, atthakusalÄ• bhavante, vadantaá¹ƒ ekapokkharÄ• , vadantaá¹ƒ
tiÄ• dÄ«su samÄ• nasutikÄ• namuccÄ• raá¹‡aviseso na labbhatÄ«ti dassanatthaá¹ƒ. tasmÄ

--- yattha samÄ• nasutikÄ• namuccÄ• raá¹‡aviseso labbhati atthaviseso ca padÄ• naá¹ƒ vib
avibhÄ• gavasena vÄ• , tattha payoge samÄ• nasutikamekaccaá¹ƒ padaá¹ƒ vicchinditvÄ• u
seyyathidaá¹ƒ? ``hetu hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒ samuá¹-á¹-hÄ• nÄ•
hetupaccayena paccayo. so tena saddhiá¹ƒ bhÄ• sati, sotena vuyhati. bhavante jane pasaá
passÄ• mÄ«â€™â€™ ti evamÄ• dayo payogÄ• . ettha ``hetÅ«â€™â€™ ti Ä«sakaá¹ƒ vicchi
``hetusampayuttÄ• naâ€™â€™ nti uccÄ• retabbaá¹ƒ. tathÄ• ``soâ€™â€™ ti vicchinditvÄ•
uccÄ• retabbaá¹ƒ. ``bhavaâ€™â€™ nti vicchinditvÄ• ``te janeâ€™â€™ ti uccÄ• retabbaá¹ƒ

sesaá¹ƒ pana samÄ• nasutikaá¹ƒ vicchinditvÄ• na uccÄ• retabbaá¹ƒ. avicchindanÄ«yasmi
paá¹-hitassa attho duá¹-á¹-ho hoti. evaá¹ƒ padavibhÄ• gÄ• vibhÄ• gavasena samÄ• nasutik
veditabbo. ettha hi ``so tenÄ• â€™â€™ tiÄ• dÄ«su dvipadatthaggahaá¹‡aá¹ƒ vibhÄ• go,
ekapadatthaggahaá¹‡amavibhÄ• goti adhippeto. ettha ca visuá¹ƒ vavatthitÄ• naá¹ƒ asamÄ•
katvÄ• samÄ• nasutikabhÄ• vaparikappanaá¹ƒ atthantaraviÃ±Ã±Ä• panatthaÃ±ceva uccÄ•
hi etÄ• ni \Be 52/ ``sappo sappoâ€™â€™ tiÄ• dÄ«su viya ekasmiá¹ƒ yevatthe samÄ• nasuti
ekajjhakaraá¹‡ena laddhaá¹ƒ samÄ• nasutilesaá¹ƒ gahetvÄ• atthantaraviÃ±Ã±Ä• panattha
uccÄ• raá¹‡avisesadassanatthaÃ±ca ``samÄ• nasutikÄ• nÄ«â€™â€™ ti vuttÄ• ni. esa nayo
á¹-hÄ• nesu. idamettha sallakkhetabbaá¹ƒ ---

yattha samÄ• nasutikÄ• naá¹ƒ aá¹-á¹-hÄ• rasÄ• kÄ• resu yena kenaci Ä• kÄ• rena atthavis
pana uccÄ• raá¹‡e saddavilÄ• so na hoti, attho vÄ• duá¹-á¹-ho hoti, na tÄ• disesu payoges
padÄ• ni vicchinditvÄ• uccÄ• retabbÄ• ni. tatra katamena cÄ• kÄ• rena atthavisesalÄ• bho
vibhÄ• gavasena vÄ• avibhÄ• gavasena vÄ• akkharasannidhÄ• navasena vÄ• padasanni
padakkharasannidhÄ• navasena vÄ• vicchÄ• vasena vÄ• kammappavacanÄ«yavasena vÄ
kathitÄ• meá¸• itavacanavasena vÄ• guá¹‡avÄ• cakasaddassa dviruttavasena vÄ• kriyÄ•
saá¹ƒ hitÄ• padacchedavasena vÄ• agÄ• ravatthaparidÄ«panavasena vÄ• nirantaratthapar
nanirantaratthaparidÄ«panavasena vÄ• ``punappunaâ€™â€™ miccatthaparidÄ«panavasen
saddavasena vÄ• __iti_saddaá¹ƒ paá¹-icca saddapadatthavÄ• cakatthaparidÄ«panavasena
tathÄ• pavattacittaparidÄ«panavasena vÄ• ti imesuá¹-á¹-hÄ• rasÄ• kÄ• resu, vitthÄ• rato pa
tato vÄ• dhikesu yena kenaci Ä• kÄ• rena atthavisesalÄ• bho bhavati.

ettha padÄ• naá¹ƒ tÄ• va vibhÄ• gavasena vÄ• avibhÄ• gavasena vÄ• samÄ• nasutikÄ• n
saá¹…gati pÄ• leti, abhikkamo sÄ• naá¹ƒ paÃ±Ã±Ä• yati. mÄ• no deva avadhi, mÄ• no ma
evamÄ• dayo payogÄ• .

akkharasannidhÄ• navasena \Be 53/ pana atthavisesalÄ• bhe ``santehi mahito hito. saá¹…
muttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ. dÄ• á¹-hÄ« dÄ• á¹-hÄ«su pakkhandi, maÃ±
sabbÄ• bhibhuá¹ƒ va sirasÄ• sirasÄ• namÄ• mi. bhÅ«mito uá¹-á¹-hitÄ• yÄ• va, brahmalokÄ
loke, á¸• ayhamÄ• namhi tejasÄ• â€™â€™ ti evamÄ• dayo payogÄ• .

padasannidhÄ• navasena atthavisesalÄ• bhe ``Ä• po Ä• pogataá¹ƒ. rÄ• jarÄ• jamahÄ• ma
lokassa, kÄ• rako Ã±Ä• á¹‡acakkhudo, nirÄ• pade pade ninno, anantaÃ±Ä• á¹‡aá¹ƒ karuá¹
buddhaá¹ƒ susamÄ• hitaá¹ƒ hitaá¹ƒ. namÄ• mi dhammaá¹ƒ bhavasaá¹ƒvaraá¹ƒ varaá¹ƒ, gu
niraá¹…gaá¹‡aá¹ƒ gaá¹‡aâ€™â€™ nti evamÄ• dayo payogÄ• .

padakkharasannidhÄ• navasena atthavisesalÄ• bhe ``pamÄ• á¹‡arahitaá¹ƒ hitaá¹ƒ, siddha
tilokamahito hito. upagantvÄ• na sambuddho, idaá¹ƒ vacanamabravÄ«â€™â€™ ti evamÄ•
akkharasannidhÄ• nÄ• dÄ«su adhippÄ• yaviÃ±Ã±Ä• paniyo gÄ• thÄ• ---

__mahito_iti saddamhÄ• , __ma_kÄ• ro ce vivecito.

saddo niratthako ettha, ``akkharaâ€™â€™ nti vade budho ||

Ã±eyyÄ• akkharayogena,

``santehi mahito hitoâ€™â€™.

iccÄ• dÄ«su sarÅ«pÄ• naá¹ƒ,

hoti atthavisesatÄ• ||

upasaggÄ• nipÄ• tÄ• ca, yaÃ±caÃ±Ã±aá¹ƒ atthajotakaá¹ƒ.

ekakkharampi viÃ±Ã±Å«hi, taá¹ƒ ``padaâ€™â€™ nti samÄ«ritaá¹ƒ ||

padÄ• naá¹ƒ \Be 54/ sannidhÄ• naÃ±ca, padakkharÄ• nameva ca.

samÄ• se labbhamÄ• nattaá¹ƒ, sandhÄ• ya lapitaá¹ƒ mayÄ• ||

vicchÄ• vasena atthavisesalÄ• bhe ``gÄ• me gÄ• me sataá¹ƒ kumbhÄ• , gÄ• mo gÄ• mo ra
payogÄ• . ettha hi vicchÄ• vasena sabbepi gÄ• mÄ• pariggahitÄ• .

nÄ• nÄ• dhikaraá¹‡Ä• naá¹ƒ tu, vattumekakkhaá¹‡amhi yÄ• .

icchato byÄ• pituá¹ƒ icchÄ• , sÄ• __vicchÄ• _ti pakittitÄ• ||

kammappavacanÄ«yavasena atthavisesalÄ• bhe ``rukkhaá¹ƒ rukkhaá¹ƒ pati vijjotate cando

pari vijjotate candoâ€™â€™ ti payogÄ• , rukkhÄ• naá¹ƒ upari upari vijjotateti attho.

bhayakodhÄ• dÄ«su uppannesu kathitÄ• meá¸• itavacanavasena pana atthavisesalÄ• bhe
``coro coro, sappo sappoâ€™â€™ iccÄ• dayo. kodhe ``vasala vasala, caá¹‡á¸• Ä• la caá¹‡á
pahara paharaâ€™â€™ iccÄ• dayo. pasaá¹ƒsÄ• yaá¹ƒ ``sÄ• dhu sÄ• dhu sÄ• riputta, abhik
bhanteâ€™â€™ iccÄ• dayo. turite ``abhikkama vÄ• seá¹-á¹-ha abhikkama vÄ• seá¹-á¹-ha, g
lunÄ• hiâ€™â€™ iccÄ• dayo. kotÅ«hale ``Ä• gaccha Ä• gacchaâ€™â€™ iccÄ• dayo. accha
buddhoâ€™â€™ iccÄ• dayo. hÄ• se ``aho sukhaá¹ƒ aho sukhaá¹ƒ, aho manÄ• paá¹ƒ aho m
``kahaá¹ƒ ekaputtaka kahaá¹ƒ ekaputtakaâ€™â€™ iccÄ• dayo. pasÄ• de ``bhavissanti vajjÄ
iccÄ• dayo. evaá¹ƒ bhayakodhÄ• dÄ«su uppannesu kathitÄ• meá¸• itavacanavasena atthav
pana atthantarÄ• bhÄ• vepi daá¸·hÄ«kammavasena padÄ• namatthajotakabhÄ• voyeva att

bhaye \Be 55/ kodhe pasaá¹ƒsÄ• yaá¹ƒ,

turite kotÅ«halaâ€™ cchare.

hÄ• se soke pasÄ• de ca,

kare Ä• meá¸• itaá¹ƒ budho ||

__ca_saddo avuttasamuccayattho, tena garahÄ• asammÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho daá
tiÄ• dÄ«su hi garahÄ• yaá¹ƒ. ``abhirÅ«paka abhirÅ«pakÄ• â€™â€™ tiÄ• dÄ«su asammÄ• n
viyÄ• â€™â€™ tiÄ• dÄ«su atisayatthe Ä• meá¸• itaá¹ƒ daá¹-á¹-habbaá¹ƒ. guá¹‡avÄ• cakas
atthavisesalÄ• bhe ``kaá¹‡ho kaá¹‡ho ca ghoro cÄ• â€™â€™ ti evamÄ• dayo. ``kaá¹‡ho ka
kaá¹‡hoti attho. kriyÄ• padassa dviruttavasena atthavisesalÄ• bhe ``dhame dhame nÄ• tidh
tattha __dhame dhame_ti dhameyya no na dhameyya. __nÄ• tidhame_ti pamÄ• á¹‡Ä• tikka
saá¹ƒhitÄ• padacchedavasena atthavisesalÄ• bhe ``narÄ• narÄ• , surÄ• surÄ• , katÄ• katak
vippaá¹-isÄ• rÄ• kÄ• rena pavattaá¹ƒ anusocanaá¹ƒ kukkuccaâ€™â€™ nti evamÄ• dayo. e
paramakosallajananatthaá¹ƒ silokaá¹ƒ racayÄ• ma ---

hitÄ• hitÄ• hitaá¹ƒhitaá¹ƒ, Ä• nubhÄ• vena te jina.

pavarÄ• pavarÄ• hacca, bhavÄ• mÄ• â€™ nÄ• mayÄ• mayanti ||

agÄ• ravatthaparidÄ«panavasena atthavisesalÄ• bhe ``tuvaá¹ƒtuvaá¹ƒ pesuÃ±Ã±akalahav
evamÄ• dayo. nirantaratthaparidÄ«panavasena atthavisesalÄ• bhe ``divase divase paribhu
evamÄ• dayo. nanirantaratthaparidÄ«panavasena atthavisesalÄ• bhe \Be 56/ ``khaá¹‡e kha
uppajjatÄ«â€™â€™ ti evamÄ• dayo. ``punappunaâ€™â€™ miccatthaparidÄ«panavasena a

muhuá¹ƒ bhÄ• yayate kumÄ• reâ€™â€™ ti evamÄ• dayo. upamÄ• ne __iva_saddavasena
dhammena, attanova pajaá¹ƒ pajaâ€™â€™ nti evamÄ• dayo. __iti_saddaá¹ƒ paá¹-icca
saddapadatthavÄ• cakattaparidÄ«panavasena atthavisesalÄ• bhe ``buddho buddhoti kathay
pavedayiâ€™â€™ nti evamÄ• dayo. tathÄ• pavattacittaparidÄ«panavasena atthavisesalÄ•
cintento, maggaá¹ƒ sodhemahaá¹ƒ tadÄ• â€™â€™ ti evamÄ• dayo. evaá¹ƒ Ä«disesu payog
vicchinditvÄ• na uccÄ• retabbaá¹ƒ. vicchinditvÄ• hi uccÄ• raá¹‡e sati saddavilÄ• so na bha
``katÄ• katÄ• kusalÄ• kusalavisayaâ€™â€™ nti evamÄ• dÄ«su vicchinditvÄ• uccÄ• ritassa
vicchinditvÄ• na uccÄ• retabbaá¹ƒ, ekÄ• baddhaá¹ƒyeva katvÄ• uccÄ• retabbaá¹ƒ. iti sam
chabbÄ«sÄ• ya Ä• kÄ• rehi adhikehi ca maá¹‡á¸• etvÄ• dassito.

yasmÄ• pana samÄ• nasutikesu vinicchaye dassite asamÄ• nasutikesupi vinicchayo dasse
dassessÄ• ma --- yattha niggahÄ«tamhÄ• parÄ• kÄ• ralopopi pÄ• á¹-ho paÃ±Ã±Ä• yati, sa
visaá¹ƒyogattampi. tesu payogesu niggahÄ«tapadaá¹ƒ anantarapadena saddhiá¹ƒ ekÄ• bad
uccÄ• retabbaá¹ƒ. katamÄ• ni tÄ• ni? ``sace bhutto bhaveyyÄ• haá¹ƒ-sÄ• â€™ jÄ«vo garah
uppajji. khayamattaá¹ƒ na nibbÄ• naá¹ƒâ€™ sa gambhÄ«rÄ• divÄ• catoâ€™â€™ ti evamÄ•
bhaveyyÄ• haâ€™â€™ ntiÄ• dinÄ• vicchedamakatvÄ• \Be 57/ anantare dvÄ«su gÄ• thÄ•
dvinnaá¹ƒ samÄ• nasutikapadÄ• naá¹ƒ ekato uccÄ• raá¹‡amiva anantarapadehi saddhiá¹ƒ
``sace bhutto bhaveyyÄ• haá¹ƒ-sÄ• â€™ jÄ«vo garahito mamÄ• â€™â€™ tiÄ• dinÄ• uccÄ•
uccÄ• raá¹‡aviseso sakalehipi porÄ• á¹‡ehi viÃ±Ã±Å«hi anumato uccÄ• rito ca ``assa Ä• jÄ
uppajji, assa gambhÄ«rÄ• divÄ• catoâ€™â€™ tievamÄ• diatthappaá¹-ipÄ• danassÄ• nurÅ«

yattha pana yÄ• dise uccÄ• raá¹‡e kariyamÄ• ne attho paribyatto hoti, tesu payogesu kvaci
__pana_saddÄ• diyogaá¹-á¹-hÄ• ne Ä«sakaá¹ƒ vicchinditvÄ• padamuccÄ• retabbaá¹ƒ. sey
lapasakkharÄ• . accantasantÄ• pana yÄ• , ayaá¹ƒ nibbÄ• nasampadÄ• , ``idaá¹ƒ dukkhaâ€
``idaá¹ƒ dukkhaâ€™â€™ nti Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? Ä• mantÄ• . __i_ti ca __da_nti ca _
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti? na hevaá¹ƒ vattabbeâ€™â€™ ti evamÄ• dayo payogÄ• .

etesu hi paá¹-hamapayoge ``vÄ• á¸·Ä• cÄ• â€™â€™ ti Ä«sakaá¹ƒ vicchinditvÄ• ``lapasak
uccÄ• retabbaá¹ƒ. tattha __lapasakkharÄ• _ti sakkharasadisamadhuravacanÄ• . __jÄ• taka
``niratthakavacanehi sakkharÄ• viya madhurÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• tra bahubbÄ«
samÄ• so daá¹-á¹-habbo ``lapÄ• sakkharÄ• viya yÄ• saá¹ƒ tÄ• lapasakkharÄ• , lapehi vÄ•
lapasakkharÄ• â€™â€™ ti.

dutiyapayoge ``accantasantÄ• panaâ€™â€™ iti Ä«sakaá¹ƒ vicchinditvÄ• ``yÄ• â€™â€™ t
ayaá¹ƒ nibbÄ• nasampadÄ• accantasantÄ• ti hi attho.

tatiyapayoge \Be 58/ __i_ti ca __da_nti ca __du_ti ca __kha_nti cÄ• ti etesu catÅ«su á¹-hÄ•
__daá¹ƒ_kÄ• raÃ±ca __du_kÄ• raÃ±ca __khaá¹ƒ_kÄ• raÃ±ca Ä«sakaá¹ƒ vicchinditvÄ• tad

uccÄ• retabbÄ• .

ettha hi avicchinditvÄ• uccÄ• raá¹‡e sati aÃ±Ã±athÄ• gahetabbattÄ• attho duá¹-á¹-ho bha
Ä«disesu á¹-hÄ• nesu avicchinditvÄ• uccÄ• raá¹‡e sati __iti_saddo evanti atthavÄ• cako ni
sandhivasena pana __i_kÄ• ratthavÄ• cako rÅ«á¸·hÄ«saddo na siyÄ• . __danti_saddo dam
__daá¹ƒ_kÄ• ravÄ• cako na siyÄ• . __duti_saddo niratthako siyÄ• , __du_kÄ• ravÄ• cako n
khamanattho siyÄ• , __khaá¹ƒ_kÄ• ravÄ• cako na siyÄ• . tasmÄ• __i_kÄ• ra __daá¹ƒ_kÄ•
Ä«sakaá¹ƒ vicchinditabbÄ• ni.

ettha hi __i_iti __daá¹ƒ_iti __du_iti __khaá¹ƒ_itÄ«tiÄ• dinÄ• saá¹ƒhitÄ• padacchedo vedita
__i_kÄ• rassa lopo. na panettha idaá¹ƒ vattabbaá¹ƒ ``sarÅ«pasarÄ• naá¹ƒ visaye parabhÅ«
na hoti, pubbasarasseva lopo hoti tatrÄ• yanti ettha viyÄ• â€™â€™ ti ``akilÄ• suno vaá¹‡á¹
udaá¹…gaá¹‡e tattha papaá¹ƒ avinduâ€™â€™ nti pÄ• á¸·iyaá¹ƒ sarÅ«paparasarassa lopad
aá¹-á¹-hakathÄ• cariyehi ``pavaddhaá¹ƒ Ä• paá¹ƒ papaâ€™â€™ nti attho saá¹ƒvaá¹‡á¹‡ito.
etthÄ• pi __i_iti cÄ• ti chedaá¹ƒ katvÄ• dvÄ«su ikÄ• resu parassa __i_kÄ• rassa lopo kÄ• t

pubbasmiÃ±hi __i_kÄ• ravÄ• cake __i_kÄ• re naá¹-á¹-he sati nipÄ• tabhÅ«tena __iti_sadd
attho na viÃ±Ã±Ä• yeyya, nipÄ• tabhÅ«tassa pana __iti_saddassa __i_kÄ• re naá¹-á¹-hepi
``devadattoti me sutaâ€™â€™ nti ettha \Be 59/ devadattapadattho viya. tasmÄ• __iti_sadd
__i_kÄ• rasseva lopo kÄ• tabbo, na pubbassa __i_kÄ• ravÄ• cakassa __i_kÄ• rassa. kacc
yebhuyyappavattiá¹ƒ sandhÄ• ya asarÅ«pasarato parasseva asarÅ«pasarassa lopo vutto, n
sarÅ«pasarassa. mahÄ• padesasuttehi vÄ• sarÅ«passa parasarassa lopo vuttoti daá¹-á¹-h

``antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·andaâ€™â€™ ntiÄ• dÄ«su pana __ca_sad
vicchinditvÄ• padaá¹ƒ na uccÄ• retabbaá¹ƒ. yattha ca Ä• gamakkharÄ• dÄ«ni dissanti, tesu
vicchinditvÄ• na uccÄ• retabbÄ• ni, Ä• gamakkharavantehi parapadehi saddhiá¹ƒyeva ucc
``nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ. bhagavÄ• etadavocaâ€™â€™ iccevamÄ• dayo pa
visuá¹ƒ sambandho dissati, attho ca yujjati, tattha tÄ• ni atthÄ• nurÅ«paá¹ƒ vicchinditvÄ• u
seyyathidaá¹ƒ? ``nahÄ• ne ussukkaá¹ƒ akÄ• si, ussukkampi akÄ• si yÄ• guyÄ• khÄ• danÄ
iccevamÄ• dayo payogÄ• . ettha hi ``nahÄ• ne ussukkaá¹ƒ akÄ• sÄ«â€™â€™ ti vicchinditv
yÄ• guyÄ• khÄ• danÄ«ye bhattasmiâ€™â€™ nti uccÄ• retabbaá¹ƒ. evaÃ±hi sati na kevala
ussukkaá¹ƒ akÄ• si, atha kho yÄ• guyÄ• pi khÄ• danÄ«yepi bhattasmimpi ussukkaá¹ƒ akÄ•
samattho bhavati, aá¹-á¹-hÄ• nappayutto samuccayatthavÄ• cako __api_saddo.

yattha pana yesamitarena vÄ• itarena vÄ• ekekapadena ubhayapadehi vÄ• sambandho
tattha tÄ• ni yathÄ• rahaá¹ƒ vicchinditvÄ• uccÄ• retabbÄ• ni. seyyathidaá¹ƒ? ``so dhamma
desetiÄ• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sa
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ \Be 60/ pakÄ• seti. paá¹-iccasamu

desessÄ• mi, taá¹ƒ suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasikarotha. ajjhattaá¹ƒ sampasÄ• danaá
nti evamÄ• dayo payogÄ• . tatrimÄ• adhippÄ• yaviÃ±Ã±Ä• pikÄ• gÄ• thÄ• ---

__dhamma_saddena vÄ• __brahma-cariya_saddena vÄ• padaá¹ƒ.

yojetvÄ• Ä«raye viÃ±Ã±Å«, ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™ ntidaá¹ƒ ||

``sÄ• dhukaâ€™â€™ nti padaá¹ƒ viÃ±Ã±Å«, ``suá¹‡Ä• thÄ• â€™â€™ ti padena vÄ• .

tathÄ• ``manasikarothaâ€™â€™, iti vuttapadena vÄ• .

Ä«raye yojayitvÄ• na, ubhayehi padehi vÄ• ||

ekamekena sambandho, sambandho ubhayehi vÄ• .

dissatÄ«ti vijÄ• neyya, saddhimevatthayuttiyÄ• ||

nattanomatiyÄ• eso, attho ettha mayÄ• ruto.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, nayaá¹ƒ nissÄ• ya me ruto ||

evaá¹ƒvidhesu aÃ±Ã±esu, pÄ• á¹-hesupi ayaá¹ƒ nayo.

netabbo nayadakkhena, sÄ• sanatthagavesinÄ• ||

atthÄ• nurÅ«pato saddaá¹ƒ, atthaá¹ƒ saddÄ• nurÅ«pato.

cintayitvÄ• na medhÄ• vÄ«, vohare na yathÄ• tathÄ• ti ||

ayamettha atthasaddacintÄ• .

atthÄ• tisayayoge evaá¹ƒ upalakkhetabbaá¹ƒ --- __bhÅ«_dhÄ• tuatthÄ• tisayayogato vaá¸• ``ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo licchavÄ« udÄ• naá¹ƒ udÄ• nesi `bhavissanti vaj tiâ€™â€™ iti vÄ• ``ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±o mahÄ• patÄ• passÄ• â€™ bhavantidassa, mittadduno bhÅ«nahuno narassÄ• â€™â€™ ti vÄ• ``bhÅ«nahaccaá¹ƒ kata vaá¸• á¸• hane diá¹-á¹-hÄ• .

vacanasaá¹…gahe \Be 61/ evaá¹ƒ upalakkhetabbaá¹ƒ --- vattamÄ• nÄ• ya vibhattiyÄ• para

majjhimapurisabahuvacanaá¹ƒ paÃ±camiyÄ• parassapadena majjhimapurisabahuvacanena

vattamÄ• napaÃ±camÄ«naá¹ƒ parassapade uttamapurisacatukke ekavacanaá¹ƒ ekavacan
sadisaá¹ƒ. ahaá¹ƒ bhavÄ• mi, mayaá¹ƒ bhavÄ• ma.

vattamÄ• nÄ• ya attanopadaá¹ƒ majjhimapurisekavacanaá¹ƒ hiyyattanajjatanÄ«naá¹ƒ attan
majjhimapurisekavacanehi sadisaá¹ƒ katthaci vaá¹‡á¹‡asamudÄ• yavasena kiÃ±ci visesaá¹
uttaratrÄ• pi yojetabbo. tvaá¹ƒ bhavase, idaá¹ƒ vattamÄ• nÄ• ya rÅ«paá¹ƒ. tvaá¹ƒ abhavase
hiyyattanajjatanÄ«naá¹ƒ rÅ«paá¹ƒ.

vattamÄ• nÄ• ya attanopadaá¹ƒ uttamapurisekavacanaá¹ƒ paÃ±camiyÄ• attanopadenuttam
parokkhÄ• ya parassapadena majjhimapurisekavacanena cÄ• ti dvÄ«hi vacanehi sadisaá¹ƒ
vattamÄ• napaÃ±camÄ«naá¹ƒ rÅ«paá¹ƒ. tvaá¹ƒ babhÅ«ve, idaá¹ƒ parokkhÄ• ya rÅ«paá¹ƒ.

vattamÄ• nÄ• ya attanopadaá¹ƒ uttamapurisabahuvacanaá¹ƒ parokkhajjatanÄ«naá¹ƒ attan
uttamapurisabahuvacanehi sadisaá¹ƒ. mayaá¹ƒ bhavÄ• mhe, idaá¹ƒ vattamÄ• nÄ• ya rÅ«pa
idaá¹ƒ parokkhÄ• ya rÅ«paá¹ƒ. mayaá¹ƒ abhavimhe, idamajjataniyÄ• rÅ«paá¹ƒ.

paÃ±camiyÄ• attanopadaá¹ƒ majjhimapurisabahuvacanaá¹ƒ parokkhÄ• ya attanopadena m
sadisaá¹ƒ. tumhe bhavavho, idaá¹ƒ paÃ±camiyÄ• rÅ«paá¹ƒ. tumhe babhÅ«vivho, idaá¹ƒ pa

parokkhÄ• ya parassapadaá¹ƒ paá¹-hamapurisabahuvacanaá¹ƒ hiyyattaniyÄ• parassapad
paá¹-hamapurisabahuvacanena ca ajjataniyÄ• attanopadena paá¹-hamapurisabahuvacane
sadisaá¹ƒ. te babhÅ«vu, idaá¹ƒ parokkhÄ• ya rÅ«paá¹ƒ. te abhavu, idaá¹ƒ hiyyattanajjatanÄ

parokkhÄ• ya \Be 62/ parassapadaá¹ƒ majjhimapurisabahuvacanaá¹ƒ attanopadena paá¹-h
hiyyattaniyÄ• parassapadena majjhimapurisabahuvacanena ca attanopadena paá¹-hamapu
ajjataniyÄ• parassapadena majjhimapurisabahuvacanena cÄ• ti catÅ«hi vacanehi sadisaá¹
babhÅ«vittha, imÄ• ni parokkhÄ• ya rÅ«pÄ• ni. tumhe abhavattha, so abhavattha, imÄ• ni h
tumhe abhavittha, idamajjataniyÄ• rÅ«paá¹ƒ.

parokkhÄ• ya parassapadaá¹ƒ uttamapurisekavacanaá¹ƒ hiyyattaniyÄ• parassapadenuttam
ajjataniyÄ• attanopadenuttamapurisekavacanena cÄ• ti dvÄ«hi vacanehi sadisaá¹ƒ. ahaá¹ƒ
parokkhÄ• ya rÅ«paá¹ƒ. ahaá¹ƒ abhavaá¹ƒ, idaá¹ƒ hiyyattanajjatanÄ«naá¹ƒ rÅ«paá¹ƒ.

parokkhÄ• ya parassapadaá¹ƒ uttamapurisabahuvacanaá¹ƒ hiyyattaniyÄ• parassapadenut
sadisaá¹ƒ. mayaá¹ƒ babhÅ«vimha, idaá¹ƒ parokkhÄ• ya rÅ«paá¹ƒ. mayaá¹ƒ abhavamha, id

parokkhÄ• ya attanopadauttamapurisekavacanaá¹ƒ hiyyattaniyÄ• attanopadenuttamapuris
parassapadenuttamapurisekavacanena cÄ• ti dvÄ«hi vacanehi sadisaá¹ƒ. ahaá¹ƒ babhÅ«vi
rÅ«paá¹ƒ. ahaá¹ƒ abhaviá¹ƒ, idaá¹ƒ hiyyattanajjatanÄ«naá¹ƒ rÅ«paá¹ƒ.

hiyyattaniyÄ• parassapadaá¹ƒ paá¹-hamapurisekavacanaá¹ƒ ajjataniyÄ• attanopadena pa
sadisaá¹ƒ. so abhavÄ• .

hiyyattaniyÄ• parassapadaá¹ƒ majjhimapurisekavacanaá¹ƒ ajjataniyÄ• parassapadena ma
sadisaá¹ƒ. tvaá¹ƒ abhavo.

bhavissantiyÄ• parassapadaá¹ƒ majjhimapurisabahuvacanaá¹ƒ kÄ• lÄ• tipattiyÄ• parassa
majjhimapurisabahuvacanena attanopadena paá¹-hamapurisekavacanena cÄ• ti dvÄ«hi vac
63/ bhavissatha, idaá¹ƒ bhavissantiyÄ• rÅ«paá¹ƒ. tumhe abhavissatha, so abhavissatha, im
rÅ«pÄ• ni.

bhavissantiyÄ• attanopadaá¹ƒ majjhimapurisekavacanaá¹ƒ kÄ• lÄ• tipattiyÄ• attanopaden
sadisaá¹ƒ. tvaá¹ƒ bhavissase, idaá¹ƒ bhavissantiyÄ• rÅ«paá¹ƒ. tvaá¹ƒ abhavissase, idaá¹ƒ
rÅ«paá¹ƒ.

bhavissantiyÄ• attanopadaá¹ƒ majjhimapurisabahuvacanaá¹ƒ kÄ• lÄ• tipattiyÄ• attanopad
majjhimapurisabahuvacanena sadisaá¹ƒ. tumhe bhavissavhe, idaá¹ƒ bhavissantiyÄ• rÅ«pa
idaá¹ƒ kÄ• lÄ• tipattiyÄ• rÅ«paá¹ƒ.

bhavissantiyÄ• attanopadaá¹ƒ uttamapurisekavacanaá¹ƒ kÄ• lÄ• tipattiyÄ• parassapaden
sadisaá¹ƒ. ahaá¹ƒ bhavissaá¹ƒ, idaá¹ƒ bhavissantiyÄ• rÅ«paá¹ƒ. ahaá¹ƒ abhavissaá¹ƒ, idaá
rÅ«paá¹ƒ. sesÄ• ni sabbÄ• samaá¹-á¹-hannaá¹ƒ vibhattÄ«naá¹ƒ vacanÄ• ni aÃ±Ã±amaÃ±Ã
daá¹-á¹-habbaá¹ƒ. bhavanti catra ---

vattamÄ• nÄ• paÃ±camÄ«su, __tha_dvayaá¹ƒ samudÄ«ritaá¹ƒ.

``tumhe bhavathaâ€™â€™ iccatra, udÄ• haraá¹‡akaá¹ƒ dvidhÄ• ||

__mi_dvayaá¹ƒ __ma_dvayaÃ±ceva, tÄ• su vuttaá¹ƒ dvidhÄ• dvidhÄ• .

``bhavÄ• mÄ«â€™â€™ ti ``bhavÄ• mÄ• â€™â€™ ti, cettha rÅ«pÄ• ni niddise ||

vattamÄ• nakahiyyatta-najjatanÄ«vibhattisu.

__se_ttayaá¹ƒ ``bhavase tvaâ€™â€™ nti, vattamÄ• nÄ• vibhattito.

``abhavaseâ€™â€™ ti hiyyatta-najjatanÄ«vibhattito ||

vattamÄ• nÄ• paÃ±camikÄ• -parokkhÄ• su vibhattisu.

__e_ttayaá¹ƒ lapitaá¹ƒ tattha, Ä• do dvinnaá¹ƒ vasena tu ||

jaÃ±Ã±Ä• ``ahaá¹ƒ bhaveâ€™â€™ ti ``tvaá¹ƒ, babhÅ«veâ€™â€™ ti parokkhato.

vattamÄ• nÄ• parokkhajja-tanÄ«su tÄ«su sadditaá¹ƒ ||

__mhe_ttayaá¹ƒ \Be 64/ kamato rÅ«paá¹ƒ, __mayaá¹ƒ_saddavisesiyaá¹ƒ.

``sambhavÄ• mhe babhÅ«vimhe, abhavimheâ€™â€™ ti niddise ||

paÃ±camikÄ• parokkhÄ• su, __vho_dvayaá¹ƒ rÅ«pamettha hi.

``bhavavho babhÅ«vivhoâ€™â€™ ti, __tumhe_saddavisesiyaá¹ƒ ||

parokkhamhi vÄ• hiyyatta-najjatanÄ«vibhattisu.

__u_ttayaá¹ƒ ``te babhÅ«vÅ«â€™â€™ ti, rÅ«paá¹ƒ jaÃ±Ã±Ä• parokkhato.

hiyyattanajjatanito, jaÃ±Ã±Ä• ``te abhavÅ«â€™â€™ iti ||

parokkhamhi vÄ• hiyyatta-najjatanÄ«vibhattisu.

sadditaá¹ƒ __tatha_saá¹ƒyoga- paÃ±cakaá¹ƒ iti niddise ||

__babhÅ«vittha_dvayaá¹ƒ tattha, rÅ«paá¹ƒ jaÃ±Ã±Ä• parokkhajaá¹ƒ.

bavhattekattato vuttaá¹ƒ, majjhimapaá¹-hamavhayaá¹ƒ ||

__abhavattha_dvayaá¹ƒ Ã±eyyaá¹ƒ, hiyyattanÄ«vibhattijaá¹ƒ.

bavhattekattato vuttaá¹ƒ, majjhimo paá¹-hamo ca so.

``abhavitthÄ• â€™â€™ tidaá¹ƒ rÅ«paá¹ƒ, ajjatanÄ«vibhattijaá¹ƒ ||

taÃ±ca kho bahukattamhi, __tumhe_saddena yojaye.

parokkhÄ• vhayahiyyatta-najjatanÄ«su kittitaá¹ƒ ||

__aá¹ƒ_tayaá¹ƒ tattha Ä• diyaá¹ƒ, ``babhÅ«vaá¹ƒâ€™â€™ rÅ«pamÄ«ritaá¹ƒ.

duvinnaá¹ƒ __abhavaá¹ƒ_rÅ«paá¹ƒ, __ahaá¹ƒ_saddena yojaye ||

parokkhakÄ• hiyyattanÄ«-vasena __mha_dukaá¹ƒ ``mayaá¹ƒ.

babhÅ«vimha abhavimhaâ€™â€™, iti rÅ«padvayaá¹ƒ kamÄ• ||

parokkhÄ• vhayahiyyatta-najjatanÄ«vibhattisu.

iá¹ƒtayaá¹ƒ tu tahiá¹ƒ rÅ«paá¹ƒ, ``babhÅ«viâ€™â€™ nti parokkhajaá¹ƒ.

``abhaviâ€™â€™ ntÄ«tarÄ• saá¹ƒ tu, __ahaá¹ƒ_saddayutÄ• khilaá¹ƒ ||

hiyyattanajjatanÄ«su \Be 65/, __Ä• _dvayaá¹ƒ matamettha hi.

``abhavÄ• â€™â€™ iti ekatte, rÅ«paá¹ƒ paá¹-hamaporisaá¹ƒ ||

hiyyattanajjatanÄ«su, __o_dvayaá¹ƒ vuttamettha tu.

``abhavoâ€™â€™ iti ekatte, rÅ«paá¹ƒ majjhimaporisaá¹ƒ ||

bhavissantiyakÄ• lÄ• ti-pattÄ«su dvÄ«su bhÄ• sitaá¹ƒ.

bavhatte bahuekatte, sasaá¹ƒyogaá¹ƒ __ssatha_ttayaá¹ƒ ||

``tumhe bhavissathiâ€™â€™ ccetaá¹ƒ, bhavissantiyato mataá¹ƒ.

``abhavissatha tumheâ€™â€™ ti, ``abhavissatha soâ€™â€™ ti ca.

kÄ• lÄ• tipattito vuttaá¹ƒ, etaÃ±hi vacanadvayaá¹ƒ ||

bhavissantiyakÄ• lÄ• ti-pattÄ«su samudÄ«ritaá¹ƒ.

majjhimapurisaá¹-á¹-hÄ• ne, sasaá¹ƒyogaá¹ƒ __ssase_yugaá¹ƒ ||

``bhavissase tvaâ€™â€™ miccetaá¹ƒ, ``tvaá¹ƒ abhavissaseâ€™â€™ ti ca.

imÄ• ni tu payogÄ• ni, tattha viÃ±Ã±Å« pakÄ• saye ||

__ssavhe_dvayaá¹ƒ sena yutaá¹ƒ, __ssaá¹ƒ_dvayaÃ±ca catukkakaá¹ƒ.

idampi kathitaá¹ƒ dvÄ«su, yathÄ• rutavibhattisu ||

``bhavissavheâ€™â€™ ti bavhatte, bhavissantikamajjhimo.

bavhatte ``abhavissavheâ€™â€™, kÄ• lÄ• tipattimajjhimo ||

``bhavissaá¹ƒâ€™â€™ iti ekatte, bhavissantikamuttamo.

``abhavissaâ€™â€™ nti ekatte, kÄ• lÄ• tipattikuttamo ||

iti vuttÄ• ni vuttehi, vacanehi samÄ• nataá¹ƒ.

yanteâ€™ kaccehi taá¹ƒ sabbaá¹ƒ, ekatÄ• lÄ«sadhÄ• á¹-hitaá¹ƒ ||

sesÄ• ni paÃ±capaÃ±Ã±Ä• sa, asamÄ• nÄ• ni sabbathÄ• .

etaá¹ƒ nayaá¹ƒ gahetvÄ• na, vade sabbattha sambhavÄ• ti ||

ayamettha samÄ• nÄ• samÄ• navasena vacanasaá¹…gaho.

Ä• gamalakkhaá¹‡avasena \Be 66/ vibhattivacanasaá¹…gahe evaá¹ƒ upalakkhetabbaá¹ƒ --

bhavissantÄ«parokkhajja-tanÄ«kÄ• lÄ• tipattisu.

niccaá¹ƒ kvaci kvacÄ• â€™ niccaá¹ƒ, __i_kÄ• rÄ• gamanaá¹ƒ bhave ||

__i_kÄ• rÄ• gamanaá¹ƒ taÃ±hi, parokkhÄ• yaá¹ƒ vibhattiyaá¹ƒ.

bavhatte majjhimaá¹-á¹-hÄ• ne, bavhatte cuttame siyÄ• .

parassapadaá¹ƒ sandhÄ• ya, idaá¹ƒ vacanamÄ«ritaá¹ƒ ||

uttamekavaco cÄ• pi, netassa attanopade.

hotÄ«ti avagantabbaá¹ƒ, bhavissantimhi sabbaso ||

hiyyattanajjatanika-kÄ• lÄ• tipattÄ«su pana.

__a_kÄ• rÄ• gamanaá¹ƒ hoti, sabbaso iti lakkhaye ||

ajjatanimhi bavhatte, majjhime uttame tathÄ• .

bavhattamhi __a_kÄ• rena, __i_kÄ• rÄ• gamanaá¹ƒ bhave ||

__i_kÄ• rÄ• gamanaá¹ƒ niccaá¹ƒ, kÄ• lÄ• tipattiyaá¹ƒ bhave.

__a_kÄ• rÄ• gamanaá¹ƒ tattha, anekantikamÄ«ritaá¹ƒ ||

__a_kÄ• rÄ• gamanaá¹ƒyeva, hiyyattanyaá¹ƒ pakÄ• sati.

parokkhÄ• yaá¹ƒ bhavissantya-Ã±cikÄ• royeva dissati ||

__a_kÄ• rÄ• gamanaÃ±ceva, __i_kÄ• rÄ• gamanampi ca.

ajjatanikakÄ• lÄ• ti-pattÄ«su pana dissati ||

tÄ«su sesavibhattÄ«su, nÄ• â€™ kÄ• rattayamÄ«ritaá¹ƒ.

vattamÄ• nÄ• ya paÃ±camyaá¹ƒ, sattamiyanti sabbaso ||

__i_kÄ• reneva sahitÄ• , dve bhavanti vibhattiyo.

satta dvÄ• dasa hontettha, vacanÄ• nÄ«ti lakkhaye ||

__a_kÄ• reneva sahitÄ• , ekÄ• yeva vibhatti tu.

dvÄ• dasa vacanÄ• nettha, bhavantÄ«ti ca lakkhaye ||

__akÄ• rikÄ• ra_sahitÄ• \Be 67/, duveyeva vibhattiyo.

cattÄ• ri dvÄ• dasaÃ±ceva, vacanÄ• ni bhavantidha ||

Ä• kÄ• rattayamuttÄ• tu, tissoyeva vibhattiyo.

vacanÄ• nettha chattiá¹ƒsa, hontÄ«ti paridÄ«paye ||

parokkhÄ• ajjatanÄ«su, paÃ±caá¹-á¹-ha ca yathÄ• kkamaá¹ƒ.

__i_kÄ• rato vimuttÄ• ni, vacanÄ• ni bhavantiti ||

evamettha vibhattÄ«naá¹ƒ, channavutividhÄ• na ca.

saá¹…gaho vacanÄ• nanti, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ti ||

ayamettha Ä• gamalakkhaá¹‡avasena vibhattivacanasaá¹…gaho.

kÄ• lavasena pana vibhattivacanasaá¹…gahe duvidho saá¹…gaho kÄ• lattayavasena saá¹
saá¹…gaho cÄ• ti. tattha vattamÄ• nÄ• paÃ±camÄ«sattamÄ«vibhattiyo paccuppannakÄ• lik
vattamÄ• nÄ• paÃ±camÄ«sattamÄ«vibhatyantÄ• ni padÄ• ni paccuppannavacanÄ• ni. paro
atÄ«takÄ• likÄ• , parokkhÄ• hiyyattanajjatanÄ«vibhatyantÄ• ni padÄ• ni atÄ«tavacanÄ• ni. l
anÄ• gatakÄ• likÄ• , bhavissantÄ«vibhatyantÄ• ni padÄ• ni anÄ• gatavacanÄ• ni. kÄ• lÄ• ti
atÄ«takÄ• likÄ• katthaci anÄ• gatakÄ• likÄ• , tasmÄ• tadantÄ• ni padÄ• ni atÄ«tavacanÄ•
honti. ayaá¹ƒ kÄ• lattayavasena vibhattivacanasaá¹…gaho.

ayaá¹ƒ pana kÄ• lachakkavasena vibhattivacanasaá¹…gaho --- parokkhÄ• hiyyattanajjatan
atÄ«takÄ• likÄ• , parokkhÄ• hiyyattanajjatanÄ«vibhatyantÄ• ni padÄ• ni atÄ«tavacanÄ• ni. l
anÄ• gatakÄ• likÄ• , bhavissantÄ«vibhatyantÄ• ni padÄ• ni anÄ• gatavacanÄ• ni. vattamÄ•
paccuppannakÄ• likÄ• , vattamÄ• nÄ• vibhatyantÄ• ni padÄ• ni paccuppannavacanÄ• ni. pa
Ä• á¹‡attikÄ• likÄ• \Be 68/, paÃ±camÄ«vibhatyantÄ• ni padÄ• ni Ä• á¹‡attivacanÄ• ni. satta
parikappakÄ• likÄ• , sattamÄ«vibhatyantÄ• ni padÄ• ni parikappavacanÄ• ni. ettha pana ``Ä
ti ca ``parikappavacanÄ• nÄ«â€™â€™ ti ca idaá¹ƒ tathÄ• sÄ«samattaá¹ƒ Ä• siá¹-á¹-hÄ• nu
paÃ±camyÄ• dÄ«naá¹ƒ dissanato. kÄ• lÄ• tipattivibhatti kÄ• lÄ• tipattikÄ• likÄ• , kÄ• lÄ• tipa
kÄ• lÄ• tipattivacanÄ• ni. evaá¹ƒ kÄ• lachakkavasena vibhattivacanasaá¹…gaho veditabbo.

kÄ• lasaá¹…gahe tividho kÄ• lasaá¹…gaho kÄ• lattayasaá¹…gaho kÄ• lacatukkasaá¹…gah

paccuppanne vattamÄ• nÄ• , paÃ±camÄ« sattamÄ« cimÄ• .

hontÄ• tÄ«te parokkhÄ• dÄ«, saha kÄ• lÄ• tipattiyÄ• ||

anÄ• gate bhavissantÄ«, kÄ• lÄ• tipattikÄ• pi vÄ• .

evaá¹ƒ kÄ• lattayaá¹ƒ Ã±eyyaá¹ƒ, Ä• khyÄ• taá¹ƒ tappakÄ• sakaá¹ƒ ||

nanu kaccÄ• yane ganthe, kÄ• lo vutto catubbidho.

paccuppannenuttakÄ• le, atÄ«tenÄ• gate iti ||

saccaá¹ƒ vutto nuttakÄ• lo, paccuppannoti icchito.

samÄ«pe vuttakÄ• loti, atthasambhavato pana ||

tathÄ• hi ``yaá¹ƒ tikÄ• laâ€™â€™ nti, vuttamÄ• cariyehipi.

na kÄ• lato vinimuttaá¹ƒ, Ä• khyÄ• taá¹ƒ kiÃ±ci dissati ||

nanu cÄ• vuttakÄ• leti, attho tatra tu yujjati.

tathÄ• hi chabbidho kÄ• lo, __niruttimhi_ pakÄ• sito ||

atÄ«tÄ• nÄ• gato paccu-ppanno Ä• á¹‡attimeva ca.

parikappo ca kÄ• lassa, atipattÄ«ti chabbidho ||

duve vibhattiyo tattha, Ä• á¹‡attiparikappikÄ• .

kÄ• lamanÄ• masitvÄ• pi, niruttaÃ±Ã±Å«hi bhÄ• sitÄ• ||

``gacchatu \Be 69/ gaccheyyiâ€™â€™ ccÄ• di-vacane kathite na hi.

kriyÄ• nipphajjati niá¹-á¹-haá¹ƒ, nÄ• gatÄ• nÄ• tipannikÄ• ||

kÄ• lÄ• tipattikÄ• saddÄ• , atÄ«tenÄ• gatepi ca.

bhavantÄ«ti yathÄ• vuttÄ• , __niruttimhi_ vidÅ«hi ve ||

paÃ±camÄ«sattamÄ«vhitÄ• , Ä• á¹‡attiparikappikÄ• .

paccuppanne bhavantÄ«ti, na tathÄ• tattha bhÄ• sitÄ• ||

tasmÄ• kaccÄ• yane ganthe, ``nuttakÄ• leâ€™â€™ ti yaá¹ƒ padaá¹ƒ.

attho ``avuttakÄ• leâ€™â€™ ti, tassa Ã±Ä• yatimevidaá¹ƒ ||

saccamevaá¹ƒ tu santepi, Ä• á¹‡attiparikappikÄ• .

paccuppannepi daá¹-á¹-habbÄ• , paá¹‡á¸• itena nayaÃ±Ã±unÄ• ||

kasmÄ• ti ce Ä• á¹‡Ä• panaá¹ƒ, parikappo ca saccato.

paccuppanne yato atthÄ• , nipphannÄ• dissare ime ||

``anuttakÄ• leâ€™â€™ ti padaá¹ƒ, etassatthassa jotakaá¹ƒ.

``samÄ«pe vuttakÄ• leâ€™â€™ ti, atthadÄ«panatotha vÄ• ||

atthÄ• naá¹ƒ gamanÄ• dÄ«naá¹ƒ, nipphatti na tu dissati.

``gacchatu gaccheyyiâ€™â€™ ccÄ• di, vuttakÄ• le yato tato.

avuttakÄ• le niddiá¹-á¹-hÄ• , taddÄ«pakavibhattiyo ||

kÄ• lo vÄ• vuttakÄ• loti, iccevaá¹ƒ gahito idha.

__dakkhiá¹‡Ä• suddhi_pÄ• á¹-hamhi, katÄ• va tatiyÄ• ayaá¹ƒ.

kÄ• ladÄ«panatÄ• tÄ• saá¹ƒ, iti yujjati nÄ• Ã±Ã±athÄ• ||

atthadvayaá¹ƒ pakÄ• setuá¹ƒ, ganthe __kaccÄ• yanavhaye_.

thero kaccÄ• yano ``nutta-kÄ• leâ€™â€™ ti padamabravi ||

evaá¹ƒ tidhÄ• catudhÄ• pi, vutto kÄ• lÄ• na saá¹…gaho.

chadhÄ• idÄ• ni kÄ• lÄ• naá¹ƒ, saá¹…gaho nÄ• ma niyyate ||

vibhattiyo \Be 70/ parokkhÄ• ca, hiyyattanÄ«vibhattiyo.

atha ajjatanÄ« cÄ• ti, tissoâ€™ tÄ«te pakÄ• sitÄ• ||

anÄ• gate bhavissantÄ«, bhavatÄ«ti pakittitÄ• .

paccuppanne vattamÄ• nÄ• , tikÄ• le paÃ±cadhÄ• katÄ• ||

paÃ±camÄ«sattamÄ«vhitÄ• , Ä• á¹‡attiparikappikÄ• .

saá¹…gayhamÄ• nÄ• tÄ• yanti, paccuppannamhi saá¹…gahaá¹ƒ ||

yasmÄ• paÃ±camibhÅ«tÄ• ya, vattamÄ• nÄ• ya á¹-hÄ• nato.

samÄ• nÄ• paÃ±camÄ« hoti, tasmÄ• sÄ• paÃ±camÄ« matÄ• ||

sattamÄ« pana kiÃ±cÄ• pi, samÄ• nÄ• tÄ• hi sattamÄ• .

hoti yasmÄ• tato vuttÄ• , sattamÄ«tveva no mati ||

kÄ• lÄ• tipattiyÄ• dÄ«hi, yajjevaá¹ƒ vattamÄ• nikÄ• .

chaá¹-á¹-hÄ« bhaveyya kÄ• lÄ• ti-pattikÄ• tÄ«tavÄ• cikÄ• ||

paÃ±camÄ« tÄ• ya chaá¹-á¹-hassa, tulyattÄ• á¹-hÄ• nato nanu.

tÄ• hi sattavibhattÄ«hi, sattamÄ« aá¹-á¹-hamÄ« siyÄ• ||

iti ce koci bhÄ• seyya, ``tannÄ• â€™â€™ ti paá¹-isedhaye.

atÄ«tenÄ• gate cÄ• pi, kÄ• lÄ• tipattisambhavÄ• ||

tathÄ• hi bhÄ• sitÄ• __cÅ«á¸·a-niruttimhi_ visuá¹ƒ ayaá¹ƒ.

kÄ• lÄ• tipatyatÄ«tamhÄ• -nÄ• gate cÄ• ti dÄ«paye ||

kriyÄ• tipannetÄ«teti, kasmÄ• kaccÄ• yane rutaá¹ƒ.

athÄ• pi ce vadeyyatra, ``pÄ• yenÄ• â€™â€™ ti pakÄ• saye ||

yebhuyyena hi lokasmiá¹ƒ, atÄ«tamhi pavattati.

kÄ• lÄ• tipattisaá¹ƒyutto, vohÄ• ro iti lakkhaye ||

atridaá¹ƒ kÄ• lÄ• tipattiyÄ• atÄ«tavacanaá¹ƒ --- ``sacÄ• yaá¹ƒ bhikkhave rÄ• jÄ• pitaraá¹ƒ
dhammarÄ• jÄ• naá¹ƒ jÄ«vitÄ• na voropessatha, imasmiá¹ƒyevassa Ä• sane virajaá¹ƒ vÄ«
71/ uppajjissathÄ• â€™â€™ ti. ``passÄ• nanda imaá¹ƒ mahÄ• dhanaseá¹-á¹-hiputtaá¹ƒ ima
dveasÄ«tikoá¹-idhanaá¹ƒ khepetvÄ• bhariyaá¹ƒ Ä• dÄ• ya bhikkhÄ• ya carantaá¹ƒ. sace hi
akhepetvÄ• kammante payojayissÄ• , imasmiá¹ƒyeva nagare aggaseá¹-á¹-hi abhavissÄ• .
pabbajissÄ• , arahattaá¹ƒ pÄ• puá¹‡issÄ• , bhariyÄ• pissa anÄ• gÄ• miphale patiá¹-á¹-hahis
bhoge akhepetvÄ• kammante payojayissÄ• , dutiyaseá¹-á¹-hi abhavissÄ• . nikkhamitvÄ• p
abhavissÄ• , bhariyÄ• pissa sakadÄ• gÄ• miphale patiá¹-á¹-hahissÄ• . sace pacchimavaye
payojayissÄ• , tatiyaseá¹-á¹-hi abhavissÄ• . nikkhamitvÄ• pabbajanto sakadÄ• gÄ• mÄ« ab
sotÄ• pattiphale patiá¹-á¹-hahissÄ• â€™â€™ iti vÄ• , ``sace satthÄ• agÄ• raá¹ƒ ajjhÄ• vasi
abhavissÄ• . rÄ• hulasÄ• maá¹‡ero pariá¹‡Ä• yakaratanaá¹ƒ, therÄ« itthiratanaá¹ƒ, sakalac
etesaÃ±Ã±eva abhavissÄ• â€™â€™ iti vÄ• evaá¹ƒ kÄ• lÄ• tipattiyÄ• atÄ«tavacanaá¹ƒ bha

kathaá¹ƒ kÄ• lÄ• tipattiyÄ• anÄ• gatavacanaá¹ƒ bhavati? ``cirampi bhakkho abhavissÄ• , s
asÄ«sakaá¹ƒ anaá¹…guá¹-á¹-haá¹ƒ, siá¹…gÄ• lo harati rohitaá¹ƒâ€™â€™ itivÄ• , ``sace Ä•
mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajja
brahmacariyaá¹ƒ abhavissÄ• â€™â€™ ti iti vÄ• , ``ayaá¹ƒ aá¹…gulimÄ• lassa mÄ• tÄ• `aá
ti gacchati, sace samÄ• gamissati, aá¹…gulimÄ• lo `aá¹…gulisahassaá¹ƒ pÅ«ressÄ• mÄ«â€
sacÄ• haá¹ƒ na gamissÄ• mi, mahÄ• jÄ• niko abhavissÄ• â€™â€™ iti vÄ• evaá¹ƒ kÄ• lÄ•
bhavati \Be 72/. kaccÄ• yane pana yebhuyyena atÄ«tappavattiá¹ƒ sandhÄ• ya kÄ• lÄ• tipatt
atÄ«takÄ• likatÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ.

kaccÄ• yanepi vÄ• esÄ• , kÄ• lÄ• tipattikÄ• pana.

anÄ• gatepi hotÄ«ti, ayamatthopi dissati ||

appaccakkhe parokkhÄ• ya-tÄ«te iti hi lakkhaá¹‡e.

santepya__tÄ«ta_ggahaá¹‡e, anapekkhiya taá¹ƒ idaá¹ƒ ||

anÄ• gate bhavissantÄ«, iti suttassanantaraá¹ƒ.

kÄ• lÄ• tipattivacanÄ• , anÄ• gatÄ• nukaá¸• á¸• hanaá¹ƒ.

tasmÄ• aniyataá¹ƒ kÄ• laá¹ƒ, kÄ• lÄ• tipattikaá¹ƒ vinÄ• ||

atÄ«tÄ• nÄ• gatapaccu-ppannikÄ• hi vibhattihi.

sattamÄ« sattamÄ«yeva, bhavate na tu aá¹-á¹-hamÄ« ||

paÃ±camÄ«sattamÄ«naá¹ƒ tu, paccuppannavibhattiyaá¹ƒ.

saá¹…gaá¹‡hanatthametÄ• saá¹ƒ, majjhe chaá¹-á¹-hÄ« na vuccati ||

tathÄ• paÃ±ca upÄ• dÄ• ya, bhavitabbaÃ±ca chaá¹-á¹-hiyÄ• .

paÃ±camiyÄ• tu sÄ• esÄ• , ``chaá¹-á¹-hÄ«â€™â€™ ti na samÄ«ritÄ• ||

chaá¹-á¹-hÄ«bhÄ• vamhi santepi, ``paÃ±camÄ«â€™â€™ ti vaco pana.

paÃ±camiyÄ• vibhattiyÄ• , paccuppannavibhattiyaá¹ƒ ||

saá¹…gaá¹‡hanatthaá¹ƒ vuttanti, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• .

paÃ±camiá¹ƒ tu upÄ• dÄ• ya, sattamiyÄ• vibhattiyÄ• ||

chaá¹-á¹-hiyÄ• ca bhavitabbaá¹ƒ, na sÄ• ``chaá¹-á¹-hÄ«â€™â€™ ti Ä«ritÄ• .

chaá¹-á¹-hiá¹ƒ pana upÄ• dÄ• ya, ``sattamÄ«â€™â€™ tveva Ä«ritÄ• ||

majjhe chaá¹-á¹-hiá¹ƒ adassetvÄ• , evaá¹ƒ tu kathanampi ca.

sattamiyÄ• vibhattiyÄ• , paccuppannavibhattiyaá¹ƒ.

saá¹…gaá¹‡hanatthaá¹ƒ vuttanti, adhippÄ• yaá¹ƒ vibhÄ• vaye ||

sabhÄ• vo hesa vatthÅ«naá¹ƒ, gambhÄ«ratthesu attano.

yena kenacÄ• kÄ• rena, adhippÄ• yassa Ã±Ä• panaá¹ƒ ||

yajjevaá¹ƒ \Be 73/ paá¹-hamaá¹ƒtÄ«te-nÄ• gate ca vibhattiyo.

vatvÄ• tato paccuppanne, kathetabbÄ• vibhattiyo ||

__kaccÄ• yana_vhaye ganthe, kasmÄ• evaá¹ƒ na bhÄ• sitÄ• .

paccuppannavibhatyova, kasmÄ• Ä• dimhi bhÄ• sitÄ• ?

yasmÄ• vadanti vohÄ• ra-pathe etÄ• va pÄ• yato.

tasmÄ• bahuppayogattaá¹ƒ, hotetÄ• saá¹ƒ vibhattinaá¹ƒ ||

Ä• dobahuppayogova, kathetabboti Ã±Ä• yato.

paccuppannamhi sambhÅ«tÄ• , vibhatyovÄ• dito matÄ• ||

atÄ«tÄ• nÄ• gataá¹ƒ vatvÄ• , paccuppanne tato paraá¹ƒ.

yasmÄ• vuttamhi lokasmiá¹ƒ, hoti vÄ• cÄ• siliá¹-á¹-hatÄ• ||

tasmÄ• siliá¹-á¹-hakathane, atÄ«tÄ• dimapekkhiya.

paÃ±camÄ« sattamÄ« cetÄ• , vattamÄ• nÄ• yanantaraá¹ƒ.

saá¹…gaá¹‡hanatthamakkhÄ• tÄ• , paccuppannavibhattisu ||

ettha hi yathÄ• ``mÄ• tÄ• pitaroâ€™â€™ ti vutte siliá¹-á¹-hakathanaá¹ƒ hoti, tasmiá¹ƒyeva katvÄ• samÄ• savasena ``pitÄ• mÄ• taroâ€™â€™ ti vutte siliá¹-á¹-hakathanaá¹ƒ na hoti, ta saddaracanÄ• apÅ«janÄ«yÄ• , ``pitÄ• mÄ• tÄ• ca me dajjuâ€™â€™ nti pÄ• á¹-ho pana b yathicchitappayogattÄ• pÅ«janÄ«yo, evameva ``atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ n hoti, ``atÄ«tapaccuppannÄ• nÄ• gataâ€™â€™ nti evamÄ• dinÄ• vutte siliá¹-á¹-hakathanaá

saddaracanÄ• apÅ«janÄ«yÄ• siyÄ• . ``atÄ«tÄ• rammaá¹‡Ä• paccu-ppannÄ• nÄ• gatagoc
gÄ• thÄ• bandhasukhatthaá¹ƒ yathicchitappayogattÄ• pÅ«janÄ«yameva. ayamettha pÄ• á¸

``yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ nti ca,

``ekÄ• yanaá¹ƒ \Be 74/ jÄ• tikhayantadassÄ«,

maggaá¹ƒ pajÄ• nÄ• ti hitÄ• nukampÄ«.

etena maggena ataá¹ƒsu pubbe,

tarissanti ye ca taranti oghaâ€™â€™ nti ca,

``ye cabbhatÄ«tÄ• sambuddhÄ• , ye ca buddhÄ• anÄ• gatÄ• .

ye cetarahi sambuddhÄ• , bahÅ«naá¹ƒ sokanÄ• sakÄ• ||

sabbe saddhammagaruno, vihaá¹ƒsu viharanti ca.

athopi viharissanti, esÄ• buddhÄ• na dhammatÄ• â€™â€™ ti ca

evamanekesu saddappayogesu. idha yathicchitappayogavasena atÄ«tÄ• nÄ• gatapaccuppa
vibhattÄ«su tisso paccuppannakÄ• likÄ• vibhattiyo Ä• dimhi kathitÄ• , taÃ±ca kathanaá¹ƒ tÄ
yebhuyyena pavattito bahuppayogatÄ• Ã±Ä• panatthaá¹ƒ. tÄ• su pana dvinnaá¹ƒ vibhattÄ«n
``paÃ±camÄ«sattamÄ«â€™â€™ tisaÃ±Ã±Ä• siliá¹-á¹-hakathanicchÄ• yaá¹ƒ kamena vattab
vibhattiyo apekkhitvÄ• katÄ• . iccevaá¹ƒ

yathicchitappayogena, paccuppannavibhattiyo.

tidhÄ• katvÄ• na Ä• dimhi, kaccÄ• nena udÄ«ritÄ• ||

Ä• dimhi kathanaá¹ƒ taÃ±ca, tÄ• saá¹ƒ pÄ• yena vuttito.

bahuppayogabhÄ• vassa, Ã±Ä• panatthanti niddise ||

atÄ«tÄ• dimapekkhitvÄ• , siliá¹-á¹-hakathane dhuvaá¹ƒ.

``paÃ±camÄ« sattamiâ€™â€™ cceva, dvinnaá¹ƒ nÄ• maá¹ƒ katanti ca.

kÄ• lÄ• tipattiá¹ƒ vajjetvÄ• , idaá¹ƒ vacanamÄ«ritaá¹ƒ ||

yadi evaá¹ƒ ayaá¹ƒ doso, Ä• pajjati na saá¹ƒsayo.

iti ce koci bhÄ• seyya, atthe akusalonaro ||

tekÄ• likÄ• khyÄ• tapade \Be 75/, kÄ• lÄ• tipattiyÄ• pana.

asaá¹…gahova hotÄ«ti, ``tannÄ• â€™â€™ ti paá¹-isedhaye ||

tekÄ• likÄ• khyÄ• tapade, na no kÄ• lÄ• tipattiyÄ• .

iá¹-á¹-ho asaá¹…gaho tattha, saá¹…gahoyeva icchito ||

paÃ±camÄ«sattamÄ«saÃ±Ã±Ä• , kÄ• lÄ• tipattikaá¹ƒ pana.

vibhattimanapekkhitvÄ• , katÄ• icceva no mati ||

nÄ• nÄ• nayaá¹ƒ gahetvÄ• na,

paccetabbaá¹ƒ tu sÄ• rato.

yÄ• ya eso ruto attho,

tasmÄ• esÄ• na dubbalÄ• ||

attho labbhati pÄ• saá¹ƒso,

yattha yattha yathÄ• yathÄ• .

tathÄ• tathÄ• gahetabbo,

tattha tattha vibhÄ• vinÄ• ||

vuttaÃ±hetaá¹ƒ __abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ ``yattha yattha yathÄ• yathÄ• attho labbh
tathÄ• gahetabboâ€™â€™ ti.

paÃ±camÄ«sattamÄ«saÃ±Ã±Ä• , rÅ«á¸·hÄ«saÃ±Ã±Ä• ti kecana.

na panevaá¹ƒ gahetabbaá¹ƒ, ajÄ• nitvÄ• vadanti te ||

nesÄ• purisasaÃ±Ã±Ä• di, __jhala_ saÃ±Ã±Ä• dayo viya.

rÅ«á¸·hiyÄ• bhÄ• sitÄ• saÃ±Ã±Ä• , bhÅ«tenatthena bhÄ• sitÄ• ||

upanidhÄ• ya paÃ±Ã±atti, esÄ• saÃ±Ã±Ä• yato tato.

anvatthasaÃ±Ã±Ä• á¹-hapitÄ• , porÄ• á¹‡ehÄ«ti lakkhaye ||

iccevaá¹ƒ kÄ• lachakkaá¹ƒ tu, saá¹…khepena tidhÄ• mataá¹ƒ.

etamatthaÃ±hi sandhÄ• ya, ``yaá¹ƒ tikÄ• laâ€™â€™ nti bhÄ• sitaá¹ƒ ||

ayamettha kÄ• lachakkasaá¹…gaho.

evaá¹ƒ \Be 76/ tidhÄ• catudhÄ• vÄ• , chadhÄ• vÄ• pi sumedhaso.

kÄ• labhedaá¹ƒ vibhÄ• veyya, kÄ• laÃ±Ã±Å«hi vibhÄ• vitaá¹ƒ ||

atÄ«tÄ• nÄ• gataá¹ƒ kÄ• laá¹ƒ, visuá¹ƒ kÄ• lÄ• tipattikaá¹ƒ.

gahetvÄ• paÃ±cadhÄ• hoti, evaÃ±cÄ• pi vibhÄ• vaye ||

ettha nayova ``ajjhatta-bahiddhÄ• vÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ.

atÄ«tÄ• nÄ• gatakÄ• lÄ«, vibhatti samudÄ«ritÄ• ||

iccevaá¹ƒ sabbathÄ• pi kÄ• lasaá¹…gaho samatto.

idÄ• ni viÃ±Ã±Å«naá¹ƒ atthaggahaá¹‡e kosallajananatthaá¹ƒ pakaraá¹‡antaravasenapi ima
vattamÄ• nÄ• nantaraá¹ƒ vuttÄ• naá¹ƒ Ä• á¹‡attiparikappakÄ• likÄ• naá¹ƒ ``paÃ±camÄ«sat
tisaá¹…khÄ• tÄ• naá¹ƒ dvinnaá¹ƒ vibhattÄ«naá¹ƒ paá¹-ipÄ• á¹-iá¹-á¹-hapane pakaraá¹‡asaá
--- __kÄ• tanta_ppakaraá¹‡asmiÃ±hi sakkatabhÄ• sÄ• nurÅ«pena dasadhÄ• Ä• khyÄ• tavi
__kaccÄ• yana_ppakaraá¹‡e pana mÄ• gadhabhÄ• sÄ• nurÅ«pena aá¹-á¹-hadhÄ• á¹-hapit
mÄ• gadhabhÄ• sÄ• nurÅ«peneva atÄ«tÄ• nÄ• gatapaccuppannÄ• á¹‡attiparikappakÄ• lÄ•

tesu hi kÄ• tante vattamÄ• nÄ• , sattamÄ«, paÃ±camÄ«, hiyyattanÄ«, ajjatanÄ«, parokkhÄ•
bhavissantÄ«, kriyÄ• tipatti cÄ• ti dasadhÄ• vibhattÄ• . kaccÄ• yane pana vattamÄ• nÄ• , p
parokkhÄ• , hiyyattanÄ«, ajjatanÄ«, bhavissantÄ«, kÄ• lÄ• tipatti cÄ• ti aá¹-á¹-hadhÄ• vibha
kÄ• tantakaccÄ• yanesu vibhattiyo visadisÄ• ya paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• . kiÃ±cÄ• pett
paá¹-ipÄ• á¹-i, tathÄ• petÄ• niruttiyaá¹ƒ vuttÄ• tÄ«tÄ• dikÄ• lavibhÄ• gavasena ekato saá¹ƒ
visesaá¹ƒ á¹-hapetvÄ• .

kathaá¹ƒ \Be 77/? kÄ• tante tÄ• va hiyyattanÄ« ajjatanÄ« parokkhÄ• cÄ• ti imÄ• tisso eka
svÄ• tanÄ« Ä• sÄ« bhavissanti cÄ• ti imÄ• tisso ekantena anÄ• gatakÄ• likÄ• , vattamÄ• n
paccuppannakÄ• likÄ• , sattamÄ« pana paÃ±camÄ« ca paccuppannÄ• nÄ• gatakÄ• lavase
kareyya, svepi kareyya. ajja gacchatu, sve vÄ• gacchatÅ«â€™â€™ ti payogÄ• rahattÄ• . k
aniyatakÄ• likÄ• ``so ce hiyyo yÄ• naá¹ƒ alabhissÄ• , agacchissÄ• . so ce ajja anatthaá¹…
alabhissÄ• , agacchissÄ• . so ce sve yÄ• naá¹ƒ alabhissÄ• , agacchissÄ• â€™â€™ ti payo
asaá¹…karato vavatthapetabbaá¹ƒ.

evaá¹ƒ vavatthapetvÄ• ayamamhehi vuccamÄ• no nayo sÄ• dhukaá¹ƒ sallakkhetabbo. kat
hiyyattanajjatanÄ«parokkhÄ• svÄ• tanyÄ• sÄ«bhavissantivasena ekantÄ• tÄ«tÄ• nÄ• gatak
vattamÄ• navasena ekantapaccuppannakÄ• likÄ• vibhatti ekÄ• yeva, sÄ• paá¹-ipÄ• á¹-iyÄ
á¹-hÄ• naá¹ƒ bhajati. evaá¹ƒ etasmiá¹ƒ vattamÄ• nÄ• saá¹…khÄ• te sattamaá¹-á¹-hÄ• ne p
``parikappakÄ• likÄ• â€™â€™ ti saá¹…khaá¹ƒ gataá¹ƒ satthanayena ``paccuppannÄ• nÄ• g
tivattabbaá¹ƒ ekaá¹ƒ vibhattiá¹ƒ sattamÄ«bhÅ«tÄ• ya vattamÄ• nÄ• ya samÄ• naá¹-á¹-hÄ•
katvÄ• á¹-hapesi. tato punadeva svÄ• tanyÄ• sÄ«bhavissantivasena ekantÄ• nÄ• gatakÄ•
gaá¹‡etvÄ• taá¹ƒ paccuppannÄ• nÄ• gatakÄ• likaá¹ƒ ``sattamÄ«â€™â€™ ti laddhasaÃ±Ã±
anÄ• gatakÄ• likabhÄ• vena tÄ• hi tÄ«hi saddhiá¹ƒ samÄ• naá¹-á¹-hÄ• nattÄ• catutthaá¹ƒ
``Ä• á¹‡attikÄ• likÄ• â€™â€™ ti saá¹…khaá¹ƒ gataá¹ƒ satthanayena ``paccuppannÄ• nÄ• g
vattabbaá¹ƒ ekaá¹ƒ vibhattiá¹ƒ paÃ±cannaá¹ƒ saá¹…khyÄ• naá¹ƒ pÅ«raá¹‡ena paÃ±camÄ«

kriyÄ• tipattiyÄ• \Be 78/ pana aniyatakÄ• likattÄ• taá¹ƒ vajjetvÄ• ayaá¹ƒ vinicchayo kato,
niruttinayaá¹ƒyeva nissÄ• ya. ayaá¹ƒ tÄ• va kÄ• tante vattamÄ• nÄ• nantaraá¹ƒ vuttÄ• naá¹
anvatthasaÃ±Ã±aá¹ƒ icchantÄ• naá¹ƒ amhÄ• kaá¹ƒ ruci, esÄ• saddhammavidÅ«hi garÅ«hi
sampaá¹-icchitÄ• ``evamevaá¹ƒ Ä• vuso, evamevaá¹ƒ Ä• vusoâ€™â€™ ti. veyyÄ• karaá¹‡
sampaá¹-icchitÄ• ``evamevaá¹ƒ bhante, evamevaá¹ƒ bhanteâ€™â€™ ti. evaá¹ƒ sabbehipi
abbhanumoditÄ• appaá¹-ikkositÄ• .

kaccÄ• yanappakaraá¹‡e pana buddhavacanÄ• nurÅ«pena aá¹-á¹-hadhÄ• vibhattÄ«naá¹ƒ
paÃ±camaá¹-á¹-hÄ• ne á¹-hitÄ• . kathaá¹ƒ? parokkhÄ• hiyyattanajjatanÄ«bhavissantivasen
ekantÄ• tÄ«tÄ• nÄ• gatakÄ• likÄ• catasso vibhattiyo, vattamÄ• navasena ekantapaccuppa
sÄ• paá¹-ipÄ• á¹-iyÄ• gaá¹‡iyamÄ• nÄ• paÃ±camaá¹ƒ á¹-hÄ• naá¹ƒ bhajati. evaá¹ƒ etasm

paÃ±camaá¹-á¹-hÄ• ne pakkhipituá¹ƒ niruttinayena ``Ä• á¹‡attikÄ• likÄ• â€™â€™ ti saá¹…k
``anuttakÄ• likÄ• â€™â€™ ti vuttaá¹ƒ vibhattiá¹ƒ paÃ±camÄ«bhÅ«tÄ• ya vattamÄ• nÄ• ya s
paÃ±camÄ«saÃ±Ã±aá¹ƒ katvÄ• á¹-hapesi. tato paraá¹ƒ taá¹ƒ paÃ±camaá¹ƒ chaá¹-á¹-hiá¹-á
parokkhÄ• hiyyattanÄ« ajjatanÄ« bhavissantÄ« vattamÄ• nÄ• paÃ±camÄ«ti evaá¹ƒ gaá¹‡a
upÄ• dÄ• ya niruttinayena ``parikappakÄ• likÄ• â€™â€™ ti saá¹…khaá¹ƒ gataá¹ƒ ``anuttak
vibhattiá¹ƒ sattannaá¹ƒ saá¹…khyÄ• naá¹ƒ pÅ«raá¹‡ena sattamÄ«saÃ±Ã±aá¹ƒ katvÄ• á¹-h

kÄ• lÄ• tipattiyÄ• pana atÄ«tÄ• nÄ• gatakÄ• likattÄ• taá¹ƒ vajjetvÄ• ayaá¹ƒ vinicchayo ka
niruttinayaá¹ƒyeva nissÄ• ya. ayaá¹ƒ kaccÄ• yane vattamÄ• nÄ• nantaraá¹ƒ vuttÄ• naá¹ƒ p
anvatthasaÃ±Ã±aá¹ƒ icchantÄ• naá¹ƒ amhÄ• kaá¹ƒ ruci, esÄ• ca saddhammavidÅ«hi garÅ
sampaá¹-icchitÄ• \Be 79/ ``evamevaá¹ƒ Ä• vuso, evamevaá¹ƒ Ä• vusoâ€™â€™ ti. veyyÄ•
anumatÄ• sampaá¹-icchitÄ• ``evamevaá¹ƒ bhante, evamevaá¹ƒ bhanteâ€™â€™ ti. evaá¹ƒ
pubbÄ• cariyehi abbhanumoditÄ• appaá¹-ikkositÄ• .

yasmÄ• hi kÄ• tantakaccÄ• yanÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ visadisavibhattikkamÄ• nipi ant
niruttiyaá¹ƒ vuttÄ• tÄ«tÄ• dikÄ• lavibhÄ• gavasenekajjhaá¹ƒ saá¹ƒsandanti samenti, tasmÄ•
sÄ• rato gahetvÄ• paÃ±camÄ«sattamÄ«vibhattÄ«naá¹ƒ anvatthasaÃ±Ã±Ä• parikappane an
abbhanumoditÄ• appaá¹-ikkositÄ• , tasmÄ• eva yo koci imaá¹ƒ vÄ• daá¹ƒ madditvÄ• aÃ±
patiá¹-á¹-hÄ• petuá¹ƒ sakkhissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. ayaÃ±hi nayo atÄ«va sukh
paramÄ• á¹‡uriva, dukkhogÄ• á¸·ho ca mahÄ• gahanamiva, atigambhÄ«ro ca mahÄ• samu
saddanÄ«tiyaá¹ƒ saddhÄ• sampannehi kulaputtehi sÄ• sanopakÄ• ratthaá¹ƒ yogo suá¹-á¹-h
idha katayogehi nÄ• mÄ• khyÄ• tÄ• dÄ«su catÅ«su padesu uppannavÄ• dÄ• paravÄ• dino

muninÄ• muninÄ• gena, duá¹-á¹-hÄ• pabbajitÄ• jitÄ• .

yathÄ• yathÄ• asaddhamma-pÅ«raá¹‡Ä• pÅ«raá¹‡Ä• dayo ||

tathÄ• tathÄ• gatÄ• dÄ• yÄ• -nugÄ• yaá¹ƒ saddanÄ«tiyaá¹ƒ.

katayogehipi jitÄ• , savanti paravÄ• dinoti ||

ayaá¹ƒ paÃ±camÄ«sattamÄ«naá¹ƒ paá¹-ipÄ• á¹-iá¹-á¹-hapane pakaraá¹‡asaá¹ƒsandanÄ•

atha vattamÄ• nÄ• dÄ«naá¹ƒ vacanatthaá¹ƒ kathayÄ• ma --- tattha __vattamÄ• nÄ• _ti ken
vattamÄ• nakÄ• lavacanaá¹-á¹-hena. paccuppannabhÄ• vena hi vattatÄ«ti vattamÄ• no, pa
kÄ• lo. tabbÄ• cakavasena vattamÄ• no kÄ• lo etissÄ• atthÄ«ti ayaá¹ƒ __ti anti_Ä• divibha
\Be 80/ hi ``gacchati devadattoâ€™â€™ ti ettha devadattassa paccuppannaá¹ƒ gamanakriy
__ti_saddoyeva vadati, tasmÄ• tabbÄ• cakavasena vattamÄ• no kÄ• lo etissÄ• atthÄ«ti va

__paÃ±camÄ«_ti kenaá¹-á¹-hena paÃ±camÄ«? paÃ±camaá¹ƒ vattamÄ• naá¹-á¹-hÄ• naá¹ƒ
saá¹…khyÄ• naá¹ƒ pÅ«raá¹‡aá¹-á¹-hena. tathÄ• hi niyogÄ• atÄ«tÄ• nÄ• gatapaccuppanna
parokkhÄ• hiyyattanajjatanÄ«bhavissantÄ«vattamÄ• nÄ• saá¹…khÄ• tÄ• naá¹ƒ paÃ±canna
paÃ±camÄ«bhÅ«tÄ• ya vattamÄ• nÄ• ya sayampi paccuppannakÄ• likabhÄ• vena samÄ• n
vattamÄ• naá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti paÃ±camÄ«. yathÄ• nadantÄ« gacchatÄ«ti nadÄ«
atÄ«tÄ• nÄ• gatakÄ• likÄ• parokkhÄ• hiyyattanajjatanÄ«bhavissantÄ«saá¹…khÄ• tÄ• cata
sayampi vattamÄ• nÄ• vibhatti viya paÃ±cannaá¹ƒ saá¹…khyÄ• naá¹ƒ pÅ«raá¹‡Ä«ti paÃ±ca
kenaá¹-á¹-hena sattamÄ«? sattannaá¹ƒ saá¹…khyÄ• naá¹ƒ pÅ«raá¹‡aá¹-á¹-hena. tathÄ• hi
atÄ«tÄ• nÄ• gatapaccuppannakÄ• likÄ• parokkhÄ• hiyyattanajjatanÄ«bhavissantÄ«vattam
vibhattiyo upÄ• dÄ• ya sayampi paccuppannakÄ• likÄ• hutvÄ• sattannaá¹ƒ saá¹…khyÄ• n

__parokkhÄ• _ti kenaá¹-á¹-hena parokkhÄ• ? parokkhe bhavÄ• ti atthena. tathÄ• hi cakkh
akkhassa paro tirobhÄ• vo parokkhaá¹ƒ, tabbÄ• cakabhÄ• vena parokkhe bhavÄ• ti parokk
kenaá¹-á¹-hena hiyyattanÄ«? hiyyo pabhuti atÄ«te kÄ• le bhavÄ• tabbÄ• cakabhÄ• venÄ• t
kenaá¹-á¹-hena ajjatanÄ«? ajja pabhuti atÄ«te kÄ• le bhavÄ• tabbÄ• cakabhÄ• venÄ• ti att
kenaá¹-á¹-hena bhavissantÄ«? ``evaá¹ƒ anÄ• gate bhavissatÄ«â€™â€™ ti atthaá¹ƒ pakÄ•
atthena. __kÄ• lÄ• tipattÄ«_ti kenaá¹-á¹-hena kÄ• lÄ• tipatti? kÄ• lassÄ• tipatanavacanaá¹-
kÄ• lassa atipatanaá¹ƒ accayo atikkamitvÄ• pavatti kÄ• lÄ• tipatti, labhitabbassa atthassa n
kriyÄ• tikkamanaá¹ƒ \Be 81/. __kÄ• lo_ti cettha kriyÄ• adhippetÄ• . karaá¹‡aá¹ƒ kÄ• ro, kÄ
__ra_kÄ• rassa __la_kÄ• raá¹ƒ katvÄ• uccÄ• raá¹‡avasena. ayaá¹ƒ pana vibhatti tabbÄ• c
ayaá¹ƒ pana vattamÄ• nÄ• dÄ«naá¹ƒ vacanatthavibhÄ• vanÄ• .

vippakiá¹‡á¹‡avividhanaye, saá¹ƒkiá¹‡á¹‡alakkhaá¹‡adharavarasÄ• sane.

sumatimativaá¸• á¸• hanatthaá¹ƒ, kathito pakiá¹‡á¹‡akavinicchayo ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

pakiá¹‡á¹‡akavinicchayo nÄ• ma

tatiyo paricchedo.

4. bhÅ«dhÄ• tumayanÄ• mikarÅ«pavibhÄ• ga

``bhÅ« sattÄ• yaâ€™â€™ nti dhÄ• tussa, rÅ«pamÄ• khyÄ• tasaÃ±Ã±itaá¹ƒ.

tyÄ• dyantaá¹ƒ lapitaá¹ƒ nÄ• na-ppakÄ• rehi anÄ• kulaá¹ƒ ||

syÄ• dyantaá¹ƒ, dÄ• ni tasseva, rÅ«paá¹ƒ nÄ• mikasavhayaá¹ƒ.

bhÄ• sissaá¹ƒ bhÄ• sitatthesu, paá¹-ubhÄ• vÄ• ya sotunaá¹ƒ ||

yadattheâ€™ ttani nÄ• meti, paraâ€™ matthesu vÄ• sayaá¹ƒ.

namatÄ«ti tadÄ• haá¹ƒsu, __nÄ• maá¹ƒ_ iti vibhÄ• vino ||

__nÄ• maá¹ƒ nÄ• mika_miccatra, ekamevetthato bhave.

tadevaá¹ƒ nÄ• mikaá¹ƒ Ã±e yyaá¹ƒ, saliá¹…gaá¹ƒ savibhattikaá¹ƒ ||

satvÄ• bhidhÄ• naá¹ƒ liá¹…ganti, itthipumanapuá¹ƒsakaá¹ƒ.

vibhattÄ«tidha satteva, tattha caá¹-á¹-ha pavuccare ||

paá¹-hamÄ• dutiyÄ• tatiyÄ• , catutthÄ« paÃ±camÄ« tathÄ• .

chaá¹-á¹-hÄ« ca sattamÄ« cÄ• ti, honti satta vibhattiyo ||

liá¹…gatthe paá¹-hamÄ• sÄ• yaá¹ƒ, bhinnÄ• dvedhÄ• __siyo_ iti.

kammatthe dutiyÄ• sÄ• pi, bhinnÄ• __aá¹ƒ yo_ iti dvidhÄ• ||

karaá¹‡e \Be 82/ tatiyÄ• sÄ• pi, bhinnÄ• __nÄ• hi_ iti dvidhÄ• .

sampadÄ• ne catutthÄ« sÄ• , bhinnÄ• dvedhÄ• __sa naá¹ƒ_ iti ||

apÄ• dÄ• ne paÃ±camÄ« sÄ• , bhinnÄ• dvedhÄ• __smÄ• hi_ iti.

chaá¹-á¹-hÄ« sÄ• mimhi sÄ• cÄ• pi, bhinnÄ• dvedhÄ• __sa naá¹ƒ_ iti ||

okÄ• se sattamÄ« sÄ• pi, bhinnÄ• dvedhÄ• __smiá¹ƒsu_ iti.

Ä• mantanaá¹-á¹-hamÄ« sÄ• yaá¹ƒ, __siyo_yevÄ• ti cuddasa ||

vacanadvayasaá¹ƒyuttÄ• , ekekÄ• tÄ• vibhattiyo.

satvamitiha viÃ±Ã±eyyo, attho so dabbasaÃ±Ã±ito ||

yo karotisa __kattÄ• _tu, taá¹ƒ __kammaá¹ƒ_ yaá¹ƒ karoti vÄ• .

kubbate yena vÄ• tantu, __karaá¹‡aá¹ƒ_ iti saÃ±Ã±itaá¹ƒ ||

deti rocati vÄ• yassa, __sampadÄ• na_nti taá¹ƒ mataá¹ƒ.

yatopeti bhayaá¹ƒ vÄ• taá¹ƒ, __apÄ• dÄ• na_nti kittitaá¹ƒ ||

yassÄ• yatto samÅ«hovÄ• , taá¹ƒ ve __sÄ• mÄ«_ti desitaá¹ƒ.

yasmiá¹ƒ karoti kiriyaá¹ƒ, ta__dokÄ• sa_nti sadditaá¹ƒ ||

yadÄ• lapati taá¹ƒ vatthu, __Ä• mantana_mudÄ«ritaá¹ƒ.

saddenÄ• bhimukhÄ«kÄ• ro, vijjamÄ• nassa vÄ• pana ||

vinÄ• Ä• lapanatthaá¹ƒ liá¹…gatthÄ• dÄ«su paá¹-hamÄ• divibhattuppatti upalakkhaá¹‡ava
daá¹-á¹-habbaá¹ƒ.

idamettha niruttilakkhaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ --- paccattavacane paá¹-hamÄ• vibhatti b
dutiyÄ• vibhatti bhavati, karaá¹‡avacane tatiyÄ• vibhatti bhavati, sampadÄ• navacane catu
bhavati, nissakkavacane paÃ±camÄ« vibhatti bhavati, sÄ• mivacane chaá¹-á¹-hÄ« vibhatti b
sattamÄ« vibhatti bhavati, Ä• mantanavacane aá¹-á¹-hamÄ« vibhatti bhavati. tatruddÄ• naá

paccattamupayogaÃ±ca, karaá¹‡aá¹ƒ sampadÄ• niyaá¹ƒ.

nissakkaá¹ƒ sÄ• mivacanaá¹ƒ, bhummamÄ• lapanaá¹-á¹-hamaá¹ƒ ||

tatra \Be 83/ __paccattavacanaá¹ƒ_ nÄ• ma tividhaliá¹…gavavatthÄ• nagatÄ• naá¹ƒ itthipu
paccattasabhÄ• vaniddesattho. __upayogavacanaá¹ƒ_ nÄ• ma yo yaá¹ƒ karoti, tena tadupa
__karaá¹‡avacanaá¹ƒ_ nÄ• ma tajjÄ• pakatanibbattakaparidÄ«panattho. __sampadÄ• nava
tappadÄ• naparidÄ«panattho. __nissakkavacanaá¹ƒ_ nÄ• ma tannissaá¹-atadapagamapari
nÄ• ma tadissaraparidÄ«panattho. __bhummavacanaá¹ƒ_ nÄ• ma tappatiá¹-á¹-hÄ• paridÄ«
__Ä• mantanavacanaá¹ƒ_ nÄ• ma tadÄ• mantanaparidÄ«panattho. evaá¹ƒ Ã±atvÄ• payog

bhÅ«to, bhÄ• vako, bhavo, abhavo, bhÄ• vo, abhÄ• vo, sabhÄ• vo, sabbhÄ• vo, sambhavo
Ä• nubhÄ• vo, parÄ• bhavo, vibhavo, pÄ• tubhÄ• vo, Ä• vibhÄ• vo, tirobhÄ• vo, vinÄ• bhÄ•
natthibhÄ• voti __o_kÄ• rantapulliá¹…gaá¹ƒ.

abhibhavitÄ• , paribhavitÄ• , anubhavitÄ• , samanubhavitÄ• , bhÄ• vitÄ• , paccanubhavitÄ•
__Ä• _kÄ• rantapulliá¹…gaá¹ƒ.

bhavaá¹ƒ, parÄ• bhavaá¹ƒ, paribhavaá¹ƒ, abhibhavaá¹ƒ, anubhavaá¹ƒ, samanubhavaá¹ƒ, p
pabhavaá¹ƒ, appabhavanti niggahÄ«tantapulliá¹…gaá¹ƒ.

dhanabhÅ«ti, siribhÅ«ti, sotthibhÅ«ti, suvatthibhÅ«tÄ«ti __i_kÄ• rantapulliá¹…gaá¹ƒ.

bhÄ• vÄ«, vibhÄ• vÄ«, sambhÄ• vÄ«, paribhÄ• vÄ«ti __Ä«_kÄ• rantapulliá¹…gaá¹ƒ.

sayambhÅ«, pabhÅ«, abhibhÅ«, vibhÅ«, adhibhÅ«, patibhÅ«, gotrabhÅ«, vatrabhÅ«, parÄ•
saddÄ• bhibhÅ«, gandhÄ• bhibhÅ«, rasÄ• bhibhÅ«, phoá¹-á¹-habbÄ• bhibhÅ«, dhammÄ• b
__Å«_kÄ• rantapulliá¹…gaá¹ƒ.

imÄ• nettha chabbidhÄ• ni pulliá¹…gÄ• ni __bhÅ«_dhÄ• tumayÄ• ni uddiá¹-á¹-hÄ• ni.

__u_kÄ• rantaá¹ƒ \Be 84/ pulliá¹…gaá¹ƒtu __bhÅ«_dhÄ• tumayamappasiddhaá¹ƒ, aÃ±Ã±a
panukÄ• rantapulliá¹…gaá¹ƒ pasiddhaá¹ƒ ``bhikkhu, hetuâ€™â€™ iti. tena saddhiá¹ƒ sattav
honti, sabbÄ• netÄ• ni sabhÄ• vatoyeva pulliá¹…gÄ• nÄ«ti daá¹-á¹-habbÄ• ni. ettha sattoti a
__bhÅ«ta_saddoyeva niyogÄ• pulliá¹…gantipi daá¹-á¹-habbo.

ye pana ``yo dhammo bhÅ«to, yÄ• dhammajÄ• ti bhÅ«tÄ• , yaá¹ƒ dhammajÄ• taá¹ƒ bhÅ«t
liá¹…gattaye yojanÄ• rahattÄ• aniyataliá¹…gÄ• aÃ±Ã±epi __bhÅ«taparÄ• bhÅ«tasambhÅ«
pÄ• vacanavare, tepi nÄ• nopasagganipÄ• tapadehi yojanavasena saddaracanÄ• yaá¹ƒ sub
viÃ±Ã±Å«naá¹ƒ kosallajananatthaá¹ƒ niyatapulliá¹…gesu pakkhipitvÄ• dassessÄ• ma.

seyyathidaá¹ƒ? bhÅ«to, parÄ• bhÅ«to, sambhÅ«to, vibhÅ«to, pÄ• tubhÅ«to, Ä• vibhÅ«to, ti
bhabbo, paribhÅ«to, abhibhÅ«to, adhibhÅ«to, addhabhÅ«to, anubhÅ«to, samanubhÅ«to, pa
sambhÄ• vito, vibhÄ• vito, paribhÄ• vito, anuparibhÅ«to, paribhavitabbo, paribhotabbo, pari
abhibhavitabbo, abhibhotabbo, abhibhavanÄ«yo, adhibhavitabbo, adhibhotabbo, adhibhava
anubhotabbo, anubhavanÄ«yo, samanubhavitabbo, samanubhotabbo, samanubhavanÄ«yo
paccanubhotabbo, paccanubhavanÄ«yo, bhÄ• vetabbo, bhÄ• vanÄ«yo, sambhÄ• vetabbo,

vibhÄ• vanÄ«yo, paribhÄ• vetabbo, paribhÄ• vanÄ«yo, bhavamÄ• no, vibhavamÄ• no, pari
anubhavamÄ• no, samanubhavamÄ• no, paccanubhavamÄ• no, anubhonto, samanubhont
abhisambhonto, bhÄ• vento, sambhÄ• vento, vibhÄ• vento \Be 85/, paribhÄ• vento, paribha
abhibhaviyamÄ• no, abhibhÅ«yamÄ• no, anubhaviyamÄ• no, anubhuyyamÄ• no, samanubl
paccanubhaviyamÄ• no, paccanubhuyyamÄ• noti imÄ• ni niyatapulliá¹…gesu pakkhittaliá¹…
eva__mo_kÄ• rantÄ• divasena chabbidhÄ• ni pulliá¹…gÄ• ni __bhÅ«_dhÄ• tumayÄ• ni pak
pulliá¹…gavasena udÄ• haraá¹‡uddeso.

bhÄ• vikÄ• , bhÄ• vanÄ• , vibhÄ• vanÄ• , sambhÄ• vanÄ• , paribhÄ• vanÄ• ti __Ä• _kÄ• ra

bhÅ«mi, bhÅ«ti, vibhÅ«ti. __i_kÄ• rantaitthiliá¹…gaá¹ƒ.

bhÅ«rÄ«, bhÅ«tÄ«, bhotÄ«, vibhÄ• vinÄ«, parivibhÄ• vinÄ«, sambhÄ• vinÄ«, pÄ• tubhavan
paribhavantÄ«, paribhontÄ«, abhibhavantÄ«, abhibhontÄ«, adhibhavantÄ«, adhibhontÄ«, an
samanubhavantÄ«, samanubhontÄ«, paccanubhavantÄ«, paccanubhontÄ«, abhisambhava
__Ä«_kÄ• rantaitthiliá¹…gaá¹ƒ.

bhÅ«, abhÅ«. __Å«_kÄ• rantaitthiliá¹…gaá¹ƒ.

imÄ• nettha catubbidhÄ• ni itthiliá¹…gÄ• ni __bhÅ«_dhÄ• tumayÄ• ni uddiá¹-á¹-hÄ• ni.

__u_kÄ• rantitthiliá¹…gaá¹ƒ __bhÅ«_dhÄ• tumayamappasiddhaá¹ƒ, aÃ±Ã±adhÄ• tumayaá
__u_kÄ• rantitthiliá¹…gaá¹ƒ pasiddhaá¹ƒ ``dhÄ• tu, dhenuâ€™â€™ iti. tena saddhiá¹ƒ paÃ±
itthiliá¹…gÄ• ni honti, okÄ• rantassa vÄ• __go_saddassa itthiliá¹…gabhÄ• ve tena saddhiá¹
sabbÄ• netÄ• ni sabhÄ• vatoyevitthiliá¹…gÄ• nÄ«ti daá¹-á¹-habbÄ• ni. etthÄ• pi aniyataliá¹.
__bhÅ«taparÄ• bhÅ«tasambhÅ«ta_saddÄ• dayo itthiliá¹…gavasena yujjante.

kathaá¹ƒ? bhÅ«tÄ• , parÄ• bhÅ«tÄ• , sambhÅ«tÄ• ti sabbaá¹ƒ vitthÄ• rato gahetabbaá¹ƒ ``
samanubhontoâ€™â€™ tiÄ• dÄ«ni nava padÄ• ni \Be 86/ vajjetvÄ• . tÄ• ni hi __Ä«_kÄ• ran
niyataliá¹…gesu pakkhittaliá¹…gÄ• ni. evaá¹ƒ __Ä• _kÄ• rantÄ• divasena catubbidhÄ• ni itt
__bhÅ«_dhÄ• tumayÄ• ni pakÄ• sitÄ• ni. ayaá¹ƒ itthiliá¹…gavasena udÄ• haraá¹‡uddeso.

bhÅ«taá¹ƒ, mahÄ• bhÅ«taá¹ƒ, bhavittaá¹ƒ, bhÅ«naá¹ƒ, bhavanaá¹ƒ, parÄ• bhavanaá¹ƒ, sa
pÄ• tubhavanaá¹ƒ, Ä• vibhavanaá¹ƒ, tirobhavanaá¹ƒ, vinÄ• bhavanaá¹ƒ, sotthibhavanaá¹ƒ,
abhibhavanaá¹ƒ, adhibhavanaá¹ƒ, anubhavanaá¹ƒ, samanubhavanaá¹ƒ, paccanubhavanan
niggahÄ«tantanapuá¹ƒsakaliá¹…gaá¹ƒ.

atthavibhÄ• vi, dhammavibhÄ• vi. __i_kÄ• rantanapuá¹ƒsakaliá¹…gaá¹ƒ.

gotrabhu, cittasahabhu, nacittasahabhu. __u_kÄ• rantanapuá¹ƒsakaliá¹…gaá¹ƒ.

sabbÄ• netÄ• ni sabhÄ• vatoyeva napuá¹ƒsakaliá¹…gÄ• nÄ«ti daá¹-á¹-habbÄ• ni. ettha sat
__bhÅ«ta_saddoyeva niyogÄ• napuá¹ƒsakaliá¹…gotipi daá¹-á¹-habbaá¹ƒ. etthÄ• pi aniyata
parÄ• bhÅ«ta sambhÅ«ta_saddÄ• dayo napuá¹ƒsakaliá¹…gavasena yujjante.

kathaá¹ƒ? bhÅ«taá¹ƒ, parÄ• bhÅ«taá¹ƒ, sambhÅ«taá¹ƒ, vibhÅ«taá¹ƒ. __peyyÄ• lo_. saman
paccanubhavamÄ• naá¹ƒ, anubhontaá¹ƒ, anubhavantaá¹ƒ, samanubhontaá¹ƒ, samanubhav
paccanubhavantaá¹ƒ, sambhontaá¹ƒ, sambhavantaá¹ƒ, abhisambhontaá¹ƒ, abhisambhavan
pÄ• tubhavantaá¹ƒ, paribhontaá¹ƒ, paribhavantaá¹ƒ, abhibhontaá¹ƒ, abhibhavantaá¹ƒ, adhib
adhibhavantaá¹ƒ, bhÄ• ventaá¹ƒ, sambhÄ• ventaá¹ƒ, vibhÄ• ventaá¹ƒ, paribhÄ• ventaá¹ƒ, p
paribhuyyamÄ• naá¹ƒ, __peyyÄ• lo_. paccanubhaviyamÄ• naá¹ƒ, paccanubhuyyamÄ• nant
niyatanapuá¹ƒsakaliá¹…gesu pakkhittaliá¹…gÄ• ni. evaá¹ƒ niggahÄ«tantÄ• divasena tividhÄ
__bhÅ«_dhÄ• tumayÄ• ni pakÄ• sitÄ• ni \Be 87/. ayaá¹ƒ napuá¹ƒsakaliá¹…gavasena udÄ•
pulliá¹…gÄ• divasena liá¹…gattayaá¹ƒ __bhÅ«_dhÄ• tumayamuddiá¹-á¹-haá¹ƒ.

ettha me appasiddhÄ• ti, ye ye saddÄ• pakÄ• sitÄ• .

te te pÄ• á¸·ippadesesu, maggitabbÄ• vibhÄ• vinÄ• ||

o, Ä• , bindu, i, Ä«, u, Å«-antime sattadhÄ• á¹-hitÄ• .

Ã±e yyÄ• pulliá¹…gabhedÄ• ti, niruttaÃ±Ã±Å«hi bhÄ• sitÄ• ||

__Ä• i_vaá¹‡á¹‡o __cu_vaá¹‡á¹‡o ca, paÃ±ca antÄ• sarÅ«pato.

itthibhedÄ• ti viÃ±Ã±eyyÄ• , __o_kÄ• rantena chÄ• pi vÄ• ||

bindu, i, u-ime antÄ• , tayo Ã±eyyÄ• vibhÄ• vinÄ• .

napuá¹ƒsakappabhedÄ• ti, niruttaÃ±Ã±Å«hi bhÄ• sitÄ• ||

antÄ• satteva pulliá¹…ge, itthiyaá¹ƒ paÃ±ca vÄ• cha vÄ• .

napuá¹ƒsake tayo evaá¹ƒ, dasa paÃ±cahi chabbidhÄ• ||

yasmÄ• panettha ``bhÅ«toâ€™â€™ tiÄ• dayo saddÄ•

nibbacanÄ• bhidheyyakathanatthasÄ• dhakavacanapariyÄ• yavacanatthuddhÄ• ravasena v
suviÃ±Ã±eyyÄ• ca, tasmÄ• imesaá¹ƒ nibbacanÄ• dÄ«ni yathÄ• sambhavaá¹ƒ vakkhÄ• ma
tuá¹-á¹-hijananatthaÃ±ceva sotÄ• rÄ• namatthesu paá¹-utarabuddhipaá¹-ilÄ• bhÄ• ya ca. ta
khandhapÄ• tubhÄ• vena bhavatÄ«ti bhÅ«to, idaá¹ƒ tÄ• va nibbacanaá¹ƒ. ``bhÅ«toâ€™â€™
satto vuccati, idamabhidheyyakathanaá¹ƒ. ``yo ca kÄ• laghaso bhÅ«to. sabbeva nikkhipissa
samussayaâ€™â€™ nti ca idametassa atthassa sÄ• dhakavacanaá¹ƒ. atha vÄ• __bhÅ«to_
amanussajÄ• tiyo sattaviseso, idamabhidheyyakathanaá¹ƒ. ``bhÅ«tavijjÄ• , bhÅ«tavejjo, bh
ca idametassa atthassa sÄ• dhakavacanaá¹ƒ. yaÃ±ca pana ``satto macco pajÄ• â€™â€™ t
Ä• gataá¹ƒ vacanaá¹ƒ, idaá¹ƒ sattoti \Be 88/ atthavÄ• cakassa __bhÅ«ta_saddassa pariyÄ•
__niddesapÄ• á¸·iyaá¹ƒ_ ``maccoti satto naro mÄ• navo poso puggalo jÄ«vo jagu jantu hinc
Ä• gataá¹ƒ, idampi pariyÄ• yavacanameva. tÄ• ni sabbÄ• ni piá¹‡á¸• etvÄ• vuccante ---

satto macco jano bhÅ«to, pÄ• á¹‡o hindagu puggalo.

jantu jÄ«vo jagu yakkho, pÄ• á¹‡Ä« dehÄ« tathÄ• gato ||

sattavo mÄ• tiyo loko, manujo mÄ• navo naro.

poso sarÄ«rÄ«ti pume, bhÅ«tamiti napuá¹ƒsake ||

pajÄ• ti itthiyaá¹ƒ vutto, liá¹…gato, na ca atthato.

evaá¹ƒ tiliá¹…gikÄ• honti, saddÄ• sattÄ• bhidhÄ• nakÄ• ||

yo so jaá¹…ghÄ• ya ulati, so satto jaá¹…ghalo idha.

pÄ• á¹‡adehÄ• bhidhÄ• nehi, sattanÄ• maá¹ƒ papaÃ±citaá¹ƒ ||

imasmiá¹ƒ pakaraá¹‡e ``pariyÄ• yavacanaâ€™â€™ nti ca ``abhidhÄ• naâ€™â€™ nti ca ``s
ekatthÄ• ni adhippetÄ• ni, atthuddhÄ• ravasena pana __bhÅ«ta_saddo
paÃ±cakkhandhÄ• manussadhÄ• tusassatavijjamÄ• nakhÄ«á¹‡Ä• savasattarukkhÄ• dÄ«su
atthattikavibhÄ• ge Ä• vibhavissati. __bhÄ• vako_ti bhÄ• vetÄ«ti bhÄ• vako, idaá¹ƒ nibbaca
karoti, so bhÄ• vako. idamabhidheyyakathanaá¹ƒ. ``bhÄ• vako nipako dhÄ«roâ€™â€™ ti id
sÄ• dhakavacanaá¹ƒ. ``bhÄ• vako bhÄ• vanÄ• pasuto bhÄ• vanÄ• payutto bhÄ• vanÄ• sam
pariyÄ• yavacanaá¹ƒ. imÄ• ni ``bhÅ«to bhÄ• vakoâ€™â€™ ti dve padÄ• ni suddhakattuhetu
paraá¹ƒ nayÄ• nusÄ• rena suviÃ±Ã±eyyattÄ• ``idaá¹ƒ nibbacanaâ€™â€™ nti ca Ä• dÄ«ni
atthasÄ• dhakavacanaá¹ƒ pariyÄ• yavacanaá¹ƒ atthuddhÄ• raÃ±ca yathÄ• rahaá¹ƒ dasses
dassitesu ganthavitthÄ• ro siyÄ• , tasmÄ• yesamattho uttÄ• no, tesampi padÄ• namabhidh

nibbacanamattameva nesaá¹ƒ kathessÄ• ma. yesaá¹ƒ pana gambhÄ«ro attho, tesamabhidh

bhavanaá¹ƒ __bhavo, _ bhavo vuccati vuddhi. __bhÅ«_saddassa atthÄ• tisayayogato vaá¸
bhavanaá¹ƒ vaá¸• á¸• hananti katvÄ• . ``bhavo ca raÃ±Ã±o abhavo ca raÃ±Ã±oâ€™â€™ ti
sÄ• dhakaá¹ƒ vacanaá¹ƒ. atha vÄ• bhavoti vuccati sassataá¹ƒ. ``sassato attÄ• ca loko cÄ•
sassatavasena pavattÄ• diá¹-á¹-hi sassatadiá¹-á¹-hi, tasmÄ• bhavadiá¹-á¹-hÄ«â€™â€™ ti
sÄ• dhakaá¹ƒ vacanaá¹ƒ. tathÄ• bhavoti bhavadiá¹-á¹-hi, bhavati sassataá¹ƒ tiá¹-á¹-hatÄ«ti
sassatadiá¹-á¹-hi bhavadiá¹-á¹-hi nÄ• ma. bhavadiá¹-á¹-hi hi uttarapadalopena bhavoti vucca
bhavassa vippamokkhamÄ• haá¹ƒsÅ«â€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ vacana
pÄ• á¸·ivacanattho --- ekacce samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhavadiá¹-á¹-hiyÄ• vÄ
sabbabhavato vimuttiá¹ƒ saá¹ƒsÄ• ravisuddhiá¹ƒ kathayiá¹ƒsÅ«ti. atha vÄ• bhavanti vaá¸•
bhavoti atthena sampattipuÃ±Ã±Ä• ni bhavoti ca vuccanti. ``itibhavÄ• bhavataÃ±ca vÄ«tivat
idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. ettha panÄ• yaá¹ƒ pÄ• á¸·ivacanattho --- __bh
__abhavo_ti vipatti. tathÄ• bhavoti vuddhi, abhavoti hÄ• ni. bhavoti sassataá¹ƒ, abhavoti uc
puÃ±Ã±aá¹ƒ, abhavoti pÄ• paá¹ƒ, taá¹ƒ sabbaá¹ƒ vÄ«tivattoti.

sahokÄ• sÄ• \Be 90/ khandhÄ• pi bhavo. ``kÄ• mabhavo rÅ«pabhavoâ€™â€™ iccevamÄ•
vacanaá¹ƒ. ettha pana khandhÄ• ``yo paÃ±Ã±Ä• yati, so sarÅ«paá¹ƒ labhatÄ«â€™â€™ ti k
avijjÄ• taá¹‡hÄ• disamudayÄ• nirantaraá¹ƒ samudetÄ«â€™â€™ ti atthena vÄ• ``bhavÄ• â
``bhavanti jÄ• yanti ettha sattÄ• nÄ• marÅ«padhammÄ• cÄ• â€™â€™ ti atthena ``bhavoâ
bhavo, upapattibhavopi bhavo. ``upÄ• dÄ• napaccayÄ• bhavo duvidhena atthi kammabhav
ti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. tattha kammameva bhavo kammabhavo. tat
upapattibhavo. etthÅ«papatti bhavatÄ«ti bhavo, kammaá¹ƒ pana yathÄ• sukhakÄ• raá¹‡att
buddhÄ• namuppÄ• doâ€™â€™ ti vutto. evaá¹ƒ bhavakÄ• raá¹‡attÄ• phalavohÄ• rena bha
bhÄ• vanalakkhaá¹‡attÄ• bhÄ• vetÄ«ti bhavo. kiá¹ƒ bhÄ• veti? upapattiá¹ƒ. iti upapattiá¹ƒ b
vuccati. bhÄ• vetÄ«timassa ca nibbattetÄ«ti hetukattuvasenattho. atha vÄ• ``bhavapaccayÄ
vacanato bhavati etenÄ• ti bhavoti kammabhavo vuccati.

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti

vuttalakkhaá¹‡o saá¹ƒsÄ• ropi bhavo. ``bhave dukkhaá¹ƒ bhavadukkhaá¹ƒ, bhave saá¹ƒsar
imÄ• netassatthassa sÄ• dhakÄ• ni vacanÄ• ni. tatra kenaá¹-á¹-hena saá¹ƒsÄ• ro bhavoti k
sattasammuti khandhÄ• dipaá¹-ipÄ• á¹-isaá¹…khÄ• te dhammapuÃ±jasminti atthena \Be 91
bhÄ• vakattukaraá¹‡Ä• dhikaraá¹‡asÄ• dhanavasenatthakathanaá¹ƒ.

ettha __bhava_saddassa atthuddhÄ• raá¹ƒ vadÄ• ma ---

vuddhisampattipuÃ±Ã±Ä• ni, khandhÄ• sokÄ• sasaÃ±Ã±itÄ• .

saá¹ƒsÄ• ro sassataÃ±cetaá¹ƒ, __bhava_saddena sadditaá¹ƒ ||

bhavataá¹‡hÄ• bhavadiá¹-á¹-hi, upapattibhavo tathÄ• .

kammabhavo ca sabbantaá¹ƒ, __bhava_saddena sadditaá¹ƒ ||

bhavataá¹‡hÄ• bhavadiá¹-á¹-hi-dvayaá¹ƒ katthaci pÄ• á¸·iyaá¹ƒ.

uttarapadalopena, __bhava_saddena sadditaá¹ƒ ||

__abhavo_ti na bhavo abhavo.

vipatti hÄ• ni ucchedo, pÄ• paÃ±ceva catubbidhÄ• .

ime __abhava_saddena, atthÄ• vuccanti sÄ• sane ||

__bhÄ• vo_ti ajjhÄ• sayo, yo ``adhippÄ• yoâ€™â€™ tipi vuccati. ``thÄ«naá¹ƒbhÄ• vo durÄ
rÄ• jabhariyÄ• su, bhÄ• vaá¹ƒ kubbetha paá¹‡á¸• ito. hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• set
etassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. apica vatthudhammopi bhÄ• vo. ``bhÄ• vasaá¹…ke
idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ, cittampi bhÄ• vo. ``accÄ• hitaá¹ƒ kammaá¹ƒ k
te kusalaá¹ƒ natthi kiÃ±cÄ«â€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. kriyÄ•
``bhÄ• valakkhaá¹‡aá¹ƒ bhÄ• vasattamÄ«â€™â€™ ti ca idametassatthassa sÄ• dhakaá¹ƒ v
sattavevacananti bhaá¹‡anti, dhÄ• tu vÄ• etaá¹ƒ adhivacanaá¹ƒ. tattha ajjhÄ• sayo ca vatth
satto cÄ• ti ime bhavatÄ«ti bhÄ• vo. tathÄ• pana bhÄ• vetÄ«ti bhÄ• vo, kriyÄ• \Be 92/ tu b
bhavanagamanapacanÄ• divasenÄ• nekavidhÄ• . apica bhÄ• varÅ«pampi bhÄ• vo, yaá¹ƒ it
itthindriyanti ca vuccati. tatrÄ• yaá¹ƒ vacanattho --- ``itthÄ«â€™â€™ ti vÄ• ``purisoâ€™â€™
etena cittaá¹ƒ abhidhÄ• naÃ±cÄ• ti bhÄ• vo.

nattanomatiyÄ• etaá¹ƒ, nibbacanamudÄ• haá¹-aá¹ƒ.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, mataá¹ƒ nissÄ• ya mÄ• haá¹-aá¹ƒ ||

vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ``itthiyÄ• bhÄ• vo itthibhÄ• vo, itthÄ«ti vÄ• bhavati etena citta
abhidhÄ• naÃ±cÄ• ti itthibhÄ• voâ€™â€™ ti, tasmÄ• pumbhÄ• voti etthÄ• pi pumassa bhÄ
bhavati etena cittaá¹ƒ abhidhÄ• naÃ±cÄ• ti pumbhÄ• voti nibbacanaá¹ƒ samadhigantabbaá

kattubhÄ• vakaraá¹‡asÄ• dhanavasenatthakathanaá¹ƒ.

__abhÄ• vo_ti na bhÄ• voti abhÄ• vo, ko so? suÃ±Ã±atÄ• natthitÄ• . __sabhÄ• vo_ti attan
pakati iccevattho. atha vÄ• sabhÄ• voti dhammÄ• naá¹ƒ sati atthasambhave yo koci sarÅ«
bhÄ• vo lakkhaá¹‡amiti saÃ±Ã±ito namanaruppanakakkhaá¸·aphusanÄ• diÄ• kÄ• ro icceva
sabhÄ• vo vÄ• , dhammÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ mataâ€™â€™ nti idametassatthassa sÄ• c
sabhÄ• voti salakkhaá¹‡o paramatthadhammo. kenaá¹-á¹-hena? saha bhÄ• venÄ• ti atthena
bhÄ• vo sabbhÄ• vo, sappurisadhammo iccevattho. atha vÄ• attano bhÄ• vo sabbhÄ• vo. `
sabbhÄ• vaâ€™â€™ nti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. saá¹ƒvijjamÄ• no vÄ•
gahaá¹‡asabbhÄ• voâ€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ \Be 93/ vacanaá¹ƒ. idaá¹
sabbhÄ• va_saddÄ• naá¹ƒ bhÄ• vasÄ• dhanavasenatthakathanaá¹ƒ.

__sambhavo_ti sambhavanaá¹ƒ sambhavo, sambhavanakriyÄ• , yutti vÄ• . yutti hi sambha
gahaá¹‡assa kÄ• raá¹‡aâ€™â€™ ntiÄ• dÄ«su. atha vÄ• sambhavati etasmÄ• ti sambhavo
sambhavati, so sambhavo. __pabhavo_ti pabhavanaá¹ƒ pabhavo, acchinnatÄ• , pabhavati
hi yaá¹ƒ kiÃ±ci pabhavati, so pabhavo. ime pana __sambhavapabhava_saddÄ• katthaci sa
bhinnatthÄ• ti veditabbÄ• . kathaá¹ƒ? __sambhava_saddo hi bhavanakriyampi vadati yuttim
sambhavarÅ«pampi paccayatthampi, __pabhava_saddo pana bhavanakriyampi vadati nadi
tasmÄ• paccayatthaá¹ƒ vajjetvÄ• bhinnatthÄ• ti gahetabbÄ• , paccayatthena pana samÄ•
vuttaÃ±hetaá¹ƒ ``paccayo hetu nidÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ sambhavo pabhavotiÄ• di atthato
nÄ• naâ€™â€™ nti.

``mÅ«laá¹ƒ hetu nidÄ• naÃ±ca, sambhavo pabhavo tathÄ• .

samuá¹-á¹-hÄ• nÄ• hÄ• rÄ• rammaá¹‡aá¹ƒ, paccayo samudayena cÄ• â€™â€™ ti

ayampi gÄ• thÄ• etassatthassa sÄ• dhikÄ• . idaá¹ƒ __sambhavapabhava_saddÄ• naá¹ƒ
bhÄ• vÄ• pÄ• dÄ• nasÄ• dhanavasenatthakathanaá¹ƒ.

evamettha bhÄ• vakattukammakaraá¹‡Ä• pÄ• dÄ• nÄ• dhikaraá¹‡avasena cha sÄ• dhanÄ
sampadÄ• nasÄ• dhanena sattavidhÄ• ni bhavanti, taá¹ƒ pana uttari Ä• vibhavissati ``dhana
dhanabhÅ«tÄ«â€™â€™ tiÄ• dinÄ• . iccevaá¹ƒ kitakavasena sabbathÄ• pi sattavidhÄ• ni sÄ
``kÄ• rakÄ• nÄ«â€™â€™ tipi vuccati, ito aÃ±Ã±aá¹ƒ sÄ• dhanaá¹ƒ natthi. idha payogesvatt
94/ pÄ• á¹-avatthaá¹ƒ sÄ• dhananÄ• maá¹ƒ pakÄ• sitaá¹ƒ. tathÄ• hi dunnikkhittasÄ• dhane
saddappayogÄ• dubbodhatthÄ• honti, sunikkhittasÄ• dhanehi pana padehi yojitÄ• subodh
payogÄ• sÄ• dhanamÅ«lakÄ• , attho ca payogamÅ«lako. payogÄ• nurÅ«paÃ±hi aviparÄ«ta
kathanasÄ«lÄ• ``yÄ• citova bahulaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, appaá¹ƒ ayÄ• citoâ€™â€™
sÄ• dhanavasena gahetabbesu atthesu, aÃ±Ã±esu catthesu paá¹-utarabuddhino paá¹‡á¸• i

pariyattisÄ• sanadharÄ• nÄ• ma hontÄ«ti veditabbaá¹ƒ. ito paraá¹ƒ nayÄ• nusÄ• rena suvi
sÄ• dhanaâ€™â€™ nti na vakkhÄ• ma, kevalamidha dassitesu payogesu viÃ±Ã±Å«naá¹ƒ b
vividhavicittapÄ• á¸·igatike vividhatthasÄ• re jinavaravacane sotÅ«naá¹ƒ buddhivijambhana
atthasÄ• dhakavacanÄ• niyeva yathÄ• rahaá¹ƒ suttageyyaveyyÄ• karaá¹‡agÄ• thÄ• dÄ«su
dassessÄ• ma.

__pabhÄ• vo_ti pakÄ• rato bhavatÄ«ti pabhÄ• vo, soyamÄ• nubhÄ• voyeva. ``pabhÄ• vaá¹
mithilaá¹ƒ vajeâ€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. __anubhavo_ti anu
taá¹ƒ? paribhuÃ±janaá¹ƒ. __Ä• nubhÄ• vo_ti tejussÄ• hamantapabhÅ«sattiyo. ``tejasaá¹…k
ussÄ• hamantapabhÅ«sattisaá¹…khÄ• to vÄ• mahanto Ä• nubhÄ• vo etassÄ• ti mahÄ• nu
sÄ• dhakaá¹ƒ vacanaá¹ƒ.

tejo ussÄ• hamantÄ• ca, pabhÅ«sattÄ«ti paÃ±cime.

Ä• nubhÄ• vÄ• ti vuccanti, pabhÄ• vÄ• ti ca te vade ||

tejÄ• divÄ• cakattamhi, __Ä• nubhÄ• va_padassa tu.

atthanibbacanaá¹ƒ dhÄ«ro, yathÄ• sambhavamuddise ||

atha \Be 95/ vÄ• __Ä• nubhÄ• vo_ti anubhavitabbaphalaá¹ƒ. ``anubhavitabbassa phalassa
mahÄ• nubhÄ• voâ€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. __parÄ• bhavo_
atha vÄ• parÄ• bhavatÄ«ti parÄ• bhavo. ``suvijÄ• no parÄ• bhavoâ€™â€™ ti idametassatt
apica ``dhammadessÄ« parÄ• bhavoâ€™â€™ ti pÄ• á¹-hÄ• nurÅ«pato parÄ• bhavissatÄ«ti
anÄ• gatakÄ• lavasenapi nibbacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. atha vÄ• parÄ• bhavanti etenÄ•
dhammadessitÄ• di. ``paá¹-hamo so parÄ• bhavoâ€™â€™ ti idametassatthassa sÄ• dhaka
nibbÄ• naá¹ƒ. taÃ±hi bhavato vigatattÄ• bhavato vigatoti vibhavo, bhavassa ca taá¹ƒhetu v
etasmÄ• ti vibhavo. vibhavanti ucchijjanti vinassanti ito ariyadhanavilomakÄ• kilesamahÄ•
__vibhava_saddassa nibbÄ• nÄ• bhidhÄ• natte ``evaá¹ƒ bhave vijjamÄ• ne, vibhavo icchita
sÄ• dhakaá¹ƒ vacanaá¹ƒ. imÄ• ni pana nibbÄ• nassa pariyÄ• yavacanÄ• ni ---

nibbÄ• naá¹ƒ vibhavo mokkho, nirodho amataá¹ƒ samaá¹ƒ.

saá¹…khÄ• rÅ«pasamo dukkha-nirodho accutaâ€™ kkhayo ||

vivaá¹-á¹-aâ€™ makataá¹ƒ atthaá¹ƒ, santipadaâ€™ masaá¹…khataá¹ƒ.

pÄ• raá¹ƒ taá¹‡hÄ• kkhayo dukkha-kkhayo saÃ±Ã±ojanakkhayo ||

yogakkhemo virÄ• go ca,

lokanto ca bhavakkhayo.

apavaggo visaá¹…khÄ• ro,

sabbhi suddhi visuddhi ca ||

vimutyÄ• â€™ pacayo mutti, nibbuti upadhikkhayo.

santi asaá¹…khatÄ• dhÄ• tu, disÄ• ca sabbatopabhaá¹ƒ ||

vinÄ• petÄ• ni \Be 96/ nÄ• mÄ• ni, visesakapadaá¹ƒ idha.

nibbÄ• navÄ• cakÄ• nÄ«ti, sallakkheyya sumedhaso ||

``tÄ• á¹‡aá¹ƒ leá¹‡aâ€™â€™ ntiÄ• dÄ«ni-pekkhikÄ• ni bhavanti hi.

visesakapadÄ• nanti, etthetÄ• ni pakÄ• saye ||

tÄ• á¹‡aá¹ƒ leá¹‡aâ€™ marÅ«paÃ±ca, santaá¹ƒ saccaâ€™ manÄ• layaá¹ƒ.

sududdasaá¹ƒ saraá¹‡aÃ±ca, parÄ• yaá¹‡aâ€™ manÄ«tikaá¹ƒ ||

anÄ• savaá¹ƒ dhuvaá¹ƒ niccaá¹ƒ, viÃ±Ã±Ä• á¹‡aâ€™ manidassanaá¹ƒ.

abyÄ• pajjaá¹ƒ sivaá¹ƒ khemaá¹ƒ, nipuá¹‡aá¹ƒ apalokikaá¹ƒ ||

anantaâ€™ makkharaá¹ƒ dÄ«po, accantaá¹ƒ kevalaá¹ƒ padaá¹ƒ.

paá¹‡Ä«taá¹ƒ accutaÃ±cÄ• ti, bahudhÄ• pi vibhÄ• vaye ||

__gotrabhÅ«_ti padassatthaá¹ƒ, vadantehi garÅ«hi tu.

gottaá¹ƒ vuccati nibbÄ• na-miti gottanti bhÄ• sitaá¹ƒ ||

__vibhavo_ti vÄ• vinÄ• sasampattidhanucchedadiá¹-á¹-hiyopi vuccanti. tattha vinÄ• so vibh

nassananti atthena vibhavo. ``vibhavo sabbadhammÄ• naá¹ƒ, ittheke sato sattassa ucched
vibhavaá¹ƒ paÃ±Ã±apentÄ«â€™â€™ ti ca idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. sa
bhavatÄ«ti vibhavo. ``raÃ±Ã±o sirivibhavaá¹ƒ daá¹-á¹-hukÄ• mÄ• â€™â€™ ti idametassatth
vacanaá¹ƒ. dhanaá¹ƒ pana bhavanti vaá¸• á¸• hanti vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• p
vibhavo. ``asÄ«tikoá¹-ivibhavassa brÄ• hmaá¹‡assa putto hutvÄ• nibbattÄ«â€™â€™ ti idan
vacanaá¹ƒ. idaá¹ƒ pana pariyÄ• yavacanaá¹ƒ ---

dhanaá¹ƒ saá¹ƒ vibhavo dabbaá¹ƒ, sÄ• pateyyaá¹ƒ pariggaho.

oá¸• á¸• aá¹ƒ bhaá¹‡á¸• aá¹ƒ sakaá¹ƒ attho, iccete dhanavÄ• cakÄ• ||

ucchedadiá¹-á¹-hi pana vibhavati ucchijjati ``attÄ• ca loko ca puna cutito uddhaá¹ƒ na jÄ• y
gahaá¹‡ato vibhavoti. ``vibhavataá¹‡hÄ• â€™â€™ ti \Be 97/ idametassatthassa sÄ• dhakaá
vibhavataá¹‡hÄ• ti hi ucchedadiá¹-á¹-hisahagatÄ• ya taá¹‡hÄ• ya nÄ• maá¹ƒ. ettha atthudd

dhananibbÄ• nasampatti-vinÄ• succhedadiá¹-á¹-hiyo.

vuttÄ• __vibhava_saddena, iti viÃ±Ã±Å« vibhÄ• vaye ||

__pÄ• tubhÄ• vo_ti pÄ• tubhavanaá¹ƒ pÄ• tubhÄ• vo. __Ä• vibhÄ• vo_ti Ä• vibhavanaá¹ƒ
pÄ• kaá¹-atÄ• iccevattho. __tirobhÄ• vo_ti tirobhavanaá¹ƒ tirobhÄ• vo, paá¹-icchannabhÄ•
vinÄ• bhavanaá¹ƒ vinÄ• bhÄ• vo, viyogo. __sotthibhÄ• vo_ti sotthibhavanaá¹ƒ sotthibhÄ• v
atthitÄ• , atthato pana nibbhayatÄ• nirupaddavatÄ• eva. __atthibhÄ• vo_ti atthitÄ• vijjamÄ
__natthibhÄ• vo_ti natthitÄ• avijjamÄ• natÄ• vivittatÄ• rittatÄ• tucchatÄ• suÃ±Ã±atÄ• .
__o_kÄ• rantapulliá¹…ganiddeso.

abhibhavatÄ«ti __abhibhavitÄ• , _ paraá¹ƒ abhibhavanto yo koci. evaá¹ƒ __paribhavitÄ• , _
__anubhavitÄ• , _ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• anubhavanto y
__samanubhavitÄ• . paccanubhavitÄ• , _ ettha pana yathÄ• ``amatassa dÄ• tÄ• . anuppan
uppÄ• detÄ• â€™â€™ tiÄ• dÄ«su ``dÄ• tÄ• â€™â€™ ti padÄ• naá¹ƒ kattuvÄ• cakÄ• naá¹ƒ
kammavÄ• cakehi chaá¹-á¹-hiyantehi saddhiá¹ƒ yojanÄ• dissati, tathÄ• imesampi padÄ• n
abhibhavitÄ• â€™â€™ tiÄ• dinÄ• yojanÄ• kÄ• tabbÄ• . evaá¹ƒ aÃ±Ã±esampi evarÅ«pÄ• n
__Ä• _kÄ• rantapulliá¹…ganiddeso.

bhavatÄ«ti __bhavaá¹ƒ_. bhavissatÄ«ti vÄ• bhavaá¹ƒ, vaá¸• á¸• hamÄ• no puggalo. ``suvi
suvijÄ• no parÄ• bhavo. dhammakÄ• mo \Be 98/ bhavaá¹ƒ hoti, dhammadessÄ« parÄ• bha
sÄ• dhakaá¹ƒ vacanaá¹ƒ. atha vÄ• yena saddhiá¹ƒ katheti, so ``bhavaâ€™â€™ nti vattabb
bhavaá¹ƒ Ä• nando. maÃ±Ã±e bhavaá¹ƒ patthayati, raÃ±Ã±o bhariyaá¹ƒ patibbataâ€™â€™

dhÄ• tuatthe Ä• daro na kÄ• tabbo, sammutiattheyevÄ• daro kÄ• tabbo ``saá¹…ketavacana
lokasammutikÄ• raá¹‡aâ€™â€™ nti vacanato. vohÄ• ravisayasmiÃ±hi lokasammuti eva pa
parÄ• bhavatÄ«ti __parÄ• bhavaá¹ƒ_. evaá¹ƒ __paribhavaá¹ƒ. abhibhavaá¹ƒ. anubhavaá¹ƒ
sakkotÄ«ti __pabhavaá¹ƒ, _ pahonto yo koci. __na_ pabhavaá¹ƒ appabhavaá¹ƒ, ``appabha
jÄ• take diá¹-á¹-haá¹ƒ ---

``chinnabbhamiva vÄ• tena, ruá¹‡á¹‡o rukkhamupÄ• gamiá¹ƒ.

sohaá¹ƒ appabhavaá¹ƒ tattha, sÄ• khaá¹ƒ hatthehi aggahiâ€™â€™ nti

tattha sÄ• dhakavacanamidaá¹ƒ. niggahÄ«tantapulliá¹…ganiddeso.

__dhanabhÅ«tÄ«_ti dhanamassa bhavatÅ«ti dhanabhÅ«ti. __siribhÅ«tÄ«_ti sobhÄ• ya cev
adhivacanaá¹ƒ. sÄ• assa bhavatÅ«ti siribhÅ«ti. evaá¹ƒ __sotthibhÅ«ti, suvatthibhÅ«ti.
i_kÄ• rantapulliá¹…ganiddeso.

__bhÄ• vÄ«_ti bhavanasÄ«lo bhÄ• vÄ«, bhavanadhammo bhÄ• vÄ«, bhavane sÄ• dhukÄ•
sambhÄ• vÄ«. paribhÄ• vÄ«_ti. tatra __vibhÄ• vÄ«_ti atthavibhÄ• vane samattho paá¹‡á¸•
vijjÄ• gato, Ã±Ä• á¹‡Ä«tiÄ• di pariyÄ• yavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. bhavanti catra ---

vidvÄ• vijjÄ• gato Ã±Ä• á¹‡Ä«, vibhÄ• vÄ« paá¹‡á¸• ito sudhÄ«.

budho visÄ• rado viÃ±Ã±Å«, dosaÃ±Ã±Å« viddasu vidÅ« ||

vipassÄ« \Be 99/ paá¹-ibhÄ• á¹‡Ä« ca, medhÄ• vÄ« nipako kavi.

kusalo viduro dhÄ«mÄ• , gatimÄ• mutimÄ• cayaá¹ƒ ||

cakkhumÄ• kaá¹‡á¹‡avÄ• dabbo, dhÄ«ro bhÅ«ri vicakkhaá¹‡o.

sappaÃ±Ã±o buddhimÄ• paÃ±Ã±o, evaá¹ƒnÄ• mÄ• vibhÄ• vinoti ||

Ä«kÄ• rantapulliá¹…ganiddeso.

__sayambhÅ«_ti sayameva bhavatÄ«ti sayambhÅ«. ko so? antarena paropadesaá¹ƒ sÄ• n
Ã±eyyadhammaá¹ƒ paá¹-ivijjhitvÄ• sabbaÃ±Ã±utaá¹ƒ patto sakyamuni bhagavÄ• . vuttaÃ±

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggalo ||

ahaÃ±hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tÄ«bhÅ«tosmi nibbutoâ€™â€™ ti ||

atthato pana pÄ• ramitÄ• paribhÄ• vito sayambhÅ«Ã±Ä• á¹‡ena saha vÄ• sanÄ• ya vigata
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimeyyaguá¹‡agaá¹‡Ä• dhÄ• ro khan
evaá¹ƒbhÅ«to khandhasantÄ• no loke aggapuggaloti vuccati. vuttaÃ±hetaá¹ƒ bhagavatÄ• `
uppajjamÄ• no uppajjati acchariyamanusso, katamo ekapuggalo? tathÄ• gato bhikkhave ara
sammÄ• sambuddhoâ€™â€™ ti. so ekapuggalo etarahi ``sabbaÃ±Ã±Å«, sugatoâ€™â€™ t
yathÄ• bhuccaguá¹‡Ä• dhigatanÄ• mehi ca pasiddho, ``gotamo Ä• diccabandhÅ«â€™â€™
sakyaputto sakko sakyamuni sakyasÄ«ho sakyapuá¹…gavoti kulato ca pasiddho, suddhoda
100/ mÄ• tÄ• pitito ca pasiddho, siddhatthoti gahitanÄ• mena ca pasiddho. bhavanti catra --

yo ekapuggalo Ä• si, buddho so vadataá¹ƒ varo.

gottato gotamo nÄ• ma, tathevÄ• diccabandhu ca ||

sakyakule pasÅ«tattÄ• , sakyaputtoti vissuto.

sakko iti ca avhito, tathÄ• sakyamunÄ«ti ca ||

sabbattha seá¹-á¹-habhÄ• vena, sakye ca seá¹-á¹-habhÄ• vato.

sakyasÄ«hoti so sakya-puá¹…gavoti ca sammato ||

suddhodanÄ«ti pitito, nabhe candova vissuto.

mÄ• titopi ca saÃ±Ã±Ä• to, mÄ• yÄ• devÄ«suto iti ||

sabbaÃ±Ã±Å« sugato buddho, dhammarÄ• jÄ• tathÄ• gato.

samantabhaddo bhagavÄ• , jino dasabalo muni ||

satthÄ• vinÄ• yako nÄ• tho,

munindo lokanÄ• yako.

narÄ• sabho lokajino,

sambuddho dvipaduttamo ||

devadevo lokagaru, dhammassÄ• mÄ« mahÄ• muni.

samantacakkhu purisa-dammasÄ• rathi mÄ• raji ||

dhammissaro ca advejjha-vacano satthavÄ• hako.

visuddhidevo devÄ• ti-devo ca samaá¹‡issaro ||

bhÅ«ripaÃ±Ã±oâ€™ nadhivaro, narasÄ«ho ca cakkhumÄ• .

munimuni naravaro, chaá¸·abhiÃ±Ã±o jane suto ||

aá¹…gÄ«raso yatirÄ• jÄ• , lokabandhuâ€™ matandado.

vattÄ• pavattÄ• saddhamma-cakkavattÄ« yatissaro ||

lokadÄ«po \Be 101/ sirÄ«ghano, samaá¹‡indo naruttamo.

lokattayavidÅ« loka-pajjoto purisuttamo ||

saccadaso satapuÃ±Ã±a-lakkhaá¹‡o saccasavhayo.

ravibandhÄ• â€™ samasamo, paÃ±canettaâ€™ ggapuggalo ||

sabbÄ• bhibhÅ« sabbavidÅ«, saccanÄ• mo ca pÄ• ragÅ«.

purisÄ• tisayo sabba-dassÄ• vÄ« narasÄ• rathi ||

sammÄ• sambuddho iti so, Ã±Ä• to sattuttamoti ca.

tÄ• dÄ« vibhajjavÄ• dÄ«ti, mahÄ• kÄ• ruá¹‡ikoti ca ||

cakkhubhÅ«to dhammabhÅ«to, Ã±Ä• á¹‡abhÅ«toti vaá¹‡á¹‡ito.

brahmabhÅ«toti purisÄ• -jaÃ±Ã±o iti ca thomito ||

lokajeá¹-á¹-ho sayambhÅ« ca, mahesi mÄ• rabhaÃ±jano.

amoghavacano dhamma-kÄ• yo mÄ• rÄ• bhibhÅ« iti ||

asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

nÄ• maá¹ƒ guá¹‡ehi nissitaá¹ƒ, ko kavindo kathessati ||

tatra sabbaÃ±Ã±u iccÄ• di-nÄ• maá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ bhave.

sabbesÄ• nampi buddhÄ• naá¹ƒ, gotamo itiÄ• di na ||

buddho paccekabuddho ca, ``sayambhÅ«â€™â€™ iti sÄ• sane.

keci ``brahmÄ• sayambhÅ«â€™â€™ ti, sÄ• sanÄ• vacaraá¹ƒ na taá¹ƒ ||

``buddho tathÄ• gato satthÄ• , bhagavÄ• â€™â€™ ti padÄ• ni tu.

á¹-hÄ• nenekasahassamhi, saÃ±caranti abhiá¹‡haso ||

tatra cÄ• dipadaá¹ƒ anta-padaÃ±ceva imÄ• ni tu.

ekatopi carantÄ«ti, vibhÄ• veyya visÄ• rado ||

visesakapadÄ• naá¹ƒ tu, apekkhakapadÄ• ni ca.

anapekkhapadÄ• nÄ«ti, padÄ• ni duvidhÄ• siyuá¹ƒ ||

tathÄ• \Be 102/ hi satthavÄ• ho naravaro chaá¸·abhiÃ±Ã±oti evaá¹ƒpakÄ• rÄ• ni abhidhÄ• visesakapadÄ• pekkhakÄ• ni. kathaá¹ƒ?

``evaá¹ƒ vijitasaá¹…gÄ• maá¹ƒ, satthavÄ• haá¹ƒ anuttaraá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

yaá¹ƒ loko pÅ«jayate,

salokapÄ• lo sadÄ• namassati ca.

tasseta sÄ• sanavaraá¹ƒ,

vidÅ«hi Ã±eyyaá¹ƒ naravarassÄ• â€™â€™ ti,

``chaá¸·abhiÃ±Ã±assa sÄ• sanaâ€™â€™ nti ca evaá¹ƒ visesakapadÄ• pekkhakÄ• ni bhava
evaá¹ƒpakÄ• rÄ• ni pana no visesakÄ• pekkhÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

keci panettha evaá¹ƒ vadeyyuá¹ƒ ``munindo samaá¹‡indo samaá¹‡issaro yatissaro Ä• dicc
evaá¹ƒpakÄ• rÄ• naá¹ƒ idha vuttÄ• namabhidhÄ• nÄ• naá¹ƒ visesatthÄ• bhÄ• vato punarut
abhidhÄ• nÄ• naá¹ƒ abhisaá¹…kharaá¹‡Ä«yÄ• nabhisaá¹…kharaá¹‡Ä«yavasena abhisaá¹.
anabhisaá¹…khatÄ• bhidhÄ• nÄ• nÄ«ti dvedhÄ• dissanato. tathÄ• hi katthaci keci ``sakyas
abhidhÄ• naá¹ƒ paá¹-icca ``sakyakesarÄ« sakyamigÄ• dhipoâ€™â€™ tiÄ• dinÄ•
nÄ• nÄ• vividhamabhidhÄ• namabhisaá¹…kharonti, pÄ• vacanepi hi ``dviduggamavarahanu
pÄ• á¹-ho dissati. tathÄ• keci ``dhammarÄ• jÄ• â€™â€™ ti abhidhÄ• naá¹ƒ paá¹-icca ``dha
tiÄ• dÄ«ni abhisaá¹…kharonti. ``sabbaÃ±Ã±Å«â€™â€™ ti abhidhÄ• naá¹ƒ paá¹-icca ``sabb
tiÄ• dÄ«ni abhisaá¹…kharonti, ``sahassakkhoâ€™â€™ ti abhidhÄ• naá¹ƒ paá¹-icca ``dasas
abhisaá¹…kharonti. ``Ä• diccabandhÅ«â€™â€™ ti abhidhÄ• naá¹ƒ paá¹-icca ``aravindasah
abhisaá¹…kharonti. ``ambujaâ€™â€™ nti abhidhÄ• naá¹ƒ paá¹-icca ``nÄ«rajaá¹ƒ kuÃ±jaâ€
abhisaá¹…kharonti. pÄ• vacanepi hi \Be 103/ yaá¹ƒ padumaá¹ƒ, taá¹ƒ jalajaá¹ƒ nÄ• mÄ• ti
paá¹-isambhidÄ• ppattehi ariyehi desanÄ• vilÄ• savasena vutto ``padumuttaranÄ• minoâ€™
``jalajuttaranÄ• minoâ€™â€™ ti pÄ• á¹-ho dissati. evaá¹ƒ abhisaá¹…khatÄ• bhidhÄ• nÄ• ni

``buddho bhagavÄ• â€™â€™ ti abhidhÄ• nÄ• ni pana anabhisaá¹…khatÄ• bhidhÄ• nÄ• ni.
dhammasenÄ• patinÄ• Ä• yasmatÄ• __sÄ• riputtena_ ``buddhoti netaá¹ƒ nÄ• maá¹ƒ mÄ•
kataá¹ƒ, na bhaginiyÄ• kataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ, na devatÄ• hi kataá¹ƒ, vimo
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá
yadidaá¹ƒ buddhoâ€™â€™ ti, tathÄ• ``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ
paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• â€™â€™ ti. evaá¹ƒ ``buddho bhagavÄ• â€™â€™ ti abhidh
anabhisaá¹…khatÄ• bhidhÄ• nÄ• ni. na hi tÄ• ni abhidhÄ• nÄ• ni ceva ``satthÄ• sugato jin
aÃ±Ã±aá¹ƒ kiÃ±ci abhidhÄ• naá¹ƒ paá¹-icca abhisaá¹…khatÄ• ni, nÄ• pi aÃ±Ã±Ä• ni abhidh
abhisaá¹…khatÄ• ni dissanti. tathÄ• hi ``buddhoâ€™â€™ ti abhidhÄ• naá¹ƒ paá¹-icca ``buj
bodhakoâ€™â€™ tiÄ• dÄ«ni nÄ• mÄ• bhidhÄ• nÄ• ni na abhisaá¹…kharonti. tathÄ• ``bhag
tiÄ• dÄ«ni nÄ• mÄ• bhidhÄ• nÄ• ni paá¹-icca ``sampannabhago anusÄ• sako sundaravacan

nÄ• mÄ• bhidhÄ• nÄ• ni nÄ• bhisaá¹…kharonti. evaá¹ƒ imaá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ ``n
samaá¹‡issaro yatissaro Ä• diccabandhu ravibandhÅ«â€™â€™ tiÄ• dinÄ• nayena punarut
daá¹-á¹-habbÄ• . evamaÃ±Ã±atrÄ• pi nayo netabbo. atridaá¹ƒ vuccati ---

``abhisaá¹…khatanÄ• maÃ±ca, nÄ• maÃ±cÄ• nabhisaá¹…khataá¹ƒ.

dviduggamavaro buddho, iti nÄ• maá¹ƒ dvidhÄ• bhaveâ€™â€™ ti ||

__pabhÅ«_ti paraá¹ƒ pasayha bhavatÄ«ti pabhÅ«, issaro. ``araÃ±Ã±assa pabhÅ« ayaá¹ƒ l
idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. __abhibhÅ«_ti \Be 104/ abhibhavatÄ«ti abhib
so abhibhavi? cattÄ• ro khandhe arÅ«pino. iti cattÄ• ro khandhe arÅ«pino abhibhavÄ«ti abh
niccetanattÄ• abhibhavanakriyÄ• yÄ• sati pubbevÄ• â€™ saÃ±Ã±uppattito jhÄ• nalÄ• bhik
adhigatapaÃ±camajjhÄ• naá¹ƒ saÃ±Ã±Ä• virÄ• gavasena bhÄ• vetvÄ• cattÄ• ro arÅ«pakkh
appavattikaraá¹‡ena abhibhavitumÄ• rabhi, tadabhibhavanakiccaá¹ƒ idÄ• ni siddhanti abhib
vuccati. apica niccetanabhÄ• vena abhibhavanabyÄ• pÄ• re asatipi pubbe sacetanakÄ• le s
viya niccetanassÄ• pi sato tassa upacÄ• rena sabyÄ• pÄ• ratÄ• vacanaá¹ƒ yujjateva. dissat
sacetanassa viya acetanassapi upacÄ• rena sabyÄ• pÄ• ratÄ• vacanaá¹ƒ. taá¹ƒ yathÄ• ? k
evaá¹ƒ loke. sÄ• sane pana ---

``rodante dÄ• rake disvÄ• , ubbiggÄ• vipulÄ• dumÄ• .

sayamevonamitvÄ• na, upagacchanti dÄ• rakeâ€™â€™ ti ca

``aá¹…gÄ• rino dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippahÄ• yÄ• â€™â€™ ti c
kassakaâ€™â€™ nti ca Ä• di. __abhibhÅ«_saddassa asaÃ±Ã±asattÄ• bhidhÄ• natte ``abhi
maÃ±Ã±atÄ«â€™â€™ ti idamettha sÄ• dhakaá¹ƒ vacanaá¹ƒ. atha vÄ• abhibhavatÄ«ti abhi
koci. visesato pana tathÄ• gatoyeva abhibhÅ«. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``tathÄ• gato bh
anabhibhÅ«to aÃ±Ã±adatthudaso vasavattÄ«â€™â€™ ti. keci pana ``abhibhÅ« nÄ• ma sah
vadanti.

__vibhÅ«_ti visesabhÅ«toti vibhÅ«, ``bhavasotaá¹ƒ sace buddho, tiá¹‡á¹‡o lokantagÅ« vibh
idametassatthassa sÄ• dhakaá¹ƒ \Be 105/ vacanaá¹ƒ. __vibhÅ«_ti hettha rÅ«pakÄ• yadhan
visesabhÅ«toti attho. Ä• ha ca ---

``dissamÄ• nopi tÄ• vassa, rÅ«pakÄ• yo acintiyo.

asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aá¹-á¹-he, dhammakÄ• ye kathÄ• va kÄ• â€™â€™ ti ||

__adhibhÅ«_ti adhibhavatÄ«ti adhibhÅ«, issaro.

``tadÄ• maá¹ƒ tapatejena, santatto tidivÄ• dhibhÅ«.

dhÄ• rento brÄ• hmaá¹‡aá¹ƒ vaá¹‡á¹‡aá¹ƒ, bhikkhÄ• ya maá¹ƒ upÄ• gamÄ«â€™â€™ ti ---

idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. __patibhÅ«_ti patibhÅ«toti patibhÅ«, ``goá¹‡a
idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. __gotrabhÅ«_ti gottasaá¹…khÄ• taá¹ƒ amatan
Ä• rammaá¹‡aá¹ƒ katvÄ• bhÅ«toti gotrabhÅ«, sotÄ• pattimaggassa anantarapaccayena
sikhÄ• ppattabalavavipassanÄ• cittena samannÄ• gato puggalo. vuttÃ±hetaá¹ƒ bhagavatÄ
gotrabhÅ«? yesaá¹ƒ dhammÄ• naá¹ƒ samanantarÄ• ariyadhammassa avakkanti hoti, tehi c
gotrabhÅ«â€™â€™ ti, idamevettha atthasÄ• dhakaá¹ƒ vacanaá¹ƒ. apica samaá¹‡oti gottam
kÄ• sÄ• vakaá¹‡á¹-hasamaá¹‡opi gotrabhÅ«. so hi ``samaá¹‡oâ€™â€™ ti gottamattaá¹ƒ an
samaá¹‡adhamme attani avijjamÄ• nattÄ• ti ``gotrabhÅ«â€™â€™ ti vuccati, ``bhavissanti kl
anÄ• gatamaddhÄ• naá¹ƒ gotrabhuno kÄ• sÄ• vakaá¹‡á¹-hÄ• dussÄ«lÄ• pÄ• padhammÄ•
sÄ• dhakaá¹ƒ vacanaá¹ƒ. __vatrabhÅ«_ti sakko. so hi mÄ• tÄ• pitibharaá¹‡Ä• dÄ«hi sattahi
labhitvÄ• aÃ±Ã±e deve vattena abhibhavatÄ«ti vatrabhÅ«. __Ä• gamaá¹-á¹-hakathÄ• yaá¹ƒ
labbhamÄ• naá¹ƒ pattiatthampi gahetvÄ• ``vattena aÃ±Ã±e abhibhavitvÄ• devissariyaá¹ƒ p
\Be 106/ vuttaá¹ƒ, ``vatranÄ• makaá¹ƒ vÄ• asuraá¹ƒ abhibhavatÄ«ti vatrabhÅ«â€™â€™ ti c
jayataá¹ƒpitÄ• â€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. ettha hi __vatrabhÅ
asurassa abhibhavitÄ• . __jayataá¹ƒ pitÄ• _ti jayantÄ• naá¹ƒ pitÄ• . ``sakko indo purindadoâ
pariyÄ• yavacanaá¹ƒ. idaá¹ƒ tu dhÄ• tÄ• dhikÄ• re pakÄ• sessÄ• ma. __parÄ• bhibhÅ«_ti p
parÄ• bhibhÅ«. evaá¹ƒ __rÅ«pÄ• bhibhÅ«_tiÄ• dÄ«supi. __sabbÄ• bhibhÅ«_ti sabbamabhi
sabbÄ• bhibhÅ«. sabbÄ• bhibhÅ«ti ca idaá¹ƒ nÄ• maá¹ƒ tathÄ• gatasseva yujjati. vuttÃ±he

``sabbÄ• bhibhÅ« sabbavidÅ«hamasmi,

sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hakkhaye vimutto,

sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaâ€™â€™ nti ||

__Å«_kÄ• rantapulliá¹…ganiddeso. niyatapulliá¹…ganiddesoyaá¹ƒ.

idÄ• ni aniyataliá¹…gÄ• naá¹ƒ niyataliá¹…gesu pakkhittÄ• naá¹ƒ __bhÅ«taparÄ• bhÅ«ta sa
niddeso vuccati. tatra __bhÅ«to_ti attano paccayehi abhavÄ«ti bhÅ«to, bhÅ«toti jÄ• to saÃ±
abhinibbatto pÄ• tubhÅ«to, bhÅ«toti vÄ• laddhasarÅ«po yo koci saviÃ±Ã±Ä• á¹‡ako vÄ• a

vÄ• tathÄ• kÄ• rena bhavatÄ«ti bhÅ«to, bhÅ«toti sacco tatho avitatho aviparÄ«to yo koci, e
saccattho, tassa ``bhÅ«taá¹-á¹-hoâ€™â€™ ti idamettha sÄ• dhakaá¹ƒ vacanaá¹ƒ. __parÄ• b
parÄ• bhÅ«to. suá¹-á¹-hu bhÅ«toti __sambhÅ«to_. visesena bhÅ«toti __vibhÅ«to_. vissuto b
``vibhÅ«tÄ• rammaá¹‡aâ€™â€™ nti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. vibhavÄ«
vinaá¹-á¹-hoti attho, ``rÅ«pe vibhÅ«te na phusanti phassÄ• â€™â€™ ti \Be 107/ idametassa
vacanaá¹ƒ. pÄ• kaá¹-o bhÅ«toti __pÄ• tubhÅ«to_. Ä• vi bhavatÄ«ti __Ä• vibhÅ«to_. evaá¹ƒ
vinÄ• bhÅ«to_. bhavitumanucchavikoti __bhabbo_. paribhaviyate soti __paribhÅ«to_. yena
hÄ«á¸·ito vÄ• , so paribhÅ«to. gamyamÄ• nattho yathÄ• kÄ• macÄ• rÄ«. abhibhaviyyate so
adhibhaviyate soti __adhibhÅ«to_. evaá¹ƒ __addhabhÅ«to_. ettha __adhi_saddena samÄ•
``cakkhu bhikkhave addhabhÅ«taá¹ƒ, rÅ«pÄ• addhabhÅ«tÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ad
idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ, tathÄ• ``idha bhikkhave bhikkhu na heva ana
na addhabhÄ• vetÄ«â€™â€™ ti padampi. tattha __anaddhabhÅ«ta_nti dukkhena anadhibh
nÄ• ma manussattabhÄ• vo vuccati, taá¹ƒ na addhabhÄ• veti nÄ• bhibhavatÄ«ti suttapadat

anubhaviyate soti __anubhÅ«to_. evaá¹ƒ __samanubhÅ«to. paccanubhÅ«to. bhÄ• vito_. et
samÄ• nÄ• dhikaraá¹‡aá¹ƒ ``satisambojjhaá¹…go kho kassapa mayÄ• sammadakkhÄ• to b
guá¹‡Ä«vÄ• cakaá¹ƒ padhÄ• napadaá¹ƒ sÄ• sane daá¹-á¹-habbaá¹ƒ. titthiyasamaye pana b
vuccati. vuttaÃ±hetaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ ``na bhÄ• vitamÄ• sÄ«satÄ«â€™â€™ ti. tatra bhÄ
kÄ• maguá¹‡Ä• , te na Ä• sÄ«sati na sevatÄ«ti suttapadattho. sambhÄ• viyate soti __sambh
__vibhÄ• vito. paribhÄ• vito. anuparibhÅ«to. manaá¹ƒparibhÅ«to_ti manaá¹ƒ paribhaviyittha
manaá¹ƒparibhÅ«to. ettha __manaá¹ƒparibhÅ«to_ti Ä«sakaá¹ƒ appattaparibhavano vuccati.
nipÄ• tapadaá¹ƒ. ``atipaá¹‡á¸• itena puttena, manamhi upakÅ«lito, devadattena attano abuc
khantimettÄ• dÄ«naÃ±ca \Be 108/ abhÄ• vena kumÄ• rakassapatthero ca therÄ« ca manaá
ahosÄ«â€™â€™ tiÄ• dÄ«su cassa payogo veditabbo. atra __manaá¹ƒ_saddassa kiÃ±ci yu

__manaá¹ƒ_saddo dvidhÄ• bhinno, nÄ• maá¹ƒ nepÄ• tikaÃ±citi.

santaá¹ƒ tassa manaá¹ƒ hoti, manamhi upakÅ«litoti ||

__paribhavitabbo_ti aÃ±Ã±ena paribhavituá¹ƒ sakkuá¹‡eyyoti paribhavitabbo. evaá¹ƒ __pa
paribhavanÄ«yo. tabba_paccayaá¹-á¹-hÄ• ne hi __sakkuá¹‡eyya_padayojanÄ• dissati ``ala
laddhabbaá¹ƒ labhanÄ«yaá¹ƒ laddhuá¹ƒ vÄ• sakkuá¹‡eyyaâ€™â€™ nti. atha vÄ• paribhav
paribhavitabbo. evaá¹ƒ __paribhottabbo paribhavanÄ«yo_. tathÄ• hi __tabba_paccayaá¹-á
__arahati_padayojanÄ• dissati ``parisakkuá¹‡eyyaá¹ƒ lÄ• bhamarahatÄ«ti laddhabbaâ€™â
__paribhottabbo_ti padassa atthibhÄ• ve ``khattiyo kho mahÄ• rÄ• ja daharoti na uÃ±Ã±Ä•
paribhottabboâ€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. __abhiadhi_pubbÄ• __bhÅ«_dhÄ• tuyo sa
nayÄ• nusÄ• rena Ã±eyyÄ• ni. __bhamÄ• no_ti bhavatÄ«ti bhamÄ• no, majjhe __va_kÄ• ra
vattabbaá¹ƒ ---

``kiá¹ƒ so bhamÄ• no saccakoâ€™â€™, iccatra pÄ• á¸·iyaá¹ƒ pana.

rÅ«paá¹ƒ __bhavati_dhÄ• tussa, valopeneva dissati ||

atrÄ• yaá¹ƒ pÄ• á¸·i ``kiá¹ƒ so bhamÄ• no saccako nigaá¹‡á¹-haputto, yo bhagavato vÄ• da
ti. __vibhavamÄ• no_ti vibhavatÄ«ti vibhavamÄ• no. evaá¹ƒ __paribhavamÄ• no_tiÄ• dÄ«su
``abhisambhontoâ€™â€™ timassa karonto nipphÄ• dento iccevattho. ``sabbÄ• ni abhisamb
vaseâ€™â€™ ti idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. yasmÄ• panimÄ• ni \Be 109/
vippakatapaccattavacanÄ• ni, tasmÄ• saramÄ• no rodati, gacchanto gaá¹‡hÄ• ti, ``gacchan
accutaá¹ƒ isiâ€™â€™ ntiÄ• dÄ«ni viya paripuá¹‡á¹‡uttarakriyÄ• padÄ• ni katvÄ• rÄ• jÄ• b
sampattimanubhavatÄ«tiÄ• dinÄ• yojetabbÄ• ni. ``saramÄ• no gacchantoâ€™â€™ tiÄ• dÄ
tiÄ• dÄ«hi sadisÄ• ni na honti, uttarakriyÄ• padÄ• pekkhakÄ• ni honti __tvÄ• _paccayantap

__paribhaviyamÄ• no_ti paribhaviyate soti paribhaviyamÄ• no. evaá¹ƒ __paribhuyyamÄ• n
vippakatapaccattavacanÄ• ni, tasmÄ• ``rÄ• japurisehi nÄ«yamÄ• no coro evaá¹ƒ cintesÄ«â
paripuá¹‡á¹‡uttarakriyÄ• padÄ• ni katvÄ• aÃ±Ã±ehi paribhaviyamÄ• no tÄ• á¹‡aá¹ƒ gavesa
puggalenÄ• nubhaviyamÄ• no parikkhayaá¹ƒ gacchatÄ«tiÄ• dinÄ• yojetabbÄ• ni. evaá¹ƒ sa
vippakatavacanesu yojetabbÄ• ni. ayaá¹ƒ aniyataliá¹…gÄ• naá¹ƒ niyataliá¹…gesu pakkhittÄ
parÄ• bhÅ«ta sambhÅ«ta_saddÄ• naá¹ƒ niddeso. iccevaá¹ƒ pulliá¹…gÄ• naá¹ƒ __bhÅ«_dh
nibbacanÄ• divasena niddeso vibhÄ• vito.

idÄ• ni itthiliá¹…ganiddeso vuccati --- tatra __bhÄ• vikÄ• _ti bhÄ• vetÄ«ti bhÄ• vikÄ• . yÄ•
sÄ• bhÄ• vikÄ• . __bhÄ• vanÄ• _ti vaá¸• á¸• hanÄ• brÅ«hanÄ• phÄ• tikaraá¹‡aá¹ƒ Ä• sev
__vibhÄ• vanÄ• _ti pakÄ• sanÄ• sandassanÄ• . atha vÄ• __vibhÄ• vanÄ• _ti abhÄ• vanÄ
__sambhÄ• vanÄ• _ti ukkaá¹ƒsanÄ• thomanÄ• . __paribhÄ• vanÄ• _ti vÄ• sanÄ• , samant
__Ä• _kÄ• rantitthiliá¹…ganiddeso.

__bhÅ«mÄ«_ti sattÄ• yamÄ• nÄ• bhavatÄ«ti bhÅ«mi, atha vÄ• bhavanti jÄ• yanti vaá¸• á
jaá¹…gamÄ• cÄ• ti bhÅ«mi. bhÅ«mi vuccati \Be 110/ pathavÄ«. ``paá¹-hamÄ• ya bhÅ«miy
pana lokuttaramaggo bhÅ«mÄ«ti vuccati. yÄ• panandhabÄ• lamahÄ• janena viÃ±Ã±Ä• tÄ•
abhidhÄ• nÄ• ni ---

``pathavÄ« medanÄ« bhÅ«mi, bhÅ«rÄ« bhÅ« puthuvÄ« mahÄ«.

chamÄ• vasumatÄ« ubbÄ«, avanÄ« ku vasundharÄ• .

jagatÄ« khiti vasudhÄ• , dharaá¹‡Ä« go dharÄ• â€™â€™ iti ||

atra __bhÅ« ku go_saddÄ• pathavÄ«padatthe vattantÄ«ti kutra diá¹-á¹-hapubbÄ• ti ce?

vidvÄ• bhÅ«pÄ• la kumuda-gorakkhÄ• dipadesu ve.

__bhÅ« ku go_iti pathavÄ«, vuccatÄ«ti vibhÄ• vaye ||

__bhÅ«tÄ«_ti bhavanaá¹ƒ bhÅ«ti. __vibhÅ«tÄ«_ti vinÄ• so, visesato bhavanaá¹ƒ vÄ• , atha
sattÄ• etÄ• yÄ• ti vibhÅ«ti, sampattiyeva, ``raÃ±Ã±o vibhÅ«ti. pihanÄ«yÄ• vibhÅ«tiyoâ€™â
idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. __i_kÄ• rantitthiliá¹…ganiddeso.

__bhÅ«rÄ«_ti pathavÄ«. sÄ• hi bhavanti etthÄ• ti bhÅ«rÄ«ti vuccati, bhavati vÄ• paÃ±Ã±Ä
cÄ• ti bhÅ«rÄ«, atha vÄ• bhÅ«tÄ• bhÅ«tÄ• tannissitÄ• sattÄ• ramanti etthÄ• ti bhÅ«rÄ«.
pathaviyaá¹ƒyeva ramanti, tasmÄ• sÄ• iminÄ• pi atthena bhÅ«rÄ«ti vuccati. __bhÅ«rÄ«_sa
``bhÅ«ripaÃ±Ã±oâ€™â€™ ti atthasÄ• dhakaá¹ƒ vacanaá¹ƒ. apica bhÅ«rÄ« viyÄ• ti bhÅ«rÄ«
pathavÄ«samÄ• ya vitthatÄ• ya paÃ±Ã±Ä• ya nÄ• maá¹ƒ, ``yogÄ• ve jÄ• yatÄ« bhÅ«rÄ«, a
ettha aá¹-á¹-hakathÄ• vacanaá¹ƒ imassatthassa sÄ• dhakaá¹ƒ. atha vÄ• bhÅ«te atthe rama
paÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ, ``bhÅ«rÄ« medhÄ• pariá¹‡Ä• yikÄ• â€™â€™ ti ettha \Be 11
imassatthassa sÄ• dhakaá¹ƒ. atha vÄ• paÃ±Ã±Ä• yeva rÄ• gÄ• dayo dhamme abhibhavat
abhibhavatÄ«tipi bhÅ«rÄ«. tathÄ• hi __paá¹-isambhidÄ• magge_ Ä• yasmatÄ• sÄ• riputter
abhibhÅ«yatÄ«ti bhÅ«rÄ«, paÃ±Ã±Ä• . dosaá¹ƒ mohaá¹ƒ ... pe ... rÄ• go ari, taá¹ƒ ariá¹ƒ ma
paÃ±Ã±Ä• . doso. moho ... pe ... sabbe bhavagÄ• mino kammÄ• ari, taá¹ƒ ariá¹ƒ maddatÄ«
paÃ±Ã±Ä• â€™â€™. ettha pana ``gotrabhÅ«â€™â€™ ti padamiva ``aribhÅ«â€™â€™ ti vat
pubbanipÄ• taá¹ƒ katvÄ• sandhivasena bhÅ«rÄ«ti padamuccÄ• ritanti daá¹-á¹-habbaá¹ƒ. ap
vinÄ• pi upasaggena abhibhavanÄ• diatthÄ• labbhantiyeva, nÄ• khyÄ• tikapadesÅ«ti daá¹-
paÃ±Ã±Ä• ya pariyÄ• yavacanaá¹ƒ ---

paÃ±Ã±Ä• pajÄ• nanÄ• cintÄ• , vicayo upalakkhaá¹‡Ä• .

pavicayo ca paá¹‡á¸• iccaá¹ƒ, dhammavicayameva ca ||

sallakkhaá¹‡Ä• ca kosallaá¹ƒ, bhÅ«rÄ« paccupalakkhaá¹‡Ä• .

nepuÃ±Ã±aÃ±ceva vebhabyÄ• , medhÄ• cupaparikkhakÄ• ||

sampajaÃ±Ã±aÃ±ca pariá¹‡Ä• -yikÄ• ceva vipassanÄ• .

paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ, amoho sammÄ• diá¹-á¹-hi ca.

patodo __cÄ• bhidhammasmÄ• , _ imÄ• ni gahitÄ• ni me ||

Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• á¹‡amummaá¹…go, sattho soto ca diá¹-á¹-hi ca.

mantÄ• bodho buddhi buddhaá¹ƒ, paá¹-ibhÄ• naÃ±ca bodhiti ||

dhammo vijjÄ• gati monaá¹ƒ, nepakkaá¹ƒ go matÄ« muti.

vÄ«maá¹ƒsÄ• yoni dhonÄ• ca, paá¹‡á¸• Ä• paá¹‡á¸• iccayampi ca.

vedo paá¹‡á¸• itiyaÃ±ceva, cikicchÄ• miriyÄ• pi ca ||

``soto bodhÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, Ã±Ä• á¹‡anÄ• madvayaá¹ƒ idaá¹ƒ.

buddhapaccekasambuddha-sÄ• vakÄ• nampi rÅ«hati ||

``abhisambodhi \Be 112/ sambodhiâ€™â€™, iti nÄ• madvayaá¹ƒ pana.

paccekabuddhasabbaÃ±Ã±u-buddhÄ• naá¹ƒyeva rÅ«hati ||

abhisambodhisaá¹…khÄ• tÄ• , __paramo_papadÄ• pana.

Ã±Ä• á¹‡apaá¹‡á¹‡atti sabbaÃ±Ã±u-sambuddhasseva rÅ«hati ||

sammÄ• sambodhisaá¹…khÄ• tÄ• , __anuttara_padÄ• dikÄ• .

buddhÄ• vÄ• Ã±Ä• á¹‡apaá¹‡á¹‡atti, sabbaÃ±Ã±usseva rÅ«hati ||

``sabbaÃ±Ã±utÄ• â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±unova taá¹ƒ.

yujjate avasesÄ• tu, Ã±Ä• á¹‡apaÃ±Ã±atti sabbagÄ• ||

Ã±Ä• á¹‡abhÄ• vamhi santepi, dhammacakkhÄ• dikaá¹ƒ pana.

payojanantarÄ• bhÄ• vÄ• , nÄ• tra sandassitaá¹ƒ mayÄ• ti ||

__bhÅ«tÄ«_ti bhÅ«tassa bhariyÄ• . yathÄ• hi petassa bhariyÄ• ``petÄ«â€™â€™ ti vuccat

bhariyÄ• ``bhÅ«tÄ«â€™â€™ ti vuccati. __bhotÄ«_ti yÄ• ya saddhiá¹ƒ kathentena sÄ• itthÄ
vattabbÄ• , tasmÄ• iminÄ• padena itthÄ« vohariyatÄ«ti ca daá¹-á¹-habbaá¹ƒ. yathÄ• hi pu
kathentena puriso ``bhavaá¹ƒâ€™â€™ iti vohariyati, evameva itthiyÄ• saddhiá¹ƒ kathenten
iti vohariyati. ``kuto nu bhavaá¹ƒ bhÄ• radvÄ• jo, ime Ä• nesi dÄ• rakeâ€™â€™ ti, ``ahaá¹ƒ
upaá¹-á¹-hissaá¹ƒ, mÄ• bhotÄ« kupitÄ• ahÅ«â€™â€™ ti cettha nidassanaá¹ƒ. atha vÄ• id
itthiliá¹…gavasena laddhanÄ• mo, so ``bhotÄ«â€™â€™ iti vattabbo, tasmÄ• iminÄ• paden
laddhanÄ• mÄ• anitthÄ«pi vohariyatÄ«ti ca daá¹-á¹-habbÄ• . tathÄ• hi devaputtopi ``devat
itthiliá¹…gavasena voharitabbattÄ• __devatÄ• _saddamapekkhitvÄ• ``bhotÄ«â€™â€™ iti v
devadhÄ«tÄ• . tathÄ• hi ``bhotÄ« carahi jÄ• nÄ• ti, taá¹ƒ me akkhÄ• hi pucchitÄ• â€™â€™
__devatÄ• _saddamapekkhitvÄ• ``bhotÄ«â€™â€™ iti itthi liá¹…gavohÄ• ro kato. atrÄ• yaá
``yadi so kuhako dhanatthiko tÄ• paso na jÄ• nÄ• ti, bhotÄ« devatÄ• pana jÄ• nÄ• ti kiâ€™

``atthakÄ• mosi me yakkha, hitakÄ• mÄ• si devate.

karomi te taá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mamÄ• â€™â€™ ti ---

maá¹-á¹-hakuá¹‡á¸• alÄ«vatthusmiá¹ƒ pulliá¹…ga__yakkha_saddamapekkhitvÄ• ``atthakÄ•
itthiliá¹…gaÃ±ca __devatÄ• _saddamapekkhitvÄ• ``hitakÄ• mÄ• â€™â€™ ti itthiliá¹…gavas
maá¹-á¹-hakuá¹‡á¸• alÄ« voharito. aÃ±Ã±atrÄ• pi __devatÄ• _saddamapekkhitvÄ• devaput
voharito ---

``na tvaá¹ƒ bÄ• le vijÄ• nÄ• si, yathÄ• arahataá¹ƒ vacoâ€™â€™ ti.

``atthakÄ• mÄ• si me amma, hitakÄ• mÄ• si devateâ€™â€™ ti ||

ettha pana ``ehi bÄ• le khamÄ• pehi, kusarÄ• jaá¹ƒ mahabbalaâ€™â€™ nti ettha ca itthÄ«
voharitÄ• , tasmÄ• katthaci itthipurisapadatthasaá¹…khÄ• taá¹ƒ atthaá¹ƒ anapekkhitvÄ•
liá¹…gamattamevÄ• pekkhitvÄ• bhotÄ« devatÄ• , bhotÄ« silÄ• , bhotÄ« jambÅ«, bhotiá¹ƒ c
paccattavacanÄ• dÄ«ni yojetabbÄ• ni. katthaci pana liá¹…gaÃ±ca atthaÃ±ca apekkhitvÄ• `
devaâ€™â€™ ntiÄ• dinÄ• yojetabbÄ• ni. __vibhÄ• vinÄ«_ti vibhÄ• vetÄ«ti vibhÄ• vinÄ«. ev
__paribhÄ• vinÄ«_tiÄ• dÄ«supi. __Ä«_kÄ• rantitthiliá¹…ganiddeso.

__bhÅ«ti_ sattÄ• yamÄ• nÄ• bhavatÄ«ti bhÅ«. atha vÄ• bhavanti jÄ• yanti vaá¸• á¸• hanti
bhÅ«. bhÅ« vuccati pathavÄ«. __abhÅ«_ti vaá¸• á¸• hivirahitÄ• kathÄ• , na bhÅ«tapubbÄ•
kathÄ• . na bhÅ«tÄ• ti vÄ• abhÅ«, abhÅ«tÄ• kathÄ• . ``abhuá¹ƒ me kathaá¹ƒ nu bhaá¹‡as
bhÄ• sasÄ«â€™â€™ ti idametesamatthÄ• naá¹ƒ \Be 114/ sÄ• dhakaá¹ƒ vacanaá¹ƒ. __Å«_
niyatitthiliá¹…ganiddesoyaá¹ƒ.

aniyataliá¹…gÄ• naá¹ƒ pana niyatitthiliá¹…gesu pakkhittÄ• naá¹ƒ __bhÅ«taparÄ• bhÅ«tasa
niddeso nayÄ• nusÄ• rena suviÃ±Ã±eyyova. iccevaá¹ƒ itthiliá¹…gÄ• naá¹ƒ __bhÅ«_dhÄ• tu
nibbacanÄ• divasena niddeso vibhÄ• vito.

idÄ• ni napuá¹ƒsakaliá¹…ganiddeso vuccati --- tatra __bhÅ«ta_nti catubbidhaá¹ƒ pathavÄ«
mahÄ• bhÅ«tarÅ«paá¹ƒ. taÃ±hi aÃ±Ã±esaá¹ƒ nissayabhÄ• vena bhavatÄ«ti bhÅ«taá¹ƒ, bha
tadadhÄ«navuttitÄ• ya upÄ• dÄ• rÅ«panti bhÅ«taá¹ƒ. atha vÄ• bhÅ«tanti satto bhÅ«tanÄ•
napuá¹ƒsakavasena sakalo satto evaá¹ƒnÄ• mako ca yakkhÄ• diko vuccati. ``kÄ• lo ghasat
sahattanÄ• . yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• ni, ujjhÄ• petvÄ• na bhÅ«tÄ• ni, tamhÄ•
evamÄ• dÄ«su napuá¹ƒsakappayogo veditabbo. gÄ• tÄ• bandhasukhatthaá¹ƒ liá¹…gavipall
``yakkhÄ• dÄ«ni mahÄ• bhÅ«tÄ• ni yaá¹ƒ gaá¹‡hanti, neva tesaá¹ƒ tassa anto, na bahi á¹-h
upalabbhatÄ«â€™â€™ ti cuá¹‡á¹‡iyapadaracanÄ• yampi __bhÅ«ta_saddassa napuá¹ƒsaka
avagantabbaá¹ƒ. __mahÄ• bhÅ«ta_nti vuttappakÄ• raá¹ƒ catubbidhaá¹ƒ mahÄ• bhÅ«tarÅ«
mahantapÄ• tubhÄ• vÄ• dÄ«hi kÄ• raá¹‡ehi mahÄ• bhÅ«tatÄ• veditabbÄ• . kathaá¹ƒ? mah
mÄ• yÄ• kÄ• rasaá¹…khÄ• tena mahÄ• bhÅ«tena samantipi mahÄ• bhÅ«taá¹ƒ, yakkhÄ• dÄ
mahÄ• bhÅ«taá¹ƒ, mahantehi ghÄ• sacchÄ• danÄ• dipaccayehi bhÅ«taá¹ƒ pavattantipi mah
mahÄ• vikÄ• rabhÅ«tantipi mahÄ• bhÅ«taá¹ƒ. evaá¹ƒ mahantapÄ• tubhÄ• vÄ• dÄ«hi kÄ• ra
atridaá¹ƒ suá¹-á¹-hupalakkhitabbaá¹ƒ ---

punnapuá¹ƒsakaliá¹…go \Be 115/ ca, __bhÅ«ta_saddo pavattati.

paá¹‡á¹‡attiyaá¹ƒ guá¹‡e ceva, guá¹‡eyevitthiliá¹…gako ||

__bhÅ«ta sambhÅ«ta_saddÄ• di-naye paá¹‡á¹‡attivÄ• cakÄ• .

yojetabbÄ• tiliá¹…ge te, iti Ã±e yyaá¹ƒ visesato ||

``bhÅ«to tiá¹-á¹-hati, bhÅ«tÄ• ni, tiá¹-á¹-hanti, samaá¹‡o ayaá¹ƒ.

idÄ• ni bhÅ«to, cittÄ• ni, bhÅ«tÄ• ni vimalÄ• ni tu ||

vaÃ±jhÄ• bhÅ«tÄ• vadhÅ« esÄ• â€™â€™, iccudÄ• haraá¹‡Ä• nime.

vuttÄ• ni suá¹-á¹-hu lakkheyya, sÄ• sanatthagavesako ||

__bhavitta_nti vaá¸• á¸• hitaá¹-á¹-hÄ• naá¹ƒ. taÃ±hi bhavanti vaá¸• á¸• hanti etthÄ• ti bhavi
``janittaá¹ƒ me bhavittaá¹ƒ me, iti paá¹…ke avassayiâ€™â€™ nti idametassatthassa sÄ• dh

``bhavittaá¹ƒâ€™â€™ iti ``bhÄ• vittaâ€™â€™ -nti ca pÄ• á¹-ho dvidhÄ• mayÄ• .

rassattadÄ«ghabhÄ• vena, diá¹-á¹-ho bhaggavajÄ• take ||

__bhÅ«na_nti bhavanaá¹ƒ bhÅ«naá¹ƒ vaddhi. ``ahameva dÅ«siyÄ• bhÅ«nahatÄ• , raÃ±Ã±
``bhÅ«nahaccaá¹ƒ kataá¹ƒ mayÄ• â€™â€™ ti ca idametassatthassa sÄ• dhakaá¹ƒ vacanaá

__bhavana_nti bhavanakriyÄ• . atha vÄ• bhavanti vaá¸• á¸• hanti ettha sattÄ• puttadhÄ«tÄ
cÄ• ti bhavanaá¹ƒ vuccati geho, ``pettikaá¹ƒ bhavanaá¹ƒ mamÄ• â€™â€™ ti idametassatth
``geho gharaÃ±ca Ä• vÄ• so, bhavanaÃ±ca niketanaâ€™â€™ nti idaá¹ƒ pariyÄ• yavacanaá
avaddhimÄ• pajjanaá¹ƒ. __sambhavana_nti suá¹-á¹-hu bhavanaá¹ƒ. __vibhavana_nti ucche
__pÄ• tubhavana_nti pÄ• kaá¹-atÄ• sarÅ«palÄ• bho iccevattho. __Ä• vibhavana_nti pacca
paá¹-icchannabhÄ• vo. __vinÄ• bhavana_nti vinÄ• bhÄ• vo. __sotthibhavana_nti suvatthitÄ
pÄ«á¸·anÄ• hÄ«á¸·anÄ• vÄ• . __abhibhavana_nti vidhamanaá¹ƒ. __adhibhavana_nti ajjho
__anubhavana_nti paribhuÃ±janaá¹ƒ. __samanubhavana_nti suá¹-á¹-hu paribhuÃ±janaá¹ƒ.
adhipatibhÄ• venapi suá¹-á¹-hu paribhuÃ±janaá¹ƒ. niggahÄ«tantanapuá¹ƒsakaliá¹…ganidde

__atthavibhÄ• vÄ«_ti atthassa vibhÄ• vanasÄ«laá¹ƒ cittaá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ vÄ• kulaá
evaá¹ƒ __dhammavibhÄ• vi. i_kÄ• rantanapuá¹ƒsakaliá¹…ganiddeso.

__gotrabhÅ«_ti paÃ±Ã±attÄ• rammaá¹‡aá¹ƒ mahaggatÄ• rammaá¹‡aá¹ƒ vÄ• gotrabhucitta
kÄ• mÄ• vacaragottamabhibhavati, mahaggatagottaÃ±ca bhÄ• veti nibbattetÄ«ti ``gotrabhÅ
gotrabhÅ«ti nibbÄ• nÄ• rammaá¹‡aá¹ƒ maggavÄ«thiyaá¹ƒ pavattaá¹ƒ gotrabhuÃ±Ä• á¹‡aá
vÄ• phalasamÄ• pattivÄ«thiyaá¹ƒ pavattaá¹ƒ gotrabhuÃ±Ä• á¹‡aá¹ƒ. tesu hi paá¹-hamaá¹ƒ
puthujjanagottamabhibhavati, ariyagottaÃ±ca bhÄ• veti, gottÄ• bhidhÄ• nÄ• ca nibbÄ• nato
bhavatÄ«ti ``gotrabhÅ«â€™â€™ ti vuccati, dutiyaá¹ƒ pana saá¹…khÄ• rÄ• rammaá¹‡ampi s
Ä• sevanapaccayabhÄ• vena sasampayuttÄ• ni phalacittÄ• ni gottÄ• bhidhÄ• ne nibbÄ• na
``gotrabhÅ«â€™â€™ ti vuccati. idaá¹ƒ pÄ• á¸·ivavatthÄ• naá¹ƒ ---

``gotrabhuâ€™â€™ iti rassatta-vasena kathitaá¹ƒ padaá¹ƒ.

napuá¹ƒsakanti viÃ±Ã±eyyaá¹ƒ, Ã±Ä• á¹‡acittÄ• dipekkhakaá¹ƒ ||

``gotrabhÅ«â€™â€™ iti dÄ«ghatta-vasena kathitaá¹ƒ pana.

pulliá¹…gamiti viÃ±Ã±eyyaá¹ƒ, puggalÄ• dikapekkhakaá¹ƒ ||

dÄ«ghabhÄ• vena vuttaá¹ƒ tu, napuá¹ƒsakanti no vade.

binduvantÄ«â€™ tare bhedÄ• , tayo iti hi bhÄ• sitÄ• ||

__Ä«_kÄ• rantÄ• ca __Å«_dantÄ• , rassattaá¹ƒ yanti sÄ• sane.

napuá¹ƒsakattaá¹ƒ patvÄ• na, sahabhu sÄ«ghayÄ• yiti ||

cittena saha bhavatÄ«ti __cittasahabhu, _ cittena saha na bhavatÄ«ti __nacittasahabhu, _
__u_kÄ• rantanapuá¹ƒsakaliá¹…ganiddeso. niyatanapuá¹ƒsakaliá¹…ganiddesoyaá¹ƒ.

aniyataliá¹…gÄ• naá¹ƒ \Be 117/ niyatanapuá¹ƒsakaliá¹…gesu pakkhittÄ• naá¹ƒ __bhÅ«tap
niddeso nayÄ• nusÄ• rena suviÃ±Ã±eyyova. iccevaá¹ƒ napuá¹ƒsakaliá¹…gÄ• naá¹ƒ __bhÅ
yathÄ• rahaá¹ƒ nibbacanÄ• divasena niddeso vibhÄ• vito. iccevaá¹ƒ sabbathÄ• pi liá¹…gatt

ulliá¹…ganena vividhena nayena vuttaá¹ƒ,

__bhÅ«_dhÄ• tusaddamayaliá¹…gatikaá¹ƒ yadetaá¹ƒ.

Ä• liá¹…giyaá¹ƒ piyataraÃ±ca sutaá¹ƒ suliá¹…gaá¹ƒ,

poso kare manasi liá¹…gaviduttamicchaá¹ƒ ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

__bhÅ«_dhÄ• tumayÄ• naá¹ƒ tividhaliá¹…gikÄ• naá¹ƒ nÄ• mikarÅ«pÄ• naá¹ƒ vibhÄ• go

catuttho paricchedo.

5. okÄ• rantapulliá¹…ganÄ• mikapadamÄ• lÄ•

__bhÅ«_ dhÄ• tuto pavattÄ• naá¹ƒ, nÄ• mikÄ• namito paraá¹ƒ.

nÄ• mamÄ• laá¹ƒ pakÄ• sissaá¹ƒ, nÄ• mamÄ• lantarampi ca ||

vippakiá¹‡á¹‡akathÄ• ettha, evaá¹ƒ vutte na hessati.

pabhedo nÄ• mamÄ• lÄ• naá¹ƒ, paripuá¹‡á¹‡ova hehiti ||

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, tasmÄ• idha mataá¹ƒ sutaá¹ƒ.

purecaraá¹ƒ karitvÄ• na, vakkhÄ• mi savinicchayaá¹ƒ ||

puriso, purisÄ• . purisaá¹ƒ, purise. purisena, purisehi, purisebhi. purisassa, purisÄ• naá¹ƒ. p
purisasmÄ• , purisamhÄ• , purisehi, purisebhi. purisassa, purisÄ• naá¹ƒ. purise, purisasmiá
purisesu. bho purisa, bhavanto purisÄ• .

ayamÄ• yasmatÄ• mahÄ• kaccÄ• nena pabhinnapaá¹-isambhidena katasmÄ• __niruttipiá
__purisa_iccetassa pakatirÅ«passa \Be 118/ nÄ• mikapadamÄ• lÄ• nayo. tatra purisavacan
paccattavacanÄ• dÄ«ni bhavanti. taá¹ƒ yathÄ• ? puriso tiá¹-á¹-hati, purisÄ• tiá¹-á¹-hanti. tat
purisavacane ekavacane paccattavacanaá¹ƒ bhavati, __purisÄ• _ti purisavacane puthuvaca
bhavati.

purisaá¹ƒ passati, purise passati. tatra __purisa_nti purisavacane ekavacane upayogavaca
__purise_ti purisavacane puthuvacane upayogavacanaá¹ƒ bhavati.

purisena kataá¹ƒ, purisehi kataá¹ƒ, purisebhi kataá¹ƒ. tatra __purisenÄ• _ti purisavacane e
karaá¹‡avacanaá¹ƒ bhavati, __purisehi, purisebhÄ«_ti purisavacane puthuvacane karaá¹‡a

purisassa dÄ«yate, purisÄ• naá¹ƒ dÄ«yate. tatra __purisassÄ• _ti purisavacane ekavacane
bhavati, __purisÄ• na_nti purisavacane puthuvacane sampadÄ• navacanaá¹ƒ bhavati.

purisÄ• nissaá¹-aá¹ƒ, purisasmÄ• nissaá¹-aá¹ƒ, purisamhÄ• nissaá¹-aá¹ƒ, purisehi nissaá
nissaá¹-aá¹ƒ. tatra __purisÄ• _ti purisavacane ekavacane nissakkavacanaá¹ƒ bhavati. __pu
__purisamhÄ• _ti purisavacane ekavacane nissakkavacanaá¹ƒ bhavati, __purisehi, purisebh
puthuvacane nissakkavacanaá¹ƒ bhavati.

purisassa pariggaho, purisÄ• naá¹ƒ pariggaho. tatra __purisassÄ• _ti purisavacane ekavac
bhavati, __purisÄ• na_nti purisavacane puthuvacane sÄ• mivacanaá¹ƒ bhavati.

purise patiá¹-á¹-hitaá¹ƒ, purisasmiá¹ƒ patiá¹-á¹-hitaá¹ƒ, purisamhi patiá¹-á¹-hitaá¹ƒ, purisesu
patiá¹-á¹-hitaá¹ƒ. tatra __purise_ti purisavacane ekavacane bhummavacanaá¹ƒ bhavati, __p
... __purisamhÄ«_ti ... pe ... __purisesÅ«_ti purisavacane puthuvacane bhummavacanaá¹ƒ

bho \Be 119/ purisa tiá¹-á¹-ha, bhavanto purisÄ• tiá¹-á¹-hatha. tatra __bho purisa_iti purisa

Ä• lapanaá¹ƒ bhavati, __bhavanto purisÄ• _iti purisavacane puthuvacane Ä• lapanaá¹ƒ bha
sabbattha nayo vitthÄ• retabbo.

yamakamahÄ• therena katÄ• ya pana __cÅ«á¸·aniruttiyaá¹ƒ_ ``bho purisaâ€™â€™ iti rass
vatvÄ• ``bho purisÄ• â€™â€™ iti dÄ«ghavasena Ä• lapanabahuvacanaá¹ƒ vuttaá¹ƒ. kiÃ±cA
niruttipiá¹-ake natthi, tathÄ• pi bahÅ«namÄ• lapanavisaye ``bho yakkhÄ• â€™â€™ itiÄ• dÄ«
Ä• lapanabahuvacanÄ• naá¹ƒ __jÄ• takaá¹-á¹-hakathÄ• _dÄ«su dissanato pasatthatarova h
pamÄ• á¹‡aÃ±ca, tasmÄ• iminÄ• yamakamahÄ• theramatenapi ``puriso purisÄ• purisaâ€
Ä• mantane ``bho purisa, bho purisÄ• , bhavanto purisÄ• â€™â€™ ti nÄ• mikapadamÄ• lÄ•

tattha __puriso_ti paá¹-hamÄ• ya ekavacanaá¹ƒ. __purisÄ• _ti bahuvacanaá¹ƒ. __purisa_n
ekavacanaá¹ƒ. __purise_ti bahuvacanaá¹ƒ. __purisenÄ• _ti tatiyÄ• ya ekavacanaá¹ƒ. __pur
bahuvacanÄ• ni. __purisassÄ• _ti catutthiyÄ• ekavacanaá¹ƒ. __purisÄ• na_nti bahuvacana
purisamhÄ• _ti tÄ«á¹‡i paÃ±camiyÄ• ekavacanÄ• ni. __purisehi, purisebhÄ«_ti dve bahuva
chaá¹-á¹-hiyÄ• ekavacanaá¹ƒ. __purisÄ• na_nti bahuvacanaá¹ƒ. __purise, purisasmiá¹ƒ, pu
sattamiyÄ• ekavacanÄ• ni. __purisesÅ«_ti bahuvacanaá¹ƒ. __bho purisÄ• _ti aá¹-á¹-hamiy
purisÄ• , bhavanto purisÄ• _ti dve bahuvacanÄ• ni.

kiÃ±cÄ• petesu ``purisÄ• â€™â€™ ti idaá¹ƒ paá¹-hamÄ• paÃ±camÄ«aá¹-á¹-hamÄ«naá¹ƒ,
dutiyÄ• sattamÄ«naá¹ƒ, ``purisehi, purisebhÄ«â€™â€™ ti tatiyÄ• paÃ±camÄ«naá¹ƒ, ``puris
catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ ekasadisaá¹ƒ, tathÄ• pi atthavasena asaá¹…karabhÄ• vo vedi
\Be 120/ tiá¹-á¹-hati, purisÄ• tiá¹-á¹-hanti. purisaá¹ƒ passati, purise passatÄ«â€™â€™ tiÄ•

tattha ca __bho_ti Ä• mantanatthe nipÄ• to. so na kevalaá¹ƒ ekavacanaá¹ƒyeva hoti, atha k
hotÄ«ti ``bho purisÄ• â€™â€™ iti bahuvacanappayogopi gahito. ``bhavantoâ€™â€™ tidaá¹
hotÄ«ti ``purisÄ• â€™â€™ ti puna vuttanti daá¹-á¹-habbaá¹ƒ. iti yamakamahÄ• therena ``bh
rassavasena Ä• lapanekavacanaá¹ƒ vatvÄ• ``bho purisÄ• â€™â€™ iti dÄ«ghavasena Ä• la
tathÄ• hi pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• su ca nipÄ• tabhÅ«to __bho_saddo ekavacanabah
bhijjati. atrimÄ• ni nidassanapadÄ• ni --- ``api nu kho sapariggahÄ• naá¹ƒ tevijjÄ• naá¹ƒ brÄ
apariggahena brahmunÄ• saddhiá¹ƒ saá¹ƒsandati sametÄ«ti, no hidaá¹ƒ bho gotama. acch
abbhutaá¹ƒ bho Ä• nanda, ehi bho samaá¹‡a, bho pabbajitaâ€™â€™ iccÄ• dipÄ• á¸·ito aá¹
__bho_saddassa ekavacanappayoge pavattinidassanaá¹ƒ, ``tena hi bho mamapi suá¹‡Ä• th
taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ, nÄ• haá¹ƒ bho samaá¹‡as
subhÄ• sitato nÄ• bbhanumodÄ• mi, passatha bho imaá¹ƒ kulaputtaá¹ƒ. bho yakkhÄ• ahaá
bhÄ• jetvÄ• dadeyyaá¹ƒ. aparisuddho panamhi, bho dhuttÄ• tumhÄ• kaá¹ƒ kriyÄ• mayhaá
Ä• ha bho tumhe maá¹ƒ mÄ• rentÄ• raÃ±Ã±o dassetvÄ• va mÄ• rethÄ• â€™â€™ ti iccÄ• c
ca __bho_saddassa bahuvacanappayoge pavattinidassanaá¹ƒ. __kaccÄ• yana_ppakaraá¹‡
purisÄ• â€™â€™ ti padadvayaá¹ƒ Ä• lapanekavacanavasena vuttaá¹ƒ. taá¹ƒ yathÄ• Ä• ga

gahetabbaá¹ƒ.

keci \Be 121/ pana adÅ«raá¹-á¹-hassÄ• lapane ``bho purisaâ€™â€™ iti rassavasena Ä• lap
dÅ«raá¹-á¹-hassÄ• lapane pana ``bho purisÄ• â€™â€™ iti dÄ«ghavasena Ä• lapanekavaca
adÅ«raá¹-á¹-hÄ• naá¹ƒ dÅ«raá¹-á¹-hÄ• naÃ±ca purisÄ• naá¹ƒ itthÄ«naÃ±ca Ä• lapane na k
adÅ«raá¹-á¹-hÄ• ya dÅ«raá¹-á¹-hÄ• ya ca itthiyÄ• Ä• lapane te pucchitabbÄ• ``adÅ«raá¹-á
dÅ«raá¹-á¹-hÄ• naÃ±ca purisÄ• namÄ• lapane kathaá¹ƒ vattabbaâ€™â€™ nti. addhÄ• te e
kiÃ±ci vattuá¹ƒ na sakkhissanti. evampi te ce vadeyyuá¹ƒ ``bhavanto purisÄ• ti iminÄ• va ad
dÅ«raá¹-á¹-hÄ• naÃ±ca purisÄ• namÄ• lapanaá¹ƒ bhavatÄ«â€™â€™ ti. tadÄ• te vattabbÄ
ti iminÄ• advejjhena vacanena adÅ«raá¹-á¹-hÄ• naá¹ƒ dÅ«raá¹-á¹-hÄ• naÃ±ca purisÄ• nam
sante ``bho purisaâ€™â€™ iti rassapadenapi dÅ«raá¹-á¹-hassa ca purisassÄ• lapanaá¹ƒ va
kimatthaá¹ƒ adÅ«raá¹-á¹-hassÄ• lapane ``bho purisaâ€™â€™ iti rassavasena Ä• lapanekav
kimatthaÃ±ca dÅ«raá¹-á¹-hassÄ• lapane ``bho purisÄ• â€™â€™ iti dÄ«ghavasena Ä• lapan

nanu ``taggha bhagavÄ• bojjhaá¹…gÄ• , taggha sugata bojjhaá¹…gÄ• â€™â€™ tiÄ• dÄ«s
``bhagavÄ• â€™â€™ iti dÄ«ghapadaá¹ƒ samÄ«pe á¹-hitakÄ• lepi dÅ«re á¹-hitakÄ• lepi bud
bhavitumarahateva, tathÄ• Ä• lapanapadabhÅ«taá¹ƒ ``sugataâ€™â€™ iti rassapadampi. y
``bhagavÄ• â€™â€™ ti Ä• lapanapadassa na katthacipi rassattaá¹ƒ dissati, ``sugatÄ• â€™â
na katthacipi dÄ«ghattaá¹ƒ dissati, tasmÄ• dÄ«gharassamattÄ• bhedaá¹ƒ acintetvÄ• ``pur
vuttapadaá¹ƒ pakatissaravasena samÄ«pe á¹-hitassa purisassa Ä• mantanakÄ• le adÅ«raá
bhavati, Ä• yatassaravasena dÅ«re á¹-hitapurisassa Ä• mantanakÄ• le dÅ«raá¹-á¹-hassÄ• l
gahetabbaá¹ƒ. tathÄ• ``bhavanto purisÄ• , bho yakkhÄ• , bho dhuttÄ• â€™â€™ tiÄ• dÄ«ni
vuttÄ• ni Ä• lapanabahuvacanapadÄ• nipi pakatissaravasena samÄ«pe á¹-hitapurisÄ• naá¹
adÅ«raá¹-á¹-hÄ• namÄ• lapanapadÄ• ni bhavanti, Ä• yatassaravasena dÅ«re á¹-hitapurisÄ
dÅ«raá¹-á¹-hÄ• namÄ• lapanapadÄ• ni bhavantÄ«ti gahetabbÄ• ni. tathÄ• hi brÄ• hmaá¹‡Ä
rassaá¹-á¹-hÄ• nepi dÄ«ghaá¹-á¹-hÄ• nepi Ä• yatena sarena majjhimÄ• yatena sarena accÄ
paá¹-hanti likhitumasakkuá¹‡eyyena gÄ«tassarena viya. iti sabbakkharesupi Ä• yatena sare
labbhateva likhitumasakkuá¹‡eyyaá¹ƒ, tasmÄ• asampathamanotaritvÄ• ``bho purisaâ€™â
dÅ«raá¹-á¹-hassa ca adÅ«raá¹-á¹-hassa ca purisassÄ• lapanaá¹ƒ bhavati, ``bho purisÄ• , bh
imehi vacanehipi dÅ«raá¹-á¹-hÄ• naÃ±ca adÅ«raá¹-á¹-hÄ• naÃ±ca purisÄ• namÄ• lapanaá¹
iti dÅ«raá¹-á¹-hassa adÅ«raá¹-á¹-hÄ• naÃ±ca Ä• yatena sarena Ä• mantanameva pamÄ• á¹
dÄ«gharassamattÄ• viseso, tasmÄ• ``bho sattha, bho rÄ• ja, bho gaccha, bho muni, bho da
sayambhu, bhoti kaÃ±Ã±e, bhoti patti, bhoti itthi, bhoti yÄ• gu, bhoti vadhu, bho kula, bho aâ
cakkhuâ€™â€™ iccevamÄ• dÄ«hi padehi adÅ«raá¹-á¹-hassÄ• lapanaÃ±ca dÅ«raá¹-á¹-hass
``bhavanto satthÄ• , satthÄ• ro, bhotiyo kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yoâ€™â€™ ti evamÄ• dÄ«h
adÅ«raá¹-á¹-hÄ• naÃ±cÄ• lapanaá¹ƒ bhavatÄ«ti daá¹-á¹-habbaá¹ƒ.

idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ ---

tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , raÃ±Ã±o puttaá¹ƒ adassayuá¹ƒ.

putto ca pitaraá¹ƒ disvÄ• , dÅ«ratovajjhabhÄ• satha ||

Ä• gacchu dovÄ• rikÄ• khaggabandhÄ• ,

kÄ• sÄ• viyÄ• hantu mamaá¹ƒ janinda.

akkhÄ• hi me pucchito etamatthaá¹ƒ,

aparÄ• dho ko nvidha mamajja atthi ||

evaá¹ƒ \Be 123/ saddhammarÄ• jena, vohÄ• rakusalena ve.

sudesite somanassa-jÄ• take sabbadassinÄ• ||

dÅ«raá¹-á¹-hÄ• nepi rassattaá¹ƒ, ``janindaâ€™â€™ iti dissati.

na katthacipi dÄ«ghattaá¹ƒ, iti nÄ«ti mayÄ• matÄ• ||

idampettha vattabbaá¹ƒ ``kuto nu bho idamÄ• yÄ• taá¹ƒ `dÅ«raá¹-á¹-hassÄ• lapanaá¹ƒ adÅ
tiâ€™â€™ ? saddasatthato. saddasatthaá¹ƒ nÄ• ma na sabbaso buddhavacanassopakÄ• r

imasmiá¹ƒ pakaraá¹‡e ``bahuvacanaâ€™â€™ nti vÄ• ``puthuvacanaâ€™â€™ nti vÄ• ``an
atthato ekaá¹ƒ, byaÃ±janameva nÄ• naá¹ƒ, tasmÄ• sabbattha ``bahuvacanaâ€™â€™ nti v
vÄ• ``anekavacanaâ€™â€™ nti vÄ• vohÄ• ro kÄ• tabbo, puthuvacanaá¹ƒ anekavacananti
niruttaÃ±Ã±Å«naá¹ƒ vohÄ• ro, itaraá¹ƒ saddasatthavidÅ«naá¹ƒ.

kasmÄ• pana imasmiá¹ƒ pakaraá¹‡e dvivacanaá¹ƒ na vuttanti? yasmÄ• buddhavacane dv
tasmÄ• na vuttanti. nanu buddhavacane vacanattayaá¹ƒ atthi, tathÄ• hi ``Ä• yasmÄ• â€™â
``Ä• yasmantÄ• â€™â€™ ti idaá¹ƒ dvivacanaá¹ƒ, ``Ä• yasmantoâ€™â€™ ti idaá¹ƒ bahuvac
``Ä• yasmantÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ dvivacanaá¹ƒ bhaveyya, ``puriso purisÄ• â€™
dvivacananti vadeyyÄ• tha, tasmÄ• buddhavacane dvivacanaá¹ƒ nÄ• ma natthi. teneva hi _
hÄ«_tiÄ• dinÄ• ekavacanabahuvacanÄ• neva dassitÄ• nÄ«ti.

nanu ca bho ``suá¹‡antu me Ä• yasmantÄ• , ajja uposatho pannaraso. yadÄ• yasmantÄ• n
aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kareyyÄ• mÄ• â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_

ti vuttaá¹ƒ, ``uddiá¹-á¹-hÄ• kho Ä• yasmanto cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ ti
bahavo sandhÄ• ya ``Ä• yasmantoâ€™â€™ ti vuttaá¹ƒ, na ca sakkÄ•  vattuá¹ƒ ``yathÄ• tat
124/, parivÄ• sÄ• diÄ• rocanepi aá¹-á¹-hakathÄ• cariyehi viÃ±Ã±Ä• tasugatÄ• dhippÄ• yehi
`Ä• yasmantÄ•  dhÄ• rentÅ«â€™ ti, tiá¹‡á¹‡aá¹ƒ Ä• rocentena `Ä• yasmanto dhÄ• rentÅ«â€
vuttattÄ• ti? saccaá¹ƒ vuttaá¹ƒ, taá¹ƒ pana vinayavohÄ• ravasena vuttanti. nanu vinayo bud
``buddhavacane dvivacanaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti vadathÄ• ti? saccaá¹ƒ vinayo bu
vinayakammavasena vuttattÄ• upalakkhaá¹‡amattaá¹ƒ, na sabbasÄ• dhÄ• raá¹‡abahuvaca
``Ä• yasmantÄ• â€™â€™ ti idaá¹ƒ dvivacanaá¹ƒ siyÄ• , tappayogÄ• nipi kriyÄ• padÄ• ni dv
tathÄ• rÅ«pÄ• nipi kriyÄ• padÄ• ni na santi. na hi akkharasamayakovido jhÄ• nalÄ• bhÄ«pi
vassasahassampi samavekkhanto buddhavacane ekampi kriyÄ• padaá¹ƒ dvivacananti pass
dvivacanassÄ• bhÄ• vÄ• nÄ• mikapadesu dvivacanaá¹ƒ natthi. nÄ• mikapadesu tadabhÄ•
veditabbo. sakkaá¹-abhÄ• sÄ• yaá¹ƒ dvÄ«supi dvivacanÄ• ni santi, mÄ• gadhabhÄ• sÄ• ya

apica ``puthuvacanaâ€™â€™ nti niruttivohÄ• ropi ``buddhavacane dvivacanaá¹ƒ natthÄ«â€
dÄ«peti. taÃ±hi sakkaá¹-abhÄ• sÄ• yaá¹ƒ vuttÄ• dvivacanato bahuvacanato ca visuá¹ƒbhÅ
vÄ• vuttehi atthehi visuá¹ƒbhÅ«tassa atthassa vacanaá¹ƒ ``puthuvacanaâ€™â€™ nti vucca
sakkaá¹-abhÄ• sÄ• yaá¹ƒ vuttÄ• dvivacanato bahuvacanato ca visuá¹ƒbhÅ«taá¹ƒ vacanant
sakkaá¹-abhÄ• sÄ• yaá¹ƒ ``puthuvacanaâ€™â€™ nti vohÄ• ro natthi, tasmÄ• idaá¹ƒ tehi sa
dvivacanabahuvacanehi visuá¹ƒbhÅ«taatthassa vacananti vuccati. kathaÃ±ca pana sakkaá¹
visuá¹ƒbhÅ«tassa atthassa vacananti puthuvacananti ce? yasmÄ• sakkaá¹-abhÄ• sÄ• yaá¹
vuttaá¹ƒ, na ticatupaÃ±cÄ• dike \Be 125/ bahavo upÄ• dÄ• ya, bahavo pana upÄ• dÄ• ya b
upÄ• dÄ• ya, ayaá¹ƒ sakkaá¹-abhÄ• sÄ• ya viseso. mÄ• gadhabhÄ• sÄ• yaá¹ƒ pana dvitica
puthuvacanaá¹ƒ vuttaá¹ƒ, tasmÄ• sakkaá¹-abhÄ• sÄ• yaá¹ƒ vuttehi atthehi visuá¹ƒbhÅ«tas
puthuvacananti vuccati. ayaá¹ƒ mÄ• gadhabhÄ• sÄ• ya viseso. tasmÄ• tra puthubhÅ«tassa
vacanaá¹ƒ ``puthuvacanaâ€™â€™ nti attho samadhigantabbo.

idÄ• ni ``puriso, purisÄ• , purisaâ€™â€™ nti niruttipiá¹-akato uddharitanayaá¹ƒ nissÄ• ya p
__bhÅ«ta_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

bhÅ«to, bhÅ«tÄ• . bhÅ«taá¹ƒ, bhÅ«te. bhÅ«tena, bhÅ«tehi, bhÅ«tebhi. bhÅ«tassa, bhÅ«tÄ
bhÅ«tasmÄ• , bhÅ«tamhÄ• , bhÅ«tehi, bhÅ«tebhi. bhÅ«tassa, bhÅ«tÄ• naá¹ƒ. bhÅ«te, bhÅ
bhÅ«tesu. bho bhÅ«ta, bhavanto bhÅ«tÄ• .

atha vÄ• ``bho bhÅ«tÄ• â€™â€™ iti bahuvacanaá¹ƒ viÃ±Ã±eyyaá¹ƒ. yathÄ• panettha __b
pakatirÅ«passa nÄ• mikapadamÄ• lÄ• purisanayena yojitÄ• , evaá¹ƒ bhÄ• vakÄ• dÄ«naÃ±
taá¹ƒsadisÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• __purisa_nayena yojetabbÄ• . etthaÃ±Ã±Ä• ni t
``buddhoâ€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ __buddha_iccÄ• dÄ«ni pakatirÅ«pÄ• ni.

buddho dhammo saá¹…gho maggo,

khandho kÄ• yo kÄ• mo kappo.

mÄ• so pakkho yakkho bhakkho,

nÄ• go megho bhogo yÄ• go ||

rÄ• go doso moho mÄ• no,

makkho thambho kodho lobho.

hÄ• so vero dÄ• ho tejo,

chando kÄ• so sÄ• so rogo ||

asso \Be 126/ sasso isso sisso,

sÄ«ho byaggho rukkho selo.

indo sakko devo gÄ• mo,

cando sÅ«ro ogho dÄ«po ||

passo yaÃ±Ã±o cÄ• go vÄ• do,

hattho patto soso gedho.

somo yodho gaccho accho,

geho mÄ• á¸·o aá¹-á¹-o sÄ• lo ||

naro nago migo saso,

suá¹‡o bako ajo dijo.

hayo gajo kharo saro,

dumo talo paá¹-o dhajo ||

urago paá¹-ago vihago bhujago,

kharabho sarabho pasado gavajo.

mahiso vasabho asuro garuá¸·o,

taruá¹‡o varuá¹‡o baliso paligho ||

sÄ• lo dhavo ca khadiro,

godhumo saá¹-á¹-hiko yavo.

kaá¸·Ä• yo ca kulattho ca,

tilo muggo ca taá¹‡á¸• ulo ||

khattiyo brÄ• hmaá¹‡o vesso,

suddo dhutto ca pukkuso.

caá¹‡á¸• Ä• lo patiko paá¹-á¹-ho,

manusso rathiko ratho ||

pabbajito \Be 127/ gahaá¹-á¹-ho ca,

goá¹‡o oá¹-á¹-ho ca gadrabho.

mÄ• tugÄ• mo ca orodho,

iccÄ• dÄ«ni vibhÄ• vaye ||

kecettha vadeyyuá¹ƒ ``nanu bho `orodhÄ• ca kumÄ• rÄ• cÄ• â€™ ti pÄ• á¹-hassa dassan
itthiliá¹…goâ€™â€™ ti? tanna, tattha hi ``orodhÄ• â€™â€™ ti idaá¹ƒ okÄ• rantapulliá¹…gar
_kÄ• rantitthiliá¹…gaá¹ƒ, tumhe pana __ ``Ä• _kÄ• rantitthiliá¹…gaâ€™â€™ nti maÃ±Ã±am
panidaá¹ƒ __Ä• _kÄ• rantitthiliá¹…gaá¹ƒ, atha kho ``mÄ• tugÄ• mÄ• â€™â€™ tipadaá¹ƒ viy

vuttamÄ• kÄ• rantapadanti. nanu ca bho __sammohavinodani_yÄ• dÄ«su __orodha_sadda
kathanti ce? ``rukkhe adhivatthÄ• devatÄ• therassa kuddhÄ• paá¹-hamameva manaá¹ƒ pa
sattadivasamatthake upaá¹-á¹-hÄ• ko rÄ• jÄ• marissatÄ«â€™ ti supine Ä• rocesi. thero taá
rÄ• jorodhÄ• naá¹ƒ Ä• cikkhi. tÄ• ekappahÄ• reneva mahÄ• viravaá¹ƒ viraviá¹ƒsÅ«â€™â€
``rÄ• jorodhÄ• naâ€™â€™ nti vatvÄ• ``tÄ• â€™â€™ ti vuttattÄ• va __orodha_saddassa itth
tanna, atthassa duggahaá¹‡ato. duggahito hi ettha tumhehi attho, ettha pana __orodha_sad
kathanato itthipadatthaá¹ƒ sandhÄ• ya ``tÄ• â€™â€™ ti vuttattÄ• ``tÄ• itthiyoâ€™â€™ ti a
amÄ• tÄ• pitarasaá¹ƒvaddhattÄ• Ä• cariyakule ca anivuá¹-á¹-hattÄ• etaá¹ƒ sukhumattham
vÄ• mukhÄ• rÅ«á¸·haá¹ƒ vadatha.

bhuÃ±janatthaá¹ƒ kathanatthaá¹ƒ, mukhaá¹ƒ hotÄ«ti no vade.

yaá¹ƒ vÄ• taá¹ƒ vÄ• mukhÄ• rÅ«á¸·haá¹ƒ, vacanaá¹ƒ paá¹‡á¸• ito naroti ||

na mayaá¹ƒbho yaá¹ƒ vÄ• taá¹ƒ vÄ• mukhÄ• rÅ«á¸·haá¹ƒ vadÄ• ma, aá¹-á¹-hakathÄ• car
gahetvÄ• vadÄ• ma, aá¹-á¹-hakathÄ• yeva amhÄ• kaá¹ƒ paá¹-isaraá¹‡aá¹ƒ \Be 128/, na ma
saddahÄ• mÄ• ti. amhÄ• kaá¹ƒ saddahatha vÄ• mÄ• vÄ• , mÄ• tumhe ``aá¹-á¹-hakathÄ•
gahetvÄ• vadÄ• mÄ• â€™â€™ ti aá¹-á¹-hakathÄ• cariye abbhÄ• cikkhatha. na hi aá¹-á¹-ha
``orodha_saddo itthiliá¹…goâ€™â€™ ti vuttaá¹-á¹-hÄ• namatthi, tasmÄ• pi aá¹-á¹-hakathÄ•
na yuttaá¹ƒ buddhÄ• dÄ«naá¹ƒ garÅ«namabbhÄ• cikkhanaá¹ƒ mahato anatthassa lÄ• bhÄ•
vuttaÃ±hetaá¹ƒ bhagavatÄ• ``attanÄ• duggahitena amhe ceva abbhÄ• cikkhati, bahuÃ±ca
attÄ• naÃ±ca khaá¹‡atÄ«â€™â€™ ti.

evaá¹ƒ abbhÄ• cikkhanassa ayuttataá¹ƒ sÄ• vajjataÃ±ca dassetvÄ• punapi te idaá¹ƒ vatta
__jÄ• takaá¹-á¹-hakathÄ• yampi_ tumhehi Ä• haá¹-audÄ• haraá¹‡asadisaá¹ƒ udÄ• haraá¹‡a
kosiyajÄ• takaá¹-á¹-hakathÄ• yaÃ±hi ``satthÄ• jetavane viharanto ekaá¹ƒ sÄ• vatthiyaá¹ƒ m
kathesi. sÄ• kirekassa saddhassa pasannassa upÄ• sakabrÄ• hmaá¹‡assa brÄ• hmaá¹‡Ä«
ti pÄ• á¹-ho dissati. ettha hi ``mÄ• tugÄ• maá¹ƒ Ä• rabbha kathesÄ«â€™â€™ ti vatvÄ• ``sÄ
tumhÄ• kaá¹ƒ matena __mÄ• tugÄ• ma_saddo itthiliá¹…goyeva siyÄ• , na pulliá¹…go, kimi
aá¹-á¹-hakathÄ• vacanampi na passatha, tadeva pana aá¹-á¹-hakathÄ• vacanaá¹ƒ passatha
aá¹-á¹-hakathÄ• tumhÄ• kaá¹ƒ paá¹-isaraá¹‡aá¹ƒ, na tadaÃ±Ã±Ä• ti.

yadi __tÄ• _saddaá¹ƒ apekkhitvÄ• __orodha_saddassa itthiliá¹…gattamicchatha, etthÄ• pi
__mÄ• tugÄ• ma_saddassa itthiliá¹…gattamicchathÄ• ti. evaá¹ƒ vuttÄ• te niruttarÄ• appaá
pattakkhandhÄ• adhomukhÄ• pajjhÄ• yeyyuá¹ƒ. etthÄ• pi __mÄ• tugÄ• ma_saddena itthip
itthipadatthaá¹ƒ sandhÄ• ya ``sÄ• â€™â€™ ti vuttattÄ• ``sÄ• itthÄ«â€™â€™ ti ayamevatth
padhÄ• navÄ• cakena pulliá¹…gena napuá¹ƒsakaliá¹…gena vÄ• samÄ• nÄ• dhikaraá¹‡ass
abhidheyyaliá¹…gÄ• nuvattittÄ• pulliá¹…gavasena vÄ• napuá¹ƒsakaliá¹…gavasena vÄ• ni

liá¹…gamanapekkhitvÄ• itthipadatthamevÄ• pekkhitvÄ• itthiliá¹…ganiddeso dissati. taá¹ƒ y
mÄ• tugÄ• mo susaá¹ƒvihitakammantÄ• hoti saá¹…gahitaparijanÄ• bhattumanÄ• paá¹ƒ ca
anurakkhatÄ«â€™â€™ ti ca, ``ko nu kho bhante hetu ko paccayo, yena midhekacco mÄ• tu
durÅ«pÄ• supÄ• pikÄ• dassanÄ• ya, daliddÄ• ca hoti appassakÄ• appabhogÄ• appesak
mÄ• tugÄ• mo kodhanÄ• hoti upÄ• yÄ• sabahulÄ• , appampi vuttÄ• samÄ• nÄ• abhisajja
patitthiyati kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukarotÄ«â€™â€™ ti ca, ``taá¹ƒ kho p
itthiratanaá¹ƒ raÃ±Ã±o cakkavattissa pubbuá¹-á¹-hÄ• yinÄ« pacchÄ• nipÄ• tinÄ« kiá¹ƒkÄ• r
ca ime payogÄ• .

katthaci pana padhÄ• navÄ• cakena napuá¹ƒsakaliá¹…gena samÄ• nÄ• dhikaraá¹‡assa gu
abhidheyyaliá¹…gÄ• nuvattittÄ• napuá¹ƒsakaliá¹…gavasena niddisitabbattepi liá¹…gamana
purisapadatthamevÄ• pekkhitvÄ• pulliá¹…ganiddeso dissati. taá¹ƒ yathÄ• ? ``paÃ±ca pacc
isigilismiá¹ƒ pabbate ciranivÄ• sino ahesuá¹ƒ. taá¹ƒ kho pana raÃ±Ã±o cakkavattissa pariá¹
Ã±Ä• tÄ• naá¹ƒ pavesetÄ• aÃ±Ã±Ä• tÄ• naá¹ƒ nivÄ• retÄ• â€™â€™ ti. katthaci padhÄ• na
samÄ• nÄ• dhikaraá¹‡assa guá¹‡asaddassa abhidheyyaliá¹…gÄ• nurÅ«paá¹ƒ niddeso diss
``sÄ«lavatÄ« kalyÄ• á¹‡adhammÄ• . aá¹-á¹-hahi kho nakulamÄ• te dhammehi samannÄ• ga
parammaraá¹‡Ä• manÄ• pakÄ• yikÄ• naá¹ƒ devÄ• naá¹ƒ \Be 130/ sahabyataá¹ƒ upapajjati
saddhaá¹ƒ kulaá¹ƒ, cittaá¹ƒ dantaá¹ƒ sukhÄ• vahaâ€™â€™ nti.

__seyya_iti saddo pana yebhuyyena okÄ• rantabhÄ• ve á¹-hatvÄ• liá¹…gattayÄ• nukÅ«lo
tiá¹-á¹-hanato. kathaá¹ƒ? seyyo amitto matiyÄ• upeto. esÄ• va pÅ«janÄ• seyyo, ekÄ• haá¹

``dhammena ca alÄ• bho yo,

yo ca lÄ• bho adhammiko.

alÄ• bho dhammiko seyyo,

yaÃ±ce lÄ• bho adhammiko ||

yaso ca appabuddhÄ«naá¹ƒ, viÃ±Ã±Å«naá¹ƒ ayaso ca yo.

ayasova seyyo viÃ±Ã±Å«naá¹ƒ, na yaso appabuddhinaá¹ƒ ||

dummedhehi pasaá¹ƒsÄ• ca, viÃ±Ã±Å«hi garahÄ• ca yÄ• .

garahÄ• va seyyo viÃ±Ã±Å«hi, yaÃ±ce bÄ• lappasaá¹ƒsanÄ• ||

sukhaÃ±ca kÄ• mamayikaá¹ƒ, dukkhaÃ±ca pavivekikaá¹ƒ.

pavivekaá¹ƒ dukkhaá¹ƒ seyyo, yaÃ±ce kÄ• mamayaá¹ƒ sukhaá¹ƒ ||

jÄ«vitaÃ±ca adhammena, dhammena maraá¹‡aÃ±ca yaá¹ƒ.

maraá¹‡aá¹ƒ dhammikaá¹ƒ seyyo, yaÃ±ce jÄ«ve adhammikaâ€™â€™ nti ||

evamayaá¹ƒ __seyya_ iti saddo __o_kÄ• rantabhÄ• ve á¹-hatvÄ• liá¹…gattayÄ• nukÅ«lo bl
__Ä• _kÄ• rantabhÄ• ve á¹-hatvÄ• itthiliá¹…gÄ• nukÅ«lo dissati ``itthÄ«pi hi ekacciyÄ• , se
janÄ• dhipÄ• â€™â€™ ti. niggahÄ«tanto pana hutvÄ• napuá¹ƒsakaliá¹…gÄ• nukÅ«lo apas
kiá¹ƒ tumhe na passathÄ• ti. evaá¹ƒ vuttÄ• ca te niruttarÄ• va bhavissanti.

sacepi \Be 131/ te ettha evaá¹ƒ vadeyyuá¹ƒ ``tattha tattha suttappadese aá¹-á¹-hakathÄ• dA
`mÄ• tugÄ• moâ€™ ti vÄ• `mÄ• tugÄ• menÄ• â€™ ti vÄ• __o_kÄ• rantapulliá¹…gabhÄ• v
pulliá¹…gabhÅ«taá¹ƒ __mÄ• tugÄ• ma_saddaá¹ƒ anapekkhitvÄ• itthipadatthameva apekkh
__itthÄ«_saddena __sÄ• _saddassa sambandhaggahaá¹‡aá¹ƒ mayaá¹ƒ sampaá¹-icchÄ• m
`orodhenÄ• â€™ ti vÄ• __o_kÄ• rantapulliá¹…gabhÄ• vena á¹-hitassa __orodha_saddassa
vuttaá¹ƒ purimatthaá¹ƒ na sampaá¹-icchÄ• mÄ• â€™â€™ ti. tadÄ• tesaá¹ƒ imÄ• ni __vinay
dassetabbÄ• ni ``tena kho pana samayena rÄ• jÄ• udeno uyyÄ• ne paricÄ• resi saddhiá¹ƒ
udenassa orodho rÄ• jÄ• naá¹ƒ udenaá¹ƒ etadavocÄ• â€™â€™ ti. evaá¹ƒ imÄ• ni suttapad
__suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ_ ``rÄ• mo nÄ• ma rÄ• jÄ• kuá¹-á¹-harogÄ« orodhehi c
jigucchamÄ• noâ€™â€™ ti vacanaÃ±ca dassetvÄ• ``gacchatha tumhe garukulamupagantv
ciraá¹-á¹-hitatthaá¹ƒ sÄ• dhukaá¹ƒ padabyaÃ±janÄ• ni uggaá¹‡hathÄ• â€™â€™ ti uyyojetab

idÄ• ni __mÄ• tugÄ• ma_saddÄ• dÄ«su kiÃ±ci vinicchayaá¹ƒ vadÄ• ma --- __mÄ• tugÄ• m
__dÄ• ra_saddo cÄ• ti ime itthipadatthavÄ• cakÄ• pi samÄ• nÄ• ekantena pulliá¹…gÄ• bh
ekasmiá¹ƒ atthe vattamÄ• nassÄ• pi bahuvacanakattameva saddasatthavidÅ« icchanti, na e
pana __dÄ• ra_saddassa ekasmiá¹ƒ atthe ekavacanakattaá¹ƒ, yebhuyyena pana bahuvaca
bavhatthe vattabbameva natthi. pÄ• á¸·iyaÃ±hi __dÄ• ra_saddo yebhuyyena bahuvacanako
tatrime payogÄ• ---

``dÄ• sÄ• \Be 132/ ca dÄ• syo anujÄ«vino ca,

puttÄ• ca dÄ• rÄ• ca mayaÃ±ca sabbe.

dhammaÃ±carÄ• mapparalokahetu,

tasmÄ• hi amhaá¹ƒ daharÄ• na miyyareâ€™â€™ ti ca,

``yo Ã±Ä• tÄ«naá¹ƒ sakhÄ«naá¹ƒ vÄ• , dÄ• resu paá¹-idissati.

sahasÄ• sampiyÄ• yena, taá¹ƒ jaÃ±Ã±Ä• vasalo itÄ«â€™â€™ ti ca,

``sehi dÄ• rehiâ€™ santuá¹-á¹-ho, vesiyÄ• su padissati.

dissati paradÄ• resu, taá¹ƒ parÄ• bhavato mukhaâ€™â€™ nti ca,

``puttesu dÄ• resu ca yÄ• apekkhÄ• â€™â€™ ti ca byÄ• se, samÄ• se pana ``puttadÄ• rÄ•
mattanoâ€™â€™ ti ca evamÄ• dayo bahuvacanappayogÄ• bahavo bhavanti.

ekavacanappayogÄ• pana appÄ• . seyyathidaá¹ƒ? ``garÅ«naá¹ƒ dÄ• re, dhammaá¹ƒ care
dÄ• raÃ±ca posaá¹ƒ dadamappakasmiâ€™â€™ nti ca,

``ye gahaá¹-á¹-hÄ• puÃ±Ã±akarÄ• , sÄ«lavanto upÄ• sakÄ• .

dhammena dÄ• raá¹ƒ posenti, te namassÄ• mi mÄ• talÄ«â€™â€™ ti ca,

``paradÄ• raá¹ƒ na gaccheyyaá¹ƒ, sadÄ• rapasuto siyaâ€™â€™ nti ca,

``yo icche puriso hotuá¹ƒ, jÄ• tiá¹ƒ jÄ• tiá¹ƒ punappunaá¹ƒ.

paradÄ• raá¹ƒ vivajjeyya, dhotapÄ• dova kaddamaâ€™â€™ nti ca

evamÄ• dayo ekavacanappayogÄ• appÄ• .

samÄ• hÄ• ralakkhaá¹‡avasena panesa __dÄ• ra_saddo napuá¹ƒsakaliá¹…gekavacanopi
puttadÄ• raá¹ƒ. puttadÄ• rassa saá¹…gahoâ€™â€™ iti evaá¹ƒ idha vuttappakÄ• rena liá¹…
sallakkhetvÄ• ``puriso purisÄ• â€™â€™ ti pavattaá¹ƒ purisasaddanayaá¹ƒ nissÄ• ya \Be 1
bhÄ• vako bhavoâ€™â€™ tiÄ• dÄ«naá¹ƒ __bhÅ«_dhÄ• tumayÄ• naá¹ƒ aÃ±Ã±esa__Ã±co_
nÄ• mikapadamÄ• lÄ• su saddhÄ• sampannehi kulaputtehi saddhammaá¹-á¹-hitiyÄ• kosall

kiá¹ƒ pana sabbÄ• ni __o_kÄ• rantapadÄ• ni __purisa_naye sabbappakÄ• rena ekasadisÄ
paviá¹-á¹-hÄ• nÄ«ti? na paviá¹-á¹-hÄ• ni. kÄ• nici hi __o_kÄ• rantapadÄ• ni __purisa_naye
ca honti, ekadesena paviá¹-á¹-hÄ• ni ca, kÄ• nici __o_kÄ• rantapadÄ• ni __purisa_naye ek
honti, ekadesena na paviá¹-á¹-hÄ• ni ca, kÄ• nici __o_kÄ• rantapadÄ• ni __purisa_naye sal

appaviá¹-á¹-hÄ• neva. tatra katamÄ• ni kÄ• nici __o_kÄ• rantapadÄ• ni __purisa_naye sabb
honti, ekadesena paviá¹-á¹-hÄ• ni ca? ``saro vayo cetoâ€™â€™ tiÄ• dÄ«ni. __saro_iti hi ay
ususaddasaravanaakÄ• rÄ• disaravÄ• cako ce, __purisa_naye sabbathÄ• paviá¹-á¹-ho. rah
__mano_gaá¹‡apakkhikattÄ• __purisa_naye ekadesena paviá¹-á¹-ho. __vayo_iti saddo par
__purisa_naye sabbathÄ• paviá¹-á¹-ho. Ä• yukoá¹-á¹-hÄ• savÄ• cako ce, __mano_gaá¹‡ap
ekadesena paviá¹-á¹-ho. __ceto_ iti saddo yadi paá¹‡á¹‡attivÄ• cako, __purisa_naye sabba
pana cittavÄ• cako, __mano_gaá¹‡apakkhikattÄ• __purisa_naye ekadesena paviá¹-á¹-ho. _

mano vaco vayo tejo,

tapo ceto tamo yaso.

ayo payo siro chando,

saro uro raho aho ---

ime soá¸·asa.

idÄ• ni yathÄ• vuttassa pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ __mana_saddÄ• dÄ«naá¹ƒ nÄ• mikap

mano \Be 134/, manÄ• . manaá¹ƒ, mano, mane. manasÄ• , manena, manehi, manebhi. ma
manÄ• , manasmÄ• , manamhÄ• , manehi, manebhi. manaso, manassa, manÄ• naá¹ƒ. ma
manesu. bho mana, bhavanto manÄ• .

atha vÄ• ``bho manÄ• â€™â€™ iti bahuvacanampi Ã±eyyaá¹ƒ. evaá¹ƒ vaco, vacÄ• . vaca
vacasÄ• tiÄ• dinÄ• nÄ• mikapadamÄ• lÄ• yojetabbÄ• . __aha_saddassa pana bhummeka
ahasmiá¹ƒ, ahamhi, ahu, ahanÄ«ti yojetabbÄ• .

idÄ• ni rÅ«pantaravisesadassanatthaá¹ƒ napuá¹ƒsakaliá¹…gassa __mana_saddassapi nÄ•
aá¹-á¹-hÄ• ne ayaá¹ƒ kathitÄ• ti na codetabbaá¹ƒ.

manaá¹ƒ, manÄ• ni, manÄ• . manaá¹ƒ, manÄ• ni, mane. manena, manehi, manebhi. mana
manasmÄ• , manamhÄ• , manehi, manebhi. manassa, manaso, manÄ• naá¹ƒ. mane, mana
bhavanto manÄ• . atha vÄ• ``bho manÄ• ni, bho manÄ• â€™â€™ evampi bahuvacanaá¹ƒ
nayo.

ettha ca pulliá¹…gassa __mana_saddassa paccattakaraá¹‡asampadÄ• nasÄ• mibhummav
manasÄ«ti rÅ«pÄ• ni á¹-hapetvÄ• yÄ• ni sesÄ• ni, napuá¹ƒsakaliá¹…gassa ca __mana_sa

``manaá¹ƒ manÄ• nÄ«â€™â€™ ti rÅ«pÄ• ni ca, aá¹-á¹-hamyopayogavacanÄ• naá¹ƒ ``mana
rÅ«padvayaÃ±ca á¹-hapetvÄ• yÄ• ni sesÄ• ni, tÄ• ni sabbÄ• ni kamato samasamÄ• ni.

keci __o_kÄ• ranto __mano_iti saddo napuá¹ƒsakaliá¹…goti vadanti, te vattabbÄ• --- yadi
siyÄ• , tassadisehi __vaco vayo_tiÄ• disaddehipi napuá¹ƒsakaliá¹…geheva bhavitabbaá¹ƒ,
napuá¹ƒsakaliá¹…gÄ• â€™â€™ ti garÅ« vadanti, ``pulliá¹…gÄ• â€™â€™ icceva vadanti. ya
``kÄ• yo anicco; mano \Be 135/ aniccoâ€™â€™ ti ca ``kÄ• yo dukkho, mano dukkhoâ€™â€
vÄ• ti anicco bhanteâ€™â€™ ti ca evamÄ• dayo pulliá¹…gappayogÄ• bahavo diá¹-á¹-hÄ•
ekantena pulliá¹…goti. yadi pana napuá¹ƒsakaliá¹…gosiyÄ• , ``anicco dukkhoâ€™â€™ ti ev
taá¹ƒsamÄ• nÄ• dhikaraá¹‡Ä• ni anekapadasatÄ• nipi napuá¹ƒsakaliá¹…gÄ• neva siyuá¹ƒ.
napuá¹ƒsakaliá¹…gÄ• ni, atha kho abhidheyyaliá¹…gÄ• nuvattakÄ• ni vÄ• ccaliá¹…gÄ• ni.
pulliá¹…gatÄ• paccetabbÄ• ti, sace __mano_saddo napuá¹ƒsakaliá¹…go na hoti, kathaá¹ƒ
napuá¹ƒsakarÅ«paá¹ƒ dissatÄ«ti? saccaá¹ƒ ``manÄ• nÄ«â€™â€™ ti napuá¹ƒsakaliá¹…gam
pamukhabhÄ• vena gahita__sso_kÄ• rantassa __mana_saddassa rÅ«paá¹ƒ na hoti. atha k
__citta_saddena samÄ• naliá¹…gassa samÄ• nasutittepi __mano_gaá¹‡e apariyÄ• pannas
__mana_saddassa rÅ«paá¹ƒ. __mana_saddo hi punnapuá¹ƒsakavasena dvidhÄ• bhijjati ``
yathÄ• ``ajjavoajjavaâ€™â€™ nti. ``mano ce nappadussati. santaá¹ƒ tassa manaá¹ƒ hotÄ«
yadi ca so __mano_saddo napuá¹ƒsakaliá¹…go na hoti.

``garu cetiyapabbatavattaniyÄ• ,

pamadÄ• pamadÄ• pamadÄ• vimadaá¹ƒ.

samaá¹‡aá¹ƒ sunisamma akÄ• hasitaá¹ƒ,

patitaá¹ƒ asubhesu munissa manoâ€™â€™ ti

__ettha mano_saddena samÄ• nÄ• dhikaraá¹‡o ``patitaâ€™â€™ nti saddo napuá¹ƒsakaliá
yasmÄ• ca samÄ• nÄ• dhikaraá¹‡apadaá¹ƒ napuá¹ƒsakaliá¹…gabhÄ• vena sannihitaá¹ƒ, t
saddantarasannidhÄ• navasena __mano_saddo napuá¹ƒsakaliá¹…goti Ã±Ä• yatÄ«ti? tanna
sabbattha liá¹…gavisesÄ• jotanato. yadi hi samÄ• nÄ• dhikaraá¹‡apadaá¹ƒ sabbattha liá¹…
``cattÄ• ro indriyÄ• nÄ«â€™â€™ ti etthÄ• pi ``cattÄ• roâ€™â€™ ti \Be 136/ padaá¹ƒ __indr
pulliá¹…gattaá¹ƒ kareyya, na ca kÄ• tuá¹ƒ sakkoti. __indriya_saddo hi ekantena napuá¹ƒsak
``patitaâ€™â€™ nti samÄ• nÄ• dhikaraá¹‡apadaá¹ƒ nissÄ• ya __mano_saddassa napuá¹ƒ
``cattÄ• ro indriyÄ• nÄ«â€™â€™ ti etthapi ``cattÄ• roâ€™â€™ ti samÄ• nÄ• dhikaraá¹‡apa
__indriya_saddassa pulliá¹…gattaá¹ƒ icchathÄ• ti. na mayaá¹ƒ bho __indriya_saddassa pul
atha kho napuá¹ƒsakaliá¹…gattaá¹ƒyeva icchÄ• ma, ``cattÄ• roâ€™â€™ ti padaá¹ƒ liá¹…ga
á¹-hitattÄ• ``cattÄ• rÄ«â€™â€™ ti gaá¹‡hÄ• ma, tasmÄ• ``cattÄ• ri indriyÄ• nÄ«â€™â€™

evaá¹ƒ ``patitaá¹ƒ asubhesu munissa manoâ€™â€™ ti etthÄ• pi ``patitaâ€™â€™ nti padaá
á¹-hitanti mantvÄ• ``patitoâ€™â€™ ti atthaá¹ƒ dhÄ• rethÄ• ti. na dhÄ• rema ettha liá¹…gav
anicchitabbato. yadi hi __mano_saddo pulliá¹…go siyÄ• , taá¹ƒsamÄ• nÄ• dhikaraá¹‡apada
vattabbaá¹ƒ siyÄ• . kimÄ• cariyo evaá¹ƒ vattuá¹ƒ na jÄ• ni, jÄ• namÄ• no eva so ``patitoâ€™
``patitaâ€™â€™ nti panÄ• voca, tena Ã±Ä• yati __ ``mano_saddo napuá¹ƒsakaliá¹…goâ€™
vadetha, samÄ• nÄ• dhikaraá¹‡apadaá¹ƒ nÄ• ma katthaci padhÄ• naliá¹…gamanuvattati, k
na taá¹ƒ liá¹…gavisesajotane ekantato pamÄ• á¹‡aá¹ƒ. ``mÄ• tugÄ• mo, orodho, Ä• vuso vi
cittÄ• ni aá¹-á¹-hÄ«nÄ«â€™â€™ ti evamÄ• dirÅ«pavisesoyeva pamÄ• á¹‡aá¹ƒ. yadi samÄ•
liá¹…gaviseso adhigantabbo siyÄ• , ``cattÄ• ro ca mahÄ• bhÅ«tÄ• â€™â€™ tiÄ• dÄ«su liá¹
yasmÄ• evamÄ• dÄ«supi á¹-hÄ• nesu liá¹…gavavatthÄ• naá¹ƒ hotiyeva. kathaá¹ƒ? ``cattÄ•
``mahÄ• bhÅ«tÄ• â€™â€™ ti napuá¹ƒsakanti, tasmÄ• ``patitaá¹ƒ asubhesu munissa mano
``patitaâ€™â€™ nti napuá¹ƒsakaliá¹…gaá¹ƒ ``manoâ€™â€™ ti pulliá¹…ganti vavatthÄ• naá
sutvÄ• te tuá¹‡hÄ« bhavissanti. tato \Be 137/ tesaá¹ƒ tuá¹‡hÄ«bhÅ«tÄ• naá¹ƒ idaá¹ƒ vattab
__mano_gaá¹‡e pavattÄ• naá¹ƒ padÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡apadÄ• ni katthaci nap
tasmÄ• __mano_gaá¹‡e pamukhassa __mano_saddassapi samÄ• nÄ• dhikaraá¹‡apadÄ•
yojitÄ• ni. tathÄ• hi pubbÄ• cariyÄ• ``saddhammatejavihataá¹ƒ vilayaá¹ƒ khaá¹‡ena, veney
payÄ• ti. dukkhaá¹ƒ vaco etasminti dubbaco. avanataá¹ƒ siro yassa soyaá¹ƒ avaá¹ƒsiro, app
yesaá¹ƒ paÃ±Ã±Ä• maye akkhimhi te apparajakkhÄ• â€™â€™ tiÄ• dinÄ• saddaracanaá¹ƒ
siro rajo_saddÄ• dÄ«naá¹ƒ napuá¹ƒsakaliá¹…gattaá¹ƒ vibhÄ• vetuá¹ƒ Ä«disÄ« saddaracan
__siromano_saddÄ• naá¹ƒ __mano_gaá¹‡e pavattÄ• naá¹ƒ pulliá¹…gasaddÄ• naá¹ƒ kattha
liá¹…gavipallÄ• savasena á¹-hitÄ• ni samÄ• nÄ• dhikaraá¹‡apadÄ• ni hontÄ«ti paresaá¹ƒ jÄ
anukampÄ• ya viracitÄ• . etthÄ• pi tumhÄ• kaá¹ƒ matena __mano_saddassa napuá¹ƒsakali
iccÄ• dayopi napuá¹ƒsakaliá¹…gattamÄ• pajjanti napuá¹ƒsakaliá¹…gavasena samÄ• nÄ• d
niddiá¹-á¹-hattÄ• . kiá¹ƒ panetesampi napuá¹ƒsakaliá¹…gattaá¹ƒ icchathÄ• ti. addhÄ• te ida
nibbeá¹-hetumasakkontÄ• tuá¹‡hÄ« bhavissanti. kiÃ±cÄ• pi te aÃ±Ã±aá¹ƒ gahetabbakÄ• ra
vadeyyuá¹ƒ ``yadi bho __mano_ saddo napuá¹ƒsakaliá¹…gona hoti, kasmÄ• veyyÄ• karaá
napuá¹ƒsakaliá¹…goâ€™ ti vadantÄ«â€™â€™ ti? te vattabbÄ• --- yadi tumhe veyyÄ• kara
__mano_saddassa napuá¹ƒsakaliá¹…gattaá¹ƒ rocetha, nanu bhagavÄ• yeva loke asadiso n
mahÄ• puriso visÄ• rado parappavÄ• damaddano. bhagavantaÃ±hi padakÄ• veyyÄ• karaá
ambaá¹-á¹-hamÄ• á¹‡avapokkharasÄ• tisoá¹‡adaá¹‡á¸• Ä• dayo ca brÄ• hmaá¹‡Ä• saccal
paribbÄ• jakÄ• \Be 138/ vÄ• dena na sampÄ• puá¹‡iá¹ƒsu, aÃ±Ã±adatthu bhagavÄ• yeva n
kesarasÄ«ho viya asambhÄ«to nesaá¹ƒ nesaá¹ƒ vÄ• daá¹ƒ maddesi, mahante ca ne atthe p
evaá¹ƒvidhena bhagavatÄ• vohÄ• rakusalena yasmÄ• ``kÄ• yo aniccoâ€™â€™ ti ca ``kÄ•
dukkhoâ€™â€™ ti ca evamÄ• dinÄ• vuttÄ• __mano_saddassa pulliá¹…gabhÄ• vasÅ«can
tasmÄ• __mano_saddo pulliá¹…goyevÄ• ti sÄ• rato paccetabboti. evaá¹ƒ vuttÄ• te niruttar
maá¹…kubhÅ«tÄ• pattakkhandhÄ• adhomukhÄ• pajjhÄ• yissanti.

idÄ• ni __sara_saddÄ• dÄ«naá¹ƒ nÄ• mikapadamÄ• lÄ• visesato vuccate ---

saro, sarÄ• . saraá¹ƒ, sare. sarena, sarehi, sarebhi. sarassa, sarÄ• naá¹ƒ. sarÄ• , sarasmÄ
sarebhi. sarassa, sarÄ• naá¹ƒ. sare, sarasmiá¹ƒ, saramhi, saresu. bho sara, bhavanto sarÄ•

ayaá¹ƒ __purisa_naye sabbathÄ• paviá¹-á¹-hassa __usu_saddasaravanaakÄ• rÄ• disarav
nÄ• mikapadamÄ• lÄ• .

ayaá¹ƒ pana __purisa_naye ekadesena paviá¹-á¹-hassa __mano_gaá¹‡apakkhikassa raha
nÄ• mikapadamÄ• lÄ• ---

saro, sarÄ• . saraá¹ƒ, saro, sare. sarasÄ• , sarena, sarehi, sarebhi. saraso, sarassa, sarÄ•
sarasmÄ• , saramhÄ• , sarehi, sarebhi. saraso, sarassa, sarÄ• naá¹ƒ. sarasi, sare, sarasmi
bho sara, bhavanto sarÄ• , bho sarÄ• iti vÄ• .

vayo, vayÄ• . vayaá¹ƒ, vaye. vayena, vayehi, vayebhÄ«ti __purisa_nayena Ã±e yyo. ayaá¹
sabbathÄ• paviá¹-á¹-hassa parihÄ• nivÄ• cakassa __vaya_saddassa nÄ• mikapadamÄ• lÄ

ayaá¹ƒ \Be 139/ pana __purisa_naye ekadesena paviá¹-á¹-hassa __mano_gaá¹‡apakkhika
Ä• yukoá¹-á¹-hÄ• savÄ• cakassa __vaya_saddassa nÄ• mikapadamÄ• lÄ• --- vayo, vayÄ•
vayena, vayehi, vayebhÄ«ti __mana_nayena Ã±eyyo. tassa ceto paá¹-issosi, araÃ±Ã±e lud
vedabbaá¹ƒ.

ceto, cetÄ• . cetaá¹ƒ, cete. cetena, cetehi, cetebhÄ«ti __purisa_nayena Ã±eyyo. ayaá¹ƒ __
paviá¹-á¹-hassa paá¹‡á¹‡attivÄ• cakassa __ceta_saddassa nÄ• mikapadamÄ• lÄ• .

ayaá¹ƒ pana __purisa_naye ekadesena paviá¹-á¹-hassa cittavÄ• cakassa __ceta_saddass
ceto, cetÄ• . cetaá¹ƒ, ceto, cete. cetasÄ• , cetena, cetehi, cetebhÄ«ti __mana_nayena Ã±ey
yasaá¹ƒ kulaputtaá¹ƒ, yasena kulaputtenÄ• ti ekavacanavasena __purisa_nayena yojetabb
ekavacanaputhuvacanavasena vÄ• . evaá¹ƒ kÄ• nici okÄ• rantapadÄ• ni __purisa_naye sa
honti, ekadesena paviá¹-á¹-hÄ• ni cÄ• ti iminÄ• nayena sabbapadÄ• ni paÃ±Ã±Ä• cakkhun
veditabbo. avisesaÃ±Ã±uno hi evamÄ• divibhÄ• gaá¹ƒ ajÄ• nantÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• b
yathÄ• dhippetaá¹ƒ atthaá¹ƒ virÄ• dhenti, tasmÄ• yo ettha amhehi pakÄ• sito vibhÄ• go, s
kulaputtehi sakkaccamuggahetabbo. katamÄ• ni kÄ• nici okÄ• rantapadÄ• ni __purisa_naye
ca ekadesena na paviá¹-á¹-hÄ• ni ca? __mano vaco tejo_saddÄ• dayo ceva __ayya_saddo
__mana_saddÄ• dÄ«naá¹ƒ nÄ• mikapadamÄ• lÄ• heá¹-á¹-hÄ• vibhÄ• vitÄ• .

__ayya_saddassa \Be 140/ pana nÄ• mikapadamÄ• lÄ• yaá¹ƒ ``ayyo, ayyÄ• . ayyaá¹ƒ, ayy
vatvÄ• Ä• lapanaá¹-á¹-hÄ• ne ``bho ayya, bho ayyoâ€™â€™ ti dve ekavacanÄ• ni, ``bhava

ayyoâ€™â€™ ti dve bahuvacanÄ• ni ca vattabbÄ• ni. ettha __ayyo_ iti saddo paccattavaca
Ä• lapanavacanabhÄ• ve ekavacanaÃ±ceva bahuvacanaÃ±ca. tatrime payogÄ• ``ayyo kira
nÄ• gena saá¹…gÄ• mesi, pivatu bhante ayyo sÄ• gato kÄ• potikaá¹ƒ pasannaâ€™â€™ nti
paccattekavacanappayogÄ• ni, ``atha kho sÄ• itthÄ« taá¹ƒ purisaá¹ƒ etadavoca `nÄ• yyo s
nippÄ• á¹-esi, apica ahameva tena bhikkhunÄ• gacchÄ• mi, akÄ• rako so bhikkhu, gaccha
evamÄ• dÄ«ni __ayyo_saddassa Ä• lapanekavacanappayogÄ• ni, ``ethaâ€™ yyo rÄ• javas
me. etha mayaá¹ƒ ayyo samaá¹‡esu sakyaputtiyesu pabbajissÄ• mÄ• â€™â€™ ti evamÄ•
Ä• lapanabahuvacanappayogÄ• ni. bhavati catra ---

__ayyo_ iti ayaá¹ƒ saddo, paccattekavaco bhave.

Ä• lapane bahuvaco, bhave ekavacopi ca ---

evaá¹ƒ kÄ• nici __o_kÄ• rantapadÄ• ni __purisa_naye ekadesena paviá¹-á¹-hÄ• ni ca honti
paviá¹-á¹-hÄ• ni ca.

katamÄ• ni kÄ• nici __o_kÄ• rantapadÄ• ni __purisa_naye sabbathÄ• appaviá¹-á¹-hÄ• ni?
__go_saddassa hi ayaá¹ƒ nÄ• mikapadamÄ• lÄ• ---

go, gÄ• vo, gavo. gÄ• vuá¹ƒ, gÄ• vaá¹ƒ, gavaá¹ƒ, gÄ• vo, gavo. gÄ• vena, gavena, gohi, go
gavaá¹ƒ, gunnaá¹ƒ, gonaá¹ƒ. gÄ• vÄ• , gÄ• vasmÄ• , gÄ• vamhÄ• , gavÄ• , gavasmÄ• , ga
gavassa, gavaá¹ƒ, gunnaá¹ƒ, gonaá¹ƒ. gÄ• ve, gÄ• vasmiá¹ƒ, gÄ• vamhi, gave, gavasmiá¹ƒ
gÄ• vesu, gavesu, gosu. bho go, bhavanto gÄ• vo, gavo. ayaá¹ƒ __purisa_naye sabbathÄ•
__go_saddassa nÄ• mikapadamÄ• lÄ• .

nanu ca bho __go_saddo attanÄ• sambhÅ«ta__goá¹‡a_saddamÄ• lÄ• vasena __purisa_n
ekadesena na paviá¹-á¹-ho cÄ• ti? saccaá¹ƒ. __goá¹‡a_saddo __go_saddavasena sambhÅ
saddapaá¹-ipattÄ«â€™â€™ ti vacanato __go_saddato visuá¹ƒ amhehi gahetvÄ• __purisa_
visuá¹ƒ gahaá¹‡e yutti dissati syÄ• dÄ«su ekÄ• kÄ• reneva tiá¹-á¹-hanato, tasmÄ• __go_sa
__goá¹‡a_saddaá¹ƒ anapekkhitvÄ• suddhaá¹ƒ __go_saddameva gahetvÄ• __purisa_naye
appaviá¹-á¹-hatÄ• vuttÄ• .

nanu ca bho paccattavacanabhÅ«to __go_iti saddo __puriso_ti saddena sadisattÄ• __puri
paviá¹-á¹-hoti? tanna, __go_saddo hi nicca__mo_kÄ• ranto, na __purisa_saddÄ• dayo viya
__a_kÄ• rantabhÄ• ve á¹-hatvÄ• pacchÄ• paá¹-ila__ddho_kÄ• rantaá¹-á¹-ho. teneva hi pa
Ä• lapanavacanaá¹-á¹-hÄ• nepi __go_icceva tiá¹-á¹-hati. yadi paccattavacanattaá¹ƒ paá¹-ico
__purisa_naye ekadesena paviá¹-á¹-hatÄ• icchitabbÄ• , ``kÄ• nici __o_kÄ• rantapadÄ• nÄ•
__o_kÄ• rantakathÄ• kamatthaá¹ƒ dÄ«peyya, nipphalÄ• va sÄ• kathÄ• siyÄ• , tasmÄ• an

Ä• yasmantehi manasi kÄ• tabbo. evaá¹ƒ __go_saddassa __purisa_naye sabbathÄ• appav

kecettha evaá¹ƒ puccheyyuá¹ƒ __ ``go_saddassa tÄ• va `go, gÄ• vo, gavo. gÄ• vuá¹ƒ, gÄ•
iccÄ• dinÄ• nayena __purisa_naye sabbathÄ• appaviá¹-á¹-hatÄ• amhehi Ã±Ä• tÄ• , __jar
pana kutra naye \Be 142/ paviá¹-á¹-hÄ• â€™â€™ ti? tesaá¹ƒ evaá¹ƒ byÄ• kÄ• tabbaá¹ƒ __
puá¹…gavÄ• _disaddÄ• sabbathÄ• pi __purisa_naye paviá¹-á¹-hÄ• â€™â€™ ti. tathÄ• hi t
viseso, jaranto ca so go cÄ• ti jaraggavo. ettha __na_kÄ• ralopo __ta_kÄ• rassa ca __ga_k
samÄ• sapadattÄ• , samÄ• se ca __si_mhi pare __go_sadda__sso_kÄ• rassa __avÄ• _des
``visÄ• á¹‡ena jaraggavoâ€™â€™ ti ekavacanarÅ«paá¹ƒ dissati. tathÄ• hi aÃ±Ã±attha anu
bahuvacanapadaá¹ƒyeva dissati. idha pana sopapadattÄ• samÄ• sapadabhÄ• vamÄ• gam
ekavacanapadaá¹ƒyeva dissati. tathÄ• hi jaraggavoti ettha jarantÄ• ca te gavo cÄ• ti evaá¹
nibbacanÄ«yatÄ• na labbhati lokasaá¹…ketavasena ekasmiá¹ƒ atthe nirÅ«á¸·hattÄ• ti. ``jar
jaraggavaá¹ƒ, jaraggave. jaraggavenÄ• â€™â€™ ti __purisa_nayena nÄ• mikapadamÄ• lÄ•
__puá¹…gavo sakyapuá¹…gavo_tiÄ• dÄ«supi.

tatra __puá¹…gavo_ti gunnaá¹ƒ yÅ«thapati nisabhasaá¹…khÄ• to usabho. yo pÄ• á¸·iyaá¹ƒ
gavaá¹ƒpati, samehi pÄ• dehi phusÄ« vasundharaâ€™â€™ nti ca ``gavaÃ±ce taramÄ• nÄ•
puá¹…gavoâ€™â€™ ti ca Ä• gato. Ä«disesu pana á¹-hÄ• nesu keci ``pumÄ• ca so go cÄ•
vacanatthaá¹ƒ bhaá¹‡anti. mayaá¹ƒ pana padhÄ• ne nirÅ«á¸·ho ayaá¹ƒ saddoti vacanatthaá
__puá¹…kokilo_tiÄ• disaddÄ• naá¹ƒ kokilÄ• dÄ«naá¹ƒ pumbhÄ• vappakÄ• sanamatte sama
pumbhÄ• vappakÄ• sanamatte samatthatÄ• sambhavati, atha kho padhÄ• nabhÄ• vappak
tena ``sakyapuá¹…gavoâ€™â€™ tiÄ• dÄ«su nisabhasaá¹…khÄ• to puá¹…gavo viyÄ• ti puá
143/ vÄ• puá¹…gavo sakyapuá¹…gavotiÄ• dinÄ• samÄ• sapadattho gahetabbo. atha vÄ•
__sÄ«habyagghanÄ• gÄ• _disaddÄ• naá¹ƒ seá¹-á¹-havÄ• cakattÄ• ``sakyapuá¹…gavoâ€™
``sakyaseá¹-á¹-hoâ€™â€™ tiÄ• dinÄ• attho gahetabbo. iti sabbathÄ• pi __purisa_naye pav
puá¹…gavÄ• _disaddÄ• naá¹ƒ __go_saddassa padamÄ• lato visadisapadamÄ• latÄ• vava
__purisa_naye sabbathÄ• appaviá¹-á¹-hatÄ• ca vavatthapetabbÄ• .

__Ä• pa_sadde Ä• cariyÄ• naá¹ƒ liá¹…gavacanavasena matibhedo vijjati, tasmÄ• taá¹ƒma
sabbathÄ• appaviá¹-á¹-hatÄ• bhavati. ``aá¹…guttarÄ• pesÅ«â€™â€™ ti __pÄ• á¸·iyÄ• aá
pana nadiyÄ• uttarena Ä• poâ€™â€™ ti vuttaá¹ƒ, __á¹-Ä«kÄ• yaá¹ƒ_ pana taá¹ƒ ulliá¹…git
tassa janapadassa uttarena honti, tÄ• saá¹ƒ avidÅ«rattÄ• so janapado uttarÄ• poâ€™â€™
__Ä• pa_saddassa ekantena itthiliá¹…gatÄ• bahuvacanatÄ• ca Ä• cariyehi icchitÄ• , tesaá
itthiliá¹…ge paá¹-hamÄ• bahuvacanarÅ«pe honte dutiyÄ• tatiyÄ• paÃ±camÄ«sattamÄ«naá¹
kÄ«disÄ• ni siyuá¹ƒ. tathÄ• hi ``purise, purisehi purisebhi purisesÅ«â€™â€™ ti rÅ«pavato p
__o_kÄ• rantitthiliá¹…gassa ekÄ• ra__ehi_ kÄ• rÄ• diyuttÄ• ni rÅ«pÄ• ni katthacipi na dissa
padamÄ• lÄ• nayo atÄ«va dukkaro.

__Ä• pa_saddassa garavo, saddasatthanayaá¹ƒ pati.

bahuvacanataÃ±citthi-liá¹…gabhÄ• vaÃ±ca abravuá¹ƒ ||

__iccÄ• pa_saddassa \Be 144/ itthiliá¹…gabahuvacanantatÄ• veyyÄ• karaá¹‡Ä• naá¹ƒ ma
veditabbÄ• . __aá¹-á¹-hasÄ• liniyaá¹ƒ_ pana __Ä• po_ iti saddassa napuá¹ƒsakaliá¹…gekav
diá¹-á¹-ho ``omattaá¹ƒ pana Ä• po adhimattapathavÄ«gatikaá¹ƒ jÄ• taâ€™â€™ nti. __jÄ• ta
tassekavacanantatÄ• diá¹-á¹-hÄ• . tathÄ• hi ``suciá¹ƒ sugandhaá¹ƒ salilaá¹ƒ, Ä• po tatthÄ•
imasmiá¹ƒ padese __Ä• po_ iti saddo ekavacanaá¹-á¹-hÄ• ne á¹-hito diá¹-á¹-ho. kecettha va
saá¹…khaá¹ƒ gataá¹ƒ salilaá¹ƒ suci sugandhaá¹ƒ hutvÄ• tattha abhisandatÄ«ti __salilaá¹ƒ_
ekavacanappayogo kato, na nÄ• masaddavasena. Ä• pasaddo hi ekantenitthiliá¹…go ceva
`Ä• po tatthÄ• bhisandantÄ«â€™ ti bahuvacanavasena tappayogo vattabbopi chandÄ• nura
vacanavipallÄ• savasena niddiá¹-á¹-hoâ€™â€™ ti. tanna, ``Ä• po tatthÄ• bhisandareâ€™â€
sakkuá¹‡eyyattÄ• ``tÄ• ni ajja padissareâ€™â€™ ti bahuvacanappayogÄ• viya. yasmÄ• e
pana pÄ• á¸·iyaá¹ƒ ``Ä• po labbhati, tejo labbhati, vÄ• yo labbhatÄ«â€™â€™ ti ekavacanap
``Ä• poâ€™â€™ ti saddassa ekavacanantatÄ• paccakkhato diá¹-á¹-hÄ• ti.

athÄ• pi ce vadeyyuá¹ƒ --- nanu pÄ• á¸·iyaá¹ƒyeva tassa bahuvacanantatÄ• paccakkhato
devÄ• pathavÄ« ca, tejo vÄ• yo tadÄ• gamuâ€™â€™ nti? tampi na. ettha hi ``devÄ• â€™â
``Ä• gamuâ€™â€™ nti bahuvacanappayogo kato, na ``Ä• poâ€™â€™ ti saddaá¹ƒ. yadi ``Ä
sandhÄ• ya bahuvacanappayogo kato siyÄ• , ``pathavÄ«â€™â€™ ti ``tejoâ€™â€™ ti ``vÄ•
sandhÄ• ya bahuvacanappayogo kato siyÄ• \Be 145/. evaá¹ƒ sante __pathavÄ« tejo vÄ• y
bahuvacanakabhÄ• vamÄ• pajjeyyuá¹ƒ, na pana Ä• pajjanti. na hete bahuvacanakÄ• , atha
rÅ«á¸·hÄ«vasena te pavattÄ• pakatiÄ• pÄ• dÄ«su atthesu appavattanato. tathÄ• hi Ä• pok
katvÄ• nibbattÄ• devÄ• Ä• rammaá¹‡avasena ``Ä• poâ€™â€™ tiÄ• dinÄ• maá¹ƒ labhant
vadeyyuá¹ƒ ``nanu ca bho `aá¹…guttarÄ• pesÅ«â€™ ti bahuvacanapÄ• á¸·i dissatÄ«â€™â€
asampathamavatiá¹‡á¹‡Ä• tumhe, na hi tumhe saddappavattiá¹ƒ jÄ• nÄ• tha, ``aá¹…guttar
bahuvacanaá¹ƒ pana ``kurÅ«su aá¹…gesu aá¹…gÄ• naá¹ƒ magadhÄ• naâ€™â€™ ntiÄ• dÄ
rÅ«á¸·hÄ«vasena ekassÄ• pi janapadassa vuttaá¹ƒ, na Ä• pasaá¹…khÄ• taá¹ƒ atthaá¹ƒ sar
``aá¹…guttarÄ• pesÅ«â€™â€™ ti ettha hi Ä• pasaá¹…khÄ• to attho upasajjanÄ«bhÅ«to, pu
vutto janapadasaá¹…khÄ• to atthoyeva padhÄ• no ``Ä• gatasamaá¹‡o saá¹…ghÄ• rÄ• moâ
samaá¹‡asaá¹…khÄ• taá¹ƒ atthaá¹ƒ upasajjanakaá¹ƒ katvÄ• pavattassa __Ä• gatasamaá¹
saá¹…ghÄ• rÄ• masaá¹…khÄ• to attho viya, tasmÄ• Ä• pasaá¹…khÄ• taá¹ƒ atthaá¹ƒ gahe
janapado, tasmiá¹ƒ aá¹…guttarÄ• pesu janapadeti attho veditabbo. tathÄ• hi ``aá¹…guttarÄ
Ä• paá¹‡aá¹ƒ nÄ• ma aá¹…gÄ• naá¹ƒ nigamoâ€™â€™ ti pÄ• á¸·i dissati. tattha uttarena ma
yesaá¹ƒ te uttarÄ• pÄ• , aá¹…gÄ• ca te uttarÄ• pÄ• cÄ• ti aá¹…guttarÄ• pÄ• , tesu aá¹…g
janapadeyeva bahuvacanaá¹ƒ na Ä• pasaá¹…khÄ• te atthe, tena __aá¹-á¹-hakathÄ• yaá¹ƒ_
aá¹…guttarÄ• pesu janapadeâ€™â€™ ti. evaá¹ƒ vuttÄ• te niruttarÄ• bhavissanti.

tathÄ• pi ye evaá¹ƒ vadanti __ ``Ä• pa_saddo itthiliá¹…go ceva bahuvacanakocÄ• â€™â€™
``kiá¹ƒ paá¹-icca tumhe Ä• yasmanto __ `Ä• pa_saddo itthiliá¹…go ceva bahuvacanako cÄ•
\Be 146/? te evaá¹ƒ puá¹-á¹-hÄ• evaá¹ƒ vadeyyuá¹ƒ --- ``aá¹…gÄ• yeva so janapado, mahi
Ä• po, tÄ• saá¹ƒ avidÅ«rattÄ• uttarÄ• poti vuccatÄ«â€™â€™ ti ca ``mahiyÄ• pana nadiyÄ
uttarena honti, tÄ• saá¹ƒ avidÅ«rattÄ• so janapado uttarÄ• poti vuccatÄ«â€™â€™ ti ca eva
abhisaá¹…khato saddaracanÄ• viseso dissati, tasmÄ• itthiliá¹…go ceva bahuvacanako cÄ•
saccaá¹ƒ dissati, so pana saddasatthe veyyÄ• karaá¹‡Ä• naá¹ƒ mataá¹ƒ gahetvÄ• abhisaá
nÄ• ma na sabbathÄ• buddhavacanassopakÄ• rakaá¹ƒ, ekadesena pana hoti, tasmÄ• kac
icchitÄ• nicchitasaá¹…gahavivajjanaá¹ƒ kÄ• tuá¹ƒ ``jinavacanayuttaÃ±hi, liá¹…gaÃ±ca nipp
lakkhaá¹‡Ä• ni vuttÄ• ni.

yadi ca __Ä• pa_saddo itthiliá¹…gabahuvacanako, kathaá¹ƒ __Ä• po_ti padaá¹ƒ sijjhatÄ«ti
paá¹-hamÄ• __yo_vacanaá¹ƒ katvÄ• __tasso_kÄ• rÄ• desaÃ±ca katvÄ• __Ä• po_ti padaá
padamivÄ• ti. visamamidaá¹ƒ nidassanaá¹ƒ, ``gÄ• voâ€™â€™ ti padaÃ±hi ni__cco_kÄ• ran
sambhÅ«taá¹ƒ. tathÄ• hi __yo_mhi pare __go_saddanta__ssÄ• vÄ• _desaá¹ƒ katvÄ• tato
katvÄ• ``gÄ• voâ€™â€™ ti nipphajjati, __Ä• pa_sadde pana dve Ä• desÄ• na santi. buddh
__Ä• pa_saddo __a_kÄ• rantatÄ• pakatiko jÄ• to, na aÃ±Ã±athÄ• pakatikoti.

evaá¹ƒ vuttÄ• pi te ``idameva saccaá¹ƒ, nÄ• Ã±Ã±aâ€™â€™ nti cetasi sannidhÄ• ya
Ä• dhÄ• naggÄ• hiduppaá¹-inissaggibhÄ• ve, ``na vacanapaccanÄ«kasÄ• tena suvijÄ• naá
vuttapaccanÄ«kasÄ• tabhÄ• ve ca á¹-hatvÄ• evaá¹ƒ vadeyyuá¹ƒ ``yatheva __gÄ• vo_sadd
itthiliá¹…go na bhavissati bahuvacanako cÄ• â€™â€™ ti? tato tesaá¹ƒ imÄ• ni suttapadÄ• n
seyyathidaá¹ƒ? ``Ä• paá¹ƒ Ä• pato saÃ±jÄ• nÄ• ti, Ä• paá¹ƒ Ä• pato \Be 147/ saÃ±Ã±atvÄ•
Ä• pasmiá¹ƒ maÃ±Ã±ati, Ä• paá¹ƒ meti maÃ±Ã±ati, Ä• paá¹ƒ abhinandatÄ«â€™â€™ ti eva
``Ä• panti idaá¹ƒ kataravacanaâ€™â€™ nti pucchitabbÄ• . addhÄ• te __Ä• pa_saddassa b
icchamÄ• nÄ• vakkhanti ``dutiyÄ• bahuvacanaâ€™â€™ nti. te vattabbÄ• ``nanu __yo_vac
te vadeyyuá¹ƒ __ ``yo_vacanaá¹ƒ kata__a_mÄ• desattÄ• na suyyatÄ«â€™â€™ ti. yaá¹ƒ ya
taá¹ƒ mukhÄ• rÅ«á¸·haá¹ƒ vadanti.

``Ä• patoâ€™â€™ ti idaá¹ƒ pana kiá¹ƒ bhonto vadantÄ«ti? ``Ä• patoâ€™â€™ ti idampi ``ba
__to_paccayantaâ€™â€™ nti vadÄ• ma __to_paccayassa ekatthe ca bavhatthe ca pavattan
bahuvacanakattaá¹ƒyeva icchamÄ• nÄ• __ ``Ä• po_saddo ca __yo_vacanantoâ€™â€™ ti
idampi ``bahuvacanakaá¹ƒ __to_paccayantaâ€™â€™ nti bhaá¹‡atha, ``Ä• pasmiá¹ƒ maÃ±Ã
``Ä• pasmiâ€™â€™ ntidaá¹ƒ kataravacanantaá¹ƒ katarÄ• desena sambhÅ«tanti? addhÄ• t
niruttarÄ• bhavissanti. tathÄ• yesaá¹ƒ evaá¹ƒ hoti __ ``Ä• pa_saddo itthiliá¹…go ceva bahu
ti, te pucchitabbÄ• ``yaá¹ƒ Ä• cariyehi veyyÄ• karaá¹‡amataá¹ƒ gahetvÄ• `yÄ• Ä• poâ€™
vuttaá¹ƒ, tattha `kiá¹ƒ tÄ• saâ€™ nti vacane `Ä• pÄ• naâ€™ nti padaá¹ƒ Ä• netvÄ• attho va

Ä• passÄ• â€™â€™ ti? ``Ä• pÄ• naâ€™ nti padamÄ• netvÄ• attho vattabboâ€™â€™ ti ce
ti vattabbaá¹ƒ ``yÄ• kaÃ±Ã±Ä• tiá¹-á¹-hantÄ«â€™â€™ ti padamiva. atha ``Ä• pÄ• â€™â€™
``Ä• poâ€™â€™ ti padaá¹ƒyeva bahuvacanakanti ce, evaá¹ƒ sati ``tÄ• saâ€™â€™ nti etthÄ
padaá¹ƒ Ä• netvÄ• attho veditabbo. kasmÄ• ti ce? yasmÄ• ``Ä• poâ€™â€™ ti paccattekav
bahuvacanatte sati ``Ä• passÄ• â€™â€™ ti padampi bahuvacananti katvÄ• __tÄ• saá¹ƒ_sa
yuttitoti. evaá¹ƒ sati ``Ä• pÄ• naâ€™â€™ nti \Be 148/ padassa abhÄ• veneva bhavitabbaá¹ƒ
purisÄ• . purisaá¹ƒ, puriseâ€™â€™ ti ca, ``go, gÄ• vo, gavo. gÄ• vuâ€™â€™ nti ca ekavac
evaá¹ƒ ``Ä• po, Ä• pÄ• . Ä• paá¹ƒ, Ä• peâ€™â€™ ti ekavacanabahuvacanehi bhavitabbaá¹
bahuvacanakoyeva hotÄ«â€™â€™ ti na vattabbaá¹ƒ.

ye evaá¹ƒ vadanti, tesaá¹ƒ vacanaá¹ƒ sadosaá¹ƒ duppariharaá¹‡Ä«yaá¹ƒ __mÅ«lapariyÄ•
maÃ±Ã±ati Ä• pasmiâ€™â€™ nti ekavacanapÄ• á¸·Ä«naá¹ƒ dassanato, __visuddhimaggÄ•
taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ Ä• poti appotÄ«ti Ä• poâ€™â€™ tiÄ• dikassa ekavacanavasena v
yathÄ• pana __pÄ• á¸·iyaá¹ƒ_ itthiliá¹…gepi pariyÄ• panno __go_saddo ``tÄ• gÄ• vo tato t
Ä• koá¹-eyyÄ• â€™â€™ ti ca ``annadÄ• baladÄ• cetÄ• â€™â€™ ti ca Ä• dinÄ• bavhattha
sabbanÄ• mikapadehi ca asabbanÄ• mikapadehi ca samÄ• nÄ• dhikaraá¹‡abhÄ• vena vutt
bavhatthadÄ«pakehi itthiliá¹…gabhÅ«tehi sabbanÄ• mikapadehi vÄ• asabbanÄ• mikapade
samÄ• nÄ• dhikaraá¹‡abhÄ• vena vutto __Ä• pa_saddo dissati. yadi hi __Ä• pa_saddo itthi
__kaÃ±Ã±a_saddato __Ä• _paccayo viya __Ä• pa_saddato __Ä• _paccayo vÄ• siyÄ• , __n
vÄ• siyÄ• , ubhayampi natthi, ubhayÄ• bhÄ• vato itthiliá¹…ge vuttaá¹ƒ sabbampi vidhÄ• na
tena Ã±Ä• yati __ ``Ä• pa_saddo anitthiliá¹…goâ€™â€™ ti. nanu ca bho __go_saddatopi __
tadabhÄ• vato itthiliá¹…ge vuttavidhÄ• naá¹ƒ na labbhati, evaá¹ƒ sante kasmÄ• soyeva itth
panÄ• yaá¹ƒ __Ä• pa_saddoti?

ettha vuccate --- __go_saddo na niyogÄ• itthiliá¹…go, atha kho pulliá¹…gova. itthiliá¹…gab
__Ä• _paccaye \Be 149/ ahontepi __Ä«_paccayo vikappena hoti, aÃ±Ã±ampi itthiliá¹…ge vu
so hi nicca__mo_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ• ``go, gÄ• vÄ«â€™â€™ tiÄ• dinÄ• att
nibbattikÄ• raá¹‡abhÅ«to, tena so itthiliá¹…go bhavati. __Ä• pa_sadde pana __Ä«_paccayÄ
itthiliá¹…goti na vattabbo. yathÄ• vÄ• __go_saddassa avisadÄ• kÄ• ravohÄ• rataá¹ƒ paá¹-
upapajjati, na tathÄ• __Ä• pa_saddassa. __Ä• pa_saddassa hi anÄ• kularÅ«pakkamattÄ•
dissati, yÄ• ya eso itthiliá¹…go siyÄ• . evaá¹ƒ vuttÄ• te niruttarÄ• bhavissanti.

tathÄ• yesaá¹ƒ evaá¹ƒ hoti __ ``Ä• pa_saddo sabbadÄ• itthiliá¹…go ceva bahuvacanako c
--- yathÄ• itthiliá¹…gabhÅ«tassa __kaÃ±Ã±Ä• _saddassa paá¹-hamaá¹ƒ __kaÃ±Ã±a_iti ras
__Ä• _paccayato paraá¹ƒ __smiá¹ƒ_vacanaá¹ƒ sarÅ«pato na tiá¹-á¹-hati, __yaá¹ƒ_bhÄ• ver
tiá¹-á¹-hati ``kaÃ±Ã±Ä• yaá¹ƒ, kaÃ±Ã±Ä• yÄ• â€™â€™ ti, na tathÄ• ``itthiliá¹…gaâ€™â€™
__Ä• po_saddassa paá¹-hamaá¹ƒ __Ä• pa_iti rassavasena á¹-hapitassa paraá¹ƒ __smiá¹ƒ_
ca __yÄ• _bhÄ• vena ca tiá¹-á¹-hati, atha kho sarÅ«patoyeva tiá¹-á¹-hati ``Ä• pasmiá¹ƒ maÃ

pana __Ä• pa_saddo itthiliá¹…go siyÄ• , __smiá¹ƒ_vacanaá¹ƒ sarÅ«pato na tiá¹-á¹-heyya. y
__smiá¹ƒ_vacanaá¹ƒ sarÅ«pato tiá¹-á¹-hati, tasmÄ• __Ä• pa_saddo na itthiliá¹…go. na hi
caturÄ• sÄ«tidhammakkhandhasahassasaá¹…gahesu anekakoá¹-isatasahassesu pÄ• á¸·ip
pÄ• á¸·ippadese paá¹-hamaá¹ƒ __a_kÄ• rantabhÄ• vena á¹-hapetabbÄ• naá¹ƒ itthiliá¹…gas
__smiá¹ƒ_vacanaá¹ƒ sarÅ«pato tiá¹-á¹-hatÄ«ti. evaá¹ƒ vuttÄ• te niruttarÄ• bhavissanti.

keci panettha evaá¹ƒ vadeyyuá¹ƒ __ ``Ä• pa_saddo napuá¹ƒsakaliá¹…go, tathÄ• hi __aá¹-
`omattaá¹ƒ pana Ä• po adhimattapathavÄ«gatikaá¹ƒ \Be 150/ jÄ• taâ€™ nti napuá¹ƒsakaliá
taá¹ƒsamÄ• nÄ• dhikaraá¹‡apadÄ• ni niddiá¹-á¹-hÄ• nÄ«â€™â€™ ti? tanna, __mano_gaá¹
sira_saddÄ• dÄ«hi viya __Ä• pa_saddenapi samÄ• nÄ• dhikaraá¹‡apadÄ• naá¹ƒ katthaci n
niddisitabbattÄ• . pubbÄ• cariyÄ• naÃ±hi saddaracanÄ• su ``saddhammatejavihataá¹ƒ vilay
veneyyasattahadayesu tamo payÄ• tÄ«â€™â€™ ti ettha ``tamoâ€™â€™ tipadena samÄ• n
nti napuá¹ƒsakaliá¹…gaá¹ƒ dissati, tathÄ• ``dukkhaá¹ƒ vaco etasmiá¹ƒ vipaccanÄ«kasÄ• te
ti ettha ``vacoâ€™â€™ ti padena samÄ• nÄ• dhikaraá¹‡aá¹ƒ ``dukkhaâ€™â€™ nti napuá¹ƒ
siro yassa so avanatasiroâ€™â€™ ti ettha ``siroâ€™â€™ ti padena samÄ• nÄ• dhikaraá¹‡a
napuá¹ƒsakaliá¹…gaá¹ƒ, ``appaá¹ƒ rÄ• gÄ• dirajo yesaá¹ƒ paÃ±Ã±Ä• maye akkhimhi te app
``rajoâ€™â€™ ti padena samÄ• nÄ• dhikaraá¹‡aá¹ƒ ``appaâ€™â€™ nti napuá¹ƒsakaliá¹…g
tehi samÄ• nÄ• dhikaraá¹‡apadehi __tamavacasira_saddÄ• dÄ«naá¹ƒ napuá¹ƒsakaliá¹…ga
tathÄ• vidhaá¹ƒ saddaracanaá¹ƒ kubbiá¹ƒsu, atha kho ``sobhanaá¹ƒ mano tassÄ• ti sumano
__mano_gaá¹‡e pavattapulliá¹…gÄ• naá¹ƒ payoge napuá¹ƒsakaliá¹…gabhÄ• venapi samÄ
hontÄ«ti dassanatthaá¹ƒ kubbiá¹ƒsu. yathÄ• ca ``vihataâ€™â€™ ntiÄ• dikÄ• saddaracanÄ
__tamavacasira_saddÄ• dÄ«naá¹ƒ napuá¹ƒsakaliá¹…gattaviÃ±Ã±Ä• panatthaá¹ƒ na katÄ•
``adhimattapathavÄ«gatikaá¹ƒ jÄ• taâ€™â€™ nti ca saddaracanÄ• pi __Ä• pa_saddassa
napuá¹ƒsakaliá¹…gattaviÃ±Ã±Ä• panatthaá¹ƒ na katÄ• . yasmÄ• pana __mano_gaá¹‡e pa
ekadesena samÄ• nagatikattÄ• __Ä• pa_saddenapi napuá¹ƒsakaliá¹…gassa samÄ• nÄ• d
aá¹-á¹-hasÄ• liniyaá¹ƒ ``omattaá¹ƒ pana Ä• po adhimattapathavÄ«gatikaá¹ƒ jÄ• taâ€™â€™
__Ä• pa_saddena samÄ• nÄ• dhikaraá¹‡atÄ• katÄ• . tathÄ• pi __Ä• pa_saddo \Be 151/ __
samÄ• nagatiko samÄ• sapadatte __majjho_kÄ• rassa ``Ä• pokasiá¹‡aá¹ƒ, Ä• pogataâ€™â
tasmÄ• ``omattaâ€™â€™ ntiÄ• divacanaá¹ƒ __Ä• pa_saddassa napuá¹ƒsakaliá¹…gattaviÃ
gahetabbaá¹ƒ, liá¹…gavipariyayavasena pana katthaci evampi saddagati hotÄ«ti Ã±Ä• pana
gahetabbaá¹ƒ. ``omattoâ€™â€™ ti ca ``adhimattapathavÄ«gatiko jÄ• toâ€™â€™ ti ca liá¹…
yadi hi __Ä• pa_saddo napuá¹ƒsakaliá¹…go siyÄ• , sanikÄ• rÄ• niâ€™ ssa paccattopayoga
vijjeyyuá¹ƒ, na tÄ• disÄ• ni santi. kiÃ±ci bhiyyo --- __o_kÄ• rantaá¹ƒ nÄ• ma napuá¹ƒsakaliá
natthi, niggahÄ«tanta__i_kÄ• ranta __u_kÄ• rantavasena hi tividhÄ• niyeva napuá¹ƒsakaliá
__Ä• pa_saddassa napuá¹ƒsakaliá¹…gatÄ• nupapajjatÄ«ti. evaá¹ƒ vuttÄ• te niruttarÄ• bh
i__cco_kÄ• rantavasena gahitassa __Ä• pa_saddassa itthiliá¹…gatÄ• ca napuá¹ƒsakaliá¹…
niggahÄ«tantavasena pana gahitassa katthaci napuá¹ƒsakaliá¹…gatÄ• siyÄ• ``bhante nÄ•
vuccati, kena kÄ• raá¹‡ena Ä• paá¹ƒ udakaá¹ƒ samuddoti vuccatÄ«â€™â€™ ti payogadass

vadeyyuá¹ƒ ``yadi bho __o_kÄ• rantavasena gahitassa __Ä• pa_saddassa itthinapuá¹ƒsaka
natthi, __o_kÄ• ranto __Ä• pa_saddo kataraliá¹…goâ€™â€™ ti? pulliá¹…goti mayaá¹ƒ vad

yadi ca bho __Ä• pa_saddo pulliá¹…go. yathÄ• __Ä• pa_saddassa pulliá¹…gatÄ• paÃ±Ã±
ca bhaveyya, tathÄ• suttaá¹ƒ Ä• harathÄ• ti. ``Ä• harissÄ• misuttaá¹ƒ, na no suttÄ• haraá¹‡
evaÃ±ca pana vatvÄ• tesaá¹ƒ imÄ• ni suttapadÄ• ni dassetabbÄ• ni. seyyathidaá¹ƒ? ``Ä• p
Ä• passa kattÄ• kÄ• retÄ• upalabbhatÄ«ti? na \Be 152/ hevaá¹ƒ vattabbe. atÄ«to Ä• po at
Ä• pena Ä• pakaraá¹‡Ä«yaá¹ƒ karotÄ«ti? na hevaá¹ƒ vattabbe. Ä• paá¹ƒ maÃ±Ã±ati Ä• pas
imÄ• ni suttapadÄ• ni.

ettha ca ``upalabbhatÄ«â€™â€™ tiÄ• dinÄ• __Ä• pa_saddassa ekavacanatÄ• siddhÄ• , t
siddhÄ• yeva. ekavacanatÄ• yeva hi saddasatthe paá¹-isiddhÄ• , na bahuvacanatÄ• , tena
pana __Ä• pa_saddassa itthiliá¹…gabhÄ• vavigamo siddho itthiliá¹…ge __enÄ• _desÄ• bhÄ
Ä• pasmiâ€™â€™ nti iminÄ• pi itthiliá¹…gabhÄ• vavigamoyeva itthiliá¹…ge sarÅ«pato __nÄ
vacanÄ• namabhÄ• vÄ• . ``atÄ«toâ€™â€™ ti iminÄ• itthiliá¹…ganapuá¹ƒsakaliá¹…gabhÄ•
__o_kÄ• rantanapuá¹ƒsakaliá¹…gassa abhÄ• vato, __o_kÄ• rantassa guá¹‡anÄ• mabhÅ«ta
abhÄ• vato.

apica buddhavacanÄ• dÄ«su ``cittÄ• ni, rÅ«pÄ• nÄ«â€™â€™ tiÄ• dÄ«ni viya sanikÄ• rÄ• n
__o_kÄ• rantabhÄ• vena gahitassa napuá¹ƒsakaliá¹…gabhÄ• vavigamo atÄ«va pÄ• kaá¹-o
``atÄ«to Ä• po atthÄ«ti? Ä• mantÄ• â€™â€™ ti ettha ``atÄ«toâ€™â€™ ti iminÄ• __Ä• pa_s
visadÄ• kÄ• ravohÄ• ratÄ• sÅ«cakena __o_kÄ• rantapadena tassa avisadÄ• kÄ• ravohÄ• n
ubhayamuttÄ• kÄ• ravohÄ• ratÄ• ya ca abhÄ• vo siddho. tassa ca avisadÄ• kÄ• ravohÄ• ra
itthiliá¹…gabhÄ• vo dÅ«rataro. ubhayamuttÄ• kÄ• ravohÄ• ratÄ• ya ca abhÄ• ve siddhe nap
dÅ«rataroyeva. iti na katthacipi __o_kÄ• rantabhÄ• vena gahito __Ä• pa_saddo itthiliá¹…go
vÄ• bhavati. __milindapaÃ±he_ pana niggahÄ«tantavasena Ä• gato napuá¹ƒsakaliá¹…goti
vattabbaá¹ƒ ``atÄ«toâ€™â€™ ti ``tenÄ• â€™â€™ ti \Be 153/ ca imÄ• ni liá¹…gavipallÄ• sav
vÄ• ccaliá¹…gÄ• namanuvattÄ• pakassa abhidheyyaliá¹…gabhÅ«tassa __Ä• pa_saddassa
tiÄ• dÄ«naá¹ƒ viya itthinapuá¹ƒsakaliá¹…garÅ«pÄ• naá¹ƒ abhÄ• vato. apica vohÄ• rakusalÄ
tathÄ• gatasÄ• vakÄ• ca, tehiyeva uttamapurisehi vohÄ• rakusalehi ``atÄ«to Ä• poâ€™â€™
``atÄ«toâ€™â€™ ti ``tenÄ• â€™â€™ ti ca imÄ• ni liá¹…gavipallÄ• savasena vuttÄ• nÄ«ti na
taá¹ƒsamÄ• nÄ• dhikaraá¹‡o __o_kÄ• rantabhÄ• vena gahito __Ä• pa_saddo ekavacanant
ekavacanabahuvacanako cÄ• ti veditabbo ``Ä• po, Ä• pÄ• . Ä• paá¹ƒ, Ä• peâ€™â€™ tiÄ• o
vuttÄ• ni suttapadÄ• ni savinicchayÄ• ni sutvÄ• addhÄ• te __Ä• pa_saddassa itthiliá¹…gab
niruttarÄ• bhavissanti.

ettha koci vadeyya --- pÄ• á¸·iyaá¹ƒ pulliá¹…ganayo ekavacananayo ca kiá¹ƒ aá¹-á¹-hakath
diá¹-á¹-ho, ye __Ä• pa_saddassa itthiliá¹…gabahuvacanattaá¹ƒ vaá¹‡á¹‡esunti? no na diá¹-

so nayo tehi. yasmÄ• pana te na kevalaá¹ƒ sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacaneyev
sakalepi saddasatthe visÄ• radÄ• , tasmÄ• saddasatthe attano paá¹‡á¸• iccaá¹ƒ pakÄ• set
Ä«diso nayo vuttoâ€™â€™ ti viÃ±Ã±Ä• petuÃ±ca saddasatthanayaá¹ƒ gahetvÄ• __Ä• pa_
itthiliá¹…gabahuvacanakattaá¹ƒ vaá¹‡á¹‡esunti natthi tesaá¹ƒ doso. tathÄ• hi
__mÅ«lapariyÄ• yasuttantaá¹-á¹-hakathÄ• yaá¹ƒ_ tehiyeva vuttaá¹ƒ __Ä• pa_saddassa
pulliá¹…gekavacanakattasÅ«canakaá¹ƒ ``lakkhaá¹‡asasambhÄ• rÄ• rammaá¹‡asammutiva
tesÅ«â€™â€™ tiÄ• di, tasmÄ• natthi tesaá¹ƒ doso. pÅ«jÄ• rahÄ• hi te Ä• yasmanto, namo
karoma, na tesaá¹ƒ vacanaá¹ƒ codanÄ• bhÄ• janaá¹ƒ. ye pana ujuvipaccanÄ«kavÄ• dÄ• d
itthiliá¹…gabahuvacanattaá¹ƒ mamÄ• yanti, tesaá¹ƒyeva vacanaá¹ƒ codanÄ• bhÄ• janaá¹ƒ.
pÄ• á¸·inayÄ• nusÄ• rena antadvayavato __Ä• pa_saddassa pulliá¹…gattaá¹ƒ napuá¹ƒsaka
tasmÄ• yo koci idaá¹ƒ vÄ• daá¹ƒ madditvÄ• aÃ±Ã±aá¹ƒ vÄ• daá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ s
á¹-hÄ• naá¹ƒ vijjati, idaÃ±ca pana á¹-hÄ• naá¹ƒ mahÄ• gahanaá¹ƒ duppaá¹-ivijjhanaá¹-á¹-he
kataÃ±Ä• á¹‡asambhÄ• rehi paramasukhumaÃ±Ä• á¹‡ehi paá¹‡á¸• itehi vedanÄ«yattÄ• . sa
á¹-hÄ• nesu atthabyaÃ±janapariggahaá¹‡e sotÅ«naá¹ƒ paramakosallajananatthaÃ±ceva sÄ
saddasatthamatena kÄ• laá¹ƒ vÄ«tinÄ• mentÄ• naá¹ƒ sÄ• thalikÄ• naá¹ƒ pamÄ• davihÄ• ra
sÄ• sanassÄ• timahantabhÄ• vadÄ«panatthaÃ±ca vuttaá¹ƒ, na attukkaá¹ƒsanaparavambha
saddhÄ• sampannehi kulaputtehi yogo karaá¹‡Ä«yo bhagavato sÄ• sanassa ciraá¹-á¹-hitatt

yasmÄ• pana pÄ• á¸·ito aá¹-á¹-hakathÄ• balavatÄ« nÄ• ma natthi, tasmÄ• pÄ• á¸·inayÄ•
nÄ• mikapadamÄ• laá¹ƒ yojessÄ• ma sotÅ«namasammohatthaá¹ƒ, kimettha saddasatthana
__udÄ• napÄ• á¸·i_ ``kiá¹ƒ kayirÄ• udapÄ• nena, Ä• pÄ• ce sabbadÄ• siyuâ€™â€™ nti.

Ä• po, Ä• pÄ• . Ä• paá¹ƒ, Ä• pe. Ä• pena, Ä• pehi, Ä• pebhi. Ä• passa, Ä• pÄ• naá¹ƒ. Ä• p
Ä• pebhi. Ä• passa, Ä• pÄ• naá¹ƒ. Ä• pe, Ä• pasmiá¹ƒ, Ä• pamhi, Ä• pesu. bho Ä• pa, bhav

sabbanÄ• mÄ• dÄ«hipi yojessÄ• ma --- yo Ä• po, ye Ä• pÄ• . yaá¹ƒ Ä• paá¹ƒ, ye Ä• pe. ye
\Be 155/, so Ä• po, te Ä• pÄ• . atÄ«to Ä• po, atÄ«tÄ• Ä• pÄ• . sesaá¹ƒ neyyaá¹ƒ. iccevaá¹ƒ

purisena samÄ• __Ä• pa_-saddÄ• dÄ« sabbathÄ• matÄ• .

na sabbathÄ• va __go_saddo, purisena samo mato ||

__manÄ• _dÄ« ekadesena, purisena samÄ• matÄ• .

__sarÄ• _dÄ« ekadesena, sabbathÄ• vÄ• samÄ• matÄ• ||

ye panettha saddÄ• __ ``mano_gaá¹‡oâ€™â€™ ti vuttÄ• , kathaá¹ƒ tesaá¹ƒ __mano_gaá¹
vuccate tesaá¹ƒ manogaá¹‡abhÄ• vasallakkhaá¹‡akÄ• raá¹‡aá¹ƒ ---

__mano_gaá¹‡o __mano_gaá¹‡Ä• -

dikÄ• ce__vÄ• â€™ mano_gaá¹‡o.

iti saddÄ• tidhÄ• Ã±eyyÄ• ,

manogaá¹‡avibhÄ• vane ||

ye te __nÄ• sa smiá¹ƒ_visaye,

__sÄ• so sya_ntÄ• bhavanti ca.

samÄ• sataddhitantatte,

__majjho_kÄ• rÄ• ca honti hi ||

__so_kÄ• rantapayogÄ• ca, kriyÄ• yogamhi dissare.

evaá¹ƒvidhÄ• ca te saddÄ• , Ã±eyyÄ• __ ``mano_gaá¹‡oâ€™â€™ iti ||

atra tassatthassa sÄ• dhakÄ• ni payogÄ• ni sÄ• sanato ca lokato ca yathÄ• rahamÄ• haritv
ce pasannena, bhÄ• sati vÄ• karoti vÄ• . na mayhaá¹ƒ manaso piyo. sÄ• dhukaá¹ƒ manasi
dhammÄ• . manoramaá¹ƒ, manodhÄ• tu, manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami
adÄ• ne kurute mano. vacasÄ• paricitÄ• . vacaso vacasi.

vacorasmÄ«hi \Be 156/ bodhesi, veneyyakumudaÃ±cidaá¹ƒ.

rÄ• go sÄ• rÄ• garahito, visuddho buddhacandimÄ• ||

kassapassa vaco sutvÄ• , alÄ• to etadabravi.

esa bhiyyo pasÄ«dÄ• mi, sutvÄ• na munino vaco ||

sakhÄ• ca mitto ca mamÄ• si sÄ«vika, susikkhito sÄ• dhu karohi me vaco. ekÅ«natiá¹ƒso
vayasi, vayovuddho, vayoguá¹‡Ä• anupubbaá¹ƒ jahanti. jalantamiva tejasÄ• . tejaso, tejasi,
tejokasiá¹‡aá¹ƒ. tapasÄ• uttamo, tapaso, tapasi, tapodhano, tapojigucchÄ• . kasmÄ• bhav
vijanamaraÃ±Ã±anissito, tapo idha krubbasi brahmapattiyÄ• . cetasÄ• aÃ±Ã±Ä• si, evaá¹ƒ

udapÄ• di, etamatthaá¹ƒ cetasi sannidhÄ• ya, cetoparivitakkamaÃ±Ã±Ä• ya. cetopariyaÃ±Ä
paricchindati, so parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca jÄ• nÄ• ti. tam
tamonudo, tamoharo. navÄ• hametaá¹ƒ yasasÄ• dadÄ• mi. yasaso, yasasi, yaso bhogasam
panasmÄ• kaá¹ƒ bhogÄ• . yasodharÄ• devÄ«, yaso laddhÄ• na majjeyya. ayasÄ• va mala
ayasi, ayopÄ• kÄ• rapariyantaá¹ƒ, ayasÄ• paá¹-ikujjitaá¹ƒ. seyyo ayoguá¸·o bhutto, ayopatt
ayomayaá¹ƒ, ayo kantatÄ«ti ayokanto. ghatena vÄ• bhuÃ±jassu payasÄ• vÄ• , sÄ• dhu kh
yaÃ±Ã±adattena, payasi ojÄ• , payodharÄ• , payonidhi. sahassanetto sirasÄ• paá¹-iggahi.
aÃ±jaliá¹ƒ katvÄ• , vanditabbaá¹ƒ isiddhajaá¹ƒ. siroruhÄ• , siro chindati. yo kÄ• me parivajje
padÄ• siro. siro te vajjhayitvÄ• na. sarasÄ• , saraso, tÄ«á¹‡i uppalajÄ• tÄ• ni, tasmiá¹ƒ sara
saroruhaá¹ƒ. yaá¹ƒ etÄ• upasevanti, chandasÄ• vÄ• dhanenavÄ• . sÄ• vittÄ« chandaso m
chandoviciti, chandobhaá¹…go, urasÄ• panudahissÄ• mi, uraso, urasi jÄ• yati, urasilomo, u
rahasÄ• , rahaso, rahasi, rahogato nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• . ahasÄ• , ahas
pÄ• rohÄ• , ahorattÄ• namaccayeti imÄ• ni payogÄ• ni. ettha ca ``manena, manassa, mane
tiÄ• dÄ«ni ca ``manaÄ• yatanaá¹ƒ tamaparÄ• yano ayapatto chandahÄ• nÄ«â€™â€™ tiÄ•
yasaá¹ƒ laddhÄ• na dummedho. ``siraá¹ƒ chindatÄ«â€™â€™ tiÄ• dÄ«ni ca rÅ«pÄ• ni mano
hontÄ«ti na dassitÄ• ni, na alabbhamÄ• navasena, tasmÄ• tra imÄ• Ä• dito paá¹-á¹-hÄ• ya
gÄ• thÄ• yo bhavanti ---

``manasÄ• \Be 158/ manaso manasiâ€™â€™,

itiÄ• divasÄ• á¹-hitÄ• .

__sÄ• so sya_ntÄ• saddarÅ«pÄ• ,

vuttÄ• ``manogaá¹‡oâ€™â€™ iti ||

manodhÄ• tu vacorasmi,

vayovuddho tapoguá¹‡o.

tejodhÄ• tu tamonÄ• so,

yasobhogasamappito ||

cetoparivitakko ca, ayopatto payodharÄ• .

siroruhÄ• saroruhaá¹ƒ, uromajjhe rahogato ||

chandobhaá¹…go ahorattaá¹ƒ, manomayaâ€™ mayomayaá¹ƒ.

evaá¹ƒvidho viseso yo, lakkhaá¹‡antaá¹ƒ manogaá¹‡e ||

``vaco sutvÄ• , siro chindi, ayo kantatiâ€™â€™ iccapi.

upayogassa saá¹ƒsiddhi, lakkhaá¹‡antaá¹ƒ manogaá¹‡e ||

manogaá¹‡e vuttanayo, itthiliá¹…ge na labbhati.

punnapuá¹ƒsakaliá¹…gesu, labbhateva yathÄ• rahaá¹ƒ ||

iccevaá¹ƒ sabbathÄ• pi ---

__sÄ• so sya_ntÄ• ni rÅ«pÄ• ni, sandissanti __mano_gaá¹‡e.

ma__jjho_kÄ• rantarÅ«pÄ• ca, __so_kÄ• rantÅ«payogatÄ• ||

idaá¹ƒ __mano_gaá¹‡alakkhaá¹‡aá¹ƒ. evaá¹ƒ __mano_gaá¹‡alakkhaá¹‡aá¹ƒ anÄ• kulaá¹ƒ samuddiá¹-á¹-haá¹ƒ.

atha __mano_gaá¹‡Ä• dilakkhaá¹‡aá¹ƒ kathayÄ• ma ---

ye te __nÄ• sasmiá¹ƒ_visaye,

__sÄ• so sya_ntÄ• yathÄ• rahaá¹ƒ.

samÄ• sataddhitantatte,

ma__jjho_kÄ• ro na honti tu ||

__so_kÄ• rantÅ«payogÄ• \Be 159/ ca,

kriyÄ• yoge na honti te.

saddÄ• evaá¹ƒvidhÄ• sabbe.

manogaá¹‡Ä• dikÄ• matÄ• ||

seyyathidaá¹ƒ? ``bilaá¹ƒ padaá¹ƒ mukhaâ€™â€™ miccÄ• dayo. tesaá¹ƒ rÅ«pÄ• ni bhavant
bilasi, bilagato, bilaá¹ƒ pÄ• visi. padasÄ• va agamÄ• si, tÄ«á¹‡i padavÄ• rÄ• ni, mÄ• kÄ• si
mukhagataá¹ƒ bhojanaá¹ƒ chaá¸• á¸• Ä• peti. saccena danto damasÄ• upeto. rasavaraá¹ƒ
idaá¹ƒ __mano_gaá¹‡Ä• dikalakkhaá¹‡aá¹ƒ.

aparampi bhavati ---

ye samÄ• sÄ• dibhÄ• vamhi, ma__jjho_kÄ• rÄ• va honti tu.

__nÄ• sa smiá¹ƒ_visaye __sÄ• so-sya_ntÄ• pana na hontihi ||

__so_kÄ• rantÅ«payogÄ• ca,

kriyÄ• yoge na honti te.

saddÄ• evaá¹ƒvidhÄ• cÄ• pi,

__mano_gaá¹‡Ä• dikÄ• matÄ• ||

seyyathidaá¹ƒ? ``Ä• po vÄ• yo saradoâ€™â€™ iccevamÄ• dayo. tesaá¹ƒ rÅ«pÄ• ni bhavan
vÄ• yodhÄ• tu, Ä• pokasiá¹‡aá¹ƒ, vÄ• yokasiá¹‡aá¹ƒ, Ä• pomayaá¹ƒ, vÄ• yomayaá¹ƒ, jÄ«va
saradakÄ• lo. Ä• pena, Ä• passa, Ä• pe, Ä• pasmiá¹ƒ, Ä• pamhi. vÄ• yena, vÄ• yassa, vÄ•
saradena, saradassa, sarade, saradasmiá¹ƒ, saradamhi. Ä• paá¹ƒ Ä• pato saÃ±jÄ• nÄ• ti. v
saÃ±jÄ• nÄ• ti. saradaá¹ƒ pattheti, saradaá¹ƒ ramaá¹‡Ä«yÄ• nadÄ«.

keci \Be 160/ panettha vadeyyuá¹ƒ ``nanu sÄ• sane __vÄ• ya_saddo viya __vÄ• yu_saddo
icchitabboâ€™â€™ ti? ettha vuccate ---

__ ``vÄ• yu_ vÄ• yoâ€™â€™ ti etesu, pacchimoyeva icchito.

__mano_gaá¹‡Ä• dÄ«su nÄ• di, Ä• diggahavasenidha ||

``manodhÄ• tu vÄ• yodhÄ• tuâ€™â€™, iccÄ• dÄ«ni padÄ• ni hi.

__a_kÄ• rantavaseneva, ma__jjho_kÄ• rÄ• ni sijjhare ||

__vÄ• yu_saddamhi gahite, Ä• diggahavasenidha.

``vÄ• yodhÄ• tÅ«â€™â€™ ti __o_majjhaá¹ƒ, rÅ«pameva na hessati ||

yathÄ• hi __Ä• yu_saddassa, rÅ«paá¹ƒ dissati __sÄ• _gamaá¹ƒ.

``Ä• yusÄ• ekaputtaâ€™â€™ nti, __manasÄ• _dipadaá¹ƒ viya ||

na tathÄ• __vÄ• yu_saddassa, rÅ«paá¹ƒ dissati __sÄ• _gamaá¹ƒ.

tasmÄ• __mano_gaá¹‡Ä• dimhi, tassoâ€™ kÄ• so na vijjati ||

tathÄ• hi ``vÄ• yati iti, vÄ• yoâ€™â€™ iti garÅ« vaduá¹ƒ.

``vÄ• yodhÄ• tÅ«â€™â€™ ti etassa, padassatthaá¹ƒ tahiá¹ƒ tahiá¹ƒ ||

yattha pathavÄ« ca Ä• po ca, tejo vÄ• yo na gÄ• dhati.

ettha Ä• pÄ• dikaá¹ƒ sadda-ttikaá¹ƒ __mano_gaá¹‡Ä• dike ||

idampi __mano_gaá¹‡Ä• dikalakkhaá¹‡aá¹ƒ. ettha __mano_gaá¹‡Ä• dikÄ• dvidhÄ• bhijjan
__Ä• pÄ• _dito ca. evaá¹ƒ __mano_gaá¹‡Ä• dikalakkhaá¹‡aá¹ƒ anÄ• kulaá¹ƒ niggumbaá¹ƒ
samuddiá¹-á¹-haá¹ƒ.

atha __amano_gaá¹‡alakkhaá¹‡aá¹ƒ kathayÄ• ma ---

ye ca __nÄ• _visaye __so_ntÄ• , ye ca __smÄ• _visaye siyuá¹ƒ.

saddÄ• evaá¹ƒpakÄ• rÄ• te, __amano_gaá¹‡asaÃ±Ã±itÄ• ||

ke \Be 161/ te? __atthabyaÃ±janakkhara_saddÄ• dayo ceva __dÄ«ghora_saddÄ• ca. etes
__nÄ• _vacanaá¹-á¹-hÄ• ne ``atthaso byaÃ±janaso akkharaso suttaso upÄ• yaso sabbaso a
__so_ntÄ• ni rÅ«pÄ• ni bhavanti. __dÄ«ghora_saddÄ• naá¹ƒ pana __smÄ• _vacanaá¹-á¹-h
__so_ntÄ• ni rÅ«pÄ• ni bhavanti. idaá¹ƒ __amano_gaá¹‡alakkhaá¹‡aá¹ƒ.

aparampi bhavati ---

sabbathÄ• vinimuttÄ• ye, __sÄ• so_ syantÄ• dibhÄ• vato.

evaá¹ƒvidhÄ• pi te saddÄ• , __amano_gaá¹‡asaÃ±Ã±itÄ• ||

ke te? ``puriso kaÃ±Ã±Ä• cittaâ€™â€™ miccÄ• dayo. idampi __amano_gaá¹‡alakkhaá¹‡a
__amano_gaá¹‡alakkhaá¹‡aá¹ƒ anÄ• kulaá¹ƒ niggumbaá¹ƒ nijjaá¹-aá¹ƒ samuddiá¹-á¹-haá¹ƒ

evaá¹ƒ dassitesu __mano_gaá¹‡alakkhaá¹‡Ä• dÄ«su koci vadeyya ``yadidaá¹ƒ tumhehi vu
samÄ• sÄ• dibhÄ• vamhi, ma__jjho_kÄ• rÄ• va honti tÅ«â€™ tiÄ• dinÄ• __mano_gaá¹‡Ä•
``parosataá¹ƒ gomayaá¹ƒ godhanoâ€™â€™ iccÄ• dÄ«su __gopara_saddÄ• dayopi __mano
Ä• pajjantÄ«ti? nÄ• pajjanti. kasmÄ• ti ce? yasmÄ• ---

ettha __mano_gaá¹‡Ä• dÄ«naá¹ƒ, anta__sso_ttaá¹ƒ paá¹-iccidaá¹ƒ.

``ma__jjho_kÄ• rÄ• â€™â€™ ti vacanaá¹ƒ, vuttaá¹ƒ na tvÄ• gamÄ• dikaá¹ƒ ||

``parosataá¹ƒ gomayaâ€™â€™ nti-Ä• dÄ«su __amano_gaá¹‡o.

pubbabhÅ«taá¹ƒ padaá¹ƒ __o_ssÄ• -gamattÄ• â€™ niccatÄ• ya ca ||

tasmÄ• nÄ• pajjanti. iti sabbathÄ• pi __amano_gaá¹‡alakkhaá¹‡aá¹ƒ nissesato dassitaá¹ƒ.
__mano_gaá¹‡avibhÄ• vanÄ• yaá¹ƒ __mano_gaá¹‡o __mano_gaá¹‡Ä• diko __amano_gaá

tattha \Be 162/ __mano_gaá¹‡e pariyÄ• pannasaddÄ• naá¹ƒ samÄ• saá¹ƒ patvÄ• ``abyag
kulaá¹ƒ, saddheyyavacasÄ• upÄ• sikÄ• tiÄ• dinÄ• liá¹…gattayavasena aÃ±Ã±athÄ• pi rÅ«
keci evaá¹ƒ vadanti ``yadÄ• __mana_saddo sakatthe avattitvÄ• `abyaggo mano yassa soy
mano yassa soyaá¹ƒ alÄ«namanasoâ€™ ti evaá¹ƒ aÃ±Ã±atthe vattati, tadÄ• __purisa_nay
labbhati, na __mano_gaá¹‡anayenÄ• â€™â€™ ti. taá¹ƒ na gahetabbaá¹ƒ ubhinnampi yathÄ
hi __visuddhimagge_ puggalÄ• pekkhanavasena ``khantisoraccamettÄ• di-guá¹‡abhÅ«sitad
gahetvÄ• nÄ• â€™â€™ ti ettha __mano_gaá¹‡anayo dissati. __taá¹-á¹-Ä«kÄ• yampi_ ``ajjh
dÄ• á¹-hÄ• nÄ• ga-ttherena thiracetasÄ• â€™â€™ ti __mano_gaá¹‡anayo dissati, tasmÄ•
gahetabbaá¹ƒ. evaá¹ƒ vadantÄ• ca te __abyaggamana_saddÄ• dÄ«naá¹ƒ __abyaggamana
__sa_kÄ• rantapakatibhÄ• vena á¹-hapetabbabhÄ• vaá¹ƒ vibbhantamativasena cintetvÄ• s
ca vacanesu __purisa_nayena yojetabbataá¹ƒ maÃ±Ã±anti. evaÃ±ca sati ``guá¹‡abhÅ«sitad
ti chaá¹-á¹-hÄ«catutthÄ«tatiyÄ• rÅ«pÄ• ni nasiyuá¹ƒ, aÃ±Ã±Ä• niyeva anabhimatÄ• ni rÅ«pÄ
siyuá¹ƒ, tasmÄ• evaá¹ƒ aggahetvÄ• ayaá¹ƒ viseso gahetabbo.

yattha hi samÄ• savasena __mana_saddo __ceta_saddÄ• dayo ca sakatthe avattitvÄ• aÃ±
__sa_kÄ• rÄ• gamÄ• naá¹ƒ padÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• __purisa_nayena ca __ma
yathÄ• rahaá¹ƒ labbhati. ni__ssa_kÄ• rÄ• gamÄ• naá¹ƒ pana __purisa_nayeneva labbhati.

samÄ• savisayeyeva __manÄ• _disaddÄ• sakatthe vattanti, tattha ni__ssa_kÄ• rÄ• gamÄ•
__purisa_nayena ca __mano_gaá¹‡e __mana_nayena ca labbhati.

idÄ• ni \Be 163/ imassatthassa Ä• vibhÄ• vatthaá¹ƒ, saddagatÄ«su ca viÃ±Ã±Å«naá¹ƒ kosa
yathÄ• vuttÄ• naá¹ƒ padÄ• naá¹ƒ padamÄ• lÄ• tidhÄ• katvÄ• dassayissÄ• ma --- ``byÄ• s
byÄ• sattamanaso naroâ€™â€™ ti evamaccantaá¹ƒ puggalÄ• pekkhakassa imassa padass

byÄ• sattamanaso naro, byÄ• sattamanasÄ• narÄ• . byÄ• sattamanasaá¹ƒ naraá¹ƒ, byÄ•
byÄ• sattamanasÄ• , byÄ• sattamanena narena, byÄ• sattamanehi, byÄ• sattamanebhi nar
byÄ• sattamanassa narassa, byÄ• sattamanÄ• naá¹ƒ narÄ• naá¹ƒ. byÄ• sattamanÄ• , byÄ•
narÄ• , byÄ• sattamanehi, byÄ• sattamanebhi narehi. byÄ• sattamanaso, byÄ• sattamanass
byÄ• sattamanÄ• naá¹ƒ narÄ• naá¹ƒ. byÄ• sattamanasi, byÄ• sattamane, byÄ• sattamanas
byÄ• sattamanesu naresu. bho byÄ• sattamanasa nara, bhavanto byÄ• sattamanasÄ• narÄ

evaá¹ƒ __sa_kÄ• rÄ• gamassa labbhamÄ• nÄ• labbhamÄ• natÄ• vavatthapetabbÄ• . ettha
paá¹-hamÄ• dutiyÄ• vibhattÄ«naá¹ƒ ekavacanabahuvacanaá¹-á¹-hÄ• ne ca tatiyÄ• catutthÄ
ekavacanaá¹-á¹-hÄ• ne ca yathÄ• rahaá¹ƒ __sÄ• _gamo bhavati Ä• desasaravibhattisarapa
sÄ• dhukaá¹ƒ manasi kÄ• tabbo.

aparo nayo --- ``byÄ• satto mano yassa soyaá¹ƒ byÄ• sattamanoâ€™â€™ ti evampi pugga
padassa ``byÄ• sattamano naro, byÄ• sattamanÄ• narÄ• . byÄ• sattamanaá¹ƒ naraâ€™â€
nÄ• mikapadamÄ• lÄ• bhavati. ettha pana sabbathÄ• pi __sÄ• _gamo natthi. aparopi nayo
cÄ• ti byÄ• sattamanoâ€™â€™ ti evaá¹ƒ cittÄ• pekkhakassapi imassa padassa ``byÄ• satta
byÄ• sattamanaá¹ƒ, byÄ• sattamane. byÄ• sattamanasÄ• , byÄ• sattamanenÄ• â€™â€™ ti
__mana_nayena nÄ• mikapadamÄ• lÄ• bhavati, ettha pana tatiyÄ• catutthÄ«chaá¹-á¹-hÄ«s
ekavacanaá¹-á¹-hÄ• neyeva __sÄ• _gamo bhavati Ä• desasaraparattÄ• . yathÄ• ca ettha,
naroâ€™â€™ tiÄ• dÄ«supi ayaá¹ƒ tividho nayo veditabbo.

napuá¹ƒsakaliá¹…ge pana vattabbe ``byÄ• sattamanasaá¹ƒ kulaá¹ƒ, byÄ• sattamanÄ• ni ku
kulaá¹ƒ, byÄ• sattamanÄ• ni kulÄ• ni. byÄ• sattamanasÄ• kulenÄ• â€™â€™ tiÄ• dinÄ• nÄ
ettha pana paá¹-hamÄ• dutiyÄ• tatiyÄ• catutthÄ«chaá¹-á¹-hÄ«sattamÄ«naá¹ƒ ekavacanaá¹-
__sÄ• _gamo bhavati Ä• desasaravibhattisaraparattÄ• , ayampi nayo sukhumo sÄ• dhukaá

itthiliá¹…ge pana vattabbe ``byÄ• sattamanasÄ• itthÄ«â€™â€™ ti evaá¹ƒ paá¹-hamekavac
__sÄ• _gamaá¹ƒ vatvÄ• tato ``byÄ• sattamanÄ• , byÄ• sattamanÄ• yo itthiyo. byÄ• sattam
__kaÃ±Ã±Ä• _nayena yojetabbÄ• . ``evaá¹ƒ saddheyyavacasÄ• upÄ• sikÄ• , saddheyyava
saddheyyavacaá¹ƒ upÄ• sikaâ€™â€™ ntiÄ• dinÄ• pi. ``byÄ• sattamanaá¹ƒ kulaá¹ƒ, byÄ• sa

tiÄ• dinÄ• pana __cittakaÃ±Ã±Ä• _nayena yojetabbÄ• . ettha pana sabbathÄ• pi __sÄ• _ga

sotÅ«naá¹ƒ Ã±Ä• á¹‡appabhedajananatthaá¹ƒ aparÄ• pi nÄ• mikapadamÄ• lÄ• yo dassayi
eva mÄ• nasaá¹ƒ, samussÄ• hitaá¹ƒ mÄ• nasaá¹ƒ yassa soyaá¹ƒ samussÄ• hitamÄ• naso.
samussÄ• hitamÄ• nasÄ• . samussÄ• hitamÄ• nasaá¹ƒ, samussÄ• hitamÄ• nase. samussÄ
__purisa_nayena yojetabbÄ• . sundarÄ• medhÄ• assa atthÄ«ti sumedhaso. ``sumedhaso,
sumedhase. sumedhasenÄ• â€™â€™ ti __purisa_nayena, evaá¹ƒ ``bhÅ«rimedhasoâ€™â€

``yaá¹ƒ \Be 165/ vadanti sumedhoti, bhÅ«ripaÃ±Ã±aá¹ƒ sumedhasaá¹ƒ.

kiá¹ƒ nu tamhÄ• vippavasi, muhuttamapi piá¹…giya.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||

nÄ• haá¹ƒ tamhÄ• vippavasÄ• mi, muhuttamapi brÄ• hmaá¹‡a.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• â€™â€™ ti ||

itthiliá¹…ge vattabbe ``samussÄ• hitamÄ• nasÄ• sumedhasÄ• â€™â€™ ti rÅ«pÄ• ni, napu
``samussÄ• hitamÄ• nasaá¹ƒ sumedhasaâ€™â€™ nti rÅ«pÄ• ni, __kaÃ±Ã±Ä• citta_nayen
__o_kÄ• rantapulliá¹…gaá¹-á¹-hÄ• ne itthiliá¹…gÄ• divinicchayo nayappakÄ• sanatthaá¹ƒ ka
__o_kÄ• rantakathÄ• yeva idhÄ• dhippetÄ• . apica loke nÄ«ti nÄ• ma nÄ• nappakÄ• rehi ka
sÄ• sane nÄ«ti, tasmÄ• nÄ• nappakÄ• rehi kathitÄ• ti.

sabbÄ• ni nayato evaá¹ƒ, __o_kÄ• rantapadÄ• nime.

pulliá¹…gÄ• ni pavuttÄ• ni, sÄ• sanatthaá¹ƒ mahesino ||

viseso tesu kesaÃ±ci, pÄ• á¸·iyaá¹ƒ yo padissati.

paccattavacanaá¹-á¹-hÄ• ne, pakÄ• sessÄ• mi taá¹ƒâ€™ dhunÄ• ||

``vanappagumbe yatha phussitaggeâ€™â€™, itiÄ• dinayena hi.

katthacodantapulliá¹…ga-rÅ«pÄ• ni aÃ±Ã±athÄ• siyuá¹ƒ ||

paccattavacanicceva, taÃ±ca rÅ«paá¹ƒ pakÄ• saye.

``paccatte bhummaniddesoâ€™â€™, iti bhÄ• santi kecana ||

tatra kÄ• nici suttapadÄ• ni dassessÄ• ma --- natthi attakÄ• re, natthi parakÄ• re, natthi pur
pariyantakate saá¹ƒsÄ• re, jÄ«ve sattame, na hevaá¹ƒ vattabbe, bÄ• le ca paá¹‡á¸• ite ca s
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissantÄ«ti. imÄ• ni \Be 166/ ekavacanabahuvacanavase
paccattekavacanabahuvacanÄ• naÃ±ca __e_kÄ• rÄ• deso veditabbo.

ye pana ``vanappagumbeti paccattavacanassa bhummavacananiddesoâ€™â€™ ti vadanti
vanappagumbeti paccattavacanassa bhummavacananiddeso, evaÃ±ca sati `thÄ• liyaá¹ƒ od
viya Ä• dhÄ• rasutisambhavato `gimhÄ• na mÄ• se paá¹-hamasmiá¹ƒ gimheâ€™ ti idaá¹ƒ k
te vadeyyuá¹ƒ ``na mayaá¹ƒ bho `vanappagumbeti idaá¹ƒ bhummavacanaâ€™ nti vadÄ• m
bhummavacananiddesoâ€™ ti vadÄ• mÄ• â€™â€™ ti. evampi dosoyeva tumhÄ• kaá¹ƒ, na
ti etthÄ• pi sampadÄ• navacanassa bhummavacananiddesoti vuttepi saá¹…ghassa dÄ• nak
``saá¹…gheâ€™â€™ ti vacanaá¹ƒ suá¹‡antÄ• naá¹ƒ Ä• dhÄ• rasuti ca Ä• dhÄ• raparikappo
evaá¹ƒ pavattaá¹ƒ cittaá¹ƒ nivÄ• retuá¹ƒ, tasmÄ• ettha evaá¹ƒ pana viseso gahetabbo ``pa
katthaci bhummavacanassa viya rÅ«paá¹ƒ hotÄ«â€™â€™ ti. evaÃ±hi gahite na koci virodho
niruttippabhedakusalo lokÄ• nukampako bhagavÄ• paccattavacanavasena niddisitabbe sat
lokassa sammohamuppÄ• dayanto viya kathaá¹ƒ bhummavacananiddesaá¹ƒ karissati, tasm
saddasÄ• maÃ±Ã±alesamattaá¹ƒ gahetvÄ• ``bhummavacananiddesoâ€™â€™ ti na vattab
gahetvÄ• bhummavacananiddesaá¹ƒ icchatha, ``paccattekavacanassa upayogabahuvacan
icchitabbaá¹ƒ siyÄ• .

apica tatheva ``attakÄ• reâ€™â€™ ti paccattavacanassa bhummavacananiddese sati Ä• d
``attakÄ• rasmiá¹ƒ kiÃ±ci vatthu natthÄ«â€™â€™ ti anadhippeto attho siyÄ• , na pana ``atta
adhippeto attho. ``upayogabahuvacananiddesoâ€™â€™ ti gahaá¹‡epi upayogatthassa __n
avattabbattÄ• dosoyeva siyÄ• , __atthi_saddÄ• dÄ«naá¹ƒ viya pana __natthi_saddassapi p
``attakÄ• reâ€™â€™ ti idaá¹ƒ paccattavacanamevÄ• ti viÃ±Ã±Ä• yati. ``bÄ• le ca paá¹‡á¸•
saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karissantÄ«â€™â€™ ti etthÄ• pi paccattavacanassa ``bhum
vÄ• ``upayogavacananiddesoâ€™â€™ ti vÄ• gahaá¹‡e sati ``bÄ• lÄ• ca paá¹‡á¸• itÄ• cÄ
ajÄ• nanadoso siyÄ• , ``karissantÄ«â€™â€™ ti padayogato pana ``bÄ• le cÄ• â€™â€™ tiÄ
viÃ±Ã±Ä• yati. yathÄ• pana niggahÄ«tÄ• gamavasenuccÄ• rite ``cakkhuá¹ƒ udapÄ• dÄ«â€
``cakkhuá¹ƒ me dehi yÄ• citoâ€™â€™ ti ettha upayogavacanena sutivasena samÄ• nattepi
sotÄ• re paá¹-ibhÄ• ti ``udapÄ• dÄ«â€™â€™ tiÄ• khyÄ• tena kathitattÄ• , na pana vibhattiv
upayogavacanattho ``udapÄ• dÄ«â€™â€™ tiÄ• khyÄ• tena avacanÄ«yattÄ• , ``cakkhuá¹ƒ u
vuttakÄ• le ko ``cakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti padaá¹ƒ parivattitvÄ• atthamÄ• cikkhati
paá¹‡á¸• iteâ€™â€™ tiÄ• dÄ«nampi paccattavacanÄ• naá¹ƒ aparehi ``bÄ• le paá¹‡á¸• iteâ€
bhummopayogavacanehi sutivasena samÄ• nattepi paccattavacanatthoyeva sotÄ• re paá¹-i

yathÄ• payogaá¹ƒ atthassa gahetabbattÄ• . iti ``vanappagumbe, bÄ• le, paá¹‡á¸• iteâ€™â€
suddhapaccattavacanattaÃ±Ã±eva sÄ• rato paccetabbaá¹ƒ, na sutisÄ• maÃ±Ã±ena bhumm

yaá¹ƒ panÄ• cariyena __jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``tayo giriá¹ƒ tiantaraá¹ƒ kÄ• mayÄ• mi,

paÃ±cÄ• lÄ• kuruyo kekake ca.

tatuttariá¹ƒ brÄ• hmaá¹‡a kÄ• mayÄ• mi,

tikiccha maá¹ƒ brÄ• hmaá¹‡a kÄ• manÄ«taâ€™â€™ nti ---

imassa \Be 168/ __kÄ• manÄ«ta_jÄ• takassa saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ``kekake cÄ• ti pac
kekakassa raá¹-á¹-haá¹ƒ dassetÄ«â€™â€™ ti vuttaá¹ƒ. evaá¹ƒ vadanto ca so ``purise pass
patiá¹-á¹-hitaâ€™â€™ nti, ``passÄ• mi loke sadhane manusseâ€™â€™ ti ca Ä• dÄ«su yebl
sadhane, manusseâ€™â€™ tiÄ• dÄ«naá¹ƒ upayogabahuvacanabhummekavacanabhÄ• ve
paccattekavacanabahuvacanabhÄ• vassa pana apÄ• kaá¹-attÄ• yebhuyyappavattiá¹ƒ sanc
tÄ• disamevÄ• â€™â€™ ti maÃ±Ã±amÄ• no vadati maÃ±Ã±e. Ä• cariyÄ• hi katthaci attanc
kathenti. ayaá¹ƒ pana amhÄ• kaá¹ƒ ruci --- ``kekakeâ€™â€™ ti idaá¹ƒ paccattavacanameva
kuruyoâ€™â€™ ti sahajÄ• tapadÄ• ni viya, raá¹-á¹-havÄ• cakattÄ• pana ``kuruyoâ€™â€™
vuttaá¹ƒ. na hi bhagavÄ• ``khattiyo, brÄ• hmaá¹‡o, vessoâ€™â€™ tiÄ• dÄ«su viya samÄ•
sahajÄ• tapadesu pacchimaá¹ƒ upayogavacanavasena niddiseyya, yutti ca na dissati ``paÃ
``kuruyoâ€™â€™ ti paccattavacanaá¹ƒ vatvÄ• ``kekakeâ€™â€™ ti upayogavacanassa vac
idaá¹ƒ paccattavacanameva. tathÄ• hi __sandhivisodhana_vidhÄ• yako Ä• cariyo tÄ• disÄ•
paccattavacanattaÃ±Ã±eva vibhÄ• vento sÄ• maá¹ƒ kate pakaraá¹‡e ``vanappagumbo vana
jÄ«vo, sukhe dukkhe jÄ«veâ€™â€™ ti Ä• ha, __á¹-Ä«kÄ• ya_mpi ca tesaá¹ƒ paccattavacan
``vanappagumbo, sukhaá¹ƒ, dukkhaá¹ƒ, jÄ«voâ€™â€™ ti sÄ• dhanÄ«yaá¹ƒ rÅ«paá¹ƒ patiá
niggahÄ«talopavasena __akÄ• rokÄ• rÄ• na_Ã±ca __e_kÄ• rÄ• desavasena ``vanappagum
rÅ«panipphattimÄ• ha. sÄ• pÄ• á¸·inayÄ• nu kÅ«lÄ• . __kaccÄ• yanÄ• _cariyenapi pÄ• á¸·
tulyÄ• dhikaraá¹‡eâ€™â€™ ti paccattabahuvacanapadaá¹ƒ vuttaá¹ƒ. tenÄ• ha vuttiyaá¹ƒ ``
tulyÄ• dhikaraá¹‡Ä• nÄ«â€™â€™ ti. ``dvipade tulyÄ• dhikaraá¹‡eâ€™â€™ ti \Be 169/ ca id
nÄ• gÄ• vÄ• sasatÄ• nÄ«â€™â€™ ti vattabbe ``aá¹-á¹-ha nÄ• gÄ• vÄ• sasateâ€™â€™ ti p
daá¹-á¹-habbaá¹ƒ.

keci pana tesaá¹ƒ bhummekavacanattaá¹ƒ icchanti. tattha yadi ``vanappagumbeâ€™â€™ t
bhummavacanaá¹ƒ, ``kekakeâ€™â€™ ti ca paccatte upayogavacanaá¹ƒ, ``esese eke ekaá
``eseseâ€™â€™ ti imÄ• nipi paccatte bhummavacanÄ• ni vÄ• siyuá¹ƒ, upayogavacanÄ• n

evaá¹ƒvidhÄ• ni na honti, suddhapaccattavacanÄ• niyeva honti, tathÄ• ``vanappagumbe, k
tathÄ• vidhÄ• ni na honti, suddhapaccattavacanÄ• niyeva honti. iccevaá¹ƒ sabbathÄ• pi ``va
paá¹‡á¸• ite, kekakeâ€™â€™ ti, ``viratte kosiyÄ• yane, aá¹-á¹-ha nÄ• gÄ• vÄ• sasate, ke pu
evamÄ• dÄ«naá¹ƒ anekesaá¹ƒ purisaliá¹…gaitthiliá¹…ganapuá¹ƒsakaliá¹…gasabbanÄ• ma
sÄ• sanavare á¹-hitÄ• naá¹ƒ padÄ• naá¹ƒ nipphatti paccattekavacanaputhuvacanÄ• na__m
bhavatÄ«ti avassamidaá¹ƒ sampaá¹-icchitabbaá¹ƒ. evaá¹ƒ ``vanappagumbe, bÄ• le, paá¹‡á
suddhapaccattavacanatÄ• atÄ«va sukhumÄ• dubbiÃ±Ã±eyyÄ• , saddhena kulaputtena Ä•
tadupadesaá¹ƒ sakkaccaá¹ƒ gahetvÄ• jÄ• nitabbÄ• . buddhavacanasmiÃ±hi saddato ca att
akkharacintakÄ• naá¹ƒ Ã±Ä• á¹‡acakkhusammuyhanaá¹-á¹-hÄ• nabhÅ«tÄ• pÄ• á¸·inayÄ•

tattha saddato tÄ• va idaá¹ƒ sammuyhanaá¹-á¹-hÄ• naá¹ƒ --- ``virattÄ• kosiyÄ• yanÄ«â€™
kosiyÄ• yaneâ€™â€™ ti itthiliá¹…gapaccattavacanaá¹ƒ dissati, ``ko purisoâ€™â€™ ti vatta
sabbanÄ• mikapaccattavacanaá¹ƒ dissati, ``kinnÄ• mo te upajjhÄ• yoâ€™â€™ ti vattabbe `
upajjhÄ• yoâ€™â€™ ti samÄ• sapadaá¹ƒ pulliá¹…gavisayaá¹ƒ dissati. kiá¹ƒ nÄ• maá¹ƒ etas
samÄ• so. tena ``konÄ• mÄ• itthÄ«, konÄ• maá¹ƒ kulaâ€™â€™ nti ayampi nayo gahetabb
mahÄ• rÄ• jÄ• â€™â€™ ti vattabbe ``ko te balaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti ettha __kva_
sattamiyanto __ko_saddo dissati, __kva ko_saddÄ• hi aÃ±Ã±amaÃ±Ã±amÄ«sakasamÄ• n
hemantagimhesu, idha hemantagimhisu, na tenatthaá¹ƒ abandhi so, na tenatthaá¹ƒ abandh
yojetabbÄ• ni.

atthato pana idaá¹ƒ sammuyhanaá¹-á¹-hÄ• naá¹ƒ --- ``yaá¹ƒ na kaÃ±canadvepiÃ±cha, and
nti ettha __na_kÄ• ro ``kataâ€™â€™ nti iminÄ• sambandhitabbo. na katanti kataá¹ƒ viyÄ• t
__na_kÄ• ro upamÄ• ne vattati, na paá¹-isedhe.

``assaddho akataÃ±Ã±Å« ca,

sandhicchedo ca yo naro.

hatÄ• vakÄ• so vantÄ• so,

sa ve uttamaporisoâ€™â€™ ti

evamÄ• dÄ«nipi aÃ±Ã±Ä• ni yojetabbÄ• ni.

adhippÄ• yato idaá¹ƒ sammuyhanaá¹-á¹-hÄ• naá¹ƒ --- ``taá¹‡haá¹ƒ asmimÄ• naá¹ƒ sassatu
dvÄ• dasÄ• yatananissitaá¹ƒ nandirÄ• gaÃ±ca hantvÄ• brÄ• hmaá¹‡o anÄ«gho yÄ• tÄ«â€™
tamevatthaá¹ƒ gahetvÄ• aÃ±Ã±ena pariyÄ• yena

``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , rÄ• jÄ• no dve ca khattiye.

raá¹-á¹-haá¹ƒ sÄ• nucaraá¹ƒ hantvÄ• , anÄ«gho yÄ• ti brÄ• hmaá¹‡oâ€™â€™ ti

vuttaá¹ƒ.

``vanaá¹ƒ \Be 171/ chindatha mÄ• rukkhaá¹ƒ, vanato jÄ• yate bhayaá¹ƒ.

chetvÄ• vanaÃ±ca vanathaá¹ƒ, nibbanÄ• hotha bhikkhavoâ€™â€™ ti

evamÄ• dÄ«nipi aÃ±Ã±Ä• ni yojetabbÄ• ni. evaá¹ƒ buddhavacane saddato ca atthato ca ad
akkharacintakÄ• naá¹ƒ Ã±Ä• á¹‡acakkhusammuyhanaá¹-á¹-hÄ• nabhÅ«tÄ• pÄ• á¸·inayÄ•

``jÄ• nantÄ• api saddasatthamakhilaá¹ƒ muyhanti pÄ• á¹-hakkame,

yebhuyyena hi lokanÄ«tividhurÄ• pÄ• á¹-he nayÄ• vijjare.

paá¹‡á¸• iccampi pahÄ• ya bÄ• hiragataá¹ƒ ettheva tasmÄ• budho,

sikkheyyÄ• maladhammasÄ• garatare nibbÄ• natitthÅ«pageâ€™â€™ ti ||

evaá¹ƒ pÄ• á¸·inayÄ• naá¹ƒ dubbiÃ±Ã±eyyattÄ• ``vanappagumbe, bÄ• le ca, paá¹‡á¸• ite
suddhapaccattavacanattaÃ±Ã±eva sÄ• rato paccetabbaá¹ƒ, na sutisÄ• maÃ±Ã±ena bhumm
bhummopayogavacanehi tesaá¹ƒ samÄ• nasutikattepi paccattajotakattÄ• . samÄ• nasutikÄ
atthappakaraá¹‡aliá¹…gasaddantarÄ• bhisambandhÄ• divasena atthavisesajotakÄ• bhava
gÄ• yatÄ«â€™â€™ ti vutte ``evaá¹ƒnÄ• mako purisoâ€™â€™ ti attho viÃ±Ã±Ä• yati. ``sÄ«h
cÄ• letÄ«â€™â€™ ti vutte pana ``migarÄ• jÄ• â€™â€™ ti viÃ±Ã±Ä• yati. evaá¹ƒ atthavaser
atthavisesajotanaá¹ƒ bhavati. saá¹…gÄ• me á¹-hatvÄ• ``sindhavamÄ• nehÄ«â€™â€™ ti vu
viÃ±Ã±Ä• yati. rogisÄ• lÄ• yaá¹ƒ pana ``sindhavamÄ• nehÄ«â€™â€™ ti vutte ``lavaá¹‡aâ€
pakaraá¹‡avasena samÄ• nasutikÄ• naá¹ƒ atthavisesajotanaá¹ƒ bhavati. ``issÄ• â€™â€™ t
dhammajÄ• tÄ«â€™â€™ ti viÃ±Ã±Ä• yati. ``issoâ€™â€™ ti vutte pana ``acchamigoâ€™â€
liá¹…gavasena ekadesasamÄ• nasutikÄ• naá¹ƒ atthavisesajotanaá¹ƒ bhavati. ettha pana ki
pakkosa ghaá¹-adhÄ• rakaá¹ƒ \Be 172/ daá¹‡á¸• adhÄ• rakaâ€™â€™ ntiÄ• dÄ«supi ghaá¹-
tathÄ• pi samÄ• nasutikÄ• dhikÄ• rattÄ• na taá¹ƒ idhÄ• dhippetaá¹ƒ.

``issÄ• uppajjatÄ«â€™â€™ ti ca ``issÄ• purisamanubandhiá¹ƒsÅ«â€™â€™ ti ca vutte par
samÄ• nasutikÄ• naá¹ƒ saddantarÄ• bhisambandhavasena yathÄ• vuttaatthavisesajotanaá
bhikkhave migarÄ• jÄ• sÄ• yanhasamayaá¹ƒ Ä• sayÄ• nikkhamatÄ«â€™â€™ ti vutte ``mig

viÃ±Ã±Ä• yati. ``sÄ«ho samaá¹‡uddeso, sÄ«ho senÄ• patÄ«â€™â€™ ti ca vutte pana ``sÄ«
nÄ• ma senÄ• patÄ«â€™â€™ ti viÃ±Ã±Ä• yati. evampi saddantarÄ• bhisambandhavasena
atthavisesajotanaá¹ƒ bhavati. ``addasaá¹ƒsu kho chabbaggiyÄ• bhikkhÅ« sattarasavaggiye
paá¹-isaá¹…kharonteâ€™â€™ ti evampi saddantarÄ• bhisambandhavasena samÄ• nasutik
paccattopayogatthasaá¹…khÄ• taatthavisesajotanaá¹ƒ bhavati. tathÄ• ``siÃ±ca bhikkhu ima
bhikkhu bhagavantaá¹ƒ etadavocÄ• â€™â€™ ti evampi saddantarÄ• bhisambandhavasena
Ä• lapanatthapaccattatthasaá¹…khÄ• taatthavisesajotanaá¹ƒ bhavati, tasmÄ• ``vanappagu
tiÄ• dÄ«ni bhummopayogavacanehi sadisattepisaddantarÄ• bhisambandhavasena suddhap
gahetabbÄ• ni. paccattekavacanabahuvacanÄ• naá¹ƒ eva hi __e_kÄ• rÄ• desavasena evaá
bhummopayogavacanÄ• ni viyÄ• ti. nanu ca bho evaá¹ƒvidhÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ pÄ• á¸·
`e_kÄ• rantampi pulliá¹…gaá¹ƒ atthÄ«â€™ ti vattabbanti? na vattabbaá¹ƒ, __o_kÄ• rantabh
tesaá¹ƒ rÅ«pÄ• naá¹ƒ. Ä• desavasena hi siddhattÄ• visuá¹ƒ __e_kÄ• rantapulliá¹…gaá¹ƒ n
pulliá¹…gÄ• naá¹ƒ yathÄ• vuttasattavidhatÄ• yeva gahetabbÄ• ti.

keci \Be 173/ pana vadeyyuá¹ƒ ``yÄ• yaá¹ƒ __purisa_saddanayaá¹ƒ gahetvÄ• `bhÅ«to, bh
ntiÄ• dinÄ• sabbesa__mo_kÄ• rantapadÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vibhattÄ• , tattha
__Ä• yÄ• _desasahitÄ• ni rÅ«pÄ• ni kimatthaá¹ƒ na vuttÄ• nÄ«â€™â€™ ti? visesadassana
catutthekavacanarÅ«pÄ• ni pÄ• á¸·inaye porÄ• á¹‡aá¹-á¹-hakathÄ• naye ca upaparikkhiyam
nayanatthakammani, vibhattivipariá¹‡Ä• me, tadatthe cÄ• â€™â€™ ti saá¹…khepato imesu
pabhedato pana sattasu á¹-hÄ• nesu dissanti. dÄ• narocanadhÄ• raá¹‡a__namo_yogÄ• dib
sampadÄ• navisaye na dissanti, iti imaá¹ƒ visesaá¹ƒ dassetuá¹ƒ na vuttÄ• nÄ«ti. nanu dÄ• n
``abhirÅ«pÄ• ya kaÃ±Ã±Ä• deyyÄ• â€™â€™ ti catutthekavacanassa __Ä• yÄ• _desasahita
__saddanÄ«tippakaraá¹‡e_ ``purisÄ• ya, bhÅ«tÄ• yÄ• â€™â€™ tiÄ• dÄ«ni vattabbÄ• ni, ev
``dÄ• narocanadhÄ• raá¹‡a__namo_yogÄ• dibhede pana yattha katthaci sampadÄ• navisay
vuttanti? apÄ• á¸·inayattÄ• . ``abhirÅ«pÄ• ya kaÃ±Ã±Ä• deyyÄ• â€™â€™ ti ayaÃ±hi sadda
buddhavacanato. buddhavacanaÃ±hi patvÄ• ``abhirÅ«passa kaÃ±Ã±Ä• deyyÄ• â€™â€™
nanu ca bho __namo_yogÄ• dÄ«supi catutthekavacanassa __Ä• yÄ• _deso dissatÄ«ti. sÄ•
paá¹‡á¸• itÄ• ``namo buddhÄ• yÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• ratanattayaá¹ƒ vandanti. ke

``namo buddhÄ• ya buddhassa,

namo dhammÄ• ya dhammino.

namo saá¹…ghÄ• ya saá¹…ghassa,

namokÄ• rena sotthi meâ€™â€™ ti ca,

``mukhe \Be 174/ sarasi samphulle, nayanuppalapaá¹…kaje.

pÄ• dapaá¹…kajapÅ«jÄ• ya, buddhÄ• ya satataá¹ƒ dadeâ€™â€™ ti ca,

``naro naraá¹ƒ yÄ• cati kiÃ±ci vatthuá¹ƒ, narena dÅ«to pahito narÄ• yÄ• â€™â€™ ti ca gÄ•
kubbantÄ«ti? saccaá¹ƒ, sÄ• sanÄ• vacarÄ• pi nipuá¹‡Ä• paá¹‡á¸• itÄ• ``namo buddhÄ• yÄ
ratanattayaá¹ƒ vandanti, gÄ• thÄ• racanampi kubbanti, evaá¹ƒ santepi te saddasatthe katap
saddasatthato nayaá¹ƒ gahetvÄ• tathÄ• rÅ«pÄ• gÄ• thÄ• pi cuá¹‡á¹‡iyapadÄ• nipi abhisa
buddhÄ• yÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• ratanattayaá¹ƒ vandanti. ye pana saddasatthe ak
bÄ• ladÄ• rakÄ• , tepi aÃ±Ã±esaá¹ƒ vacanaá¹ƒ sutvÄ• kataparicayavasena ``namo buddhÄ
ratanattayaá¹ƒ vandanti, ``namo buddhassÄ• â€™â€™ ti vadantÄ• pana appakatarÄ• . kat
akkharasamayaá¹ƒ uggaá¹‡hÄ• pentÄ• garÅ« akkharÄ• namÄ• dimhi ``namo buddhÄ• yÄ•
``namo buddhassÄ• â€™â€™ ti, evaá¹ƒ santepi pÄ• á¸·inaye porÄ• á¹‡aá¹-á¹-hakathÄ• nay
á¹-hapetvÄ• gatyatthakammÄ• diá¹-á¹-hÄ• nacatukkaá¹ƒ, pabhedato sattaá¹-á¹-hÄ• naá¹ƒ v
dÄ• narocanadhÄ• raá¹‡a__namo_yogÄ• dibhede yattha katthaci sampadÄ• navisaye catu
__Ä• yÄ• _desasahitÄ• ni rÅ«pÄ• ni na dissanti, tasmÄ• kehici abhisaá¹…khatÄ• ni ``namo
dÄ• naá¹ƒ dentÄ«â€™â€™ ti padÄ• ni pÄ• á¸·iá¹ƒ patvÄ• ``namo buddhassa, buddhassa c
aÃ±Ã±arÅ«pÄ• ni bhavantÄ«ti daá¹-á¹-habbaá¹ƒ. ayaá¹ƒ pana pÄ• á¸·inayaaá¹-á¹-hakathÄ•
__Ä• yÄ• _desassa payogaracanÄ• --- ``buddhÄ• ya saraá¹‡aá¹ƒ gacchati, buddhaá¹ƒ sara
vÄ• , ``buddhÄ• ya nagaraá¹ƒ nenti, buddhaá¹ƒ nagaraá¹ƒ nentÄ«â€™â€™ ti vÄ• , ``buddh
buddhena sakkato dhammoâ€™â€™ ti vÄ• , ``buddhÄ• ya jÄ«vitaá¹ƒ pariccajati, buddhassa
pariccajatÄ«â€™â€™ ti vÄ• , ``buddhÄ• ya apenti aÃ±Ã±atitthiyÄ• , buddhasmÄ• apenti aÃ
\Be 175/, ``buddhÄ• ya dhammatÄ• , buddhassa dhammatÄ• â€™â€™ ti vÄ• , ``buddhÄ• y
ti vÄ• iti pabhedato imaá¹ƒ sattaá¹-hÄ• naá¹ƒ vivajjetvÄ• aÃ±Ã±attha __Ä• yÄ• _deso na d

pÄ• á¹-he __mahÄ• namakkÄ• ra_-saá¹…khÄ• te sÄ• dhunandane.

sampadÄ• ne __namo_yoge, __Ä• yÄ• _deso na dissati ||

ettha mahÄ• namakkÄ• rapÄ• á¹-ho nÄ• ma ``namo tassa bhagavato arahato sammÄ• sam
atrÄ• pi __Ä• yÄ• _deso na dissati. __vammikasuttepi_ ``namo karohi nÄ• gassÄ• â€™â€™
dissati. __ambaá¹-á¹-hasuttepi_ ``sotthi bhadante hotu raÃ±Ã±o, sotthi janapadassaâ€™â€™
na dissati.

``suppabuddhaâ€™â€™ nti pÄ• á¹-hassa, atthasaá¹ƒvaá¹‡á¹‡anÄ• yapi.

sampadÄ• ne __namo_yoge, __Ä• yÄ• _deso na dissati ||

tathÄ• hi

``suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• .

yesaá¹ƒ divÄ• ca ratto ca, niccaá¹ƒ buddhagatÄ• satÄ«â€™â€™ ti

imissÄ• pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``sammÄ• diá¹-á¹-hikassa putto guá¸·aá¹ƒ khip
Ä• vajjetvÄ• `namo buddhassÄ• â€™ ti vatvÄ• guá¸·aá¹ƒ khipatÄ«â€™â€™ ti __Ä• yÄ• _
dissati. sagÄ• thÄ• vaggavaá¹‡á¹‡anÄ• yampi __dhanaÃ±jÄ• nÄ«suttaá¹-á¹-hakathÄ• yaá¹
nisinnÄ• pi khipitvÄ• pi kÄ• setvÄ• pi `namo buddhassÄ• â€™ ti tassa muá¹‡á¸• akassa sa
karosÄ«â€™â€™ ti __Ä• yÄ• _desavajjito saddaracanÄ• viseso dissati. tathÄ• tattha tatth
bhikkhusaá¹…ghassa dÄ• naá¹ƒ deti. tassa \Be 176/ purisassa bhattaá¹ƒ na ruccati. samaá
buddhassa chattaá¹ƒ dhÄ• reti, buddhassa silÄ• ghateâ€™â€™ tiÄ• dinÄ• __Ä• yÄ• _des
dissati. evaá¹ƒ dÄ• narocanÄ• dÄ«su bahÅ«su sampadÄ• navisayesu catutthekavacanass
rÅ«paá¹ƒ na dissati.

gatyatthakammÄ• dÄ«su pana catÅ«su á¹-hÄ• nesu dissati. tathÄ• hi ``mÅ«lÄ• ya paá¹-ik
gacchatÄ«â€™â€™ ti cettha gatyatthakammani dissati. ettha hi ``mÅ«laá¹ƒ paá¹-ikasseyya,
gacchatÄ«â€™â€™ ti ca attho. ``paá¹-ikasseyyÄ• â€™â€™ ti cettha kasa gatiyanti dhÄ• tu
visesitattÄ• ``Ä• kaá¸• á¸• heyyÄ• â€™â€™ ti attho bhavati. ``ayaá¹ƒ puriso mama atthakÄ
dakÄ• ya netÄ«â€™â€™ ti ettha nayanatthakammani dissati. ettha hi maá¹ƒ udakaá¹ƒ neti,
pÄ• petÄ«ti attho. ``viramathÄ• yasmanto mama vacanÄ• yÄ• â€™â€™ ti ettha vibhattivip
vacanato viramathÄ• ti hi nissakkavacanavasena attho. ``mahÄ• gaá¹‡Ä• ya bhattÄ• meâ€
vibhattivipariá¹‡Ä• me dissati. mama mahato haá¹ƒsagaá¹‡assa bhattÄ• ti hi sÄ• mivacana
haá¹ƒsarÄ• jÄ• ti cettha adhippÄ• yo. ``asakkatÄ• casma dhanaÃ±cayÄ• yÄ• â€™â€™ ti e
dissati. mayaá¹ƒ dhanaÃ±cayassa raÃ±Ã±o asakkatÄ• ca bhavÄ• mÄ• ti hi kattutthe sÄ• m
``dhanaÃ±cayassÄ• â€™â€™ ti vÄ•  ``dhanaÃ±cayenÄ• â€™â€™ ti vÄ• vattabbe evaá¹ƒ
ti sampadÄ• navacanaá¹ƒ dÄ• nakriyÄ• dikassa sampadÄ• navisayassa abhÄ• vato vibhatt
tasmÄ• dhanaÃ±cayarÄ• jena mayaá¹ƒ asakkatÄ• ca bhavÄ• mÄ• ti attho gahetabbo. aÃ±
vibhattivipariá¹‡Ä• maá¹-á¹-hÄ• naá¹ƒ maggitabbaá¹ƒ.

``virÄ• gÄ• ya \Be 177/ upasamÄ• ya nirodhÄ• yÄ• â€™â€™ tiÄ• dÄ«ni pana anekasahas
saddarÅ«pÄ• ni tadatthe pavattanti. aá¹-á¹-hakathÄ• cariyÄ• pi hi __dhammavinaya_saddat
``dhammÄ• naá¹ƒ vinayÄ• ya. anavajjadhammatthaÃ±hesa vinayo, na bhavabhogÄ• diattha
__Ä• yÄ• _desasahitaá¹ƒ saddarÅ«paá¹ƒ payuÃ±jiá¹ƒsu, evaá¹ƒ catutthekavacanassa __Ä
gatyatthakammani nayanatthakammani vibhattivipariá¹‡Ä• me tadatthe cÄ• ti imesu catÅ«s
na pana dÄ• narocanÄ• dibhede yattha katthaci sampadÄ• navisaye. tathÄ• hi __niruttipiá¹
sampadÄ• navacanaâ€™â€™ nti __Ä• yÄ• _desasahitaá¹ƒ saddarÅ«paá¹ƒ vuttaá¹ƒ, __pu
tÄ• disÄ• ni rÅ«pÄ• ni na vuttÄ• ni tÄ• disÄ• naá¹ƒ saddarÅ«pÄ• naá¹ƒ yattha katthaci app

__kaccÄ• yanappakaraá¹‡epi_ hi ``Ä• ya catutthekavacanassa tÅ«â€™â€™ ti lakkhaá¹‡ass
hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti vuttaá¹ƒ. ``purisÄ• yÄ• â€™â€™ ti vÄ•
``brÄ• hmaá¹‡Ä• yÄ• â€™â€™ ti vÄ• na vuttanti.

ettha siyÄ• --- nanu bho tasseva vuttiyaá¹ƒ ``catutthÄ«ti kimatthaá¹ƒ purisassa mukhaá¹ƒ.
kimatthaá¹ƒ purisÄ• naá¹ƒ dadÄ• ti. vÄ• ti kimatthaá¹ƒ dÄ• tÄ• hoti samaá¹‡assa vÄ• brÄ•
vuttattÄ• ``purisÄ• ya samaá¹‡Ä• ya brÄ• hmaá¹‡Ä• yÄ• â€™â€™ tiÄ• dÄ«ni padarÅ«pÄ•
pana __mukha_saddayogato bahuvacanabhÄ• vato vikappanato ca ``purisÄ• yÄ• â€™â€™
__mukha_saddayogÄ• divirahite pana á¹-hÄ• ne avassaá¹ƒ sijjhantÄ«ti? ettha vuccate --- ``
purisassa mukhaâ€™â€™ nti vadanto ``sace __Ä• yÄ• _deso bhaveyya \Be 178/, catutthiyÄ
chaá¹-á¹-hiyÄ• â€™â€™ ti dassento ``mukhaâ€™â€™ nti padaá¹ƒ dassesi, na ca tena __ ``
detÄ«tiÄ• dike sampadÄ• navisayabhÅ«te kriyÄ• pade á¹-hite __Ä• yÄ• _deso hotÄ«â€™â€™
``e_kavacanassÄ• ti kimatthaá¹ƒ purisÄ• naá¹ƒ dadÄ• tÄ«â€™â€™ ti vadantopi ``ekavacan
bahuvacanassÄ• â€™â€™ ti dasseti. ``dadÄ• tÄ«â€™â€™ ti idaá¹ƒ padaá¹ƒ ``purisÄ• naâ€™
sampadÄ• navacanattaá¹ƒ Ã±Ä• petuá¹ƒ avoca, na ca ``detÄ«tiÄ• dike sampadÄ• navisaya
catutthekavacanassa __Ä• yÄ• _deso hotÄ«â€™â€™ ti imamatthaá¹ƒ viÃ±Ã±Ä• peti. ``vÄ•
samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• â€™â€™ ti ca vadantopi ``sampadÄ• neyeva vika
ti viÃ±Ã±Ä• peti, na dÄ• nÄ• dikriyaá¹ƒ paá¹-icca __Ä• yÄ• _desavidhÄ• naá¹ƒ Ã±Ä• peti.

yadi pana dÄ• nÄ• dikriyaá¹ƒ paá¹-icca __Ä• yÄ• _desavidhÄ• naá¹ƒ siyÄ• , vuttikÄ• raken
mÅ«lodÄ• haraá¹‡eyeva ``atthÄ• ya hitÄ• yÄ• â€™â€™ ti tadatthapayogÄ• ni viya ``purisÄ•
vattabbaá¹ƒ siyÄ• , na ca vuttaá¹ƒ. kasmÄ• ti ce? buddhavacane porÄ• á¹‡aá¹-á¹-hakathÄ•
abhÄ• vÄ• . __niruttipiá¹-ake_ hi pabhinnapaá¹-isambhido so Ä• yasmÄ• __mahÄ• kaccÄ•
ti __Ä• yÄ• _desarahitÄ• niyeva rÅ«pÄ• ni dasseti, ``atthÄ• yÄ• ti sampadÄ• navacanaâ€™
dÄ• nÄ• dikriyÄ• pekkhaá¹ƒ akatvÄ• catutthekavacanassa __Ä• yÄ• _desasahitaá¹ƒ rÅ«pa
tadatthappayogoti viÃ±Ã±Ä• yati. iti imehi kÄ• raá¹‡ehi jÄ• nitabbaá¹ƒ ``dÄ• nÄ• dikriyaá¹ƒ p
__Ä• yÄ• _desavidhÄ• naá¹ƒ na kataâ€™â€™ nti. yajjevaá¹ƒ ``atthÄ• ya hitÄ• yÄ• â€™â€™
tadatthappayogÄ• ni ``Ä• ya catutthekavacanassa tÅ«â€™â€™ ti lakkhaá¹‡assa visayÄ• b
tanna, aÃ±Ã±Ä• nipi visayÄ• yeva tassa. katamÄ• ni? ``mÅ«lÄ• ya paá¹-ikasseyya, appo \B
dakÄ• ya neti, viramathÄ• yasmanto mamavacanÄ• ya, gaá¹‡Ä• ya bhattÄ• â€™â€™ tiÄ• d
vÄ• â€™â€™ tiÄ• dÄ«ni pana __vÄ• _dhikÄ• rattÄ• avisayÄ• vÄ• ti.

nanu ca bho evaá¹ƒ sante vuttikÄ• rakena mÅ«lodÄ• haraá¹‡esu ``atthÄ• ya hitÄ• ya sukhÄ
nti vatvÄ• ``mÅ«lÄ• ya paá¹-ikasseyyÄ• â€™â€™ tiÄ• dÄ«nipi vattabbÄ• ni, kimudÄ• haraá
saggassa gamanena vÄ• â€™â€™ ti vattabbanti? saccaá¹ƒ, avacane kÄ• raá¹‡amatthi, taá
paá¹-ikasseyya, appo saggÄ• ya gacchatÄ«â€™â€™ ti ettha hi ``mÅ«lÄ• ya, saggÄ• yÄ• â€
suddhasampadÄ• navacanÄ• ni na honti gatyatthakammani vattanato, tasmÄ• mÅ«lodÄ• h
``dakÄ• ya netÄ«â€™â€™ ti ettha ``dakÄ• yÄ• â€™â€™ ti padaá¹ƒ nayanatthakammani va

suddhasampadÄ• navacanaá¹ƒ na hotÄ«ti na vuttaá¹ƒ. ``viramathÄ• yasmanto mama vacan
``vacanÄ• yÄ• â€™â€™ ti padaá¹ƒ nissakkavacanatthe vattanato, ``gaá¹‡Ä• ya bhattÄ• â€™
``gaá¹‡Ä• yÄ• â€™â€™ ti padaá¹ƒ sÄ• mivacanatthe vattanato, ``asakkatÄ• casma dhana
``dhanaÃ±cayÄ• yÄ• â€™â€™ ti padaá¹ƒ kattuvasena sÄ• miatthe vattanato suddhasampa
vuttaá¹ƒ. kimudÄ• haraá¹‡epi ``saggassÄ• â€™â€™ ti padaá¹ƒ __gamana_saddasannidhÄ
vattanato suddhasampadÄ• navacanaá¹ƒ na hotÄ«ti ``vÄ• ti kimatthaá¹ƒ saggassa gamane
evaÃ±hettha vuttanayena buddhavacanaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• nayaÃ±ca patvÄ• c
__Ä• yÄ• _desasahitÄ• ni rÅ«pÄ• ni gatyatthakammÄ• dÄ«su catÅ«suyeva á¹-hÄ• nesu dis
dÄ• narocanÄ• dibhede yattha katthaci sampadÄ• navisayeti daá¹-á¹-habbaá¹ƒ.

nanu ca bho ``candanasÄ• raá¹ƒ jeá¹-á¹-hikÄ• ya adÄ• si suvaá¹‡á¹‡amÄ• laá¹ƒ kaniá¹-á¹-
dÄ• nappayoge catutthekavacanassa __Ä• yÄ• _desasahitarÅ«padassanato ``rÄ• jakaÃ±Ã±
\Be 180/ ruccati alaá¹…kÄ• ro, rÄ• jakaÃ±Ã±Ä• ya chattaá¹ƒ dhÄ• reti, rÄ• jakaÃ±Ã±Ä• ya r
sotthi bhavatu, rÄ• jakaÃ±Ã±Ä• ya silÄ• ghateâ€™â€™ tiÄ• dÄ«hipi payogehi bhavitabbaá¹
``buddhavacanaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• nayaÃ±ca patvÄ• catutthekavacanassa __Ä
gatyatthakammÄ• dÄ«su catÅ«suyeva á¹-hÄ• nesu dissanti, na pana dÄ• narocanÄ• dibhed
sampadÄ• navisayeâ€™â€™ ti vadathÄ• ti? uppathamavatiá¹‡á¹‡o bhavaá¹ƒ, na hi bhavaá
jÄ• nÄ• ti. ayaÃ±hettha amhÄ• kaá¹ƒ vacanattho --- sabbÄ• nipi itthiliá¹…gÄ• ni ekavacanav
tatiyÄ• catutthÄ«paÃ±camÄ«chaá¹-á¹-hÄ«sattamÄ«á¹-hÄ• nesu samasamÄ• ni honti, appÄ
á¹-hapetvÄ• pulliá¹…ganapuá¹ƒsakaliá¹…gesu __purisÄ• _di __cittÄ• _disaddÄ• naá¹ƒ __a
á¹-hitÄ• naá¹ƒ catutthekavacanassa __Ä• yÄ• _desasahitÄ• ni rÅ«pÄ• ni buddhavacanÄ• d
katthaci sampadÄ• navisaye na dissanti. teneva hi ``mÅ«lÄ• ya, saggÄ• ya, dakÄ• ya, vaca
tiÄ• dÄ«ni gatyatthakammÄ• dÄ«su tÄ«su ``abhiÃ±Ã±Ä• ya, sambodhÄ• ya, nibbÄ• nÄ• yÄ
anekasatÄ• ni tiliá¹…gapadÄ• ni tadattheyevÄ• ti imesu catÅ«su á¹-hÄ• nesu dissanti. ``det
dhÄ• retÄ«â€™â€™ tiÄ• dÄ«su pana suddhasampadÄ• navisayesu na dissanti. bhavanti ca

catutthekavacanassa, __Ä• yÄ• _desena saá¹ƒyutaá¹ƒ.

rÅ«paá¹ƒ anitthiliá¹…gÄ• naá¹ƒ, á¹-hÄ• nesu catusuá¹-á¹-hitaá¹ƒ ||

gatyatthakammani ceva, nayanatthassa kammani.

vibhattiyÄ• vipallÄ• se, tadatthe cÄ• ti niddise ||

``mÅ«lÄ• ya paá¹-ikasseyya, appo saggÄ• ya gacchatiâ€™â€™.

evaá¹ƒ gatyatthakammasmiá¹ƒ, diá¹-á¹-hamamhehi sÄ• sane ||

``dakÄ• ya \Be 181/ netiâ€™â€™ iccevaá¹ƒ, nayanatthassa kammani.

``vacanÄ• yÄ• â€™â€™ ti nissakke, viramaá¹‡appayogato ||

``gaá¹‡Ä• yaâ€™â€™ iti sÄ• mismiá¹ƒ, ``bhattÄ• â€™â€™ ti saddayogato.

``dhanaÃ±cayÄ• yÄ• â€™â€™ ti padaá¹ƒ, kattutthe sÄ• misÅ«cakaá¹ƒ ||

``asakkatÄ• â€™â€™ ti saddassa, yogatoti viniddise.

aÃ±Ã±o cÄ• pi vipallÄ• so, maggitabbo vibhÄ• vinÄ• ||

``abhiÃ±Ã±Ä• ya sambodhÄ• ya, nibbÄ• nÄ• yÄ• â€™â€™ timÄ• ni tu.

liá¹…gattayavaseneva, tadatthasmiá¹ƒ viniddise ||

evaá¹ƒ pÄ• á¹-hÄ• nulomena, kathito __Ä• ya_sambhavo.

idantu sukhumaá¹ƒ á¹-hÄ• naá¹ƒ, cintetabbaá¹ƒ punappunaá¹ƒ ||

__o_kÄ• rantavaseneva, nÄ• nÄ• nayasumaá¹‡á¸• itÄ• .

padamÄ• lÄ• mahesissa, sÄ• sanatthaá¹ƒ pakÄ• sitÄ• ||

__i_mamatimadhuraÃ±ce cittikatvÄ• suá¹‡eyyuá¹ƒ,

vividhanayavicittaá¹ƒ sÄ• dhavo saddanÄ«tiá¹ƒ.

jinavaravacanete saddato jÄ• takaá¹…khaá¹ƒ,

kumudamivaâ€™ sinÄ• ve suá¹-á¹-hu chindeyyumettha ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

savinicchayo __o_kÄ• rantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa

nÄ• mikapadamÄ• lÄ• vibhÄ• go nÄ• ma

paÃ±camo paricchedo.

__a_kÄ• ra__nto_kÄ• rantatÄ• pakatika__o_kÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. Ä• kÄ• rantapulliá¹…ganÄ• mikapadamÄ• lÄ•

atha pubbÄ• cariyamataá¹ƒ purecaraá¹ƒ katvÄ• __Ä• _kÄ• rantapulliá¹…gÄ• naá¹ƒ pakati
iccetassa pakatirÅ«passa nÄ• mikapadamÄ• laá¹ƒ \Be 182/ vakkhÄ• ma --- satthÄ• , satthÄ
satthÄ• ro. satthÄ• rÄ• , satthÄ• rehi, satthÄ• rebhi. satthu, satthussa, satthuno, satthÄ• naá
satthÄ• rÄ• , satthÄ• rehi, satthÄ• rebhi. satthu, satthussa, satthuno, satthÄ• naá¹ƒ, satthÄ•
satthÄ• resu. bho sattha, bho satthÄ• , bhavanto satthÄ• ro.

ayaá¹ƒ __yamakamahÄ• therena_ katÄ• ya __cÅ«á¸·aniruttiyÄ• _ Ä• gato nayo. ettha ca _
kaccÄ• yane_ ca ``satthunÄ• â€™â€™ ti padaá¹ƒ anÄ• gatampi gahetabbameva ``dhamma
dassanato. ``satthÄ• rÄ• , satthunÄ• , satthÄ• rehi, satthÄ• rebhÄ«â€™â€™ ti kamo ca ved
atthavisese byaÃ±janavisesavasena, byaÃ±janavisesÄ• bhÄ• vepi atthanÄ• natthatÄ• vase
niruttikkamoti ``satthÄ• â€™â€™ ti padaá¹ƒ ekavacanabahuvacanavasena dvikkhattuá¹ƒ vu
__niruttipiá¹-akÄ• _dÄ«su pana ``satthÄ• â€™â€™ ti paá¹-hamÄ• bahuvacanaá¹ƒ na Ä• ga
tathÄ• pi ``avitakkitÄ• maccumupabbajantÄ«â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ ``avitakkitÄ• â€™
paá¹-hamÄ• bahuvacanassa dassanato ``satthÄ• â€™â€™ ti padassa paá¹-hamÄ• bahuva
tathÄ• __vattÄ• , dhÄ• tÄ• , gantÄ• _dÄ«nampi taggatikattÄ• . tathÄ• __niruttipiá¹-ake_ ``s
dutiyÄ• bahuvacanaÃ±ca ``satthussa, satthÄ• naâ€™â€™ nti catutthÄ«chaá¹-á¹-hekavacan
__cÅ«á¸·aniruttiyaá¹ƒ_ pana na Ä• gatÄ• ni. tattha ``mÄ• tÄ• pitaro poseti. bhÄ• taro atikkan
dassanato ``satthÄ• reâ€™â€™ ti dutiyÄ• bahuvacanarÅ«paá¹ƒ ayuttaá¹ƒ viya dissati. __ka
sattha, bho satthÄ• â€™â€™ iti rassadÄ«ghavasena Ä• lapanekavacanadvayaá¹ƒ vuttaá¹ƒ
satthaâ€™â€™ itirassavasena Ä• lapanekavacanaá¹ƒ vatvÄ• ``bhavanto satthÄ• roâ€™â€
Ä• lapanabahuvacanaá¹ƒ vuttaá¹ƒ. __cÅ«á¸·aniruttiyaá¹ƒ_ \Be 183/ ``bho satthaâ€™â€™ it
Ä• lapanekavacanaá¹ƒ vatvÄ• ``bho satthÄ• â€™â€™ iti dÄ«ghavasena Ä• lapanabahuvac
Ä• game upaparikkhitvÄ• yathÄ• na virujjhati, tathÄ• gahetabbaá¹ƒ.

idÄ• ni __satthu_saddassa yaá¹ƒ rÅ«pantaraá¹ƒ amhehi diá¹-á¹-haá¹ƒ, taá¹ƒ dassessÄ• ma
mahÄ• nÄ• ma tiá¹‡á¹‡aá¹ƒ satthÅ«naá¹ƒ ekÄ• niá¹-á¹-hÄ• udÄ• hu puthu niá¹-á¹-hÄ• â€™
``satthÅ«naâ€™â€™ nti padaá¹ƒ diá¹-á¹-haá¹ƒ, tasmÄ• ayampi kamo veditabbo ``satthu, s
satthÄ• naá¹ƒ, satthÄ• rÄ• naá¹ƒ, satthÅ«naâ€™â€™ nti. abhibhavitÄ• , abhibhavitÄ• , abh
abhibhavitÄ• raá¹ƒ, abhibhavitÄ• ro. abhibhavitÄ• rÄ• , abhibhavitunÄ• , abhibhavitÄ• rehi,
abhibhavitu, abhibhavitussa, abhibhavituno, abhibhavitÄ• naá¹ƒ, abhibhavitÄ• rÄ• naá¹ƒ, ab

abhibhavitÄ• rÄ• , abhibhavitÄ• rehi, abhibhavitÄ• rebhi. abhibhavitu, abhibhavitussa, abhib
abhibhavitÄ• naá¹ƒ, abhibhavitÄ• rÄ• naá¹ƒ. abhibhavitari, abhibhavitÄ• resu. bho abhibhav
bhavanto abhibhavitÄ• ro. yathÄ• panettha __abhibhavitu_ iccetassa pakatirÅ«passa nÄ• r
__satthu_nayena yojitÄ• , evaá¹ƒ __paribhavitu_Ä• dÄ«naÃ±ca aÃ±Ã±esaÃ±ca taá¹ƒsadisÄ
__satthu_nayena yojetabbÄ• . etthaÃ±Ã±Ä• ni taá¹ƒsadisÄ• ni nÄ• ma ``vattÄ• , dhÄ• tÄ• â
padÄ• naá¹ƒ __vattudhÄ• tu_ iccÄ• dÄ«ni pakatirÅ«pÄ• ni.

vattÄ• dhÄ• tÄ• gantÄ• netÄ• ,

dÄ• tÄ• kattÄ• cetÄ• tÄ• tÄ• .

chettÄ• bhettÄ• hantÄ• metÄ• ,

jetÄ• boddhÄ• Ã±Ä• tÄ• sotÄ• ||

gajjitÄ• vassitÄ• bhattÄ• , mucchitÄ• paá¹-isedhitÄ• .

bhÄ• sitÄ• pucchitÄ• khantÄ• , uá¹-á¹-hÄ• tokkamitÄ• tatÄ• ||

nattÄ• \Be 184/ panattÄ• akkhÄ• tÄ• , sahitÄ• paá¹-isevitÄ• .

netÄ• vinetÄ• iccÄ• dÄ«, vattare suddhakattari ||

uppÄ• detÄ• viÃ±Ã±Ä• petÄ• , sandassetÄ• pabrÅ«hetÄ• .

bodhetÄ• dÄ« caÃ±Ã±e saddÄ• , Ã±eyyÄ• hetusmiá¹ƒ atthasmiá¹ƒ ||

kattÄ• khattÄ• nettÄ• bhattÄ• , pitÄ• bhÄ• tÄ• time pana.

kiÃ±ci bhijjanti __suttasmiá¹ƒ, _ taá¹ƒ pabhedaá¹ƒ kathessahaá¹ƒ ||

satthÄ• tiÄ• dÄ«su keci, upayogena sÄ• minÄ• .

saheva niccaá¹ƒ vattanti, neva vattanti keci tu ||

tatra __kattu_saddÄ• dayo rÅ«pantaravasena __satthu_saddato kiÃ±ci bhijjanti. tathÄ• hi
taramÄ• no, gantvÄ• vessantaraá¹ƒvadÄ• â€™â€™ ti ettha ``katteâ€™â€™ ti idaá¹ƒ Ä• lap
``bho kattÄ• â€™â€™ ti rÅ«pato rÅ«pantaraá¹ƒ nÄ• ma. ``tena hi bho khatte yena campeyy

brÄ• hmaá¹‡agahapatikÄ• tenupasaá¹…kamÄ• â€™â€™ ti ettha ``khatteâ€™â€™ ti idaÃ±
evampi ``bho khattÄ• â€™â€™ ti rÅ«pato rÅ«pantaraá¹ƒ nÄ• ma. ``nette ujuá¹ƒ gate satÄ«â
``netteâ€™â€™ ti idaá¹ƒ sattamiyÄ• ekavacanarÅ«paá¹ƒ, etampi ``nettarÄ«â€™â€™ ti rÅ«
``Ä• rÄ• dhayati rÄ• jÄ• naá¹ƒ, pÅ«jaá¹ƒ labhati bhattusÅ«â€™â€™ ti ettha ``bhattÅ«sÅ«â€
bahuvacanarÅ«paá¹ƒ. ``bhattÄ• resÅ«â€™â€™ ti rÅ«pato rÅ«pantaraá¹ƒ, atra ``bhattÅ«sÅ«
``mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• â€™â€™ ti ettha ``pitÅ«sÅ«â€™â€™ ti dassanato ca ``vatt
netÅ«su dÄ• tÅ«su kattÅ«sÅ«â€™â€™ ti evamÄ• dinayopi gahetabbo. ayaá¹ƒ nayo __satth
amhe paá¹-ibhÄ• ti.

pitÄ• , pitÄ• , pitaro. pitaraá¹ƒ, pitaro. pitarÄ• , pitunÄ• , petyÄ• , pitarehi, pitarebhi, pitÅ«hi,
pitu, pitussa, pituno \Be 185/, pitÄ• naá¹ƒ, pitarÄ• naá¹ƒ, pitÅ«naá¹ƒ. pitarÄ• , petyÄ• , pitar
pitÅ«hi, pitÅ«bhi. pitu, pitussa, pituno, pitÄ• naá¹ƒ, pitarÄ• naá¹ƒ, pitÅ«naá¹ƒ. pitari, pitaresu
pita, bho pitÄ• , bhavanto pitaro. ettha pana ``petyÄ• , pitÅ«naâ€™â€™ nti imaá¹ƒ nayadva
__bhÄ• tu_saddassa ca padamÄ• lÄ• yojetabbÄ• . tattha ``matyÄ• ca petyÄ• ca kataá¹ƒ s
mÄ• tÄ• pitÅ«hi, mÄ• tÄ• pitÅ«naá¹ƒ accayenÄ• â€™â€™ ti ca dassanato __pitu_saddassa
pitÅ«naâ€™â€™ nti rÅ«pabhedo ca, ``pitaroâ€™â€™ iccÄ• dÄ«su rassattaÃ±ca __satthu_
``petyÄ• â€™â€™ ti idaá¹ƒ ``jantuyo, hetuyo, hetuyÄ• , adhipatiyÄ• â€™â€™ ti padÄ• ni viy
pulliá¹…garÅ«panti daá¹-á¹-habbaá¹ƒ.

codanÄ• sodhanÄ• cÄ• tra bhavati --- __satthÄ• pitÄ• _ iccevamÄ• dÄ«ni nipphannattam
__Ä• _kÄ• rantÄ• nÄ«ti ca, paá¹-hamaá¹ƒ á¹-hapetabbaá¹ƒ pakatirÅ«pamupÄ• dÄ• ya __u_
bhaá¹‡atha, ``hetu satthÄ• radassanaá¹ƒ. amÄ• tÄ• pitarasaá¹ƒvaá¸• á¸• ho. kattÄ• ranidde
__satthÄ• ra_ iccÄ• dÄ«ni kathaá¹ƒ tumhe bhaá¹‡athÄ• ti? etÄ• nipi mayaá¹ƒ pakatirÅ«pam
__u_kÄ• rantÄ• nÄ«ti bhaá¹‡Ä• mÄ• ti. nanu ca bho etÄ• ni __a_kÄ• rantÄ• nÄ«ti? na, __u
ca bho __yo aá¹ƒ nÄ• _dÄ«ni parabhÅ«tÄ• ni vacanÄ• ni na dissanti yehi __u_kÄ• rantasad
siyÄ• , tasmÄ• __a_kÄ• rantÄ• nÄ«ti? na, Ä«dise á¹-hÄ• ne parabhÅ«tÄ• naá¹ƒ __yo aá¹ƒ
vacanÄ• namanokÄ• sattÄ• . tathÄ• hi samÄ• savisayo eso. samÄ• savisayasmiÃ±hi acinte
evaá¹ƒ santepi bho ``gÄ• mato nikkhamatÄ«â€™â€™ ti payogassa viya asamÄ• savisaye `
gacchatÄ«â€™â€™ ti __niddesapÄ• á¸·i_dassanato ``hetu \Be 186/ satthÄ• radassanaâ€™
iccÄ• dÄ«ni __a_kÄ• rantÄ• nÄ«ti cintetabbÄ• nÄ«ti? na cintetabbÄ• ni ``satthÄ• rato satthÄ
etthÄ• pi __u_kÄ• rantattÄ• . ettha hi asamÄ• sattepi __to_paccayaá¹ƒ paá¹-icca __satthu_
__Ä• rÄ• _desaá¹ƒ labhati. yÄ• ni pana tumhe __u_kÄ• rassa __Ä• rÄ• _desanimittÄ• ni __
icchatha, tÄ• ni Ä«dise á¹-hÄ• ne viÃ±Ã±Å«naá¹ƒ pamÄ• á¹‡aá¹ƒ na honti. kÄ• ni pana hon
__to_paccayo ca samÄ• savisaye parapadÄ• ni ca parapadÄ• bhÄ• ve syÄ• divibhattiyo cÄ
ekantena pamÄ• á¹‡aá¹ƒ honti. tathÄ• hi __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ ``yÄ• vade
bÄ• lassa jÄ• yatÄ«â€™â€™ ti imissÄ• pÄ• á¸·iyÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ``ayaá
pahaá¹-e daá¹‡á¸• o natthÄ«â€™â€™ ti ettha nimmÄ• tÄ• pitaroti imassa samÄ• savisayatt
__Ä• rÄ• _desaá¹ƒ labhati, tato __si_ssa __o_kÄ• rÄ• deso, iccetaá¹ƒ padaá¹ƒ pakatirÅ«pa

bhavati. nipphannattamupÄ• dÄ• ya ``puriso, uragoâ€™â€™ ti padÄ• ni viya __o_kÄ• ranta
panettha samÄ• saviggaho ``mÄ• tÄ• ca pitÄ• ca mÄ• tÄ• pitaro, natthi mÄ• tÄ• pitaro eta
ti. pakatirÅ«pavasena hi ``nimmÄ• tÄ• pituâ€™â€™ iti á¹-hite __si_vacanasmiá¹ƒ pare __u_
hoti. katthaci pana dhammapadaá¹-á¹-hakathÄ• potthake ``ayaá¹ƒ nimmÄ• tÄ• pitikoâ€™â€
pana ``ayaá¹ƒ nimmÄ• tÄ• pitaroâ€™â€™ ti padassa ayuttataá¹ƒ maÃ±Ã±amÄ• nehi á¹-hap
aá¹-á¹-hakathÄ• pÄ• á¹-ho. so hi umaá¹…gajÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ ekapitaroti __si_m
sameti. tathÄ• hi ---

``yathÄ• pi \Be 187/ niyako bhÄ• tÄ• ,

saudariyo ekamÄ• tuko.

evaá¹ƒ paÃ±cÄ• lacando te,

dayitabbo rathesabhÄ• â€™â€™ ti

imissÄ• pÄ• á¸·iyÄ• atthaá¹ƒ saá¹ƒvaá¹‡á¹‡entehi pÄ• á¸·inayaÃ±Ã±Å«hi garÅ«hi ``niyako
ekamÄ• tuyÄ• jÄ• toâ€™â€™ ti __si_mhi __Ä• rÄ• _desapayogaracanÄ• katÄ• . na keval
pulliá¹…gappayogoyevamhehi diá¹-á¹-ho, atha kho itthiliá¹…gappayogopi sÄ• sane diá¹-á¹-h
vinayapiá¹-ake __cÅ«á¸·avagge_ ``assamaá¹‡Ä« hoti asakyadhÄ«tarÄ• â€™â€™ ti padaá¹
samÄ• saviggaho ``sakyakule uppannattÄ• sakyassa bhagavato dhÄ«tÄ• sakyadhÄ«tarÄ•
asakyadhÄ«tarÄ• â€™â€™ ti. idhÄ• pi __si_mhi pare __u_kÄ• rassa __Ä• rÄ• _deso kato,
icchitattÄ• __Ä• _paccayo, tato __si_lopo ca daá¹-á¹-habbo. evaá¹ƒ samÄ• sapadatte __sa
kattu_saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• yaá¹ƒ vuttarÅ«pato koci koci rÅ«paviseso dissat
nayaÃ±Ã±unÄ• maggitabbo suttantesu. ko hi nÄ• ma samattho nissesato buddhavacanasÄ
vicitrÄ• ni paá¹‡á¸• itajanÄ• naá¹ƒ hadayavimhÄ• panakarÄ• ni padarÅ«paratanÄ• ni samu
amhehi appamattakÄ• niyeva dassitÄ• ni.

adandhajÄ• tiko viÃ±Ã±u-jÄ• tiko satataá¹ƒ idha.

yogaá¹ƒ karoti ce satthu, pÄ• á¸·iyaá¹ƒ so na kaá¹…khati ||

ye panidha amhehi ``satthÄ• , abhibhavitÄ• , vattÄ• , kattÄ• â€™â€™ dayo saddÄ• pakÄ•
upayogavacanena saddhiá¹ƒ niccaá¹ƒ vattanti ``pucchitÄ• , okkamitÄ• â€™â€™ iccÄ• dayo
\Be 188/ no tvaá¹ƒ mahÄ• rÄ• ja imaá¹ƒ paÃ±haá¹ƒ aÃ±Ã±e samaá¹‡abrÄ• hmaá¹‡e pucch
tiÄ• dipayogÄ• bahÅ« dissanti. keci sÄ• mivacanena saddhiá¹ƒ niccaá¹ƒ vattanti ``abhibhav
iccÄ• dayo. tathÄ• hi ``paccÄ• mittÄ• naá¹ƒ abhibhavitÄ• , tassa bhavanti vattÄ• ro. amatas
parissayÄ• naá¹ƒ sahitÄ• . anuppannassa maggassa, uppÄ• detÄ• naruttamoâ€™â€™ tiÄ•

pana upayogavacanenapi saddhiá¹ƒ neva vattanti niyogÄ• paÃ±Ã±attiyaá¹ƒ pavattanato. ta
pitÄ• , bhÄ• tÄ• , nattÄ• â€™â€™ iccÄ• dayo. ettha pana ``upayogavacanena saddhiá¹ƒ nic
tiÄ• divacanaá¹ƒ kammabhÅ«taá¹ƒ atthaá¹ƒ sandhÄ• ya katanti veditabbaá¹ƒ.

evaá¹ƒ __u_kÄ• rantatÄ• pakatikÄ• naá¹ƒ __Ä• _kÄ• rantapadÄ• naá¹ƒ pavattiá¹ƒ viditvÄ•
kosallamicchantehi puna liá¹…gaantavasena ``satthÄ• , sattho, satthaâ€™â€™ nti tikaá¹ƒ k
pakatirÅ«passa nÄ• mikapadamÄ• lÄ• ca padÄ• naá¹ƒ sadisÄ• sadisatÄ• ca vavatthapeta
ti idaá¹ƒ paá¹-hamaá¹ƒ __u_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ• pacchÄ• __Ä• _kÄ• rantal
``satthoâ€™â€™ ti idaá¹ƒ paá¹-hamaá¹ƒ __a_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ• pacchÄ•
pulliá¹…gaá¹ƒ, ``satthaâ€™â€™ ntidaá¹ƒ pana paá¹-hamaá¹ƒ __a_kÄ• rantatÄ• pakatiyaá¹
niggahÄ«tantabhÅ«taá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ. tatra __satthÄ• _ti sadevakaá¹ƒ lokaá¹ƒ
satthÄ• , ko so? bhagavÄ• . __sattho_ti saha atthenÄ• ti sattho, bhaá¹‡á¸• amÅ«laá¹ƒ gahe
desantaraá¹ƒ gato janasamÅ«ho. __sattha_nti sÄ• sati Ä• cikkhati atthe etenÄ• ti satthaá¹ƒ
byÄ• karaá¹‡Ä• digantho, atha vÄ• sasati hiá¹ƒsati satte etenÄ• ti satthaá¹ƒ, asiÄ• di. ``satt
satthÄ• ro. satthÄ• raá¹ƒ, satthÄ• roâ€™â€™ ti pure viya \Be 189/ padamÄ• lÄ• . ``sattho, s
sattheâ€™â€™ ti __purisa_nayena padamÄ• lÄ• . ``satthaá¹ƒ, satthÄ• ni, satthÄ• . satthaá
sattheâ€™â€™ ti napuá¹ƒsake vattamÄ• na __citta_nayena padamÄ• lÄ• yojetabbÄ• . eva
nÄ• mikapadamÄ• lÄ• su padÄ• naá¹ƒ sadisÄ• sadisatÄ• vavatthapetabbÄ• .

satthÄ• tiá¹-á¹-hati sabbaÃ±Ã±Å«, satthÄ• yanti dhanatthikÄ• .

satthÄ• apeti puriso, bhonto satthÄ• dadÄ• tha saá¹ƒ ||

evaá¹ƒ sutisÄ• maÃ±Ã±avasena sadisatÄ• bhavati.

satthaá¹ƒ yaá¹ƒ tikhiá¹‡aá¹ƒ tena, sattho katvÄ• na kappiyaá¹ƒ.

phalaá¹ƒ satthussa pÄ• dÄ• si, satthÄ• taá¹ƒ paribhuÃ±jati ||

evaá¹ƒ asutisÄ• maÃ±Ã±avasena asadisatÄ• bhavati, tathÄ• liá¹…gaantavasena. ``cetÄ•
tÄ• toâ€™â€™ ti ca dukaá¹ƒ katvÄ• padÄ• namattho ca pakatirÅ«passa nÄ• mikapadamÄ•
sadisÄ• sadisatÄ• ca vavatthapetabbÄ• .

tatra hi ``cetÄ• â€™â€™ ti paá¹-hamaá¹ƒ __u_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ• pacchÄ
pulliá¹…gaá¹ƒ, tathÄ• ``tÄ• tÄ• â€™â€™ ti padampi. ``cetoâ€™â€™ ti idaá¹ƒ pana paá¹-ha
__a_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ• pacchÄ• __o_kÄ• rantabhÅ«taá¹ƒ pulliá¹…gaá¹ƒ,
padampi. tatra __cetÄ• _ti cinoti rÄ• siá¹ƒ karotÄ«ti cetÄ• , pÄ• kÄ• racinanako puggalo,
iá¹-á¹-hakavaá¸• á¸• hakÄ«ti attho. __ceto_ti cittaá¹ƒ, evaá¹ƒnÄ• mako vÄ• luddo. ettha ca

cintetÄ«â€™â€™ ti atthavasena ceto, luddo pana paá¹‡á¹‡attivasena. __tÄ• tÄ• _ti tÄ• yatÄ
tÄ• tÄ• hitassa vidhÄ• tÄ• â€™â€™ tissa payogo. ``tÄ• toâ€™â€™ ti etthÄ• pi tÄ• yatÄ«ti t
pitarÄ• naá¹ƒ puttesu, aÃ±Ã±esaÃ±ca aÃ±Ã±esu piyapuggalesu vattabbavohÄ• ro \Be 190/
tÄ• to, ciraá¹ƒ ruccati assame. kicchenÄ• dhigatÄ• bhogÄ• , te tÄ• to vidhamaá¹ƒ dhamaá¹
tiÄ• dÄ«su cassa payogo veditabbo. ``cetÄ• , cetÄ• , cetÄ• ro. cetÄ• raá¹ƒ, cetÄ• roâ€™â€™
padamÄ• lÄ• . ``ceto, cetÄ• . cetaá¹ƒ, cete. cetasÄ• , cetenÄ• â€™â€™ ti __mano_gaá¹‡an
cittavÄ• cakassa __ceta_saddassa nÄ• mikapadamÄ• lÄ• . ``ceto, cetÄ• . cetaá¹ƒ, cete. cet
__purisa_nayena Ã±eyyÄ• . ayaá¹ƒ paá¹‡á¹‡attivÄ• cakassa __ceta_saddassa nÄ• mikapa
tÄ• tÄ• ro. tÄ• tÄ• raâ€™â€™ nti satthunayena Ã±eyyÄ• . ``tÄ• to, tÄ• tÄ• , tÄ• taâ€™â€™
evamimÄ• supi nÄ• mikapadamÄ• lÄ• su padÄ• naá¹ƒ sadisÄ• sadisatÄ• vavatthapetabbÄ
``Ã±Ä• tÄ• , Ã±Ä• to, Ã±Ä• taá¹ƒ, Ã±Ä• tÄ• â€™â€™ ti catukkaá¹ƒ katvÄ• padÄ• namattho
nÄ• mikapadamÄ• lÄ• ca padÄ• naá¹ƒ sadisÄ• sadisatÄ• ca vavatthapetabbÄ• .

tatra hi ``Ã±Ä• tÄ• â€™â€™ ti idaá¹ƒ paá¹-hamaá¹ƒ __u_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ
__Ä• _kÄ• rantabhÅ«taá¹ƒ pulliá¹…gaá¹ƒ. ``Ã±Ä• to Ã±Ä• taâ€™â€™ nti imÄ• ni yathÄ• kk
__a_kÄ• rantatÄ• pakatiyaá¹ƒ á¹-hatvÄ• pa__ccho_kÄ• rantaniggahÄ«tantabhÅ«tÄ• ni vÄ•
punnapuá¹ƒsakaliá¹…gÄ• ni. tathÄ• hi ``Ã±Ä• to attho sukhÄ• vaho. Ã±Ä• tametaá¹ƒ kuraá
payogÄ• dissanti. ``Ã±Ä• tÄ• â€™â€™ ti idaá¹ƒ pana paá¹-hamaá¹ƒ __Ä• _kÄ• rantatÄ• pa
__Ä• _kÄ• rantabhÅ«taá¹ƒ vÄ• ccaliá¹…gesu itthiliá¹…gaá¹ƒ. tathÄ• hi ``esÄ• itthimayÄ• A
tatra pulliá¹…gapakkhe ``jÄ• nÄ• tÄ«ti Ã±Ä• tÄ• â€™â€™ ti kattukÄ• rakavattamÄ• nakÄ• la
itthiliá¹…gÄ• dipakkhe ``Ã±Ä• yitthÄ• ti Ã±Ä• tÄ• Ã±Ä• to \Be 191/ Ã±Ä• taâ€™â€™ nti kar
attho gahetabbo. esa nayo aÃ±Ã±atthÄ• pi yathÄ• sambhavaá¹ƒ daá¹-á¹-habbo. ``Ã±Ä• tÄ•
Ã±Ä• tÄ• raâ€™â€™ nti __satthu_nayena Ã±eyyÄ• . ``Ã±Ä• to, Ã±Ä• tÄ• . Ã±Ä• taâ€™â€™
``Ã±Ä• taá¹ƒ, Ã±Ä• tÄ• ni, Ã±Ä• tÄ• . Ã±Ä• taá¹ƒ, Ã±Ä• tÄ• ni, Ã±Ä• teâ€™â€™ ti vakkham
``Ã±Ä• tÄ• , Ã±Ä• tÄ• , Ã±Ä• tÄ• yo. Ã±Ä• taá¹ƒ, Ã±Ä• tÄ• , Ã±Ä• tÄ• yoâ€™â€™ ti vakkha
evamimÄ• supi nÄ• mikapadamÄ• lÄ• su padÄ• naá¹ƒ sadisÄ• sadisatÄ• vavatthapetabbÄ
yathÄ• rahaá¹ƒ iminÄ• nayena sadisÄ• sadisatÄ• upaparikkhitabbÄ• . __vattÄ• dhÄ• tÄ•
vattÄ• , dhÄ• retÄ«ti dhÄ• tÄ• , gacchatÄ«ti gantÄ• â€™â€™ tiÄ• dinÄ• yathÄ• sambhavaá

yaá¹ƒ panettha amhehi pakiá¹‡á¹‡akavacanaá¹ƒ kathitaá¹ƒ, taá¹ƒ ``aá¹-á¹-hÄ• ne idaá¹ƒ ka
vattabbaá¹ƒ. yasmÄ• ayaá¹ƒ saddanÄ«ti nÄ• ma saddÄ• namatthÄ• naÃ±ca yuttÄ• yuttipal
nÄ• nappakÄ• rena sabbaá¹ƒ mÄ• gadhavohÄ• raá¹ƒ saá¹…khobhetvÄ• kathitÄ• yeva sob
nÄ• nappabhedena vattumicchÄ• ya sambhavato ``aá¹-á¹-hÄ• ne idaá¹ƒ kathitaâ€™â€™ nt
nÄ• nÄ• upÄ• yehi viÃ±Ã±Å«naá¹ƒ Ã±Ä• panatthaá¹ƒ katÄ• rambhattÄ• ca pana punaruttio
aÃ±Ã±adatthu saddhÄ• sampannehi kulaputtehi ayaá¹ƒ saddanÄ«ti piá¹-akattayopakÄ• rÄ•
pariyÄ• puá¹‡itabbÄ• .

iti __abhibhavitÄ• _padasadisÄ• ni __vattÄ• , dhÄ• tÄ• , gantÄ• _dÄ«ni padÄ• ni dassitÄ• n

dassessÄ• ma. seyyathidaá¹ƒ ---

guá¹‡avÄ• gaá¹‡avÄ• ceva, balavÄ• yasavÄ• tathÄ• .

dhanavÄ• sutavÄ• vidvÄ• , dhutavÄ• katavÄ• pi ca ||

hitavÄ• \Be 192/ bhagavÄ• ceva, dhitavÄ• thÄ• mavÄ• tathÄ• .

yatavÄ• cÄ• gavÄ• cÄ• tha, himaviccÄ• dayo ravÄ• ||

punnapuá¹ƒsakaliá¹…gehi, __a_kÄ• rantehi pÄ• yato.

__vantu_saddo paro hoti, tadantÄ• guá¹‡avÄ• dayo ||

saÃ±Ã±Ä• vÄ• rasmivÄ• ceva, massuvÄ• ca yasassivÄ• .

iccÄ• didassanÄ• peso, __Ä• kÄ• rivaá¹‡á¹‡ukÄ• ra_to.

itthiliá¹…gÄ• dÄ«su hoti, katthacÄ«ti pakÄ• saye ||

satimÄ• gatimÄ• attha-dassimÄ• dhitimÄ• tathÄ• .

mutimÄ• matimÄ• ceva, jutimÄ• hirimÄ• pi ca ||

thutimÄ• ratimÄ• ceva, yatimÄ• balimÄ• tathÄ• .

kasimÄ• sucimÄ• dhÄ«mÄ• , rucimÄ• cakkhumÄ• pi ca ||

bandhumÄ• hetumÄ• â€™ yasmÄ• , ketumÄ• rÄ• humÄ• tathÄ• .

khÄ• á¹‡umÄ• bhÄ• á¹‡umÄ• gomÄ• , vijjumÄ• vasumÄ• dayo ||

pÄ• pimÄ• puttimÄ• ceva, candimiccÄ• dayopi ca.

ataá¹ƒsadisasaddÄ• ti, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

__ivaá¹‡á¹‡ukÄ• rokÄ• re_hi, __mantu_saddo paro bhave.

__Ä• _kÄ• rantÄ• __ci_kÄ• rantÄ• , __imantÅ«_ti vibhÄ• vaye ||

guá¹‡avÄ• , guá¹‡avÄ• , guá¹‡avanto. guá¹‡avantaá¹ƒ, guá¹‡avante. guá¹‡avatÄ• , guá¹‡a
guá¹‡avantebhi. guá¹‡avato, guá¹‡avantassa, guá¹‡avataá¹ƒ, guá¹‡avantÄ• naá¹ƒ. guá¹‡av
guá¹‡avantasmÄ• , guá¹‡avantamhÄ• , guá¹‡avantehi, guá¹‡avantebhi. guá¹‡avato, guá¹‡a
guá¹‡avantÄ• naá¹ƒ. guá¹‡avati, guá¹‡avante, guá¹‡avantasmiá¹ƒ, guá¹‡avantamhi, guá¹‡a
bhavanto guá¹‡avÄ• , bhonto guá¹‡avanto.

ettha \Be 193/ pana ``etha tumhe Ä• vuso sÄ«lavÄ• hothÄ• â€™â€™ ti ca,

``balavanto dubbalÄ• honti, thÄ• mavantopi hÄ• yare.

cakkhumÄ• andhikÄ• honti, mÄ• tugÄ• mavasaá¹ƒ gatÄ• â€™â€™ ti ca

__pÄ• á¸·iyaá¹ƒ_ ``sÄ«lavÄ• , cakkhumÄ• â€™â€™ ti paá¹-hamÄ• bahuvacanassa dassana
paccattÄ• lapanaá¹-á¹-hÄ• ne bahuvacanaá¹ƒ vuttaá¹ƒ. ``guá¹‡avÄ• satimÄ• â€™â€™ tiÄ•
__cÅ«á¸·aniruttiyampi_ hi ``guá¹‡avÄ• â€™â€™ ti paccattÄ• lapanabahuvacanÄ• ni Ä• gat
paccattekavacanabhÄ• veneva Ä• gataá¹ƒ, cÅ«á¸·aniruttiyaá¹ƒ pana niruttipiá¹-ake ca ``bho
rassavasena Ä• lapanekavacanaá¹ƒ Ä• gataá¹ƒ. mayaá¹ƒ pana ``taggha bhagavÄ• bojjhaá
tuyhaá¹ƒ sÄ• vako sÄ• sane ratoâ€™â€™ tievamÄ• dÄ«su anekasatesu pÄ• á¹-hesu ``bha
Ä• lapanekavacanassa dÄ«ghabhÄ• vadassanato __vantu_paccayaá¹-á¹-hÄ• ne ``bho guá
dÄ«ghavasena vacanaá¹ƒ yuttataraá¹ƒ viya maÃ±Ã±Ä• ma, __mantu_paccayaá¹-á¹-hÄ• ne
__imantu_paccayaá¹-á¹-hÄ• ne ca ``sabbaverabhayÄ• tÄ«ta, pÄ• de vandÄ• mi cakkhuma.
iccÄ• dÄ«su pÄ• á¸·ipadesesu ``cakkhumaâ€™â€™ iccÄ• diÄ• lapanekavacanassa rassab
gatimaâ€™â€™ iccÄ• di rassavasena vacanaá¹ƒ yuttataraá¹ƒ viya maÃ±Ã±Ä• ma, atha vÄ•
__mahÄ• parinibbÄ• nasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``Ä• yasmÄ• tissaâ€™â€™ itidÄ«ghava
dassanato ``bhagavÄ• , Ä• yasmÄ• â€™â€™ itidÄ«ghavasena vuttapadamattaá¹ƒ á¹-hapet
__vantu_paccayaá¹-á¹-hÄ• nepi __mantu_paccayanayo netabbo, __mantu_paccayaá¹-á¹-hÄ
netabbo. tathÄ• hi __kaccÄ• yanÄ• _dÄ«su ``bho guá¹‡avaá¹ƒ, bho guá¹‡ava, bho guá¹‡av
niggahÄ«tarassadÄ«ghavasena tÄ«á¹‡i Ä• lapanekavacanÄ• ni vuttÄ• ni, iminÄ• ``bho sati
satimÄ• â€™â€™ ti evamÄ• dinayopi dassito \Be 194/. paá¹-hamÄ• bahuvacanaá¹-á¹-hÄ• n
guá¹‡avantÄ• , guá¹‡avantÄ«â€™â€™ ti tÄ«á¹‡i padÄ• ni vuttÄ• ni, iminÄ• pi ``satimanto, s
satimantÄ«â€™â€™ ti evamÄ• dinayopi dassito. tesu ``bho guá¹‡avaá¹ƒ bho satimaá¹ƒ, gu
guá¹‡avantÄ«â€™â€™ ti imÄ• ni padÄ• ni evaá¹ƒgatikÄ• ni ca aÃ±Ã±Ä• ni padÄ• ni pÄ• á¸
``Ä• yasmantÄ• â€™â€™ ti padaá¹ƒ pasiddhaá¹ƒ, tasmÄ• yaá¹ƒ cÅ«á¸·aniruttiyaá¹ƒ vuttaá
yaÃ±ca kaccÄ• yanÄ• dÄ«su, taá¹ƒ sabbaá¹ƒ pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• hi ca saddhiá¹ƒ
gaá¹…godakena yamunodakaá¹ƒ viya aÃ±Ã±adatthu saá¹ƒsandati sameti, tathÄ• gahetabb

apicettha ayampi viseso gahetabbo. taá¹ƒ yathÄ• ? ``tuyhaá¹ƒ dhÄ«tÄ• mahÄ• vÄ«ra, paÃ
jutindharÄ• â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ ``paÃ±Ã±avantaâ€™â€™ iti Ä• lapanekavacanass

``sabbÄ• kirevaá¹ƒ pariniá¹-á¹-hitÄ• ni,

yasassi naá¹ƒ paÃ±Ã±avantaá¹ƒ visayha.

yaso ca laddhÄ• purimaá¹ƒ uá¸·Ä• raá¹ƒ,

nappajjahe vaá¹‡á¹‡abalaá¹ƒ purÄ• á¹‡aâ€™â€™ nti ||

imissÄ• jÄ• takapÄ• á¸·iyÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``paÃ±Ã±avantaâ€™â€™ iti Ä• lap
``bho guá¹‡avanta, bho guá¹‡avantÄ• , bho satimanta, bho satimantÄ• â€™â€™ tiÄ• dÄ«ni
avassamicchitabbÄ• ni. tathÄ• hi tissaá¹ƒ pÄ• á¸·iyaá¹ƒ ``yasassi paÃ±Ã±avantaâ€™â€™ i
aá¹-á¹-hakathÄ• cariyÄ• icchanti. __na_nti hi padapÅ«raá¹‡e nipÄ• tamattaá¹ƒ. __paÃ±Ã±a
chandÄ• nurakkhaá¹‡atthaá¹ƒ anusÄ• rÄ• gamaá¹ƒ katvÄ• vuttaá¹ƒ. evaá¹ƒ pÄ• vacane __
saddÄ• naá¹ƒ ``bhagavÄ• , Ä• yasmÄ• , paÃ±Ã±avanta, cakkhuma, pÄ• pimaâ€™â€™ itida
veditabbÄ• . ettha ca ``gaá¹…gÄ• bhÄ• gÄ«rathÄ« nÄ• ma, himavantÄ• pabhÄ• vitÄ• â€™
bhanteti, himavantÄ• mahÄ• rÄ• jÄ• â€™â€™ ti ca dassanato \Be 195/ ``guá¹‡avantÄ• â€
ekavacanaá¹ƒ kathitaá¹ƒ. yathÄ• __guá¹‡avantu_ saddassa nÄ• mikapadamÄ• lÄ• yojitÄ•
__dhanavantubalavantÄ• _dÄ«naá¹ƒ __satimantu gatimantÄ• _dÄ«naÃ±ca nÄ• mikapadam

idÄ• ni __vidvÄ• _dipadÄ• naá¹ƒ __guá¹‡avÄ• _padena samÄ• nagatikattampi sotÅ«naá¹ƒ
ekadesato nibbacanÄ• dÄ«hi saddhiá¹ƒ __vidvantu_iccÄ• dipakatirÅ«passa nÄ• mikapadan
Ã±Ä• á¹‡asaá¹…khÄ• to vedo assa atthÄ«ti vidvÄ• , paá¹‡á¸• ito. ettha ca __vidvÄ• _sadda
vidvÄ• samaá¹ƒ careâ€™â€™ tiÄ• di Ä• haccapÄ• á¹-ho nidassanaá¹ƒ. atrÄ• yaá¹ƒ padam
vidvanto. vidvantaá¹ƒ, vidvante. vidvatÄ• , vidvantena. sesaá¹ƒ sabbaá¹ƒ neyyaá¹ƒ. vedanÄ
vedanÄ• vanto. vedanÄ• vantaá¹ƒ, vedanÄ• vante. vedanÄ• vatÄ• , vedanÄ• vantena. sesa
``saÃ±Ã±Ä• vÄ• cetanÄ• vÄ• saddhÄ• vÄ• paÃ±Ã±avÄ• sabbÄ• vÄ• â€™â€™ iccÄ• dÄ«
attÄ• naá¹ƒ sabbÄ• vantaá¹ƒ lokaâ€™â€™ ntiÄ• dÄ«ni nidassanapadÄ• ni. tattha __sabbÄ
sabbasattayuttanti attho. majjhedÄ«ghaÃ±hi idaá¹ƒ padaá¹ƒ. yebhuyyena pana ``paÃ±Ã±av
tiÄ• dÄ«ni majjherassÄ• nipi bhavanti. yasassino parivÄ• rabhÅ«tÄ• janÄ• assa atthÄ«ti ya
yasassÄ« ca yasassivÄ• cÄ• ti yasassivÄ• . ekadesasarÅ«pekasesoyaá¹ƒ. ``yasassivÄ• â€
atthibhÄ• ve ---

``khattiyo jÄ• tisampanno, abhijÄ• to yasassivÄ• .

dhammarÄ• jÄ• videhÄ• naá¹ƒ, putto uppajjate tavÄ• â€™â€™ ti

idaá¹ƒ nidassanaá¹ƒ. ``yasassivÄ• , yasassivÄ• , yasassivanto. yasassivantaá¹ƒâ€™â€™ ic
dassanasÄ«laá¹ƒ atthadassi, kiá¹ƒ \Be 196/ taá¹ƒ? Ã±Ä• á¹‡aá¹ƒ. atthadassi assa atthÄ«ti _
ettha ca ---

``taá¹ƒ tattha gatimÄ• dhitimÄ• , mutimÄ• atthadassimÄ• .

saá¹…khÄ• tÄ• sabbadhammÄ• naá¹ƒ, vidhuro etadabravÄ«â€™â€™ ti

idametassatthassa sÄ• dhakaá¹ƒ vacanaá¹ƒ. ``atthadassimÄ• , atthadassimÄ• , atthadassir
atthadassimantaá¹ƒâ€™â€™ iccÄ• di netabbaá¹ƒ. pÄ• paá¹ƒ assa atthÄ«ti __pÄ• pimÄ• , _
mÄ• ro. puttÄ• assa atthÄ«ti __puttimÄ• , _ bahuputto. ``socati puttehi puttimÄ• â€™â€™ t
``puttimÄ• â€™â€™ ti vuccati. cando assa atthÄ«ti __candimÄ• _. candoti cettha candavim
candavimÄ• navÄ• sÄ« pana devaputto ``candimÄ• â€™â€™ ti. tathÄ• hi ``cando uggato,
Ä• yÄ• mavitthÄ• rato ubbedhato ca ekÅ«napaÃ±Ã±Ä• sayojano, parikkhepato tÄ«hi yojane
Å«nadiyaá¸• á¸• hasatayojanoâ€™â€™ tiÄ• dÄ«su candavimÄ• naá¹ƒ ``candoâ€™â€™ ti v
arahantaá¹ƒ, candimÄ• saraá¹‡aá¹ƒ gatoâ€™â€™ tiÄ• dÄ«su pana candadevaputto ``cand
cando assa atthÄ«ti __candimÄ• _. candoti cettha candadevaputto adhippeto, tannivÄ• saá
candavimÄ• naá¹ƒ ``candimÄ• â€™â€™ ti. tathÄ• hi ``rÄ• hu candaá¹ƒ pamuÃ±cassu, can
vasatÄ«â€™â€™ tiÄ• dÄ«su candadevaputto ``candoâ€™â€™ ti vutto.

``yo have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

somaá¹ƒlokaá¹ƒpabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti

Ä• dÄ«su pana tannivÄ• saá¹-á¹-hÄ• nabhÅ«taá¹ƒ candavimÄ• naá¹ƒ ``candimÄ• â€™â€™
ca ``candimÄ• â€™â€™ ti ca candadevaputtassapi candavimÄ• nassapi \Be 197/ nÄ• mant
``pÄ• pimÄ• puttimÄ• candimÄ• â€™â€™ ti imÄ• ni __pÄ• pa_saddÄ• dito ``tadassatthiâ€
pavattassa __imantu_paccayassa vasena siddhimupÄ• gatÄ• nÄ«ti gahetabbÄ• ni.

nanu ca bho __mantu_paccayavaseneva sÄ• dhetabbÄ• nÄ«ti? na, katthacipi __a_kÄ• ran
nanu ca bho evaá¹ƒ santepi __pÄ• pa putta canda_to paá¹-hamaá¹ƒ __i_kÄ• rÄ• gamaá¹ƒ k
__mantu_paccayaá¹ƒ katvÄ• sakkÄ• sÄ• dhetunti? sakkÄ• rÅ«pamattasijjhanato, nayo pa
hi __pÄ• pa puttÄ• _dito __a_kÄ• rantato __i_kÄ• rÄ• gamaá¹ƒ katvÄ• __mantu_paccaye
__guá¹‡ayasÄ• _dÄ«hi __a_kÄ• rantehi __i_kÄ• rÄ• gamaá¹ƒ katvÄ• __mantu_paccayass
hi anekesu pÄ• á¸·isatasahassesu katthacipi __a_kÄ• rantato __guá¹‡a yasÄ• _dito ikÄ• rÄ
__mantu_paccayo dissati, aá¹-á¹-hÄ• nattÄ• pana __pÄ• pa puttÄ• _dito __a_kÄ• rantato _
__imantu_paccaye kateyeva ``pÄ• pimÄ• puttimÄ• â€™â€™ tiÄ• dÄ«ni sijjhantÄ«ti.

evaá¹ƒ santepi bho kasmÄ• __kaccÄ• yana_ppakaraá¹‡e __mantu_paccayova vutto, na _
vuttameva. kathaá¹ƒ Ã±Ä• yatÄ«ti ce? yasmÄ• tattha ``tapÄ• dito sÄ«, daá¹‡á¸• Ä• dito ika
guá¹‡Ä• dito vantÅ«â€™â€™ ti imÄ• ni cattÄ• ri suttÄ• ni sannihita__to_dantasaddabhÄ• v
``satyÄ• dÄ«hi mantÅ«â€™â€™ ti aÃ±Ã±athÄ• suttaá¹ƒ vatvÄ• tato sannihita__to_dantava
á¹‡Ä• â€™â€™ ti suttaá¹ƒ vuttaá¹ƒ, tasmÄ• tattha ``satyÄ• dÄ«himantÅ«â€™â€™ ti visadi
suttassa vasena __imantu_ paccayo ca vuttoti viÃ±Ã±Ä• yati. __pakati hesÄ• cariyÄ• naá¹ƒ
attano adhippÄ• yaviÃ±Ã±Ä• panaá¹ƒ_. ettha ca dutiyo attho sarasandhivasena gahetabbo.
``satyÄ• dÄ«hi mantÅ«â€™â€™ ti \Be 198/ paá¹-hamo attho, ``satyÄ• dÄ«hi imantÅ«â€™â
``seto dhÄ• vatÄ«â€™â€™ ti payoge viya ``satyÄ• dÄ«hi mantÅ«â€™â€™ ti sutte bhinnasa
atthadvayapaá¹-ipatti bhavati, tasmÄ• paramasukhumasugambhÄ«ratthavatÄ• anena sutte
setu go_iccÄ• dito __mantu_paccayo icchito. katthaci __sati pÄ• pa putta_iccÄ• dito __iman
daá¹-á¹-habbaá¹ƒ.

yasmÄ• pana __sati_saddo __mantu_vasena __gatidhÄ«sethugo_ iccÄ• dÄ«hi, __imantu_
samÄ• nagatikattÄ• tesaá¹ƒ pakÄ• rabhÄ• vena gahito, tasmÄ• evaá¹ƒ suttattho bhavati ``
satippakÄ• rehi saddehi __mantu_paccayo hoti __imantu_paccayo ca yathÄ• rahaá¹ƒ `tada
attheâ€™â€™ ti. ayaá¹ƒ panettha adhippÄ• yo --- yathÄ• ``satimÄ• â€™â€™ ti ettha satÄ«
__mantu_paccayo hoti, tathÄ• ``gatimÄ• , dhÄ«mÄ• , setumÄ• , gomÄ• â€™â€™ tiÄ• dÄ«
__u_kÄ• rantani__cco_kÄ• rantato __mantu_paccayo hoti. yathÄ• ca ``satimÄ• â€™â€™ t
__i_kÄ• rantato __imantu_paccayo hoti, tathÄ• ``gatimÄ• , pÄ• pimÄ• , puttimÄ• â€™â€™
__a_kÄ• rantato __imantu_paccayo hoti. evaá¹ƒ satippakÄ• rehi saddehi yathÄ• sambhava
hontÄ«ti.

yajjevaá¹ƒ paccayadvayavidhÄ• yakaá¹ƒ ``daá¹‡á¸• Ä• dito ika Ä«â€™â€™ ti suttaá¹ƒ viya
mantÅ«â€™â€™ ti vattabbaá¹ƒ, kasmÄ• nÄ• vocÄ• ti? tathÄ• avacane kÄ• raá¹‡amatthi.
Ä«â€™â€™ ti suttaá¹ƒ viya ``satyÄ• dito imantu mantÅ«â€™â€™ ti suttaá¹ƒ vuttaá¹ƒ siyÄ•
__imantu mantÅ«naá¹ƒ_ vacanena __daá¹‡á¸• a_saddato sambhÅ«taá¹ƒ ``daá¹‡á¸• iko da
rÅ«padvayamiva __satigati_Ä• ditopi visadisarÅ«padvayamicchitabbaá¹ƒ siyÄ• , taÃ±ca nat
``satyÄ• dito imantu mantÅ«â€™â€™ ti na vuttaá¹ƒ. apica tathÄ• vutte bavhakkharatÄ• ya
yasmÄ• ca suttena nÄ• ma appakkharena asandiddhena sÄ• ravantena gÅ«á¸·haninnayen
bhavitabbaá¹ƒ. __kaccÄ• yane_ ca yebhuyyena tÄ• disÄ• ni gambhÄ«ratthÄ• ni suvisadaÃ±
suttÄ• ni dissanti ``upÄ• jhadhikissaravacane, sarÄ• sare lopaâ€™â€™ ntiÄ• dÄ«ni, idamp
tasmÄ• ``satyÄ• dito imantu mantÅ«â€™â€™ ti na vuttaá¹ƒ. evaá¹ƒ suttopadese akatepi __
gahaá¹‡atthaá¹ƒ bhinnasattisamavetavasena ``satyÄ• dÄ«hi mantÅ«â€™â€™ ti vuttanti daá

__a_paro nayo --- ``tapÄ• dito sÄ«â€™â€™ tiÄ• dÄ«su __to_dantasaddassa bahuvacanan
pÄ• kaá¹-Ä• __to_paccayassa ekatthabavhatthesu vattanato, ``satyÄ• dÄ«hi mantÅ«â€™â

__hi_saddassa bahuvacanatthatÄ• atÄ«va pÄ• kaá¹-Ä• , tasmÄ• bahuvacanaggahaá¹‡ena
daá¹-á¹-habbaá¹ƒ. nanu ca bho vinÄ• pi __imantu_paccayena pÄ• pamassatthÄ«ti pÄ• pÄ«
sakatthe __mÄ• _paccaye kateyeva ``pÄ• pimÄ•  puttimÄ• â€™â€™ tiÄ• dÄ«ni sijjhanti ``ch
parÄ• bhavoâ€™â€™ ti ettha __ma_paccayena ``chaá¹-á¹-hamoâ€™â€™ ti padaá¹ƒ viyÄ•
atinayaÃ±Ã±Å« nÄ• mÄ• ti bhavaá¹ƒ vattabbo, na pana bhavaá¹ƒ saddagatiá¹ƒ jÄ• nÄ• ti, s
bahuvidhÄ• . tathÄ• hi chaá¹-á¹-hoyeva chaá¹-á¹-hamo, ``suttameva suttantoâ€™â€™ tiÄ•
yojetabbÄ• saddagati, ``devoyeva devatÄ• â€™â€™ tiÄ• dÄ«su __kaÃ±Ã±Ä• _nayena yoje
eva diá¹-á¹-higataâ€™â€™ ntiÄ• dÄ«su __citta_nayena yojetabbÄ• saddagati. evaá¹ƒvidhÄ
eva pÄ• pimÄ• â€™â€™ tiÄ• dikaá¹ƒ kataraá¹ƒ saddagatiá¹ƒ vadesi? ``satthÄ• rÄ• jÄ• bra
pumÄ• â€™â€™ tiÄ• dÄ«su \Be 200/ ca kataraá¹ƒ saddagatiá¹ƒ vadesi? katarasaddantoga
nÄ• mikapadamÄ• lÄ• yaá¹ƒ yojetabbaá¹ƒ maÃ±Ã±asÄ«ti? so evaá¹ƒ puá¹-á¹-ho addhÄ• u
bhavissati, tasmÄ• tÄ• diso nayo na gahetabbo. tÄ• disasmiÃ±hi naye ``pÄ• pimatÄ• pÄ• p
rÅ«pÄ• ni na sijjhanti, __imantu_paccayanayena pana sijjhanti, tasmÄ• ayameva nayo pas
sammÄ• citte á¹-hapetabbo. atridaá¹ƒ nidassanaá¹ƒ ---

``jayo hi buddhassa sirÄ«mato ayaá¹ƒ,

mÄ• rassa ca pÄ• pimato parÄ• jayo.

ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamoditÄ• ,

jayaá¹ƒ tadÄ• devagaá¹‡Ä• mahesinoâ€™â€™ ti ca,

``sÄ• khÄ• pattaphalÅ«peto, khandhimÄ• vamahÄ• dumoâ€™â€™ ti ca.

pÄ• pimÄ• , pÄ• pimÄ• , pÄ• pimanto. pÄ• pimantaá¹ƒ. sesaá¹ƒ neyyaá¹ƒ, esa nayo ``khand
tiÄ• dÄ«supi.

idÄ• ni yathÄ• pÄ• vacanaá¹ƒ kiÃ±cideva __himavantu satimantÄ• _dÄ«naá¹ƒ visesaá¹ƒ bh
satimaá¹ƒ bhikkhuá¹ƒ. bandhumaá¹ƒ rÄ• jÄ• naá¹ƒ. candimaá¹ƒ devaputtaá¹ƒ. satimassa bh
raÃ±Ã±o. iddhimassa ca parassa ca ekakkhaá¹‡e cittaá¹ƒ uppajjati. iccÄ• di viseso veditabb
``Ä• yasmantÄ• â€™â€™ ti dvinnaá¹ƒ vattabbavacanaá¹ƒ, ``Ä• yasmantoâ€™â€™ ti bahÅ«
viseso veditabbo. tathÄ• hi ``dvinnaá¹ƒ Ä• rocentena `Ä• yasmantÄ• dhÄ• rentÅ«â€™ ti, ti
`Ä• yasmanto dhÄ• rentÅ«â€™ ti vattabbaâ€™â€™ nti vuttaá¹ƒ. ``tiá¹‡á¹‡aâ€™â€™ nti cet
tena catunnampi paÃ±cannampi atirekasatÄ• nampÄ«ti dassitaá¹ƒ \Be 201/ hoti. bahavohi u
kho Ä• yasmanto cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ tiÄ• dikÄ• pÄ• á¸·iyo á¹-hapi
tidaá¹ƒ vinayavohÄ• ravasena dveyeva sandhÄ• ya vuttattÄ• na sabbasÄ• dhÄ• raá¹‡aá¹ƒ
aÃ±Ã±asmiá¹ƒ vohÄ• re na pavattati. ``Ä• yasmantoâ€™â€™ tidaá¹ƒ pana sabbattha pavat

veditabbo.

tatra ``himavantoâ€™â€™ ti idaá¹ƒ yebhuyyenekavacanaá¹ƒ bhavati, katthaci bahuvacana
__niruttipiá¹-ake_ thero ``himavÄ• tiá¹-á¹-hati, himavanto tiá¹-á¹-hantÄ«â€™â€™ ti. ``himav
pabbatoâ€™â€™ ti ayaá¹ƒ ekavacananayo yathÄ• rutapÄ• á¸·ivasena gahetabbo. yathÄ• ru

``dÅ«re santo pakÄ• santi, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• ||

ahaá¹ƒ tena samayena, nÄ• garÄ• jÄ• mahiddhiko.

atulo nÄ• ma nÄ• mena, puÃ±Ã±avanto jutindharo ||

gatimanto satimanto, dhitimanto ca so isi.

saddhammadhÄ• rako thero, Ä• nando ratanÄ• karoâ€™â€™

iccÄ• di. ettha ``puÃ±Ã±avantoâ€™â€™ tiÄ• dÄ«ni anekesu á¹-hÄ• nesu bahuvacanabhÄ•
katthaci ekavacanÄ• ni honti, ekavacanabhÄ• vo ca nesaá¹ƒ gÄ• thÄ• visaye dissati, tasmÄ
gahetabbÄ• ni.

evaá¹ƒ __himavantusatimantu_saddÄ• dÄ«naá¹ƒ visesaá¹ƒ Ã±atvÄ• puna liá¹…gantavase
ca pakatirÅ«passa nÄ• mikapadamÄ• lÄ• ca padÄ• naá¹ƒ sadisÄ• sadisatÄ• ca vavatthap

tatra \Be 202/ hi ``sirimÄ• â€™â€™ ti padaá¹ƒ sutisÄ• maÃ±Ã±avasena liá¹…gadvaye vatta
``sirimÄ• purisoâ€™â€™ ti hi atthe __Ä• _kÄ• rantaá¹ƒ pulliá¹…gaá¹ƒ, ``sirimÄ• nÄ• ma d
__Ä• _kÄ• rantaá¹ƒ itthiliá¹…gaá¹ƒ, ubhayampetaá¹ƒ __u_kÄ• rantatÄ• pakatikÄ• . atha vÄ
__Ä• _kÄ• rantatÄ• pakatikaá¹ƒ, sirÄ« yassa atthi so sirimÄ• ti pulliá¹…gavasena nibbacana
sÄ• sirimÄ• ti itthiliá¹…gavasena nibbacanaá¹ƒ. atrimÄ• ni kiÃ±cÄ• pi sutivasena nibbacana
aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• natthÄ• ni, tathÄ• pi purisapadatthaitthipadatthavÄ• cakattÄ•
veditabbÄ• ni. esa nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo. sirimÄ• , sirimÄ• , sirim
sirimante. sirimatÄ• , sirimantena. __guá¹‡avantu_saddasseva nÄ• mikapadamÄ• lÄ• . sirim
sirimaá¹ƒ, sirimÄ• , sirimÄ• yo. sirimÄ• ya. vakkhamÄ• na__kaÃ±Ã±Ä• _nayena Ã±eyyÄ• .
samÄ• nasutikasaddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• su padÄ• naá¹ƒ sadisÄ• sadisatÄ• va
samÄ• nanibbacanatthassapi hi asamÄ• nasutikassa ``sirimÄ• â€™â€™ ti saddassa nÄ• m
imehi padehi kÄ• cipi samÄ• natÄ• na labbhati. atridaá¹ƒ vuccati ---

``sirimÄ• â€™â€™ ti padaá¹ƒ dvedhÄ• , pumitthÄ«su pavattito.

bhijjatÄ«ti vibhÄ• veyya, ettha pulliá¹…gamicchitaá¹ƒ ||

iti __abhibhavitÄ• _ padena visadisÄ• ni __guá¹‡avÄ• satimÄ• _dÄ«ni padÄ• ni dassitÄ• ni
nÄ• mikapadamÄ• lÄ• hi. idÄ• ni aparÄ• nipi tabbisadisÄ• ni padÄ• ni dassessÄ• ma saddh
seyyathidaá¹ƒ?

rÄ• jÄ• brahmÄ• sakhÄ• attÄ• , Ä• tumÄ• sÄ• pumÄ• rahÄ• .

daá¸·hadhammÄ• ca paccakkha-dhammÄ• ca vivaá¹-acchadÄ• ||

vattahÄ• \Be 203/ ca tathÄ• vutta-sirÄ• ceva yuvÄ• pi ca.

maghava addha muddhÄ• di, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

ettha ``sÄ• â€™â€™ ti padameva __Ä• _kÄ• rantatÄ• pakatikamÄ• kÄ• rantaá¹ƒ, sesÄ• ni
__Ä• _kÄ• rantÄ• ni.

rÄ• jÄ• , rÄ• jÄ• , rÄ• jÄ• no. rÄ• jÄ• naá¹ƒ, rÄ• jaá¹ƒ, rÄ• jÄ• no. raÃ±Ã±Ä• , rÄ• jinÄ• , rÄ•
rÄ• jino, raÃ±Ã±aá¹ƒ, rÄ• jÅ«naá¹ƒ, rÄ• jÄ• naá¹ƒ. raÃ±Ã±Ä• , rÄ• jÅ«hi, rÄ• jÅ«bhi. raÃ±Ã±
rÄ• jÅ«naá¹ƒ, rÄ• jÄ• naá¹ƒ. raÃ±Ã±e, rÄ• jini, rÄ• jÅ«su. bho rÄ• ja, bhavanto rÄ• jÄ• no, b
ayamamhÄ• kaá¹ƒ ruci.

__niruttipiá¹-akÄ• _dÄ«su ``rÄ• jÄ• â€™â€™ ti bahuvacanaá¹ƒ na Ä• gataá¹ƒ, __cÅ«á¸·ani
kiÃ±cÄ• pi niruttipiá¹-akÄ• dÄ«su na Ä• gataá¹ƒ, tathÄ• pi ``netÄ• disÄ• sakhÄ• honti, labb
sakhÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ bahuvacanekavacanavasena ``sakhÄ• â€™â€™ ti padas
bahuvacanaá¹ƒ icchitabbameva. tathÄ• ``brahmÄ• , attÄ• â€™â€™ iccÄ• dÄ«nipi bahuvac
kenaci rÅ«pavisesena.

ettha ca ``gahapatiko nÄ• ma á¹-hapetvÄ• rÄ• jaá¹ƒ rÄ• jabhogaá¹ƒ brÄ• hmaá¹‡aá¹ƒ avas
ti dassanato rÄ• janti vuttaá¹ƒ, idaá¹ƒ pana niruttipiá¹-ake na Ä• gataá¹ƒ. ``sabbadattena rÄ•
dassanato ``rÄ• jinÄ• â€™â€™ ti vuttaá¹ƒ. ``Ä• rÄ• dhayati rÄ• jÄ• naá¹ƒ, pÅ«jaá¹ƒ labhati
dassanato catutthÄ«chaá¹-á¹-hÄ«vasena ``rÄ• jÄ• naâ€™â€™ nti vuttaá¹ƒ. __kaccÄ• yana
``rÄ• jena, rÄ• jehi, rÄ• jebhi. rÄ• jesÅ«â€™â€™ ti padÄ• ni vuttÄ• ni. cÅ«á¸·aniruttiniruttipi
nÄ• gatÄ• ni, anÄ• gatabhÄ• voyeva tesaá¹ƒ yuttataro pÄ• á¸·iyaá¹ƒ adassanato, tasmÄ• e
vuttÄ• ni. pÄ• á¸·inaye hi upaparikkhiyamÄ• ne Ä«disÄ• ni padÄ• ni samÄ• seyeva passÄ•
payogÄ• --- ``Ä• vutthaá¹ƒ dhammarÄ• jenÄ• â€™â€™ ti ca, ``sivirÄ• jena pesitoâ€™â€™

devarÄ• jassa dhajaggaâ€™â€™ nti ca, ``nikkhamante mahÄ• rÄ• je, sivÄ«naá¹ƒ raá¹-á¹-ha
evaá¹ƒ pÄ• á¸·inaye upaparikkhiyamÄ• ne ``rÄ• jenÄ• â€™â€™ tiÄ• dÄ«ni samÄ• seyeva p
pÄ• á¸·inaye porÄ• á¹‡aá¹-á¹-hakathÄ• nayepi upaparikkhiyamÄ• ne samÄ• seyeva passÄ•
santepi suá¹-á¹-hu upaparikkhitabbamidaá¹ƒ á¹-hÄ• naá¹ƒ. ko hi nÄ• ma sÄ• á¹-á¹-hakathe
sabbaso nayaá¹ƒ sallakkhetuá¹ƒ samattho aÃ±Ã±atra pabhinnapaá¹-isambhidehi khÄ«á¹‡Ä

ettha ca samÄ• santagata__rÄ• ja_-saddassa nÄ• mikapadamÄ• lÄ• yo dvidhÄ• vuccante
ta__tro_kÄ• rantÄ• ``mahÄ• rÄ• jo yuvarÄ• jo sivirÄ• jo dhammarÄ• joâ€™â€™ iccevamÄ•
pana ``mahÄ• rÄ• jÄ• yuvarÄ• jÄ• sivirÄ• jÄ• dhammarÄ• jÄ• â€™â€™ iccevamÄ• dayo.
porÄ• á¹‡aá¹-á¹-hakathÄ• su ca ``mahÄ• rÄ• joâ€™â€™ tiÄ• dÄ«ni na santi, tathÄ• pi ``sab
sabbabhÅ«tÄ• nukampakoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ ``sabbasakhoâ€™â€™ ti dassanato ``
avassamicchitabbÄ• ni. tathÄ• hi samÄ• sesu ``dhammarÄ• jena, dhammarÄ• jassÄ• â€™
okÄ• rantarÅ«pÄ• ni eva, __nÄ• _kÄ• rantarÅ«pÄ• ni. mahÄ• rÄ• jo, mahÄ• rÄ• jÄ• . mahÄ
mahÄ• rÄ• jena, mahÄ• rÄ• jehi, mahÄ• rÄ• jebhi. mahÄ• rÄ• jassa, mahÄ• rÄ• jÄ• naá¹ƒ.
mahÄ• rÄ• jamhÄ• , mahÄ• rÄ• jehi, mahÄ• rÄ• jebhi. mahÄ• rÄ• jassa, mahÄ• rÄ• jÄ• naá
mahÄ• rÄ• jamhi, mahÄ• rÄ• jesu. bho mahÄ• rÄ• ja, bhavanto mahÄ• rÄ• jÄ• \Be 205/. __
pana ``bho mahÄ• rÄ• jÄ• â€™â€™ iti ekavacanabahuvacanÄ• nipi daá¹-á¹-habbÄ• ni. yath
__o_kÄ• rantapadassa vasena, evaá¹ƒ ``sivirÄ• jo dhammarÄ• jo devarÄ• joâ€™â€™ tiÄ•
vasena pakatirÅ«passa nÄ• mikapadamÄ• lÄ• yojetabbÄ• .

ayaá¹ƒ __panÄ• _kÄ• rantavasena nÄ• mikapadamÄ• lÄ• ---

mahÄ• rÄ• jÄ• , mahÄ• rÄ• jÄ• , mahÄ• rÄ• jÄ• no. mahÄ• rÄ• jÄ• naá¹ƒ, mahÄ• rÄ• jaá¹ƒ
mahÄ• rÄ• jinÄ• , mahÄ• rÄ• jÅ«hi, mahÄ• rÄ• jÅ«bhi. mahÄ• raÃ±Ã±o, mahÄ• rÄ• jino, ma
mahÄ• raÃ±Ã±Ä• , mahÄ• rÄ• jÅ«hi, mahÄ• rÄ• jÅ«bhi. mahÄ• raÃ±Ã±o, mahÄ• rÄ• jino, m
mahÄ• raÃ±Ã±e, mahÄ• rÄ• jini, mahÄ• rÄ• jÅ«su. bho mahÄ• rÄ• ja, bhavanto mahÄ• rÄ•

idhÄ• pi pakaraá¹‡advayanayena ``bho mahÄ• rÄ• jÄ• â€™â€™ iti ekavacanabahuvacanÄ
ca ``mahÄ• rÄ• jÄ• â€™â€™ ti __Ä• _kÄ• rantapadassa vasena, evaá¹ƒ ``sivirÄ• jÄ• , dhar
tiÄ• dÄ«nampi __Ä• _kÄ• rantapadÄ• naá¹ƒ vasena pakatirÅ«passa nÄ• mikapadamÄ• lÄ•

idha aparÄ• pi atthassa pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ kriyÄ• padehi saddhiá¹ƒ yojetvÄ• __Ä
missakavasena nÄ• mikapadamÄ• lÄ• vuccate ---

mahÄ• rÄ• jÄ• , mahÄ• rÄ• jo tiá¹-á¹-hati, mahÄ• rÄ• jÄ• no, mahÄ• rÄ• jÄ• tiá¹-á¹-hanti. m
mahÄ• rÄ• jaá¹ƒ passati, mahÄ• rÄ• jÄ• no, mahÄ• rÄ• je passati. mahÄ• raÃ±Ã±Ä• , mahÄ
mahÄ• rÄ• jÅ«hi, mahÄ• rÄ• jÅ«bhi, mahÄ• rÄ• jehi, mahÄ• rÄ• jebhi kataá¹ƒ. mahÄ• raÃ±Ã
dÄ«yate, mahÄ• raÃ±Ã±Ä• , mahÄ• rÄ• jÄ• , mahÄ• rÄ• jasmÄ• , mahÄ• rÄ• jamhÄ• nissa

mahÄ• rÄ• jÅ«bhi, mahÄ• rÄ• jehi \Be 206/, mahÄ• rÄ• jebhi nissaá¹-aá¹ƒ. mahÄ• raÃ±Ã±o
pariggaho, mahÄ• raÃ±Ã±aá¹ƒ, mahÄ• rÄ• jÅ«naá¹ƒ, mahÄ• rÄ• jÄ• naá¹ƒ pariggaho. mah
mahÄ• rÄ• je, mahÄ• rÄ• jasmiá¹ƒ, mahÄ• rÄ• jamhi patiá¹-á¹-hitaá¹ƒ, mahÄ• rÄ• jÅ«su, ma
bho mahÄ• rÄ• ja tvaá¹ƒ tiá¹-á¹-ha, bhonto mahÄ• rÄ• jÄ• no, mahÄ• rÄ• jÄ• tumhe tiá¹-á¹-
``yuvarÄ• jÄ• , yuvarÄ• joâ€™â€™ tiÄ• dÄ«supi.

kecettha vadeyyuá¹ƒ ``kasmÄ• pakaraá¹‡akattunÄ• imasmiá¹ƒ á¹-hÄ• ne mahanto vÄ• yÄ
kato, nanvetesupi padesu kÄ• nici buddhavacane vijjanti, kÄ• nici na vijjantÄ«ti? viÃ±Ã±Å«h
``pakaraá¹‡akattÄ• renettha so ca mahanto vÄ• yÄ• mo so ca mahanto parakkamo sÄ• á¹-â
satthusÄ• sane saddesu ca atthesu ca sotÄ• rÄ• naá¹ƒ suá¹-á¹-hu kosalluppÄ• danena sÄ•
yÄ• ni cetÄ• ni tena padÄ• ni dassitÄ• ni, etesu kÄ• nici buddhavacane vijjanti, kÄ• nici na v
buddhavacane vijjanti, tÄ• ni vijjamÄ• navasena gahitÄ• ni. yÄ• ni na vijjanti, tÄ• ni porÄ• á¹
vijjamÄ• navasena pÄ• á¸·inayavasena ca gahitÄ• nÄ«â€™â€™ ti. atrÄ• yaá¹ƒ saá¹…khepa

``idaá¹ƒ vatvÄ• mahÄ• rÄ• jÄ• , kaá¹ƒso bÄ• rÄ• á¹‡asiggaho.

dhanuá¹ƒ tÅ«á¹‡iÃ±ca nikkhippa, saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti

idaá¹ƒ __Ä• _kÄ• rantassa __mahÄ• rÄ• ja_saddassa nidassanaá¹ƒ. yasmÄ• ``sabbasakh
tasmÄ• tena nayena ``mahÄ• rÄ• joâ€™â€™ tipi __o_kÄ• ranto diá¹-á¹-ho nÄ• ma hoti __p
teneva ca ``tamabravi mahÄ• rÄ• jÄ• . nikkhamante mahÄ• rÄ• jeâ€™â€™ tiÄ• dÄ«ni dissa

evaá¹ƒ \Be 207/ __mahÄ• rÄ• ja_saddassa __o_kÄ• rantatte siddhe ``mahÄ• rÄ• jÄ• , mah
mahÄ• rÄ• jamhÄ• â€™â€™ ti paÃ±camiyÄ• ekavacanaÃ±ca ``mahÄ• rÄ• je, mahÄ• rÄ• j
sattamiyÄ• ekavacanaÃ±ca siddhÄ• ni eva honti pÄ• á¸·iyaá¹ƒ avijjamÄ• nÄ• nampi nayava
``rÄ• jena, rÄ• jassÄ• â€™â€™ tiÄ• dÄ«ni pana nayavasena gahetabbÄ• ni na honti. kasm
brahmÄ• sakhÄ• attÄ• â€™â€™ iccevamÄ• dÄ«ni ``puriso uragoâ€™â€™ tiÄ• dÄ«ni viya
sadisÄ• ni na honti. tathÄ• hi nesaá¹ƒ ``raÃ±Ã±Ä• brahmunÄ• sakhinÄ• attanÄ• attena s
tiÄ• dÄ«ni visadisÄ• nipi rÅ«pÄ• ni bhavanti, tasmÄ• tÄ• ni na sakkÄ• nayavasena jÄ• nitu
pana pÄ• á¸·iyaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• su ca yathÄ• rutapadÄ• neva gahetabbÄ• ni.
pana __o_kÄ• rantabhÄ• ve siddheyeva __ ``purisa_nayogadhÄ• ime saddÄ• â€™â€™ ti n
amhehi nayavasena ``mahÄ• rÄ• jÄ• , mahÄ• rÄ• jasmÄ• â€™â€™ tiÄ• dÄ«ni vuttÄ• ni. ya

``etaÃ±hi te durÄ• jÄ• naá¹ƒ, yaá¹ƒ sesi matasÄ• yikaá¹ƒ.

yassa te kaá¸• á¸• hamÄ• nassa, hatthÄ• daá¹‡á¸• ona muccatÄ«â€™â€™ ti

ettha ``hatthÄ• â€™â€™ ti, ``attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taâ€™â€™ nti ettha pana ``daá

__o_kÄ• rantassa paÃ±camiyekavacanassa dassanato ``uragÄ• , paá¹-aá¹…gÄ• , vihagÄ•
__o_kÄ• rantÄ• ni paÃ±camiyekavacanÄ• ni gahetabbÄ• ni honti. yathÄ• ca ``dÄ• á¹-hini m
mama pÄ• á¹‡adoâ€™â€™ ti ettha ``maÃ±Ã±avhoâ€™â€™ ti, ``suddhÄ• suddhehi saá¹ƒv
patissatÄ• â€™â€™ ti ettha pana ``kappayavhoâ€™â€™ ti ca kriyÄ• padassa dassanato ``
sayavhoâ€™â€™ tiÄ• dÄ«nipi gahetabbÄ• ni honti. gaá¹‡hanti ca tÄ• disÄ• ni padarÅ«pÄ•
tasmÄ• amhehipi nayaggÄ• havasena ``mahÄ• rÄ• jÄ• \Be 208/, mahÄ• rÄ• jasmÄ• â€™â
nayaggÄ• havasena pana gahaá¹‡e asati kathaá¹ƒ nÄ• mikapadamÄ• lÄ• paripuá¹‡á¹‡Ä•
paripuá¹‡á¹‡Ä• bhavanti.

tathÄ• hi buddhavacane anekasatasahassÄ• ni nÄ• mikapadÄ• ni kriyÄ• padÄ• ni ca pÄ•
ekavacanabahuvacanakÄ• hi sattahi aá¹-á¹-hahi vÄ• nÄ• mavibhattÄ«hi channavutiyÄ• ca
yojitÄ• ni na santi, nayavasena pana santiyeva, iti nayavasena ``mahÄ• rÄ• jÄ• , mahÄ• rÄ•
amhehi á¹-hapitÄ• ni. ``mahÄ• rÄ• jÄ• tiá¹-á¹-hanti, mahÄ• rÄ• jÄ• tumhe tiá¹-á¹-hathÄ• â€
kho cattÄ• ro mahÄ• rÄ• jÄ• mahatiyÄ• ca yakkhasenÄ• ya mahatiyÄ• ca kumbhaá¹‡á¸• a

``cattÄ• ro te mahÄ• rÄ• jÄ• , samantÄ• caturo disÄ• .

daddaá¸·hamÄ• nÄ• aá¹-á¹-haá¹ƒsu, vane kÄ• pilavatthaveâ€™â€™ ti

dassanato ca vuttÄ• ni. ``mahÄ• rÄ• jaâ€™â€™ ntiÄ• dÄ«nipi pÄ• á¸·iÃ±ca pÄ• á¸·inayaÃ±
asamÄ• se ``rÄ• jaá¹ƒ, rÄ• jenÄ• â€™â€™ tiÄ• dÄ«ni na passÄ• ma, tasmÄ• suá¹-á¹-hu vi
idaÃ±hi duddasaá¹ƒ vÄ«rajÄ• tinÄ• jÄ• nitabbaá¹-á¹-hÄ• naá¹ƒ. sace panÄ• yasmanto bud
vÄ• aá¹-á¹-hakathÄ• su asamÄ• se ``rÄ• jaá¹ƒ, rÄ• jenÄ• â€™â€™ tiÄ• dÄ«ni passeyyÄ• t
karotha. ko hi nÄ• ma sabbappakÄ• rena buddhavacane vohÄ• rappabhedaá¹ƒ jÄ• nituá¹ƒ
pabhinnapaá¹-isambhidehi mahÄ• khÄ«á¹‡Ä• savehi.

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``vÄ«tataá¹‡ho anÄ• dÄ• no, niruttipadakovido.

akkharÄ• naá¹ƒ sannipÄ• taá¹ƒ, jaÃ±Ã±Ä• pubbÄ• parÄ• ni cÄ• â€™â€™ ti ||

brahmÄ• \Be 209/, brahmÄ• , brahmÄ• no. brahmÄ• naá¹ƒ, brahmaá¹ƒ, brahmÄ• no. brah
brahmÅ«hi, brahmÅ«bhi. brahmassa, brahmuno, brahmÄ• naá¹ƒ, brahmÅ«naá¹ƒ. brahmun
brahmÅ«hi, brahmÅ«bhi. brahmassa, brahmuno, brahmÄ• naá¹ƒ, brahmÅ«naá¹ƒ. brahmani
brahme, bhavanto brahmÄ• no.

__yamakamahÄ• thera_ruciyÄ• ``bho brahmÄ• â€™â€™ iti bahuvacanaá¹ƒ vÄ• . ettha pa

brahmÅ«hÄ«â€™â€™ ti __á¹-Ä«kÄ• _vacanassa dassanato, ``brahmÅ«naá¹ƒ vacÄ«ghoso
vimÄ• nÄ• dÄ«su chandarÄ• go kÄ• mÄ• savo na hotÄ«â€™â€™ ti ca __aá¹-á¹-hakathÄ• _
``vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ, dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brah
Ä• haccabhÄ• sitassa ca dassanato ``brahmÅ«hi, brahmÅ«bhi, brahmÅ«naá¹ƒ, brahmeâ€™
etÄ• ni cÅ«á¸·aniruttiniruttipiá¹-akakaccÄ• yanesu na Ä• gatÄ• ni.

sakhÄ• , sakhÄ• , sakhino, sakhÄ• no, sakhÄ• yo. sakhaá¹ƒ, sakhÄ• raá¹ƒ, sakhÄ• naá¹ƒ,
sakhinÄ• , sakhÄ• rehi, sakhÄ• rebhi, sakhehi, sakhebhi. sakhissa, sakhino, sakhÄ«naá¹ƒ,
sakhÄ• naá¹ƒ. sakhÄ• rasmÄ• , sakhinÄ• , sakhÄ• rehi, sakhÄ• rebhi, sakhehi, sakhebhi. sa
sakhÄ«naá¹ƒ, sakhÄ• rÄ• naá¹ƒ, sakhÄ• naá¹ƒ. sakhe, sakhesu, sakhÄ• resu. bho sakha, b
sakhÄ«, bho sakhe, bhavanto sakhino, sakhÄ• no, sakhÄ• yo.

__yamakamahÄ• thera_matena ``bho sakhÄ• â€™â€™ iti bahuvacanaá¹ƒ vÄ• . pÄ• á¸·iya
__suvaá¹‡á¹‡akakkaá¹-ajÄ• take_ ``hare sakhÄ• kissa nu maá¹ƒ jahÄ• sÄ«â€™â€™ ti dÄ«
__sakhÄ• _saddo Ä• lapanekavacanaá¹ƒ, tasmÄ• yamakamahÄ• theranayo na yujjatÄ«ti c
yasmÄ• ``netÄ• disÄ• sakhÄ• honti, labbhÄ• me jÄ«vato sakhÄ• â€™â€™ ti __manojajÄ
hoti bahuvacanampi. tathÄ• hi tattha paá¹-hamapÄ• de bahuvacanaá¹ƒ, dutiyapÄ• de pane
yamakamahÄ• therena paccattÄ• lapanabahuvacanaá¹-á¹-hÄ• ne __sakhÄ• _saddo vutto.
sabbasakho, sabbabhÅ«tÄ• nukampakoâ€™â€™ ti pÄ• á¹-hÄ• nulomena samÄ• se labbha
nÄ• mikapadamÄ• lÄ• bhavati ``sabbasakho, sabbasakhÄ• , sabbasakhaá¹ƒ, sabbasakheâ
__purisa_nayena. tatrÄ• yaá¹ƒ samÄ• saviggaho --- sabbesaá¹ƒ janÄ• naá¹ƒ sakhÄ• , sabb
etassÄ• ti sabbasakho, yathÄ• sabbaverÄ«ti.

attÄ• , attÄ• , attÄ• no. attÄ• naá¹ƒ, attaá¹ƒ, attÄ• no. attanÄ• , attena, attanehi, attanebhi.
attÄ• naá¹ƒ. attanÄ• , attanehi, attanebhi. attano, attÄ• naá¹ƒ. attani, attanesu. bho atta, bha
bhonto attÄ• no.

ettha pana attaá¹ƒ niraá¹…katvÄ• na piyÄ• ni sevati.

``sace gacchasi paÃ±cÄ• laá¹ƒ, khippaâ€™ mattaá¹ƒ jahissasi.

migaá¹ƒ panthÄ• nupannaá¹ƒva, mahantaá¹ƒ bhayamessatÄ«â€™â€™ ti

pÄ• á¸·Ä«su ``attaâ€™â€™ nti dassanato ``attaâ€™â€™ nti idha vuttaá¹ƒ, ``attena vÄ• atta
pÄ• á¸·idassanato pana ``attenÄ• â€™â€™ ti. __cÅ«á¸·aniruttiyaá¹ƒ_ pana ``attassÄ• â€™
catutthÄ«chaá¹-á¹-hÄ«namekavacanaá¹ƒ Ä• gataá¹ƒ, etaá¹ƒ kaccÄ• yane niruttipiá¹-ake ca
``attesÅ«â€™â€™ ti Ä• gataá¹ƒ. sabbÄ• netÄ• ni sÄ• á¹-á¹-hakathaá¹ƒ jinatantiá¹ƒ oloketvÄ

``Ä• tumÄ• \Be 211/, Ä• tumÄ• , Ä• tumÄ• no. Ä• tumÄ• naá¹ƒ, Ä• tumaá¹ƒ, Ä• tumÄ• no.
Ä• tumebhÄ«â€™â€™ tiÄ• dinÄ• __purisa_nayena vatvÄ• ``bho Ä• tuma, bhavanto Ä• tu
vattabbaá¹ƒ.

tatra __atta_saddassa samÄ• se ``bhÄ• vitatto, bhÄ• vitattÄ• . bhÄ• vitattaá¹ƒ, bhÄ• vitatte
bhÄ• vitattehi, bhÄ• vitattebhÄ«â€™â€™ ti __purisa_nayeneva nÄ• mikapadamÄ• lÄ• yoje

sÄ• , sÄ• , sÄ• no. sÄ• naá¹ƒ, sÄ• ne. sÄ• nÄ• , sÄ• nehi, sÄ• nebhi. sÄ• ssa, sÄ• naá¹ƒ. s
sÄ• ssa, sÄ• naá¹ƒ. sÄ• ne, sÄ• nesu. bho sÄ• , bhavanto sÄ• no. __sÄ• _ vuccati sunakho

ettha ca ``na yattha sÄ• upaá¹-á¹-hito hoti. sÄ• va vÄ• renti sÅ«karaâ€™â€™ nti nidassan
__sÄ• _saddassa dutiyÄ• tatiyÄ• dÄ«su ``saá¹ƒ, se. senÄ• â€™â€™ tiÄ• dÄ«ni rÅ«pÄ• ni v
hi tÄ• ni ``saá¹ƒ, se. senÄ• â€™â€™ tiÄ• dÄ«ni rÅ«pÄ• ni buddhavacane ceva aá¹-á¹-hakat
ca dissanti. evaá¹ƒ pana __niruttipiá¹-ake_ vuttaá¹ƒ ``sÄ• tiá¹-á¹-hati, sÄ• no tiá¹-á¹-hanti. s
passati, sÄ• ne passati. sÄ• nÄ• kataá¹ƒ, sÄ• nehi kataá¹ƒ, sÄ• nebhi kataá¹ƒ. sÄ• ssa dÄ«
sÄ• nÄ• nissaá¹-aá¹ƒ, sÄ• nehi nissaá¹-aá¹ƒ, sÄ• nebhi nissaá¹-aá¹ƒ. sÄ• ssa pariggaho, s
patiá¹-á¹-hitaá¹ƒ, sÄ• nesu patiá¹-á¹-hitaá¹ƒ. bho sÄ• , bhavanto sÄ• noâ€™â€™ ti, tasmÄ•
vuttanayeneva nÄ• mikapadamÄ• lÄ• gahetabbÄ• .

atridaá¹ƒ \Be 212/ vattabbaá¹ƒ --- yathÄ• ``sehi dÄ• rehi asantuá¹-á¹-hoâ€™â€™ tiÄ• dÄ«s
vattamÄ• nassa ``sakoâ€™â€™ iti atthavÄ• cakassa sasaddassa ``attano ayanti soâ€™â€™
sÄ• . saá¹ƒ, se. sena, sehi, sebhi. sassa, sÄ• naá¹ƒ. sÄ• , sasmÄ• , samhÄ• , sehi, sebhi. s
sasmiá¹ƒ, samhi, sesÅ«â€™â€™ ti __purisa_nayena rÅ«pÄ• ni bhavanti, na tathÄ• sunakh
rÅ«pÄ• ni bhavanti. yathÄ• vÄ• ``hiá¹ƒsanti attasambhÅ«tÄ• , tacasÄ• raá¹ƒva saá¹ƒ phala
tappenti, kosalaá¹ƒ senaâ€™ santuá¹-á¹-haá¹ƒ, jÄ«vaggÄ• haá¹ƒ agÄ• hayÄ«â€™â€™ tiÄ•
vattamÄ• nassa sakamiccatthavÄ• cakassa __sa_saddassa ``saá¹ƒ, sÄ• ni, sÄ• . saá¹ƒ, sÄ
sassa, sÄ• naá¹ƒ. sÄ• , sasmÄ• , samhÄ• , sehi, sebhi. sassa, sÄ• naá¹ƒ. se, sasmiá¹ƒ, sam
__citta_nayena rÅ«pÄ• ni bhavanti, na tathÄ• sunakhavÄ• cakassa __sÄ• _saddassa rÅ«p
kasmÄ• tehi Ä• cariyehi dutiyÄ• tatiyÄ• á¹-hÄ• ne ``saá¹ƒ, se. senÄ• â€™â€™ ti vuttaá¹ƒ, k
paÃ±camÄ«á¹-hÄ• ne ``sÄ• , sasmÄ• , samhÄ• â€™â€™ ti vuttaá¹ƒ, sattamÄ«á¹-hÄ• ne ca
ca vuttaá¹ƒ? sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ, takkagÄ• hamattena gahitaá¹ƒ akÄ• raá¹‡aá¹ƒ
__sÄ• _saddo __Ä• _kÄ• rantatÄ• pakatiko, na __purisa citta_saddÄ• dayo viya __a_kÄ• ra
Ä«disÄ• ni rÅ«pÄ• ni siyuá¹ƒ, sÄ• ca pakati natthi. na ceso ``rÄ• jÄ• , brahmÄ• , sakhÄ• , a
viya paá¹-hamaá¹ƒ __a_kÄ• rantabhÄ• ve á¹-hatvÄ• pacchÄ• paá¹-iladdha__Ä• _kÄ• ranta
nicca__mo_kÄ• rantatÄ• pakatiko __go_saddo viya nicca__mÄ• _kÄ• rantatÄ• pakatiko.
nicca__mÄ• _kÄ• rantatÄ• pakatikassa ca __e_varÅ«pÄ• ni rÅ«pÄ• ni na bhavanti, tasmÄ•
pabhinnapaá¹-isambhidena Ä• yasmatÄ• __mahÄ• kaccÄ• yanena_ na vuttÄ• ni. sacepi m
attenÄ• â€™ ti \Be 213/ ca dassanato `saá¹ƒ, senÄ• â€™ ti imÄ• ni pana gahetabbÄ• nÄ«â

``rÄ• jÄ• , brahmÄ• , sakhÄ• , attÄ• , sÄ• , pumÄ• â€™â€™ iccevamÄ• dÄ«naá¹ƒ aÃ±Ã±an
visadisattÄ• nayavasena gahetabbÄ• kÄ• rassa asambhavato. Ä«dise hi á¹-hÄ• ne nayagg
sadosaá¹ƒyeva siyÄ• , tasmÄ• nayaggÄ• havasenapi na gahetabbÄ• ni.

aparampi atra vattabbaá¹ƒ --- yathÄ• hi ``sÄ• hi nÄ• rÄ«hi te yantÄ«â€™â€™ ti vutte ``atta
``sÄ• nÄ• rÄ«â€™â€™ ti evaá¹ƒ atthavato itthiliá¹…gassa __kaÃ±Ã±Ä• _saddena sadisass
sÄ• yo. saá¹ƒ, sÄ• , sÄ• yo. sÄ• ya, sÄ• hi, sÄ• bhi. sÄ• ya, sÄ• naá¹ƒ. sÄ• ya, sÄ• hi, sÄ• b
sÄ• yaá¹ƒ, sÄ• sÅ«â€™â€™ ti __kaÃ±Ã±Ä• _nayena rÅ«pÄ• ni bhavanti, na tathÄ• imassa
__sÄ• _saddassa rÅ«pÄ• ni bhavanti. evaá¹ƒ sante kasmÄ• te Ä• cariyÄ• tatiyÄ• bahuvac
sÄ• bhÄ«â€™â€™ ti rÅ«pÄ• ni icchanti, kasmÄ• ca sattamÄ«bahuvacanaá¹-á¹-hÄ• ne ``sÄ
akÄ• raá¹‡aá¹ƒ __Ä• _kÄ• rantapulliá¹…gattÄ• . kasmÄ• ca pana catutthÄ«chaá¹-á¹-hekav
pubbakkharassa rassavasena ``sassaâ€™â€™ iti rÅ«paá¹ƒ icchanti? idampi akÄ• raá¹‡aá¹
__sÄ• _saddassa __Ä• _kÄ• rantatÄ• pakatikattÄ• . __Ä• _kÄ• rantatÄ• pakatikassa ca __s
__a_kÄ• rantatÄ• pakatikassa __purisa_saddassa ``purisassÄ• â€™â€™ ti catutthÄ«chaá¹
bhavati evarÅ«passa rÅ«passa abhÄ• vato. teneva Ä• yasmÄ• kaccÄ• no __niruttipiá¹-ake_
__sÄ• _saddassa rÅ«paá¹ƒ dassento catutthÄ«chaá¹-á¹-hekavacanaá¹-á¹-hÄ• ne pubbakkh
``sÄ• ssaâ€™â€™ iti rÅ«pamÄ• ha. kasmÄ• ca pana te Ä• cariyÄ• catutthekavacanaá¹-á¹
rÅ«paá¹ƒ icchanti? idampi akÄ• raá¹‡aá¹ƒ, á¹-hapetvÄ• hi __Ä• _kÄ• rantitthiliá¹…ge __gha
paresaá¹ƒ __nÄ• _dÄ«naá¹ƒ __Ä• yÄ• _desaÃ±ca __a_kÄ• rantato punnapuá¹ƒsakaliá¹…g
catutthekavacanassa __Ä• yÄ• _desaÃ±ca __Ä• _kÄ• rantapulliá¹…ge a__gha_to __Ä• _kÄ
catutthekavacanassa katthacipi __Ä• yÄ• _deso na dissati. __niruttipiá¹-ake_ ca tÄ• disaá¹ƒ
avacanaá¹ƒyeva yuttataraá¹ƒ buddhavacane aá¹-á¹-hakathÄ• dÄ«su ca anÄ• gamanato. yÄ
niruttipiá¹-akaá¹ƒ nissÄ• ya buddhavacanaÃ±ca sunakhavÄ• cakassa __sÄ• _saddassa nÄ
sÄ• yeva sÄ• rato paccetabbÄ• . etthÄ• pi nÄ• nÄ• atthesu vattamÄ• nÄ• naá¹ƒ liá¹…gattay
saá¹ƒ_iccetesaá¹ƒ tiá¹‡á¹‡aá¹ƒ padÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ• su padA
daá¹-á¹-habbÄ• .

ettha siyÄ• --- yo tumhehi __sÄ• _saddo __ ``taá¹ƒ_saddatthe ca sunakhe ca sakamiccatth
icchito, kathaá¹ƒ taá¹ƒ ``sÄ• â€™â€™ ti vutteyeva ``imassa atthassa vÄ• cakoâ€™â€™ ti jÄ
payogavasena pana jÄ• nanti lokiyajanÄ• ceva paá¹‡á¸• itÄ• ca. payogavasena hi ``sÄ• n
nÄ• tibaddhaá¹ƒva kuÃ±jaraâ€™â€™ ntiÄ• dÄ«su __sÄ• _saddassa taá¹ƒsaddatthatÄ• viÃ
__taá¹ƒ_saddatthe ca vattati. ``na yattha sÄ• upaá¹-á¹-hito hoti. bhagavato sÄ• jÄ• timpi su
amatarasabhÄ• gino bhavantÄ«â€™â€™ tiÄ• dÄ«su __sÄ• _saddassa sunakhavÄ• cakatÄ

``annaá¹ƒ tavedaá¹ƒ pakataá¹ƒ yasassi,

taá¹ƒ khajjare bhuÃ±jare piyyare ca.

jÄ• nÄ• si maá¹ƒ tvaá¹ƒ paradattÅ«pajÄ«viá¹ƒ,

uttiá¹-á¹-hapiá¹‡á¸• aá¹ƒ labhataá¹ƒ sapÄ• koâ€™â€™ ti

ettha pana __sÄ• _saddassa rassabhÄ• vakaraá¹‡ena ``sapÄ• koâ€™â€™ ti pÄ• á¸·i á¹-hi
``sÄ• naá¹ƒ sunakhÄ• naá¹ƒ idaá¹ƒ maá¹ƒsanti saâ€™â€™ miti atthaá¹ƒ gahetvÄ• ``saá¹ƒ
vuttanti \Be 215/ daá¹-á¹-habbaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sapÄ• koti sapÄ• kaca
vuttaá¹ƒ. tampi etadevatthaá¹ƒ dÄ«peti. evaá¹ƒ __sÄ• _saddo sunakhe ca vattati. ``sÄ• dÄ
piyÄ• â€™â€™ ti vutte pana ``sakÄ• dÄ• rÄ• sattÄ• naá¹ƒ piyÄ• â€™â€™ ti atthadÄ«pana
sakavÄ• cakatÄ• paÃ±Ã±Ä• yati. evaá¹ƒ __sÄ• _saddo sakamiccatthe ca vattati. iti __sÄ• _
Ä«disatthassa vÄ• cakoti jÄ• nanti. atridaá¹ƒ vuccati ---

__taá¹ƒ_saddatthe ca sunakhe,

sakasmimpi ca vattati.

__sÄ• _saddo so ca kho Ã±eyyo,

payogÄ• naá¹ƒ vasena ve ||

ettha ca pÄ• á¸·iyaá¹ƒ ``na yattha sÄ• upaá¹-á¹-hito hotÄ«â€™â€™ ti ekavacanappayogad

``asantÄ• kira maá¹ƒ jammÄ• , tÄ• ta tÄ• tÄ• ti bhÄ• sare.

rakkhasÄ• puttarÅ«pena, sÄ• va vÄ• renti sÅ«karaâ€™â€™ nti

bahuvacanappayogadassanato ca, __niruttipiá¹-ake_ ``sÄ• noâ€™â€™ iccÄ• didassanato c
sÄ• naá¹ƒ, sÄ• ne. sÄ• nÄ• â€™â€™ tiÄ• dinÄ• sunakhavÄ• cakassa __sÄ• _saddassa nÄ

idÄ• ni __puma_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

pumÄ• , pumÄ• , pumÄ• no. pumÄ• naá¹ƒ, pumÄ• ne. pumÄ• nÄ• , pumunÄ• , pumena, pu
pumuno, pumÄ• naá¹ƒ. pumÄ• nÄ• , pumunÄ• , pumÄ• nehi, pumÄ• nebhi. pumassa, pumu
bho puma, bhavanto pumÄ• , pumÄ• no. ``bho pumÄ• â€™â€™ iti bahuvacane nayopi Ã±e

ettha \Be 216/ pana ---

``thiyo tassa pajÄ• yanti, na pumÄ• jÄ• yare kule.

yo jÄ• naá¹ƒ pucchito paÃ±haá¹ƒ, aÃ±Ã±athÄ• naá¹ƒ viyÄ• kareâ€™â€™ ti

ayaá¹ƒ pÄ• á¸·i __puma_saddassa bahuvacanabhÄ• vasÄ• dhikÄ• , __kaccÄ• yane_ ``he p
Ä• lapanekavacanaá¹ƒ dissati. tadanekesu pÄ• á¸·ippadesesu ca aá¹-á¹-hakathÄ• su ca sÄ
Ä• lapanavacanÄ• naá¹ƒ adassanato idha na vadÄ• mi. upaparikkhitvÄ• yuttaá¹ƒ ce, gahet
paÃ±Ã±avantaá¹ƒ visayhÄ• â€™â€™ ti ettha pana chandÄ• nurakkhaá¹‡atthaá¹ƒ Ä• gamav
sabhÄ• vatoti daá¹-á¹-habbaá¹ƒ. aya__mÄ• _kÄ• rantavasena nÄ• mikapadamÄ• lÄ• .

``soá¸·asitthisahassÄ• naá¹ƒ,

na vijjati pumo tadÄ• .

ahorattÄ• namaccayena,

nibbatto ahamekakoâ€™â€™ ti ca,

``yathÄ• balÄ• kayonimhi, na vijjati pumo sadÄ• .

meghesu gajjamÄ• nesu, gabbhaá¹ƒ gaá¹‡hanti tÄ• tadÄ• â€™â€™ ti ca

pÄ• á¸·idassanato pana __o_kÄ• rantavasenapi nÄ• mikapadamÄ• lÄ• veditabbÄ• .

pumo, pumÄ• . pumaá¹ƒ, pume. pumena, pumehi, pumebhi. pumassa, pumÄ• naá¹ƒ. pumÄ
pumebhi. pumassa, pumÄ• naá¹ƒ. pume, pumasmiá¹ƒ, pumamhi, pumesu. bho puma, bhav
iti vÄ• , evaá¹ƒ __puma_saddassa dvidhÄ• nÄ• mikapadamÄ• lÄ• bhavati.

idÄ• ni missakanayo vuccate ---

pumÄ• \Be 217/, pumo, pumÄ• , pumÄ• no. pumÄ• naá¹ƒ, pumaá¹ƒ, pumÄ• ne, pume. pu
pumÄ• nehi, pumÄ• nebhi, pumehi, pumebhi. pumassa, pumuno, pumÄ• naá¹ƒ. pumÄ• nÄ•
pumamhÄ• , pumÄ• nehi, pumÄ• nebhi, pumehi, pumebhi. pumassa, pumuno, pumÄ• naá¹
pumamhi, pumÄ• nesu, pumesu. bho puma, bhavanto pumÄ• no, bhavanto pumÄ• . ``bho p
vÄ• .

idÄ• ni __raha_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

__rahÄ• _ vuccati pÄ• padhammo. rahÄ• , rahÄ• , rahino. rahÄ• naá¹ƒ, rahÄ• ne. rahinÄ• ,

rahassa, rahÄ• naá¹ƒ. rahÄ• , rahÄ• nehi, rahÄ• nebhi. rahassa, rahÄ• naá¹ƒ. rahÄ• ne, rah
rahino, bhavanto rahÄ• .

idÄ• ni __daá¸·hadhamma_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

daá¸·hadhammÄ• , daá¸·hadhammÄ• , daá¸·hadhammÄ• no. daá¸·hadhammÄ• naá¹ƒ, daá
daá¸·hadhammehi, daá¸·hadhammebhi. daá¸·hadhammassa, daá¸·hadhammÄ• naá¹ƒ. daá¸
daá¸·hadhammebhi. daá¸·hadhammassa, daá¸·hadhammÄ• naá¹ƒ. daá¸·hadhamme daá¸·h
bhavanto daá¸·hadhammÄ• no, bhavanto daá¸·hadhammÄ• . ``bho daá¸·hadhammÄ• no, b
puthuvacanampi Ã±eyyaá¹ƒ, evaá¹ƒ __paccakkhadhamma_saddassa nÄ• mikapadamÄ• lÄ

ettha ca ``seyyathÄ• pi bhikkhave cattÄ• ro dhanuggahÄ• daá¸·hadhammÄ• â€™â€™ ti id
pana pÄ• á¸·iyaá¹ƒ ``daá¸·hadhammÄ• â€™â€™ iti bahuvacanavasena Ä• gatattÄ• __daá
__Ä• _kÄ• rantotipi __o_kÄ• rantotipi appasiddho tadantÄ• naá¹ƒ bahuvacanabhÄ• ve tulya
padamÄ• lÄ• __Ä• _kÄ• rantavaseneva yojitÄ• . Ä«disesu hi á¹-hÄ• nesu __daá¸·hadhamm
__o_kÄ• rantotipi vattuá¹ƒ yujjateva \Be 218/ aparibyattarÅ«pattÄ• . aÃ±Ã±asmiá¹ƒ pana pÄ
paribyatto hutvÄ• __o_kÄ• ranta __daá¸·hadhamma_saddo dvidhÄ• dissati
guá¹‡asaddapaá¹‡á¹‡attivÄ• cakasaddavasena. tattha ``issatte casmi kusalo, daá¸·hadham
ettha __daá¸·hadhamma_saddo __o_kÄ• ranto guá¹‡asaddo. ``bÄ• rÄ• á¹‡asiyaá¹ƒ daá¸·ha
kÄ• resÄ«â€™â€™ ti ettha pana paá¹‡á¹‡attivÄ• cakasaddo. evaá¹ƒ __o_kÄ• ranto __daá
diá¹-á¹-ho. tassa pana ``daá¸·hadhammo, daá¸·hadhammÄ• . daá¸·hadhammaá¹ƒ, daá¸·had
__purisa_nayena nÄ• mikapadamÄ• lÄ• Ã±eyyÄ• , __Ä• kÄ• rantokÄ• rantÄ• _naá¹ƒ vase

daá¸·hadhammÄ• , daá¸·hadhammo, daá¸·hadhammÄ• no, daá¸·hadhammÄ• . daá¸·hadha
daá¸·hadhammÄ• ne, daá¸·hadhamme. daá¸·hadhamminÄ• , daá¸·hadhammena, daá¸·hadh
daá¸·hadhammassa, daá¸·hadhammÄ• naá¹ƒ. daá¸·adhamminÄ• , daá¸·hadhammÄ• , daá
daá¸·hadhammehi, daá¸·hadhammebhi. daá¸·hadhammassa, daá¸·hadhammÄ• naá¹ƒ. daá
daá¸·hadhammamhi, daá¸·hadhammesu. bho daá¸·hadhamma, bhavanto daá¸·hadhammÄ•
evaá¹ƒ paccakkhadhammÄ• , paccakkhadhammoti missakapadamÄ• lÄ• ca yojetabbÄ• .

idÄ• ni __vivaá¹-acchada_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

vivaá¹-acchadÄ• , vivaá¹-acchadÄ• , vivaá¹-acchadÄ• no. vivaá¹-acchadÄ• naá¹ƒ, vivaá¹-ac
vivaá¹-acchadena, vivaá¹-acchadehi, vivaá¹-acchadebhi. vivaá¹-acchadassa, vivaá¹-acchad
vivaá¹-acchadÄ• , vivaá¹-acchadehi, vivaá¹-acchadebhi. vivaá¹-acchadassa, vivaá¹-acchadÄ
vivaá¹-acchadesu. bho vivaá¹-acchada, bhavanto vivaá¹-acchadÄ• , bhavanto vivaá¹-accha

ayaá¹ƒ nÄ• mikapadamÄ• lÄ• ``sace pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati arahaá

vivaá¹-acchadÄ• â€™â€™ ti \Be 219/ pÄ• á¸·idassanato __Ä• _kÄ• rantavasena kathitÄ• . `
tipi pÄ• á¸·idassanato pana __o_kÄ• rantavasenapi kathetabbÄ• ``vivaá¹-acchado, vivaá¹-a
vivaá¹-acchadaá¹ƒ, vivaá¹-acchadeâ€™â€™ ti. missakavasenapi kathetabbÄ• ``vivaá¹-acch
vivaá¹-acchadÄ• no, vivaá¹-acchadÄ• . vivaá¹-acchadÄ• naá¹ƒ, vivaá¹-acchadaá¹ƒ, vivaá¹-a
vivaá¹-acchadeâ€™â€™ iti.

idÄ• ni __vattaha_saddassa nÄ• mikapadamÄ• lÄ• vuccate --- __vattahÄ• _ti sakko.

vattahÄ• , vattahÄ• no. vattahÄ• naá¹ƒ, vattahÄ• ne. vattahÄ• nÄ• , vattahÄ• nehi, vattahÄ
vattahÄ• naá¹ƒ. vattahÄ• nÄ• , vattahÄ• nehi, vattahÄ• nebhi. vattahino, vattahÄ• naá¹ƒ. va
bho vattaha, bhavanto vattahÄ• no. atha vÄ• ``bho vattahÄ• , bho vattahÄ• noâ€™â€™ ico

idÄ• ni __vuttasira_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

vuttasirÄ• , vuttasirÄ• , vuttasirÄ• no. vuttasirÄ• naá¹ƒ, vuttasirÄ• ne. vuttasirÄ• nÄ• , vuttas
vuttasirÄ• nebhi. vuttasirassa, vuttasirÄ• naá¹ƒ, vuttasirÄ• , vuttasirehi, vuttasirebhi. vuttasir
vuttasirÄ• naá¹ƒ. vuttasire, vuttasiresu. bho vuttasira, bhÄ• nto vuttasirÄ• noti. ``vuttasiroâ€
__o_kÄ• rantapÄ• á¹-hopi dissati.

idÄ• ni __yuva_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

yuvÄ• , yuvÄ• , yuvÄ• no, yuvÄ• nÄ• . yuvÄ• naá¹ƒ, yuvaá¹ƒ, yuvÄ• ne, yuve. yuvÄ• nÄ• ,
yuvÄ• nebhi, yuvehi, yuvebhi. yuvÄ• nassa, yuvassa, yuvÄ• nÄ• naá¹ƒ, yuvÄ• naá¹ƒ. yuvÄ•
yuvÄ• namhÄ• , yuvÄ• nehi, yuvÄ• nebhi, yuvehi, yuvebhi. yuvÄ• nassa, yuvassa, yuvÄ• nÄ
yuvÄ• nasmiá¹ƒ, yuvÄ• namhi, yuve, yuvasmiá¹ƒ, yuvamhi, yuvÄ• nesu, yuvÄ• su, yuvesu.
yuvÄ• nÄ• .

imasmiá¹ƒ á¹-hÄ• ne ekadesena __Ä• _kÄ• rantanayo ca sabbathÄ• __o_kÄ• rantanayo c
__o_kÄ• rantanayoti tayo nayÄ• dissanti.

__maghava_saddassapi ``maghavÄ• , maghavÄ• , maghavÄ• no, maghavÄ• nÄ• â€™â€™
nÄ• mikapadamÄ• lÄ• yojanaá¹ƒ kubbanti garÅ«. __niruttipiá¹-ake_ pana ``maghavÄ• tiá¹-a
tiá¹-á¹-hanti. maghavantaá¹ƒ passati, maghavante passati. maghavatÄ• kataá¹ƒ, maghavan
maghavantebhi kataá¹ƒ. maghavato dÄ«yate, maghavantÄ• naá¹ƒ dÄ«yate. maghavatÄ• n
nissaá¹-aá¹ƒ, maghavantebhi nissaá¹-aá¹ƒ. maghavato pariggaho, maghavantÄ• naá¹ƒ pari
patiá¹-á¹-hitaá¹ƒ, maghavantesu patiá¹-á¹-hitaá¹ƒ. bho maghavÄ• , bhavanto maghavantoâ€
__guá¹‡avÄ• _padanayena vuttaá¹ƒ, tathÄ• __cÅ«á¸·aniruttiya_mpi. taá¹ƒ pÄ• á¸·iyÄ• saá
pÄ• á¸·iyaÃ±hi ``sakko mahÄ• li devÄ• namindo pubbe manussabhÅ«to samÄ• no magho n

maghavÄ• ti vuccatÄ«â€™â€™ ti vuttaá¹ƒ. etena ``maghoti nÄ• maá¹ƒ assa atthÄ«ti magha
atthavÄ• caka__vantu_paccayavasena padasiddhi dassitÄ• hoti, tasmÄ• ssa __guá¹‡avant
nÄ• mikapadamÄ• lÄ• yojetabbÄ• .

idÄ• ni __addha_saddassa nÄ• mikapadamÄ• lÄ• vuccate --- __addha_saddassa hi yaá¹ƒ
``atÄ«to addhÄ• . dÄ«gho addhÄ• suduggamoâ€™â€™ tiÄ• dÄ«su ``addhÄ• â€™â€™ ti p
taá¹ƒ ``addhÄ• idaá¹ƒ mantapadaá¹ƒ sududdasaâ€™â€™ ntiÄ• dÄ«su ekaá¹ƒsatthe \Be 22
``addhÄ• â€™â€™ ti nipÄ• tapadena samÄ• naá¹ƒ. nipÄ• tÄ• naá¹ƒ pana padamÄ• lÄ• na
rÅ«hati.

addhÄ• , addhÄ• , addhÄ• no. addhÄ• naá¹ƒ, addhÄ• ne. addhunÄ• , addhÄ• nehi, addhÄ•
addhunÄ• , addhÄ• nehi, addhÄ• nebhi. addhuno, addhÄ• naá¹ƒ. addhani, addhÄ• ne, addh
addhÄ• , addhÄ• no.

ettha kiÃ±ci payogaá¹ƒ dassessÄ• ma --- tayo addhÄ• . addhÄ• naá¹ƒ vÄ«tivatto. iminÄ• d
dÄ«ghassa addhuno accayena. pathaddhuno pannaraseva cando. ahÅ« atÄ«tamaddhÄ• ne
addhÄ• ne gacchante paÃ±Ã±Ä• yissati. iccÄ• dayo Ã±eyyÄ• . ayampi panettha nÄ«ti vedita
dutiyekavacanantavasena catutthÄ«chaá¹-á¹-hÄ«bahuvacanavasena ca vuttaá¹ƒ rÅ«paá¹ƒ.
``addhÄ• namaggapaá¹-ippanno hotÄ«â€™â€™ tiÄ• dÄ«su dÄ«ghamaggavÄ• cakena ``ad
sadisaá¹ƒ sutisÄ• maÃ±Ã±avasenÄ• ti.

idÄ• ni __muddha_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

muddhÄ• , muddhÄ• , muddhÄ• no. muddhaá¹ƒ, muddhe, muddhÄ• ne. muddhÄ• nÄ• , mu
muddhÄ• naá¹ƒ. muddhÄ• nÄ• , muddhehi, muddhebhi. muddhassa, muddhÄ• naá¹ƒ. mudd
bhavanto muddhÄ• , muddhÄ• no.

evaá¹ƒ __abhibhavitÄ• _padena visadisapadÄ• ni bhavanti. iti nÄ• nÄ• nayehi __abhibhavi
__vattÄ• _dÄ«ni visadisÄ• ni __guá¹‡avÄ• _dÄ«ni __rÄ• jasÄ• _iccÄ• dÄ«ni ca __Ä• _kÄ•
saddhiá¹ƒ nÄ• mikapadamÄ• lÄ• hi.

ettha \Be 222/ yogaá¹ƒ sace poso, kare paá¹‡á¸• itajÄ• tiko.

tassa vohÄ• rabhedesu, vijambhe Ã±Ä• á¹‡amuttamaá¹ƒ ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

savinicchayo __Ä• _kÄ• rantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa

nÄ• mikapadamÄ• lÄ• vibhÄ• go nÄ• ma

chaá¹-á¹-ho paricchedo.

__u_kÄ• ranta __a_vaá¹‡á¹‡antatÄ• pakatikaá¹ƒ

__Ä• _kÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. niggahÄ«tantapulliá¹…ganÄ• mikapadamÄ• lÄ•

atha pubbÄ• cariyamataá¹ƒ purecaraá¹ƒ katvÄ• niggahÄ«tantapulliá¹…gÄ• naá¹ƒ __bhava
pakatirÅ«passa nÄ• mikapadamÄ• laá¹ƒ vakkhÄ• ma ---

gacchaá¹ƒ mahaá¹ƒ caraá¹ƒ tiá¹-á¹-haá¹ƒ, dadaá¹ƒ bhuÃ±jaá¹ƒ suá¹‡aá¹ƒ pacaá¹ƒ.

jayaá¹ƒ jaraá¹ƒ cavaá¹ƒ mÄ«yaá¹ƒ, saraá¹ƒ kubbaá¹ƒ japaá¹ƒ vajaá¹ƒ ||

gacchaá¹ƒ, gacchanto, gacchantÄ• . gacchantaá¹ƒ, gacchante. gacchatÄ• , gacchantehi, g
gacchantassa, gacchantÄ• naá¹ƒ, gacchataá¹ƒ. gacchatÄ• , gacchantehi, gacchantebhi. ga
gacchantÄ• naá¹ƒ, gacchataá¹ƒ. gacchati, gacchantesu. bho gacchaá¹ƒ, bho gacchÄ• , bha

gacchÄ• dÄ«ni aÃ±Ã±Ä• ni ca taá¹ƒsadisÄ• naá¹ƒ evaá¹ƒ Ã±eyyÄ• nÄ«ti __yamakamahÄ•
tatiyekavacanaá¹-á¹-hÄ• nÄ• dÄ«su ``gacchantena, gacchantÄ• , gacchantasmÄ• , gacchan
gacchantamhÄ«â€™â€™ ti imÄ• ni padÄ• ni nÄ• gatÄ• ni, tathÄ• pi tattha tattha payogadas

tatra yamakamahÄ• therena Ä• lapanavacanaá¹-á¹-hÄ• neyeva ``gacchanto, mahanto, cara
bahuvacanattaá¹ƒ kathitaá¹ƒ, paccattavacanaá¹-á¹-hÄ• ne \Be 223/ ekavacanattaá¹ƒ. kehici
paccattavacanaá¹-á¹-hÄ• ne ekavacanabahuvacanattaá¹ƒ, Ä• lapanavacanaá¹-á¹-hÄ• ne ba
kathitaá¹ƒ. ``gacchaá¹ƒ, mahaá¹ƒ, caraâ€™â€™ ntiÄ• dÄ«naá¹ƒ pana Ä• lapanaá¹-á¹-hÄ• n
pana buddhavacane anekÄ• su cÄ• á¹-á¹-hakathÄ• su ``gacchanto, mahantoâ€™â€™ tiÄ•
``gacchaá¹ƒ, mahaá¹ƒâ€™â€™ iccÄ• dÄ«naÃ±ca sÄ• nusÄ• rÄ• lapanekavacanappayogÄ•
bhÄ• radvÄ• jo. sa gacchaá¹ƒ na nivattati. mahanto lokasannivÄ• soâ€™â€™ tiÄ• dÄ«naá¹
paccattekavacanappayogÄ• naÃ±Ã±eva dassanato tÄ• disÄ• ni rÅ«pÄ• ni anijjhÄ• nakkhan
__niruttipiá¹-ake_ paccattÄ• lapanaá¹-á¹-hÄ• ne ``mahanto, bhavanto, carantoâ€™â€™ tiÄ•
bahuvacanattameva kathitaá¹ƒ, na ekavacanattaá¹ƒ. tathÄ• hi tattha ``mahaá¹ƒ bhavaá¹ƒ c

nti gÄ• thaá¹ƒ vatvÄ• ``mahaá¹ƒ tiá¹-á¹-hati, mahanto tiá¹-á¹-hantÄ«â€™â€™ ti ca, ``bho m
mahantoâ€™â€™ ti ca, ``bhavaá¹ƒ tiá¹-á¹-hati, bhavanto tiá¹-á¹-hantÄ«â€™â€™ ti ca Ä• di

ettha pana ``bhavaá¹ƒ, bhavantoâ€™â€™ ti padÄ• ni yattha ``honto hontÄ• â€™â€™ ti kri
tattha ``bhavaá¹ƒ kaccÄ• no. mÄ• bhavanto evaá¹ƒ avacutthÄ• â€™â€™ tiÄ• dÄ«su viya a
ekavacanabahuvacanÄ• ni bhavanti, tasmÄ• ``santo sappurisÄ• lokeâ€™â€™ ti ettha ``sa
``arahanto sammÄ• sambuddhÄ• â€™â€™ ti ettha ``arahantoâ€™â€™ ti padassa viya ca `
bahuvacanattaá¹ƒ nijjhÄ• nakkhamaá¹ƒ. ``mahanto, caranto, tiá¹-á¹-hantoâ€™â€™ tiÄ• dÄ«
bahuvacanattaá¹ƒ na nijjhÄ• nakkhamaá¹ƒ viya amhe paá¹-ibhÄ• ti. na hi katthacipi ``santo,
bhavantoâ€™â€™ ti padavajjitÄ• naá¹ƒ ``gacchanto, mahanto, carantoâ€™â€™ tiÄ• dÄ«na
bahuvacanantatÄ• payoge passÄ• ma. tathÄ• hi ---

bavhatte \Be 224/ katthaci á¹-hÄ• ne, ``jÄ• naâ€™â€™ miccÄ• dayo yathÄ• .

dissanti nevaá¹ƒ bavhatte, ``gacchantoâ€™â€™ itiÄ• dayo ||

bavhatte katthaci á¹-hÄ• ne, ``santoâ€™â€™ iccÄ• dayopi ca.

dissanti nevaá¹ƒ bavhatte, ``gacchantoâ€™â€™ itiÄ• dayo ||

``arahantoâ€™â€™ ti bavhatte, ekanteneva dissati.

nevaá¹ƒ dissanti bavhatte, ``gacchantoâ€™â€™ itiÄ• dayo ||

anekasatapÄ• á¹-hesu, ``viharantoâ€™â€™ tiÄ• dÄ«su.

ekassapi bahukatte, pavatti na tu dissati ||

bahuvacananayena, ``gacchantoâ€™â€™ ti padassa hi.

gahaá¹‡e sati bahavo, dosÄ• dissanti saccato ||

yathekamhi ghare daá¸• á¸• he, daá¸• á¸• hÄ• sÄ• mÄ«pikÄ• gharÄ• .

tathÄ• bavhattavÄ• citte, ``gacchantoâ€™â€™ ti padassa tu ||

``viharantoâ€™â€™ tiÄ• dÄ«naá¹ƒ, bavhattavÄ• citÄ• siyÄ• .

rÅ«panayo aniá¹-á¹-ho ca, gahetabbo anekadhÄ• ||

evaá¹ƒ santepi yasmÄ• __ ``niruttipiá¹-akaá¹ƒ_ nÄ• ma pabhinnapaá¹-isambhidena mahÄ•
__mahÄ• kaccÄ• yanena_ kataâ€™â€™ nti loke pasiddhaá¹ƒ, tasmÄ• idaá¹ƒ á¹-hÄ• naá¹ƒ
upaparikkhitabbaá¹ƒ. kiÃ±cÄ• pettha there gÄ• ravena evaá¹ƒ vuttaá¹ƒ, tathÄ• pi pÄ• á¸·ina
diá¹-á¹-henekavacananayena adiá¹-á¹-ho bahuvacananayo chaá¸• á¸• etabbo. evaá¹ƒ sati n
sobhano bhavati. ayaá¹ƒ pana amhÄ• kaá¹ƒ ruci ---

``bhavaá¹ƒ karaá¹ƒ arahaá¹ƒ saá¹ƒ, mahaá¹ƒâ€™â€™ iti padÄ• ni tu.

visadisÄ• ni sambhonti, aÃ±Ã±amaÃ±Ã±anti lakkhaye ||

``gacchaá¹ƒ caraá¹ƒ dadaá¹ƒ tiá¹-á¹-haá¹ƒ, cintayaá¹ƒ bhÄ• vayaá¹ƒ vadaá¹ƒ.

jÄ• naá¹ƒ passaâ€™â€™ ntiÄ• dÄ«ni, sadisÄ• ni bhavanti hi ||

tatra ``jÄ• naâ€™â€™ ntiÄ• dÄ«ni, katthaci parivattare.

vibhattiliá¹…gavacana-vasenÄ• ti vibhÄ• vaye ||

tatra \Be 225/ tÄ• va __bhavanta_saddassa nÄ• mikapadamÄ• lÄ• vuccati --- __bhavaá¹ƒ_
hontoâ€™â€™ ti atthepi vadati. tesaá¹ƒ vasena ayaá¹ƒ nÄ• mikapadamÄ• lÄ• .

bhavaá¹ƒ, bhavanto, bhavantÄ• . bhavantaá¹ƒ, bhavante. bhavantena, bhavantehi, bhavan
bhavantÄ• naá¹ƒ. bhavantÄ• , bhavantasmÄ• , bhavantamhÄ• , bhavantehi, bhavantebhi. b
bhavante, bhavantasmiá¹ƒ, bhavantamhi, bhavantesu. he bhavanta, he bhavantÄ• .

tattha ``bhavaá¹ƒ, bhavantoâ€™â€™ tiÄ• dÄ«naá¹ƒ ``vaá¸• á¸• hantohontoâ€™â€™ tiÄ• d
tathÄ• hi ``suvijÄ• no bhavaá¹ƒ hoti. dhammakÄ• mo bhavaá¹ƒ hoti. rÄ• jÄ• bhavanto nÄ•
kuá¸·Ä«radaho gaá¹…gÄ• ya ekÄ• baddho, gaá¹…gÄ• ya pÅ«raá¹‡akÄ• le gaá¹…godakena
dahato udakaá¹ƒ gaá¹…gÄ• ya otaratÄ«â€™â€™ ti payogÄ• bhavanti, tasmÄ• ayaá¹ƒ nÄ•
paccetabbÄ• . ettha __bhavaá¹ƒ_saddamattaá¹ƒ vajjetvÄ• __gacchamÄ• nacaramÄ• na_s
``bhavanto, bhavantÄ• â€™â€™ ti __purisa_nayopi labbhati, napuá¹ƒsakaliá¹…ge vattabbe
bhavantÄ• nÄ«â€™â€™ ti __citta_nayopi labbhati. evaá¹ƒ vaá¸• á¸• hanabhavanatthavÄ• c
nÄ• mikapadamÄ• lÄ• veditabbÄ• .

ayaÃ±ca viseso ``bhavantoâ€™â€™ ti padaá¹ƒ vaá¸• á¸• hanabhavanatthato aÃ±Ã±atthe v
hoti, yathÄ• ``bhavanto Ä• gacchantÄ«â€™â€™ ti. vaá¸• á¸• hanabhavanatthesu vattamÄ•

payogÄ• ``anupubbena bhavanto viÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti. samaá¹‡ena nÄ• ma Ä«dis
bhavitabbaá¹ƒ, evaá¹ƒ bhavanto hi samaá¹‡o susamaá¹‡o assÄ• â€™â€™ ti. ``bhavaá¹ƒâ€
ubhayatthÄ• pi ekavacanameva, tasmÄ• \Be 226/ idÄ• ni ``bhavaá¹ƒ Ä• nando. bhavanto Ä
bhavanto hontu, mÄ• bhonto saddamakatthÄ• â€™â€™ ti evamÄ• dipayogadassanavasen
aÃ±Ã±aá¹ƒ atthaá¹ƒ paá¹-icca aparÄ• pi nÄ• mikapadamÄ• lÄ• vuccate ---

bhavaá¹ƒ, bhavanto, bhonto. bhavantaá¹ƒ, bhavante. bhavatÄ• , bhotÄ• , bhavantena, bhav
bhavato, bhoto, bhavantassa, bhavantÄ• naá¹ƒ, bhavataá¹ƒ. bhavatÄ• , bhotÄ• , bhavanteh
bhoto, bhavantassa, bhavantÄ• naá¹ƒ, bhavataá¹ƒ. bhavati, bhavante, bhavantasmiá¹ƒ, bha
bho, bhavanto, bhonto iti.

ettha pana ``bhoâ€™â€™ iccÄ• dÄ«ni tÄ«á¹‡i padÄ• ni yasmÄ• vohÄ• ravisesapavattÄ• n
tasmÄ• ``Ä• vuso, bhanteâ€™â€™ ti padÄ• ni viya __bho_saddÄ• diupapadavantÄ• ni na
bhavanto brÄ• hmaá¹‡Ä• , bhonto samaá¹‡Ä• , bho rÄ• jaâ€™â€™ iccÄ• dÄ«su hi __purisa
upapadavanto bhavanti. idha ca ``bhavaá¹ƒ Ä• nandoâ€™â€™ ti ettha __bhavaá¹ƒ_sadden
bhavanto, bhontoâ€™â€™ ti padÄ• ni vuttÄ• ni, na pana ``dhammakÄ• mo bhavaá¹ƒ hotÄ«
__bhavaá¹ƒ_saddena samÄ• natthÄ• ni. paá¹-hamasmiÃ±hi naye vaá¸• á¸• hanatthavasena
bhavantÄ• , bhonto bhavantÄ• â€™â€™ ti __bho_saddÄ• dayo Ä• lapanapadÄ• naá¹ƒ upa
naye. Ä• meá¸• itavasena pana ``bho bho, bhavanto bhavanto, bhonto bhontoâ€™â€™ ti pa
``bhante bhanteâ€™â€™ ti.

atridaá¹ƒ __bhÅ«_dhÄ• tuvasena saá¹…khepato pÄ• á¸·inidassanaá¹ƒ --- kasmÄ• bhavaá
kathaá¹ƒ panÄ• haá¹ƒ bho taá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ jÄ• nissÄ• mi. evaá¹ƒ bhoti kho an
227/ brÄ• hmaá¹‡assa pokkharasÄ• tissa paá¹-issutvÄ• . mÄ• bhavanto evaá¹ƒ avacuttha.
evaá¹ƒ bho purisa jÄ• nÄ• hi, pÄ• padhammÄ• asaÃ±Ã±atÄ• iccevamÄ• di. ettha ``bhavaá
__bhÅ«_dhÄ• tumayÄ• ni nÄ• mapadÄ• nÄ«ti veditabbÄ• ni.

apica tesu ``bho, bhavanto, bhontoâ€™â€™ ti imÄ• ni nipÄ• tapadÄ• nipi hontÄ«ti vavattha
purisÄ• â€™â€™ tiÄ• dÄ«su tesaá¹ƒ nipÄ• tÄ• nipÄ• tabhÄ• ve vivÄ• do na karaá¹‡Ä«yo. _
tÅ«â€™â€™ ti vuttaá¹ƒ. aÃ±Ã±attha pana ``Ä• mantanatthe nipÄ• toâ€™â€™ tiÄ• di vuttaá
__niruttimaÃ±jÅ«sÄ• yaá¹ƒ_ vuttaá¹ƒ ``bhotidaá¹ƒ Ä• mantanatthe nipÄ• to. so na kevalaá¹
atha kho bahuvacanampi hotÄ«ti `bho purisÄ• â€™ ti bahuvacanappayogopi gahito. `bhava
bahuvacanameva hotÄ«ti `purisÄ• â€™ ti puna vuttaâ€™â€™ nti. pÄ• á¸·iyaÃ±hi aá¹-á¹-hak
__bho_saddo ekavacanabahuvacanavasena dvidhÄ• dissati, itare pana bahuvacanavasen
nipÄ• tapadatte rÅ«panipphÄ• danakiccaá¹ƒ natthi. tesu __bho_saddassa nipÄ• tapadattÄ•
nijjÄ«vÄ• lapane itthiliá¹…gavisayo ``ummujja bho puthusile, pariplava bho puthusileâ€™â€
atrimÄ• __bho_saddassa pavattiparidÄ«panÄ« gÄ• thÄ• yo ---

``ito bho sugatiá¹ƒ gaccha, manussÄ• naá¹ƒ sahabyataá¹ƒâ€™â€™.

evamÄ• dÄ«su __bho_saddo, ekavacanako mato ||

``passatha bho imaá¹ƒ kula-puttaâ€™â€™ miccevamÄ• disu.

bahuvacanako eso, __bho_saddoti vibhÄ• vaye ||

puggalÄ• lapane \Be 228/ ceva, dhammassÄ• lapanepi ca.

nijjÄ«vÄ• lapane cÄ• ti, __bho_saddo tÄ«su dissati ||

tatra dhammÄ• lapanamhi, ekavacova labbhati.

itaresu siyÄ• deka-vaco bahuvacopi ca ||

nicchitabbaá¹ƒ guá¹‡Ä«padaá¹ƒ, dhammassÄ• lapane dhuvaá¹ƒ.

``acchariyaá¹ƒ vata bhoâ€™â€™ ti, idamettha nidassanaá¹ƒ ||

icchitabbaá¹ƒ guá¹‡Ä«padaá¹ƒ, puggalÄ• lapane pana.

``evaá¹ƒ bho purisa jÄ• nÄ• hiâ€™â€™, idamettha nidassanaá¹ƒ ||

guá¹‡Ä«padaá¹ƒ asantampi, puggalÄ• lapanamhi tu.

ajjhÄ• haritvÄ• pÄ• vade, atthaá¹ƒ ``bho ehiâ€™â€™ Ä• disu ||

ghaá¹-Ä• dÄ«naá¹ƒ Ä• lapanaá¹ƒ, nijjÄ«vÄ• lapanaá¹ƒ bhave.

jÄ«vaá¹ƒva lokiyÄ• loke, Ä• lapanti kadÄ• ci tu ||

nijjÄ«vÄ• lapanaá¹ƒ appaá¹ƒ, atthaviÃ±Ã±Ä• pane siyÄ• .

``ummujja bho puthusileâ€™â€™, iti pÄ• á¸·i nidassanaá¹ƒ ||

ettha liá¹…gavipallÄ• saá¹ƒ, keci icchanti paá¹‡á¸• itÄ• .

tesaá¹ƒ matena bhotÄ«ti, liá¹…gaá¹ƒ vipariá¹‡Ä• maye ||

atha vÄ• pana __bho_saddo, nipÄ• to __so_padaá¹ƒ viya.

tasmÄ• virodhatÄ• nÄ• ssa, tiliá¹…ge vacanadvaye ||

evaá¹ƒ santepi __bho_saddo, dviliá¹…geyeva pÄ• yato.

yasmÄ• diá¹-á¹-ho tato viÃ±Ã±Å«, dviliá¹…geyeva taá¹ƒ vade ||

itthiliá¹…gamhi sampatte, ``bhoâ€™â€™ ti iti payojaye.

evaá¹ƒvidhaá¹ƒ payogaÃ±hi, suppayogaá¹ƒ budhÄ• bravuá¹ƒ ||

yajjevaá¹ƒ \Be 229/ duppayogaá¹ƒva, siyÄ• tumhehi dassitaá¹ƒ.

``ummujja bho puthusileâ€™â€™, iccÄ• haccapadanti ce ||

duppayogaá¹ƒ na taá¹ƒ yasmÄ• , vohÄ• rakusalena ve.

jinena bhÄ• site dhamme, duppayogÄ• na vijjare ||

itthiliá¹…gassa visaye, __bhoti_saddappayojanaá¹ƒ.

kavÄ«naá¹ƒ pemanÄ«yanti, mayÄ• evamudÄ«ritaá¹ƒ ||

evaá¹ƒ __bhavanta_saddassa nÄ• mikapadamÄ• lÄ• pÄ• á¸·inayÄ• nurÅ«paá¹ƒ dvidhÄ• vaá¸• á¸• hanabhavanatthatadaÃ±Ã±atthavasena.

__karonta_saddassa pana ---

karaá¹ƒ, karonto, karontÄ• . karontaá¹ƒ, karonte. karotÄ• , karontena, karontehi, karontebhi karontassa, karontÄ• naá¹ƒ, karotaá¹ƒ. karotÄ• , karontÄ• , karontasmÄ• , karontamhÄ• , ka karoto, karontassa, karontÄ• naá¹ƒ, karotaá¹ƒ. karonte, karontasmiá¹ƒ, karontamhi, karonte bhavanto karontÄ• ti rÅ«pÄ• ni bhavanti.

``karoto na kariyati pÄ• paâ€™â€™ nti idamettha __karoto_saddassa atthitÄ• nidassanaá¹ ``karontÄ«, karontiyoâ€™â€™ tiÄ• dinÄ• yojetabbÄ• ni, napuá¹ƒsakaliá¹…ge vattabbe ``ka

karontÄ• nÄ«â€™â€™ tiÄ• dinÄ• yojetabbÄ• ni.

__arahanta_saddassa ---

arahaá¹ƒ, arahanto. arahantaá¹ƒ, arahante. arahatÄ• , arahantena, arahantehi, arahantebh
arahantassa, arahantÄ• naá¹ƒ, arahataá¹ƒ. arahatÄ• , arahantÄ• , arahantasmÄ• , arahanta
arahantebhi. arahato, arahantassa, arahantÄ• naá¹ƒ, arahataá¹ƒ. arahante, arahantasmiá¹ƒ
arahantesu. bho arahanta, bhavanto arahanto iti rÅ«pÄ• ni bhavanti.

ayaá¹ƒ guá¹‡avÄ• cakassa __arahanta_saddassa nÄ• mikapadamÄ• lÄ• . ``arahÄ• , araha
etaÃ±hi rÅ«paá¹ƒ __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ manussaviggahaá¹-á¹-hÄ• ne dissati. ut
pana ``mayaÃ±camhÄ• anarahantoâ€™â€™ ti padaá¹ƒ dissati. arahantaá¹ƒ, arahante. ara
vitthÄ• retabbaá¹ƒ. ayaá¹ƒ paá¹‡á¹‡attivÄ• cakassa __arahanta_saddassa nÄ• mikapadam

tathÄ• hi ``arahaá¹ƒ sammÄ• sambuddho. arahaá¹ƒ sugato loke. arahanto sammÄ• sambu
__arahaá¹ƒ_saddÄ• dayo guá¹‡avÄ• cakÄ• . ``arahÄ• ahosi. ahaÃ±hi arahÄ• loke. eko ara
loke ahesuá¹ƒ.

gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ ||

mayaÃ±camhÄ• anarahantoâ€™â€™ tiÄ• dÄ«su __arahÄ• _saddÄ• dayo paá¹‡á¹‡attivÄ•
itthinapuá¹ƒsakaliá¹…gavasena visuá¹ƒ vattabbanayo appasiddho. yadi evaá¹ƒ Ä• savakkha
kathaá¹ƒ vattabbÄ• , Ä• savakkhayaá¹ƒ pattaá¹ƒ cittaá¹ƒ kathaá¹ƒ vattabbanti? itthÄ« tÄ• va
arahaá¹ƒ assa sammÄ• sambuddhoâ€™â€™ ti vacanato ``arahaâ€™â€™ nti vattabbÄ• gu
pana ``itthÄ« arahÄ• ahosÄ«â€™â€™ ti vattabbÄ• . cittaá¹ƒ pana guá¹‡avaseneva ``araha
vattabbanti.

__santa_saddassa \Be 231/ ---

saá¹ƒ, santo, santo, santÄ• . saá¹ƒ, santaá¹ƒ, sante. satÄ• , santena, santehi, santebhi, sab
santassa, santÄ• naá¹ƒ, sataá¹ƒ, satÄ• naá¹ƒ. satÄ• , santÄ• , santasmÄ• , santamhÄ• , sa
sato, santassa, santÄ• naá¹ƒ, sataá¹ƒ, satÄ• naá¹ƒ. sati, sante, santasmiá¹ƒ, santamhi, san
bhavanto santoti rÅ«pÄ• ni bhavanti.

ettha pana ``addhÄ• hi tÄ• ta satanesa dhammoâ€™â€™ ti __jayaddisajÄ• taka_pÄ• á¸·id
vuttaá¹ƒ. tattha hi __satanesÄ• _ti satÄ• naá¹ƒ esÄ• ti chedo, rassattaniggahÄ«tasaralopav

rÅ«paniá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. tathÄ• hi tadaá¹-á¹-hakathÄ• yaá¹ƒ ``addhÄ• ekaá¹ƒ
paá¹‡á¸• itÄ• naá¹ƒ dhammo sabhÄ• voâ€™â€™ ti attho vutto. ayaá¹ƒ ye loke ``sappurisÄ•
ti ca ``paá¹‡á¸• itÄ• â€™â€™ ti ca vuccanti, tesaá¹ƒ vÄ• cakassa __santa_saddassa nÄ• m
tappaá¹-isedhassa pana asaá¹ƒ, asanto, katthaci asantÄ• iccapi. tathÄ• hi ``asantÄ• kira n
tÄ• tÄ• ti bhÄ• sareâ€™â€™ ti pÄ• á¸·i dissati. ``asaá¹ƒ, asantaá¹ƒ, asante. asatÄ• â€™â€
imasmiá¹ƒ atthe ``santo, asantoâ€™â€™ timÄ• ni bahuvacanakÄ• niyeva bhavanti, na katth
kasmÄ• ? paá¹‡á¹‡attivÄ• cakattÄ• . aÃ±Ã±atra pana ``santo, dantoâ€™â€™ tiÄ• dÄ«su ek
vijjamÄ• natthavÄ• caka__santo_saddaá¹ƒ, kasmÄ• ? apaá¹‡á¹‡attivÄ• cakattÄ• ti daá¹-á¹-

idÄ• ni paá¹‡á¹‡attivÄ• cakÄ• naá¹ƒ tesaá¹ƒ kÄ• nici payogÄ• ni kathayÄ• ma ---

sameti \Be 232/ asatÄ• asaá¹ƒ. yaá¹ƒ yaÃ±hi rÄ• ja bhajati, santaá¹ƒ vÄ• yadi vÄ• asaá¹ƒ
na santi santo. asanto nirayaá¹ƒ yanti, santo saggaparÄ• yaá¹‡Ä• . asante nopaseveyya, sa
paá¹‡á¸• ito. sabbhireva samÄ• setha. sataá¹ƒ dhammo iccevamÄ• dÄ«ni bhavanti.

yo panamhehi padamÄ• lÄ• yaá¹ƒ ``sabbhÄ«â€™â€™ ti ayaá¹ƒ saddo tatiyÄ• paÃ±camÄ«
kho __santa_iti __a_kÄ• rantapakativasena, aÃ±Ã±attha pana ``sabbhÄ«â€™â€™ ti __i_kÄ
yojetabbo. tathÄ• hi __sabbhÄ«_ti sappuriso nibbÄ• naÃ±ca, sundarÄ• dhivacanaá¹ƒ vÄ•
cÄ• yamattho sÄ• á¹-á¹-hakathÄ• ya ``bahumpetaá¹ƒ asabbhi jÄ• tavedÄ• â€™â€™ ti imÄ•
sabbhi pavedayantÄ«â€™â€™ ti imÄ• ya ca dÄ«petabbo.

Ä• lapane ca paccatte, tatiyÄ• paÃ±camÄ«su ca.

samÄ• samhi ca yojeyya, __sabbhi_saddaá¹ƒ sumedhaso ||

atrÄ• yaá¹ƒ yojanÄ• --- bho sabbhi tiá¹-á¹-ha, sabbhi tiá¹-á¹-hati, sabbhi saha gacchati, sab
asabbhirÅ«po puriso. yasmÄ• panÄ• yaá¹ƒ sÄ• sanÄ• nukÅ«lÄ• , tasmÄ• imissÄ• tadanu
sÄ• sanato payoge dassessÄ• ma atakkÄ• vacare vicitte sugatapÄ• á¸·inaye sotÅ«naá¹ƒ
visÄ• radamatipaá¹-ilÄ• bhatthaá¹ƒ. taá¹ƒ yathÄ• ? bahumpetaá¹ƒ asabbhi jÄ• taveda, yaá¹
bhipÅ«jayÄ• ma. sabbhi kubbetha santhavaá¹ƒ. yaá¹ƒ sÄ• lavanasmiá¹ƒ senako, pÄ• pakan
Ä• bÄ• dhoyaá¹ƒ asabbhirÅ«po. asammodako thaddho asabbhirÅ«poâ€™â€™ ti \Be 233/.
diá¹-á¹-heyeva paccattavacanaá¹ƒ pÄ• á¸·iyaá¹ƒ sarÅ«pato anÄ• gatampi diá¹-á¹-hameva h
diá¹-á¹-heyeva nissakkavacanampi diá¹-á¹-hameva hoti. samÄ• se saddarÅ«pe diá¹-á¹-heye
yathÄ• sambhavaá¹ƒ diá¹-á¹-hameva hoti á¹-hapetvÄ• ``hetusatthÄ• radassanaâ€™â€™ n
nibbÄ• navÄ• cako ce, __sabbhi_saddo itthiliá¹…go __santivisuddhi nibbuti_saddÄ• viya, s
__yamakamahÄ• thera_mate __ratti_nayena yojetabbo. sabbesamikÄ• rantitthiliá¹…gÄ• na
sundaratthavÄ• cako ce, __aggi ratti aá¹-á¹-hi_nayehi yojetabbo vÄ• ccaliá¹…gattÄ• . ``sabb
nibbÄ• naâ€™â€™ nti ettha hi sundaradhammabhÅ«taá¹ƒ nibbÄ• nanti attho. evaá¹ƒ pÄ• á

paÃ±casu á¹-hÄ• nesu __sabbhi_saddassa pavattiá¹ƒ Ã±atvÄ• puna aá¹-á¹-hakathÄ• naya
veditabbÄ• . kathaá¹ƒ? yasmÄ• sagÄ• thÄ• vaggassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``santo `s
dhammo na jaraá¹ƒ upetÄ«â€™ ti pavedayantÄ«â€™â€™ ti imasmiá¹ƒ padese ``sabbhÄ«h
saddaracanÄ• viseso aá¹-á¹-hakathÄ• cariyehi dassito, tasmÄ• __sabbhi_saddo sabbesup
yojetabbo. atridaá¹ƒ vadÄ• ma ---

garÅ« ``sabbhÄ«hi saddhiâ€™â€™ nti, atthaá¹ƒ bhÄ• siá¹ƒsu pÄ• á¸·iyÄ• .

yato tato __sabbhi_saddaá¹ƒ, dhÄ«ro sabbattha yojaye ||

``asabbhirÅ«poâ€™â€™ itipi, samÄ• savisaye sutaá¹ƒ.

yasmÄ• tasmÄ• __sabbhi_saddaá¹ƒ, viÃ±Ã±Å« sabbadhi yojaye ||

``ovadeyyÄ• nusÄ• seyya \Be 234/, asabbhÄ• ca nivÄ• rayeâ€™â€™ ti ettha pana ``asabl
vicitravuttÄ«su taddhitapaccayesu __á¹‡ya_paccayavasena nipphattimupÄ• gatanti veditab
yebhuyyena asabbhÄ«su bhavaá¹ƒ asabbhaá¹ƒ. kiá¹ƒ taá¹ƒ? akusalaá¹ƒ, tato asabbhÄ• ak
kusaladhamme patiá¹-á¹-hapeyyÄ• ti attho. ``amhe asabbhÄ• hi vÄ• cÄ• hi vikkosamÄ• nÄ•
hanissantÄ«â€™â€™ ti ettha tu asabbhÄ«naá¹ƒ etÄ• ti asabbhÄ• , na vÄ• sabbhÄ«naá¹ƒ
nibbacanaá¹ƒ, __á¹‡ya_paccayavasena ca padasiddhi veditabbÄ• . yÄ• ca panettha amhel
santo. saá¹ƒ, santaá¹ƒ, santeâ€™â€™ tiÄ• dinÄ• padamÄ• lÄ• dassitÄ• , tattha ``sameti a
pÄ• á¸·iyaá¹ƒ ``asaâ€™â€™ nti pade diá¹-á¹-heyeva ``saâ€™â€™ nti padaá¹ƒ pÄ• á¸·iyaá¹
diá¹-á¹-hameva hoti yugaá¸·abhÄ• vena vijjamÄ• natÄ• rahattÄ• . evaá¹ƒ diá¹-á¹-hena adiá¹
veditabbaá¹ƒ. atha vÄ• ``asaâ€™â€™ nti ettha na saá¹ƒ asanti samÄ• saviggahavasenÄ•
miti padaá¹ƒ diá¹-á¹-hameva hoti. evamaÃ±Ã±atrÄ• pi nayo. tatra __sa_nti sappuriso. __asa
itthiliá¹…gevattabbe ``asatÄ«, asÄ• â€™â€™ ti rÅ«pÄ• ni bhavanti. ``asatÄ«, asatÄ«, asatiy
asatÄ«, asatiyo. asÄ• ya, asatiyÄ• , asatÄ«hi, asatÄ«bhi. asatiyÄ• , asatÄ«naâ€™â€™ nti v
__itthi_nayena nÄ• mikapadamÄ• lÄ• yojetabbÄ• .

ettha pana ``asÄ• lokitthiyo nÄ• ma, velÄ• tÄ• saá¹ƒ na vijjati. mÄ• ca vasaá¹ƒ asatÄ«naa
tiÄ• dÄ«ni dassetabbÄ• ni. __asÄ• _ti cettha __asatÄ«_ti ca samÄ• natthÄ• , asantajÄ• tikÄ
yasmÄ• pana __jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ ``asÄ• _ti asatiyo lÄ• mikÄ• , atha vÄ• sÄ• t
tÄ• su natthi, attani paá¹-ibaddhacittÄ• naá¹ƒ asÄ• tameva dentÄ«tipi asÄ• \Be 235/, dukkh
dukkhavatthubhÅ«tÄ• ti atthoâ€™â€™ ti atthaá¹ƒ saá¹ƒvaá¹‡á¹‡esuá¹ƒ, tasmÄ• sÄ• taá¹ƒ
atthe ``asÄ• â€™â€™ ti padassa yathÄ• ritto assÄ• do etthÄ• ti __rittassa_ntipadassa luttu
``rittassaá¹ƒ, rittassÄ• ni. rittassaâ€™â€™ nti __citta_nayena nÄ• mikapadamÄ• lÄ• yojeta
asÄ• , asÄ• yo. asaá¹ƒ, asÄ• , asÄ• yo. asÄ• yÄ• â€™â€™ ti __kaÃ±Ã±Ä• _nayena yojetab

ettha ca yo amhehi ``santoâ€™â€™ iti saddo dassito. so katthaci ekavacanabahuvacanabh
__saá¹ƒvijjamÄ• na_saddassatthampi vadati, tassa vasena ayaá¹ƒ nÄ• mikapadamÄ• lÄ• -

santo, santo, santÄ• . santaá¹ƒ, sante. satÄ• , santena, santehi, santebhi. sato, santassa, s
santÄ• naá¹ƒ. satÄ• , santÄ• , santasmÄ• , santamhÄ• , santehi, santebhi. sato, santassa, s
sati, sante, santasmiá¹ƒ, santamhi, santesu. bho santa, bhavanto santo, bhavanto santÄ• .

ettha pana ``ayaá¹ƒ kho bhikkhave aá¹-á¹-hamo bhaddo assÄ• jÄ• nÄ«yo santo saá¹ƒvijjam
cattÄ• rome bhikkhave puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. asatÄ• tucchÄ• m
abbhÄ• cikkhanti. bhave kho sati jÄ• ti hotiâ€™â€™ iccevamÄ• dÄ«ni payogÄ• ni bhavanti.
viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«su pana __sati_saddo vacanavipallÄ• savasena

tatra ekavacanabahuvacanavasena dvidhÄ• á¹-hitesu __santo_saddesu bahuvacana__sa
sesÄ• __samÄ• na_saddassatthampi vadanti, tasmÄ• __ ``santo_ti samÄ• no, __santÄ• _
\Be 236/ attho kathetabbo. __samÄ• no_ti imassa ca ``hontoâ€™â€™ ti attho ``pahu samÄ•
kiá¹ƒ kÄ• raá¹‡Ä• me na karosi dukkhaâ€™â€™ ntiÄ• dÄ«su viya. payogÄ• ni pana ---

``yo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahu santo na bharati, taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

idheva tiá¹-á¹-hamÄ• nassa, devabhÅ«tassa me sato.

punarÄ• yu ca me laddho, evaá¹ƒ jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti

evamÄ• dÄ«ni bhavanti.

apica __santo_saddo yasmÄ• ``kilantoâ€™â€™ ti ca ``upasantoâ€™â€™ ti ca ``niruddhoâ
vadati, tasmÄ• tesaá¹ƒ vasena __santa_saddassa ``santo, santÄ• . santaá¹ƒ, sante. santen
__purisa_nayena nÄ• mikapadamÄ• lÄ• veditabbÄ• . ettha ca ``santo tasito. dÄ«ghaá¹ƒ sa
danto niyato brahmacÄ• rÄ«. santo niruddho atthaá¹…gato abbhatthaá¹…gatoâ€™â€™ tiÄ•
napuá¹ƒsakaliá¹…ge vattabbe ``santaá¹ƒ, santÄ• nÄ«â€™â€™ ti __citta_nayena nÄ• mikap
``saá¹ƒvijjamÄ• naá¹ƒ samÄ• naá¹ƒ kilantaá¹ƒ upasantaá¹ƒ niruddhaâ€™â€™ miti atthadÄ«
veditabbÄ• . atha vÄ• ``upÄ• dÄ• ne kho sati bhavo hotÄ«â€™â€™ tiÄ• dÄ«su napuá¹ƒsal
__santa_saddassa __saá¹ƒvijjamÄ• na_saddatthavÄ• cakatte tatiyÄ• paÃ±camÄ«catutthÄ«
``satÄ• , sato, sataá¹ƒ, satÄ«â€™â€™ ti padÄ• ni adhikÄ• ni vattabbÄ• ni, sesÄ• ni __citta_
itthiliá¹…ge pana vattabbe ``santÄ• , santÄ• , santÄ• yo. santaá¹ƒ, santÄ• , santÄ• yo. santA
__kaÃ±Ã±Ä• _nayena ca, santÄ«, santÄ«, santiyo \Be 237/. santiá¹ƒ, santÄ«, santiyo. santi

__itthi_nayena ca nÄ• mikapadamÄ• lÄ• yojetabbÄ• . etÄ• su paá¹-hamÄ• ``saá¹ƒvijjamÄ•
niruddhÄ• â€™â€™ ti atthadÄ«pakÄ• padavatÄ«, ettha payogÄ• suviÃ±Ã±eyyÄ• va. dutiyÄ
samÄ• nÄ• â€™â€™ ti atthadÄ«pakÄ• padavatÄ«. tathÄ• hi ``santÄ« Ä• patti Ä• vikÄ• tab
saá¹ƒvijjamÄ• nÄ• ``santÄ«â€™â€™ ti vuccati.

``yÄ• ya mÄ• tu bhato poso,

imaá¹ƒ lokaá¹ƒ avekkhati.

tampi pÄ• á¹‡adadiá¹ƒ santiá¹ƒ,

hanti kuddho puthujjanoâ€™â€™ ti

ettha pana samÄ• nÄ• ``santÄ«â€™â€™ ti vuccati. aparÄ• pi itthiliá¹…ge vattabbe padamÄ
__santÄ«_saddassa hi __saá¹ƒvijjamÄ• na_saddatthavÄ• cakatte ``jÄ• tiyÄ• kho sati jarÄ•
tiÄ• dinÄ• itthiliá¹…gappayogadassanato sattamÄ«á¹-hÄ• ne ``sati, satiyÄ• , satiyaá¹ƒ, san
santÄ«sÅ«â€™â€™ ti rÅ«pÄ• ni vattabbÄ• ni. sesÄ• ni __itthi_nayena Ã±eyyÄ• ni. ayaá¹ƒ t
``asantiyÄ• Ä• pattiyÄ• tuá¹‡hÄ« bhavitabbaâ€™â€™ nti pÄ• á¸·i ``santiyÄ• â€™â€™ iccÄ
nidassanaá¹ƒ. aparo nayo --- __satÄ«_saddassa ``samÄ• nÄ• â€™â€™ ti imasmiá¹ƒ atthe
jiá¹‡á¹‡assa, evaá¹ƒ dahariyÄ• satÄ«â€™â€™ ti ca ``ye taá¹ƒ jiá¹‡á¹‡assa pÄ• daá¹ƒsu, e
satiâ€™â€™ nti ca pÄ• á¸·idassanato ``satÄ«, satÄ«, satiyo. satiá¹ƒ, satÄ«, satiyo. satiyÄ• a
rÅ«pÄ• ni yojetabbÄ• ni, saá¹ƒyoge __na_kÄ• ralopavasena vÄ• .

idÄ• ni ``santo, santÄ• â€™â€™ ti padadvayassa payoganicchayaá¹ƒ kathayÄ• ma payoge
asammÅ«á¸·habhÄ• vÄ• ya. tathÄ• hi ``sappurisÄ• â€™â€™ ti vÄ• ``paá¹‡á¸• itÄ• â€™â€™
atthaá¹ƒ \Be 238/ vattukÄ• mena ``santo dantoâ€™â€™ ti evaá¹ƒ vuttaekavacanasadisaá¹ƒ
bahuvacanaá¹ƒ vattabbaá¹ƒ. ``saá¹ƒvijjamÄ• noâ€™â€™ ti ekavacanavasena atthaá¹ƒ vatt
ekavacanaá¹ƒ vattabbaá¹ƒ. ``saá¹ƒvijjamÄ• nÄ• â€™â€™ ti bahuvacanavasena atthaá¹ƒ va
sappurisÄ• â€™â€™ ti, ``santo saá¹ƒvijjamÄ• nÄ• â€™â€™ ti ca evaá¹ƒ vuttabahuvacanas
``santÄ• â€™â€™ ti vÄ• bahuvacanaá¹ƒ vattabbaá¹ƒ, ``kilantoâ€™â€™ ti vÄ• ``samÄ• no
``upasantoâ€™â€™ ti vÄ• ``niruddhoâ€™â€™ ti vÄ• ekavacanavasena atthaá¹ƒ vattukÄ•
ti evaá¹ƒ vuttabahuvacanasadisaá¹ƒ ``santoâ€™â€™ ti ekavacanaá¹ƒ vattabbaá¹ƒ. teyevatt
vattukÄ• mena pana ``santÄ• sÅ«nehi pÄ• dehi, ko ne hatthe gahessatÄ«â€™â€™ ti ettha
bahuvacanaá¹ƒ vattabbaá¹ƒ. ayaá¹ƒ nÄ«ti sÄ• dhukaá¹ƒ manasi kÄ• tabbÄ• . idaÃ±hi manc
sammohaá¹-á¹-hÄ• naá¹ƒ. ayampi panettha saá¹…gaho veditabbo ---

``tiliá¹…gatthe ca ekatthe, bavhatthepi ca dissati.

sattamyanto __sati_saddo, vipallÄ• se bahumhi soâ€™â€™ ti ||

idÄ• ni __mahanta_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

mahaá¹ƒ, mahÄ• , mahanto, mahantÄ• . mahantaá¹ƒ, mahante. mahatÄ• , mahantena, ma
mahantassa, mahantÄ• naá¹ƒ, mahataá¹ƒ. mahatÄ• , mahantÄ• , mahantasmÄ• , mahantan
mahato, mahantassa, mahantÄ• naá¹ƒ, mahataá¹ƒ. mahati, mahante, mahantasmiá¹ƒ, mah
bho mahÄ• , bhavanto mahantoti ayamamhÄ• kaá¹ƒ ruci.

ettha ``mahanto, mahantÄ• . mahantaá¹ƒ, mahante. mahantenÄ• â€™â€™ ti __purisa_nay
mahanta, bhavanto mahantÄ• â€™â€™ ti Ä• lapanapadÄ• ni yojetabbÄ• ni. napuá¹ƒsakaliá
``mahantaá¹ƒ, mahantÄ• nÄ«â€™â€™ ti __citta_nayopi labbhati. itthiliá¹…ge vattabbe ``ma
mahatiyo. mahatiá¹ƒ, mahatÄ«, mahatiyo. mahatiyÄ• , mahatÄ«hi mahatÄ«bhÄ«â€™â€™ ti
``mahatiyÄ• ca yakkhasenÄ• yÄ• â€™â€™ tiÄ• dÄ«nettha nidassanapadÄ• ni. aparopi ``m
mahantaâ€™â€™ nti __kaÃ±Ã±Ä• _nayopi labbhati, ``mahantÄ• nidhikumbhiyoâ€™â€™ t
__kaccÄ• yane_ pana ``mahantÄ«â€™â€™ iti padaá¹ƒ diá¹-á¹-haá¹ƒ. taá¹ƒ ``guá¹‡avantÄ«
iccÄ• dÄ«ni viya pÄ• á¸·iyaá¹ƒ appasiddhattÄ• vÄ«maá¹ƒsitabbaá¹ƒ.

nanu bho yasmÄ• sÄ• sanepi ``gacchantÄ«, carantÄ«â€™â€™ tiÄ• dÄ«ni ca ``iddhimantÄ
dissati, tasmÄ• ``mahantÄ«, guá¹‡avantÄ«â€™â€™ tiÄ• dÄ«nipi bhavitabbanti? na bhavita
nayassa vasena aggahetabbattÄ• , ``mahatÄ«, guá¹‡avatÄ«â€™â€™ iccÄ• dinayasseva da
pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• su ca ``seyyathÄ• pi nÄ• ma mahatÄ« naá¹…galasÄ«sÄ• , itt
sÄ«lavatÄ« siyÄ• . satimatÄ« cakkhumatÄ«. iddhimatÄ« pattimatÄ«â€™â€™ ti ca ``mahatiá
mahosadhasenÄ• mandÄ• , ayaá¹ƒ ativiya mahatÄ« senÄ• dissatÄ«â€™â€™ ti ca Ä• dÄ«
``mahantÄ«, rÅ«pavantÄ«â€™â€™ iccÄ• dÄ«ni.

keci pana __ ``mahÄ• _iti saddo byÄ• se na labbhati, samÄ• seyeva labbhati `mahÄ• puris
ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. ``mahÄ• te upÄ• saka pariccÄ• go. mahÄ• vatÄ• yaá¹ƒ
ca vipulo mahÄ• . bÄ• rÄ• á¹‡asirajjaá¹ƒ nÄ• ma mahÄ• . senÄ• sÄ• dissate mahÄ• â€™â€
byÄ• sepi labbhatÄ«ti \Be 240/ veditabbaá¹ƒ, tasmÄ• ``mahaá¹ƒ, mahÄ• , mahanto, mahan
mahantÄ• â€™â€™ ti pulliá¹…ge, ``mahantaá¹ƒ, mahÄ• , mahantÄ• ni. bho mahanta, bhav
napuá¹ƒsakaliá¹…ge, ``mahantÄ• , mahÄ• , mahantÄ• , mahantÄ• yo. bhoti mahante, bhoti
ti itthiliá¹…ge sabbaá¹ƒ sampuá¹‡á¹‡aá¹ƒ yojetabbaá¹ƒ. samÄ• se pana ``mahÄ• satto mah
mahabbalo mahÄ• vanaá¹ƒ mahaggataá¹ƒ mahapphalaá¹ƒ mahabbhayaâ€™â€™ ntiÄ• dÄ«
``mahattano mahattaá¹ƒ mahantattaá¹ƒ mahantatÄ• â€™â€™ ti rÅ«pÄ• ni bhavanti. __gacc
``gacchanto gacchantÄ• â€™â€™ ti rÅ«pÄ• ni vatvÄ• sesÄ• ni __mahanta_sadde vuttanay
nÄ• mikapadamÄ• lÄ• veditabbÄ• . tathÄ• ``gacchanto, gacchantÄ• â€™â€™ ti __purisa_
gacchantÄ• nÄ«â€™â€™ ti __citta_nayo ca ``gacchantÄ«, gacchantÄ«, gacchantiyoâ€™â€

gahetabbo. evaá¹ƒ liá¹…gattayavasena ``caraá¹ƒ caranto carantaá¹ƒ carantÄ«, dadaá¹ƒ da
dadantÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ anekapadasahassÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vitthÄ

ye panÄ• cariyÄ• ``gacchantoâ€™â€™ tiÄ• dÄ«naá¹ƒ paccattÄ• lapanabahuvacanattaÃ±c
iccÄ• dÄ«naá¹ƒ Ä• lapanekavacanattaÃ±ca icchanti, te samamhehi payogo sÄ• sane na diá
nayavasenÄ• gahetabbattÄ• . tasmÄ• tÄ• ni ettha na vadÄ• ma. ayaá¹ƒ pana viseso diá¹-á

``gacchaá¹ƒ vidhamaâ€™â€™ miccÄ• di-padÄ• ni munisÄ• sane.

katthacÄ• khyÄ• tikÄ• honti, katthaci pana nÄ• mikÄ• ||

``tassÄ• haá¹ƒ santike gacchaá¹ƒ,

so me satthÄ• bhavissati.

vidhamaá¹ƒ deva te raá¹-á¹-haá¹ƒ,

putto vessantaro tava ||

adhammaá¹ƒ \Be 241/ sÄ• rathi kayirÄ• , maÃ±ce tvaá¹ƒ nikkhanaá¹ƒ vaneâ€™â€™.

iccevamÄ• dayo Ã±eyyÄ• , payogÄ• ettha dhÄ«matÄ• ||

``gacchissÄ• mi vidhamÄ«â€™â€™ ti-Ä• dinÄ• jinasÄ• sane.

nÄ• nÄ• kÄ• lapurisÄ• naá¹ƒ, vasenatthaá¹ƒ vade vidÅ« ||

nÄ• matte pana ``gacchanto, vidhamantoâ€™â€™ tiÄ• dinÄ• .

``gacchaâ€™â€™ miccevamÄ• dÄ«na-matthamatthavidÅ« vade ||

idÄ• ni samagatikattepi ``jÄ• naá¹ƒ, passaâ€™â€™ ntiÄ• dÄ«naá¹ƒ liá¹…gavibhattivacana
dissati, taá¹ƒ vadÄ• ma. tathÄ• hi ``sÄ• jÄ• naá¹ƒyeva Ä• ha na jÄ• nÄ• mÄ«ti, passaá¹ƒye
ti evamÄ• dÄ«su __jÄ• naá¹ƒ passaá¹ƒ_ saddÄ• naá¹ƒ ``jÄ• nantÄ« passantÄ«â€™â€™ ti
parivattanaá¹ƒ bhavatÄ«ti daá¹-á¹-habbaá¹ƒ. iminÄ• ``gacchaá¹ƒâ€™â€™ iti saddassapi ya
``gacchantÄ«â€™â€™ ti itthiyÄ• kathanattho labbhati tehi samÄ• nagatikattÄ• , na ``gacch
``gacchantÄ«â€™â€™ ti itthiyÄ• kathanattho labbhati tehi asamÄ• nagatikattÄ• ti kÄ• raá¹‡
``api nu tumhe Ä• yasmanto ekantasukhaá¹ƒ lokaá¹ƒ jÄ• naá¹ƒ passaá¹ƒ viharathÄ• â€™â€

passantÄ• â€™â€™ ti vacanantaravasena parivattanaá¹ƒ bhavatÄ«ti daá¹-á¹-habbaá¹ƒ. imi
iti saddassapi yathÄ• payogaá¹ƒ ``gacchantÄ• â€™â€™ ti bahuvacanattho labbhati tehi sar
``gacchanteâ€™â€™ ti saddassa ``gacchantÄ• â€™â€™ ti bahuvacanattho labbhati tehi as
kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ hoti. esa nayo uttaratrÄ• pi. ``bharanti mÄ• tÄ• pitaro, pubbe katar
ettha __anussaraá¹ƒ_saddassa ``anussarantÄ• â€™â€™ ti vacanantaravasena parivattana
garukÄ• tabbo, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ettha __saraá¹ƒ_saddassa sarar
parivattanaá¹ƒ bhavati. ``phusaá¹ƒ bhÅ«tÄ• ni saá¹‡á¹-hÄ• naá¹ƒ, manasÄ• gaá¹‡hato \Be
ettha __phusaá¹ƒ_saddassapi ``phusantassÄ• â€™â€™ ti vibhattantaravasena parivattana
``yÄ• caá¹ƒ adadamappiyoâ€™â€™ ti etthÄ• pi __yÄ• caá¹ƒ_saddassa ``yÄ• cantassÄ• â€
parivattanaá¹ƒ bhavati. __yÄ• ca_nti vÄ• yÄ• citabbaá¹ƒ dhanaá¹ƒ, iminÄ• nayena nÄ• na
veditabbaá¹ƒ. iti ``bhavaá¹ƒkaraâ€™â€™ ntiÄ• dÄ«naá¹ƒ visadisapadamÄ• lÄ• ca ``gaccha
ntiÄ• dÄ«naá¹ƒ sadisapadamÄ• lÄ• ca ``jÄ• naá¹ƒ, passaâ€™â€™ ntiÄ• dÄ«naá¹ƒ liá¹…ga
katthaci parivattananti ayaá¹ƒ tividhopi Ä• kÄ• ro Ä• khyÄ• tikapadatthavibhÄ• vanÄ• ya sad
pÄ• vacanavare sotÅ«naá¹ƒ saddesvatthesu ca visÄ• radabuddhipaá¹-ilÄ• bhatthaá¹ƒ. sabb
gÄ• thÄ• vuttÄ• ---

``bhavaá¹ƒ karaá¹ƒ arahaá¹ƒ saá¹ƒ, mahaá¹ƒâ€™â€™ iti padÄ• ni tu.

visadisÄ• ni sambhonti, aÃ±Ã±amaÃ±Ã±anti lakkhaye ||

``gacchaá¹ƒ caraá¹ƒ dadaá¹ƒ tiá¹-á¹-haá¹ƒ, cintayaá¹ƒ bhÄ• vayaá¹ƒ vadaá¹ƒ.

jÄ• naá¹ƒ passaâ€™â€™ ntiÄ• dÄ«ni, samÄ• nÄ• ni bhavanti hi ||

tatra ``jÄ• naâ€™â€™ ntiÄ• dÄ«naá¹ƒ, katthaci parivattanaá¹ƒ.

liá¹…gavibhattivacana-ntarato pana dissatÄ«ti ||

apica ayaá¹ƒ sabbesampi niggahÄ«tantapulliá¹…gÄ• naá¹ƒ pakati, yadidaá¹ƒ dvÄ«su liá¹…
terasasu vacanesu aÃ±Ã±ataraliá¹…gavibhattivacanavasena parivattanaá¹ƒ. ayampi panett

``gacchaá¹ƒ caraâ€™â€™ ntiÄ• dÄ«ni, vippakatavaco siyuá¹ƒ.

``gacchamÄ• no caramÄ• noâ€™â€™, iccÄ• dÄ«ni padÄ• ni ca ||

``mahaá¹ƒ bhavaâ€™â€™ nti etÄ• ni, vippakatavacopi ca.

avippakatavaco ca, siyuá¹ƒ atthÄ• nurÅ«pato ||

``arahaá¹ƒ \Be 243/ saâ€™â€™ nti etÄ• ni, vinimuttÄ• ni sabbathÄ• .

Ä• kÄ• raá¹ƒ tividhampetaá¹ƒ, kare citte sumedhasoti ||

savinicchayoyaá¹ƒ niggahÄ«tantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ•

__Ä• _kÄ• rantatÄ• pakatikaá¹ƒ niggahÄ«tantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni __dhanabhÅ«ti_iccetassa pakatirÅ«passa aÃ±Ã±esaÃ±ca taá¹ƒsadisÄ• naá¹ƒ nÄ• vakkhÄ• mi pubbÄ• cariyamataá¹ƒ purecaraá¹ƒ katvÄ• .

aggi, aggÄ«, aggayo. aggiá¹ƒ, aggÄ«, aggayo. agginÄ• , aggÄ«hi, aggÄ«bhi. aggissa, aggi agginÄ• , aggÄ«hi, aggÄ«bhi. aggissa, aggino, aggÄ«naá¹ƒ. aggismiá¹ƒ, aggimhi, aggÄ«su bhavanto aggayo. __yamakamahÄ• thera_mataá¹ƒ.

ettha kiÃ±cÄ• pi nissakkavacanaá¹-á¹-hÄ• ne ``aggismÄ• , aggimhÄ• â€™â€™ ti imÄ• ni n tattha taá¹ƒsadisappayogadassanato gahetabbÄ• ni. ``agginÄ• , aggismÄ• , aggimhÄ• â€™

dhanabhÅ«ti, dhanabhÅ«tÄ«, dhanabhÅ«tayo. dhanabhÅ«tiá¹ƒ, dhanabhÅ«tÄ«, dhanabhÅ dhanabhÅ«tÄ«hi, dhanabhÅ«tÄ«bhi. dhanabhÅ«tissa, dhanabhÅ«tino, dhanabhÅ«tÄ«naá¹ƒ dhanabhÅ«tismÄ• , dhanabhÅ«timhÄ• , dhanabhÅ«tÄ«hi, dhanabhÅ«tÄ«bhi. dhanabhÅ«tis dhanabhÅ«tÄ«naá¹ƒ. dhanabhÅ«tismiá¹ƒ, dhanabhÅ«timhi, dhanabhÅ«tÄ«su. bho dhanabh bhavanto dhanabhÅ«tayo.

siribhÅ«ti sotthibhÅ«ti, suvatthibhÅ«ti aggini.

gini joti dadhi pÄ• á¹‡i, isi sandhi muni maá¹‡i ||

byÄ• dhi \Be 244/ gaá¹‡á¹-hi ravi muá¹-á¹-hi, kavi giri kapi nidhi.

kucchi vatthi vidhi sÄ• li, vÄ«hi rÄ• si ahi masi ||

sÄ• ti kesi kimi bondi, bodhi dÄ«pi pati hari.

ari dhani timi kali, sÄ• rathyudadhi aÃ±jali,

adhipati narapati, asi Ã±Ä• ti nirÅ«padhi.

samÄ• dhi jaladhiccÄ• dÄ«, __dhanabhÅ«ti_samÄ• matÄ• ||

atha vÄ• etesu __adhipati_saddassa ``adhipatiyÄ• sattÄ• â€™â€™ ti pÄ• á¸·idassanato `
sattamÄ«rÅ«pampi icchitabbaá¹ƒ. apica ``asÄ• re sÄ• ramatinoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ __
__yo_vacanassa __no_Ä• desadassanato kvaci __adhipati_iccÄ• dÄ«naá¹ƒ __i_kÄ• rantas
``adhipatinoâ€™â€™ tiÄ• dinÄ• pi paccattopayogarÅ«pÄ• ni icchitabbÄ• ni __Ä«_kÄ• rantÄ
daá¹‡á¸• Ä«saddÄ• dÄ«naá¹ƒ ``daá¹‡á¸• inoâ€™â€™ tiÄ• dÄ«ni paccattopayogasampadÄ•
__gahapatijÄ• nipati_saddÄ• dÄ«naá¹ƒ pana samÄ• sapadÄ• nampi evarÅ«pÄ• ni paccatto
``gahapatayo jÄ• nipatayoâ€™â€™ tiÄ• dinÄ• nayena yathÄ• pÄ• vacanaá¹ƒ gahetabbarÅ
panÄ• lapanaá¹-á¹-hÄ• ne ``ise, museâ€™â€™ ti rÅ«pantarampi gahetabbaá¹ƒ ``putto uppa
paá¹-iggaá¹‡ha mahÄ• muneâ€™â€™ ti dassanato.

ye panettha amhehi __aggini gini_saddÄ• vuttÄ• , tatreke evaá¹ƒ vadanti __ ``aggini_sadd
paccattekavacanabhÄ• veyeva labbhati, na paccattabahuvacanabhÄ• ve upayogabhÄ• vÄ•
``pÄ• á¸·iyaá¹ƒ __aggini_saddo nÄ• ma natthi, __gini_saddoyeva atthÄ«â€™â€™ ti vadanti
nÄ• ma natthi, __aggini_saddoyevatthÄ«â€™â€™ ti \Be 245/ vadanti. sabbametaá¹ƒ na yuj
gini_saddÄ• namupalabbhanato, sabbÄ• supi vibhattÄ«su dvÄ«su vacanesu yojetabbatÄ• c
suttanipÄ• te __kokÄ• likasutte_ ---

``na hi vaggu vadanti vadantÄ• ,

nÄ• bhijavanti na tÄ• á¹‡amupenti.

aá¹…gÄ• re santhate senti,

agginiá¹ƒ sampajjalitaá¹ƒ pavisantÄ«â€™â€™ ti

imasmiá¹ƒ padese ``agginiâ€™â€™ nti upayogavacanaá¹ƒ dissati. tenÄ• ha aá¹-á¹-hakathÄ
sampajjalita_nti samantatojÄ• laá¹ƒ sabbadisÄ• su ca sampajjalitamaggiâ€™â€™ nti. tatrev
__kokÄ• likasutte_ ---

``atha lohamayaá¹ƒ pana kumbhiá¹ƒ,

agginisaÃ±jalitaá¹ƒ pavisanti.

paccanti hi tÄ• su cirarattaá¹ƒ,

agginisamÄ• su samuplavÄ• teâ€™â€™ ti

imasmiá¹ƒ padese samÄ• savisayattÄ• __agginisaÃ±jalita_nti agginÄ«hi saÃ±jalitanti attho
__agginisamÄ• sÅ«_ti agginÄ«hi sadisÄ• sÅ«ti atthopi. evaá¹ƒ samÄ• savidhÄ• namukhena
karaá¹‡avacanampi dissati.

__gini_saddopi ca pÄ• á¸·iyaá¹ƒ dissati. tathÄ• hi ``tameva kaá¹-á¹-haá¹ƒ dahati, yasmÄ•
ginÄ«â€™â€™ ti __cÅ«á¸·abodhicariyÄ• yaá¹ƒ gini_saddo diá¹-á¹-ho. keci panettha sandhi
saÃ±Ã±ogÄ• dissa ca __ga_kÄ• rassa lopaá¹ƒ vadanti, tampi na yujjati tassÄ• pÄ• á¸·iyÄ•
``yasmÄ• _ti \Be 246/ yato kaá¹-á¹-hÄ• . __ginÄ«_ti aggÄ«â€™â€™ ti evaá¹ƒ __gini_sadda
vacanato. tathÄ• ``channÄ• kuá¹-i Ä• hito ginÄ«â€™â€™ ti imassa __dhaniyasutta_ssa aá
``Ä• hito_ti Ä• bhato jÄ• lito vÄ• . __ginÄ«_ti aggÄ«â€™â€™ ti vacanato, tatheva ca ``mahÄ
anÄ• hÄ• ropasammatÄ«â€™â€™ ti imissÄ• __theragÄ• thÄ• ya_ saá¹ƒvaá¹‡á¹‡anÄ• yaá
vacanato. yadi hi __gini_saddo visuá¹ƒ na siyÄ• , aá¹-á¹-hakathÄ• cariyÄ• ``jÄ• yate ginÄ«â
``jÄ• yate agginÄ«â€™â€™ tiÄ• dinÄ• padacchedavasena atthaá¹ƒ vadeyyuá¹ƒ. yasmÄ• e
``ginÄ«_ti aggÄ«â€™â€™ ti pana vadiá¹ƒsu, tena Ã±Ä• yati __ ``gini_saddopi visuá¹ƒ atthÄ
``gini_saddo natthÄ«â€™â€™ ti vadanti, tesaá¹ƒ vacanaá¹ƒ na gahetabbameva sÄ• sane g
__suttanipÄ• taá¹-á¹-hakathÄ• _yaÃ±hi ``channÄ• kuá¹-i Ä• hito ginÄ«â€™â€™ ti pÄ• á¹-ha
``tesu á¹-hÄ• nesu aggini `ginÄ«â€™ ti vohariyatÄ«â€™â€™ ti tassa abhidhÄ• nantaraá¹ƒ v
mayamettha gÄ• thÄ• racanaá¹ƒ karissÄ• ma ---

videharaá¹-á¹-hamajjhamhi, yaá¹ƒ taá¹ƒ nÄ• mena vissutaá¹ƒ.

raá¹-á¹-haá¹ƒ pabbataraá¹-á¹-hanti, dassaneyyaá¹ƒ manoramaá¹ƒ ||

dhammakoá¹‡á¸• avhayaá¹ƒ tattha, nagaraá¹ƒ atthi sobhanaá¹ƒ.

tamhi á¹-hÄ• ne manussÄ• naá¹ƒ, bhÄ• sÄ• eva giniccayaá¹ƒ ||

``gini ginÄ« ginayoâ€™â€™ ti-Ä• dinÄ• pavade vidÅ«.

padamÄ• laá¹ƒ yathÄ• aggi-saddasseva sumedhaso ||

iti __alÄ• bu lÄ• bu_saddÄ• viya __aggini gini_saddÄ• pi bhagavato pÄ• cane dissantÄ«ti
__aggini_saddassa sabbÄ• su vibhattÄ«su dvÄ«su vacanesu yojetabbatÄ• siddhÄ• , tathÄ
siddhÄ• va hoti. tasmÄ• tra ---

aggini \Be 247/, agginÄ«, agginayo. agginiá¹ƒ, agginÄ«, agginayo. agginiinÄ• , agginÄ«hi, a

agginissa, agginÄ«naá¹ƒ. agginin Ä• , agginismÄ• , agginimhÄ• , agginÄ«hi, agginÄ«bhi. ag
agginismiá¹ƒ, agginimhi, agginÄ«su. bho aggini, bhavanto agginÄ«, bhavanto agginayo.

``gini, ginÄ«, ginayo. giniá¹ƒ, ginÄ«, ginayo, gininÄ• â€™â€™ ti sabbaá¹ƒ yojetabbaá¹ƒ. iti
pÄ• á¸·inayÄ• nusÄ• rena __aggini gini_saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• yojitÄ• . atha
sakkaá¹-abhÄ• sÄ• yaá¹ƒ __satva paddhasvÄ• minÄ«_ti saÃ±Ã±ogavasena vuttÄ• naá¹ƒ sa
patvÄ• __sattavapadumasuvÄ• minÄ«_ti nissaÃ±Ã±ogavasena uccÄ• ritÄ• pÄ• á¸·i dissati
uttamasattavoâ€™â€™ tiÄ• dinÄ• , tathÄ• sakkaá¹-abhÄ• sÄ• yaá¹ƒ __agnÄ«_ti saÃ±Ã±og
mÄ• gadhabhÄ• saá¹ƒ patvÄ• ``agginÄ«â€™â€™ ti saÃ±Ã±oganakÄ• ravasena uccÄ• ritÄ
sampajjalitaá¹ƒ pavisantÄ«â€™â€™ tiÄ• dikÄ• . yathÄ• ca veyyÄ• karaá¹‡ehi sakkaá¹-abh
sabbÄ• su vibhattÄ«su tÄ«su vacanesu yojiyati, tathÄ• mÄ• gadhabhÄ• sÄ• bhÅ«to __agg
vibhattÄ«su dvÄ«su vacanesu yojetabbova hoti, tasmÄ• so idhamhehi yojiyati, __gini_sadd
samÄ• natthattÄ• , Ä«sakaÃ±ca sarÅ«pattÄ• tatheva yojiyatÄ«ti daá¹-á¹-habbaá¹ƒ.

ettha siyÄ• --- yadi __aggini_saddo sabbesu vibhattivacanesu yojetabbo, atha kasmÄ• __
``aggissinÄ«â€™â€™ ti lakkhaá¹‡ena __si_mhi pare __aggi_saddantassa __ini_Ä• deso da
navakkhattuá¹ƒ á¹-hapetvÄ• katekasesassa __dasa_saddassa __yo_vacanamhi __navÄ• _
__uti_Ä• desaá¹ƒ kasmÄ• ``navutÄ«â€™â€™ ti rÅ«pe nipphanne puna ``navutÄ«â€™â€™
__naá¹ƒ_vacanaá¹ƒ katvÄ• ``navutÄ«naâ€™â€™ nti rÅ«paá¹ƒ nipphÄ• ditaá¹ƒ \Be 248/. itt
__nÄ• _diekavacanÄ• ni katvÄ• tesaá¹ƒ __yÄ• _Ä• desaá¹ƒ katvÄ• ``navutiyÄ• â€™â€™
tathÄ• hi ``channavutÄ«naá¹ƒ pÄ• saá¹‡á¸• Ä• naá¹ƒ dhammÄ• naá¹ƒ pavaraá¹ƒ yadidaá¹
haá¹ƒsasahassehi parivutoâ€™â€™ tiÄ• dÄ«ni payogÄ• ni dissanti. tathÄ• __si_mhi __agg
__ini_Ä• desakaraá¹‡avasena ``agginÄ«â€™â€™ ti rÅ«pe nipphannepi puna ``agginÄ«â€™
tato __yoaá¹ƒnÄ• _dayo vibhattiyo katvÄ• ``aggini, agginÄ«, agginayo. agginiá¹ƒ, agginÄ«,
agginin Ä• â€™â€™ tiÄ• dÄ«ni kathaá¹ƒ na nipphajjissantÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tab

savinicchayoyaá¹ƒ __i_kÄ• rantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ•

__i_kÄ• rantatÄ• pakatikaá¹ƒ __i_kÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni __bhÄ• vÄ«_ iccetassa pakatirÅ«passa aÃ±Ã±esaÃ±ca taá¹ƒsadisÄ• naá¹ƒ nÄ• mi
vakkhÄ• ma pubbÄ• cariyamataá¹ƒ purecaraá¹ƒ katvÄ• .

daá¹‡á¸• Ä«, daá¹‡á¸• Ä«, daá¹‡á¸• ino. daá¹‡á¸• iá¹ƒ, daá¹‡á¸• Ä«, daá¹‡á¸• ino. daá¹‡á¸•
daá¹‡á¸• Ä«bhi. daá¹‡á¸• issa, daá¹‡á¸• ino, daá¹‡á¸• Ä«naá¹ƒ. daá¹‡á¸• inÄ• , daá¹‡á¸• Ä«
daá¹‡á¸• issa, daá¹‡á¸• ino, daá¹‡á¸• Ä«naá¹ƒ. daá¹‡á¸• ismiá¹ƒ, daá¹‡á¸• imhi, daá¹‡á¸• Ä
daá¹‡á¸• Ä«, bhavanto daá¹‡á¸• ino. __yamakamahÄ• thera_mataá¹ƒ.

ettha kiÃ±cÄ• pi ``daá¹‡á¸• inaâ€™â€™ nti upayogekavacanaÃ±ca ``daá¹‡á¸• ismÄ• , daá
nissakkavacanaÃ±ca ``daá¹‡á¸• inÄ«â€™â€™ ti bhummekavacanaÃ±ca nÄ• gataá¹ƒ, tathÄ
taá¹ƒsadisassa payogassa dassanato gahetabbameva.

``bhaá¹‡a \Be 249/ samma anuÃ±Ã±Ä• to, atthaá¹ƒ dhammaÃ±ca kevalaá¹ƒ.

santi hi daharÄ• pakkhÄ«, paÃ±Ã±avanto jutindharÄ• â€™â€™ ti

__pÄ• á¸·iyaá¹ƒ_ ``pakkhÄ«â€™â€™ iti paccattabahuvacanassa dassanato pana ``daá¹‡á¸
paccattopayogabahuvacanÄ• ni vuttÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

bhÄ• vÄ«, bhÄ• vÄ«, bhÄ• vino. bhÄ• viá¹ƒ, bhÄ• vinaá¹ƒ, bhÄ• vÄ«, bhÄ• vino. bhÄ• vinÄ
bhÄ• vissa, bhÄ• vino, bhÄ• vÄ«naá¹ƒ. bhÄ• vinÄ• , bhÄ• vismÄ• , bhÄ• vimhÄ• , bhÄ• vÄ«
bhÄ• vino, bhÄ• vÄ«naá¹ƒ. (bhÄ• vini) bhÄ• vismiá¹ƒ, bhÄ• vimhi, bhÄ• vÄ«su. bho bhÄ• vi
bhÄ• vino.

evaá¹ƒ vibhÄ• vÄ« sambhÄ• vÄ«, paribhÄ• vÄ« dhajÄ« gaá¹‡Ä«.

sukhÄ« rogÄ« sasÄ« kuá¹-á¹-hÄ«, makuá¹-Ä« kusalÄ« balÄ« ||

jaá¹-Ä« yogÄ« karÄ« yÄ• nÄ«, tomarÄ« musalÄ« phalÄ«.

dantÄ« mantÄ« sudhÄ« medhÄ«, bhÄ• gÄ« bhogÄ« nakhÄ« sikhÄ« ||

dhammÄ« saá¹…ghÄ« Ã±Ä• á¹‡Ä« atthÄ«, hatthÄ« cakkhÄ« pakkhÄ« dÄ• á¹-hÄ«.

raá¹-á¹-hÄ« chattÄ« mÄ• lÄ« cammÄ«, cÄ• rÄ« cÄ• gÄ« kÄ• mÄ« sÄ• mÄ« ||

mallakÄ• rÄ« pÄ• pakÄ• rÄ«, sattughÄ• tÄ« dÄ«ghajÄ«vÄ«.

dhammavÄ• dÄ« sÄ«hanÄ• dÄ«, bhÅ«misÄ• yÄ« sÄ«ghayÄ• yÄ« ||

vajjadassÄ« ca pÄ• á¹‡Ä« ca, yasassiccÄ• dayopi ca.

etesaá¹ƒ koci bhedo tu, ekadesena vuccate ||

__Ä«_kÄ• rantapulliá¹…gapadesu hi ``vajjadassÄ«, pÄ• á¹‡Ä«â€™â€™ iccevamÄ• dÄ«na
upayogabhummavacanaá¹-á¹-hÄ• ne ``vajjadassinaá¹ƒ, pÄ• á¹‡ineâ€™â€™ tiÄ• dÄ«nipi rÅ

``nidhÄ«naá¹ƒva pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

evaá¹ƒ jarÄ• ca maccu ca, adhivattanti pÄ• á¹‡ine ||

samupagacchati \Be 250/ sasini gaganatalaá¹ƒ.

upahacca manaá¹ƒ majjho, mÄ• taá¹…gasmiá¹ƒ yasassine.

ucchinno saha raá¹-á¹-hena, majjhÄ• raÃ±Ã±aá¹ƒ tadÄ• ahu ||

susukhaá¹ƒ vata jÄ«vÄ• ma, verinesu averinoâ€™â€™ ti

evamÄ• dayo payogÄ• veditabbÄ• , ayaá¹ƒ nayo __daá¹‡á¸• Ä«_padÄ• dÄ«supi labbhatev
__daá¹‡á¸• Ä«_padÄ• dÄ«naá¹ƒ __vajjadassÄ«_padÄ• dÄ«hi. tasmÄ• upayogaá¹-á¹-hÄ• n
daá¹‡á¸• ino, daá¹‡á¸• ineâ€™â€™ ti yojetabbaá¹ƒ. bhummaá¹-á¹-hÄ• ne ``daá¹‡á¸• ismiá¹
daá¹‡á¸• ini, daá¹‡á¸• ine, daá¹‡á¸• Ä«su, daá¹‡á¸• inesÅ«â€™â€™ ti yojetabbaá¹ƒ. esa na
senÄ• nÄ«_iccÄ• dÄ«ni vajjetvÄ• yathÄ• rahaá¹ƒ __Ä«_kÄ• rantapulliá¹…gesu netabbo.

savinicchayoyaá¹ƒ __Ä«_kÄ• rantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ

__Ä«_kÄ• rantatÄ• pakatikaá¹ƒ __Ä«_kÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni __bhÅ«_dhÄ• tumayÄ• naá¹ƒ __u_kÄ• rantapulliá¹…gÄ• naá¹ƒ appasiddhattÄ• aÃ
__u_kÄ• rantapulliá¹…gÄ• naá¹ƒ vasena pakatirÅ«passa nÄ• mikapadamÄ• laá¹ƒ pÅ«ressÄ
hetu setu ketu rÄ• hu bhÄ• á¹‡u khÄ• á¹‡u saá¹…ku ucchu veá¸·u maccu jantu sindhu banc
paá¹-u bindu garuâ€™â€™ iccÄ• dÄ«ni.

bhikkhu, bhikkhÅ«, bhikkhavo. bhikkhuá¹ƒ, bhikkhÅ«, bhikkhavo. bhikkhunÄ• , bhikkhÅ«hi,
bhikkhussa, bhikkhuno, bhikkhÅ«naá¹ƒ. bhikkhunÄ• , bhikkhusmÄ• , bhikkhumhÄ• , bhikkhÅ
bhikkhussa, bhikkhuno, bhikkhÅ«naá¹ƒ. bhikkhusmiá¹ƒ, bhikkhumhi, bhikkhÅ«su. bho bhikk
bhikkhave, bhikkhavo. __bhikkhu_Ä• dÄ«ni aÃ±Ã±Ä• ni ca taá¹ƒsadisÄ• ni evaá¹ƒ Ã±eyyÄ•

ayampi \Be 251/ panettha viseso Ã±eyyo --- hetu, hetÅ«, hetuyo, hetavo. hetuá¹ƒ, hetÅ«, he
hetu, bhavanto hetÅ«, hetave, hetavo. sesaá¹ƒ __bhikkhu_samaá¹ƒ.

atha vÄ• ``hetuyÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ dassanato ``dhenuyÄ• â€™â€™ ti itthiliá¹…ga
``hetuyÄ• â€™â€™ ti pulliá¹…garÅ«pampi sattamÄ«á¹-hÄ• ne icchitabbaá¹ƒ. kÄ• nici hi pul

itthiliá¹…garÅ«pehi sadisÄ• ni bhavanti. taá¹ƒ yathÄ• ? ``uá¹-á¹-hehi katte taramÄ• no. ehi b
kusarÄ• jaá¹ƒ mahabbalaá¹ƒ. bhÄ• tarÄ• mÄ• tarÄ• adhipatiyÄ• rattiyÄ• hetuyo dhenuyo
evaá¹ƒ nayadassanena ``hetuyÄ• tÄ«á¹‡i. adhipatiyÄ• satta. uá¹-á¹-hehi katteâ€™â€™ tiÄ
liá¹…gavipallÄ• sacintÄ• na uppÄ• detabbÄ• .

jantu, jantÅ«, jantuyo, jantuno, jantavo. jantuá¹ƒ, jantÅ«, jantuyo, jantuno, jantavo. bho jantu
jantÅ«, jantave jantavo. sesaá¹ƒ __bhikkhu_samaá¹ƒ.

garu, garÅ«, garavo, garuno. garuá¹ƒ, garÅ«, garavo, garuno. bho garu, bhavanto garÅ«, g
sesaá¹ƒ __bhikkhu_samaá¹ƒ. ettha pana ``bhattu ca garuno sabbe, paá¹-ipÅ«jeti paá¹‡á¸• i
tipÄ• á¸·inidassanaá¹ƒ. tatra ``bhikkhaveâ€™â€™ ti Ä• mantanapadaá¹ƒ cuá¹‡á¹‡iyapadesv
``bhikkhavoâ€™â€™ ti paccattapadaá¹ƒ gÄ• thÄ• suyeva dissati, na cuá¹‡á¹‡iyapadesu, ap
Ä• mantanapadaá¹ƒ sÄ• vakassa bhikkhÅ«naá¹ƒ Ä• mantanapÄ• á¸·iyaá¹ƒ sandhivisayeyev
buddhassa pana bhikkhÅ«naá¹ƒ Ä• mantanapÄ• á¸·iyaá¹ƒ sandhivisayepi asandhivisayepi c
ti Ä• mantanapadaá¹ƒ buddhassa bhikkhÅ«naá¹ƒ Ä• mantanapÄ• á¸·iyaá¹ƒ gÄ• thÄ• su ca
cuá¹‡á¹‡iyapadesu ca sandhivisayeyeva dissati. sÄ• vakassa pana bhikkhÅ«naá¹ƒ Ä• mant
dissatÄ«ti ayaá¹ƒ dvinnaá¹ƒ viseso daá¹-á¹-habbo. tathÄ• hi ``evaÃ±ca pana bhikkhave ima
uddiseyyÄ• thÄ• â€™â€™ tiÄ• dÄ«su ``bhikkhaveâ€™â€™ ti padaá¹ƒ cuá¹‡á¹‡iyapadesve
tisatÄ• ime, yÄ• canti paÃ±jalÄ«katÄ• â€™â€™ tiÄ• dÄ«su ``bhikkhavoâ€™â€™ ti paccatt
diá¹-á¹-haá¹ƒ. ``Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi Ä• vuso bhikkhaveâ€™â€™ ti
bhikkhÅ«naá¹ƒ Ä• mantanapÄ• á¸·Ä«su sandhivisayeyeva ``bhikkhaveâ€™â€™ ti padaá¹ƒ
Ä• mantesi sotukÄ• mattha bhikkhaveâ€™â€™ ti ``idha bhikkhave bhikkhÅ«â€™â€™ tiÄ• c
bhikkhÅ«naá¹ƒ Ä• mantanapÄ• á¸·Ä«su sandhivisayÄ• visayesu ``bhikkhaveâ€™â€™ ti pa
rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• reva bhikkhavoâ€™â€™ ti ``tatra kho bhagavÄ• bhikkhÅ
evamÄ• dÄ«su buddhassa bhikkhÅ«naá¹ƒ Ä• mantanapÄ• á¸·Ä«su ``bhikkhavoâ€™â€™ ti
diá¹-á¹-haá¹ƒ, cuá¹‡á¹‡iyapadesu ca sandhivisayeyeva diá¹-á¹-haá¹ƒ. iccevaá¹ƒ ---

cuá¹‡á¹‡iyeva pade diá¹-á¹-haá¹ƒ, ``bhikkhaveâ€™â€™ ti padaá¹ƒ dvidhÄ• .

yato pavattate sandhi-visayÄ• visayesu taá¹ƒ ||

``bhikkhavoâ€™â€™ ti padaá¹ƒ diá¹-á¹-haá¹ƒ, gÄ• thÄ• yaÃ±ceva cuá¹‡á¹‡iye.

padasmimpi ca sandhissa, visayevÄ• ti niddiseti ||

savinicchayoyaá¹ƒ __u_kÄ• rantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ•

__u_kÄ• rantatÄ• pakatikaá¹ƒ __u_kÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni pana __sayambhÅ«_iccetassa pakatirÅ«passa taá¹ƒsadisÄ• naÃ±ca nÄ• mikapada

sayambhÅ« \Be 253/, sayambhÅ«, sayambhuvo. sayambhuá¹ƒ, sayambhÅ«, sayambhuvo.
sayambhÅ«bhi. sayambhussa, sayambhuno, sayambhÅ«naá¹ƒ. sayambhunÄ• , sayambhus
sayambhÅ«bhi. sayambhussa, sayambhuno, sayambhÅ«naá¹ƒ. sayambhusmiá¹ƒ, sayambh
bho sayambhÅ«, bhavanto sayambhÅ«, sayambhuvo. evaá¹ƒ __pabhÅ« abhibhÅ«vibhÅ«_

sabbaÃ±Ã±Å«, sabbaÃ±Ã±Å«, sabbaÃ±Ã±uno. sabbaÃ±Ã±uá¹ƒ, sabbaÃ±Ã±Å«, sabbaÃ±Ã
sabbaÃ±Ã±Å«, sabbaÃ±Ã±uno, sesÄ• su vibhattÄ«su padÄ• ni __bhikkhu_sadisÄ• ni bhava
kataÃ±Ã±Å« maggaÃ±Ã±Å« dhammaÃ±Ã±Å« atthaÃ±Ã±Å« kÄ• laÃ±Ã±Å« rattaÃ±Ã±Å« ma
iccÄ• dÄ«ni.

tatra ``ye ca laddhÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• â€™â€™ ti ettha ``va
paccattabahuvacanassa dassanato __sayambhÅ« sabbaÃ±Ã±Å«_ iccÄ• dÄ«nampi paccatt
gahetabbaá¹ƒ. apica ``vidÅ«, viÃ±Ã±Å«â€™â€™ tiÄ• dÄ«su ``paracittavidunÄ«â€™â€™ ti
itthiliá¹…ge vattabbe ``vidunÄ«, vidunÄ«, viduniyo. viduniá¹ƒ, vidunÄ«, viduniyo. viduniyÄ• â
__itthi_nayena padamÄ• lÄ• kÄ• tabbÄ• . tathÄ• ``viÃ±Ã±Å« paá¹-ibalÄ• subhÄ• sitadubb
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituâ€™â€™ nti ettha ``viÃ±Ã±Å«â€™â€™ ti itthiliá¹.
akataÃ±Ã±Å« ca, pisuá¹‡Ä• mittabhedikÄ• â€™â€™ ti ettha ca ``akataÃ±Ã±Å«â€™â€™ ti
``viÃ±Ã±Å«, viÃ±Ã±Å«, viÃ±Ã±uyo. viÃ±Ã±uá¹ƒ, viÃ±Ã±Å«, viÃ±Ã±uyo. viÃ±Ã±uyÄ• â€™â€
kataÃ±Ã±Å«, kataÃ±Ã±uyo. kataÃ±Ã±uá¹ƒ, kataÃ±Ã±Å«, kataÃ±Ã±uyo, kataÃ±Ã±uyÄ• ti ca
kÄ• tabbÄ• . evaá¹ƒ ``maggaÃ±Ã±Å«, dhammaÃ±Ã±Å«â€™â€™ iccÄ• dÄ«supi. ``sayambh
``sayambhu Ã±Ä• á¹‡aá¹ƒ gotrabhu cittaâ€™â€™ nti dassanato napuá¹ƒsakaliá¹…gatte vat
sayambhÅ«, sayambhÅ«ni. sayambhuá¹ƒ, sayambhÅ«, sayambhÅ«nÄ«â€™â€™ ti napuá¹
nayo sesesupi yathÄ• rahaá¹ƒ gahetabbo.

savinicchayoyaá¹ƒ __Å«_kÄ• rantapulliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• l

__Å«_kÄ• rantatÄ• pakatikaá¹ƒ __Å«_kÄ• rantapulliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

iti sabbathÄ• pi pulliá¹…gÄ• naá¹ƒ pakatirÅ«passa

nÄ• mikapadamÄ• lÄ• vibhÄ• go samatto.

yasmÄ• panÄ• yaá¹ƒ samattopi pÄ• vacanÄ• dÄ«su yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ sotÅ«naá¹ƒ
dissati, tattha tattha sotÅ«namanuggahÄ• ya codanÄ• sodhanÄ• vasena saá¹ƒsayaá¹ƒ sam
hoti, tasmÄ• kiÃ±ci padesamettha kathayÄ• ma.

yaá¹ƒ kira bho pÄ• á¸·iyaá¹ƒ ``saÃ±Ã±ate brahmacÄ• rayo, apace brahmacÄ• rayoâ€™â€™
__i_kÄ• rantassa __aggi_saddassa ``aggayoâ€™â€™ ti rÅ«pamiva vuttaá¹ƒ, taá¹ƒ tathÄ•
__daá¹‡á¸• Ä«_saddassa ``daá¹‡á¸• inoâ€™â€™ ti rÅ«pamiva ``brahmacÄ• rinoâ€™â€™ i
tattha ``brahmaá¹ƒ caratÄ«ti brahmacÄ• ri yathÄ• munÄ• tÄ«ti munÄ«â€™â€™ ti evaá¹ƒ _
icchitattÄ• . ``munayo aggayoâ€™â€™ ti rÅ«pÄ• ni viya ``brahmacÄ• rayoâ€™â€™ ti rÅ«pa
``brahmaá¹ƒ caraá¹‡asÄ«loti brahmacÄ• rÄ«, yathÄ• dukkaá¹-aá¹ƒ kammaá¹ƒ karaá¹‡asÄ«
dukkaá¹-akammakÄ• rÄ«â€™â€™ ti evaá¹ƒ tassÄ«latthaá¹ƒ gahetvÄ• __Ä«_kÄ• rantavase
``dukkaá¹-akammakÄ• rinoâ€™â€™ ti rÅ«pamiva ``daá¹‡á¸• o assa atthÄ«ti daá¹‡á¸• Ä«â€
saddassa ``daá¹‡á¸• inoâ€™â€™ ti rÅ«pamiva ca ``brahmacÄ• rinoâ€™â€™ ti rÅ«paá¹ƒ bh
nÄ• ma dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ• dino \Be 255/ sÄ«lavanto
paá¹-ijÄ• nissantÄ«â€™â€™ ti pÄ• á¸·i dissati. evaá¹ƒ __i_kÄ• rantavasena ``brahmacÄ• ra
paccattopayogÄ• lapanabahuvacanarÅ«paá¹ƒ yujjati, puna __Ä«_kÄ• rantavasena ``brahm
paccattopayogÄ• lapanabahuvacanarÅ«pampi yujjati, tasmÄ• ``brahmacÄ• ri, brahmacÄ• r
__aggi_nayena, ``brahmacÄ• rÄ«, brahmacÄ• rÄ«, brahmacÄ• rinoâ€™â€™ ti __daá¹‡á¸•
gahetabbÄ• .

yaá¹ƒ pana Ä• yasmÄ• __buddhaghoso_ ``yathÄ• sobhanti yatino, sÄ«labhÅ«sanabhÅ«s
__yati_saddassa __i_kÄ• rantassa __aggi_saddassa ``aggayoâ€™â€™ ti rÅ«paá¹ƒ viya ``y
avatvÄ• kasmÄ• __Ä«_kÄ• rantassa __daá¹‡á¸• Ä«_saddassa ``daá¹‡á¸• inoâ€™â€™ ti r
rÅ«paá¹ƒ dasseti. nanvesÄ• pamÄ• dalekhÄ• viya dissati. yathÄ• hi ``kukkuá¹-Ä• maá¹‡a
te kuddhÄ• â€™â€™ ti pÄ• á¸·igatiyÄ• upaparikkhiyamÄ• nÄ• ya ``yatayoâ€™â€™ ti rÅ«p
__i_kÄ• rantattÄ• ti? nÄ• yaá¹ƒ pamÄ• dalekhÄ• . ``vadanasÄ«lo vÄ• dÄ«â€™â€™ ti ettha
__Ä«_kÄ• rantavasena yojane niddosattÄ• , tasmÄ• ``yatanasÄ«lo yatÄ«â€™â€™ ti evaá¹
sannidhÄ• ya __Ä«_kÄ• rantavasena ``yatinoâ€™â€™ ti sampadÄ• nasÄ• mÄ«namekavac
paccattabahuvacanarÅ«paá¹ƒ bhadantena buddhaghosena dassitanti daá¹-á¹-habbaá¹ƒ.
upayogÄ• lapanabahuvacanarÅ«pampi tÄ• disameva.

yattha pana tassÄ«latthaá¹ƒ aggahetvÄ• ``yo munÄ• ti ubho loke, muni tena pavuccatÄ«â€
``yatati vÄ«riyaá¹ƒ karotÄ«ti yatÄ«â€™â€™ ti kattukÄ• rakavasena __i_kÄ• rantabhÄ• vo g
maá¹‡ayo sivayoâ€™â€™ ti __yo_kÄ• rantarÅ«pÄ• ni viya ``yatayoâ€™â€™ ti __yo_kÄ• ra
paccattabahuvacanarÅ«paÃ±ca \Be 256/ upayogÄ• lapanabahuvacanarÅ«paÃ±ca bhavati,
__Ä«_kÄ• rantapulliá¹…gÄ• naá¹ƒ tÄ«su á¹-hÄ• nesu __yo_kÄ• rantÄ• neva rÅ«pÄ• ni bha

yadi evaá¹ƒ __i_kÄ• rantapulliá¹…gÄ• naá¹ƒ sÄ• ramati
suddhadiá¹-á¹-hisammÄ• diá¹-á¹-himicchÄ• diá¹-á¹-hivajirabuddhi saddÄ• dÄ« kathanti? ete
__i_kÄ• rantavasena niddiá¹-á¹-hÄ• nampi samÄ• sapadattÄ• __aggi_naye aá¹-á¹-hatvÄ•
__daá¹‡á¸• Ä«_naye tiá¹-á¹-hanato __no_kÄ• rantÄ• neva rÅ«pÄ• ni. tathÄ• hi ``asÄ• re sÄ

__no_kÄ• rantapaccattabahuvacanapÄ• á¸·i dissati, upayogÄ• lapanabahuvacanarÅ«pamp
nanu ca bho __kaccÄ• yana_ppakaraá¹‡e ``atthe visÄ• radamatayoâ€™â€™ ti ettha samÄ
ikÄ• rantapulliá¹…gassa __yo_kÄ• rantassa paccattabahuvacanapÄ• á¹-hassa dassanato _
``visÄ• radamatayoâ€™â€™ ti rÅ«pena viya __yo_kÄ• rantehi rÅ«pehi bhavitabbanti? napi
samÄ• sapadÄ• naá¹ƒ __i_kÄ• rantapulliá¹…gÄ• naá¹ƒ ``visÄ• radamatayoâ€™â€™ ti rÅ«p
adassanatoti.

nanu ca bho buddhavacane ``paÃ±cime gahapatayo Ä• nisaá¹ƒsÄ• . te honti jÄ• nipatayo,
piyaá¹ƒvadÄ• â€™â€™ ti samÄ• sapadÄ• naá¹ƒ __i_kÄ• rantapulliá¹…gÄ• naá¹ƒ ``visÄ• ra
__yo_kÄ• rantÄ• ni rÅ«pÄ• ni dissanti. evaá¹ƒ sante kasmÄ• ``buddhavacane samÄ• sapa
__i_kÄ• rantapulliá¹…gÄ• naá¹ƒ ``visÄ• radamatayoâ€™â€™ ti rÅ«pasadisassa __yo_kÄ•
adassanatoâ€™â€™ ti vuttanti? ettha vuccate --- visadisattaá¹ƒ paá¹-icca. __gahapati_sadd
__pati_saddo sabhÄ• veneva pulliá¹…go, na tu samÄ• sato pubbe itthiliá¹…gapakatiko hutv
pulliá¹…gabhÄ• vaá¹ƒ patto, tasmÄ• Ä«disesu á¹-hÄ• nesu ``gahapatayo, jÄ• nipatayoâ€™
``senÄ• patayo, senÄ• patinoâ€™â€™ ti __yo no_kÄ• rantÄ• ni \Be 257/ ca paccattopayogÄ
bhavanti. tathÄ• hi ``tattakÄ• senÄ• patinoâ€™â€™ ti aá¹-á¹-hakathÄ• pÄ• á¹-ho dissati. y
suddhadiá¹-á¹-hisammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hi vajirabuddhi saddÄ• dÄ«su __matidiá
samÄ• sato pubbe itthiliá¹…gapakatikÄ• hutvÄ• pacchÄ• bahubbÄ«hisamÄ• savasena pu
Ä«disesu á¹-hÄ• nesu ``sÄ• ramatino suddhadiá¹-á¹-hino sammÄ• diá¹-á¹-hino micchÄ• diá
vajirabuddhinoâ€™â€™ tiÄ• dÄ«ni_â€™ no_kÄ• rantÄ• niyeva paccattopayogÄ• lapanabal
sampadÄ• nasÄ• mÄ«namekavacanehi sadisÄ• nÄ«ti niá¹-á¹-hametthÄ• vagantabbaá¹ƒ.

__seá¹-á¹-hi sÄ• rathicakkavattisÄ• mi_iccetesu kathanti? ettha pana ayaá¹ƒ viseso veditab
pÄ• á¹-he ``seá¹-á¹-hÄ« sÄ• rathÄ« cakkavattÄ« sÄ• mÄ«â€™â€™ ti antakkharassa dÄ«gh
``seá¹-á¹-hi sÄ• rathi cakkavatti sÄ• miâ€™â€™ iti antakkharassa rassattaá¹ƒ dissati. kiÃ±cA
rassattametesaá¹ƒ dissati, tathÄ• pi tattha tattha paccattavacanÄ• dibhÄ• vena ``seá¹-á¹-hin
tiÄ• dipayogadassanato rassaá¹ƒ katvÄ• etÄ• ni uccÄ• riyantÄ«ti Ã±Ä• yati, tasmÄ• evaá¹
--- seá¹-á¹-haá¹ƒ dhanasÄ• raá¹ƒ, á¹-hÄ• nantaraá¹ƒ vÄ• assa atthÄ«ti __seá¹-á¹-hÄ«_. ass
sÄ• raá¹‡asÄ«loti __sÄ• rathÄ«_. cakkaá¹ƒ pavattanasÄ«loti __cakkavattÄ«_. saá¹ƒ etassa
assatthikatassÄ«latthasaddÄ• hi __no_kÄ• rantarÅ«pavasena samÄ• nagatikÄ• bhavanti y
bhÅ«misÄ• yinoâ€™â€™ ti. aparopi nibbacanattho __Ä«_kÄ• rantavasena assadammÄ• da
tathÄ• hi ``purisadamme sÄ• retÄ«ti purisadammasÄ• rathÄ«â€™â€™ ti vuttaá¹ƒ. cakkaá¹
evaá¹ƒ kattukÄ• rakavasena __Ä«_kÄ• rantattaá¹ƒ gahetvÄ• katthaci labbhamÄ• nampi __
anapekkhitvÄ• buddhavacanÄ• nurÅ«pena ``sÄ• rathino \Be 258/ cakkavattinoâ€™â€™ tiÄ
gahetvÄ• __daá¹‡á¸• Ä«_nayena yojetabbÄ• ni ``daá¹‡á¸• inÄ«â€™â€™ tiÄ• dikaá¹ƒ vajjita
``seá¹-á¹-hino sÄ• rathino cakkavattino sÄ• minoâ€™â€™ tiÄ• dÄ«ni __no_kÄ• rantÄ• niyev

atra kiÃ±ci payogaá¹ƒ nidassanamattaá¹ƒ kathayÄ• ma. ``tÄ• ta tayo seá¹-á¹-hino amhÄ• k

ti ca ``te katabhattakiccÄ• `mahÄ• seá¹-á¹-hino mayaá¹ƒ gamissÄ• mÄ• â€™ ti vadiá¹ƒsÅ«
Ä• haá¹ƒsÅ«â€™â€™ ti ca ``dve cakkavattinoâ€™â€™ ti ca evamÄ• dÄ«ni. tattha kiÃ±cÄ•
sÄ• rathiâ€™â€™ iccÄ• di rassattapÄ• á¹-ho dissati, tathÄ• pi so sabhÄ• vena rassattabhÄ
dÄ«ghassa rassattakaraá¹‡apÄ• á¹-hoti veditabbo. padamÄ• lÄ• cassa vuttanayena vedita

__mahesÄ«_ti ettha kathanti? ``mahesÄ«â€™â€™ ti ettha kiÃ±cÄ• pi __mahesÄ«_saddo
niddisiyati, tathÄ• pi __isi_saddena samÄ• nagatikattÄ• __isi_saddassa __aggi_saddena s
__aggi_nayena padamÄ• lÄ• kÄ• tabbÄ• . nanu ca bho ettha tassÄ«lattho dissati ``mahant
esanasÄ«loti mahesÄ«â€™â€™ ti, tasmÄ• ``bhÅ«misÄ• yÄ«â€™â€™ ti padassa viya __d
kÄ• tabbÄ• ti? na kÄ• tabbÄ• tassÄ«latthassa asambhavato. imassa hi ``mahante sÄ«lakk
gavesi esitvÄ• á¹-hitoti mahesÄ«â€™â€™ ti atassÄ«lattho eva yujjati. katakaraá¹‡Ä«yesu b
pavattanÄ• mattÄ• . __isi_saddena cÄ• yaá¹ƒ saddo Ä«sakaá¹ƒ samÄ• no kevalaá¹ƒ samÄ
uccÄ• riyati, rassavasena pana ``mahÄ• isi mahesÄ«â€™â€™ ti sandhiviggaho \Be 259/. y
tassa padamÄ• lÄ• karaá¹‡aá¹ƒ yujjati, tasmÄ• ``saá¹…gÄ• yiá¹ƒsu mahesayoâ€™â€™ ti
na hi sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane katthacipi catutthÄ«chaá¹-á¹-hekavacana
``mahesinoâ€™â€™ ti paccattopayogÄ• lapanabahuvacanarÅ«paá¹ƒ dissati. tasmÄ• __Ä«
sato rassavasena uccÄ• ritassa viya ``mahesi, mahesÄ«, mahesayo. mahesiá¹ƒ, mahesÄ«,
ti padamÄ• lÄ• kÄ• tabbÄ• . apica __mahesÄ«_saddo yattha rÄ• jaggubbarivÄ• cako, tatth
tabbasena pana ``mahesÄ«, mahesÄ«, mahesiyo. mahesiá¹ƒ, mahesÄ«, mahesiyo. mahesi
vakkhamÄ• na__itthÄ«_nayena padamÄ• lÄ• kÄ• tabbÄ• . __hatthÄ«_sadde kathanti? __h
atthÄ«ti evaá¹ƒ __Ä«_kÄ• rantavasena gahaá¹‡e ``hatthinoâ€™â€™ ti rÅ«paá¹ƒ bhavati. ta
hatthinoâ€™â€™ ti payogo dissati. tasseva tasmiá¹ƒyevatthe rassaá¹ƒ katvÄ• gahaá¹‡e ``h
rÅ«paá¹ƒ bhavati. tathÄ• hi ---

``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, hatthayo pasadÄ• migÄ• .

sabbe sÄ«hassa bhÄ• yanti, natthi kÄ• yasmi tulyatÄ• ||

evameva manussesu, daharo cepi paÃ±Ã±avÄ• .

sopi tattha mahÄ• hoti, neva bÄ• lo sarÄ«ravÄ• â€™â€™ ti

imasmiá¹ƒ __keá¸·isÄ«lajÄ• take_ ``hatthayoâ€™â€™ ti Ä• haccapadaá¹ƒ dissati. evamass
__aggi_nayena ca dvidhÄ• padamÄ• lÄ• , veditabbÄ• . iminÄ• nayena avuttesupi á¹-hÄ• n
260/ porÄ• á¹‡aá¹-á¹-hakathÄ• nurÅ«pena ca padamÄ• lÄ• yojetabbÄ• .

ettÄ• vatÄ• __bhÅ«_dhÄ• tumayÄ• naá¹ƒ pulliá¹…gÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• sadd
atthantarehi ca nÄ• nappakÄ• rato dassitÄ• .

imaá¹ƒ saddanÄ«tiá¹ƒ sunÄ«tiá¹ƒ vicittaá¹ƒ,

sapaÃ±Ã±ehi sammÄ• parÄ«pÄ• lanÄ«yaá¹ƒ.

sadÄ• suá¹-á¹-hu cinteti vÄ• ceti yo so,

naro Ã±Ä• á¹‡avitthinnataá¹ƒ yÄ• ti seá¹-á¹-haá¹ƒ ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

savinicchayo niggahÄ«tantÄ• dipulliá¹…gÄ• naá¹ƒ

pakatirÅ«passa nÄ• mikapadamÄ• lÄ• vibhÄ• go

sattamo paricchedo.

sabbathÄ• pi pulliá¹…gaá¹ƒ samattaá¹ƒ.

8. itthiliá¹…ganÄ• mikapadamÄ• lÄ•

 atha itthiliá¹…gesu __Ä• _kÄ• rantassa __bhÅ«_dhÄ• tumayassa pakatirÅ«pabhÅ«tassa _
nÄ• mikapadamÄ• lÄ• yaá¹ƒ vattabbÄ• yampi pasiddhassa tÄ• va __kaÃ±Ã±Ä• _saddassa

 kaÃ±Ã±Ä• , kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo. kaÃ±Ã±aá¹ƒ, kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo. kaÃ±Ã±Ä•
kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• naá¹ƒ. kaÃ±Ã±Ä• ya, kaÃ±Ã±Ä• hi, kaÃ±Ã±Ä• bhi. kaÃ±Ã±Ä• ya,
kaÃ±Ã±Ä• yaá¹ƒ, kaÃ±Ã±Ä• su. bhoti kaÃ±Ã±e, bhotiyo kaÃ±Ã±Ä• , kaÃ±Ã±Ä• yo. ayaman

 ettha \Be 261/ ``kaÃ±Ã±Ä• â€™â€™ ti ekavacanabahuvacanavasena vuttaá¹ƒ, __niruttipiá
vutto nayo natthi. tathÄ• hi tattha ``saddhÄ• tiá¹-á¹-hati, saddhÄ• yo tiá¹-á¹-hanti. saddhaá¹
saddhÄ• yo passatÄ«â€™â€™ ti ettakameva vuttaá¹ƒ, ``saddhÄ• â€™â€™ ti bahuvacanaá
nÄ• gataá¹ƒ, tathÄ• pi ``bÄ• hÄ• paggayha pakkanduá¹ƒ, sivikaÃ±Ã±Ä• samÄ• gatÄ• . ah
saÃ±Ã±Ä• uppajjantipi nirujjhantipÄ«â€™â€™ tiÄ• dipÄ• á¸·idassanato __bÄ• hÄ• kaÃ±Ã±
bahuvacanatÄ• gahetabbÄ• . __cÅ«á¸·aniruttiyaá¹ƒ_ ``bhoti kaÃ±Ã±e, bhoti kaÃ±Ã±Ä• â€™
vatvÄ• ``bhotiyo kaÃ±Ã±Ä• yoâ€™â€™ ti ekaá¹ƒ bahuvacanaá¹ƒ vuttaá¹ƒ. __niruttipiá¹-ake
saddhÄ• â€™â€™ ti ekavacanaá¹ƒ vatvÄ• ``bhotiyo saddhÄ• yoâ€™â€™ ti ekaá¹ƒ bahuva

panettha ``ehi bÄ• le khamÄ• pehi, kusarÄ• jaá¹ƒ mahabbalaá¹ƒ. phussatÄ« varavaá¹‡á¹‡Ä
nivattassÅ«â€™â€™ tiÄ• dipÄ• á¸·idassanato ``bhoti kaÃ±Ã±e, bhotiyo kaÃ±Ã±Ä• , kaÃ±Ã±
evaá¹ƒpakÄ• rÄ• niyeva Ä• lapanekavacanabahuvacanÄ• ni icchÄ• ma. ettha ``bhoti kaÃ±Ã
__ammÄ• _dÄ«su __mÄ• tÄ• _dÄ«su ca na labbhati.

bhÄ• vikÄ• , bhÄ• vikÄ• , bhÄ• vikÄ• yo. bhÄ• vikaá¹ƒ, bhÄ• vikÄ• , bhÄ• vikÄ• yo. bhÄ• vi
bhÄ• vikÄ• bhi. bhÄ• vikÄ• ya, bhÄ• vikÄ• naá¹ƒ. bhÄ• vikÄ• ya, bhÄ• vikÄ• hi, bhÄ• vikÄ•
bhÄ• vikÄ• naá¹ƒ. bhÄ• vikÄ• ya, bhÄ• vikÄ• yaá¹ƒ, bhÄ• vikÄ• su. bhoti bhÄ• vike, bhotiyo

evaá¹ƒ heá¹-á¹-huddiá¹-á¹-hÄ• naá¹ƒ sabbesaá¹ƒ __bhÅ«_dhÄ• tumayÄ• naá¹ƒ ``bhÄ• var
iccevamÄ• dÄ«naá¹ƒ_; Ä• _kÄ• rantapadÄ• naá¹ƒ aÃ±Ã±esa__Ã±cÄ• _kÄ• rantapadÄ• na
etthaÃ±Ã±Ä• ni __Ä• _kÄ• rantapadÄ• ni nÄ• ma __saddhÄ• _dÄ«ni.

saddhÄ• \Be 262/ medhÄ• paÃ±Ã±Ä• vijjÄ• , cintÄ• mantÄ• taá¹‡hÄ• â€™ bhijjhÄ• .

icchÄ• pucchÄ• jÄ• yÄ• mÄ• yÄ• , mettÄ• mattÄ• sikkhÄ• saá¹…khÄ• ||

jaá¹…ghÄ• bÄ• hÄ• gÄ«vÄ• jivhÄ• , vÄ• cÄ• chÄ• yÄ• gaá¹…gÄ• nÄ• vÄ• .

niddÄ• kantÄ• sÄ• lÄ• mÄ• lÄ• , velÄ• vÄ«á¹‡Ä• bhikkhÄ• lÄ• khÄ• ||

gÄ• thÄ• senÄ• lekhÄ• â€™ pekkhÄ• , Ä• sÄ• pÅ«jÄ• esÄ• kaá¹…khÄ• .

aÃ±Ã±Ä• muddÄ• khiá¸• á¸• Ä• bhassÄ• , bhÄ• sÄ• kÄ«á¸·Ä• sattÄ• cetÄ• ||

pipÄ• sÄ• vedanÄ• saÃ±Ã±Ä• , cetanÄ• tasiá¹‡Ä• pajÄ• .

devatÄ• vaá¹-á¹-akÄ• godhÄ• , balÄ• kÄ• vasudhÄ• sabhÄ• ||

ukkÄ• sephÄ• likÄ• sikkÄ• , salÄ• kÄ• vÄ• likÄ• sikhÄ• .

kÄ• raá¹‡Ä• visikhÄ• sÄ• khÄ• , vacÄ• vaÃ±jhÄ• jaá¹-Ä• ghaá¹-Ä• ||

pÄ«á¸·Ä• soá¹‡á¸• Ä• vitaá¹‡á¸• Ä• ca, karuá¹‡Ä• vanitÄ• latÄ• .

kathÄ• nindÄ• sudhÄ• rÄ• dhÄ• , vÄ• sanÄ• siá¹ƒsapÄ• papÄ• ||

pabhÄ• sÄ«mÄ• khamÄ• ejÄ• ,

khattiyÄ• sakkharÄ• surÄ• .

dolÄ• tulÄ• silÄ• lÄ«lÄ• ,

lÄ• leâ€™ á¸·Ä• mekhalÄ• kalÄ• ||

vaá¸·avÄ• suá¹‡isÄ• mÅ«sÄ• , maÃ±jÅ«sÄ• sulasÄ• disÄ• .

nÄ• sÄ• juá¹‡hÄ• guhÄ• Ä«hÄ• , lasikÄ• parisÄ• nisÄ• .

mÄ• tikiccÄ• dayo ceva, __bhÄ• vikÄ• _padasÄ• disÄ• ||

ammannambÄ• ca tÄ• tÄ• ca, kiÃ±cideva samÄ• siyuá¹ƒ.

mÄ• tÄ• dhÄ«tÄ• panattÄ• dÄ«, puthageva ito siyuá¹ƒ ||

__parisÄ• _saddassa pana sattamÄ«á¹-hÄ• ne ``parisÄ• ya, parisÄ• yaá¹ƒ, parisati, parisÄ
yojetabbaá¹ƒ ``ekamidaá¹ƒ bho gotama samayaá¹ƒ todeyyassa brÄ• hmaá¹‡assa parisati p
vattentÄ«â€™â€™ ti pÄ• á¸·idassanato. __ammÄ• _dÄ«naá¹ƒ pana ``ammÄ• , ammÄ• , am
__kaÃ±Ã±Ä• _nayena vatvÄ• avasÄ• ne ``bhoti amma, bhoti ammÄ• , bhotiyo ammÄ• , am
yojetabbaá¹ƒ.

mÄ• tÄ• , mÄ• tÄ• , mÄ• taro. mÄ• taraá¹ƒ, mÄ• taro. mÄ• tarÄ• , mÄ• tuyÄ• , matyÄ• , mÄ
mÄ• tuyÄ• , matyÄ• , mÄ• tarÄ• naá¹ƒ, mÄ• tÄ• naá¹ƒ, mÄ• tÅ«naá¹ƒ. mÄ• tarÄ• , mÄ• tuy
mÄ• tu, mÄ• tuyÄ• , matyÄ• , mÄ• tarÄ• naá¹ƒ, mÄ• tÄ• naá¹ƒ, mÄ• tÅ«naá¹ƒ. mÄ• tari, mÄ
matyaá¹ƒ, mÄ• tÅ«su. bhoti mÄ• tÄ• , bhotiyo mÄ• tÄ• , mÄ• taro.

ettha pana yasmÄ• pÄ• á¸·iyaá¹ƒ itthiliá¹…gÄ• naá¹ƒ __sa_kÄ• rantÄ• ni rÅ«pÄ• ni __ehi
__ena_ntÄ• dÄ«ni ca na dissanti, tasmÄ• kehici vuttÄ• nipi ``mÄ• tussa mÄ• tarehÄ«â€™â
esa nayo itaresupi. ``yaá¹ƒkiÃ±citthikataá¹ƒ puÃ±Ã±aá¹ƒ, mayhaÃ±ca mÄ• tuyÄ• ca te. anu
matyÄ• â€™â€™ ti pÄ• á¸·idassanato pana karaá¹‡asampadÄ• nanissakkasÄ• mibhumma
matyÄ• â€™â€™ ti ca vuttaá¹ƒ itthiliá¹…gaá¹-á¹-hÄ• ne samÄ• nagatikattÄ• tesaá¹ƒ vacan
__ummÄ• dantijÄ• take_ ``matyÄ• â€™â€™ ti padaá¹ƒ paÃ±camÄ«tatiyekavacanavasena
``khattiyÄ• â€™â€™ ti padaá¹ƒ majjhasaralopavasena ``khatyÄ• â€™â€™ ti bhavati, tathÄ
nti ca padaá¹ƒ ``matyÄ• , matyaâ€™â€™ nti bhavati, ayaá¹ƒ nayo __dhÄ«tu_saddÄ• dÄ«su

dhÄ«tÄ• , dhÄ«tÄ• , dhÄ«taro. dhÄ«taá¹ƒ, dhÄ«taraá¹ƒ, dhÄ«taro. dhÄ«tuyÄ• , dhÄ«tÅ«hi,

dhÄ«tuyÄ• , dhÄ«tarÄ• naá¹ƒ, dhÄ«tÄ• naá¹ƒ, dhÄ«tÅ«naá¹ƒ. dhÄ«tarÄ• , dhÄ«tuyÄ• , dhÄ
dhÄ«tuyÄ• , dhÄ«tarÄ• naá¹ƒ, dhÄ«tÄ• naá¹ƒ, dhÄ«tÅ«naá¹ƒ. dhÄ«tari, dhÄ«tuyÄ• , dhÄ«tu
dhÄ«tu, bhoti dhÄ«tÄ• , bhotiyo dhÄ«tÄ• , dhÄ«taro. ettha pana.

``jÄ• liá¹ƒ \Be 264/ kaá¹‡hÄ• jinaá¹ƒ dhÄ«taá¹ƒ, maddideviá¹ƒ patibbataá¹ƒ.

cajamÄ• no na cintesiá¹ƒ, bodhiyÄ• yeva kÄ• raá¹‡Ä• â€™â€™ ti

pÄ• á¸·iyaá¹ƒ ``dhÄ«taâ€™â€™ nti dassanato upayogavacanaá¹-á¹-hÄ• ne ``dhÄ«taâ€™â€
sÄ• rato gahetabbaá¹ƒ, tathÄ• pÄ• á¸·iyaá¹ƒ ``assamaá¹‡Ä« hoti asakyadhÄ«tarÄ• â€™â€
tatiyekavacanantapadasadisaá¹ƒ ``seá¹-á¹-hidhÄ«tarÄ• â€™â€™ tiÄ• dikaá¹ƒ paá¹-hameka
gahetabbameva, __niruttipiá¹-ake_ pana ``mÄ• tÄ• dhÄ«tÄ• â€™â€™ ti padadvayaá¹ƒ __s
tamamhehi ``saddhÄ• yÄ• â€™â€™ ti padassa viya ``mÄ• tÄ• yÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ
visuá¹ƒ gahitaá¹ƒ samÄ• seyeva hi Ä«disiá¹ƒ saddagatiá¹ƒ passÄ• ma ``rÄ• jamÄ• tÄ• ya rÄ
seá¹-á¹-hidhÄ«tÄ• yÄ• â€™â€™ ti. evaá¹ƒ __kaÃ±Ã±Ä• _nayopi ekadesena labbhati, tathÄ
abbhutaá¹ƒ nandamÄ• teâ€™â€™ ti pÄ• á¸·iyaá¹ƒ ``nandamÄ• teâ€™â€™ ti dassanato ``b
rÄ• jadhÄ«teâ€™â€™ ti evamÄ• dinayopi labbhati, tatra __nandamÄ• te_ti nandassa mÄ• t
nandamÄ• te, evaá¹ƒ samÄ• seyeva Ä«disÄ« saddagati hoti, tasmÄ• samÄ• sapadatte ``m
iccetesaá¹ƒ pakatirÅ«pÄ• naá¹ƒ dve koá¹-á¹-hÄ• sÄ• gahetabbÄ• paá¹-hamaá¹ƒ dassitarÅ
__kaÃ±Ã±Ä• _nayo rÅ«pakoá¹-á¹-hÄ• so cÄ• ti. __nattÄ• _dÄ«ni padÄ• ni na kevalaá¹ƒ pul
kho itthiliá¹…gÄ• nipi. tathÄ• hi ``visÄ• khÄ• ya nattÄ• kÄ• laá¹…katÄ• hoti. catasso mÅ«s
no vasitÄ• â€™â€™ tiÄ• dÄ«ni payogÄ• ni sÄ• sane dissanti.

nattÄ• , nattÄ• , nattÄ• ro. nattaá¹ƒ, nattÄ• raá¹ƒ, nattÄ• ro. nattÄ• rÄ• , nattuyÄ• , nattÅ«hi
nattuyÄ• , nattÄ• rÄ• naá¹ƒ \Be 265/ nattÄ• naá¹ƒ, nattÅ«naá¹ƒ. nattÄ• rÄ• , nattuyÄ• , natt
nattuyÄ• , nattÄ• rÄ• naá¹ƒ, nattÄ• naá¹ƒ, nattÅ«naá¹ƒ. nattari, nattuyÄ• , nattuyaá¹ƒ, nattÅ
bhoti nattÄ• , bhotiyo nattÄ• , nattÄ• ro.

evaá¹ƒ ``kattÄ• vasitÄ• bhÄ• sitÄ• â€™â€™ iccÄ• dÄ«supi samÄ• sapadatte pana ``rÄ• ja
tiÄ• dÄ«ni viya ``rÄ• janattÄ• ya, rÄ• janatteâ€™â€™ tiÄ• dÄ«ni rÅ«pÄ• ni bhavanti.

savinicchayoyaá¹ƒ __Ä• _kÄ• ra__ntu_kÄ• rantitthiliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mik

__Ä• _kÄ• ra__ntu_kÄ• rantatÄ• pakatikaá¹ƒ

__Ä• _kÄ• rantitthiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni __bhÅ«mi_padÄ• dÄ«naá¹ƒ nÄ• mikapadamÄ• laá¹ƒ vakkhÄ• ma pubbÄ• cariyama

ratti, rattÄ«, rattiyo. rattiá¹ƒ, rattÄ«, rattiyo. rattiyÄ• , rattÄ«hi, rattÄ«bhi. rattiyÄ• , rattÄ«naá¹
rattiyÄ• , rattÄ«hi, rattÄ«bhi. rattiyÄ• , rattÄ«naá¹ƒ. rattiyÄ• , rattiyaá¹ƒ, rattÄ«su. bhoti ratti,
rattiyo. __yamakamahÄ• thera_mataá¹ƒ.

``bhÅ«mi, bhÅ«mÄ«, bhÅ«miyo. bhÅ«miá¹ƒ, bhÅ«mÄ«, bhÅ«miyoâ€™â€™ ti sabbaá¹ƒ ne
patti vutti mutti kitti khanti titti siddhi iddhi vuddhi suddhi buddhi bodhi pÄ«ti nandi mati asani
sati gati vuá¸• á¸• hi yuvati aá¹…guli bondi diá¹-á¹-hi tuá¹-á¹-hi nÄ• bhiâ€™â€™ iccÄ• dÄ«n
yojetabbÄ• . apica ``ratyo amoghÄ• gacchanti. divÄ• ca ratto ca haranti ye baliá¹ƒ. na bhÅ
seti bhÅ«myÄ• anutthunaá¹ƒ. bhÅ«myÄ• so patitaá¹ƒ pÄ• saá¹ƒ. gÄ«vÄ• ya paá¹-imuÃ±ca
satarÄ• jicittitÄ• . sateratÄ• vijjurivappabhÄ• sareâ€™â€™ ti evamÄ• dÄ«naá¹ƒ \Be 266/ pa
__ratti bhÅ«mi nÄ• bhi_saddÄ• dÄ«naá¹ƒ ayampi nÄ• mikapadamÄ• lÄ• viseso veditabbo.

ratti, rattÄ«, rattiyo, ratyo. rattiá¹ƒ, rattÄ«, rattiyo, ratyo. rattiyÄ• , ratyÄ• , rattÄ«hi, rattÄ«bhi
rattiyÄ• , ratyÄ• , rattÄ«naá¹ƒ. rattiyÄ• , ratyÄ• , rattÄ«hi, rattÄ«bhi. rattiyÄ• , ratyÄ• , rattÄ«n
ratyÄ• , rattiyaá¹ƒ ratyaá¹ƒ, ratto, rattÄ«su. bhoti ratti, bhotiyo rattÄ«, rattiyo, ratyo.

ettha ``rattoâ€™â€™ ti rÅ«panayaá¹ƒ vajjetvÄ• ``bhÅ«mi, bhÅ«mÄ«, bhÅ«miyo, bhÅ«myo
neyyaá¹ƒ.

nÄ• bhi, nÄ• bhÄ«, nÄ• bhiyo, nabhyo. nÄ• bhiá¹ƒ, nÄ• bhÄ«, nÄ• bhiyo, nabhyo. nÄ• bhiy
nÄ• bhÄ«bhi. nÄ• bhiyÄ• , nabhyÄ• , nÄ• bhÄ«naá¹ƒ. nÄ• bhiyÄ• , nabhyÄ• , nÄ• bhÄ«hi, n
nÄ• bhÄ«naá¹ƒ. nÄ• bhiyÄ• , nabhyÄ• , nÄ• bhiyaá¹ƒ, nabhyaá¹ƒ, nÄ• bhÄ«su. bhoti nÄ• b
nabhyo.

bodhi, bodhÄ«, bodhiyo, bojjho. bodhiá¹ƒ, bodhiyaá¹ƒ, bojjhaá¹ƒ, bodhÄ«, bodhiyo, bojjho.
bodhÄ«hi, bodhÄ«bhi. bodhiyÄ• , bojjhÄ• , bodhÄ«naá¹ƒ. bodhiyÄ• , bojjhÄ• , bodhÄ«hi, bo
bojjhÄ• , bodhÄ«naá¹ƒ. bodhiyÄ• , bojjhÄ• , bodhiyaá¹ƒ, bojjhaá¹ƒ, bodhÄ«su. bhoti bodhi,
bodhiyo, bojjho.

ettha pana ``bujjhassu jina bodhiyaá¹ƒ. aÃ±Ã±atra bojjhÄ• tapasÄ• â€™â€™ ti vicitrapÄ• a
vicitranayÄ• nÄ• mikapadamÄ• lÄ• vuttÄ• . sabbopi cÄ• yaá¹ƒ nayo aÃ±Ã±atthÄ• pi yathÄ

savinicchayoyaá¹ƒ __i_kÄ• rantitthiliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ• v

__i_kÄ• rantatÄ• pakatikaá¹ƒ __i_kÄ• rantitthiliá¹…gaá¹ƒ

niá¹-á¹-hitaá¹ƒ.

idÄ• ni \Be 267/ __bhÅ«rÄ«_saddÄ• dÄ«naá¹ƒ nÄ• mikapadamÄ• laá¹ƒ vakkhÄ• ma pubbÄ
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itthÄ«, itthÄ«, itthiyo. itthiá¹ƒ, itthÄ«, itthiyo. itthiyÄ• , itthÄ«hi, itthÄ«bhi. itthiyÄ• , itthÄ«naá¹
itthiyÄ• , itthÄ«hi, itthÄ«bhi. itthiyÄ• , itthÄ«naá¹ƒ. itthiyÄ• , itthiyaá¹ƒ, itthÄ«su. bhoti itthi, bh
itthiyo. __yamakamahÄ• thera_mataá¹ƒ.

``bhÅ«rÄ«, bhÅ«rÄ«, bhÅ«riyo. bhÅ«riá¹ƒ, bhÅ«rÄ«, bhÅ«ri yoâ€™â€™ ti __itthi_yÄ• sam
bhotÄ« vibhÄ• vinÄ«_ iccÄ• dÄ«naá¹ƒ __bhÅ«_dhÄ• tumayÄ• naá¹ƒ aÃ±Ã±esaÃ±ca __Ä«_
nÄ• mikapadamÄ• lÄ• yojetabbÄ• . __e_tthaÃ±Ã±e __Ä«_kÄ• rantasaddÄ• nÄ• ma ---

``mÄ• tulÄ• nÄ« ca bhaginÄ«, bhikkhunÄ« sÄ• mugÄ« ajÄ«.

vÄ• pÄ« pokkharaá¹‡Ä« devÄ«, nÄ• gÄ« yakkhinÄ« rÄ• jinÄ« ||

dÄ• sÄ« ca brÄ• hmaá¹‡Ä« muá¹-á¹-ha-ssatinÄ« sÄ«ghayÄ• yinÄ«.

sÄ• kiyÄ• nÄ«â€™â€™ ti cÄ• dÄ«ni, payogÄ• ni bhavanti hi ||

tatra ``pokkharaá¹‡Ä« dÄ• sÄ«, brÄ• hmaá¹‡iâ€™â€™ ccÄ• dinaá¹ƒ gati.

aÃ±Ã±athÄ• pi siyÄ• gÄ• thÄ• -cuá¹‡á¹‡iyesu yathÄ• rahaá¹ƒ ||

``kusÄ• vatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ, gÄ• thÄ• sveva visesato.

rÅ«pÄ• ni aÃ±Ã±athÄ• honti, ekavacanato vade ||

``kÄ• sÄ« avantÄ«â€™â€™ iccÄ• dÄ«, bahuvacanato vade.

``candavatÄ«â€™â€™ tiÄ• dÄ«ni, payogassÄ• nurÅ«pato ||

tathÄ• hi ``pokkharaÃ±Ã±o sumÄ• pitÄ• . tÄ• ca sattasatÄ• bhariyÄ• , dÄ• syo sattasatÄ•
nessaá¹ƒ \Be 268/, brÄ• hmaá¹‡yÄ• paricÄ• rake. najjo sandanti. najjÄ• neraÃ±jarÄ• ya tÄ
nivesanaá¹ƒ.

bÄ• rÄ• á¹‡asyaá¹ƒ mahÄ• rÄ• ja, kÄ• karÄ• jÄ• nivÄ• sako.

asÄ«tiyÄ• sahassehi, supatto parivÄ• rito ||

rÄ• jÄ• yathÄ• vessavaá¹‡o naá¸·iÃ±Ã±aâ€™â€™ nti

evamÄ• dÄ«naá¹ƒ pÄ• á¸·Ä«naá¹ƒ dassanato __pokkharaá¹‡Ä«_ iccÄ• dÄ«naá¹ƒ nÄ• mika
yojetabbÄ• . kathaá¹ƒ? `pokkharaá¹‡Ä«, pokkharaá¹‡Ä«, pokkharaá¹‡iyo, pokkharaÃ±Ã±o.
ntiÄ• dinÄ• vatvÄ• karaá¹‡asampadÄ• nanissakkasÄ• mivacanaá¹-á¹-hÄ• ne ``pokkharaá
ekavacanÄ• ni vattabbÄ• ni. bhummavacanaá¹-á¹-hÄ• ne pana ``pokkharaá¹‡iyÄ• , pokkha
pokkharaÃ±Ã±aâ€™â€™ nti ca ekavacanÄ• ni vattabbÄ• ni. sabbattha ca padÄ• ni paripuá
``dÄ• sÄ«, dÄ• sÄ«, dÄ• siyo, dÄ• syo. dÄ• siá¹ƒ, dÄ• siyaá¹ƒ, dÄ• sÄ«, dÄ• siyo, dÄ• syoâ
karaá¹‡avacanaá¹-á¹-hÄ• nÄ• dÄ«su ``dÄ• siyÄ• , dÄ• syÄ• â€™â€™ ti ekavacanÄ• ni vatt
pana ``dÄ• siyÄ• , dÄ• syÄ• , dÄ• siyaá¹ƒ, dÄ• syaâ€™â€™ nti ca ekavacanÄ• ni vattabbÄ
paripuá¹‡á¹‡Ä• ni kÄ• tabbÄ• ni. ettha pana ``yaá¹-á¹-hiyÄ• paá¹-ikoá¹-eti, ghare jÄ• taá¹ƒv
phusissÄ• mi vimuttiyaâ€™â€™ nti payogÄ• naá¹ƒ dassanato __aá¹ƒ_vacanassa __ya_mÄ
vuttaá¹ƒ. tesu ca ``ghare jÄ• taá¹ƒva dÄ• siyaâ€™â€™ nti ettha __aá¹ƒ_vacanassa __ya_m
saddanayo labbhati. kathaá¹ƒ? yathÄ• daharÄ« eva ``dahariyÄ• â€™â€™ ti vuccati, evaá¹ƒ
``dÄ• siyÄ• â€™â€™ ti.

ettha pana ``passÄ• mi vohaá¹ƒ dahariá¹ƒ, kumÄ• riá¹ƒ cÄ• rudassanaâ€™â€™ nti ca ``ye
pÄ• daá¹ƒsu, evaá¹ƒ dahariyaá¹ƒ satiâ€™â€™ nti ca pÄ• á¸·i nidassanaá¹ƒ \Be 269/, upayo
``dÄ• siyaâ€™â€™ nti vuttaá¹ƒ, imasmiá¹ƒ panÄ• dhippÄ• ye ``dÄ• siyÄ• , dÄ• siyÄ• , dÄ•
dÄ• siyÄ• yo. dÄ• siyÄ• yÄ• â€™â€™ ti __kaÃ±Ã±Ä• _nayeneva nÄ• mikapadamÄ• lÄ• bh
saddasseva. tathÄ• hi ``kumÄ• riye upaseniyeâ€™â€™ ti pÄ• á¸·i dissati. tathÄ• ``puppha
pupphavatiyÄ• ya, pupphavatiyÄ• yaá¹ƒ, bhoti pupphavatiyeâ€™â€™ ti __kaÃ±Ã±Ä• _naya
nÄ• mikapadamÄ• lÄ• bhavati.

ettha pana ``atÄ«te ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« pupphavatiyÄ• nÄ• ma ahosi. rÄ• jÄ• si ludda
pupphavatiyÄ• yaá¹ƒ. uyyassu pubbena pupphavatiyÄ• yÄ• â€™â€™ ti pÄ• á¸·i ca aá¹-á¹-h
nidassanaá¹ƒ. aparo nayo --- ``dÄ• siyÄ• dahariyÄ• kumÄ• riyÄ• â€™â€™ tiÄ• dÄ«su __k
daá¹-á¹-habbo. __brÄ• hmaá¹‡Ä«_saddassa tu ``brÄ• hmaá¹‡Ä«, brÄ• hmaá¹‡Ä«, brÄ• hm
brÄ• hmaá¹‡iâ€™â€™ ntiÄ• dÄ«ni vatvÄ• karaá¹‡avacanaá¹-á¹-hÄ• nÄ• dÄ«su ``brÄ• hma
ekavacanÄ• ni vattabbÄ• ni, sabbattha ca padÄ• ni paripuá¹‡á¹‡Ä• ni kÄ• tabbÄ• ni. __nad
nadiyo, najjo. nadiâ€™â€™ ntiÄ• dinÄ• vatvÄ• ``nadiyÄ• , najjÄ• â€™â€™ ti ca ``nadiyaá
vattabbaá¹ƒ, sabbattha ca padÄ• ni paripuá¹‡á¹‡Ä• ni kÄ• tabbÄ• ni. itthiliá¹…gesu hi pacca
diá¹-á¹-heyeva upayogabahuvacanaá¹ƒ anÄ• gatampi diá¹-á¹-hameva hoti, tathÄ• upayoga
paccattabahuvacanaá¹ƒ anÄ• gatampi diá¹-á¹-hameva hoti, karaá¹‡asampadÄ• nanissakka
aÃ±Ã±atarasmiá¹ƒ diá¹-á¹-heyeva aÃ±Ã±ataraá¹ƒ diá¹-á¹-hameva hoti. tathÄ• hi ``dÄ• sÄ•
cÄ• â€™â€™ ti ettha ``dÄ• syoâ€™â€™ ti paccattabahuvacane diá¹-á¹-heyeva aparampi ``

upayogabahuvacanaá¹ƒ taá¹ƒsadisattÄ• diá¹-á¹-hameva hoti.

``sakko \Be 270/ ca me varaá¹ƒ dajjÄ• , so ca labbhetha me varo.

ekarattaá¹ƒ dvirattaá¹ƒ vÄ• , bhaveyyaá¹ƒ abhipÄ• rako.

ummÄ• dantyÄ• ramitvÄ• na, sivirÄ• jÄ• tato siyaâ€™â€™ nti

ettha ``ummÄ• dantyÄ• â€™â€™ ti karaá¹‡avacane diá¹-á¹-heyeva taá¹ƒsadisÄ• ni
sampadÄ• nanissakkasÄ• mibhummavacanÄ• nipi diá¹-á¹-hÄ• niyeva honti. ``brÄ• hmaá¹‡y
``brÄ• hmaá¹‡yÄ• â€™â€™ ti sÄ• mivacane diá¹-á¹-heyeva taá¹ƒsadisÄ• ni karaá¹‡asampa
diá¹-á¹-hÄ• niyeva honti. ``seti bhÅ«myÄ•  anutthunaâ€™â€™ nti ettha ``pathabyÄ• cÄ• ru
ca ``bhÅ«myÄ• , pathabyÄ• â€™â€™ ti sattamiyÄ• ekavacane diá¹-á¹-heyeva taá¹ƒsadisÄ
karaá¹‡asampadÄ• nanissakkasÄ• mivacanÄ• nipi diá¹-á¹-hÄ• niyeva honti. ``bÄ• rÄ• á¹‡as
ettha ``bÄ• rÄ• á¹‡asyaâ€™â€™ nti bhummavacane diá¹-á¹-heyeva taá¹ƒsadisÄ• ni aÃ±Ã±
ekÄ• dasyaá¹ƒ paÃ±camyaâ€™â€™ ntiÄ• dÄ«ni bhummavacanÄ• ni diá¹-á¹-hÄ• niyeva ho

gaá¹‡hanti ca tÄ• disÄ• ni rÅ«pÄ• ni pubbÄ• cariyÄ• sabhÄ• pi gÄ• thÄ• bhisaá¹…kharaá¹
etÄ• disÄ• ni rÅ«pÄ• ni yebhuyyena gÄ• thÄ• su sandissanti.

kusÄ• vatÄ«. kusÄ• vatiá¹ƒ. kusÄ• vatiyÄ• , kusÄ• vatyÄ• . kusÄ• vatiyaá¹ƒ, kusÄ• vatyaá¹

bÄ• rÄ• á¹‡asÄ«. bÄ• rÄ• á¹‡asiá¹ƒ. bÄ• rÄ• á¹‡asiyÄ• , bÄ• rÄ• á¹‡asyÄ• . bÄ• rÄ• á¹‡as
bÄ• rÄ• á¹‡assaá¹ƒ iccapi, bhoti bÄ• rÄ• á¹‡asi.

naá¸·inÄ«. naá¸·iniá¹ƒ. naá¸·iniyÄ• , naá¸·iÃ±Ã±Ä• . naá¸·iniyaá¹ƒ, naá¸·iÃ±Ã±aá¹ƒ. bhoti na
yojetabbÄ• ni.

gÄ• thÄ• visayaá¹ƒ pana patvÄ• ``kusÄ• vatimhi, bÄ• rÄ• á¹‡asimhi, naá¸·inimhÄ«â€™â€™
saddarÅ«pÄ• nipiyojetabbÄ• ni. tathÄ• hi pÄ• á¸·iyaá¹ƒ ``kusÄ• vatimhiâ€™â€™ Ä• dÄ«ni
itthiliá¹…garÅ«pÄ• ni gÄ• thÄ• suyeva \Be 271/ paÃ±Ã±Ä• yanti, na cuá¹‡á¹‡iyapadaracan
tÄ• disÄ• ni rÅ«pÄ• ni anivÄ• ritÄ• ni ``nadimhÄ• cÄ• â€™â€™ tiÄ• didassanato. yaá¹ƒ pa
cuá¹‡á¹‡iyapadaracanÄ• yaá¹ƒ ``sammÄ• diá¹-á¹-himhÄ«â€™â€™ tiÄ• dikaá¹ƒ itthiliá¹…ga
akkharavipallÄ• savasena vuttanti daá¹-á¹-habbaá¹ƒ cuá¹‡á¹‡iyapadaá¹-á¹-hÄ• ne ``sammÄ
paá¹-isandhiyaá¹ƒ sugatiyaá¹ƒ duggatiyaâ€™â€™ ntiÄ• didassanato. ayaá¹ƒ panettha niya
gÄ• thÄ• yaá¹ƒ cuá¹‡á¹‡iyapadaá¹-á¹-hÄ• ne ca ``kaÃ±Ã±Ä• ratti itthÄ« yÄ• gu vadhÅ«â€™
itthiliá¹…gehi saddhiá¹ƒ __nÄ• sa smÄ• smiá¹ƒ mhÄ• mhi_iccete saddÄ• sarÅ«pato para
__mhi_saddo pana gÄ• thÄ• yaá¹ƒ __i_vaá¹‡á¹‡antehi itthiliá¹…gehi saddhiá¹ƒ parattaá¹ƒ y

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``gÄ• thÄ• yaá¹ƒ cuá¹‡á¹‡iye cÄ• pi, __nÄ• sasmÄ• _dÄ« sarÅ«pato.

__nÄ• _kÄ• rantaivaá¹‡á¹‡anta-itthÄ«ti parataá¹ƒ gatÄ• ||

__mhi_saddo pana gÄ• thÄ• yaá¹ƒ, __i_vaá¹‡á¹‡antitthibhÄ« saha.

yaâ€™ to parattametassa, payogÄ• ni bhavanti hi ||

yathÄ• balÄ• kayonimhi, na vijjati pumo sadÄ• .

kusÄ• vabhimhi nagare, rÄ• jÄ• Ä• si mahÄ«patÄ«â€™â€™ ti ||

 evaá¹ƒ __kusÄ• vatÄ«_ iccÄ• dÄ«ni aÃ±Ã±athÄ• bhavanti, nagaranÄ• mattÄ• panekavac
viya bahuvacanÄ• ni. ``kÄ• sÄ«, kÄ• siyo. kÄ• sÄ«hi, kÄ• sÄ«bhi. kÄ• sÄ«naá¹ƒ. kÄ• sÄ«su
avantÄ« avantiyoâ€™â€™ tiÄ• dinÄ• pi nÄ• mikapadamÄ• lÄ• yojetabbÄ• . aÃ±Ã±Ä• nipi
__kÄ• sÄ«_iccÄ• dÄ«ni janapadanÄ• mattÄ• rÅ«á¸·hÄ«vasena bahuvacanÄ• neva bhavan

 candavatÄ«, candavatiá¹ƒ, candavatiyÄ• , candavatiyaá¹ƒ, bhoti candavati, evaá¹ƒ ekavaca
candavatiyo, candavatiyo, candavatÄ«hi, candavatÄ«bhi, candavatÄ«naá¹ƒ, candavatÄ«su,
candavatiyo, evaá¹ƒ bahuvacanavasena vÄ• nÄ• mikapadamÄ• lÄ• veditabbÄ• , aÃ±Ã±Ä•
``candavatÄ«â€™â€™ iccÄ• dÄ«ni hi ekissÄ• bahÅ«naÃ±citthÄ«naá¹ƒ paá¹‡á¹‡attibhÄ• v
ekavacanavasena vÄ• bahuvacanavasena vÄ• yojetabbÄ• ni bhavanti. esa nayo aÃ±Ã±at

 savinicchayoyaá¹ƒ __Ä«_kÄ• rantitthiliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ

 __Ä«_kÄ• rantatÄ• pakatikaá¹ƒ __Ä«_kÄ• rantitthiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

 idÄ• ni __bhÅ«_dhÄ• tumayÄ• naá¹ƒ __u_kÄ• rantitthiliá¹…gÄ• naá¹ƒ appasiddhattÄ• aÃ±
__u_kÄ• rantitthiliá¹…gena nÄ• mikapadamÄ• laá¹ƒ pÅ«ressÄ• ma ---

 yÄ• gu, yÄ• gÅ«, yÄ• guyo. yÄ• guá¹ƒ, yÄ• gÅ«, yÄ• guyo. yÄ• guyÄ• , yÄ• gÅ«hi, yÄ• gÅ«
yÄ• guyÄ• , yÄ• gÅ«hi, yÄ• gÅ«bhi. yÄ• guyÄ• , yÄ• gÅ«naá¹ƒ. yÄ• guyÄ• , yÄ• guyaá¹ƒ, y
yÄ• gÅ«, yÄ• guyo.

 evaá¹ƒ ``dhÄ• tu dhenu kÄ• su daddu kaá¹‡á¸• u kacchu rajjuâ€™â€™ iccÄ• dÄ«ni. tatra _
rasarudhiramaá¹ƒsamedanhÄ• ruaá¹-á¹-hiaá¹-á¹-himiÃ±jasukkasaá¹…khÄ• tadhÄ• tuvÄ• ca

pana sugatÄ• dÄ«naá¹ƒ sÄ• rÄ«rikavÄ• cako lokadhÄ• tuvÄ• cako ca cakkhÄ• divÄ• cako c
karapacÄ• _disaddavÄ• cako itthiliá¹…goceva pulliá¹…go ca. atra panitthiliá¹…go adhippeto

savinicchayoyaá¹ƒ_áº½u_kÄ• rantitthiliá¹…gÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vibhÄ• go.

__u_kÄ• rantatÄ• pakatikaá¹ƒ __u_kÄ• rantitthiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni __bhÅ«_saddÄ• dÄ«naá¹ƒ nÄ• mikapadamÄ• laá¹ƒ vakkhÄ• ma pubbÄ• cariyamat

jambÅ«, jambÅ«, jambuyo. jambuá¹ƒ, jambÅ«, jambuyo. jambuyÄ• , jambÅ«hi, jambÅ«bhi.
jambuyÄ• , jambÅ«hi, jambÅ«bhi. jambuyÄ• \Be 273/, jambÅ«naá¹ƒ. jambuyÄ• , jambuyaá
bhotiyo jambÅ«, jambuyo. __yamakamahÄ• thera_mataá¹ƒ.

ettha __jambÅ«_saddassa itthiliá¹…gattaá¹ƒ ``ambÄ• sÄ• lÄ• ca jambuyoâ€™â€™ tiÄ• d
jambukÄ• rukkhÄ• â€™â€™ ti ettha pana __rukkha_saddaá¹ƒ apekkhitvÄ• ``jambukÄ• â€
katoti daá¹-á¹-habbaá¹ƒ. tathÄ• hi jambÅ«ti kathetabbÄ• ti __jambukÄ• . ke re ge_ saddeti
itthiliá¹…gavasena jambÅ« eva jambukÄ• , jambukÄ• ca tÄ• rukkhÄ• cÄ• ti jambukÄ• rukl
pulliá¹…gapakkhe vÄ• samÄ• savasena ``jambukarukkhÄ• â€™â€™ ti vattabbe gÄ• thÄ• v
chandÄ• nurakkhaá¹‡atthaá¹ƒ dÄ«ghaá¹ƒ katvÄ• ``jambukÄ• rukkhÄ• â€™â€™ ti vuttaá¹ƒ
kaÃ±cÄ«â€™â€™ ti ettha viya.

bhÅ«, bhÅ«, bhuyo. bhuá¹ƒ, bhÅ«, bhuyo. bhuyÄ• , bhÅ«hi, bhÅ«bhi. bhuyÄ• , bhÅ«naá¹ƒ.
bhuyÄ• , bhÅ«naá¹ƒ. bhuyÄ• , bhuyaá¹ƒ, bhÅ«su. bhoti bhu, bhotiyo bhÅ«, bhuyo.

evaá¹ƒ ``abhÅ«, abhÅ«, abhuyo. abhuá¹ƒ, abhÅ«, abhuyo. abhuyÄ• â€™â€™ tiÄ• dinÄ• y
kathaá¹ƒ nu bhaá¹‡asi, pÄ• pakaá¹ƒ vata bhÄ• sasÄ«â€™â€™ ti nidassanapadaá¹ƒ.

``vadhÅ« ca sarabhÅ« ceva, sarabÅ« sutanÅ« camÅ«.

vÄ• mÅ«rÅ« nÄ• ganÄ• sÅ«rÅ«â€™â€™, iccÄ• dÄ« __jambu_yÄ• samÄ• ||

idaá¹ƒ pana sukhumaá¹ƒ á¹-hÄ• naá¹ƒ suá¹-á¹-hu manasi kÄ• tabbaá¹ƒ. ``vadaÃ±Ã±Å«, va
vadaÃ±Ã±uá¹ƒ, vadaÃ±Ã±Å«, vadaÃ±Ã±uyo. vadaÃ±Ã±uyÄ• â€™â€™ ti __jambÅ«_samaá
``maggaÃ±Ã±Å« dhammaÃ±Ã±Å« kataÃ±Ã±Å«â€™â€™ iccÄ• dÄ«supi.

nanu ca bho ---

``sohaá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampanno, kÄ• hÄ• mi kusalaá¹ƒ bahuâ€™â€™ nti

evamÄ• dippayogadassanato __vadaÃ±Ã±Å«_saddÄ• dÄ«naá¹ƒ pulliá¹…gabhÄ• vo pasidd
itthiliá¹…ganayo dassitoti? __vadaÃ±Ã±Å«_iccÄ• dÄ«naá¹ƒ ekantapulliá¹…gabhÄ• vÄ• bhÄ
vÄ• ccaliá¹…gattÄ• . tathÄ• hi ---

``sÄ• haá¹ƒ gantvÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

saá¹…ghe dÄ• nÄ• ni dassÄ• mi, appamattÄ• punappunaâ€™â€™ nti ca,

``kodhanÄ• akataÃ±Ã±Å« cÄ• â€™â€™ ti ca itthiliá¹…gapayogikÄ• bahÅ« pÄ• á¸·iyo diss
amhehi á¹-hapitÄ• .

savinicchayoyaá¹ƒ __Å«_kÄ• rantitthiliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ

__Å«_kÄ• rantatÄ• pakatikaá¹ƒ __Å«_kÄ• rantitthiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

__o_kÄ• rantapadaá¹ƒ __bhÅ«_dhÄ• tumayaá¹ƒ itthiliá¹…gamappasiddhaá¹ƒ, aÃ±Ã±aá¹ƒ
itthiliá¹…gaá¹ƒ pasiddhaá¹ƒ.

okÄ• rantaá¹ƒ itthiliá¹…gaá¹ƒ, __go_saddoti vibhÄ• vaye.

__go_saddasseva pulliá¹…ge, rÅ«pamassÄ• hu kecana.

tathÄ• hi keci ``go, gÄ• vo, gavo. gÄ• vuâ€™â€™ ntiÄ• dinÄ• nayena vuttÄ• ni pulliá¹…ga
viya itthiliá¹…gassa __go_saddassa rÅ«pÄ• ni icchanti, tesaá¹ƒ mate majjhe bhinnasuvaá¹‡
vaá¹‡á¹‡avisesÄ• bhÄ• vo viya rÅ«pavisesÄ• bhÄ• vato __go_saddassa itthiliá¹…gabhÄ• v
anijjhÄ• nakkhamaá¹ƒ. kasmÄ• ti ce? yasmÄ• __mÄ• tugÄ• ma_saddassa ``mÄ• tugÄ• mo
ntiÄ• dinÄ• nayena dve padamÄ• lÄ• katvÄ• ekÄ• pulliá¹…gassa padamÄ• lÄ• , ekÄ• itt
vuttavacanaá¹ƒ viya idaá¹ƒ vacanaá¹ƒ amhe paá¹-ibhÄ• ti, tasmÄ• anijjhÄ• nakkhamaá¹ƒ.

apica itthiliá¹…gassa __go_saddassa rÅ«pesu pulliá¹…gassa __go_saddassa rÅ«pehi sam
__go_saddassa itthiliá¹…gabhÄ• vo \Be 275/ siyÄ• ? rÅ«pamÄ• lÄ• visesÄ• bhÄ• vato. yath
aá¹-á¹-hi_saddÄ• naá¹ƒ __i_kÄ• rantabhÄ• vena samattepi itthiliá¹…gapumanapuá¹ƒsakaliá
rÅ«pamÄ• lÄ• viseso dissati. yathÄ• pana dvinnaá¹ƒ __dhÄ• tu_saddÄ• naá¹ƒ pumitthiliá¹.
rÅ«pamÄ• lÄ• viseso dissati, na tathÄ• tehÄ• cariyehi abhimatassa itthiliá¹…gassa __go_s
dissati. yathÄ• pana dvinnaá¹ƒ __dhÄ• tu_saddÄ• naá¹ƒ pumitthiliá¹…gapariyÄ• pannÄ• na

bhavati, yathÄ• dvinnaá¹ƒ __go_saddÄ• naá¹ƒ pumitthiliá¹…gapariyÄ• pannÄ• naá¹ƒ rÅ«pa
bhavitabbaá¹ƒ, yathÄ• ca dvinnaá¹ƒ __Ä• yu_saddÄ• naá¹ƒ punnapuá¹ƒsakaliá¹…gapariyÄ
rÅ«pamÄ• lÄ• viseso dissati, tathÄ• dvinnaá¹ƒ __go_saddÄ• naá¹ƒ pumitthiliá¹…gapariyÄ•
rÅ«pamÄ• lÄ• visesena bhavitabbaá¹ƒ. avisesatte sati kathaá¹ƒ tesaá¹ƒ pumitthiliá¹…gavav
kathaÃ±ca visadÄ• visadÄ• kÄ• ravohÄ• ratÄ• siyÄ• . idaá¹ƒ á¹-hÄ• naá¹ƒ atÄ«va saá¹‡ha
mahÄ• gahanaá¹ƒ na sakkÄ• sabbasattÄ• naá¹ƒ mÅ«labhÄ• sÄ• bhÅ«tÄ• ya sabbaÃ±Ã±u
sabhÄ• vaniruttiyÄ• nayaá¹ƒ sammÄ• ajÄ• nantena akataÃ±Ä• á¹‡asambhÄ• rena kenaci
vijaá¹-etuá¹ƒ vÄ• , amhÄ• kaá¹ƒ pana mate dvinnaá¹ƒ __go_saddÄ• naá¹ƒ rÅ«pamÄ• lÄ• vi
pumitthiliá¹…gavavatthÄ• naÃ±ca dissati, visadÄ• visadÄ• kÄ• ravohÄ• ratÄ• ca dissati, na
tadubhayamuttÄ• kÄ• ravohÄ• ratÄ• ca dissatÄ«ti daá¹-á¹-habbaá¹ƒ.

idÄ• ni imassatthassa Ä• vibhÄ• vatthaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne imaá¹ƒ nÄ«tiá¹ƒ á¹-hapess
pariyattisÄ• sane paá¹-ipannakÄ• nikkaá¹…khabhÄ• vena na kilamissanti. ettha tÄ• va atth
kosalluppÄ• danatthaá¹ƒ tisso nÄ• mikapadamÄ• lÄ• yo kathessÄ• ma --- seyyathidaá¹ƒ?

gÄ• vÄ«, gÄ• vÄ«, gÄ• viyo. gÄ• viá¹ƒ, gÄ• vÄ«, gÄ• viyo. gÄ• viyÄ• , gÄ• vÄ«hi, gÄ• vÄ«b
gÄ• viyÄ• , gÄ• vÄ«hi, gÄ• vÄ«bhi. gÄ• viyÄ• \Be 276/, gÄ• vÄ«naá¹ƒ. gÄ• viyÄ• , gÄ• viya
bhotiyo gÄ• vÄ«, gÄ• viyo.

ayaá¹ƒ __go_saddato vihitassa Ä«paccayassa vasena nipphannassa itthivÄ• cakassa Ä«kA
__gÄ• vÄ«_saddassa nÄ• mikapadamÄ• lÄ• .

go, gÄ• vo, gavo. gÄ• vuá¹ƒ, gÄ• vaá¹ƒ, gavaá¹ƒ, gÄ• vo, gavo. gÄ• vena, gavena, gohi, go
gavaá¹ƒ, gunnaá¹ƒ, gonaá¹ƒ. gÄ• vÄ• , gÄ• vasmÄ• , gÄ• vamhÄ• , gavÄ• , gavasmÄ• , ga
gavassa, gavaá¹ƒ, gunnaá¹ƒ, gonaá¹ƒ. gÄ• ve, gÄ• vasmiá¹ƒ, gÄ• vamhi, gave, gavasmiá¹ƒ
gosu. bho go, bhavanto gÄ• vo, gavo.

ayaá¹ƒ pumavÄ• cakassa __o_kÄ• rantapulliá¹…gassa __go_saddassa nÄ• mikapadamÄ•

go, gÄ• vÄ«, gÄ• vo, gÄ• vÄ«, gavo. gÄ• vaá¹ƒ, gavaá¹ƒ, gÄ• viá¹ƒ, gÄ• vo, gÄ• vÄ« gavo.
gunnaá¹ƒ, gonaá¹ƒ. gohi, gobhi. gavaá¹ƒ, gunnaá¹ƒ, gonaá¹ƒ. gosu. bhoti go, bhotiyo gÄ• v
ayaá¹ƒ pumitthivÄ• cakassa __o_kÄ• rantassitthipulliá¹…gassa __go_saddanÄ• mikapadan

ettha pana ``gÄ• vuâ€™â€™ nti padaá¹ƒ ekantapumavÄ• cakattÄ• na vuttanti daá¹-á¹-hab
ekantapumavÄ• cakattaÃ±cassa Ä• haccapÄ• á¸·iyÄ• Ã±Ä• yati ``idha pana bhikkhave vas
nimantesi `ehi bhante, hiraÃ±Ã±aá¹ƒ vÄ• te demi, suvaá¹‡á¹‡aá¹ƒ vÄ• te demi, khettaá¹ƒ v
vÄ• te demi, gÄ• vuá¹ƒ vÄ• te demi, gÄ• viá¹ƒ vÄ• te demi. dÄ• saá¹ƒ vÄ• te demi, dÄ• s
dhÄ«taraá¹ƒ vÄ• te demi bhariyatthÄ• ya, ahaá¹ƒ vÄ• te bhariyÄ• homi, aÃ±Ã±aá¹ƒ vÄ• t

tiâ€™â€™ evaá¹ƒ Ä• haccapÄ• á¸·iyÄ• Ã±Ä• yati.

ettha \Be 277/ hi ``gÄ• vuâ€™â€™ nti vacanena pumÄ• vutto, ``gÄ• viâ€™â€™ nti vacane
imissaá¹ƒ __o_kÄ• rantitthiliá¹…gapadamÄ• lÄ• yaá¹ƒ ``gÄ• vÄ«â€™â€™ ti padaá¹ƒ catukk
``kaÃ±Ã±Ä• â€™â€™ ti padaá¹ƒ viya itthiliá¹…gassa avisadÄ• kÄ• ravohÄ• ratÄ• viÃ±Ã±Ä•
itaresu liá¹…gesu samÄ• nasutikabhÄ• vena catukkhattuá¹ƒ Ä• gatapadaá¹ƒ ekampi atthi, `
imesaá¹ƒ saddÄ• naá¹ƒ katthaci á¹-hÄ• ne itthipumesu sÄ• maÃ±Ã±avasena pavattiá¹ƒ upa
panamhehi __o_kÄ• rantitthiliá¹…gassa ``go, gÄ• vÄ«, gÄ• vo, gÄ• vÄ«, gavo. gÄ• vaá¹ƒ, g
ntiÄ• dinÄ• nayena padamÄ• lÄ• katÄ• , tattha __go_saddato __siyo_naá¹ƒ Ä«kÄ• rÄ• des
__iá¹ƒ_kÄ• rÄ• deso bhavati, tena __o_kÄ• rantitthiliá¹…gassa ``gÄ• vÄ« gÄ• vÄ« gÄ• viâ€
dassitÄ• ni. tathÄ• hi __mukhamattadÄ«pani_yaá¹ƒ saddasatthavidunÄ• vajirabuddhÄ• ca
kosallavasena __go_saddato __yo_na__mÄ«_kÄ• rÄ• deso vutto. yathÄ• pana __go_sadd
bhavati, tathÄ• __sissÄ«_kÄ• rÄ• deso __aá¹ƒ_vacanassa ca iá¹ƒkÄ• rÄ• deso bhavati. atr
nayaggÄ• haparidÄ«paniyo gÄ• thÄ• ---

Ä«paccayÄ• siddhesvapi, ``gÄ• vÄ« gÄ• vÄ«â€™â€™ tiÄ• disu.

paá¹-hamekavacanÄ• di-antesu jinasÄ• sane ||

vadatÄ• __yonamÄ«_kÄ• raá¹ƒ, __go_saddassitthiyaá¹ƒ pana.

avisadattamakkhÄ• tuá¹ƒ, nayo dinnoti no ruci ||

kiÃ±ca bhiyyo __aá¹-á¹-hakathÄ• su_ ca ---

``gÄ• voâ€™â€™ ti vatvÄ• ``gÄ• viâ€™â€™ nti-vacanena panitthiyaá¹ƒ.

avisadattamakkhÄ• tuá¹ƒ, nayo dinnoti no ruci ||

tathÄ• hi __samantapÄ• sÄ• dikÄ• _dÄ«su aá¹-á¹-hakathÄ• su ``cheko hi gopÄ• lako sakk
rajjudaá¹‡á¸• ahattho pÄ• tova vajaá¹ƒ gantvÄ• gÄ• vo piá¹-á¹-hiyaá¹ƒ paharitvÄ• palighat
nisinno dvÄ• raá¹ƒ pattaá¹ƒ pattaá¹ƒ gÄ• viá¹ƒ `eko dveâ€™ ti sakkharaá¹ƒ khipitvÄ• gaá¹‡
padese ``gÄ• voâ€™â€™ ti vatvÄ• ``gÄ• viâ€™â€™ nti vacanena itthipumavÄ• cakassa __
__go_saddassa avisadÄ• kÄ• ravohÄ• ratÄ• vihitÄ• . ``gÄ• voâ€™â€™ ti hi iminÄ• sÄ• ma
goá¹‡Ä• gahitÄ• , tathÄ• ``gÄ• viâ€™â€™ nti iminÄ• pi itthibhÅ«to pumabhÅ«to ca goá¹‡c
ca ``gÄ• viâ€™â€™ nti ca ime saddÄ• saddasatthavidÅ«hi aá¹-á¹-hakathÄ• cariyehi niruttin
samÄ• naliá¹…gavasena ekasmiá¹ƒyeva pakaraá¹‡e ekasmiá¹ƒyeva vÄ• kye piá¹‡á¸• Ä«ka
vattamÄ• nassa itthipumavÄ• cakassa __o_kÄ• rantitthiliá¹…gassa __go_saddassa padam

gÄ• viâ€™â€™ miccetÄ• ni rÅ«pÄ• ni na labbheyyuá¹ƒ, aá¹-á¹-hakathÄ• yaá¹ƒ ``gÄ• voâ€™
nticceva vattabbaá¹ƒ siyÄ• , ``gÄ• viâ€™â€™ nti pana na vattabbaá¹ƒ. yathÄ• ca pana aá¹
``gÄ• voâ€™â€™ ti itthipumavasena sabbesaá¹ƒ gunnaá¹ƒ saá¹…gÄ• hakavacanaá¹ƒ vatv
``dvÄ• raá¹ƒ pattaá¹ƒ pattaá¹ƒ gÄ• viâ€™â€™ nti saddaracanaá¹ƒ kubbiá¹ƒsu, tasmÄ• ``gÄ
sabbasaá¹…gÄ• hakavacanamevÄ• ti daá¹-á¹-habbaá¹ƒ. asabbasaá¹…gÄ• hakavacanaá¹ƒ
itthiyÄ• yeva gahetabbattÄ• ti ce? na, pakaraá¹‡avasena atthantarassa viditattÄ• . na hi sab
``itthiyoyeva vasanti, na pumÄ• noâ€™â€™ ti ca, ``pumÄ• noyeva vasanti, na itthiyoâ€™â€
apica ``gÄ• vimpi disvÄ• palÄ• yanti `bhikkhÅ«â€™ ti maÃ±Ã±amÄ• nÄ• â€™â€™ ti pÄ• á
``gÄ• viâ€™â€™ nti vacanena itthibhÅ«to pumabhÅ«to ca sabbo go gahitoti daá¹-á¹-habbaá
``itthibhÅ«toyeva go bhikkhÅ«ti maÃ±Ã±itabboâ€™â€™ ti Ä• pajjati. iti pÄ• á¸·inayena itthili
itthipumavÄ• cakasmÄ• __go_saddato __aá¹ƒ_vacanassa __iá¹ƒ_kÄ• rÄ• deso hotÄ«ti viÃ

__vajirabuddhÄ• cariyenapi_ \Be 279/ __go_saddato __Ä«_paccaye kÄ• tabbepi akatvÄ• _
tassÄ• dhippÄ• yo evaá¹ƒ siyÄ• __go_saddato Ä«paccaye kate sati Ä«paccayavasena ``gÄ
yattha katthaci visaye ``migÄ« morÄ« kukkuá¹-Ä«â€™â€™ iccÄ• dayo viya itthivÄ• cakoyev
itthipumavÄ• cako, tasmÄ• sÄ• sanÄ• nukÅ«lappayogavasena __yo_na__mÄ«_kÄ• rÄ• de
vajirabuddhÄ• cariyamate __go_saddato __yo_naá¹ƒ Ä«kÄ• rÄ• deso hotÄ«ti Ã±Ä• yati.

kiÃ±ca bhiyyo --- yasmÄ• aá¹-á¹-hakathÄ• cariyehi ``gÄ• vo piá¹-á¹-hiyaá¹ƒ paharitvÄ• â€™
racitÄ• ya ``dvÄ• raá¹ƒ pattaá¹ƒ pattaá¹ƒ gÄ• viá¹ƒ `eko dveâ€™ ti sakkharaá¹ƒ khipitvÄ• g
vacanapariyosÄ• nÄ• ya saddaracanÄ• yaá¹ƒ ``eko gÄ• vÄ«, dve gÄ• vÄ«â€™â€™ ti attha
``gÄ• viâ€™â€™ nti upayogavacanaÃ±ca dissati. iti aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ mate __
__siyonamÄ«_kÄ• rÄ• deso __aá¹ƒ_vacanassa __iá¹ƒ_kÄ• rÄ• deso hotÄ«ti Ã±Ä• yati. tasm
__o_kÄ• rantatÄ• pakatikassa itthiliá¹…gassa __go_saddassa ``go, gÄ• vÄ«, gÄ• vo, gÄ• v
gÄ• viâ€™â€™ ntiÄ• dinÄ• nayena padamÄ• lÄ• á¹-hapitÄ• , sÄ• pÄ• á¸·inayÄ• nukÅ«lÄ•
kaccÄ• yanÄ• cariyamataá¹ƒ gahetvÄ• padanipphattijanakassa garuno ca matÄ• nukÅ«lÄ•
catukkhattuá¹ƒ Ä• gatattÄ• pana __o_kÄ• rantitthiliá¹…gassa __go_saddassa avisadÄ• kÄ
iccesÄ• pÄ• á¸·inayÄ• dÄ«su Ã±Ä• á¹‡ena sammÄ• upaparikkhiyamÄ• nesu atÄ«va yujjat
doso. ettha pana paccattopayogÄ• lapanÄ• naá¹ƒ bahuvacanaá¹-á¹-hÄ• ne ``gÄ• viyoâ€™â
karaá¹‡asampadÄ• nanissakkasÄ• mÄ«namekavacanaá¹-á¹-hÄ• ne ``gÄ• viyÄ• â€™â€™ t
bahuvacanaá¹-á¹-hÄ• ne ``gÄ• vÄ«hi gÄ• vÄ«bhÄ«â€™â€™ ti padÄ• ni ca sampadÄ• nasÄ
bahuvacanaá¹-á¹-hÄ• ne ``gÄ• vÄ«naâ€™â€™ nti padaÃ±ca bhummavacanaá¹-á¹-hÄ• ne `
gÄ• vÄ«sÅ«â€™â€™ ti padÄ• ni cÄ• ti imÄ• ni vitthÄ• rato soá¸·asa padÄ• ni ekantena __Ä
ekantitthivÄ• cakattÄ• ca na vuttÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

ayaá¹ƒ panettha nicchayo vuccate sotÅ«naá¹ƒ nikkaá¹…khabhÄ• vÄ• ya --- itthiliá¹…gapac
gÄ• viâ€™â€™ nti imÄ• ni __Ä«_paccayavasena vÄ• __Ä«_kÄ• riá¹ƒkÄ• rÄ• desavasena
idhÄ• dhippeto, pubbanayo aÃ±Ã±attha. tathÄ• ``gÄ• vÄ« gÄ• viâ€™â€™ nti imÄ• ni __Ä«

yebhuyyena itthivÄ• cakÄ• ni bhavanti __Ä«_kÄ• riá¹ƒkÄ• rÄ• desavasenapi siddhattÄ• . ka
sabbasaá¹…gÄ• hakavasena itthipumavÄ• cakÄ• ni bhavanti. etesupi pacchimoyeva nayo i
aÃ±Ã±attha. ``gÄ• viyo. gÄ• viyÄ• , gÄ• vÄ«hi, gÄ• vÄ«bhi. gÄ• vÄ«naá¹ƒ. gÄ• viyaá¹ƒ, gÄ•
__Ä«_paccayavaseneva siddhattÄ• sabbathÄ• pi itthÄ«naá¹ƒyeva vÄ• cakÄ• ni bhavanti. i
lokasaá¹…ketavasena visesato pavattattÄ• ekantato itthidabbesu pavattÄ• ni ``migÄ« morÄ
iccÄ• dÄ«ni padÄ• ni viya. kiÃ±cÄ• pi pana ``nadÄ« mahÄ«â€™â€™ iccÄ• dÄ«nipi itthiliá¹…
siddhÄ• ni, tathÄ• pi tÄ• ni aviÃ±Ã±Ä• á¹‡akattÄ• tadatthÄ• naá¹ƒ itthidabbesu vattantÄ«ti
itthipumanapuá¹ƒsakabhÄ• varahitÄ• hi tadatthÄ• . yasmÄ• pana itthiliá¹…ge __go_sadde
na labbhati, tasmÄ• ``gÄ• vena gavena gÄ• vesu gavesÅ«â€™â€™ ti padÄ• ni na vuttÄ• n
__go_saddena saddhiá¹ƒ __sasmÄ• smiá¹ƒ_vacanÄ• ni sarÅ«pato parattaá¹ƒ na yanti, tasm
gÄ• vasmÄ• gavasmÄ• gÄ• vasmiá¹ƒ gavasmiâ€™â€™ nti padÄ• ni na vuttÄ• ni. yasmÄ•
Ä• desabhÅ«to __Ä• _kÄ• ro ca __mhÄ• _kÄ• ro ca na labbhati, tasmÄ• ``gÄ• vÄ• gavÄ•
padÄ• ni na vuttÄ• ni. yasmÄ• ca __smiá¹ƒ_vacanassa Ä• desabhÅ«to __e_kÄ• ro \Be 281
labbhati, tasmÄ• ``gÄ• ve gave gÄ• vamhi gavamhÄ«â€™â€™ ti padÄ• ni na vuttÄ• ni. api
tiÄ• dÄ«hi samÄ• nÄ• dhikaraá¹‡apadehi yojetuá¹ƒ ayuttattÄ• pi ``gÄ• vena gavenÄ• â€™â
itthiliá¹…gaá¹-á¹-hÄ• ne na vuttÄ• ni. tathÄ• hi ``yÄ• ya tÄ• yaâ€™â€™ iccÄ• dÄ«hi saddhi
gavenÄ• â€™â€™ tiÄ• dÄ«ni na yojetabbÄ• ni ekantapulliá¹…garÅ«pattÄ• .

keci panettha vadeyyuá¹ƒ --- yÄ• tumhehi __o_kÄ• rantatÄ• pakatikassa itthiliá¹…gassa __
gÄ• vÄ«, gÄ• vo, gÄ• vÄ«, gavoâ€™â€™ tiÄ• dinÄ• nayena padamÄ• lÄ• á¹-hapitÄ• , sÄ•
itthiyoâ€™â€™ ti vuttasadisÄ• ca hotÄ«ti? tanna. __mÄ• tugÄ• maitthÄ«_saddÄ• hi nÄ• n
pumitthiliá¹…gabhÄ• vena, nÄ• nÄ• dhÄ• tukÄ• ca __gamu isu_dhÄ• tuvasena, imasmiá¹ƒ
gÄ• vÄ«_saddÄ• ekaliá¹…gÄ• itthi liá¹…gabhÄ• vena, __eka_dhÄ• tukÄ• ca __gamu_dhÄ
__goá¹‡a_saddassa __go_saddassÄ• desavasena __kaccÄ• yanena_ vuttattÄ• tadÄ• des
tenÄ• pi saddhiá¹ƒ missetvÄ• padamÄ• lÄ• vattabbÄ• ti? na, __goá¹‡a_saddassa accanta
__a_kÄ• rantatÄ• pakatikattÄ• ca. tathÄ• hi so visuá¹ƒ pulliá¹…gaá¹-á¹-hÄ• ne uddiá¹-á¹-h
gÄ• vÄ«, gÄ• vo, gÄ• vÄ«, gavoâ€™â€™ tiÄ• dikÄ• padamÄ• lÄ• __o_kÄ• rÄ«kÄ• rantap
sallakkhetabbÄ• , atha kho vikappena __go_saddato paresaá¹ƒ __si yo aá¹ƒ_vacanÄ• naá¹
__Ä«_kÄ• __riá¹ƒ_kÄ• rÄ• desavasena vuttapadavantattÄ• __o_kÄ• rantitthiliá¹…gapadam
paccetabbÄ• .

idÄ• ni __go_saddassa itthiliá¹…gabhÄ• vasÄ• dhakÄ• ni suttapadÄ• ni lokikappayogÄ• ni
``seyyathÄ• pi bhikkhave vassÄ• naá¹ƒ pacchime mÄ• se saradasamaye kiá¹-á¹-hasambÄ•
rakkheyya, tÄ• gÄ• vo tato tato daá¹‡á¸• ena Ä• koá¹-eyya.

annadÄ• baladÄ• cetÄ• , vaá¹‡á¹‡adÄ• sukhadÄ• ca tÄ• .

etamatthaá¹ƒ vasaá¹ƒ Ã±atvÄ• , nÄ• ssu gÄ• vo haniá¹ƒsu te ||

sabbÄ• gÄ• vo samÄ• harati. gamissanti bhante gÄ• vo vacchagiddhiniyoâ€™â€™ ti imÄ• duyhamÄ• nÄ• su gatoâ€™â€™ tiÄ• dÄ«ni pana lokikappayogÄ• ni. iti __go_saddassa itthi pulliá¹…gabhÄ• vo viya sÄ• rato paccetabbo.

tatra ``go, gÄ• vÄ«, gÄ• vo, gÄ• vÄ«, gavoâ€™â€™ tiÄ• dÄ«ni kiÃ±cÄ• pi itthiliá¹…gabhÄ• yathÄ• payogaá¹ƒ ``pajÄ• devatÄ• â€™â€™ tipadÄ• ni viya itthipurisavÄ• cakÄ• neva bhav itthiliá¹…gavasena ``sÄ• goâ€™â€™ ti vÄ• ``tÄ• gÄ• voâ€™â€™ ti vÄ• vutte itthipumabh gahitÄ• ti veditabbÄ• . na hi Ä«dise á¹-hÄ• ne ekantato liá¹…gaá¹ƒ padhÄ• naá¹ƒ, atthoyeva duhantÄ«â€™â€™ ti vutte kiÃ±cÄ• pi ``gÄ• voâ€™â€™ ti ayaá¹ƒ saddo pumepi vattati, tath asambhavato atthavasena itthiyo Ã±Ä• yante. ``gÄ• vÄ« duhantÄ«â€™â€™ ti vutte pana liá vacanato ko saá¹ƒsayamÄ• pajjissati viÃ±Ã±Å«. ``tÄ• gÄ• vo carantÄ«â€™â€™ ti vutte itth kadÄ• ci kassaci saá¹ƒsayo siyÄ• ``nanu itthiyoâ€™â€™ ti, pulliá¹…gavasena pana ``te gÄ vutte saá¹ƒsayo natthi, itthiyo ca pumÄ• no ca Ã±Ä• yante pulliá¹…gabahuvacanena katthac gahitattÄ• . ``athettha sÄ«hÄ• byagghÄ• cÄ• â€™â€™ tiÄ• dÄ«su viya ``gÄ• vÄ« caratÄ«â passatÄ«â€™â€™ ti ca vutte itthÄ« viÃ±Ã±Ä• yate __gÄ• vÄ«_saddena itthiyÄ• gahetabba lokikappayogesu hi sÄ• sanikappayogesu ca __gÄ• vÄ«_saddena itthÄ« gayhati. ekaccaá¹ƒ sandhÄ• ya ``gÄ• vÄ«â€™â€™ ti, ``gÄ• viâ€™â€™ nti ca ``itthipurisasÄ• dhÄ• raá¹‡avacan ``seyyathÄ• pi bhikkhave dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• gÄ• viá¹ƒ v vibhajitvÄ• nisinno assÄ• â€™â€™ ti pÄ• á¸·i dissati. aá¹-á¹-hakathÄ• su ca ``gÄ• voâ€™â itthipumasÄ• dhÄ• raá¹‡aá¹ƒ saddaracanaá¹ƒ katvÄ• puna tadeva itthipumaá¹ƒ sandhÄ• ya pattaá¹ƒ gÄ• viâ€™â€™ nti racitÄ• saddaracanÄ• dissati.

ettha hi gojÄ• tiyaá¹ƒ á¹-hitÄ• itthÄ«pi pumÄ• pi ``gÄ• vÄ«â€™â€™ ti saá¹…khaá¹ƒ gacch ``gÄ• vÄ«â€™â€™ ti idaá¹ƒ itthiyÄ• adhivacanaá¹ƒ. tathÄ• hi tattha tattha pÄ• á¸·ippadesÄ ``acirapakkantassa bhagavato bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ gÄ• vÄ« taruá¹‡avacchÄ• adh voropesÄ«â€™â€™ ti, ``gÄ• vuá¹ƒ vÄ• te demi, gÄ• viá¹ƒ vÄ• te demÄ«â€™â€™ ti ca ``ti kapotavaá¹‡á¹‡agÄ• vÄ«sadisoâ€™â€™ ti ca payogadassanato itthÄ« kathiyatÄ«ti vattabb ``goduhanaá¹ƒ. gadduhanaá¹ƒ. gokhÄ«raá¹ƒ godhano gorÅ«pÄ• ni cÄ• â€™â€™ ti dassana kathiyatÄ«ti vattabbaá¹ƒ.

idÄ• ni __o_kÄ• rantassa itthiliá¹…gassa __go_saddassa padamÄ• lÄ• yaá¹ƒ pÄ• á¸·inayÄ vuccate viÃ±Ã±Å«naá¹ƒ kosallajananatthaá¹ƒ ---

sÄ• go gacchati, sÄ• gÄ• vÄ« gacchati, tÄ• gÄ• vo, gÄ• vÄ«, gavo gacchanti. taá¹ƒ gÄ• v passati, tÄ• gÄ• vo, gÄ• vÄ«, gavo passati. tÄ• hi gohi, gobhi kataá¹ƒ. tÄ• saá¹ƒ gavaá¹ƒ, g tÄ• hi gohi, gobhi apeti. tÄ• saá¹ƒ gavaá¹ƒ \Be 284/, gunnaá¹ƒ, gonaá¹ƒ siá¹…gÄ• ni. tÄ• su patiá¹-á¹-hitaá¹ƒ. bhoti go tvaá¹ƒ tiá¹-á¹-ha, bhotiyo gÄ• vo gÄ• vÄ«, gavÄ• tumhe tiá¹-á¹-ha

aparopi vuccate ---

sÄ• go nadiá¹ƒ tarantÄ« gacchati, sÄ• gÄ• vÄ« nadiá¹ƒ tarantÄ« gacchati, tÄ• gÄ• vo, gÄ
tarantÄ«yo gacchanti. taá¹ƒ gÄ• vaá¹ƒ, gÄ• viá¹ƒ, gavaá¹ƒ nadiá¹ƒ tarantiá¹ƒ passati, tÄ• g
nadiá¹ƒ tarantiyo passati. tÄ• hi gohi, gobhi nadiá¹ƒ tarantÄ«hi kataá¹ƒ. tÄ• saá¹ƒ gavaá¹ƒ, g
nadiá¹ƒ tarantÄ«naá¹ƒ deti. tÄ• hi gohi, gobhi nadiá¹ƒ tarantÄ«hi apeti. tÄ• saá¹ƒ gavaá¹ƒ, g
nadiá¹ƒ tarantÄ«naá¹ƒ santakaá¹ƒ. tÄ• su gosu nadiá¹ƒ tarantÄ«su patiá¹-á¹-hitanti.

tatra yÄ• sÄ• ``go, gÄ• vÄ«, gÄ• vo, gÄ• vÄ«, gavoâ€™â€™ tiÄ• dinÄ• __o_kÄ• rantassi
padamÄ• lÄ• á¹-hapitÄ• , sÄ• ``go, gÄ• vo gavoâ€™â€™ tiÄ• dinÄ• vuttassa __o_kÄ• ran
padamÄ• lÄ• to savisesÄ• paccattopayogÄ• lapanaá¹-á¹-hÄ• ne catunnaá¹ƒ __kaÃ±Ã±Ä• _
__gÄ• vÄ«_saddÄ• naá¹ƒ vuttattÄ• . yasmÄ• panÄ• yaá¹ƒ viseso, tasmÄ• imassa __o_kÄ
__go_saddassa aÃ±Ã±esamitthiliá¹…gÄ• naá¹ƒ viya avisadÄ• kÄ• ravohÄ• ratÄ• sallakkhe
viya visadÄ• kÄ• ravohÄ• ratÄ• , nÄ• pi napuá¹ƒsakaliá¹…gÄ• naá¹ƒ viya ubhayamuttÄ• kÄ
ettha nicchayakaraá¹‡Ä« gÄ• thÄ• vuccati ---

duvinnaá¹ƒ __dhÄ• tu_saddÄ• naá¹ƒ, yathÄ• dissati nÄ• natÄ• .

__go_saddÄ• naá¹ƒ tathÄ• dvinnaá¹ƒ, icchitabbÄ• va nÄ• natÄ• ||

tathÄ• hi pumitthiliá¹…gavasena dvinnaá¹ƒ __dhÄ• tu_saddÄ• naá¹ƒ viseso dissati. taá¹ƒ y

dhÄ• tu \Be 285/, dhÄ• tÅ«, dhÄ• tavo. dhÄ• tuá¹ƒ, dhÄ• tÅ«, dhÄ• tavo. dhÄ• tunÄ• , dhÄ
dhÄ• tussa, dhÄ• tÅ«naá¹ƒ. dhÄ• tusmÄ• , dhÄ• tumhÄ• , dhÄ• tÅ«hi, dhÄ• tÅ«bhi. dhÄ• tu
dhÄ• tumhi, dhÄ• tÅ«su. ayaá¹ƒ pulliá¹…gaviseso.

dhÄ• tu, dhÄ• tÅ«, dhÄ• tuyo. dhÄ• tuá¹ƒ, dhÄ• tÅ«, dhÄ• tuyo. dhÄ• tuyÄ• , dhÄ• tÅ«hi, d
dhÄ• tÅ«naá¹ƒ. dhÄ• tuyÄ• , dhÄ• tÅ«hi, dhÄ• tÅ«bhi. dhÄ• tuyÄ• , dhÄ• tÅ«naá¹ƒ. dhÄ• tu
ayaá¹ƒ itthiliá¹…gassa viseso.

yathÄ• ca dvinnaá¹ƒ __dhÄ• tu_saddÄ• naá¹ƒ viseso paÃ±Ã±Ä• yati, tathÄ• dvinnampi __
paÃ±Ã±Ä• yateva. yathÄ• ca punnapuá¹ƒsakaliá¹…gÄ• naá¹ƒ dvinnaá¹ƒ __Ä• yu_saddÄ• n
tiÄ• dinÄ• , ``Ä• yu, Ä• yÅ«, Ä• yÅ«nÄ«â€™â€™ tiÄ• dinÄ• ca viseso paÃ±Ã±Ä• yati, yath
viseso paÃ±Ã±Ä• yateva. tathÄ• hi visadÄ• kÄ• ravohÄ• ro pulliá¹…gaá¹ƒ, avisadÄ• kÄ• ra
ubhayamuttÄ• kÄ• ravohÄ• ro napuá¹ƒsakaliá¹…gaá¹ƒ.

idÄ• ni imamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ katvÄ• saá¹…khepato kathayÄ• ma --- __puriso

__kaÃ±Ã±Ä• _ti avisadÄ• kÄ• ravohÄ• ro, __rÅ«pa_nti ubhayamuttÄ• kÄ• ravohÄ• ro. puris
tiá¹-á¹-hati, kaÃ±Ã±Ä• tiá¹-á¹-hanti, kaÃ±Ã±Ä• passati, bhotiyo kaÃ±Ã±Ä• tiá¹-á¹-hatha, ett
cattÄ• ri samÄ• ni. purisÄ• tiá¹-á¹-hanti, purisÄ• nissaá¹-aá¹ƒ, bhavanto purisÄ• gacchatha
tiá¹-á¹-hanti, kaÃ±Ã±Ä• yo passati, bhotiyo kaÃ±Ã±Ä• yo gacchatha, tÄ«á¹‡i tÄ«á¹‡i samÄ•
kaÃ±Ã±aá¹ƒ passati, dve asamÄ• ni. purise passati, purise patiá¹-á¹-hitaá¹ƒ, dve samÄ• ni.
kataá¹ƒ, tÄ• ya kaÃ±Ã±Ä• ya kataá¹ƒ, tÄ• ya kaÃ±Ã±Ä• ya deti, tÄ• ya kaÃ±Ã±Ä• ya \Be 28
santakaá¹ƒ, tÄ• ya kaÃ±Ã±Ä• ya patiá¹-á¹-hitaá¹ƒ, ekamasamaá¹ƒ, paÃ±ca samÄ• ni. evaá
visadÄ• kÄ• ravohÄ• ratÄ• dissati, itthiliá¹…gassa avisadÄ• kÄ• ravohÄ• ratÄ• dissati. nap
``rÅ«paá¹ƒ, rÅ«pÄ• ni, rÅ«pÄ• . rÅ«paá¹ƒ, rÅ«pÄ• ni, rÅ«pe. bho rÅ«pa, bhavanto rÅ«pÄ• n
tÄ«su paccattopayogÄ• lapanaá¹-á¹-hÄ• nesu sa__ni_kÄ• rÄ• ya visesÄ• ya rÅ«pamÄ• lÄ•
ubhayamuttÄ• kÄ• ravohÄ• ratÄ• dissati, pumitthiliá¹…gÄ• naá¹ƒ tÄ«su á¹-hÄ• nesu sa__n
na santi, iti visadÄ• kÄ• ravohÄ• ro pulliá¹…gaá¹ƒ, avisadÄ• kÄ• ravohÄ• ro itthiliá¹…gaá¹ƒ,
ubhayamuttÄ• kÄ• ravohÄ• ro napuá¹ƒsakaliá¹…ganti veditabbaá¹ƒ.

ayaá¹ƒ nayo ``saddhÄ• sati hirÄ«, yÄ• itthÄ« saddhÄ• pasannÄ• , te manussÄ• saddhÄ•
saddhaá¹ƒ paá¹-iyattaá¹ƒ, saddhaá¹ƒ kulaâ€™â€™ ntiÄ• dÄ«su samÄ• nasutikasaddesupi
yÄ• ca pana itthiliá¹…gassa avisadÄ• kÄ• ravohÄ• ratÄ• vuttÄ• , sÄ• ekaccesupi saá¹…kl
hi vÄ«satiÄ• dayo navutipariyantÄ• saddÄ• ekavacanantÄ• itthiliá¹…gÄ• ti vuttÄ• , ettha ``
paÃ±cakkhattuá¹ƒ vattabbaá¹ƒ, tathÄ• ``tiá¹ƒsÄ• yÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ ``navutiyÄ• â
padapariyantÄ• naá¹ƒ, evaá¹ƒ __vÄ«sati_Ä• dÄ«naá¹ƒ __kaÃ±Ã±Ä• _saddasseva avisadÄ•
avagantabbaá¹ƒ. yadi evaá¹ƒ __ticatu_saddesu kathanti? __ticatu_saddÄ• pana yasmÄ• `
cattÄ• ro caturo catasso cattÄ• rÄ«â€™â€™ ti attano attano rÅ«pÄ• ni abhidheyyaliá¹…gÄ•
yathÄ• sakaliá¹…gavasena ``purisÄ• kaÃ±Ã±Ä• yo cittÄ• nÄ«â€™â€™ tiÄ• dÄ«hi
visadÄ• visadobhayarahitÄ• kÄ• ravohÄ• rasaá¹…khÄ• tehi saddehi yogaá¹ƒ gacchanti, tas
visadÄ• visadobhayarahitÄ• kÄ• ravohÄ• rÄ• ti vattumarahanti.

sabbanÄ• mesupi \Be 287/ ayaá¹ƒ tividho Ä• kÄ• ro labbhati rÅ«pavisesayogato. kathaá¹ƒ?
``tassa kassaâ€™â€™ iccÄ• dÄ«ni sabbÄ• ni sabbanÄ• mikarÅ«pÄ• ni catutthÄ«chaá¹-á¹-h
itthiliá¹…gavisaye ``tassÄ• kassÄ• â€™â€™ iccÄ• dÄ«ni sabbanÄ• mikarÅ«pÄ• ni
tatiyÄ• catutthÄ«paÃ±camÄ«chaá¹-á¹-hÄ«sattamiyantÄ• ni bhavanti, tasmÄ• sabbanÄ• ma
avisadÄ• kÄ• ravohÄ• ratÄ• ekantato sampaá¹-icchitabbÄ• . ettha pana sulabhÄ• ni catutth
anÄ• haritvÄ• sudullabhabhÄ• vena tatiyÄ• paÃ±camÄ«sattamÄ«rÅ«pÄ• ni sÄ• sanato Ä•
pÄ• vacane nikkaá¹…khabhÄ• vena sotÅ«naá¹ƒ paramasaá¹‡hasukhumaÃ±Ä• á¹‡Ä• dhiga
udÄ• yÄ« yena sÄ• kumÄ• rikÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• tassÄ• kumÄ• ri
paá¹-icchanne Ä• sane alaá¹ƒkammanÄ«ye nisajjaá¹ƒ kappesÄ«â€™â€™ ti. ettha ``tassÄ•
rÅ«paá¹ƒ, ``tassÄ• â€™â€™ ti tatiyÄ• ya rÅ«pe diá¹-á¹-heyeva ``sabbassÄ• katarissÄ• â€™
tatiyÄ• rÅ«pÄ• ni pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• nipidiá¹-á¹-hÄ• niyeva nÄ• ma tesaá¹ƒ aÃ±Ã±an
diá¹-á¹-hena ca adiá¹-á¹-hassapi yuttassa gahetabbattÄ• . ``kassÄ• haá¹ƒ kena hÄ• yÄ• mÄ

``kassÄ• â€™â€™ ti paÃ±camiyÄ• rÅ«paá¹ƒ, ``kassÄ• â€™â€™ ti paÃ±camiyÄ• rÅ«pe di
katarissÄ• â€™â€™ tiÄ• dÄ«ni paÃ±camiyÄ• rÅ«pÄ• ni pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• nipi diá¹-
``aÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• vane makkaá¹-iá¹ƒ Ä• misena upalÄ• petvÄ• ta
paá¹-isevati. aÃ±Ã±ataro bhikkhu aÃ±Ã±atarissÄ• itthiyÄ• paá¹-ibaddhacitto hotÄ«â€™â€™
aÃ±Ã±atarissÄ• â€™â€™ ti ca sattamiyÄ• rÅ«paá¹ƒ, tasmiá¹ƒ diá¹-á¹-heyeva ``sabbassÄ•
sattamiyÄ• rÅ«pÄ• ni pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• nipi diá¹-á¹-hÄ• niyeva nÄ• mÄ• ti.

nanu \Be 288/ ca bho ``tassÄ• kumÄ• rikÄ• ya saddhiâ€™â€™ nti ettha ``tassÄ• â€™â€™
vibhattivipallÄ• sena vuttaá¹ƒ, ``tÄ• yÄ• â€™â€™ ti hissa attho, tathÄ• ``kassÄ• haá¹ƒ kena
idampi vibhattivipallÄ• sena vuttaá¹ƒ. ``kÄ• yÄ• â€™â€™ ti hissa attho. ``aÃ±Ã±atarissÄ• i
paá¹-ibaddhacittoâ€™â€™ ti etthÄ• pi ``aÃ±Ã±atarissÄ• â€™â€™ ti idaá¹ƒ vibhattivipallÄ• s
``aÃ±Ã±atarissaâ€™â€™ nti hissa atthoti? tanna, Ä«disesu cuá¹‡á¹‡iyapadavisayesu vibha
anicchitabbattÄ• . nanu ca bho cuá¹‡á¹‡iyapadavisayepi ``saá¹…ghe gotami dehÄ«â€™â€™
``saá¹…ghassÄ• â€™â€™ ti vibhattivipallÄ• satthaá¹ƒ vadanti garÅ«ti? saccaá¹ƒ, tathÄ• pi
adhippÄ• yÄ• bhavanti Ä• dhÄ• rapaá¹-iggÄ• hakabhÄ• vena bhummasampadÄ• nÄ• nam
``saá¹…ghassa dethÄ• â€™â€™ ti vattukÄ• massa sato ``saá¹…ghe dethÄ• â€™â€™ ti va
yujjatiyeva. tathÄ• ``saá¹…ghe dethÄ• â€™â€™ ti vattukÄ• massapi sato ``saá¹…ghassa d
virujjhati, yujjatiyeva, yathÄ• pana __alÄ• bu lÄ• bu_saddesu visuá¹ƒ visuá¹ƒ vijjamÄ• nesu
silÄ• plavantÄ«â€™â€™ ti ettha chandÄ• nurakkhaá¹‡atthaá¹ƒ __a_kÄ• ralopo hotÄ«ti akk
kariyati. tathÄ• ``saá¹…ghe gotami dehÄ«â€™â€™ tiÄ• dÄ«supi buddhiyÄ• vibhattivipallÄ•
katvÄ• ``saá¹…ghassÄ• â€™â€™ ti vipallÄ• satthamicchanti Ä• cariyÄ• . tasmÄ• ``saá¹…g
varaá¹ƒ datvÄ• â€™â€™ tiÄ• dÄ«su vibhattivipallÄ• so yutto ``tassÄ• kumÄ• rikÄ• yÄ• â€™
vibhattivipallÄ• so ca nÄ• ma yebhuyyena ``neva dÄ• naá¹ƒ viramissaâ€™â€™ ntiÄ• dÄ«su

tathÄ• pi vadeyya yÄ• sÄ• tumhehi ``tassÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevatÄ«â€™â€™
sÄ• sattamÄ«payogÄ• . ``tassÄ• â€™â€™ ti \Be 289/ hi idaá¹ƒ chaá¹-á¹-hiyantapadaá¹ƒ
``tassÄ• makkaá¹-iyÄ• aá¹…gajÄ• te methunaá¹ƒ dhammaá¹ƒ paá¹-isevatÄ«â€™â€™ ti att
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tassÄ• ti bhummavacanaâ€™â€™ nti vuttattÄ• . kiÃ±ca bhiyyo
aá¹-á¹-hakathÄ• yaá¹ƒyeva ``tassÄ• ca sikkhÄ• ya sikkhaá¹ƒ paripÅ«rento sikkhati, tasmiÃ±
avÄ«tikkamanto sikkhatÄ«â€™â€™ ti imasmiá¹ƒ padese ``tassÄ• â€™â€™ ti bhummavaca
bho tatthÄ• pi ``tassÄ• â€™â€™ ti idaá¹ƒ vibhattivipallÄ• savasena bhummatthe sÄ• mivaca
vibhattivipallÄ• sanaye kusalosi, vibhattivipallÄ• siko nÄ• mÄ• â€™â€™ ti bhavaá¹ƒ vattabb
dhammasaá¹…gÄ• hakattherehi vuttapÄ• á¸·impi ullaá¹…ghasi, aá¹-á¹-hakathÄ• vacanamp
__niddesapÄ• á¸·iá¹ƒ_ Ä• harissÄ• ma. sace tvaá¹ƒ paá¹‡á¸• itajÄ• tiko, saÃ±Ã±attiá¹ƒ gam
apaá¹‡á¸• itajÄ• tiko, attano gÄ• haá¹ƒ amuÃ±cantoyeva saÃ±Ã±attiá¹ƒ na gamissati, sÄ• s
suá¹‡ohÄ«ti. ``tasmÄ• hi sikkhetha idheva jantÅ«â€™â€™ ti imissÄ• pÄ• á¸·iyÄ• atthaá¹ƒ
pabhinnapaá¹-isambhidena satthukappena aggasÄ• vakena dhammasenÄ• patinÄ• __Ä• y
imissÄ• diá¹-á¹-hiyÄ• imissÄ• khantiyÄ• imissÄ• ruciyÄ• imasmiá¹ƒ Ä• dÄ• ye imasmiá¹

``imissÄ• â€™â€™ ti padaá¹ƒ bhummavacanavasena vuttaá¹ƒ. taÃ±hi ``idhÄ• â€™â€™ ti p
sattamiyÄ• rÅ«panti viÃ±Ã±Ä• yati. iti ``imissÄ• â€™â€™ ti sattamiyÄ• rÅ«pe diá¹-á¹-heye
katarissÄ• â€™â€™ tiÄ• dÄ«ni sattamiyÄ• rÅ«pÄ• ni pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• nipi diá¹-á¹-

aparampi te sabbalokÄ• nukampakena sabbaÃ±Ã±unÄ• Ä• haccabhÄ• sitaá¹ƒ pÄ• á¸·iá¹ƒ
suá¹‡ohi, ``aá¹-á¹-hÄ• nametaá¹ƒ bhikkhave anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• \
acarimaá¹ƒ dve arahanto sammÄ• sambuddhÄ• uppajjeyyuâ€™â€™ nti ettha ``ekissÄ• â€
rÅ«paá¹ƒ. evaá¹ƒ ``ekissÄ• â€™â€™ ti sattamiyÄ• rÅ«pe diá¹-á¹-heyeva ``sabbassÄ• kata
sattamiyÄ• rÅ«pÄ• ni pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• nipi diá¹-á¹-hÄ• niyeva nÄ• ma. na hi sabba
pÄ• á¸·iÄ• dÄ«su dissanti, ekacce dissanti, ekacce na dissantiyeva. atridaá¹ƒ vuccati ---

``tassÄ• â€™â€™ iccÄ• dayo saddÄ• , ``tÄ• yaâ€™â€™ iccÄ• dayo viya.

Ã±eyyÄ• paÃ±casu á¹-hÄ• nesu, tatiyÄ• dÄ«su dhÄ«matÄ• ||

tiá¹‡á¹‡annaá¹ƒ pana __nÄ• _dÄ«naá¹ƒ, hoti __sa_byapadesato.

``tassÄ• kassÄ• â€™â€™ tiÄ• dÄ«ni, bhavanti tatiyÄ• disu ||

atra panÄ• yaá¹ƒ pÄ• á¸·inayavibhÄ• vanÄ• aá¹-á¹-hakathÄ• nayavibhÄ• vanÄ• ca --- tas
gacchati, tassÄ• kaÃ±Ã±Ä• ya kataá¹ƒ, tassÄ• kaÃ±Ã±Ä• ya deti, tassÄ• kaÃ±Ã±Ä• ya ap
kaÃ±Ã±Ä• hÄ«nÄ• , tassÄ• kaÃ±Ã±Ä• ya ayaá¹ƒ kaÃ±Ã±Ä• adhikÄ• , tassÄ• kaÃ±Ã±Ä•
patiá¹-á¹-hitanti. dullabhÄ• yaá¹ƒ nÄ«ti sÄ• dhukaá¹ƒ cittiá¹ƒ katvÄ• pariyÄ• puá¹‡itabbÄ• s
ciraá¹-á¹-hitatthaá¹ƒ. evaá¹ƒ sabbathÄ• pi pÄ• á¸·iaá¹-á¹-hakathÄ• nayÄ• nusÄ• rena itthiliá¹
avisadÄ• kÄ• ravohÄ• ratÄ• Ã±Ä• tabbÄ• .

evaá¹ƒ pana Ã±atvÄ• viÃ±Ã±ujÄ• tinÄ• ``dvinnaá¹ƒ __go_saddÄ• naá¹ƒ rÅ«pamÄ• lÄ• vis
hotÄ«â€™â€™ ti niá¹-á¹-hametthÄ• vagantabbaá¹ƒ. __go_saddo hi ``puriso mÄ• tugÄ• mo
tiÄ• dayo viya na niyogÄ• visadÄ• kÄ• ravohÄ• ro, nÄ• pi ``kaÃ±Ã±Ä• ratti itthÄ«â€™â€™
avisadÄ• kÄ• ravohÄ• ro. tathÄ• hi ayaá¹ƒ pulliá¹…gabhÄ• ve __dhÄ• tu_saddo viya visad
itthiliá¹…gabhÄ• ve avisadÄ• kÄ• ravohÄ• ro \Be 291/. iti imassa atthassa sotÅ«naá¹ƒ Ã±Ä•
paramasaá¹‡hasukhumaÃ±Ä• á¹‡appaá¹-ilÄ• bhattaá¹ƒ ``go, gÄ• vÄ« gÄ• vo. gÄ• viá¹ƒ, ga
okÄ• rantassa itthiliá¹…gassa __go_saddassa Ä• veá¹‡ikÄ• nÄ• mikapadamÄ• lÄ• vuttÄ•
ekakkhattumÄ• gataá¹ƒ, ``go gohÄ«â€™â€™ tiÄ• dÄ«ni dvikkhattuá¹ƒ, ``gÄ• vo gÄ• vÄ« gÄ
``gÄ• viyÄ• â€™â€™ ti paÃ±cakkhattuá¹ƒ, evamettha paÃ±cakkhattuá¹ƒ Ä• gatapadÄ• naá
dissatÄ«ti idaá¹ƒ itthiliá¹…ganti gahetabbaá¹ƒ. imaÃ±hi nayaá¹ƒ muÃ±citvÄ• natthi aÃ±Ã±o
itthiliá¹…go siyÄ• . tasmÄ• idameva amhÄ• kaá¹ƒ mataá¹ƒ sÄ• rato paccetabbaá¹ƒ. pumitth
dvinnaá¹ƒ __go_saddÄ• naá¹ƒ rÅ«pamÄ• lÄ• ya nibbisesataá¹ƒ vadantÄ• naá¹ƒ pana Ä• ca

vattamÄ• nena __go_saddeniâ€™ tthiliá¹…ge vattamÄ• nassa __go_saddassa rÅ«pamÄ• l
__mÄ• tugÄ• ma_saddassa nÄ• mikapadamÄ• lÄ• yo samaá¹ƒ yojetvÄ• pumitthiliá¹…gabh
sÄ• rato paccetabbaá¹ƒ.

ettha pana kiÃ±ci liá¹…gasaá¹ƒsandanaá¹ƒ kathayÄ• ma --- heá¹-á¹-hÄ• niddiá¹-á¹-hassa
__o_kÄ• rantapulliá¹…gassa __go_saddassa nÄ• mikapadamÄ• lÄ• yaá¹ƒ ``gÄ• vuá¹ƒ gÄ•
ekakkhattumÄ• gatÄ• ni, ``go gohÄ«â€™â€™ tiÄ• dÄ«ni dvikkhattuá¹ƒ, ``gÄ• vo gavo gava
``satthÄ• rÄ• jÄ• â€™â€™ tiÄ• dÄ«ni viya tikkhattuá¹ƒ, catukkhattuá¹ƒ vÄ• panettha paÃ±
Ä• gatapadÄ• ni na santi. tadabhÄ• vato visadÄ• kÄ• ro dissati. __purisa_saddassa nÄ• mi
purisaâ€™â€™ ntiÄ• dÄ«ni ekakkhattumÄ• gatÄ• ni, ``puriseâ€™â€™ tiÄ• dÄ«ni dvikkhattu
tikkhattuá¹ƒ. evaá¹ƒ visadÄ• kÄ• ro dissati. __Ä• _kÄ• rantitthiliá¹…gassa pana ``kaÃ±Ã±aâ
ekakkhattumÄ• gatÄ• ni, ``kaÃ±Ã±Ä• hÄ«â€™â€™ tiÄ• dÄ«ni dvikkhattuá¹ƒ, ``kaÃ±Ã±Ä• y
``kaÃ±Ã±Ä• â€™â€™ ti idaá¹ƒ catukkhattuá¹ƒ, ``kaÃ±Ã±Ä• yÄ• â€™â€™ ti idaá¹ƒ pana pa
avisadÄ• kÄ• ro dissati. __Ä• _kÄ• rantapulliá¹…gassatu ``sattharÄ«â€™â€™ tiÄ• dÄ«ni ek
``satthÅ«â€™â€™ tiÄ• dÄ«ni \Be 292/ dvikkhattuá¹ƒ, ``satthÄ• â€™â€™ tiÄ• dÄ«ni tikkhatt
dissati. iminÄ• nayena sabbÄ• supi pumitthiliá¹…gapadamÄ• lÄ• su visadÄ• kÄ• ro ca avis
napuá¹ƒsakaliá¹…gassa pana nÄ• mikapadamÄ• lÄ• yaá¹ƒ ``cittenÄ• â€™â€™ tiÄ• dÄ«ni e
``cittaâ€™â€™ ntiÄ• dÄ«ni dvikkhattuá¹ƒ, ``cittÄ• nÄ«â€™â€™ ti idaá¹ƒ tikkhattuá¹ƒ Ä• gat
Ä• yu_saddÄ• dÄ«supi eseva nayo. ettha ubhayamuttÄ• kÄ• ro dissati. kiÃ±cÄ• pettha catu
vÄ• Ä• gatapadÄ• naá¹ƒ abhÄ• vato visadÄ• kÄ• ro upalabbhamÄ• no viya dissati, tathÄ• p
Ä• yÅ«â€™â€™ tiÄ• dÄ«ni napuá¹ƒsakÄ• ni ``gacchaá¹ƒ aggi bhikkhÅ«â€™â€™ tiÄ• dÄ«n
appavattanato visadÄ• kÄ• raÃ±ca, ``ratti yÄ• gÅ«â€™â€™ tiÄ• dÄ«naá¹ƒ itthiliá¹…gÄ• naa
avisadÄ• kÄ• raÃ±ca ubhayamanupagamma visesato ``cittaá¹ƒ, cittÄ• ni, cittÄ• . cittaá¹ƒ, ci
tiÄ• dinÄ• sa__ni_kÄ• rÄ• ya rÅ«pamÄ• lÄ• ya rÅ«pavantÄ• ni bhavanti, tasmÄ• tesamÄ•
daá¹-á¹-habbo.

tividhopÄ• yaá¹ƒ Ä• kÄ• ro sakkaá¹-abhÄ• sÄ• su na labbhati. tenesa sabbesupi byÄ• kara
sabbasattÄ• naá¹ƒ pana mÅ«labhÄ• sÄ• bhÅ«tÄ• ya jineritÄ• ya mÄ• gadhikÄ• ya sabhÄ• v
ayaá¹ƒ niruttimaÃ±jÅ«sÄ• yaá¹ƒ vutto ---

kiá¹ƒ panetaá¹ƒ liá¹…gaá¹ƒ nÄ• ma? keci tÄ• va vadanti ---

``thanakesavatÄ« itthÄ«, massuvÄ• puriso siyÄ• . ubhinnamantaraá¹ƒ etaá¹ƒ, itaroâ€™ bha

vuttattÄ• visiá¹-á¹-hÄ• thanakesÄ• dayo liá¹…gaâ€™â€™ nti, etaá¹ƒ na sabbattha, gaá¹…
thanÄ• dinÄ• sambandhÄ• bhÄ• vato.

apare \Be 293/ vadanti --- ``na liá¹…gaá¹ƒ nÄ• ma paramatthato kiÃ±ci atthi, lokasaá¹…keta

liá¹…gaá¹ƒ nÄ• mÄ• â€™â€™ ti. idamettha sanniá¹-á¹-hÄ• naá¹ƒ. sabbaliá¹…gikopi saddo
taá¹-o_ti. yadi ca paramatthato liá¹…gaá¹ƒ nÄ• ma siyÄ• , kathaá¹ƒ aÃ±Ã±amaÃ±Ã±avirudd
samÄ• veso bhavati, tasmÄ• yassa kassaci atthassa avisadÄ• kÄ• ravohÄ• ro itthiliá¹…gaá
pulliá¹…gaá¹ƒ, ubhayamuttÄ• kÄ• ravohÄ• ro napuá¹ƒsakaliá¹…ganti veditabbanti.

ettha pana nÄ• mikapadamÄ• lÄ• saá¹…khÄ• tapabandhavaseneva avisadÄ• kÄ• ravohÄ•
ekekapadavasena. tathÄ• hi ``kaÃ±Ã±Ä• puriso cittaâ€™â€™ nti ca, ``kaÃ±Ã±Ä• yo purisÄ
evamÄ• dikassa ekekapadassa avisadÄ• kÄ• ravohÄ• rÄ• ditÄ• na dissati. yasmÄ• pana p
visadÄ• kÄ• ravohÄ• rÄ• dibhÄ• ve siddheyeva samudÄ• yÄ• vayavattÄ• ekekapadassapi
sijjhateva.

keci pana nÄ• mikapadamÄ• lÄ• saá¹…khÄ• taá¹ƒ pabandhaá¹ƒ aparÄ• masitvÄ• ekekapa
avisadÄ• kÄ• ravohÄ• rÄ• dikaá¹ƒ icchanti, te vattabbÄ• ``yadi ekekapadasseva avisadÄ• l
evaá¹ƒ sante `kaÃ±Ã±Ä• purisÄ• satthÄ• guá¹‡avÄ• rÄ• jÄ• â€™ tiÄ• dÄ«naá¹ƒ padÄ• n
satthÄ• ro kaÃ±Ã±Ä• yoâ€™ tiÄ• dÄ«naá¹ƒ pana __o_kÄ• rasutivasena, `cittaá¹ƒ purisaá¹ƒ
anusÄ• rasutivasena aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• nasutisambhavÄ• kathaá¹ƒ avisadÄ• kÄ
kiÃ±cÄ• pi te evaá¹ƒ vadeyyuá¹ƒ ``siyÄ• eva, nÄ• nattaá¹ƒ pana tesaá¹ƒ duppaá¹-ivedhaâ€
``mÄ• tumhe evamavacuttha, dujjÄ• natarampi nibbÄ• naá¹ƒ kathanasamatthaá¹ƒ puggalaâ
suá¹-á¹-hu upaparikkhitvÄ• vadethÄ• â€™â€™ ti. evaÃ±ca pana vatvÄ• \Be 294/ tato uttar
pucchitabbÄ• __ ``bodhi_saddo __Ä• yu_saddo ca kataraliá¹…goâ€™â€™ ti. te jÄ• nantÄ•
``bodhi_saddo itthiliá¹…go ceva pulliá¹…go ca, __Ä• yu_saddo ca pana napuá¹ƒsakaliá¹…g
dviliá¹…gÄ• ete saddÄ• â€™â€™ ti. te vattabbÄ• ``yadi __bodhi_saddo ca __Ä• yu_saddo
evaá¹ƒ sante dvinnaá¹ƒ __bodhi_saddÄ• naá¹ƒ ekapadabhÄ• vena vavatthitÄ• naá¹ƒ accan
kathaá¹ƒ avisadÄ• kÄ• ravohÄ• ratÄ• ca visadÄ• kÄ• ravohÄ• ratÄ• ca siyÄ• , kathaÃ±ca
__Ä• yu_saddÄ• naá¹ƒ ekapadabhÄ• vena vavatthitÄ• naá¹ƒ accantasamÄ• nasutikÄ• naá
visadÄ• kÄ• ravohÄ• ratÄ• ca siyÄ• â€™â€™ ti? evaá¹ƒ vuttÄ• te addhÄ• kiÃ±ci uttari ap
bhavissanti. saddasatthavidÅ« pana saddasatthato nayaá¹ƒ gahetvÄ• vadanti ---

``eseâ€™ sÄ• etaâ€™ miti ca,

pasiddhi atthesu yesu lokassa.

`thÄ«pumanapuá¹ƒsakÄ• nÄ«â€™ ti,

vuccante tÄ• ni nÄ• mÄ• nÄ«â€™â€™ ti ||

tesaá¹ƒ kira ayamadhippÄ• yo --- ``eso puriso, eso mÄ• tugÄ• mo, eso rÄ• jÄ• , esÄ• itthÄ
napuá¹ƒsakaá¹ƒ, etaá¹ƒ cittaâ€™â€™ nti evaá¹ƒ purisÄ• dÄ«su yesu atthesu lokassa ``eso

pasiddhi hoti, tesu atthesu tÄ• ni nÄ• mÄ• ni ``pumitthinapuá¹ƒsakaliá¹…gÄ• nÄ«â€™â€™
aÃ±Ã±Ä• nipÄ«ti. evaá¹ƒ vadantehi tehi ``iminÄ• nÄ• ma Ä• kÄ• rena `eso esÄ• etaâ€™
pulliá¹…gÄ• dinÄ• maá¹ƒ labhantÄ«â€™â€™ ti ayaá¹ƒ viseso na dassito, saddhammanaya
dassito ``yassa kassaci atthassa avisadÄ• kÄ• ravohÄ• ro itthiliá¹…gaâ€™â€™ ntiÄ• dinÄ•

keci \Be 295/ pana ``avisadÄ• kÄ• rÄ• naá¹ƒ atthÄ• naá¹ƒ vÄ• cako vohÄ• ro itthiliá¹…gaâ
taá¹ƒ na gahetabbaá¹ƒ. yadi hi avisadÄ• kÄ• rÄ• naá¹ƒ atthÄ• naá¹ƒ vÄ• cako vohÄ• ro itthi
mÄ• tugÄ• makalattakantakaá¹‡á¹-akagumbÄ• dayopi vohÄ• rÄ• itthiliá¹…gÄ• ni siyuá¹ƒ a
tadatthÄ• naá¹ƒ. yadi pana visadÄ• kÄ• rÄ• naá¹ƒ atthÄ• naá¹ƒ vÄ• cako vohÄ• ro pulliá¹…
saddhÄ• Ã±Ä• á¹‡aâ€™â€™ miccÄ• dayopi vohÄ• rÄ• pulliá¹…gÄ• ni siyuá¹ƒ visadÄ• kÄ
yadi avisadÄ• kÄ• rÄ• naá¹ƒ atthÄ• naá¹ƒ vÄ• cako vohÄ• ro itthiliá¹…gaá¹ƒ, visadÄ• kÄ• r
vÄ• cako vohÄ• ro pulliá¹…gaá¹ƒ, evaá¹ƒ sante ekassevatthassa ekakkhaá¹‡e dvÄ«hi liá¹…

``atthakÄ• mosi me yakkha, hitakÄ• mÄ• si devate.

karomi te taá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mamÄ• â€™â€™ ti ||

yadi ca ubhayamuttÄ• kÄ• rÄ• naá¹ƒ atthÄ• naá¹ƒ vÄ• cako vohÄ• ro napuá¹ƒsakaliá¹…ga
ubhayamuttÄ• kÄ• rÄ• naá¹ƒ atthÄ• naá¹ƒ tiá¹‡arukkhÄ• dÄ«su ``idaá¹ƒ nÄ• mÄ• â€™â€™
liá¹…gavacanaá¹ƒ viruddhaá¹ƒ siyÄ• . apica ``paÃ±Ã±Ä• ratanaá¹ƒ. sÄ• riputtamoggallÄ• n
ca Ä• dinÄ• napuá¹ƒsakaliá¹…gavacanena tadatthÄ• nampi ubhayamuttÄ• kÄ• ratÄ• vuttÄ
``taá¹-aá¹ƒ taá¹-Ä« taá¹-oâ€™â€™ ti tÄ«hi liá¹…gehi na vattabbaá¹ƒ siyÄ• . ekampi ca Ã±Ä
``paÃ±Ã±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• pajÄ• nanÄ• amohoâ€™â€™ tiÄ• dinÄ• tÄ«hi liá¹…gehi n
nayaá¹ƒ aggahetvÄ• yathÄ• vuttoyeva nayo gahetabbo.

lokasmiÃ±hi itthÄ«naá¹ƒ heá¹-á¹-himakÄ• yo visado hoti, uparimakÄ• yo avisado, uramaá¹ƒ
gamanÄ• dÄ«nipi avisadÄ• ni \Be 296/. itthiyo hi gacchamÄ• nÄ• avisadaá¹ƒ gacchanti, tiá
nipajjamÄ• nÄ• nisÄ«damÄ• nÄ• khÄ• damÄ• nÄ• bhuÃ±jamÄ• nÄ• avisadaá¹ƒ bhuÃ±ja
``mÄ• tugÄ• mo viya gacchati tiá¹-á¹-hati nipajjati nisÄ«dati khÄ• dati bhuÃ±jatÄ«â€™â€™ t
itthiyo yebhuyyena avisadÄ• kÄ• rÄ• , tathÄ• yassa kassaci saviÃ±Ã±Ä• á¹‡akassa vÄ• av
atthassa ye vohÄ• rÄ• yebhuyyena avisadÄ• kÄ• rÄ• , teyeva itthiliá¹…gÄ• ni nÄ• ma bhav
``kaÃ±Ã±Ä• devatÄ• dhÄ«talikÄ• dubbÄ• saddhÄ• ratti itthÄ« yÄ• gu vadhÅ«â€™â€™ i
pana heá¹-á¹-himakÄ• yo avisado hoti, uparimakÄ• yo visado, uramaá¹ƒsaá¹ƒ visadaá¹ƒ, ga
honti. purisÄ• hi gacchamÄ• nÄ• visadaá¹ƒ gacchanti, tiá¹-á¹-hamÄ• nÄ• nipajjamÄ• nÄ•
bhuÃ±jamÄ• nÄ• visadaá¹ƒ bhuÃ±janti. itthimpi hi gamanÄ• dÄ«ni visadÄ• ni kurumÄ• naá
gacchatÄ«â€™â€™ tiÄ• dÄ«ni vadanti. iti yathÄ• purisÄ• yebhuyyena visadÄ• kÄ• rÄ• , ta
saviÃ±Ã±Ä• á¹‡akassa vÄ• aviÃ±Ã±Ä• á¹‡akassa vÄ• atthassa ye vohÄ• rÄ• yebhuyyena

pulliá¹…gÄ• ni nÄ• ma bhavanti. taá¹ƒ yathÄ• ? ``puriso mÄ• tugÄ• mo orodho Ä• po rukkh
iccevamÄ• dÄ«ni. yathÄ• ca pana napuá¹ƒsakÄ• ubhayamuttÄ• kÄ• rÄ• , tathÄ• yassa ka
aviÃ±Ã±Ä• á¹‡akassa vÄ• atthassa ye vohÄ• rÄ• ubhayamuttÄ• kÄ• rÄ• , teyeva napuá¹ƒ
taá¹ƒ yathÄ• ? ``cittaá¹ƒ rÅ«paá¹ƒ itthÄ• gÄ• raá¹ƒ kalattaá¹ƒ nÄ• á¹-akaá¹ƒ ratanaá¹ƒ Ã±Ä
Ä• yuâ€™â€™ iccevamÄ• dÄ«ni. iccevaá¹ƒ nÄ• mikÄ• naá¹ƒ sabbesampi vohÄ• rÄ• naá¹ƒ

visadÄ• visadÄ• kÄ• rÄ• , Ä• kÄ• roâ€™ bhayamuttako.

liá¹…gassa lakkhaá¹‡aá¹ƒ etaá¹ƒ, Ã±eyyaá¹ƒ __syÄ• _dippabandhato ||

idaá¹ƒ \Be 297/ á¹-hÄ• naá¹ƒ dubbinivijjhaá¹ƒ mahÄ• vanagahanaá¹ƒ niggumbaá¹ƒ nijjaá¹-
sÄ• dhukaá¹ƒ manasi kÄ• tabbaá¹ƒ. iti sabbesaá¹ƒ nÄ• mikapadÄ• naá¹ƒ pabandhanissiten
avisadÄ• kÄ• ravohÄ• rÄ• dibhÄ• vena itthiliá¹…gÄ• dibhÄ• vassa sambhavato dvinnampi _
pabandhanissitena avisadÄ• kÄ• ravohÄ• rÄ• dibhÄ• vena yathÄ• sakaá¹ƒ itthiliá¹…gÄ• dib

savinicchayoyaá¹ƒ __o_kÄ• rantitthiliá¹…gassa nÄ• mikapadamÄ• lÄ• vibhÄ• go.

__o_kÄ• rantatÄ• pakatikaá¹ƒ __o_kÄ• rantitthiliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

evaá¹ƒ sabbathÄ• pi __Ä• _kÄ• ranta __i_vaá¹‡á¹‡anta __u_vaá¹‡á¹‡a__nto_kÄ• rantavas
itthiliá¹…gÄ• ni niravasesato gahitÄ• ni bhavanti. etesu pana kesaÃ±ci __Ä• _kÄ• rantÄ• na
katthaci paccattekavacanassa __e_kÄ• rÄ• desavasena yo pabhedo dissati, so idÄ• ni vuc

``na tvaá¹ƒ rÄ• dha vijÄ• nÄ• si, aá¸• á¸• haratte anÄ• gate.

abyayataá¹ƒ vilapasi, viratte kosiyÄ• yaneâ€™â€™ ti

imasmiá¹ƒ __rÄ• dhajÄ• take_ ``virattÄ• â€™â€™ ti __Ä• _kÄ• rantavasena vattabbe pacca
__e_kÄ• rÄ• desavasena ``viratteâ€™â€™ ti vuttaá¹ƒ. tathÄ• ``kosiyÄ• yanÄ«â€™â€™ ti _
paccattavacanassa __e_kÄ• rÄ• desavasena ``kosiyÄ• yaneâ€™â€™ ti vuttaá¹ƒ. tena __aâ
kosiyÄ• yane_ti mÄ• tÄ• no kosiyÄ• yanÄ« brÄ• hmaá¹‡Ä« virattÄ• amhÄ• kaá¹ƒ pitari nip
atthaá¹ƒ saá¹ƒvaá¹‡á¹‡esi. nanu ca bho __pÄ• á¸·iyaá¹ƒ_ ``viratteâ€™â€™ ti, ``kosiyÄ• yan
paccattavacanassa dassanato __ ``e_kÄ• rantampi itthiliá¹…gaá¹ƒ atthÄ«â€™â€™ ti vattab
__Ä• _kÄ• rÄ«kÄ• rantogadharÅ«pavisesattÄ• tesaá¹ƒ rÅ«pÄ• naá¹ƒ. Ä• desavasena \Be
__e_kÄ• rantaá¹ƒ itthiliá¹…gaá¹ƒ nÄ• ma natthi, tasmÄ• itthiliá¹…gÄ• naá¹ƒ yathÄ• vuttÄ•
gahetabbÄ• .

iccevaá¹ƒ itthiliá¹…gÄ• naá¹ƒ, pakiá¹‡á¹‡anayasÄ• linÄ«.

padamÄ• lÄ• vibhattÄ• me, sÄ• sanatthaá¹ƒ sayambhuno ||

saddanÄ«tisÅ«riyoyaá¹ƒ,

anekasuvinicchayarasmikalÄ• po.

saá¹ƒsayandhakÄ• ranudo,

kassa matipadumaá¹ƒ na vikÄ• se ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

itthiliá¹…gÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vibhÄ• go

aá¹-á¹-hamo paricchedo.

9. napuá¹ƒsakaliá¹…ganÄ• mikapadamÄ• lÄ•

atha pubbÄ• cariyamataá¹ƒ purecaraá¹ƒ katvÄ• niggahÄ«tantanapuá¹ƒsakaliá¹…gÄ• naá¹
iccÄ• dikassa pakatirÅ«passa nÄ• mikapadamÄ• laá¹ƒ vakkhÄ• ma ---

cittaá¹ƒ, cittÄ• ni. cittaá¹ƒ, cittÄ• ni. cittena, cittehi, cittebhi. cittassa, cittÄ• naá¹ƒ. cittÄ• , cit
cittamhÄ• , cittehi, cittebhi. cittassa, cittÄ• naá¹ƒ. citte, cittasmiá¹ƒ, cittamhi, cittesu. bho citta
cittÄ• , bhavanto cittÄ• ni. __yamakamahÄ• thera_mataá¹ƒ.

ettha kiÃ±cÄ• pi ``cittÄ• â€™â€™ ti paccattabahuvacanaá¹ƒ ``citteâ€™â€™ ti upayogabah
tathÄ• pi tattha tattha aÃ±Ã±esampi tÄ• disÄ• naá¹ƒ niggahÄ«tantanapuá¹ƒsakarÅ«pÄ• naa
__vibhaá¹…gapÄ• á¸·i_yaÃ±ca ``cha cittÄ• abyÄ• katÄ• â€™â€™ tiÄ• didassanato gaheta
``cittaá¹ƒ, cittÄ• ni, cittÄ• . cittaá¹ƒ, cittÄ• ni, citteâ€™â€™ ti kamo veditabbo. niggahÄ«tant
napuá¹ƒsakaliá¹…gÄ• naá¹ƒ katthaci __o_kÄ• rantapulliá¹…gÄ• naá¹ƒ viya paccattopayoga
tÄ• ni ca pulliá¹…gena vÄ• saliá¹…gena vÄ• aliá¹…gena vÄ• saddhiá¹ƒ samÄ• nÄ• dhika
pÄ• vacane saÃ±caranti. atra ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• . cattÄ• ro sammappadhÄ• nÄ
yassa ete dhanÄ• atthi. cattÄ• ro mahÄ• bhÅ«tÄ• . tÄ«á¹‡indriyÄ• . dve indriyÄ• . dasindriy
nissÄ• ya dve mahÄ• bhÅ«tÄ• , paÃ±ca viÃ±Ã±Ä• á¹‡Ä• , caturo aá¹…ge adhiá¹-á¹-hÄ• ya,
saddÄ• rasÄ• gandhÄ• . rÅ«pe ca sadde ca atho rase ca. cakkhuÃ±ca paá¹-icca rÅ«pe ca

cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti evamÄ• dayo anekasatÄ• pÄ• á¸·ippadesÄ• daá¹-á¹-ha

ettha pana ``satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dÄ«ni padÄ• ni liá¹…gavipallÄ• savasena v
__satipaá¹-á¹-hÄ• na_saddÄ• dÄ«naá¹ƒ paá¹-hamekavacanaá¹-á¹-hÄ• ne __o_kÄ• rantapu
á¹-hitabhÄ• vassa adassanato. ``cattÄ• roâ€™â€™ tiÄ• dÄ«niyeva pana padÄ• ni liá¹…gav
gahetabbÄ• ni niyogÄ• niggahÄ«tantehi napuá¹ƒsakaliá¹…gehi __satipaá¹-á¹-hÄ• na_sadd
samÄ• nÄ• dhikaraá¹‡abhÄ• vassa dassanatoti.

kecettha vadeyyuá¹ƒ --- nanu ``satipaá¹-á¹-hÄ• no dhammo, citto dhammo, cittÄ• dhammÄ
tiÄ• dippayogadassanato __satipaá¹-á¹-hÄ• na_saddÄ• dÄ«naá¹ƒ \Be 300/ __o_kÄ• rantap
evaá¹ƒ sante kasmÄ• tumhehi __ ``satipaá¹-á¹-hÄ• na_saddÄ• dÄ«naá¹ƒ paá¹-hamekavac
__o_kÄ• rantapulliá¹…gabhÄ• vena á¹-hitabhÄ• vassa adassanatoâ€™â€™ ti vuttaá¹ƒ, kas
__satipaá¹-á¹-hÄ• na_saddÄ• dÄ«naá¹ƒ niggahÄ«tantanapuá¹ƒsakaliá¹…gatÄ• anumatÄ•
dhammo, citto dhammo, cittÄ• dhammÄ• â€™â€™ tiÄ• didassanato ``cattÄ• ro satipaá¹-á¹
``satipaá¹-á¹-hÄ• na_saddÄ• dayo liá¹…gavipallÄ• savasena vuttÄ• â€™â€™ ti vattabbÄ• t
``satipaá¹-á¹-hÄ• no dhammo, citto dhammo, cittÄ• dhammÄ• â€™â€™ tiÄ• dÄ«supi
__satipaá¹-á¹-hÄ• nacitta_saddÄ• dÄ«naá¹ƒ liá¹…gavipallÄ• savasena anicchitabbato. tatth
__dhamma_saddena yojetuá¹ƒ dhammissaro bhagavÄ• __dhammÄ• _pekkhaá¹ƒ katvÄ• `
cittÄ• â€™â€™ ti ca abhÄ• si. kevalÄ• hi __satipaá¹-á¹-hÄ• na_ cittasaddÄ• dayo __o_kÄ•
katthacipi yojitÄ• na santi, niggahÄ«tantanapuá¹ƒsakabhÄ• vena pana yojitÄ• santi.

tathÄ• hi ``citto gahapatÄ«â€™â€™ ti etthÄ• pi pulliá¹…ga__gahapati_saddaá¹ƒ apekkhitv
pavattaá¹ƒ cittanÄ• maá¹ƒ paá¹‡á¹‡attivasena puggale Ä• ropetvÄ• puggalavÄ• cakaá¹ƒ ka
vuttaá¹ƒ. yadi pana viÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ cittamadhippetaá¹ƒ siyÄ• , ``cittaâ€™â
tasmÄ• ``citto gahapati, cittÄ• itthÄ«â€™â€™ tiÄ• dÄ«su liá¹…gavipallÄ• so na icchitabbo
__citta_saddÄ• dÄ«naá¹ƒ. yathÄ• ca ettha, evaá¹ƒ ``satipaá¹-á¹-hÄ• no dhammo, citto dha
tiÄ• dÄ«supi liá¹…gavipallÄ• so na icchitabbo. ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ•
__satipaá¹-á¹-hÄ• na_saddÄ• dÄ«naá¹ƒ apekkhitabbÄ• ni padÄ• ni na santi, yehi te pulliá¹…
``cattÄ• roâ€™â€™ tiÄ• dÄ«niyeva padÄ• ni parivattetvÄ• ``cattÄ• ri, sabbÄ• ni, etÄ• nÄ«â
napuá¹ƒsakaliá¹…gavasena gahetvÄ• ``satipaá¹-á¹-hÄ• nÄ• \Be 301/, sammappadhÄ• nÄ•
yojetabbÄ• ni. Ä«disesu á¹-hÄ• nesu keci aá¹-á¹-hakathÄ• cariyÄ• __ni_kÄ• ralopaá¹ƒ icch
bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje, nimittÄ• ni padissantÄ«â€™â€™ ti ettha viya
tasmÄ• ``cattÄ• ri satipaá¹-á¹-hÄ• nÄ• ni, cattÄ• ri sammappadhÄ• nÄ• ni, sabbÄ• ni mÄ• l
kÄ• tabbÄ• .

keci pana ``sabbe mÄ• lÄ• upenti maâ€™â€™ nti ettha __mÄ• lÄ• _saddaá¹ƒ itthiliá¹…ga
pulliá¹…gabhÅ«taá¹ƒ __sabbe_saddaá¹ƒ itthiliá¹…gavasena parivattetvÄ• ``sabbÄ• mÄ• l
kathenti. taá¹ƒ kiÃ±cÄ• pi yuttataraá¹ƒ viya dissati, tathÄ• pi na gahetabbaá¹ƒ. na hi so bhag

naÃ±Ã±Ä• si, na ca ``sabbÄ• mÄ• lÄ• upenti maâ€™â€™ nti dve padÄ• ni itthiliá¹…gÄ• ni
yo evaá¹ƒ visadisaliá¹…gÄ• ni padÄ• ni uccÄ• resi. jÄ• nantoyeva pana bhagavÄ• vattuá¹ƒ
mÄ• lÄ• upenti maâ€™â€™ nti visadisaliá¹…gÄ• ni padÄ• ni uccÄ• resi, tasmÄ• pulliá¹…g
``sabbÄ• nÄ«â€™â€™ ti napuá¹ƒsakaliá¹…gavasena parivattetvÄ• __vibhaá¹…gapÄ• á¸·iy
ti padaá¹ƒ viya lutta__ni_kÄ• rena napuá¹ƒsakaliá¹…gena __mÄ• lÄ• _saddena yojetvÄ• ``
attho gahetabbo katthaci ``yassa ete dhanÄ• atthÄ«â€™â€™ ti ettha viya. ettha hi yassa et
attho. idampettha sallakkhitabbaá¹ƒ. __mÄ• lÄ• _saddo dviliá¹…go itthinapuá¹ƒsakavasena
tassitthiliá¹…gattaá¹ƒ suviÃ±Ã±eyyattÄ• , napuá¹ƒsakatte pana tÄ«á¹‡i mÄ• lÄ• ni. ``mÄ• le
bhagavato sarÄ«raá¹ƒ pÅ«jentÄ«â€™â€™ tiÄ• dayo napuá¹ƒsakappayogÄ• nipi bahÅ« sar

yadi pana bho __mÄ• la_saddo itthinapuá¹ƒsakavasena dviliá¹…go, ``sabbe mÄ• lÄ• upen
__mÄ• lÄ• _saddassa itthiliá¹…gabhÄ• vaparikappane ko doso atthÄ«ti? attheva itthiliá¹…g
pulliá¹…gabhÅ«tena sabbanÄ• mikapadena saddhiá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• vassÄ•
pana pulliá¹…gabhÅ«tena sabbanÄ• mikapadena saddhiá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• v
``ete dhanÄ• â€™â€™ tiÄ• dayo payogÄ• pÄ• vacane bahudhÄ• diá¹-á¹-hÄ• . etthÄ• pi pa
vipallÄ• savasena pulliá¹…gÄ• niyeva ``eteâ€™â€™ tiÄ• dÄ«hi samÄ• nÄ• dhikaraá¹‡apad
napuá¹ƒsakÄ• niyevetÄ• ni. yadi hi ``dhanÄ• â€™â€™ tiÄ• dÄ«ni pulliá¹…gÄ• ni siyuá¹ƒ, ka
paccattekavacanaá¹-á¹-hÄ• ne ``esoâ€™â€™ tiÄ• dÄ«hi __o_kÄ• rantasamÄ• nÄ• dhikara
__o_kÄ• ranta__dhana_saddÄ• dayo siyuá¹ƒ. tathÄ• rÅ«pÄ• naá¹ƒ abhÄ• vato pana ``dhan
tiÄ• dayo saddÄ• napuá¹ƒsakaliá¹…gÄ• niyeva honti. ayaá¹ƒ nayo paccattabahuvacanaá¹-
napuá¹ƒsakaliá¹…gÄ• ni hi visadÄ• kÄ• rÄ• ni pulliá¹…garÅ«pÄ• ni viya hutvÄ• pulliá¹…ge
napuá¹ƒsakÄ• viya purisavesadhÄ• rino purisehÄ«ti niá¹-á¹-hametthÄ• vagantabbaá¹ƒ.

athÄ• pi te pubbe vuttavacanaá¹ƒ puna parivattetvÄ• evaá¹ƒ vadeyyuá¹ƒ ``citto gahapati, c
tiÄ• dÄ«su cittaá¹ƒ etassa atthÄ«ti citto, cittaá¹ƒ etissÄ• atthÄ«ti cittÄ• yathÄ• ``saddho, s
evaá¹ƒ assatthÄ«ti atthavasena gahetabbato liá¹…gavipallÄ• so nicchitabbo, ``satipaá¹-á¹-h
dhammo, cittÄ• dhammÄ• â€™â€™ tiÄ• dÄ«ni pana evarÅ«passa atthassa aggahetabbato
cittaá¹ƒ dhammo, cittÄ• ni dhammÄ• â€™â€™ ti vattabbe liá¹…gavipallÄ• sena ``satipaá¹-á
dhammo, cittÄ• dhammÄ• â€™â€™ tiÄ• di vuttanti liá¹…gavipallÄ• so icchitabboâ€™â€™
gahapatÄ«â€™â€™ tiÄ• dÄ«su pana ``satipaá¹-á¹-hÄ• no dhammoâ€™â€™ tiÄ• dÄ«su ca
__cittasatipaá¹-á¹-hÄ• na_saddÄ• dÄ«naá¹ƒ __gahapati dhammÄ• _dÄ«naá¹ƒ apekkhanav
pulliá¹…gabhÄ• vassa icchitattÄ• .

tathÄ• \Be 303/ hi ekantanapuá¹ƒsakaliá¹…gopi __puÃ±Ã±a_saddo abhisaá¹…khÄ• rÄ• p
abhisaá¹…khÄ• roâ€™â€™ ti pulliá¹…go jÄ• to, tathÄ• ekantanapuá¹ƒsakaliá¹…gÄ• pi __p
aÃ±Ã±assatthassÄ• pekkhanavasena ``padumo bhagavÄ• , padumÄ• devÄ«, maá¹…galo
ti ca pumitthiliá¹…gÄ• jÄ• tÄ• . ekantapulliá¹…gÄ• pi hatthivisesavÄ• cakÄ• __kÄ• lÄ• vak
__kulÄ• _pekkhanavasena ``kÄ• lÄ• vakaÃ±ca gaá¹…geyyaâ€™â€™ ntiÄ• dinÄ• napuá¹ƒ

tadapekkhanavasena hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kÄ• lÄ• vako ca gaá¹…geyyoâ€™â€™
dissati. evaá¹ƒ taá¹ƒtadatthÄ• namapekkhanavasena taá¹ƒtaá¹ƒpakatiliá¹…gaá¹ƒ nÄ• setvÄ
patiá¹-á¹-hÄ• petvÄ• niddeso dissati, na ca tÄ• ni sabbÄ• nipi liá¹…gÄ• ni taddhitavasena a
jÄ• tÄ• ni, atha kho __gahapatidhammÄ• _dÄ«naá¹ƒ apekkhanavaseneva aÃ±Ã±aliá¹…gÄ•
bhoti puttÄ• ni, khÄ• damÄ• nÄ• tuvaá¹ƒ pure. siviputtÄ• ni cavhaya. evaá¹ƒ dhammÄ• ni s
paá¹‡á¸• itÄ• â€™â€™ tiÄ• dÄ«suyeva liá¹…gavipallÄ• so icchitabbo anaÃ±Ã±Ä• pekkhaka
vutta__dhamma_saddÄ• dÄ«naá¹ƒ, na pana ``citto gahapati, cittÄ• itthÄ«, satipaá¹-á¹-hÄ•
cittÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su __citta_saddÄ• dÄ«naá¹ƒ vipallÄ• so icchitabbo __g
apekkhakattÄ• tesanti niá¹-á¹-hametthÄ• vagantabbaá¹ƒ, idaÃ±ca ekaccÄ• naá¹ƒ sammoh
saddhammaá¹-á¹-hitiyÄ• ayaá¹ƒ nÄ«ti saddhÄ• sampannehi kulaputtehi sÄ• dhukaá¹ƒ man

badaratitthavihÄ• ravÄ• sÄ« __Ä• cariyadhammapÄ• lo_ pana ``aparimÄ• á¹‡Ä• padÄ• a
aparimÄ• á¹‡Ä• byaÃ±janÄ• ti pÄ• á¸·ippadese \Be 304/ `padÄ• akkharÄ• byaÃ±janÄ• â€
daá¹-á¹-habbaâ€™â€™ nti Ä• ha. etthÄ• pi mayaá¹ƒ ``padÄ• â€™â€™ ti idaá¹ƒ ``indriyÄ•
napuá¹ƒsakaliá¹…gamevÄ• ti vadÄ• ma __o_kÄ• rantavasena paá¹-hamekavacanantabhÄ•
napuá¹ƒsakaliá¹…gantipi pulliá¹…gantipi gahetabbaá¹ƒ niggahÄ«ta__nto_kÄ• rantavasena
paá¹-hamekavacanantabhÄ• vassÅ«palabbhanato. tathÄ• hi ``puttÄ• ni latÄ• ni pabbatÄ• n
tiÄ• dÄ«naá¹ƒyeva liá¹…gavipallÄ• sÄ• ni icchitabbÄ• ni niggahÄ«tantavasena paá¹-hamek
anupaladdhito, tesa__Ã±co_kÄ• ra__ntÄ• _kÄ• rantavasena paá¹-hamekavacanantatÄ• das
jÄ«rÄ«â€™â€™ ti idaá¹ƒ pana aÃ±Ã±apadatthavasena napuá¹ƒsakaá¹ƒ jÄ• tanti daá¹-á¹-ha

bhÅ«taá¹ƒ, bhÅ«tÄ• ni, bhÅ«tÄ• . bhÅ«taá¹ƒ, bhÅ«tÄ• ni, bhÅ«te. bhÅ«tena, bhÅ«tehi, bhÅ
bhÅ«tÄ• naá¹ƒ. bhÅ«tÄ• , bhÅ«tasmÄ• , bhÅ«tamhÄ• , bhÅ«tehi, bhÅ«tebhi. bhÅ«tassa, bh
bhÅ«tasmiá¹ƒ, bhÅ«tamhi, bhÅ«tesu. bho bhÅ«ta, bhavanto bhÅ«tÄ• ni, bhavanto bhÅ«tÄ•
nÄ• mikapadamÄ• lÄ• bhavati.

iminÄ• nayena ``mahÄ• bhÅ«taá¹ƒ bhavittaá¹ƒ bhÅ«naá¹ƒ bhavanaâ€™â€™ miccÄ• dÄ«n
niggahÄ«tantapadÄ• naá¹ƒ aÃ±Ã±esaÃ±ca ``vattaâ€™â€™ miccÄ• dÄ«naá¹ƒ niggahÄ«tan
veditabbÄ• .

vattaá¹ƒ rÅ«paá¹ƒ sotaá¹ƒ ghÄ• naá¹ƒ, dukkhaá¹ƒ pupphaá¹ƒ jhÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

dÄ• naá¹ƒ sÄ«laá¹ƒ puÃ±Ã±aá¹ƒ pÄ• paá¹ƒ, vajjaá¹ƒ saccaá¹ƒ yÄ• naá¹ƒ chattaá¹ƒ ||

sakaá¹-aá¹ƒ kanakaá¹ƒ tagaraá¹ƒ nagaraá¹ƒ, taraá¹‡aá¹ƒ caraá¹‡aá¹ƒ dharaá¹‡aá¹ƒ maraá

nayanaá¹ƒ vadanaá¹ƒ karaá¹‡aá¹ƒ lavanaá¹ƒ, vasanaá¹ƒ pavanaá¹ƒ bhavanaá¹ƒ gaganaá¹

amataá¹ƒ puá¸·inaá¹ƒ mÄ• laá¹ƒ, Ä• sanaá¹ƒ savanaá¹ƒ mukhaá¹ƒ.

padumaá¹ƒ uppalaá¹ƒ vassaá¹ƒ, locanaá¹ƒ sÄ• dhanaá¹ƒ sukhaá¹ƒ ||

tÄ• á¹‡aá¹ƒ \Be 305/ mÅ«laá¹ƒ dhanaá¹ƒ kÅ«laá¹ƒ, maá¹…galaá¹ƒ naá¸·inaá¹ƒ phalaá¹ƒ.

hiraÃ±Ã±aá¹ƒ ambujaá¹ƒ dhaÃ±Ã±aá¹ƒ, jÄ• laá¹ƒ liá¹…gaá¹ƒ padaá¹ƒ jalaá¹ƒ ||

aá¹…gaá¹ƒ paá¹‡á¹‡aá¹ƒ susÄ• naá¹ƒ saá¹ƒ, Ä• vudhaá¹ƒ hadayaá¹ƒ vanaá¹ƒ.

sopÄ• naá¹ƒ cÄ«varaá¹ƒ pÄ• á¹‡aá¹ƒ, alÄ• taá¹ƒ indriyaá¹ƒ kulaá¹ƒ ||

lohaá¹ƒ kaá¹‡aá¹ƒ balaá¹ƒ pÄ«á¹-haá¹ƒ, aá¹‡á¸• aá¹ƒ Ä• rammaá¹‡aá¹ƒ puraá¹ƒ.

araÃ±Ã±aá¹ƒ tÄ«ramassattha-miccÄ• dÄ«ni samuddhare ||

imÄ• ni __citta_saddena sabbathÄ• pi sadisÄ• ni, imÄ• ni pana visadisÄ• ni. seyyathidaá¹ƒ

``cammaá¹ƒ vesmaâ€™â€™ ntiÄ• dÄ«ni, ekadhÄ• yeva bhijjare.

``kammaá¹ƒ thÄ• maá¹ƒ guá¹‡avaâ€™â€™ nti-Ä• dÄ«ni tu anekadhÄ• ||

kathaá¹ƒ?

camme, cammasmiá¹ƒ, cammamhi, cammani, vesme, vesmasmiá¹ƒ, vesmamhi, vesmani, g
ghammamhi, ghammani. evaá¹ƒ aÃ±Ã±Ä• nipi yojetabbÄ• ni.

kammaá¹ƒ, kammÄ• ni, kammÄ• . kammaá¹ƒ, kammÄ• ni, kamme. kammena, kammunÄ•
kammassa, kammuno, kammÄ• naá¹ƒ. kammasmÄ• , kammamhÄ• , kammunÄ• , kammeh
kammÄ• naá¹ƒ. kamme, kammasmiá¹ƒ, kammamhi, kammani, kammesu. bho kamma, bhav

__thÄ• ma_saddassa pana tatiyekavacanaá¹-á¹-hÄ• nÄ• dÄ«su ``thÄ• mena, thÄ• munÄ•
ca, ``thÄ• mÄ• , thÄ• masmÄ• , thÄ• mamhÄ• , thÄ• munÄ• â€™â€™ ti ca yojetabbaá¹ƒ.

__vantu mantu imantu_paccayavataá¹ƒ pana niggahÄ«tantasaddÄ• naá¹ƒ ``guá¹‡avaá¹ƒ c
pupphaá¹ƒ, pÄ• pimaá¹ƒ kulaá¹ƒâ€™â€™ iccÄ• dipayogavasena ---

guá¹‡avaá¹ƒ \Be 306/, guá¹‡avantÄ• ni, guá¹‡avantÄ• , guá¹‡avanti. guá¹‡avantaá¹ƒ, guá¹

guá¹‡avanti. guá¹‡avatÄ• , guá¹‡avantena, guá¹‡avantehi, guá¹‡avantebhi. guá¹‡avato, gu
guá¹‡avataá¹ƒ, guá¹‡avantÄ• naá¹ƒ. guá¹‡avatÄ• , guá¹‡avantÄ• , guá¹‡avantasmÄ• , guá
guá¹‡avantebhi. guá¹‡avato, guá¹‡avantassa, guá¹‡avataá¹ƒ, guá¹‡avantÄ• naá¹ƒ. guá¹‡av
guá¹‡avantasmiá¹ƒ, guá¹‡avantamhi, guá¹‡avantesu. bho guá¹‡ava, bhavanto guá¹‡avantÄ

evaá¹ƒ ``rucimaá¹ƒ, rucimantÄ• ni, rucimaâ€™â€™ ntiiccÄ• dinÄ• , ``pÄ• pimaá¹ƒ, pÄ• pim
iccÄ• dinÄ• ca yojetabbaá¹ƒ. apicettha ``guá¹‡avaá¹ƒ balavaá¹ƒ yasavaá¹ƒ satimaá¹ƒ gatim
payogÄ• vitthÄ• retabbÄ• .

__karonta_saddassa ``karontaá¹ƒ cittaá¹ƒ, karontaá¹ƒ kulaâ€™â€™ nti payogavasena ---

karontaá¹ƒ, karontÄ• ni, karontÄ• , karonti. karontaá¹ƒ, karontÄ• ni, karonte, karonti. karotÄ
karontehi, karontebhi. karoto, karato, karontassa, karontÄ• naá¹ƒ, karotaá¹ƒ. karotÄ• , karon
karontamhÄ• , karontehi, karontebhi. karoto, karato, karontassa, karontÄ• naá¹ƒ, karotaá¹ƒ.
karontasmiá¹ƒ, karontamhi, karontesu. bho karonta, bhavanto, karontÄ• ni, karontÄ• , karon

gacchantasaddassa tu ``gacchantaá¹ƒ cittaá¹ƒ, gacchantaá¹ƒ kulaâ€™â€™ nti payogavase

gacchantaá¹ƒ, gacchantÄ• ni, gacchantÄ• . gacchantaá¹ƒ, gacchantÄ• ni, gacchante. gacc
gacchantehi, gacchantebhi. gacchato, gacchantassa, gacchantÄ• naá¹ƒ, gacchataá¹ƒ. gacc
gacchantasmÄ• , gacchantamhÄ• , gacchantehi \Be 307/, gacchantebhi. gacchato, gacchan
gacchataá¹ƒ. gacchati, gacchante, gacchantasmiá¹ƒ, gacchantamhi, gacchantesu. bho gacc
bhavanto gacchantÄ• ni, gacchantÄ• ti yojetabbaá¹ƒ.

evaá¹ƒ ``carantaá¹ƒ dadantaá¹ƒ tiá¹-á¹-hantaá¹ƒ cintayantaâ€™â€™ ntiÄ• dÄ«supi nÄ• mik

__mahanta_saddassa pana koci bhedo, tathÄ• hi ``bÄ• rÄ• á¹‡asirajjaá¹ƒ nÄ• ma mahÄ• a
``mahÄ• â€™â€™ iti napuá¹ƒsakapayogadassanato ``mahantaá¹ƒ, mahÄ• , mahantÄ• ni, m
mahantÄ• ni, mahante. mahatÄ• â€™â€™ ti kamo veditabbo. sabbÄ• netÄ• ni __citta_sado

savinicchayoyaá¹ƒ niggahÄ«tantanapuá¹ƒsakaliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapa

__avaá¹‡á¹‡u_kÄ• rantatÄ• pakatikaá¹ƒ niggahÄ«tantaá¹ƒ

napuá¹ƒsakaliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni tassÄ«latthassa katarassassa __atthavibhÄ• vi_ iccetassa saddassa nÄ• mikapada
pubbÄ• cariyamataá¹ƒ purecaraá¹ƒ katvÄ• ---

aá¹-á¹-hi, aá¹-á¹-hÄ«, aá¹-á¹-hÄ«ni. aá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ«, aá¹-á¹-hÄ«ni. aá¹-á¹-hinÄ• , aá
aá¹-á¹-hÄ«bhi. aá¹-á¹-hissa, aá¹-á¹-hino, aá¹-á¹-hÄ«naá¹ƒ. aá¹-á¹-hinÄ• , aá¹-á¹-hÄ«hi, aá¹-á
aá¹-á¹-hissa, aá¹-á¹-hino, aá¹-á¹-hÄ«naá¹ƒ. aá¹-á¹-hismiá¹ƒ, aá¹-á¹-himhi, aá¹-á¹-hÄ«su. bho
bhavanto aá¹-á¹-hÄ«, bhavanto aá¹-á¹-hÄ«ni. __yamakamahÄ• thera_mataá¹ƒ.

kiÃ±cÄ• pettha nissakkavacanaá¹-á¹-hÄ• ne ``aá¹-á¹-hismÄ• , aá¹-á¹-himhÄ• â€™â€™ ti pa
tattha tattha taá¹ƒsadisappayogadassanÄ• gahetabbÄ• ni. yathÄ• pana __aá¹-á¹-hi_sadda
vÄ• ri akkhi acchiâ€™â€™ iccÄ• dÄ«nampi rÅ«pÄ• ni bhavanti.

atthavibhÄ• vi \Be 308/, atthavibhÄ• vÄ«, atthavibhÄ• vÄ«ni. atthavibhÄ• viá¹ƒ, atthavibhÄ•
atthavibhÄ• vinÄ• , atthavibhÄ• vÄ«hi, atthavibhÄ• vÄ«bhi. atthavibhÄ• vissa, atthavibhÄ• v
atthavibhÄ• vinÄ• , atthavibhÄ• vismÄ• atthavibhÄ• vimhÄ• , atthavibhÄ• vÄ«hi, atthavibhÄ
atthavibhÄ• vino, atthavibhÄ• vÄ«naá¹ƒ. atthavibhÄ• vismiá¹ƒ, atthavibhÄ• vimhi, atthavibhÄ
atthavibhÄ• vi, bhavanto atthavibhÄ• vÄ«, bhavanto atthavibhÄ• vÄ«ni.

evaá¹ƒ ``dhammavibhÄ• vi, cittÄ• nuparivatti, sukhakÄ• riâ€™â€™ iccÄ• dÄ«nipi. tattha __
padhÄ• naliá¹…gÄ• ni anaÃ±Ã±Ä• pekkhakattÄ• , __atthavibhÄ• vi dhammavibhÄ• vi_Ä• dÄ
aÃ±Ã±Ä• pekkhakattÄ• .

savinicchayoyaá¹ƒ __i_kÄ• rantanapuá¹ƒsakaliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapad

__i_vaá¹‡á¹‡antatÄ• pakatikaá¹ƒ __i_kÄ• rantanapuá¹ƒsakaliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

idÄ• ni katarassassa __gotrabhu_ iccetassa saddassa nÄ• mikapadamÄ• laá¹ƒ vakkhÄ• m
purecaraá¹ƒ katvÄ• ---

Ä• yu, Ä• yÅ«, Ä• yÅ«ni. Ä• yuá¹ƒ, Ä• yÅ«, Ä• yÅ«ni. Ä• yunÄ• , Ä• yÅ«hi, Ä• yÅ«bhi. Ä• y
Ä• yunÄ• , Ä• yÅ«hi, Ä• yÅ«bhi. Ä• yussa, Ä• yuno, Ä• yÅ«naá¹ƒ. Ä• yusmiá¹ƒ, Ä• yumhi, Ä
Ä• yÅ«, bhavanto Ä• yÅ«ni. __yamakamahÄ• thera_mataá¹ƒ.

kiÃ±cÄ• pettha nissakkavacanaá¹-á¹-hÄ• ne ``Ä• yusmÄ• , Ä• yumhÄ• â€™â€™ ti padÄ• n
tattha taá¹ƒsadisappayogadassanato gahetabbÄ• ni. ettha ca __Ä• yu_saddo puá¹ƒnapuá¹ƒ
tathÄ• hi pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• su ca tassa dviliá¹…gatÄ• \Be 309/ dissati. ``punan
evaá¹ƒ jÄ• nÄ• hi mÄ• risa. Ä• yu cassÄ• parikkhÄ«á¹‡o ahosÄ«â€™â€™ tiÄ• dÄ«su hi __
tabbasena ``Ä• yu, Ä• yÅ«, Ä• yavoâ€™â€™ tiÄ• dinÄ• __bhikkhu_nayena yathÄ• sambha
yojetabbÄ• . ``aggaá¹ƒ Ä• yu ca vaá¹‡á¹‡o ca. kittakaá¹ƒ panassa Ä• yÅ«â€™â€™ tiÄ• dÄ«
tabbasena ``Ä• yu, Ä• yÅ«, Ä• yÅ«nÄ«â€™â€™ ti yojitÄ• .

gotrabhu, gotrabhÅ«, gotrabhÅ«ni. gotrabhuá¹ƒ, gotrabhÅ«, gotrabhÅ«ni. gotrabhunÄ• , go
gotrabhÅ«bhi. gotrabhussa, gotrabhuno, gotrabhÅ«naá¹ƒ. gotrabhunÄ• , gotrabhusmÄ• , go
gotrabhÅ«bhi. gotrabhussa, gotrabhuno, gotrabhÅ«naá¹ƒ. gotrabhusmiá¹ƒ, gotrabhumhi, go
bhavanto gotrabhÅ«, bhavanto gotrabhÅ«ni. bho gotrabhÅ«, bho gotrabhÅ«ni, evaá¹ƒ bahu
ayamamhÄ• kaá¹ƒ mataá¹ƒ, evaá¹ƒ ``cittasahabhuâ€™â€™ iccÄ• dÄ«naá¹ƒ __bhÅ«_dhÄ•
__u_kÄ• rantasaddÄ• naá¹ƒ aÃ±Ã±esampi taá¹ƒsadisÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• yoje
__Å«_kÄ• ranto __gotrabhÅ«_saddo pulliá¹…gapariyÄ• pannattÄ• __sabbaÃ±Ã±Å«_naye
nÄ• ma ``cakkhu vasu dhanu dÄ• ru tipu madhu siá¹…gu hiá¹…gu cittaguâ€™â€™ iccÄ• da

savinicchayoyaá¹ƒ __u_kÄ• rantanapuá¹ƒsakaliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapa

__uvaá¹‡á¹‡o_kÄ• rantatÄ• pakatikaá¹ƒ

__u_kÄ• rantanapuá¹ƒsakaliá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

evaá¹ƒ niggahÄ«tanta __i_kÄ• ranta __u_kÄ• rantavasena tividhÄ• ni napuá¹ƒsakaliá¹…gÄ
gahitÄ• neva honti. tesu kesaÃ±ci \Be 310/ niggahÄ«tantÄ• naá¹ƒ kvaci paccattekavacanas
__e_kÄ• rÄ• desavasena bhedo dissati. seyyathidaá¹ƒ? ``sukhe dukkhe. ekÅ«napaÃ±Ã±Ä•
ekÅ«napaÃ±Ã±Ä• sa paribbÄ• jakasateâ€™â€™ iccevamÄ• di. nanu bho evaá¹ƒvidhÄ• na
dassanato ``ekÄ• rantampi napuá¹ƒsakaliá¹…gaá¹ƒ atthÄ«â€™â€™ ti vattabbanti? na vatta
niggahÄ«tantogadharÅ«pavisesattÄ• tesaá¹ƒ rÅ«pÄ• naá¹ƒ. Ä• desavasena hi siddhattÄ•
napuá¹ƒsakaliá¹…gaá¹ƒ nÄ• ma natthi. tasmÄ• napuá¹ƒsakaliá¹…gÄ• naá¹ƒ yathÄ• vuttÄ•

napuá¹ƒsakÄ• namiccevaá¹ƒ, liá¹…gÄ• naá¹ƒ nayasÄ• linÄ«.

padamÄ• lÄ• vibhattÄ• me, sÄ• sanatthaá¹ƒ mahesino ||

yassesÄ• paguá¹‡Ä• sadda-nÄ«tiresÄ• subhÄ• vitÄ• .

sÄ• sane kulaputtÄ• naá¹ƒ, saraá¹‡aá¹ƒ so parÄ• yaá¹‡aá¹ƒ ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

napuá¹ƒsakaliá¹…gÄ• naá¹ƒ pakatirÅ«passa nÄ• mikapadamÄ• lÄ• vibhÄ• go

navamo paricchedo.

10. liá¹…gattayamissakanÄ• mikapadamÄ• lÄ•

adhikÅ«nakato ceka-kkharato ca ito paraá¹ƒ.

tÄ«á¹‡i liá¹…gÄ• ni missetvÄ• , padamÄ• lamanÄ• kulaá¹ƒ ||

nÄ• nÄ• sukhumasaá¹…keta-gatesvatthesu viÃ±Ã±unaá¹ƒ.

gambhÄ«rabuddhicÄ• ratthaá¹ƒ, pavakkhÄ• mi yathÄ• balaá¹ƒ ||

itthÄ« thÄ« ca pabhÄ• bhÄ• ca, girÄ• rÄ• pavanaá¹ƒ vanaá¹ƒ.

udakaÃ±ca dakaá¹ƒ kaÃ±ca, vitakko iti cÄ• dayo ||

bhÅ« \Be 311/ bhÅ«mi ceva araÃ±Ã±aá¹ƒ, araÃ±Ã±Ä• nÄ«ti cÄ• dayo.

paÃ±Ã±Ä• paÃ±Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡aÃ±ca, iccÄ• dÄ« ca tidhÄ• siyuá¹ƒ ||

ko vi sÄ• ceva bhÄ• rÄ• ca, thÄ« dhÄ« ku bhÅ« tatheva kaá¹ƒ.

khaá¹ƒ go mo mÄ• ca saá¹ƒ yaá¹ƒ taá¹ƒ, kimiccÄ• dÄ« ca ekikÄ• ti ||

ayaá¹ƒ liá¹…gattayamissako nÄ• mikapadamÄ• lÄ• uddeso. tatra itthÄ«, itthÄ«, itthiyo. itthi
bhotiyo itthiyo.

thÄ« thÄ«, thiyo. thiá¹ƒ, thÄ«, thiyo. thiyÄ• , thÄ«hi, thÄ«bhi. thiyÄ• , thÄ«naá¹ƒ. thiyÄ• , thÄ
thiyÄ• , thÄ«naá¹ƒ. thiyÄ• , thiyaá¹ƒ, thÄ«su. bhoti thi, bhotiyo thÄ«, bhotiyo thiyo. ettha ---

``kukkuá¹-Ä• maá¹‡ayo daá¹‡á¸• Ä• , thiyo ca puÃ±Ã±alakkhaá¹‡Ä• .

uppajjanti apÄ• passa, katapuÃ±Ã±assa jantuno.

thiyÄ• guyhaá¹ƒ na saá¹ƒseyya. thÄ«naá¹ƒ bhÄ• vo durÄ• jÄ• noâ€™â€™ ti

Ä• dÄ«ni nidassanapadÄ• ni.

pabhÄ• , pabhÄ• , pabhÄ• yo. pabhaá¹ƒ ... pe ... bhotiyo pabhÄ• yo.

bhÄ• , bhÄ• , bhÄ• yo. bhaá¹ƒ, bhÄ• , bhÄ• yo. bhÄ• ya, bhÄ• hi, bhÄ• bhi. bhÄ• ya, bhÄ• bhÄ• bhi. bhÄ• ya, bhÄ• naá¹ƒ. bhÄ• ya, bhÄ• yaá¹ƒ, bhÄ• su. bhoti bhe, bhotiyo bhÄ• , bh ``bhÄ• karo bhÄ• nuâ€™â€™ iccÄ• dÄ«ni nidassanapadÄ• ni.

girÄ• \Be 312/, girÄ• , girÄ• yo. giraá¹ƒ ... pe ... bhotiyo girÄ• yo. ``vÄ• cÄ• girÄ• byappat kittayissÄ• mi, girÄ• hi anupubbasoâ€™â€™ ti imÄ• ni __girÄ• _saddassa itthiliá¹…gabhÄ•

suvaá¹‡á¹‡avÄ• cako __rÄ• _saddo pulliá¹…go, idha pana saddavÄ• cako __rÄ• _saddo it

rÄ• , rÄ• , rÄ• yo. raá¹ƒ, rÄ• , rÄ• yo. rÄ• ya, rÄ• hi, rÄ• bhi. rÄ• ya, rÄ• naá¹ƒ. rÄ• ya, rÄ• h rÄ• naá¹ƒ. rÄ• ya, rÄ• yaá¹ƒ, rÄ• su. bhoti re, bhotiyo rÄ• , bhotiyo rÄ• yo.

rÄ• vuccati saddo. aggaÃ±Ã±asuttaá¹-Ä«kÄ• yaÃ±hi ``rÄ• saddo tiyati chijjati etthÄ• ti ratt saddassa vÅ«pasamakÄ• loâ€™â€™ ti vuttaá¹ƒ. tasmÄ• __rÄ• _saddassa saddavÄ• caka nidassanaá¹ƒ.

pavanaá¹ƒ, pavanÄ• ni, pavanÄ• . pavanaá¹ƒ, pavanÄ• ni, pavane.

vanaá¹ƒ, vanÄ• ni, vanÄ• . vanaá¹ƒ, vanÄ• ni, vane. sesaá¹ƒ sabbaá¹ƒ neyyaá¹ƒ.

__pavana vana_saddÄ• kadÄ• ci samÄ• natthÄ• kadÄ• ci bhinnatthÄ• . te hi araÃ±Ã±avÄ dhamme paripÅ«rento, pavanaá¹ƒ pÄ• visiá¹ƒ tadÄ• . saputto pÄ• visiá¹ƒ vanaâ€™â€™ nti te vÄ• yutaá¹‡hÄ• vanavÄ• cakatte bhinnatthÄ• ``paramaduggandhapavanavicarite. chetvÄ nibbanÄ• hotha bhikkhavoâ€™â€™ tiÄ• dÄ«su.

udakaá¹ƒ, udakÄ• ni, udakÄ• . udakaá¹ƒ, udakÄ• ni, udake.

dakaá¹ƒ, dakÄ• ni, dakÄ• . dakaá¹ƒ, dakÄ• ni, dake. sesaá¹ƒ sabbaá¹ƒ neyyaá¹ƒ.

``ambapakkaá¹ƒ \Be 313/ dakaá¹ƒ sÄ«taá¹ƒ. thalajÄ• dakajÄ• pupphÄ• â€™â€™ tiÄ• dÄ« ``nÄ«lodaá¹ƒ vanamajjhato. mahodadhi. udabindunipÄ• tena, udakumbhopi pÅ«ratÄ«â€™â samÄ• santagatanÄ• mattÄ• __uda_saddeneva udakattho vutto ``rittassÄ• daâ€™â€™ nti ``rittassaâ€™â€™ nti saddena rittassÄ• dattho viya. pÄ• á¸·iyaÃ±hi kevalo __uda_saddo na ce, suá¹-á¹-hu manasi kÄ• tabbo.

kaá¹ƒ, kÄ• ni, kÄ• . kaá¹ƒ, kÄ• ni, ke. kena, kehi, kebhi. kassa, kÄ• naá¹ƒ. kÄ• , kasmÄ• , k

kassa, kÄ• naá¹ƒ. ke, kasmiá¹ƒ, kamhi, kesu. bho ka, bhavanto kÄ• , bhavanto kÄ• ni. __bh
bahuvacanaá¹ƒ yojetabbaá¹ƒ ``bho kÄ• ni, bho kÄ• â€™â€™ ti.

ettha __kaá¹ƒ_ vuccati udakaá¹ƒ sÄ«saá¹ƒ sukhaÃ±ca. atra ``kantÄ• ro kandaro kevaá¹-á¹-
nÄ• koâ€™â€™ tiÄ• dÄ«ni payogÄ• ni veditabbÄ• ni. tatra __kantÄ• ro_ti kaá¹ƒ vuccati uda
atikkamitabboti kantÄ• ro, nirudakappadeso. corakantÄ• rantiÄ• dÄ«su pana rÅ«á¸·hiyÄ• d
kantÄ• rasaddo pavattatÄ«ti daá¹-á¹-habbaá¹ƒ. __kandaro_ti etthÄ• pi kaá¹ƒ vuccati udakaá
bhinnoti kandaro. __kevaá¹-á¹-Ä• _tiÄ• dÄ«su pana ke udake vattanato gahaá¹‡atthaá¹ƒ pa
ke sÄ«se senti uppajjantÄ«ti __kesÄ• _. kaá¹ƒ sukhaá¹ƒ rundhatÄ«ti __karuá¹‡Ä• . nÄ• ko_
sukhaá¹ƒ, na kaá¹ƒ akaá¹ƒ, dukkhaá¹ƒ, taá¹ƒ natthi etthÄ• ti nÄ• koti attho gahetabbo \Be 3
__itthÄ«_saddÄ• dÄ«naá¹ƒ nÄ• mikapadamÄ• lÄ• yojitÄ• , evaá¹ƒ ``vitakko vicÄ• ro Ä• bhA
yojetabbÄ• .

bhÅ«, bhÅ«, bhuyo. bhuá¹ƒ, bhÅ«, bhuyo. bhuyÄ• , bhÅ«hi, bhÅ«bhi. bhuyÄ• , bhÅ«naá¹ƒ.
bhuyÄ• , bhÅ«naá¹ƒ. bhuyÄ• , bhuyaá¹ƒ, bhÅ«su. bhoti bhu, bhotiyo bhÅ«, bhotiyo bhuyo. e
bhÅ«pÄ• lo bhÅ«bhujo bhÅ«talaâ€™â€™ nti nidassanapadÄ• ni.

bhÅ«mi, bhÅ«mÄ«, bhÅ«miyo. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

araÃ±Ã±aá¹ƒ, araÃ±Ã±Ä• ni, araÃ±Ã±Ä• . sesaá¹ƒ vitthÄ• retabbaá¹ƒ ||

__araÃ±Ã±Ä• nÄ«_ vuccati mahÄ• araÃ±Ã±aá¹ƒ, ``gahapatÄ• nÄ«â€™â€™ ti padamiva in
padaá¹ƒ itthiliá¹…gaÃ±ca. ``araÃ±Ã±Ä• nÄ«â€™â€™ ti hi aá¹-á¹-hakathÄ• pÄ• á¹-hopi dissa

araÃ±Ã±Ä• nÄ«, araÃ±Ã±Ä• nÄ«, araÃ±Ã±Ä• niyo. araÃ±Ã±Ä• niá¹ƒ, araÃ±Ã±Ä• nÄ«, ara
araÃ±Ã±Ä• nÄ«hi, araÃ±Ã±Ä• nÄ«bhi. araÃ±Ã±Ä• niyÄ• , araÃ±Ã±Ä• nÄ«naá¹ƒ. araÃ±Ã±Ä
araÃ±Ã±Ä• nÄ«bhi. araÃ±Ã±Ä• niyÄ• , araÃ±Ã±Ä• nÄ«naá¹ƒ. araÃ±Ã±Ä• niyÄ• , araÃ±Ã±Ä
araÃ±Ã±Ä• ni, bhotiyo araÃ±Ã±Ä• nÄ«, bhotiyo araÃ±Ã±Ä• niyo.

yathettha uttarÄ• dhikavasena yojitÄ• , evaá¹ƒ ``sabhÄ• , sabhÄ• yaâ€™â€™ ntiÄ• dÄ«sup
sabhÄ• eva \Be 315/, liá¹…gabyattayavasena pana evaá¹ƒ vuttaá¹ƒ. ``sabhÄ• ye vÄ• dvÄ•
vatthabbaâ€™â€™ nti pÄ• á¸·i ettha nidassanaá¹ƒ.

paÃ±Ã±Ä• , paÃ±Ã±Ä• , paÃ±Ã±Ä• yo. paÃ±Ã±aá¹ƒ, paÃ±Ã±Ä• , paÃ±Ã±Ä• yo. paÃ±Ã±Ä•

paÃ±Ã±Ä• á¹‡aá¹ƒ, paÃ±Ã±Ä• á¹‡Ä• ni, paÃ±Ã±Ä• á¹‡Ä• . paÃ±Ã±Ä• á¹‡aá¹ƒ, paÃ±Ã±Ä•
paÃ±Ã±Ä• á¹‡ena.

``tathÄ• hi bhante bhagavato sÄ«lapaÃ±Ã±Ä• á¹‡aá¹ƒ. sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naroâ
nidassanapadÄ• ni.

Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡Ä• ni, Ã±Ä• á¹‡Ä• . Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡Ä• ni, Ã±Ä• á¹‡e. Ã±Ä•
neyyaá¹ƒ. ``aggi aggini giniâ€™â€™ iccÄ• dÄ«supi uttarÄ• dhikavasena nÄ• mikapadamÄ•

__ko vÄ« sÄ• _dÄ«supi ekakkharesu __ko_ vuccati brahmÄ• vÄ• to ca sarÄ«raÃ±ca, tass
seyyathidaá¹ƒ?

``jinena yena Ä• nÄ«taá¹ƒ, lokassa amitaá¹ƒ hitaá¹ƒ.

tassa pÄ• dambujaá¹ƒ vande, kamoá¸·ialisevitaá¹ƒ ||

kakudharukkho. karajakÄ• yoâ€™â€™ iccevamÄ• dayo. tattha __kamoá¸·ialisevita_nti van
brahmÄ• naá¹ƒ moá¸·ibhamarasevitanti kavayo icchanti. __kakudharukkho_ti ettha pana __
yo kujjhati, vÄ• tarogÄ• panayanavasena taá¹ƒ nivÄ• reti, tasmÄ• so rukkho kakudhoti vucc
__karajakÄ• yo_ti ettha tu __ko_ vuccati sarÄ«raá¹ƒ, tattha pavatto rajo karajo. kiá¹ƒ taá¹ƒ \
sukkasoá¹‡itaá¹ƒ. taÃ±hi ``rÄ• go rajo, na ca pana reá¹‡u vuccatÄ«â€™â€™ ti evaá¹ƒ vutta
sarÄ«ravÄ• cakena __ka_saddena visesetvÄ• phalavohÄ• rena ``karajoâ€™â€™ ti vuccati
sukkasoá¹‡itasaá¹…khÄ• tena karajena sambhÅ«to kÄ• yo karajakÄ• yoti Ä• cariyÄ• . tathÄ
mÄ• tÄ• pettikasambhavoâ€™â€™ ti vutto, __mahÄ• assapÅ«rasuttaá¹-Ä«kÄ• yaá¹ƒ_ pana
khipiyatÄ«ti karo, sambhavo. karato jÄ• toti karajo, mÄ• tÄ• pettikasambhavoti attho. mÄ• tu
saá¹‡á¹-hÄ• panavasena karato jÄ• toti apare, ubhayathÄ• pi karajakÄ• yanti catusantatirÅ«
vuttaá¹ƒ. ayaá¹ƒ panattho idha nÄ• dhippeto, purimoyevattho adhippeto __ka_saddÄ• dhikÄ

ko, kÄ• . kaá¹ƒ, ke. kena, kehi, kebhi. kassa, kÄ• naá¹ƒ. kÄ• , kasmÄ• , kamhÄ• , kehi, keb
ke, kasmiá¹ƒ, kamhi, kesu. bho ka, bhavanto kÄ• .

tatra __vi_ vuccati pakkhÄ«. tathÄ• hi pakkhÄ«naá¹ƒ issaro supaá¹‡á¹‡arÄ• jÄ• vindoti ka
sandhÄ• ya pubbÄ• cariyenapi ayaá¹ƒ gÄ• thÄ• bhÄ• sitÄ• ---

``saddhÄ• nate muddhani saá¹‡á¹-hapemi, muninda nindÄ• pagataá¹ƒ tavaggaá¹ƒ.

devindanÄ• gindanarindavinda-na taá¹ƒ vibhinnaá¹ƒ caraá¹‡Ä• ravindaâ€™â€™ nti ||

tattha vÄ«naá¹ƒ indoti __vindo, _ pakkhijÄ• tiyÄ• jÄ• tÄ• naá¹ƒ supaá¹‡á¹‡Ä• naá¹ƒ rÄ• jÄ

viá¹ƒ, vÄ«, vayo. viá¹ƒ, vÄ«, vayo. vinÄ• , vÄ«hi, vÄ«bhi. vissa, vino, vÄ«naá¹ƒ. vinÄ• , visn

vÄ«hi, vÄ«bhi. vissa, vino, vÄ«naá¹ƒ. vismiá¹ƒ, vimhi, vÄ«su. bho vi, bhavanto vayo.

__sÄ• _ \Be 317/ vuccati sunakho, ``mÄ• tÄ• me atthi, sÄ• mayÄ• posetabbÄ• â€™â€™
sabbanÄ• mikapariyÄ• panno parammukhavacano __ta_saddena sambhÅ«to daá¹-á¹-habb
bhÅ« ka_saddÄ• naÃ±ca nÄ• mikapadamÄ• lÄ• heá¹-á¹-hÄ• pakÄ• sitÄ• .

__dhÄ«_ vuccati paÃ±Ã±Ä• . ettha ca ``amacce tÄ• ta jÄ• nÄ• hi, dhÄ«re atthassa kovideâ
dhÄ«mati, sudhÄ«, sudhinÄ«, dhÄ«yuttaâ€™â€™ nti ca Ä• dÄ«ni nidassanapadÄ• ni.

dhÄ«, dhÄ«, dhiyo. dhiá¹ƒ, dhÄ«, dhiyo. dhiyÄ• , dhÄ«hi, dhÄ«bhi. dhiyÄ• , dhÄ«naá¹ƒ. dhi
dhiyÄ• , dhÄ«naá¹ƒ. dhiyÄ• , dhiyaá¹ƒ, dhÄ«su. bhoti dhi, bhotiyo dhÄ«, bhotiyo dhiyo.

__ku_ vuccati pathavÄ«. ettha ca ``kudÄ• lo. kumudaá¹ƒ. kuÃ±jaroâ€™â€™ ti imÄ• ni nida
pathaviá¹ƒ dÄ• layati padÄ• leti bhindati etenÄ• ti __kudÄ• lo_. kuyaá¹ƒ pathaviyaá¹ƒ moda
kuá¹ƒ jaratÄ«ti __kuÃ±jaro_. tathÄ• hi __vimÄ• navatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``
tadabhighÄ• tena jarayatÄ«ti kuÃ±jaroâ€™â€™ ti.

ku, kÅ«, kuyo. kuá¹ƒ, kÅ«, kuyo. kuyÄ• , kÅ«hi, kÅ«bhi. kuyÄ• , kÅ«naá¹ƒ. kuyÄ• , kÅ«hi, k
kÅ«naá¹ƒ. kuyÄ• , kuyaá¹ƒ, kÅ«su. bhoti ku, bhotiyo kÅ«, bhotiyo kuyo.

__khaâ€™ _mindriyaá¹ƒ pakathitaá¹ƒ, __khaâ€™ _mÄ• kÄ• samudÄ«ritaá¹ƒ.

saggaá¹-á¹-hÄ• nampi __khaá¹ƒ_ vuttaá¹ƒ, suÃ±Ã±attampi ca __khaá¹ƒ_ mataá¹ƒ ||

tatrindriyaá¹ƒ \Be 318/ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ gatinivÄ• sabhÄ• vato ``khaâ€™â
vivittaá¹-á¹-hena. saggo katasucaritehi ekantena gantabbatÄ• ya ``khaâ€™â€™ nti saá¹…k
yathÄ• hi rukkhagge, nilÄ«yantova sÄ• khino. sÄ• khaá¹ƒ ghaá¹-á¹-etÄ«â€™â€™ ti ca, ``kh
aá¹-á¹-hasataá¹ƒ sayambhÅ«â€™â€™ ti ca Ä• di ettha nidassanaá¹ƒ.

khaá¹ƒ, khÄ• ni, khÄ• . khaá¹ƒ, khÄ• ni, khe. khena, khehi, khebhi. khassa, khÄ• naá¹ƒ. kh
khehi, khebhi. khassa, khÄ• naá¹ƒ. khe, khasmiá¹ƒ, khamhi, khesu. bho kha, bhavanto khÄ•

__go_saddassa atthuddhÄ• ro vuccate ---

go goá¹‡e cindriye bhÅ«myaá¹ƒ, vacane ceva buddhiyaá¹ƒ.

Ä• dicce rasmiyaÃ±ceva, pÄ• nÄ«yepi ca vattate.

tesu atthesu goá¹‡e thi-pumÄ• ca itare pumÄ• ||

tathÄ• hi ``gosu duyhamÄ• nÄ• su gato. gopaÃ±camoâ€™â€™ tiÄ• dÄ«su __go_saddo go
etthindriyepi vattati gÄ• vo cakkhÄ• dÄ«nindriyÄ• ni caranti etthÄ• ti gocaro. tathÄ• hi porÄ
``gÄ• vo caranti etthÄ• ti gocaro, gocaro viya gocaro, abhiá¹‡haá¹ƒ caritabbaá¹-á¹-hÄ• naá¹
gÄ• vovÄ• cakkhÄ• dÄ«nindriyÄ• ni, tehi caritabbaá¹-á¹-hÄ• naá¹ƒ gocaroâ€™â€™ ti. ``gon
ti porÄ• á¹‡akaviracanÄ• yaá¹ƒ pana pathaviyaá¹ƒ vattati. ``bhÅ«ripaÃ±Ã±aá¹ƒ gotamaá¹ƒ
sammÄ• sambuddhaá¹ƒvandÄ• mÄ«â€™â€™ ti hi attho. tathÄ•
__suttanipÄ• taá¹-á¹-hakathÄ• ya_vÄ• seá¹-á¹-hasuttasaá¹ƒvaá¹‡á¹‡anappadese __ ``gorak
kasirakkhanti vuttaá¹ƒ hoti. pathavÄ« hi ``goâ€™â€™ ti vuccati, tappabhedo ca khettaâ€™â

``gottavasena \Be 319/ gotamoâ€™â€™ ti ettha tu vacane buddhiyaÃ±ca vattati. tenÄ• hu
tÄ• yatÄ«ti gottaá¹ƒ. gotamoti hi pavattamÄ• naá¹ƒ gaá¹ƒ vacanaá¹ƒ buddhiÃ±ca tÄ• yati ek
rakkhatÄ«ti gottaá¹ƒ. yathÄ• hi buddhi Ä• rammaá¹‡abhÅ«tena atthena vinÄ• na vattati, ev
abhidheyyabhÅ«tena, tasmÄ• so gottasaá¹…khÄ• to attho tÄ• ni tÄ• yati rakkhatÄ«ti vucca
aÃ±Ã±akulaparamparÄ• sÄ• dhÄ• raá¹‡aá¹ƒ tassa kulassa Ä• dipurisasamudÄ• gataá¹ƒ
taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«panti daá¹-á¹-habbaâ€™â€™
suddhodanamahÄ• rÄ• jÄ• dayopi gotamotveva vuccanti. bhena bhagavÄ• attano pitaraá¹ƒ
``atikkantavarÄ• kho gotama tathÄ• gatÄ• â€™â€™ ti avoca. vessavaá¹‡opi mahÄ• rÄ• jÄ•
``vijjÄ• caraá¹‡asampannaá¹ƒ, buddhaá¹ƒ vandÄ• ma gotamaâ€™â€™ nti avoca, Ä• yasm
Ä• nandaá¹ƒ ``sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotamÄ• â€™â€™ ti avoca.
gaá¹ƒ tÄ• yatÄ«ti gottanti vuttaá¹ƒ. taá¹ƒ pana gotamagottakassapagottÄ• divasena bahuvid

tathÄ• __go_saddo Ä• dicce vattati. ``gogottaá¹ƒ gotamaá¹ƒ nameâ€™â€™ ti porÄ• á¹‡ak
nidassanaá¹ƒ, Ä• diccabandhuá¹ƒ gotamaá¹ƒ sammÄ• sambuddhaá¹ƒ vandÄ• mÄ«ti attho.
bhagavÄ• pi, evaá¹ƒ tena samÄ• nagottatÄ• ya tattha tattha ``Ä• diccabandhÅ«â€™â€™ tiÄ
dissati ``pucchÄ• mi taá¹ƒ Ä• diccabandhu, vivekaá¹ƒ santipadaÃ±ca mahesÄ«â€™â€™ ti
niccaá¹ƒ, vihÄ• raá¹ƒ ravibandhunoâ€™â€™ ti ca, ``lokekabandhuâ€™ maravindasahÄ• ya
``uá¹‡hagÅ«â€™â€™ ti ettha pana __go_saddo rasmiyaá¹ƒ \Be 320/ vattati. uá¹‡hÄ• gÄ• v
uá¹‡hagÅ«, sÅ«riyo. pubbÄ• cariyÄ• pi hi __chandovicitisatthe_ imamevatthaá¹ƒ byÄ• kariá

``gosÄ«tacandanaâ€™â€™ nti ettha pÄ• nÄ«ye vattati. __go_saddena hi jalaá¹ƒ vuccati. _
candanaá¹ƒ, tasmiá¹ƒ pana uddhanato uddharitapakkuthitatelamhi pakkhitte taá¹…khaá¹‡aÅ
susÄ«talaá¹ƒ hoti.

ettheke vadanti ``kasmÄ• bho __ `go_padatthe vattamÄ• no __go_saddo itthiliá¹…go ceva
vadatha, kasmÄ• ca pana `indriyapathavÄ«vacanabuddhisÅ«riyarasmipÄ• nÄ«yesu vattam
vadatha, etesu sÅ«riyatthe vattamÄ• no pulliá¹…go hotu, nanu indriyavacanapÄ• nÄ«yesu v

__go_saddena napuá¹ƒsakaliá¹…gena bhavitabbaá¹ƒ, pathavÄ«buddhirasmÄ«su vattamÄ•
bhavitabbaá¹ƒ indriyÄ• dipathavÄ• dipadatthesu vattamÄ• nÄ• naá¹ƒ __indriya_saddÄ• di_
napuá¹ƒsakitthiliá¹…gavasena niddesassa dassanatoâ€™â€™ ti? tanna, niyamÄ• bhÄ• vat
vattamÄ• nassÄ• pi hi sato kassaci saddassa pulliá¹…gavasena niddeso dissati yathÄ• ``o
purisapadatthe vattamÄ• nassÄ• pi ca sato kassaci itthiliá¹…gavasena niddeso dissati, yath
yakkha, hitakÄ• mÄ• si devateâ€™â€™ ti. itthipurisapadatthesu pana avattamÄ• nÄ• namp
saddÄ• naá¹ƒ ekasmiá¹ƒyeva Ã±Ä• á¹‡Ä• diatthe vattamÄ• nÄ• naá¹ƒ itthipumanapuá¹ƒsak
yathÄ• ``paÃ±Ã±Ä• amoho Ã±Ä• á¹‡aâ€™â€™ nti, ``taá¹-aá¹ƒtaá¹-Ä«taá¹-oâ€™â€™ ti ca
samÄ• no ``mÄ• tulÄ• â€™â€™ ti itthiliá¹…gavasena rukkhopi \Be 321/ nÄ• maá¹ƒ labhati,
tenÄ• ha __cakkavattisuttaá¹-Ä«kÄ• yaá¹ƒ ``mÄ• tulÄ• _ti itthiliá¹…gavasena laddhanÄ• mo
Ä• sannappadese mÄ• pitattÄ• nagarampi `mÄ• tulÄ• â€™ tveva paÃ±Ã±Ä• yittha. tena vu
evaá¹ƒnÄ• make nagareâ€™â€™ ti.

__go_saddassa nÄ• mikapadamÄ• lÄ• heá¹-á¹-hÄ• pakÄ• sitÄ• .

__mo_ vuccati cando, __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``mÄ• vuccati candoâ€™â€™ ti Ä•
__o_kÄ• rantapÄ• á¹-hena tena bhavitabbaá¹ƒ sakkaá¹-abhÄ• sÄ• ya __ekakkharakosato_
candimÄ• cevÄ• â€™â€™ ti __o_kÄ• rantavasena vattabbattÄ• . ettha ca __o_kÄ• rantava
candavÄ• cakatte ``puá¹‡á¹‡amÄ«, puá¹‡á¹‡amÄ• â€™â€™ ti ca nidassanapadÄ• ni. tattha
puá¹‡á¹‡amÄ«, evaá¹ƒ puá¹‡á¹‡amÄ• , rattÄ• pekkhaá¹ƒ itthiliá¹…gavacanaá¹ƒ. ettha pana
rattiyÄ• paá¹-hamayÄ• mepubbenivÄ• saá¹ƒ anussarÄ«â€™â€™ ti idaá¹ƒ nidassanaá¹ƒ. e
``puá¹‡á¹‡amÄ• â€™â€™ ti ayaá¹ƒsaddo rattÄ• pekkho itthiliá¹…go.

``puá¹‡á¹‡amÄ• ye yathÄ• cando, parisuddho virocati.

tatheva tvaá¹ƒ puá¹‡á¹‡amano, viroca dasasahassiyaá¹ƒ ||

anvaddhamÄ• se pannarase, puá¹‡á¹‡amÄ• ye uposathe.

paccayaá¹ƒ nÄ• gamÄ• ruyha, dÄ• naá¹ƒ dÄ• tumupÄ• gamiâ€™â€™ nti

Ä• dÄ«su kathaá¹ƒ ``puá¹‡á¹‡amÄ• yeâ€™â€™ ti padasiddhÄ«ti? __ya_kÄ• rassa __ye_kÄ
hi bhagavatÄ• ``puá¹‡á¹‡amÄ• yÄ• â€™â€™ ti vattabbe ``puá¹‡á¹‡amÄ• yeâ€™â€™ ti va
__ye_kÄ• ro paá¹-hito itthiliá¹…gavisaye __ttÄ• _kÄ• rassa á¹-hÄ• ne __tte_kÄ• ro \Be 322/
á¹-hÄ• ne __ne_kÄ• ro viya ca. tathÄ• hi yathÄ• ``abyayataá¹ƒ vilapasi viratte kosiyÄ• yan
__rÄ• dhajÄ• take_ ``virattÄ• â€™â€™ ti vattabbe ``viratteâ€™â€™ ti vadantena __ttÄ• _kÄ
__tte_kÄ• ro paá¹-hito, ``kosiyÄ• yanÄ«â€™â€™ ti ca vattabbe ``kosiyÄ• yaneâ€™â€™ ti v
á¹-hÄ• ne __ne_kÄ• ro paá¹-hito. evaá¹ƒ ``puá¹‡á¹‡amÄ• yÄ• â€™â€™ ti vattabbe ``puá¹‡á

__ya_kÄ• rassa á¹-hÄ• ne __ye_kÄ• ro paá¹-hito. yathÄ• ca ``dakkhitÄ• ye aparÄ• jitasaá¹
__mahÄ• samayasutta_ppadese ``dakkhitÄ• yÄ• â€™â€™ ti vattabbe ``dakkhitÄ• yeâ€™â€
á¹-hÄ• ne __ye_kÄ• ro paá¹-hito, evamidhÄ• pi. yathÄ• pana ``sabhÄ• ye vÄ• dvÄ• ramÅ«
``sabhÄ• yaâ€™â€™ nti liá¹…gabyattayavasena sabhÄ• vuttÄ• , na tathÄ• idha ``puá¹‡á¹‡
liá¹…gabyattayena __puá¹‡á¹‡amÄ• _ vuttÄ• , atha kho ``puá¹‡á¹‡amÄ• â€™â€™ ti __Ä• _
vuttÄ• . tathÄ• hi ``puá¹‡á¹‡amÄ• yoâ€™â€™ ti padaá¹ƒ __ya_kÄ• raá¹-á¹-hÄ• ne __ye_kÄ
sambhÅ«taá¹ƒ bhummavacananti daá¹-á¹-habbaá¹ƒ.

__mÄ• _ vuccati sirÄ«. tathÄ• hi __vidvamukhamaá¹‡á¸• anaá¹-Ä«kÄ• yaá¹ƒ_ ``mÄ• linÄ«
vadatÄ• ``mÄ• vuccati lakkhÄ«, alinÄ« bhamarÄ«â€™â€™ ti vuttaá¹ƒ. __lakkhÄ«_saddo c
samÄ• nattho, tena ``mÄ• vuccati sirÄ«â€™â€™ ti attho amhehi anumato, tathÄ• porÄ• á¹
dhÄ• reti vidadhÄ• ti cÄ• ti mandhÄ• tÄ• â€™â€™ ti attho pakÄ• sito, tasmÄ• ``mÄ• linÄ« m
imÄ• nettha nidassanapadÄ• ni. tatra pulliá¹…gassa tÄ• va __ma_saddassa ayaá¹ƒ nÄ• mi

mo, mÄ• . maá¹ƒ, me. mena, mehi, mebhi. massa, mÄ• naá¹ƒ. mÄ• , masmÄ• , mamhÄ• ,
me, masmiá¹ƒ, mamhi, mesu. bho ma, bhavanto mÄ• .

ayaá¹ƒ \Be 323/ pana itthiliá¹…gassa __mÄ• _saddassa nÄ• mikapadamÄ• lÄ• ---

mÄ• , mÄ• , mÄ• yo. maá¹ƒ, mÄ• , mÄ• yo. mÄ• ya, mÄ• hi, mÄ• bhi. mÄ• ya, mÄ• naá¹ƒ.
mÄ• naá¹ƒ. mÄ• ya, mÄ• yaá¹ƒ, mÄ• su. bhoti me, bhotiyo mÄ• yo.

ettha pana sirÄ«vÄ• cako __mÄ• _saddo ca saddavÄ• cako __rÄ• _saddo cÄ• ti ime samÄ
nicca__mÄ• _kÄ• rantapakatikattÄ• itthiliá¹…gattÄ• ca.

tatra __saá¹ƒ_ vuccati santacitto puriso. yaá¹ƒ loke ``sappurisoâ€™â€™ ti ca, ``ariyoâ€™â
``paá¹‡á¸• itoâ€™â€™ ti ca vadanti, tassetaá¹ƒ adhivacanaá¹ƒ yadidaá¹ƒ ``saâ€™â€™ nti.
sappurisÄ• riyapaá¹‡á¸• itavÄ• cakassa __saá¹ƒ_saddassa paccattavacanavasena atthibhÄ
asaâ€™â€™ nti idaá¹ƒ payoganidassanaá¹ƒ. ettha hi ``na saá¹ƒ asaâ€™â€™ nti samÄ• sa
sappurisÄ• sappurisapadatthÄ• __saá¹ƒ asaá¹ƒ_saddehi vuttÄ• ti Ã±Ä• yanti, tasmÄ• ``sa
paccattavacanena __saá¹ƒ_saddena vutto natthÄ«â€™â€™ ti vacanaá¹ƒ na vattabbaá¹ƒ. y
vadanti, tesaá¹ƒ vacanaá¹ƒ na gahetabbaá¹ƒ. nÄ• mikapadamÄ• lÄ• panassa ``saá¹ƒ, sant
heá¹-á¹-hÄ• pakÄ• sitÄ• . napuá¹ƒsakaliá¹…gatte __saá¹ƒ_ vuccati dhanaá¹ƒ, ``manussass
sabbassaá¹ƒ. sabbassaharaá¹‡aá¹ƒ. parassaharaá¹‡aâ€™â€™ ntiÄ• dÄ«nettha nidassana
saá¹ƒ manussassaá¹ƒ. evaá¹ƒ parassa saá¹ƒ parassaá¹ƒ. sabbassa saá¹ƒ sabbassaá¹ƒ. ta
parassaharaá¹‡aá¹ƒ sabbassaharaá¹‡anti samÄ• so. tathÄ• __saá¹ƒ_ vuccati sukhaá¹ƒ sa
tabbÄ• cakattaá¹ƒ porÄ• á¹‡akaviracanÄ• yaá¹ƒ ---

``devadevo \Be 324/ saá¹ƒdehÄ« no, hÄ«no devÄ• tidehato.

hatopapÄ• tasaá¹ƒsÄ• ro, sÄ• ro saá¹ƒ detu dehinaâ€™â€™ nti ||

tasmÄ• ayamettha gÄ• thÄ• , ``sakalalokasaá¹…karo dÄ«paá¹…karoâ€™â€™ ti ettha ``sa
padaÃ±canidassanaá¹ƒ. ``saá¹ƒ, sÄ• ni, sÄ• . saá¹ƒ, sÄ• ni, se. senaâ€™â€™ iccÄ• di pub
Ã±eyyaá¹ƒ. ettha ca sotÅ«naá¹ƒ sugatamatavare kosallajananatthaá¹ƒ samÄ• santagatassa
nÄ• mikapadamÄ• laá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• kathayÄ• ma ---

 manussassaá¹ƒ, manussassÄ• ni, manussassÄ• . manussassaá¹ƒ, manussassÄ• ni, manu
manussassehi, manussassebhi. manussassassa, manussassÄ• naá¹ƒ. manussassÄ• , man
manussassehi, manussassebhi. manussassassa, manussassÄ• naá¹ƒ. manussasse, manus
manussassesu. bho manussassa, bhonto manussassÄ• ni, manussassÄ• . esa nayo ``para
ntiÄ• dÄ«supi, sabbÄ• netÄ• ni padÄ• ni abhidheyyaliá¹…gÄ• nÄ«ti gahetabbÄ• ni.

__yaá¹ƒ taá¹ƒ ki_mitisaddÄ• naá¹ƒ, nÄ• mamÄ• laá¹ƒ panattari.

sabbanÄ• maparicchede, pakÄ• sissaá¹ƒ tiliá¹…gato ||

 iccevaá¹ƒ heá¹-á¹-hÄ• uddiá¹-á¹-hÄ• naá¹ƒ __ko vi sÄ• _dÄ«naá¹ƒ nÄ• mikapadamÄ• lÄ•
atthantaranidassanapadehi vibhattÄ• . tatridaá¹ƒ liá¹…gavavatthÄ• naá¹ƒ ---

__ko vi sÄ• _ honti pulliá¹…ge, __bhÄ• rÄ• thÄ« dhÄ« ku bhÅ«_ thiyaá¹ƒ.

__kaá¹ƒ khaá¹ƒ_ napuá¹ƒsake __go_ tu, pume cevitthiliá¹…gake ||

__mo_ pume itthiliá¹…ge __mÄ• , saá¹ƒ_ pume ca napuá¹ƒsake.

__yaá¹ƒ taá¹ƒ ki_miti sabbatra, liá¹…gesveva pavattare ||

 ito aÃ±Ã±Ä• nipi ekakkharÄ• ni upaparikkhitvÄ• gahetabbÄ• ni.

 evaá¹ƒ \Be 325/ viÃ±Ã±Å«naá¹ƒ nayaÃ±Ã±Å«naá¹ƒ saddaracanÄ• visaye
paramavisuddhavipulabuddhipaá¹-ilÄ• bhatthaá¹ƒ paramasaá¹‡hasukhumatthesu payogesu
suvaá¹‡á¹‡atale sÄ«havijambhanena kesarÄ«sÄ«hassa vijambhanamiva tepiá¹-ake buddha
vijambhanatthaÃ±ca adhikÅ«nekakkharavasena liá¹…gattayaá¹ƒ missetvÄ• nÄ• mikapadan

sadde bhavanti kusalÄ• na tu keci atthe,

atthe bhavanti kusalÄ• na tu keci sadde ||

kosallameva paramaá¹ƒ dubhayattha tasmÄ• ,

yogaá¹ƒ kareyya satataá¹ƒ matimÄ• varanti ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su

viÃ±Ã±Å«naá¹ƒ kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

liá¹…gattayamissako nÄ• mikapadamÄ• lÄ• vibhÄ• go

dasamo paricchedo.

11. vÄ• ccÄ• bhidheyyaliá¹…gÄ• diparidÄ«pananÄ• mikapadamÄ• lÄ•

vÄ• ccÄ• bhidheyyaliá¹…gÄ• di-vasenapi ito paraá¹ƒ.

bhÄ• sissaá¹ƒ padamÄ• lÄ• yo, bhÄ• sitassÄ• nurÅ«pato ||

tattha __vÄ• ccaliá¹…gÄ• nÄ«_ti appadhÄ• naliá¹…gÄ• ni, guá¹‡anÄ• masaá¹…khÄ• tÄ• n
__abhidheyyaliá¹…gÄ• nÄ«_ti padhÄ• naliá¹…gÄ• ni, guá¹‡Ä«padasaá¹…khÄ• tÄ• ni vÄ•
vÄ• ccaliá¹…gÄ• ni nÄ• ma abhidheyyaliá¹…gÄ• nuvattakÄ• ni bhavanti, tasmÄ• sabbÄ• n
vÄ• ccaliá¹…gÄ• ni abhidheyyaliá¹…gÄ• nurÅ«pato yojetabbÄ• ni. tesaá¹ƒ __bhÅ«_dhÄ• tu
sarÅ«pato nÄ• mikapadamÄ• lÄ• ya ayojitÄ• nipi tattha tattha nayato yojitÄ• ni \Be 326/, tas
dassessÄ• ma. a__bhÅ«_dhÄ• tumayÄ• nipi kiÃ±cÄ• pi nayato yojitÄ• ni, tathÄ• pi sotÄ• rÄ
kosallajananatthaá¹ƒ kathayÄ• ma, nÄ• mikapadamÄ• laÃ±ca nesaá¹ƒ dassessÄ• ma kiÃ±c

dÄ«gho rasso nÄ«lo pÄ«to,

sukko kaá¹‡ho seá¹-á¹-ho pÄ• po.

saddho suddho ucco nÄ«co,

katotÄ«to iccÄ• dÄ«ni ||

dÄ«ghÄ• jÄ• garato ratti, dÄ«ghaá¹ƒ santassa yojanaá¹ƒ.

dÄ«gho bÄ• lÄ• na saá¹ƒsÄ• ro, saddhammaá¹ƒ avijÄ• nataá¹ƒ ||

dÄ«gho, dÄ«ghÄ• . dÄ«ghaá¹ƒ, dÄ«ghe. dÄ«ghena, dÄ«ghehi, dÄ«ghebhi. dÄ«ghassa, dÄ
dÄ«ghasmÄ• , dÄ«ghamhÄ• , dÄ«ghehi, dÄ«ghebhi. dÄ«ghassa, dÄ«ghÄ• naá¹ƒ. dÄ«ghe,
dÄ«ghesu. bho dÄ«gha, bhavanto dÄ«ghÄ• . ``dÄ«ghÄ• ti maá¹ƒ pakkoseyyÄ• thÄ• â€™â€

dÄ«ghÄ• , dÄ«ghÄ• , dÄ«ghÄ• yo. dÄ«ghaá¹ƒ, dÄ«ghÄ• , dÄ«ghÄ• yo. dÄ«ghÄ• ya. sesaá

dÄ«ghaá¹ƒ, dÄ«ghÄ• ni, dÄ«ghÄ• . dÄ«ghaá¹ƒ, dÄ«ghÄ• ni, dÄ«ghe. dÄ«ghena. sesaá¹ƒ _
__rassÄ• _dÄ«ni ca evameva vitthÄ• retabbÄ• ni. ayaá¹ƒ vÄ• ccaliá¹…gÄ• naá¹ƒ nÄ• mika
nÄ• mikapadamÄ• lÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

abhidheyyakaliá¹…gesu, savisesÄ• ni yÄ• ni hi.

tesaá¹ƒ dÄ• ni yathÄ• pÄ• á¸·iá¹ƒ, padamÄ• laá¹ƒ kathessahaá¹ƒ ||

katamÄ• ni tÄ• ni padÄ• ni, yÄ• ni savisesÄ• ni?

__bhavÄ• bhavÄ• _dikaá¹ƒ __laá¹…kÄ• -dÄ«po_ iccÄ• dikÄ• ni ca.

__bodhi sandhÄ«_ti cÄ• dÄ«ni, savisesÄ• ni honti tu ||

etesu \Be 327/ hi ---

__bhavÄ• bhava_padaá¹ƒ deka-vaco bahuvaco kvaci.

samÄ• se asamÄ• sepi, sambhavo tassa icchito ||

viggahaÃ±ca padatthaÃ±ca, vatvÄ• padassimassa me.

vuccamÄ• namavikkhittÄ• , padamÄ• laá¹ƒ nibodhatha ||

bhavo ca abhavo ca __bhavÄ• bhavaá¹ƒ_. atha vÄ• bhavo ca abhavo ca bhavÄ• bhavÄ• n
__bhavo_ti khuddako bhavo. __abhavo_ti mahanto bhavo. vuddhatthavÄ• cako hettha __a_
sugatiduggativasena hÄ«napaá¹‡Ä«tavasena ca khuddakamahantatÄ• veditabbÄ• . atha v
__abhavo_ti avuddhi. ayaá¹ƒ padattho. ayaá¹ƒ pana nÄ• mikapadamÄ• lÄ• ---

bhavÄ• bhavaá¹ƒ, bhavÄ• bhavaá¹ƒ, bhavÄ• bhavena, bhavÄ• bhavassa, bhavÄ• bhavÄ•
bhavÄ• bhavamhÄ• , bhavÄ• bhavassa, bhavÄ• bhave, bhavÄ• bhavasmiá¹ƒ, bhavÄ• bhav
__bhavÄ• bhava_padaá¹ƒ ekavacanakaá¹ƒ bhavati. dissati ca tassekavacanatÄ• pÄ• á¸·iya
---

``atÄ«takappe caritaá¹ƒ, á¹-hapayitvÄ• bhavÄ• bhave.

imasmiá¹ƒ kappe caritaá¹ƒ, pavakkhissaá¹ƒ suá¹‡ohi meâ€™â€™

iti vÄ• ,

``evaá¹ƒ bahuvidhaá¹ƒ dukkhaá¹ƒ, sampattiÃ±ca bahÅ«vidhaá¹ƒ.

bhavÄ• bhave anubhavitvÄ• , patto sambodhimuttamaá¹ƒâ€™â€™

iti vÄ• evaá¹ƒ pÄ• á¸·iyaá¹ƒ __bhavÄ• bhava_ padassa ekavacanatÄ• diá¹-á¹-hÄ• .

aá¹-á¹-hakathÄ• yampi \Be 328/ ---

``asambudhaá¹ƒ buddhanisevitaá¹ƒ yaá¹ƒ,

bhavÄ• bhavaá¹ƒ gacchati jÄ«valoko.

namo avijjÄ• dikilesajÄ• la-

viddhaá¹ƒsino dhammavarassa tassÄ• â€™â€™ ti

evaá¹ƒ tassekavacanatÄ• diá¹-á¹-hÄ• .

bhavÄ• bhavÄ• ni, bhavÄ• bhavÄ• , bhavÄ• bhavÄ• ni, bhavÄ• bhave, bhavÄ• bhavehi, bh
bhavÄ• bhavehi, bhavÄ• bhavebhi, bhavÄ• bhavÄ• naá¹ƒ, bhavÄ• bhavesu, bhavanto bhav
__bhavÄ• bhava_padaá¹ƒ bahuvacanakampi bhavati. dissati ca tassa bahuvacanakatÄ• pÄ
natthi kuhiÃ±ci loke. pakappikÄ• diá¹-á¹-hi bhavÄ• bhavesÅ«â€™â€™ ti. ubhayampi nayaá
nÄ• mikapadamÄ• lÄ• yojetabbÄ• . kathaá¹ƒ? ``bhavÄ• bhavaá¹ƒ, bhavÄ• bhavÄ• ni. bhav
bhavÄ• bhavena, bhavÄ• bhavehi, bhavÄ• bhavebhiâ€™â€™ iccevamÄ• dinÄ• __citta_na

napuá¹ƒsakekavacana-bahuvacanakÄ• imÄ• .

padamÄ• lÄ• samÄ• satte, katÄ• ti paridÄ«paye ||

samÄ• sakapadaÃ±ceva, asamÄ• sakameva ca.

__bhavÄ• bhava_padaá¹ƒ dvedhÄ• , iti vidvÄ• vibhÄ• vaye ||

napuá¹ƒsakaá¹ƒ samÄ• satte, pulliá¹…gamitarattane.

napuá¹ƒsakaá¹ƒ tu pÄ• yena, ekavacanakaá¹ƒ vade ||

``bhavo ca abhavo cÄ• â€™â€™ ti, samÄ• satthaá¹ƒ vade budho.

``bhavato bhavaâ€™â€™ miccatthaá¹ƒ, asamÄ• sassa bhÄ• saye ||

pulliá¹…gattamhi so Ã±eyyo, nissakkaupayogato.

evaá¹ƒ visesato jaÃ±Ã±Ä• , __bhavÄ• bhava_padaá¹ƒ vidÅ« ||

yathÄ• \Be 329/ cettha __bhavÄ• bhava_padassa nÄ• mikapadamÄ• lÄ• yojitÄ• , evaá¹ƒ phalÄ• phalaâ€™â€™ ntiÄ• dÄ«nampi nÄ• mikapadamÄ• lÄ• yojetabbÄ• . atthopi nesaá¹ƒ yebhuyyenetÄ• ni ekavacanakÄ• ni bhavanti. evaá¹ƒ tÄ• va __bhavÄ• bhava_padÄ• dÄ«na daá¹-á¹-habbÄ• .

laá¹…kÄ• dÄ«po, laá¹…kÄ• dÄ«paá¹ƒ, laá¹…kÄ• dÄ«pena, laá¹…kÄ• dÄ«passa, laá¹…kÄ laá¹…kÄ• dÄ«pamhÄ• , laá¹…kÄ• dÄ«passa, laá¹…kÄ• dÄ«pe, laá¹…kÄ• dÄ«pasmiá¹ƒ, laá ayaá¹ƒ samÄ• satte nÄ• mikapadamÄ• lÄ• . asamÄ• sattepi pana yojetabbÄ• .

laá¹…kÄ• dÄ«po, laá¹…kaá¹ƒ dÄ«paá¹ƒ, laá¹…kÄ• ya dÄ«pena, laá¹…kÄ• ya dÄ«passa, l dÄ«pasmÄ• , laá¹…kÄ• ya dÄ«pamhÄ• , laá¹…kÄ• ya dÄ«passa, laá¹…kÄ• ya dÄ«pe, laá¹ dÄ«pamhi, bhoti laá¹…ke dÄ«pa. ayaá¹ƒ byÄ• se nÄ• mikapadamÄ• lÄ• . ayaá¹ƒ nayo ``jam labbhati kevalena __jambÅ«_saddena jambudÄ«passa akathanato, yathÄ• kevalena __laá kathiyati. ayaá¹ƒ pana byÄ• se padamÄ• lÄ• nayo visesato kabbaracanÄ• yaá¹ƒ kavÄ«naá¹ sÄ• sanassÄ• pi. tathÄ• hi byÄ• savasena porÄ• á¹‡akaviracanÄ• dissati ---

``vandÄ• mi selamhi samantakÅ«á¹-e,

laá¹…kÄ• ya dÄ«passa sikhÄ• yamÄ• ne.

Ä• vÄ• sabhÅ«te sumanÄ• marassa,

buddhassa taá¹ƒ pÄ• davaá¸·aÃ±jamaggaâ€™â€™ nti ||

sÄ• sanepi byÄ• savasena ``dibbo ratho pÄ• turahu, vedehassa yasassinoâ€™â€™ tiÄ• dik

yathÄ• \Be 330/ pana ``jambudÄ«poâ€™â€™ ti ettha ayaá¹ƒ nayo na labbhati, tathÄ• ``nÄ
tiÄ• dÄ«supi kevalena __jambÅ«_saddena jambudÄ«passa akathanamiva kevalena __nÄ•
nÄ• gadÄ«pÄ• dÄ«naá¹ƒ akathanatoti. nanu ca bho ``buddhassa jambunadaraá¹ƒsino taá¹ƒ
jambunarÄ• namÄ• mÄ• â€™â€™ ti porÄ• á¹‡akaviracanÄ• yaá¹ƒ __jambÅ«_saddena jan
``jambudÄ«panarÄ• â€™â€™ ti atthasambhavatoti? saccaá¹ƒ ``jambudÄ«panarÄ• â€™â€™
pana __jambÅ«_saddena jambudÄ«patthaá¹ƒ na vadati, kintu ``jambudÄ«panarÄ• â€™â€™
adhikakkharadosaá¹ƒ parivajjantena __dÄ«pa_saddalopaá¹ƒ katvÄ• ``jambunarÄ• â€™â€™
uttarapadalopavasena vutto __jambu_saddo __nara_saddaá¹ƒ paá¹-icca samÄ• sabalena `
atthappakÄ• sane samattho hoti, na kevalo byÄ• sakÄ• le, tathÄ• hi ``jambÅ«â€™â€™ ti vu
Ã±Ä• yati, atha kho jamburukkhoyeva Ã±Ä• yati.

kiá¹ƒ pana bho ``kÄ• ko dÄ• so, kÄ• kaá¹ƒ dÄ• saá¹ƒ, kÄ• kena dÄ• senÄ• â€™â€™ ti aya
labbhatÄ«ti? labbhati, __kÄ• ka_saddena kÄ• kanÄ• makassa dÄ• sassa kathanaá¹ƒ hoti. y
``jambudÄ«poâ€™â€™ ti etthÄ• pi ``jambunÄ• mako dÄ«poâ€™â€™ ti atthaá¹ƒ gahetvÄ•
dÄ«paá¹ƒ, jambuyÄ• dÄ«penÄ• â€™â€™ ti ayaá¹ƒ nayo labbhatÄ«ti? na labbhati __jambÅ
dÄ«pe appavattanato. __jambÅ«_saddo hi rukkheyeva paá¹‡á¹‡attivasena pavattati, na dÄ«
__citta_vohÄ• ro cittanÄ• make gahapatimhipi manepi pavattati ``citto gahapati. cittaá¹ƒ ma
ntiÄ• dÄ«su. yathÄ• ca __kusa_vohÄ• ro kusanÄ• make raÃ±Ã±epi kusatiá¹‡epi pavattati -

``pabhÄ• vatiÃ±ca \Be 331/ Ä• dÄ• ya, maá¹‡iá¹ƒ verocanaá¹ƒ kuso.

kusÄ• vatiá¹ƒ kusarÄ• jÄ• , agamÄ• si mahabbalo.

kuso yathÄ• duggahito, hatthamevÄ• nukantatÄ«â€™â€™ ti

Ä• dÄ«su, tathÄ• __kÄ• ka_saddopi vÄ• yase, evaá¹ƒnÄ• make dÄ• sepi pavattati ``kÄ• ko
saá¹-á¹-hiyojanÄ• ni gacchatÄ«â€™â€™ tiÄ• dÄ«su. __jambÅ«_saddo pana gahapatimanÄ
kÄ• ka_saddÄ• viya paá¹‡á¹‡attivasena dÄ«pasmiá¹ƒ na pavattati, tasmÄ• yathÄ• vuttoye

yathÄ• panettha ``laá¹…kÄ• dÄ«poâ€™â€™ ti saddassa nÄ• mikapadamÄ• lÄ• samÄ• sa
evaá¹ƒ ``pubbavidehadÄ«po, aparagoyÄ• nadÄ«po, uttarakurudÄ«po, assayujanakkhattaá¹
vessantararÄ• jÄ• , setavatthaá¹ƒ, dibbarathoâ€™â€™ tiÄ• dÄ«nampi nÄ• mikapadamÄ• lÄ

yojetabbÄ• . __pubbavidehÄ• _disaddehi pubbavidehadÄ«pÄ• dÄ«naá¹ƒ kathanaÃ±ca vedi
tiÄ• dÄ«naá¹ƒ samÄ• sagatapadÄ• naá¹ƒ payojane sati byÄ• savasena visuá¹ƒ kattabbatÄ•
byÄ• savasena ``dibbo rathoâ€™â€™ tiÄ• dinÄ• dvinnaá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ samÄ•
paccekavibhattiyuttabhÄ• ve sati gÄ• thÄ• su vuttipÄ• lanasukhuccÄ• raá¹‡aguá¹‡o bhavati
ayaá¹ƒ nayo á¹-hapito. tathÄ• hi pÄ• vacane ``dibbo ratho pÄ• turahu, vedehassa yasassin
pÄ• á¸·iyo bahÅ« dissanti, evaá¹ƒ __laá¹…kÄ• dÄ«pÄ• _disaddÄ• naá¹ƒ visesavantatÄ• bh

idÄ• ni __bodhisandhi_Ä• dÄ«naá¹ƒ visesavantatÄ• vuccati ---

bodhi sandhi vibhattÄ• â€™ yu, dhÄ• tuyeva pajÄ• pati.

dÄ• mÄ• dÄ• maá¹ƒ tathÄ• saddhÄ• , saddhaá¹ƒ taá¹-aá¹ƒ taá¹-Ä« taá¹-o ||

byaÃ±janaá¹ƒ \Be 332/ byaÃ±jano attho, atthamakkharamakkharo.

ajjavaá¹ƒ ajjavo ceva, tathÄ• maddavagÄ• ravÄ• ||

vaco vacÄ«ti cÄ• dÄ«ni, samarÅ«pÄ• sarÅ«pato.

dvittiliá¹…gÄ• ni sambhonti, yathÄ• sambhavamuddise ||

etesu hi __bodhi_saddassa tÄ• va ``bodhi rÄ• jakumÄ• roâ€™â€™ ti ca, ``ariyasÄ• vako `b
bodhissa aá¹…goti bojjhaá¹…goâ€™â€™ ti ca evaá¹ƒ puggalavacanassa ``bodhi, bodhÄ«,
bodhayo. bodhinÄ• â€™â€™ ti pulliá¹…ge __aggi_nayena nÄ• mikapadamÄ• lÄ• bhavati.

rukkhamagganibbÄ• nasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡avacanassa pana ``bodhi, bodhÄ«, bodh
bodhiyÄ• â€™â€™ ti itthiliá¹…ge __ratti_nayena nÄ• mikapadamÄ• lÄ• bhavati.

keci pana ``rukkhavacano bodhisaddo pulliá¹…goâ€™â€™ ti vadanti, taá¹ƒ Ä• gamena viru
vicÄ• retabbaá¹ƒ. na hi Ä• game rukkhavacanassa __bodhi_saddassa pulliá¹…gabhÄ• vo d
dissati. yadi ca ``sÄ• lo dhavo khadÄ«roâ€™â€™ tiÄ• dÄ«naá¹ƒ viya rukkhavacanassa __b
pulliá¹…gattaá¹ƒ siyÄ• , __jambÅ« simbalÄ« pÄ• á¹-alÄ«_saddÄ• dÄ«naá¹ƒ rukkhavÄ• caka
na tesaá¹ƒ imassa ca rukkhavÄ• cakattepi pulliá¹…gabhÄ• vo upalabbhati. yadi hi rukkhava
pulliá¹…go, evaá¹ƒ sante nibbÄ• navacano sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡avacano ca __bodhi_
``nibbÄ• naâ€™â€™ ntiÄ• dinÄ• napuá¹ƒsakaliá¹…gavasena niddiá¹-á¹-hassa nibbÄ• nÄ•

ye evaá¹ƒ vadanti ``rukkhavacano __bodhi_saddo pulliá¹…goâ€™â€™ ti, te ``bodhi vuccat
Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ ettha bhagavÄ• pattoti \Be 333/ rukkhopi bodhicceva vuccatÄ«â€™â€™

sannidhÄ• ya ``bujjhati etthÄ• ti bodhÄ«â€™â€™ ti nibbacanavasena ``kiá¹ƒ rukkhavacano
na bhavissatÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• vadanti maÃ±Ã±e. nevaá¹ƒ daá¹-á¹-habbaá¹
daá¹-á¹-habbaá¹ƒ, ``bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ ettha bhagavÄ• p
bodhicceva vuccatÄ«â€™â€™ ti vadantehi garÅ«hi Ã±Ä• á¹‡avacanaá¹ƒ itthi liá¹…gabhÅ«t
nÄ• maá¹ƒ paá¹‡á¹‡attiantaraparikappanenatthaá¹ƒ parikappentena bujjhanaá¹-á¹-hÄ• nabh
rukkho ``bodhÄ«â€™â€™ ti vutto, tasmÄ• Ä«disesu á¹-hÄ• nesu nibbacane Ä• daro na kÄ«
etthÄ• ti bodhÄ«â€™â€™ ti nibbacanakaraá¹‡aá¹ƒ rukkhavacanassa __bodhi_saddassa pu
sakkoti saá¹…ketasiddhattÄ• vohÄ• rassa, tasmÄ• rukkhaá¹ƒ sayaá¹ƒ abodhimpi samÄ• n
paá¹-ilÄ• bhaá¹-á¹-hÄ• nattÄ• saá¹…ketasiddhena ``bodhÄ«â€™â€™ ti itthiliá¹…gavohÄ• n
bodhiyÄ• vÄ• kÄ• raá¹‡attÄ• phalavohÄ• rena. etamatthaá¹ƒyeva hi sandhÄ• ya ``bodhi v
Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ ettha bhagavÄ• pattoti rukkhopi bodhicceva vuccatÄ«â€™â€™ ti vutta
evaá¹ƒ ``bodhÄ«â€™â€™ ti itthiliá¹…gavasena rukkhanÄ• maá¹ƒ pavattatÄ«ti. tenÄ• ha __
dhammasenÄ• pati anudhammacakkavattÄ« vohÄ• rakusalo itthiliá¹…gavohÄ• rena ``buddh
bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti y
tattha tattha ``bodhiyÄ• sÄ• khÄ• â€™â€™ ti ca, ``kenaá¹-á¹-hena mahÄ• bodhi, kassa sam
ca,

``hatthato muttamattÄ• sÄ• , asÄ«tiratanaá¹ƒ nabhaá¹ƒ.

uggantvÄ• na tadÄ• muÃ±ci, chabbaá¹‡á¹‡Ä• rasmiyo subhÄ• â€™â€™ ti ca

evamÄ• dayo \Be 334/ rukkhavÄ• cakassa __bodhi_saddassa itthiliá¹…gabhÄ• ve payogÄ•

atha vÄ• rukkhavÄ• cako __bodhi_saddo dviliá¹…go pumitthiliá¹…gavasena. tathÄ• hi __s
vinayasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ mahÄ• veyyÄ• karaá¹‡assa pÄ• á¸·inayaviduno __buddha
saddaracanÄ• dissati ``sakkhissasi tvaá¹ƒ tÄ• ta pÄ• á¹-aliputtaá¹ƒ gantvÄ• mahÄ• bodhim
saá¹…ghamittattheriá¹ƒ Ä• netuâ€™â€™ nti ca, ``sÄ• pi kho mahÄ• bodhisamÄ• rÅ«á¸·hÄ•
mahÄ• samuddatalaá¹ƒ pakkhandÄ• â€™â€™ ti ca tassa rukkhavÄ• cakassa __bodhi_sad
bodhÄ«â€™â€™ ti nibbacanavasena ``bodhi, bodhÄ«, bodhayo. bodhiá¹ƒ, bodhÄ«, bodhay
padamÄ• lÄ• veditabbÄ• . rukkhavÄ• cakasseva pana tassa Ã±Ä• á¹‡e pavattitthiliá¹…gavo
rÅ«á¸·hatthadÄ«pakena ``bodhi, bodhÄ«, bodhiyo. bodhiá¹ƒ, bodhÄ«, bodhiyo. bodhiyÄ• â€
veditabbÄ• . iccevaá¹ƒ ---

puggalavÄ• cako __bodhi-_saddo pulliá¹…giko bhave.

Ã±Ä• á¹‡Ä• divÄ• cako itthi-liá¹…goyeva siyÄ• sadÄ• ||

bodhipÄ• dapavacano, pumitthiliá¹…giko bhave.

evaá¹ƒ santepi etassa, itthiliá¹…gattameva tu.

icchitabbataraá¹ƒ yasmÄ• , dhammasenÄ• patÄ«ritaá¹ƒ ||

__sandhi_saddÄ• dÄ«nampi nayÄ• nusÄ• rena nÄ• mikapadamÄ• lÄ• yojetabbÄ• . __san
pulliá¹…go, paá¹-isandhiyÄ• divÄ• cako itthiliá¹…go ``sandhino. sandhiyÄ• â€™â€™ tiÄ• di
__vibhatti_saddo vibhajanavÄ• cako itthiliá¹…go \Be 335/, __syÄ• _divÄ• cako pulliá¹…go c
``vibhattissa. vibhattiyÄ• â€™â€™ tiÄ• didassanato.

__Ä• yu_saddo pana jÄ«vitindriyavÄ• cakoyeva hutvÄ• punnapuá¹ƒsakaliá¹…go, ``punarÄ
jÄ• nÄ• hi mÄ• risÄ• â€™â€™ ti ``ettakaá¹ƒyeva te Ä• yu, cavanakÄ• lo bhavissatÄ«â€™â€
__dhÄ• tu_saddo sabhÄ• vÄ• divÄ• cako itthiliá¹…go, __karapacÄ• _divÄ• cako pumitthiliá
karotissa dhÄ• tussa. dhÄ• tuyo dhÄ• tuyÄ• â€™â€™ ti dassanato.

__pajÄ• pati_saddo devavisesavÄ• cako pulliá¹…go, kalattajinamÄ• tucchÄ• vÄ• cako itthil
devarÄ• jassa dhajaggaá¹ƒ ullokeyyÄ• thaâ€™â€™, ``attano pajÄ• patiyÄ• saddhiá¹ƒ mah
dassanato.

__dÄ• mÄ• dÄ• maá¹ƒ_ saddÄ• mÄ• latÄ«dÄ• mÄ• dibhedabhinnassa ekassa vatthussa
itthinapuá¹ƒsakaliá¹…gÄ• . tathÄ• hi ``mÄ• latÄ«dÄ• mÄ• lolÄ• á¸·iá¹…galÄ«lÄ• . mÄ• latÄ
dÄ• maá¹ƒ bhamarehi. ratanadÄ• mÄ• . ratanadÄ• maâ€™â€™ nti ca dviliá¹…gabhÄ• ve lo
sÄ• sanÄ• nukÅ«lÄ• .

__saddhaá¹ƒ saddhÄ• _saddÄ• pana bhinnavatthÅ«naá¹ƒ vÄ• cakÄ• itthinapuá¹ƒsakaliá¹
pasÄ• dalakkhaá¹‡avÄ• cako itthiliá¹…go, __saddhaá¹ƒ_saddo matakabhattavÄ• cako napu
saddahanÄ• . mayamassubho gotamabrÄ• hmaá¹‡Ä• nÄ• ma dÄ• nÄ• ni dema saddhÄ• n
imasmiá¹ƒ pana á¹-hÄ• ne ``saddho puriso \Be 336/, saddhÄ• itthÄ«, saddhaá¹ƒ kulaâ€™â
vÄ• ccaliá¹…gattÄ• saá¹…gahaá¹ƒ na gacchantÄ«ti daá¹-á¹-habbÄ• ni.

__taá¹-aá¹ƒ taá¹-Ä« taá¹-o_time saddÄ• tÄ«rasaá¹…khÄ• te ekasmiá¹ƒyevatthe thÄ«punna

__byaÃ±jana_saddo upasecanaliá¹…gavÄ• kyÄ• veá¹‡ikasarÄ«rÄ• vayavavÄ• cako napuá
punnapuá¹ƒsakaliá¹…go. tatrupasecane ``sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• â€™â€™ ti nap
tathÄ• liá¹…ge ``itthibyaÃ±janaá¹ƒ purisabyaÃ±janaâ€™â€™ nti napuá¹ƒsakaniddeso. vÄ•
sÄ• dhukaá¹ƒ uggahetvÄ• â€™â€™ ti napuá¹ƒsakaliá¹…ganiddeso. Ä• veá¹‡ike ``asÄ«ti an
napuá¹ƒsakaniddeso. sarÄ«rÄ• vayave ``kilesÄ• naá¹ƒ anu anu byaÃ±janato pÄ• kaá¹-abhÄ

anubyaÃ±janaâ€™â€™ nti evaá¹ƒ napuá¹ƒsakaniddeso. ettha hi anubyaÃ±janaá¹ƒ nÄ• ma
hatthapÄ• dasitahasitakathitavilokitÄ• dibhedo Ä• kÄ• ro. so eva ``sarÄ«rÄ• vayavoâ€™â€™
``byaÃ±jano. byaÃ±janaâ€™â€™ nti ca punnapuá¹ƒsakaniddeso.

__attha_saddo nibbÄ• navacano napuá¹ƒsakaliá¹…go,
abhidheyyadhanakÄ• raá¹‡apayojananivatyÄ• bhisandhÄ• nÄ• divacano pana pulliá¹…go. t
``atthatthamhÄ«â€™â€™ ti imissÄ• pÄ• á¸·iyÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ``atthaá¹ƒ
napuá¹ƒsakaliá¹…ganiddesena __attha_saddo vutto. iti __attha_saddo dviliá¹…go.

__akkhara_saddo ca ``yo pubbo akkharo akkharÄ• nÄ«â€™â€™ ti ca dassanato. apica __
nÄ• mapaá¹‡á¹‡attivacano ca sabbadÄ• napuá¹ƒsakaliá¹…go bhavati ``padamaccutamakkh
337/ kho vÄ• seá¹-á¹-ha `mahÄ• sammatoâ€™ tveva paá¹-hamaá¹ƒ akkharaá¹ƒ nibbattaâ€™
``akkharÄ• ya deseti, akkharakkharÄ• ya Ä• patti pÄ• cittiyassÄ• â€™â€™ ti ettha pana pul
napuá¹ƒsakaliá¹…gotipi vattabbo, itthiliá¹…goti pana na vattabbo. ayaÃ±hi ``asakkatÄ• cas
viramathÄ• yasmanto mamavacanÄ• yÄ• â€™â€™ tiÄ• dÄ«su ``dhanaÃ±cayÄ• ya, vacanÄ
vibhattivipallÄ• sena vutto, na liá¹…gavipallÄ• savasenÄ• ti.

__ajjava maddava gÄ• rava_saddÄ• pana punnapuá¹ƒsakaliá¹…gÄ• . ``ajjavo ca maddavo
gÄ• ravo ca nivÄ• to ca. saha Ä• vajjite thÅ«pe, gÄ• ravaá¹ƒ hoti me tadÄ• â€™â€™ ti ca Ä

__vacovacÄ«_saddÄ• pana __ghaá¹-oghaá¹-Ä«_saddÄ• viya pumitthiliá¹…gÄ• , tattha __
vacÄ«, vaciyo. vaciá¹ƒ, vacÄ«, vaciyo. vaciyÄ• â€™â€™ ti nÄ• mikapadamÄ• lÄ• yojetabb
``duccaritapayogaviÃ±Ã±attisaddÄ• dÄ«su paresu __vaca_saddassanto __Ä«_kÄ• ro hoti, t
ntiÄ• dÄ«ni rÅ«pÄ• ni dissantÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ __vaca_saddat
dassanato. atrimÄ• ni pÄ• á¸·ito ca aá¹-á¹-hakathÄ• to ca nidassanapadÄ• ni. ``vacÄ« vacÄ
vacÄ«saá¹…khÄ• ro vacÄ«, vaciÃ±ca vacÄ«saá¹…khÄ• re ca á¹-hapetvÄ• avasesÄ• na c
vacÄ«saá¹…khÄ• ro. gadito vacÄ«bhi satimÄ• bhinandeâ€™â€™ ti imÄ• ni pÄ• á¸·ito nidas
``copanasaá¹…khÄ• tÄ• vacÄ« eva viÃ±Ã±atti vacÄ«viÃ±Ã±atti, vaciyÄ• bhedo vacÄ«bhe
aá¹-á¹-hakathÄ• to nidassanapadÄ• ni. iminÄ• nayena aÃ±Ã±esampi sarÅ«pÄ• sarÅ«papa
dvitiliá¹…gatÄ• vavatthapetabbÄ• . evaá¹ƒ abhidheyyakaliá¹…gesu savisesÄ• ni abhidheyy

idÄ• ni katthaci vÄ• ccaliá¹…gabhÅ«tÄ• naá¹ƒ abhidheyyaliá¹…gÄ• naÃ±ca taddhibhantali
nÄ• mikapadamÄ• lÄ• vuccate. tathÄ• hi ---

dhammabho puggalÄ• ceva, dhammapuggalatopi ca.

ekantadhammato ceva, tathevekantapuggalÄ• ||

padamÄ• lÄ• siyuá¹ƒ tÄ• su, paccattÄ• divasena tu.

padaá¹ƒ samaá¹ƒ visamaÃ±ca, jaÃ±Ã±Ä• sabbasamampi ca ||

 kathaá¹ƒ? ``micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kappo, micchÄ• vÄ• cÄ• , micchÄ• vÄ• co,
micchÄ• saá¹…kappÄ«â€™â€™ iccetesaá¹ƒ nÄ• mikapadamÄ• lÄ• evaá¹ƒ veditabbÄ• .

 ``micchÄ• diá¹-á¹-hi, micchÄ• diá¹-á¹-hÄ«, micchÄ• diá¹-á¹-hiyo. micchÄ• diá¹-á¹-hiá¹ƒ, micc
micchÄ• diá¹-á¹-hiyo. micchÄ• diá¹-á¹-hiyÄ• â€™â€™ ti evaá¹ƒ dhammato, ``micchÄ• diá¹-á
micchÄ• diá¹-á¹-hino. micchÄ• diá¹-á¹-hiá¹ƒ, micchÄ• diá¹-á¹-hÄ«, micchÄ• diá¹-á¹-hino. mic
ti evaá¹ƒ puggalato, ``micchÄ• saá¹…kappo, micchÄ• saá¹…kappÄ• . micchÄ• saá¹…kappa
dhammapuggalato, ``micchÄ• vÄ• cÄ• , micchÄ• vÄ• cÄ• , micchÄ• vÄ• cÄ• yo. micchÄ• v
micchÄ• vÄ• cÄ• yo. micchÄ• vÄ• cÄ• yaâ€™â€™ evaá¹ƒ ekantadhammato, ``micchÄ• vÄ
micchÄ• vÄ• ce. micchÄ• vÄ• cenaâ€™â€™ evaá¹ƒ ekantapuggalato, ``micchÄ• diá¹-á¹-hik
micchÄ• diá¹-á¹-hikaâ€™â€™ nti evampi ekantapuggalato, ``micchÄ• saá¹…kappÄ«, micch
micchÄ• saá¹…kappiâ€™â€™ nti evampi ekantapuggalato nÄ• mikapadamÄ• lÄ• bhavati.
pana padaá¹ƒ sadisaá¹ƒ visadisaá¹ƒ sabbathÄ• sadisampi ca bhavati. esa nayo
__sammÄ• diá¹-á¹-hisammÄ• saá¹…kappÄ• _dÄ«supi.

 atrime \Be 339/ Ä• haccabhÄ• sitÄ• payogÄ• --- avijjÄ• gatassa bhikkhave aviddasuno mi
micchÄ• diá¹-á¹-hissa micchÄ• saá¹…kappo pahoti. micchÄ• saá¹…kappassa micchÄ• vÄ•
micchÄ• kammanto pahoti. micchÄ• kammantassa micchÄ• Ä• jÄ«vo pahoti. micchÄ• Ä• jÄ
micchÄ• vÄ• yÄ• massa micchÄ• sati pahoti. micchÄ• satissa micchÄ• samÄ• dhi pahotÄ«t
viddasuno sammÄ• diá¹-á¹-hi pahoti. sammÄ• diá¹-á¹-hissa sammÄ• saá¹…kappo pahotÄ«t
vÄ• ccaliá¹…gabhÅ«tÄ• naá¹ƒ abhidheyyaliá¹…gÄ• naÃ±ca taddhitantaliá¹…gÄ• naÃ±ca n
kathitÄ• .

 idÄ• ni nevÄ• bhidheyyaliá¹…gassa __bhavitabba_saddassa ca abhidheyyaliá¹…gÄ• naá¹ƒ
saddÄ• naÃ±ca vÄ• ccaliá¹…gÄ• bhidheyyaliá¹…gassa __abbhuta_saddassa ca vÄ• ccaliá
imesaá¹ƒ kiÃ±ci visesaá¹ƒ kathayÄ• ma, nÄ• mikapadamÄ• laÃ±ca yathÄ• rahaá¹ƒ yojessÄ
__bhavitabba_saddo ekantabhÄ• vavÄ• cako napuá¹ƒsakaliá¹…go ekavacanantoyeva hoti.
__evaá¹ƒ_sadda __na_saddÄ• dÄ«hi ca yojetabbo ca hoti. nÄ• ssa nÄ• mikapadamÄ• lÄ•
``saddhammagarukena bhavitabbaá¹ƒ, no Ä• misagarukena, iminÄ• corena bhavitabbaá¹ƒ,
imÄ• ya coriyÄ• bhavitabbaá¹ƒ, imÄ• hi corÄ«hi bhavitabbaá¹ƒ, anena cittena bhavitabbaá¹
bhavitabbaá¹ƒ, evaá¹ƒ bhavitabbaá¹ƒ, aÃ±Ã±athÄ• bhavitabbaâ€™â€™ nti. atridaá¹ƒ vucc

__bhavitabba_padaá¹ƒ niccaá¹ƒ, sabbaÃ±Ã±uvarasÄ• sane.

paá¹-hamekavaco bhÄ• va-vÄ• cakaÃ±ca napuá¹ƒsakaá¹ƒ ||

tatiyantapade__hevaá¹ƒ-_saddÄ• dÄ«hi \Be 340/ ca dhÄ«matÄ• .

yojetabbaá¹ƒva sambhoti, iti vidvÄ• vibhÄ• vaye ||

ayaá¹ƒ ``bhavitabbaâ€™â€™ nti padassa viseso.

sotthi bhaddante hotu raÃ±Ã±o, sotthiá¹ƒ gacchati nhÄ• pito. sotthinÄ• mhi samuá¹-á¹-hito. suvatthiá¹ƒ, suvatthinÄ• , ayaá¹ƒ __dhasÄ• tthi_saddÄ• dÄ«naá¹ƒ viseso.

ayaá¹ƒ pana ``abbhutaá¹ƒ abhÅ«taâ€™â€™ nti dvinnaá¹ƒ viseso. __bhÅ«_saddassa bbhÅ paá¹-isedhatthavati __a_itinipÄ• te upapade sati ekantena rassattamupayÄ• ti. kvatthe? ``ab bhÅ«taâ€™â€™ ntiÄ• dÄ«svatthesu. tathÄ• vidhe asaÃ±Ã±ogapare rassattaá¹ƒ na upayÄ• ntiÄ• dÄ«svatthesu. tathÄ• hi ``abbhutaâ€™â€™ nti padassa ``abhÅ«tapubbaá¹ƒ bhÅ«taâ€ ``abbhutakaraá¹‡aâ€™â€™ ntipi attho bhavati. ``abhÅ«taâ€™â€™ nti padassa pana ``asac bhavati, ``ajÄ• taâ€™â€™ ntipi attho bhavati. tatra ``acchariyaá¹ƒ vata bho abbhutaá¹ƒ vata vata lokasmiá¹ƒ, abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒâ€™â€™ iccevamÄ• dayo ``abhÅ«tapubba payogÄ• .

``tvaá¹ƒ maá¹ƒ nÄ• gena Ä• lampa,

ahaá¹ƒ maá¹‡á¸• Å«kachÄ• piyÄ• .

hotu no abbhutaá¹ƒ tattha,

Ä• sahassehi paÃ±cahÄ«â€™â€™ ti

iccevamÄ• dayo abbhutakaraá¹‡atthe payogÄ• . evaá¹ƒ rassavasena, dÄ«ghavasena pana atacchaá¹ƒ. atathaá¹ƒâ€™â€™ iccevamÄ• dayo \Be 341/ asaccatthe payogÄ• , ``abhÅ«taá nti iccevamÄ• dayo ajÄ• tatthe payogÄ• . bhavanti catra ---

``abhÅ«tapubbaá¹ƒ bhÅ«taâ€™â€™ nti, atthasmiá¹ƒ __abbhuta_ntidaá¹ƒ.

padaá¹ƒ viÃ±Ã±Å«hi viÃ±Ã±eyyaá¹ƒ, rassabhÄ• vena saá¹‡á¹-hitaá¹ƒ ||

abbhutakaraá¹‡atthepi, __abbhuta_nti padaá¹ƒ tathÄ• .

saá¹‡á¹-hitaá¹ƒ rassabhÄ• vena, iti vidvÄ• vibhÄ• vaye ||

__abhÅ«ta_miti dÄ«ghatta-vasena kathitaá¹ƒ pana.

padaá¹ƒ samadhigantabba-masaccÄ• jÄ• tavÄ• cakaá¹ƒ ||

abbhutaá¹ƒ, abbhutÄ• ni. __citta_nayena, abbhuto, abbhutÄ• . abbhutaá¹ƒ, __purisa_naye
abbhutÄ• yo. abbhutaá¹ƒ. __kaÃ±Ã±Ä• _nayena Ã±eyyaá¹ƒ. evaá¹ƒ __bhÅ«ta_saddassapi
gahetabbÄ• . atra ``abbhutaâ€™â€™ miti padaá¹ƒ vÄ• ccaliá¹…gampi bhavati abhidheyyali
miti padaá¹ƒ pana vÄ• ccaliá¹…gaá¹ƒ abhidheyyaliá¹…gampi vÄ• __sacca_saddo viya katt
ayampi sappayogÄ• nÄ• mikapadamÄ• lÄ• kathitÄ• .

idÄ• ni Ä• gamikÄ• naá¹ƒ kosallajananatthaá¹ƒ padasamodhÄ• navasena nÄ• mikapadam
bhagavÄ• , buddhÄ• bhagavanto. buddhaá¹ƒ bhagavantaá¹ƒ, buddhe bhagavante. buddhe
vitthÄ• retabbaá¹ƒ. ayaá¹ƒ padamÄ• lÄ• ekavacanabahuvacanavasena Ã±eyyÄ• .

devÄ• tÄ• vatiá¹ƒsÄ• . deve tÄ• vatiá¹ƒse. devehi tÄ• vatiá¹ƒsehi. sesaá¹ƒ vitthÄ• retabba
Ã±eyyÄ• padamÄ• lÄ• .

so \Be 342/ bhagavÄ• jÄ• naá¹ƒ passaá¹ƒ arahaá¹ƒ sammÄ• sambuddho, taá¹ƒ bhagavan
arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ, tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sam
jÄ• nato passato arahato sammÄ• sambuddhassa. sesaá¹ƒ vitthÄ• retabbaá¹ƒ. ekavacanav

rÄ• jÄ• suddhodano, rÄ• jÄ• naá¹ƒ suddhodanaá¹ƒ, raÃ±Ã±Ä• suddhodanena. sesaá¹ƒ vi

rÄ• jÄ• passenadÄ« kosalo, rÄ• jÄ• naá¹ƒ passenadiá¹ƒ kosalaá¹ƒ, raÃ±Ã±Ä• passenadi
vitthÄ• retabbaá¹ƒ.

rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro, rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• r
seniyena bimbisÄ• rena. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

rÄ• jÄ• mÄ• gadho ajÄ• tasattu vedehiputto, rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ ajÄ• tasattuá¹ƒ
mÄ• gadhena ajÄ• tasattunÄ• vedehiputtena. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

mahÄ• pajÄ• patÄ« gotamÄ«, mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ, mahÄ• pajÄ• patiyÄ• gotam
vattabbaá¹ƒ. mahÄ• pajÄ• patiyaá¹ƒ gotamiyaá¹ƒ, bhoti mahÄ• pajÄ• pati gotami.

makkhali gosÄ• lo. makkhaliá¹ƒ gosÄ• laá¹ƒ. makkhalinÄ• gosÄ• lena. sesaá¹ƒ vitthÄ• reta

sÄ• riputtamoggallÄ• naá¹ƒ sÄ• vakayugaá¹ƒ. sÄ• riputtamoggallÄ• naá¹ƒ sÄ• vakayugaá¹
sÄ• vakayugena, sÄ• riputtamoggallÄ• nassa \Be 343/ sÄ• vakayugassa. sesaá¹ƒ vitthÄ• re
padamÄ• lÄ• ekavacanavasena Ã±eyyÄ• . sÄ• riputtamoggallÄ• nÄ• aggasÄ• vakÄ• , sÄ•
sÄ• riputtamoggallÄ• nehi aggasÄ• vakehi. sesaá¹ƒ vitthÄ• retabbaá¹ƒ. bahuvacanavasena
eseva nayo.

so dÄ• ro, sÄ• dÄ• rÄ• . saá¹ƒ dÄ• raá¹ƒ, se dÄ• re. sena dÄ• rena. sesaá¹ƒ vitthÄ• retabb
nÄ• riyo. saá¹ƒ nÄ• riá¹ƒ, sÄ• nÄ• riyo. sÄ• ya nÄ• riyÄ• . sesaá¹ƒ vitthÄ• retabbaá¹ƒ. saá¹
kammÄ• ni. sena kammena. saá¹ƒ phalaá¹ƒ, sÄ• ni phalÄ• ni. sena phalena. sesaá¹ƒ vitthÄ

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, paá¹-hamena jhÄ• nena, paá¹-hamas
vitthÄ• retabbaá¹ƒ.

catutthÄ« disÄ• , catutthiá¹ƒ disaá¹ƒ, catutthiyÄ• disÄ• ya.

dhammÄ« kathÄ• , dhammiá¹ƒ kathaá¹ƒ, dhammiyÄ• kathÄ• ya, dhammiyaá¹ƒ kathÄ• yaá
evarÅ«pÄ« kathÄ• . iminÄ• nayena aÃ±Ã±esupi á¹-hÄ• nesu padasamodhÄ• navasena liá¹
apekkhitabbaá¹ƒ. padato ca nÄ• nappakÄ• rÄ• nÄ• mikapadamÄ• lÄ• yojetabbÄ• .

idÄ• ni ekappakÄ• rÄ• naá¹ƒ saddÄ• naá¹ƒ liá¹…gaantavasena nÄ• nattaá¹ƒ veditabbaá¹ƒ.
yÄ• disaá¹ƒ. tÄ• diso, tÄ• disÄ«, tÄ• disaá¹ƒ. etÄ• diso, etÄ• disÄ«, etÄ• disaá¹ƒ. kÄ«diso, k
Ä«diso, Ä«disÄ«, Ä«disaá¹ƒ. ediso \Be 344/, edisÄ«, edisaá¹ƒ. sadiso, sadisÄ«, sadisaá¹ƒ. l
``yÄ• disÄ• tÄ• disÄ• â€™â€™ ti evamÄ• dÄ«ni itthiliá¹…garÅ«pÄ• nipi bhavanti. nÄ• mika
itthÄ« citta_nayena yojetabbÄ• .

idÄ• ni samÄ• sataddhitapadabhÅ«tÄ• naá¹ƒ __amama_saddÄ• dÄ«naá¹ƒ nÄ• mikapadan
amamaá¹ƒ, amame. amamena. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

mayhako, mayhakÄ• . mayhakaá¹ƒ, mayhake. mayhakena. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

Ä• mÄ• , Ä• mÄ• , Ä• mÄ• yo. Ä• maá¹ƒ, Ä• mÄ• , Ä• mÄ• yo. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

tatra __amamo_ti natthi taá¹‡hÄ• mamattaá¹ƒ diá¹-á¹-himamattaÃ±ca etassÄ• ti amamo, ko
vattuá¹ƒ vaá¹-á¹-ati. apica yesataá¹‡hÄ• pi sadiá¹-á¹-hÄ«pi ``mama idaâ€™â€™ nti mamatt
amamÄ• yeva. ettha ca ``manussÄ• tattha jÄ• yanti, amamÄ• apariggahÄ• â€™â€™ ti ida
``amamo nirahaá¹…kÄ• roâ€™â€™ ti idaá¹ƒ pana lokato nidassanaá¹ƒ. itthiliá¹…ge vattabb
amamÄ• yoâ€™â€™ ti padamÄ• lÄ• . napuá¹ƒsake vattabbe ``amamaá¹ƒ, amamÄ• nÄ«â€

__mayhako_ti ``idampi mayhaá¹ƒ idampi mayhaâ€™â€™ nti vippalapatÄ«ti mayhako, eko p
__jÄ• take_ ---

``sakuá¹‡o mayhako nÄ• ma, girisÄ• nudarÄ«caro.

pakkaá¹ƒ pipphalimÄ• ruyha, `mayhaá¹ƒ mayhaâ€™ nti kandatÄ«â€™â€™ ti ||

itthiliá¹…ge vattabbe ``mayhakÄ«, mayhakÄ«, mayhakiyoâ€™â€™ ti padamÄ• lÄ• . tatra _
tumhÄ• kaá¹ƒ dÄ• sÄ«â€™â€™ ti evaá¹ƒ dÄ• sibhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• tÄ«ti Ä• mÄ• . ge
__jÄ• takesu_ \Be 345/ ``yattha dÄ• so Ä• majÄ• to, á¹-hito thullÄ• ni gacchatÄ«â€™â€™ ti
bhavanti lokeâ€™â€™ ti ca, tasmÄ• imÄ• nevettha nidassanapadÄ• ni.

idÄ• ni __kati katipaya katimÄ«_saddÄ• naá¹ƒ viseso vuccate yathÄ• rahaá¹ƒ nÄ• mikapad
__katimÄ«_saddassa nÄ• mikapadamÄ• lÄ• na labbhati ``ajja bhante katimÄ«â€™â€™ ti e
Ä• gatamattato. __kati katipaya_saddÄ• naá¹ƒ pana labbhateva, sÄ• ca bahuvacanikÄ• . _
pana katipaya_saddo ekavacaniko vutto. kati purisÄ• tiá¹-á¹-hanti, kati purise passati. kati it
kulÄ• ni. kati lokasmiá¹ƒ chiddÄ• ni yattha cittaá¹ƒ na tiá¹-á¹-hati. kati kusalÄ• . kati dhÄ• tuy
Ä• yatanÄ• ni. katihi khandhehi katihÄ• yatanehi katihi dhÄ• tÅ«hi saá¹…gahitaá¹ƒ. katibhi n
parisujjhati. katipayÄ• purisÄ• , katipayÄ• itthiyo, katipayÄ• ni cittÄ• ni. imÄ• pana nÄ• mik

kati. katihi, katibhi. katinaá¹ƒ. katisu.

katipayÄ• . katipayehi, katipayebhi. katipayÄ• naá¹ƒ. katipayesu. katipayÄ• yo. katipayÄ• h
katipayÄ• naá¹ƒ. katipayÄ• su. katipayÄ• ni. katipaye. katipayehi, katipayebhi. katipayÄ• na
sabbÄ• petÄ• sattannaá¹ƒ vibhattÄ«naá¹ƒ vasena Ã±eyyÄ• , samÄ• savidhimhipi __kati_ \B
bahuvacanavaseneva yojetabbÄ• . ``katisaá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccati. kat
ntiÄ• dÄ«su hi ``kati kittakÄ• saá¹…gÄ• katisaá¹…gÄ• â€™â€™ tiÄ• dinÄ• sabbadÄ• bal

idÄ• ni rÅ«á¸·hÄ«saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vuccate --- idha __rÅ«á¸·hÄ«saddÄ
__yevÄ• panaka_saddÄ• dayo. yevÄ• panako, yevÄ• panakÄ• . yevÄ• panakaá¹ƒ. yevÄ• p
yaá¹ƒvÄ• panakaá¹ƒ, yaá¹ƒvÄ• panakÄ• ni. sesaá¹ƒ sabbattha vitthÄ• retabbaá¹ƒ. tatra __y
hoti vedanÄ• hotÄ«â€™â€™ tiÄ• dinÄ• vuttÄ• phassÄ• dayo viya sarÅ«pato avatvÄ• ``ye
aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• â€™â€™ ti evaá¹ƒ ``yevÄ• pan
yevÄ• panako, evaá¹ƒ ``yevÄ• panoâ€™â€™ ti etthÄ• pi. tathÄ• ``yaá¹ƒ vÄ• panaÃ±Ã±am
evaá¹ƒ ``yaá¹ƒvÄ• panÄ• â€™â€™ ti padena vuttaá¹ƒ __yaá¹ƒvÄ• panakaá¹ƒ_. esa nayo y
yatthaka_ntiÄ• dÄ«supi netabbo.

ettha siyÄ• --- nanu ca bho __pana_saddo nipÄ• to, nipÄ• tÄ• naÃ±ca abyayabhÄ• vo sido

sabbavibhattivacanesu ca vayÄ• bhÄ• vato, so kasmÄ• ``yevÄ• panoâ€™â€™ ti __o_kÄ•
__pana_saddo nipÄ• to, so ca kho ``ye vÄ• pana tasmiá¹ƒ samayeâ€™â€™ ti vÄ• , ``yaá¹
vÄ• , ``brÄ• hmaá¹‡Ä• panÄ• â€™â€™ ti vÄ• evamÄ• dÄ«su nipÄ• to, ``yevÄ• panakoâ€™
vÄ• evamÄ• dÄ«su nipÄ• to nÄ• ma na hoti. anukaraá¹‡amattaÃ±hetaá¹ƒ, tasmÄ• Ä«dise
rÅ«á¸·hÄ«saddÄ• ti gahetabbÄ• . yajjevaá¹ƒ kasmÄ• nibbacanamudÄ• haá¹-anti? atthassa

tayodhammajÄ• takaá¹ƒ \Be 347/. tayodhammajÄ• takaá¹ƒ. tayodhammajÄ• takena. tayodh
tayodhammajÄ• takÄ• , tayodhammajÄ• takasmÄ• . sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

tayosaá¹…khÄ• rÄ• . tayosaá¹…khÄ• re. tayosaá¹…khÄ• rehi, tayosaá¹…khÄ• rebhi. tayos
vitthÄ• retabbaá¹ƒ.

cattÄ• ripurisayugo saá¹…gho. cattÄ• ripurisayugaá¹ƒ saá¹…ghaá¹ƒ. cattÄ• ripurisayugena
cattÄ• ripurisayugassa saá¹…ghassa. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

satokÄ• rÄ«, satokÄ• rÄ«, satokÄ• rino. satokÄ• riá¹ƒ, satokÄ• rÄ«, satokÄ• rino. satokÄ• r
satokÄ• rÄ«bhi. satokÄ• rissa. sesaá¹ƒ vitthÄ• retabbaá¹ƒ. ettha __satokÄ• rÄ«_ti saratÄ«ti
karaá¹‡asÄ«loti satokÄ• rÄ«.

aparesampi rÅ«á¸·hÄ«saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vuccate saddhimatthavibhÄ• v
aá¹…gehi, aá¹…gebhi. aá¹…gÄ• naá¹ƒ. aá¹…gehi, aá¹…gebhi. aá¹…gÄ• naá¹ƒ. aá¹…gesu.

aá¹…gÄ• janapado. aá¹…ge janapadaá¹ƒ. aá¹…gehi, aá¹…gebhi janapadena. aá¹…gÄ• na
aá¹…gebhi janapadasmÄ• . aá¹…gÄ• naá¹ƒ janapadassa. aá¹…gesu janapade. bhonto aá¹
__magadhakosalÄ• _dÄ«nampi yojetabbÄ• .

itthiliá¹…ge kÄ• sÄ«, kÄ• siyo, kÄ• sÄ«, kÄ• siyo. kÄ• sÄ«hi, kÄ• sÄ«bhi. kÄ• sÄ«naá¹ƒ. kÄ
kÄ• sÄ«naá¹ƒ. kÄ• sÄ«su. bhotiyo kÄ• siyo. atrÄ• yamatthavibhÄ• vanÄ• --- kÄ• sÄ«, kÄ• s
janapadaá¹ƒ \Be 348/. kÄ• sÄ«hi, kÄ• sÄ«bhi janapadena. kÄ• sÄ«naá¹ƒ janapadassa. kÄ•
janapadasmÄ• . kÄ• sÄ«naá¹ƒ janapadassa. kÄ• sÄ«su janapade. bhotiyo kÄ• siyo janapad
vajjÄ«_ iccetesampi padÄ• naá¹ƒ yojetabbÄ• . tenÄ• hu __aá¹-á¹-hakathÄ• cariyÄ• _ ``kurÅ
evaá¹ƒ __aá¹…gÄ• _dÄ«ni atthassa ekattepi janapadanÄ• mattÄ• rÅ«á¸·hÄ«vasena bahuv
tattha tattha ``aá¹…gesu viharati. magadhesu cÄ• rikaá¹ƒ caramÄ• noâ€™â€™ tiÄ• dinÄ• ,
magadhÄ• naá¹ƒ kÄ• sÄ«naá¹ƒ kosalÄ• naâ€™â€™ ntiÄ• dinÄ• ca bahuvacanapÄ• á¸·iyo
rÅ«á¸·hÄ«saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• bhavanti.

idÄ• ni aparÄ• pi ito savisesatarÄ• saddabhede sammohaviddhaá¹ƒsanakÄ• rikÄ• parama
nÄ• mikapadamÄ• lÄ• yo kathayÄ• ma sotÅ«naá¹ƒ atthabyaÃ±janaggahaá¹‡e paramakosa

``sambuddho paá¹-ijÄ• nÄ• si. kassako paá¹-ijÄ• nÄ• si. upÄ• sako paá¹-ijÄ• nÄ• si. sammÄ
paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• â€™â€™ tiÄ• dayo pÄ• á¸·inaye nissÄ• y
__sambuddhopaá¹-ijÄ• nÄ• sÄ«_ti ``tvaá¹ƒ `ahaá¹ƒ sammÄ• sambuddhoâ€™ ti paá¹-ijÄ• nÄ
__iti_saddalopavasena attho gahetabbo. esa nayo ``kassako paá¹-ijÄ• nÄ• sÄ«â€™â€™ tiÄ
``sammÄ• sambuddhassa te paá¹-ijÄ• natoâ€™â€™ ti ettha pana ``ahaá¹ƒ sammÄ• sambu
tavÄ• ti evaá¹ƒ __iti_saddalopayojanÄ• vasena aÃ±Ã±o saddasanniveso teneva aÃ±Ã±o att
``khÄ«á¹‡Ä• savassa te paá¹-ijÄ• natotiâ€™â€™ Ä• dÄ«supi eseva nayo. __aá¹-á¹-hakathÄ
__sammÄ• sambuddhassa te paá¹-ijÄ• nato_ti ``ahaá¹ƒ sammÄ• sambuddho, sabbe dham
\Be 349/ evaá¹ƒ paá¹-ijÄ• nato tavÄ• ti yo attho vutto, sopi yathÄ• dassito atthoyeva. evaá¹ƒ
paá¹‡á¸• itajÄ• tiyena kulaputtena amhehi vuccamÄ• nÄ• ``ahaá¹ƒ sammÄ• sambuddhoâ€
paá¹-ijÄ• nÄ• sÄ«â€™â€™ ti etasmiá¹ƒ atthe sakriyÄ• padÄ• ayaá¹ƒ padamÄ• lÄ• vavatth

sammÄ• sambuddho tvaá¹ƒ paá¹-ijÄ• naá¹ƒ tiá¹-á¹-hasi. sammÄ• sambuddhaá¹ƒ taá¹ƒ paá
sammÄ• sambuddhena te paá¹-ijÄ• natÄ• dhammo desito. sammÄ• sambuddhassa te paá
sammÄ• sambuddhasmÄ• tayÄ• paá¹-ijÄ• natÄ• apeti. sammÄ• sambuddhassa te paá¹-ij
sammÄ• sambuddhasmiá¹ƒ tayi paá¹-ijÄ• nante patiá¹-á¹-hitanti. tathÄ• ``khÄ«á¹‡Ä• savo t
paá¹-ijÄ• nÄ• sÄ«â€™â€™ tiÄ• dinÄ• pi vitthÄ• retabbaá¹ƒ.

iddhimÄ• bhikkhu ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti. iddhimanto
bahudhÄ• honti, bahudhÄ• pi hutvÄ• eko hontÄ«ti imasmiá¹ƒ panatthe ayampi sakriyÄ• pa
vavatthapetabbÄ• ---

ekopi hutvÄ• bahudhÄ• honto bahudhÄ• pi hutvÄ• eko honto bhikkhu tiá¹-á¹-hati, ekopi h
bahudhÄ• pi hutvÄ• eko hontÄ• bhikkhÅ« tiá¹-á¹-hanti. ekopi hutvÄ• bahudhÄ• hontaá¹ƒ
hontaá¹ƒ bhikkhuá¹ƒ passati, ekopi hutvÄ• bahudhÄ• honte bahudhÄ• pi hutvÄ• eko hont
hutvÄ• bahudhÄ• hontena bahudhÄ• pi hutvÄ• eko hontena bhikkhunÄ• dhammo desito,
bahudhÄ• pi hutvÄ• eko hontehi bhikkhÅ«hi dhammo desito. ekopi hutvÄ• bahudhÄ• hont
hontassa bhikkhuno dÄ«yate. sesaá¹ƒ \Be 350/ vitthÄ• retabbaá¹ƒ. bho ekopi hutvÄ• bahud
hutvÄ• eko honta bhikkhu tvaá¹ƒ dhammaá¹ƒ desehi, bhonto ekopi hutvÄ• bahudhÄ• hon
hontÄ• tumhe dhammaá¹ƒ desethÄ• ti. imasmiá¹ƒ á¹-hÄ• ne __kevaá¹-á¹-asuttaá¹ƒ_ sÄ• d
bhikkhu anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubhoti. ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ
Ä• vibhÄ• vaá¹ƒ ... pe ... tamenaá¹ƒ aÃ±Ã±ataro saddho pasanno passati taá¹ƒ bhikkhuá¹ƒ
iddhividhaá¹ƒ paccanubhontaá¹ƒ ekopi hutvÄ• bahudhÄ• hontaá¹ƒ bahudhÄ• pi hutvÄ• ek
kevaá¹-á¹-asuttaá¹ƒ.

ekoekÄ• ya mÄ• tugÄ• mena saddhiá¹ƒ raho nisajjaá¹ƒ kappento bhikkhu evaá¹ƒ vadati, ek
saddhiá¹ƒ raho nisajjaá¹ƒ kappentÄ• bhikkhÅ« evaá¹ƒ vadanti. ekoekÄ• ya mÄ• tugÄ• men
kappentaá¹ƒ bhikkhuá¹ƒ passati, ekoekÄ• ya mÄ• tugÄ• mena saddhiá¹ƒ raho nisajjaá¹ƒ ka

sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. ettha pana ``na tveva ekoekÄ• ya, mÄ• tugÄ• mena sallapeâ€
pÄ• á¸·ipadaá¹ƒ sÄ• dhakaá¹ƒ. ettha hi __ekoekÄ• yÄ• _ti idaá¹ƒ abyayapadasadisaá¹ƒ rÅ«
__aÃ±Ã±amaÃ±Ã±a_nti saddassa viya ca ekapadattÅ«pagamanaÃ±cassa veditabbaá¹ƒ. bh
eko hutvÄ• ekÄ• ya itthiyÄ• saddhinti imasmiá¹ƒ atthe ``ekoekÄ• yÄ• â€™â€™ ti idaá¹ƒ pa
daá¹-á¹-habbaá¹ƒ. evaá¹ƒ santepi na ``ekoâ€™â€™ ti saddo ``bhikkhÅ«â€™â€™ ti padena
samÄ• nÄ• dhikaraá¹‡o siyÄ• , ``nisajjaá¹ƒ kappentaâ€™â€™ ntiÄ• di na vattabbaá¹ƒ siyÄ•
saddopi na ajjhÄ• haritabbena ``itthiyÄ• â€™â€™ ti padena samÄ• nÄ• dhikaraá¹‡o. yadi s
``mÄ• tugÄ• menÄ• â€™â€™ ti \Be 351/ na vattabbaá¹ƒ siyÄ• visesÄ• bhÄ• vato dviruttab
bhiyyo ``mÄ• tugÄ• menÄ• â€™â€™ ti vuttattÄ• ``ekenÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• , e
``ekoekÄ• yÄ• â€™â€™ ti idaá¹ƒ padaá¹ƒ pumitthisaá¹…khÄ• taá¹ƒ atthaá¹ƒ apekkhati, na
tasmÄ• ``dve jÄ• nipatayo aÃ±Ã±amaÃ±Ã±aá¹ƒ sallapentÄ«â€™â€™ tiÄ• dÄ«su ``aÃ±Ã±a
ca ``ekoekÄ• yÄ• â€™â€™ ti imassa ekapadattaÃ±ca nisajjaá¹ƒ kappentassa bhikkhuno vis
atha vÄ• yassaá¹ƒ nisajjakriyÄ• yaá¹ƒ bhikkhupi ekova hoti, itthÄ«pi ekÄ• va. sÄ• kriyÄ• r
``ekoekÄ• yÄ• â€™â€™ ti vuccati, tÄ• disÄ• ya ekoekÄ• ya nisajjakriyÄ• ya bhikkhu mÄ• tu
gahetabbo. iminÄ• nayena aÃ±Ã±esampi rÅ«á¸·hÄ«saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• y
ekavacanabahuvacanavasena yojetabbÄ• . iccevaá¹ƒ vÄ• ccÄ• bhidheyyaliá¹…gÄ• dÄ«naá
nÄ• nappakÄ• rato pakÄ• sitÄ• .

sumadhuratarasaddanitiá¹ƒ imaá¹ƒ,

paá¹-utaramatitaá¹ƒ susikhe varaá¹ƒ.

viduvimatitamopahariá¹ƒ raviá¹ƒ,

matikumudapabodhinisÄ• patiá¹ƒ ||

kataviÃ±Ã±Å«janassÄ• sa-sÄ• sanassÄ• bhivuddhiyÄ• .

dhiyÄ• nÄ«timimaá¹ƒ sÄ• dhu, sÄ• dhukaÃ±Ã±eva lakkhaye ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

vÄ• ccÄ• bhidheyyaliá¹…gÄ• diparidÄ«pano nÄ• mikapadamÄ• lÄ• vibhÄ• go

ekÄ• dasamo paricchedo.

ettÄ• vatÄ• \Be 352/ __bhÅ«_dhÄ• tumayÄ• naá¹ƒ pulliá¹…gÄ• naá¹ƒ itthiliá¹…gÄ• naá¹ƒ
nÄ• mikapadamÄ• lÄ• yathÄ• rahaá¹ƒ liá¹…gantarehi saddantarehi atthantarehi ca saddhiá
dassitÄ• . sabbanÄ• mÄ• ni hi á¹-hapetvÄ• nayato aÃ±Ã±Ä• ni kÄ• nici nÄ• mÄ• ni aggahit

12. sabbanÄ• mataá¹ƒsadisanÄ• manÄ• mikapadamÄ• lÄ•

ito paraá¹ƒ pavakkhÄ• mi, sabbanÄ• maÃ±ca tassamaá¹ƒ.

nÄ• maÃ±ca yojitaá¹ƒ nÄ• nÄ• -nÄ• meheva visesato ||

yÄ• ni honti tiliá¹…gÄ• ni, anukÅ«lÄ• ni yÄ• ni ca.

tiliá¹…gÄ• naá¹ƒ visesena, padÄ• netÄ• ni nÄ• mato ||

``sabbasÄ• dhÄ• raá¹‡akÄ• ni, nÄ• mÄ• niâ€™â€™ cceva atthato.

__sabbanÄ• mÄ• ni_ vuccanti, sattavÄ«sati saá¹…khato ||

tesu kÄ• nici rÅ«pehi, sesÄ• Ã±Ã±ehi ca yujjare.

kÄ• nici pana saheva, etesaá¹ƒ lakkhaá¹‡aá¹ƒ idaá¹ƒ ||

etasmÄ• lakkhaá¹‡Ä• muttaá¹ƒ, na padaá¹ƒ sabbanÄ• mikaá¹ƒ.

tasmÄ• __tÄ«tÄ• _dayo saddÄ• , __guá¹‡anÄ• mÄ• ni_ vuccare ||

sabbanÄ• mÄ• ni nÄ• ma --- sabba katara katama ubhaya itaraaÃ±Ã±a aÃ±Ã±atara aÃ±Ã±
dakkhiá¹‡a uttara adharayata eta ima amukiá¹ƒ eka ubha dviti catu tumha amha iccetÄ• ni s

etesu __sabba_saddo sakalattho, so ca sabbasabbÄ• divasena Ã±eyyo. __katara katama_
__ubhaya_saddo dviavayavasamudÄ• yavacano. __itara_saddo vuttapaá¹-iyogÄ«vacano. _
adhigatÄ• paravacano. __aÃ±Ã±atara aÃ±Ã±atama_saddÄ• aniyamatthÄ• . __pubbÄ• _da
disÄ• kÄ• lÄ• divavatthÄ• vacanÄ• . tathÄ• hi __pubba_ \Be 353/ __parÄ• para dakkhiá¹‡u
yathÄ• rahaá¹ƒ kÄ• ladesÄ• divacanÄ• , itthiliá¹…gatte disÄ• divacanÄ• , napuá¹ƒsakaliá¹…
__adhara_saddopi heá¹-á¹-himatthavÄ• cako vavatthÄ• vacanoyeva, so ca tiliá¹…go ``adha
araá¹‡Ä«, adharaá¹ƒ bhÄ• janaâ€™â€™ miti, __yaá¹ƒ_saddo aniyamattho. __taá¹ƒ_saddo
__eta_saddo samÄ«pavacano. __ima_saddo accantasamÄ«pavacano. __amu_saddo dÅ«r
pucchanattho. __eka_saddo saá¹…khÄ• divacano. vuttaÃ±hi ---

__eka_saddo aÃ±Ã±atthaseá¹-á¹-haasahÄ• yasaá¹…khÄ• dÄ«su dissati. tathÄ• hesa ``sas
idameva saccaá¹ƒ moghamaÃ±Ã±anti, ittheke abhivadantÄ«â€™â€™ tiÄ• dÄ«su aÃ±Ã±att
ekodibhÄ• vaâ€™â€™ ntiÄ• dÄ«su seá¹-á¹-he. ``eko vÅ«pakaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su
khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ• â€™â€™ tiÄ• dÄ«su saá¹…khÄ• yanti.

yatthesa saá¹…khÄ• vacano, tatthekavacanantova. __ubha_saddo __dvi_saddapariyÄ• yo
saá¹…khÄ• vacanÄ• , sabbakÄ• laá¹ƒ bahuvacanantÄ• va. __tumha_saddo yena katheti, ta
__amha_saddo attani vattabbavacanaá¹ƒ.

idÄ• ni tesaá¹ƒ nÄ• mikapadamÄ• laá¹ƒ kathayÄ• ma ---

sabbo, sabbe. sabbaá¹ƒ, sabbe. sabbena, sabbehi, sabbebhi. sabbassa, sabbesaá¹ƒ, sabb
sabbamhÄ• , sabbehi, sabbebhi. sabbassa, sabbesaá¹ƒ, sabbesÄ• naá¹ƒ. sabbasmiá¹ƒ, sa
bhavanto sabbe.

tatra \Be 354/ ``sabbo bhÅ«to, sabbe bhÅ«tÄ• â€™â€™ tiÄ• dinÄ• , ``sabbo puriso, sabbe
ca nayena sabbÄ• ni pulliá¹…ganÄ• mehi saddhiá¹ƒ yojetabbÄ• ni. yÄ• ni pana __yamakam
punnapuá¹ƒsakavisaye __sabba katara katamÄ• _dÄ«naá¹ƒ aÃ±Ã±Ä• nipi rÅ«pÄ• ni vuttÄ•

``sabbÄ• â€™â€™ iccÄ• dikaá¹ƒ rÅ«paá¹ƒ, nissakke bhummake pana.

``sabbeâ€™â€™ iccÄ• dikaá¹ƒ rÅ«paá¹ƒ, __yamakena_ pakÄ• sitaá¹ƒ ||

taÃ±ce upaparikkhitvÄ• , yuttaá¹ƒ gaá¹‡hantu yogino.

sabbanÄ• mikarÅ«paÃ±hi, vividhaá¹ƒ dubbudhaá¹ƒ yato ||

sabbÄ• , sabbÄ• , sabbÄ• yo. sabbaá¹ƒ, sabbÄ• , sabbÄ• yo. sabbÄ• ya, sabbassÄ• , sabb
sabbassÄ• , sabbÄ• saá¹ƒ. sabbÄ• ya, sabbassÄ• , sabbÄ• hi, sabbÄ• bhi. sabbÄ• ya, sab
sabbÄ• yaá¹ƒ, sabbassÄ• , sabbassaá¹ƒ, sabbÄ• su. bhoti sabbe, bhotiyo sabbÄ• , sabbÄ•
nÄ• mikapadamÄ• lÄ• .

ettha ``sabbÄ• bhÄ• vikÄ• , sabbÄ• bhÄ• vikÄ• yoâ€™â€™ ti, ``sabbÄ• kaÃ±Ã±Ä• , sabb
Ä• dinÄ• itthiliá¹…gasabbanÄ• mÄ• ni sabbehi itthiliá¹…gehi saddhiá¹ƒ yojetabbÄ• ni. ettha
padaá¹ƒ tatiyÄ• catutthÄ«paÃ±camÄ«chaá¹-á¹-hÄ«sattamÄ«vasena paÃ±cadhÄ• vibhattaá
saddhiâ€™â€™ nti karaá¹‡appayogÄ• didassanato. sabbassÄ• kaÃ±Ã±Ä• ya kataá¹ƒ. sab
kaÃ±Ã±Ä• sabbassÄ• kaÃ±Ã±Ä• ya hÄ«nÄ• virÅ«pÄ• . ayaá¹ƒ kaÃ±Ã±Ä• sabbassÄ• ka

sabbassÄ• kaÃ±Ã±Ä• ya apeti, sabbassÄ• kaÃ±Ã±Ä• ya dhanaá¹ƒ. sabbassÄ• kaÃ±Ã±Ä

sabbaá¹ƒ, sabbÄ• ni. sabbaá¹ƒ, sabbÄ• ni. sabbena, sabbehi, sabbebhi. sabbassa, sabbes
sabbasmÄ• , sabbamhÄ• , sabbehi, sabbebhi \Be 355/. sabbassa, sabbesaá¹ƒ, sabbesÄ• n
sabbesu. bho sabba, bhavanto sabbÄ• ni. napuá¹ƒsakaliá¹…gatte nÄ• mikapadamÄ• lÄ• .

ettha ``sabbaá¹ƒ bhÅ«taá¹ƒ, sabbÄ• ni bhÅ«tÄ• ni. sabbaá¹ƒ cittaá¹ƒ, sabbÄ• ni cittÄ• nÄ«
napuá¹ƒsakaliá¹…gasabbanÄ• mÄ• ni sabbehi napuá¹ƒsakaliá¹…gehi saddhiá¹ƒ yojetabbÄ
liá¹…gattayavasena padamÄ• lÄ• bhavati.

idÄ• nissa parapadena saddhiá¹ƒ samÄ• so veditabbo ``sabbasÄ• dhÄ• raá¹‡o sabbaverÄ
sÄ• dhÄ• raá¹‡o __sabbasÄ• dhÄ• raá¹‡o_. sabbesaá¹ƒ verÄ«, sabbe vÄ• verino yassa so
samÄ• saviggaho. yathÄ• pana __sabba_saddassa padamÄ• lÄ• liá¹…gattayavasena yoji
__katara_saddÄ• dÄ«nampi __adhara_saddapariyantÄ• naá¹ƒ yojetabbÄ• .

tatrÄ• yaá¹ƒ __ubhaya_saddavajjito pulliá¹…gapeyyÄ• lo ---

kataro, katare. kataraá¹ƒ ... pe ... bho katara, bhavanto katare. katamo, katame. itaro, itare.
aÃ±Ã±e. aÃ±Ã±ataro, aÃ±Ã±atare. aÃ±Ã±atamo, aÃ±Ã±atame. pubbo, pubbe. paro, pare. a
dakkhiá¹‡e. uttaro, uttare. adharo, adhare ... pe ... bho adhara, bhavanto adhareti.

ayaá¹ƒ pana __ubhaya_saddasahito napuá¹ƒsakaliá¹…gapeyyÄ• lo ---

kataraá¹ƒ, katarÄ• ni. kataraá¹ƒ ... pe ... bho katara, bhavanto katarÄ• ni. katamaá¹ƒ. ubhay
aÃ±Ã±aá¹ƒ. aÃ±Ã±ataraá¹ƒ. aÃ±Ã±atamaá¹ƒ. pubbaá¹ƒ. paraá¹ƒ. aparaá¹ƒ. dakkhiá¹‡aá¹ƒ.
adharÄ• ni. adharaá¹ƒ ... pe ... bho adhara, bhavanto adharÄ• nÄ«ti.

idÄ• ni \Be 356/ punnapuá¹ƒsakaliá¹…gÄ• naá¹ƒ __para_saddÄ• dÄ«naá¹ƒ rÅ«pantaranido
__kaccÄ• yana_smiÃ±hi ``purisÄ• â€™â€™ ti viya ``parÄ• â€™â€™ ti paá¹-hamÄ• bahuva
__aparasabbakatarÄ• _dÄ«su __aÃ±Ã±atama_pariyosÄ• nesu navasu appasiddho, labbha
__pubbadakkhiá¹‡uttarÄ• dharesu_ catÅ«su labbheyya. tathÄ• ``puriseâ€™â€™ ti viya pÄ
ti saccasaá¹…khepe ``itareâ€™â€™ ti, __kaccÄ• yane_ ca ``pareâ€™â€™ ti sattamÄ«ekav
nayo __sabba aÃ±Ã±a_saddesu appasiddho, labbhamÄ• no __katarakatamÄ• _dÄ«su sese
dvÄ• dasasu labbheyya. tathÄ• ``purisÄ• â€™â€™ ti viya __sabbÄ• katarÄ• _ iccÄ• di paÅ
pÄ• á¸·iÄ• dÄ«su appasiddho. evaá¹ƒ santepi ayaá¹ƒ nayo punappunaá¹ƒ upaparikkhitvÄ•

ayaá¹ƒ pana __ubhaya_saddasahito itthiliá¹…gapeyyÄ• lo ---

katarÄ• , katarÄ• , katarÄ• yo. kataraá¹ƒ ... pe ... bhoti katare, bhotiyo katarÄ• , katarÄ• yo.
itarÄ• . aÃ±Ã±atarÄ• . aÃ±Ã±atamÄ• . pubbÄ• . parÄ• . aparÄ• . dakkhiá¹‡Ä• . uttarÄ• . adh
adharaá¹ƒ ... pe ... bhoti adhare, bhotiyo adharÄ• , adharÄ• yoti.

yasmÄ• panetesu __itara aÃ±Ã±a aÃ±Ã±atara aÃ±Ã±atamÄ• _naá¹ƒ pÄ• á¸·iyÄ• dÄ«su ``
koci bhedo vattabbo \Be 357/, tasmÄ• catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ ekavacanaá¹-á¹-hÄ• ne
aÃ±Ã±issÄ• , aÃ±Ã±Ä• ya. aÃ±Ã±atarissÄ• , aÃ±Ã±atarÄ• ya, aÃ±Ã±atamissÄ• , aÃ±Ã±ata
tathÄ• tatiyÄ• paÃ±camÄ«namekavacanaá¹-á¹-hÄ• ne ``tassÄ• kumÄ• rikÄ• ya saddhiá¹ƒ.
hÄ• yÄ• mÄ«â€™â€™ ti karaá¹‡anissakkappayogadassanato sattamiyÄ• panekavacanaá¹
itarissaá¹ƒ, itarÄ• ya, itarÄ• yaá¹ƒ, aÃ±Ã±issÄ• , aÃ±Ã±issaá¹ƒ, aÃ±Ã±Ä• ya, aÃ±Ã±Ä• yaá¹
aÃ±Ã±atarissaá¹ƒ, aÃ±Ã±atarÄ• ya, aÃ±Ã±atarÄ• yaá¹ƒ, aÃ±Ã±atamissÄ• , aÃ±Ã±atamissa
aÃ±Ã±atamÄ• yaâ€™â€™ nti yojetabbaá¹ƒ ``aÃ±Ã±ataro bhikkhu aÃ±Ã±atarissÄ• itthiyÄ•
hotÄ«â€™â€™ ti pÄ• á¸·idassanato.

tatra __sabba_saddo sabbasabbaá¹ƒ, padesasabbaá¹ƒ, Ä• yatanasabbaá¹ƒ, sakkÄ• yasab
diá¹-á¹-happayogo. tathÄ• hesa ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhagavato
Ä• pÄ• thamÄ• gacchantÄ«â€™â€™ tiÄ• dÄ«su sabbasabbasmiá¹ƒ Ä• gato. ``sabbesaá¹ƒ
pariyÄ• yenÄ• â€™â€™ tiÄ• dÄ«su padesasabbasmiá¹ƒ. ``sabbaá¹ƒ vo bhikkhave desessÄ
sÄ• dhukaá¹ƒ manasi karotha, bhÄ• sissÄ• mi ... pe ... katamaÃ±ca bhikkhave sabbaá¹ƒ ca
pe ... mano ceva dhammÄ• cÄ• â€™â€™ ti ettha Ä• yatanasabbasmiá¹ƒ. ``sabbaá¹ƒ sabba
tiÄ• dÄ«su sakkÄ• yasabbasmiá¹ƒ. tattha sabbasabbasmiá¹ƒ Ä• gato nippadeso, itaresu tÄ
iccevaá¹ƒ ---

sabbasabbapadesesu \Be 358/, atho Ä• yatanepi ca.

sakkÄ• ye cÄ• ti catÅ«su, __sabba_saddo pavattati ||

__katara katama_saddesu __katara_saddo appesu ekaá¹ƒ vÄ• dve vÄ• tÄ«á¹‡i vÄ• bhiy
vattati. __katama_saddo bahÅ«su ekaá¹ƒ vÄ• dve vÄ• tÄ«á¹‡i vÄ• bahuá¹ƒ vÄ• upÄ• dÄ
hi appavisayo, __katama_saddo bahuvisayo. tatrime payogÄ• ``katarena maggena gantabb
ayaá¹ƒ. katamo tasmiá¹ƒ samaye phasso hoti. katame dhammÄ• kusalÄ• . disÄ• catasso v
adho dasa disatÄ• , imÄ• yo, katamaá¹ƒ disaá¹ƒ tiá¹-á¹-hati nÄ• garÄ• jÄ• â€™â€™. icceva
ubhayaá¹ƒ. ubhayo. ubhayena. sesaá¹ƒ pulliá¹…ge __sabba_saddasamaá¹ƒ. ubhayo janÄ•
passati. yathÄ• ubho puttÄ• . ubho putteti. ``ubhayoâ€™â€™ ti hi padaá¹ƒ ``ubhoâ€™â€™
bahuvacanantabhÄ• vena pasiddhaá¹ƒ, na tvekavacanantabhÄ• vena. ettha hi ---

``ekarattena ubhayo, tuvaÃ±ca dhanusekha ca.

annamevÄ• bhinandanti, ubhayo devamÄ• nusÄ• â€™â€™

``ubhayo te pitÄ• bhÄ• taroâ€™â€™ ti tadatthasÄ• dhakÄ• ni nidassanapadÄ• ni veditabbÄ
``ubhayoâ€™â€™ ti ekavacanantaá¹ƒ passeyyÄ• tha, tadÄ• sÄ• dhukaá¹ƒ manasi karotha
anantanayapaá¹-imaá¹‡á¸• ite sÄ• á¹-á¹-hakathe tepiá¹-ake jinasÄ• sane niravasesato naya
359/ dassetuÃ±ca aÃ±Ã±atra Ä• gamÄ• dhigamasampannena pabhinnapaá¹-isambhidena.

__aÃ±Ã±a_saddo __pubba_saddo, __dakkhiá¹‡o cuttaro paro_.

sabbanÄ• mesu gayhanti, asabbanÄ• mikesupi ||

etesaÃ±hi sabbanÄ• mesu saá¹…gaho vibhÄ• vitova.

idÄ• ni asabbanÄ• mesu saá¹…gaho vuccate --- tattha __aÃ±Ã±a_saddo tÄ• va yadÄ• bÄ
sabbanÄ• maá¹ƒ nÄ• ma na hoti. asabbanÄ• mattÄ• ca sabbathÄ• pi __purisa kaÃ±Ã±Ä•
hi na jÄ• nÄ• tÄ«ti aÃ±Ã±o, bÄ• lo puriso. na jÄ• nÄ• tÄ«ti aÃ±Ã±Ä• , bÄ• lÄ• itthÄ«. na jÄ•
bÄ• laá¹ƒ kulanti vacanattho. evaá¹ƒ viditvÄ• pulliá¹…gaá¹-á¹-hÄ• ne ``aÃ±Ã±o, aÃ±Ã±Ä• .
tiÄ• dinÄ• __purisa_nayeneva nÄ• mikapadamÄ• lÄ• yojetabbÄ• . itthiliá¹…gaá¹-á¹-hÄ• ne
aÃ±Ã±Ä• yoâ€™â€™ tiÄ• dinÄ• __kaÃ±Ã±Ä• _nayeneva, napuá¹ƒsakaliá¹…gaá¹-á¹-hÄ• n
tiÄ• dinÄ• __citta_nayeneva yojetabbÄ• .

imasmiÃ±hi atthavisese bÄ• lajane vattukÄ• mena ``aÃ±Ã±Ä• janÄ• â€™â€™ ti avatvÄ• `
tassa taá¹ƒ vacanaá¹ƒ adhippetatthaá¹ƒ na sÄ• dheti aÃ±Ã±athÄ• atthassa gahetabbattÄ•
janÄ• naâ€™â€™ nti avatvÄ• ``aÃ±Ã±esaá¹ƒ janÄ• naá¹ƒ, aÃ±Ã±esÄ• naá¹ƒ janÄ• naâ€™
vacanaá¹ƒ adhippetatthaá¹ƒ na sÄ• dheti. tathÄ• ``aÃ±Ã±Ä• naá¹ƒ itthÄ«naâ€™â€™ nti av
itthÄ«naâ€™â€™ nti vuttepi, ``aÃ±Ã±Ä• naá¹ƒ kulÄ• naâ€™â€™ nti avatvÄ• ``aÃ±Ã±esaá
kulÄ• naâ€™â€™ nti vÄ• vuttepi. sabbanÄ• mikavasena pana adhigatÄ• paravacanicchÄ•
tiÄ• dinÄ• vattabbaá¹ƒ, na ``aÃ±Ã±Ä• janÄ• â€™â€™ tiÄ• dinÄ• . tathÄ• hi ``aÃ±Ã±Ä• ja
vuttavacanaá¹ƒ adhippetatthaá¹ƒ na sÄ• dheti aÃ±Ã±athÄ• atthassa \Be 360/ gahetabbattÄ
janÄ• â€™â€™ tiÄ• divacanaá¹ƒ upapajjati, ``aÃ±Ã±e janÄ• â€™â€™ tiÄ• divacanaá¹ƒ nup
janÄ• â€™â€™ tiÄ• divacanaá¹ƒ upapajjati, ``aÃ±Ã±Ä• janÄ• â€™â€™ tiÄ• divacanaá¹ƒ n
atthavisese sallakkhaá¹‡Ä• paÃ±Ã±Ä• , ayaá¹ƒ nÄ«tiyÄ• maggo yuttÄ• yuttivicÄ• raá¹‡e h
yuttÄ• yuttivicÄ• raá¹‡Ä• __nÄ«tÄ«_ti vuttÄ• . sÄ• ca vinÄ• paÃ±Ã±Ä• ya na sijjhati. evaá
asabbanÄ• mikopi bhavati.

__pubba dakkhiá¹‡uttara para_saddesu __pubba_saddo yattha padhÄ• navÄ• cako, yattha
tiÄ• dÄ«su lohitakopajavÄ• cako, tattha asabbanÄ• miko. paá¹-hamatthe tiliá¹…go, dutiyatth
uttamatthavÄ• cako pana __uttara_saddo ca __para_saddo ca asabbanÄ• miko tiliá¹…goye

vahantimaâ€™â€™ nti ettha viya susikkhitatthacaturatthavÄ• cako __dakkhiá¹‡a_saddo. ``p
dajjÄ• â€™â€™ tiÄ• dÄ«su pana deyyadhammavÄ• cako __dakkhiá¹‡Ä• _saddo niyogÄ• i
evaá¹ƒ __aÃ±Ã±a pubba dakkhiá¹‡uttara para_saddÄ• asabbanÄ• mikÄ• pi santÄ«ti tesaá
asabbanÄ• mesupi saá¹…gaho veditabbo.

idÄ• ni __katara_saddÄ• dÄ«naá¹ƒ parapadena saddhiá¹ƒ samÄ• so nÄ«yate ``kataragÄ•
ubhayagÄ• mavÄ• sino, itaragÄ• mavÄ• sÄ« aÃ±Ã±ataragÄ• mavÄ• sÄ«, pubbadisÄ• , par
uttaradisÄ• , adharapattoâ€™â€™ ti. tatra ``kataro gÄ• mo kataragÄ• mo, katamo gÄ• mo k
ubhayagÄ• mÄ• â€™â€™ tiÄ• dinÄ• yathÄ• rahaá¹ƒ samÄ• saviggaho, __katara_saddass
samÄ• saá¹ƒ icchanti dvidhÄ• ca rÅ«pÄ• ni garÅ« ``kataro ca katamo ca katarakatame kata
\Be 361/. tasmÄ• sabbanÄ• mikanayena suddhanÄ• mikesu __purisa_nayena ca __katara
nÄ• mikapadamÄ• lÄ• yojetabbÄ• , tenassa sampadÄ• nasÄ• mivacanaá¹-á¹-hÄ• nesu ``ka
katarakatamesÄ• naá¹ƒ, katarakatamÄ• naâ€™â€™ nti tÄ«á¹‡i rÅ«pÄ• ni siyuá¹ƒ ``katarÄ•
katarakatamÄ• â€™â€™ ti evaá¹ƒ itthiliá¹…gavasena katasamÄ• se pana sabbanÄ• mikana
__kaÃ±Ã±Ä• _nayena ca yojetabbÄ• . ``kataraÃ±ca katamaÃ±ca katarakatamÄ• nÄ«â€™â€
napuá¹ƒsakaliá¹…gavasena katasamÄ• se sabbanÄ• mikanayena, suddhanÄ• mikesu __ci

ayaá¹ƒ panettha visesopi veditabbo --- __pubbÄ• parÄ• _disaddÄ• dvandasamÄ• sÄ• divi
rÅ«pavanto na honti, taá¹ƒ yathÄ• ? pubbÄ• parÄ• , adharuttarÄ• , mÄ• sapubbÄ• purisÄ•
tathÄ• gataá¹ƒ diá¹-á¹-hapubbÄ• sÄ• vakÄ• , idaá¹ƒ pulliá¹…gatte paá¹-hamÄ• bahuvacana
Ä• desabhÅ«to na dissati. pubbÄ• parÄ• naá¹ƒ adharuttarÄ• naá¹ƒ, mÄ• sapubbÄ• naá¹ƒ p
pulliá¹…gatte catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ bahuvacanarÅ«paá¹ƒ. ettha __saá¹ƒ sÄ• na_mic
dissanti. tathÄ• gataá¹ƒ diá¹-á¹-hapubbÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ, tathÄ• gataá¹ƒ diá¹-á¹-ha
sÄ• vikÄ• naá¹ƒ, kulÄ• naá¹ƒ vÄ• , idaá¹ƒ tiliá¹…gatte catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ bahuvac
__saá¹ƒ sÄ• na_miccete Ä• desabhÅ«tÄ• na dissanti. mÄ• sapubbÄ• yaá¹ƒ mÄ• sapubbÄ•
idamitthiliá¹…gatte sattamÄ«catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ ekavacanarÅ«paá¹ƒ. etthÄ• desa
dissanti. mÄ• sapubbÄ• naá¹ƒ itthÄ«naá¹ƒ, piyapubbÄ• naá¹ƒ itthÄ«naá¹ƒ, idamitthiliá¹…ga
catutthÄ«chaá¹-á¹-hÄ«bahuvacanarÅ«paá¹ƒ. ettha panÄ• desabhÅ«to __sa_micceso na dis
yathÄ• sambhavaá¹ƒ yojetabbÄ• ni, __pubbÄ• parÄ• _dÄ«naá¹ƒ samÄ• saviggahaá¹ƒ sam

idÄ• ni \Be 362/ __yaá¹ƒ_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

yo, ye. yaá¹ƒ, ye. yena, yehi, yebhi. yassa, yesaá¹ƒ, yesÄ• naá¹ƒ. yasmÄ• , yamhÄ• , yehi,
yesaá¹ƒ, yesÄ• naá¹ƒ. yasmiá¹ƒ, yamhi, yesu. idaá¹ƒ pulliá¹…gaá¹ƒ. yaá¹ƒ, yÄ• ni. yaá¹ƒ, y
pulliá¹…gasadisaá¹ƒ. atha vÄ• yaá¹ƒ, yÄ• ni, yÄ• . yaá¹ƒ, yÄ• ni, ye. yena. sesaá¹ƒ pulliá¹…
hi __ni_kÄ• ralopo bhavati. atha vÄ• pana __ni_kÄ• rassa __Ä• _kÄ• __re_kÄ• rÄ• desÄ•

``yÄ• pubbe bodhisattÄ• naá¹ƒ, pallaá¹…kavaramÄ• bhuje.

nimittÄ• ni padissanti, tÄ• ni ajja padissareâ€™â€™ ti ca,

``kiá¹ƒ mÄ• á¹‡avassa ratanÄ• ni atthi, ye taá¹ƒ jinanto hare akkhadhuttoâ€™â€™ ti ca ida
pÄ• á¸·inidassanaá¹ƒ. idaá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ.

yÄ• , yÄ• , yÄ• yo. yaá¹ƒ, yÄ• , yÄ• yo. yÄ• ya, yÄ• hi, yÄ• bhi. yÄ• ya, yassÄ• , yÄ• saá¹ƒ
yÄ• ya, yassÄ• , yÄ• saá¹ƒ. yassaá¹ƒ, yÄ• yaá¹ƒ, yÄ• su. itthiliá¹…gaá¹ƒ. evaá¹ƒ __yaá¹ƒ_s
liá¹…gattayavasena padamÄ• lÄ• bhavati. etthÄ• lapanapadÄ• ni na labbhanti. tathÄ• __ta
padamÄ• lÄ• dÄ«supi.

ettha pana __ya_nti saddassa atthuddhÄ• ro vuccate --- __ya_nti saddo ``yaá¹ƒ me bhante
tÄ• vatiá¹ƒsÄ• naá¹ƒ sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-iggahitaá¹ƒ, Ä• rocemi taá¹ƒ b
tiÄ• dÄ«su paccattavacane dissati. ``yantaá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ p
brÅ«hÄ«â€™â€™ tiÄ• dÄ«su upayogavacane. ``aá¹-á¹-hÄ• nametaá¹ƒ bhikkhave anavakÄ
lokadhÄ• tuyÄ• â€™â€™ tiÄ• dÄ«su karaá¹‡avacane. ``yaá¹ƒ vipassÄ« bhagavÄ• arahaá¹
udapÄ• dÄ«â€™â€™ tiÄ• dÄ«su bhummavacane dissati. etthedaá¹ƒ vuccati ---

``paccatte upayoge ca, bhumme ca karaá¹‡epi ca.

catÅ«svetesu á¹-hÄ• nesu, __ya_nti saddo pavattatÄ«â€™â€™ ti ||

parapadena saddhiá¹ƒ __yaá¹ƒ_saddassa samÄ• sopi veditabbo ``yaá¹ƒkhandhÄ• di, yaá¹
ti. tattha yo khandhÄ• di __yaá¹ƒkhandhÄ• di, _ ye guá¹‡Ä• __yaá¹ƒguá¹‡Ä• _ti samÄ• sav
__visuddhimagge_ ``yaá¹ƒguá¹‡anemittikaÃ±cetaá¹ƒ nÄ• maá¹ƒ, tesaá¹ƒ guá¹‡Ä• naá¹ƒ pa
gÄ• thaá¹ƒ vadantÄ«â€™â€™ ti etasmiá¹ƒ pade ``ye guá¹‡Ä• yaá¹ƒguá¹‡Ä• , yaá¹ƒguá¹‡Ä
yaá¹ƒguá¹‡animittaá¹ƒ, tato jÄ• taá¹ƒ `bhagavÄ• â€™ ti idaá¹ƒ nÄ• manti __yaá¹ƒguá¹‡ane
nibbacanamicchitabbaá¹ƒ. __yagguá¹‡Ä• _ti ettha pana ``yassa guá¹‡Ä• yagguá¹‡Ä• â€™
hi ---

``api sabbaÃ±Ã±utÄ• paÃ±Ã±Ä• , yagguá¹‡antaá¹ƒ na jÄ• niyÄ• .

atha kÄ• tassa vijaÃ±Ã±Ä• , taá¹ƒ buddhaá¹ƒ bhÅ«guá¹‡aá¹ƒ nameâ€™â€™ ti

porÄ• á¹‡akaviracanÄ• yaá¹ƒ ``yassa guá¹‡Ä• yagguá¹‡Ä• â€™â€™ ti nibbacanamicchitab

__ya_saddassa samÄ• samhi, saddhiá¹ƒ parapadehi ve.

niggahÄ«tÄ• gamo vÄ• tha, dvibhÄ• vo vÄ• siyÄ• dvidhÄ• ||

evaá¹ƒ __ya_saddassa samÄ• so sallakkhitabbo.

idÄ• ni __ta_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

so, te. naá¹ƒ, taá¹ƒ, ne, te. nena, tena, nehi, tehi, nebhi, tebhi. assa, nassa, tassa, `nesaá¹ƒ
(Ä• saá¹ƒ). asmÄ• , nasmÄ• , tasmÄ• , namhÄ• , tamhÄ• , nehi, tehi, nebhi, tebhi. assa, nas
tesaá¹ƒ (Ä• saá¹ƒ). asmiá¹ƒ, nasmiá¹ƒ, tasmiá¹ƒ, amhi, namhi, tamhi, tyamhi, nesu, tesu. ida
ettha \Be 364/ ca __Ä• saá¹ƒ_saddassa atthibhÄ• ve ``nevÄ• saá¹ƒ kesÄ• dissanti, hatthap
gÄ• thÄ• nidassanaá¹ƒ, so ca tiliá¹…go daá¹-á¹-habbo. __tyamhÄ«_ti padassa atthibhÄ• ve

``yadÄ• ssa sÄ«laá¹ƒ paÃ±Ã±aÃ±ca, soceyyaÃ±cÄ• dhigacchati.

atha vissÄ• sate tyamhi, guyhaÃ±cassa na rakkhatÄ«â€™â€™ ti

ayaá¹ƒ gÄ• thÄ• nidassanaá¹ƒ. ayamettha rÅ«paviseso sallakkhitabbo --- ariyavinayeti vÄ•
ese se eke ekaá¹-á¹-heti pÄ• á¸·ippadese paccattekavacanakÄ• na__meta ta_saddÄ• naá¹ƒ
dissatÄ«ti.

ettha pana __te_saddassa atthuddhÄ• ro vuccate --- __te_saddo ``na te sukhaá¹ƒ pajÄ• na
nandanaâ€™â€™ ntiÄ• dÄ«su __taá¹ƒ_saddassa vasena paccattabahuvacane Ä• gato, ``te
tiÄ• dÄ«su upayogabahuvacane. ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama. namo te
ca Ä• dÄ«su __tumha_saddassa vasena sampadÄ• ne, tuyhanti atthoti vadanti. ``kinte diá¹-
diá¹-á¹-haá¹ƒ, upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• â€™â€™ ti ca Ä• dÄ«su
kiá¹ƒ pana brahmacariyaâ€™â€™ ntiÄ• dÄ«su sÄ• miatthe, tavÄ• ti atthoti vadanti. ettheta

``paccatte upayoge ca, karaá¹‡e sampadÄ• niye.

sÄ• mimhi cÄ• ti __te_saddo, paÃ±casvatthesu dissatÄ«â€™â€™ ti ||

taá¹ƒ, tÄ• ni. taá¹ƒ, tÄ• ni. nena, tena iccÄ• di. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. idaá¹ƒ napuá

sÄ• \Be 365/, tÄ• , tÄ• yo. naá¹ƒ, taá¹ƒ, nÄ• , tÄ• , nÄ• yo, tÄ• yo. nÄ• ya, tÄ• ya, nÄ• hi, t
assÄ• , nassÄ• , (tissÄ• ,) tassÄ• , nÄ• ya, tÄ• ya, nÄ• saá¹ƒ, tÄ• saá¹ƒ, sÄ• naá¹ƒ, Ä• saá
nÄ• ya, tÄ• ya, nÄ• hi, tÄ• hi, nÄ• bhi, tÄ• bhi. assÄ• , nassÄ• , (tissÄ• ,) tassÄ• , nÄ• ya, t
tÄ• saá¹ƒ, sÄ• naá¹ƒ, Ä• saá¹ƒ. nÄ• ya, tÄ• ya, assaá¹ƒ, nassaá¹ƒ, tissaá¹ƒ, tassaá¹ƒ, nÄ• y
tÄ• su, tyÄ• su. idaá¹ƒ itthiliá¹…gaá¹ƒ.

ettha pana ``abhikkamo sÄ• naá¹ƒ paÃ±Ã±Ä• yati, nÄ• saá¹ƒ kujjhanti paá¹‡á¸• itÄ• . khiá¸
tyÄ• su, rati tyÄ• su patiá¹-á¹-hitÄ• . bÄ«jÄ• ni tyÄ• su ruhantÄ«â€™â€™ ti payogadassana
tyÄ• sÅ«â€™â€™ ti imÄ• ni vuttÄ• ni akkharacintakÄ• naá¹ƒ Ã±Ä• á¹‡acakkhusammuyhan
parammukhavacanassa __taá¹ƒ_saddassa nÄ• mikapadamÄ• lÄ• bhavati.

ettha ca idaá¹ƒ vattabbaá¹ƒ ---

``taá¹ƒ tvaá¹ƒ gantvÄ• na yÄ• cassuâ€™â€™, iccÄ• dÄ«su padissare.

Ä• do __taá¹ƒ te_tiÄ• dÄ«ni, __na_ntiÄ• dÄ«ni no tathÄ• ||

__naá¹ƒ ne nenÄ• _tiÄ• dÄ«ni, __vo no_iccÄ• dayo viya.

padato parabhÄ• vamhi, diá¹-á¹-hÄ• ni jinasÄ• sane ||

``atha naá¹ƒ atha ne Ä• ha, na ca naá¹ƒ paá¹-inandatiâ€™â€™.

iccÄ• dÄ«ni payogÄ• ni, dassetabbÄ• ni viÃ±Ã±unÄ• ||

ko cettha vadeyya ---

``yathÄ• nadÄ« ca pantho ca, pÄ• nÄ• gÄ• raá¹ƒ sabhÄ• papÄ• .

evaá¹ƒ lokitthiyo nÄ• ma, nÄ• saá¹ƒ kujjhanti paá¹‡á¸• itÄ• â€™â€™ ti

ettha \Be 366/ ---

padato aparattepi, __nÄ• saá¹ƒ_saddassa dassanÄ• .

Ä• dopi icchitabbÄ• va, __naá¹ƒ ne_iccÄ• dayo iti ||

so panevantu vattabbo, ``tava vÄ• de na labbhati.

__nÄ• saá¹ƒ_saddo __na_saddo ca, __Ä• saá¹ƒ_saddo ca labbhare ||

tasmÄ• `Ä• saá¹ƒ na kujjhanti, itthÄ«naá¹ƒ paá¹‡á¸• itÄ• â€™ iti.

atthova bhavate evaá¹ƒ, suá¹-á¹-hu dhÄ• rehi paá¹‡á¸• itÄ• â€™â€™ ti ||

atha vÄ• yasmÄ• __niruttipiá¹-ake ``naá¹ƒ_purisaá¹ƒ passati, ne purise passatÄ«â€™â€™
aparattepi ``naá¹ƒ, neâ€™â€™ iccÄ• dÄ«ni padÄ• ni vuttÄ• ni, tasmÄ• tenÄ• pi nayena pa
kadÄ• ci siyuá¹ƒ. mayaá¹ƒ pana pÄ• á¸·inayÄ• nusÄ• rena tesaá¹ƒ pavattiá¹ƒ vadÄ• ma, ida
vicÄ• retabbaá¹ƒ.

ettha pana __ta_saddassa parapadehi saddhiá¹ƒ samÄ• sopi veditabbo ``taá¹ƒputto, taá¹ƒ
tappoá¹‡o, tappabbhÄ• ro, tabbhÅ«to, tagguá¹‡o, tassadisoâ€™â€™ ti.

__ta_saddassa samÄ• samhi, saddhiá¹ƒ parapadehi ve.

niggahÄ«tÄ• gamo pubba-pade dvittantu pacchime ||

evaá¹ƒ __ta_saddassa samÄ• so sallakkhitabbo.

idÄ• ni __eta_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

eso, ete. etaá¹ƒ, ete. etena, etehi, etebhi. etassa, etesaá¹ƒ, etesÄ• naá¹ƒ. etasmÄ• , etamh
etassa, etesaá¹ƒ, etesÄ• naá¹ƒ. etasmiá¹ƒ, etamhi, etesu. idaá¹ƒ pulliá¹…gaá¹ƒ.

etaá¹ƒ, etÄ• ni. etaá¹ƒ, etÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ, idaá¹ƒ napuá¹ƒsakaliá¹…gaá

esÄ• \Be 367/, etÄ• , etÄ• yo. etaá¹ƒ, etÄ• , etÄ• yo. etÄ• ya, etÄ• hi, etÄ• bhi. etÄ• ya, eti
etÄ• saá¹ƒ. etÄ• ya, etÄ• hi, etÄ• bhi. etÄ• ya, etissÄ• , etissÄ• ya, etÄ• saá¹ƒ. etÄ• ya, etis
itthiliá¹…gaá¹ƒ. evaá¹ƒ __eta_saddassa nÄ• mikapadamÄ• lÄ• bhavati.

parapadenettha saddhiá¹ƒ samÄ• sopissa veditabbo ``etadatthÄ• ya lokasmiá¹ƒ, nidhi nÄ•
etapparamÄ• yeva devatÄ• sannipatitÄ• ahesuâ€™â€™ ntiÄ• dÄ«su.

samÄ• se __eta_saddassa, saddhiá¹ƒ parapadehi ve.

niggahÄ«tÄ• gamo pubba-pade hoti na hoti ca ||

idÄ• ni __idaá¹ƒ_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

ayaá¹ƒ, ime. imaá¹ƒ, ime. anena, iminÄ• , ehi, ebhi, imehi, imebhi. assa, imassa, esaá¹ƒ, es
imesÄ• naá¹ƒ. asmÄ• , imasmÄ• , imamhÄ• , ehi, ebhi, imehi, imebhi. assa, imassa, esaá¹ƒ

imesÄ• naá¹ƒ. asmiá¹ƒ, imasmiá¹ƒ, amhi, imamhi, esu, imesu. idaá¹ƒ pulliá¹…gaá¹ƒ.

idaá¹ƒ, imÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. idaá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ.

ayaá¹ƒ, imÄ• , imÄ• yo. imaá¹ƒ, imÄ• , imÄ• yo. imÄ• ya, imÄ• hi, imÄ• bhi. assÄ• , assÄ• imÄ• ya, imÄ• saá¹ƒ. assÄ• , imissÄ• , imÄ• ya, imÄ• hi, imÄ• bhi. assÄ• , assÄ• ya, imissÄ imÄ• saá¹ƒ. assaá¹ƒ, imissaá¹ƒ, imÄ• ya, imÄ• yaá¹ƒ, imÄ• su. idaá¹ƒ itthiliá¹…gaá¹ƒ. evaá nÄ• mikapadamÄ• lÄ• bhavati.

__kaccÄ• yane_ tu ``imassidamaá¹ƒsisu napuá¹ƒsakeâ€™â€™ ti __ima_saddoyeva pakati __idaá¹ƒ_saddoyeva ``idappaccayatÄ• â€™â€™ ti ettha ``idaâ€™â€™ nti pakatiyÄ• dassa ``imesaá¹ƒ paccayÄ• idappaccayÄ• , idappaccayÄ• eva __idappaccayatÄ• , _ idappaccay idappaccayatÄ• â€™â€™ ti vuttaá¹ƒ. ettha ca idappaccayÄ• eva idappaccayatÄ• ti __tÄ• _ vaá¸• á¸• hitaá¹ƒ na kiÃ±ci atthantaraá¹ƒ yathÄ• devo eva devatÄ• ti. idappaccayÄ• naá¹ƒ s samÅ«hatthaá¹ƒ __tÄ• _saddamÄ• ha yathÄ• janÄ• naá¹ƒ samÅ«ho janatÄ• ti. __cÅ«á¸·an __idaá¹ƒ_saddoyeva pakatibhÄ• vena vutto.

samÄ• se __idaá¹ƒ_saddassa, saddhiá¹ƒ parapadena ve.

idappaccayatÄ• tveva, rÅ«paá¹ƒ dvittaá¹ƒ siyuttare ||

idÄ• ni __amu_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

asu, amu, amÅ«. amuá¹ƒ, amÅ«. amunÄ• , amÅ«hi, amÅ«bhi. amussa, dussa, amÅ«saá¹ƒ amumhÄ• , amÅ«hi, amÅ«bhi. amussa, dussa, amÅ«saá¹ƒ, amÅ«sÄ• naá¹ƒ. amusmiá¹ƒ, a pulliá¹…gaá¹ƒ.

aduá¹ƒ, amÅ«ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. idaá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ.

asu, amu, amÅ«, amuyo. amÅ«á¹ƒ, amÅ«, amuyo. amuyÄ• , amÅ«hi, amÅ«bhi. amussÄ• , amÅ«sÄ• naá¹ƒ. amuyÄ• , amÅ«hi, amÅ«bhi. amussÄ• , amuyÄ• , amÅ«saá¹ƒ, amÅ«sÄ• n amÅ«su. idaá¹ƒ itthiliá¹…gaá¹ƒ. evaá¹ƒ __amu_saddassa nÄ• mikapadamÄ• lÄ• bhavati, s

tatra ``dussa me khettapÄ• lassa, rattibhattaá¹ƒ apÄ• bhataâ€™â€™ nti payogadassanato padamamhehi á¹-hapitaá¹ƒ. __ka_kÄ• rÄ• gamavasena aÃ±Ã±Ä• nipi asabbanÄ• mikarÅ«p vasena ayaá¹ƒ liá¹…gattayassa nÄ• mikapadamÄ• lÄ• vuccate ---

``asuko, asukÄ• . asukaá¹ƒ, asukeâ€™â€™ tiÄ• dinÄ• , ``amuko, amukÄ• . amukaá¹ƒ, amu

__purisa_nayopi labbhati. ``asukÄ• , asukÄ• yoâ€™â€™ tiÄ• dinÄ• , ``amukÄ• , amukÄ• yo
__kaÃ±Ã±Ä• _nayopi labbhati. ``asukaá¹ƒ, asukÄ• nÄ«â€™â€™ tiÄ• dinÄ• , ``amukaá¹ƒ, a
__citta_nayopi labbhati. imÄ• nettha padÄ• ni asabbanÄ• mikÄ• nipi __ka_kÄ• rÄ• gamava
vuttÄ• ni.

idÄ• ni __kiá¹ƒ_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

ko, ke. kaá¹ƒ, ke. kena, kehi, kebhi. kassa, kissa, kesaá¹ƒ. kasmÄ• , kamhÄ• , kehi, kebhi.
kesaá¹ƒ. kasmiá¹ƒ, kismiá¹ƒ, kamhi, kimhi, kesu. idaá¹ƒ pulliá¹…gaá¹ƒ.

rÅ«pavisesopettha veditabbo ``ke gandhabbe ca rakkhase nÄ• ge, ke kimpurise ca mÄ• nu
sabbakÄ• madade, dÄ«ghaá¹ƒ rattaá¹ƒ bhattÄ• me bhavissati, ke ca chave pÄ• thikaputte,
arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ Ä• sÄ• danÄ• â€™â€™ ti pÄ• á¸·idassanato
rakkhase nÄ• ge itiÄ• dÄ«su pÄ• á¸·Ä«su ``keâ€™â€™ ti paccattavacanaá¹ƒ __e_kÄ• ranta
``keâ€™â€™ ti rÅ«pabhedo cettha Ã±eyyo. tathÄ• ``kissassa ekadhammassa, vadhaá¹ƒ ro
sivayo kuddhÄ• . kamhi kÄ• le tayÄ• vÄ«ra, patthitÄ• bodhimuttamÄ• â€™â€™ tiÄ• dÄ«ni
Ã±eyyÄ• ni. apica ---

``ko te balaá¹ƒ mahÄ• rÄ• jaâ€™â€™, itiÄ• dÄ«su pÄ• á¸·isu.

kvasaddatthe vattatÄ«ti, Ã±eyyÄ• __ko_ iccayaá¹ƒ suti ||

petaá¹ƒ \Be 370/ taá¹ƒ sÄ• mamaddakkhiá¹ƒ, ko nu tvaá¹ƒ sÄ• ma jÄ«vasi.

iti pÄ• á¹-he __kathaá¹ƒ_saddÄ• -bhidheyye vattatÄ«ti ca ||

etesu dvÄ«su atthesu, diá¹-á¹-ho __ko_ iccayaá¹ƒ ravo.

nipÄ• toti gahetabbo, sutisÄ• maÃ±Ã±ato ruto ||

napuá¹ƒsakaliá¹…ge kaá¹ƒ, kÄ• ni. kaá¹ƒ, kÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ yojetabbaá
cittaá¹ƒ. kiá¹ƒ rÅ«paá¹ƒ. kiá¹ƒ parÄ• bhavato mukhaá¹ƒ. kiá¹ƒ icchasÄ«â€™â€™ tiÄ• dipay
``kiá¹ƒ, kÄ• ni. kiá¹ƒ, kÄ• nÄ«â€™â€™ ti vatvÄ• sesaá¹ƒ pulliá¹…gasadisaá¹ƒ yojetabbaá¹
idaá¹ƒ napuá¹ƒsakaliá¹…gaá¹ƒ.

kÄ• , kÄ• , kÄ• yo. kaá¹ƒ, kÄ• , kÄ• yo. kÄ• ya, kÄ• hi, kÄ• bhi. kÄ• ya, kassÄ• , kÄ• saá¹ƒ
kassÄ• , kÄ• hi, kÄ• bhi. kÄ• ya, kassÄ• , kÄ• saá¹ƒ kÄ• sÄ• naá¹ƒ. kÄ• ya, kassÄ• , kÄ• ya

ettha pana __kÄ• yo_ti padassa atthibhÄ• ve ``kÄ• yo amoghÄ• gacchantÄ«â€™â€™ ti ni
idaá¹ƒ itthiliá¹…gaá¹ƒ. evaá¹ƒ __kiá¹ƒ_saddassa nÄ• mikapadamÄ• lÄ• bhavati. etthetassa
__kiá¹ƒ_ saddo ``kiá¹ƒ rÄ• jÄ• yo lokaá¹ƒ na rakkhati. kiá¹ƒ nu kho nÄ• ma tumhe maá¹ƒ va
maÃ±Ã±athÄ• â€™â€™ tiÄ• dÄ«su garahane Ä• gato. ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ•
ntiÄ• dÄ«su aniyame. ``kinte vakkali iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena, yo kho vakkali dha
maá¹ƒ passatÄ«â€™â€™ tiÄ• dÄ«su nippayojanatÄ• yaá¹ƒ. ``kiá¹ƒ na kÄ• hÄ• mi te vacoâ
sampaá¹-icchane. ``kiá¹ƒsÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€™ ntiÄ• dÄ«su pucchÄ
nÄ• ma kÄ• raá¹‡apucchÄ• divasena \Be 371/ anekavidhÄ• , ato kÄ• raá¹‡apucchÄ• divase
vitthÄ• rato Ã±eyyÄ• . tathÄ• hi ayaá¹ƒ ``kiá¹ƒ nu santaramÄ• nova, kÄ• suá¹ƒ khaá¹‡asi sÄ
jÄ• tiá¹ƒ na rocesi. kena tetÄ• diso vaá¹‡á¹‡oâ€™â€™ tiÄ• dÄ«su kÄ• raá¹‡apucchÄ• yaá¹
karissatÄ«â€™â€™ tiÄ• dÄ«su kiccapucchÄ• yaá¹ƒ. ``kiá¹ƒ sÄ«laá¹ƒ. ko samÄ• dhÄ«â€™â
sarÅ«papucchÄ• yaá¹ƒ. ``kiá¹ƒ khÄ• dasi. kiá¹ƒ pivasÄ«â€™â€™ tiÄ• dÄ«su vatthupucchÄ
pivasi kiâ€™â€™ ntiÄ• dÄ«su kriyÄ• pucchÄ• yaá¹ƒ vattati. adiá¹-á¹-hajotanÄ• pucchÄ• ti e
paÃ±cavidhÄ• pucchÄ• __kiá¹ƒ_saddassa atthuddhÄ• re anÄ• haritabbattÄ• anÄ• gatÄ•
vuccati ---

garahÄ• yaá¹ƒ aniyame, nippayojanatÄ• ya ca.

sampaá¹-icchanapucchÄ• su, __kiá¹ƒ_saddo sampavattati ||

parapadena saddhiá¹ƒ samÄ• sopissa veditabbo ``kiá¹ƒsamudayo, kiá¹ƒvedano, kiá¹ƒsaÃ±
``ko, ke. kÄ• , kÄ• , kÄ• yo. kiá¹ƒ, kÄ• nÄ«â€™â€™ ti evaá¹ƒ liá¹…gattayavasena vibhattÄ•
padÄ• ni samÄ• sapadatte puna __ki_miti pakatibhÄ• veneva tiá¹-á¹-hanti. __nÄ• ma_sadd
dvidhÄ• gati dissati __ ``kinnÄ• mo, konÄ• moâ€™â€™ _ti. sabbÄ• ni panetÄ• ni itthinapuâ
bahuvacanavasena ca yojetabbÄ• ni.

__kiá¹ƒ_saddassa samÄ• samhi, saddhiá¹ƒ __nÄ• ma_ravena ve.

``kinnÄ• moâ€™â€™ iti ``konÄ• moâ€™â€™, iti cevaá¹ƒ gati dvidhÄ• ||

``konÄ• mo \Be 372/ te upajjhÄ• yoâ€™â€™, iccÄ• dettha nidassanaá¹ƒ.

sahaÃ±Ã±ena samÄ• samhi, ``kiá¹ƒ kiá¹ƒâ€™â€™ icceva suyyate ||

tathÄ• hi ``kiá¹ƒcitto tvaá¹ƒ bhikkhu. kiá¹ƒkÄ• rapaá¹-issÄ• vinÄ«â€™â€™ tiÄ• dÄ«su __ki
sarÅ«pamavijahanto tiá¹-á¹-hati. tattha hi kiá¹ƒcittaá¹ƒ yassa so __kiá¹ƒcitto_. ``kiá¹ƒ karomi
ti evaá¹ƒ kinti kÄ• ro karaá¹‡aá¹ƒ saddanicchÄ• raá¹‡aá¹ƒ kiá¹ƒkÄ• ro, taá¹ƒ paá¹-issÄ• vet
__kiá¹ƒkÄ• rapaá¹-issÄ• vinÄ«_tiÄ• di nibbacanamicchitabbaá¹ƒ. ``kinnaro. kiá¹ƒpakkamiva

ntiÄ• dÄ«su pana nibbacanamappasiddhaá¹ƒ, __kiá¹ƒ_saddoyeva padÄ• vayavabhÄ• vena
padÄ• vayavabhÄ• vena katthaci __nu su nukho kÄ• raá¹‡Ä• _disaddehi sahacÄ• ribhÄ• ve
--- esÄ• te itthÄ« kiá¹ƒ hoti. ete manussÄ• tumhÄ• kaá¹ƒ kiá¹ƒ honti. kimpurisÄ• nuciá¹‡á¹
tiá¹-á¹-hasi. kiá¹ƒsuchetvÄ• sukhaá¹ƒ seti. kiá¹ƒ nukho kÄ• raá¹‡aá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• a
kiÃ±hi nÄ• ma cajantassa, vÄ• cÄ• ya adadamappakanti evamÄ• dayo. atridaá¹ƒ vuccati ---

``visuá¹ƒ padÄ• vayavo vÄ• , hutvÄ• __nvÄ• _dÄ«hi vÄ• pana.

yutto saddehi __kiá¹ƒ_saddo, diá¹-á¹-ho sugatasÄ• sane ||

pÄ• á¸·inayÄ• nusÄ• rena, sesÄ• naá¹ƒ sambhavopi ca.

Ã±eyyo viÃ±Ã±Å«hi saddhamma-nayaÃ±Ã±Å«hi pabhedatoâ€™â€™ ti ||

idÄ• ni \Be 373/ sabbanÄ• mikabhÄ• ve á¹-hitehi __ko kaá¹ƒ_saddehi samÄ• nasutikÄ• naá
kaá¹ƒ_saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• viseso vattabbo siyÄ• , so heá¹-á¹-hÄ• liá¹…ga
asabbanÄ• mikattÄ• pana __purisa citta_nayeneva vibhatto. tathÄ• hi yadÄ• __ko_saddo
brahmavÄ• takÄ• yatthavÄ• cako, __kaá¹ƒ_saddo pana sirojalasukhatthavÄ• cako, tadÄ• t
asabbanÄ• mikÄ• ni, kasmÄ• ? a__kiá¹ƒ_saddamayattÄ• sabbanÄ• mikarÅ«pasaá¹…khÄ•
virahitattÄ• pucchatthato atthantaravÄ• cakattÄ• ca. ettha pana samÄ• nasutivasena attha
__ko_saddo __kaá¹ƒ_saddoti ca vuttaá¹ƒ, ekantato pana sabbanÄ• mikatte __kiá¹ƒ_saddoy
__ka_saddoyevÄ• ti gahetabbaá¹ƒ. iccevaá¹ƒ ---

kÄ• ye brahmani vÄ• te ca, sÄ«se jalasukhesu ca.

__ka_saddo vattatÄ« tÄ«su, pumÄ• tÄ«su napuá¹ƒsako ||

evaá¹ƒ sabbanÄ• mabhÅ«tÄ• naá¹ƒ __kiá¹ƒka_saddÄ• naá¹ƒ pavatti veditabbÄ• .

idha vuttappakÄ• rÄ• naá¹ƒ, atthÄ• naá¹ƒ dÄ• ni saá¹…gaho.

paÃ±Ã±Ä• vepullakaraá¹‡o, ekadesena vuccate ||

kiá¹ƒ kiá¹ƒpakkena sadisaá¹ƒ, kÄ• yo kiá¹ƒpabhavo vada.

kiá¹ƒpakkasadiso kÄ• mo, kÄ• yo taá¹‡hÄ• disambhavo ||

uá¹‡hakÄ• le kaâ€™ micchanti, kaâ€™ micchanti pipÄ• sitÄ• .

paccÄ• mittÄ• kaâ€™ micchanti, kaâ€™ micchanti dukhaá¹-á¹-itÄ• ||

kÄ• yassa kassa ko Ä• yo,

ko nÄ• tho kassa bhÅ«tale.

kassa kaá¹ƒ jhÄ• najaá¹ƒ sÄ• taá¹ƒ,

kassaá¹…gesu ca kaá¹ƒ paranti ||

yÄ• \Be 374/ pana tÄ• heá¹-á¹-hÄ• amhehi liá¹…gattayavasena __kiá¹ƒ_saddassa sabba
nÄ• mikapadamÄ• lÄ• vibhattÄ• , etÄ• su pulliá¹…ganapuá¹ƒsakaliá¹…gaá¹-á¹-hÄ• ne ``ke
kamhÄ«â€™â€™ ti imÄ• ni padÄ• ni pahÄ• ya itthiliá¹…gaá¹-á¹-hÄ• ne ``kÄ• yo, kÄ• bhi, k
kassaâ€™â€™ nti imÄ• ni ca padÄ• ni pahÄ• ya tato tato sesapadato yathÄ• sambhavaá¹ƒ
__canaá¹ƒ_saddaÃ±ca nipÄ• tetvÄ• evarÅ«pÄ• ni rÅ«pÄ• ni gahetabbÄ• ni. seyyathidaá¹ƒ

koci, keci, kecana. kiÃ±ci, kiÃ±canaá¹ƒ, keci, kecana. kenaci, kehici. kassaci, kesaÃ±ci. pa
ekavacanaá¹ƒ Å«naá¹ƒ pÄ• á¸·iyaá¹ƒ anÄ• gatattÄ• . kehici. kassaci, kesaÃ±ci. kasmiÃ±ci,
pulliá¹…ganapuá¹ƒsakaliá¹…gavasena daá¹-á¹-habbÄ• ni. atra __kismicÄ«_ti anusÄ• ralop

itthiliá¹…gavasena pana kÄ• ci itthÄ«, kÄ• ci itthiyo. kÄ• ci, kÄ• ci. kiÃ±ci, kÄ• ci. kÄ• yaci,
kassÄ• ci, kÄ• saÃ±ci. kÄ• yaci, kÄ• hici. kÄ• yaci, kassÄ• ci, kÄ• saÃ±ci. kÄ• yaci, kÄ• suc

ettha ``iti bhÄ• santi kecana, na naá¹ƒ hiá¹ƒsÄ• mi kiÃ±canaâ€™â€™ ntiÄ• dayo payogÄ•
liá¹…gattayavasena vuttÄ• ni __koci kÄ• ci kiÃ±cÄ«_tiÄ• dÄ«ni appamattakÄ• naá¹ƒ saá¹…
veditabbÄ• ni.

punetÄ• niyeva yathÄ• rahaá¹ƒ __yaá¹ƒ_saddena yojetvÄ• dassessÄ• mi ---

yo koci, ye keci. yaá¹ƒ kiÃ±ci, ye keci. yena kenaci, yehi kehici. yassa kassaci, yesaá¹ƒ kes
kasmÄ• ci, yehi kehici. yassa kassaci, yesaá¹ƒ kesaÃ±ci. yasmiá¹ƒ kasmiÃ±ci, yesu kesuci.

ettha \Be 375/ ``yo koci maá¹ƒ aá¹-á¹-hi katvÄ• suá¹‡eyya. ye kecime atthi rasÄ• pathaby
sÄ• dhutaraá¹ƒ rasÄ• naâ€™â€™ ntiÄ• dayo payogÄ• veditabbÄ• . pulliá¹…garÅ«pÄ• ni.

yaá¹ƒ kiÃ±ci, yÄ• ni kÄ• nici. yaá¹ƒ kiÃ±ci, yÄ• ni kÄ• nici. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. et
ratanaá¹ƒ atthi, dhataraá¹-á¹-hanivesane. yaá¹ƒ kiÃ±ci vittaá¹ƒ idha vÄ• huraá¹ƒ vÄ• . yÄ• n

rÅ«pÄ• nÄ«â€™â€™ tiÄ• dayo payogÄ• veditabbÄ• . napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

yÄ• kÄ• ci itthÄ«, yÄ• kÄ• ci itthiyo. yaá¹ƒ kiÃ±ci, yÄ• kÄ• ci. yÄ• ya kÄ• yaci, yÄ• hi kÄ•
yÄ• saá¹ƒ kÄ• saÃ±ci. yÄ• ya kÄ• yaci, yÄ• hi kÄ• hici. yÄ• ya kÄ• yaci, yÄ• saá¹ƒ kÄ• saÃ
kÄ• suci.

ettha ``yÄ• kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppannÄ• â€™â€™ tiÄ• dayo payogÄ•
iti liá¹…gattayavasena vuttÄ• ni __yo koci, yÄ• kÄ• ci, yaá¹ƒ kiÃ±cÄ«_tiÄ• dÄ«ni
anavasesapariyÄ• dÄ• navacanÄ• nÄ«ti veditabbÄ• ni. sabbÄ• ni cetÄ• ni na nipÄ• tapadÄ
saddagatiyoti veditabbÄ• ni. yadi nipÄ• tapadÄ• ni siyuá¹ƒ, tÄ«su liá¹…gesu sattasu vibhatt
tiá¹-á¹-heyyuá¹ƒ, na ca tiá¹-á¹-hanti, tasmÄ• na nipÄ• tapadÄ• ni, nipÄ• tapatirÅ«pakÄ• sa

apica __ya ta kiá¹ƒ eta_iccetehi sabbanÄ• mehi liá¹…gÄ• nurÅ«pato __ttakattika_paccaye
yÄ• ni padÄ• ni sijjhanti, tÄ• ni paricchedavacanÄ• ni asabbanÄ• mikÄ• niyeva bhavanti. te
__purisa citta kaÃ±Ã±Ä• _nayena yojetabbÄ• . taá¹ƒ yathÄ• ?

yattako \Be 376/ jano, yattakaá¹ƒ cittaá¹ƒ, yattikÄ• itthÄ«. tattako, tattakaá¹ƒ, tattikÄ• . kitta
kittakaá¹ƒ, kittikÄ• . ettako, ettakaá¹ƒ, ettikÄ• ti. imÄ• ni padÄ• ni asabbanÄ• mikÄ• nipi pac
sambhÅ«tatthantaresu viÃ±Ã±Å«naá¹ƒ kosallatthaá¹ƒ vuttÄ• ni.

idÄ• ni saá¹…khÄ• divacanassa __eka_saddassa nÄ• mikapadamÄ• lÄ• vuccate ---

__eka_saddo hi saá¹…khÄ• vacano ca hoti asadisavacano ca asahÄ• yavacano ca ekacca
ca. yadÄ• saá¹…khÄ• â€™ sadisÄ• â€™ sahÄ• yavacano, tadÄ• ekavacanako bhavati.

eko, ekaá¹ƒ, ekena, ekassa, ekasmÄ• , ekamhÄ• , ekassa, ekasmiá¹ƒ, ekamhÄ«ti. evaá¹ƒ
__eka_saddo ekavacanako. tathÄ• hi ``eko dve tayoâ€™â€™ ti saá¹…khÄ• visaye __eka_
sammÄ• sambuddho. eko rÄ• ja nipajjÄ• mÄ«â€™â€™ ti asadisÄ• sahÄ• yakathanepi ekav
sabbanÄ• mikapadamÄ• lÄ• .

yadÄ• pana saá¹…khatthÄ• ca asahÄ• yÄ• ca bahÅ« vattabbÄ• siyuá¹ƒ, tadÄ• __eka_s
katvÄ• ekakÄ• , ekake, ekakehi, ekakebhi. __purisa_naye bahuvacanavasena nÄ• mikapa
hi saá¹…khatthÄ• pi bahÅ« honti. ``cattÄ• ro ekakÄ• siyuâ€™â€™ nti hi vuttaá¹ƒ. asahÄ• y
hi ``ayampi gahapati ekova Ä• gato, ayampi ekova Ä• gatoâ€™â€™ ti vattabbe ``ime gahap
ti vattabbatÄ• dissati. ayaá¹ƒ nayo sabbanÄ• mikapakkhaá¹ƒ na bhajati asÄ• dhÄ• raá¹‡ar
atthantaraviÃ±Ã±Ä• panatthaá¹ƒ pana vutto.

yadÄ• \Be 377/ ekaccavacano, tadÄ• ``eke, eke, ekehi, ekebhi ekesaá¹ƒ, ekehi, ekebhi, e

ti vattabbaá¹ƒ. ayampi bahuvacanikÄ• sabbanÄ• mikapadamÄ• lÄ• . ettha __eke_ti ekacce
pana missÄ«bhÅ«tavacano, tadÄ• ``ekÄ• , eke, ekehi, ekebhi, ekÄ• naâ€™â€™ nti __puris
vattabbaá¹ƒ. ``paÃ±cÄ• lo ca videho ca, ubho ekÄ• bhavantu teâ€™â€™ ti pÄ• á¸·i dissati.
sabbanÄ• mikapakkhaá¹ƒ na bhajati asÄ• dhÄ• raá¹‡arÅ«pÄ• bhÄ• vato, atthantaraviÃ±Ã±
tattha __ekÄ• bhavantÅ«_ti ekÄ«bhavantu missÄ«bhavantu, gaá¹…godakena yamunodaka
saá¹ƒsandantu samentÅ«ti vacanattho.

Ä• cariyÄ• pana evaá¹ƒ vibhÄ• gaá¹ƒ adassetvÄ• __eka_saddassa sabbanÄ• mattameva
nÄ• mikapadamÄ• laá¹ƒ yojenti. kathaá¹ƒ?

eko, eke. ekaá¹ƒ, eke. ekena, ekehi, ekebhi. ekassa, ekesaá¹ƒ, ekesÄ• naá¹ƒ. ekasmÄ• , e
ekassa, ekesaá¹ƒ, ekesÄ• naá¹ƒ. ekasmiá¹ƒ, ekamhi, ekesÅ«ti. ayaá¹ƒ sabbanÄ• mikapada

keci __ ``eka_saddo saá¹…khyÄ• tulyÄ• sahÄ• yaÃ±Ã±avacano. yadÄ• saá¹…khyÄ• vaca
aÃ±Ã±attha bahuvacanantopi, eko ekÄ• ekaá¹ƒ iccÄ• di sabbattha sabbasaddasamaá¹ƒ. sa
liá¹…gattaye yojanÄ• nayaá¹ƒ vadanti. evaá¹ƒ vadantÄ• ca te vibhÄ• gaá¹ƒ adassetvÄ• va
sotÅ«naá¹ƒ payogesu kosalluppÄ• danatthaá¹ƒ vibhÄ• gaá¹ƒ dassetvÄ• vadÄ• ma.

apicettha \Be 378/ ayaá¹ƒ visesopi sallakkhitabbo ``eke ekaá¹-á¹-he same samabhÄ• geâ€™
paccattekavacanassa __eka_saddassa __e_kÄ• rantaniddesopi dissatÄ«â€™â€™ ti. pulliá

ekaá¹ƒ, ekÄ• ni. ekaá¹ƒ, ekÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. tattha __ekÄ• nÄ«_ti ekacc
sesabahuvacanesupi, napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

ekÄ• , ekÄ• , ekÄ• yo. ekaá¹ƒ, ekÄ• , ekÄ• yo. ekÄ• ya, ekÄ• hi, ekÄ• bhi. ekÄ• ya, ekissÄ
ekÄ• hi, ekÄ• bhi. ekÄ• ya, ekissÄ• , ekÄ• saá¹ƒ. ekÄ• ya, ekÄ• yaá¹ƒ, ekissaá¹ƒ, ekÄ• su.
__ekÄ• _ti ekaccÄ• , __ekÄ• hÄ«_ti ekaccÄ• hi, __ekÄ• sa_nti ekaccÄ• naá¹ƒ __ekÄ• sÅ«_
itthiliá¹…garÅ«pÄ• ni. sabbÄ• netÄ• ni sabbanÄ• mÄ• ni ekavacanabahuvacanavasena vutt

apica __eka_sadde vicchÄ• vasena vattabbe liá¹…gattayarÅ«pÄ• ni ekavacanÄ• neva bha

ekeko, ekekaá¹ƒ, ekekena, ekekassa, ekekasmÄ• , ekekamhÄ• , ekekassa, ekekasmiá¹ƒ, e
pulliá¹…garÅ«pÄ• ni.

ekekaá¹ƒ, ekekaá¹ƒ. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ, napuá¹ƒsakaliá¹…garÅ«pÄ• ni. ekekÄ•
ekekissÄ• , ekekÄ• ya, ekekissÄ• , ekekÄ• yaá¹ƒ, ekekissaá¹ƒ. itthiliá¹…garÅ«pÄ• ni.

sabbÄ• netÄ• ni vicchÄ• sabbanÄ• mÄ• nÄ«ti vattuá¹ƒ vaá¹-á¹-ati. bahuvacanÄ• ni panetth

iti imesu vicchÄ• vasena vuttesu liá¹…gattayarÅ«pesu samÄ• sacintÄ• na uppÄ• detabbÄ•
vicchÄ• saddÄ• naá¹ƒ. tathÄ• hi ``pabbaá¹ƒ pabbaá¹ƒ \Be 379/ sandhi sandhi odhi odhi hut
pakkhittatilÄ• viya taá¹-ataá¹-Ä• yantÄ• saá¹…khÄ• rÄ• bhijjantÄ«â€™â€™ tiÄ• dÄ«su __
samÄ• sakaraá¹‡avasena nibbacanaá¹ƒ pubbÄ• cariyehi na dassitaá¹ƒ. yasmÄ• ca vicchÄ
dvirutti lokato eva siddhÄ• , na lakkhaá¹‡ato, tasmÄ• tattha samÄ• sacintÄ• na uppÄ• deta

idÄ• ni __ekacca ekatiya ekacciya_saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• yo vuccante --- pu
ekacce. ekaccaá¹ƒ, ekacce. sesaá¹ƒ __purisa_saddasamaá¹ƒ. ettha __ekacce_ti paccattab
sabbanÄ• mikarÅ«pasamaá¹ƒ asÄ• dhÄ• raá¹‡arÅ«pattÄ• . ``idhekacco kulaputto. idhekacc
nidassanapadÄ• ni.

ekatiyo, ekatiye. ekatiyaá¹ƒ, ekatiye. sesaá¹ƒ __purisa_saddasamaá¹ƒ. idhÄ• pi __ekatiye_
paccattabahuvacanameva sabbanÄ• mikarÅ«pasamaá¹ƒ asÄ• dhÄ• raá¹‡arÅ«pattÄ• . ekat

``na vissase ekatiyesu eva,

agÄ• risu pabbajitesu cÄ• pi.

sÄ• dhÅ«pi hutvÄ• na asÄ• dhu honti.

asÄ• dhu hutvÄ• puna sÄ• dhu hontÄ«â€™â€™ ti

nidassanapadÄ• ni. __ekacciya_saddassa atthitÄ• yaá¹ƒ pana ---

``saccaá¹ƒ kirevamÄ• haá¹ƒsu, narÄ• ekacciyÄ• idha.

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo, na tvevekacciyo naro ||

ekacciyaá¹ƒ Ä• hÄ• raâ€™â€™ nti nidassanapadÄ• ni. ekacciyo, ekacciyÄ• . ekacciyaá¹ƒ, e
__purisa_nayo. pulliá¹…garÅ«pÄ• ni.

ekaccaá¹ƒ \Be 380/, ekaccÄ• ni. ekaccaá¹ƒ, ekaccÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. eka
ekatiyaá¹ƒ, ekatiyÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. ekacciyaá¹ƒ, ekacciyÄ• ni. ekacciyaá
sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

``ekaccÄ• , ekaccÄ• , ekaccÄ• yoâ€™â€™ ti __kaÃ±Ã±Ä• _nayena, tathÄ• ``ekatiyÄ• , ek
ekatiyaâ€™â€™ nti ca, ``ekacciyÄ• , ekacciyÄ• , ekacciyÄ• yo. ekacciyaâ€™â€™ nti ca __
yojetabbaá¹ƒ. itthiliá¹…garÅ«pÄ• ni.

idÄ• ni __ekÄ• kÄ« ekÄ• kiya_saddavasena nÄ• mikapadamÄ• lÄ• vuccante ---

ekÄ• kÄ«, ekÄ• kÄ«, ekÄ• kino. ekÄ• kiá¹ƒ, ekÄ• kÄ«, ekÄ• kino. __daá¹‡á¸• Ä«_nayena Ã
ekÄ• kiyaá¹ƒ, ekÄ• kiye. ekÄ• kiyena. __purisa_nayena Ã±eyyaá¹ƒ. pulliá¹…garÅ«pÄ• ni.

ekÄ• ki kulaá¹ƒ, ekÄ• kÄ«, ekÄ• kÄ«ni. ekÄ• kiá¹ƒ, ekÄ• kÄ«, ekÄ• kÄ«ni. sesaá¹ƒ pulliá¹…
ekÄ• kiyÄ• ni. ekÄ• kiyaá¹ƒ, ekÄ• kiyÄ• ni. sesaá¹ƒ pulliá¹…gasadisaá¹ƒ. napuá¹ƒsakaliá¹…

ekÄ• kinÄ«, ekÄ• kinÄ«, ekÄ• kiniyo. ekÄ• kiniá¹ƒ, ekÄ• kinÄ«, ekÄ• kiniyo. ekÄ• kiniyÄ• ti
ekÄ• kiyÄ• , ekÄ• kiyÄ• , ekÄ• kiyÄ• yo. ekÄ• kiyaá¹ƒ, ekÄ• kiyÄ• , ekÄ• kiyÄ• yo. ekÄ• kiy
itthiliá¹…garÅ«pÄ• ni. sabbÄ• ni panetÄ• ni asabbanÄ• mikarÅ«pÄ• ni atthantaraviÃ±Ã±Ä•
daá¹-á¹-habbÄ• ni.

idÄ• ni __dvi_saddapariyÄ• yassa sadÄ• bahuvacanantassa sabbanÄ• mikapadassa __ub
vuccate ---

``ubho \Be 381/, ubho, ubhohi, ubhobhi, ubhinnaá¹ƒ, ubhohi, ubhobhi, ubhinnaá¹ƒ, ubhosÅ«
pÄ• á¸·inayÄ• nurÅ«pena vuttapadamÄ• lÄ• . atrime payogÄ• --- ubho kumÄ• rÄ• nikkÄ«t
ubho cittÄ• ni tiá¹-á¹-hanti, ubho putte adÄ• si. ubho kaÃ±Ã±Ä• yo passati. ubho pÄ• dÄ• ni
saÃ±Ã±amissÄ• mi vo ahaá¹ƒ. ubhohi hatthehi. ubhohi bÄ• hÄ• hi, ubhohi cittehi, ubhinnaá¹
itthÄ«naá¹ƒ, ubhinnaá¹ƒ cittÄ• naá¹ƒ, ubhosu purisesu, ubhosu itthÄ«su, ubhosu passesÅ«t
Ä• cariyÄ• pana ``ubhehi, ubhebhi, ubhesÅ«â€™â€™ tipi icchanti. __kaccÄ• yanepi_ hi ``u
vuttaá¹ƒ. sabbÄ• nipi etÄ• ni manasi kÄ• tabbÄ• niyeva. __ubha_saddassa samÄ• so appa
liá¹…gattayasÄ• dhÄ• raá¹‡arÅ«pÄ• ni.

idÄ• ni saá¹…khÄ• vacanÄ• naá¹ƒ __dviti catu_saddÄ• naá¹ƒ sadÄ• bahuvacanantÄ• naá
nÄ• mikapadamÄ• lÄ• yo vuccante ---

dve, dve, dvÄ«hi, dvÄ«bhi, dvinnaá¹ƒ, duvinnaá¹ƒ, dvÄ«hi, dvÄ«bhi, dvinnaá¹ƒ, duvinnaá¹ƒ
__cÅ«á¸·aniruttiyaá¹ƒ_ pana ``dvinnannaâ€™â€™ nti padamÄ• lÄ• Ä• gatÄ• . imÄ• ni __a
liá¹…gÄ• dibhÄ• vavinimuttÄ• nipi tÄ«su liá¹…gesu yujjante ``dve purisÄ• , dve itthiyo, dve
iccevamÄ• dinÄ• . imÄ• nipi liá¹…gattayasÄ• dhÄ• raá¹‡Ä• ni rÅ«pÄ• ni.

``dveâ€™â€™ ti rÅ«paá¹ƒ __dvi_saddassa, yaá¹ƒ samÄ• samhi taá¹ƒ bhave.

dvitippakatikaá¹ƒyeva, nÄ• nÄ• desehi sÄ• siyÄ• ||

dvibhÄ• vo ceva dvebhÄ• vo, dvirattaÃ±ca duvassako.

dohaá¸·inÄ« dupattaÃ±ca, taddhitatte dvayaá¹ƒ dvayaá¹ƒ ||

tayo \Be 382/, tayo, tÄ«hi, tÄ«bhi, tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡annaá¹ƒ, tÄ«hi, tÄ«bhi, tiá¹‡á¹‡aá¹ƒ
tiá¹‡á¹‡annaá¹ƒ, tÄ«su. imÄ• ni pulliá¹…garÅ«pÄ• ni.

tisso, tisso, tÄ«hi, tÄ«bhi, tissannaá¹ƒ, tÄ«hi, tÄ«bhi, tissannaá¹ƒ, tÄ«su. imÄ• ni itthiliá¹…g
__cÅ«á¸·aniruttiyaá¹ƒ_ ``tissannannaâ€™â€™ nti catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ bahuvacana
__niruttipiá¹-ake_ pana ``tiá¹‡á¹‡annaâ€™â€™ nti. tÄ• ni sÄ• á¹-á¹-hakathe tepiá¹-ake budd
upaparikkhitvÄ• dissanti ce, gahetabbÄ• ni.

tÄ«á¹‡i, tÄ«á¹‡i, tÄ«hi, tÄ«bhi, tiá¹‡á¹‡aá¹ƒ, tiá¹‡á¹‡annaá¹ƒ, tÄ«hi, tÄ«bhi, tiá¹‡á¹‡aá¹ƒ, tiá
tÄ«su. imÄ• ni napuá¹ƒsakaliá¹…garÅ«pÄ• ni. katthaci pana pÄ• á¸·ippadese __tÄ«á¹‡i_sa
bhavati ``dve vÄ• ti vÄ• udakaphusitÄ• nÄ«â€™â€™ ti. ``tiá¹‡á¹‡annaá¹ƒ kho bhikkhave in
bahulÄ«katattÄ• piá¹‡á¸• olabhÄ• radvÄ• jena bhikkhunÄ• aÃ±Ã±Ä• byÄ• katÄ• â€™â€™
nti padassa atthibhÄ• ve nidassanaá¹ƒ.

yÄ• ni rÅ«pÄ• ni vuttÄ• ni, ``tisso tÄ«á¹‡i tayoâ€™â€™ iti.

samÄ• savisaye tÄ• ni, __ti_tippakatikÄ• siyuá¹ƒ ||

yasmÄ• __ti_ssa samÄ• samhi, saddhiá¹ƒ parapadena ve.

``tivedanaá¹ƒ ticittaâ€™â€™ nti, ``tilokaâ€™â€™ nti ca niddise ||

ettha napuá¹ƒsakattaá¹ƒva, pÄ• saá¹ƒsaá¹ƒ pÄ• yavuttito.

pumattampettha icchanti, ``tibhavo khÄ• yateâ€™â€™ iti ||

cattÄ• ro, caturo, cattÄ• ro, caturo, catÅ«hi, catÅ«bhi, catubbhi, catunnaá¹ƒ, catÅ«hi, catÅ«
catunnaá¹ƒ, catÅ«su. imÄ• ni pulliá¹…garÅ«pÄ• ni.

catasso \Be 383/, catasso, catÅ«hi, catÅ«bhi, catubbhi, catassannaá¹ƒ, catunnaá¹ƒ, catÅ«h
catubbhi, catassannaá¹ƒ, catunnaá¹ƒ, catÅ«su. imÄ• ni itthiliá¹…garÅ«pÄ• ni. itthiliá¹…gaá¹
``catunnaâ€™â€™ nti padaá¹ƒ __cÅ«á¸·aniruttiyaá¹ƒ niruttipiá¹-ake pÄ• á¸·iyaá¹ƒ aá¹-á¹-ha
vuttaá¹ƒ. tathÄ• hi cÅ«á¸·aniruttiyaá¹ƒ itthiliá¹…gaá¹-á¹-hÄ• ne ``catunnaâ€™â€™ nti Ä• ga
``catunnaá¹ƒ kaÃ±Ã±Ä• naâ€™â€™ nti Ä• gataá¹ƒ. pÄ• á¸·iyaá¹ƒ pana soá¹‡adantasuttÄ•

catunnaá¹ƒ parisÄ• naá¹ƒ piyo manÄ• poâ€™â€™ ti Ä• gataá¹ƒ. aá¹-á¹-hakathÄ• su ca par
``catÅ«hi acchariyabbhutadhammehi samannÄ• gato catunnaá¹ƒ parisÄ• naá¹ƒ piyo manÄ•
sattilaá¹…ghajÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• cariyo panassa catunnaá¹ƒ sattÄ«naá¹ƒ laá
jÄ• nÄ• tÄ«â€™â€™ ti Ä• gataá¹ƒ.

cattÄ• ri, cattÄ• ri, catÅ«hi, catÅ«bhi, catubbhi, catunnaá¹ƒ, catÅ«hi, catÅ«bhi, catubbhi, ca
catÅ«su. imÄ• ni napuá¹ƒsakaliá¹…garÅ«pÄ• ni.

``cattÄ• roâ€™â€™ ti ``catassoâ€™â€™ ti, ``cattÄ• rÄ«â€™â€™ ti ca sadditaá¹ƒ.

rÅ«paá¹ƒ samÄ• sabhÄ• vamhi, __catu_ppakatikaá¹ƒ bhave ||

nidassanapadÄ• nettha, kamato kamakovido.

``catubbidhaá¹ƒ catussÄ• laá¹ƒ, catusaccaâ€™â€™ nti niddise ||

imÄ• ni __dve_Ä• dikÄ• ni sabbanÄ• mikÄ• ni bahuvacanÄ• niyeva bhavanti, na ekavacan
pana tÄ«su liá¹…gesu ``catassannaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ anijjhÄ• nakkhamaá¹ƒ viya

idÄ• ni __tumhaamha_saddÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vuccante, tesu yena katheti, ta
bhavanti.

tvaá¹ƒ, tuvaá¹ƒ, tumhe. taá¹ƒ, tuvaá¹ƒ, tvaá¹ƒ, tavaá¹ƒ, tumhe. tayÄ• , tvayÄ• , tumhehi, tum
tava, tumhaá¹ƒ, tumhÄ• kaá¹ƒ. tayÄ• , tvayÄ• , tumhehi, tumhebhi. tuyhaá¹ƒ, tava, tumhaá¹
tvayi, tumhesu \Be 384/. tatra ``tvaá¹ƒ puriso, tvaá¹ƒ itthÄ«, tvaá¹ƒ cittaâ€™â€™ ntiÄ• dinÄ•

attayoge __amha_vacanÄ• ni bhavanti.

ahaá¹ƒ, ahakaá¹ƒ, mayaá¹ƒ, amhe. maá¹ƒ, mamaá¹ƒ, amhe. mayÄ• , amhehi, amhebhi. ma
amhÄ• kaá¹ƒ, asmÄ• kaá¹ƒ. mayÄ• , amhehi, amhebhi. mayhaá¹ƒ, mama, amhaá¹ƒ, amhÄ•
asmesu.

ettha pana ``kathaá¹ƒ amhe karomaseâ€™â€™ ti pÄ• á¸·idassanato ``tumheâ€™â€™ ti pa
``amheâ€™â€™ ti paccattavacanassapi atthitÄ• veditabbÄ• , ``ahakaâ€™â€™ nti rÅ«panta
atthibhÄ• ve ``ahakaÃ±ca cittavasÄ• nugÄ• bhÄ• sissaâ€™â€™ nti esÄ• pÄ• á¸·i nidassan
ahaá¹ƒ iccevattho. tatra ``ahaá¹ƒ puriso, ahaá¹ƒ kaÃ±Ã±Ä• , ahaá¹ƒ cittaâ€™â€™ ntiÄ• din
imÄ• nipi liá¹…gattayasÄ• dhÄ• raá¹‡arÅ«pÄ• ni.

__kaccÄ• yanacÅ«á¸·aniruttiniruttipiá¹-akesu_ pana ``tumhÄ• kaá¹ƒ amhÄ• kaâ€™â€™ nti
vuttaá¹ƒ. kaccÄ• yane ``tumhÄ• naá¹ƒ amhÄ• naâ€™â€™ nti ca paá¹-hamÄ• dutiyÄ• bahuv
nti ca catutthÄ«chaá¹-á¹-hekavacanaá¹ƒ, paá¹-hamÄ• dutiyÄ• bahuvacanaÃ±ca vuttaá¹ƒ,
cÅ«á¸·aniruttiniruttipiá¹-ake pana ``tumhaá¹ƒ amhaâ€™â€™ nti ca dutiyekavacanaá¹ƒ vutta
ti ca catutthÄ«chaá¹-á¹-hÄ«bahuvacanaá¹ƒ vuttaá¹ƒ. etÄ• ni upaparikkhitvÄ• sÄ• á¹-á¹-hak
dissanti ce, gahetabbÄ• ni.

__tumhaamha_saddÄ• naá¹ƒ pana parapadehi saddhiá¹ƒ samÄ• se ``maá¹ƒdÄ«pÄ• â€™â
tathÄ• gatÄ• dimukhato sambhavanti. ``ete gÄ• maá¹‡i maá¹ƒdÄ«pÄ• maá¹ƒleá¹‡Ä• maá¹
tathÄ• gatamukhato, ``tayyogo mayyogoâ€™â€™ ti nirutta Ã±Ã±umukhato, __kÄ• byÄ• dÄ•
kamaleneva, tulyaá¹ƒ nÄ• Ã±Ã±ena \Be 385/ kenacÄ«â€™â€™ ti ca ``candena tvaá¹ƒmukh
kavimukhato.

tattha hi ahaá¹ƒ dÄ«po etesanti __maá¹ƒdÄ«pÄ• , _ ahaá¹ƒ leá¹‡aá¹ƒ etesanti __maá¹ƒleá
__maá¹ƒsaraá¹‡Ä• _. tumhena yogo __tayyogo, tumha_saddena yogo iccevattho. amhena
yogo iccevattho. tava mukhaá¹ƒ __tvaá¹ƒmukhaá¹ƒ_. bahuvacanavasenapi nibbacanÄ«yaá
tvaá¹ƒmukhaâ€™â€™ nti. ettha ca pÄ• á¸·iyaá¹ƒ ``maá¹ƒdÄ«pÄ• â€™â€™ iccÄ• didassana
tiÄ• dÄ«ni __kÄ• byÄ• dÄ• se_ ca ``tvaá¹ƒmukhaâ€™â€™ nti dassanato __tvaá¹ƒvaá¹‡á¹‡
maá¹ƒvaá¹‡á¹‡o, maá¹ƒsaro_Ä• dÄ«ni gahetabbÄ• ni. tattha tvaá¹ƒ dÄ«po etesanti __tvaá¹
dÄ«pÄ• etesanti __tvaá¹ƒdÄ«pÄ• , _ tava vaá¹‡á¹‡o __tvaá¹ƒvaá¹‡á¹‡o_. mama mukhaá¹ƒ
amhÄ• kaá¹ƒ vÄ• mukhaá¹ƒ __maá¹ƒmukha_nti nibbacanÄ• ni. esa nayo aÃ±Ã±esupi Ä«d

samÄ• se __tumhaamhÄ• kaá¹ƒ, _ honti parapadehi ve.

``tvaá¹ƒmukhaâ€™â€™ nti ca ``maá¹ƒdÄ«pÄ• , tayyogo mayyogoâ€™â€™ ti ca ||

etthÄ• ha ``kiá¹ƒ ettakameva __tumhaamha_saddÄ• naá¹ƒ rÅ«paá¹ƒ, udÄ• hu aÃ±Ã±ampi
meâ€™â€™ iccÄ• dÄ«ni. yadi evaá¹ƒ kasmÄ• padamÄ• lÄ• visuá¹ƒ na vuttÄ• ti? avacane
kÄ• raá¹‡aá¹ƒ ---

``te me vo noâ€™â€™ ti rÅ«pÄ• ni, parÄ• ni padato yato.

tato nÄ• mikapantÄ«su, na tu vuttÄ• ni tÄ• ni me ||

ettha ca mayaá¹ƒ me vo nosaddÄ• namatthuddhÄ• ro vuccate --- __te_saddassa pana vutt
aá¹-á¹-hakathÄ• cariyÄ• __mayaá¹ƒ_saddaá¹-á¹-hÄ• nepi __mayÄ• _saddo, __mayÄ• _sa
__mayaá¹ƒ_saddo icceva vadanti, tasmÄ• mayampi tatheva vadÄ• ma. __mayaá¹ƒ_saddo
tevijjÄ• mayamasmubhoâ€™â€™ tiÄ• dÄ«su asmadatthe Ä• gato \Be 386/. ``mayaá¹ƒ niss

mandosisÅ«pagÄ• â€™â€™ ti ettha paÃ±Ã±attiyaá¹ƒ. ``manomayÄ• pÄ«tibhakkhÄ• sayaá
nibbattiatthe. bÄ• hirena paccayena vinÄ• manasÄ• va nibbattÄ• ti manomayÄ• . ``yaá¹ƒnÅ
sabbamattikÄ• mayaá¹ƒ kuá¹-ikaá¹ƒ kareyyaâ€™â€™ ntiÄ• dÄ«su vikÄ• ratthe. ``dÄ• nama
ntiÄ• dÄ«su padapÅ«raá¹‡amatte. ``pÄ«á¹-haá¹ƒ te sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raâ€™â€™
padapÅ«raá¹‡amatte vÄ• daá¹-á¹-habbo. yadÄ• hi suvaá¹‡á¹‡ameva sovaá¹‡á¹‡anti ayam
vikÄ• ro sovaá¹‡á¹‡amayanti vikÄ• ratthe __maya_saddo daá¹-á¹-habbo. nibbattiatthotipi va
yadÄ• pana suvaá¹‡á¹‡ena nibbattaá¹ƒ sovaá¹‡á¹‡anti ayamattho, tadÄ• sovaá¹‡á¹‡amev
padapÅ«raá¹‡amatte __maya_saddo daá¹-á¹-habbo.

__me_saddo ``kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situâ€™â€™ ntiÄ• dÄ«su k
attho. ``tassa me bhante bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ• dÄ«su
vadanti. ``pubbeva me bhikkhave sambodhÄ• anabhisambuddhassa bodhisattasseva satoâ
mamÄ• ti atthoti ca vadanti. etthetaá¹ƒ vuccati ---

karaá¹‡e sampadÄ• ne ca, sÄ• miatthe ca Ä• gato.

__me_saddo iti viÃ±Ã±eyyo, viÃ±Ã±unÄ• nayadassinÄ• ||

ettha \Be 387/ pana á¹-hatvÄ• aá¹-á¹-hakathÄ• cariyehi kate __te me_saddÄ• namatthaviv
brÅ«ma tesamadhippÄ• yappakÄ• sanavasena sotÅ«naá¹ƒ saá¹ƒsayasamugghÄ• á¹-anatth
aá¹-á¹-hakathÄ• cariyÄ• __teme_saddÄ• naá¹ƒ sampadÄ• natthavasena ``tuyhaá¹ƒ mayha
saá¹ƒvaá¹‡á¹‡esuá¹ƒ, sÄ• miatthavasena pana ``tava mamÄ• â€™â€™ ti. evaá¹ƒ yvÄ• yaá
dassito, so sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane kuto labbhÄ• . tathÄ• hi __teme_sa
__tuyhaá¹ƒ mayhaá¹ƒ_saddÄ• __tava mama_saddÄ• ca sampadÄ• nasÄ• miatthesu aniya

tatrime payogÄ• --- idaá¹ƒ tuyhaá¹ƒ dadÄ• mi. tuyhaá¹ƒ vikappemi. tuyhaá¹ƒ maá¹ƒsena m
brÄ• hmaá¹‡a, Ä• hutiá¹ƒ paggahessÄ• mi. esa hi tuyhaá¹ƒ pitÄ• narasÄ«ho. tuyhaá¹ƒ pan
dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, na aÃ±Ã±esaá¹ƒ, mayhameva sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tal
mayhaá¹ƒ bhariyÄ• esÄ• . assamo sukato mayhaá¹ƒ. sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ
mukhaá¹ƒ aÃ±Ã±Ä• disaá¹ƒ, tumhÄ• kaá¹ƒ aÃ±Ã±Ä• disaá¹ƒ. mayhaá¹ƒ sÄ• miko idÄ• ni m
silÄ• ghate, mama silÄ• ghate, pabbajjÄ• mama ruccati. tava putto. ubho mÄ• tÄ• pitÄ• ma
pavattanti.

__cÅ«á¸·aniruttiyaÃ±hi yamakamahÄ• therena_ catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ anaÃ±Ã±arÅ«
``catutthÄ«chaá¹-á¹-hÄ«naá¹ƒ sabbattha anaÃ±Ã±aá¹ƒ, tatiyÄ• paÃ±camÄ«naá¹ƒ bahuvaca
yadi evaá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• ``namo te purisÄ• jaÃ±Ã±a. namo te buddha vÄ«ratth
__tuyhaá¹ƒ_saddassa vasena sampadÄ• ne, tuyhanti hi attho. `kinte vataá¹ƒ kiá¹ƒ pana bra
sÄ• miatthe, tavÄ• ti hi atthoâ€™â€™ tiÄ• dÄ«ni vadantÄ• ``ayuttaá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹

ntipi, ``passitabbaá¹ƒ na passiá¹ƒsÅ«â€™â€™ tipi Ä• pajjantÄ«ti? yuttaá¹ƒyeva te saá¹ƒvaá
passitabbaÃ±ca passiá¹ƒsu. tathÄ• hi te ``saddasatthampi ekadesato sÄ• sanÄ• nukÅ«laá
paresamanukampÄ• ya saddasatthato nayaá¹ƒ gahetvÄ• sampadÄ• natthavasena __te me
mayhaâ€™â€™ nti atthaá¹ƒ saá¹ƒvaá¹‡á¹‡ayiá¹ƒsu, sÄ• miatthavasena pana ``tava mamÄ
catutthÄ«chaá¹-á¹-hÄ«rÅ«pÄ• ni sabbathÄ• visadisÄ• ni, sÄ• sane pana sadisÄ• ni. tasmÄ
pavattÄ• ni catutthÄ«chaá¹-á¹-hÄ«rÅ«pÄ• ni saddasatthe visesena pavattehi catutthÄ«chaá
samÄ• nagatikÄ• ni katvÄ• paresamanukampÄ• ya sampadÄ• natthe __tuyhaá¹ƒ mayhaá
sÄ• miatthe ca __tava mama_saddÄ• naá¹ƒ pavattiniyamo dassito. yasmÄ• pana paresam
tasmÄ• karuá¹‡Ä• yevÄ• yaá¹ƒparÄ• dho, na aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ. tÄ• ya eva hi
katÄ• ti.

keci panettha evaá¹ƒ vadeyyuá¹ƒ --- nanu ca bho aá¹-á¹-hakathÄ• cariyehi saddanayaá¹ƒ n
me_saddÄ• naá¹ƒ sÄ• miatthe vattamÄ• nÄ• naá¹ƒ ``tava mamÄ• â€™â€™ ti atthavacaner
mayhaá¹ƒ bhariyÄ• esÄ• â€™â€™ tiÄ• dÄ«su sÄ• mivisayesu vibhattivipallÄ• sanayo dass
saddanayaÃ±Ã±eva nissÄ• ya __te me_saddÄ• naá¹ƒ sampadÄ• natthe vattamÄ• nÄ• naá
nti atthavacanena ``bhattaá¹ƒ tava na ruccati. pabbajjÄ• mama ruccatÄ«â€™â€™ tiÄ• dÄ«
vibhattivipallÄ• sanayo dassitoti sakkÄ• vattunti? na sakkÄ• , gÄ• thÄ• su viya cuá¹‡á¹‡iyap
__tuyhaá¹ƒ mayhaá¹ƒ tava mama_saddÄ• naá¹ƒ aniyamena dvÄ«su atthesu pavattanato. n
gÄ• thÄ• yaá¹ƒ vÄ• cuá¹‡á¹‡iyapadaá¹-á¹-hÄ• ne vÄ• vibhattivipallÄ• so icchitabbo. ``tassa
kiá¹ƒ nu kho ahaá¹ƒ tassa sukhassa bhÄ• yÄ• mÄ«â€™â€™ tiÄ• dÄ«suyeva pana á¹-hÄ• n

yadi saddanayaá¹ƒ nissÄ• ya ``tuyhaá¹ƒ maá¹ƒsena medenÄ• â€™â€™ tiÄ• dÄ«su vibhatt
``brÄ• hmaá¹‡assa piyaputtadÄ• naá¹ƒ adÄ• si. brÄ• hmaá¹‡assa pitÄ• adÄ• sÄ«â€™â€™
nissÄ• ya ``brÄ• hmaá¹‡Ä• yÄ• â€™â€™ tiÄ• dinÄ• vibhattivipallÄ• sattho vacanÄ«yo siyÄ
catutthÄ«chaá¹-á¹-hÄ«rÅ«pÄ• naá¹ƒ satthe visuá¹ƒ vacanato. evaÃ±ca sati ko dosoti ce? at
__dÄ• na_yoge vÄ• __namo_yoge vÄ• __Ä• yÄ• _desasahitÄ• ni catutthÄ«chaá¹-á¹-hÄ«rÅ
tepiá¹-ake buddhavacane nupalabbhanti, tasmÄ• ``brÄ• hmaá¹‡Ä• yÄ• â€™â€™ tiÄ• dinÄ
ayaá¹ƒ doso yadidaá¹ƒ avijjamÄ• naggahaá¹‡aá¹ƒ. yasmÄ• pana Ä«disesu á¹-hÄ• nesu vib
sÄ• vajjaá¹ƒ, tasmÄ• ``tuyhaá¹ƒ maá¹ƒsena medenÄ• â€™â€™ tiÄ• dÄ«supi vibhattivipallÄ

catutthÄ«chaá¹-á¹-hÄ«rÅ«pÄ• ni hi anaÃ±Ã±Ä• ni dissanti ``purisassa adÄ• si, purisassa dh
brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• si, brÄ• hmaá¹‡Ä• naá¹ƒ santakaâ€™â€™ nti. tathÄ• hi pÄ• va
sampadÄ• nasÄ• miatthesu sÄ• maÃ±Ã±ena \Be 390/ pavattanti, tappavatti ``aggassa dÄ•
payogehi dÄ«petabbÄ• . ``aggassa dÄ• tÄ• medhÄ• vÄ«â€™â€™ ti ettha hi ``aggassÄ• â€
kriyÄ• paá¹-iggahaá¹‡aá¹ƒ paá¹-icca sampadÄ• natthe pavattati, tadÄ• ``aggassa ratanatta
atthavasena pavattati. yadÄ• pana kriyaá¹ƒ paá¹-icca kammabhÅ«te sÄ• miatthe pavattati,
deyyadhammassa dÄ• tÄ• â€™â€™ ti atthavasena pavattati. evaá¹ƒ sabbathÄ• pi vipallÄ•
hotÄ«ti. tathÄ• saddanayaá¹ƒ nissÄ• ya ``sampadÄ• navacanaâ€™â€™ nti tumhehi daá¸·h

__ma_yhaá¹ƒsaddassa sÄ• miatthavasena paá¹‡á¹‡attiyaá¹ƒ dassanato vibhattivipallÄ• so
hoteva. tathÄ• hi ---

``sakuá¹‡o mayhako nÄ• ma, girisÄ• nudarÄ«caro.

pakkaá¹ƒ pipphalimÄ• ruyha, `mayhaá¹ƒ mayhaâ€™ nti kandatÄ«â€™â€™ ti

ettha __mayhako_ti ekÄ• ya sakuá¹‡ajÄ• tiyÄ• nÄ• maá¹ƒ. so hi loluppacÄ• ritÄ• ya ``idam
mayhaâ€™â€™ nti kÄ• yati ravatÄ«ti mayhakoti vuccati __mayha_saddÅ«papadassa __ke
vasena.

atrÄ• yaá¹ƒ padasodhanÄ• --- yadi __tu_yhaá¹ƒ mayhaá¹ƒsaddÄ• dhuvaá¹ƒ sampadÄ• na
sÄ• miatthe bhaveyyuá¹ƒ, evaá¹ƒ sante lokavohÄ• rakusalena sabbaÃ±Ã±unÄ• tassa saku
paá¹‡á¹‡atti na vattabbÄ• siyÄ• anantogadhasampadÄ• natthattÄ• , antogadhasÄ• myatth
icceva paÃ±Ã±atti vattabbÄ• siyÄ• . etthapi ``mayhakoâ€™â€™ ti idaá¹ƒ vibhattivipallÄ• sa
paá¹‡á¹‡attivisaye vibhattivipariá¹‡Ä• massa aá¹-á¹-hÄ• nattÄ• anavakÄ• sattÄ• .

apicettha __ma_yhaá¹ƒsaddo sarÅ«pato vibhatyantabhÄ• vena tiá¹-á¹-hati kasaddena ekap
santepi ``mayhakoâ€™â€™ ti \Be 391/ ayaá¹ƒ sakuá¹‡avisesavÄ• cako saddo paccattavac
Ä«sakaá¹ƒ sÄ• miatthampi jotayati __sujampati rÄ• japurisa_saddÄ• viya. iminÄ• pi kÄ• ra
tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ na hoti. iti ``mayhakoâ€™â€™ ti paá¹‡á¹‡attiyaá¹ƒ vattamÄ• nas
__ma_yhasaddassa avipallÄ• savacanalesena __tuyhaá¹ƒ tava mama_saddesupi vibhattivi
siddhaá¹ƒ. tasmÄ• aá¹-á¹-hakathÄ• cariyehi sampadÄ• nasÄ• miatthesu sÄ• maÃ±Ã±ena p
__tuyhaá¹ƒ mayhaá¹ƒ tava mama_saddÄ• naá¹ƒ saddanayaÃ±Ã±eva nissÄ• ya paresaman
dassitoti avagantabbaá¹ƒ. iccevaá¹ƒ ---

``tuyhaá¹ƒ mayhaâ€™â€™ ntime sadde, sampadÄ• ne garÅ« vaduá¹ƒ.

``tava mamÄ• â€™â€™ ti sÄ• mimhi, nayamÄ• dÄ• ya satthato ||

evaá¹ƒ santepi etesaá¹ƒ, niyamo natthi pÄ• á¸·iyaá¹ƒ.

koci tesaá¹ƒ viseso ca, diá¹-á¹-ho amhehi taá¹ƒ suá¹‡a ||

sÄ• myatthasampadÄ• natthÄ• , sambhavanti yahiá¹ƒ duve.

``tuyhaá¹ƒ mayhaâ€™â€™ ntime saddÄ• , te payogÄ• na dullabhÄ• ||

``tava mamÄ• â€™â€™ time saddÄ• , pÄ• yÄ• sÄ• mimhi vattare.

sampadÄ• ne yahiá¹ƒ honti, te payogÄ• panappakÄ• ||

__tava_to __mama_to __tu_yhaá¹ƒ-__ma_yhaá¹ƒsaddÄ• va sÄ• sane.

pÄ• á¹-he nekasahassamhi, sÄ• miatthe pavattareti ||

sabbÄ• pi imÄ• nÄ«tiyo paramasukhumÄ• sududdasÄ• vÄ«rajÄ• tinÄ• sÄ• dhukaá¹ƒ ma

__vo no_saddesu pana __vo_saddo paccattaupayogakaraá¹‡asampadÄ• nasÄ• mivacana
vo \Be 392/ anuruddhÄ• samaggÄ• sammodamÄ• nÄ• â€™â€™ tiÄ• dÄ«su hi paccatte di
paá¹‡Ä• memi voâ€™â€™ tiÄ• dÄ«su upayoge. ``na vo mama santike vatthabbaâ€™â€™
``vanapatthapariyÄ• yaá¹ƒ vo bhikkhave desessÄ• mÄ«â€™â€™ tiÄ• dÄ«su sampadÄ• ne.
subhÄ• sitaâ€™â€™ ntiÄ• dÄ«su sÄ• mivacane. ``ye hi voariyÄ• parisuddhÄ• kÄ• yakam
padapÅ«raá¹‡amatte. etthetaá¹ƒ vuccati ---

``paccatte upayoge ca, karaá¹‡e sampadÄ• niye.

sÄ• missa vacane ceva, tatheva padapÅ«raá¹‡e.

imesu chasu á¹-hÄ• nesu, __vo_saddo sampavattatiâ€™â€™ ||

__no_saddo paccattopayogakaraá¹‡asampadÄ• nasÄ• mivacanÄ• vadhÄ• raá¹‡anusadda
vattati. ayaÃ±hi ``gÄ• maá¹ƒ no gaccheyyÄ• mÄ• â€™â€™ ti ettha paccatte dissati. ``mÄ•
raÃ±Ã±o sÅ«dÄ• mahÄ• naseâ€™â€™ tiÄ• dÄ«su upayoge. ``na no vivÄ• ho nÄ• gehi, ka
ntiÄ• dÄ«su karaá¹‡e. ``saá¹ƒvibhajetha no rajjenÄ• â€™â€™ tiÄ• dÄ«su sampadÄ• ne. ``s
anuppattoâ€™â€™ tiÄ• dÄ«su sÄ• mivacane. ``na no samaá¹ƒ atthi tathÄ• gatenÄ• â€™â€
``abhijÄ• nÄ• si no tvaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ tiÄ• dÄ«su __nu_saddatthe, pucchÄ• ya
``subhÄ• sitaÃ±Ã±eva bhÄ• seyya, no ca dubbhÄ• sitaá¹ƒ bhaá¹‡eâ€™â€™ tiÄ• dÄ«su pa
na karonti kiÃ±cÄ«â€™â€™ tiÄ• dÄ«su nipÄ• tamatte. etthetaá¹ƒ vuccati ---

paccatte \Be 393/ cupayoge ca, karaá¹‡e sampadÄ• niye.

sÄ• myÄ• vadhÄ• raá¹‡e ceva, __nu_saddatthe nivÄ• raá¹‡e.

tathÄ• nipÄ• tamattamhi, __no_saddo sampavattati ||

idÄ• ni sabbanÄ• mÄ• naá¹ƒ yathÄ• rahaá¹ƒ saá¹ƒkhittena missakapadamÄ• lÄ• vuccate

yo so, ye te. yaá¹ƒ taá¹ƒ, ye te. yena tena. sesaá¹ƒ vitthÄ• retabbaá¹ƒ. yÄ• sÄ• , yÄ• tÄ• .
tÄ• . yÄ• ya tÄ• ya. sesaá¹ƒ vitthÄ• retabbaá¹ƒ. yaá¹ƒ taá¹ƒ, yÄ• ni tÄ• ni. sesaá¹ƒ vitthÄ• re
nayena liá¹…gattayayojanÄ• kÄ• tabbÄ• .

``eso so, ete te. ayaá¹ƒ so, ime te. so ayaá¹ƒ te imeâ€™â€™ tiÄ• dinÄ• yathÄ• payogaá¹ƒ
tathÄ• hi ``yo so bhagavÄ• sayambhÅ« anÄ• cariyako. ete te bhikkhave ubho ante anupag
tathÄ• gatena abhisambuddhÄ• . ayaá¹ƒ so sÄ• rathi etÄ«â€™â€™ ti evamÄ• dayo vicittap
sabbanÄ• mikapadÄ• naá¹ƒ missakapadamÄ• lÄ• yojetabbÄ• .

mayÄ• sabbatthasiddhassa, sÄ• sane sabbadassino.

sabbattha sÄ• sane suá¹-á¹-hu, kosallatthÄ• ya sotunaá¹ƒ ||

asabbanÄ• manÄ• mehi, sabbanÄ• mapadehi ve.

saha sabbÄ• ni vuttÄ• ni, sabbanÄ• mÄ• ni pantito ||

etesu katayogÄ• naá¹ƒ, sukhumatthavijÄ• nanaá¹ƒ.

akicchapaá¹-ivedhena, bhavissati na saá¹ƒsayo ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

sabbanÄ• mataá¹ƒsadisanÄ• mÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vibhÄ• go nÄ• ma

dvÄ• dasamo paricchedo.

13. savinicchayasaá¹…khyÄ• nÄ• manÄ• mikapadamÄ• lÄ•

ito \Be 394/ paraá¹ƒ pavakkhÄ• mi, saá¹…khyÄ• nÄ• mikapantiyo.

__bhÅ«_dhÄ• tujehi rÅ«pehi, aÃ±Ã±ehi cupayojituá¹ƒ ||

yÄ• hi sÄ• heá¹-á¹-hÄ• amhehi __eka dviti catu_iccetesaá¹ƒ saá¹…khyÄ• sabbanÄ• mÄ•

kathitÄ• , taá¹ƒ á¹-hapetvÄ• idha asabbanÄ• mÄ• naá¹ƒ __paÃ±ca cha sattÄ• _dÄ«naá¹ƒ s
nÄ• mikapadamÄ• lÄ• __bhÅ«_dhÄ• tumayehi aÃ±Ã±ehi ca rÅ«pehi yojanatthaá¹ƒ vuccate

__paÃ±ca, _ paÃ±cahi, paÃ±cabhi, paÃ±cannaá¹ƒ, paÃ±casu. sattannaá¹ƒ vibhattÄ«naá¹ƒ
``paÃ±ca bhÅ«tÄ• , paÃ±ca abhibhavitÄ• ro, paÃ±ca purisÄ• , paÃ±ca bhÅ«miyo, paÃ±ca k
paÃ±ca cittÄ• nÄ«â€™â€™ tiÄ• dinÄ• sabbattha yojetabbaá¹ƒ. __cha, _ chahi, chabhi, cha
itipi. ``chassu loko samuppanno, chassu krubbati santhavaâ€™â€™ nti hi pÄ• á¸·i. __satta,
sattannaá¹ƒ, sattasu. __aá¹-á¹-ha, _ aá¹-á¹-hahi, aá¹-á¹-habhi, aá¹-á¹-hannaá¹ƒ, aá¹-á¹-hasu
navahi, navabhi, navannaá¹ƒ, navasu. __dasa, _ dasahi, dasabhi, dasannaá¹ƒ, dasasu. eva
dvÄ• dasa, bÄ• rasa. terasa, tedasa, teá¸·asa. catuddasa, cuddasa. paÃ±cadasa, pannaras
aá¹-á¹-hÄ• rasa, _ aá¹-á¹-hÄ• rasahi, aá¹-á¹-hÄ• rasabhi, aá¹-á¹-hÄ• rasannaá¹ƒ, aá¹-á¹-hÄ•
bahuvacanavasena gahetabbaá¹ƒ.

__ekÅ«navÄ«sati, ekÅ«navÄ«saá¹ƒ_ iccÄ• dipi. ekÅ«navÄ«sÄ• ya, ekÅ«navÄ«sÄ• yaá¹ƒ,
tiá¹-á¹-hanti, ekÅ«navÄ«saá¹ƒ bhikkhÅ« passati, evaá¹ƒ ``kaÃ±Ã±Ä• yo cittÄ• nÄ«â€™â€™
yojetabbaá¹ƒ. ekÅ«navÄ«sÄ• ya bhikkhÅ«hi dhammo desito, ekÅ«navÄ«sÄ• ya kaÃ±Ã±Ä•
cittehi kataá¹ƒ, ekÅ«navÄ«sÄ• ya bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ deti, ekÅ«navÄ«sÄ• ya kaÃ±Ã
ekÅ«navÄ«sÄ• ya cittÄ• naá¹ƒ ruccati, ekÅ«navÄ«sÄ• ya bhikkhÅ«hi apeti \Be 395/. evaá¹ƒ
ekÅ«navÄ«sÄ• ya bhikkhÅ«naá¹ƒ santakaá¹ƒ, evaá¹ƒ kaÃ±Ã±Ä• naá¹ƒ cittÄ• naá¹ƒ. ekÅ«n
patiá¹-á¹-hitaá¹ƒ. evaá¹ƒ ``kaÃ±Ã±Ä• su cittesÅ«â€™â€™ ti yojetabbaá¹ƒ. __ekÅ«navÄ«sat
ekÅ«navÄ«satiyÄ• , ekÅ«navÄ«satiyaá¹ƒ.

__vÄ«sati, _ vÄ«satiá¹ƒ, vÄ«satiyÄ• , vÄ«satiyaá¹ƒ. __vÄ«sa, _ vÄ«saá¹ƒ, vÄ«sÄ• ya, vÄ«
__ekavÄ«sa dvÄ• vÄ«sa bÄ• vÄ«sa tevÄ«sa catuvÄ«sa_ iccÄ• dÄ«supi. __tiá¹ƒsa, _ tiá¹ƒs
tiá¹ƒsÄ• yaá¹ƒ. __cattÄ• lÄ«sa, _ cattÄ• lÄ«saá¹ƒ, cattÄ• lÄ«sÄ• ya, cattÄ• lÄ«sÄ• yaá¹ƒ. _
__paÃ±Ã±Ä• sa, _ paÃ±Ã±Ä• saá¹ƒ, paÃ±Ã±Ä• sÄ• ya, paÃ±Ã±Ä• sÄ• yaá¹ƒ. __paá¹‡á¹‡Ä
paá¹‡á¹‡Ä• sÄ• ya, paá¹‡á¹‡Ä• sÄ• yaá¹ƒ. __saá¹-á¹-hi, _ saá¹-á¹-hiá¹ƒ, saá¹-á¹-hiyÄ• , saá
_ sattatiá¹ƒ, sattatiyÄ• , sattatiyaá¹ƒ. __sattari_ iccÄ• dipi. __asÄ«ti, _ asÄ«tiá¹ƒ, asÄ«tiyÄ•
__navuti_. navutiá¹ƒ, navutiyÄ• , navutiyaá¹ƒ.

itthaÃ±ca aÃ±Ã±athÄ• pi saá¹…khyÄ• rÅ«pÄ• ni gahetabbÄ• ni. ekÅ«navÄ«sehi, ekÅ«nav
``channavutÄ«naâ€™â€™ nti ca Ä• dinÄ• pi saá¹…khyÄ• rÅ«pÄ• naá¹ƒ katthaci dassanato
__Å«navÄ«sati_saddaá¹ƒ sabbadÄ• pi ekavacanantamitthiliá¹…gameva payuÃ±janti. keci _
Ä• __navuti_ ekavacanantÄ• itthiliá¹…gÄ• â€™â€™ ti vadanti. keci panÄ• hu ---

``saddÄ• saá¹…khyeyyasaá¹…khÄ• su, ekatte __vÄ«satÄ• _dayo.

saá¹…khatthe dvibahuttamhi, tÄ• tu cÄ• __navuti_tthiyoâ€™â€™ ti ||

ettha dvivacanaá¹ƒ chaá¸• á¸• etabbaá¹ƒ buddhavacane tadabhÄ• vato. sabbesampi ca tes
kiÃ±ci pÄ• á¸·ippadesaá¹ƒ patvÄ• yujjati, kiÃ±ci pana patvÄ• na yujjati
__vÄ«sativÄ«saá¹ƒtiá¹ƒsaá¹ƒ_iccÄ• dÄ«naÃ±hi saá¹…khatthÄ• naá¹ƒ saddÄ• naá¹ƒ bahuv
pÄ• á¸·iyaá¹ƒ dassanato \Be 396/, __kaccÄ• yane_ ca __yo_vacanasambhÅ«tarÅ«pavanta
yathÄ• sambhavaá¹ƒ yathÄ• pÄ• vacanaÃ±ca itthiliá¹…gabhÄ• ve tesamekavacanantatÄ•
natthi_saddÄ• naá¹ƒ viya.

__atthinatthi_saddÄ• hi nipÄ• tattÄ• ekattepi bahuttepi pavattanti ``puttÄ• matthi dhanam
attasamaá¹ƒ pemaá¹ƒ. natthi samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dÄ«su. aliá¹…gattepi
itthiliá¹…gabhÄ• vo diá¹-á¹-ho. __abhidhamme hi dhammasenÄ• patinÄ• _ anudhammacak
vohÄ• rakusalasÄ• dhakena ``atthiyÄ• nava. natthiyÄ• navÄ• â€™â€™ ti ekavacanantaá¹
dassitaá¹ƒ, tasmÄ• __vÄ«sativÄ«sati_miccÄ• dÄ«nampi yathÄ• sambhavaá¹ƒ yathÄ• pÄ•
ekavacanantatÄ• veditabbÄ• .

tattheke ``hetuyÄ• adhipatiyÄ• â€™â€™ ti ca idaá¹ƒ liá¹…gavipallÄ• savasena gahetabba
tammativasena ``hetumhi adhipatimhÄ«â€™â€™ ti pulliá¹…gabhÄ• vo paá¹-ipÄ• detabbo, `
adhipatipaccayeâ€™â€™ iccevattho. atha vÄ• ``hetuyÄ• adhipatiyÄ• â€™â€™ ti dvayami
itthiliá¹…garÅ«papaá¹-ibhÄ• gaá¹ƒ pulliá¹…garÅ«panti gahetabbaá¹ƒ ``hetuyo jantuyoâ€™â
itthiliá¹…garÅ«papaá¹-ibhÄ• gÄ• naá¹ƒ pulliá¹…garÅ«pÄ• nampi vijjamÄ• nattÄ• , ``atthiyÄ•
pana liá¹…gavipallÄ• savasena vuttanti na gahetabbaá¹ƒ __atthi natthi_saddÄ• naá¹ƒ aliá¹.
__atthi natthi_saddÄ• tÄ«su liá¹…gesu ekasmimpi antogadhÄ• . etesu hi __atthi_saddo Ä•
bhijjati ``atthi santi saá¹ƒvijjati. atthikhÄ«rÄ• brÄ• hmaá¹‡Ä«â€™â€™ tiÄ• dÄ«su \Be 397/,
nipÄ• toyeva. iccevaá¹ƒ __atthi natthi_saddÄ• naá¹ƒ nipÄ• tÄ• naÃ±ca liá¹…gavacanavase
itthiliá¹…gÄ• divasena ekattÄ• divasena ca appavattanato. vuttaÃ±ca ---

``sadisaá¹ƒ tÄ«su liá¹…gesu, sabbÄ• su ca vibhattisu.

vacanesu ca sabbesu, yaá¹ƒ na byeti ta__dabyayaâ€™â€™ _nti ||

ettha siyÄ• --- nanu ca bho ``atthi sakkÄ• labbhÄ• iccete paá¹-hamÄ• yÄ• â€™â€™ ti vac
paá¹-hamÄ• ya vibhattiyÄ• yutto, evaá¹ƒ sante kasmÄ• ``sadisaá¹ƒ tÄ«su liá¹…gesÅ«â€™
saccaá¹ƒ __atthi_saddo paá¹-hamÄ• ya vibhattiyÄ• yutto, tathÄ• __natthi_saddo __atthi_s
gahetabbattÄ• yugaá¸·apadattÄ• ca. idaá¹ƒ pana ``sadisaá¹ƒ tÄ«su liá¹…gesÅ«â€™â€™ t
upasagganipÄ• tasaá¹…khÄ• te asaá¹…khyÄ• sadde sandhÄ• ya vuttaá¹ƒ, na ekekamasaá
hi ``asaá¹…khyÄ• â€™â€™ ti ca ``abyayÄ• â€™â€™ ti ca laddhavohÄ• resu upasagganipÄ
sabbavibhattivacanakÄ• . __nipÄ• tÄ• naá¹ƒ_ pana ekacce paá¹-hamÄ• dÄ«su yathÄ• raha
avibhattiyuttÄ• . tattha ye yadaggena vibhattiyuttÄ• , te tadaggena tabbacanakÄ• . upasagg

paccekaá¹ƒ ``idaá¹ƒ nÄ• ma vacanaâ€™â€™ nti laddhuá¹ƒ na sakkÄ• , sabbasaá¹…gÄ• ha
liá¹…gesÅ«â€™â€™ tiÄ• di pubbÄ• cariyehi vuttaá¹ƒ. __kaccÄ• yanÄ• cariyenapi_ imamev
``sabbÄ• samÄ• vusopasagganipÄ• tÄ• dÄ«hi cÄ• â€™â€™ ti vuttaá¹ƒ. na hi __Ä• vuso_sa
labbhanti, atha kho Ä• lapanatthavÄ• cakattÄ• ekavacanikaanekavacanikÄ• paá¹-hamÄ• v
ayamasmÄ• kaá¹ƒ khanti.

keci \Be 398/ pana sabbehipi nipÄ• tehi sabbavibhattilopaá¹ƒ vadanti, taá¹ƒ na gahetabbaá
labbhÄ• _ iccete paá¹-hamÄ• ya. __divÄ• bhiyyo namo_ iccete paá¹-hamÄ• ya ca dutiyÄ• y
padapÅ«raá¹‡amattÄ• naÃ±ca avibhattiyuttÄ• naá¹ƒ __atha khalu vata vatha_ iccÄ• dÄ«na
etthÄ• pi siyÄ• ``nanu ca bho avibhattiyuttÄ• nampi nipÄ• tÄ• naá¹ƒ sambhavato __atthi na
avibhattiko niddeso kÄ• tabbo, atha kimatthaá¹ƒ `atthiyÄ• nava, natthiyÄ• navÄ• â€™ ti sa
katoâ€™â€™ ti? sabbathÄ• vibhattÄ«hi vinÄ• atthassa niddisitumasakkuá¹‡eyyattÄ• ti.

yadi evaá¹ƒ ``atthi sakkÄ• labbhÄ• iccete paá¹-hamÄ• yÄ• â€™â€™ ti vacanato __atthi na
paá¹-hamÄ• ya vibhattiyÄ• vasena paá¹-hamÄ• vibhattikÄ• yeva niddisitabbÄ• , evamakatv
``atthiyÄ• natthiyÄ• â€™â€™ ti niddiá¹-á¹-hÄ• ti? saccaá¹ƒ, __atthi natthi_saddÄ• paá¹-ha
niddisitabbÄ• , tathÄ• pi ``atthipaccaye nava, natthipaccaye navÄ• â€™â€™ ti etassatthass
paá¹-hamÄ• ya okÄ• so natthi, sattamiyÄ• yeva pana atthi, tasmÄ• ``atthiyÄ• nava, natthiy
vuttaá¹ƒ. iti __atthiyÄ• natthiyÄ• _saddÄ• naá¹ƒ sattamyantabhÄ• ve siddheyeva
tatiyÄ• catutthÄ«paÃ±camÄ«chaá¹-á¹-hiyantabhÄ• vopi siddhoyeva hoti. tasmÄ• ``atthibhÄ
tiÄ• dÄ«supi atthiyÄ• bhÄ• vo __atthibhÄ• vo, _ natthiyÄ• bhÄ• vo __natthibhÄ• vo, _ atth
__atthitÄ• _bhiÄ• dinÄ• samÄ• sataddhitaviggaho avassamicchitabbo. yadidamamhehi vut
virujjhatÄ«â€™â€™ ti na vattabbaá¹ƒ pÄ• á¸·inayÄ• nusÄ• rena vuttattÄ• ti.

evaá¹ƒ hotu, kasmÄ• bho ``atthiyÄ• , natthiyÄ• â€™â€™ ti itthiliá¹…ganiddeso kato, nanu
aliá¹…gabhedÄ• ti? saccaá¹ƒ, idaá¹ƒ pana á¹-hÄ• naá¹ƒ atÄ«va sukhumaá¹ƒ, tathÄ• pi pub
\Be 399/ nissÄ• ya vinicchayaá¹ƒ brÅ«ma. yathÄ• hi __vÄ«sati_iccÄ• dÄ«naá¹ƒ saá¹…khy
adabbavÄ• cakattepi dabbavÄ• cakÄ• naá¹ƒ __latÄ• matirattiitthÄ« yÄ• guvadhÅ«_saddÄ•
saddasatthavidÅ«hi anumato, evaá¹ƒ adabbavÄ• cakattepi __atthi natthi_saddÄ• naá¹ƒ katt
saddhammavidÅ«hi anumato. tenÄ• ha Ä• yasmÄ• __dhammasenÄ• pati_ ``atthiyÄ• nava
vÄ• ``atthiyÄ• , natthiyÄ• â€™â€™ ti imÄ• ni liá¹…gabhÄ• vavinimuttÄ• ni sattamiyantÄ• ni
gahetabbÄ• ni, na ettha codetabbaá¹ƒ, evarÅ«pÄ• ni nipÄ• tapadÄ• ni pubbÄ• cariyehi vutt
chaá¸• á¸• etabbamidaá¹ƒ vacananti.

pÄ• vacanasmiÃ±hi garÅ«hi aniddiá¹-á¹-hÄ• nipi anekavihitÄ• ni nipÄ• tapadÄ• ni sandissa
adhipatiyÄ• , atthiyÄ• , natthiyÄ• â€™â€™ ti evamÄ• dÄ«su ``apasaddÄ• imeâ€™â€™ ti v
acinteyyÄ• nubhÄ• vena pÄ• ramitÄ• puÃ±Ã±ena nipphannena anÄ• varaá¹‡aÃ±Ä• á¹‡ena
hatthatale Ä• malakaá¹ƒ viya paccakkhaá¹ƒ katvÄ• passato buddhassa vacane aÃ±Ã±esaâ

avassaá¹ƒ labbhatÄ«ti. nanu ca bho ``hetuyÄ• , adhipatiyÄ• , atthiyÄ• , natthiyÄ• â€™â€™
__sÄ• riputtatthera_vacanaá¹ƒ tena nikkhittattÄ• . tathÄ• gatena hi tÄ• vatiá¹ƒsabhapane de
padÄ• ni na santi, evaá¹ƒ sante kasmÄ• ``buddhavacanaâ€™â€™ nti vadathÄ• ti? buddha
Ä• yasmato hi sÄ• riputtassa tathÄ• gatena nayo dinno, tenapi pabhinnapaá¹-isambhidena s
aggasÄ• vakena satthu santikÄ• nayaá¹ƒ labhitvÄ• byaÃ±janaá¹ƒ suropitaá¹ƒ kataá¹ƒ. sab
paá¹-isambhidappattÄ• ariyÄ• dunniruttiá¹ƒ na vadanti niruttipabhedasmiá¹ƒ sukusalattÄ• ,
aÃ±Ã±esamavisayo esa ariyÄ• naá¹ƒ vohÄ• roti daá¹-á¹-habbaá¹ƒ.

idÄ• ni \Be 400/ __satÄ• _dÄ«naá¹ƒ nÄ• mikapadamÄ• lÄ• vuccate ---

__sataá¹ƒ, _ satÄ• ni, satÄ• . sataá¹ƒ, satÄ• ni, sate. satena, satehi, satebhi. satassa, satÄ
satasmÄ• , satamhÄ• , satehi, satebhi. satassa, satÄ• naá¹ƒ. sate, satasmiá¹ƒ, satamhi, sat
__sahassaá¹ƒ, _ sahassÄ• nÄ«ti yojetabbaá¹ƒ. __dasasahassaá¹ƒ satasahassaá¹ƒ dasasa
nayo. ayaá¹ƒ panettha payogo ``sataá¹ƒ bhikkhÅ«, sataá¹ƒ itthiyo, sataá¹ƒ cittÄ• ni. bhikkhÅ
itthÄ«naá¹ƒ sataá¹ƒ, cittÄ• naá¹ƒ sataá¹ƒ. sahassÄ• dÄ«supi eseva nayo. itthaÃ±ca aÃ±Ã±a
bhavanti. __koá¹-i, _ koá¹-Ä«, koá¹-iyo. __ratti_nayena Ã±eyyaá¹ƒ.

ekappabhutito yÄ• va, dasakÄ• yÄ• pavattati.

saá¹…khyÄ• tÄ• va sÄ• saá¹…khyeyya-ppadhÄ• nÄ• ti garÅ« vaduá¹ƒ ||

vÄ«satito yÄ• va satÄ• , yÄ• saá¹…khyÄ• tÄ• va sÄ• pana.

saá¹…khyÄ• ppadhÄ• nÄ• saá¹…khyeyya-ppadhÄ• nÄ• ti ca vaá¹‡á¹‡ayuá¹ƒ ||

apica ---

__vÄ«sa_to yÄ• va __koá¹-i_yÄ• , saá¹…khyÄ• tÄ• va hi sÄ• khalu.

saá¹…khyÄ• ppadhÄ• nÄ• saá¹…khyeyya-ppadhÄ• nÄ• cÄ• ti niddise ||

tathÄ• hi ``asÄ«ti koá¹-iyo hitvÄ• , hiraÃ±Ã±assÄ• pi pabbajiâ€™â€™ nti, ``khÄ«á¹‡Ä• sav
satakoá¹-iyoâ€™â€™ ti ca pÄ• á¸·i dissati.

imasmiá¹ƒ pana á¹-hÄ• ne sabbesaá¹ƒ saá¹…khyÄ• saddarÅ«pÄ• naá¹ƒ pÄ• kaá¹-Ä«karaá
sukhumaÃ±Ä• á¹‡apaá¹-ilÄ• bhatthaá¹ƒ sÄ• á¹-á¹-hakathaá¹ƒ __udÄ• napÄ• á¸·i_ppadesaá
pÄ• á¸·ippadesamaá¹-á¹-hakathÄ• vacanaÃ±ca Ä• haritvÄ• dassayissÄ• mi ---

``yesaá¹ƒ \Be 401/ kho visÄ• khe sataá¹ƒ piyÄ• ni, sataá¹ƒ tesaá¹ƒ dukkhÄ• ni, yesaá¹ƒ nav
tesaá¹ƒ dukkhÄ• ni. yesaá¹ƒ asÄ«ti ... pe ... yesaá¹ƒ sattati. yesaá¹ƒ saá¹-á¹-hi. yesaá¹ƒ paÃ
yesaá¹ƒ cattÄ• rÄ«saá¹ƒ, yesaá¹ƒ tiá¹ƒsaá¹ƒ. yesaá¹ƒ kho visÄ• khe vÄ«saá¹ƒ piyÄ• ni, vÄ«
yesaá¹ƒ dasa. yesaá¹ƒ nava. yesaá¹ƒ aá¹-á¹-ha. yesaá¹ƒ satta. yesaá¹ƒ cha. yesaá¹ƒ paÃ±c
yesaá¹ƒ tÄ«á¹‡i. yesaá¹ƒ dve. yesaá¹ƒ ekaá¹ƒ piyaá¹ƒ, tesaá¹ƒ ekaá¹ƒ dukkhaâ€™â€™ nti.

tattha __sataá¹ƒ piyÄ• nÄ«_ti sataá¹ƒ piyÄ• yitabbavatthÅ«ni. ``sataá¹ƒ piyaâ€™â€™ ntipi k
ca yasmÄ• __ekato_ paá¹-á¹-hÄ• ya yÄ• va __dasa, _ tÄ• va saá¹…khyÄ• saá¹…khyeyyap
piyÄ• ni, dasa tesaá¹ƒ dukkhÄ• nÄ«â€™â€™ tiÄ• dinÄ• pÄ• á¸·i Ä• gatÄ• . keci pana ``yes
tesaá¹ƒ dukkhÄ• naâ€™â€™ ntiÄ• dinÄ• paá¹-hanti, taá¹ƒ na sundaraá¹ƒ. yasmÄ• pana _
yÄ• va __sataá¹ƒ, _ tÄ• va saá¹…khyeyyappadhÄ• nÄ• saá¹…khyÄ• ppadhÄ• nÄ• ca, tas
saá¹…khyeyyappadhÄ• naá¹ƒyeva gahetvÄ• ``yesaá¹ƒ kho visÄ• khe sataá¹ƒ piyÄ• ni, sata
tiÄ• dinÄ• pÄ• á¸·i Ä• gatÄ• . sabbesampi ca yesaá¹ƒ ekaá¹ƒ piyaá¹ƒ, ekaá¹ƒ tesaá¹ƒ dukk
dukkhassÄ• ti. ekasmiÃ±hi padakkame ekarasÄ• va bhagavato desanÄ• hotÄ«ti. tasmÄ• y
veditabbÄ• . ayaá¹ƒ tÄ• va sÄ• á¹-á¹-hakatho udÄ• napÄ• á¸·ippadeso.

idÄ• ni aÃ±Ã±o pÄ• á¸·ippadeso aá¹-á¹-hakathÄ• pÄ• á¹-happadeso ca nÄ«yate ---

``sataá¹ƒ \Be 402/ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa padavÄ«tihÄ• rassa, kalaá¹ƒ nÄ• gghanti soá¸·asiâ€™â€™ nti

pÄ• á¸·i. ettha ``sataá¹ƒ hatthÄ«â€™â€™ tiÄ• dÄ«ni visesitÄ• ni, ``sahassÄ• nÄ«â€™â€™
__sataá¹ƒ_saddaá¹ƒ __sahassa_saddena yojetvÄ• ``hatthÄ«â€™â€™ tiÄ• dÄ«ni pana upa
gahetabbo. hatthÄ« sataá¹ƒ sahassÄ• ni. assÄ• sataá¹ƒ sahassÄ• ni. assatarÄ«rathÄ• sat
Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• kaÃ±Ã±Ä• sataá¹ƒ sahassÄ• ni. idaá¹ƒ saá¹…khyeyyappad
saá¹…khyÄ• ppadhÄ• navasena pana ayampi attho gahetabbo ``hatthÄ«naá¹ƒ satasahassa
satasahassaá¹ƒ, assatarÄ«rathÄ• naá¹ƒ satasahassaá¹ƒ, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• na
satasahassaâ€™â€™ nti. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo. ``yojan
paÃ±ca pabbatoâ€™â€™ ti ayamaá¹-á¹-hakathÄ• pÄ• á¹-ho. ettha ``paÃ±cÄ• â€™â€™ ti s
saddhiá¹ƒ yojetvÄ• ``sippikÄ• naá¹ƒ sataá¹ƒ natthÄ«â€™â€™ ti ettha viya himavÄ• pabba
satÄ• ni uccoti saá¹…khyÄ• ppadhÄ• navasena attho gahetabbo. ``paÃ±ca satÄ• nÄ«â€™â
accantasaá¹ƒyogavasena upayogavacanaá¹ƒ. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• ne
``sataá¹ƒ homi, sahassaá¹ƒ homÄ«â€™â€™ tiÄ• dÄ«su ekavacano. ``athetthekasataá¹ƒ kh
yasassinoâ€™â€™ tiÄ• dÄ«su bahuvacano. evaá¹ƒ __sahassÄ• _dÄ«nampi ekavacanabah
``bhiyyo naá¹ƒ satasahassaá¹ƒ, yakkhÄ• naá¹ƒ payirupÄ• satÄ«â€™â€™ ti ettha ``satasaha

ekavacanaá¹ƒ. ``parosahassaá¹ƒ kho panassa puttÄ• bhavissantÄ«â€™â€™ ti ettha __sah
daá¹-á¹-habbaá¹ƒ.

``kappe \Be 403/ ca satasahasse, caturo ca asaá¹…khiye.

amaraá¹ƒ nÄ• ma nagaraá¹ƒ, dassaneyyaá¹ƒ manoramaâ€™â€™ nti

pÄ• á¸·i. ettha ``kappe ca satasahasse caturo ca asaá¹…khiyeti sÄ• miatthe upayogabahuva
``mahÄ• kappÄ• naá¹ƒ satasahassÄ• naá¹ƒ catunnaá¹ƒ asaá¹…khiyÄ• naá¹ƒ matthakeâ€™
``matthakeâ€™â€™ ti cettha vacanaseso. ``kappasatasahassÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ a
matthakeâ€™â€™ iccevattho. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo.

``kappe ca satasahasse, caturo ca asaá¹…khiye.

etthantare yaá¹ƒ caritaá¹ƒ, sabbaá¹ƒ taá¹ƒ bodhipÄ• canaâ€™â€™ nti

pÄ• á¸·i. ettha ``kappeâ€™â€™ ti accantasaá¹ƒyogavasena upayogabahuvacanaá¹ƒ. ``sata
__kappa_saddasambandhena cÄ• yaá¹ƒ pulliá¹…ganiddeso upayoganiddeso ca. samÄ• nÄ
__kappa_saddena. ``caturo ca asaá¹…khiyeâ€™â€™ ti acchantasaá¹ƒyogavasena upayog
asaá¹…khiyeti? aÃ±Ã±assa avuttattÄ• kappassa ca vuttattÄ• pakaraá¹‡ato ``kappÄ• naâ€
viÃ±Ã±Ä• yateva. na hi vuttaá¹ƒ vajjetvÄ• avuttassa kassaci gahaá¹‡aá¹ƒ yuttanti. __ca_sa
``mahÄ• kappÄ• naá¹ƒ caturo asaá¹…khyeyye satasahasse ca mahÄ• kappeâ€™â€™ ti. ay
á¹-hÄ• nesu netabbo.

 ``ghaá¹-Ä• nekasahassÄ• ni, kumbhÄ«naÃ±ca satÄ• bahÅ«â€™â€™ ti pÄ• á¸·i. ettha __g
sÄ• miatthe hi idaá¹ƒ paccattavacanaá¹ƒ. ``ghaá¹-Ä• naá¹ƒ anekasahassÄ• niâ€™â€™ icce
satÄ• bahÅ«_ti anekÄ• ni ca kumbhÄ«naá¹ƒ satÄ• ni. ettha __ni_kÄ• ralopo daá¹-á¹-habbo
Ä«disesu á¹-hÄ• nesu netabbo.

``dasavÄ«sasahassÄ• naá¹ƒ \Be 404/, dhammÄ• bhisamayo ahu.

ekadvinnaá¹ƒ abhisamayo, gaá¹‡anÄ• to asaá¹…khiyoâ€™â€™ ti

pÄ• á¸·i. ettha __dasavÄ«sasahassÄ• na_nti dasasahassÄ• naá¹ƒ vÄ«sasahassÄ• naÃ±ca
catusaccappaá¹-ivedho. __ekadvinna_nti sÄ«samattakathanaá¹ƒ, tena ``ekassa ceva dvinna
catunnaá¹ƒ ... pe ... dasannaâ€™â€™ ntiÄ• dinÄ• nayena asaá¹…khyeyyoti attho. ayaá¹ƒ n
á¹-hÄ• nesu netabbo.

``cattÄ• ri satasahassÄ• ni, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

dÄ«paá¹…karaá¹ƒ lokaviduá¹ƒ, parivÄ• renti sabbadÄ• â€™â€™ ti

pÄ• á¸·i. ettha __cattÄ• ri satasahassÄ• nÄ«_ti idaá¹ƒ liá¹…gabhedavasena ``chaá¸·abhiÃ±
imehi dvÄ«hi padehi samÄ• nÄ• dhikaraá¹‡aá¹ƒ. Ä«disesu hi á¹-hÄ• nesu asaá¹…khyeyya
hoti, tasmÄ• ``cattÄ• ri satasahassÄ• nÄ«â€™â€™ ti ca ``chaá¸·abhiÃ±Ã±Ä• â€™â€™ ti c
etaá¹ƒ padattayaá¹ƒ samÄ• nÄ• dhikaraá¹‡aá¹ƒ. atha vÄ• __chaá¸·abhiÃ±Ã±Ä• mahiddhik
mahaddhikÄ• nanti sÄ• miatthe paccattavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. imasmiá¹ƒ panatthe
satasahassÄ• nÄ«â€™â€™ ti ayaá¹ƒ saá¹…khyÄ• vacano bhavati. ``tÄ«á¹‡i satasahassÄ•
samalaá¹…katÄ• â€™â€™ tiÄ• dÄ«supi ayaá¹ƒ nayo netabbo. ``tÄ• ca satta satÄ• bhariy
cÄ• â€™â€™ ti pÄ• á¸·i. ettha __satÄ• _ti ``satÄ• nÄ«â€™â€™ ti napuá¹ƒsakavasena gahe
itthiliá¹…gavasena. ``satÄ• â€™â€™ ti hi ``paÃ±ca cittÄ• vipÄ• kÄ• â€™â€™ tiÄ• dÄ«ni vi
itthiliá¹…gabhÅ«tÄ• hi __sata_saddo natthi, tathÄ• pulliá¹…gabhÅ«to. yadi ca dviliá¹…go
405/, evaÃ±ca sati ``puriso, kaÃ±Ã±Ä• â€™â€™ ti ca
__o_kÄ• rantapulliá¹…ga__Ä• _kÄ• rantitthirÅ«pehipibhavitabbaá¹ƒ. rÅ«padvayampi __sata
Ã±Ä• yati __ ``sata_saddo ekantanapuá¹ƒsakoâ€™â€™ ti.

nanu ca bho ``tÄ• devatÄ• sattasatÄ• uá¸·Ä• rÄ• â€™â€™ ti ettha __sata_saddo itthiliá¹…
na, napuá¹ƒsakoyevÄ• ti. nanu ca bho __devatÄ• _saddena samÄ• nÄ• dhikaraá¹‡oti? sac
tathÄ• pi napuá¹ƒsakoyeva. Ä«disesu hi saá¹…khyÄ• visayesu samÄ• nÄ• dhikaraá¹‡abhÄ
``paÃ±ca paccekabuddhasatÄ• ni imasmiá¹ƒ isigilismiá¹ƒ pabbate ciravÄ• sino ahesuâ€™â
pulliá¹…gassa samÄ• nÄ• dhikaraá¹‡atÄ• dissati, tasmÄ• ``tÄ• devatÄ• sattasatÄ• uá¸·Ä
``sattasatÄ• nÄ«â€™â€™ ti napuá¹ƒsakabhÄ• voyevÄ• ti avagantabbo. ``satta hatthisate d
__sata_saddo napuá¹ƒsakoyeva. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo.

``navutikoá¹-isahassehi, parivÄ• resi mahÄ• munÄ«â€™â€™ ti pÄ• á¸·i. ettha ``navutikoá¹-
bhikkhÅ«hÄ«â€™â€™ ti vÄ• ``bhikkhÅ«naá¹ƒ navutikoá¹-isahassehÄ«â€™â€™ ti vÄ•
saá¹…khyeyyasaá¹…khyÄ• padhÄ• navasena attho gahetabbo. ayaá¹ƒ nayo aÃ±Ã±esupi Ä

``satasahassavassÄ• ni, Ä• yu tassa mahesinoâ€™â€™ ti pÄ• á¸·i. ettha ``satasahassavas
accantasaá¹ƒyogavasena upayogavacanaá¹ƒ. tathÄ• ``dasavassasahassÄ• ni, agÄ• raâ€™
pÄ• á¸·iyampi. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo.

``ito \Be 406/ satasahassamhi, kappe uppajji nÄ• yakoâ€™â€™ ti pÄ• á¸·i, ``ekanavute ito
ca. ettha __satasahassamhi kappe_ti satasahassÄ• naá¹ƒ kappÄ• naá¹ƒ matthake. __ekan
kappÄ• naá¹ƒ matthaketi bhummavacanassa sÄ• mibhummavacanavasena attho gahetabb
brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti ettha bhummavacanassa ``bhagavato santikeâ€™â€

attho gahito. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo.

``yadi tattha sahassÄ• ni, satÄ• ni nahutÄ• ni ca.

nevamhÄ• kaá¹ƒ bhayaá¹ƒ koci, vane vÄ• á¸·esu vijjatÄ«â€™â€™ ti

pÄ• á¸·i. ayametassÄ• attho --- tattha vane vÄ• á¸·Ä• naá¹ƒ sahassÄ• ni ca satÄ• ni ca nah
atha vÄ• __sahassÄ• ni satÄ• nÄ«_ti satasahassÄ• ni, vÄ• á¸·Ä• naá¹ƒ satasahassÄ• ni ca
evaá¹ƒ vijjantesupi vÄ• á¸·esu kocÄ«ti kvaci. __koci_saddo hi ``ko te balaá¹ƒ mahÄ• rÄ• jÄ•
__ko_saddo viya __kva_saddatthe vattati, nimittatthe cÄ• yaá¹ƒ niddeso. tena ``koci kvaci k
ekassapi vÄ• á¸·amigassa kÄ• raá¹‡Ä• nevamhÄ• kaá¹ƒ bhayaá¹ƒ vijjatÄ«â€™â€™ ti attho
__kocÄ«_ti kiÃ±ci appamattakampi. ettha pana ``vÄ• á¸·esÅ«â€™â€™ ti nimittatthe bhumm
kÄ• raá¹‡Ä• appamattakampi amhÄ• kaá¹ƒ bhayaá¹ƒ na vijjatÄ«ti. ayaá¹ƒ nayo aÃ±Ã±esup
netabbo.

``sabbaá¹ƒ satasahassÄ• ni, chattiá¹ƒsaparimaá¹‡á¸• alaá¹ƒ.

dasaÃ±ceva sahassÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• ni cÄ• â€™â€™ ti

aá¹-á¹-hakathÄ• pÄ• á¹-ho \Be 407/. ettha yasmÄ• saddato samÄ• navibhattiliá¹…gavacan
asamÄ• navibhattiliá¹…gavacanÄ• naá¹ƒ vÄ• atthato pana samÄ• nÄ• naá¹ƒ dÅ«re á¹-hitÄ
itaresaá¹ƒ samÄ«pe á¹-hitÄ• nampi na hoti, tasmÄ• ``sabbaâ€™â€™ ntidaá¹ƒ ``parimaá¹‡á
sambandhitabbaá¹ƒ. ``chattiá¹ƒsÄ• â€™â€™ ti idaá¹ƒ pana ``satasahassÄ• nÄ«â€™â€™ ti
ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu netabbo.

``duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• â€™â€™ ti

aá¹-á¹-hakathÄ• pÄ• á¹-ho. ettha ``duveâ€™â€™ ti visesanaá¹ƒ, ``satasahassÄ• nÄ«â€™â€™
``cattÄ• rÄ«â€™â€™ ti visesanaá¹ƒ, ``nahutÄ• nÄ«â€™â€™ ti visesitabbaá¹ƒ. tathÄ• hi ``s
cÄ• â€™â€™ ti imÄ• ni ``duve cattÄ• rÄ«â€™â€™ ti imehi visesitabbattÄ• ``dvisatasahass
atthappakÄ• sanÄ• ni bhavanti. evaá¹ƒ santepi ``duveâ€™â€™ iccÄ• dÄ«naá¹ƒ saá¹…khyÄ
``satasahassÄ• nÄ«â€™â€™ tiÄ• dÄ«hi saá¹…khyÄ• saddehi samÄ• nÄ• dhikaraá¹‡atÄ•
pana yathÄ• ``duve puthujjanÄ• vuttÄ• . satasahassaá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dÄ«su sa
dabbavÄ• cakattÄ• visesitabbapadÄ• naá¹ƒ, na tathÄ• ``duve satasahassÄ• nÄ«â€™â€™
visesitabbapadÄ• naá¹ƒ, tasmÄ• Ä«disesu á¹-hÄ• nesu samÄ• nÄ• dhikaraá¹‡atÄ• na icch
yadi evaá¹ƒ ``kusalÄ• , rÅ«paá¹ƒ, cakkhumÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ viya imesamaÃ±Ã±a

siyÄ• ti? na, visesanavisesitabbabhÄ• vena gahitattÄ• . yajjevaá¹ƒ samÄ• nÄ• dhikaraá¹‡ab
niyamÄ• bhÄ• vato. ekantena hi \Be 408/ guá¹‡aguá¹‡Ä«naá¹ƒyeva visesanavisesitabbÄ• n
samÄ• nÄ• dhikaraá¹‡abhÄ• vo, na itaresaá¹ƒ visesanavisesitabbattepi.

tattha ``ettakaâ€™â€™ nti pamÄ• á¹‡avacanaá¹ƒ. ``bahalattenÄ• â€™â€™ ti visesane tati
dasseti ``ayaá¹ƒ vasundharÄ• bahalattena yojanÄ• naá¹ƒ duve satasahassÄ• ni cattÄ• ri na
saá¹…khÄ• tÄ• â€™â€™ ti. ``ettakaâ€™â€™ nti padassa ca ``duve satasahassÄ• ni cattÄ•
imehi vÄ• ``vasundharÄ• â€™â€™ ti iminÄ• vÄ• samÄ• nÄ• dhikaraá¹‡atÄ• na icchitabb
bhÄ• vanapuá¹ƒsakaá¹ƒ, yaá¹ƒ saddasatthe kriyÄ• visesananti vadanti. tassa ``ettakena pa
iccevattho. apica ``duve satasahassÄ• ni cattÄ• ri na hutÄ• ni cÄ• â€™â€™ ti imesampi ``va
iminÄ• samÄ• nÄ• dhikaraá¹‡atÄ• na icchitabbÄ• ``bhikkhÅ«naá¹ƒ sataâ€™â€™ nti ettha
saá¹…khyÄ• vacanamattattÄ• . tathÄ• hi ``ettakaâ€™â€™ nti vuttaá¹ƒ. ``saá¹…khÄ• tÄ• â€
ca imesaá¹ƒ ``vasundharÄ• â€™â€™ ti iminÄ• samÄ• nÄ• dhikaraá¹‡atÄ• labbhati. sabbo
Ä«disesu á¹-hÄ• nesu netabbo.

``dasettha rÄ• jiyo setÄ• , dassanÄ«yÄ• manoramÄ• .

cha piá¹…galÄ• pannarasa, haliddÄ• tÄ• catuddasÄ• â€™â€™ ti

pÄ• á¸·i. ettha __cha piá¹…galÄ• pannarasÄ• _ti cha ca pannarasa cÄ• ti ekavÄ«sati piá¹…
gahetabbo.

tathÄ• ---

``puttÄ• pi tassa bahavo, `ekanÄ• mÄ• â€™ ti me sutaá¹ƒ.

asÄ«ti dasa eko ca, indanÄ• mÄ• mahabbalÄ• â€™â€™ ti

pÄ• á¸·i \Be 409/. ettha pana ``ekanavutÄ«â€™â€™ ti vattabbe ``asÄ«ti dasa eko cÄ• â€™
vicitrasaddaracanaÃ±hi pÄ• vacanaá¹ƒ. ayaá¹ƒ nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu ne

``tiá¹ƒsapurisanÄ• vutyo, sabbevekekaniccitÄ• .

yesaá¹ƒ samaá¹ƒ na passÄ• mi, kevalaá¹ƒ mahiâ€™ maá¹ƒ caraâ€™â€™ nti

pÄ• á¸·i. ettha ``purisÄ• naá¹ƒ tiá¹ƒsasahassÄ• ni navuti ca satÄ• ni tiá¹ƒsa nÄ• vutyoâ€™â
imasmiá¹ƒ pana á¹-hÄ• ne __tiá¹ƒsa_saddato __sahassa_saddassa __navuti_saddato ca _
katvÄ• ``tiá¹ƒsa nÄ• vutyoâ€™â€™ ti vuttanti na gahetabbaá¹ƒ. evaÃ±hi gahaá¹‡e sati yatt

saddaracanÄ• kÄ• tabbÄ• siyÄ• , katÄ• ya ca edisÄ• ya saddaracanÄ• ya atthÄ• vagamo
na siyÄ• , tasmÄ• nevaá¹ƒ gahetabbaá¹ƒ. evaá¹ƒ pana gahetabbaá¹ƒ --- ``tiá¹ƒsa nÄ• vuty
lokasaá¹…ketarÅ«á¸·haá¹ƒ vacanaá¹ƒ, saá¹…ketarÅ«á¸·hassa pana vacanassattho yasmÄ•
sutvÄ• Ã±Ä• yate, na upadesato, tasmÄ• brahmadattena raÃ±Ã±Ä• vuttakÄ• lepi satthÄ•
vuttakÄ• lepi sabbe manussÄ• vinÄ• pi upadesena vacanatthaá¹ƒ jÄ• nantÄ«ti gahetabbaá

tiá¹ƒsaÃ±ceva sahassÄ• ni, navuti ca satÄ• ni tu.

tiá¹ƒsa nÄ• vutiyo nÄ• ma, vuttÄ• umaá¹…gajÄ• take ||

yasmÄ• pÄ• vacane santi, nayÄ• ceva acintiyÄ• .

vohÄ• rÄ• ca suguá¸·hatthÄ• , dayÄ• pannena desitÄ• ||

tasmÄ• sÄ• á¹-á¹-hakathe dhÄ«ro, gambhÄ«re jinabhÄ• site.

upadesaá¹ƒ sadÄ• gaá¹‡he, garuá¹ƒ sammÄ• upaá¹-á¹-hahaá¹ƒ ||

á¹• 2 garÅ«padesahÄ«no hi, atthasÄ• raá¹ƒ na vindati.

atthasÄ• ravihÄ«no so, saddhammÄ• parihÄ• yati ||

garÅ«padesalÄ• bhÄ« \Be 410/ ca, atthasÄ• rasamÄ• yuto.

saddhammaá¹ƒ paripÄ• lento, saddhammasmÄ• na hÄ• yati ||

saddhammatthÄ• ya me tasmÄ• , saá¹…khyÄ• mÄ• lÄ• pi bhÄ• sitÄ• .

sappayogÄ• yathÄ• yogaá¹ƒ, sahevatthavinicchayÄ• ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

savinicchayo saá¹…khyÄ• nÄ• mÄ• naá¹ƒ nÄ• mikapadamÄ• lÄ• vibhÄ• go

nÄ• ma

terasamo paricchedo.

14. atthattikavibhÄ• ga

__bhÅ«_dhÄ• tu tÄ• ya nipphanna-rÅ«paÃ±cÄ• ti idaá¹ƒ dvayaá¹ƒ.

katvÄ• padhÄ• namamhehi, sabbametaá¹ƒ papaÃ±citaá¹ƒ ||

__bhavati_ssa vasÄ• dÄ• ni, vakkhÄ• matthattikaá¹ƒ varaá¹ƒ.

atthuddhÄ• ro __tu_mantaÃ±ca, __tvÄ• _diyantaá¹ƒ tikaá¹ƒ idha ||

tasmÄ• tÄ• va __bhÅ«_dhÄ• tuto pavattassa __bhÅ«ta_saddassa atthuddhÄ• ro nÄ«yate

khandhasattÄ• manussesu, vijjamÄ• ne ca dhÄ• tuyaá¹ƒ.

khÄ«á¹‡Ä• save rukkhÄ• dimhi, __bhÅ«ta_saddo pavattati ||

uppÄ• de cÄ• pi viÃ±Ã±eyyo, __bhÅ«ta_saddo vibhÄ• vinÄ• .

vipule sopasaggoyaá¹ƒ, hÄ«á¸·ane vidhamepi ca.

parÄ• jaye vediyane, nÄ• me pÄ• kaá¹-atÄ• ya ca ||

vuttaÃ±hetaá¹ƒ --- __bhÅ«ta_saddo paÃ±cakkhandhÄ• manussadhÄ• tuvijjamÄ• nakhÄ«á¹
dissati. ``bhÅ«tamidanti bhikkhave samanupassathÄ• â€™â€™ tiÄ• dÄ«su hi ayaá¹ƒ paÃ±c
``yÄ• nÄ«dha \Be 411/ bhÅ«tÄ• ni samÄ• gatÄ• nÄ«â€™â€™ ti ettha amanusse. ``cattÄ• ro
hetÅ«â€™â€™ ti ettha dhÄ• tÅ«su. ``bhÅ«tasmiá¹ƒ pÄ• cittiyaâ€™â€™ ntiÄ• dÄ«su vijjamÄ
bhÅ«toâ€™â€™ ti ettha khÄ«á¹‡Ä• save. ``sabbeva nikkhipissanti, bhÅ«tÄ• loke samussay
``bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• â€™â€™ ti ettha rukkhÄ• dÄ«sÅ«ti. __mÅ«lapariyÄ• yas
idaá¹ƒ. __á¹-Ä«kÄ• ya_mÄ• disaddena uppÄ• dÄ• dÄ«ni gayhare. vuttaÃ±hetaá¹ƒ --- ``jÄ• t
saá¹…khataâ€™â€™ ntiÄ• dÄ«su __bhÅ«ta_saddo uppÄ• de dissati. saupasaggo pana ``p
puÃ±Ã±aâ€™â€™ ntiÄ• dÄ«su vipule. ``yebhuyyena bhikkhÅ«naá¹ƒ paribhÅ«tarÅ«poâ€™â€™
``sambhÅ«to sÄ• á¹‡avÄ• sÄ«â€™â€™ tiÄ• dÄ«su paÃ±Ã±attiyaá¹ƒ. ``abhibhÅ«to mÄ• ro
tiÄ• dÄ«su vidhamane. ``parÄ• bhÅ«tarÅ«pokho ayaá¹ƒ acelo pÄ• thikaputtoâ€™â€™ tiÄ•
``anubhÅ«taá¹ƒ sukhadukkhaâ€™â€™ ntiÄ• dÄ«su vediyane. ``vibhÅ«taá¹ƒ paÃ±Ã±Ä• yÄ•
pÄ• kaá¹-Ä«karaá¹‡e dissati, te sabbe ``rukkhÄ• dÄ«sÅ«â€™â€™ tiÄ• disaddena saá¹…ga

idÄ• ni __tu_mantapadÄ• ni vuccante ---

bhavituá¹ƒ, ubbhavituá¹ƒ, samubbhavituá¹ƒ, pabhavituá¹ƒ, parÄ• bhavituá¹ƒ, atibhavituá¹ƒ, vibhavituá¹ƒ, bhotuá¹ƒ, sambhotuá¹ƒ, vibhotuá¹ƒ, pÄ• tubhavituá¹ƒ, pÄ• tubbhavituá¹ƒ vÄ• , akammakÄ• ni __tu_mantapadÄ• ni.

paribhotuá¹ƒ \Be 412/ paribhavituá¹ƒ, abhibhotuá¹ƒ abhibhavituá¹ƒ, adhibhotuá¹ƒ adhibhav atibhavituá¹ƒ, anubhotuá¹ƒ anubhavituá¹ƒ, samanubhotuá¹ƒ samanubhavituá¹ƒ, abhisambh imÄ• ni sakammakÄ• ni __tu_mantapadÄ• ni, sabbÄ• netÄ• ni suddhakattari bhavanti.

``bhÄ• vetuá¹ƒ, pabhÄ• vetuá¹ƒ, sambhÄ• vetuá¹ƒ, vibhÄ• vetuá¹ƒ, paribhÄ• vetuá¹ƒâ€™â __tu_mantapadÄ• ni, sabbÄ• nipi hetukattari __tu_mantapadÄ• ni sakammakÄ• niyeva bha

tatra samÄ• natthapadesu ekamevÄ• dipadaá¹ƒ gahetvÄ• niddeso kÄ• tabbo --- __bhavitu paÃ±Ã±Ä• yituá¹ƒ sarÅ«paá¹ƒ labhituá¹ƒ. ettha vuttanayÄ• nusÄ• rena sesÄ• nampi __tu_n vitthÄ• retabbo, sabbÄ• ni __tu_mantapadÄ• ni catutthiyatthe vattanti ``tvaá¹ƒ mama cittam yÄ• citumÄ• gatoâ€™â€™ ti ettha viya. __yÄ• citu_nti hi yÄ• canatthÄ• yÄ• ti attho. tasmÄ• ``bhavanatthÄ• yÄ• â€™â€™ ti vÄ• ``bhavanatthaâ€™â€™ nti vÄ• ``bhavanÄ• yÄ• â€™â apica ``nekkhammaá¹ƒ daá¹-á¹-hu khematoâ€™â€™ ti ettha ``daá¹-á¹-huâ€™â€™ nti pada atthadassanato yathÄ• rahaá¹ƒ __tu_mantÄ• ni __tvÄ• _saddantapadatthavasenapi gaheta nipÄ• tapadesu saá¹…gahaá¹ƒgacchanti. vuttaÃ±hi __niruttipiá¹-ake_ nipÄ• tapadaparicche catutthiyÄ• â€™â€™ ti. tatrÄ• yamattho ``tuá¹ƒ iti etadanto nipÄ• to catutthiyÄ• atthe vattat

__tu_mantakathÄ• samattÄ• .

idÄ• ni \Be 413/ __tvÄ• _diyantapadÄ• ni vuccante ---

bhavitvÄ• , bhavitvÄ• na, bhavituna, bhaviya, bhaviyÄ• na. ubbhavitvÄ• , ubbhavitvÄ• na, u ubbhaviyÄ• na. esa nayo ``samubbhavitvÄ• , parÄ• bhavitvÄ• , sambhavitvÄ• , vibhavitvÄ• etthÄ• pi. imÄ• ni akammakÄ• ni ussukkanatthÄ• ni __tvÄ• _diyantapadÄ• ni.

bhutvÄ• , bhutvÄ• na, paribhavitvÄ• , paribhavitvÄ• na, paribhavituna, paribhaviya, paribha abhibhavitvÄ• , abhibhavitvÄ• na, abhibhavituna, abhibhaviya, abhibhaviyÄ• na, abhibhuyya ``adhibhavitvÄ• , atibhavitvÄ• , anubhavitvÄ• â€™â€™ ti etthÄ• pi. idaÃ±cettha nidassanaá anubhaviyÄ• na tampi, eyyÄ• si khippaá¹ƒ ahamapi pÅ«jaá¹ƒ kassaâ€™â€™ nti. anubhutvÄ adhibhotvÄ• , adhibhotvÄ• na.

``saá¹-á¹-hi kappasahassÄ• ni, devaloke ramissati.

á¹• 22aÃ±Ã±e deve adhibhotvÄ• , issaraá¹ƒ kÄ• rayissatÄ«â€™â€™ ti

idamettha pÄ• á¸·inidassanaá¹ƒ, imÄ• ni sakammakÄ• ni ussukkanatthÄ• ni __tvÄ• _diyanta
suddhakattariyeva bhavanti.

``bhÄ• vetvÄ• , bhÄ• vetvÄ• na. pabhÄ• vetvÄ• , pabhÄ• vetvÄ• na. sambhÄ• vetvÄ• , sam
vibhÄ• vetvÄ• na. paribhÄ• vetvÄ• , paribhÄ• vetvÄ• naâ€™â€™ iccevamÄ• dÄ«ni sakamn
__tvÄ• _diyantapadÄ• ni hetukattariyeva bhavanti. uddesoyaá¹ƒ.

tatra samÄ• natthapadesu ekamevÄ• dipadaá¹ƒ gahetvÄ• niddeso kÄ• tabbo --- __bhavitv
sarÅ«paá¹ƒ labhitvÄ• . evaá¹ƒ vuttanayÄ• nusÄ• rena sesÄ• nampi __tvÄ• _diyantapadÄ• n
ayaá¹ƒ pana viseso \Be 414/ __bhutvÄ• _ti sampattiá¹ƒ anubhutvÄ• ti sakammakavasena a
anubhutvÄ• _ti imesaÃ±hi samÄ• natthataá¹ƒ saddhammavidÅ« icchanti. atridaá¹ƒ vuccati -

``bhutvÄ• bhutvÄ• naâ€™â€™ iccete, ``anubhutvÄ• â€™â€™ timassa hi.

atthaá¹ƒ sÅ«centi ``hutvÄ• â€™â€™ ti, padassa pana neva te ||

keci ``bhÅ«tvÄ• â€™â€™ ti dÄ«ghattaá¹ƒ, tassa icchanti sÄ• sane.

dÄ«ghatÄ• rassatÄ• ceva, dvayampetaá¹ƒ padissati ||

saddasatthe ca ``bhÅ«tvÄ• â€™â€™ ti, dÄ«ghattasaÃ±hitaá¹ƒ padaá¹ƒ.

``bhavitvÄ• â€™â€™ ti padassatthaá¹ƒ, dÄ«peti na tu sÄ• sane ||

``hutvÄ• â€™â€™ iti padaá¹ƒyeva, dÄ«peti jinasÄ• sane.

``bhavitvÄ• â€™â€™ ti padassatthaá¹ƒ, natthi aÃ±Ã±attha taá¹ƒ padaá¹ƒ ||

iccevaá¹ƒ savisesantu, vacanaá¹ƒ sÄ• radassinÄ• .

sÄ• sane saddasatthe ca, viÃ±Ã±unÄ• pekkhitabbakaá¹ƒ ||

evaá¹ƒ ussukkanatthe pavattÄ• ni __tvÄ• _diyantapadÄ• nipi niddiá¹-á¹-hÄ• ni, sabbÄ• net
gahetabbÄ• ni. __niruttipiá¹-ake_ hi nipÄ• taparicchede avibhattikÄ• ni katvÄ• __tvÄ• _diya
saddatthavidÅ«naá¹ƒ pana mate paá¹-hamÄ• divibhattivasena savibhattikÄ• ni bhavanti.

imasmiÃ±ca pana __tvÄ• _diyantÄ• dhikÄ• re idaÃ±cupalakkhitabbaá¹ƒ --- bhutvÄ• gacch
gamissasi, kasitvÄ• vapati. umaá¹…gÄ• nikkhamitvÄ• na, vedeho nÄ• vamÄ• ruhi. bhutvÄ
iccÄ• dÄ« samÄ• nakattukÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ __pubbakÄ• le tvÄ• _disaddappayogÄ•
ettha hi ``bhutvÄ• â€™â€™ ti idaá¹ƒ pubbakÄ• lakriyÄ• dÄ«pakaá¹ƒ padaá¹ƒ. ``gacchatÄ«â
uttarakÄ• lakriyÄ• dÄ«pakaá¹ƒ, samÄ• nakattukÄ• ni cetÄ• ni padÄ• ni ekakattukÄ• naá¹ƒ k
tathÄ• hettha yo gamanakriyÄ• ya \Be 415/ kattÄ• , so eva bhuÃ±janakriyÄ• ya kattubhÅ«t
nayo aÃ±Ã±atrÄ• pi Ä«disesu á¹-hÄ• nesu netabbo.

``andhakÄ• raá¹ƒ nihantvÄ• na, uditoyaá¹ƒ divÄ• karo.

vaá¹‡á¹‡aá¹ƒ paÃ±Ã±Ä• vabhÄ• sehi, obhÄ• setvÄ• samuggatoâ€™â€™

iccÄ• dÄ«nipi pana samÄ• nakattukÄ• naá¹ƒ __samÄ• nakÄ• le tvÄ• _disaddappayogÄ• . e
padaá¹ƒ samÄ• nakÄ• lakriyÄ• dÄ«pakaá¹ƒ padaá¹ƒ. ``uditoâ€™â€™ ti idaá¹ƒ pana uttarak
na vattabbaá¹ƒ samÄ• nakÄ• lakriyÄ• ya idhÄ• dhippetattÄ• . tasmÄ• yeva samÄ• nakÄ• la
gahetabbaá¹ƒ. ayaá¹ƒ nayo aÃ±Ã±atrÄ• pi Ä«disesu á¹-hÄ• nesu netabbo.

keci pana ``mukhaá¹ƒ byÄ• dÄ• ya sayati, akkhiá¹ƒ parivattetvÄ• passatÄ«â€™â€™ ti udÄ
adhÄ«te, á¹-hatvÄ• kathetÄ«â€™â€™ ti. tattha byÄ• dÄ• naparivattanuttarakÄ• lo byÄ• dÄ
passanakriyÄ• ya lakkhiyati. ``nisajja adhÄ«te, á¹-hatvÄ• kathetÄ«â€™â€™ ti ca samÄ• na
ajjhenakathanehi pubbepi nisajjaá¹-á¹-hÄ• nÄ• ni hontÄ«ti sakkÄ• pubbuttarakÄ• latÄ• sam
purimÄ• niyeva udÄ• haraá¹‡Ä• ni yuttÄ• ni. udayasamakÄ• lameva hi tannivattanÄ«yaniva

``dvÄ• ramÄ• varitvÄ• pavisatiâ€™â€™ iccÄ• di samÄ• nakattukÄ• naá¹ƒ __aparakÄ• le t
panettha pavisanakriyÄ• purimÄ• , Ä• varaá¹‡akriyÄ• pana pacchimÄ• , tasmÄ• ``Ä• varit
aparakÄ• lakriyÄ• dÄ«pakaá¹ƒ padanti veditabbaá¹ƒ. ``pavisatÄ«â€™â€™ ti idaá¹ƒ pana pu
padanti. ayaá¹ƒ nayo \Be 416/ aÃ±Ã±atrÄ• pi Ä«disesu á¹-hÄ• nesu netabbo. apare ``dhaâ€
daá¹‡á¸• oâ€™â€™ ti udÄ• haraá¹‡anti. abhighÄ• tabhÅ«tasamÄ• yoge pana abhighÄ• taja
labbhatÄ«ti idhÄ• pi purimÄ• niyeva udÄ• haraá¹‡Ä• ni yuttÄ• nÄ«ti.

``pisÄ• caá¹ƒ disvÄ• cassa bhayaá¹ƒ hoti. paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ
__asamÄ• ne_ kattari payogo. ettha hi pisÄ• caá¹ƒ disvÄ• purisassa bhayaá¹ƒ hoti, paÃ±Ã
puggalassa Ä• savÄ• parikkhÄ«á¹‡Ä• . evaá¹ƒ samÄ• nakattukatÄ• dhÄ• tÅ«naá¹ƒ na lab
pavattanato, bhavanÄ• dikriyÄ• ya ca bhayÄ• dÄ«su pavattanatoti daá¹-á¹-habbaá¹ƒ. ayaá¹
Ä«disesu á¹-hÄ• nesu netabbo.

idampi panettha upalakkhitabbaá¹ƒ ``appatvÄ• nadiá¹ƒ pabbato, atikkamma pabbataá¹ƒ na

__parÄ• parayogo_. ``sÄ«haá¹ƒ disvÄ• bhayaá¹ƒ hoti, ghataá¹ƒ pivitvÄ• balaá¹ƒ jÄ• yate,
daá¹‡á¸• o patitoâ€™â€™ iccÄ• di __lakkhaá¹‡ahetuÄ• dippayogo_. ``nhatvÄ• gamanaá¹ƒ
rÅ«paâ€™â€™ miccÄ• pi __byattayena saddasiddhippayogo_ti.

iccevaá¹ƒ sabbathÄ• pi samÄ• nakattukÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ pubbakÄ• le __tvÄ• _disa
samÄ• nakattukÄ• naá¹ƒ samÄ• nakÄ• le __tvÄ• _disaddappayogo, samÄ• nakattukÄ• naá
__tvÄ• _disaddappayogo, asamÄ• nakattukÄ• naá¹ƒ __tvÄ• _disaddappayogo, parÄ• paray
lakkhaá¹‡ahetuÄ• dippayogo, byattayena saddasiddhippayogoti sattadhÄ• __tvÄ• _diyantÄ
veditabbo.

yadi evaá¹ƒ kasmÄ• __kaccÄ• yane_ ``pubbakÄ• lekakattukÄ• naá¹ƒ tuna tvÄ• na tvÄ• vÄ
ekakattukaggahaá¹‡aá¹ƒ katanti? yetuyyena __tvÄ• _diyantÄ• naá¹ƒ padÄ• naá¹ƒ purimakÄ
kaccÄ• yane hi yebhuyyena pavattiá¹ƒ sandhÄ• ya ``pubbakÄ• lekakattukÄ• naâ€™â€™ nt
katvÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ hetuatthavasenapi pubbÄ• cariyehi attho saá¹
``bhavitvÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ __bhÅ«_dhÄ• tumayÄ• naá¹ƒ __tvÄ• _disaddantÄ• na
``pacitvÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ yathÄ• payogaá¹ƒ ``bhavanahetu pacanahetÅ«â€™â€™
atridaá¹ƒ vuccati ---

hetutthepi yato honti, saddÄ• ussukkanatthakÄ• .

tasmÄ• hetuvasenÄ• pi, vadeyyatthaá¹ƒ vicakkhaá¹‡o ||

``iti katvÄ• â€™â€™ ti saddassa, atthasaá¹ƒvaá¹‡á¹‡anÄ• su hi.

``iti karaá¹‡ahetÅ«â€™â€™ ti, attho dhÄ«rehi gayhati ||

``gacchÄ• mi dÄ• ni nibbÄ• naá¹ƒ, yattha gantvÄ• na socatiâ€™â€™.

iti pÄ• á¹-hepi hetuttho, gayhate pubbaviÃ±Ã±ubhi ||

``yasmiá¹ƒ nibbÄ• ne gamana-hetÅ«â€™â€™ ti hi kathÄ«yate.

hetutthevaá¹ƒ yathÄ• yoga-maÃ±Ã±atrÄ• pi ayaá¹ƒ nayo ||

evaá¹ƒ __bhÅ«ta_saddassa atthuddhÄ• ro ca __tu_mantapadaÃ±ca __tvÄ• _diyantapadaÃ
vibhattaá¹ƒ.

yo \Be 418/ imamatthatikaá¹ƒ suvibhattaá¹ƒ,

kaá¹‡á¹‡arasÄ• yanamÄ• gamikÄ• naá¹ƒ.

dhÄ• rayate sa bhave gatakaá¹…khÄ• ,

pÄ• vacanamhi gate sukhumatthe ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

atthattikavibhÄ• go nÄ• ma

cuddasamo paricchedo.

evaá¹ƒ nÄ• nappakÄ• rato __bhÅ«_dhÄ• turÅ«pÄ• ni dassitÄ• ni.

padamÄ• lÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

saddanÄ«tippakaraá¹‡aá¹ƒ

dhÄ• tumÄ• lÄ•

15. saravaggapaÃ±cakantika suddhassaradhÄ• tu

ito \Be 1/ paraá¹ƒ tu sarato, kakÄ• rantÄ• dibhedato.

dhÄ• tuyo dhÄ• tunipphanna-rÅ«pÄ• ni vividhÄ• ni ca ||

sÄ• á¹-á¹-hakathe piá¹-akamhi, jinapÄ• á¹-he yathÄ• balaá¹ƒ.

nayaá¹ƒ upaparikkhitvÄ• , samÄ• sena kathessaâ€™ haá¹ƒ ||

__i gatiyaá¹ƒ_. yesaá¹ƒ dhÄ• tÅ«naá¹ƒ gatiattho, buddhipi tesaá¹ƒ attho. pavattipÄ• puá¹‡Ä
gamanaá¹ƒ duvidhaá¹ƒ kÄ• yagamanaá¹ƒ Ã±Ä• á¹‡agamanaÃ±ca. tesu __kÄ• yagamanaá¹
__Ã±Ä• á¹‡agamanaá¹ƒ_ nÄ• ma Ã±Ä• á¹‡uppatti, tasmÄ• payogÄ• nurÅ«pena ``gacchatÄ
``jÄ• nÄ• tÄ«â€™â€™ tipi attho bhavati, ``pavattatÄ«â€™â€™ tipi attho bhavati, ``pÄ• puá¹
bhavati, iriyÄ• pathagamanena gacchatÄ«tipi attho bhavati, Ã±Ä• á¹‡agamanena gacchatÄ«
hi ``sÄ«ghaá¹ƒ gacchatÄ«â€™â€™ tiÄ• dÄ«su iriyÄ• pathagamanaá¹ƒ ``gamanaâ€™â€™
nibbÄ• naá¹ƒ gato. ``gatimÄ• â€™â€™ tiÄ• dÄ«su \Be 2/ pana Ã±Ä• á¹‡agamanaá¹ƒ. evaá
dhÄ• tÅ«naá¹ƒ yathÄ• payogaá¹ƒ attho gahetabbo.

tassimÄ• ni rÅ«pÄ• ni bhavanti --- iti, eti, udeti. kÄ• rite ``udÄ• yatÄ«â€™â€™ ti rÅ«paá¹ƒ b
uá¹-á¹-hÄ• petÄ«ti hi attho, dukÄ• ro Ä• gamo. upeti, samupeti, veti, apeti, aveti, anveti, sam
samayo, abhisamayo, Ä«di, udi, ekodi, paá¹‡á¸• ito, ito, udito, upeto, samupeto, anvito, apet
paccetabbo, paá¹-iyamÄ• no, paá¹-icco, ento, adhippeto, adhippÄ• yo, paccayo, aÃ±Ã±Ä• n
itaâ€™â€™ ntiÄ• dinÄ• yathÄ• rahaá¹ƒ itthinapuá¹ƒsakavasenapi. paccetuá¹ƒ, upetuá¹ƒ, s
sametuá¹ƒ, abhisametuá¹ƒ, icca, paá¹-icca, samecca, abhisamecca, apecca, upecca, paá¹-i
itvÄ• na, upetvÄ• , upetvÄ• na, upetuna, aÃ±Ã±Ä• nipi buddhavacanÄ• nurÅ«pato yojetabb

__iti_iti kriyÄ• saddo, suttantesu na dissati.

idamettha na vattabbaá¹ƒ, dassanÄ• yeva me ruto ||

``itÄ• yaá¹ƒ kodharÅ«penaâ€™â€™, iti pÄ• á¸·i hi dissati.

__aá¹…guttaranikÄ• yamhi, _ muninÄ• hacca bhÄ• sitÄ• .

vuttaÃ±hetaá¹ƒ bhagavatÄ• __aá¹…guttaranikÄ• ye_ kodhaá¹ƒ nindantena ---

``itÄ• yaá¹ƒ kodharÅ«pena, maccuveso guhÄ• sayo.

taá¹ƒ damena samucchinde, paÃ±Ã±Ä• vÄ«riyena diá¹-á¹-hiyÄ• â€™â€™ ti ||

tatra __itÄ• ya_nti iti ayanti chedo. __iti_iti ca gacchati pavattatÄ«ti attho. ayaá¹ƒ panettha s
--- yo \Be 3/ doso loke ``kodhoâ€™â€™ ti lokiyamahÄ• janena vuccati, nÄ• yaá¹ƒ atthato ko
pana vattabbo, eso hi sarÄ«rasaá¹…khÄ• taguhÄ• sayo maccurÄ• jÄ• eva kodhavasena pa
gacchatÄ«ti vattabbo. taá¹ƒ evarÅ«paá¹ƒ ``maccurÄ• jÄ• â€™â€™ ti vattabbaá¹ƒ bahuno ja
kodhaá¹ƒ hitakÄ• mo damena paÃ±Ã±Ä• ya vÄ«riyena diá¹-á¹-hiyÄ• ca chindeyyÄ• ti.

__etÄ«_ti imassa pana Ä• gacchatÄ«ti attho. ``etÄ«â€™â€™ ti ettha hi __Ä• _upasaggo sa
paá¹-icchannattÄ• na pÄ• kaá¹-o valÄ• hakÄ• vattharito puá¹‡á¹‡acando viya. tathÄ• hi ett
sandhiviggaho bhavati, __Ä• _kÄ• rassa ca __i_kÄ• rena parena saddhiá¹ƒyeva __e_kÄ• rÄ
sÄ• rathÄ« eti. etu vessantaro rÄ• jÄ• â€™â€™ tiÄ• dÄ«su ``Ä• gacchati, Ä• gacchatÅ«â€™
kathetabbo. byÄ• karaá¹‡asatthepi hi Ä• iti etÄ«ti sandhiviggaho dissati, tasmÄ• ayampi nÄ
manasi kÄ• tabbÄ• . atha vÄ• __itÄ«_ti rassavasena vuttaá¹ƒ padaá¹ƒ gamanaá¹ƒ bodheti,
vuttaá¹ƒ pana yathÄ• payogaá¹ƒ Ä• gamanÄ• dÄ«ni. mattÄ• vasenapi hi padÄ• ni savisesa
yathÄ• ? sÄ• sane pabbajito, raá¹-á¹-hÄ• pabbÄ• jitoti. saÃ±Ã±ogÄ• saÃ±Ã±ogavasenapi,
niggacchati. yasaá¹ƒ poso nigacchati, tasmÄ• ayampi nÄ«ti sÄ• dhukaá¹ƒ manasi kÄ• tabb

__i gatiya_nti kathitÄ• , dhÄ• tu vuddhiá¹ƒ gatÄ• yadÄ• .

tadÄ• Ä• gamanatthassa, vÄ• cikÄ• pÄ• yato vasÄ• ||

iriyÄ• pathatthato he-sÄ• niccÄ• gamavÄ• cikÄ• .

``ayaá¹ƒ so sÄ• rathÄ« etiâ€™â€™, iccÄ• dettha nidassanaá¹ƒ ||

aniriyÄ• pathatthena \Be 4/, vattane gamanepi ca.

Ä• gamane ca hotÄ«ti, dhÄ«mÄ• lakkheyya taá¹ƒ yathÄ• ||

``paá¹-icca phalametÄ«â€™â€™ ti, evamÄ• dÄ«su vattane.

vuddhippattÄ• ikÄ• ravhÄ• , esÄ• dhÄ• tu pavattati ||

``atthamentamhi sÅ«riye, vÄ• á¸·Ä• â€™â€™ iccÄ• dÄ«su pana.

gate, ``etÄ«ti itÄ«â€™â€™ ti-Ä• disvÄ• gamane siyÄ• ||

tathÄ• hi Ä«tÄ«ti anatthÄ• ya eti Ä• gacchatÄ«ti Ä«ti, upaddavo, iti Ä• gamanattho gahetab
__suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ_ ``etÄ«ti Ä«ti, Ä• gantukÄ• naá¹ƒ akusalabhÄ• gÄ«naá
adhivacanaâ€™â€™ nti.

idÄ• ni yathÄ• rahaá¹ƒ nipÄ• tÄ• khyÄ• tanÄ• mikapariyÄ• pannÄ• naá¹ƒ __itiito_ saddÄ• n
tattha __iti_saddo hetuparisamÄ• panÄ• dipadattha vipariyÄ• ya pakÄ• rÄ• vadhÄ• raá¹‡a
nidassanÄ• dianekatthappabhedo. tathÄ• hesa ``ruppatÄ«ti kho bhikkhave tasmÄ• rÅ«pan
hetuatthe dissati. ``tasmÄ• tiha me bhikkhave dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• mis
anukampÄ• , kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• d
``iti vÄ• iti evarÅ«pÄ• visÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su Ä• diattho. ``mÄ•
brÄ• hmaá¹‡assa saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• ro nÄ• maá¹ƒ nÄ• makamm
byaÃ±janamabhilÄ• poâ€™â€™ tiÄ• dÄ«su padatthavipariyÄ• ye. ``iti kho bhikkhave sappa
appaá¹-ibhayo paá¹‡á¸• ito. saupaddavo bÄ• lo, anupaddavo \Be 5/ paá¹‡á¸• ito. saupasagg
paá¹‡á¸• itoâ€™â€™ tiÄ• dÄ«su pakÄ• ro. ``atthi idappaccayÄ• jarÄ• maraá¹‡anti iti puá¹-a
atthÄ«tissa vacanÄ«yaá¹ƒ. kiá¹ƒ paccayÄ• jarÄ• maraá¹‡anti iti ce vadeyya, jÄ• tipaccayÄ•
iccassa vacanÄ«yaâ€™â€™ ntiÄ• dÄ«su avadhÄ• raá¹‡e. ``atthÄ«ti kho kaccÄ• na ayamek
ayaá¹ƒ dutiyo antoâ€™â€™ tiÄ• dÄ«su nidassane. nipÄ• tavaseneva te payogÄ• gahetabb
kodharÅ«penÄ• â€™â€™ ti ettha pana Ä• khyÄ• tavasena gamane __iti_saddo dissati. aya
nipÄ• tattho pana na icchitabbo, viÃ±Ã±Å«naá¹ƒ atthaggahaá¹‡e kosallupÄ• danatthaá¹ƒ ke
atthuddhÄ• ravasena Ä• gatoti daá¹-á¹-habbaá¹ƒ. itaro pana ---

gatyatthe cimasaddatthe, __ito_saddo pavattati.

anvitoâ€™â€™ ti hi gatyatthe, paccattavacanaá¹ƒ bhave ||

__ima_saddassa atthamhi, nissakkavacanaá¹ƒ bhave.

``ito sÄ• dakkhiá¹‡Ä• disÄ• â€™â€™, itiÄ• dÄ«su pÄ• á¸·isu ||

gatyattho icchito ettha, itarattho na icchito.

atthuddhÄ• ravasÄ• vutto, kosallatthÄ• ya viÃ±Ã±unaá¹ƒ ||

idha pana __samaya_saddassa atthuddhÄ• raá¹ƒ sanibbacanaá¹ƒ vattabbampi avatvÄ• up
vakkhÄ• ma __i e aya_dhÄ• tuvasena tidhÄ• tumayattÄ• __samaya_saddassa. tatra __itÄ«
__i_kÄ• rÄ• nantaratyantapadassa ca ``eti, udetÄ«â€™â€™ tiÄ• dÄ«naÃ±ca __e_kÄ• rÄ• n
aÃ±Ã±esaÃ±ca evarÅ«pÄ• naá¹ƒ padamÄ• lÄ• yathÄ• rahaá¹ƒ yebhuyyena attanopadÄ• n
hi á¹-hÄ• nesu dukkarÄ• kriyÄ• padamÄ• lÄ• . yasmÄ• pana imasmiá¹ƒ pakaraá¹‡e sukarÄ
__tya_ntapadamÄ• lÄ• jÄ• nitabbÄ• \Be 6/, tasmÄ• __bhÅ«vÄ• di_gaá¹‡Ä• dÄ«su aá¹-á¹-
channavutiyÄ• vacanehi sabbasÄ• dhÄ• raá¹‡aá¹ƒ asabbasÄ• dhÄ• raá¹‡aÃ±ca padamÄ•

__a_kÄ• rÄ• nantaratyanta-padÄ• naá¹ƒ pantiyo budho.

__bhavati rundhatÄ• _dÄ«naá¹ƒ, yoje sabbattha sabbathÄ• ||

iti etÄ«â€™â€™ ti cetesaá¹ƒ, padÄ• naá¹ƒ pana pantiyo.

suddhassarapubbakÄ• naá¹ƒ, yoje viÃ±Ã±Å« yathÄ• rahaá¹ƒ ||

__Ä• _kÄ• rÄ• nantara__tya_nta-padÄ• naÃ±cÄ• pi pantiyo.

``yÄ• ti suá¹‡Ä• ti asnÄ• -tiâ€™â€™ iccÄ• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ ||

__i_vaá¹‡á¹‡Ä• nantaratyanta-padÄ• namapi pÄ• á¸·iyo.

yoje ``rundhiti rundhÄ«tiâ€™â€™ -iccÄ• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ ||

__u_kÄ• rÄ• nantara__tya_nta-__suti_iti padassa ca.

peraá¹‡atthe pavattassa, yoje mÄ• laá¹ƒ yathÄ• rahaá¹ƒ ||

__e_kÄ• rÄ• nantara__tya_nta-padÄ• nampi yathÄ• rahaá¹ƒ.

``jeti rundheti kÄ• reti, kÄ• rÄ• petÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ ||

__o_kÄ• rÄ• nantara__tya_nta-padÄ• nampi padakkame.

``karoti bhoti hotÄ«â€™â€™ ti-Ä• dÄ«naá¹ƒ yuttitovade.

iccevaá¹ƒ sattadhÄ• vutto, padamÄ• lÄ• nayo mayÄ• .

ito mutto nayo nÄ• ma, natthi koci kriyÄ• pade ||

``Ä• datte kurute peteâ€™â€™, iccÄ• di nayadassanÄ• .

yathÄ• rahaá¹ƒ yuttitoti, vacanaá¹ƒ ettha bhÄ• sitaá¹ƒ ||

idÄ• ni ikÄ• rÄ• nantaratyantapadassa kamo vuccate --- iti, inti. isi, itha. imi, ima. aparipuá¹‡
vattamÄ• nÄ• nayo. itu, intu. ihi, itha. imi, ima. aparipuá¹‡á¹‡o paÃ±camÄ«nayo. ettha ca im
sÄ• sanÄ• nurÅ«pabhÄ• vassa imÄ• ni sÄ• dhakapadÄ• ni \Be 7/ ``veti, apeti, anvetÄ«â€™
vigacchatÄ«ti attho, __iti_saddo hettha gamanaá¹ƒ bodheti. tathÄ• apa iti __apeti_. apagac
iti __anveti_. anugacchatÄ«ti attho. garÅ« pana anu eti __anvetÄ«_ti vadanti. taá¹ƒ ---

``yathÄ• Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, dantiá¹ƒ anveti hatthinÄ«.

jessantaá¹ƒ giriduggesu, samesu visamesu ca.

evaá¹ƒ taá¹ƒ anugacchÄ• mi, putte Ä• dÄ• ya pacchatoâ€™â€™ ti ||

imÄ• ya pÄ• á¸·iyÄ• na sameti ``jessantaá¹ƒ anvetÄ«â€™â€™ ti vacanato ``anugacchÄ• m
tathÄ• hi __eti_saddo yattha ce iriyÄ• pathavÄ• cako, tattha Ä• gamanaá¹ƒyeva joteti, na g
Ä• gamanatthassa ayuttito gamanatthassa ca yuttito vi itiÄ• dinÄ• chedo Ã±eyyo. etesaÃ±c
katachedÄ• naá¹ƒ atthibhÄ• vaá¹ƒ yuttibhÄ• vaÃ±ca ``itÄ• yaá¹ƒ kodharÅ«penÄ• â€™â€™
tasmÄ• yeva ``anu iti, anu inti, anu isÄ«â€™â€™ tiÄ• dinÄ•  ``anvetÄ«â€™â€™ tiÄ• dÄ«na
vuttappakÄ• ro vattamÄ• nÄ• paÃ±camÄ«nayo parassapadavasena dassito. sattamÄ«rÅ«p

imÄ• ni pana bhavissantiyÄ• rÅ«pÄ• ni, sittÄ• te lahumessati. issati, issanti. issasi, issatha
issÄ• ma. issate, issante. issase, issavhe. issaá¹ƒ, issÄ• mhe. asabbadhÄ• tukattepi suddha
__i_kÄ• rÄ• gamo na labbhati. paripuá¹‡á¹‡o bhavissantÄ«nayo.

atha kÄ• lÄ• tipattiyÄ• rÅ«pÄ• ni bhavanti, issÄ• , issaá¹ƒsu. isse, issatha. issaá¹ƒ, issamh
issase, issavhe. issaá¹ƒ, issÄ• mhase. kÄ• lÄ• tipattibhÄ• ve \Be 8/ ca asabbadhÄ• tukatte
suddhassarattÄ• dhÄ• tussa __a_kÄ• _ri_kÄ• rÄ• gamo na labbhati anekantikattÄ• vÄ• a
__a_kÄ• rÄ• gamo na hoti. dvinnaÃ±hettha suddhassarÄ• naá¹ƒ anantarikÄ• naá¹ƒ ekatosa
paripuá¹‡á¹‡o kÄ• lÄ• tipattinayo.

imasmiá¹ƒ pana á¹-hÄ• ne sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane sotÅ«naá¹ƒ payoga
paramakosallajananatthaá¹ƒ ``nanu te sutaá¹ƒ brÄ• hmaá¹‡a bhaÃ±Ã±amÄ• ne, devÄ• na
purisaparakkamassÄ• â€™â€™ ti pÄ• á¸·ito nayaá¹ƒ gahetvÄ• vuttappakÄ• rehi bhavissan
samÄ• nÄ• ni asamÄ• natthÄ• ni vattamÄ• nikarÅ«pÄ• ni ca Ä«sakaá¹ƒ aÃ±Ã±amaÃ±Ã±aá
bhavissantÄ«kÄ• lÄ• tipattÄ«naá¹ƒ rÅ«pÄ• ni ca pakÄ• sayissÄ• ma --- vattamÄ• nÄ• vasen
issasi, issathÄ• â€™â€™ ti sabbaá¹ƒ yojetabbaá¹ƒ. attho pana ``issaá¹ƒ karotÄ«â€™â€™ t
tasmiá¹ƒyeva atthe bhavissantÄ«vasena ``ississati, ississanti. ississasi, ississathÄ• â€™â€™
paripuá¹‡á¹‡aá¹ƒ yojetabbaá¹ƒ. attho pana ``issaá¹ƒ karissatÄ«â€™â€™ tiÄ• dinÄ• vattabb
pana ``ississÄ• , ississaá¹ƒsu. ississe, ississathÄ• â€™â€™ ti paripuá¹‡á¹‡aá¹ƒ yojetabbaá
``issaá¹ƒ akarissÄ• â€™â€™ tiÄ• dinÄ• vattabbo. dhÄ• tvantaravasena saá¹ƒsandanÄ• na

idÄ• ni ekÄ• rÄ• nantaratyantapadassa kamo vuccate ---

eti, enti. esi, etha. emi, ema.

etu, entu. ehi, etha. emi, ema.

na ca appatvÄ• dukkhantaá¹ƒ, vissÄ• saá¹ƒ eyya paá¹‡á¸• ito.

nivesanÄ• ni mÄ• petvÄ• , vedehassa yasassino.

yadÄ• te pahiá¹‡issÄ• mi, tadÄ• eyyÄ• si khattiya ||

eyya \Be 9/, eyyuá¹ƒ. eyyÄ• si, eyyÄ• tha. eyyÄ• mi, eyyÄ• ma. etha, eraá¹ƒ. etho, eyyÄ• v

so puriso eyya, te eyyuá¹ƒ. tvaá¹ƒ eyyÄ• si, tumhe eyyÄ• tha. ahaá¹ƒ eyyÄ• mi, mayaá¹ƒ e
te eraá¹ƒ. tvaá¹ƒ etho, tumhe eyyÄ• vho. ahaá¹ƒ eyyaá¹ƒ, mayaá¹ƒ eyyÄ• mhe.

parokkhÄ• hiyyattanajjatanÄ«rÅ«pÄ• ni sabbaso appasiddhÄ• ni.

essati, essanti. essasi, essatha. essÄ• mi, essÄ• ma. essate, essante. essase, essavhe. es

sammodamÄ• nÄ• gacchanti, jÄ• lamÄ• dÄ• ya pakkhino.

yadÄ• te vivadissanti, tadÄ• ehinti me vasaá¹ƒ ||

``abhidosagato idÄ• ni ehÄ«â€™â€™ ti vacanadassanato aparÄ• nipi bhavissantÄ«rÅ«pÄ•

ehiti, ehinti. ehisi, ehitha. ehimi, ehima. ehite, ehinte. ehise, ehivhe. ehissaá¹ƒ, ehissÄ• mhe

essÄ• , essaá¹ƒsu. esse, essatha. essaá¹ƒ essÄ• mhÄ• . essatha, essisu. essase, essavhe

athÄ• paropi __e_kÄ• rÄ• nantaratyantapadakkamo bhavati.

udeti, udenti. udesi, udetha. udemi, udema ||

udetu, udentu. udehi, udetha. udemi, udema, udÄ• mase.

udeyya, udeyyuá¹ƒ. sesaá¹ƒ neyyaá¹ƒ. udissati, udissanti. sesaá¹ƒ neyyaá¹ƒ. udissÄ• , udis
neyyaá¹ƒ.

imÄ• ni suddhassaradhÄ• turÅ«pÄ• ni.

kakÄ• rantadhÄ• tu

__ku_ \Be 10/ __sadde ke_ ca. koti, kavati, kÄ• yati, evaá¹ƒ kattupadÄ• ni bhavanti. kuyyat
kammapadÄ• ni. kÄ• nanaá¹ƒ, kabbaá¹ƒ, jÄ• takaá¹ƒ, evaá¹ƒ nÄ• mikapadÄ• ni. kutvÄ• , ku
kÄ• vitvÄ• , kÄ• vitvÄ• na, kÄ• yituá¹ƒ, evaá¹ƒ abyayapadÄ• ni.

tatra __kÄ• nana_nti á¹-hitamajjhanhikasamaye kavati saddaá¹ƒ karotÄ«ti kÄ• nanaá¹ƒ, va

``á¹-hite majjhanhike kÄ• le, sannisÄ«vesu pakkhisu.

saá¹‡ateva brahÄ• raÃ±Ã±aá¹ƒ, sÄ• rati paá¹-ibhÄ• ti maâ€™â€™ nti

vuttaá¹ƒ. atha vÄ• kokilamayÅ«rÄ• dayo kavanti saddÄ• yanti kÅ«janti etthÄ• ti kÄ• nanaá
avassaá¹ƒ kuyyati paá¹‡á¸• itehÄ«ti __kabbaá¹ƒ. kÄ• viyaá¹ƒ. kÄ• veyyaá¹ƒ_. aÃ±Ã±atra pa
__kabba_nti taddhitavasena attho gahetabbo. keci tu __kÄ• bya_nti saddarÅ«paá¹ƒ icchant
pamÄ• á¹‡aá¹ƒ sakkaá¹-abhÄ• sÄ• bhÄ• vato. sakkaá¹-abhÄ• sÄ• topi hi Ä• cariyÄ• nayaá
bhÅ«taá¹ƒ atÄ«taá¹ƒ bhagavato cariyaá¹ƒ, taá¹ƒ kÄ«yati kathÄ«yati etenÄ• ti __jÄ• takaá¹ƒ
idha ``jÄ• takaâ€™â€™ nti vuttÄ• . aÃ±Ã±atra pana jÄ• taá¹ƒ eva jÄ• takanti gahetabbaá¹ƒ
__jÄ• taka_saddo desanÄ• yampi vattati ``itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaâ€™â€
vattati ``jÄ• takaá¹ƒ samodhÄ• nesÄ«â€™â€™ tiÄ• dÄ«su.

__pakka nÄ«cagatiyaá¹ƒ. nÄ«cagamanaá¹ƒ_ nÄ• ma hÄ«nagamanaá¹ƒ hÄ«nappavatti vÄ•

``nÄ«ce kule paccÄ• jÄ• toâ€™â€™ ti ettha viya. pakkati kriyÄ• padamettha dissati, na nÄ•
yattha nÄ• mikapadaá¹ƒ na dissati, tattha tattha nÄ• mikapadaá¹ƒ upaparikkhitvÄ• \Be 11/
kriyÄ• padameva hi duddasaá¹ƒ, kriyÄ• pade vijjamÄ• ne nÄ• mikapadaá¹ƒ natthÄ«ti na vat
``pakkanaá¹ƒ, takanaá¹ƒâ€™â€™ iccevamÄ• dÄ«ni bhÄ• vavÄ• cakÄ• ni nÄ• mikapadÄ• n
labbhantÄ«ti daá¹-á¹-habbaá¹ƒ.

__taka hasane. hasanaá¹ƒ_ hÄ• so. takati.

__taki kicchajÄ«vane. kicchajÄ«vanaá¹ƒ_ kasirajÄ«vanaá¹ƒ. taá¹…kati. Ä• taá¹…kati. Ä• ta
kicchajÄ«vitakaro rogo, tathÄ• hi aá¹-á¹-hakathÄ• cariyÄ• ``appÄ• bÄ• dhaá¹ƒ appÄ• taá¹.
pÄ• á¸·ippadese iti atthaá¹ƒ saá¹ƒvaá¹‡á¹‡esuá¹ƒ __ ``Ä• bÄ• dho_ti visabhÄ• gavedanÄ•
uppajjitvÄ• sakalasarÄ«raá¹ƒ ayapaá¹-á¹-ena bandhitvÄ• viya gaá¹‡hÄ• ti. __Ä• taá¹…ko_
atha vÄ• yÄ• petabbarogo Ä• taá¹…ko, itaro Ä• bÄ• dho. khuddako vÄ• rogo Ä• taá¹…ko,
`ajjhattasamuá¹-á¹-hÄ• no Ä• bÄ• dho, bahiddhÄ• samuá¹-á¹-hÄ• no Ä• taá¹…koâ€™ ti vad

Ä• taá¹…ko Ä• mayo rogo,

byÄ• dhÄ• â€™ bÄ• dho gado rujÄ• .

akallaÃ±ceva gelaÃ±Ã±aá¹ƒ,

nÄ• maá¹ƒ rogÄ• bhidhÄ• nakaá¹ƒ ||

__suka gatiyaá¹ƒ_. sokati, suko, sukÄ«. tatra __suko_ti suvo. sokati manÄ• pena gamanen
tassa bhariyÄ• sukÄ«.

__bukka bhassane_. idha __bhassanaá¹ƒ_ nÄ• ma sunakhabhassanaá¹ƒ adhippetaá¹ƒ ``s
ettha viya, na ``Ä• vÄ• so gocaraá¹ƒ \Be 12/ bhassaâ€™â€™ ntiÄ• dÄ«su viya. vacanasaá¹
bukkati sÄ• .

__dhaka paá¹-ighÄ• te gatiyaÃ±ca. paá¹-ighÄ• to_ paá¹-ihananaá¹ƒ. dhakati.

__caka tittipaá¹-ighÄ• tesu. titti_ tappanaá¹ƒ, __paá¹-ighÄ• taá¹ƒ_ paá¹-ihananaá¹ƒva. caka

__aka kuá¹-ilagatiyaá¹ƒ_. akati. etÄ• __ku_Ä• dikÄ• __aka_pariyantÄ• dhÄ• tuyo parassa
saddasatthavidÅ« vadanti. tesaá¹ƒ mate etÄ• ``ti anti, tu antuâ€™â€™ iccÄ• dÄ«naá¹ƒyeva
pana niyamo natthi, tasmÄ• na taá¹ƒ idha pamÄ• á¹‡aá¹ƒ.

__i ajjhayane. ajjhayanaá¹ƒ_ uccÄ• raá¹‡aá¹ƒ sikkhanaá¹ƒ vÄ• , ayati, adhÄ«yati, ajjhayati,
ajjhenaá¹ƒ, ajjhÄ• yako. dibbaá¹ƒ adhÄ«yase mÄ• yaá¹ƒ. adhÄ«yanti mahÄ• rÄ• ja, dibbam
ajjhenamariyÄ• pathaviá¹ƒ janindÄ• . tattha __ajjhÄ• yako_ti ajjhayatÄ«ti ajjhÄ• yako, mant
attho.

__u sadde_. avati, avanti. avasi. ettha ``yo Ä• tumÄ• naá¹ƒ sayameva pÄ• vÄ• â€™â€™ ti
__u_dhÄ• tussa payogoti daá¹-á¹-habbo. __pa_pubbassa __vada_dhÄ• tussa __da_kÄ• ral
yujjati.

__vaá¹…ka koá¹-ille_. vaá¹…kati. vaá¹…kaá¹ƒ. __vaá¹…ka_saddo hi __vakka_saddena sa
__vaá¹…ka_saddena. tathÄ• hi ---

``yaá¹ƒ nissitÄ• jagatiruhaá¹ƒ, svÄ• yaá¹ƒ aggiá¹ƒ pamuÃ±cati.

disÄ• bhajatha vakkaá¹…gÄ• , jÄ• taá¹ƒ saraá¹‡ato bhayaâ€™â€™ nti ||

pÄ• á¸·i \Be 13/ dissati. ayaá¹ƒ pana __vakka_saddo sakkaá¹-abhÄ• saá¹ƒ patvÄ•
__ka_kÄ• ra_ra_kÄ• rasaÃ±Ã±ogakkhariko bhavati, dhÄ• tubhÄ• vo panassa porÄ• á¹‡ehi
na diá¹-á¹-haá¹ƒ. imassa pana __vaá¹…ka_saddassa __ ``vaá¹…ka koá¹-ille_â€™â€™ ti dh
``vaá¹…katÄ«â€™â€™ ti kriyÄ• padaÃ±ca, pÄ• á¸·iyaá¹ƒ tu ``vaá¹…katÄ«â€™â€™ ti kriyÄ
tathÄ• bhÄ• vavÄ• cako __vaá¹…ka_saddopi. vÄ• ccaliá¹…go pana anekesu á¹-hÄ• nesu
__vaá¹…katÄ«_ti kriyÄ• padaá¹ƒ pÄ• á¸·iyaá¹ƒ avijjamÄ• nampi gahetabbameva __nÄ• tha
bhÄ• vavÄ• cakassa pana __vaá¹…ka_saddassa atthitÄ• natthitÄ• ca pÄ• á¸·iÄ• dÄ«su pu
kecettha vadeyyuá¹ƒ ``yadi bhÄ• vavÄ• cako __vaá¹…ka_saddo natthi, kathaá¹ƒ `aá¹-á¹-ha
uá¸·Ä• raâ€™ nti ettha samÄ• soâ€™â€™ ti. ettha pana aá¹-á¹-hasu á¹-hÄ• nesu vaá¹…kaa
na aá¹-á¹-havaá¹…kÄ• ni yassÄ• ti. dabbavÄ• cako hi __vaá¹…ka_saddo, na bhÄ• vavÄ• c

vaá¹…kaá¹ƒ vakkaÃ±ca kuá¹-ilaá¹ƒ, jimhaÃ±ca rimhamanuju.

__vaá¹…ka_saddÄ• dayo ete, vÄ• ccaliá¹…gÄ• tiliá¹…gikÄ• ||

atha vÄ• __vaá¹…ka_saddoyaá¹ƒ, ``vaá¹…kaghastÄ• â€™â€™ tiÄ• disu.

baá¸·ise giribhede ca, vattate sa pumÄ• tadÄ• ||

ayaÃ±hi ``teâ€™ me janÄ• vaá¹…kaghastÄ• sayanti. yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…
chÄ• ditaá¹ƒ. vaá¹…kaghastova ambujoâ€™â€™ tiÄ• dÄ«su baá¸·ise vattati.

ettha siyÄ• ``nanu ca bho `yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…kaá¹ƒ maá¹ƒsena chÄ• di
__vaá¹…ka_saddo guá¹‡avÄ• cako visesanasado, yena baá¸·iso visesito, tena vaá¹…kaá¹ƒ
attho viÃ±Ã±Ä• yatÄ«â€™â€™ ti? tanna, __vaá¹…ka_sadde avuttepi baá¸·isasabhÄ• vassa
pÄ• kaá¹-oti natthi visesanasaddena \Be 14/ payojanaá¹ƒ. idaá¹ƒ pana ``baá¸·isaá¹ƒ vaá¹…
``hatthi nÄ• go. saroruhaá¹ƒ padumaá¹ƒ. hatthÄ« ca kuÃ±jaro nÄ• goâ€™â€™ tiÄ• divacan
tasmÄ• ``vaá¹…kaâ€™â€™ nti padassa ``kuá¹-ilaâ€™â€™ nti attho na gahetabbo. atha vÄ
Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, dantiá¹ƒ anveti hatthinÄ«â€™â€™ ti ettha __nÄ• ga_saddass
aÃ±Ã±amaÃ±Ã±apariyÄ• yavacanattepi __danti_nti manoramadantayuttanti attho saá¹ƒvaá
``baá¸·isaá¹ƒ vaá¹…kaâ€™â€™ nti imesampi aÃ±Ã±amaÃ±Ã±aá¹ƒ pariyÄ• yavacanattepi _
vattabbo. evaÃ±hi sati attho sÄ• larÄ• jÄ• viya suphullito hoti, desanÄ• ca vilÄ• sappattÄ•
baá¸·isaâ€™â€™ nti saddÄ• naá¹ƒ guá¹‡aguá¹‡Ä«vasena samÄ• nÄ• dhikaraá¹‡abhÄ• vo
veraÃ±jÄ• yaá¹ƒ viharatÄ«â€™â€™ tiÄ• dÄ«su ``buddho bhagavÄ• â€™â€™ ti imesaá¹ƒ v
anicchitabbattÄ• . na hi Ä«disesu á¹-hÄ• nesu samÄ• nÄ• dhikaraá¹‡abhÄ• vo porÄ• á¹‡eh

``yattha etÄ• diso satthÄ• , loke appaá¹-ipuggalo.

tathÄ• gato balappatto, sambuddho parinibbutoâ€™â€™ ti,

``buddhaá¹ƒ buddhaá¹ƒ nikhilavisayaá¹ƒ suddhiyÄ• yÄ• va suddhiâ€™â€™ nti ca Ä• dÄ«s
``etÄ• disoâ€™â€™ ti ca ``appaá¹-ipuggaloâ€™â€™ ti ca ``tathÄ• gatoâ€™â€™ ti ca ``bala
``sambuddhoâ€™â€™ ti ca ``parinibbutoâ€™â€™ ti ca imÄ• ni ``satthÄ• â€™â€™ ti anena
samÄ• nÄ• dhikaraá¹‡Ä• ni. tathÄ• ``buddhaá¹ƒ buddhaâ€™â€™ nti dvinnaá¹ƒ padÄ• naá
samÄ• nÄ• dhikaraá¹‡aá¹ƒ bhavati.

iti ``yathÄ• pi maccho baá¸·isaá¹ƒ, vaá¹…kaá¹ƒ maá¹ƒsena chÄ• ditaâ€™â€™ nti ettha __v
baá¸·isassÄ• bhidhÄ• nantaraá¹ƒ, na guá¹‡avÄ• cako. evaá¹ƒ __vaá¹…ka_saddo baá¸·ise v
gacchÄ• ma pabbataá¹ƒ. dÅ«re vaá¹…katapabbatoâ€™â€™ tiÄ• dÄ«su \Be 15/ pana girivis
``vaá¹…kapabbatoâ€™â€™ ti vattabbe sukhuccÄ• raá¹‡atthaá¹ƒ niruttinayena majjhe animi
katvÄ• ``vaá¹…katapabbatoâ€™â€™ ti vuttaá¹ƒ. atha vÄ• vaá¹…koyeva vaá¹…katÄ• , yat
ca disÄ• eva disatÄ• ti, evaá¹ƒ __tÄ• _paccayavasena vaá¹…katÄ• ca sÄ• pabbato cÄ• ti
vuttaá¹ƒ, majjhe rassavasena cetaá¹ƒ daá¹-á¹-habbaá¹ƒ. atha vÄ• vaá¹…kamassa saá¹‡á¹-
vaá¹…katoti __mantu_atthe __ta_paccayo, yathÄ• pabbamassa atthÄ«ti pabbatoti. evaá¹ƒ
cÄ• ti vaá¹…katapabbato. ``vaá¹…kapabbatoâ€™â€™ icceva vÄ• paá¹‡á¹‡atti, pÄ• dakkha
vaá¹…katapabbatoâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ.

__loka dassane_. lokati. loko. Ä• lokoti aÃ±Ã±Ä• nipi rÅ«pÄ• ni gahetabbÄ• ni. __curÄ• di_
imissÄ• ``loketi, lokayati, oloketi, olokayatÄ«â€™â€™ tiÄ• dinÄ• rÅ«pÄ• ni bhavanti. __lok
saá¹…khÄ• raloko sattaloko okÄ• salokoti. tattha ``eko loko, sabbe sattÄ• Ä• hÄ• raá¹-á¹-hi

saá¹…khÄ• ro eva loko saá¹…khÄ• raloko. sattÄ• eva loko sattaloko. cakkavÄ• á¸·asaá¹…
okÄ• saloko, yo ``bhÄ• janalokoâ€™â€™ tipi vuccati. tesu saá¹…khÄ• ro lujjatÄ«ti lokoti. vu
bhagavatÄ• ``lujjati palujjatÄ«ti kho bhikkhu tasmÄ• lokoti vuccatÄ«â€™â€™ ti. lokiyati ett
tabbipÄ• ko cÄ• ti satto loko. lokiyati vicittÄ• kÄ• rato dissatÄ«ti cakkavÄ• á¸·asaá¹…khÄ• to
pana __loka_saddo samÅ«hepi dissati, tasmÄ• lokiyati samudÄ• yavasena \Be 16/ paÃ±Ã±
ayampi attho gahetabbo. atha vÄ• __loko_ti tayo lokÄ• kilesaloko bhavaloko indriyalokoti.
__curÄ• di_gaá¹‡e kathessÄ• ma bahuvidhataÃ±ca. bahiddhÄ• pana kavÄ«hi ``loko tu bhu
ettakameva vuttaá¹ƒ.

__siloka saá¹…ghÄ• te. saá¹…ghÄ• to_ piá¹‡á¸• anaá¹ƒ. silokati, siloko, silokamanukassÄ•
vacanasaá¹…ghÄ• to __siloko_. so pajjanti vuccati, tathÄ• hi ``siloko yasassi pajjeâ€™â€™

__deka dheka saddussÄ• hesu. saddo_ ravo, __ussÄ• ho_ vÄ• yÄ• mo. dekati. dhekati.

__reka saki saá¹…kÄ• yaá¹ƒ_. rekati. saá¹…kati, tasmiá¹ƒ me saá¹…kate mano. saá¹…kÄ•

__aki lakkhaá¹‡e_. aá¹…kati, aá¹…ko, sasaá¹…ko.

__maki maá¹‡á¸• ane. maá¹‡á¸• anaá¹ƒ_ bhÅ«sanaá¹ƒ, maá¹…kati.

__kata loliye_. lolabhÄ• vo __loliyaá¹ƒ_ yathÄ• dakkhiyaá¹ƒ. kakati, kÄ• ko, kÄ• kÄ«. ettha
vÄ• yaso, bali, bhoji, ariá¹-á¹-hoâ€™â€™ ti imÄ• ni kÄ• kÄ• bhidhÄ• nÄ• ni.

__kuka vaka Ä• dÄ• ne_. kukati, vakati, koko, vako. ettha __koko_ti araÃ±Ã±asunakho. __
khuddakavanadÄ«piko, byagghotipi vadanti.

__vaka dittiyaá¹ƒ paá¹-ighÄ• te ca. ditti_ sobhÄ• , vakati.

__kaki_ \Be 17/ __vaki sakka tika á¹-ika seka_ gatyatthÄ• . kaá¹…kati, vaá¹…kati, sakkati,
parisakkati, osakkati, vadhÄ• ya parisakkanaá¹ƒ. biá¸·Ä• ranisakkamattampi. tekati, á¹-ekati
ettha __á¹-Ä«kÄ• _ti á¹-ikiyati jÄ• niyati saá¹ƒvaá¹‡á¹‡anÄ• ya attho etÄ• yÄ• ti á¹-Ä«kÄ• . e
__seka_pariyantÄ• dhÄ• tuyo __ ``attanobhÄ• sÄ• â€™â€™ _ti saddasatthavidÅ« vadanti.
taá¹ƒ antaá¹ƒâ€™â€™ iccÄ• dÄ«naá¹ƒyeva visayo, pÄ• vacane pana niyamo natthi.

__hikka abyattasadde. abyattasaddo_ avibhÄ• vitatthasaddo niratthakasaddo ca. hikkati, hi
``ubhayatobhÄ• sÄ• â€™â€™ _ti vadanti. idaá¹ƒ tu pÄ• vacanena saá¹ƒsandati. parassatta
dhÄ• tÅ«naá¹ƒ ``bhavati, bhavate, bÄ• dhate, bÄ• dhatÄ«â€™â€™ tiÄ• dinÄ• yebhuyyena
sÄ• sane dissanti.

imÄ• ni __ka_kÄ• rantadhÄ• turÅ«pÄ• ni.

khakÄ• rantadhÄ• tu

__khÄ• pakathane khyÄ• _ ca. __pakathanaá¹ƒ_ Ä• cikkhanaá¹ƒ desanaá¹ƒ vÄ• . khÄ• ti,
visadisabhÄ• vena __khÄ• _tyakkharassa dvittaá¹ƒ, __Ä• _kÄ• rassa ca saÃ±Ã±ogapubbat
akkhÄ• si purisuttamo. akkheyyaá¹ƒ te ahaá¹ƒ ayye. dhammo saá¹…khÄ• yati. akkhÄ• yati.
svÄ• khÄ• to bhagavatÄ• dhammo. saá¹…khÄ• to. akkhÄ• to. akkhÄ• tÄ• ro tathÄ• gatÄ• .
vidhuro. saá¹…khÄ• , paá¹-isaá¹…khÄ• . kriyaá¹ƒ Ä• kyÄ• ti kathetÄ«ti Ä• khyÄ• taá¹ƒ. keci
``svÄ• khÄ• toâ€™â€™ ti ca ``svÄ• kkhyÄ• toâ€™â€™ ti ca ``svÄ• khyÄ• toâ€™â€™ ti ca
pacchimÄ• ni sakkaá¹-abhÄ• sÄ• to nayaá¹ƒ gahetvÄ• vuttÄ• ni, itaraá¹ƒ yathÄ• á¹-hitarÅ«
yathÄ• dassitapadÄ• niyeva pasatthatarÄ• ni. tattha __saá¹…khÄ• _saddassa atthuddhÄ• r
__saá¹…khÄ• _saddo Ã±Ä• á¹‡akoá¹-á¹-hÄ• sapaÃ±Ã±attigaá¹‡anÄ• su dissati. ``saá¹…kh
tiÄ• dÄ«su hi Ã±Ä• á¹‡e dissati. ``papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• samudÄ• carantÄ«â€™
``tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ saá¹…khÄ• samaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su paÃ±Ã±
saá¹…khÄ• tuâ€™â€™ ntiÄ• dÄ«su gaá¹‡anÄ• yaá¹ƒ. etthetaá¹ƒ vuccati ---

``Ã±Ä• á¹‡apaÃ±Ã±attikoá¹-á¹-hÄ• sa-gaá¹‡anÄ• su padissati.

__saá¹…khÄ• _saddoti dÄ«peyya, dhammadÄ«passa sÄ• saneâ€™â€™ ti ||

__khi khaye_. khiyanadhammaá¹ƒ khÄ«yati. sÄ• sanÄ• nurÅ«pena sare __i_kÄ• rassa __i
khaá¹ƒâ€™â€™ iccapi rÅ«pÄ• ni Ã±eyyÄ• ni. tattha __khayo_ti khiyanaá¹ƒ khayo. atha vÄ•
khayo, magganibbÄ• nÄ• ni. khayasaá¹…khÄ• tena maggena pÄ• puá¹‡iyattÄ• phalampi k
suÃ±Ã±aá¹ƒ vivittaá¹ƒ rittaá¹ƒ, __kha_nti vÄ• Ä• kÄ• so.

__khi nivÄ• se_. khÄ«yati, khiyyati vÄ• . sÄ• sanÄ• nurÅ«pena __i_kÄ• rassa __Ä«ya iyyÄ
ayaá¹ƒ __divÄ• di_gaá¹‡epi pakkhipitabbo. khaá¹ƒ khayaá¹ƒ. abhiramaá¹‡Ä«yaá¹ƒ rÄ• jakk
__khÄ«yatÄ«_ti nivasati. __kha_nti cakkhÄ• diindriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ
__khaya_nti nivesanaá¹ƒ. __rÄ• jakkhaya_nti raÃ±Ã±o nivesanaá¹ƒ. atrÄ• yaá¹ƒ pÄ• á¸·i ---

``sace \Be 19/ ca ajja dhÄ• resi, kumÄ• raá¹ƒ cÄ• rudassanaá¹ƒ.

kusena jÄ• takhattiyaá¹ƒ, savaá¹‡á¹‡amaá¹‡imekhalaá¹ƒ.

pÅ«jitÄ• Ã±Ä• tisaá¹…ghehi, na gacchasi yamakkhayaâ€™â€™ nti ||

tattha __yamakkhaya_nti yamanivesanaá¹ƒ.

__khu sadde_. khoti khavati.

__khe khÄ• danasattÄ• su_. khÄ• yati. undÅ«rÄ• khÄ• yanti. vikkhÄ• yitakaá¹ƒ. gokhÄ• yi
khÄ• yati. disÄ• pi me na pakkhÄ• yanti. etthÄ• dimhi __kÄ• yatÄ«_ti khÄ• dati. atha vÄ• u
paÃ±Ã±Ä• yati.

__sukha dukkha takriyÄ• yaá¹ƒ. takriyÄ• _ti sukhadukkhÄ• naá¹ƒ vedanÄ• naá¹ƒ kriyÄ• , s
vuttaá¹ƒ hoti. akammakÄ• ime dhÄ• tavo. sukhati, dukkhati. sukhaá¹ƒ, dukkhaá¹ƒ. sukhito,
sÄ• taá¹ƒ pÄ«á¹‡anaá¹ƒ, dukkhaá¹ƒ vighÄ• taá¹ƒ aghaá¹ƒ kileso. tattha __sukha_nti sukhay
yassuppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti attho. __dukkha_nti dukkhayatÄ«ti dukkhaá¹ƒ. yass
dukkhitaá¹ƒ karotÄ«ti attho. imÄ• ni nibbacanÄ• ni kÄ• ritavasena vuttÄ• nÄ«ti daá¹-á¹-habb
__aá¹-á¹-hakathÄ• yaá¹ƒ sukhadukkha_saddatthaá¹ƒ vadantehi garÅ«hi __sukhayati dukkh
kammatthamÄ• dÄ• ya vivaraá¹‡assa katattÄ• . tathÄ• hi ``sukheti sukhayati, sukhÄ• peti s
dukkhayati, dukkhÄ• peti dukkhÄ• payatÄ«â€™â€™ ti imÄ• ni tesaá¹ƒ kÄ• ritapadarÅ«pÄ•
pÄ«á¹‡etÄ«ti ca, sukhayati sukhaá¹ƒ, dukkhayatÄ«ti dukkhanti ca,

``sace \Be 20/ ca kimhici kÄ• le,

maraá¹‡aá¹ƒ me pure siyÄ• .

putte ca me paputte ca,

sukhÄ• peyya mahosadhoâ€™â€™ ti ca

pÄ• á¸·iÄ• didassanato. saddasatthe pana dhÄ• tupÄ• á¹-hasaá¹…khepe ca ime dhÄ• tavo
``sukhayati dukkhayatÄ«â€™â€™ ti ca akÄ• ritÄ• ni suddhakattupadÄ• ni icchitÄ• ni. maya
suddhakattari ca tÄ• ni padarÅ«pÄ• ni na icchÄ• ma pÄ• á¸·iÄ• dÄ«hi viruddhattÄ• , tasmÄ•
__bhÅ«vÄ• di_gaá¹‡e vuttÄ• . ayaÃ±hi suddhakattuvisaye asmÄ• kaá¹ƒ ruci ``sukhatÄ«ti su
dukkhitoâ€™â€™ ti.

nanu ca bho ``sukhati dukkhatÄ«â€™â€™ ti kriyÄ• padÄ• ni buddhavacane na dissantÄ«ti
aá¹-á¹-hakathÄ• nayavasena gahetabbattÄ• dissantiyeva nÄ• ma. na hi sabbathÄ• sabbes
sÄ• sane loke vÄ• labbhanti, ekaccÄ• ni pana labbhanti, ekaccÄ• ni na labbhanti. evaá¹ƒ s
labbhantiyeva. ``kappayavho patissatÄ• â€™â€™ ti hi diá¹-á¹-he ``caravho bhuÃ±javhoâ€™
nayavasena diá¹-á¹-hÄ• niyeva nÄ• ma.

tatra panÄ• yaá¹ƒ nayo. __visuddhimaggÄ• _dÄ«su hi ``ekadviyojanamattampi addhÄ• naá
gattÄ• ni dukkhantÄ«â€™â€™ ti evaá¹ƒ __bhÅ«vÄ• di_gaá¹‡ikaá¹ƒ akammakaá¹ƒ suddhak
``dukkhantÄ«â€™â€™ ti kriyÄ• padaá¹ƒ dissati. tasmiá¹ƒ diá¹-á¹-hiyeva ``sukhati, sukhanti.
sukhÄ• mi, sukhÄ• mÄ• â€™â€™ tiÄ• dÄ«ni ca ``dukkhati, dukkhanti. dukkhasi, dukkhathÄ
diá¹-á¹-hÄ• ni nÄ• ma honti diá¹-á¹-hena adiá¹-á¹-hassa tÄ• disassa anavajjassa nayassa ga
``sukhatÄ«ti sukhito, dukkhatÄ«ti dukkhitoâ€™â€™ ti __bhÅ«vÄ• di_nayo eva gahetabbo, n
aparampettha nibbacanaá¹ƒ, sukhaá¹ƒ saÃ±jÄ• taá¹ƒ \Be 21/ etassÄ• ti __sukhito, _ saÃ±jÄ
nayo __dukkhito_ti etthÄ• pi. atha vÄ• sukhena ito pavattoti sukhito. esa nayo ``dukkhitoâ€
dullabhÄ• yaá¹ƒ nÄ«ti sÄ• dhukaá¹ƒ manasi kÄ• tabbÄ• .

__mokkha muccane_. akammakoyaá¹ƒ dhÄ• tu. mokkhati. mokkho. pÄ• timokkho. kÄ• rite
mokkhÄ• peti, mokkhÄ• payatÄ«â€™â€™ ti rÅ«pÄ• ni. keci panimaá¹ƒ __ ``mokkha mocan
__curÄ• di_gaá¹‡e pakkhipanti. tesaá¹ƒ mate ``mokkheti, mokkhayatÄ«â€™â€™ ti suddhak
etÄ• ni pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca virujjhanti. tathÄ• hi ``mokkhanti mÄ• rabandhan
mokkhasi. mahÄ• yaÃ±Ã±aá¹ƒ yajissÄ• ma, evaá¹ƒ mokkhÄ• ma pÄ• pakÄ• â€™â€™ ti pÄ
pÄ• ti rakkhati, taá¹ƒ mokkheti moceti Ä• pÄ• yikÄ• dÄ«hi dukkhehÄ«ti __pÄ• timokkhoâ€™
virujjhanti, tasmÄ• pÄ• á¸·iyaá¹ƒ ``mokkhesi mokkhemÄ• â€™â€™ ti ca avatvÄ• ``mokkha
suddhakattuvÄ• cakaá¹ƒ vuttaá¹ƒ, taÃ±ca kho apÄ• dÄ• navisayaá¹ƒ katvÄ• . __aá¹-á¹-haka
mocetÄ«â€™â€™ ti hetukattuvÄ• cakaá¹ƒ vuttaá¹ƒ, tampi apÄ• dÄ• navisayaá¹ƒyeva katvÄ
suddhakattuvisaye akammakabhÄ• vo vidito, hetukattuvisaye ekakammakabhÄ• vo vidito _
__mokkha_dhÄ• tu dvigaá¹‡ikoti ce? na, anekesu sÄ• á¹-á¹-hakathesu pÄ• á¸·ippadesesu `
mokkhayatÄ«â€™â€™ ti suddhakatturÅ«pÄ• naá¹ƒ adassanatoti daá¹-á¹-habbaá¹ƒ.

__kakkha hasane_. kakkhati.

__okha rÄ• kha lÄ• kha dÄ• kha dhÄ• kha sosanÄ• lamatthesu_. okhati. rÄ• khati. lÄ• khat

__sÄ• kha_ \Be 22/ __byÄ• pane_. sÄ• khati. sÄ• khÄ• .

__ukha nakha makha rakha lakha rakhi lakhi ikhi rikhi gatyatthÄ• _. ukhati. nakhati. makhat
lakhati. raá¹…khati. laá¹…khati. iá¹…khati. riá¹…khati.

__rakkha pÄ• lane_. rakkhati. rakkhÄ• , rakkhaá¹‡aá¹ƒ, sÄ«laá¹ƒ rakkhito devadatto, sÄ«la
devadattena, sÄ«laá¹ƒ rakkhako devadatto.

__akkha byattisaá¹…khÄ• tesu_. akkhati, akkhi, akkhaá¹ƒ.

__nikkha cumbane_. nikkhati, nikkhaá¹ƒ.

nakkha gatiyaá¹ƒ. nakkhati. nakkhattaá¹ƒ. ettha __nakkhatta_nti etto ito cÄ• ti visamagati
vÄ«thiyÄ• va gamanena nakkhanaá¹ƒ gamanaá¹ƒ tÄ• yati rakkhatÄ«ti nakkhattaá¹ƒ. porÄ•
nassantÄ«ti __nakkhattÄ• nÄ«â€™â€™ _ti kathayiá¹ƒsu. ``nakkhattaá¹ƒ, joti, nirikkhaá¹ƒ, b
pariyÄ• yÄ• .

__vekkha vekkhane_. vekkhati.

__makkha saá¹…khate_. makkhati.

__takkha tapane. tapanaá¹ƒ_ saá¹ƒvaraá¹‡aá¹ƒ. takkhati.

__sukkha anÄ• dare_. sukkhati.

__kakhi vakhi makhi kaá¹…khÄ• yaá¹ƒ_. satthari kaá¹…khati. vaá¹…khati, maá¹…khati. ``k
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvedhÄ• patho saá¹ƒsayo anekaá¹
parisappanÄ• apariyogÄ• hanÄ• thambhitattaá¹ƒ cittassa manovilekhoâ€™â€™ iccete kaá
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vattanti \Be 23/ lokavohÄ• re, ``kaá¹…khÄ• vimati saá¹ƒsayo.

vicikicchÄ• â€™â€™ ti etÄ• ni, nÄ• mÄ• niyeva pÄ• yato ||

__kakhi iccÄ• yaá¹ƒ_. dhanaá¹ƒ kaá¹…khati, abhikaá¹…khati, nÄ• bhikaá¹…khÄ• mi maraá
dhanaá¹ƒ.

__dakhi dhakhi ghoravÄ• site kaá¹…khÄ• yaÃ±ca_. daá¹…khati. dhaá¹…khati.

__ukkha secane_. ukkhati.

__kakha hasane_. kakhati.

__jakkha bhakkhaá¹‡e ca_. hasanÄ• nukaá¸• á¸• hanatthaá¹ƒ __ca_kÄ• ro. jakkhati.

__likha lekhane_. likhati, sallekhati. atisallekhatevÄ• yaá¹ƒ samaá¹‡o. lekhÄ• , lekhanaá¹ƒ,
likhitaá¹ƒ, sallekhapaá¹-ipatti, etÄ• __dakhi_Ä• dikÄ• __likha_pariyantÄ• __ ``parassabhÄ
saddasatthavidÅ« vadanti.

__dhukkha dhikkha sandÄ«panakilesanajÄ«vanesu_. dhukkhati. dhikkhati. saddasatthavid
dhikkhateâ€™â€™ ti __attanobhÄ• saá¹ƒ_ vadanti. tathÄ• ito parÄ• ni rÅ«pÄ• nipi.

__rukkha vakkha varaá¹‡e. varaá¹‡aá¹ƒ_ saá¹ƒvaraá¹‡aá¹ƒ. rukkhati. vakkhati. rukkho, vak
__vakkho_ti rukkhoyeva. tathÄ• hi ``sÄ• dÅ«ni ramaá¹‡Ä«yÄ• ni, santi vakkhÄ• araÃ±Ã±a
jÄ• takapÄ• á¹-ho dissati. imÄ• ni pana rukkhassa nÄ• mÄ• ni ---

``rukkho mahÄ«ruho vakkho, pÄ• dapo jagatÄ«ruho.

ago nago kujo sÄ• khÄ«, sÄ• lo ca viá¹-apÄ« taru.

dumo phalÄ« tu phalavÄ• , gaccho tu khuddapÄ• dapoâ€™â€™ ti ||

kecettha vadeyyuá¹ƒ ``nanu ca __sÄ• la_saddena sÄ• larukkhoyeva vutto, nÄ• Ã±Ã±o `sÄ
payogadassanato, atha kimatthaá¹ƒ __sÄ• la_saddena yo koci rukkho \Be 24/ vuttoâ€™â€™
__sÄ• la_saddena vutto, atha kho sÄ• larukkhepi vanappatijeá¹-á¹-harukkhepi yasmiá¹ƒ kas
``sÄ• loâ€™â€™ ti vohÄ• rassa dassanato aÃ±Ã±epi rukkhÄ• vuttÄ• . tathÄ• hi sÄ• larukk
vuccati. yathÄ• ha ``seyyathÄ• pi bhikkhave gÄ• massa vÄ• nigamassa vÄ• avidÅ«re mah
taÃ±cassa elaá¹‡á¸• ehi saÃ±channaá¹ƒ. antarena yamakasÄ• lÄ• naâ€™â€™ nti. vanappa
---

``taveva deva vijite, tavevuyyÄ• nabhÅ«miyÄ• .

ujuvaá¹ƒsÄ• mahÄ• sÄ• lÄ• , nÄ«lobhÄ• sÄ• manoramÄ• â€™â€™ ti ||

yo koci rukkhopi. yathÄ• ha ``atha kho taá¹ƒ bhikkhave mÄ• luvabÄ«jaá¹ƒ aÃ±Ã±atarasmiá
nipateyyÄ• â€™â€™ ti. atridaá¹ƒ vuccati ---

``sÄ• larukkhe jeá¹-á¹-harukkhe,

yasmiá¹ƒ kasmiÃ±ci pÄ• dape.

sÄ• lo iti ravo sÄ• lÄ• ,

sandhÄ• gÄ• re thiyaá¹ƒ siyÄ• â€™â€™ ti ||

__sikkha vijjopÄ• dÄ• ne_. sikkhati. sikkhÄ• , sikkhanaá¹ƒ, sikkhitaá¹ƒ sippaá¹ƒ, sikkhako,
asekkho. __ka_kÄ• ralope ``sekho asekhoâ€™â€™ ti rÅ«pÄ• ni bhavanti. tattha __sikkhito_

asikkhÄ«ti vÄ• sikkhito, tathÄ• hi kattuppayogo dissati ``ahaá¹ƒ kho pana susikkhito anava
kumbhakÄ• rakammeâ€™â€™ ti.

__bhikkha yÄ• cane_. bhikkhati. bhikkhu, bhikkhÄ• , bhikkhanaá¹ƒ, bhikkhako, bhikkhitaá¹ƒ
pana ``bhikkhu yati samaá¹‡o muni pabbajito \Be 25/ anagÄ• ro tapassÄ« tapodhanoâ€™â€
pariyÄ• yavacanÄ• ni. etesu sÄ• sane ``bhikkhÅ«â€™â€™ ti upasampanno vuccati. kadÄ•
bhojesi, bhikkhusahassaá¹ƒ bhojesÄ«â€™â€™ tiÄ• dÄ«su sÄ• maá¹‡erepiupÄ• dÄ• ya ``bh
pavattati, tÄ• pasÄ• pi ca __samaá¹‡a_saddÄ• dÄ«hi vuccanti, ``ahÅ« atÄ«tamaddhÄ• ne,
tiÄ• di ettha nidassanaá¹ƒ.

__dakkha vuddhiyaá¹ƒ sÄ«ghatte ca_. dakkhati, dakkhiá¹‡Ä• , dakkho. dakkhanti vaddhant
yathÄ• dhippetÄ• hi sampattÄ«hi iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti __dakkhiá¹‡Ä
kusalakamme aÃ±Ã±asmiÃ±ca kiccÄ• kicce adandhatÄ• ya sÄ«ghaá¹ƒ gacchatÄ«ti __dakk
tipi vuccati.

__dikkha muá¹‡á¸• iopanayananiyamabbatÄ• desesu. dikkha_dhÄ• tu muá¹‡á¸• iye, upana
pavattati. dikkhati. dikkhito muá¹‡á¸• o. ettha siyÄ• --- nanu ca bho __sarabhaá¹…gajÄ• tak
ciradikkhitÄ• naá¹ƒ, kÄ• yÄ• cuto gacchati mÄ• lutenÄ• â€™â€™ ti etasmiá¹ƒ padese aá¹-á
``ciradikkhitÄ• na_nti cirapabbajitÄ• naâ€™â€™ nti vuttaá¹ƒ. na hi tattha ``ciramuá¹‡á¸• Ä•
evaá¹ƒ sante kasmÄ• idha __ ``dikkha_dhÄ• tu muá¹‡á¸• iye vuttÄ• â€™â€™ ti? saccaá¹ƒ
__dikkhita_saddassa pabbajite vattanato ``cirapabbajitÄ• naâ€™â€™ nti vuttaá¹ƒ, na dhÄ•
vibhÄ• vanatthaá¹ƒ. ida pana dhÄ• tuatthavibhÄ• vanatthaá¹ƒ muá¹‡á¸• iye vuttÄ• . tÄ• pas
muá¹‡á¸• iyatthavÄ• cakena __dikkhita_saddena vattuá¹ƒ yuttÄ• . tathÄ• hi aá¹-á¹-hakathÄ
__cakkavattisuttatthavaá¹‡á¹‡anÄ• yaá¹ƒ_ ``kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vat
imissÄ• pÄ• á¸·iyÄ• atthavivaraá¹‡e ``tÄ• pasapabbajjaá¹ƒ pabbajantÄ• pi hi paá¹-hamaá¹
tato paá¹-á¹-hÄ• ya parÅ«á¸·hakese \Be 26/ bandhitvÄ• vivaranti, tena vuttaá¹ƒ kesamassu
evaá¹ƒ attho saá¹ƒvaá¹‡á¹‡ito.

__ikkha dassanaá¹…kesu_. ikkhati, upekkhati, apekkhati. upekkhÄ• , apekkhÄ• , paccavek
``upekhÄ• , apekhÄ• , upasampadÄ• pekhoâ€™â€™ ti rÅ«pÄ• ni bhavanti.

__dukkha hiá¹ƒsÄ• gatÄ«su_. dakkhati. dakkhako.

__cikkha cakkha viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. cikkhati, Ä• cikkhati, abbhÄ• cikkhati. Ä• cikk
cakkhu. ettha __cakkhÅ«_ti cakkhatÄ«ti cakkhu, samavisamaá¹ƒ abhibyattaá¹ƒ vadantaá¹ƒ
vÄ• ``sÅ«paá¹ƒ cakkhati, madhuá¹ƒ cakkhatÄ«â€™â€™ tiÄ• dÄ«su viya yasmÄ• assÄ• da
tasmÄ• ``cakkhati viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ assÄ• dentaá¹ƒ viya hotÄ«â€™
gahetabbo. ``cakkhuá¹ƒ kho mÄ• gaá¹‡á¸• iyaá¹ƒ rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«pasa

satipi sotÄ• dÄ«naá¹ƒ saddÄ• rÄ• matÄ• dibhÄ• ve nirÅ«á¸·hattÄ• nayane eva __cakkhu_s
__paá¹…kajÄ• _disaddÄ• viya padumÄ• dÄ«su.

cakkhaâ€™ kkhi nayanaá¹ƒ, locanaá¹ƒ diá¹-á¹-hi dassanaá¹ƒ.

pekkhanaá¹ƒ acchi pamhaá¹ƒ tu, ``pakhumaâ€™â€™ nti pavuccati ||

etÄ• __rukkhÄ• _dikÄ• __cakkha_pariyantÄ• __ ``attanobhÄ• sÄ• â€™â€™ _ti saddasat

__kha_kÄ• rantadhÄ• turÅ«pÄ• ni.

gakÄ• rantadhÄ• tu

__gu karÄ«sussagge. karÄ«sussaggo_ vaccakaraá¹‡aá¹ƒ. gavati. __ge sadde_. gÄ• yati. g

__vagga_ \Be 27/ gatiyaá¹ƒ. vaggati. vaggo, vaggitaá¹ƒ. ettha samudÄ• yavasena vaggana
__vaggo. vaggita_nti gamanaá¹ƒ. tathÄ• hi __nÄ• gapetavatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ ``yo
assatarÄ«rathena catubbhi yuttena suvaggitena. amhÄ• kaá¹ƒ putto ahu majjhimo so, amac
virocatÄ«â€™â€™ ti imissÄ• pÄ• á¸·iyÄ• atthaá¹ƒ vadantehi __ ``suvaggitenÄ• _ti sundara
kiÃ±ci bhiyyo kriyÄ• padampi ca diá¹-á¹-haá¹ƒ ``dhunanti vagganti pavattanti cambareâ€™â

__ragi lagi agi vagi magi igi rigi ligi tagi sagi gamane ca. ca_kÄ• ro gatipekkhako. raá¹…gat
laá¹…gati. laá¹…go, laá¹…gÄ«. aá¹…gati, aá¹…geti. aá¹…go, samaá¹…gÄ«, samaá¹…gitÄ•
vaá¹…gati. vaá¹…go. maá¹…gati. maá¹…go, upaá¹…go, maá¹…galaá¹ƒ. iá¹…gati. iá¹…gita
riá¹…ganaá¹ƒ. liá¹…gati. liá¹…ganaá¹ƒ. ulliá¹…gati, ulliá¹…ganaá¹ƒ. taá¹…gati. taá¹…ganaá
saá¹…ganaá¹ƒ. tattha __aá¹…ga_nti yesaá¹ƒ kesaÃ±ci vatthÅ«naá¹ƒ avayavo, sarÄ«rampi
__aá¹…gaá¹‡a_nti katthaci kilesÄ• vuccanti ``rÄ• go aá¹…gaá¹‡aâ€™â€™ ntiÄ• dÄ«su. rÄ
taá¹ƒsamaá¹…gipuggalÄ• nihÄ«nabhÄ• vaá¹ƒ gacchantÄ«ti __ ``aá¹…gaá¹‡Ä• nÄ«â€™â€
vÄ• paá¹…ko vÄ• ``tasseva rajassa vÄ• aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya vÄ• yamatÄ«
makkhetÄ«ti hi aá¹…gaá¹‡aá¹ƒ, malÄ• di. katthaci tathÄ• rÅ«po vivaá¹-appadeso ``cetiyaá¹
bodhiyaá¹…gaá¹‡aâ€™â€™ ntiÄ• dÄ«su. aÃ±jati tattha á¹-hitaá¹ƒ atisundaratÄ• ya abhibya
aá¹…gaá¹‡aá¹ƒ, vivaá¹-o bhÅ«mippadeso. iccevaá¹ƒ ---

rÄ• gÄ• dÄ«su kilesesu, paá¹…ke kÄ• yamalamhi ca.

vivaá¹-e bhÅ«mibhÄ• ge ca, ``aá¹…gaá¹‡aâ€™â€™ nti ravo gato ||

__yugi_ \Be 28/ __jugi vajjane_. yuá¹…gati. juá¹…gati.

__ragi saá¹…kÄ• yaá¹ƒ_. raá¹…gati.

__laga saá¹…geca. ca_ kÄ• ro anantaravuttÄ• pekkhako. lagati. ca jato na hoti laganaá¹ƒ.

__thagaá¹ƒ saá¹ƒvaraá¹‡e_. thagati.

__agga kuá¹-ilagatiyaá¹ƒ_. aggatÄ«ti aggi, kuá¹-ilaá¹ƒ gacchatÄ«ti attho.

aggi dhÅ«masikho joti, jÄ• tavedo sikhÄ« gini.

aggini bhÄ• á¹‡umÄ• tejo, pÄ• vako tivakoâ€™ nalo ||

hutÄ• sano dhÅ«maketu, vessÄ• naro ca accimÄ• .

ghatÄ• sano vÄ• yusakho, dahano kaá¹‡havattani ||

etÄ• __gu_Ä• dikÄ• __agga_pariyantÄ• __ ``parassabhÄ• sÄ• â€™â€™ _ti saddasattha

__gÄ• gatiyaá¹ƒ_. gÄ• ti.

__gu sadde_. gavati.

__gu uggame. uggamo_ uggamanaá¹ƒ pÄ• kaá¹-atÄ• . gavati. saddasatthavidÅ« panimÄ• __attanobhÄ• sattaá¹ƒ_ vadanti.

__ga_kÄ• rantadhÄ• turÅ«pÄ• ni.

ghakÄ• rantadhÄ• tu

__ghÄ• gandhopÄ• dÄ• ne_. ghÄ• ti. ghÄ• naá¹ƒ. gandhaá¹ƒ ghatvÄ• . atrÄ• yaá¹ƒ pÄ• á¸ muá¹-á¹-hÄ• â€™â€™ ti. etissÄ• pana __divÄ• di_gaá¹‡aá¹ƒ pattÄ• ya ``ghÄ• yati ghÄ• yit bhavanti.

__ghu_ \Be 29/ __abhigamane. abhigamanaá¹ƒ_ adhigamanaá¹ƒ. ghoti.

__jaggha hasane_. jagghati, saÃ±jagghati. saÃ±jagghittho mayÄ• saha. jagghitumpi na so

__taggha pÄ• lane_. tagghati.

__sighi Ä• ghÄ• ne. Ä• ghÄ• naá¹ƒ_ ghÄ• nena gandhÄ• nubhavanaá¹ƒ. siá¹…ghati, upasi
Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ. etÄ• __ ``parassabhÄ• sÄ• â€™â€™ _ti saddasatthavid

__ghu sadde_. ghoti, ghavati.

__raghi laghi gatyakkhepe. gatyakkhepo_ gatiyÄ• akkhepo. raá¹…ghati, laá¹…ghati, ullaá¹
ullaá¹…ghikÄ• pÄ«ti, laá¹…ghitvÄ• .

__maghi ketave ca. ca_kÄ• ro pubbatthÄ• pekkho. maá¹…ghati.

__rÄ• gha lÄ• gha sÄ• matthiye_. rÄ• ghati. lÄ• ghati.

__dÄ• gha Ä• yÄ• se ca. Ä• yÄ• so_ kilamanaá¹ƒ. __ca_kÄ• ro sÄ• matthiyÄ• pekkhako. d

__silÄ• gha katthane. katthanaá¹ƒ_ pasaá¹ƒsanaá¹ƒ. silÄ• ghati. silÄ• ghÄ• . buddhassa si
__ ``attanobhÄ• sÄ• â€™â€™ _ti saddasatthavidÅ« vadanti.

__gha_ kÄ• rantadhÄ• turÅ«pÄ• ni.

iti __bhÅ«vÄ• dÄ• _gaá¹‡e __ka_vaggantadhÄ• turÅ«pÄ• ni

samattÄ• ni.

cakÄ• rantadhÄ• tu

idÄ• ni \Be 30/ __ca_vaggantadhÄ• turÅ«pÄ• ni vuccante ---

__suca soke_. socati. soko, socanÄ• , socaá¹ƒ, socanto, socantÄ«, socantaá¹ƒ kulaá¹ƒ, so

__kuca sadde tÄ• re. tÄ• rasaddo_ accuccasaddo. kocati. uccasaddaá¹ƒ karotÄ«ti attho.

__kuÃ±ca koá¹-illaâ€™ ppÄ«bhÄ• vesu_. kuÃ±cati. kuÃ±cikÄ• , kuÃ±citakeso. kuÃ±citvÄ•

__luÃ±ca apanayane_. luÃ±cati. luÃ±cako, luÃ±cituá¹ƒ, luÃ±citvÄ• .

__aÃ±cu gatipÅ«janÄ• su_. maggaá¹ƒ aÃ±cati. buddhaá¹ƒ aÃ±cati. uddhaá¹ƒ anuggantvÄ•

tiracchÄ• no. kaá¹-ukaÃ±cukatÄ• .

__vaÃ±cu caÃ±cu taÃ±cu gatiyaá¹ƒ_. vaÃ±cati. caÃ±cati. taÃ±cati. maÃ±cati. santi pÄ• dÄ
__avaÃ±canÄ• _ti vaÃ±cituá¹ƒ gantuá¹ƒ asamatthÄ• .

__gucu gaá¹‡ecu theyyakaraá¹‡e_. thenanaá¹ƒ theyyaá¹ƒ, corikÄ• . tassa kriyÄ• __theyya
gaá¹‡ecati.

__acca pÅ«jÄ• yaá¹ƒ_ accati. brahmÄ• surasuraccito.

__tacca hiá¹ƒsÄ• yaá¹ƒ_. taccati.

__cacca jacca paribhÄ• sanavajjanesu_. caccati. jaccati.

__kuca saá¹ƒpaccanakoá¹-illapaá¹-ikkamavilekhanesu_. kucati, saá¹…kucati. saá¹…koco.

__taca saá¹ƒvaraá¹‡e. saá¹ƒvaraá¹‡aá¹ƒ_ rakkhaá¹‡aá¹ƒ. tacati. taco.

__dica_ \Be 31/ __thutiyaá¹ƒ_. dicati.

__kuca saá¹…kocane_. kocati, saá¹…kocati. saá¹…koco.

__byÄ• ca byÄ• jikaraá¹‡e. byÄ• jikaraá¹‡aá¹ƒ_ byÄ• jikriyÄ• . byÄ• cati.

__vaca viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. viyattassa esÄ• viyatti, tissaá¹ƒ viyattiyaá¹ƒ vÄ• cÄ• y
vÄ• cÄ• yanti adhippÄ• yo. viyattassa hi vadato puggalassa vasena vÄ• cÄ• viyattÄ• nÄ• n
kucchisaddatiracchÄ• nagatÄ• disaddo ``abyattasaddoâ€™â€™ ti vuccati, na evaá¹ƒ vacan
``abyattasaddoâ€™â€™ ti vuccati viÃ±Ã±Ä• tatthattÄ• . ``vatti, vacati, vacanti. vacasiâ€™â€
suddhakattupadÄ• ni. ``vÄ• ceti, vÄ• centiâ€™â€™ iccÄ• dÄ«ni hetukattupadÄ• ni. ``atthÄ•
paá¹‡á¸• itoti pavuccati. vuccanti. santo sappurisÄ• loke, devadhammÄ• ti vuccareâ€™â€™
garÅ« pana __va_kÄ• rassa __u_kÄ• rÄ• desavasena __ ``uttaá¹ƒ uccate uccanteâ€™â€™
sÄ• sane appasiddhÄ• ni, sakkaá¹-abhÄ• sÄ• nulomÄ• ni. sÄ• sanasmiÃ±hi __ra_kÄ• rÄ• g
__va_ssa __u_kÄ• rÄ• deso siddho __ ``nirutti, niruttaá¹ƒ, _ neruttaâ€™â€™ nti. vacanaá¹ƒ
vuttaá¹ƒ, pavuttaá¹ƒ, vuccamÄ• naá¹ƒ, adhivacanaá¹ƒ, vattabbaá¹ƒ, vacanÄ«yaá¹ƒ, imÄ• ni
vattuá¹ƒ, vattave, vatvÄ• , vatvÄ• na, imÄ• ni __tu_mantÄ• dÄ«ni __ ``parassabhÄ• sÄ• â€™
vadanti.

tattha __vattÄ«_ti vadati. Ä• khyÄ• tapadaÃ±hetaá¹ƒ. atthasaá¹ƒvaá¹‡á¹‡akehipi ``vatti etÄ

ti nibbacanamudÄ• haá¹-aá¹ƒ. saddasatthe ca tÄ• disaá¹ƒ Ä• khyÄ• tapadaá¹ƒ diá¹-á¹-haá¹
``vacati, vacantÄ«tiÄ• dÄ«ni kriyÄ• padarÅ«pÄ• ni buddhavacane aá¹-á¹-hakathÄ• á¹-Ä«kÄ
chaá¸• á¸• etabbÄ• nÄ«â€™â€™ ti. tanna, yasmÄ• sÄ• sane ``avaca, avaciá¹ƒsÅ«â€™â€™
``vÄ• ceti, vÄ• centÄ«â€™â€™ tiÄ• dÄ«ni hetukattupadÄ• ni ca dissanti, tasmÄ• \Be 32/ bu
anÄ• gatÄ• nipi ``vacati, vacantÄ«â€™â€™ tiÄ• dÄ«ni rÅ«pÄ• ni gahetabbÄ• ni. vaceyya, v
sabbaá¹ƒ sabbattha vitthÄ• rato gahetabbaá¹ƒ.

parokkhÄ• rÅ«pÄ• ni vadÄ• ma --- vaca, vacu. vace, vacittha. vacaá¹ƒ, vacimha. vacittha, v
vacivho. vaciá¹ƒ, vacimhe.

hiyyattanÄ«rÅ«pÄ• ni vadÄ• ma --- avacÄ• , avacÅ«. avaco, avacuttha. avocaá¹ƒ, avacumh
avacutthuá¹ƒ. avacase, avacuvhaá¹ƒ. avaciá¹ƒ, avacamhase.

ajjatanÄ«rÅ«pÄ• ni vadÄ• ma --- avaci, avocuá¹ƒ, avaciá¹ƒsu. avoco, avocuttha. avociá¹ƒ,
avocu. avacase, avocivaá¹ƒ. avocaá¹ƒ, avocimhe.

bhavissantÄ«rÅ«pÄ• ni vadÄ• ma --- vakkhati, vakkhanti. vakkhasi, vakkhatha. vakkhÄ• mi
vakkhante. vakkhase, vakkhavhe. vakkhassaá¹ƒ vakkhamhe.

imesaá¹ƒ pana padÄ• naá¹ƒ ``kathessati, kathessantÄ«â€™â€™ tiÄ• dinÄ• attho vattabbo
dhÄ• tussa ca ``vakkhati, vakkhanti. vakkhasÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• avasÄ• ne utta
``vakkhemÄ«â€™â€™ ti vattabbaá¹ƒ. attho panimesaá¹ƒ ``rosati, rosantÄ«â€™â€™ tiÄ• di
__vacavakkha_dhÄ• tÅ«naá¹ƒ bhavissantÄ«vattamÄ• nÄ• vasena rÅ«pasaá¹ƒsandanÄ• na
bhavissantÄ« sahitÄ• ni rÅ«pÄ• ni bhavanti --- vakkhissati, vakkhissanti. vakkhissasi, vakkh
vakkhissÄ• mi, vakkhissÄ• ma. vakkhissate, vakkhissante. vakkhissase, vakkhissavhe. vakk

atrÄ• yaá¹ƒ pÄ• á¸·i ---

``abhÄ«takappe caritaá¹ƒ, á¹-hapayitvÄ• bhavÄ• bhave.

imamhi kappe caritaá¹ƒ, pavakkhissaá¹ƒ suá¹‡ohi meâ€™â€™ ti ||

gadratapaÃ±hepi \Be 33/ ``rÄ• jÄ• tumhehi saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• gahapat
Ã±atvÄ• nisÄ«dathÄ• ti vakkhissatÄ«â€™â€™ ti evamÄ• diaá¹-á¹-hakathÄ• pÄ• á¹-ho diss
padamÄ• lÄ• racitÄ• . __vakkha rose_ti dhÄ• tussapi bhavissantÄ«sahitÄ• ni rÅ«pÄ• ni ``va
vakkhissantÄ«â€™â€™ tiÄ• dÄ«ni bhavanti. attho panimesaá¹ƒ ``rosissati, rosissantÄ«â€™
ayaá¹ƒ __vacavakkha_dhÄ• tÅ«naá¹ƒ bhavissantÄ«vaseneva rÅ«pasaá¹ƒsandanÄ• nayo.

avacissÄ• , vacissÄ• , avacissaá¹ƒsu, vacissaá¹ƒsu. sesaá¹ƒ sabbaá¹ƒ neyyaá¹ƒ. idha pan
atthuddhÄ• raá¹ƒ vattabbampi avatvÄ• upariyeva kathessÄ• ma ito ativiya vattabbaá¹-á¹-hÄ

__cu cavane_. cavati. kÄ• rite ``cÄ• vetÄ«â€™â€™ ti rÅ«paá¹ƒ. devakÄ• yÄ• cuto. cutaá¹
cavitvÄ• .

__loca dassane_. locati. locanaá¹ƒ.

__seca secane_. secati.

__saca viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. sacati.

__kaca bandhane_. kacati.

__maca muci kakkane. kakkanaá¹ƒ_ sarÄ«re ubbaá¹-á¹-anaá¹ƒ. macati. muÃ±cati. __maci
dhÄ• raá¹‡ucchÄ• yapÅ«janesu_. dhÄ• raá¹‡aá¹ƒ ucchÄ• yo pÅ«jananti tayo atthÄ• . tattha
malaharaá¹‡aá¹ƒ. maÃ±cati. maÃ±co, maÃ±canaá¹ƒ. maÃ±cati puggalaá¹ƒ dhÄ• retÄ«ti ma

__paca byattikaraá¹‡e_. pacati. pÄ• ko, paripÄ• ko, vipÄ• ko, pakkaá¹ƒ phalaá¹ƒ.

__thuca pasÄ• de_. thocati.

__vaca vaci dittiyaá¹ƒ_. vacati. vaÃ±cati.

__ruca_ \Be 34/ __dittiyaá¹ƒ rocane ca. ditti_ sobhÄ• . __rocanaá¹ƒ_ ruci. rocati. verocano.
rocate saccaá¹ƒ. tassa te saggakÄ• massa, ekattamuparocitaá¹ƒ. ayaÃ±ca __divÄ• di_gaá¹
``ruccatÄ«â€™â€™ ti rÅ«paá¹ƒ janeti. tena ``gamanaá¹ƒ mayha ruccatÄ«â€™â€™ ti pÄ• á
__curÄ• di_gaá¹‡e pana ruciatthaá¹ƒ gahetvÄ• ``roceti rocayatÄ«â€™â€™ ti rÅ«pÄ• ni jan
jÄ• tiá¹ƒ na rocesÄ«â€™â€™ tiÄ• dikÄ• pÄ• á¸·iyo dissanti. tegaá¹‡ikoyaá¹ƒ dhÄ• tu.

__paca saá¹ƒpÄ• ke_. pacati, pacanti. saddasatthavidÅ« pana __ ``attanobhÄ• sÄ• â€™â€

__aÃ±ca byayagatiyaá¹ƒ. byayagati_ vinÄ• sagati. aÃ±cati.

__yÄ• ca yÄ• canÄ• yaá¹ƒ_. brÄ• hmaá¹‡o nÄ• gaá¹ƒ maá¹‡iá¹ƒ yÄ• cati. nÄ• go maá¹‡iá¹
taá¹ƒ asse ayÄ• cisuá¹ƒ. so taá¹ƒ rathamayÄ• catha. devadattaá¹ƒ Ä• yÄ• cati. evaá¹ƒ sudd
bhavanti. brÄ• hmaá¹‡o brÄ• hmaá¹‡ena nÄ• gaá¹ƒ maá¹‡iá¹ƒ yÄ• ceti, yÄ• cayati, yÄ• cÄ•

hetukattari. rÄ• jÄ• brÄ• hmaá¹‡ena dhanaá¹ƒ yÄ• ciyati, yÄ• cayiyati, yÄ• cÄ• piyati, yÄ• c
kammani. yÄ• caá¹ƒ, yÄ• canto, yÄ• cantÄ«, yÄ• cantaá¹ƒ kulaá¹ƒ. yÄ• camÄ• no, yÄ• cam
yÄ• cako, yÄ• canÄ• , yÄ• citabbaá¹ƒ, yÄ• cituá¹ƒ, yÄ• citvÄ• na, yÄ• cituna, yÄ• ciya, yÄ•
nÄ• mikapadÄ• ni __tu_mantÄ• dÄ«ni ca bhavanti.

__paca pÄ• ke_. odanaá¹ƒ pacati. __ ``ubhayatobhÄ• sÄ• â€™â€™ _ti saddasatthavidÅ« v
``paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti \Be 35/ __vaca_dhÄ• tussa kammani rÅ«paá¹ƒ pasid
__paca_dhÄ• tussa. evaá¹ƒ santepi garÅ« ``tayÄ• paccate odanoâ€™â€™ ti tassa kamma
pana avisesato ``paccateâ€™â€™ ti vÄ• ``paccatÄ«â€™â€™ ti vÄ• vuttassapi padassa al
payogo icchitabbo ``devadatto niraye paccati. yÄ• va pÄ• paá¹ƒ na paccatÄ«â€™â€™ tiÄ• d
vadeyyuá¹ƒ ``sayameva pÄ«yate pÄ• nÄ«yantiÄ• di viya __bhÅ«vÄ• di_gaá¹‡apakkhiko kar
`sayamevÄ• â€™ ti padaá¹ƒ ajjhÄ• haritvÄ• `sayameva devadatto paccatÄ«â€™ tiÄ• dinÄ•
tanna, ``sayameva pÄ«yate pÄ• nÄ«yaâ€™â€™ nti ettha hi pÄ• nÄ«yaá¹ƒ manussÄ• pivan
pivati. manusseheva taá¹ƒ pÄ«yate, na sayaá¹ƒ. evaá¹ƒ parassa pÄ• nakriyaá¹ƒ paá¹-icca k
sukarapÄ• nakriyÄ• vasena sukarattÄ• attanÄ• va sijjhantaá¹ƒ viya hotÄ«ti ``sayameva pÄ«
rÅ«á¸·hiyÄ• payogo kato.

``sayameva kaá¹-o kariyateâ€™â€™ ti etthÄ• pi kaá¹-aá¹ƒ manussÄ• karonti, na kaá¹-aá¹ƒ
manusseheva kaá¹-o kariyate, na sayaá¹ƒ. evaá¹ƒ parassa karaá¹‡akriyaá¹ƒ paá¹-icca kam
kriyÄ• vasena sukarattÄ• attanÄ• va sijjhanto viya hotÄ«ti ``sayameva kaá¹-o kariyateâ€™â
payogo kato.

ettha yathÄ• __sayaá¹ƒ_saddo pÄ• nÄ«yaá¹ƒ pÄ• nÄ«yeneva pÄ«yate, na amhehi. kaá¹-o
amhehÄ«ti sakammakavisayattÄ• payogÄ• naá¹ƒ aÃ±Ã±assa kriyÄ• paá¹-isedhanasaá¹…k
na tathÄ• ``devadatto niraye paccati, kammaá¹ƒ paccatÄ«â€™â€™ tiÄ• dÄ«su tumhehi ajjh
atthavisesaá¹ƒ vadati akammakavisayattÄ• etesaá¹ƒ payogÄ• naá¹ƒ. evaá¹ƒ \Be 36/ ``deva
paccattavacanassa akammakakattuvÄ• cakattÄ• kammarahitasuddhakattuvÄ• cakattÄ• ca
__divÄ• di_gaá¹‡ikarÅ«panti daá¹-á¹-habbaá¹ƒ. __paca_dhÄ• tu saddasatthe __divÄ• di_ga
natthi vÄ• atthi vÄ• , kimettha saddasatthaá¹ƒ karissati, pÄ• á¸·i eva pamÄ• á¹‡aá¹ƒ, tasmÄ
lokavohÄ• rakusalassa bhagavato pÄ• á¸·inayaÃ±Ã±eva gahetvÄ• imaá¹ƒ __paca_dhÄ• tu
pakkhipissÄ• ma. tathÄ• hi __dhammapÄ• lÄ• cariya anuruddhÄ• cariyÄ• _dÄ«hi abhisaá¹
__divÄ• di_gaá¹‡ikappayogÄ• dissanti --- -

Ã±Ä• á¹‡ayuttavaraá¹ƒ tattha, datvÄ• sandhiá¹ƒ tihetukaá¹ƒ.

pacchÄ• paccati pÄ• kÄ• naá¹ƒ, pavatte aá¹-á¹-hake duve ||

asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ra-vipÄ• kÄ• ni ca paccati

iccevamÄ• dayo. ettha pana tesaá¹ƒ idameva pÄ• á¸·iyÄ• na sameti. ye __curÄ• di_gaá¹‡a
__bhÅ«vÄ• di_gaá¹‡e ca akammakabhÄ• vena pavattassa __bhÅ«_dhÄ• tusseva __bhÅ«v
sakamakassapi sato __divÄ• di_gaá¹‡aá¹ƒ patvÄ• akammakabhÅ«tassa __paca_dhÄ• tus
etaÃ±hi sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane kuto labbhÄ• , tasmÄ• bhagavato pÄ•
saá¹ƒsayasamugghÄ• á¹-atthaá¹ƒ ettha imaá¹ƒ nÄ«tiá¹ƒ paá¹-á¹-hapema ---

vinÄ• pi upasaggena, gaá¹‡anÄ• nattayogato.

sakammÄ• kammakÄ• honti, dhÄ• tÅ« __pacabhidÄ• _dayo ||

puriso odanaá¹ƒ pacati. sa bhÅ«tapacaniá¹ƒ paci. odano paccati. kammaá¹ƒ paccati. vÄ«hi
rukkhaphalÄ• ni paccanti. nÄ• go pÄ• kÄ• raá¹ƒ bhindati. taá¸·Ä• kapÄ• á¸·i bhijjati. bhijjana
ettha ca __sayaá¹ƒ_saddaá¹ƒ ajjhÄ• haritvÄ• ``sayameva odano paccatÄ«â€™â€™ tiÄ• di
pÄ• á¹‡aá¹ƒ hanati. bhagavÄ• sayameva \Be 37/ Ã±eyyadhammaá¹ƒ abujjhÄ«â€™â€™ ti p
Ä• á¹‡attisambhÅ«tahananakriyÄ• paá¹-isedhamiva paropadesasambhÅ«tabujjhanakriyÄ• p
kriyÄ• paá¹-isedhanavasena vuttattÄ• yo __sayaá¹ƒ_saddavasena kammakattubhÄ• vapar
__sayaá¹ƒ_saddo hi suddhakattuatthepi dissati, na kevalaá¹ƒ ``sayameva pÄ«yate pÄ• nÄ«
kammattheyeva, tasmÄ• sÄ• sanÄ• nurÅ«pena attho gahetabbo nayaÃ±Ã±Å«hi.

vinÄ• pi upasaggena, vinÄ• pi ca gaá¹‡antaraá¹ƒ.

sakammÄ• kammakÄ• honti, atthato __divu_Ä• dayo ||

kÄ• maguá¹‡ehi dibbati. paccÄ• mitte dibbati. aÃ±Ã±Ä• nipi yojetabbÄ• ni.

gaá¹‡antaraÃ±copasaggaá¹ƒ, vinÄ• pi atthanÄ• nataá¹ƒ.

payogato sakammÄ• ca, akammÄ• ca __gamÄ• _dayo ||

puriso maggaá¹ƒ gacchati. gambhÄ«resupi atthesu Ã±Ä• á¹‡aá¹ƒ gacchati. dhammaá¹ƒ ca

gaá¹‡antaraÃ±copasaggaá¹ƒ, payogaÃ±catthanÄ• nataá¹ƒ.

vinÄ• pi tividhÄ• honti, __disÄ• _dÄ« rÅ«pabhedato ||

pÄ• sÄ• daá¹ƒ passati, pÄ• sÄ• daá¹ƒ dakkhati pÄ• sÄ• do dissati. aÃ±Ã±Ä• nipi yojetabbÄ

sabhÄ• vato sakammÄ• tu, __ruda_dhÄ• tÄ• dayo matÄ• .

sabhÄ• vato akammÄ• ca, __nanda_dhÄ• tÄ• dayo matÄ• ||

mataá¹ƒ vÄ• amma rodanti, idha nandati pecca nandati.

upasaggavaseneke, sakammÄ• pi akammakÄ• .

sambhavanti tathekacce, akammÄ• pi sakammakÄ• ||

ekacce \Be 38/ tupasaggehi, sakammÄ• ca sakammakÄ• .

akammakÄ• akammÄ• ca, esatthopettha dÄ«pito.

puriso gÄ• mÄ• niggacchati, dhanaá¹ƒ adhigacchati, puriso pÄ• á¹‡aá¹ƒ abhibhavati, hima
mahÄ• nadiyo. aÃ±Ã±Ä• nipi payogÄ• ni yojetabbÄ• ni.

tattha yadi sÄ• sane __paca_dhÄ• tussa kammani rÅ«paá¹ƒ siyÄ• , ``purisena kammaá¹ƒ k
viya ``purisena odano paciyatÄ«â€™â€™ ti payogo icchitabbo. ye pana garÅ« ``tayÄ• pacc
tiÄ• dÄ«ni icchanti, te saddasatthanayaá¹ƒ nissÄ• ya vadanti maÃ±Ã±e. evaá¹ƒ santepi upa
ce, gahetabbÄ• ni. kÄ• rite ``puriso purisena purisaá¹ƒ vÄ• odanaá¹ƒ pÄ• ceti, pÄ• cayati, p
pÄ• cÄ• payati. purisena puriso odanaá¹ƒ pÄ• ciyati, pÄ• cayiyati, pÄ• cÄ• piyati, pÄ• cÄ• p
bhavanti. ``yathÄ• daá¹‡á¸• ena gopÄ• lo, gÄ• vaá¹ƒ pÄ• ceti gocaraâ€™â€™ ntiÄ• dÄ«su

pacaá¹ƒ, pacanto, pacantÄ«, pacamÄ• no, pacamÄ• nÄ• . pÄ• tabbaá¹ƒ, pacitaá¹ƒ, pacitab
pacituá¹ƒ, pacitvÄ• . ettha ca ``imassa maá¹ƒsaÃ±ca pÄ• tabbaâ€™â€™ nti payogo udÄ• h
pacanti. pacasÄ«â€™â€™ tiÄ• di padakkamo subodho.

__sica gharaá¹‡e_. secati, seko, ``ubhatobhÄ• sÄ• â€™â€™ _ti vadanti.

imÄ• ni __ca_kÄ• rantadhÄ• turÅ«pÄ• ni.

chakÄ• rantadhÄ• tu

__parassabhÄ• sÄ• _dibhÄ• vaá¹ƒ, sabbesaá¹ƒ dhÄ• tunaá¹ƒ ito.

paraá¹ƒ na byÄ• karissaá¹ƒ so, sÄ• sane Ä«rito na hi ||

__chu_ \Be 39/ __chedane_. choti. chotvÄ• na moá¸·iá¹ƒ varagandhavÄ• sitaá¹ƒ. acchocch

__milecha aviyattÄ• yaá¹ƒ vÄ• cÄ• yaá¹ƒ_. milecchati, milakkhu. paccantimesu janapadesu milakkhÅ«su aviÃ±Ã±Ä• tÄ• resu.

__vachi icchÄ• yaá¹ƒ_. vaÃ±chati. vaÃ±chitaá¹ƒ dhanaá¹ƒ.

__achi Ä• yÄ• me_. aÃ±cati. dÄ«ghaá¹ƒ vÄ• aÃ±chanto dÄ«ghaá¹ƒ aÃ±chÄ• mÄ«ti pajÄ•

__huccha koá¹-ille_. hucchati.

__muccha mohamucchÄ• su_. mucchati. mucchito visavegena, visaÃ±Ã±Ä« samapajjatha.

__phucha visaraá¹‡e_ phochati.

__yucha pamÄ• de_. yucchati.

__uchi uÃ±che. uÃ±cho_ pariyesanaá¹ƒ. uÃ±chati. uÃ±chÄ• cariyÄ• ya Ä«hatha.

__ucha pipÄ• sÄ• yaá¹ƒ_. uchati.

__puccha paÃ±he_ pucchati. pucchitÄ• , pucchako, puá¹-á¹-ho, pucchito, pucchÄ• . bhikkh paÃ±haá¹ƒ pucchati. pucchi, pucchituá¹ƒ. pucchitvÄ• . ettha ca paÃ±cavidhÄ• pucchÄ• ad diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• vimaticchedanÄ• pucchÄ• anumatipucchÄ• kathetukam nÄ• nattaá¹ƒ __aá¹-á¹-hasÄ• lini_yÄ• dito gahetabbaá¹ƒ.

__viccha gatiyaá¹ƒ_. vicchati. vicchikÄ• .

__vacchu_ \Be 40/ __chedane_. vucchati. vuttÄ• , vuttavÄ• , vuttasiro. __va_kÄ• ragatassa

__vutta_saddo kesoharaá¹‡epi dissati ``kÄ• paá¹-iko mÄ• á¹‡avo daharo vuttasiroâ€™â€™ __sira_saddena siroruhÄ• vuttÄ• yathÄ• __maÃ±casaddena maÃ±caá¹-á¹-hÄ• , __cakkhu viÃ±Ã±Ä• á¹‡aá¹ƒ. ropitepi ``yathÄ• sÄ• radikaá¹ƒ bÄ«jaá¹ƒ, khette vuttaá¹ƒ virÅ«hatÄ«â€™ kathitepi ``vuttamidaá¹ƒ bhagavatÄ• , vuttamarahatÄ• â€™â€™ tiÄ• disu. atridaá¹ƒ vuccati

__vacchuvapavaca_vasÄ• , __vutta_saddo pavattati.

kesohÄ• re ropite ca, kathite ca yathÄ• kkamanti ||

aparo nayo --- __vutta_saddo ``no ca kho paá¹-ivuttaâ€™â€™ ntiÄ• dÄ«su vÄ• pasamÄ«ka
paradattavuttoâ€™â€™ tiÄ• dÄ«su jÄ«vitavuttiyaá¹ƒ. ``paá¹‡á¸• upalÄ• so bandhanÄ• pav
apagame. ``gÄ«taá¹ƒ pavuttaá¹ƒ samÄ«hitaâ€™â€™ ntiÄ• dÄ«su pÄ• vacanavasena pavat
pÄ• rÄ• yanoâ€™â€™ tiÄ• dÄ«su ajjhene dissati, atridaá¹ƒ vuccati

``vÄ• pasamÄ«karaá¹‡e ca, atho jÄ«vitavuttiyaá¹ƒ.

apagame pÄ• vacana-vasena ca pavattite.

ajjhene cevametesu, __vutta_saddo padissatÄ«â€™â€™ ti ||

aparopi nayo --- __vutta_saddo saupasaggoca anupasaggo ca vapane vÄ• pasamÄ«karaá
jÄ«vitavuttiyaá¹ƒ pamuttabhÄ• ve \Be 41/ pÄ• vacanavasena pavattite ajjhene kathaneti eva
tathÄ• hesa ---

``gÄ• vo tassa pajÄ• yanti, khette vuttaá¹ƒ virÅ«hati.

vuttÄ• naá¹ƒ phalamasnÄ• ti, yo mittÄ• naá¹ƒ na dubbhatÄ«â€™â€™ ti

Ä• dÄ«su vapane Ä• gato. ``no ca kho paá¹-ivuttaâ€™â€™ ntiÄ• dÄ«su aá¹-á¹-hadantakÄ•
``kÄ• paá¹-iko mÄ• á¹‡avo daharo vuttasiroâ€™â€™ tiÄ• dÄ«su kesoharaá¹‡e. ``pannalom
cetasÄ• viharatÄ«â€™â€™ tiÄ• dÄ«su jÄ«vitavuttiyaá¹ƒ. ``seyyathÄ• pi nÄ• ma paá¹‡á¸• u
abhabbo haritatthÄ• yÄ• â€™â€™ tiÄ• dÄ«su bandhanato pamuttabhÄ• ve. ``yesamidaá¹ƒ
mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samÄ«hitaâ€™â€™ ntiÄ• dÄ«su pÄ• vacanabhÄ• vena
gaá¹‡o, vutto pÄ• rÄ• yanoâ€™â€™ tiÄ• dÄ«su ajjhene. ``vuttaá¹ƒ kho panetaá¹ƒ bhagavat
bhikkhave bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€™â€™ tiÄ• dÄ«su kathane. atridaá¹ƒ vuc

__vapa vatu vacchuvaca_-dhÄ• tÅ«naá¹ƒ vasato mato.

sopasaggo nopasaggo, __vutta_saddo yathÄ• rahaá¹ƒ ||

vapane ca vÄ• pasamÄ«-karaá¹‡e muá¹‡á¸• atÄ• ya ca.

jÄ«vavutyaá¹ƒ pamuttatthe, vasÄ• pÄ• vacanassa tu.

pavattite ca ajjhene, kathane cÄ• ti lakkhaye.

__taccha tanukaraá¹‡e_. tacchati. tacchako dÄ• ruá¹ƒ.

__cha_kÄ• rantadhÄ• turÅ«pÄ• ni.

jakÄ• rantadhÄ• tu

__jijaye_. jeti. jayati, parÄ• jayati. dhammaá¹ƒ caranto sÄ• mikaá¹ƒ parÄ• jeti. dhammaá¹ƒ
rÄ• jÄ• naá¹ƒ jayÄ• pesuá¹ƒ. jayÄ• petvÄ• . ettha __jayÄ• pesu_nti ``jayatu bhavaâ€™â€™
vadiá¹ƒsÅ«ti attho. jayanaá¹ƒ, jitaá¹ƒ, jayo, vijitaá¹ƒ, jino, jetÄ• , jeto, jito mÄ• ro, mÄ• raá¹ƒ
jitavÄ• , jitÄ• vÄ«, vijitÄ• vÄ«, mÄ• raji, lokaji, odhijino, anodhijino, jito. vijito, jetuá¹ƒ, vijetuá
jitvÄ• , vijitvÄ• . imassa pana dhÄ• tussa __kiyÄ• di_gaá¹‡aá¹ƒ pattassa ``jinÄ• ti jinitvÄ• â€
rÅ«pÄ• ni bhavanti.

__ji abhibhavane_. jeti. jino. pubbe viya rÅ«pÄ• ni. ettha ca ``tumhehi Ä• nanda sappuriseh
pacchimÄ• janatÄ• sÄ• limaá¹ƒsodanaá¹ƒ atimaÃ±Ã±issatÄ«â€™â€™ ti pÄ• á¸·i abhibhava
__vijita_nti adhibhÅ«tanti attho.

__ju gatiyaá¹ƒ_. ettha sÄ«ghagati adhippetÄ• . javati. javanaá¹ƒ, javo, javaá¹ƒ, javanto, jav
javanapaÃ±Ã±o, javanahaá¹ƒso. manojavaá¹ƒ gacchati yenakÄ• maá¹ƒ.

__jekhaye_. jÄ«yati. __e_kÄ• rassa __Ä«yÄ• _deso. sÄ• sanÄ• nurÅ«pena ``kiá¹ƒ maá¹ƒ c
pÄ• á¸·i dissati. saddasatthavidÅ« pana ``jÄ• yatÄ«â€™â€™ ti rÅ«paá¹ƒ vadanti.

__sajja gatiyaá¹ƒ_. sajjati.

__kuju khuju theyyakaraá¹‡e_. kojati. khojati.

__vaja gatiyaá¹ƒ. dhaja dhaji_ ca. vajati. abbajati. manussattaÃ±ca abbaje. vajo, vajanaá¹ƒ
pabbajjÄ• , pabbajito, pabbÄ• jito.

sakÄ• raá¹-á¹-hÄ• pabbÄ• jito, aÃ±Ã±aá¹ƒ janapadaá¹ƒ gato.

mahantaá¹ƒ koá¹-á¹-haá¹ƒ kayirÄ• tha, duruttÄ• naá¹ƒ nidhetave ||

dhajati. dhajo. dhaÃ±jati. dhaÃ±janaá¹ƒ. ettha __dhajo_ti ketu. __dhaÃ±jana_nti gamanaá¹

__aja khepane ca_. gatiapekkhakoyeva __ca_kÄ• ro. ajati. ajo. ettha __ajo_ti eá¸·ako. imÄ
pariyÄ• yavacanÄ• ni ``ajo eá¸·ako urabbho avi meá¹‡á¸• oâ€™â€™ ti. tattha __urabbho_ti
tipi vuccati. __avÄ«_ti rattalomo eá¸·ako. __meá¹‡á¸• o_ti kuá¹-ilasiá¹…go eá¸·ako. tathÄ•
ajarathato meá¹‡á¸• arathÄ• visuá¹ƒ vuttÄ• . apica __ajeá¸·aka_nti ajato eá¸·akassa visuá¹
__eá¸·aka_saddena meá¹‡á¸• opi gahetabbo, __mahosadhajÄ• takaá¹-á¹-hakathÄ• ya_Ã±h
nibbisesatÄ• vuttÄ• ti.

__ajja sajja ajjane. ajjanaá¹ƒ_ ajjanakriyÄ• . ajjati. sajjati.

__kajja byathane. byathanaá¹ƒ_ hiá¹ƒsÄ• . kajjati.

__khajja majjane ca. majjanaá¹ƒ_ suddhi. byathanÄ• pekkho __ca_kÄ• ro. khajjati. khajjÅ«

__khaja manthe. mantho_ viloá¸·anaá¹ƒ. khajati.

__khaji gativekalle_. kissa bhante ayyo khaÃ±jatÄ«ti. ubho khaÃ±jÄ• . khaÃ±janaá¹ƒ, khaÃ

__khaja kampane_. khajati. ejÄ• . ettha ca __ejÄ• _ti lÄ• bhÄ• diá¹ƒ paá¹-icca ejati kampat
balavataá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ.

__buja vajiranibbese_. vajiranigghoseti keci vidÅ« vadanti. bojati.

__khija_ \Be 44/ __kuji guji abyattasadde_. khijati. kuÃ±jati. guÃ±jati.

__laja lÄ• ja tajja bhassane_. lajati. lÄ• jati. tajjati.

__laji dittiyaÃ±ca_. bhassanÄ• pekkho __ca_kÄ• ro. laÃ±jati. tatiyo nayalaÃ±jako. laÃ±jeti
suttatthanti laÃ±jako.

__jaja jaji yuddhe_. yujjhanaá¹ƒ __yuddhaá¹ƒ_. jajati. jaÃ±jati.

__tuja hiá¹ƒsÄ• yaá¹ƒ. tojati.

__tuji balane ca. balanaá¹ƒ_ balanakriyÄ• . hiá¹ƒsÄ• pekkhako __ca_kÄ• ro. tuÃ±jati.

__gaja kuji muji gajja_ saddatthÄ• . gajati. kuÃ±jati. muÃ±jati. gajo gajjati, megho gajjati. ya
Ä• majÄ• to, á¹-hito thullÄ• ni gajjati. maá¹‡i gajjati. Ã±Ä• á¹‡agajjanaá¹ƒ gajjati. gajjituá¹ƒ s

gajjitÄ• . gajjitvÄ• . tattha __gajo_ti hatthÄ«. hatthissa hi anekÄ• ni nÄ• mÄ• ni ---

hatthÄ« nÄ• go gajo dantÄ«, kuÃ±jaro vÄ• raá¹‡o karÄ«.

mÄ• taá¹…go dvirado saá¹-á¹-hi-hÄ• yanoâ€™ nekapo ibho ||

thambho rammo dvipo ceva, hatthinÄ« tu kareá¹‡ukÄ• .

hatthipoto hatthicchÄ• po, bhiá¹…ko ca kalabho bhave ||

__caja cÄ• ge_. cajati. pariccajati. cÄ• go. pariccÄ• go. cajanaá¹ƒ. cajaá¹ƒ, cajanto. cajamÄ

__sanja saá¹…ge. saá¹…go_ laganaá¹ƒ. saÃ±cati. satto. sajanaá¹ƒ, satti. Ä• satti. sajituá¹ƒ

__Ä«ja gatiyaá¹ƒ_. Ä«jati.

__bhaji bhajjane. bhajjanaá¹ƒ_ tÄ• pakaraá¹‡aá¹ƒ. tilÄ• ni bhajjati. purisena bhajjamÄ• nÄ•

__eja_ \Be 45/ __bheja bhÄ• ja __dittiyaá¹ƒ. __ditti_ sobhÄ• . ejati. bhejati. bhÄ• jati.

__tija nisÄ• ne, khamÄ• yaÃ±ca. nisÄ• naá¹ƒ_ tikkhatÄ• karaá¹‡aá¹ƒ. __khamÄ• _ khanti. t
tejo. tattha __tejano_ti kaá¹‡á¸• o saro usu. __tejo_ti sÅ«riyo. atha vÄ• __tejo_ti tejanaá¹ƒ u
uá¹‡hattaá¹ƒ tÄ• po. __tejo_ti vÄ• Ä• nubhÄ• vo pabhÄ• vo.

__saÃ±ja parissagge, _ Ä• liá¹…ganaá¹ƒ __parissaggo_. saÃ±jati.

__khaji dÄ• ne, gatiyaÃ±ca_. khaÃ±jati. khaÃ±janaá¹ƒ.

__rÄ• ja dittiyaá¹ƒ bhÄ• ja_ ca. rÄ• jati. bhÄ• jati. rÄ• jÄ• . rÄ• jinÄ«. vanarÄ• ji. rÄ• jitvÄ• .
viÃ±Ã±Å«namatthavivaraá¹‡e kosallajananatthaá¹ƒ silokaá¹ƒ racayÄ• ma ---

maâ€™ hÄ• â€™ rÄ• ja mahÄ• rÄ• ja, mahÄ• rÄ• ja mamevaâ€™ hi.

neâ€™ tassa iti vatvÄ• na, dve janÄ• kalahaá¹ƒ karuá¹ƒ ||

ettha ca paá¹-hamapÄ• dassa dutiyapade ``me ahi __mahÄ«â€™â€™ _ti chedo ``puttÄ• m
ti viya. ``mahi arÄ• ja mahÄ• rÄ• jÄ• â€™â€™ ti ca chedo ``yopi ayaá¹ƒ yopÄ• yaâ€™â€™
__arÄ• ja_saddo ``atikaramakarÄ• cariyÄ• â€™â€™ ti ettha __akarÄ«_ti atthavÄ• cako __a

Ä• khyÄ• taparokkhÄ• vibhattiko daá¹-á¹-habbo. __arÄ• ja_ virocÄ«ti attho. ayaá¹ƒ pana gÄ
``mahÄ• rÄ• ja_ me ahi arÄ• ja, mama eva ahi arÄ• ja, na etassa iti vatvÄ• __dve_ ahituá¹±
kariá¹ƒsÅ«â€™â€™ ti.

__ranja rÄ• ge_. bhikkhu cÄ«varaá¹ƒ rajati. satto rÅ«pÄ• dÄ«su raÃ±jati. rajanaá¹ƒ. rajako.
haliddirÄ• go. rÄ• jÄ• . rÄ• jinÄ«. imassa ca __divÄ• di_gaá¹‡aá¹ƒ pattassa ``rajjati virajjatÄ
\Be 46/ bhavanti. tattha __rajana_nti rajanavatthu. __rajako_ti rajakÄ• ro vatthadhovanako.
sattÄ• tena, sayaá¹ƒ vÄ• raÃ±jati, raÃ±janamattameva vÄ• etanti rÄ• go, taá¹‡hÄ• . imÄ•
---

rÄ• go lobho tasiá¹‡Ä• ca, taá¹‡hÄ• ejÄ• visattikÄ• .

satti Ä• satti mucchÄ• ca, lubbhitattaÃ±ca lubbhanÄ• ||

kÄ• mo nikÄ• manÄ• icchÄ• , nikanti ca niyanti ca.

vanaÃ±ca vanatho ceva, apekkhÄ• bhavanetti ca ||

anurodho ca sÄ• rÄ• go, saá¹…go paá¹…ko ca sibbinÄ«.

nandÄ«rÄ• go anunayo, gedho saÃ±jananÄ« tathÄ• .

janikÄ• paá¹‡idhi ceva, ajjhosÄ• nantinekadhÄ• ||

__virÄ• go_ti maggo nibbÄ• naÃ±ca. __rÄ• jÄ• _ti pathavissaro. ettha dhÄ• tudvayavasena
nÄ• nÄ• sampattÄ«hi rÄ• jati dibbati virocatÄ«ti __rÄ• jÄ• _. dÄ• naÃ±ca piyavacanaÃ±ca a
samÄ• nattatÄ• cÄ• ti imehi catÅ«hi saá¹…gahavatthÅ«hi attani mahÄ• janaá¹ƒ raÃ±jetÄ«t
rÄ• jabhariyÄ• . tesaá¹ƒ abhidhÄ• nÄ• ni vuccante sahÄ• bhidhÄ• nantarehi ---

rÄ• jÄ• bhÅ«pati devo ca, manujindo disampati.

patthivo jagatipÄ• lo, bhÅ«bhujo pathavissaro ||

raá¹-á¹-hÄ• dhipo bhÅ«mipÄ• lo, manussindo janÄ• dhipo.

narindo khattiyo ceva, khettassÄ• mi pabhÄ• vako ||

muddhÄ• bhisitto rÄ• jÄ• ti, kathito itaro pana.

rÄ• jaÃ±Ã±o khattiyo cÄ• ti, vutto khattiyajÄ• tiko ||

muddhÄ• bhisitto anurÄ• jÄ• , uparÄ• jÄ• ti bhÄ• sito.

catuddÄ«pÄ« rÄ• jarÄ• jÄ• , cakkavattÄ«ti bhÄ• sito ||

rÄ• jinÄ« \Be 47/ uparÄ« devÄ«, mahesÄ« bhÅ«bhujaá¹…ganÄ• .

khattiyÄ• rÄ• japadumÄ«, khattiyÄ• nÄ« ca khattiyÄ«.

itthÄ• gÄ• rantu orodho, uparÄ«tipi vuccati ||

__bhaja sevÄ• yaá¹ƒ_. bhajati. bhajanÄ• . sambhajanÄ• . bhatti. sambhatti. bhattÄ• .

__yaja devapÅ«jasaá¹…gatakaraá¹‡adÄ• nadhammesu. devapÅ«ja_ggahaá¹‡ena buddhÄ
__saá¹…gatakaraá¹‡aá¹ƒ_ samodhÄ• nakaraá¹‡aá¹ƒ. tathÄ• hi __adhimuttattheravatthumh
kiÃ±ci, bhavo vÄ• yattha labbhatÄ«â€™â€™ ti gÄ• thÄ• yaá¹ƒ __saá¹…gata_saddena sam
__dÄ• naá¹ƒ_ pariccÄ• go. __dhammo_ jhÄ• nasÄ«lÄ• di. etesvatthesu __yaja_dhÄ• tu vat
yajati. devataá¹ƒ yajati. devamanussehi bhagavÄ• yajiyati. ijjati. yiá¹-á¹-haá¹ƒ. yaÃ±Ã±o. yÄ
yajamÄ• no sake pure. yiá¹-á¹-huá¹ƒ, yajituá¹ƒ. puthuyaÃ±Ã±aá¹ƒ yajitvÄ• na. soá¸·asaparik
mahÄ• yaÃ±Ã±aá¹ƒ kattukÄ• mo.

__majja saá¹ƒsuddhiyaá¹ƒ_. majjati. bÄ• hiraá¹ƒ parimajjati. bhÅ«miá¹ƒ sammajjati. majjana

__niÃ±ji suddhiyaá¹ƒ_. niÃ±jati. paniÃ±jati. niÃ±jituá¹ƒ. paniÃ±jituá¹ƒ. niÃ±jitvÄ• . paniÃ±jitv
pana pÄ• á¸·i ``tato tvaá¹ƒ moggallÄ• na uá¹-á¹-hÄ• yÄ• sanÄ• udakena akkhÄ«ni paniÃ±ji
anulokeyyÄ• sÄ«â€™â€™ ti.

__niji abyattasadde_. niÃ±jati.

__bhaja pÄ• ke_. tilÄ• ni bhajjati. bhajjamÄ• nÄ• tilÄ• ni ca.

__uju ajjave. ajjavaá¹ƒ_ ujubhÄ• vo. ojati. uju.

__saja_ \Be 48/ __vissaggaparissajjanabbhukkiraá¹‡esu_. sajati. lokyaá¹ƒ sajantaá¹ƒ udak

__ruja bhaá¹…ge_. rujati. rujÄ• . rogo. ettha __rujÄ• _ti byÄ• dhi rujanaá¹-á¹-hena. rogo_ti

aá¹…gapaccaá¹…gÄ• nÄ«ti rogo, byÄ• dhiyeva, yo ``Ä• taá¹…koâ€™â€™ tipi ``Ä• bÄ• dho

__bhuja koá¹-ille. Ä• vi_pubbo aÃ±Ã±atthesu ca. urago bhujati. Ä• bhujati. bhikkhu pallaá¹.
Å«rubaddhÄ• sanaá¹ƒ bandhatÄ«ti attho. mahÄ• samuddo Ä• bhujati, Ä• vaá¹-á¹-atÄ«ti atth
``osakkatÄ«â€™â€™ ti atthaá¹ƒ vadanti. ``vaá¹‡á¹‡adÄ• naâ€™â€™ nti Ä• bhujati, manasi
vibhujatÄ«ti __mÅ«lavibhujo, _ ratho. ettha ca __vibhujatÄ«_ti chindati. bhogo. bhogÄ«. Ä•
ettha ca __bhogo_ti bhujayati kuá¹-ilaá¹ƒ kariyatÄ«ti bhogo, ahisarÄ«raá¹ƒ. __bhogÄ«_ti sa

__raji vijjhane_. nÄ• go dantehi bhÅ«miá¹ƒ raÃ±jati. Ä• raÃ±jati. ettha ca ``tathÄ• gataraÃ±
ti nettipÄ• á¸·i nidassanaá¹ƒ. tassattho ``idaá¹ƒ sikkhattayasaá¹…gahitaá¹ƒ sÄ• sanabrahma
tathÄ• gatagandhahatthino mahÄ• vajiraÃ±Ä• á¹‡asabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡adantehi raÃ±
tebhÅ«makadhammÄ• naá¹ƒ Ä• raÃ±janaá¹-á¹-hÄ• nantipi vuccatÄ«â€™â€™ ti. __raÃ±jita
etthÄ• ti ruÃ±jitaá¹ƒ, raÃ±janaá¹-á¹-hÄ• naá¹ƒ. ``idaá¹ƒ nesaá¹ƒ padakkantaâ€™â€™ ntiÄ•
saddassa siddhi veditabbÄ• adhikaraá¹‡atthasambhavato.

__vijÄ« bhayacalanesu. Ä«_kÄ• rantoyaá¹ƒ dhÄ• tu, tenassa saniggahÄ«tÄ• gamÄ• ni rÅ«
dhammasaá¹ƒvego. saá¹ƒvigo vegena palÄ• yi. nadÄ«vego. Å«mivego \Be 49/, vÄ• tavego.
sahottappaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. ``vego, javo, rayoâ€™â€™ ti ime ekatthÄ• . __divÄ• di_gaá¹‡
``vijjati saá¹ƒvijjati ubbijjatÄ«â€™â€™ ti rÅ«pÄ• ni bhavanti dvigaá¹‡ikattÄ• .

__lajja lajjane_. lajjati. lajjÄ• . __lajjÄ• _ti hirÄ«. yÄ• ``viriá¸·anÄ• â€™â€™ tipi vuccati.

__vaá¸·aji paribhoge_. vaá¸·aÃ±jati.

__kujja adhomukhÄ«karaá¹‡e_. kujjati. nikujjati. ukkujjati. paá¹-ikujjati. nikujjitaá¹ƒ vÄ• ukku
aÃ±Ã±issÄ• pÄ• tiyÄ• paá¹-ikujjati. avakujjo nipajjahaá¹ƒ. tattha __kujjati nikujjatÄ«_ti imÄ•
vicaratÄ«â€™â€™ ti padÄ• ni viya samÄ• natthÄ• ni, adhomukhaá¹ƒ karotÄ«ti hi attho. __u
karoti. __paá¹-ikujjatÄ«_ti mukhe mukhaá¹ƒ á¹-hapeti.

__mujja osÄ«dane_. mujjati. nimujjati. nimuggo. ummuggo.

__opuji vilimpane_. gomayena pathaviá¹ƒ opuÃ±jati.

__ja_kÄ• rantadhÄ• turÅ«pÄ• ni.

jhakÄ• rantadhÄ• tu

__jhe cintÄ• yaá¹ƒ_. jhÄ• yati, nijjhÄ• yati, upanijjhÄ• yati, ujjhÄ• yati, sajjhÄ• yati. jhÄ• naá

upanijjhÄ• naá¹ƒ, ujjhÄ• yanaá¹ƒ, sajjhÄ• yanaá¹ƒ. nijjhatti. upajjhÄ• , upajjhÄ• yo. jhÄ• yÄ«

tattha jhÄ• yananti duvidhaá¹ƒ jhÄ• yanaá¹ƒ sobhanamasobhanaÃ±ca. tesu sobhanaá¹ƒ ``j
jhÄ• yÄ• mi \Be 50/ akutobhayoâ€™â€™ tiÄ• dÄ«su daá¹-á¹-habbaá¹ƒ. asobhanaá¹ƒ pana
nisÄ«di. adhomukho pajjhÄ• yanto nisÄ«dÄ«â€™â€™ tiÄ• dÄ«su daá¹-á¹-habbaá¹ƒ. __jhÄ•
Ä• rammaá¹‡Å«panijjhÄ• nena vÄ• lakkhaá¹‡Å«panijjhÄ• nena vÄ• jhÄ• yanasÄ«lo cintan
attho. __ajjhÄ• yako_ti idaá¹ƒ ``na dÄ• nime jhÄ• yanti, na dÄ• nime jhÄ• yantÄ«ti kho vÄ•
ajjhÄ• yakÄ• tveva tatiyaá¹ƒ akkharaá¹ƒ upanibbattaâ€™â€™ nti evaá¹ƒ paá¹-hamakappika
brÄ• hmaá¹‡Ä• naá¹ƒ garahavacanaá¹ƒ uppannaá¹ƒ, idÄ• ni pana taá¹ƒ ajjhÄ• yatÄ«ti __aj
parivattetÄ«ti iminÄ• atthena pasaá¹ƒsÄ• vacanaá¹ƒ katvÄ• voharantÄ«ti. ayaá¹ƒ panattho
ajjhayaneâ€™â€™ ti dhÄ• tussa vasena gahetabbo. evaá¹ƒ __adhi_pubbassa __i_dhÄ• tus
atthaparivattanaá¹ƒ bhavati. yaá¹ƒ sandhÄ• ya ``ajjhÄ• yako mantadharoâ€™â€™ ti vuttaá¹

__jhe dittiyaá¹ƒ_. dÄ«po jhÄ• yati, dÄ• rÅ«ni jhÄ• yanti. ettha __jhÄ• yatÄ«_ti jalati. __jhÄ•
hi ekatthÄ• .

__jajjha paribhÄ• sanatajjanesu_. jajjhati.

__ujjha ussagge. ussaggo_ chaá¸• á¸• anaá¹ƒ. ujjhati. ujjhitaá¹ƒ.

jhakÄ• rantadhÄ• turÅ«pÄ• ni.

Ã±akÄ• rantadhÄ• tu

__Ã±Ä• avabodhane_. ``Ã±Ä• ti, Ã±anti, Ã±Ä• si. Ã±Ä• tu, Ã±antu. Ã±eyya, Ã±eyyuâ€™â€
yathÄ• pÄ• vacanaá¹ƒ gahetabbÄ• ni. Ã±Ä• ti, Ã±Ä• tako, aÃ±Ã±o, Ã±attaá¹ƒ, Ã±atti, paÃ±
saÃ±Ã±atti, saÃ±Ã±Ä• , saÃ±Ã±Ä• á¹‡aá¹ƒ, paÃ±Ã±Ä• , paÃ±Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡aá¹ƒ,

tattha \Be 51/ __Ã±Ä• tÄ«_ti jÄ• nÄ• ti. puna __Ã±Ä• tÄ«_ti bandhu. so hi ``ayaá¹ƒ amhÄ•
Ã±Ä• tabbaá¹-á¹-hena Ã±Ä• tÄ«ti. evaá¹ƒ Ã±Ä• tako. __aÃ±Ã±o_ti diá¹-á¹-hadhammikÄ• da
jÄ• nÄ• tÄ«ti aÃ±Ã±o, avidvÄ• bÄ• loti attho. __Ã±atta_nti jÄ• nanabhÄ• vo. ``yÄ• vadeva a
bÄ• lassa jÄ• yatÄ«â€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. __saÃ±Ã±Ä• á¹‡a_nti cihanaá¹ƒ. kÄ•
viÃ±Ã±Ä• payatÄ«â€™â€™ tiÄ• dÄ«ni bhavanti. yasmÄ• pana ``aÃ±Ã±Ä• ti paá¹-ivijjhati. a
vÄ• Ã±assati. anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ. ekacce nabbhaÃ±Ã±aá¹ƒsu, ekac
pÄ• á¸·iyo dissanti, tasmÄ• __Ã±Ä• tÄ«_tiÄ• dÄ«ni Ä• khyÄ• tikapadÄ• ni diá¹-á¹-hÄ• niyev
hi __aÃ±Ã±Ä• tÄ«_ti ettha __Ä• _iti upasaggo, so parassakkharassa saÃ±Ã±oguccÄ• raá¹‡
niddiá¹-á¹-ho. __Ã±Ä• tÄ«_ti sÄ• sane Ä• khyÄ• tikapadaá¹ƒ diá¹-á¹-haá¹ƒ, tasmÄ• yeva ``Ã
Ã±Ä• sÄ«â€™â€™ tiÄ• dinÄ• padamÄ• lÄ• karaá¹‡e nattheva doso.

__Ã±Ä• mÄ• raá¹‡atosananisÄ• nesu. mÄ• raá¹‡aá¹ƒ_ jÄ«vitindriyupacchedakaraá¹‡aá¹ƒ
__nisÄ• naá¹ƒ_ tikkhatÄ• . Ã±atti. manuÃ±Ã±aá¹ƒ. paÃ±Ã±atti.

ettha __Ã±attÄ«_ti mÄ• retÄ«ti vÄ• tosetÄ«ti vÄ• nisetÄ«ti vÄ• attho. ayaÃ±ca __Ã±atti_s
vÄ• cÄ• â€™â€™ ti ettha __vatti_saddo viya Ä• khyÄ• tikapadanti daá¹-á¹-habbo. tathÄ• _
vibhattibhÅ«tassa __te_saddassa viya vibhattibhÅ«tassa __ti_saddassa saÃ±Ã±ogabhÄ• v
rassattaÃ±ca. __manuÃ±Ã±a_nti manaá¹ƒ Ä• bhuso Ã±eti tosetÄ«ti manuÃ±Ã±aá¹ƒ. ayama
__Ä• _pubbassimassa __Ã±Ä• _dhÄ• tussa vasena daá¹-á¹-habbo. __paÃ±Ã±attÄ«_ti nÄ•
pavattinivÄ• raá¹‡ena akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ã±atti \Be 52/ mÄ• raá¹‡aá¹ƒ paÃ±Ã
suá¹‡antÄ• naá¹ƒ dhammadesanÄ• ya citte anekavidhena somanassuppÄ• danaá¹ƒ. atikhi
Ã±Ä• á¹‡atikhiá¹‡akaraá¹‡aÃ±ca paÃ±Ã±atti nÄ• ma, tathÄ• sotÅ«naá¹ƒ cittatosanena citta
paÃ±Ã±Ä• panaá¹ƒ paÃ±Ã±attÄ«ti daá¹-á¹-habbaá¹ƒ.

iti __bhÅ«vÄ• di_gaá¹‡e __ca_vaggantadhÄ• turÅ«pÄ• ni

samattÄ• ni.

á¹-akÄ• rantadhÄ• tu

idÄ• ni á¹-avaggantadhÄ• turÅ«pÄ• ni vuccante ---

__soá¹-u gabbe. gabbaá¹ƒ_ dabbanaá¹ƒ. soá¹-ati.

__yoá¹-u sambandhe_. yoá¹-ati.

__meá¹-u mileá¹-u ummÄ• de_. meá¹-ati. mileá¹-ati.

__kaá¹-a vassÄ• varaá¹‡esu_. kaá¹-ati.

__saá¹-a paribhÄ• sane_. saá¹-ati.

__laá¹-a bÄ• lye ca_. pubbÄ• pekkhÄ• ya __ca_kÄ• ro. laá¹-ati. lÄ• á¹-o.

__saá¹-a rujÄ• visaraá¹‡agatyÄ• vasÄ• nesu. rujÄ• _ pÄ«á¸·Ä• . __visaraá¹‡aá¹ƒ_ vipphar
__gatyÄ• vasÄ• naá¹ƒ_ gatiyÄ• avasÄ• naá¹ƒ osÄ• naá¹ƒ abhÄ• vakaraá¹‡aá¹ƒ, nisÄ«dan
sÄ• á¹-o vuccati sÄ• á¹-ako.

__vaá¹-a vedhane_. vaá¹-ati. vaá¹-o. vÄ• á¹-o.

__khiá¹-a uttÄ• sane_. kheá¹-ati, Ä• kheá¹-ako, kheá¹-o, ukkheá¹-ito, samukkheá¹-ito.

__siá¹-a anÄ• dare_. seá¹-ati.

__jaá¹-a_ \Be 53/ __ghaá¹-a saá¹…ghÄ• te_. jaá¹-ati. jaá¹-Ä• , jaá¹-ilo, jaá¹-Ä«. antojaá¹-Ä• jaá¹-Ä• ya jaá¹-itÄ• pajÄ• . kÄ• rite ``so imaá¹ƒ vijaá¹-aye jaá¹-aá¹ƒ. arahattamaggakkhaá¹‡ nÄ• mÄ• â€™â€™ ti payogo.

__bhaá¹-a bhattiyaá¹ƒ_. bhaá¹-ati. bhaá¹-o. vetanaá¹ƒ bhaá¹-ako yathÄ• .

__taá¹-a ussaye. ussayo_ Ä• roho ubbedho. taá¹-ati. taá¹-o, giritaá¹-o, nadÄ«taá¹-o, taá¹-Ä«

__khaá¹-a kaá¹ƒse_. khaá¹-ati. khaá¹-o.

__naá¹-a natiyaá¹ƒ_. naá¹-ati. naá¹-o, nÄ• á¹-akaá¹ƒ.

__piá¹-a saddasaá¹…ghÄ• á¹-esu_. peá¹-ati. peá¹-ako, piá¹-akaá¹ƒ. __piá¹-akasaddo ``mÄ• piá¹-akasampadÄ• nenÄ• â€™â€™ tiÄ• dÄ«su pariyattiyaá¹ƒ dissati. ``atha puriso Ä• gacch Ä• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su yasmiá¹ƒ kismiÃ±ci bhÄ• jane.

__haá¹-a dittiyaá¹ƒ_. haá¹-ati. hÄ• á¹-akaá¹ƒ, haá¹-akaá¹ƒ. yaá¹ƒ jÄ• tarÅ«paá¹ƒ __haá¹-ak

__saá¹-a avayave_. saá¹-ati.

__luá¹-a viloá¹-hane_. loá¹-ati.

__ciá¹-a pesane_. ceá¹-ati. ceá¹-ako.

__viá¹-a sadde_. veá¹-ati. veá¹-ako.

__aá¹-a paá¹-a iá¹-a kiá¹-a kaá¹-a gatiyaá¹ƒ_. aá¹-ati. paá¹-ati. eá¹-ati. keá¹-ati. kaá¹-ati. paá nÄ• mikapadaá¹ƒ diá¹-á¹-haá¹ƒ. paá¹-ati jiá¹‡á¹‡abhÄ• vaá¹ƒ \Be 54/ gacchatÄ«ti paá¹-o. __ vatthassa hi anekÄ• ni nÄ• mÄ• ni ---

paá¹-o coá¸·o sÄ• á¹-ako ca, vÄ• so vasanamaá¹ƒsukaá¹ƒ.

dussamacchÄ• danaá¹ƒ vatthaá¹ƒ, celaá¹ƒ vasani ambaraá¹ƒ ||

__muá¹-a pamaddane_. moá¹-ati.

__cuá¹-a appÄ«bhÄ• ve_. coá¹-ati.

__vaá¹-i vibhÄ• jane_. vaá¹-ati. vaá¹‡á¹-o.

__ruá¹-i luá¹-i theyye_. ruá¹‡á¹-ati. luá¹‡á¹-ati. ruá¹‡á¹-ako. luá¹‡á¹-ako.

__phuá¹-a visaraá¹‡e_ phoá¹-ati. phoá¹-o.

__ceá¹-a ceá¹-Ä• yaá¹ƒ_. ceá¹-ati. ceá¹-ako.

__ghuá¹-a parivattane_. ghoá¹-ati.

__ruá¹-a luá¹-a paá¹-ighÄ• te_. roá¹-ati. loá¹-ati.

__ghaá¹-a cetÄ• yaá¹ƒ_. ghaá¹-ati. ghaá¹-o. __ghaá¹-o vuccati kumbho. imÄ• ni tadabhidhÄ

ghaá¹-o kumbho ghaá¹-Ä« kumbhÄ«, tuá¹‡á¸• ikiro tu ukkhalÄ«.

mahantabhÄ• janaá¹ƒ cÄ• á¹-i, atikhuddaá¹ƒ kuá¹-á¹-aá¹ƒ bhave.

__caá¹-a bhaá¹-a paribhÄ• sane deá¹-a_ ca. caá¹-ati. bhaá¹-ati. deá¹-ati.

__kuá¹-a koá¹-ille_. kuá¹-ati. paá¹-ikuá¹-ati.

__puá¹-a saá¹ƒkilesane_. puá¹-ati.

__cuá¹-a chuá¹-a kuá¹-a chedane_. cuá¹-ati. chuá¹-ati. kuá¹-ati.

__phuá¹-a vikasane_. phuá¹-ati.

__muá¹-a aggisaddapakkhepamaddanesu_. muá¹-ati.

__tuá¹-a kalahakammani_. tuá¹-ati.

__ghuá¹-a paá¹-ighÄ• te_. ghuá¹-ati. ghoá¹-ako.

á¹-akÄ• rantadhÄ• turÅ«pÄ• ni.

á¹-hakÄ• rantadhÄ• tu

__á¹-hÄ• _ \Be 55/ __gatinivattiyaá¹ƒ. gatinivatti_ uppajjamÄ• nassa gamanassupacchedo.
tiá¹-á¹-hati. patiá¹-á¹-hÄ• ti. adhiá¹-á¹-hÄ• ti. adhiá¹-á¹-heti. saá¹‡á¹-hÄ• ti. saá¹‡á¹-hahati.
adhiá¹-á¹-hahati. upaá¹-á¹-hahati. á¹-hÄ• tu. tiá¹-á¹-hatu. tiá¹-á¹-heyya. aá¹-á¹-ha, aá¹-á¹-hu.
aá¹-á¹-hÅ«, aá¹-á¹-hÄ• si, aá¹-á¹-haá¹ƒsu. yÄ• vassa kÄ• yo á¹-hassati. tiá¹-á¹-hissati. upass
tiá¹-á¹-hissatha. aá¹-á¹-hissÄ• , aá¹-á¹-hissaá¹ƒsu. atiá¹-á¹-hissÄ• , atiá¹-á¹-hissaá¹ƒsu. á¹-hÅ
upaá¹-á¹-hÄ• tuá¹ƒ. upaá¹-á¹-hahituá¹ƒ. adhiá¹-á¹-hÄ• tuá¹ƒ. adhiá¹-á¹-hahituá¹ƒ. á¹-hatvÄ•
upaá¹-á¹-hahitvÄ• , adhiá¹-á¹-hahitvÄ• . á¹-hÄ• naá¹ƒ, á¹-hiti, saá¹‡á¹-hiti, avaá¹-á¹-hiti. saá¹
paá¹-á¹-hÄ• naá¹ƒ. upaá¹-á¹-hÄ• ko, á¹-hito. pabbataá¹-á¹-ho bhÅ«maá¹-á¹-ho. upaá¹-á¹-hah

tattha __á¹-hÄ• na_saddo issariyaá¹-hitikhaá¹‡akÄ• raá¹‡esu dissati. ``kiá¹ƒ panÄ• yasmÄ•
katvÄ• imaá¹ƒ á¹-hÄ• naá¹ƒ pattoâ€™â€™ tiÄ• dÄ«su hi issariye dissati. ``á¹-hÄ• nakusalo
akkhaá¹‡avedhÄ«â€™â€™ tiÄ• dÄ«su á¹-hitiyaá¹ƒ. ``á¹-hÄ• nasopetaá¹ƒ tathÄ• gataá¹ƒ pa
khaá¹‡e. ``á¹-hÄ• naÃ±ca á¹-hÄ• naso Ã±atvÄ• aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nasoâ€™â€
kÄ• raá¹‡aÃ±hi yasmÄ• tattha phalaá¹ƒ tiá¹-á¹-hati tadÄ• yattavuttibhÄ• vena, tasmÄ• __á

issariye á¹-hitiyaÃ±ca, khaá¹‡asmimpi ca kÄ• raá¹‡e.

catÅ«svatthesu etesu, __á¹-hÄ• na_saddo pavattatÄ«ti ||

__á¹-he saddasaá¹…kÄ• tesu_. á¹-hÄ«yati.

__á¹-he veá¹-hane_. á¹-hÄ• yati.

__paá¹-ha_ \Be 56/ __viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. dhammaá¹ƒ paá¹-hati. pÄ• á¹-ho, nakkh
horapÄ• á¹-hakaá¹ƒ pucchi. sabbapÄ• á¹-hÄ« bhavissati. paá¹-hituá¹ƒ, paá¹-hitave, paá¹-hit
paá¹-hituna, paá¹-hiya, paá¹-hiyÄ• na.

evaá¹ƒvidhaá¹ƒ __tuá¹ƒ_paccayantÄ• divibhÄ• gaá¹ƒ sabbattha yathÄ• rahaá¹ƒ vattukÄ• m
na vadÄ• ma. avuttopi Ä«diso vibhÄ• go nayÄ• nusÄ• rena yathÄ• sambhavaá¹ƒ sabbattha
pÄ• á¸·inidassanÄ• diviseso icchitabbo hoti, tatthevetaá¹ƒ dassessÄ• ma.

__vaá¹-ha thÅ«liye_. vaá¹-hati. vaá¹-haro. vaá¹-haro_ti thÅ«laghanasarÄ«rasmiá¹ƒ vattabba

__vinayaá¹-á¹-hakathÄ• yaá¹ƒ ``vaá¹-haro_ti thÅ«lo, thÅ«lo ca ghanasarÄ«ro cÄ• yaá¹ƒ bhil
hotÄ«â€™â€™ ti vuttaá¹ƒ.

__maá¹-ha nivÄ• se_. maá¹-hati. maá¹-ho.

__kaá¹-ha kicchajÄ«vane_. kaá¹-hati. kaá¹-ho.

__raá¹-ha paribhÄ• sane_. raá¹-hati.

__sÄ• á¹-ha balakkÄ• re. balakkÄ• ro_ nÄ• ma attano balena yathÄ• jjhÄ• sayaá¹ƒ dabbala
sÄ• á¹-hati. sÄ• á¹-ho.

__uá¹-ha ruá¹-ha luá¹-ha upaghÄ• te_. oá¹-hati. roá¹-hati. loá¹-hati.

__piá¹-ha hiá¹ƒsÄ• saá¹ƒkilesesu_. peá¹-hati. piá¹-haro.

__saá¹-ha ketave ca_. pubbatthesu cakÄ• ro. saá¹-hati. saá¹-ho __saá¹-ho_ti kerÄ• á¹-iko v

suá¹-ha gatipaá¹-ighÄ• te. gamanapaá¹-ihananaá¹ƒ __gatipaá¹-ighÄ• to_. soá¹-hati.

__kuá¹-hi luá¹-hi Ä• lassiye ca. ca_kÄ• ro pubbatthe ca. kuá¹‡á¹-hati. kuá¹‡á¹-ho. luá¹‡á¹-h

__suá¹-hi_ \Be 57/ __sosane_. suá¹‡á¹-hati.

__ruá¹-hi luá¹-hi aá¹-hi gatiyaá¹ƒ_. ruá¹‡á¹-hati. luá¹‡á¹-hati. aá¹‡á¹-hati.

__veá¹-ha veá¹-hane_. veá¹-hati, nibbeá¹-hati. veá¹-hanaá¹ƒ, nibbeá¹-hanaá¹ƒ.

__vaá¹-hi ekacariyÄ• yaá¹ƒ_. vaá¹‡á¹-hati.

__maá¹-ha kuá¹-hi soke_. maá¹-hati. kuá¹‡á¹-hati.

__eá¹-ha heá¹-ha vibÄ• dhÄ• yaá¹ƒ_. eá¹-hati. heá¹-hati. viheá¹-hati. viheá¹-hanaá¹ƒ.

__luá¹-ha paá¹-ighÄ• te_. loá¹-hati.

__paá¹-ha vikhyÄ• ne_. paá¹-hati.

__luá¹-ha saá¹ƒkilese_. loá¹-hati.

__á¹-ha_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¸• akÄ• rantadhÄ• tu

__á¸• i vihÄ• yasagatiyaá¹ƒ gamanamatte ca_. á¸• eti, á¸• ayati. á¸• emÄ• no. ucce sakuá¹
pure paccuá¸• á¸• enti.

__á¸• i khipanuá¸• á¸• anesu_. á¸• eti. uá¸• á¸• eti.

ito bahiddhÄ• pÄ• saá¹‡á¸• Ä• , diá¹-á¹-hÄ«su pasÄ«danti te.

na tesaá¹ƒ dhammaá¹ƒ rocemi, na te dhammassa kovidÄ• ||

ettha ca __pÄ• saá¹‡á¸• Ä• _ti pÄ• saá¹ƒ á¸• entÄ«ti pÄ• saá¹‡á¸• Ä• , sattÄ• naá¹ƒ cittesu
khipantÄ«ti attho. atha vÄ• taá¹‡hÄ• pÄ• saá¹ƒ diá¹-á¹-hipÄ• saÃ±ca á¸• enti uá¸• á¸• entÄ

__muá¸• i_ \Be 58/ __kaá¹‡á¸• ane_. muá¹‡á¸• ati. kumÄ• raá¹ƒ muá¹‡á¸• iá¹ƒsu. muá¹‡á¸

__cuá¸• á¸• a hÄ• vakaraá¹‡e_. cuá¸• á¸• ati.

__aá¸• á¸• a abhiyoge_. aá¸• á¸• ati.

__gaá¸• i vadanekadese_. gaá¹‡á¸• ati. gaá¹‡á¸• o.

__huá¸• i piá¸• i saá¹…ghÄ• te_. huá¹‡á¸• ati. piá¹‡á¸• ati. piá¹‡á¸• o.

__hiá¸• i gatiyaá¹ƒ_. hiá¹‡á¸• ati, Ä• hiá¹‡á¸• ati.

__kuá¸• i dÄ• he_. kuá¹‡á¸• ati. kuá¹‡á¸• o.

__vaá¸• i maá¸• i veá¹-hane_. vaá¹‡á¸• ati. maá¹‡á¸• ati. maá¹‡á¸• alaá¹ƒ.

__bhaá¸• i paribhÄ• sane_. bhaá¹‡á¸• ati. bhaá¹‡á¸• anaá¹ƒ. bhaá¹‡á¸• o.

__maá¸• i majjane_. maá¹‡á¸• ati. maá¹‡á¸• anaá¹ƒ.

__tuá¸• i toá¸·ane_. tuá¹‡á¸• ati. tuá¹‡á¸• o. tuá¹‡á¸• enÄ• dÄ• ya gaccheyya.

__bhuá¸• i bharaá¹‡e_. bhuá¹‡á¸• ati.

__caá¸• i kope_. caá¹‡á¸• ati. caá¹‡á¸• o. caá¹‡á¸• Ä• lo, caá¹‡á¸• ikkaá¹ƒ.

__saá¸• i rujÄ• yaá¹ƒ_. saá¹‡á¸• ati. saá¹‡á¸• o.

__taá¸• i tÄ• á¸·ane_. taá¹‡á¸• ati. vitaá¹‡á¸• Ä• .

__paá¸• i gatiyaá¹ƒ_. paá¹‡á¸• ati. paá¹‡á¸• Ä• , paá¹‡á¸• ito. ettha __paá¹‡á¸• Ä• _ti paÃ±
atthesu paá¹‡á¸• ati gacchati dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• dikampi Ä• kÄ• raá¹ƒ jÄ• nÄ•
vuccati. __paá¹‡á¸• ito_ti paá¹‡á¸• Ä• ya ito gato pavattoti paá¹‡á¸• ito. atha vÄ• saÃ±jÄ• t
etassÄ• ti __paá¹‡á¸• ito_. paá¹‡á¸• ati Ã±Ä• á¹‡agatiyÄ• gacchatÄ«tipi __paá¹‡á¸• ito_. ta
__aá¹-á¹-hakathÄ• yaá¹ƒ_ \Be 59/ vuttaá¹ƒ ``paá¹‡á¸• antÄ«ti __paá¹‡á¸• itÄ• _. sandiá¹-á¹-
Ã±Ä• á¹‡agatiyÄ• gacchantÄ«ti atthoâ€™â€™ ti.

__gaá¸• i made_. gaá¹‡á¸• ati.

__khaá¸• i manthe_. khaá¹‡á¸• ati. khaá¹‡á¸• ito, khaá¹‡á¸• o.

__laá¸• i jivhÄ• mathane_. laá¹‡á¸• ati. laá¹‡á¸• o.

á¸• akÄ• rantadhÄ• turÅ«pÄ• ni.

á¸• akÄ• rantadhÄ• tu

__vaá¸• á¸• ha vaá¸• á¸• hane_. vaá¸• á¸• hati. sirivaá¸• á¸• hako, dhanavaá¸• á¸• hako, va
ettha ca __va_kÄ• rassa __ba_kÄ• ro, __a_kÄ• rassa __cu_kÄ• ro.

__kaá¸• á¸• ha Ä• kaá¸• á¸• hane_. kaá¸• á¸• hati, Ä• kaá¸• á¸• hati, nikaá¸• á¸• hati. akÄ• r
ulÅ«kaÃ±Ã±eva vÄ• yasÄ• .

imÄ• ni __á¸• ha_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¹‡akÄ• rantadhÄ• tu

__aá¹‡a raá¹‡a vaá¹‡a bhaá¹‡a maá¹‡a kaá¹‡a sadde_. aá¹‡ati. aá¹‡ako brÄ• hmaá¹‡o. ra

vaá¹‡ati. vÄ• á¹‡ako. bhaá¹‡ati. bhÄ• á¹‡ako. maá¹‡ati. maá¹‡iko. kaá¹‡ati. kÄ• á¹‡o. tattha
brahmaá¹ƒ aá¹‡atÄ«ti brÄ• hmaá¹‡o, mante sajjhÄ• yatÄ«ti attho. akkharacintakÄ• pana ``
__brÄ• hmaá¹‡oâ€™â€™ _ti vadanti. ariyÄ• pana bÄ• hitapÄ• pattÄ• __brÄ• hmaá¹‡o_ti.

brÄ• hmaá¹‡o \Be 60/ sottiyo vippo, bhovÄ• dÄ« brahmabandhu ca.

brahmasÅ«nu dvijo brahmÄ• , kamalÄ• sanasÅ«nu ca.

__raá¹‡a_saddo ``saraá¹‡Ä• dhammÄ• araá¹‡Ä• dhammÄ• â€™â€™ tiÄ• dÄ«su kileses
kandanti etehÄ«ti __raá¹‡Ä• _ti vuccanti.

``dhanuggaho asadiso, rÄ• japutto mahabbalo.

sabbÄ• mitte raá¹‡aá¹ƒ katvÄ• , saá¹ƒyamaá¹ƒ ajjhupÄ• gamÄ«â€™â€™ ti

ettha yuddhe vattati. __raá¹‡aá¹ƒ katvÄ• _ti hi yuddhaá¹ƒ katvÄ• ti attho. ``tiá¹‡aÃ±ca kaá¹
raá¹‡aá¹ƒ karontÄ• , dhÄ• viá¹ƒsu te aá¹-á¹-hadisÄ• samantatoâ€™â€™ ti ettha cuá¹‡á¹‡a
vattati. __raá¹‡aá¹ƒ karontÄ• _ti hi cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karontÄ• ti attho. evaá¹ƒ atthav
saddasaá¹…khÄ• tamatthaá¹ƒ antoyeva katvÄ• adhippÄ• yatthavasena kataá¹ƒ, na dhÄ• tu
daá¹-á¹-habbaá¹ƒ. atha vÄ• dhÄ• tÅ«namatthÄ• tisayayogopi bhavati, tena evaá¹ƒ atthaviv
daá¹-á¹-habbaá¹ƒ.

__bhaá¹‡a bhaá¹‡ane_. parittaá¹ƒ bhaá¹‡ati, vacanaá¹ƒ bhaá¹‡ati. dÄ«ghabhÄ• á¹‡ako, pi
bhÄ• á¹‡avÄ• ro. ettha bhÄ• á¹‡avÄ• roti ---

``aá¹-á¹-hakkharÄ• ekapadaá¹ƒ, ekÄ• gÄ• thÄ• catuppadaá¹ƒ.

gÄ• thÄ• cekÄ• mato gantho, gantho bÄ• ttiá¹ƒsatakkharo.

bÄ• ttiá¹ƒsakkharaganthÄ• naá¹ƒ, paÃ±Ã±Ä• saá¹ƒ dvisataá¹ƒ pana.

bhÄ• á¹‡avÄ• ro mato eko, svaá¹-á¹-hakkharasahassakoâ€™â€™ ti ||

evaá¹ƒ aá¹-á¹-hakkharasahassaparimÄ• á¹‡o pÄ• á¹-ho vuccati.

__oá¹‡aá¹ƒ apanayane_. oá¹‡ati.

__soá¹‡a vaá¹‡á¹‡agatÄ«su_. soá¹‡ati, soá¹‡o.

__soá¹‡a_ \Be 61/ __siloá¹‡a saá¹…ghÄ• te_. soá¹‡ati. siloá¹‡ati.

__ghiá¹‡i ghuá¹‡i ghaá¹‡i gahaá¹‡e_. ghiá¹‡á¹‡ati. ghuá¹‡á¹‡ati. ghaá¹‡á¹‡ati.

__ghuá¹‡a ghuá¹‡á¹‡a gamane_. ghoá¹‡ati. ghuá¹‡á¹‡ati.

__paá¹‡a byavahÄ• re, thutiyaÃ±ca_. paá¹‡ati vÄ• á¹‡ijo, vohÄ• raá¹ƒ karoti iccattho. sadd
thomayati iccattho, Ä• paá¹‡aá¹ƒ, sÄ• paá¹‡o gÄ• mo.

__gaá¹‡a raá¹‡a gatiyaá¹ƒ_. gaá¹‡ati. raá¹‡ati.

__caá¹‡a saá¹‡a dÄ• ne_. caá¹‡ati. saá¹‡ati.

__phaá¹‡a gatiyaá¹ƒ_. phaá¹‡ati. phaá¹‡aá¹ƒ.

__veá¹‡u Ã±Ä• á¹‡acintÄ• nisÄ• manesu_. veá¹‡ati.

__pÄ«á¹‡a pÄ«á¹‡ane. pÄ«á¹‡anaá¹ƒ_ paripuá¹‡á¹‡atÄ• . pÄ«á¹‡ati. pÄ«á¹‡o divÄ• na bl
pÄ«á¹‡orakkhaá¹ƒsabÄ• hu.

__miá¹‡a hiá¹ƒsÄ• yaá¹ƒ_. miá¹‡ati.

__duá¹‡a gatiyaÃ±ca_. hiá¹ƒsÄ• pekkhako __ca_kÄ• ro. duá¹‡ati.

__saá¹‡a abyattasadde_. saá¹‡ati. saá¹‡ateva brahmÄ• raÃ±Ã±aá¹ƒ. __saá¹‡atevÄ• _ti na

__tuá¹‡a koá¹-ille_. toá¹‡ati.

__puá¹‡a nipuá¹‡e_. puá¹‡ati, nipuá¹‡ati. nipuá¹‡adhammo. ettha ca __nipuá¹‡asaá¹‡hasu
vevacanasaddÄ• __kusalachekadakkha_saddÄ• viyÄ• ti daá¹-á¹-habbaá¹ƒ.

__muá¹‡a paá¹-iÃ±Ã±Ä• á¹‡e_. muá¹‡ati.

__kuá¹‡a saddopakaraá¹‡e_. koá¹‡ati.

__cuá¹‡a_ \Be 62/ __chedane_. coá¹‡ati.

__maá¹‡a cÄ• ge_. veraá¹ƒ maá¹‡atÄ«ti __veramaá¹‡i_.

__phuá¹‡a vikiraá¹‡e vidhunane ca_. phuá¹‡ati. aá¹…gÄ• rakÄ• suá¹ƒ apare phuá¹‡anti.

imÄ• ni __á¹‡a_kÄ• rantadhÄ• turÅ«pÄ• ni.

iti __bhÅ«vÄ• di_gaá¹‡e __á¹-a_vaggantadhÄ• turÅ«pÄ• ni

samattÄ• ni.

takÄ• rantadhÄ• tu

atha __ta_vaggantadhÄ• turÅ«pÄ• ni vuccante ---

__te pÄ• lane. pÄ• lanaá¹ƒ_ rakkhaá¹‡aá¹ƒ. tÄ• yati. tÄ• á¹‡aá¹ƒ, gottaá¹ƒ, nakkhattaá¹ƒ. a
kicchenÄ• dhigatÄ• bhogÄ• , te tÄ• to vidhami dhamaá¹ƒ. tattha __gotta_nti gaá¹ƒ tÄ• yatÄ
kassapoâ€™â€™ ti hi Ä• dinÄ• pavattamÄ• naá¹ƒ gaá¹ƒ vacanaá¹ƒ buddhiÃ±ca tÄ• yati ek
rakkhatÄ«ti gottaá¹ƒ. yathÄ• hi buddhi Ä• rammaá¹‡abhÅ«tena atthena vinÄ• na vattati, ta
abhidheyyabhÅ«tena, tasmÄ• so gottasaá¹…khÄ• to attho tÄ• ni tÄ• yati rakkhatÄ«ti vucca
aÃ±Ã±akulaparamparÄ• sÄ• dhÄ• raá¹‡aá¹ƒ tassa kulassa Ä• dipurisasammuditaá¹ƒ
taá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«paá¹ƒ.

__nakkhatta_nti visamagatiyÄ• agantvÄ• attano vÄ«thiyÄ• va gamanena nakkhanaá¹ƒ ga
nakkhattaá¹ƒ, taá¹ƒ pana assayujÄ• divasena sattavÄ«satividhaá¹ƒ hoti. tathÄ• hi assayujo
kattikÄ• rohaá¹‡Ä« migasiro addÄ• punabbasu phusso assaliso mÄ• gho pubbaphagguá¹‡
cittaá¹ƒ svÄ• ti visÄ• khÄ• anurÄ• dhÄ• jeá¹-á¹-hÄ• mÅ«laá¹ƒ pubbÄ• saá¸·haá¹ƒ uttarÄ•
dhanasiá¹-á¹-hÄ• satabhisattaá¹ƒ pubbabhaddapadaá¹ƒ uttarabhaddapadaá¹ƒ revatÄ« cÄ•
nakkhattÄ• ni_. tÄ• ni pana attano gamanaá¹-á¹-hÄ• naá¹ƒ Ä«sakampi na vijahanti kiÃ±ci sÄ
dandhaá¹ƒ, kadÄ• ci sÄ«ghaá¹ƒ, kadÄ• ci dandhaá¹ƒ, etto ito cÄ• ti evaá¹ƒ visamagatiyÄ• a
paá¹-ipÄ• á¹-iyÄ• yojitÄ• ni viya samappamÄ• á¹‡agatiyÄ• attano vÄ«thiyÄ• va gacchantÄ
sineruá¹ƒ parivattanti. evaá¹ƒ imÄ• ni nakkhanaá¹ƒ gamanaá¹ƒ tÄ• yanti rakkhantÄ«ti nakkh
porÄ• á¹‡Ä• pana __khara_dhÄ• tuvasena ``nakkharanti na nassantÄ«ti __nakkhattÄ• nÄ«
``nakkhattaá¹ƒ joti rikkhaá¹ƒ taá¹ƒâ€™â€™ iccetÄ• ni nakkhattatÄ• rakÄ• naá¹ƒ nÄ• mÄ• ni
tÄ• rakÄ• â€™â€™ ti imÄ• ni pana sabbÄ• sampi tÄ• rakÄ• naá¹ƒ sÄ• dhÄ• raá¹‡anÄ• mÄ
tÄ• rakÄ• visesassa nÄ• maá¹ƒ.

__citi saÃ±Ã±Ä• á¹‡e_. saÃ±Ã±Ä• á¹‡aá¹ƒ_ cihanaá¹ƒ lakkhaá¹‡akaraá¹‡aá¹ƒ. cetati. cihan
Ä«kÄ• rantavasena vuttattÄ• asmÄ• dhÄ• tuto __saki saá¹…kÄ• ya_nti dhÄ• tuto viya nigg

nayo aÃ±Ã±esupi Ä«disesu á¹-hÄ• nesu.

__pata gatiyaá¹ƒ_. patati. papatati papÄ• taá¹ƒ, papateyyahaá¹ƒ. pÄ• pattaá¹ƒ nirayaá¹ƒ bh
__ahaá¹ƒ_saddena yojetabbaá¹ƒ, pÄ• pattaá¹ƒ papatitosmÄ«ti attho. pÄ• pattha nirayaá¹ƒ b
yojetabbaá¹ƒ, pÄ• pattha papatitoti attho. parokkhÄ• padaÃ±hietaá¹ƒ dvayaá¹ƒ. ``pÄ• vadaá
tiÄ• dÄ«su viya upasaggapadassa dÄ«ghabhÄ• vo, tato __aá¹ƒ_saddassa __ttaá¹ƒ_Ä• des
__tthÄ• _deso bhavati. acinteyyo hi pÄ• á¸·inayo.

__ata_ \Be 64/ __sÄ• taccagamane. sÄ• taccagamanaá¹ƒ_ nirantaragamanaá¹ƒ. atati. yas
sÄ• taccagamanatthavÄ• cikÄ• , tasmÄ• bhavÄ• bhavaá¹ƒ dhÄ• vanto jÄ• tijarÄ• byÄ• dhi
anekavihitaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ atati satataá¹ƒ gacchati pÄ• puá¹‡Ä• ti adhigacchatÄ
nibbacanamicchitabbaá¹ƒ. atthantaravasena pana ``Ä• hito ahaá¹ƒmÄ• no etthÄ• ti attÄ• , a
``sukhadukkhaá¹ƒ adati anubhavatÄ«ti attÄ• â€™â€™ ti ca ``attamanoti pÄ«tisomanassena
attho daá¹-á¹-habbo, yattha yattha yathÄ• yathÄ• attho labbhati, tattha tattha tathÄ• tathÄ
gahetabbatoti.

__cuta Ä• secane kharaá¹‡e ca_. cotati.

__ati bandhane_. antati. antaá¹ƒ. antiyatibandhiyati antaguá¹‡enÄ• ti __antaá¹ƒ_. idha __a
atthuddhÄ• ro vuccate ``antaá¹ƒ antaguá¹‡aá¹ƒ udariyaâ€™â€™ nti ettha dvattiá¹ƒsÄ• kÄ•
kuá¹‡apantaá¹ƒ antaá¹ƒ nÄ• ma. ``kÄ• yabandhanassa anto jÄ«rati. haritantaá¹ƒ vÄ• â€™â
antimamariyÄ• danto anto nÄ• ma. ``antamidaá¹ƒ bhikkhave jÄ«vikÄ• naâ€™â€™ nti ettha
antoâ€™â€™ ti ettha koá¹-á¹-hÄ• santo. ``esevanto dukkhassa sappaccayasaá¹…khayÄ• â
iccevaá¹ƒ ---

kuá¹‡apantaá¹ƒ \Be 65/ antimaÃ±ca, mariyÄ• do ca lÄ• makaá¹ƒ.

koá¹-á¹-hÄ• so koá¹-iâ€™ me attho, antasaddena bhÄ• sitÄ• ||

__kita nivÄ• se rogÄ• panayane ca_. ketati. sÄ• ketaá¹ƒ na garaá¹ƒ, niketo, niketaá¹ƒ pÄ• v
gacchati sanniketaá¹ƒ. tikicchati, cikicchati, cikicchÄ• , cikicchako. tattha __sÄ• keta_nti sÄ•
gahitavasanaá¹-á¹-hÄ• nattÄ• sÄ• ketaá¹ƒ, __yaá¹ƒ_saddalopo.

__yata patiyatane. patiyatanaá¹ƒ_ vÄ• yÄ• makaraá¹‡aá¹ƒ. yatati. yati, yatavÄ• , payatanaá
lokÄ• yataá¹ƒ. ettha __Ä• yatana_nti Ä• yatanato Ä• yatanaá¹ƒ, cakkhurÅ«pÄ• dÄ«ni. etÄ•
taá¹ƒdvÄ• rÄ• rammaá¹‡acittacetasikÄ• dhammÄ• sena sena anubhavanÄ• dikiccena Ä• y
vÄ• yamanti etesÅ«ti ``Ä• yatanÄ• nÄ«â€™â€™ ti vuccanti. ettha pana __nÄ«tanu_dhÄ• tÅ
Ä• yatanasaddattho vattabbo siyÄ• , so uttari Ä• vibhavissati.

__Ä• yatana_saddo nivÄ• saá¹-á¹-hÄ• ne Ä• kare samosaraá¹‡aá¹-á¹-hÄ• ne saÃ±jÄ• tides
``loke issarÄ• yatanaá¹ƒ vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• ne __
``suvaá¹‡á¹‡Ä• yatanaá¹ƒ rajatÄ• yatanaâ€™â€™ ntiÄ• dÄ«su Ä• kare. sÄ• sane pana ``m
vihaá¹…gamÄ• â€™â€™ tiÄ• dÄ«su samosaraá¹‡aá¹-á¹-hÄ• ne. ``dakkhiá¹‡Ä• patho gunn
saÃ±jÄ• tidese. ``tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™
vattatÄ«ti \Be 66/ veditabbo. so ca nÄ• nÄ• pavattinimittavasena gahetabbo.

nivÄ• se Ä• kÄ• re ceva, jÄ• tidese ca kÄ• raá¹‡e.

samosaraá¹‡aá¹-á¹-hÄ• ne ca, __Ä• yatana_ravo gato ||

__lokÄ• yataá¹ƒ_ nÄ• ma ``sabbaá¹ƒ ucchiá¹-á¹-haá¹ƒ, sabbaá¹ƒ nucchiá¹-á¹-haá¹ƒ. seto k
iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• â€™â€™ ti evamÄ• diniratthakakÄ• raá¹‡apaá¹-isaá¹ƒ
yaá¹ƒ loke ``vitaá¹‡á¸• asatthaâ€™â€™ nti vuccati, yaÃ±ca sandhÄ• ya bodhisatto asamad
``na seve lokÄ• yatikaá¹ƒ, netaá¹ƒ paÃ±Ã±Ä• ya vaá¸• á¸• hanaâ€™â€™ nti Ä• ha. Ä• yatiá
yatati na Ä«hatÄ«ti lokÄ• yataá¹ƒ, kintaá¹ƒ? vitaá¹‡á¸• asatthaá¹ƒ. taÃ±hi ganthaá¹ƒ nissÄ•
puÃ±Ã±akriyÄ• ya cittampi na uppÄ• denti. aÃ±Ã±atthÄ• pi hi evaá¹ƒ vuttaá¹ƒ __ ``lokÄ• ya
aá¹-á¹-hÄ«naá¹ƒ setattÄ• , balÄ• kÄ• rattÄ• , lohitassa rattattÄ• â€™ ti evamÄ• dinayappav
paralokanibbÄ• nÄ• naá¹ƒ paá¹-isedhakaá¹ƒ vitaá¹‡á¸• asatthasippaâ€™â€™ nti.

__yuta juta bhÄ• sane. bhÄ• sanaá¹ƒ_ udÄ«raá¹‡aá¹ƒ. yotati. jotati.

__jutadittiyaá¹ƒ_. jotati, vijjotati. juti, joti. kÄ• rite ``joteti, jotayitvÄ• na saddhammaâ€™â€™
ettha ca __jutÄ«_ti Ä• loko siri vÄ• . __jotÄ«_ti patÄ• po. atha vÄ• __jotÄ«_ti candÄ• dÄ«ni
__sirimÄ• vimÄ• na vatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ ``jotÄ«ti candimasÅ«riyanakkhattatÄ• rak
sÄ• dhÄ• raá¹‡anÄ• maâ€™â€™ nti. atha vÄ• ``joti jotiparÄ• yaá¹‡oâ€™â€™ ti vacanato y
khattiyakulÄ• dÄ«su jÄ• tattÄ• ca rÅ«pasobhÄ• yuttattÄ• ca, so ``jotÄ«â€™â€™ ti vuccati.

__sita_ \Be 67/ __vaá¹‡á¹‡o. sita_dhÄ• tu setavaá¹‡á¹‡e vattati. kiÃ±cÄ• pettha vaá¹‡á¹‡a
vuttaá¹ƒ, tathÄ• pi idha nÄ«lapÄ«tÄ• dÄ«su setavaá¹‡á¹‡oyeva gahetabbo payogadassana
vatthaá¹ƒ. vÄ• ccaliá¹…gattÄ• pana __seta_saddo tiliá¹…go gahetabbo.

__setaá¹ƒ sitaá¹ƒ suci sukkaá¹ƒ, paá¹‡á¸• araá¹ƒ dhavalampi ca.

akaá¹‡haá¹ƒ goramodÄ• taá¹ƒ, setanÄ• mÄ• ni honti hi ||

__vatu vattane_. vattati, pavattati, saá¹ƒvattati, anuvattati, parivattati. pavattaá¹ƒ.

__kilota addabhÄ• ve. __addabhÄ• vo_ tintabhÄ• vo. kilotati, pakilotati, temetÄ«ti attho. kÄ
pakilotayati. uá¹‡hodakasmiá¹ƒ pakilotayitvÄ• , temetvÄ• ti attho.

__vata yÄ• cane_. vatati.

__kita Ã±Ä• á¹‡e_. ketati. ketanaá¹ƒ, ketako, saá¹…keto.

__kati suttajanane_. suttaá¹ƒ kantati.

__kati chedane_. maá¹ƒsaá¹ƒ kantati, vikantati, ayokanto. sallakanto mahÄ• vÄ«ro. mÄ• n
raÃ±Ã±o sÅ«dÄ• mahÄ• nase.

__catÄ« hiá¹ƒsÄ• gandhesu_. Ä«kÄ• rantattÄ• imasmÄ• niggahÄ«tÄ• gamo na hoti. catat

__ta_kÄ• rantadhÄ• turÅ«pÄ• ni.

thakÄ• rantadhÄ• tu

__thÄ• _ \Be 68/ __gatinivattiyaá¹ƒ_. thÄ• ti. avatthÄ• , vavatthÄ• naá¹ƒ, vavatthitaá¹ƒ, van
vanaá¹ƒ vanathaÃ±cÄ• â€™â€™ ti ettha hi mahantÄ• rukkhÄ• vanaá¹ƒ nÄ• ma, khuddakÄ
á¹-hitattÄ• vanatho nÄ• ma vuccanti.

__thu thutiyaá¹ƒ_. thavati, abhitthavati. thavanÄ• , abhitthavanÄ• , thuti, abhitthuti.

yadi hi rÅ«pinÄ« siyÄ• , paÃ±Ã±Ä• me vasumatÄ« na sameyya.

anomadassissa bhagavato, phalametaá¹ƒ Ã±Ä• á¹‡athavanÄ• ya ||

tehi thutippasattho so, yenidaá¹ƒ thavitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, buddhaseá¹-á¹-ho ca thomito. ta
pasaá¹ƒsanÄ• . pasaá¹ƒsÄ• ya hi anekÄ• ni nÄ• mÄ• ni.

thavanÄ• ca pasaá¹ƒsÄ• ca, silÄ• ghÄ• vaá¹‡á¹‡anÄ• thuti.

panuti thomanÄ• vaá¹‡á¹‡o, katthanÄ• guá¹‡akittanaá¹ƒ.

__the saddasaá¹…ghÄ• tesu_. thÄ«yati, patitthÄ«yati. thÄ«. atrimÄ• pÄ• á¸·iyo --- abhisajj
byÄ• pajjati patitthÄ«yati, kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ• tukaroti. thiyo naá¹ƒ pa

``thÄ«yati patitthÄ«yatÄ«â€™â€™ timÄ• ni __e_kÄ• ra__ssÄ«yÄ• _desavasena sambhÅ«t
gacchati gabbho etissÄ• ti __thÄ«_. Ä• cariyÄ• pana __itthÄ«_saddasseva evaá¹ƒ nibbaca
__thÄ«_saddassa.

gabbho thÄ«yati etissÄ• , iti __thÄ«_ iti no ruci.

gabbho thÄ«yati etissÄ• , iti __itthÄ«_ti Ä• cariyÄ• ||

tesaá¹ƒ sudukkarovÄ• de, ``itthÄ«â€™â€™ ti padasambhavo.

ayaá¹ƒ vinicchayo patto, nicchayaá¹ƒ bho suá¹‡Ä• tha me ||

__thÄ«_saddena \Be 69/ samÄ• nattho, __itthÄ«_saddo yato tato.

__thÄ«_sadde labbhamÄ• natthaá¹ƒ, __itthÄ«_saddamhi ropiya ||

appÄ• naá¹ƒ bahutÄ• Ã±Ä• ye, gahite sati yujjati.

tathÄ• hi ``dve duve, taá¹‡hÄ• , tasiá¹‡Ä• â€™â€™ ti nidassanaá¹ƒ ||

atha vÄ• pana ``itthÄ«â€™â€™ ti-idaá¹ƒ vaá¹‡á¹‡Ä• gamÄ• dito.

niruttilakkhaá¹‡enÄ• pi, sijjhatÄ«ti pakÄ• saye ||

icchatÄ«ti nare itthÄ«, icchÄ• petÄ«ti vÄ• pana.

idaá¹ƒ nibbacanaÃ±cÄ• pi Ã±eyyaá¹ƒ nibbacanatthinÄ• ||

atrimÄ• ni itthÄ«namabhidhÄ• nÄ• ni ---

__itthÄ« thÄ« vanitÄ• nÄ• rÄ«, abalÄ• bhÄ«ru sundarÄ«.

kantÄ• sÄ«maninÄ« mÄ• tu-gÄ• mo piyÄ• ca kÄ• minÄ« ||

ramaá¹‡Ä« pamadÄ• dayitÄ• , lalanÄ• mahilÄ• â€™ á¹…ganÄ• .

tÄ• saá¹ƒyeva ca nÄ• mÄ• ni, avatthÄ• to imÄ• nipi ||

gorÄ« ca dÄ• rikÄ• kaÃ±Ã±Ä• , kumÄ• rÄ« ca kumÄ• rikÄ• .

yuvatÄ« taruá¹‡Ä« mÄ• á¹‡a-vikÄ• therÄ« mahallikÄ• ||

tathÄ• hi aá¹-á¹-havassikÄ• __gorÄ«_tipi __dÄ• rikÄ• _tipi vuccati. dasavassikÄ• __kaÃ±
anibbiddhÄ• vÄ• yobbanitthÄ« kaÃ±Ã±Ä• ti vuccati. dvÄ• dasavassikÄ• __kumÄ• rÄ«_tipi
atho jaraá¹ƒ appattÄ• __yuvatÄ«_tipi __taruá¹‡Ä«_tipi __mÄ• á¹‡avikÄ• _tipi vuccati. jaraá
therÄ«_tipi __mahallikÄ• _tipi vuccati. purisesupi ayaá¹ƒ nayo yathÄ• rahaá¹ƒ veditabbo.

kiÃ±cÄ• pettha evaá¹ƒ niyamo vutto, tathÄ• pi katthaci aniyamavasenapi vohÄ• ro pavattati
kumÄ• ramÄ• dÄ• ya, rÄ• japuttÄ« ca dÄ• rikaâ€™â€™ nti ca ``acchÄ• kaá¹‡hÄ• jinaá¹ƒ k
dvinnaá¹ƒ pÄ• á¸·Ä«naá¹ƒ vasena yÄ• itthÄ« __dÄ• rikÄ• _saddena vattabbÄ• , sÄ• __kaÃ
jÄ• tÄ• . yÄ• pi \Be 70/ ca __kaÃ±Ã±Ä• _saddena vattabbÄ• , sÄ• pi __dÄ• rikÄ• _saddena
``rÄ• jÄ• kumÄ• ramÄ• dÄ• ya, rÄ• japuttÄ« ca dÄ• rikaâ€™â€™ nti ca ``kumÄ• riye upase
nigaá¸·amaá¹‡á¸• iteâ€™â€™ ti ca imÄ• saá¹ƒ pana pÄ• á¸·Ä«naá¹ƒ vasena yÄ• itthÄ« __
sÄ• __kumÄ• rikÄ• _saddenapi vattabbÄ• jÄ• tÄ• . yÄ• ca pana __kumÄ• rÄ«_saddena v
__dÄ• rikÄ• _saddena vattabbÄ• jÄ• tÄ• . apicettha ``rÄ• jakaÃ±Ã±Ä• rucÄ• nÄ• mÄ• â€™
nhÄ• pesuá¹ƒ, sivikaÃ±Ã±Ä• samÄ• gatÄ• â€™â€™ ti ca imÄ• saá¹ƒ dvinnaá¹ƒ pÄ• á¸·Ä«
vÄ• hotu nibbiddhÄ• vÄ• , yÄ• va jaraá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• va sÄ• kaÃ±Ã±Ä• yeva n

kecettha vadeyyuá¹ƒ --- yaá¹ƒ tumhehi ``aá¹-á¹-havassikÄ• gorÄ«tipi dÄ• rikÄ• tipi vuccatÄ
etasmiá¹ƒ pana vacane ``yadÄ• haá¹ƒ dÄ• rako homi, jÄ• tiyÄ• aá¹-á¹-havassikoâ€™â€™ t
dÄ• rako hotu, ``tatthaddasakumÄ• raá¹ƒ so, ramamÄ• naá¹ƒ sake pureâ€™â€™ ti pÄ• á¸·i
saá¹ƒvaddho vessantaramahÄ• rÄ• jÄ• kathaá¹ƒ ``kumÄ• roâ€™â€™ ti vattuá¹ƒ yujjissati d
yujjateva bhagavato icchÄ• vasena. bhagavÄ• hi dhammissarattÄ• vohÄ• rakusalatÄ• ya d
veneyyajanÄ• nurÅ«paá¹ƒ desanaá¹ƒ desetuá¹ƒ icchati, taá¹ƒ taá¹ƒ deseti eva, tasmÄ• bha
mÄ• tÄ• pitÅ«naá¹ƒ atthitaá¹ƒ sandhÄ• ya kumÄ• raparihÄ• rena vaddhitattaÃ±ca evaá¹ƒ d
Ä• yasmÄ• kumÄ• rakassapo kumÄ• raparihÄ• rena vaddhitattÄ• mahallakopi samÄ• no k
``na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti ettha pana sirasmiá¹ƒ palitesu
Ä• nandaá¹ƒ Ä• yasmÄ• mahÄ• kassapo tasmiá¹ƒ there adhimattavissÄ• so \Be 71/ hutvÄ•
__kumÄ• rako_ti avocÄ• ti gahetabbaá¹ƒ. __udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sattÄ• jÄ
yÄ• va paÃ±cadasavassaá¹ƒ, tÄ• va __kumÄ• rakÄ• , bÄ• lÄ• _ti ca vuccanti, tato paraá¹ƒ
__yuvÄ• noâ€™â€™ _ti vuttaá¹ƒ.

__mantha mattha viloá¸·ane_. manthati. manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca Ä• dÄ• ya. al
vajiraá¹ƒvamhamayaá¹ƒ maá¹‡iá¹ƒ. sineruá¹ƒ matthaá¹ƒ katvÄ• .

__kuthi puthi luthi hiá¹ƒsÄ• saá¹ƒkilesesu_. kunthati. kuntho, kunthakipillikaá¹ƒ. disvÄ• na p

sÄ• maá¹ƒ, puttakaá¹ƒ paá¹ƒsukunthitaá¹ƒ. punthati. lunthati.

__nÄ• tha yÄ• canopatÄ• pissariyÄ• sÄ«sÄ• su. nÄ• tha_dhÄ• tu yÄ• cane upatÄ• pe issa
catÅ«svatthesu vattati. tenÄ• hu porÄ• á¹‡Ä• __ ``nÄ• thatÄ«_ti nÄ• tho, veneyyÄ• naá¹ƒ h
pattheti, parasantÄ• nagataá¹ƒ vÄ• kilesabyasanaá¹ƒ upatÄ• peti, ``sÄ• dhu bhikkhave bhi
attasampattiá¹ƒ paccavekkheyyÄ• â€™ tiÄ• dinÄ• taá¹ƒ taá¹ƒ hitapaá¹-ipattiá¹ƒ yÄ• catÄ«ti
cittissariyena samannÄ• gato sabbasatte vÄ• guá¹‡ehi Ä«sati abhibhavatÄ«ti paramissaro
vuccatÄ«ti nÄ• thatÄ«ti nÄ• thoâ€™â€™ ti. saddasatthavidÅ« pana tesu catÅ«su atthesu __
dhÄ• tudvayaá¹ƒ paá¹-hanti. __attanobhÄ• sattÄ• _ pana tassa ``nÄ• thate nÄ• dhateâ€™â

ettha siyÄ• ``yadi yÄ• canatthena nÄ• thatÄ«ti nÄ• tho, evaá¹ƒ sante yo koci yÄ• cako dali
72/ siyÄ• . yo pana ayÄ• cako samiddho, so na nÄ• thati na yÄ• catÄ«ti anÄ• tho siyÄ• â€™
hi yÄ• canatthÄ• dÄ«su pavattamÄ• no lokasaá¹…ketavasena uttamapurisesu nirÅ«á¸·ho, b
sÄ• tisayaá¹ƒ uttamo, tena taá¹ƒ taá¹ƒ hitapaá¹-ipattiá¹ƒ yÄ• catÄ«ti __nÄ• tha_saddassatth
__anÄ• tha_saddo pana ittarajanesu nirÅ«á¸·ho, so ca kho ``na nÄ• thoti anÄ• tho. natthi nÄ
anÄ• thoâ€™â€™ ti dabbapaá¹-isedhavasena, na pana ``na nÄ• thati na yÄ• catÄ«ti anÄ• t
dhÄ• tuatthapaá¹-isedhavasena. yo hi aÃ±Ã±assa saraá¹‡aá¹ƒ gati patiá¹-á¹-hÄ• hoti, so nÄ
saraá¹‡aá¹ƒ gati patiá¹-á¹-hÄ• na hoti, nÄ• pi attano aÃ±Ã±o saraá¹‡aá¹ƒ gati patiá¹-á¹-hÄ•
vuccati saá¹…ketavasena. tathÄ• hi ``saá¹…ketavacanaá¹ƒ saccaá¹ƒ, lokasammutikÄ• raá
imassa panatthassa Ä• vibhÄ• vatthaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne ``lokanÄ• tho tuvaá¹ƒ eko, sa
sabbapÄ• á¹‡inaâ€™â€™ nti ca ``anÄ• thÄ• naá¹ƒ bhavaá¹ƒ nÄ• thoâ€™â€™ ti ca ---

``evÄ• haá¹ƒ cintayitvÄ• na, nekakoá¹-isataá¹ƒ dhanaá¹ƒ.

nÄ• thÄ• nÄ• thÄ• naá¹ƒ datvÄ• na, himavantamupÄ• gamiâ€™â€™ nti ca

pÄ• á¸·iyo nidassanÄ• ni bhavanti. yasmÄ• pana sÄ• sane ca loke ca yÄ• cako ``nÄ• thoâ
ayÄ• cako ca ``anÄ• thoâ€™â€™ ti. lokassa pana saraá¹‡aá¹ƒ ``nÄ• thoâ€™â€™ ti vuccati
vijjati, so ``anÄ• thoâ€™â€™ ti vuccati, tathÄ• samiddho ``nÄ• thoâ€™â€™ ti vuccati, asan
ti. tasmÄ• paÃ±Ã±avatÄ• sabbesu á¹-hÄ• nesu dhÄ• tuatthamattena lokasamaÃ±Ã±aá¹ƒ a
yathÄ• nurÅ«paá¹ƒ attho gahetabbo. ayaÃ±ca nÄ«ti sÄ• dhukaá¹ƒ manasi kÄ• tabbÄ• .

__vithu_ \Be 73/ __yÄ• cane_. vethati.

__satha seá¹-hille_. sathati. sathalo hi paribbÄ• jo, bhiyyo Ä• kirate rajaá¹ƒ. siá¹-hilotipi pÄ•
tadÄ• __á¹-hi_kÄ• ro muddhajo gahetabbo.

__kathi koá¹-ille_. kanthati.

__kattha silÄ• ghÄ• yaá¹ƒ_. katthati, vikatthati. katthanÄ• , vikatthanÄ• . tattha __katthatÄ«
__vikatthatÄ«_ti virÅ«paá¹ƒ katthati abhÅ«tavatthudÄ«panato. ettha ca ``bahumpi so vikatth
janapadaá¹ƒ gatoâ€™â€™ ti ca ``idhekacco katthÄ« hoti vikatthÄ«, so katthati `ahamasmi s
vattasampannoti vÄ• vikatthatÄ«â€™ tiâ€™â€™ ca Ä• dayo payogÄ• .

__byatha dukkhabhayacalanesu_. byathati. bhantÄ• byathitamÄ• nasÄ• . tato kumÄ• rÄ• b
bhÄ• sitaá¹ƒ. itthetaá¹ƒ dvayaá¹ƒ calaÃ±ceva byathaÃ±ca.

__sutha kutha katha hiá¹ƒsÄ• yaá¹ƒ_. sothati. kothati. kathati.

__patha gatiyaá¹ƒ_. pathati. patho. __patho_ti maggo. so duvidho mahÄ• janena padasÄ•
pakatimaggo ca paá¹‡á¸• itehinibbÄ• natthikehi paá¹-ipajjitabbo paá¹-ipadÄ• saá¹…khÄ• to
pakatimaggo uppannakiccÄ• kiccehi janehi pathiyati gacchiyatÄ«ti patho, paá¹-ipadÄ• pana
gantukÄ• mehi kulaputtehi saddhÄ• pÄ• theyyaá¹ƒ gahetvÄ• pathiyati paá¹-ipajjiyatÄ«ti pat
kÄ• rakaá¹ƒ puggalaá¹ƒ gameti nibbÄ• naá¹ƒ sampÄ• petÄ«ti vÄ• patho \Be 74/, paá¹-ipad
__curÄ• di_gaá¹‡e __magga_dhÄ• tukathanaá¹-á¹-hÄ• ne kathessÄ• ma.

__katha nippÄ• ke_. kathati.

__matha vilothane_. mathati.

__potha pariyÄ• yanabhÄ• ve. pothati. pothako. pothetÄ«ti ayaá¹ƒ __curÄ• di_gaá¹‡epi vat
anupariyeyyuá¹ƒ, nippothentÄ• catuddisÄ• â€™â€™ ti payogo dissati.

__gottha vaá¹ƒse_. gotthati. gotthulo, gotthu.

__puthu vitthÄ• re_. pothati. puthavÄ«.

__tha_kÄ• rantadhÄ• turÅ«pÄ• ni.

dakÄ• rantadhÄ• tu

__dÄ• dÄ• ne. Ä• _pubbo gahaá¹‡e. saddho dÄ• naá¹ƒ dadÄ• ti deti, sÄ«laá¹ƒ Ä• dadÄ• t
suddhakattupadÄ• ni taddÄ«pakattÄ• . saddho assaddhaá¹ƒ dÄ• naá¹ƒ dÄ• peti, sÄ«laá¹ƒ Ä
dhammamevÄ• dapayanti santo. imÄ• ni kÄ• ritapadÄ• ni hetukattupadÄ• nÄ«ti ca vuccanti
dÄ• naá¹ƒ dÄ«yati, sÄ«laá¹ƒ Ä• dÄ«yati, samÄ• dÄ«yati, imÄ• ni kammapadÄ• ni taddÄ«pa
dhÄ• tu sÄ• sanÄ• nurÅ«pasutivasena __divÄ• di_gaá¹‡aá¹ƒ patvÄ• __supana_kriyaá¹ƒ va

niddÄ• â€™â€™ ti sanÄ• mapadÄ• ni suddhakattupadÄ• ni janayati. __dÄ• namavakhaá¹‡
dÄ• naá¹ƒ dÄ• ttaâ€™â€™ nti sanÄ• mapadÄ• ni suddhakattupadÄ• ni janayati. __suddhiá
vodÄ• naâ€™â€™ nti sanÄ• mapadÄ• ni suddhakattupadÄ• ni janayati, imasmiá¹ƒ pana __
vadanto __Ä• _pubbavasena __gahaá¹‡aÃ±ca_ \Be 75/ vadanto ``dadÄ• ti deti Ä• dadÄ• ti
Ä• dÄ• naâ€™â€™ nti sanÄ• mapadÄ• ni suddhakattupadÄ• ni janayati. tathÄ• kucchitaga
suddÄ• ti suddo suddÄ«â€™â€™ ti sanÄ• mapadÄ• ni suddhakattupadÄ• ni janayatÄ«ti ay
yathÄ• cettha, evamaÃ±Ã±atrÄ• pi yathÄ• sambhavaá¹ƒ viseso upaparikkhitabbo nayaÃ±Ã

idÄ• nissa nÄ• mapadÄ• ni __tu_mantÄ• dÄ«ni brÅ«ma. ``dÄ• naá¹ƒ, deyyaá¹ƒ, dÄ• tabba
dÄ• yako, dÄ• yikÄ• , dakkhiá¹‡Ä• â€™â€™ iccÄ• dÄ«ni, ``dÄ• tuá¹ƒ, padÄ• tuá¹ƒ, dÄ• tav
dadÄ• tuna, daditvÄ• , daditvÄ• na, dadiya, dajjÄ• , dadiyÄ• na, Ä• dÄ• tuá¹ƒ, Ä• dÄ• ya, Ä
yojetabbÄ• ni.

tattha __dÄ• na_nti dÄ• tabbaá¹ƒ, dadanti etenÄ• ti atthe na deyyadhammo dÄ• nacetanÄ•
tattha __dinna_saddoyeva kathiyati, na __datta_saddoti? akathane kÄ• raá¹‡amatthi. ``dÄ•
ntiÄ• dÄ«su hi __dinna_saddaá¹-á¹-hÄ• ne __datta_saddo na dissati, tasmÄ• na kathiyati.

guá¹‡abhÅ«to __datta_saddo, na diá¹-á¹-ho jinabhÄ• site.

``manasÄ• dÄ• naá¹ƒ mayÄ• dinnaá¹ƒâ€™â€™, iti __dinna_padaá¹ƒ viya ||

``devadatto yaÃ±Ã±adatto, dattoâ€™â€™ iti ca Ä• diko.

paá¹‡á¹‡attivacane diá¹-á¹-ho, samÄ• sabyÄ• sato pana ||

tasmÄ• ``devadattoâ€™â€™ tiÄ• dÄ«su ``devena dinnoâ€™â€™ ti samÄ• saá¹ƒ katvÄ• p
__dinna_saddassa __dattÄ• _deso kÄ• tabbo sÄ• sanÄ• nurÅ«pena. upari hi ``dinnassa da
paá¹‡á¹‡attiyaâ€™â€™ nti lakkhaá¹‡aá¹ƒ passissatha. ayameva hi sÄ• sane nÄ«ti avilaá¹…
panettha vavatthÄ• naá¹ƒ ---

__sakkaá¹-e __datta_saddova, __dinna_saddo na dissati.

byÄ• samhi __dinna_saddova, __datta_saddo na pÄ• á¸·iyaá¹ƒ ||

``manasÄ• \Be 76/ dÄ• naá¹ƒ mayÄ• dinnaá¹ƒ, dÄ• naá¹ƒ dinnoâ€™â€™ tiÄ• disu.

``dhammadinnÄ• mahÄ• mÄ• yÄ• â€™â€™, iccÄ• dÄ«su ca pÄ• á¸·isu ||

iti byÄ• sasamÄ• sÄ• naá¹ƒ, vasÄ• dvedhÄ• pavattati.

__dinna_saddoti dÄ«peyya, na so sakkaá¹-abhÄ• site ||

guá¹‡abhÅ«to __datta_saddo, asamÄ• samhi kevalo.

na dissati munimate, __dinna_saddova kevalo ||

teneva __dinna_saddassa, __dattÄ• _deso kato mayÄ• .

``dattaá¹ƒ sirappadÄ• naâ€™â€™ nti, kavayo pana abravuá¹ƒ ||

ediso pÄ• á¸·iyaá¹ƒ natthi, nayo tasmÄ• na so varo.

``dattoâ€™â€™ ti bhÅ«ridattassa, saÃ±Ã±Ä• paá¹‡á¹‡attiyaá¹ƒ gatÄ• ||

``brahmadatto buddhadatto, dattoâ€™â€™ iti hi sÄ• sane.

paá¹‡á¹‡attiyaá¹ƒ __datta_saddo, asamÄ• sasamÄ• siko ||

``paradattabhojanaâ€™â€™ nti, evamÄ• dÄ«su pÄ• á¸·isu.

samÄ• se guá¹‡abhÅ«toyaá¹ƒ, __datta_saddo patiá¹-á¹-hito ||

``manasÄ• dÄ• naá¹ƒ mayÄ• dinnaá¹ƒ, dÄ• naá¹ƒ dinnoâ€™â€™ tiÄ• disu.

guá¹‡abhÅ«to __dinna_saddo, asamÄ• samhi dissati ||

``dinnÄ• dÄ• yÄ« dhammadinnÄ• â€™â€™, iccevamÄ• dÄ«su pana.

samÄ• se guá¹‡apaá¹‡á¹‡atti-bhÄ• venesa padissati ||

koci \Be 77/ pana saddasatthavidÅ« garu evaá¹ƒ saddaracanamakÄ• si ---

``yassaá¹…kurehi jimutambujaloditehi,

vÄ• teritehi patitehi suá¹‡ehi tehi ||

jenantacÄ«varamasobhatha brahmadattaá¹ƒ,

vandÄ• mi taá¹ƒ caladalaá¹ƒ varabodhirukkhaâ€™â€™ nti ||

ettha ca __brahmadatta_nti idaá¹ƒ sakkaá¹-abhÄ• sÄ• to nayaá¹ƒ gahetvÄ• vuttaá¹ƒ, na pÄ
pÄ• á¸·inayaÃ±hipatvÄ• ``brahmadattiyaâ€™â€™ nti vÄ• ``brahmadinnaâ€™â€™ nti vÄ•
``devadinnaâ€™â€™ nti vÄ• rÅ«pena bhavitabbaá¹ƒ. tathÄ• hi ``bodhisatto ca maddÄ« ca
sakkadattiye assame vasiá¹ƒsÅ«â€™â€™ ti pÄ• á¸·inayÄ• nurÅ«po aá¹-á¹-hakathÄ• pÄ• á¹
vadÄ• ma ---

__ ``datta_saddassa á¹-hÄ• namhi, ``dattiyaâ€™â€™ nti ravo gato.

devadattiyapatto ca, assamo sakkadattiyoâ€™â€™ ti ||

ayaá¹ƒ nÄ«ti sÄ• dhukaá¹ƒ manasi kÄ• tabbÄ• . atra pana paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡ava
padakkamo bhavati.

dadÄ• ti, dadanti. dadÄ• si, dadÄ• tha. dadÄ• mi, dadÄ• ma. dadÄ• tu, dadantu. dadÄ• hi,
dadÄ• mase. dadeyya, dade, dajjÄ• . dajjÄ• sappuriso dÄ• naá¹ƒ. dadeyyuá¹ƒ, dajjuá¹ƒ. pit
dajjuá¹ƒ. dadeyyÄ• si, dajjÄ• si, dajjesi iccapi. dajjÄ• si abhayaá¹ƒ mama. mÄ• taraá¹ƒ kena
dakarakkhino. sÄ«lavantesu dajjesi, dÄ• naá¹ƒ maddi yathÄ• rahaá¹ƒ. dadeyyÄ• tha, dajjÄ•
dajjÄ• mi, dadeyyÄ• ma, dajjÄ• ma. dadetha, daderaá¹ƒ. dadetho, dadeyyÄ• vho, dajjÄ• vho
neva dajjaá¹ƒ mahosadhaá¹ƒ. dadeyyÄ• mhe, dajjÄ• mhe. ayamasmÄ• kaá¹ƒ khanti. garÅ«
bhavati. tathÄ• hi ---

garÅ« ``dajjati dajjantiâ€™â€™, itiÄ• dinayena tu.

aá¹-á¹-hannampi vibhattÄ«naá¹ƒ, vasenÄ• hu padakkamaá¹ƒ ||

pÄ• á¸·iá¹ƒ upaparikkhitvÄ• , taÃ±ce yujjati gaá¹‡hatha.

na hi sabbappakÄ• rena, pÄ• á¸·iyo paá¹-ibhanti no ||

tattha \Be 78/ asmÄ• kaá¹ƒ khantiyÄ• ``dajjÄ• dajjaâ€™â€™ ntiÄ• dÄ«ni __yya_kÄ• rasal
padarÅ«pe sijjhanti. ``dajjÄ• sappuriso dÄ• naâ€™â€™ nti ettha hi ``dajjÄ• idaá¹ƒ ``dadey
padarÅ«paá¹ƒ patiá¹-á¹-hapetvÄ• __yya_kÄ• re pare saralopaá¹ƒ katvÄ• tato tiá¹‡á¹‡aá¹ƒ
saá¹ƒyogaÃ±ca tÄ«susaÃ±Ã±ogabyaÃ±janesu dvinnaá¹ƒ sarÅ«pÄ• namekassa lopaÃ±ca d
__ja_kÄ• radvayaá¹ƒ katvÄ• tato dÄ«ghavasenuccÄ• ritabbattÄ• animittaá¹ƒ dÄ«ghabhÄ•

evaá¹ƒ sÄ• sanassÄ• nurÅ«po vaá¹‡á¹‡asandhi bhavati. duvidho hi sandhi padasandhi vaá
yattha padacchedo labbhati, so padasandhi. yathÄ• ? tatrÄ• yaá¹ƒ. yattha pana na labbhati,
yathÄ• ? atrajo. yathÄ• ca sugato, yathÄ• ca paddhÄ• ni. evaá¹ƒ duvidhesu sandhÄ«su ``d
vaá¹‡á¹‡asandhi eva.

aparopi rÅ«panayo bhavati __tvÄ• _paccayantavasena ---

``ayaá¹ƒ so indako yakkho, dajjÄ• dÄ• naá¹ƒ parittakaá¹ƒ.

atirocati amhehi, cando tÄ• ragaá¹‡e yathÄ• â€™â€™ ti

dassanato. ettha hi __dajjÄ• _ti datvÄ• ti attho. idaá¹ƒ pana __datvÄ• _saddena samÄ• natt
iti padarÅ«paá¹ƒ patiá¹-á¹-hapetvÄ• __yya_kÄ• re pare saralopaá¹ƒ katvÄ• saÃ±Ã±ogesu
dyakÄ• rasaÃ±Ã±ogassa __jja_kÄ• radvayaá¹ƒ dÄ«ghattaÃ±ca katvÄ• nipphajjati ||

athÄ• paropi rÅ«panayo bhavati kammani __ya_paccayavasena. tathÄ• hi ``petÄ• naá¹ƒ d
ti ca ``dakkhiá¹‡Ä• dajjÄ• â€™â€™ ti ca dve pÄ• á¹-hÄ• dissanti. tattha pacchimassa __da
attho kammani __ya_paccayavasena. idha pana __dÄ• _dhÄ• tuto __ya_paccayaá¹ƒ katvÄ
pubbassa rassattaÃ±ca tato __ya_kÄ• re pare \Be 79/ saralopaá¹ƒ saÃ±Ã±ogabhÄ• vaÃ±ca
itthiliá¹…gattÄ• __Ä• _paccayÄ• diÃ±ca katvÄ• ``dajjÄ• â€™â€™ ti nipphajjati. evaá¹ƒ ``da
ca ``dajjÄ• dadiyya datvÄ• â€™â€™ ti ca ``dajjÄ• dÄ• tabbÄ• â€™â€™ ti ca etÄ• ni pacce
bhavanti. ``dajjuá¹ƒ. dajjÄ• si, dajjÄ• tha. dajjÄ• mi, dajjÄ• ma. dajjÄ• vho, dajjaâ€™â€™ nti
``dadeyyuá¹ƒ dadeyyÄ• sÄ«â€™â€™ tiÄ• dinÄ• padarÅ«pÄ• ni patiá¹-á¹-hapetvÄ• __yya_
saÃ±Ã±ogesu sarÅ«palopaá¹ƒ __dya_kÄ• rasamaÃ±Ã±ogassa __jja_kÄ• radvayaÃ±ca katv
__dajjÄ• sÄ«_ti yaá¹ƒ rÅ«paá¹ƒ tassÄ• vayavassa __Ä• _kÄ• rassa __e_kÄ• raá¹ƒ katvÄ•
rÅ«paá¹ƒ bhavatÄ«ti daá¹-á¹-habbaá¹ƒ. esa nayo aÃ±Ã±atrÄ• pi yathÄ• sambhavaá¹ƒ yojet

acinteyyÄ• nubhÄ• vassa hi sammÄ• sambuddhassa pÄ• á¸·inayo acinteyyoyeva hoti, gam
kenaci lakkhaá¹‡ena sÄ• dhetabbo, yathÄ• tanti viraciteheva lakkhaá¹‡ehi sÄ• dhetabbo. ta
titthiyÄ• cetiyÄ• nÄ«â€™â€™ tiÄ• dÄ«su __ya_kÄ• re pare saralopo bhavati, tena ``athetth
evampi titthyÄ• puthuso vadanti. Ä• rÄ• marukkhacetyÄ• nÄ«â€™â€™ ti payogÄ• dissanti
tacchaâ€™â€™ nti etthÄ• pi ``saha kathayatÄ«â€™â€™ tivÄ• ``saá¹ƒkathayatÄ«â€™â€™
padarÅ«paá¹ƒ patiá¹-á¹-hapetvÄ• __saha_saddassa __ha_kÄ• ralopaá¹ƒ, __saá¹ƒ_sadde
__sa_kÄ• ragatassa sarassa dÄ«ghaá¹ƒ katvÄ• __ya_kÄ• re pare saralopaá¹ƒ katvÄ• tato
__ccha_yugaá¹ƒ katvÄ• visabhÄ• gasaÃ±Ã±oge eko ekassa sabhÄ• gattamÄ• pajjati. tena
nti rÅ«pÄ• ni sijjhanti. tathÄ• hi ``aÃ±Ã±amaÃ±Ã±aá¹ƒ sÄ• kacchiá¹ƒsu. kÄ• lena dhammas
tacchaá¹ƒ. yathÄ• tathiyaá¹ƒ viditvÄ• pi dhammaá¹ƒ, sammÄ• so loke paribbajeyyÄ• â€™â
payogÄ• ni dissanti. ``najjÄ• â€™â€™ tiÄ• dÄ«supi ``nadiyÄ• â€™â€™ tiÄ• dÄ«ni padarÅ«

vaá¹‡á¹‡asandhivasena __ya_kÄ• re pare lopavidhi labbhatiyeva. vividho hi sÄ• sanÄ• nuk
rÅ«panipphÄ• danupÄ• yo, upari ca etesaá¹ƒ sÄ• dhanatthaá¹ƒ ``saralopo yamanarÄ• dÄ«s
lakkhaá¹‡Ä• ni bhavissanti. tattha ---

``dajjÄ• dajjuâ€™â€™ ntiÄ• dÄ«ni, sattamÄ«naá¹ƒ vasena me.

vuttÄ• ni yogirÄ• jassa, sÄ• sanatthaá¹ƒ mahesino ||

atridaá¹ƒ vattabbaá¹ƒ, kiÃ±cÄ• pi aá¹-á¹-hakathÄ• cariyehi ``mÄ• taraá¹ƒ tena dosena, dajj
dakarakkhinoâ€™â€™ ti ettha __dajja_nti padassa ``dammÄ«â€™â€™ ti vattamÄ• nÄ• vas
tathÄ• pi sattamÄ«payogoyeva. Ä• cariyÄ• hi ``sattamÄ«payogo ayaâ€™â€™ nti jÄ• nantÄ
parikappatthampi gaá¹‡heyyuâ€™â€™ nti Ä• saá¹…kÄ• ya evaá¹ƒ vivaraá¹‡amakaá¹ƒsu. t
``anÄ• parÄ• dhakammantaá¹ƒ, na dajjaá¹ƒ dakarakkhinoâ€™â€™ ti ettha __na dajja_nti p
dakarakkhassa dassÄ• mÄ«â€™â€™ ti bhavissantÄ«vasena vivaraá¹‡aá¹ƒ kataá¹ƒ, tathÄ•
anÄ• gataá¹ƒ pana paá¹-icca vattabbatthattÄ• evaá¹ƒ vivaraá¹‡aá¹ƒ kataá¹ƒ. ``neva dajjaá¹
ettha pana ``na tveva dadeyyaâ€™â€™ nti sattamÄ«payogavaseneva vivaraá¹‡aá¹ƒ katant
vinicchayo veditabbo.

idÄ• ni parokkhÄ• divasena padakkamo kathiyati. ``dada, dadÅ«. dadÅ«â€™â€™ ti ca idaá
kassapo iti maá¹ƒ vidÅ«â€™â€™ tiÄ• dÄ«su __vidÅ«_saddena samaá¹ƒ. dade, dadittha, da
dadire. dadittho, dadivho.

ettha ca __dadittho_ti idaá¹ƒ ``saÃ±jagghittho mayÄ• saha. mÄ• kisittho mayÄ• vinÄ• . m
akkamitthoâ€™â€™ tiÄ• dÄ«su ``saÃ±jagghitthoâ€™â€™ tiÄ• dÄ«hi \Be 81/ samaá¹ƒ. imin
labbhamÄ• navasena sadisatÄ• upaparikkhitabbÄ• . dadaá¹ƒ, dadimhe. parokkhÄ• sahibha

adadÄ• , adadÅ«. adade, adadattha. adadaá¹ƒ, adadamha. adadattha, adadatthuá¹ƒ. adad
adadamhase. iti anakÄ• rapubbampi rÅ«paá¹ƒ gahetabbaá¹ƒ ``yesaá¹ƒ no na dadamhaseâ
hiyyattanÄ«sahitarÅ«pÄ• ni.

adadi, adaduá¹ƒ, adadiá¹ƒsu. adado, adadittha. adadiá¹ƒ, adadimhÄ• . adadÄ• , adadÅ«. a
adadaá¹ƒ, adadimhe. ajjatanÄ«sahitarÅ«pÄ• ni.

``dadissati, dadissantiâ€™â€™ iccÄ• di sabbaá¹ƒ neyyaá¹ƒ. bhavissantÄ«sahitarÅ«pÄ• ni.

``adadisÄ• , dadissÄ• , adadissaá¹ƒsu, dadissaá¹ƒsuâ€™â€™ iccÄ• di ca sabbaá¹ƒ neyya
kÄ• lÄ• tipattisahitarÅ«pÄ• ni.

aparÄ• nipi vattamÄ• nÄ• disahitarÅ«pÄ• ni bhavanti. deti, denti. desi, detha. demi, dammi,
dentu. dehi, detha. demi, dammi, dema, damma. attanopadÄ• ni appasiddhÄ• ni. sattamÄ«r
appasiddho. hiyuttanÄ«nayo pana ajjatanÄ«nayo ca koci koci pasiddho pÄ• á¸·iyaá¹ƒ Ä• ga
adÅ«, ado, adaâ€™â€™ ntiÄ• dinÄ• yojetuá¹ƒ. tathÄ• hi nayo dissati. adÄ• dÄ• naá¹ƒ pu
sakka. brÄ• hmaá¹‡Ä• naá¹ƒ adaá¹ƒ gajaá¹ƒ. adÄ• sime. adaá¹ƒsu te mamokÄ• saá¹ƒ. adÄ
``dassati, dassantiâ€™â€™ iccÄ• di sabbaá¹ƒ neyyaá¹ƒ. ``adassÄ• , dassÄ• , adassaá¹ƒsu
dassiá¹ƒsuâ€™â€™ iccÄ• di ca sabbaá¹ƒ neyyaá¹ƒ.

tathÄ• \Be 82/ Ä• dadÄ• ti, Ä• dadanti. Ä• dadÄ• si, Ä• dadÄ• tha. Ä• dadÄ• mi, Ä• dadÄ•
``Ä• datteâ€™â€™ ti attanopadaá¹ƒ vuttaá¹ƒ. evaá¹ƒ ``Ä• dadÄ• tu, Ä• dadeyyaâ€™â€™ ic
Ä• detu Ä• deyya iccÄ• di yathÄ• rahaá¹ƒ yojetabbaá¹ƒ. evameva ca ``dÄ• peti, Ä• dÄ• petÄ
yathÄ• rahaá¹ƒ yojetabbÄ• ni.

__dÄ• kucchite gamane_. dÄ• ti. suddÄ• ti. suddo, suddÄ«. tattha __suddo_ti suddÄ• tÄ«ti
parapothanÄ• diluddÄ• cÄ• rakammunÄ• dÄ• rukammÄ• dikhuddÄ• cÄ• rakammunÄ• ca
attho. tathÄ• hi __su_ iti sÄ«ghatthe nipÄ• to, __dÄ• _ iti garahattho dhÄ• tu kucchitagativÄ
bhariyÄ• __suddÄ«_.

__du gatiyaá¹ƒ_. davati. dumo. ettha ca davati gacchati mÅ«lakkhandhasÄ• khÄ• viá¹-apap
vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti __dumo_.

__desodhane. sodhanaá¹ƒ_ pariyodÄ• panaá¹ƒ. dÄ• yati. dÄ• yanaá¹ƒ. yathÄ• gÄ• yati, gÄ
dÄ• yitvÄ• , dhÄ• tÄ• vayava__sse_kÄ• rassa __Ä• yÄ• _deso. ``dÄ• tuá¹ƒ, datvÄ• â€™â€
tatra __dÄ• tu_nti sodhetuá¹ƒ. __datvÄ• _ti sodhetvÄ• ti attho gahetabbo. tathÄ• hi ``bÄ• l
nappaá¹-ibalo anuyuÃ±jiyamÄ• no anuyogaá¹ƒ dÄ• tuâ€™â€™ nti ettha __dÄ• tu_nti padas
``dÄ• natthaâ€™â€™ nti atthaá¹ƒ vadanti, taá¹ƒ na yuttaá¹ƒ. na hi yo parehi anuyuÃ±jiyati,
nÄ• mÄ• ti. tasmÄ• ``Ä• cariyassa anuyogaá¹ƒ datvÄ• bÄ• rÄ• á¹‡asiá¹ƒ paccÄ• gacchÄ«
datvÄ• _ti anuyogaá¹ƒ sodhetvÄ• ti atthoyeva gahetabbo. tathÄ• \Be 83/ hi pubbÄ• cariyeh
``anuyogadÄ• panatthaâ€™â€™ nti etasmiá¹ƒ padese esoyevattho vibhÄ• vito. kathaá¹ƒ? _
anuyogaá¹ƒ sodhÄ• petuá¹ƒ. vimaddakkhamaÃ±hi sÄ«hanÄ• daá¹ƒ nadanto atthato anuyog
anuyuÃ±janto ca naá¹ƒ sodhÄ• peti nÄ• mÄ• ti. idampi ca tehi vuttaá¹ƒ. __dÄ• tu_nti sodhet
``dÄ• natthaâ€™â€™ nti atthaá¹ƒ vadanti, taá¹ƒ na yuttaá¹ƒ. na hi yo sÄ«hanÄ• daá¹ƒ nada
anuyogaá¹ƒ detÄ«ti. samantapaá¹-á¹-hÄ• namahÄ• pakaraá¹‡a saá¹ƒvaá¹‡á¹‡anÄ• yampi p
datvÄ• _ti taá¹ƒ cetanaá¹ƒ pariyodÄ• petvÄ• â€™â€™ ti sodhanattho vutto. dullabhÄ• ayaá
á¹-hapetabbÄ• .

__de pÄ• lane_. dÄ«yati. dÄ• naá¹ƒ, uddÄ• naá¹ƒ dÄ• yituá¹ƒ, dÄ• yitvÄ• . tattha __dÄ• na

rakkhatÄ«ti dÄ• naá¹ƒ, dÄ• nacetanÄ• . __uddÄ• na_nti vuttassa atthassa vakkhamÄ• nass
nassituá¹ƒ adatvÄ• uddhaá¹ƒ dÄ• naá¹ƒ rakkhaá¹‡aá¹ƒ uddÄ• naá¹ƒ, saá¹…gahavacanant
__uddÄ• na_nti pacchuddÄ• nÄ• dikaá¹ƒ uddÄ• naá¹ƒ.

__khÄ• da bhakkhane_. khÄ• dati. khÄ• dikÄ• , khÄ• danaá¹ƒ, aÃ±Ã±amaÃ±Ã±akhÄ• dikÄ
khajjaá¹ƒ, khÄ• danÄ«yaá¹ƒ, khandhÄ• .

tattha __khajja_nti pÅ«vo. __khÄ• danÄ«ya_nti pÅ«vaphalÄ• phalÄ• di. ``khÄ• danÄ«yaá¹ƒ
vÄ• â€™â€™ ti visuá¹ƒ bhojanÄ«yassa vacanato khÄ• danaá¹ƒ nÄ• ma khajjassa vÄ• khÄ
apica hiá¹ƒsÄ• pi ``khÄ• danaâ€™â€™ nti vuccati. jÄ• tijarÄ• byÄ• dhidukkhÄ• dÄ«hi khajja
rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• ni. ``cÄ«varÄ• ni nassantipi á¸• ay
khajjantÄ«â€™â€™ ti ettha viya __khajja_nti saddo kammattho.

__bada_ \Be 84/ __theriye_. thirabhÄ• vo __theriyaá¹ƒ, _ yathÄ• dakkhiyaá¹ƒ. badati. bada
atridaá¹ƒ vuccati ---

kakkandhu badarÄ« kolÄ«, kolaá¹ƒ kulavamiccapi.

tenilaá¹ƒ badaraÃ±cÄ• ti, nÄ• maá¹ƒ rukkhassa koliyÄ• ti ||

__khada dhitihiá¹ƒsÄ• su ca_. theriyÄ• pekkhÄ• ya __ca_kÄ• ro. khadati. khadiro.

__gada viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. gadati. Ä• gadanaá¹ƒ, tatho Ä• gado etassÄ• ti tathÄ•
gadatÄ«ti sugado.

__rada vilekhane_. radati. radano, rado, dÄ• á¹-hÄ• rado. atra __radano_ti danto.

__nada abyattasadde_. sÄ«ho nadati, paá¹‡adati. nÄ• do, nadÄ«. pabbatesu vanÄ• dÄ«su
iti dhÄ• tudvayavasena pana ``nadantÄ« gacchatÄ«ti __nadÄ«â€™â€™ _tipi nibbacanaá¹ƒ

kecettha vadeyyuá¹ƒ yÄ• panesÄ• ``nada abyattasaddeâ€™ ti dhÄ• tu tumhehi vuttÄ• , sÄ
kiá¹ƒniccamabyattasaddeyeva vattati, udÄ• hu katthaci viyattiyampi vÄ• cÄ• yaá¹ƒ vattatÄ«â
niccamabyattasaddeyeva vattatÄ«ti. yajjevaá¹ƒ ``sÄ«ho nadatÄ«â€™â€™ tiÄ• dÄ«su tiracc
avibhÄ• vitatthatÄ• ya __nada_saddo abyattasaddo hotu, ``sÄ«ho viya ayaá¹ƒ puriso nadat
manussabhÄ• sÄ• pi abyattasaddo siyÄ• ti? tanna viyattÄ• pi samÄ• nÄ• manussabhÄ• sÄ
samupekkhÄ• vasena __sÄ«ha_padatthassÄ• pekkhanato __nada_saddena niddisiyati \Be
yathÄ• hi valÄ• hakÅ«pamÄ• vasena kathitaá¹ƒ, ``kathaÃ±ca puggalo gajjitÄ• ca vassitÄ•
pÄ• á¸·iyaá¹ƒ gajjanaá¹ƒ vassanaÃ±ca puggale alabbhamÄ• nampi valÄ• hakassa gajjanav

bhÄ• sanakaraá¹‡akriyÄ• yÅ«palabbhanato vattabbameva hoti, evameva nibbhayabhÄ• ve
niccharaá¹‡ato sÄ«ho viya nadatÄ«ti avibhÄ• vitatthavantena __nada_saddena manussabh

ettha ca ambaphalÅ«pamÄ• dayopi Ä• haritvÄ• dassetabbÄ• . na hi pakkÄ• makatÄ• dÄ«
ambaphalÄ• dÄ«su eva vijjanti, evaá¹ƒ santepi bhagavatÄ• aÃ±Ã±enÄ• kÄ• rena sadisatta
ambaphalÅ«pamÄ• dayo vuttÄ• , evameva __nada_saddo abyattasaddabhÄ• vena tiracchÄ
vattabbopi atthantaravibhÄ• vanatthaá¹ƒ ``sÄ«ho viya nadatÄ«â€™â€™ tiÄ• dÄ«su manus
vutto, na sabhÄ• vato. tathÄ• hi sabhÄ• vato __nada_saddenapi __vassita_saddÄ• dÄ«hip
niddisitabbÄ• na hotÄ«ti. yadi evaá¹ƒ ---

``suvijÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä• naÃ±ca vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja, dubbijÄ• nataraá¹ƒ tatoâ€™â€™ ti

ettha kasmÄ• __vassita_saddena manussabhÄ• sÄ• niddisiyatÄ«ti? saccaá¹ƒ manussabh
niddiá¹-á¹-hÄ• dissati, evaá¹ƒ santepi sÄ• ``suvijÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, sakuá¹‡Ä•
__vassita_saddavasena payogassa vacanato tadanurÅ«paá¹ƒ niddisituá¹ƒ arahatÄ«ti mant
niddiá¹-á¹-hÄ• . na hi ``manusso vassatÄ«â€™â€™ tiÄ• dinÄ• visuá¹ƒ payogÄ• dissanti, ``
kÅ«jatÄ«â€™â€™ tiÄ• dinÄ• pana payogÄ• dissanti, tasmÄ• ``saá¹…gÄ• maá¹ƒ otaritvÄ•
kusoâ€™â€™ tiÄ• dÄ«su viya yathÄ• rahaá¹ƒ \Be 86/ attho gahetabbo. evaá¹ƒ __nada_dh
abyattasaddeyeva hoti, na viyattiyaá¹ƒ vÄ• cÄ• yanti daá¹-á¹-habbaá¹ƒ.

__adda gatiyaá¹ƒ yÄ• cane ca_. addati.

__nadda gadda sadde_. naddati. gaddati.

__tadda hiá¹ƒsÄ• yaá¹ƒ_. taddati.

__kadda kucchite sadde_. kaddati. kaddamo.

__khadda daá¹ƒsane. daá¹ƒsana_miha dantasukatakattikÄ• kriyÄ• abhidhÄ«yate. sabhÄ•
sÄ• dhanappayogasamavÄ• yÄ«. khaddati.

__adi bandhane_. andati. andu. __andu_saddopanettha itthiliá¹…go gahetabbo pÄ• á¸·iyaá
itthiliá¹…gappayogadassanato ``seyyathÄ• pi vÄ• seá¹-á¹-ha ayaá¹ƒ aciravatÄ« nadÄ« pÅ«
kÄ• kapeyyÄ• , atha puriso Ä• gaccheyya pÄ• ratthiko pÄ• ragavesÄ« pÄ• ragÄ• mÄ« pÄ•
daá¸·hÄ• ya anduyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanabandhoâ€™â€™ ti. tatra __a

vÄ• . ``yathÄ• andughare purisoâ€™â€™ ti hi vuttaá¹ƒ. bandhanaviseso vÄ• , ``andubandh
palÄ• yiá¹ƒsÅ«â€™â€™ ti hi vuttaá¹ƒ. apica andanaá¹-á¹-hena bandhanaá¹-á¹-hena andu v
kÄ• maguá¹‡Ä• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ``ime kho vÄ• seá¹-á¹-ha paÃ±ca kÄ• maguá
bandhanantipi vuccantÄ«â€™â€™ ti. niggahÄ«tÄ• gamavasenÄ• yaá¹ƒ dhÄ• tu vuttÄ• . kat
vigataniggahÄ«tÄ• gamopi hoti, taá¹ƒ yathÄ• ? ``avijjÄ• bhikkhave pubbaá¹…gamÄ• akusa
samÄ• pattiyÄ• anvadeva ahirikaâ€™â€™ nti pÄ• á¸·i. ettha anuandati anubandhatÄ«ti anv
__anvadevÄ• _ti kitaviggaho sandhiviggaho ca \Be 87/ veditabbo. tathÄ• hi __aá¹-á¹-hakat
anubandhamÄ• namevÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ avijjamahirikaá¹ƒ anubandhamÄ• nam

__idi paramissariye_ indati. indanaá¹ƒ, indo.

ettha __indo_ti adhipatibhÅ«to yo koci. so hi indati paresu issariyaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti __
apica __indo_ti sakko. sakkassa hi anekÄ• ni nÄ• mÄ• ni ---

sakko purindado indo, vatrabhÅ« pÄ• kasÄ• sano.

sahassanetto maghavÄ• , devarÄ• jÄ• sujampati ||

sahassakkho dasasata-locano vajirÄ• vudho.

hÅ«tapati mahindo ca, kosiyo devakuÃ±jaro ||

surÄ• dhipo suranÄ• tho, vÄ• savo tidivÄ• dhibhÅ«.

jambÄ• ri ceva vajira-hattho asurasÄ• sano.

gandharÄ• jÄ• devindo, surindo asurÄ• bhibhÅ«ti ||

evaá¹ƒ anekÄ• ni nÄ• mÄ• ni. ekopi hi attho anekasaddappavattinimittatÄ• ya anekanÄ• m

sakko mahÄ• li devÄ• namindo pubbe manussabhÅ«to samÄ• no magho nÄ• ma mÄ• á¹‡a
vuccati. sakko mahÄ• li devÄ• namindo pubbe manussabhÅ«to samÄ• no pure dÄ• naá¹ƒ a
ti vuccati. sakko mahÄ• li devÄ• namindo pubbe manussabhÅ«to samÄ• no sakkaccaá¹ƒ dÄ
``sakkoâ€™â€™ ti vuccati. sakko mahÄ• li devÄ• namindo pubbe manussabhÅ«to samÄ• n
``vÄ• savoâ€™â€™ ti vuccati. sakko mahÄ• li devÄ• namindo sahassaá¹ƒ atthÄ• naá¹ƒ mu
tasmÄ• ``sahassakkhoâ€™â€™ ti vuccati. sakkassa mahÄ• li devÄ• namindassa sujÄ• nÄ
tasmÄ• ``sujampatÄ«â€™â€™ ti vuccati. sakko mahÄ• li devÄ• namindo devÄ• naá¹ƒ tÄ• v
issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reti, tasmÄ• ``devÄ• namindoâ€™â€™ ti vuccatÄ«ti.

evamekassÄ• pi atthassa anekÄ• ni saddappavattinimittÄ• ni dissanti.

tathÄ• hi yena pavattinimittena tÄ• vatiá¹ƒsÄ• dhipatimhi __inda_saddo pavatto, na tena ta
__sakkÄ• di_saddÄ• pavattÄ• , atha kho aÃ±Ã±ena. tathÄ• yena sammÄ• diá¹-á¹-hiyaá¹ƒ
tena tattha __vijjÄ• di_saddÄ• . yena sampayuttadhammÄ• naá¹ƒ pubbaá¹…gamabhÄ• ven
__citta_saddo pavatto, na tena tattha __viÃ±Ã±Ä• á¹‡Ä• di_saddÄ• . na hi vinÄ• kenaci pa
pavattatÄ«ti. ekopi attho sammutyattho ca paramattho ca anekasaddappavttinimittatÄ• ya a
daá¹-á¹-habbaá¹ƒ.

ettha siyÄ• ``nÄ• mÄ• nÄ«ti vadatha, kiá¹ƒ nÄ• maá¹ƒ nÄ• mÄ• â€™â€™ ti. vuccate --- Ä«
saddappavattinimittaá¹ƒ ``nÄ• maâ€™â€™ nti gahitaá¹ƒ, yaá¹ƒ ``liá¹…gaâ€™â€™ ntipi vuc
``nÄ• maâ€™â€™ nti ca ``liá¹…gaâ€™â€™ nti ca saddopi vuccati, ``aÃ±Ã±aá¹ƒ sobhanaá¹
liá¹…gaÃ±ca nippajjateâ€™â€™ tiÄ• dÄ«su viya. asabhÄ• vadhammabhÅ«taá¹ƒ nÄ• mapa
saddappavattinimittampi vuccati ``nÄ• magottaá¹ƒ na jÄ«rati. sataliá¹…goâ€™â€™ tiÄ• dÄ«
__nÄ• ma_saddenapi __liá¹…ga_saddenapi saddappavattinimittassa kathanaá¹ƒ daá¹-á¹-ha
saddappavattinimittaÃ±ca nÄ• ma lokasaá¹…ketasiddho taá¹ƒtaá¹ƒvacanatthaniyato sÄ• ma
gahetabbaá¹ƒ. so evaá¹ƒbhÅ«toyeva sÄ• maÃ±Ã±Ä• kÄ• raviseso nÄ• ma paÃ±Ã±attÄ«ti p
hi tasmiá¹ƒ tasmiá¹ƒ atthe saddaá¹ƒ nÄ• meti tassa tassa atthassa nÄ• masaÃ±Ã±aá¹ƒ karo
pakÄ• rehi Ã±Ä• panato __paÃ±Ã±atti_ ca. saviÃ±Ã±attivikÄ• rassa pana saddassa sammu
pakÄ• rehi Ã±Ä• panato paÃ±Ã±attibhÄ• ve vattabbameva natthi. saddasseva hi ekantena p
``niruttipaá¹-isambhidÄ• parittÄ• rammaá¹‡Ä• â€™â€™ ti ca ``niruttipaá¹-isambhidÄ• pacc
ti ca ``niruttipaá¹-isambhidÄ• bahiddhÄ• rammaá¹‡Ä• â€™â€™ ti ca pÄ• á¸·idassanato. idh
saddappavattinimittÄ• dhikÄ• rattÄ• nÄ• mavasena attho pakÄ• sito. evaá¹ƒ anekavidhassa
pubbÄ• cariyehi gahitassa nÄ• mapaÃ±Ã±attisaá¹…khÄ• tassa saddappavattinimittassa vas
anekaliá¹…goti gahetabbo. tenÄ• ha Ä• yasmÄ• suhemanto pabhinnapaá¹-isambhido ---

``sataliá¹…gassa atthassa, satalakkhaá¹‡adhÄ• rino.

ekaá¹…gadassÄ« dummedho, satadassÄ«va paá¹‡á¸• itoâ€™â€™ ti ||

evaá¹ƒ sabbÄ• bhidhÄ• nesupi iminÄ• nayena yathÄ• rahaá¹ƒ attho vibhÄ• vetabbo nayaÃ

__vidi avayave_. vindati. yadi abhidhÄ• namatthi, ``vindoâ€™â€™ ti dissati. yathÄ• kaá¹‡á

__khidi avayave_ti candaviduno vadanti. tesaá¹ƒ mate ``khindatÄ«â€™â€™ ti rÅ«paá¹ƒ.

__nidi kucchÄ• yaá¹ƒ. kucchÄ• _saddo garahattho. nindati. nindÄ• .

porÄ• á¹‡ametaá¹ƒ atula, netaá¹ƒ ajjatanÄ• miva.

nindanti tuá¹‡himÄ• sÄ«naá¹ƒ, nindanti bahubhÄ• á¹‡inaá¹ƒ.

mitabhÄ• á¹‡impi nindanti, natthi loke anindito ||

avaá¹‡á¹‡o \Be 90/ aguá¹‡o nindÄ• , garahÄ• ayasopi ca.

asiloko akitti ca, asilÄ• ghÄ• ca atthuti ||

__nanda samiddhiyaá¹ƒ_. akammikÄ• dhÄ• tu. nandati puttehi puttimÄ• . nandÄ• ya nuna
sirivÄ• hana. nandanaá¹ƒ vanaá¹ƒ. __abhisaddayoge panÄ• yaá¹ƒ sakammakopi. abhinand
maraá¹‡aá¹ƒ.

sirÄ«va rÅ«piniá¹ƒ disvÄ• , nanditaá¹ƒ Ä• si taá¹ƒ kulaá¹ƒ.

tena nandÄ• ti me nÄ• maá¹ƒ, sundaraá¹ƒ pavaraá¹ƒ ahu ||

rammaá¹ƒ veá¸·uvanaá¹ƒ yena, na diá¹-á¹-haá¹ƒ sugatÄ• layaá¹ƒ.

na tena nandanaá¹ƒ diá¹-á¹-haá¹ƒ, iti maÃ±Ã±e mahesayaá¹ƒ ||

yena veá¸·uvanaá¹ƒ diá¹-á¹-haá¹ƒ, naranandananandanaá¹ƒ.

sudiá¹-á¹-haá¹ƒ nandanaá¹ƒ tena, amarindasunandanaá¹ƒ ||

__cadi hilÄ• dane dittiyaÃ±ca. hilÄ• danaá¹ƒ_ sukhanaá¹ƒ. __ditti_ sobhÄ• . candati. canda

ettha ca candanassapi anekÄ• ni nÄ• mÄ• ni --- candanaá¹ƒ, gandhasÄ• ro, malayajo, suva
haricandanaá¹ƒ, rattacandanaá¹ƒ, gosÄ«tacandanaá¹ƒ. candayati hilÄ• dayati sÄ«taguá¹‡a
sattÄ• naá¹ƒ paliá¸·Ä• haá¹ƒ vÅ«pasamentaá¹ƒ sukhaá¹ƒ uppÄ• detÄ«ti __candanaá¹ƒ_. ca
hilÄ• dayati sÄ«taguá¹‡asampattiyÄ• attano pabhÄ• ya sattÄ• naá¹ƒ pariá¸·Ä• haá¹ƒ vÅ«pa
uppÄ• detÄ«ti __cando_ti vuccati. atha vÄ• candati dibbati siriyÄ• virocatÄ«ti __cando. Ä•
pana ``chandaá¹ƒ janetÄ«ti __cando_â€™â€™ ti vuttaá¹ƒ. tassÄ• pi anekÄ• ni nÄ• mÄ• ni

cando \Be 91/ nakkhattarÄ• jÄ• ca, indu somo nisÄ• karo.

candimÄ• mÄ• nisÄ• nÄ• tho, osadhÄ« so nisÄ• pati ||

uá¸urÄ• jÄ• sasaá¹…ko ca, himaraá¹ƒsi sasÄ«pi ca.

dvijarÄ• jÄ• sasadharo, tÄ• rÄ• pati himaá¹ƒsu ca ||

kumudabandhavo ceva, migaá¹…ko ca kalÄ• nidhi.

sudhaá¹ƒ sudhi dhÅ«pi yÅ«pa-rasmi ceva khamÄ• karo.

nakkhatteso ca rajanÄ«-karo subbhaá¹ƒsu eva ca ||

__tadi cetÄ• yaá¹ƒ_. tandati. tandÄ«.

__kadi kaladi avhÄ• ne rodane ca_. kandati, pakkandati. pakkanduá¹ƒ, kandanto, kalandak

__kalidi paridevane_. kalindati.

__khoda paá¹-ighÄ• te_. khodati.

__khanda gatisosanesu_. khandati. khando. __khando_ nÄ• ma eko devo, yo ``kumÄ• ro s
vuccati.

__khudi Ä• pavane_. khundati.

__sidi sÄ«tiye. sÄ«tiyaá¹ƒ_ sÄ«tibhÄ• vo. sindati. sosindo, sotatto.

__vanda abhivÄ• danathutÄ«su_. vandati, abhivandati. abhivandanÄ• , vandanaá¹ƒ, vanda

ettha pana __vandatÄ«_ti padassa namassati thometi vÄ• ti attho. tathÄ• hi __suttantaá¹-Ä
``vande_ti vandÄ• mi thomemi vÄ• â€™â€™ ti Ä• ha.

__bhadi kallÄ• á¹‡e sokhiye ca. kallÄ• á¹‡aá¹ƒ_ kalyÄ• á¹‡aá¹ƒ, __sokhiyaá¹ƒ_ sukhino bh
bhandati. bhandako, bhaddo, bhadro.

__madi_ \Be 92/ __thutimodamadasupanagatÄ«su_. mandati. mando.

ettha pana __mando_ti aÃ±Ã±Ä• á¹‡Ä«pi bÄ• ladÄ• rakopi vuccati. tattha aÃ±Ã±Ä• á¹‡Ä«

appasaá¹ƒsitabbampi puggalaá¹ƒ thometÄ«ti __mando_. mandati amoditabbaá¹-á¹-hÄ• nep
mandati dÄ• nasÄ«lÄ• dipuÃ±Ã±akriyÄ• su pamajjatÄ«ti __mando_. mandati attano ca pare
acintento khÄ• danÄ«yabhojanÄ«yÄ• dÄ«hi attano kÄ• yaá¹ƒ saÃ±jÄ• tamedaá¹ƒ kurumÄ•
ayuttaá¹ƒ paresaá¹ƒ kriyaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanena gacchati gaá¹‡hÄ• tÄ«ti __mar
punappunaá¹ƒ paá¹-isandhiggahaá¹‡avasena gabbhaá¹ƒ gacchatÄ«ti __mando_. vuttaÃ±hi
gabbhamupeti mandoâ€™â€™ ti. bÄ• ladÄ• rako pana mandati yuttÄ• yuttamajÄ• nanto
uttÄ• naseyyaá¹ƒparivattanaseyyaá¹ƒ vÄ• supatÄ«ti __mando_. tathÄ• hi ---

``nonÄ«tasukhumÄ• laá¹ƒ maá¹ƒ, jÄ• tapallavakomalaá¹ƒ.

mandaá¹ƒ uttÄ• nasayanaá¹ƒ, pisÄ• cabhayatajjitÄ• ||

pÄ• damÅ«le mahesissa, sÄ• yesuá¹ƒ dÄ«namÄ• nasÄ• .

idaá¹ƒ dadÄ• ma te nÄ• tha, saraá¹‡aá¹ƒ hohi nÄ• yakÄ• â€™â€™ ti

vuttaá¹ƒ, iti uttÄ• nasayanato paá¹-á¹-hÄ• ya yÄ• va mandadasakaá¹ƒ, tÄ• va ``mandoâ€™â
daá¹-á¹-habbo. appatthavÄ• cakopi pana __manda_saddo hoti, so pÄ• á¹-ipadikattÄ• idha
mandati appabhÄ• vena gacchati pavattatÄ«ti nipphannapÄ• á¹-ipadikavasenapi gahetabbo

__muda hÄ• se_. hasanaá¹ƒ __hÄ• so_ tuá¹-á¹-hi. modati, pamodati. sammodati. sammoda
muditÄ• . mudÄ• .

__hada_ \Be 93/ __karÄ«sossagge. karÄ«sossaggo_ nÄ• ma karÄ«sassa ossajjanaá¹ƒ vis
hadano.

ettha ca ``yesaá¹ƒ no santhate dÄ• rakÄ• uhadantipi ummihantipÄ«â€™â€™ ti ayaá¹ƒ pÄ•
__uhadantipÄ«_ti vaccampi karonti. __ummihantipÄ«_ti passÄ• vampi karonti. pacchimapad
dhÄ• tuvasena daá¹-á¹-habbo. ayaá¹ƒ pana __curÄ• di_gaá¹‡epi vattati dvigaá¹‡ikattÄ• . im
``mutteti ohadeti cÄ• â€™â€™ ti __cariyÄ• piá¹-akapÄ• á¸·i_ppadeso nidassanaá¹ƒ. tattha
karoti. __ohadetÄ«_ti karÄ«saá¹ƒ vissajjeti.

__uda mode kÄ«á¸·Ä• yaÃ±ca_. udati. udÄ• naá¹ƒ. udaggo.

tattha __udÄ• na_nti kenaá¹-á¹-hena udÄ• naá¹ƒ? udÄ• nanaá¹-á¹-hena. kimidaá¹ƒ udÄ• na
pÄ«bhivegasamuá¹-á¹-hÄ• pito udÄ• hÄ• ro. yathÄ• hi yaá¹ƒ telÄ• di minitabbavatthu mÄ•
vissanditvÄ• gacchati, taá¹ƒ ``avasekoâ€™â€™ ti vuccati. yaÃ±ca jalaá¹ƒ taá¸·Ä• kaá¹ƒ ga
ajjhottharitvÄ• gacchati, taá¹ƒ ``oghoâ€™â€™ ti vuccati, evameva yaá¹ƒ pÄ«tivegasamuá¹-

vitakkavipphÄ• raá¹ƒ hadayaá¹ƒ sandhÄ• retuá¹ƒ na sakkoti, so adhiko hutvÄ• anto asaá¹‡
nikkhamanto paá¹-iggÄ• hakanirapekkho udÄ• hÄ• raviseso ``udÄ• naâ€™â€™ nti vuccati.
saÃ±jÄ• tasomanasso.

__kuda khuda guda kÄ«á¸·Ä• yameva_. kodati. khodati. godati.

__sÅ«da paggharaá¹‡e_. sÅ«dati. suttaá¹ƒ. sÅ«do. raÃ±Ã±o sÅ«dÄ• mahÄ• nase.

ettha \Be 94/ ca suttanti sÅ«dati dhenu viya khÄ«raá¹ƒ atthe paggharÄ• petÄ«ti __suttaá¹ƒ
buddhavacanaá¹ƒ. sakammikadhÄ• tuttÄ• pana ``paggharÄ• petÄ«â€™â€™ ti kÄ• ritavase
tathÄ• hi ``karotÄ«â€™â€™ ti padassa ``nipphÄ• detÄ«â€™â€™ ti attho kathetuá¹ƒ labbha
bhattakÄ• ro. yo ``Ä• á¸·Ä• riko, odaniko, sÅ«pakÄ• ro, rasakoâ€™â€™ ti ca vuccati. __sÅ«
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sugandhaá¹ƒ manÄ• paá¹ƒ surasaÃ±ca bhaviss
sukusalatÄ• ya rasaá¹ƒ paggharÄ• peti abhinibbattetÄ«ti __sÅ«do_.

__rahada abyattasadde_. rahadati. rahado.

__hilÄ• di sukhe ca. ca_kÄ• ro pubbatthÄ• pekkhako. hilÄ• dati. hilÄ• danaá¹ƒ, hilÄ• do,
mettÄ• sahÄ• yakatasattamahÄ• hilÄ• do.

__sadda kucchite sadde_. saddati.

__mida snehe. sneho_ nÄ• ma vasÄ• saá¹…khÄ• to sneho pÄ«tisnehoti duvidho. idha pan
adhippeto, medati medo.

ettha ca __medatÄ«_ti medasahito bhavati ayaá¹ƒ purisoti attho. medo_ nÄ• ma thÅ«lassa
pharitvÄ• kisassa jaá¹…ghamaá¹ƒsÄ• dÄ«ni nissÄ• ya á¹-hito patthinnasineho, so vaá¹‡á¹‡
hoti. kÄ• rite ``medeti medayatÄ«â€™â€™ ti rÅ«pÄ• ni. tathÄ• hi ``te imaá¹ƒ kÄ• yaá¹ƒ bal
brÅ«henti nÄ• ma medenti nÄ• mÄ• â€™â€™ ti pÄ• á¸·i dissati. tattha __medentÄ«_ti saÃ±
attho. imissÄ• pana dhÄ• tuyÄ• __divÄ• di_gaá¹‡aá¹ƒ pattÄ• ya pÄ«tisinehatthe ``mejjatÄ«
suddhakatturÅ«paá¹ƒ bhavati. __curÄ• di_gaá¹‡aá¹ƒ pana \Be 95/ pattÄ• ya ``medeti meda
suddhakatturÅ«pÄ• ni bhavantÄ«ti daá¹-á¹-habbaá¹ƒ.

__sida mocane_. sidati. sedo.

__sanda pasavane. pasavanaá¹ƒ_ sandanaá¹ƒ avicchedappavatti. sandati udakaá¹ƒ. maha

ettha ca __puÃ±Ã±Ä• bhisando_ti puÃ±Ã±appavÄ• ho, puÃ±Ã±anadÄ«tipi vattuá¹ƒ yujjati.

__madda maddane_. maddabhi, pamaddati. mÄ• rasenappamaddano. kaá¹‡á¹-akaá¹ƒ mad

__kadi velambe_. vilambabhÄ• vo __velambo_. kandati.

__kada avhÄ• ne rodane ca_. kadati.

__khadi ujjhane_. chandati.

__sada sÄ• dane_. sadati. assÄ• do.

__sÄ«da visaraá¹‡agatyÄ• vasÄ• nesu. visaraá¹‡aá¹ƒ_ vippharaá¹‡aá¹ƒ. __gatyÄ• vasÄ• n
osÄ• naá¹ƒ abhÄ• vakaraá¹‡aá¹ƒ, nisÄ«dananti attho. sÄ«dati, lÄ• bÅ«ni sÄ«danti. saá¹ƒsÄ
pasÄ«dati, vippasÄ«dati. pasÄ• do. pasanno. vippasanno. pasÄ• dako. pasÄ• dito. pÄ• sÄ•
Ä• sÄ«no. nisinno. nisinnako. sannisÄ«vesu pakkhisu. nisÄ«danaá¹ƒ, nisinnaá¹ƒ. nisajjÄ• .
sÄ«deti. sÄ«dayati. sÄ«dÄ• peti. sÄ«dÄ• payati. pasÄ• deti. nisÄ«dituá¹ƒ. nisÄ«dÄ• petuá¹ƒ
nisÄ«dÄ• peti, nisÄ«dÄ• petvÄ• . ucchaá¹…ge maá¹ƒ nisÄ• detvÄ• , pitÄ• atthÄ• nusÄ• sa
nisÄ«ditvÄ• . nisÄ«ditvÄ• na. nisÄ«dituna \Be 96/. nisÄ«diya. nisÄ«diyÄ• na. saá¹ƒsÄ«ditvÄ
osÄ«ditvÄ• .

tattha __kusÄ«to_ti vÄ«riyenÄ• dhigantabbassa atthassa alÄ• bhato kucchitenÄ• kÄ• rena
vÄ• sayampi kucchitenÄ• kÄ• rena sÄ«dati aÃ±Ã±epi sÄ«dÄ• peti taá¹ƒ nissÄ• ya aÃ±Ã±e
__kusÄ«to_. tathÄ• hi vuttaá¹ƒ ---

``parittaá¹ƒ kaá¹-á¹-hamÄ• rÅ«yha, yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusÄ«tamÄ• gamma, sÄ• dhajÄ«vÄ«pi sÄ«datÄ«â€™â€™ ti.

__kusÄ«to_ti cettha __da_ssa __ta_ttaá¹ƒ ``sugatoâ€™â€™ ti ettha viya ``satasmÄ«ti hotÄ
ca. tathÄ• hi sÄ«datÄ«ti sataá¹ƒ, aniccassetaá¹ƒ adhivacanaá¹ƒ. iminÄ• ucchedadiá¹-á¹-hi
cettha avibhattiko niddeso. __sannisÄ«vesÅ«_ti parissamavinodanatthaá¹ƒ sabbaso nisÄ«d
vissamamÄ• nesÅ«ti attho, __da_kÄ• rassa __va_kÄ• raá¹ƒ katvÄ• niddeso. __nisÄ«dana_
maÃ±capÄ«á¹-hÄ• dikaá¹ƒ vÄ• Ä• sanaá¹ƒ. taÃ±hi nisÄ«danti etthÄ• ti __nisÄ«dana_nti vu
nisÄ«danakriyÄ• eva. ettha pana ``gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«b
sampajÄ• nakÄ• rÄ« hoti. mÄ• tugÄ• mena saddhiá¹ƒ raho maÃ±Ã±e tayÄ• nisinnanti kukk
cassa payogo veditabbo. ettha hi gamanaá¹ƒ gabhaá¹ƒ, á¹-hÄ• naá¹ƒ á¹-hitaá¹ƒ, nisÄ«dana
supanaá¹ƒ suttaá¹ƒ, jÄ• garaá¹‡aá¹ƒ jÄ• garitaá¹ƒ, bhÄ• sanaá¹ƒ bhÄ• sitanti vuccati. __nis
__gonisÄ• do_ti gonisajjanÄ• . __upanisÄ• _ti upanisÄ«dati phalaá¹ƒ etthÄ• ti upanisÄ• , kÄ

__nisÄ• detu_nti nisÄ«dÄ• petuá¹ƒ. __nisÄ• detvÄ• _ti nisÄ«dÄ• petvÄ• .

bhÄ• ve \Be 97/ napuá¹ƒsako Ã±eyyo, __nisinna_nti ravo pana.

vÄ• ccaliá¹…go tiliá¹…go so, gatÄ• dÄ«supyayaá¹ƒ nayo ||

__cada yÄ• cane. yÄ• canaá¹ƒ_ ajjhesanaá¹ƒ. cadati.

__mida meda medhÄ• hiá¹ƒsÄ• su_. midati. medati.

__nida neda kucchÄ• sannikarisesu. kucchÄ• _ garahÄ• . __sannikarisaá¹ƒ_ vohÄ• ravises

__bundi nisÄ• ne. nisÄ• naá¹ƒ_ tejanaá¹ƒ tikkhatÄ• . bundati. bondi.

ettha ca __bondÄ«_ti sarÄ«raá¹ƒ. taÃ±hi bundÄ• ni tikkhÄ• ni pisuá¹‡apharusavÄ• cÄ• dÄ«
paÃ±Ã±Ä• vÄ«riyÄ• dÄ«ni vÄ• ettha santÄ«ti __bondÄ«_ti vuccati, saÃ±Ã±ogaparattepi __
pÄ• pakalyÄ• á¹‡ajanavasenesa attho daá¹-á¹-habbo. __bondi_saddassa sarÄ«ravÄ• cakat

``nÄ• haá¹ƒ puna na ca puna, na cÄ• pi apunappunaá¹ƒ.

hatthibondiá¹ƒ pavekkhÄ• mi, tathÄ• hi bhayatajjitoâ€™â€™ tiÄ• dÄ«su

daá¹-á¹-habbÄ• . imÄ• nissa nÄ• mÄ• ni ---

kÄ• yo dehaá¹ƒ sarÄ«raÃ±ca, vapu bimbaÃ±ca viggahaá¹ƒ.

bondi gattaá¹ƒ tanu ceva, attabhÄ• vo tathÅ«padhi.

samussayoti cetÄ• ni, dehanÄ• mÄ• ni honti hi ||

__vada viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. vadati, vajjati. vadeti, ovadati, ovadeti, paá¹-ivadati. ab
anuvadati, upavadati, apavadati. nivadati. aÃ±Ã±Ä• nipi yojetabbÄ• ni. tattha ``vajjantu bhor
pÄ• á¸·idassanato __vajjatÄ«_ti padaá¹ƒ vuttaá¹ƒ. keci pana garÅ« ``vajjetÄ«â€™â€™ ti rÅ«
upaparikkhitvÄ• yuttaÃ±ce gahetabbaá¹ƒ, ``upÄ• sako bhikkhuá¹ƒ vadeti. tena yogena jana
mahÄ• munÄ«â€™â€™ ti ca dassanato __vadeti ovadetÄ«_ti ca vuttaá¹ƒ. sabbÄ• netÄ• ni

ovÄ• deti \Be 98/, vÄ• dayati, vÄ• dÄ• peti, vÄ• dÄ• payati. vajjento, vajjayanto, imÄ• ni het

kamme ``vadiyati, ovadiyati, vajjiyati. vadiyamÄ• no, vajjamÄ• no, ovadiyamÄ• no, ovajjam
sÄ• sanaá¹ƒâ€™â€™ iccÄ• dÄ«ni bhavanti. ``vÄ• do, ovÄ• do, paá¹-ivÄ• do, pavÄ• do, abh
upavÄ• do, apavÄ• do, vivÄ• do, nivÄ• danaá¹ƒ, vajjaá¹ƒ, vadanaá¹ƒâ€™â€™ iccevamÄ• d
yojetabbÄ• ni.

``vadituá¹ƒ, vaditvÄ• , vivaditvÄ• â€™â€™ iccevamÄ• dÄ«ni ca __tu_mantÄ• dÄ«ni padÄ•

tattha __vÄ• do_ti kathÄ• . vaditabbaá¹ƒ vattabbanti __vajjaá¹ƒ, _ kiá¹ƒ taá¹ƒ? vacanaá¹ƒ.
samaá¹…ginÄ« sÄ• mikena homÄ«ti ettha hi vacanaá¹ƒ ``vajjaâ€™â€™ nti vuccati. vadanti
mukhaá¹ƒ. mukhassa hi imÄ• ni nÄ• mÄ• ni ---

vadanaá¹ƒ lapanaá¹ƒ tuá¹‡á¸• aá¹ƒ, mukha massaÃ±ca Ä• nanaá¹ƒ.

sÅ«karÄ• dimukhaá¹ƒ tuá¹‡á¸• a-miti Ã±eyyaá¹ƒ visesato ||

tatra __vadatÄ«_ti pitÄ• puttaá¹ƒ vadati. apica __vadatÄ«_ti bherÄ« vadati, nÄ• daá¹ƒ muÄ
nayo __vajjatÄ«_ti etthÄ• pi.

tatrÄ• yaá¹ƒ padamÄ• lÄ• , vadati, vadanti. vadasi, vadatha. vadÄ• mi, vadÄ• ma. vadate, v
vade, vadamhe.

vadatu, vadantu. vadÄ• hi, vada, vadatha. vadÄ• mi, vadÄ• ma. vadataá¹ƒ, vadantaá¹ƒ. vad
vadÄ• mase.

vajjati, vajjanti. vajjasi, vajjatha. vajjÄ• mi, vajjÄ• ma. vajjate, vajjante. vajjase, vajjavhe. vaj
vajjamhe.

vajjatu \Be 99/, vajjantu. vajjÄ• hi, vajja, vajjatha. vajjÄ• mi, vajjÄ• ma. vajjataá¹ƒ, vajjantaá
vajjavho. vajje, vajjÄ• mhase. imÄ• dve padamÄ• lÄ• __vada_dhÄ• tussa __vajjÄ• _desav
daá¹-á¹-habbaá¹ƒ. atrÄ• yaá¹ƒ sukhumatthavinicchayo, ``mÄ• nussakÄ• ca dibbÄ• ca, tÅ«
tÄ• vadeâ€™â€™ ti pÄ• á¸·i. ettha __vajjantÄ«_ti idaá¹ƒ suddhakattupadaá¹ƒ taddÄ«pakatt

``udÄ«rayantu saá¹…khapaá¹‡avÄ• , vadantu ekapokkharÄ• .

nadantu bheÄ« sannaddhÄ• , vaggÅ« vadantu dundubhÄ«â€™â€™ ti

ettha ``udÄ«rayantu vadantuâ€™â€™ Ä• dÄ«ni viya. tathÄ• hi __aá¹-á¹-hakathÄ• yaá¹ƒ ``v
atÄ«tavacane vattamÄ• navacanaá¹ƒ veditabbaâ€™â€™ nti suddhakattuvasena vivaraá¹‡a

á¹-hÄ• nesu __vada_dhÄ• tussa __vajjÄ• _deso daá¹-á¹-habbo.

``saá¹…khÄ• ca paá¹‡avÄ• ceva, athopi diá¹‡á¸• imÄ• bahÅ«.

antalikkhamhi vajjanti, disvÄ• naccherakaá¹ƒ nabheâ€™â€™ ti

ettha pana __vajjantÄ«_ti hetukattupadaá¹ƒ taddÄ«pakattÄ• . taÃ±ca kho vaá¹‡á¹‡asandhiv
__vÄ• dayantÄ«_ti kÄ• ritapadarÅ«pena siddhaá¹ƒ. tathÄ• hi ``vÄ• dayantÄ«â€™â€™ ti pa
patiá¹-á¹-hapetvÄ• __ya_kÄ• re pare saralopo kato, __dya_kÄ• rasaÃ±Ã±ogassa __jja_kÄ•
rassattaÃ±ca bhavati. tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ ``vajjantÄ«_ti vÄ• dayantÄ«â€™â€
vivaraá¹‡aá¹ƒ. tathÄ• hi ``devatÄ• nabhe accherakaá¹ƒ bhagavato yamakapÄ• á¹-ihÄ• riya
etÄ• ni saá¹…khapaá¹‡avÄ• dÄ«ni tÅ«riyÄ• ni vÄ• dayantÄ«â€™â€™ ti hetukattuvasena at
Ä«disesu á¹-hÄ• nesu __vada_ssa __vajjÄ• _deso na bhavati.

kecettha vadeyyuá¹ƒ ``antalikkhamhi vajjanti, disvÄ• naccherakaá¹ƒ nabheâ€™â€™ ti etth
ti padaá¹ƒ suddhakattupadameva, na hetukattupadaá¹ƒ \Be 100/ __ ``vajjantÄ«_ti vÄ• daya
katepi, tathÄ• hi ``ye kecime diá¹-á¹-hiparibbasÄ• nÄ• , ``idameva saccaâ€™ nti vivÄ• daya
``evampi viggayha vivÄ• dayantÄ«â€™â€™ ti ca evamÄ• dÄ«su __vadanti_padena samÄ•
padaÃ±ca sÄ• sane diá¹-á¹-haâ€™â€™ nti? tanna, ``disvÄ• â€™â€™ ti dassanakriyÄ• vaca
saá¹…khapaá¹‡avÄ• dÄ«naá¹ƒ pÄ• á¹-ihÄ• riyÄ• didassanaá¹ƒ upapajjati dassanacittassa a
tathÄ• pi ---

``rÄ• dante dÄ• rake disvÄ• , ubbiddhÄ• vipulÄ• dumÄ• .

sayamevonamitvÄ• na, upagacchanti dÄ• rakeâ€™â€™ ti

ettha viya upacaritattÄ• upapajjateva dassanavacanaá¹ƒ. tasmÄ• ``vajjantÄ«ti vÄ• dayantÄ
vivaraá¹‡aá¹ƒ suddhakattuvasena katanti? tanna, heá¹-á¹-hÄ• ---

``saá¹…gÄ«tiyo ca vattanti, ambare anilaÃ±jase.

cammanaddhÄ• ni vÄ• denti, disvÄ• naccherakaá¹ƒ nabheâ€™â€™ ti

iminnÄ• gÄ• thÄ• ya __ ``vÄ• dentÄ«_ti vÄ• dayanti devatÄ• â€™â€™ ti sapÄ• á¹-hasesas
hetukattuvasena katattÄ• . athÄ• pi vadeyyuá¹ƒ ``saá¹…khÄ• ca paá¹‡avÄ• ceva, athopi d
paccattavacanavasena vuttattÄ• __vajjantÄ«_ti padaá¹ƒ kammavÄ• cakapadaâ€™â€™ nti
vivaraá¹‡assa akatattÄ• , kattuvasena pana katattÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ.

ayamettha vinicchayo veditabbo. dvigaá¹‡iko __vada_dhÄ• tu __bhÅ«vÄ• di_gaá¹‡iko ca _
hi __bhÅ«vÄ• di_gaá¹‡e vattanto ``vadati vajjatÄ«â€™â€™ ti suddhakatturÅ«pÄ• ni janetvÄ
vÄ• dÄ• peti, vÄ• dÄ• payatÄ«â€™â€™ ti cattÄ• ri hetukatturÅ«pÄ• ni janeti, __curÄ• di_ga
vÄ• dayatÄ«â€™â€™ ti \Be 101/ suddhakatturÅ«pÄ• ni janetvÄ• ``vÄ• dÄ• peti, vÄ• dÄ• p
hetukatturÅ«pÄ• ni janeti, tasmÄ• sÄ• sane ``vÄ• denti vÄ• dayantÄ«â€™â€™ ti suddhaka
``vadeyya, vadeyyuá¹ƒâ€™â€™ iccÄ• di sabbaá¹ƒ neyyaá¹ƒ. ``vajjeyya, vajjeyyuá¹ƒâ€™â€
neyyaá¹ƒ __vajjÄ• _desavasena.

atha vÄ• vadeyya, vadeyyuá¹ƒ, vajjuá¹ƒ. pitÄ• mÄ• tÄ• ca te dajjunti padamiva. ettha ca `
vÄ• vajjuá¹ƒ, natthi nÄ• sÄ• ya rÅ«hanÄ• â€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. vadeyyuá¹ƒ vA
vadeyyÄ• si, vajjÄ• si, vajjesi iccapi. vutto vajjÄ• si vandanaá¹ƒ. vajjesi kho tvaá¹ƒ vÄ• mÅ«
vajjÄ• tha. ammaá¹ƒ arogaá¹ƒ vajjÄ• tha. vadeyyÄ• mi, vajjÄ• mi, vadeyyÄ• ma, vajjÄ• ma.
vadetho, vadeyyÄ• vho, vajjÄ• vho. vadeyyaá¹ƒ, vajjaá¹ƒ, vadeyyÄ• mhe, vajjÄ• mhe. pubb
pare saralopo daá¹-á¹-habbo. aÃ±Ã±Ä• nipi upaparikkhitvÄ• gahetabbÄ• ni.

idÄ• ni parokkhÄ• dirÅ«pÄ• ni kathayÄ• ma. vada, pÄ• vada, yathÄ• babhuva. __da_kÄ• r
rÅ«paá¹ƒ bhavati, ``paá¹-ipaá¹ƒ vadehi bhaddanteâ€™â€™ ti ettha ``paá¹-ipaâ€™â€™ nti p
``yo Ä• tumÄ• naá¹ƒ sayameva pÄ• vaâ€™â€™ iti pÄ• á¸·i dissati. ettha pasaddo upasaggo
``pÄ• vadati pÄ• vacanaâ€™â€™ ntiÄ• dÄ«su viya, __pÄ• vÄ• _ti ca idaá¹ƒ atÄ«tavacanaá
pana atÄ«tavacanaá¹ƒ idanti jÄ• nantopi garu vattamÄ• navacanavasena ``pÄ• vÄ• ti vadat
vivaraá¹‡amakÄ• si Ä«disesu á¹-hÄ• nesu kÄ• lavipallÄ• savasena atthassa vattabbattÄ• .

__Ä• yasmÄ• pi_ ca __sÄ• riputto niddese_ ``yo Ä• tumÄ• naá¹ƒ sayameva pÄ• vÄ• â€™â
__Ä• tumÄ• vuccati attÄ• , __sayameva pÄ• vÄ• _ti sayameva attÄ• naá¹ƒ pÄ• vadati, ``ah
sÄ«lasampannoâ€™â€™ ti vÄ• ``vatasampannoâ€™â€™ ti vÄ• ti vattamÄ• navacanena a
__pÄ• vÄ• _ti idaá¹ƒ na kevalaá¹ƒ __vada_dhÄ• tuvaseneva nipphannaá¹ƒ, atha kho __u_d
idaá¹ƒ __pa_pubbassa __u_sadde iti dhÄ• tussa payoge __u_kÄ• rassa __o_kÄ• rÄ• desaá
__a_kÄ• re pare __o_kÄ• rassa __Ä• vÄ• _desaá¹ƒ tato ca sandhikiccaá¹ƒ katvÄ• sijjhati, t
__vada_dhÄ• tuyÄ• samÄ• natthattÄ• tannipphannarÅ«passa ca __vada_dhÄ• tuyÄ• nipp
``sayameva attÄ• naá¹ƒ pÄ• vadatÄ«â€™â€™ ti __vada_dhÄ• tuvasena niddisÄ«ti daá¹-á¹-

idÄ• ni vicchinnÄ• padamÄ• lÄ• ghaá¹-Ä«yati. vada, vaduá¹ƒ. vade, vadittha, vadaá¹ƒ, vad
vadittho, vadivho. vadiá¹ƒ, vadimhe. pÄ• vada, pÄ• va iccapi. pÄ• vadu. pÄ• vade, pÄ• vadi
pÄ• vadimha. pÄ• vadittha, pÄ• vadire. pÄ• vadittho, pÄ• vadivho. pÄ• vadiá¹ƒ, pÄ• vadimh
vajjuâ€™â€™ iccÄ• dÄ«ni parokkhÄ• rÅ«pÄ• ni.

``avadÄ• , avadÅ«. avajjÄ• , avajjÅ«â€™â€™ iccÄ• dÄ«ni hiyyattanÄ«rÅ«pÄ• ni.

``avadi, vadi, avaduá¹ƒ, vaduá¹ƒ, avadiá¹ƒsu, vadiá¹ƒsu. avajji, vajjiâ€™â€™ iccÄ• dÄ«ni a

``vadissati, vadissanti. vajjissati, vajjissantiâ€™â€™ iccÄ• dÄ«ni bhavissantÄ«rÅ«pÄ• ni.

``avadissÄ• , vadissÄ• , avajjissÄ• , vajjissÄ• â€™â€™ iccÄ• dÄ«ni kÄ• lÄ• tipattirÅ«pÄ• n
yathÄ• sambhavaá¹ƒ vitthÄ• retabbÄ• ni. yÄ• panettha __vada_dhÄ• tu viyattiyaá¹ƒ vÄ• cÄ
``vadantaá¹ƒ ekapokkharÄ• . bherivÄ• dakoâ€™â€™ tiÄ• dÄ«su abyattasaddepi vattati upa
daá¹-á¹-habbaá¹ƒ.

__vida_ \Be 103/ __Ã±Ä• á¹‡e. Ã±Ä• á¹‡aá¹ƒ_ jÄ• nanaá¹ƒ. vidati. vedo. vidÅ«. kÄ• rite ``v
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. vedayanti ca te tuá¹-á¹-hiá¹ƒ, devÄ• mÄ• nus
payogÄ• . tattha __pavedetÄ«_ti bodheti Ã±Ä• peti pakÄ• seti. __vedo_ti vidati sukhumamp
Ä• jÄ• nÄ• tÄ«ti vedo, paÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ. ``vedehamunÄ«â€™â€™ ti ettha hi Ã
__vedo_ti vÄ• vedaganthassapi nÄ• maá¹ƒ vidanti jÄ• nanti etena uccÄ• ritamattena tadÄ•
``brÄ• hmaá¹‡o ayaâ€™â€™ nti, vidanti vÄ• etena brÄ• hmaá¹‡Ä• attanÄ• kattabbakicca
iruvedayajuvedasÄ• mavedavasena tividho. Ä• thabbaá¹‡avedaá¹ƒ pana paá¹‡Ä«tajjhÄ• sa
parÅ«paghÄ• tasahitattÄ• . tasmÄ• __pÄ• á¸·iyaá¹ƒ_ ``tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ«
``chando, manto, sutÄ«â€™â€™ ti ca vuccanti.

paÃ±Ã±Ä• yaá¹ƒ tuá¹-á¹-hiyaá¹ƒ vede, __veda_saddo pavattati.

pÄ• vakepi ca so diá¹-á¹-ho, jÄ• tasaddapurecaro.

pacchÄ• nuge __jÄ• ta_sadde, sati tuá¹-á¹-hajanepi ca.

``vedagÅ« sabbadhammeâ€™â€™ ti etthÄ• pi viditesu ca ||

__vidÅ«_ti paá¹‡á¸• itamanusso. so hi yathÄ• sabhÄ• vato kammaÃ±ca phalaÃ±ca kusalÄ•
``vidÅ«â€™â€™ ti vuccati.

__ruda assuvimocane, _ sakammikavasenimissÄ• attho gahetabbo. rodati, rudati iccapi. ru
rodanaá¹ƒ. rodanto. rodamÄ• no. rodantÄ«. rodamÄ• nÄ• . rudamukhÄ• . rudaá¹ƒ. rudanto.

tattha \Be 104/ __rodatÄ«_ti kiá¹ƒ rodati? mataá¹ƒ puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• rodati. ta
``nÄ• haá¹ƒ bhante etaá¹ƒ rodÄ• mi, yaá¹ƒ maá¹ƒ bhante bhagavÄ• evamÄ• haâ€™â€™. a
``yaá¹ƒ maá¹ƒ bhante bhagavÄ• evamÄ• ha, ahaá¹ƒ etaá¹ƒ bhagavato byÄ• karaá¹‡aá¹ƒ n
anutthunÄ• mÄ«â€™ ti evaá¹ƒ sakammikavasenattho veditabbo, na assumuÃ±canamattena

`mataá¹ƒ vÄ• amma rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

jÄ«vantaá¹ƒ amma passanti, kasmÄ• maá¹ƒ amma rodasÄ«â€™ ti

ayaÃ±cettha payogoâ€™â€™ ti ida__maá¹-á¹-hakathÄ• _vacanaá¹ƒ. idaá¹ƒ pana __á¹-Ä«k
sakammakÄ• dhÄ• tusaddÄ• atthavisesavasena akammakÄ• honti `vibuddho puriso vibu
evaá¹ƒ atthavisesavasena akammakÄ• pi sakammakÄ• hontÄ«ti dassetuá¹ƒ `na paridevÄ•
Ä• ha. __anutthuna_saddo sakammakavasena payujjati `purÄ• á¹‡Ä• ni anutthunaâ€™ ntiÄ
payogo_ti iminÄ• gÄ• thÄ• ya anutthunanaá¹ƒ rudanaá¹ƒ adhippetanti dassetÄ«â€™â€™ t

__dalidda duggatiyaá¹ƒ_. dukkhassa gati patiá¹-á¹-hÄ• ti __duggatÄ«_ti ayaá¹ƒ attho ``apÄ
duggatiá¹ƒvinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™â€™ tiÄ• dÄ«su yujjati, idha pana idaá¹ƒ
aÃ±Ã±o attho gahetabbo. kathaá¹ƒ __duggatÄ«_ti? dukkhena kicchena gati gamanaá¹ƒ ann
duggatÄ«ti. daliddati. daliddo, daliddÄ«, dÄ• liddiyaá¹ƒ. tattha __daliddatÄ«_ti sabbaá¹ƒ icch
paraá¹ƒ yÄ• citvÄ• eva dukkhena adhigacchati, na ayÄ• citvÄ• ti attho. __duliddo_ti duggat
duggatÄ• nÄ• rÄ«. daliddassa bhÄ• vo __dÄ• liddiyaá¹ƒ_. ettha ca sabbameva ``daliddatÄ«
lokikappayogadassanato ``daliddatÄ«â€™â€™ ti kriyÄ• padaá¹ƒ vibhÄ• vitaá¹ƒ. sÄ• sane p
kriyÄ• padaá¹ƒ na Ä• gataá¹ƒ, ``daliddo daliddÄ«â€™â€™ ti nÄ• mapadÄ• niyeva Ä• gatÄ•
``nÄ• thatÄ«â€™â€™ ti padamiva sÄ• sanÄ• nulomattÄ• gahetabbameva. garÅ« pana kac
duggatimhÄ«_ti duggativÄ• caka__dala_dhÄ• tuto __idda_paccayaá¹ƒ katvÄ• ``daliddoâ€™
dassesuá¹ƒ.

__tuda byathane_. tudati, vitudati. kammani ``tujjati, vitujjamÄ• no, vedanÄ• bhibhunnoâ€™

tudanti vÄ• cÄ• hi janÄ• asaÃ±Ã±atÄ• ,

sarehi saá¹…gÄ• magataá¹ƒva kuÃ±jaraá¹ƒ.

sutvÄ• na vÄ• kyaá¹ƒ pharusaá¹ƒ udÄ«ritaá¹ƒ,

adhivÄ• saye bhikkhu aduá¹-á¹-hacitto.

__nuda peraá¹‡e. peraá¹‡aá¹ƒ_ cuá¹‡á¹‡ikaraá¹‡aá¹ƒ pisanaá¹ƒ, nudati, panudati. panuda

__vidi lÄ• bhe_. vindati. uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ. govindo.

__khadi parighÄ• te. parighÄ• taá¹ƒ_ samantato hananaá¹ƒ. khandati.

__da_kÄ• rantadhÄ• turÅ«pÄ• ni.

dhakÄ• rantadhÄ• tu

__dhÄ• dhÄ• raá¹‡e_. dadhÄ• ti, vidadhÄ• ti. yaá¹ƒ paá¹‡á¸• ito nipuá¹‡aá¹ƒ saá¹ƒvidheti.
nÄ• ma nidhÄ«yati. tÄ• va sunihito santo. yato nidhiá¹ƒ parihari. nidahati. kuhiá¹ƒ deva nida
yo vattaá¹ƒ paridahissati. dhassati. paridhassati. bÄ• loti paraá¹ƒ padahati. sakyÄ• kho amb
rÄ• jÄ• naá¹ƒ \Be 106/ ukkÄ• kaá¹ƒ pitÄ• mahaá¹ƒ dahanti. saddahati tathÄ• gatassa bodhi
saddhÄ• tabbaá¹ƒ, saddahitabbaá¹ƒ, saddhÄ• yiko, paccayiko. saddheyyavacasÄ• upÄ• si
saddahitvÄ• . visesÄ• dhÄ• naá¹ƒ. sotÄ• vadhÄ• naá¹ƒ. sotaá¹ƒ odahati. ohitasoto. sotaá¹ƒ
maccudheyyaá¹ƒ, mÄ• radheyyaá¹ƒ, nÄ• madheyyaá¹ƒ, dhÄ• tu, dhÄ• tÄ• , vidhÄ• tÄ• . vid
abhidheyyaá¹ƒ, nidhÄ• navatÄ« vÄ• cÄ• , Ä• dhÄ• nagÄ• hÄ«, sandhi. aÃ±Ã±Ä• nipi yojeta

__vi_pubbo __dhÄ• karotya_tthe, __abhi_pubbo tu __bhÄ• sane_.

__nyÄ• saá¹ƒ_pubbo yathÄ• yogaá¹ƒ, __nyÄ• sÄ• ropanasandhisu_ ||

imasmÄ• pana __dhÄ• _dhÄ• tuto pubbassa __api_ iccupasaggassa __a_kÄ• ro kvaci nic
niccaá¹ƒ lopaá¹ƒ na pappoti. atra lopo vuccate, dvÄ• raá¹ƒ pidahati, dvÄ• raá¹ƒ pidahanto, p
pidahitvÄ• , evaá¹ƒ __a_kÄ• ralopo bhavati. dvÄ• raá¹ƒ apidahitvÄ• , evaá¹ƒ __a_kÄ• ralop
__a_kÄ• ro __api_upasaggassa avayavo na hoti. kinti ce? paá¹-isedhatthavÄ• cako nipÄ• to
pana adassanaá¹ƒ gato, ayaá¹ƒ niccÄ• lopo. evaá¹ƒ __dhÄ• _dhÄ• tuto pubbassa __api_ ic
kvaci niccaá¹ƒ lopaá¹ƒ pappoti, kvaci niccaá¹ƒ lopaá¹ƒ na pappoti. idaá¹ƒ acchariyaá¹ƒ idaá
yatra hi nÄ• ma bhagavato pÄ• vacane evarÅ«papopi nayo sandissati viÃ±Ã±Å«naá¹ƒ hada
ekasmiá¹ƒyeva dhÄ• tumhi ekasmiá¹ƒyeva upasagge ekasmiá¹ƒyevatthe kvaci lopÄ• lopava
idÄ• ni mayaá¹ƒ sotÅ«naá¹ƒ paramakosallajananatthaá¹ƒ tadubhayampi Ä• kÄ• raá¹ƒ ekajjh
tadÄ• kÄ• ravatiá¹ƒ jinavarapÄ• á¸·iá¹ƒ Ä• nayÄ• ma ---

``gaá¹…gaá¹ƒ \Be 107/ me pidahissanti, na taá¹ƒ sakkomi brÄ• hmaá¹‡a.

apidhetuá¹ƒ mahÄ• sindhuá¹ƒ, taá¹ƒ kathaá¹ƒ so bhavissati.

na te sakkomi akkhÄ• tuá¹ƒ, atthaá¹ƒ dhammaÃ±ca pucchito ||

cittatthasÄ• dhaniá¹ƒ etaá¹ƒ, gÄ• thaá¹ƒ __sambhavajÄ• take_.

paÃ±Ã±Ä• sambhavamicchanto, kare citte sumedhasoâ€™â€™ ti ||

__dhu gatitheriyesu. gati_ gamanaá¹ƒ, __theriyaá¹ƒ_ thirabhÄ• vo. dhavati. dhuvaá¹ƒ.

ettha ca __dhuva_nti thiraá¹ƒ. ``nicco dhuvo sassato avipariá¹‡Ä• madhammoâ€™â€™ tiÄ
__dhuva_nti thiraá¹ƒ kiÃ±ci dhammajÄ• taá¹ƒ. atha vÄ• __dhuva_nti idaá¹ƒ gatitheriyatthav
adhivacanaá¹ƒ bhavitumarahati. taÃ±hi jÄ• tijarÄ• byÄ• dhimaraá¹‡asokÄ• dito muccitukÄ•
gantabbanti __dhuvaá¹ƒ, _ uppÄ• davayÄ• bhÄ• vena vÄ• niccasabhÄ• vattÄ• dhavati thir
__dhuvaá¹ƒ_. yaÃ±hi sandhÄ• ya bhagavatÄ• ``dhuvaÃ±ca vo bhikkhave desessÄ• mi dhu
nti vuttaá¹ƒ. __dhuva_saddo ``vacanaá¹ƒ dhuvasassataâ€™â€™ nti ettha thire vattati. ``dhu
desessÄ• mÄ«â€™â€™ ti ettha nibbÄ• ne. ``dhuvaá¹ƒ buddho bhavissasÄ«â€™â€™ ti etth
nipÄ• tapadabhÄ• vena vattatÄ«ti daá¹-á¹-habbaá¹ƒ.

__dhÅ« vidhÅ«nane. Å«_kÄ• rassa __Å«_vattaá¹ƒ. dhÅ«vati. dhÅ«vitÄ• , dhÅ«vitabbaá¹ƒ.
dhutavÄ• â€™â€™ iccapi rÅ«pÄ• ni bhavanti.

__dhe pÄ• ne_. dhayati, dhÄ«yati. dhena.

ettha ca __dhenÅ«_ti dhayati pivati ito khÄ«raá¹ƒ potakoti dhenu, ``godhenu, assadhenu, m
__dhenu_saddo sÄ• maÃ±Ã±avasena sapotikÄ• su tiracchÄ• nagatitthÄ«su vattati, evaá¹ƒ
gÄ• viyaá¹ƒ vattati. tathÄ• hi ``satta dhenusate datvÄ• â€™â€™ ti pÄ• á¸·i dissati.

__sidhu_ \Be 108/ __gatiyaá¹ƒ_ sedhati, nisedhati, paá¹-isedhati. siddho, pasiddho, nisiddh
paá¹-isedhito, paá¹-isedhako, paá¹-isedho, paá¹-isedhituá¹ƒ, paá¹-isedhitvÄ• . idha acinteyya
upasaggÄ• naá¹ƒ taá¹ƒyoge __sidhu_dhÄ• tussa nÄ• nappakÄ• rÄ• atthÄ• sambhavanti, a

__sidhu satthe maá¹…galye ca. satthaá¹ƒ_ sÄ• sanaá¹ƒ, __maá¹…galyaá¹ƒ_ pÄ• pavinÄ•
vÄ• . sedhati. siddho, pasiddho, pasiddhi.

__dadha dhÄ• raá¹‡e_. janassa tuá¹-á¹-hiá¹ƒ dadhateti __dadhi_. dhakÄ• rassa __ha_kÄ•
rÅ«paá¹ƒ. ayaá¹ƒ itthÄ« imaá¹ƒ itthiá¹ƒ ayyikaá¹ƒ dahati. ime purisÄ• imaá¹ƒ purisaá¹ƒ pitÄ
cittaá¹ƒ samÄ• dahÄ• tabbaá¹ƒ. samÄ• dahaá¹ƒ cittaá¹ƒ.

__edha vuddhiyaá¹ƒ lÄ• bhe ca_. edhati. edho, sukhedhito. gambhÄ«re gÄ• dhamedhati.

ettha ca __edho_ti edhati. vaá¸• á¸• hati etena pÄ• vakoti edho. indanaá¹ƒ, upÄ• dÄ• naá¹ƒ
sukhena edhito, sukhasaá¹ƒvaá¸• á¸• hitoti attho. __gÄ• dhamedhatÄ«_ti gÄ• dhaá¹ƒ patiá¹
labhati.

__baddha saá¹ƒharise. saá¹ƒhariso_ vinibaddhakriyÄ• . baddhati, vinibaddhati. vinibaddhÄ

__gÄ• dha patiá¹-á¹-hÄ• nissayagandhesu_. gÄ• dhati. gÄ• dhaá¹ƒ kattÄ• . gambhÄ«rato a

__bÄ• dha viloá¸·ane_ bÄ• dhati, vibÄ• dhati. Ä• bÄ• dho. Ä• bÄ• dhati cittaá¹ƒ viloá¸·etÄ«

__nÄ• dha_ \Be 109/ __yÄ• canÄ• dÄ«su_. nÄ• dhati. nÄ• dhanaá¹ƒ.

__bandha bandhane_ bandhati. bandhanako, bandho, bandhÄ• pito, paá¹-ibandho, bandha sambandhanaá¹ƒ, sambandho, pabandho, bandhu.

tattha __bandhana_nti bandhanti satte etenÄ• ti bandhanaá¹ƒ, saá¹…khalikÄ• di. ``ayaá¹ƒ vaá¹ƒsoâ€™â€™ ti sambandhitabbaá¹-á¹-hena __bandhu, theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ bandhÅ«â€™â€™ ti vuttaá¹ƒ.

__dadhi asÄ«ghacÄ• re. asÄ«ghacÄ• ro_ asÄ«ghappavatti. dandhati. dandho, dandhapaÃ± taraá¹‡Ä«ye ca dandhati.

__vaddha vaddhane_. vaddhati. vaddhi, vuddhi, vaddho, vuddho, jÄ• tivuddho, guá¹‡avudd

ye vuddhamapacÄ• yanti, narÄ• dhammassa kovidÄ• .

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatiá¹ƒ ||

__sadhu saddakucchiyaá¹ƒ_. sadhati.

__piá¸·adhi alaá¹…kÄ• re_. piá¸·andhati. piá¸·andhanaá¹ƒ.

piá¸·andhanamalaá¹…kÄ• ro, maá¹‡á¸• anaÃ±ca vibhÅ«sanaá¹ƒ.

pasÄ• dhanaÃ±cÄ• bharaá¹‡aá¹ƒ, pariyÄ• yÄ• ime matÄ• ||

__medha hiá¹ƒsÄ• yaá¹ƒ saá¹…game ca_. medhati. medhÄ• , medhÄ• vÄ«. atra __medhÄ medhati hiá¹ƒsatÄ«ti medhÄ• . medhati vÄ• siriyÄ• sÄ«lÄ• dÄ«hi ca sappurisadhammehi s hutvÄ• tiá¹-á¹-hatÄ«ti __medhÄ• , _ paÃ±Ã±Ä• yetaá¹ƒ nÄ• maá¹ƒ. tathÄ• hi ---

``paÃ±Ã±Ä• \Be 110/ hi seá¹-á¹-hÄ• kusalÄ• vadanti,

nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ.

sÄ«laá¹ƒ sirÄ« cÄ• pi sataÃ±ca dhammo,

anvÄ• yikÄ• paÃ±Ã±avato bhavantÄ«â€™â€™ ti

vuttaá¹ƒ. __medhÄ• vÄ«_ti dhammojapaÃ±Ã±Ä• ya ca samannÄ• gato puggalo.

__sadhu madhu unde_. sadhati. madhati. madhu.

__budha bodhane_. bodhati. buddho. abhisambuddhÄ• no. sambuddhaá¹ƒ. asambuddhaá
ayaá¹ƒ dissati. tatrahi ``bujjhatÄ«â€™â€™ ti rÅ«paá¹ƒ, idha pana ``bodhatÄ«â€™â€™ ti rÅ
apabodhatÄ«â€™â€™ ti pÄ• á¸·i dissati. kÄ• rite pana ``bodhetiâ€™â€™ iccÄ• dÄ«ni.

__yudha sampahÄ• re_. yodhati. yodho. yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhena. yuddhaa
caraá¹‡Ä• vudho vÄ• . Ä• vudhaá¹ƒ. __divÄ• di_gaá¹‡ikassa panassa ``yujjhatÄ«â€™â€™

__dÄ«dhi dittivedhanesu_. dÄ«dhati. dÄ«dhiti. ettha ca __dÄ«dhitÄ«_ti rasmi. anekÄ• ni hi

rasmi Ä• bhÄ• pabhÄ• raá¹ƒsi, ditti bhÄ• ruci dÄ«dhiti.

marÄ«ci juti bhÄ• á¹‡vaâ€™ su, mayÅ«kho kiraá¹‡o karo.

nÄ• gadhÄ• mo ca Ä• loko, iccete rasmivÄ• cakÄ• ||

cakÄ• rantarÅ«pÄ• ni.

nakÄ• rantadhÄ• tu

__nÄ« naye_. neti, nayati, vineti. vineyya hadaye daraá¹ƒ. Ä• neti. Ä• nayati. netÄ• . vinetÄ
\Be 111/. veneyyo. venayiko. vinÄ«to puriso. nÄ«yamÄ• ne pisÄ• cena, kinnu tÄ• ta udikkha
netti. bhavanetti samÅ«hatÄ• . nettiko. udakaÃ±hi nayanti nettikÄ• . nettÄ• . nette ujuá¹ƒ ga
vinayo. Ä• yatanaá¹ƒ. netuá¹ƒ. vinetuá¹ƒ. netvÄ• . vinetvÄ• iccÄ• dÄ«ni.

tattha __netta_nti samavisamaá¹ƒ dassentaá¹ƒ attabhÄ• vaá¹ƒ netÄ«ti nettaá¹ƒ, cakkhu. __
satteti netti, rajju. bhavanettÄ«_ti bhavarajju, taá¹‡hÄ• yetaá¹ƒ nÄ• maá¹ƒ. tÄ• ya hi sattÄ•
gÄ«vÄ• ya bandhitvÄ• taá¹ƒ taá¹ƒ bhavaá¹ƒ niyyanti, tasmÄ• bhavanettÄ«ti vuccati. __net
__nettÄ• _ti gavajeá¹-á¹-hako yÅ«thapati. __nayo_ti nayanaá¹ƒ gamanaá¹ƒ nayo, pÄ• á¸·iga
tattha netabboti __nayo, _ sadisabhÄ• vena netabbÄ• kÄ• ro. nÄ«yatÄ«ti __nayo, _ tathatta

etenÄ• ti __nayo, _ antadvayavivajjananayÄ• di.

tathÄ• hi chabbidho nayo tathattanayo pattinayo desanÄ• nayo antadvayavivajjananayo ad
adhippÄ• yanayoti. tesu __tathattanayo_ antadvayavivajjananayena nÄ«yati, __pattinayo_ a
__desanÄ• nayo_ adhippÄ• yanayena nÄ«yati. etthÄ• dimhi tividho nayo kammasÄ• dhane
vuccati, pacchimo pana tividho nayo karaá¹‡asÄ• dhanena nÄ«yati etena tathattÄ• dinayatt
vuccati. imasmiá¹ƒ atthe papaÃ±ciyamÄ• ne ganthavitthÄ• ro siyÄ• ti vitthÄ• ro na dassito.

aparopi \Be 112/ catubbidho nayo ekattanayo nÄ• nattanayo abyÄ• pÄ• ranayo evaá¹ƒdhan

vineti satte ettha, etenÄ• ti vÄ• __vinayo_. kÄ• yavÄ• cÄ• naá¹ƒ vinayanatopi vinayo. Ä• y
saá¹ƒsÄ• re pavattaá¹ƒ atÄ«va Ä• yataá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ yÄ• va na nivattati, tÄ• va
Ä• yatanaá¹ƒ.

ayaá¹ƒ panettha atthuddhÄ• ro. ``Ä• yatananti assÄ• naá¹ƒ kambojo Ä• yatanaá¹ƒ, gunnaá
Ä• yatanaâ€™â€™ nti ettha saÃ±jÄ• tiá¹-á¹-hÄ• naá¹ƒ Ä• yaanaá¹ƒ nÄ• ma. ``manorame Ä
vihaá¹…gamÄ• .

chÄ• yaá¹ƒ chÄ• yatthino yanti, phalatthaá¹ƒ phalabhojinoâ€™â€™ ti ettha samosaraá¹‡aá
``paÃ±cimÄ• ni bhikkhave vimuttÄ• yatanÄ• nÄ«â€™â€™ ti ettha kÄ• raá¹‡aá¹ƒ. aÃ±Ã±epi
patiyatane_ti ettha pakÄ• sitÄ• .

__nÄ« pÄ• pane_. neti, nayati. nayanaá¹ƒ.

__nu thutiyaá¹ƒ_. noti, navati. nuto.

__thana pana dhana sadde_. thanati. panati. dhanati.

__kana dittikantÄ«su_. kanati. kaÃ±Ã±Ä• . kanakaá¹ƒ.

ettha ca yobbanibhÄ• ve á¹-hitattÄ• rÅ«pavilÄ• sena kanati dippati virocatÄ«ti __kaÃ±Ã±Ä
kÄ• miyabhi abhipatthiyati purisehÄ«tipi __kaÃ±Ã±Ä• , _ yobbanitthÄ«. __kanaka_nti kanati
__kanakaá¹ƒ, _ suvaá¹‡á¹‡aá¹ƒ. suvaá¹‡á¹‡assa hi anekÄ• ni nÄ• mÄ• ni.

suvaá¹‡á¹‡aá¹ƒ kanakaá¹ƒ hemaá¹ƒ, kaÃ±canaá¹ƒ haá¹-akampi ca.

jÄ• tarÅ«paá¹ƒ tapanÄ«yaá¹ƒ, vaá¹‡á¹‡aá¹ƒ tabbhedakÄ• pana.

jambunadaá¹ƒ siá¹…gikaÃ±ca, cÄ• mikaranti bhÄ• sitÄ• ||

__vana_ \Be 113/ __sana sambhattiyaá¹ƒ_. vanati. vanaá¹ƒ. sanati.

tattha vananti. taá¹ƒ sambhajanti mayÅ«rakokilÄ• dayo sattÄ• ti __vanaá¹ƒ, _ araÃ±Ã±aá¹ƒ
saá¹ƒkilesapuggalanti __vanaá¹ƒ, _ taá¹‡hÄ• .

__mana abbhÄ• se_. manati. mano.

__mÄ• na vÄ«maá¹ƒsÄ• yaá¹ƒ, _ vÄ«maá¹ƒsati. vÄ«maá¹ƒsÄ• .

__jana suna sadde_. janati. sunati.

ettha ca ``kasmÄ• te eko bhujo janati, eko te na janatÄ« bhujoâ€™â€™ ti pÄ• á¸·i nidassa
__janatÄ«_ti sunati saddaá¹ƒ karoti.

__khanu avadÄ• raá¹‡e_ khanati. sukhaá¹ƒ. dukkhaá¹ƒ. khato Ä• vÄ• á¹-o.

tattha __sukha_nti suá¹-á¹-hu dukkhaá¹ƒ khanatÄ«ti sukhaá¹ƒ. duá¹-á¹-hu khanati kÄ• yika
__dukkhaá¹ƒ_. aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhÄ• hi ete dhammÄ• . dvidhÄ• cittaá¹ƒ khanat
curÄ• di_gaá¹‡avasena pana ``sukhayatÄ«ti sukhaá¹ƒ, dukkhayatÄ«ti dukkhaâ€™â€™ nti
samÄ• sapaavasena ``sukaraá¹ƒ khamassÄ• ti __sukhaá¹ƒ, _ dukkaraá¹ƒ khamassÄ• ti __
nibbacanÄ• nipi vividhÄ• hi saddÄ• naá¹ƒ byuppatti pavatti nimittaÃ±ca.

__dÄ• na avakhaá¹‡á¸• ane_. dÄ• nati. apadÄ• naá¹ƒ.

__sÄ• na tejane. tejanaá¹ƒ_ nisÄ• naá¹ƒ. sÄ• nati.

__hana hiá¹ƒsÄ• gatÄ«su_. ettha pana __hiá¹ƒsÄ• _vacanena pharusÄ• ya vÄ• cÄ• ya pÄ
paharaá¹‡aÃ±ca gahitaá¹ƒ, tasmÄ• __hana hiá¹ƒsÄ• paharaá¹‡agatÄ«sÅ«_ti attho gahetal
coraá¹ƒ gahetvÄ• haneyyuá¹ƒ vÄ• bandheyyuá¹ƒ vÄ• â€™â€™ ti. pÄ• á¹-hassa atthaá¹ƒ
``haneyyu_nti potheyyuÃ±ceva chindeyyuÃ±cÄ• â€™â€™ ti \Be 114/ vuttaá¹ƒ. ettha ca che
hatthapÄ• dÄ• dichedanaá¹ƒ vÄ• sÄ«sacchedavasena mÄ• raá¹‡aá¹ƒ vÄ• . __hana_ssa _
bhavati, hanti hanati, hananti. hanasi, hanatha. sesaá¹ƒ sabbaá¹ƒ neyyaá¹ƒ.

__hiá¹ƒsÄ• _dayo cattÄ• ro atthÄ• labbhanti. ``hanti hatthehi pÄ• dehÄ«â€™â€™ ti ettha
paharatÄ«ti attho. ``kuddho hi pitaraá¹ƒ hanti. vikkosamÄ• nÄ• tibbÄ• hi, hanti nesaá¹ƒ vara
ettha __hantÄ«_ti mÄ• rentÄ«ti attho. ``vadhati, vadheti, ghÄ• tetiâ€™â€™ iccapi rÅ«pÄ• ni

``vadhati na rodati, Ä• patti dukkaá¹-assa. attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodatÄ«â€™â€
paharaá¹‡aá¹ƒ. pÄ• á¹‡aá¹ƒ vadheti. pÄ• á¹‡avadho. ``esa vadho khaá¹‡á¸• ahÄ• lassa. sa
Ä• dÄ«su vadho mÄ• raá¹‡aá¹ƒ.

``upÄ• hanaá¹ƒ, vadhÅ«â€™â€™ ti ca ettha __hanavadha_saddatthogamanaá¹ƒ. ``purisaá
uá¹‡haá¹ƒ paá¹-ihanatiâ€™â€™ iccÄ• dÄ«ni kattupadÄ• ni. devadatto yaÃ±Ã±adattena haÃ
ghore, saÃ±jÄ• te paá¹-ihaÃ±Ã±ati. paccattavacanassekÄ• rattaá¹ƒ, yathÄ• ``vanappagum
padaá¹ƒ sambandhitabbaá¹ƒ, iccÄ• dÄ«ni kammapadÄ• ni. hantÄ• . hato. vadhako. vadhÅ«
ghÄ• tako. paá¹-igho. saá¹…gho. byaggho. sakuá¹‡agghi. hantuá¹ƒ, hanituá¹ƒ, hantvÄ• , ha
vadhitvÄ• iccÄ• dÄ«ni sanÄ• mikÄ• ni tumantÄ• dipadÄ• ni.

tattha __upÄ• hana_nti taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ upahananti upagacchanti tato ca Ä• hana
upÄ• hanaá¹ƒ. __vadhÅ«_ti kilesavasena sunakhampi upagamanasÄ«lÄ• ti vadhÅ«, sabbÄ
sÄ• dhÄ• raá¹‡ametaá¹ƒ. atha vÄ• __vadhÅ«_ti suá¹‡isÄ• . tathÄ• hi ``tena hi vadhu yadÄ
te uppannaá¹ƒ, atha me Ä• roceyyÄ• sÄ«â€™â€™ ti ettha vadhÅ«ti suá¹‡isÄ• vuccati. sÄ•
bhariyÄ• â€™â€™ ti sassusasurehi adhigantabbÄ• jÄ• nitabbÄ• ti __vadhÅ«_ti vuccati. ga
buddhiyatthakathanato ayamattho labbhateva. ``suá¹‡hÄ• , suá¹‡isÄ• , vadhÅ«â€™â€™ icc
__saá¹…gho_ti bhikkhusamÅ«ho. samaggaá¹ƒ kammaá¹ƒ samupagacchatÄ«ti saá¹…gho, s
tena maggÄ• sinÄ• mÄ• retÄ«tipi saá¹…gho, puthujjanÄ• riyavasena vuttÄ• netÄ• ni. vividh
ghÄ• tetÄ«ti __byaggho_. so eva ``viyaggho, vagghoâ€™â€™ ti ca vuccati. aparampi puá¹‡
nÄ• maá¹ƒ. dubbale sakuá¹‡e hantÄ«ti __sakuá¹‡agghi, _ seno, ayaá¹ƒ pana __hana_dhÄ•
``paá¹-ihaÃ±Ã±atÄ«â€™â€™ ti akammakaá¹ƒ kattupadaá¹ƒ janeti. tathÄ• hi ``buddhassa b
sote paá¹-ihaÃ±Ã±atÄ«â€™â€™ tiÄ• dikÄ• pÄ• á¸·iyo dissanti.

__ana pÄ• á¹‡ane. pÄ• á¹‡anaá¹ƒ_ sasanaá¹ƒ. anati. Ä• naá¹ƒ, pÄ• naá¹ƒ. ``tattha __Ä• n
passÄ• so. etesu __assÄ• so_ti bahi nikkhamanavÄ• to. __passÄ• so_ti anto pavisanavÄ• t
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, __suttantaá¹-á¹-hakathÄ• su_ pana uppaá¹-ipÄ• á
yasmÄ• sabbesampi gabbhaseyyakÄ• naá¹ƒ mÄ• tukucchito nikkhamanakÄ• le paá¹-hama
nikkhamati, pacchÄ• bÄ• hiravÄ• to sukhumaá¹ƒ rajaá¹ƒ gahetvÄ• abbhantaraá¹ƒ pavisan
nibbÄ• yati, tasmÄ• __vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ ``assÄ• soti bahi nikkhamanavÄ• to, pa
pavisanavÄ• toâ€™â€™ ti vuttaá¹ƒ. etesu \Be 116/ dvÄ«su nayesu vinayanayena anto uá¹-
__assÄ• so, _ bahi uá¹-á¹-hitasasanaá¹ƒ __passÄ• so_. suttantanayena pana bahi uá¹-á¹-h
__assÄ• so_. anto uá¹-á¹-hahitvÄ• pi bahi sasanato __passÄ• so_. ayameva ca nayo ``ass
satiyÄ• anugacchato ajjhattaá¹ƒ vikkhepagatena cittena kÄ• yopi cittampi sÄ• raddhÄ• ca
phanditÄ• cÄ• â€™â€™ ti, ``passÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchato ba
kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• cÄ• â€™â€™ ti imÄ• ya __p
veditabbaá¹ƒ.

__dhana dhaÃ±Ã±e_. dhananaá¹ƒ __dhaÃ±Ã±aá¹ƒ, _ siripuÃ±Ã±apaÃ±Ã±Ä• naá¹ƒ sampa
yebhuyyena bhÄ• vavasena kathiyati á¹-hapetvÄ• __vakkarukkhatace_ti evamÄ• dippabhe
vattamÄ• nena __ya_paccayena saddhiá¹ƒ __na_kÄ• rassa __yya_kÄ• raá¹ƒ katvÄ• thena
evamidha __ya_paccayena saddhiá¹ƒ __na_kÄ• rassa __Ã±Ã±a_kÄ• raá¹ƒ katvÄ• dhanan
dhanino vÄ• bhÄ• vo __dhaÃ±Ã±aá¹ƒ, _ tasmiá¹ƒ dhaÃ±Ã±e. dhanti, dhanati. dhanitaá¹ƒ. d
__dhaÃ±Ã±a_saddena siripuÃ±Ã±apaÃ±Ã±Ä• sampadÄ• gahitÄ• , tasmÄ• ``dhaÃ±Ã±apu
vijÄ• yÄ«â€™â€™ tiÄ• dÄ«su __dhaÃ±Ã±a_saddena siripaÃ±Ã±Ä• va gahetabbÄ• puÃ±Ã

``nadato parisÄ• yante, vÄ• ditabbapahÄ• rino.

ye te dakkhanti vadanaá¹ƒ, dhaÃ±Ã±Ä• te narapuá¹…gava ||

dÄ«ghaá¹…gulÄ« tambanakhe, subhe Ä• yatapaá¹‡hike.

ye pÄ• de paá¹‡amissanti, tepi dhaÃ±Ã±Ä• guá¹‡andhara ||

madhurÄ• ni pahaá¹-á¹-hÄ• ni, dosagghÄ• ni hitÄ• ni ca.

yetevÄ• kyÄ• ni sossanti, tepi dhaÃ±Ã±Ä• naruttamÄ• â€™â€™ ti

evamÄ• dÄ«su \Be 117/ pana __dhaÃ±Ã±a_saddena puÃ±Ã±asampadÄ• gahetabbÄ• , pu
siripaÃ±Ã±Ä• sampadÄ• pi gahetabbÄ• . idamettha nibbacanaá¹ƒ ``dhaÃ±Ã±aá¹ƒ siripuÃ±Ã
atthÄ«ti __dhaÃ±Ã±Ä• â€™â€™ _ti. ``dhaÃ±Ã±aá¹ƒ maá¹…galasammataâ€™â€™ nti ettha
nti dhanÄ• yitabbaá¹ƒ saddhÄ• yitabbanti __dhaÃ±Ã±aá¹ƒ, _ sirisampannaá¹ƒ puÃ±Ã±asan
paÃ±Ã±Ä• sampannantipi attho yujjati. ``dhaÃ±Ã±aá¹ƒ dhanaá¹ƒ rajataá¹ƒ jÄ• tarÅ«paâ€™â
dhaÃ±Ã±asamaá¹ƒ dhanaâ€™â€™ nti vacanato dhanÄ• yitabbanti __dhaÃ±Ã±aá¹ƒ, _ kiá¹ƒ
osadhivisesopi __dhaÃ±Ã±a_nti vuccati. __dhana_saddassa ca pana samÄ• savasena ``ad
natthi dhanaá¹ƒ etassÄ• ti atthena daliddapuggalo vuccati. ``nidhanaá¹ƒ yÄ• tÄ«â€™â€™ ti
kampanatthavÄ• cakassa __dhÅ«dhÄ• tussa vasena vinÄ• so __nidhana_nti vuccatÄ«ti.

__muna gatiyaá¹ƒ_. munati.

__cine maÃ±Ã±anÄ• yaá¹ƒ_. aluttantoyaá¹ƒ dhÄ• tu, yathÄ• gile, yathÄ• ca mile. cinÄ• ya
taá¹ƒ jano ocinÄ• yatÅ«â€™â€™ ti idamettha pÄ• á¸·i nidassanaá¹ƒ. __ocinÄ• yatÅ«_ti ava

iti __bhÅ«vÄ• di_gaá¹‡e __ta_vaggantadhÄ• turÅ«pÄ• ni

samattÄ• ni.

pakÄ• rantadhÄ• tu

idÄ• ni __pa_vaggantadhÄ• turÅ«pÄ• ni vuccante ---

__pÄ• pÄ• ne. pÄ• naá¹ƒ_ pivanaá¹ƒ. ``pÄ• ti, pÄ• nti. pÄ• tu, pÄ• ntuâ€™â€™ iccÄ• di ya

khippaá¹ƒ gÄ«vaá¹ƒ pasÄ• rehi, na te dassÄ• mi jÄ«vitaá¹ƒ.

ayaÃ±hite mayÄ• rÅ«á¸·ho, saro pÄ• ssati lohitanti ||

atra \Be 118/ hi __pÄ• ssatÄ«_ti pivissati. ``pÄ• ssati, pÄ• ssanti. pÄ• ssasi, pÄ• ssatha. pÄ
pÄ• ssÄ• maâ€™â€™ iccÄ• dinÄ• , ``apassÄ• , apassaá¹ƒsuâ€™â€™ iccÄ• dinÄ• ca nayo
nayaÃ±Ã±Å«hi. ko hi samattho sabbÄ• ni buddhavacanasÄ• gare vicitrÄ• ni vippakiá¹‡á¹‡an
uddharitvÄ• dassetuá¹ƒ, tasmÄ• sabbÄ• supi dhÄ• tÅ«su saá¹…khepena gahaá¹‡Å«pÄ• y
pivanti. pivaá¹ƒ, pivanto, pivamÄ• no, pivaá¹ƒ bhÄ• girasodakaá¹ƒ. kÄ• rite kumÄ• raá¹ƒ khA
muhuttaá¹ƒ taá¹‡hÄ• samanaá¹ƒ, khÄ«raá¹ƒ tvaá¹ƒ pÄ• yito mayÄ• . kamme pÄ«yati, pÄ«ta
``pÄ• tuá¹ƒ, pivituá¹ƒ, pitvÄ• , pivitvÄ• , pÄ• yetvÄ• â€™â€™ iccÄ• dÄ«ni yojetabbÄ• ni. aÃ
pÄ• á¸·inayÄ• nurÅ«pena saddarÅ«pÄ• ni evameva yojetabbÄ• ni.

__pÄ• rakkhaá¹‡e_. pÄ• ti. nipÄ• ti. pitÄ• , gopo.

__pÄ• pÅ«raá¹‡e_. pÄ• ti, vippÄ• ti. vippo.

__vippo_ti brÄ• hmaá¹‡o. so hi vippeti pÅ«reti visiá¹-á¹-hena veduccÄ• raá¹‡Ä• dinÄ• attan
lokassa ajjhÄ• sayaá¹ƒ attano ca hadaye vedÄ• nÄ«ti __vippo_ti vuccati. ``jÄ• to vippakule
brÄ• hmaá¹‡o ``vippoâ€™â€™ ti vuccati. tassa kulaá¹ƒ __vippakula_nti.

__pÅ« pavane_. pavati. putto, puÃ±Ã±aá¹ƒ. ettha __putto_ti attano kulaá¹ƒ pavati sodhetÄ«
__kiyÄ• _digaá¹‡aá¹ƒ pana patvÄ• ``punÄ• tÄ«â€™â€™ ti vattabbaá¹ƒ.

puttoâ€™ trajo suto sÅ«nu,

tanujo tanayoâ€™ raso.

puttanattÄ• dayo cÄ• tha,

apaccanti pavuccare ||

itthiliá¹…gamhi \Be 119/ vattabbe, puttÄ«ti atrajÄ• ti ca.

vattabbaá¹ƒ sesaá¹-á¹-hÄ• nesu, yathÄ• rahamudÄ«raye.

pÄ• á¸·iyaÃ±hi atrajÄ• ti, itthÄ« puttÄ« kathiyati.

ettha pana ---

``tato dve sattarattassa, vedehassatrajÄ• piyÄ• .

rÄ• jakaÃ±Ã±Ä• rucÄ• nÄ• ma, dhÄ• timÄ• taramabravÄ«â€™â€™ ti

ayaá¹ƒ pÄ• á¸·i nidassanaá¹ƒ. ``puttÄ«, dhÄ«tÄ• , duhitÄ• , attajÄ• â€™â€™ ti iccete pariyÄ
itthivÄ• cakassa itthiliá¹…gassa dassanato __suta_saddÄ• dÄ«supi itthiliá¹…ganayo labbha
upaparikkhitabbo. tathÄ• hi loke ``vesso, suddo, naro, kiá¹ƒpurisoâ€™â€™ iccÄ• dÄ«naá¹ƒ
``vessÄ«, suddÄ«, nÄ• rÄ«, kiá¹ƒpurisÄ«â€™â€™ tiÄ• dÄ«ni itthivÄ• cakÄ• ni liá¹…gÄ• ni c
pumÄ• â€™â€™ iccÄ• dÄ«naá¹ƒ pana yugaá¸·abhÄ• vena itthivÄ• cakÄ• ni itthiliá¹…gÄ• n
ettha pana attano kÄ• rakaá¹ƒ pavati sodhetÄ«ti puÃ±Ã±aá¹ƒ. __kiyÄ• di_gaá¹‡aá¹ƒ pana p
__puÃ±Ã±a_nti vattabbaá¹ƒ.

aÃ±Ã±o atthopi vattabbo, niruttilakkhaá¹‡assito.

tasmÄ• nibbacanaá¹ƒ Ã±eyyaá¹ƒ, janapÅ«jÄ• dito idha ||

paraá¹ƒ pujjabhavaá¹ƒ janetÄ«ti __puÃ±Ã±aá¹ƒ_. sadÄ• pÅ«jitaá¹ƒ vÄ• janetÄ«ti __puÃ±
attakÄ• raá¹ƒ punÄ• tÄ«ti __puÃ±Ã±aá¹ƒ_. asesaá¹ƒ apuÃ±Ã±aá¹ƒ punÄ• tÄ«ti __puÃ±Ã±a

kalyÄ• á¹‡aá¹ƒ kusalaá¹ƒ puÃ±Ã±aá¹ƒ, subhamicceva niddise.

kammassa kusalassÄ• dhi-vacanaá¹ƒ vacane paá¹-u ||

__pe gatiyaá¹ƒ_. peti, penti. pesi, petha. idha bhikkhave ekacco assakhaá¸·uá¹…ko pehÄ«
samÄ• no codito sÄ• rathinÄ• pacchato paá¹-isakkati, piá¹-á¹-hito rathaá¹ƒ paá¹-ivatteti. um
ubbaá¹-umaá¹ƒ rathaá¹ƒ karoti.

__pe_ \Be 120/ __vuddhiyaá¹ƒ_ payati. pÄ• yo, apÄ• yo. ettha __apÄ• yo_ti natthi pÄ• yo v
__ayadhÄ• tuvasenapi attho netabbo, ayato vuddhito, sukhato vÄ• apetoti __apÄ• yo, _

nirayatiracchÄ• nayonipettivisayaasurakÄ• yÄ• .

__pe sosane_. pÄ• yati, payati vÄ• . nipako. ettha __nipako_ nipayati visoseti paá¹-ipakkha
attÄ• naá¹ƒ nipÄ• ti rakkhatÄ«ti nipako, sampajÄ• no.

__gupa rakkhaá¹‡e_. gopati. gopako.

nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ sÄ• ntarabÄ• hiraá¹ƒ.

evaá¹ƒ gopetha attÄ• naá¹ƒ, khaá¹‡o ve mÄ• upaccagÄ• .

__gopethÄ• _ti gopeyya rakkheyya.

__vapa santÄ• ne_. vapati.

__sapa samavÄ• ye_. sapati.

__cupa mandagatiyaá¹ƒ_. copati.

__tupa hiá¹ƒsÄ• yaá¹ƒ_. topati. tuppati.

__gupa gopanajigucchanesu_. gopati, jigucchati. jigucchaá¹ƒ, jigucchamÄ• no. jegucchÄ«.
iccÄ• dÄ«ni.

__kapu hiá¹ƒsÄ• takkalagandhesu_. kappati. kappÅ«ro.

__kapu sÄ• matthiye_. idaá¹ƒ amhÄ• kaá¹ƒ kappati. netaá¹ƒ amhesu kappati.

__kapa karuá¹‡Ä• yaá¹ƒ_. kapati. kapaá¹‡o, kÄ• paÃ±Ã±aá¹ƒ. tattha __kapatÄ«_ti karuá¹‡
kapaá¹‡abhÄ• vo.

__sapa_ \Be 121/ __akkose_. sapati. sapatho, abhisapatho, abhisapito, sapanako.

__vapa bÄ«janikkhepe_. bÄ«jaá¹ƒ vapati. vÄ• pako. vÄ• pitaá¹ƒ dhaÃ±Ã±aá¹ƒ. vuttaá¹ƒ bÄ
vappati. vappamaá¹…galaá¹ƒ.

__supa sayane_. supati. sukhaá¹ƒ supanti munayo, ye itthÄ«su na bajjhare. sutto puriso, su

__khipa peraá¹‡e. peraá¹‡aá¹ƒ_ cuá¹‡á¹‡ikaraá¹‡aá¹ƒ pisanaá¹ƒ. khepati. khepako.

__khipa abyattasadde_. khipati. khipitasaddo. yadÄ• ca dhammaá¹ƒ desento, khipi lokagg

__khipa chaá¸• á¸• ano. khipati, ukkhipati, vikkhipati, avakhipati, saá¹ƒkhipati. khittaá¹ƒ, ukk
pakkhittaá¹ƒ, vikkhittaá¹ƒ iccÄ• dÄ«ni.

__opa niá¹-á¹-hubhane. niá¹-á¹-hubhanaá¹ƒ_ kheá¸·apÄ• tanaá¹ƒ. opati. osadhaá¹ƒ saá¹…
kheá¸·aá¹ƒ opi.

__lipi upalepe_. lepati. littaá¹ƒ paramena tejasÄ• .

__khipi gatiyaá¹ƒ_. khimpati.

__á¸• ipa khepe_. á¸• epati.

__nidapi nidampane. nidampanaá¹ƒ_ nÄ• ma sassarukkhÄ• dÄ«su vÄ«hisÄ«saá¹ƒ vÄ• va
khuddakasÄ• khaá¹ƒ vÄ• abhaÃ±jitvÄ• yathÄ• á¹-hitameva hatthena gahetvÄ• Ä• kaá¸• á
paá¹‡á¹‡amattasseva vÄ• gahaá¹‡aá¹ƒ. puriso vÄ«hisÄ«saá¹ƒ nidampati, rukkhapattaá¹ƒ n
nidampitaá¹ƒ, nidampituá¹ƒ, nidampitvÄ• .

__tapa_ \Be 122/ __dittiyaá¹ƒ. ditti_ virocanaá¹ƒ. divÄ• tapatiÄ• dicco.

__tapa ubbege. ubbego_ utrÄ• so bhÄ«rutÄ• . tapati, uttapati. ottappaá¹ƒ, ottappiyaá¹ƒ dha

__tapa dhÅ«pa santÄ• pe_. tapati. tapodhanaá¹ƒ, Ä• tÄ• po. Ä• tÄ• pÄ«. Ä• tapaá¹ƒ. dhÅ«
tÄ• piyati. dhÅ«piyati. bhÄ• ve tÄ• panaá¹ƒ, tÄ• po, paritÄ• po, santÄ• po. dhÅ«panaá¹ƒ.

__pa_kÄ• rantadhÄ• turÅ«pÄ• ni.

phakÄ• rantadhÄ• tu

__puppha vikasane_. akammako cÄ• yaá¹ƒ sakammako ca. pupphati. pupphaá¹ƒ, pupphan
pupphitvÄ• . pupphanti pupphino dumÄ• . thalajÄ• dakajÄ• pupphÄ• , sabbe pupphanti tÄ•
rukkho yattakÄ• ni udake vÄ• thale vÄ• pupphÄ• ni, sabbÄ• ni pupphati.

__tupha hiá¹ƒsÄ• yaá¹ƒ_. tophati.

__dapha daphi vappha gatiyaá¹ƒ_. daphati. damphati. vapphati.

__dipha kathanayuddhanindÄ• hiá¹ƒsÄ• dÄ• nesu_. dephati. depho.

__tapha tittiyaá¹ƒ. titti_ tappanaá¹ƒ, taphati.

__dupha upakkilese_. upakkilissanaá¹ƒ __upakkileso_. dophati.

__gupha ganthe. gantho_ ganthikaraá¹‡aá¹ƒ. gophati.

__pha_kÄ• rantadhÄ• turÅ«pÄ• ni.

bakÄ• rantadhÄ• tu

__bhabba_ \Be 123/ __hiá¹ƒsÄ• yaá¹ƒ_. bhabbati. bhabbo.

__pabba vabba mabba kabba khabba gabba sabba cabba gatiyaá¹ƒ_. pabbati. vabbati. ma
gabbati. sabbati. cabbati.

__abba sabba hiá¹ƒsÄ• yaÃ±ca_. gatyÄ• pekkhÄ• ya __ca_kÄ• ro. abbati. sabbati.

__kubi acchÄ• dane_. kubbati.

__lubi tubi addane_. lumbati. tumbati. lumbinÄ«vanaá¹ƒ. udakatumbo. athopi dve ca tumbÄ

__cubi vadanasaá¹ƒyoge_. puttaá¹ƒ muddhani cumbati. mukhe cumbati. ettha siyÄ• ``yadi
__cubi_dhÄ• tu vattati, kathaá¹ƒ __ambudharabinducumbitakÅ«á¹-o_ti ettha avadane aviÃ±
ambudharabindÅ«naá¹ƒ cumbanaá¹ƒ vuttaâ€™â€™ nti? saccaá¹ƒ, taá¹ƒ pana cumbanÄ• k
sambhavaá¹ƒ cetasi á¹-hapetvÄ• vuttaá¹ƒ, yathÄ• adassanasambhavepi dassanasadisenÄ
``rodante dÄ• rake disvÄ• , ubbiddhÄ• vipulÄ• dumÄ• â€™â€™ ti acakkhukÄ• nampi rukk
evamidhÄ• pi cumbanÄ• kÄ• rasadisenÄ• kÄ• rena sambhÅ«tattÄ• avadanÄ• nampi ambu
vuttaá¹ƒ. sabhÄ• vato pana aviÃ±Ã±Ä• á¹‡akÄ• naá¹ƒ dassanacumbanÄ• dÄ«ni ca natthi, s
tÄ• ni hontÄ«ti. ayaá¹ƒ nayo __kamu padavikkhepe_tiÄ• dÄ«supi netabbo.

__ubbi tubbi thubbi dubbi dhubbi hiá¹ƒsatthÄ• _. ubbati. tubbati. thubbati. dubbati. dubbÄ• .
__dubbÄ• _ti dabbatiá¹‡aá¹ƒ, yaá¹ƒ ``tiriyÄ• nÄ• ma tiá¹‡ajÄ• tÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ
__dubbÄ• _ti itthiliá¹…gaá¹ƒ, __dabba_nti napuá¹ƒsakaliá¹…ganti daá¹-á¹-habbaá¹ƒ.

__mubbi_ \Be 124/ __bandhane_. mubbati.

__kubbi uggame_. kubbati.

__pubba pabba sabba pÅ«raá¹‡e_. pubbati. pabbati. sabbati. etta siyÄ• ``nanu bho __pub
sabbanÄ• mÄ• ni, kasmÄ• panete dhÄ• tucintÄ• yaá¹ƒ gahitÄ• â€™â€™ ti? vuccate --- sab
__tu_mantÄ• divirahitesu ca nipÄ• tesu upasaggesu ca dhÄ• tucintÄ• nÄ• ma natthi, imÄ•
honti. kevalaá¹ƒ sutisÄ• maÃ±Ã±ena sabbanÄ• mÄ• ni viya upaá¹-á¹-hahanti, tena te tabbh
dhÄ• tucintÄ• yaá¹ƒ pubbÄ• cariyehi gahitÄ• ``pubbati sabbatÄ«â€™â€™ ti payogadassan
buddhavacane etÄ• ni rÅ«pÄ• ni na santÄ«ti? anÄ• gamanabhÄ• vena na santi, na avijjamÄ
buddhavacanesu etÄ• ni rÅ«pÄ• ni na santi, tathÄ• pi porÄ• á¹‡ehi anumatÄ• purÄ• á¹‡abl
``nÄ• thatÄ«ti nÄ• thoâ€™â€™ ti ettha ``nÄ• thatÄ«â€™â€™ ti rÅ«paá¹ƒ buddhavacane av
hoti, evaá¹ƒ imÄ• nipi. tasmÄ• vohÄ• resu viÃ±Ã±Å«naá¹ƒ kosallatthÄ• ya sÄ• sane avijjan
lokikappayogÄ• gahetabbÄ• ti ``pubbati sabbatÄ«â€™â€™ ti rÅ«pÄ• ni gahitÄ• ni. esa nay
veditabbo.

__camba adane_. cambati.

__kabba khabba gabba dabbe. dabbo_ ahaá¹…kÄ• ro. kabbati. khabbati. gabbati.

__abi dabi sadde_. ambati. ambÄ• , ambu. dambati.

__labi avasaá¹ƒsane. avasaá¹ƒsanaá¹ƒ_ avalambanaá¹ƒ. lambati, vilambati, byÄ• lambati.
sÅ«riyo. Ä• lambati \Be 125/. Ä• lambanaá¹ƒ, tadÄ• lambanaá¹ƒ, tadÄ• lambaá¹‡aá¹ƒ, tadÄ
alÄ• bu vÄ• , __a_kÄ• ro hi tabbhÄ• ve.

__ba_kÄ• rantadhÄ• turÅ«pÄ• ni.

bhakÄ• rantadhÄ• tu

__bhÄ• dittiyaá¹ƒ_. cando bhÄ• ti, paÃ±hÄ• maá¹ƒ paá¹-ibhÄ• ti. ratti vibhÄ• ti. bhÄ• á¹‡u
vibhÄ• tÄ• ratti.

__bhÄ« bhaye_. bhÄ• yati. bhayaá¹ƒ, bhayÄ• nako, bhÄ«mo, bhÄ«maseno, bhÄ«ru, bhÄ«r
``bhÄ• yeti, bhÄ• yayati, bhÄ• yÄ• peti, bhÄ• yÄ• payatÄ«â€™â€™ ti rÅ«pÄ• ni.

__sabhu sambhu hiá¹ƒsÄ• yaá¹ƒ_. sabhati. sambhati.

__sumbha bhÄ• sane ca. ca_kÄ• ro hiá¹ƒsÄ• pekkhako. sumbhati. sumbho. kusumbho.

ettha __sumbho_ti Ä• vÄ• á¹-o. ``sumbhaá¹ƒ nikkhanÄ• hÄ«â€™â€™ ti idamettha nidassa
khuddakaÄ• vÄ• á¹-o, ``pabbatakandarapadarasÄ• khÄ• paripÅ«rÄ• kusumbhe paripÅ«re
nidassanaá¹ƒ.

__abbha vabbha mabbha gatiyaá¹ƒ_. abbhati. abbho. vabbhati. mabbhati.

ettha __abbho_ti megho. so hi abbhati anekasatapaá¹-alo hutvÄ• gacchatÄ«ti ``abbhoâ€™
``vijjumÄ• lÄ« satakkakÅ«â€™â€™ ti vuttaá¹ƒ. __satakkakÅ«_ti ca anekasatapaá¹-alo. etth
tiliá¹…giko daá¹-á¹-habbo. tathÄ• \Be 126/ hi ayaá¹ƒ ``abbhuá¹-á¹-hitova sa yÄ• ti, sa gacch
nivattatÄ«â€™â€™ ti ettha pulliá¹…go. ``abbhÄ• , mahikÄ• , dhÅ«mo, rajo, rÄ• hÅ«â€™â€™
``abbhÄ• ni candamaá¹‡á¸• alaá¹ƒ chÄ• dentÄ«â€™â€™ ti ettha napuá¹ƒsakaliá¹…go.

imÄ• ni pana meghassa nÄ• mÄ• ni ---

megho valÄ• hako laá¹…ghi, jÄ«mÅ«to ambudo ghano.

dhÄ• rÄ• dharo ambudharo, pajjunno himagabbhako ||

__yabha methune_. mithunassa janadvayassa idaá¹ƒ kammaá¹ƒ __methÅ«naá¹ƒ, _ tasmiá
vattati. yabhati. yÄ• bhassaá¹ƒ.

ettha ca ``methunaâ€™â€™ nti esÄ• sabbhivÄ• cÄ• , lajjÄ• sampannehi puggalehi vattab
``methuno dhammo na paá¹-isevitabboâ€™â€™ ti ca ``na me rÄ• jÄ• sakhÄ• hoti, na rÄ• j
sobhane vÄ• cÄ• visaye ayaá¹ƒ bhÄ• sÄ• Ä• gatÄ• . ``yabhatÄ«â€™â€™ tiÄ• dikÄ• pana
tiÄ• dikÄ• bhÄ• sÄ• viya asambhivÄ• cÄ• . na hi hirottappasampanno lokiyajanopi Ä«disiâ
evaá¹ƒ santepi adhimattukkaá¹ƒsagatahirottappopi bhagavÄ• mahÄ• karuá¹‡Ä• ya saÃ±co
parisamajjhe abhÄ• si. aho tathÄ• gatassa mahÄ• karuá¹‡Ä• ti.

imÄ• ni pana methunadhammassa nÄ• mÄ• ni ---

saá¹ƒvesanaá¹ƒ niddhuvanaá¹ƒ, methunaá¹ƒ sÅ«rataá¹ƒ rataá¹ƒ.

byathayo gÄ• madhammo ca, yÄ• bhassaá¹ƒ mohanaá¹ƒ rati ||

asaddhammo ca vasala-dhammo mÄ«á¸·hasukhampi ca.

dvayaá¹ƒdvayasamÄ• patti, dvando gammoâ€™ dakantiko ||

__sibha vibha katthane_. sibhati. vibhati.

__debha_ \Be 127/ __abhi dabhi sadde_. debhati. ambhati. ambho. dambhati.

ettha ca __ambho_ vuccati udakaá¹ƒ. taÃ±hi nijjÄ«vampi samÄ• naá¹ƒ oghakÄ• lÄ• dÄ«su saddaá¹ƒ karotÄ«ti __ambho_ti vuccati.

imÄ• nissa nÄ• mÄ• ni ---

pÄ• nÄ«yaá¹ƒ udakaá¹ƒ toyaá¹ƒ, jalaá¹ƒ pÄ• to ca ambu ca.

dakaá¹ƒ kaá¹ƒ salilaá¹ƒ vÄ• ri, Ä• po ambho papampi ca ||

nÄ«raÃ±ca kepukaá¹ƒ pÄ• ni, amataá¹ƒ elameva ca,

Ä• ponÄ• mÄ• ni etÄ• ni, Ä• gatÄ• ni tato tato ||

ettha ca ``vÄ• laggesu ca kepuke. pivitaÃ±ca tesaá¹ƒ bhusaá¹ƒ hoti pÄ• nÄ«â€™â€™ tiÄ•

__thabhi khabhi paá¹-ibaddhe_ thambhati, vitthambhati. khambhati, vikkhambhati. thambho upatthambho. upatthambhinÄ«. vikkhambho. vikkhambhitakileso.

__jabha jabhi gattavinÄ• me_. jabhati. jambhati, vijambhati. vijambhanaá¹ƒ, vijambhitÄ• . vi vijambhamÄ• no, vijambhito.

__sabbha kathane_. sabbhati.

__vabbha bhojane_. vabbhati.

__gabbha dhÄ• raá¹‡e_. gabbhati. gabbho.

ettha __gabbho_ti mÄ• tukucchipi vuccati kucchigataputtopi. tathÄ• hi ``yamekarattiá¹ƒ paá vasati mÄ• á¹‡avoâ€™â€™ ti ettha mÄ• tukucchi ``gabbhoâ€™â€™ ti vuccati. ``gabbho me ca patito chamÄ• â€™â€™ ti ca ettha pana kucchigataputto. apica __gabbho_ti Ä• vÄ• sav paviá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su hi ovarako ``gabbhoâ€™â€™ ti vuccati.

__rabha rÄ• bhasse. Ä• _pubbo __rabha hiá¹ƒsÄ• karaá¹‡avÄ• yamanesu. rÄ• bhassaá¹ƒ_
taá¹ƒsamaá¹…gino pana pÄ• á¸·iyaá¹ƒ ``caá¹‡á¸• Ä• ruddhÄ• rabhasÄ• â€™â€™ ti evaá¹

tattha __rabhasÄ• _ti karaá¹‡uttariyÄ• . rabhati, Ä• rabhati, samÄ• rabhati, Ä• rambhati. ra
samÄ• rambho, Ä• rabhanto. samÄ• rabhanto. Ä• raddhaá¹ƒ me vÄ«riyaá¹ƒ. sÄ• rambhaá¹
na vijjati. pakÄ• raá¹‡Ä• rambho. vÄ«riyÄ• rambho. Ä• rabhituá¹ƒ. Ä• rabhitvÄ• . Ä• rabbha

ettha __vÄ«riyÄ• rambho_ti vÄ«riyasaá¹…khÄ• to Ä• rambho. __Ä• rambha_saddo kamme
hiá¹ƒsÄ• ya vikopaneti anekesu atthesu Ä• gato.

``yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhobhi, sabbaá¹ƒ Ä• rambhapaccayÄ• .

Ä• rambhÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavoâ€™â€™ ti

ettha hi kammaá¹ƒ Ä• rambhoti Ä• gataá¹ƒ. ``Ä• rambhati ca vippaá¹-isÄ• rÄ« ca hotÄ«â€™
``mahÄ• yaÃ±Ã±Ä• mahÄ• rambhÄ• , na te honti mahapphallÄ• â€™â€™ ti ettha yÅ«puss
nikkamatha, yuÃ±jatha buddhasÄ• saneâ€™â€™ ti ettha vÄ«riyaá¹ƒ. ``samaá¹‡aá¹ƒ gotam
Ä• rambhantÄ«â€™â€™ ti ettha hiá¹ƒsÄ• . ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• p
chedanabhaÃ±janÄ• dikaá¹ƒ vikopanaá¹ƒ. iccevaá¹ƒ ---

kamme \Be 129/ Ä• pattiyaÃ±ceva, vÄ«riye hiá¹ƒsÄ• kriyÄ• su ca.

vikopane ca __Ä• rambha_-saddo hotÄ«ti niddise.

__labha lÄ• bhe_. labhati, labbhati. lÄ• bho, laddhaá¹ƒ, alattha, alatthuá¹ƒ.

__subha dittiyaá¹ƒ_. sobhati. sobhÄ• , sobhanaá¹ƒ, sobhito.

__khubha saÃ±calane_. khobhati, saá¹…khobhati. hatthinÄ• ge padinnamhi, khubbhittha n
saá¹…khobho.

__nabha tubha hiá¹ƒsÄ• yaá¹ƒ_. nabhati. tubhati.

__sambha vissÄ• se_. sambhati. sambhatti, sambhatto.

__lubha vimohane_. lobhati, palobhati. thullakumÄ• rÄ«palobhanaá¹ƒ. kÄ• rite pana ``lobhe
palobhetvÄ• â€™â€™ ti rÅ«pÄ• ni bhavanti. __divÄ• di_gaá¹‡aá¹ƒ pana patvÄ• giddhiyatt
rÅ«paá¹ƒ bhavati.

__dabhi ganthane_. dambhati. dambhanaá¹ƒ.

__rubhi nivÄ• raá¹‡e_. rumbhati, sannirumbhati. sannirumbho, sannirumbhitvÄ• .

__ubha ubbha umbha pÅ«raá¹‡e_. ubhati. ubbhati. umbhati. ubhanÄ• . ubbhanÄ• . umbha
ubbhaá¹ƒ. kumbho. kumbhÄ«. kÄ• rite ``obheti. ubbheti. umbhetÄ«â€™â€™ ti rÅ«pÄ• ni bh

tattha __keá¹-ubha_nti kriyÄ• kappavikappo kavÄ«naá¹ƒ upakÄ• riyasatthaá¹ƒ. idaá¹ƒ pane
kiá¹-eti gameti kriyÄ• divibhÄ• gaá¹ƒ, taá¹ƒ vÄ• anavasesapariyÄ• dÄ• nato keá¹-ento gam
keá¹-utaá¹ƒ __kiá¹-aubha_dhÄ• tuvasena. ubbhati ubbheti \Be 130/ pÅ«retÄ«ti __ubbhaá¹ƒ,
__cariyÄ• piá¹-akepi_ hi Ä«disÄ« saddagati dissati, taá¹ƒ yathÄ• ? ``mahÄ• dÄ• naá¹ƒ pava
sÄ• garÅ«pamaâ€™â€™ nti. tattha ca __accubbha_nti ativiya yÄ• cakÄ• naá¹ƒ ajjhÄ• saya
__akkhumbha_ntipi pÄ• á¹-ho. __kumbho_ti kaá¹ƒ vuccati udakaá¹ƒ, tena ubbhetabboti kun
itthiliá¹…gavasena kumbhÄ«. ettha ca ``kumbhÄ« dhovati onatoâ€™â€™ ti payogo.

__kumbha_saddo ghaá¹-e hatthi-siropiá¹‡á¸• e dasambaá¹‡e.

pavattatÄ«ti viÃ±Ã±eyyo, viÃ±Ã±unÄ• nayadassinÄ• ||

__bha_kÄ• rantadhÄ• turÅ«pÄ• ni.

makÄ• rantadhÄ• tu

__mÄ• mÄ• ne sadde ca_. mÄ• ti. mÄ• tÄ• . ettha __mÄ• tÄ• _ti janikÄ• vÄ• cÅ«á¸·amÄ•

__mÅ« bandhane_. mavati. __kiyÄ• di_gaá¹‡assa panassa ``munÄ• tÄ«â€™â€™ ti rÅ«paá

__me paá¹-idÄ• naÄ• dÄ• nesu_. meti, mayati. medhÄ• .

__ettha __medhÄ• _ti paÃ±Ã±Ä• . sÄ• hi sukhumampi atthaá¹ƒ dhammaÃ±ca khippameva
medhÄ• ti vuccati. ettha pana __metÄ«_ti gaá¹‡hÄ• ti. tathÄ• hi __aá¹-á¹-hasÄ• liniyaá¹ƒ_
siluccaye kilese medhati hiá¹ƒsatÄ«ti medhÄ• , khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena
saá¹…gamatthavÄ• cakassa pana __medha_dhÄ• tussa vasena medhati sÄ«lasamÄ• dhiÄ
saá¹…gacchatÄ«ti __medhÄ• _ti attho gahetabbo. etthetaá¹ƒ vuccati ---

``dvidhÄ• tuyekadhÄ• tuyÄ• \Be 131/, dviratthavatiyÄ• pi ca.

__medhÄ• _saddassa nipphattiá¹ƒ, jaÃ±Ã±Ä• sugatasÄ• saneâ€™â€™ ti ||

__omÄ• sÄ• matthiye. sÄ• matthiyaá¹ƒ_ samatthabhÄ• vo. aluttantoyaá¹ƒ dhÄ• tu, omÄ• t

atrÄ• yaá¹ƒ pÄ• á¸·i ``omÄ• ti bhante bhagavÄ• iddhiyÄ• manomayena kÄ• yena brahmal
nti. tattha __omÄ• tÄ«_ti pahoti sakkoti.

__timu addabhÄ• ve. addabhÄ• vo_ tintabhÄ• vo. temati. tinto, temiyo. temitukÄ• mÄ• tem

ettha __temiyo_ti evaá¹ƒnÄ• mako kÄ• siraÃ±Ã±o putto bodhisatto. so hi raÃ±Ã±o ceva ma
temento addabhÄ• vaá¹ƒ pÄ• pento sÄ«talabhÄ• vaá¹ƒ janento jÄ• toti ``temiyoâ€™â€™ ti

__nitami kilamane_. nitammati. hadayaá¹ƒ dayhate nitammÄ• mi.

__camu chamu japu jhamu umu jimu adane_. camati. camÅ«. __camÅ«_ti senÄ• . chamati
jemati.

__kamu padavikkhepe. padavikkhepo_ padasÄ• gamanaá¹ƒ. idaá¹ƒ pana vohÄ• rasÄ«sam
``nÄ• ssa kÄ• ye aggi vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamatÄ«â€™â€™ tiÄ• dÄ«su apada
kamati. caá¹…kamati, atikkamati. abhikkamati. paá¹-ikkamati. pakkamati. parakkamati. vikka
saá¹…kamati. saá¹…kamanaá¹ƒ. saá¹…kanti. kamanaá¹ƒ. caá¹…kamanaá¹ƒ. atikkamo. abh
vikkamo. nikkamo. atikkanto puriso. abhikkantÄ• ratti. nikkhamati. abhinikkhamati. kÄ• rite
nikkhÄ• meti. aÃ±Ã±Ä• nipi yojetabbÄ• ni. yasmÄ• panÄ• yaá¹ƒ dhÄ• tu __curÄ• di_gaá¹‡a
yatthesu vattati, tasmÄ• tepi atthe upasaggavisesite katvÄ• idha __abhikkanta_saddassa a
vattabbampi avatvÄ• upari __curÄ• di_gaá¹‡eyeva kathessÄ• ma.

__yamu uparame. uparamo_ viramanaá¹ƒ. yamabhi. yamo. ``pare ca na vijÄ• nanti, mayan
idamettha nidassanaá¹ƒ. tattha __yamÄ• mase_ti uparamÄ• ma, nassÄ• ma, marÄ• mÄ• ti

__nama bahutte sadde. bahutto saddo_ nÄ• ma uggatasaddo. namati.

__ama dama hamma mima chama gatimhi_. amati. damati. hammati. mimati. chamati. cha

__chamÄ• _ti pathavÄ«. __chamÄ• _saddo itthiliá¹…go daá¹-á¹-habbo, ``na chamÄ• yaá¹ƒ
nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ ti ca
vÄ• ricarova ghammeâ€™â€™ ti ca payogadassanato. so ca kho sattahi aá¹-á¹-hahi vÄ• vi
vacanesu yojetabbo. chamanti gacchanti etthÄ• ti chamÄ• .

__dhama saddaggisaá¹ƒ yogesu. dhama_dhÄ• tu sadde ca mukhavÄ• tena saddhiá¹ƒ aggi
paá¹-hamatthe ``saá¹…khaá¹ƒ dhamati. saá¹…khadhamako. bheriá¹ƒ dhamati. bheridhamal
nÄ• tidhameâ€™â€™ ti payogo. dutiyatthe ``aggiá¹ƒ dhamati. samuá¹-á¹-hÄ• peti attÄ• naá
sandhamaâ€™â€™ nti payogo.

__bhÄ• ma kodhe_. bhÄ• mati.

__namu_ \Be 133/ __namane_. namati. namo. nataá¹ƒ, namanaá¹ƒ. nati. namaá¹ƒ. namam
nÄ• maá¹ƒ. nÄ• mitaá¹ƒ. namituá¹ƒ. natvÄ• , natvÄ• na. namitvÄ• , namitvÄ• na, namituna.
nÄ• mayati. nÄ• metvÄ• . nÄ• mayitvÄ• â€™â€™ ti rÅ«pÄ• ni bhavanti. tatra hi ``namati na
evaá¹ƒpakÄ• rÄ• ni padÄ• ni namanatthe vandanÄ• yaÃ±ca daá¹-á¹-habbÄ• ni, ``namo natv
pana vandanÄ• yameva. atrÄ• yamupalakkhaá¹‡amattÄ• payogaracanÄ• ---

rukkho phalÄ« phalabhÄ• ragarutÄ• ya namitvÄ• na bhijjati.

vuddho jarÄ• jajjaratÄ• ya namati namitvÄ• gacchati.

saddho buddhaá¹ƒ namati namitvÄ• gacchati.

namo buddhassa satthÄ• raá¹ƒ natvÄ• na agamÄ• sÄ«ti.

ettha __namo_ti padaá¹ƒ nipÄ• tesupi labbhati. tena hi paccattopayogavacanÄ• ni abhinna
``devarÄ• ja namo tyatthu. namo katvÄ• mahesinoâ€™â€™ ti. upasaggehipi ayaá¹ƒ yojetal
paá¹‡Ä• mo, uá¹‡á¹‡amati, uá¹‡á¹‡atiâ€™â€™ iccÄ• dinÄ• .

__khamu sahane_. khamati. khanti. khamo, khamanaá¹ƒ, evaá¹ƒ bhÄ• ve. kattari pana ``kh
hoti sÄ«tassapi uá¹‡hassapÄ«â€™â€™ ti payogÄ• .

__sama adassane_. samati, vÅ«pasamati aggi.

__yama parivesane_. yamati. yamo. yamarÄ• jÄ• .

__sama sadde_. samati.

__sama thama velambe_. samati. thamati.

__vÄ• yama Ä«hÄ• yaá¹ƒ_. vÄ• yamati. vÄ• yÄ• mo.

__gamu_ \Be 134/ __gatiyaá¹ƒ_. gacchati. gamako. gato. gati. gamanaá¹ƒ. kÄ• rite ``game
gacchÄ• petÄ«â€™â€™ tiÄ• dÄ«ni bhavanti.

__ramu kÄ«á¸·Ä• yaá¹ƒ_. ramati. viramati. paá¹-iviramati. uparamati. Ä• rati. virati. paá¹-ivir
veramaá¹‡i. viramaá¹‡aá¹ƒ. rati. ramaá¹‡aá¹ƒ. rato. Ä• rato virato paá¹-ivirato. uparato, upar

__vamu uggiraá¹‡e_. vamati. vamathu. vammiko.

dhÄ«ratthu taá¹ƒ visaá¹ƒ vantaá¹ƒ, yamahaá¹ƒ jÄ«vitakÄ• raá¹‡Ä• .

vantaá¹ƒ paccÄ• vamissÄ• mi, mataá¹ƒ me jÄ«vitÄ• varaá¹ƒ ||

tattha __vammiko_ti vamatÄ«ti, vantakoti, vantussayoti, vantasinehasambandhoti vammiko
ahinakulaundÅ«ragharagoá¸·ikÄ• dayo nÄ• nappakÄ• re pÄ• á¹‡ake vamatÄ«ti vammiko. u
upacikÄ• hi vamitvÄ• mukhatuá¹‡á¸• akena ukkhittapaá¹ƒsucuá¹‡á¹‡ena kaá¹-ippamÄ• á¹‡
ussitoti vammiko. upacikÄ• hi vantakheá¸·asinehena Ä• baddhatÄ• ya sattasattÄ• haá¹ƒ dev
vippakirayati, nidÄ• ghepi tato paá¹ƒsumuá¹-á¹-hiá¹ƒ gahetvÄ• tasmiá¹ƒ muá¹-á¹-hinÄ• pÄ
nikkhamati, evaá¹ƒ vantasinehasambandhoti vammiko.

ettha pana ``bhagavÄ• , himavÄ• â€™â€™ tiÄ• dÄ«ni padÄ• ni na kevalaá¹ƒ __vantu_pac
nipphÄ• detabbÄ• ni, atha kho __vamu_dhÄ• tuvasenapi nipphÄ• detabbÄ• ni, tenÄ• ha __
pana tÄ«su bhavesu taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanamanena vantaá¹ƒ, tasmÄ• ``bhave
__bhava_saddato __bha_kÄ• raá¹ƒ, __gamana_saddato __ga_kÄ• raá¹ƒ, __vanta_saddato
katvÄ• Ä• dÄ• ya __bhagavÄ• _ti vuccati, yathÄ• loke `mehanassa \Be 135/ khassa mÄ• l
mekhalÄ• â€™â€™ ti vadatÄ• niruttinayena saddasiddhi dassitÄ• .

ettha, siyÄ• ``visamamidaá¹ƒ nidassanaá¹ƒ, yena `mehanassa khassa mÄ• lÄ• â€™ ti etth
__me_kÄ• ra__kha_kÄ• ra__lÄ• _kÄ• rÄ• naá¹ƒ kamato gahaá¹‡aá¹ƒ dissati, ``bhavesu va
__bha_kÄ• ra__va_kÄ• ra__ga_kÄ• rÄ• naá¹ƒ kamato gahaá¹‡aá¹ƒ na dissatÄ«â€™â€™ t
``aggÄ• hito, vijjÄ• caraá¹‡asampannoâ€™â€™ tiÄ• dÄ«su viya guá¹‡asaddassa paranipÄ
gamanavantoâ€™â€™ ti vattabbepi evamavatvÄ• saddasatthe yebhuyyena guá¹‡asaddÄ•
icchitattÄ• saddasatthavidÅ«naá¹ƒ kesaÃ±ca viÃ±Ã±Å«naá¹ƒ manaá¹ƒ tosetuá¹ƒ ``bhagav
akkharakkamaá¹ƒ anapekkhitvÄ• atthamattanidassanavasena ``Ä• hitaggi, sampannavijjÄ•
viya pubbanipÄ• tavasena ``bhavesu vantagamanoâ€™â€™ ti vuttaá¹ƒ. Ä«disasmiÃ±hi á¹-h
vÄ• ``aggÄ• hitoâ€™â€™ ti vÄ• ``chinnahatthoâ€™â€™ ti vÄ• ``hatthacchinnoâ€™â€™ t
á¹-hitesupi atthassa ayutti nÄ• ma natthi aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• natthattÄ• tesaá¹ƒ sa

__vedajÄ• to_tiÄ• dÄ«su pana á¹-hÄ• nesu atthevÄ• ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ visuddhim

padassa __vamu_dhÄ• tuvasenapi nipphatti dassitÄ• , __taá¹-á¹-Ä«kÄ• yampi_ ca dassitÄ•
bhÄ• ge vamÄ«ti bhagavÄ• â€™â€™ ti. nibbacanaá¹ƒ pana evaá¹ƒ veditabbaá¹ƒ --- bhagas
issariyaá¹ƒ yasaÃ±ca vami uggiri kheá¸·apiá¹‡á¸• aá¹ƒ viya anapekkho chaá¸• á¸• ayÄ«ti __
bhÄ• ni nÄ• ma nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«ti bhagÄ• ,
sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokÄ• , visesasannissayasobhÄ• kappa
bhagavÄ• vami tannivÄ• sisattÄ• vÄ• sasamatikkamanato tappaá¹-ibaddhachandarÄ• gapp

cakkavattisiriá¹ƒ \Be 136/ yasmÄ• , yasaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

pahÄ• si lokacittaÃ±ca, sugato bhagavÄ• tato ||

tathÄ• khandhÄ• yatanadhÄ• tÄ• dibhede dhammakoá¹-á¹-hÄ• se sabbaá¹ƒ papaÃ±ca sab
sabbaá¹ƒ saá¹ƒyojanaá¹ƒ samucchinditvÄ• amataá¹ƒ dhÄ• tuá¹ƒ samadhigacchanto vami u
na paccÄ• vamÄ«ti __bhagavÄ• _. atha vÄ• sabbepi kusalÄ• kusale sÄ• vajjÄ• navajje hÄ•
kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme ariyamaggaÃ±Ä• á¹‡amukhena vami uggiri anape
__bhagavÄ• _.

khandhÄ• yatanadhÄ• tÄ• dÄ«, dhammabhedÄ• mahesinÄ• .

kaá¹‡hasukkÄ• yato vantÄ• , tatopi bagavÄ• mato ||

__jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ pana __himavÄ• _ti padassa __vamu_dhÄ• tuvasenapi n
__sambhavajÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ ``himavÄ• _ti himapÄ• tasamaye himayuttoti him
vamatÄ«ti himavÄ• â€™â€™ ti vuttaá¹ƒ. evaá¹ƒ jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ ``himavÄ• â€
__vamu_dhÄ• tuvasenapi nipphatti dassitÄ• , ayaá¹ƒ nayo Ä«disesu á¹-hÄ• nesupi netabbo
``guá¹‡avÄ• gaá¹‡avÄ• â€™â€™ tiÄ• dÄ«su pana na netabbo. yadi nayeyya, ``guá¹‡avÄ•
``nigguá¹‡o parihÄ«naguá¹‡oâ€™â€™ ti evamÄ• diattho bhaveyya, tasmÄ• ayaá¹ƒ nayo s
siyÄ• ``yadi ``bhagavÄ• â€™ tiÄ• dipadÄ• naá¹ƒ __vamu_dhÄ• tuvasena nipphatti hoti, kat
bhagavantaâ€™â€™ ntiÄ• dÄ«ni sijjhantÄ«â€™â€™ ti? yathÄ• ``bhagavÄ• â€™â€™ ti pa
tathÄ• tÄ• nipi teneva sijjhanti. acinteyyo hi niruttinayo kevalaá¹ƒ atthayuttipaá¹-ibandhama
atthayuttiyaá¹ƒ sati nipphÄ• detumasakkuá¹‡eyyÄ• nipi rÅ«pÄ• ni aneneva sijjhanti. ettha ca
niruttilakkhaá¹‡aá¹ƒ Ä• haritvÄ• dassetabbaá¹ƒ siyÄ• , taá¹ƒ upari rÅ«panipphÄ• danÄ• dh
saddhiá¹ƒ pakÄ• sessÄ• ma.

idha sÄ• ramate munirÄ• jamate,

paramaá¹ƒ paá¹-utaá¹ƒ sujano pihayaá¹ƒ.

vipulatthadharaá¹ƒ dhaninÄ«timimaá¹ƒ,

satataá¹ƒ bhajataá¹ƒ matisuddhakaraá¹ƒ ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±unaá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

saravaggapaÃ±cakantiko nÄ• ma dhÄ• tuvibhÄ• go

pannarasamo paricchedo.

16. bhÅ«vÄ• digaá¹‡ikapariccheda

ito paraá¹ƒ __a_vaggantÄ• , missakÄ• ceva dhÄ• tuyo.

vakkhÄ• mi dhÄ• tubhedÄ• di-kusalassa matÄ• nugÄ• ||

yakÄ• rantadhÄ• tu

__yÄ• gatipÄ• puá¹‡esu_. yÄ• ti, yanti. yÄ• tu, yantu. yeyya, yeyyuá¹ƒ, anupariyeyyuá¹ƒ. y
padamÄ• lÄ• yojetabbÄ• . yanto puriso. yantÄ« itthÄ«. yantaá¹ƒ kulaá¹ƒ. yÄ• naá¹ƒ, upayÄ
iccÄ• dÄ«ni. __divÄ• di_gaá¹‡ikassa panassa ``yÄ• yati, yÄ• yantÄ«â€™â€™ tiÄ• dÄ«ni rÅ

tatra __yÄ• na_ntiÄ• dÄ«su yanti etenÄ• ti yÄ• naá¹ƒ, rathasakaá¹-Ä• di. upayanti etena iss
piyamanÄ• passa vÄ• santikaá¹ƒ gacchantÄ«ti __upayÄ• naá¹ƒ, _ paá¹‡á¹‡Ä• kÄ• raá¹ƒ. `
rÄ• japutta tayi gateâ€™â€™ ti ettha hi paá¹‡á¹‡Ä• kÄ• rÄ• ni ``upayÄ• nÄ• nÄ«â€™â€™ t
sampannadassanÄ«yapupphaphalÄ• ditÄ• ya uddhaá¹ƒ olokentÄ• yanti gacchanti etthÄ• ti

__byÄ• ummÄ«sane_. byÄ• ti, byanti. byÄ• si, byÄ• tha. byÄ• mi, byÄ• ma. yathÄ• sambh
tatra panÄ• yaá¹ƒ pÄ• á¸·i ``yÄ• va byÄ• ti nimmÄ«sati, tatrÄ• pi rasatibbayoâ€™â€™ ti. tat
yÄ• va ummÄ«sati, purÄ• á¹‡abhÄ• sÄ• esÄ• , ayaÃ±hi yasmiá¹ƒ kÄ• le bodhisatto cÅ«á¸·
tasmiá¹ƒ kÄ• le manussÄ• naá¹ƒ vohÄ• ro.

__yu missane gatiyaÃ±ca_. yoti, yavati. Ä• yu, yoni.

tattha ``Ä• yÅ«â€™â€™ ti __Ä• _saddo upasaggo. Ä• yavanti missÄ«bhavanti sattÄ• eten

Ä• yavanti Ä• gacchanti pavattanti tasmiá¹ƒ sati arÅ«padhammÄ• ti __Ä• yu_. tathÄ• hi __
vuttaá¹ƒ ``Ä• yavanaá¹-á¹-hena Ä• yu. tasmiÃ±hi sati arÅ«padhammÄ• Ä• yavanti Ä• gacch
__Ä• yÅ«_ti vuccatÄ«â€™â€™ ti. ``Ä• yu, jÄ«vitaá¹ƒ, pÄ• á¹‡oâ€™â€™ iccete pariyÄ• yÄ•
abhidhammavasena pana ``á¹-hiti yapanÄ• yÄ• panÄ• jÄ«vitindriyaá¹ƒâ€™â€™ iccetepi te
__yonÄ«_ti aá¹‡á¸• ajÄ• dÄ«naá¹ƒ aá¹‡á¸• ajÄ• dÄ«hi saddhiá¹ƒ yÄ• ya missÄ«bhÄ• vo ho
nibbacanaá¹ƒ ``yavanti ettha sattÄ• ekajÄ• tisamanvayena aÃ±Ã±amaÃ±Ã±aá¹ƒ missakÄ•
ettha ca __yoni_saddassa atthuddhÄ• ro nÄ«yate. __yonÄ«_ti khandhakoá¹-á¹-hÄ• sassapi
passÄ• vamaggassapi nÄ• maá¹ƒ. ``catasso nÄ• gayoniyo. catasso supaá¹‡á¹‡ayoniyoâ€™
khandhakoá¹-á¹-hÄ• so yoni nÄ• ma. ``yoni \Be 139/ hesÄ• bhÅ«mija phalassa adhigamÄ•
kÄ• raá¹‡aá¹ƒ. ``na cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaâ€™â€™
etthetaá¹ƒ vuccati ---

khandhÄ• naÃ±cÄ• pi koá¹-á¹-hÄ• se, muttamagge ca kÄ• raá¹‡e.

imesu tÄ«su atthesu, __yoni_saddo pavattati ||

__bye saá¹ƒvaraá¹‡e_. byÄ• yati.

__bye pavattiyaá¹ƒ_. byeti sahabyo.

ettha __sahabyo_ti saha byeti saha pavattatÄ«ti sahabyo, sahÄ• yo, ekabhavÅ«pago vÄ• .
``tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapannoâ€™â€™ tiÄ• dÄ«su ekabhavÅ
vuccati.

__haya gatiyaá¹ƒ_. hayati. hayo. __hayo_ti asso. so hi hayati sÄ«ghaá¹ƒ gacchatÄ«ti hayo
panassa nÄ• mÄ• ni ---

asso turaá¹…go turago, vÄ• jÄ« vÄ• ho hayopi ca.

tabbhedÄ• sindhavo ceva, gojo assataropi ca ||

kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±Ã±Å« tu, Ä• jÄ• nÄ«yo hayuttamo.

ghoá¹-ako tu khaá¸·uá¹…kasso, vaá¸·avoti ca vuccati.

assapoto kisoroti, khaá¸·uá¹…kotipi vuccati.

__hariya gatigelaÃ±Ã±esu_. hariyati.

__aya vaya paya maya taya caya raya gatiyaá¹ƒ_. ayati. vayati. payati. mayati. tayati. caya
samayo, vayo, payo, rayo. __mayatayacaya_dhÄ• tÅ«naá¹ƒ nÄ• mikapadÄ• ni upaparikkhit

tattha \Be 140/ __ayo_ti kÄ• á¸·alohaá¹ƒ, ayati nÄ• nÄ• kammÄ• rakiccesu upayogaá¹ƒ ga
paá¹-hamavayÄ• diÄ• yukoá¹-á¹-hÄ• so, vayati parihÄ• niá¹ƒ gacchatÄ«ti vayo. __payo_ti k
nÄ• maá¹ƒ, payati janena pÄ• tabbabhÄ• vaá¹ƒ gacchatÄ«ti payo. __rayo_ti vego, yo ``javo
tasmÄ• rayanaá¹ƒ javanaá¹ƒ rayo. ettha __samaya_saddassa atthuddhÄ• ro vuccate aha r
---

samavÄ• ye khaá¹‡e kÄ• le, samaye hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati ||

tathÄ• hi ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca upÄ• c
samavÄ• yo attho. ``ekova kho bhikkhave khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ•
``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ tiÄ• dÄ«su kÄ• lo. ``mahÄ• samayo pavanas
``samayopi kho te bhaddÄ• li appaá¹-ividdho ahosÄ«â€™â€™ tiÄ• dÄ«su hetu. ``tena sama
paribbÄ• jako samaá¹‡amuá¹‡á¸• ikÄ• putto samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• la
paá¹-ivasatÄ«â€™â€™ tiÄ• dÄ«su diá¹-á¹-hi.

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti

Ä• dÄ«su \Be 141/ paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhass
``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho abhisamayaá¹-á¹-ho
paá¹-ivedho. ettha ca upasaggÄ• naá¹ƒ jotakamattattÄ• tassa tassa atthassa vÄ• cako __s
__samaya_saddassa atthuddhÄ• repi saupasaggo __abhisamaya_saddo vutto.

tattha sahakÄ• rÄ«kÄ• raá¹‡atÄ• ya sannijjhaá¹ƒ sameti samavetÄ«ti __samayo, _ samavÄ
maggabrahmacariyaá¹ƒ ettha tadÄ• dhÄ• rapuggaloti __samayo, _ khaá¹‡o. samenti ettha,
dhammÄ• sahajÄ• tadhammehi uppÄ• dÄ• dÄ«hi vÄ• ti __samayo, _ kÄ• lo. dhammappav
kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ karaá¹‡aá¹ƒ viya ca parikappanÄ• mattasiddh
samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ• nanti __samayo, _ sam
``samudÄ• yoâ€™â€™ ti. avayavasahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«ho. paccayantarasa
uppajjati pavattati cÄ• ti __samayo, _ hetu, yathÄ• ``samudayoâ€™â€™ ti. sameti saá¹ƒyo
eti attano visaye pavattati, daá¸·haggahaá¹‡abhÄ• vato vÄ• saá¹ƒyuttÄ• ayanti pavattanti s

yathÄ• bhinivesaá¹ƒ etenÄ• ti __samayo, _ diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojanena hi sattÄ• ativ
samiti saá¹…gati samodhÄ• nanti __samayo, _ paá¹-ilÄ• bho. samassa nirodhassa yÄ• naá
apagamo appavattÄ«ti __samayo, _ pahÄ• naá¹ƒ. Ã±Ä• á¹‡ena abhimukhaá¹ƒ sammÄ• eta
dhammÄ• naá¹ƒ aviparÄ«to sabhÄ• vo, abhimukhabhÄ• vena sammÄ• eti gacchati bujjhat
yathÄ• bhÅ«tasabhÄ• vÄ• vabodho. evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe __samaya_saddassa p

nanu \Be 142/ ca atthamattaá¹ƒ pati saddÄ• abhinivisantÄ«ti na ekena saddena aneke atth
saccametaá¹ƒ saddavisese apekkhite. saddavisese hi apekkhamÄ• ne ekena saddena anek
sambhavati. na hi yo kÄ• lattho __samaya_saddo, soyeva samÅ«hÄ• diatthaá¹ƒ vadati. etth
atthÄ• naá¹ƒ __samaya_ saddavacanÄ«yatÄ• sÄ• maÃ±Ã±amupÄ• dÄ• ya anekatthatÄ• _
sabbattha atthuddhÄ• re adhippÄ• yo veditabbo.

ito yÄ• to ayato ca, nipphattiá¹ƒ samudÄ«raye.

viÃ±Ã±Å« __samaya_saddassa, samavÄ• yÄ• divÄ• cino ||

ito yÄ• to ayato ca, samÄ• natthehi dhÄ• tuhi.

evaá¹ƒ samÄ• narÅ«pÄ• ni, bhavantÄ«ti ca Ä«raye ||

__naya rakkhaá¹‡e ca. ca_kÄ• ro gatipekkhako. nayati. nayo. __nayo_ti nayanaá¹ƒ gaman
nayanti vÄ• rakkhanti atthaá¹ƒ etenÄ• ti __nayo, _ tathattanayÄ• di.

__daya dÄ• nagatihiá¹ƒsÄ• dÄ• narakkhÄ• su_. dayati. dayÄ• .

__dayÄ• _ti mettÄ• pi vuccati karuá¹‡Ä• pi. ``dayÄ• pannoâ€™â€™ ti ettha hi mettÄ• ``day
mettacittataá¹ƒ Ä• pannoti hi attho. ``adayÄ• pannoâ€™â€™ ti ettha pana karuá¹‡Ä• ``dayÄ
nikkaruá¹‡ataá¹ƒ Ä• pannoti hi attho. evaá¹ƒ __dayÄ• _saddassa mettÄ• karuá¹‡Ä• su pava
__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ __ ``dayÄ• _saddo yattha yattha pavattati, tattha t
yojetabbo. __dayÄ• _saddo hi anurakkhaá¹‡atthaá¹ƒ antonÄ«taá¹ƒ katvÄ• pavattamÄ• no
pavattatÄ«â€™â€™ ti.

vacanattho panettha evaá¹ƒ veditabbo --- dayati dadÄ• ti sattÄ• naá¹ƒ abhayaá¹ƒ etÄ• yÄ•
gacchati vibhÄ• gaá¹ƒ akatvÄ• \Be 143/ pÄ• pakalyÄ• á¹‡ajanesu samaá¹ƒ vattati, sÄ«tena
rajomalaÃ±ca pavÄ• hentaá¹ƒ udakamivÄ• tipi __dayÄ• , _ mettÄ• . dayati vÄ• hiá¹ƒsati kÄ
yathÄ• dhippetaá¹ƒ parassa hitanipphattiá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• vÄ• ti __dayÄ• _. dayati
pÄ• pajanampi sajjano etÄ• yÄ• tipi __dayÄ• _. dayati attano sukhampi pahÄ• ya khedaá¹ƒ
etÄ• yÄ• ti __dayÄ• . dayanti gaá¹‡hanti etÄ• ya mahÄ• bodhisattÄ• buddhabhÄ• vÄ• ya a

hatthagatampi arahattaphalaá¹ƒ chaá¸• á¸• etvÄ• saá¹ƒsÄ• rasÄ• garato satte samuddharit
atibhayÄ• nakaá¹ƒ mahantaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ, pacchimabhave ca saha amatadhÄ•
anekaguá¹‡asamalaá¹…kataá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±cÄ• tipi __dayÄ• , _ karuá¹‡
buddhaguá¹‡Ä• .

aparo nayo --- dayanti anurakkhanti satte etÄ• ya, sayaá¹ƒ vÄ• anudayati, anudayamattam
_ mettÄ• ceva karuá¹‡Ä• ca. kiÃ±ci payogamettha kathayÄ• ma ``seyyathÄ• pi gahapati gi
kulalo vÄ• maá¹ƒsapesiá¹ƒ Ä• dÄ• ya dayeyya. puttesu maddÄ« dayesi, sassuyÄ• sasuran
rathesabhaâ€™â€™. tattha __dayeyyÄ• _ti uppatitvÄ• gaccheyya, gatyatthavasenetaá¹ƒ d
__dayesÄ«_ti mettacittaá¹ƒ kareyyÄ• si. __dayitabbo_ti piyÄ• yitabbo. ubhayampetaá¹ƒ viva
rakkhaá¹‡atthaá¹ƒ antogadhaá¹ƒ katvÄ• adhippÄ• yatthavasena katanti veditabbaá¹ƒ.

__Å«yÄ« tantasantÄ• ne_. Å«yati. Å«to, Å«tavÄ• .

__pÅ«yÄ« visaraá¹‡e duggandhe ca_. pÅ«yati. pÅ«to, pÅ«tavÄ• . pÅ«timacchaá¹ƒ kusagg

__kanuyÄ«_ \Be 144/ __sadde_. kanuyati. kanuto, kanutavÄ• .

__khamÄ• ya vidhÅ«nane_. khamÄ• yati. khamÄ• to, khamÄ• tavÄ• .

__phÄ• yi pÄ• yi vuddhiyaá¹ƒ_. phÄ• yati. phÄ«to, phatavÄ• .

tattha __tatavantu_paccayÄ• , __ya_kÄ• ralopo, dhÄ• tvantassa sarassa __i_kÄ• rÄ• deso
``pÅ«to pÅ«tavÄ• â€™â€™ tiÄ• dÄ«supi yathÄ• sambhavaá¹ƒ daá¹-á¹-habbo. pÄ• yati. pÄ•
pÄ• yo vuddhi etthÄ• ti __apÄ• yo_. atha vÄ• pana ayato sukhato apetoti __apÄ• yo_tipi ni
__apÄ• yo_ti ca nirayo tiracchÄ• nayoni pettivisayo asurakÄ• yoti cattÄ• ro apÄ• yÄ• .

__tÄ• yu santÄ• napÄ• lanesu_. tÄ• yati. tÄ• yanaá¹ƒ. __divÄ• di_gaá¹‡e pana __tÄ• pÄ•
tassa ``tÄ• yati tÄ• á¹‡aâ€™â€™ nti rÅ«pÄ• ni. ubhayesaá¹ƒ kriyÄ• padaá¹ƒ samaá¹ƒ.
__a_kÄ• ra__ya_kÄ• rapaccayamatteneva nÄ• nattaá¹ƒ, nÄ• mikapadÄ• ni pana visadisÄ•
nti.

__cÄ• yu pÅ«jÄ• nisÄ• manesu. pÅ«jÄ• _ pÅ«janÄ• . __nisÄ• manaá¹ƒ_ olokanaá¹ƒ savan
nisÄ• mehi. nisÄ• mayatha sÄ• dhavoâ€™â€™ ti ca Ä• dÄ«su hi olokanasavanÄ• ni __nisÄ
Ã±Ä• á¹‡ena upaparikkhaá¹‡ampi nisÄ• manamevÄ• ti gahetabbaá¹ƒ. cÄ• yati, apacÄ• yati
brahmacÄ• riye. ye vuddhamapacÄ• yanti. apacitiá¹ƒ dasseti. niccaá¹ƒ vuddhÄ• pacÄ• yino

__ya_kÄ• rantadhÄ• turÅ«pÄ• ni.

rakÄ• rantadhÄ• tu

__rÄ• _ \Be 145/ __Ä• dÄ• ne_. rÄ• ti.

__ri santÄ• ne_. reti. reá¹‡u. __re_á¹‡Å«ti rajo.

__ru gatiyaá¹ƒ rosane ca_. ravati, viravati.

__ru sadde_. roti, ravati. ravo, uparavo. rutamanuÃ±Ã±aá¹ƒ ruciyÄ• ca piá¹-á¹-hi. __ruta_m
rutaá¹ƒ, saddo.

__re sadde_. rÄ• yati. rÄ• . ratti. ettha ca __rÄ• _ti saddo. __rattÄ«_ti nisÄ• saá¹…khÄ• to
vÅ«pasamakÄ• lo. rÄ• tiyyati ucchijjati etthÄ• ti __ratti_.

__brÅ« viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. api hantvÄ• hato brÅ«ti.

bravÄ«ti, brunti. brÅ«si, brÅ«tha. brÅ«mi, brÅ«ma. brÅ«te, bruvante. brÅ«se, bruvhe. bruve

brÅ«tu, bruvitu, bruvantu. brÅ«hi, brÅ«tha. brÅ«mi, brÅ«ma. brÅ«taá¹ƒ, bruvantaá¹ƒ.

ettha ca __ambaá¹-á¹-hasutte_ ``puna bhavaá¹ƒ gotamo bruvitÅ«â€™â€™ ti pÄ• á¸·idassa
vuttaá¹ƒ. evaá¹ƒ sabbatthÄ• pi upaparikkhitvÄ• nayo gahetabbo.

bruveyya, bruve, bruveyyuá¹ƒ. bruveyyÄ• si, bruveyyÄ• tha. bruveyyÄ• mi, bruveyyÄ• ma.
bruvetho, bruveyyÄ• vho. bruveyyaá¹ƒ. bruveyyÄ• mhe.

pabrÅ«ti. anubrÅ«ti. pabrÅ«tu, anubrÅ«tu. pabruveyya, anubruveyya. evaá¹ƒ sabbattha __p
yathÄ• sambhavaá¹ƒ padamÄ• lÄ• yojetabbÄ• .

Ä• ha, Ä• hu. brave, bravittha, bravire. bravittho, bravivho. braviá¹ƒ, bravimhe. parokkhÄ• v

abravÄ• \Be 146/, abravÅ«. abravo, abravattha. abravaá¹ƒ, abravamhÄ• . abravattha, abra
abravhaá¹ƒ. abraviá¹ƒ, abravimhase. hiyyattanÄ«vasena vuttÄ• ni.

abravi, abravuá¹ƒ. abravo, abravittha. abraviá¹ƒ, abravimhÄ• . abravÄ• , abravÅ«. abravase
abravaá¹ƒ, abravimhe. ajjatanÄ«vasena vuttÄ• ni.

bruvissati, bruvissanti. abravissÄ• , abravissaá¹ƒsu. sesaá¹ƒ sabbaá¹ƒ netabbaá¹ƒ. kamma
sace pana siyÄ• , ``brÅ«yatÄ«â€™â€™ ti siyÄ• ``luyati, lÅ«yatÄ«â€™â€™ ti padÄ• ni viya.

__jÄ«ra brÅ«hane. brÅ«hanaá¹ƒ_ vaá¸• á¸• hanaá¹ƒ. jÄ«rati. jÄ«raá¹ƒ. jÄ«ramÄ• no. jÄ«raá
puriso, balibaddova jÄ«rati.

__pÅ«ra pÅ«raá¹‡e_. pÅ«rati. pÅ«ratova mahodadhi. sabbe pÅ«rentu saá¹…kappÄ• . pÅ«r
pÅ«raá¹ƒ, pÅ«ritaá¹ƒ. puá¹‡á¹‡aá¹ƒ, paripuá¹‡á¹‡aá¹ƒ. sampuá¹‡á¹‡aá¹ƒ, pÅ«raá¹‡aá¹ƒ. pÅ
kÄ• rite ``pÄ• ramiyo pÅ«reti, pÅ«rayati, pÅ«rÄ• peti, pÅ«rÄ• payati. pÅ«retvÄ• , pÅ«rayitvÄ
pÅ«rÄ• payitvÄ• , paripÅ«retvÄ• â€™â€™ iccÄ• dÄ«ni bhavanti.

__ghora gatipaá¹-ighÄ• te. gatipaá¹-ighÄ• taá¹ƒ_ gatipaá¹-ihananaá¹ƒ. ghorati.

__dhora gaticÄ• turiye. gaticÄ• turiyaá¹ƒ_ gatichekabhÄ• vo. dhoreti.

__sara gatiyaá¹ƒ_. sarati, visarati, ussarati. ussÄ• raá¹‡Ä• . saro. saá¹ƒsÄ• ro iccÄ• dÄ«ni.
rahado. __saá¹ƒsÄ• ro_ti vaá¹-á¹-aá¹ƒ, yo ``bhavoâ€™â€™ tipi vuccati.

__cara caraá¹‡e_. carati, vicarati, anucarati, saÃ±carati.

__cara_ \Be 147/ __gatibhakkhanesu_. carati, vicarati, anucarati, saÃ±carati, paá¹-icarati. c
cÄ• ro. vicÄ• ro. anuvicÄ• ro. upavicÄ• ro. caraá¹‡aá¹ƒ. cÄ• rako. ocarako. brahmacariyaá¹

tattha __caratÄ«_ti gacchati, bhakkhati vÄ• . tathÄ• hi __cara_nti padassa gacchanto khÄ•
vadanti garÅ«. __paá¹-icaratÄ«_ti paá¹-icchÄ• deti. __cÄ• rako_ti taá¹ƒpavesitÄ• naá¹ƒ satt
carati bhakkhatÄ«ti cÄ• rako, rodho. __ocarako_ti adhocÄ• rÄ«. __brahmacariya_nti dÄ• na
sikkhÄ• padampi brahmavihÄ• ropi dhammadesanÄ• pi methunaviratipi sadÄ• rasantosopi
sakalaá¹ƒ sÄ• sanampi ajjhÄ• sayopi vuccati.

kinte vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhijutibalavÄ«riyÅ«papatti,

idaÃ±ca te nÄ• ga mahÄ• vimÄ• naá¹ƒ ||

ahaÃ±ca bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumhÄ• .

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhijutibalavÄ«riyÅ«papatti,

idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti

 imasmiÃ±hi __puá¹‡á¹‡akajÄ• take_ dÄ• naá¹ƒ ``brahmacariyaâ€™â€™ nti vuttaá¹ƒ.

``kena \Be 148/ pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti

imasmiá¹ƒ __aá¹…kurapetavatthumhi_ veyyÄ• vaccaá¹ƒ ``brahmacariyaâ€™â€™ nti vuttaá
bhikkhave tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti imasmiá¹ƒ __tittirajÄ• tak
``brahmacariyaâ€™â€™ nti vuttaá¹ƒ. ``taá¹ƒ kho pana paÃ±casikha brahmacariyaá¹ƒ neva
... pe ... yÄ• vadeva brahmalokÅ«papattiyÄ• â€™â€™ ti imasmiá¹ƒ __mahÄ• govindasutte_
``brahmacariyaâ€™â€™ nti vuttÄ• . ``ekasmiá¹ƒ brahmacariyasmiá¹ƒ, sahassaá¹ƒ maccuhÄ
dhammadesanÄ• ``brahmacariyaâ€™â€™ nti vuttÄ• . ``pare abrahmacÄ• rÄ« bhavissanti,
bhavissÄ• mÄ• â€™â€™ ti __sallekhasutte_ methunavirati ``brahmacariyaâ€™â€™ nti vutt

mayaÃ±ca bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• h brahmacariyaá¹ƒ carÄ• ma.

tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti

__mahÄ• dhammapÄ• lajÄ• take_ sadÄ• rasantoso ``brahmacariyaâ€™â€™ nti vutto.

hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devesu, uttamena visujjhatÄ«â€™â€™ ti

evaá¹ƒ __nimijÄ• take_ avÄ«tikkamavasena kato uposatho ``brahmacariyaâ€™â€™ nti vutt
paÃ±casikha brahmacariyaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ• ya ... pe ... ayameva ariyo aá¹-â
ti \Be 149/ __mahÄ• govindasuttasmi_á¹ƒyeva ariyamaggo ``brahmacariyaâ€™â€™ nti vutt
brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taâ
suppakÄ• sitaâ€™â€™ nti __pÄ• sÄ• dikasutte_ sikkhattayasaá¹…gahaá¹ƒ sakalaá¹ƒ sÄ• s
nti vuttaá¹ƒ.

``api ataramÄ• nÄ• naá¹ƒ, phalÄ• sÄ• va samijjhati.

vipakkabrahmacariyosmi, evaá¹ƒ jÄ• nÄ• hi gÄ• maá¹‡Ä«â€™â€™ ti

ettha ajjhÄ• sayo ``brahmacariyaâ€™â€™ nti vutto. iccevaá¹ƒ ---

dÄ• naá¹ƒ veyyÄ• vaá¹-iyaÃ±ca, sikkhÄ• brahmavihÄ• rakÄ• .

dhammakkhÄ• naá¹ƒ methunatÄ• -virati ca uposatho ||

sadÄ• resu ca santoso, ariyamaggo ca sÄ• sanaá¹ƒ.

ajjhÄ• sayo cime __brahma-cariya_saddena vuccare ||

__hura koá¹-ille_. hurati.

__sara saddopatÄ• pesu_. sarati. saro, saraá¹‡aá¹ƒ.

ettha ca __saro_ti saddopi vuccati usupi. __saraá¹‡a_nti sarati upatÄ• peti hiá¹ƒsati saraá¹
teneva saraá¹‡agamanena bhayaá¹ƒ santÄ• paá¹ƒ dukkhaá¹ƒ duggatiá¹ƒ parikilesaÃ±cÄ• ti
buddhÄ• diratanattayaá¹ƒ. atha vÄ• saddhÄ• pasannÄ• manussÄ• ``amhÄ• kaá¹ƒ saraá¹
cintenti, taá¹ƒ tattha ca vÄ• caá¹ƒ niccharanti gacchanti cÄ• tipi __saraá¹‡aá¹ƒ_.

__sara cintÄ• yaá¹ƒ_. sarati, susarati iccapi payogo. appakkharÄ• naÃ±hi bahubhÄ• vo aÃ
yathÄ• ``dve, duve, taá¹‡hÄ• tasiá¹‡Ä• , pamhaá¹ƒ, pakhumaâ€™â€™ nti. anussarati, paá
sattÄ• , sayaá¹ƒ vÄ• sarati, saraá¹‡amattameva vÄ• etanti __sati_. anussati, paá¹-issati. s
punappunaá¹ƒ saratÄ«ti __paá¹-issato_.

__dvara_ \Be 150/ __saá¹ƒvaraá¹‡e. saá¹ƒvaraá¹‡aá¹ƒ_ rakkhaá¹‡Ä• . dvarati. dvÄ• raá¹ƒ.
dvisaddÅ«papadaaradhÄ• tuvasenapi idaá¹ƒ rÅ«paá¹ƒ sijjhati. tatrimÄ• ni nibbacanÄ• ni ---
rakkhanti etenÄ• ti __dvÄ• raá¹ƒ, _ atha vÄ• dve kavÄ• á¹-Ä• aranti gacchanti pavattanti e
gehadvÄ• rampi kÄ• yadvÄ• rÄ• dÄ«nipi upÄ• yopi dvÄ• ranti vuccati. pÄ• á¸·iyaá¹ƒ tu ``dv
itthinapuá¹ƒsakavasena __dvÄ• ra_saddo vutto. tathÄ• hi ``dvÄ• rampi surakkhitaá¹ƒ hotÄ«
``dvÄ• rÄ• pesÄ• â€™â€™ ti ca tassa dviliá¹…gatÄ• vuttÄ• .

__gara ghara secane_. garati. gharati. gharaá¹ƒ.

__dhÅ«ra hucchane. hucchana_ koá¹-illaá¹ƒ. dhÅ«rati.

__tara plavanasaraá¹‡esu_. tarati. taraá¹‡aá¹ƒ. titthaá¹ƒ. tiá¹‡á¹‡o. uttiá¹‡á¹‡o. otiá¹‡á¹‡o i
tattha __taraá¹‡aá¹ƒ_ vuccati nÄ• vÄ• , tarati udakapiá¹-á¹-he plavati, taranti uttaranti vÄ• n
atthena.

nÄ• vÄ• plavo taraá¹ƒ poto, taraá¹‡aá¹ƒ uttaraá¹ƒ tathÄ• .

jalayÄ• nanti etÄ• ni, nÄ• vÄ• nÄ• mÄ• ni honti tu ||

__tara sambhame. sambhamo_ anavaá¹-á¹-hÄ• naá¹ƒ. tarati. tarito. turaá¹…go.

ettha ca ``so mÄ• sakhettaá¹ƒ tarito avÄ• sariâ€™â€™ nti pÄ• á¸·i nidassanaá¹ƒ. tattha __
sambhamanto. __avÄ• sari_nti upagacchiá¹ƒ upavisiá¹ƒ vÄ• .

__jara roge_. ettha jararogoyeva __ ``rogoâ€™â€™ _ti adhippeto payogavasena. __jara_s
pavattaniyamanatthaá¹ƒ ``rogeâ€™â€™ ti vuttaá¹ƒ. tena aÃ±Ã±o rogo idha __roga_sadden
jaro. sajjaro. pajjararogo. jarena pÄ«á¸·itÄ• manussÄ• . yattha tu ayaá¹ƒ vayohÄ• nivÄ• cak
payoge ``jÄ«rati, jarÄ• â€™â€™ ti cassa rÅ«pÄ• ni bhavanti.

__dara bhaye_. darati. darÄ«. ``bÄ«lÄ• sayÄ• darÄ«sayÄ• â€™â€™ ti nidassanaá¹ƒ. tatth
bhÄ• yitabbaá¹-á¹-hena darÄ«.

__dara Ä• darÄ• nÄ• daresu_. darati, Ä• darati, anÄ• darati. Ä• daro, anÄ• daro.

ettha ca __daratÄ«_ti daraá¹ƒ karotÄ«ti ca anÄ• daraá¹ƒ karotÄ«ti ca attho. yathÄ• hi __Ä•
dÅ«rÄ• sannavÄ• cako, tathÄ• yampi __dara_dhÄ• tu Ä• darÄ• nÄ• daravÄ• cako daá¹-á¹-h
kÄ• yadarathe cittadarathe kilesadarathe ca vattati. ayaÃ±hi ---

Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±ci, sabbaá¹ƒ nibbÄ• paye daraâ€™â€™ nti

ettha kÄ• yadarathe cittadarathe ca vattati. ``vÄ«taddaro vÄ«tasoko vÄ«tasallo, sayaá¹ƒ abl
buddhoâ€™â€™ ti ettha pana kilesadarathe vattati. __vÄ«taddaro_ti hi aggamaggena sabb
samucchinnattÄ• vigatakilesadarathoti attho.

__nara nayane_. narati. naro, nÄ• rÄ«.

ettha __naro_ti puriso. so hi narati netÄ«ti naro. yathÄ• paá¹-hamapakatibhÅ«to satto data
seá¹-á¹-haá¹-á¹-hena puri uccÄ• á¹-á¹-hÄ• ne seti pavattatÄ«ti purisoti vuccati, evaá¹ƒ nayan
vuccati. puttabhÄ• tubhÅ«topi hi puggalo mÄ• tujeá¹-á¹-habhaginÄ«naá¹ƒ netuá¹-á¹-hÄ• ne
itaro itarÄ• saá¹ƒ. __nÄ• rÄ«_ti narena yogato, narassÄ• yanti vÄ• nÄ• rÄ«. aparampettha
nibbacanaá¹ƒ, nariyati sakena \Be 152/ kammena niyyatÄ«ti __naro, _ satto manusso vÄ• .
lokoâ€™â€™ ti hi vuttaá¹ƒ. tattha __nara_saddassa tÄ• va purisavacane ``narÄ• ca atha n
nidassanaá¹ƒ. sattamanussavacane pana ``buddho ayaá¹ƒ edisako naruttamo. Ä• moditÄ•
nidassanaá¹ƒ, tasmÄ• ``naroti puriso, naroti satto, naroti manussoâ€™â€™ ti tattha tattha y
attho saá¹ƒvaá¹‡á¹‡etabbo.

__hara haraá¹‡e. haraá¹‡aá¹ƒ_ pavattanaá¹ƒ. harati. sÄ• vatthiyaá¹ƒ viharati. vihÄ• si. viha
appamatto vihissati. voharati. saá¹ƒvoharati0 sabbo harati vÄ• . rÅ«piyasaá¹ƒvohÄ• ro, rÅ«p
pÄ• á¹-ihÄ• riyaá¹ƒ. pÄ«tipÄ• mojjahÄ• ro. vihÄ• ro. vohÄ• ro. abhihÄ• ro. cittaá¹ƒ abhinÄ«h
viharanto, viharamÄ• no. vihÄ• tabbaá¹ƒ, viharituá¹ƒ. viharitvÄ• . aÃ±Ã±Ä• nipi yojetabbÄ• n

tattha __pÄ• á¹-ihÄ• riya_nti samÄ• hite citte vigatÅ«pakkilese katakiccena pacchÄ• harita
pÄ• á¹-ihÄ• riyaá¹ƒ. __paá¹-Ä«_ti hi ayaá¹ƒ saddo ``pacchÄ• â€™â€™ ti etassa atthaá¹ƒ bo
paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• dÄ«su viya. __vihÄ•
viharanti etthÄ• ti vihÄ• ro, bhikkhÅ«naá¹ƒ Ä• vÄ• so. viharaá¹‡aá¹ƒ vÄ• vihÄ• ro, viharaá¹‡
byavahÄ• ropi paá¹‡á¹‡attipi vacanampi cetanÄ• pi. tattha

yo hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• ti, vÄ• á¹‡ijo so nabrÄ• hmaá¹‡oâ€™â€™ ti ||

ayaá¹ƒ \Be 153/ __byavahÄ• ravohÄ• ro_ nÄ• ma. ``saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti
__paá¹‡á¹‡attivohÄ• ro_ nÄ• ma. tathÄ• tathÄ• voharanti parÄ• masantÄ«ti ayaá¹ƒ __vaca
``aá¹-á¹-ha ariyavohÄ• rÄ• , aá¹-á¹-ha anariyavohÄ• rÄ• â€™â€™ ti ayaá¹ƒ __cetanÄ• vohÄ

byavahÄ• re vacane ca, paá¹‡á¹‡atticetanÄ• su ca.

__vohÄ• ra_saddo catÅ«su, imesvatthesu dissati ||

__hara apanayane. apanayanaá¹ƒ_ nÄ«haraá¹‡aá¹ƒ. dosaá¹ƒ harati. nÄ«harati. nÄ«hÄ• ro
rajoharaá¹‡aá¹ƒ. sabbadosaharo dhammo. bhagavato ca sÄ• sanassa ca paá¹-ipakkhe titth
__pÄ• á¹-ihÄ• riyaá¹ƒ_. mattÄ• vaá¹‡á¹‡abhedenettha ``pÄ• á¹-iheraá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ p
tÄ«á¹‡i padarÅ«pÄ• ni, bhavanti.

__hara Ä• dÄ• ne_. adinnaá¹ƒ harati. harissati. hÄ• hiti iccap. ``kharÄ• jinaá¹ƒ para suÃ±ca
hÄ• hitÄ«â€™â€™ ti idamettha nidassanaá¹ƒ. Ä• harati, avaharati, saá¹ƒharati, apaharati, u
sampaharati, samÄ• harati. manoharo pÄ• sÄ• do. parassaharaá¹‡aá¹ƒ. Ä• hÄ• ro, avahÄ•
sampahÄ• ro, samÄ• hÄ• ro. hariyyati, Ä• hariyyati. Ä• hariyyanti. Ä• haá¹-aá¹ƒ, harituá¹ƒ, Ä
Ä• haritvÄ• na. aÃ±Ã±Ä• nipi yojetabbÄ• ni.

__dhara dharaá¹‡e. dharaá¹‡aá¹ƒ_ vijjamÄ• natÄ• . dharati. dharate satthusÄ• sanaá¹ƒ.

__dhara aviddhaá¹ƒsane_. nibbÄ• naá¹ƒ niccaá¹ƒ dharati.

__khara khaye_. kharati. kharaá¹‡aá¹ƒ. nakkharanti na khiyyantÄ«ti __akkharÄ• ni_. nakkh
__nakkhattÄ• nÄ«_ti porÄ• á¹‡Ä• .

__jÄ• garaniddakkhaye_ \Be 154/ jÄ• garati. jÄ• garo, jÄ• garaá¹‡aá¹ƒ, jÄ• garaá¹ƒ. dÄ«gh
jÄ• garamÄ• no. ayaÃ±ca dhÄ• tu __tanÄ• di_gaá¹‡aá¹ƒ patvÄ• ``jÄ• garoti, paá¹-ijÄ• garo
janeti.

__Ä«ra vacane gatikampanesu ca_. Ä«rati. Ä«ritaá¹ƒ. eritaá¹ƒ. samÄ«raá¹‡o. jinerito dham
vÄ• tassapi eritassa.

tattha __samÄ«raá¹‡o_ti vÄ• to. so hi samÄ«rati vÄ• yati, samÄ«reti ca rukkhasÄ• khÄ• pa
kampetÄ«ti ``samÄ«raá¹‡oâ€™â€™ ti vuccati.

__hare lajjÄ• yaá¹ƒ_. aluttantoyamekÄ• ranto dhÄ• tu, __gile pÄ«tikkhaye_ti dhÄ• tu viya. h
harÄ• yanaá¹ƒ. aá¹-á¹-Ä«yÄ• mi harÄ• yÄ• mi.

ettha __harÄ• yatÄ«_ti lajjati, hiriá¹ƒ karotÄ«ti attho.

__para pÄ• lanapÅ«raá¹‡esu_. ``parati, paramoâ€™â€™ timassa rÅ«pÄ• ni, __nara nayan
naroâ€™â€™ ti rÅ«pÄ• ni viya.

tattha __paratÄ«_ti pÄ• leti, pÅ«rati vÄ• . suddhakattuvasenidaá¹ƒ padaá¹ƒ vuttaá¹ƒ. hetuk
``pÄ• reti pÄ• rayatÄ«â€™â€™ tiÄ• dÄ«ni rÅ«pÄ• ni bhavanti. __paramo_ti pÄ• lako pÅ«ra
``pÄ• ramÄ«â€™â€™ ti padaá¹ƒ etassatthassa sÄ• dhakaá¹ƒ. tathÄ• hi __pÄ• ramÄ«_ti pa
dÄ• nÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ pÄ• lako pÅ«rako ca mahÄ• bodhisatto. paramassa idaá
kammaá¹ƒ vÄ• pÄ• ramÄ«, dÄ• nÄ• dikriyÄ• . garÅ«hi pana ``pÅ«retÄ«ti paramo, dÄ• nÄ•
pÄ• lako cÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ vÄ«maá¹ƒsitabaá¹ƒ.

__vara varaá¹‡e_. varati. vÄ• raá¹‡o, varuá¹‡o.

__gira_ \Be 155/ __niggiraá¹‡o. niggiraá¹‡aá¹ƒ_ paggharaá¹‡aá¹ƒ. girati, giri.

ettha __girÄ«_ti pabbatÄ• , yo `seloâ€™â€™ tiÄ• dÄ«hi anekehi nÄ• mehi kathiyati. so hi s
pabbehi citattÄ• pabbamassa atthÄ«ti pabbato. himavamanÄ• divasena jalassa sÄ• rabhÅ«
bhesajjÄ• divatthÅ«naÃ±ca giraá¹‡ato __girÄ«_ti vuccati.

imÄ• ni panassa nÄ• mÄ• ni ---

pabbato acalo selo, nago giri mahÄ«dharo.

addi siluccayo cÄ• ti, giripaá¹‡á¹‡attiyo imÄ• ||

__sura issariyadittÄ«su_. surati. suro, asuro.

tatra __saro_ti surati Ä«sati devissariyaá¹ƒ pÄ• puá¹‡Ä• ti virocati cÄ• ti suro. sundarÄ• rÄ
vÄ• __suro, _ devo. devÄ• bhidhÄ• nÄ• ni __divÄ• di_gaá¹‡e pakÄ• sessÄ• ma. __asuro_
na virocati cÄ• ti asuro. surÄ• naá¹ƒ vÄ• paá¹-ipakkho mittapaá¹-ipakkhÄ• amittÄ• viyÄ• ti
``pubbadevoâ€™â€™ tipi vuccati. tathÄ• hi __kumbhajÄ• take_ vuttaá¹ƒ ---

``yaá¹ƒ ve pivitvÄ• pubbadevÄ• pamattÄ• ,

tidivÄ• cutÄ• sassatiyÄ• samÄ• yÄ• .

taá¹ƒ tÄ• disaá¹ƒ majjamimaá¹ƒ niratthaá¹ƒ,

jÄ• naá¹ƒ mahÄ• rÄ• ja kathaá¹ƒ piveyyÄ• â€™â€™ ti ||

__sagÄ• thÄ• vaggasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ pana ``na suraá¹ƒ pivimha, na suraá¹ƒ pivi
paá¹-á¹-hÄ• ya asurÄ• nÄ• ma jÄ• tÄ• â€™â€™ ti vuttaá¹ƒ.

imÄ• ni \Be 156/ tadabhidhÄ• nÄ• ni ---

asuro pubbadevo ca, dÄ• navo devatÄ• ri tu.

nÄ• mÄ• ni asurÄ• nanti, imÄ• ni niddise vidÅ« ||

pÄ• ko iti tu yaá¹ƒ nÄ• maá¹ƒ, ekassa asurassa tu.

paá¹‡á¹‡attÄ«tipi ekacce, garavo pana abravuá¹ƒ ||

__kura sadde akkose ca_. kurati. kuraro, kurarÄ«. kummo, kummÄ«.

__khura chedane vilekhane ca_. khurati. khuro.

__mura saá¹ƒveá¹-hane_. murati. muro, moro.

__ghura abhimatta saddesu_. ghurati. ghoro.

__pura aggagamane. aggagamanaá¹ƒ_ nÄ• ma padhÄ• nagamanaá¹ƒ, paá¹-hamameva ga
purÄ«. avÄ• purati. avÄ• puretaá¹ƒ amatassa dvÄ• raá¹ƒ. avÄ• puraá¹‡aá¹ƒ Ä• dÄ• ya gacc

tattha __pura_nti rÄ• jadhÄ• nÄ«. tathÄ• hi ``nagaraá¹ƒ puraá¹ƒ purÄ« rÄ• jadhÄ• nÄ«â€™
``eso Ä• á¸·Ä• riko poso, kumÄ• rÄ« puramantareâ€™â€™ tiÄ• dÄ«su pana gehaá¹ƒ ``pura
padhÄ• natÄ• ya purato purato gamanena gantabbanti __puraá¹ƒ, _ rÄ• jadhÄ• nÄ« ceva g
avÄ• puranti vivaranti dvÄ• raá¹ƒ etenÄ• ti avÄ• puraá¹‡aá¹ƒ, yaá¹ƒ ``kuÃ±cikÄ• â€™â€™ t
vuccati. __avÄ• puratÄ«_tiÄ• dÄ«su __ava Ä• _iccubho upasaggÄ• ti daá¹-á¹-habbÄ• .

__phara pharaá¹‡e. pharaá¹‡aá¹ƒ_ nÄ• ma byÄ• panaá¹ƒ gamanaá¹ƒ vÄ• . samaá¹ƒ phara

pharati. pharaá¹‡aá¹ƒ.

__gara uggame_. garati. garu.

__garÅ«_ti \Be 157/ mÄ• tÄ• pitÄ• dayo gÄ• ravayuttapuggalÄ• . te hi garanti uggacchanti
hontÄ«ti __garÅ«_ti vuccanti. apica pÄ• sÄ• á¹‡acchattaá¹ƒ viya bhÄ• riyaá¹-á¹-hena __gar
__garu_saddo ``idamÄ• sanaá¹ƒ atra bhavaá¹ƒ nisÄ«datu, bhavaÃ±hi me aÃ±Ã±ataro garÅ
mÄ• tÄ• pitÅ«su dissati. ``sanarÄ• maralokagaruâ€™â€™ nti ettha sabbalokÄ• cariye sabb
__garu_saddo aÃ±Ã±esvatthesupi dissati. sabbametaá¹ƒ ekato katvÄ• atridaá¹ƒ vuccati ---

mÄ• tÄ• pitÄ• cariyesu, dujjare alahumhi ca.

mahante cuggate ceva, nichekÄ• dikaresu ca.

tathÄ• vaá¹‡á¹‡avisesesu, __garu_saddo pavattati ||

keci panÄ• cariyÄ• ``garu garÅ«â€™â€™ ti ca dvidhÄ• gahetvÄ• bhÄ• riyavÄ• cakatte __
Ä• cariyavÄ• cakatte pana __guru_saddoti vadanti, taá¹ƒ na gahetabbaá¹ƒ. pÄ• á¸·ivisaye h
yathÄ• vuttÄ• naá¹ƒ atthÄ• naá¹ƒ vÄ• cakatte __garu_saddoyeva icchitabbo, __a_kÄ• rassa
``gÄ• ravaâ€™â€™ nti savuddhikassa taddhitantapadassa dassanato. sakkaá¹-abhÄ• sÄ• v
icchitabbo, __u_kÄ• rassa vuddhibhÄ• ve aÃ±Ã±athÄ• taddhitantapadassa dassanato.

__mara pÄ• á¹‡acÄ• ge_. marati. mattuá¹ƒ. maritvÄ• . hetukattari ``puriso purisaá¹ƒ mÄ• re
purisena purisaá¹ƒ mÄ• rÄ• peti, mÄ• rÄ• payati. puriso purisaá¹ƒ mÄ• retuá¹ƒ mÄ• retvÄ• a
macco. maru. maraá¹‡aá¹ƒ, maccu. maá¹-á¹-u. mÄ• ro.

tattha __mattu_nti marituá¹ƒ. tathÄ• hi __alÄ«nasattujÄ• take_ ``yo mattumicche pituno pa
pÄ• á¸·i dissati. __macco_ti maritabbasabhÄ• vatÄ• ya ``maccoâ€™â€™ ti laddhanÄ• mo s
dÄ«ghÄ• yukopi samÄ• no maraá¹‡asÄ«loti maru, devo. __maraá¹‡a_nti cuti.

maraá¹‡aá¹ƒ antako maccu, hindaá¹ƒ kÄ• lo ca maá¹-á¹-u ca.

nikkhepo cuti cetÄ• ni, nÄ• mÄ• ni maraá¹‡assa ve ||

__mÄ• ro_ti sattÄ• naá¹ƒ kusalaá¹ƒ mÄ• retÄ«ti mÄ• ro, kÄ• madevo.

imÄ• nissa nÄ• mÄ• ni ---

mÄ• ro namuci kaá¹‡ho ca, vasavatti pajÄ• pati.

pamattabandhu maddano, pÄ• pimÄ• dabbakopi ca.

kandappo ca ratipati, kÄ• mo ca kusumÄ• yudho ||

aÃ±Ã±e aÃ±Ã±Ä• nipi nÄ• mÄ• ni vadanti, tÄ• ni sÄ• sanÄ• nulomÄ• ni na hontÄ«ti idha na
__aá¹-á¹-hakathÄ• su_ pana ``mÄ• ro, namuci, kaá¹‡ho, pamattabandhÅ«â€™â€™ ti cattÄ•

ettha ca __mÄ• ro_ti devaputtamÄ• rena saddhiá¹ƒ paÃ±ca mÄ• rÄ• kilesamÄ• ro khandh
maccumÄ• ro devaputtamÄ• roti.

__dhara avatthÄ• ne_. dharati.

__bhara posane_. bharati. bharito, bhattÄ• .

__thara santharaá¹‡e_. tharati, santharati. santharaá¹‡aá¹ƒ.

__dara vidÄ• raá¹‡e_. bhÅ«miá¹ƒ darati. kudÄ• lo.

__dara dÄ• he_. kÄ• yo darati. daro, daratho.

__tira adhogatiyaá¹ƒ_. tirati. tiracchÄ• no, tiracchÄ• vÄ• .

__ara gatiyaá¹ƒ_. arati. atthaá¹ƒ, attho, utu.

ettha \Be 159/ __atthaá¹ƒ_ vuccati nibbÄ• naá¹ƒ. taá¹ƒ taá¹ƒ sattakiccaá¹ƒ arati vattetÄ«ti _

__ra_kÄ• rantadhÄ• turÅ«pÄ• ni.

lakÄ• rantadhÄ• tu

__lÄ• Ä• dÄ• ne_. lÄ• ti. lÄ• naá¹ƒ, garuá¸·o, sÄ«haá¸·o, rÄ• hulo, kusalaá¹ƒ, bÄ• lo, maha

tatra __garuá¸·o_ti garuá¹ƒ lÄ• ti Ä• dadÄ• ti gaá¹‡hÄ• tÄ«ti garuá¸·o, yo ``supaá¹‡á¹‡o, dij
karoá¹-Ä«â€™â€™ ti ca vuccati. __sÄ«haá¸·o_ti sÄ«haá¹ƒ lÄ• ti Ä• dadÄ• ti gaá¹‡hÄ• tÄ«ti
tabbaá¹ƒse jÄ• tÄ• etarahi sabbepi __sÄ«haá¸·Ä• _ nÄ• ma jÄ• tÄ• .

__rÄ• hulo_tiÄ• dÄ«su pana rÄ• hu viya lÄ• ti gaá¹‡hÄ• tÄ«ti __rÄ• hulo, _ ko so? sikkhÄ•
rÄ• hulabhaddo buddhaputto. tassa hi jÄ• tadivase suddhodanamahÄ• rÄ• jÄ• ``puttassa m
nivedethÄ• â€™â€™ ti uyyÄ• ne kÄ«á¸·antassa bodhisattassa sÄ• sanaá¹ƒ pahiá¹‡i. bodhis
jÄ• to bandhanaá¹ƒ jÄ• taâ€™â€™ nti Ä• ha. puttassa hi jÄ• yanaá¹ƒ rÄ• huggaho viya hoti
taá¹‡hÄ• kilissanatÄ• pÄ• danato bÄ• á¸·hena ca saá¹…khalikÄ• dibandhanena bandhaá¹ƒ
appadÄ• natoti ``rÄ• hu jÄ• to bandhanaá¹ƒ jÄ• taâ€™â€™ nti Ä• ha. rÄ• jÄ• ``kiá¹ƒ me pu
pucchitvÄ• taá¹ƒ vacanaá¹ƒ sutvÄ• ``ito paá¹-á¹-hÄ• ya me nattÄ• `rÄ• huloâ€™ tveva hot
paá¹-á¹-hÄ• ya kumÄ• ro rÄ• hulo nÄ• ma jÄ• to.

__mahÄ• padÄ• nasuttaá¹-Ä«kÄ• yaÃ±hi_ \Be 160/ ``rÄ• hu jÄ• toâ€™â€™ ti ettha __ ``rÄ
vuttaá¹ƒ, taá¹ƒ pana ``rÄ• huloâ€™â€™ ti vacanassatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ adhip
na hi kevalo ``rÄ• hÅ«â€™â€™ ti saddo ``rÄ• huggahoâ€™â€™ ti atthaá¹ƒ vadati, atha kho
labhitvÄ• vadati. tathÄ• hi ``rÄ• hu jÄ• toâ€™â€™ ti bodhisattena vuttavacanassa ``rÄ• hu
atthau bhavati, tasmÄ• suddhodanamahÄ• rÄ• jÄ• ``mama nattÄ• rÄ• hu viya lÄ• tÄ«ti rÄ
cintetvÄ• ``rÄ• hulotveva hotÅ«â€™â€™ ti Ä• hÄ• ti daá¹-á¹-habbaá¹ƒ.

keci pana ``rÄ• hulo jÄ• to bandhanaá¹ƒ jÄ• taâ€™â€™ nti paá¹-hanti, katthaci potthake ca
sundaraá¹ƒ, atthassa ayuttito á¹-Ä«kÄ• ya ca saddhiá¹ƒvirocato. na hi ``rÄ• huloâ€™â€™ ti
paá¹-hamaá¹ƒ uppannaá¹ƒ, pacchÄ• yeva pana uppannaá¹ƒ ayyakena dinnattÄ• , tasmÄ•
jÄ• toâ€™â€™ ti vattuá¹ƒ na yujjati. yathÄ• hi anabhisitte arÄ• jini puggale ``mahÄ• rÄ• jÄ•
nappavattati. __á¹-Ä«kÄ• yaÃ±ca_ ``rÄ• hÅ«ti rÄ• huggahoâ€™â€™ ti vuttaá¹ƒ. athÄ• pi tes
bandhanaá¹ƒ jÄ• taâ€™â€™ nti padassa vijjamÄ• nattÄ• eva á¹-Ä«kÄ• yaá¹ƒ ``rÄ• huggah
__lÄ• _saddena samÄ• nattho Ä• dÄ• nattho __gaha_saddo vuttoti evampi nupapajjati, ``rÄ
bandhanaá¹ƒ jÄ• taâ€™â€™ nti pÄ• á¹-hassa vattabbattÄ• . __rÄ• hulo_ti hi idaá¹ƒ padaá¹
padaá¹ƒ viya dabbavÄ• cakaá¹ƒ, na kadÄ• cipi bhÄ• vavÄ• cakaá¹ƒ, tasmÄ• ``rÄ• hulo jÄ•
nti etaá¹ƒ ekaccehi duropitaá¹ƒ pÄ• á¹-haá¹ƒ aggahetvÄ• ``rÄ• hu jÄ• to bandhanaá¹ƒ jÄ• t
pÄ• á¹-ho gahetabbo, sÄ• rato ca paccetabbo suparisuddhesu anekesu potthakesu diá¹-á¹-
gambhÄ«rasukhumaÃ±Ä• á¹‡ehi Ä• cariyapacÄ• riyehi paá¹-hitattÄ• .

ayaá¹ƒ \Be 161/ panettha sÄ• dhippÄ• yÄ• atthappakÄ• sanÄ• --- __rÄ• hu jÄ• to_ti bodh
jÄ• tasÄ• sanaá¹ƒ sutvÄ• saá¹ƒvegappatto ``idÄ• ni mama rÄ• hu jÄ• toâ€™â€™ ti vadati,
mama gahaá¹‡atthaá¹ƒ rÄ• hu uppannoti hi attho. __bandhanaá¹ƒ jÄ• ta__nti iminÄ• ``man
nti vadati. tathÄ• hi __á¹-Ä«kÄ• yaá¹ƒ_ vuttaá¹ƒ ``rÄ• hÅ«ti rÄ• huggahoâ€™â€™ ti. tattha
gaá¹‡hÄ• tÄ«ti gaho, rÄ• hu eva gaho rÄ• huggaho, mama gÄ• hako rÄ• hu jÄ• toti attho. a
rÄ• huno gaho __rÄ• huggaho, _ rÄ• huggahaá¹‡aá¹ƒ mama jÄ• tanti attho. putto hi rÄ• hus
puttarÄ• hunÄ• gahitattÄ• .

ekacce pana ``rÄ• hulotveva hotÅ«â€™â€™ ti imaá¹ƒ padesaá¹ƒ disvÄ• ``rÄ• hu jÄ• toâ€™

sameti, ``rÄ• hulo jÄ• toâ€™â€™ ti vutteyeva pana sametÄ«ti maÃ±Ã±amÄ• nÄ• evaá¹ƒ pA
ca, tasmÄ• so anupaparikkhitvÄ• paá¹-hito duropito pÄ• á¹-ho na gahetabbo, yathÄ• vutto
porÄ• á¹‡Ä• cariyehi abhimato pÄ• á¹-hoyeva Ä• yasmantehi gahetabbo atthassa yuttito, á¹
avirodhatoti.

tattha __kusala_nti kucchitÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ sÄ• nato tanukaraá¹‡ato Ã±Ä•
tena kusena lÄ• tabbaá¹ƒ pavattetabbanti __kusalaá¹ƒ. bÄ• lo_ti diá¹-á¹-hadhammikasampa
anatthe devadattakokÄ• likÄ• dayo viya lÄ• ti Ä• dadÄ• tÄ«ti __bÄ• lo_. imÄ• ni pana taá¹ƒ

bÄ• lo avidvÄ• aÃ±Ã±o ca, aÃ±Ã±Ä• á¹‡Ä« avicakkhaá¹‡o.

apaá¹‡á¸• ito akusalo, dummedho kumati jaá¸·o ||

eá¸·amÅ«go \Be 162/ ca nippaÃ±Ã±o, dummedhÄ« avidÅ« mago.

aviÃ±Ã±Å« andhabÄ• lo ca, duppaÃ±Ã±o ca aviddasu ||

__mahallako_ti mahattaá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ«ti mahallako, jiá¹‡á¹‡apuriso. imÄ• nissa nÄ

jiá¹‡á¹‡o mahallako vuddho, buddho vuá¸• á¸• ho ca kattaro.

thero cÄ• ti ime saddÄ• , jiá¹‡á¹‡apaÃ±Ã±attiyo siyuá¹ƒ ||

tathÄ• hi ---

``dure apassaá¹ƒ therova, cakkhuá¹ƒ yÄ• citumÄ• gatoâ€™â€™.

evamÄ• dÄ«su daá¹-á¹-habbo, __thera_saddo mahallake ||

imÄ• ni pana nÄ• mÄ• ni itthiyÄ• itthiliá¹…gavasena vattabbÄ• ni ---

jiá¹‡á¹‡Ä• mahallikÄ• vuddhÄ«, buddhÄ« vuá¸• á¸• hÄ« ca kattarÄ• .

therÄ« cÄ• ti ime saddÄ• , nÄ• maá¹ƒ jiá¹‡á¹‡Ä• ya itthiyÄ• .

__dala phala visaraá¹‡e_. dalati. phalati. dalito rukkho. phalito bhÅ«mibhÄ• go.

__ala bhÅ«sane_. alati. alaá¹…kÄ• ro, alaá¹…kato, alaá¹…kataá¹ƒ. ``sÄ• laá¹…kÄ• nanayo

sÄ• laá¹…kÄ• nanavajjitÄ• â€™â€™ ti imissaÃ±hi kavÄ«naá¹ƒ kabbaracanÄ• yaá¹ƒ __alaá
vadati. keci panettha __ala bhÅ«sanapariyÄ• panavÄ• ranesÅ«_ti dhÄ• tuá¹ƒ paá¹-hanti, ``a
rÅ«paá¹ƒ icchanti. mayaá¹ƒ pana __ala_dhÄ• tussa pariyattinivÄ• raá¹‡atthavÄ• cakattaá¹ƒ
payogÄ• dassanato. nipÄ• tabhÅ«to pana __alaá¹ƒ_saddo pariyattinivÄ• raá¹‡atthavÄ• cak
sabbaá¹ƒ. alaá¹ƒ me tena rajjenÄ• â€™â€™ tiÄ• dÄ«su.

__mÄ«la nimelane_. mÄ«lati, nimÄ«lati, ummÄ«lati. nimÄ«lanaá¹ƒ.

__bila patitthambhe_. bilati.

__nÄ«la_ \Be 163/ __vaá¹‡á¹‡e_. nÄ«lavatthaá¹ƒ.

__sÄ«la samÄ• dhimhi_. sÄ«lati. sÄ«laá¹ƒ, sÄ«lanaá¹ƒ.

ettha __sÄ«la_nti sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. vuttaÃ±hetaá¹ƒ __visuddhimagge_ ``sÄ«lan
sÄ«laá¹ƒ? sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ, kimidaá¹ƒ sÄ«lanaá¹ƒ nÄ• ma? samÄ• dhÄ• naá¹ƒ
susÄ«lyavasena avippakiá¹‡á¹‡atÄ• ti attho. upadhÄ• raá¹‡aá¹ƒ vÄ• kusalÄ• naá¹ƒ dhamm
patiá¹-á¹-hÄ• navasena Ä• dhÄ• rabhÄ• voti attho. etadeva hi ettha atthadvayaá¹ƒ saddalak
aÃ±Ã±e pana `siraá¹-á¹-ho sÄ«laá¹-á¹-ho, sÄ«talaá¹-á¹-ho sÄ«laá¹-á¹-hoâ€™ ti evamÄ• dinA
vaá¹‡á¹‡entÄ«â€™â€™ ti. tattha ``atthadvayaá¹ƒ saddalakkhaá¹‡a vidÅ« anujÄ• nantÄ«â€
samÄ• dhimhi __sÄ«la_ upadhÄ• raá¹‡eâ€™â€™ ti dvigaá¹‡ikassa __sÄ«la_dhÄ• tussa at
hi __curÄ• di_gaá¹‡aá¹ƒ pattassa upadhÄ• raá¹‡e ``sÄ«leti, sÄ«layatÄ«â€™â€™ ti rÅ«pÄ•
upadhÄ• retÄ«tipi tesaá¹ƒ attho. idha pana __bhÅ«vÄ• di_gaá¹‡ikattÄ• samÄ• dhÄ• natthe
rÅ«paá¹ƒ bhavati, samÄ• dhiyatÄ«ti tassa attho. punapi ettha sotÅ«naá¹ƒ sukhaggahaá¹‡at
vuccante. sÄ«lati samÄ• dhiyati kÄ• yakammÄ• dÄ«naá¹ƒ susÄ«lyavasena na vippakiratÄ«
sÄ«lanti samÄ• dahanti cittaá¹ƒ etenÄ• ti __sÄ«laá¹ƒ_. imÄ• ni __bhÅ«vÄ• di_gaá¹‡ikavase
__curÄ• di_gaá¹‡ikavasena pana sÄ«leti kusale dhamme upadhÄ• reti patiá¹-á¹-hÄ• bhÄ• v
__sÄ«laá¹ƒ_. sÄ«lenti vÄ• etena kusale dhamme upadhÄ• renti bhuso dhÄ• renti sÄ• dhav
nibbacanÄ• ni.

__kila bandhe_. kilati. kilaá¹ƒ.

__kÅ«la Ä• varaá¹‡e_. kulati. kÅ«laá¹ƒ. vahe rukkhe pakÅ«laje. kÅ«laá¹ƒ bandhati. nadÄ«k
kÅ«lati Ä• varati udakaá¹ƒ bahi nikkhamituá¹ƒ na detÄ«ti __kÅ«laá¹ƒ_.

__sÅ«la_ \Be 164/ __rujÄ• yaá¹ƒ_. sÅ«lati. sÅ«laá¹ƒ. kaá¹‡á¹‡asÅ«laá¹ƒ na janeti.

__tÅ«la nikkarÄ«se. nikkarÄ«saá¹ƒ_ nÄ• ma karÄ«samattenapi aminetabbato lahubhÄ• vo

bhaá¹-á¹-haá¹ƒva mÄ• luto.

__pula saá¹…ghÄ• te_. pulati. paÃ±capuli.

__mÅ«la patiá¹-á¹-hÄ• yaá¹ƒ_ mÅ«lati. mÅ«laá¹ƒ. __mÅ«la_saddo ``mÅ«lÄ• ni uddhareyya
ussÄ«ranÄ• á¸·imattÄ• nipÄ«â€™â€™ tiÄ• dÄ«su mÅ«lamÅ«le dissati. ``lobho akusalamÅ«
asÄ• dhÄ• raá¹‡ahetumhi. ``yÄ• vamajjhanhike kÄ• le chÄ• yÄ• pharati, nivÄ• te paá¹‡á¹‡
rukkhamÅ«laâ€™â€™ ntiÄ• dÄ«su samÄ«pe. atridaá¹ƒ vuccati ---

mÅ«lamÅ«le __mÅ«la_saddo, padissati tatheva ca.

asÄ• dhÄ• raá¹‡ahetumhi, samÄ«pamhi ca vattati ||

__phala nibbattiyaá¹ƒ_. rukkho phalati. rukkhaphalÄ• ni bhuÃ±jantÄ• . mahapphalaá¹ƒ mah
sotÄ• pattiphalaá¹ƒ. tattha __phala_nti mahÄ• nibbattikaá¹ƒ.

__phala bhede_. phalati. muddhÄ• te phalatu sattadhÄ• . pÄ• dÄ• phaliá¹ƒsu. tattha __ph

__phala abyattasadde_. asanÄ« phalati. dveme bhikkhave asaniyÄ• phalantiyÄ• na santa
saddaá¹ƒ karontiyÄ• .

__culla hÄ• vakaraá¹‡e. hÄ• vakaraá¹‡aá¹ƒ_ vilÄ• sakaraá¹‡aá¹ƒ. cullati.

__phulla_ \Be 165/ __vikasanabhedesu_. phullati. phullaá¹ƒ. phullito kiá¹ƒsuko. suphullitam

asÄ«tihatthamubbedho, dÄ«paá¹…karo mahÄ• muni.

sobhati dÄ«parukkhova, sÄ• larÄ• jÄ• va phullito ||

khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aá¹ƒ.

__cilla seá¹-hille_. siá¹-hilabhÄ• vo __seá¹-hillaá¹ƒ_. cillati.

__velu celu kelu khelu pelu belu selu sala tila gatiyaá¹ƒ_. velati. celati. kelati. khelati. pelati.
selati. salati. tilati. celaá¹ƒ, belako. ettha __cela_nti vatthaá¹ƒ. __pelako_ti saso.

__khala calane_. khalati. khalo. __khalo_ti dujjano asÄ• dhu asappuriso pÄ• pajano.

__khala saÃ±cinane_. khalati. khalaá¹ƒ. __khala_nti vÄ«hiá¹-á¹-hapanokÄ• sabhÅ«taá¹ƒ bl
taÃ±hi khalanti saÃ±cinanti rÄ• siá¹ƒ karonti ettha dhaÃ±Ã±Ä• nÄ«ti khalanti vuccati. ``khala
pasuá¹ƒ khettaá¹ƒ, gantÄ• cassa abhikkhaá¹‡aâ€™â€™ nti payogo.

__gila ajjhoharaá¹‡e_. gilati. gilamakkhaá¹ƒ puriso na bujjhati.

__gala adane_. galati. galo. galanti adanti ajjhoharanti etenÄ• ti galo. __galo_ti gÄ«vÄ• vu

__sala salla Ä• sugatiyaá¹ƒ. Ä• sugati_ sÄ«ghagamanaá¹ƒ. salati. sallati. sallaá¹ƒ. ettha ca
saro sallo kaá¹‡á¸• o tejanoâ€™â€™ ti pariyÄ• yÄ• ete.

__khola gatipaá¹-ighÄ• te_. kholati.

__gile_ \Be 166/ __pÄ«tikkhaye_. gilÄ• yati. gilÄ• no, gelaÃ±Ã±aá¹ƒ. __gilÄ• no_ti akallako
vuttaá¹ƒ ``nÄ• haá¹ƒ akallakoâ€™â€™ ti. __aá¹-á¹-hakathÄ• yaÃ±ca ``nÄ• haá¹ƒ akallako_
ti vuttaá¹ƒ.

__mile gattavinÄ• me_. milÄ• yati. milÄ• yano, milÄ• yanto, milÄ• yamÄ• no.

__kele mamÄ• yane. mamÄ• yanaá¹ƒ_ taá¹‡hÄ• diá¹-á¹-hivasena ``mama idaâ€™â€™ nti
kaá¹ƒ kelÄ• yati.

__sala calane saá¹ƒvaraá¹‡e ca, vala valla calane ca_. saá¹ƒvaraá¹‡Ä• pekkhÄ• yaá¹ƒ __c
kusalaá¹ƒ. valati. vallati. vallÅ«ro.

tattha __kusala_nti kucchite pÄ• padhamme salayati calayati kampeti viddhaá¹ƒsetÄ«ti kus
apÄ• yadvÄ• raá¹ƒ salanti saá¹ƒvaranti pidahanti sÄ• dhavo etenÄ• ti kusalaá¹ƒ. vallanti saa
ito kÄ• kasenÄ• dayo satte akhÄ• danatthÄ• yÄ• ti __vallÅ«ro_.

__mala malla dhÄ• raá¹‡e_. malati. malaá¹ƒ. mallati. mallo.

__bhala bhalla paribhÄ• sanahiá¹ƒsÄ• dÄ• nesu_. bhalati. bhallati.

__kala saá¹…khyÄ• ne_. kalati. kalÄ• , kÄ• lo.

ettha __kalÄ• _ti soá¸·asabhÄ• gÄ• dibhÄ• go. __kÄ• lo_ti ``ettako atkkantoâ€™â€™ tiÄ• c
saá¹…khÄ• tabboti kÄ• lo, pubbaá¹‡hÄ• disamayo.

__kalla asadde. asaddo_. nissaddo. kallati.

__jala dittiyaá¹ƒ_. jalati. jalaá¹ƒ, jalanto, pajjalanto, jalamÄ• no.

ko \Be 167/ eti siriyÄ• jalaá¹ƒ. jalaá¹ƒva yasasÄ• aá¹-á¹-hÄ• , devadattoti me sutaá¹ƒ. sad
jalito.

__hula calane_. hulati. halo. __halo_ti phÄ• lo, so hi holeti bhÅ«miá¹ƒ bhindanto mattikakha
cÄ• letÄ«ti ``haloâ€™â€™ ti vuccati __u_kÄ• rassa __a_kÄ• raá¹ƒ katvÄ• .

__cala kampane_. calati. calito, acalo. mahanto bhÅ«micÄ• lo. calanaá¹ƒ, cÄ• lo.

__jala dhaÃ±Ã±e_. jalati. jalaá¹ƒ.

__á¹-ala á¹-ula velambe_. á¹-alati. á¹-ulati.

__thala á¹-hÄ• ne_. thalati. thalo. __thalo_ti nirudakappadeso. pabbajjÄ• nibbÄ• nesupi taá
tabbohÄ• ro. yathÄ• hi loke udakoghena anottharaá¹‡aá¹-á¹-hÄ• naá¹ƒ ``thaloâ€™â€™ ti v
anottharaá¹‡Ä«yattÄ• pabbajjÄ• nibbÄ• naÃ±ca ``thaloâ€™â€™ ti vuccati, ``tiá¹‡á¹‡o pÄ•
tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti hi vuttaá¹ƒ.

__phÄ• la vilekhane_. phÄ• lati bhÅ«miá¹ƒ vilekhati bhindatÄ«ti __phÄ• lo_.

__nala ganthe_. nalati.

__bala pÄ• á¹‡ane_. iha __pÄ• á¹‡anaá¹ƒ_ jÄ«vanaá¹ƒ sasanaÃ±ca. balati. balaá¹ƒ, bÄ• lo

ettha balanti jÄ«vitaá¹ƒ kappenti etenÄ• ti balaá¹ƒ, kÄ• yabalabhogabalÄ• dikaá¹ƒ balaá¹ƒ.
sammÄ• jÄ«vanaá¹ƒ jÄ«vanti etenÄ• ti __balaá¹ƒ, _ saddhÄ• dikaá¹ƒ balaá¹ƒ. __Ä• gamaá
``assaddhiye na kampatÄ«ti saddhÄ• balaâ€™â€™ ntiÄ• di vuttaá¹ƒ, taá¹ƒ daá¸·haá¹-á¹-he
saddhÄ• dÄ«naá¹ƒ akampanabhÄ• vadassanatthaá¹ƒ vuttanti \Be 168/ daá¹-á¹-habbaá¹ƒ. a
atthÄ• tisayayogato assaddhiyÄ• dÄ«naá¹ƒ abhibhavanena saddhÄ• dibalÄ• naá¹ƒ abhibha
naá¹ƒ baliyantÄ«â€™â€™ ti ettha viya. __bÄ• lo_ti balati assasati ceva passasati cÄ• ti bÄ•
assasitapassasitamattena jÄ«vati, na seá¹-á¹-hena paÃ±Ã±Ä• jÄ«vitenÄ• ti vuttaá¹ƒ hoti. tat
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``balantÄ«ti bÄ• lÄ• , assasitapassasitamattena jÄ«vant
paÃ±Ã±Ä• jÄ«vitenÄ• ti atthoâ€™â€™ ti. paÃ±Ã±Ä• jÄ«vinoyeva hi jÄ«vitaá¹ƒ __seá¹-á¹-ha
bhagavÄ• ``paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ€™â€™ nti.

__pula mahatte_. pulati. vipulaá¹ƒ.

__kula saá¹…khÄ• ne bandhumhi ca_. kolati. kulaá¹ƒ, kolo.

__sala gamane_. salati.

__kila pÄ«tiya kÄ«á¸·anesu_. pÄ«tassa bhÄ• vo __pÄ«tiyaá¹ƒ_ yathÄ• dakkhiyaá¹ƒ. __kÄ
kilati.

__ila kampane_. ilati. elaá¹ƒ, elÄ• . ettha __elaá¹ƒ_ vuccati doso. kenaá¹-á¹-hena? kampan
__doso_ti cettha aguá¹‡o veditabbo, na paá¹-igho. ``nelaá¹…go setapacchÄ• doâ€™â€™ ti

apica __elaá¹ƒ_ vuccati udakaá¹ƒ. tathÄ• hi ``elambujaá¹ƒ kaá¹‡á¹-akiá¹ƒ vÄ• rijaá¹ƒ yathÄ
pÄ• á¸·iyÄ• atthaá¹ƒ niddisanto Ä• yasmÄ• sÄ• riputto ``elaá¹ƒ vuccati udakaâ€™â€™ nti
vuccati ``elamÅ«goâ€™â€™ ti ettha viya. apica __elÄ• _ti kheá¸·o vuccati ``sutvÄ• nelapat
vÄ• á¸·Ä• panthÄ• apakkamuâ€™â€™ nti ettha viya. ettha __nelapatiá¹ƒ vÄ• ca_nti kheá¸
\Be 169/ vacananti attho. lÄ• lÄ• kheá¸·avÄ• cakassa tu __elÄ• _saddassa aÃ±Ã±aá¹ƒ pava
pariyesitabbaá¹ƒ. anekappavattinimittÄ• hi saddÄ• . kiá¹ƒ vÄ• aÃ±Ã±ena pavattinimittena,
evaá¹ƒ vuttaá¹ƒ kampanaá¹ƒ eva lÄ• lÄ• kheá¸·avÄ• cakassa __elÄ• _saddassa pavattinim
jigucchitabbabhÄ• vena kampenti hadayacalanaá¹ƒ pÄ• puá¹‡anti janÄ• etthÄ• ti elÄ• ti att
samÄ• napavattinimittÄ• yeva hi saddÄ• lokasaá¹…ketavasena nÄ• nÄ• padatthavÄ• cakÄ
hinoti gacchatÄ«ti __hetu, _ sappati gacchatÄ«ti __sappo, _ gacchatÄ«ti __go_ti. tathÄ•
asamÄ• nappavattinimittÄ• yeva samÄ• napadatthavÄ• cakÄ• pi bhavanti. taá¹ƒ yathÄ• ? ra
bhÅ«miá¹ƒ pÄ• letÄ«ti __bhÅ«mipÄ• lo, _ nare indatÄ«ti __narindo_ti. esa nayo sabbatthÄ•

__ila gatiyaá¹ƒ_. ilati.

__hila hÄ• vakaraá¹‡e_. helati.

__sila uÃ±che_. silati.

__tila sinehane_. tilati. tilaá¹ƒ, telaá¹ƒ, tilo.

__cila vasane_. cilati.

__vala vilÄ• sane_. valati.

__pila gahaá¹‡e_. pilati.

__mila sinehane_. milati.

__phula saÃ±cale pharaá¹‡e ca_. phulati.

__la_kÄ• rantadhÄ• turÅ«pÄ• ni.

vakÄ• rantadhÄ• tu

__vÄ• _ \Be 170/ __gatigandhanesu_. vÄ• ti. vÄ• to.

__vÄ« pajanakanti asanakhÄ• dana gatÄ«su. pajanaá¹ƒ_ calanaá¹ƒ. __ka_nti abhiruci. __a
bhattaparibhogo. __khÄ• danaá¹ƒ_ pÅ«vÄ• dibhakkhanaá¹ƒ. __gati_ gamanaá¹ƒ. veti.

__ve tantasantÄ• ne_. vÄ• yati. tantavÄ• yo.

__ve sosane_. vÄ• yati.

__dhivu khivu nidassane_. dhevati. khevati.

__thivu dittiyaá¹ƒ_. thevati. madhumadhukÄ• thevanti.

__jÄ«va pÄ• á¹‡adhÄ• raá¹‡e_. jÄ«vati. jÄ«vitaá¹ƒ, jÄ«vo, jÄ«vikÄ• . atthi no jÄ«vikÄ• dev
yÄ• disakÄ«disÄ• . jÄ«vitaá¹ƒ kappeti.

__piva miva tiva niva thÅ«liye_. pivati. pivaro. mivati. tivati. nivati.

ettha ca __pivaro_ti kacchapo, yo koci vÄ• thÅ«lasarÄ«ro. tathÄ• hi ``pivaro kacchape thÅ
pubbÄ• cariyehi vuttaá¹ƒ.

__ava pÄ• lane_. avati. buddho mama avataá¹ƒ.

__bhava gatiyaá¹ƒ_. savati.

__kava vaá¹‡á¹‡e_. kavati.

__khivu made_. khivati.

__dhovu dhovane_. dhovati.

__devu_ \Be 171/ __deva devane_. devati Ä• devati, paridevati, Ä• devo, paridevo, Ä• deva
Ä• devitattaá¹ƒ, paridevitattaá¹ƒ.

__sevu kevu khevu gevu gilevu mevu milevu secane_. sevati. kevati. khevati. gevati. gileva
milevati.

__devu plutagatiyaá¹ƒ. plutagati_ pariplutagamanaá¹ƒ. devati.

__dhÄ• tu gatisuddhiyaá¹ƒ_. dhÄ• vati, vidhÄ• vati. Ä• dhÄ• vati, paridhÄ• vati. dhÄ• vako.

__civu Ä• dÄ• nasaá¹ƒvaresu_. civati.

__cevi cetanÄ• tulye_. cevati.

__va_kÄ• rantadhÄ• turÅ«pÄ• ni.

sakÄ• rantadhÄ• tu

__sÄ• pÄ• ke_. sÄ• ti.

__si sevÄ• yaá¹ƒ_. sevati. sevanÄ• , sevako, sevito, sivo, sivaá¹ƒ.

nihÄ«yati puriso nihÄ«nasevÄ«,

na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupagamaá¹ƒ udeti khippaá¹ƒ,

tasmÄ• attano uttaritaraá¹ƒ bhajetha.

__si gatibuddhÄ«su_. seti, atiseti. atisituá¹ƒ, atisitvÄ• , setu.

__sÄ«_ \Be 172/ __saye_. sayo supanaá¹ƒ. seti. sayati. senaá¹ƒ. sayanaá¹ƒ.

__su gatiyaá¹ƒ_. savati. pasavati. pasuto, suto.

ettha __suto_ti dÅ«to, ``vittiÃ±hi maá¹ƒ vindati suta disvÄ• â€™â€™ ti ``devasuto ca mÄ• t
imÄ• ni tattha payogÄ• ni.

__su savane. savanaá¹ƒ_ sandanaá¹ƒ. savati. Ä• savo.

__sÅ« pasave. pasavo_ jananaá¹ƒ. savati, pasavati. suttaá¹ƒ.

ettha pana __sutta_nti atthe savati janetÄ«ti suttaá¹ƒ, tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ, tada
hatthisuttÄ• di suttaá¹ƒ.

__sÅ« pÄ• á¹‡agabbhavimocanesu_. sÅ«ti. pasÅ«ti. pasÅ«to.

__su peraá¹‡e_. suti.

__se khaye_. sÄ«yati. __e_kÄ• ra__ssÄ«yÄ• _deso.

__se pÄ• ke_. seti.

__se gatiyaá¹ƒ_. seti. setu.

__hiá¹ƒsa hiá¹ƒsÄ• yaá¹ƒ_. hiá¹ƒsati. hiá¹ƒsako, hiá¹ƒsanÄ• , hiá¹ƒsÄ• .

__issa issÄ• yaá¹ƒ_. issati. purisaparakkamassa devÄ• na issanti. issÄ• , issÄ• yanÄ• .

__namassa vandanÄ• natiyaá¹ƒ. vandanÄ• nati_ nÄ• ma vandanÄ• saá¹…khÄ• taá¹ƒ nam
dhÄ• tu, na __namu_dhÄ• tu viya sakammako ceva akammako ca. namassati.

__ghusa sadde_. ghusati, ghosati. paá¹-ighoso, nigghoso, vacÄ«ghoso.

__cusa_ \Be 173/ __pÄ• ne_. cusati.

__pusa buddhiyaá¹ƒ_. pusati. poso. sampÄ«á¸·e mama posanaá¹ƒ. __posana_nti vaá¸• á¸•

__musa theyye_. thenanaá¹ƒ __theyyaá¹ƒ_ corikÄ• . musati. duddikkho cakkhumusano. mu

__pusa pasave_. pusati.

__vÄ• si bhÅ«sa alaá¹…kÄ• re_. vÄ• sati. bhÅ«sati, vibhÅ«sati. bhÅ«sanaá¹ƒ, vibhÅ«sana

__usa rujÄ• yaá¹ƒ_. usati.

__isa ucche_. esati. isi.

ettha pana sÄ«lÄ• dayo guá¹‡e esantÄ«ti __isayo, _ buddhÄ• dayo ariyÄ• tÄ• pasapabbaj
``isi tÄ• paso jaá¹-ilo jaá¹-Ä« jaá¹-Ä• dharoâ€™â€™ ti ete tÄ• pasapariyÄ• yÄ• .

__kasa vilekhane_. kasati, kassati. kassako, Ä• kÄ• so.

ettha __kassako_ti kasikÄ• rako. __Ä• kÄ• so_ti nabhaá¹ƒ. taÃ±hi na kassatÄ«ti __Ä• kÄ•
vilekhituá¹ƒ na sakkÄ• ti attho. imÄ• ni tadabhidhÄ• nÄ• ni ---

Ä• kÄ• so ambaraá¹ƒ abbhaá¹ƒ, antalikkhaâ€™ maghaá¹ƒ nabhaá¹ƒ.

vehÄ• so gaganaá¹ƒ devo, khaâ€™ mÄ• diccapathopi ca ||

tÄ• rÄ• patho ca nakkhatta-patho ravipathopi ca.

vehÄ• yasaá¹ƒ vÄ• yupatho, apatho anilaÃ±jasaá¹ƒ ||

__kasa_ \Be 174/ __sisa jasa jhasa vasa masa disa jusa yusa hiá¹ƒsatthÄ• _. kasati. sisati.
vasati. masati. masako. omasati, omasavÄ• do. disati. jusati. yÅ«sati.

tattha __omasatÄ«_ti vijjhati. __omasavÄ• do_ti paresaá¹ƒ sÅ«ciyÄ• viya vijjhanavÄ• do. _

__bhassa bhassane. bhassa_nti kathanaá¹ƒ vuccati ``Ä• vÄ• so gocaro bhassaá¹ƒ. bhassa
viya. bhassati. bhaá¹-á¹-haá¹ƒ. __bhaá¹-á¹-ha_nti bhÄ• sitaá¹ƒ, vacananti attho. ettha pana

``subhÄ• sitÄ• atthavatÄ«, gÄ• thÄ• yo te mahÄ• muni.

nijjhattomhi subhaá¹-á¹-hena, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti

pÄ• á¸·i nidassanaá¹ƒ. tattha __nijjhatto_ti nijjhÄ• pito dhammojapaÃ±Ã±Ä• ya paÃ±Ã±attiga
__subhaá¹-á¹-henÄ• _ti subhÄ• sitena.

__jisu nisu visu misu vassa secane_. jesati. nesati. vesati. mesati. devo vassati.

__marisu sahane ca. ca_kÄ• ro secanÄ• pekkhako. marisati.

__pusa posane_. posati. poso. kammacittautuÄ• hiÄ• rehi posiyatÄ«ti __poso_. ``aÃ±Ã±ep
dassanato pana __curÄ• di_gaá¹‡epi imaá¹ƒ dhÄ• tuá¹ƒ vakkhÄ• ma.

__pisu silisu pusu palusu usu upadÄ• he_. pesati. silesati. sileso. posati. palosati. osati. usu

__ghasu saá¹ƒharise. saá¹ƒhariso_ saá¹…ghaá¹-á¹-anaá¹ƒ. ghassati.

__hasu Ä• liá¹…ge. Ä• liá¹…go_ upagÅ«hanaá¹ƒ. hassati.

__hasa_ \Be 175/ __hasane_. hasati. assÄ• hasanti, Ä• jÄ• nÄ«yÄ• hasanti, pahasati, uha
``hÄ• setiâ€™â€™ iccÄ• di, uhasiyamÄ• no, hÄ• so, pahÄ• so, hasanaá¹ƒ, pahasanaá¹ƒ, h
mandahasanaá¹ƒ ``sitaâ€™â€™ nti vuccati ``sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«â€™â€™ tiÄ• dÄ«su

tattha __uhasatÄ«_ti avahasati. __udasiyamÄ• no_ti avahasiyamÄ• no. tatrÄ• yaá¹ƒ pÄ• á¸
araÃ±Ã±agataá¹ƒ vÄ• rukkhamÅ«lagataá¹ƒ vÄ• suÃ±Ã±Ä• gÄ• ragataá¹ƒ vÄ• mÄ• tugÄ•
iti ca ``so mÄ• tugÄ• mena uhasiyamÄ• noâ€™â€™ iti ca. __hÄ• so_ti hasanaá¹ƒ vÄ• som
upapajjathÄ• â€™â€™ tiÄ• dÄ«su viya.

__tusa hasa hisa rasa sadde_. tusati, hasati, hisati, rasati, rasitaá¹ƒ. atrÄ• yaá¹ƒ pÄ• á¸·i ``
vajjantu, vÄ«á¹‡Ä• sabbÄ• rasantu tÄ• â€™â€™ iti.

__rasa assÄ• dane_. rasati. raso.

__rasa assÄ• dasinehesu_. rasati. raso.

__rasa hÄ• niyaá¹ƒ_. rasati. rasanaá¹ƒ, raso.

atrÄ• yaá¹ƒ pÄ• á¸·i ---

``naheva á¹-hita nÄ• â€™ sÄ«naá¹ƒ, na sayÄ• naá¹ƒ na paddhaguá¹ƒ.

yÄ• va byÄ• ti nimÄ«sati, tatrÄ• pi rasatibbayoâ€™â€™ ti ||

tattha __rasatibbayo_ti so so vayo rasati parihÄ• yati, na vaá¸• á¸• hatÄ«ti attho.

__lasa silesanakÄ«á¸·anesu_. lasati. lÄ• so. lasÄ« ca te nippalitÄ• . __lasi_ vuccati matthal

__nippalitÄ• _ti nikkhantÄ• .

__nisa_ \Be 176/ __samÄ• dhimhi. samÄ• dhi_ samÄ• dhÄ• naá¹ƒ cittekaggatÄ• . nesati.

__misa masa sadde rose ca_. mesati. masati. meso. masako.

__pisi pesu gatiyaá¹ƒ_. pisati. pesati.

__sasu hiá¹ƒsÄ• yaá¹ƒ_. sasati. satthaá¹ƒ. __satthaá¹ƒ vuccati asi.

__saá¹ƒsa thutiyaÃ±ca. ca_kÄ• ro hiá¹ƒsÄ• pekkhÄ• ya. saá¹ƒsati, pasaá¹ƒsati. pasaá¹ƒsÄ
bhagavÄ• . pasaá¹ƒsamÄ• no, pasaá¹ƒsito, pasaá¹ƒsako, pasaá¹ƒsitabbo, pasaá¹ƒsanÄ«yo
iccÄ• dÄ«ni.

__disa pekkhane_. etissÄ• pana nÄ• nÄ• rÅ«pÄ• ni bhavanti --- ``dissati padissatiâ€™â€™
``passati dakkhatiâ€™â€™ iccÄ• di __sakammakaá¹ƒ_.

dissatu, passatu, dakkhatu. disseyya, passeyya, dakkheyya. disse, passe, dakkhe. dissa, p
adissÄ• , apassÄ• . addÄ• sÄ«dantare nage. addakkhÄ• , addakkhuá¹ƒ, adassuá¹ƒ. adass

dassissati, passissati, dakkhissati. adassissÄ• , apassissÄ• , dakkhissÄ• . evaá¹ƒ vattamÄ•
vitthÄ• retabbÄ• ni. __kÄ• rite_ ``dasseti dassayatÄ«â€™â€™ ti rÅ«pÄ• ni. kamme ``passiy

disÄ• . passo. passaá¹ƒ. passitÄ• . dassetÄ• . dassanaá¹ƒ. vipassanÄ• , Ã±Ä• á¹‡adassan
tadatthe pana tumatthe ca ``dakkhitÄ• yeâ€™â€™ ti rÅ«paá¹ƒ. ``Ä• gatÄ• mha imaá¹ƒ dhar
aparÄ• jitasaá¹…ghaâ€™â€™ nti hi pÄ• á¸·i. imasmiá¹ƒ pana pÄ• á¸·ippadese ``dakkhitÄ• y
tumatthe vÄ• catutthiyÄ• rÅ«paá¹ƒ. tathÄ• \Be 177/ hi __dakkhitÄ• ye_ti imassa dassanat
vÄ• attho yojetabbo. __disÄ• _tiÄ• dÄ«su pana puratthimÄ• dibhedÄ• pi disÄ• ti vuccati. ya

``disÄ• catasso vidisÄ• catasso,

uddhaá¹ƒ adho dasa disatÄ• imÄ• yo.

katamaá¹ƒ disaá¹ƒ tiá¹-á¹-hati nÄ• garÄ• jÄ• ,

yamaddasÄ• supine chabbisÄ• á¹‡aâ€™â€™ nti ||

mÄ• tÄ• pitÄ• dayopi. yathÄ• ha ---

``mÄ• tÄ• pitÄ• disÄ• pubbÄ• , Ä• cariyÄ• dakkhiá¹‡Ä• disÄ• .

puttadÄ• rÄ• disÄ• pacchÄ• , mittÄ• maccÄ• ca uttarÄ• .

dÄ• sakammakarÄ• heá¹-á¹-hÄ• , uddhaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• .

etÄ• disÄ• namasseyya, alamatto kule gihÄ«â€™â€™ ti.

paccayadÄ• yakÄ• pi. yathÄ• ha --- ``agÄ• rino annadapÄ• navatthadÄ• , avhÄ• yikÄ• nan

nibbÄ• nampi. yathÄ• ha ---

``etÄ• disÄ• paramÄ• setaketu,

yaá¹ƒ patvÄ• niddukkhÄ• sukhino bhavantÄ«â€™â€™ ti.

evaá¹ƒ __disÄ• _saddena vuccamÄ• naá¹ƒ attharÅ«paá¹ƒ Ã±atvÄ• idÄ• nissa nibbacanan dissati candÄ• vaá¹-á¹-anÄ• divasena ``ayaá¹ƒ purimÄ• ayaá¹ƒ pacchimÄ• â€™â€™ tiÄ• c paÃ±Ã±Ä• yatÄ«ti __disÄ• , _ puratthimadisÄ• dayo. tathÄ• ``ime amhÄ• kaá¹ƒ garuá¹-á¹-h passitabbÄ• ti __disÄ• , _ mÄ• tÄ• pitÄ• dayo. dissanti sakÄ• ya puÃ±Ã±akriyÄ• ya ime dÄ• __disÄ• , _ paccayadÄ• yakÄ• . dissati uppÄ• davayÄ• bhÄ• vena niccadhammattÄ• sabba nibbÄ• naá¹ƒ. __passo_ti kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ \Be 178/ passatÄ«ti passo. evaá¹ƒ pas atrÄ• yaá¹ƒ pÄ• á¸·i ---

``passati passo passantaá¹ƒ, apassantampi passati.

apassanto apassantaá¹ƒ, passantampi na passatÄ«â€™â€™ ti ||

passatÄ«ti __passitÄ• _. dassetÄ«ti __dassitÄ• . dassana_nti dassanakriyÄ• . apica __das cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi rÅ«pÄ• rammaá¹‡aá¹ƒ passatÄ«ti dassananti vuccati. tath dhammÄ• â€™â€™ ti vacanato __dassanaá¹ƒ_ nÄ• ma sotÄ• pattimaggo. kasmÄ• sotÄ• p nibbÄ• nadassanato. nanu gotrabhÅ« paá¹-hamataraá¹ƒ passatÄ«ti? no na passati, disvÄ• karoti saá¹ƒyojanÄ• naá¹ƒ appahÄ• nato, tasmÄ• ``passatÄ«â€™â€™ ti na vattabbo. yatth disvÄ• pi paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• kiccanipphattiyÄ• adiá¹-á¹-hattÄ• ajjÄ• pi rÄ• jÄ• n vadanto gÄ• mavÄ• sÄ« nidassanaá¹ƒ.

__vipassanÄ• _ti aniccÄ• divasena khandhÄ• naá¹ƒ vipassanakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. __Ã±Ä

vipassanÄ• pi maggopi phalampi paccavekkhaá¹‡aÃ±Ä• á¹‡ampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
samÄ• no Ã±Ä• á¹‡adassanaá¹ƒ Ä• rÄ• dhetÄ«â€™â€™ ti ettha hi dibbacakkhu Ã±Ä• á¹‡a
``Ã±Ä• á¹‡adassanÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• metÄ«â€™â€™ ti ettha vipassa
te Ã±Ä• á¹‡adassanÄ• ya anuttarÄ• ya sambodhÄ• yÄ• â€™â€™ ti ettha maggo, ``ayamaÃ
alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ• suvihÄ• roâ€™â€™ ti ettha phalaÃ±Ä• á
dassanaá¹ƒ udapÄ• di, akuppÄ• me cetovimutti, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbh
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca \Be 179/ pana me dassanaá¹ƒ udapÄ• di
kÄ• lÄ• moâ€™â€™ ti ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. etthetaá¹ƒ bhavati ---

``dibbacakkhupi maggopi, phalaÃ±cÄ• pi vipassanÄ• .

paccavekkhaá¹‡aÃ±Ä• á¹‡ampi, Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utÄ• pi ca.

__Ã±Ä• á¹‡adassana_saddena, ime atthÄ• pavuccareâ€™â€™ ti ||

__daá¹ƒsa daá¹ƒsane_. daá¹ƒsati, vidaá¹ƒsati. danto. kÄ• rite Ä• lokaá¹ƒ vidaá¹ƒseti.

__esa buddhiyaá¹ƒ_. esati.

__saá¹ƒsa kathane_. saá¹ƒsati. yo me saá¹ƒse mahÄ• nÄ• gaá¹ƒ.

__kilisa bÄ• dhane_. kilisati. kileso.

ettha bÄ• dhanaá¹-á¹-hena rÄ• gÄ• dayopi ``kilesÄ• â€™â€™ ti vuccanti dukkhampi. etesu

``idaÃ±ca paccayaá¹ƒ laddhÄ• , pubbe kilesamattano.

Ä• nandiyaá¹ƒ vicariá¹ƒsu, ramaá¹‡Ä«ye giribbajeâ€™â€™ ti

payogo veditabbo. __divÄ• di_gaá¹‡aá¹ƒ pana pattassa ``kilissatÄ«â€™â€™ ti rÅ«paá¹ƒ.

__vasa sinehane_. vasati. vasÄ• .

ettha ca __vasÄ• _ nÄ• ma vilÄ«nasineho. sÄ• vaá¹‡á¹‡ato nÄ• á¸·ikeratelavaá¹‡á¹‡Ä• . Ä
Ä• sittatelavaá¹‡á¹‡Ä• tipi vattuá¹ƒ vaá¹-á¹-ati.

__Ä«sa hiá¹ƒsÄ• gatidassanesu_. Ä«sati. Ä«so.

__bhÄ• sabyattÄ• yaá¹ƒ vÄ• cÄ• yaá¹ƒ_. bhÄ• sati. bhÄ• sÄ• , bhÄ• sitaá¹ƒ, bhÄ• tÄ• . pa
paribhÄ• sako.

tatra \Be 180/ bhÄ• santi atthaá¹ƒ etÄ• yÄ• ti __bhÄ• sÄ• , _ mÄ• gadhabhÄ• sÄ• di. __bh
vacanattho hi __bhÄ• sita_saddo niccaá¹ƒ napuá¹ƒsakaliá¹…go daá¹-á¹-habbo. yathÄ• ``su
bhÄ• sitaâ€™â€™ nti. vÄ• ccaliá¹…go pana __bhÄ• sita_saddo tiliá¹…go daá¹-á¹-habbo. ya
bhÄ• sitaá¹ƒ catusaccaá¹ƒ, bhÄ• sitÄ• vÄ• cÄ• â€™â€™ ti. pubbe bhÄ• satÄ«ti __bhÄ• tÄ
vuttaá¹ƒ hoti. so hi pubbe jÄ• tattÄ• evaá¹ƒ vattuá¹ƒlabhati. kiÃ±cÄ• pi __bhÄ• tu_saddo ``b
sattabhÄ• taro. bhÄ• taraá¹ƒ kena dosena, dujjÄ• si dakarakkhinoâ€™â€™ tiÄ• dÄ«su jeá¹
vattati, tathÄ• pi yebhuyyena jeá¹-á¹-hake nirÅ«á¹-á¹-ho, ``bhÄ• tÄ• â€™â€™ ti hi vutte jeá¹
viÃ±Ã±Ä• yati, tasmÄ• katthaci á¹-hÄ• ne ``kaniá¹-á¹-habhÄ• tÄ• â€™â€™ ti visesetvÄ• vu

nanu ca bho katthaci ``jeá¹-á¹-habhÄ• tÄ• â€™â€™ ti visesetvÄ• vuttanti? saccaá¹ƒ, taá¹ƒ
__bhÄ• tÄ• _saddassa kaniá¹-á¹-hepi vattanato pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ ``jeá¹-á¹-habhÄ
yathÄ• hi hariá¹‡esu vattamÄ• nassa __miga_saddassa kadÄ• ci avasesacatuppadesupi v
ti visesetvÄ• vÄ• caá¹ƒ bhÄ• santi, evaá¹ƒ sampadamidaá¹ƒ veditabbaá¹ƒ. yathÄ• ca
gohatthimahiá¹ƒsaacchasÅ«karasasabiá¸·Ä• rÄ• dÄ«su sÄ• maÃ±Ã±avasena __miga_sadd
migamaá¹ƒsaâ€™â€™ nti Ä• gataá¹-á¹-hÄ• ne ``hariá¹‡assÄ• â€™â€™ ti visesanasaddaá¹
``hariá¹‡amigacammaá¹ƒ hariá¹‡amigamaá¹ƒsaâ€™â€™ nti visesatthÄ• dhigamo hoti, ettha
cammaá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• viÃ±Ã±Ä• yati. tathÄ• ``migamaá¹ƒsaá¹ƒ khÄ• dantÄ«â€™
gohatthiÄ• dÄ«naá¹ƒ maá¹ƒsaá¹ƒ khÄ• dantÄ«ti attho na sambhavati, evameva katthaci vin
visesanasaddaá¹ƒ ``bhÄ• tÄ• â€™â€™ ti vutteyeva ``jeá¹-á¹-hakabhÄ• tÄ• â€™â€™ ti atth
bho ``migacammaá¹ƒ, migamaá¹ƒsaâ€™â€™ nti ettha __cammamaá¹ƒsa_saddeheva \Be 1
na hoti, __miga_saddassa iva __cammamaá¹ƒsa_saddÄ• naá¹ƒ sÄ• maÃ±Ã±avasena vatta
visesatthÄ• dhigamo hotÄ«ti ce? lokasaá¹…ketavasena, tathÄ• hi __miga_sadde ca __cam
sÄ• maÃ±Ã±avasena vattamÄ• nesupi lokasaá¹…ketena paricchinnattÄ• gohatthiÄ• dÄ«na
lokena, atha kho hariá¹‡acammÄ• dÄ«niyeva Ã±Ä• yanti. ``saá¹…ketavacanaá¹ƒ saccaá¹ƒ,
nti hi vuttanti daá¹-á¹-habbaá¹ƒ.

__gilesu anvicchÄ• yaá¹ƒ_. punappunaá¹ƒ icchÄ• __anvicchÄ• _. gilesati.

__yesu payatane_. yesati.

__jesu nesu esu hesu gatiyaá¹ƒ_. jesati. nesati. esati. hesati. dhÄ• tvantassa pana saÃ±Ã±
nessatÄ«â€™â€™ tiÄ• dÄ«nipi gahetabbÄ• ni. jessamÄ• no. jessaá¹ƒ, jessanto. ettha ca --

``yathÄ• Ä• raÃ±Ã±akaá¹ƒ nÄ• gaá¹ƒ, dantiá¹ƒ anveti hatthinÄ«.

jessantaá¹ƒ giriduggesu, samesu visamesu cÄ• â€™â€™ ti

pÄ• á¸·i nidassanaá¹ƒ.

__desu hesu abyattasadde_. desati. hesati.

__kÄ• sa saddakucchÄ• yaá¹ƒ_. kÄ• sati, ukkÄ• sati. kÄ• so. kÄ• saá¹ƒ sÄ• saá¹ƒ daraá¹ƒ
nigacchati.

__kÄ• su bhÄ• su dittiyaá¹ƒ. dittÄ«_ti pÄ• kaá¹-atÄ• , virÄ• janatÄ• vÄ• . kÄ• sati, pakÄ• s
dÅ«re santo pakÄ• senti. bhÄ• sati. pabhÄ• sati midaá¹ƒ byamhaá¹ƒ. pakÄ• so. kÄ• su obh

tatra \Be 182/ pakÄ• satÄ«ti __pakÄ• so, _ pÄ• kaá¹-o hotÄ«ti attho. tucchabhÄ• vena puÃ
pakÄ• sati pÄ• kaá¹-Ä• hotÄ«ti __kÄ• su_. ``kÄ• suâ€™â€™ iti Ä• vÄ• á¹-opi vuccati rÄ• si

``kiá¹ƒnu santaramÄ• nova, kÄ• suá¹ƒ khanasi sÄ• rathi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒkÄ• suyÄ• karissasÄ«â€™â€™ ti

ettha hi Ä• vÄ• á¹-o kÄ• su nÄ• ma. ``aá¹…gÄ• rakÄ• suá¹ƒ apare phuá¹‡anti, narÄ• rudan
paridaá¸• á¸• hagattÄ• â€™â€™ ti ettha rÄ• si. kÄ• rite --- pakÄ• setÄ«ti pakÄ• sako. obhÄ•
pakÄ• siyatÄ«ti pakÄ• sito. evaá¹ƒ bhÄ• sito. bhÄ• ve --- kÄ• sanÄ• . saá¹…kÄ• sanÄ• . pa
``pakÄ• situá¹ƒ, pakÄ• setuá¹ƒ, obhÄ• situá¹ƒ, obhÄ• setuá¹ƒ. pakÄ• sitvÄ• , pakÄ• setvÄ•
obhÄ• setvÄ• â€™â€™ ti rÅ«pÄ• ni bhavanti. taddhite bhÄ• su etassa atthÄ«ti bhÄ• suro, p
bhÄ• suroti vÄ• kesarasÄ«ho. imasmiá¹ƒ atthe __bhÄ• su_saddo __ ``rÄ• ja dittiyaâ€™â€™
viya virÄ• janavÄ• cako siyÄ• , tasmÄ• rÅ«pasiriyÄ• virÄ• janasampannatÄ• ya bhÄ• su vi
__bhÄ• suro_ti nibbacanaá¹ƒ Ã±eyyaá¹ƒ.

__nÄ• su rÄ• su sadde_. nÄ• sati. rÄ• sati. nÄ• sÄ• , nÄ• sikÄ• .

tatra __nÄ• sÄ• _ti hatthisoá¹‡á¸• Ä• pi nÄ• sÄ• ti vuccati ``sace maá¹ƒ nÄ• ganÄ• sÅ«rÅ«
tiÄ• dÄ«su viya. manussÄ• dÄ«naá¹ƒ nÄ• sikÄ• pi nÄ• sÄ• ti vuccati ``yo te hatthe ca pÄ• d
chedayÄ«â€™â€™ tiÄ• dÄ«su viya. nÄ• santi abyattasaddaá¹ƒ karonti etÄ• yÄ• ti nÄ• sÄ•
yattha nibbacanaá¹ƒ na vadÄ• ma, tattha taá¹ƒ suviÃ±Ã±eyyattÄ• appasiddhattÄ• \Be 183
daá¹-á¹-habbaá¹ƒ, avuttampi payogavicakkhaá¹‡ehi upaparikkhitvÄ• yojetabbaá¹ƒ. atridaá¹

nÄ• sÄ• soá¹‡á¸• Ä• karo hattho,

hatthidabbe samÄ• matÄ• .

nÄ• sÄ• ca nÄ• sikÄ• ca dve,

narÄ• dÄ«su samÄ• matÄ• â€™â€™ ti ||

__nasa koá¹-ille_. nasati.

__bhisi bhaye_. bhiá¹ƒsati. bhiá¹ƒsanako. tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ. bhesmÄ• kÄ• y

__Ä• sisi icchÄ• yaá¹ƒ. Ä• _pubbo __sisi_ icchÄ• yaá¹ƒ vattati. Ä• sisati. Ä• sisateva puriso
Ä• sisattaá¹ƒ. Ä• sisanto, Ä• sisamÄ• no, Ä• samÄ• no. ``suggatimÄ• samÄ• nÄ• â€™â€™

__gasu adane_. gasati.

__ghusÄ« kantikaraá¹‡e. Ä«_kÄ• rantoyaá¹ƒ, tena ito na niggahÄ«tÄ• gamo. ghusati.

__paá¹ƒsu bhaá¹ƒsu avasaá¹ƒsane_. paá¹ƒsati. bhaá¹ƒsati.

__dhaá¹ƒsu gatiyaá¹ƒ_. dhaá¹ƒsati. rajo nuddhaá¹ƒsati uddhaá¹ƒ.

__pasa vitthÄ• re_. pasati. pasu.

__kusa avhÄ• ne rodane ca_. kosati, pakkosati. pakkosako, pakkosito, pakkosanaá¹ƒ.

__kassa gatiyaá¹ƒ_. kassati, parikassati. paá¹-ikassati. mÅ«lÄ• ya paá¹-ikasseyya. __paá¹-
Ä• kaá¸• á¸• heyya, mÅ«lÄ• pattiyaá¹ƒyeva patiá¹-á¹-hÄ• peyyÄ• ti attho.

__asa_ \Be 184/ __dityÄ• dÄ• nesu ca. ca_kÄ• ro gatipekkhako. asati.

__disa Ä• dÄ• nasaá¹ƒvaraá¹‡esu_. dissati puriso.

__dÄ• su dÄ• ne_. dÄ• sati.

__rosa bhaye_. rosati. rosako.

__bhesu calane_. bhesati.

__pasa bÄ• dhanaphassanesu_. pasati. pÄ• so, nÄ• gapÄ• so, hatthapÄ• so.

__lasa kantiyaá¹ƒ_. lasati, abhilasati, vilasati. lÄ• so, vilÄ• so, vilasanaá¹ƒ.

__casa bhakkhaá¹‡e. ca_sati.

__kasa hiá¹ƒsÄ• yaá¹ƒ_. kasati.

__tisa tittiyaá¹ƒ. titti_ tappanaá¹ƒ paripuá¹‡á¹‡atÄ• suhitatÄ• . tisati. titti.

__vasa nivÄ• se_. vasati, vasiyati, vacchati. vatthu, vatthaá¹ƒ, parivÄ• so, nivÄ• so, Ä• vÄ•
uposatho, vippavÄ• so, cirappavÄ• sÄ«, cirappavuttho, vasitvÄ• , vattuá¹ƒ, vasituá¹ƒ iccÄ• c

atra __upavÄ• so_ti annena vajjito vÄ• so upavÄ• so. __uposatho_ti upavasanti etthÄ• ti up
sÄ«lena vÄ• anasanena vÄ• upetÄ• hutvÄ• vasantÄ«ti attho. ayaá¹ƒ panettha atthuddhÄ
kappina uposathaá¹ƒ gamissÄ• mÄ• â€™â€™ tiÄ• dÄ«su pÄ• timokkhuddeso \Be 185/ upo
aá¹-á¹-haá¹…gasamannÄ• gato kho visÄ• khe uposatho upavutthoâ€™â€™ tiÄ• dÄ«su sÄ«
phaggu, suddhassuposatho sadÄ• â€™â€™ tiÄ• dÄ«su upavÄ• so. ``uposatho nÄ• ma nÄ•
paÃ±Ã±atti. ``na bhikkhave tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• â€™â€™ tiÄ• dÄ«su

__vasa kantiyaá¹ƒ_. vacchati. jinavacchayo.

__sasa susane_. sasati. saso.

__sasa pÄ• á¹‡ane_. sasati. satova assasati, satova passasati. saso, sasanaá¹ƒ. assÄ• so
passasanto.

__asa bhuvi_. atthi. asa.

ettha __atthÄ«_ti Ä• khyÄ• tapadaá¹ƒ. na atthi khÄ«rÄ• brÄ• hmaá¹‡Ä«. atthitÄ• , atthibhÄ
ratanaá¹ƒ atthÄ«â€™â€™ tiÄ• dÄ«su viya nipÄ• tapadaá¹ƒ. tasmÄ• __atthÄ«_ti padaá¹ƒ Ä
duvidhanti veditabbaá¹ƒ. __asa_iti avibhattikaá¹ƒ nÄ• mikapadaá¹ƒ. ettha ca ``asasmÄ«ti ho
nidassanaá¹ƒ. tattha __atthÄ«_ti asa, niccassetaá¹ƒ adhivacanaá¹ƒ. iminÄ• sassatadiá¹-á¹-

tatrÄ• yaá¹ƒ padamÄ• lÄ• --- ``atthi, santi. asi, attha. asmi, asma, amhi, amhaâ€™â€™ icc
``atthu, santu. Ä• hi, attha. asmi, asma amhi, amhaâ€™â€™ iccetÄ• ni ca, ``siyÄ• , assa, si
siyaá¹ƒsu. assa, assatha. siyaá¹ƒ, assa, assÄ• maâ€™â€™ iccetÄ• ni ca pasiddhÄ• ni.

ettha pana ``tesaÃ±ca kho bhikkhave samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ ... pe ... si
abhidhamme nÄ• nÄ• vÄ• dÄ• â€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ \Be 186/. tattha __siyaá¹ƒ
__abhidhamme_ti visiá¹-á¹-he dhamme.

idÄ• ni __siyÄ• _saddassa atthuddhÄ• ro pabhedo ca vuccate. __siyÄ• _ti ekaá¹ƒse ca vika
siyÄ• ajjhattikÄ• , siyÄ• bÄ• hirÄ• â€™â€™ ti ekaá¹ƒse. ``siyÄ• aÃ±Ã±atarassa bhikkhunc
ti vikappane.

__siyÄ• _ti ekamÄ• rakhyÄ• tapadaá¹ƒ, ekamabyayapadaá¹ƒ. Ä• khyÄ• tatte ekavacananta
yathÄ• pÄ• vacanaá¹ƒ. ``puttÄ• matthi dhanÄ• matthÄ«â€™â€™ ti ettha atthÄ«ti abyayapa
bahuvacanantampi bhavati. tassÄ• khyÄ• tatte payogoviditova. abyayatte pana ``sukhaá¹ƒ n
siyÄ• pÄ«tisahagataâ€™â€™ nti ``ime dhammÄ• siyÄ• parittÄ• rammaá¹‡Ä• â€™â€™ ti
veditabbÄ• . ettha dhÄ• tuyÄ• kiccaá¹ƒ natthi. parokkhÄ• yaá¹ƒ ``itiha asa itiha asÄ• â€™â
iti padaá¹ƒ gahetabbaá¹ƒ. hiyyattanÄ«rÅ«pÄ• ni appasiddhÄ• ni. ajjataniyÄ• pana ``Ä• si, Ä
Ä• si, Ä• sittha. Ä• siá¹ƒ, Ä• simhÄ• â€™â€™ iccetÄ• ni pasiddhÄ• ni. bhavissantiyÄ• ``bha
iccÄ• dÄ«ni. kÄ• lÄ• tipattiyÄ• ``abhavissÄ• , abhavissaá¹ƒsuâ€™â€™ iccÄ• dÄ«ni bhavan

__sÄ• sa anusiá¹-á¹-hiyaá¹ƒ_. sÄ• sati, anusÄ• sati. kammantaá¹ƒ vo sÄ• sati, sÄ• sanaá¹
anusÄ• sanÄ«, anusiá¹-á¹-hi, satthÄ• , satthaá¹ƒ, anusÄ• sako, anusÄ• sikÄ• .

tatra __sÄ• sana_nti adhisÄ«lÄ• disikkhattayasaá¹…gahitasÄ• sanaá¹ƒ,
pariyattipaá¹-ipattipaá¹-ivedhasaá¹…khÄ• taá¹ƒ vÄ• sÄ• sanaá¹ƒ. taÃ±hi sÄ• sati etena, ett
``sÄ• sanaâ€™â€™ nti pavuccati. apica __sÄ• sana_nti ``raÃ±Ã±o \Be 187/ sÄ• sanaá¹ƒ pe
pÄ• petabbavacanaá¹ƒ. tathÄ• sÄ• sananti ovÄ• do, yo ``anusÄ• sanÄ«â€™â€™ ti ca, ``an
vuccati. __satthÄ• _ti tividhayÄ• namukhena sadevakaá¹ƒ lokaá¹ƒ sÄ• satÄ«ti satthÄ• ,
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ satte anusÄ• satÄ«ti attho.
atthe ca sÄ• sati Ä• cikkhati etenÄ• ti satthaá¹ƒ. kiá¹ƒtaá¹ƒ? byÄ• karaá¹‡aá¹ƒ.

__Ä«sa issariye. issariyaá¹ƒ_ issarabhÄ• vo. Ä«sati. vaá¹…gÄ«so, janapadeso, manujeso.

tatra __vaá¹…gÄ«so_ti vÄ• cÄ• ya Ä«so issaroti vaá¹…gÄ«so. ko so? Ä• yasmÄ• vaá¹…g
---

``vaá¹…ge jÄ• toti vaá¹…gÄ«so, vacane issaroti ca.

`vaá¹…gÄ«soâ€™ iti me nÄ• maá¹ƒ, abhavÄ« lokasammataâ€™â€™ nti.

__Ä• sa upavesane. upavesanaá¹ƒ_ nisÄ«danaá¹ƒ ``Ä• sane upaviá¹-á¹-ho saá¹…ghoâ€™

acchati. Ä• sÄ«no. Ä• sanaá¹ƒ. upÄ• sati. upÄ• sako.

tattha __Ä• sana_nti Ä• sati nisÄ«dati etthÄ• ti Ä• sanaá¹ƒ, yaá¹ƒ kiÃ±ci nisÄ«danayoggaá

__kasÄ« gatisosanesu. Ä«_kÄ• rantoyaá¹ƒ dhÄ• tu, tenito na niggahÄ«tÄ• gamo. kasati.

__nisÄ« cumbane_. nisati.

__disÄ« appÄ«tiyaá¹ƒ_. dhammaá¹ƒ dessati. diso. diá¹-á¹-ho. dessÄ«. desso. dessiyo.

tatra __diso_ti ca __diá¹-á¹-ho_ti ca paccÄ• mittassÄ• dhivacanametaá¹ƒ. so hi pare dessa
parehi vÄ• dessiyati piyo \Be 188/ na kariyatÄ«ti ``disoâ€™â€™ ti ca ``diá¹-á¹-hoâ€™â€™
vÄ• __diso_ti coro vÄ• paccÄ• mitto vÄ• . __diá¹-á¹-ho_ti paccÄ• mittoyeva. atrime payogÄ

``diso disaá¹ƒ yaá¹ƒ taá¹ƒ kayirÄ• , verÄ« vÄ• pana verinaá¹ƒ.

micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, pÄ• piyo naá¹ƒ tato kareâ€™â€™ ti ca ||

``disÄ• hi me dhammakathaá¹ƒ suá¹‡antÅ«â€™â€™ ti ca, ``disÄ• hi me te manusse bhaj
dhammamevÄ• dapayanti santoâ€™â€™ ti ca,

``yassete caturo dhammÄ• , vÄ• narinda yathÄ• tava.

saccaá¹ƒ dhammo dhiti cÄ• go, diá¹-á¹-haá¹ƒ so ativattatÄ«â€™â€™ ti ca ||

__dessÄ«_ti dessanasÄ«lo appiyÄ• yanasÄ«loti dessÄ«. ``dhammakÄ• mo bhavaá¹ƒ hoti,
parÄ• bhavoâ€™â€™ ti idamettha payoganidassanaá¹ƒ. __desso_ti appiyo, tathÄ• dessiyo

``na me dessÄ• ubho puttÄ• , maddÄ«devÄ« na dessiyÄ• .

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• piye adÄ• sahaâ€™â€™ nti ca,

``na me sÄ• brÄ• hmaá¹‡Ä« dessÄ• , napi me balaá¹ƒ na vijjatÄ«â€™â€™ ti ca,

``mÄ• tÄ• pitÄ• na me dessÄ• , napi dessaá¹ƒ mahÄ• yasaá¹ƒ.

sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ mayhaá¹ƒ, tasmÄ• vatamadhiá¹-á¹-hahiâ€™â€™ nti ca

payogÄ• . sabbattha __me_ti ca __mayha_nti ca sÄ• mivacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

imÄ• ni pana paccÄ• mittassa nÄ• mÄ• ni ---

``paccamitto ripu diá¹-á¹-ho, diso verÄ« ca satvaâ€™ ri.

amitto ca sapatto ca, evaá¹ƒ paá¹‡á¹‡attikÄ• risÅ«â€™â€™ ti ||

__esu gatiyaá¹ƒ_. esati.

__bhassa_ \Be 189/ __bhassanadittÄ«su. bhassanaá¹ƒ_ vacanaá¹ƒ. __ditti_ sobhÄ• . bhas
pabhassaraá¹ƒ.

__dhisa sadde_. dhisati.

__disa atisajjane_. disati, upadisati, sandisati, niddisati, paccÄ• disati, paá¹-isandisati, uddis
uddeso iccÄ• dÄ«ni.

__pisu avayave_. pisati.

__isi gatiyaá¹ƒ_. isati.

__phusa samphasse_. phusati. phasso, phusanÄ• , samphusanÄ• , samphusitattaá¹ƒ. eva
phoá¹-á¹-habbaá¹ƒ, phusitaá¹ƒ. devo ca ekamekaá¹ƒ phusÄ• yati. phuá¹-á¹-huá¹ƒ, phusituá
phusitvÄ• na, phusiya, phusiyÄ• na. phussa phussa byantiá¹ƒ karoti.

tatra __phasso_ti Ä• rammaá¹‡aá¹ƒ phusanti etena, sayaá¹ƒ vÄ• phusati, phusanamattam
Ä• rammaá¹‡e phusanalakkhaá¹‡o dhammo.

__rusa risa hiá¹ƒsÄ• yaá¹ƒ_. rosati. risati. puriso.

ettha ca ``puá¹ƒ vuccati nirayo, taá¹ƒ risatÄ«ti __purisoâ€™â€™ _ti Ä• cariyÄ• vadanti.

__risa gatiyaá¹ƒ_. resati.

__visa pavesane_. visati, pavisati. paveso, pavesanaá¹ƒ, nivesanaá¹ƒ, pavisaá¹ƒ. ettha __
gehaá¹ƒ.

__masa Ä• masane_. masati, Ä• masati, parÄ• masati. parÄ• mÄ• so, parÄ• masanaá¹ƒ.

ettha \Be 190/ __parÄ• mÄ• so_ti parato Ä• masatÄ«ti parÄ• mÄ• so, aniccÄ• didhamme n
attho. ``parÄ• mÄ• so micchÄ• diá¹-á¹-hi kummaggo micchÄ• pathoâ€™â€™ tiÄ• dÄ«ni bah
abhidhammato gahetabbÄ• ni.

__isu icchÄ• yaá¹ƒ_. icchati, sampaá¹-icchati. sampaá¹-icchanaá¹ƒ, icchÄ• , abhicchÄ• , ico

__vesu dÄ• ne_. vecchati, pavecchati, pavecchetі. pavecchaá¹ƒ, pavecchanto.

__nisa baddhÄ• yaá¹ƒ. baddhÄ• _ti vinibaddho, ahaá¹…kÄ• rassetaá¹ƒ adhivacanaá¹ƒ. nis

__jusi pÄ«tisevanesu_. josati.

__isa pariyesane_. esati. isi, iá¹-á¹-haá¹ƒ, aniá¹-á¹-haá¹ƒ, esaá¹ƒ, esamÄ• no.

__saá¹ƒkase acchane. acchanaá¹ƒ_ nisÄ«danaá¹ƒ. saá¹…kasÄ• yati.

__sa_kÄ• rantadhÄ• turÅ«pÄ• ni.

hakÄ• rantadhÄ• tu

__hÄ• cÄ• ge_. jahati, vijahati. vijahanaá¹ƒ, jahituá¹ƒ, jahÄ• tave, jahitvÄ• , jahÄ• ya.

__mhÄ« Ä«saá¹ƒhasane_. mhayate, umhayate vimhayate.

tattha __mhayate_ti sitaá¹ƒ karoti. __umhayate_ti pahaá¹-á¹-hÄ• kÄ• raá¹ƒ dasseti. __vimh
karoti. tatrÄ• yaá¹ƒ pÄ• á¸·i ``na naá¹ƒ umhayate disvÄ• . pekkhitena mhitena ca. mhitapubb
bhÄ• sati. yadÄ• umhayamÄ• nÄ• maá¹ƒ, rÄ• japuttÄ« udikkhati. umhÄ• peyya pabhÄ• va
pabhÄ• vatÄ«â€™â€™ ti.

tattha __umhayamÄ• nÄ• _ti pahaá¹-á¹-hÄ• kÄ• raá¹ƒ dassetvÄ• hasamÄ• nÄ• . __umhÄ•
pahaá¹ƒseyya. __pamhÄ• peyyÄ• _ti mahÄ• hasitavasena parihÄ• seyya.

__hu dÄ• ne_. havati. huti.

__hu pasajjakaraá¹‡e. pasajjakaraá¹‡aá¹ƒ_ pakÄ• rena sajjanakriyÄ• . havati. huto, hutavÄ

__hÅ« sattÄ• yaá¹ƒ_. hoti, honti. hosi, hotha. homi, homa. pahoti, pahonti. pahÅ«taá¹ƒ, pah
pahÅ«tÄ• kalahÄ• vivÄ• dÄ• . honto, hontÄ• , hontaá¹ƒ, pahonto. pacchÄ• samaá¹‡ena ho
pahotuá¹ƒ, hutvÄ• na. vattamÄ• nÄ• vibhattirÅ«pÄ• dÄ«ni. ettha pasiddharÅ«pÄ• neva gah

hotu, hontu. hosi, hotha. homi, homa. paÃ±camÄ«vibhattirÅ«pÄ• ni. etthÄ• pi pasiddharÅ«p

huveyya, huveyyuá¹ƒ. huveyyÄ• si, huveyyÄ• tha. huveyyÄ• mi, huveyyÄ• ma. huvetha, hu
huveyyÄ• vho. huveyyaá¹ƒ, huveyyÄ• mhe. sattamiyÄ• rÅ«pÄ• ni. ettha pana ``upako Ä• jÄ
vatvÄ• sÄ«saá¹ƒ okampetvÄ• ummaggaá¹ƒ gahetvÄ• pakkamÄ«â€™â€™ ti __pÄ• á¸·iya
nayavasena `huveyya, huveyyuâ€™â€™ ntiÄ• dÄ«ni vuttÄ• ni. __hupeyyÄ• _tipi pÄ• á¹-ho
paccapekkhaá¹‡Ä• . tabbasena ``hupeyya, hupeyyuá¹ƒ \Be 152/. hupeyyÄ• sÄ«â€™â€™ ti
__pa_kÄ• rÄ• desabhÅ«tÄ• ni rÅ«pÄ• nipi gahetabbÄ• ni.

aparo nayo --- heyya, heyyuá¹ƒ. heyyÄ• si, heyyÄ• tha. heyyÄ• mi, heyyÄ• ma. hetha, hera
heyyaá¹ƒ, heyyÄ• mhe. imÄ• ni aá¹-á¹-hakathÄ• nayena gahitarÅ«pÄ• ni. ettha pana ``na ca
uppÄ• dassÄ• pi uppÄ• do pÄ• puá¹‡eyyÄ• â€™â€™ ti idampi nidassanaá¹ƒ daá¹-á¹-habba

huva, huvu. huve, huvittha. huvaá¹ƒ, huvimha. huvittha, hotha iccapi saÃ±Ã±ogatakÄ• ralop
tathÄ• hi ``kasirÄ• jÄ«vikÄ• hothÄ• â€™â€™ ti padassatthaá¹ƒ vaá¹‡á¹‡entehi ``dukkhÄ•
ti attho vutto || huvire. huvittho, huvivdo. huviá¹ƒ, huvimhe. parokkhÄ• ya rÅ«pÄ• ni.

ahuvÄ• , ahuvÅ«. ahuvo, ahuvattha. ahuvaá¹ƒ, ahuvamha. ahuvattha, ahuvatthuá¹ƒ. ahuva
ahuviá¹ƒ, ahuvamhase. hiyyattanÄ«rÅ«pÄ• ni.

ettha __ahuvamhase_ti mayaá¹ƒ bhavamhaseti attho. ``akaramhasa te kiccaá¹ƒ, yaá¹ƒ bala
__pÄ• á¸·iyaá¹ƒ_ pana ``ahuva amhaseâ€™â€™ iti vÄ• padacchedo kÄ• tabbo ``ahu amha
__va_kÄ• rÄ• gamo ``ahuvÄ• â€™â€™ ti ca ``ahÅ«â€™â€™ ti ca dvinnampi ahosÄ«ti attho
__se_ti nipÄ• tamattaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- amhÄ• kaá¹ƒ yaá¹ƒ balaá¹ƒ ahosi, mayaá¹
kiccaá¹ƒ akaramhÄ• ti.

ahosi, ahuá¹ƒ, ahesuá¹ƒ. ahuvo, ahuvittha. ahositthaiccapi. ahosiá¹ƒ, ahuvÄ• siá¹ƒ iccapi, a
\Be 153/. ahuvÄ• , ahuvu, ahuvase, ahuvivhaá¹ƒ. ahuvaá¹ƒ, ahuá¹ƒ iccapi. ahuvimhe. ajjata

ettha ``ahaá¹ƒ kevaá¹-á¹-agÄ• masmiá¹ƒ, ahuá¹ƒ kevaá¹-á¹-adÄ• rakoâ€™â€™ ti dassanat
ahosinti attho. ``ahaá¹ƒ bhadante ahuvÄ• siá¹ƒ pubbe sumedhanÄ• massa jinassa sÄ• vako
``ahuvÄ• siâ€™â€™ nti iccevattho. tathÄ• hi __anekavaá¹‡á¹‡avimÄ• navatthuaá¹-á¹-haka
pÄ• á¸·iyÄ• atthaá¹ƒ vaá¹‡á¹‡entehi __ahuvÄ• si_nti ahosinti attho pakÄ• sito.

``hessati, hehissati, hehiti, hohitÄ«â€™â€™ ti imÄ• ni cattÄ• ri bhavissantiyÄ• mÄ• tikÄ• p

idÄ• ni tÄ• ni vibhajissÄ• mi --- hessÄ• ti, hessanti. hessasi, hessatha. hessÄ• mi, hessÄ• r
hessase, hessavhe. hessaá¹ƒ, hessÄ• mhe. imÄ• ni ``anÄ• gatamhi addhÄ• ne, hessÄ• ma
dassanato vuttÄ• ni.

hehissati, hehissanti. hehissasi. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

hohissati, hohissanti. hohissasi. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

hehiti, hehinti. hehisi. sesaá¹ƒ vitthÄ• retabbaá¹ƒ.

hohiti, hohinti. hohisi. sesaá¹ƒ vitthÄ• retabbaá¹ƒ. bhavissantiyÄ• rÅ«pÄ• ni.

ahuvissÄ• , ahuvissaá¹ƒsu. ahuvissase, ahuvissatha. ahuvissaá¹ƒ, ahuvissamhÄ• . ahuviss
ahuvissase \Be 164/, ahuvissavhe. ahuvissiá¹ƒ, ahuvissÄ• mhase. kÄ• lÄ• tipattirÅ«pÄ• ni.

__vhe avhÄ• yane baddhÄ• yaá¹ƒ sadde ca. avhÄ• yanaá¹ƒ_ pakkosanaá¹ƒ. __baddhÄ• _
vÄ• sÄ• rambhakaraá¹‡aá¹ƒ vÄ• . __saddo_ ravo. vheti, vhÄ• yati, avheti, avhÄ• yati, avhÄ
mÄ• á¹‡avakosmi rÄ• ja, anÅ«nanÄ• mo iti mavhayanti. __Ä• _saddo upasaggova, so saÃ±
avhito. anavhito tato Ä• gÄ• . avhÄ• , avhÄ• yanÄ• . vÄ• raá¹‡avhayanÄ• rukkhÄ• . kÄ• ma
candasavhayo.

``sattatantiá¹ƒ sumadhuraá¹ƒ,

rÄ• maá¹‡eyyaá¹ƒ avÄ• cayiá¹ƒ.

so maá¹ƒ raá¹…gamhi avheti,

saraá¹‡aá¹ƒ me hohi kosiyÄ• â€™â€™ ti ||

ettha __avhetÄ«_ti sÄ• rambhavasena attano visayaá¹ƒ dassetuá¹ƒ saá¹…ghaá¹-á¹-atÄ«ti
ekasataá¹ƒ samagge, avhettha yakkho avikampamÄ• noâ€™â€™ ti etthÄ• pi sÄ• rambhava
avhÄ• yanaá¹ƒ nÄ• ma.

``tattha naccanti gÄ• yanti, avhÄ• yanti varÄ• varaá¹ƒ.

accharÄ• viya devesu, nÄ• riyo samalaá¹…katÄ• â€™â€™ ti

ettha pana __avhÄ• yanti varÄ• vara_nti varato varaá¹ƒ naccaÃ±ca gÄ«taÃ±ca karontiyo s
attho daá¹-á¹-habbo.

__paÃ±ha pucchÄ• yaá¹ƒ_. bhikkhu garuá¹ƒ paÃ±haá¹ƒ paÃ±hati. paÃ±ho. ayaá¹ƒ pana p
paripaÃ±hati idaá¹ƒ bhante kathaá¹ƒ imassa ko atthoâ€™â€™ ti. __paÃ±ha_saddo pulliá¹…
``paÃ±ho maá¹ƒ \Be 165/ paá¹-ibhÄ• ti, taá¹ƒ suá¹‡Ä• â€™â€™ ti yebhuyyena pulliá¹…gap
pana itthiliá¹…gopi bhavati napuá¹ƒsakaliá¹…gopi. tathÄ• hi ``paÃ±hÄ• mesÄ• kusalehi ci
paÃ±hÄ• ni viyÄ• karohÄ«â€™â€™ ti taddÄ«pikÄ• pÄ• á¸·iyo dissanti, liá¹…gavipallÄ• so

__paÃ±ha icchÄ• yaá¹ƒ_. paÃ±hati. paÃ±ho. ettha ca __paÃ±ho_ti Ã±Ä• tuá¹ƒ icchito attho
nibbacanaá¹ƒ paÃ±hiyati Ã±Ä• tuá¹ƒ icchiyati soti __paÃ±ho_ti. tathÄ• hi vuttaá¹ƒ ``vissajjit
ti imissÄ• __nettipÄ• á¸·iyÄ• _ atthaá¹ƒ saá¹ƒvaá¹‡á¹‡entena __ ``paÃ±he_ti Ã±Ä• tuá¹ƒ ic

__miha secane_. mihati, ummihati. megho, mehanaá¹ƒ.

tattha __ummihatÄ«_ti passÄ• vaá¹ƒ karoti. __megho_ti mihati siÃ±cati lokaá¹ƒ vassadhÄ•
pajjunno. __mehana_nti itthÄ«naá¹ƒ guyhaá¹-á¹-hÄ• naá¹ƒ.

__daha bhasmÄ«karaá¹‡e dhÄ• raá¹‡e ca_. Ä• gÄ• rÄ• ni aggi dahati. ayaá¹ƒ puriso imaá
dahati, mama ayyikÄ• ti dhÄ• retÄ«ti attho. imassa purisassa ayaá¹ƒ itthÄ« ayyikÄ• hotÄ«ti
panÄ• yaá¹ƒ pÄ• á¸·i ``sakyÄ• kho ambaá¹-á¹-ha rÄ• jÄ• naá¹ƒ ukkÄ• kaá¹ƒ pitÄ• mahaá¹ƒ
daá¸• á¸• haá¹ƒ gehaá¹ƒ, dayhati, dayhamÄ• naá¹ƒ. __da_ssa __á¸• Ä• _dese ``á¸• ahatÄ«
``á¸• ahantaá¹ƒ bÄ• lamanveti, bhasmÄ• channova pÄ• vakoâ€™â€™ tiÄ• dayo payogÄ• e

__caha parisakkane_. cahati.

__raha cÄ• ge_. rahati. raho, rahito.

__rahi gatiyaá¹ƒ_. rahati. raho, rahaá¹ƒ.

__dahi_ \Be 196/ __bahi vuddhiyaá¹ƒ_. dahati. bahati.

__bahi saddhe ca. ca_kÄ• ro vuddhÄ• pekkho. bahati.

__tuhi duhi addane_. tuhati. duhati.

__araha maha pÅ«jÄ• yaá¹ƒ_. arahati. arahaá¹ƒ, arahÄ• . mahati.

mahanaá¹ƒ, maho. vihÄ• ramaho. cetiyamaho.

tatra nikkilesattÄ• ekantadakkhiá¹‡eyyabhÄ• vena attano katapÅ«jÄ• sakkÄ• rÄ• dÄ«naá¹
arahaá¹‡Ä«yo pÅ«janÄ«yoti __arahÄ• , _ khÄ«á¹‡Ä• savo.

__Ä«ha cetÄ• yaá¹ƒ_. Ä«hati. Ä«hÄ• . __Ä«hÄ• _ vuccati vÄ«riyaá¹ƒ.

__vaha maha buddhiyaá¹ƒ_. vahati, mahati.

__ahi pilahi gatiyaá¹ƒ_. ahati. pilahati, ahi.

ettha ca __ahÄ«_ti nippÄ• dopi samÄ• no ahati gacchati gantuá¹ƒ sakkotÄ«ti ahi.

__garaha kalaha kucchane_. garahati. garahÄ• , kalahati, kalaho.

__varaha valaha padhÄ• niye paribhÄ• sanahiá¹ƒsÄ• dÄ• nesu ca_. varahati. valahati. varÄ

ettha ca __varÄ• ho_ti sÅ«karopi hatthÄ«pi vuccati. tathÄ• hi ``eneyyÄ• ca varÄ• hÄ• ca.
nivÄ• papuá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su sÅ«karo ``varÄ• hoâ€™â€™ ti nÄ• mena vuccati. `
jaggato, bhisaá¹ƒ ghasamÄ• nassÄ• â€™â€™ tiÄ• dÄ«su pana hatthÄ« ``varÄ• hoâ€™â€™
__mahÄ• varÄ• hassÄ• _ti hi mahÄ• hatthinoti attho.

__vehu jehu vÄ• hu payatane_. vehati, jehati. vÄ• hati. vÄ• hano.

__vÄ• hano_ \Be 197/ vuccati asso. so hi vÄ• hanti saá¹…gÄ• mÄ• dÄ«su kicce uppanne p
etenÄ• ti __vÄ• hano_ti vuccati.

__dÄ• hu niddakkhaye_. dÄ• hati.

__Å«ha vitakke_. Å«hati, Ä• yÅ«hati, viyÅ«hati, byÅ«hati apohati. Å«hanaá¹ƒ, Ä• yÅ«hanaá

tattha __Å«hatÄ«_ti vitakketi, __Ä• yÅ«hatÄ«_ti vÄ• yamati, __viyÅ«hatÄ«_ti paá¹ƒsuá¹ƒ u
__byÅ«hatÄ«_ti etthÄ• pi. __apohatÄ«_ti chaá¸• á¸• eti, atha vÄ• viveceti.

__gÄ• hu viloá¸·ane_. gÄ• hati. gÄ• ho, candaggÄ• ho, sÅ«riyaggÄ• ho, nakkhattaggÄ• ho

__gaha gahaá¹‡e_. gahati, paggahati. Ä• hutiá¹ƒpaggahissÄ• mi. paggaho, paggÄ• ho.

__paggaho_ti patto. __paggÄ• ho_ti vÄ«riyaá¹ƒ.

__saha parisahane. parisahanaá¹ƒ_ khanti. sahati. saho, asaho, asayho.

__ruha cammani pÄ• tubhÄ• ve_. ruhati. rukkho.

__mÄ• tu mÄ• ne_. mÄ• hati.

__guhÅ« saá¹ƒvaraá¹‡e_. guhati nigguhati. guho, guyhako.

__vaha pÄ• puá¹‡e_. vahati. vÄ• rivaho.

__duha papÅ«raá¹‡e_. duhati, dohati. duyhamÄ• nÄ• gÄ• vÄ«.

__diha upacaye_. dehati. deho. __deho_ti sarÄ«raá¹ƒ.

__liha_ \Be 198/ __assÄ• dane_. lehati, palehati. lehanÄ«yaá¹ƒ. atrÄ• yaá¹ƒ pÄ• á¸·i ``suna palihiá¹ƒsu pÄ• deâ€™â€™ ti. ayaá¹ƒ panattho --- sunakhÄ• imassa kumÄ• rassa pÄ• data palihiá¹ƒsÅ«ti.

__oha cÄ• ge_. ohati. sabbamanatthaá¹ƒ apohati. apoho.

__brahma uggame_. brahati. brahÄ• .

__daha thaha hiá¹ƒsatthÄ• _. dahati. thahati.

__brÅ«ha vaá¸• á¸• hane_. uparÅ«pari brÅ«hatÄ«ti __brahmÄ• _. kÄ• rite ``vivekamanubrÅ ti payogo.

__brahmÄ• _ti tehi tehi guá¹‡avisesehi brÅ«hitoti brahmÄ• . __brahmÄ• _ti mahÄ• brahmÄ brÄ• hmaá¹‡opi mÄ• tÄ• pitaropi seá¹-á¹-hampi. ``sahasso brahmÄ• dvisahasso brahmÄ• â mahÄ• brahmÄ• ``brahmÄ• â€™â€™ ti vuccati. ``brahmÄ• ti kho bhikkhave tathÄ• gatasse ettha tathÄ• gato.

``tamonudo buddho samantacakkhu,

lokantagÅ« sabbabhavÄ• tivatto.

anÄ• savo sabbadukkhappahÄ«no,

saccavhayo brahme upÄ• sito meâ€™â€™ ti

ettha brÄ• hmaá¹‡o. ``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccareâ€™â€™ ti etth
``brahmacakkaá¹ƒ pavattetÄ«â€™â€™ ti ettha seá¹-á¹-haá¹ƒ. etthetaá¹ƒ vuccati ---

``mahÄ• brahmani \Be 199/ vippe ca, atho mÄ• tÄ• pitÅ«su ca.

tathÄ• gate ca seá¹-á¹-he ca, __brahma_saddo pavattatÄ«â€™â€™ ti ||

aparo nayo --- __brahmÄ• _ti tividhÄ• brahmÄ• no sammutibrahmÄ• no upapattibrahmÄ• n

``sampannaá¹ƒ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na ne vÄ• retumussahe,

paribbaja mahÄ• brahme, pacantaÃ±Ã±epi pÄ• á¹‡inoâ€™â€™ ti ca

evamÄ• dÄ«su hi __brahma_saddena sammutibrahmÄ• no vuttÄ• .

``apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahme,

atha kho brahmÄ• sahampatÄ«â€™â€™ ti ca evamÄ• dÄ«su __brahma_saddena upapatt
pavattetÄ«â€™â€™ tiÄ• divacanato __brahma_nti ariyadhammo vuccati. tato nibbattÄ• avi
visuddhibrahmÄ• no nÄ• ma paramatthabrahmatÄ• ya. visesato pana ``brahmÄ• ti kho bhik
adhivacanaâ€™â€™ nti vacanato sammÄ• sambuddho uttamabrahmÄ• nÄ• ma sadevake
ukkaá¹ƒsapÄ• ramippattito. etthetaá¹ƒ vuccati ---

``sammutiyupapattÄ«naá¹ƒ, visuddhÄ«naá¹ƒ vasena ca.

brahmÄ• no tividhÄ• honti, uttamena catubbidhÄ• â€™â€™ ti ||

__dhimha_ \Be 200/ __niá¹-á¹-hubhane_. dhimheti. ``paá¹-ivÄ• magataá¹ƒ sallaá¹ƒ, passa
nti pÄ• á¸·i nidassanaá¹ƒ.

tattha __dhimhÄ• mÄ«_ti niá¹-á¹-hubhÄ• mÄ«ti attho.

__ha_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¸·akÄ• rantadhÄ• tu

__biá¸·a akkose_. beá¸·ati. biá¸·Ä• ro.

__kÄ«á¸·a vihÄ• re_. kÄ«á¸·ati. kÄ«á¸·Ä• .

__aá¸·a uggame_. aá¸·ati. vÄ• á¸·o.

__laá¸·a vilÄ• se_. laá¸·ati. laá¸·ito asso.

__kaá¸·a made kakkasse ca. kakkassaá¹ƒ_ kassasiyaá¹ƒ pharusabhÄ• vo. kaá¸·ati.

__tuá¸·a toá¸·ane_. toá¸·ati.

__huá¸·a hoá¸·a gatiyaá¹ƒ_. huá¸·ati. hoá¸·ati.

__roá¸·a anÄ• dare_. roá¸·ati.

__loá¸·a ummÄ• de_. loyati.

__heá¸·a hoá¸·a anÄ• dare_. heá¸·ati. hoá¸·ati.

__vÄ• á¸·a Ä• lape_. vÄ• á¸·ati.

__dÄ• á¸·a dhÄ• á¸·a visaraá¹‡e_. dÄ• á¸·ati. dhÄ• á¸·ati.

__haá¸·a silÄ• ghÄ• yaá¹ƒ_. haá¸·ati.

__hÄ«á¸·a anÄ• dare_. hÄ«á¸·ati. hÄ«á¸·Ä• , hÄ«á¸·iko, hÄ«á¸·ito.

__kaá¸·a_ \Be 202/ __secane_. kaá¸·ati. kaá¸·anaá¹ƒ.

__heá¸·a veá¹-hane_. heá¸·ati.

Ä«á¸·a __thutiyaá¹ƒ_. Ä«á¸·ati.

__juá¸·a gatiyaá¹ƒ_. juá¸·ati, joá¸·ati.

__puá¸·a muá¸·a sukhane_. puá¸·ati. muá¸·ati.

__guá¸·a rakkhÄ• yaá¹ƒ_. guá¸·ati. guá¸·o.

__juá¸·a bandhane_. juá¸·ati.

__kuá¸·a ghasane_. kuá¸·ati.

__khuá¸·a bÄ• lye ca. ca_kÄ• ro ghasanÄ• pekkhako. khuá¸·ati.

__suá¸·a buá¸·a saá¹ƒvaraá¹‡e_. suá¸·ati. buá¸·ati.

__puá¸·a saá¹…ghÄ• te_. puá¸·ati. puá¸·inaá¹ƒ.

__saá¸·a abyattasadde_. saá¸·ati. sÄ• á¸·iko, sÄ• á¸·ikÄ• .

``usabhova mahÄ« nadati,

migarÄ• jÄ• va kÅ«jati.

susumÄ• rova saá¸·ati,

kiá¹ƒ vipÄ• ko bhavissatÄ«â€™â€™ ti nidassanaá¹ƒ.

imÄ• ni __á¸·a_kÄ• rantadhÄ• turÅ«pÄ• ni.

iti __bhÅ«vÄ• di_gaá¹‡e __a_vaggantadhÄ• turÅ«pÄ• ni samattÄ• ni. ettÄ• vatÄ• sabbÄ• pakÄ• sitÄ• .

idÄ• ni __bhÅ«vÄ• di_gaá¹‡ikadhÄ• tÅ«naá¹ƒyeva kÄ• ci asamÄ• nasutikÄ• , kÄ• ci asam
samÄ• natthavasena samodhÄ• netvÄ• pubbÄ• cariyehi vuttÄ• , tÄ• yeva dhÄ• tuyo ekade
saddhiá¹ƒ pakÄ• sayissÄ• ma. taá¹ƒ yathÄ• ?

__hÅ«_ \Be 202/ __bhÅ« sattÄ• yaá¹ƒ_ hoti, bhavati. pahoti, pabhavati. huveyya pÄ• vuso.
ajesi yakkho naravÄ«raseá¹-á¹-haá¹ƒ, tatthappanÄ• do tumulo bahÅ«va. ambÄ• â€™ yaá¹ƒ
videhÄ• naá¹ƒ. pahÅ«taá¹ƒ me dhanaá¹ƒ sakka. pahÅ«tamariyo pakaroti puÃ±Ã±aá¹ƒ. pah
pahÅ«tajivho bhagavÄ• . piyappabhÅ«tÄ• kalahÄ• vivÄ• dÄ• . pacchÄ• samaá¹‡ena hotab
hetuye, bhavituá¹ƒ. hutvÄ• , hutvÄ• na. bhavitvÄ• , bhavitvÄ• na.

ettha pana ``atthi hehiti so maggo, na so sakkÄ• na hetuyeâ€™â€™ ti pÄ• á¸·i nidassanaá
__nahetuye_ti abhavituá¹ƒ. __hÅ«_dhÄ• tuto __tuá¹ƒ_paccayassa __tave_paccayassa vÄ•
__Å«_kÄ• rassa ca __e_kÄ• rÄ• deso katoti daá¹-á¹-habbaá¹ƒ. atha vÄ• hetubhÄ• vÄ• ya
ayaá¹ƒ panattho idha nÄ• dhippeto, purimoyevattho adhippeto __hoti_ssa dhÄ• tuno payoga
udÄ• haritapadassatthabhÄ• vato. tattha __pahotÄ«_ti idaá¹ƒ vatthaá¹ƒ vipulabhÄ• vena cÄ
no nappahoti. __pahotÄ«_ti vÄ• puriso arayo jetuá¹ƒ sakkoti. atha vÄ• __pahotÄ«_ti hoti.
sandati. __pahÅ«ta_nti vipulaá¹ƒ, mahantanti attho. __pahÅ«tavitto_ti vipulavitto mahaddha
__pahÅ«tajivho_ti suputhulasudÄ«ghasumudukajivho, __piyappabhÅ«tÄ• _ti piyato nibbattÄ

__gamu sappa gatiyaá¹ƒ_. gacchati, gamati, ghammati, Ä• gacchati, uggacchati, atigaccha
avagacchati, adhigacchati, anugacchati, upagacchati, apagacchati, vigacchati, nigacchati, n
aÃ±Ã±Ä• nipi yojetabbÄ• ni. ``samuggacchatÄ«â€™â€™ tiÄ• dinÄ• upasaggadvayavasena
yojetabbÄ• ni. sappati, saá¹ƒsappati, parisappati. aÃ±Ã±Ä• nipi yojetabbÄ• ni.

tattha __gamatÄ«_ti gacchati. kÄ• rite ``devadattaá¹ƒ gameti gamayatÄ«â€™â€™ ti rÅ«pÄ
gametÄ«ti apÄ• yagamanÄ«yaâ€™â€™ nti idamettha nidassanaá¹ƒ. __curÄ• di_gaá¹‡aá¹ƒ
``Ä• gameti, Ä• gamayati, Ä• gamento, Ä• gamayamÄ• noâ€™â€™ ti suddhakatturÅ«pÄ• n

tattha __Ä• gametÄ«_ti muhuttaá¹ƒ adhivÄ• setÄ«ti attho. __ghammatÄ«_ti gacchati. __Ä•
uggacchatÄ«_ti uyyÄ• ti uddhaá¹ƒ gacchati. __atigacchatÄ«_ti atikkamitvÄ• gacchati. __pa
gacchati. __avagacchatÄ«_ti jÄ• nÄ• ti. __adhigacchatÄ«_ti labhati jÄ• nÄ• ti vÄ• . __anuga
gacchati. __upagacchatÄ«_ti samÄ«paá¹ƒ gacchati. __apagacchatÄ«_ti apeti. __vigacchatÄ
__nigacchatÄ«_ti labhati. ``yasaá¹ƒ poso nigacchatÄ«â€™â€™ ti idaá¹ƒ nidassanaá¹ƒ. __n
nikkhamati. __sappatÄ«_ti gacchati. __saá¹ƒsappatÄ«_ti saá¹ƒsaranto gacchati. __parisapp
gacchati.

idÄ• ni pana viÃ±Ã±Å«naá¹ƒ sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane paramakosallajan
padamÄ• laá¹ƒ kathayÄ• ma. seyyathidaá¹ƒ? so gacchati, te gacchanti, gacchare. tvaá¹ƒ ga

ahaá¹ƒ gacchÄ• mi, mayaá¹ƒ gacchÄ• ma. so gacchate, te gacchante. tvaá¹ƒ gacchase, tu
gacche, mayaá¹ƒ gacchÄ• mhe. vattamÄ• nÄ• ya rÅ«pÄ• ni.

so gacchatu, te gacchantu. tvaá¹ƒ gacchÄ• hi, gaccha, gacchassu, tumhe gacchatha. ahaá
gacchÄ• ma. so gacchataá¹ƒ, te gacchantaá¹ƒ. tvaá¹ƒ gacchassu, tumhe gacchavho. ahaá
gacchÄ• mase. paÃ±camiyÄ• rÅ«pÄ• ni.

so \Be 204/ gaccheyya, gacche, te gaccheyyuá¹ƒ. tvaá¹ƒ gaccheyyÄ• si, tumhe gaccheyyÄ
gaccheyyÄ• mi, mayaá¹ƒ gaccheyyÄ• ma, gacchemu. so gacchetha, te gaccheraá¹ƒ. tvaá¹ƒ
gaccheyyÄ• vho. ahaá¹ƒ gaccheyyaá¹ƒ, mayaá¹ƒ gaccheyyÄ• mhe. sattamiyÄ• rÅ«pÄ• ni.

so gaccha, te gacchu. tvaá¹ƒ gacche, tumhe gacchittha, gaÃ±chittha. ahaá¹ƒ gacchaá¹ƒ, m
gaÃ±chimha. so gacchittha, gaÃ±chittha, te gacchire. tvaá¹ƒ gacchittho, tumhe gacchivho. a
gaÃ±chiá¹ƒ, mayaá¹ƒ gacchimhe. parokkhÄ• ya rÅ«pÄ• ni.

so agacchÄ• , te agacchÅ«. tvaá¹ƒ agacche, tumhe agacchatha. ahaá¹ƒ agacchaá¹ƒ, maya
agacchatha, te agacchatthuá¹ƒ. tvaá¹ƒ agacchase, tumhe agacchivhaá¹ƒ. ahaá¹ƒ agacchaá
ajjataniyÄ• rÅ«pÄ• ni.

so gacchissati, te gacchissanti. tvaá¹ƒ gacchissasi, tumhe gacchissatha. ahaá¹ƒ gacchissÄ
gacchissÄ• ma. so gacchissate, te gacchissante. tvaá¹ƒ gacchissase, tumhe gacchissavhe.
mayaá¹ƒ gacchissÄ• mhe. bhavissantiyÄ• rÅ«pÄ• ni.

so agacchissÄ• , te agacchissaá¹ƒsu. tvaá¹ƒ agacchisse, tumhe agacchissatha. ahaá¹ƒ aga
agacchissÄ• mhÄ• . so agacchissatha, te agacchissisu. tvaá¹ƒ agacchissase, tumhe agacch
agacchissaá¹ƒ, mayaá¹ƒ agacchissÄ• mhase. kÄ• lÄ• tipattiyÄ• rÅ«pÄ• ni.

tattha ajjataniyÄ• kÄ• lÄ• tipattiyÄ• ca __a_kÄ• rÄ• gamaá¹ƒ sabbesu purisesu sabbesu v
sÄ• sane aniyataá¹ƒ hutvÄ• labbhatÄ«ti daá¹-á¹-habbaá¹ƒ. tathÄ• hi ``agacchi, gacchi, aga
gacchissÄ• â€™â€™ tiÄ• dinÄ• dve dve rÅ«pÄ• ni dissanti. gamati, gamanti. gamatu, gam
sesaá¹ƒ sabbaá¹ƒ vitthÄ• retabbaá¹ƒ.

idÄ• ni \Be 205/ parokkhÄ• hiyyattanajjatanÄ«su viseso vuccate --- so puriso maggaá¹ƒ ga,
mÄ• ga. te maggaá¹ƒ gu, tÄ• gharaâ€™ mÄ• gu. __e_kÄ• rassa __a_kÄ• rÄ• desaá¹ƒ tvaa
gharaâ€™â€™ mÄ• ga. tumhe maggaá¹ƒ guttha, tumhe gharaâ€™ mÄ• guttha. ahaá¹ƒ ma
mÄ• gaá¹ƒ. ahaá¹ƒ taá¹ƒ purisaá¹ƒ anvagaá¹ƒ, mayaá¹ƒ maggaá¹ƒ gumha, mayaá¹ƒ gharaa
purisaá¹ƒ anvagumha. ayaá¹ƒ tÄ• va parokkhÄ• ya viseso.

``so maggaá¹ƒ agamÄ• , te maggaá¹ƒ agamÅ«â€™â€™ iccÄ• di hiyyattaniyÄ• rÅ«paá¹ƒ.
guá¹ƒâ€™â€™ iccÄ• di ajjataniyÄ• rÅ«paá¹ƒ.

idÄ• ni tesaá¹ƒ padarÅ«pÄ• ni pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ kiÃ±ci suttaá¹ƒ kathayÄ• ma ---
vanaá¹ƒ. athettha paÃ±camo Ä• gÄ• . Ä• guá¹ƒ devÄ• yasassino. mÄ• haá¹ƒ kÄ• kova dun
vasamanvagaá¹ƒ. agamÄ• rÄ• jagahaá¹ƒ buddho. vaá¹…kaá¹ƒ agamu pabbataá¹ƒ. brÄ• hr
evamÄ• dÄ«ni bhavanti.

ga gu ga guttha gaá¹ƒ gumha, agu agamu agamuá¹ƒ.

agamÄ• â€™ gami gacchanti, Ä• dibhedaá¹ƒ mane kare ||

idÄ• ni nÄ• mikapadÄ• ni vuccante --- gato, gantÄ• , gacchaá¹ƒ, gacchantÄ«, gacchantaá¹ƒ
gati, gamanaá¹ƒ, gamo, Ä• gamo, avagamo, gantabbaá¹ƒ, gamanÄ«yaá¹ƒ, gammaá¹ƒ, gam
go, mÄ• tugÄ• mo, hiá¹…gu, jagu, indagÅ«, medhago iccÄ• dÄ«ni, kÄ• rite --- gacchÄ• peti
gacchayati, gammeti. kamme --- gammati, gamiyati, adhigammati, adhigamiyati. __tu_mant
gamituá¹ƒ, gantvÄ• , gantvÄ• na, gamitvÄ• , gamitvÄ• na, gamiya, gamiyÄ• na, gamma, Ä•
adhigantvÄ• â€™â€™ iccÄ• dÄ«ni \Be 206/. __sappa_dhÄ• tussa pana ``sappo, sappinÄ«,
iccÄ• dÄ«ni rÅ«pÄ• ni bhavanti.

tattha __sahagata_saddo tabbhÄ• ve vokiá¹‡á¹‡e nissaye Ä• rammaá¹‡e saá¹ƒsaá¹-á¹-het
tattha ``yÄ• yaá¹ƒ taá¹‡hÄ• ponobbhavikÄ• nandirÄ• gasahagatÄ• â€™â€™ ti tabbhÄ• ve
attho. ``yÄ• yaá¹ƒ bhikkhave vÄ«maá¹ƒsÄ• kosajjasahagatÄ• kosajjasampayuttÄ• â€™â€
antarantarÄ• uppajjamÄ• nena kosajjena vokiá¹‡á¹‡Ä• ti ayamettha attho. ``aá¹-á¹-hikasaÃ
satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ ti nissaye veditabbo, aá¹-á¹-hikasaÃ±Ã±aá¹ƒ
aá¹-á¹-hikasaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• paá¹-iladdhanti attho. ``lÄ• bhÄ« hoti rÅ«pasahagatÄ•
samÄ• pattÄ«naá¹ƒ arÅ«pasahagatÄ• naá¹ƒ vÄ• â€™â€™ ti Ä• rammaá¹‡e, rÅ«pÄ• rÅ«pÄ
sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sahagataá¹ƒ sahajÄ• taá¹ƒ sampayuttaâ€™â€™ nti saá¹ƒsaá¹-
saá¹ƒsaá¹-á¹-hanti attho. etthetaá¹ƒ vuccati ---

tabbhÄ• ve ceva vokiá¹‡á¹‡e, nissayÄ• rammaá¹‡esu ca.

saá¹ƒsaá¹-á¹-he ca __sahagata_-saddo dissati paÃ±casu.

__gatÄ«_ti gatigati nibbattigabhi ajjhÄ• sayagati vibhavagati nipphattigati Ã±Ä• á¹‡agatÄ«ti
nÄ• ma.

tattha ``taá¹ƒ gatiá¹ƒ pecca gacchÄ• mÄ«â€™â€™ ti ca ``yassa gatiá¹ƒ na jÄ• nanti, devÄ•

gandhabbamÄ• nusÄ• â€™â€™ ti ca ayaá¹ƒ __gatigati_nÄ• ma. ``imesaá¹ƒ \Be 207/ kho a
sÄ«lavantÄ• naá¹ƒ neva jÄ• nÄ• mi gatiá¹ƒvÄ• agatiá¹ƒvÄ• â€™â€™ ti ayaá¹ƒ __nibbattiga
ahaá¹ƒ brahme gatiÃ±ca jÄ• nÄ• mi jutiÃ±ca jÄ• nÄ• mÄ«â€™â€™ ti ayaá¹ƒ_ajjhÄ• sayaga
dhammÄ• naá¹ƒ, nibbÄ• naá¹ƒ arahato gatÄ«â€™â€™ ti ayaá¹ƒ __vibhavagati_ nÄ• ma. ``
anaÃ±Ã±Ä• â€™â€™ ti ayaá¹ƒ __nipphattigati_ nÄ• ma. ``taá¹ƒ tattha gatimÄ• dhibhimÄ•
nibbÄ• naá¹ƒ gatoâ€™â€™ ti ca ayaá¹ƒ __Ã±Ä• á¹‡agati_ nÄ• ma. etthetaá¹ƒ vuccati ---

gatigatyaÃ±ca nibbatyaá¹ƒ, vibhavajjhÄ• sayesu ca.

nipphattiyaÃ±ca Ã±Ä• á¹‡e ca, __gati_saddo pavattati ||

gacchatÄ«ti __go_. mÄ• tuyÄ• samabhÄ• vaá¹ƒ missÄ«bhÄ• vaÃ±ca gacchati pÄ• puá¹‡Ä
hiá¹ƒsantaá¹ƒ gacchatÄ«ti __hiá¹…gu_.

imÄ• ni tassa nÄ• mÄ• ni

hiá¹…gu hiá¹…gujatucceva, tathÄ• hiá¹…gusipÄ• á¹-ikÄ• .

hiá¹…gujÄ• tÄ«ti kathitÄ• , __vinayaá¹-á¹-hakathÄ• ya_ hi ||

__jagÅ«_ti cutito jÄ• tiá¹ƒ gacchatÄ«ti jagu. indriyena gacchatÄ«ti __indagÅ«_. atha vÄ• in
gacchatÄ«ti __indagu_. ``hindagÅ«â€™â€™ tipi pÄ• á¸·i. tattha __hinda_nti maraá¹‡aá¹ƒ. t
__hindagÅ«_. sabbametaá¹ƒ sattÄ• dhivacanaá¹ƒ, liá¹…gato pulliá¹…gaá¹ƒ. __medhago_ti
paraÃ±ca medhamÄ• no hiá¹ƒsamÄ• no gacchati pavattatÄ«ti medhago, kalaho. ``tato sam
ettha hi kalaho __medhaga_saddena bhagavatÄ• vutto. gamitvÄ• ti ettha ---

``isivhayaá¹ƒ gamitvÄ• na, vinitvÄ• paÃ±cavaggiye.

tato vinesi bhagavÄ• , gantvÄ• gantvÄ• tahiá¹ƒ tahiâ€™â€™ nti

ayaá¹ƒ \Be 208/ pÄ• á¸·i nidassanaá¹ƒ. __sappo_ti sappatÄ«ti sappo, saá¹ƒsappanto gacch
Ä• yasmÄ• sÄ• riputto ``yo kÄ• me parivajjeti, sappasseva padÄ• siroâ€™â€™ ti imissÄ•
``sappo_ vuccati ahi. kenaá¹-á¹-hena sappo? saá¹ƒsappanto gacchatÄ«ti __sappo_. bhujan
__bhujago_. urena gacchatÄ«ti __urago_. pannasiro gacchatÄ«ti __pannago_. sarÄ«rena s
bile sayatÄ«ti __bilÄ• sayo_. dÄ• á¹-hÄ• tassa Ä• vudhoti __dÄ• á¹-hÄ• vudho_. visaá¹ƒ ta
jivhÄ• tassa duvidhÄ• ti __dujivho_. dvÄ«hi jivhÄ• hi rasaá¹ƒ sÄ• yatÄ«ti __dvirasaÃ±Ã±Å«
__sappinÄ«_ti uragÄ«. __pÄ«á¹-hasappÄ«_ti pÄ«á¹-hena sappati gacchatÄ«ti __pÄ«á¹-has
__sappÄ«_ti yo na paribhuÃ±jati, tassa balÄ• yuvaá¸• á¸• hanatthaá¹ƒ sappati gacchati pav

ghataá¹ƒ.

__sakka á¹-eka laá¹…gha gatyattÄ• _. sakkati, nisakkati, parisakkati. nisakko, parisakkanaá
á¹-Ä«kÄ• . laá¹…ghati, ullaá¹…ghati, olaá¹…ghati, laá¹…ghako, ullaá¹…ghikÄ• pÄ«ti.

__ke re ge __sadde_. kÄ• yati. rÄ• yati. gÄ• yati. jÄ• takaá¹ƒ. rÄ• . gÄ«taá¹ƒ. kÄ• yituá¹ƒ. r
gÄ• yituá¹ƒ. kÄ• yitvÄ• . rÄ• yitvÄ• . gÄ• yitvÄ• .

tattha __jÄ• taka_nti jÄ• taá¹ƒ bhÅ«taá¹ƒ atÄ«taá¹ƒ attano caritaá¹ƒ kÄ• yati katheti bhagav
jÄ• takaá¹ƒ. jÄ• takapÄ• á¸·i hi idha jÄ• takanti vuttaá¹ƒ. aÃ±Ã±atra pana jÄ• taá¹ƒ evaá¹ƒ jÄ
tathÄ• hi __jÄ• taka_saddo pariyattiyampi vattati ``itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhamm
jÄ• tiyampi vattati ``jÄ• takaá¹ƒ samodhÄ• nesÄ«â€™â€™ tiÄ• dÄ«su. __rÄ• _ vuccati sado

__khe_ \Be 209/ __je se khaye_. khÄ• yati. jÄ• yati. sÄ• yati. khayaá¹ƒ gacchatÄ«ti attho.

ettha pana siyÄ• ``nanu ca bho __khÄ• yatÄ«_ti padassa khÄ• datÄ«ti vÄ• paÃ±Ã±Ä• yat
tathÄ• __jÄ• yatÄ«_ti padassa nibbattatÄ«ti attho, __sÄ• yatÄ«_ti padassa rasaá¹ƒ assÄ• d
sante bho kasmÄ• idha evaá¹ƒ attho tumhehi kathiyatÄ«â€™â€™ ti? saccaá¹ƒ, dhÄ• tÅ«na
attho kathetuá¹ƒ labbhati. tathÄ• hi ``appassutÄ• yaá¹ƒ puriso, balibaddova jÄ«ratÄ«â€™â€
__jÄ«ratÄ«_ti ayaá¹ƒ saddo jaraá¹ƒ pÄ• puá¹‡Ä• tÄ«ti atthaá¹ƒ avatvÄ• vaá¸• á¸• hatÄ«ti a
sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__gu ghu ku u sadde_. gavati. ghavati. kavati. avati.

__khu ru ku sadde_. khoti. roti. koti.

__cu ju pu plu gÄ• se gatiyaá¹ƒ_. cavati. javati. pavati. plavati. gÄ• ti. seti. cavanaá¹ƒ, cuti.
javo. pavanaá¹ƒ, plavanaá¹ƒ. gÄ• naá¹ƒ. setu. poto. plavo.

ettha __gÄ• na_nti gamanaá¹ƒ. __poto_ti pavati gacchati udake etenÄ• ti poto, nÄ• vÄ• . ta
sÄ«datÄ«ti __plavo, _ nÄ• vÄ• eva. ``bhinnaplavo sÄ• garasseva majjheâ€™â€™ ti hi __jÄ
``nÄ• vÄ• , poto, plavo, jalayÄ• naá¹ƒ, taraá¹‡aâ€™â€™ nti nÄ• vÄ• bhidhÄ• nÄ• ni.

__dhe the saddasaá¹…ghÄ• tesu_. dhÄ• yati. thÄ• yati. bhÄ• ve --- dhiyati, thiyati. itthÄ«. th

__de te pÄ• lane_. dÄ• yati. dayÄ• . tÄ• á¹‡aá¹ƒ.

__rÄ• lÄ• Ä• dÄ• ne_. rÄ• ti. lÄ• ti.

__ati adi bandhane_. antati. andati. antaá¹ƒ. andu.

__jutasubha_ \Be 210/ __ruca dittiyaá¹ƒ_. jotati. sobhati. rocati, virocati.

__aka aga kuá¹-ilÄ• yaá¹ƒ gatiyaá¹ƒ_. akati. agati.

__nÄ• tha nÄ• dha yÄ• canopatÄ• pissariyÄ• sÄ«sÄ• su_. nÄ• thati. nÄ• dhati.

__sala hula cala kampane_. salati. hulati. calati. kusalaá¹ƒ.

ettha ca kucchite pÄ• pake dhamme salayatÄ«ti __kusalaá¹ƒ, _ hetukattuvasenidaá¹ƒ nibba
daá¹-á¹-habbaá¹ƒ. tathÄ• hi __aá¹-á¹-hasÄ• liniyaá¹ƒ_ ``kucchite pÄ• pake dhamme salaya
viddhaá¹ƒsentÄ«ti kusalÄ• â€™â€™ ti hetukattuvasena attho kathito. idaá¹ƒ __sala_dhÄ• tu
nibbacanaá¹ƒ. aÃ±Ã±esampi dhÄ• tÅ«naá¹ƒ vasena __kusala_saddassa nibbacanaá¹ƒ bha
__aá¹-á¹-hasÄ• liniyaá¹ƒ_ aÃ±Ã±Ä• nipi nibbacanÄ• ni dassitÄ• ni. kathaá¹ƒ? ``kucchitena v
kusÄ• , te akusaladhammasaá¹…khÄ• te kuse lunanti chindantÄ«ti __kusalÄ• _. kucchitÄ• n
tanukaraá¹‡ato Ã±Ä• á¹‡aá¹ƒ kusaá¹ƒ nÄ• ma, tena kusena lÄ• tabbÄ• ti __kusalÄ• , _ gah
attho. yathÄ• vÄ• kusÄ• ubhayabhÄ• gagataá¹ƒ hatthappadesaá¹ƒ lunanti, evamimepi up
ubhayabhÄ• gagataá¹ƒ kilesapakkhaá¹ƒ lunanti, tasmÄ• kusÄ• viya lunantÄ«tipi __kusalÄ•
aÃ±Ã±Ä• nipi nibbacanÄ• ni dassitÄ• ni. tatra ``dhammÄ• â€™â€™ iti padÄ• pekkhaá¹ƒ kat
tadanurÅ«paliá¹…gavacanavasena ``kusalÄ• â€™â€™ ti niddeso kato, idha pana sÄ• maÃ
``kusalaâ€™â€™ nti napuá¹ƒsakekavacananiddeso amhehi kato. puÃ±Ã±avÄ• cako hi __ku
ekantena napuá¹ƒsakaliá¹…go, itaratthavÄ• cako pana tiliá¹…giko, yathÄ• kusalo phasso, l
kusalaá¹ƒ cittanti. __kusala_saddo \Be 211/ imasmiá¹ƒ __bhÅ«vÄ• di_gaá¹‡e __lÄ• _dhÄ• t
nipphattiá¹ƒ gatoti veditabbo. iti __bhÅ«vÄ• di_gaá¹‡e samodhÄ• nagatadhÄ• tuyo samattÄ

iccevaá¹ƒ ---

vitthÄ• rato ca saá¹…khepÄ• , __bhÅ«vÄ• dÄ«naá¹ƒ_ gaá¹‡o mayÄ• .

yo vibhatto sauddeso, saniddeso yathÄ• rahaá¹ƒ ||

upasagganipÄ• tehi, nÄ• nÄ• atthayutehi ca.

yojetvÄ• na padÄ• nettha, dassitÄ• ni visuá¹ƒ visuá¹ƒ ||

pÄ• á¸·inidassanÄ• dÄ«hi, dassitÄ• ni saheva tu.

__tyÄ• _dyantÄ• ni ca rÅ«pÄ• ni, __syÄ• _nyantÄ• ni ca sabbaso ||

padÄ• naá¹ƒ sadisattaÃ±ca, tathÄ• visadisattanaá¹ƒ.

codanÄ• parihÄ• rehi, sahito catthanicchayo ||

atthuddhÄ• roâ€™ bhidhÄ• naÃ±ca, liá¹…gattayavimissanaá¹ƒ.

abhidheyyakaliá¹…gesu, savisesapadÄ• ni ca ||

nÄ• nÄ• padabahuppada-samodhÄ• naÃ±ca dassitaá¹ƒ.

rÅ«á¸·hÄ«saddÄ• dayo ceva, suvibhattÄ• anÄ• kulÄ• ||

sabbanÄ• maá¹ƒ sabbanÄ• ma-sadisÄ• ni padÄ• ni ca.

nÄ• nÄ• padehi yojetuá¹ƒ, dassitÄ• ni yathÄ• rahaá¹ƒ ||

__tu_mantÄ• ni ca rÅ«pÄ• ni, __tvÄ• _dyantÄ• ni ca viÃ±Ã±Å«naá¹ƒ.

piá¹-ake pÄ• á¹-avatthÄ• ya, sabbametaá¹ƒ pakÄ• sitaá¹ƒ ||

ye saddanÄ«timhi imaá¹ƒ vibhÄ• gaá¹ƒ,

jÄ• nanti sammÄ• munisÄ• sane te.

atthesu sabbesupi vÄ«takaá¹…khÄ• ,

acchambhino sÄ«hasamÄ• bhavanti ||

vibhÅ«tabhutaggasayambhucakke \Be 212/,

subhÅ«tabhÅ«riá¹ƒ vadatÄ• narÄ• naá¹ƒ.

yo saddanÄ«timhi __bhuvÄ• di_kaá¹‡á¸• o,

vutto mayÄ• taá¹ƒ bhajathatthakÄ• mo ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

pannarasahi paricchedehi maá¹‡á¸• ito __bhÅ«vÄ• di_gaá¹‡o nÄ• ma

soá¸·asamo paricchedo.

17. rudhÄ• dichakka

rudhÄ• digaá¹‡ika

ito paraá¹ƒ pavakkhÄ• mi, __rudhÄ• dika_gaá¹‡Ä• dayo.

sÄ• sanassopakÄ• rÄ• ya, gaá¹‡e tu chabbidhe kathaá¹ƒ ||

__rudhi Ä• varaá¹‡e. rudhi_dhÄ• tu Ä• varaá¹‡e vattati. ettha __Ä• varaá¹‡aá¹ƒ_ nÄ• ma p
parirundhanaá¹ƒ vÄ• palibuddhanaá¹ƒ vÄ• harituá¹ƒ vÄ• appadÄ• naá¹ƒ, sabbametaá¹ƒ v
rundhiti, rundhÄ«ti, rundheti, avarundheti. kammani --- maggo purisena rundhiyati. rodho, or
paá¹-ivirodho, viruddho, paá¹-iviruddho, pariruddho. rundhituá¹ƒ, parirundhituá¹ƒ. rundhitvÄ•

tatra __rodho_ti cÄ• rako. so hi rundhati pavesitÄ• naá¹ƒ kurÅ«rakammantÄ• naá¹ƒ sattÄ•
Ä• varatÄ«ti __rodho_ti vuccati. __orodho_ti rÄ• jubbarÄ«, sÄ• pana yathÄ• kÄ• macÄ• raa
orundhiyati avarundhiyatÄ«ti __orodho. virodho_ti ananukÅ«latÄ• . __paá¹-ivirodho_ti punap
ananukÅ«latÄ• . __viruddho_ti virodhaá¹ƒ Ä• panno. __paá¹-iviruddho_ti paá¹-isattubhÄ• ve
Ä• panno. __pariruddho_ti gahaá¹‡atthÄ• ya samparivÄ• rito. vuttaÃ±hi ``yathÄ• arÄ«hi pa
patheâ€™â€™ ti. __avaruddho_ti pabbÄ• jito.

__muca mocane_. migaá¹ƒ bandhanÄ• muÃ±cati. muÃ±canaá¹ƒ, mocanaá¹ƒ. dukkhappar

__moco_ti cettha aá¹-á¹-hikakadalÄ«rukkho. muÃ±cituá¹ƒ. muÃ±citvÄ• . kÄ• rite ``moceti, r
mocetvÄ• â€™â€™ tiÄ• dÄ«ni.

__rica virecane_. riÃ±cati. riÃ±canaá¹ƒ, virecanaá¹ƒ, vireko, virecako. riÃ±cituá¹ƒ. riÃ±citvÄ

__sica paggharaá¹‡e_. udakena bhÅ«miá¹ƒ siÃ±cati. puttaá¹ƒ rajje abhisiÃ±ci. abhiseko. m

khattiyo. siÃ±ca bhikkhu imaá¹ƒ nÄ• vaá¹ƒ, sittÄ• te lahumessati. sittaá¹-á¹-hÄ• naá¹ƒ. siÃ±

__yuja yoge_. yuÃ±jati, anuyuÃ±jati. kammani ``yuÃ±jiyatÄ«â€™â€™ ti rÅ«pÄ• ni. keci ``yu
icchanti. yuÃ±janaá¹ƒ, saá¹ƒyogo, anuyogo, bhÄ• vanÄ• nuyutto, saÃ±Ã±ogo, saÃ±Ã±ojana
dÄ«ghaá¹ƒ santassa yojanaá¹ƒ. yuÃ±jituá¹ƒ, anuyuÃ±jituá¹ƒ. anuyuÃ±jitvÄ• . yojeti. tattha _
bandhanaá¹ƒ kÄ• marÄ• gÄ• di. __yojana_nti ---

vidatthi dvÄ• dasaá¹…gulyo, tadvayaá¹ƒ ratanaá¹ƒ mataá¹ƒ.

sattaratanikÄ• yaá¹-á¹-hi, usabhaá¹ƒ vÄ«sayaá¹-á¹-hikaá¹ƒ.

gÄ• vutaá¹ƒ usabhÄ• sÄ«ti, yojanaá¹ƒ catugÄ• vutaá¹ƒ ||

__bhuja pÄ• lanabyavaharaá¹‡esu. pÄ• lanaá¹ƒ_ rakkhaá¹‡aá¹ƒ. __byavaharaá¹‡aá¹ƒ_ ajj
paribhuÃ±jati, saá¹ƒbhuÃ±jati. dÄ• saparibhogena paribhuÃ±ji. kÄ• rite ``bhojeti bhojayatÄ«
rÅ«pÄ• ni. bhojanaá¹ƒ, sambhogo, mahibhujo, gÄ• mabhojako \Be 214/, upabhogo, paribho
sace bhutto bhaveyyÄ• haá¹ƒ. odanaá¹ƒ bhutto bhuttavÄ• bhuttÄ• vÄ«. __tumantÄ• ditte ``
paribhuÃ±jituá¹ƒ, bhojetuá¹ƒ, bhojayituá¹ƒ, bhuÃ±jitvÄ• , bhuÃ±jitvÄ• na, bhuÃ±jiya, bhuÃ±ji
bhojetvÄ• na, bhojayitvÄ• , bhojayitvÄ• naâ€™â€™ iccÄ• dÄ«ni __pari_saddÄ• dÄ«hi vises

tatra __bhuÃ±jatÄ«_ti bhattaá¹ƒ bhuÃ±jati, bhojanÄ«yaá¹ƒ bhuÃ±jati. tathÄ• hi ``khÄ• danÄ
bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. apica kadÄ• ci
``bhuÃ±jatÄ«â€™â€™ ti vohÄ• ro dissati. ``phalÄ• ni khuddakappÄ• ni, bhuÃ±ja rÄ• ja varÄ
vuttaá¹ƒ. __paribhuÃ±jatÄ«_ti cÄ«varaá¹ƒ paribhuÃ±jati, piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jati,
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jati, paá¹-isevatÄ«ti vuttaá¹ƒ hoti. teneva
__paá¹-isevatÄ«_ti paribhuÃ±jatÄ«ti attho saá¹ƒvaá¹‡á¹‡iyati. apica ``kÄ• me bhuÃ±jatÄ«â€
``paÃ±cakÄ• maguá¹‡e paribhuÃ±jatÄ«â€™â€™ ti ca dassanato pana __bhuÃ±janaparibhu
paá¹-isevanatthena katthaci samÄ• natthÄ• pi hontÄ«ti avagantabbÄ• . __saá¹ƒbhuÃ±jatÄ«
ekato vÄ• saá¹ƒ karotÄ«ti attho. ettha siyÄ• ``nanu ca bho atra __bhuja_dhÄ• tu pÄ• lanab
kathaá¹ƒ ettakesupi atthesu vattatÄ«â€™â€™ ti? vattateva, anekatthÄ• hi dhÄ• tavo, te up
labhitvÄ• pi anekatthatarÄ• va honti. ito paá¹-á¹-hÄ• ya __tu_mantÄ• dÄ«ni rÅ«pÄ• ni na va
viseso dissati, tattha vakkhÄ• ma.

__kati chedane_. kantati, vikantati. sallakatto.

__bhidi vidÄ• raá¹‡e_. bhindati. anÄ• gatatthe vattabbe ``bhejjissati, bhindissatÄ«â€™â€™
rÅ«pÄ• ni. pÄ• pake akusale dhamme bhindatÄ«ti __bhikkhu_. tenÄ• ha ---

``na \Be 215/ tena bhikkhu so hoti, yÄ• vatÄ• bhikkhate pare.

visaá¹ƒ dhammaá¹ƒ samÄ• dÄ• ya, bhikkhu hoti na tÄ• vatÄ• ||

yodha puÃ±Ã±aÃ±ca pÄ• paÃ±ca, bÄ• hitvÄ• brahmacariyaá¹ƒ.

saá¹…khÄ• ya loke carati, save `bhikkhÅ«â€™ ti vuccatÄ«â€™â€™ ti ||

idaÃ±ca khÄ«á¹‡Ä• savaá¹ƒ sandhÄ• ya vuttaá¹ƒ, sekkhaputhujjanasamaá¹‡Ä• pi yathÄ• s
ti vattabbataá¹ƒ pÄ• puá¹‡antiyeva. saá¹…ghaá¹ƒ bhindatÄ«ti __saá¹…ghabhedako_. deva
bhindiyatÄ«ti __bhinno_ti hi nibbacanaá¹ƒ. na te kaá¹-á¹-hÄ• ni bhinnÄ• ni. bhindatÄ«ti __bh

__chidi dvedhÄ• karaá¹‡e_. chindatÄ«ti __chedako, _ evaá¹ƒ chettÄ• . kese chettuá¹ƒ vaá
__chinno_. chinnopi rukkho punadeva rÅ«hati. idaá¹ƒ pana __bhidichidi_dvayaá¹ƒ __divÄ•
``bhijjati chijjatÄ«â€™â€™ ti suddhakattuvÄ• cakaá¹ƒ rÅ«padvayaá¹ƒ janeti, tasmÄ• ``bhijja
_tiÄ• dinÄ• suddhakattuvasenapi nibbacanaá¹ƒ kÄ• tabbaá¹ƒ.

__tadi hiá¹ƒsÄ• nÄ• daresu_. tandati. tandÄ«, taddu. __taddÅ«_ti kacchu.

__udi pasavakiledanesu. pasavanaá¹ƒ_ sandanaá¹ƒ. kiledanaá¹ƒ_ tindatÄ• . undati. undÅ«

__vida lÄ• bhe_. vindati. govindo, vitti. ettha __vittÄ«_ti anubhavanaá¹ƒ, vedanÄ• vÄ• .

__vida tuá¹-á¹-hiyaá¹ƒ_. vindati, nibbindati. nibbindanaá¹ƒ. virajjati. nibbindo kÄ• maratiyÄ•
vittaá¹ƒ, vedo. labhati atthavedaá¹ƒ dhammavedaá¹ƒ.

ettha __vittÄ«_ti somanassaá¹ƒ. ``vitti hi maá¹ƒ vindati suta disvÄ• â€™â€™ ti hi vuttaá¹ƒ.
vittijananattÄ• vittasaá¹…khÄ• taá¹ƒ dhanaá¹ƒ. __vedo_ti \Be 216/ ganthopi Ã±Ä• á¹‡ampi
``tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ«â€™â€™ tiÄ• dÄ«su hi gantho ``vedoâ€™â€™ ti vuc
vedagumabhijaÃ±Ã±Ä• akiÃ±canaá¹ƒ kÄ• mabhave asattaâ€™â€™ ntiÄ• dÄ«su Ã±Ä• á¹‡
lokeâ€™â€™ tiÄ• dÄ«su somanassaá¹ƒ.

vedaganthe ca Ã±Ä• á¹‡e ca, somanasse ca vattati.

__veda_saddo imaá¹ƒ nÄ• nÄ• -dhÄ• tuto samudÄ«raye ||

__lipa limpane_. limpati, limpako. avalepo. __avalepo_ti ahaá¹…kÄ• ro.

__lupa acchedane_. lumpati. vilumpako, vilutto vilopo.

vilumpateva puriso, yÄ• vassa upakappati.

yadÄ• caÃ±Ã±e vilumpanti, so vilutto vilumpatÄ«ti ||

__pisa cuá¹‡á¹‡ane_. piá¹ƒsati. pisako. pisuá¹‡Ä• vÄ• cÄ• . __Ä• gamaá¹-á¹-hakathÄ• yaá
piyabhÄ• vaá¹ƒ parassa ca suÃ±Ã±abhÄ• vaá¹ƒ yÄ• ya vÄ• cÄ• ya bhÄ• sati, sÄ• pisuá¹‡Ä
taá¹ƒ niruttilakkhaá¹‡ena vuttanti daá¹-á¹-habbaá¹ƒ.

__hisi vihiá¹ƒsÄ• yaá¹ƒ_. hiá¹ƒsati, vihiá¹ƒsati. hiá¹ƒsako.

ahiá¹ƒsakoti me nÄ• maá¹ƒ, hiá¹ƒsakassa pure sato.

ajjÄ• haá¹ƒ saccanÄ• momhi, na naá¹ƒ hiá¹ƒsÄ• mi kiÃ±canaá¹ƒ ||

hiá¹ƒsitabbaá¹ƒ kiá¹ƒsatÄ«ti __sÄ«ho_. Ä• diantakkharavipallÄ• savasena saddasiddhi, yat
takkaâ€™â€™ nti. vihesako, vihesanaá¹ƒ.

__sumbha_ \Be 217/ __pahÄ• re_. yo no gÄ• vova sumbhati. parisumbhati. sumbhoti. atrim

``saá¹ƒsumbhamÄ• nÄ• attÄ• naá¹ƒ, kÄ• lamÄ• gamayÄ• maseâ€™â€™ ti ca,

``kesaggahaá¹‡amukkhepÄ• , bhÅ«myÄ• ca parisumbhanÄ• .

datvÄ• ca no pakkamati, bahudukkhaá¹ƒ anappakaâ€™â€™ nti ca,

``bhÅ«miá¹ƒ sumbhÄ• mi vegasÄ• â€™â€™ ti ca.

aÃ±Ã±attha pana aÃ±Ã±Ä• pi vuttÄ• . tÄ• idha anupapattito na vuttÄ• . kecettha maÃ±Ã±e
__bhÅ«vÄ• di_gaá¹‡e __ ``saki saá¹…kÄ• yaá¹ƒ khaji gativekalleâ€™â€™ _tiÄ• dÄ«naá¹ƒ
paá¹-iladdhavaggantabhÄ• vassa niggahÄ«tÄ• gamassa vasena ``saá¹…kati khaÃ±jatÄ«â€
tathÄ• imasmiá¹ƒ __rudhÄ• di_gaá¹‡e __ ``muca mocane kati chedaneâ€™â€™ _tiÄ• dÄ«
paá¹-iladdhavaggantabhÄ• vassa niggahÄ«tÄ• gamassa vasena ``muÃ±cati kantatÄ«â€™â
evaá¹ƒ sante ko imesaá¹ƒ tesaÃ±ca visesoti? ettha vuccate --- ye __bhÅ«vÄ• di_gaá¹‡asmi
asaá¹ƒyogantÄ• __i_kÄ• rantavasena niddiá¹-á¹-hÄ• , te Ä• khyÄ• tattaÃ±ca nÄ• mikattaÃ±
suddhakattuhetukattuvisayesu ekantato niggahÄ«tÄ• gamena nipphannarÅ«pÄ• bhavanti,

niggahÄ«tÄ• gamena rÅ«pappavatti dissati. taá¹ƒ yathÄ• ? saá¹…kati, saá¹…kÄ• , khaÃ±ja
anekassarÄ• naá¹ƒ __i_kÄ• rantavasena niddiá¹-á¹-hÄ• naá¹ƒ __bhÅ«vÄ• di_gaá¹‡ikÄ• naá

ye ca __rudhÄ• di_gaá¹‡asmiá¹ƒ anekassarÄ• asaá¹ƒyogantvÄ• __a_kÄ• rantavasena vÄ
niddiá¹-á¹-hÄ• , te Ä• khyÄ• tattaá¹ƒ patvÄ• suddhakattuvisayeyeva ekantato niggahÄ«tÄ•
bhavanti, na hetukattuvisaye. nÄ• mikattaá¹ƒ pana sahaniggahÄ«tÄ• gamena vinÄ• ca nigg
nipphannarÅ«pÄ• bhavanti. yattha \Be 218/ vinÄ• niggahÄ«tÄ• gamena nipphannarÅ«pÄ•
sasaá¹ƒyogarÅ«pÄ• yeva bhavanti. taá¹ƒ yathÄ• ? muÃ±cati, muÃ±cÄ• peti, moceti, mocÄ•
chedÄ• peti. chindanaá¹ƒ, chedo. muÃ±canaá¹ƒ, mocanaá¹ƒ. kantati, kantanaá¹ƒ, sallakatto
attano, sÄ• maá¹ƒ ukkacca khÄ• dasi iccÄ• dÄ«ni. tattha __ukkaccÄ• _ti ukkantitvÄ• , chinc

nanu ca bho evaá¹ƒ sante Ä• khyÄ• tanÄ• mikabhÄ• vaá¹ƒ patvÄ• suddhakattuhetukattuvi
paá¹-iladdhaniggahÄ«tÄ• gamehi __saki khaji_ Ä• dÄ«hiyeva __rudhÄ• di_gaá¹‡ikehi bhavi
__mucachidi_Ä• dÄ«hÄ«ti? tanna, __mucachidi_Ä• dÄ«hiyeva __rudhÄ• di_gaá¹‡ikehi bha
samÄ• nagatikattÄ• , tathÄ• hi yathÄ• ``rundhissa, rundhayati, rundhÄ• peti, rundhanaá¹ƒ,
tiÄ• dÄ«su niggahÄ«tÄ• gamÄ• niggahÄ«tÄ• gamavasena dvippakÄ• rÄ• ni rÅ«pÄ• ni dissa
__mucachidi_Ä• dÄ«nampÄ«ti.

nanu __kaccÄ• yane_ niggahÄ«tÄ• gamassa niccavidhÄ• natthaá¹ƒ ``rudhÄ• dito niggahÄ«
lakkhaá¹‡aá¹ƒ vuttanti? saccaá¹ƒ, taá¹ƒ pana kriyÄ• padattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yadi c
sandhÄ• ya vuttaá¹ƒ bhaveyya, ``virodhoâ€™â€™ tiÄ• dÄ«naá¹ƒ dassanato __vÄ• _saddaá
siyÄ• , na ca __vÄ• _saddaá¹ƒ pakkhipitvÄ• vuttaá¹ƒ, tena Ã±Ä• yati kriyÄ• padattaá¹ƒyeva

nanu ca bho evaá¹ƒ sante __sakikhaji_Ä• dÄ«naá¹ƒ niccaá¹ƒ saniggahÄ«tÄ• gamakriyÄ• p
``rudhÄ• dito niggahÄ«tapubbaÃ±cÄ• â€™â€™ ti idaá¹ƒ vuttanti sakkÄ• mantunti? na sakk
__rudha_dhÄ• tuyÄ• asamÄ• nagatikattÄ• nÄ• mikatte dvippakÄ• rassa asambhavato. tat
niggahÄ«tÄ• gamÄ• niggahÄ«tÄ• gamavasena dvippakÄ• ravantatÄ• , sÄ• \Be 219/ eva te
lakkhaá¹‡aá¹ƒ. taÃ±ca __sakikhaji_Ä• dÄ«naá¹ƒ natthi. ``saá¹…kÄ• khaÃ±joâ€™â€™ tiÄ•
pakÄ• ro dissati saniggahÄ«tÄ• gamo, __ ``kamu padavikkhepeâ€™â€™ _iccÄ• dÄ«naá¹ƒ
caá¹…kamo, caá¹…kamanaâ€™â€™ ntiÄ• dinÄ• nÄ• mikatte dvippakÄ• ravantatÄ• sambh
abbhÄ• savisaye pavattattÄ• sÄ• dvippakÄ• ravantatÄ• __rudhÄ• di_gaá¹‡abhÄ• vassa la
abbhÄ• savisaye pavattaá¹ƒ niggahÄ«tÄ• gamaá¹ƒ vajjetvÄ• yÄ• dvippakÄ• ravantatÄ• , s
__rudhÄ• di_gaá¹‡ikabhÄ• vassa lakkhaá¹‡anti sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ. ayaá¹ƒ
manasi kÄ• tabbo.

__rudhÄ• dÄ«_ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡havho atthayuttitoti ||

__dudhÄ• di_gaá¹‡oyaá¹ƒ.

divÄ• digaá¹‡ika

__divu kÄ«á¸·Ä• vijigisÄ• byavahÄ• rajutithutikantigatisattÄ«su_. ettha ca __kÄ«á¸·Ä• _ti la
__laá¸·anÄ• _ti ca laá¸·itÄ• nubhavanavasena ramaá¹‡aá¹ƒ. __vihÄ• ro_ iriyÄ• pathaparivat
__vijigisÄ• _ti vijayicchÄ• . __byavahÄ• ro_ti vohÄ• ro. __jutÄ«_ti sobhÄ• . __thutÄ«_ti thon
kamanÄ«yatÄ• . __gatÄ«_ti gamanaá¹ƒ. __sattÄ«_ti sÄ• matthiyaá¹ƒ. imesu atthesu __divu
devo. devÄ«. devatÄ• .

ettha __devo_ti tividhÄ• devÄ• sammutidevÄ• upapattidevÄ• visuddhidevÄ• ti. tesu mah
paá¹-á¹-hÄ• ya lokena ``devÄ• â€™â€™ ti sammatattÄ• rÄ• jarÄ• jakumÄ• rÄ• dayo __sar
devaloke upapannÄ• __upapattidevÄ• _ nÄ• ma. khÄ«á¹‡Ä• savÄ• __visuddhidevÄ• _ nÄ
``sammutidevÄ• nÄ• ma rÄ• jÄ• no deviyo kumÄ• rÄ• . upapattidevÄ• nÄ• ma bhummadev
visuddhidevÄ• nÄ• ma buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• â€™â€™ ti.

idaá¹ƒ panettha nibbacanaá¹ƒ --- dibbanti kÄ• maguá¹‡ajhÄ• nÄ• bhiÃ±Ã±Ä• cittissariyÄ• c
viharantÄ«ti __devÄ• _. dibbanti yathÄ• bhilÄ• sitaá¹ƒ visayaá¹ƒ appaá¹-ighÄ• tena gacchan
yathicchitanipphÄ• dane sakkontÄ«ti __devÄ• _. atha vÄ• taá¹ƒtaá¹ƒbyasananittharaá¹‡att
parÄ• yaá¹‡anti devanÄ«yÄ• abhitthavanÄ«yÄ• ti __devÄ• _. sobhÄ• visesayogena kaman

ettha ca __thutikanti_ atthÄ• kammasÄ• dhanavasena daá¹-á¹-habbÄ• , __kÄ«á¸·Ä• _dayo
kattusÄ• dhanavasena. keci pana ``divu kÄ«á¸·Ä• vijigisÄ• byavahÄ• rajutithutigatÄ«sÅ«â€
``gatÄ«â€™â€™ ti padaá¹ƒ vihÄ• ya ``jutithutÄ«sÅ«â€™â€™ ti paá¹-hanti. keci ``thutÄ«â€™
``jutigatÄ«sÅ«â€™â€™ ti paá¹-hanti, keci pana __divu_dhÄ• tuá¹ƒ __ ``sattithutikaâ€™â€™
tenÄ• ha abhidhammassa __anuá¹-Ä«kÄ• kÄ• ro ``deva_saddo yathÄ• kÄ«á¸·Ä• vijigisÄ• v
sattiabhitthavakamanatthopi hoti dhÄ• tusaddÄ• naá¹ƒ anekatthabhÄ• vatoâ€™â€™ tiÄ• di

idaá¹ƒ pana yathÄ• vuttesu sammutidevÄ• dÄ«su paccekaá¹ƒ nibbacanaá¹ƒ --- dibbanti kÄ
issariyaá¹ƒ karontÄ«ti __devÄ• , _ rÄ• jÄ• no. dibbanti kÄ«á¸·anti paÃ±cahi kÄ• maguá¹‡eh
vijetuá¹ƒ icchanti, voharanti ca lokassa yuttÄ• yuttaá¹ƒ, jotanti paramÄ• ya sarÄ«rajutiyÄ• , t
tabbhÄ• vatthikehi, kÄ• miyanti daá¹-á¹-huá¹ƒ sotuÃ±ca \Be 221/ sobhÄ• visesayogena, gac
yathicchitaá¹-á¹-hÄ• naá¹ƒ appaá¹-ihatagamanena, sakkonti ca Ä• nubhÄ• vasampattiyÄ• t
nipphÄ• detunti __devÄ• , _ cÄ• tumahÄ• rÄ• jikÄ• dayo. kÄ«á¸·anti paramÄ• ya jhÄ• nakÄ
paá¹-ipakkhaá¹ƒ, paramasukhumaÃ±Ä• á¹‡avisesavisayaá¹ƒ atthaÃ±ca voharanti, jotanti
sabbakilesadosakalusÄ• bhÄ• vÄ• paramavisuddhÄ• ya Ã±Ä• á¹‡ajutiyÄ• , thomiyanti ca v
paramanimmalaguá¹‡avisesayogato, kÄ• miyanti ca anuttarapuÃ±Ã±akkhettatÄ• ya daá¹-á¹

gacchanti ca amatamahÄ• nibbÄ• naá¹ƒ apaccÄ• gamanÄ«yÄ• ya gatiyÄ• , sakkonti ca citt
hite niyojetuá¹ƒ amatamahÄ• nibbÄ• nasukhe ca patiá¹-á¹-hÄ• petunti __devÄ• , _ visuddhi

__deva_sadd ``viddhe vigatavalÄ• hake deveâ€™â€™ tiÄ• dÄ«su ajaá¹-Ä• kÄ• se Ä• gato
phusÄ• yatÄ«â€™â€™ tiÄ• dÄ«su meghe. ``ayaÃ±hi deva kumÄ• roâ€™â€™ tiÄ• dÄ«su k
sakalajambudÄ«pe aÃ±Ã±assa raÃ±Ã±o santike kiÃ±ci bhayaá¹ƒ na passÄ• mÄ«â€™â€™
``paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• reti devo maÃ±Ã±eâ€™
``devÄ• tidevaá¹ƒ naradammasÄ• rathiâ€™â€™ ntiÄ• dÄ«su visuddhideve Ä• gato.

__devÄ«_ti rÄ• jabhariyÄ• pi devadhÄ«tÄ• pi ``devÄ«â€™â€™ ti vuccati. devassa bhariyÄ
``dibbatÄ«ti devÄ«â€™â€™ ti vattabbÄ• , yathÄ• ``bhikkhatÄ«ti bhikkhunÄ«â€™â€™ ti. tat
__vimÄ• navatthuaá¹-á¹-hakathÄ• yaá¹ƒ_ ``dibbati attano puÃ±Ã±iddhiyÄ• kÄ«á¸·atÄ«ti dev

__devatÄ• _ti \Be 222/ devaputtopi brahmÄ• pi devadhÄ«tÄ• pi. ``atha kho aÃ±Ã±atarÄ• d
ruttiyÄ• abhikkantavaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su hi devaputto ``devatÄ• â€™â€™ ti vut
ti katvÄ• , tathÄ• ``tÄ• devatÄ• sattasatÄ• uá¸·Ä• rÄ• , brahmÄ• vimÄ• nÄ• abhinikkham
brahmÄ• no.

``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• â€™â€™ ti-

Ä• dÄ«su devadhÄ«tÄ• .

imÄ• ni upapattidevÄ• naá¹ƒ nÄ• mÄ• ni ---

devo suro ca vibudho, nijjaro amaro maru.

sudhÄ• sÄ« tidaso sagga-vÄ• sÄ« animisopi ca.

divokoâ€™ matapÄ• yÄ« ca, saggaá¹-á¹-ho devatÄ• ni ca ||

__khi khaye_. khiyati. khayo. khiyanaá¹ƒ. rÄ• gakkhayo.

__khi nivÄ• se kodhahiá¹ƒsÄ• su ca_. khiyati. na gacchasi yamakkhayaá¹ƒ. nÄ• gadÄ• ner

tattha __khiyatÄ«_ti nivasati. __yamakkhaya_nti yamanivesanaá¹ƒ. __khiyantÄ«_ti kujjhant

__ghÄ• gandhopÄ• dÄ• ne_. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ_. ghÄ• nena gandhaá¹ƒ ghÄ• yit

__ruca rocane. rocanaá¹ƒ_ ruci. bhattaá¹ƒ me ruccati. bhattampitassa na ruccati. pabbajjÄ•
ruccituá¹ƒ, ruccitvÄ• . keci pana imasmiá¹ƒ __divÄ• di_gaá¹‡e __ ``ruca dittimhÄ«â€™â€™
yuttaá¹ƒ katthacipi dittisaá¹…khÄ• tasobhanatthavÄ• cakassa \Be 223/ __ruca_dhÄ• tuno ``
rÅ«pÄ• bhÄ• vato. tasmÄ• evaá¹ƒ sallakkhetabbaá¹ƒ, dittirucÄ«naá¹ƒ vÄ• cako __ruca_dh
hi ``rocati, virocati. ekattamuparocitaâ€™â€™ nti rÅ«pÄ• niyeva bhavanti, na ``ruccatÄ«â€
ruciyÄ• yeva vÄ• cako pana __divÄ• di_gaá¹‡ikopi hoti __curÄ• di_gaá¹‡ikopi. tassa hi __d
``gamanaá¹ƒ mayhaá¹ƒ ruccatÄ«â€™â€™ ti rÅ«paá¹ƒ. __curÄ• di_gaá¹‡ikakÄ• le ``kiá¹ƒ n
ti rÅ«paá¹ƒ. __Ä• _pubbo ce Ä• cikkhane vattati, ``Ä• roceti, Ä• rocayatÄ«â€™â€™ ti rÅ«pÄ

__muca mokkhe_. dukkhato muccati. saddhÄ• ya adhimuccati. mutti, vimutti, adhimutti, mu

__uca samavÄ• ye_. uccati. oko, Å«kÄ• , ukkÄ• .

__oko_ti udakampi Ä• vÄ• sopi. ``okapuá¹‡á¹‡ehi cÄ«varehÄ«â€™â€™ ti ca, ``vÄ• rijova t
okamokatamubbhatoâ€™â€™ ti cettha payogo. __Å«kÄ• _ti sÄ«se nibbattakimiviseso.

__ukkÄ• _ti dÄ«pikÄ• dayo vuccanti. ``ukkÄ• su dhÄ• riyamÄ• nÄ• sÅ«â€™â€™ ti hi Ä• ga
``ukkÄ• â€™â€™ ti vuccati. ``ukkaá¹ƒ bandheyya, ukkaá¹ƒ bandhitvÄ• , ukkÄ• mukhaá¹ƒ Ä
Ä• gataá¹-á¹-hÄ• ne aá¹…gÄ• rakapallaá¹ƒ. ``kammÄ• rÄ• naá¹ƒ yathÄ• ukkÄ• , anto jhÄ•
Ä• gataá¹-á¹-hÄ• ne kammÄ• ruddhanaá¹ƒ. ``evaá¹ƒ vipÄ• ko ukkÄ• pÄ• to bhavissatÄ«â€™
vÄ• tavego ``ukkÄ• â€™â€™ ti vuccati. ``saá¹‡á¸• Ä• sena jÄ• tarÅ«paá¹ƒ \Be 224/ gahetv
pakkhipeyyÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne suvaá¹‡á¹‡akÄ• rÄ• naá¹ƒ mÅ«sÄ• ``ukkÄ•
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dÄ«pikÄ• vÄ• tavegesu, kammÄ• rÄ• naÃ±ca uddhane.

mÅ«sÄ• yampi ca aá¹…gÄ• ra-kapalle cÄ• ti paÃ±casu.

visayesu panetesu, __ukkÄ• _saddo pavattati.

__che chedane_. chiyati, chiyanti. avacchitaá¹ƒ, avacchÄ• taá¹ƒ. chetvÄ• na moá¸·iá¹ƒ var

__saja saá¹…ge. saá¹…go_ laganaá¹ƒ. sajjati. sajjanaá¹ƒ, sajjito, satto.

__yuja samÄ• dhimhi_. samÄ• dhÄ• naá¹ƒ __samÄ• dhi, _ kÄ• yakammÄ• dÄ«naá¹ƒ sam
attho. yujjati. yogo, yogÄ«.

ettha __yogo_ti vÄ«riyaá¹ƒ. taÃ±hi ---

``vÄ• yametheva puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi voâ€™ haâ€™ mattÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahuâ€™â€™ nti

vacanato avassaá¹ƒ kÄ• tuá¹ƒ yujjati upapajjatÄ«ti __yogo_ti vuccati.

__ranja rÄ• ge_. rajjati. virajjati. rajjamÄ• no, rajjaá¹ƒ, rajjanto, rÄ• go, virÄ• go, rajjanaá¹ƒ, rajanÄ«yaá¹ƒ. upasaggavasena aÃ±Ã±o attho bhavati. samhÄ• raá¹-á¹-hÄ• nirajjati, attano niggacchatÄ«ti attho.

tattha __virÄ• go_ti virajjanti ettha saá¹ƒkilesadhammÄ• ti virÄ• go, nibbÄ• naá¹ƒ maggo ca

__vijÄ« bhayacalanesu_. vijjati, saá¹ƒvijjati. saá¹ƒvego, saá¹ƒvejanÄ«yaá¹ƒ. ubbijjati. ubbeg ubbiggahadayo.

__luja_ \Be 225/ __vinÄ• se_. lujjatÄ«ti __loko_. lopo, lutti, lujjanaá¹ƒ, lutto.

__á¹-hÄ• gatinivattiyaá¹ƒ_. á¹-hÄ• yati. á¹-hÄ• yÄ«, á¹-hiti, á¹-hÄ• naá¹ƒ, á¹-hito, tatraá¹-á¹- tiá¹-á¹-haá¹ƒ, kappaá¹-á¹-hÄ• yÄ«, Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yÄ«.

``sukhaá¹ƒ sayÄ• mi á¹-hÄ• yÄ• mi, sukhaá¹ƒ kappemi jÄ«vitaá¹ƒ.

ahatthapÄ• so mÄ• rassa, aho satthÄ• nukampakoâ€™â€™ ti

pÄ• á¸·i nidassanaá¹ƒ. lÄ• paá¹ƒ gocaraá¹-á¹-hÄ• yinanti ca. tattha __á¹-hÄ• yÄ• mÄ«_ti tiá

__á¸• igatiyaá¹ƒ_. á¸• iyati. á¸• emÄ• no. á¸• ino vÄ• . ``ucce sakuá¹‡a á¸• emÄ• na, pattay kho tvaá¹ƒ vÄ• mÅ«ruâ€™â€™ nti nidassanaá¹ƒ.

ettha á¸• iyatÄ«ti __á¸• emÄ• no_ti nibbacanaá¹ƒ gahetabbaá¹ƒ.

__tÄ• pÄ• lane_. tÄ• yati. aghassa tÄ• tÄ• . so nÅ«na kapaá¹‡o tÄ• to, ciraá¹ƒ rujjati assan parittaá¹ƒ, gottaá¹ƒ. tvaá¹ƒ khosi upÄ• saka katakalyÄ• á¹‡o katabhÄ«ruttÄ• á¹‡o.

tatra __paritta_nti mahÄ• tejavantatÄ• ya samantato sattÄ• naá¹ƒ bhayaá¹ƒ upaddavaá¹ƒ u

rakkhatÄ«ti parittaá¹ƒ, gaá¹ƒ tÄ• yatÄ«ti __gottaá¹ƒ_.

__nata gattavinÄ• me. gattavinÄ• mo_ gattavikkhepo. naccati. naccaá¹ƒ. nigaá¹‡á¹-ho nÄ•

__dÄ• sodhane_. dÄ• yati. dÄ• naá¹ƒ. anuyogadÄ• panatthaá¹ƒ. anuyogaá¹ƒ datvÄ• . dÄ•

__dÄ• _ \Be 226/ __supane_. dÄ• yati. niddÄ• yati. niddÄ• yanaá¹ƒ, niddÄ• yamÄ• no, nidd

__dÄ• dÄ• ne_. puriso dÄ• naá¹ƒ dÄ• yati. __Ä• _pubbo gahaá¹‡e. adinnaá¹ƒ Ä• diyati. sÄ
--- purisena dÄ• naá¹ƒ dÄ«yati, adinnaá¹ƒ Ä• diyati. kÄ• rite --- Ä• dapeti, samÄ• dapeti, Ä•
samÄ• dapayati, ye dhammamevÄ• dapayanti santo.

__dÄ• avakhaá¹‡á¸• ane_. diyati, diyanti. parittaá¹ƒ.

ettha ca __paritta_nti samantato khaá¹‡á¸• itattÄ• parittaá¹ƒ. appamattakaÃ±hi gomayapiá
__paritta_nti vuccati. tasmÄ• __paritta_nti appakassa nÄ• maá¹ƒ kÄ• mÄ• vacarassa ca dh

__dÄ• suddhiyaá¹ƒ_. dÄ• yati. vodÄ• yati. vodÄ• naá¹ƒ. akammakoyaá¹ƒ dhÄ• tu. tathÄ•
etenÄ• ti __vodÄ• naá¹ƒ, _ samathavipassanÄ• â€™â€™ ti __nettisaá¹ƒvaá¹‡á¹‡anÄ• yaá¹

__dÄ« khaye_. dÄ«yate. dÄ«no, Ä• dÄ«navo.

tatra dÄ«noti parikkhÄ«á¹‡aÃ±Ä• tidhanÄ• dibhÄ• vena dukkhito. __Ä• dÄ«navo_tiÄ• dÄ«n
adhigacchati etenÄ• tiÄ• dÄ«navo, doso.

__du paritÄ• pe_. duyate. duno, dÅ«to.

bhidi bhijjane_. bhijjanadhammaá¹ƒ bhijjati. bhijjatÄ«ti bhinno. bhijjanaá¹ƒ bhedo.

__chidi chijjane_. suttaá¹ƒ chijjati. chijjatÄ«ti chinno. evaá¹ƒ chiddaá¹ƒ. chijjanaá¹ƒ chedo.

__khidi_ \Be 227/ __dÄ«niye_. dÄ«nabhÄ• vo __dÄ«niyaá¹ƒ, _ yathÄ• dakkhiyaá¹ƒ. khijjat
khedo, khedaá¹…gato lokahitÄ• ya nÄ• tho.

ettha __khedaá¹…gato_ti kÄ• yikadukkhasaá¹…khÄ• taá¹ƒ parissamaá¹ƒ patto, dukkhama

__pada gatiyaá¹ƒ_. pajjati. maggaá¹ƒ paá¹-ipajjati. paá¹-ipattiá¹ƒ paá¹-ipajjati. addhÄ• nama
hoti, phalasamÄ• pattiá¹ƒ samÄ• pajjati. Ä• pattiá¹ƒ Ä• pajjati. akammakampi bhavati, tesaá

pajjo, byagghapajjo, sampadÄ• yo.

ettha ca __pajjo_ti maggo. byagghapajje saddulapathe jÄ• toti __byagghapajjo, _ evaá¹ƒnÄ
sampadiyati Ã±Ä• piyati dhammo etenÄ• ti __sampadÄ• yo, _ akkhÄ• tÄ• .

__vida sattÄ• yaá¹ƒ. sattÄ• _ vijjamÄ• nÄ• kÄ• ro. vijjati, saá¹ƒvijjati. jÄ• tavedo, vijjÄ• , avij

tattha __jÄ• tavedo_ti aggi. so hi jÄ• tova vedayati dhÅ«majÄ• luá¹-á¹-hÄ• nena paÃ±Ã±Ä•
__jÄ• tavedo_ti vuccati. __vijjÄ• _ti dhammÄ• naá¹ƒ sabhÄ• vaá¹ƒ viditaá¹ƒ karotÄ«ti vijjÄ•
__avijjÄ• _ti khandhÄ• naá¹ƒ rÄ• saá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ, dh
suÃ±Ã±aá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ tathaá¹-á¹-haá¹ƒ, indriyÄ• naá¹ƒ adhipatiyaá¹-á¹-haá¹ƒ a
avijjÄ• . dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• divasena vuttaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ aviditaá¹
moho.

__mada ummÄ• de. ummÄ• do_ nÄ• ma muyha naá¹ƒ vÄ• sativippavÄ• so vÄ• cittavikkh
matto, surÄ• madamatto. matto ahaá¹ƒ mahÄ• rÄ• ja. puttamaá¹ƒsÄ• ni khÄ• dayiá¹ƒ. matta

appamÄ• do \Be 228/ amataá¹ƒ padaá¹ƒ, pamÄ• do maccuno padaá¹ƒ.

appamattÄ• na miyyanti, ye pamattÄ• yathÄ• matÄ• ||

__mida sinehane_. mejjati. mettÄ• , metti, mittaá¹ƒ, mitto.

__antaradhÄ• adassane. antara_pubbo __dhÄ• _dhÄ• tu vijjamÄ• nassa vatthuno adassa
antaradhÄ• naá¹ƒ, antaradhÄ• yanto. sÄ• devatÄ• antarahitÄ• . antarÄ• pidhÄ• yati.

__budha avagamane. avagamanaá¹ƒ_ jÄ• nanaá¹ƒ. bujjhati, buddho, buddhi, buddhaá¹ƒ, b
saccÄ• ni. sakalaá¹ƒ buddho, buddhavÄ• , vibodheti, bodhetÄ• , buddho, vibuddho iccÄ• dÄ

tatra buddhoti bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti __buddho_. atha vÄ•
pÄ• ramitÄ• paribhÄ• vitÄ• ya paÃ±Ã±Ä• ya sabbampi Ã±eyyaá¹ƒ abujjhÄ«ti __buddho_. ke
__buddha_saddassa siddhaá¹ƒ icchantÄ• evaá¹ƒ nibbacanaá¹ƒ karonti ``sammÄ• sambud
adhigataguá¹‡avisesehi khÄ«á¹‡Ä• savehi bujjhitabboti buddhoâ€™â€™ ti. vitthÄ• ro pana
gahetabbo. buddhÄ«ti bujjhatÄ«ti __buddhi_. evaá¹ƒ __buddhaá¹ƒ bodho bodhi_ ca. atha v
__buddhi_. evaá¹ƒ __bodho bodhi_ ca, sabbametaá¹ƒ paÃ±Ã±Ä• yÄ• dhivacanaá¹ƒ.

idÄ• ni __bodhi_saddassa atthuddhÄ• raá¹ƒ vadÄ• ma. __bodhÄ«_ti hi rukkhopi maggopi s
nibbÄ• nampi evaá¹ƒpaá¹‡á¹‡attiko puggalopi vuccati, tathÄ• hi ``bodhirukkhamÅ«le paá¹-h

ti ca, ``antarÄ• ca bodhiá¹ƒ antarÄ• ca gayaâ€™â€™ nti ca Ä• gataá¹-á¹-hÄ• ne rukkho bo
maggesu Ã±Ä• á¹‡aâ€™â€™ nti \Be 229/ Ä• gataá¹-á¹-hÄ• ne maggo. ``pappoti bodhiá¹ƒ v
Ä• gataá¹-á¹-hÄ• ne sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. ``patvÄ• na bodhiá¹ƒ amataá¹ƒ asaá¹.
Ä• gataá¹-á¹-hÄ• ne nibbÄ• naá¹ƒ. ``bodhi bhante rÄ• jakumÄ• ro bhagavato pÄ• de sirasÄ
``ariyasÄ• vako bodhÄ«ti vuccatÄ«â€™â€™ ti ca Ä• gataá¹-á¹-hÄ• ne evaá¹ƒpaá¹‡á¹‡attiko

atridaá¹ƒ vuccati ---

rukkhe magge ca nibbÄ• ne, Ã±Ä• á¹‡e sabbaÃ±Ã±utÄ• ya ca.

tathÄ• paá¹‡á¹‡attiyaÃ±ceva, __bodhi_saddo pavattati ||

bujjhatÄ«ti __bujjhitÄ• , _ bodhetÄ«ti __bodhetÄ• _.

ettha ca koci payogo __tu_mantÄ• dÄ«ni ca rÅ«pÄ• ni vuccante --- ``guyhamatthamasamb
naro. paraá¹ƒ sambuddhumarahati. bujjhituá¹ƒ, buddhuá¹ƒ, bujjhitvÄ• , bujjhitvÄ• na, bujjhitu
buddhiyÄ• na, buddhÄ• , buddhÄ• naâ€™â€™ iti bhavanti.

tatra __asambuddha_nti parehi aÃ±Ã±Ä• taá¹ƒ, ``asambodhaâ€™â€™ ntipi pÄ• á¹-ho, par
attho. __sambuddhu_nti saá¹ƒbujjhituá¹ƒ. __buddhÄ• _ti bujjhitvÄ• , evaá¹ƒ __buddhÄ• nÄ

keci pana __ ``nÄ• marÅ«paparicchede_ `bodhimaggena budhvÄ• â€™ ti ca, ``budhvÄ• b
ca __dha_kÄ• ra__va_kÄ• rasaÃ±Ã±ogavato padassa dassanato __tvÄ• _paccayantabhÄ•
__dha_kÄ• ra__va_kÄ• rasaá¹ƒyogavasena ``budhvÄ• â€™â€™ ti padasiddhi icchitabbÄ• a
tÄ• disassa padarÅ«passa buddhavacane adassanato ca, buddhavacanassa ananukÅ«latÄ
porÄ• á¹‡apotthake \Be 230/ __va_kÄ• rasaá¹ƒyogavigatassa ``bodhimaggena buddhÄ• â€
bodhitaleâ€™â€™ ti ca padassa dassanato na gahetabbaá¹ƒ. tathÄ• hi na tÄ• diso pÄ• á¹-
anukÅ«lo hotÄ«ti. na hi buddhavacane vassasatampi vassasahassampi pariyesantÄ• tÄ• d
__va_kÄ• ra_dha_kÄ• rasaÃ±Ã±ogapadaá¹ƒ passissanti. evaá¹ƒ ``budhvÄ• â€™â€™ ti pad
ananukÅ«latÄ• daá¹-á¹-habbÄ• . taÃ±hi sakkaá¹-aganthe kataparicayabhÄ• vena vaÃ±citeh
saddhammanÄ«tividÅ«hi. ettha imÄ• ni nidassanapadÄ• ni veditabbÄ• ni ---

ko maá¹ƒ viddhÄ• nilÄ«yati. laddhÄ• macco yadicchati. laddhÄ• na pubbÄ• pariyaá¹ƒ vise
maccurÄ• jassa gacche.

ummÄ• dantimahaá¹ƒ diá¹-á¹-hÄ• , Ä• mukkamaá¹‡ikuá¹‡á¸• alaá¹ƒ.

na supÄ• mi divÄ• rattiá¹ƒ, sahassaá¹ƒva parÄ• jitoâ€™â€™ ti.

tattha __viddhÄ• _ti vijjhitvÄ• . __laddhÄ• _ti labhitvÄ• . __laddhÄ• nÄ• _ti labhitvÄ• na. __
iti ``viddhÄ• laddhÄ• laddhÄ• na diá¹-á¹-hÄ• â€™â€™ ti padÄ• ni __tvÄ• _paccayena sad
saÃ±Ã±ogavasena __va_kÄ• rapaá¹-ibaddhÄ• ni na honti, tasmÄ• ``buddhÄ• buddhÄ• na
laddhÄ• naâ€™â€™ iccÄ• dÄ«ni viya parihÄ«na__va_kÄ• rasaÃ±Ã±ogÄ• ni eva gahetabb
rÅ«paá¹ƒ icchanti paá¹-hanti ca, maÃ±Ã±e te __tvÄ• _paccayo vaÃ±ceti, tena te vaÃ±canaá
tÄ• disaá¹ƒ rÅ«paá¹ƒ aggahetvÄ• yo saddanÄ«tiyaá¹ƒ saddavinicchayo vutto, soyeva Ä• y
paccetabbo.

__budha bodhane_. sakammakÄ• kammakoyaá¹ƒ dhÄ• tu. tathÄ• hi bodhanasadduccÄ• r
niddakkhayo ca gahito, tasmÄ• __ ``budha_ Ã±Ä• á¹‡e, __budha_ vikasane, __budha_ nid
hoti. bujjhati bhagavÄ• , dhamme bujjhati, pabujjhati, padumaá¹ƒ bujjhati. puriso buddho, pa
pabodhati iccÄ• dÄ«ni.

__saá¹ƒdhÄ• _ \Be 231/ __sandhimhi. saá¹ƒ_pubbo __dhÄ• _dhÄ• tu sandhimhi vattati. ne
sandhiyati na rodati. __na sandhiyatÄ«_ti idaá¹ƒ aÃ±Ã±ehi pakaraá¹‡ehi asÄ• dhÄ• raá¹‡aá

__dhanu yÄ• cane_. mÄ• tÄ• hi tava irandhati, vidharassa hadayaá¹ƒ dhaniyyati. idampi a
__divÄ• di_rÅ«paá¹ƒ.

__dhÄ« anÄ• dare_. dhÄ«yate. dhÄ«no.

__yudha sampahÄ• re_. yujjhati. yodho, yuddhaá¹ƒ, caraá¹‡Ä• yudho, __ya_kÄ• rassa __v
``Ä• vudhaâ€™â€™ nti rÅ«paá¹ƒ. tatra __caraá¹‡Ä• yudho_ti kukkuá¹-o.

__kudha kope_. kujjhati. kodho, kujjhanÄ• , kujjhitattaá¹ƒ. kuddho atthaá¹ƒ na jÄ• nÄ• ti, ku
passati.

__sudha soceyye. soceyyaá¹ƒ_ sucibhÄ• vo. sujjhati. suddhi, visuddhi, sujjhanaá¹ƒ, suddh
parisuddho. kÄ• rite ``sodheti, sodhakoâ€™â€™ iccÄ• dÄ«ni.

__sidhu saá¹ƒrÄ• dhane_. sijjhati. siddhi.

__radha hiá¹ƒsÄ• yaá¹ƒ_. rajjhati, virajjhati, aparajjhati. aparÄ• dho.

__rÄ• dha sÄ• dha saá¹ƒsiddhiyaá¹ƒ_. rÄ• dhayati, sÄ• dhayati. Ä• rÄ• dhanaá¹ƒ, sÄ• dha
sÄ• dhetÄ«ti __sÄ• dhu, _ sappuriso. accantaá¹ƒ sÄ• dhetabbanti __sÄ• dhu, _ laddhakaá¹

__vidha vijjhane_. vijjhati. paá¹-ivijjhati. khaá¹‡a viddha, vidhu, vijjhanako, viddho, paá¹-ivid
vijjhanaá¹ƒ, vedho, paá¹-ivedho, vijjhitvÄ• , viddhÄ• , viddhÄ• na. ko maá¹ƒ viddhÄ• nilÄ«ya

__idha vuddhiyaá¹ƒ_. ijjhati, samijjhati. iddhi, ijjhanaá¹ƒ, samijjhanaá¹ƒ, iddho. tattha __iddh
ijjhanaá¹ƒ iddhi. ijjhanti vÄ• sattÄ• etÄ• ya iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti __i

__gidhu_ \Be 232/ __abhikaá¹…khÄ• yaá¹ƒ_. gijjhati, gijjho. gaddho. gaddhabÄ• dhipubbo.
jÄ• nÄ• si. gedho.

__rudhi Ä• varaá¹‡e_. rujjhati, virujjhati, paá¹-ivirujjhati. virodhako, viruddho. rodho, virodho
paá¹-ivirodho, anuvirodho.

__anuvidhÄ• anukaraá¹‡e. anuvi_pubbo __dhÄ• _dhÄ• tu anukriyÄ• yaá¹ƒ vattati. puriso a
kriyaá¹ƒ anuvidhÄ«yati tatrÄ• yaá¹ƒ pÄ• á¸·i ---

dÅ«sito giridattena, hayo sÄ• massa paá¹‡á¸• avo.

porÄ• á¹‡aá¹ƒ pakatiá¹ƒ hitvÄ• , tassevÄ• nuvidhÄ«yatÄ«â€™â€™ ti ||

__i_dampi asÄ• dhÄ• raá¹‡aá¹ƒ __divÄ• di_rÅ«paá¹ƒ.

__anurudha kÄ• me. kÄ• mo_ icchÄ• . __anu_pubbo __rudha_dhÄ• tu icchÄ• yaá¹ƒ vattati
anusmÄ• ti kiá¹ƒ virodho.

tattha __anuruddho_ti anurujjhati paá¹‡Ä«taá¹ƒ paá¹‡Ä«taá¹ƒ vatthuá¹ƒ kÄ• metÄ«ti anuru
anukÅ«latÄ• . ayaá¹ƒ pÄ• á¸·i ``so uppannaá¹ƒ lÄ• bhaá¹ƒ anurujjhati, alÄ• bhe paá¹-ivirujjh

__byadha tÄ• á¸·ane_. byajjhati. byÄ• dho. __byÄ• dho_ti luddho. taá¹ƒ taá¹ƒ migaá¹ƒ byaj
hiá¹ƒsatÄ«ti __byÄ• dho_.

__gudha pariveá¹-hane_. gujjhati. godhÄ• .

__mana Ã±Ä• á¹‡e_. maÃ±Ã±ati, avamaÃ±Ã±ati, atimaÃ±Ã±ati. seyyÄ• divasena maÃ±Ã±
maÃ±Ã±itattaá¹ƒ, mÄ• no, ahaá¹…kÄ• ro, unnati, ketu, paggaho, avalepoâ€™â€™ ti pariyÄ

__jana_ \Be 233/ __janane_. sakammakoyaá¹ƒ dhÄ• tu. ``jaÃ±Ã±atÄ«â€™â€™ timassa rÅ
kÄ• rite --- janesi phussatÄ« mamaá¹ƒ. janayati, sukhaá¹ƒ janeti, janayatÄ«ti __janako, _ pit

nibbattetÄ• . puthu kilese janetÄ«ti __puthujjano_. tattha ``janeti janayatÄ«â€™â€™ ti rÅ«pÄ•
__curÄ• di_gaá¹‡aá¹ƒ patvÄ• suddhakatturÅ«pÄ• ni bhavanti. karotÄ«ti hi tesaá¹ƒ attho. he
tadattho vattabbo ``nibbattetÄ«â€™â€™ ti.

__janÄ« pÄ• tubhÄ• ve. Ä«_kÄ• rantoyaá¹ƒ akammako dhÄ• tu, __vi_pubbo ce, sakammal
kilesÄ• jÄ• yanti etthÄ• ti __puthujjano_. jananaá¹ƒ jÄ• ti, ``saÃ±jÄ• ti, nibbatti, abhinibbatti,
pÄ• tubhÄ• voâ€™â€™ ti pariyÄ• yÄ• . itthÄ« puttaá¹ƒ vijÄ• yati, itthÄ« puttaá¹ƒ vijÄ• tÄ• . s
vijÄ• tamÄ• tuyÄ• pi amanÄ• po. upavijaÃ±Ã±Ä• itthÄ«. kÄ• rite ``jÄ• peti, jÄ• payati. atthaj
ti rÅ«pÄ• ni.

__hana hiá¹ƒsÄ• yaá¹ƒ_. idha __hiá¹ƒsÄ• _vacanena ghaá¹-á¹-anaá¹ƒ gahetabbaá¹ƒ. sadd
paá¹-ihaÃ±Ã±ati. buddhassa bhagavato vohÄ• ro lokile sote paá¹-ihaÃ±Ã±ati. imÄ• ni kattup
__bhÅ«vÄ• di_gaá¹‡aá¹ƒ pana patvÄ• ``lohena ve haÃ±Ã±ati jÄ• tarÅ«paá¹ƒ, na jÄ• tarÅ«p
__pÄ• á¸·iyaá¹ƒ_ ``haÃ±Ã±atÄ«â€™â€™ ti padaá¹ƒ kammapadaá¹ƒ, jÄ• tarÅ«paá¹ƒ lohena
attho. ``hanantÄ«â€™â€™ ti padaá¹ƒ kattupadaá¹ƒ, lohaá¹ƒ jÄ• tarÅ«pena kammÄ• rÄ• ha
__hananaá¹ƒ_ paharaá¹‡anti gahetabbaá¹ƒ.

__rÅ«pa ruppane. ruppanaá¹ƒ_ kuppanaá¹ƒ ghaá¹-á¹-anaá¹ƒ pÄ«á¸·anaá¹ƒ. ruppati. rÅ«pa
pana __ ``rÅ«pa_ rÅ«pakriyÄ• yaâ€™â€™ nti __curÄ• di_gaá¹‡e á¹-hitassa ``rÅ«peti rÅ«pa
bhavanti.

tattha \Be 234/ __rÅ«pa_nti kenaá¹-á¹-hena rÅ«paá¹ƒ? ruppanaá¹-á¹-hena rÅ«paá¹ƒ. vuttaÂ
``kiÃ±ca bhikkhave rÅ«paá¹ƒ? ruppatÄ«ti kho bhikkhave tasmÄ• `rÅ«paâ€™ nti vuccati. ke
ruppati, uá¹‡henapi ruppati, jighacchÄ• yapi ruppati, pipÄ• sÄ• yapi ruppati,
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassenapi ruppati, ruppatÄ«ti kho bhikkhave
vuccatÄ«â€™â€™ ti.

tattha __ruppatÄ«_ti kuppati ghaá¹-á¹-iyati pÄ«á¸·iyati, bhijjatÄ«ti attho. __bhijjatÄ«_ti vikÄ•
Ä• pajjati, vikÄ• rÄ• patti ca sÄ«tÄ• disannipÄ• te visadisarÅ«pappavattiyeva. ettha ca __ku
kattuatthe rÅ«papadasiddhiá¹ƒ dasseti, __ghaá¹-á¹-iyati pÄ«á¸·iyatÄ«_ti etehi kammatthe. k
ruppanakriyÄ• ti, so pana kattubhÅ«to kammabhÅ«to ca attho bhijjamÄ• no nÄ• ma hotÄ«ti
dassanatthaá¹ƒ __ ``bhijjatÄ«ti atthoâ€™â€™ _ti vuttaá¹ƒ.

atha vÄ• __ruppatÄ«ti rÅ«pa_nti kammakattutthe rÅ«papadasiddhi vuttÄ• . vikÄ• ro hi rupp
__bhijjatÄ«ti attho_ti kammakattutthena __bhijjatÄ«_ti saddena atthaá¹ƒ dasseti. tattha yadÂ
``ruppatÄ«â€™â€™ ti padaá¹ƒ, tadÄ• ``sÄ«tenÄ• â€™â€™ tiÄ• di kattuatthe karaá¹‡avaca
``ruppatÄ«â€™â€™ ti padaá¹ƒ kattuatthe kammakattuatthe vÄ• , tadÄ• hetumhi karaá¹‡ava

__rÅ«pa_saddo khandha bhava nimitta paccaya sarÄ«ra vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«su
``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ nti ettha rÅ«pakkhandhe v
maggaá¹ƒ bhÄ• vetÄ«â€™â€™ ti ettha rÅ«pabhave. ``ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddh
\Be 235/ ettha kasiá¹‡animitte. ``sarÅ«pÄ• bhikkhave uppajjanti pÄ• pakÄ• akusalÄ• dhar
ettha paccaye. ``Ä• kÄ• so parivÄ• rito rÅ«pantveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti ett
paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti ettha vaá¹‡á¹‡e. ``rÅ«pappa
rÅ«pappasannoâ€™â€™ ti ettha saá¹‡á¹-hÄ• ne. iccevaá¹ƒ ---

khandhe bhave nimitte ca, sarÄ«re paccayepi ca.

vaá¹‡á¹‡e saá¹‡á¹-hÄ• naÄ• dimhi, __rÅ«pa_saddo pavattati ||

__kupa kope_. kuppati. kuppanti vÄ• tassapi eritassa. kopo, pakopo. vacÄ«pakopaá¹ƒ rakk

__tapa santÄ• pe_. tappati, santappati. santÄ• po.

__tapa pÄ«á¹‡ane_. tappati. tappanaá¹ƒ.

__dapa hÄ• se_. dappati.

__dÄ«pa dittiyaá¹ƒ_. dippati. dÄ«po.

__lupa adassane_. luppanaá¹ƒ, lopo, lutti.

__khipa peraá¹‡e_. khippati. khippaá¹ƒ.

__lubha giddhiyaá¹ƒ_. lubbhati. attanoyeva jaá¹‡á¹‡ukaá¹ƒ olubbha tiá¹-á¹-hati. lubbhanaá¹
lubbhitvÄ• , lubbhitvÄ• na, lubbhiya, lubbhiyÄ• na, olubbhitvÄ• , olubbhitvÄ• na, olubbhiya,
lubbhituá¹ƒ, olubbhituá¹ƒ.

tattha __lobho_ti lubbhanti tena sattÄ• , sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• ta
``lobho lubbhanÄ• \Be 236/ lubbhitattaá¹ƒ rÄ• go taá¹‡hÄ• tasiá¹‡Ä• mucchÄ• ejÄ• vana
iccÄ• dÄ«ni lobhassa bahunÄ• mÄ• ni veditabbÄ• ni.

__khubha saÃ±calane_. khubbhati, saá¹ƒkhubbhati. khubbhitthanagaraá¹ƒ. saá¹…khobho.
khobhayati.

__samu upasame_. cittaá¹ƒ sammati, upasammati, vÅ«pasammati, samaá¹‡o, santi, santo

ettha __samaá¹‡o_ti sammati santacitto bhavatÄ«ti samaá¹‡o. kÄ• ritavasena pana kilese
__samaá¹‡o_ti nibbacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tathÄ• hi ``yaá¹ƒ sametÄ«ti idaá¹ƒ ariyaá¹
sattÄ• naâ€™â€™ nti dve kÄ• ritarÅ«pÄ• ni.

__samu khede nirodhe ca. khedo_. kilamanaá¹ƒ. __nirodho_ abhÄ• vagamanaá¹ƒ. addhÄ•
sammati. aggi sammati. santo.

__santa_saddo ``dÄ«ghaá¹ƒ santassa yojanaâ€™â€™ ntiÄ• dÄ«su kilantabhÄ• ve Ä• gato
vicÄ• ro santÄ• honti samitÄ• â€™â€™ tiÄ• dÄ«su niruddhabhÄ• ve. ``adhigato kho myÄ•
duranubodho santo paá¹‡Ä«toâ€™â€™ tiÄ• dÄ«su santaÃ±Ä• á¹‡agocaratÄ• yaá¹ƒ. ``upas
tiÄ• dÄ«su kilesavÅ«pasame. ``santo have sabbhi pavedayantÄ«â€™â€™ tiÄ• dÄ«su sÄ•
mahÄ• corÄ• santo saá¹ƒvijjamÄ• nÄ• â€™â€™ tiÄ• dÄ«su atthibhÄ• ve. etthetaá¹ƒ vucca

``kilantatte \Be 237/ niruddhatte, santadhÄ«gocarattane.

kilesÅ«pasame ceva, atthibhÄ• ve ca sÄ• dhusu.

imesu chasu á¹-hÄ• nesu, __santa_saddo panÄ• gatoâ€™â€™ ti ||

__damu damane_. dammati. danto, damo, damanaá¹ƒ. kÄ• rite ``cittaá¹ƒ dameti, damayatÄ

tattha __damo_ti indriyasaá¹ƒvarÄ• dÄ«naá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. ``saccena danto damasÄ
vusitabrahmacariyoâ€™â€™ ti ettha hi indriyasaá¹ƒvaro ``damoâ€™â€™ ti vutto. ``yadi sac
khantyÄ• bhiyyodha vijjatÄ«â€™â€™ ti ettha paÃ±Ã±Ä• ``damoâ€™â€™ ti vuttÄ• . ``dÄ•
saccavajjenÄ• â€™â€™ ti ettha uposathakammaá¹ƒ ``damoâ€™â€™ ti vuttaá¹ƒ. ``damupa
``damoâ€™â€™ ti vuttÄ• . iccevaá¹ƒ ---

``indriyasaá¹ƒvaro paÃ±Ã±Ä• , khanti cÄ• pi uposatho.

ime atthÄ• pavuccanti, __dama_saddena sÄ• saneâ€™â€™ ti ||

__yÄ• gatipÄ• puá¹‡esu_. yÄ• yati, yÄ• yanti. pariyÄ• yo. yÄ• yamÄ• no mahÄ• rÄ• jÄ• , a
yÄ• yanto. yÄ• yantamanuyÄ• yati. yÄ• tÄ• nuyÄ• yÄ«. yÄ• yituá¹ƒ, yÄ• yitvÄ• iccÄ• dÄ«ni

ettha __pariyÄ• ya_saddassa atthuddhÄ• ro vuccate, __pariyÄ• ya_saddo vÄ• radesanÄ•
gantabbaá¹-á¹-hÄ• ne ca sadise ca vattati. ``kassa nu kho Ä• nanda ajja pariyÄ• yo bhikkhu
ntiÄ• dÄ«su hi vÄ• re vattati. ``madhupiá¹‡á¸• ikapariyÄ• yotinaá¹ƒ dhÄ• rehÄ«â€™â€™ tiÄ

``iminÄ• pi kho te rÄ• jaÃ±Ã±a pariyÄ• yena evaá¹ƒ hotÅ«â€™â€™ tiÄ• dÄ«su \Be 238/ kÄ
``pariyÄ• yapathoâ€™â€™ tiÄ• dÄ«su samantato gantabbaá¹-á¹-hÄ• ne. __ ``kopa_saddo k
tiÄ• dÄ«su sadise vattati. iccevaá¹ƒ ---

pariyÄ• yaravo vÄ• ra-desanÄ• kÄ• raá¹‡esu ca.

samantatova gantabba-á¹-á¹-hÄ• ne ca sadise siyÄ• ||

__ri vasane_. riyati.

__vilÄ« vilÄ«nabhÄ• ve_. sappi vilÄ«yati. kÄ• rite vilÄ• payati.

__vÄ• gatigandhanesu_. vÄ• yati. vÄ• yo, vÄ• to.

__sivu tantasantÄ• ne_. sibbati, saá¹ƒsibbati. sibbaá¹ƒ, sibbanto. kÄ• rite --- sibbeti, sibbay
sibbÄ• payati.

__sivu gatisosanesu_. sibbati.

__dhivu khivu nidassane_. dhibbati. khibbati.

__sÄ• tanukaraá¹‡e_. siyati, siyanti.

__sÄ• antakammani_. siyati anavasesato mÄ• naá¹ƒ siyati samucchindatÄ«ti aggamaggo

__sÄ• assÄ• dane_. rasaá¹ƒ sÄ• yati. sÄ• yitaá¹ƒ, sÄ• yanaá¹ƒ.

__si pÄ• á¹‡ippasave_. sÅ«yati, pasÅ«yati. pasÅ«tÄ• gÄ• vÄ«.

__kusu haraá¹‡adittÄ«su_. kusayati.

__silisa Ä• liá¹…gane_. silissati. sileso.

__kilisa upatÄ• pe_. kilissati, saá¹ƒkilissati. kileso, saá¹ƒkileso. __i_kÄ• ralope klissati kleso
iccÄ• dÄ«ni. apica malÄ«natÄ• pi __kilisa_saddena vuccati, kiliá¹-á¹-havatthaá¹ƒ paridahati.
saá¹ƒkiliá¹-á¹-hena, saá¹ƒkilissanti mÄ• á¹‡avÄ• â€™â€™ tiÄ• dÄ«su dhÄ• tÅ«naá¹ƒ aneka

__masa appÄ«bhÄ• ve khamÄ• yaÃ±ca_. massati.

__lÄ«sa appÄ«bhÄ• ve_. lissati. leso. ``lisa lesaneâ€™â€™ tipi paá¹-hanti Ä• cariyÄ• .

__tasa pipÄ• sÄ• yaá¹ƒ_. tassati, paritassati. paritassanÄ• , tasiá¹‡Ä• , tasito.

__dusa dosane_. dussati. doso, dosanaá¹ƒ, dosito.

__dusa appÄ«tiyaá¹ƒ_. dussati, padussati. doso, padoso, duá¹-á¹-ho, paduá¹-á¹-ho, dÅ«sal

__asu khepe. khepo_ khipanaá¹ƒ. assati. nirassatiÄ• diyati ca dhammaá¹ƒ. issÄ• so.

ettha ca __nirassatÄ«_ti chaá¸• á¸• eti satthÄ• raá¹ƒ tathÄ• dhammakkhÄ• nÄ• dÄ«ni. __is khipatÄ«ti issÄ• so, dhanuggaho.

__yasu payatane_. yassati. niyasakammaá¹ƒ.

ettha ca yena vinayakammena ``nissÄ• ya te vatthabbaâ€™â€™ nti niyassiyati bhajÄ• piya taá¹ƒ niyasakammaá¹ƒ nÄ• ma. ``karohi me yakkha niyasakammaâ€™â€™ nti ettha pana n nÄ• ma.

__bhassa bhassane_. bhassati. bhassaá¹ƒ, bhassakÄ• rako.

__vasa sadde_. sakuá¹‡o vassati. adhamo migajÄ• tÄ• naá¹ƒ, siá¹…gÄ• lo tÄ• ta vassati. n

__nasa_ \Be 240/ __adassane_. nassanadhammaá¹ƒ nassati. panassati. vinassati. nassa v vinassa. naá¹-á¹-ho, vinaá¹-á¹-ho. kÄ• rite --- nÄ• seti, nÄ• sayati.

__susa sosane_. paá¹‡á¹‡aá¹ƒ sussati. kÄ• rite --- vÄ• to paá¹‡á¹‡aá¹ƒ soseti, sosayati. ka paá¹‡á¹‡aá¹ƒ sosiyati. bhÄ• ve kriyÄ• padamappasiddhaá¹ƒ. soso, sukkhaá¹ƒ kaá¹-á¹-haá¹ƒ sussamÄ• no dahado.

__tusa tuá¹-á¹-hiyaá¹ƒ_. tussati, santussati. santuá¹-á¹-hi, santoso, tosanaá¹ƒ, tuá¹-á¹-habb tussitabbaá¹ƒ, tusitÄ• . kÄ• rite ``tosetiâ€™â€™ iccÄ• dÄ«ni.

__hÄ• parihÄ• niyaá¹ƒ_. hÄ• yati, parihÄ• yati. hÄ• yanti tattha vaá¸·avÄ• . bhÄ• ve ``bhay vÄ• lomahaá¹ƒso vÄ• , so pahÄ«yissatÄ«â€™â€™ ti ca ``rÄ• go pahÄ«yatÄ«â€™â€™ ti ca kriyÄ• padamappasiddhaá¹ƒ. ``rÄ• go pahÄ«yatÄ«â€™â€™ ti idaá¹ƒ pana __ ``hÄ• _ cÄ• g

__bhÅ«vÄ• di_gaá¹‡ikadhÄ• tussa rÅ«paá¹ƒ ``rÄ• gaá¹ƒ pajahatÄ«â€™â€™ ti kattupadass

__naha bandhane_. nayhati. upanayhati. sannayhati. sannÄ• ho. sannaddho.

__muha vecitte_. muyhati, sammuyhati, pamuyhati. moho, pamoho. mÅ«á¸·ho. momÅ«ho
kÄ• rite --- moheti. pamohako. ettha ca __momÅ«ho_ti avisadatÄ• ya momÅ«ho, mahÄ• mÅ

__saha suha sattiyaá¹ƒ_. sayhati. suyhati.

__nhÄ• _ \Be 241/ __soceyye_. nhÄ• yati, appakkharÄ• naá¹ƒ bahubhÄ• ve nahÄ• yati. na
nahÄ• naá¹ƒ, nhÄ• naá¹ƒ. sÄ«saá¹ƒ nhÄ• to. ettha ca __sÄ«saá¹ƒ nhÄ• to_ti sÄ«saá¹ƒ dho
gahetabbo porÄ• á¹‡ehi anumatattÄ• .

__siniha pÄ«tiyaá¹ƒ_. siniyhati. sinehako, sinehito, siniddho. putte sineho ajÄ• yatha. __i_k
tathÄ• hi ``nisnehamabhikaá¹…khÄ• mÄ«â€™â€™ ti pÄ• á¸·i dissati.

__viriá¸·a lajjÄ• yaá¹ƒ codane ca_. viriá¸·ito. lajjÄ• vasena attho pasiddho, na codanÄ• vase
``viriá¸·ito_ti lajjitoâ€™â€™ ti atthasaá¹ƒvaá¹‡á¹‡akÄ• garÅ« vadanti ``lajjanÄ• kÄ• rappatt

__divÄ• dÄ«_ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡havho atthayuttitoti ||

__divÄ• di_gaá¹‡oyaá¹ƒ.

svÄ• digaá¹‡ika

__su savane_. ``suá¹‡oti, suá¹‡Ä• ti. suá¹‡iá¹ƒsu. paá¹-issuá¹‡i, paá¹-issuá¹‡iá¹ƒsu. assosi
paccassosi, paccassosuá¹ƒâ€™â€™ iccÄ• dÄ«ni, ``suá¹‡issati, sossatiâ€™â€™ iccÄ• dÄ«
abbhÄ• savisaye ``sussÅ«sati, sussÅ«sÄ• â€™â€™ iccÄ• dÄ«ni. anabbhÄ• savisaye --- sÄ
suá¹‡anto, suá¹‡amÄ• no, suyyamÄ• no, savanaá¹ƒ, sutaá¹ƒ. asuyitthÄ• ti vÄ• sutaá¹ƒ. sut
suá¹‡ituá¹ƒ, sotuá¹ƒ. suá¹‡itvÄ• , suá¹‡iya, suá¹‡iyÄ• na, sutvÄ• , sutvÄ• na. kÄ• rite --- sÄ
kamme --- saddo suyyati, sÅ«yati ca. bhÄ• ve padarÅ«pamappasiddhaá¹ƒ.

tattha \Be 242/ __sÄ• vako_ti antevÄ• siko, so duvidho Ä• gatapphalo anÄ• gatapphalo ca,
savanante ariyÄ• ya jÄ• tiyÄ• jÄ• toti ``sÄ• vakoâ€™â€™ ti vuccati, itaro garÅ«naá¹ƒ ovÄ•
``sÄ• vakoâ€™â€™ ti. sÄ• vako, antevÄ• siko, sissoti pariyÄ• yÄ• .

ettha __suta_saddassa atthuddhÄ• raá¹ƒ vadÄ• ma saddhiá¹ƒ __sota_saddassa atthuddhÄ
saupasaggo anupasaggo ca anupapadena, __suta_saddo ca ---

gamane vissute tinte, niyogoâ€™ pacitepi ca.

sadde ca sotadvÄ• rÄ• nu-sÄ• raÃ±Ä• tesu dissati ||

tathÄ• hi ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa pass
vissutadhammassÄ• ti attho. ``avassutÄ• avassutassa purisapuggalassÄ• â€™â€™ tiÄ• dÄ
jhÄ• nappasutÄ• dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su anuyuttÄ• ti attho. ``tumhehi puÃ±Ã±aá¹ƒ p
ntiÄ• dÄ«su upacitanti attho. ``diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taâ€™â€™ ntiÄ• dÄ
``bahussuto hoti sutadharo sutasannicayoâ€™â€™ tiÄ• dÄ«su sotadvÄ• rÄ• nusÄ• raviÃ±Ã

__sota_saddopi anekatthappabhedo. tathÄ• hesa ---

maá¹ƒsaviÃ±Ã±Ä• á¹‡aÃ±Ä• á¹‡esu, taá¹‡hÄ• dÄ«su ca dissati.

dhÄ• rÄ• yaá¹ƒ ariyamagge, cittasantatiyampi ca ||

``sotÄ• yatanaá¹ƒ \Be 243/, sotadhÄ• tu, sotindriyaâ€™â€™ ntiÄ• dÄ«su __sota_saddo ma
saddaá¹ƒ sutvÄ• â€™â€™ tiÄ• dÄ«su sotaviÃ±Ã±Ä• á¹‡e. ``dibbÄ• ya sotadhÄ• tuyÄ• â€™
``yÄ• ni sotÄ• ni lokasminti, yÄ• ni etÄ• ni sotÄ• ni mayÄ• kittitÄ• ni pakittitÄ• ni Ä• cikkhitÄ
paÃ±Ã±apitÄ• ni paá¹-á¹-hapitÄ• ni vivaritÄ• ni vibhattÄ• ni uttÄ• nÄ«katÄ• ni pakÄ• sitÄ• n
taá¹‡hÄ• soto diá¹-á¹-hisoto kilesasoto duccaritasoto avijjÄ• sotoâ€™â€™ tiÄ• dÄ«su paÃ±
kho bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena vuyhamÄ• n
udakadhÄ• rÄ• yaá¹ƒ. ``ariyassetaá¹ƒ Ä• vuso aá¹-á¹-haá¹…gikassa maggassa adhivacana
tiÄ• dÄ«su ariyamagge. ``purisassa ca viÃ±Ã±Ä• á¹‡asotaá¹ƒ pajÄ• nÄ• ti ubhayato abboc
patiá¹-á¹-hitaÃ±ca paraloke patiá¹-á¹-hitaÃ±cÄ• â€™â€™ tiÄ• dÄ«su cittasantatiyanti.

__soá¹‡o_ti sunakho. so hi sÄ• mikassa vacanaá¹ƒ suá¹‡Ä• tÄ«ti soá¹‡oti vuccati.

imÄ• ni tadabhidhÄ• nÄ• ni ---

sunakho sÄ• rameyyo ca, suá¹‡o sÅ«no ca kukkuro.

soá¹‡o svÄ• no suvÄ• no ca, sÄ• á¸·uro migadaá¹ƒsano ||

sÄ• sunidhÄ• tiâ€™ me saddÄ• , pumÄ• nesu pavattare.

sunakhÄ« kukkurÄ« sÄ«â€™ ti, ime itthÄ«su vattare ||

sunakhÄ• sÄ• rameyyÄ• ti, Ä• di bahuvaco pana.

pavattati pumitthÄ«su, aÃ±Ã±atrÄ• pi ayaá¹ƒ nayo.

kukkuroti \Be 244/ ayaá¹ƒ tattha, bÄ• lakÄ• le ravena ve.

mahallakepi sunakhe, rÅ«á¸·hiyÄ• sampavattati ||

tathÄ• hi aá¹-á¹-hakathÄ• cariyÄ• __kukkurajÄ• take_ ``ye kukkurÄ• rÄ• jakulamhi vaá¸•
vaá¹‡á¹‡abalÅ«papannÄ• â€™â€™ tiimasmiá¹ƒpadese evamatthaá¹ƒ vaá¹‡á¹‡ayiá¹ƒsu ``y
yathÄ• hi taruá¹‡opi passÄ• vo pÅ«timuttanti tadahujÄ• topi siá¹…gÄ• lo ``jarasiá¹…gÄ• loâ
gaá¸·Ä• cÄ«latÄ• `pÅ«tilatÄ• â€™ ti, suvaá¹‡á¹‡avaá¹‡á¹‡opi kÄ• yo `pÅ«tikÄ• yoâ€™ ti vu
vassasatikopi sunakho `kukkuroâ€™ ti vuccati, tasmÄ• mahallakÄ• kÄ• yÅ«papannÄ• pi te
vuttÄ• â€™â€™ ti.

__ki hiá¹ƒsÄ• yaá¹ƒ_. kiá¹‡oti, kiá¹‡Ä• ti, kiá¹‡anti.

__saka sÄ• matthiye_. samatthabhÄ• vo __sÄ• matthiyaá¹ƒ, _ yathÄ• dakkhiyaá¹ƒ. sakkua
asakkhi. sakkhissati. sakko. sakkÄ«.

ettha __sakko_ti devarÄ• jÄ• . so hi parahitaá¹ƒ sakahitaÃ±ca kÄ• tuá¹ƒ sakkuá¹‡Ä• tÄ«ti s
sakyakulajÄ• to yo kocipi. tathÄ• hi ``atha kho mahÄ• nÄ• mo sakkoâ€™â€™ tiÄ• di vuttaá
piá¹…giyo maá¹ƒ sakka samuddharÄ• hÄ«ti Ä• lapi. sakyÄ• vata bho kumÄ• rÄ• paramasa
ti vacanamupÄ• dÄ• ya sabbepi sakyakule jÄ• tÄ• ``sakyÄ• â€™â€™ ti ca ``sÄ• kiyÄ• â€™
vuccanti. ettha __svÄ• di_ttepi anekassaradhÄ• tuto ekova uá¹‡Ä• paccayo hoti, na á¹‡u á¹
daá¹-á¹-habbaá¹ƒ.

__khÄ«_ \Be 245/ __khaye_. khÄ«á¹‡oti. khÄ«á¹‡Ä• ti. khÄ«á¹‡Ä• jÄ• ti. khÄ«á¹‡o. ayogÄ

__ge sadde_. giá¹‡oti, giá¹‡Ä• ti.

__ci caye. á¹‡a_kÄ• rassa __na_kÄ• rattaá¹ƒ. pÄ• kÄ• raá¹ƒ cinoti. citaá¹ƒ kusalaá¹ƒ. ceto

__ru upatÄ• pe_. ruá¹‡oti, ruá¹‡Ä• ti.

__rÄ• dha sÄ• dha saá¹ƒsiddhiyaá¹ƒ_. rÄ• dhuá¹‡Ä• ti. sÄ• dhuá¹‡Ä• ti. rÄ• dhanaá¹ƒ. Ä•

__pÄ« pÄ«tiyaá¹ƒ_. pÄ«á¹‡oti, pÄ«á¹‡Ä• ti. pÄ«ti, piyo.

__apa pÄ• puá¹‡e sambhu_ ca. pÄ• puá¹‡oti, pÄ• puá¹‡Ä• ti. patto. sabbaÃ±Ã±utaá¹ƒ satt
yamasÄ• dhanaá¹ƒ. sambhuá¹‡Ä• ti, na kiÃ±ci atthaá¹ƒ abhisambhuá¹‡Ä• ti. sambhuá¹‡ant

tattha __patto_ti __pa_saddo upasaggo ``pappotÄ«â€™â€™ ti ettha __pa_saddo viya. tath
ettha pÄ• puá¹‡Ä«ti atthe __pa_pubbassa __apa_dhÄ• tussa __pa_kÄ• re lutte __ta_pacca
tattha __na abhisambhuá¹‡Ä• tÄ«_ti na sampÄ• puá¹‡Ä• ti, na sÄ• dhetÄ«ti vuttaá¹ƒ hoti.

__khipa khepe_. khipuá¹‡Ä• ti. khippaá¹ƒ. __khippa_nti macchapaÃ±jaro.

__Ä• pa byÄ• pane_. Ä• puá¹‡Ä• ti. Ä• po.

__mi pakkhepane_. minoti. mitto.

ettha ca sabbaguyhesu nimiyati pakkhipiyatÄ«ti __mitto_. ``mitto have sattapadena hotÄ«â
pana vohÄ• ravasena vuttaá¹ƒ, na atthavasena. vucceyya ce, yo koci avissÄ• siko \Be 246/
ca mitto nÄ• ma bhaveyya, na cevaá¹ƒ daá¹-á¹-habbaá¹ƒ. evaÃ±ca pana daá¹-á¹-habbaá¹ƒ
``sattapadavÄ«tihÄ• ramattenapi saha gacchanto saha gacchantassa piyavÄ• cÄ• nicchÄ•
Ä• lÄ• pasallÄ• pakaraá¹‡amattena mitto nÄ• ma hotÄ«ti vattabbaá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? d
na bhaveyyÄ• ti mittassa guá¹‡apasaá¹ƒsÄ• vasena evaá¹ƒ vuttaâ€™â€™ nti.

__vu saá¹ƒvaraá¹‡e_. vuá¹‡oti, vuá¹‡Ä• ti, saá¹ƒvuá¹‡oti, saá¹ƒvuá¹‡Ä• ti. paá¹‡á¸• ito sÄ«

__su abhisave. abhisavo_ nÄ• ma pÄ«á¸·anaá¹ƒ manthanaá¹ƒ sandhÄ• naá¹ƒ sinhÄ• naá¹

__si bandhane_. sinoti.

__si nisÄ• ne_. siá¹‡oti, siá¹‡Ä• ti. nisitasatthaá¹ƒ.

na hi nÅ«nÄ• yaá¹ƒ sÄ• khujjÄ• , labhati jivhÄ• ya chedanaá¹ƒ.

sunisitena satthena, evaá¹ƒ dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ.

ettha __bhaá¹‡a_nti bhaá¹‡antÄ«.

__vusa pÄ• gabbiye. pÄ• gabbiyaá¹ƒ_ nÄ• ma kÄ• yavÄ• cÄ• manehi pagabbabhÄ• vo. vu

__asu byÄ• pane_. asuá¹‡Ä• ti. assu.

__hi gatibuddhÄ«su upatÄ• pe ca_. hinoti.

ettha pana asamÄ• nantattepi samÄ• natthÄ• naá¹ƒ samodhÄ• naá¹ƒ vuccati.

__tika tiga sagha dikkha kivi ciri jiri dÄ• sa du hiá¹ƒsÄ• yaá¹ƒ_. tikuá¹‡Ä• ti. tiguá¹‡Ä• ti. sag
dikkhuá¹‡Ä• ti. kivuá¹‡Ä• ti \Be 247/. ciruá¹‡Ä• ti. jiruá¹‡Ä• ti. dÄ• suá¹‡Ä• ti. duá¹‡oti, duá¹‡
hiá¹ƒsÄ• vÄ• cakÄ• ni bhavanti.

__suvÄ• dÄ«_ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡avho atthayuttito ||

__svÄ• di_gaá¹‡oyaá¹ƒ.

kiyÄ• digaá¹‡ika

__kÄ« dabbavinimaye. dabbavinimayo_ kayavikkayavasena bhaá¹‡á¸• assa parivattanaá¹ƒ
vikkiá¹‡Ä• ti, vikkiá¹‡anti. ketuá¹ƒ, kiá¹‡ituá¹ƒ. vikketuá¹ƒ, vikkiá¹‡ituá¹ƒ. kiá¹‡itvÄ• , vikkiá¹‡
kÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ. kayo, vikkayo. vikkiá¹‡eyya haneyya vÄ• .

__khi gatiyaá¹ƒ_. khiá¹‡Ä• ti. atikhiá¹‡o saro. khaá¹ƒ, khÄ• ni. __na_kÄ• rassa __á¹‡a_kÄ•

tattha __khiá¹‡Ä• tÄ«_ti gacchati. __atikhino_ti atigato. atrÄ• yaá¹ƒ pÄ• á¸·i ``senti cÄ• pÄ•
purÄ• á¹‡Ä• ni anutthunaâ€™â€™ nti. tattha __cÄ• pÄ• tikhiá¹‡Ä• â€™ ti cÄ• pato atikhiá¹‡
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana __ ``cÄ• pÄ• tikhiá¹‡Ä• _ti cÄ• pato atikhiá¹‡Ä• cÄ• pÄ• v
padatthavivaraá¹‡aá¹ƒ kataá¹ƒ, tampi gatatthaÃ±Ã±eva sandhÄ• ya adhippÄ• yatthavasena
tatra __kha_nti saggo. so hi katapuÃ±Ã±ehi gantabbattÄ• ``khaâ€™â€™ nti vuccati. __khÄ

__ci caye_. puÃ±Ã±aá¹ƒ cinÄ• ti. pÄ• kÄ• raá¹ƒ cinÄ• ti. pÄ• ramiyo vicinÄ• ti, vicinati ca. p
ocinati vÄ• . pacinÄ• ti. pacinitvÄ• . citaá¹ƒ kusalaá¹ƒ. cayo saÃ±cayo. cito pÄ• kÄ• ro. cinÄ
iá¹-á¹-hakavaá¸• á¸• hakÄ«. yo satto puÃ±Ã±asaÃ±cayo \Be 248/. ``saÃ±cayo rÄ• si samÅ«
saá¹…gho kadambo vaggo karo ghaá¹-Ä• â€™â€™ iccevamÄ• dayo pariyÄ• yÄ• .

__ji jaye_. jinÄ• ti, vijinÄ• ti, jiniyati. jetÄ• , jino. jito mÄ• ro. mÄ• raá¹ƒ jito. jitavÄ• , jitÄ• vÄ«

jeyyo, jayanaá¹ƒ, jitaá¹ƒ, vijitaá¹ƒ, jayo, parÄ• jayanaá¹ƒ, parÄ• jayo. yassa jitaá¹ƒ nÄ• vajÄ•
noyÄ• ti koci loke. jayo hi buddhassa sirÄ«mato ayaá¹ƒ, mÄ• rassa ca pÄ• pimato parÄ• jay

tattha __jetÄ• _ti jinÄ• tÄ«ti jetÄ• , yo koci puggalo. ajinÄ«ti __jino, _ sabbaÃ±Ã±Å« dhamm
ajini? pÄ• pake akusale dhamme mÄ• rÄ• diarayo ca. iti pÄ• pake akusale dhamme mÄ• rÄ
__jino_. vuttampi cetaá¹ƒ ---

``mÄ• disÄ• ve jinÄ• honti, ye pattÄ• Ä• savakkhayaá¹ƒ.

jitÄ• me pÄ• pakÄ• dhammÄ• , tasmÄ• haá¹ƒ upaka jinoâ€™â€™ ti,

``tathÄ• gato bhikkhave abhibhÅ« anabhibhÅ«toâ€™â€™ ti ca.

__jina_saddo hi kevalo sabbaÃ±Ã±umhi pavattati, sopapado pana paccekabuddhÄ• dÄ«su
pavattati. ``paccekajino, odhijino, anodhijino, vipÄ• kajino, avipÄ• kajinoâ€™â€™ ti imÄ• ne
nidassanapadÄ• ni.

__ji jÄ• niyaá¹ƒ_. jinÄ• ti, na jinÄ• ti na jÄ• paye, jino rathassaá¹ƒ maá¹‡ikuá¹‡á¸• ale ca, pu
tatheva jino. jino dhanaÃ±ca dÄ• se ca.

__Ã±Ä• _ \Be 249/ __avabodhane_. jÄ• nÄ• ti, Ã±Ä• yati, nÄ• yati. animittÄ• na nÄ• yare.
mÄ• maá¹ƒ jaÃ±Ã±Å«ti icchati. ``ime amhÄ• kaâ€™â€™ nti Ã±Ä• tabbaá¹-á¹-hena Ã±Ä• ti,
suhajjÄ• ca. Ã±Ä• tako no nisinnoti. Ã±Ä• tabbaá¹ƒ Ã±eyyaá¹ƒ,
saá¹…khÄ• ravikÄ• ralakkhaá¹‡anibbÄ• napaÃ±Ã±attidhammÄ• . Ä«disesu á¹-hÄ• nesu __
napuá¹ƒsako, vÄ• ccaliá¹…gatte sabbaliá¹…giko, yathÄ• ? Ã±eyyo phasso. Ã±eyyÄ• vedan
Ã±eyyo puriso, Ã±eyyÄ• itthÄ«, Ã±eyyaá¹ƒ dhananti ca.

__thu abhitthave_. thunÄ• ti. abhitthunÄ• ti. thuti, abhitthuti. thavanÄ• , abhitthavanÄ• , thut

__thu nitthunane_. thunÄ• ti.

uá¹-á¹-hehi revate supÄ• padhamme,

apÄ• rutadvÄ• re adÄ• nasÄ«le.

nessÄ• ma taá¹ƒ yattha thunanti duggatÄ• ,

samappitÄ• nerayikÄ• dukkhena.

purÄ• á¹‡Ä• ni anutthunaâ€™â€™ nti ca payogo ||

__du hiá¹ƒsÄ• yaá¹ƒ_. dunÄ• ti. mittaddu. dumo.

ettha __mittaddÅ«_ti mittaá¹ƒ dunÄ• ti hiá¹ƒsati dubbhatÄ«ti mittaddu. atra ``vedÄ• na tÄ• tassa, mittadduno bhÅ«nahuno narassÄ• â€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. __dumo_ti dun gehasambhÄ• rÄ• diatthÄ• ya hiá¹ƒsiyati chindiyati, paá¹‡á¹‡apupphÄ• diatthikehi vÄ• paá pÄ«á¸·iyatÄ«ti __dumo_.

__dhÅ« kampane_. dhunÄ• ti. dhÅ«mo, dhonÄ• , dhono, dhuto. dhunanto vÄ• kacÄ«rÄ• ni

tattha \Be 250/ __dhÅ«mo_ti dhunÄ• ti kampatÄ«ti dhÅ«mo. __dhÅ«ma_saddo kodhe taá¹ kÄ• maguá¹‡esu dhammadesanÄ• yaá¹ƒ pakatidhÅ«meti imesu atthesu vattati. ``kodho dhÅ mosavajjaâ€™â€™ nti ettha hi kodhe vattati. ``icchÄ• dhÅ«mÄ• yito sadÄ• â€™â€™ ti etth kho pana samayena aÃ±Ã±ataro bhikkhu bhagavato avidÅ«re dhÅ«mÄ• yanto nisinno hotÄ

``paá¹…ko ca kÄ• mÄ• palipo ca kÄ• mÄ• ,

bhayaÃ±ca metaá¹ƒ timulaá¹ƒ pavuttaá¹ƒ.

rajo ca dhÅ«mo ca mayÄ• pakÄ• sito,

hitvÄ• tuvaá¹ƒ pabbaja brahmadattÄ• â€™â€™ ti

ettha paÃ±casu kÄ• maguá¹‡esu. ``dhÅ«maá¹ƒ kattÄ• hotÄ«â€™â€™ ti ettha dhammades paÃ±Ã±Ä• no, dhÅ«mo paÃ±Ã±Ä• namagginoâ€™â€™ ti ettha pakatidhÅ«me. iccevaá¹ƒ --

kodhataá¹‡hÄ• vitakkesu, paÃ±cakÄ• maguá¹‡esu ca.

desanÄ• yaÃ±ca pakati-dhÅ«me __dhÅ«mo_ pavattati ||

__dhonÄ• _ti paÃ±Ã±Ä• . vuttaÃ±hetaá¹ƒ __niddese_ ``dhonÄ• vuccati paÃ±Ã±Ä• , yÄ• p sammÄ• diá¹-á¹-hi, kiá¹ƒkÄ• raá¹‡Ä• dhonÄ• ti vuccati paÃ±Ã±Ä• ? yaá¹ƒ tÄ• ya paÃ±Ã±Ä dhutaÃ±ca dhotaÃ±ca sandhotaÃ±ca niddhotaÃ±ca, vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ c sandhotaÃ±ca niddhotaÃ±ca. taá¹ƒkÄ• raá¹‡Ä• dhonÄ• vuccati paÃ±Ã±Ä• . atha vÄ• sam micchÄ• diá¹-á¹-hiá¹ƒ dhutÄ• ca dhotÄ• ca sandhotÄ• ca niddhotÄ• ca, taá¹ƒkÄ• raá¹‡Ä• paÃ±Ã±Ä• â€™â€™ ti. ``dhonassa hi natthi kuhiÃ±ci loke, pakappitÄ• diá¹-á¹-hi bhavÄ• bh

pÄ• á¸·i nidassanaá¹ƒ \Be 251/. atra dhonÄ• assa atthÄ«ti dhono, tassa dhonassÄ• ti nibba
dhÄ• tÅ«namanekatthatÄ• ya __dhÅ«_dhÄ• tu kampanatthepi dhovanatthepi vattati.

__muna Ã±Ä• á¹‡e_. munÄ• ti. monaá¹ƒ, muni. imasmiá¹ƒ á¹-hÄ• ne dhÄ• tuyÄ• Ä• khyÄ•
bhavati. __sobhitattheragÄ• thÄ• yaá¹ƒ_ pana anÄ• gatavacane __u_kÄ• rassa vuddhivase
monissaâ€™â€™ nti rÅ«pantaraÃ±ca dissati. tattha __monissa_nti jÄ• nissaá¹ƒ. nÄ• matte
monanti kiÃ±cÄ• pi ``na monena muni hotÄ«â€™â€™ ti ettha tuá¹‡hÄ«bhÄ• vo ``monaâ€™
``Ã±Ä• á¹‡eâ€™â€™ ti vacanato na so adhippeto, Ã±Ä• á¹‡amevÄ• dhippetaá¹ƒ, tasmÄ•
moneyyapaá¹-ipadÄ• saá¹…khÄ• taá¹ƒ maggaÃ±Ä• á¹‡amonampi gahetabbaá¹ƒ. __munÄ«
paricchindatÄ«ti muni. atha vÄ• khandhÄ• diloke tulaá¹ƒ Ä• ropetvÄ• minanto viya ``ime aj
bÄ• hirÄ• â€™â€™ tiÄ• dinÄ• nayena ime ubho atthe munÄ• tÄ«ti __muni_. tenÄ• ha bhag

``na monena muni hoti, mÅ«á¸·harÅ«po aviddasu.

yo ca tulaá¹ƒva paggayha, varamÄ• dÄ• ya paá¹‡á¸• ito ||

pÄ• pÄ• ni parivajjeti, sa muni tena so muni.

yo munÄ• ti ubho loke, muni tena pavuccatÄ«â€™â€™ ti ||

aparÄ• pettha bhavati atthavibhÄ• vanÄ• . __munÄ«_ti monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, kÄ•
aÃ±Ã±ataraá¹ƒ, tena samannÄ• gatattÄ• puggalo ``munÄ«â€™â€™ ti vuccati. so panesa a
sekkhamuni asekkhamuni paccekamuni munimunÄ«ti anekavidho \Be 252/. tattha __agÄ• r
Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano. __anagÄ• riyamunÄ«_ti tathÄ• rÅ«pova pabbajito. __se
__asekkhamunÄ«_ti khÄ«á¹‡Ä• savo. __paccekamunÄ«_ti paccekabuddho. __munimunÄ«
__Ä• yasmÄ• pi sÄ• riputto_ Ä• ha ``munÄ«ti vuccati tathÄ• gato arahaá¹ƒ sammÄ• sambu

__pÅ« pavane. pavanaá¹ƒ_ sodhanaá¹ƒ. punÄ• ti. puÃ±Ã±aá¹ƒ, putto, dantapoá¹‡aá¹ƒ.

ettha ca __puÃ±Ã±a_nti attano kÄ• rakaá¹ƒ punÄ• ti sodhetÄ«ti puÃ±Ã±aá¹ƒ. atha vÄ• yat
taá¹ƒsantÄ• naá¹ƒ punÄ• ti visodhetÄ«ti __puÃ±Ã±aá¹ƒ_. kintaá¹ƒ? sucaritaá¹ƒ kusalakamm
dhÄ• tussa kÄ• ritavasena atthavivaraá¹‡aá¹ƒ labbhati. __putto_ti attano kulaá¹ƒ punÄ• ti so
evaÃ±ca sati hÄ«najaccÄ• naá¹ƒ caá¹‡á¸• Ä• lÄ• dÄ«naá¹ƒ putto nÄ• ma na bhaveyyÄ• ti n
saddÄ• namatthakathanassa nÄ• nappakÄ• rena pavattito, tasmÄ• attano pitu hadayaá¹ƒ p
evamÄ• dinÄ• pi nibbacanaá¹ƒ gahetabbameva. nÄ• nÄ• dhÄ• tuvasenapi hi padÄ• ni siddh

putto ca nÄ• ma atrajo khetrajo antevÄ• siko dinnakoti catubbidho. tattha attÄ• naá¹ƒ paá¹-
nÄ• ma. sayanapÄ«á¹-he pallaá¹…ke ureti evamÄ• dÄ«su nibbatto __khetrajo_ nÄ• ma. sa

__antevÄ• siko_ nÄ• ma. posÄ• panatthÄ• ya dinno __dinnako_ nÄ• ma __dantapoá¹‡a_nt
etenÄ• ti dantapoá¹‡aá¹ƒ, dantakaá¹-á¹-haá¹ƒ.

__pÄ« tappanakantÄ«su_. piá¹‡Ä• tÄ«ti __pÄ«ti_. ettha ca __pÄ«tÄ«_ti pÄ«á¹‡anaá¹ƒ pÄ«
ca vuttaá¹ƒ hoti. idaá¹ƒ bhÄ• vavasena nibbacanaá¹ƒ. idaá¹ƒ \Be 253/ pana hetukattuvasen
__pÄ«ti, _ tappetÄ«ti attho.

sÄ• panesÄ• khuddakÄ• pÄ«ti khaá¹‡ikÄ• pÄ«ti okkantikÄ• pÄ«ti ubbegÄ• pÄ«ti pharaá¹‡
tattha __khuddakÄ• pÄ«ti_ sarÄ«re lomahaá¹ƒsanamattameva kÄ• tuá¹ƒ sakkoti. __khaá¹‡i
vijjuppÄ• dasadisÄ• hoti. __okkantikÄ• pÄ«ti_ samuddatÄ«raá¹ƒ vÄ«ci viya kÄ• yaá¹ƒ okka
bhijjati. __ubbegÄ• pÄ«ti_ balavatÄ« hoti kÄ• yaá¹ƒ uddhaggaá¹ƒ katvÄ• Ä• kÄ• se laá¹…g
__pharaá¹‡Ä• pÄ«tiyÄ• _ pana uppannÄ• ya sakalasarÄ«raá¹ƒ dhamitvÄ• pÅ«ritavatthi viy
pakkhandapabbatakucchi viya ca anupariphuá¹-aá¹ƒ hoti, evaá¹ƒ paÃ±cavidhÄ• pÄ«ti, sÄ•
sampiyÄ• yanalakkhaá¹‡attÄ• ``piá¹‡Ä• tÄ«â€™â€™ ti pÄ«tÄ«ti suddhakattuvasenapi vattu
``piyÄ• yati, pitÄ• , piyo, pemoâ€™â€™ tiÄ• dÄ«ni __pÄ«_dhÄ• tuyÄ• eva rÅ«pÄ• ni. tatth
pitÄ• â€™â€™ ti vadanti. piyÄ• yitabboti __piyo_. pemanaá¹ƒ pemo.

__mÄ• parimÄ• á¹‡e_. minÄ• ti. mÄ• naá¹ƒ, parimÄ• á¹‡aá¹ƒ, mattaá¹ƒ, mattÄ• , mano, vi
metabbaá¹ƒ, chÄ• yÄ• metabbÄ• . Ä«disesu á¹-hÄ• nesu __anÄ«ya_paccayo na labbhati.

ettha __mano_ti ekÄ• ya nÄ• á¸·iyÄ• ekÄ• ya ca tulÄ• ya minamÄ• no viya Ä• rammaá¹‡a
mano. visesato miniyate paricchindiyateti __vimÄ• naá¹ƒ, _ devÄ• naá¹ƒ puÃ±Ã±abalena ni
devaniketaá¹ƒ. yaá¹ƒ vimÄ• naá¹ƒ upasobhitaá¹ƒ, pabhÄ• satimidaá¹ƒ byamhanti ca Ä• din

__mÄ« hiá¹ƒsÄ• yaá¹ƒ_. minÄ• ti. mÄ«no, kumÄ«naá¹ƒ.

ettha \Be 254/ __mÄ«no_ti maccho. macchassa hi ``mÄ«no maccho ambujo vÄ• rijo vÄ• ri
nÄ• mÄ• ni. visesanÄ• mÄ• ni pana ``amaro khaliso candakulo kandaphali indaphali indava
kaá¹‡á¸• iko sakulo maá¹…guro siá¹…gÄ« satavaá¹…ko rohito pÄ• á¹-hÄ«no kÄ• á¹‡o sava
iccevamÄ• dÄ«ni, ``timi timiá¹…galoâ€™â€™ iccevamÄ• dÄ«ni ca bhavanti. __kumÄ«na_n
minanti hiá¹ƒsanti etenÄ• ti kumÄ«naá¹ƒ, macchabandhanapaÃ±jaro. so pana pÄ• á¸·iyaá¹ƒ
vuccati. tathÄ• hi ---

``vÄ• rijasseva me sato, bandhassa kuminÄ• mukhe.

akkosati paharati, piye putte apassatoâ€™â€™ ti

pÄ• á¸·i dissati.

__mÅ« bandhane_. munÄ• ti. muni.

ettha __munÄ«_ti attano cittaá¹ƒ munÄ• ti mavati bandhati rÄ• gadosÄ• divasaá¹ƒ gantuá¹

__ri gatidesanesu_. rikÄ• ti. reá¹‡u. __na_kÄ• rassa __á¹‡a_ttaá¹ƒ.

__lÄ« silese_. linÄ• ti, nilinÄ• ti. lÄ«naá¹ƒ, sallÄ«naá¹ƒ, paá¹-isallÄ• naá¹ƒ.

__vÄ« tantasantÄ• ne_. vatthaá¹ƒ vinÄ• ti. iminÄ• suttena cÄ«varaá¹ƒ vinÄ• hi. kamme --- cÄ«varaá¹ƒ maá¹ƒ uddissa viyyati. vÄ«taá¹ƒ. suvÄ«taá¹ƒ. appakaá¹ƒ hoti vetabbaá¹ƒ. kÄ• r tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pessÄ• mÄ• â€™ ti cÄ«varaá¹ƒ vÄ• yÄ• pesuá¹ƒâ€™â€

__vÄ« hiá¹ƒsÄ• yaá¹ƒ_. vinÄ• ti. veá¹‡u. __veá¹‡Å«_ti vaá¹ƒso.

__lÅ«_ \Be 255/ chedane. lunÄ• ti. loá¹‡aá¹ƒ, kusalaá¹ƒ, bÄ• lo, lÅ«to.

ettha ca __loá¹‡a_nti lunÄ• ti vÄ«tarasabhÄ• vaá¹ƒ vinÄ• seti sarasabhÄ• vaá¹ƒ karotÄ«ti l kuso viya hatthappadesaá¹ƒ akusaladhamme lunÄ• tÄ«ti __kusalaá¹ƒ, _ anavajjaiá¹-á¹-havi diá¹-á¹-hadhammikasamparÄ• yike dve atthe lunÄ• tÄ«ti __bÄ• lo, _ avidvÄ• . __lÅ«to_ti ma hi suttaá¹ƒ ``lÅ«tasuttaâ€™â€™ nti vadanti. yÅ«saá¹ƒ pÄ• tuá¹ƒ paá¹-aá¹…gamakkhikÄ• dÄ lunÄ• tÄ«ti __lÅ«to_.

__si bandhane_. sinÄ• ti. sÄ«mÄ• , sÄ«saá¹ƒ.

ettha __sÄ«mÄ• _ti sinÄ«yate samaggena saá¹…ghena kammavÄ• cÄ• ya bandhiyateti sÄ abaddhasÄ«mÄ• ti. tÄ• su abaddhasÄ«mÄ• mariyÄ• dakaraá¹‡avasena ``sÄ«mÄ• â€™â€ kese moá¸·ikaraá¹‡avasena etthÄ• ti sÄ«saá¹ƒ. aÃ±Ã±Ä• nipi yojetabbÄ• ni.

__sÄ• pÄ• ke_. sinÄ• ti.

__su hiá¹ƒsÄ• yaá¹ƒ_. suá¹‡Ä• ti. parasu. paraá¹ƒ suá¹‡anti hiá¹ƒsanti etenÄ• ti __parasu_

__asa bhojane_. vuttÄ• naá¹ƒ phalamasnÄ• ti. asanaá¹ƒ.

ettha __asana_nti Ä• hÄ• ro. so hi asiyati bhuÃ±jiyatÄ«ti ``asanaâ€™â€™ nti vuccati. ``asn pivathÄ• â€™â€™ ti idamettha nidassanaá¹ƒ.

__kilisa vibÄ• dhane_. kilisnÄ• ti. kileso.

ettha ca __kileso_ti rÄ• gÄ• dayopi dukkhampi vuccati.

__uddhasa uÃ±che. uÃ±cho_ pariyesanaá¹ƒ. uddhasnÄ• ti.

__isa_ \Be 256/ __abhikkhaá¹‡e_. isnÄ• ti.

__visa vippayoge_. visnÄ• ti. visaá¹ƒ.

__pusa sinehasavanapÅ«raá¹‡esu_. pusnÄ• ti.

__pusa posane_. pusnÄ• ti.

__musa theyye_. musnÄ• ti. musalo.

__kiyÄ• dÄ«_ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡havho atthayuttito ||

sÄ• sanÄ• lokato cete,

dassitÄ• tesu lokato.

sÄ• sanassopakÄ• rÄ• ya,

vuttÄ• tadanurÅ«pakÄ• ||

__kiyÄ• di_gaá¹‡oyaá¹ƒ.

gahÄ• digaá¹‡ika

idÄ• ni __gahÄ• di_gaá¹‡o vuccate. ettheke evaá¹ƒ maÃ±Ã±anti.

__gahÄ• dÄ«_naá¹ƒ gaá¹‡o nÄ• ma, paccekaá¹ƒ nupalabbhati.

athameko __gaha_dhÄ• tu, __gahÄ• dÄ«_naá¹ƒ gaá¹‡o siyÄ• ||

yato __ppaá¹‡hÄ• _ parÄ• heyyuá¹ƒ, dhÄ• tuto jinasÄ• sane.

tepi aÃ±Ã±e na vijjanti, aÃ±Ã±atra __gaha_dhÄ• tuyÄ• ||

iti cintÄ• ya ekacce, __gaha_dhÄ• tuá¹ƒ __kiyÄ• di_naá¹ƒ.

pakkhipiá¹ƒsu gaá¹‡e evaá¹ƒ, na vadiá¹ƒsu __gahÄ• di_kaá¹ƒ ||

na tesaá¹ƒ gahaá¹‡aá¹ƒ dhÄ«ro, gaá¹‡heyya suvicakkhaá¹‡o.

yato __kaccÄ• yane_ vutto, __gahÄ• dÄ«_naá¹ƒ gaá¹‡o visuá¹ƒ ||

``gahÄ• dito ppaá¹‡hÄ• â€™â€™ iti, lakkhaá¹‡aá¹ƒ vadatÄ• hi so.

kaccÄ• yanena garunÄ• , dassito nanu sÄ• sane ||

sace \Be 257/ visuá¹ƒ __gahÄ• dÄ«naá¹ƒ, _ gaá¹‡o nÄ• ma na labbhati.

__gahÄ• di_dÄ«pake sutte, hitvÄ• na bÄ• hiraá¹ƒ idaá¹ƒ ||

``gahato ppaá¹‡hÄ• â€™â€™ icceva, vattabbaá¹ƒ atha vÄ• pana.

``kiyÄ• dito nÄ• ppaá¹‡hÄ• â€™â€™ ti, kÄ• tabbaá¹ƒ ekalakkhaá¹‡aá¹ƒ ||

yasmÄ• tathÄ• na vuttaÃ±ca, na kataÃ±cekalakkhaá¹‡aá¹ƒ.

tasmÄ• ayaá¹ƒ visuá¹ƒyeva, gaá¹‡o icceva Ã±Ä• yati ||

``sarÄ• sare lopaâ€™â€™ miti-Ä• dÄ«ni lakkhaá¹‡Ä• niva.

gambhÄ«raá¹ƒ lakkhaá¹‡aá¹ƒ etaá¹ƒ, dujjÄ• naá¹ƒ takkagÄ• hinÄ• ||

__usÄ• _dayopi sandhÄ• ya, __Ä• di_ggaho kato tahiá¹ƒ.

tathÄ• hi ``uá¹‡hÄ• petÄ«â€™â€™ ti, Ä• dirÅ«pÄ• ni dissare ||

idÄ• ni pÄ• kaá¹-aá¹ƒ katvÄ• , __Ä• di_saddaphalaá¹ƒ ahaá¹ƒ.

sappayogaá¹ƒ __gahÄ• dÄ«_naá¹ƒ, gaá¹‡aá¹ƒ vakkhÄ• mi me suá¹‡a ||

__gaha upÄ• dÄ• ne. upÄ• dÄ• naá¹ƒ_ gahaá¹‡aá¹ƒ, na kilesupÄ• dÄ• naá¹ƒ. __upa_sado
atthavisesaá¹ƒ vadati. atha vÄ• kÄ• yena cittena vÄ• upagantvÄ• Ä• dÄ• naá¹ƒ gahaá¹‡a
__upa_saddo. katthaci hi __upa_saddo __Ä• dÄ• na_saddasahito daá¸·haggahaá¹‡e vattat
ntiÄ• dÄ«su. idha pana daá¸·haggahaá¹‡aá¹ƒ vÄ• hotu sithilaggahaá¹‡aá¹ƒ vÄ• , yaá¹ƒ kiÃ
upÄ• dÄ• nameva, tasmÄ• __gaha_dhÄ• tu gahaá¹‡e vattatÄ«ti attho gahetabbo. gheppati
pariggaá¹‡hÄ• ti, paá¹-iggaá¹‡hÄ• ti, adhigaá¹‡hÄ• ti, paggaá¹‡hÄ• ti, niggaá¹‡hÄ• ti. padhÃ
gaá¹‡hituá¹ƒ, uggaá¹‡hituá¹ƒ. gaá¹‡hitvÄ• , uggaá¹‡hitvÄ• . aÃ±Ã±athÄ• pi rÅ«pÄ• ni bhava
gahessÄ• mi. gahetuá¹ƒ. gahetvÄ• . uggÄ• hako, saá¹…gÄ• hako, ajjhogÄ• á¸·ho. kÄ• rite `
gaá¹‡hÄ• payati, aÃ±Ã±ataraá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hÄ• penti, saddhiá¹ƒ amaco
upajjhaá¹ƒ gÄ• hÄ• petabbo. upajjhaá¹ƒ gÄ• hÄ• petvÄ• \Be 258/. gÄ• heti, gÄ• hayati, gÄ•
sabbhÄ• vaá¹ƒ. gÄ• hako, gÄ• hetvÄ• â€™â€™ iccÄ• dÄ«ni. kammani --- gayhati, saá¹…ga
hi ``gaá¹‡hiyanti uggaá¹‡hiyantÄ«â€™â€™ ti __niddesapÄ• á¸·i_ dissati. ``gehaá¹ƒ, gÄ• ho
saá¹…gÄ• hako, saá¹…gahetÄ• â€™â€™ iccÄ• dÄ«ni yojetabbÄ• ni.

tatra __a_kÄ• rÄ• nantara__tya_ntapadÄ• naá¹ƒ ``gheppati, gheppanti. gheppasÄ«â€™â€
gaá¹‡hanti. gaá¹‡hasÄ«â€™â€™ ti ca Ä• dinÄ• nayena sabbÄ• su vibhattÄ«su sabbathÄ•
__Ä• _kÄ• __re_kÄ• rÄ• nantara__tya_ntapadÄ• naá¹ƒ ``gaá¹‡hÄ• ti gaá¹‡hÄ• petÄ«â€™â
padamÄ• lÄ• yojetabbÄ• vajjetabbaá¹-á¹-hÄ• naá¹ƒ vajjetvÄ• .

imÄ• ni pana pasiddhÄ• ni kÄ• nici ajjatanÄ«rÅ«pÄ• ni ``aggahÄ« mattikÄ• pattaá¹ƒ. aggah
aggahesuâ€™â€™ nti. bhavissantÄ«Ä• dÄ«su gahessati, gahessanti. sesaá¹ƒ paripuá¹‡á¹‡
aggahissÄ• , aggahissaá¹ƒsu. sesaá¹ƒ paripuá¹‡á¹‡aá¹ƒ kÄ• tabbaá¹ƒ.

__usa dÄ• he. dÄ• ho_ uá¹‡haá¹ƒ. usati dahatÄ«ti uá¹‡haá¹ƒ. __uá¹‡ha_saddo ``uá¹‡haá¹
bhuÃ±jatÄ«â€™â€™ tiÄ• dÄ«su dabbamapekkhati, ``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanatÄ«â€™
uá¹‡habhÄ• vassa icchitattÄ• . uá¹‡habhÄ• vo hi sÄ«tabhÄ• vo ca guá¹‡o.

__tasa vipÄ• sÄ• yaá¹ƒ_. taá¹‡hÄ• . kenaá¹-á¹-hena __taá¹‡hÄ• _? tassati paritassatÄ«ti a

__jusi pÄ«tisevanesu_. juá¹‡ho samayo. kÄ• á¸·e vÄ• yadi vÄ• juá¹‡he, yadÄ• vÄ• yati m

tattha __juá¹‡ho_ti joseti lokassa pÄ«tiá¹ƒsomanassaÃ±ca uppÄ• detÄ«ti juá¹‡ho.

__juta_ \Be 259/ __dittiyaá¹ƒ_. juá¹‡hÄ• ratti. jotati sayaá¹ƒ nippabhÄ• pi samÄ• nÄ• cand
dibbati virocati sappabhÄ• hotÄ«ti juá¹‡hÄ• .

__sÄ• tanukaraá¹‡e_. saá¹‡havÄ• cÄ• . siyati tanukariyati, na pharusabhÄ• vena kakkasÄ

__so antakammani_. saá¹‡haá¹ƒ, Ã±Ä• á¹‡aá¹ƒ. siyati sayaá¹ƒ sukhumabhÄ• vena atisukh
karoti nipphattiá¹ƒ pÄ• petÄ«ti saá¹‡haá¹ƒ.

__tija nisÄ• ne. nisÄ• naá¹ƒ_ tikkhatÄ• . tiá¹‡ho parasu. titikkhatÄ«ti __tiá¹‡ho_.

__si sevÄ• yaá¹ƒ_. attano hitamÄ• sÄ«santehi seviyateti __sippaá¹ƒ, _ yaá¹ƒ kiÃ±ci jÄ«vita
sippÄ• yatanaá¹ƒ. apica __sippa_nti aá¹-á¹-hÄ• rasa mahÄ• sippÄ• ni --- suti sÅ«ramati byÄ
chandoviciti nirutti jotisatthaá¹ƒ sikkhÄ• mokkhaÃ±Ä• á¹‡aá¹ƒ kriyÄ• vidhi dhanubbedo hatt
kÄ• matantaá¹ƒ assalakkhaá¹‡aá¹ƒ purÄ• á¹‡aá¹ƒ itihÄ• so nÄ«ti takko vejjakaÃ±cÄ• ti.

__ku kucchÄ• yaá¹ƒ. kucchÄ• _ garahÄ• . kaá¹‡hÄ• dhammÄ• . kaá¹‡ho puriso.

tattha __kaá¹‡hÄ• _ti apabhassarabhÄ• vakaraá¹‡attÄ• paá¹‡á¸• itehi kucchitabbÄ• garah
akusaladhammÄ• . kÄ• á¸·avaá¹‡á¹‡attÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• dikaá¹ƒ upanidhÄ• ya k
__kaá¹‡ho, _ kÄ• á¸·avaá¹‡á¹‡o. vuttampi cetaá¹ƒ ---

``kaá¹‡ho vatÄ• yaá¹ƒ puriso, kaá¹‡haá¹ƒ bhuÃ±jati bhojanaá¹ƒ.

kaá¹‡he bhÅ«mippadesasmiá¹ƒ, na mayhaá¹ƒ manaso piyoâ€™â€™ ti ca,

``na \Be 260/ kaá¹‡ho tacasÄ• hoti,

antosÄ• ro hi brÄ• hmaá¹‡o.

yasmiá¹ƒ pÄ• pÄ• ni kammÄ• ni,

sa ve kaá¹‡ho sujampatÄ«â€™â€™ ti ca ||

iccevaá¹ƒ ---

__gahÄ• di_ke dhÄ• tugaá¹‡e, sandhÄ• ya __tasi_Ä• dayo.

__Ä• di_ggaho kato __ppaá¹‡hÄ• , gahÄ• dÄ«_su yathÄ• rahaá¹ƒ ||

__gaha_to dhÄ• tuto hi __ppo, _Ä• khyÄ• tattevadissati.

Ä• khyÄ• tatte ca nÄ• matte, __á¹‡hÄ• _saddo __usa_to tathÄ• ||

__usagahe_hi aÃ±Ã±asmÄ• , nÄ• matteva duve matÄ• .

evaá¹ƒ visesato Ã±eyyo, __gahÄ• di_gaá¹‡anicchayo ||

ettha pana kiÃ±cÄ• pi sÄ• sane ``taá¹‡hÄ• yatÄ«â€™â€™ ti kriyÄ• padampi dissati, tathÄ•
mettÄ• yatÄ«â€™â€™ tiÄ• dÄ«ni viya nÄ• masmÄ• vihitassa __Ä• ya_paccayassa vasena
__á¹‡hÄ• _paccayo mukhyato labbhatÄ«ti na sakkÄ• vattuá¹ƒ. ``taá¹‡hÄ• yatÄ«â€™â€™ t
__á¹‡hÄ• _paccayavatÄ• __tasa_dhÄ• tuto nipphanna__taá¹‡hÄ• _saddasmÄ• parassa _
nipphannaá¹ƒ. tathÄ• kiÃ±cÄ• pi __rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ
udakaá¹ƒ vÄ• khÄ«raá¹ƒ vÄ• uá¹‡hÄ• petÄ«â€™â€™ ti imasmiá¹ƒ padese ``uá¹‡hÄ• petÄ
kriyÄ• padaá¹ƒ dissati, tathÄ• pi tassa __á¹‡hÄ• _paccayavatÄ• __usa_dhÄ• tuto nipphann
vihitassa kÄ• ritasaÃ±Ã±assa __á¹‡Ä• pe_paccayassa vasena nipphannattÄ• kriyÄ• padat
mukhyato labbhatÄ«ti na sakkÄ• vattuá¹ƒ. ``uá¹‡hÄ• petÄ«â€™â€™ ti idaá¹ƒ vuttappakÄ•
__á¹‡Ä• pe_paccayavasena nipphannaá¹ƒ, etasmiá¹ƒ diá¹-á¹-he ``uá¹‡hÄ• payatÄ«â€™â€™
hoti.

kiÃ±ca \Be 261/ bhiyyo __vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ ``uá¹‡hÄ• petÄ«â€™â€™ ti kÄ• rita
``uá¹‡hatÄ«â€™â€™ ti kattupadampi nayato diá¹-á¹-hameva hoti kattukÄ• ritapadÄ• naá¹ƒ
upalabbhamÄ• nattÄ• , yathÄ• ? gaá¹‡hati, gaá¹‡hÄ• peti, gacchati, gacchÄ• petÄ«ti, tasmÄ
dhÄ• tussa ``uá¹‡hatÄ«â€™â€™ ti rÅ«paá¹ƒ upalabbhatÄ«ti mantvÄ• ``uá¹‡hatÄ«ti uá¹‡ha
kÄ• tabbaá¹ƒ. iti __ppa_paccayo __gaha_to ca aÃ±Ã±ato ca ekadhÄ• labbhati, __á¹‡hÄ• _
__usa_to ca dvidhÄ• aÃ±Ã±ato ekadhÄ• labbhatÄ«ti daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pettha ev
sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane aÃ±Ã±Ä• nipi ekekassa dhÄ• tussa nÄ• mikapa
vicinitabbÄ• ni. yena pana buddhavacanÄ• nurÅ«pena nayena __gahÄ• di_gaá¹‡e __Ä• di_
amhehi gahitÄ• , imasmÄ• nayÄ• aÃ±Ã±o nayo pasatthataro natthi, ayameva pasatthataro
sÄ• sanaá¹-á¹-hitiyÄ• Ä• yasmantehi sÄ• dhukaá¹ƒ dhÄ• retabbÄ• vÄ• cetabbÄ• ca.

__gahÄ• dÄ«_ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡havho atthayuttito ||

__gahÄ• di_gaá¹‡oyaá¹ƒ.

tanÄ• digaá¹‡ika

__tanu vitthÄ• re_. tanoti. Ä• yatanaá¹ƒ, tanu. kammani ``taniyyati, taniyyanti. vitaniyyatÄ«â
rÅ«pÄ• ni. atrÄ• yaá¹ƒ pÄ• á¸·i ``yathÄ• hi Ä• sabhaá¹ƒ cammaá¹ƒ, pathabyÄ• vitaniyyatÄ
``patÄ• yate, pataÃ±Ã±atÄ«â€™â€™ ti rÅ«pÄ• ni vadanti. tanituá¹ƒ, tanitvÄ• na. __tu_mant

tattha \Be 262/ __Ä• yatana_nti Ä• yabhÅ«te dhamme tanoti vitthÄ• retÄ«ti Ä• yatanaá¹ƒ. _
taÃ±hi kalalato paá¹-á¹-hÄ• ya kammÄ• dÄ«hi yathÄ• sambhavaá¹ƒ taniyyati vitthÄ• riyati m
``tanÅ«â€™â€™ ti vuccati. ``tanu vapu sarÄ«raá¹ƒ puá¹ƒ kÄ• yo dehoâ€™â€™ tiÄ• dayo s
sarÄ«raá¹ƒ khandhapaÃ±cakaá¹ƒ. yaÃ±hi mahÄ• jano sarÄ«ranti vadati, taá¹ƒ paramatthato
khandhapaÃ±cakamattameva, na tato attÄ• vÄ• attaniyaá¹ƒ vÄ• upalabbhati. ``kÄ• marÄ•
tanuttakaraá¹ƒ sakadÄ• gÄ• mimaggacittaâ€™â€™ ntiÄ• dÄ«su pana __tanu_saddo appat
ca tassa kriyÄ• padaá¹ƒ na passÄ• ma, tasmÄ• nipÄ• tapadena tena bhavitabbaá¹ƒ. __tan
vuttaá¹-á¹-hÄ• nampi na passÄ• ma, nicchayena pana anipphannapÄ• á¹-ipadikoti gahetabb

tanoti, tanonti. tanosi, tanotha. tanomi, tanoma. tanute, tanunte. tanuse, tanuse, tanuvhe. ta
sesaá¹ƒ yathÄ• sambhavaá¹ƒ vitthÄ• retabbaá¹ƒ.

tanotu, tanontu. taneyya, tane, taneyyuá¹ƒ. vitana, vitanu. atanÄ• , atanu. ammÄ• ya patan
ataniá¹ƒsu. tanissati, tanissanti. atanissÄ• , atanissaá¹ƒsu. kammani ``taniyyati, taniyyanti. t
tiÄ• dinÄ• vitthÄ• retabbaá¹ƒ.

__saka sattiyaá¹ƒ. satti_ samatthabhÄ• vo. sakkoti sakko. viÃ±Ã±Ä• petuá¹ƒ asakkhi. sakk
tvampi amma pabbajituá¹ƒ sakkhissasi. sakkate jarÄ• ya paá¹-ikammaá¹ƒ kÄ• tunti pÄ• á¸·i.

tattha \Be 263/ __sakko_ti devarÄ• jÄ• . so hi atthÄ• naá¹ƒ sahassampi muhuttena cintanas
saparahitaá¹ƒ kÄ• tuá¹ƒ sakkotÄ«ti ``sakkoâ€™â€™ ti vuccati. aÃ±Ã±atra pana dhÄ• tÅ«na
sakkaccaá¹ƒ dÄ• naá¹ƒ adÄ• sÄ«ti sakkoti evampi atthaá¹ƒ gahetvÄ• __sakka_saddo nirut
vuttaÃ±hi bhagavatÄ• ``sakko mahÄ• li devÄ• namindo pubbe manussabhÅ«to samÄ• no s
tasmÄ• `sakkoâ€™ ti vuccatÄ«â€™â€™ ti. sakkonto. sakkontÄ«. sakkontaá¹ƒ kulaá¹ƒ.

__khuá¹‡u khiá¹‡u hiá¹ƒsÄ• yaá¹ƒ_. khuá¹‡oti. khiá¹‡oti.

__iá¹‡u gatiyaá¹ƒ_. iá¹‡oti. iá¹‡aá¹ƒ iá¹‡Ä• yiko.

__tiá¹‡u adane_. tiá¹‡oti. tiá¹‡aá¹ƒ. ettha __tiá¹‡a_nti yavasaá¹ƒ. taÃ±hi tiá¹‡iyate tiá¹‡abha
goá¹‡Ä• dÄ«hi adiyate khÄ• diyateti __tiá¹‡aá¹ƒ_.

__ghiá¹‡u dittiyaá¹ƒ_. ghiá¹‡oti.

__hanu apanayane. apanayanaá¹ƒ_ anÄ• lÄ• pakaraá¹‡aá¹ƒ nibbacanatÄ• karaá¹‡aá¹ƒ. ha

__panu dÄ• ne_ panoti. panute.

__manu bodhane_. manoti. manute. mano. manaá¹ƒ. mÄ• nasaá¹ƒ. manusso. mÄ• navo. m

ettha __mano_ti manute bujjhatÄ«ti mano, evaá¹ƒ manaá¹ƒ. imesaá¹ƒ pana dvinnaá¹ƒ __m
``yasmiá¹ƒ mano nivisati. santaá¹ƒ tassa manaá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«su punnapuá¹ƒsa
daá¹-á¹-habbÄ• . __mÄ• nasa_nti rÄ• gopi cittampi arahattampi. ``antalikkhacaro pÄ• so, yv
mÄ• nasoâ€™â€™ ti ettha hi rÄ• go mÄ• nasaá¹ƒ. ``cittaá¹ƒ mano mÄ• nasaâ€™â€™ nti e
sekkho, kÄ• laá¹ƒ kayirÄ• jane sutoâ€™â€™ ti ettha arahattaá¹ƒ. etthetaá¹ƒ vuccati ---

rÄ• go cittaá¹ƒ arahattaÃ±ca, ``mÄ• nasaâ€™â€™ nti samÄ«ritaá¹ƒ.

satthuno sÄ• sane pÄ• pa-sÄ• saneâ€™ khilasÄ• sane ||

tattha __sampayuttamanasi bhavoti rÄ• go __mÄ• naso_. mano eva mÄ• nasanti katvÄ• c
anavasesato mÄ• naá¹ƒ siyati samucchindatÄ«ti aggamaggo __mÄ• nasaá¹ƒ_. tannibbattat
mÄ• nasatÄ• daá¹-á¹-habbÄ• . __manÅ«_ti satto. ``yena cakkhupasÄ• dena, rÅ«pÄ• ni ma
``manÅ«â€™â€™ ti satto vutto. atha vÄ• __manÅ«_ti paá¹-hamakappikakÄ• le manussÄ•
á¹-hito manunÄ• mako puriso, yo sÄ• sane ``mahÄ• sammatarÄ• jÄ• â€™â€™ ti vutto. so h
kÄ• tuá¹ƒ manute jÄ• nÄ• tÄ«ti ``manÅ«â€™â€™ ti vuccati. yathÄ• balaá¹ƒ attano hitaá¹ƒ m
__manusso, _ manassa vÄ• ussannattÄ• __manusso_. atha vÄ• vuttappakÄ• rassa manu
__mÄ• navo mÄ• á¹‡avo_ ca, __na_kÄ• rassa hi __á¹‡a_kÄ• re kate ``mÄ• á¹‡avoâ€™â€™
panÄ• hu ``dantajanakÄ• rasahito __mÄ• nava_saddo sabbasattasÄ• dhÄ• raá¹‡avacano, m
__mÄ• á¹‡ava_saddo kucchitamÅ«á¸·hÄ• paccavacanoâ€™â€™ ti, taá¹ƒ vÄ«maá¹ƒsitvÄ•
panettha vattabbaá¹ƒ __ ``mÄ• á¹‡ava_saddassa atthuddhÄ• ravacane idaá¹ƒ vacanaá¹ƒ vi
__antara_saddassa atthuddhÄ• re __antaraantarikÄ• _saddÄ• nampi Ä• haraá¹‡assa dassa

tatra \Be 265/ panÄ• yaá¹ƒ vÄ«maá¹ƒsanÄ• --- __cÅ«á¸·akammavibhaá¹…gasuttasmiÃ±hi
mÄ• á¹‡avotodeyyaputtoâ€™â€™ ti imasmiá¹ƒ padese aá¹-á¹-hakathÄ• cariyehi ``subhoti s
pÄ• sÄ• diko, tenassa aá¹…gasubhatÄ• ya `subhoâ€™ tveva nÄ• maá¹ƒ akaá¹ƒsu. `mÄ• á¹
taruá¹‡akÄ• le vohariá¹ƒsu, so mahallakakÄ• lepi teneva vohÄ• rena vohariyatÄ«â€™â€™
muddhaja__á¹‡a_kÄ• rassa __mÄ• á¹‡ava_saddassa attho pakÄ• sito, __taá¹-á¹-Ä«kÄ• ya
kucchitaá¹ƒ muddhaá¹ƒ vÄ• , tattha loke mÄ• á¹‡avavohÄ• ro, yebhuyyena ca sattÄ• dahan
hontÄ«ti vuttaá¹ƒ `taruá¹‡akÄ• le vohariá¹ƒsÅ«â€™â€™ ti, evaá¹ƒ muddha__jaá¹‡a_kÄ• ra
attho pakÄ• sito. idÄ• ni __mÄ• á¹‡ava_saddassa atthuddhÄ• ro bhavati, __mÄ• á¹‡avo_ti
vuccati. ``coditÄ• devadÅ«tehi, ye pamajjanti mÄ• á¹‡avÄ• â€™â€™ tiÄ• dÄ«su hi satto ``n

``mÄ• á¹‡avehi saha gacchanti katakammehipi akatakammehipÄ«â€™â€™ tiÄ• dÄ«su cor
mÄ• á¹‡avoâ€™â€™ tiÄ• dÄ«su taruá¹‡o ``mÄ• á¹‡avoâ€™â€™ ti vutto.

__appa pÄ• puá¹‡e_. appoti. Ä• po.

ettha __Ä• po_ti appoti taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ vissaratÄ«ti Ä• po.

__mÄ• parimÄ• á¹‡e_. minoti. upamÄ• , upamÄ• naá¹ƒ, vimÄ• naá¹ƒ. aÃ±Ã±Ä• nipi yojeta

ettha ca yÄ• accantaá¹ƒ na minoti na vicchindati, sÄ• mÄ• nassa samÄ«pe vattatÄ«ti __u
viya gavajoâ€™â€™ ti. __upamÄ• na_nti \Be 266/ upamÄ• eva. tathÄ• hi
``vÄ«topamÄ• namappamÄ• á¹‡amanÄ• thanÄ• thaâ€™â€™ nti. ettha __vÄ«topamÄ• na_
attho. atha vÄ• __upamÄ• na_nti upametabbÄ• kÄ• ro ``sÄ«ho viya bhagavÄ• â€™â€™ ti.
bhagavÄ• upameyyo tejoparakkamÄ• dÄ«hi upametabbattÄ• , tejoparakkamÄ• dayo upam
sÄ• tisayattÄ• kiÃ±cÄ• pi sÄ«hassa tejÄ• dÄ«hi bhagavato tejÄ• diupametabbÄ• kÄ• ro na
hÄ«nÅ«pamÄ• vasena ``sÄ«ho viya bhagavÄ• â€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ. __vim
utusamuá¹-á¹-hÄ• nattepi kammapaccayautusamuá¹-á¹-hÄ• nattÄ• kammena visesato mini
vimÄ• naá¹ƒ.

__kara karaá¹‡e_. ``karoti, kayirati, kubbati, krubbati, pakaroti, upakaroti, apakaroti, paá¹-ik
nirÄ• karoti, paá¹-isaá¹…kharoti, abhisaá¹…kharotiâ€™â€™ iccevamÄ• dÄ«ni kattari bhava
pÄ• á¸·inayavasena __i_kÄ• rÄ• gamaá¹-á¹-hÄ• ne __ya_kÄ• rassa dvebhÄ• vo. tasmiá¹ƒy
vipariyÄ• ye sati na dvebhÄ• vo. tathÄ• __Ä«_kÄ• rÄ• gamaá¹-á¹-hÄ• ne ``kariyyati, kayirat
pakarÄ«yati, pakariyyati, paá¹-isaá¹…khariyyati, abhisaá¹…khariyyatiâ€™â€™ iccevamÄ• o

ettha ca __kayiratÄ«_ti padaá¹ƒ dvÄ«su á¹-hÄ• nesu dissati kattari kamme ca. tesa kattuva
kammaá¹ƒ kayiratÄ«â€™â€™ ti yojetabbaá¹ƒ, kammavasena pana ayaá¹ƒ pÄ• á¸·i ``kuá¹-i
adesitavatthukÄ• â€™â€™ ti. tattha ca kattuvasena vuttaá¹ƒ kattupadaá¹ƒ __yira_paccayen
pana vuttaá¹ƒ kammapadaá¹ƒ __i_kÄ• rÄ• gamassa Ä• diantabhÅ«tÄ• naá¹ƒ __raya_kÄ• rA
daá¹-á¹-habbaá¹ƒ. ``kÄ• reti, kÄ• rayati, kÄ• rÄ• peti, kÄ• rÄ• payatÄ«â€™â€™ ti cattÄ• ri k
``hetukatturÅ«pÄ• nÄ«â€™â€™ ti vuccanti taddÄ«pakattÄ• .

idÄ• ni \Be 267/ pana padamÄ• lÄ• vattabbÄ• , tatra paá¹-hamaá¹ƒ ``kubbatÄ«â€™â€™ ti
yojessÄ• ma sabbÄ• su vibhattÄ«su ekÄ• kÄ• rena yojetabbattÄ• . ``karotÄ«â€™â€™ ti
__o_kÄ• rÄ• nantara__tya_ntapadassa pana ``kÄ• retÄ«â€™â€™ ti __e_kÄ• rÄ• nantara__
yathÄ• sambhavaá¹ƒ pacchÄ• yojessÄ• ma ekÄ• kÄ• rena ayojetabbattÄ• .

tatra kubbati, kubbanti. kubbasi, kubbatha. kubbÄ• mi, kubbÄ• ma. kubbate, kubbante. kub

kubbamhe. vattamÄ• nÄ• vasena vuttarÅ«pÄ• ni.

paÃ±camiyÄ• dÄ«naá¹ƒ vasena pana kubbatu, kubbantu. kubbeyya, kubbeyyuá¹ƒ. sesaá¹ƒ
ti vuttanayÄ• nusÄ• rena sabbattha vitthÄ• retabbaá¹ƒ.

``kariyatÄ«â€™â€™ tiÄ• dÄ«nipi __a_ kÄ• rÄ• nantara__tya_ntapadÄ• ni evameva yojetab
kubbanti. kubbasÄ«â€™â€™ tiÄ• dinÄ• vuttÄ• ayaá¹ƒ padamÄ• lÄ• pÄ• á¸·inayadassana
saddasatthavidÅ« pana sÄ• sanikÄ• saddasattheyeva Ä• daraá¹ƒ katvÄ• ``kubbati, kubbas
evaá¹ƒpakÄ• rÄ• ni rÅ«pÄ• ni pÄ• á¸·iyaá¹ƒ natthÄ«ti maÃ±Ã±antÄ• na icchanti. tehi sadda
``asanto nÄ• nukubbantÄ«â€™â€™ tiÄ• dÄ«su __o_kÄ• rapaccayassÄ• desabhÅ«to __u_
pappotÄ«ti maÃ±Ã±amÄ• nÄ• ``kubbanti, kubbanteâ€™â€™ tiÄ• dÄ«niyeva rÅ«pÄ• ni icch
``kubbati, kubbasÄ«â€™â€™ tiÄ• dÄ«ni pÄ• á¸·iyaá¹ƒ natthÄ«ti na icchanti. mayaá¹ƒ pana
tÄ• ni rÅ«pÄ• ni icchÄ• ma. atra sotÄ• rÄ• naá¹ƒ kaá¹…khÄ• vinodanatthaá¹ƒ kiÃ±ci pÄ• á¸
``sÄ«lavanto na kubbanti, bÄ• lo sÄ«lÄ• ni kubbatÄ«â€™â€™ ti ca, ``kasmÄ• bhavaá¹ƒ vija
idha krubbatÄ«â€™â€™ ti ca, ``pharusÄ• hi vÄ• cÄ• hi pakrubbamÄ• noâ€™â€™ ti ca. Ä«
__a_kÄ• rÄ• gamo kÄ• tabbo \Be 268/. acinteyyo hi pÄ• á¸·inayo, yebhuyyena saddasattha
yathÄ• ``agginiá¹ƒ sampajjalitaá¹ƒ pavisantÄ«â€™â€™ ti pÄ• á¸·igatidassanato ``aggini, ag
agginiá¹ƒ, agginÄ«, agginayo. agginiinÄ• â€™â€™ ti padamÄ• lÄ• kÄ• tabbÄ• hoti, evame
kubbatÄ«â€™â€™ ti pÄ• á¸·igatidassanato ``kubbati, kubbanti. kubbasÄ«â€™â€™ ti padan

yathÄ• ca ``bahumpetaá¹ƒ asabbhi jÄ• tavedÄ• â€™â€™ ti pÄ• á¸·igatidassanato ``santo
dhammo na jaraá¹ƒ upetÄ«ti pavedayantÄ«â€™â€™ ti aá¹-á¹-hakathÄ• gatidassanato ca ``
sabbhiá¹ƒ, sabbhÄ«, sabbhayo. sabbhinÄ• â€™â€™ ti padamÄ• lÄ• yojetabbÄ• hoti, evan
kubbatÄ«â€™â€™ ti pÄ• á¸·igatidassanato ``kubbati, kubbanti. kubbasÄ«â€™â€™ ti padan
tathÄ• ``krubbati, krubbanti. krubbasÄ«â€™â€™ tiÄ• di sabbaá¹ƒ sabbattha yojetabbaá¹ƒ.

idÄ• ni yathÄ• paá¹-iÃ±Ã±Ä• tÄ• padamÄ• lÄ• anuppattÄ• . karoti, karonti. karosi, karotha
kumma. kurute, kubbante. kuruse, kuruvhe. kare, karumhe. vattamÄ• nÄ• vasena vuttarÅ«p

karotu, kurutu, karontu. karohi, karotha. karomi, kummi, karoma, kumma. kurutaá¹ƒ, kubban
kurussu, kuruvho. kare, kubbÄ• mase. paÃ±camÄ«vasena vuttarÅ«pÄ• ni.

ettha pana koci vadeyya ---

``na no vivÄ• ho nÄ• gehi, katapubbo kudÄ• canaá¹ƒ.

taá¹ƒ vivÄ• haá¹ƒ asaá¹ƒyuttaá¹ƒ, kathaá¹ƒ amhe karomaseâ€™â€™ ti

pÄ• á¸·idassanato \Be 269/ ``karomaseâ€™â€™ ti padaá¹ƒ kasmÄ• idha na vuttaá¹ƒ, nanu
__o_kÄ• raá¹ƒ paá¹-icca __Ä• mase_vacanassÄ• vayavabhÅ«to __Ä• _kÄ• ro lopaá¹ƒ papp
ti ettha ``Ä• maseâ€™â€™ ti vacanassa abhÄ• vato mavacanassa sabbhÄ• vato. ettha hi _
``karomÄ• â€™â€™ ti vattamÄ• nÄ• vacanavasena attho gahetabbo, na pana paÃ±camÄ«v
__se_kÄ• ro katthaci nÄ• mikapadato paro hoti ``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se. y
ahuvamhaseâ€™â€™ tiÄ• dÄ«su. katthaci panÄ• khyÄ• tikapadato sÄ• desanirÄ• desavas

``akaramhasa te kiccaá¹ƒ. okkantÄ• masi bhÅ«tÄ• ni.

sutaá¹ƒ netaá¹ƒ abhiá¹‡haso, tasmÄ• evaá¹ƒ vademaseâ€™â€™ ti

Ä• dÄ«su.

 kareyya, kareyyuá¹ƒ. kareyyÄ• si, kareyyÄ• tha. kareyyÄ• mi, kareyyÄ• ma. kubbetha, kubb
kubbeyyavho. kareyyaá¹ƒ, kare, kareyyÄ• mhe. sattamÄ«vasena vuttarÅ«pÄ• ni.

 kara, karu. kare, karittha. karaá¹ƒ, karimha. karittha, karire. karittho, karivho. kariá¹ƒ, karimh
parokkhÄ• vasena vuttarÅ«pÄ• ni.

 ettha __karÄ• _ti puriso kammaá¹ƒ karÄ«ti paá¹-hamapurisayojanÄ• ya yojetabbaá¹ƒ. ``Ä•
akaraá¹ƒ kammadukkaá¹-aâ€™â€™ nti etthÄ• pi ``mahÄ• rÄ• ja bhavaá¹ƒ Ä• guá¹ƒ karÄ«â
paá¹-hamapurisayojanÄ• ya yojetabbaá¹ƒ. evaÃ±hi sati ayaá¹ƒ payogo ``maÃ±Ã±e bhavaá¹
bhariyaá¹ƒ patibbataâ€™â€™ ntiÄ• dayo viya paá¹-hamapurisappayogo bhavati.

 __jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ \Be 270/ pana majjhimapurisappayogo vutto __ ``Ä• guá¹
tvaá¹ƒ mahÄ• parÄ• dhaá¹ƒ mahÄ• pÄ• paá¹ƒ kari. __dukkaá¹-a_nti yaá¹ƒ kataá¹ƒ dukkaá¹
kammaá¹ƒ akaraâ€™â€™ nti, tasmÄ• jÄ• takaá¹-á¹-hakathÄ• vasenÄ• pi kadÄ• ci __kara_
__akara_nti ca majjhimapurisappayogo bhavatÄ«ti daá¹-á¹-habbaá¹ƒ. yebhuyyavasena pan
puriso kammaá¹ƒ kari, ahaá¹ƒ kammaá¹ƒ akaraâ€™â€™ nti paá¹-hamuttamapurisappayogo
__kara_iti yathÄ• vuttavibhattivasena, __karÄ«_ti ajjatanÄ«vasena, __akara_nti hiyyattanÄ«
tattha ``karitthoâ€™â€™ ti padaá¹ƒ ``aÃ±Ã±aá¹ƒ bhattÄ• raá¹ƒ pariyesa, mÄ• kisittho mayÄ
``kisitthoâ€™â€™ ti padena samaá¹ƒ parokkhÄ• yattanopadamajjhimapurisekavacanavase
aÃ±Ã±atrÄ• pi yathÄ• sambhavaá¹ƒ yojetabbo.

 akÄ• , akarÄ• , akara iti rassapÄ• á¹-hopi. akaru. ettha ``sabbÄ• rivijayaá¹ƒ akÄ• â€™â€™
__akarÄ• _ti puriso kammaá¹ƒ akÄ• sÄ«ti atÄ«takriyÄ• vÄ• cako paá¹-hamapurisappayogo
``rajjassa kira so bhÄ«to, akarÄ•  Ä• laye bahÅ«â€™â€™ ti pÄ• á¸·i dissati. ``mÄ• metaá¹ƒ
udakamÄ• harÄ«â€™â€™ ti ettha pana santepi atÄ«tavÄ• cakapaá¹-á¹-hamapurisappayoga

hiyyattanajjatanÄ«vibhattiyo paÃ±camÄ«vibhattiatthe anuttakÄ• likÄ• hutvÄ• ``tvaá¹ƒ mÄ•
Ä• harasÄ«â€™â€™ ti majjhimapurisappayogÄ• rahÄ• bhavanti.

kiÃ±ca bhiyyo ``jarÄ• dhammaá¹ƒ mÄ• jÄ«rÄ«ti alabbhaneyyaá¹ƒ á¹-hÄ• naâ€™â€™ ntiÄ•
atÄ«tavÄ• cakapaá¹-hamapurisappayogabhÄ• ve __mÄ• _saddayogato ajjatanÄ«vibhattipa
anuttakÄ• likÄ• hutvÄ• ``mÄ• jÄ«ratÅ«â€™â€™ tiÄ• dinÄ• paá¹-hamapurisappayogÄ• ra
__aá¹-á¹-hakathÄ• cariyÄ• ``jarÄ• dhammaá¹ƒ mÄ• jÄ«rÄ«_ti yaá¹ƒ mayhaá¹ƒ jarÄ• sabhÄ
esa nayo sesesupÄ«â€™â€™ ti. yaá¹ƒ panamhehi ``akara iti rassapÄ• á¹-hopÄ«â€™â€™ t
``atikaraâ€™ makarÄ• â€™ cariya, mayhampetaá¹ƒ na ruccatÄ«â€™â€™ ti imÄ• ya pÄ• á¹
veditabbÄ• . tassÄ• yamattho ``Ä• cariya bhavaá¹ƒ atikkantakaraá¹‡aá¹ƒ akarÄ• â€™â€™ t
gahetabbo. apica ``bhavaâ€™â€™ nti vattabbe atthe ``tvaâ€™â€™ nti vacanaá¹ƒ vattabba
``Ä• cariya tvaá¹ƒ atikkantakaraá¹‡aá¹ƒ karosÄ«â€™â€™ ti yojanÄ• pi kÄ• tabbÄ• va.

akaro, akattha, akarotha. akaraá¹ƒ, akaá¹ƒ, akaramha, akamha. ettha ``saá¹ƒvaá¹• á¹• hay
akaá¹ƒ puá¹·inacetiyaâ€™â€™ nti pÄ• á¹·i nidassanaá¹ƒ. akattha, akatthuá¹ƒ. akuruse, aka
akaraá¹ƒ, akaramhase. hiyyattanÄ«vasena vuttarÅ«pÄ• ni.

ettha ca paÃ±cavidho __se_kÄ• ro Ä• haritvÄ• dassetabbo. tathÄ• hi paÃ±cavidho __se_
apadÄ• vayavaanekantapadÄ• vayava sosaddattha Ä• desavasena. tattha padÄ• vayavo __
kuruse, tvaá¹ƒ atthakusalo abhavaseâ€™â€™ tiÄ• dÄ«su daá¹-á¹-habbo. apadÄ• vayavo pa
mÅ«lÄ• akusalÄ• samÅ«hatÄ• seâ€™â€™ tiÄ• dÄ«su daá¹-á¹-habbo. anekantapadÄ• vay
maá¹‡iá¹ƒ tÄ• ta gaá¹‡hÄ• maseâ€™â€™ Ä• dÄ«su daá¹-á¹-habbo. ettha hi __se_kÄ• ro ya
__Ä• mase_vacanassÄ• vayavo, tadÄ• paÃ±camÄ«vibhattiyuttÄ• naá¹ƒ patthanÄ• sÄ«san
gaá¹‡hÄ• maseâ€™â€™ ti padÄ• naá¹ƒ avayavo hoti. yadi pana Ä• gamo, paÃ±camÄ«vibh
patthanÄ• sÄ«sanatthÄ• naá¹ƒ ``bhavÄ• ma, gaá¹‡hÄ• mÄ• â€™â€™ ti padÄ• naá¹ƒ avaya
``bhavÄ• maseâ€™â€™ tiÄ• dÄ«su \Be 272/ __se_kÄ• rassa anekantapadÄ• vayavattaá¹ƒ
``esese eke ekaá¹-á¹-heâ€™â€™ ti ettha daá¹-á¹-habbo. __esese_ti imassa hi ``esoso eko
attho. Ä• deso ``akaramhasa te kiccaâ€™â€™ nti ettha, ``okkantÄ• masi bhÅ«tÄ• nÄ«â€™
__e_kÄ• rassa __a_kÄ• __ri_kÄ• rÄ• desakaraá¹‡avasena. tattha ``akaramhasa te kiccaâ€
te kiccaâ€™â€™ nti attho. ``akaramhaseâ€™â€™ ti cettha sace __se_kÄ• ro Ä• gamo, tad
padaá¹ƒ hiyyattanÄ«parassapade uttamapurisabahuvacanantaá¹ƒ. sace pana __mhase_va
``akaramhaseâ€™â€™ ti padaá¹ƒ hiyyattanÄ«attanopade uttamapurisabahuvacanantaá¹ƒ.
__se_kÄ• ro bhavatÄ«ti avagantabbaá¹ƒ.

akari, kari, akÄ• si, akaruá¹ƒ, akariá¹ƒsu, akaá¹ƒsu, akaá¹ƒsuá¹ƒ. akaro, akarittha, akÄ• sit

ettha ca __akaro_ti tvaá¹ƒ akaroti yojetabbaá¹ƒ. ``akaroâ€™â€™ iti hi padaá¹ƒ ``varaÃ±ce
ti ettha majjhimapurisekavacanatthaá¹ƒ ``adoâ€™â€™ ti padamiva daá¹-á¹-habbaá¹ƒ pÄ• á

nayavasena gahetabbattÄ• . garÅ« pana ``akaroâ€™â€™ ti vuttaá¹-á¹-hÄ• ne ``akÄ• sÄ«â€
majjhimapurisavacanaá¹ƒ icchanti. tÄ• disaÃ±hi padaá¹ƒ yebhuyyena paá¹-hamapurisavaca
``adÄ• si me, akÄ• si meâ€™â€™ ti paá¹-hamapurisapÄ• á¸·iyo bahÅ« sandissanti. ``mÄ• k
kho sÅ«karamukho ahÅ«â€™â€™ tiÄ• dÄ«su pana __mÄ• _saddayogato ``tvaá¹ƒ pÄ• paá
ahosÄ«â€™â€™ ti padayojanÄ• kÄ• tabbÄ• hotÄ«ti daá¹-á¹-habbaá¹ƒ.

akariá¹ƒ \Be 273/, kariá¹ƒ, akÄ• siá¹ƒ, akarimha, karimha, akÄ• simha. akarÄ• , akarÅ«. ak
akaraá¹ƒ, akarimhe. ajjatanÄ«vasena vuttarÅ«pÄ• ni.

karissati, karissanti. karissasi, karissatha. karissÄ• mi, karissÄ• ma. karissate, karissante. k
karissavhe. karissaá¹ƒ, kassaá¹ƒ iccapi. tathÄ• hi pÄ• á¸·i dissati ``kassaá¹ƒ purisakÄ• riya
karissamhe. tathÄ• kÄ• hati, kÄ• hanti. kÄ• hasi, kÄ• hatha. kÄ• hÄ• mi, kÄ• hÄ• ma. kÄ• h
iccevamÄ• dinÄ• yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. bhavissantÄ«vasena vuttarÅ«pÄ• ni.

akarissÄ• , akarissa, akarissaá¹ƒsÅ«ti sesaá¹ƒ sabbaá¹ƒ yojetabbaá¹ƒ. kÄ• lÄ• tipattivasen

kayirati, kayiranti. kayirasi, kayirÄ• tha. kayirÄ• mi, kayirÄ• ma. kayirate. sesaá¹ƒ yojetabba
vattamÄ• nÄ• vasena vuttarÅ«pÄ• ni.

kayiratu, kayirantu. sesaá¹ƒ yojetabbaá¹ƒ. paÃ±camÄ«vasena vuttarÅ«pÄ• ni.

kayirÄ• , kuyirÄ• . kayiruá¹ƒ. atrÄ• yaá¹ƒ pÄ• á¸·i ``kumbhimhipaâ€™ Ã±jaliá¹ƒ kuyirÄ• , cÄ
padakkhiá¹‡aâ€™â€™ nti. tattha kumbhimhipi aÃ±jalinti chedo. kayirÄ• si, kayirÄ• tha. kayi
kayiretha, kayireraá¹ƒ. kayiretho, kayirÄ• vho. kayiraá¹ƒ, kayirÄ• mhe. sattamÄ«vasena vutt

tattha __kayirÄ• _ti idaá¹ƒ ``puÃ±Ã±aÃ±ce puriso kayirÄ• â€™â€™ ti dassanato paá¹-hama
yojetabbaá¹ƒ, ``adhammaá¹ƒ sÄ• rathi kayirÄ• â€™â€™ ti etthÄ• pi ``sÄ• rathi bhavaá¹ƒ ad
\Be 274/ paá¹-hamapurisavasena yojetabbaá¹ƒ, na majjhimapurisavasena. atha vÄ• ``kayir
__si_kÄ• ralopaá¹ƒ katvÄ• ``kayirÄ• â€™â€™ ti majjhimapurisavacanaá¹ƒ vuttanti gahetab

ettha pana siyÄ• --- yathÄ• ``puttaá¹ƒ labhetha varadaâ€™â€™ nti pÄ• á¸·iyaá¹ƒ ``labheth
padassa ``sabbhireva samÄ• setha, sabbhi kubbetha santhavaâ€™â€™ ntiÄ• dÄ«su ``sam
viya paá¹-hamapurisavasena atthaá¹ƒ aggahetvÄ• purisavipallÄ• saá¹ƒ katvÄ• ``labheyyaâ
uttamapurisavasenattho aá¹-á¹-hakathÄ• cariyehi gahito, tathÄ• tumhehipi ``adhammaá¹ƒ s
ettha ``kayirÄ• â€™â€™ ti padassa purisavipallÄ• saá¹ƒ katvÄ• ``kareyyÄ• sÄ«â€™â€™ ti
vattabbo, aá¹-á¹-hakathÄ• cariyehipi ``kareyyÄ• sÄ«â€™â€™ ti tadattho vuttoti? saccaá¹ƒ, e
aá¹-á¹-hakathÄ• cariyehi vohÄ• ratthesu paramakosallasamannÄ• gatattÄ• ``tvaâ€™â€™ n
__bhavaá¹ƒ_saddo pavattati, ``bhavaâ€™â€™ nti vattabbe atthe __tvaá¹ƒ_saddo pavattatÄ

adhippÄ• yatthavasena ``kareyyÄ• sÄ«â€™â€™ ti attho vutto, na purisavipallÄ• savasena.
labhetha varadaâ€™â€™ nti imassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``labhethÄ• â€™â€™ ti ulliá
nti purisavipallÄ• savasena vivaraá¹‡aá¹ƒ kataá¹ƒ. ``adhammaá¹ƒ sÄ• rathi kayirÄ• â€™â€
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kayirÄ• â€™â€™ ti ulliá¹…gitvÄ• ``kareyyÄ• sÄ«â€™â€™ ti vi
``adhammaá¹ƒ sÄ• rathi kayirÄ• â€™â€™ ti ettha purisavipallÄ• so na cintetabbo. atha vÄ•
labhetha varadaâ€™â€™ nti ettha ca ``kÄ• ye rajo na limpethÄ• â€™â€™ tiÄ• dÄ«su __eth
evaá¹ƒ __etha_vacanaá¹ƒ aggahetvÄ• ``labhe athÄ• â€™â€™ ti padacchedo karaá¹‡Ä«yo
purisavipallÄ• sena kiccaá¹ƒ natthi. tattha __labhe_ti sattamiyÄ• \Be 275/ uttamapurisavaca
``vajjhaÃ±cÄ• pi pamocayeâ€™â€™ ti padamiva. __athÄ• _ti adhikÄ• rantare nipÄ• to pada
adhikÄ• rantaravasena aparampi varaá¹ƒ puttaá¹ƒ labheyyanti attho. yasmÄ• panettha dvir
dissati, yasmÄ• cetesu dvÄ«su dujjÄ• no bhagavato adhippÄ• yo, tasmÄ• dvepi atthÄ• ga

ettha pana kiÃ±cÄ• pi liá¹…gavipallÄ• so vibhattivipallÄ• so vacanavipallÄ• so kÄ• lavipallÄ
akkharavipallÄ• soti chabbidho vipallÄ• so Ä• haritvÄ• dassetabbo, tathÄ• pi so upari Ä• vi
dassito. tatra __kayirÄ• thÄ• _ti padaá¹ƒ sattamiyÄ• parassapadavasena attanopadavasen
tathÄ• majjhimapurisabahuvacanavasena paá¹-hamapurisekavacanavasena ca. tathÄ• hi
kayirÄ• tha, dadantÄ• aparÄ• paraâ€™â€™ nti ettha ``kayirÄ• thÄ• â€™â€™ ti idaá¹ƒ satta
majjhimapurisabahuvacanavasena ca vuttaá¹ƒ. yathÄ• nurÅ«paá¹ƒ puÃ±Ã±Ä• ni kareyyÄ• t
``kayirÄ• tha dhÄ«ro puÃ±Ã±Ä• nÄ«â€™â€™ ti ettha pana ``kayirÄ• thÄ• â€™â€™ ti idaá¹
paá¹-hamapurisekavacanavasena ca vuttaá¹ƒ. kareyyÄ• ti hi attho. idha parokkhÄ• divasen
rÅ«pÄ• ni yebhuyyena sÄ• sane appasiddhÄ• nÄ«ti __na_ dassitÄ• ni.

attano phalaá¹ƒ karotÄ«ti __kÄ• raá¹‡aá¹ƒ_. karotÄ«ti __kattÄ• , _ evaá¹ƒ kÄ• rako kÄ• rak
__kÄ• raka_saddo yattha kattukÄ• rakakammakÄ• rakÄ• divÄ• cako, tattha pulliá¹…gopi ho
napuá¹ƒsakaliá¹…gopi. yattha pana rajatakÄ• rakammakÄ• ralohakÄ• rÄ• divÄ• cako, tattha
kÄ• rÄ• petÄ«ti __kÄ• rÄ• pako_. karaá¹ƒ, kubbaá¹ƒ, krubbaá¹ƒ, karonto, kubbanto, kubbÄ•
pakruá¹ƒbbamÄ• no \Be 276/. kÄ• rikÄ• , kÄ• rÄ• pikÄ• . karontÄ«, kubbantÄ«. kÄ• rakaá¹ƒ
karontaá¹ƒ, kubbantaá¹ƒ, kurumÄ• naá¹ƒ. saá¹…khÄ• ro, parikkhÄ• ro, parikkhato, purakkha
akkharacintakÄ• pana ``kriyÄ• â€™â€™ iccapi padamicchanti. ettha __kriyÄ• _saddo kiÃ±c
akrubbatoâ€™â€™ tiÄ• dÄ«su __ka_kÄ• ra__ra_kÄ• rasaá¹ƒyogavantÄ• ni padÄ• ni dissan
pÄ• á¸·iyaá¹ƒ na dissati, adissamÄ• nopi so aá¹-á¹-hakathÄ• cariyÄ• dÄ«hi garÅ«hi gahitatt
hi ``kriyÄ• kriyÄ• pattivibhÄ• gadesakoâ€™â€™ tiÄ• dikÄ• saddaracanÄ• dissati.

kÄ• tuá¹ƒ, kattuá¹ƒ. kÄ• tave, kÄ• retuá¹ƒ. katvÄ• , katvÄ• na, kÄ• tuna, karitvÄ• , karitvÄ•
kariya, kariyÄ• na, purakkhitvÄ• , kÄ• retvÄ• . aÃ±Ã±Ä• nipi __tu_mantÄ• dÄ«ni yojetabbÄ•

tatra __kaccÄ• _ti katvÄ• . __adhikaccÄ• _ti adhikaá¹ƒ katvÄ• . akkharacintakÄ• pana sad
``adhikiccaâ€™â€™ iti rÅ«paá¹ƒ icchanti, mayaá¹ƒ panetÄ• disaá¹ƒ rÅ«paá¹ƒ pÄ• á¸·iyÄ• a

icchÄ• ma. tathÄ• hi __therikÄ• gÄ• thÄ• yaá¹ƒ_ gotamiyÄ• parinibbÄ• navacane ``padakk
pÄ• deâ€™â€™ ti pÄ• á¸·i dissati. tattha hi padakkhiá¹‡aá¹ƒ katvÄ• ti attho. __kaccÄ• _ti pa
__adhikaccÄ• _ti padampi diá¹-á¹-hameva hoti, esa nayo aÃ±Ã±atrÄ• pi yathÄ• rahaá¹ƒ ved

idÄ• ni __karoti_ssa dhÄ• tussa appamattakaá¹ƒ atthÄ• tisayayogaá¹ƒ kathayÄ• ma --- taá
pharusÄ• hi vÄ• cÄ• hi pakrubbamÄ• no. sante na kurute piyanti.

tatra \Be 277/ __taá¹‡haá¹…karo_ti veneyyÄ• naá¹ƒ taá¹‡haá¹ƒ lobhaá¹ƒ karoti hiá¹ƒsatÄ«
vÄ• rÅ«pakÄ• yadhammakÄ• yasampattiyÄ• attani sakalalokassa taá¹‡haá¹ƒ sinehaá¹ƒ ka
__taá¹‡haá¹…karo. kÄ• raá¹‡Ä• _ti hiá¹ƒsanÄ• . __pakrubbamÄ• no_ti hiá¹ƒsamÄ• no. __s
sappurise attano piye iá¹-á¹-he kante manÄ• pe na karotÄ«ti attho. atha vÄ• piyaá¹ƒ piyÄ• y
modamÄ• no sante na kurute na sevatÄ«ti attho. yathÄ• ``rÄ• jÄ• naá¹ƒ sevatÄ«â€™â€™
rÄ• jÄ• naá¹ƒ piyaá¹ƒ kuruteti saddasatthavidÅ« mantenti, dullabhÄ• yaá¹ƒ nÄ«ti sÄ• dhuka

ettha ca __parikkhÄ• ra_saddassa atthuddhÄ• ro nÄ«yate, ``parikkhÄ• roti sattahi nagarap
suparikkhittaá¹ƒ hotÄ«â€™â€™ tiÄ• dÄ«su parivÄ• ro vuccati. ``ratho setaparikkhÄ• ro, jhÄ
cakkavÄ«riyoâ€™â€™ tiÄ• dÄ«su alaá¹…kÄ• ro. ``ye cime pabbajitena jÄ«vitaparikkhÄ• rÄ
tiÄ• dÄ«su sambhÄ• ro. ettheta Ã±hi vuccati ---

sÄ• sanaÃ±Ã±Å«hi viÃ±Ã±Å«hi, parikkhÄ• roti sÄ• sane.

parivÄ• ro alaá¹…kÄ• ro, sambhÄ• ro ca pavuccati ||

__jÄ• gara niddakkhaye_. jÄ• garoti. jÄ• garaá¹ƒ. dÄ«ghÄ• jÄ• garato ratti.

__tanÄ• dÄ«_ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡havho atthayuttitoti ||

__tanÄ• di_gaá¹‡oyaá¹ƒ.

__rudhÄ• di_chakkaá¹ƒ \Be 278/ vividhatthasÄ• raá¹ƒ,

matiá¹…karaá¹ƒ viÃ±Ã±ujanÄ• dhirÄ• maá¹ƒ.

uá¸·Ä• rachandehi susevanÄ«yaá¹ƒ,

suvaá¹‡á¹‡ahaá¹ƒsehi suciá¹ƒva á¹-hÄ• naá¹ƒ ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e __rudhÄ• di_chakkaá¹ƒ

nÄ• ma

sattarasamo paricchedo.

18. curÄ• digaá¹‡aparidÄ«pana

ito paraá¹ƒ pavakkhÄ• mi, pacuratthahitakkaraá¹ƒ.

__curÄ• di_kagaá¹‡anÄ• maá¹ƒ, nÄ• mato aá¹-á¹-hamaá¹ƒ gaá¹‡aá¹ƒ ||

__cura theyye_. thenanaá¹ƒ __theyyaá¹ƒ, _ corikÄ• ti vuttaá¹ƒ hoti. tasmiá¹ƒ theyye __cura
coreti, corayati, coro, corÄ«, corikÄ• , coretu, corayituá¹ƒ, coretvÄ• , corayitvÄ• . kattutthesu
__á¹‡eá¹‡aya_tÄ• __curÄ• di_gaá¹‡alakkhaá¹‡aá¹ƒ. kÄ• rite --- corÄ• peti, corÄ• payati, co
corÄ• payituá¹ƒ, corÄ• petvÄ• , corÄ• payitvÄ• . kammedhanaá¹ƒ corehi coriyati, coritaá¹ƒ c
sabbattha.

kakÄ• rantadhÄ• tu

__loka dassane_. loketi, lokayati, oloketi, olokayati, ulloketi, ullokayati, apaloketi, apalokaya
Ä• loketi, Ä• lokayati, viloketi, vilokayati. loko, Ä• loko, lokanaá¹ƒ, olokanaá¹ƒ, ullokanaá¹ƒ, A
vilokanaá¹ƒ, apalokanaá¹ƒ, avalokanaá¹ƒ. oloketuá¹ƒ, olokayituá¹ƒ, oloketvÄ• , olokayitvÄ•
``olokÄ• peti, olokÄ• payati, olokÄ• petuá¹ƒ, olokÄ• payituá¹ƒ, olokÄ• petvÄ• \Be 279/, olok
iccevamÄ• dÄ«ni yojetabbÄ• ni. esa nayo sabbatthÄ• pi.

tattha __loko_ti tayo lokÄ• saá¹…khÄ• raloko sattaloko okÄ• salokoti. tattha ``eko loko sab
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko veditabbo. ``sassa
lokoâ€™ ti vÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ• ne sattaloko.

``yÄ• vatÄ• candimasÅ«riyÄ• pariharanti,

disÄ• bhanti virocamÄ• nÄ• .

tÄ• va sahassadhÄ• loko,

ettha te vattate vasoâ€™â€™ ti

Ä• gataá¹-á¹-hÄ• ne okÄ• saloko.

atha vÄ• __loko_ti tividho loko kilesaloko bhavaloko indriyalokoti. tattha rÄ• gÄ• dikilesaba
kÄ• mÄ• vacarasattÄ• kilesaloko. jhÄ• nÄ• bhiÃ±Ã±Ä• paribuddhiyÄ• rÅ«pÄ• vacarasattÄ
Ä• neÃ±jasamÄ• dhibahulatÄ• ya visadindriyattÄ• arÅ«pÄ• vacarasattÄ• indriyaloko. atha
vipÄ• kadukkhanti attho. tasmÄ• dukkhabahulatÄ• ya apÄ• yesu sattÄ• kilesaloko. tadaÃ±
sampattibhavabhÄ• vato bhavaloko. tattha ye vimuttiparipÄ• cakehi indriyehi samannÄ• gat
indriyalokoti veditabbaá¹ƒ.

__jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ---

``saá¹…khÄ• raloko sattaloko okÄ• saloko khandhaloko Ä• yatanaloko dhÄ• tulokoti \Be 28
`eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• ... pe ... aá¹-á¹-hÄ• rasa lokÄ• aá¹-á¹-hÄ• ra
ettha __saá¹…khÄ• raloko_ vutto. khandhalokÄ• dayo tadantogadhÄ• yeva. `ayaá¹ƒ loko pa
sadevakoâ€™ tiÄ• dÄ«su pana __sattaloko_ vutto. `yÄ• vatÄ• candimasÅ«riyÄ• pariharan
virocamÄ• nÄ• . tÄ• va sahassadhÄ• loko, ettha tevattate vasoâ€™ ti ettha __okÄ• saloko_

atthato pana indriyabaddhÄ• naá¹ƒ khandhÄ• naá¹ƒ samÅ«ho santÄ• no ca __sattaloko, _
sattavisattatÄ• ya satto, lokiyati ettha kusalÄ• kusalaá¹ƒ tabbipÄ• ko cÄ• ti. anindriyabaddhÄ
samÅ«ho santÄ• no ca __okÄ• saloko, _ lokiyanti ettha tasÄ• thÄ• varÄ• ca, tesaÃ±ca okÄ
tadÄ• dhÄ• raá¹‡atÄ• ya hesa ``bhÄ• janalokoâ€™â€™ tipi vuccati. duvidhopi cesa rÅ«pÄ•
paÃ±Ã±attattÄ• upÄ• dÄ• paÃ±Ã±attibhÅ«to aparamatthasabhÄ• vo sappaccaye pana rÅ«
paÃ±Ã±attattÄ• tadubhayassÄ• pi upÄ• dÄ• nÄ• naá¹ƒ vasena pariyÄ• yato paccayÄ• yatta
tadubhaye khandhÄ• __saá¹…khÄ• raloko, _ paccayehi saá¹…khariyanti, lujjanti palujjanti
paccayÄ• yattavuttitÄ• ya maggaphaladhammÄ• nampi satipi lujjanapalujjanatte tebhÅ«mik
``lokoâ€™â€™ ti adhippetattÄ• natthi lokatÄ• pajjanaá¹ƒ. tathÄ• hi te ``lokuttarÄ• â€™â€™

__Ä• loko_ti rasmi, Ä• lokenti etena bhuso passanti janÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• ti
281/ heá¹-á¹-hÄ• pekkhanaá¹ƒ. __vilokana_nti uddhaá¹ƒ pekkhanaá¹ƒ. __Ä• lokana_nti pur
__vilokana_nti dvÄ«su passesu pekkhanaá¹ƒ, vividhÄ• vÄ• pekkhanaá¹ƒ. __apalokana_nt
apaloketvÄ• â€™â€™ tiÄ• dÄ«su viya jÄ• nÄ• panaá¹ƒ. __avalokana_nti ``nÄ• gÄ• valokita
tiÄ• dÄ«su viya purimakÄ• yaá¹ƒ parivattetvÄ• pekkhanaá¹ƒ. ``Ä• lokite vilokite sampajÄ• n
etthÄ• pi bhÄ• vavasena Ä• lokanaá¹ƒ Ä• lokitaá¹ƒ vilokanaá¹ƒ vilokitanti attho gahetabbo.

__thaka paá¹-ighÄ• te_. thaketi, thakayati dvÄ• raá¹ƒ puriso.

__takka vitakke_. takketi, vitakketi, vitakkayati. takko, vitakko, vitakkitÄ• .

tattha takkanaá¹ƒ __takko, _ Å«hananti vuttaá¹ƒ hoti, evaá¹ƒ __vitakko_. atha vÄ• vitakker
vÄ• vitakketi, vitakkanamattameva vÄ• etanti __vitakko_. ``takko, vitakko, appanÄ• , byapp
abhiniropanÄ• â€™â€™ ti abhidhamme pariyÄ• yasaddÄ• vuttÄ• . vitakketÄ«ti __vitakkitÄ•
maccumupabbajantÄ«â€™â€™ ti pÄ• á¸·i.

__aki lakkhaá¹‡e. lakkhaá¹‡aá¹ƒ_ saÃ±Ã±Ä• á¹‡aá¹ƒ, saÃ±jÄ• nanakÄ• raá¹‡anti vuttaá¹ƒ
sallakkhitabbaá¹ƒ. ye imasmiá¹ƒ __curÄ• di_gaá¹‡e anekassarÄ• asaá¹ƒyogantÄ• __i_kÄ•
niddiá¹-á¹-hÄ• dhÄ• tavo, te evaá¹ƒvuttehi imehi tÄ«hi lakkhaá¹‡ehi samannÄ• gatÄ• Ä• kh
nÄ• mikattaÃ±ca pÄ• puá¹‡antÄ• ekantato niggahÄ«tÄ• gamena nipphannarÅ«pÄ• yeva b
vigataniggahÄ«tÄ• gamarÅ«pÄ• ni bhavanti. aá¹…keti, aá¹…kayati. aá¹…kanaá¹ƒ, aá¹…ko
``sasaá¹…ko, cakkaá¹…kitacaraá¹‡oâ€™â€™ tiÄ• dÄ«ni rÅ«pÄ• ni bhavanti.

__sakka vakka bhÄ• sane_. sakketi, sakkayati. vakketi, vakkayati.

__nakka vakka nÄ• sane_. nakketi, nakkayati. vakketi, vakkayati.

__cakka cukka byathane_. cakketi, cakkayati. cukketi, cukkayati. cakkaá¹ƒ. __cakka_nti ke
cakkaá¹ƒ? cakketi byathati hiá¹ƒsatÄ«ti atthena cakkaá¹ƒ. __cakka_saddo ---

sampattiyaá¹ƒ lakkhaá¹‡e ca, rathaá¹…ge iriyÄ• pathe.

dÄ• ne ratnadhammakhura-cakkÄ• dÄ«su padissati.

``cattÄ• rimÄ• ni bhikkhave cakkÄ• ni yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™â
sampattiyaá¹ƒ dissati. ``pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti ettha lakkhaá¹‡e. ``c
padaâ€™â€™ nti ettha rathaá¹…ge. ``catucakkaá¹ƒ navadvÄ• raâ€™â€™ nti ettha iriyÄ• pa
cappamÄ• do, cakkaá¹ƒ vattassu pÄ• á¹‡inaâ€™â€™ nti ettha dÄ• ne. ``dibbaá¹ƒ cakkarata
ettha ratanacakke. ``mayÄ• pavattitaá¹ƒ cakkaâ€™â€™ nti ettha dhammacakke. ``icchÄ• h
bhamati matthakeâ€™â€™ ti ettha khuracakke. ``khurapariyantena cepi cakkenÄ• â€™â€™
``asanivicakkaâ€™â€™ nti ettha asanimaá¹‡á¸• aleti.

__taki_ \Be 283/ __bandhane_. taá¹…keti, taá¹…kayati.

__akka thavane. thavanaá¹ƒ_ thuti. akketi, akkayati. akko. __akko_ti sÅ«riyo. so hi mahÄ• j
abhitthaviyati tappasannehi janehÄ«ti __akko_. tathÄ• hi tassa ``natthi sÅ«riyasamÄ• Ä• b

cakkhumÄ• ekarÄ• jÄ• â€™â€™ tiÄ• dinÄ• abhikkhuti dissati.

__hikka hiá¹ƒsÄ• yaá¹ƒ_. hikketi, hikkayati.

__nikka parimÄ• á¹‡e_. nikketi, nikkayati.

__bukka bhassane_. ettha sunakhabhassanaá¹ƒ __bhassana_nti gahetabbaá¹ƒ, na vÄ• cÄ
bukketi, bukkayati. ettha ca ``bukkayati sÄ• coreâ€™â€™ iti lokiyappayogo veditabbo. __bl
``bukkati sÄ• â€™â€™ ti rÅ«paá¹ƒ bhavati. aÃ±Ã±o tu ``bukka paribhÄ• saneâ€™â€™ iti p
paá¹-hantepi sunakhabhassanamevÄ• dhippetaá¹ƒ.

__daka laka assÄ• dane_. daketi, dakayati. laketi, lakayati.

__takka loka bhÄ• sÄ• yaá¹ƒ_. takketi, takkayati. loketi, lokayati.

__cika sika Ä• masane_. ciketi, cikayati. siketi, sikayati.

__ka_kÄ• rantadhÄ• turÅ«pÄ• ni.

khakÄ• rantadhÄ• tu

__lakkha dassanaá¹…kesu. dassanaá¹ƒ_ passanaá¹ƒ. __aá¹…ko_ laÃ±janaá¹ƒ. lakkheti, la
sallakkhayati. lakkhaá¹ƒ vijjhati usunÄ• , lakkhaá¹ƒ karoti.

gaá¹…gÄ• ya \Be 284/ vÄ• lukÄ• khÄ«ye, udakaá¹ƒ khÄ«ye mahaá¹‡á¹‡ave.

mahiyÄ• mattikÄ• khÄ«ye, lakkhe na mama buddhiyÄ• ||

kappalakkhaá¹‡aá¹ƒ. golakkhaá¹‡aá¹ƒ. itthilakkhaá¹‡aá¹ƒ. dhammÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ.
upalakkhanÄ• . paccupalakkhanÄ• . __lakkha_dhÄ• tuyÄ• __yu_paccayantÄ• ya __sa_mÄ
__na_kÄ• ro dantajo.

__bhakkha adane_. bhakkheti, bhakkhayati. bhakkho no laddho. bhakkhayanti migÄ• dham
pana ``bhakkhatÄ«â€™â€™ ti rÅ«paá¹ƒ.

__nakkha sambandhe_. nakkheti, nakkhayati.

__makkha makkhane_. makkheti, makkhayati. makkho, makkhÄ«. tattha __makkho_ti pare

pisatÄ«ti makkho, guá¹‡adhaá¹ƒsanÄ• . ``makkhaá¹ƒ asahamÄ• noâ€™â€™ ti ettha pana a
avamaÃ±Ã±anaá¹ƒ __makkho_ti vuccati.

__yakkha pÅ«jÄ• yaá¹ƒ_. yakkheti, yakkhayati. yakkho. __yakkho_ti mahÄ• nubhÄ• vo satt
taá¹ƒ mahÄ• yakkha, sabbabhÅ«tÄ• namissarÄ• â€™â€™ ti ettha sakko devarÄ• jÄ• ``yak
__yakkho_ti yakkhayoniyaá¹ƒ nibbattasatto. sabbepi vÄ• sattÄ• ``yakkhÄ• â€™â€™ ti vuc
``paramayakkhavisuddhiá¹ƒ paÃ±Ã±Ä• pentÄ«â€™â€™ ti ettha hi __yakkha_saddo satte va
sattopi devopi sakkopi khÄ«á¹‡Ä• savopi yakkhoyeva nÄ• ma, mahÄ• nubhÄ• vatÄ• ya yak
nÄ• nÄ• paccayehi nÄ• nÄ• balÄ«hi ca pÅ«jiyatÄ«ti __yakkho_.

satte deve ca sakke ca, khÄ«á¹‡Ä• save ca rakkhase.

paÃ±casvetesu atthesu, __yakkha_saddo pavattati ||

__lakkha_ \Be 285/ __Ä• locane_. lakkheti, lakkhayati. lakkhaá¹ƒ vijjhati usunÄ• .

__mokkha Ä• sane_. mokkheti, mokkhayati.

__rukkha phÄ• russe. phÄ• russaá¹ƒ_ pharusabhÄ• vo. rukkheti, rukkhayati. samÄ• se ``ru
atirukkhavacanoâ€™â€™ ti rÅ«pÄ• ni. ettha ca ``samaá¹‡o ayaá¹ƒ pÄ• po atirukkhavÄ• coâ
nidassanaá¹ƒ. tattha __atirukkhavÄ• co_ti atipharusavacanoti attho.

__kha_kÄ• rantadhÄ• turÅ«pÄ• ni.

gakÄ• rantadhÄ• tu

__liá¹…ga cittÄ«karaá¹‡e. cittÄ«karaá¹‡aá¹ƒ_ vicitrabhÄ• vakaraá¹‡aá¹ƒ. liá¹…geti, liá¹…ga
ettha __liá¹…gaá¹ƒ_ nÄ• ma dÄ«gharassakisathÅ«laparimaá¹‡á¸• alÄ• dibhedaá¹ƒ saá¹‡á¹
yujjati. taÃ±hi nÄ• nappakÄ• rehi vicitraá¹ƒ hoti, liá¹…gÄ«yati vicittaá¹ƒ kariyati avijjÄ• taá¹‡á¹
utunÄ• vÄ• cuá¹‡á¹‡Ä• dÄ«hi vÄ• sarÄ«ramiti __liá¹…gaá¹ƒ, _
ajjhattasantÄ• natiá¹‡arukkhÄ• dikuá¹‡á¸• alakaraá¹‡á¸• akÄ• dÄ«su pavattasaá¹‡á¹-hÄ• na
daá¹-á¹-habbaá¹ƒ. __liá¹…ga_saddo sadde saddappavattinimitte itthibyaÃ±jane purisabyaÃ±
Ä• kÄ• re cÄ• ti imesu atthesu dissati. ayaÃ±hi ``rukkhoti vacanaá¹ƒ liá¹…gaâ€™â€™ nti et
``sataliá¹…gassa atthassÄ• â€™â€™ ti ettha saddappavattinimitte. ``tena kho pana samaye
bhikkhuno itthiliá¹…gaá¹ƒ pÄ• tubhavatÄ«â€™â€™ ti ettha itthibyaÃ±jane.
``purisaliá¹…ganimittakuttÄ• kappÄ• naâ€™â€™ nti ettha purisabyaÃ±jane. ``tena liá¹…gen
buddho bhavissatÄ«â€™â€™ ti ettha saÃ±Ã±Ä• á¹‡e \Be 286/. ``tehi liá¹…gehi tehi nimitteh
Ä• gantukabhÄ• vo jÄ• nitabbo ``Ä• gantukÄ• imeâ€™â€™ ti ettha Ä• kÄ• re dissati.

sadde ca tannimitte ca, kÄ• á¹-akoá¹-acikÄ• ya ca.

lakkhaá¹‡e ceva Ä• kÄ• re, __liá¹…ga_saddo pavattati ||

__maga anvesane_. mageti, magayati. migo, mago, mago, magayamÄ• no.

ettha ca ``yathÄ• biá¸·Ä• ro mÅ«sikaá¹ƒ magayamÄ• noâ€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ
``magoâ€™â€™ ti ca catuppado pavuccati. ettha __migo_ti magayati ito cito gocaraá¹ƒ anv
migo. evaá¹ƒ __mago_. ettha visesato hariá¹‡a migo migo nÄ• ma. sÄ• maÃ±Ã±ato pana a
``migoâ€™â€™ icceva vuccanti. tathÄ• hi __susÄ«majÄ• take_ ``kÄ• á¸·Ä• migÄ• setada
hemajÄ• lÄ• bhisaÃ±channÄ• â€™â€™ ti etasmiá¹ƒ pÄ• á¸·ippadese hatthinopi __miga_sa
``kÄ• á¸·amigÄ• â€™â€™ ti. atha vÄ• magiyati jÄ«vitakappanatthÄ• ya maá¹ƒsÄ• dÄ«hi at
pariyesiyatÄ«ti __migo, _ araÃ±Ã±ajÄ• tÄ• sasapasadahariá¹‡eá¹‡eyyÄ• dayo catuppÄ• d
na labhate magoâ€™â€™ ti ettha pana mago viyÄ• ti mago, bÄ• loti attho.

__magga gavesane_. maggeti, maggayati. maggo, magganaá¹ƒ.

ettha ca __maggo_ti paá¹-ipadÄ• ya ca pakatimaggassa ca upÄ• yassa ca adhivacanaá¹ƒ.
vÄ• canÄ• magganissitaâ€™â€™ ntiÄ• dÄ«su pana kathÄ• pabandhopi ``maggoâ€™â€™
ekantato jÄ• tijarÄ• byÄ• dhidukkhÄ• dÄ«hi pÄ«á¸·itehi sattehi dukkhakkhayaá¹ƒ nibbÄ• na
maggitabbo gavesitabboti __maggo_. pakatimaggo \Be 287/ pana maggamÅ«á¸·hehi magg
pakatimaggamÅ«á¸·hehi ca paá¹-ipadÄ• saá¹…khÄ• tÄ• riyamaggamÅ«á¸·hÄ• eva bahavo
eva addhikÄ• naá¹ƒ muyhati, ``esa maggoâ€™â€™ ti nÄ• yakÄ• na dullabhÄ• . ariyamagg
sabbalokassa muyhati, nÄ• yakÄ• paramadullabhÄ• . tasmÄ• so eva avijjÄ• sammÅ«á¸·he
aÃ±Ã±esaá¹ƒ pana dvinnaá¹ƒ dhÄ• tÅ«naá¹ƒ vasenapi atthaá¹ƒ vadanti garÅ« ``kilese mÄ•
maggoâ€™â€™ ti. taá¹ƒ taá¹ƒ kiccaá¹ƒ hitaá¹ƒ vÄ• nipphÄ• detukÄ• mehi maggiyati gaves
__magga_saddo hi ``abhidhammakathÄ• maggaá¹ƒ, devÄ• naá¹ƒ sampavattayÄ«â€™â€™
hi __abhidhammaá¹-Ä«kÄ• yaá¹ƒ ``maggo_ti upÄ• yo, khandhÄ• yatanÄ• dÄ«naá¹ƒ kusalÄ
avabodhassa saccappaá¹-ivedhasseva vÄ• upÄ• yabhÄ• vato abhidhammakathÄ• maggoâ
``maggoâ€™â€™ ti vuccati. so hi dÄ«ghattÄ• maggo viyÄ• ti __maggo, _ tasmÄ• abhidha
abhidhammakathÄ• maggoti vutto. idÄ• ni pakatipaá¹-ipadÄ• maggÄ• naá¹ƒ nÄ• mÄ• ni kat
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``maggo pantho patho pajjo, aÃ±jhasaá¹ƒ vaá¹-umÄ• â€™ yanaá¹ƒ.

addhÄ• naâ€™ maddhÄ• padavÄ«, vattani ceva santatÄ«â€™â€™ ti

imÄ• ni nÄ• mÄ• ni. paá¹-ipadÄ• maggassa pana ---

``maggo pantho patho pajjo, aÃ±jasaá¹ƒ vaá¹-umÄ• â€™ yanaá¹ƒ.

nÄ• v uttara setu ca, kullo ca bhisi saá¹…kamoâ€™â€™ ti

anekÄ• ni nÄ• mÄ• ni. ettha pana keci ``nÄ• vÄ• tiÄ• dÄ«ni pakatimaggassa nÄ• mÄ• nÄ«
gahetabbaá¹ƒ, pakatimaggassa kismiÃ±cipi pÄ• á¸·ippadese ``nÄ• vÄ• â€™â€™ tiÄ• dÄ«hi
vuttaá¹-á¹-hÄ• nÄ• bhÄ• vato, abhidhÄ• nasatthesu ca ``nÄ• vÄ• â€™â€™ iccÄ• dikÄ• naá
anÄ• gatattÄ• .

ayaá¹ƒ \Be 288/ panettha vacanattho --- nÄ• vÄ• viyÄ• ti __nÄ• vÄ• , _ uttaranti etenÄ• ti _
nÄ• vÄ• yeva uttaranti. ayaÃ±hi nÄ• vÄ• pariyÄ• yo ``taraá¹ƒ, taraá¹‡aá¹ƒ, poto, plavoâ€™â
taá¹ƒpariyÄ• yÄ• yeva. uttaraá¹ƒ viyÄ• ti __uttaraá¹ƒ_. setu viyÄ• ti __setu_. kullo viyÄ• ti _
viyÄ• ti __bhisi_. saá¹…kamo viya, saá¹…kamanti vÄ• etenÄ• ti __saá¹…kamo, _ sabbame
nÄ• maá¹ƒ, na pakatimaggassa. tathÄ• hi ``dhammanÄ• vaá¹ƒ samÄ• rÅ«yha, santÄ• ress
``dhammasetuá¹ƒ daá¸·haá¹ƒ katvÄ• , nibbuto so narÄ• sabhoâ€™â€™ ti ca, ``kulloâ€™ ti
ariyamaggassetaá¹ƒ adhivacanaâ€™â€™ nti ca evamÄ• dinÄ• tattha tattha bhagavatÄ• a
tiÄ• dÄ«hi anekehi nÄ• mehi vutto. aá¹-á¹-hakathÄ• cariyehipi __suttanipÄ• taá¹-á¹-hakathÄ
susaá¹…khatÄ• bhagavÄ• â€™â€™ ti etasmiá¹ƒ padese evaá¹ƒ atthasaá¹ƒvaá¹‡á¹‡anÄ•
puthulaá¹ƒ katvÄ• baddhÄ• `kullÄ• â€™ ti vuccati loke, ariyassa vinaye pana ariyamaggoâ

`maggo pajjo patho pantho, aÃ±jasaá¹ƒ vaá¹-umÄ• â€™ yanaá¹ƒ.

nÄ• vÄ• uttara setu ca, kullo ca bhisi saá¹…kamo.

addhÄ• naá¹ƒ pabhavoâ€™ cceva, tattha tattha pakÄ• sitoâ€™â€™ ti ||

evaá¹ƒ Ä• cariyehi katÄ• ya atthasaá¹ƒvaá¹‡á¹‡anÄ• ya dassanato ca ``nÄ• vÄ• tiÄ• dÄ«ni
nÄ• mÄ• nÄ«â€™â€™ ti vacanaá¹ƒ na gahetabbaá¹ƒ, yathÄ• vuttameva vacanaá¹ƒ gaheta

koci panettha evaá¹ƒ vadeyya ``dhammasetuá¹ƒ daá¸·haá¹ƒ katvÄ• â€™ ti ettha `dhammas
vacanato __dhamma_saddo magge vattati, na __setu_saddoâ€™â€™ ti. tanna, __dhamma
magge vattatÄ«ti setu viyÄ• ti setu, dhammo eva setu dhammasetÅ«ti atthavasena, esa nay
vadeyya \Be 289/ ``nanu __brahmajÄ• lasuttantaá¹-á¹-hakathÄ• yaá¹ƒ_ `dakkhiá¹‡uttarena
pavisitvÄ• assatthadumarÄ• jÄ• naá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pubbuttarabhÄ• ge á¹-hitoâ
__dakkhiá¹‡uttara_saddena dakkhiá¹‡o maggo vuttoâ€™â€™ ti. na, anekesu pÄ• á¸·ippade
aá¹-á¹-hakathÄ• padesesu ca abhidhÄ• nasatthesu ca maggavÄ• cakassa __uttara_saddas

evamattho daá¹-á¹-habbo ``dakkhiá¹‡adisato gantabbo uttaradisÄ• bhÄ• go dakkhiá¹‡uttaro
evaá¹ƒbhÅ«tena dakkhiá¹‡uttarena bodhimaá¹‡á¸• apavisanaá¹ƒ sandhÄ• ya dakkhiá¹‡utta
pavisitvÄ• ti vuttaâ€™â€™ nti. atha vÄ• __dakkhiá¹‡uttarenÄ• _ti dakkhiá¹‡apacchimuttare
Ä• diavasÄ• naggahaá¹‡ena majjhassapi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. evaá¹ƒ gahaá¹‡a
__jÄ• takanidÄ• ne_ vuttaá¹ƒ ``bodhisatto tiá¹‡aá¹ƒ gahetvÄ• bodhimaá¹‡á¸• aá¹ƒ Ä• rÅ«yl
uttarÄ• bhimukho aá¹-á¹-hÄ• si, tasmiá¹ƒ khaá¹‡e dakkhiá¹‡acakkavÄ• á¸·aá¹ƒ osÄ«ditvÄ•
avÄ«cisampattaá¹ƒ viya ahosi, uttaracakkavÄ• á¸·aá¹ƒ ullaá¹…ghitvÄ• upari bhavaggappat
bodhisatto idaá¹ƒ sambodhipÄ• puá¹‡aá¹-á¹-hÄ• naá¹ƒ na bhavati maÃ±Ã±eti padakkhiá¹‡a
pacchimadisÄ• bhÄ• gaá¹ƒ gantvÄ• puratthÄ• bhimukho aá¹-á¹-hÄ• sÄ«â€™â€™ tiÄ• di, te
``yadi __uttara_saddo disÄ• vÄ• cako, evaÃ±ca sati ``dakkhiá¹‡uttarenÄ• â€™â€™ ti __ena
``dakkhiá¹‡uttarÄ• yÄ• â€™â€™ ti __Ä• ya_yogo vattabboâ€™â€™ ti. tanna, disÄ• vÄ• cak
nadÄ« sÄ«tÄ• , gambhÄ«rÄ• duratikkamÄ• â€™â€™ ti __ena_yogavasena vacanato. apic
``dakkhiá¹‡uttarenÄ• â€™â€™ ti vacanaá¹ƒ vuttaá¹ƒ. disÄ• bhÄ• go hi disÄ• evÄ• ti niá¹-á¹

__ga_kÄ• rantadhÄ• turÅ«pÄ• ni.

ghakÄ• rantadhÄ• tu

__lighi_ \Be 290/ __bhÄ• sane_. laá¹…gheti, laá¹…ghayati. etÄ• ni buddhavacane appasid
lokikappayogadassanavasena Ä• gatÄ• ni. sÄ• sanasmiÃ±hi __bhÅ«vÄ• digaá¹‡acurÄ• di_
gatyatthavÄ• cakaullaá¹…ghanatthaparidÄ«pakassa dhÄ• tussa rÅ«paá¹ƒ atÄ«va pasiddha

__laá¹…gha laá¹…ghane_. laá¹…gheti, laá¹…ghayati.

``atikaraâ€™ makarÄ• â€™ cariya, mayhampetaá¹ƒ na ruccati.

catutthe laá¹…ghayitvÄ• na, paÃ±camiyampi Ä• vutoâ€™â€™ ti

imasmiá¹ƒ __sattilaá¹…ghanajÄ• take curÄ• di_gaá¹‡apariyÄ• pannassa gatyatthavÄ• caka
ullaá¹…ghanatthaparidÄ«pakassa __laá¹…gha_dhÄ• tussa ``laá¹…ghayitvÄ• , laá¹…ghayit
diá¹-á¹-heyeva ``laá¹…gheti, laá¹…ghayatÄ«â€™â€™ ti rÅ«pÄ• ni diá¹-á¹-hÄ• ni eva honti.
pana tathÄ• rÅ«pÄ• ni rÅ«pÄ• ni na diá¹-á¹-hÄ• ni, evaá¹ƒ santepi pubbÄ• cariyehi dÄ«ghad
bhÄ• satthavÄ• cikÄ• pi __laá¹…gha_dhÄ• tu atthÄ«ti gahetabbÄ• , evaá¹ƒ sabbesupi __bh
appasiddhÄ• nampi rÅ«pÄ• naá¹ƒ sÄ• sanÄ• nukÅ«lÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ, a
appasiddhÄ• naá¹ƒ chaá¸• á¸• anaá¹ƒ.

__agha pÄ• pakaraá¹‡e_. agheti, aghayati. aghaá¹ƒ, agho, anagho.

tattha __agha_nti dukkhaá¹ƒ. ``aghantaá¹ƒ paá¹-isevissaá¹ƒ. vane vÄ• á¸·amigÄ• kiá¹‡á¹‡e
khaggadÄ«piniseviteâ€™â€™ ti idaá¹ƒ nidassanaá¹ƒ. __agho_ti kileso. tena aghena arahÄ
aghayanti pÄ• paá¹ƒ karonti sattÄ• etenÄ• ti __aghaá¹ƒ, _ kintaá¹ƒ? dukkhaá¹ƒ, evaá¹ƒ __a
sappurisÄ• dukkhahetupi kilesahetupi ca attano sukhatthÄ• ya pÄ• paá¹ƒ na karonti. tathÄ•

``na \Be 291/ paá¹‡á¸• itÄ• attasukhassa hetu,

pÄ• pÄ• ni kammÄ• ni samÄ• caranti.

dukkhena phuá¹-á¹-hÄ• khalitÄ• pi santÄ• ,

chandÄ• ca dosÄ• na jahanti dhammaâ€™â€™ nti

vuttaá¹ƒ. evaá¹ƒ sante kasmÄ• __ ``agha pÄ• pakaraá¹‡eâ€™â€™ _ti dhÄ• tu ca ``aghaya
etenÄ• ti __aghaâ€™â€™ _ntiÄ• divacanaÃ±ca vuttanti? saccaá¹ƒ, yebhuyyena pana sattÄ
pÄ• pakammaá¹ƒ karonti, etesu sappurisÄ• eva na karonti, itare karonti. evaá¹ƒ pÄ• pakara
kileso ca hetu. tathÄ• hi ---

sukhÄ«pi heke na karonti pÄ• paá¹ƒ,

avaá¹‡á¹‡asaá¹ƒsaggabhayÄ• puneke.

pahÅ« samÄ• no vipulatthacintÄ«,

kiá¹ƒkÄ• raá¹‡Ä• me na karosi dukkhaâ€™â€™ nti

vuttaá¹ƒ. ayaÃ±hi gÄ• thÄ• dukkhahetupi sattÄ• pÄ• paá¹ƒ karontÄ«ti etamatthaá¹ƒ dÄ«pe
hanti, kuddho hanti samÄ• taraâ€™â€™ nti ayaá¹ƒ pana kilesahetupi pÄ• paá¹ƒ karontÄ«ti
tasmÄ• amhehi __ ``agha pÄ• pakaraá¹‡eâ€™â€™ _tiÄ• divacanaá¹ƒ vuttaá¹ƒ.

__gha_kÄ• rantadhÄ• turÅ«pÄ• ni.

cakÄ• rantadhÄ• tu

__loca dassane_. loceti, locayati. locanaá¹ƒ. rÅ«pÄ• rammaá¹‡aá¹ƒ locayati passatÄ«ti __l

__kici maddane_. kiÃ±ceti, kiÃ±cayati. kiÃ±canaá¹ƒ, akiÃ±cano.

tattha \Be 292/ __kiÃ±cana_nti palibodho. kiÃ±ceti satte maddatÄ«ti __kiÃ±canaá¹ƒ. kiÃ±ca
vattati. manussÄ• hi vÄ«hiá¹ƒ maddantÄ• goá¹‡aá¹ƒ ``kiÃ±cehi kÄ• pila, kiÃ±cehi kÄ• pilÄ

__paci vitthÄ• re_. paÃ±ceti, paÃ±cayati. papaÃ±ceti, papaÃ±cayati. papaÃ±cÄ• .

ettha __papaÃ±cÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hiyo. etÄ• hi attanissitÄ• naá¹ƒ sattÄ• naá¹
papaÃ±centi vitthinnaá¹ƒ karontÄ«ti papaÃ±cÄ• ti vuccanti. atha vÄ• papaÃ±centi yattha sa
taá¹ƒsantÄ• naá¹ƒ vitthÄ• renti ciraá¹ƒ á¹-hapentÄ«ti __papaÃ±cÄ• _. lokiyÄ• pana ``amhÄ
kathentÄ• naá¹ƒ papaÃ±co hotÄ«â€™â€™ tiÄ• dÄ«ni vadantÄ• kÄ• lassa cirabhÄ• vaá¹ƒ
dvayampi labbhati.

__sicca kuá¸• á¸• ane_. sicceti, siccayati.

__vaÃ±cu palambhane. palambhanaá¹ƒ_ upalÄ• panaá¹ƒ. vaÃ±ceti, vaÃ±cayati. vaÃ±cako
__bhÅ«vÄ• di_gaá¹‡e pana __vaÃ±ca_dhÄ• tu gatyatthe vattati. ``santi pÄ• dÄ• avaÃ±can

__cacca ajjhayane_. cacceti, caccayati.

__cu cavane_. cÄ• veti, cÄ• vayati. aÃ±Ã±o __ ``cu_ sahaneâ€™â€™ iti brute. cÄ• veti, cÄ
attho.

__aÃ±cu visesane_. aÃ±ceti, aÃ±cayati.

__loca bhÄ• sÄ• yaá¹ƒ_. loceti, locayati. locanaá¹ƒ, locayati samavisamaá¹ƒ Ä• cikkhantaá
__locanaá¹ƒ, _ cakkhu.

__raca patiyatane_. raceti, racayati. racanÄ• , viracitaá¹ƒ, kesaracanÄ• , gÄ• thÄ• racanÄ•

__sÅ«ca_ \Be 293/ __pesuÃ±Ã±e_. pisuá¹‡abhÄ• vo __pesuÃ±Ã±aá¹ƒ_. sÅ«ceti, sÅ«caya

__pacca saá¹ƒyamane_. pacceti, paccayati.

__rica viyojanasampajjanesu_. receti, recayati. seá¹-á¹-hiputtaá¹ƒ vireceyya. vireceti, vireca
virecanaá¹ƒ.

__vaca bhÄ• sane_. vaceti, vacayati. __bhÅ«vÄ• di_gaá¹‡epi ayaá¹ƒ vattati. tadÄ• tassÄ•
avocuâ€™â€™ ntiÄ• dÄ«ni rÅ«pÄ• ni bhavanti. kÄ• rite pana ``antevÄ• sikaá¹ƒ dhammaá¹ƒ
rÅ«pÄ• ni. vattuá¹ƒ, vattave, vatvÄ• , vuttaá¹ƒ, vuccati.

__acca pÅ«jÄ• yaá¹ƒ_. acceti, accayati. brahmÄ• surasuraccito.

__sÅ«ca gandhane_. suceti, sÅ«cayati. sÅ«cako, suttaá¹ƒ.

ettha ca attatthaparatthÄ• dibhede atthe sÅ«cetÄ«ti __suttaá¹ƒ_. tepiá¹-akaá¹ƒ buddhavaca

__kaca dittiyaá¹ƒ_. kacceti, kaccayati. kacco.

ettha __kacco_ti rÅ«pasampattiyÄ• kacceti dibbati virocatÄ«ti __kacco, _ evaá¹ƒnÄ• mako
jÄ• tÄ• purisÄ• ``kaccÄ• nÄ• â€™â€™ tipi ``kaccÄ• yanÄ• â€™â€™ tipi ``kÄ• tiyÄ• nÄ• â
``kaccÄ• nÄ«â€™â€™ tipi ``kaccÄ• yanÄ«â€™â€™ tipi ``kÄ• tiyÄ• nÄ«â€™â€™ tipi vucca

__ca_kÄ• rantadhÄ• turÅ«pÄ• ni.

chakÄ• rantadhÄ• tu

__milecha_ \Be 294/ __abyattÄ• yaá¹ƒ vÄ• cÄ• yaá¹ƒ_. milecchetі, milecchayati. milakkhu.

ettha __milakkhÅ«_ti milecchetі abyattavÄ• caá¹ƒ bhÄ• satÄ«ti milakkhu.

__kuccha avakkhepe. avakkhepo_ adhokhipanaá¹ƒ. kuccheti, kucchayati.

__viccha bhÄ• sÄ• yaá¹ƒ_. viccheti, vicchayati.

__cha_kÄ• rantadhÄ• turÅ«pÄ• ni.

jakÄ• rantadhÄ• tu

__vajja vajjane_. vajjeti, vajjayati. parivajjanako. vajjito sÄ«lavantehi, kathaá¹ƒ bhikkhu kari

__tujja balapÄ• lanesu_. tujjeti, tujjayati.

__tuji piji hiá¹ƒsÄ• baladÄ• naniketanesu. niketanaá¹ƒ_ nivÄ• so. tuÃ±jeti, tuÃ±jayati. piÃ±j

__khaji kicchajÄ«vane_. khaÃ±jeti, khaÃ±jayati. khaÃ±jo.

__khaji rakkhaá¹‡e_. tÄ• disÄ• niyeva rÅ«pÄ• ni. __bhÅ«vÄ• di_gaá¹‡e __ ``khaji_ gativek

``khaÃ±jatÄ«â€™â€™ ti rÅ«paá¹ƒ.

__pÅ«ja pÅ«jÄ• yaá¹ƒ_. pÅ«jeti, pÅ«jayati. pÅ«jÄ• . esÄ• va pÅ«janÄ• seyyo. pÅ«jako, pÅ
pÅ«janeyyo, pÅ«jetabbo, pujjo.

__gaja_ \Be 295/ __maddanasaddesu_. gajeti, gajayati. gajo.

__tija nisÄ• ne_. tejeti, tejayati.

__vaja magganasaá¹…khÄ• resu_. vajeti, vajayati.

__tajja santajjane_. tajjeti, tajjayati. santajjeti, santajjayati. santajjito.

__ajja paá¹-isajjane_. ajjeti, ajjayati.

__sajja sajjane_. sajjeti, sajjayati dÄ• naá¹ƒ. gamanasajjo hutvÄ• .

__bhaja vissÄ• se_. bhajeti, bhajayati. __bhÅ«vÄ• di_gaá¹‡e pana ``bhajatÄ«â€™â€™ ti r
sambhatti.

__tuji piji luji bhaji bhÄ• sÄ• yaá¹ƒ_. tuÃ±jeti, tuÃ±jayati. piÃ±jeti, piÃ±jayati. luÃ±jeti, luÃ±ja
bhaÃ±jeti, bhaÃ±jayati. kathetÄ«ti attho.

__ruja hiá¹ƒsÄ• yaá¹ƒ_. rojeti, rojayati. rogo.

__bhÄ• ja puthakammani. puthakammaá¹ƒ_ puthakkaraá¹‡aá¹ƒ, visuá¹ƒ kriyÄ• ti attho. bh
vibhÄ• jeti, vibhÄ• jayati. vibhatti.

__sabhÄ• ja sÄ«tisevanesu_. sabhÄ• jeti, sabhÄ• jayati.

__laja pakÄ• sane_. lajeti, lajayati. lÄ• jÄ• .

__yuja saá¹ƒyamane. saá¹ƒ_pubbo bandhane. yojeti, yojayati. saá¹ƒyojeti, saá¹ƒyojayati. s

__majja soceyyÄ• laá¹…kÄ• resu_. majjeti, majjayati. sammajjeti, sammajjayati. sammajjÄ•

__bhÄ• ja_ \Be 296/ __bhÄ• janadÄ• nesu_. bhÄ• jeti, bhÄ• jayati. kathaá¹ƒ vessantaro pu
saÃ±caya.

__ja_kÄ• rantadhÄ• turÅ«pÄ• ni.

__jhaÃ±a_ntÄ• appasiddhÄ• . saddasatthe pana __ ``Ã±Ä• _ niyojaneâ€™â€™ ti paá¹-ha
buddhavacanÄ• nukÅ«laá¹ƒ na bhavati, tasmÄ• na dassitaá¹ƒ amhehi.

á¹-akÄ• rantadhÄ• tu

__ghaá¹-á¹-a ghaá¹-á¹-ane. ghaá¹-á¹-anaá¹ƒ_ vÄ• yÄ• makaraá¹‡aá¹ƒ. ghaá¹-á¹-eti, ghaá¹-
``ghaá¹-á¹-esi, ghaá¹-á¹-esi, kiá¹ƒkÄ• raá¹‡Ä• ghaá¹-á¹-esi, ahaá¹ƒ taá¹ƒ jÄ• nÄ• mÄ«â€™

__ghaá¹-a saá¹…ghÄ• te_. pubbe viya kriyÄ• padÄ• ni, nÄ• mikatte ``ghaá¹-o, ghaá¹-Ä• â€
__gaá¹-o_ti pÄ• nÄ«yaghaá¹-o. __ghaá¹-Ä• _ti samÅ«ho ``macchaghaá¹-Ä• â€™â€™ tiÄ•

__ghaá¹-á¹-a calane_. ghaá¹-á¹-eti, ghaá¹-á¹-ayati.

__naá¹-a avasandane. avasandanaá¹ƒ_ gattavikkhepo. naá¹-eti, naá¹-ayati.

__cuá¹-a chuá¹-a kuá¹-á¹-a chedane_. cuá¹-eti, cuá¹-ayati. chuá¹-eti, chuá¹-ayati. kuá¹-á¹-et
kuá¹-á¹-ayati.

__puá¹-á¹-a caá¹-á¹-a appabhÄ• ve_. puá¹-á¹-eti, puá¹-á¹-ayati. cuá¹-á¹-eti, cuá¹-á¹-ayati, ap
attho.

__muá¹-a saÃ±cuá¹‡á¹‡ane_. moá¹-eti, moá¹-ayati.

__aá¹-á¹-a suá¹-á¹-a anÄ• dare_. aá¹-á¹-eti, aá¹-á¹-ayati. suá¹-á¹-eti, suá¹-á¹-ayati.

__khaá¹-á¹-a_ \Be 297/ __saá¹ƒvaraá¹‡e_ khaá¹-á¹-eti, khaá¹-á¹-ayati.

__saá¹-á¹-a hiá¹ƒsÄ• baladÄ• naniketanesu_. saá¹-á¹-eti, saá¹-á¹-ayati.

__tuvaá¹-á¹-a nipajjÄ• yaá¹ƒ_. tuvaá¹-á¹-eti, tuvaá¹-á¹-ayati. chabbaggiyÄ• bhikkhÅ« ekam

__chaá¹-á¹-a chaá¹-á¹-ane_. chaá¹-á¹-eti, chaá¹-á¹-ayati. atrÄ• yaá¹ƒ pÄ• á¸·i --- sace so ch
iccetaá¹ƒ kusalaá¹ƒ. noce chaá¹-á¹-eti, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu rÅ«piyac
sammannitabbo.

__puá¹-a hiá¹ƒsÄ• yaá¹ƒ_. poá¹-eti, poá¹-ayati.

__kÄ«á¹-a bandhe. bandho_ bandhanaá¹ƒ. kÄ«á¹-eti, kÄ«á¹-ayati. kÄ«á¹-o.

__cuá¹-i chedane_. cuá¹‡á¹-eti, cuá¹‡á¹-ayati.

__luá¹-i theyye_. luá¹‡á¹-eti, luá¹‡á¹-ayati.

__kÅ«á¹-a appasÄ• de_. kÅ«á¹-eti, kÅ«á¹-ayati. kÅ«á¹-aá¹ƒ rajataá¹ƒ. kÅ«á¹-Ä• gÄ• vÄ«. k

__cuá¹-a puá¹-a phuá¹-a vibhede_. cuá¹-eti, cuá¹-ayati. poá¹-eti, poá¹-ayati. phoá¹-eti, phoá
aá¹…guliyo phoá¹-esuá¹ƒ.

__ghaá¹-a saá¹…ghÄ• á¹-e hantyatthe ca_. ghaá¹-eti, ghaá¹-ayati.

__paá¹-a puá¹-a luá¹-a ghaá¹-a ghaá¹-i bhÄ• sÄ• yaá¹ƒ_. pÄ• á¹-eti, pÄ• á¹-ayati. poá¹-eti, p
loá¹-ayati. ghÄ• á¹-eti, ghÄ• á¹-ayati. ghaá¹‡á¹-eti, ghaá¹‡á¹-ayati.

__paá¹-a vaá¹-a ganthe_. paá¹-eti, paá¹-ayati. vaá¹-eti, vaá¹-ayati.

__kheá¹-a bhakkhaá¹‡e_. kheá¹-eti, kheá¹-ayati.

__khoá¹-a khepe_. khoá¹-eti, khoá¹-ayati.

__kuá¹-i dÄ• he_. kuá¹-eti, kuá¹-ayati.

__yuá¹-a saá¹ƒsagge_. yoá¹-eti, yoá¹-ayati.

__vaá¹-a vibhajane_. vaá¹-eti, vaá¹-ayati.

__á¹-a_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¹-hakÄ• rantadhÄ• tu

__saá¹-ha_ \Be 298/ __saá¹…khÄ• ragatÄ«su_. saá¹-heti, saá¹-hayati.

__suá¹-ha Ä• lasiye_. soá¹-heti, soá¹-hayati.

__suá¹-hi sosane_. suá¹‡á¹-heti, suá¹‡á¹-hayati.

__saá¹-ha silÄ• ghÄ• yaá¹ƒ_. saá¹-heti, saá¹-hayati.

__saá¹-ha asammÄ• bhÄ• sane_. saá¹-heti. saá¹-hayati, saá¹-ho.

ettha __saá¹-ho_ti kerÄ• á¹-iko. saá¹-hayatÄ«ti __saá¹-ho, _ na sammÄ• bhÄ• satÄ«ti atth

__saá¹-ha ketave_. rÅ«paá¹ƒ tÄ• disameva.

``sudassaá¹ƒ vajjamaÃ±Ã±esaá¹ƒ, attano pana duddasaá¹ƒ ... pe ...

attano pana chÄ• deti, kaliá¹ƒva kitavÄ• saá¹-hoâ€™â€™ ti ||

ettha sÄ• kuá¹‡iko ``kitavÄ• â€™â€™ ti vutto. tassa idaá¹ƒ ketavaá¹ƒ, tasmiá¹ƒ ketave aya attho.

__kaá¹-hi soke_. kaá¹‡á¹-heti, kaá¹‡á¹-hayati.

__á¹-ha_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¸• akÄ• rantadhÄ• tu

__paá¹-i parihÄ• se_. paá¹‡á¸• eti, paá¹‡á¸• ayati. uppaá¹‡á¸• eti, uppaá¹‡á¸• ayati. manus bhikkhuniá¹ƒ uppaá¹‡á¸• iá¹ƒsu.

__laá¸• i ukkhepe_. laá¹‡á¸• eti, laá¹‡á¸• ayati.

__khaá¸• i kaá¸• i chede_. khaá¹‡á¸• eti, khaá¹‡á¸• ayati. kaá¹‡á¸• eti, kaá¹‡á¸• ayati. khaá

__piá¸• i_ \Be 299/ __saá¹…ghÄ• te_. piá¹‡á¸• eti, piá¹‡á¸• ayati. piá¹‡á¸• o.

ettha ca __piá¹‡á¸• o_ti samÅ«hasaá¹…khÄ• to kalÄ• popi ``coá¸·aá¹ƒ piá¹‡á¸• o rati khiá¸• vutto Ä• hÄ• rasaá¹…khÄ• to piá¹‡á¸• opi piá¹‡á¸• oyeva.

__kuá¸• i vedhane_. kuá¹‡á¸• eti, kuá¹‡á¸• ayati. kuá¹‡á¸• alaá¹ƒ.

__maá¸• i bhÅ«sÄ• yaá¹ƒ hasane ca_. maá¹‡á¸• eti, maá¹‡á¸• ayati. maá¹‡á¸• o, maá¹‡á¸•

__bhaá¸• i kalyÄ• á¹‡e. kalyÄ• á¹‡aá¹ƒ_ kalyÄ• á¹‡atÄ• . bhaá¹‡á¸• eti, bhaá¹‡á¸• ayati. bh

ettha ca __bhaá¹‡á¸• o_ti dhanaá¹ƒ, alaá¹…kÄ• ro vÄ• . ``bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ti. sam
bhaá¹‡á¸• enÄ• â€™â€™ ti ca Ä• dÄ«su viya.

__daá¹‡á¸• a daá¹‡á¸• avinipÄ• te_. daá¹‡á¸• eti, daá¹‡á¸• ayati. daá¹‡á¸• o.

__chaá¸• á¸• a chaá¸• á¸• ane_. chaá¸• á¸• eti, chaá¸• á¸• ayati. chaá¸• á¸• anako. chaá¸• á
chaá¸• á¸• ituá¹ƒ, chaá¸• á¸• ayituá¹ƒ, chaá¸• á¸• etvÄ• , chaá¸• á¸• ayitvÄ• .

á¸• akÄ• rantadhÄ• turÅ«pÄ• ni.

á¸• hakÄ• rantadhÄ• tu

__vaá¸• á¸• ha Ä• kiraá¹‡e_. kaá¹ƒsapÄ• tiyÄ• pÄ• yÄ• saá¹ƒ vaá¸• á¸• heti, vaá¸• á¸• hay
adÄ• si.

imÄ• ni __á¸• ha_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¹‡akÄ• rantadhÄ• tu

__vaá¹‡á¹‡a vaá¹‡á¹‡akriyÄ• vitthÄ• raguá¹‡avacanesu. vaá¹‡á¹‡o_ pasaá¹ƒsÄ• . __kriyÄ
__vitthÄ• ro_ vitthinnatÄ• . __guá¹‡o_ sÄ«lÄ• didhammo. __vacanaá¹ƒ_ \Be 300/ vÄ• cÄ• .
vaá¹‡á¹‡o, vaá¹‡á¹‡aá¹ƒ, suvaá¹‡á¹‡aá¹ƒ, saá¹ƒvaá¹‡á¹‡anÄ• .

__vaá¹‡á¹‡a_saddo chavithutikulavaggakÄ• raá¹‡asaá¹‡á¹-hÄ• napamÄ• á¹‡arÅ«pÄ• yata
``suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• â€™â€™ ti evamÄ• dÄ«su chaviyaá¹ƒ. ``kadÄ• saÃ±
samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su thutiyaá¹ƒ. ``cattÄ• rome b
tievamÄ• dÄ«su kulavagge. ``atha kena nu vaá¹‡á¹‡ena, gandhathenoti vuccatÄ«â€™â€™
``mahantaá¹ƒ hatthirÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• â€™â€™ tievamÄ• dÄ«su saá¹‡á¹-
vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™

tattha __chaviya_nti chavigatÄ• vaá¹‡á¹‡adhÄ• tu eva ``suvaá¹‡á¹‡avaá¹‡á¹‡oâ€™â€™ t
__vaá¹‡á¹‡a_ggahaá¹‡ena gahitÄ• ti apare. vaá¹‡á¹‡anaá¹ƒ kittiyÄ• ugghosananti __vaá¹‡
vaá¹‡á¹‡iyati asaá¹…karato vavatthapiyatÄ«ti __vaá¹‡á¹‡o, _ kulavaggo. vaá¹‡á¹‡iyati phal
yathÄ• sabhÄ• vato vibhÄ• viyatÄ«ti __vaá¹‡á¹‡o, _ kÄ• raá¹‡aá¹ƒ, vaá¹‡á¹‡aá¹ƒ dÄ«ghara

saá¹‡á¹-hahananti __vaá¹‡á¹‡o, _ saá¹‡á¹-hÄ• naá¹ƒ. vaá¹‡á¹‡iyati aá¸• á¸• hamahantÄ• d
__vaá¹‡á¹‡o, _ pamÄ• á¹‡aá¹ƒ. vaá¹‡á¹‡eti vikÄ• ramÄ• pajjamÄ• naá¹ƒ hadayaá¹…gatabh
__vaá¹‡á¹‡o, _ rÅ«pÄ• yatanaá¹ƒ. evaá¹ƒ tena tena pavattinimittena __vaá¹‡á¹‡a_saddass
pavatti veditabbÄ• .

aparampi \Be 301/ __vaá¹‡á¹‡a_saddassa atthuddhÄ• raá¹ƒ vadÄ• ma. __vaá¹‡á¹‡asaddo
rÅ«pÄ• yatanakÄ• raá¹‡apamÄ• á¹‡aguá¹‡apasaá¹ƒsÄ• jÄ• tarÅ«papuá¸·inakkharÄ• dÄ«su
sapparÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• â€™â€™ tiÄ• dÄ«su saá¹‡á¹-hÄ• ne dissati, ``br
vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡oâ€™â€™ tiÄ• dÄ«su jÄ• tiyaá¹ƒ. ``paramÄ• ya vaá¹‡á
samannÄ• gatoâ€™â€™ tiÄ• dÄ«su rÅ«pÄ• yatane.

``na harÄ• mi na bhaÃ±jÄ• mi, Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ.

atha kena nu vaá¹‡á¹‡ena, gandhathenoti vuccatÄ«â€™â€™ ti

Ä• dÄ«su kÄ• raá¹‡e. ``tayo pattassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su pamÄ• á¹‡e. ``kadÄ
gahapati samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su guá¹‡e. ``vaá¹‡á¹‡Ä• r
bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su pasaá¹ƒsÄ• yaá¹ƒ. ``vaá¹‡á¹‡aá¹ƒ aÃ±janavaá¹‡á¹‡ena, k
ettha jÄ• tarÅ«pe. ``akilÄ• suno vaá¹‡á¹‡apathe khaá¹‡antÄ• â€™â€™ ti ettha puá¸·ine. ``v
vaá¹‡á¹‡avipariyÄ• yoâ€™â€™ tiÄ• dÄ«su akkhare dissati. iccevaá¹ƒ sabbathÄ• pi ---

chaviyaá¹ƒ thutiyaá¹ƒ heme, kulavagge ca kÄ• raá¹‡e.

saá¹‡á¹-hÄ• ne ca pamÄ• á¹‡e ca, rÅ«pÄ• yatanajÄ• tisu.

guá¹‡akkharesu puá¸·ine, __vaá¹‡á¹‡a_saddo pavattati.

__suvaá¹‡á¹‡a_saddo chavisampattigaruá¸·ajÄ• tarÅ«pesu Ä• gato. ayaÃ±hi ``suvaá¹‡á¹‡e
duggateâ€™â€™ ti, ``suvaá¹‡á¹‡atÄ• sussaratÄ• â€™â€™ ti \Be 302/ ca evamÄ• dÄ«su c
``kÄ• kaá¹ƒ suvaá¹‡á¹‡Ä• parivÄ• rayantÄ«â€™â€™ tiÄ• dÄ«su garuá¸·e. ``suvaá¹‡á¹‡ava
kaÃ±canasannibhattacoâ€™â€™ tiÄ• dÄ«su jÄ• tarÅ«peti.

__puá¹‡a saá¹…ghÄ• te_. puá¹‡eti, puá¹‡ayati.

__cuá¹‡a saá¹…kocane_. cuá¹‡eti, cuá¹‡ayati.

__cuá¹‡á¹‡a peraá¹‡e_. cuá¹‡á¹‡eti, cuá¹‡á¹‡ayati. cuá¹‡á¹‡aá¹ƒ. cuá¹‡á¹‡avicuá¹‡á¹‡aá¹

__saá¹‡a dÄ• ne_. saá¹‡eti, saá¹‡ayati.

__kuá¹‡a saá¹…kocane_. kuá¹‡eti, kuá¹‡ayati. kuá¹‡o. kuá¹‡ahattho. hatthena kuá¹‡Ä«.

__tÅ«á¹‡a pÅ«raá¹‡e_. tÅ«á¹‡eti, tÅ«á¹‡ayati. tÅ«á¹‡Ä«.

ettha __tÅ«á¹‡Ä«_ti sarakalÄ• po. sÄ• hi tÅ«á¹‡enti pÅ«renti sare etthÄ• ti tÅ«á¹‡Ä«.

__bhÅ«á¹‡a bhÄ• sÄ• yaá¹ƒ_. bhÅ«á¹‡eti, bhÅ«á¹‡ayati.

__kaá¹‡a nimÄ«lane_. kÄ• á¹‡eti, kÄ• á¹‡ayati. kÄ• á¹‡o.

ettha __kÄ• á¹‡o_ti ekena vÄ• dvÄ«hi vÄ• akkhÄ«hi parihÄ«nakkhi. __aá¹-á¹-hakathÄ• ca
nÄ• ma ekakkhinÄ• kÄ• á¹‡o, __andho_ nÄ• ma ubhayakkhikÄ• á¹‡oâ€™â€™ ti vadanti, t
ekatthasannipÄ• te yujjati. itarathÄ• __kÄ• á¹‡akacchapopamasutte_ vutto kacchapo ekasm
ekakkhikÄ• á¹‡o ca pana puriso ``andhoâ€™â€™ ti na vattabbo siyÄ• , tasmÄ• tesamayug
yathÄ• sambhavaá¹ƒ dvinnaá¹ƒ dvinnamÄ• kÄ• rÄ• naá¹ƒ vÄ• cakatÄ• daá¹-á¹-habbÄ• . ta
__kosalasaá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ ``kÄ• á¹‡o_ti ekacchikÄ• á¹‡o vÄ• \Be 303/ ubhay
vuttaá¹ƒ. atha vÄ• ``ovadeyyÄ• nusÄ• seyyÄ• â€™â€™ ti ettha ovÄ• dÄ• nusÄ• sanÄ• naa
daá¹-á¹-habbÄ• .

__gaá¹‡a saá¹…khyÄ• ne_. gaá¹‡eti, gaá¹‡ayati. gaá¹‡anÄ• , gaá¹‡o.

ettha __gaá¹‡anÄ• _ti saá¹…khyÄ• . __gaá¹‡o_ti bhikkhusamÅ«ho. yesaá¹ƒ vÄ• kesaÃ±ci
anekÄ• ni nÄ• mÄ• ni. seyyathidaá¹ƒ ---

saá¹…gho gaá¹‡o samÅ«ho ca,

khandho sannicayo cayo.

samuccayo ca nicayo,

vaggo pÅ«go ca rÄ• si ca ||

kÄ• yo nikÄ• yo nikaro,

kadambo visaro ghaá¹-Ä• .

samudÄ• yo ca sandeho,

saá¹…ghÄ• to samayo karo ||

ogho puÃ±jo kalÄ• po ca,

piá¹‡á¸• o jÄ• laÃ±ca maá¹‡á¸• alaá¹ƒ.

saá¹‡á¸• o pavÄ• ho iccete,

samÅ«hatthÄ• bhidhÄ• yakÄ• ti ||

kiÃ±cÄ• pi ete __saá¹…ghagaá¹‡asamÅ«hÄ• _dayo saddÄ• samÅ«hatthavÄ• cakÄ• , tath
vinÄ• pi visesakapadena bhikkhusamÅ«he vattanti, nÄ• Ã±Ã±e, aÃ±Ã±e pana __saá¹…gha
aÃ±Ã±amaÃ±Ã±aÃ±ca kadÄ• ci samÄ• natthavisayÄ• honti, kadÄ• ci asamÄ• natthavisayÄ
asammuyhantena yojetabbÄ• . ``eko, dveâ€™â€™ tiÄ• dinÄ• gaá¹‡etabboti __gaá¹‡o_.

__kaá¹‡á¹‡a_ \Be 304/ __savane_. kaá¹‡á¹‡eti, kaá¹‡á¹‡ayati. kaá¹‡á¹‡o. kaá¹‡á¹‡ayanti s
etenÄ• ti __kaá¹‡á¹‡o, _ yo loke ``savanaá¹ƒ, sotaâ€™â€™ nti ca vuccati.

__kuá¹‡a guá¹‡a Ä• mantane_. kuá¹‡eti, kuá¹‡ayati. guá¹‡eti, guá¹‡ayati. guá¹‡o. goá¹‡o.

ettha __guá¹‡o_ti sÄ«lÄ• dayo dhammÄ• , kenaá¹-á¹-hena te guá¹‡Ä• . goá¹‡Ä• piyati Ä• m
patiá¹-á¹-hito puggalo daá¹-á¹-huá¹ƒ sotuá¹ƒ pÅ«jituÃ±ca icchantehi janehÄ«ti guá¹‡o. ettha
sÄ«lÄ• didhammÄ• naá¹ƒ Ä• mantÄ• panaá¹ƒ natthi, tathÄ• pi taá¹ƒhetuÄ• mantanaá¹ƒ nim
nÄ• mÄ• ti evaá¹ƒ vuttaá¹ƒ. tathÄ• hi ---

``yathÄ• pi khettasampanne,

bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavassante,

phalaá¹ƒ toseti kassakaâ€™â€™ nti

ettha kassakassa tuá¹-á¹-hiuppattikÄ• raá¹‡attÄ• hetuvasena niccetanassapi phalassa tosa
evamidhÄ• pi Ä• mantÄ• panakÄ• raá¹‡attÄ• evaá¹ƒ vuttaá¹ƒ. aÃ±Ã±e pana ``guÃ±jante al
atthaá¹ƒ vadanti. tadanurÅ«paá¹ƒ pana dhÄ• tusaddaá¹ƒ na passÄ• ma, __ ``guá¹‡a_ Ä• m

passÄ• ma, vicÄ• retvÄ• gahetabbaá¹ƒ.

__vaá¹‡a gattavicuá¹‡á¹‡ane_. vaá¹‡eti, vaá¹‡ayati. vaá¹‡o.

ettha __vaá¹‡o_ti aru. sÄ• hi sarÄ«raá¹ƒ vaá¹‡ayati vicuá¹‡á¹‡eti chiddÄ• vachiddaá¹ƒ kar
vuccati.

__paá¹‡á¹‡a harite_. paá¹‡á¹‡eti, paá¹‡á¹‡ayati. tÄ• lapaá¹‡á¹‡aá¹ƒ. sÅ«peyyapaá¹‡á¹‡aá

ettha \Be 305/ ca haritabhÄ• vavigatepi vatthusmiá¹ƒ paá¹‡á¹‡abhÄ• vo rÅ«á¸·hito pavattot
``paá¹‡á¹‡aá¹ƒ, pattaá¹ƒ, palÄ• so, dalaá¹ƒâ€™â€™ iccete samÄ• natthÄ• .

__paá¹‡a byavahÄ• re_. paá¹‡eti, paá¹‡ayati. rÄ• jÄ• ca daá¹‡á¸• aá¹ƒ garukaá¹ƒ paá¹‡et

imÄ• ni __á¹‡a_kÄ• rantadhÄ• turÅ«pÄ• ni.

takÄ• rantadhÄ• tu

__cinta cintÄ• yaá¹ƒ_. cinteti, cintayati. cittaá¹ƒ, cintÄ• , cintanÄ• , cintanako. kÄ• rite ``cint
cintÄ• payatÄ«â€™â€™ ti rÅ«pÄ• ni.

tattha __citta_nti Ä• rammaá¹‡aá¹ƒ cintetÄ«ti cittaá¹ƒ, vijÄ• nÄ• tÄ«ti attho,
sabbacittasÄ• dhÄ• raá¹‡avasenetaá¹ƒ daá¹-á¹-habbaá¹ƒ. ettha siyÄ• --- kasmÄ• ``Ä• ram
cittaâ€™â€™ nti vatvÄ• pi ``vijÄ• nÄ• tÄ«ti atthoâ€™â€™ ti vuttaá¹ƒ, nanu cintanavijÄ• nan
hi ``cintetÄ«â€™â€™ ti padassa ``vijÄ• nÄ• tÄ«â€™â€™ ti attho sambhavati, duppaÃ±Ã±as
cintayatopi sukhumatthÄ• dhigamo na hotÄ«ti? saccaá¹ƒ, ``vijÄ• nÄ• tÄ«â€™â€™ ti idaá¹ƒ
saÃ±Ã±Ä• paÃ±Ã±Ä• kiccehi visiá¹-á¹-havisayaggahaá¹‡aá¹ƒ dÄ«petuá¹ƒ vuttaá¹ƒ sabbacit
__citta_saddassa. yaÃ±hi dhammajÄ• taá¹ƒ ``cittaâ€™â€™ nti vuccati, tadeva viÃ±Ã±Ä• á¹
vijÄ• nanatthaá¹ƒ gahetvÄ• saÃ±Ã±Ä• paÃ±Ã±Ä• kiccÄ• visiá¹-á¹-havisayaggahaá¹‡aá¹ƒ d
ti vuttaá¹ƒ.

idÄ• ni aÃ±Ã±agaá¹‡ikadhÄ• tuvasenapi nibbacanaá¹ƒ pakÄ• sayÄ• ma --- sabbesu cittesu
lokiyakusalÄ• kusalamahÄ• kriyacittaá¹ƒ, taá¹ƒ javanavÄ«thivasena attano santÄ• naá¹ƒ cin
vipÄ• kaá¹ƒ kammakilesehi citanti __cittaá¹ƒ, _ idaá¹ƒ __ci_dhÄ• tuvasena nibbacanaá¹ƒ. y
vicittaá¹ƒ sippajÄ• taá¹ƒ, sabbassa tassa \Be 306/ citteneva karaá¹‡ato citteti vicitteti vicittaá
etenÄ• ti __cittaá¹ƒ, _ cittakaraá¹‡atÄ• ya cittanti vuttaá¹ƒ hoti, idaá¹ƒ __citta_dhÄ• tuvasen
cittatÄ• ya cittaá¹ƒ, idaá¹ƒ pÄ• á¹-ipadikavasena nibbacanaá¹ƒ. tenÄ• hu __aá¹-á¹-hakathÄ•
yathÄ• nurÅ«pato cittatÄ• ya cittaá¹ƒ, cittakaraá¹‡atÄ• ya cittanti evamettha attho veditabbo

ettha hi cittassa sarÄ• gasadosÄ• dibhedabhinnattÄ•
sampayuttabhÅ«miÄ• rammaá¹‡ahÄ«namajjhimapaá¹‡Ä«tÄ• dhipatÄ«naá¹ƒ vasena cittass
ekassa cittassa evaá¹ƒ vicittatÄ• natthi, tathÄ• pi vicittÄ• naá¹ƒ antogadhattÄ• samudÄ• ya
``cittaâ€™â€™ nti vuccati, yathÄ• pabbatanadÄ«samuddÄ• diekadesesu diá¹-á¹-hesu pabb
vuccanti. tenÄ• hu __aá¹-á¹-hakathÄ• cariyÄ• _ ``kÄ• maÃ±cettha ekameva evaá¹ƒ cittaá¹ƒ
antogadhattÄ• etesu yaá¹ƒ kiÃ±ci ekampi cittatÄ• ya `cittaâ€™ nti vattuá¹ƒ vaá¹-á¹-atÄ«â€™

ettha ca vuttappakÄ• rÄ• namatthÄ• naá¹ƒ vinicchayo bavati. kathaá¹ƒ? yasmÄ• yattha ya
labbhati, tattha tattha tathÄ• tathÄ• gahetabbo. tasmÄ• yaá¹ƒ Ä• sevanapaccayabhÄ• ver
abhisaá¹…khatattÄ• citaá¹ƒ, taá¹ƒ tena kÄ• raá¹‡ena cittanti vuttaá¹ƒ. yaá¹ƒ pana tathÄ• n
parittakriyadvayaá¹ƒ antimajavanaÃ±ca labbhamÄ• nacintanavicittatÄ• divasena cittanti vec
pana aÃ±Ã±ajavanagatikoyevÄ• ti.

imÄ• ni cittassa nÄ• mÄ• ni ---

cittaá¹ƒ mano mÄ• nasaÃ±ca, viÃ±Ã±Ä• á¹‡aá¹ƒ hadayaá¹ƒ manaá¹ƒ.

nÄ• mÄ• netÄ• ni vohÄ• ra-pathe vattanti pÄ• yato ||

__citta_saddo \Be 307/ paÃ±Ã±attiyaá¹ƒ viÃ±Ã±Ä• á¹‡e vicitte cittakamme acchariyeti evar
dissati. ayaÃ±hi ``citto gahapati. cittamÄ• soâ€™â€™ tiÄ• dÄ«su paÃ±Ã±attiyaá¹ƒ dissati. `
mÄ• nasaâ€™â€™ ntiÄ• dÄ«su viÃ±Ã±Ä• á¹‡e. ``vicittavatthÄ• bharaá¹‡Ä• â€™â€™ tiÄ• c
bhikkhave caraá¹‡aá¹ƒ nÄ• ma cittaâ€™â€™ ntiÄ• dÄ«su cittakamme. ``iá¹…gha maddi nis
dissatÄ«â€™â€™ tiÄ• dÄ«su acchariyeti.

__cita saÃ±cetane_. ceteti, cetayati. ratto kho brÄ• hmaá¹‡a rÄ• gena abhibhÅ«to attabyÄ•
parabyÄ• bÄ• dhÄ• yapi ceteti, ubhayabyÄ• bÄ• dhÄ• yapi ceteti. Ä• kaá¹…khati cetayati, ta
cetanÄ• , saÃ±cetanÄ• . cetayitaá¹ƒ, cetetvÄ• , cetayitvÄ• . saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ•

tattha __cetanÄ• _ti cetayatÄ«ti cetanÄ• , saddhiá¹ƒ attanÄ• sampayuttadhamme Ä• ramm
attho. __saÃ±cetanÄ• _ti upasaggavasena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __cetayita_nti cetanÄ
sayaá¹ƒ Ã±atvÄ• , cecca abhivitaritvÄ• ti attho. imÄ• ni cetanÄ• ya nÄ• mÄ• ni ---

saÃ±cetanÄ• cetayitaá¹ƒ, cetanÄ• kammameva ca.

kammaÃ±hi ``cetanÄ• â€™â€™ tveva, jinenÄ• hacca bhÄ• sitaá¹ƒ ||

atrÄ• yaá¹ƒ pÄ• á¸·i ``cetanÄ• haá¹ƒ bhikkhave kammaá¹ƒ vadÄ• mi, cetayitvÄ• kammaá¹
manasÄ• â€™â€™ ti.

__manta_ \Be 308/ __guttabhÄ• sane_. manteti, mantayati, nimanteti, nimantayati, Ä• man
saá¹…gamma mantenti, mantayanti, mantayiá¹ƒsu rahogatÄ• . nimantayittha rÄ• jÄ• naá¹ƒ.
visukammaá¹ƒ mahiddhikaá¹ƒ. mantÄ• , manto. kÄ• rite ``mantÄ• peti, mantÄ• payatÄ«â€™

ettha __mantÄ• _ti paÃ±Ã±Ä• , ``gavesanasaÃ±Ã±Ä• â€™â€™ tipi vadanti. __manto_ti gu
``upassutikÄ• pi suá¹‡anti mantaá¹ƒ, tasmÄ• hi manto khippamupeti bhedaâ€™â€™ nti ett
``mantoâ€™â€™ ti vuccati. apica __manto_ti chaá¸·aá¹…gamanto. vuttaÃ±ca ``ye mantaá¹
chaá¸·aá¹…gaá¹ƒ brahmacintitaâ€™â€™ nti. ettha sikkhÄ• nirutti kappa byÄ• karaá¹‡a joti
chandovicitivasena manto ``chaá¸·aá¹…goâ€™â€™ ti veditabbo. etÄ• ni eva cha ``vedaá¹…
vedo eva hi ``manto, sutÄ«â€™â€™ ti ca vutto. atha vÄ• __manto_ti vedÄ• divijjÄ• .

__yanta saá¹…kocane_. yanteti, yantayati. yantaá¹ƒ, telayantaá¹ƒ yathÄ• cakkaá¹ƒ, evaá¹ƒ

__satta gatiyaá¹ƒ_. satteti, sattayati.

__santa Ä• mappayoge. Ä• mappayogo_ nÄ• ma ussannakriyÄ• . santeti, santayati.

__kitta saá¹ƒsandane_. kitteti, kittayati. ``ye vohaá¹ƒ kittayissÄ• mi, girÄ• hi anupubbaso. ki
parikittanÄ• â€™â€™ tiÄ• dÄ«su pana katthanÄ• ``kittanÄ• â€™â€™ ti vuccati.

__tanta kuá¹-umbadhÄ• raá¹‡e_. tanteti, tantayati. satanto, sappadhÄ• noti attho.

__yata_ \Be 309/ __nikÄ• ropakÄ• resu_. yateti, yatayati. nÄ«to ca paá¹-idÄ• ne, __yata_d
paro paá¹-idÄ• ne vattati, niyyÄ• teti, niyyÄ• tayati. __ta_kÄ• rassa pana __da_kÄ• ratte kat
niyyÄ• dayati. rathaá¹ƒ niyyÄ• dayitvÄ• na, aá¹‡aá¹‡o ehi sÄ• rathÄ«â€™â€™ ti rÅ«pÄ• ni.

__vatu bhÄ• sÄ• yaá¹ƒ_. vatteti, vattayati.

__pata gatiyaá¹ƒ_. pateti, patayati.

__vÄ• ta gatisukhasevanesu_. gati sukhaá¹ƒ sevananti tayo atthÄ• . tattha sukhanaá¹ƒ __s
vÄ• tayati. vÄ• to, vÄ• tapupphaá¹ƒ. cÄ«varassa anuvÄ• to.

__keta Ä• mantane_. keteti, ketayati. ketako.

__satta santÄ• nakriyÄ• yaá¹ƒ. santÄ• nakriyÄ• _ nÄ• ma pabandhakriyÄ• avicchedakaraá
satto.

``kinnu santaramÄ• nova, lÄ• yitvÄ• haritaá¹ƒ tiá¹‡aá¹ƒ.

khÄ• da khÄ• dÄ• ti lapasi, gatasattaá¹ƒ jaraggavaâ€™â€™ nti

pÄ• á¸·iyaá¹ƒ pana ``gatasattaá¹ƒ jaraggavaâ€™â€™ nti pÄ• á¹-hassa ``vigatajÄ«vitaá¹ƒ jiá
atthaá¹ƒ saá¹ƒvaá¹‡á¹‡esuá¹ƒ. iminÄ• __satta_saddassa jÄ«vitavacanaá¹ƒ viya dissati, ``n
paggahena yÄ• petuâ€™â€™ nti ettha __paggaha_saddassa pattakathanaá¹ƒ viya. suá¹-á¹

__sutta avamocane_. sutteti, suttayati.

__mutta pasavane_. mutteti, muttayati. omutteti, omuttayati. muttaá¹ƒ. atrÄ• yaá¹ƒ pÄ• á¸·i
cÄ• â€™â€™ ti. tattha __muttetÄ«_ti passÄ• vaá¹ƒ karoti. __ohadetÄ«_ti karÄ«saá¹ƒ vissaj
``muttÄ• peti, muttÄ• payatÄ«â€™â€™ ti rÅ«pÄ• ni.

__kattara_ \Be 310/ __sethille_. kattareti, kattarayati. kattaro. kattaradaá¹‡á¸• o, kattarasup

tattha __kattaro_ti jiá¹‡á¹‡o. mahallakoti vuttaá¹ƒ hoti. kenaá¹-á¹-hena? kattarayati aá¹…gÄ
sithilabhÄ• vena sithilo bhavatÄ«ti atthena. __kattaradaá¹‡á¸• o_ti kattarehi jiá¹‡á¹‡amanus
gahetabbatÄ• ya kattarÄ• naá¹ƒ daá¹‡á¸• o kattaradaá¹‡á¸• o. tenÄ• hu __aá¹-á¹-hakathÄ•
``kattaradaá¹‡á¸• o_ti jiá¹‡á¹‡akÄ• le gahetabbadaá¹‡á¸• oâ€™â€™ ti. __kattarasuppa_nti
kattaraÃ±ca taá¹ƒ suppaÃ±cÄ• ti kattarasuppanti samÄ• so.

__citta cittakaraá¹‡e, _ kadÄ• ci __dassanepi. cittakaraá¹‡aá¹ƒ_ vicittabhÄ• vakaraá¹‡aá¹ƒ
cittaá¹ƒ.

__ta_kÄ• rantadhÄ• turÅ«pÄ• ni.

thakÄ• rantadhÄ• tu

__katha kathane_. katheti, kathayati. dhammaá¹ƒ sÄ• kacchati. sÄ• kacchÄ• , kathÄ• , pari

tattha __sÄ• kacchatÄ«_ti saha kathayati. attho kathiyati etÄ• yÄ• ti __aá¹-á¹-hakathÄ• , _
á¹-á¹-hakÄ• rattaá¹ƒ.

yÄ• yaâ€™ tthamabhivaá¹‡á¹‡enti, byaÃ±janatthapadÄ• nugaá¹ƒ.

nidÄ• navatthusambandhaá¹ƒ, esÄ• aá¹-á¹-hakathÄ• matÄ• ||

``aá¹-á¹-hakathÄ• â€™â€™ ti ca ``atthasaá¹ƒvaá¹‡á¹‡anÄ• â€™â€™ ti ca ninnÄ• nÄ• kara

__pathi gatiyaá¹ƒ_. panthenti, panthayanti. pantho. __bhÅ«vÄ• di_gaá¹‡e __ ``patha_ gatiy
__a_kÄ• rantavasena kathitassa ``pathati, pathoâ€™â€™ ti \Be 311/ niggahÄ«tÄ• gamavaj
idha pana __i_kÄ• rantavasena kathitassa saniggahÄ«tÄ• gamÄ• ni rÅ«pÄ• ni niccaá¹ƒ bha

__puttha Ä• darÄ• nÄ• daresu_. puttheti, putthayati.

__muttha saá¹…ghÄ• te_. muttheti, mutthayati.

__vattha addane_. vattheti, vatthayati.

__putha bhÄ• sÄ• yaá¹ƒ_. potheti, pothayati. kathetÄ«ti attho.

__putha pahÄ• re_. potheti, pothayati. kumÄ• re pothetvÄ• agamÄ• si.

__katha vÄ• kyapabandhe_. katheti, kathayati. kathÄ• .

__satha dubbalye_. satheti, sathayati.

__attha pattha yÄ• canÄ• yaá¹ƒ_. attheti, atthayati. attho. pattheti, patthayati. patthanÄ• . p
atthayanti icchantÄ«ti __paccatthikÄ• _.

__thoma silÄ• ghÄ• yaá¹ƒ_. thometi, thomayati. thomanÄ• .

__kÄ• tha hiá¹ƒsÄ• yaá¹ƒ_. kÄ• theti, kÄ• thayati.

__satha bandhane_. satheti, sathayati.

__santha gantha santhambhe_. santheti, santhayati. gantheti, ganthayati. gantho.

__tha_kÄ• rantadhÄ• turÅ«pÄ• ni.

dakÄ• rantadhÄ• tu

__hada_ \Be 312/ __karÄ«sussagge. karÄ«sussaggo_ karÄ«sassa ussaggo vissajjanaá¹ƒ. ohadayati.

__vida lÄ• bhe_. imasmiá¹ƒ á¹-hÄ• ne __lÄ• bho_ nÄ• ma anubhavanaá¹ƒ, tasmÄ• __vida attho gahetabbo. sukhaá¹ƒ vedanaá¹ƒ vedeti. dukkhaá¹ƒ vedanaá¹ƒ vedeti. vedayati. vedan sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no.

__kudi anatabhÄ• sane_. kundeti, kundayati.

__mida sinehane_. atra __sineho_ nÄ• ma pÄ«ti. medeti, medayati.

__chada saá¹ƒvaraá¹‡e_. gehaá¹ƒ chÄ• deti, chÄ• dayati. dosaá¹ƒ chÄ• deti, chÄ• dayati. paá¹-icchÄ• dayati. chattaá¹ƒ. channÄ• kuá¹-i.

tatra __chatta_nti Ä• tapattaá¹ƒ. Ä• tapaá¹ƒ chÄ• detÄ«ti __chattaá¹ƒ_. paá¹-icchÄ• diyatet

__cuda saÃ±codane Ä• á¹‡attiyaÃ±ca_. codeti, codayati. codako, cuditako, codanÄ• . Ä• n

tatra __codanÄ• _ti cÄ• lanÄ• . __cÄ• lanÄ• _ti dosÄ• ropanÄ• ti attho.

__chadda vamane_. chaddeti, chaddayati.

__mada vittiyoge_. madeti, madayati.

__vida cehanÄ• khyÄ• nanivÄ• sesu. cehanÄ• _ saÃ±Ã±Ä• á¹‡aá¹ƒ. __Ä• khyÄ• naá¹ƒ_ ka vedeti, vedayati. paá¹-ivedeti, paá¹-ivedayati. paá¹-ivedayÄ• mi te mahÄ• rÄ• ja.

__sadda_ \Be 313/ __saddane_. saddeti, saddayati. visaddeti, visaddayati. saddo, saddito. ``saddÄ• yatÄ«â€™â€™ ti rÅ«paá¹ƒ.

ettha ca ``maá¹ƒ saddÄ• yatÄ«ti saÃ±Ã±Ä• ya vegena udake patÄ«â€™â€™ ti __aá¹-á¹-ha nidassanaá¹ƒ, idaá¹ƒ ``pabbatÄ• yatÄ«â€™â€™ ti rÅ«paá¹ƒ viya dhÄ• tuvasena nipphanna vattabbaá¹ƒ, dhÄ• tuvasena nipphannaá¹ƒyevÄ• ti gahetabbaá¹ƒ. __saddo_ti saddiyatÄ«ti s vacanaá¹ƒ. atha vÄ• saddiyati attho anenÄ• ti __saddo_. garavo pana ``sappatÄ«ti __sadd abhilapiyatÄ«ti atthoâ€™â€™ ti vadanti.

__sÅ«da Ä• secane_. sÅ«deti, sÅ«dayati. sÅ«do.

__sÅ«do_ti bhattakÄ• rako, yo ``rasakoâ€™â€™ tipi vuccati.

__kanda sÄ• tacce. sÄ• taccaá¹ƒ_ satatabhÄ• vo nirantarabhÄ• vo. kandeti, kandayati.

__muda saá¹ƒsagge_. ekatokaraá¹‡aá¹ƒ __saá¹ƒsaggo_. modeti, modayati sattÅ«ni sappin

__nada bhÄ• sÄ• yaá¹ƒ_. nÄ• deti, nÄ• dayati. hetukatturÅ«pÄ• nÄ«ti na vattabbÄ• ni pÄ• sÄ«hanÄ• dena, daddaraá¹ƒ abhinÄ• dayÄ«â€™â€™ ti. aÃ±Ã±atrÄ• pi saá¹ƒsayo na kÄ• ta hetukatturÅ«pasadisÄ• nampi suddhakatturÅ«pÄ• naá¹ƒ sandissanato.

__sada assÄ• dane_. sÄ• deti, sÄ• dayati. assÄ• deti, assÄ• dayati. ettha __Ä• _upasaggo

__gada devasadde_. devasaddo vuccati meghasaddo. gadeti, gadayati.

__pada_ \Be 314/ __gatiyaá¹ƒ_. padeti, padayati. padaá¹ƒ. imissÄ• __divÄ• di_gaá¹‡e ``pa rÅ«paá¹ƒ bhavati, idha pana Ä«disÄ• ni.

__chidda kaá¹‡á¹‡abhede_. chiddeti, chiddayati. chiddaá¹ƒ.

__chida dvedhÄ• karaá¹‡e_. nanu bho yo catudhÄ• vÄ• paÃ±cadhÄ• vÄ• anekasatadhÄ chedanaá¹ƒ dvedhÄ• karaá¹‡aá¹ƒ nÄ• ma na hoti, evaá¹ƒ sante kasmÄ• sÄ• maÃ±Ã±ena a ti dvidhÄ• gahaá¹‡aá¹ƒ katanti? dvidhÄ• karaá¹‡aá¹ƒ nÄ• ma na hotÄ«ti na vattabbaá¹ƒ, an dvidhÄ• karaá¹‡aá¹ƒyeva. aparassa hi aparassa chinnakoá¹-á¹-hÄ• sassa pubbena ekena k apekkhanavasena dvidhÄ• karaá¹‡aá¹ƒ hotiyeva. chedeti, chedayati.

yo te hatthe ca pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chedayi.

tassa kujjha mahÄ• vÄ«ra, mÄ• raá¹-á¹-haá¹ƒ vinassa idaá¹ƒ.

yo me hatthe ca pÄ• de ca, kaá¹‡á¹‡anÄ• saÃ±ca chedayi.

ciraá¹ƒ jÄ«vatu so rÄ• jÄ• , na hi kujjhanti mÄ• disÄ• ti ||

__chada apavÄ• raá¹‡e_. chÄ• deti, chÄ• dayati. chattaá¹ƒ. purisassa bhattaá¹ƒ chÄ• daya

__Ä«dÄ« sandÄ«pane_. Ä«deti, Ä«dayati. Ä«kÄ• rantavasena niddiá¹-á¹-hattÄ• saniggahÄ bhavanti.

__adda hiá¹ƒsÄ• yaá¹ƒ_. addeti, addayati.

__vada bhÄ• sÄ• yaá¹ƒ_. vÄ• deti, vÄ• dayati. vÄ• do.

tattha ``vÄ• deti, vÄ• dayatÄ«â€™â€™ ti imesaá¹ƒ ``vadatÄ«â€™â€™ ti suddhakattuvasen
hetukattuvasena. tathÄ• hi ``saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• deti. ovadeyyÄ• nusÄ• seyy
vÄ• dayanti. avisaá¹ƒvÄ• dako lokassÄ• â€™â€™ ti suddhakattudÄ«pakapÄ• á¸·inayÄ• dis
``vÄ• dayatÄ«â€™â€™ ti suddhakattupadaá¹ƒ dissati. tattha __visaá¹ƒvÄ• detÄ«_ti musÄ•
vippalambheti, __vÄ• do_ti vacanaá¹ƒ. ``vÄ• do jappo vitaá¹‡á¸• Ä• â€™â€™ ti evaá¹ƒvidh
vÄ• dasaá¹…khÄ• tÄ• kathÄ• . ``vÄ• dÄ• peti, vÄ• dÄ• payatÄ«â€™â€™ ti dveyeva hetuka

__chadÄ« icchÄ• yaá¹ƒ_. Ä«kÄ• rantoyaá¹ƒ dhÄ• tu, tasmÄ• saniggahÄ«tÄ• gamÄ• nissa
bhattaá¹ƒ chÄ• deti, chÄ• dayati, ruccatÄ«ti attho. purisassa bhattaá¹ƒ chÄ• dayamÄ• naá¹
chÄ• dentaá¹ƒ vÄ• .

__vadÄ« abhivÄ• danathutÄ«su_. ayampi Ä«kÄ• ranto dhÄ• tu, tasmÄ• imassapi saniggah
bhavanti. vÄ• deti, vÄ• dayati, vandati, thometi vÄ• ti attho. imÄ• ni anupasaggÄ• ni rÅ«pÄ•
``vÄ• dayatÄ«â€™â€™ ti anupasaggavandanathutiatthaá¹ƒ padaá¹ƒ vuttaá¹ƒ, sÄ• sane par
abhivÄ• dayati, abhivÄ• danaá¹ƒ, bhagavantaá¹ƒ abhivÄ• detvÄ• â€™â€™ tiÄ• dÄ«ni sopa

tattha __abhivÄ• detvÄ• _ti vanditvÄ• , thometvÄ• vÄ• , ayamasmÄ• kaá¹ƒ ruci. __Ä• gam
``abhivÄ• detvÄ• _ti `sukhÄ« arogo hotÅ«â€™ ti vadÄ• petvÄ• , vandanto hi atthato evaá¹ƒ
hetukattuvasena __abhivÄ• dana_saddattho vutto, amhehi pana __vandana_saddaá¹ƒ sadd
suddhakattuvasena attho kathito. abhivÄ• danaÃ±hi vandanaá¹ƒyeva, na vadÄ• panaá¹ƒ __
sambandhitattÄ• ``abhivÄ• danasÄ«lissÄ• â€™â€™ ti ettha viya. idaÃ±hi ``abhivÄ• dÄ• pa
vuttaá¹ƒ. yadi ca saddasatthe vadÄ• panamadhippetaá¹ƒ siyÄ• , ``vadÄ« vadÄ• panathutÄ«
nissandehavacanaá¹ƒ vattabbaá¹ƒ siyÄ• \Be 316/, evaÃ±ca na vuttaá¹ƒ, evaá¹ƒ pana vutta
abhivÄ• danathutÄ«sÅ«â€™â€™ ti, tena vadÄ• panamanadhippetanti Ã±Ä• yati.

athÄ• pi siyÄ• ``kassaci vuddhena visiá¹-á¹-haá¹ƒ vadÄ• panaá¹ƒ abhivÄ• danaâ€™â€™ r
kÄ• ritavasena dhÄ• tuatthassa akathetabbato. tathÄ• hi ``paca pÄ• ke, chidi dvidhÄ• karaa
bhÄ• vavasena atthappakÄ• sanamatteyeva ``pacati, paccati, pÄ• ceti. chindati, chijjati, che
tiÄ• dÄ«ni sakammakÄ• ni ceva akammakÄ• ni ca sakÄ• ritÄ• ni ca rÅ«pÄ• ni nipphajjanti,
visuá¹ƒ dhÄ• tuniddeso kariyati. tasmÄ• ``vadÄ« abhivÄ• danathutÄ«sÅ«â€™â€™ ti ettha
kathitotipi vattuá¹ƒ na sakkÄ• kriyÄ• sabhÄ• vattÄ• dhÄ• tÅ«naá¹ƒ. yathÄ• pana ``takketi,
vitakkoâ€™â€™ tiÄ• dÄ«ni samÄ• natthÄ• ni, tathÄ• ``vÄ• deti, abhivÄ• detÄ«â€™â€™ tiÄ
saddasatthepi saddasatthavidÅ«hi ``takka vitakke, vadÄ« abhivÄ• danathutÄ«sÅ«â€™â€™

``takkayati, vÄ• dayatÄ«â€™â€™ tiÄ• dÄ«ni anupasaggÄ• niyeva rÅ«pÄ• ni dassitÄ• ni, tÄ
suddhakattupadÄ• niyeva, na hetukattupadÄ• ni, tasmÄ• ``abhivÄ• danathutÄ«sÅ«â€™â€
``vadÄ• panathutÄ«sÅ«â€™â€™ ti attho nupapajjati.

kiÃ±ca bhiyyo --- ``abhivÄ• deti, abhivÄ• dayati. abhivÄ• detvÄ• , abhivÄ• dayitvÄ• â€™â€
samÄ• natthÄ• ni, __á¹‡eá¹‡aya_mattena hi savisesÄ• ni. yadi ``abhivÄ• detvÄ• â€™â€™
arogo hotÅ«â€™ ti vadÄ• petvÄ• â€™â€™ ti attho siyÄ• , ``sirasÄ• abhivÄ• dayiâ€™â€™
padaá¹ƒ na vattabbaá¹ƒ siyÄ• vadÄ• panena asambandhattÄ• . yasmÄ• vuttaá¹ƒ taá¹ƒ pa
``abhivÄ• detvÄ• â€™â€™ tiÄ• dÄ«su vadÄ• panattho na icchitabbo, vandanattho icchitabb
__bhÅ«vÄ• di_gaá¹‡e ``vanda abhivÄ• dÄ• nathutÄ«sÅ«â€™â€™ ti imassa dhÄ• tussa ``va
padarÅ«passa ``abhivandati, thometi cÄ• â€™â€™ ti atthoyeva icchitabbo, na vadÄ• panat
sugataá¹ƒ gativimuttaâ€™â€™ nti padÄ• namatthaá¹ƒ vadantena __á¹-Ä«kÄ• cariyenapi ``v
cÄ• â€™â€™ ti vandanathomanatthoyeva dassito, na __abhivÄ• dana_saddatthaá¹ƒ paá¹-i
``abhivÄ• detvÄ• â€™â€™ ti etthÄ• pi vandanathomanatthÄ• yeva icchitabbÄ• , na vadÄ• p

athÄ• pi siyÄ• ``vandeâ€™ ti pade kÄ• ritapaccayo natthi, `abhivÄ• detvÄ• â€™ ti imasmiá
tattha vadÄ• panattho na labbhati, idha pana labbhatÄ«â€™â€™ ti. tanna, ``karotÄ«â€™â€
``nipphÄ• detÄ«â€™â€™ ti hetukattupadavasena vivaraá¹‡assa viya ``vandeâ€™â€™ ti pa
hotÅ«â€™ ti vadÄ• petvÄ• â€™â€™ ti vivaraá¹‡assa vattabbattÄ• . ``abhivÄ• detvÄ• â€™â
padamiva kÄ• ritapaccayantaá¹ƒ na hoti. kasmÄ• ti ce? yasmÄ• ``cinteti, cintayati. manteti,
tiÄ• dÄ«naá¹ƒ __curÄ• di_gaá¹‡ikÄ• naá¹ƒ suddhakattupadÄ• naá¹ƒ ``cintÄ• peti, cintÄ• pa
hetukattupadÄ• ni dissanti, tasmÄ• yadi hetukattupadaá¹ƒ adhippetaá¹ƒ siyÄ• , ``abhivÄ• d
``abhivÄ• dÄ• payitvÄ• â€™â€™ ti vÄ• vattabbaá¹ƒ siyÄ• , yasmÄ• panevaá¹ƒ na vuttaá¹ƒ
kÄ• ritapaccayantaá¹ƒ na hotÄ«ti siddhaá¹ƒ.

imassatthassa Ä• vibhÄ• vatthaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne sÄ• á¹-á¹-hakathaá¹ƒ __vidhurajÄ

``kathaá¹ƒ no abhivÄ• deyya, abhivÄ• dÄ• payetha ve.

yaá¹ƒ naro hantumiccheyya, taá¹ƒ kammaá¹ƒ nupapajjatÄ«â€™â€™ ti

ayaá¹ƒ tÄ• va jÄ• takapÄ• á¸·i. ayaá¹ƒ pana __aá¹-á¹-hakathÄ• pÄ• á¹-ho_ ``yaÃ±hi naro ha
kathaá¹ƒ nu abhivÄ• deyya, kathaá¹ƒ vÄ• \Be 318/ tena attÄ• naá¹ƒ abhivÄ• dÄ• payetha v
na upapajjatÄ«â€™â€™ ti. tattha pÄ• á¸·iyaá¹ƒ __abhivÄ• deyyÄ• _ti suddhakattupadaá¹ƒ t
__abhivÄ• dÄ• payetha ve_ti hetukattupadaá¹ƒ tabbÄ• cakattÄ• . evaá¹ƒ vibhÄ• gaá¹ƒ pana
aá¹-á¹-akathÄ• ya ca adhippÄ• yo gahetabbo ``naro yaá¹ƒ puggalaá¹ƒ hantuá¹ƒ iccheyya, s
puggalaá¹ƒ kathaá¹ƒ nu abhivÄ• deyya, so vÄ• hantÄ• , tena vajjhena maá¹ƒ vandÄ• hÄ«ti
vandÄ• peyyÄ• â€™â€™ ti. ettha pana ``rÄ• jÄ• no coraá¹ƒ sunakhehipi khÄ• dÄ• pentÄ«â

karaá¹‡avasena ``tena vajjhenÄ• â€™â€™ ti padaá¹ƒ yojitaá¹ƒ, attho pana ``taá¹ƒ vajjhaâ€
upayogavacanavasena daá¹-á¹-habbo dvikammakattÄ• sakÄ• ritapaccayassa sakammaka
``aá¹-á¹-hakathÄ• cariyÄ• passitabbaá¹ƒ na passanti, atitthe pakkhandantÄ«â€™â€™ ti tes
hoti, suá¹‡Ä• tha asmÄ• kaá¹ƒ sodhanaá¹ƒ, tathÄ• hi aá¹-á¹-hakathÄ• cariyehi ``abhivÄ• de
``vadÄ« abhivÄ• danathutÄ«sÅ«â€™â€™ ti dhÄ• tuyÄ• atthamaggahetvÄ• vohÄ• ravisaye
saá¹‡hasukhumamatthaá¹ƒ sotÅ«naá¹ƒ bodhetuá¹ƒ ``vada viyattiyaá¹ƒ vÄ• cÄ• yaâ€™â€™
gahetvÄ• kÄ• ritapaccayaparikappanena kÄ• ritatthamÄ• dÄ• ya ``abhivÄ• detvÄ• ti `sukhÄ
vadÄ• petvÄ• , vandanto hi atthato evaá¹ƒ vadÄ• peti nÄ• mÄ• â€™â€™ ti hetukattuvasena
vuttoti na koci tesaá¹ƒ doso. pÅ«jÄ• rahÄ• hi te Ä• yasmanto, namoyeva tesaá¹ƒ karoma, i
sukhumaá¹ƒ sÄ• dhukaá¹ƒ manasi kÄ• tabbaá¹ƒ. evaÃ±hi karoto paÃ±Ã±Ä• vaá¸• á¸• hatÄ

__da_kÄ• rantadhÄ• turÅ«pÄ• ni.

dhakÄ• rantadhÄ• tu

__randha_ \Be 319/ __pÄ• ke_. sÅ«do bhattaá¹ƒ randheti, randhayati. kÄ• kaá¹ƒ sokÄ• ya
sÅ«dena odano randhiyati. randhito. randhanaá¹ƒ. puriso sÅ«daá¹ƒ sÅ«dena vÄ• odanaá¹ƒ
randhÄ• payati. randhetuá¹ƒ, randhayituá¹ƒ. randhitvÄ• , randhayitvÄ• , randhiya iccÄ• dÄ«

__dhÅ« kampane_. dhÄ• veti, dhÄ• vayati.

__gandha sÅ«cane addane ca. sÅ«canaá¹ƒ_. pakÄ• sanaá¹ƒ. __addanaá¹ƒ_ pariplutÄ• . g

ettha __gandho_ti gandheti attano vatthuá¹ƒ sÅ«cayati pakÄ• setÄ«ti gandho. paá¹-icchan
pupphaphalÄ• diá¹ƒ ``idamettha atthÄ«â€™â€™ ti pesuÃ±Ã±aá¹ƒ upasaá¹ƒharanto viya pa
__gamudhara_dhÄ• tudvayavasenapi __gandhasaddattho vattabbo ``gacchanto dhariyatÄ«
``gacchanto dhariyatÄ«ti gandho, sÅ«canatopi vÄ• â€™â€™ ti. __gandha_saddo ca ``uppa
ettha chedane vattatÄ«ti daá¹-á¹-habbo.

__vadha saá¹ƒyame_. vadheti, vadhayati.

__budhi hiá¹ƒsÄ• yaá¹ƒ_. bundheti, bundhayati. palibundheti, palibundhayati. palibodho, __
so vikÄ• ravasena aÃ±Ã±athÄ• jÄ• to. tattha __palibodho_ti Ä• vÄ• sapalibodhÄ• di. apica
taá¹‡hÄ• mÄ• nadiá¹-á¹-hittayaÃ±ca.

__vaddha chedanapÅ«raá¹‡esu_. vaddheti, vaddhayati. vaddhakÄ«. __vaddhakÄ«_ti gaha

__gaddha abhikaá¹…khÄ• yaá¹ƒ_. gaddheti, gaddhayati. gaddho. __gaddho_ti gijjho. ``gad
idamettha nidassanaá¹ƒ.

__sadhu_ \Be 320/ __pahaá¹ƒsane_. sadheti, sadhayati.

__vaddha bhÄ• sÄ• yaá¹ƒ_. vaddheti, vaddhayati.

__andha diá¹-á¹-hÅ«pasaá¹ƒhÄ• re. diá¹-á¹-hÅ«pasaá¹ƒhÄ• ro_ nÄ• ma cakkhusaÃ±Ã±itÄ•
upasaá¹ƒhÄ• ro apanayanaá¹ƒ vinÄ• so vÄ• . cakkhu hi passanti etÄ• yÄ• ti diá¹-á¹-hÄ«ti vu
__aá¹-á¹-hakathÄ• su_ ``sasambhÄ• racakkhuno setamaá¹‡á¸• alaparikkhittassa kaá¹‡ham
abhimukhaá¹ƒ á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppattidesabhÅ«te diá¹-á¹-himaá¹‡á¸• a
__á¹-Ä«kÄ• yampi_ ca ``diá¹-á¹-himaá¹‡á¸• aleti abhimukhaá¹-á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á
cakkhusaÃ±Ã±itÄ• ya diá¹-á¹-hiyÄ• maá¹‡á¸• aleâ€™â€™ ti vuttaá¹ƒ. evaá¹ƒbhÅ«tÄ• ya di
__andha_dhÄ• tu vattati. andheti, andhayati. cakkhÅ«ni andhayiá¹ƒsu, andho. __andho_ti a
dvinnaá¹ƒ cakkhÅ«naá¹ƒ ekassa vÄ• vasena naá¹-á¹-hanayano, evamidha __andha_dhÄ•
``khÄ• dÄ• magamÄ• naá¹ƒ khandhandhagandhÄ• â€™â€™ ti vacanena __ama_dhÄ• tus
rÅ«panipphatti dassitÄ• .

__badha bandhane_. migaá¹ƒ bÄ• dheti, bÄ• dhayati. baddho migo, baddhosi mÄ• rapÄ• s

tattha __bÄ• dhetÄ«_ti bandhatÄ«ti suddhakattuvasena attho gahetabbo. evaá¹ƒ __bÄ• dh
hi ``vÄ• taá¹ƒ jÄ• lena bÄ• dhesi, yo anicchantimicchasÄ«â€™â€™ ti ettha __bÄ• dhesÄ«_
suddhakattuvasena attho. __bhÅ«vÄ• di_gaá¹‡e pana __ ``bÄ• dha_ baddhÄ• yaâ€™â€™
``bÄ• dhatÄ«â€™â€™ ti kattupadaá¹ƒ ``bÄ• dheti, bÄ• dhayatÄ«â€™â€™ ti hetukattupada
bÄ• dhiyate bandhiyate soti baddho.

__dha_kÄ• rantadhÄ• turÅ«pÄ• ni.

nakÄ• rantadhÄ• tu

__mÄ• na_ \Be 321/ __pÅ«jÄ• yaá¹ƒ pemane vÄ«maá¹ƒsÄ• yaá¹ƒ_. mÄ• neti, mÄ• nayati.
paá¹-imÄ• neti, paá¹-imÄ• nayati. mÄ• nanÄ• , sammÄ• nanÄ• , vimÄ• nanÄ• , vimÄ• naá¹

amÄ• nanÄ• yattha santo, santÄ• naá¹ƒ vÄ• vimÄ• nanÄ• .

hÄ«nasammÄ• nanÄ• vÄ• pi, na tattha vasatiá¹ƒ vase ||

vÄ«maá¹ƒsati, vÄ«maá¹ƒsÄ• , vÄ«maá¹ƒsiyatÄ«ti vÄ«maá¹ƒsiyamÄ• no. vÄ«maá¹ƒsanto.

tattha __mÄ• netÄ«_ti pÅ«jeti, __aá¹-á¹-hakathÄ• su_ pana ``mÄ• nentÄ«â€™â€™ ti etasm
dassito __ ``mÄ• nentÄ«_ti manena piyÄ• yanti. __pÅ«jentÄ«_ti paccayehi __pÅ«jentÄ«â€™
vevacanatthappakÄ• sanavasena vuttoti gahetabbo. __mÄ• nanapÅ«jana_saddÄ• hi pariyÄ
eva. __vimÄ• netÄ«_ti avamaÃ±Ã±ati. __vimÄ• _nanti sobhÄ• visesayogato visiá¹-á¹-hamÄ
visesato mÄ• netabbanti hi __vimÄ• naá¹ƒ, _ devÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ by

__mana thambhe. thambho_ cittassa thaddhatÄ• . mÄ• neti, mÄ• nayati. mÄ• no.

__thana devasadde. devasaddo_ meghasaddo, thaneti, thanayati.

yathÄ• pi megho thanayaá¹ƒ, vijjumÄ• lÄ« satakkaku.

thalaá¹ƒ ninnaÃ±ca pÅ«reti, abhivassaá¹ƒ vasundharaá¹ƒ.

yathÄ• pÄ• vusako megho, thanayanto savijjuko.

__Å«na parihÄ• niyaá¹ƒ_. Å«neti, Å«nayati. Å«no loko.

__dhana sadde_. dhaneti, dhanayati, dhaniyyati. dhani, dhanaá¹ƒ.

tattha \Be 322/ __dhanÄ«_ti saddo. __dhana_nti santakaá¹ƒ, taÃ±hi mama idanti dhanÄ• y
saddÄ• yitabbanti dhananti. ayaá¹ƒ pana dhÄ• tu icchÄ• yampi vattati. ``mÄ• tÄ• hi tava ira
hadayaá¹ƒ dhaniyyatÄ«â€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. tattha __dhaniyyatÄ«_ti pattheti i

__thena coriye_. corassa bhÄ• vo __coriyaá¹ƒ_. yathÄ• sÅ«riyaá¹ƒ, yathÄ• ca dakkhiyaá¹
theno, thenetvÄ• .

__tanu saddopatÄ• pesu_. tÄ• neti, tÄ• nayati. idhÄ• yaá¹ƒ savuddhikÄ• . __tanÄ• di_gaá¹
``tanoti, tanuteâ€™â€™ ti avuddhikÄ• .

__ta_vaggantadhÄ• turÅ«pÄ• ni.

pakÄ• rantadhÄ• tu

__Ã±apa tosananisÄ• nesu_. Ã±Ä• peti, Ã±Ä• payati, paÃ±Ã±Ä• peti, paÃ±Ã±Ä• payati, pa

ettha ca niddese ``paÃ±Ã±Ä• petÄ«â€™â€™ ti padaá¹ƒ nidassanaá¹ƒ. tattha __paÃ±Ã±Ä•

vÄ• kyÄ• vayavehi vitthÄ• ravasena niravasesato desitehi veneyyÄ• naá¹ƒ cittaparitosanaá¹
karotÄ«ti attho. __pa_pubbo nikkhipane. Ä• sanaá¹ƒ paÃ±Ã±Ä• peti, paÃ±Ã±Ä• payati. ``Ä•
ti rassattampi dissati. amatassa dvÄ• raá¹ƒ paÃ±Ã±apeti, paÃ±Ã±Ä• . kÄ• rite ``puriso puris
paÃ±Ã±apÄ• petÄ«â€™â€™ ti ekameva padaá¹ƒ. tÄ• ni ``paÃ±Ã±Ä• peti, paÃ±Ã±Ä• payat
avabodhaneâ€™â€™ ti imissÄ• rÅ«pÄ• ni siyuá¹ƒ, tadÄ• \Be 323/ hetukatturÅ«pÄ• ni bha
suddhakatturÅ«pÄ• ni tabbÄ• cakattÄ• .

__lapa viyattiyaá¹ƒ vÄ• cÄ• yaá¹ƒ_. lapeti, lapayati. lÄ• po, lapanaá¹ƒ, Ä• lÄ• po, sallÄ• po,
lapitaá¹ƒ.

__byapa dÄ• he_. jhÄ• peti, jhÄ• payati. jhatto, jhÄ• naá¹ƒ.

tattha __jhatto_ti khuddÄ• pareto pÄ• canagginÄ• jhÄ• pitoti jhatto, ``jhattÄ• assu kilantÄ•
pÄ• á¸·i. __jhÄ• na_nti nÄ«varaá¹‡adhamme jhÄ• petÄ«ti jhÄ• naá¹ƒ, savuddhikaá¹ƒ. kÄ• ri
jhÄ• pÄ• payati.

__rÅ«pa rÅ«pakriyÄ• yaá¹ƒ. rÅ«pakriyÄ• _ nÄ• ma pakÄ• sanakriyÄ• . rÅ«peti, rÅ«payati. r

tattha __rÅ«pa_nti rÅ«payatÄ«ti rÅ«paá¹ƒ. vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ haday
pakÄ• setÄ«ti attho. __divÄ• di_gaá¹‡e panÄ• yaá¹ƒ __ ``rÅ«paá¹ƒ ruppaneâ€™â€™ _ti bh
á¹-hitÄ• .

__kappa vidhimhi. vidhi_ kriyÄ• . sÄ«haseyyaá¹ƒ kappeti. kappayati. moro vÄ• samakappa
pakappentaá¹ƒ, buddhaá¹ƒ vandÄ• mi gotamaá¹ƒ.

__kappa vitakke vidhimhi chedane ca_. kappeti, kappayati, moro vÄ• samakappayi. kappita
pakappayati. saá¹…kappeti, saá¹…kappayati. kappo, saá¹…kappo, vikappo. kappasamaá¹‡

tattha __kappo_ti paricchedavasena kappiyatÄ«ti kappo. __saá¹…kappo_ti saá¹…kappana
kappanaá¹ƒ, atthassa anekantikabhÄ• vo. idha __kappa_saddassa atthuddhÄ• ro bhavati.

__kappa_saddo \Be 324/ abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±attichedanavikappalesasan
hissa ``okappanÄ«yametaá¹ƒ bhoto gotamassa, yathÄ• taá¹ƒ arahato sammÄ• sambuddha
abhisaddahanamattho. ``anujÄ• nÄ• mi bhikkhave paÃ±cahi samaá¹‡akappehi phalaá¹ƒ pa
evamÄ• dÄ«su vohÄ• ro. ``yena sudaá¹ƒ niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ ti evamÄ• d
kappoâ€™â€™ ti evamÄ• dÄ«su paÃ±Ã±atti. ``alaá¹…kato kappitakesamassÅ«â€™â€™ ti
``kappati dvaá¹…gulakappoâ€™â€™ ti evamÄ• dÄ«su vikappo. ``atthi kappo nipajjituâ€™â
``kevalakappaá¹ƒ veá¸·uvanaá¹ƒ obhÄ• setvÄ• â€™â€™ ti evamÄ• dÄ«su samantabhÄ• vo

atha vÄ• __kappa_saddo saupasaggo anupasaggo ca
vitakkavidhÄ• napaá¹-ibhÄ• gapaÃ±Ã±attikÄ• laparamÄ• yuvohÄ• rasamantabhÄ• vÄ• bhis
kriyÄ• lesantara kappataá¹‡hÄ• diá¹-á¹-hiasaá¹…khyeyyakappamahÄ• kappÄ• dÄ«su dissa
``nekkhammasaá¹…kappo abyÄ• pÄ• dasaá¹…kappoâ€™â€™ tiÄ• dÄ«su vitakke Ä• gato.
Ä• pajjeyyÄ• â€™â€™ tiÄ• dÄ«su vidhÄ• ne, adhikavidhÄ• naá¹ƒ Ä• pajjeyyÄ• ti hi attho. ``
sÄ• vakena saddhiá¹ƒ mantayamÄ• nÄ• na jÄ• nimhÄ• â€™â€™ tiÄ• dÄ«su paá¹-ibhÄ• ge
attho. ``iccÄ• yasmÄ• kappoâ€™â€™ tiÄ• dÄ«su paÃ±Ã±attiyaá¹ƒ. ``yena \Be 325/ sudaá¹
viharÄ• mÄ«â€™â€™ tiÄ• dÄ«su kÄ• le. ``Ä• kaá¹…khamÄ• no Ä• nanda tathÄ• gato kapp
kappÄ• vasesaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«su paramÄ• yumhi. Ä• yukappo hi idha ``kappoâ€
bhikkhave paÃ±cahi samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituâ€™â€™ ntiÄ• dÄ«su samaá
veá¸·uvanaá¹ƒ obhÄ• setvÄ• â€™â€™ tiÄ• dÄ«su samantabhÄ• ve. ``saddhÄ• saddahanÄ
tiÄ• dÄ«su abhisaddahane, saddhÄ• yanti attho. ``alaá¹…kato kappitakesamassÅ«â€™â€™
ito dinnaá¹ƒ, petÄ• naá¹ƒ upakappatÄ«â€™â€™ tiÄ• dÄ«su viniyoge. ``kappakatena akapp
hotÄ«â€™â€™ tiÄ• dÄ«su vinayakriyÄ• yaá¹ƒ. ``atthi kappo nipajjituá¹ƒ, handÄ• haá¹ƒ nipa
lese. ``Ä• pÄ• yiko nerayiko, kappaá¹-á¹-ho saá¹…ghabhedako, kappaá¹ƒ nirayamhi paccat
antarakappe.

``na kappayanti na purakkharonti,

dhammÄ• pi tesaá¹ƒ na paá¹-icchitÄ• se.

na brÄ• hmaá¹‡o sÄ«lavatena neyyo,

pÄ• raá¹…gato na ca pacceti tÄ• dÄ«â€™â€™ ti

Ä• dÄ«su taá¹‡hÄ• diá¹-á¹-hÄ«su. tathÄ• hi vuttaá¹ƒ __niddese_ ``kappoti uddÄ• nato dve
diá¹-á¹-hikappoâ€™â€™ ti. ``anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappeâ€™â€
asaá¹…khyeyyakappe \Be 326/. ``cattÄ• rimÄ• ni bhikkhave kappassa asaá¹…khyeyyÄ• nÄ
iccevaá¹ƒ ---

vitakke ca vidhÄ• ne ca, paá¹-ibhÄ• ge tatheva ca.

paÃ±Ã±attiyaá¹ƒ tathÄ• kÄ• le, paramÄ• yumhi ca chedane ||

samantabhÄ• ve vohÄ• re, abhisaddahanepi ca.

viniyoge ca vinaya-kriyÄ• yaá¹ƒ lesakepi ca ||

vikappantarakappesu, taá¹‡hÄ• diá¹-á¹-hisvasaá¹…khaye.

kappe ca evamÄ• dÄ«su, __kappa_saddo pavattati ||

__kapi gatiyaá¹ƒ_. kampeti, kampayati, gacchatÄ«ti attho. imÄ• ni calanatthe pavattahetuk
bhavanti. calanatthe hi __ ``kampa kampaneâ€™â€™ _ti dhÄ• tuyÄ• ``kampatÄ«â€™â€™
akammakasuddhakatturÅ«paá¹ƒ. ``kampetÄ«â€™â€™ tiÄ• dÄ«ni sakammakÄ• ni hetukattu
sallaá¹ƒ, kampeti hadayaá¹ƒ mamÄ• â€™â€™ ti akammakÄ• ya dhÄ• tuyÄ• sakammakarÅ

__khapi khantiyaá¹ƒ_. khampeti, khampayati.

__thÅ«pa samussaye. samussayo_ Ä• roho ubbedho. thÅ«peti, thÅ«payati. thÅ«po, thÅ«pi

__tapa khaye_. tapeti, tapayati.

__upa pajjane_. upeti, upayati.

__capa kakkane_. capeti, capayati.

__suppa mÄ• ne_. suppeti, suppayati.

__á¸• apa á¸• ipa saá¹…ghÄ• te_. á¸• Ä• peti. á¸• Ä• payati. á¸• epeti, á¸• epayati.

__kapa_ \Be 327/ __avakampane_. kapeti, kapayati. kapaá¹‡o. __kapaá¹‡o_ti karuá¹‡Ä• y
``kappatÄ«â€™â€™ ti rÅ«paá¹ƒ vadanti.

__gupa kupa dhÅ«pa bhÄ• sÄ• yaá¹ƒ_. gopeti, gopayati. kopeti, kopayati. dhÅ«peti, dhÅ«p

__kipa dubballe_. kipeti, kipayati.

__khepa peraá¹‡e. peraá¹‡aá¹ƒ_ cuá¹‡á¹‡ikaraá¹‡aá¹ƒ, khepeti, khepayati.

__tapa pÄ«á¹‡ane_. tapeti, tapayati.

__Ä• pu lambane_. Ä• peti, Ä• payati. Ä• po.

__tapa dÄ• he_. tapeti, tapayati. tapo, tÄ• po. Ä• tÄ• po, santÄ• po. kÄ• rite --- tÄ• peti, tÄ•

__tapo_ti akusalÄ• naá¹ƒ tÄ• panaá¹-á¹-hena tapo, sÄ«laá¹ƒ.

__opathapa thapane_. opeti, opayati. na tesaá¹ƒ koá¹-á¹-he openti. thapeti, thapayati. thapi
paá¹-icchadaá¹ƒ vavaá¹-á¹-hapeti. voá¹-á¹-habbanaá¹ƒ.

ettha ca ``vi ava thapeti, vi ava thapanaâ€™â€™ nti chedo. ettha purime saralopo __tha_ss
visadisabhÄ• vena dvittaÃ±ca. pacchime pana saralopo, __ava_ssa __o_kÄ• rattaá¹ƒ, __th
__pa_ssa __va_ttaá¹ƒ, __va_ssa dvittaá¹ƒ, __va_kÄ• radvayassa ca __ba_kÄ• radvayaá¹ƒ
__voá¹-á¹-habbana_nti ca byavatthÄ• pakacittassa nÄ• maá¹ƒ. __na_kÄ• ralope ``voá¹-á¹-h
rÅ«paá¹ƒ bhavati.

__mÄ• pa mÄ• pane_. paá¹‡á¹‡asÄ• laá¹ƒ mÄ• peti, mÄ• payati. yo pÄ• á¹‡amatimÄ• peti

__yapa yÄ• pane. yÄ• panaá¹ƒ_ pavattanaá¹ƒ. tena so tattha yÄ• peti. yÄ• payati. yÄ• pan

tattha \Be 328/ __yÄ• petÄ«_ti idaá¹ƒ __yÄ• _dhÄ• tussa payogatte sati kÄ• ritapadaá¹ƒ bh
``uyyÄ• penti nÄ• mÄ• â€™â€™ ti pÄ• á¸·i dissati.

__pa_kÄ• rantadhÄ• turÅ«pÄ• ni.

__phakÄ• _rantÄ• dhÄ• turÅ«pÄ• ni appasiddhÄ• ni.

bakÄ• rantadhÄ• tu

__samba sambandhe. sambandho_ daá¸·habandhanaá¹ƒ. sambeti, sambayati. sambalaá¹ƒ

__sabi maá¹‡á¸• ale. maá¹‡á¸• alaá¹ƒ_ parimaá¹‡á¸• alatÄ• . rÅ«paá¹ƒ tÄ• disameva.

__kubi acchÄ• dane_. kumbeti, kumbayati.

__lubi dubi addane. addanaá¹ƒ_ hiá¹ƒsÄ• . lumbeti, lumbayati. dumbeti, dumbayati.

__pubba niketane. niketanaá¹ƒ_ nivÄ• so. pubbeti, pubbayati.

__gabba mÄ• ne. mÄ• no_ ahaá¹ƒkÄ• ro. gabbeti, gabbayati. gabbanaá¹ƒ, gabbito. tattha _
saá¹…kucati.

bakÄ• rantadhÄ• turÅ«pÄ• ni.

bhakÄ• rantadhÄ• tu

__bhÅ« pattiyaá¹ƒ. patti_ pÄ• panaá¹ƒ. sakammikÄ• dhÄ• tu. bhÄ• veti, bhÄ• vayati. pabh
itthambhÅ«to. cakkhubhÅ«to, Ã±Ä• á¹‡abhÅ«to, dhammabhÅ«to, brahmabhÅ«to.

tattha \Be 329/ __bhÄ• vetÄ«_ti puriso gacchantaá¹ƒ purisamanugacchanto pÄ• puá¹‡Ä• t
sesakriyÄ• padesupi. ettha ca ``bhÄ• vetÄ«â€™â€™ tiÄ• dÄ«ni yattha sace __ ``bhÅ« sattÄ
rÅ«pÄ• ni honti, tattha hetukatturÅ«pÄ• ni nÄ• ma honti. ``bhÄ• veti kusalaá¹ƒ dhammaâ€™
nidassanapadÄ• ni. __bhÄ• vetÄ«_ti hi vaá¸• á¸• hetÄ«ti attho. idha pana suddhakatturÅ«pa
attho. __itthambhÅ«to_ti imaá¹ƒ pakÄ• raá¹ƒ bhÅ«to patto. ``cakkhubhÅ«toâ€™â€™ tiÄ• dÄ
sattÄ• yaá¹ƒ, bhÅ« pattiyaâ€™â€™ nti dvigaá¹‡ikÄ• naá¹ƒ dvinnaá¹ƒ dhÄ• tÅ«naá¹ƒ vasen
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• nayanissitaá¹ƒ atthaá¹ƒ pakÄ• sayissÄ• ma Ä• gamikÄ• naá¹ƒ ko
__cakkhubhÅ«to_ti yathÄ• cakkhu sattÄ• naá¹ƒ dassanatthaá¹ƒ pariá¹‡eti, evaá¹ƒ lokassa
yÄ• thÄ• vadassanasÄ• dhanato dassanakiccapariá¹‡Ä• yakaá¹-á¹-hena cakkhubhÅ«to. ath
__cakkhubhÅ«to_. paÃ±Ã±Ä• cakkhumayattÄ• vÄ• sayambhÅ«Ã±Ä• á¹‡ena paÃ±Ã±Ä• ca
__cakkhubhÅ«to_. viditakaraá¹‡aá¹-á¹-hena __Ã±Ä• á¹‡abhÅ«to, _ asÄ• dhÄ• raá¹‡aá¹ƒ vÄ
__Ã±Ä• á¹‡abhÅ«to, _ aviparÄ«tasabhÄ• vaá¹-á¹-hena, pariyattidhammappavattanato vÄ•
nicchÄ• ritadhammamayoti __dhammabhÅ«to_. bodhipakkhiyadhammehi vÄ• uppannattÄ•
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vÄ• dhammaá¹ƒ bhÅ«to pattoti __dhammabhÅ«to_. seá¹-á¹
atha vÄ• brahmaá¹ƒ vuccati maggo tena uppannattÄ• lokassa ca taduppÄ• danattÄ• , taÃ±
bhÅ«to pattoti __brahmabhÅ«to_. evaá¹ƒ dvinnaá¹ƒ dhÄ• tÅ«naá¹ƒ vasena vutto attho vedit

aparÄ• ni cettha nidassanapadÄ• ni veditabbÄ• ni. ``tÄ• tÄ• mayaá¹ƒ mahallakÄ• suddho
buddhabhÅ«taá¹ƒ sambhÄ• veyyÄ• ma vÄ• no vÄ• , tumhe tassa sÄ• sane pabbajeyyÄ• th
kho therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ revataá¹ƒ sahajÄ• tiyaá¹ƒ sambhÄ• viá¹ƒsÅ«â€™â€™
panettha ``manussabhÅ«to, devabhÅ«toâ€™â€™ tiÄ• dÄ«ni yojetabbÄ• ni. tathÄ• hi __saa
aá¹-á¹-hakathÄ• yaá¹ƒ ``manussabhÅ«tÄ• _timanussesu jÄ• tÄ• , manussabhÄ• vaá¹ƒ vÄ•
saá¹ƒvaá¹‡á¹‡ito.

__bhÅ« avakampane_. ayampi sakammako. bhÄ• veti, bhÄ• vayati. manobhÄ• vanÄ«yÄ•

ettha ca __bhÄ• vetÄ«_ti anukampati puttaá¹ƒ vÄ• bhÄ• taraá¹ƒ vÄ• yaá¹ƒkiÃ±ci. __manob
``dÄ«ghÄ• yukÄ• hontu bhadantÄ• arogÄ• abyÄ• pajjÄ• â€™â€™ ti evamÄ• dinÄ• bhÄ•
manobhÄ• vanÄ«yÄ• . aÃ±Ã±attha pana __manobhÄ• vanÄ«yÄ• _ti manovaá¸• á¸• hanakÄ
vaá¸• á¸• hati, ``te manobhÄ• vanÄ«yÄ• â€™â€™ ti vuccanti.

__labha Ä• bhaá¹‡á¸• ane_. labheti, labhayati.

__jabhi nÄ• sane_. jambheti, jambhayati.

__lÄ• bha pesane_. lÄ• bheti, lÄ• bhayati. __ ``labha lÄ• bhe_ti dhÄ• tussa rÅ«pÄ• ni ce, k

__dabhÄ« bhaye_. Ä«kÄ• rantÄ• yaá¹ƒ dhÄ• tu, tena saniggahÄ«tÄ• gamÄ• ni rÅ«pÄ• ni r

__dÅ«bha santhambhe_. dÅ«bheti, dÅ«bhayati.

__vambha viddhaá¹ƒsane_. vambheti, vambhayati. vambhanÄ• . chabbaggiyÄ• bhikkhÅ«

__bha_kÄ• rantadhÄ• turÅ«pÄ• ni.

makÄ• rantadhÄ• tu

__Ä• _tena \Be 331/ __camu dhovane. Ä• _pubbo __camu_dhÄ• tu dhovane vattati. Ä• ca
Ä• camanakumbhÄ«.

ettha pana ``tato hi so Ä• camayitvÄ• licchavÄ«, therassa datvÄ• yugÄ• ni aá¹-á¹-hÄ• â€™
__appasakkÄ• rapetavatthupÄ• á¸·i_ppadeso nidassanaá¹ƒ. tattha __Ä• camayitvÄ• _ti hat
mukhaá¹ƒ vikkhÄ• letvÄ• . ayaá¹ƒ pana dhÄ• tu __bhÅ«vÄ• digaá¹‡ikatte ``camatÄ«â€™â€
tiá¹-á¹-hati.

__kamu icchÄ• kantÄ«su_. kÄ• meti, kÄ• mayati. kÄ• mo, kanti, nikanti, kÄ• manÄ• , kÄ• m
abhikkantaá¹ƒ. abhikkantavaá¹‡á¹‡Ä• .

ettha ca __kÄ• mo_ti rÅ«pÄ• divisayaá¹ƒ kÄ• metÄ«ti kÄ• mo. kÄ• miyatÄ«ti vÄ• __kÄ• m
kilesakÄ• mavatthukÄ• mavasenetaá¹ƒ daá¹-á¹-habbaá¹ƒ. kileso hi tebhÅ«makavaá¹-á¹-asa
``kÄ• moâ€™â€™ ti vuccati. mÄ• ropi vÄ• devaputto ``kÄ• moâ€™â€™ ti vuccati. so hi
accantakaá¹‡hadhammasamaá¹…gitÄ• ya papaÃ±casamatikkantepi buddhapaccekabuddh
á¹-hapetuá¹ƒ kÄ• metÄ«ti ``kÄ• moâ€™â€™ ti vuccati.

vuttaÃ±cetaá¹ƒ porÄ• á¹‡akaviracanÄ• yaá¹ƒ ---

``vande vandehamassatthaá¹ƒ, yattha santajjito jito.

kÄ• mo kÄ• moghatiá¹‡á¹‡ena, buddhena vasatÄ• satÄ• â€™â€™ ti.

imÄ• ni panassa nÄ• mÄ• ni ---

kÄ• mo namuci kaá¹‡ho ca, vasavattÄ« pajÄ• pati.

pamattabandhu madano, pÄ• pimÄ• dammakopi ca.

kandappo ca ratipati, mÄ• ro ca kusumÄ• yudho.

aÃ±Ã±e \Be 332/ aÃ±Ã±Ä• nipi vadanti. tÄ• ni sÄ• sanÄ• nulomÄ• ni na hontÄ«ti idha na d
__aá¹-á¹-hakathÄ• su_ pana ``mÄ• ro, namuci, kaá¹‡ho, pamattabandhÅ«â€™â€™ ti cattÄ

idÄ• ni __abhikkanta_saddassa __bhÅ«vÄ• di_gaá¹‡e __ ``kamu padavikkhepeâ€™â€™ _
__kamu_dhÄ• tussa vasena idha ca __ ``kamu icchÄ• kantÄ«sÅ«â€™â€™ _ti vuttassa __k
atthuddhÄ• raá¹ƒ kathayÄ• ma. __abhikkanta_saddo khayasundarÄ• bhirÅ«paabbhanumod
bhante ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…ghoâ€™â€™ tiÄ• dÄ«
imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ tiÄ• d

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti

Ä• dÄ«su abhirÅ«pe. ``abhikkantaá¹ƒ bhanteâ€™â€™ tiÄ• dÄ«su abbhanumodane. icceva

khayasmiá¹ƒ sundare ceva, atho abbhanumodane.

abhirÅ«pe __abhikkanta_-saddo dissati sÄ• sane ||

__thoma silÄ• ghÄ• yaá¹ƒ. silÄ• ghÄ• _ pasaá¹ƒsÄ• . thometi, thomayati. thomito, thomanÄ

__yama aparivesane_. yameti, yamayati. yamo.

__sama_ \Be 333/ __vitakke_. sÄ• meti, sÄ• mayati. samÄ• . nisÄ• meti, nisÄ• mayati. nisÄ
paá¹-isÄ• mayati. paá¹-isÄ• manaá¹ƒ.

tattha __samÄ• _ti saá¹ƒvaccharo, so ``samÄ• â€™â€™ ti itthiliá¹…gavasena vuccati. ``yo
samaâ€™â€™ nti ettha hi __samÄ• _saddo itthiliá¹…go, upayogavasena pana ``samaâ€™

imÄ• ni saá¹ƒvaccharassa nÄ• mÄ• ni ``saá¹ƒvaccharo, vaccharo, samÄ• , hÄ• yano, sara
bhavanti. __nisÄ• metÄ«_ti vitakketi upadhÄ• reti. ettha hi ``iá¹…gha maddi nisÄ• mehi, nig
vaneâ€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. tattha __nisÄ• mehÄ«_ti vitakkehi upadhÄ• rehÄ«ti
bhaá¹‡á¸• aá¹ƒ guttaá¹-á¹-hÄ• ne nikkhipati.

__sama Ä• locane. Ä• locanaá¹ƒ_ pekkhanaá¹ƒ. sÄ• meti, sÄ• mayati. nisÄ• manaá¹ƒ.

ettha pana __nisÄ• metÄ«_ti pekkhati oloketi. tathÄ• hi ``iá¹…gha maddi nisÄ• mehi, cittaá
dissatÄ«â€™â€™ ti pÄ• á¸·i dissati. tattha hi __nisÄ• mehÄ«_ti olokehÄ«ti attho. dhÄ• tÅ«n
vacanato pana upasaggayogato vÄ• savanepi ayaá¹ƒ vattati. tathÄ• hi ``tato kaá¹‡hÄ• jinÄ
rathesabhÄ• â€™â€™ tiÄ• dikÄ• pÄ• á¸·iyo dissanti. tattha __nisÄ• mehÄ«_ti suá¹‡ohÄ«ti

__ama roge_. ameti, amayati. andho. bilaá¹…kapÄ• do andhanakho.

__tattha __andho_ti naá¹-á¹-hanayano vuccati. __andhanakho_ti pÅ«tinakho. ubhayathÄ• p
sÅ«citaá¹ƒ.

__bhÄ• ma_ \Be 334/ __kodhe_. bhÄ• meti, bhÄ• mayati.

__goma upalepane_. gometi, gomayati.

__sÄ• ma svÄ• ntane Ä• mantane. svÄ• ntanaá¹ƒ_ sÄ• mappayogo. __Ä• mantanaá¹ƒ_ av
sÄ• mayati.

__saá¹…gÄ• ma yuddhe_. saá¹…gÄ• meti, saá¹…gÄ• mayati. dve rÄ• jÄ• no saá¹…gÄ• m
Ä«samadhivÄ• sane. Ä• gameti, Ä• gamayati, kÄ• mÄ• vacaradhamme nissÄ• ya rÅ«pÄ• r
samudÄ• gamayati. upÄ• sako dhammasavanantarÄ• yaá¹ƒ anicchanto ``Ä• gametha Ä• ga
samudÄ• gamanaá¹ƒ, Ä• gamanaá¹ƒ. Ä• gamento, Ä• gamayamÄ• no.

tatra __Ä• gametÄ«_ti Ä«sakaá¹ƒ adhivÄ• seti. __samudÄ• gametÄ«_ti sampavattati. __bh
``gamayatÄ«â€™â€™ ti hetukattuvasena vuttaá¹ƒ, idha pana upasagganipÄ• tapubbakÄ• n
tiÄ• dÄ«ni suddhakattuvasena vuttÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

__ma_kÄ• rantadhÄ• turÅ«pÄ• ni.

iti __cu rÄ• di_gaá¹‡e __pa_vaggantadhÄ• turÅ«pÄ• ni

samattÄ• ni.

yakÄ• rantadhÄ• tu

__yu jigucchÄ• yaá¹ƒ_. yÄ• veti, yÄ• vayati. yavo.

__byaya khaye_. byayeti, byayayati. abyayÄ«bhÄ• vo.

__byaya cittasamussagge_. tÄ• disaá¹ƒyeva rÅ«paá¹ƒ.

__ya_kÄ• rantadhÄ• turÅ«pÄ• ni.

rakÄ• rantadhÄ• tu

__para gatiyaá¹ƒ_. pareti, parayati. ettha ca ``iti kho Ä• nanda kusalÄ• ni sÄ«lÄ• ni anupub
parentÄ«â€™â€™ ti pÄ• á¸·i nidassanaá¹ƒ. tattha __aggÄ• ya parentÄ«_ti arahattatthÄ• ya

__gara uggame_. gareti, garayati. garu.

__cara asaá¹ƒsaye_. careti, carayati.

__pÅ«ri appÄ• yane_. pÅ«reti, pÅ«rayati.

__vara icchÄ• yaá¹ƒ_. vareti, varayati. varo, varaá¹ƒ, varanto. ete varÄ• naá¹ƒ caturo varen
varaá¹ƒ vare.

tattha __varo_ti variyate varitabboti varo. __vara_nti varetÄ«ti varaá¹ƒ, icchanto patthentoti

``mahÄ• mahÄ• rahaá¹ƒ sakya-muni nÄ«varaá¹‡Ä• raá¹‡Ä• .

muttaá¹ƒ muttaá¹ƒ sudassanaá¹ƒ, vande bodhivaraá¹ƒ varaâ€™â€™ nti

purÄ• á¹‡akaviracanÄ• yaá¹ƒ ``varaâ€™â€™ nti padassa viya. evaá¹ƒ varetÄ«ti __varanto.
yÄ• cÄ• mi. kÄ• rite ``pavÄ• retÄ«â€™â€™ ti rÅ«paá¹ƒ, icchÄ• petÄ«ti attho. nisedhanatthe
hoti.

__sara akkhepe_. sareti, sarayati. saro. __saro_ti saddo.

__sÄ• ra dubbalye_. sÄ• reti, sÄ• rayati. dubbalo bhavatÄ«ti attho.

__kumÄ• ra kÄ«á¸·Ä• yaá¹ƒ_. kumÄ• reti, kumÄ• rayati. kumÄ• ro, kumÄ• rako. kumÄ• rÄ«

ettha \Be 336/ kumÄ• rayati tattha tattha kÄ«á¸·atÄ«ti __kumÄ• ro_. so eva atidaharattÄ• _
itaratrÄ• pi.

__sÅ«ra vÄ«ra vikkantiyaá¹ƒ. vikkanti_ vikkamanaá¹ƒ. sÅ«reti, sÅ«rayati. vÄ«reti, vÄ«rayat
sÄ• sanikehi pana saddhammavidÅ«hi evaá¹ƒ dhÄ• tusabhÄ• vÄ• nampi __sÅ«ravÄ«ra_sa
dassitaá¹ƒ, kevalaá¹ƒ pana tattha tattha ``sÅ«roti visiá¹-á¹-hauroâ€™â€™ ti ca ``mahÄ• vÄ«
mahÄ• vikkantoâ€™â€™ ti ca ``vÄ«roti vÄ«riyavÄ• â€™â€™ ti ca atthavivaraá¹‡amattamev

__pÄ• ra tÄ«ra kammasampattiyaá¹ƒ. kammasampatti_ nÄ• ma kammassa parisamÄ• pan
pÄ• rayati. tÄ«reti, tÄ«rayati. pÄ• raá¹ƒ. tÄ«raá¹ƒ. vikkamÄ• mi na pÄ• remi, bhÅ«miá¹ƒ sun
kiccaá¹ƒ tÄ«retvÄ• gato. santÄ«raá¹‡aá¹ƒ, tÄ«raá¹‡apariÃ±Ã±Ä• ti ca Ä• dÄ«ni ettha dasse

tattha __na pÄ• remÄ«_ti chindituá¹ƒ na sakkomÄ«ti attho.

__Ä«ra khepane_. Ä«reti, Ä«rayati.

__jara vayohÄ• nimhi_. jareti, jarayati. jarÄ• . __pÄ• á¸·iyaá¹ƒ_ pana ``jÄ«ratÄ«â€™â€™ ti

__vara Ä• varaá¹‡e_. vÄ• reti, vÄ• rayati. nivÄ• reti, nivÄ• rayati. nivÄ• retÄ• . parivÄ• reti,
parivÄ• ro. pavÄ• reti, pavÄ• rayati. pavÄ• raá¹‡aá¹ƒ. __pavÄ• raá¹‡a_nti nisedhanaá¹ƒ vÄ«

__dhara dhÄ• raá¹‡e_. dhÄ• reti, dhÄ• rayati. Ä• dhÄ• ro, Ä• dhÄ• rako, dhammo iccÄ• dÄ

tattha __dhammo_ti anekavidhesu dhammesu lokuttaro uppÄ• dito sacchikato ca catÅ«su
\Be 337/ satte apatamÄ• ne dhÄ• retÄ«ti dhammo. atha vÄ• sotÄ• pannÄ• dÄ«hi ariyehi dh
puthujjanehÄ«tipi __dhammo_. catubhÅ«miko pana sakalakkhaá¹‡aá¹ƒ dhÄ• retÄ«ti __dha
phusanÄ• dinÄ• santiÄ• dinÄ• sakasakabhÄ• vena paá¹‡á¸• itehi dhÄ• riyati sallakkhiyatÄ
pana pÄ• á¸·idhammo sakatthaparatthÄ• dibhee atthe dhÄ• retÄ«ti __dhammo_. keci tu vid
dhunÄ• ti kampeti viddhaá¹ƒsetÄ«ti dhammoâ€™â€™ ti __dhÅ«dhÄ• tuvasenapi nibbacana
atÄ«va yujjati, phalanibbÄ• napariyattidhammesu pana pariyÄ• yena yujjati.

__dhamma_saddo pariyattihetuguá¹‡anissattanijjÄ«vatÄ• dÄ«su dissati. ayaÃ±hi ``dhamma
suttaá¹ƒ geyyaâ€™â€™ ntiÄ• dÄ«su pariyattiyaá¹ƒ dissati. ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhamm
tiÄ• dÄ«su hetumhi.

``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ nti

Ä• dÄ«su guá¹‡e. ``tasmiá¹ƒ kho pana samaye dhammÄ• honti. dhammesu dhammÄ• nup
nissattanijjÄ«vatÄ• yaá¹ƒ.

atha vÄ• __dhamma_saddo
sabhÄ• vapaÃ±Ã±Ä• puÃ±Ã±apaÃ±Ã±attiÄ• pattipariyattinissattanijjÄ«vatÄ• vikÄ• raguá¹‡a
dissati. ayaÃ±hi ``kusalÄ• dhammÄ• akusalÄ• dhammÄ• abyÄ• katÄ• dhammÄ• â€™â€

yassete \Be 338/ caturo dhammÄ• , saddhassa gharamesino.

saccaá¹ƒ dhammo dhiti cÄ• go, sa ve pecca na socatÄ«â€™â€™ ti

Ä• dÄ«su paÃ±Ã±Ä• yaá¹ƒ.

``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiâ€™â€™ ntiÄ• dÄ«su

puÃ±Ã±e. ``paÃ±Ã±attidhammÄ• , niruttidhammÄ• , adhivacanÄ• dhammÄ• â€™â€™ tiÄ•
``pÄ• rÄ• jikÄ• dhammÄ• , saá¹…ghÄ• disesÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su Ä• pattiya
jÄ• nÄ• ti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aâ€™â€™ ntiÄ• dÄ«su pariyattiyaá¹ƒ. ``tasmiá
honti. dhammesu dhammÄ• nupassÄ« viharatÄ«â€™â€™ tiÄ• dÄ«su nissattanijjÄ«vatÄ• ya
jarÄ• dhammÄ• maraá¹‡adhammÄ• â€™â€™ tiÄ• dÄ«su vikÄ• re. ``channaá¹ƒ buddhadha
``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su paccaye. ``á¹-hitÄ•
dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• â€™â€™ tiÄ• dÄ«su paccayuppanne.

atha vÄ• __dhamma_saddo pariyattisaccasamÄ• dhipaÃ±Ã±Ä• pakatipuÃ±Ã±Ä• pattiÃ±ey
diá¹-á¹-happayogo. tathÄ• hi ``idha bhikkhu dhammaá¹ƒ pariyÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ•
dissati. ``diá¹-á¹-hadhammo pattadhammoâ€™â€™ tiÄ• dÄ«su sacce. ``evaá¹ƒdhammÄ• t
ntiÄ• dÄ«su samÄ• dhimhi. ``saccaá¹ƒ dhammo dhiti cÄ• goâ€™â€™ ti evamÄ• dÄ«su paÃ
bhikkhave sattÄ• naâ€™â€™ nti evamÄ• dÄ«su pakatiyaá¹ƒ. ``dhammo have rakkhati dhar
puÃ±Ã±e. ``cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su \Be 339/ Ä• pattiyaá¹ƒ.
tiÄ• dÄ«su Ã±eyye. evaá¹ƒ dhammasaddappavattivisayÄ• vividhÄ• aá¹-á¹-hakathÄ• cariye
pana Ä• disaddena yuttivisayÄ• dayo ca atthÄ• gahetabbÄ• . tathÄ• hi __dhamma_saddo

``nesa dhammo mahÄ• rÄ• ja, yaá¹ƒ tvaá¹ƒ gaccheyya ekako.

ahampi tena gacchÄ• mi, yena gacchasi khattiyÄ• â€™â€™ ti

Ä• dÄ«su yuttiyaá¹ƒ vattati. ``manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡
``sataÃ±ca dhammo na jaraá¹ƒ upetÄ«â€™â€™ ti ettha nibbÄ• ne vattati. tatra yÄ• nissatta
nijjÄ«vatÄ• . yo ca hetu, so eva paccayo.

iccevaá¹ƒ ---

pariyattipaccayesu, guá¹‡e nissattatÄ• ya ca.

sabhÄ• ve ceva paÃ±Ã±Ä• yaá¹ƒ, puÃ±Ã±e paÃ±Ã±attiyampi ca ||

Ä• pattiyaá¹ƒ vikÄ• re ca, paccayuppannakepi ca.

saccasamÄ• dhipakati-Ã±eyyesu yuttiyampi ca.

visaye ceva nibbÄ• ne, __dhamma_saddo pavattati ||

keci pana dhammasaddassa pavattivisayÄ• naá¹ƒ dasadhÄ• va paricchedaá¹ƒ vadanti.

Ã±eyyamagge ca nibbÄ• ne, sabhÄ• ve atha jÄ• tiyaá¹ƒ.

mane visayapuÃ±Ã±esu, bhÄ• ve pÄ• vacanepi ca.

imesu dasasvatthesu, __dhamma_saddo pavattati ||

tatra __atthuddhÄ• ro_ti samÄ• nasaddavacanÄ«yÄ• naá¹ƒ atthÄ• naá¹ƒ uddharaá¹‡aá¹ƒ a

__ra_kÄ• rantadhÄ• turÅ«pÄ• ni.

lakÄ• rantadhÄ• tu

__pÄ• la_ \Be 340/ __rakkhaá¹‡e_. ``rakkhaá¹‡aá¹ƒ, tÄ• á¹‡aá¹ƒ, gopanaá¹ƒ, avanaá¹ƒ, pÄ
rakkhaá¹‡Ä• , guttiâ€™â€™ iccete pariyÄ• yÄ• . pÄ• leti, pÄ• layati. pÄ• lako, buddhapÄ• lo
samo bhavatu pÄ• linÄ• . pÄ• lito, pÄ• lanaá¹ƒ, pÄ• á¸·i.

ettha __pÄ• á¸·Ä«_ti atthaá¹ƒ pÄ• letÄ«ti pÄ• á¸·i, __la_ssa __á¸·a_ttaá¹ƒ. atha vÄ• antoda
rakkhaá¹‡aá¹-á¹-hena mahato taá¸·Ä• kassa thirÄ• mahatÄ«ti pÄ• á¸·i viyÄ• ti __pÄ• á¸·i, _
nayo pakaá¹-á¹-hÄ• naá¹ƒ ukkaá¹-á¹-hÄ• naá¹ƒ sÄ«lÄ• diatthÄ• naá¹ƒ bodhanato sabhÄ• va
bhÄ• sitattÄ• ca pakaá¹-á¹-hÄ• naá¹ƒ vacanappabandhÄ• naá¹ƒ Ä• á¸·Ä«ti __pÄ• á¸·i_.

__pÄ• á¸·i_saddo pÄ• á¸·idhamme, taá¸·Ä• kapÄ• á¸·iyampi ca.

dissate pantiyaÃ±ceva, iti Ã±eyyaá¹ƒ vijÄ• natÄ• ||

ayaÃ±hi ``pÄ• á¸·iyÄ• atthamupaparikkhantÄ«â€™â€™ tiÄ• dÄ«su pariyattidhammasaá¹…
``mahato taá¸·Ä• kassa pÄ• á¸·Ä«â€™â€™ tiÄ• dÄ«su taá¸·Ä• kapÄ• á¸·iyaá¹ƒ. ``pÄ• á¸·iyÄ
tiÄ• dÄ«su pantiyaá¹ƒ, paá¹-ipÄ• á¹-iyÄ• nisÄ«diá¹ƒsÅ«ti attho. imasmiá¹ƒ panatthe dhÄ• tu
pÄ• á¹-ipadiko hi pantivÄ• cako __pÄ• á¸·i_saddo.

__tila sinehane_. teleti, telayati. telaá¹ƒ, tilo, tilaá¹ƒ.

tattha __tilo_ti tilagaccho. __tila_nti tapphalaá¹ƒ. tato pana nikkhanto sineho __telaá¹ƒ_. so
``tilÄ• naá¹ƒ idanti telaâ€™â€™ nti vuccati. yadi evaá¹ƒ ``sÄ• sapatelaâ€™â€™ ntiÄ• divac
no na yujjati, __ ``tilasinehaneâ€™â€™ _ti evaá¹ƒ vuttÄ• ya __tila_dhÄ• tuyÄ• sÄ• maÃ±Ã
kassaci sinehassa vacanato. tena ``sÄ• sapatelaá¹ƒ, madhukatelaâ€™â€™ ntiÄ• dayo sÄ•
mayaá¹ƒ pana __tila_dhÄ• tuvasena nipphannÄ• naá¹ƒ tilagacchatapphalavÄ• cakÄ• naá¹ƒ
saddarÅ«pÄ• naá¹ƒ pakÄ• sanamukhena ``tilÄ• naá¹ƒ idanti telaâ€™â€™ nti vadÄ• ma, na
sÄ• sapÄ• dÄ«naá¹ƒ sinehassa atelattaá¹ƒ vadÄ• ma. atha kiÃ±carahÄ«ti ce? taddhitavidhÄ
kosallatthaá¹ƒ __tila_saddaá¹ƒ paá¹-icca ``tilÄ• naá¹ƒ idanti telaâ€™â€™ nti vadÄ• ma. sine
sÄ• sapÄ• dÄ«naá¹ƒ telassa vacanaá¹ƒ na jahÄ• ma, tasmÄ• udÄ• haraá¹‡appakÄ• sane
avatvÄ• ``telaá¹ƒ, tilo, tilaâ€™â€™ nti amhehi vuttaá¹ƒ. idaÃ±hi vacanaá¹ƒ telassa sÄ• maÄ
pavattiá¹ƒ dÄ«peti. teneva ca sÄ• sane ``tilatelaá¹ƒ, sÄ• sapatelaâ€™â€™ ntiÄ• dinÄ• vise
niá¹-á¹-hametthÄ• vagantabbaá¹ƒ. apica __tela_saddo yebhuyyena tilatele vattati, yathÄ• _
hariá¹‡amigetipi daá¹-á¹-habbaá¹ƒ.

__jala apavÄ• raá¹‡e_. jÄ• leti, jÄ• layati. jÄ• laá¹ƒ, jÄ• lÄ• . __jÄ• la_nti macchajÄ• laá¹ƒ. _
aggijÄ• lÄ• .

__khala soceyye. soceyyaá¹ƒ_ sucibhÄ• vo. khÄ• leti, khÄ• layati. pakkhÄ• leti, pakkhÄ• la

__tala patiá¹-á¹-hÄ• yaá¹ƒ_. tÄ• leti, tÄ• layati. tÄ• lo, talaá¹ƒ.

ettha __tÄ• lo_ti tiá¹‡arÄ• jarukkho. __tala_nti pÄ• á¹‡italabhÅ«mitalÄ• di. taÃ±hi tÄ• layati
ettha vatthujÄ• tanti __talaá¹ƒ_.

__tula ummÄ• ne_. toleti, tolayati.

__dula_ \Be 342/ __ukkhepe. ukkhepo_ uddhaá¹ƒ khipanaá¹ƒ. doleti, dolayati. dolÄ• .

ettha ca doliyati ukkhipiyati yattha nipanno dÄ• rako, yathÄ• nipannako vÄ• ti __dolÄ• _.

__vula nimmajjane_. voleti, voyalati.

__mÄ«la nimÄ«lane_. mÄ«leti, mÄ«layati. mÄ«lanaá¹ƒ, ummÄ«lanaá¹ƒ, nimÄ«lanaá¹ƒ.

__mÅ«la rohane_. mÅ«leti, mÅ«layati. mÅ«laá¹ƒ. esÄ• hi yadÄ• patiá¹-á¹-hÄ• yaá¹ƒ vatta
__bhÅ«vÄ• di_gaá¹‡ikÄ• , ``mÅ«latÄ«â€™â€™ ti cassÄ• rÅ«paá¹ƒ.

tattha __mÅ«la_nti mÅ«layati rÅ«hati rukkhÄ• di etenÄ• ti mÅ«laá¹ƒ. atha vÄ• mÅ«layati c
acchinnena punadeva rÅ«hatÄ«ti __mÅ«laá¹ƒ_. vuttaÃ±hi ---

``yathÄ• pi mÅ«le anupaddave daá¸·he,

chinnopi rukkho punadeva rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate,

nibbattati dukkhamidaá¹ƒ punappunaâ€™â€™ nti.

__mÅ«la_saddassa atthuddhÄ• ro heá¹-á¹-hÄ• __bhÅ«vÄ• di_gaá¹‡e vutto.

__kala pila khepe_. kÄ• leti, kÄ• layati. kÄ• lo. pileti, pilayati.

ettha __kÄ• lo_ti samayopi maccupi. tatra samayo tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä• yuá¹ƒ k
divase appaá¹ƒ appaá¹ƒ karotÄ«ti kÄ• loti vuccati. vuttampi cetaá¹ƒ ---

``kÄ• lo ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• .

yo ca kÄ• laghaso bhÅ«to, sabhÅ«tapacaniá¹ƒpacÄ«â€™â€™ ti ||

maccu \Be 343/ pana kÄ• layati tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaá¹ƒ khepeti samucche
kÄ• loti vuccati. tenÄ• hu __aá¹-á¹-hakathÄ• cariyÄ• ``kÄ• lo_ti maccu. kÄ• layati sattÄ• na
nÄ• setÄ«ti kÄ• lo. kÄ• lena maccunÄ• kato nÄ• sitoti __kÄ• lakatoâ€™â€™ _ti. ``maraá¹‡
maá¹-á¹-u cuti kÄ• lo antako nikkhepoâ€™â€™ ti maraá¹‡assÄ• bhidhÄ• nÄ• ni.

__sulla sajjane_. sulleti, sullayati.

__ila peraá¹‡e_. ileti, ilayati.

__vala bharaá¹‡e_. vÄ• leti, vÄ• layati. vÄ• lo.

__lala icchÄ• yaá¹ƒ_. laleti, lalayati.

__dala vidÄ• raá¹‡e_. dÄ• leti, dÄ• layati, padÄ• leti, padÄ• layati. kudÄ• lo.

__kala gatisaá¹…khyÄ• nesu_. kÄ• leti, kÄ• layati. kÄ• lo, kalÄ• . __kalÄ• _ti avayavo. sÄ•
saá¹…khÄ• yitabbÄ• ti __kalÄ• _.

__sÄ«la upadhÄ• raá¹‡e. upadhÄ• raá¹‡aá¹ƒ_ bhuso dhÄ• raá¹‡aá¹ƒ, patiá¹-á¹-hÄ• vasena
sÄ«layati. sÄ«laá¹ƒ, sÄ«lanaá¹ƒ.

ettha __sÄ«la_nti sÄ«leti upadhÄ• reti taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ apÄ• yesu uppattiniv
dhÄ• retÄ«ti sÄ«laá¹ƒ. atha vÄ• sÄ«liyati upacÄ• riyati sappurisehi hadayamaá¹ƒsantaraá¹ƒ
__sÄ«laá¹ƒ. sÄ«lana_nti __bhÅ«vÄ• di_gaá¹‡e avippakiá¹‡á¹‡atÄ• saá¹…khÄ• taá¹ƒ samÄ
``sÄ«latÄ«â€™â€™ ti rÅ«paá¹ƒ, idha pana Ä• dhÄ• rabhÄ• vasaá¹…khÄ• taá¹ƒ upadhÄ• ra
``sÄ«leti, sÄ«layatÄ«â€™â€™ ti rÅ«pÄ• ni. __aá¹-á¹-hakathÄ• su_ hi ``kusalÄ• naá¹ƒ dham
patiá¹-á¹-hÄ• vasena Ä• dhÄ• rabhÄ• vo upadhÄ• raá¹‡aâ€™â€™ nti vutto.

__vela kÄ• lopadese_. veleti, velayati. velÄ• . keci __ ``vela_ iti dhÄ• tusaddo na hotÄ«â€™
taá¹ƒ na gahetabbaá¹ƒ, porÄ• á¹‡ehi saddasatthavidÅ«hi ``velayatÄ«â€™â€™ ti rÅ«passa

__pala mÅ«la lavanapavanesu. lavanaá¹ƒ_ chedanaá¹ƒ, __pavanaá¹ƒ_ sodhanaá¹ƒ. pÄ• le
__palaá¹ƒ_ nÄ• ma mÄ• naviseso. lokassa vimatiá¹ƒ pÄ• leti lunÄ• ti sodheti cÄ• ti __palaá
saddasatthavidÅ« pana ``mÅ«layati kedÄ• raá¹ƒ, mÅ«layati dhaÃ±Ã±aâ€™â€™ nti payoga

__thÅ«la paribrÅ«hane. paribrÅ«hanaá¹ƒ_ vaá¸• á¸• hanaá¹ƒ. thÅ«leti, thÅ«layati. thÅ«lo p
hÄ• yanti.

__pala gatiyaá¹ƒ_. paleti, palayati. atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ. paleti rasamÄ• dÄ
suttaguá¸·aá¹ƒ yattakehi suttehi veá¹-hitaá¹ƒ, tattakehi eva palayati.

__ciá¹…gula paribbhamane_. ciá¹…guleti, ciá¹…gulayati. ciá¹…gulayitvÄ• . atrÄ• yaá¹ƒ pÄ
abhisaá¹…khÄ• rassa gati, tÄ• vatikaá¹ƒ gantvÄ• ciá¹…gulayitvÄ• bhÅ«miyaá¹ƒ papatÄ«â
__ciá¹…gulayitvÄ• _ti paribbhamitvÄ• .

__la_kÄ• rantadhÄ• turÅ«pÄ• ni.

vakÄ• rantadhÄ• tu

__divu parikÅ«jane. parikÅ«janaá¹ƒ_ gajjanaá¹ƒ. deveti, devayati. devo ca paridevitvÄ• . __

__divu_ \Be 345/ __addane. addanaá¹ƒ_ gandhapisananti vadanti. deveti, devayati.

__civa bhÄ• sÄ• yaá¹ƒ_. civeti, civayati.

__va_kÄ• rantadhÄ• turÅ«pÄ• ni.

sakÄ• rantadhÄ• tu

__pusa posane_. poseti, posayati. imÄ• ni rÅ«pÄ• ni kiÃ±cÄ• pi __bhÅ«vÄ• di_gaá¹‡ikaá¹ƒ
rÅ«paá¹ƒ paá¹-icca hetukatturÅ«pÄ• ni viya dissanti, tathÄ• pi ``aÃ±Ã±epi devo posetÄ«â€™
__curÄ• di_gaá¹‡ikarÅ«passa dassanato suddhakattuvasena vuttÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ
kÄ• ritaá¹-á¹-hÄ• ne ``posÄ• peti, posÄ• payatÄ«â€™â€™ ti hetukatturÅ«pÄ• ni icchitabbÄ•

__pesa paá¹-iharaá¹‡e_. peseti, pesayati.

__pisa balapÄ• á¹‡anesu_. piseti, pisayati.

__pasi nÄ• sane_. paá¹ƒseti, paá¹ƒsayati.

__jasi rakkhaá¹‡e_. jaá¹ƒseti, jaá¹ƒsayati.

__silesa silesane_. sileseti, silesayati. sileso.

__lÅ«sa hiá¹ƒsÄ• yaá¹ƒ_. lÅ«seti, lÅ«sayati.

__punsa abhimaddane. na_kÄ• ro niggahÄ«tatthaá¹ƒ. puá¹ƒseti, puá¹ƒsayati. napuá¹ƒsako
lope ``posoâ€™â€™ iccapi rÅ«paá¹ƒ.

tattha __na puá¹ƒsako_ti itthibhÄ• vapumbhÄ• varahito puggalo. so hi puriso viya sÄ• tisay
puá¹ƒseti abhimaddanaá¹ƒ \Be 346/ kÄ• tuá¹ƒ na sakkotÄ«ti __napuá¹ƒsako_ti vuccati. keci
itthÄ«â€™â€™ ti napuá¹ƒsakoti vacanatthaá¹ƒ vadanti. tathÄ• hi saddasatthavidÅ« taá¹ƒ p
napuá¹ƒsakaliá¹…gavasena napuá¹ƒsakanti vadanti.

__dhÅ«sa kantikaraá¹‡e_. dhÅ«seti, dhÅ«sayati.

__rusa rosane. rosanaá¹ƒ_ kopakaraá¹‡aá¹ƒ. roseti, rosayati. roso. __roso_ti kodho.

__byusa ussagge_. byoseti, byosayati.

__jasa hiá¹ƒsÄ• yaá¹ƒ_. jÄ• seti, jÄ• sayati.

__daá¹ƒsa daá¹ƒsane_. daá¹ƒseti, daá¹ƒsayati. daá¹ƒsano. __daá¹ƒsano_ti danto. daá¹ƒsa
bhojanÄ«yaá¹ƒ vÄ• etenÄ• ti __daá¹ƒsano_.

__dasi dassane ca. ca_kÄ• ro daá¹ƒsanaá¹ƒ apekkhati. daá¹ƒseti, daá¹ƒsayati. vidaá¹ƒseti,
sÅ«riyo Ä• lokaá¹ƒ.

__tassa santajjane_. tasseti, tassayati puriso core.

__vassu sattibandhane. sattibandhanaá¹ƒ_ samatthatÄ• karaá¹‡aá¹ƒ. vasseti, vassayati.

__jasa tÄ• á¸·ane. tÄ• á¸·anaá¹ƒ_ paharaá¹‡aá¹ƒ. jÄ• seti, jÄ• sayati.

__pasa bandhane_. pÄ• seti, pÄ• sayati. pÄ• so. pÄ• santi bandhanti satte etenÄ• ti __pÄ•

__ghusi visaddane. visaddanaá¹ƒ_ ugghosanaá¹ƒ. ghoseti, ghosayati. ghoso.

__lasa silyayoge. silyayogo_ lÄ• siyaá¹ƒ nÄ• á¹-akanÄ• á¹-anaá¹ƒ recakadÄ• naá¹ƒ. lÄ• se
lÄ• sentÄ« \Be 347/. atrÄ• yaá¹ƒ pÄ• á¸·i ``vÄ• dentiyÄ• pi lÄ• senti, naccantiyÄ• pi lÄ• sent
naccantÄ«â€™â€™ ti. tattha __lÄ• sentÄ«_ti yÄ• uplavamÄ• nÄ• viya uá¹-á¹-hahitvÄ• lÄ•
nÄ• á¹-enti, recakaá¹ƒ denti.

__bhÅ«sa alaá¹…kÄ• re_. bhÅ«seti, bhÅ«sayati. vibhÅ«seti, vibhÅ«sayati. bhÅ«sanaá¹ƒ, v

__vasa sinehanachedÄ• vaharaá¹‡esu. avaharaá¹‡aá¹ƒ_ corikÄ• ya gahaá¹‡aá¹ƒ. vÄ• seti

__tÄ• sa vÄ• raá¹‡e. vÄ• raá¹‡aá¹ƒ_ nivÄ• raá¹‡aá¹ƒ. tÄ• seti, tÄ• sayati.

__dhasa uÃ±che_. dhÄ• seti, dhÄ• sayati.

__bhasa gahaá¹‡e_. bhÄ• seti, bhÄ• sayati.

__pusa dhÄ• raá¹‡e_. poseti, posayati, Ä• bharaá¹‡aá¹ƒ dhÄ• retÄ«ti attho.

__tusi pisi kusi dasi bhÄ• sÄ• yaá¹ƒ_. tuá¹ƒseti, tuá¹ƒsayati. piá¹ƒseti, piá¹ƒsayati. kuá¹ƒset
daá¹ƒseti, daá¹ƒsayati.

__khusi akkosane_. khuá¹ƒseti, khuá¹ƒsayati. khuá¹ƒsanÄ• .

__gavesa maggane_. gaveseti, gavesayati. gavesako, gavesito, gavesanÄ• , gaveá¹-á¹-hi.

__vÄ• sa upasevÄ• yaá¹ƒ_. vÄ• seti, vÄ• sayati. vÄ• so, Ä• vÄ• so.

__hisi hiá¹ƒsÄ• yaá¹ƒ_. hiá¹ƒseti, hiá¹ƒsayati.

__nivÄ• sa_ acchÄ• dane. vatthaá¹ƒ nivÄ• seti, nivÄ• sayati. pubbaá¹‡hasamayaá¹ƒ nivÄ•

__aá¹ƒsa_ \Be 348/ __saá¹…ghÄ• te_. aá¹ƒseti, aá¹ƒsayati. aá¹ƒso, aá¹ƒsÄ• .

ettha ca __aá¹ƒso_ti koá¹-á¹-hÄ• sopi khandhopi vuccati. __aá¹ƒsÄ• _ti arisarogo.

__misa sajjane_. meseti, mesayati.

__rasa assÄ• dane_. raseti, rasayati. raso. rasiyate assÄ• diyate janehÄ«ti __raso_.

__rasa sinehane_. raseti, rasayati. raso.

tattha __rasetÄ«_ti sinehati. __raso_ti sineho, sinehasambandho sÄ• maggirasoti vuccati, y
brÄ• hmaá¹‡Ä• bhagavantaá¹ƒ ``arasarÅ«po samaá¹‡o gotamoâ€™â€™ ti avocuá¹ƒ.

__siya asabbappayoge_. seseti, sesayati. seso. __vi_pubbo atisaye, __vi_pubbo atisaye, _

__sisa_dhÄ• tu atisaye vattati, viseseti, visesayati. viseso, visiá¹-á¹-ho, visesanaá¹ƒ.

__missa sammisse_. misseti, missayati. sammisseti, sammissayati. misso, misso, missito,
iccÄ• dÄ«ni. __alambusÄ• jÄ• take missÄ• _ti itthÄ«naá¹ƒ vattabbanÄ• maá¹ƒ, purisehi sad

__jusa paritakkane_. joseti, josayati.

__masa pahÄ• sane_. maseti, masayati.

__marisa titikkhÄ• yaá¹ƒ_. mariseti. marisayati.

__pisa pesane_. peseti, pesayati. pesako, pesito.

__ghusa_ \Be 349/ __sadde_. ghoseti, ghosayati. ugghosayuá¹ƒ bodhimaá¹‡á¸• e pamodit

__disÄ« uccÄ• raá¹‡e_. deseti, desayati. desako, desetÄ• , desito, desanÄ• .

__vasa acchÄ• dane_. vÄ• seti, vÄ• sayati. nivÄ• seti, nivÄ• sayati. vatthaá¹ƒ.

__sa_kÄ• rantadhÄ• turÅ«pÄ• ni.

hakÄ• rantadhÄ• tu

__araha pÅ«jÄ• yaá¹ƒ_. araheti, arahayati. arahÄ• , arahaá¹ƒ. ``arahÄ• , khÄ«á¹‡Ä• savo,
nÄ• mÄ• ni.

__sineha sinehane_. sineheti, sinehayati.

__varaha hiá¹ƒsÄ• yaá¹ƒ_. varaheti, varahayati. varÄ• ho.

__varÄ• ho_ti sÅ«karopi hatthÄ«pi vuccati. ``eá¹‡eyyÄ• ca varÄ• hÄ• cÄ• â€™â€™ ti etth
``varÄ• hoâ€™â€™ ti vutto, ``mahÄ• varÄ• hassa ... pe ... nadÄ«su jaggatoâ€™â€™ ti etth
``varÄ• hoâ€™â€™ ti.

__raha cÄ• ge_. raheti, rahayati.

__caha parikatthane_. caheti, cahayati.

__maha pÅ«jÄ• yaá¹ƒ_. maheti, mahayati. mahito rÄ• jÄ• mahÄ• rÄ• jÄ• . vihÄ• ramaho, c

__piha icchÄ• yaá¹ƒ_. piheti, pihayati. pihÄ• , pihÄ• lu, apiho, pihanÄ«yÄ• vibhÅ«tiyo.

__kuha_ \Be 350/ __vimhÄ• pane_. kuheti, kuhayati. kuhako. kuhayati lokavimhÄ• panaá¹ƒ
kuhanÄ• .

__saha parisahane. parisahanaá¹ƒ_ khanti. saheti, sahayati. sahanaá¹ƒ. __bhÅ«vÄ• di_gaá
``sahatÄ«â€™â€™ ti rÅ«paá¹ƒ.

__garaha vinindane_. garaheti, garahayati. garahÄ• . __bhÅ«vÄ• di_gaá¹‡ikassa panassa
rÅ«paá¹ƒ.

__ha_kÄ• rantadhÄ• turÅ«pÄ• ni.

á¸·akÄ• rantadhÄ• tu

__taá¸·a tÄ• á¸·ane_. tÄ• á¸·eti, tÄ• á¸·ayati. patÄ• á¸·eti, patÄ• á¸·ayati. tÄ• á¸·aá¹ƒ. __tÄ•
kaá¹ƒsatÄ• á¸·Ä• di.

__taá¸·a Ä• ghÄ• te_. pubbe viya rÅ«pÄ• ni.

__khaá¸·a bhede_. khaá¸·eti, khaá¸·ayati.

__iá¸·a thavane_. iá¸·eti, iá¸·ayati.

__juá¸·a peraá¹‡e_. joá¸·eti, joá¸·ayati.

__pÄ«á¸·a avagÄ• hane_. pÄ«á¸·eti, pÄ«á¸·ayati. nippÄ«á¸·eti, nippÄ«á¸·ayati. pÄ«á¸·anak
pÄ«á¸·Ä• , pÄ«á¸·anaá¹ƒ, nippÄ«á¸·anako.

__laá¸·a upasevÄ• yaá¹ƒ_. lÄ• á¸·eti, lÄ• á¸·ayati. upalÄ• á¸·eti, upalÄ• á¸·ayati. __bhÅ«vÄ
pana vilÄ• sanatthe vattamÄ• nÄ• ya etissÄ• ``laá¸·atÄ«â€™â€™ ti rÅ«paá¹ƒ.

__siá¸·a seá¸·ane_. seá¸·eti, seá¸·ayati. seá¸·ento. ettha __seá¸·etÄ«_ti seá¸·itasaddaá¹ƒ k

__a_vaggantadhÄ• turÅ«pÄ• ni.

curÄ• dÄ« \Be 351/ ettakÄ• diá¹-á¹-hÄ• , dhÄ• tavo me yathÄ• balaá¹ƒ.

suttesvaÃ±Ã±epi pekkhitvÄ• , gaá¹‡havho atthayuttito ||

__cura_pamukhagaá¹‡o me sÄ• sanatthaá¹ƒ pavutto,

supacurahitakÄ• mo tampi sikkheyya dhÄ«ro.

supacuranayapÄ• á¹-he satthuno taÃ±hi sikkhaá¹ƒ,

piyusamiva manuÃ±Ã±aá¹ƒ atthasÄ• raá¹ƒ labhetha ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

__curÄ• di_gaá¹‡aparidÄ«pano aá¹-á¹-hÄ• rasamo paricchedo.

19. sabbagaá¹‡avinicchaya

ito paraá¹ƒ pavakkhÄ• mi, sabbagaá¹‡avinicchayaá¹ƒ.

sotÅ«naá¹ƒ paá¹-ubhÄ• vatthaá¹ƒ, parame piá¹-akattaye ||

paccayÄ• divibhÄ• gehi, nayehi vividhehi taá¹ƒ.

sukhaggÄ• hÄ• ya sotÅ«naá¹ƒ, suá¹‡Ä• tha mama bhÄ• sato ||

tattha paá¹-hamo __bhÅ«vÄ• di_gaá¹‡o, dutiyo __rudhÄ• di_gaá¹‡o, tatiyo __divÄ• di_gaá __svÄ• di_guá¹‡o, paÃ±camo __kiyÄ• di_gaá¹‡o, chaá¹-á¹-ho __gahÄ• di_gaá¹‡o, sattamo aá¹-á¹-hamo __curÄ• di_gaá¹‡o, imasmiá¹ƒ bhagavato pÄ• vacane aá¹-á¹-havidhÄ• dhÄ• t vikaraá¹‡apaccayavasena ---

__bhÅ«vÄ• di_to akÄ• ro ca, sÄ• nusÄ• ro __rudhÄ• di_to.

akÄ• ro ce_vi_vaá¹‡á¹‡o ca, __e_kÄ• __ro_kÄ• rameva ca ||

__ya_paccayo __divÄ• di_mhÄ• , __á¹‡u á¹‡Ä• uá¹‡Ä• suvÄ• di_to.

__kyÄ• di_to pana __nÄ• _yeva, __ppaá¹‡hÄ• _ pana __gahÄ• di_to ||

__oyirÄ• _ \Be 352/ tu __tanÄ• di_mhÄ• , __á¹‡e á¹‡ayÄ• _ ca __curÄ• di_to.

aggahitaggahaá¹‡ena, paccayÄ• __dasa paÃ±ca_ ca ||

hiyyattanÄ« sattamÄ« ca, vattamÄ• nÄ• ca paÃ±camÄ«.

catassetÄ• pavuccanti, sabbadhÄ• tukanÄ• mikÄ• ||

etesu visayesveva, __a_kÄ• ro suddhakattari.

aÃ±Ã±atra __kha cha sÄ• _dÄ«hi, sahÄ• pi cupalabbhati ||

``bhavati hoti sambhoti, jeti jayati kÄ«yati.

á¸• eti yÄ• ti iti eti, avati koti saá¹…kati ||

bhikkhati pivati pÄ• ti, vadeti vadatiâ€™â€™ iti.

__bhÅ«vÄ• di_dhÄ• turÅ«pÄ• ni, bhavantÄ«ti pakÄ• saye ||

rÅ«paá¹ƒ ``rundhati rundhÄ«ti, rundheti puna rundhiti.

sumbhotiâ€™â€™ ccÄ• dÄ«rÅ«pÄ• ni, __rudhÄ• dÄ«_nti dÄ«paye ||

``dibbati sibbati ceva, yujjati vijjati tathÄ• .

ghÄ• yati hÄ• yatiâ€™â€™ ccÄ• di, rÅ«pamÄ• hu __divÄ• di_naá¹ƒ ||

``suá¹‡oti ca suá¹‡Ä• ti ca, vuá¹‡oti ca vuá¹‡Ä• ti ca.

pÄ• puá¹‡Ä• ti hinotÄ«â€™â€™ ti, Ä• dirÅ«paá¹ƒ __suvÄ• di_naá¹ƒ ||

``kinÄ• ti ca jinÄ• ti ca, dhunÄ• ti ca munÄ• ti ca.

asnÄ• tiâ€™â€™ ccÄ• dirÅ«paÃ±ca, __kyÄ• dÄ«na_nti vibhÄ• vaye ||

``gheppati paá¹-iggaá¹‡hÄ• ti, saá¹‡haÃ±ca saá¹‡hakoti ca.

kaá¹‡haá¹ƒ taá¹‡hÄ• ca tiá¹‡huá¹‡haâ€™â€™ -miccÄ• di ca __gahÄ• di_naá¹ƒ ||

``tanoti ca karoti ca, kayirati sanoti ca.

sakkotaâ€™ ppoti pappotiâ€™â€™ -ccÄ• dirÅ«paá¹ƒ __tanÄ• di_naá¹ƒ ||

``coreti corayante ca, cinteti cintayanti ca.

mantetiâ€™â€™ ccÄ• dikaÃ±cÄ• pi, rÅ«pamÄ• hu __curÄ• di_naá¹ƒ ||

vikaraá¹‡avasenevaá¹ƒ, rÅ«pabhedo pakÄ• sito.

dhÄ• tÅ«naá¹ƒ dhÄ• tubhedÄ• di-kusalassa matÄ• nugo ||

kiriyÄ• ya \Be 353/ dhÄ• raá¹‡ato, dhÄ• tavo ekadhÄ• matÄ• .

dvidhÄ• pi ca pavuccanti, sakammÄ• kammato pana ||

tattha __sakammakÄ• _ nÄ• ma, __gamibhakkhÄ• _dayÄ• siyuá¹ƒ.

__á¹-hÄ• sÄ• _dayo __akammÄ• _ ca, upasaggaá¹ƒ vinÄ• vade.

sakammakakammabhÅ«to, __divu_ iccÄ• dayo puna.

gahetvÄ• na tidhÄ• honti, evaÃ±cÄ• pi vibhÄ• vaye ||

sakammake dvidhÄ• bhitvÄ• , ekakammadvikammato.

akammakehi saddhiá¹ƒ te, tividhÄ• pi bhavanti hi ||

akammakÄ• __rutÄ• _yeva, ekakammÄ• __gamÄ• _dayo.

honti dvikammakÄ• nÄ• ma, __duhikaravahÄ• _dayo ||

sakammÄ• kammakattamhi, dhÄ• tÅ«namupasaggato.

niyamo natthi so tasmÄ• , na mayÄ• ettha vuccati ||

ekaá¹-á¹-hÄ• nÄ• __gami_ccÄ• dÄ«, dviá¹-á¹-hÄ• nÄ• __bhÅ«pacÄ• _dayo.

tiá¹-á¹-hÄ• nÄ• __svÄ• _dayo evaá¹ƒ, á¹-hÄ• natopi tidhÄ• matÄ• ||

__gupÄ• _dayo niyogena, Ä• khyÄ• tatte savuddhikÄ• .

__vaca turÄ• _dayo na hi, vuddhikÄ• kÄ• ritaá¹ƒ vinÄ• .

__khi ji_ iccÄ• dayo dhÄ• tÅ«, savuddhÄ• vuddhikÄ• matÄ• .

iti vuddhivasenÄ• pi, tividho dhÄ• tusaá¹…gaho ||

aluttavikaraá¹‡Ä• ca, luttavikaraá¹‡Ä• tathÄ• .

luttÄ• luttavikaraá¹‡Ä• , evampi tividhÄ• siyuá¹ƒ ||

tatrÄ• luttavikaraá¹‡Ä• , __gami rudhi divÄ• _dayo.

__pÄ• bhÄ• _dayo __jini_ccÄ• dÄ«, kamato itare siyuá¹ƒ ||

suddhassarÄ• ekassarÄ• , tathÄ• nekassarÄ• ti ca.

tidhÄ• bhavanti __yuyÄ• tÄ• -pÄ• bhÄ• lÄ• dÄ« karÄ• _dayo ||

catudhÄ• dinayo cÄ• pi, labbhamÄ• navasena ca.

gahetabbo nayaÃ±Ã±Å«hi, yathÄ• vuttÄ• nusÄ• rato ||

puna \Be 354/ suddhassarÄ• dhÄ• tÅ«, ekassarÄ• ca sattadhÄ• .

__Ä• ivaá¹‡á¹‡auvaá¹‡á¹‡anta-eo_ntavasÄ• matÄ• ||

__avaá¹‡á¹‡ivaá¹‡á¹‡uvaá¹‡á¹‡ante_-kÄ• rantÄ• naá¹ƒ vasena ve.

anekassaradhÄ• tÅ« ca, sattadhÄ• va pakittitÄ• ||

evaá¹ƒ pannarasadhÄ• pi, dhÄ• tÅ«namidha saá¹…gaho.

tappabhedaá¹ƒ pakÄ• seyyuá¹ƒ, __iu_iccÄ• dinÄ• vidÅ« ||

tatra __ ``i_gatiyaá¹ƒ, __i_ ajjhayane, __u_ saddeâ€™â€™ iccete suddhassarÄ• dhÄ• tav
iccÄ• dayo ekassarÄ• __Ä• _kÄ• rantÄ• . __khijini_iccÄ• dayo ekassarÄ• __i_kÄ• rantÄ• .
__Ä«_kÄ• rantÄ• . __khu du ku_ iccÄ• dayo ekassarÄ• __u_kÄ• rantÄ• , __bhÅ« hÅ«_ icc
__Å«_kÄ• rantÄ• . __khe je se_ iccÄ• dayo ekassarÄ• ekÄ• rantÄ• . __so_ iccÄ• dayo eka

__kara paca saá¹…gÄ• ma_ iccÄ• dayo anekassarÄ• __a_kÄ• rantÄ• , __omÄ• _iccÄ• da
__saki_ iccÄ• dayo anekassarÄ• __i_kÄ• rantÄ• . __cakkhÄ«_ iccÄ• dayo anekassarÄ• _
__andhu_iccÄ• dayo anekassarÄ• __u_kÄ• rantÄ• . __kakkhÅ«_ iccÄ• dayo anekassarÄ•
iccÄ• dayo anekassarÄ• __e_kÄ• rantÄ• ti evaá¹ƒ __pannarasavidhena_ dhÄ• tusaá¹…ga

atha tettiá¹ƒsavidhenapi dhÄ• tusaá¹…gaho bhavati. kathaá¹ƒ?

dhÄ• tÅ« __suddhassarÄ• _ ceva, puna __cekassarÄ• pi_ ca.

__ka_kÄ• rantÄ• __kha_kÄ• rantÄ• , __gantÄ• gha_ntÄ• ca dhÄ• tavo ||

__ca_kÄ• rantÄ• chakÄ• rantÄ• , __ja_ntÄ• __jha_ntÄ• ca __Ã±a_ntakÄ• .

__á¹-a_kÄ• rantÄ• __á¹-ha_kÄ• rantÄ• , á¸• antÄ• á¸• hantÄ• ca __á¹‡a_ntakÄ• ||

__ta_ntÄ• ceva tathÄ• __tha_ntÄ• , __da_ntÄ• __dha_ntÄ• ca __na_ntakÄ• .

__pa_ntÄ• __pha_ntÄ• __ba_kÄ• rantÄ• , __bha_ntÄ• __ma_ntÄ• ca __ya_ntakÄ• ||

__ra_ntÄ• \Be 355/ __la_ntÄ• __va_kÄ• rantÄ• , __sa_ntÄ• __ha_ntÄ• ca __á¸·a_ntakÄ•

iti __tettiá¹ƒsadhÄ• _ Ã±eyyo, dhÄ• tÅ«namidha saá¹…gaho ||

mate satthussa __á¸• haá¹‡aá¸·Ä• , _ padÄ• dimhi na dissare.

tenekassaradhÄ• tÅ«su, __á¸• haá¹‡aá¸·Ä• _ na kathÄ«yare ||

__i_kÄ• ranta__ti_kÄ• ranta-vasena tu yathÄ• rahaá¹ƒ.

nÄ• maá¹ƒ sambhoti dhÄ• tÅ«naá¹ƒ, __iti_ppaccayayogato ||

__pacibhikkhichidikhÄ• di, karoti bhavati gami_.

__gatigacchatihotÄ«_ti, Ä• divohÄ• ramuddhare ||

evaá¹ƒ tettiá¹ƒsabhedehi gahitesu nikhilesu dhÄ• tÅ«su ---

__sahahiá¹ƒsaÄ«ha_vasÄ• , __sÄ«ha_saddagatiá¹ƒ vade.

sahanato hananato, sÄ«hoti hi garÅ« vaduá¹ƒ ||

tathÄ• hi sÄ«ho vÄ• tÄ• tapÄ• diparissayampi sahati, ``kiá¹ƒ me bahÅ«hi ghÄ• á¹-itehÄ«â€
gocaratthÄ• ya khuddake pÄ• á¹‡e agaá¹‡hanto, ``mÄ• haá¹ƒ khuddake pÄ• á¹‡e visamaga
Ä• pÄ• desÄ«â€™â€™ ti anuddayavasena sahitabbe khuddakasattepi sahati. hiá¹ƒsitabbe
sÅ«karamahiá¹ƒsÄ• dayo satte hiá¹ƒsati, tasmÄ• pi ``sÄ«hoâ€™â€™ ti vuccati. yathÄ• par
Ä• diantavipallÄ• sato takkaá¹ƒ vuccati, evaá¹ƒ hiá¹ƒsanaá¹-á¹-henapi sÄ«hoti veditabbo. at
sabbiriyÄ• pathesu daá¸·havÄ«riyattÄ• suá¹-á¹-hu Ä«hatÄ«ti __sÄ«ho_. vuttaÃ±hi ---

``yathÄ• sÄ«ho migarÄ• jÄ• , nisajjaá¹-á¹-hÄ• nacaá¹…kame.

alÄ«navÄ«riyo hoti, paggahitamano sadÄ• â€™â€™ ti ||

aparo nayo ---

sahanÄ• ca hiá¹ƒsanÄ• ca, tathÄ• sÄ«ghajavattato.

sÄ«ho iccapi bhÄ• seyya, sakyasÄ«hassa sÄ• sane ||

vuttaÃ±hi \Be 356/ __suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ_ ``saharÄ• ca hananÄ• ca sÄ«gh
ti.

idÄ• ni tadatthuddhÄ• ro vuccate, __sÄ«ha_saddo ``sÄ«ho bhikkhave migarÄ• jÄ• â€™â€™
``atha kho sÄ«ho senÄ• pati yena bhagavÄ• tenupasaá¹…kamÄ«â€™â€™ tiÄ• dÄ«su paÃ
bhikkhave tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™
tathÄ• gate sadisakappanÄ• ya Ä• gato.

etthetaá¹ƒ vuccati ---

sÄ«he paÃ±Ã±attiyaÃ±cÄ• pi, buddhe appaá¹-ipuggale.

imesu tÄ«su atthesu, __sÄ«ha_saddo pavattati ||

__rÅ«piruppati_dhÄ• tÅ«hi, __rÅ«pa_saddagatiá¹ƒ vade.

``rÅ«payati ruppatÄ«â€™â€™ ti, vatvÄ• nibbacanadvayaá¹ƒ ||

vuttaÃ±hetaá¹ƒ garÅ«hi ``rÅ«payatÄ«ti rÅ«paá¹ƒ, vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ pakÄ• setÄ«ti atthoâ€™â€™ ti. vuttampi cetaá¹ƒ __ ``rÅ«pa_nti kenaá¹-á¹-hena rÅ«paá¹ƒ? ti. bhagavatÄ• panetaá¹ƒ vuttaá¹ƒ ``kiÃ±ca bhikkhave rÅ«paá¹ƒ vadetha, ruppatÄ«ti kho bh rÅ«panti vuccati. kena ruppati, sÄ«tenapi ruppatÄ«â€™â€™ ti vitthÄ• ro. atthuddhÄ• ro pan vuttova.

pasavatemanatthena, dhÄ• tunÄ• __udinÄ• _ pana.

__samudda_saddanipphattiá¹ƒ, vadeyya matimÄ• naro ||

ettha \Be 357/ hi __samuddo_ti aá¹-á¹-hahi acchariyabbhutadhammehi samannÄ• gatattÄ• attasannissitÄ• naá¹ƒ macchamakarÄ• dÄ«naá¹ƒ pÄ«tisomanassaá¹ƒ pasavati janetÄ«ti sa khanti. __aá¹-á¹-hakathÄ• cariyÄ• _ pana ``samuddanaá¹-á¹-hena samuddo, kiledanaá¹-á¹-h vuttaá¹ƒ hotÄ«â€™â€™ ti vadanti. __milindapaÃ±he_ pana Ä• yasmÄ• nÄ• gaseno ``bhan vuccati, kena kÄ• raá¹‡ena Ä• paá¹ƒ udakaá¹ƒ samuddoti vuccatÄ«â€™â€™ ti milindena ra ``yattakaá¹ƒ mahÄ• rÄ• ja udakaá¹ƒ, tattakaá¹ƒ loá¹‡aá¹ƒ, yattakaá¹ƒ loá¹‡aá¹ƒ, tattakaá¹ƒ udakasamattÄ• samuddoti vuccatÄ«â€™â€™ ti. tadÄ• raÃ±Ã±Ä• milindena ``kallosi bhan vuttaá¹ƒ. ettha hi samaá¹ƒ udakena loá¹‡aá¹ƒ etthÄ• ti samuddoti nibbacanaá¹ƒ veditabbaá ntiÄ• dÄ«su viya. tattha __bhadantanÄ• gasena_mataÃ±ca amhÄ• kaá¹ƒ mataÃ±ca pakatis na virujjhati, __aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ_ matampi ``taá¹‡hÄ• samuddoâ€™â€™ ti ca Ä• gatÄ• ni samuddasarikkhakÄ• ni ca taá¹‡hÄ• cakkhusotÄ• dÄ«ni sandhÄ• ya vuttattÄ• daá¹-á¹-habbaá¹ƒ.

__khÄ• da_dhÄ• tuvasÄ• cÄ• pi, __khanu_dhÄ• tuvasena vÄ• .

__khani_to vÄ• pi dhÄ• tumhÄ• , __dhÄ• _to __khaá¹ƒ_pubbatopi vÄ• .

__khandha_saddassa nipphattiá¹ƒ, saddakkhandhavidÅ« vade ||

tattha ``saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• pi dukkhÄ• â€™â€™ ti vacanato saya
jÄ• tijarÄ• byÄ• dhimaraá¹‡adukkhÄ• dÄ«hi anekehi dukkhehi khajjati khÄ• diyatÄ«ti __kha
khaÃ±Ã±ati avadÄ• riyatÄ«tipi __khandho, _ khaniyati parikhaÃ±Ã±atÄ«tipi __khandho, _ a
tucchattÄ• khaá¹ƒ suÃ±Ã±Ä• kÄ• raá¹ƒ dhÄ• retÄ«tipi __khandho, _ rÅ«pakkhandhÄ• di. a

__khandha_saddo \Be 358/ rÄ• siguá¹‡a-paá¹‡á¹‡attÄ«su ca rÅ«á¸·hiyaá¹ƒ.

koá¹-á¹-hÄ• se ceva aá¹ƒse ca, vattatÄ«ti vibhÄ• vaye ||

vuttaÃ±hetaá¹ƒ __sammohavinodaniyaá¹ƒ_ vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ --- __khandh
á¹-hÄ• nesu nipatati rÄ• simhi guá¹‡e paá¹‡á¹‡attiyaá¹ƒ rÅ«á¸·hiyanti. ``seyyathÄ• pi bhikkh
sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ ``ettakÄ• ni udakÄ• á¸·hakÄ• nÄ«â€™ ti vÄ
udakÄ• á¸·hakasatÄ• nÄ«â€™ ti vÄ• `ettakÄ• ni udakÄ• á¸·hakasahassÄ• nÄ«â€™ ti vÄ•
udakÄ• á¸·hakasatasahassÄ• nÄ«â€™ ti vÄ• , atha kho asaá¹…khyeyyo appameyyo mahÄ
gacchatÄ«â€™â€™ tiÄ• dÄ«su hi rÄ• sito khandho nÄ• ma. na hi parittakaá¹ƒ udakaá¹ƒ ud
bahukameva vuccati, tathÄ• na parittakaá¹ƒ rajo rajakkhandho, na appamattakÄ• gÄ• vo g
appamattakaá¹ƒ balaá¹ƒ balakkhandho, na appamattakaá¹ƒ puÃ±Ã±aá¹ƒ puÃ±Ã±akkhandh
rajo rajakkhandho, bahukÄ• ca gavÄ• dayo gavakkhandho, balakkhandho, puÃ±Ã±akkhan
``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ tiÄ• dÄ«su pana guá¹‡ato khandho nÄ• ma
mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya nadiyÄ• sotena vuyhamÄ• naâ€™â€™ nti e
``yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoâ€™
khandho nÄ• ma. svÄ• yamidha rÄ• sito adhippeto. ayaÃ±hi khandhaá¹-á¹-ho nÄ• ma piá¹‡
ghaá¹-aá¹-á¹-ho rÄ• saá¹-á¹-ho, tasmÄ• rÄ• silakkhaá¹‡Ä• khandhÄ• ti veditabbÄ• . koá¹-á
vattuá¹ƒ vaá¹-á¹-ati. lokasmiÃ±hi iá¹‡aá¹ƒ gahetvÄ• codiyamÄ• nÄ• ``dvÄ«hi khandhehi da
dassÄ• mÄ• â€™â€™ ti \Be 359/ vadanti. iti koá¹-á¹-hÄ• salakkhaá¹‡Ä• khandhÄ• tipi vattu
__ ``rÅ«pakkhandho_ti rÅ«parÄ• si rÅ«pakoá¹-á¹-hÄ• so, __vedanÄ• kkhandho_ti vedanÄ•
vedanÄ• koá¹-á¹-hÄ• soâ€™â€™ ti iminÄ• nayena attho veditabbo. ``khandhe bhÄ• raá¹ƒ.
mahÄ• hanusabhakkhandhoâ€™â€™ tiÄ• dÄ«su pana aá¹ƒso ``khandhoâ€™â€™ ti vucca

__Ä• _pubba__yata_to cÄ• pi, __Ä• yÅ«_papadato puna.

__tanu_to __tani_to vÄ• pi, __Ä• yatana_ravo gato ||

vuttampi cetaá¹ƒ --- Ä• yatanato, Ä• yÄ• naá¹ƒ vÄ• tananato, Ä• yatassa ca nayanato Ä• y
cakkhu rÅ«pÄ• dÄ«su hi taá¹ƒtaá¹ƒdvÄ• rÄ• rammaá¹‡Ä• cittacetasikÄ• dhammÄ• sena s
Ä• yatanti uá¹-á¹-hahanti ghaá¹-anti vÄ• yamantÄ«ti vÄ• vuttaá¹ƒ hoti. te ca pana Ä• yabhÅ
tananti vitthÄ• rentÄ«ti vuttaá¹ƒ hoti. idaÃ±ca anamatagge saá¹ƒsÄ• re pavattaá¹ƒ atÄ«va Ä

saá¹ƒsÄ• radukkhaá¹ƒ yÄ• va na nivattati, tÄ• va nayanti, pavattayantÄ«ti vuttaá¹ƒ hoti. iti s
Ä• yatanato, Ä• yÄ• naá¹ƒ vÄ• tananato, Ä• yatassa ca nayanato Ä• yatananti vuccanti.

apica nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-hena samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-h
kÄ• raá¹‡aá¹-á¹-hena Ä• yatanaá¹ƒ veditabbaá¹ƒ. tathÄ• hi ``loke issarÄ• yatanaá¹ƒ vÄ• su
ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ Ä• yatananti vuccati. ``suvaá¹‡á¹‡Ä• yatanaá¹ƒ rajatÄ
Ä• karo, sÄ• sane pana ``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• â€™â€™ tiÄ
samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ \Be 360/. ``dakkhiá¹‡Ä• patho gunnaá¹ƒ Ä• yatanaâ€™â€™
``tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™ tiÄ• dÄ«su kÄ•

cakkhuÄ• dÄ«su cÄ• pi cittacetasikÄ• dhammÄ• nivasanti tadÄ• yattavuttitÄ• yÄ• ti cakkh
nivÄ• saá¹-á¹-hÄ• naá¹ƒ. cakkhÄ• dÄ«su te Ä• kiá¹‡á¹‡Ä• tannissitattÄ• tadÄ• rammaá¹‡a
nesaá¹ƒ Ä• karo. cakkhÄ• dayo ca nesaá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ tattha tattha dvÄ
samosaraá¹‡ato. cakkhÄ• dayo ca nesaá¹ƒ saÃ±jÄ• tideso tannissayÄ• rammaá¹‡abhÄ• ve
cakkhÄ• dayo ca nesaá¹ƒ kÄ• raá¹‡aá¹ƒ tesaá¹ƒ abhÄ• ve abhÄ• vato. iti nivÄ• saá¹-á¹-hÄ•
Ä• karaá¹-á¹-hena samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-hena saÃ±jÄ• tidesaá¹-á¹-hena kÄ• raá¹
kÄ• raá¹‡ehi ete dhammÄ• Ä• yatananti vuccanti, tasmÄ• yathÄ• vuttenatthena cakkhu ca
__cakkhÄ• yatanaá¹ƒ_ ... pe ... dhammÄ• ca te Ä• yatanaÃ±cÄ• ti __dhammÄ• yatana_nti
viÃ±Ã±Ä• tabbo vinicchayoti. iccevaá¹ƒ ---

nivÄ• so Ä• karo ceva, jÄ• tideso ca kÄ• raá¹‡aá¹ƒ.

samosaraá¹‡aá¹-á¹-hÄ• naÃ±ca, vuccatÄ• â€™ yatanaá¹ƒ iti.

__vidividehi_ dhÄ• tÅ«hi, __a_kÄ• rapubbakehi vÄ• .

__antavirahita_saddÅ«-papadena __ju_nÄ• pi vÄ• ||

__avijjÄ• _saddanipphatti, dÄ«petabbÄ• sudhÄ«matÄ• ||

ettha pÅ«retuá¹ƒ ayuttaá¹-á¹-hena kÄ• yaduccaritÄ• di avindiyaá¹ƒ nÄ• ma, aladdhabba_nt
avindiyaá¹ƒ vindatÄ«ti __avijjÄ• , _ tabbiparÄ«tato kÄ• yasucaritÄ• di vindiyaá¹ƒ nÄ• ma, ta
vindatÄ«ti __avijjÄ• _. khandhÄ• naá¹ƒ rÄ• saá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹
suÃ±Ã±aá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ tathaá¹-á¹-haá¹ƒ, indriyÄ• naá¹ƒ adhipatiyaá¹-á¹-haá¹ƒ a
361/ __avijjÄ• _. dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• divasena vuttaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ
__avijjÄ• , _ antavirahite saá¹ƒsÄ• re sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ•
__avijjÄ• , _ paramatthato avijjamÄ• nesu itthipurisÄ• dÄ«su javati, vijjamÄ• nesupi khandh
__avijjÄ• _.

yaá¹ƒ pana __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``apica cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ
vatthÄ• rammaá¹‡apaá¹-iccasamuppÄ• dapaá¹-iccasamuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ
vuttaá¹ƒ, etaá¹ƒ na saddatthato vuttaá¹ƒ, atha kho avijjÄ• ya chÄ• danakiccattÄ• vuttaá¹ƒ. t
__abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ idaá¹ƒ vuttaá¹ƒ ---

``byaÃ±janatthaá¹ƒ dassetvÄ• sabhÄ• vatthaá¹ƒ dassetuá¹ƒ `apicÄ• â€™ tiÄ• dimÄ• ha, ca
vatthÄ• rammaá¹‡Ä• ni `idaá¹ƒ vattu, idamÄ• rammaá¹‡aâ€™ nti avijjÄ• ya Ã±Ä• tuá¹ƒ na s
tappaá¹-icchÄ• dikÄ• vuttÄ• , vatthÄ• rammaá¹‡asabhÄ• vacchÄ• danato eva avijjÄ• dÄ«n
paá¹-iccasamuppÄ• dabhÄ• vassa, jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paá¹-iccasamuppannabhÄ•
paá¹-iccasamuppÄ• dapaá¹-iccasamuppannachÄ• danaá¹ƒ veditabbanti. tattha duggatigÄ•
avijjÄ• `avindiyaá¹ƒ vindatÄ«â€™ ti vuttÄ• , tathÄ• visesapaccayo vindanÄ«yassa na hotÄ
vindatÄ«â€™ ti ca, attanissitÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ pavattÄ• panaá¹ƒ u
sammohabhÄ• veneva anabhisamayabhÅ«tattÄ• `aviditaá¹ƒ aÃ±Ã±Ä• taá¹ƒ karoti, antavira
vaá¹‡á¹‡Ä• gamavipariyÄ• yavikÄ• ravinÄ• sadhÄ• tuatthavisesayogehi paÃ±cavidhassa ni
tÄ«supi padesu __a_kÄ• ra_vi_kÄ• ra__ja_kÄ• re gahetvÄ• aÃ±Ã±esaá¹ƒ vaá¹‡á¹‡Ä• naá
ca dutiyassa Ä• gamaá¹ƒ katvÄ• __avijjÄ• _ti vuttÄ• â€™â€™ ti.

__araha_dhÄ• tuto \Be 362/ Ã±eyyÄ• , __arahaá¹ƒ_saddasaá¹‡á¹-hiti.

__arÄ• rÅ«_papada__hana_-dhÄ• tuto vÄ• thavÄ• pana ||

__raha_to __rahi_to cÄ• pi, akÄ• rapubbato idha.

vuccate assa nipphatti, Ä• rakÄ• diravassitÄ• ||

tathÄ• hi __araha_nti aggadakkhiá¹‡eyyattÄ• cÄ«varÄ• dipaccaye arahati pÅ«jÄ• visesaÃ

``pÅ«jÄ• visesaá¹ƒ saha paccayehi,

yasmÄ• ayaá¹ƒ arahati lokanÄ• tho.

atthÄ• nurÅ«paá¹ƒ __araha_nti loke,

tasmÄ• jino arahati nÄ• mametaâ€™â€™ nti ||

tathÄ• so kilesÄ• rayo maggena hanÄ«ti __arahaá¹ƒ_. vuttaÃ±ca ---

``yasmÄ• rÄ• gÄ• disaá¹…khÄ• tÄ• , sabbepi arayo hatÄ• .

paÃ±Ã±Ä• satthena nÄ• thena, tasmÄ• pi __arahaá¹ƒ_ matoâ€™â€™ ti ||

 yaÃ±cetaá¹ƒ avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhiá¹ƒ puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• raá¹ƒ
Ä• savasamudayamayena akkhena vijjhitvÄ• vibhavarathe samÄ• yojitaá¹ƒ anÄ• dikÄ• lap
tassa so bodhimaá¹‡á¸• e vÄ«riyapÄ• dehi sÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya saddhÄ• hat
Ã±Ä• á¹‡aparasuá¹ƒ gahetvÄ• sabbe are hanÄ«tipi __arahaá¹ƒ_. vuttaÃ±ca ---

``arÄ• saá¹ƒsÄ• racakkassa, hatÄ• Ã±Ä• á¹‡Ä• sinÄ• yato.

lokanÄ• thena tenesa, __araha_nti pavuccatÄ«â€™â€™ ti ||

 tathÄ• attahitaá¹ƒ parahitaÃ±ca paripÅ«retuá¹ƒ sammÄ• paá¹-ipajjantehi sÄ• dhÅ«hi dÅ«
pariccajitabbÄ• parihÄ• tabbÄ• ti rahÄ• , rÄ• gÄ• dayo pÄ• padhammÄ• , na santi etassa r
``arahoâ€™â€™ ti vattabbe __o_kÄ• rassa sÄ• nusÄ• raá¹ƒ __a_kÄ• rÄ• desaá¹ƒ katvÄ•
Ä• ha ca ---

``pÄ• padhammÄ• rahÄ• nÄ• ma, sÄ• dhÅ«hi rahitabbato.

tesaá¹ƒ suá¹-á¹-hu pahÄ«nattÄ• , bhagavÄ• __arahaá¹ƒ_ matoâ€™â€™ ti ||

 atha vÄ• khÄ«á¹‡Ä• savehi sekkhehi kalyÄ• á¹‡aputhujjanehi ca na rahitabbo na pariccajit
__arahaá¹ƒ_. Ä• ha ca ---

``ye ca sacchikatadhammÄ• ,

ariyÄ• suddhagocarÄ• .

na tehi rahito hoti,

nÄ• tho tenÄ• â€™ rahaá¹ƒ matoâ€™â€™ ti ||

 __raho_ti ca gamanaá¹ƒ vuccati, natthi etassa raho gamanaá¹ƒ gatÄ«su paccÄ• jÄ• tÄ«ti _

``raho vÄ• gamanaá¹ƒ yassa, saá¹ƒsÄ• re natthi sabbaso.

pahÄ«najÄ• timaraá¹‡o, __arahaá¹ƒ_ sugato matoâ€™â€™ ti ||

pÄ• saá¹ƒsattÄ• vÄ• bhagavÄ• __arahaá¹ƒ_. akkharacintakÄ• hi pasaá¹ƒsÄ• yaá¹ƒ __ar
pÄ• saá¹ƒsabhÄ• vo ca bhagavato anaÃ±Ã±asÄ• dhÄ• raá¹‡o yathÄ• bhuccaguá¹‡Ä• dhiga
suppatiá¹-á¹-hito. iti pÄ• saá¹ƒsattÄ• pi bhagavÄ• __arahaá¹ƒ_. Ä• ha ca ---

``guá¹‡ehi sadiso natthi, yasmÄ• loke sadevake.

tasmÄ• pÄ• saá¹ƒsiyattÄ• pi, __arahaá¹ƒ_ dvipaduttamoâ€™â€™ ti ||

imÄ• ni \Be 364/ nibbacanÄ• ni __ ``araha pÅ«jÄ• yaá¹ƒ, hana hiá¹ƒsÄ• yaá¹ƒ, raha cÄ• ge
imesaá¹ƒ dhÄ• tÅ«naá¹ƒ vasena idha vuttÄ• ni kilesehi Ä• rakattÄ• ``arahaâ€™â€™ nti ca
``arahaâ€™â€™ nti ca asappurisÄ• naá¹ƒ Ä• rakÄ• dÅ«reti ``arahaâ€™â€™ nti ca sappuri
``arahaâ€™â€™ nti ca. nibbacanÄ• ni pana dhÄ• tusaddanissitÄ• ni na hontÄ«ti idha na ga
atthato pÅ«jÄ• evÄ• ti __ ``araha pÅ«jÄ• yaâ€™â€™ _nti dhÄ• tussa attho bhavituá¹ƒ yutto
aá¹-á¹-hakathÄ• cariyehi tu __araha_saddassa labbhamÄ• navasena sabbepi atthÄ• gahitÄ
adhÄ• tunissitÄ• ca. kathaá¹ƒ? ---

Ä• rakattÄ• hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, __arahaá¹ƒ_ tena vuccatÄ«ti ||

__á¹-Ä«kÄ• cariyehipi_ tatheva gahitÄ• . kathaá¹ƒ? ---

Ä• rakÄ• mandabuddhÄ«naá¹ƒ, Ä• rakÄ• ca vijÄ• nataá¹ƒ.

rahÄ• naá¹ƒ suppahÄ«nattÄ• , vidÅ«namaraheyyato.

bhavesu ca rahÄ• bhÄ• vÄ• , pÄ• saá¹ƒsÄ• __arahaá¹ƒ_ jinoti ||

yathÄ• pana __arahaá¹ƒ_saddassa, evaá¹ƒ __arahÄ• _saddassÄ• pi nibbacanÄ• ni vedita

__su_pubba__gami_to ceva, __su_pubba__gadi_topi ca.

dhÄ«ro __sugata_saddassa, nipphattiá¹ƒ samudÄ«raye ||

ettha hi __sugato_ti sobhanaá¹ƒ gataá¹ƒ etassÄ• ti sugato, sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatoti sugato, sammÄ• ca gadatÄ«ti sugatoti dhÄ• tunissitaá¹ƒ atthaá¹ƒ gahetvÄ• saddanipphatt __aá¹-á¹-hakathÄ• su_ ---

``sobhanagamanattÄ• \Be 365/, sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• , sammÄ• gatattÄ• , sa gamanampi hi gatanti vuccati, taÃ±ca bhagavato sobhanaá¹ƒ parisuddhamanavajjaá¹ƒ. kiá¹ ariyamaggo, tenesa gamanena khemaá¹ƒ disaá¹ƒ asajjamÄ• no gatoti sobhanagamanattÄ•

__bhaga_saddÅ«papadato, __vanu_to __vamu_topi ca.

__bhagavÄ• _saddanipphattiá¹ƒ, pavade aÃ±Ã±athÄ• pi vÄ• ||

atrimÄ• ni nibbacanÄ• ni --- bhagasaá¹…khÄ• tÄ• lokiyalokuttarasampattiyo vani bhaji sev somanassakumÄ• rattabhÄ• vÄ• dÄ«su carimattabhÄ• ve ca bhagasaá¹…khÄ• taá¹ƒ siriá¹ƒ uggiri kheá¸·apiá¹‡á¸• aá¹ƒ viya anapekkho chaá¸• á¸• ayÄ«ti __bhagavÄ• _. atha vÄ• nak pavattattÄ• bhagasaá¹…khÄ• te sineruyugandharauttarakuruhimavantÄ• dibhÄ• janaloke v tannivÄ• sitattÄ• vÄ• sasamatikkamanato tappaá¹-ibaddhachandarÄ• gappahÄ• nena pajah

__para_dhÄ• tuvasÄ• vÄ• pi, __parÅ«_papadatopi vÄ• .

__mu_to tathÄ• __maja_to ca, __maya_to __muna_to __mi_to ||

puna __mi_toti etehi, dhÄ• tÅ«hi khalu sattahi.

vade __parama_saddassa, nipphattiá¹ƒ jinasÄ• sane ||

uttamavÄ• cÄ«__parama_-saddena saha aá¹-á¹-hahi.

padehi __pÄ• ramÄ«_saddaá¹ƒ, vade taddhitapaccayiá¹ƒ ||

__pÄ• ra_saddÅ«papadato, __maja_topi __mu_totha vÄ• .

__maya_to vÄ• __muna_to vÄ• , __mi_to vÄ• punapi __mi_to ||

etehi chahi dhÄ• tÅ«hi, mahÄ• purisavÄ• cakaá¹ƒ.

__pÄ• ramÄ«_saddamÄ«renti, tato __pÄ• ramitÄ• _ravaá¹ƒ ||

ettha \Be 366/ tÄ• va uttamatthavÄ• caka__parama_saddavasena __pÄ• ramÄ«_nibbacan
__para_dhÄ• tuvasena, tato __para_saddÅ«papadamudhÄ• tÄ• divasena tato
__pÄ• ra_saddÅ«papada__maja_dhÄ• tÄ• divasena.

dÄ• nasÄ«lÄ• diguá¹‡avisesayogena sattuttamatÄ• ya paramÄ• . mahÄ• bodhisattÄ• bodh
kammaá¹ƒ vÄ• __pÄ• ramÄ«, _ dÄ• nÄ• dikriyÄ• . atha vÄ• parati pÄ• leti pÅ«reti cÄ• ti pa
guá¹‡Ä• naá¹ƒ pÄ• lako pÅ«rako ca bodhisatto, paramassa ayaá¹ƒ, paramassa vÄ• bhÄ• v
dÄ• nÄ• dikriyÄ• . atha vÄ• paraá¹ƒ sattaá¹ƒ attani mavati bandhati guá¹‡avisesayogenÄ•
adhikataraá¹ƒ majjati sujjhati kilesamalatoti paramo, paraá¹ƒ vÄ• seá¹-á¹-haá¹ƒ nibbÄ• naá
paramo, paraá¹ƒ vÄ• lokaá¹ƒ pamÄ• á¹‡abhÅ«tena Ã±Ä• á¹‡avisesena idhalokaá¹ƒ viya m
paramo, paraá¹ƒ vÄ• ativiya sÄ«lÄ• diguá¹‡agaá¹‡aá¹ƒ attano santÄ• ne minoti pakkhipatÄ
attabhÅ«tato dhammakÄ• yato aÃ±Ã±aá¹ƒ paá¹-ipakkhaá¹ƒ vÄ• tadanatthakaraá¹ƒ kilesac
hiá¹ƒsatÄ«ti paramo, mahÄ• satto, paramassa ayaá¹ƒ, paramassa vÄ• bhÄ• vo, kammaá¹ƒ
dÄ• nÄ• dikriyÄ• .

aparo nayo --- pÄ• re nibbÄ• ne majjati sujjhati, satte ca majjeti sodhetÄ«ti pÄ• ramÄ«, mah
bhÄ• vo, kammaá¹ƒ vÄ• __pÄ• ramitÄ• _. pÄ• re nibbÄ• ne satte mavati bandhati yojeÄ«ti
nibbÄ• naá¹ƒ mayati gacchati, satte ca mÄ• yeti gametÄ«ti pÄ• ramÄ«, munÄ• ti vÄ• pÄ• r
yÄ• thÄ• vato, tattha vÄ• satte minoti pakkhipatÄ«ti pÄ• ramÄ«, kilesÄ• riá¹ƒ vÄ• sattÄ• na
minÄ• ti hiá¹ƒsatÄ«ti pÄ• ramÄ«, mahÄ• puriso, tassa bhÄ• vo, kammaá¹ƒ vÄ• __pÄ• rami
iminÄ• nayena pÄ• ramÄ«naá¹ƒ saddattho veditabbo.

__kara_dhÄ• tuvasÄ• \Be 367/ vÄ• pi, __kira_dhÄ• tuvasena vÄ• .

__kaá¹ƒ_saddÅ«papada__rudhi_-dhÄ• tuto vÄ• pi dÄ«paye.

__karuá¹‡Ä• _saddanipphattiá¹ƒ, mahÄ• karuá¹‡asÄ• sane ||

tattha __karuá¹‡Ä• _ti paradukkhe sati sÄ• dhÅ«naá¹ƒ hadayakampanaá¹ƒ karotÄ«ti karuá
vikkhipatÄ«ti __karuá¹‡Ä• _. kaá¹ƒ vuccati sukhaá¹ƒ, taá¹ƒ rundhati vibÄ• dhati kÄ• ruá¹‡ika
sukhÄ• petÄ«tipi __karuá¹‡Ä• _.

__vidividhavida_dhÄ• tu-vasena paridÄ«paye.

__vijjÄ• _saddassa nipphattiá¹ƒ, saddanipphattikovido ||

tattha __vijjÄ• _ti vindiyaá¹ƒ kÄ• yasucaritÄ• diá¹ƒ vindati yÄ• thÄ• vato upalabhatÄ«ti vijjÄ
tamokhandhÄ• dipadÄ• lanaá¹-á¹-hena vÄ• attano paá¹-ipakkhaá¹ƒ vijjhatÄ«ti __vijjÄ• _. ta

viditaá¹ƒ karotÄ«tipi __vijjÄ• _.

__medha_dhÄ• tuvasÄ• ceva, __medhÄ• _dhÄ• tÅ«hi ca dvidhÄ• .

__medhÄ• _saddassa nipphattiá¹ƒ, medhÄ• vÄ« samudÄ«raye ||

tattha __medhÄ• _ti sammohaá¹ƒ medhati hiá¹ƒsatÄ«ti medhÄ• . pÄ• pake vÄ• akusale dh
__medhÄ• _. atha vÄ• ---

``paÃ±Ã±Ä• hi seá¹-á¹-hÄ• kusalÄ• vadanti,

nakkhattarÄ• jÄ• riva tÄ• rakÄ• naá¹ƒ.

sÄ«laá¹ƒ siriÃ±cÄ• pi sataÃ±ca dhammo,

anvÄ• yikÄ• paÃ±Ã±avato bhavantÄ«â€™â€™ ti

vacanato pana medhati sÄ«lena siriyÄ• sataÃ±ca dhammehi saha gacchati, na ekikÄ• hut
__medhÄ• _. aparo nayo --- sukhumampi atthaá¹ƒ dhammaÃ±ca khippameva meti ca dhÄ•
__metÄ«_ti gaá¹‡hÄ• tÄ«ti attho. tathÄ• hi \Be 368/ __aá¹-á¹-hasÄ• liniyaá¹ƒ_ vuttaá¹ƒ ``as
kilese medhati hiá¹ƒsatÄ«ti medhÄ• , khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-hena vÄ• medh

__ranja_dhÄ• tuvasÄ• ceva, rÄ• pubbatiratopi ca.

__ratti_saddassa nipphattiá¹ƒ, saddatthaÃ±Ã±Å« vibhÄ• vaye ||

ranjanti sattÄ• etthÄ• ti __ratti, _ rÄ• saddo tiyyati chijjati etthÄ• ti __ratti, _ sattÄ• naá¹ƒ s
vÅ«pasamakÄ• loti attho.

__mÄ• _ mÄ• ne iti __so_anta, kammanÄ«ti cubhohi tu.

dhÄ• tÅ«hi __mÄ• sa_saddassa, nipphattiá¹ƒ samudÄ«raye ||

tathÄ• hi sattÄ• naá¹ƒ Ä• yuá¹ƒ mÄ• nanto viya siyati antaá¹ƒ karotÄ«ti __mÄ• so, _ cittam
mÄ• sÄ• . seyyathidaá¹ƒ? citto visÄ• kho jeá¹-á¹-ho Ä• sÄ• á¸·ho sÄ• vaá¹‡o bhaddo assay
mÄ• gho phagguá¹‡oti. tatra citto mÄ• so ``rammakoâ€™â€™ ti vuccati. ``yathÄ• pi ramma
vÄ• rijÄ• â€™â€™ ti pÄ• á¸·i dissati. bhaddo pana ``poá¹-á¹-hapÄ• doâ€™â€™ ti vuccati.

atha vÄ• __mÄ• so_ti aparaá¹‡á¹‡avisesassapi suvaá¹‡á¹‡amÄ• sassapi nÄ• maá¹ƒ. tatth
yathÄ• parimite kÄ• le asiyati bhakkhiyatÄ«ti __mÄ• so, _ itaro pana ``mama idaâ€™â€™ n
gaá¹‡hiyatÄ«ti __mÄ• so_ti vuccati.

__saá¹ƒ_pubba__vadacare_hi, __saá¹ƒvacchara_ravassa tu.

nipphattiá¹ƒ samudÄ«reyya, sakyasÄ«hassa sÄ• sane ||

tathÄ• hi taá¹ƒ taá¹ƒ sattaá¹ƒ dhammappavattiÃ±ca saá¹…gamma vadanto viya carati pava
__saá¹ƒvaccharo_.

__bhidibhikkhi_dhÄ• tuvasÄ• \Be 369/, atha vÄ• bhayavÄ• cakaá¹ƒ.

__bhÄ«_saddaá¹ƒ purimaá¹ƒ katvÄ• , __ikkha_dhÄ• tuvasena ca.

__bhikkhu_saddassa nipphattiá¹ƒ, kathayeyya vicakkhaá¹‡o ||

tathÄ• hi kilese bhindatÄ«ti __bhikkhu_. chinnabhinnapaá¹-adharotipi __bhikkhu_. bhikkha
__bhikkhu_. saá¹ƒsÄ• re bhayaá¹ƒ ikkhati, ikkhanasÄ«loti vÄ• __bhikkhu_.

__sadabhidÄ«hi_ dhÄ• tÅ«hi, __sabbhi_saddagatiá¹ƒ vade.

sappurise ca nibbÄ• ne, esa saddo pavattati ||

atrimÄ• ni nibbacanÄ• ni --- sÄ«danasabhÄ• ve kilese bhindatÄ«ti __sabbhi, _ sappuriso, y
``paá¹‡á¸• itoâ€™â€™ tipi vuccati. apica sÄ«danasabhÄ• vÄ• kilesÄ• bhijjanti etthÄ• ti __s
yaá¹ƒ ``rÄ• gakkhayoâ€™â€™ tiÄ• dinÄ• maá¹ƒ labhati. tathÄ• hi __saá¹ƒyuttaá¹-á¹-hakath
nibbÄ• naá¹ƒ Ä• gamma sÄ«danasabhÄ• vÄ• kilesÄ• bhijjanti, tasmÄ• taá¹ƒ sabbhÄ«ti vu

etthetaá¹ƒ vadÄ• ma ---

``yasmÄ• nibbÄ• namÄ• gama, saá¹ƒsÄ«danasabhÄ• vino.

klesÄ• bhijjanti taá¹ƒ tasmÄ• , sabbhÄ«ti amataá¹ƒâ€™ bravuâ€™â€™ nti ||

__brÅ«dhÄ• tu_sada_dhÄ• tÅ«hi, __bhisi_saddassa sambhavaá¹ƒ.

guá¹‡ehi brÅ«hitÄ• dhÄ«rÄ• , porÄ• á¹‡Ä• cariyÄ• â€™ bravuá¹ƒ ||

tathÄ• hi bravantÄ• ettha sÄ«dantÄ«ti __bhisÄ«_ti __bhisi_saddassa sambhavaá¹ƒ porÄ•

__sukhadhÄ• tuvasÄ• cÄ• pi, __su_pubba__khÄ• da_topi vÄ• .

__su_pubba__khanu_to vÄ• pi, __sukha_saddagatiá¹ƒ vade ||

__sukha_nti \Be 370/ hi sukhayatÄ«ti sukhaá¹ƒ. yassuppajjati, taá¹ƒ sukhitaá¹ƒ karotÄ«ti at
dukkhaá¹ƒ khÄ• datÄ«tipi __sukhaá¹ƒ_. suá¹-á¹-u dukkhaá¹ƒ khanatÄ«tipi __sukhaá¹ƒ_.

__dukkha_dhÄ• tuvasÄ• cÄ• pi, __du_pubba__khÄ• da_topi vÄ• .

__du_pubba__khanu_to vÄ• pi, __dukkha_saddagatiá¹ƒ vade ||

__dukkha_nti hi dukkhayatÄ«ti dukkhaá¹ƒ. yassuppajjati, taá¹ƒ dukkhitaá¹ƒ karotÄ«ti attho.
sukhaá¹ƒ khÄ• datÄ«tipi __dukkhaá¹ƒ_. duá¹-á¹-hu sukhaá¹ƒ khanatÄ«tipi __dukkhaá¹ƒ_. a
khanatÄ«tipi __dukkhaá¹ƒ_.

__gandha_dhÄ• tuvasÄ• cÄ• pi, __gamu_dhÄ• tuvasena vÄ• .

__gamudhÄ• _dhÄ• tuto vÄ• pi, __gandha_saddagatiá¹ƒ vade ||

tathÄ• hi gandhayatÄ«ti __gandho, _ attano vatthuá¹ƒ sÅ«cayati ``idaá¹ƒ sugandhaá¹ƒ, ida
nti pakÄ• seti, paá¹-icchannaá¹ƒ, vÄ• pupphaphalÄ• diá¹ƒ ``idamettha atthÄ«â€™â€™ ti pe
ahosÄ«ti attho. atha vÄ• gandhayati chindati manÄ• pagandho sugandhabhÄ• vena dugga
duggandhabhÄ• vena sugandhanti __gandho_. ettha pana __gandha_saddassa chedanavÄ

``atijÄ• taá¹ƒ anujÄ• taá¹ƒ, puttamicchanti paá¹‡á¸• itÄ• .

avajÄ• taá¹ƒ na icchanti, yo hoti kulagandhanoâ€™â€™ ti

ayaá¹ƒ pÄ• á¸·i nidassanaá¹ƒ. vÄ• yunÄ• vÄ• nÄ«yamÄ• no gacchatÄ«ti __gandho. kaccÄ
``khÄ• dÄ• magamÄ• naá¹ƒ khandhandhagandhÄ• â€™â€™ ti __khÄ• daamagami_iccetes
__khandha andhagandhÄ• _desÄ• vuttÄ• . atha vÄ• gacchanto dhariyate soti __gandho_.
__buddhadattÄ• cariyena_ veyyÄ• karaá¹‡ena niruttinayadassinÄ• ``dhariyatÄ«ti gacchant
vÄ• â€™â€™ ti.

__rasa_dhÄ• tuvasÄ• ceva, __ramÄ• sa_dhÄ• tutopi ca.

__rasa_saddassa nipphattiá¹ƒ, Ä• hu dhammarasaÃ±Ã±uno ||

__raso_ti \Be 371/ hi rasanti taá¹ƒ assÄ• dentÄ«ti __raso, _ ramantÄ• taá¹ƒ asantÄ«tipi __
cetaá¹ƒ ``ramamÄ• nÄ• naâ€™ santÄ«ti rasoti paridÄ«pitoâ€™â€™ ti. tatrÄ• yamattho --- d
yasmÄ• ramamÄ• nÄ• naá¹ƒ dhammajÄ• taá¹ƒ asanti bhakkhanti, tasmÄ• taá¹ƒ dhammaj
niruttaÃ±Ã±Å«hi paridÄ«pitoti. padacchedo pana evaá¹ƒ veditabbo ---

naá¹ƒ asanti na santÄ«ti, padacchedo siyÄ• tahiá¹ƒ.

kammakÄ• rakabhÄ• vena, attho hi tattha icchito ||

iti vuttÄ• nusÄ• rena, avuttesu padesupi.

yathÄ• rahaá¹ƒ nayaÃ±Ã±Å«hi, nayo neyyo susobhano ||

dhÄ• tucintÄ• ya ye muttÄ• , anipphannÄ• ti te matÄ• .

te cÄ• pi bahavo santi, __pÄ«talohitakÄ• _dayo.

nipphanne api dhÄ• tÅ«hi, sadde __dhagÄ• _itiÄ• dayo.

anipphannaá¹ƒva pekkhanti, __gavÄ• di_vidhibhedato ||

tathÄ• hi ``gacchatÄ«ti goâ€™â€™, iti vuttapadaá¹ƒ puna.

anipphannaá¹ƒ karitvÄ• na, ``gÄ• voâ€™â€™ iccÄ• dikaá¹ƒbravuá¹ƒ ||

ekantena anipphannÄ• , saddÄ• __viá¸• Å«á¸• abhÄ• _dayo.

dhÄ• turÅ«pakasaddÄ• ca, ``pabbatÄ• yatiâ€™â€™ Ä• dayo ||

seyyathidaá¹ƒ? ``viá¸• Å«á¸• abho, tisso, yevÄ• pano, pÄ«taá¹ƒ, lohitaá¹ƒâ€™â€™ iccevan
anipphannÄ• ni bhavanti. ``nÄ«laá¹ƒ, pÄ«taá¹ƒ, yevÄ• panakoâ€™â€™ iccÄ• dÄ«ni pana n
__ke re ge sadde_ti dhÄ• tuvasena Ä• gatattÄ• nÄ«latÄ«ti __nÄ«laá¹ƒ, _ pÄ«tatÄ«ti __pÄ«
itivacanena bhagavatÄ• kiyate kathiyateti __yevÄ• panako_ti nibbacanamarahantÄ«ti nipph
keci panettha vadeyyuá¹ƒ ``nanu nÄ«lati pÄ«tatÄ«tiÄ• dÄ«ni kriyÄ• padÄ• ni tepiá¹-ake bud
dissantÄ«â€™â€™ ti? kiÃ±cÄ• pi \Be 372/ na dissanti, tathÄ• pi etarahi avijjamÄ• nÄ• purÄ

gahetabbÄ• ni. yathÄ• hi ``nÄ• thatÄ«ti nÄ• thoâ€™â€™ ti ettha kiÃ±cÄ• pi ``nÄ• thatÄ«â€
buddhavacane na dissati, tathÄ• pi __nÄ• tha yÄ• canopatÄ• pissariyÄ• sÄ«sanesÅ«_ti dh
aá¹-á¹-hakathÄ• cariyÄ• gaá¹‡hiá¹ƒsuyeva, evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. na
dhÄ• tu vucceyya.

kiÃ±ca bhiyyo --- yathÄ• ``yÄ• va byÄ• ti nimÄ«sati, tatrÄ• pi rasatibbayoâ€™â€™ ti __jÄ•
imasmiá¹ƒ buddhuppÄ• de devamanussÄ• naá¹ƒ vohÄ• rapathe asaÃ±carantaá¹ƒ purÄ• á¹
``byÄ• tÄ«â€™â€™ ti kriyÄ• padampi dissati, tathÄ• ``nÄ«lati, pÄ«tatÄ«â€™â€™ tiÄ• dÄ«
purÄ• á¹‡abhÄ• sÄ• bhÅ«tehi kriyÄ• padehi bhavitabbaá¹ƒ. tattha __yÄ• va byÄ• tÄ«_ti yÄ
tasmiá¹ƒ kÄ• le vohÄ• ro, yasmiá¹ƒ kÄ• le bodhisatto cÅ«á¸·abodhi nÄ• ma paribbÄ• jako a
__viá¸• Å«á¸• abha_saddÄ• dayo dhÄ• tuvasena anipphannÄ• nÄ• ma vuccanti, tathÄ• ``p
cicciá¹-Ä• yati, dhÅ«mÄ• yati, duddubhÄ• yati, mettÄ• yati, karuá¹‡Ä• yati, mamÄ• yatiâ€™
``chattÄ«yati, vatthÄ«yati, parikkhÄ• rÄ«yati, dhanÄ«yati, paá¹-Ä«yatiâ€™â€™ iccevamÄ• c
upavÄ«á¹‡ayati, daá¸·hayati, pamÄ• á¹‡ayati, kusalayati, visuddhayatiâ€™â€™ iccevamÄ•
anipphannÄ• yeva nÄ• ma vuccanti.

tattha ``pabbatÄ• yatÄ«â€™â€™ tiÄ• dÄ«su saá¹…gho pabbatamiva attÄ• namÄ• carati __
__samuddÄ• yati_. saddo cicciá¹-amiva attÄ• namÄ• carati __cicciá¹-Ä• yati_. vatthu dhÅ«r
__dhÅ«mÄ• yati_. saddo duddubhaiti Ä• carati __duddubhÄ• yati, _ bhikkhu mettÄ• yati, tat
idaâ€™â€™ nti gaá¹‡hati __mamÄ• yati_. achattaá¹ƒ chattamiva Ä• carati __chattÄ«yati_.
puttamiva Ä• carati __puttÄ«yati, _ sissaá¹ƒ Ä• cariyo, attano pattamicchati __pattÄ«yati_. e
parikkhÄ• rÄ«yati, cÄ«varÄ«yati, dhanÄ«yati, paá¹-Ä«yati. hatthinÄ• atikkamati __atihattha
upagÄ• yati __upavÄ«á¹‡ayati_. daá¸·haá¹ƒ karoti vÄ«riyaá¹ƒ __daá¸·hayati_. pamÄ• á¹‡aá
__pamÄ• á¹‡ayati_. kusalaá¹ƒ pucchati __kusalayati_. visuddhÄ• hoti ratti __visuddhÄ• ya

tatrÄ• yaá¹ƒ padamÄ• lÄ• --- ``pabbatÄ• yati, pabbatÄ• yanti. pabbatÄ• yasi, pabbatÄ• yat
pabbatÄ• yÄ• mÄ• â€™â€™ ti iminÄ• nayena aá¹-á¹-hannaá¹ƒ vibhattÄ«naá¹ƒ vasena ses
evaá¹ƒ ``samuddÄ• yati, chattÄ«yatÄ«â€™â€™ tiÄ• dÄ«su. tatra kÄ• ritavasenapi ``pabbat
pabbatÄ• yati, puttiyantaá¹ƒ payojayati puttÄ«yatiâ€™â€™ iccÄ• di padasiddhi bhavati. aya
pabbatÄ• yati, pabbatÄ• yanti. pabbatÄ• yasi. sesaá¹ƒ yojetabbaá¹ƒ. iccevaá¹ƒ dhÄ• tuvase
nipphannÄ• nipphannapadÄ• ni vibhÄ• vitÄ• ni.

idÄ• ni dhÄ• tugaá¹‡alakkhaá¹‡aá¹ƒ, adhÄ• tulakkhaá¹‡aá¹ƒ, kÄ• ritapaccayayogaá¹ƒ,
sakÄ• ritekakammadvikammatikammapadaá¹ƒ, Å«hanÄ«yarÅ«pagaá¹‡aá¹ƒ, dhÄ• tÅ«naá¹ƒ
ekagaá¹‡ikadvigaá¹‡ikategaá¹‡ikapadaá¹ƒ, suddhakattuhetukattupadarÅ«paá¹ƒ, kammabh
ekakÄ• ritadvikÄ• ritapadaá¹ƒ, akÄ• ritadvikammakapadaÃ±ca sabbametaá¹ƒ yathÄ• rahaá

tatra sabbadhÄ• tukanissite suddhakattuppayoge suddhassaradhÄ• tuto vÄ• ekassarato v

__a_paccayassa parabhÄ• vo __bhÅ«vÄ• di_gaá¹‡alakkhaá¹‡aá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡
pana Ä• khyÄ• tatte __i_kÄ• rantÄ• nekassaradhÄ• tuto saha __a_paccayena niccaá¹ƒ nig
niggahÄ«tÄ• gamanamattaÃ±ca __bhÅ«vÄ• digaá¹‡alakkhaá¹‡aá¹ƒ_. Ä• kyÄ• tatte kattari
saddhiá¹ƒniyatavasena niggahÄ«tÄ• gamanaá¹ƒ __rudhÄ• di_gaá¹‡alakkhaá¹‡aá¹ƒ sÄ• ma
visesalakkhaá¹‡avasena \Be 374/ pana Ä• khyÄ• tatte kattari dhÄ• tÅ«hi __ivaá¹‡á¹‡ekÄ• n
niyatavasena niggahÄ«tÄ• gamanaÃ±ca nÄ• makatte aniyatavasena niggahÄ«tÄ• gamana
__rudhÄ• digaá¹‡alakkhaá¹‡aá¹ƒ_. kattari dhÄ• tÅ«hi Ä• desalÄ• bhÄ• lÄ• bhino __ya_pac
__divÄ• digaá¹‡alakkhaá¹‡aá¹ƒ_. kattari dhÄ• tÅ«hi yathÄ• rahaá¹ƒ __á¹‡u á¹‡Ä• uá¹‡Ä• _
__svÄ• digaá¹‡alakkhaá¹‡aá¹ƒ_. kattari dhÄ• tÅ«hi __nÄ• _paccayassa parabhÄ• vo __kiy
kattari dhÄ• tÅ«hi Ä• khyÄ• tatte appakatarappayogavasena nÄ• mikatte pacurappayogava
__ppaá¹‡hÄ• _paccayÄ• naá¹ƒ parabhÄ• vo __gahÄ• digaá¹‡alakkhaá¹‡aá¹ƒ_. kattari dhÄ
__oyira_ppaccayÄ• naá¹ƒ parabhÄ• vo __tanÄ• digaá¹‡alakkhaá¹‡aá¹ƒ_. Ä• khyÄ• tatte ka
__á¹‡eá¹‡aya_ppaccayÄ• naá¹ƒ parabhÄ• vo __curÄ• di_gaá¹‡alakkhaá¹‡aá¹ƒ sÄ• maÃ±Ã
visesalakkhaá¹‡avasena pana Ä• khyÄ• tatte __i_kÄ• rantadhÄ• tuto saha __á¹‡e á¹‡aya_
niggahÄ«tÄ• gamanaÃ±ca nÄ• mikatte niggahÄ«tÄ• gamanamattaÃ±ca __curÄ• digaá¹‡ala
paccayÄ• namaparattaá¹ƒ __adhÄ• tulakkhaá¹‡aá¹ƒ_. iti dhÄ• tugaá¹‡alakkhaá¹‡amadhÄ•

kÄ• ritapaccayassa yoge ``á¹‡e á¹‡ayo á¹‡Ä• pe á¹‡Ä• payo cÄ• â€™â€™ ti ime cattÄ• ro

__á¹‡e á¹‡ayÄ• _suá¹ƒ __u_vaá¹‡á¹‡antÄ• ,

Ä• dantÄ• pacchimÄ• duve.

sesato caturodve vÄ• ,

__á¹‡ayo_yeva adhÄ• tuto ||

tatra sÄ• veti, sÄ• vayati. bhÄ• veti, bhÄ• vayati, obhÄ• seti, obhÄ• sayati. imÄ• ni kÄ• rite
uvaá¹‡á¹‡antadhÄ• turÅ«pÄ• ni.

dÄ• peti \Be 375/, dÄ• payati. hÄ• peti, hÄ• payati. nhÄ• peti, nhÄ• payati. nahÄ• peti, nah
__Ä• _kÄ• rantadhÄ• turÅ«pÄ• ni.

soseti, sosayati. sosÄ• peti, sosÄ• payati. ghosÄ• peti, ghosÄ• payati. __a_kÄ• rantadhÄ•

maggo saá¹ƒsÄ• rato lokaá¹ƒ Ã±Ä• peti, Ã±Ä• payati. __i_dhÄ• turÅ«pÄ• ni niggacchÄ• pe
__ni_pubbÄ• ya __i_dhÄ• tuyÄ• vasena sambhÅ«tÄ• ni hetukatturÅ«pÄ• ni. tathÄ• hi sud

Ã±Ä• yati, saá¹ƒsÄ• rato niggacchatÄ«ti Ã±Ä• yoti vuccati.

pÄ• veti, pÄ• vayati, __u_dhÄ• turÅ«pÄ• ni. vadÄ• petÄ«ti etesamattho. imÄ• ni hi papubb
sambhÅ«tÄ• ni hetukatturÅ«pÄ• ni. tathÄ• hi ``yo Ä• tumÄ• naá¹ƒ sayameva pÄ• vÄ• â€™
Ä• haccabhÄ• sitaá¹ƒ dissati.

khepeti, khepayati. kaá¹…kheti, kaá¹…khayati, kaá¹…khÄ• peti, kaá¹…khÄ• payati. Ä• cikk
__i_vaá¹‡á¹‡antadhÄ• turÅ«pÄ• ni.

khiyeti, khiyayati. milÄ• yeti, milÄ• yayati. ekÄ• rantadhÄ• turÅ«pÄ• ni.

siyeti, siyayati. __o_kÄ• rantadhÄ• turÅ«pÄ• ni.

pabbatÄ• yÄ• yati, puttiyÄ• yati. adhÄ• tunissitÄ• ni rÅ«pÄ• ni. iminÄ• nayena sesÄ• ni av
viÃ±Ã±Ä• tuá¹ƒ viÃ±Ã±unÄ• pÄ• á¸·inayaÃ±Ã±unÄ• ti vitthÄ• ro na dassito. iti kÄ• ritapacc
vibhÄ• vito.

idÄ• ni \Be 376/ __sakÄ• ritekakammÄ• dÄ«ni_ brÅ«ma ---

akammakÄ• ekakammÄ• , dvikammÄ• vÄ• pi honti hi.

kÄ• ritapaccaye laddhe, sakammÄ• ca dvikammakÄ• ||

sayaá¹ƒ sodheti so bhÅ«miá¹ƒ, sodhÄ• peti paremahiá¹ƒ.

naraá¹ƒ kammaá¹ƒ kÄ• rayati, viÃ±Ã±eyyaá¹ƒ kamato idaá¹ƒ ||

dvikammikÄ• sambhavanti, tikammÄ• ettha dÄ«paye.

``issaro sevakaá¹ƒ gÄ• maá¹ƒ, ajaá¹ƒ nÄ• yetiâ€™â€™ iccapi ||

``naro narena vÄ• gÄ• maá¹ƒ, ajaá¹ƒ nÄ• yetiâ€™â€™ iccapi.

kammatthadÄ«pakaá¹ƒyeva, karaá¹‡aá¹ƒ ettha icchitaá¹ƒ ||

iti sakÄ• ritekakammÄ• dÄ«ni vibhÄ• vitÄ• ni.

idÄ• ni __Å«hanÄ«yarÅ«pagaá¹‡aá¹ƒ_ brÅ«ma --- hoti, bhoti, sambhoti, idaá¹ƒ __bhÅ«vÄ•

parisumbhoti, idaá¹ƒ __rudhÄ• di_gÅ«paá¹ƒ. nindati, vinindati, bandhati, idaá¹ƒ __bhÅ«vÄ•
bhindati, rundhati, idaá¹ƒ __rudhÄ• di_rÅ«paá¹ƒ. deti, neti, vadeti, anveti, idaá¹ƒ __bhÅ«vÄ•
rundheti, paá¹-irundheti, idaá¹ƒ __rudhÄ• di_rÅ«paá¹ƒ. buddheti, palibuddheti, idaá¹ƒ __curÄ
jayati, sayati, palÄ• yati, milÄ• yati, gÄ• yati, idaá¹ƒ __bhÅ«vÄ• di_rÅ«paá¹ƒ. hÄ• yati, sÄ• y
__divÄ• di_rÅ«paá¹ƒ. kathayati, cintayati, bhÄ• jayati, idaá¹ƒ __curÄ• di_rÅ«paá¹ƒ. gabbati,
__bhÅ«vÄ• di_rÅ«paá¹ƒ. kubbati, krubbati, idaá¹ƒ __tanÄ• di_rÅ«paá¹ƒ. hinoti, cinoti, idaá¹ƒ
tanoti, sanoti, karoti, idaá¹ƒ __tanÄ• di_rÅ«paá¹ƒ. cinteti, cintayati, idaá¹ƒ katturÅ«paÃ±ceva
hetukatturÅ«paÃ±ca. kanteti, kantayati, idaá¹ƒ hetukatturÅ«pameva. bhakkheti, bhakkhayati
idaá¹ƒ suddhakatturÅ«paÃ±ceva hetukatturÅ«paÃ±ca. __miyyatÄ«_ti kattupadaÃ±ceva kam
bahuvacanaÃ±ceva ekavacanaÃ±ca. __saá¹ƒyamissa_nti anÄ• gatavacanaÃ±ceva atÄ«tav
Ä• khyÄ• taÃ±ceva nÄ• mikaÃ±ca. __gacchaá¹ƒ vidhamaá¹ƒ nikkhaá¹‡a_nti nÄ• mikaÃ±ce
Ä• khyÄ• tatte __gaccha_nti anÄ• gatavacanaá¹ƒ, __vidhama_nti atÄ«tavacanaá¹ƒ, __nikha
parikappavacanaá¹ƒ, sabbaá¹ƒ vÄ• etaá¹ƒ padaá¹ƒ anÄ• gatÄ• dhivacanantipi vattuá¹ƒ vaá
aÃ±Ã±Ä• nipi Å«hanÄ«yapadÄ• ni nÄ• nappakÄ• rato yojetabbÄ• ni. imÄ• ni padÄ• ni dubb
mandabuddhÄ«naá¹ƒ sammohakarÄ• ni Ä• cariyapÄ• cariye payirupÄ• sitvÄ• vedanÄ«yÄ•
vibhÄ• vito.

idÄ• ni __ekagaá¹‡ikÄ• dÄ«ni_ vadÄ• ma --- __dhÄ• dhÄ• raá¹‡e, bhÅ«vÄ• di_gaá¹‡ikava
sakammikÄ• dhÄ• tu. bhagavÄ• sakalalokassa hitaá¹ƒ dadhÄ• ti vidadhÄ• ti, puriso atthaá
nidheti, imÄ• ni suddhakattari bhavanti. ``saá¹ƒvidhÄ• peti, vidhÄ• petÄ«â€™â€™ ti imÄ• ni
kamme pana bhÄ• ve ca ``anuvidhÄ«yatÄ«â€™â€™ tiÄ• dÄ«ni bhavanti. tathÄ• hi kamme
nidhÄ«yatÄ«â€™â€™ ti ca ``dhÄ«yati dhapiyatÄ«ti dheyyaâ€™â€™ nti ca rÅ«pÄ• ni dissan
sattehi anuvidhiyyati, kammÄ• ni sattehi anuvidhiyyanti. bho kamma tvaá¹ƒ sattehi anuvidhiy
kammaá¹ƒ sattehi anuvidhiyyÄ• mÄ«â€™â€™ tiÄ• dinÄ• yojetabbaá¹ƒ. bhÄ• ve pana ``sat
sattÄ• dukkhaá¹ƒ anuvidhiyyanti, to satta tvaá¹ƒ dukkhaá¹ƒ anuvidhiyyasÄ«â€™â€™ ti yoje
ativiya sukhumo pÄ• á¸·inayÄ• nukÅ«lo.

nÄ• mikapadatte ``dhÄ• tÅ«â€™â€™ tiÄ• dÄ«ni bhavanti. tattha __dhÄ• tÅ«_ti salakkhaá¹‡
dhÄ• tu. __aá¹-á¹-hakathÄ• su_ pana ``salakkhaá¹‡adhÄ• raá¹‡ato dukkhavidhÄ• nato dukk
ti vuttaá¹ƒ. __dhÄ• tÅ«_ti pathavÄ«dhÄ• tÄ• didhÄ• tuyo. tattha __salakkhaá¹‡adhÄ• raá¹‡a
titthiyaparikappito pakati attÄ• ti evamÄ• diko sabhÄ• vato natthi, na evametÄ• , etÄ• pana
sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti dhÄ• tuyo \Be 378/. __dukkhavidhÄ• nato_ti dukkhassa vidaha
kÄ• raá¹‡abhÄ• vena vavatthitÄ• hutvÄ• yathÄ• ayalohÄ• didhÄ• tuyo ayalohÄ• dianekap
vidahanti. __dukkhadhÄ• nato_ti anappakassa dukkhassa vidhÄ• namattato avasavattanato
etÄ• hi kÄ• raá¹‡abhÅ«tÄ• hi sattehi anuvidhÄ«yati, tathÄ• vihitaÃ±ca taá¹ƒ etesveva dhÄ«y
dukkhadhÄ• nato dhÄ• tuyo. apica nijjÄ«vaá¹-á¹-ho dhÄ• tavoti gahetabbaá¹ƒ. tathÄ• hi bha
dhÄ• tuyosaá¹ƒ bhikkhu purisoâ€™â€™ tiÄ• dÄ«su jÄ«vasaÃ±Ã±Ä• samÅ«hanatthaá¹ƒ dh
tattha amhehi bhÄ• vaá¹-á¹-hÄ• ne ``satto dukkhaá¹ƒ anuvidhiyyatÄ«â€™â€™ ti tipurisama

ekavacanabahuvacaniko paá¹-hamÄ• vibhattippayogo vutto. so ---

``dÅ«sito giridattena, hayo sÄ• massa paá¹‡á¸• avo.

porÄ• á¹‡aá¹ƒ pakatiá¹ƒ hitvÄ• , tassevÄ• nuvidhiyyatÄ«â€™â€™ ti ca

``mÄ• tÄ• hi tava irandhati, vidhurassa hadayaá¹ƒ dhaniyyatÄ«â€™â€™ ti ca ``te saá¹ƒkile
pahÄ«yissantÄ«â€™â€™ ti ca imÄ• saá¹ƒ pÄ• á¸·Ä«naá¹ƒ vasena sÄ• rato paccetabbo. tat
giridattanÄ• makassa assagopakassa pakatiá¹ƒ __anuvidhiyyati_ anukarotÄ«ti attho. ettha
icchitaá¹ƒ siyÄ• , ``anuvidadhÄ• tÄ«â€™â€™ ti pÄ• á¸·i vattabbÄ• siyÄ• . yadi kammapada
``paá¹‡á¸• avenÄ• â€™â€™ ti tatiyantaá¹ƒ kattupadaá¹ƒ vattabbaá¹ƒ siyÄ• , evaá¹ƒ avacan
ti idaá¹ƒ bhÄ• vapadanti siddhaá¹ƒ. na kenaci ettha vattuá¹ƒ sakkÄ• __ ``divÄ• di_gaá¹‡e k
vihita__ya_paccayassa vasena vuttaá¹ƒ idaá¹ƒ rÅ«paâ€™â€™ nti, __dhÄ• _dhÄ• tuyÄ• __
ekanta__bhÅ«vÄ• di_gaá¹‡ikattÄ• ca. dutiyappayoge pana yadi kattupadaá¹ƒ icchitaá¹ƒ siy
pÄ• á¸·i vattabbÄ• siyÄ• . yadi kammapadaá¹ƒ icchitaá¹ƒ siyÄ• , ``dhÄ• tuyÄ• â€™â€™ ti v
evaá¹ƒ avacanena ``dhaniyyatÄ«â€™â€™ ti idampi bhÄ• vapadanti siddhaá¹ƒ. ettha __ ``dh
icchatÄ«ti atthoâ€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __ ``dhanu yÄ• caneâ€™â€™
__tanÄ• di_gaá¹‡eyeva vattati. tatiyappayoge ``pahÄ«yissantÄ«â€™â€™ ti yadi __bhÅ«vÄ•
cÄ• geâ€™â€™ _ti dhÄ• tuyÄ• rÅ«paá¹ƒ siyÄ• , kattari ``pajahissantÄ«â€™â€™ ti rÅ«paá
pajahissatÄ«â€™â€™ ti ettha viya. kammapadaá¹ƒ pana ``pajahiyissantÄ«â€™â€™ ti siyÄ•
``pahÄ«yissantÄ«â€™â€™ ti idaá¹ƒ __divÄ• di_gaá¹‡e __ ``hÄ• parihÄ• niyaâ€™â€™ _nti
``pahÄ• yissantÄ«â€™â€™ ti kattupadarÅ«paá¹ƒ siyÄ• ``Ä• jaÃ±Ã±o kurute vegaá¹ƒ, hÄ• y
ti akammakassa kattupadarÅ«passa dassanato, tasmÄ• ``pahÄ• yissantÄ«â€™â€™ ti avat
vacanena __ya_paccayo bhÄ• ve vattatÄ«ti Ã±Ä• yati.

keci panettha vadeyyuá¹ƒ ``so pahÄ«yissati. te saá¹ƒkilesikÄ• dhammÄ• pahÄ«yissanti. rA
aggijÄ• hi pubbeva bhÅ«yateâ€™ tiÄ• dÄ«su __ya_paccayo kammeyeva vihito, na bhÄ• ve
payogÄ• daá¹-á¹-habbÄ• , sayameva pÄ«yate pÄ• nÄ«yaá¹ƒ, sayameva kaá¹-o kariyateti p
na, evaÃ±hi sati ``pajahiyissantÄ«â€™â€™ tiÄ• dÄ«ni sakammakadhÄ• turÅ«pÄ• ni vattabb
kariyateâ€™â€™ ti rÅ«pÄ• ni viya. ettha pana bhÄ• vaá¹-á¹-hÄ• ne kattuno á¹-hitabhÄ• vo b
nÄ• nappakÄ• rena dassitoti na vutto. ye saddasatthe mataá¹ƒ gahetvÄ• sÄ• sanikÄ• garÅ
bhÄ• vassekattÄ• ekavacanameva, taÃ±ca paá¹-hamapurisasseva ``bhÅ«yate devadattena
anubhavananti atthoâ€™â€™ ti payogaÃ±ca tadatthayojanaÃ±ca \Be 380/ vadanti. tesaá¹ƒ
pÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• dÄ«hi ca na sameti, tasmÄ• yathÄ• vuttoyevattho Ä• yasman

__jara roge_. jarati, jariyyati. __jaravayohÄ• niyaá¹ƒ_. jÄ«rati, jiyyati. imÄ• dvepi __bhÅ«vÄ
gaá¹‡ikavasena ekagaá¹‡ikÄ• . tÄ• saá¹ƒ ayaá¹ƒ sÄ• dhÄ• raá¹‡arÅ«pavibhÄ• vanÄ• . ``ye
jariyyatÄ«â€™â€™ tiÄ• di. tattha __yena ca jariyyatÄ«_ti yena tejogatena kupitena ayaá¹ƒ b

ekÄ• hikÄ• dijararogena jariyyati jarati. atha vÄ• __yena ca jariyati_ yena ayaá¹ƒ kÄ• yo jÄ•
indriyavekalyataá¹ƒ balakkhayaá¹ƒ palitavalitÄ• diÃ±ca pÄ• puá¹‡Ä• ti.

__mara pÄ• á¹‡acÄ• ge. bhÅ«vÄ• di_gaá¹‡ikoyaá¹ƒ akammako ca. satto marati, miyyati. ki
``mara pÄ• á¹‡acÄ• geâ€™â€™ _ti vacanato sakammako viya dissati, tathÄ• pi ``putto mar
loko Ä• panno jÄ• yati ca jiyyati ca miyyati cÄ• â€™â€™ ti evamÄ• dÄ«naá¹ƒ kammarahitap
akammakoyevÄ• ti daá¹-á¹-habbaá¹ƒ. atthayojanÄ• nayena pana __maratÄ«_ti pÄ• á¹‡aá¹ƒ
kathetuá¹ƒ labbhati. ``marati, miyatÄ«â€™â€™ ti imÄ• ni suddhakattupadÄ• ni, ``satto satta
mÄ• rayati, mÄ• rÄ• peti, mÄ• rÄ• payatÄ«â€™â€™ ti imÄ• ni kÄ• ritapadasaá¹…khÄ• tÄ•
amataá¹ƒ sattaá¹ƒ maraá¹‡aá¹ƒ pÄ• peti, so vadhako mÄ• reti mÄ• rayati mÄ• rÄ• peti mÄ•
satto sattehi mÄ• riyati mÄ• rÄ• piyatÄ«ti imÄ• ni kammapadÄ• ni. bhÄ• vapadamappasiddh
pasiddhatÄ• ca appasiddhatÄ• ca upaparikkhitabbÄ• .

__khÄ• da bhakkhaá¹‡e_. ayaá¹ƒ pana __bhÅ«vÄ• di_gaá¹‡ikavasena ekagaá¹‡iko sakam
saá¹…khÄ• dati, imÄ• ni suddhakattupadÄ• ni \Be 381/. puriso purisena purisaá¹ƒ vÄ• pÅ«
khÄ• dÄ• peti khÄ• dÄ• payati, imÄ• ni hetukattupadÄ• ni. ettha ca yo akhÄ• dantaá¹ƒ khÄ•
payojeti, so khÄ• dÄ• pako khÄ• deti khÄ• dayati khÄ• dÄ• peti khÄ• dÄ• payatÄ«ti ca vucc
saá¹…khÄ• diyati. imÄ• ni kammapadÄ• ni. atrapanÄ• yaá¹ƒ pÄ• á¸·i ``atÄ«taá¹ƒ pÄ• haá¹ƒ
khajjiá¹ƒ, seyyathÄ• pÄ• haá¹ƒ etarahi paccuppannena rÅ«pena khajjÄ• mi. ahaÃ±ceva kho
abhinandeyyaá¹ƒ, anÄ• gatenapÄ• haá¹ƒ rÅ«pena khajjeyyaá¹ƒ, seyyathÄ• petarahi khajjÄ•
na labbhati sakammakattÄ• imassa dhÄ• tussa. __bhÅ«vÄ• di_gaá¹‡o. ayaá¹ƒ nÄ• madhÄ
appasiddho.

__divÄ• di_gaá¹‡e __tÄ• pÄ• lane_. lokaá¹ƒ tÄ• yati santÄ• yati. imÄ• ni sakammakÄ• ni s
hetukattupadaá¹ƒ pana kammapadaÃ±ca bhÄ• vapadaÃ±ca appasiddhÄ• ni.

__sudha saá¹ƒsuddhiyaá¹ƒ_. cittaá¹ƒ sujjhati visujjhati. imÄ• ni akammakÄ• ni suddhakattu
sodhayati, sodhÄ• peti, sodhÄ• payati, imÄ• ni hetukatturÅ«pÄ• ni. ettha ca yo asuddhaá¹ƒ
karoti, so sodhako sodheti, sodhayatÄ«ti vuccati, esa nayo aÃ±Ã±atrÄ• pi Ä«disesu á¹-hÄ•
asuddhaá¹-á¹-hÄ• naá¹ƒ sayaá¹ƒ asodhetvÄ• ``tvaá¹ƒ sodhehÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ pa
sodhÄ• peti sodhÄ• payatÄ«ti vuccati. esa nayo aÃ±Ã±atrÄ• pi Ä«disesu á¹-hÄ• nesu. tathÄ
kÄ• rÄ• peti, kÄ• rÄ• payatÄ«â€™â€™ tiÄ• dÄ«su ayaá¹ƒ nayo na labbhati, evaá¹ƒ labbhan
ca sabbattha upaparikkhitabbo. imÄ• panettha pÄ• á¸·iyo ---

``paccantadesavisaye, nimantetvÄ• tathÄ• gataá¹ƒ.

tassa Ä• gamanaá¹ƒ maggaá¹ƒ, sodhenti tuá¹-á¹-hamÄ• nasÄ• â€™â€™ ti ca

``maggaá¹ƒ \Be 382/ sodhemahaá¹ƒ tadÄ• â€™â€™ ti ca. imÄ• hi pÄ• á¸·iyo sahatthÄ• so
``Ä• yasmÄ• pilindavaccho rÄ• jagahe pabbhÄ• raá¹ƒ sodhÄ• peti leá¹‡aá¹ƒ kattukÄ• moâ€
bhante thero kÄ• rÄ• petÄ«â€™â€™ ti, ``pabbhÄ• raá¹ƒ mahÄ• rÄ• ja sodhÄ• pemi leá¹‡aá
pÄ• á¸·i. imÄ• parehi sodhÄ• panaá¹ƒ sandhÄ• ya vuttÄ• . ``kassa sodhiyati maggoâ€™â€
bhÄ• vapadaá¹ƒ pana appasiddhaá¹ƒ. iminÄ• nayena yÄ• va __curÄ• di_gaá¹‡Ä• yojetab

__dvigaá¹‡ikatte subha sobhe_. sobhati vatÄ• yaá¹ƒ puriso. __subha pahÄ• re_. yo no gÄ•
iccapi dissati. ``sumbhotÄ«â€™â€™ ti ca __kaccÄ• yanamate_ rÅ«paá¹ƒ, imÄ• ni kattupad
sobhayati. puriso purise coraá¹ƒ sumbheti, sumbhayati, sumbhÄ• peti, sumbhÄ• payati. imÄ
kammabhÄ• vapadÄ• ni labbhamÄ• nÄ• labbhamÄ• navasena yathÄ• sambhavaá¹ƒ yojeta
__bhÅ«vÄ• dirudhÄ• di_gaá¹‡ikarÅ«pÄ• ni.

__paca pÄ• ke_. puriso bhattaá¹ƒ pacati. nerayiko niraye paccati. kammaá¹ƒ paccati. bhatt
pÄ• ramiyo paripaccanti. phalÄ• ni paripaccanti, pakkÄ• ni hontÄ«ti attho. garavo pana ---

Ã±Ä• á¹‡ayuttavaraá¹ƒ tattha, datvÄ• sandhiá¹ƒ tihetukaá¹ƒ.

pacchÄ• paccati pÄ• kÄ• naá¹ƒ, pavatte aá¹-á¹-hake duveti ca ---

``asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ra-vipÄ• kÄ• ni na paccatÄ«â€™â€™ ti ca evaá¹ƒ __pa
sakammakattaá¹ƒ icchanti. evaá¹ƒ pana sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane kuto la
buddhavacane ``kappaá¹ƒ nirayamhi paccati. yÄ• va pÄ• paá¹ƒ na paccati. nirayamhi \Be 3
evaá¹ƒ akammakattaá¹ƒyeva dissati. ettha vadeyyuá¹ƒ ``nanu __paca pÄ• keâ€™ _ti ayaá¹
`paccatÄ«â€™ ti padassa __divÄ• di_gaá¹‡ikarÅ«passapi sato sakammakattaá¹ƒ yujjati, ta
pÄ• kÄ• naá¹ƒ pavatte aá¹-á¹-hake duveâ€™ tiÄ• dÄ«su vuttaâ€™â€™ nti. ettha vuccate --
dvidhÄ• karaá¹‡e, bhidi vidÄ• raá¹‡eâ€™â€™ _ti dhÄ• tÅ«naá¹ƒ __rudhÄ• di_gaá¹‡e pava
chindati, bhittiá¹ƒ bhindatÄ«â€™â€™ ti rÅ«papadÄ• naá¹ƒ sakammakattepi sati __divÄ• di_
tesaá¹ƒ dhÄ• tÅ«naá¹ƒ ``udakaá¹ƒ chijjati, ghaá¹-o bhijjatÄ«â€™â€™ ti rÅ«papadÄ• ni akar
yathÄ• __bhÅ«vÄ• di_gaá¹‡e pavattassa __paca_dhÄ• tussa ``bhattaá¹ƒ pacatÄ«â€™â€™
sati __divÄ• di_gaá¹‡aá¹ƒ pattassa ``niraye paccati, kammÄ• ni vipaccantÄ«â€™â€™ ti rÅ«
bhavanti.

athÄ• pi vadeyyuá¹ƒ ``nanu ca bho yathÄ• `Ä• savehi cittÄ• ni vimucciá¹ƒsÅ«â€™ ti ettha
vimucciá¹ƒsÅ«â€™ ti ca `Ä• savehi kattubhÅ«tehi cittÄ• ni vimucciá¹ƒsÅ«â€™ ti ca evaá¹ƒ
dhÄ• tussa `vimucciá¹ƒsÅ«â€™ ti rÅ«papadassa akammakattaÃ±ca sakammakattaÃ±ca bh
kammÄ• ni vipaccantÄ«â€™ ti ca akammakattenapi bhavitabbaá¹ƒ. `paccati pÄ• kÄ• naá¹ƒ
asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• ravipÄ• kÄ• ni na paccatÄ«â€™ ti sakammakattenapi bha
akammakatteneva bhavitabbaá¹ƒ, na sakammakattena, ``paccati pÄ• kÄ• naâ€™â€™ ntiÄ•

``Ä• savehi cittÄ• ni vimucciá¹ƒsÅ«â€™â€™ ti payogena asamÄ• nattÄ• . tathÄ• hettha ``v
padaá¹ƒ kammarahitakattuvÄ• caka__ya_paccayantampi bhavati kattusahitakammavÄ• cak
``vimucciá¹ƒsÅ«â€™â€™ ti imassa hi padassa kammarahita__ya_paccayavantattÄ• ``Ä• s
karaá¹‡avacanaá¹ƒ apÄ• dÄ• nakÄ• rakavÄ• cakaá¹ƒ bhavati. `cittÄ• nÄ«â€™â€™ ti pacca
kattukÄ• rakavÄ• cakaá¹ƒ bhavati. tathÄ• ``vimucciá¹ƒsÅ«â€™â€™ ti padassa kattusahitak
``Ä• savehÄ«â€™â€™ ti \Be 384/ karaá¹‡avacanaá¹ƒ kattukÄ• rakavÄ• cakaá¹ƒ bhavati. ``
paccattavacanaá¹ƒ pana kammakÄ• rakavÄ• cakaá¹ƒ bhavati. ayaá¹ƒ nayo ``paccati pÄ• kÄ
vuttappayogesu na labbhati. tathÄ• hi tattha paccattavacanaá¹ƒ kattÄ• raá¹ƒ vadati, upayog
vadatÄ«ti daá¹-á¹-habbaá¹ƒ. kÄ• rite ``puriso purisena purisaá¹ƒ vÄ• bhattaá¹ƒ pÄ• ceti pÄ•
pÄ• cÄ• payatÄ«â€™â€™ ti ca, ``anante bodhisambhÄ• re, paripÄ• cesi nÄ• yakoâ€™â€™
paripÄ• cayatÄ«â€™â€™ ti ca rÅ«pÄ• ni bhavanti. imÄ• ni hetukattupadÄ• ni. kamme --- ya
bhÄ• vapadaá¹ƒ appasiddhaá¹ƒ. imÄ• ni __bhÅ«vÄ• didivÄ• di_gaá¹‡ikarÅ«pÄ• ni. iminÄ•
dvigaá¹‡ikarÅ«pÄ• ni yojetabbÄ• ni.

__tegaá¹‡ikatte su pasave_. hetuphalaá¹ƒ savati, pasavati. __su savane_. saddho dhamma
suá¹‡Ä• ti. __su hiá¹ƒsÄ• yaá¹ƒ_. yodho paccÄ• mittaá¹ƒ sunÄ• ti. imÄ• ni yathÄ• kkamaá¹
__bhÅ«vÄ• disvÄ• dikiyÄ• di_gaá¹‡ikÄ• ni kattupadÄ• ni. tathÄ• hetunÄ• phalaá¹ƒ saviyya
pathavÄ«undriyasaddo viya suyyati. yodhena paccamitto suniyyati. imÄ• ni kammapadÄ• ni
labbhati sakammakattÄ• imesaá¹ƒ dhÄ• tÅ«naá¹ƒ. iminÄ• nayena aÃ±Ã±Ä• nipi tegaá¹‡ika
yojetabbÄ• ni. atra panÄ• yaá¹ƒ nayavibhÄ• vanÄ• ---

__bhvÄ• dirudhÄ• di_kÄ• dhÄ• tÅ«, __svÄ• didivÄ• di_kÄ• tathÄ• .

rudhÄ• dikadivÄ• diá¹-á¹-hÄ• , bhÅ«vÄ• dikacurÄ• di_kÄ• ||

__bhÅ«vÄ• dikagahÄ• diá¹-á¹-hÄ• , bhvÄ• disvÄ• dikiyÄ• di_kÄ• .

evamÄ• dippabhedehi, vitthÄ• rentu vicakkhaá¹‡Ä• ||

iccevaá¹ƒ saá¹…khepato yathÄ• rahaá¹ƒ ekagaá¹‡ikadvigaá¹‡ikategaá¹‡ikavasena
suddhakattuhetukattukammabhÄ• vapadÄ• ni ca sakÄ• ritekakammÄ• ni \Be 385/ ca sakÄ•
sakÄ• ritatikammÄ• ni ca dassitÄ• ni.

idÄ• ni __ekakÄ• ritadvikÄ• ritapadÄ• naá¹ƒ_ vacanokÄ• so anuppatto, tasmÄ• taá¹ƒ vadÄ
arahattamaggo mÄ• naá¹ƒ siyati, kammaá¹ƒ pariyosiyati. imÄ• ni tÄ• va suddhakattupadÄ•
siyatÄ«_ti mÄ• naá¹ƒ samucchindati. __kammaá¹ƒ pariyosiyatÄ«_ti kammaá¹ƒ nipphajjati. _
iccupasaggavasena hi idaá¹ƒ padaá¹ƒ akammakaá¹ƒ bhavati, attho pana ``pariyosÄ• naá¹ƒ
sakammakavasena gahetabbo. attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti. ida__mekaá¹

hetukattupadaá¹ƒ. ettha pana __pariava_ iccupasaggavasena akammakabhÅ«tassa __so_d
laddhakÄ• ritapaccayattÄ• ekakammameva sakÄ• ritapadaá¹ƒ bhavati. attanÄ• vippakataá
idaá¹ƒ __dvikÄ• ritaá¹ƒ_ hetukattupadaá¹ƒ. ettha ca pana __pari ava_ iccupasaggavasena a
__so_dhÄ• tussa laddhakÄ• ritapaccayadvayattÄ• dvikammakaá¹ƒ sakÄ• ritapadaá¹ƒ bhav
ti idampi __pari ava_ pubbasmÄ• __so_dhÄ• tumhÄ• __á¹‡Ä• pe á¹‡Ä• pe_ iti paccayadva
__ava_sadda__sso_kÄ• raÃ±ca katvÄ• tato __ya_kÄ• rÄ• gamaÃ±ca anubandha__á¹‡a_k
__pa_kÄ• rassa __va_kÄ• raÃ±ca dvÄ«su ca á¹-hÄ• nesu pubbasaralopaá¹ƒ katvÄ• nipph

idÄ• ni tÄ• pÄ• á¸·iyo atthantaraviÃ±Ã±Ä• panatthaá¹ƒ Ä• haccadesitÄ• kÄ• rena ekato ka
vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesassa. attanÄ• vippakataá¹ƒ
Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti ettha ``bhikkhÅ«â€™â€™ ti hetukattupadaá¹ƒ Ä
vippakata_nti ettha ca __attanÄ• _ti vippakaraá¹‡akriyÄ• ya kattukÄ• rakavÄ• cakaá¹ƒ kara
__vippakata_nti kammakÄ• rakavÄ• cakaá¹ƒ \Be 386/ upayogavacanaá¹ƒ. __attanÄ• pariy
__attanÄ• _ti abyayapadabhÅ«tena __sayaá¹ƒ_saddena samÄ• natthaá¹ƒ vibhatyantapatir
__sayaá¹ƒ_saddasadisaá¹ƒ vÄ• tatiyÄ• vibhatyantaá¹ƒ abyayapadaá¹ƒ. tathÄ• hi ``attanÄ•
vuttavacanassa ``sayaá¹ƒ pariyosÄ• petÄ«â€™â€™ ti attho bhavati ``attanÄ• ca pÄ• á¹‡Ä•
viya. __parehi pariyosÄ• vÄ• petÄ«_ti ettha pana __parehÄ«_ti kammakÄ• rakavÄ• cakaá¹ƒ
gahetabbaá¹ƒ, ``sunakhehipi khÄ• dÄ• pentÄ«â€™â€™ ti ettha ``sunakhehÄ«â€™â€™ ti p
``rÄ• jÄ• no coraá¹ƒ sunakhe khÄ• dÄ• pentÄ«â€™â€™ ti upayogavasena attho bhavati, ta
vippakataá¹ƒ pare jane pariyosÄ• vÄ• petÄ«â€™â€™ ti upayogavasena attho bhavati. evaá
acchariyabbhutanayavicitte bhagavato pÄ• vacane dvikÄ• ritapaccayavantampi padamatthÄ
ayaá¹ƒ nayo sukhumo sÄ• sane Ä• daraá¹ƒ katvÄ• Ä• yasmantehi sÄ• dhukaá¹ƒ manasi kÄ
idaá¹ƒ pakaraá¹‡aá¹ƒ karimha, na ayaá¹ƒ attano mati, atha kho pubbÄ• cariyÄ• naá¹ƒ santi
tesaÃ±Ã±eva matÄ«ti daá¹-á¹-habbaá¹ƒ.

idÄ• ni __akÄ• ritadvikammikapadÄ• naá¹ƒ_ vacanokÄ• so anuppatto, tasmÄ• tÄ• ni katha
dhÄ• tuvasena evaá¹ƒ veditabbÄ• ni savinicchayÄ• ni. seyyathidaá¹ƒ?

__duhikaravahipucchi, yÄ• ci bhikkhi ca nibrÅ«ti.

bhaá¹‡ivadivacibhÄ• si, sÄ• sidahinÄ• thadhÄ• tu_ ||

__rudhi ji ci_pabhutÄ«ti, ye te dvikammakÄ• dhÄ«rÄ• .

pavadumapi viyuttÄ• , kÄ• ritappaccayehi ca ||

apÄ• dÄ• nÄ• dike pubba-vidhimhÄ• sahimeâ€™ bravuá¹ƒ.

upayogavacanassa, nimittanti sanantanÄ• ||

ete \Be 387/ __duhÄ• _dayo dhÄ• tÅ«, tikammÄ• pi bhavanti tu.

kÄ• ritappaccaye laddhe, iti Ä• cariyÄ• â€™ bravuá¹ƒ ||

tatrimÄ• ni udÄ• haraá¹‡Ä• ni --- gavaá¹ƒ payo duhati gopÄ• lako. gÄ• viá¹ƒ khÄ«raá¹ƒ duh
tattha __payo_ti upayogavacanaá¹ƒ, ``yaso laddhÄ•  na majjeyyÄ• â€™â€™ ti ettha ``yaso
manogaá¹‡ikassa hi Ä«disampi upayogavacanaá¹ƒ hoti aÃ±Ã±Ä• disampi. issaro gopÄ• laá
gopÄ• lena gÄ• vo khÄ«raá¹ƒ duhitÄ• . gohi payo duhatÄ«ti ettha apÄ• dÄ• navisayattÄ• d
``visÄ• á¹‡ato gavaá¹ƒ duhaá¹ƒ, yattha khÄ«raá¹ƒ na vindatÄ«â€™â€™ ti ettha pana apÄ•
gavÄ• vayavabhÅ«tassa visÄ• á¹‡assa visuá¹ƒ gahitattÄ• ``gavaá¹ƒ khÄ«raá¹ƒ duhantoâ€
labbhatÄ«ti daá¹-á¹-habbaá¹ƒ. __duhino_ payogoyaá¹ƒ.

__karoti_ssa payoge kaá¹-á¹-hamaá¹…gÄ• raá¹ƒ karoti, suvaá¹‡á¹‡aá¹ƒ kaá¹-akaá¹ƒ karoti
bhaá¹‡asi, adÄ• siá¹ƒ taá¹ƒ karomi. ettha ca __aá¹…gÄ• raá¹ƒ karotÄ«_ti pariccattakÄ• raá
kaá¹-á¹-haÃ±hi aá¹…gÄ• rabhÄ• vassa kÄ• raá¹‡aá¹ƒ, aá¹…gÄ• re kate kÄ• raá¹‡abhÅ«tas
kaá¹-á¹-habhÄ• vo vigacchati. __kaá¹-akaá¹ƒ karotÄ«_ti idaá¹ƒ apariccattakÄ• raá¹‡avasena
suvaá¹‡á¹‡aÃ±hi kaá¹-akabhÄ• vassa kÄ• raá¹‡aá¹ƒ, kaá¹-ake katepi kÄ• rakabhÅ«tassa s
suvaá¹‡á¹‡abhÄ• vo na vigacchati, atha kho visesantaruppattibhÄ• vena sampajjati. __adÄ
idaá¹ƒ pana á¹-hÄ• nantaradÄ• navasena vuttaá¹ƒ ``uparÄ• jaá¹ƒ mahÄ• rÄ• jaá¹ƒ karomÄ«
``issaro purisena purisaá¹ƒ vÄ• kaá¹-á¹-hamaá¹…gÄ• raá¹ƒ kÄ• reti. tathÄ• suvaá¹‡á¹‡aá¹
kÄ• retÄ«â€™â€™ ti tikammikappayogopi daá¹-á¹-habbo. tathÄ• ``brahmadatto rajjaá¹ƒ kÄ
``brahmadatte rajjaá¹ƒ kÄ• renteâ€™â€™ ti dvikammakappayogo.

ettheke \Be 388/ vadeyyuá¹ƒ ``nanu ca bho ettha ekameva kammaá¹ƒ dissati, kenÄ• yaá¹ƒ
hotÄ«â€™â€™ ti. kiÃ±cÄ• pi ekameva dissati, tathÄ• pi atthato dveyeva kammÄ• ni dissant
hi __brahmadatto rajjaá¹ƒ kÄ• retÄ«_ti ettha brahmadatto attano rÄ• jabhÄ• vaá¹ƒ mahÄ• ja
evaá¹ƒ pana atthe gahite ``rajjaá¹ƒ kÄ• rehi bhaddante, kiá¹ƒ araÃ±Ã±e karissasÄ«â€™â€
attano rÄ• jabhÄ• vaá¹ƒ amhehi kÄ• rÄ• pehi, attÄ• naá¹ƒ rajje abhisiÃ±cÄ• pehi, mayaá¹ƒ
abhisiÃ±citukÄ• mÄ• ti attho samatthito bhavati.

__brahmadatte rajjaá¹ƒ kÄ• rente_ti etthÄ• pi brahmadatte attano rÄ• jabhÄ• vaá¹ƒ mahÄ•
bhavati. sÄ• sanasmiÃ±hi kÄ• ritavisaye karaá¹‡avacanaá¹ƒ upayogatthaÃ±Ã±eva dÄ«peti,
kammani dissantÄ«ti vadÄ• ma. ayamattho __abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ cakkhundriyÄ•
dÄ«petabbo. tathÄ• hi __abhidhammaá¹-Ä«kÄ• yaá¹ƒ_ idaá¹ƒ vuttaá¹ƒ __ ``cakkhudvÄ• re
cakkhudvÄ• rabhÄ• ve taá¹ƒdvÄ• rikehi attano indabhÄ• vaá¹ƒ paramissarabhÄ• vaá¹ƒ kÄ•
rÅ«paggahaá¹‡e attÄ• naá¹ƒ anuvatteti, te ca taá¹ƒ anuvattantÄ«â€™â€™ ti. yadi pana __k

evaá¹ƒ sante ``brahmadatto rajjaá¹ƒ kÄ• retÄ«â€™â€™ tiÄ• dÄ«su laddhakÄ• ritapaccayatt
tiÄ• dÄ«hi padehi tikammakehiyeva bhavitabbanti? na, niyamÄ• bhÄ• vato, tÄ• disassa ca p
anÄ• gatattÄ• .

kaá¹-á¹-haá¹ƒ purisena aá¹…gÄ• raá¹ƒ kataá¹ƒ. suvaá¹‡á¹‡aá¹ƒ kammÄ• rena kaá¹-akaá¹ƒ
adÄ• siá¹ƒ katÄ• , evampettha dvikammakappayogÄ• veditabbÄ• . __suvaá¹‡á¹‡ena kaá¹-
389/ hi visesanatthe pavattakaraá¹‡avisayattÄ• dvikammikabhÄ• vo na labbhatÄ«ti daá¹-á¹
aÃ±Ã±atrÄ• pi upaparikkhitvÄ• yathÄ• sambhavaá¹ƒ netabbo. __karoti_ssa payogoyaá¹ƒ.

__vahi_Ä• dÄ«naá¹ƒ payoge rÄ• japurisÄ• rathaá¹ƒ gÄ• maá¹ƒ vahanti. ayaá¹ƒ rÄ• jÄ• m
parÄ• bhavantaá¹ƒ purisaá¹ƒ, mayaá¹ƒ pucchÄ• ma gotamaá¹ƒ. Ä• yasmÄ• upÄ• li Ä• yas
puá¹-á¹-ho. devadatto rÄ• jÄ• naá¹ƒ kambalaá¹ƒ yÄ• cati. te maá¹ƒ asse ayÄ• cisuá¹ƒ. dhar
brÄ• hmaá¹‡o nÄ• gaá¹ƒ maá¹‡iá¹ƒ yÄ• cati. nÄ• go maá¹‡iá¹ƒ yÄ• cito brÄ• hmaá¹‡ena br
dhammadesanaá¹ƒ bhagavÄ• . tÄ• paso kulaá¹ƒ bhojanaá¹ƒ bhikkhati. ajaá¹ƒ gÄ• maá¹ƒ ne
mutto campeyyako nÄ• go, rÄ• jÄ• naá¹ƒ etadabravi.

ettha __rÄ• jÄ• na_nti mukhyato kammaá¹ƒ vuttaá¹ƒ. __eta_nti guá¹‡ato. tathÄ• __rÄ• jÄ•
vuttaá¹ƒ. __eta_nti kathitakammaá¹ƒ. esa nayo aÃ±Ã±atrÄ• pi upaparikkhitvÄ• yathÄ• raha
``brÅ«hi bhagavÄ• â€™â€™ tiÄ• dÄ«su sampadÄ• navisayattÄ• dvikammakabhÄ• vo na la
dhammaá¹ƒ bhaá¹‡ati. yaá¹ƒ maá¹ƒ bhaá¹‡asi sÄ• rathi. yaá¹ƒ maá¹ƒ vadati. bhagavantaá¹
puttaá¹ƒ bhÄ• sati. yaá¹ƒ maá¹ƒ tvaá¹ƒ anusÄ• sasi. sakyÄ• kho pana ambaá¹-á¹-ha rÄ• jÄ
pitÄ• mahaá¹ƒ dahanti. bhagavÄ• bhikkhÅ« taá¹ƒ taá¹ƒ hitapaá¹-ipattiá¹ƒ nÄ• thati. gÄ• vo
gopÄ• lako. dhutto dhuttajanaá¹ƒ dhanaá¹ƒ jinÄ• ti. ettha ca ``kamanuttaraá¹ƒ ratnavaraá¹ƒ
__puá¹‡á¹‡akajÄ• takapÄ• á¸·i_ nidassanaá¹ƒ. tatthÄ• yamattho ``mayaá¹ƒ janindÄ• katara
anuttaraá¹ƒ ratnavaraá¹ƒ jinÄ• mÄ• â€™â€™ ti. iá¹-á¹-hakÄ• yo pÄ• kÄ• raá¹ƒ cinoti vaá¸• a
yojetabbÄ• ni.

ettha \Be 390/ keci puccheyyuá¹ƒ ``gandhakuá¹-iá¹ƒ padakkhiá¹‡aá¹ƒ karoti, buddhaá¹ƒ sa
upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retÅ«â€™ ti payogesu kiá¹ƒ dvikammakabhÄ•
vuccate --- ``gandhakuá¹-iá¹ƒ padakkhiá¹‡aá¹ƒ karotÄ«â€™â€™ ti ettha na labbhati guá¹‡a
gahitattÄ• . ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti etthÄ• pi na labbhati ``saraá
gacchÄ• mÄ«â€™â€™ ti __iti_saddalopavasena vuttattÄ• . tathÄ• hi __buddha_nti upayog
paccattavacanaá¹ƒ. ``buddhaá¹ƒ mama saraá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ, aghassa tÄ• tÄ• hita
iminÄ• adhippÄ• yena ``bhajÄ• mi sevÄ• mi bujjhÄ• mÄ«â€™â€™ ti attho. ``upÄ• sakaá¹ƒ
dhÄ• retÅ«â€™â€™ ti ettha pana dvikammakabhÄ• vo labbhatÄ«ti vattabbo ``maá¹ƒ ito paa
dhÄ• retÅ«â€™â€™ ti atthasambhavato ``sakyÄ• kho pana ambaá¹-á¹-ha rÄ• jÄ• naá¹ƒ ok
dahantÄ«â€™â€™ ti __daha_dhÄ• tuppayogena samÄ• nattÄ• ca, adhippÄ• yatthato pana
dhÄ• retÅ«â€™â€™ ti attho sambhavatÄ«ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ akÄ• ritÄ• ni dvikamm

vibhÄ• vitÄ• ni.

iccevamamhehi Ä• dito paá¹-á¹-hÄ• ya bhagavato sÄ• sanatthaá¹ƒ yathÄ• satti yathÄ• bala
taá¹ƒrÅ«pÄ• ni ca tadanurÅ«pehi nÄ• nÄ• padehi nÄ• nÄ• atthehi nÄ• nÄ• nayehi ca yojetv
vibhÄ• ventehipi amhehi tÄ• saá¹ƒ sarÅ«paparicchedo atthaparicchedo vÄ• na sakkÄ• sab
tadubhayaÃ±hi ko sabbaso vattuá¹ƒ sakkhissati aÃ±Ã±atra Ä• gamÄ• dhigamasampannehi
mahÄ• khÄ«á¹‡Ä• savehi.

atthÄ• tisayayuttÄ• pi, dhÄ• tÅ« honti yato tato. payogatonugantabbÄ• , anekatthÄ• hi dhÄ

yenekatthadharÄ• \Be 391/ caranti vividhÄ• nÄ• thassa pÄ• á¹-he vare,

tenekatthadharÄ• va honti sahitÄ• nÄ• nÅ«pasaggehive.

dhÄ• tÅ«naá¹ƒ pana tesamatthaparamaá¹ƒ khÄ«á¹‡Ä• save paá¹‡á¸• ite,

vajjetvÄ• paá¹-isambhidÄ• matiyute ko sabbaso bhaá¹‡atÄ«ti ||

iti navaá¹…ge sÄ• á¹-á¹-hakathe piá¹-akattaye byappathagatÄ«su viÃ±Ã±Å«naá¹ƒ

kosallatthÄ• ya kate saddanÄ«tippakaraá¹‡e

sabbagaá¹‡avinicchayo nÄ• ma ekÅ«navÄ«satimo paricchedo ||

__saha rÅ«pavibhÄ• vanÄ• ya dhÄ• tuvibhÄ• vanÄ• niá¹-á¹-hitÄ• _.

__dhÄ• tumÄ• lÄ• niá¹-á¹-hitÄ• _.

saddabindu á¹ƒ0.0001 pakaraá¹‡aá¹ƒ

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> yassaÃ±eyyesu dhammesu, nÄ• á¹‡umattampaveditaá¹ƒ,

natvÄ• saddhammasaá¹…ghaá¹ƒtaá¹ƒ, saddabinduá¹ƒsamÄ• rabhe.

<2> á¹ƒ0.0002 kÄ• diritÄ• navasaá¹…khyÄ• , kamenaá¹-Ä• di yÄ• dica,

pÄ• dayopaÃ±ca saá¹…khyÄ• tÄ• , suÃ±Ã±anÄ• mÄ• saraÃ±Ã±anÄ• .

<3> sarehevasarÄ• pubbe luttÄ• vÄ• vÄ«pareramÄ• ,

byaÃ±janÄ• cÄ• gamÄ• vÄ• vÄ« dÄ«gharassÄ• disambhavÄ• .

<4> á¹ƒ0.0003 kÄ• kÄ• senÄ• gatosisa keniddhimaccadassayi,

arÄ• jakhvaggimesÄ«naá¹ƒ sotukammeghayitthiyo.

iti sandhikappo samatto.

<5> á¹ƒ0.0004 buddhapumayuvasanta rÄ• jabrahmasakhÄ• casÄ• ,

yatÄ• didehÄ«jantuca satthupitÄ• bhibhÅ«vidÅ«.

<6> kaÃ±Ã±Ä• mmÄ• rattithipo, kkharaá¹‡Ä«nadirumÄ• tubhÅ«,

napuá¹ƒsaketiyantÄ• ca, padakammadadhÄ• yuno.

<7> á¹ƒ0.0005 gahitÄ• gahaá¹‡enettha suddhosyÄ• dyantakÄ• pume,

vimalÄ• hontijÄ• ntehi thyaá¹ƒpaÃ±cantehidÄ• dhikÄ• .

<8> napuá¹ƒsakepayogÄ• tu janakÄ• hontityantato,

padhÄ• nÄ• nugatÄ• sabba nÄ• masamÄ• sataddhitÄ• .

<9> á¹ƒ0.0006 attiliá¹…gÄ• nipÄ• tÄ• di tatoluttÄ• vasyÄ• dayo,

suttÄ• nurÅ«patosiddhÄ• hontivattÄ• manÄ• dayo.

iti nÄ• makappo samatto.

<10> chakÄ• rakesasÄ• mismiá¹ƒ samÄ• sohotisambhavÄ• ,

taddhÄ«tÄ• kattukammasa, mpadÄ• nokÄ• sasÄ• misu.

<11> á¹ƒ0.0007 sÄ• dhattayamhiÄ• khyÄ• to kitakosattasÄ• dhane,

sabbatthapaá¹-hamÄ• vutte avuttedutiyÄ• dayo.

<12> manasÄ• muninovutyÄ• vanebuddhenavaá¹‡á¹‡ite,

vaá¹-á¹-Ä• hitovivaá¹-á¹-atthaá¹ƒ bhikkhubhÄ• vetibhÄ• vanaá¹ƒ.

iti kÄ• rakakappo samatto.

<13> á¹ƒ0.0008 rÄ• sÄ«dvipadikÄ• dvandÄ• liá¹…genavacanenaca,

luttÄ• tulyÄ• dhikaraá¹‡Ä• bahubbÄ«hÄ«tukhemarÅ«.

<14> tappurisÄ• cakhemorÄ• dayÄ• cakammadhÄ• rayÄ• ,

digavocÄ• vyayÄ• hÄ• rÄ• etesabbepihÄ• ritÄ• .

iti samÄ• sakappo samatto.

<15> kaccÄ• ditopiekamhÄ• saddatoniyamaá¹ƒvinÄ• ,

nekatthesatibhonteva sabbetaddhitapaccayÄ• .

iti taddhitakappo samatto.

<16> á¹ƒ0.0009 kattarinÄ• Ã±Ã±athÄ• kamme tathÄ• bhÄ• vetumerayÄ• ,

sabbetepacadhÄ• tumhi saá¹…khepenamarÅ«mayÄ• .

<17>á¹ƒ0.0010 gamÄ«mhÄ• tiguá¹‡Ä• phatto sambhavÄ• aÃ±Ã±adhÄ• tusu,

anantÄ• vapayogÄ• te Ä• desapaccayÄ• dihi.

iti Ä• khyÄ• takappo samatto.

<18> kitÄ• dipaccayÄ• sabbe, ekamhÄ• apidhÄ• tuto,

siyuá¹ƒnurÅ«patosatta, sÄ• dhanesatipÄ• yato.

iti kitakappo samatto.

<19> á¹ƒ0.0011 iminÄ• kiÃ±cilesena, sakkÄ• Ã±Ä• tuá¹ƒjinÄ• game,

payogÄ• Ã±Ä• á¹‡inÄ• sindhu, rasovekenabindunÄ• .

<20> rammaá¹ƒsÄ«ghappavesÄ• ya, puraá¹ƒpiá¹-akasaÃ±Ã±itaá¹ƒ,

maggojumaggataá¹ƒmaggaá¹ƒ, saddÄ• raÃ±Ã±evisodhito.

<21> á¹ƒ0.0012 teneva kiÃ±ci jalito jalito padÄ«po

kaccÄ• yanuttiratano citagabbhakoá¹‡e,

dhammÄ• dirÄ• jagurunÄ• garumÄ• makena

dhammena yobbipatinÄ• sagaruttanÄ«to.

iti saddabindu pakaraá¹‡aá¹ƒ parisamattaá¹ƒ.

yosaÃ±Ã±amo guá¹‡adhano nayanaá¹ƒ nijaá¹ƒva

sikkhÄ• payÄ« mama mavaá¹ƒ sugatÄ• gamÄ• do,

salloka puÃ±ja suhado padumÄ• di rÄ• ma

nÄ• mo mahÄ• yativarÄ• cariyo samayhaá¹ƒ.

saddhÄ• dhanena vasatÄ• viditamhi pupphÄ•

rÄ• medhunÄ• ariyavaá¹ƒsa dhajavhayena,

santena Ã±Ä• á¹‡atilako tyaparÄ• khyakena

bÄ• lÄ• nametamavidhÄ«yi mayÄ• hitÄ• ya.

samantakÅ«á¹-avaá¹‡á¹‡anÄ• á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> satatavitata kittiá¹ƒ dhastakandappadappaá¹ƒ

tibhavahitavidhÄ• naá¹ƒ sabbalokekaketuá¹ƒ,

amitamatimanagghaá¹ƒ santidaá¹ƒ merusÄ• raá¹ƒ

sugatamahamudÄ• raá¹ƒ rÅ«pasÄ• raá¹ƒ namÄ• mi.

<2> hataduritatusÄ• raá¹ƒ mohapaá¹…kopatÄ• paá¹ƒ

manakamalavikÄ• saá¹ƒ jantunaá¹ƒ sesakÄ• naá¹ƒ,

kumatikumudanÄ• saá¹ƒ buddhapubbÄ• calaggÄ•

uditamahamudÄ• raá¹ƒ dhammabhÄ• nuá¹ƒ namÄ• mi.

<3> sakalavimalasÄ«laá¹ƒ dhutapÄ• pÄ• rijÄ• laá¹ƒ

suranaramahanÄ«yaá¹ƒ pÄ• huneyyÄ• huneyyaá¹ƒ,

ujupathapaá¹-ipannaá¹ƒ puÃ±Ã±akhettaá¹ƒ janÄ• naá¹ƒ

gaá¹‡amahamabhivande sÄ• radaá¹ƒ sÄ• darena.

<4> iti kaá¸·ita paá¹‡Ä• mÄ• hantva sabbopasagge

sugatavimala pÄ• dambhojasampÄ• ta pÅ«taá¹ƒ,

sumanasikharirÄ• jaá¹ƒ vaá¹‡á¹‡ayissaá¹ƒ surÄ• naá¹ƒ

vasati matulametaá¹ƒ sÄ• dhujantu suá¹‡antu.

<5> savaá¹‡Ä• lapanÄ• ceva satiyÄ• cÄ• pi vandanÄ• ,

yassa sammÄ• sukhÄ« hotÄ« nibbÄ• á¹‡aÃ±cÄ• dhigacchati.

<6> á¹ƒ0.0002 á¹• 21 tasmÄ• sappuriseheâ€™ daá¹ƒ patthentehi tisampadaá¹ƒ,

savaá¹‡Ä«yaÃ±hi sÄ• dhÅ«hi acikkhittena cetasÄ• .

<7> yo lokatilako nÄ• tho pÅ«retvÄ• dasa pÄ• ramÄ«,

jÄ• tosi tusite kÄ• ye santusitoâ€™ ti vissuto.

<8> Ä• rÄ• dhito surÄ• dÄ«hi kÄ• lo mÄ• risa te ayaá¹ƒ,

tiá¹‡á¹‡o tÄ• rayimaá¹ƒ lokaá¹ƒ bahÅ« apparajakkhakÄ• .

<9> etadatthÄ• ya te vÄ«ra pÅ«ritÄ• dasa pÄ• ramÄ«,

bÄ• huá¹ƒ pitussa puttoâ€™ va loko Ä• lambate tuvaá¹ƒ.

<10> tesaá¹ƒ taá¹ƒ vacanaá¹ƒ sutvÄ• mahÄ• satto mahÄ• matÄ«,

vilokane viloketvÄ• paÃ±cÄ• mala vilocano.

<11> jambudÄ«paggakamale kaá¹‡á¹‡ikÄ• â€™ va manoramÄ• ,

purÄ« kapiá¸·avatthÅ«â€™ si visÄ• á¹‡Ä• â€™ va sudhÄ• sinaá¹ƒ.

<12> siá¹…gÄ«nikkhamayÄ• bhÄ• sa tuá¹…gasiá¹…gasamaá¹…gitÄ• ,

maá¹‡isÄ«hapaÃ±jarÄ• kiá¹‡á¹‡a pÄ• sÄ• dÄ• yattha bhÄ• sare.

<13> saghane gagane niccaá¹ƒ sateratasatÄ• niâ€™ va,

anileritapajjota soá¹‡á¹‡aketu ahÅ« yahiá¹ƒ.

<14> janÄ• naá¹ƒ nÄ«lanettehi vadanehi tu yÄ• purÄ«,

madhupÄ• lisamonaddha kaÃ±jinÄ« sirimÄ• vahe.

<15> raá¹…gatuá¹…gaturaá¹…gehi gajjitehi ca yÄ• purÄ«,

saghosuttuá¹…gakallola lolasÄ• garasantibhÄ• .

<16> avhamÄ• nÄ• â€™ va devÄ• naá¹ƒ puralakhyÄ• bhujÄ• iva,

mandÄ• nileritÄ• tuá¹…ga nÄ• nÄ• rÄ• gaddhajÄ• yahiá¹ƒ.

<17> nÄ• nÄ• vesadharÄ• yasmiá¹ƒ nÄ• nÄ• bhÅ«saá¹‡a bhÅ«sitÄ• ,

nÄ• nÄ• sampattisaá¹ƒyuttÄ• nÄ• nÄ• vijjÄ• su pÄ• ragÄ• .

<18> á¹ƒ0.0003 á¹• 21 navayobbana uddÄ• mÄ• rÅ«pena ca manoharÄ• ,

saccesu niratÄ• niccaá¹ƒ anakkuá¹-á¹-hakulÄ• siyuá¹ƒ.

<19> niccaá¹ƒ kÄ«á¸·Ä• vidaddhÄ• hi naranÄ• rÄ«hi sevitÄ• ,

yÄ• purÄ« sÄ• dhurÅ«pÄ• â€™ si madhurÄ• lÄ• pinÄ«hi ca.

<20> tasmiá¹ƒ saddhÄ• dayopeta okkÄ• kakulaketuko,

suddhodanavhayo Ä• sÄ« vissuto bhuvanattaye.

<21> yassaá¹…ghikamale sabba bhubhujÄ• naá¹ƒ mahÄ«tale,

kirÄ«á¹-amaá¹‡ihiá¹…gÄ• li kÄ«á¸·antÄ«â€™ va nirantaraá¹ƒ.

<22> yassa patthaá¹-atejena puranetÄ• pi divÄ• karo,

vahanÄ«caâ€™ mbare lÄ«laá¹ƒ osadhÄ«patino divÄ• .

<23> yassa dÄ• nappavÄ• ho tu nÄ• nÄ• yÄ• caka jantunaá¹ƒ,

manodadhÄ«su velantetikkamantova sattataá¹ƒ.

<24> matiyÄ• suramantÄ«va dhanena dhanado viya,

rÅ«pena kusumesuâ€™ va yo jumhati mahÄ«tale.

<25> tassÄ• bhisittÄ• rajjena mahÄ• mÄ• yÄ• ti vissutÄ• ,

candikÄ• viya candassa girirÄ• jÄ• â€™ va kapÄ• lito.

<26> lakkhÄ«â€™ va vÄ• sudevassa sÄ«tÄ• â€™ va rÄ• marÄ• jino,

mahesÄ«si varÄ• rohÄ• sundarÄ« sundarÄ• dharÄ• .

<27> tassÄ• kucchikaraá¹‡á¸• amhi anaggharatanaá¹ƒ viya,

khattiá¹ƒsÄ• hi nimittehi vimhÄ• pento sadevakaá¹ƒ.

<28> sitambujakaro santo sitebhacchÄ• pako viya,

katvÄ• padakkhiá¹‡aá¹ƒ mÄ• tu paá¹-isandhimagaá¹‡hi so.

<29> dasekÄ• dasamÄ• sena tassevaá¹ƒ Ä• si cetanÄ• ,

passituá¹ƒ sakaÃ±Ä• tÄ«naá¹ƒ gantvÄ• na nagaraá¹ƒ tadÄ• .

<30> á¹ƒ0.0004 á¹• 21 nivedetvÄ• tamatthaá¹ƒ sÄ• raÃ±Ã±o tena susajjite,

saparicchadÄ• tadÄ• magge gacchanti antarÄ• pathe.

<31> devatÄ• naá¹ƒ manonandakara nandana sannibhaá¹ƒ,

disvÄ• na lumbiniá¹ƒ nÄ• ma uyyÄ• naá¹ƒ mananandanaá¹ƒ.

<32> tasmiá¹ƒ kÄ«á¸·itumussÄ• hÄ• pavisitvÄ• na taá¹ƒ vanaá¹ƒ,

kÄ«á¸·anti upagantvÄ• na maá¹…galaá¹ƒ sÄ• lapÄ• dapaá¹ƒ.

<33> vilola pallavÄ• kiá¹‡á¹‡aá¹ƒ suphullakusumonataá¹ƒ,

gahetvÄ• sÄ• lasÄ• khaá¹ƒ sÄ• surattakara pallavÄ• .

<34> devehi gahitÄ• â€™ rakkhÄ• mahamÄ• ne sadevake,

janesi tanayaá¹ƒ mÄ• yÄ• tatraá¹-á¹-hÄ• lokalocanaá¹ƒ.

<35> brahmÄ• no lokapÄ• lÄ• ca manussÄ• kamato tadÄ• ,

soá¹‡á¹‡ajÄ• lÄ• jinÄ• dÄ«hi gaá¹‡hiá¹ƒsu jananandanaá¹ƒ.

<36> mahiá¹ƒ patiá¹-á¹-hito dhÄ«ro passitvÄ• na tato disÄ• ,

uttarÄ• bhimukho sattapadaá¹ƒ gaá¹‡tvÄ• â€™ mbuje á¹-hito.

<37> disantamavaloketvÄ• suphullambujalocano,

nicchÄ• resÄ• sabhiá¹ƒ vÄ• caá¹ƒ aggo seá¹-á¹-hoâ€™ tiÄ• dinÄ• .

<38> brahmÄ• maranarÄ• dÄ«hi pÅ«jito ca namassito,

kamena abhivaá¸• á¸• hanto juá¹‡hapakkhe sasÄ« yathÄ• .

<39> brahmÅ«naá¹ƒ chattachÄ• yÄ• ya mandÄ• rakusumantare,

sÄ• nandÄ• mandadevehi dhutacÄ• maramajjhago.

<40> dibbehi rÅ«pasaddehi gandhehi ca rasehi ca,

phoá¹-á¹-habbehi ca dibbehi modamÄ• no anekadhÄ• .

<41> dibbehi ramaá¹‡Ä«yehi naccehi vÄ• ditehi ca,

padÄ• nekasahassehi thÅ«yamÄ• naguá¹‡Ä• karo.

<42> á¹ƒ0.0005 á¹• 21 patvÄ• soá¸·asamaá¹ƒ vassaá¹ƒ Ã±Ä• tisaá¹…ghassa majjhago,

dassetvÄ• â€™ sesasippaá¹ƒ taá¹ƒ loke vijjati yaá¹ƒ tadÄ• .

<43> Ã±Ä• tisaá¹…ghaá¹ƒ pamodento deve ca manujeâ€™ pi ca,

laddhÄ• yasodharaá¹ƒ deviá¹ƒâ€™ nukÅ«laá¹ƒ jÄ• tijÄ• tiyaá¹ƒ.

<44> soá¹‡á¹‡adappaá¹‡asaá¹…kÄ• sa sommÄ• nana vibhusitaá¹ƒ,

nÄ«lanÄ«rajasaá¹…kÄ• sa visÄ• lÄ• yata locanaá¹ƒ.

<45> siá¹…gÄ• ramandiradvÄ• re dhajopamabhamudvayaá¹ƒ,

hemakÄ• halasaá¹…kÄ• sa nÄ• sikaá¹ƒ rÅ«palakkhiyÄ•

<46> nÄ«lavellitadhammilla jimutobhaya koá¹-iyaá¹ƒ,

niccavijjullatÄ• cakka manuÃ±Ã±akaá¹‡á¹‡apÄ• sakaá¹ƒ.

<47> sÄ• takumbhanibhÄ• bhÄ• sa payodharaghaá¹-advaá¹ƒ,

suvaá¹‡á¹‡additaá¹-Ä• yÄ• ta nijjharÄ• kÄ• rahÄ• rakaá¹ƒ

<48> dehadevaddumÄ• lamba pÄ• rohÄ• bhabhujadvayaá¹ƒ,

aá¹…gulÄ«pallavantambu binducÄ• ru nakhÄ• valiá¹ƒ.

<49> dehamÄ• lÄ• limÄ• lÄ• bha romarÄ• jivirÄ• jitaá¹ƒ,

rÅ«paá¹‡á¹‡avataraá¹…gÄ• ha valittaya vicittakaá¹ƒ.

<50> soá¹‡á¹‡arambhÄ• samÄ• vaá¹-á¹-a piá¹‡orudvaya sundaraá¹ƒ,

sannirakalikÄ• kÄ• ra cÄ• rujaá¹…ghÄ• vibhÅ«sitaá¹ƒ.

<51> paccakkharÅ«palakkhiÃ±ca lÄ«lÄ• nicaya sannibhaá¹ƒ,

guá¹‡Ä• namÄ• karaá¹ƒ sÄ• dhu velaá¹ƒva ratisÄ• gare.

<52> kanto vasantarÄ• jÄ• â€™ va kandappoâ€™ va surÅ«pavÄ• ,

sasÄ«â€™ va dassanÄ«yo ca sÅ«riyo viya tejavÄ• .

<53> acalattena merÅ«va gambhÄ«renaá¹‡á¹‡avo viya,

brahmassaro piyaá¹ƒvÄ• dÄ« paÃ±gÃ±Ä• ya ca anÅ«pamo.

<54> á¹ƒ0.0006 á¹• 21 vasanto so mahÄ• vÄ«ro purasmiá¹ƒ kapilavhaye,

disvÄ• nimitte caturo uyyÄ• na gamanaÃ±jase.

<55> pabbajjÄ• bhirato nÄ• tho gantvÄ• uyyÄ• nabhÅ«miyaá¹ƒ,

suphullacampakÄ• soka nÄ• gÄ• dÄ• â€™ gehi maá¹‡á¸• itaá¹ƒ.

<56> phullapaá¹…kaja kaá¸·hÄ• ra jalÄ• jalaya satÄ• kulaá¹ƒ,

mandamandÄ• nilÄ• yÄ• ta nÄ• nÄ• modehi vÄ• sitaá¹ƒ.

<57> sarÄ• saraá¹ƒ samÄ• yÄ• ta madhubbata nisevitaá¹ƒ,

phalapuppharasuddÄ• ma dvija saá¹…gha nikÅ«jitaá¹ƒ.

<58> naccanta mattamorÄ• naá¹ƒ niccaá¹ƒ maá¹‡á¸• apasantibhaá¹ƒ,

dibbanta migasagghÄ• naá¹ƒ kÄ«á¸·Ä• maá¹‡á¸• apa sannibhaá¹ƒ.

<59> samÄ«ra sisirodÄ• ra dhÄ• rÄ• sÄ«kara vÄ• rihi,

dhÄ• rÄ• maá¹‡á¸• apa pantÄ«hi janÄ• nandakaraá¹ƒ varaá¹ƒ.

<60> uyyÄ• navanamÄ• gamma devarÄ• jÄ• va nandanaá¹ƒ,

kÄ«á¸·anto nijaputtassa sutvÄ• na jÄ• tasÄ• sanaá¹ƒ.

<61> nivatto vissakammena sahassakkhova bhÅ«sito,

puraá¹ƒ pavisamÄ• nova kisÄ• gotami bhÄ• sitaá¹ƒ.

<62> sutvÄ• na nibbutapadaá¹ƒ tadÄ• cittÄ• nukÅ«lakaá¹ƒ,

santuá¹-á¹-ho sÄ• nurÄ• go ca lakkhagghaá¹ƒ tÄ• rabhÄ• suraá¹ƒ.

<63> hÄ• raá¹ƒ tissÄ• ya pesetvÄ• gantvÄ• na sakamandiraá¹ƒ,

devarÄ• javilÄ• sena nisÄ«di pavarÄ• sane.

<64> athÄ• gamma tadÄ• nekanÄ• á¹-ikÄ• parivÄ• rayuá¹ƒ,

vajjanti bheriyo tÄ• su paggayha kÄ• ci nÄ• riyo.

<65> nÄ• nÄ• layasamÄ• kiá¹‡á¹‡aá¹ƒ gÄ«taá¹ƒ gÄ• yanti kÄ• ciâ€™ pi,

dhamanti susiraá¹ƒ kÄ• ci kÄ• ci vÄ• denti tantiyo.

<66> á¹ƒ0.0007 á¹• 21 cÄ• ru bimbÄ• dharÄ• ramma payodharabharÄ• subhÄ• ,

visÄ• lÄ• yata nÄ«lakkhÄ• somasommÄ• nanÄ• tadÄ• .

<67> naccanti purato tassa bherimaá¹‡á¸• ala majjhagÄ• ,

devakaÃ±Ã±Ä• va raá¹…gamhÄ« rasabhÄ• vanirantaraá¹ƒ.

<68> disvÄ• na so tamacchariyaá¹ƒ viratto visaye tadÄ• ,

urattÄ• á¸·aÃ±ca addakkhi sabbantaá¹ƒ bheritÄ• á¸·anaá¹ƒ.

<69> paridevaá¹ƒâ€™ cupaá¹-á¹-hÄ• si gÄ«taá¹ƒ saá¹ƒsÄ• rasÄ• gare,

vÄ• yuvega vikÄ• raá¹ƒâ€™ va naccaá¹ƒ cintesi nÄ• yako.

<70> á¹• 21â€™ kadÄ• haá¹ƒ gharamossajja pabbajjÄ• siri mubbahe? â€™

iccevaá¹ƒ cintayanto so supantova sayÄ« tahiá¹ƒ.

<71> á¹• 21â€™ yaá¹ƒ nissÄ• ya mayaá¹ƒ ettha naccagÄ«tesu vyÄ• vaá¹-Ä• ,

soâ€™ yaá¹ƒâ€™ dÄ• ni supÄ«â€™ amhe kassadÄ• ni karoma taá¹ƒ?.

<72> iti cintiya te tattha turiyesu sake sake,

Ä• lambÄ• sayitÄ• kaÃ±Ã±Ä• susaÃ±Ã±Ä• Ã±Ã±amanissitÄ• .

<73> khÄ• danti kÄ• ci dantÄ• ni kÄ• ci lÄ• lÄ• vahantiyo,

kÄ• ci rudantiyo tattha vilapanti athÄ• â€™ parÄ• .

<74> kÄ• kacchantiâ€™ pi semhampi gilanti ca camanti ca,

karonti nÄ• daá¹ƒ nÄ• sÄ• ya gharÅ«â€™ ti ca khipanti ca.

<75> muttayanti tadÄ• kÄ• ci rahassaá¹ƒ vicaranti ca,

duggandhaá¹ƒ vÄ• ti taá¹ƒ á¹-hÄ• naá¹ƒ susÄ• naá¹ƒ Ä• makaá¹ƒ yathÄ• .

<76> pabuddho aá¸• á¸• harattamhi gate tattha nisÄ«diya,

addakkhi tÄ• saá¹ƒ nekÄ• ni vikÄ• rÄ• ni tahiá¹ƒ tadÄ• .

<77> tassevaá¹ƒ pekkhamÄ• nassa bhave saá¹ƒviggacetaso,

Ä• dittaá¹ƒva upaá¹-á¹-hÄ• si mane khalu bhavattayaá¹ƒ.

<78> á¹ƒ0.0008 á¹• 21 dÄ• vÄ• nala samÄ• ditta mahÄ• raÃ±Ã±Ä• yathÄ• gajo,

tathevÄ• si narindassa gehato gamane matÄ«.

<79> tato vuá¹-á¹-hÄ• ya sayanÄ• karonto abhinikkhamaá¹ƒ,

vitakkesi mahÄ• rÄ• jÄ• passituá¹ƒ sakamatrajaá¹ƒ.

<80> pavisitvÄ• tato gabbhaá¹ƒ sanikaá¹ƒ santamÄ• naso,

passitvÄ• saha puttena niddÄ• yantiá¹ƒ yasodharaá¹ƒ.

<81> cirÄ• gataá¹ƒ mahÄ• pemaá¹ƒ dhÄ• rayaá¹ƒ sakamÄ• nase,

buddho hutvÄ• piâ€™ maá¹ƒ sakkÄ• passituá¹ƒ iti cintiya.

<82> gato nÄ• tho tato á¹-hÄ• nÄ• bodhiyÄ• baddhamÄ• naso

tadahevÄ• si buddhoti kÄ• muko ko na cintaye.

<83> sineru muddharantova pÄ• duddhariya nikkhamaá¹ƒ,

channamÄ• hÅ«ya Ä• nÄ«taá¹ƒ kanthakaá¹ƒ turagÄ• dhipaá¹ƒ.

<84> assarÄ• jaá¹ƒ tamÄ• ruyha saha channena rattiyaá¹ƒ,

devehi vivaá¹-advarÄ• paá¹-ipajji mahÄ• pathaá¹ƒ.

<85> cakkavÄ• á¸·esu nekesu devatÄ• susamÄ• gatÄ• ,

dÄ«padhÅ«paddhajehe ca gandhamÄ• lehi pÅ«jayuá¹ƒ.

<86> purato saá¹-á¹-hÄ«sahassÄ• ni daá¹‡á¸• adÄ«pÄ• ni dhÄ• rayuá¹ƒ,

tathÄ• dakkhiá¹‡apassamhi vÄ• mapasse ca pacchato.

<87> gaganÄ• pupphavassÄ• ni vassÄ• pesuá¹ƒ cha devatÄ• ,

mandÄ• ravaá¹ƒ kokanadaá¹ƒ sugandhaá¹ƒ cittapÄ• á¹-a liá¹ƒ.

<88> campakÄ• soka punnÄ• ga nÄ• gapÅ«gÄ• ga sambhavaá¹ƒ,

mÄ• latÄ«vassikÄ«yÄ• dÄ« nÄ• nÄ• vallÄ«hi sambhavaá¹ƒ.

<89> padumuppala kalahÄ• ra kumudÄ• dyÄ• mbu sambhavaá¹ƒ,

sugandhamadhu mattÄ• hi chappadÄ• lÄ«hi kÅ«jitaá¹ƒ.

<90> á¹ƒ0.0009 á¹• 21 pupphavassaá¹ƒ pavassittha tiá¹ƒsayojanamaÃ±jase,

pasatto tattha turago dukkhato agamÄ« tadÄ• .

<91> evaá¹ƒ pÅ«jÄ• vidhÄ• nehi gantvÄ• â€™ nomaá¹ƒ mahÄ• nadiá¹ƒ,

sitasekata saá¹…kiá¹‡á¹‡aá¹ƒ bahumÄ«nakulÄ• kulaá¹ƒ.

<92> tÄ«raá¹-á¹-ho passi so dhÄ«ro gaá¹…gÄ• nÄ• riá¹ƒ rasÄ• vahaá¹ƒ,

karontiá¹ƒ vÄ«cibÄ• bhÄ• ti eá¹‡epupphopahÄ• rakaá¹ƒ.

<93> assena taá¹ƒ mahÄ• nomaá¹ƒ laá¹…ghÄ• petvÄ• mahÄ• matÄ«,

paratÄ«re patiá¹-á¹-hÄ• si vimale vÄ• lukÄ• tale.

<94> pabbajituá¹ƒ mayettheva yuttaá¹ƒ no me papaÃ±cituá¹ƒ,

iti cintiya obhÄ• ya dhÄ• ritÄ• bharaá¹‡Ä• ni so.

<95> channassa paá¹-iyÄ• detvÄ• kanthakaÃ±ca hayÄ• dhipaá¹ƒ,

nisitaá¹ƒ khaggamuggayha samoliá¹ƒ chindi kuntalaá¹ƒ.

<96> evamÄ• vajjayaá¹ƒ nÄ• tho saceâ€™ haá¹ƒ sugato bhave,

tiá¹-á¹-hatu gagane gantvÄ• iti ukkhipi caâ€™ mbaraá¹ƒ.

<97> tato sakko mahagghena maá¹‡icaá¹…goá¹-akena taá¹ƒ,

paá¹-iggahetvÄ• sirasaá¹ƒ netvÄ• devapuraá¹ƒ caraá¹ƒ.

<98> kÄ• retvÄ• maá¹‡ithÅ«paá¹ƒ so nÄ«dhetvÄ• taá¹ƒ siroruhaá¹ƒ,

atthÄ• haá¹ƒ patimÄ• neti sahadevehi nekadhÄ• .

<99> mahÄ• brahmopanÄ«taá¹-á¹-haparikkhÄ• raá¹ƒ mahÄ• matÄ«,

paá¹-iggahetvÄ• kÄ• sÄ• vaá¹ƒ nivattho pÄ• ruto tadÄ• .

<100> pubbe viyambaraá¹ƒ gayha ambare khipi nÄ• yako,

paá¹-iggahetvÄ• taá¹ƒ brahmÄ• netvÄ• brahmapuraá¹ƒ caraá¹ƒ.

<101> dvÄ• dasayojanubbedhaá¹ƒ katvÄ• thÅ«pavaraá¹ƒ subhaá¹ƒ,

tattha taá¹ƒ nidahitvÄ• na paá¹‡ipÄ• teti sabbadÄ• .

<102> á¹ƒ0.0010 á¹• 21 sampuá¹‡á¹‡a manasaá¹…kappo pabbajjÄ• siri mubbahaá¹ƒ,

chÄ• dento kÄ• maleneva maruá¹ƒ caá¹…akkami nÄ• yako.

<103> tato ambavanaá¹ƒ gantvÄ• vindanto pÄ«tijaá¹ƒ sukhaá¹ƒ,

vÄ«tinÄ• mayi sattÄ• haá¹ƒ ramme pÄ• dapamaá¹‡á¸• ape.

<104> tato rÄ• jagahaá¹ƒ gantvÄ• pÄ• rupitvÄ• cÄ«varaá¹ƒ,

gahetvÄ• maá¹‡ivaá¹‡á¹‡aá¹ƒ so pattaá¹ƒ karatalambujÄ• .

<105> battiá¹ƒsa lakkhaá¹‡Å«peto anubyaÃ±jana maá¹‡á¸• ito,

brahmujjugatto bhagavÄ• puraseá¹-á¹-hamupÄ• gami.

<106> visikhantarena gacchantaá¹ƒ lokekanayanaá¹ƒ janÄ• ,

disvÄ• evaá¹ƒ vicintesuá¹ƒ nÄ• yaá¹ƒ yo so janÄ• dhipo.

<107> kÄ• maá¹ƒ puravadhusomma vattasambandhakÄ• raá¹‡Ä• ,

candoâ€™ yamÄ• gato ajja sakavesena no mati.

<108> sutvÄ• na taá¹ƒ tadÄ• keci hasantÄ• vacanantaraá¹ƒ,

nÄ• yaá¹ƒ sasÄ« sasaá¹…ekÄ• so bhÄ• numesoâ€™ ti no mati.

<109> bodhetumÄ• gato kÄ• maá¹ƒ porÄ«naá¹ƒ vadanambuje,

sakÄ«yeneva rÅ«pena vimhayaá¹ƒ porimÄ• nuse.

<110> kiá¹ƒ bho ummattakÄ• attha evaá¹ƒ mÄ• vadathÄ• â€™ dhunÄ• ,

sataraá¹ƒsÄ« uá¹‡haraá¹ƒsÄ« na so eso aviggaho.

<111> kÄ• menÄ• lasajantuhi kÄ«á¸·ituá¹ƒ puramÄ• gato,

sarÅ«pena na no atthi saá¹ƒsayo balu mÄ• nase.

<112> tesaá¹ƒ taá¹ƒ vacanaá¹ƒ sutvÄ• hasantÄ• keci jantuno,

tumhe khalÅ« na jÄ• nÄ• tha sabÄ• á¹‡e sadhanÅ« hi so.

<113> issaro kantarÅ«pena tuá¹…gamandiratÄ• puraá¹ƒ,

kelÄ• so iti sampatto jahÄ• tha vimatiá¹ƒ idha.

<114> á¹ƒ0.0011 á¹• 21 tesampi vacanaá¹ƒ sutvÄ• hasanteke janÄ• tadÄ• ,

nÄ• yaá¹ƒ haro tinetto so kesaveso idhÄ• gato.

<115> viciá¹‡anto siriá¹ƒ ajja puraseá¹-á¹-hamupÄ• gataá¹ƒ,

vesenaÃ±Ã±ena maÃ±Ã±Ä• ma ettha no natthi saá¹ƒsayo.

<116> paharitvÄ• karaá¹ƒ keci sutvÄ• taá¹ƒ vacanaá¹ƒ narÄ• ,

hasantevaá¹ƒ tadÄ• vocuá¹ƒ vÄ• sudevo na ve ayaá¹ƒ.

<117> kÄ• maá¹ƒ sarojanÄ• bho so vÄ• mano kaá¹‡haviggaho,

ayamaÃ±Ã±ataracaá¹‡á¹‡ena Ä• gato pÄ• kasÄ• sano.

<118> puraá¹ƒ devapurantetaá¹ƒ maÃ±Ã±amÄ• no mahÄ• jutiá¹ƒ,

passitunti paá¹-iÃ±Ã±Ä• to mÄ• bhonto vilapantu ve.

<119> sutvÄ• tesaá¹ƒ giraá¹ƒ keci keá¸·iá¹ƒ katvÄ• na nekadhÄ• ,

tumhe sakkaá¹ƒ na jÄ• nÄ• tha so hi bho vajirÄ• yudho.

<120> eso hi bho mahÄ• brahmÄ• brahmalokÄ• idhÄ• gato,

pamattÄ• kinnu vedamhÄ« brahmabandhu pure idha.

<121> athesaá¹ƒ vacanaá¹ƒ sutvÄ• keci paá¹‡á¸• itajÄ• tikÄ• ,

nete candÄ• dayo kÄ• maá¹ƒ mÄ• mohaá¹ƒ bho pakÄ• satha.

<122> caturÄ• nano mahÄ• brahmÄ• somasommÄ• nano ayaá¹ƒ,

samantapotthako brahmÄ• pattahatthoâ€™ yamabbhuto.

<123> kÄ• maá¹ƒ pÄ• ramitÄ• puá¹‡á¹‡a pasattho puriso ayaá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha thomethetaá¹ƒ mahÄ• jutiá¹ƒ.

<124> evaá¹ƒ vadantÄ• sabbe te nÄ• garÄ• purisuttamaá¹ƒ,

gandhapupphehi pujentÄ• namassantÄ• tamanvaguá¹ƒ.

<125> nettÄ• rittehi pÄ• jentÄ• munino rÅ«pasÄ• gare,

jantavo mananÄ• vÄ• yo pÄ• raá¹ƒ passiá¹ƒsu no tadÄ• .

<126> á¹ƒ0.0012 á¹• 21 tadÄ• lokekanayano sapadÄ• nena vÄ«thiyaá¹ƒ,

caraá¹ƒ yÄ• panamattaá¹ƒva laddhÄ• gamma purÄ• bahi.

<127> paá¹‡á¸• avaá¹ƒ girimÄ• sajja tassacchÄ• yÄ• ya so muni.

saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• na nisajja purisÄ• sabho.

<128> adiá¹-á¹-hapubbaá¹ƒ disvÄ• na patte missakabhojanaá¹ƒ,

saÃ±jÄ• tapaá¹-ikÅ«lo taá¹ƒ nuditvÄ• paccavekkhaá¹‡Ä• .

<129> amataá¹ƒ viya taá¹ƒ bhutvÄ• vikkhÄ• letvÄ• mukhaá¹ƒ dakÄ• ,

patte vattaá¹ƒ caritvÄ• na muhuttaá¹ƒ tattha vissami.

<130> pavattiá¹ƒ taá¹ƒ nisÄ• metvÄ• bimbisÄ• ro narissaro,

sÄ«ghaá¹ƒ tamupagantvÄ• na katÄ• nuÃ±Ã±o nisÄ«diya.

<131> nimantayitvÄ• rajjena anicchante yatissare,

anuggahÄ• ya me yuttaá¹ƒ buddhabhÅ«tenidhÄ• gamaá¹ƒ.

<132> evaá¹ƒ nimantito tenÄ• dhivÄ• setvÄ• mahÄ• matÄ«,

agamÄ• suruvelÄ• ya matuloru parakkamo.

<133> padhÄ• naá¹ƒ padahitvÄ• na chabbassamatidukkaraá¹ƒ,

pakÄ• setvÄ• na lokassa mokkhaá¹ƒ natthiti tena so.

<134> tatoppabhuti vattanto majjhimappaá¹-i pattiyaá¹ƒ,

kÄ• yassÄ• nuggahaá¹ƒ katvÄ• tato sampiá¹‡itiâ€™ ndriyo.

<135> mÅ«leâ€™ japÄ• lanigrodhapÄ• dapassa mahÄ• muni,

nisÄ«di nijasobhÄ• hi obhÄ• sento disodisaá¹ƒ.

<136> tadÄ• senÄ• ni nigame sujÄ• tÄ• khÄ«ra dÄ• yikÄ• ,

sampuá¹‡á¹‡amanasaá¹…kappÄ• yÄ• citvÄ• vaá¹-adevataá¹ƒ.

<137> dhÄ«raá¹ƒ devoti maÃ±Ã±anti tuá¹-á¹-hahaá¹-á¹-hÄ• pamoditÄ• ,

hemapÄ• tiá¹ƒ sapÄ• yÄ• saá¹ƒ datvÄ• na idamaâ€™ bruvi.

<138> á¹ƒ0.0013 á¹• 21 yathÄ• mayhaá¹ƒ mahÄ• deva iddhÄ• patthita patthanÄ• ,

tatheva tava saá¹…kappo khippameva samijjhatu.

<139> iti vatvÄ• na vanditvÄ• katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ,

pakkantÄ• ya sujÄ• tÄ• ya dhÄ«ro pÄ• tiá¹ƒ samÄ• diya.

<140> upagantvÄ• nÄ• tirammaá¹ƒ nadiá¹ƒ so nÄ«lavÄ• hiniá¹ƒ,

suppatiá¹-á¹-hitanÄ• mamhi nadÄ«titthe nisÄ«diya.

<141> bhuÃ±jitvÄ• Å«napaá¹‡á¹‡Ä• sa piá¹‡á¸• aá¹ƒ katvÄ• na bhojanaá¹ƒ,

vissajjetvÄ• tato pÄ• tiá¹ƒ paá¹-isotaá¹ƒ narÄ• sabho.

<142> tato sÄ• lavanuyyÄ• ne vissamanto divÄ• dine,

disvÄ• na supine paÃ±ca atthaá¹ƒ tesaá¹ƒ vicintiya.

<143> Ä• bodhimÅ«lato magge devehi samalaá¹…kate,

maá¹‡itoraá¹‡apÄ• lÄ«hi puá¹‡á¹‡akumbhaddhÄ• jÄ• dihi.

<144> sÄ• yaá¹‡hasamaye nÄ• tho gacchanto bodhi santikaá¹ƒ,

disvÄ• na sotthiyaá¹ƒ nÄ• ma thÅ«yamÄ• naá¹ƒ dijuttamaá¹ƒ.

<145> tena dinnaá¹-á¹-ha muá¹-á¹-hintu gahetvÄ• nÄ«lasaddalaá¹ƒ,

bodhimÅ«lamupÄ• gamma katvÄ• na taá¹ƒ padakkhiá¹‡aá¹ƒ.

<146> akÄ• si tÄ«á¹‡asanthÄ• raá¹ƒ pÄ• cÄ«nÄ• bhimukhaá¹ƒ tadÄ• ,

tato mahiá¹ƒ dvidhÄ• katvÄ• samuá¹-á¹-hÄ• si mahÄ• sanaá¹ƒ.

<147> uccaá¹ƒ cuddasahatthena nÄ• nÄ• citta vicittitaá¹ƒ,

abhaá¹-á¹-hanahittha tatraá¹-á¹-ho iccevaá¹ƒ daá¸·hamÄ• naso.

<148> kÄ• maá¹ƒ taco nahÄ• rÅ« ca aá¹-á¹-hi ca avasissatu,

upasussatu me gatte sabbantaá¹ƒ maá¹ƒsalohitaá¹ƒ.

<149> na uá¹-á¹-hahÄ• mabujjhitvÄ• na jahe vÄ«riyaá¹ƒ mama,

adhiá¹-á¹-hahitvÄ• evaá¹ƒ so nisÄ«di vajirÄ• sane.

<150> á¹ƒ0.0014 á¹• 21 anatikkamaá¹ƒ á¹-hapetvÄ• na caraá¹‡aá¹ƒ caraá¹‡upari,

kamalaá¹ƒ kamaleneva maá¹‡ibandhaá¹ƒ vidhÄ• ya so.

<151> bÄ• lÄ• sokadalÄ• satta paraá¹ƒ vÄ• â€™ sokapallavaá¹ƒ,

nidhÄ• ya nayanÄ• natda pÄ• á¹‡iá¹ƒ pÄ• á¹‡itale jino.

<152> yathÄ• saÃ±jhÄ• ghanÄ• lÄ«á¸• ha tuá¹…gakaÃ±cana pabbato,

surattacÄ«varacchanna cÄ• rigatta virÄ• jito.

<153> udayÄ• valakoá¹-imhi dippantova divÄ• karo

kandharopari dippanta mukhamaá¹‡á¸• alamaá¹‡á¸• ito.

<154> yathÄ• cÄ• mikarabyamhe sunÄ«laá¹ƒ sÄ«hapaÃ±jaraá¹ƒ,

asampakampapamhehi pihitaddhasulocano.

<155> nÄ«luppalakalÄ• paá¹ƒca jananettÄ• lipÄ• tanaá¹ƒ,

sajjhudaá¹‡á¸• asamÄ• baddha bodhikkhandhamaphassi so.

<156> nisinno bodhito chejja pavÄ• á¸·ataruá¹‡aá¹…kurÄ• ,

patamÄ• nÄ• samantÄ• suá¹ƒ tejaá¹ƒ viya kubuddhÄ«naá¹ƒ.

<157> devÄ• tattha samÄ• gaÃ±juá¹ƒ khippaá¹ƒ dasasahassiyaá¹ƒ,

kamalÄ• sanoragÄ• ceva siddhavijjÄ• dharÄ• dayo

<158> sahampati mahÄ• brahmÄ• brahmasenÄ• purakkhato,

sitÄ• tapattaá¹ƒ dhÄ• rento á¹-hÄ«to sambuddha santike.

<159> vÄ«saá¹ƒ ratana satÄ• yÄ• maá¹ƒ vijayuttara nÄ• makaá¹ƒ,

saá¹…khaá¹ƒ dhamento aá¹-á¹-hÄ• si sÄ• daro pÄ• kasÄ• sano.

<160> suyÄ• mo saha senÄ• ya thomayanto narÄ• dhipaá¹ƒ,

maá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ paggayha mandamandena vÄ«jati.

<161> jitakitti lataggamhi sassa pupphaá¹ƒca pupphÄ«taá¹ƒ,

vÄ• á¸·avijanimuggayha aá¹-á¹-hÄ• santusito tahiá¹ƒ.

<162> á¹ƒ0.0015 á¹• 21 beluvaá¹ƒ vÄ«á¹‡amÄ• dÄ• ya gÄ«taá¹ƒ nÄ• nÄ• layÄ• nugaá¹ƒ,

paÃ±casikho á¹-hito tattha gÄ• yamÄ• no anekadhÄ• .

<163> mahÄ• kÄ• loâ€™ pi nÄ• gindo nÄ• gasaá¹…ghapurakkhato,

thomento tattha aá¹-á¹-hÄ• si navÄ• rahaguá¹‡Ä• dihi.

<164> raá¹…gabhumiá¹ƒ mÄ• payitvÄ• gahetvÄ• na varaá¹…ganÄ• ,

upahÄ• raá¹ƒ karontaá¹-á¹-hÄ• timbarÅ« sÅ«riyavaccasÄ• .

<165> Ä• gantvÄ• saha senÄ• ya sitaá¹…go sitabhusano,

dhataraá¹-á¹-ho á¹-hito pubbe Ä• rakkhaá¹ƒ kurumÄ• nako.

<166> pÅ«rento sakasenÄ• ya dakkhiá¹‡assaá¹ƒ virÅ«á¸·hako,

Ä• rakkhaá¹ƒ kurumÄ• naá¹-á¹-hÄ• nÄ«laá¹…go nÄ«labhusano.

<167> virÅ«pakkhoâ€™ pi aá¹-á¹-hÄ• si pÄ• layaá¹ƒ pacchimaá¹ƒ disaá¹ƒ,

rattaá¹…gÄ• bharaá¹‡o vammÄ« nijasenÄ• purakkhato.

<168> uttarassaá¹ƒ sasenÄ• ya Ä• rakkhaá¹ƒ kurumÄ• nako,

soá¹‡á¹‡avaá¹‡á¹‡aá¹…gÄ• bharaá¹‡o aá¹-á¹-hÄ• si naravÄ• hano.

<169> kimettha bahulÄ• pena jÄ• tikkhettamhi devatÄ• ,

nÄ• gatÄ• neva vÄ• hesuá¹ƒ sabbe ettheâ€™ va osaá¹-Ä• .

<170> gaganÄ• totiá¹‡á¹‡aketu pÄ• dehi pathavÄ«tale,

nÄ• gÄ• dayo na dhutÄ• suá¹ƒ ketunaá¹ƒ bahu kÄ• kathÄ• .

<171> na dhÅ«tÄ• dhajapÄ• dehi vÄ• yutuddÄ• mavuttihi,

tÄ• rakÄ• gagane brÅ«mo kinnu tattha dhajÄ• lutÄ• .

<172> pubbadisÄ• cakkavÄ• á¸·a silÄ• yuggataketunaá¹ƒ,

pÄ• dÄ• ni parabhÄ• gÄ• di cakkavÄ• á¸·asilanvaguá¹ƒ.

<173> cakkavÄ• á¸·a mahÄ• meru yugandhara nagÄ• dayo,

pupphÄ• vataá¹ƒsakÄ• â€™ vÄ• suá¹ƒ nÄ• nÄ• vaá¹‡á¹‡ehi saá¹…khatÄ• .

<174> á¹ƒ0.0016 á¹• 21 vÄ• mÄ• mandamakaranda bindusandoha sundaraá¹ƒ,

ullola padumÄ• kiá¹‡á¹‡a vitÄ• naá¹ƒ vÄ• si ambaraá¹ƒ.

<175> khittasogandhacuá¹‡á¹‡Ä• ni devabrahmÄ• dinÄ• tahiá¹ƒ,

vitÄ• naá¹ƒ viya khÄ• yanti cakkavÄ• á¸·aggamaá¹‡á¸• ape.

<176> kappÅ«rÄ• garudhÅ«pehÄ« tattha tatthuggatehi mÄ• ,

kÄ• labbhakÅ«á¹-acchannova Ä• si maÃ±Ã±aá¹ƒ kathemu kiá¹ƒ.

<177> jÄ• tikkhettesu devehi katagghikusumÄ• dinÄ• ,

nosÄ«nÄ• dharaá¹‡Ä« bhÄ• rÄ• disebhÄ• naá¹ƒ balaá¹ƒ aho.

<178> ambarÄ• lambamÄ• nÄ• nÄ« pupphadÄ• mÄ• ni bhÅ«talaá¹ƒ,

Ä• kaá¸• á¸• hanÄ• ya devehi baddharajjuva bhÄ• sare

<179> aÃ±Ã±oÃ±Ã±akaramuggayha gagane surasutdarÄ«,

paribbhamantÄ• gÄ• yanti tattha tattha manoramaá¹ƒ.

<180> ubho bhuje vikÄ• setvÄ• maá¹‡á¸• itaá¹ƒ surasutdarÄ«,

bhamanti bhantabheá¹‡á¸• uva tattha tatthambare yugÄ• .

<181> nÄ«luppalakalÄ• pÄ• dÄ« gahetvÄ• na suraá¹…ganÄ• ,

á¹-hÄ«tÄ• suá¹ƒ parivÄ• retvÄ• pÅ«jamÄ• nÄ• narissaraá¹ƒ.

<182> ratnapallavakalahÄ• ra kamaluppala saá¹…gate,

sannÄ«rakusumÄ• kiá¹‡á¹‡e puá¹‡á¹‡esogandhavÄ• rihÄ«.

<183> kaÃ±canÄ• dighaá¹-e gayha ambare surasundarÄ«,

katvÄ• na sugataá¹ƒ majjhe pÅ«jayiá¹ƒsu samantato

<184> kaÃ±canÄ• dÄ• sahatthÄ• ca kÄ• cÄ« kaÃ±Ã±Ä• tathÄ• á¹-hitÄ• ,

tÄ• lavaá¹‡á¹-e gahetvÄ• na á¹-hÄ«tÄ• suá¹ƒ kÄ• ci devatÄ• .

<185> kÄ• ci maá¹…gala saá¹ƒyutta vacanÄ• tava patthanÄ• ,

samijjhatuti ghosentÄ« parivÄ• retvÄ• á¹-hitÄ• jinaá¹ƒ.

<186> á¹ƒ0.0017 á¹• 21 sirivacchÄ• di paggayha aá¹-á¹-hamaá¹…galamuttamaá¹ƒ,

á¹-hitÄ• suá¹ƒ gagane nÄ• rÄ« parivÄ• retvÄ• munissaraá¹ƒ.

<187> naccanti keci kÄ«á¸·anti selenti ca lalanti ca,

vÄ• denti keci gÄ• yanti velukkhepaá¹ƒ karonti ca.

<188> nekapupphagghipantÄ« ca tathÄ• dÄ«pagghipanti ca,

maá¹‡icÄ• mÄ«karÄ• sajjhu agghikÄ• pantiyo tathÄ• .

<189> Ä• brahmabhavanuggamma cakkavÄ• á¸·asamantato,

tiá¹-á¹-hanti jalamÄ• nÄ• yo buddhassa maá¹…galussave.

<190> sattaratanasambhutÄ• nÄ• nÄ• toraá¹‡apantÄ«yo,

hemarambhÄ• mayÄ• cÄ• pi tathÄ• dussamayÄ• siyuá¹ƒ.

<191> nÄ• nÄ• vaá¹‡á¹‡ehi nekehi chattehi ca nirantaraá¹ƒ,

cakkavÄ• á¸·odaraá¹ƒ Ä• si saraá¹ƒca kamalÄ• kulaá¹ƒ.

<192> tattha tatthujjalÄ• neka yantadÄ«pÄ• valÄ« mahÄ«,

tÄ• rakÄ• jÄ• lakÄ• kiá¹‡á¹‡a gaganaá¹…ganasantibhÄ• .

<193> dhajantarita chattÄ• â€™ suá¹ƒ cakkavÄ• á¸·agirÅ«pari,

nirantarÄ• â€™ suá¹ƒ tattheva ghaá¹-adÄ«pÄ• ca toraá¹‡a.

<194> nÄ• nÄ• turiyanÄ• dehi nÄ• nÄ• saá¹…gÄ«titÄ• hi ca,

sÄ• dhuvÄ• dehi nekehi cakkavÄ• á¸·o phuá¹-o ahÅ«.

<195> aho mahantatÄ• tassa buddhassa katamaá¹…gale,

pÅ«jÄ• visesaá¹ƒ taá¹ƒ ko hi mukhenekena bhÄ• satÄ«.

<196> catummukho sahassakkho dvisahassanayano phaá¹‡Ä«,

dasakaá¹‡á¹-hoâ€™ pi taá¹ƒ sabbaá¹ƒ neva sakkonti bhÄ• situá¹ƒ.

<197> evaá¹ƒ surÄ• surabrahma venateyyoragÄ• dihi,

nirantaraá¹ƒ katÄ• neka mahÄ• maha samÄ• kule.

<198> á¹ƒ0.0018 á¹• 21 tasmintu vÄ• sare mÄ• ro passitvÄ• bhuvanaá¹ƒ idaá¹ƒ,

Ä• mantetvÄ• sÄ• nuvare Ä• hevaá¹ƒ sakutÅ«halo.

<199> sabbe dibbavimÄ• nÄ• bho suÃ±Ã±Ä• dissanti chaá¸• á¸• itÄ• ,

purapÄ• lampahÄ• petvÄ• kva gatÄ• â€™ suá¹ƒ sadevakÄ• .

<200> kimbho mÄ• ra na jÄ• nÄ• si matto suttoâ€™ si ajja kiá¹ƒ,

suddhodaniya siddhattho mÄ• yÄ• ya tanayo ayaá¹ƒ.

<201> puretvÄ• pÄ• ramÄ« sabbÄ• katvÄ• na abhinikkhamaá¹ƒ,

bodhimule nisinno si ajja buddho bhavÄ• mÄ«ti.

<202> tassa pÅ«jÄ• vidhÄ• natthaá¹ƒ dasasahassÄ«su devatÄ• ,

samÄ• gatÄ• haá¹-á¹-hatuá¹-á¹-hÄ• karontajja mahÄ• mahaá¹ƒ.

<203> kinnu te badhiraá¹ƒ sotaá¹ƒ kinnu parihÄ• yi locanaá¹ƒ,

dhajaggÄ• te na dissanti ullolaá¹ƒ te na sÅ«yati.

<204> tesaá¹ƒ taá¹ƒ vacanaá¹ƒ sutvÄ• antako khalu pÄ• pimÄ• ,

dukkhito dummano tesaá¹ƒ socanto idambruvi.

<205> aho vatÄ• â€™ tiparihÄ• ni saá¹ƒsÄ• rassa mahÄ• ayaá¹ƒ,

asÄ• ro khalu saá¹ƒsÄ• ro siddhatthe vibhavaá¹ƒ gate.

<206> aho vatÄ• â€™ ti naá¹-á¹-hamhÄ• tivaá¹-á¹-aá¹ƒ paripuritaá¹ƒ,

hoti bho dahanÄ• daá¸• á¸• havanaá¹ƒvÄ• ti alakkhikaá¹ƒ.

<207> nirÄ• lokaá¹ƒ tilokaá¹ƒ bho asuraá¹ƒ vÄ• saraá¹ƒ yathÄ• ,

parimosaratanaá¹ƒ hoti rajjaá¹ƒ vedaá¹ƒ jagattayaá¹ƒ.

<208> mamesa visayaá¹ƒ hitvÄ• yÄ• ti siddhatthadÄ• rako,

tena yÄ• tena maggena nikkhamanti bahujjanÄ• .

<209> bhavantaá¹ƒ na karoteso yÄ• va suddhodanatrajo,

etha gacchÄ• ma siddhatthamasiddhatthaá¹ƒ karoma bho.

<210> mÄ• petha bheravaá¹ƒ vaá¹‡á¹‡aá¹ƒ bÄ«bhacchaá¹ƒ duddasaá¹ƒ kharaá¹ƒ,

saddeneva palÄ• petha tÅ«labhaá¹-á¹-aá¹ƒva vÄ• yunÄ• .

<211> á¹ƒ0.0019 á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• mÄ• rasenÄ• samÄ• gamuá¹ƒ,

nÄ• nÄ• vesadharÄ• hutvÄ• nÄ• nÄ• yudha samaá¹…gino.

<212> yojanÄ• naá¹ƒ tadÄ• mÄ• ro diyaá¸• á¸• hasatamuccato,

girimekhalamÄ• ruyha senÄ• ya sahasÄ• â€™ gamÄ«.

<213> disvÄ• na durato ettaá¹ƒ devÄ• mÄ• raá¹ƒ savÄ• hiniá¹ƒ,

bhayaá¹-á¹-Ä• pagamuá¹ƒ khippaá¹ƒ dhÄ• vamÄ• nÄ• disodisaá¹ƒ.

<214> saá¹ƒkhippa khippaá¹ƒ sacchattaá¹ƒ brahmÄ• dhÄ• vi parammukho,

katvÄ• na piá¹-á¹-hiyaá¹ƒ saá¹…khaá¹ƒ sakko dhÄ• vi visaá¹…kito.

<215> mahÄ• kÄ• loâ€™ pi nÄ• gindo nimujja mahiyaá¹ƒ tadÄ• ,

vattadattakaro bhÄ«ru sake nipati maÃ±cake.

<216> saá¹ƒ saá¹ƒ pÅ«jÄ• vidhÄ• nantu chaá¸• á¸• etvÄ• na sadevakÄ• ,

gatÄ• suá¹ƒ suÃ±Ã±akaá¹ƒ Ä• si cakkavÄ• á¸·amidaá¹ƒ tadÄ• .

<217> nissirÄ«kaá¹ƒ padesaá¹ƒ taá¹ƒ asobhaá¹ƒ asamaÃ±jasaá¹ƒ,

ahosi patitÄ• neka pÅ«jÄ• bhaá¹‡á¸• asamÄ• kulaá¹ƒ.

<218> ekova tattha sugato nisÄ«di vajirÄ• sane,

pajjalaá¹ƒ nijasiriyÄ• sÅ«riyova yugandhare.

<219> akampo ca asantrÄ• sÄ« lomahaá¹ƒsa vivajjito,

abhÄ«to sÄ«harÄ• jÄ• va migacchÄ• pÄ• namaggato.

<220> tato dhammissarassagge dunnimittÄ• ni jÄ• yaruá¹ƒ,

andhakÄ• raá¹ƒ disÄ• Ä• suá¹ƒ dhÅ«maketu ca ambare.

<221> dinaá¹ƒ duddinakaá¹ƒ Ä• si hataraá¹ƒsi divÄ• karo,

ukkÄ• patoâ€™ pi paÃ±Ã±Ä• yi disÄ• á¸• Ä• hopapajjatha.

<222> aghane gagane Ä• suá¹ƒ indacÄ• pavirajjutÄ«,

analÄ• saniyoâ€™ dittÄ• tattha tattha patantÄ« ca

<223> kÄ• kolasaá¹…ghÄ• vassiá¹ƒsu uá¹‡á¹‡a sakuá¹‡akosiyÄ• ,

cariá¹ƒsu ambareâ€™ petÄ• kabandhÄ• ca bhayÄ• vahÄ• .

<224> á¹ƒ0.0020 á¹• 21 senaá¹ƒ saá¹ƒvidahitvÄ• na tato mÄ• ro abhiddavi,

Ä• gantvÄ• cakkavÄ• á¸·amhi á¹-hito jinamudikkhiya.

<225> ekakassa manussassa santikopagamaá¹ƒ mama,

na yuttaÃ±hi gajo yÄ• ti gajaá¹ƒ no yÄ• ti kotthukaá¹ƒ.

<226> netaá¹ƒ garu palÄ• petuá¹ƒ kÄ• lo iti vicintiya,

mÄ• pesi kupito khippaá¹ƒ kappanila samÄ• nilaá¹ƒ.

<227> khipanto gagane khippaá¹ƒ uddharitvÄ• vanaspatÄ«,

katvÄ• na vanamummÅ«laá¹ƒ viddhaá¹ƒsento asesakaá¹ƒ.

<228> cÄ• letvÄ• tÄ• lasÄ• lÄ• diá¹ƒ luÃ±citvÄ• gagane khipaá¹ƒ,

pÄ• tento cakkavÄ• á¸·ante vÄ• jisÄ«ha gajÄ• dayo.

<229> paharitvÄ• vivattetvÄ• girikÅ«á¹-Ä• ni ukkhipaá¹ƒ,

bhamayanto nabhomajjhe dhÄ• vateva tato tato.

<230> silÄ• hi silÄ• saá¹…ghaá¹-á¹-a mahÄ• nÄ• daá¹ƒ pavattayaá¹ƒ,

pÄ• tento dahanaÃ±cÄ• pi dhÅ«mamambara mukkhipaá¹ƒ.

<231> bhamayanto gahetvÄ• na ambare chadaniá¹-á¹-hikÄ• ,

pÄ• sÄ• de parivattetvÄ• paharanto nagÄ• disu.

<232> khananto pathaviá¹ƒ paá¹ƒsuá¹ƒ gahetvÄ• mbaramaá¹‡á¸• ale,

bandhantova paraá¹ƒ bhumiá¹ƒ bhindanto tuá¹…gapabbate.

<233> bhayÄ• nakena saddena upagamma mahÄ• muniá¹ƒ,

cÄ• letuá¹ƒ neva so sakkhi aá¹ƒsumattampi cÄ«vare.

<234> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

paá¹-hame mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<235> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

iti paá¹-hamo vijayo.

<236> á¹ƒ0.0021 á¹• 21 disvÄ• namuci dhÄ«rassa mÄ• lutenÄ• nupaddavaá¹ƒ,

dukkhÄ« ca dummano Ä• si kodhenÄ• turamÄ• naso.

<237> hotu dÄ• ni mahoghena pavÄ• hemi imaá¹ƒ yatiá¹ƒ,

mÄ• petvÄ• na mahÄ• meghaá¹ƒ socanÄ• ya alaá¹ƒ mama.

<238> iti cintiya so mÄ• ro mahÄ• meghamamÄ• payi,

disÄ• sumpihitÄ• sabbÄ• andhakÄ• ro avatthari.

<239> uparÅ«pari guá¹‡Ä• hutvÄ• sahassÄ• ni satÄ• niâ€™ pi,

dhÄ• rÄ• dharÄ• mahÄ• dhÄ• rÄ• vattayiá¹ƒsu samantato.

<240> sodÄ• minÄ«sahassehi vinaddhaá¹ƒva nabhaá¹ƒ ahÅ«,

tattha tattha disÄ• bhÄ• ge indacÄ• pÄ• avattatha.

<241> mahÄ• rajatarajjÅ«hi sibbitÄ• va nabhÄ• vanÄ«,

dharÄ• dharorudhÄ• rÄ• hi nirantarapavattihi.

<242> tattha tattha patantÄ• ni ghorÄ• sanisatÄ• ahuá¹ƒ,

mahÄ• bhÄ«ma nabho bherissanÄ• Ä• suá¹ƒ tahiá¹ƒ tahiá¹ƒ.

<243> uddharanto mahÄ• sele mahogho ca tadubbhave,

kelÄ• sa sikharÄ• kÄ• ra eá¹‡epuÃ±je samubbahaá¹ƒ.

<244> mahÄ• thÅ«pappamÄ• á¹‡Ä• di mahÄ• bubbulamubbahaá¹ƒ,

gambhÄ«ro puthulo caá¹‡á¸• o upagamma jinantikaá¹ƒ.

<245> sarÄ«re lomamattampi temetumasamatthako,

gato mahogho buddhassaâ€™ bhoâ€™ nubhÄ• vamahantatÄ• .

<246> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

dutiye mÄ• rayuddhamhi mÄ• rassÄ• sÄ« parÄ• jayo.

<247> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na nara sÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

dutiyo vijayo.

<248> á¹ƒ0.0022 á¹• 21 tato mÄ• ro asakkonto vassoghena upaddavaá¹ƒ,

kÄ• tuá¹ƒ tassa usÅ«yÄ• di kopÄ• kulamano tadÄ• .

<249> bhavatajja kimetena mÄ• raá¹‡e tassa kiá¹ƒ garu,

idÄ• naá¹…gÄ• ravuá¹-á¹-hÄ«hi jhÄ• pemi sahasÄ• imaá¹ƒ.

<250> iti cintiya so mÄ• ro mÄ• petvÄ• á¹…gÄ• ra vuá¹-á¹-hiyo,

pesesi nabhasÄ• tassa sambuddhassa upantikaá¹ƒ.

<251> mahÄ• pabbatasaá¹…kÄ• sa jalitaá¹…gÄ• ra rÄ• sayo,

dhÄ• viá¹ƒsu nahasÄ• tattha accimanto mahabbhayÄ• .

<252> cicciá¹-Ä• yana saddehi pÅ«rayanto disantaraá¹ƒ,

dhÅ«pÄ• yanto phuliá¹…gehi mÄ• rassÄ• pi bhayÄ• vahÄ• .

<253> ujjÄ• lentÄ• mahÄ• rukkhe pabbateâ€™ pi ca sammukhe,

narakodaruggatÄ• aggÄ« rÄ• sÄ«vÄ• ti bhayÄ• vahÄ• .

<254> upagantvÄ• muhuttena nisinnaá¹ƒ munipuá¹…gavaá¹ƒ,

madhumattÄ• lijhaá¹…kÄ• ra nÄ• dÄ• kuladisÄ• mukhÄ• .

<255> pÄ• tenti satatÄ• manda makarandaja bindavo,

mÄ• lÄ• vataá¹ƒsakÄ• hutvÄ• pÄ• damule patiá¹ƒsu tÄ• .

<256> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

tatiye mÄ• ra yuddhamhi mÄ• rassÄ• si parÄ• jayo.

<257> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

tatiyo vijayo.

<258> tenÄ• nupaddutaá¹ƒ buddhaá¹ƒ passitvÄ• na pajÄ• pati,

dukkhito dummano hutvÄ• evaá¹ƒ cintesi dummati.

<259> pÄ• sÄ• á¹‡avassaá¹ƒ mÄ• petvÄ• cuá¹‡á¹‡etvÄ• panimaá¹ƒ yatiá¹ƒ,

viddhaá¹ƒsemÄ«ti cintetvÄ• mÄ• pesÅ«palavassakaá¹ƒ.

<260> á¹ƒ0.0023 á¹• 21 tasmiá¹ƒ vasseâ€™ ti bÄ«bhacchÄ• dhÅ«mÄ• yantÄ• sajotikÄ• ,

jalitaá¹…gÄ• rasaá¹…kÄ• sÄ• pÄ• sÄ• á¹‡uccÄ• vacÄ• bahÅ«.

<261> karÄ• naÃ±Ã±oÃ±Ã±asaá¹…ghaá¹-á¹-Ä• mahantaá¹ƒ bheravaá¹ƒ ravaá¹ƒ,

duddinaá¹ƒ dhÅ«majÄ• lÄ• hi kurumÄ• nÄ• samantato.

<262> satthÅ«pagantvÄ• bhimukhaá¹ƒ santamÄ• lÄ• gulÄ• viya,

patiá¹ƒsu siripÄ• de te amandÄ• modavÄ• hino.

<263> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

catutthe mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<264> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

catuttho vijayo.

<265> disvÄ• nattamano mÄ• ro ditto kodhagginÄ• tadÄ• ,

mÄ• petvÄ• â€™ yudhavassaá¹ƒ so pesesi tadupantikaá¹ƒ.

<266> nettiá¹ƒsacchÅ«rikÄ• satti heá¹‡á¸• ivÄ• la gadÄ• dayo,

tiá¹‡gadhÄ• rÄ• pajjalitÄ• acirajjuti sannibhÄ• .

<267> yathÄ• pupphopahÄ• ropagantvÄ• na gaganaá¹…ganÄ• ,

evaá¹ƒ sambuddhapÄ• desu patiá¹ƒsu parivattitÄ• .

<268> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

paÃ±came mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<269> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

paÃ±camo vijayo.

<270> taá¹ƒ disvÄ• pÄ• pimÄ• kuddho yaá¹ƒ yaá¹ƒ tassa karomaâ€™ haá¹ƒ,

taá¹ƒ taá¹ƒâ€™ dÄ• nÄ« na sakkoti kiÃ±ci kÄ• kumuâ€™ pakkamaá¹ƒ.

<271> á¹ƒ0.0024 á¹• 21 mÄ• pesi kukkulaá¹ƒ vassaá¹ƒ mÄ• ramÄ«taâ€™ dhunÄ• muniá¹ƒ

soâ€™ gÄ• â€™ kÄ• sÄ• sampaditto dhÅ«mÄ• yantova pajjalaá¹ƒ.

<272> jinassÄ• bhimukhaá¹ƒ gantvÄ• kukkulo parivattiya,

candanassa sitabbhassa dhÅ«lÄ« hutvÄ• na pagghari.

<273> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

chaá¹-á¹-he namuci yuddhamhi mÄ• rassÄ• sÄ« parÄ• jayo.

<274> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

chaá¹-á¹-ho vijayo.

<275> tato disvÄ• na taá¹ƒ kaá¹‡ho kaá¹‡hasenÄ• purakkhato,

saá¹…kuddho pesayi tattha vassaá¹ƒ so sikatÄ• mayaá¹ƒ.

<276> khadÄ«raá¹…gÄ• ra saá¹…kÄ• sÄ• vÄ• lukÄ• gaganÄ• gatÄ• ,

bhassantÄ• jinapÄ• dante vÄ• sacuá¹‡á¹‡attamÄ• gatÄ• .

<277> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

sattame mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<278> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na nara sÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

sattamo vijayo.

<279> tampi disvÄ• asajjanto ahirÄ« kopaketuko,

mÄ• petvÄ• palipandÄ• ni tattha osÄ«dayÄ• mi taá¹ƒ.

<280> iti cintiya mÄ• petvÄ• pesesi palipaá¹ƒ ghanaá¹ƒ,

dhÅ«pÄ• yanto pajjalanto gantvÄ• so nabhasÄ• lahuá¹ƒ.

<281> sambuddhasiripÄ• damhi sampatto nibbuto tato,

nÄ• nÄ• sugandhasambhuta gandhakaddamataá¹ƒ gato.

<282> á¹ƒ0.0025 á¹• 21 tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

aá¹-á¹-hame mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<283> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

<284> olokento tato mÄ• ro mÄ• rÄ• riá¹ƒ siriyujjalaá¹ƒ,

disvÄ• cittampasÄ• detumasakkontoâ€™ ti kopavÄ• .

<285> ajjetamandhakÄ• rasmiá¹ƒ pakkhipitvÄ• pamohituá¹ƒ,

mayhaá¹ƒ bhÄ• roti cintetvÄ• mÄ• pesi timiraá¹ƒ ghanaá¹ƒ.

<286> lokantaresu sambhuta timisoâ€™ va bhayÄ• vaho,

gantvÄ• na gaganÄ• so hi patvÄ• na munisantikaá¹ƒ.

<287> yathÄ• timiramÄ• yÄ• ti vinÄ• saá¹ƒ suriyuggate,

evamÄ• si jinaggamhi andhakÄ• ro tathÄ• vidho.

<288> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

navame mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<289> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

navamo vijayo.

<290> evaá¹ƒ navahi vuá¹-á¹-hihi katvÄ• mÄ• ro mahÄ• bhavaá¹ƒ,

na tassopaddavaá¹ƒ disvÄ• dittakopÄ• nalÄ• kulo.

<291> gahetvÄ• na tato khippaá¹ƒ á¹-hapitaá¹ƒ attaguttiyÄ• ,

cakkÄ• yudhaá¹ƒ mahÄ• tejaá¹ƒ kupito khipi vegasÄ• .

<292> dhÄ• rÄ• dharaá¹ƒ tamuggayha kuddho paharate yadÄ«,

kalÄ«raá¹ƒva asajjanto vikhaá¹‡á¸• eti pajÄ• pati.

<293> tatheva so mahiá¹ƒ kuddho mÄ• ro khipati vegavÄ• ,

na bhavantosadhÄ• pÄ• á¹‡Ä• visussanti sarÄ• dayo.

<294> á¹ƒ0.0026 á¹• 21 tatheva kupito tena khipate so mahambudhiá¹ƒ,

vilayaá¹ƒ jalajÄ• yanti sussate so mahaá¹‡á¹‡avo.

<295> evaá¹ƒ mahÄ• nubhÄ• vo so gacchanto jalambare,

patvÄ• na patito nÄ• thaá¹ƒ hutvÄ• na pupphacumbaá¹-aá¹ƒ.

<296> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

dasame mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<297> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

dasamo vijayo.

<298> iti kopagginÄ• dittamanaá¹ƒ mÄ• raá¹ƒ tadÄ• jino,

karuá¹‡Ä• jalasekena nibbÄ• pento nisÄ«di so.

<299> evaá¹ƒ katvÄ• pi so kuddho aladdhavijayo tadÄ• ,

Ä• mantesi sakaá¹ƒ senaá¹ƒ palayÄ• nalabheravaá¹ƒ.

<300> ethÄ• su vataâ€™ re mayhaá¹ƒ assavÄ• mÄ• rakiá¹…karÄ• ,

nÄ• nÄ• vesadharÄ• hotha dhÄ• retha vividhÄ• yudhe.

<301> saddehetaá¹ƒ palÄ• petha yÄ• tha gaá¹‡hatha bandhatha,

pÄ• de gahetvÄ• khipatha cakkavÄ• á¸·antaraá¹ƒ ito.

<302> athagÄ• saha vÄ• cÄ• hi bhiá¹ƒsÄ• sÄ• mÄ• ravÄ• hinÄ«,

turaá¹…ga vyaggha mÄ• taá¹…ga sÄ«hÄ• dirÅ«pa bhiá¹ƒsanÄ• .

<303> sÄ• mÄ• rassubhato passe catuvÄ«satiyojane,

á¹-hitÄ• pacchimabhÄ• gamhÄ« cakkavÄ• á¸·asilÄ• vadhiá¹ƒ.

<304> bahalattena sÄ• Ä• si sampuá¹‡á¹‡a navayojanÄ• ,

yakkha peta pisÄ• cÄ• di vesehi bhayavÄ• hinÄ«.

<305> saá¹ƒvaá¹-á¹-a vÄ• tasampÄ• ta khubhÄ«tambudhino viya,

ullola bhimaghoso tu gato brahmapurÄ• vadhiá¹ƒ.

<306> á¹ƒ0.0027 á¹• 21 danta saá¹…ghaá¹-á¹-a saÃ±jÄ• ta jÄ• lÄ• mÄ• lÄ• samÄ• kulÄ• ,

tesaá¹ƒgÄ• rÄ• â€™ va dittÄ• suá¹ƒ kodhummÄ«lita locanÄ•

<307> vahanti dhÅ«makkhandhÄ• ni mukhakoá¹-ara koá¹-ihÄ«,

nÄ«haá¹-Ä• nÄ«haá¹-Ä• jivhÄ• subhÄ«moragataá¹ƒ gatÄ• .

<308> uddharitvÄ• na tÄ• lÄ• di karitvÄ• na sarÄ• sane,

bhujaá¹…ge ca guá¹‡e keci gÄ• á¸·hamÄ• kaá¸• á¸• hayanti ca.

<309> puá¹‡á¸• arÄ«kaccha sÄ«hÄ• dÄ« khipantÄ• bhimukhe tadÄ• ,

dhÄ• vanteke samuggayha purato dittapabbate.

<310> bhayÄ• nakÄ• ti nekÄ• ni sÄ«sÄ• neka kalebare,

mÄ• payitvÄ• na purato dhÄ• vanti keci kiá¹…karÄ• .

<311> sÄ«sena sÄ«hasaá¹…kÄ• sÄ• gattena manujopamÄ• ,

buddhassÄ• bhimukhaá¹ƒ keci dhÄ• vanti mÄ• ra kiá¹…karÄ• .

<312> kaá¹‡á¹-hÄ«ravÄ• kÄ• radehÄ• mukhena khalu rakkhasÄ• ,

hutvÄ• na abhidhÄ• vanti kecimÄ• rassa kiá¹…karÄ• .

<313> daá¹‡á¸• amÄ• navakÄ• sÄ«sabhÄ• genÄ• â€™ tibhayÄ• vahÄ• ,

gattena rakkhasÄ• hutvÄ• keci dhÄ• vanti kiá¹…akarÄ• .

<314> dÄ«pacchebha turaá¹…gÄ• naá¹ƒ vyaggha khaggavisÄ• á¹‡inaá¹ƒ,

varÄ• ha mahisÄ• dÄ«naá¹ƒ kaá¹‡á¹‡apÄ• vura bhoginaá¹ƒ.

<315> sÄ«sÄ• kÄ• ra mahÄ• sÄ«se tabbiruddhe kalebare,

mÄ• petvÄ• abhidhÄ• vanti keci mÄ• rassa kiá¹…karÄ• .

<316> Ä• kaá¸• á¸• hentÄ• kapolÄ• naá¹ƒ karasÄ• khÄ• hi sammukhe,

dassayantÄ• mahÄ• dÄ• á¹-haá¹ƒ kecenti mÄ• rakiá¹…karÄ• .

<317> tikhiá¹‡agganakhÄ• keci phÄ• layantÄ• sakodare,

ante gale pilandhitvÄ• dhÄ• vanti kiá¹…karÄ• pare.

<318> gilantÄ• keci phaá¹‡ino uggirantÄ• tatheva ca,

sÄ«sa kandhara kaá¹‡á¹‡anta bÄ• hu aá¹…guli Ä• disu.

<319> á¹ƒ0.0028 á¹• 21 sakalesu sarÄ«resu visadhÅ«maggi saá¹…kule,

dhÄ• rentÄ• â€™ sivise keci dhÄ• vantyagge bhayÄ• vahÄ• .

<320> padittÄ• yogule gayha khipanteke anekadhÄ• ,

dittapabbatamuddhacca keci aggikapÄ• lake,

khipannÄ• abhidhÄ• vanti daá¹-á¹-hoá¹-á¹-hÄ• bhÄ«malocanÄ• .

<321> lÄ• layantÄ• sakÄ• jivhÄ• khandhe katvÄ• na muggare,

mattabhujaá¹…ga vesena dhÄ• vanti apare bhaá¹-Ä• .

<322> pibantÄ• lohitÄ• neke khÄ• dantÄ• pisite pare,

pisÄ• cÄ• vaâ€™ caruá¹ƒ keci munirÄ• jassa aggato.

<323> ullaá¹…ghantÄ• ca selentÄ• dhÄ• vantÄ• jalitÄ• yudhÄ• ,

bhimavesadharÄ• yakkhÄ• kecenti bhakuá¹-Ä«mukhÄ• .

<324> paá¹‡uá¹‡á¹‡a saravassehi kuntatomara vuá¹-á¹-hihi,

bheá¹‡á¸• ivÄ• lÄ• â€™ sicakkehi nibbharÄ• si digantaraá¹ƒ.

<325> yaá¹ƒ diá¹-á¹-ha suta mattena maraá¹‡aá¹ƒ citta vibbhamaá¹ƒ,

yÄ• ti loko kathaá¹ƒ ko taá¹ƒ nissesaá¹ƒ bhÄ• sate naro.

<326> nekadantasahassehi nikkhantaggisikhÄ• yutaá¹ƒ,

dÄ• nanijjharasampÄ• taá¹ƒ bhÄ«magajjanagajjitaá¹ƒ.

<327> nekasata karaggehi dhatÄ• yolaguá¸·Ä• dikaá¹ƒ,

sannaddhaá¹ƒ kavacÄ• dÄ«hi giriá¹ƒca girimekhalaá¹ƒ.

<328> Ä• rÅ«á¸·ho pÄ• pimÄ• tattha ussÄ• petvÄ• jayaddhajaá¹ƒ,

visÄ• lÄ• vatta dÄ• á¹-haggo cipiá¹-agga bhagga nÄ• siko.

<329> daá¹-á¹-hoá¹-á¹-ha bhÄ«mavadano bhakuá¹-Ä« vali lalÄ• á¹-ako,

kodhÄ• nalehi sandiddha mahakkho tambadÄ• á¹-hÄ«ko.

<330> nÄ«lapabbata saá¹…akkÄ• sa visamaá¹…go mahodaro,

gonasoraga sappÄ• di aá¹…gÄ«kata subhiá¹ƒsano.

<331> á¹ƒ0.0029 á¹• 21 sahassabÄ• huá¹ƒ mÄ• petvÄ• chÅ«rikÄ• yaá¹-á¹-hi satti ca,

kodaá¹‡á¸• acaá¹‡á¸• abÄ• á¹‡e ca cakka kuntagadÄ• di ca.

<332> saá¹…ku vetÄ• likÄ• pharasu pÄ• samuggara aá¹…kuse,

gahetvÄ• kaá¹‡ayaÃ±cÄ• tha tisÅ«la vajirÄ• yudhe.

<333> parivattesi Ä• kÄ• se tesamaÃ±Ã±oÃ±Ã±a ghaá¹-á¹-anÄ• ,

uggatehi phuliá¹…gehi dhÄ• vantehi samantato.

<334> aggi cakkaparÄ«taá¹ƒca kurumÄ• no nijaá¹ƒ tanuá¹ƒ,

Ä• vahanto bhayaá¹ƒ brahma sura siddhÄ• dÄ«naá¹ƒ tadÄ• ,

sa mÄ• raseno so mÄ• ro bhagavantamupÄ• gami.

<335> udayÄ• valakÅ«á¹-amhi bhÄ• santova pabhÄ• karo,

suppatiá¹-á¹-hitamerÅ«â€™ va tikÅ«á¹-Ä• cala muddhani.

<336> katvÄ• na piá¹-á¹-hito bodhiá¹ƒ bhÅ«ruhaá¹ƒ vajirÄ• sane,

nisinno bhagavÄ• â€™ tÄ«va niccalo atirocati.

<337> akampo so munÄ« evamaggeâ€™ kÄ• si nijaá¹ƒ balaá¹ƒ,

sammappadhÄ• nasaá¹ƒyutto dayÄ• metto mahesiko.

<338> catubuddhabhumisaá¹…khÄ• ta jayabhumimudikkhiya,

catussaá¹…gahavatthÅ«naá¹ƒ yojetvÄ• dvÄ• rakoá¹-á¹-hake.

<339> yojetvÄ• na thiraá¹ƒ tattha saddhÄ• dibalakoá¹-á¹-hake,

satipaá¹-á¹-hÄ• napÄ• kÄ• re abhejjindriya gopure.

<340> thiraÃ±Ä• á¹‡ayudhÄ• kiá¹‡á¹‡e mettÄ• sannÄ• ha vammito,

abhÄ«ta bhÄ• ratÄ« bhuri bherisaá¹…kha purakkhato.

<341> caturaá¹…gaviriyuttuá¹…ga mÄ• taá¹…gakkhandhasaá¹…gato,

puÃ±Ã±asambhÄ• rabhÄ• rena kampayaá¹ƒ vasudhÄ• talaá¹ƒ.

<342> cariyattaya saá¹…khÄ• taâ€™ mussÄ• pita jayaddhajo,

evaá¹ƒ vidhÄ• ya mÄ• rÄ• ri mÄ• rasaá¹…gÄ• ma maá¹‡á¸• alaá¹ƒ.

<343> dÄ• nÄ• dayo mahÄ• yodhe Ä• hÅ«ya sahajÄ• take,

suá¹‡Ä• tha bho giraá¹ƒ mayhaá¹ƒ bhavatajja mahÄ• bhavo.

<344> á¹ƒ0.0030 á¹• 21 etha yÄ• tha samaggattha na ossakkatha sujjhatha,

vijetuá¹ƒ mÄ• rayuddhamhÄ« na sakkÄ• â€™ sesajantuhi.

<345> ajja gacchati niá¹-á¹-hÄ• naá¹ƒ so bho pÄ• ramitÄ• bhaá¹-Ä• ,

sahussÄ• hÄ• mamaggamhi dassetha vÄ«riyaá¹ƒ sakaá¹ƒ.

<346> atha dÄ• nabhaá¹-o Ä• ha apphoá¹-aá¹ƒ diguá¹‡aá¹ƒ bhujaá¹ƒ,

passadÄ• ni mahÄ• vÄ«ra balaá¹ƒ me mÄ• radhaá¹ƒsane.

<347> paramatthapÄ• rami yodhaá¹ƒ tatheâ€™ va upapÄ• ramiá¹ƒ,

ubho passe karitvÄ• na saseno dhÄ• vi dappavÄ• .

<348> tatheva sÄ«lanÄ• mavho pÄ• ramÄ«bhaá¹-aâ€™ muttamo,

nikkhamma saha senÄ• ya mÄ• rasenamabhiddavÄ«.

<349> tathÄ• nekkhammanÄ• mopi sannaddhoâ€™ sabhaá¹-o bhaá¹-o,

mÄ• rasenÄ• mige hantuá¹ƒ dhÄ• vi dÄ«pÄ«â€™ va sÄ• haso.

<350> paÃ±Ã±Ä• yodhoâ€™ pi gacchanto sÄ• á¹-opo dhÄ• vi dappavÄ• ,

mÄ• ramerumahÄ• ajja sasenummÅ«layÄ• miti.

<351> vÄ«riyapÄ• ramitÄ• yodho daá¹-á¹-hoá¹-á¹-ho bhÄ«magajjano,

sosemi mama tejena vadaá¹ƒâ€™ gÄ• mÄ• ra sÄ• garaá¹ƒ.

<352> khantisaccavhayÄ• ceva tatoâ€™ dhiá¹-á¹-hÄ• nako bhaá¹-o,

Ä• su dhÄ• viá¹ƒsu pÄ• tetuá¹ƒ mÄ• rassa makaraddhajaá¹ƒ.

<353> mettÄ• nÄ• mo mahÄ• yodho mÄ• ro mayhamalantiâ€™ gÄ• ,

upekkhakoâ€™ pÄ« so yodho mÄ• rasenaá¹ƒ padÄ• lituá¹ƒ.

<354> pesetvevaá¹ƒ jino senaá¹ƒâ€™ sarÄ«raá¹ƒ daá¸·havikkamaá¹ƒ,

nisidi tassa tejena nirussÄ• hÄ• si sÄ• camÅ«.

<355> aho bho vimhayaá¹ƒ dÄ• ni suá¹‡Ä• tha munino mama,

jeti eko nisinnova samÄ• raá¹ƒ mÄ• ravÄ• hiniá¹ƒ.

<356> kopÄ• nalena sandittaá¹ƒ duá¹-á¹-ha ruá¹-á¹-haá¹ƒ pajÄ• patiá¹ƒ,

aduá¹-á¹-ho jeti sambuddho Ä• nubhÄ• vo hi tÄ• diso.

<357> á¹ƒ0.0031 á¹• 21 dittÄ• yudhe khipanteâ€™ pi vijjhante vasavattinÄ«,

nirÄ• yudhoâ€™ va taá¹ƒ jeti Ä• nubhÄ• vo hi tÄ• diso.

<358> sahÄ• á¹-opaá¹ƒ sahaá¹…akÄ• raá¹ƒ mÄ• raá¹ƒ sÄ• á¸• ambaraá¹ƒ tadÄ• ,

niccalo jeti sambuddho Ä• nubhÄ• vo hi tÄ• diso.

<359> hatthassa rathapattÄ«hi dhÄ• vantaá¹ƒ tamitocito,

nisinnova jino jeti Ä• nubhÄ• vo hi tÄ• diso.

<360> bhÄ• santaá¹ƒ nekadhÄ• kaá¹‡á¹‡a kaá¹-hora giramantakaá¹ƒ,

nissaddo jeti sambuddho Ä• nubhÄ• vo hi tÄ• diso.

<361> mÄ• ropÄ• gamma aá¹-á¹-hÄ• si laá¹…ghituá¹ƒ asamatthako,

buddhatejaggi pÄ• kÄ• raá¹ƒ dittamabbhuggataá¹ƒ thiraá¹ƒ.

<362> tadÄ• ha namuci kuddho bhujamukkhippaâ€™ mÄ«disaá¹ƒ,

khippaá¹ƒ siddhattha he gaccha santakedaá¹ƒ mamÄ• sanaá¹ƒ.

<363> no ce gacchasi te hadayaá¹ƒ phÄ• lemi nakhasattihi,

vicuá¹‡á¹‡emi tuvaá¹ƒ pÄ• de gahetvÄ• pathavÄ«tale.

<364> passa me mahatiá¹ƒ senaá¹ƒ passa Ä• yudhasaÃ±cayaá¹ƒ,

tena taá¹ƒ abhimaddÄ• mi tuvaá¹-aá¹ƒ gacchidaá¹ƒ mama.

<365> athassa vacanaá¹ƒ sutvÄ• jinoâ€™ ha madhuraá¹…giro,

kadÄ• te pÅ«ritÄ• mÄ• ra pallaá¹…katthÄ• ya pÄ• ramÄ«.

<366> kadÄ• adÄ• si sÄ«sÄ• dÄ« dÄ• naá¹ƒ sÄ«laá¹ƒ kathaá¹ƒ tava,

tadatthÄ• ya kathÄ• pehi ke te paccakkhakÄ• rakÄ• .

<367> athÄ• â€™ ha pharuso mÄ• ro netaá¹ƒ garu mune mama,

ayaá¹ƒ sÄ• parisÄ• sabbÄ• tassa paccakkhakÄ• rakaá¹ƒ.

<368> ugghosesi mahÄ• senÄ• pakkhÄ«â€™ hanti visuá¹ƒ visuá¹ƒ,

bhumudriyana mattova tato kolÄ• halo ahu.

<369> athÄ• ha mÄ• ro samaá¹‡a ahaá¹ƒ sakkhi kathÄ• payiá¹ƒ,

tava ko sakkhi yajjatthi kathÄ• pehi lahuá¹ƒ mama.

<370> á¹ƒ0.0032 á¹• 21 athÄ• ha bhagavÄ• tassa gambhÄ«raá¹ƒ madhuraá¹ƒ giraá¹ƒ,

nicchÄ• rentÄ• mayÅ«rassa sunÄ• daá¹ƒ phaá¹‡ino yathÄ• .

<371> taveva me na santÄ«dha paccakkhatthaá¹ƒ sacetanÄ• ,

acetanÄ• va medÄ• ni santi paccakkhavÄ• dino.

<372> iti vatvÄ• na mÄ• rÄ• ri saÃ±tdhÄ• jimÅ«ta gabbhato,

nikkhanta vijjusaá¹…kÄ• saá¹ƒ karaá¹ƒ cÄ• mÄ«karajjutiá¹ƒ.

<373> ratta cÄ«varagabbhamhÄ• nÄ«haritvÄ• jino tadÄ• ,

dharaá¹‡yabhimukhaá¹ƒâ€™ kÄ• si uddissa bhumikÄ• miniá¹ƒ.

<374> dÄ• namÄ• nÄ• dikamme me kampantÄ« jÄ• tijÄ• tiyaá¹ƒ,

kimajja nissaá¹‡Ä• sÄ«â€™ ti jino vÄ• camudÄ• harÄ«.

<375> sakkhiâ€™ hanti vadantÄ«va tato bhumivaraá¹…ganÄ• ,

saá¸·ilÄ• vaniparyantÄ• gajjanti nacci tÄ• vade.

<376> mahÄ« sÄ• gara Å«mÄ«â€™ va uá¹-á¹-hÄ• penti mahÅ«miyo,

chaddhÄ• kampi kulÄ• lassa cakkaá¹ƒvÄ• ti paribbhami.

<377> himavÄ• girirÄ• jÄ• ca yugandhara nagÄ• dayo,

kÅ«á¹-abÄ• gÄ• samukkhippa nacciá¹ƒsu naá¹-akÄ• viya.

<378> disvÄ• sutvÄ• tamaccheraá¹ƒ gayenubbigga mÄ• nasÄ• ,

mÄ• rasenÄ• pabhinnÄ• si bhinnavelova sÄ• garo.

<379> bhayenaá¹-á¹-assarÄ• bhantÄ• patantaÃ±Ã±oÃ±Ã±a ghaá¹-á¹-anÄ• ,

vikiritvÄ• kace piá¹-á¹-he dhÄ• viá¹ƒsu mÄ• rakiá¹…karÄ• .

<380> gahitÄ• yudhÄ• ni chaá¸• á¸• entÄ• pidahantÄ• nanaá¹ƒ karÄ• ,

nivatthavatthamatteâ€™ pi dhÄ• viá¹ƒsu anapekkhakÄ• .

<381> aá¹…guliyo mukhe keci pakkhipanti rudanti ca,

keci vandanti yÄ• vanti abhayaá¹ƒ sÄ• mi dehi no.

<382> siddhatthoâ€™ yaá¹ƒ jito kinnu nissÄ• sÄ• ruddhabhÄ• sanÄ• ,

piá¹-á¹-hipassamudikkhanti dhÄ• viá¹ƒsu cakitÄ• pare.

<383> á¹ƒ0.0033 á¹• 21 girimekhaloâ€™ pi nÄ• gindo jannukena patÄ« tadÄ• ,

mÄ• roâ€™ pi patito khippaá¹ƒ dhÄ• vitvÄ• â€™ dassanaá¹ƒ gato.

<384> taá¹…kaá¹‡e uggato Ä• si satthu kitti jayaddhajo,

avahentova surÄ• dÄ«naá¹ƒ brahmalokÄ• vadhiá¹ƒ gato.

<385> tadÄ• si vijayo tassa sambuddhassa sirÄ«mato,

carime mÄ• rayuddhamhi mÄ• rassÄ• si parÄ• jayo.

<386> evaá¹ƒ mahÄ• nubhÄ• voti mantvÄ• na narasÄ• rathiá¹ƒ,

niccaá¹ƒ vandatha pÅ«jetha so hi vo saraá¹‡aá¹ƒ sadÄ• .

ekÄ• dasamo vijayo.

<387> laddhÄ• bhivijaye buddhe nisinne vajirÄ• sane,

parivÄ• rayuá¹ƒ gatÄ• gamma pure viya surÄ• dayo.

<388> devÄ• te nikhilÄ• netvÄ• nÄ• nÄ• pÅ«jÄ• vidhiá¹ƒ tato,

santuá¹-á¹-hÄ• muninoâ€™ kÄ• suá¹ƒ mahantaá¹ƒ jayamaá¹…galaá¹ƒ.

<389> sampattÄ• tha nisÄ• kantÄ• mÄ• netuá¹ƒca munissaraá¹ƒ,

pubbÄ• parambare lagga sasÄ«á¹‡akkaá¹‡á¹‡a bhusaá¹‡a.

<390> sunÄ«lÄ• kÄ• sa dhammille dhatta tÄ• rÄ• limÄ• likÄ• ,

vÄ«jentÄ«va disÄ• bÄ• hÄ• phullacÅ«taka cÄ• mare.

<391> mallikÄ• mukulÄ• satta sammattÄ• ligaá¹‡Ä• tadÄ• ,

dhamentÄ• viya saá¹…khÄ• ni kÅ«jenti madhuraá¹ƒ giraá¹ƒ.

<392> sÄ• moda makarandehi mandamandÄ• nilÄ• gatÄ• ,

sajuá¹‡hÄ• jinabimbamhi utuá¹ƒ gÄ• henti sÄ«talaá¹ƒ.

<393> avijjÄ• di mahÄ• mÅ«laá¹ƒ tivaá¹-á¹-atthira khandhakaá¹ƒ,

saá¹ƒsÄ• ra visarukkhaá¹ƒ so Ä• raddhummulituá¹ƒ tadÄ• .

<394> bhÄ• vento purime yÄ• me saranto khandhasantatiá¹ƒ,

pubbenivÄ• sÄ• nussati Ã±Ä• á¹‡aá¹ƒ laddhÄ• narissaro.

<395> á¹ƒ0.0034 á¹• 21 tathÄ• majjhima yÄ• mamhi dibbacakkhu visodhanÄ• ,

cutupapÄ• ta Ã±Ä• á¹‡aÃ±ca adhigaá¹ƒtvÄ• na sabbaso.

<396> rattiyÄ• pacchime yÄ• me cintayanto jarÄ• dayo,

vipassitvÄ• nÄ• marÅ«pe Ä• ropetvÄ• tilakkhaá¹‡aá¹ƒ.

<397> sammasanto kilesehi vivecetvÄ• sakaá¹ƒ manaá¹ƒ,

Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡Ä• laddhÄ• aggaphalaá¹ƒ tadÄ• .

<398> patto nibbÄ• á¹‡anagaraá¹ƒ bojjhaá¹…ga ratanissaro,

saddhammarÄ• jÄ• hutvÄ• na pÄ«tivÄ• camudÄ• harÄ«.

<399> anekajÄ• ti saá¹ƒsÄ• raá¹ƒ sandhÄ• vissaá¹ƒ anibbisaá¹ƒ,

gahakÄ• rakaá¹ƒ gavesanto dukkhÄ• jÄ• ti punappunaá¹ƒ.

<400> gahakÄ• raka diá¹-á¹-hosi puna gehaá¹ƒ na kÄ• hasi,

sabbÄ• te phÄ• sukÄ• bhaggÄ• gahakÅ«á¹-aá¹ƒ visaá¹…khitaá¹ƒ,

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• .

<401> icceva maggamatadÄ• navidhippavÄ«á¹‡a,

kÄ• ruÃ±Ã±apuÃ±Ã±ahadayena mahodayena,

patvÄ• bhavaá¹‡á¹‡avamapÄ• ramanantadukkhaá¹ƒ,

yenocitÄ• paramapÄ• ramitÄ• jinena.

<402> yoceva sabbavibhavaá¹ƒ paá¹‡uditva rajjaá¹ƒ

nikkhamma patva calapattamahÄ«ruhassa,

mÅ«le nisajja sabalaá¹ƒ pabalaÃ±ca mÄ• raá¹ƒ,

pÄ• pÄ• rayo ca vijito sa dadÄ• tu santiá¹ƒ.

abhisambodhi kathÄ• .

<403> tilokanÄ• tho sugato tato tadÄ•

udÄ• navÄ• caá¹ƒ samudÄ• haritvÄ• ,

pallaá¹…kamÄ• bhujja dumindamÅ«le

cintesi evaá¹ƒ vajirÄ• sanasmiá¹ƒ.

<404> á¹ƒ0.0035 á¹• 21 dÄ• nÄ• dayo pÄ• ramitÄ• cinitvÄ•

asaá¹…khakappÄ• ni ca khepayitvÄ• ,

asseva pallaá¹…kavarassa hetu

sandhÄ• vitaá¹ƒ taá¹ƒ bhajitaá¹ƒ vayajja.

<405> yÄ• vassu puá¹‡á¹‡a mama cetanÄ• yo

tÄ• vettha acchÄ• mi na vuá¹-á¹-hahÄ• mi,

maá¹ƒtvÄ• na so nekasahassasaá¹…khÄ•

jino samÄ• patti valaÃ±ji tattha.

<406> devÄ• tidevo tibhavekanÄ• tho

hatÄ• vakÄ• so jitapaÃ±camÄ• ro,

pitÄ• mahÄ• dÄ«hi mahÄ«yamÄ• no

khepesi satthÄ• divasÄ• ni satta.

iti paá¹-hama sattÄ• haá¹ƒ.

<407> yasmÄ• sanaá¹ƒ neva jahÄ• ti tasmÄ•

tisandhiyuttena nisÄ«diteva,

ajjÄ• pi kattabbamanena atthi

devÄ• namicchÄ• si manamhi kaá¹…khÄ• .

<408> tesaá¹ƒ manaá¹ƒ so manasÄ• viditvÄ•

vinodanatthaá¹ƒ vimatintu tesaá¹ƒ,

uá¹-á¹-hÄ• ya tamhÄ• nabhamuppatitvÄ•

dassesi tesaá¹ƒ munipÄ• á¹-iheraá¹ƒ.

<409> vinodayitvÄ• sugato tadevaá¹ƒ

sudhÄ• sinaá¹ƒ cetasi kaá¹…kharÄ• siá¹ƒ,

pallaá¹…kato uttarapubbakaá¹‡á¹‡aá¹ƒ

Ä• kÄ• satoruyha jalaá¹ƒ ravÄ«va.

<410> jino dumindassa ca Ä• sanassa

bahÅ«pakÄ• rattamanussaranto,

á¹-hito padaá¹ƒ kiÃ±ci akopayanto

ito cito loka na mujjahanto.

<411> á¹ƒ0.0036 á¹• 21 nÄ«lÄ• yatakkhÄ• malakantitoya

dhÄ• rÄ• nipÄ• tena dumindarÄ• jaá¹ƒ,

nisiÃ±camÄ• no divasÄ• ni satta

pÅ«jesi taá¹ƒâ€™ nimisalocanehi.

<412> ajjÄ• pi tasmiá¹ƒ dharaá¹‡ippadese

katassa thÅ«passa tadeva nÄ• maá¹ƒ,

ahosi devÄ• ca naroâ€™ ragÄ• ca

mahenti te tena divaá¹ƒ payanti.

iti dutiya sattÄ• haá¹ƒ.

<413> devÄ• tato devavarassa tassa

sucaá¹…kamaá¹ƒâ€™ kaá¹ƒsu maá¹‡Ä«hi nÄ• nÄ• ,

pallaá¹…kato á¹-hÄ• navarassa majjhe

pubbÄ• parÄ• sÄ• yanamantarÄ• le.

<414> narinda nÄ• ginda surinda pÅ«jito

chabbaá¹‡á¹‡araá¹ƒsÄ«hi samujjalanto,

nÄ«lambare tÄ• rakito sasÄ«â€™ va

so caá¹…kamÄ« satta ahÄ• ni tattha.

<415> ajjÄ• pi tasmiá¹ƒ dharaá¹‡ippadese

katassa thÅ«passa tadeva nÄ• maá¹ƒ,

ahosi devÄ• ca naroragÄ• ca

mahenti te tena divaá¹ƒ payanti.

iti tatiya sattÄ• haá¹ƒ.

<416> tato dumindassa surÄ• surindÄ•

mahÄ«tale pacchimottarÄ• yaá¹ƒ,

mÄ• piá¹ƒsu nÄ• nÄ• ratanÄ• layaggaá¹ƒ

nisajja pallaá¹…kavare tahiá¹ƒ so.

<417> á¹ƒ0.0037 á¹• 21 sududdasÄ• gÄ• dhamapÄ• rapÄ• raá¹ƒ

samantapaá¹-á¹-hÄ• nataraá¹…gabhaá¹…giá¹ƒ,

dhammodadhiá¹ƒ Ã±Ä• á¹‡asumerumatthÄ•

sÄ• lolayaá¹ƒ khepayahÄ• ni satta.

<418> ajjÄ• pi tasmiá¹ƒ dharaá¹‡ippadese

katassa thÅ«passa tadeva nÄ• maá¹ƒ,

ahosi devÄ• ca naroragÄ• ca

mahenti te tena divaá¹ƒ payanti.

iti catuttha sattÄ• haá¹ƒ.

<419> tato jino gantvaâ€™ japÄ• lamÅ«le

vimuttijaá¹ƒ sÄ• duphalaá¹ƒâ€™ nubhonto,

sattÄ• hamattaá¹ƒ ativattayÄ« so

devÄ• tidevo karuá¹‡Ä• guá¹‡aggo.

<420> tadÄ• gatÄ• mÄ• ravadhÅ« munitdaá¹ƒ

palobhituá¹ƒ yÄ• pituno sakÄ• sÄ• ,

tÄ• saá¹ƒ payogampidha bindumattaá¹ƒ

kathÄ«yate taá¹ƒ samupÄ• gatattÄ• .

<421> tadÄ• sa mÄ• ro samare jinena

parÄ• jito socanakoâ€™ pagaá¹ƒtvÄ• ,

pajjhÄ• yamÄ• noâ€™ tha adhomukhoâ€™ ca

nisÄ«di tuá¹‡hÄ« vilikhaá¹ƒ chamÄ• yaá¹ƒ.

<422> parÄ• jayaá¹ƒ mayha mameva doso

na tassa kasmÄ• hamayaá¹ƒâ€™ ca nÄ• siá¹ƒ,

sÄ«sakkhimaá¹ƒsÄ• di ca puttadÄ• re

nÄ• danti evaá¹ƒ manasÄ« karonto.

<423> pavattimetaá¹ƒ makaraddhajassa

sutvÄ• na taá¹‡hÄ• aratÄ« ragÄ• ca,

yatthacchi mÄ• ro parisocayanto

tatthÄ• gamuá¹ƒ tÄ• cakitÄ• khaá¹‡ena.

<424> á¹ƒ0.0038 á¹• 21 disvÄ• na taá¹ƒ tattha tathÄ• nisinnaá¹ƒ

nissÄ• saruddhaá¹ƒ giramuggirantÄ«,

tusÄ• ra bindunivahehiâ€™ sÄ• ra

paá¹…keruhÄ• kÄ• ra visÄ• lanettÄ• .

<425> hÄ• tÄ• ta hÄ• tÄ• ta kimÄ• si tedaá¹ƒ

naá¹-á¹-hannu te kiá¹ƒ vada patthasÄ« kiá¹ƒ,

ko te diso kena parÄ• jitoâ€™ si

kimÄ• nayissÄ• ma hanÄ• ma kaá¹ƒ no.

<426> kimhotiyodÄ• ni na passathetaá¹ƒ

suddhodanÄ«yaá¹ƒ tatakittighosaá¹ƒ,

mukhamhi mayhaá¹ƒ masimakkhayantaá¹ƒ

aticca yantaá¹ƒ visayaá¹ƒ pasayha.

<427> na bhÄ• riyÄ• tÄ• ta manussabhÅ«taá¹ƒ

kattuá¹ƒ vasaá¹ƒ ko vasameti nÄ• mhaá¹ƒ,

taá¹ƒ rÄ• gapÄ• sena gajaá¹ƒâ€™ va mattaá¹ƒ

subandhakaá¹ƒ bandhiya Ä• nayema.

<428> na rÄ• gapÄ• sena hi Ä• nanÄ«yo

mÄ• rassa dheyyaá¹ƒ samatikkamÄ«va,

apetarÄ• go arahÄ• akampo

sovÄ• ma tasmÄ• subhagÄ• tanujÄ• .

<429> sacetano so hi manussabhuto

acetanaÃ±ce samupÄ• gamÄ• ma,

karoma taá¹ƒ no vasagaá¹ƒ kimettha

cittaá¹ƒ balaá¹ƒ passatha no khaá¹‡ena.

<430> rÅ«pena nettaá¹ƒ sumanoharena

gandhena ghÄ• á¹‡aá¹ƒ savaá¹‡aá¹ƒ sarena,

phassena gattaá¹ƒ rasasÄ• rasaÃ±Ã±aá¹ƒ

manaÃ±ca pÄ• sena ca kÄ• majena

<431> á¹ƒ0.0039 á¹• 21 subÄ• hupÄ• sena ca tassa gÄ«vaá¹ƒ

bÄ• hudvayaá¹ƒ dhÄ• ritamÄ• ladÄ• mÄ• ,

bandhitvadÄ• neva tamÄ• â€™ nayÄ• ma

balaÃ±hi no passatha tÄ• taâ€™ dÄ• ni.

<432> vatvÄ• na evaá¹ƒ vacanaá¹ƒ pitussa

paá¹‡amma pÄ• dÄ• ni pagabbhitantÄ• ,

yatthacchi mÄ• rÄ• ri virocamÄ• no

tatthÄ• â€™ gamuá¹ƒ khippamudaggacittÄ• .

<433> sÄ• modamÄ• lÄ• kulakesabhÄ• ra

payodharÄ• kuá¹…akkumahÄ• rihÄ• rÄ• ,

bimbÄ• dharÄ• cÄ• rusabhÄ• pabhÄ• sÄ•

ummÄ• dayantÄ« janamÄ• nasÄ• ni.

<434> muddhena missaá¹ƒ madhure nimuggaá¹ƒ

snehena tintaá¹ƒ rasatoâ€™ nuviddhaá¹ƒ,

bhÄ• siá¹ƒsu vÄ• caá¹ƒ hadayaá¹…gamantÄ•

vilokaneneva dhitiá¹ƒ harantÄ«.

<435> vasantakanto navayobbanoâ€™ si

suvaá¹‡á¹‡avaá¹‡á¹‡o hadayaá¹…gamoâ€™ si

eko nisinnoâ€™ si vaá¹-assa mÅ«le

simantinÄ« sÄ• mi kuhinnu tuyhaá¹ƒ.

<436> taraá¹…gahÄ«noâ€™ pi taraá¹…gamÄ• lÄ«

sasaá¹…kahÄ«nÄ• rajanÄ« ca sÄ• mÄ«,

haá¹ƒsÄ• â€™ lihÄ«nÄ• sarasÄ« suphullÄ•

nÄ• bhÄ• ti kantÄ• virato dhavoâ€™ pi.

<437> vasantakÄ• lo ca vanaá¹ƒ suphullaá¹ƒ

nisÄ• karÄ• bhÄ• bhamarÄ• ligÄ«taá¹ƒ,

sugandhamandopagatÄ• samÄ«rÄ•

virocasi tvampi ca yobbanena.

<438> á¹ƒ0.0040 á¹• 21 mayampi cettheva samÄ• gatamha

manoâ€™ nukÅ«lÄ• ca manuÃ±Ã±arÅ«pÄ• ,

karoti kiá¹ƒtvaâ€™ jja sakÄ• madÄ• ho

kÄ• mÄ• karoâ€™ dÄ• ni samÄ• gato no.

<439> mÄ• tedisaá¹ƒ yobbanarÅ«pasÄ• raá¹ƒ

suviggahaá¹ƒ chÄ• daya cÄ«varena,

teneva no nettamanamhi sÄ• mi

mÄ• dehi dÄ• haá¹ƒ tava dÄ• sibhute.

<440> nakhaá¹ƒsu sutteâ€™ ruá¹‡apÄ• nipÄ• de

nettindanÄ«lÄ• niâ€™ va Ä• vuá¹‡anto,

tvamacchi no sÄ• mi mukhambujesu

na enti kinte nayanÄ• limÄ• lÄ• .

<441> sudhÄ• silÄ• gÄ«Ã±jaka lohadÄ• ru

jÄ• tehi tvaá¹ƒ dhÄ«ra na nimmitoâ€™ si,

rÅ«pÄ«â€™ si sommoâ€™ si tathÄ• pi sÄ• mi

kiá¹ƒ kÄ• marÄ• gaá¹ƒ manasÄ• nudesi.

<442> ayaÃ±ca bÄ• lÄ• caturÄ• ratÄ«su

bÄ• leti kaá¹…khaá¹ƒ jaha mÄ• nasamhi,

kiá¹ƒ maÃ±jarÄ« bhijjati sampaphullÄ•

mattÄ• lirÄ• je paricumbamÄ• ne.

<443> ayaÃ±ca rÄ• mÄ• ramaá¹‡Ä«yarÅ«pÄ•

pÄ«á¹‡orugaá¹‡á¸• Ä• kuvamaá¹‡á¸• alÄ• ca,

taá¹ƒ kÄ• miniá¹ƒ kÄ• maya phullakaÃ±je

haá¹ƒso yathÄ• kesara sampagiddho.

<444> cintÄ• maá¹‡iá¹ƒ bhaddaghaá¹-aÃ±ca kappa

taruá¹ƒ samÄ• pajja daá¸·iddabhÄ• vÄ• ,

nÄ• penti sattÄ• khalu dubbhagattÄ•

tatheva noâ€™ sÄ« tava pÄ• dasevÄ• .

<445> á¹ƒ0.0041 á¹• 21 evaÃ±hi tÄ• raÃ±janamaÃ±jubhÄ• sÄ•

sahassamekaÃ±ca satÄ• ni aá¹-á¹-ha,

vesÄ• ni sammÄ• abhinimmiá¹‡itvÄ•

palobhayuntaá¹ƒ bahÅ«dhÄ• munindaá¹ƒ.

tato taá¹‡hÄ• :.

<446> yakkhosi mattosi silÄ• mayosi

acetanosÄ• â€™ tha ayomayosi,

avÄ«tarÄ• gaÃ±hi sacetanaÃ±ce

anenupÄ• yenuâ€™ pasaá¹…kamÄ• ma.

<447> phaleyya khÄ«ppaá¹ƒ hadayaÃ±hi tassa

uá¹‡haá¹ƒva rattaá¹ƒ mukhatuâ€™ ggameyya,

siyÄ• va khippaá¹ƒ api cittakhepaá¹ƒ

ummÄ• dabhÄ• vaá¹ƒca sa pÄ• puá¹‡eyya.

<448> yathÄ• palutto haritopalamhi

khitto naá¸·o sussati Ä• tapena,

evaá¹ƒ visusseti visÄ• dameti

so mucchati muyhati dukkhameti.

<449> sokÄ• vakiá¹‡á¹‡e nu vanamhi jhÄ• yasi

vittannu jito uda patthayÄ• no,

Ä• gunnÅ« gÄ• masmiá¹ƒ akÄ• si kiÃ±ci

janena kasmÄ• na karosi sakkhiá¹ƒ.

satthÄ• :.

<450> atthassa pattiá¹ƒ hadayassa santiá¹ƒ

chetvÄ• na senaá¹ƒ piyasÄ• tarÅ«paá¹ƒ

ekoâ€™ haá¹ƒ jhÄ• yaá¹ƒ sukhamanubodhiá¹ƒ

janena tasmÄ• na karoma sakkhiá¹ƒ.

imÄ• á¹ƒ0.0042 dve pÄ• liyaá¹ƒ:.

<451> paluá¹-á¹-hagattaá¹ƒ dahanena makkaá¹-iá¹ƒ

susÄ• napetiÃ±ca jigucchanÄ«yaá¹ƒ,

jegucchiyaá¹ƒ jaá¹…gama mÄ«á¸·harÄ• siá¹ƒ

disvÄ• na ko taá¹ƒ varaye sapaÃ±Ã±o.

atha arati:.

<452> kathaá¹ƒ vihÄ• rÄ« bahulo ca bhikkhu

paÃ±coghatiá¹‡á¹‡e atarÄ«dha chaá¹-á¹-haá¹ƒ,

kathaá¹ƒ jhÄ• yiá¹ƒ bahulaá¹ƒ kÄ• masaÃ±Ã±Ä•

paribÄ• hirÄ• honti aladdha yo taá¹ƒ.

satthÄ• :.

<453> passaddhakÄ• yo suvimuttacitto

asaá¹…kharÄ• no satimÄ• anoko,

aÃ±Ã±Ä• ya dhammaá¹ƒ avitakka jhÄ• yÄ«

na kuppatÄ« nassaratÄ« na thÄ«no.

<454> evaá¹ƒ vihÄ• rÄ« bahulo ca bhikkhu

paÃ±coghatiá¹‡á¹‡e atarÄ«dha chaá¹-á¹-haá¹ƒ,

evaá¹ƒ jhÄ• yiá¹ƒ bahulaá¹ƒ kÄ• masaÃ±Ã±Ä•

paribÄ• hirÄ• honti aladdha yo taá¹ƒ.

atha ragÄ• :.

<455> acchecchi taá¹‡haá¹ƒ gaá¹‡asaá¹…ghacÄ• rÄ«

addhÄ• tarissantÄ« bahÅ« ca saddhÄ• ,

bahuá¹ƒ vatÄ• yaá¹ƒ janataâ€™ manoko

acchijja nessati maccurÄ• jassa pÄ• raá¹ƒ.

satthÄ• : á¹ƒ0.0043.

<456> nayanti ve mahÄ• vÄ«rÄ• saddhammena tathÄ• gatÄ• ,

dhammena nayamÄ• nÄ• naá¹ƒ kÄ• usÅ«yÄ• vijÄ• nataá¹ƒ.

imÄ• paÃ±ca pÄ• liyaá¹ƒ:.

<457> sutvÄ• na taá¹ƒ dhammavaraá¹ƒ jinassa

pamattabandhussa ragÄ• dirÄ• mÄ• ,

palobhituá¹ƒ neâ€™ va samatthakÄ• taá¹ƒ

agaá¹ƒsu khippaá¹ƒ pituno sakÄ• saá¹ƒ.

<458> mÄ• ro tadÄ• rÄ• â€™ va samekkhamÄ• no

disvÄ• gatÄ• kevalameva tÄ• yo,

mÄ• kattha kÄ• maá¹ƒ mama bhÄ• sitÄ• ni

kÄ• mattha pÄ• tuá¹ƒ migataá¹‡hikÄ• paá¹ƒ.

<459> bÄ• lÄ• kumudanÄ• á¸·ehi pabbataá¹ƒ abhimanthatha,

giriá¹ƒ nakhena khaá¹‡atha ayo dantehi khÄ• datha.

<460> selaá¹ƒva sirasi Å«hacca pÄ• tÄ• le gÄ• dhamesatha,

khÄ• nuá¹ƒva urasÄ• â€™ sajja nibbijjÄ• petha gotamÄ• .

imÄ• dve pÄ• liyaá¹ƒ:.

<461> vatvÄ• na evaá¹ƒ vimano sa mÄ• ro

saá¹-Ä«tuko sambhavanaá¹ƒ payÄ• si,

satthÄ• tha rÄ• gÄ• parimuttacitto

jahÄ• si tasmiá¹ƒ divasÄ• ni satta.

<462> ajjÄ• pi taá¹ƒ sÄ• khivarampitena

á¹• 27â€™ nubhutamattena mahenti sabbe,

teneva te saggagatÄ• vimÄ• ne

modanti kÄ• mehi anÅ«pamehi.

iti paÃ±cama sattÄ• haá¹ƒ.

<463> á¹ƒ0.0044 á¹• 21 tato munindo mucalindamÅ«le

nisÄ«di gantvÄ• pavarÄ• sanamhi,

yugandhare bÄ• laravÄ«â€™ va raá¹ƒsi

jÄ• lÄ• hi lokaá¹ƒ paripÅ«rayanto.

<464> athÄ• na megho jaladÄ• satehi

papÅ«rayaá¹ƒ khaá¹ƒ thanayaá¹ƒ savijju,

sasÄ«tavÄ• to kiramambudhÄ• raá¹ƒ

virocamÄ• no visakaá¹‡á¹-hikÄ• hi.

<465> amandanaá¹‡do mucalindabhogÄ«

disvÄ• munindaá¹ƒ mucalindamÅ«le,

parikkhipitvÄ• na visÄ• labhogÄ•

chÄ• detva sammÄ• saphaá¹‡o phaá¹‡ena.

<466> ajjhesi so tassa anuggahÄ• ya

nisÄ«di gantvÄ• bhujagÄ• â€™ sanamhi,

satthÄ• tadÄ• rÅ«piyamandireva

sattÄ• mahattaá¹ƒ suvimuttacitto.

<467> ajjÄ• pi taá¹ƒ sÄ• khivarampi tena

á¹• 27â€™ nubhutamattena mahenti sabbe,

teneva te saggagatÄ• vimÄ• ne

modanti kÄ• mehi anÅ«pamehi.

iti chaá¹-á¹-hama sattÄ• haá¹ƒ.

<468> tatoâ€™ pagantvÄ• yatirÄ• ja rÄ• jÄ•

nisÄ«di rÄ• jÄ• yatanassa mÅ«le,

vimuttijaá¹ƒ pÄ«tisukhaá¹ƒâ€™ nubhonto

sattÄ• hamattaá¹ƒ karuá¹‡Ä• guá¹‡aggo.

<469> ajjÄ• pi taá¹ƒ sÄ• khivarampi tena

á¹• 27â€™ nubhutamattena mahentÄ« sabbe,

teneva te saggagatÄ• vimÄ• ne

modanti kÄ• mehi anÅ«pamehi.

iti sattama sattÄ• haá¹ƒ.

<470> á¹ƒ0.0045 á¹• 21 Ä• hÄ• ra kiccÄ• di vivajjitassa

sukhÄ• nubhontassa vimuttijÄ• ni,

sampÄ«á¹‡itaá¹…gassa jinassa tassa

iccaccaguá¹ƒ sattadinÄ• ni satta.

<471> devÄ• namindena tatoâ€™ panÄ«ta

mukhodakÄ• dimparibhuÃ±jiyÄ• na,

nisinnamatte yatirÄ• ja rÄ• je

tatthÄ• â€™ gamuá¹ƒ dve vÄ• á¹‡ijÄ• khaá¹‡ena.

<472> ussÄ• hitÄ• devavarena sammÄ•

sÄ• lohitÄ• tassa tapussa-bhallikÄ• ,

manthaÃ±ca sÄ• duá¹ƒ madhupiá¹‡á¸• ikaÃ±ca

Ä• dÄ• ya nÄ• thaá¹ƒ idamabruvunte.

<473> idaÃ±hi no dhÄ«ra anuggahÄ• ya

paá¹-iggahetva paribhuÃ±ja dÄ• naá¹ƒ,

hitÄ• ya taá¹ƒ hoti sukhÄ• ya ceva

anappakappesu anÄ• gatesu.

<474> paá¹-iggahetvÄ• muni devadinna

pattena paccagghasilÄ• mayena,

bhutvÄ• na tesaá¹ƒ anumodanatthaá¹ƒ

desesi dhammaá¹ƒ varadaá¹ƒ pasatthaá¹ƒ.

<475> dve bhÄ• tikÄ• vÄ• á¹‡Ä«jakÄ• jinassa

dhammaá¹ƒ suá¹‡itvÄ• na pasannacittÄ• ,

dve vÄ• cikopÄ• sakataá¹ƒ gatÄ• suá¹ƒ

yÄ• ciá¹ƒsu te taá¹ƒ puna pÅ«janÄ«yaá¹ƒ.

<476> parÄ• masitvÄ• na siraá¹ƒ tato so

adÄ• jino kuntala dhÄ• tumuá¹-á¹-hiá¹ƒ,

te tena tuá¹-á¹-hÄ• sumanÄ• patÄ«tÄ•

mahiá¹ƒsu netvÄ• vibhavÄ• nurÅ«paá¹ƒ.

<477> á¹ƒ0.0046 á¹• 21 satthÄ• â€™ tha gantvÄ• ajapÄ• lamÅ«le

sahassa raá¹ƒsÄ«va yugandharamhi,

nisajja lokaá¹ƒ anulokayanto

vitakki evaá¹ƒ manasÄ• vitakkaá¹ƒ.

<478> mayajjhapanno varadhammasÄ• ro

sasassa sindhÅ«â€™ va agÄ• dhapÄ• ro,

abuddhasattehi tamajja kassa

pakÄ• sayissaÃ±hi jaá¸·o hi loko.

<479> desemi ce dhammavaraá¹ƒ paá¹‡Ä«taá¹ƒ

kilantabhÄ• vova mamassa asmÄ• ,

kimattadukkhe niti cintayanto

nuyyÄ• mamÄ• kÄ• muni desanamhi.

<480> sahampatÄ« nÄ• ma tato vidhÄ• tÄ•

sacetasÄ• tassa manaá¹ƒ viditvÄ• ,

vinassatÄ«daá¹ƒ khalu sabbalokaá¹ƒ

adesite teniâ€™ ti kampamÄ• no.

<481> sakÄ• samÄ• gamma jinassa tassa

sagÄ• ravo brahmagaá¹‡ena tattha,

nihacca jÄ• nuá¹ƒ pathavÄ«talamhi

namassamÄ• no idamabrÅ«vÄ« so.

<482> tvaá¹ƒ devadevo sa sumedhakÄ• le

palokitaá¹ƒ lokamudikkhamÄ• no,

vihÄ• ya dÄ«paá¹…karapÄ• damÅ«le

laddhÄ• â€™ mataá¹ƒ taá¹ƒ karuá¹‡Ä• guá¹‡ena.

<483> pavissa saá¹ƒsÄ• ravanaá¹ƒ viduggaá¹ƒ

maá¹ƒsakkhisÄ«sÄ• dimaâ€™ dÄ• si dÄ• naá¹ƒ,

vedesi dukkhaá¹ƒ amitaá¹ƒ asayhaá¹ƒ

taá¹ƒ te paratthaá¹ƒâ€™ va na attahetuá¹ƒ.

<484> á¹ƒ0.0047 á¹• 21 santÄ«dha sattÄ• khalu mandarÄ• gÄ•

Ã±Ä• tuá¹ƒ samatthÄ• sugatassa dhammaá¹ƒ,

Ä• rÄ• dhito me karuá¹‡Ä• guá¹‡aggo

desehi dhammaá¹ƒ anukampamÄ• no.

<485> kÄ• le vikÄ• santi kharaá¹ƒsu missÄ•

thalambujÄ• tÄ• kusumÄ• ni nÄ• nÄ• ,

tatheâ€™ va te dhammakarÄ• bhiphuá¹-á¹-hÄ•

vikÄ• samÄ• yantÄ« janÄ• anekÄ•

<486> sampanna vijjÄ• caraá¹‡o satÄ«mÄ•

jutindharo antimadehadhÄ• rÄ«,

paá¹-iggahetvÄ• ssa nimantaá¹‡aá¹ƒ so

janesi satte karuá¹‡Ä• manasmiá¹ƒ.

<487> apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ•

ye sotavanto pamuÃ±cantu saddhaá¹ƒ,

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahme.

<488> paá¹-iggahesÄ«ti udaggacitto

ajjhesanaá¹ƒ me caturÄ• á¹‡ano so,

natvÄ• na nÄ• thaá¹ƒ sahapÄ• risajjo

pakkÄ• mi tamhÄ• bhavanaá¹ƒ khaá¹‡ena.

<489> tato jino tena gahitanuÃ±Ã±o

desemi kasseti udikkhamÄ• no,

Ä• á¸·Ä• ra-udde samudikkha dhÄ«ro,

mantvÄ• na tesaá¹ƒ aciraccutittaá¹ƒ.

<490> kahannukhoâ€™ haá¹ƒ varadhammacakkaá¹ƒ

aÃ±Ã±ena kenÄ• pi avattanÄ«yaá¹ƒ,

lokassa cintÄ• maá¹‡isantibhaggaá¹ƒ

pavattayissantÄ« vicintayanto.

<491> á¹ƒ0.0048 á¹• 21 disvÄ• na bhikkhÅ« muni paÃ±cavagge

Ä• dÄ• ya pattaÃ±ca ticÄ«varaÃ±ca,

bÄ• rÄ• á¹‡asÄ«yaá¹ƒ migadÄ• yamento

addhÄ• namaggaá¹ƒ paá¹-ipajji satthÄ• .

<492> tatthÄ• marabrahmagaá¹‡ehi pÅ«ta

pathe phaá¹‡Ä« pakkhi catuppadÄ• ca,

Ä• raÃ±Ã±adevÄ• tarupabbatÄ• ca

mahiá¹ƒsu nekehi suvimhayehi.

<493> tatopagÄ• so migadÄ• yamagge

disvÄ• yatÄ«saá¹ƒ yatayoâ€™ pagantvÄ• ,

akaá¹ƒsu vattaá¹ƒ paá¹-ipattisÄ• rÄ•

pavattayÄ« tattha sa dhammacakkaá¹ƒ.

<494> aÃ±Ã±Ä• dikoá¹‡á¸• aÃ±Ã±avasippadhÄ• nÄ•

koá¹-Ä«namaá¹-á¹-hÄ• rasa kaÃ±jayonÄ«,

asÄ«tikoá¹-Ä«â€™ pi sudhÄ• si saá¹…ghÄ•

aÃ±Ã±Ä• sumaggaá¹ƒ kamato tadÄ• te.

<495> aticcayÄ• tamhi nidÄ• ghakÄ• le

vassÄ• nakÄ• le samupÄ• gatasmiá¹ƒ,

tattheva vassaá¹ƒ upagamma dhÄ«ro

temÄ• samattaá¹ƒ avasÄ« vasÄ«so.

<496> tato yasaá¹ƒ tassa sahÄ• yakepi

patiá¹-á¹-hapetvÄ• arahattamagge,

bhutiá¹ƒ janÄ• naá¹ƒ anubrÅ«hayanto

vassassa antaá¹ƒ akarÄ« tahiá¹ƒ so.

<497> vassaccaye lokavidÅ« munindo

Ä• mantayÄ« te yatayo saputte,

teâ€™ thÄ• gamuá¹ƒ nibbaá¹‡athÄ• kataÃ±jalÄ«

á¹• 22â€™ damabruvi tesamaâ€™ nanta paÃ±Ã±o.

<498> á¹ƒ0.0049 á¹• 21 ugghosayantÄ• mama dhammaghosaá¹ƒ

samÄ• hanantÄ• mama dhammabheriá¹ƒ,

sÄ• dhuá¹ƒ dhamentÄ• mama dhammasaá¹…khaá¹ƒ

carÄ• tha tumhe sanarÄ• marÄ• naá¹ƒ.

<499> jayaddhajaá¹ƒ me bhuvanukkhipantÄ•

ussÄ• payantÄ• mama dhammaketuá¹ƒ,

athukkhipantÄ• mama dhammakuntaá¹ƒ

carÄ• tha lokesu sadevakesu.

<500> susajjitattaá¹ƒ amatassa maggaá¹ƒ

sakaá¹‡á¹-akattaá¹ƒ narakÄ• yanassa,

mÄ• rÄ• nanasmiá¹ƒ masimakkhitattaá¹ƒ

kathetha lokassa sadevakassa.

<501> buddhantaraá¹ƒ suppihitaá¹ƒ acÄ• raá¹ƒ

purassa mokkhassa visÄ• ladvÄ• raá¹ƒ,

avÄ• purÄ« no bhagavÄ• â€™ dhunÄ• bho

yathajja sabbetÄ« nivedayavho.

<502> uppannabhÄ• vaá¹ƒ bhuvane mamajja

tatheva dhammassa ca pÄ• tubhÄ• vaá¹ƒ,

uppannabhÄ• vaÃ±ca mamorasÄ• naá¹ƒ

pakÄ• sayantÄ• jagatiá¹ƒ carÄ• tha.

<503> vanamhi pante girigabbharÄ• yaá¹ƒ

rukkhassa mÅ«leâ€™ pi ca suÃ±Ã±Ä• â€™ gÄ• re,

vasaá¹ƒ yatattÄ• mama dhammamaggaá¹ƒ

desetha loke sanarÄ• marÄ• naá¹ƒ.

<504> vatvÄ• na evaá¹ƒ yatayo disÄ• su

pesetva nÄ• tho uruvelagÄ• mÄ«,

paá¹-ipajji maggaá¹ƒ atha antarÄ• le

kappÄ• sikavhaá¹ƒ vipinaá¹ƒ pavissa.

<505> á¹ƒ0.0050 á¹• 21 tasmiá¹ƒ ramante samatiá¹ƒsamatte

rÄ• jorase so pavaro vinetvÄ• ,

datvÄ• â€™ mataá¹ƒ dhammamathuddisitvÄ•

agoruvelaá¹ƒ gajarÄ• jagÄ• mÄ«.

<506> tatthoruvelÄ• dhikakassapoti

pasiddhanÄ• massa sasissakassa,

aggaá¹ƒ phalaá¹ƒ so paripÄ• vayanto

vasÄ« vasante vasÄ«naá¹ƒ variá¹-á¹-ho.

<507> tadÄ• haruá¹ƒ negama nÄ• garÄ• ca

yaÃ±Ã±aá¹ƒ mahÄ• kassapa tÄ• pasassa,

jino viditvÄ• ssa manaá¹ƒ manena

vasÄ« visuá¹ƒ tassa pasÄ• da hetu.

kathaá¹ƒ?

<508> gantvÄ• na uttarakuruá¹ƒ bhagavÄ• tadÄ• ni

piá¹‡á¸• aÃ±caritva ramaá¹‡Ä«ya himÄ• layaddiá¹ƒ,

Ä• gamma sÄ• durasa nÄ«ra bharÄ• bhirÄ• me

á¹• 22â€™ notattake munivaro paribhuÃ±jiyÄ• na.

<509> cintesi evamahamappataraá¹ƒva kÄ• laá¹ƒ

á¹-hassÄ• mi sÄ• sana mamaÃ±hi anÄ• gatesu,

laá¹…kÄ• tale bhavati tattha idÄ• ni yakkha

sambÄ• dhamatthi mama tattha gatesuâ€™ dÄ• ni.

<510> sabbÄ• â€™ manussaja bhayaá¹ƒ pavinassatÄ«â€™ ti

mantvÄ• tato yativaro karuá¹‡Ä• ya satte,

saÃ±jhÄ• ghanehi parinaddha ravÄ«va ratta

nigrodhapakka sadisaá¹ƒ carapaá¹ƒsukÅ«laá¹ƒ.

<511> dhÄ• retva selamaya sundara pattahattho

chabbaá¹‡á¹‡araá¹ƒsi nivahaá¹ƒ disi pÅ«rayanto,

sambodhito navama phussaja puá¹‡á¹‡amÄ• yaá¹ƒ

laá¹…kÄ• talaá¹ƒ vijayituá¹ƒ nabhasÄ• â€™ gamÄ• si.

<512> á¹ƒ0.0051 á¹• 21 brahmÄ• surÄ• mara phaá¹‡i garuá¸·Ä• ca siddha

vijjÄ• dharÄ• di janatÄ• sahapÄ• risajjÄ• ,

ketÄ• â€™ tapatta ghaá¹-a dÄ«puru toraá¹‡ehi

pÅ«jaá¹ƒ akaá¹ƒsu mahatiá¹ƒ gaganÄ• yanamhi.

<513> laá¹…kaá¹…ganÄ• urasi bhÄ• sura tÄ• ra hÄ• ra

saá¹…kÄ• sa sÄ«tala manohara nÄ«ra pÅ«rÄ• ,

tasmiá¹ƒ mahÄ• dipada vÄ• luka nÄ• ma gaá¹…gÄ•

bhumajjhagÄ• si jana netta harÄ• bhirÄ• mÄ• .

<514> tassÄ• vidÅ«ra suci rammatare padese

Ä• yÄ• mato mitatiyojana vitthatena,

cattÄ• ri gÄ• vutamitaá¹ƒ nayanÄ• bhirÄ• maá¹ƒ

Ä• sÄ• ra sÄ«tajala nijjhara bhurighosaá¹ƒ.

<515> mattÄ• lipÄ• li khaga gÄ«tija missarÄ• gaá¹ƒ

sammatta citta migasaá¹…gha nisevitaá¹ƒ taá¹ƒ,

naccanta nekasikhi saá¹…gata pÄ• dapiá¹‡á¸• aá¹ƒ

uyyÄ• namÄ• si urunÄ• gavanÄ• bhidhÄ• naá¹ƒ.

<516> ramme tadÄ• ratanadÄ«pavaramhi laá¹…kÄ•

lokÄ• bhidhÄ• na harikaá¹‡á¸• aka yakkhadÄ• se,

odumbare sumanakÅ«á¹-aka taá¹‡á¸• uleyye

selesu mÄ• ragiri missakariá¹-á¹-hanÄ• me.

<517> yeâ€™ Ã±Ã±epi santi girayo vanarÄ• maá¹‡eyyÄ•

gaá¹…gÄ• nadÄ« giriguhÄ• sikatÄ• talÄ• ca,

tatthÄ• vasanti rahasÄ• pharusÄ• niruddÄ•

pÄ• á¹‡Ä• tipÄ• ta niratÄ• saá¹-hakÅ«á¹-a yakkhÄ• .

<518> saá¹…gamma te mahati nÄ• gavanamhi tamhi

sammantayiá¹ƒsu sabhaá¹-Ä• saha pÄ• risajjÄ• ,

tvaá¹ƒ koâ€™ si re! iti paro aparaá¹ƒ kharena

tikkhena vÄ• dakaá¹‡ayena aruntudantÄ• .

<519> á¹ƒ0.0052 á¹• 21 kujjhiá¹ƒsu te athitarÄ«tara kÄ• raá¹‡ena

vÄ• kyena yuddha pariraddha pagabbhitattÄ• ,

saá¹…khÄ• bhitÄ• paga patÄ«vaâ€™ navaá¹-á¹-hacittÄ•

sÄ• rambhagabbitamanÄ• parirÄ• vayanti.

<520> tasmiá¹ƒ khaá¹‡eâ€™ bhimatado sugato nabhamhi

Ä• gamma tesaâ€™ manukampita mÄ• nasena,

gopÄ• nasÄ« sama manohara raá¹ƒsimÄ• li

tatthacchi khe guá¹‡amaá¹‡Ä« maá¹‡ikaá¹‡á¹‡ikÄ• va.

<521> tesaá¹ƒ jino kalahavÅ«pasamÄ• ya hetu

mÄ• pesi vuá¹-á¹-hi timirÄ• â€™ nilasÄ«tabhÄ«tiá¹ƒ,

tatthÄ• si gajjitaghano suracÄ• pakhitta

dhÄ• rÄ• sarehi vitudaá¹ƒ nisivÄ• ra saá¹…ghaá¹ƒ.

<522> andhÄ• va te ghanatare timire nimuggÄ•

muá¸·hÄ• disaÃ±ca vidisaá¹ƒ na vidiá¹ƒsu bhÄ«tÄ• ,

caá¹‡á¸• Ä• niluddhaá¹-a mahÄ• girikÅ«á¹-arukkha

sampÄ• ta bhÄ«ta ruditÄ• gatimesayanti.

<523> sÄ«tena te atha dije parikoá¹-ayantÄ•

aÃ±Ã±oÃ±Ã±agattamavalamba parodayiá¹ƒsu,

rÅ«pÄ• ni nekabhayadÄ• ni ca ghosaá¹‡Ä• ni

vattiá¹ƒsu tena vividhaá¹ƒ bhayamÄ• si tesaá¹ƒ.

<524> buddhÄ• pi dukkhitamanÄ• paradukkhakena

kasmÄ• karonti anayaá¹ƒâ€™ ti na cintanÄ«yaá¹ƒ,

loko hanÄ• ti viá¹-api phaladÄ• na hetu

satthena soma ripugÄ• haka vÄ• saramhi.

<525> satthÄ• tato tamanudo sabhaye sasoke

disvÄ• na guyhaka jane karuá¹‡Ä• yitatto,

vuá¹-á¹-hiá¹ƒ tamaÃ±ca pavanaá¹ƒ paá¹‡uditva sabbaá¹ƒ

dassesi attamakhilaá¹ƒ dumaá¹‡Ä«va khamhi.

<526> á¹ƒ0.0053 á¹• 21 disvÄ• na te munivaraâ€™ Ã±jali paá¹…kajehi

sajjetva sÄ«sa sarasÄ« idamaâ€™ bruviá¹ƒsu,

yÄ• cÄ• ma noâ€™ bhayapadaá¹ƒ bhavato sakÄ• sÄ•

dÄ• sesu dhÄ«ra karuá¹‡aá¹ƒ karaá¹‡Ä«yameva.

<527> evaá¹ƒ tadÄ• â€™ vaca jino madhurassarena

Ä• manta te nisicareâ€™ vanate samekkha,

tumhe dadÄ• tha yadi á¹-hÄ• namamekadesaá¹ƒ

sabbe apentÄ« ghanavÄ• taja sÄ«tadukkhÄ• .

<528> yajjevamÄ«timaâ€™ payÄ• ti karoma bho taá¹ƒ

gaá¹‡hÄ• hi dhÄ«ra yadi icchasi sabbadÄ«paá¹ƒ,

vatvÄ• na tehi paridinna chamÄ• ya maggo

ogamma tattha puthu patthari camma kaá¹‡á¸• aá¹ƒ.

<529> tasmiá¹ƒ nisajja kasiá¹‡aá¹ƒ samÄ• pajja tejo

jÄ• lÄ• kulaá¹ƒ jalita maggÄ«mamÄ• payÄ« so,

so dhÅ«maketu gaganuggata tuá¹…gasiá¹…go

sandaá¸• á¸• hayaá¹ƒ girivanÄ• nuâ€™ rughosayanto.

<530> rukkhehi rukkhavana pabbata laá¹…ghanena

sÄ• khÄ• mige ca vihage anubandhayaá¹ƒâ€™ va,

vessÄ• naro vanamarÅ« migasÅ«kareâ€™ pi

sandhÄ• vi guyhaka jane iti cintayanto.

<531> disvÄ• na tattha pacurÄ• tana vipphuliá¹…ga

sammissa jÄ• la dahanaá¹ƒ guhakÄ• samecca,

dhÄ• vuá¹ƒ vikiá¹‡á¹‡akaca bappajalaâ€™ ddanettÄ•

dÄ• rattajehi sahitÄ• gatimesamÄ• nÄ• .

<532> sambuddhateja paridaá¸• á¸• ha sarÄ«racittÄ•

Ä• hacca sÄ• garataá¹-aá¹ƒ paridhÄ• vamÄ• nÄ• ,

tasmimpi te pavisituá¹ƒ saraá¹‡aá¹ƒ na laddhÄ•

chamhi tato sapadi sannipatiá¹ƒsu sabbe.

<533> á¹ƒ0.0054 á¹• 21 disvÄ• na te munivaro sahaye sasoke

rammaá¹ƒ tadÄ• jaladhimajjhagataá¹ƒ mahantaá¹ƒ,

iddhÄ«hi sehi giridÄ«pamiâ€™ dhÄ• nayitvÄ•

Ä• ropayitva nikhile puna tatthaâ€™ kÄ• si.

<534> katvevameâ€™ samasamoâ€™ pasamantaâ€™ mÄ«tiá¹ƒ

tattheva bhÄ• surataro bhagavÄ• nisÄ«di,

brahmÄ• marÄ• â€™ suraphaá¹‡Ä« garuá¸·Ä• di siddhÄ•

saá¹…gammaâ€™ kaá¹ƒsu mahatiá¹ƒ mahamaâ€™ ggarÅ«paá¹ƒ.

<535> desesi saá¹ƒsadi jino sutisÄ• dhu dhammaá¹ƒ

tasmiá¹ƒ sadÄ• savanudaá¹ƒ sivadaá¹ƒ janÄ• naá¹ƒ,

sutvÄ• na nekasatakoá¹-i pamÄ• á¹‡a pÄ• á¹‡Ä•

laddhÄ• tadÄ• samabhavuá¹ƒ caradhammacakkhuá¹ƒ.

<536> tasmiá¹ƒ dine sumanakÅ«á¹-a varÄ• dhivÄ• so

tejiddhibuddhivibhavo sumanÄ• bhidhÄ• no,

devo pasannahadayo ratanattayamhi

sampÄ• puá¹‡ittha paá¹-hamaá¹ƒ phalamuttamaá¹ƒ so.

<537> uá¹-á¹-hÄ• ya tuá¹-á¹-havadano katapaÃ±jalÄ«ko

muggo jinagga nakharaá¹ƒsi payodadhimhi

vanditva evamavacÄ• â€™ tula vÄ«ra dhÄ«ra

lokagga puggala varaá¹ƒ dada sÄ• mi dhÄ«sa.

<538> dÄ• sosmi te caraá¹‡a paá¹…kaja pÅ«jakohaá¹ƒ

saddhÄ• dayÄ• di vibhavo tanayoâ€™ hamasmi,

tumhe vinÄ• khaá¹‡alavaá¹ƒ vasituá¹ƒ na icche

tasmÄ• dadÄ• tu bhagavÄ• mama pÅ«janÄ«yaá¹ƒ.

<539> sutvÄ• na taá¹ƒ dhitimatÄ« parimajja sÄ«saá¹ƒ

saá¹ƒsatta chappada saroruha sannibhena,

hatthena nÄ«la saka kuntala dhÄ• tumuá¹-á¹-hiá¹ƒ

dajjÄ• tha so maá¹‡imayena karaá¹‡á¸• akena.

<540> á¹ƒ0.0055 á¹• 21 paggayha bÄ• huyugalena á¹-hÄ«to namitvÄ•

muddhÄ• dadhÄ• si makuá¹-aá¹ƒ viya pÄ«á¹‡itatto,

katvÄ• â€™ tha so vara mahaá¹ƒ tidivehi saddhi

á¹• 22â€™ mappetva dhÄ«ra pharibhutta vasundharÄ• yaá¹ƒ.

<541> soâ€™ kÄ• si nÄ«laratanehi mahÄ• rahehi

ubbedhato ratana satta pamÄ• á¹‡a thÅ«paá¹ƒ,

nÄ• the dharantasamayeva patiá¹-á¹-hahÄ« so

thÅ«po tilokasukhado maá¹‡i kÄ• madoâ€™ va.

<542> pacchÄ• tilokasaraá¹‡e parinibbutamhi

khÄ«á¹‡Ä• savo samahimo sarabhu yatindo,

Ä• dÄ• ya taá¹ƒ citakato jinagÄ«vadhÄ• tuá¹ƒ

tasmiá¹ƒ nidhÄ• yaâ€™ kari bÄ• rasa hatthathÅ«paá¹ƒ.

<543> cÅ«á¸·Ä• bhayahvavanipo samayeâ€™ parasmiá¹ƒ

battiá¹ƒsa hatthamaâ€™ kariyattha varoruthÅ«paá¹ƒ,

duá¹-á¹-hÄ• digÄ• maá¹‡i nupo damiá¸·e hananto

kÄ• resi kaÃ±cukamatho catusaá¹-á¹-hihatthaá¹ƒ.

<544> evaá¹ƒ sa sÄ«halamahÄ• saramajajharÅ«á¸·haá¹ƒ

setambujaá¹ƒâ€™ va madhupÄ• vali sevanÄ«yaá¹ƒ,

bhumaá¹…ganÄ• karatale sitavitthalÄ«lo

thÅ«po dadÄ• tu masamopasamaá¹ƒ janÄ• naá¹ƒ.

<545> laá¹…kopasaggamaâ€™ vadhÅ«ya vidhÄ• ya khemaá¹ƒ

laá¹…kaá¹ƒ nijÄ• ya varakuntala dhÄ• tuyÄ• taá¹ƒ,

katvÄ• na bhÄ• surataraá¹ƒ muni maá¹…galÄ• ya

pÄ• yÄ• si tÄ• raka patheâ€™ nuruvelameva.

<546> tasmiá¹ƒ vidhÄ• ya bahuvimhita pÄ• á¹-iheraá¹ƒ

bhetvÄ• sasissakiâ€™ sino puna diá¹-á¹-hijÄ• laá¹ƒ,

datvÄ• na nibbutipadaá¹ƒ sahasissakassa

nibbÄ• á¹‡a sundara puraá¹ƒ paripÅ«rayittha.

<547> á¹ƒ0.0056 á¹• 21 tamhÄ• vikÄ• sita kusesaya kÄ• nanÄ• bha

vÄ«tÄ• savehi nivuto sugatebhagÄ• mÄ«,

pÄ• yÄ• si rÄ• jagaha gÄ• mÄ«â€™ mudÄ• ramaggaá¹ƒ

veneyya jantu kamalÄ• kara bhÄ• nurÅ«po.

<548> tasmiá¹ƒ gate jinavare vara bimbisÄ• ro

pÅ«jaá¹ƒ akÄ• si mahatiá¹ƒ saha devatÄ• hi,

tasmiÃ±hi saá¹ƒsadi labhiá¹ƒsu anappapÄ• á¹‡Ä•

magge phale ca saraá¹‡e ca patiá¹-á¹-hahiá¹ƒsu

<549> rÄ• jÄ• tato vipula veluvanÄ• bhirÄ• maá¹ƒ

sÄ• laá¹…kataá¹ƒ vividha pÄ• dapa maá¹‡á¸• apehi,

pÄ• dÄ• si dakkhiá¹‡akare jalapÄ• tanena

katvÄ• dharÄ• dharadharaá¹ƒ himavaÃ±ca kampaá¹ƒ.

<550> tasmiá¹ƒ samantanayano nayanÄ• bhirÄ• mo

bhutiá¹ƒ janassa satataá¹ƒ abhivaá¸• á¸• hayanto,

dhammambu vuá¹-á¹-hi nikaraá¹ƒ parivassayanto

vassaá¹ƒ vasÄ« adutiyo dutiyamhi vasse.

<551> devinda moli samalaá¹…kata pÄ• dapiá¹-á¹-ho

lokassa atthacaraá¹‡e satatÄ• bhiyutto,

tattheva so hi tatiyeâ€™ pi catutthavasse

vÄ• saá¹ƒ akÄ• si sugato sirisantivÄ• so.

<552> lokassa dhamma maâ€™ malaá¹ƒ satataá¹ƒ vahanto

sÄ• vatthiyaá¹ƒ rucira jetavaneâ€™ bhirÄ• me,

vÄ• saá¹ƒ akÄ• si sukhado munipaÃ±camasmiá¹ƒ

veneyya sattasamayaá¹ƒ samudikkhamÄ• no.

iti laá¹…kÄ• ya paá¹-hamÄ• â€™ gamanaá¹ƒ.

<553> atha bhagavati tasmiá¹ƒ jetanÄ• me vanasmiá¹ƒ

nivasati satilaá¹…kÄ• maá¹…galÄ• â€™ vÄ• sarÅ«pÄ• ,

upavanamiva nÄ• ke nandanaá¹ƒ devatÄ• naá¹ƒ

amara uragavÄ• sÄ• rammarÅ«pÄ• babhÅ«va.

<554> á¹ƒ0.0057 á¹• 21 tahimati rucirasmiá¹ƒ vaá¸• á¸• hamÄ• nÄ• di sele

madhura salilavÄ• he rammakalyÄ• á¹‡ikÄ• do,

udadhi bhujagavÄ• se nÄ• gadÄ«pantike ca

mahati mahima yuttÄ• nÄ• gasaá¹…ghÄ• vasanti.

<555> pacura mahima yutto vaá¸• á¸• hamÄ• nÄ• calasmiá¹ƒ

adhipati bhujagÄ• naá¹ƒ Ä• si cÅ«lodaravho,

mahudara iti nÄ• mo nÄ• gadÄ«podadhimhi

nivasati atha tesaá¹ƒ pabbateyyoâ€™ ragindo.

<556> itara bhujaga raÃ±Ã±o dhÄ«taraá¹ƒ nÄ• gakaÃ±Ã±aá¹ƒ

piyataramaâ€™ bhirÅ«paá¹ƒâ€™ kÄ• si dÄ• raá¹ƒ tadÄ• hi,

atha ca duhituyÄ• so dÄ«yamÄ• naá¹ƒ dadanto

rucira maá¹‡Ä«mayagghaá¹ƒ Ä• sanaÃ±cÄ• padÄ• si.

<557> duhitari matakÄ• le teâ€™ tha pallaá¹…kahetu

jalaja thalaja nÄ• gÄ• yuddhasajjÄ• ahesuá¹ƒ,

atha thalaja bhujaá¹…gÄ• bhaá¹…gakallolamÄ• lÄ•

sadisa lÅ«lita cittÄ• gabbitevaá¹ƒ ravanti.

<558> kimuâ€™ dadhija phaá¹‡Ä«naá¹ƒ kitti sampattiyÄ• no

api yasaparivÄ• rÄ• kiá¹ƒ baleniddhiyÄ• kiá¹ƒ,

ahamahamÄ«ti gabbÄ• kiá¹ƒ kimissÄ• ya tesaá¹ƒ

bhavati timiraâ€™ rÄ«naá¹ƒ bhÄ• numaggunnatÄ« kÄ• .

<559> atha jalajaâ€™ lagaddÄ• gajjanaá¹ƒ gajjayantÄ•

bhayajanaka pagabbhÄ• phoá¹-ayantÄ• bhÅ«jÄ• naá¹ƒ,

ahamaha pabhÅ« re!re! pabbateyyÄ• naâ€™ metaá¹ƒ

paá¹-utaraá¸• asitoá¹-á¹-hÄ• kakkhaâ€™ á¸·evaá¹ƒ ravanti.

<560> paá¹-utara garunÄ• dÄ• tÄ• va gajjanti dantÄ«

nayana pathamuâ€™ pente yÄ• va kaá¹‡á¹-hiravÄ• naá¹ƒ,

tathariva thalajÄ• tÄ• jumhayantÄ• samaggÄ•

nayana pathagatÄ• no suÃ±Ã±adappÄ• bhavanti.

<561> á¹ƒ0.0058 á¹• 21 iti tadubhayasenÄ• ghaá¹-á¹-ayantÄ• â€™ Ã±Ã±amaÃ±Ã±aá¹ƒ

vividha paharaá¹‡ho uggirantÄ« giranti,

satata khubhita velÄ• sÄ• garÅ«mÄ«va bhantÄ•

lulita lulita cittÄ• yuddhaninnÄ• á¹-hitÄ• suá¹ƒ.

<562> atha tadahu munindo yÄ• minÄ«yÄ• maâ€™ mante

patiniya matijÄ• laá¹ƒ lokamolokayanto,

samara vasagatÄ• naá¹ƒ bhogÄ«naá¹ƒ bhÄ• vibhutiá¹ƒ

tadupari caâ€™ bhivuddhiá¹ƒ passi laá¹…kÄ• talassa.

<563> atha muni madhumÄ• seâ€™ posathe kÄ• lapakkhe

kata nikhila vidhÄ• no gayha saá¹…ghÄ• á¹-ikÄ• diá¹ƒ,

anugatikamudikkhaá¹ƒ paÃ±canetto samantÄ•

sumana sumana nÄ• maá¹ƒ passi devaá¹ƒ samiddhiá¹ƒ.

<564> tadahu sumanadevo jetanÄ• me suramme

adhivasati vihÄ• re dvÄ• rakoá¹-á¹-hopakaá¹-á¹-he,

á¹-hita viá¹-apa samiddhe khÄ«rikÄ• pÄ• dapasmiá¹ƒ

sugata mabhinamanto anvahaá¹ƒ pÅ«jayanto.

<565> tamasammuni disvÄ• â€™ mantayitvÄ• â€™ gate taá¹ƒ

idamavaca mayÄ• bho saddhimÄ• gaccha laá¹…kaá¹ƒ,

saha tava bhavanamhÄ• pubbavutthappadese

tava bhavati patiá¹-á¹-hÄ• bhoginaÃ±jÄ• â€™ bhivuddhi.

<566> atha munivacanaá¹ƒ so muddhanÄ• maâ€™ ggahetvÄ•

samuditahadayo taá¹ƒ rukkhamuddhacca mÅ«lÄ• ,

sugatamupari katvÄ• dhÄ• rayanto suphullaá¹ƒ

barihi barihi chattÄ• kÄ• ramÄ• gÄ• nabhamhÄ«.

<567> dasabala tanubhÄ• â€™ bhissaá¹…gamÄ• so dumando

tarala maá¹‡Ä«va nÄ• nÄ• â€™ bhÄ• hi sambhÄ• vanÄ«yo,

vilasita iva sabbe rukkhaselÄ• dayoâ€™ pi

apagata sakavaá¹‡á¹‡Ä• vaá¹‡á¹‡avantÄ• virejuá¹ƒ.

<568> á¹ƒ0.0059 á¹• 21 khaga bhujaga surÄ• di massitÄ• chappabhÄ• hi

nijapati nijajÄ• yÄ• svaÃ±Ã±amaÃ±Ã±Ä• su muyhuá¹ƒ,

asita gagana majjhe sobhamÄ• no munindo

vitata vividha raá¹ƒsÄ« raá¹ƒsimÄ• lÄ«va gaÃ±chi.

<569> jalada paá¹-ala saá¹‡á¸• e vajjhamuddÄ• á¸·ayitvÄ•

bahi vilasitakÄ• yo sommadosÄ• karo, va

katupari taruchÄ• yo jotamÄ• no samÄ• no

uraga samaraá¹-hÄ• naá¹ƒ ganthvÄ• â€™ kÄ• se nisajja.

<570> ghanatara timiraá¹ƒ so iddhiyÄ• saá¹…gharitvÄ•

tahimatirava bhÄ«maá¹ƒ ghorasaá¹ƒrambhavantaá¹ƒ,

asani sata nipÄ• taá¹ƒ vassadhÄ• rÄ• karÄ• laá¹ƒ

urutara tata meghaá¹ƒ mÄ• payÄ« sÄ«tavÄ• taá¹ƒ.

<571> iti tibhuvananÄ• tho dappite nÄ• gasaá¹…ghe

vimada karaá¹‡a hetu dassayÄ« bheravÄ• nÄ«,

athaâ€™ pagata pagabbhe te viditvÄ• na satthÄ•

apanudi bhayajÄ• taá¹ƒ taá¹…khaá¹‡aá¹ƒyeva tattha.

<572> taruá¹‡a taraá¹‡isobhÄ• ketumÄ• lÄ• vilÄ• siá¹ƒ

subharuci mukhavandaá¹ƒ lakkhaá¹‡Ä• kiá¹‡á¹‡agattaá¹ƒ,

tibhava vibhavadÄ• yiá¹ƒ taá¹ƒ viditvÄ• na nÄ• gÄ•

cutapaharaá¹‡a hatthÄ• vandamÄ• nÄ• mahiá¹ƒsu.

<573> sirasÄ« nihitapÄ• á¹‡Ä« rattapaá¹…keruhehi

vikaca vadana nettÄ• â€™ manda kaÃ±juppalehi,

saka saka dhata nÄ• nÄ• vaá¹‡á¹‡a vammÄ• dikehi

vividha kusumavatthÄ• â€™ manda dÄ«paddhajehi.

<574> uraga bhavanavÄ• sÄ• nÄ• gakaÃ±Ã±Ä• samecca

kuca kalasa sahassaá¹ƒ dhÄ• rayanti salÄ«laá¹ƒ,

lalita kaá¹‡aka valli lÄ«lamÄ• dhatta gattÄ•

thuti mukhara mukhÄ• tÄ• sÄ• dhu kÄ«á¸·aá¹ƒ akaá¹ƒsu.

<575> á¹ƒ0.0060 á¹• 21 atha muni uragÄ• naá¹ƒ viggahaá¹ƒ taá¹ƒ sametuá¹ƒ

sutimana kamanÄ«yaá¹ƒ niccharaá¹ƒ brahmaghosaá¹ƒ,

ajaramamara maggaá¹ƒ suppasatthaá¹ƒ sudhihi

varamati varadhammaá¹ƒ desayÄ« naá¹ƒ phaá¹‡Ä«naá¹ƒ.

<576> na bho bho saá¹ƒsÄ• re khalu bhavati sÄ• raá¹ƒ lavampi

visesÄ• taá¹ƒ sÄ«taá¹ƒ jalita dahane vijjati kadÄ• ,

sadÄ• rÄ• gaá¹ƒ rogaá¹ƒ byadhati janataá¹ƒ nekaduritaá¹ƒ

tathÄ• pÄ• â€™ yuá¹ƒ pÄ• to ravirabhimukhussÄ• va sadisaá¹ƒ.

<577> sarÄ«roâ€™ yaá¹ƒ battiá¹ƒsa vidha kuá¹‡apo sÄ• ra rahito

parittaá¹ƒ yobbaÃ±Ã±aá¹ƒ kusuma sadisaá¹ƒ niggatasiri,

pahantvÄ• gantabbaá¹ƒ bhavaja vibhavaá¹ƒ sambhatamidaá¹ƒ

athevaá¹ƒ sante bho varayati bhavaá¹ƒ ko nu hi budho.

<578> palÄ• sÄ« makkhÄ« kodhÅ«paha mato mÄ• navibhavo

janoâ€™ tÄ«toâ€™ to bho payati narakaá¹ƒ dÄ• ruá¹‡ataraá¹ƒ,

phaá¹‡Ä« majjÄ• ro sÄ• guhaka kapayo bhÅ«ya bahuso

vadhentaÃ±Ã±oÃ±Ã±aá¹ƒ te nanubhavamidaá¹ƒ dukkhamaâ€™ nisaá¹ƒ.

<579> pure kÄ• koâ€™ lukÄ• atha vanabhavÄ• phandana isÄ•

karitvÄ• â€™ á¹-á¹-hÄ• neâ€™ ghaá¹ƒ ciramanubhavuá¹ƒ dukkhamanisaá¹ƒ,

aho kappaá¹-á¹-hantaá¹ƒ saratha duritaá¹ƒ verajamidaá¹ƒ

na hetthassÄ• do bhoâ€™ á¹‡umapi kalahe mettimaâ€™ mataá¹ƒ.

<580> balaá¹ƒ bÄ• lÄ• naá¹ƒ bho saka saka vadhÄ• yeva bhavati

atÄ«tekÄ• khuddÄ• laá¹-ukikadijÄ• naá¹-á¹-hatanayÄ• ,

gajaá¹ƒ bÄ• laá¹ƒ mattaá¹ƒ pavidhi na balaá¹ƒ hoti saraá¹‡aá¹ƒ

athaá¹-á¹-hÄ• ne kiá¹ƒ bho kurutha vÄ«riyaá¹ƒ bhuti hananaá¹ƒ.

<581> na dukkhaá¹ƒ tesaá¹ƒ ye vigata kalahÄ• ekamanasÄ•

atÄ«te bho lÄ• pÄ• aghaá¹-ita mÄ• nÄ• peyyavacanÄ• ,

sukhaá¹ƒ vÄ• saá¹ƒâ€™ kÄ• suá¹ƒ yadahani bhavuá¹ƒ teâ€™ tha vidhurÄ•

vasaá¹ƒ vyÄ• dhassÄ• guá¹ƒ tadahani aho!medhaga balaá¹ƒ.

<582> á¹ƒ0.0061 á¹• 21 iti tikhiá¹‡a sudhimÄ• kattumete samagge

avadi pavara dhammaá¹ƒ sÄ• dhu viÃ±Ã±uppasatthaá¹ƒ,

atha muditamanÄ• te pÄ«á¹‡itÄ• tassa nÄ• gÄ•

maá¹‡imayamaâ€™ tulaá¹ƒ taá¹ƒ Ä• sanaá¹ƒ pÅ«jayiá¹ƒsu.

<583> atha muni gaganamboruyha bhumippadesaá¹ƒ

taruá¹‡a raviva tasmiá¹ƒ Ä• sane Ä• si bhÄ• saá¹ƒ,

atha bhujagagaá¹‡Ä• te dibba khajjÄ• dikehi

parivisiya munindaá¹ƒ sÄ• dhu dhammaá¹ƒ suá¹‡iá¹ƒsu.

<584> atha jala thalajÄ• naá¹ƒ tattha yuddhÄ• â€™ gatÄ• naá¹ƒ

agaá¹‡ita bhÅ«jagÄ• naá¹ƒâ€™ sÄ«tikoá¹-Ä« bhujaá¹…gÄ• ,

vimala saraá¹‡asÄ«le suppatiá¹-á¹-hÄ• sutuá¹-á¹-hÄ•

akaruâ€™ matimuá¸·Ä• raá¹ƒ satthu pÅ«jÄ• vidhÄ• naá¹ƒ.

<585> atha mahudara raÃ±gÃ±o mÄ• tulo nÄ• garÄ• jÄ•

maninayanakanÄ• mo rammakaá¸·yÄ• á¹‡adesÄ• ,

uraga samara hetÅ« Ä• gato nÄ• gadÄ«paá¹ƒ

sugatavara sarÄ«raá¹ƒ disva natvÄ• lapevaá¹ƒ.

<586> yadi sugata! imaá¹ƒ tvaá¹ƒ nÄ• gato assa á¹-hÄ• naá¹ƒ

mayamapagata pÄ• á¹‡Ä• homa jhatvÄ• â€™ Ã±Ã±amaÃ±Ã±aá¹ƒ,

rudhiravaha vikiá¹‡á¹‡o assa bhumippadeso

pasami dahana dittaá¹ƒ ambudeneva taá¹ƒ tvaá¹ƒ.

<587> mama bhagava! purÄ• me diá¹-á¹-hapubbaá¹ƒ tavetaá¹ƒ

rucira sirisarÄ«raá¹ƒ raá¹ƒsijÄ• lÄ• â€™ bhikiá¹‡á¹‡aá¹ƒ,

api sumadhura dhammaá¹ƒ desayante surÄ• naá¹ƒ

dasabala sutapubbaá¹ƒ Ä• nubhÄ• vaÃ±ca tuyhaá¹ƒ.

<588> ahamasama pure te vissutoyeva dÄ• so

yadi manasi dayÄ• te hoti dÄ• se punÄ• â€™ pi,

pavara ratanadÄ«pe hoti kaá¸·yÄ• á¹‡igaá¹…gÄ•

mama vasati tahiá¹ƒ taá¹ƒ daá¹-á¹-hukÄ• moâ€™ bhiyÄ• ce.

<589> á¹ƒ0.0062 á¹• 21 iti yatipati tassÄ• â€™ rÄ• dhanaá¹ƒ paggahetvÄ•

saka paricita bhumyÄ• cetiyatthaá¹ƒ vidhÄ• ya,

maá¹‡imaya paribhuttaá¹ƒ Ä• sanaá¹ƒ cÄ• â€™ pi tesaá¹ƒ

sa sumana taru rÄ• jaá¹ƒ pÅ«janatthaá¹ƒ vidhÄ• ya.

<590> dasabala paribhuttaá¹ƒ sabbametaá¹ƒ bhujaá¹…gÄ•

maá¹‡iriva rucÄ«daá¹ƒ te dhÄ• tuyoyeva tasmÄ• ,

mahatha namatha niccaá¹ƒ maá¹ƒva saggÄ• â€™ pavaggaá¹ƒ

dadati iti ca vatvÄ• ovaditvÄ• na satthÄ• .

<591> nabhatalaâ€™ muâ€™ pagantvÄ• devanÄ• ge mahente

disi disi visaranto nÄ«lapÄ«tÄ• di raá¹ƒsi,

mana nayana haranto jantunaá¹ƒ lokasÄ• ro

agami raviâ€™ va khamhÄ• jetanÄ• maá¹ƒ vihÄ• raá¹ƒ.

<592> atha manujamarÄ• naá¹ƒ nattasiddhÄ• dikÄ• naá¹ƒ

satataâ€™ mamata dhammaá¹ƒ desayanto phaá¹‡Ä«naá¹ƒ,

vanabhavana suramme maá¹…kulavhe naginde

akari muni nivÄ• saá¹ƒ chaá¹-á¹-hame hÄ• yanamhi.

<593> surapurupavaneâ€™ tho pÄ• rijÄ• tassa mÅ«le

aruá¹‡a mudusilÄ• yaá¹ƒ bhÄ• samÄ• no munindo

sunipuá¹‡aâ€™ mabhidhammaá¹ƒ desayanto surÄ• naá¹ƒ

akari varanivÄ• saá¹ƒ sattame tattha vasse.

<594> atha sukhada munindo jetanÄ• me vihÄ• re

avasi vimalapaÃ±Ã±o aá¹-á¹-hame sÄ• radasmiá¹ƒ,

ajaraâ€™ mamara santiá¹ƒ phasamÄ• no paresaá¹ƒ

vividha naya vicittaá¹ƒ desanaá¹ƒ desayanto.

iti laá¹…kÄ• ya dutiyÄ• gamanaá¹ƒ.

<595> evaá¹ƒ jino jetavane vasanto

nÄ«ssÄ• ya sÄ• vatthipuraá¹ƒ vihÄ• si,

sÄ• kidisÄ« Ä• si purÄ« tadÄ• nÄ«

taá¹ƒ kÄ«disaá¹ƒ jetavanaá¹ƒ vihÄ• raá¹ƒ.

<596> á¹ƒ0.0063 á¹• 21 bhÅ«maá¹…ganÄ• yÄ• hita uttamaá¹…ge

bhÄ• santa nÄ• nÄ• ratanÄ• bhirÄ• mÄ• ,

visÄ• lamolÄ«va visÄ• labhogÄ•

sÄ• jambudÄ«pamhÄ« babhuva rammÄ• .

<597> sirÄ«nikete sirimÄ• vahantÄ«

virÄ• jate yÄ• vasudhÄ• talasmiá¹ƒ,

sÄ• devarÄ• jassaâ€™ marÄ• vatÄ«â€™ va

raÃ±Ã±o kuverassaâ€™ lakÄ• va rammÄ• .

<598> sÄ• puÃ±Ã±apaÃ±Ã±Ä• lu janÄ• dhivutthÄ•

soá¹‡á¹‡Ä• di puá¹‡á¹‡Ä• panÄ• kiá¹‡á¹‡avÄ«thÄ«,

uttuá¹…ga mÄ• taá¹…ga turaá¹…ga raá¹…gÄ•

sÄ• rÄ• jate kaÃ±cana mandirÄ• lÄ«.

<599> rarÄ• ja sÄ• bhÄ• sura rÄ• japuttÄ•

puÃ±Ã±aá¹…ganÄ• lÄ• sa vilÄ• sayantÄ«,

vedaá¹…gapÄ• raá¹…gata vippacÄ• rÄ•

dvipaÃ±ca saddehi ca niccaghosÄ• .

<600> anekasippÄ« sata sampakiá¹‡á¹‡Ä•

nÄ• nÄ• disÄ• hÄ• â€™ gata satthavÄ• hÄ• ,

pahutakhÄ«á¹‡Ä• savapÄ• dapÅ«tÄ•

babhÄ• sa sÄ• maá¹…gala mandiraá¹ƒâ€™ va.

<601> bhavantare yo cariyaá¹ƒ caranto

suvoâ€™ panissÄ• ya vasaá¹ƒ guá¹‡ena,

yaÃ±Ã±aá¹…gasÄ• khiá¹ƒ matasÄ«napattaá¹ƒ

akÄ• samiddhaá¹ƒ phalapallavehi.

<602> idÄ• ni patvÄ• na bhavassa antaá¹ƒ

nissÄ• ya yaá¹ƒ so vasate munindo,

tassÄ• guá¹‡aá¹ƒ ko hi asesayitvÄ•

katheti sÄ• vassÅ«â€™ pamÄ• ya tassÄ• .

<603> á¹ƒ0.0064 á¹• 21 tassopakaá¹-á¹-he ratanaá¹ƒvaâ€™ nagghaá¹ƒ

manoharo uttamasattasevi,

janÄ• namÄ• kakhiá¹…atado vihÄ• ro

babhuva jetÄ• di vanavhayena.

<604> samaphulla puppharasa modita chappadÄ• lÄ«

jhaá¹…kÄ• ra nÄ• da parivÄ• dita tantinÄ• dÄ• ,

sammattaâ€™ nanta dija kujita gÄ«tavantÄ•

tiá¹-á¹-hanti yattha taravo naá¹-akÄ• va chekÄ• .

<605> khÄ«raá¹‡á¹‡avÄ• hariya dhoviya khÄ«ranÄ«rÄ•

sosetva sajjhumalaye sasikanti massaá¹ƒ

yatthokiritva tanitÄ• viya vÄ• lukÄ• yo

sÄ• mÄ• lakÄ• vali babhÄ• sa payodadhiâ€™ va.

<606> vijjotamÄ• na ratanappamukhÄ• nanamhi

sopÄ• na mÄ• la padagaá¹‡á¹-hidujehi hÄ• saá¹ƒ,

katveva devabhavanÄ• namahaá¹ƒ virÄ• ga

vantÄ«â€™ ti gandhakuá¹-i yattha pahÄ• sayittha.

<607> kammÄ• ra gaggari mukhoâ€™ pari sampapuá¹‡á¹‡Ä•

aá¹…gÄ• ra kantara viniggata jÄ• lakÄ• va,

sambuddhadeha pariniggata raá¹ƒsimÄ• lÄ•

dÄ• yagga niggata karÄ• visaranti yasmiá¹ƒ.

<608> tumhe sarÄ• ga janasaá¹…gamatoâ€™ ti gÄ«tÄ•

dhaÃ±Ã±Ä• mayantÄ« vimalehÄ« samaá¹…gitattÄ• ,

tuá¹-á¹-hÄ• va hÄ• sa makarÄ• surapÄ• dapÄ• naá¹ƒ

rÄ• jenti yattha yatinissita pÄ• dapindÄ• .

<609> punnÄ• ga nÄ«pa vakulaâ€™ jjuna rÄ• jarukkha

nÄ• gÄ• â€™ ga cÅ«ta yugapattaka campakÄ• naá¹ƒ,

pupphÄ• bhikiá¹‡á¹‡a dharaá¹‡Ä« ratanehi nÄ• nÄ•

pacchanna dibbabhavanaá¹ƒ viya bhÄ• ti yattha.

<610> á¹ƒ0.0065 á¹• 21 brahmÄ• surÄ• sura naroraga liá¹…gisiddha

vijjÄ• dharÄ• di janatÄ• katavandanehi,

teheva ghuá¹-á¹-ha thutimaá¹…gala gÄ«tikÄ• hi

yatthopagÄ• na mananettagaá¹‡Ä• mudenti.

<611> nigghositÄ• mala susÄ«tala nijjharehi

sammatta nekadija ghuá¹-á¹-ha jalÄ• sayehi,

kiÃ±jakkha patta parikiá¹‡á¹‡a silÄ• talehi

tussanti yattha satataá¹ƒ yatÄ«naá¹ƒ manÄ• ti.

<612> yo neka kappa sata saÃ±cita puÃ±Ã±arÄ• si

hitvÄ• â€™ mitaá¹ƒ kapilavatthu mahÄ• sirimpi,

Ä• gamma yattha nÄ«rato sugato mahesi

ko tattha bhuti matulaá¹ƒ kathiko katheti.

<613> tasmiá¹ƒ jino vasati jetavane vihÄ• re

indo yathÄ• rucira nandana kÄ• nanamhi,

brahmÄ• â€™ va brahmabhavane sapitÄ• mahehi

tÄ• rÄ• valÄ« parivuto gaganeâ€™ va vando.

<614> tadÄ• gamma mahÄ• nÄ• go maá¹‡i akkhikanÄ• mako,

laá¹…kÄ• to jinapÄ• dasmiá¹ƒ phaá¹‡iá¹ƒ paccedaâ€™ mabruvi.

<615> sambuddhÄ• dhÄ«ra lokasmiá¹ƒ lokassatthÄ• bhivuddhiyÄ• ,

jÄ• yanti sÄ• mi tumhÄ• kaá¹ƒ dayÄ• yantoâ€™ gadhÄ• mayaá¹ƒ.

<616> tena me dÄ• sabhutassa saá¹ƒsÄ• randugharÄ• thirÄ• ,

muttiá¹ƒ yadicchase mayhaá¹ƒ gahaá¹‡Ä«yaá¹ƒ nimantaá¹‡aá¹ƒ.

<617> sutvÄ• na taá¹ƒ mahÄ• nÄ• go mahÄ• nÄ• ga nimantaá¹‡aá¹ƒ,

paá¹-iggahesi taá¹ƒ tuá¹‡hÄ«bhÄ• vena karuá¹‡Ä• ya so.

<618> Ã±atvÄ• taá¹ƒ sumano nÄ• go lahumÄ• gamma sÄ«halaá¹ƒ,

kaá¸·yÄ• á¹‡Ä• pagapassamhi manonandana bhutale.

<619> sajjhu kambumaá¹‡i mutta pavÄ• la vajirÄ• maye,

vahÄ• rahe mahÄ• thÅ«ne ghaá¹-akÄ• diá¹ƒ nidhÄ• piya.

<620> á¹ƒ0.0066 á¹• 21 datvÄ• tulÄ• dayo sesa mandiraá¹…ge tatheva ca,

viá¹-aá¹…ka vyÄ• la sÄ«hÄ• di pantiyoâ€™ pi tathevahi.

<621> sÄ• takumhamayÄ• â€™ neka cittehi sÄ• dhu cittitaá¹ƒ,

nimmÄ• ya gopÄ• nasiyo pakkhapÄ• se ca kaá¹‡á¹‡ikaá¹ƒ.

<622> siá¹…gi nikkhena siá¹…gaÃ±ca chadanindamaá¹‡Ä«hi ca,

soá¹‡á¹‡a kiá¹…kiá¹‡i mÄ• lÄ• yo kaá¹‡á¹‡amÄ• lÄ• ca mÄ• piya.

<623> cittavitÄ• naá¹ƒ bandhitvÄ• muttolambe tahiá¹ƒ tahiá¹ƒ,

katvÄ• na gandhadÄ• mehi pupphadÄ• mehi saá¹…kulaá¹ƒ.

<624> indanÄ«lamayaá¹ƒ bhumi majjheâ€™ naggha mahÄ• sanaá¹ƒ,

mÄ• pesi parito sesa bhikkhÅ«naÃ±ca subhÄ• sane.

<625> rataneheâ€™ vÄ• passaye vedikÄ• eá¸·ikÄ• maye,

muttÄ• vÄ• luka saá¹…kiá¹‡á¹‡aá¹ƒ mÄ• lakaÃ±ca manoramaá¹ƒ.

<626> satta ratana sambhuta toraá¹‡Å«â€™ pari toraá¹‡e,

santÄ«ra kusumÄ• â€™ kiá¹‡á¹‡a hÄ• á¹-akÄ• di ghaá¹-Ä• kulaá¹ƒ.

<627> neka rÄ• gaddhajÄ• kiá¹‡á¹‡a vitÄ• na samalaá¹…kataá¹ƒ,

dÄ«pa dhÅ«pÄ• li saá¹…kiá¹‡á¹‡a gandhapuppha samÄ• kulaá¹ƒ.

<628> evamÄ• dihi nekehi vaá¹‡á¹‡ehi samalaá¹…kataá¹ƒ,

mÄ• petvÄ• maá¹‡á¸• apaá¹ƒ seá¹-á¹-haá¹ƒ devamaá¹‡á¸• apa santibhaá¹ƒ.

<629> sÄ«ta vÄ• luka saÃ±channaá¹ƒ mudu pÄ• dapaá¹-atthataá¹ƒ,

mÄ• petvevaá¹ƒ mahÄ• maggaá¹ƒ suraÃ±jasa samaÃ±jasaá¹ƒ.

<630> saÃ±cinitvÄ• na te nÄ• gÄ• khajja bhojja phalÄ• phale,

dibbannapÄ• ne pacure paá¹-imaggaá¹ƒ gamuá¹ƒ tadÄ• .

<631> tato kÄ• ruá¹‡iko nÄ• tho bodhito aá¹-á¹-hame same,

vesÄ• kha puá¹‡á¹‡amÄ• simhi sannipÄ• tiya sÄ• vake.

<632> ethajja bhikkhavo laá¹…kaá¹ƒ nÄ• gÄ• naá¹ƒâ€™ nuggahÄ• ya bho,

maá¹‡iakkhiko nimantesi pasanno buddhasÄ• sane.

<633> sutvÄ• na vacanaá¹ƒ tassa sambuddhassa sirÄ«mato,

assavÄ• pesalÄ• bhikkhÅ« paccassosuá¹ƒ samÄ• hitÄ• .

<634> á¹ƒ0.0067 á¹• 21 sÄ• riputto tato thero paÃ±Ã±Ä• yaâ€™ gga dhurandharo,

pattacÄ«varamÄ• â€™ dÄ• ya agamÄ• jinuâ€™ pantikaá¹ƒ.

<635> moggallÄ• no mahÄ• thero dutiyo aggasÄ• vako,

pattacÄ«varamÄ• dÄ• ya sopÄ• ga jina santikaá¹ƒ.

<636> dhÅ«tapÄ• po dhutaá¹…gaggo mahÄ• kassapa nÄ• mako,

pattacÄ«varamÄ• dÄ• ya Ä• gamÄ• jinasantikaá¹ƒ.

<637> sÄ• sane vinayaÃ±Ã± namaggoâ€™ pÄ• livhayo yata,

pattacÄ«varamÄ• dÄ• ya jinantikamuâ€™ pÄ• gami.

<638> dibbacakkhÅ«namaggo yo ruddhapÄ• pÄ• ri dappako,

theroâ€™ nuruddho varado sopÄ• ga munisantikaá¹ƒ.

<639> maá¹‡iva kÄ• mado kÄ• mamuâ€™ pavÄ• noâ€™ ti vissuto,

Ã±Ä• á¹‡Ä« gaá¹‡Ä« dakkhiá¹‡eyyo theropÄ• ga jinantikaá¹ƒ.

<640> bakkulo vimalo sÄ«la samÄ• dhÄ• di guá¹‡Ä• karo,

Ä• gato saparikkhÄ• ro bhikkhÅ«naá¹ƒ samitiá¹ƒ tadÄ• .

<641> buddhasÄ• sana dhorayho thero aá¹…gulimÄ• lako,

sahÄ• â€™ gantuá¹ƒ munindena sannaddho sahasÄ• gato.

<642> sÄ• sanodaya selagge sÅ«riyo viya bhÄ• ti yo,

soâ€™ yaá¹ƒ rÄ• hulatheroâ€™ pi lahuâ€™ gÄ• pitu santikaá¹ƒ.

<643> bhaddÄ• cÄ• ro bhaddiyavho thero bhaddaghaá¹-o viya,

pÄ• kaá¹-o bhuvane soâ€™ pi gato sambuddha santikaá¹ƒ.

<644> devaddumoâ€™ va lokassa yo dadÄ• tiâ€™ cchitiâ€™ cchitaá¹ƒ,

jinorasopi selavho gato sambuddhasantikaá¹ƒ.

<645> yÄ• minÄ« sÄ• mikoâ€™ vÄ• ti bhÄ• ti yo sÄ• sanambare,

mahÄ• nÄ• ma mahÄ• thero sopÄ• ga munisantikaá¹ƒ.

<646> manosilÄ• talaggamhi jumhamÄ• noâ€™ va kesarÄ«,

subhutivha mahÄ• thero buddhupantika mÄ• gato.

<647> buddhasÄ• sana chaddanta sarasÄ« sÄ• raso viya,

vissuto tissatheroâ€™ pi gato bhikkhusamÄ• gamaá¹ƒ.

<648> á¹ƒ0.0068 á¹• 21 jinasÄ• sana samphullasarasÄ«ruha majjhago,

madhubbata nibho rÄ• dhatheroâ€™ pi sahasÄ• gato.

<649> bhagu dabbopaâ€™ seno ca koá¹‡á¸• aÃ±Ã±aâ€™ ssaji sÄ«vali,

ete jinatrajÄ• therÄ• gatÄ• suá¹ƒ munisantikaá¹ƒ.

<650> kumÄ• rakassapo puá¹‡á¹‡osoá¹‡osobhita revatÄ• ,

therÄ• pete abhiÃ±Ã±Ä• tÄ• gatÄ• suá¹ƒ satthusantikaá¹ƒ.

<651> vaá¹…gÄ«so sÄ• gato nando bhÄ• radvÄ• jo gavampati,

pattacÄ«varamÄ• dÄ• ya gatÄ• suá¹ƒ jinasantikaá¹ƒ.

<652> evamÄ• di mahÄ• nÄ• gÄ• paÃ±casata jinorasÄ• ,

samÄ• gaÃ±chuá¹ƒ sahÄ• gantuá¹ƒ muninÄ• lokasÄ• minaá¹ƒ.

<653> tato so jagadÄ• nando karuá¹‡Ä• yÄ• bhirÄ• dhito,

meruá¹ƒ parikkhipantova anekajjuti vijjuyÄ• .

<654> nivÄ• setvÄ• suddharaá¹ƒsi visarantaravÄ• sakaá¹ƒ,

tassÅ«pari jino rattaá¹ƒ bandhitvÄ• kÄ• yabandhaá¹ƒ.

<655> accuggataá¹ƒ mahÄ• thÅ«paá¹ƒ cÄ• ru cÄ• mÄ«karajjutiá¹ƒ,

paá¹-icchÄ• dayamÄ• nova rattakambala kaÃ±cunÄ• .

<656> vaá¹‡á¹‡a nigrodhapakkaá¹ƒva surattaá¹ƒ paá¹ƒsukulikaá¹ƒ,

saá¹…ghÄ• á¹-iyÄ• karitvÄ• na saguá¹‡aá¹ƒ uttarÄ«yakaá¹ƒ.

<657> hutvÄ• na supaá¹-icchanto pÄ• rupitvÄ• na sÄ• dhukaá¹ƒ,

pattatthÄ• ya pasÄ• resi jÄ• lÄ• kulakaraÃ±jino.

<658> lokanÄ• thappabhÄ• vena tato pattamadhubbato,

pÄ• á¹‡i saroruhassanto sampattosi tamaggahi.

<659> tato sasissako nÄ• tho uggantvÄ• gaganaá¹…ganaá¹ƒ,

nÄ• nÄ• vaá¹‡á¹‡ambude tattha maddanto gantumÄ• rahabhi.

<660> tato sambuddha dehasmÄ• nikkhantÄ• suá¹ƒ cha raá¹ƒsiyo,

hemakaá¹‡á¹‡ikato yÄ• ta maá¹‡igopÄ• nasÄ« yathÄ• .

<661> bÄ• á¹‡indÄ«vara pupphehi mevaâ€™ kindamaá¹‡ihi ca,

chÄ• denti viya nakkhattÄ• nÄ«laá¹ƒâ€™ su munidehato.

<662> á¹ƒ0.0069 á¹• 21 campakuddÄ• lamÄ• lÄ• bhÄ« hemacuá¹‡á¹‡ambarehi ca,

pÅ«rayanti viyÄ• saá¹…ga pÄ«taá¹ƒsÅ« jinadehato.

<663> bhaá¹‡á¸• Ä«pupphakadambehi lohitaá¹…kamaá¹‡ihi ca,

lohitÄ• bhÄ• papÅ«renti disÄ• â€™ gÄ• munidehato.

<664> hÄ• ra mallika mÄ• lÄ• hi somaá¹ƒsu phalikÄ• dihi,

pÅ«rayanti viyÄ• saá¹…ga odÄ• tÄ• munidehato.

<665> piÃ±jumaÃ±jeá¹-á¹-harÄ• sÄ«hi padumÄ• bhamaá¹‡Ä«hi ca,

disaá¹ƒ chÄ• dayamÄ• nÄ• gÄ• maÃ±jiá¹-á¹-hÄ• bhÄ• jinaá¹…gato.

<666> nekindacÄ• pa kiá¹‡á¹‡aá¹ƒva divasaá¹ƒ ratanutthataá¹ƒ,

cittapaá¹-aá¹ƒva muÃ±cantaá¹ƒ missÄ• bhÄ• gÄ• jinaá¹…gato.

<667> girikÅ«á¹-a kÅ«á¹-Ä• gÄ• ra mattÄ• chabbaá¹‡á¹‡a raá¹ƒsiyo,

Ä• velavelÄ• dhÄ• vanti dippamÄ• netaretarÄ• .

<668> gacchamÄ• nÄ• â€™ hanitvÄ• na cakkavÄ• á¸·a siluccaye,

uggantvÄ• parato yantÄ« nÄ«ra nijjhara sannÄ«bhÄ• .

<669> sammukhe sammukhe tÄ• yo rukkhapabbata Ä• dayo,

kÄ• rayantÄ• sakaá¹ƒ vaá¹‡á¹‡aá¹ƒ dhÄ• vantÄ• â€™ pi ca sindhavo.

<670> uddhamuggataraá¹ƒsÄ«hi raÃ±jitÄ• jaladÄ• tadÄ• ,

nÄ• nÄ• vaá¹‡á¹‡e punevÄ• si nÅ«tano ravimaá¹‡á¸• alo.

<671> jinappahÄ• pavÄ• hesu nimuggÄ• devatÄ• gatÄ• ,

pÅ«jetuá¹ƒva nijattehi nÄ• nÄ• vaá¹‡á¹‡Ä• siyuá¹ƒ tadÄ• .

<672> paviá¹-á¹-hÄ• buddharaá¹ƒsÄ«namantaraá¹ƒ devadhÄ«taro,

asaÃ±jÄ• nÄ«ya muyhiá¹ƒsu muhuttaá¹ƒ attano dhavaá¹ƒ.

<673> surÄ• suroraga brahma siddha vijjÄ• dharÄ• dayo,

cÄ• maracchattaketuhi pÅ«jayantÄ• jinantvaguá¹ƒ.

<674> agghikaá¹ƒ pantiyo keci toraá¹‡Å«pari toraá¹‡e,

ghaá¹-adÄ«pÄ• liyo tantha karonti abhitoâ€™ bhito.

<675> pÄ• dapaá¹-e pattharanti vitatvanti vitÄ• nake,

tatthÅ«pari anekÄ• nÄ« kusumÄ• noâ€™ kiranti ca.

<676> á¹ƒ0.0070 á¹• 21 katamaá¹ƒ devalokannuyÄ• ti lokagganÄ• yako,

yÄ• ti kiá¹ƒ buhmalokannu amhÄ• kaá¹ƒ bhavanannu kho.

<677> kattha nu kho devadevo kassanuggahabuddhÄ«yÄ• ,

yÄ• tÄ«â€™ ti kaá¹…khitÄ• keci saá¹ƒsaranti itocito.

<678> mÄ• petvÄ• abhito magge maá¹‡á¸• ape ratanÄ• maye,

sayanÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• kÄ• ci tiá¹-á¹-hanti devatÄ• .

<679> tahiá¹ƒ tahiá¹ƒ paá¹-á¹-hapentÄ• sudhanta madhurodakaá¹ƒ,

yÄ• vamÄ• nÄ• jinaá¹ƒ keci tiá¹-á¹-hanti ca mahanti ca.

<680> evaá¹ƒ mahÄ• mahe nÄ• tho vattamÄ• ne anÅ«pame,

jalaá¹ƒ sambuddhasiriyÄ• nÅ«tano sÅ«riyo viya.

<681> brahmasenÄ• bhito yÄ• na brahmÄ• vÄ• tha sahampati,

surasenÄ• bhito yÄ• na sakkova samalaá¹…kato.

<682> gagÄ• limabhito yÄ• na gahaá¹…gÄ• maá¹‡i sannibho,

dhataraá¹-á¹-hakhagindova haá¹ƒsasenÄ• li pubbago.

<683> apeta rÄ• gadosehi vÄ«tamohehi sabbaso,

paá¹-isambhidatta sampatta sÄ• vakehi anuggato.

<684> yesaá¹ƒ yesaá¹ƒ manasmiá¹ƒ yaá¹ƒ yamatthi kiÃ±ci saá¹ƒsayaá¹ƒ,

tesaá¹ƒ taá¹ƒ taá¹ƒ paá¹‡udento desanÄ• ya sudhÄ• sinaá¹ƒ.

<685> tattha tatthÄ• nurÅ«pena pÄ• á¹-ihÄ• riya kambunÄ• ,

lokassa nayanÄ• lÄ« so tosassusu nimujjayaá¹ƒ.

<686> sampattoâ€™ laá¹…kataá¹ƒ laá¹…kamathÄ• gu phaá¹‡ino tadÄ• ,

paá¹-imaggaá¹ƒ karontÄ• te tattha tattha mahÄ• mahaá¹ƒ.

<687> uragÄ• namantare devÄ• brahmÄ• suá¹ƒ tesamantare,

evaá¹ƒ sammissako loke brahmalokÄ• papÅ«rayi.

<688> ye passanti jinaá¹ƒ tattha sasissaá¹ƒ siriyÄ• jalaá¹ƒ,

suladdhÄ• tehi nettÄ• ni tesamakkhÄ«ni locanÄ• .

<689> ye suá¹‡anti tadÄ• dhammaá¹ƒ dhammissara pabhÄ• vitaá¹ƒ,

suladdhÄ• tehi sotÄ• ni tesaá¹ƒ sotÄ• ni sotakÄ• .

<690> á¹ƒ0.0071 á¹• 21 ye lapanti tadÄ• buddhaguá¹‡aÃ±hi guá¹‡abhÅ«saá¹‡Ä• ,

suladdhÄ• tehi ve jivhÄ• tesaá¹ƒ jivhÄ• rasaÃ±Ã±akÄ•

<691> ye vandanti jinaá¹ƒ yantaá¹ƒ sasaá¹…ghaá¹ƒ gaganaá¹…gane,

suladdhÄ• tehi hatthÄ• ni tesaá¹ƒyeva bhujÄ• bhujÄ• .

<692> tadÄ• tathÄ• gataá¹ƒ disvÄ• ye santuá¹-á¹-hÄ• tathÄ• gataá¹ƒ,

tathÄ• gatÄ• naá¹ƒ sabbesaá¹ƒ yo toso hotu sabbadÄ• .

<693> gato kalyÄ• á¹‡Ä«yaá¹ƒ nÄ• tho mahentevaá¹ƒ sadevake,

tesaá¹ƒ pÅ«jÄ• vidhÄ• naá¹ƒ ko mukhenekena bhÄ• sati.

<694> tato gaá¹…gÄ• manuÃ±Ã±aÃ±hi sampattaá¹ƒ taá¹ƒ saputtakaá¹ƒ,

taraá¹…ga mudu bÄ• hÄ• hi gahetvÄ• caraá¹‡ambuje.

<695> pÄ• de pakkhÄ• layi sammÄ• pheá¹‡a pupphupahÄ• rikÄ• ,

tato tatotuá¹ƒ gaá¹‡hitvÄ• akÄ• dehassanuggahaá¹ƒ.

<696> tato so yÄ• cito satthÄ• nÄ• gasaá¹…ghehi vandiya,

agamÄ• maá¹‡á¸• apaá¹ƒ rammaá¹ƒ manonandanamÄ• vahaá¹ƒ.

<697> gantvÄ• maá¹‡á¸• apa majjhamhi buddhÄ• raha mahÄ• sane,

nisÄ«dobhÄ• sayaá¹ƒ Ä• sÄ• ravÄ«va udayÄ• vale.

<698> tato bhikkhu nisÄ«diá¹ƒsu patta pattÄ• sane tadÄ• ,

babhÄ• sa maá¹‡á¸• apaá¹ƒâ€™ tÄ«va saraá¹ƒva padumÄ• kulaá¹ƒ.

<699> jananettÄ• linoâ€™ gamma vasÄ« sommamukhambuje,

patantÄ• kusalÄ• mode gaá¹‡hantÄ• tittino gatÄ• .

<700> tathÄ• sabhikkhukÄ• nÄ• gÄ• munino rÅ«pasÄ• gare,

nettinda maá¹‡inÄ• vÄ• hi pÄ• raá¹ƒ gantuá¹ƒ na te pabhu.

<701> tato sasaá¹…ghaá¹ƒ sugataá¹ƒ sajano maá¹‡i akkhiko,

sakkaccaá¹ƒ sakahatthehi annapÄ• nena tappayÄ«.

<702> athonÄ«ta pattapÄ• á¹‡imaâ€™ ccayitvÄ• tathÄ• gataá¹ƒ,

bhattininno nimantesi desanatthÄ• numodanaá¹ƒ.

<703> tato brahmassaro satthÄ• niccharaá¹ƒ brahmaghosanaá¹ƒ,

viÃ±Ã±Ä• pento jane sabbe sakasaddena desanaá¹ƒ.

<704> desesvevaá¹ƒ jino dhammaâ€™ manilÄ• sanakÄ• dinaá¹ƒ,

pÄ«tipÄ• mojja jananaá¹ƒ nibbÄ• á¹‡Ä• mataâ€™ mÄ• vahaá¹ƒ.

<705> bho bho suá¹‡Ä• tha bhujagÄ• bhavasÄ• garamhi

pÄ• pÄ• rinakkamakarÄ• kula duggamamhi,

maggÄ• janÄ• khalu labhanti kadÄ• patiá¹-á¹-haá¹ƒ,

ohÄ• ya buddhathirasÄ• ratariá¹ƒ visÄ• laá¹ƒ.

<706> laddhÄ• na dullabhataraá¹ƒ munipÄ• tubhÅ«ta

kÄ• laá¹ƒ cirena bhujagÄ• na pamÄ• dayittha,

jÄ• tÄ« jarÄ• maraá¹‡a dukkha pariddavÄ• ca

saá¹ƒsÄ• rikassa na tatopaâ€™ gatassa hoti.

<707> tÄ• ruÃ±Ã±amambujasiriá¹ƒva parittakÄ• laá¹ƒ

pÄ• á¹‡aá¹ƒ tusÄ• ralavaâ€™ sÄ• rataraá¹ƒ janÄ• naá¹ƒ,

bhogaá¹ƒ dadhÄ• ti jaladhimhi taraá¹…gabhaá¹…giá¹ƒ

niccaá¹ƒ mano dahati sokasikhÄ«bhi nÄ• nÄ• .

<708> katvÄ• na rÄ• gamisayoâ€™ pi khagÄ• dupaÃ±Ã±Ä•

thirÅ«pi nÄ• rikusumesupi rÅ«pagiddhÄ• ,

pattÄ• â€™ nayaá¹ƒ khalu pure parihÄ«na jhÄ• nÄ•

rÅ«pe na rajjatha tato khalu sÄ• dhupaÃ±Ã±Ä• .

<709> saddÄ• nurÄ• gamanugopi pure sikhaá¹‡á¸• Ä«

sutvÄ• na mori madhuraá¹ƒ giramaÃ±jitaá¹…go,

vyÄ• dhassa hatthamagamÄ• si bhavesu tasmÄ•

nattheva saddasamadukkhakaraá¹ƒ janÄ• naá¹ƒ.

<710> ohÄ• ya nekakusumesu parÄ• garÄ• gaá¹ƒ

mattebhakumbha magamÄ• madagandhaluddho,

bhiá¹…go pabhagga tanuko karikaá¹‡á¹‡atÄ• lÄ•

nattheva gandhasadisaá¹ƒ tibhavesu pÄ• saá¹ƒ.

<711> gambhÄ«ra nÄ«radhibhavo pavurÄ• sanoâ€™ pi

miccho gilitva balisaá¹ƒ rasagedhahetu,

pappoti dukkhamatulaá¹ƒ na rasesu sÄ• ta

matthiti mantva pajabhÄ• tha rasesu gedhaá¹ƒ.

<712> á¹ƒ0.0073 á¹• 21 bho buhmalokÄ• â€™ gata suddhasatto

buddhattameva niyato api bodhisatto,

thisaá¹…gamÄ• ya parihÄ• yi sarajjatoâ€™ pi

tasmÄ• hi phassasadiso anayo navatthi.

<713> bheraá¹‡á¸• a pelaka kapuâ€™ ddaka hetuhÄ«na

sattÄ• pi dÄ• naruci dÄ• namaá¹‡ippabhÄ• vÄ• ,

pattÄ• â€™ pavagga varasÄ• rapuraá¹ƒ bhujaá¹…gÄ•

ko nappadÄ• ti dhaniko sivaâ€™ mesamÄ• no.

<714> pÄ• letva sÄ«lamaâ€™ malaá¹ƒ visakaá¹‡á¹-hikÄ• pi

indassa nandanavaneâ€™ si piyÄ• mahesÄ«,

tasmÄ• pasatthavibhavaá¹ƒ yadi patthayavho

pÄ• letha sÄ«lamaâ€™ malaá¹ƒ khalu jivitaá¹ƒâ€™ va.

<715> saggo visÄ• la ratanÄ• laya sampakiá¹‡á¹‡o

sÄ• nandaâ€™ manda surasundari sundaro so,

phullambujÄ• kara vanÄ• dihi nandanÄ«yo

tatthÄ• marÄ• viyaâ€™ marÄ• â€™ virataá¹ƒ ramanti.

<716> tamhÄ• pi bho rucira brahmanikÄ• ya bhuti

rammÄ• tatopi mahitaá¹ƒ amataá¹ƒ variá¹-á¹-haá¹ƒ,

tasmÄ• ttakÄ• ma niratÄ• janatÄ• sapaÃ±Ã±Ä•

taá¹‡hakkhayÄ• ya satataá¹ƒ vÄ«riyaá¹ƒ karotha.

<717> evaá¹ƒ saddhammamaggaá¹ƒ varamati sugato desayi pannagÄ• naá¹ƒ

sutvÄ• te sampahaá¹-á¹-hÄ• mahamahamakaruá¹ƒ nijjarÄ• dÄ«hi saddhiá¹ƒ,

tesaá¹ƒ ve desanÄ• yaá¹ƒ suraviá¹-api samÄ• sÄ• tthikÄ• tattha jÄ• tÄ•

so nÄ• tho taÃ±ca dhammaá¹ƒ bhagavati tanayÄ• te ca vo pÄ• layantu

kalyÄ• á¹‡i desÄ• gamanaá¹ƒ.

<718> á¹ƒ0.0074 á¹• 21 nagÄ• dhirÄ• je sumanÄ• bhidhÄ• ne

vasaá¹ƒ sumedho sumanÄ• bhidhÄ• no,

devo tadÄ• â€™ gamma sapÄ• risajjo

kalyÄ• á¹‡iyaá¹ƒ tattha phaá¹‡Ä«hi saddhiá¹ƒ.

<719> datvÄ• â€™ pavaggassa nidÄ• nadÄ• naá¹ƒ

sutvÄ• na dhammaá¹ƒ sutisÄ«tibhutaá¹ƒ,

pahaá¹-á¹-hacitto upagamma buddhaá¹ƒ

natvÄ• ha evaá¹ƒ katapaÃ±jalÄ«ko.

<720> na ve phaá¹‡Ä«naá¹ƒ napi mÄ• nusÄ• naá¹ƒ

nÄ• nimmisÄ• naá¹ƒ na pitÄ• mahÄ• naá¹ƒ,

hitattha mevÄ• khila lokanÄ• thÄ•

jÄ• yantÄ« loke karuá¹‡Ä• guá¹‡aggÄ• .

<721> antogadhÄ• nÅ«na mayampi tuyhaá¹ƒ

dayÄ• ya tasmÄ• phaá¹‡Ä«naá¹ƒ vimesaá¹ƒ,

karohi mayhaá¹ƒ bhavanamhi dhÄ«ra

pÄ• daá¹ƒâ€™ sunÄ• â€™ tÄ«va pavittarÅ«paá¹ƒ.

<722> yoâ€™ yaá¹ƒ nago dissatiâ€™ to purattha

bhumaá¹…ganÄ• molisiriá¹ƒ vahanto,

samantakÅ«á¹-oti samantacakkhu

jÄ• nÄ• ti loko vasatiá¹ƒ mametaá¹ƒ.

<723> yo nÄ«la nÄ• nÄ• vanarÄ• ji rÄ• jito

Ä• sÄ• ra dhÄ• rÄ• giri nijjharÄ• kulo,

Ä• pÄ«ta nÄ«lÄ• ruá¹‡a pallavÄ• valÄ«

jimÅ«takÅ«á¹-o viya bhÄ• ti uggato.

<724> yo sindhuvÄ• riá¹ƒ urasÄ• pabhejja

Ä• gamma te pÄ• dapaá¹‡Ä• ma hetu,

vijjotamÄ• no viyacakkapÄ• á¹‡i

mahÄ• ti tuá¹…gagga dharÄ• dharindo.

<725> á¹ƒ0.0075 á¹• 21 gaá¹…gÄ• vadhÅ« kuá¹-akirÄ«á¹-adhÄ• rÄ«

sÄ• manta selinda camÅ«patÄ«ko,

yoâ€™ yaá¹ƒ dharÄ• dhÄ• ra mahÄ• mahÄ«po

ra rÄ• ja laá¹…kÄ• nagaraá¹…gaá¹‡amhi.

<726> pÄ• roha danto citakÅ«á¹-a kumbho

aneka soá¹‡á¸• ikkha savanti hattho,

yo nijjharÄ• sÄ• ra madappavÄ• ho

gajorivÄ• â€™ bhÄ• ti surÄ• dhipassa.

<727> samphÅ«lla pupphatthabakÄ• â€™ napattÄ•

satdhatta rattaá¹…kuramolimÄ• lÄ• ,

kantÄ• latÄ• â€™ liá¹…gita khandhadehÄ•

tiá¹-á¹-hanti bhÅ«pÄ• va yahiá¹ƒ kujindÄ• .

<728> siddhaá¹…ganÄ• rattapadambujÄ• lÄ«

samhinna hatthÄ• bharaá¹‡Ä• li yuttÄ• ,

kekÄ«kalÄ• puppala mÄ• lamÄ• lÄ«

silÄ• talÄ• kaÃ±ja nibhanti yattha.

<729> maá¹…gura pÄ• á¹-hÄ«na savaá¹…ka siá¹…gu

rohicca muÃ±jÄ• :mara pÄ• vusehi,

kulÄ«ranakkÄ• daâ€™ nimesakehi

nikÄ«á¸·Ä«taá¹ƒ daddara rattapehi.

<730> niccaÃ±hi saá¹ƒrÄ• va virÄ• citÄ• naá¹ƒ

balÄ• ka kÄ• damba kadambakÄ• naá¹ƒ,

Ä• pÄ• nasÄ• lÄ• viya sÄ• rasÄ• naá¹ƒ

haá¹ƒsÄ• linaá¹ƒ maá¹…gala vÄ• sabhÅ«taá¹ƒ.

<731> nirantarÄ• moda mudÄ• vagehi

suphulla kokÄ• saâ€™ ravindakehi,

sogandhiâ€™ kindÄ«vara keravehi

kiÃ±jakkha channaá¹‡á¹‡atalehi cittaá¹ƒ.

<732> á¹ƒ0.0076 á¹• 21 sÄ«taccha sÄ• todaka sampapuá¹‡á¹‡a

sarojinÄ« laá¹…kata bhumibhÄ• go,

yoâ€™ yaá¹ƒ pure bhÄ• ti manuÃ±Ã±arÅ«po

samantakÅ«á¹-o sa samantakÅ«á¹-o.

<733> dalita vipinasaá¹‡á¸• Ä• yattha sele samantÄ•

samupagata janÄ• naá¹ƒ cittamÄ• modayanti,

madhuka vaá¹-a kareri bodhi jambÄ«ra bhalli

khadiraâ€™ bhaya kadambÄ• phulla sellÅ« palÄ• sÄ• .

<734> paá¹‡asaâ€™ mata pilakkhÄ• kaá¹‡havaá¹‡á¹-aâ€™ kkha ciÃ±cÄ•

labuja badari nÄ«pÄ• phandaniâ€™ ndÄ«varÄ• va

makulaâ€™ sana piyÄ• lÄ• gaddabhaá¹‡á¸• aâ€™ jjunÄ• ca

kamuka salla tinduâ€™ dumbarambassaâ€™ kaá¹‡á¹‡Ä• .

<735> punnÄ• ga campaka dumuppala dÄ• á¸• imÄ• ca

khajjÅ«ri tÄ• la girimallikaâ€™ soka tÄ• lÄ• ,

hintÄ• la nÄ• ga nivulÄ• yugapattaâ€™ riá¹-á¹-ha

setamba eravatakÄ• pi ca ketakÄ• ca

<736> samaphullabhaá¹‡á¸• i sumanaâ€™ jjaka yÅ«thikÄ• ca

vÄ• santi cittaka japÄ• ravimÄ• latÄ« ca,

kundassaâ€™ mÄ• raka kuraá¹‡á¸• aka bÄ«japÅ«ra

sephÄ• likÄ• ca tiá¹‡asÅ«la samÄ«raá¹‡Ä• ca.

<737> vocuâ€™ cju kÄ«caka haliddi viá¸·aá¹…gi bimbi

nÄ«lÄ« vacÄ• â€™ tivisÄ• lÄ• bu ca nÄ• gavallÄ«,

vallÄ«ha sÄ• radaâ€™ parÄ• jitavÄ• ruâ€™ sÄ«rÄ•

phalÄ• di neka vanarÄ• ji virÄ• jito so.

<738> tiá¹-á¹-hanti keci taravo surabhiá¹ƒ kirantÄ•

tattheva keci phalitÄ• madhurapphalÄ• ni,

andolitÄ• phalitapallavitÄ• latÄ• yo

sandhÄ• rayaá¹ƒ viá¹-apa jattusu bhanti keci.

<739> á¹ƒ0.0077 á¹• 21 sÄ• mantage janagaá¹‡e satataá¹ƒ dumindÄ•

sampÄ«á¹‡ayanti dalitÄ• phalino ca yasmiá¹ƒ,

te avhayanti viya locana gocarehi

vÄ• teâ€™ ritehi taruá¹‡Ä• ruá¹‡a pallavehi.

<740> tasmiá¹ƒ vane vanasurÄ• nijavasundarÄ«hi

ramme silÄ• taladahe sikatÄ• tale ca,

naccanti tanti turiyÄ• ni ca vÄ• dayanti

gÄ• yanti mÄ• labharino satataá¹ƒ patÄ«tÄ• .

<741> siddhÄ• ca siddhavanitÄ• hi tahiá¹ƒ tahiá¹ƒ te

dibbanti pupphaphala pattarasÄ• hinandi,

acchanti tattha giripÄ• dapa rÄ• maá¹‡eyye

yogehi saá¹…gata manÄ• bahitÄ• pasÄ• pi.

<742> tasmiá¹ƒ vane hariá¹‡a rohita puá¹‡á¸• arÄ«ka

gokaá¹‡á¹‡a salla sasa jambuka sÅ«karÄ• ca,

sÄ• khÄ• migeâ€™ á¹‡ivaga babbu rurÅ« kuruá¹…ga

godhÄ• â€™ khu pampaka kapÄ« gavayÄ• caâ€™ nekÄ• .

<743> te vagga vagga carino hayamÄ• rakÄ• dÄ«

nÄ• nÄ• catuppadagaá¹‡Ä• muditÄ• vasanti,

pakkhÄ«pi kosiya kapotaka nÄ«lagÄ«va

dhaá¹…kÄ• â€™ á¹-a lÄ• pa parapuá¹-á¹-ha madhubbatÄ• va.

<744> nijjivha dindiha cakoraka sÄ• á¸·ikÄ• ca

cakkavha kÄ«ra kurarÄ• kulalÄ• ca kaá¹…kÄ• ,

citracchadÄ• madhura kÅ«jaka nekapakkhÄ«

saá¹…gamma yattha nivasanti manuÃ±Ã±arÅ«pÄ• .

<745> tesaá¹ƒ vanantamatha nÄ• á¹-akamaá¹‡á¸• alÄ• â€™ ca

gÄ«tÄ• layaá¹ƒ viya ahosi ca gÄ• yakÄ• naá¹ƒ,

Ä• pÄ• nabhumi sadisaá¹ƒ migapakkhikÄ• naá¹ƒ

niccussavaá¹ƒ ratikaraá¹ƒ nayanÄ• bhirÄ• maá¹ƒ.

<746> á¹ƒ0.0078 á¹• 21 evaá¹ƒ vidho vipinarÄ• ji virÄ• jitehi

kÅ«á¹-ehi nekasura sundari maá¹‡á¸• itehi,

atyucca nÄ«lasikhigÄ«va samÄ• na vaá¹‡á¹‡o

eso samantagiri me vasatÄ« muninda.

<747> evaá¹ƒ patÄ«ta manaso sumanÄ• bhidhÄ• no

vatvÄ• na natvamasamaá¹ƒ gamanopayuttaá¹ƒ,

kÄ• sÄ• tha sopi muni tassa vacaá¹ƒ paá¹-icca

sabbhikkhu nikkhami jino gaganÄ• yanamhi.

<748> niccetanÄ• pi giripÄ• dapa Ä• dayopi

nÄ• gÄ• supaá¹‡á¹‡a miga pakkhika hetukÄ• pi,

vijjÄ• dharÄ• maraâ€™ surÄ• caturÄ• á¹‡anÄ• pi

saá¹…gammaâ€™ kaá¹ƒsu sumanÄ• mahamabbhutaá¹ƒ te.

<749> muninde payante samiddhaá¹ƒ tilokaá¹ƒ

girindÄ• bhinandÄ• dumindÄ• pabuddhÄ• ,

migindÄ• sutuá¹-á¹-hÄ• khagindÄ• sughuá¹-á¹-hÄ•

pavuá¹-á¹-ho mahindo paá¹‡aá¹-á¹-ho nidÄ• gho.

<750> gacchante gaganÄ• yanena sugate bhÄ• nuâ€™ si santo tadÄ•

vÄ• resuá¹ƒ sÅ«riyÄ• tapaÃ±ca jaladÄ• siÃ±jiá¹ƒsu bhumyÄ• jalaá¹ƒ,

mandÄ• manda sugandha muddha pavano pÄ• peti sitaá¹ƒ sukhaá¹ƒ,

devÄ• di dhaja chatta cÄ• marakarÄ• pÅ«jenti mÄ• nenti ca.

<751> sannÄ«ra hintÄ• laâ€™ ga sindi pÅ«ga

tÄ• lambasÄ• lÄ• di mahÄ«ruhitdÄ• ,

tiá¹-á¹-hanti te cÄ• marahatthakÄ• â€™ va

pupphehi channo gaganaá¹…ganopi.

<752> anena vidhinÄ• jagadeka nÄ• tho

pavattamÄ• nesu mahÄ• mahesu,

disaÃ±ca vidisaá¹ƒ paripÅ«rayanto

jabbaá¹‡á¹‡araá¹ƒsÄ«hi agÄ• nagindaá¹ƒ.

<753> á¹ƒ0.0079 á¹• 21 tasmiá¹ƒ samantanagamuddhani lokanÄ• tho

chabbaá¹‡á¹‡araá¹ƒsi nikaraá¹ƒ disi pattharanto,

bhikkhÅ«hi so parivuto parasÄ• garantaá¹ƒ

olokayaá¹ƒ á¹-hitimakÄ• si aanomavaá¹‡á¹‡o.

<754> laá¹…kÄ• vadhÅ« sumanakÅ«á¹-a kirÄ«á¹-a kÅ«á¹-aá¹ƒ

sajjesiâ€™ naggha jana rÄ• ja maá¹‡Ä« mahanto,

icchatthadaá¹ƒ sivadamappaá¹-imaá¹ƒ tiloke

taá¹ƒâ€™ dÄ• ni bho bhajatha sevatha sabbakÄ• laá¹ƒ.

<755> kÄ• suá¹ƒ tadÄ• suravarÄ• surasundarÄ«hi

laá¹…kÄ• ya selasikharesu mahÄ• samajjaá¹ƒ,

vajjiá¹ƒsu bheri vikatÄ« sayameva sabbÄ•

bhassiá¹ƒsu dibbakusumÄ• bharaá¹‡Ä• nabhamhÄ• .

<756> laá¹…kambaraá¹ƒ nikhilamÄ• si ca chattachattaá¹ƒ

nÄ• nÄ• virÄ• ga dhaja ketu samÄ• kulaÃ±ca,

nÄ• nÄ• sugandha kusumÄ• di disantarÄ• laá¹ƒ,

nÄ• nagghikÄ• vali virÄ• jita mantaá¸·ikkhaá¹ƒ.

<757> tasmiá¹ƒ dineâ€™ si ratanaá¹ƒ maá¹‡itoraá¹‡ehi

dÄ«pÄ• li puá¹‡á¹‡aghaá¹-apantÄ«hi dassanÄ«yaá¹ƒ,

sambuddha dehaparitogata chappabhÄ• hi

rattaá¹ƒ nabhÄ• vani carÄ• cara sabbadabbaá¹ƒ.

<758> mÄ• lÄ• vataá¹ƒsa samakÄ• girayo samantÄ•

hutvÄ• namanti ca bhamanti sacetanÄ• â€™ va,

sabbepi tattha taravoca latÄ• dayo ca

naccanti dibbanaá¹-akÄ• viya onataggÄ• .

<759> evaá¹ƒ tadÄ• mahata vimhaya pÄ• á¹-ihere

buddhÄ• nubhÄ• va janite idha vattamÄ• ne,

tatvÄ• na dhÄ«racaraá¹‡aá¹ƒ samano sudhÄ• sÄ«

evaá¹ƒ vadÄ« parama pitimano udaggo.

<760> á¹ƒ0.0080 á¹• 21 ye te mudu komala rattapÄ• dÄ•

suratta phullamburuhopamÄ• nÄ• ,

vaá¹-á¹-Ä• nupubbÄ• yata aá¹…gulikÄ•

sutambatuá¹…gagga nakhÄ• valÄ«kÄ• .

<761> suvaá¹‡á¹‡akummuâ€™ nnata pÄ• dapiá¹-á¹-hi

niguá¸·ha gopphÄ• yata paá¹‡hibhÄ• gÄ•

samacchamÄ• yaá¹ƒ sakalaá¹ƒ patiá¹-á¹-hitÄ•

na limpate succhavitÄ• rajÄ• di.

<762> sammatta hatthosabha haá¹ƒsa sÄ«ha

samÄ• na lÄ«lÄ• ya yahiá¹ƒ payÄ• ti,

ninnunnatÄ• bheritalÄ• â€™ va bhumi

hotÄ• tha pupphÄ• di sumaá¹‡á¸• itÄ• ca.

<763> apenti maggÄ• sayameva khÄ• á¹‡u

sakaá¹‡á¹-amÅ«lÄ• kaá¹-halÄ• ca sabbe,

gambhÄ«ra nÄ«rÄ• paga paá¹…kaduggÄ•

hitvÄ• sabhÄ• vaá¹ƒ ramaá¹‡Ä«yamenti.

<764> vajanti bhumiá¹ƒ girayo purattha

pasÄ• rite pÄ• davare jinassa,

nibbÄ• ti aggÄ« narakodarepi

gaá¹‡hanti pÄ• de padumÄ• dayo ca.

<765> idaÃ±hi te pÄ• datale yatÄ«sa

sanÄ• bhi nemi ghaá¹-ikÄ• valÄ«hi,

susaá¹‡á¹-hitaá¹ƒ cÄ• â€™ rasahassavantaá¹ƒ

sandissate cakkavaraá¹ƒ mahantaá¹ƒ.

<766> tameva cakkaá¹ƒ parivÄ• rayitvÄ•

sirivaccha sovatthiâ€™ vataá¹ƒsakÄ• ca,

pÄ• sÄ• da bhadrÄ• sana puá¹‡á¹‡apÄ• ti

sitÄ• tapattÄ• si mayÅ«rahatthÄ• .

<767> á¹ƒ0.0081 á¹• 21 nÄ«lÄ• dibhedÄ• kamaluppalÄ• ca

sameru sattaddi mahÄ• samuddÄ• ,

sattÄ• pagÄ• satta mahÄ• sarÄ• ca

himÄ• layo cakkavÄ• á¸·addiko ca.

<768> candakkatÄ• rÄ• ca chadevalokÄ•

pitÄ• mahÄ• vÄ• sa manussalokaá¹ƒ,

suvaá¹‡á¹‡a nÄ• vÄ• sivikÄ• ca saá¹…khaá¹ƒ

kelÄ• saselaá¹ƒ dhajatoraá¹‡Ä• ca.

<769> cintÄ• maá¹‡uá¹‡hÄ«sa savaccha dhenÅ«

mÄ«nadvayaá¹ƒ cakkavatti saseno,

sÄ«haâ€™ ssa mÄ• taá¹…ga viyaggharÄ• jÄ•

haá¹ƒsosabho kimpuriso mayÅ«ro.

<770> koÃ±cÄ• ca erÄ• vaá¹‡a hatthirÄ• jÄ•

sacakkavÄ• kÄ• makarÄ• dayo ca,

nÄ• nÄ• mahÄ• maá¹…gala lakkhaá¹‡Ä• te

virocamÄ• nÄ• vilasanti niccaá¹ƒ.

<771> jÄ• takkhaá¹‡e yassa mahiá¹ƒ pabhejja

visÄ• la sattuddaya paá¹…kajÄ• ni,

paá¹-iggahesuá¹ƒ caraá¹‡Ä• ni yÄ• ni

te tÄ• nimÄ• nacchariyÄ• ni loke.

<772> vandÄ• panatthÄ• yuâ€™ panÄ«takÄ• le

pitÅ«hi te devala tÄ• pasindaá¹ƒ,

pÄ• dÄ• ni gantvÄ• na jaá¹-Ä• su tassa

Ä• suá¹ƒ taveâ€™ taá¹…ghiyugaá¹ƒ aho bho.

<773> suddhodanavhassa narÄ• dhipassa

santosa toyehi papÅ«ritassa,

siro visuddhambu ruhÄ• karassa

saroru hÄ• suá¹ƒ caraá¹‡Ä• ni tuyhaá¹ƒ.

<774> á¹ƒ0.0082 á¹• 21 ye caá¹…kame caá¹…kamaá¹‡Ä• vasÄ• ne

onamma merÅ«daya pabbaniá¹‡dÄ• ,

paá¹-iggahesuá¹ƒ caraá¹‡Ä• ni yÄ• ni

te tÄ• nimÄ• â€™ nacchariyÄ• ni loke.

<775> yaá¹ƒ vandamÄ• no tidivÄ• dhipo so

yassÄ• nubhÄ• vena gatÄ• yukopi,

sakiyaá¹-hÄ• neâ€™ sinapunÄ• pi teâ€™ vaá¹ƒ

pÄ• dambujaá¹ƒ dhÄ«ra!mahÄ• nubhÄ• vaá¹ƒ.

<776> dehÄ«namaggopi nisÄ• karÄ• ri

mÄ• nunnato so sayitassa tuyhaá¹ƒ,

pÄ• dassa antampi na sakkhi daá¹-á¹-huá¹ƒ

acchera rÅ«paá¹ƒ idamaá¹…ghikaÃ±jaá¹ƒ.

<777> gaá¹…gÄ• ya gaá¹…gÄ• pati sannidhÄ• ne

tÄ«re tadÄ• nammada jimhagassa,

pÄ• dassa laÃ±chaá¹ƒ akarÄ« muninda

mayhaá¹ƒâ€™ pi hotaá¹ƒ karuá¹‡Ä• tavesÄ• .

<778> Ä• rÄ• dhito saccaka tÄ• pasena

akÄ• tuvaá¹ƒ saccaka baddhasele,

pÄ• dassa laÃ±chaá¹ƒ jagato hitÄ• ya

mayhampi hotaá¹ƒ tamanuggahante.

<779> sutvÄ• na nÄ• tho girametamassa

passaá¹ƒ mahÄ• bhutiâ€™ manÄ• gatesu,

lokassa lokehi mahÄ«ya mÄ• no

akÄ• si vÄ• mena padena laÃ±chaá¹ƒ.

<780> sambodhito aá¹-á¹-hama sÄ• radasmiá¹ƒ

vesÄ• khamÄ• se muá¹‡i puá¹‡á¹‡amÄ• yaá¹ƒ,

pÄ• dassaâ€™ bhiÃ±Ã±Ä• á¹‡amakÄ• â€™ paraá¹‡he

sadevake sassamaá¹‡e mahente.

<781> á¹ƒ0.0083 á¹• 21 pataá¹…akgikÄ• sitthaka matthakamhi

yathaá¹…kitÄ• khattiya muddikÄ• ya,

Ä• sevaâ€™ mevaá¹ƒ jinapÄ• dalaÃ±chaá¹ƒ

samantakÅ«á¹-amhi namassanÄ«yaá¹ƒ.

<782> akÄ• lamegho ca tato pavassi

vassiá¹ƒsu nÄ• nÄ• ratanÄ• ni khamhÄ• ,

tathÄ• parito kusumambarÄ• ni

suvaá¹‡á¹‡acuá¹‡á¹‡Ä• ni jinekavaá¹‡á¹‡Ä• .

<783> tatoâ€™ pagantvÄ• sugatebhagÄ• mÄ«

tasmiá¹ƒ nitambe girigabbharÄ• yaá¹ƒ,

divÄ• vihÄ• rÄ• ya nisÄ«di yattha

supÄ• kaá¹-aá¹ƒ taá¹ƒ bhagavÄ• guhÄ• â€™ ti.

<784> tatorahantÄ• sugatorasÄ• te

gandhÄ• dinÄ• sÄ• dhu mahetva sabbe,

vanditva katvÄ• na padakkhiá¹‡antaá¹ƒ

tahaá¹ƒ tahaá¹ƒâ€™ kaá¹ƒsu divÄ• vihÄ• raá¹ƒ.

<785> lataá¹…ganÄ• yo viá¹-apÄ«dhavÄ• na

mÄ• lamba sÄ• khÄ• puthulaá¹ƒâ€™ sapasse,

suphulla namaÃ±jÅ«kara maÃ±jarÄ«hi

namassamÄ• nÄ• â€™ va sadonataggÄ• .

<786> tiá¹-á¹-hanti rukkhÄ• naá¹-akÄ• â€™ va tattha

suphulla sÄ• khÄ• karaâ€™ mukkhipitvÄ• ,

namassamÄ• nÄ• viya onataggÄ•

vattanti mÄ• nacchariyÄ• ni niccaá¹ƒ.

<787> tatheva uccÄ• vaca pabbatÄ• ca

namassamÄ• nÄ• viya pÄ• dalaÃ±chaá¹ƒ,

tiá¹-á¹-hanti ninnagga sikhÄ• samantÄ•

idampi niccababhutameva tattha.

<788> á¹ƒ0.0084 á¹• 21 tasmiá¹ƒ nage pÄ• davaraá¹…kitasmiá¹ƒ

khalamaá¹‡á¸• alokÄ• sa padesamatte,

samosarante bahuke janepi

hoteva okÄ• sama, ho padaá¹…kaá¹ƒ.

<789> samosaritvÄ• na mahetva satte

nikkhantamatte jaladÄ• samecca,

sodhenti mÄ• laâ€™ mbuvahehi sÄ• dhu

idampi niccabbhutameva tattha.

<790> pÄ• dena phuá¹-á¹-hassa silÄ• talassa

etÄ• disÄ• nacchariyÄ• ni honti,

lokekanÄ• thassa anÄ• savassa

mahabbhutaá¹ƒ konu kathaá¹ƒ bhaá¹‡eyya.

<791> divÄ• vihÄ• raá¹ƒ bhagavÄ• sasaá¹…gho

katvÄ• na tasmiá¹ƒ pana kiÃ±cikÄ• laá¹ƒ,

mahÄ«yamÄ• nesu sadevakesu

tato gato rohaá¹‡amambaramhÄ• .

<792> tasmiá¹ƒ sasaá¹…gho muni dÄ«ghavÄ• piyaá¹ƒ

thÅ«passa á¹-hÄ• ne paramÄ• ya bhumiyÄ• ,

garuá¹ƒ karonto pana taá¹ƒ mahÄ«talaá¹ƒ

nirodhabhÄ• vena nisÄ«di satrajo.

<793> tatoâ€™ nurÄ• dhaá¹ƒ bhagavÄ• nabhamhÄ•

gantvÄ• na bodhiá¹-á¹-hitabhumiyÄ• ca,

á¹-hÄ• ne mahÄ• maá¹…galacetiyassa

tatheva akkhantinahitassa á¹-hÄ• ne.

<794> nisÄ«di patvÄ• na nirÄ• dhapÄ«tiá¹ƒ

sasÄ• vako pekkhamaâ€™ nÄ• gataddhaá¹ƒ,

patiá¹-á¹-hitÄ• me pana bodhidhÄ• tu

karonti lokeâ€™ ti janassa vuddhiá¹ƒ.

<795> á¹ƒ0.0085 á¹• 21 vuá¹-á¹-hÄ• ya tuá¹-á¹-ho bhagavÄ• nirodhÄ•

gato silÄ• thÅ«pavarassa á¹-hÄ• naá¹ƒ,

á¹-hito tahiá¹ƒ dhammamathuddisitvÄ•

gato nabhÄ• jetavanaá¹ƒ surammaá¹ƒ.

<796> evaá¹ƒ so dhammarÄ• jÄ• janahitavihito vÄ«ta dosÄ• rivaggo

laá¹…kÄ• rÄ• mÄ• ya ramme sumanagirisireâ€™ kÄ• si yaá¹ƒ pÄ• dalaÃ±chaá¹ƒ

taá¹ƒ vo saggÄ• â€™ pavaggaá¹ƒ dadati munisamaá¹ƒ citta matte pasanne

tasmÄ• bho!bho! pahaá¹-á¹-hÄ• namatha mahatha taá¹ƒ sÄ• dhu sÄ• dhuppasatthaá¹ƒ.

iti samantakÅ«á¹-a vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

grantha samÄ• ptiya.

<1> anantarÄ• samattÄ• yaá¹ƒ sumaá¹‡addisu vaá¹‡á¹‡anÄ• ,

tatheva sÄ• dhÅ« saá¹…akappÄ• khippaá¹ƒ pappontu pÄ• á¹‡inaá¹ƒ.

<2> yo yÄ• citoâ€™ raÃ±Ã±avÄ• sÄ« guá¹‡Ä• dhÄ• ra sudhÄ«matÄ• ,

á¹• 22rÄ• hulattheranÄ• mena vissutena mahÄ«tale.

<3> bhuvanodaramhi paÃ±Ã±Ä• to ravÄ«vambara maá¹‡á¸• ale,

araÃ±Ã±aratanÄ• nanda mahÄ• thero mahÄ• gaá¹‡Ä«.

<4> jÄ«vitaá¹ƒ viya yo satthusÄ• sanassa mahÄ• kavÄ«,

sÄ• ro suppaá¹-ipattÄ«su satthasÄ• gara pÄ• rago.

<5> tassa sissoâ€™ si yo vippagÄ• ma vaá¹ƒseka ketuko

Ã±Ä• tÄ• gamoâ€™ raÃ±Ã±avÄ• sÄ« sÄ«lÄ• di guá¹‡abhÅ«saá¹‡o.

<6> yoâ€™ kÄ• sÄ«halabhÄ• sÄ• ya sÄ«halaá¹ƒ saddalakkhaá¹‡aá¹ƒ,

tena vedehatherena katÄ• yampiyasÄ«linÄ• .

siddhiratthu.

SandhabhasaSandhabhasa
By Vidhushekhara Bhattacharya

The Indian Historical Quarterly

Vol.IV, No.1, 1928.06 pp. 287-296

p. 287

It is not less than ten years that some writers in Bengal have begun to use quite a new word, sandhya-bhasa, or 'twilight language, ' as it is translated by them into English. It was, however, first introduced by Mahamahopadhyaya Haraprasad Shastri (-HPS) in the introduction to his Bauddha Gana O Doha.(1) This volume contains four Buddhist works, viz. (1) Caryacaryaviniscaya (an anthology in the oldest Bengali), (2) Dohakosa of Sarojavajra, (3) Dohakosa of Krsnacarya or Kanhapada, and(4) Dakarnave, each of the first three being accompanied with a commentary in Sanskrit. They are all edited by him.

In the commentaries on the Caryacaryaviniscaya, and Sarojavajra's Dohakosa we come across the following words:

(1) sandhya, pp.6, 11, 29, 32 ;
(2) sandhya-bhasa, pp. 5, 13, 16,18, 19, 23, 24, 26, 30, 51, 83, 93 ;(2)
(3) sandhya-vacana, p. 37 ; and
(4) sandhya-sariketa, p. 9.

These are used as synonymous and with reference to them HPS writes in Bengali in the introduction (p.8) referred to above: "All the works of the Sahajayana are written in the Sandhya-bhasa. Sandhyabhasa is a bhasa (language) of light and darkness ("alo-a dhar1"), partly light, partly darkness; some parts can be understood while others cannot. In other words, in these discourses on dharma which are of a high order there are references also to different things. This is not to be openly explained." Let us see how far this view can be accepted.

Mr. Panchkawri Banerjee does not subscribe to it and offers his new interpretation saying that Sandhya-bhasa is the bhasa or language of the country known by the name of Sandhya, i.e., the border land between the old Aryavarta and Bengal proper.(3) This is, in my

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1. Vangiya Sahitya-Parisat, series No.55, Calcutta, 1323 B.S. - 1916 A.D.
2. Once the reading is bhasa.
3. "Pandit Haraprasad Shastri came to the conclusion that the language used by the Siddhacaryas was called Sandhya because it

opinion, mere imagination, there being absolutely nothing to support it.

The following words which occur in the Saddharmapundarika (Bib. Budh., 1912) deserve to be noted in order to find out if there is any connection between these two sets of expressions:

(1) sandha-bhasita, pp. 125, 199, 233 ;
(2) sandha-bhasya, pp. 29, 34, 60, 70, 273 ; and
(3) sandha-vacana, p. 59.

In fact, these are synonyms. But what is the sense in which they are used ?

Burnouf in his French translation of the work, Le Lotus de la Bonne Loi(Paris, 1852, p. 342) has, perhaps for the first time, discussed the word used there (p.29) in the following sentence: " durvijneyam sariputra sandha-bhasyam tathagatanam."--'O Sariputra, the sandhabhasya of the Tathagatas is very difficult.' His conclusion is that the word means 'enigmatical talk' ("le language enigmatique"), as supported by the Tibetan version reading ldem por dgons te bsad pa ni which, according to him, means 'explanation of the thought expressed enigmatically' ("le'xplication de la pensee exprimee enigmatiquement ").

Kern in his English translation of the work (SBE, vol. XXI) has translated the term throughout by 'mystery' (see p.59, note3). Max Muller takes the term to mean 'hidden saying' on Chinese authority (SBE, vol. XLIX, p. 118; Vajracchedika, p.23, note 5). Let us, however, discuss the point once again.

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was a kind of twilight language which sought to give a mere glimpse of the high truths of Buddhism, not in their pure original form, but in such modified shape as could be understood by the common people leaving deliberately vague what was not deemed safe or useful for them to worry about. With this conclusion 1 cannot agree.

The tract to the S.E. of Bhagalpur comprising the

western portion of Birbhum and Santhal Perganas is the borderland between the old Aryavarta (the Indian domicile of the Aryans) and Bengal proper, and was called Sandhya country. Any one, who is familiar with the several dialects all closely resembling one another spoken in that region, cannot have any doubt as to their near relationship to the language used by the Siddhacaryas." Visvabharati Quarterly, 1924, p. 265.

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That sandha of sandha-bhasya, sandha-bhasita, etc. is in reality a shortened form of sandhaya, a gerund from sam+ dha is beyond doubt. This is suggested even from the simple fact that on p.70 of the printed text of the Saddharmapundarika two of the MSS. used by Kern, K and W, actually read sandhaya for sandha in the word sandha-bhasya.(1) Though the former cannot claim to be the actual reading on the metrical ground, we cannot discard it altogether, for it clearly indicates the sense of the word in which it was taken by the scribes of the two MSS. referred to above. That the original form of sandha cannot be other than sandhaya is shown below. But in that case the only question that presents itself is with regard to the dropping of ya of sandhaya. This is, however, easily solved. See the following Pali forms: anna < annaya (Skt. ajnaya), Dhammapada, 56;abhinna < abhinnaya (Skt. abhijnaya), Sumangalavilasini, pp.173 313; upada < upadaya, Dhammasamgani, 877, 960. See Geiger: Pali Literature und Sprache, 1916, 27'2 (aya = a).

The import of sandhaya may be expressed in Sanskrit by the words such as abhisandhaya, abhipretya, uddisya, etc. which can be translated into English by 'meaning,' 'aiming at,' 'having in

view,' 'intending,' 'with regard to,' etc. In support of this the following passages, both Sanskrit and Pali, may be quoted here:

(1) punar api mahamatir aha / yad idam uktam bhagavata yam ca ratrim tathagato' bhisambuddho yam ca ratrim parinirvasyati atrantara ekam apy aksaram tathagatena nodahrtam na pratyaharisyti/ avacanam buddhavacanam iti/ tat kim idam(2) sandhayoktam tathagatenarhata samyaksambuddhenavacanam buddhavacanam iti/ bhagavan aha/ dharmadvayam mahamate sandhaya mayedam uktam/ katamad dharmadvayam yad uta pratyatmadharmatam ca sandhaya pauranasthitidharmatam ca/ idam mahamate dharmadvayam sandhaya mayedam uktam.-Lankavatara, ed. B. Nanjio, Kyoto, 1923, p. 143.

'Mahamati asked again: "It is said by the Blessed One that between two nights, one on which the Tathagata attained to perfect enlightenment and the other on which he would attain complete nirvana, he did not utter even a single syllable; nor would he utter it. The utterance of the Buddha is non-utternance. Meaning what has the perfectly enlightened, venerable, Tathagata sdid that

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1. Sandha-bhasyena bhasanto buddhabodhimm anuttamam.
2. In the Vajracchedika, p.23, note 5, read idam with the Ms J, and not iyam as suggested by Max Muller.

the utterance of the Buddha is non-utterance? " Replied the Blessed One: "Meaning two dharmas, O Mahamati, I said it. And what are these two dharmas? They are pratyatmadharmata and pauranasthitidharmata. These are two dharmas, O Mahamati, meaning which I

have said it.'

(2) caturvidham samatam sandhaya mahamate tathagata vacam niscarayanti / katamam caturvidham samatam sandhaya / imam mahamate caturvidham samatam sandhaya tathagata vacam niscarayanti/ Op. cit., p. 141.

'Meaning four-fold equality, O Mahamati, the Tathagatas utter their words. Meaning what four-fold equality? Meaning this four-fold equality, O Mahamati, the Tathagatas utter their words.'

(3) anutpattim sandhaya mahamate sarvadharma nihsvabhavah / 'It is meaning their non-origination, O Mahamati, that all the things are (said) to be without their nature.'

(4) Yah sandhayaham evam vadami. -- Dasabhumakasastra, ed. T. Radher, p.5.

'Intending these (Bodhisattvabhumis) I say so.'

(5) Idam nu te etam magandiya sandhaya bhasitam bhunahu samano gotamo. -- Majjhima Nikaya, I, p.503.

'Intending this, O Magandiya, it is said to you that the recluse Gotama is destroyer of beings.'

(6) yam sandhaya vuttam.--Jataka, 1, 203. 'Meaning which (the following) is said.'

(7) Idam kira bodhisatto attano abbhantare nanavudham sandhaya kathesi.--Op. cit., p. 274.

'This was said by the Bodhisattva meaning the weapon of knowledge which was within him.'(1)

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1. The following may also be referred to : Sumangala-vilasini, pp. 163:

(i) r a j o d h a t u o' ti rajaokkinntthanani hatthapithapadapithadini sandhaya vadati.
(ii) s a t t a s a n n i g a b b h a' ti otthago-nagadrabhaajapasumigamahise Sandhaya vadati.
(iii) a s a n n i g a b b h a' ti saliyavagodhu-mamuggakanguvarakakudrusake sandhaya vadati.
(iv) n i g g a n t h i g a b b h a' ti velunala-dayo sandhaya vadati.

(See also pp. 161, 165. Kathavatthupakarana-Atthaka-tha, JPTS, 1889), p.3: annam sandhaya bhanitam.

From the above uses it is perfectly clear that so far as the sense is concerned, the word sandhaya of the Buddhists is nothing but abhisandhaya found in Brahmanic and Buddhist works as the following passages will bear out:

(1) abhisandhaya tu phalam. Bhagavadgita, XVII, 12.
'Having in view(1) the consequence'.
(2) abhisandhaya yo himsam. Bhagavata Purana, III, 29, 8(2).
'Who having in view injury.'
(3) visayan abhisandhaya. Op. cit., III, 29. 9.
'Having in view the object of senses.'
(4) labham abhisandhaya. Bodhicaryavatarapanjika, p.214.
'Having in view gain.'
(5) isvaram eva abhisandhaya. Op. cit., p.554.
'Just with reference to God.'

With regard to this significance of sandhaya we

have support also from the Tibetan sources. The following line is quoted from the Lankavatara in the Madhyamakavrtti (p. 555) by Candrakirtti:

svabhavanutpattim sandhaya mahamate sarvadharmah sunya iti desitah.

'Intending the natural non-origination, O Mahamati, it is taught by me that all things are void.'

Here sandhaya is translated into Tibetan by dgons nas which simply means 'having in view' (abhipretya, abhisandhaya, uddisya).

We have already seen, as Burnouf has quoted, that the Tibetan expression for sandha-bhasya in the Saddharmapundarika (p.29) is ldem por dgons te bsad pa ni. Here ldem por dgons means nothing but abhisandhi (or abhipraya) though each of these two expressions, ldem po and dgons or dgons pa has the same sense. For example, gzug pa la ldem por dgons pa = avataranabhisandhi; mtshan nid la ldem por dgons pa=laksanabhisandhi; and so on. With te added to it ldem por dgons means here only sandhaya =abhisandhaya. And bsad pa means bhasita, bhasana, etc. 'speech,' 'talk,' 'explanation,' etc.

The same (ldem por dgons tebsad or gsuns sometimes omitting te)

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1. The commentators, Sankara, Nilakantha, Dhanapati, Sridhara, Abhinavagupta and Madhusudana explain the word abhisandhaya by uddisya.
   See also Gopicandana Upanisad, 5:vedartham abhisandhaya.

2. Sridhara here says that abhisandhaya means sanka-
lpya.

or similar (ldem por nag) Tibetan expression in the sense of sandha is found in other cases in the Sadharmapundarika (see pp. 60, 199, 233, 59).

Now, the Sanskrit and Pali passages quoted above will show us that sandhaya is used with a verb, express or understood, meaning 'to say'(û vad, û kath, û dis etc.). We further see that in some of these passages sandhaya is employed with past participles, e.g., sandhaya desitam, sandhaya bhasitam, sandhaya vuttam. In such cases these pairs of words are not compounded, but gradually with the change of the meaning of the second member they began to be compounded; in other words, the past participles lost their own sense, and assumed that of a verbal noun. Thus bhasita did not then mean 'said,' but 'saying,' 'utterance,' bhasa, bhasya, bhasana; similarly ukta, Pali vutta, began to be used in the sense of vacana 'speaking,' 'speech,' 'utterance'. Thus the word sandha-bhasita with its other synonyms already alluded to came into being.

We have also the use of abhiprayika vaccana (or vacas) in that very sense. For example, we read in Vasubandhu's Vimsatika (Vijnaptimatratasiddhi), ed. Levi, Paris, 1925, p.5, Karika 8:

rupadyayatanastitvam tad vineyajanam prati /
abhiprayavasad uktam upapadukasattvavat// (1)

Here runs the commentary on the word abhiprayavasad (Tib. dgons pahi dban gis): cittasantatyanucchedam ayatyam abhipretya (Tib. dgons

nas) abhiprayikam tad vacanam (Tib. bkah de ni dgons pa can no). 'Having in view the non-annihilation of the continuity of citta in the future, the speech is intentional.

The following line from the Tattvasamgraha (GOS, 1926, p. 868, sl. 3, 331) may also be cited here:

abhiprayikam etesam syadva dadi vaco yadi.(2)

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1. Poussin translates it (Museon, vol. VIII, 1912, p.74) : C'est intentionnellement (abhisandhi, abhiprayavasat) que Bhagavat a enseigne l'existence des ayatanas aux hommes que cet [enseignement] doit convertir; -- comme [il a enseigne l'existence] des "etres de naissance surnaturelle" (aupapaduka sattva).

2. Here is the Tib. version (Tanjur, Narthang, ed., Mdo He, fol. 133a of the Visvabharati Library):

gal te de dag hgyur smra sogs/
tshig ni dgos pahi don yin na/

Literally it reads prayojanarthaka for abhiprayika. We should,

'If their utterance such as s y a d v a d a, etc. is intentional.'

It is thus perfectly clear that sandha-bhasita or bhasya is nothing but abhiprayika vacana which can be translated by 'intentional speech.'

We can gather also from the Chinese sources(1)

that in reality sandha-bhasya is abhiprayika vacana ('intentional speech'). In Chinese there are three translations of the Saddharmapundarika, first by Fahu or Dharmaraksa (286 A.C.), second by Kumarajiva (406 A.C.), and the third by Jnanagupta and Dharmagupta (601 A.C.); besides other two translations which do not contain the passage bearing on sandhabhasya. It is found in these translations that only on two occasions (Saddharma-pundarika, p. 34=Kumarajiva's tr., Tokio ed. xi. 1. 11a. 15-16; and Sadharmapundarika, p. 233=Kumarajiva's tr., xi. 30b. 2-3) the word (sandha-bhasya or bhasita) is translated, in the first case by wei and in the second by yu. In other passages it has either been omitted or translated by an expression, sui i. Now, both wei and yu mean 'subtle,' 'obscure,' 'secret,' 'hidden'; and this is, I think, just the opposite of nitartha which is explained in the Abhidharma-kosavyakhya, as we shall presently see, by vibhaktartha 'of clear sense'. In other words, these two Chinese words may be explained in such cases by avibhaktartha 'that of which the sense is not clear,' 'subtle,' 'obscure' =vibhajyartha, 'that of which the sense is to be made clear'=neyartha (see below).

With regard to the second exppression sui i, as explained by Couvreur, it means 'suitable' ("d'apres ce qui convient). If we, however,consider how the Sanskirt term under discussion (sandhabhasya) is explained in Tibetan, as has already been shown, it seems to me, we may take the Chinese expression as equivalent of abhiprayika, 'intentional.' Chinese sui means 'to follow' (anu+ ûgam) and is frequently used for the Sanskrit prefix anu (for instance, sui tso, anuvidhana; sui sheng, anujata). And i means (i) 'suitable,"proper'; (ii) 'should,' 'ought.' Thus sui i may mean

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however, like to read dgons for tgos in the second line, and in that case dgons pahi don would mean abhiprayarthaka which is in fact the same as abhiprayika.

1. I am grateful to Dr. Prabodh Chandra Bagchi for the help I have derived from him on this point.

'anusaraniya 'that which is to be followed,' and this is, in fact, abhipreya (=gamya =abhiprayika, from ûi 'to go'), figuratively 'that which is to be intended.'

Now, the beauty of the instruction (desanavilasa) of the Buddhas, or their skill in showing the means for realization of truth (upayakausalya) is that their instructions (desana) differ according to the degrees of fitness of their disciples.(l) Those instructions are mainly of two kinds, (i) one, the object of which is to show the real state of things directly (tattvartha), and (ii) the other, 'intentional' (abhiprayiki) meaning thereby that it is intended to imply or suggest something different from what is expressed by the words (yatharuta).(2) The object of the former is to lead one to the path of nirvana (margavatara), while that of the latter is to lead one to the fruit (or final result) of nirvana (phalavatara). These two kinds of instruction or discourse or sutra as often styled are also called nitartha and neyartha respectively. By the former is meant the kind of instruction which is clearly expressed, and by the latter the kind which is implied. In other words, the first gives us the literal sense while the second the implied sense.(3)

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1. desana lokanathanam sattvasayavasanugah/
bhidyante bahudha loka upayair bahubhih kila//
Bodhicittavivarana quoted in the Sarvadar sanasamgraha,
Anandasrama ed., 1906, p.11

durbodhyam capi taj jnanam sahasa srutva balisah/
kamksam kuryuh sudurmedhas tato bhrasta bhrameyu te//
yatha visayu bhasami yasya yadrsakam balam/
anyamanyehi arthehi drstim kurvami ujjukam//
Saddharmapundarika, p. 125.

2. See Madhyamakavrtti, pp. 42-43.

3. See the commentary of the Nettipakarana, PTS, p.218:
N i t a t t h a n t i yatharutavasena natabbattham, N e y y a t t h a n t i niddharetva gahetabbattham. The Manorathapurani (Siamese ed.) on the Anguttara Nikaya, I.10, says: Yassa attho netabho tam neyyattham suttantam, Nitattho..... khathitattho. Abhidharmakosavyakhya quoted by Poussin in the Madhyamakavrtti p. 597: nitartha = vibhaktartha (Abhid. K V. 230b)...de sense clair; tandis que "neyarthasya sutrasya nanamukhapra-krtarthavibhago'niscitah sandehakaro bhavati."

It follows then from what is said above that the term sandha-bhasya with all its variants such as sandha-bhasita, etc., is synonymous with abhiprayika vacana and neyartha vacana or sutra.

Let us now take up the question as to the origin of the words such as sandhya-bhasa, sandhya-vacana, etc. reading sandhya for sandha in HPS's Bauddha Gana

O Doha already referred to. Burnouf says (Lotus, p. 343) in discussing the meaning of sandha-bhasya that he too found in his MSS. of the Saddharmapundarika the reading sandhya for sandha. It is, however, to be noted that in the edition of the Sanskrit text of the work by Kern and Nanjio not less than eight MSS. are used but in none of them is the word sandhya found even in a single instance. There is, in my opinion, sufficient ground for saying that though the materials collected by the editor were not sufficient, the present edition of the Baudha Gana O Doha is not as critical as it could have been if the materials that were at the disposal of the editor had fully been made use of. I do not, therefore, accept his readings. He says(1) that in the Asiatic Society of Bengal there is a copy (No. 8063) of the palmleaf manuscript on which he based his edition. In that copy there are a number of variant readings. Without comparing that copy with the original palmleaf MS. it cannot be ascertained whether the variants were in the original or made by the scribe of the copy. However, as regards the reading sandhya in the printed text, there is at least one case (p. 29, 1, 13) where the copy of the Asiatic Society of Bengal(p. 38) does not read sandhyaya as edited, but sandhaya.(2)

With regard to the second work in which sandhya-bhasa occurs, viz. Advayavajra's commentary on the Dohakosa of Sarojavajra, the scribe himself tells us that the original from which he made his copy was a very corrupt one, yet with a view to collecting the work he copied it.(3) As there is no other MS of the work at our disposal we can only verify its readings by comparing it with its Tibetan translation. The following is found in the commentary of Sarojavajra's

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1. A Descriptive Catalogue of Sanskrit Manuscripts in the Government collection under the care of the Asiatic Society of Bengal, vol.I, Buddhist Manuscripts, 1917, P. 144.
2. The actual writing looks just like. That it is not sandhyaya is quite clear.
3. astavyastapado bhati grantho'yam lekhadosatah/ tathapi likyate'smhabhir. granthasamgrahakamksaya//

Dohakosa edited by HPS, p.83: Sandhyabhasam ajananatva [t] ca. And here runs its Tibetan version (Tanjur, Rgyud hgrel, Mi, Narthang edition,(1) fol 194a:(2)

'dgons pas gsuns pahi no bo mi ses pahi phyir/

It may be translated into Sanskrit: sandhabhasabhavajnanat, 'on account of not knowing the nature of the intentional speech.'

Again, we read in the same work (p.93): sandhyabhasam ajanadbhih. And here is the Tibetan version (fol, 194a): dgons te bstan pahi skad ma ses pas. We may literally translate it thus into Sanskrit: sandhaya upadistam bhasam ajanadbhih (=sandhabhasam).

Thus there is nothing of sandhya 'twilight' in these cases. And it is now not difficult to say how sandhya has crept into the MSS. in place of sandha (=sandhaya). It is quite possible that scribes not knowing the true significance of sandhaya or its shortened form sandha changed it into sandhya with which they were very fmiliar.

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1. Visvabharati Library.
2. Cordier, II, p, 214 (42), 199a-231a, 5.

Santaraksita: Tattvasamgraha

Santaraksita: Tattvasamgraha

Grammatical analysis by Tim Cahill and Elliot Stern

NOTE:
An asterisk denotes an indeclinable
All words and stems are found in round brackets with grammatical description.
Each verse contains all words of the verse in random order.
Compounds are generally not analyzed, but their stem components are list with a hyphen.
Occasionally bahuvrihi compounds are indicated (bv. cpd.).
The roots of finite verbs are indicated by the â€• sign,
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A hyphen is used to separate the negative prefixes (a-) (an-).
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description:multibyte sequence:
long aÄ•
long AÄ€
long iÄ«
long IÄª

long uÅ«
long UÅª
vocalic rá¹›
vocalic Rá¹š
long vocalic rá¹•
vocalic lá¸·
long vocalic lá¸¹
velar ná¹…
velar Ná¹„
palatal nÃ±
palatal NÃ‘
retroflex tá¹-
retroflex Tá¹¬
retroflex dá¸•
retroflex Dá¸Œ
retroflex ná¹‡
retroflex Ná¹†
palatal sÅ›
palatal SÅš
retroflex sá¹£
retroflex Sá¹¢
anusvaraá¹ƒ
visargaá¸¥
long eÄ“
long oÅ•
l underbará¸»
r underbará¹Ÿ
n underbará¹‰
k underbará¸µ
t underbará¹¯

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1.
(praká¹›ti-)(Ä«Å›a-)(ubhaya-)(Ä• tma-)(Ä• di-)(vyÄ• pÄ• ra-)(rahitam, 2nd s.)(calam, 2nd s.)
(karma-)(tat-)(phala-)(sambandha-)(vyavasthÄ•)(Ä• di-)(samÄ• Å›rayam, 2nd s.)

2.
(guá¹‡a-)(dravya-)(kriyÄ• -)(jÄ• ti-)(samavÄ• ya-)(Ä• di-)(upÄ• dhibhiá¸¥, 3rd pl.)(Å›Å«nyam
2nd s.)(Ä• ropita-)(Ä• kÄ• ra-)(Å›abda-)(pratyaya-)(gocaram, 2nd s.)

3.
(spaá¹£á¹-a-)(laká¹£aá¹‡a-)(saá¹ƒyukta-)(pramÄ• -)(dvitaya-)(niÅ›citam, 2nd s.)(aá¹‡Ä«yasÄ
s.)(api*)(na*)(aá¹ƒÅ›ena, 3rd s.)(miÅ›rÄ«bhÅ«ta-)(aparÄ• -Ä• tmakam, 2nd s.)

4.
(a-saá¹ƒkrÄ• ntim, 2nd s.) (an-Ä• di-antam, 2nd s.)(pratibimba-)(Ä• di-)(sannibha, 2nd
s. [adj.])
(sarva-)(prapaÃ±ca)(sandoha-)(nirmuktam, 2nd s.)(a-gatam, 2nd s.)(paraiá¸¥, 3rd
pl.)

5.
(svatantra-)(Å›ruti-)(nissaá¹…gaá¸¥)(jagat-)(hita-)(vidhitsayÄ• , 3rd
s.)(an-alpa-)(kalpa-)(a-saá¹ƒkhyeya-)(sa-Ä• tmÄ«bhÅ«ta-)(mahÄ• -dayaá¸¥, m. 1st s.)

6.
(yaá¸¥)(pratÄ«tya-)(samutpÄ• dam, 2nd s.)(jagÄ• da â€• gad Perf. III p. s.)(gadatÄ• á¹ƒvara
m. 1st s.)(tam, m. 2nd s.)(sarvajÃ±am, m. 2nd s.)(praá¹‡amya* â€• nam)(ayam, m. 1st
s.)(kriyate â€• ká¹› pass.)(tattva-)(saá¹ƒgrahaá¸¥)

7.
(pradhÄ• nÄ• t, 5th s.)(kevalÄ• t, 5th s.)(eva*)(pracitÄ• t, 5th

s.)(a-Å›eá¹£a-)(Å›akti-)(bhedÄ• á¸¥, m. 1st pl.)(kÄ• rya-)(pravarttante, praâ€• vá¹›t Pr. III p. pl.), (bhÄ• vataá¸¥* [-tas suff.])(rÅ«pÄ• á¸¥, 1st pl.)(tat-)

8.
(yadi*)(kÄ• ryam, n. 1st s.)(bhavet â€• bhÅ« Opt.)(a-sat, n. 1st s.)(Å›aktitaá¸¥* [-tas suff.])(Ä• tmani, n. 7th s.)(kÄ• raá¹‡a-)(na*)(eva*)(Å›akyeta â€• Å›ak pass. Opt. III p. s.)(kartum*)(nairÅ«pyÄ• t, 5th s.)(-vat*)(viyat-abja- [ap-ja > `born in the water' = lotus])

9.
(ca*)(kasmÄ• t, 5th s.)(gá¹›há¹‡anti â€• grah Pr. III p. pl.)(eva*)(niyatÄ• ni, 2nd pl.)(upÄ• dÄ• nÄ• ni, n. 2nd pl.)(bhedataá¸¥* [-tas suff.])(Å›Ä• li-bÄ«ja-)(Ä• di-)(tu*)(na*)(param, 2nd s.)(loc. abs.)(a-sattve, 7th s.)(tulye, 7th s.)

10.
(ca*)(sarvam, n. 1st s.)(dharmakam, 1st s.)(utpatti-)(bhavet â€• bhÅ« Opt.)(sarvatas*)(bhÄ• vÄ• t, 5th s.)(a-viÅ›eá¹£ataá¸¥* [-tas suff.])(vigamasya, 6th s.)(tÄ• dÄ• tmya-)(sarvasmin, 7th s.)

11.
(Å›aktÄ«nÄ• m, 6th pl.)(eá¹£Ä• m, 6th pl.)(niyamÄ• t, 5th s.)(na*)(evam*)(iti*)(an-uttaram, 1st s.)(yataá¸¥*)(Å›aktÄ• á¸¥, 1st pl.)(hetavaá¸¥, m. 1st pl.)(kurvanti â€• ká¹› Pr. III p. pl.)(eva*)(kÄ• ryam, 2nd s.)(Å›akyam, 2nd s.)."

12.
(a-)(atiÅ›ayam, n. 1st s.)(kÄ• rya-)(nÄ«rÅ«pam [> nir-rÅ«pam])(ca*)(a-vikÄ• ri, n. 1st s.)(katham* nu*)(tat, n. 1st s.)(kriyeta â€• ká¹› pass. Opt.)(taiá¸¥, 3rd pl.)(viká¹›tau, 7th s.)(Ä• pteá¸¥, 6th s.)(hÄ• ni-)(Ä• tma-)

13.
(ca*)(evam*)(kÄ• ryasya, 6th s.)(a-yogÄ• t, 5th s.)(kim*)(kurvat, 1st s.)(bhavet â€• bhÅ« Opt.)(kÄ• raá¹‡am, n. 1st s.)(tataá¸¥*)(kÄ• raá¹‡a-)(bhÄ• vaá¸¥)(api*)(Ä• deá¸¥, 6 s.)(bÄ«ja-)

14.
(vyaktam vyaktam, 1st s.)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(anvitam, 2nd s.)(sukha-)(Ä• di-)(upalabdhitaá¸¥* [-tas suff.])(iha*)(kÄ• ryasya, 6th

s.)(prasÄ• da-)(tÄ• pa-)(dainya-)(Ä• di-)

15.
(tataá¸¥*)(kÄ• pilÄ• á¸¥, m. 1st pl.)(iti*)(darÅ›anÄ• t, 5th s.)(anvaya-)(tat-)(jÄ• ti-),
(-sambhÅ«tam)(-maya-)(tat- [= pleasure, etc.])(ca*)(tat, n. 1st
s.)(-vat*)(bheda-)(kuta-)(-Ä• di)(pradhÄ• nam, n. 1st s.)

16.
(tad atra*)(sudhiyaá¸¥, m. 1st pl.)(prÄ• huá¸¥ pra-Ä• huá¸¥ â€• ah)(codanÄ• , f. 1st
s.)(api*)(tulyÄ• , 1st s.)(sattve, 7th s.)(uttaram, 1st s.)(tasyÄ• m, f. 7th
s.)(yat, 1st s.)(vaá¸¥, 6th pl.)(tat)(tulyam)(sudhiyÄ• m, m. 6th pl.)(api*)

17.
(yadi*)(dadhi-)(Ä• dayaá¸¥)(santi â€• as Pr. III p. pl.)(sarvathÄ• *)(Ä• tmasu, n. 7th
pl.)(dugdha)(Ä• di-)(satÄ• m)(-Ä• tmanÄ• m)(sadá¹›Å›a-)(hetu-)(-Ä• di-)(kim)(teá¹£Ä• m)(utp

18.
(tat kÄ• ryam)(na*)(janyam)(hetu)(sattÄ• taá¸¥* [-tas suff.])(-vat*)(hetu)(vitti)
(ataá¸¥)(abhimataá¸¥)(a-)(sÄ• dhya)(-vat*)(parÄ• tma-)

19.
(atha)(kaÅ›cit)(asti)(vilaká¹£aá¹‡a)(-Ä• di-)(hetavaá¸¥, m. 1st pl.)(yÄ• nti â€• yÄ• P. III p.
pl.)(-tÄ• m)(vÄ• cya-)

20.
(yadi*)(asau, m. 1st s.)(Ä• sÄ«t â€• as Imperf. III p. s.)(prÄ• k*)(uttaram, 1st
s.)(dattam, 1st s.)(na* kiá¹ƒcit*)(cet*)(saá¸¥)(no*)(cet*)(a-sat, 1st
s.)(katham*)(samaÅ›nute â€• aÅ› V C. Ä€t. Pr. III p. s.)(prÄ• durbhÄ• vam, 2nd
s.)(tebhyaá¸¥, 5th pl.)

21. (ataá¸¥*)(iti*)(samasti â€• as)(na*)(sÄ• dhyaá¹ƒ, n. 1st
s.)(parigrahaá¸¥)(upÄ• dÄ• na-)(no*)(janma)(api*)(niyatÄ• t, 5th s.)(na*)(ca*)(Å›aktir,
f. 1st s.)(na*)(ca*)(kriyÄ• , f. 1st s.)

22.
(niá¹£patteá¸¥, 5th s.)(sarva-)(Ä• tmanÄ• , n. 3rd s.)(iha*)(kÄ• ryam, 1st s.)(tasmÄ• t, 5th
s.)(api*)(vyapadeÅ›aá¸¥)(kÄ• raá¹‡a-)(na*)(upapadyate â€• pad Ä€t. Pr. 3rd s.)(eva*)

23.
(sarvam, 1st s.)(sÄ• dhanam, n. 1st. s.)(vá¹›ttam, n. 1st s.)(nivartakam, 1st s.)(viparyÄ• sa-)(ca*)(utpÄ• dakam, 1st s.)(niÅ›caya-)(idam, n. 1st s.)(na*)(-saá¹…gatam)(yukti-)(tathÄ• *)

24.
(sandeha-)(-viparyÄ• sau, m. 1st d.)(na*)(nivarttyau, m. 1st d.)(sthiteá¸¥, 5th s.)(sarvadÄ• *)(na* api*)(asti â€• as)(janma)(niÅ›caya-)(eva*)(tataá¸¥*)(akhilam, 1st s.)(vá¹›thÄ• *)

25.
(atha*)(api*)(niÅ›cayaá¸¥)(a-bhÅ«taá¸¥)(samutpadyeta â€• pad pass. Opt. 3rd s.)(sÄ• dhan
5th s.)(nanu*)(eva*)(tena, 3rd s.)(sarve, m. 1st pl.)(amÄ«, m. 1st pl.)(bhaveyuá¸¥ â€• bhÅ« Opt. 3rd pl.)(vyabhicÄ• riá¹‡aá¸¥ m. 1st pl.)

26. (iti*)(cet*)(avyaktaá¸¥)(bhÄ• ktebhyaá¸¥, 5th pl.)(kÄ• , f. 1st s.)(vyaktir, f. 1st s.)(asya, 6th s.)(na*)(utpattiá¸¥, f. 1st s.)(atiÅ›aya-)(a-vibhÄ• gÄ• t, 5th s.)(a-saá¹…gateá¸¥, 5th s.)

27.
(na*)(tat-)(viá¹£aya-)(na*)(-ká¹£ayaá¸¥)(Ä• vá¹›ti-)(upalambha-)(-tvÄ• t, 5th s.)(nitya-)(api*)(a-sambhavÄ• t, 5th s.)(dvitÄ«yasya, 6th s.)(upalambhasya, 6th s.)

28.
(tadvat*)(api*)(a-)(vibhede, m. 7th s.)(trai-guá¹‡yasya, n. 6th s.)(sarvam, n. 1st s.)(na*)(kÄ• rakam, n. 1st s.)(sarva-)(tadvat*)(a-satve, 7th s.)(sarvam, n. 1st s.)(na*)(kÄ• rakam, n. 1st s.)(sarva-)

29.
(niá¹£patteá¸¥, f. 5th s.)(avadhÄ«nÄ• m, 6th pl.)(na*)(te, 6th s.)(Å›aktayaá¸¥, f. 1st pl.)(na*)(niyatÄ• á¸¥, f. 1st pl.)(sattve, 7th s.)(niyamaá¸¥)(tÄ• sÄ• m, f. 6th pl.)(nanu*)(yuktaá¸¥)(sa-avadhikaá¸¥)

30.
(na* evam*)(utpattyÄ• , 3rd s.)(teá¹£Ä• m, 6th pl.)(mÄ• -abhÅ«t â€• bhÅ« Aor. III s.)(tathÄ• aparam)(Å›abdaá¸¥)(na*)(ká¹£atiá¸¥, 1st s.)(-rÅ«pasya, 6th s.)(vastu-)(viviktasya, 6th s.)(sarva-)(upÄ• dhi-)

31.
(nÄ• ma*)(vastÅ«nÄ• m, n. 6th s.)(na*)(rÅ«pam, n. 1st s.)(yat, 1st s.)(vikalpÄ• á¸¥)(ca*)(vÄ• cakÄ• á¸¥)(viÅ›va-kalpÄ• á¸¥)(pravarttante, praâ€• vá¹›t Pr. III p. pl.)(yathÄ• *)(abhyÄ• sam, 2nd s.)(a-bhedini, 7th s.)

32.
(utpÄ• daá¸¥)(tu*)(-bhÄ• vaá¸¥)(vastu-, n.)(saá¸¥)(na*)(satÄ• , f.)(tathÄ• *)(a-satÄ• , f.)(tu)(sambadhyate, sam-â€• badh, pass. P. III s.)(kevalam*)(a-satÄ•)(dhiyÄ• , f. 3rd s.)(kalpikayÄ• , f. 3rd s.)

33.
(rÅ«pa, n. 1st s.)(vastunaá¸¥, 6th s.)(Ä«ká¹£yate â€• Ä«ká¹£, Pass. P. III s.)(anantaram*)(eka-)(na*)(Ä• sÄ«t â€• as, Imperf. III p. s.)(prÄ• k*)(na*)(tad-bÄ«ja)(tu*)(asti â€• as)(na*)

34.
(yan-matam, n. 1st s.)(dadhi-, n.)(-Ä• di, n. 1st s.)(ká¹£Ä«ra-)(-Ä• diá¹£u, m. 7th s.)(-rÅ«peá¹‡a, n. 3rd s.)(Å›akti-)(kÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(dadhi-, n.)(-Ä• di, n. 1st s.)(dá¹›Å›yeta â€• dá¹›Å› Opt. III s.)(-vat)(dugdha-)

35.
(cet*)(anyat, n. 1st s.)(katham*)(sad-bhÄ• vaá¸¥)(satvasya, 6th s.)(ucyate â€• vac pass. Pr. III s.)(a-bhaktyÄ• , f. 3rd s.)(sad-bhÄ• vaá¸¥)(satvasya, 6th s.)(sad-bhÄ• vaá¸¥)(duá¸¥kha-)(mohayoá¸¥, 6th d.)

36.
(vyaktam, n. 1st s.)(siddham, n. 1st s.)(naá¸¥, 6th pl.)(kathaá¹ƒcana*)(anugatam, n. 1st s.)(satvÄ• di-)(sukha-)(Ä• dÄ«nÄ• m, m. 6th pl.)(Ä• ntaratvÄ• t n. 5th s.)(sva-saá¹ƒvidaá¸¥, f. 5th s.)

37.
(bhedataá¸¥*, [-tas suff.])(bhÄ• vanÄ• -)(jÄ• ti-)(saá¹…ga-)(-Ä• dayaá¸¥, m. 1st pl.)(laká¹£yante â€• laká¹£ pass. Pr. III p. pl.)(niyatÄ• á¸¥, m. 1st pl.)(eva*)(ekatra*)(Å›abda-)(Ä• dau, m. 7th s.)

38.
(anupÄ• titve, n. 7th s.)(eka-vastu-)(saá¹ƒvit, f. 1st s.)(prasajyate â€• saÃ±j pass. Pr. III p. s.)(citrÄ•)

(cet*)(na)(-vaÅ›Ä• t, 5th s.)(adá¹›á¹£á¹-a-)(-Ä• di-)(na*)(syÄ• t)(anuyÄ• yinÄ«)(vastu-)

39.
(rÅ«pam, n. 1st s.)(vastunaá¸¥, n. 6th s.)(tri-Ä• kÄ• raá¹ƒ)(ca*)(vidaá¸¥, f. 1st pl.)(tat-)(eka-Ä• kÄ• rÄ• á¸¥)
(katham*)(tÄ• á¸¥, f. 1st pl.)(bhÄ• vinyaá¸¥, f. 1st pl.)(yujyante â€• yuj pass. Pr. III pl.)(tatra)(vilaká¹£aá¹‡Ä• á¸¥, f. 1st pl.)(tat-)

40.
(yoginÄ• m, m. 6th pl.)(prasÄ• da-)(udvega-)(varaá¹‡Ä• ni)(jÄ• yante â€• jan Pr. III p. pl.)(ekasmin, 7th s.)(puá¹ƒsi, 7th s.)(pumÄ• n, m. 1st s.)(abhimataá¸¥)(na*)(ca*)(rÅ«paá¸¥)(tat-)(paraiá¸¥, m. 3rd pl.)

41.
(api*)(vyakte, n. 7th s.)(siddhe, n. 7th s.)(tri-guá¹‡e, m. 7th s.)(pradhÄ• nam, n. 1st s.)(na*)(prasidhyati â€• sidh IV C. Pr. III p. s.)(ekam, n. 2nd s.)(nityam, n. 2nd s.)(-kÄ• raá¹‡am, n. 2nd s.)(tat-)(tat, n. 1st s.)(na*)(-anvitam)(eka-)(jÄ• ti-)

42.
(sarvÄ• á¸¥, f., 1st pl.)(vyaktayaá¸¥, f. 1st pl.)(dá¹›Å›yante â€• dá¹›Å›/paÅ›y pass.)(kalpÄ• á¸¥, f. 1st pl.)(ayaá¸¥-Å›alÄ• kÄ• -)(mÅ«rttayaá¸¥, f. 1st pl.)(saá¹…gata-)(krama-)(Ä• tmikÄ• á¸¥, 1st pl.)(miÅ›rita-)(kalpanÄ• -)

43.
(tathÄ• *)(vikÄ• ra-)(bhedÄ• á¸¥)(má¹›d-)(-Ä• dayaá¸¥)(na*)(dá¹›Å›yante â€• dá¹›Å› pass.)(-anvitam)(eka-)(jÄ• ti-)(eka-)(nimittÄ• á¸¥)(vibhedataá¸¥* [-tas suff.])(-Ä• deá¸¥, 6th s.)(má¹›t-)(piá¹‡á¸• Ä• -)

44.
(puruá¹£Ä• á¹‡Ä• m, m. 6th s.)(api*)(anvitatve, 7th s. [-tva suff.])(caintya-)(Ä• di-)(-tvam)(pÅ«rva-)(eka-)(cet*)(amukhyaá¹ƒ, n. 1st s.)(kim*)(na*)(samam, n. 1st s.)(iha*)(api*)

45.
(tataá¸¥*)(api*)(a-bhÄ• ve, m. 7th s.)(hetu-)(pradhÄ• na-)(sarvam, 1st s.)(vaicitryam, n. 1st s.)(kÄ• rya-)(karaá¹‡a-)(-Ä• dikam)(bhedena, 3rd s.)(Å›akteá¸¥, 6th s.)

46.
(anye, 1st pl.)(pracaká¹£ate â€• caká¹£ Pr. III p. pl. Ä€t.)(Ä«Å›am, m. 2nd s.)(hetum, m. 2nd s.)(sarva-)(-matÄ• m, n. 6th pl.)(utpatti-)(kila*)(a-cetanam, n. 1st s.)(svayam)(prÄ• rabhate, pra-Ä• â€• rabh)(sva-kÄ• raá¹‡am)

47-48.
(yat, n. 1st s.)(-vat, n. 1st s.)(viÅ›eá¹£a-)(sanniveÅ›a-)(sva-)(Ä• rambhaka-)(avayava-)(yathÄ• *)(kalaÅ›a-)(-Ä• dikam, n. 1st s.)(gamyam, n. 1st s.)(hetu-)(-mat-)(buddhi-)(tat, n. 1st s.)(Ä«dá¹›Å›am, n. 1st s.)(grÄ• hyam, n. 1st s.)(dvi-)(indriya-)(a-grÄ• hyam)(pÅ«rvakam, n. 1st s.)(-mat-)(buddhi-)(padam, n. 1st s.)(vivÄ• da-)(tena, n. 3rd s.)(aá¹‡avaá¸¥, m. 1st pl.)(matÄ• á¸¥, m. 1st pl.)(vaidharmyeá¹‡a, n. 3rd s.)

49.
(upÄ• dÄ• nam, n. 1st s.)(sattva-)(Ä• dÄ«nÄ• m, m. 6th pl.)(-vat, n. 1st s.)(cetana-)(-tvÄ• t)(-mat- suff.)(rÅ«pa-)(Ä• di-)(tantu-)(Ä• di, n. 1st s.)(dá¹›á¹£á¹-am, n. 1st s.)(ká¹›t, n. 1st s.)(sva-)(kÄ• rya-)

50.
(sarve, m. 1st pl.)(dharma-)(a-dharma-)(aá¹‡avaá¸¥, m. 1st pl.)(Ä• rambhakÄ• á¸¥, m. 1st pl.)(sva-)(kÄ• rya-)(adhiá¹£á¹-hitÄ• á¸¥, m. pl.)(-vat-)(cetana-)(pravá¹›tteá¸¥, m. 5th s.)(sthitvÄ•)(-vat* suff.)(turi-)(tantu-)

51.
(sarga-Ä• dau, m. 7th s.)(vyavahÄ• raá¸¥, m. s.)(puá¹ƒsÄ• m)(-jaá¸¥, 1st s.)(upadeÅ›a-)(niyatatvÄ• t, n. 5th s.)(pravá¹›ddhÄ• nÄ• á¹ƒ, m. 6th pl.)(-vat, n. 1st s.)(vyavahÄ• ra-)(kumÄ• ra-)

52-53.
(vyaktam, n. 1st s.)(mahÄ• bhÅ«ta-)(-Ä• dikam)(yÄ• ti â€• yÄ• , Pr. III s.)(-nimittatÄ• m, f. 2nd s.)(sukha-duá¸¥kha-)(sarva-lokasya, 6th s.)(adhiá¹£á¹-hitam, n. 1st s.)(hetu-)(-mat-[suff.])(buddhi-)(a-cetanatva)(kÄ• ryatva-)(vinÄ• Å›itva-)(Ä• di)(-vat)(vÄ• si, m./f.)(Ä• di-)(sarvam, n. 1st s.)(spaá¹£á¹-aá¹ƒ, adv.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(tasya, 6th s.)

54.

(ca*)(kartá¹›tva-)(sarva-)(-siddau, m. 7th s.)(sarva-jÃ±atvam, 1st s.)(siddham)(a-yatnataá¸¥* [-tas suff.])(yataá¸¥*)(kartÄ• , m. 1st s.)(vedakaá¸¥ m. 1st s.)(rÅ«pa-)(-Ä• di-)(kÄ• rya-)

55.
(vimateá¸¥, 6th s.)(Ä• spadam, n. 1st s.)(vastu, n. 1st s.)(pratyaká¹£am, n. 1st s.)(kasyacit*)(sphuá¹-am, adv.)(vastu-)(sattva-)(Ä• di-)(hetubhyaá¸¥, m. 5th pl.)(sukha-)(duá¸¥kha-)(Ä• di-)(bheda-vat*)

56.
(atra*)(prathame, adj.)(sÄ• dhane, n. 7th s.)(a-siddhatÄ• , f.)(hetoá¸¥, m. 6th s.)(yataá¸¥*)(sanniveÅ›aá¸¥, m. 1st s.)(-Ä• khyaá¸¥, m.)(yoga-)(na*)(siddhaá¸¥)(na*)(tathÄ•)(avayavÄ«, m. 1st s.)

57.
(an-upalambhanÄ• t, n. 5th s.)(dvayasya, 6th s.)(abhyupetasya, 6th s.)(dá¹›Å›yatvena, n. 3rd s.)(ca*)(idam, n. 1st s.)(udÄ• haraá¹‡am, n. 1st s.)(api*)(an-anvitam)(sadhana-)

58.
(vijÃ±Ä• nam, n. 1st s.)(caká¹£us, n.)(sparÅ›ana, n.)(upa-â€• jan, IV Ä€t.)(Ä• bhÄ• , ifc.)(tayor, 6th d.)(eka-)(Ä• lambanatÄ• , f. 1st s.)(na*)(asti)(-vat*)(vitti-)(gandha-)(Ä• di-)

59-60.
(vijÃ±Ä• nam, n. 1st s.)(pratisandhÄ• na-)(vyavasyati, vi-ava-â€• so IV C. Pr. III p. s.)(samudÄ• yam, 2nd s.)(sÄ• marthya-)(tat-)(-Ä• tmakam)(anugata-)(kalpanÄ• -)(samudbhÅ«ta-)(ataá¸¥*)(idam, n. 1st s.)(jala-)(anala-)(Ä• di, n. 1st s.)(na*)(eva*)(grÄ• hyam, n. 1st s.)(dvi-)(indriya-)(yathÄ• *)(Ä• Å›raya-)(a-siddhatÄ• , f. 1st s.)(yathÄ• *)(a-siddheá¸¥, 5th s.)(abhihita-)(dharmiá¹‡aá¸¥, 6th s.)

61.
(sanniveÅ›a-)(viÅ›iá¹£á¹-atvam, n. 1st s.)(yÄ• dá¹›k, adj.)(deva-)(kula-)(Ä• diá¹£u, m. 7th pl.)(karttari, m. 7th s.)(an-upalabdhe, 7th s.)(api*)(yat-)(dá¹›á¹£á¹-au, 7th s.)(buddhimat-)(gatiá¸¥, f. 1st s.)

62.
(dharmiá¹£u, 7th pl.)(tanu-)(aga-)(Ä• diá¹£u, 7th s.)(tÄ• dá¹›k, adj.)(Ä«ká¹£yeta â€• Ä«ká¹£ I
Pass. Ä€t. III p. s.)(yuktam)(asmÄ• t, n. 5th s.)(sÄ• dhanÄ• t, n. 5th
s.)(yathÄ• *)(abhÄ«á¹£á¹-asya, 6th s.)

63.
(yad, 1st s.)(niÅ›citam, 1st s.)(anvaya-)(vyatirekÄ• bhyÄ• m, 3rd d.)(kÄ• ryam, 2nd
s.)(yasya, 6th s.)(niÅ›cayaá¸¥)(tasya, 6th
s.)(dá¹›á¹£á¹-a-)(tat-)(iti*)(nyÄ• yaá¸¥)(vyavasthitaá¸¥)

64.
(sanniveÅ›a-)(viÅ›eá¹£aá¸¥)(tu*)(na*)(eva*)(amÄ«á¹£u, 7th s.)(tathÄ• vidhaá¸¥, 1st
s.)(tanu-)(tarva-)(Ä• di-)(bhedeá¹£u, 7th pl.)(Å›abdaá¸¥)(eva*)(tu*)(kevalaá¸¥)

65.
(tÄ• dá¹›Å›aá¸¥)(procyamÄ• naá¸¥)(Ä• sÄ• dayati â€• sad caus. Pr. III p.
s.)(sandigdha-)(vyatirekatÄ• m, f. 2nd s. [-tÄ• suff.])(Ä• diá¹£u, 7th pl.)(valmÄ«ke,
7th s.)(ká¹›ta-)(kumbha-kÄ• ra-)

66.
(nanu*)(idam, n. 1st s.)(jÄ• ti-uttaram, n. 1st s.)(vikalpanÄ• t, n. 5th
s.)(bheda-)(dharma-)(sÄ• dhanam, n. 1st s.)(pratipÄ• danam, n. 1st
s.)(eva*)(sÄ• mÄ• nyam, n. 1st s.)(Ä• di, n. 1st s.)(kÄ• rya-)

67.
(mÄ• tram)(vastu-)(parÄ• vá¹›ttam, 2nd s.)(a-tad-rÅ«pa-)(sÄ• dhayati â€• sidh caus. Pr. III
p. s.)(a-nityatÄ• m f. 2nd s.)(tÄ• dÄ• tmyÄ• t, 5th s.)(sÄ• dhane, 7th
s.)(iha*)(eá¹£aá¸¥)(asti)(na*)

68.
(Ä• tmÄ• , 1st s.)(dhÅ«ma-)(dá¹›á¹£á¹-aá¸¥)(a-vyabhicÄ• ri-vÄ• n, m. 1st s. [-vat
suff.])(pÄ• vaka-)(dhavalaá¸¥)(abhidheya-)(mÄ• trÄ• t, 5th s.)(sitÄ• -)(na*)(gatiá¸¥,
f.)(tat-)(api*)(himÄ• t, 5th s.)

69.
(tu*)(pratibandhe, m. 7th s.)(sÄ• mÄ• nya-)(yatra*)(codanÄ• , f.)(viÅ›eá¹£a-)(Ä• Å›rayaá¹‡Ä«
f.)(kriyate â€• ká¹› pass. Pr. III p. s.)(tatra)(udÄ• há¹›tam)(jÄ• ti-)(uttaram)

70.
(mÄ• trÄ• t, m. 5th s.)(vÄ• cyatÄ• -)(Å›abda-)(go-)(viá¹£Ä• á¹‡atÄ• , f. 1st s. [-tÄ• suff.])(saá¹ƒsiddhyet â€• sidh IV C. Opt. III p. s.)(anyathÄ• *)(dik-)(-Ä• dÄ«nÄ• m, 6th pl.)(yadi*)(nyÄ• yaá¸¥)(na*)
Baudha BhÄ• ratÄ« ed: (vajra-)(hi*)(eá¹£aá¸¥)

71.
(yadi*)(asmin, 7th s.)(pramÄ• á¹‡e, m. 7th s.)(upapadyate â€• pad IV C. Pr. III p. s.)(tad)(atra*)(siddhe, 7th s.)(yuktitaá¸¥* [-tas suff.])(kasyacit*)(vivÄ• daá¸¥)

72.
(kintu*)(nitya-)(eka-)(sarva-jÃ±a-)(samÄ• Å›rayaá¸¥)(nitya-)(bodha-)(na*)(upagacchati; upa-gacchati â€• gam / gach Pr. III p. s.)(siddhim, f. 2nd s.)(vyÄ• pteá¸¥, f. 5th s.)(vaikalyataá¸¥* [-tas suff.])(sÄ• dhya-)

73.
(tathÄ• *)(saudha-)(sopÄ• na-)(gopura-)(aá¹-á¹-Ä• laka-)(-Ä• dayaá¸¥, m. 1st pl.)(niÅ›citÄ• á
1st pl.)(pÅ«rvaka-tvena, n. 3rd s.)(aneka-)(a-nitya-)(vijÃ±Ä• na-)

74.
(ata eva*)(ayam, m. 1st s.)(api*)(iá¹£yate â€• iá¹£ Pass. Pr. III p. s.)(vighÄ• á¹-a-ká¹›t, n. 2nd s.)(iá¹£á¹-asya, 6th s.)(prasÄ• dhanÄ• t, n. 5th s.)(pÅ«rvakatva)(aneka-)(a-nitya-)(vijÃ±Ä• na-)

75.
(pratibandhaá¸¥)(uditaá¸¥)(tvayÄ•)(mÄ• tre, m. 7th s.)(hetu-)(buddhimat-)(visphaá¹£á¹-am, adv.)(abhi-â€• dhÄ«-yate, Pass. Pr. III p. s.)(asmÄ• bhiá¸¥, 3rd pl.)(dvitÄ«ye, m. 7th s.)

76.
(nityÄ• á¸¥)(no*)(kÄ• riá¹‡aá¸¥)(kÄ• rya-)(virodhena, m. 3rd s.)(krama-)(akrama-)(ca*)(kramitvena, n. 3rd s.)(kramaá¸¥)(tat-)(jÃ±Ä• neá¹£u, n. 7th pl.)(api*)

77.
(krama-)(bhÄ• vÄ«, n. 1st s.)(Ä«Å›vara-)(jÃ±Ä• naá¹ƒ, n.)(krami-)(vijÃ±eya-)(saá¹…gateá¸¥, 5th s.)
(yathÄ• *)(devadatta-)(-Ä• di-)(vijÃ±Ä• nam, n.)(jvÄ• la-)(-Ä• di-)(gocaram, n. 1st s.)

78-79.
(ghaá¹-a-)(Ä• di, n. 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(asmÄ• bhiá¸¥, 3rd pl.)(mÄ• tram, n.)(saá¹ƒhati-)(aá¹‡u-)(kulÄ• la-)(Ä• diá¸¥)(tat-kÄ• rakaá¸¥)(eva*)(aá¹‡Å«nÄ• 6th pl.)(tataá¸¥*)(dharmaá¸¥, m.)(abhivÄ• Ã±chitaá¸¥)(sÄ• dhyatvena, n.)(na*)(vyÄ• vá¹›ttaá m.)(asmÄ• t, n.)(udÄ• haraá¹‡Ä• t, n. 5th s.)(aá¹‡u-)(prakÄ• Å›itÄ• t, n. 5th s.)(vaidharmyeá n. 3rd s.)

80.
(ca*)(yad, n.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(-tvaá¹ƒ, n. 1st s.)(pÅ«rvaka-)(buddhimat-)(sÄ• mÄ• nyena, n. 3rd s.)(tatra*)(na*)(vivÄ• daá¸¥)(naá¸¥, 6th pl.)(hi*)(vaiÅ›varÅ«pyam, n. 1st s.)(-jam, n. 1st s.)(karma-)

81.
(sÄ• dhane, n. 7th s.)(pÅ«rva-)(nitya-)(eka-buddhi-)(Å›unyatÄ• , f.)(sÄ• dhya-)(vyabhicÄ• raá¸¥)(ca*)(Ä«ká¹£aá¹‡Ä• t, n. 5th s.)(saudha-)(-Ä• di-)(karaá¹‡a-)(bahubhiá¸¥, m. 3rd pl.)

82.
(etad, n. 1st s.)(eva*)(yogyam, n.)(yathÄ• *)(anyat, n. 1st s.)(dÅ«á¹£aá¹‡am, n. 1st s.)(yojyam, n.)
(kiá¹ƒcin-mÄ• tram)(pra-â€• kaÅ›, Pass. Pr. III s.)

83.
(sthitvÄ• *)(aá¹‡u-)(-Ä• deá¸¥)(na*)(siddhÄ• , f. 1st s.)(bhaá¹…gataá¸¥* [-tas suff.])(ká¹£aá¹‡a-)(vyabhicÄ• raá¸¥)(tena eva*)(vá¹›tti-)(krama-)(tasya, 6th s.)(api*)

84.
(naá¸¥)(pralaye, m. 7th s.)(puruá¹£Ä• á¸¥, m. 1st pl.)(na*)(vijÃ±Ä• na-)(smá¹›tayaá¸¥, m. 1st pl.)(lupta-)(Ä• bhÄ• svara-)(sambhavÄ• t, m. 5th s.)(iha*)

85.
(yadi*)(upadeá¹£á¹-á¹›tvam, n. 1st s.)(vimukhasya, m. 6th s.)(Ä• gamyam, n. 1st s.)(Å›raddhÄ• -)(-tvena, n. 3rd s.)(vitanu-)(viveka-)(dharma-)(a-dharma-)

86.
(sarvatra*)(virodhaá¸¥)(anumÄ• na-)(sÄ• dhane, n. 7th s.)(vyÄ• pteá¸¥, f. 6th s.)(vyÄ• ptiá¸¥

f.)(hetoá¸¥, m. 6th s.)(na*)(prakalpate-â€• ká¸·p Ä€t. Pr. III p. s.)(viruddhena, m. 3rd s.)(dharmeá¹‡a, m. 3rd s.)

87.
(Ä«Å›varaá¸¥)(na*)(hetuá¸¥, m. 1st s.)(janminÄ• m, m. 6th pl.)(vikalatvaá¸¥* [tva-tas suffixes])(utpatti-)(gagana-)ambhojavat*[-vat suff.])(anyathÄ• *)(sarvam, n.)(bhavet â€• bhÅ« Opt. III s.)(yugapat*)

88.
(te, 1st. pl.)(ye, 1st pl.)(jÄ• yante â€• jan Pr. III p. pl.)(krameá¹‡a, m. 3rd s.)(Ä«Å›vara-)(hetukÄ• á¸¥, 1st pl.)(yathÄ• ...iva*)(pratyayÄ• á¸¥, 1st pl.)(jaá¸• Ä• nÄ• á¹ƒ, 6 pl.)(udbhÅ«tÄ• á¸¥)(ukta-)(sÄ• dhana-)

89.
(teá¹£Ä• m, 6th pl.)(udbhÅ«tau, 7th s.)(tad=Ä«Å›vara)(abhidhÄ• , f.)(sÄ• dhana-)(viphalÄ• , 1st s.)(nityatvÄ• t, n. 5th s.)(sÄ• , f.)(na*)(sahakÄ• riá¹‡Ä«, f.)(eva*)

90.
(ye)(na kadÄ• cana*)(a-satsu, m. 7th pl.)(dá¹›á¹£á¹-am, n. 1st s.)(satsu, m. 7th pl.)(tasya, 6th s.)(hetutau, m. 7th s.)(anyathÄ• -)(katham*)(an-avasthÄ• , f.)(te, 6th s.)

91.
(pratiá¹£edhÄ• t, m. 5th s.)(kartá¹›tva-)(sarva-jÃ±atvaá¹ƒ, n. 1st s.)(ca*)(nirÄ• ká¹›tam, n. 1st s.)(sarva-jÃ±atva-)(eva*)(boddhavyam, n. 1st s.)(balena, m. 3rd s.)

92-93.
(vÄ• *)(sÄ• dhanÄ• ni, n.)(mÄ• abhÅ«van â€• bhÅ« Aorist III p. pl.)(duá¹£á¹-Ä• ni, n. 1st pl.)(doá¹£a-)(yathÄ• ukta-)(tathÄ• *)(api*)(aikatvam, n. 1st s.)(kartuá¸¥, m. 6th s.)(upadarÅ›anÄ• t, n. 5th s.)(vyabhicÄ• ra-)(ca*)(asiddau, 7th s.)(eka-kartuá¸¥, 6th s.)(sarvajÃ±atvaá¹ƒ)(Ä• Å›rayam, n. 1st s.)(sÄ• dhanam, n. 1st s.)(proktam, n. 1st s.)(siddhau, f. 7th s.)(tat-)(rÄ• jate â€• rÄ• j Ä€t. Pr. III p. s.) (jaiminÄ«yeá¹£u, m. 7th pl.)

94.
(pratiá¹£edhanÄ• t, n. 5th s.)(hetutva-)(praká¹›tÄ«-)(Ä«Å›varayoá¸¥, 6th d.)(pratyekam, adv.),

(ubhayam)(sahitam)(na*)(kartá¹›, n. 1st s.)(janminÄ• m, 6th pl.)

95-96.
(yat)(etayoá¸¥, 6th d.)(sÄ• hityam, n. 1st s.)(kalpite, 7th s.)(sahakÄ• ritvÄ• t, n. 5th s.)(tat)(syÄ• t â€• as, Opt. III s.)(vÄ• *)(Ä• dhÄ• nÄ• t, 5th s.)(atiÅ›aya-)(kriyayÄ• , f. 3rd s.)(ekÄ• rtha-)(kalpanÄ• , f.)(Ä• dyasya, 6th s.)(na*)(yuktÄ• , f.)(tayoá¸¥, 6th d.)(dvitÄ«yasya, 6th s.)(na*)(prasaá¹…gataá¸¥* [-tas suff.])(kÄ• ryÄ• á¹‡Ä• á¹ƒ, m. 6th pl.)(yaugapadya-)

97-100.
(ucyate â€• vac pass. Pr. III s.)(vyavasthitam)(pradhÄ• nasya, 6th s.)(tatra*)(ayaá¹ƒ, m. 1st s.)(maheÅ›varaá¸¥, m.)(yuktaá¸¥)(rajasÄ• , n. 3rd s.)(sarga-hetuá¸¥)(tu*)(yadÄ• *)(punaá¸¥*)(saá¹ƒÅ›rayate â€• Å›rÄ«)(udbhÅ«ta-)(-vá¹›tti-)(yÅ
Pr. III s.)(nimittatÄ• m, f. 2nd s.)(sthiteá¸¥, f. 6th s.)(sarvasya, 6th s.) world lokasya, 6th s.)(yadÄ• *)(yujyate, Pass, III s.)(tamasÄ• , n. 3rd s.)(udbhÅ«ta-Å›akti-rÅ«pena)(tadÄ• *)(ayam, m.)(karoti â€• ká¹›)(pralayam)(sarva-jagataá¸¥
n. 6th s.)(tad*)(evaá¹ƒ*)(satva-)(rajas)(-Ä• di)(asya, m.)(sahakÄ• riá¹‡aá¸¥, n. 1st pl.)(eva*)(krameá¹‡a)(tataá¸¥*)(na*)(a-kramaá¸¥)(kÄ• ryÄ• á¹‡aá¹ƒ, m. 6th pl.)

101.
(iha*)(ucyate â€• vac pass. Pr. III s.)(kÄ• le, 7th s.)(tayoá¸¥, 7th s.)(eka-kriyÄ• -)(sam-asti)(tat-)(sÄ• marthyam, n. 1st s.)(niá¹£patti-)(anya-)(kÄ• rya-)(sam-asti)
(yadi*)(vÄ• *)(tat, n. 1st s.)(na*)(yadi*)(asti â€• as Pr. III p. s.)(api*)(kÄ• le, 7th s.)(sarga-)(aparam*)(dvayam)(api*)(bhavet, Opt. III p. s.)(evam*)(sadbhÄ• ve, 7th s.)(anyasya, 6th s.)(anyat, n 1st s.)(dvayam, n. 1st s.)(prasajyate; pra-â€• sajj pass.)

103.
(hi*)(kÄ• rakam, n. 1st s.)(anya-)(punaá¸¥*)(na*)(para-)(rÅ«pena, 3rd s.)(tat-)(sva-rÅ«paá¹ƒ, n. 1st s.)(asya, 6th s.)(tat, n. 1st s.)(eva*)(kutaá¸¥*)(viratiá¸¥, f. 1st s.)(kriyÄ• -)(tat-)

104.
(tu*)(viyoge, 7th s.)(tat-)(sÄ• marthya-)(naiva*)(bhavet, Opt. III s.)(janakam, n. 1st s.)(tat-)(-tvÄ• t)(Å›Å«nya-)(Å›akti-)(anyadÄ• *)(-vat*)(ambho-ruha-)(-Ä• di-)

105.
(yadi*)(utkaá¹-am, n. 1st s.)(rÅ«pam)(Å›akti-)(kÄ• raá¹‡am, n. 1st s.)(mÄ• tra-)(tat-)(tat, n. 1st s.)(bhavet, Opt. III s.)(sarvadÄ• *)(sannidheá¸¥, f. 5th s.)(hetoá¸¥, m. 6th s.)(rÅ«pasya, 6th s.)(nitya-)

106.
(na*)(aparam, n.)(iá¹£á¹-am, n.)(paraiá¸¥, m. 3rd pl.)(ataá¸¥*)(tat, n. 1st s.)(na*)(eva*)(anyataá¸¥*)(idam, n. 1st s.)(eva*)(sva-tantram, n. 1st s.)(-sambhavÄ• t, m. 5th s.)(kÄ• dÄ• citkatva-)

107.
(bhÄ• ve, 7th s.)(svataá¸¥*)(hi*)(a-hetutvam)(virodhataá¸¥*)(sva-kriyÄ• yÄ• á¸¥, f. 6th s.)(hi*)(sambhavaá¸¥, m. 1st s.)(bhÄ• vÄ• nÄ• á¹ƒ, m. 6th pl.)(kÄ• dÄ• citkatva-)

108.
(tathÄ• *)(hi*)(hi*)(na*)(vyÄ• pá¹›ti, f. 1st s.)(a-bhÄ• vasya, m. 6th s.)(sva-Ä• tmani, n. 7th s.)(matÄ• , f. 1st s.)(niá¹£pannasya, m. 6th s.)(prasiddhataá¸¥* [-tas suff.])(asyÄ• m, f. 7th s.)(avasthÄ• yÄ• m, f. 7th s.)

109.
(Ä• tma-tattvaá¸¥, m. 1st s.)(a-niá¹£panna-)(na*)(vyÄ• priyate; vi-Ä• -â€• pá¹› VI C. pass.)(kvacit*)(viyuktatvÄ• t, n. 5th s.)(sarva-Å›akti-)(-vat*)(Ä• kÄ• Å›a-kamala-)(Ä• di-)

110.
(janma, n. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6th pl)(vará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(nirÄ• Å›aá¹ƒsam)(sarva-hetu-)(-vÄ• dibhiá¸¥, m. 3rd pl.)(sva-bhÄ• va-)(hi*)(te, m. 1st pl.)(na*)(Ä• huá¸¥ â€• ah Pr. III p. pl.)(api*)(svam, n. 2nd s.)(kÄ• raá¹‡am, n. 2nd s.)

111.
(kaá¸¥)(hi*)(karoti â€• ká¹› VIII C. Pr. III p. s.)(vaicityam, n. 2nd s.)(rÄ• jÄ«va-)(keseara-)(Ä• dÄ«nÄ• m, m. 6th pl.)(kena, m. 3rd s.)(vÄ• *)(vicitraá¸¥)(candraka-)(mayÅ«ra-)(Ä• diá¸¥, m. 1st s.)(nirmitaá¸¥, m. 1st s.)

112.
(yathÄ• eva*)(taiká¹£á¹‡ya-)(Ä• dikam, n. 1st s.)(kaá¹‡á¹-akÄ• -)(Ä• dÄ«nÄ• m, 6th pl.)(a-h n. 1st s.)(kÄ• dÄ• citkatayÄ• , f. 3rd s.)(tadvat*)(duá¸¥kha-)(Ä• dÄ«nÄ• m, 6th

pl.)(a-hetutÄ•)

113-114.
(saro-ja-)(kesara-)(Ä• dÄ«nÄ• m)(niÅ›citam, n. 1st s.)(pratyaká¹£a-)(an-upalambhÄ• bhyÄ• m. 3rd d.)(kÄ• raá¹‡am, n. 1st s.)(bÄ«ja-)(paá¹…ka-)(jala-)(Ä• dikam)(Ä• krÄ• ntam, 1st s.)(atiÅ›aya-)(avasthÄ• -)(anvaya-)(vyatirekÄ• bhyÄ• m, m. 3rd d.)(yadÄ• *)(tadÄ• *)(kim*)(anyaá¸¥, m. 1st s.)(hetuá¸¥, m. 1st s.)(amÄ«á¹£Ä• m, m. 6th pl.)(paripá¹›cchyate, pari-â€• pá¹›cch pass. Pr. III p. s.)

115.
(niyatau, m. 1st d.)(deÅ›a-)(kÄ• lau, m. 1st d.)(ca*)(bhavataá¸¥, Pr. III d.)(bhÄ• vÄ• nÄ• m, 6th pl.)(katham*)(yadi*)(tat-)(syuá¸¥ â€• as, Opt. III p. pl.)(na*)(hetutÄ• , f. 1st s.)(eá¹£Ä• m, 6th pl.)(te, m. 1st pl.)(sarvatra*)(sarvadÄ• *)

116.
(punaá¸¥*)(bhavantaá¸¥, m. 1st pl.)(niyatÄ• á¸¥, m. 1st pl.)(kva-cit*)(kadÄ• -cit*)(kasmin-Å›-cit*)
(te, m. 1st pl.)(bhavanti, III p. pl.)(sÄ• peká¹£Ä• á¸¥, m. 1st pl.)(tattaá¸¥* [-tas suff.])(tat-)(parihÄ• ra-)(anya-)

117.
(vá¹›ttir, f. 1st s.)(tathÄ• *)(tat-)(apeká¹£Ä• , f. 1st s.)(kÄ• ryatÄ• , f. 1st s.)(ucyate â€• vac pass. Pr. III s.)(vá¹›ttiá¸¥, f. 1st s.)(tathÄ• *)(pratyaká¹£Ä• , f. 1st s.)(tena, m. 3rd s.)(hetavaá¸¥, m. 1st pl.)(siddhÄ• á¸¥, m. 1st pl.)

118.
(tat)(-vÄ• daá¸¥)(svÄ• bhÄ• vika-)(prabÄ• dhyate â€• bÄ• dh pass.)(pratyaká¹£eá¹‡a, m. 3rd s.)(hetu-rÅ«pasya, m. 6th s.)(niÅ›cayÄ• t, 5th s.)(pratyaká¹£a-)(anupalambhÄ• bhyÄ• m, m. 3rd d.)

119.
Or perhaps (vÄ• *)(mÄ• *)(/a/-bhÅ«t â€• bhÅ« Aor. III p. s.)(pramÄ• á¹‡a-sattÄ•)(siddhaye, 4th s.)(sadbhÄ• va-)(hetu-)(tathÄ• * api*)(a-bhÄ• vena, 3rd s.)(mÄ• na-)(na*)
(eva*)(niÅ›cayaá¸¥)(a-satva-)(artha-)

120.
(yasmÄ• t, 5th s.)(pramÄ• á¹‡aá¹ƒ, n. 1st s.)(na*)(vyÄ• pakam, n. 1st s.)(sattÄ• yÄ• á¸¥, f. 6 s.)(arthasya, 6th s.)(bheda-)(sadbhÄ• vÄ• t, 5th s.)(vyabhicÄ• rÄ• t, m. 5th

s.)(udbhava-)(tat-)

121.
(yaá¸¥)(na*)(bhÄ• vaá¸¥)(evaá¹ƒvidhaá¸¥)(-tas suff.)(nivá¹›tti-)(tasya)(a-sambandhÄ• t, 5th s.)(anaikÄ• ntikam, n. 1st s.)(anya-)(gamyate â€• gam/gacch pass.)

122.
(a-dá¹›á¹£á¹-iá¸¥, f.)(sarva-)(sandigdhÄ• , f.)(a-dá¹›á¹£á¹-iá¸¥, f.)(sva-)(vyabhicÄ• riá¹‡Ä«, f.)(dÅ«rva-)(Ä• deá¸¥, 6th s.)(randhra-)(vindhya-adri-)(api*)(a-dá¹›á¹£á¹-au, f. 7th s.)

123.
(na cet*)(hetuá¸¥)(prayujyate pra-â€• yuj pass.)(siddhi-artham)(a-hetuka-tva-)(ca*)(na*)(siddhiá¸¥)(a-prÄ• mÄ• á¹‡ikÄ«)(ataá¸¥*)(paka m.)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)

124.
(cet*)(ca*)(prayujyate â€• yuj pass. Pr. III p. s.)(hetuá¸¥)(tat-siddhaye, m. 4th s.)(tathÄ• pi*)(na*)(siddheá¸¥, f. 6th s.)(janya-)(hetu-)(tat-)

125.
(hi*)(tathÄ• *)(jÃ±Ä• pakaá¸¥, 1st s.)(hetuá¸¥, m. 1st s.)(vÄ• *)(vacas, n. 1st s.)(ucyate â€• vac pass. Pr. III s.)(jÃ±Ä• pakam, 2nd s.)(sÄ• dhya-)(gacchan, 1st s.)(-tÄ• suff.)(siddheá¸¥, 5th s.)

126.
Thus (ataá¸¥*)(kÄ• rakaá¸¥)(eva*)(ucyate â€• vac pass. Pr. III s.)(jÃ±Ä• pakaá¸¥)(tu*)(-tvÄ• 5th s.)(-an-utpÄ• daka-)(sÄ• dhya-)(na*)(pra-kÄ• Å›yate, Pr. III s.)(kÄ• rakaá¸¥)

127.
(tasmÄ• t)(anye, m. 1st pl.)(api*)(sa-)(hetavaá¸¥, m. 1st pl.)(janmataá¸¥, -tas suff.)(niyata-)(tadvat*)(te, 6th s.)(jÃ±Ä• nam, n. 1st s.)(viá¹£ayam, n.)(artha-)(sÄ• dhya-)(bhÄ• vi, n. 1st s.)(sÄ• dhana-)

128.
(ayam, m. 1st s.)(bhÄ• va-grÄ• maá¸¥)(pratÄ«yate, Pr. III s. passive)(pariá¹‡Ä• maá¸¥)(tasya)(brahma, n. 1st s.)(Å›abda-mayam)(param)(a-samÄ• lÄ«á¸• haá¹ƒ)(nÄ• Å›a-)(utpÄ• da-)

129-131.
(te, m. 1st pl.)(ye)(api*)(saá¹ƒcaká¹£ate â€• caká¹£ Pr. III pl.)(iti*)(vÄ• cyÄ• á¸¥)(kim*)(parityajya*)(Å›abda-rÅ«pam, n. 2nd s.)(gerund constr.)(pra-padyate, Pr. III s. pass.)(nÄ«la-)(Ä• di-)(-tvam, n.)(na vÄ• *)(tathÄ• *)(yadi*)(Ä• dyaá¸¥)(paká¹£aá¸¥)(saá¹ƒ-Å›rÄ«yate, Pr. III s. pass.)(tadÄ• *)(viyogaá¸¥)(aká¹£aratva-)(paurastya-Ä• tama-)(vinÄ• Å›ataá¸¥, [-tas*])(atha*)(anantara-)(paká¹£aá¸¥)(vedane, n. 7th s.)(nÄ«la-)(Ä• di*)(visphaá¹-am)(vedanam)(Å›abda-Ä• tma-)(bhavet, Opt. III s.)(api*)(a-Å›ruteá¸¥, m. 6th s.)

132.
(yena, 3rd s.)(sarvam, n. 1st s.)(vyavasthitam, n. 1st s. [vi-ava-â€• sthÄ•])(mukhya-vá¹›ttyÄ• , f. 3rd s.)(Å›abda-mayam)(nidhÄ• nataá¸¥* [-tas suff.] abhidhÄ• nataá¸¥* [-tas suff.])(pariá¹‡Ä• ma-)(Å›abda-rÅ«pa-)(a-parityÄ• ge, m. 7th s.)

133.
(ca*)(evaá¹ƒ*)(ekatve, 7th s.)(nÄ«la-)(Ä• dÄ«nÄ• m, 6th pl.)(a-gauá¹‡e, 7th s.)(katham*)(na*)(vedanam, n. 1st s.)(asya, 6th s.)(velÄ• yÄ• á¹ƒ, f. 7th s.)(saá¹ƒvedana-)(tat-)

134.
(hi*)(a-vittau, 7th s.)(asya 6th s.)(syÄ• t, Opt. III p. s.)(na*)(pravedanam, n. 1st s.)(nÄ«la-)(Ä• deá¸¥, m. 6th s.)(api*)(aikÄ• tmyÄ• t, n. 5th s.)(bhinna-)(dharmatve, n. 7th s.)(atyantam, adv.)(bhedaá¸¥)(pprasajyate â€• saÃ±j pass. Pr. III p. s.)

135.
(hi*)(saá¹…gaá¸¥)(viruddha-)(dharma-)(bahÅ«nÄ• m, 6th pl.)(laká¹£aá¹‡am, n.)(bheda-)(anyathÄ• *)(asau, m.)(bhedÄ• nÄ• á¹ƒ, m. 6th pl.)(vyakti-)(api*)(kalpitaá¸¥)(na*)

136.
(yadi*)(ekaá¸¥)(Å›abda-Ä• tmÄ• , n. 1st s.)(iá¹£yate)(bhinnaá¸¥)(prati-bhÄ• vam, m. 2nd s.)(sarveá¹£Ä• m, 6th pl.)(eka-deÅ›a-)(-tvam, n. 1st s.)(vid, f. 1st s.)(bhavet, Opt. III p. s.)(eka-Ä• kÄ• rÄ• , f.)

137.
(tu*)(bhede, 7th s.)(prati-)(vyakti, n. 1st s.)(brahmÄ• , n. 1st s.)(prasajyate

â€• saÃ±j pass. Pr. III p. s.)(anekaá¹ƒ, n. 2nd s.)(-tvÄ• t, n. 5th s.)(Ä• tma-rÅ«pa-)(vibhinna-)(aneka-)(-vat suff.)(bheda-)(vyakti-)

138.
(-maya- suff.)(nitya-Å›abda-)(api*)(nitya-tÄ• =the property of being eternal)(bhÄ• vÄ• nÄ• m, 6th pl.)(tad)(siddheá¸¥, 5th s.)(yaugapadyataá¸¥, tas suff.)(na*)(pariá¹‡Ä• maá¸¥)(saá¹…gataá¸¥, 5th)

139.
(hi*)(pariá¹‡Ä• maá¸¥)(saá¹ƒsiddhyet â€• sidh IV C. Opt. III p. s.)(tirobhÄ• ve, 7th s.)(eka-rÅ«pa-)(sam-ud-bhave, 7th s.)(anya-rÅ«pa-)(iva*)(má¹›d-)(Ä• dau, m. 7th s.)(na*)(tu*)(a-krame, 7th s.)

140.
(atha*)(api*)(jagat, n.)(Å›abda-brahma-mayam, 1st s.)(-rÅ«peá¹‡a, 3rd s.)(kÄ• rya-)(tathÄ• * api*)(nir-vikÄ• ratvÄ• t, 5th s.)(tataá¸¥*)(na*)(-udayaá¸¥)(krama-)(eva)

141.
(sambhÅ«tau, 7th s.)(anyo 'nya-, `mutually')(tasmÄ• t, 5th s.)(eka-)(svarÅ«pa-taá¸¥, tas suff. =5th s.)(katham* nÄ• ma*)(tad, n. 1st s.)(ucyate â€• vac pass. Pr. III s.)(nivá¹›ttam, 2nd s.)(artha-rÅ«peá¹‡a, 3rd s.)

142.
(Ä• di-)(bhedeá¹£u, 7th s.)(kumbha-)(koÅ›a-)(upalabdhitaá¸¥, -tas suff.)(má¹›d-rÅ«pa-tva-)(parÄ• vá¹›tta-)(a-tad-rÅ«pa-)(kalpate â€• ká¸·p Ä€t. Pres. III p. s.)(atra*)(ekaá¸¥)(má¹›d-Ä• tmÄ• , n. 1st s.)

143.
(na*)(evam*)(tu*)(upa-labhyate â€• labh, Pass.)(nÄ«la-)(pÄ«ta-)(Ä• di-)(api*)(kalpanÄ• , f.)(parÄ• vá¹›ttiá¸¥, f.)(a-)(Ä• tma-)(Å›abda-)(a-bÄ«jÄ• , f.)

144.
(atha*)(idam, n.)(brahma-tattvam, n.)(sthitam, n.)(sadÄ• *)(a-vibhÄ• gam, n.)(upaplavÄ• t, 5th s.)(a-vidyÄ• -)(lokaá¸¥)(abhimanyate â€• man IV C. Pr. III p. s.)(vicitram, adv.)

145-146.

(tatra*)(api*)(rÅ«pam, n. 1st s.)(vidyate â€• vid IV C. Pr. III p. s.)(prakÄ• reá¹‡a, m. 3rd)(nÄ«la-)(Ä• di-)(janaiá¸¥, m. 3rd pl.)(upaplutaiá¸¥, m. 3rd pl.)(a-vidyÄ• -)(nibandhanam, n.)(tyÄ• ga-)(Ä• dÄ• ne, 7th s.)(vyatirekeá¹‡a, m. 3rd s.)(tad-rÅ«pam, n. 1st s.)(katham*)(brahma-rÅ«pam)(a-laká¹£itam)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(astitvena)(cetobhiá¸¥, m. 3rd pl.)(vyutthita-)

147.
(tat, n. 1st s.)(a-vibhÄ• gam, n. 1st s.)(na*)(siddham, n. 1st s.)(pratyaká¹£ataá¸¥* [-tas suff.])(a-bhÄ• sanÄ• t, 5th s.)(ca*)(a-yogena, 3rd s.)(utpatti-)(nityÄ• t, 5th s.)(liá¹…gam, n. 1st s.)(kÄ• rya-)

148.
(ca*)(a-prasiddheá¸¥, f. 5th s.)(satva-)(dharmi- [-in suff.])(sva-bhÄ• vaá¸¥)(sÄ• dhakaá¸¥)(ca*)(atirekeá¹‡a, m. 3rd s.)(etad-)(na*)(liá¹…gam, n. 1st s.)(pra-sÄ• dhakam, n. 1st s.)(sattÄ• -)

149-150.
(jÃ±Ä• nam, n.)(siddham)(kramÄ• t)(jÃ±eya-)(anyathÄ• *)(tat-kÄ• ryam)(vijÃ±Ä• nam, n.)(anu-á¹£ajyate)(yaugapadyena, 3rd s.)(tataá¸¥*)(api*)(mÄ• tre, 7th s.)(jÃ±Ä• nam, n. 1st s.)(na*)(Å›akya-rÅ«pam, n. 1st s.)(param, n. 1st s.)(tataá¸¥*)(samÄ• natÄ• , f. 1st s.)(sÅ«nu-)(vandhyÄ•)

151.
(tataá¸¥)(yoginaá¸¥, api*)(santÄ• nÄ• á¸¥, m. 1st pl.)(viÅ›uddha-)(jÃ±Ä• na-)(na*)(vidanti, 3rd pl.)(rÅ«pam, n. 2nd s.)(n. 6th s.)(saá¹ƒgateá¸¥, f. 5th s.)(vyÄ• pá¹›tya* [â€• pá¹› VI Ä€t.])(jÃ±Ä• ne, n. 7th s.)

152.
(ca*)(brahma-darÅ›anam, n.)(samam, adj.)(pariá¹‡Ä• mena, m. 3rd s.)(pradhÄ• na-)(boddhavyam, 1st s.)(dÅ«á¹£aá¹‡a-)(iha*)(tat-)

153.
(anye, m. 1st pl.)(tu*)(kalpayanti, Pr. III p. pl.)(puruá¹£am, m. 2nd s.)(sa-)(dharma-)(Ä«Å›a-)(loka-)(kÄ• raá¹‡am, m. 2nd s.)(buddhayaá¸¥, 1st pl.)(anuga-)(durÄ• khyÄ• ta-[dur-Ä• -â€• khyÄ•])(siddhÄ• nta-)

154.
(saá¸¥)(Å›akti-mÄ• n, m. 1st s. [-mat suff.])(a-lupta-)(jÃ±Ä• na-)(api*)(pralaye, 7th

s.)(samasta-)(vastu-)(kila*)(saá¸¥)(hetuá¸¥, m. 1st s.)(janminÄ• m, 6th pl.)(iva*)(á¸¥á¸¥rá¹‡a-nÄ• bhaá¸¥)(aá¹ƒÅ›Å«nam, 6th pl.)

155.
(niá¹£edhanam, n. 1st s.)(asya, 6th s.)(vacanÄ«yam)(-vat)(Ä«Å›vara-)(api*)(ca*)(kim* artham*)(eá¹£aá¸¥, m. 1st s.)(karoti, VIII Pr. III p. s.)(vyÄ• pÄ• ram, m. 2nd s.)(Ä«dá¹›Å›am, m. 2nd s.)(imam, m. 2nd s.)

156.
(yadi*)(pra-yuktatvÄ• t, 5th s.)(anyena, 3rd s.)(asya, 6th s.)(sva-tantratÄ• , f.)(atha* = athavÄ•)(kuryÄ• t â€• ká¹› Opt.)(anukampayÄ• , f. 3rd s.)(jagat, n. 2nd s.)(ekÄ• nta-)(sukhitam, adj.)

157.
(kÄ• , f.)(anukampÄ• , f.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(tasya, 6th s.)(janam, m. 2nd s.)(pÄ«á¸• itam)(Ä• dhi-)(dÄ• ridrya-)(Å›oka-)(Ä• di-)

158.
(prÄ• k*)(sá¹›á¹£á¹-eá¸¥, f. 5th s.)(anukampÄ• nÄ• m, 6th pl.)(a-sattve, 7th s.)(api*)(anukampÄ• , f. 1st s.)(dhÄ• tÄ• , á¹›-stem m. 1st s.)(pari-kalpyate â€• ká¸·p pass.)(na*)(upa-padyate, IV C. Pr. III p. s.)

159.
(na*)(ca*)(ayam, m. 1st s.)(sadÄ• *)(kuryÄ• t â€• ká¹› Opt. III p. s.)(pralayam, m. 2nd s.)(yoginÄ• m, m. 6th pl.)(abhyudaya-)(tat*)(vyapeká¹£Ä• yÄ• m, f. 7th s.)(adá¹›á¹£á¹-a-)(svÄ• tantryam, n. 1st s.)(avahÄ«yate; ava-â€• hÄ• pass. Pr. III p. s.)

160.
(ca*)(kim* artham*)(saá¸¥, 1st s.)(vyapeká¹£ate, vi-apa-â€• Ä«ká¹£ Pres. III s. Ä€.)(adá¹›á¹£á¹-am, 2nd s.)(-hetum, m. 2nd s.)(pÄ«á¸• Ä• -)(punaá¸¥*)(dayÄ• -yoge, m. 7th s.)(asya, m. 6th s.)(eva*)(upeká¹£Ä• , f. 1st s.)(yujyate â€• yuj pass.)

161.
(cet*)(vá¹›ttiá¸¥, f. 1st s.)(tasya, m. 6th s.)(arthÄ•)(krÄ«á¸• Ä• -)(na*)(bhavet â€• bhÅ« Opt. III p. s.)(prabhuá¸¥, m. 1st s.)(krÄ«dÄ• yÄ• m, f. 7th s.)(vyapeká¹£Ä• taá¸¥* [-tas suff.])(vicitra-)(upÄ• ya-)(krÄ«á¸• ana-)(yathÄ• *)(Å›iá¹£uá¸¥, m. 1st s.)

162.

(yat, n. 2nd s.; api*)(sÄ• dhanam, n. 2nd s.)(tasyÄ• á¸¥, f. 6th s.)(prÄ«tiá¸¥, f. 1st s.)(yÄ• , f. 1st s.)(sadhyÄ• , f. 1st s.)(krÄ«á¸• Ä• -)(kuryÄ• t â€• ká¹› Opt. III p. s.)(sarvam, n. 2nd s.)(tat, n. 2nd s.)(yugapat*)(yadi*)(Å›akti-mÄ• n, m. 1st s.)(ká¹›ti-)(tat-)

163.
(cet*)(no*)(Ä• dau, m. 7th s.)(na*)(syÄ• t, Opt. III p. s.)(Å›aktaá¸¥)(krameá¹‡a, m. 3rd s.)(hi*)(a-vibhaktasya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(yujyete, Pr. III p. d.)(Å›akti-)(a-Å›aktÄ«, f. 1st d.)

164.
(atha*)(vá¹›ttiá¸¥, f. 1st s.)(Ä• dau, m. 7th s.)(sarga-)(vará¹‡yate â€• vará¹‡ pass.)(svabhÄ• vataá¸¥* [-tas suff.])(asya, m. 1st s.)(yathÄ• *)(pÄ• vaka-)(Ä• deá¸¥, m. 6th s.)(karmaá¹‡i, n. 7th s.)(Ä• di-)(dÄ• ha-)(eva*)(praká¹›tyÄ• , f. 3rd s.)

165.
(tataá¸¥*)(yadi* evam*)(akhilÄ• á¸¥, f.)(bhÄ• vÄ• á¸¥, f.)(bhaveyuá¸¥ â€• bhÅ« Opt. III p. pl.)(yugapat*)(sannidheá¸¥, f. 5th s.)(kÄ• raá¹‡a-)(sÄ• marthya-yogi-)(utpÄ• dana-)(tat-)

166.
(vastuá¹£u, n. 7th pl.)(jvalana-)(Ä• diá¹£u, 7th pl.)(Å›aktayaá¸¥, f. 1st pl.)(sambhÅ«tÄ• , f.)(bala-)(sva-hetu-)(eva*)(niyatÄ• , f. 1st s.)(a-)(bhÄ• vinyaá¸¥, f. 1st pl.)(sarva-kÄ• la-)

167.
(anyathÄ• *)(sarvam, n. 1st s.)(kÄ• ryam, n. 1st s.)(samudbhavet; sam-ud- â€• bhÅ« Opt. III p. s.)(yaugapadyena, n. 3rd s.)(cet*)(teá¹£Ä• m, n. 6th pl.)(api*)(na*)(eá¹£aá¸¥)(niyamaá¸¥)(abhyupagamyate; abhi-upaâ€• gam/gacch pass.)

168.
(á¸¥á¸¥rá¹‡a-nÄ• bhe, 7th s.)(api*)(hetutvam, n. 1st s.)(aá¹ƒÅ›u-)(na*)(iá¹£yate â€• iá¹£ pass Pr. 3rd s.)(eva*)(praká¹›tyÄ• , f. 3rd s.)(yat, n. 1st s.)(karoti â€• ká¹› VIII C. Pr. III p. s.)(lÄ• lÄ• -jÄ• lam, 1st s.)(lÄ• mpaá¹-yÄ• t, 5th s.)(bhaká¹£aá¹‡a-)(prÄ• á¹‡i-)

169.
(cet*)(vá¹›ttiá¸¥, f.)(yathÄ• kathamcit*)(kÄ«dá¹›Å›Ä«, f. 1st s.)(buddhimattÄ• , f. 1st s.)(asya, m. 6th s.)(yataá¸¥*)(api*)(Å›anakaá¸¥)(pravarttate, pra-â€• vá¹›t Ä€t. Pr. III p. s.)(a-samÄ«ká¹£ya* â€• Ä«ká¹£)(kÄ• ryam, m. 2nd s.)

170.
(á¸¥á¸¥aurÄ«-)(Ä• tma-ja = BrahmÄ•)(Ä• dayaá¸¥, m. 1st. pl.)(ye, m. 1st. pl.)(parikalpitÄ• á
m. 1st. pl.)(dhÄ• tÄ• raá¸¥, m. 1st pl. [á¹›-stem])(te, m. 1st pl.)(vastutaá¸¥* [-tas
suff.])(nirastÄ• á¸¥, m. 1st. pl.)(etena, m. 3rd s.)(eva*)(prakÄ• reá¹‡a, m. 3rd s.)

171.
(iha*)(punar*)(anye, m. 1st pl.)(icchanti â€• iá¹£ VI C. Pr. III p. pl.)(Ä• tmÄ• nam, n.
2nd s.)(samÄ• Å›rayam, n. 2nd s.)(icchÄ• -)(-Ä• dÄ«nÄ• m, m. 6th pl.)(svataá¸¥* [-tas
suff.])(a-cit-rÅ«pam)(nityam, n. 2nd s.)(tathÄ• *)(sarva-gatam, n. 2nd s.)

172.
(karttÄ• ram, á¹›-stem m. 2nd s.) (Å›ubha-)(a-Å›ubhÄ• nÄ• m, 6th pl.)(bhoktÄ• ram, á¹›-stem
2nd s.)(-phalasya)(tat-)(cetanam, n. 2nd s.)(na*)(svarÅ«pataá¸¥* [-tas
suff.])(-yogÄ• t, 5th s.)(cetanÄ• -)

173.
(sambandhaá¸¥)(jÃ±Ä• na-)(yatna-)(Ä• di-)(kartá¹›-tvam, n. 2nd s.)(bhaá¹‡yate â€• bhaá¹‡ p
Pr. III p. s.)(tasya, n. 6th s.)(tu*)(bhoktá¹›-tÄ• `experiencer-ness',
f.)(samavÄ• yaá¸¥)(saá¹ƒvitti-)(sukha-)(duá¸¥kha-)(Ä• di-)

174.
(saá¹…gatiá¸¥, f. 1st s.)(nikÄ• yena, m. 3rd s.)(viÅ›iá¹£á¹-Ä• bhiá¸¥, f. 3rd pl.)(a-pÅ«rvÄ• bhi
f. 3rd pl.)(buddhibhiá¸¥, f. 3rd pl.)(vedanÄ• bhiá¸¥, f. 3rd pl.)(abhidhÄ«yate â€• dhÄ•
pass.)(tasya, n. 6th s.)(janma, n. 2nd s.)

175.
(viyogaá¸¥)(tÄ• bhiá¸¥, f. 5th pl.)(prÄ• gÄ• t* [irregular ablative])(maraá¹‡am, n.);
[its] `again (punaá¸¥*)(jÄ«vanam, n. 1st
s.)(manas--yogaá¸¥)(abhisatká¹›taá¸¥)(dharma-)(a-dharma-)(sa-dehasya, m. 6th s.)

176.
(hiá¹ƒsÄ• , f. 1st s.)(asya, n. 6th s.)(kalpyate â€• ká¸·p pass.)(vadhÄ• t, m. 5th
s.)(Å›arÄ«ra-)(caká¹£ur-)(Ä• dÄ«nÄ• m, m. 6th pl.)(ittham*)(api*)(puá¹ƒsi, m. 7th
s.)(nitye, m.7th s.)(eá¹£Ä• , f. 1st s.)(prakriyÄ• , f. 1st s.)(Ä«ká¹£yate â€• Ä«ká¹£
pass.)(vimalÄ• , f. 1st s.)

177.
(madÄ«yÄ• ni, n. 1st pl.)(jÃ±Ä• nÄ• ni, n. 1st pl.)(vedyÄ• ni, n. 1st pl.)(saá¹ƒvedakena, m. 3rd s.)(vyatirekiá¹‡Ä• , m. 3rd s.)(tatva-)(Ä• di-)(pratyayatvÄ• t, n. 5th s.)(-vat*)(tat-anya-)

178.
(sarve, m. 1st pl.)(ete, m. 1st pl.)(icchÄ• -)(Ä• dayaá¸¥)(samÄ• Å›ritÄ• á¸¥, m. 1st pl.)(kvacit*)(sati, m. 7th s. [sat- stem])(vastutve, n. 7th s.)(kÄ• ryatvÄ• t, n. 5th s.)(rÅ«pa-vat*)(ca*)(saá¸¥)(naá¸¥, 6th pl.)(pumÄ• n, m. 1st s.)

179.
(grahaá¹‡Ä• t, n. 5th s.)(vastutva-)(na*)(vyabhicÄ• ravÄ• n, 1st s. [-vat suff.])(nÄ• Å›e, 7th s.)(yasmÄ• t, 5th s.)(api*)(nÄ• Å›asya, m. 6th s.)(hetumattve, n. 7th s.)(asti â€• as)(eva*)(vastutÄ• , f. 1st s.)

180-181.
(sarve, m. 1st pl.)(pratyayÄ• á¸¥, m. 1st pl.)(rÅ«pa-)(Ä• di-)(eka-aneka-nimittakÄ• á¸¥, m. 1st pl. [bv. cpd.])(bhÄ• vataá¸¥* [-tas suff.])(pratisandhÄ• na-)(eá¹£Ä• m, m. 6th pl.)(pratyayena, 3rd s.)(iti*)(mayÄ• , 3rd s.)(iva*)(pratyayÄ• á¸¥, m. 1st pl.)(bahÅ«nÄ• m, m. 6th pl.)(bhrÅ«-latÄ• -bhaá¹…ge, n. 7th s.)(narttikÄ«-)(anyathÄ• *)(pratisandhÄ• nam, n. 1st s.)(jÄ• yeta â€• jan Opt. III p. s.)(a-nibandhanam, n. 1st s.)

182.
(vacanam, n. 1st s.)(Ä• tmÄ• , n. 1st s.)(abhidhÄ• yakam, n. 1st s.)(vyatirikta-)(saá¹ƒghÄ• ta-)(buddhi-)(indriya-)(Ä• di-)(yasmÄ• t, n. 5th s.)(matam, n. 1st s.)(eka-)(padam, n. 1st s.)

183.
(bhinnatve, n. 7th s.)(siddha-)(paryÄ• ya-)(yat, n. 1st s.)(pariniÅ›citam, n. 1st s.)(evam*)(tat, n. 1st s.)(uktam, n. 1st s.)(dharmeá¹‡a, m. 3rd s.)(yathÄ• *)(nirdiá¹£á¹-a-)(-vat*)(Å›abda-)(paá¹-a-)

184.
(ca*)(ayam, m. 1st s.)(jÄ«vat, m. 1st s.)(dehaá¸¥)(bhavet â€• bhÅ« Opt. III p. s.)(viyuktaá¸¥)(prÄ• á¹‡a-)(Ä• dibhiá¸¥, m. 3r pl.)(nairÄ• tmyÄ• t, n. 5th s.)(-vat*)(ghaá¹-a-)(tasmÄ• t, n. 5th s.)(asya, m. 6th s.)(na*)(eva*)(asti â€• as Pr.

III p. s.)(nirÄ• tmatÄ• , f.)

185.
(sarvam, n. 1st s.)(uttara-)(vijÃ±Ä• nam, n. 1st s.)(vedyate â€• vid caus. pass.)(eva*)(vedakena, m. 3rd s.)(jÄ• ta-)(Ä• dya-vijÃ±Ä• na- [b.v. cpd.])(sadyas*)(-tvÄ• t, n. 5th s.)(maj>mat-)(jÃ±Ä• na-)(-vat*)(Ä• dya-)(tat-)

186.
(api*)(nivartti, n. 1st s.)(deÅ›a-)(dÅ«ra-)(yuktam, n. 1st s.)(madÄ«yena, n. 3rd s.)(Ä• tmanÄ• , n. 3rd s.)(-mattvÄ• t, 5th s.)(mÅ«rtti-)(Ä• di-)(ká¹£iti-)(-vat*)(asmadÄ«ya-)(Å›arÄ«ra-)

187.
(ca*)(evam*)(sattva-)(nitytva-)(vibhutvÄ• nÄ• m, n. 6th pl.)(Ä• tmanaá¸¥, n. 6th s.)(viniÅ›caye, n. 7th s.)(sthitham, n. 1st s.)(iti*)(sarva-dharmÄ• á¸¥, m. 1st pl.)(na)(nirÄ• tmÄ• naá¸¥, m. 1st pl.)

188.
(prathame, m. 7th s.)(atra*)(-tÄ• , f. 1st s.)(sÄ• dhya-)(siddha-)(yataá¸¥*)(pravedyatvam, n. 1st. s.)(tvat-jÃ±Ä• nasya)(sarva-jÃ±a-)(Ä• di-)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)

189.
(cit-)(prajÄ• yate â€• jan pass. Pr. III p. s.)(sva-cit-rÅ«pam, 1st s.)(an-apeká¹£am)(prakÄ• Å›aka-)(evam*)(vijÃ±Ä• nam, n. 1st s.)(anya-)(api*)(nidarÅ›anam n. 1st s.)(Å›Å«nyam, n. 1st s.)(sÄ• dhya-)

190.
(api*)(tasya, 6th s.)(udÄ• haraá¹‡atve, n. 7th s.)(yad, 1st s.)(pravedyate â€• vid caus. pass.)(uparaktena, 3rd s.)(Ä• kÄ• ra-)(tat-)(saá¹ƒÅ›ayaá¸¥)(bhavet â€• bhÅ« Opt. III p s.)(anyena, 3rd s.)

191.
(yadi*)(pra-sÄ• dhyate â€• sÄ• dh caus. pass. Pr. III p. s.)(icchÄ•)(Ä• deá¸¥, m. 6th s.)(samÄ• Å›ritatvam, n. 1st s.)(kvacit*)(cet*)(tatra*)(parikalpyate â€• ká¸·p pass.)(Ä• Å›rayaá¸¥)(mÄ• tram, n. 2nd s.)(kÄ• raá¹‡a-)

192.

(iá¹£á¹-a-siddhiá¸¥, f.)(cet*)(tu*)(tava, 6th s.)(mataá¸¥)(Ä• dhÄ• raá¸¥, container)(Ä• Å›rayaá¸¥)(tad- >desire, etc.)(kalpanÄ• , f.)(Ä• dhÄ• ra-)(gati-Å›Å«nyÄ• , f. 1st s.)(niá¹£-phalÄ• , f.)

193.
(kuá¹‡á¸• a-)(Ä• diá¸¥)(upapadyate â€• pad IV C. Ä€t.)(Ä• Å›rayaá¸¥)(badara-Ä• dÄ«nÄ• m s.)(vibandha-)(gateá¸¥, 6th s.)(vÄ• *)(utpÄ• danena)(viÅ›eá¹£a-)

194.
(na* eva*)(yukti-mat, n. 1st s.)(nÄ• Å›asya)(nÄ«rÅ«pasya > nir-rÅ«pasya)(kÄ• rya-tvam, n. 1st s.)(ataá¸¥*)(viÅ›eá¹£aá¹‡am, n. 1st s.)(uktam, n. 1st s.)(paraiá¸¥, 3rd s.)(hetau, 7th s.)(vyartham)(iha*)

195.
(idam)(pratisandhÄ• nam, n.)(iti*)(mayÄ• , 3rd s.)(upa-plavÄ• t, 5th s.)(a-vidyÄ• -)(-Ä• di-)(bhÄ• sataá¸¥* [-tas suff.])(eka-tva-)(or perceiver)(kartá¹›-)(sarveá¹£u, 7th pl.)(ká¹£aá¹‡ikeá¹£u, 7th pl.)

196.
(ca*)(asmÄ• t, 5th s.)(mithyÄ• -)(vikalpataá¸¥* [-tas suff.])(na yuktÄ•)(saá¹ƒsthithiá¸¥, f.)(tattva-)(api*)(bhinnaá¸¥)(bhedÄ• t, 5th s.)(sÄ• marthya-)(bhavati)(nibandhanam, n.)(eka-)

197.
(cittÄ• nÄ• m, 6th s.) (rÅ«pa-)(Å›abda-)(Ä• di-)(kÄ• ryatve, 7th s.)(eka-)(anugÄ• mika-)(paurvÄ• paryam, n. 1st s.)(viruddhyate â€• rudh, pass.)(sannidheá¸¥, 5th s.)(kÄ• raá¹‡a-)(Å›akta-)

198.
(samudbhavaá¸¥)(á¹£aá¸• -vijÃ±Ä• na-)(eka-)(anantara-)(vijÃ±Ä• nÄ• t)(vyaktam, 2nd s.)(ve â€• vid caus. pass.)(yugapat*)(ataá¸¥*)(prasÄ• dhanam, n. 1st s.)(iá¹£á¹-a-)

199.
(tu*)(kramiá¹‡Ä• m, m. 6th pl.)(anantaram, 1st s.)(na*)(eka-hetutvam, 1st s.)(yuktam)(ataá¸¥*)(vyÄ• pteá¸¥, 5th s.)(asmin, 7th s.)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(vyaktam, 2nd s.)(bÄ• dhÄ• -)(anumÄ• na-)

200.

(bhrÅ«-)(latÄ• -)(bhaá¹…gaá¸¥)(narttakÄ«-)(na*)(eva*)(ekaá¸¥)(-tvÄ• t suff. 5th s.)(samÅ«ha-)(an-eka-)(aá¹‡u-)(tasya)(ekatvam)(kalpitam, n. 1st s.)

201.
(upayogitvÄ• t, 5th s.)(eka-kÄ• rya-)(Å›abdasya gocaraá¸¥)(eka-)(api*)(yadi*)(evam*)(abhi-iá¹£á¹-aá¸¥)(sÄ• dhyaá¸¥)(sÄ• dhanam)(siddha)

202.
(Å›abdÄ• nÄ• m, m. 6th pl.)(buddhi-)(citta-)(Ä• di-)(api*)(bhÄ• ve, 7th s.)(eka-pada-)(abhidhÄ• yitÄ• , f. 1st s.)(vyatirikta-)

203.
(ataá¸¥*)(hetuá¸¥, m. 1st s.)(anaikÄ• ntikaá¸¥)(nanu*)(viÅ›eá¹£aá¹‡am, n. 1st s.)(tat-)(uktam)(ucyate â€• vac pass. Pr. III p. s.)(na*)(eva*)(siddham)(-sthiteá¸¥, 5th s.)(paryÄ• yatÄ• -)
(cetaá¸¥-)

204.
(cittam)(Ä• Å›rayatvena, n. 3rd s.)(ahaá¹…kÄ• ra-)(gÄ«yate â€• gai, pass.)(iti*)(Ä• tmÄ• , n. 1st s.)(tu*)(viá¹£ayaá¸¥)(asya, n. 6th s.)(na*)(vedyate â€• vid caus. pass.)(saá¹ƒvá¹›ttyÄ• , f. 3rd s.)(vá¹›ttyÄ• , f. 3rd s.)(vastu-)

205.
(tena, 3rd s.)(dá¹›Å›yate â€• dá¹›Å›-paÅ›y, pass.)(vyabhicÄ• raá¸¥)(api*)(yad, 1st s.)(ekam)(padam)(Ä• di-)(active agent)(viniveÅ›yate â€• viÅ› pass.)(Ä• dau, 7th s.)(nabhas-)(tala-)(aravinda-)

206.
(vÄ• caá¸¥, f. 1st pl.)(bhÄ• vinyaá¸¥, 1st pl.)(mÄ• tra-)(saá¹…keta-)(kutra*)(na* saá¹…gatÄ• f. 1st pl.)(padÄ• nÄ• m, m. 6th pl.)(Ä• di-)(Ä• tma-)(ca*)(na*)(eva*)(praká¹›tyÄ• , f. 3rd s.)(prakÄ• Å›anam)(artha-)

207.
(yadi*)(sambandhaá¸¥)(prÄ• á¹‡a-)(Ä• dÄ«nÄ• m)(saha*)(Ä• tmanÄ• , n. 3rd s.)(bhavet,, Op p. s.)(siddhaá¸¥)(prasaá¹…gaá¸¥)(ayam)(yujyate â€• yuj pass.)(tadÄ• *)(anyathÄ• *)(a-saá¹…gataá¸¥, m. 1st s.)

208.

(Å›Å«nya-tve, 7th s.)(suta-)(vandhyÄ• -)(na*)(prasajyate â€• saÃ±j pass.)(jÄ«vad-)(dehaá¸¥)(virahe, 7th s.)(prÄ• á¹‡a-Ä• di-)(evam*)(hi*)(etat)(prasaÃ±janam)(tava)(api*)

209.
(iha*)(tÄ• vat*)(tÄ• dÄ• tmyam, n. 1st s.)(aá¹…gÄ«karaá¹‡Ä• t, 5th s.)(bheda-)(tayoá¸¥, 6th s.)(na* api*)(kÄ• rya-kÄ• raá¹‡a-tÄ• , f.)(prasaá¹…gataá¸¥* [-tas suff.])(yaugapadya-)

210.
(tad*)(hi*)(nivá¹›ttau, 7th s.)(Ä• tmanaá¸¥, n. 6th s.)(tat-)(vivarjitÄ• á¸¥)(sambandha-)(kim*)(amÄ«, m. 1st pl.)(prÄ• á¹‡a-)(apÄ• na-)(Ä• dayaá 1st pl.)(vinivartante, III p. pl.)(tanoá¸¥, 5th s.)

211.
(evam*)(ca*)(satva-)(Ä• tma-)(a-prasiddhitaá¸¥* [-tas suff.])(sarvaiá¸¥, n. 3rd pl.)(sÄ• dhanaiá¸¥, n. 3rd pl.)(nidarÅ›anam, n. 1st s.)(uktam, n. 1st s.)(nitya-)(vyÄ• pitvayoá¸¥, n. 6th d.)(sÄ• dhya-hÄ«nam, n. 1st s.)

212.
(anyaiá¸¥, m. 3rd pl.)(parikalpitam, n. 1st s.)(Ä• tmanaá¸¥, n. 6th s.)(siddhatvam, n. 1st s.)(pratyaká¹£a-)(hi*)(ahaá¹…kÄ• ra-)(sva-saá¹ƒvedyaá¸¥)(mataá¸¥)(Ä• tmÄ• , n. 1st s.)(viá¹£ayaá¸¥)(asya, m. 6th s.)

213.
(tat, n. 1st s.)(a-yuktam, n. 1st s.)(rÅ«pa-)(tat-)(an-avabhÄ• sanÄ• t, n. 5th s.)(ahaá¹…kÄ• re, m. 7th s.)(hi*)(tatra*)(na*)(laká¹£yate â€• laká¹£ pass.)(nirbhÄ• saá¸¥)(nitya-)(vibhutva-)(Ä• di-)

214.
(vyaktam)(nirbhÄ• saá¸¥)(tatra*)(tu*)(gaura-)(vará¹‡a-)(Ä• di-)(ca*)(Ä• tmÄ• , 1st s.)(na*)(iá¹£á¹-aá¸¥)(sva-bhÄ• vaá¸¥)(tat-)(tataá¸¥*)(ayam, 1st s.)(na*)(viá¹£ayaá¸¥)(tat-)

215.
(yadi*)(puruá¹£aá¸¥)(bhavet â€• bhÅ« Opt. III p. s.)(satyataá¸¥* [-tas suff.])(gamyaá¸¥)(pratyaká¹£a-)(tat)(kim*) (artham*)(vivÄ• daá¸¥ ayam)(pravarttate â€• vá¹›t)(tat-sattva-)(Ä• dau, 7th s.)

216.
(hi*)(ayam, m. 1st s.)(ahaá¹…kÄ• ra-)(pra-varttate â€• vá¹›t Pr. III p. s.)(Ä• tmÄ•)(niÅ›caya-)(Ä• ropa-)(buddhyoá¸¥, 6th d.)(sthitÄ• , f.)(-tÄ• suff.)(bÄ• dhaka-, f.)(bÄ• dhya-)

217.
(tasmÄ• t, 5th s.)(icchÄ• -)(sarve)(Ä• dayaá¸¥, 1st pl.)(na*)(eva*)(samavÄ• yinaá¸¥, 1st pl.)(Ä• tma-)(utpadyamÄ• natvÄ• t, 5th s.)(kremeá¹‡a, 3rd s.)(vat* suff.)(Ä• di-)(bÄ«ja)(aá¹…kura-latÄ• -)

218.
(atha vÄ• *)(sarve, m. 1st pl.)(Ä• dhyÄ• tmikÄ• á¸¥, m. 1st pl.)(mÅ«rttayaá¸¥, m. 1st pl.)(Ä• krÄ• nta-)(nairÄ• tmya-)(hetubhyaá¸¥, m. 5th pl.)(vastu-)(sattva-)(Ä• di-)(yathÄ• *)(ghaá¹-a-)(Ä• dayaá¸¥)(bÄ• hyÄ• á¸¥, 1st pl.)

219.
(hi*)(sa-)(Ä• tmakatve, 7th s.)(hetÅ«nÄ• m, 6th pl.)(tad- = soul)(prasajyate â€• saÃ±j pass.)(nityatvam, n. 2nd s.)(ca*)(nityÄ• á¸¥)(a-Å›aktÄ• á¸¥)(artha-kriyÄ• -)(ataá¸¥*)(na*)(a-sambhavaá¸¥)(sattva-)(Ä•

220.
(nairÄ• tmyam, n. 1st s.)(yad)(paraiá¸¥, m. 3rd pl.)(niá¹£idhyate â€• sad, pass.)(ghaá¹-a-)(Ä• diá¹£u, 7th pl.)(tat)(samÄ• nam)(prasÄ• dhyate â€• sÄ• dh caus. pass.)(asmÄ• bhiá¸¥, 3 pl.)(asmin, 7th s.)(jÄ«vad-)(Å›arÄ«re, 7th s.)

221.
(ca*)(ittham*)(Ä• tma-)(a-prasiddhau, f. 7th s.)(sÄ• , f. 1st s.)(sarvÄ• , f. 1st s.)(prakriyÄ• , f. 1st s.)(yÄ• , f.)(ká¹›tÄ• , f. 1st s.)(tatra*)(sthitÄ• , f. 1st s.)(eva*)(nirÄ• spadÄ• , f. 1st s.)(iva*)(putra-)(vandhyÄ• -)

222.
(apare, m. 1st s.)(punaá¸¥*)(icchanti â€• iá¹£ Pr. III p. pl.)(Ä• tmÄ• nam, n. 2nd s.)(rÅ«pam)(caitanya-)(vyÄ• vá¹›tti-)(anugama-)(Ä• tmÄ• nam, n. 2nd s.)(caitanya, n. 2nd s.)(laká¹£aá¹‡am, 2nd s.)(buddhi-)

223.
(yathÄ• *)(aheá¸¥, m. 6th s.)(kundala-)(avasthÄ• , f. 1st s.)(vyapaiti; vi-apa-â€• i II C. Pr. III p. s.)(tad-anantaram)(sambhavati â€• bhÅ« Pr. III p.

s.)(arjava-)(avasthÄ•)(tu*)(sarpatvam)(anu-varttate â€• vá¹›t)

224.
(tathÄ• * eva*)(api*)(na*)(niá¸¥Å›eá¹£a-)(rÅ«pa-vigamaá¸¥, 1st s.)(Ä• tmanaá¸¥, n. 6th s.)(sva-bhÄ• vasya)(nitya-)(caitanya-)(api*)(vÄ• *)(anugamaá¸¥)(sarvasya, 6th s.)

225.
(kintu*)(vi-ni-varttante
â€• vá¹›t)(avasthÄ• á¸¥)(laká¹£aá¹‡Ä• á¸¥)(sukha-)(duá¸¥kha-)(Ä• di-)(ca*)(tÄ• á¸¥, f. 1st pl.
â€• jan)(tu*)(caitanyam)(anu-varttate â€• vá¹›t)

226.
(hi*)(atyanta-)(nÄ• Å›e, m. 7th s.)(syÄ• tÄ• m â€• as Opt. III p.
d.)(nÄ• Å›a-)(ká¹›ta-)(Ä• gamau, 1st d.)(a-ká¹›ta-)(eka-)(rÅ«piá¹‡aá¸¥, n. 6th s.)(na*)(syÄ• t
â€• as Opt. III p. s.)(eva*)(bhogaá¸¥)(sukha-)(duá¸¥kha-)(Ä• di-)

227.
(puá¹ƒsaá¸¥, m. 6th s.)(kartá¹›-)(-tve n. 1st d.)(bhoktá¹›-)(na*)(samÄ• Å›rite, n. 1st d.)(avasthÄ• m, m. 2nd s.)(tataá¸¥*)(-tattvÄ• t)(tat-)(avasthÄ• su, f. 7th pl.)(kartÄ• , m. 1st s.)(Ä• pnoti â€• Ä• p, =experiences)(phalam, n. 2nd s.)(tat-)

228.
(pumÄ• n, m. 1st s.)(evaá¹ƒvidhaá¸¥)(pramÄ«yate â€• mÄ• , pass.)(bhÄ• vataá¸¥* [-tas suff.])(pratyabhijÃ±Ä• na-)(ca*)(hi*)(nairÄ• tmyasya, 6th s.)(prabÄ• dhÄ• , f. 1st s.)(amunÄ• , m. 3rd s.)(eva*)

229.
(ahaá¹ƒ-buddhiá¸¥, 1st s.)(vedmi â€• vid II C. Pr. I p. s.)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(jÃ±Ä• tÄ• ram, m. 2nd s.)(ca*)(yadi*)(saá¸¥)(syÄ• t â€• as Opt. III p. s.)(vÄ• *)(Ä• tmÄ• , n. 1st s.)(again: vÄ• *)(ekÄ• nta-vinaÅ›varam)(-jÃ±Ä• nam, n. 1st s.)

230.
(yadi*)(Ä• tmÄ•)(viá¹£ayaá¸¥)(tasyÄ• á¸¥, f. 6th s.)(tadÄ• *)(akhilam, n. 1st s.)(caturasram, n. 1st s.)(tu*)(ká¹£aá¹‡ika-)(jÃ±Ä• na-)(paká¹£e, 7th s.)(sarvam, n. 1st s.)(eva*)(ati-)(durghaá¹-am)

231-232.
(tathÄ• *)(hi*)(aham, 1st s.)(jÃ±Ä• tavÄ• n, m. 1st s.)(pÅ«rvam eva*)(ca*)(pravedmi â€• vid

II C. Pr. I p. s.)(samprati*)(iti*)(tasyÄ• á¸¥, f. 6th s.)(buddhiá¸¥, f. 1st s.)(yÄ• , f. 1st s.)(upajÄ• yate â€• jan pass.)(kaá¸¥)(jÃ±Ä• na-ká¹£aá¹‡aá¸¥)(nu*)(parikalpyate â€• ká pass.)(viá¹£ayaá¸¥)(kiá¹ƒ vÄ• *)(atÄ«taá¸¥)(kim vÄ• *)(sÄ• mprataá¸¥)(atha*)(asau, m. 1st s.)(santatiá¸¥, f. 1st s.)

233.
(Ä• dye, 7th s.)(tatra*)(yujyate â€• yuj)(iti*)(jÃ±Ä• tvÄ• n, m. 1st s.)(viá¹£aye, 7th s.)(jÃ±Ä• te, 7th s.)(ca*)(na*)(yuktam, 1st s.)(iti*)(jÄ• nÄ• mi â€• jÃ±Ä• IX C. Pr. I p. s.)(asau, 1st s.)(na*)(vetti â€• vid II C. Pr. III p. s.)(idÄ• nÄ«m*)

234.
(viá¹£aye, 7th s.)(varttamÄ• ne, 7th s.)(upapadyate â€• pad IV C. Ä€t.)(iti*)(pravedmi â€• vid II C. Pr. I p. s.)(tu*)(a-satyam)(jÃ±Ä• tavÄ• n m. 1st s.)(yataá¸¥*)(idam, 1st s.)(na*)(eva*)(Ä• sÄ«t â€• as)(prÄ• k*)

235.
(eva*)(ataá¸¥*)(dvayam, n. 1st s.)(na*)(eva*)(prakalpyate â€• ká¸·p pass.)(grÄ• hyam, n. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(na*)(vÄ• *)(hi*)(ubhau, m. 1st d.)(jÃ±Ä• tavantau, m. 1st d.)(vÄ• *...punaá¸¥)(jÄ• nÄ«taá¸¥ â€• jÃ±Ä• IX C. Pr. III p. d.)(adhunÄ• *)

236.
(api*)(na*)(santÄ• naá¸¥)(bÄ• hyaá¸¥)(tat-)(a-sambhavÄ• t, 5th s.)(dvitÄ«yasya)(api*)(asau, m. 1st s.)(hi*)(na*)(jÃ±Ä• tvÄ• n)(pÅ«rvam)(a-vastu-tvÄ• t, 5th s.)(adhunÄ• *)

237.
(tasmÄ• t, 5th s.)(siddhaá¸¥)(yatra*)(gocare, 7th s.)(ahaá¹…kÄ• raá¸¥)(varttate â€• vá¹›t)(asau, 1st s.)(Ä• tmÄ• , 1st s.)(-vat- suff.)(Å›Ä• Å›vata-)(rÅ«pa-)(anyatra*)(uktÄ• d, 5th s.)

238.
(ca*)(ahaá¹…ká¹›tiá¸¥, f. 1st s.)(vyatÄ«ta [vi-ati-â€• i])(ca*)(jÃ±Ä• tÄ• , f. 1st s.)(Ä• dyaá¸¥, 1st s.)(anuvarttate â€• vá¹›t Ä€t. Pr. III p. s.)(adya*)(api*)(gamyatvÄ• t, n. 5th s.)(aham-pratyaya-)(-vat* suff.)(boddhá¹›-)(idÄ• nÄ«ntana-)

239.
(vÄ• *)(eá¹£aá¸¥)(jÃ±Ä• tÄ• , m. 1st s. [-tá¹› suff.])(hyastanaá¸¥)(-tvÄ• t suff.)(jÃ±Ä• tá¹›-)(vÄ• *)(tataá¸¥*)(eva*)(-vat* suff.)(jÃ±Ä• tá¹›-)(hyastana-)(ca*)(teá¹£Ä• m, 6th pl.)(pratyayÄ• nÄ• m, 6th pl.)(sÄ• dhyatÄ• , f. 1st s.)

240.
(sarve, 1st pl.)(hyastana-)(adyatanÄ• á¸¥, 1st pl.)(tulya-)(arthÄ• á¸¥, 1st pl.)(-tas suff.)(aham-pratyaya-tva-)(jÃ±Ä• tá¹›-)(sambandha-)(eka-)(santÄ• na-)(-vat* suff.)(eka-)(buddhi-)

241.
(tad*)(atra*)(cintyate â€• cint pass.)(yadi*)(caitanyam, 1st s.)(iá¹£yate â€• iá¹£ pass.)(nityam, 1st s.)(ekam, 1st s.)(tathÄ• sati, 7th s.)(buddhiá¸¥, f.)(api*)(prÄ• ptÄ• , f. 1st s.)(tat-)(eva*)(rÅ«pÄ• , f.)

242.
(buddhÄ«nÄ• m, 6th pl.)(puruá¹£asya, 6th s.)(ca*)(ceá¹£á¹-Ä• , f.)(nityatvam, n.)(ekatÄ• , f.)(svÄ• bhÄ• vyÄ• t, 5th s.)(caitanya-)(cet*)(bhedaá¸¥)(Ä• Å›rayaá¸¥)(viá¹£aya-)

243.
(tathÄ• *)(sva-rÅ«peá¹‡a, 3rd s.)(vahniá¸¥, f. 1st s.)(nityam)(dharmakaá¸¥)(dahana-)(dahati â€• dah)(artham, 2nd s.)(upanÄ«tam)(dÄ• hyam, 2nd s.)(na*)(anyat, 2nd s.)(na*)(anyadÄ• *)

244.
(yathÄ• vÄ• *)(svacchaá¸¥)(darpaá¹‡aá¸¥)(yathÄ• * vÄ• *)(sphaá¹-ikopalaá¸¥)(pratipadyate C. Ä€t. Pr. III p. s.)(chÄ• yÄ• m, f. 2nd s.)(eva*)(tad, 2nd s.)(yad, 2nd s.)(Ä• dhÄ«yate â€• dhÄ• pass.)(tatra*)

245.
(eva*)(tathÄ• *)(pumÄ• á¹ƒsaá¸¥, m. 1st pl.)(nitya-)(caitanyÄ• á¸¥, m. 1st pl.)(gá¹›há¹‡anti â€• grah Pr. III p. pl.)(rÅ«pa-Ä• dÄ«n, 2nd pl.)(vá¹›ttayaá¸¥, f. 1st. pl.)(deha-)(Ä• nÄ«tÄ• n, 2nd pl.)(karaá¹‡a-)(ca*)(asau, f. 1st s.)(dhÄ«á¸¥, f. 1st s.)(naá¸¥, 6th pl.)

246.
(tena*)(bhaá¹…gitvÄ• t, n. 5th s.)(saá¹ƒrambha-)(upanetá¹›-)(matiá¸¥, f.)(bhaá¹…ginÄ«, f.)(yathÄ• *)(vahniá¸¥, m.)(na*)(nityam)(dÄ• hakaá¸¥)(a-sannidhinÄ• , 3rd s.)(dÄ• hyÄ• , f.)

247.
(tatra*)(matiá¸¥)(pratyabhijÃ±Ä• yate; prati-abhi-â€• jÃ±Ä• pass.)(-tvena suff. 3rd s.)(Ä• tmaka-)(bodha-)(-tvam suff.)(buddhi-)(ghaá¹-a-)(hasti-)(Ä• di-)(sammatam, 1st s.)(loka-)(bhedÄ• t, 5th s.)(tat-)."

248.
(buddhiá¸¥, f.)(na*)(ucyate â€• vac pass. Pr. III p. s.)(sÄ• , f.)(eva*)(anusÄ• ribhiá¸¥, 3rd pl.)(bheda-)(artha-) [cognized](na*)(ca*)(asti
â€• as)(a-pratyabhijÃ±Ä• nam)(upÄ• Å›rite, 7th s.)(bhede, 7th s.)(artha-)

249.
(nanu*)(tatra*)(pratyayÄ• á¸¥, m. 1st pl.)(ye, m. 1st pl.)(Ä• ropa-kÄ• riá¹‡aá¸¥, m. 1st pl.)(hasti-)(Ä• di-)(bhÅ«mau, f. 7th s.)(Å›Å«nyÄ• yÄ• m, f. 7th s.)(pravarttante; pra-â€• vá¹›t Ä€t. Pr. III p. pl.)(kim*)(Ä• Å›rayaá¸¥)(bhedaá¸¥)

250.
(cet*)(vyaktayaá¸¥, 1st pl.)(bhÄ• vinyaá¸¥, 1st
pl.)(anya-)(deÅ›a-)(Ä• di-)(nibandhanam)(yasmÄ• t, 5th s.)(sarvatra*)(Ä• lambanam, n. 1st s.)(deÅ›a-)(kÄ• la-)(anyathÄ• *)

251.
(nanu*)(asti â€• as)(na*)(tathÄ• *)(sambandhaá¸¥)(eva*)(tat-)(deÅ›a-)(tÄ• sÄ• m, f. 6th pl.)(tat*)(kim* iti*)(pratibhÄ• sante â€• bhÄ• s Pr. III p. pl.)(tena rÅ«peá¹‡a, 3rd s.)(ca*)(tatra*)

252.
(hi*)(bhavan-)(mate, 7th s.)(bÄ• hyaá¸¥)(Ä• kÄ• raá¸¥)(na*)(vará¹‡yate â€• vará¹‡ pass. Pr. p. s.)(buddheá¸¥, 6th s.)(na* ... ca*)(gaja-)(yaá¹£á¹-i-)(Ä• dayaá¸¥, 1st pl.)(sthitÄ• á¸¥, 1st pl.)(vivaká¹£ita-)(deÅ›e, 7th s.)

253.
(yadi*)(buddhiá¸¥, f. 1st
s.)(sthitÄ•)(sadÄ• *)(rÅ«pÄ•)(bodha-)(sarva-)(artha-)(tat*)(kim* artham*)(saá¹ƒvittiá¸¥, f.)(sarva-)(na*)(vidyate â€• vid IV C. Pr. III p. s.)(sarvadÄ• *)

254.
(buddhiá¸¥)(Å›abda-)(upadhÄ• nÄ• , f.)(gocarÄ• , f.)(rasa-)(rÅ«pa-)(Ä• di-)
(cet*)(na*)(hi*)(tvayÄ• , 3rd s.)(upapÄ• ditÄ• á¸¥, 1st pl.)(bhedÄ• á¸¥, m. 1st pl.)(iti*)(sÄ• , f.)(eva*)

255.
(api*)(ká¹›Å›Ä• nuá¸¥, 1st

s.)(na*)(nityam)(Ä• tmakaá¸¥)(dahana-)(samasta-)(dÄ• hya-)(rÅ«pÄ• á¹‡Ä• m, 6th pl.)(anyathÄ• *)(bhavet â€• bhÅ« Opt. Pr. III p. s.)(niá¸¥Å›eá¹£am, 2nd s. [adv.])(bhasmasÄ• n, 2nd pl.)

256.
(eva*)(loc. abs.)(sannidhau, 7th s.)(dÄ• hya-)(artha-)(tasya, 6th s.)(yuktÄ• , f. 1st s.)(hi*)(na*)(sajyate â€• sajj pass.)(dÄ• haá¸¥, 1st s.)(sarva-artha-)(saká¹›t*)(evam*)

257.
(darpaá¹‡a-)(sphuá¹-ika-)(Ä• dayaá¸¥, m. 1st pl.)(ká¹£aá¹‡a-bhaá¹…ginaá¸¥, m. 1st pl.)(sambandhÄ• t, m. 5th s.)(nÄ«la-utpala-)(Ä• di-)(hetavaá¸¥, m. 1st pl.)(utpÄ• da-)(vibhrama-)(tat-)(chÄ• yÄ• -)

258.
(itara-)(avasthaá¸¥, m. 1st s. [bv. cpd.])(sa-)(upadhÄ• na-)(sarvadÄ• *)(iti*)(ekaá¸¥, 1st s.)(eva*)(vÄ• *)(chÄ• yaá¸¥, m. 1st s. [bv. cpd.])(tat-)(viyuktaá¸¥)(tat-)(punaá¸¥*)(dá¹›Å›yeta â€• dá¹›Å› pass. Opt. III p. s.)(anyathÄ• *)

259.
(darpaá¹‡a-talam, n. 1st s.)(na* kadÄ• cana*)(eva*)(bibhartti â€• bhá¹› III C., Pr. III p. s.)(chÄ• yÄ• m, f. 2nd s.)(sthiratvÄ• t, n. 5th s.)(nirvibhÄ• gatvÄ• t, n. 5th s.)(mÅ«rttÄ• nÄ• m, m. 6th pl.)(a-saha-sthiteá¸¥, f. 5th s.)

260.
(-saá¹ƒsthÄ• á¸¥, 1st pl.)(dvitaya-)(pÄ• rÅ›va-)(samÄ«ká¹£yante; sam-â€• Ä«ká¹£ 4th c., Pr. pl.)(su-Å›uklam, m. 2nd s.)(sphaá¹-ikopalam, m. 2nd s.)(tat*)(eá¹£aá¸¥)(api*)(na*)(pratipannavÄ• n, m. 1st s.)(chÄ• yÄ• m, f. 2nd s.)

261.
(prasajyate â€• saÃ±j pass.)(sphuá¹-ikÄ• -)(Ä• deá¸¥, 6th s.)(bhedaá¸¥)(prati*)(upadhÄ• nam 2nd s.)(cet*)(pratipattiá¸¥, f. 1st s.)(tasya, 6th s.)(chÄ• yÄ• -)(vidyeta â€• vid IV C. Opt. III p. s.)(tÄ• ttvikÄ«, f. 1st s.)

262.
(tasmÄ• t, 5th s.)(iyam, f. 1st s.)(bhrÄ• ntiá¸¥, f. 1st s.)(teá¹£u, 7th pl.)(vicitra-)(acintya-)(Å›aktiá¹£u, f. 7th pl.)(buddhau, 7th

s.)(api*)(bhÄ• vaá¸¥)(bhrÄ• ntiá¸¥, f. 1st s.)(na*)(yuktaá¸¥)(viyogataá¸¥* [-tas suff.])(bheda-)

263.
(tu*)(bhedam, m. 2nd s.)(a-bodha-)(samÄ• nam, m. 2nd s.)(sarva-)(buddhiá¹£u, f. 7th pl.)(pratyabhijÃ±Ä• nam)(pravarttate â€• vá¹›t Pr. III p. s.)(Ä• ropya*)(api*)(nÄ• nÄ• tve, n. 7th s.)

264.
(bheda-)(avasthÄ• -)(bhedena, 3rd s.)(Å›Å«nyaá¸¥)(api*)(eka-)(antataá¸¥* [-tas suff.])(sthite, 7th s.)(sthira-)(Ä• tmani, n. 7th s.)(Ä• tmani, n. 7th s.)(idam, 1st s.)(parikalpyate â€• ká¸·p pass.)

265.
(avastÄ• á¸¥, f. 2nd pl.)(sukha-)(duá¸¥kha-)(Ä• di-)(ca*)(gacchan, m 1st s. [gacchat (>-an)], m. 1st s.)(api*)(naraá¸¥)(mama, 6th s.)(na*)(eva*)(vimuÃ±cati â€• muÃ±c Pr. III p. s.)(rÅ«pam, n. 2nd s.)(caitanya-)(dravya-)(sattva-)(Ä• di-)

266.
(utpÄ• de, 7th s.)(avasthÄ• -antara-)(pÅ«rvÄ• , f. 1st s.)(na*)(vinaÅ›yati â€• naÅ› 4th C. Pr. III p. s.)(lÄ«yate â€• lÄ« pass.)(sÄ• mÄ• nya-)(Ä• tmani, n. 7th s.)(artham*)(anuguá¹‡a-)(uttara-)

267.
(hi*)(anyonyasya)(virodhitÄ• , f.)(avasthÄ• nÄ• m, 6th pl.)(sva-rÅ«peá¹‡a, 3rd s.)(tu*)(sÄ• mÄ• nya-)(Ä• tmÄ• , 1st s.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(sarvÄ• su, f. 7th pl.)

268.
(tatra*)(cet*)(avasthÄ• nÄ• m 6th pl.)(no*)(ekÄ• ntena, 3rd s.)(vibhinnatÄ• , f.)(puruá¹£Ä• t, 5th s.)(vyaya-)(utpÄ• de, 7th s.)(tat-)(tau, 1st d.)(syÄ• tÄ• m â€• as Opt. III p. dual)(asya)(api*)

269.
(tu*)(saá¹…ge, 7th s.)(viruddha-)(dharma-)(bhedaá¸¥)(bhavet â€• bhÅ« Opt.)(ekÄ• ntikaá¸¥)(iva*)(te, 6th s.)(puá¹ƒsÄ• m, m. 6th pl.)(niyatena, 3rd s.)(svabhÄ• vena, m. 3rd s.)(pratisvam, 2nd s.)

270.
(ca*)(yadi*)(vaá¸¥, 6th pl.)(avasthÄ• á¸¥, f. 1st pl.)(lÄ«yante â€• lÄ«)(puá¹ƒsi, 7th s.)(eva*)(svarÅ«peá¹‡a, 3rd s.)(sam-ud-bhave, m. 7th s.)(sudha-)(Ä• di-)(duá¸¥kha-)(Ä• di)(api*)(anubhÅ«yeta â€• bhÅ« pass. Opt. III p. s.)

271.
(ca*)(saá¹…krÄ• ntau, f. 7th s.)(anya-)(rÅ«pa-)(na*)(saá¹…krÄ• nti-)(anya-)(ca*)(saá¹…krÄ• ntiá¸¥, 1st s.)(tÄ• dÄ• tmyen 3rd s.)(Ä• tmÄ• , 1st s.)(bhavet â€• bhÅ« Opt.)(udaya-vÄ• n, m. 1st s.)

272.
(yadi*)(kartá¹›tva-)(bhoktá¹›tve, n. 1st d.)(samÄ• Å›rite, 1st d.)(avasthÄ• m, 2nd s.)(tad*)(na*)(saá¹ƒbhavaá¸¥)(kartá¹›tva-)(Ä• di-)(tatvÄ• t, n. 5th s.)(avasthÄ• vataá¸¥, m. 6th s. [-vat suff.])

273.
(tad*)(vÄ• cyatvam, n. 1st s.)(Å›abda-)(nitya-)(na*)(vinivÄ• ryate; vi-niâ€• vá¹› pass.)(-tvÄ• t [suff.] n. 5th s.)(sva-rÅ«pa-)(vikriyÄ• vat-)(asya, 6th s.)(vyuchedaá¸¥)(vidyate â€• vid IV C. Pr. III p. s.)

274.
(sarpaá¸¥)(api*)(prapadyate â€• pad pass.)(kauá¹-ilya-)(Ä• dÄ«n, m. 2nd pl.)(ká¹£aá¹‡a-)(bhaá¹…gitvÄ• t, n. 5th s.)(tu*)(sthira-rÅ«pe, 7th s.)(iva*)(saá¹…gatiá¸¥, 1st s.)(antara-)(avasthÄ• -)(na*)

275.
(ayam, m. 1st s.)(ahaá¹…kÄ• raá¸¥)(pravarttate)(eva*)(nirÄ• lambanaá¸¥, m. 1st s.)(prabhÄ• vÄ• t, m. 5th s.)(an-Ä• di-)(bÄ«ja-)(dá¹›k-)(sattva-)(hi*)(eva*)(kvacit*)

276.
(eva*)(kecid*)(saá¹ƒskÄ• rÄ• á¸¥)(prapadyante â€• pad pass. Pr. III p. pl.)(Ä• dhipatyam, 2n s.)(adhyavasÄ• yini, n. 7th s.)(tat-)(rÅ«pa-)(hi*)(tad, 1st s.)(na*)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(sarvatra*)

277.
(anyathÄ• *)(ayam, m. 1st s.)(paryanuyogaá¸¥)(tulyaá¸¥)(vaá¸¥, 6th pl.)(puruá¹£e, m. 7th s.)(api*)(sarvam, n. 1st s.)(nirÄ• kulam, n. 1st s.)(sadbhÄ• vÄ• t, 5th s.)(bheda-)(tat-)(Å›akti-)

278.
(paká¹£e, m. 7th s.)(nitya-)(Ä• lambana-)(sarva-)(ahaá¹ƒká¹›tayaá¸¥, f. 1st pl.)(prasÅ«yeran â€• sÅ« Ä€t. Opt. III p. pl.)(saká¹›t* eva*)(Å›akti-hetu-)(vyavasthiteá¸¥, 5th s.)

279.
(a-nitya-)(Ä• lambane, 7th s.)(syuá¸¥ â€• as Opt. III p. pl.)(spaá¹£á¹-Ä• bhÄ• á¸¥, 1st pl.)(tataá¸¥*)(pare, m. 1st pl.)(vyartham, 2nd s.)(paryanuyuÃ±jate; pari-anu-â€• yuj, VII C. Ä€t. Pr. III p. pl.)(sad-bhÄ• vam, 2nd s.)(artha-)(Ä• lambana-)

280.
(vÄ• sanÄ• , f. 1st s.)(arhati â€• arh Pr. III p. s.)(kartum* â€• ká¹›)(pratyabhijÃ±Ä• nam, n. 2nd s.)(jÃ±Ä• tari, m. 7th s.)(saá¸¥)(prajÃ±Ä• m, f. 2nd s.)(a-tasmin, 7th s.)(hi*)(asau, f. 1st s.)(na*)(kÄ• raá¹‡am, n. 1st s.)(bhrÄ• nti-)

281.
(tad*)(ahaá¹ƒ-pratyayaá¸¥)(na*)(iá¹£á¹-aá¸¥)(bhrÄ• ntiá¸¥, f. 1st s.)(varjanÄ• t, n. 5th s.)(bÄ• dha-)(cet*)(na*)(yuktyÄ• , 3rd s.)(uktayÄ• , 3rd s.)(anantara-)(upadarÅ›anÄ• t, n. 5th s.)(bÄ• dha-)(tasya, 6th s.)

282.
(ca*)(katham*)(bhÄ• vÄ• t, m. 5th s.)(mÄ• tra-)(vÄ• sanÄ• -)(bhaktÄ• nÄ• m, m. 6th pl.)(jÄ• yante â€• jan pass. Pr. III p. pl.)(vividhÄ• á¸¥, m. 1st pl.)(vibhramÄ• á¸¥, m. 1st pl.)(Ä«Å›vara-)(Ä• diá¹£u, 7th pl.)(hetutva-)(tat-)(Ä• di-)

283.
(evam*)(ca*)(nir-Ä• lambana-tÄ• , f. 1st s.)(sthitÄ• , f. 1st s.)(ahaá¹…kÄ• re, 7th s.)(tad*)(vidyate â€• vid IV C. Pr. III p. s.)(na*)(jÃ±Ä• tÄ• , -tá¹› stem, m. 1st s.)(grÄ• hye, 7th s.)(ahaá¹ƒ-pratyaya-)

284.
(tataá¸¥*)(sarva-)(pramÄ• á¹‡eá¹£u, m./n. 7th pl.)(asti â€• as)(na*)(dá¹›á¹£á¹-Ä• ntaá¸¥)(bhÄ
1st s.)(siddhi-)(ca*)(hetavaá¸¥, m. 1st pl.)(udÄ• há¹›tÄ• á¸¥, m. 1st pl.)(yathÄ• yogam, 2nd s.)(a-siddhÄ• á¸¥, m. 1st pl.)(Ä• Å›raya-)

285.
(anye, 1st m. pl.)(manyante â€• man Pr. III p. pl.)(caitanyam, n. 2nd s.)(bhinnam,

n. 2nd s.)(svarÅ«pataá¸¥* [-tas suff.])(buddhi-)(te, 1st pl.)(kalpayanti â€• ká¸·p caus. Pr. III p. pl.)(caitanyam, n. 2nd s.)(nijam, n. 2nd s.)(rÅ«pam, n. 2nd s.)(Ä• tmanaá¸¥, n. 6th s.)

286.
(ca*)(saá¸¥)(kevalam*)(bhuá¹…kte â€• bhuj Ä€t. Pr. III p. s.)(phalam, n. 2nd s.)(upanÄ«tam, n 2nd s.)(pradhÄ• nena, n. 3rd s.)(tasya, 6th s.)(asti â€• as)(na* eva*)(kartá¹›tvaá¹ƒ)(tan-)(matam, n. 1st s.)(praká¹›teá¸¥, f. 6th s.)(eva*)

287.
(tatra* api*)(cet*)(cetanÄ• , f. 1st s.)(iá¹£yate â€• iá¹£ pass.)(ekÄ• , f. 1st s.)(katham*)(cetasÄ• m, n. 6th pl.)(rÅ«pa-)(Å›abda-)(Ä• di-)(su-vyaktam, n. 1st s.)(rÅ«pam, n. 1st s.)(-vat suff.)(bheda-)(vedyate â€• vid caus. pass.)

288.
(caitanye, n. 7th s.)(eka-rÅ«pe, n. 7th s.)(ca*)(avasthite, n. 7th s.)(sarva-)(kÄ• lam, n. 2nd s.)(katham* nÄ• ma*)(upapadyate â€• pad IV C. Ä€t.)(-tvam suff. n. 1st s.)(bhoktá¹›-)(artha-)(nÄ• nÄ• vidha-)

289.
(didá¹›ká¹£Ä• - [des. noun, â€• dá¹›Å›])(Ä• dayaá¸¥, m. 1st pl.)(bhinnÄ• á¸¥, m. 1st pl.)(na*)(bhavanti â€• bhÅ« Pr. III p. pl.)(nibandhanam, n. 2nd s.)(tasya)(bhoga-)(hi*)(tathÄ• *)(pumÄ• n, 1st s.)(bhavet, Opt.)(utpattimÄ• n, 1st s.)

290.
(di*)(didá¹›ká¹£Ä• -)(Ä• di, n. 1st s.)(vidyate â€• vid IV C. Pr. III p. s.)(na*)(vyatiriktam, n. 2nd s.)(caitanaya-)(asau, m. 1st s.)(Ä• veÅ›e, 7th s.)(udaya-)(vyaya-)(asau, m. 1st s.)(durvÄ• raá¸¥, m. 1st s.)(puruá¹£e, m. 7th s.)(api*)

291.
(cet*)(Å›ubha-)(a-Å›ubha-)(karma, n. 1st s.)(na*)(eva*)(ká¹›tam)(Ä• tmanÄ• , n. 3rd s.)(tad*)(kutaá¸¥*)(bhedaá¸¥)(asya, m. 6th s.)(bhoga-)(samupajÄ• yate â€• jan pass.)

292.
(cet*)(praká¹›tiá¸¥, f. 1st s.)(prayacchati â€• yacch)(anurÅ«peá¹‡a, 3rd s.)(abhilÄ• á¹£a-)(eá¹£aá¸¥)(sambandhaá¸¥)(tayoá¸¥, 6th d.)(vyavasthitaá¸¥)(hi*)(-vat* [suff.])(paá¹…gu-)(andha-)

293.
(yadi*)(evam*)(kim* iti*)(api*)(vÄ• Ã±chÄ• yÄ• m, f. 7th s.)(iá¹£á¹-a-)(satyÄ• m, f. 7th s.)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)(praká¹›tiá¸¥, f. 1st s.)(na* eva*)(apeká¹£ate, apa-â€• Ä«ká¹£ Pr. III p. s. Ä€t.)(kiÃ±cit*)(anyat, n. 2nd s.)

294.
(atha*)(yadi*)(kÄ• le, 7th s.)(upabhoga-)(na* eva*)(vikriyÄ• , f. 1st s.)(asya, n. 6th s.)(syÄ• t â€• as Opt. III p. s.)(-tvam suff.)(bhoktá¹›-)(asya, n. 6th s.)(ca*)(praká¹›tiá¸¥, f.)(upakÄ• riá¹‡Ä«, f.)

295.
(ca*)(vikriyÄ• yÄ• á¸¥, f. 6th s.)(sad-bhÄ• ve, m. 7th s.)(nityatvam, n. 1st s.)(avahÄ«yate â€• hÄ• pass. Pr. III p. s.)(hi*)(vikÄ• raá¸¥)(anyathÄ• tvam, n. 1st s.)(katham*)(tÄ• davastye, n. 7th s.)

296.
(matam, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(Ä• dau, m. 7th s.)(buddhiá¸¥, f. 1st s.)(Ä• kÄ• rÄ• , f. 1st s.)(viá¹£aya-)(vivarttate â€• vá¹›t)(puruá¹£aá¸¥)(pratipadyate â€• pad I Ä€t. Pr. III p. s.)(artham, m. 2nd s.)(vyavasitam, m. 2nd s.)(tayÄ• , f. 3rd s.)

297.
(ca*)(evam*)(asya, m. 6th s.)(-tÄ• suff.)(upabhoktá¹›-)(dvÄ• rÄ• , f. 1st s.)(udaya-)(pratibimba-)(tu*)(ayam, m. 1st s.)(puruá¹£aá¸¥)(na*)(kadÄ• cana*)(jahÄ• ti â€• hÄ• 3rd C. Pr. III p. s.)(svarÅ«pam, 2nd s.)

298.
(ucyate â€• vac pass. Pr. III p. s.)(pratibimbasya, n. 6th s.)(samudbhave, 7th s.)(tÄ• dÄ• tmyena, 3rd s.)(tu*)(vibhede, 7th s.)(na*)(-tÄ• suff.)(bhoktá¹›-)

299.
(pradhÄ• nam, n. 1st s.)(sampravarttate; sam-pra-â€• vá¹›t Ä€t. Pr. III p. s.)(bhede, m. 7th s.)(vicitra-)(racanÄ• -)(Ä• nukÅ«lyena, n. 3rd s.)(didá¹›ká¹£Ä• -)(Ä• di-)(katham*)(vÄ• *)(Ä• tmakam, n. 1st s.)(a-cetanÄ• -)

300.
(nÄ• ma*)(pradhanam, n. 1st s.)(prajÄ• nÄ• ti â€• jÃ±Ä•)(kartum* â€• ká¹›)(vyaÃ±jana-)(Ä• 2nd s.)(ca*)(na*)(vijÄ• nÄ• ti â€• jÃ±Ä•)(bhoktum* â€• bhuj)(ataá¸¥*)(kim, n. 1st

s.)(a-yuktam, n. 1st s.)(param, n. 1st s.)

301.
(cet*)(-tvÄ• t suff.)(pradhÄ• nasya, n. 6th s.)(-mat- suff.)(buddhi-)(sarvam, n. 1st s.)(a-viroddhi, n. 1st s.)(asya, n. 6th s.)(tu*)(-mat-tvena, n. 3rd s.)(buddhi-)(caitanyam, n. 1st s.)(prÄ• ptam, n. 1st s.)(iva*)(caitanyam, n. 1st s.)(puruá¹£u, m. 7th pl.)

302.
(hi*)(buddhiá¸¥, f. 1st s.)(adhyavasÄ• yaá¸¥)(saá¹ƒvit, f. 1st s.)(saá¹ƒvedanam, n. 1st s.)(saá¹ƒvittiá¸¥, f. 1st s.)(ca*)(cetanÄ• , f. 1st s.)(sarvam, n. 1st s.)(iti*)(vÄ• cakam, n. 1st s.)(caitanya-)

303.
(buddhiá¸¥, f. 1st s.)(a-cetanÄ• -)(Ä• tmikÄ• , f. 1st s.)(-vat* suff.)(Å›abda-)(gandha-)(rasa-)(Ä• di-)(hetubhyÄ• m, m. 5th d.)(utpattimattva-)(nÄ• Å›itva-)(iti*)(cet*)(matam, n. 1st s.)

304.
(etau, m. 1st d.)(hetÅ«, m. 1st d.)(sva-tantre, 1st d.)(na*)(siddhau, 1st d.)(dvayoá¸¥, 6th d.)(mate, n. 1st d.)(sÄ• dhane, n. 1st d.)(na*)(bÄ• dhÄ•)(viparya-)(prasaá¹…gaá¸¥)(abhidhitsate; abhi-â€• dhÄ• desid. Ä€t. Pr. III p. s.)(api*)

305.
(ca*)(na*)(ká¹£atiá¸¥, f.)(naá¸¥, 6th pl.)(api*)(niveÅ›e, 7th s.)(Å›abdasya, m. 6th s.)(Ä• tma-)(caitanye, n. 7th s.)(tasya, m. 6th s.)(nityatvam, n. 1st s.)(duá¸¥sÄ• dhyam, n. 1st s.)(-tva-taá¸¥* [-tas suff.])(aká¹£i-)(Ä• deá¸¥, m. 6th s.)(sa-phala-)

306.
(yadi*)(caitanyam, n. 1st s.)(Å›Ä• Å›vatam, n. 1st s.)(artha-)(aká¹£i-)(Ä• di, n. 1st s.)(a-phalam, n. 1st s.)(bhavet â€• bhÅ« Opt.)(na*)(arthaá¸¥)(indhanena, n. 3rd s.)(yadi*)(analaá¸¥)(syÄ• t â€• as Opt. III p. s.)(Å›Ä• Å›vataá¸¥)

307.
(punaá¸¥*)(caká¹£us-)(Ä• dÄ«nÄ• m, 6th pl.)(pÄ• rÄ• rthyam, n. 1st s.)(pratipÄ• dyate; prati-â€• pad caus. pass.)(tena ... hetunÄ• , m. 3rd s.)(-tvena, n. 3rd s. [-tva

suff.])(saá¹ƒghÄ• ta-)(-vat* suff.)(Å›ayyÄ• -)(Ä• Å›ana-)(Ä• di-)

308.
(upapÄ• dyate â€• pad IV C. pass. Pr. III p. s.)(eá¹£Ä• m, 6th pl.)(atiÅ›aya-)(arthatvam, n. 1st s.)(Ä• dheya-)(yat, n. 1st s.)(iá¹£á¹-a-siddhiá¸¥, f. 1st s.)(te, m. 1st pl.)(iá¹£á¹-Ä• á¸¥, m. 1st pl.)(asmÄ• bhiá¸¥, 3rd pl.)(upakÄ• riá¹‡aá¸¥, m. 1st pl.)(jÃ±Ä• na-)

309.
(sÄ• dhane, 7th s.)(upakÄ• ritva-)(a-vikÄ• ri-)(sÄ• dhya-)(Å›unyatÄ• , f. 1st s.)(te, m. 1st pl.)(yuktÄ• á¸¥, m. 1st s.)(dá¹›á¹£á¹-Ä• ntasya, m. 6th s.)(upakÄ• riá¹‡aá¸¥, m. 1st pl.)(calasya, m. 6th s.)

310.
However (tu*)(yadi*)(samprasÄ• dhyate sam-pra-â€• sÄ• dh caus. pass. Pr. III p. s.)(sÄ• mÄ• nyena, 3rd s.)(eá¹£Ä• m, 6th pl.)(pÄ• rÄ• rthyam)(tathÄ• * api*)(sÄ• dhanam, n s.)(vyartham, n. 1st s.)(siddhÄ• á¸¥, m. 1st pl.)(upayoginaá¸¥, m. 1st pl.)(citta-)

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311.
(jainÄ• á¸¥, m. 1st pl.)(iva*)(jaiminÄ«yÄ• á¸¥, m. 1st pl.)(prÄ• huá¸¥ â€• ah Pr. III p. pl.)(naram, m. 2nd s.)(laká¹£aá¹‡am, m. 2nd s.)(cit-)(rÅ«peá¹‡a, 3rd s.)(paryÄ• ya-)(dravya-)(anugama-)(-Ä• tmakam, n. 1st s.)(rÅ«peá¹‡a, 3rd s.)(paryÄ• ya-)(vyÄ• vá¹›tti-)(-Ä• tmakam, n. 1st s.)

312.
(tatra*)(api*)(yadi*)(a-viká¹›tam)(dravyam, n. 1st s.)(saá¹…gatam, n. 1st s.)(paryÄ• yaiá¸¥, m. 3rd pl.)(asti)(na*)(viÅ›eá¹£aá¸¥)(iti*)(na*)(bhavet â€• bhÅ« Opt. III p. s.)(parinÄ• mi, n. 1st s. [-in suff.])

313.
(ucyate â€• vac pass. Pr. III p. s.)(ekatÄ• , f. 1st s.)(a-bhedÄ• t, m. 5th s.)(deÅ›a-)(kÄ• la-)(Å›vabhÄ• vÄ• nÄ• m, m. 6th pl.)(tu*)(bhedaá¸¥)(bhedÄ• t, m. 5th s.)(saá¹…khyÄ• -)(laká¹£aá¹‡a-)(saá¹ƒjÃ±Ä• -)(artha-)

314.
(iti*)(ghataá¸¥, m. 1st s.)(rÅ«pa-)(Ä• dayaá¸¥, 1st pl.)(vibheditÄ• , f. 1st

s.)(saá¹…khyÄ• -)(saá¹ƒjÃ±Ä• -)(vibheditÄ• , f. 1st s.)(laká¹£aá¹‡a-)(anuvá¹›tti-)(kÄ• rya-)(artha-)(vyÄ• vá¹›tti-)

315.
(evam*)(dravya-)(paryÄ• yayoá¸¥, m. 6th d.)(dravyam, n. 1st s.)(na*)(ekÄ• ntena, n. 3rd s.)(a-viÅ›eá¹£a-vat, n. 1st s.)(svayam*)(yÄ• ti â€• yÄ• Pr. III p. s.)(viÅ›eá¹£am, m. 2nd s.)(rÅ«peá¹‡a, n. 3rd s.)(paryÄ• ya-)

316.
(ca*)(tasmin, 7th s.)(ekatvam)(a-bhede, m. 7th s.)(svabhÄ• va-)(sati, 7th s.)(bhinnatÄ• , f. 1st s.)(duá¸¥sÄ• dhyÄ• , f. 1st s.)(kathamcit* api*)(-vat* suff.)(rÅ«pa-)(paryÄ• ya-)(Ä• tma-)

317.
(ca*)(ekatve, n. 7th s.)(evam*)(dravya-)(paryÄ• yayoá¸¥, m. 6th d.)(a-gauá¹‡e, n. 7th s.)(dravyam, n. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(-mat, n. 1st s.)(vyÄ• vá¹›tti-)(-vat suff.)(svarÅ«pa-)(paryÄ• yÄ• á¹‡Ä• m, m. 6th pl.)

318.
(vÄ• *)(yadi*)(te, m. 1st pl.)(paryÄ• yÄ• á¸¥, m. 1st pl.)(api*)(anugata-)(Ä• tmakÄ• á¸¥, m. 1st pl.)(-vat* suff.)(dravya-)(eka-Ä• tma-tÄ• , f. 1st s.)(eá¹£Ä• m, m. 6th pl.)(dravyeá¹‡a, n. 3rd s.)(prÄ• pnuvanti; pra-â€• Ä• p Pr. III p. pl.)

319.
(tataá¸¥*)(vidyate â€• vid IV C. Pr. III p. s.)(avasthitam, n. 1st s.)(dravyam, n. 1st s.)(Ä• tmÄ• -)(Ä• di, n. 1st s.)(-tvÄ• t suff.)(a-vyatirikta-)(paryÄ• ya-)(-vat* suff.)(sva-rÅ«pa-)(paryÄ• yÄ• á¹‡Ä• m, m. 6th pl.)

320.
(ca*)(na*)(kecana*)(paryÄ• yÄ• á¸¥, m. 1st pl.)(api*)(Ä• krÄ• ntÄ• á¸¥m. 1st pl.)(udaya-)(vyaya-)(-tvÄ• t suff.)(a-vyatirikta-)(dravyÄ• t, n. 5th s.)(-vat* suff.)(niyata-)(dravya-)

321.
(tataá¸¥*)(vÄ• *)(dhvaá¹ƒsaá¸¥)(vÄ• * [trans. twice])(sarvam, n. 1st s.)(sthiram, n. 1st s.)(tu*)(imau, m. 1st d.)(vyÄ• vá¹›tti-)(anugamau, m. 1st d.)(na* eva*)(staá¸¥ â€• as Pr. III p. d.)(eka-Ä• tmani, n. 7th s.)

322.
(asti â€• as Pr. III p. s.)(na*)(pratibhÄ• saá¸¥)(dravyasya, n. 6th s.)(rÅ«pasya, n. 6th s.)(upalabhya-)(Ä• tmanaá¸¥, n. 6th s.)(anugata-)(paryÄ• ya-)(tat*)(na*)(asti â€• as)(-vat* suff.)(gagana-)(abja-)

323.
(yogyÄ• á¸¥, m. 1st pl.)(vividha-)(artha-kriyÄ•)(hetavaá¸¥, m. 1st pl.)(jÃ±Ä• na-)(tulya-)(Ä• di-)(gocarÄ• á¸¥, m. 1st pl.)(pratyaya-)(saá¹…keta-)(Å›abda-)(tathÄ• *)(artha-)

324.
(eva*)(paryÄ• yÄ• á¸¥, m. 1st pl.)(kevalÄ• á¸¥, m. 1st pl.)(samvedyante â€• vid caus. pass. Pr. III p. pl.)(dharmÄ• á¹‡aá¸¥, m. 1st pl.)(udaya-)(vyaya-)(tataá¸¥*)(atinirmalam, n. 1st s.)(nairÄ• tmyam, n. 1st s.)(spaá¹£á¹-am, 2nd s.)

325.
(atha*)(sat, n. 1st s.)(mÅ«rchitam, n. 1st s.)(rÅ«pam, n. 1st s.)(dravya-)(paryÄ• yayoá¸¥, m. 6th d.)(hi*)(iá¹£yate â€• iá¹£ pass.)(dvi-rÅ«pam, n. 1st s.)(nirbhÄ• gam, n. 1st s.)(narasiá¹ƒha-vat*)

326.
(nanu*)(eva*)(iti*)(dvi-rÅ«pam, n. 1st s.)(vinibandhanaá¸¥, m. 1st s.)(nÄ• nÄ• -)(artha-)(nirdeÅ›aá¸¥)(Å›abdena, m. 3rd s.)(rÅ«pa-)(svabhÄ• vasya, m. 6th s.)

327.
(narasiá¹ƒhaá¸¥)(api*)(na* eva*)(ekaá¸¥)(dvi-Ä• tmakaá¸¥)(hi*)(saá¸¥)(pratÄ«yate, prati-â€• pass. Pr. III p. s.)(tathÄ• *)(Ä• tmÄ• , m. 1st s.)(samÅ«ha-)(aneka-)(aá¹‡u-)

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328.
(apare, m. 1st pl.)(punaá¸¥*)(iti*)(ká¹£iti-)(tejas-)(jala-)(Ä• dikaá¸¥, m. 1st s.)(vivarttaá¸¥)(nitya-)(jÃ±Ä• na-)(Ä• tmÄ• , 1st s.)(tad-)(Ä• tmakaá¸¥)(Ä• tmakaá¸¥)

329.
(na* kiÃ±cit*)(iha*)(saá¹ƒyuktam)(laká¹£aá¹‡a-)(grÄ• hya-)(tasmÄ• t, 5th s.)(sarvaá¸¥)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(ayam, m. 1st s.)(parinÄ• maá¸¥)(vijÃ±Ä• na

330.
(tu*)(darÅ›anam, n. 1st s.)(teá¹£Ä• m, m. 6th pl.)(alpa-)(aparÄ• dham, n. 1st s.)(uktitaá¸¥* [-tas suff.])(nityatÄ• , f. 1st s. [-tÄ• suff.])(upalaká¹£aá¹‡Ä• t, n. 5th s.)(bheda-)(vyaktam [adv.])(vijÃ±Ä• ne, n. 7th s.)(rÅ«pa-)(Å›abda-)(Ä• di-)

331.
(tu*)(Ä• tmakatve, n. 7th s.)(eka-)(jÃ±Ä• na-)(rÅ«pa-)(Å›abda-)(rasa-)(Ä• dayaá¸¥, m. 1st pl.)(prasajyate â€• saÃ±j pass.)(vedyÄ• á¸¥, m. 1st pl.)(saká¹›t*)(ca*)(nitye, m. 7th s.)(na*)(antaram, n. 1st s.)(avasthÄ• -)

332.
(jÃ±Ä• nam, n. 1st s.)(na*)(upalabhyate â€• labh pass.)(bhinnam, n. 2nd s.)(vittitaá¸¥* [-tas suff.])(rÅ«pa-)(Ä• di-)(bhede, 7th s.)(tasyÄ• á¸¥, f. 6th s.)(prati-ká¹£aá¹‡am, n. 2nd s.)(kim, n. 1st s.)(vyavasthitam, n. 1st s.)(a-bhinnam, n. 1st s.)

333.
(vidyate â€• vid IV C. Pr. III p. s.)(na*)(bhedaá¸¥)(jÃ±Ä• na-)(viparyasta-)(a-viparyasta-)(puá¹ƒsi, 7th s.)(eka-)(jÃ±Ä• na-)(katham*)(tataá¸¥*)(bandha-)(moká¹£au, m. 1st d.)

334.
(vÄ• *)(kim*)(yogÄ«, m. 1st s.)(nivartayet â€• vá¹›t Opt. III p. s.)(sÄ• dhayet â€• siddh, caus. Opt. III p. s.)(abhyÄ• sena, m. 3rd s.)(vÄ• *)(na*)(Å›akyaá¸¥)(hÄ• tum* â€• hÄ•)(hi*)(viparyÄ• sa-)(Ä• tmakaá¸¥)(tat-)

335.
(ca*)(jÃ±Ä• nam, n. 1st s.)(tattva-)(na*)(utpÄ• dyam [gerundive])(sarvadÄ• *)(tena, n. 3rd s.)(ayam, m. 1st s.)(abhyÄ• saá¸¥, m. 1st s.)(yoga-)(api*)(a-phalaá¸¥)(ca*)(sarvaá¸¥)(eva*)

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336.
(tu*)(kecit*)(api*)(manyÄ• á¸¥, m. 1st pl.)(saugatam, m. 2nd s.)(pracaká¹£ate â€• caká¹£ Pr. III p. pl. Ä€t.)(Ä• tmÄ• nam, n. 2nd s.)(vyapadeÅ›ena, m. 3rd s.)(pudgala-)(varjitam, n. 2nd s.)(tattva-)(anyatva-)

337.
(pudgalaá¸¥)(skandhebhyaá¸¥, m. 5th pl.)(prasaá¹…gataá¸¥* [-tas suff.])(dá¹›á¹£á¹-i-)(na*)(an-anyaá¸¥ = non-different)(prÄ• pteá¸¥, f. 5th s.)(an-ekatÄ• , f. 1st s. [`being not-one'])(Ä• dya-)(tasmÄ• t, n. 5th s.)(sÄ• dhvÄ«, f. 1st s.)(avÄ• cyatÄ• , f. 1st s.)

338.
(te, m. 1st pl.)(vÄ• cyÄ• á¸¥, m. 1st pl. [gerundive])(pudgalaá¸¥)(na* eva*)(vidyate â€• vid IV C. Pr. III p. s.)(pÄ• ramÄ• rthikaá¸¥)(-tvÄ• t suff.n. 5th s.)(a-vÄ• cya-)(tattva-)(anyatvÄ• t, n. 5th s.)(-vat* suff.)(nabhas- `sky'; kokanada- `lotus')(Ä• di-)

339.
(na* eva*)(ativarttate â€• vá¹›t)(vÄ• *)(an-anyatvam)(vÄ• *-api*)(anyatvam, n. 1st s.)(vastu, n. 1st s.)(vastutaá¸¥*)(tat, n. 1st s.)(yat, n. 1st s.)(nir-rÅ«pam = nÄ«rÅ«pam, n. 1st s.)(prakalpyate â€• ká¸·p)(a-vÄ• cyam, n. 2nd s.)

340.
(bhÄ• vataá¸¥* [-tas suff.])(adhiá¹£á¹-hÄ• na-)(vastu-)(vikalpasya, m. 6th s.)(bheda-)(abheda-)(yujyate â€• yuj pass. Pr. III p. s.)(a-nirdeÅ›aá¸¥)(anyatva-)(tattva-)(niá¸¥svabhÄ• veá¹£u, m. 7th pl.)

341.
(na*)(vastuni, n. 7th s.)(yat, n. 1st s.)(pratiá¹£edhanam, n. 1st s.)(etat, n. 1st s.)(hi*)(na*)(tat, n. 1st s.)(vastu, n. 1st s.)(-vat*)(antara-)(tasmÄ• t, n. 5th s.)(anyatvam, n. 1st s.)(vyaktam, n. 2nd s. [adv.])(ucyate â€• vac pass. Pr. III p. s.)

342.
(ca*)(niá¹£edhaá¸¥)(a-tad-bhÄ• va-)(tattvam, n. 1st s.)(eva*)(abhidhÄ«yate â€• dhÄ• pass.)(tat*)(vastu, n. 1st s.)(na*)(atikrÄ• mati â€• kram I C. Pr. III p. s.)(bhedam, 2nd s.)(ca*)(tattvam, n. 2nd s.)(vastunaá¸¥, n. 5th s.)

343.
(eá¹£Ä• , f. 1st s.)(iti*)(pudgalaá¸¥)(na*)(anyaá¸¥)(skandhebhyaá¸¥, m. 5th pl.)(sÅ«canÄ• , f. 1st s.)(an-anya-)(iyam, f. 1st s.)(iti*)(skandhaá¸¥)(na*)(pudgalaá¸¥)(vyaktÄ• , f. 1st s.)(tasya, m 6th s.)(anyatÄ• , f. 1st s.)

344.
(saá¹…gaá¸¥)(viruddha-)(dharma-)(ucyate â€• vac pass. Pr. III p. s.)(bhedaá¸¥)(vastÅ«nÄ•
n. 6th pl.)(ca*)(kim*)(na*)(bhinnatÄ• , f. 1st s.)(vidyate â€• vid IV C.)(pudgalayoá¸¥,
m. 6th d.)(skandha-)(eva*)

345.
(tathÄ• * hi*)(pudgalaá¸¥)(ucyate â€• vac)(avÄ• cyaá¸¥)(anyatvena, n. 3rd
s)(tattva-)(vedana-)(Ä• dibhyaá¸¥, m. 5th pl.)(rÅ«pa-)(saá¹ƒjÃ±Ä• -)(Ä• dayaá¸¥, m. 1st
pl.)(vÄ• cyÄ• á¸¥, m. 1st pl.)(tataá¸¥*)

346.
(rÅ«pa-skandha-)(Ä• dayaá¸¥, m. 1st pl.)(matÄ• á¸¥, 1st pl.)(vÄ• cyÄ• á¸¥, m. 1st
pl.)(a-nityatvena, n. 3rd s.)(tu*)(pudgalaá¸¥)(na*)(tathÄ• *)(iti* tataá¸¥*)(anyatÄ• ,
f. 1st s.)(vispaá¹£á¹-am, n. 2nd s. [adv.])

347.
(Å›aktiá¸¥, f. 1st s.)(laká¹£aá¹‡am, 1st s.)(vidyamÄ• natva-)(niyatÄ• , f. 1st
s.)(ká¹£aá¹‡ikeá¹£u, 7th pl.)(eva*)(tathÄ• *)(a-vÄ• cye, m. 7th s.)(na*)(vastutÄ• , f. 1st
s.)

348.
(tu*)(virodhe, m. 7th s.)(Ä• gama-)(artha-)(parÄ• krÄ• ntam, n. 1st s.)(mahÄ• tmabhiá¸¥,
m. 3rd pl.)(citrÄ• á¸¥, 1st pl.)(vÄ• caá¸¥, f. 1st pl.)(dayÄ• vataá¸¥, m. 6th
s.)(pratiá¹£edhÄ• ya, m. 4th s.)(nÄ• stikya-)

349.
(deÅ›anÄ• , f. 1st s.)(hÄ• ra-)(bhÄ• ra-)(Ä• di-)(samudÄ• ya-)(Ä• di-)(cittena, m. 3rd
s.)(ca*)(viÅ›eá¹£a-)(pratiá¹£edhaá¸¥)(rÄ• jate â€• rÄ• j Ä€t. Pr. III p. s.)(prati*)(dá¹›á¹£á¹-Ä«r
2nd pl.)(tat-)

350.
(athavÄ• *)(ayam, m. 1st s.)(Ä• yÄ• saá¸¥, m. 1st s.)(kriyate â€• ká¹›
pass.)(eva*)(asthÄ• naá¸¥)(yataá¸¥*)(Ä• di, n. 1st s.)(praká¹›ti-)(nirÄ• ká¹›tam, n. 1st
s.)(eva*)(prasiddhyÄ• , f. 3rd s.)(ká¹£aá¹‡a-bhaá¹…ga-)

351.

(tataá¸¥)(ká¹£aá¹‡a-bhaá¹…gaá¸¥)(spaá¹£á¹-am*)(prasÄ• dhyate â€• sÄ• dh caus. pass.)(n
4th s.)(uktasya, m. 6th s.)(ca*)(jÄ• ti-)(Ä• deá¸¥, m. 6th
s.)(vaká¹£yamÄ• á¹‡asya)(a-viÅ›eá¹£ataá¸¥* [-tas suff.])

352.
(kaiÅ›cit*)(iá¹£yate â€• iá¹£ pass.)(dvairÄ• Å›yam, n. 1st
s.)(ká¹›taka-)(a-ká¹›takatvena)(paraiá¸¥ m. 3rd s.)(matam, n. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6th
pl.)(ká¹£aá¹‡ika-)(a-ká¹£aá¹‡ikatvena, n. 3rd s.)

353.
(tatra*)(sarve, m. 1st pl.)(te, m. 1st pl.)(eva*)(bhÄ• vÄ• á¸¥, m. 1st pl.)(ye, m. 1st
pl.)(ká¹›taka-)(ká¹£aá¹‡abhaá¹…ginaá¸¥, m. 1st pl.)(sthiteá¸¥, f. 5th s.)(prati*)(vinÄ• Å›am,
m. 2nd s.)(sarveá¹£Ä• m, m. 6th pl.)(an-apeká¹£atayÄ• , f. 3rd s.)

354.
(yat, n. 1st s.)(eva*)(na*)(apeká¹£ate, apa-â€• Ä«ká¹£ Ä€t. Pr. III p. s.)(antaram, n.
2nd s.)(hetu-)(prati*)(yat, n. 2nd s.)(bhÄ• vam, m. 2nd s.)(tat, n. 1st
s.)(jÃ±eyam, n. 1st s.)(tatra* [= in that regard])(niyatam, n. 2nd s.
[adv.])(udayÄ• t, m. 5th s.)(sva-)(hetubhyaá¸¥, m. 5th pl.)(tathÄ• *)

355.
(hi*)(yathÄ• *)(sÄ• magrÄ«, f. 1st s.)(nirnibandhÄ• . f. 1st s.)(utpÄ• dane, n. 7th
s.)(sva-)(kÄ• rya-)(api*...ca*)(sarve, m. 1st pl.)(janminaá¸¥, m. 1st
pl.)(nirapeká¹£Ä• , f. 1st s. [nir-apa-â€• Ä«ká¹£])(prati*)(vinÄ• Å›am, m. 2nd s.)

356.
(api*)(anapeká¹£aá¸¥)(yadi*)(eá¹£aá¸¥, m, 1st s.)(bhavet â€• bhÅ« Opt. III p.
s.)(deÅ›a-kÄ• la-antare, n. 7th s.)(tat*)(apeká¹£atayÄ• , f. 3rd
s.)(eá¹£aá¸¥)(nirapeká¹£aá¸¥)(na*)(prasajyate â€• saÃ±j pass.)

357.
(ca*)(akhilÄ• á¸¥, m. 1st pl.)(janminaá¸¥, m. 1st pl.)(sarvatra* eva*)(anapeká¹£Ä• á¸¥, m.
1st pl.)(vinÄ• Å›e, m. 7th s.)(anyathÄ• *)(tatra*)(sarvathÄ• *)(hetÅ«nÄ• m, m. 6th
pl.)(vinÄ• Å›a-)(a-kiÃ±citkaratvataá¸¥* [-tas suff.])

358.
(tathÄ• *)(hi*)(nÄ• Å›akaá¸¥, m. 1st s.)(hetuá¸¥, m. 1st s.)(na*)(yuktaá¸¥)(kÄ• rakaá¸¥, m. 1s
s.)(nÄ• Å›asya)(a-vyatirekiá¹‡aá¸¥, 6th s.)(bhÄ• va-)(janmataá¸¥* [-tas*

suff.])(bhÄ• va-)(sva-)(hetoá¸¥, m. 5th s.)

359.
(na*)(ca*)(bhÄ• va-)(Ä• tmani, n. 7th s.)(samudbhÅ«te, m. 7th s.)(Ä• tma-)(hetutaá¸¥* [-tas suff.])(an-aá¹ƒÅ›e, m. 7th s.)(tadÄ• *)(vinÄ• Å›aá¸¥)(Ä• dhÄ• tum* â€• dhÄ•)(anyaiá¸¥ pl.)(punaá¸¥*)(pÄ• ryate â€• pá¹› X C. pass. Pr. III p. s.)(eva*)(Ä• tmÄ• , n. 1st s.)

360.
(sati, n. 7th s. [loc. abs.])(ká¹›te, n. 7th s.)(nÄ• mni, n. 7th s.)(nÄ• Å›a-)(vyatirikte, m. 7th s.)(padÄ• rtha-)(na*)(kiÃ±cit*)(upajÄ• yate â€• jan pass.)(tasya, m. 6th s.)(antaraiá¸¥, n. 3rd pl.)(hetu-)(bhÄ• ve, m. 7th s.)

361.
(tena, n. 3rd s.)(kÄ• rya-)(upalambha-)(Ä• di, n. 1st s.)(anuá¹£ajyate â€• sajj pass. Pr. III p. s.)(eva*)(prÄ• k-vat*)(tÄ• davasthyÄ• t, n. 5th s.)(ca*)(na*)(eva*)(yuktam, n. 1st s.)(Ä• caraá¹‡Ä• t, 5th s.)(asya, m. 6th s.)(api*)

362.
(a-sat, 1st s.)(iti*)(bhÄ• vaá¸¥)(nÄ• Å›yate â€• naÅ› pass.)(padÄ• rthena, 3rd s.)(nÄ• mnÄ• s.)(nÄ• Å›a-)(vikalpÄ• nÄ• m, m. 6th pl.)(artha-)(anyatva-)(Ä• di-)(anuvá¹›ttitas* [-tas suff.])(tatra*)(api*)

363.
(cet*)(nÄ• Å›aá¸¥)(kriyate â€• ká¹›)(Ä• tmakaá¸¥)(a-bhÄ• va-)(bhÄ• va-)(apara-saá¹ƒjÃ±akaá¸¥)(pradhvaá¹ƒsa-)(na*)(n. 1st s.)(karaá¹‡am, n. 1st s.)(tasya, m. 6th s.)(api*)

364.
(ca*)(a-bhÄ• vasya)(kÄ• ryatve, 7th s.)(eva*)(vastutÄ• , f. 1st s.)(-vat*)(aá¹…kura-)(Ä• di-)(prasakta-)(rÅ«pasya)(ajanya-)(samudbhavÄ• t, m. 5th s.)(Å›aktyÄ• , f. 3rd s.)(hetu-)

365.
(ca*)(a-bhÄ• vaá¸¥, m. 1st s.)(evam*)(vidhinÄ• , m. 3rd s.)(ká¹›taá¸¥)(Ä• Å›rayÄ• t, m. 5th s.)(paryudÄ• sa-)(punaá¸¥*)(tatra*)(vikalpaá¸¥)(Ä• di-)(vyatireka-)(vartate â€• vá¹›t)

366.
(atha*)(niá¹£edhaá¸¥)(kriyÄ• -)(ayam, m. 1st s.)(hi*)(na*)(eva*)(karoti â€• ká¹› Pr. III p.

s.)(bhÄ• vam, m. 2nd s.)(tathÄ• * api*)(siddhÄ• , f. 1st s.)(a-hetutÄ• , f. 1st s.)(kartuá¸¥, m. 6th s.)(hÄ• nitas* [-tas suff.])(hetutva-)

367.
(nanu*)(ayam, m. 1st s.)(vinÄ• saá¸¥)(vastunaá¸¥, n. 6th s.)(asti â€• as Pr. III p. s.)(na* eva*)(kale, 7th s.)(sattÄ• -)(na*)(pÅ«rvam)(vastunaá¸¥, n. 5th s.)(na*)(cirÄ• t, 5th s.)(paÅ›cÄ• t*)(tu*)(asau, m. 1st s.)(anantaram, 2nd s.)

368.
(evam*)(ca*)(-tas* suff.)(eá¹£aá¸¥, m. 1st s.)(eva*)(niyata-)(kÄ• lataá¸¥* [-tas suff.])(yuktaá¸¥)(hetumÄ• n, m. 1st s.)(hi*)(nirapeká¹£e, m. 7th s.)(kÄ• dÄ• citkatva-yogaá¸¥)(nirÄ• ká¹›taá¸¥)

369.
(ca*)(bhÄ• vÄ• t, m. 5th s.)(anantara-)(vastu-)(yujyate â€• yuj pass. Pr. III p. s.)(eva*)(hetumÄ• n, m. 1st s. [-mat suff.])(ca* api*)(-tas suff.)(a-bhÅ«tvÄ• * â€• bhÅ«)(bhÄ• vatas*)(mataá¸¥)(yathÄ• * eva*)(anyaá¸¥)(ká¹£aá¹‡aá¸¥)

370.
(kiá¹ƒca*)(ayam, m. 1st s.)(a-hetukatvÄ• t, n. 5th s.)(a-sat, 1st s.)(-vat*)(suta-)(vandhyÄ• -)(Ä• di-)(athavÄ• *)(nityaá¸¥)(-vat*)(Ä• kÄ• Å›a-)(yataá¸¥*)(na*)(a
n. 1st s.)(prakÄ• ra-)

371.
(a-sattve, n7th s.)(sarvabhÄ• vÄ• nÄ• á¹ƒ, m. 6th pl.)(syÄ• t â€• as)(nityatvam, n. 1st s.)(a-nÄ• Å›atas* [-tas suff.])(ca*)(pratyayaá¸¥, 1st s.)(nÄ• Å›itva-)(-tva-)(-in-suff.)(nÄ• Å›a-)(sarva-)(saá¹ƒskÄ• ra-)(a-nimittakaá¸¥)

372.
(nityatve, n. 7th s.)(sthÄ• nam, n. 2nd s.)(saha*)(vinÄ• Å›ena, m. 3rd s.)(a-virodhatas* [-tas suff.])(ca*)(uktiá¸¥, f. 1st s.)(nÄ• Å›a-)(a-jÄ• tasya, m. 6th s.)(na*)(eva*)(anupÄ• tinÄ«, f. 1st s.)(yukti-)

373.
(katamam, 2nd s.)(nÄ• Å›am, 2nd s.)(pare, m. 1st pl.)(paryanuyuÃ±jate â€• yuj, VII C. Ä€t. Pr. III p. pl.)(a)(kim*)(bhÄ• vam, m. 1st s.)(dharmÄ• á¹‡am, m. 1st s.)(ká¹£aá¹‡a-sthiti-)(uditam, 1st s.)(tathÄ• *)

374.
(atha*)(nivá¹›ttim, f. 2nd s.)(svarÅ«pasya, n. 6th s.)(bhÄ• va-)(saá¹ƒjÃ±itÄ• m, f. 2nd s.)(dhvaá¹ƒsa-)(hi*)(paryanuyoge, m. 7th s.)(pÅ«rva-)(kiá¹ƒcit*)(eva*)(virudhyate â€• rudh VII C. pass.)

375.
(bhÄ• vaá¸¥)(yaá¸¥, m. 1st s.)(-in suff.)(ká¹£aá¹‡asthÄ• yÄ«, m. 1st s.)(gÄ«yate â€• gai pass.)(vinÄ• Å›aá¸¥)(iti*)(icchÄ• maá¸¥ â€• iá¹£ VI Class Pr. III p pl.)(tam, 2nd s.)(hetumantam, m. 2nd s. [-mat suff.])(tu*)(a-hetukam, m. 2nd s.)(a-bhÄ• vÄ• t, m. 5th s.)(para-)

376.
(-tvam suff.)(bhÄ• vi- [-in suff.])(anantara-)(vastu-)(asti â€• as)(na*)(tatra*)(tÄ• dá¹›Å›i, n. 1st s.)(svarÅ«pasya, n. 6th s.)(cala-)(bhÄ• va-)(udayÄ• t, m. 5th s.)(saha*)(bhÄ• vena, m. 3rd s.)(eva*)

377.
(ataá¸¥*)(vinÄ• Å›a-)(sadbhÄ• vÄ• t, m. 5th s.)(sarva-saá¹ƒská¹›tÄ• á¸¥, m. 1st pl.)(na*)(nity m. 1st pl.)(ca*)(buddhiá¸¥, f. 1st s.)(iti*)(vinÄ• Å›Ä«, 1st s.)(na*)(prasajyate â€• saÃ±j pass.)(nirnimittÄ• , f. 1st s.)

378.
(tu*)(pradhvaá¹ƒsasya, m. 6th s.)(nairÄ• tmyÄ• t, n. 5th s. [nir-Ä• tman -ya á¸¥á¸¥ nairÄ• tmyÄ• t])(na*)(asti â€• as)(bhÄ• vitÄ• , f. 1st. s.)(anantara-)(yogasya, m. 6th s.)(na*)(bhÄ• va-)(a-bhÅ«tvÄ• * â€• bhÅ«)(-vat* suff.)(gagana-indÄ«vara-)(Ä• di-)

379.
(eva*)(it*)(pradhvaá¹ƒsaá¸¥)(ayam, m. 1st s.)(iti*)(bhÄ• vaá¸¥)(bhavati â€• bhÅ«)(na*)(arthaá¸¥)(pratyÄ• yyate â€• i caus. pass. Pr. III p. s.)(atra*)(tu*)(na*)(viidhiá¸¥, m. 1st s.)(kasyacit*)

380.
(evam*)(mÄ• tre, 7th s.)(nÄ• ma-)(ká¹›te, 7th s.)(iti*)(bÄ• leyaá¸¥)(hi*)(na*)(labhate â€• labh)(prasaktim, f. 2nd s.)(sarvaá¸¥)(dharmaá¸¥)(rÄ• sabha-)(asmin, 7th s.)(nare, m. 7th s.)

381.
(padÄ• rthasya, m. 6th s.)(nÄ• mnaá¸¥, 6th s.)(dhvaá¹ƒsa-)(vidhÄ• ne, n. 7th

s.)(punar*)(na*)(kiá¹ƒcit*)(jÄ• yate â€• jan pass.)(asya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(iti*)(kim*)(etat, 1st s.)(nivarttate â€• vá¹›t Ä€t. Pr. III p. s.)

382.
(ca*)(evam*)(Ä• tmanaá¸¥, 6th s.)(dhvaá¹ƒsa-)(bhÄ• va-)(nÄ• Å›asya, m. 6th s.)(iá¹£yate â€
pass. Pr. III p. s.)(a-sattvam, n. 2nd s.)(viyogena, 3rd s.)(vastu-)(rÅ«patas*
[-tas suff.])(na*)(a-bhÄ• va-rÅ«pa-)(bhÄ• va-)

383.
(asmin, 7th s.)(rÅ«patÄ• , f. 1st s.)(nivá¹›tti-)(api*)(na*)(abhidhÄ«yate â€• dhÄ•
pass.)(vidhinÄ• , 3rd .s)(niá¹£idhyate â€• sad pass.)(anuvá¹›ttiá¸¥, f. 1st
s.)(rÅ«pa-)(vastu-)(á¸¥á¸¥rdhvam*)(ká¹£aá¹‡Ä• t, 5th s.)

384.
(ataá¸¥*)(na*)(vyavasthitam, n. 1st s.)(rÅ«pam, n. 1st s.)(vihitam, n. 1st
s.)(iti*)(nirÄ• spadaá¸¥)(asmin, n. 7th s.)(kriyamÄ• á¹‡aá¸¥)(vikalpaá¸¥)(nitya-)

385.
(vyoma-)(Ä• dayaá¸¥, m. 1st pl.)(ye, m. 1st pl.)(saá¹ƒmatÄ• á¸¥, m. 1st pl.)(a-ká¹›tatvena,
n. 3rd s.)(eva*)(na* santi â€• as Pr. III p. pl.)(vastu-vá¹›ttyÄ• , f. 3rd s.)(te, m.
1st pl.)(viyogataá¸¥* [-tas suff.])(Å›akti-)

386.
(tadÄ• *)(an-Ä• spadaá¸¥)(teá¹£u, 7th pl.)(Ä• di-)(vikalpaá¸¥)(ká¹£aá¹‡ika-)(aká¹£aá¹‡ikatva
n. 3rd s.)(syÄ• t â€• as Opt. III p. s.)(eva*)(vastu, n. 1st
s.)(yadi*)(vÄ• *)(ká¹£aá¹‡ikam, n. 1st s.)(anyathÄ• *)

387.
(hi*)(vastu, n. 1st s.)(ucyate â€• vac pass. Pr. III p. s.)(ká¹£aá¹‡ikam, n. 2nd
s.)(rÅ«pam, n. 1st s.)(avasthita-)(ká¹£aá¹‡a-)(punaá¸¥*)(eva*)(vastu, n. 1st
s.)(samÄ• krÄ• ntam, n. 1st s.)(sthira-)(rÅ«pa-)(a-ká¹£aá¹‡ikam, 2nd s.)

388.
(tat)(svarÅ«pam, n. 1st s.)(vastunaá¸¥, n. 6th s.)(a-sthÄ• yi, n. 1st
s.)(anantara-)(utpÄ• da-)(yat, n. 1st s.)(ucyate â€• vac pass. Pr. III p.
s.)(ká¹£aá¹‡aá¸¥)(saá¸¥)(yasya, m. 6th s.)(tat, n. 1st s.)(asti â€• as)(matam, n. 1st
s.)(ká¹£aá¹‡ikam, n. 1st s.)

389.
(api*)(a-sati, m. 7th s.)(artha-)(bhede, m. 7th s.)(ca*)(na*)(bÄ• dhyate â€• badh pass.)(saá¸¥)(asti â€• as)(asya, m. 6th s.)(hi*)(bhÄ• vi, n. 1st s.)(vÄ• cakam, 1st s.)(racita-)(saá¹…keta-)(icchÄ• -)

390.
(tu*)(vivaká¹£itam, 1st s.)(vastu, n. 1st s.)(asthÄ• yi, 1st s.)(evam*)(anatara-)(udaya-)(tatra*)(Å›abdaá¸¥)(prayujyatÄ• m â€• yuj pass. Imp. III p. s.)(vÄ• *)(sa-pratyayaá¸¥)(a-pratyayaá¸¥)

391.
(tu*)(yadi*)(vyoma-)(kÄ• la-)(Ä• dyÄ• á¸¥, m. 1st pl.)(syuá¸¥, Opt. III p. pl.)(santaá¸¥, m. 1st pl.)(sati, m. 7th s.)(tathÄ• *)(te, m. 1st pl.)(api*)(na*)(atikrÄ• manti â€• kram Pr. III p. pl.)(enam, n. 2nd s.)(ká¹£aá¹‡abhaá¹…gam, n. 2nd s.)(iva*)(ká¹›tÄ• á¸¥, m. 1st pl. [=ká¹›takÄ• á¸¥])

392.
(tathÄ• * hi*)(ye, m. 1st pl.; nÄ• ma*)(te, m. 1st pl.)(santaá¸¥, m. 1st pl.)(sarve, m. 1st pl.)(ká¹£aá¹‡abhaá¹…ginaá¸¥, m. 1st pl. [-in suff.])(tad*)(yathÄ• *)(bhÄ• vÄ• á¸¥, m. 1 pl.)(saá¹ƒ ská¹›tÄ• á¸¥, m. 1st pl.)(anantaram*)(siddhÄ• á¸¥, m. 1st pl.)(tathÄ• *)

393.
(ca*)(amÄ«, m. 1st pl.)(vyoma-)(kÄ• la-)(Ä«Å›vara-)(Ä• dayaá¸¥, m. 1st pl.)(iá¹£yante â€• iá pass. Pr. III p. pl.)(tvayÄ• , 3rd s.)(santaá¸¥, m. 1st pl.)(tu*)(eá¹£Ä• m, m. 6th pl.)(na*)(prasajyate â€• saÃ±j pass.)(sattÄ• , f. 1st s.)(viyoge, m. 7th s.)(ká¹£anikatva-)

394.
(yasmÄ• t, 5th s.)(arthakriyÄ• , f. 1st s.)(ká¹›tÄ• , f. 1st s.)(krameá¹‡a, m. 3rd s.)(ca* api*)(yugapat*)(sthirÄ• á¸¥, m. 1st pl.)(bhÄ• vÄ• á¸¥, 1st pl.)(na*)(bhavanti â€• bhÅ« Pr. III p. pl.)(tataá¸¥*)(te, m. 1st pl.)(matÄ• á¸¥, m. 1st pl.)(niá¸¥satvÄ• á¸¥, m. 1st pl.)

395.
(hi*)(kÄ• ryÄ• á¹‡i, n. 1st pl.)(vilambante â€• lamb pass. Pr. III p. pl.)(a-sat-nidhÄ• nataá¸¥* [-tas suff.])(kÄ• raá¹‡a-)(samartha-)(hetu-)(sadbhÄ• ve, m. 7th s.)(kim*)(hi*)(ká¹›taá¸¥, m. 1st s.)(ká¹£epaá¸¥, m. 1st s.)(teá¹£Ä• m, n. 6th pl.)

396.

(atha*)(api*)(nityasya, m. 6th s.)(santi â€• as Pr. III p. pl.)(kramiá¹‡aá¸¥, m. 1st pl.)(sahakÄ• riá¹‡aá¸¥, m. 1st pl.)(apeká¹£ya* [apa-â€• Ä«ká¹£-ya])(yÄ• n, m. 2nd pl.)(eá¹£aá¸¥)(karoti â€• ká¹› VIII C. Pr. III p. s.)(grÄ• mam, m. 2nd s.)(kÄ• rya-)(kramÄ• Å›rayam, m. 2nd s.)

397.
(etat, n. 1st s.)(sÄ• dhu, n. 1st s.)(kiá¹ƒtu*)(te, m. 1st pl.)(bhavanti â€• bhÅ« Pr. III p. pl.)(tasya, m. 6th s.)(sahakÄ• riá¹‡aá¸¥, m. 1st pl.)(kim*)(hetutvÄ• t, n. 5th s.)(yogya-rÅ«pa-)(vÄ• *)(karaá¹‡ena, n. 3rd s.)(ekÄ• rtha-)

398.
(hetutve, 7th s.)(yogya-rÅ«pasya, 6th s.)(saá¸¥)(bhÄ• vaá¸¥)(bhavet â€• bhÅ« Opt. III p. s.)(ká¹›taá¸¥)(taiá¸¥, 3rd pl.)(ca*)(saá¸¥)(aÅ›akya-)(kriyaá¸¥)(yasmÄ• t, n. 5th s.)(tat, n. 1st s.)(tadÄ• *)(sthitam, n. 1st s.)

399.
(vÄ• *)(svarÅ«pasya, 6th s.)(tat-)(ká¹›tau, f. 7th s.)(asya, m. 6th s.)(nityatÄ• , f. 1st s.)(avahÄ«yate â€• hÄ• pass.)(yadi*)(atiÅ›ayaá¸¥)(vibhinnaá¸¥)(tasmÄ• t, m. 5th s.)(katham*)(asau, n. 1st s.)(kÄ• rakaá¸¥)

400.
(hi*)(utpÄ• daá¸¥)(kÄ• ryÄ• á¹‡Ä• m, n. 6th pl.)(tasmin, m. 7th s.)(sati, m. 7th s.)(an-utpÄ• dÄ• t, 5th s.)(tat-)(a-bhÄ• vataá¸¥* [-tas suff.])(evam*)(saá¸¥)(eva*)(vyavasthitaá¸¥, 1st s.)(hetutvena, m. 3rd s.)

401-402.
(atha* api*)(sambandhÄ• t, m. 5th s.)(hetutÄ• , f. 1st s.)(asti â€• as)(eva*)(tasya, n. 6th s.)(eva*)(api*)(kaá¸¥)(sambandhaá¸¥)(iá¹£á¹-aá¸¥)(tayaá¸¥, n. 6th d.)(tÄ• dÄ• tmyena, n s.)(vibhedataá¸¥* [-tas suff.])(na*)(ca*)(utpattiá¸¥)(tat-)(prasaá¹…gataá¸¥* [-tas suff.])(yaugapadyam, n. 1st s.)(tataá¸¥*)(ca*)(udayaá¸¥)(kÄ• ryÄ• á¹‡Ä• m, n. 6th pl.)(bhavet â€• bhÅ« Opt. III p. s.)(yaugapadyena, 3rd s.)

403.
(tatra*)(vyapeká¹£Ä• yÄ• m, f. 7th s.)(api*)(anya-)(prasajyate â€• saÃ±j pass.)(anavashtÄ• , f. 1st s.)(tataá¸¥*)(a-sambandhÄ• t, m. 5th s.)(kÄ• ryam, n. 1st s.)(na*)(prakalpyate â€• ká¸·p pass.)(ekadÄ• *)

404-405.

(cet*)(sambandhaá¸¥)(cet*)(samavÄ• yaá¸¥)(api*)(vicintyate â€• cint pass.)(evam*)(tatra*)(kim*)(saá¸¥)(samavÄ• yÄ«, m. 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(upakÄ• rÄ«bhavan, m. 1st s.)(na* vÄ• *)(tathÄ• *)(yadi*)(prathamaá¸¥)(vikalpaá¸¥)(gá¹›hyate â€• grah pass.)(prÄ• ptÄ• , f. 1st s.)(sÄ• eva*)(utpattiá¸¥, f. 1st s.)(tat-)(sÄ• , f. 1st s.)(api* anantaram*)(vyapÄ• stÄ• , f. 1st s.)

406.
(yadi*)(ayam, m. 1st s.)(mataá¸¥, m. 1st s.)(na*)(upakÄ• rÄ«, m. 1st s.)(tasya, 6th s.)(anye, 1st pl.)(sarva-bhÄ• vÄ• á¸¥, 1st pl.)(syuá¸¥ â€• as Opt. III p. pl.)(samavÄ• yinaá¸¥, 1st pl.)(api*)(a-viÅ›eá¹£Ä• t, 5th s.)

407.
(pratyekam*)(vikalpasya, 6th s.)(bheda-)(abheda-)(tasya, 6th s.)(vastunaá¸¥, 6th s.)(atiÅ›ayaá¸¥)(dvi-rÅ«paá¸¥)(bhavati â€• bhÅ«)(vyastaá¸¥)

408.
(parÄ«ká¹£Ä• su, f. 7th s.)(Ä• di-)(dvairÄ• Å›ya-)(pratiá¹£edhanÄ• t, 5th s.)(atiÅ›ayaá¸¥)(na* asti â€• as)(dvi-rÅ«paá¸¥)(Ä• tmakaá¸¥)(an-ubhaya-)(ubhaya-)

409.
(atha*)(nityaá¸¥)(na*)(apeká¹£ate, apa-â€• Ä«ká¹£ Pr. III p. s. Ä€t.)(sahakÄ• riá¹‡aá¸¥, 1st pl.)(pratyayÄ• n, 2nd pl.)(tathÄ• * api*)(viyuktaá¸¥)(tat-)(na*)(kÄ• rakaá¸¥)(-vat suff.)(antya-hetu-)

410.
(tasya, 6th s.)(nijaá¸¥)(svabhÄ• vaá¸¥)(kÄ• rakatva-mataá¸¥, 6th s.)(eva*)(sannidhau, 7th s.)(teá¹£Ä• m, 6th pl.)(hi*)(api*)(tat-)(sadbhÄ• ve, 7th s.)(na*)(sarvadÄ• *)

411.
(astu â€• as Imperative III p. s.)(evam*)(kimtu*)(cet*)(praká¹›tiá¸¥, f. 1st s.)(tasya)(sÄ• kalye, 7th s.; sakala -ya)(matÄ• , f. 1st s.)(eva*)(sÄ• , f. 1st s.)(yÄ• , f. 1st s.)(vaikalye, 7th s.)(sahakÄ• riá¹‡aá¸¥, 1st pl.)(syuá¸¥ â€• as Opt. III p pl.)(iá¹£á¹-Ä• á¸¥, 1st pl.)(nityÄ• á¸¥, 1st pl.)

412.
(teá¹£Ä• m, 6th pl.)(api*)(bhÄ• ve, 7th s.)(sthiteá¸¥, 6th s.)(svabhÄ• vasya, 6th s.)(sambandha-)(tat-)(cet*)(anyat, 1st s.)(vikalam, 1st s.)(ekatvam, n. 1st

s.)(avahÄ«yate â€• hÄ• pass.)

413.
(evam*)(krama-)(udayaá¸¥)(kÄ• ryÄ• á¹‡Ä• m, 6th pl.)(na*)(api*)(vyapeká¹£ayÄ• , 3rd s.)(ca*)(yaugapadyam, 1st s.)(na*)(iá¹£á¹-am, 1st s.)(eva*)(krama-)(Ä«ká¹£aá¹‡Ä• t, 5th s.)(tat-)

414.
(cet*)(arthaá¸¥)(Ä• tma, m. 1st s.)(sÄ• marthya-)(nivarttate â€• vá¹›t Ä€t. Pr. III p. s.)(ká¹›tvÄ• *)(niá¸¥Å›eá¹£Ä• á¹‡i, 2nd pl.)(kÄ• ryÄ• á¹‡i, 2nd pl.)(saká¹›t*)(asya, 6th s.)(ká¹£aá¹‡abhaá¹…gitÄ• , f. 1st s.)(siddhÄ• , f. 1st s.)

415.
(tu*)(rÅ«pasya, 6th s.)(tat-)(anuvá¹›tau, 7th s.)(utpÄ• dayet â€• pad Opt. III p. s.)(kÄ• ryam, 2nd s.)(punaá¸¥*)(katham*)(sÄ• marthyam, 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(rÅ«pasya, 6th s.)(a-)(a-kiÃ±cit-kara-)

416.
(sarve, 1st pl.)(asantaá¸¥, 1st pl.)(a-ká¹£aá¹‡ikÄ• á¸¥, 1st pl.)(-vat*)(tÄ• rÄ• -patha-)(saroja-)(-tvÄ• t, 5th s.)(Å›Å«nya-)(sarva-sÄ• marthya-)(yad)(Å›aktiá¸¥, f. 1st s.)(laká¹£aá¹‡am, 2nd s.)(vastu-)

417.
(atha*)(laká¹£aá¹‡am, 1st s.)(Å›akti-)(aá¹…gÄ«kriyate â€• ká¹› pass. [cvi cpd.])(vastu-tvam, n. 1st s.)(yad evam*)(paraiá¸¥, 3rd pl.)(nirdiÅ›yam)(anyat, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(vastÅ«nÄ• m, 6th pl.)

418.
(cet*)(laká¹£aá¹‡am, n. 1st s.)(vastÅ«nÄ• m, 6th pl.)(iá¹£á¹-aá¸¥)(sambandhaá¸¥)(sattÄ• , f. s.)(tat, 1st s.)(na*)(asiddheá¸¥, 5th s.)(Ä• deá¸¥, 6th s.)(samavÄ• ya-)(katham* vÄ• *)(anyaá¸¥)(laká¹£aá¹‡am, n. 1st s.)(anya-)

419.
(ca*)(sarvaá¸¥)(vyÄ• pÄ• raá¸¥)(Ä• di-)(vicÄ• ra-)(artha-)(yuktaá¸¥, 1st s.)(dhiyaá¸¥)(nirÄ• kulu-)(arthinaá¸¥)(arthakriyÄ• -)(punaá¸¥*)(na*)(unmattakatayÄ• , f. 3rd s.)

420.

(tatra*)(eva*)(yuktaá¸¥)(vyavasthitiá¸¥, f. 1st s.)(sattÄ• , f. 1st s.)(nÄ• ma*)(yat, n. 1st s.)(upayujyate â€• yuj pass.)(keá¹£Ä• á¹ƒcit*)(kvacit*)(kadÄ• cit*)(kathaá¹ƒcit*)

421.
(ca*)(eva*)(tad-rÅ«pasya, 6th s.)(arthasya, 6th s.)(prasÄ• dhyate â€• sÄ• dh caus. pass.)(ká¹£aá¹‡ikatvam, 1st s.)(eva*)(eva*)(tasmin, 7th s.)(vyÄ• ptiá¸¥, 1st s.)(upasaá¹ƒhÄ• rÄ• , f. 1st s.)(sarva-)(abhidhÄ«yate â€• dhÄ• pass.)

422.
(Å›Å«nyam, 1st s.)(niá¸¥Å›eá¹£a-)(Å›akti-)(sannibham*)(suta-)(vandhyÄ• -)(na* kadÄ• cana*)(eti â€• i Pr. III p. s.)(hetutvam, n. 1st s.)(api*)(cetasaá¸¥, 6th s.)(sarva-jÃ±a-)

423.
(tatra*)(vicaká¹£aá¹‡aiá¸¥, m. 3rd pl.)(a-dá¹›á¹£á¹-itaá¸¥* [-tas suff.])(kÄ• rya-)(rÅ«pa-)(Ä• di-)(na*)(eva*)(kriyate â€• ká¹› pass.)(idam, n. 1st s.)(vyavasthÄ• nam, n. 1st s.)(astitva-)(nirnibandhanam, 1st s.)

424.
(na*)(kaÅ›cana*)(arthaá¸¥)(sÄ• dhitena, 3rd s.)(ká¹£aá¹‡ikatvena, 3rd s.)(tasmin, 7th s.)(ca*)(tatra*)(paryanuyogaá¸¥)(kriyamÄ• á¹‡aá¸¥)(api*)(niá¹£phalaá¸¥)

425.
(nanu*)(Ä• dyayaá¸¥, 1st pl.)(nabhas-tÄ• marasa-)(Å›aktÄ• , f. 1st s.)(arthakriyÄ• -)(bhÄ• vena, 3rd s.)(hetu-)(sva-)(jÃ±Ä• na-)(ca*)(ete, m. 1stpl.)(santi â€• as Pr. III p. pl.)(na*)(bhÄ• vikÄ• á¸¥, 1st pl.)

426.
(idam, n. 1st s.)(Ä• diá¹£u, 7th pl.)(ambara-)(ambhoruha-)(eva*)(nirÄ• lambanam, 1st s.)(jÃ±Ä• nam, n. 1st s.)(pravarttate â€• vá¹›t)(bhÄ• vi, n. 1st s.)(mÄ• tra-)(vÄ• sanÄ• -)(jalpa-)(tat-)

427.
(tu*)(abhÄ• va-)(kÄ• raá¹‡atve, 7th s.)(sambhavet â€• bhÅ«)(nairantaryeá¹‡a, 3rd s.)(a-bhÄ• vaá¸¥, m. 1st s.)(na*)(apeká¹£ate, apa-â€• Ä«ká¹£ Pr. III p. s. Ä€t.)(kiá¹ƒcit*)(sadÄ• *)(nirveÅ›eá¹£atayÄ• , f. 3rd s.)

428.

(api*)(bhÄ• veá¹£u, 7th pl.)(ká¹£aá¹‡ikeá¹£u, 7th pl.)(katham*)(arthakriyÄ• , 1st s.)(Ä• dyÄ• 1st pl.)(sahakÄ• riá¹‡aá¸¥, 1st pl.)(Ä• dhÄ• yinaá¸¥, 1st pl.)(viÅ›eá¹£a-)(anyonyam*)

429.
(jÄ• tau, 7th s.)(siddheá¸¥, 6th s.)(sarva-Ä• tmanÄ• , 3rd s.)(ajÄ• tau, 7th s.)(astu â€• as)(a-bhÄ• vataá¸¥* [-tas suff.])(viÅ›eá¹£asya, 6th s.)(nirviÅ›eá¹£Ä• t, 5th s.)(kim*)(na*)(kÄ• ryam, 1st s.)(bhavet, Opt. III p. s.)(bhÄ• ve, 7th s.)

430.
(ca*)(na*)(viÅ›iá¹£á¹-Ä• á¸¥, 1st pl.)(anyataá¸¥*)(tulya-)(paryanuyogataá¸¥*)(ca*)(bhavet â€• bhÅ« Opt. III p. s.)(anavasthÄ• , f. 1st s.)(kalÄ• pÄ• nÄ• m, 6th pl.)(sahakÄ• ri-)(te, 6th s.)

431.
(ca*)(yataá¸¥*)(te, 1st pl.)(na* bhavanti â€• bhÅ«)(arthakriyÄ• -)(krameá¹‡a, 3rd s.)(yugapat*)(tataá¸¥*)(vyarthaá¸¥)(teá¹£Ä• m, 6th pl.)(Ä• Å›rayaá¸¥)(ká¹£aá¹‡ikatÄ• -)

432.
(evam*)(ca*)(yadÄ• *)(na*)(atiÅ›ayaá¸¥)(ká¹›taá¸¥)(sahakÄ• ri-)(tadÄ• *)(santatiá¸¥, f. 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(sarvadÄ• *)(nirviÅ›eá¹£Ä• , f. 1st s.)

433.
(yadi*)(vinÄ• Å›e, 7th s.)(syÄ• t â€• as Opt. III p. s.)(a-hetuá¸¥)(bhavet â€• bhÅ«)(eva*)(Ä• dau, 7th s.)(yadi*)(sambhavaá¸¥)(asya, 6th s.)(Ä• dau, 7th s.)(katham*)(saá¸¥)(bhavet â€• bhÅ« Opt.)(ante, 7th s.)(api*)

434.
(yadi*)(na*)(kÄ• raá¹‡am, 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(anyat, 1st s.)(hetoá¸¥, 5th s.)(bhÄ• vÄ• nam, 6th pl.)(sva-)(katham*)(viruddhatÄ• , f. 1st s.)(teá¹£Ä• m, 6th pl.)(vinÄ• Å›asya, 6th s.)(kvacit*)(eva*)

435.
(ucyate â€• vac pass. Pr. III p. s.)(api*)(na*)(anyonya-)(upakÄ• riá¹‡aá¸¥, 1st pl.)(eva*)(prathama-)(avasthÄ• , f. 1st s.)(tu*)(ete, 1st pl.)(bhavanti â€• bhÅ«)(sahakÄ• riá¹‡aá¸¥, 1st pl.)(eka*)(arthakriyayÄ• , f. 3rd s.)

436.
(api*)(an-)(upakÄ• re, 7th s.)(anyonya-)(ime, 1st pl.)(aviÅ›iá¹£á¹-Ä• á¸¥, 1st

pl.)(yataá¸¥*)(sva-)(bhÅ«tÄ• á¸¥, 1st pl.)(balÄ• t, 5th s.)(upÄ• dÄ• na-)(utpÄ• daka-)(kalÄ• p

437.
(tataá¸¥* prabhá¹›ti*)(te, 1st pl.)(viÅ›eá¹£Ä• á¸¥, 1st pl.)(ye, 1st pl.)(jÄ• tÄ• á¸¥, 1st pl.)(ká¹›tÄ• á¸¥, 1st pl.)(tat-)(-tvena suff.)(upayoginÄ• m, 6th pl. [upayoga > -in suff.])(tat-)(tad-rÅ«pa-)(praká¹›ti-)

438.
(pratiká¹£aá¹‡am*)(vastÅ«ni, 1st pl.)(iha*)(bhavanti â€• bhÅ«)(niyata-)(acintya-)(Å›aktÄ«ni, 1st pl.)(na*)(anuyojyÄ• ni, 1st pl.)(-vat*)(dÄ• ha-)(Å›akti-)(dahane, 7th s.)

439.
(tu*)(vinÄ• Å›aá¸¥)(rÅ«paá¸¥)(uccheda-)(santÄ• na-)(yaá¸¥)(na* hetumÄ• n, 1st s. [-mat suff.])(bhÄ• vaá¸¥)(na*)(asti â€• as)(api*)(ante, 7th s.)(vÄ• ryate â€• vá¹› pass.)(tu*)(janma, n. 1st s.)(tathÄ• *)

440.
(tu*)(utpÄ• daá¸¥)(vilaká¹£aá¹‡a-)(kapÄ• la-)(Ä• deá¸¥, 6th s.)(sa-hetukaá¸¥)(saá¸¥)(ap[i*)(n eva*)(jÄ• yate â€• jan pass.)(Ä• dau, 7th s.)(5th s.)(tadÄ• *)(hetoá¸¥, 6th s.)(asambhavÄ• t, 5th s.)

441.
(dvividhÄ• á¸¥, m. 1st pl.)(ká¹£aá¹‡ikÄ• á¸¥, m. 1st pl.)(bhÄ• vÄ• á¸¥, m. 1st pl.)(kvacit*)(hetavaá¸¥, 1st pl.)(hrÄ• sasya, 6th s.)(Ä• dyaá¸¥, 1st pl.)(vahni-)(Å›Ä«tÄ• -)(Ä• deá¸¥, 6th s.)(apare, 1st pl.)(na*)(tathÄ• vidhÄ• á¸¥, 1st pl.)

442.
(tu*)(lokaá¸¥)(adá¹›á¹£á¹-a-)(tattvaá¸¥)(abhimanyate â€• man IV C. Ä€t. Pr. III p. s.)(virodham, 2nd s.)(anekadhÄ• *)(api*)(bhÄ• ve, 7th s.)(kÄ• raá¹‡a-)(kÄ• rya-)

443.
(tu*)(na* eva*)(tÄ• ttvikaá¸¥)(vastunaá¸¥, 6th s.)(bhÄ• vaá¸¥)(bÄ• dhaka-)(bÄ• dhya-)(vidyat â€• vid IV C.)(eva*)(tataá¸¥*)(iti*)(gatiá¸¥, f. 1st s.)(virodha-)(uktam, n. 1st s.)

444.
(nanu*)(ca*)(upajÄ• yate â€• jan pass.)(pratyabhijÃ±Ä• nam, 1st s.)(iti*)(saá¸¥ eva*)(sadbhÄ• ve, 7th s.)(vyÄ• pÄ• ra-)(aká¹£a-)(niá¹£prakampam, 2nd s.)(abÄ• dhitam, 2n

s.)

445.
(iyam, f. 1st s.)(tataá¸¥*)(durvÄ• rÄ• , f. 1st s.)(pratyaká¹£a-)(prasajyate â€• sajj)(bÄ• dhÄ• , f. 1st s.)(sarva-)(hetuá¹£u, m. 7th pl.)(upÄ• tteá¹£u, m. 7th s.)(artham, 2nd s.)(prasiddhi-)(ká¹£aá¹‡abhaá¹…ga-)

446.
(khalu*)(pratyabhijÃ±Ä• nam, 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(pratyaká¹£am, 2nd s.)(yataá¸¥*)(tad, n 1st s.)(rÅ«pam, 1st s.)(vastu-)(a-nirdeÅ›yam, 1st s.)(ca*)(sa-abhilÄ• pam, 1st s.)

447.
(pratyabhijÃ±Ä• nam, 1st s.)(bhrÄ• ntam, 1st s.)(pratyaká¹£am, 1st s.)(vilaká¹£aá¹‡am, 1st s.)(tat-)(vá¹›ttitaá¸¥* [-tas suff.])(adhyavasÄ• yena, 3rd s.)(abheda-)(api*)(rÅ«pe, 7th s.)(bhinna-)

448.
(cet*)(idam, 1st s.)(gocaram, 1st s.)(Ä• kÄ• ra-)(pÅ«rvam*)(saá¹ƒvihita-)(idam, 1st s.)(jÄ• yeta â€• jan Opt. III p. s. Ä€t.)(eva*)(pÅ«rvam)(tÄ• darthyÄ• t, 5th s.)(-vat*)(pÅ«rva-)(buddhi-)

449.
(ca*)(na*)(evam*)(idam 1st s.)(na* eva*)(matam, 1st s.)(grÄ• hakam)(tat-)(artha-)(utpÄ• dÄ• t, 5th s.)(kÄ• le, 7th s.)(tat-)(jÃ±Ä• na-)(-vat*)(antara-)(viá¹£aya-)

450.
(api*)(vá¹›ttitaá¸¥* [-tas suff.])(adhyavasÄ• nena, 3rd s.)(a-bheda-)(api*)(bhinna-rÅ«pe, 7th s.)(idam, n. 1st s.)(sthitam, n. 1st s.)(bhrÄ• ntam, n. 1st s.)(iva*)(vijÃ±Ä• nam, 2nd s.)(mÄ• yÄ• -)(golaka-)

451.
(ca*)(na* yuktam, n. 1st s.)(idam, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(pravá¹›tteá¸¥, f. 5th s.)(arthe, m. 7th s.)(kriye, 7th s.)(niá¹£padita-)(-vat*)(smaraá¹‡a-)(Ä• di-)(vihÄ• nitaá¸¥* [-tas suff.])(artha-)(karaá¹‡a-)

452.

(hi*)(astitvam, n. 1st s.)(idÄ• nÄ«ntanam, n. 1st s.)(na*)(gatam, 1st s.)(pÅ«rva-)(dhiyÄ• , f. 3rd s.)(tad, n. 1st s.)(asti â€• as)(viÅ›eá¹£aá¸¥, m. 1st s.)(asya, 6th s.)(yaá¸¥)(na*)(vidyate â€• vid IV C.)(smaraá¹‡e, 7th s.)

453.
(smá¹›tiá¸¥, 1st s.)(iti*)(saá¸¥)(jÄ• yate â€• jan)(mÄ• tre, 7th s.)(pramita-)(pÅ«rva-)(iyam, f. 1st s.)(pratyabhijÃ±Ä• , f. 1st s.)(tu*)(iti*)(saá¸¥ eva* ayam, m. 1st s.)(atirekiá¹‡Ä«, f. 1st s.)

454.
(ca*)(a-vidyamÄ• natvÄ• t, 5th s.)(saá¹ƒÅ›aya-)(viparyayau, 1st d.)(pratyabhijÃ±Ä• , f. 1st s.)(eva*)(labheta â€• labh Opt III p. s.)(-tÄ• m suff.)(pramÄ• á¹‡atÄ• m, f. 2nd s.)(bÄ• dhitvÄ• *)(tau, 2nd d.)

455.
(arthaá¸¥)(api*)(vijÃ±Ä• taá¸¥)(itaraiá¸¥, 3rd pl.)(bhavet â€• bhÅ« Opt. III p. s.)(anyathÄ• *)(tu*)(avaruddhe, 7th s.)(pratyaká¹£eá¹‡a, 3rd s.)(na*)(saá¹ƒbhavaá¸¥)(itara-)(utpatti-)

456.
(hi*)(arthe, 7th s.)(avadhÄ• rite, 7th s.)(dá¹›á¸• hena, 3rd s.)(jyeá¹£á¹-a-)(pramÄ• á¹‡ena, 3rd s.)(kaá¸¥, m 1st s.)(viparyayam, 2nd s.)(adhyavasyet, Opt. III p. s.)(paÅ›cÄ• t*)(itaraiá¸¥, 3rd pl.)(durbalaiá¸¥, 3rd pl.)

457.
(nanu*)(yadi*)(astitvam, n. 1st s.)(idÄ• nÄ«ntana-)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(tvayÄ• , 3rd s.)(bhinnam, 2nd s.)(pÅ«rva-)(bhÄ• vÄ• t, 5th s.)(tadÄ• *)(bhedaá¸¥)(pratipÄ• ditaá¸¥)(tvayÄ• , 3rd s.)(eva*)

458.
(api*)(sattvasya, 6th s.)(ananyatve, 7th s.)(katham*)(agatam, 1st s.)(pÅ«rva-)(dhiyÄ• , 3rd s.)(hi*)(tasya, 6th s.)(agatau, 7th s.)(prasajyate â€• saÃ±j pass.)(upalabdham, n. 1st s.)(vastutvena, 3rd s.)

459.
(ca*)(gocare, 7th s.)(anumÄ• na-)(Ä• di-)(syÄ• t, Opt. III p. s.)(bÄ• dhÄ• yÄ• m, f. 7th s.)(pratyaká¹£eá¹‡a, 3rd s.)(anumÄ• na-)(Ä• di-)(na*)(mÄ• nam, 1st s.)(bÄ• dhÄ• taá¸¥* [-ta suff.])(-vat*)(taimira-)(Ä• di-)

460.
(kÄ• , f. 1st s.)(dveá¹£yatÄ• , f. 1st s.)(tu*)(tat-)(na*)(abhÄ• ve, 7th s.)(anumÄ• na-)(Ä• dikam, 2nd s.)(na*)(syÄ• t. Opt. III p. s.)(pramÄ• á¹‡am, 1st s.)(eva*)

461.
(nanu*)(sarva-upasaá¹ƒhÄ• rÄ• , f. 1st s.)(vyÄ• ptiá¸¥, f. 1st s.)(sarva-)(hetuá¹£u, m. 7th pl.)(bÄ• dhyate â€• bÄ• dh pass.)(anena, 3rd s.)(anumÄ• nena, 3rd s.)(vÄ• *)(pratijÃ±Ä• , 1 s.)(arthasya, 6th s.)(ká¹£atiá¸¥, f. 1st s.)

462.
(param, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(sÅ«rya-)(Ä• di-)(viá¹£ayam, n. 1st s.)(sÅ«rya-)(Ä• di-)(sambaddha-)(kÄ• la-)(tat-)(yat, 1st s.)(pravarttate â€• vá¹›t Pr. III p. s.)(viá¹£ayam, 1st s.)(vivaká¹£ita-)(arka-)(candra-)(Ä• di-)

463.
(hi*)(a-viá¹£ayatve, 7th s.)(pÄ• rthiva-)(abhidhÄ• nataá¸¥* [-tas suff.])(jÃ±Ä• natva-)(tat-)(Sun, etc.)(yathÄ• *)(prathamam, 1st s.)(jÃ±Ä• nam, n. 1st s.)(viá¹£ayam, 1st s.)(Ä• di-)(arka-)(tat-kala-)

464.
(sarve, m. 1st pl.)(tat-)(viá¹£ayÄ• á¸¥, m. 1st pl.)(ye, 1st pl.)(Ä• Å›rayÄ• á¸¥, 1st pl.)(-tva-)(rÅ«patva-)(Ä• di-)(samÄ• Å›rayÄ• á¸¥, 1st pl.)(teá¹£Ä• m, 6th pl.)(ca*)(kecit*)(pratyayÄ• á¸¥, m. 1st pl.)(ye, 1st pl.)(jÄ• yante â€• jan)

465.
(te, m. 1st pl.)(bhavanti â€• bhÅ«)(na* eva*)(-vat*)(kha-aravinda-)(dhvaá¹ƒsa-bhÄ• jaá¸¥, 1st pl. [bhÄ• k stem])(anantaram, 2nd s.)(utpÄ• da-)(hetutaá¸¥* [-tas suff.])(prameyatva-)(abhidheyatva-)

466.
(avaghoá¹£aá¹‡Ä• , f. 1st s.)(iti*)(pratyayÄ• á¸¥, 1st pl.)(ye. 1st pl.)(viá¹£ayÄ• á¸¥, 1st pl.)(vivÄ• da-)(bhÄ• vinaá¸¥, 1st pl.)(krama-)(sarve, 1st pl.)(te, 1st pl.)(viá¹£ayÄ• á¸¥, 1st pl.)(eka-artha-)

467.
(hi*)(Ä• Å›rayatve, 7th s.)(eka-)(abÄ• dha-)(niveÅ›anÄ• t, n. 5th s.)(samÄ• na-)(ukti-)(yathÄ• *)(dhiyaá¸¥, 1st pl.)(varttamÄ• ne, 7th s.)(ekasmin, 7th

s.)(ká¹£aá¹‡e, 7th s.)(na*)(ekadhÄ• *)

468.
(tÄ• vat*)(Ä• dyae, 7th s.)(hetau, 7th s.)(nidarÅ›anam, n. 1st s.)(vikalam)(sÄ• dhyena, 3rd s.)(hetutvÄ• t, 5th s.)(hi*)(sarvaá¸¥)(viá¹£ayaá¸¥)(na*)(kÄ• likaá¸¥)(sva-)(jÃ±Ä• na-)

469.
(yadÄ• *)(Å›abdÄ• á¸¥, 1st pl.)(sÅ«rya-)(Ä• di-)(bhÄ• vinaá¸¥, 1st pl.)(mÄ• tra-)(vivaká¹£Ä• -)(viniveÅ›ayante â€• viÅ› caus.)(dÄ«pa-)(Ä• dau, 7th s.)(vyabhicÄ• ritÄ• , f. 1st s.)(jÃ±Ä• naiá¸¥, 3rd pl.)(tat-)

470.
(Ä• deá¸¥, 6th s.)(jÄ• ti-)(niá¸¥svabhÄ• vatvÄ• t, 5th s.)(na* eva*)(iá¹£á¹-Ä• á¸¥, 1st pl.)(tad*)(sÄ• dhanam, n. 1st s.)(nirdiá¹£á¹-am, n. 1st s.)(artham, 2nd s.)(prasiddhi-)(abhÄ• va-)(vá¹›thÄ• *)

471.
(vÄ• cyatvam, n. 1st s.)(samÄ• na-)(Å›abda-)(varttate â€• vá¹›t Pr. III p. s. Ä€t.)(pratyayeá¹£u, 7th pl.)(Ä• di-)(dÄ«pa-)(api*)(tena, 3rd s.)(ataá¸¥*)(eá¹£aá¸¥, m. 1st s.)(hetuá¸¥, m. 1st s.)(bhavati â€• bhÅ«)(vyabhicÄ• rÄ«, m. 1st s.)

472.
(cet*)(sÄ• mÄ• nÄ• dhikaraá¹‡yam, n. 1st s.)(bÄ• dhitam, 1st s.)(kim*)(na*)(vÄ«ká¹£yate, vi-â€• Ä«ká¹£)(vispaá¹£á¹-Ä• , f. 1st s.)(bÄ• dhÄ• , f. 1st s.)(eá¹£Ä• , f. 1st s.)(vivaká¹£ite, 7t s.)(api*)

473.
(dhiyaá¸¥, 1st pl.)(Ä• rÅ«á¸• hÄ• á¸¥, 1st pl.)(padam, 2nd s.)(vivÄ• da-)(na*)(viá¹£ayÄ• á¸¥, pl.)(eka-artha-)(-tvÄ• t, 5th s.)(utpadyamÄ• na-)(krameá¹‡a, 3rd s.)(-vat*)(buddhi-)(vidyut-)(dÄ«pa-)(Ä• di-)

474.
(hi*)(jÃ±Ä• neá¹£u, 7th pl.)(eka-)(arthabhÄ• viá¹£u, 7th pl.)(bhÄ• va-)(krama-)(virodhaá¸¥)(anyaiá¸¥, 3rd pl.)(a-)(bhedasya, m. 6th s.)(kÄ• rya-)(apeká¹£Ä• -)(tat-)(virodhataá¸¥* [-tas suff.])

475.
(sarveá¹£u, 7th pl.)(eteá¹£u, 7th pl.)(hetuá¹£u, m. 7th

pl.)(sandigdha-)(vyatirekatvam, n. 1st s.)(anupadarÅ›anÄ• t, 5th s.)(bÄ• dhaka-)(vipaká¹£e, 7th s.)(varttamÄ• nÄ• nÄ• m, 6th pl.)

Examination of the Relation between Actions and their Results: Action and Reaction

476.
(cet*)(sarvam, n. 1st s.)(vastu, n. 1st s.)(lÄ«á¸• ham, 1st s.)(a-nityatÄ• -)(ká¹£aá¹‡ika-)(tat*)(katham*)(sambandha-)(karma-)(tat-phalam, 2nd s.)(-tÄ• suff.)(kÄ• raá¹‡a-)(kÄ• rya-)(Ä• dayaá¸¥, 1st pl.)

477.
(kuÅ›ala-Ä• dÄ«nÄ• m, 6th pl.)(asau, m. 1st s.)(ká¹£aá¹‡aá¸¥)(yaá¸¥)(avakalpyate â€• ká¸·p pass.)(kartá¹›tvena, 3rd s.)(na* eva*)(anuvarttate â€• vá¹›t Pr. III p. s. Ä€t.)(kÄ• le, 7th s.)(prasava-)(phala-)

478.
(ca*)(karma, n. 1st s.)(na* eva*)(ká¹›tam, 1st s.)(tena, 3rd s.)(ká¹£aá¹‡aá¸¥, m. 1st s.)(yaá¸¥)(saá¹ƒvará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(bhoktÄ• , m. 1st s. [bhaktá¹› stem])(phalasya, 6th s.)(prasÅ«tau, 7th s.)(tasya, 6th s.)(asambhavÄ• t, 5th s.)(pÅ«rvam, 2nd s.)

479.
(evam*)([a-])(eka-)(kartá¹›-)(a-parigrahÄ• t, 5th s.)(karma-)(tat-phalayoh, 6th d.)(Ä• saktÄ• , f. 1st s.)(nÄ• Å›a-)(ká¹›ta-)(prÄ• ptiá¸¥, 1st s.)(aká¹›ta-)(ati-)(virodhinÄ«, f. 1st s.)

480.
(tu*)(paká¹£e, 7th s.)(vÄ• da-)(nairÄ• tmya-)(avabudhyate â€• budh pass.)(eva*)(pÅ«rvam, 2nd s.)(vinÄ• Å›Ä• t, 5th s.)(syÄ• t â€• as)(na*)(phalam, 1st s.)(vÄ• *)(api*)(bhavet â€• bhÅ« Opt.)(anyasya, 6th s.)(mattaá¸¥* [-tas suff.])

481.
(iti*)(preká¹£Ä• vÄ• n, m. 1st s.)(na* eva*)(pravartteta â€• vá¹›t Opt. III p. s. Ä€t.)(Ä• rambhe, 7th s.)(kriyÄ• -)(Å›ubha-)(aÅ›ubha-)(lipsayÄ• , f. 3rd s.)(phala-)(phalam, n. 1st s.)(sthitam, 1st s.)(dÅ«rataá¸¥* [-tas suff.])

482.
(anÄ• gataá¸¥, m. 1st s.)(na*
vÄ• *)(atÄ«taá¸¥)(bhÄ• vaá¸¥)(ká¹£amaá¸¥)(kriyÄ• -)(kÄ• rya-)(varttamÄ• naá¸¥)(api*)(na*)(
â€• sthÄ• Ä€t.)(tÄ• vantam, 2nd s.)(kÄ• lam, 2nd s.)

483.
(hi*)(vastu, n. 1st s.)(a-)(labdha-)(Ä• tmakam, n. 1st s.)(kalpyate â€• ká¸·p
pass.)(aá¹…gatva-)(para-)(na*)(vinaá¹£á¹-am)(na*)(ca*)(sthÄ• nam, 1st s.)(tasya, 6th
s.)(ká¹£amam, n. 1st s.)(ká¹›ti-)(kÄ• rya-)

484.
(ca*)(vinÄ• Å›e, 7th s.)(pÅ«rva-)(ká¹£aá¹‡a-)(kalpyamane, 7th s.)(niranvaye, 7th
s.)(upapadyate â€• pad IV C. Ä€t.)(na*)(utpattiá¸¥, f. 1st s.)(paÅ›cÄ• t*)(tasya, 6th
s.)(a-nimittatvÄ• t, 5th s.)

485.
(api*)(nÄ• Å›a-)(utpÄ• da-)(samatve, 7th s.)(na* eva*)(parasparam*)(apeká¹£Ä• , f. 1st
s.)(na*)(staá¸¥ â€• as Pr. III p. d.)(-tve, 1st d.)(kÄ• raá¹‡a-)(kÄ• rya-)(an-anugrahÄ• t,
5th s.)(tasya, 6th s.)(vyÄ• pÄ• ra-)

486.
(gandha-)(Ä• diá¸¥, 1st s.)(jÄ• yamÄ• naá¸¥, 1st s.)(vinaÅ›yati â€• naÅ›)(rÅ«pe, 7th
s.)(ghaá¹-a-)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(kÄ• ryam, 2nd
s.)(tat-)(yadvat*)(antarÄ• á¹‡i, 1st pl.)(rÅ«pa-)(tathÄ• *)

487.
(tasmÄ• t, 5th s.)(tat, n. 1st s.)(eva*)(kÄ• raá¹‡am, n. 1st s.)(yasya, 6th
s.)(vyÄ• pÄ• raá¸¥)(dá¹›Å›yate â€• paÅ›-dá¹›Å› pass.)(prÄ• k-)(niá¹£patteá¸¥, 5th
s.)(kÄ• rya-)(tu*)(na*)(mÄ• trakam, 2nd s.)(Ä• nantarya-)

488.
(ayam, m 1st s.)(saá¹ƒká¹£epaá¸¥)(cet*)(kÄ• rya-)(sambhavaá¸¥)(kÄ• raá¹‡Ä• t, 5th s.)(vina
5th s.)(idam, 1st s.)(niá¹£kÄ• raá¹‡am)(-tvÄ• t suff.)(pradhvastasya, 6th
s.)(anupÄ• khyatvÄ• t, 5th s.)

489.
(ca*)(jÄ• tau, 7th s.)(avinaá¹£á¹-Ä• t, 5th s.)(tadÄ• *)(sambhavÄ• t, m. 5th
s.)(aneka-)(ká¹£aá¹‡a-)(katham*)(ká¹£aá¹‡ikatvam, n. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6th

pl.)(na*)(vyÄ• hanyeta â€• han Opt. III p. s. Ä€t.)

490.
(cet*)(ghaá¹-a-)(Ä• diá¸¥, 1st s.)(sthÄ• yÄ«, m. 1st s.)(ká¹£aá¹‡a-)(na*)(upalabhyeta â€• lab
Opt. III p. s. Ä€t.)(caká¹£usÄ• , 3rd s.)(naá¹£á¹-Ä• á¸¥, 1st pl.)(na*)(pratÄ«yante â€• i
pass.)(-vat*)(padÄ• rtha-)(cira-)(atÄ«ta-)

491.
(api*)(bhÄ• vaá¸¥)(kÄ• raá¹‡a-)(kÄ• rya-)(an-upalambhataá¸¥* [-tas
suff.])(pratyaká¹£a-)(svabhÄ• va-)(bhÄ• vÄ• nÄ• m, 6th pl.)(anupalambhanÄ• t, 5th s.)

492.
(vyavasthitaá¸¥, 1st s.)(karttÄ• , m. 1st s.)(saá¹ƒdhatte â€• dhÄ• Pr. III p. s.
Ä€t.)(gatim, 2nd s.)(-vat suff.)(krama-)(asya, 6th s.)(dá¹›á¹£á¹-au, 7th s.)(idam, 1st
s.)(dá¹›á¹£á¹-am, 1st s.)(tu*)(asya, 6th s.)(a-dá¹›á¹£á¹-au, 7th s.)(na*)(laká¹£yate â€• laká¹£
pass.)

493.
(bhÄ• veá¹£u, 7th pl.)(ká¹£aá¹‡abhaá¹…giá¹£u, 7th pl.)(pratyabhijÃ±Ä• , f. 1st
s.)(ca*)(durghaá¹-Ä• , f. 1st
s.)(hi*)(arthaá¸¥)(dá¹›á¹£á¹-aá¸¥)(anya-)(nara-)(na*)(pratyabhijÃ±Ä• yate; prati-abhi-â€• jÃ±
pass.)(paraiá¸¥, m. 3rd pl.)

494.
(keÅ›a-)(Ä• dike, 7th s.)(bhinne, 7th s.)(pratyabhijÃ±Ä• nam, n. 1st s.)(bhavet â€• bhÅ«
Opt. III p. s.)(sÄ• dá¹›Å›yÄ• t, 5th s.)(sadbhÄ• vÄ• t, 5th s.)(ekasya, m. 6th s.)(jÃ±Ä• tuá¸¥,
m. 6th s.)(tu*)(bhede, m. 7th s.)(dvi-)(anibandhanam, n. 1st s.)

495.
(ca*)(yadi*)(vidyate â€• vid IV C.)(na*)(ekaá¸¥)(arthaá¸¥)(kÄ• rÄ«, m. 1st
s.)(pratisandhÄ• na-)(tat*)(katham*)(dá¹›á¹£á¹-e, 7th s.)(rÅ«pe, 7th s.)(syÄ• t â€• as Opt.
III p. s.)(Ä• diá¸¥, m. 1st s.)(abhilÄ• á¹£a-)(rasa-)(Ä• diá¹£u, m. 7th pl.)

496.
(baddhaá¸¥)(nigadaiá¸¥, 3rd pl.)(rÄ• ga-)(Ä• di-)(vÄ• rake, 7th s.)(bhava-)(anyaá¸¥)(ká¹£aá¹
m. 1st s.)(ca*)(mucyate â€• muc pass.)(anyaá¸¥)(abaddhaá¸¥)(iti*)(idam, 1st s.)(na*
avabudhyate â€• budh pass.)

497.
(hi*)(baddhasya, 6th s.)(moká¹£aá¸¥)(na*)(kadÄ• cit*)(sambhavÄ«, m. 1st s.)(eva*)(ekÄ• nta-)(nÄ• Å›ataá¸¥* [-tas suff.])(tena, 3rd s.)(ká¹£amaá¸¥)(arthinÄ• m, m. 6th pl.)(mukti-)(vyarthaá¸¥)

498.
(saá¸¥)(Ä• sÄ• dayat, 1st s.)(moká¹£a-)(dá¹›á¹£á¹-aá¸¥)(baddhaá¸¥)(nigaá¸• Ä• dibhiá¸¥, 3rd n. 1st s.)(iti*)(baddhaá¸¥)(eti â€• i Pr. III p. s.)(muktim, 2nd s.)(vyÄ• hatam, 1st s.)(dá¹›á¹£á¹-am, 1st s.)

499.
(bandha-moká¹£au, 1st d.)(eka-)(adhikaraá¹‡au, 1st d.)(etau, m. 1st d.)(tathÄ• *)(sthiteá¸¥, 6th s.)(iva*)(tau, m. 1st d.)(laukikau, 1st d.)(tena, 3rd s.)(sarvam, n. 1st s.)(cÄ• rutaram, n. 1st s.)(sthitam, 1st s.)

500.
(etena, 3rd s.)(eva*)(prakÄ• reá¹‡a, 3rd s.)(vastuá¹£u, n. 7th pl.)(ká¹£aá¹‡aká¹£ayiá¹£u, n. 7th pl.)(smá¹›ti-)(Ä• dÄ«nÄ• m, 6th pl.)(asambhavaá¸¥)(a-bhÄ• vÄ• t, 5th s.)(eka-adhikaraá¹

501.
(atra*)(abhidhÄ«yate â€• dhÄ• pass.)(kÄ• ryakÄ• raá¹‡atÄ• , f. 1st s.)(satyÄ• m, 7th s.)(sthitau, 7th s.)(sarva-)(ete, 1st pl.)(a-vyÄ• hatÄ• á¸¥, 1st pl.)(sidhyanti â€• siddh pass.)(nirÄ• tmasu, n. 7th pl.)

502.
(yathÄ• *)(Å›aktiá¸¥, f. 1st s.)(bÄ«ja-)(Ä• deá¸¥, 6th s.)(niyatÄ• , f. 1st s.)(aá¹…kura-)(Ä• diá¹£u, 7th pl.)(api*)(viyoge, 7th s.)(anvayi-)(Ä• tma-)(eva*)(tathÄ• *)(sthitiá¸¥, 1st s.)(adhyÄ• tmike, 7th s.)

503.
(vÄ• *)(pÄ• ramparyeá¹‡a, 3rd s.)(sÄ• ká¹£Ä• t*)(kiá¹ƒcit*)(hi*)(kvacit*)(Å›aktimat, n. 1st s.)(tataá¸¥*)(sambandhaá¸¥)(Ä• dÄ«nÄ• m, 6th pl.)(karma-)(phala-)(upapadyate â€• pad IV Ä€t.)

504.
(tu*)(vyavasthÄ• , f. 1st s.)(kartá¹›tva-)(Ä• di-)(vivaká¹£ayÄ• , f. 3rd s.)(aikya-)(santÄ• na-)(iá¹£á¹-Ä• , f. 1st s.)(eva*)(Ä• ropitÄ• , f. 1st s.)(kalpanÄ• -)(sÄ• , f. 1st s.)(na*)(aá¹…gam, n. 1st s.)(tattva-saá¹ƒsthiteá¸¥, 6th s.)

505.
(a-sambhave, 7th s.)(anvaya-)(karya-kÄ• raá¹‡atÄ• , f. 1st s.)(bhavet â€• bhÅ«)(viÅ›iá¹£á¹-Ä
f. 1st s.)(sÄ•)(eva*)(yujyate â€• yuj pass.)(yadvat*)(bhÄ• vibhiá¸¥, 3rd
pl.)(antara-)(santÄ• na-)

506.
(bÄ«ja-)(aá¹…kura-)(Ä• dÄ«nÄ• m, 6th pl.)(karya-)(kÄ• raá¹‡atÄ• , f. 1st s.)(Ä«ká¹£yate â€•
pass.)(niyatÄ• , f. 1st s.)(api*)(na*)(sÅ«ká¹£maá¸¥)(aá¹ƒÅ›aá¸¥, 1st s.)(anugama-)(Ä• tmaka

507.
(ká¹£iti-)(Ä• dÄ«nÄ• m, 6th pl.)(bÄ«ja-)(aá¹…kura-)(latÄ• -)(Ä• diá¹£u, 7th pl.)(avaiÅ›iá¹£á¹-y
s.)(na* yuktaá¸¥, 1st s.)(bhedaá¸¥)(aikÄ• tmyÄ• t, n. 5th s.)(tadÄ• *)(siddhÄ• , f. 1st
s.)(niranvayÄ• , f. 1st s.)

508.
(tasmÄ• t, 5th s.)(prasiddhaye, 4th s.)(bhÄ• va-)(abhÄ• va-)(karma-)(phalÄ• dÄ«nÄ• m, 6th
pl.)(kÄ• raá¸¥)(yatnaá¸¥)(siddhau, 7th s.)(karya-kÄ• raá¹‡atÄ• -)(alam*)(paraiá¸¥, m. 3rd pl.)

509.
(ucyate â€• vac)(atra*)(hi*)(kÄ• ryam)(prajÄ• yate â€• jan pass.)(dvitÄ«ye, 7th s.)(ká¹£aá¹‡e
7th s.)(kÄ• raá¹‡am, n. 1st s.)(jÄ• tam, 1st s.)(pratheme, 7th s.)(ca*)(tadÄ• *)(tat, n.
1st s.)(avinaá¹£á¹-am)

510.
(tu*)(ká¹£aá¹‡ikatvÄ• t, 5th s.)(tat, n. 1st s.)(kÄ• le, 7th
s.)(ká¹£aá¹‡a-)(kÄ• rya-)(vÄ• *)(vá¹›tau, 7th s.)(viphalam, n. 1st s.)(yatas*)(tadÄ• *)(tat,
1st s.)(kÄ• ryam, 1st s.)(nirvá¹›ttam, 1st s.)

511.
(ca*)(jÄ• tam, n. 1st s.)(na*)(Å›akyam, 1st s.)(janayitum*)(tena, 3rd
s.)(punaá¸¥*)(-tvÄ• t, 5th s.)(vastunaá¸¥, n. 6th
s.)(bhÄ• va-)(a-bhÅ«ta-)(na*)(anyathÄ• *)(sthitiá¸¥, f. 1st s.)

512.
(tasmÄ• t, 5th s.)(eva*)(dvitÄ«ya-ká¹£ane, 7th s.)(tat, n. 1st s.)(kÄ• ryam, n. 1st
s.)(utpadyate â€• pad)(Å›aktÄ• t, 5th s.)(hetoá¸¥, 5th s.)(bhÄ• vinaá¸¥, 5th
s.)(prathama-ká¹£aá¹‡a-)(tu*)(a-naá¹£á¹-Ä• t, 5th s.)

513.
(yadi*)(kÄ• ryam, 1st s.)(tá¹›tÄ«ya-ká¹£aá¹‡e, 7th s.)(bhavet â€• bhÅ«)(vinaá¹£á¹-Ä• t, 5th s.)(hetoá¸¥, 5th s.)(vipÄ• ka-)(pradhvastÄ• t, 5th s.)(yathÄ• *)(kÄ• ryam, n. 1st s.)(ca*)(vaká¹£yate â€• vac F. III p. s.)

514.
(bhavet â€• bhÅ«)(prasaá¹…gaá¸¥)(yaugapadya-)(yadi*)(tat, 1st s.)(pratheme, 7th s.)(ca*)(punaá¸¥*)(tat, 1st s.)(na*)(yujyate â€• yuj)(yuktyÄ• , 3rd s.)(-vat*)(saha-bhÅ«-hetu-)

515.
(a-sataá¸¥, 6th s.)(a-sÄ• mÄ• rthyÄ• t, 5th s.)(sÄ• mÄ• rthye, 7th s/)(kÄ• rya-)(saá¹ƒbhavÄ• 5th s.)(yaugapadyam, 1st s.)(kÄ• rya-kÄ• raá¹‡ayoá¸¥, 6th d.)(spaá¹£á¹-am*)(virudhyate â€• rudh)

516.
(hi*)(kÄ• raá¹‡am, n. 1st s.)(janayati â€• jan caus.)(Ä• tmÄ«yam, 2nd s.)(kÄ• ryam, 2nd s.)(na*)(gá¹›hÄ«tvÄ• *)(tat, 2nd s.)(iva*)(saá¹ƒdaá¹ƒÅ›ena, 3rd s.)(yataá¸¥*)(bhavet â€• bhÅ Opt. III p. s.)(yaugapadyam, n. 1st s.)

517.
(na* api*)(gÄ• á¸• ham, 2nd s.)(sam-Ä• -liá¹…gya*)(iva*)(kÄ• mÄ«, 1st s.)(dayitÄ• , f. 1st s.)(yena, 3rd s.)(tayoá¸¥, 6th d.)(bhavet â€• bhÅ« Opt. III p. s.)(bhÄ• vaá¸¥)(saká¹›t*)

518-519.
(api*)(vastuni, 7th s.)(avyÄ• pÄ• re, 7th s.)(niyamÄ• t, 5th s.)(utthÄ• t, 5th s.)(Ä• tma-)(hetu-)(yad, 1st s.)(bhÄ• vinaá¸¥, 6th s.)(prathama-)(ká¹£aá¹‡a-)(jÄ• tam, n. 1st s.)(anantaram*)(ataá¸¥*)(sannidheá¸¥, 6th s.)(dvitÄ«ya-ká¹£aá¹‡a-)(iti*)(tat, n. 1st s.)(Ä• huá¸¥ â€• ah)(janayati â€• jan caus.)(tat, n. 2nd s.)(anuvidhÄ• yinaá¸¥, 1st pl.)(saá¹…keta-)(mÄ• tra-)(sambhÅ«ta-)(vivaká¹£Ä• -)

520.
(atra*)(kim*)(vyÄ• pÄ• reá¹‡a, 3rd s.)(kÄ• lena, 3rd s.)(atirikta-)(janma-)(eva*)(sattÄ• , f. 1st s.)(vyÄ• pá¹›tiá¸¥, f. 1st s.)(yataá¸¥*)(tasyÄ• m, f. 7th s.)(satyÄ• m, f. 7th s.)(kÄ• rya-)(udayaá¸¥)

521.

(sÄ• , f. 1st s.)(niyamaá¸¥)(Ä• nantarya-)(abhidhÄ«yate â€• dhÄ• pass.)(apeká¹£Ä• , f. 1st s.)(ca*)(udaye, 7th s.)(kÄ• rya-)(vyÄ• pÄ• ra-)(kÄ• raá¹‡asya, 6th s.)(sadÄ• *)(bhÄ• vaá¸¥)

522.
(vyÄ• pÄ• raá¸¥)(api*)(avakalpitaá¸¥)(eti â€• i Pr. III p. s.)(-tvam, n. 2nd s.)(hetu-)(mÄ• trÄ• t, 5th s.)(bhÄ• vita-)(tat-)(bhÄ• va-)(tataá¸¥* varam*)(vÄ• *)(tat, n. 1st s.)(eva*)(tad-vÄ• n, m. 1st s.)(astu â€• as)(hetutvam, n. 2nd s.)

523.
(hi*)(sati, 7th s. [sat stem])(bhÄ• ve, 7th s.)(bÄ«jÄ• t, 5th s.)(eva*)(aá¹…kura-)(dá¹›Å›yante â€• dá¹›Å›/paÅ›y pass.)(udayÄ• á¸¥, m. 1st pl.)(tu*)(na*)(kiá¹ƒcit*)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(bhavat, n. 1st s.)(sadbhÄ• ve, 7th s.)(vyÄ• pÄ• ra-)

524.
(kalpyamÄ• ne, 7th s.)(hetutve, 7th s.)(Å›akteá¸¥, 6th s.)(adá¹›á¹£á¹-a-)(kim*)(na*)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(anyasya, 6th s.)(api*)(vÄ• *)(kaá¸¥)(hetutvam, n. 1st s.)(asya, 6th s.)(viÅ›eá¹£aá¸¥)(tataá¸¥*)

525.
(ca*)(vinÄ• *)(anyena, 3rd s.)(iá¹£yate â€• iá¹£ pass.)(hetuá¸¥, 1st s.)(kÄ• ryasya, 6th s.)(vÄ• *)(api*)(kim*)(na*)(anye, 1st pl.)(tad-vat*)(bhavet â€• bhÅ«)(hetavaá¸¥, m. 1st pl.)

526. [missing verse]
[Verse 526 is missing in the printed Text; the commentary upon it however is available.]

527.
(ca*)(abhimatam, n. 1st s.)(dá¹›Å›yatva-)(vayam, 1st pl.)(upalabhÄ• mahe â€• labh Pr. I p. pl. Ä€t.)(evam*)(tat-katham*)(aá¹…gÄ«kurmaá¸¥, Pr. I p. pl.)(sambandham, 2nd s.)(tasya, 6th s.)(nibandhanam, 2nd s.)

528.
(ca*)(yathÄ• *)(buddheá¸¥, 6th s.)(janma, 1st s.)(eva*)(pramÄ• á¹‡atvam, n. 2nd s.)(tat*... kim*)(na*)(hetutvam, n. 1st s.)(sarva-)(bhÄ• veá¹£u, 7th pl.)(matam, 1st s.)(eva*)(tathÄ• *)

529.
(hi*)(yathÄ• *)(buddhiá¸¥, f. 1st s.)(ká¹£aá¹‡ikÄ• , f. 1st s.)(eva*)(tathÄ• *)(anye, 1st pl.)(janminaá¸¥, 1st pl.)(sÄ• dhitÄ• á¸¥, 1st pl.)(ataá¸¥*)(eva*)(tad-vat*)(idam, n. 1st s.)(jagat, n. 1st s.)(nir-vyÄ• pÄ• ram, n. 1st s.)

530.
(gandha-)(Ä• deá¸¥, 6th s.)(hetutÄ• , f. 1st s.)(anyonya-)(vá¹›ttyÄ• , 3rd s.)(prabandha-)(eva*)(iá¹£á¹-Ä• , f. 1st s.)(idam, 1st s.)(abÄ• dhakam, 1st s.)(prasaÃ±janam, 1st s.)(-tva-)(hetu-)(tat-)

531.
(api*)(bhÄ• ve, 7th s.)(anantara-)(anya-)(eva*)(kiá¹ƒcit*)(kÄ• raá¹‡am, n. 1st s.)(niyamÄ• t, 5th s.)(iá¹£á¹-am, 1st s.)(tathÄ• * eva*)(ca*)(etat, n. 1st s.)(tulyam, 1st s.)(sthireá¹£u, 7th pl.)

532.
(yatra*)(yaá¸¥)(vyÄ• pá¹›taá¸¥)(kÄ• rye, 7th s.)(na*)(mataá¸¥)(hetuá¸¥, m. 1st s.)(tasya, 6th s.)(saá¸¥)(iá¹£yatÄ• m â€• iá¹£ Imp. III p. s. Ä€t,)(hetuá¸¥, 1st s.)(yasmin, 7th s.)(sadbhÄ• vaá¸¥)(niyata-)

533.
(bhÄ• va-)(abhÄ• va-)(pratyaká¹£a-)(anupalambhataá¸¥* [-tas suff.])(yadi*)(matam, 1st s.)(vastu, n. 1st s.)(vijÃ±eyam, n. 1st s.)(vijÃ±Ä• na-)(sa-Ä• kÄ• ra-)

534.
(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(vastu, n. 1st s.)(vedyam, n. 1st s.)(dhÄ«-)(an-Ä• kÄ• ra-)(samÄ• nam, 1st s.)(upalabhyate â€• labh pass.)(paká¹£e, 7 s.)(ká¹£aá¹‡atva-)(tat-)(Ä• di-)

535.
(hi*)(sarvam, 1st s.; eva*)(vijÃ±Ä• nam, 1st s.)(prajÄ• yate â€• jan pass. Pr. III p. s.)(sva-)(pÅ«rvakebhyaá¸¥, 5th s.)(hetubhyaá¸¥, 5th s.)(rÅ«pam, 1st s.)(bodha-)(sama-)(rÅ«pa-)(Ä• di-)(aá¹ƒÅ›a-)(kÄ• la-)

536.
(vijÃ±Ä• ne, 7th s.)(sÄ• kÄ• re, 7th s.)(bhavet â€• bhÅ« Opt.)(vaicitryam, 1st s.)(cetasaá¸¥, n. 6th s.)(asti â€• as)(an-aá¹…kitatve, 7th s.)(Ä• kÄ• ra-)(na*)(nibandhanam, 1st s.)(pratyÄ• satti-)

537.
(bhavadbhiá¸¥, 3rd pl.)(api*)(kiá¹ƒcit*)(vaktavye, 7th s.)(uttare, 7th s.)(yat, n. 1st s.; ca*)(samÄ• dhÄ• nam, n. 1st s.)(vaá¸¥, 6th pl.)(atra*)(tat, n. 1st s.)(bhavet â€• bhÅ«)(asmÄ• kam, 6th pl.)(api*)

538.
(evam*)(bhavet â€• bhÅ«)(nÄ• Å›aá¸¥)(ká¹›ta-)(yadi*)(hetuá¸¥, 1st s.)(na*)(janayet â€• jan O
III p. s.)(kÄ• ryam, 2nd s.)(ca*)(na*)(evam*)(iá¹£á¹-am, 1st s.)(yat, 1st s.)(asti â€• as)(na*)(hetutÄ• , f. 1st s.)(prabandhe, 7th s.)

539.
(abhyÄ• gamaá¸¥)(a-ká¹›ta-)(api*)(syÄ• t â€• as)(yadi*)(kvacit*)(kÄ• ryam, n. 1st s.)(jÄ• yeta â€• jan Opt. III p. s.)(vinÄ• *)(hetunÄ• , m. 3rd s.)(etad, n. 1st s.)(na*)(Å›aktitaá¸¥* [-tas suff.])(niyata-)

540.
(codyate â€• cud pass.)(vikalpena, 3rd s.)(bheda-)(ká¹£aá¹‡a-)(nÄ• Å›a-)(ká¹£aá¹‡a-)(Ä• di, 1st s.)(Ä• pÄ• ditam, 1st s.)(eva*)(yat, 1st s.)(paraiá¸¥, 3rd pl.)(na*)(eva*)(kiá¹ƒcit*)(an-iá¹£á¹-am, 1st s.)

541.
(vikalpanÄ• , f. 1st s.)(bheda-)(ká¹£aá¹‡a-)(na*)(pravarttate â€• vá¹›t)(dá¹›á¹£á¹-Ä«nÄ• m, 6 pl.)(sattva-)(ahÄ«na-)(abhimÄ• nena, 3rd s.)(aikya-)(santÄ• na-)

542.
(tu*)(abhisaá¹ƒbuddha-)(tattvÄ• á¸¥, 1st pl.)(buddhvÄ• *)(niyamam, 2nd s.)(hetÅ«nÄ• m, 6th pl.)(vinÄ• Å›inÄ• m, 6th pl.)(pratiká¹£aá¹‡a-)(prÄ• rabhante â€• rabh Pr. III p. pl. Ä€t.)(Å›ubhÄ• á¸¥, f. 2nd pl.)(kriyÄ• á¸¥, 2nd pl.)

543.
(viÅ›iá¹£á¹-Ä• , f. 1st s.)(-tÄ• suff.)(kÄ• rya-kÄ• ryi-[tÄ•])(niyatÄ• , f. 1st s.)(keá¹£Ä• á¹ƒcit*)(cittÄ• nÄ• m, 6th pl.)(eva*)(tena, 3rd s.)(smaraá¹‡a-Ä• dayaá¸¥, 1st pl.)(sarvatra*)(nirbÄ• dhÄ• á¸¥, 1st pl.)

544.
(avidyÄ• dayaá¸¥, 1st pl.)(bhÅ«tÄ• á¸¥, m. 1st pl.)(kÄ• rya-kÄ• raá¹‡a-)(matÄ• á¸¥, 1st pl.)(bandhaá¸¥)(vigamÄ• t, 5th s.)(tat-)(nirmalatÄ• , f. 1st s.)(iá¹£taá¸¥)(muktiá¸¥, f. 1st

s.)

545.
(api*)(laukikau, 7th s.)(etau, 1st d.)(bandha-)(moká¹£au, 1st d.)(siddhau, 1st d.)(ekÄ• dhikaraá¹‡au, 1st d.)(hi*)(eva*)(sarvam, 1st s.)(prasiddham, 1st s.)(ká¹£aá¹‡ikam, 1st s.)

546.
(tu*)(sarvathÄ• *)(asattvÄ• t, 5th s.)(atiÅ›aya-)(Ä«dá¹›Å›Ä«, f. 1st s.)(-tva suff.)(kartá¹›-)(bhoktá¹›-[tva])(bandha-)(Ä• di-)(Ä• tmani, n. 7th s.)(vyÄ• hatÄ• , f. 1st s.)(anyathÄ• *)(anityatÄ• , f. 1st s.)

547-548.
(prÄ• huá¸¥ â€• ah)(mÄ• trakÄ• á¸¥, 1st pl.)(Ä• gama-)(iti*)(jÄ• ti-)(Ä• deá¸¥, 6th s.)(niá¸¥svabhÄ• vatvam, n. 1st s.)(prakÄ• Å›itam, 1st s.)(prÄ• k*)(ayuktam, 1st s.)(á¹£aá¸• -arthÄ• á¸¥, m. 1st pl.)(dravya-)(Ä• di-)(vidyante â€• vid IV C. Pr. III p. pl.)(pÄ• ramÄ• rthikÄ• á¸¥, 1st pl.)(ayam, m. 1st s.)(pratiá¹£edhaá¸¥)(saá¹…ká¹£epeá¹‡a, 3r s.)(ucyate â€• vac pass.)

549.
(dravyam, n. 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(navadhÄ• *)(bhinnam, 1st s.)(bheda-taá¸¥* [-tas suff.])(ká¹£iti-)(Ä• di-)(catus-saá¹…khyam)(Ä• di, n. 1st s.)(pá¹›thivÄ«-)(dvidhÄ•)(nitya-)(anityatayÄ• , f. 3rd s.)

550.
(te, m. 1st pl.)(parama-aá¹‡avaá¸¥, 1st pl.)(iá¹£á¹-Ä• á¸¥, 1st pl.)(Ä• tmakÄ• á¸¥, 1st pl.)(pá¹›thivÄ«-)(Ä• di-)(nityÄ• á¸¥, 1st pl.)(tu*)(te, m. 1st pl.)(ye, m. 1st pl.)(prÄ• rabdhÄ• á¸¥, 1st pl. [â€• rabh])(tat-)(Ä• dyaiá¸¥, 3rd pl.)(vinÄ• Å›inaá¸¥, 1st pl.)

551.
(tatra*)(asattvam, n. 1st s.)(rÅ«pÄ• nÄ• m, 6th pl.)(nitya-)(aá¹‡u-)(upapÄ• ditam, 1st s.)(prasÄ• dhanÄ• t, 5th s.)(niá¸¥Å›eá¹£a-)(vastu-)(viá¹£aya-)(ká¹£aá¹‡a-bhaá¹…ga-)

552.
(hi*)(nityatve, 7th s.)(sakalÄ• á¸¥, m. 1st pl.)(sthÅ«lÄ• á¸¥, m. 1st pl.)(jÄ• yeran â€• jan Opt. III p. pl.)(eva*)(saká¹›t*)(teá¹£Ä• m, 6th pl.)(aviÅ›eá¹£ataá¸¥* [-tas suff.])(asti â€• as)(na*)(apeká¹£yam, 1st s.)(saá¹ƒyoga-)(Ä• di-)

553.
(cet*)(utpÄ• dakam, n. 1st s.)(aá¹‡u-)(na*)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(upagatam, 1st s.)(dharma-)(sad-)(viá¹£ayatvataá¸¥* [-tas suff.])(pramÄ• á¹‡a-)(upalambha-)(vidyamÄ• na-)(artha-)

554.
(na*)(asiddheá¸¥, 5th s.)(yena, 3rd s.)(kÄ• raá¹‡am, 1st s.)(aá¹‡u-)(dá¹›Å›yate â€• dá¹›Å› / p pass.)(kuvinda-)(Ä• di-)(yena, 3rd s.)(paá¹-a-)(Ä• dayaá¸¥, m. 1st pl.)(sarve, m. 1st pl.)(Ä• tmakÄ• á¸¥, 1st pl.)(parama-aá¹‡u-)

555.
(vÄ• *)(sattÄ• , f. 1st s.)(na*)(prasidhyati â€• sidh IV C.)(pra-abhÄ• vÄ• t, 5th s.)(grÄ• haka-)(sad-)(hi*)(vinivá¹›ttau, 7th s.)(pramÄ• á¹‡a-)(na*)(asti â€• as)(niÅ›cayaá¸¥)(abhÄ• ve, 7th s.)

556.
(avayavÄ«, m. 1st s.)(Ä• rabdhaá¸¥)(tat-)(bhedavÄ• n, m. 1st s.)(guá¹‡a-)(avayava-)(na* eva*)(upalabhyate â€• labh pass.)(tena, 3rd s.)(a-pramÄ• á¹‡akaá¸¥)(sidhyati â€• sidh Pr. III p. s. 4th class)

557.
(nanu*)(spuá¹-ikopalaá¸¥)(dá¹›Å›yate â€• dá¹›Å›/paÅ›y pass.)(samparke, 7th s.)(upadhÄ• na-)(api*)(agrahaá¹‡e, 7th s.)(tat-)(rÅ«pa-)(evam*)(balÄ• ka-)(Ä• diá¸¥, m. 1st s.)(ca*)(dá¹›Å›yate â€• dá¹›Å›/paÅ›y pass.)

558.
(puá¹ƒsi, m. 7th s.)(antarite, m. 7th s.)(kaÃ±cuka-)(api*)(tad-rÅ«pa-)(Ä• di-)(agatau, 7th s.)(pratyayaá¸¥)(puruá¹£a-)(dá¹›á¹£á¹-aá¸¥)(rakte, 7th s.)(vÄ• sasi, n. 7th s.)(dhÄ«á¸¥, f. 1st s.)(vastra-)

559.
(rÅ«pa-)(Ä• di-)(vibhidyate â€• bhid pass.)(indÄ«vara-)(Ä• dibhyaá¸¥, m. 5th s.)(tasya, 6th s.)(vyavacchedÄ• t, 5th s.)(tena, 3rd s.)(turaá¹…gamaá¸¥)(caitrÄ• deá¸¥, 5th s.)

560.
(vÄ• *)(ká¹£iti-)(Ä• di-)(atyantam, 2nd s.)(vibhidyate â€• bhid pass.)(rÅ«pa-)(gandha-)(Ä• deá¸¥, 5th s.)(bhedÄ• t, 5th

s.)(vacas-)(eka-)(aneka-)(-vat*)(candra- [conceptually
sing.])(naká¹£atra-)(bheda-)

561.
(tathÄ• *)(tantu-)(paá¹-au, 1st d.)(bhinnau, 1st
d.)(kartá¹›-)(Å›akti-)(vibhinna-)(Ä• di-)(stambha-)(kumbha-)(-vat*)(bheda-)(yogena,
3rd s.)(viruddha-)(dharma-)

562.
(tu*)(a-sambhave, 7th s.)(sthÅ«la-)(artha-)(darÅ›anam, n. 1st
s.)(vá¹›ká¹£a-)(Ä• di-)(syÄ• t â€• as)(na* eva*)(aá¹‡Å«nÄ• m, 6th s.)(ati-)(indriyatayÄ• , f. 3r
s. [-tÄ• suff.])(na*)(ca*)(vacanam, n. 1st s.)(aá¹‡u-)(bhavet â€• bhÅ«)

563.
(hi*)(su-)(sÅ«ká¹£maá¸¥)(arthaá¸¥)(tathÄ• *)(ucyate â€• vac
pass.)(vyapeká¹£aá¸¥)(sthÅ«la-)(vastu-)(tu*)(abhÄ• ve, 7th
s.)(eka-)(sthÅ«la-)(vastu-)(apeká¹£Ä• , 6th s.)(kim*)(asya, 6th s.)(sÅ«ká¹£matÄ• , f. 1st
s.)

564.
(nanu*)(spuá¹-ikÄ• dayaá¸¥, m. 1st pl.)(gá¹›hyante â€• grah pass.)(rÅ«peá¹‡a, 3rd
s.)(Ä• di-)(rakta-)(ca*)(teá¹£Ä• m, 6th pl.)(na*)(rÅ«patÄ• , f. 1st s.)(saá¹…gateá¸¥, 5th
s.)(ká¹£aya-)(sva-)(paká¹£a-)

565.
(ca*)(vyatiriktaá¸¥)(tat-)(rÅ«pa-)(na*)(upalabhyate â€• labh pass.)(Ä• tmÄ• , 1st
s.)(apara-)(ca*)(na*)(yuktÄ• á¸¥, 1st pl.)(te, 6th s.)(vedyÄ• á¸¥, 1st
pl.)(dhÄ«-)(Ä• kÄ• ra-)(anya-)(atiprasaá¹…gataá¸¥*)

566.
(ca*)(api*)(saá¹ƒbhavet â€• bhÅ«)(tathÄ• *)(iti* evam*)(Å›ukla-)(vedyÄ• á¸¥, 1st pl.)(idam,
n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(-vat*)(buddhi-)(Ä• di)(kambu-)(pÄ«ta-)

567.
(tu*)(jÃ±Ä• nam, n. 1st s.)(puá¹ƒsi, 7th s.)(antargate, 7th s.)(kaÃ±cuka-)(Ä• numÄ• nikam,
n. 1st s.)(na*)(puá¹ƒsi, 7th s.)(upalambhanÄ• t, 5th s.)(kaÃ±cukasya, 6th
s.)(sanniveÅ›asya, 6th s.)(tat-)(hetu-)

568.
(hi*)(vinÄ• Å›e, 7th
s.)(pÅ«rva-)(rÅ«pa-)(Ä• di-)(kaá¹£aya-)(kuá¹…kuma-)(udayaá¸¥)(antara-)(rÅ«pa-)(vastre, 7th
s.)(vÄ• sasaá¸¥, n. 6th s.)(ká¹£aá¹‡ikatvataá¸¥* [-tas suff.])

569.
(tasmÄ• t, 5th s.)(eva*)(rÅ«pÄ• t, 5th s.)(antaram, n. 1st s.)(rÅ«pa-)(Å›uklam, n. 1st
s.)(upajayate â€• jan pass.)(sa-apeká¹£Ä• t, 5th s.)(jala-)(Ä• di-)(-vat*)(Ä• di-)(Å›yÄ• matÄ•
f. 1st s.)(loha-)(Ä• deá¸¥, 6th s.)

570.
(tu*)(rÅ«pasya, 6th s.)(tÄ• davasthye, 7th s. [tad-avasthÄ• -ya])(bhavet
â€• bhÅ«)(na*)(abhibhavaá¸¥)(anyena, 3rd s.)(anuvarttanÄ• t, 5th
s.)(prÄ• ktana-)(abhibhÅ«tasya, 6th s.)(svarÅ«pasya, 6th s.)

571.
(bheda-)(á¹£aá¹£á¹-hÄ«-)(vacana-)(Ä• di, n. 1st
s.)(mÄ• tra-)(vivaká¹£Ä• -)(tataá¸¥*)(vyavasthitiá¸¥, f. 1st s.)(svarÅ«pa-)(vastÅ«nÄ• m, 6th
pl.)(tat-)(na*)(yuktÄ• , f. 1st s.)

572.
(tathÄ• * hi*)(anyaiá¸¥, 3rd pl.)(na* eva*)(iá¹£yate â€• iá¹£ pass. Pr. III p.
s.)(astitvam, n. 2nd s.)(á¹£aá¹‡á¹‡Ä• m, 6th pl.)(bhinnam, 2nd s.)(na*
eva*)(kaÅ›cit*)(arthaá¸¥)(teá¹£Ä• m, 6th pl.)(abhyupeyate â€• i pass.)(ekaá¸¥)(vargaá¸¥)

573.
(iti*)(cet*)(astitvam, n. 1st s.)(á¹£aá¹‡á¹‡Ä• m, 6th pl.)(iá¹£yate â€• iá¹£ pass. Pr. III p.
s.)(tattvam, n. 1st s.)(viá¹£aye, 7th s.)(saá¹ƒjÃ±Ä• paka-)(pramaá¹‡asya, 6th
s.)(prasajyate â€• saÃ±j pass.)(anyaá¸¥)(te, 6th s.)(á¹£aá¸• bhyaá¸¥, 5th pl.)

574.
(ete, 1st pl.)(á¹£aá¸• , 1st pl.)(proktÄ• á¸¥, 1stpl.)(dharminaá¸¥, 1st pl. [-in
suff])(dharmÄ• á¸¥, 1st pl.)(eva*)(iá¹£á¹-Ä• á¸¥, 1st pl.)(atirekiá¹‡aá¸¥, 1st pl.)(tebhyaá¸¥, 5th
pl.)(iti*)(cet*)(kaá¸¥, m. 1st s.)(ayam, m. 1st s.)(sambandhaá¸¥)(mataá¸¥)(tasya, 6th
s.)(taiá¸¥, 3rd pl.)

575.
(sambandhaá¸¥)(na* yuktaá¸¥, 1st s.)(saá¹ƒyogaá¸¥)(niyamÄ• t, 5th s.)(dravyeá¹£u, 7th

pl.)(na*)(ca*)(aparaá¸¥)(samavÄ• yaá¸¥)(asti â€• as)(ca*)(na*)(anyaá¸¥)(aá¹…gÄ«ká¹›taá¸¥)
3rd pl.)

576.
(anupapattau, 7th s.)(sambandha-)(katham*)(bhavet â€• bhÅ«)(dharmaá¸¥)(teá¹£Ä• m, 6th
pl.)(cet*)(mÄ• trÄ• t, 5th s.)(utpÄ• dana-)(tat-)(syuá¸¥ â€• as Opt. III p. pl.)(anye, 1st
pl.)(api*)(tathÄ• vidhÄ• á¸¥*)

577.
(iti* evam*)(astitvam, n. 1st s.)(tasya, 6th s.)(api*)(vyaitrekiá¹‡Ä«, f. 1st
s.)(vibhaktiá¸¥, f. 1st s.)(vartate â€• vá¹›t)(ca*)(bhÄ• ve, 7th s.)(anyasya, 6th
s.)(aniá¹£á¹-Ä• , f. 1st s.)(prasajyate â€• saÃ±j pass.)

578.
(-tÄ• , f. 1st s.)(dharmi-)(prÄ• ptÄ• , f. 1st s.)(samÄ• veÅ›e, 7th
s.)(tatra*)(anya-)(dharma-)(and*)(dravya-)(Ä• deá¸¥, 6th s.)(api*)(-tvam, n. 1st
s.)(dharmi-)(saá¹ƒmatam, n. 1st s.)(tasmÄ• t, 5th s.)(eva*)

579.
(ca*)(yadi*)(bhedaá¸¥)(paá¹-asya, 6th s.)(prathamebhyaá¸¥, 5th pl.)(tantubhyaá¸¥, 5th
pl.)(sÄ• dhyate â€• sÄ• dh caus. pass.)(tadÄ• *)(bhavet â€• bhÅ«)(durnivÄ• ram, n. 1st
s.)(sÄ• dhana-)(vaiphalyam, n. 1st s.)

580.
(hi*)(apare, 1st pl.)(tantavaá¸¥, 1st pl.)(ye, 1st pl.)(jÄ• tÄ• á¸¥, 1st pl.)(aviÅ›eá¹£Ä• á¸¥,
1st pl.)(prÄ• pta-)(avasthÄ• -)(Ä• saktÄ• á¸¥, 1st
pl.)(viÅ›iá¹£á¹-a-)(arthakriyÄ• -)(avilaká¹£aá¹‡Ä• á¸¥, 1stpl.)(prathamebhyaá¸¥, 5th pl.)

581.
(jÃ±Ä• panÄ• ya, 4th s. [â€• jÃ±Ä• caus. stem])(upayogitva-)(eka-kÄ• rya-)(Å›rutau, 7th
s.)(pá¹›thak*)(abhivÄ• Ã±cayÄ• , 3rd s.)(tyÄ• ga-)(doá¹£a-)(gaurava-)(a-Å›akti-)(vaiphalya-)

582.
(manyamÄ• naiá¸¥, 3rd pl.)(lÄ• ghavam, n. 1st s.)(sÄ• kalyena, 3rd s.)(abhidhÄ• nena, 3rd
s.)(vyavahartá¹›bhiá¸¥, 3rd pl.)(ekÄ• , f. 1st s.)(vÄ• k, f. 1st s.)(ká¹›tÄ• , f. 1st
s.)(yeá¹£u, 7th pl.)

583.

(paá¹-aá¸¥)(na*)(eva*)(prasiddhyati â€• sidh IV C. Pr. III p. s.)(samÄ• na-kÄ• laá¸¥ [lit.: of the same time])(tebhyaá¸¥, 5th pl.)(dharmavÄ• n, m. 1st s.)(kartá¹›-)(sÄ• mÄ• rthya-)(parimÄ• á¹‡a-)(Ä• di-)(vibhinna-)

584.
(ca*)(evam*)(paramÄ• á¹‡avaá¸¥, m. 1st pl.)(ye, 1st pl.)(jÄ• tÄ• á¸¥, m. 1st pl.)(anyonya-)(abhisarÄ• á¸¥, 1st pl.)(teá¹£Ä• m, 6th pl.)(na* eva*)(atÄ«ndriyatayÄ• , f. 3rd s.)(gocarataá¸¥* [-tas suff.])(anyÄ• nÄ• m, 6th pl.)

585.
(Ä• kÄ• raá¸¥)(nÄ«la-)(Ä• di-)(kalpitaá¸¥)(parama-aá¹‡Å«nÄ• m, 6th pl.)(nijaá¸¥)(pratibhÄ• s
1st s.)(nÄ«la-)(Ä• di-)(vedyate â€• vid caus. pass.)(dhÄ«á¸¥, f. 1st s.)(caká¹£us-)(Ä• di-)

586.
(yadyapi*)(teá¹£Ä• m, 6th pl.)(paurvÄ• parya-)(alaká¹£aá¹‡am, 1st s.)(vivekena, 3rd s.)(tathÄ• pi*)(adhyaká¹£atÄ• , f. 1st s.)(abÄ• dhÄ• , f. 1st s.)(sthitÄ• , 1st s.)(iva*)(pÄ• naka-)(Ä• dau, 7th s.)

587.
(eva*)(tathÄ• *)(dá¹›á¹£á¹-au, 7th s.)(sarveá¹£Ä• m, 6th pl.)(vastÅ«nÄ• m, 6th pl.)(rÅ«piá¹‡Ä
6th pl.)(sarva-)(vyÄ• vá¹›tti-)(iti*)(na*)(niÅ›cayaá¸¥)(sarva-)(Ä• kÄ• ra-)

588.
(api*)(arthasya, 6th s.)(niraá¹ƒÅ›e, 7th s.)(laká¹£aá¹‡e, 7th s.)(gamye, 7th s.)(akalpanÄ• -)(aká¹£a-)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(kÄ• raá¹‡am, n. 1st s.)

589.
(yathÄ• *)(vibhramaá¸¥)(saá¹ƒbhÅ«teá¸¥, 5th s.)(samÄ• na-)(jvÄ• la-)(tathÄ• *)(ekadhÄ• *)(v
7th s.)(aneka-)(sÅ«ká¹£ma-)(sthita-)(nairantarya-)

590.
(cet*)(pratyaká¹£atÄ• , f. 1st s.)(teá¹£Ä• m, 6th pl.)(na*)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(alaká¹£aá¹‡Ä• t, 5th s.)(viveka-)(katham*)(sÄ• , f. 1st s.)(dá¹›á¹£á¹-Ä• , f. 1st s.)(dÄ«pa-)(Ä• dau, 7th s.)(vÄ• *)(kim*)(avayavÄ«, 1st s.)(iá¹£á¹-aá¸¥)(tathÄ• *)

591.
(tu*)(etÄ• vat*)(niÅ›caye, 7th s.)(eá¹£Ä• m, 6th pl.)(katham*)(na*)(gamyate â€• gam/gacch

pass.)(iti*)(nÄ«la-)(Ä• di-)(Ä• kÄ• raá¸¥)(paramÄ• á¹‡Å«nÄ• m, 6th pl.)?

592.
(tad api*)(akÄ• raá¹‡am, n. 1st s.)(yasmÄ• t, 5th s.)(jÃ±Ä• nam, n. 1st s.)(na* eva*)(agocaram, 1st s.)(ca*)(na*)(viá¹£ayam [bv. cpd.])(eka-)(sthÅ«la-)(-tas suff.)(virodhataá¸¥* [-tas suff.])(sthaulya-)(ekatva-)

593.
(sthÅ«lasya, 6th s.)(eka-)(svabhÄ• vatve, n. 7th s.)(maká¹£ikÄ• -)(mÄ• trataá¸¥* [-tas suff.])(pada-)pidhÄ• ne, n. 7th s.)(pihitam, n. 1st s.)(sarvam, n. 1st s.)(Ä• sajyeta â€• sajj Opt. III p. s.)(avibhÄ• gataá¸¥* [-tas suff.])

594.
(ca*)(ekasmin, 7th s.)(bhÄ• ge, 7th s.)(rakte, 7th s.)(sarvam, n. 1st s.)(rajyeta â€• raj pass. Opt. III p. s.)(raktavat*)(vÄ• *)(bhÄ• ve, 7th s.)(viruddha-)(dharma-)(anuá¹£ajyate â€• sajj pass.)(nÄ• nÄ• tvam, n. 2nd s.)

595.
(nanu*)(-tvÄ• t suff. 5th s.)(eka-)(svabhÄ• va-)(kim*)(ká¹›taá¸¥)(atra*)(Å›abdaá¸¥)(sarva-)(hi*)(saá¸¥)(viá¹£ayaá¸¥)(a (avayavÄ« [-in suff.])(na*)(Ä• tma-)(nÄ• nÄ• -)

596-598.
(eva*)(te, 1st pl.)(ye, 1st pl.)(siddhÄ• á¸¥, 1st pl.)(lokataá¸¥* [-tas suff.])(vÄ• sas-)(deha-)(naga-)(Ä• dayaá¸¥, m. 1st pl.)(upavará¹‡itÄ• á¸¥, 1st pl.)(bhavadbhiá¸¥, 3rd pl.)(avayavitvena, 3rd s.)

597.
(tathÄ• *)(sarve, m. 1st pl.)(prayuÃ±jate â€• yuÃ±j Pr. III p. s. Ä€t.)(iti*)(vÄ• sas, n. 1st s.)(raktam, n. 1st s.)(akhilam, 1st s.)(sarvam, 1st s.)(niá¸¥Å›eá¹£am, 1st s.)(nikhilam, 1st s.)(saá¹ƒbhÅ«tam, 2nd s.)(mÄ• tra-)(icchÄ• -)

598.
(vivaká¹£Ä• yÄ• m, 7th s.)(tathÄ• vidha-)(asmÄ• bhiá¸¥, 3rd pl.)(api*)(vará¹‡yate â€• vará¹‡ Pr. III p. s.)(Ä• di, 1st s.)(iti*)(sarvam, 1st s.)(syÄ• t â€• as)(raktam, 1st s.)(vÄ• cakÄ• á¸¥, 1st pl.)(nirnibandhÄ• á¸¥, 1st pl.)

599.
(cet*)(abhidhÄ• nam, 1st s.)(bhÄ• ktam, 1st s.)(prasajyate â€• saÃ±j pass.)(bhedaá¸¥)(vacas-)(na*)(vibhedaá¸¥)(buddheá¸¥, 6th s.)(iá¹£á¹-ayoá¸¥, 6th d.)

600.
(-tvÄ• t suff.)(saá¹ƒyogasya, 6th s.)(a-vyapya-)(vá¹›ttitvÄ• t, 5th s.)(raktatÄ• , f. 1st s.)(na*)(Ä• sajyate â€• sajj pass.)(sarvasya, 6th s.)(na* api*)(sarvam, n. 1st s.)(Ä«ká¹£yate â€• iká¹£ pass.)(Ä• vá¹›tam, 2nd s.)

601.
(nanu*)(dravye, 7th s.)(anaá¹ƒÅ›ake, 7th s.)(kim, n. 1st s.)(svarÅ«pam, n. 1st s.)(vyavasthitam, n. 1st s.)(avyÄ• ptam, n. 1st s.)(vÄ• *)(avasthÄ• ne, 7th s.)(tat-)(bhedaá¸¥)(siddhaá¸¥)(eva*)

602.
(sthitiá¸¥, f. 1st s.)(bahu-deÅ›a-)(na* eva*)(ká¹›ta-Ä• spadÄ• , f. 1st s.)(tena, 3rd s.)(tataá¸¥*)(siddhÄ• , f. 1st s.)(Ä• dÄ«nÄ• m, 6th pl.)(paá¹-a-)(aneka-)(rÅ«patÄ• , f. 1st s.)(aá¹‡ubhyaá¸¥, 5th pl.)

603.
(tu*)(lokaá¸¥)(avijÃ±Ä• ta-)(tattva-)(artha-)(manyate â€• man IV C. Pr. III p. s. Ä€t.)(ekam, 2nd s.)(piá¹‡á¸• am, 2nd s.)(apeká¹£aá¸¥)(tat-)(kalpita-)(parama-aá¹‡u-)(ucyate â€• vac pass.)(iha*)

604.
(vÄ• *)(iyam, f. 1st s.)(saá¹ƒjÄ• , f. 1st s.)(sthitÄ• , f. 1st s.)(tadá¹›Å›i, f. 7th s.)(nirapeká¹£Ä• , f. 1st s.)(nimitta-)(anvayinÄ«, f. 1st s.)(saá¹…keta-)(yadvat*)(Å›rutiá¸¥, f. 1st s.)(Ä«Å›vara-)(api*)(nirvitte, 7th s.)

605.
(Ä• dayaá¸¥, 1st pl.)(tantu-)(kara-)(na* eva*)(anugatÄ• , f. 1st s.)(eka-)(avayavi-)(anekatvÄ• t, 5th s.)(Ä• dayaá¸¥, 1st pl.)(kaá¹-a-)(kuá¹-ya-)(kuá¹-a-)

606.
(vÄ• *)(dravyam, n. 1st s.)(abhimatam, n. 1st s.)(na*)(Ä• Å›ritam, 1st s.)(aneka-)(avayava-)(ekatvÄ• t, 5th s.)(aá¹‡uvat*)(ayuktiá¸¥, f. 1st s.)(vá¹›tteá¸¥, 6th s.)(pramÄ• , f. 1st s.)(bÄ• dhikÄ• , 1st s.)

607.
(hi*)(yadi*)(tat, n. 1st s.)(varteta â€• vá¹›t Opt. III p. s.)(vÄ• *)(rÅ«peá¹‡a, 3rd s.)(eva*)(bhÄ• jÄ• , 3rd s. [-bhÄ• j stem])(eka-)(vá¹›tti-)(antare, 7th s.)(avayava-)(again: vÄ• *)(anyena, 3rd s.)(yataá¸¥*)(na*)(antaram, 1st s.)(prakÄ• ra-)

608.
(eva*)(tena, 3rd s.)(na*)(avakalpate â€• ká¸·p Ä€t. Pr. III p. s.)(asya, 6th s.)(vá¹›ttiá¸¥, f. 1st s.)(tatra*)(eva*)(anyatra*)(ká¹›tatvena, 3rd s.)(kroá¸• Ä«-)(tena, 3rd s.)(anyathÄ• *)(na*)(vá¹›ttimat, n. 1st s.)(tatra*)

609.
(hi*)(Å›iÅ›uá¸¥, m. 1st s.)(na* eva*)(adhyÄ• ste â€• as Ä€t. Pr. III p. s.)(krodham, 2nd s.)(antara-)(chÄ• trÄ«-)(tathÄ• *)(dravyam, n. 1st s.)(kroá¸• Ä«ká¹›tam, n. 1st s.)(eka-)(na*)(Ä• Å›rayeta â€• Å›ri Ä€t. Opt. III p. s.)(aparam, 2nd s.)

610.
(hi*)(svabhÄ• vasya, 6th s.)(saá¹ƒbaddha-)(tat-)(api*)(vá¹›ttitaá¸¥* [-tas suff.])(a-tad-)(deÅ›e, 7th s.)(ekadeÅ›atvam, n. 1st s.)(ca*)(aikÄ• tmyam, n. 1st s.)(prÄ• ptam, n. 1st s.)(avibhÄ• gataá¸¥* [-tas suff.])

611.
(vá¹›ttau, 7th s.)(anyena, 3rd s.)(eva*)(Ä• tmanÄ• , 3rd s.)(vyavasthitaá¸¥)(aneka-)(na*)(ekaá¸¥)(vastu-)(bheda-)(Ä• tmakatvataá¸¥* [-tas suff.])(siddhyet â€• sidh IV C. Opt. III p. s.)(bhedasya, m. 6th s.)(svabhÄ• va-)

612.
(nanu*)(iti*)(cet*)(vá¹›ttiá¸¥, f. 1st s.)(teá¹£u, m. 7th pl.)(Ä• tmikÄ• , f. 1st s.)(samavÄ• ya-)(ayam, m. 1st s.)(vicÄ• raá¸¥)(pradhÄ• vati â€• dhÄ• Pr. III p. s.)(eva*)(kopena, 3rd s.)(tasyÄ• m, f. 7th s.)(api*)

613.
(yad vÄ• *)(vá¹›ttau, 7th s.)(sarva-)(Ä• tmanÄ• , n. 3rd s.)(prasajyate â€• saÃ±j pass.)(anekatvam, n. 2nd s.)(ca*)(ekadeÅ›ena, 3rd s.)(an-)(iá¹£á¹-Ä• , f. 1st s.)(vÄ• *)(na*)(ekaá¸¥)(ca*)(saá¸¥)(na*)(kvacit*)

614.
(hi*)(sÄ• dhanam, n. 1st s.)(yat, n. 1st s.)(pravarttate â€• vá¹›t)(svÄ• tantryeá¹‡a, 3rd

s.)(prasaá¹…gena, 3rd s.)(satyam, 2nd s.)(saá¹…gacchate
â€• gam/gacch)(tat-)(svayam*)(upalabdhau, 7th s.)(na*)(tu*)

615.
(vá¹›ttiá¸¥, f. 1st s.)(kÄ• rtsnya-)(ekadeÅ›Ä• bhyÄ• m, 3rd d.)(kvacana*)(laká¹£itÄ• , f. 1st s.)(a-sambhavÄ• t, 5th s.)(yasyÄ• á¸¥, f. 6th s.)(dravyam, n. 1st s.)(syÄ• t â€• as)(asat, 1st s.)(ca*)(api*)(aparaá¸¥)

616.
(vÄ• *)(dá¹›á¹£á¹-au, 7th s.)(yasyÄ• á¸¥, f. 6th s.)(kvacit*)(a-nivÄ• raá¹‡am, 1st s.)(dravya-)(Ä• dau, 7th s.)(tu*)(atha*)(tasmin, 7th s.)(adá¹›á¹£á¹-au, 7th s.)(praÅ›naá¸¥)(bhede, 7th s.)(na*)(yujyate â€• yuj pass.)

617.
(etÄ• vat, 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(vÄ• cyam, 1st s.)(iti*)(vá¹›ttiá¸¥, f. 1st s.)(asti â€• as)(na*)(ca*)(tat, n. 1st s.)(na*)(yuktam, 1st s.)(pratyaká¹£ataá¸¥* [-tas suff.])(siddheá¸¥, 5th s.)(buddhitaá¸¥* [-tas suff.])(iti*)(idam, 1st s.)(iha*)

618.
(na*)(iá¹£á¹-am, 1st s.)(kiá¹ƒcit*)(bÄ• dhakam, n. 1st s.)(ucyatÄ• m â€• vac pass. Imp. III p. s.)(anyathÄ• *)(api*)(cetasaá¸¥, n. 1st pl.)(rÅ«pa-)(Ä• di-)(na* eva*)(syÄ• t â€• as)(-tÄ• suff. f. 1st s.)(pratyaká¹£a-)

619.
(atra*)(tat, n. 1st s.)(vá¹›ttiá¸¥, f. 1st s.)(asti â€• as)(na*)(iti*)(sÄ• dhitam, n. 1st s.)(prÄ• k*)(a-bhedena, 3rd s.)(ca*)(iti*)(iha*)(asti â€• as)(na*)(jÃ±Ä• nam, n. 1st s.)(tat-)(rÅ«pa-)(a-pratibhÄ• sanÄ• t, 5th s.)

620.
(ca*)(ayam, m. 1st s.)(arthaá¸¥)(prakÄ• Å›yate â€• kÄ• Å› pass.)(Å›abdÄ• bhyÄ• m, 3rd d.)(ká¹›tsna-)(ekadeÅ›a-)(vÄ• *)(asya, 6th s.)(vá¹›ttiá¸¥, f. 1st s.)(nairaá¹ƒÅ›yena, 3rd s. [nir-aá¹ƒÅ›a-ya])(athavÄ• *)(kim*)(sÄ• , f. 1st s.)(asya, 6th s.)(anyathÄ• *)

621.
(yathÄ•)(upalaká¹£itÄ• , f. 1st s.)(Ä• deá¸¥, 6th s.)(saá¹ƒsthasya, 6th s.)(pÄ• tra-)(athavÄ• *)(yathÄ• *)(Ä• deá¸¥, 6th s.)(saá¹ƒsthasya, 6th s.)(aneka-)(Ä• sana-)

622.
(Å›abdÄ• á¸¥, m. 1st pl.)(samÄ• Å›ritÄ• á¸¥, m. 1st pl.)(kvacit*)(hetutaá¸¥* [-tas suff.])(vinÄ• Å›itva-)(Ä• di-)(-vat*)(ghaá¹-a-)(dÄ«pa-)(Ä• di-)(ca*)(kila*)(bhaviá¹£yati â€• bhÅ« Fut. III p. s.)(vyomaá¸¥)

623.
(vijÃ±Ä• nam, n. 1st s.)(para-)(apara-)(Ä• di-)(nibandhanam,1st s.)(vyatireka-)(kriyÄ• -)(dravya-)(Ä• di-)(Ä• ditya-)(yathÄ• *)(pratyayaá¸¥)(ghaá¹-a-)(Ä• di-)

624.
(yatas*)(vilaká¹£aá¹‡am, n. 1st s.)(Ä• di-)(pratyaya-)(gati-)(valÄ«-)(palita-)(kÄ• rkaÅ›ya-)(Ä• di-)(ca*)(saá¸¥)(kila*)(hetuá¸¥, 1st s.)(iá¹£yate â€• iá¹£ pass. Pr. III p. s.)(kÄ• laá¸¥)

625.
(evam*)(dik, 1st s.)(anumÄ«yate â€• mÄ• III C. pass. Pr. III p. s.)(Ä• di-)(buddhibhyaá¸¥, 5th pl.)(pÅ«rva-)(apara-)(anumitiá¸¥, f. 1st s.)(manasaá¸¥, 6th s.)(matÄ• , f. 1st s.)(krameá¹‡a, 3rd s.)(jÄ• tyÄ• , 3rd s.)(jÃ±ana-)

626.
(ca*)(samapeká¹£ate, sam-apa-â€• Ä«ká¹£ Pr. III p. s. Ä€t.)(kÄ• raá¹‡am, n. 1st s.)(vibhinnam, n. 1st s.)(caká¹£ur-)(Ä• di-)(pratipattiá¸¥)(rÅ«pa-)(Ä• di-)(krameá¹‡a, 3rd s.)(-vat*)(ratha-)(Ä• di-)

627.
(aá¹…gÄ«ká¹›teá¸¥, 5th s.)(-tva-)(dhvaneá¸¥, m. 6th s.)(hetu-)(mahÄ• bhÅ«ta-)(upÄ• tta-)(Ä• di-)(eva*)(siddhÄ• , f. 1st s.)(Å›abdÄ• á¸¥, m. 1st pl.)(Ä• Å›ritÄ• á¸¥, 1st pl.)(teá¹£u, 7th pl.)(iti*)(Ä• dyam, 1st s.)(asÄ• dhanam, 1st s.)

628.
(tu*)(samavÄ• yaá¸¥)(vyoma-)(eka-)(vyapi-)(dhruva-)(na*)(prasiddhyati â€• sidh IV C. Pr. III p. s.)(vaikalyÄ• t, 5th s.)(anvaya-)(tathÄ• *)(a-krama-)(Ä• di-)(Ä• ptitaá¸¥* [-tas suff.])

629.
(vijÃ±Ä• nam, n. 1st s.)(Ä• di-)(para-)(apara-)(nibandhanam, n. 1st s.)(manaskÄ• ra-)(udbhÅ«ta-)(viÅ›iá¹£á¹-a-)(samaya-)(tat, n. 1st s.)(na*)(kÄ• lÄ• t, 5th s.)(na*)(ca*)(diÅ›aá¸¥, 5th s.)

630.
(-tvÄ• t, 5th
s.)(niraá¹ƒÅ›a-)(eka-svabhÄ• va-)(paurva-)(aparya-)(Ä• di-)(a-sambhavaá¸¥)(cet*)(bhedÄ• t
5th s.)(sambandhi-)(tayoá¸¥, 6th d.)(evam*)(tau, 1st d.)(nanu*)(niá¹£phalau, 7th d.)

631.
(manas, n. 1st s.)(atiriktam, n. 1st s.)(caká¹£us-)(Ä• di-)(iá¹£yate â€• iá¹£ pass. Pr. III
p. s.)(asmÄ• bhir, 3rd pl.)(api*)(hi*)(manas, n. 1st s.)(yaá¸¥, m. 1st
s.)(pratyayaá¸¥)(udbhá¸¥á¸¥ta-)(anantara-)(á¹£aá¹‡á¹‡Ä• m, 6th pl.)

632.
(tu*)(manasi, n. 7th s.)(nitye, 7th s.)(prÄ• ptÄ• á¸¥, 1st pl.)(pratyayÄ• á¸¥, 1st
pl.)(yaugapadya-taá¸¥* [-tas suff.])(tena*)(hetuá¸¥, 1st s.)(proktaá¸¥)(iha*)(bhavati
â€• bhÅ«)(vighÄ• ta-ká¹›t, 1st s.)(iá¹£á¹-a-)

633.
(manye â€• man IV C. Ä€t. Pr. I p. s.)(idam, n. 2nd s.)(sÅ«tram, n. 2nd s.)(ká¹›tam,
2nd s.)(saá¹ƒsiddhi-)(asiddhaye, 4th
s.)(manaá¸¥-)(nirdiá¹£á¹-a-)(saugata-)(apara-)(anyathÄ• *)(Ä• vá¹›ttam, 2nd s.)(sa-)(kÄ• ram
2nd s.)

634.
(pratiá¹£edhena, 3rd s.)(dravyÄ• á¹‡Ä• m, 6th pl.)(guá¹‡a-)(karma-)(Ä• dayaá¸¥, m. 1st
pl.)(tathÄ• *)(matÄ• á¸¥, 1st pl.)(Ä• Å›ritÄ• á¸¥, 1st pl.)(bhavanti â€• bhÅ«)(apÄ• stÄ• á¸¥, 1
pl.)(eva*)

635.
(apahastite, 7th s.)(kasya, 6th s.)(samavÄ• yaá¸¥, 1st s.)(ca*)(kva*)(tathÄ• *
api*)(viÅ›eá¹£a-)(pratiá¹£edhaá¸¥)(punar*)(ucyate â€• vac pass. Pr. III p. s.)

636.
(yadi*)(mahati, 7th s.)(dravye, 7th s.)(Ä• diá¸¥, 1st s.)(nÄ«la-)(iá¹£yate â€• iá¹£ pass.
Pr. III p. s.)(ekaá¸¥)(eva*)(kim*)(na*)(vyaktiá¸¥, 1st s.)(ca*)(dá¹›á¹£á¹-iá¸¥, 1st
s.)(asya, 6th s.)(tat-)(vyaktau, 7th s.)(Ä• lokena, 3rd s.)(randhra-)

637.

(ca*)(Ä• diá¸¥, 1st s.)(nÄ«la-)(na*)(iá¹£yate â€• iá¹£)(sthitaá¸¥)(deÅ›a-)(vibhÄ• gena, 3rd s.)(yaá¸¥, m. 1st s.)(vyajyate â€• vyaÃ±j pass.)(tadÄ• *)(tena, 3rd s.)(tasya, 6th s.)(tataá¸¥*)(bhedaá¸¥)(aá¹‡uÅ›aá¸¥)

638.
(saá¹…khyÄ• , f. 1st s.)(iá¹£á¹-Ä• , f. 1st s.)(dá¹›Å›yÄ• , 1st s.)(na*)(bhÄ• sate â€• bhÄ• s P p. s. Ä€t.)(jÃ±Ä• ne, 7th s.)(vyatirekiá¹‡Ä«, 1st s.)(gaja-)(Ä• di-)(parÄ• vá¹›tta-)(a-tad-rÅ«pa-)(sÄ• , f. 1st s.)(na*)(eva*(asti â€• as)

639.
(iva*)(Ä• dau, 7th s.)(jÃ±Ä• na-)(ghaá¹-eá¹£u, 7th pl.)(idam, 1st s.)(vijÃ±Ä• nam, n. 1st s.)(eka-)(Ä• di-)(anvayam, 1st s.)(manaskÄ• ra-)(saá¹…keta-)(racita-)(icchÄ• -)

640.
(na*)(asti â€• as)(kÄ• cit*)(vibhedinÄ«, f. 1st s.)(saá¹…khyÄ• , f. 1st s.)(teá¹£u, 7th pl.)(a-dravyatvÄ• t, 5th s.)(tu*)(na*)(yuktam, 1st s.)(eva*)(tat, 1st s.)(jÃ±Ä• nam, n. 1st s.)(bhÄ• ktam, 1st s.)(a-skhalitatva-taá¸¥* [-tas suff.])

641.
(vijÃ±Ä• nam, n. 1st s.)(eka-)(guá¹‡a-)(Ä• diá¹£u, m. 7th pl.)(parikalpyate â€• ká¸·p pass.)(ekatvÄ• t, 5th s.)(samavetÄ• t, 5th s.)(tat-)(dravya-)(samavÄ• yataá¸¥* [-tas suff.])(eka-)(artha-)(cet*)

642.
(astu â€• as Imperative III p. s.)(nÄ• ma*)(ekatra*)(jÃ±Ä• ne, 7th s.)(evam*)(kam, 2nd s.)(hetum, m 2nd s.)(matiá¸¥, 1st s.)(Ä• di, n. 1st s.)(dvi-)(apeká¹£ate â€• Ä«ká¹£ Pr. III p. s. Ä€t.)(eteá¹£u, 7th pl.)(vÄ• *)(á¹£aá¹--)(padÄ• rtha-)(Ä• dikeá¹£u, 7th pl.)

643.
(ayam, m. 1st s.)(pratyayaá¸¥)(samavÄ• ya-)(ekÄ• rtha-)(gauá¹‡aá¸¥)(ca*)(tathÄ• *)(skhalitaá¸¥)(yasmÄ• t s.)(-vat*)(buddhi-)(anala-)(mÄ• á¹‡ave, 7th s.)

644.
(buddhiá¸¥, f. 1st s.)(saá¹…khyÄ• -)(prasÄ• dhyate â€• sÄ• dh caus. pass.)(vailaká¹£aá¹‡yÄ s.)(pratyayebhyaá¸¥, 5th pl.)(gaja-)(Ä• di-)(utthÄ• , f. 1st s.)(anya-)(tat-)(-vat*)(buddhi-)(Ä• di-)(nÄ«la-)(vastra-)

645.
(iá¹£á¹-a-siddhiá¸¥, 1st
s.)(manaskÄ• ra-)(saá¹…keta-)(racita-)(icchÄ• -)(Ä• di-)(tatra*)(saá¹…khyÄ• , f. 1st
s.)(buddhi-)(Ä• dau, 7th s.)(vÄ• *)(bhavet â€• bhÅ« Opt. III p. s.)(etena, 3rd s.)(eva*)

646.
(yadi*)(niá¹£pattiá¸¥, 1st s.)(saá¹…khyÄ• yÄ• á¸¥, f. 6th s.)(vará¹‡yate â€• vará¹‡ pass. Pr. I
p. s.)(apeká¹£Ä• , f. 1st s.)(buddhi-)(kim*)(na*)(buddhiá¸¥, f. 1st s.)(tat-)(saá¹ƒmatÄ• ,
f. 1st s.)(mÄ• treá¹‡a, 3rd s.)(Ä• bhoga-)(saá¹…keta-)

647.
(parimÄ• á¹‡am, n. 1st s.)(ucyate â€• vac pass.)(bhedena, 3rd
s.)(mahat-)(dÄ«rgha-)(Ä• di-)(tat*)(tathÄ• *)(kim*)(na*)(matam, 1st s.)(bhedÄ• t, 5th
s.)(rÅ«pa-)(arthe, 7th s.)(api*)

648.
(dÄ«rghÄ• , 1st s.)(mÄ• lÄ• , f. 1st s.)(prÄ• sÄ• da-)(vedyate â€• vid caus. pass.)(mahatÄ«,
1st s.)(hi*)(na*)(parimÄ• á¹‡am, n. 1st s.)(yathÄ• rÅ«pam, 2nd s.)(prakalpitam, n. 1st
s.)(tatra*)

649.
(cet*)(vyapadiÅ›yate â€• diÅ› pass.)(tathÄ• *)(samavÄ• yena, 3rd
s.)(eka-)(artha-)(na*)(mahatvam, n. 1st s.)(na*)(ca*)(dairghyam, n. 1st s.)(asti
â€• as)(vivaká¹£itam, n. 1st s.)(dhÄ• masu, n. 7th pl.)

650.
(ca*)(prÄ• sÄ• daá¸¥)(iá¹£yate â€• iá¹£)(yogaá¸¥)(guá¹‡aá¸¥)(saá¸¥)(a-parimÄ• á¹‡avÄ• n, I
s.)(na*)(asti â€• as)(aparÄ• , 1st s.)(mÄ• lÄ• , 1st s.)(tasya, 6th
s.)(na*...ca*)(Ä• Å›rayaá¸¥)(upacÄ• rasya, 6th s.)

651.
(vyavahá¹›tiá¸¥, 1st s.)(apoddhÄ• ra-)(yÄ• , f. 1st s.)(kalpyate â€• ká¸·p)(kÄ• raá¹‡Ä• t, 5th
s.)(-tva-)(pá¹›thaktvÄ• t, 5th s.)(kim*)(sÄ• , f. 1st s.)(na*)(matÄ• , f. 1st
s.)(niá¹£á¹-hÄ• , f. 1st s.)(bhÄ• va-)(vibhinna-)(Ä• tma-)

652.
(hi*)(yathÄ• *)(buddhi-)(sukha-)(Ä• dayaá¸¥, m. 1st pl.)(vibhinnÄ• , f. 1st
s.)(paraspara-)(vÄ• cyÄ• á¸¥, f. 1st pl.)(pá¹›thak-)(ca*)(aá¹…gam, 2nd

s.)(tat-)(vinÄ• *)(anyena, 3rd s.)(tathÄ• *)(apare, 1st pl.)

653.
(saá¹ƒyoga-)(vibhÄ• gau, 1st d.)(niyatau, 1st d.)(dravyeá¹£u, 7th pl.)(kalpitau, 1st d.)(paraiá¸¥, m. 3rd pl.)(hetÅ«, 1st d.)(dhiyaá¸¥, 6th s.)(saá¹ƒyukta-)(Ä• di-)(tau, 1st d.)(anarthakau, 1st d.)

654.
(a-sambhavena, 3rd s.)(saá¹ƒyoga-)(bÄ«ja-)(udaka-)(pá¹›thivÄ«-)(Ä• di, n. 1st s.)(prasaktam, 1st s.)(sarvadÄ• *)(kÄ• rakam, n. 1st s.)(kÄ• rya-)(nirviÅ›eá¹£atvÄ• t, 5th s.)

655.
(ká¹£etra-)(bÄ«ja-)(jala-)(Ä• dÄ«ni, n. 1st pl.)(gamyate â€• gam/gacch pass.)(sa-apeká¹£Ä• á¹‡i, 1st pl.)(karaá¹‡Ä• t, 5th s.)(sva-)(kÄ• rya-)(-vat*)(daá¹‡á¸• a-)(cakra-)(udaka-)(Ä• di-)

656.
(saá¸¥)(bhÄ• vaá¸¥)(yaá¸¥)(apeká¹£yate â€• Ä«ká¹£)(taiá¸¥, 3rd pl.)(saá¹ƒyogaá¸¥)(ca*)(sa-)(viÅ›eá¹£aá¹‡a-)(bhÄ• vÄ• t, 5th s.)(iti*)(gamyate â€• gam/gacch pass.)(eva*)(bhinnaá¸¥)

657.
(ukte, 7th s.)(iti*)(Ä• hara; Ä• -â€• há¹› Imperative II p. s.)(saá¹ƒyukte, n. 2nd d.)(ayam, m. 1st s.)(hi*)(Ä• harati â€• há¹› Pr. II p. s.)(eva*)(te, n. 2nd d.)(yayoá¸¥, 7th d.)(preká¹£ate â€• Ä«ká¹£ Pr. III p.s. Ä€t.)(saá¹ƒyogam, 2nd s.)(parihÄ• reá¹‡a, 3rd s.)(tat-)(anya-)

658.
(ayam, m. 1st s.)(iti*)(idam, n. 1st s.)(vastu, n. 1st s.)(sa-antaram, 1st s.)(ca*)(idam, n. 1st s.)(nir-antaram, 1st s.)(ca*)(iha*)(cet*)(tau, 1st d.)(na*)(kena, 3rd s.)(eá¹£aá¸¥, m. 1st s.)(bhedaá¸¥)(buddhi-)(vidyate â€• vid IV C.)

659.
(ca*)(iyam, f. 1st s.)(yÄ• , 1st s.)(sÄ• ntare, 7th s.)(avasÄ• yinÄ«, f. 1st s.)(nairantarya-)(yÄ• , 1st s.)(api*)(nirantare, 7th s.)(anyÄ• , f. 1st s.)(iyam, f. 1st s.)(dvidhÄ• *)(mithyÄ• buddhiá¸¥, f. 1st s.)

660.
(ca*)(mithyÄ• buddhiá¸¥, f. 1st s.)(sarvÄ• , f. 1st s.)(prÄ• dhÄ• na-)(artha-)(anukÄ• riá¹‡Ä«, f. 1st s.)(ca*)(pradhÄ• nam, n. 1st s.)(vaktavyam, 1st s.)(iha*)(tat-)(uktau, 7th s.)(tau, 1st d.)(siddhyataá¸¥ â€• sidh IV C. Pr. III p. d.)

661.
(ca*)(kim*)(nimittaá¸¥)(iyam, f. 1st s.)(matiá¸¥, 1st s.)(iti*)(kuá¹‡á¸• alÄ«, m. 1st s.)(upajÄ• yate â€• jan pass.)(no*)(bhÄ• vÄ• t, 5th s.)(nara-)(kuá¹‡á¸• ala-)(tat, 1st s.)(prasaá¹…gataá¸¥* [-tas suff.])(sarvadÄ• *)

662.
(bhÄ• vasya, 6th s.)(dá¹›á¹£á¹-a-)(anyatra*)(niá¹£edhaá¸¥)(anyatra*)(ca*)(saá¹ƒyogaá¸¥)(bh â€• bhÅ« Opt.)(dá¹›á¹£á¹-aá¸¥)(katham*)(pratiá¹£idhyate â€• sidh pass.)

663.
(iti*)(caitraá¸¥)(akuá¹‡á¸• alaá¸¥)(evam*)(tasmÄ• t, 5th s.)(asti â€• as)(vÄ• stavaá¸¥)(yat, 1s s.)(vidhÄ• na-)(Ä• di, n. 1st s.)(niá¹£edha-)(pravarttate â€• vá¹›t Pr. III p. s. Ä€t.)(vibhÄ• gena, 3rd s.)

664.
(ucyate â€• vac)(jala-)(Ä• dayaá¸¥, 1st pl.)(na*)(a-viÅ›eá¹£Ä• á¸¥, 1st pl.)(ká¹£aá¹‡ikatvena, s.)(api*)(sattve, 7th s.)(te, m. 1st pl.)(apeká¹£ante â€• Ä«ká¹£ Pr. III p. pl. Ä€t.)(daÅ›Ä• ntaram, n. 2nd s.)(a-vyavadhÄ• na-)(Ä• di, n. 2nd s.)

665.
(tu*)(yadi*)(jala-)(Ä• dayaá¸¥, m. 1st pl.)(syuá¸¥ â€• as Opt.)(sa-)(apeká¹£Ä• , 1st s.)(mÄ• tra-)(saá¹ƒyoga-)(kÄ• ryam, n. 1st s.)(syÄ• t â€• as Opt.)(eva*)(anantaram, 2nd s.)(yoga-)(vÄ• *)(ete, m. 1st pl.)(na*)(bhavet â€• bhÅ«)

666.
(hi*)(paÅ›yati â€• dá¹›Å›/paÅ›y)(ye, n. 2nd d.)(prÄ• pta-)(avasthÄ• -)(nairantaryeá¹‡a, 3rd s.)(jÄ• ti-taá¸¥* [-tas suff.])(Ä• harati; Ä• â€• há¹›)(te, n. 2nd d.)(vastunÄ«, n. 1st d.)(tathÄ• vidhe, 7th s.)

667.
(jÄ• tam, n. 1st s.)(vicchinnam, 1st s.)(eti â€• i Pr. III p. s.)(nimittatÄ• m, f. 2nd s.)(jÃ±Ä• ne, 7th s.)(sa-antaram, 2nd s.)(ca* eva*)(anyathÄ• *)(anantara-)(-vat*)(geha-)(vindhya-)(himÄ• dri-)

668-669.
(mithyÄ• buddhiá¸¥, f. 1st s.)(na*)(eva*)(sarvÄ• , f. 1st s.)(anusÄ• riá¹‡Ä«, f. 1st s.)(pradhÄ• na-)(artha-)(yathÄ• *)(Ä• di-)(matiá¸¥, f. 1st s.)(dvi-candra-)(nirapeká¹£Ä• , 1st s.)(sÄ• dharmya-)(kÄ• cit*)(upaplavÄ• t, 5th s.)(antar*)(cittasya, 6th s.)(gata-)(anyatra*)(vÄ• *)(pradhÄ• nam, 1st s.)(iha*)(vidyate â€• vid IV C.)(jÄ• tam, 1st s.)(avacchinna-)(Ä• di-)

670.
(matiá¸¥)(iti*)(kuá¹‡á¸• alÄ«, m. 1st s.)(eva*)(caitra-)(kuá¹‡á¸• alayoá¸¥, 7th d.)(viÅ›eá¹£ayoá
6th d.)(avasthÄ• -)(jÄ• ta-)(jÄ• yate â€• jan pass.)(iva*)(saá¹ƒyogaá¸¥)

671.
(saá¸¥)(tÄ• dá¹›k*)(atiÅ›ayaá¸¥)(avasthÄ• -)(dá¹›á¹£á¹-aá¸¥)(niá¹£idhyate â€• sidh pass.)(anyatra*)(Ä• dau, 7th
s.)(iti*)(caitre)(a-kuá¹‡á¸• alaá¸¥)(na*)(saá¹ƒyogaá¸¥)(a-dá¹›á¹£á¹-itaá¸¥* [-tas suff.])

672.
(dhÄ«á¸¥, f. 1st s.)(vastu-)(yukta-)(na*)(jÄ• yate â€• jan pass.)(yogÄ• t, 5th s.)(abhimatÄ• t, 5th s.)(para-)(buddhitayÄ• , f. 3rd s.)(yukta-)(yat, n. 1st s.)(-vat*)(dhÄ«á¸¥, f. 1st s.)(yukta-)(prÄ• sÄ• da-)(Ä• diá¹£u, 7th pl.)

673.
(athavÄ• *)(jÄ• yamÄ• natayÄ• , f. 3rd s.)(sadbhÄ• ve, 7th s.)(aneka-)(vastu-)(iva*)(buddhayaá¸¥, 1st pl.)(viá¹£ayÄ• á¸¥, 1st pl.)(aneka-)(vibhakta-)(tantu-)(Ä• di-)

674.
(dvayam, n. 1st s.)(pramÄ• -)(vÄ• cyam, n. 1st s.)(yathÄ• yogam*)(vibhÄ• ge, 7th s.)(api*)(ca*)(prabÄ• dhakam, n. 1st s.)(iti*)(na*)(yuktÄ• , 1st s.)(ekasya, 6th s.)(vá¹›ttiá¸¥, f. 1st s.)(aneka-)

675.
(abhidhÄ• na-)(paratvam, n. 1st s.)(ca*)(aparatvam, n. 1st s.)(kalpyate â€• ká¸·p)(nimittam, 1st s.)(para-)(apara-)(tat, n. 1st s.)(na*)(avadhikam, 1st s.)(dik-)(kÄ• la-)

676.
(yathÄ• *)(rÅ«pÄ• á¹‡i, 1st pl.)(Ä• di-)(nÄ«la-)(ucyante â€• vac pass.)(tathÄ• *)(api*)(viveke
7th s.)(anya-)(upÄ• dhi-)(tathÄ• *)(apare, 7th s.)

677.
(matam, n. 1st s.)(cet*)(sarve, 1st pl.)(saá¹ƒkhya-)(yoga-)(Ä• dayaá¸¥, m. 1st
pl.)(na*)(a-vyatirekiá¹‡aá¸¥, 1st pl.)(dravya-)(vyavacchedakatvena, n. 3rd
s.)(tat-)(iva*)(daá¹‡á¸• a-)(Ä• diá¸¥, m. 1st s.)

678.
(sÄ• dhanam, n. 1st s.)(iá¹£á¹-a-)(vará¹‡anÄ• t, 5th s.)(saá¹ƒvá¹›tti-)(sattvena, 3rd
s.)(sadyataá¸¥* [-tas suff.])(saá¹ƒvá¹›tti-)(na* eva*)(nirvÄ• cyam)(-tvena, 3rd
s.)(tattva-)(anya-)(sat-)

679.
(atha*)(samÅ«ha-)(Ä• deá¸¥, 6th s.)(-tvam, n. 1st s.)(a-nirvacanÄ«ya-)(niá¹£idhyate
â€• sidh pass.)(yasmÄ• t, 5th s.)(dharmatvam, 1st
s.)(niyata-)(-vat*)(rÅ«pa-)(Å›abda-)(rasa-)(Ä• di-)

680.
(tattva-taá¸¥* [-tas suff.])(tasya, 6th s.)(niá¸¥svabhÄ• vatayÄ• , 3rd
s.)(-vat*)(ambara-padma-)(na*)(niyatÄ• á¸¥, 1st pl.)(dharmÄ• á¸¥, 1st pl.)(siddhÄ• á¸¥, 1st
pl.)(te, 1st pl.)(kalpanÄ• -Ä• ropitÄ• á¸¥, 1st pl.)

681.
(eva*)(uktau, 7th s.)(tathÄ•)(anekÄ• ntaá¸¥)(yataá¸¥*)(Ä• dibhiá¸¥, 3rd
pl.)(viyat-padma-)(ca*)(abhedaá¸¥)(vyatirekaá¸¥)(vyavasthitaá¸¥)(eva*)(vastuni, 7th
s.)

682.
(evam*)(cet*)(pratipÄ• dyate; prati-â€• pad caus. pass.)(saá¹ƒkhyÄ• -)(Ä• deá¸¥, 6th
s.)(anyatvam, n. 1st s.)(dravyataá¸¥* [-tas suff.])(hetoá¸¥, 6th
s.)(Ä• Å›raya-asiddhatÄ• , 1st s.)(saá¹ƒkhyÄ• -)(Ä• dÄ«nÄ• m, 6th pl.)(a-siddhitaá¸¥*)

683.
(tu*)(dravyam, n. 1st s.)(eva*)(bhinnam, 1st
s.)(samuccaya-)(Ä• di-)(tathÄ• *)(ucyate â€• vac pass.)(bhedaá¸¥)(eva*)(svarÅ«pÄ• t, 5th
s.)(vyÄ• hataá¸¥)(bhavet â€• bhÅ« Opt.)(sÄ• dhitaá¸¥)

684.
(saá¹ƒskÄ• raá¸¥)(proktaá¸¥)(trividhaá¸¥*)(Ä• khyaá¸¥)(vega)(saá¹ƒjÃ±aá¸¥)(bhÄ• vanÄ• -)(
Ä• paka-)(akhilaá¸¥)(asau,
m. 1st s.)(na*)(saá¹ƒgacchate â€• gam/gacch Pr. III p. s. Ä€t.)

685.
(padÄ• rthÄ• nÄ• m, 6th pl.)(ká¹£aá¹‡ikatvÄ• t, 5th s.)(na*)(kriyÄ• , f. 1st s.)(vidyate â€• vid
IV C.)(prabandhasya, 6th s.)(yat-)(saá¹ƒskÄ• raá¸¥)(saá¹ƒjÃ±akaá¸¥)(vega-)(syÄ• t â€• as)(
1st s.)

686.
(yuktaá¸¥)(saá¹ƒskÄ• raá¸¥)(Ä• kyaá¸¥)(bhÄ• vanÄ• -)(Ä• tmakaá¸¥)(vÄ• sanÄ• -)(cetasaá¸¥
s.)(ca*)(idam, 1st s.)(na*)(yujyate â€• yuj)(guá¹‡aá¸¥)(Ä• tma-)(tat-)(nirÄ• ká¹›teá¸¥, 5th s.)

687.
(tu*)(na*)(yuktaá¸¥)(rÅ«paá¸¥)(sthitasthÄ• paka-)(ká¹£aá¹‡abhaá¹…gataá¸¥* [-tas
suff.])(a-sambhavÄ• t, 5th s.)(artha-)(sthita-)(bhÄ• ve, 7th s.)(saá¹ƒsthitiá¸¥, f. 1st
s.)(eva*)(tÄ• drÅ«pyÄ• t, 5th s.)

688.
(ekam, 1st s.)(ká¹£aá¹‡am, 1st s.)(avasthÄ• nam, n. 1st s.)(eva*)(sva-hetoá¸¥, 5th
s.)(ca*)(na*)(anuvarttanam, n. 1st s.)(prabandhe, 7th s.)(prabhÄ• vÄ• t, 5th
s.)(pÅ«rva-pÅ«rva-)

689.
(eá¹£aá¸¥)(na*)(udayavÄ• t, m. 1st s.)(anyathÄ• *)(kasya, m. 6th s.)(tataá¸¥*)(ayam, m.
1st s.)(sthÄ• pakaá¸¥)(na*)(ca*)(hetutvam, n. 1st s.)(dá¹›á¹£á¹-am, 1st
s.)(saá¹ƒskÄ• raá¸¥)(vÄ• *)(anyaá¸¥)(bhavet â€• bhÅ« Opt.)

690.
(iá¹£á¹-aá¸¥)(sthÄ• pakaá¸¥)(utpannasya, 6th s.)(Ä• deá¸¥, 6th s.)(vastra-)(nÄ• ma, n. 1st
s.)(guá¹‡a-)(saá¹ƒskÄ• ra-)(na*)(sambhavÄ«, m. 1st s.)

691.
(nibandhanÄ• t, 5th s.)(vistareá¹‡a, 3rd s.)(pÅ«rvam*)(manas-)(yoga-)(Ä• tmanÄ• m, 6th
pl.)(upapadyate â€• pad IV C. Ä€t.)(na*)(adá¹›á¹£á¹-am, n. 1st s.)(upetam, 1st
s.)(laká¹£aá¹‡a-)(ukta-)(para-)

692.
(karma, n. 1st s.)(utká¹£epa-)(Ä• di, n. 1st s.)(a-sambhavi, n. 1st s.)(bhÄ• veá¹£u, 7th s.)(ká¹£aá¹‡a-ká¹£ayiá¹£u, 7th pl.)(cyuteá¸¥, 5th s.)(eva*)(deÅ›e, 7th s.)(jÄ• ta-)(tat, n. 1st s.)(a-sambhavÄ• t, 5th s.)(prÄ• pti-)(anya-)

693.
(hi*)(pare, 1st pl.)(jaguá¸¥ â€• gai I C. Perf. III p. pl.)(kÄ• lam, 1st s.)(kriyÄ• -)(kÄ• lam, 1st s.)(atirikta-)(janma-)(api*)(Ä• diá¹£u, 7th pl.)(vastuá¹£u, 7th pl.)(dÄ«pa-)(iá¹£á¹-a-)(nÄ• Å›a-)(Ä• Å›utara-)

694-695.
(Ä• Å›leá¹£aá¸¥)(kÄ• raá¹‡a-)(abhivyaÃ±janam, n. 1st s.)(sÄ• mÄ• nyasya, 6th s.)(tataá¸¥*)(n. 1st s.)(sva-)(avayave, 7th s.)(tad-anantaram, 2nd s.)(vibhÄ• gaá¸¥, m. 1st s.)(ca*)(vinÄ• Å›aá¸¥)(saá¹ƒyogasya, 6th s.)(tataá¸¥*)(saá¹ƒká¹£ayaá¸¥)(dravyasya, 6th s.)(api*)(dÄ«pa-)(Ä• dau, 7th s.)(vastuni, 7th s.)(iá¹£á¹-Ä• , f. 1st s.)(Ä• yitÄ• , f. 1st s.)(á¹£aá¹--)(ká¹£aá¹‡asya, 6th s.)(eva*)

696.
(viÅ›leá¹£a-)(paÅ›cima-)(Ä• Å›leá¹£a-)(agrima-)(deÅ›Ä• bhyÄ• m, 3rd d.)(sarvaá¸¥)(prakalpitaá¸¥)(aparaá¸¥)(gantÄ• , m. 1st s.)(vÄ• *)(ca*)(Ä• dhÄ• raá¸¥)(karma

697.
(yaá¸¥)(cala-Ä• tmakaá¸¥)(janaá¸¥)(na*)(Ä• ste, â€• as Ä€t.)(jÄ• tu*)(api*)(tasya, 6th s.)(antara-mÄ• tre, 7th s.)(aá¹‡u-)(a-sambhavaá¸¥)(saá¹ƒkrÄ• nti-)(deÅ›a-)

698.
(sthairye, 7th s.)(vastunaá¸¥, 6th s.)(tu*)(gamana-)(Ä• dayaá¸¥, m. 1st pl.)(sarve, 1st pl.)(durghaá¹-Ä• á¸¥, 1st pl.)(asya, 6th s.)(a-viÅ›eá¹£ataá¸¥* [-tas suff.])(sarvÄ• su, f. 7th pl.)(daÅ›Ä• su, 7th pl.)

699.
(yadi*)(gamana-)(Ä• dayaá¸¥, m. 1st pl.)(praká¹›tyÄ• á¸¥, 1st pl.)(tat-)(syuá¸¥ â€• as Opt.)(sadÄ• *)(rÅ«pam)(gantá¹›-)(evam*)(na*)(avatiá¹£á¹-heta â€• sthÄ• Pot. III p. s. Ä€t.)(niÅ›calam, 2nd s.)(api*)(ká¹£aá¹‡am, 1st s.)

700.

(yasmÄ• t, 5th s.)(gati-)(Ä• di-)(a-sattve, 7th s.)(te, 1stpl.)(dhruvam*)(prÄ• pnuvanti â€• Ä• p Pr. III p. pl.)(a-tyakta-)(pÅ«rva-)(rÅ«patvÄ• t, 5th s.)(-vat*)(kÄ• la-)(udaya-)(gati-)(Ä• di-)

701.
(atha*)(tat-praká¹›tyÄ• , 3rd s.)(a-gantá¹›-)(a-gamana-)(Ä• dayaá¸¥, m. 1st pl.)(syuá¸¥ â€• as)(sadÄ• *)(bhavet â€• bhÅ« Opt.)(na*)(eva*)(api*)(ekam, 2nd s.)(ká¹£aá¹‡am, 2nd s.)

702.
(yasmÄ• t, 5th s.)(api*)(gati-)(Ä• di-)(bhÄ• ve, 7th s.)(tat, 1st s.)(Ä• tmakam, 1st s.)(niÅ›cala-)(a-tyakta-)(pÅ«rva-)(rÅ«patvÄ• t, 5th .s)(-vat*)(kÄ• la-)(Ä• tmaka-)(niÅ›cala-)

703.
(tu*)(yadi*)(ayam, m. 1st s.)(syÄ• t â€• as)(a-gantÄ• , m. 1st s.)(ekadÄ• *)(ca*)(punaá¸¥*)(anyathÄ• *)(saá¹ƒgateá¸¥, 5th s.)(paraspara-)(vibhinna-)(Ä• tma-)(bhavet â€• bhÅ«)(bhinnatÄ• , f. 1st s.)

704.
(vyavasÄ«yate; vi-ava-â€• so pass. Pr. III p. s.)(iti*)(tau, 1st d.)(atyanta-)(bhinnau, 1st d.)(vá¹›ttitvÄ• t, 5th s.)(viruddha-)(dharma-)(-vat*)(vastu-)(cala-)(niÅ›cala-)

705.
(ca*)(karma, n. 1st s.)(abhimatam, 1st s.)(dá¹›Å›yatva-)(na*)(vyatireki, n. 1st s.)(vastu-)(sattÄ• , f. 1st s.)(asya, 6th s.)(anupÄ• tinÄ«, f. 1st s.)(yukti-)(nÄ• *)(eva*)(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)

706.
(evam*)(gati-)(Ä• dÄ«nÄ• m, 6th pl.)(a-sambhavaá¸¥)(vÄ• *)(sthire, 7th s.)(vÄ• *)(asthire, 7th s.)(a-yogataá¸¥* [-tas suff.])(vibhÄ• ga-)(prÄ• ktana-)(apara-)(deÅ›Ä• bhyÄ• m, 3rd d.)

707.
(gatiá¸¥-)(bhrÄ• ntiá¸¥, f. 1st s.)(-vat*)(pradÄ«pa-)(janmanaá¸¥, 5th s.)(apara-)(samÄ• na-)(vastÅ«nÄ• m, 6th pl.)(upalabdheh, 5th s.)(nairantaryeá¹‡a, 3rd s.)(antara-)(deÅ›a-)

708.
(dravya-)(Ä• diá¹£u, 7th pl.)(niá¹£iddheá¹£u, 7th pl.)(jÄ• tayaá¸¥, 1st pl.)(api*)(nirÄ• ká¹›tÄ• á¸¥, 1st pl.)(hi*)(tÄ• á¸¥, 1st pl.)(sarvÄ• á¸¥, f. 1st pl.)(parikalpitÄ• á¸¥, 1st pl.)(vá¹›ttÄ• á¸¥, 1st pl.)(traya-)(padÄ• rtha-)

709.
(tatra*)(jÄ• tiá¸¥, 1st s.)(abhyupagamyate â€• gam / gacch pass.)(paraiá¸¥, 3rd pl.)(iyam, 1st s.)(dvi-vidhÄ• *)(eva*)(sÄ• mÄ• nyam, 1st s.)(Ä• khyam, 1st s.)(sattÄ• -)(anuvá¹›ttitaá¸¥* [-tas suff.])(samasteá¹£u, 7th pl.)

710.
(dravyatva-)(Ä• di, n. 1st s.)(tu*)(sÄ• mÄ• nyam, 1st s.)(abhidhÄ«yate â€• dhÄ• pass.)(sat, 1st s.)(viÅ›eá¹£aá¸¥)(sva-)(Ä• Å›rayeá¹£u, 7th pl.)(bhÄ• vataá¸¥* [-tas suff.])(hetu-)(cetasaá¸¥, 6th s.)(anuvá¹›ttasya, 6th s.)

711.
(ca*)(viÅ›eá¹£aá¹‡Ä• t, 5th s.)(sva-Ä• Å›rayasya, 6th s.)(sarvebhyaá¸¥, 5th pl.)(vijÄ• tibhyaá¸¥, 5th pl.)(tataá¸¥*)(teá¹£Ä• m, 6th pl.)(eva*)(sthitam, n. 1st s.)(hetutvam, n. 1st s.)(vyÄ• vá¹›tti-)(buddhi-)

712.
(kecit*)(viÅ›eá¹£Ä• á¸¥, 1st pl.)(hetavaá¸¥, 1st pl.)(vyÄ• vá¹›tteá¸¥, 6th s.)(eva*)(ye, 1st pl.)(vará¹‡itÄ• á¸¥, 1st pl.)(antyÄ• á¸¥, 1st pl.)(viÅ›eá¹£Ä• á¸¥, 1st pl.)(sthitÄ• á¸¥, 1st pl.)(nitya-)(dravya-)

713.
(yad-balÄ• t, 5th s.)(dhiyaá¸¥, 1st pl.)(jÄ• yante â€• jan pass.)(yoginÄ• m, 6th pl.)(paramÄ• á¹‡u-)(Ä• dau, 7th s.)(iti*)(ayam, 1st s.)(vilaká¹£aá¹‡aá¸¥)(Ä• Å›ritÄ• á¸¥, 1st pl.)(pratyakem, 2nd s.)

714.
(jÄ• tayaá¸¥, 1st pl.)(sattva-)(gotva-)(Ä• di, 1st s.)(prasiddhÄ• á¸¥, 1st pl.)(pratyaká¹£ataá¸¥* [-tas suff.])(udayÄ• t, 5th s.)(pratyaya-)(sat-)(Ä• di-)(bhÄ• ve, 7th s.)(aká¹£a-)(vyÄ• pÄ• ra-)

715.
(sattvam, n. 1st s.)(Ä• sÄ• m, 6th pl.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(balena, 3rd

s.)(anumÄ• na-)(api*)(viÅ›eá¹£a-)(pratyayaá¸¥)(bhÄ• vikaá¸¥)(antara-)(nimitta-)

716.
(go-)(gaja-)(Ä• diá¹£u, m. 7th pl.)(viÅ›eá¹£Ä• á¸¥, m. 1st pl.)(Å›abda-)(go- [gav])(Ä• di-)(prajÃ±Ä• na-)(hetavaá¸¥, 1st pl.)(artha-)(vyatirikta-)(samaya-)(Ä• ká¹›ti-)(piá¹‡á¸• a-)(Ä• di-)

717.
(hi*)(viá¹£ayatve, 7th s.)(go- [gav])(Ä• di-)(anyatvÄ• t, 5th s.)(Å›abda-)(buddhitaá¸¥* [-tas suff.])(tat-)(dhvanÄ«, m. 1st d.)(dhÄ«-)(sa-vatsÄ• -)(aá¹…kuÅ›a-)(yathÄ• *)(eá¹£u, 7th pl.)(eva*)

718.
(viÅ›eá¹£aá¹‡am, n. 1st s.)(vyabhicÄ• rÄ• t, 5th s.)(vijÃ±Ä• naiá¸¥, 3rd pl.)(Å›aÅ›a-Å›á¹›á¹…ga-)(Ä• di-)(abhidhÄ• nam, 1st s.)(svarÅ«pa-)(tat-)(nidarÅ›anam)(vaidharmyeá¹‡a, 3rd s.)

719.
(vijÃ±Ä• nam, 1st s.)(anuvá¹›ttam)(go- [gav])(Ä• diá¹£u, 7th pl.)(jÄ• yate â€• jan pass.)(anyataá¸¥* [-tas suff.])(piá¹‡á¸• ataá¸¥* [-tas suff.])(viÅ›eá¹£akatvÄ• t, 5th s.)(iva*)(vijÃ±Ä• nam, 1st s.)(nÄ«la-)(Ä• di, 1st s.)

720.
(gotvam, n. 1st s.)(artha-antaram, 1st s.)(gotaá¸¥* [-tas suff.])(viá¹£ayatva-taá¸¥* [-tas suff.])(bhinna-)(dhÄ«-)(-vat*)(rÅ«pa-)(sparÅ›a-)(Ä• di-)(tasya, 6th s.)(-vat*)(caitra-)(ukteá¸¥, 5th s.)(iti*)(tasya, 6th s.)

721.
(tat, n. 1st s.; idam, n. 1st s.)(asÄ• ram, 1st s.)(kÄ• ryam, 1st s.)(vará¹‡anam, 1st s.)(mÄ• tra-)(prakriyÄ• -)(ca*)(iha*)(na*)(pramÄ• á¹‡am, 1st s.)(vidyate â€• vid IV C.)(jÃ±Ä• pakam, 1st s.)(tat-)

722.
(hi*)(pratyayÄ• á¸¥, 1st pl.)(sat-)(Ä• di-)(na*)(anantara-bhÄ• vinaá¸¥, 1st pl.)(vyÄ• pÄ• ra-)(aká¹£a-)(te, 1st pl.)(Ä• bhoga-taá¸¥* [-tas suff.])(saá¹…keta-)

723.
(yathÄ• *)(Ä• dÄ«nÄ• m, 6th pl.)(dhÄ• trÄ«-)(abhaya-)(upalabhyate â€• labh

pass.)(pratyekam*)(vÄ• *)(-tve, 7th s.)(saha*)(nÄ• nÄ• -)(api*)(Å›aktiá¸¥, f. 1st s.)(nivartane, 7th s.)(nÄ• nÄ• -)(roga-)

724.
(vidyate â€• vid IV C.)(na*...kiá¹ƒcit*)(teá¹£u, 7th pl.)(sÄ• mÄ• nyam, 1st s.)(-mat*)(Å›akti-)(upalambhataá¸¥* [-tas suff.])(Å›Ä• nti-)(roga-)(bhedena, 3rd s.)(ká¹£ipra-)(cira-)

725.
(na*)(hi*)(kaÅ›cit*)(atiÅ›ayaá¸¥)(sÄ• mÄ• nye, 7th s.)(bhedataá¸¥* [-tas suff.])(ká¹£etra-)(Ä• di-)(nityam, 2nd s.)(eka-)(rÅ«patayÄ• , 3rd s.)(saá¸¥)(vidyate â€• vid IV C.)(dhÄ• trÄ«-)(Ä• deá¸¥, 5th s.)

726.
(evam*)(api*)(atyanta-)(bhede, 7th s.)(kecit*)(niyata-)(Å›aktitaá¸¥* [-tas suff.])(yÄ• nti â€• yÄ• Pr. III p. pl.)(hetutvam, 2nd s.)(pratyavamarÅ›a-)(tulya-)(Ä• deá¸¥, 6th s.)(apare, 1st pl.)(na*)

727.
(Å›ruteá¸¥, 5th s.)(sat-)(vivaká¹£Ä• yÄ• m, 7th s.)(mÄ• tra-)(upayogitva-)(kÄ• rya-)(samayaá¸¥)(kriyate, â€• ká¹› pass.)(teá¹£u, 7th pl.)(yad-vÄ• *)(anyasyÄ• á¸¥, f. 6th s.)(yathÄ• *)(ruci, 1st s.)
728.
(saá¹…ketaá¸¥)(Å›ruti-)(go- [gav])(kriyate, â€• ká¹› pass.)(vyavahartá¹›bhiá¸¥, 3rd pl.)(upayogini, 1st s.)(bheda-)(kÄ• rya-)(rÅ«peá¹‡a, 3rd s.)(vÄ• ha-)(doha-)(Ä• di-)

729.
(tat*)(ime, 1st pl.)(pratyayÄ• á¸¥, 1st pl.)(sat-)(Ä• di-)(laká¹£yante â€• laká¹£ pass.)(jÄ• yamÄ• nÄ• á¸¥, 1st pl.)(manaskÄ• rÄ• t, 5th s.)(saá¹…keta-)(na*)(anantaram, 2nd s.)(vyapá¹›ti-)(aká¹£a-)

730.
(Ä• dau, 7th s.)(vijÃ±anam, 1st s.)(prajÄ• yate â€• jan pass.)(eva*)(Ä• kÄ• ram, 1st s.)(ajalpa-)(tataá¸¥*)(Ä• bhogaá¸¥)(samaya-)(tasmÄ• t, 5th s.)(te, 1st pl.)(smÄ• rttam, 1st s.)(tataá¸¥*)(api*)

731.
(tataá¸¥* eva*)(cittasya, 6th s.)(gata-)(anyatra*)(pravarttate â€• vá¹›t)(upalambhanam,

2nd s.)(mÄ• tra-)(vastu-)(vivekena, 3rd s.)(sarva-)(upÄ• dhi-)

732.
(Ä• dye, 7th s.)(hetau, 7th s.)(vaiphalyam, 1st s.)(teá¹£Ä• m, 6th pl.)(bhÄ• vitÄ• , 1st s.)(Ä• bhoga-)(samaya-)(eva*)(iá¹£á¹-Ä• , 1st s.)(saá¸¥)(saá¹ƒsargÄ«, m. 1st s.)(-vÄ• n, 1st [-vat suff.])(anvaya-)(vyatireka-)

733.
(tasya, 6th s.)(a-bahir-bhÄ• ve, 7th s.)(paká¹£a-)(nidarÅ›anam, 1st s.)(Å›Å«nyam, 1st s.)(sÄ• dhya-)(bÄ• hya-)(vatsÄ• -)(aá¹…kuÅ›a-)(Ä• dayaá¸¥, m. 1st pl.)(na*)(sÄ• ká¹£Ä• t*)(m. 1st pl.)(tat-)

734.
(asti â€• as)(na*)(vá¹›ttiá¸¥, f. 1st s.)(vikalpÄ• nÄ• m, 6th pl.)(abhidhÄ• na-)(sva-laká¹£aá¹‡e 7th s.)(yena, 3rd. s.)(sva-laká¹£aá¹‡am, n. 1st s.)(mÅ«rttiá¸¥, 1st s.)(atÄ«ta-)(gocara-)(vÄ• g-)

735.
(te, m. 1st s.)(pravarttante â€• vá¹›t Pr. III p. pl. Ä€t.)(avalambya â€• lamb)(Ä• di-kam, m. 2nd s.)(aá¹…kuÅ›a-)(samÄ• rÅ«á¸• ham)(antar-mÄ• trÄ• -)(sÄ• á¹ƒvá¹›tam, m. 2nd s.)(bahir-rÅ«pam)(adhyavasitam)

736.
(a-bhÄ• vaá¸¥)(kriyÄ• -)(guá¹‡a-)(vyapadeÅ›a-)(vará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(het m. 1st s.)(pratyayasya, 6th s.)(abhÄ• va-)(iti*)(viÅ›eá¹£aá¹‡am, 1st s.)(an-arthakam, 1st s.)

737.
(tat, 1st s.)(api*)(a-yuktam, 1st s.)(hetutve, 7th s.)(vastutÄ• , f. 1st s.)(Å›akti-taá¸¥* [-tas suff.])(api*)(ca*)(pratyayaá¸¥)(abhÄ• va-)(prÄ• ptaá¸¥)(a-viÅ›eá¹£a-taá¸¥* [-tas suff.])(sattÄ• -)(Ä• diá¹£u, 7th pl.)

738.
(vailaká¹£aá¹‡yam, n. 1st s. [vilaká¹£aá¹‡a - ya])(taj-)(jÃ±Ä• nÄ• nÄ• m, 6th pl.)(buddhi-taá¸¥ [-tas suff.])(piá¹‡á¸• a-)(Ä• ká¹›ti-)(Ä• di-)(asiddham)(ataá¸¥*)(eá¹£aá¸¥, m. 1st s.)(hetuá¸¥, m 1st s.)(bhavati â€• bhÅ«)(asiddhaá¸¥)(api*)

739.
(anvayÄ«, m. 1st s.)(pratyayaá¸¥)(avabhÄ• savÄ• n, m. 1st s.)(Å›abda-)(vyakti-)(tu*)(jÄ• tiá¸¥, f. 1st s.)(vará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(Å›Å«nyÄ• , f. 1st s.)(Ä• kÄ• ra-)(vará¹‡a-)(Ä• ká¹›ti-)(aká¹£ara-)

740.
(sÄ• mÄ• nyasya, 6th s.)(rÅ«patve, 7th s.)(nÄ«la-)(Ä• di-)(api*)(kaá¸¥, m. 1st s.)(asya, 6th s.)(bhedaá¸¥)(guá¹‡ataá¸¥* [-tas suff.])(ekaá¸¥)(anugataá¸¥)(nÄ«la-Ä• diá¸¥, m. 1st s.)(upalabhyate â€• labh pass.)

741.
(api*)(cet*)(bhÄ• samÄ• naá¸¥)(eá¹£aá¸¥, m. 1st s.)(na*)(laká¹£yate â€• laká¹£ pass.)(vivek
3rd s.)(katham*)(tau, m. 1st d.)(dhÄ«-)(dhvanÄ«, m. 1st d.)(vartete â€• vá¹›t Pr. III p. d.)(vyaktau, 1st d.)(balena, 3rd s.)(tat-)

742.
(paraiá¸¥, 3rd pl.)(iá¹£á¹-aá¸¥)(ayam, m. 1st s.)(pratyayaá¸¥)(sÄ• mÄ• nya-)(eva*)(Ä• tmakaá¸¥)(niÅ›caya-)(ca*)(a-grahaá¹‡e, 7th s.)(prÄ• pte, 7th s.)(an-upalaká¹£aá¹‡am, 1st s.)(na*)(yuktam, 1st s.)

743.
(api*)(siddhe, 7th s.)(anya-)(nimittatve, 7th s.)(anugÄ• mÄ«, 1st s.)(viviktam, n. 1st s.)(a-drauvyam, n. 1st s.)(na*)(prasiddhyati â€• sidh IV C. Pr. III p. s.)(udayÄ• t, 5th s.)(krama-)

744.
(kam, 2nd s.)(hetum, m. 2nd s.)(Å›abdaá¸¥)(padÄ• rtha-)(apeká¹£ate â€• Ä«ká¹£ Pr. III p. s. Ä€t.)(á¹£atsu, 7th pl.)(ca*)(pratyayaá¸¥)(asti â€• as)(iti*)(yaá¸¥, m. 1st s.)(anuvarttate â€• vá¹›t)(sattÄ• -)(Ä• diá¹£u, 7th pl.)

745.
(cet*)(tatra*)(matiá¸¥, f. 1st s.)(astitÄ• -)(asti â€• as)(nimittaá¸¥)(anya-)(dharma-)(tad*)(an-iá¹£á¹-a-)(Ä• sakteá¸¥, 5th s.)(hetutve, 7th s.)(anya-)(dharma-)(a-)([-tÄ• suff.])([-in suff.])(dharmitÄ• , f. 1st s.)

746.
(tataá¸¥*)(amÄ«bhiá¸¥, 3rd pl.)(ayam, m. 1st s.)(hetuá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£)(vyabhicÄ• rÄ«, m. 1st s.)(na*)(ca*)(sarva-upasaá¹ƒhÄ• rasya, 6th s.)(vyaptiá¸¥, f.

1st s.)(asya, 6th s.)(prasÄ• dhitÄ• , f. 1st s.)

747.
(sÄ• dhanam, n. 1st s.)(sÄ• mÄ• nya-)(uddiá¹£á¹-am, 1st s.)(tad-anantaram)(nirÄ• ká¹›tam, s.)(anena, 3rd s.)(eva*)(iá¹£á¹-a-siddhi-)(Ä• dayaá¸¥, 1st pl.)(samÄ• á¸¥, 1st pl.)(tasmin, 7th s.)

748.
(vinÄ• *)(ekena, 3rd s.)(anugaminÄ• , 3rd s.)(upajÄ• yate â€• jan pass.)(viÅ›iá¹£á¹-am, n. 1s s.)(jÃ±Ä• nam, n. 1st s.)(pÄ• caka-)(buddhiá¸¥, f. 1st s.)(abhÄ• va-)(abhÄ• ve, 7th s.)(ca*)

749.
(rÅ«peá¹£u, 7th pl.)(racita-)(icchÄ• -)(vÄ• *)(naá¹£á¹-a-)(a-jÄ• teá¹£u, 7th pl.)(sarvaiá¸¥, 3rd pl.)(ebhiá¸¥, 3rd pl.)(yathÄ• *)(uditaiá¸¥, 3rd pl.)(hetoá¸¥, 6th s.)(anaikÄ• ntikatÄ• , f. 1st s.)

750.
(asti â€• as)(na*...kiÃ±cit*)(nibandhanam, n. 1st s.)(buddhÄ«nÄ• m, 6th pl.)(pÄ• caka-)(Ä• di-)(cet*)(karma, n. 1st s.)(asti â€• as)(nanu*)(tad, n. 1st s.)(bhidyate â€• bhid pass.)(tathÄ• *)(prativyakti, n. 2nd s.)

751.
(iá¹£á¹-am, n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(-mat*)(anuvá¹›tti-)(sarva-)(vyakti-)(iti*)(a-satve, 7th s.)(anvayinaá¸¥, 6th s.)(na*)(yuktÄ• , f. 1st s.)(anvayinÄ«, f. 1st s.)(matiá¸¥, f. 1st s.)(bhinneá¹£u, 7th pl.)

752.
(ca*)(yadi*)(hetuá¸¥, m. 1st s.)(prakalpyate â€• ká¸·p pass.)(daridram)(anvaya-)(karma-)(tadÄ• *)(kim* iti*)(vyaktayaá¸¥, f. 1st pl.)(eva*)(na*)(hetavaá¸¥, m. 1st pl.)(asyÄ• á¸¥, f. 6th s.)

753.
(ca*)(matiá¸¥, f. 1st s.)(pÄ• caka-)(na*)(syÄ• t â€• as Opt.)(tatra*)(kriye, 7th s.)(uparata-)(hi*)(paraiá¸¥, 3rd pl.)(na*)(iá¹£á¹-am, 1st s.)(karma, 1st s.)(sannidhÄ• nam, 1st s.)(sadÄ• *)(jÄ• ti-vat*)

754.
(cet*)(dhÄ«-)(Å›abdaá¸¥)(teá¹£u, 7th pl.)(pÄ• caka-)(Ä• diá¹£u, 7th pl.)(nimittÄ«-ká¹›tya* [cvi
cpd.])(atÄ«ta-)(an-Ä• gatam, 2nd s.)(karma, 2nd s.)(tat, n. 1st
s.)(na*)(hetuá¸¥)(a-sattva-taá¸¥* [-tas suff.])

755.
(yadi*)(matiá¸¥, f. 1st s.)(yogÄ• t, 5th
s.)(kriyÄ• -)(sambandha-)(jÄ• ti-)(kriyÄ• tva-)(ca*)(upalaká¹£aá¹‡Ä• t, 5th
s.)(dhruva-)(hetu-)(tayÄ• , 3rd s.)(api*)(kriye, 7th s.)(naá¹£á¹-a-)

756.
(tatra*)(tu*)(kriye, 7th s.)(naá¹£á¹-a-)(jÄ• tiá¸¥, f. 1st s.)(yÄ• , f. 1st s.)(gá¹›hyate
â€• grah pass.)(dhruvÄ• , 1st s.)(na*)(vidyate â€• vid IV C.)(api*)(laká¹£itÄ• , f. 1st
s.)(sva-)(Ä• dhÄ• ra-)(vinivá¹›tti-taá¸¥* [-tas suff.])

757.
(jÄ• tÄ«nÄ• m, 6th pl.)(daá¹‡á¸• a-)(aá¹…gada-)(Ä• di-)(laká¹£aá¹‡e, 7th s.)(ekadÄ• *)(matia
s.)(daá¹‡á¸• Ä«-)(Ä• di- [= `the man with the armlet']])(na*)(pravarttate â€• vá¹›t)(viyoge,
7th s.)(tat-)

758.
(atha*)(pÄ• cakatva-)(Ä• di-)(varttate â€• vá¹›t)(eva*)(anyÄ• , f. 1st s.)(matiá¸¥, f. 1st
s.)(bhavet â€• bhÅ«)(sadyas*)(jÄ• te, 7th s.)(api*)(yogÄ• t, 5th s.)(tat-)

759.
(cet*)(-vat*)(mati-)(sat-)(Ä• di-)(no*)(samavÄ• yinÄ«, f. 1st
s.)(tadÄ• *)(paÅ›cÄ• t*)(api*)(na*)(tatra*)(tathÄ• *)(syÄ• t â€• as Opt.)(a-viÅ›eá¹£ataá¸¥* [-ta
suff.])

760.
(na*)(tayoá¸¥, 6th d.)(vaiguá¹‡yÄ• t, 5th
s.)(svabhÄ• va-)(sambaddha-)(tat-)(katham*)(bhavet â€• bhÅ«)(asau, m. 1st
s.)(samavÄ• yaá¸¥)(paÅ›cÄ• t*)(tÄ• dÄ• tmye, 7th s.)

761.
(yadi*)(vyaktiá¸¥, f. 1st s.)(a-dhruvÄ• , 1st s.)(tadÄ• *)(labheta â€• labh
Opt.)(atiÅ›ayam, 2nd s.)(viguá¹‡am, 1st s.)(rÅ«pam, n. 1st s.)(jÄ• teá¸¥, f. 6th s.)(na*
kadÄ• cit*)(nivarttate â€• vá¹›t Ä€t. Pr. III p. s.)

762.
(ca*)(tat, n. 1st s.)(pÄ• caka-)(iti*)(Ä• di, 1st s.)(pradhÄ• nam, n. 1st s.)(sÄ• dhanam, 1st s.)(kriyÄ• yÄ• á¸¥, f. 6th s.)(pacana-)(Ä• di-)(ca*)(prÄ• dhÄ• nyam, n. 1st s.)(asti â€• as)(antare, 7th s.)(pÄ• caka-)

763.
(idam, n. 1st s.)(nÄ• ma*)(prÄ• dhÄ• nyam, n. 1st s.)(na*)(Å›aktiá¸¥, f. 1st s.)(a-samanvayÄ• t, 5th s.)(eva*)(ataá¸¥*)(avakalpyate â€• ká¸·p pass.)(Ä• tma-)(dravya-)(kriyÄ• -)(guá¹‡a-)(Ä• di, n. 1st s.)

764.
(tat*)(Å›emuá¹£Ä«, f. 1st s.)(pÄ• caka-)(Ä• diá¹£u, 7th pl.)(sÄ• peká¹£Ä• , f. 1st s.)(bheda-)(saá¹…keta-)(avasÄ• yinÄ«, f. 1st s.)(mÄ• tra-)(rÅ«pa-)(viÅ›leá¹£i-)(vijÄ• tÄ«ya-)

765.
(ataá¸¥*)(eva*)(Å›abdÄ• á¸¥, m. 1st pl.)(ca*)(buddhayaá¸¥, 1st pl.)(pravartante â€• vá¹›t)(vibhÄ• ge, 7th s.)(eva*)(yathÄ• *)(saá¹…ketam, 2nd s.)(vinÄ• *)(ekena, 3rd s.)(anugÄ• minÄ• , 3rd s.)(na*)

766.
(vijÃ±Ä• nam, n. 1st s.)(abhÄ• va-)(abhÄ• veá¹£u, 7th pl.)(na*)(virudhyate â€• rudh)(vÄ• *)(anugataá¸¥)(dhvaniá¸¥, m. 1st s.)(tayoá¸¥, 6th d.)(anugamÄ• t, 5th s.)(saá¹…keta-)(an-)(artha-)

767.
(ayam, f. 1st s.)(dhÄ«á¸¥, f. 1st s.)(prÄ• k-)(a-bhÄ• vaá¸¥, m. 1st s.)(ghaá¹-asya, 6th s.)(pradhvaá¹ƒsaá¸¥)(ghaá¹-a-)(iti*)(prapadyate â€• pad pass.)(abhÄ• vÄ• n, 2nd pl.)(vastu-)(upÄ• dhikÄ• n, 2nd pl.)(tat-)

768.
(anuvá¹›ttatÄ• , f. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(sarvatra*)(eva*)(vaÅ›Ä• t, 5th s.)(sÄ• mÄ• nya-)(gata-)(upÄ• dhi-)(cet*)(na*)(evam*)(vailaká¹£aá¹‡ya-)(a-)(tat-)(Ä• Å›rayÄ• 5th s.)

769.
(a)(anugÄ• minÄ«, f. 1st s.)(buddhiá¸¥, f. 1st s.)(Ä• dika, f. 1st s.)(ghaá¹-aá¸¥)(yuktÄ• , 1st s.)(tebhyaá¸¥, 5th pl.)(na*)(a-bhÄ• vaá¸¥, m. 1st s.)(eá¹£Ä• , f. 1st

s.)(bhÄ• vaá¸¥)(tu*)(vilaká¹£aá¹‡Ä• , 1st s.)(matiá¸¥, f. 1st s.)(tan-)

770.
(ca*)(buddhiá¸¥, f. 1st s.)(gauá¸¥, f. 1st s.)(aÅ›vaá¸¥, m. 1st s.)(hi*)(na*)(iá¹£yate â€• iá¹£ pass.)(vaÅ›Ä• t, 5th s.)(sattÄ• -)(anyathÄ• *)(eva*)(ekam, n. 1st s.)(sÄ• mÄ• nyam, 1st s.)(kalpyam, 1st s.)(sÄ• dhanam, n. 1st s.)(sarva-)

771.
(cet*)(tasmin, 7th s.)(buddhiá¸¥, f. 1st s.)(na*)(anurÅ«pÄ• , f. 1st s.)(nimitta-)(yataá¸¥*)(buddhÄ«nÄ• m, 6th pl.)(senÄ• -)(Ä• di-)(iá¹£á¹-am, 1st s.)(nibandhanam, n. 1st s.)(sÄ• á¹…khyÄ• -)(Ä• di, n. 1st s.)

772.
(yadi*)(iyam, f. 1st s.)(evam*)(kim*)(na*)(matiá¸¥, f. 1st s.)(eá¹£u, 7th pl.)(bhedeá¹£u, 7th pl.)(iá¹£á¹-Ä• , f. 1st s.)(anusÄ• riá¹‡Ä«, f. 1st s.)(Ä• bhoga-)(bheda-)(saá¹…keta-)(racita-)(icchÄ• -)

773.
(sati, 7th s. [loc. abs.])(jÃ±Ä• ne, 7th s.)(bheda-)(tataá¸¥*)(icchÄ• , f. 1st s.)(karaá¹‡e, 7th s.)(saá¹…keta-)(ká¹›tiá¸¥, 1st s.)(tat-)(Å›rutiá¸¥, f. 1st s.)(tat-)(ca*)(Ä• bhogaá¸¥)(asyÄ• á¸¥, f. 6th s.)(tataá¸¥*)(matiá¸¥, 1st s.)

774.
(idam, n. 1st s.)(samartham, 1st s.)(kÄ• raá¹‡am, n. 1st s.)(tasyÄ• m, f. 7th s.)(viniÅ›citam, 1st s.)(eva*)(anvaya-)(vyatirekÄ• bhyÄ• m, 3rd d.)(anyeá¹£Ä• m, 7th pl.)(an-avasthitiá¸¥, f. 1st s.)

775.
(kalpanÄ• , f. 1st s.)(anya-artha-)(iti*)(saá¹ƒsargÄ«, 1st s.)(syÄ• t â€• as Opt.)(anurÅ«pÄ«, 1st s.)(tu*)(buddhÄ«nam, 6th pl.)(vailaká¹£aá¹‡ye, 7th s.)(eva*)(varam, 1st s.)(Ä• Å›ritam, 1st s.)(iyat, 1st s.)

776.
(atra*)(niyamaá¸¥)(hi*)(sÄ• mÄ• rthya-)(kalpanÄ«yaá¸¥)(ca*)(varam, 2nd s.)(saá¸¥, m. 1st s.)(kalpitaá¸¥, 1st s.)(Å›aktiá¹£u, f. 7th pl.)(jÃ±Ä• ta-)(anvaya-)(vyatirekÄ• bhyÄ• m, 3rd d.)

777.

(ca*)(vidyate â€• vid IV C.)(na*)(anvaya-)(anuvidhÄ• nam, n. 1st s.)(sÄ• mÄ• nyeá¹£u, n. 7th pl.)(sadÄ• *)(a-sattvÄ• t, n. 5th s.)(tu*)(vyatirekaá¸¥)(na*)(sambhavÄ«, m. 1st s.)(nityÄ• nÄ• m, m. 6th pl.)

778.
(Ä• di, 1st s.)(-tva-)(guá¹‡a-)(hetuá¸¥, m. 1st s.)(dhiyaá¸¥, 6th s.)(a-dravya-)(Ä• di-)(na*)(yuktimat, n. 1st s.)(tataá¸¥*)(ca*)(na*)(samavÄ• yaá¸¥)(aneka-)(dhiyaá¸¥, f. 6th s.)(sÄ• mÄ• nya-)

779.
(samavÄ• yaá¸¥)(aneka-)(vidyate â€• vid IV C.)(saá¹…khyÄ• -)(Ä• di-)(api*)(iva*)(sÄ• mÄ• n
7th pl.)(iti*)(buddhayaá¸¥, 1st pl.)(sÄ• mÄ• nyam, n. 1st s.)(syuá¸¥ â€• as Opt.)(teá¹£u, 7th pl.)

780.
(sÄ• mÄ• nyam, n. 1st s.)(ghaá¹-atva-)(Ä• di, 1st s.)(vartate â€• vá¹›t)(eva*)(ghaá¹-a-)(Ä• da
7th s.)(tu*)(vá¹›ttiá¸¥, f. 1st s.)(abhÄ• veá¹£u, 7th pl.)(na*)(tasmÄ• t, 5th s.)(katham*)(dhÄ«á¸¥, f. 1st s.)(nu*)(teá¹£u, 7th pl.)

781.
(dhÄ«-)(dhvanÄ«, m. 1st d.)(na*)(hi*)(yuktau, 7th s.)(anyatra*)(vá¹›ttÄ• t, 5th s.)(Ä• Å›raya-)(antara-)(Ä• dau, 7th s.)(karka-)(na*)(hastitva-)(Ä• di, n. 1st s.)(api*)(Ä• Å›rayaá¸¥)(eka-)(artha-)(na*)(atra*)

782.
(matiá¸¥, f. 1st s.)(rasaá¸¥)(Å›Ä«taá¸¥)(ca*)(guruá¸¥, m. 1st s.)(syÄ• t â€• as Opt.)(Ä• Å›rayaá¸¥)(eka-)(artha-)(iha*)(api*)(ayam, m. 1st s.)(na* eva*)(a-bhÄ• vaá¸¥, m. 1st s.)(na*)(vartate â€• vá¹›t)(kvacit*)

783.
(cet*)(iha*)(asti â€• as)(sambandhaá¸¥)(viÅ›eá¹£aá¹‡a-)(viÅ›eá¹£ya-)(nanu*)(asau, m. 1st s.)(prakalpyate â€• ká¸·p pass.)(sambandha-antara-)(sad-bhÄ• ve, 7th s.)

784.
(-tÄ• suff.)(viÅ›eá¹£aá¹‡a-)(viÅ›eá¹£ya-)(kalpyate â€• ká¸·p pass.)(Ä• Å›ritya*)(Ä• sattim, 2n
s.)(tayoá¸¥, 6th d.)(tu*)(abhÄ• ve, 7th s.)(tat-)(sÄ• , f. 1st s.)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)(a-nimittÄ• , f. 1st s.)

785.
(ayam, m. 1st s.)(vacanam, n. 1st s.)(iti*)(prÄ• g-)(a-bhÄ• vaá¸¥, m. 1st s.)(ghaá¹-asya, 6th s.)(Ä• di, n. 1st s.)(nirmÄ• á¹‡am, 1st s.)(mÄ• tra-)(kalpanÄ• -)(-vat*)(Å›Å«ratÄ• -)(Ä• di-)(kalpite, 7th s.)

786.
(yatra*)(-tvam, n. 1st s.)(viÅ›eá¹£aá¹‡a-)(viÅ›eá¹£ya-)(samÄ• Å›rayam, 1st s.)(vastu-)(avaÅ›yam*)(sad-bhÄ• vaá¸¥)(antara-)(sambandha-)(prakalpyate â€• ká¸·p)(tathÄ

787.
(avacoditam, 1st s.)(atra*)(eva*)(jÃ±Ä• nam, n. 1st s.)(abhÄ• vaá¸¥, m. 1st s.)(abhÄ• vaá¸¥, m. 1st s.)(iti*)(ca*)(sÄ• mÄ• nyam, n. 1st s.)(-stham)(upÄ• dhi-)(vartate â€• vá¹›t)(eva*)(sva-)(Ä• Å›rayeá¹£u, 7th pl.)

788.
(na*)(ca*)(iá¹£á¹-am, 1st s.)(anuyÄ• yi, n. 1st s.)(sattvam, n. 1st s.)(teá¹£u, 7th pl.)(buddhayaá¸¥, 1st pl.)(abhÄ• va-)(na*)(jÄ• yante â€• jan pass.)(atirekeá¹‡a, 3rd s.)(á¹£aá¸• -)(artha-)

789.
(Ä• dau, 7th s.)(arthe, 7th s.)(rÅ«pa-)(racita-)(icchÄ• -)(na*)(jÄ• tiá¸¥, f. 1st s.)(vidyate â€• vid IV C.)(eva*)(a-sambhavÄ• t, 5th s.)(vyakteá¸¥, 6th s.)(vyabhicÄ• ritÄ• , f. 1st s.)(tat-)(sthitÄ• , 1st s.)

790.
(atÄ«ta-)(anupajÄ• teá¹£u, 7th pl.)(cet*)(jÃ±Ä• nam, 1st s.)(gocaram, 1st s.)(nitya-)(sÄ• mÄ• nya-)(tu*)(idam, 1st s.)(kevalam, 1st s.)(sÄ• mÄ• nyam, 1st s.)(na*)(gá¹›hyate â€• grah pass.)

791.
(vÄ• *)(kevalasya, 6th s.)(upalambhe, 7th s.)(idam, 1st s.)(na*)(bhavet â€• bhÅ«)(sÄ• mÄ• nyam, 1st s.)(vyaktÄ«nÄ• m, 6th pl.)(na*)(ca*)(vyaá¹…gyam, 1st s.)(tat-)(iva*)(himÄ• layaá¸¥)(vindhyasya, m. 6th s.)

792.
(na*)(hi*)(idam, n. 1st s.)(pratibaddham, 1st s.)(utpatti-)(pÄ• ratantryeá¹‡a, 3rd s.)(tÄ• su, 7th pl.)(pÄ• ratantryam, n. 1st s.)(jÃ±Ä• na-)(nityatvÄ• t, 5th s.)(grahÄ• t, 5th s.)(kevala-)

793.
(a-sambhavÄ• t, 5th s.)(vyapeká¹£Ä• yÄ• á¸¥, 6th
s.)(Ä• di-)(yoga-)(sva-)(Ä• Å›raya-)(indriya-)(vÄ• *)(upalabhyeta â€• labh Ä€t. Opt. III p.
s.)(sadÄ• * eva*)(yadi* vÄ• *)(na*)(kadÄ• cana*)

794.
(yogyam, n. 1st s.)(janane, 7th s.)(jÃ±Ä• na-)(Ä• tmani, 7th
s.)(sva-)(vÄ• *)(vÄ• *)(eva*)(a-yogyam, n. 1st s.)(ekadÄ• *)(tadÄ• *)(hi*)(bhavet â€• bhÅ«
Opt.)(sarvadÄ• *)

795.
(rÅ«pam, n. 1st s.)(yogyam, 1st s.)(vÄ• *)(ayogyam, 1st s.)(tasya, 6th s.)(sthitam,
1st s.)(praká¹›ti-)(tat-)(drauvyÄ• t, 5th s.)(kaá¸¥ nÄ• ma*)(calayiá¹£yati â€• cal Fut. III
p. s.)(a-prakampyam, 2nd s.)

796.
(gotvam, n. 1st s.)(antaram, 1st s.)(artha-)(go-taá¸¥* [-tas
suff.])(viá¹£ayatva-taá¸¥* [-tas suff.])(bhinna-)(dhÄ«á¸¥, f. 1st
s.)(-vat*)(rÅ«pa-)(sparÅ›a-)(Ä• di-)(ukteá¸¥, 5th s.)(tasya, 6th
s.)(-vat*)(turaá¹…ga-)(caitra-)

797.
(iti*)(uktiá¸¥, f. 1st s.)(vyabhicÄ• ra-)(tathÄ• *)(Ä• dibhiá¸¥, 3rd pl.)(ca*)(anayÄ• , 3rd
s.)(diÅ›Ä• , f. 3rd s.)(sarve, m. 1st pl.)(anye, 1st pl.)(ku-hetavaá¸¥, m. 1st
pl.)(api*)(dÅ«á¹£yÄ• á¸¥, m. 1st pl.)

798.
(api*)(ca*)(yad, n. 1st s.)(ucyate â€• vac pass.)(sÄ• mÄ• nyasya, 6th
s.)(aneka-vá¹›ttitvam, n. 1st s.)(tatra*)(kÄ• , 1st s.)(iyam, f. 1st s.)(vá¹›ttiá¸¥, f.
1st s.)(matÄ• , f. 1st s.)(kim*)(sthitiá¸¥, f. 1st s.)(vÄ• *)(eva*)(vyaktiá¸¥, f. 1st
s.)

799.
(tÄ• vat*)(sthitiá¸¥, f. 1st s.)(a-pracyutiá¸¥, f. 1st s.)(sva-)(rÅ«pa-)(asya, 6th
s.)(svabhÄ• vataá¸¥* [-tas suff.])(Ä• dhÄ• raá¸¥)(Å›aktaá¸¥)(ká¹›tau, f. 7th s.)(tat-)(yena,
3rd s.)(bhavet, â€• bhÅ«)(sthÄ• pakatÄ• , f. 1st s.)

800.
(api*)(pratibandhaá¸¥)(gamana-)(na*)(tasya, 6th s.)(-vat*)(badara-)(vidyate â€• vid
IV C.)(niá¹£kriya-)(-tvena, 3rd s.)(ataá¸¥*)(Ä• dhÄ• raá¸¥)(na*)(prakalpyate â€• ká¸·p pass.)

801.
(cet*)(sthitiá¸¥, f. 1st s.)(samavÄ• yaá¸¥)(tat-)(na*)(tat, 1st s.)(eva*)(vicÄ• ryate
â€• car pass.)(Ä• tmakaá¸¥)(-tÄ• -)(Ä• Å›raya-)(Ä• Å›rayi-)(a-yuta-siddhÄ• nÄ• m, 6th pl.)(s
1st s.)(abhÄ«á¹£á¹-aá¸¥)

802.
(jala-)(Ä• dÄ«nam, 6th pl.)(syÄ• t â€• as
Opt.)(Ä• dhÄ• raá¸¥)(pratibandhakaá¸¥)(gamana-)(sÄ• mÄ• nyÄ• nÄ• m, 6th pl.)(a-gatÄ«nÄ
pl.)(kim*)(Ä• dhÄ• raiá¸¥, 3rd pl.)(prakalpitaiá¸¥, 3rd pl.)

803.
(yogyatve, 7th s.)(utpatti-)(sva-)(jÃ±Ä• na-)(kim*)(kÄ• raá¹‡aiá¸¥, 3rd
pl.)(abhivyakti-)(a-yogyatve, 7th s.)(utpatti-)(sva-)(jÃ±Ä• na-)(kim*)(kÄ• raá¹‡aiá¸¥,
3rd pl.)(abhivyakti-)

804.
(yadi*)(samarthaá¸¥)(hyaá¸¥*)(kriyate â€• ká¹› pass.)(samartha-Ä• tmÄ• , m. 1st
s.)(vyaÃ±jakaiá¸¥, 3rd pl.)(bhÄ• vaá¸¥)(bhavet â€• bhÅ«
Opt.)(a-sthiraá¸¥)(-vat*)(ghaá¹-a-)(Ä• di-)(dÄ«pa-)

805.
(bhedÄ• á¸¥, m. 1st pl.)(jÄ• ti-)(ghaá¹-a-)(Ä• di-)(vá¹›tti-bhÄ• jaá¸¥, 1st pl. [bhÄ• j-
stem])(vÄ• *)(sva-)(eva*)(Ä• Å›rayeá¹£u, 7th pl.)(bhaveyuá¸¥ â€• bhÅ« Opt. III p.
pl.)(sarvatra*)(-vat*)(para-)(jÄ• ti-)

806.
(vastu-)(prÄ• durbhÄ• ve, 7th s.)(antare, 7th s.)(deÅ›a-)(iti*)(na*)(gamyate â€• gacch /
gam pass.)(katham*)(te, m. 1st pl.)(nu*)(dá¹›Å›yante â€• paÅ›y / dá¹›Å›
pass.)(vÄ• *)(vá¹›ttibhÄ• jaá¸¥, m. 1st pl.)(tasmin, 7th s.)

807.
(hi*)(na*)(utpannÄ• á¸¥, m. 1st s.)(saha*)(tena, 3rd s.)(nityatvÄ• t, 5th s.)(na*
api*)(avasthitÄ• á¸¥, m. 1st pl.)(tatra*)(prÄ• k*)(a-vibhutvena, 3rd
s.)(na*)(ca*)(Ä• yÄ• nti â€• yÄ• Pr. III p. pl.)(anyataá¸¥* [-tas suff.])(a-kriyÄ• á¸¥, m. 1st

pl.)

808.
(sati, 7th s. [loc. abs.])(yoga-)(sva-Ä• Å›raya-)(indriya-)(Ä• deá¸¥, 6th s.)(ekasmin, 7th s.)(grahe, 7th s.)(tat-)(upalabhyeran â€• labh Opt. III p. pl. Ä€t.)(sarvatra* eva*)(a-vibhÄ• gataá¸¥* [-tas suff.])(tat-)(svarÅ«pa-)

809.
(cet*)(a-vyatiriktam, 1st s.)(jÃ±Ä• tÄ• t, 5th s.)(bhavet â€• bhÅ« Opt.)(grahaá¹‡am, 1st s.)(tasya, 6th s.)(api*)(vÄ• *)(tasya, 6th s.)(na*)(grahaá¹‡am, 1st s.)(eva*)(tad-vat*)(vÄ• *)(eva*)(bhedaá¸¥)

810.
(ime, m. 1st pl.)(pratyayÄ• á¸¥, 1st pl.)(vá¹›ka-)(Ä• di-)(na*)(jÄ• tibhyaá¸¥, 5th pl.)(kalpita-)(anya-)(Ä• dibhyaá¸¥, 5th pl.)(tva-)(krami-)(anugama-)(yathÄ• *)(dhiyah, 1st pl.)(pÄ• caka-)(Ä• di-)

811.
(nityasya, 6th s.)(a-janakatvam, n. 1st s.)(ca*)(bÄ• dhakam, n. 1st s.)(sarvam, n. 1st s.)(yat, 1st s.)(eva*)(uktam, 1st s.)(dÅ«á¹£aá¹‡e, 7th s.)(saá¹ƒyoga-)(pratibÄ• dhakam, 1st s.)

812.
(evam*)(eá¹£Ä• , f. 1st s.)(jÄ• tiá¸¥, f. 1st s.)(nirÄ• ká¹›tÄ• , f. 1st s.)(ekÄ• ntataá¸¥* [-tas suff.])(bhinna-)(tu*)(abhyupetÄ• , f. 1st s.)(jaiminÄ«ya-)(pratiá¹£etsyate â€• sidh II C. Fut. III p. s. Ä€t.)(syÄ• dvÄ• de, 7th s.)

813.
(punaá¸¥*)(ete, m. 1st pl.)(viÅ›eá¹£Ä• á¸¥, 1st pl.)(ye, 1st pl.)(kalpitÄ• á¸¥, 1st pl.)(bhÄ• vinaá¸¥, 1st pl.)(antya-)(api*)(a-sambhavitÄ• á¸¥, 1st pl.)(vyapohena, 3rd s.)(te, 1st pl.)(ká¹£aá¹‡Ä• á¸¥, 1st pl.)

814-816.
(aá¹‡u-)(Ä• kÄ• Å›a-)(dik-)(Ä• dÄ«nÄ• m, 6th pl.)(yadÄ• *)(svarÅ«pam, n. 1st s.)(a-saá¹…kÄ 1st s.)(tadÄ• *)(upalaká¹£aá¹‡am, n. 1st s.)(vailaká¹£aá¹‡ya-)(etasmÄ• t, 5th s.)

815.

(yadi*)(punaá¸¥*)(te, 1st pl.)(bhaveyuá¸¥ â€• bhÅ« Opt. III p. pl.)(miÅ›rÄ«bhÅ«ta-)(apara-Ä• tmÄ• naá¸¥, 1st pl.)(api*)(bhÄ• ve, 7th s.)(anya-)(upalaká¹£aá¹‡am, n. 1st s.)(vailaká¹£aá¹‡ya-)(na*)(a-vibhrÄ• ntam, 1st s.)

816.
(katham*)(upalaká¹£aá¹‡am, n. 1st s.)(vailaká¹£aá¹‡ya-)(teá¹£u, 7th pl.)(viÅ›eá¹£u, 7th pl.)(iti*)(cet*)(eva*)(svataá¸¥* [-tas suff.])(kim*)(na*)(evam*)(matam, 1st s.)(aá¹‡u-)(Ä• dau, 7th s.)(api*)

817.
(yathÄ• *)(a-Å›ucitvam, n. 1st s.)(hi*)(sthitam, 1st s.)(Å›va-)(mÄ• á¹ƒsa-)(Ä• deá¸¥, 6th s.)(eva*)(svataá¸¥*)(tu*)(apareá¹£Ä• m, 6th pl.)(yogÄ• t, 5th s.)(tat-)(iha* [lit: `here')(api*)(yadi*)(iá¹£yate â€• iá¹£ pass.)

818.
(yathÄ• *)(dÄ«paá¸¥)(svataá¸¥*)(sthitaá¸¥)(prakÄ• Å›akaá¸¥)(ghaá¹-a-)(Ä• deá¸¥, 6th s.)(ca* m. 1st s.)(niyataá¸¥)([-tÄ• suff.])(Ä• tmatÄ• yÄ• m, f. 7th s.)(prakÄ• Å›a-)(tat-)(idam, 1st s.)(tathÄ• *)

819.
(nanu*)(ca*)(ayam, m. 1st s.)(a-Å›uci-bhÄ• vaá¸¥, m. 1st s.)(sÄ• á¹ƒvá¹›taá¸¥)(tu*)(na*)(tÄ• ttvikaá¸¥)(tat*)(katham* nÄ• ma*)(bhaviá¹£yate â€• bhÅ« p. s.)(svayam*)(vÄ• *)(parataá¸¥* [-tas suff.])

820.
(athavÄ• *)(api*)(bhÄ• vikatve, 7th s.)(ime, 1st pl.)(bhÄ• vÄ• á¸¥, 1st pl.)(jÄ• yante â€• jan pass.)(aÅ›ucayaá¸¥, 1st pl.)(vaÅ›Ä• t, 5th s.)(Å›va-)(mÄ• á¹ƒsa-)(Ä• di)(nityÄ• á¸¥, 1st pl.)(n eva*)(a-janmataá¸¥* [-tas suff.])

821.
(ca*)(prabhÄ• vÄ• t, 5th s.)(pradÄ«pa-)(Ä• di-)(ká¹£aá¹‡ikÄ• á¸¥, 1st pl.)(kalaÅ›a-)(Ä• bharaá¹‡a-)(Ä• dayaá¸¥, 1st pl.)(labhante â€• labh Pr. III p. pl. Ä€t.)(svarÅ«patÄ• m, f. 2nd s.)(utpÄ• da-)(jÃ±Ä• na-)

822.
(matiá¸¥, f. 1st s.)(vailaká¹£aá¹‡ya-)(na*)(bhÄ• vinÄ«, f. 1st s.)(bala-)(viÅ›eá¹£a-)(Ä• spadÄ«bhÅ«ta- [cvi cpd.])(vivÄ• da-)(utpatteá¸¥, 5th s.)(krama-)(-vat*)(sukha-)(Ä• di-)

823.
(samavÄ• yaá¸¥)(avagamyate â€• gam pass.)(bhÄ• vÄ• t, 5th s.)(mateá¸¥, 6th s.)(iti* Ä• di,
1st s.)(iha*)(paá¹-aá¸¥)(amÄ«á¹£u, 7th pl.)(tantuá¹£u, 7th pl.)(punaá¸¥*)(kaá¹-aá¸¥)(vÄ«raá¹
7th pl.)

824.
(cet*)(saá¸¥, 1st s.)(a-bhÄ• ve, 7th s.)(nibandhanam, n. 1st s.)(asyÄ• á¸¥, f. 6th
s.)(mateá¸¥, f. 6th s.)(na*)(viÅ›eá¹£a-)(matiá¸¥, f. 1st s.)(dá¹›á¹£á¹-Ä• , f. 1st s.)(varjitÄ• ,
f. 1st s.)(antara-)(nimitta-)

825.
(ca*)(a-viÅ›eá¹£Ä• t, 5th s.)(buddhi-)(iha*)(na*)(vibhidyate â€• bhid
pass.)(-vat*)(yoga-)(tu* [-vat-tu-eá¹£a...])(pratÄ«yate, prati-â€• i, pass. Pr. III p.
s.)(sarvasmin, 7th s.)(ekaá¸¥)(eva*)(-vat*)(bhÄ• va-)

826.
(ca*)(kÄ• raá¹‡a-)(an-upalabheá¸¥, 5th
s.)(saá¸¥)(nityaá¸¥)(eva*)(-vat*)(bhÄ• va-)(hi*)(na*)(kÄ• raá¹‡am, n. 1st s.)(asya, 6th
s.)(upalabhyate â€• labh pass.)(pramÄ• á¹‡ena, 3rd s.)

827.
(tad*)(etad, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(iha*)(vartate â€• vá¹›t)(pareá¹£Ä• m, 6th
pl.)(eva*)(anurÄ• geá¹‡a, 3rd s.)(sva-)(siddhÄ• nta-)(tu*)(tat, n. 1st
s.)(na*)(dá¹›á¹£á¹-am, 1st s.)(laukikam)

828.
(bhÅ«tayoá¸¥, 7th d.)(Ä• dhÄ• ra-)(Ä• dheya-)(hi*)(syÄ• t â€• as Opt.)(nÄ• nÄ• tva-)(laká¹£a
s.)(vijÃ±Ä• nam, 1st s.)(iti*)(idam, 1st
s.)(atra*)(Å›rÄ«phala-)(Ä• di-)(Ä• di-)(kuá¹‡á¸• a-)(Ä• dau, 7th s.)

829.
(Ä• dÄ«nÄ• m, 6th pl.)(paá¹-a-)(tantu-)(vidyate â€• vid IV C.)(na* eva*)(upalaká¹£aá¹‡am, 1
s.)(nÄ• nÄ• tvena, 3rd s.)(yena, 3rd s.)(syuá¸¥ â€• as Opt. III p. pl.)(buddhayaá¸¥, 1st
pl.)(teá¹£u, 7th pl.)(iti*)(idam, 1st s.)(atra*)

830.

(asmin, 7th s.)(racite, 7th s.)(svecchayÄ• , 3rd s.)(iva*)(kalpite, 7th s.)(vastuá¹£u, 7th s.)(na*)(niyogaá¸¥)(kÄ• raá¹‡a-)(pratyupapadyate; prati-upa-â€• pad pass.)(param, 2nd s.)

831.
(matiá¸¥, f. 1st s.)(laukikÄ«, f. 1st s.)(eá¹£Ä• , 1st s.)(Å›Ä• khÄ• á¸¥, 1st pl.)(vá¹›ká¹£e, 7th s.)(ca*)(Å›ilÄ• á¸¥, 1st pl.)(age, 7th s.)(upalambhanÄ• t, 5th s.)(nairantarya-)(aá¹…ganaiá¸¥, 3rd pl.)(pariÅ›iá¹£á¹-a-)(Ä• kya-)

832.
(jÃ±Ä• nam, n. 1st s.)(iti*)(tau, 1st d.)(tÄ• su, 7th pl.)(punaá¸¥*)(atikrÄ• ntam, n. 1st s.)(loka-)(tu*)(iti*)(rÅ«pam, 1st s.)(kriyÄ• -)(ghaá¹-e, 7th s.)(avagacchati â€• gam / gacch)(tÄ• dÄ• tmyam, 2nd s.)

833.
(hi*)(Å›abdÄ• á¸¥, 1st pl.)(rÅ«pa-)(kumbha-)(Ä• di-)(abhidhÄ• yakÄ• á¸¥, 1st pl.)(avasthÄ• -)(sarva-)(abhidhÄ• nÄ• ya, 4th s.)(tat-)(viÅ›eá¹£a-)(te, 1st pl.)(viniveÅ›ita-)(tathÄ• *)

834.
(Ä• Å›ritya*)(tÄ• n, 2nd pl.)(vijÃ±Ä• nam, 1st s.)(vartate â€• vá¹›t)(tena, 3rd s.)(Ä• kÄ• reá¹‡ 3rd s.)(na*)(samavÄ• yÄ• t, 5th s.)(an-Ä«ká¹£aá¹‡Ä• t, 5th s.)(bhedasya, m. 6th s.)(sarveá¹£Ä• m, 6th pl.)(api*)

835.
(ca*)(yadi*)(syÄ• t â€• as)(eva*)(ekaá¸¥)(samavÄ• yaá¸¥)(sarveá¹£u, 7th pl.)(vastuá¹£u, 7th pl.)(jÃ±Ä• nam, 1st s.)(iti*)(paá¹-a-)(Ä• di, 1st s.)(prasajyate â€• saÃ±j pass.)(kapÄ• la-)(Ä• diá¹£u, 7th pl.)(api*)

836.
(anuá¹£ajyate â€• sajj pass.)(iti*)(gotva-)(Ä• di)(samasti â€• as Pr. III p. s.)(gaja-)(Ä• diá¹£u, 7th pl.)(api*)(tataá¸¥*)(amÄ«á¹£Ä• m, 6th pl.)(rÅ«patvam, 1st s.)(go-[gav-])(Ä• di-)(-vat*)(Å›Ä• valeya-)

837.
(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(iti*)(paá¹-aá¸¥)(tantuá¹£u, 7th pl.)(samavÄ• yÄ• t, 5th s.)(asti â€• as)(asau, m. 1st s.)(kapÄ• leá¹£u, 7th pl.)(ca*)(iti* kim*)(na*)(tathÄ• *)(iti*)(tasya, 6th s.)

838.
(cet*)(saá¸¥)(na*)(Ä• Å›ritaá¸¥)(kapÄ• le, 7th s.)(nanu*)(saá¸¥)(Ä• Å›ritaá¸¥)(tatntuá¹£u, 7th pl.)(api*)(samavÄ• yena, 3rd s.)(kim*)(api*)(na*)(asti â€• as)(kapÄ• le, 7th s.)

839.
(hi*)(abhidhÄ«yate â€• dhÄ• pass.)(iti*)(samavÄ• yaá¸¥)(paá¹-asya, 6th s.)(tantau, 7th s.)(ghaá¹-asya, 6th s.)(kapÄ• leá¹£u, 7th pl.)(tat*)(bhavet â€• bhÅ« Opt.)(an-avadhiá¸¥, 1st s.)(dhÄ«á¸¥, f. 1st s.)

840.
(evam*)(samavÄ• yaá¸¥)(gajatva-)(Ä• di-)(gaja-)(Ä• di, 1st s.)(saá¸¥)(eva*)(api*)(bhedÄ• nÄ• m, m. 6th pl.)(jÄ• ti-)(gotva-)(Ä• di-)(sva-)(Ä• Å›rayeá¹£u, 7th pl.)

841.
(api*)(ekatve, 7th s.)(niyamaá¸¥)(Ä• dhÄ• ra-)(Ä• dheya-)(vidyate â€• vid IV C.)(hi*)(eva*)(ca*)(karmatÄ• , f. 1st s.)(eva*)(karmasu, 7th pl.)(jÄ• ti-)

842.
(darÅ›anÄ• t, 5th s.)(anvaya-)(vijÃ±Ä• na-)(iha*)(uttha-)(samavÄ• ya-)(sarvatra*)(gamyate â€• gam / gacch pass.)(iti*)(samavÄ• ya-)(ekaá¸¥)(eva*)

843.
(darÅ›anÄ• t, 5th s.)(nimittÄ• nÄ• m, 6th pl.)(dravyatva-)(Ä• di-)(vyatirekasya, 6th s.)(avasÄ«yate; ava-â€• so pass.)(dhiyÄ• m, 6th pl.)(jÄ• tÄ«nÄ• m, 6th pl.)(dravya-)(Ä• di-)(niyamaá¸¥)

844.
(tat*)(yathÄ• *)(dá¹›Å›yate â€• dá¹›Å› pass.)(api*)(saá¹ƒyoga-)(aikye, 7th s.)(api*)(niyamaá¸¥)(Ä• dhÄ• ra-)(Ä• dheya-)(kuá¹‡á¸• a-)(dadhnoá¸¥, 6th d.)(tathÄ• *)(niyamaá¸¥)(mataá¸¥)(iha*)

845.
(api*)(samavÄ• ya-)(eka-bhÄ• ve, 7th s.)(bhedÄ• t, 5th s.)(sÄ• mÄ• rthya-)(vyaá¹…gya-)(vyaÃ±jaka-)(jÄ• tiá¹£u, 7th pl.)(Ä• di-)(dravya-)(cet*)(na*)(eva*)(saá¸¥)(virudhyate â€• rudh pass.)

846.
(asya, 6th s.)(ekatva, 7th
s.)(nanu*)(niyamaá¸¥)(Ä• dhÄ• ra-)(Ä• dheya-)(durghaá¹-aá¸¥)(dravyatvam, n. 1st
s.)(iá¹£á¹-am)(dravye, 7th s.)(eva*)(katham*)(tat, 1st s.)(samavÄ• yataá¸¥* [-tas
suff.])

847.
(ca*)(asau, m. 1st s.)(samavÄ• yaá¸¥)(tasya, 6th s.)(vidyate â€• vid IV
C.)(guá¹‡a-)(Ä• diá¹£u, 7th pl.)(api*)(sambandhÄ• t, 5th s.)(ayam, m. 1st s.)(ekaá¸¥
eva*)(tayoá¸¥, 6th d.)

848.
(anyathÄ• *)(ayam, m. 1st s.)(bhavet â€• bhÅ«
Opt.)(eva*)(bhinnaá¸¥)(jÄ• ti-)(Ä• di-)(guá¹‡a-)(yathÄ• *)(yogaá¸¥)(vibhidyate â€• bhid
pass.)(prativyaktiá¸¥, 1st s.)(bheda-)(yogi-)

849.
(na*)(yujyate â€• yuj pass.)(vyatirekaá¸¥)(dhiyÄ• m, 6th pl.)(nimittÄ• nÄ• m, 6th
pl.)(dravyatva-)(Ä• di-)(sadbhÄ• vÄ• t, 5th
s.)(nimitta-)(ataá¸¥*)(na*)(niyamaá¸¥)(tat-)(api*)

850.
(abhidhÄ«yate â€• dhÄ• pass.)(Ä• Å›ritatva-)(sthÄ• na-)(Ä• di, n. 1st s.)(tasmÄ• t, 5th
s.)(eva*)(samavÄ• yÄ• t, 5th s.)(ca*)(ataá¸¥*)(na*)(yuktam, 1st s.)(etad, 1st
s.)(niyÄ• makam, n. 1st s.)

851.
(bhedaá¸¥)(sÄ• mÄ• rthya-)(vyaÃ±jaka-)(vyaá¹…gya-)(api*)(samavÄ• yataá¸¥* [-tas
suff.])(saá¸¥)(na*)(anyataá¸¥* [-tas suff.])(an-upapattitaá¸¥* [-tas suff.])(nityÄ• nÄ• m,
6th pl.)

852.
(hi*)(ime, m. 1st pl.)(yÄ• dá¹›Å›Ä• á¸¥, 1st pl.)(na*)(jÄ• yante â€• jan pass.)(sadbhÄ• vÄ• t,
s.)(dÄ«pa-)(Ä• di-)(tathÄ• *)(jÄ• tayaá¸¥, f. 1st pl.)(Ä• dyÄ• á¸¥, 1st pl.)(ghaá¹-a-)(a-yogyÄ•
1st pl.)(janane, 7th s.)(vijÃ±Ä• na-)

853.

(ca*)(saá¹ƒyogaá¸¥)(kuá¹‡á¸• a-)(dadhnoá¸¥. 6th d.)(ekaá¸¥)(pÅ«rvam*)(nirÄ• ká¹›taá¸¥)(ca
5th s.)(na*)(yujyate â€• yuj)(asau, m. 1st s.)(niyataá¸¥)(atiprasaá¹…gataá¸¥* [-tas
suff.])

854.
(nityatvena, 3rd s.)(asya, 6th s.)(sarve, 1st pl.)(ghaá¹-a-)(Ä• dayaá¸¥, m. 1st
pl.)(prÄ• ptÄ• á¸¥)(nityÄ• á¸¥, 1st pl.)(saá¹ƒsthiteá¸¥, f. 5th s.)(teá¹£Ä• m, 6th pl.)(Ä• dhÄ• re
7th pl.)(sadÄ• *)(samavÄ• yaá¸¥)(na*)

855.
(te, 1st pl.)(naÅ›yanti â€• naÅ› Pr. III p. pl.)(vÄ• *)(vibhÄ• gÄ• t, 5th
s.)(sva-)(Ä• rambhaka-)(vÄ• *)(vinÄ• Å›ataá¸¥* [-tas suff.])(tat-)(iva*)(kriyÄ• -)(Ä• di, 1st
s.)(yoga-)(Ä• deá¸¥, 5th s.)(yadi*)(iti*)(cet*)(tat, 1st s.)(na*)

856.
(hi*)(samavÄ• yaá¸¥)(teá¹£Ä• m, 6th pl.)(api*)(sva-)(Ä• dhÄ• raiá¸¥, 3rd
pl.)(mataá¸¥)(sadÄ• *)(teá¹£Ä• m, 6th pl.)(bhÄ• ve, 7th s.)(vinÄ• Å›a-)(tu*)(niyatÄ• , f. 1st
s.)(nÄ• Å›itÄ• , f. 1st s.)(api*)

857.
(hi*)(sambandhinaá¸¥, 6th s.)(nivá¹›ttau, 7th s.)(durghaá¹-am, n. 1st
s.)(iti*)(sambandhaá¸¥)(asti â€• as)(hi*)(saá¹ƒyukta-)(nÄ• Å›e, 7th
s.)(saá¹ƒyogaá¸¥)(na*)(upatiá¹£á¹-ate â€• sthÄ• Pr. III p. s. Ä€t.)

858.
(tu*)(yathÄ• *)(avasthitiá¸¥, f. 1st s.)(saá¹ƒyuktÄ• nÄ• m, 6th pl.)(saá¹ƒyoga-)(bhÄ• ve, 7th
s.)(tathÄ• *)(samavÄ• yinÄ• m, 6th pl.)(syÄ• t â€• as Opt.)(samavÄ• yasya, 6th s.)(sadbhÄ•
7th s.)

859.
(api*)(nÄ• Å›e, 7th s.)(eka-)(sambandhi-)(samavÄ• yaá¸¥)(avatiá¹£á¹-hate â€• sthÄ• Pr. III
s. Ä€t.)(sadbhÄ• vÄ• t, 5th s.)(anya-)(sambandhi-)(no*)(cet*)(yogaá¸¥)(na*)(bhedataá¸¥*
[-tas suff.])

860.
(yadi*)(evam*)(Ä• dyÄ• á¸¥, 1st pl.)(ghaá¹-a-)(samavÄ• yinaá¸¥, 1st pl.)(vinaÅ›yanti â€• naÅ
III p. pl.)(vá¹›tti-)(Ä• tmakaá¸¥)

861.
(kim*)(saá¸¥)(eva*)(vyavatiá¹£á¹-eta â€• sthÄ• Opt. III p. s. Ä€t.)(sthiteá¸¥, 5th s.)(antara-)(sambandhi-)(atha*)(anyaá¸¥ eva*)(-vat*)(saá¹ƒyoga-)

862.
(na*)(Ä• dyaá¸¥)(samavÄ• yasya, 6th s.)(tat-)(laká¹£aá¹‡asya, 6th s.)(saá¹ƒsthitau, 7th s.)(te, 1st pl.)(ghaá¹-a-Ä• dayaá¸¥, 1st pl.)(prÄ• pnuvanti â€• Ä• p (Pr. III p. pl.)(sthitÄ• á¸¥, m. 1st pl.)(-vat*)(pÅ«rva-)

863.
(teá¹£Ä• m, 6th pl.)(an-avasthÄ• ne, 7th s.)(samavÄ• yaá¸¥)(Ä• tmakaá¸¥)(teá¹£Ä• m, 6th pl.)(vá¹›tti-)(na*)(avatiá¹£theta â€• sthÄ• Opt III p. s. Ä€t.)(kvacit*)(vÄ• *)(tathÄ• *)(mÄ• treá¹‡a, 3rd s.)(saá¹ƒjÃ±Ä• -)

864.
(ataá¸¥*)(prÄ• k*)(iva*)(paÅ›cÄ• t*)(na*)(syuá¸¥ â€• as)(vá¹›ttÄ• á¸¥, 1st pl.)(Ä• Å›raye, 7th s.)(sadbhavÄ• t, 5th s.)(tathÄ• *)(eá¹£Ä• , f. 1st s.)(vá¹›ttiá¸¥, f. 1st s.)(teá¹£Ä• m, 6th pl.)(a-vastutaá¸¥* [-tas suff.])

865.
(atha*)(samavÄ• yaá¸¥)(avatiá¹£á¹-hate â€• sthÄ• Pr. III p. s. Ä€t.)(antara-)(sambandhi-)(sadbhÄ• ve, 7th s.)(eva*)(anyaá¸¥)(-vat*)(saá¹ƒyoga-)(vibhÄ• ga-)(bahutÄ• -)(Ä• di-)

866.
(evam*)(bhavet â€• bhÅ«)(bahutÄ• , f. 1st s.)(asya, 6th s. [=inherence])(nanu*)(-vat*)(saá¹ƒyoga-)(Ä• di-)(evam*)(sadbhÄ• ve, 7th s.)(asya, 6th s.)(Ä• di-)(syÄ• t â€• as)(bahu, 1st s.)(a-samaÃ±jasam, n. 1st s.)

867-868.
(yadi*)(kecit*)(upÄ• dhayaá¸¥, 1st pl.)(na*)(vidyante â€• vid)(paramÄ• rthataá¸¥* [-tas suff.])(kim*)(viá¹£ayau, 1st d.)(syÄ• tÄ• m â€• as Opt. III p. d.)(dhÄ«-)(dhvanÄ«, m. 1st d.)(daá¹‡á¸• Ä«, m. 1st s.)(Å›uklaá¸¥)(calati â€• cal)(asti â€• as)(gauá¸¥, 1st s.)(iha*)(Ä• di-)(tau, m. 1st d.)(na*)(matau, 1st d.)(a-nimittau, 1st d.)(vá¹›ttiá¸¥, 1st s.)(tayoá¸¥, 6th d.)(a-vibhÄ• gena, 3rd s.)(sarvasmin, 7th s.)(sambhavÄ«, m. 1st s.)

869.
(ucyate â€• vac pass.)(na*)(kaÅ›cana*)(viá¹£ayaá¸¥)(amÄ«á¹£Ä• m, 6th pl.)(dhÄ«-dhvanÄ«
6th pl.)(tu*)(nibandhanam, 1st s.)(eá¹£Ä• m, 6th pl.)(bÄ«jam, n. 1st s.)(niviá¹£á¹-am,
1st s.)(mÄ• trÄ• -)(antaá¸¥-)

870.
(yaá¸¥ yaá¸¥)(ucyate â€• vac pass.)(viá¹£ayaá¸¥)(yasya yasya, m. 6th s.)(Å›abdasya, m. 6th
s.)(saá¸¥)(na*)(eva*)(saá¹ƒvidyate â€• vid pass.)(hi*)(sÄ• , f. 1st s.)(dharmatÄ• , f. 1st
s.)(vastÅ«nÄ• m, n. 6th pl.)

871.
(yataá¸¥*)(svalaká¹£aá¹‡am, n. 1st s.)(jÄ• tiá¸¥, f. 1st s.)(yogaá¸¥)(tad-
[=universal])(-mÄ• n, m. 1st s. [-mat
suff.])(jÄ• ti-)(tathÄ• *)(Ä• kÄ• raá¸¥)(buddhi-)(na*)(tattvataá¸¥* [-tas
suff.])(ghaá¹-Ä• maÃ±cati ?)(arthe, 7th s.)(Å›abda-)

872.
(tatra*)(tÄ• vat*)(svalaká¹£aá¹‡am, n. 1st s.)(na*)(pratipÄ• dyate; prati-â€• pad caus.
pass.)(Å›abdaiá¸¥, 3rd pl.)(viyogataá¸¥* [-tas
suff.])(vyÄ• pti-)(kÄ• la-)(Ä• pta-)(saá¹…keta-)(vyavahÄ• ra-)

873.
(Ä• tmÄ• naá¸¥, 1st pl.)(vyakti-)(na*)(bhedataá¸¥* [-tas
suff.])(deÅ›a-)(kÄ• la-)(kriyÄ• -)(Å›akti-)(pratibhÄ• -)(Ä• di-)

874.
(tasmÄ• t, 5th s.)(arthaá¸¥)(dá¹›á¹£á¹-aá¸¥)(saá¹…keta-)(dá¹›Å›yate â€• dá¹›Å› / paÅ›y
pass.)(vyavahÄ• raá¸¥)(ca*)(saá¹…ketaá¸¥)(a-gá¹›hÄ«ta-)(na*)(bodhyeta â€• budh caus. Op
p. s. Ä€t.)(dhvaneá¸¥, m. 5th s.)(iva*)(anyaá¸¥)

875.
(ca*)(api*)(Ä• dayaá¸¥, 1st pl.)(himÄ• cala-)(ye, 1st pl.)(a-bhedinaá¸¥, 1st
pl.)(deÅ›a-)(kÄ• la-)(prasÄ• dhitÄ• á¸¥, m. 1st pl.)(ká¹£aá¹‡ikÄ• á¸¥, m. 1st pl.)(aá¹‡avaá¸¥,
pl.)(teá¹£u, 7th pl.)(dá¹›á¹£á¹-Ä• á¸¥, m. 1st pl.)(bhinnÄ• á¸¥, m. 1st pl.)

876.
(kalpanam, n. 1st s.)(asya, 6th s.)(samayasya, 6th s.)(ca*)(jÄ• te, 7th
s.)(a-jÄ• te, 7th s.)(na*)(yuktaá¸¥)(bhÄ• vikaá¸¥)(samayaá¸¥)(a-jÄ• te, 7th

s.)(-vat*)(aÅ›va-)(viá¹£Ä• á¹‡a-)

877.
(na*)(api*)(jÄ• te, 7th s.)(samayaá¸¥)(kriyate â€• ká¹› pass.)(anusmá¹›tau, 7th s.)(gá¹›hÄ«tÄ• nÄ• m, 6th pl.)(pÅ«rvam*)(katham* nu*)(tatra*)(tat, 1st s.)(atÄ«te, 7th s.)(cira-)

878.
(ca*)(aparaá¸¥)(sa-jÄ• tÄ«yaá¸¥)(yaá¸¥)(balena, 3rd s.)(tat-)(Ä• bhogaá¸¥)(samaya-)(na*)(tatra*)(api*)(sÄ• dá¹›Å›yam, n. 1st s.)(ca*)(vikalpitam, n. 1st s.)

879.
(pratipattiá¸¥, f. 1st s.)(uá¹£á¹‡a-)(Ä• di-)(yÄ• , f. 1st s.)(bhÄ• vinÄ«, 1st s.)(dhvani-)(nÄ• ma-)(Ä• di-)(bhÄ• sate â€• bhÄ• s Ä€t.)(na*)(vispaá¹£á¹-Ä• , 1st s.)(-vat*)(buddhi-)(indriya-)(artha-)

880.
(na*)(yuktaá¸¥)(yogaá¸¥)(saá¸¥)(Å›abdasya, 6th s.)(na*)(pratyaye, 7th s.)(sati, 7th s.)(arthaá¸¥)(bhÄ• ti â€• bhÄ•)(ká¹›te, 7th s.)(tat-)(tathÄ• *)(rasaá¸¥)(bodhe, 7th s.)(rÅ«pa-)

881.
(etena, 3rd s.)(eva*)(prakÄ• reá¹‡a, 3rd s.)(vyakti-)(Ä• ká¹›tyoá¸¥, 6th d.)(nirÄ• ká¹›tiá¸¥, f. 1st s.)(yataá¸¥*)(paraiá¸¥, 3rd pl.)(iá¹£á¹-Ä• , 1st s.)(tayoá¸¥, 6th d.)(api*)(Ä• tmatÄ• , f. 1st s.)(svalaká¹£aá¹‡a-)

882.
(tu*)(pratiá¹£edha-)(dravya-)(Ä• di-)(yogayoá¸¥, 6th d.)(prÄ• k*)(abhidhÄ• nataá¸¥* [-tas suff.])(na*)(yuktÄ• , f. 1st s.)(tÄ• ttvikÄ«, f. 1st s.)(tayoá¸¥, 6th d.)(vyavasthitiá¸¥, f. 1st s.)(arthatva-)(Å›abda-)

883.
(pare, m. 1st pl.)(trividhÄ• á¸¥, m. 1st pl.)(Å›abdÄ• rthÄ• á¸¥, m. 1st pl.)(na*)(prakalpyante â€• ká¸·p pass.)(an-antarÄ• á¸¥, m. 1st pl.)

884.
(tat*)(yat, n. 1st s.)(ucyate â€• vac pass.)(vyakti-)(Ä• ká¹›ti-)(jÄ• tÄ«nÄ• m, 6th pl.)(tat, n. 1st s.)(a-sambhavi, n. 1st s.)(yataá¸¥*)(nÄ«rÅ«patÄ• , f. 1st

s.)(sarvÄ• sÄ• m, 6th pl.)(api*)

885.
(Ä• kÄ• raá¸¥)(buddhi-)(-sthaá¸¥)(buddhi-)(na*)(anugaá¸¥)(artha-)(buddhi-)(antara-)(ca*)(art
m. 1st s.)(abhipreta-)(saá¸¥)(na*)(tattvataá¸¥* [-tas suff.])(vÄ• cyaá¸¥)(api*)

886.
(ye, ye, 1st pl.)(eva*)(anyathÄ• *)(pracaká¹£ate â€• caká¹£ Pr. III p. pl.
Ä€t.)(Å›abda-artham, 2nd s.)(artha-)(asti â€• as)(Ä• dÄ«n, 2nd
pl.)(api*)(eva*)(nirastÄ• á¸¥, 1st pl.)(etaiá¸¥, 3rd pl.)(tathÄ• *)(api*)(punaá¸¥*)(ucyate
â€• vac pass.)

887.
(Ä• huá¸¥ â€• ah Pr. III p. pl.)(iti*)(arthaá¸¥)(asti â€• as)(laká¹£aá¹‡am, n. 1st
s.)(pratyÄ• yya-)(sarva-)(Å›abdÄ• nÄ• m, 6th pl.)(go-)(Ä• diá¹£u, 7th p.)(samam, 2nd
s.)(apÅ«rva-)(devatÄ• -)(svargaiá¸¥, 3rd pl.)

888.
(kaiÅ›cit*)(ucyate â€• vac
pass.)(arthaá¸¥)(Å›abda-)(abhidheyaá¸¥)(vÄ• *)(samudÄ• yaá¸¥)(a-vikalpa-)(vÄ• *
api*)(a-satyaá¸¥)(saá¹ƒsargaá¸¥)

889.
(vÄ• *)(Å›abda-nibandhanam, 1st s.)(tat, n. 1st s.)(satyam, n. 1st s.)(yat, 1st
s.)(a-satya-)(upÄ• dhi, 1st s.)(vÄ• *)(api*)(Å›abdaá¸¥)(Ä• gataá¸¥)(abhijalpatvam, 2nd
s.)(yÄ• ti â€• yÄ•)(vÄ• cyatÄ• m, f. 2nd s.)

890.
(yadÄ• *)(rÅ«pam, n. 1st s.)(Å›abdasya, 6th s.)(ekÄ«ká¹›tam, nl 1st s.)(arthena, 3rd
s.)(abhisambandhÄ• t, 5th s. [abhi-sam-â€• badh])(iti*)(saá¸¥, ayam, m. 1st
s.)(pracaká¹£ate â€• caká¹£ Pr. III p. pl. Ä€t.)(tam, 2nd s.)(Å›abdam, 2nd
s.)(abhijalpam, 2nd s.)

891.
(arthaá¸¥)(viá¹£ayaá¸¥)(buddhi-)(nibandhanaá¸¥)(bÄ• hya-)(vastu-)(saá¸¥)(jÃ±Ä• taá¸¥)(iti*)(
1st s.)(vastu, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(kaiÅ›cit*)(arthaá¸¥)(Å›abda-)

892.

(samÄ• sataá¸¥* [-tas suff.])(sarvaá¸¥)(Å›abdaá¸¥)(hetuá¸¥, 1st s.)(pratibhÄ• -)(abhyÄ• sÄ• 5th s.)(yathÄ• *)(artha-)(pratipÄ• dane, 7th s.)(bÄ• lÄ• nÄ• m, 6th pl.)(ca*...ca*)(tiraÅ›cÄ• m, 6th pl.)

893.
(tatra*)(arthaá¸¥)(asti â€• as)(iá¹£yate â€• iá¹£ pass.)(abhidheyaá¸¥)(kim*)(ayam, m. 1st s.)(svalaká¹£aá¹‡am, n. 1st s.)(vÄ• *)(jÄ• tiá¸¥, f. 1st s.)(atha*)(yogaá¸¥)(vÄ• *)(anyat, 1st s.)(yat, 1st s.)(pratibimbakam, n. 1st s.)(buddhiá¸¥, f. 1st s.)

894.
(sva-doá¹£Ä• á¸¥, 1st pl.)(pÅ«rvam*)(uktÄ• á¸¥, 1st pl.)(api*)(ca*)(avakalpate â€• ká¸·p Ä€t. III p. s.)(bhedena, 3rd s.)(vyavahÄ• raá¸¥)(kevale, 7th s.)(arthe, 7th s.)(asti â€• as)(pratipÄ• dye, 7th s.)

895.
(bhavet â€• bhÅ«)(gateá¸¥, 5th s.)(mÄ• tra-)(sattÄ• -)(artha-)(viÅ›iá¹£á¹-a-)(go-tva-)(Å›abda-)(tu*)(tad*)(matam, 1st s.)(Ä• khyÄ• teá¸¥, 5th s.)(bheda-)(viá¹£Ä• á¹‡a-)(Ä• ká¹›ti-)(nÄ«la-)(Ä• di-)

896.
(nanu* evam*)(bhavet â€• bhÅ« Opt.)(abhidhÄ• , f. 1st s.)(arthasya, 6th s.)(tad-vataá¸¥, 6th s. [lit.: which is possessed of those])(ca*)(bhedÄ• nÄ• m, m. 6th pl.)(ca*)(tatra*)(tat-)(bhÄ• ve, 7th s.)(doá¹£aá¸¥)(ca*)(na*)(anyaá¸¥)(arthaá¸¥)(asti â€• as)(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)

897.
(api*)(abhidhÄ• ne, 7th s.)(samudÄ• ya-)(sphuá¹-Ä• , 1st s.)(abhidhÄ• , f. 1st s.)(jÄ• ti-)(bheda-)(abhidhÄ• nataá¸¥* [-tas suff.])(tapas-)(jÄ• ti-)(kriyÄ• -)(Ä• dÄ«nÄ• m, 6th pl.)(sÄ• mastyena, 3rd s.)

898.
(tu*)(sambandhaá¸¥)(dravya-)(Ä• dÄ«nÄ• m, 6th pl.)(svarÅ«pÄ• nÄ• m, 6th pl.)(nirddhÄ• rita-)(yogataá¸¥* [-tas suff.])(ca*)(n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(yat, n. 1st s.)(satyam, n. 1st s.)(vÄ• ritam, n. 1st s.)(purÄ• *)

899.
(an-upapattitaá¸¥* [-tas suff.])(artha-)(Å›abda-)(rÅ«peá¹‡a, 3rd s.)(bheda-)(jÄ• ti-)(upapadyate â€• pad IV C. Ä€t.)(na*)(rÅ«pam, 1st s.)(Å›abdasya, 6th

s.)(ekÄ• kÄ«ká¹›tam, 1st s.)(arthena, 3rd s.)

900.
(ayam, m. 1st s.)(jalpaá¸¥)(-sthaá¸¥)(buddhi-)(eva*)(vibhedataá¸¥* [-tas suff.])(bÄ• hya-)(yoga-)(tatas*)(kaá¸¥)(bhedaá¸¥)(etasya, 6th s.)(ananatarÄ• t, 5th s.)(paká¹£Ä• t, 5th s.)(buddhi-)

901.
(api*)(Ä• kÄ• raá¸¥)(buddhi-)(arthaá¸¥)(Å›abdaá¸¥)(prÄ• k*)(vinivÄ• ritaá¸¥)(a-vyatiriktasya, s.)(jÃ±Ä• nÄ• t, 5th s.)(viyogataá¸¥* [-tas suff.])(-tva)(vyÄ• paka-)

902.
(ca*)(api*)(pratibhÄ• , f. 1st s.)(yadi*)(viá¹£ayÄ• , f. 1st s.)(bÄ• hya-)(artha-)(arthaá¸¥)(Å›abda-)(bÄ• hye, 7th s.)(eka-)(niyate, 7th s.)(Ä• tma-)(katham*)(vicitrÄ• á¸¥, 1st pl.)(pratibhÄ• á¸¥, f. 1st pl.)

903.
(atha*)(etÄ• á¸¥, 1st pl.)(nirviá¹£ayÄ• á¸¥, 1st pl.)(bhÄ• vataá¸¥* [-tas suff.])(mÄ• tra-)(vÄ• sanÄ• -)(katham*)(bhavet â€• bhÅ«)(vÄ• *)(pratipattiá¸¥, f. 1st s.)(â€• vÄ• *)(pravá¹›ttiá¸¥, f. 1st s.)(bÄ• hya-)(artheá¹£u, m. 7th pl.)

904.
(yadi*)(mate, 1st d.)(te, 1st d.)(adhimoká¹£eá¹‡a, 3rd s.)(bÄ• hya-)(rÅ«pa-)(sva-Ä• kÄ• re, 7th s.)(arthaá¸¥)(Å›abda-)(prÄ• ptaá¸¥)(a-tÄ• ttvikaá¸¥)(pravarttanÄ• t, 5th s.)(tathÄ• *)(bhrÄ• ntyÄ• , 3rd s.)

905.
(na*)(sÄ• , f. 1st s.)(yuktÄ• , 1st s.)(nirbÄ«jÄ• , 1st s.)(prasaá¹…gataá¸¥* [-tas suff.])(eva*)(sarvatra*)(cet*)(bÄ«jam, n. 1st s.)(asya, 6th s.)(itara-itara-)(bhedaá¸¥)(eá¹£aá¸¥)(paká¹£aá¸¥)(naá¸¥, 6th pl.)

906.
(yadi* vÄ• *)(idam, 1st s.)(eva*)(sarvam, 1st s.)(ká¹£aá¹‡ikam, 1st s.)(vÄ• *)(syÄ• t â€• as Opt.)(na*)(tathÄ• *)(ká¹£aá¹‡ikatve, 7th s.)(a-yogaá¸¥)(anyathÄ• *)(na*)(krami-)(jÃ±Ä• nam, n. 1st s.)

907.
(etena, 3rd s.)(eva*)(gamyÄ• , 1st s.)(Å›abda-)(nirÄ• ká¹›tÄ• , 1st

)(api*)(hi*)(a-sambhave, 7th s.)(Å›abda-)(artha-)(ittham*)(kva*)(vivaká¹£Ä• , 1st s.)(vÄ• *)(kva*)(Å›rutiá¸¥, f. 1st s.)

908.
(ca*)(katham*)(vá¹›ttiá¸¥, f. 1st s.)(Å›ruteá¸¥, 6th s.)(sÄ• rÅ«pyÄ• t, 5th s.)(a-)(codite, 7th s.)(Å›abda-)(sÄ• rÅ«pyÄ• t, 5th s.)(Ä• di, n. 1st s.)(nÄ• ma-)(yamalaka-)(dÅ«á¹£itam, 1s s.)(etena, 3rd s.)

909.
(cet*)(pravá¹›ttiá¸¥, 1st s.)(vyavasyatoá¸¥, 6th d.)(Ä• kÄ• ram, 2nd s.)(Å›liá¹£tam, 2nd s.)(vivaká¹£Ä• , 1st s.)(anumiti-)(bhÄ• vataá¸¥* [-tas suff.])(bÄ• hya-)(cet*)(tat, n. 1st s.)(eva*)(asman-)(matam, 1st s.)

910.
(nanu*)(katham*)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(ucyate â€• vac pass.)(Å›abdaá¸¥)(ká¹›t, 1st s.)(apoha-)(anya-)(iha*)(mÄ• tram, 1st s.)(niá¹£edha-)(na*)(eva*)(avagamyate â€• gam / gacch pass.)(pratibhÄ• se, 7th s.)

911.
(kim* tu*)(Å›abdataá¸¥* [-tas suff.])(gauá¸¥, f. 1st s.)(gavayaá¸¥ 1st s.)(hastÄ«, m. 1st s.)(vá¹›ká¹£aá¸¥)(ca* iti* Ä• di-)(matiá¸¥, f. 1st s.)(Å›Ä• bdÄ«, 1st s.)(pravarttate â€• vá¹›t)(avasÄ• yena, 3rd s.)(vidhi-)(rÅ«pa-)

912.
(yadi*)(ayam, m. 1st s.)(Å›abdaá¸¥)(gauá¸¥, m. 1st s.)(iti*)(arthaá¸¥)(ká¹›ta-)(nirÄ• ká¹›tau, 7th s.)(anya-)(dá¹›Å›yatÄ• m â€• paÅ›y / dá¹›Å› pass Imp. III p. s. Ä€t.)(aparaá¸¥)(dhvaniá¸¥, m. 1st s.)(janakaá¸¥)(buddheá¸¥, 5th s.)(go-)(gavi, 7th s.)

913.
(nanu*)(jÃ±Ä• na-)(phalÄ• á¸¥, 1st pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(na*)(ca*)(ekasya, 6th s.)(phala-dvayam, 1st s.)(katham*)(vÄ• *)(vidhi-)(apavÄ• da-)(phalam, n. 1st s.)(ekasya, m. 6th s.)

914.
(bhavet â€• bhÅ«)(Å›rÄ• vaá¹‡aá¸¥)(go-)(prÄ• k*)(vijÃ±Ä• nam, n. 1st s.)(iti*)(a-gauá¸¥, m. 1 s.)(yena, 3rd s.)(dhvaniá¸¥, m. 1st s.)(gauá¸¥)(iti*)(pravá¹›ttaá¸¥)(pratiá¹£edhÄ• ya, 4th s.)(a-goá¸¥, 6th s.)

915.
(taiá¸¥, 3rd pl.)(yaiá¸¥, 3rd pl.)(urarÄ«ká¹›tam, 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(nivá¹›ttiá¸¥, f. 1st s.)(a-go-)'(vÄ• cyam, 1st s.)(hi*)(etayÄ• , 3rd s.)(girÄ• , 3rd s.)(uktam, 1st s.)(gotvam, n. 1st s.)(vastu, n. 1st s.)

916.
(yena, 3rd s.)(sarvaá¸¥)(a-bhÄ• vaá¸¥)(vyavasthitaá¸¥)(Ä• tmakaá¸¥)(antara-)(bhÄ• va-)(kathyatÄ• m â pass. Imp. III p. s.)(kaá¸¥)(tatra*)(a-bhÄ• vaá¸¥)(Ä• tmÄ• , 1st s.)(nivá¹›tta-)(aÅ›va-)(Ä• di-)

917.
(vaá¸¥, 6th pl.)(na*)(iá¹£á¹-aá¸¥)(viÅ›eá¹£aá¸¥)(Ä• tma, 1st s.)(a-sÄ• dhÄ• raá¹‡a-)(nirvikalp 5th s.)(tathÄ• *)(ca*)(Å›Ä• valeya-)(Ä• diá¸¥, m. 1st s.)(prasaá¹…gataá¸¥* [-tas suff.])(a-sÄ• mÄ• nya-)

918.
(tasmÄ• t, 5th s.)(buddhiá¸¥, f. 1st s.)(go-)(pariniá¹£á¹-itam, 1st s.)(rÅ«pam, n. 1st s.)(yat, 1st s.)(sarveá¹£u, 7th pl.)(pratyekam, 1st s.)

919.
(ca*)(yadi*)(arthaá¸¥)(Å›abda-)(kalpyate â€• ká¸·p pass.)(rÅ«paá¸¥)(mÄ• tra-)(niá¹£edha-)(s â€• as)(anya-)(prakÄ• rikÄ• , 1st s.)(Å›Å«nyatÄ• , 1st s.)(vÄ• cyÄ• , 1st s.)(Å›abda-)(a-bhÄ•

920.
(tasyÄ• m, f. 7th s.)(bhavet â€• bhÅ« Opt.)(aÅ›va-)(Ä• dÄ«nÄ• m, 6th p..)(tatra*)(abhyupagamyate â€• gam / gacch pass.)(-tvam, n. 1st s.)(vÄ• cya-)(apoha-)(anya-)(eva*)(mudhÄ• *)

921.
(hi*)(Å›abda-)(arthaá¸¥, 1st s.)(bhaviá¹£yati â€• bhÅ« Fut. III p. s.)(sÄ• mÄ• nyam, n. 1st s.)(vastu-)(Ä• kÄ• raá¸¥)(buddhi-)(prakalpitaá¸¥)

922.
(ca*)(sÄ• , f. 1st s.)(buddhiá¸¥, f. 1st s.)(upajÄ• yate â€• jan pass.)(artheá¹£u, 7th pl.)(Å›abda-)(rÅ«pÄ• , 1st s.)(vastu-)(eva*)(vastu, n. 1st s.)(kalpyeta â€• ká¸·p pass. Opt. III p. s.)(vÄ• cyam, 1st s.)(-kam, bv. cpd.)(buddhi-)(an-)(apoha-)

923.
(yathÄ• *)(pratibhÄ• , f. 1st s.)(arthaá¸¥, m. 1st s.)(vÄ• kya-)(api*)(a-sati, 7th s.)(bÄ• hye, 7th s.)(arthe, 7th s.)(eva*)(tathÄ• *)(arthaá¸¥, m. 1st s.)(pada-)(syÄ• t â€• as Opt. III p. s.)(api*)
(kim*)(prakalpyate â€• ká¸·p pass.)(apohaá¸¥)

924.
(buddhau, 7th s.)(na*)(vyavacchedaá¸¥)(antarÄ• t, 5th s.)(buddhi-)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(ca*)(mÄ• trÄ• t, 5th s.)(utpÄ• da-)(svarÅ«pa-)(sÄ• , f. 1st .s)(bibharti â€• bhá¹› III C. Pr. III p. s.)(na*)(anyam, 2nd s.)(aá¹ƒÅ›am, 2nd s.)

925.
(yadi*)(apohasya, 6th s.)(vÄ• cyatÄ• , f. 1st s.)(sarve, 7th s.)(vacanÄ• á¸¥, 1st pl.)(bhaveyuá¸¥ â€• bhÅ« Opt. III p. pl.)(paryÄ• yÄ• á¸¥, 1st pl.)(ye, 1st pl.)(bhinna-)(sÄ• mÄ• nya-)(ca*)(viÅ›eá¹£a-)

926.
(vidyate â€• vid IV C.)(na* eva*)(bhedaá¸¥)(apohÄ• nÄ• m, 6th pl.)(a-vastutvÄ• t, 5th s.)(Ä• tmanÄ• m, 6th pl.)(rahita-)(vikalpa-)(saá¹ƒsá¹›á¹£á¹-a-)(ekatva-)(nÄ• nÄ• tva-)

927.
(vÄ• *)(yadi*)(bhidyamÄ• natvÄ• t, 5th s.)(-vat*)(a-sÄ• dhÄ• raá¹‡a-)(aá¹ƒÅ›a-)(vastu-)(a-vastutve, 7th s.)(tu*)(na*)(mucyate â€• muc)(paryÄ• yatvÄ• t, 5th s.)(a-nÄ• nÄ• tvÄ• t, 5th s.)

928.
(ca*)(bhedaá¸¥)(apohasya, 6th s.)(nanu*)(setsyati â€• sidh F. III p. s.)(bhedena, 3rd s.)(aÅ›va-)(Ä• di-)(na*)(viÅ›eá¹£aá¸¥)(upajÄ• yate â€• jan pass.)(svataá¸¥* [-tas suff.])(ca*)(parataá¸¥* [-tas suff.])

929.
(hi*)(api*)(Ä• dhÄ• rÄ• á¸¥, 1st pl.)(saá¹ƒsarginaá¸¥, 1st pl. [-in suff.])(na*)(bhindanti â€• bhid Pr. III p. pl.)(yam, 2nd s.)(rÅ«pataá¸¥* [-tas suff.])(iti*)(bhidyeta â€• bhid Opt.)(apohyaiá¸¥, 3rd pl.)(aá¹…gaiá¸¥, 3rd pl.)(bahiá¸¥*)(atikalpanÄ• , f. 1st s.)

930.
(eva*)(tathÄ• *)(bhedaá¸¥)(na*)(yujyate â€• yuj pass.)(asya, 6th s.)(bhedena, 3rd

s.)(Ä• dhÄ• ra-)(hi*)(bhedaá¸¥)(vasuni, n. 7th s.)(api*)(iá¹£yate â€• iá¹£ pass.)(bhedena, 3rd s.)(sambandhi- [-in suff.])

931.
(kim* uta*)(nivarttate â€• vá¹›t Ä€t. Pr. III p. s.)(a-vastu-)(a-saá¹ƒsá¹›á¹£á¹-am, 1st s.)(a-vyÄ• vá¹›ttam, 1st s.)(yat, 1st s.)(aá¹ƒÅ›am, 1st s.)(a-vyÄ• ptam, 1st s.)(viÅ›eá¹£a-)(kim* api*)(a-nirÅ«pitam, 1st s.)

932.
(ca*)(na*...kaÅ›cit*)(Å›aktaá¸¥)(jÃ±Ä• tum*)(go-)(Ä• dÄ«n, 2nd pl.)(sÄ• rÅ«pyam, 2nd s.)(a-prasiddha-)(viá¹£aya-)(apoha-)

933.
(api*)(ca*)(á¹›te*)(anvaya-)(eka-)(dharma-)(na*)(Å›aktiá¸¥, f. 1st s.)(nirÅ«payitum*)(apohyÄ• n, 2nd pl.)(Ä• dÄ«n, 2nd pl.)(aÅ›va-)(tad*)(apohaá¸¥)(siddhyate â€• sidh)

934.
(pravá¹›ttiá¸¥)(Å›abda-)(liá¹…gayoá¸¥, 6th s.)(na*)(vinirmuktÄ• , f. 1st s.)(anvaya-)(ca*)(vinÄ• *)(tÄ• bhyÄ• m, 3rd d.)(na*)(apohaá¸¥)(na*)(ca*)(anvayaá¸¥)(a-sÄ• dhÄ• raá¹‡e, 7th s.) [i.e., for what is unique or specific)

935.
(apohaá¸¥)(a-niá¹£pannaá¸¥)(kva*)(sÄ• hacaryam, 2nd s.)(kathyatÄ• m â€• kath Imp. III p. s.)(ca*)(tasmin, 7th s.)(a-dá¹›Å›yamÄ• ne, 7th s.)(syÄ• t â€• as Opt.)(na*)(pramÄ• á¹‡atÄ• , 1st s.)(tayoá¸¥, 6th d.)

936.
(ca*)(bhavet â€• bhÅ« Opt.)(na*)(pratyÄ• yanam, 1st s.)(mÄ• treá¹‡a, 3rd s.)(a-darÅ›ana-)(hi*)(a-dá¹›á¹£á¹-atvÄ• t, 5th s.)(sarvatra* eva*)(pratyayaá¸¥)(na*)(viÅ›iá¹£yate â€• Å›Ä• s pass.)

937.
(atha*)(a-sati, 7th s.)(sÄ• rÅ«pye, 7th s.)(syÄ• t â€• as Opt.)(kalpanÄ• , 1st s.)(apohasya, 6th s.)(kasmÄ• t, 5th s.)(ayam, m. 1st s.)(apohaá¸¥)(a-go-)(na*)(kalpyate â€• ká¸·p pass.)(go-)(aÅ›vayoá¸¥, 6th d.)

938.
(ca*)(bhinnatvam, n. 1st s.)(Å›Ä• baleyÄ• t, 5th s.)(samam, 1st s.)(bahuleya-)(aÅ›vayoá¸¥, 6th d.)(cet*)(na*)(anyat, 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(iá¹£á¹-am, 1st s.)(kva*)(apohaá¸¥)(a-go-)(pravarttatÄ• m â€• vá¹›t Imp. III p. s.)

939.
(api*)(apohaá¸¥)(a-go-)(na*)(prathamam*)(vyavasÄ«yate; vi-ava-â€• so pass.)(indriyaiá¸¥, n. 3rd pl.)(ca*)(vá¹›ttiá¸¥, f. 1st s.)(Å›abda-)(na*)(anyatra*)(dá¹›á¹£á¹-vÄ• *)(kim, 2nd s.)(saá¸¥)(prayujyatÄ• m â€• yuj pass. Imperative III p. s.)

940.
(uktena, 3rd s.)(pÅ«rva-)(vidyate â€• vid IV C.)(na*)(anumÄ• , f. 1st s.)(api*)(atra*)(tena, 3rd s.)(api*)(na* eva*)(anubhavaá¸¥)(sambandha-)(asya, 6th s.)

941.
(katham* punaá¸¥*)(gamyatÄ• m â€• gam/gacch pass. Imperative III p. s.)(-tvam, n. 2nd s.)(a-)(abhidheya-)(Å›abda-)(go-)(Å›abdaá¸¥)(go-)(na*)(dá¹›á¹£á¹-aá¸¥)(ká¹£aá¹‡e, 7th s.)(yatra*)(anubhava-)(sambandha-)

942.
(tarhi*)(sarvam, 1st s.)(eva*)(yat, 1st s.)(piá¹‡á¸• Ä• t, 5th s.)(go-)(bhavet â€• bhÅ« Opt.)(apohyam, 1st s.)(iti* etena, 3rd s.)(na*)(sÄ• mÄ• nyasya 6th s.)(vÄ• cyatÄ• , f. 1st s.)

943.
(ca*)(siddhaá¸¥)(a-gauá¸¥, m. 1st s.)(apohyeta â€• Å«h Ä€t. Opt. III p. s.)(ca*)(saá¸¥)(Ä• tmakaá¸¥)(niá¹£edha-)(go-)(tatra*)(gauá¸¥, 1st s.)(eva*)(vaktavyaá¸¥)(yaá¸¥)(pratiá¹£idhyate â€• sidh pass.)(naÃ±Ä• , 3rd s.)

944.
(cet*)(saá¸¥)(bhavet â€• bhÅ« Opt.)(Ä• tmÄ• , m. 1st s.)(nivá¹›tti-)(a-go-)(saá¹ƒÅ›rayaá¸¥)(anyonya-)(cet*)(gauá¸¥, 1st s.)(siddhaá¸¥)(artham*)(apoha-)(prakalpanam, n. 1st s.)(apoha-)(vá¹›thÄ• *)

945.
(tu*)(go-)(a-siddhe, 7th s.)(asti â€• as)(na*)(a-gauá¸¥, 1st s.)(tu*)(tat-)(a-bhÄ• ve, 7th s.)(kutaá¸¥*)(gauá¸¥, 1st s.)(a-bhÄ• vayoá¸¥, 6th

d.)(na*)(sambandhaá¸¥)(Ä• dheya-)(Ä• dhÄ• ra-)(Ä• di-)

946.
(ca*)(vastu, n. 1st s.)(a-sÄ• dhÄ• raá¹‡am, 1st s.)(na*)(gamyate â€• gam /gacch pass.)(-vattayÄ• , f. 3rd s.)(apoha-)(katham* vÄ• *)(sambandhaá¸¥)(parikalpyeta â€• ká¸·p pass.)(vastu-)(a-vastunoá¸¥, 6th d.)

947.
(na*)(kiá¹ƒcit*)(viÅ›eá¹£aá¹‡am, n. 1st s.)(mÄ• treá¹‡a, 3rd s.)(sattva-)(svarÅ«pa-)(tat, n. 1st s.)(yena, 3rd s.)(viÅ›eá¹£yam, 1st s.)(rajyate â€• raj pass.)(sva-buddhyÄ• , 3rd s.)

948.
(Å›abdena, 3rd s.)(aÅ›va-)(Ä• di-)(na*)(jÄ• yate â€• jan pass.)(bodhanam, 1st s.)(apoha-)(ca*)(buddhiá¸¥, f. 1st s.)(viÅ›eá¹£ya-)(iá¹£á¹-Ä• , f. 1st s.)(iha*)(na*)(viÅ›eá¹£aá¹‡Ä• , f. 1st s.)(a-jÃ±Ä• ta-)

949.
(ca*)(viÅ›eá¹£aá¹‡am, n. 1st s.)(na*)(kuryÄ• t â€• ká¹› Opt.)(jÃ±Ä• nam, 2nd s.)(-dá¹›Å›, 2nd s.)(anyÄ• -)(rÅ«pam, 2nd s.)(katham*)(ca*)(tat, n. 1st s.)(ucyate â€• vac pass.)(viÅ›eá¹£aá¹‡am, n. 1st s.)(jÃ±Ä• ne, 7th s.)(anyÄ• dá¹›Å›e, 7th s.)

950.
(atha*)(sati, 7th s. [loc. abs.])(kalpanÄ• , f. 1st s.)(viÅ›eá¹£aá¹‡a-)(syÄ• t â€• as Opt.)(tathÄ• *)(api*)(viÅ›eá¹£ye, 7th s.)(anyathÄ• *)(hi*)(yat, 1st s.; kiá¹ƒcit*)(prapadyeta â€• pad pass. Opt. III p. s.)(viÅ›eá¹£aá¹‡am, 2nd s.)

951.
(viÅ›eá¹£ye, 7th s.)(rÅ«pe, 7th s.)(gamya-)(a-bhÄ• va-)(na*)(vastutÄ• , f. 1st s.)(ataá¸¥*)(te, 6th s.)(asti â€• as)(na*)(vastu, n. 1st s.)(vÄ• cyam, n. 1st s.)(viÅ›eá¹£itam, n. 1st s.)(apohena, 3rd s.)

952.
(yadi* api*)(vá¹›ttiá¸¥, f. 1st s.)(Å›abda-)(liá¹…gayoá¸¥, 6th d.)(na*)(nirmukte, 7th s.)(apoha-)(tathÄ• pi*)(bodhaá¸¥)(avalambate â€• lamb Ä€t.)(jÃ±Ä• tum*)(vastu, n. 2nd s.)

953.
(ca*)(a-sÄ• dhÄ• raá¹‡am, n. 1st s.)(vastu, n. 1st s.)(na*)(viparivarttate â€• vá¹› Ä€t.)(buddhau, 7th s.)(na*)(ca*)(yuktÄ• , f. 1st s.)(adhigamyatÄ• , f. 1st s.)(tasya,

6th s.)(nirvikalpatvÄ• t, 5th s.)

954.
(Å›abena, m. 3rd s.)(a-gamyamÄ• nam, n. 1st s.)(ca*)(iti*)(sÄ• hasam*)(tena, 3rd s.)(viÅ›eá¹£yam, n. 1st s.) (sÄ• mÄ• nyam, n. 1st s.)(eá¹£á¹-avyam, n. 1st s.)(viá¹£ayaá¸¥)(buddhi-)(Å›abdayoá¸¥, 6th d.)

955.
(yadÄ• *)(vyaktÄ«nÄ• m, 6th pl,)(apohyatÄ• , f. 1st s.)(a-)(vÄ• cyatvÄ• t, 5th s.)(Å›abda-)(tadÄ• *)(sÄ• mÄ• myam, n. 1st s.)(apohyeta â€• Å«h Ä€t. Opt. III p. s.)(ca*)(tasya, 6th s.)(apohÄ• t, 5th s.)(vastutÄ• , f. 1st s.)

956. "Mere negations (a-bhÄ• vÄ• nÄ• m, 6th pl.)(na*)(apohyatvam, n. 1st s.)(varjanÄ• t, 5th s.)(a-bhÄ• va-)(a-bhÄ• va-)(tasmÄ• t, 5th s.)(vyaktaá¸¥)(apoha-)(antara-)(apoha)(vastunaá¸¥, n. 6th s.)(sÄ• mÄ• nya-)

957.
(cet*)(a-bhavaá¸¥)(a-bhÄ• vasya, 6th s.)(vilaká¹£aá¹‡aá¸¥)(tasmÄ• t, 5th s.)(bhavet â€• bhÅ«)(bhÄ• vaá¸¥)(eva*)(no*)(cet*)(gauá¸¥, m. 1st s.)(prasajyate â€• sajj)(a-gauá¸¥, m. s.)(te, 6th s.)

958.
(anyeá¹£u, m. 7th s.)(Å›abdeá¹£u, m. 7th s.)(vastunaá¸¥, 6th s.)(syÄ• t â€• as)(apohyatÄ• , 1st s.)(yu*)(sat-)(na*)(bhinnam, n. 1st s.)(Ä• khyÄ• t, 5th s.)(a-bhÄ• va-)(iá¹£yate â€• iá¹£ pass.)(apohyam, 2nd s.)

959.
(tatra*)(api*)(a-sataá¸¥, 6th s.)(bhÄ• vatvam, n. 1st s.)(iti*)(bhavet â€• bhÅ« Opt. III p. s.)(mahÄ• n, m. 1st s.)(kleá¹£aá¸¥)(tat-)(a-siddhau, 7th s.)(asti â€• as)(sattÄ• , f. 1st s.)(na*)(ca*)(a-sattÄ• , f. 1st s.)(prasiddhyati â€• siddh IV C. Pr. III p. s.)

960.
(api*)(na*)(ca*)(bhedaá¸¥)(api* vÄ• *)(sadrÅ«patÄ• , f. 1st s.)(apohÄ• nÄ• m, 6th pl.)(prakalpyeta â€• ká¸·p Opt. III p. s.)(bhedÄ• t, 5th s.)(vÄ• sanÄ• -)(hi*)(sÄ• , f. 1st s.)(na*)(matÄ• , f. 1st s.)(a-vastuni, 7th s.)

961.
(bhavadbhiá¸¥, m. 3rd pl.)(na*)(api*)(labhyate â€• labh

pass.)(bhedaá¸¥)(Å›abda-)(nimittaá¸¥)(tat-)(hi*)(na*)(a-sÄ• dhÄ• raá¹‡aá¸¥)(vÄ• cakaá¸¥)(Å
taá¸¥*
[-tas suff.])(prÄ• k*)

962.
(tatra*)(sÄ• mÄ• nye, 7th s.)(parikalpite, 7th s.)(apohe, 7th
s.)(antara-)(Å›abda-)(a-vasturÅ«patvÄ• t, 5th
s.)(eva*)(tathÄ• *)(bhedaá¸¥)(Å›abda-)(na*)(kalpyate â€• ká¸·p pass.)

963.
(yathÄ• *)(vÄ• cakÄ• nÄ• m, 6th pl.)(evam*)(vÄ• cya-)(vÄ• cakayoá¸¥, 6th d.)(ca*)(mithaá¸¥
api*)(iti*)(asti â€• as)(na*)(bhedaá¸¥)(bhedena, 3rd s.)(apohya-)(upapÄ• ditam, 1st s.)

964.
(syÄ• t â€• as Opt.)(na*)(gamya-)(gamakatvam, 1st s.)(apohayoá¸¥, 6th d.)(a-vastutvÄ• t,
5th s.)(bhavat-paká¹£e, 7th s.)(yathÄ• *)(kha-puá¹£pa-)(Å›aÅ›a-Å›á¹›á¹…gayoá¸¥, 6th d.)(lo
7th s.)

965.
(yad*)(dá¹›á¹£á¹-vÄ• *)(vá¹›á¹£á¹-i-)(megha-)(a-satoá¸¥, 6th d.)(vadet â€• vad Opt. III p.
s.)(an-aikÄ• ntikam, 2nd s.)(mat-paká¹£e, 7th s.)(eva*)(astu â€• as Imperative III p.
s.)(vastu, 1st s.)(atra*)(kutaá¸¥*)(api*)(adaá¸¥*)

966.
(ca*)(yena, 3rd s.)(na*)(abhupagamyate â€• gam / gacch
pass.)(arthaá¸¥)(Å›abda-)(vidhi-)(rÅ«paá¸¥)(bhavet â€• bhÅ« Opt. III p.
s.)(na*)(vyatirekaá¸¥)(tasya, 6th s.)(api*)(asau, m. 1st s.)(pÅ«rvakaá¸¥)(tat-)

967-969.
(abhyupagamyate â€• gam / gacch pass.)(yat, n. 1st s.)(vÄ• cyatvam, n. 1st
s.)(mÄ• tra-)(apoha-)(iha*)(na*)(siddhiá¸¥, f. 1st
s.)(-tva-)(viÅ›eá¹£aá¹‡a-)(viÅ›eá¹£a-)(sÄ• mÄ• nÄ• dhikaraá¹‡yayoá¸¥, 6th d.)(Ä• di-)(Å›abc
pl.)(nÄ«la-utpala-)(abhidhÄ• yiá¹£u, 7th s.)

(Å›abala-)(artha-)(hi*)(vyudÄ• se, 7th s.)(a-nÄ«latva-)(cyutiá¸¥, f. 1st
s.)(an-utpala-)(na* api*)(itarataá¸¥* [-tas suff.])(tatra*)(tasmÄ• t, 5th
s.)(na*)(viÅ›eá¹£ya-)(viÅ›eá¹£aá¹‡e, n. 1st d.)

(na* api*)(te, n. 1st d.)(syÄ• tÄ• m â€• as Opt. III p. d.)(Å›abdayoá¸¥, 6th d.)(an-apeká¹£ayoá¸¥, 6th d.)(abhidheya-)

970.
(ca*)(sÄ• mÄ• nÄ• dhikaraá¹‡yam, n. 1st s.)(na*)(bhinnatvÄ• t, 5th s.)(apohayoá¸¥, 6th d.)(cet*)(iá¹£yeta â€• iá¹£ Opt.)(tat, 1st s.)(arthataá¸¥* [-tas suff.])(kÄ«dá¹›Å›yÄ• , f. 1st s.)(adheyatÄ• , f. 1st s.)(tayoá¸¥, 6th d.)

971.
(na*)(asÄ• dhÄ• raá¹‡am, n. 1st s.)(gamyate â€• gam / gacch pass.)(ca*)(anyat, n. 1st s.)(na*)(asti â€• as)(te, 6th s.)(kva*)(upayujyate â€• yuj pass.)(ekÄ• rthyam, n. 1st s.)(Å›abdayoá¸¥, 6th d.)(a-gamyamÄ• nam, n. 1st s.)

972.
(atha*)(abhidhÄ«yate â€• dhÄ• pass.)(iti*)(vÄ• cyam, n. 1st s.)(vastu, n. 1st s.)(-vat, n. 1st s.)(apoha-)(tatra*)(api*)(vyÄ• ptiá¸¥, f. 1st s.)(Å›abdena, 3rd s.)(durlabhÄ• , f. 1st s.)(tantratvÄ• t, 5th s.)(para-)

973.
(vidyate â€• vid IV C.)(na*)(sambandhaá¸¥)(apohasya, 6th s.)(liá¹…ga-)(saá¹ƒkhyÄ• -)(Ä• di-)(vyakteá¸¥, 6th s.)(a-vyapadeÅ›yatvÄ• t, 5th s.)(asau, m. 1st s.)(na*)(asti â€• as)(tad-dvÄ• reá¹‡a, 3rd s.)(api*)

974.
(Ä• khyÄ• teá¹£u, 7th pl.)(nivá¹›ttiá¸¥, f. 1st s.)(anyasya, 6th s.)(na*)(sampratÄ«yate; prati-â€• i, pass. Pr. III p. s.)(hi*)(tatra*)(vidyate â€• vid IV C.)(na*)(niá¹£edhyam)(paryudÄ• sa-rÅ«pam, 1st s.)

975.
(hi*)(api*)(iti*)(na* na*)(ucyamÄ• ne, 7th s.)(niá¹£edhanam, 1st s.)(niá¹£edhasya, 6th s.)(iti*)(a-niá¹£iddham, n. 1st s.)(pacati â€• pac)(tiá¹£á¹-hati â€• sthÄ• III C. Pr. III p. s.)(very*)(svarÅ«peá¹‡e, 3rd s.)

976.
(ca*)(tatra*)(pratyayaá¸¥)(sÄ• dhyatva-)(tathÄ• *)(rÅ«paá¹‡am, 1st s.)(bhÅ«ta-)(Ä• di-)(apohasya, 6th s.)(niá¹£pannatvÄ• t, 5th s.)(prasajyate â€• saÃ±j pass.)(nirnimittam, 2nd s.)

977.
(rÄ• Å›au, 7th s. [rÄ• Å›i- stem])(artha-)(vidhi-)(Ä• dau, 7th s.)(nirÅ«paá¹‡am, n. 1st s.)(apoha-)(anya-)(ca* api*)(kÄ«dá¹›Å›aá¸¥)(apohaá¸¥)(bhavet â€• bhÅ« Opt. III p. s.)(yuktau, 7th s. [yukti- stem])(naÃ±aá¸¥, 6th s.)(naÃ±Ä• , 3rd s.)

978.
(ca*)(Ä• dÄ«nÄ• m, 6th pl.)(asti â€• as)(na*)(yogaá¸¥)(eva*)(naÃ±-)(iti*)(an-apohanam, 1st s.)(arthe, 7th s.)(vÄ• kya-)(nivá¹›ttiá¸¥, f. 1st s.)(any-)(na*)(Å›akyate â€• Å›ak pass.)(vyapadeá¹£á¹-um* â€• diÅ›)

979.
(Ä• dau, 7th s.)(Å›abda-)(an-anya-apoha-)(na*)(vÄ• cyam, n. 1st s.)(nirÅ«pyate â€• rÅ«p pass.)(kutaá¸¥*)(tu*)(eva*)(apohyam, 1st s.)(Ä• deá¸¥, 6th s.)(Å›abda-)(prameya-)(jÃ±eya-)

980.
(kalpanÄ• yÄ• m, f. 7th s.)(apohya-)(varam*)(kalpitam)(vastu, n. 1st s.)(eva*)(niá¹£edhÄ• t, 5th s.)(Ä• kÄ• ra-)(jÃ±Ä• na-)(arthaá¸¥)(abhidhÄ«yate â€• dhÄ• pass.)(na*)(antara-)

981.
(na*)(ca*)(apohyatÄ• , f. 1st s.)(tasmÄ• t, 5th s.)(apohyam, 1st s.)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)(teá¹£u, 7th pl.)(Ä• di-)(Å›abdÄ• nÄ• m, 6th pl.)(iti*)(evam*)(na*)(apohyam, 1st s.)(nirÅ«pyate â€• rÅ«p pass.)

982.
(Å›abdasya, 6th s.)(sarva-)(kaá¸¥)(arthaá¸¥)(prakalpyate â€• ká¸·p pass.)(vyavacchedyaá¸¥)(hi*)(bhavet â€• bhÅ« Opt. III p. s.)(na*)(kiá¹ƒcit*)(a-sarva-)(yasya, 6th s.)(nirÄ• kriyÄ• , f. 1st s.)

983.
(cet*)(iti*)(eka-)(Ä• di-)(a-sarvam, n. 1st s.)(prasajyate â€• saÃ±j pass.)(apohaá¸¥)(artha-)(aá¹…gÄ• nÄ• m, 6th pl.)(pratiá¹£iddhatvÄ• t, 5th s.)(ca*)(an-iá¹£á¹-aá¸¥)(aá¹…ginaá¸¥, 6th s.)(pá¹›thak*)

984.
(evam*)(arthe, 7th s.)(Å›abda-)(samÅ«ha-)(vyapohataá¸¥* [-tas suff.])(samudÄ• yi-)(ca*)(sarve, 7th s.)(prÄ• pnuvanti â€• Ä• p Pr. III p.

pl.)(nir-)(arthakÄ• á¸¥, m. 1st pl.)(anya-)(an-iá¹£á¹-eá¸¥, 5th s.)."

985.
(ca*)(Å›abdÄ• á¸¥, 1st pl.)(dvi-)(Ä• di-)(ye, 1st pl.)(gocarÄ• á¸¥, 1st pl.)(samuccaya-)(pratiá¹£edhena, 3rd s.)(eka-)(Ä• di-)(na*)(bhaveyuá¸¥ â€• bhÅ« Opt. III p. pl.)(tathÄ• vidhÄ• á¸¥, 1st pl.)

986.
(arthaá¸¥)(Å›abdasya, 6th s.)(go-)(ucyate â€• vac pass.)(na*)(a-gauá¸¥, m. 1st s.)(iti*)(kim*)(saá¸¥)(bhÄ• vaá¸¥)(athavÄ• *)(a-bhÄ• vaá¸¥)(vÄ• *)(bhÄ• vaá¸¥)(gauá¸¥, m. 1 s.)(athavÄ• * api*)(a-gauá¸¥, m. 1st s.)

987.
(cet*)(gauá¸¥, m. 1st s.)(ayam, m. 1st s.)(vivÄ• daá¸¥)(na*)(asti
â€• as)(tu*)(arthaá¸¥)(astu
â€• as)(vidhi-)(laká¹£aá¹‡aá¸¥)(cet*)(a-gauá¸¥)(vÄ• cyaá¸¥)(Å›abda-)(go-)(kauÅ›alam, 1st s.)(artha-)(ati-)(Å›abda-)

988.
(api* na*)(ayam, m. 1st s.)(yuktaá¸¥)(a-bhÄ• vaá¸¥)(praiá¹£a-)(Ä• dÄ«nÄ• m, 6th pl.)(a-sambhavÄ• t, 5th s.)(hi*)(kaÅ›cit*)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(a-bhÄ• vam, 2nd s.)(Å›abdataá¸¥* [-tas suff.])(go-)

989.
(ca*)(kasmÄ• t, 5th s.)(arthaá¸¥)(Å›abda-)(iá¹£yate â€• iá¹£ pass.)(apohaá¸¥)(iti*)(gauá¸¥, m 1st s.)(na*)(a-gauá¸¥)(hi*)(kena, 3rd s.)(Ä• saktam, 1st s.)(a-gotvam, n. 1st s.)(gauá¸¥, m. 1st s.)(etat, m. 1st s.)(apohyate â€• Å«h pass.)

990.
(ucyate â€• vac pass.)(apohaá¸¥)(a-goá¸¥, m. 6th s.)(gavi, m. 7th s.)(arthaá¸¥)(Å›abda-)(kim*)(saá¸¥)(upeyate â€• i pass.)(vyatiriktaá¸¥)(goá¸¥, 5th s.)(vÄ• *)(a-vyatiriktaá¸¥)

991.
(api*)(syÄ• t â€• as)(vibhinnaá¸¥)(vÄ• *)(Ä• Å›ritaá¸¥)(athatvÄ• *)(an-Ä• Å›ritaá¸¥)(Ä• Å›rita s.)(prÄ• ptaá¸¥)(guá¹‡aá¸¥)(tataá¸¥*)(na*)(vacanam, n. 1st s.)(dravya-)

992.

(ataá¸¥*)(Å›abdena, 3rd s.)(gauá¸¥, m. 1st s.)(iti*)(abhidhÄ• na-)(mÄ• tra-)(guá¹‡a-)(syÄ• t â€• as Opt. III p. s.)(na*)(sÄ• mÄ• nÄ• dhikaraá¹‡yam, n. 1st s.)(gauá¸¥, m. 1st s.)(calati â€• cal)(tiá¹£á¹-hati â€• sthÄ• III C. Pr. III p. s.)

993.
(atha*)(yadi*)(an-Ä• Å›ritaá¸¥, 1st s.)(eva*)(kaá¸¥)(bhavet â€• bhÅ« Opt. III p. s.)(arthaá¸¥)(tasya, 6th s.)(yena, 3rd s.)(vyapadiÅ›yate â€• diÅ› pass.)(pratiá¹£edhÄ• ya, m. 4th s.)(iti*&)(`a-goá¸¥', 6th s.)

994.
(atha*)(ca*)(apohaá¸¥)(anya-)(iá¹£yate â€• iá¹£ pass.)(tvayÄ• , 3rd s.)(a-vyatiriktaá¸¥)(ayam, 1st s.)(ataá¸¥*)(prÄ• ptaá¸¥)(gauh, m. 1st s.)(eva*)(kim, 1st s.)(adhikam, 1st s.)(tataá¸¥*)(uktam, 1st s.)

995.
(ayam, m. 1st s.)(apohaá¸¥)(ekaá¸¥)(prati*)(bhÄ• vam, 2nd s.)(api* vÄ• *)(bhavet â€• bhÅ« Opt. III p. s.)(an-ekaá¸¥)(yadi*)(ekaá¸¥)(yuktaá¸¥)(na-eka-)(go-)(bhavet â€• bhÅ« Opt. III p. s.)(gotvam, n. 1st s.)(eva*)

996.
(api*)(ca*)(an-ekatve, 7th s.)(Ä• nantyam, 1st s.)(-vat*)(piá¹‡á¸• a-)(tena, 3rd s.)(eva*)(-vat*)(bheda-)(asya, 6th s.)(na*)(upayujyate â€• yuj pass.)(vÄ• cyatÄ• , f. 1st s.)

997.
(ayam, m. 1st s.)(apohaá¸¥)(anya-)(kim*)(iá¹£yate â€• iá¹£ pass.)(vÄ• cyaá¸¥)(vÄ• *)(kim*)(a-vÄ• cyaá¸¥)(api*)(yadi*)(vÄ• cyaá¸¥)(vidhinÄ• , 3rd s.)(vÄ• *)(niá¹£edhataá¸¥* [-tas suff.])(anya-)

998.
(asya, 6th s.)(vÄ• cyatve, 7th s.)(Ä• tmanÄ• , 3rd s.)(vidhi-)(tyÄ• jyam, 1st s.)(ekÄ• nta-)(darÅ›anam, 1st s.)(vará¹‡itam, 1st s.)(iti*)(sarvatra*)(ayam, m. 1st s.)(arthaá¸¥)(Å›abda-)(nirÄ• saá¸¥)(anya-)

999.
(yadi*)(atha*)(apohaá¸¥)(abhidhÄ«yate â€• dhÄ• pass.)(vyudÄ• sena, 3rd s.)(apoha-)(evam*)(an-avasthÄ• , f. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(icchÄ• yÄ• m, f. 7th s.)(tatra*)(tatra*)

1000.
(yadi*)(atha*)(iá¹£yate â€• iá¹£ pass.)(tvayÄ• , 3rd s.)(ayam, m. 1st s.)(apohaá¸¥)(eva*)(a-vÄ• cyaá¸¥)(tena, 3rd s.)(te, 6th s.)(vacas, n. 1st s.)(Å›abdaá¸¥)(ká¹›t, m. 1st s.)(apoha-)(anya-)(bÄ• dhyeta â€• bÄ• dh Ä€t. Opt. III p. s.)

1001.
(api*)(ca*)(ekatva-)(nityatva-)(samavÄ• yinaá¸¥, 2nd pl.)(pratyeka-)(kurvataá¸¥, 6th s.)(apoheá¹£u, 7th s.)(nirupÄ• khyeá¹£u, 7th s.)(paá¹-aá¸¥)(a-sutrakaá¸¥)

1002.
(tasmÄ• t, 5th s.)(aá¹ƒsaá¸¥)(nivá¹›tti-)(anya-)(bhavet â€• bhÅ« Opt. III p. s.)(eva*)(teá¹£u, 7th pl.)(Å›abdeá¹£u, m. 7th pl.)(yeá¹£u, 7th pl.)(naÃ±-)(kevalam*)(yogaá¸¥)(anyatra*)(svÄ• tmÄ• , m. 1st s.)(eva*)(gamyate â€• gam / gacch pass.)

1003.
(ete, m. 1st pl.)(ku-dá¹›á¹£á¹-ayaá¸¥, 1st pl.)(apoha-)(anya-)(durÄ• tmÄ• naá¸¥, m. 1st pl.)(svayam*)(naá¹£á¹-Ä• á¸¥, m. 1st pl.)(nÄ• Å›ayanti â€• naÅ› caus. Pr. III p. pl.)(parÄ• n, 2nd pl.)(api*)

1004.
(tathÄ• *)(hi*)(apohaá¸¥)(dvi-vidhaá¸¥)(paryudÄ• sa)(niá¹£edhataá¸¥* [-tas suff.])(paryudÄ• saá¸¥)(api*)(dvi-vidhaá¸¥)(bhedataá¸¥* [-tas suff.])(Ä• tma-)(buddhi-)(Ä• tma-)

1005.
(purÄ• *)(uktÄ• á¸¥, m. 1st pl.)(arthÄ• á¸¥, m. 1st pl.)(samÄ• á¸¥, 1st pl.)(abhaya-)(Ä• di-)(bhedinaá¸¥, 1st pl.)(anya-)(hetavaá¸¥)(eka-)(pratyavamarÅ›asya, 6th s.)

1006.
(upÄ• Å›ritya*)(tÄ• n, 2nd pl.)(pratibimbakam, n. 1st s.)(bhÄ• ti â€• bhÄ• Pr. III p. s.)(kalpake, 7th s.)(jÃ±Ä• ne, 7th s.)(yat-)(niÅ›citam, n. 1st s.)(iti*)(arthÄ• á¸¥, 1st pl.)(api*)(artha-Ä• tmatÄ• -)
(a-bhÄ• ve, 7th s.)

1007-1009.

(bhedÄ• t, 5th s.)(antara-)(pratibhÄ• sa-)(hetutayÄ• , 3rd s.)(prÄ• pti-)(vastunaá¸¥, 6th s.)(vyÄ• vá¹›tta-)(anya-)(gateá¸¥, 5th s.)(dvÄ• rÄ• *)(vastu-)(a-Å›liá¹£á¹-a-)(api*)(adhyavasÄ• yÄ• t, 5th s.)(phalam, 2nd s.)(tasmin, 7th s.)(svalaká¹£aá¹‡am, 1st s.)(parÄ• vá¹›ttam, 2nd s.)(vijÄ• tÄ«ya-)(viplutaiá¸¥, 3rd pl.)(asya, 6th s.)(tÄ• dÄ• tmyena, 3rd s.)(tatra*)(eá¹£Ä• , f. 1st s.)(saá¹ƒjÃ±Ä• , f. 1st s.)(anya-apohaá¸¥)(uktÄ• , f. 1st s.)(sa-nibandhanÄ• , f. 1st s.)(api*)(svalaká¹£aá¹‡e, 7th s.)(hetau, 7th s.)(tat-)(bhÄ• vataá¸¥* [-tas suff.])(viÅ›leá¹£a-)(anya-)

1010.
(ca*)(ayam, m. 1st s.)(prasajya-pratiá¹£edhaá¸¥)(gauá¸¥, m. 1st s.)(bhavati â€• bhÅ«)(na*)(a-gauá¸¥, m. 1st s.)(apohaá¸¥)(anya-)(eva*)(ativisphaá¹£á¹-aá¸¥)(avagamya â€• gam /gacch pass.)

1011.
(ayam, m. 1st s.)(prathamaá¸¥)(apohaá¸¥)(pratipÄ• dyate â€• pad caus. pass.)(Å›abdaiá¸¥, 3rd pl.)(buddheá¸¥, f. 6th s.)(samudbhavÄ• t, 5th s.)(Å›abdaiá¸¥, 3rd pl.)(adhyavasÄ• yinyÄ• á¸¥, f. 6th s.)(bÄ• hya-)(artha-)

1012.
(ca*)(janmani, 7th s.)(dhiyaá¸¥, 6th s.)(pratibimbasya, 6th s.)(tat-)(rÅ«pa-)(Å›abdÄ• t, 5th s.)(jÄ• taá¸¥, m. 1st s.)(bhÄ• vaá¸¥)(vÄ• cya-)(vÄ• caka-)(Ä• tmakaá¸¥)(hetu-)(phala-)

1013-1014.
(etasmin, 7th s.)(sÄ• ká¹£Ä• t*)(Ä• kÄ• re, 7th s.)(pratipÄ• dite, 7th s.)(evam*)(prasajya-pratiá¹£edhaá¸¥)(api*)(pratÄ«yate; prati-â€• i, pass. Pr. III p. s.)(sÄ• marthyena, 3rd s.)(iti*)(Ä• tmÄ• , 1st s.)(tat-)(na*)(Ä• tmÄ• , 1st s.)(para-)(sati, [loc. abs.])(sambandhe, 7th s.)(vastubhiá¸¥, n. 3rd pl.)(bhavati â€• bhÅ«)(arthÄ• t, 5th s.)(adhigamaá¸¥)(vyÄ• vá¹›tta-)(vastu-)(api*)

1015.
(tena, 3rd s.)(ayam, m. 1st s.)(api*)(upacaryate â€• car pass.)(iti*)(svÄ• rthaá¸¥)(Å›abdasya,6th s.)(tu*)(ayam, m. 1st s.)(dvividhaá¸¥)(Å›Ä• bdaá¸¥)(apohaá¸¥)(na*)(sÄ• ká¹£Ä• t*)(ucyate â€• vac)

1016.
(Å›rutiá¸¥, f. 1st s.)(kurvatÄ«, 1st s.)(vyavacchedam, 2nd

s.)(antara-)(artha-)(iti*)(abhidhatte â€• dhÄ• Ä€t. Pr. III p. s.)(sva-)(artham, 2nd s.)(iti*)(etat, n. 1st s.)(a-virodhi, n. 1st s.)(tat, 1st s.)

1017.
(ayam, m. 1st s.)(utpÄ• dayati â€• pad)(pratibimbakam, 2nd s.)(pravá¹›ttam, 2nd s.)(adhyavasÄ• yena, 3rd s.)(bÄ• hya-)(artha-)

1018.
(tu*)(eá¹£Ä• , f. 1st s.)(na*)(spá¹›Å›ati â€• spá¹›Å›)(vibhedinam, 2nd s.)(Ä• tmÄ• nam, 2nd s.)(svalaká¹£aá¹‡am, 2nd s.)(atirekeá¹‡a, 3rd s.)(mÄ• tra-)(aá¹ƒÅ›a-)(tat-)(asti â€• as)(na*)(kriyÄ• , f. 1st s.)(asyÄ• á¸¥, f. 6th s.)

1019.
(eva*)(tasya, 6th s.)(pratibimbasya, 6th s.)(gatau, 7th s.)(anugamyate â€• gam / gacch pass.)(viÅ›leá¹£aá¸¥)(anya-)(sÄ• marthyÄ• t, 5th s.)(yataá¸¥*)(anya-Ä• tmakatÄ• , f. 1
s.)(na*)(asya, 6th s.)

1020.
(iva*)(vÄ• kya-)(Ä• deá¸¥, 6th s.)(a-bhojana-)(diva-)(dvayam, 2nd s.)(phala-)(sÄ• ká¹£Ä• t*)(sÄ• marthyataá¸¥* [-tas suff.])(yasmÄ• t, 5th s.)(na*)(anvayaá¸¥)(a-vyatirekavÄ• n, m. 1st s.)

1021.
(yasmÄ• t, 5th s.)(Å›abdaá¸¥)(na*)(abhimukhena, 3rd s.)(kurute â€• ká¹› Ä€t.)(dvayam, 2nd s.)(idam, n. 2nd s.)(1)(abhidhÄ• nam, 2nd s.)(sva-)(artha-)(ca*)(2)(vinivá¹›ttim, 2nd s.)(anyasya, 6th s.)(vastunaá¸¥, n. 6th s.)

1022.
(sÄ• mÄ• nyam, 1st s.)(gotvam, n. 1st s.)(ca*)(iá¹£yate â€• iá¹£ pass.)(pratibhÄ• saá¸¥)(tÄ• dá¹›Å›aá¸¥)(avasÄ• yataá¸¥* [-tas suff.])(sÄ• mÄ• nyatva-)(sarvatra*)(Å›Ä• baleya-)(Ä• dau, 7th s.)

1023.
(ca*)(adhyavasÄ• yÄ• t, 5th s.)(iti*)(vastu, 1st s.)(ucyate â€• vac pass.)(vastu)(iti*)(hi*)(tat, 1st s.)(bhrÄ• ntam, 1st s.)(jÃ±Ä• nam, 1st s.)(jÄ• tam, 1st s.)(jhaá¹-iti*) (eva*)(sva-bÄ«jataá¸¥* [-tas suff.])

1024.

(saá¸¥)(eva*)(ucyate â€• vac pass.)(apohaá¸¥)(arthaá¸¥)(Å›abda-)(Ä• kÄ• ra-)(tat-)(sÄ• mÄ
1st s.)(rÅ«pam, 1st s.)(vastu-)(avasÄ• yataá¸¥* [-tas suff.])(tathÄ• *)(bhrÄ• ntyÄ• , f.
3rd s.)

1025.
(na*)(yuktam, 1st s.)(asya, 6th s.)(rÅ«patvam, 1st
s.)(sÄ• mÄ• nya-)(vastu-)(bhÄ• vikam, 1st s.)(hi*)(an-anyarÅ«pam, 1st s.)(buddheá¸¥, 5th
s.)(katham*)(yÄ• yÄ• t â€• yÄ• Opt. III p. s.)(antaram, 2nd s.)(artha-)

1026.
(yadi* api*)(ayam, m. 1st s.)(Ä• kÄ• raá¸¥)(a-vyatiriktaá¸¥)(rÅ«pataá¸¥* [-tas
suff.])(buddhi-)(tathÄ• * api*)(tasya, 6th s.)(bÄ• hya-)(rÅ«patvam, 1st s.)(avasÄ«yate
â€• so pass.)(bhrÄ• ntaiá¸¥, 3rd pl.)

1027.
(tasya, 6th s.)(na*)(an-apeká¹£atvam, 1st s.)(artha-)(tat-)(Ä• gateá¸¥, 5th
s.)(pÄ• rampÄ• ryÄ• t, 5th s.)(ca*)(tena, 3rd s.)(Ä• tmanÄ• , n. 3rd s.)(vastutvam, n. 1st
s.)(na* eva*)(asti â€• as)(iti*)(upapÄ• ditam, 1st s.)

1028.
(apohaá¸¥)(Ä• tmakaá¸¥)(pratibimba-)(Ä• khyaá¸¥)(pratibhÄ• -)(upajÄ• yate â€• jan pass.)(p
5th s.)(api*)(naá¸¥, 6th pl.)(ayam, m. 1st s.)(eva*)(arthaá¸¥)(pada-)

1029.
(sÄ• , f. 1st s.)(na*)(bibharti â€• bhá¹› III C. Pr. III p. s.)(aá¹ƒÅ›am, 2nd s.)(anyam,
2nd s.)(mÄ• trÄ• t, 5th s.)(utpÄ• da-)(svarÅ«pa-)(tena, 3rd s.)(buddheá¸¥, 6th
s.)(vyavacchedaá¸¥)(antarÄ• t, 5th s.)(buddhi-)(pratÄ«yate; prati-â€• i, pass. Pr. III
p. s.)(pratÄ«yate â€• i pass.)(tena, 3rd s.)

1030.
(yathÄ• *)(eva*)(a-vidyamÄ• nasya, 6th
s.)(bhedaá¸¥)(na*)(pÄ• ramÄ• rthikaá¸¥)(eva*)(tathÄ• *)(bhedaá¸¥)(api*)(iti*)(tena, 3rd
s.)(bhavet â€• bhÅ« Opt. III p. s.)(paryÄ• yatÄ• , f. 1st s.)

1031.
(hi*)(a-bhedaá¸¥)(eka-rÅ«patvam, n. 1st s.)(kutaá¸¥*)(tat, 1st s.)(nÄ«rÅ«peá¹£u, 7th
pl.)(ca*)(vÄ• cakÄ• á¸¥)(prÄ• pnuvanti â€• Ä• p Pr. III p. pl.)(paryÄ• yÄ• á¸¥, 1st pl.)(ekatve,
7th s.)(arthasya, 6th s.)

1032.
(yathÄ• *)(api*)(a-bhÄ• ve, 7th s.)(rÅ«pa-)(aikatvam, n. 1st s.)(nirmitam, 1st s.)(kalpanÄ• -)(eva*)(tathÄ• *)(vibhedaá¸¥)(api*)(kutaá¸¥*)(paryÄ• yatÄ• , f. 1st s.)(tataá¸¥*)

1033.
(tu*)(bhÄ• vataá¸¥* [-tas suff.])(vÄ• cakÄ• á¸¥, 1st pl.)(na*)(paryÄ• yÄ• á¸¥, m. 1st pl.)(na*)(ca*)(a-paryÄ• yÄ• á¸¥, m. 1st pl.)(hi*)(vará¹‡itam, 1st s.)(iti*)(bÄ• hyam, n. 1st s.)(na*)(ekam, 1st s.)(an-ekam, 1st s.)(eteá¹£Ä• m, m. 6th pl.)

1034.
(kim*)(tu*)(yadi*)(an-ekaá¸¥)(Ä«ká¹£yate â€• Ä«ká¹£ pass.)(kÄ• rÄ«, m. 1st s.)(eka-)(kÄ• rya-)(eka-dharma-)(Ä• ropeá¹‡a, 3rd s.)(tatra*)(ekÄ• , 1st s.)(Å›rutiá¸¥, f. 1st s.)(niveÅ›yate â€• viÅ› caus. pass.)

1035.
(yathÄ• *)(yadi*)(kaÅ›cit*)(kuryÄ• t â€• ká¹› Opt. III p. s.)(Å›rutim, f. 2nd s.)(vinÄ• *)(ekena, 3rd s.)(anugÄ• minÄ• , 3rd s.)(locana-)(Ä• dau, 7th s.)(phale, 7th s.)(vijÃ±Ä• na-)(rÅ«pa-)

1036-1037.
(ca*)(yadi* api*)(tat, 1st s.)(kÄ• ryam, 1st s.)(ghaá¹-a-)(Ä• dÄ«nÄ• m, 6th pl.)(yat, 1st s.)(Ä• dikam, 1st s.)(dhÄ• raá¹‡a-)(jala-)(Ä• deá¸¥, 6th s.)(ca*)(jÃ±Ä• nam, 1st s.)(yat, 1st s.)(tat-)(viá¹£ayam, 1st s.)(dvayam, 1st s.)(bhinnam, 1st s.)(tathÄ• * api*)(-tvÄ• t, 5th s.)(eka-)(pratyavamarÅ›asya, 6th s.)(hetu-)(jÃ±Ä• nam, 1st s.)(ucyate â€• vac pass.)(ekam, 1st s.)(arthÄ• á¸¥, 1st pl.)(a-bhedinaá¸¥, 1st pl.)(bhÄ• vÄ• t, 5th s.)(hetu-)(tat-)

1038.
(tatra*)(Å›abdÄ• á¸¥, m. 1st pl.)(Ä• dayaá¸¥, 1st pl.)(ghaá¹-a-)(uktÄ• á¸¥, 1st pl.)(sÄ• mÄ• nya-)(vacanÄ• á¸¥, 1st pl.)(eka-)(hetavaá¸¥, m. 1st pl.)(pratibimba-)(avacchinna-)(vijÄ• tÄ«ya-)

1039.
(tathÄ• *)(an-eka-)(arthakÄ• ritvÄ• t, n. 5th s.)(ekaá¸¥)(iva*)(ucyate â€• vac pass.)(a-tatkÄ• rya-)(parÄ• vá¹›tti-)(bÄ• hulya-)(parikalpitaá¸¥)(na*)(ekaá¸¥)

1040.
(yathÄ• *)(rÅ«pam, n. 1st s.)(sa-pratigham, 1st s.)(iti*)(api*)(sa-nidarÅ›anam, 1st s.)(dhvaniá¸¥, m. 1st s.)(jÃ±Ä• taá¸¥)(an-antara-)(prayatna-)(yathÄ• *)(vÄ• *)(Å›rÄ• vaá¹‡aá

1041.
(kvacit*)(Å›abdaá¸¥)(niveÅ›yate â€• viÅ› pass.)(bhedena, 3rd s.)(a-tat-)(kÄ• raá¹‡a-)(yathÄ• *)(Å›abdaá¸¥)(utthaá¸¥)(prayatna-)(vÄ• *)(madhu, n. 1st s.)(bhrÄ• maram, 1st s.)

1042.
(kvacit*)(Å›rutiá¸¥, f. 1st s.)(viÅ›leá¹£Ä• t, 5th s.)(kÄ• rya-)(hetu-)(tat-)(iha*)(rÅ«pam, n. 1st s.)(ucyate â€• vac pass.)(a-Å›rÄ• vaá¹‡am, 1st s.)(vÄ• *)(vidyut, f. 1st s.)(a-)(jÄ• , f. 1st s.)(yatna-)

1043.
(iti*)(Ä• dinÄ• , 3rd s.)(prabhedena, 3rd s.)(vyÄ• vá¹›ttayaá¸¥, 1st pl.)(prakalpyante â€• ká¸·p pass. Pr. III p. pl.)(nibandhanÄ• á¸¥, 1st pl.)(vibhinna-)(artha-)(tathÄ• *)(Å›rutayaá¸¥, f. 1st pl.)(tat-)(niá¹£á¹-hÄ• á¸¥)

1044.
(ataá¸¥*)(Å›abdÄ• á¸¥, m. 1st s.)(abhidhÄ• yinaá¸¥, 1st pl.)(a-saá¹…kÄ«rá¹‡a-)(artha-)(eva*)(yathÄ• *)(saá¹…ketam, 2nd s.)(vá¹›ttÄ• á¸¥, 1st pl.)(vivekataá¸¥* [-tas suff.])(bhavanti â€• bhÅ«)(na*)(paryÄ• yÄ• á¸¥, 1st pl.)(naá¸¥, 6th pl.)

1045.
(na*)(api*)(virudhyate â€• rudh pass.)(sÄ• mÄ• nya-)(bheda-)(vÄ• cyatvam, n. 1st s.)(eá¹£Ä• m, 6th pl.)(bahu-)(alpa-)(viá¹£ayatvena, 3rd s.)(anumÄ• nataá¸¥* [-tas suff.])(tat-)(saá¹…keta-)

1046.
(tÄ• á¸¥, f. 1st pl.)(vyÄ• vá¹›ttayaá¸¥, 1st pl.)(arthÄ• nÄ• m, m. 6th pl.)(nirmitÄ• á¸¥, 1st pl.)(mÄ• tra-)(kalpanÄ• -)(na*)(paramÄ• rthataá¸¥* [-tas suff.])(bhidyante â€• bhid pass.)(bhedena, 3rd s.)(apohya-)(Ä• dhÄ• ra-)

1047.
(bÄ• hyarÅ«patvam, n. 1st s.)(kalpitam, 1st s.)(tÄ• sÄ• m, 6th pl.)(imaginary)(na*)(vÄ• stavam, 1st s.)(bheda-)(bhedau, 1st d.)(vyavasthitau, 1st

d.)(eva*)(vastuni, 7th s.)(tattvena, 3rd s.)

1048.
(tu*)(vikalpÄ• á¸¥, 1st pl.)(adhyavasÄ• yinaá¸¥, 1st pl.)(rÅ«pa-)(tat-)(vibhidyante â€• bhid pass.)(Å›aktitaá¸¥* [-tas suff.])(sva-bÄ«ja-)(vastu-)(viÅ›liá¹£á¹-a-)(an-eka-)(saá¹…keta-)

1049.
(arthÄ• á¸¥, 1st pl.)(Ä• tmakÄ• á¸¥, 1st pl.)(svalaká¹£aá¹‡a-)(prapadyante â€• pad Pr. III p. p.)(ekÄ• tmatÄ• m, f. 1st s.)(bhidyante â€• bhid pass.)(khaá¹‡á¸• aÅ›aá¸¥*)(asau, m. 1st s.)(vikalpaá¸¥)(plavate â€• plu)

1050.
(api*)(a-sattve, 7th s.)(eka-)(anvaya-)(dharma-)(apohya-)(apoha-)(gocarÄ• á¸¥, m. 1st pl.)(gamyante â€• gam /gacch pass.)(vailaká¹£aá¹‡yena, 3rd s.)(bhinna-)(pratyavamarÅ›ataá¸¥* [-tas suff.])

1051.
(eva*)(kecit*)(api*)(bhedavattve, 7th s. [-vat suff.])(praká¹›tyÄ• , f. 3rd s.)(upayoginaá¸¥, 1st pl.)(eka-)(pratyavamarÅ›e, 7th s.)(iti*)(upapÄ• ditam, 1st s.)

1052.
(svalaká¹£aá¹‡am, 1st s.)(mÄ• tra-)(vastu, 1st s.)(parÄ• vá¹›ttam, 1st s.)(a-tad-rÅ«pa-)(ayam, m. 1st s.)(anvayaá¸¥)(kriyamÄ• á¹‡aá¸¥)(yatnena, 3rd s.)(na*)(virudhyate â€• rudh pass.)

1053.
(hi*)(yasmin, 7th s.)(vidyate â€• vid pass.)(svalaká¹£aá¹‡am, 1st s.)(bhinnam, 1st s.)(a-dhÅ«mataá¸¥* [-tas suff.])(tasmin, 7th s.)(asti â€• as)(api*)(svalaká¹£aá¹‡am, 1st s.)(parÄ• vá¹›ttam, 1st s.)(an-agnitaá¸¥* [-tas suff.])

1054.
(yathÄ• *)(mahÄ• nase, 7th s.)(ca*)(iha*)(vidyate â€• vid IV C.)(svalaká¹£aá¹‡am, 1st s.)(bhedi, n. 1st s.)(a-dhÅ«ma-)(tasmÄ• t, 5th s.)(tat, 1st s.)(bhinnam, 1st s.)(an-agnitaá¸¥* [-tas suff.])(vidyate â€• vid IV C.)(atra*)

1055-1056.
(ca*)(svalaká¹£aá¹‡am, 1st s.)(yat, 1st s.)(bhinnam, 1st s.)(nara-)(Å›á¹›á¹…ga-)(Ä• deá¸¥, 6th s.)(a-sataá¸¥, 6th s.)(api*)(vyÄ• vá¹›ttam, 1st s.)(sthirÄ• t, 5th

s.)(-vat*)(buddhi-)(dÄ«pa-)(Ä• di-)

1056.
(ca*)(tathÄ• *)(idam, 1st s.)(svalaká¹£aá¹‡am, 1st s.)(Å›abda-)(Ä• di-)(na*)(a-sad-)(rÅ«pam, 1st s.)(itttham*)(bhavati â€• bhÅ«)(eva*)(anvayaá¸¥)(amunÄ• , 3rd s.)(nirdiá¹£á¹-ena, 3rd s.)(bhedena, 3rd s.)

1057.
(ca*)(tat, n. 1st s.)(eva*)(bhedam, n. 1st s.)(a-vivaká¹£ita-)(parikÄ«rtitam, n. 1st s.)(laká¹£aá¹‡atvena, n. 3rd s.)(sÄ• mÄ• nya-)(na*)(aparam, 1st s.)(an-iá¹£á¹-eá¸¥, 5th s.)(punaá¸¥*)

1058.
(Å›abala-)(apatyataá¸¥* [-tas suff.])(same, 7th s.)(bÄ• huleya-)(aÅ›vayoá¸¥, 6th d.)(kim*)(gotvam, n. 1st s.)(parihÄ• reá¹‡a, 3rd s.)(turaá¹…ga-)(varttate â€• vá¹›t)(tatra*)

1059.
(iá¹£yate â€• iá¹£ pass.)(saá¸¥)(eva*)(samartha-Ä• tmÄ• , 1st s.)(vyaktau, 7th s.)(tasya, 6th s.)(api*)(pratyavamarÅ›e, 7th s.)(tulya-)(saá¸¥)(Å›aktaá¸¥)(na*)(turaá¹…gamaá¸¥)

1060.
(yatra*)(vastuni, 7th s.)(tÄ• dá¹›k*)(pratyavamarÅ›aá¸¥, 1st s.)(vidyate â€• vid IV C.)(tatra*)(apohaá¸¥)(a-go-)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(api*)(a-bhÄ• ve, 7th s.)(jÄ• teá¸¥, f. 6th s.)(go-)

1061.
(yat, 1st s.)(bhinnam, 1st s.)(a-go-)(avasÄ«yate â€• so pass.)(aká¹£aiá¸¥, 3rd pl.)(pratibimbam, n. 1st s.)(adhyastam, n. 1st s.)(avagamyate â€• gam / gacch pass.)(sva-)(saá¹ƒvittyÄ• , 3rd s.)

1062.
(dá¹›á¹£á¹-vÄ• *)(idam, 2nd s.)(lokena, 3rd s.)(prayujyate â€• yuj pass.)(Å›abdaá¸¥)(anubhavaá¸¥)(asya, 6th s.)(saá¹ƒbandha-)(api*)(vyaktam, 2nd s.)(upapadyate â€• pad IV C. Ä€t.)(tena, 3rd s.)

1063.
(yatra*)(vastuni, 7th s.)(asti â€• as)(na* eva*)(pratyavamarÅ›aá¸¥, 1st

s.)(tÄ• dá¹›k*)(tatra*)(abhidheyatvam, n. 1st s.)(Å›abda-)(a-go-)(vispaá¹£á¹-am, 2nd s.)(gamyate â€• gam / gacch pass.)

1064.
(ca*)(gÄ• vaá¸¥, 1st pl.)(ca*)(a-gÄ• vaá¸¥, 1st pl.)(saá¹ƒsiddhÄ• á¸¥, 1st pl.)(bhinna-)(pratyavamarÅ›ataá¸¥* [-tas suff.])(tu*)(kevalaá¸¥)(Å›abdaá¸¥)(a-siddhaá¸¥)(samprayujyate â€• yuj pass.)(yathÄ• *)(iá¹£á¹-am, 2nd s.)

1065.
(hi*)(bhinnam, n. 1st s.)(vastu, n. 1st s.)(na*)(apeká¹£ate â€• Ä«ká¹£ Ä€t. Pr. III p. s.)(vittau, 7th s.)(grahaá¹‡am, 1st s.)(anya-)(tasmÄ• t, 5th s.)(nirÄ• spadaá¸¥)(asmin, 7th s.)(ayam, m. 1st s.)(doá¹£aá¸¥)(anyonya-)(Ä• Å›raya-)

1066.
(Å›abda-dhÄ«á¸¥, f. 1st s.)(a-vedya-)(bÄ• hya-)(tattvÄ• , 1st s.)(api*)(adhyavasyati â€• so IV C. Pr. III p. s.)(sva-ullekham, 2nd s.)(rÅ«peá¹‡a, n. 3rd s.)(bÄ• hya-)(praká¹›á¹£á¹-a-)(upaplavÄ• t, n. 5th s.)

1067.
(etÄ• vat, 1st s.)(kriyate â€• ká¹› pass.)(Å›abdaiá¸¥, m. 3rd pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(api*)(spá¹›Å›anti â€• spá¹›Å›)(artham, m. 2nd s.)(na*)(ca*)(kaÅ›cit*)(arthaá¸¥)(abhidhÄ«yate â€• dhÄ• pass.)(viÅ›iá¹£á¹-aá¸¥)(apohena, m s.)

1068.
(punaá¸¥*)(proktam, 1st s.)(kÄ• reá¹‡a, 3rd s.)(laká¹£aá¹‡a-)(iti*)(Ä• huá¸¥ â€• ah Pr. III p. pl.)(viÅ›iá¹£á¹-Ä• n, 2nd pl.)(nivá¹›ttyÄ• , 3rd s.)(antara-)(artha-)(yat, 1st s.)(vivaká¹£itaá¸¥)

1069.
(bhÄ• vÄ• á¸¥, 1st pl.)(ye, 1st pl.)(viÅ›iá¹£á¹-Ä• á¸¥, 1st pl.)(anyatvena, 3rd s.)(anya-)(vÄ• *)(hetunÄ• , 3rd s.)(karaá¹‡ena, 3rd s.)(viniÅ›citÄ• á¸¥, 1st pl.)(a-saá¹…kÄ«rá¹‡Ä• á¸¥, 1st pl.)(bhinna-)(jÄ• tÄ«yaiá¸¥, 3rd pl.)

1070.
(dhvÄ• naá¸¥)(Ä• ha â€• ah)(tÄ• n, 1st pl.)(Ä• dÄ«n, 1st pl.)(vá¹›ká¹£a-)(utpÄ• danÄ• t, 5th s.)(jÃ±Ä• nasya, 6th s.)(adhyavasÄ• yinaá¸¥, 1st pl.)(tat-)(bhÄ• va-)(pratiá¹£edhanam, 1st

s.)(jÄ• ti-)(Ä• deá¸¥, 6th s.)

1071.
(vÄ• *)(ye, 1st pl.)(vivarttante â€• vá¹›t)(buddhau, 7th s.)(tÄ• n, 2nd pl.)(abhyantarÄ• n, 2nd pl.)(ayam, m. 1st s.)(Ä• ha â€• ah)(ca*)(eá¹£Ä• m, 6th pl.)(viÅ›iá¹£á¹-atvam, n. 1st s.)(anantaram, 1st s.)(nivá¹›ttyÄ• , 3rd s.)(uktam, 1st s.)

1072.
(proktam, 1st s.)(iti*)(kaÅ›cit*)(bhÄ• gaá¸¥)(vastunaá¸¥, 6th s.)(gamyate â€• gam / gacch pass.)(parÄ• vá¹›ttyÄ• , 3rd s.)(antara-)(artha-)(tat, 1st s.)(eva*)(pratibimbakam, n. 1st s.)

1073.
(upadiÅ›yate â€• diÅ› pass.)(bhÄ• gaá¸¥)(tasya, 6th s.)(Ä• gateá¸¥, 5th s.)(saá¹ƒÅ›rayÄ• t, 5 s.)(darÅ›ana-)(vastu-)(parÄ• vá¹›tta-)(antara-)(artha-)(ca*)(Ä• ropÄ• t, 5th s.)

1074.
(pÅ«rvavat*)(arthaá¸¥)(hetu-)(ca*)(arthaá¸¥)(karaá¹‡a-)(vÄ• *)(tena, 3rd s.)(Ä• tmanÄ• , 3rd s.)(yadi*)(vastu, 1st s.)(na*)(bhinnam, 2nd s.)(vijÄ• tÄ«yÄ• t, 5th s.)(tat, 1st s.)(na*)(syÄ• t â€• as Opt.)(tathÄ• *)

1075.
(nivá¹›ttiá¸¥, f. 1st s.)(a-go-)(sÄ• , f. 1st s.)(Ä• tmagatÄ• , 1st s.)(tasya, 6th s.)(eva*)(api*)(bheda-)(uktau, 7th s.)(a-bhÄ• vaá¸¥)(na*)(kevalaá¸¥)(nivarttate â€• vá¹›t Ä€t. Pr. III p. s.)

1076.
(tat*)(api*)(bhÄ• ve, 7th s.)(viÅ›eá¹£aá¹‡a-)(dhÄ«á¸¥, f. 1st s.)(vastu-)(na*)(vihÄ«yate â€• hÄ• pass.)(api*)(a-bhede, 7th s.)(idam, 1st s.)(viÅ›eá¹£aá¹‡am, n. 1st s.)(nirmitam, 1st s.)(kalpanÄ• , f. 1st s.)

1077.
(dharmaá¸¥)(sa-upaká¹›á¹£ya*)(tataá¸¥*)(sthÄ• pitaá¸¥)(iva*)(bhedavÄ• n, m. 1st s.)(yena, 3 s.)(jÄ• yate â€• jan pass.)(tasya*)(viÅ›eá¹£aá¹‡a, 2nd s.)(-vat*)(daá¹‡á¸• a-)(Ä• di-)

1078.
(ca*)(cintakÄ• á¸¥, 1st pl.)(tattva-)(ahÅ«á¸¥ â€• ah)(iti*)(arthaá¸¥)(Å›abda-)(pratibhÄ• saá¸¥)(tu*)(lokaá¸¥)(a-vibhÄ• ga-jÃ±aá¸¥)(dá¹›Å›y

â€• man IV C. Ä€t. Pr. III p. s.)(bÄ• hyam, 2nd s.)

1079.
(ataá¸¥*)(vÄ• cyatÄ• , f. 1st s.)(tasya, 6th s.)(vyaktÄ«nÄ• m, 6th pl.)(eva*)(adhyavasÄ• yena, 3rd s.)(ca*)(tattvataá¸¥* [-tas suff.])(vÄ• cyam, 1st s.)(asti â€• as)(na*)(Å›abdÄ• nÄ• m, 6th pl.)(iti*)(sÄ• dhitam, 1st s.)

1080.
(ittham*)(ca*)(asti â€• as)(apohyatÄ• , f. 1st s.)(vyaktÄ«nÄ• m, 6th pl.)(-tvÄ• t, 5th s.)(vÄ• cya-)(Å›abda-)(tu*)(sÄ• mÄ• nyasya, 6th s.)(na*)(apohaá¸¥)(na*)(ca*)(vastutÄ• , f. 1st s.)(api*)(apohe, 7th s.)

1081.
(hi*)(a-bhÄ• vaá¸¥)(na*)(apohyate â€• Å«h pass.)(a-bhÄ• vaá¸¥)(na*)(a-bhÄ• vaá¸¥)(apohya 1st s.)(iá¹£á¹-Ä• , 1st s.)(tasya, 6th s.)(evam*)(iti*)(bhÄ• vaá¸¥)(na*)(Ä• tmÄ• , m. 1st s.)(tat-)

1082.
(yaá¸¥ nÄ• ma*)(na*)(Ä• tmÄ• , m. 1st s.)(yad-)(saá¸¥)(ucyate â€• vac pass.)(tasya, 6th s.)(apohaá¸¥)(ca*)(bhÄ• vaá¸¥)(na*)(rÅ«paá¸¥)(a-bhÄ• va-)(apohe, 7th s.)(tat-)(na*)(vastutÄ• , f. 1st s.)

1083.
(codite, 7th s.)(iti*)(vastÅ«nÄ• m, 6th pl.)(na*)(janyatvam, n. 1st s.)(praká¹›ti-)(Ä«Å›a-)(Ä• di-)(janyatvam, n. 1st s.)(praká¹›ti-)(Ä«Å›a-)(Ä• di-)(hi*)(na*)(prasiddhyati â€• sidh IV C. Pr. III p. s.)(vastu, 2nd s.)

1084.
(ataá¸¥*)(na*)(api*)(a-sataá¸¥, 6th s.)(iti*)(na*)(kaÅ›cana*)(kleÅ›aá¸¥)(ca*)(siddhau, 7th s.)(tasya, 6th s.)(sattÄ• , f. 1st s.)(asti â€• asti)(ca*)(sÄ• , f. 1st s.)(a-sattÄ• , f. 1st s.)(prasidhyati â€• sidh IV C.)

1085.
(ca*)(gauá¸¥, m. 1st s.)(vinivá¹›ttiá¸¥)(a-gotaá¸¥* [-tas suff.])(iá¹£yate â€• iá¹£ pass.)(bhÄ• vaá¸¥)(eva*)(tataá¸¥*)(a-goá¸¥, 6th s.)(na*)(prasajyate â€• saÃ±j pass.)(gauá¸¥ 1st s.)(me, 6th s.)

1086.
(api*)(a-vastu-)(asti â€• as)(vÄ• sanÄ• , f. 1st s.)(vinirmitÄ• , f. 1st s.)(mÄ• tra-)(cetas-)(iva*)(bheda-)(raciteá¹£u, 7th s.)(vicitra-)(kalpanÄ• -)

1087.
(ca*)(tataá¸¥*)(bhedaá¸¥)(apohÄ• nÄ• m, 6th pl.)(api*)(ca*)(sat-rÅ«patÄ• , f. 1st s.)(hi*)(prakalpyate â€• ká¸·p pass.)(bhedÄ• t, 5th s.)(vÄ• sanÄ• -)(iva*)(kalpanÄ• -)(raciteá¹£u, 7th s.)

1088.
(yÄ• dá¹›Å›aá¸¥)(pratipÄ• ditaá¸¥)(ayam, m. 1st s.)(apohaá¸¥)(antara-)(artha-)(vÄ• cyaá¸¥)(eva*)(tÄ• dá¹›k*)(avagamyatÄ• m â€• gam / gac pass. Imperative III p. s.)(vyapohaá¸¥)(antara-)(Å›abda-)(api*)

1089.
(apohayoá¸¥, 6th d.)(adhyavasÄ• yatvÄ• t, 5th s.)(iti*)(vastu, 1st s.)(na*)(a-vastutvam, n. 1st s.)(prasiddham, 1st s.)(sÄ• á¹ƒvá¹›te, 7th s.)(mÄ• rge, 7th s.)(tÄ• ttvike, 7th s.)(sÄ• dhanam, 1st s.)(iá¹£á¹-a-)

1090.
(na*)(kiÃ±cana*)(vÄ• cakam, 1st s.)(vÄ• * api*)(vÄ• cyam, 1st s.)(viyogataá¸¥*[-tas suff.])(vyapakatva-)(bhÄ• veá¹£u, 7th pl.)(ká¹£aá¹‡abhaá¹…giá¹£u, 7th pl.)

1091.
(cet*)(sÄ• á¹ƒvá¹›tam, n. 1st s.)(gamya-)(gamakatvam, n. 1st s.)(pratiá¹£idhyate â€• sidh pass.)(samupÄ• Å›ritya*)(tÄ• ttvikÄ«m, f. 2nd s.)(vinivá¹›ttyoá¸¥, 6th d.)(a-vastutÄ• m, f. 2nd s.)

1092.
(tathÄ• *)(api*)(vyabhicÄ• ritvam, n. 1st s.)(durvÄ• ram, n. 1st s.)(arthaiá¸¥, m. 3rd pl.)(api*)(Å›abdaiá¸¥, m. 3rd pl.)(tat-)(vÄ• cakaiá¸¥, m. 3rd pl.)(racitaiá¸¥, 3rd pl.)(vikalpa-)

1093.
(hi*)(asti â€• as)(na*)(sÄ• mÄ• nyam, 1st s.)(teá¹£u, 7th s.)(vÄ• cyam, 1st s.)(ca*)(vÄ• cakam, 1st s.)(tasya, 6th s.)(na*)(vÄ• cakatvam, n. 1st s.)(Å›abdasya, 6th s.)(svalaká¹£aá¹‡am, n. 1st s.)(ká¹£aá¹‡abhaá¹…gi, n. 1st s.)

1094.
(tasmÄ• t, 5th s.)(tat-dvayam, n. 1st s.)(eá¹£á¹-avyam, 1st s.)(sÄ• á¹ƒvá¹›tam, 1st s.)(pratibimba-)(Ä• di, 1st s.)(tat*)(teá¹£u, 7th pl.)(vyabhicÄ• ritvam, n. 1st s.)(avasthitam, n. 1st s.)(durnivÄ• ram, n. 1st s.)

1095.
(hi*)(yena, 3rd s.)(arthaá¸¥)(Å›abda-)(na*)(abhyupagamyate â€• gam / gacch pass.)(vidhi-)(rÅ«paá¸¥)(cetas, n. 1st s.)(avasÄ• yi, n. 1st s.)(artha-)(jÄ• yate â€• jan pass.)(tat-)(Ä• bham, n. 2nd s.)(Å›abdÄ• t, 5th s.)

1096.
(Å›abdÄ• nÄ• m, 6th pl.)(abhidhÄ• ne, 7th s.)(svÄ• rtha-)(arthÄ• t, 5th s.)(nivarttanam, 1st s.)(anya-)(api*)(vyatirekaá¸¥)(mama,6th s.)(yogaá¸¥)(tat-)(hi*)(ayam, m. 1st s.)(pÅ«rvakaá¸¥)(tat-)

1097.
(a-sambhavaá¸¥)(vidheá¸¥, 6th s.)(uktaá¸¥)(a-sambhavaá¸¥)(Ä• deá¸¥, 6th s.)(sÄ• mÄ• nya-)(vastutaá¸¥* [-tas suff.] [vastunaá¸¥, 6th s.?])(viá¹£ayatvataá¸¥* [-tas suff.])(Å›abdÄ• nÄ• m, 6th pl.)(ca*)(vikalpÄ• nÄ• m, 6th pl.)

1098.
(Ä• di-)(Å›abdebhyaá¸¥, 5th pl.)(nÄ«la-utpala-)(eva*)(ekaá¸¥)(avasÄ«yate â€• so pass.)(pratibimbakam, n. 1st s.)(vyÄ• vá¹›ttam, 1st s.)(a-nÄ«la-)(an-utpala-)(Ä• dibhyaá¸¥, 5th s.)

1099.
(asmÄ• bhiá¸¥, 3rd pl.)(na*)(iá¹£yate â€• iá¹£ pass.)(tu*)(vÄ• cyam, 1st s.)(vastu, 1st s.)(apoha-vat-)(anya-)(naá¸¥, 6th pl.)(asti â€• as)(na*)(vyÄ• vá¹›ttiá¸¥, f. 1st s.)(anyÄ• t, 5th s.)(bhÄ• vÄ• t, 5th s.)(vyÄ• vá¹›ttÄ• t, 5th s.)(anyataá¸¥* [-tas suff.])

1100.
(tat*)(ayam, m. 1st s.)(doá¹£aá¸¥)(pÄ• ratantrya- [-ya suff.])(na*)(saá¹ƒgataá¸¥)(arthe, 7th s.)(Å›abdasya, 6th s.)(a-pá¹›thaktvataá¸¥* [-tas suff.])(iti*)(avadÄ• tam, 2nd s.)(iva*)(jÄ• tau, 7th s.)

1101.
(-tva-)(viÅ›eá¹£aá¹‡a-)(viÅ›eá¹£ya-)(sÄ• mÄ• nÄ• dhikaraá¹‡yayoá¸¥, 6th d.)(tasmÄ• t, 5th s.)(virudhyate â€• rudh pass.)(vyavasthÄ• , f. 1st s.)(apohe, 7th s.)(arthe, 7th

s.)(Å›abda-)

1102.
(Ä• deá¸¥, 6th s.)(Å›abdÄ• t, m. 5th s.)(nÄ«la-)(kevalÄ• t, 5th s.)(viÅ›eá¹£á¹-am, n. 1st s.)(pratibimbakam, n. 1st s.)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(plavamÄ• nam, 2nd s.)(kolika-)(utpala-)(bhá¹›á¹…ga-)(Ä• dau, 7th s.)

1103.
(Å›abdena, 3rd s.)(indÄ«vara-)(sthÄ• pyate â€• sthÄ• caus. pass.)(pika-)(aÃ±jana-)(Ä• di-)(apohena, 3rd s.)(tat, n. 1st s.)(punaá¸¥*)(pariniÅ›citam, 1st s.)(viÅ›iá¹£á¹-am, 1st s.)(viá¹£ayam, 1st s.)

1104.
(evam*)(Ä• diá¸¥, m. 1st s.)(sÄ• mÄ• nÄ• dhikaraá¹‡ya-)(eva*)(na*)(bÄ• dhitaá¸¥)(tu*)(vyava
f. 1st s.)(tat-)(sarveá¹£Ä• m, 6th pl.)(atidurghaá¹-Ä• , f. 1st s.)(paká¹£e, 7th s.)(para-)

1105-1106.
(hi*)(tathÄ• *)(svalaká¹£aá¹‡am, 1st s.)(uktam, 1st s.)(sarvathÄ• *)(Å›abdena, 3rd s.)(ca*)(tathÄ• *)(abhihite, 7th s.)(kasmÄ• t, 5th s.)(a-matiá¸¥, f. 1st s.)(antare, 7th s.)(bheda-)(tasmin, 7th s.)(yad-artham, 2nd s.)(aparaá¸¥)(Å›abdaá¸¥)(prayujyeta â€• yuj pass. Opt. III p. s.)(atra*)(vastutaá¸¥* [-tas suff.])(abhihite, 7th s.)(sarvathÄ• *)(no*)(cet*)(tat, n. 1st s.)(prasajyate â€• saÃ±j pass.)(an-ekam, 1st s.)

1107.
(cet*)(jÄ• tiá¸¥, f. 1st s.)(nÄ«la-)(vÄ• *)(guá¹‡aá¸¥)(gataá¸¥ [lit.: `gone'])(Å›abdena, 3rd s.)(nÄ«la-)(anya-)(jÄ• tiá¸¥, f. 1st s.)(indÄ«vara-)(vyavaseyÄ• , f. 1st s.)(Å›ruteá¸¥, 5th s.)(utpala-)

1108.
(evam* sati, 7th s.)(bhedÄ• t, 5th s.)(tayoá¸¥, 6th d.)(-vat*)(Å›abda-)(utpala-)(sÄ• mÄ• nÄ• dhikaraá¹‡ya-)(Ä• di, 1st s.)(sutarÄ• m*)(na* upapadyate â€• pad IV C. Ä€t.)

1109.
(cet*)(dravyam, 1st s.)(sambaddham, 1st s.)(guá¹‡a-)(tat-)(jÄ• ti-)(pratipÄ• dyate; prati-â€• pad caus. pass.)(Å›abdena, 3rd s.)(nÄ«la-)(syÄ• t â€• as Opt. III p.

s.)(vyarthÄ• , f. 1st s.)

1110.
(eva*)(yat, 1st s.)(sambaddham, 1st s.)(tÄ• bhyÄ• m, 3rd d.)(eva*)(-mat, 1st s.)(jÄ• ti-)(utpala-)(tatra*)(uktam, 1st s.)(Å›rutyÄ• , 3rd s.)(nÄ«la-)(eva*)(Å›rutiá¸¥, f. 1st s.)(nÄ«lopala-)(vyarthÄ• , f. 1st s.)

1111.
(yadi*)(-mat, 1st s.)(jÄ• ti-)(utpala-)(anyat-)(sambaddha-)(guá¹‡a-)(tat-)(jÄ• ti-)(Å›rutÄ«, f. 1st d.)(nÄ«la-)(utpala-)(syÄ• tÄ• m â€• as Opt. III p. d.)(bhinna-)(Ä• Å›raye, f. 1st d.)

1112.
(atha*)(dhvaniá¸¥, m. 1st s.)(nÄ«lam, 1st s.)(eva* = quotes)(na*)(dravyam, 2nd s.)(sambaddham, 2nd s.)(guá¹‡a-)(tat-)(jÄ• ti-)(rÅ«peá¹‡a, 3rd s.)(sambandhi-)(utpalatva-)

1113.
(rÅ«patvam, n. 1st s.)(yogi-)(utpalatÄ• -)(syÄ• t â€• as Opt. III p. s.)(a-tad-Ä• tmakam, 1st s.)(tu*)(sambaddham, 1st s.)(utpalatvena, 3rd s.)(tat, 1st s.)(eva*)(sambaddham, 1st s.)(Ä• bhyÄ• m, f. 3rd d.)

1114.
(ca*)(tat, 1st s.)(proktam, 1st s.)(sarva-Ä• tmanÄ• , 3rd s.)(na*)(aá¹ƒÅ›aiá¸¥, 3rd pl.)(Å›rutyÄ• , f. 3rd s.)(nÄ«la-)(viá¹£ayÄ«ká¹›tam, 1st s.)(buddhyÄ• , f. 3rd s.)(Å›Ä• bdyÄ• , f. 3rd s.)(tat*)(Å›rutiá¸¥, f. 1st s.)(utpala-)(an-arthÄ• , f. 1st s.)

1115.
(cet*)(vinirmukte, 7th s.)(bheda-)(vikalpanam, 1st s.)(kÄ• rtsnya-)(bheda-)(na*)(atra*)(idam, 1st s.)(na*)(vivaká¹£itam, 1st s.)(hi*)(a-parijÃ±Ä• nÄ• t, 5th s.)(artha-)(vÄ• kya-)

116.
(tat, 1st s.)(prakÄ• Å›itam, 1st s.)(eva*)(prathamena, 3rd s.)(Å›abdena, 3rd s.)(uditam, 1st s.)(sarvathÄ• *)(tat, 1st s.)(yÄ• dá¹›Å›am, 1st s.)(tathÄ• *)(na*)(kaÅ›cit*)(Ä• tmÄ• , m. 1st s.)(parityaktaá¸¥)

1117.

(etena, 3rd s.)(eva*)(prakÄ• reá¹‡a, 3rd s.)(udÄ«raá¹‡am, 1st s.)(anyeá¹£Ä• m, 6th pl.)(Å›abdÄ• nÄ• m, 6th pl.)(tatra*)(na*)(sa-phalam, 1st s.)(api*)(uktau, 7th s.)(dhruvam*)

1118.
(asmÄ• kam, 6th pl.)(na*)(bÄ• hya-)(arthaá¸¥)(pratipÄ• dyate â€• pad caus. pass.)(Å›abden 3rd s.)(na*)(ca*)(vijÃ±Ä• nam, n. 1st s.)(bÄ• hya-)(artha-)(viá¹£ayam, 1st s.)(matam, 1st s.)(Å›abdÄ• t, m. 5th s.)(api*)

1119.
(yataá¸¥*)(Ä• tmanÄ• , 3rd s.)(sarva-)(tÄ• bhyÄ• m, 3rd d.)(antara-)(jÃ±Ä• na-)(Å›abda-)(prayÄ• syati â€• yÄ• Fut. III p. s.)(paryÄ• yatvam, 2nd s.)(tatra*)

1120.
(tu*)(Å›abdena, 3rd s.)(krameá¹‡a, 3rd s.)(pratibimbam, n. 1st s.)(ca*)(vibhramÄ• t, 5th s.)(tat, 1st s.)(bhÄ• ti â€• bhÄ• Pr. III p. s.)(ekatvena, 3rd s.)(ca*)(bÄ• hyatvena, 3rd s.)

1121.
(sÄ• mÄ• nÄ• dhikaraá¹‡ya-)(Ä• di, n. 1st s.)(anurodhataá¸¥* [-tas suff.])(pratibimba-)(tu*)(paramÄ• rthena, 3rd s.)(ime, 1st pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(matÄ• á¸¥, 1st pl.)(nirviá¹£ayÄ• á¸¥, 1st pl.)

1122.
(tu*)(yogaá¸¥, 1st s.)(liá¹…ga-)(saá¹ƒkhyÄ• -)(Ä• di-)(ayam, m. 1st s.)(na*)(asti â€• as)(vyaktÄ«nÄ• m, 6th pl.)(api*)(hi*)(nimittaá¸¥)(saá¹…keta-)(racita-)(icchÄ•)(na*)(vÄ• stavaá¸¥)

1123.
(iti*)(taá¹-aá¸¥, masculine)(taá¹-am, neuter)(ca*)(taá¹-Ä«, feminine)(ca*)(vastunaá¸¥, 6th s.)(na*)(nairÅ«pyam, 1st s.)(sarveá¹£Ä• m, 6th pl.)(cetasÄ• m, 6th pl.)(bhÄ• sa-)(Å›abala-)(prÄ• pteá¸¥, 5th s.)

1124.
(vÄ• *)(anugatatve, 7th s.)(vivaká¹£Ä• -)(te, 1st pl.)(syuá¸¥ â€• as Opt. III p. pl.)(na*)(viá¹£ayÄ• á¹‡i, 1st pl.)(vÄ• Å›Ä• t, 5th s.)(tat-)(eka-rÅ«pÄ• á¹‡i, 1st pl.)(tat, 1st s.)(vastu, n. 1st s.)(na*)(eka-)(rÅ«pam, 1st s.)

1125.
(yadi*)(saá¹ƒsthitiá¸¥, f. 1st s.)(liá¹…ga-)(syÄ• t â€• as Opt.)(saá¹ƒÅ›rayÄ• , 1st s.)(sthithi-)(prasava-)(saá¹ƒsthÄ• na-)(viliá¹…gatvam, n. 1st s.)(prasajyate â€• saÃ±j pass.)(a-vibhÄ• gena, 3rd s.)

1126.
(yat, 1st s.)(ucyate â€• vac pass.)(iti*)(a-bhÄ• vaá¸¥, masculine)(nirupÄ• khyam, neuter)(tuccchhatÄ• ,
feminine)(tatra*)(kaá¸¥)(saá¹ƒbandhaá¸¥)(sthiti-)(Ä• di-)(parikalpyate â€• ká¸·p pass.)(a-satsu, 7th pl.)

1127.
(eá¹£Ä• m, 6th pl.)(utpÄ• daá¸¥)(prasavaá¸¥)(nÄ• Å›aá¸¥)(iá¹£yate â€• iá¹£ pass.)(saá¹ƒsth
s.)(tu*)(sthitiá¸¥, f. 1st s.)(abhidhÄ«yate â€• dhÄ• pass.)(iti*)(Ä• tma-rÅ«pam, 1st s.)

1128.
(tu*)(utpÄ• de, 7th s.)(asti â€• as)(na*)(nÄ• Å›aá¸¥)(tat-kim*)(ucyate â€• vac pass.)(utpattiá¸¥, f. 1st s.)(na*...ca*)(asti â€• as)(sthitiá¸¥, f. 1st s.)(Ä• tma-)(Ä• kÄ• rÄ• , 1st s.)(tat-katham*)(gÄ«yate â€• gai pass.)(janma, n.)

1129.
(saá¹ƒsthÄ• ne, 7th s.)(ca*)(anyat, 1st s.)(dvayam, 1st s.)(na*)(katham*)(ucyate â€• vac pass.)(iti*)(tirobhÄ• vaá¸¥, masculine)(nÄ• Å›aá¸¥, masculine)(ca*)(tirobhavanam, n.)(api*)

1130.
(sthitau, 7th s.)(ca*)(kena, 3rd s.)(ucyate â€• vac pass.)(sthiti-,
feminine)(vÄ• *)(svabhÄ• vaá¸¥, masculine)(atha*)(rÅ«pam, n. 1st s.)(eá¹£Ä• m, 6th pl.)(eva*)(a-vibhaktam, 1st s.)(syÄ• t â€• as Opt.)(ekaliá¹…gatÄ• , f. 1st s.)

1131.
(yadi*)(ete, m. 1st pl.)(strÄ«tva-)(Ä• dayaá¸¥, m. 1st pl.)(matÄ• á¸¥, m. 1st pl.)(iva*)(gotva-)(Ä• dayaá¸¥, 1st pl.)(te, m. 1st pl.)(eva*)(apÄ• stÄ• á¸¥, 1st pl.)(nirÄ• sena, 3rd s.)(sÄ• mÄ• nyasya, 6th s.)

1132.
(saá¹ƒmatam, 1st s.)(teá¹£u, 7th pl.)(iti*)(jÄ• tiá¸¥, feminine)(bhÄ• vaá¸¥,

masculine)(sÄ• mÄ• nyam, neuter)(hi*)(aparÄ• á¹‡i, 1st pl.)(sÄ• mÄ• nyÄ• ni, 1st pl.)(na*)(yujyante â€• yuj pass.)(sÄ• mÄ• nyeá¹£u, 7th pl.)

1133.
(katham*)(vÄ• *)(Ä• di, 1st s.)(iti*)(a-bhÄ• vaá¸¥, masculine)(nirupÄ• khyatvam, neuter)(tuccchhatÄ• , f. 1st s.)(tena, 3rd s.)(eá¹£Ä• , f. 1st s.)(saá¹ƒsthitiá¸¥, f. 1st s.)(tritaya-)(liá¹…ga-)(eva*)(sÄ• mÄ• yikÄ«, f. 1st s.)

1134.
(saá¹ƒkhyÄ• , f. 1st s.)(api*)(eva*)(sÄ• mayikÄ«, f. 1st s.)(hi*)(kalpyate â€• ká¸·p pass.)(vivaká¹£ayÄ• , f. 3rd s.)(api*)(viveke, 7th s.)(bheda-)(a-bheda-)(-vat*)(dÄ• rÄ• -)(Ä• di-)(vipina-)(Ä• di-)

1135.
(nanu*)(cet*)(dÄ• rÄ• -)(prayujyate â€• yuj pass.)(vyaktau, 7th s.)(ca*)(ca*)(jÄ• tau, 7th s.)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(Ä• dÄ• ya*)(saá¹ƒkhyÄ• m, f. 2nd s.)(vyakteá¸¥, 6th s.)(vÄ• *)(avayavÄ• nÄ• m, 6th pl.)

1136.
(punaá¸¥*)(Å›abdaá¸¥)(vana-)(Ä• ha â€• ah Pr. III p. s.)(athavÄ• *)(bahvÄ«á¸¥, 2nd pl.)(vyaktÄ«á¸¥, 2nd pl.)(viÅ›eá¹£itÄ• á¸¥, 2nd pl.)(saá¹ƒkhyÄ• -)(jÄ• ti-)(jÄ• tim, f. 2nd s.)(samÄ• Å›ritÄ• m, 2nd s.)(bahu-)(vyakti-)

1137.
(nanu*)(etena, 3rd s.)(vidhinÄ• , 3rd s.)(sarvam, 1st s.)(vacas, 1st s.)(ekam, 1st s.)(hatam, 1st s.)(cet*)(anyatra*)(vivaká¹£Ä• , f. 1st s.)(na*)(asti â€• as)(sÄ• , f. 1st s.)(eva*)(astu â€• as)(nibandhanam, 1st s.)(asya, 6th s.)

1138.
(na*)(saá¹ƒkhyÄ• , 1st s.)(jÄ• teá¸¥, f. 6th s.)(api*)(vÄ• *)(yadi*)(bhÄ• ve, 7th s.)(katham*)(viÅ›eá¹£itÄ• á¸¥, 1st pl.)(tat-)(sambandhÄ• t, 5th s.)(sambaddha-)(vÄ• *)(api*)(sambandhataá¸¥* [-tas suff.])

1139.
(yadi*)(evam*)(api*)(ekaá¸¥)(pÄ• dapaá¸¥)(abhidhÄ«yate â€• dhÄ• pass.)(vanam)(bahavaá
pl.)(api*)(kathyante â€• kath pass.)(eva*)(sambandhÄ• t, 5th s.)(saá¸¥)(asti â€• as)(ca*)

1140.

(sÄ• , f. 1st s.)(yÄ• , 1st s.)(Ä• Å›ritÄ• á¸¥, 1st s.)(bahu-)(vyakti-)(eva*)(sthitÄ• , f. 1st s.)(ekasyÄ• m, f. 7th s.)(api*)(nimittasya, 6th s.)(tat-)(tulyatvÄ• t, 5th s.)(dhÄ«á¸¥, f. 1st s.)(vana-)(api*)(bhavet â€• bhÅ« Opt.)(tatra*)

1141.
(tataá¸¥*)(ayam, m. 1st s.)(niyamaá¸¥)(vacasaá¸¥, 6th s.)(eka-)(Ä• di-)(anvaya-)(vyatirekÄ• bhyÄ• m, 3rd d.)(vivaká¹£Ä• taá¸¥* [-tas suff.])(na*)(arthÄ• t, 5th s.)(vyabhicÄ• rataá¸¥* [-tas suff.])

1142.
(yogaá¸¥)(kriyÄ• -)(kÄ• la-)(Ä• di-)(api*)(pÅ«rvam*)(nirÄ• ká¹›taá¸¥)(tasmÄ• t, 5th s.)(ete, 1s pl.)(sÄ• á¹…ketikÄ• á¸¥, 1st pl.)(na*)(bhÄ• vinaá¸¥, 1st pl.)(vyaktiá¹£u, 7th pl.)(api*)

1143.
(vÄ• *)(yadi*)(apohaá¸¥)(ucyate â€• vac pass.)(vyavasÄ• yena, 3rd s.)(rÅ«pa-)(vyakti-)(asya, 6th s.)(vidyate â€• vid)(abhisambandhaá¸¥ [abhi-sam-â€• badh])(liá¹…ga-)(Ä• di-)(dvÄ• raá¸¥)(vyakti-)

1144.
(Å›abdaá¸¥)(prayujyate â€• yuj pass.)(artham, 2nd s.)(niveÅ›a-)(buddheá¸¥, 6th s.)(abhiprete, 7th s.)(ataá¸¥*)(vyudÄ• saá¸¥)(an-abhÄ«á¹£á¹-a-)(siddhyati â€• sidh IV C. Pr. III p. s.)(sÄ• marthyena, 3rd s.)(eva*)

1145.
(ca*)(sarvam, 1st s.)(na*)(abhÄ«á¹£á¹-am, 1st s.)(Ä• ptitaá¸¥* [-tas suff.])(a-niyama-)(sarva-)(artha-)(tat*)(Å›abdÄ• nÄ• m, 6th pl.)(pacati â€• pac)(Ä• di-)(parisphuá¹-am*)(vinivarttyam, n. 1st s.)

1146.
(tathÄ• * hi*)(pacati â€• pac)(iti*)(ukte, 7th s.)(iti*)(na*)(avatiá¹£á¹-hate â€• sthÄ• Pr. III p. s.)(udÄ• sÄ«naá¸¥)(na*)(bhuá¹…kte â€• bhuj Ä€t. Pr. III p. s.)(vÄ• *)(dÄ«vyati â€• div I C. Pr. III p. s.)(nivarttanam, 1st s.)(naya-)(gamyate â€• gam / gacch pass.)

1147.
(evam*)(yat, yat, 1st s.)(iá¹£yate â€• iá¹£ pass.)(asti â€• as)(niyatam, 1st s.)(apohyam, 1st s.)(Ä• tmaka-)(paryudÄ• sa-)(mataá¸¥)(audÄ• sÄ«nya-)(ca*)(antaram, 1st s.)(kriyÄ• -)

1148.

(tu*)(etat, n. 1st s.)(vÄ• kyam, n. 1st s.)(bhavat-)(iti*)(pacati â€• pac Pr. III p. s.)(tiá¹£á¹-hati â€• sthÄ• III C. Pr. III p. s.)(a-niá¹£iddham, 1st s.)(eva*)(svarÅ«peá¹‡a, 3rd s.)(paraspara-parÄ• hatam, 1st s.)

1149.
(ayam, m. 1st s.)(tiá¹£á¹-hati â€• sthÄ•)(eva*)(svarÅ«peá¹‡a, 3rd s.)(niá¹£edhaá¸¥)(rÅ«pa-)(anya-)(anyathÄ• *)(avadhÄ• raá¹‡am, 1st s.)(prayuktam, 1st s.)(syÄ• t â€• as Opt. III p. s.)(nirartham, 1st s.)

1150.
(kÄ«dá¹›Å›am, 1st s.)(niá¹£pannatvam, n. 1st s.)(apohasya, 6th s.)(Ä• khyasya, 6th s.)(nirÅ«pa-)(hi*)(na*)(kÄ• cana*)(niá¹£pattiá¸¥, f. 1st s.)(gagana-indÄ«vara-)(Ä• dÄ«nÄ• m, 6th pl.)

1151.
(cet*)(adhyavasÄ• yÄ• t, n. 5th s.)(iti*)(vastu, 1st s.)(asau, m. 1st s.)(bhÄ• ti â€• bhÄ• III p. s.)(sa-)(upÄ• khyÄ• tvena, 3rd s.)(tataá¸¥*)(kim, 1st s.)(ca*)(gamyate â€• gam / gacch pass.)(asya, 6th s.)(tulya-)(dharmatvam, n. 1st s.)(vastubhiá¸¥, n. 3rd pl.)

1152.
(tasmÄ• t, 5th s.)(pratyayaá¸¥)(sÄ• dhyatva-)(tathÄ• *)(rÅ«paá¹‡am, 1st s.)(bhÅ«ta-)(Ä• di-)(tulya-)(rÅ«patvÄ• t, 5th s.)(vastubhiá¸¥, n. 3rd pl.)(prasajyate â€• saÃ±j pass.)(tat-)(nimittam, 2nd s.)

1153.
(ca*)(rÄ• Å›au, 7th s.)(artha-)(vidhi-)(Ä• dau, 7th s.)(niá¹£idhyate â€• sidh pass.)(na* astitÄ• -)(Ä• di, n. 1st s.)(eva*)(yat, 1st s.)(na*)(vivaká¹£itam, 1st s.)(tu*)(sÄ• mÄ• rthyÄ• t, 5th s.)(na*)(Å›abdena, m. 3rd s.)

1154.
(tÄ• á¸• á¹›Å›aá¸¥)(bhavet â€• bhÅ« Opt. III p. s.)(apohaá¸¥)(naÃ±aá¸¥, 6th s.)(yuktau, 7th s.)(naÃ±Ä• , 3rd s.)(yÄ• dá¹›Å›aá¸¥)(sampratÄ«yate; sam-prati-â€• i, pass. Pr. III p. s.)(catuá¹£á¹-aya-)(tat-)(sadbhÄ• ve, 7th s.)

1155.
(hi*)(naÃ±aá¸¥, 6th s.)(yoge, 7th s.)(naÃ±Ä• , 3rd s.)(arthaá¸¥)(gamyate â€• gam / gacch pass.)(tá¹›tÄ«yena, 3rd s.)(naÃ±Ä• , 3rd s.)(pratipÄ• dyate â€• pad caus. pass.)(virahaá¸¥)(tasya, 6th s.)

1156.
(niá¹£edhÄ• ya, 4th s.)(tasya, 6th s.)(turÄ«yaá¸¥)(prayujyate â€• yuj pass.)(tasmin, 7th s.)(vivaká¹£ite, 7th s.)(jÃ±Ä• pyate â€• jÃ±Ä• caus. pass.)(tena, 3rd s.)(nivarttanam, 1st s.)(anya-)

1157.
(ukte, 7th s.)(na*)(asau, m. 1st s.)(na*)(pacati â€• pac Pr. III p. s.)(iti*)(gamyate â€• gam / gacch pass.)(hi*)(iti*)(pacati â€• pac Pr. III p. s.)(tá¹›tÄ«yena, 3rd s.)(yogaá¸¥)(audÄ• sÄ«nya-)(Ä• di-)

1158.
(tu*)(turye, 7th s.)(avasÄ«yate â€• so pass.)(asau, m. 1st s.)(viviktaá¸¥)(tat-)(iti*)(pacati â€• pac Pr. III p. s.)(tena, 3rd s.)(atra*)(nivarttanam, 1st s.)(anya-)(samam, 1st s.)(vidhi-)(vÄ• kyena, 3rd s.)

1159.
(ca*-Ä• deá¸¥, 6th s.)(ca*)(arthaá¸¥)(abhÄ«psitaá¸¥)(kaÅ›cit*)(samuccaya-)(Ä• diá¸¥, m. 1st s.)(bhavet â€• bhÅ« Opt.)(vyapohanam, n. 1st s.)(tena, 3rd s.)(anyasya, 6th s.)(tat-)(vikalpa-)(Ä• deá¸¥, 6th s.)

1160.
(ca*)(nivá¹›ttiá¸¥, f. 1st s.)(anya-)(eva*)(su-jÃ±Ä• tÄ• , f. 1st s.)(arthe, 7th s.)(vÄ• kya-)(eva*)(arthÄ• á¸¥, 1st pl.)(kecit*)(pada-)(sahitÄ• á¸¥, 1st pl.)(ucyate â€• vac pass.)(arthaá¸¥)(vÄ• kya-)

1161.
(te, 1st pl.)(ye, 1st pl.)(apohyÄ• á¸¥, 1st pl.)(suparisphuá¹-Ä• á¸¥, 1st pl.)(vijÄ• tÄ«yÄ• á¸¥, 1st pl.)(teá¹£Ä• m, 6th pl.)(ca*)(te, 1st pl.)(eva*)(arthasya, 6th s.)(vÄ• kya-)(api*)(hi*)(saá¸¥)(na* eva*)(asti â€• as)(anyaá¸¥)(tebhyaá¸¥, 5th pl.)

1162.
(arthe, 7th s.)(vÄ• kya-)(caitra, m. voc. s.)(Ä• naya â€• nÄ« Imperative II p. s.)(gÄ• m, f. 2nd s.)(iti*)(sati, 7th s.)(adhigate, 7th s.)(gamyate â€• gam / gacch pass.)(arthas* [-tas suff.])(apohaá¸¥)(antara-)(kartá¹›-)(karma-)(Ä• dÄ«nÄ• m, 6th pl.)

1163.
(Ä• dau, m. 7th s.)(Å›abda-)(an-anyÄ• poha-)(vyavasÄ«yate; vi-ava-â€• so

pass.)(na*)(vidhiá¸¥, m. 1st s.)(abhimataá¸¥)(paraiá¸¥, m. 3rd pl.)(pratiá¹£edhanÄ• t, 5th s.)(pÅ«rvam*)(jÄ• ti-)(Ä• deá¸¥, m. 6th s.)

1164.
(kintu*)(vikalpaá¸¥)(jÄ• yate â€• jan pass.)(asmÄ• t, 5th s.)(dhvaneá¸¥, m. 5th s.)(avasÄ• yÄ«, m. 1st s.)(vidhi-)(paÅ›cÄ• t*)(jÄ• yate â€• jan pass.)(matiá¸¥, f. 1st s.)(niá¹£edhe, 7th s.)(artha-)(Å›abda-)(apoha-)

1165.
(saá¸¥)(tu*)(a-saá¹ƒvÄ• dakaá¸¥)(hÄ• nitaá¸¥* [-tas suff.])(sambandha-)(tÄ• dá¹›k-)(vastu-)(sarve, 1st pl.)(Å›Ä• bdÄ• á¸¥, 1st pl.)(pratyayÄ• á¸¥, 1st pl.)(na*)(adhyavasÄ• yinaá¸¥, 1st pl.)(artha-)(bhÅ«ta-)

1166.
(Ä• dau, 7th s.)(Å›abda-)(premeya-)(jÃ±eya-)(kasya, 6th s.)(apohyam, 1st s.)(na*)(vidyate â€• vid IV C.)(hi*)(prayujyate â€• yuj pass.)(preká¹£Ä• vadbhiá¸¥, 3rd pl.)(kevalaá¸¥)(a-kÄ• á¹‡á¸• e, 7th s.)

1167.
(kintu*)(sambhave, 7th s.)(Ä• rekaá¸¥)(viparyÄ• sa-)(sati, 7th s.)(kasyacit*)(saá¸¥)(prayujyate â€• yuj pass.)(dhÄ«madbhiá¸¥, 3rd pl.)(artham, 2nd s.)(nivá¹›tti-)(tat-)(kvacit*)

1168.
(ataá¸¥*)(tena, 3rd s.)(eva*)(prayuktena, 3rd s.)(taiá¸¥, 3rd pl.)(anubhÅ«yate â€• bhÅ« pass.)(sÄ• phalyam, n. 1st s.)(utpÄ• danÄ• t, 5th s.)(pratyaya-)(niá¸¥sandeha-)(viparyÄ• sa-)

1169.
(iá¹£yate â€• iá¹£ pass.)(jaá¸• a-cetobhiá¸¥, 3rd pl.)(Ä• spadam, 2nd s.)(Ä• Å›aá¹…ka-)(tatra*)(tat, 1st s.)(eva*)(ká¹£ipyate â€• ká¹£ip pass.)(tena, m. 3rd s.)(anyathÄ• *)(uccÄ• raá¹‡Ä• , f. 1st s.)(viphalÄ• , f. 1st s.)

1170.
(hi*)(asau, m. 1st s.)(a-Å›aá¹…kamÄ• naá¸¥)(kiÃ±cit*)(kim* artham*)(paripá¹›cchati â€• pá¹› Pr. III p. s.)(vÄ• *)(bruvat, m. 1st s.)(Å›abdam, m. 2nd s.)(a-)(saá¹ƒskÄ• rakam. m. 2nd s.)(tat-)(katham*)(svasthadhÄ«á¸¥, m. 1st s.)

1171.
(iti*)(rÅ«pa-)(Ä• di, 1st s.)(vijÃ±eyam, n. 1st s.)(caká¹£ur-)(jÃ±Ä• na-)(Ä• di-)(tena, 3rd s.)(etat, 1st s.)(hi*)(pratiá¹£idhyate â€• sidh pass.)(Ä• ropitam, 1st s.)(kenacit*)

1172.
(rÅ«pam, n. 1st s.)(Ä• di, n. 1st s.)(nÄ«la-)(na*)(vedyate â€• vid caus. pass.)(eva*)(Ä• Å›ritena, 3rd s.)(caká¹£ur-)(kintu*)(ekena, 3rd s.)(nityena, 3rd s.)(cetasÄ• , 3rd s.)(Ä• Å›ritena, 3rd s.)(Å›rotrÄ• , 3rd s.)(api*)

1173-1174.
(padam, 1st s.)(vijÃ±eya-)(ucyate â€• vac pass.)(Ä• di-)(vibhrama-)(udbhÅ«tau, 7th s.)(iti*) --
(jÃ±eyÄ• á¸¥, 1st pl.)(ká¹£aá¹‡ikatva-)(rÅ«peá¹‡a, 3rd s.)
(ca*)(iti*)(vibhrame, 7th s.)(bhavanti â€• bhÅ«)(ete, m. 1st pl.)(dharmÄ• á¸¥, m. 1st pl.)(vijÃ±eyÄ• á¸¥, m. 1st pl.)(jÃ±Ä• na-)(sarvajÃ±a-)(kim*)(api*)(abhÄ• vÄ• á¸¥, 1st pl.)(ye, 1st pl.)(na*)(janayanti â€• jan caus.)(jÃ±Ä• nam, 2nd s.)(jÃ±eyÄ• á¸¥, 1st pl.)

1175.
(eá¹£Ä• m, 6th pl.)(asti â€• as)(jÃ±eyatvam, n. 1st s.)(tÄ• dá¹›k*)(ká¹£aá¹‡ikatva-)(Ä• di-)(sÄ• dhanÄ• t, n. 5th s.)(a-bhÄ• vaá¸¥, m. 1st s.)(api*)(jÃ±eyaá¸¥)(saá¹ƒvá¹›ttyÄ• , 3rd s.)(sthÄ• panÄ• t, n. 5th s.)(amunÄ• , 3rd s.)(Ä• tmanÄ• , n. 3rd s.)

1176-1178.
(Å›abda-)(Ä• deá¸¥, 5th s.)(premeya-)(jÃ±eya-)(nimittatÄ• m, f. 2nd s.)(pratipatti-)(dá¹›á¹£á¹-vÄ• *)(eva*)(sthitasya, 6th s.)(vÄ• kya-)(api*)(antareá¹£u, 7th pl.)(kÄ• la-)(upalambhe, 7th s.)(kevalasya, 6th s.)(sÄ• , f. 1st s.)(pratipattiá¸¥, f. 1st s.)(yÄ• , f. 1st s.)(upajÄ• yate â€• jan pass.)(bhedeá¹£u, 7th pl.)(artha-)(plavamÄ• na-)(anusÄ• rataá¸¥* [-tas suff.])(vÄ• kya-)(tat-)(ca*)(Å›abdebhyaá¸¥, 5th pl.)(Ä• dibhyaá¸¥, 5th pl.)(ghaá¹-a-)(api*)(sÄ• , f. 1st s.)(asti â€• as)(eva*)(tathÄ• vidhÄ• *)(tasmÄ• t, 5th s.)(dhvanayaá¸¥, m. 1st pl.)(jÃ±eya-)(Ä• di-)(samÄ• á¸¥, 1st pl.)(Å›abdena, m. 3rd s.)(ghaá¹-a-)(Ä• di-)

1179.
(etat, n. 1st s.)(proktam, 1st s.)(iti*)(kalpanÄ• yÄ• m, f. 7th s.)(apohya-)(varam, 2nd s.)(kalpitam, 2nd s.)(vastu, 2nd s.)(eva*)(vyÄ• hatam, 1st s.)(varjanÄ• t, 5th s.)(anya-)(niyamena, 3rd s.)

1180.
(vastu, n. 1st s.)(eva*)(kalpyate â€• ká¸·p pass.)(yat, n. 1st s.)(vivaká¹£itam, n. 1st s.)(ataá¸¥*)(ká¹£epaá¸¥)(vivaká¹£itasya, n. 6th s.)(tu*)(sarvam, 1st s.)(na*)(vivaká¹£itam, n. 1st s.)

1181.
(tu*)(niá¹£edhaá¸¥)(Ä• kÄ• ra-)(jÃ±Ä• na-)(na*)(Å›akyate â€• Å›ak pass.)(sva-vedyatvÄ• t, 5
s.)(hi*)(an-ekadhÄ• *)(Ä• ropakam, n. 1st s.)(nirÄ• lambam, n. 1st s.)

1182.
(avaÅ›ya-)(abhyupagantavyaá¸¥)(kaÅ›cit*)(gataá¸¥)(Ä• tma-)(jÃ±Ä• nasya, 6th s.)(niyataá¸¥)(pratigocaram, n. 1st s.)(ca*)(saá¸¥)(eva*)(svabhÄ• vaá¸¥)(ca*)

1183.
(uktaá¸¥)(asmÄ• bhiá¸¥, 3rd pl.)(Ä• kÄ• raá¸¥)(pratibimbam, n. 1st s.)(tad-Ä• bhatÄ• , f. 1st s.)(ullekhaá¸¥)(ca*)(pratibhÄ• saá¸¥)(bhedaá¸¥)(saá¹ƒjÃ±Ä• -)(tu*)(a-)(kÄ• raá¹‡am, n. 1st s

1184.
(Å›abdÄ• nÄ• m, m. 6th pl.)(Ä• di-)(evam*)(vidyate â€• vid IV C.)(Ä• di, n. 1st s.)(na* evam*)(iti* = quotes)(vispaá¹£á¹-am, 1st s.)(apohyam, 1st s.)(iti* = quotes)(laká¹£aá¹‡am, n. 1st s.)(antara-)(prakÄ• ra-)

1185.
(ca*)(Å›abde, m. 7th s.)(sarva-)(api*)(upanÄ«te, 7th s.)(vyavahÄ• ra-)(vidyate â€• vid IV C.)(vyudÄ• syam, 1st s.)(tasya, 6th s.)(arthaá¸¥)(abhidhitsitaá¸¥)(ayam, m. 1st s.)(apohaá¸¥)(anya-)

1186.
(sarve, m. 1st pl.)(dharmÄ• á¸¥, 1st pl.)(nirÄ• tmanaá¸¥, 1st pl.)(vÄ• *)(sarve, m. 1st pl.)(puruá¹£Ä• á¸¥, m. 1st pl.)(gatÄ• á¸¥, m. 1st pl.)(tatra*)(gamyate â€• gam / gacch pass.)(sÄ• mastyam, n. 1st s.)(apohyate â€• Å«h pass.)(kaÅ›cit*)(aá¹ƒÅ›aá¸¥)

1187.
(bhrÄ• ntiá¸¥, f. 1st s.)(eva*)(kecit*)(bÄ• hyÄ• á¸¥, 1st pl.)(ghaá¹-a-Ä• dayaá¸¥, m. 1st pl.)(iá¹£á¹-Ä• á¸¥, 1st pl.)(nirÄ• tmÄ• naá¸¥, 1st pl.)(gamanam, 1st s.)(eva*)(kasyacit*)(tat, 1st s.)(vinivarttate â€• vá¹›t Ä€t. Pr. III p. s.)

1188.
(pratiá¹£edhaá¸¥)(sarva-)(aá¹…ga-)(na*)(eva*)(vivaká¹£itaá¸¥)(tasmin, 7th s.)(tasmÄ• t, 5th s.)(ayam, m. 1st s.)(prasaá¹…gaá¸¥)(apoha-)(svÄ• rtha-)(ucyate â€• vac pass.)(a-jÃ±atayÄ• f. 3rd s.)

1189.
(ca*)(apohaá¸¥)(na*
api*)(bhÄ• vaá¸¥)(na*)(a-bhÄ• vaá¸¥)(a-)(laká¹£aá¹‡aá¸¥)(pá¹›thak-)(ekatva-)(ca*)(na*)(Ä• Å)(vastutaá¸¥*
[-tas suff.])(na*)(eka-)(na-ekaá¸¥)

1190.
(tathÄ• *)(asau, m. 1st s.)(na*)(tattvena, n. 3rd s.)(asti
â€• as)(tathÄ• *)(vyavasÄ«yate; vi-ava-â€• so
pass.)(tat*)(na*)(bhÄ• vaá¸¥)(na*)(ca*)(a-bhÄ• vaá¸¥)(avasÄ• yataá¸¥* [-tas suff.])(vastutvena, n. 3rd s.)

1191.
(Ä• dayaá¸¥, m. 1st pl.)(bheda-)(a-bheda-)(pariniá¹£á¹-hitÄ• á¸¥, m. 1st pl.)(sat-)(vastu-)(ca*)(arthaá¸¥)(Å›abda-)(niá¸¥svabhÄ• vaá¸¥)(tasmÄ• t, 5th s.)(ete, 1st pl.)(nirÄ• spadÄ• á¸¥, 1st pl.)

1192-1194.
(naá¸¥, 6th pl.)(Å›abdaá¸¥)(karoti â€• ká¹› VIII C.)(vinivá¹›ttim, f. 2nd s.)(anya-)(artha-)(sÄ• ká¹£Ä• t*)(tu*)(ká¹›te, m. 7th s.)(abhidhÄ• ne, m. 7th s.)(svÄ• rtha-)(sÄ• , f. 1st s.)(avagamyate â€• gam / gacch pass.)(sÄ• marthyÄ• t, n. 5th s.)

1193-1194.
(iti*)(tat-)(Ä• tmÄ• , n. 1st s.)(na*)(Ä• tmÄ• , n. 1st s.)(para-)(upapÄ• ditam, n. 1st s.)(vistareá¹‡a, 3rd s.)(tasmÄ• t, 5th s.)(ucyate â€• vac pass.)(iha*)-- ...
"Who (kena, 3rd s.)(hi*)(Ä• saktam, 1st s.)(a-gotvam, n. 1st s.)(goá¸¥, 6th s.)(yena, 3rd s.)(etat, n. 1st s.)(apohyate â€• Å«h pass.)(iti*)(an-abhijÃ±ena, 3rd s.)(paká¹£a-)(para-)(etat, n. 1st s.)(na* eva*)(apohyate â€• Å«h pass.)(Å›abdena, m. 3rd s.)(abhimukhena, 3rd s.)

1195-1199.
(ca*)(vÄ• cyatvam, n. 1st s.)(paripá¹›cchyate â€• pá¹›cch pass.)(katamena, m. 3rd

s.)(Å›abdena, m. 3rd s.)(kim*)(etena, 3rd s.)(apohasya, m. 6th s.)(yadi* vÄ• *)(kim*)(ghaá¹-a-)(Ä• dinÄ• , 3rd s.)

1196.
(nirÅ«paá¹‡e, 7th s.)(kim*)(apohaá¸¥)(arthaá¸¥)(Å›abda-)(vÄ• *)(vÄ• *)(vidhiá¸¥, m. 1st s.)(evam*)(tat, n. 1st s.)(yat, n. 1st s.)(bhÄ• ti â€• bhÄ• Pr. III p. s.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(apohaá¸¥)

1197.
(matiá¸¥, f. 1st s.)(iti*)(arthaá¸¥)(Å›abda-)(sÄ• ká¹£Ä• t*)(pratibimbam, n. 1st s.)(tu*)(hÄ• niá¸¥, f. 1st s.)(vidhi-)(Ä• di-)(jÄ• ti-)(avagamyate â€• gam / gacch pass.)(sÄ• marthyÄ• t, 5th s.)

1198.
(ca*)(Å›abdÄ• á¸¥, m. 1st pl.)(ghaá¹-a-)(vrká¹£a-)(Ä• di-)(bruvanti â€• brÅ« Pr. III p. pl.)(tat, 2nd s.)(eva*)(pratibimbakam, n. 2nd s.)(arthÄ• t, 5th s.)(jananÄ• t, 5th s.)(sÄ• ká¹£Ä• t*)(tu*)(anyat, n. 2nd s.)(ká¹£ipanti â€• ká¹£ip Pr. III p. pl.)

1199.
(tasmÄ• t, 5th s.)(asti â€• as)(na*)(doá¹£aá¸¥)(vidhi-)(na*)(ca*)(an-iá¹£á¹-Ä• , f. 1st s.)(prasajyate â€• saÃ±j pass.)(tu*)(an-aá¹…gÄ«ká¹›teá¸¥, f. 5th s.)(tat-)(doá¹£aá¸¥)(paká¹£a-)(a-vÄ• cya-)(na*)(naá¸¥, 6th pl.)

1200.
(ekatva-)(nityatÄ• -)(Ä• diá¸¥, m. 1st s.)(kalpitaá¸¥)(tu*)(na*)(tÄ• ttvikaá¸¥)(tat*)(hÄ• sa-karaá¹‡am, 1st s.)(atra*)(sÅ«cakam, 1st s.)(mahÄ• -)(vidvattva-)

1201.
(yatra*)(eva*)(svÄ• tmÄ• , n. 1st s.)(gamyate â€• gam / gacch pass.)(apohaá¸¥)(anya-)(api*)(gamyate â€• gam / gacch pass.)(sÄ• marthyÄ• t, 5th s.)(avadhÄ• raá¹‡a-)(anyathÄ• *)(niyamaá¸¥)(viphalaá¸¥)

1202.
(tarhi*)(Å›abdasya, m. 6th s.)(Ä• di-)(suta-)(vandhyÄ• -)(yasya, 6th s.)(na*)(bÄ• hyaá¸¥)(arthaá¸¥)(anyathÄ• vá¹›ttaá¸¥)(iá¹£yate â€• iá¹£ pass.)(api*)(kva*)(apohaá¸¥)(ucyate â€• vac pass.)(tena, 3rd s.)

1203.
(a-bhÄ• vÄ• nÄ• m, 6th pl.)(a-bhÄ• vÄ• t, 5th s.)(rÅ«pa-)(Å›abdÄ• á¸¥, m. 1st pl.)(a-)(eva*)(Å›aá¹…kyÄ• , 3rd s.)(vÄ• cakÄ• á¸¥, 1st pl.)(jÄ• ti-)(Ä• di-)(siddhÄ• á¸¥, m. 1st pl.)(te, m. 1st p.)(eva*)(sÅ«cakÄ• á¸¥, m. 1stpl.)(nirbhÄ• sasya, m. 6th s.)

1204.
(tat, 1st s.)(pratipÄ• dyate â€• pad caus. pass.)(Å›abdaiá¸¥, m. 3rd pl.)(pratibimbam, n. 1st s.)(yat, n. 1st s.)(Ä• bhÄ• ti â€• bhÄ• Pr. III p. s.)(nirmitam, n. 1st s.)(mÄ• tra-)(vÄ• sanÄ• -)(uttha-)(abhijalpa-)(Å›Å«nya-)(artha-)

1205.
(Å›abdÄ• á¸¥, m. 1st pl.)(ime, m. 1st pl.)(dyotakÄ• á¸¥, m. 1st pl.)(sÄ• ká¹£Ä• t*)(tat-)(mÄ• tra-)(sa-saá¹ƒÅ›ayÄ• á¸¥, m. 1st pl.)(sa-vyapeká¹£atvÄ• t, n. 5th s.)(saá¹…keta-)(-vat*)(abhidhÄ• na-)(kalpita-)(artha-)

1206.
(ca*)(ete, m. 1st pl.)(dhvanayaá¸¥, m. 1st pl.)(na*)(pratipÄ• dakÄ• á¸¥, m. 1st pl.)(vidhÄ• na-)(bheda-)(Ä• di-)(upagata-)(para-)(tasmÄ• t, n. 5th s.)(gamyatÄ• m â€• gam / gacch pass. Imp. III p. s.)(eva*)(-vat*)(tat-)

1207.
(atra*)(hi*)(sÄ• dhitaá¸¥)(purÄ• *)(saá¹…keta-)(a-sambhavaá¸¥)(bheda-)(Ä• dau, 7th s.)(ca*)(tat*)(na*)(vaiphalyam, n. 1st s.)(hetvoá¸¥, m. 6th d.)(sandigdha-)(vyatirekitÄ• , f. 1st s.)

1208-1209.
(paká¹£e, 7th s.)(apoha-)(api*)(katham*)(saá¹…keta-)(sambhavaá¸¥)(katham*)(ca*)(tasya, 6th s.)(sÄ• phalyam, n. 1st s.)(hi*)(saá¸¥)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)(dvayoá¸¥, 6th d.)(vaktá¹›-)(Å›rotroá¸¥, 6th d.)(jÃ±Ä• nam, n. 1st s.)(na*)(vedyate â€• vid caus. pass.)(parasparam, 2nd s.)(ca*)(tat, n. 1st s.)(dá¹›á¹£á¹-am, n. 1st s.)(saá¹…kete, m. 7th s.)(na*)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(vyavahÄ• re, m. 7th s.)

1210.
(api*)(svasya, m. 6th s.)(jÃ±Ä• ne, 7th s.)(avabhÄ• sasya, m. 6th s.)(svasya, m. 6th s.)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(adhyavasÄ• ye, m. 7th s.)(bÄ• hya-)(artha-)(yataá¸¥*)(api*)(samaá¸¥)(dvayoá¸¥, m. 6th d.)

1211.

(hi*)(yathÄ• *)(aká¹£aá¸¥)(upahata-)(timira-)(prÄ• ha â€• ah Pr. III p. s.)(sva-samÄ• ya, m. 4th s.)(dvayam, 2nd s.)(Å›aÅ›i-)(tathÄ• *)(sarvÄ• , f. 1st s.)(Å›Ä• bdÄ«, f. 1st s.)(vyavahá¹›tiá¸¥, f. 1st s.)(matÄ• , f. 1st s.)

1212.
(idam, 1st s.)(vyÄ• pakatvam, n. 1st s.)(tasya, m. 6th s.)(iá¹£á¹-am, n. 1st s.)(adhyavasÄ• yikam, n. 1st s.)(hi*)(ete, m. 1st pl.)(pratyayÄ• á¸¥, m. 1st pl.)(nirmitÄ• á¸¥, m. 1st pl.)(Å›abda-)(avabhÄ• sinaá¸¥, m. 1st pl. [-in suff.])(mithyÄ• -)

1213.
(pratyaká¹£am, n. 1st s.)(ca*)(anumÄ• nam, n. 1st s.)(yat, 1st s.)(uktam, 1st s.)(paraiá¸¥, m. 3rd pl.)(prasiddhaye, f. 4th s.)(upÄ• dhi-)(na*)(siddham, n. 1st s.)(tat, n. 1st s.)(hi*)(laká¹£aá¹‡akam, n. 1st s.)(evam*)

1214.
(pratyaká¹£am, n. 1st s.)(apoá¸• ham, n. 1st s.)(kalpanÄ• -)(a-bhrÄ• ntam, 1st s.)(kalpanÄ• , f. 1st s.)(pratÄ«tiá¸¥, f. 1st s.)(abhilÄ• pinÄ«, f. 1st s.)(tu*)(na*)(Ä• tmikÄ• , f. 1st .s)(hetutva-)(ká¸·pti-)(Ä• di-)

1215.
(yÄ• , f. 1st .s)(yogyÄ• , f. 1st s.)(ghaá¹-anÄ• -)(artha-)(Å›abda-)(jÄ• yate â€• jan pass.)(sa-abhilÄ• paá¸¥)(api*)(vÄ• cÄ• m, f. 6th pl.)(rÅ«patas*)(iti*)(vá¹›ká¹£aá¸¥)(Ä• di-)(a-prayoge, 7th s.)

1216.
(anvayÄ• t, 5th s.)(vÄ• sanÄ• -)(bhÄ• vanÄ• -)(artha-)(nÄ• ma-)(atÄ«ta-)(bhava-)(api*)(sadyas*-jÄ• taá¸¥)(p m. 1st s.)(itikartavyatÄ• -)(yogÄ• t, 5th s.)(yat-)

1217.
(sÄ• , f. 1st s.)(yÄ• , f. 1st s.)(vispaá¹£á¹-am, 2nd s.)(pravedyate â€• vid caus. pass.)(kÄ• le, 7th s.)(cintÄ• -)(utpreká¹£a-)(iva*)(anuviddhÄ• , f. 1st s.)(na*)(Å›akyate â€• Å›ak pass.)(apahnotum* â€• hnu)(Å›abdaiá¸¥, 3rd pl.)

1218.
(sthitiá¸¥, f. 1st s.)(Å›abda-)(arthayoá¸¥, 6th d.)(adhyavasÄ• yena, 3rd s.)(bhrÄ• ntÄ• , f. 1st s.)(a-sattve, 7th s.)(asyÄ• á¸¥, 6th s.)(api*)(Ä«dá¹›Å›Ä«, f. 1st s.)(sÄ• , f. 1st s.)(na*)(sambhavet â€• bhÅ« Opt. III p. s.)(tasyÄ• á¸¥, f. 6th s.)(a-yogÄ• t, 5th

s.)(anya-)

1219.
(anye, m. 1st pl.)(viduá¸¥ â€• vid II C. Perf. III p. pl.)(kalpanÄ• m, f. 2nd s.)(yogyÄ• m, f. 7th s.)(yojanÄ• -)(jÄ• ti-)(Ä• di-)(sÄ• , f. 1st s.)(na*)(saá¹…gatÄ• , f. 1st s.)(jÄ• ti-)(Ä• di-)(apÄ• statvÄ• t, 5th s.)(ca*)(a-dá¹›á¹£á¹-eá¸¥, 5th s.)

1220.
(jÄ• ti-)(Ä• dÄ«nÄ• m, 6th pl.)(a-dá¹›á¹£á¹-atvÄ• t, 5th s.)(tat-)(yoga-)(a-pratibhÄ• sanÄ• t, 5 s.)(ca*)(katham*)(ghaá¹-anÄ• , f. 1st s.)(arthe, 7th s.)(ghaá¹-ate â€• ghaá¹- Ä€t. Pr. III p. s.)(-vat*)(ká¹£Ä«ra-)(udaka-)(Ä• di-)

1221.
(iyam, f. 1st s.)(kalpanÄ• , f. 1st s.)(uditÄ• , f. 1st s.)(dvividha-)(prasiddhÄ• , f. 1st s.)(para-)(apara-)(dvaya-)(uktitas*)(kathanÄ• ya, 4th s.)(viá¹£aya-)(heya-)(upÄ• deya-)

1222.
(ca*)(iyam, f. 1st s.)(yojanÄ• , f. 1st s.)(nÄ• ma*)(Ä• di-)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(Ä• ká¹£ipya* â€• ká¹£ip)(sva-)(anantaram, 2nd s.)(nimitam, 2nd s.)(tena, 3rd s.)(abhidhÄ• , f. 1st s.)(na*)(a-prastutÄ• , f. 1st s.)

1223.
(vÄ• *)(nÄ• ma-)(jÄ• ti-)(sarve, m. 1st pl.)(Ä• dayaá¸¥, m. 1st pl.)(yojyante â€• yuj cause. pass. Pr. III p. pl.)(anayÄ• , f. 3rd s.)(uktÄ• , f. 1st .s)(tathÄ• *)(sÄ• , f. 1st s.)(kalpanÄ• , f. 1st s.)(proktÄ• , f. 1st s.)(pratÄ«tiá¸¥, f. 1st s.)(abhilÄ• pinÄ«, f. 1st s.)

1224.
(yat* vÄ• *)(uditÄ• , f. 1st s.)(kevalÄ• , f. 1st s.)(kalpanÄ• , f. 1st s.)(siddhÄ• , f. 1st s.)(eva*)(sva-)(mata-)(yojanÄ• t, 5th s.)(iti*)(sarvatra*)(yuktaá¸¥)(arthaá¸¥)(ucyate â€• vac pass.)(nÄ• mna, 3rd s.)

1225.
(taiá¸¥, 3rd pl.)(karaá¹‡a-)(vibhÄ• ktyÄ• , 3rd s.)(sÄ• phalyam, n. 1st s.)(iti*)(arthaá¸¥)(iyam, f. 1st s.)(sÄ• , f. 1st s.)(adhyavatiá¹£á¹-hate â€• sthÄ• Ä€t. Pr. III p. s.)(nÄ• mnaá¸¥, 6th s.)(jÄ• ti-)(Ä• dibhiá¸¥, 3rd pl.)

1226.
(ca*)(sadbhÄ• vatas*)(jÄ• teá¸¥, f. 6th s.)(vÄ• cyÄ• yÄ• á¸¥, 6th
s.)(yadá¹›cchÄ• -Å›abda-)(na*)(mantavyÄ• , f. 1st s.)(a-vyÄ• ptiá¸¥, f. 1st s.)(asya, 6th
s.)(tu*)(Å›rutiá¸¥, f. 1st s.)(pá¹›thak*)(prasiddheá¸¥, 5th s.)

1227.
(tu*)(nanu*)(Å›abdaá¸¥)(jÄ• ti-)(kevalaá¸¥)(-tvÄ• t, 5th
s.)(vÄ• cya-)(apoha-)(anya-)(vÄ• *)(-tvÄ• t, 5th
s.)(paratantra-)(vivaká¹£Ä• -)(Å›abdaá¸¥)(vivaká¹£Ä• -)(eva*)

1228.
(satyam, 1st s.)(idam, n . 1st s.)(Ä«dá¹›Å›am, 1st s.)(uktam, n. 1st s.)(nyÄ• ya-vidÄ• ,
3rd s.)(anuvá¹›ttyÄ• , 3rd s.)(loka-)(hi*)(eva*)(iyÄ• n, m 1st
s.)(Å›abdaá¸¥)(gataá¸¥)(padam, 2nd s.)(vyavahÄ• ra-)(asmin, 7th s.)

1229.
(te, m. 1st pl.)(Ä• dayaá¸¥, 1st pl.)(jÄ• ti-)(na*)(vyatirekinaá¸¥, 1st
pl.)(vid-)(loka-)(iha*)(iti*)(artham, 2nd
s.)(pratipatti-)(etat-)(iti*)(tu*)(anye, 1st pl.)(Ä• di-)(vará¹‡itam, n. 1st s.)

1230.
(api*)(taiá¸¥, m. 3rd pl.)(samupÄ• Å›ritÄ• á¸¥, sam-upa-Ä• -â€• Å›ri m. 1st pl.)(kalpanÄ• m,
s.)(yojanÄ• m, 2nd s.)(jÄ• ti-)(Ä• di-)(niyatam, 2nd s.)(abhyyupeyÄ• , f. 1st
s.)(pratÄ«tiá¸¥, f. 1st s.)(abhilÄ• pinÄ«, f. 1st s.)

1231.
(anyathÄ• *)(iva*)(yuktayoá¸¥, 6th d.)(bhÄ• vayoá¸¥, 6th d.)(yojanÄ• -)(a-bhÄ• vÄ• t, 5th
s.)(paricchedÄ• t, 5th s.)(svÄ• tantryeá¹‡a, 3rd s.)(kalpanÄ• , f. 1st s.)(na*
eva*)(kalpyate â€• ká¸·p pass.)

1232.
(evam* vÄ• *)(syÄ• t â€• as Opt. III p. s.)(a-vyavahÄ• ryam, 1st s.)(idam, 1st
s.)(sarvam, 1st s.)(viÅ›vam, 1st s.)(tataá¸¥)(idam, 1st s.)(vyavahÄ• ryam, 1st
s.)(matam, 1st s.)(saá¹ƒsá¹›á¹£á¹-am, 1st s.)(rÅ«pa-)(jÄ• ti-)(Ä• di-)

1233.
(yojanÄ• , f. 1st s.)(jÄ• ti-)(Ä• di-)(a-vyabhicÄ• rinÄ«, f. 1st
s.)(yojanÄ• -)(Å›abda-)(ca*)(evam*)(etat, n. 1st s.)(vacas, n. 1st s.)(ucyate â€• vac

pass.)(iti*)(jÄ• yate â€• jan pass.)(phalavat, 1st s.)

1234.
(tasmÄ• t, 5th s.)(iyam, f. 1st .s)(kalpanÄ• , f. 1st s.)(matÄ• , f. 1st s.)(sÄ• dhyÄ• , f. 1st s.)(a-yatnena, 3rd s.)(a-vivÄ• dÄ• t, 5th s.)(pravÄ• dinÄ• m, 6th pl.)(saá¹ƒsthitÄ• nÄ• m, 6th pl.)(samasta-)(siddhÄ• nta-)

1235.
(Ä• gÅ«rya* â€• gá¹•)(sakalam, 2nd s.)(etat, 2nd s.)(vará¹‡anam, 1st s.)(nÄ• ma-)(jÄ• ti-)(Ä• di-)(ittham*)(iha*)(akarot â€• ká¹› P. Imp. III p. s.)(upÄ• danam, 2nd s.)(matayoá¸¥, 6th d.)(sva-)(anyayoá¸¥, 6th d.)

1236.
(a-bruvan, 1st s.)(evam*)(iti*)(bhedaá¸¥)(asmÄ• kam, 6th pl.)(tebhyaá¸¥, 5th pl.)(eva*)(iyÄ• n, m. 1st s.)(anantaram*)(jagau â€• gai I C. Perf. III p. s.)(vÄ• kyam, 1st s.)(Ä• dikam, 1st s.)(tu*)(anye, 1st pl.)(iti*)

1237.
(evam*)(granthe, 7th s.)(nyÄ• yamukhe, 7th s.)(vyÄ• khyÄ• tavyaá¸¥)(ananyÄ• , f. 3rd s.)(diÅ›Ä• , f. 3rd s.)(pratÄ«tiá¸¥, f. 1st s.)(coditÄ• , f. 1st s. [â€• cud])(tatra*)(abhisambandhÄ• t, 5th s.)(iti*)(jÃ±Ä• nam, n. 1st s.)

1238.
(yad* vÄ• *)(viÅ›eá¹£aá¹‡am, n. 1st s.)(yena, 3rd s.)(Å›rutiá¸¥, f. 1st s.)(ká¹›t-)(apoha-)(anya-)(ca*)(anena, 3rd s.)(karoti â€• ká¹› VIII C.)(vyavacchedam, 2nd s.)(or: `it differentiates')(jÄ• ti-)(Ä• dÄ«nÄ• m, 6th pl.)

1239-1242.
(kalpanÄ• , f. 1st s.)(matÄ• , f. 1st s.)(eva*)(pratÄ«ti-rÅ«pÄ• , f. 1st s.)(ca*)(evam*)(pratiá¹£edhaá¸¥)(tÄ• dÄ• tmya-)(pratyaká¹£asya, 6th s.)(upavará¹‡yate â€• pass. Pr. III p. s.)(ca*)

1240.
(na*)(bÄ• dhyate â€• bÄ• dh pass.)(Å›abdena, 3rd s.)(adhyaká¹£a-)(Ä• di-)(adhyaká¹£e, 7th s.)(virahaá¸¥)(kalpanÄ• -)(sÄ• , f. 1st s.)(hi*)(na*)(vÄ• cyatÄ• , f. 1st s.)(Å›abda-)

1241.
(anyathÄ• *)(rÅ«pa-)(gandha-)(Ä• deá¸¥, 6th s.)(bhavet â€• bhÅ« Opt. III p.

s.)(sa-vikalpakatÄ• , f. 1st s.)(ataá¸¥*)(na*)(Ä• spadam, n. 1st s.)(eva*)(idam, 1st s.)(yat, n. 1st s.)(kudhiyaá¸¥, 1st pl.)(Ä• huá¸¥ â€• ah Pr. III p. s.)

1242.
(yadi*)(Å›abdena, 3rd s.)(pratyaká¹£a-)(abhidhÄ«yate â€• dhÄ• pass.)(pratyaká¹£am, 1st s.)(katham*...katham*)(tat-)(apoá¸• ham, 1st s.)(kalpanÄ• -)(gamyate â€• gam / gacch pass.)(a-yuktam, 1st s.)

1243.
(pratyaká¹£am, 1st s.)(apoá¸• ham, 1st s.)(kalpanÄ• -)(vedyate â€• vid caus. pass.)(atiparisphuá¹-am*)(vedanÄ• t, 5th s.)(nÄ«la-)(api*)(manasÄ• , n. 3rd s.)(Ä• sakta-)(anyatra*)

1244.
(asau, m. 1st s.)(eva*)(vikalpaá¸¥)(na*)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(tam, m. 2nd s.)(artham, m. 2nd s.)(tyÄ• gÄ• t, 5th s.)(abhidhÄ• -)(atÄ«ta-)(Ä• di-)(Ä• ptitas*)(ghaá¹-anÄ• -)(nÄ• ma-)(tat-)

1245.
(ca*)(tadÄ• *)(asti â€• as Pr. III p. s.)(na*)(aparaá¸¥)(vikalpaá¸¥)(saá¹ƒsargÄ«, m. 1st s.)(nÄ• ma-)(tat-)(a-pratisaá¹ƒvitteá¸¥, f. 5th s.)(dá¹›Å›yasya, 6th s.)(saká¹›t*)(dvayoá¸¥, 6th d.)(an-iá¹£á¹-eá¸¥, 5th s.)

1246.
(ataá¸¥*)(bhÄ• vi-)(vikalpakam, n. 1st s.)(anubhÅ«yate â€• bhÅ« pass.)(saha-)(jÃ±Ä• na-)(tasmÄ• t, 5th s.)(idam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(indriya-)(sphuá¹-am*)(a-kalpanam, 1st s.)

1247.
(cet*)(matam, 1st s.)(iti*)(vijÃ±Ä• nÄ• ni, 1st pl.)(upajÄ• yante â€• jan pass. Pr. III p. pl.)(eva*)(krameá¹‡a, 3rd s.)(tu*)(abhimÄ• naá¸¥)(saká¹›t*)(bhÄ• va-)(vá¹›tteá¸¥, 5th s.)(Å›Ä«ghra-)(-vat*)(alÄ• ta-)

1248.
(na*)(tadÄ• *)(abhimukhÄ«-)(bhÅ«ta-)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(anuá¹£aá¹…gavÄ• n, m. [-vat suff.])(vikalpaá¸¥)(vidyate â€• vid IV C.)(dá¹›Å›yaá¸¥)(iti*)(eva*)(uktam, 1st s.)(nÄ• ma-)
N.B.: The final quarter has two unclear syllables which precede the final `-nÄ• '.

The BaudhabhÄ• ratÄ« edition reads the final quarter as: ... ityatroktaá¹ƒ na kiá¹ƒcana // .

1249.
(ca*)(tat, n. 1st s.)(nirantaram, n. 1st s.)(bhrÄ• ntiá¸¥, f. 1st s.)(vyaktam, 1st s.)(ca*)(ataá¸¥*)(tat, n. 1st s.)(eva*)(yaugapadyam, n. 1st s.)(artha-)(vijÃ±Ä• na-)(sphuá¹-am*)

1250.
(avasthÄ• dau, 7th s.)(dá¹›á¹£á¹-i-)(narttakÄ«, f. 1st s.)(akhilam, 1st s.)(vedyate â€• vid caus. pass.)(saká¹›t*)(api*)(bahubhiá¸¥, 3rd pl.)(vyavadhÄ• ne, 7th s.)(cet*)(bhrÄ• ntiá¸¥, f. 1st s.)(vá¹›ttitas*)(Ä• Å›u-)

1251.
(buddhÄ«nÄ• m, 6th pl.)(Ä• di-)(varttanam, 1st s.)(laghu-)(atyartham*)(ataá¸¥*)(kim* artham*)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(na*)(abhimÄ• naá¸¥)(saká¹›t-bhÄ• va)(atra*)(api*)

1252.
(ca*)(mÄ• nase, 7th s.)(Å›uddhe, 7th s.)(na*)(kramaá¸¥)(vyavasÄ«yeta â€• so pass. Opt. III p. s.)(ca*)(a-sthiteá¸¥, 5th s.)(cirÄ• *)(sarva-)(buddhÄ«nÄ• m, 6th pl.)(Ä• Å›u-)(vá¹›ttiá¸¥, f. 1st s.)(alpÄ• , f. 1st s.)

1253.
(ataá¸¥*)(sarvatra*)(bhavet â€• bhÅ« Opt. III p. s.)(grahaá¹‡am, n. 1st s.)(krama-)(bhÄ• saá¸¥)(saká¹›t-)(grahaá¹‡a-)(tu*)(bhavet â€• bhÅ« Opt. III p. s.)(-vat*)(bodha-)(Å›abda-)(Ä• di-)

1254-1256.
(api*)(alÄ• te, 7th s.)(bhrÄ• ntiá¸¥, f. 1st s.)(saká¹›t*)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(Ä• bhÄ• sÄ• , f. 1st s.)(cakra-)(na*)(pratisandhÄ• nÄ• t, 5th s.)(dá¹›Å›Ä• m, f. 2nd s.)(vispaá¹£á¹-am*)(pratibhÄ• sanÄ• t, 5th s.)

1255.
(tathÄ• * hi*)(pratisandhÄ• nam, n. 1st s.)(kriyate â€• ká¹› pass.)(eva*)(smá¹›tyÄ• , f. 3rd s.)(tu*)(na*)(darÅ›anena, 3rd s.)(an-avagrahÄ• t, 5th s.)(viá¹£ayasya, 6th s.)(vyatÄ«tasya, m. 6th s.)

1256.
(ca*)(asau, m. 1st s.)(viá¹£ayaá¸¥)(asyÄ• , f. 1st s.)(na*)(parisphuá¹-aá¸¥)(vinaá¹£á¹-atvÄ• t,
5th s.)(tataá¸¥*)(prasajyate â€• sajj pass.)(Ä• bhÄ• saá¸¥)(cakra-)(na*)(parisphuá¹-aá¸¥)

1257-1260.
(yadi*)(ca*)(kÄ• raá¹‡am, 1st s.)(upasthiti-)(bhÄ• vasya, 6th
s.)(yat-)(rÅ«pa-)(na*)(vidyate â€• vid IV C.)(saá¸¥)(vyavasthÄ• pyate â€• sthÄ• pass. Pr.
III p. s.)(tattvena, 3rd s.)(buddhaiá¸¥, 3rd pl.)

1258.
(a-vidyamÄ• na-)(sÄ• snÄ• -)(Ä• diá¸¥, m. 1st s.)(yathÄ• *)(karkaá¸¥)(go-)(Ä• tmanÄ• , n. 3r
s.)(viÅ›eá¹£aá¹‡a-)(viÅ›iá¹£á¹-a-)(artham, 2nd s.)(grahaá¹‡am, n. 1st s.)
(na*)(ca*)(vidyate â€• vid IV C.)

1259.
(sa-vikalpaka-)(bhÄ• vasya, 6th s.)(sthiteá¸¥, 6th s.)(Ä• ká¹£e, 7th s.)(nibandhanam, n.
1st s.)(vipaká¹£aá¸¥)(Å›Ä• baleya-)(Ä• diá¸¥, 1st s.)(anyathÄ• *)(atiprasajyate â€• sajj pass.

1260.
(na* ca*)(hetoá¸¥, 6th s.)(a-prasiddhatÄ• , f. 1st s.)(jÄ• ti-)(Ä• deá¸¥, 5th
s.)(pratiá¹£edhataá¸¥*)(ca*)(a-paricchedÄ• t, m. 5th s.)(bhedena, 3rd s.)(ca*)(asti
â€• as Pr. III p. s.)(na*)(evam*)(viÅ›eá¹£aá¹‡am, n. 1st s.)

1261.
(nÄ• ma*)(api*)(yat, 1st s.)(Å›abdasya, 6th s.)(svalaká¹£aá¹‡am, 1st s.)(na*
eva*)(vÄ• cakam, 1st s.)(hi*)(svalaká¹£aá¹‡asya, 6th s.)(vÄ• cyatva-)(vÄ• cakatve, 7th
s.)(dÅ«á¹£ite, 7th s.)

1262.
(ataá¸¥*)(vÄ• cakam, n. 1st s.)(vÄ• cya-)(iá¹£yate â€• iá¹£ pass.)(eva*)(adhyÄ• ropitam, 1st
s.)(ca*)(pratyaká¹£am, 1st s.)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(artham,
1st s.)(an-Ä• ropitam, 1st s.)

1263.
(sadbhÄ• vÄ• t, 5th s.)(svalaká¹£aá¹‡asya, 6th s.)(sadbhÄ• ve, 7th s.)(ca*)(tasya, 6th
s.)(api*)(vyatirekatas*)(bhÄ• ve, 7th s.)(vyavadhÄ• na-)(Ä• di-)

1264.

(hi*)(Ä• tmÄ• , m. 1st s.)(nÄ«la-)(Ä• dÄ«nÄ• m, 6th s.)(bhÄ• k, 1st s.)(an-anya-)(a-Å›akya-)(samayaá¸¥)(ca*)(saá¹ƒvittiá¸¥, f. 1st s.)(teá¹£Ä• m, 6th pl.)(ataá¸¥*)(na*)(anuá¹£aá¹…giá¹‡Ä«, f. 1st s.)(abhijalpa-)

1265.
(nanu*)(nÄ• ma- [=universal])(Ä• dikam, 1st s.)(mÄ• *)(/a/-bhÅ«t â€• bhÅ« Aor. III p. s.)(viÅ›eá¹£aá¹‡am, n. 1st s.)(grahyam, 1st s.)(tasya, 6th s.)(tathÄ• * api*)(hetoá¸¥, m. 6th s.)(na* eva*)(vyÄ• varttate â€• vá¹›t Ä€t. Pr. III p. s.)(a-siddhatÄ• , f. 1st s.)(yataá¸¥*)

1266.
(yadi*)(a-grahaá¹‡am, n. 1st s.)(rupeá¹‡a, 3rd s.)(vyavacchinna-)(antara-)(artha-)(syÄ• t â€• as Opt. III p. s.)(vÄ• *)(grahaá¸¥)(artha-)(eva*)(vÄ• *)(a-grahaá¸¥)(yathÄ• *)(ghaá¹-e, 7th s.)

1267.
(yadi*)(a-grahaá¹‡am, n. 1st s.)(rÅ«peá¹‡a, 3rd s.)(vyavacchinna-)(antara-)(ghaá¹-a-)(vÄ• *)(grahaá¸¥)(ghaá¹-asya, 6th s.)(mÄ• tra-)(vÄ• *)(vai*)(a-grahaá¸¥)(ghaá¹-asya, 6th s.)

1268.
(cet*)(matam, n. 1st s.)(grÄ• hi, n. 1st s.)(bhÄ• vena, 3rd s.)(vyavacchinnam, n. 1st s.)(antara-)(grÄ• hya-)(vijÃ±Ä• nam, n. 1st.)(bhavet â€• bhÅ« Opt. III p. s.)(sa-vikalpaka-)(-vat*)(bodha-)(vá¹›ká¹£a-)(Ä• di-)

1269.
(ca*)(vidyate â€• vid IV C.)(na*)(viÅ›eá¹£aá¸¥)(a-spá¹›á¹£á¹-a-)(sÄ• mÄ• nyaá¸¥)(cet*)(tat-)(a-spaá¹£á¹-a-)(grahaá¹‡
s.)(vibhÄ• vatvÄ• t, 5th s.)(na*)(gá¹›hyate â€• grah pass.)

1270.
(iti*)(bodhaá¸¥)(viÅ›iá¹£á¹-a-)(viá¹£ayaá¸¥)(na*)(kalpanÄ• , f. 1st s.)(iti*)(sÄ• hasam*)(na*)(sambhavaá¸¥)(vaiÅ›iá¹£á¹-ya-)(á¹›te*)(sambandhÄ• t, m. 5th s.)(viÅ›eá¹£aá¹‡a-)

1271.
(bodhaá¸¥)(mataá¸¥)(viÅ›iá¹£á¹-a-)(viá¹£ayaá¸¥)(grahÄ• t, 5th s.)(artha-)(vyÄ• vá¹›tta-)(sajÄ• tÄ«ya-)(vijÄ• tÄ«ya-)(na*)(saá¹…gateá¸¥, 6th s.)(viÅ›eá¹£aá¹

1272.
(hi*)(vaiÅ›iá¹£á¹-yam, n. 1st s.)(bhedaá¸¥)(na*)(saá¹…gatiá¸¥, f. 1st s.)(viÅ›eá¹£aá¹‡a-)(tat,
n. 1st s.)(api*)(iti*)(bhinnam, n. 1st s.)(na*)(pratÄ«yate, prati-â€• i, pass. Pr.
III p. s.)(anuviddham, n. 1st s.)(vÄ• cÄ• , f. 3rd s.).

1273.
(tu*)(sati, 7th s.)(tasmin, 7th s.)(gá¹›hÄ«te, 7th s.)(vyatirekiá¹‡i, 7th
s.)(niá¸¥Å›eá¹£a-)(padÄ• rtha-)(apara-)(svabhÄ• va-)(jÄ• yate â€• jan pass.)(vikalpaá¸¥)(tat

1274.
(sÄ• mÄ• nyam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(paraiá¸¥, m. 3rd pl.)(an-avacchinnam, n.
1st s.)(viÅ›eá¹£aá¹‡a-)(grÄ• hyam, n. 1st s.)(nirvikalpaka-)(vijÃ±Ä• na-)(ataá¸¥*)(samam, n.
1st s.)(tatra*)(api*)

1275.
(sÄ• mÄ• nyam, n. 1st s.)(avagamyate â€• gam / gacch pass.)(viÅ›iá¹£á¹-am, n. 1st
s.)(viÅ›eá¹£Ä• t, m. 5th s.)(ataá¸¥*)(vijÃ±Ä• nam, n. 1st s.)(grÄ• hakam, n. 1st
s.)(tat-)(prÄ• ptam, n. 1st s.)(sa-vikalpakam, n. 1st s.)

1276.
(cet*)(gá¹›hÄ«taá¸¥)(nirviÅ›eá¹£am, n. 1st s.)(ucyate â€• vac pass.)(sÄ• mÄ• nyam, n. 1st
s.)(tataá¸¥*)(na*)(yujyate â€• yuj pass.)(sÄ• mÄ• nya-)(viÅ›iá¹£á¹-atvam, n. 1st s.)(viÅ›eá¹£Ä
n. 5th s.)

1277.
(kila*)(ime, m. 1st pl.)(jÃ±Ä• yamÄ• nÄ• á¸¥, m. 1st pl.)(bhÄ• vena, 3rd
s.)(sama-)(vaiá¹£amya-)(prakalpayanti â€• ká¸·p caus. Pr. III p. pl.)(Ä• tmani, n. 7th
s.)(sthitim, 2nd s.)(sÄ• mÄ• nya-)(viÅ›eá¹£a-)

1278.
(yadi*)(bhavaá¸¥)(sama-)(vaiá¹£amya-)(iá¹£yate â€• iá¹£ pass.)(pravibhaktaá¸¥)(tat*)(-tvam,
n. 1st s.)(sÄ• mÄ• nyasya, 6th s.)(viÅ›eá¹£á¹-a-)(viÅ›eá¹£atas*)(avastham, n. 1st s.)

1279.
(atha*)(ayam, f. 1st s.)(sthitiá¸¥, f. 1st s.)(a-saá¹…kÄ«rnÄ• , f. 1st
s.)(katham*)(eva*)(a-vibhakaá¸¥)(a-parihÄ• reá¹‡a, 3rd s.)(anyonya-)(na*)(antaram, n.
1st s.)(gati-)(sthiteá¸¥, 6th s.)

1280.
(na*)(aparam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(bheda-)(atirekeá¹‡a, m. 3rd s.)(Ä• tma-)(viÅ›eá¹£a-)(katham*)(grahaá¹‡am, n. 1st s.)(teá¹£u, 7th pl.)(ucyate â€• vac pass.)(a-sparÅ›ane, 7th s.)(tat-)(rÅ«pa-)

1281.
(ca*)(api*)(tat-)(rÅ«pa-)(sparÅ›ane, 7th s.)(gá¹›hÄ«tÄ• á¸¥, f. 1st pl.)(vibhedinaá¸¥, f. 1st s.)(antara-)(bheda-)(iti*)(vijÃ±Ä• nam, n. 1st s.)(teá¹£u, 7th pl.)(prÄ• ptam, n. 1st s.)(vikalpakam, n. 1st s.)

1282.
(ca*)(sÄ• mÄ• nyam, n. 1st s.)(sampratÄ«yate; sam-prati-â€• i, pass. Pr. III p. s.)(viÅ›eá¹£am, n. 1st s. [or: `distinct'] from the featureless thing (nirupÄ• khyÄ• t, 5th s.)(ataá¸¥*)(te, 6th s.)(bhavet â€• bhÅ« Opt. III p. s.)(grÄ• hyam, n. 1st s.)(vikalpaka-)(jÃ±Ä• na-)

1283.
(cet*)(tat, n. 1st s.)(na*)(viÅ›iá¹£á¹-am, n. 1st s.)(a-sataá¸¥, n. 5th s.)(kim*)(Ä• tmakam, n. 1st s.)(tat-)(no* cet*)(kim*)(na*)(matam, n. 1st s.)(vaiÅ›iá¹£á¹-yam, n. 1st s.)(tasmÄ• t, 5th s.)

1284.
(hi*)(vastunaá¸¥, 6th s.)(api*)(idam, n. 1st s.)(vaiÅ›iá¹£á¹-yam, n. 1st s.)(eva*)(Ä• tmakam, 1st s.)(a-tat-)(ca*)(sÄ• mÄ• nyam, n. 1st s.)(na*)(rÅ«pam, 1s. s.)(a-sat-)(katham*)(te, 6th s.)(na*)(viÅ›iá¹£á¹-am, n. 1st s.)(tat-)

1285.
(tasmÄ• t, 5th s.)(yat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(sampravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(svalaká¹£aá¹‡e, 7th s.)(viá¹£ayam, n. 1st s.)(atÄ«ta-)(patha-)(vak-)(tat*)(sarvam, n. 1st s.)(nirvikalpakam, n. 1st s.)

1286.
(hi*)(Ä• dyam*)(asti â€• as Pr. III p. s.)(Ä• locana-jÃ±Ä• nam, n. 1st s.)(nirvikalpakam, n. 1st s.)(sadá¹›Å›am, n. 1st s.)(vijÃ±Ä• na-)(bÄ• la-)(mÅ«ka-)(Ä• di-)(-jam, n. 1st s.)(Å›uddha-)(vastu-)

1287.

(tadÄ• nÄ«m*)(na*)(sÄ• mÄ• nyam, n. 1st s.)(na*)(viÅ›eá¹£aá¸¥)(anubhÅ«yate â€• bhÅ« pass.)(tu*)(eva*)(vyaktiá¸¥, f. 1st s.)(Ä• dhÄ• rabhÅ«tÄ• , f. 1st s.)(tayoá¸¥, 6th d.)(avasÄ«yate â€• so pass.)

1288.
(tataá¸¥* param*)(vastu, n. 1st s.)(punaá¸¥*)(avasÄ«yate â€• so pass.)(dharmaiá¸¥, 3rd pl.)(jÄ• ti-)(Ä• dibhiá¸¥, 3rd pl.)(budhhyÄ• , f. 3rd s.)(api*)(yayÄ• , f. 3rd s.)(sÄ• , f. 1st s.)(saá¹ƒmatÄ• , f. 1st s.)(pratyaká¹£atvena, 3rd s.)

1289.
(punaá¸¥* punaá¸¥*)(vikalpe, 7th s.)(api*)(bhavet â€• bhÅ« Opt. III p. s.)(yÄ• vÄ• n, m. 1st s.)(adhigamaá¸¥)(anusÄ• reá¹‡a, 3rd s.)(sambandha-)(tat-)(sarvam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(pratyaká¹£am, n. 1st s.)

1290.
(hi*)(mÄ• trÄ• á¹‡Ä• m, 6th pl.)(praviá¹£á¹-a-)(uá¹£á¹‡Ä• t, 5th s.)(garbha-gá¹›ha-)(Ä• diá¹£u
pl.)(arthÄ• á¸¥, m. 1st pl.)(na*)(pratibhÄ• nti â€• bhÄ• III p.
pl.)(na*)(iti*)(punaá¸¥*)(na*)(gamyante â€• gam / gacch pass. Pr. III p.
pl.)(indriyaiá¸¥, n. 3rd pl.)

1291.
(yathÄ• *)(pÅ«rvam*)(jÃ±Ä• tvÄ• *)(mÄ• treá¹‡a, 3rd s.)(Ä• bhÄ• sa-)(paÅ›cÄ• t*)(vibuddhya
pass.)(tatra*)(svarÅ«pataá¸¥*)(tathÄ• *)(dharmataá¸¥* [-tas suff.])(jÄ• ti-)(Ä• di-)

1292.
(yadi*)(tu*)(Ä• locya*)(kaÅ›cit*)(saá¹ƒmÄ«lya*)(netre, n. 2nd d.)(kalpayet â€• ká¸·p caus. Opt. III p. s.)(tasya, 6th s.)(na*)(syÄ• t â€• as Opt. III p. s.)(pratyaká¹£atÄ• , f. 1st s.)(an-anusÄ• rataá¸¥*)(sambandha-)

1293.
(tat, n. 1st s.)(a-yuktam, n. 1st s.)(yadi*)(jÃ±Ä• nam, n. 1st s.)(pravá¹›ttam, n. 1st s.)(tat-)(svalaká¹£aá¹‡e, 7th s.)(hi*)(api*)(grahaá¹‡e, 7th s.)(jÄ• ti-)(Ä• di-)(tat, n. 1st s.)(an-Ä• viá¹£á¹-a-)(abhilÄ• pam, n. 1st s.)

1294.
(tathÄ• * ca*)(idam, n. 1st s.)(sÄ• dhitam, n. 1st s.)(prÄ• k*)(svalaká¹£aá¹‡am, n. 1st s.)(a-vÄ• cyam, n. 1st s.)(eva*)(vijÃ±Ä• nam, n. 1st s.)(vá¹›ttam, n. 1st s.)(tasmin, 7th s.)(niyatam, n. 1st s.)(nirvikalpakam, n. 1st s.)

1295.
(tu*)(jÄ• ti-)(mÄ• tra-)(grahe, 7th s.)(viÅ›eá¹£aá¹‡asya, 6th s.)(syÄ• t â€• as Opt. III p. s.)(ekÄ• ntena, 3rd s. [268])(vibhinnatÄ• , f. 1st s.)(ca*)(etat, n. 1st s.)(na*)(iá¹£á¹-am, n. 1st s.)(paraiá¸¥, 3rd pl.)(yathÄ• *)(uditam, n. 1st s.)

1296.
(viÅ›eá¹£aá¹‡am, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(ekÄ• ntatas*)(bhinnam, n. 1st s.)(viÅ›eá¹£yÄ• t, 5th s.)(tadÄ• *)(katham*)(janayet â€• jan Opt. III p. s.)(viÅ›eá¹£ye, 7th s.)(buddhim, f. 2nd s.)(anurÅ«pÄ• m, f. 2nd s.)(sva-)

1297.
(ca*)(na*)(yuktam, n. 1st s.)(ekam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(vedakam, n. 1st s.)(sva-)(sÄ• mÄ• nya-)(Ä• tmanoá¸¥, 6th d.)(hi*)(sa-vikalpa- [bhÄ• ve])(na*)(-vid, 1st s.)(prÄ• ktana-)(anyathÄ• -bhÄ• ve, 7th s.)(apara-)

1298.
(ekÄ• ntena, 3rd s.)(a-bhÄ• vÄ• t, 5th s.)(anyatÄ• -)(cet*)(jÄ• ti-)(Ä• di, n. 1st s.)(gatam, n. 1st s.)(Ä• dyena, 3rd s.)(adhigantá¹›tvÄ• t, 5th s.)(artha-)(vijÃ±Ä• ta-)(param, n. 1st s.)(samam, n. 1st s.)(smÄ• rtta-jÃ±Ä• na-)

1299-1300.
(sati, n. 7th s.)(adhigamaá¸¥)(rÅ«peá¹‡a, 3rd s.)(aneka-)(sÄ• mÄ• nya-)(saá¹ƒmugdha-),(cet*)(na* eva*)(niÅ›citam, n. 1st s.)(vastu, n. 1st s.)(tu*)(niÅ›cayaá¸¥)(uttarottaraá¸¥, m. 1st s.)

1300.
(viá¹£aya-)(vyavaccheda-)(samÄ• ropa-)(yathÄ• *)(anumÄ• , f. 1st s.)(viá¹£ayaá¸¥)(vyavaccheda-)(samÄ• ropa-)(niÅ›cayaá¸¥)(tathÄ• *)

1301.
(mÄ• natÄ• , f. 1st s.)(anumÄ• yÄ• á¸¥, f. 6th s.)(na*)(viá¹£ayatvena, n. 3rd s.)(viccheda-)(samÄ• ropa-)(smá¹›teá¸¥, f. 6th s.)(api*)(prasaá¹…gena, m. 3rd s.)(pramÄ• á¹‡atva-)

1302.
(tu*)(laiá¹…gikam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(iá¹£á¹-am, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(vÄ• raá¹‡Ä• t, 5th s.)(samÄ• ropana-)(udbhÅ«ta-)(anantara-)(pratyaká¹£a-)(tat, n.

1st s.)(asti â€• as Pr. III p. s.)(na*)(te, 6th s.)

1303.
(hi*)(Ä• dau, 7th s.)(iti*)(Å›uklaá¸¥)(gauá¸¥, m. 1st s.)(calati â€• cal Pr. III p. s.)(anantaram*)(pratyaká¹£a-)(na*)(samÄ• ropaá¸¥)(vedyate â€• vid caus. pass.)(atra*)(vijÃ±ane, n. 7th s.)(yat, n. 1st s.)(niá¹£idhyate â€• sidh pass.)

1304.
(ca*)(jÄ• ti-)(Ä• dayaá¸¥, m. 1st pl.)(na*)(santi â€• as Pr. III p. pl.)(tattva-)(anyatva-)(Ä• tmÄ• naá¸¥, m. 1st pl.)(ubhaya-)(yat-)(vikalpaka-)(vijÃ±Ä• nam, n. 1st s.)(prayÄ• syati â€• ya Fut. III p. s.)(pratyaká¹£atvam, 2nd s.)

1305.
(a-satvataá¸¥* [-tas suff.])(anvaya-)(a-pratibhÄ• sanÄ• t, 5th s.)(bhedena, m. 3rd s.)(bhedÄ• t, m. 5th s.)(anyatva-)(tattvayoá¸¥, 6th d.)(sthiteá¸¥, 5th s.)(anyonya-)(parihÄ• reá¹‡a, 3rd s.)

1306.
(api*)(a-vikalpakam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(-mat, n. 1st s.)(Å›akti-)(utpatti-)(vikalpa-)(ataá¸¥*)(dvÄ• reá¹‡a, 3rd s.)(tat-)(bhavati â€• bhÅ« Pr. III p. s.)(aá¹…gam, n. 1st s.)(niá¸¥Å›eá¹£a-)(vyavahÄ• ra-)

1307.
(ca*)(a-vikalpam, n. 1st s.)(na*)(Å›aktam, n. 1st s.)(vikalpe, 7th s.)(a)(bhedataá¸¥* [-tas suff.])(viá¹£aya-)(rÅ«pa-)(jÃ±ana-)(rÅ«pa-)(Ä• di-)(ca*)(a-kalpatvÄ• t, n. 1st s.)(-vat*)(caká¹£us-)(Ä• di-)

1308.
(atra*)(asti â€• as Pr. III p. s.)(na*)(virodhaá¸¥)(saha*)(vikalpena, m. 3rd s.)(Ä• nayoá¸¥, 6th d.)(na* ca*)(bhedaá¸¥)(viá¹£ayaá¸¥)(api*)(artha-)(adhyavasÄ• yatas*)(tat-)

1309.
(vastutas* tu*)(vikalpaá¸¥)(sampravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(nirÄ• lambaá¸¥)(tasya, 6th s.)(na*)(viá¹£ayaá¸¥)(eva*)(yaá¸¥)(vibhidyeta â€• bhid pass. Opt. III p. s.)(kaÅ›cana*)

1310.
(buddhÄ«nÄ• m, f. 6th s.)(rÅ«pa-)(Å›abda-)(Ä• di-)(anyonya-)(hetutÄ• , f. 1st s.)(eva*)(asti â€• as Pr. III p. s.)(tataá¸¥*)(ayam, m. 1st s.)(dá¹›á¹£á¹-Ä• ntaá¸¥)(samudÄ«ritaá¸¥)(sÄ• dhyaá¸¥)(a-prasiddha-)

1311.
(buddhÄ«nÄ• m, f. 6th s.)(agni-)(dhÅ«ma-)(Ä• di-)(bhÄ• vatas*)(kÄ• raá¹‡a-)(kÄ• rya-)(vispaá¹£á¹-am*)(etasmin, 7t s.)(vyabhicÄ• raá¸¥)(upalabhyate â€• labh pass.)(api*)

1312.
(grahaá¹‡am, n. 1st s.)(a-bhrÄ• nta-)(ká¹›tam, n. 1st s.)(artham, n. 1st s.)(nivá¹›tti-)(vijÃ±ana-)(Ä• di-)(keÅ›oá¹‡á¸• raka-)(tat* hi*)(na*)(iá¹£yate â€• iá¹£ pass.)(pramÄ• , f. 1st s.)(bhrÄ• ntatvÄ• t, n. 5th s.)

1313.
(eke, m. 1st pl.)(iti*)(tat, n. 1st s.)(api*)(mÄ• nasam, n. 1st s.)(etat, n. 1st s.)(na*)(bhÄ• vÄ• t, 5th s.)(indriya-)(bhÄ• vatas*)(ca*)(upalambhatas*)(asya, n. 6th s.)(viká¹›tau, f. 7th s.)(viká¹›te, 7th s.)

1314.
(ca*)(bhrÄ• nteá¸¥, 5th s.)(manas-)(idam, n. 1st s.)(nivartteta â€• vá¹›t Ä€t. Opt. III p. s.)(-vat*)(bhrÄ• nti-)(sarpa-)(Ä• di-)(api*)(viplave, 7th s.)(aká¹£a-)(a-naá¹£á¹-e, 7th s.)(ca*)(pratibhÄ• sanÄ• t, 5th s.)(spaá¹£á¹-am*)

1315-1320.
(sÄ• ., f. 1st s.)(bhÄ• vitÄ• , f. 1st .s)(tat-)(bhÄ• va-)(sÄ• ká¹£Ä• t*)(a-siddhÄ• , f. 1st s.)(pÄ• ramparyeá¹‡a, 3rd s.)(vyabhicÄ• riá¹‡Ä«, f. 1st s.)(samanvayÄ• t, 5th s.)(tasyÄ• m, f. 7th s.)(buddhau, f. 7th s.)(smá¹›ti-)

1316.
(vikÄ• ritvam, n. 1st s.)(vikÄ• ra-)(tat-)(vyaktam, 2nd s.)(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)(loke, m. 7th s.)(api*)(kÄ• ryeá¹£u, n. 7th s.)(udbhaveá¹£u, n. 7th s.)(pÄ• ramparya-)(vegasara-)(Ä• diá¹£u, n. 7th s.)

1317.
(iti*)(sarvÄ• á¸¥, f. 1st pl.)(mÄ• nasyaá¸¥, f. 1st pl.)(bhrantayaá¸¥, f. 1st

pl.)(nivarttante â€• vá¹›t Ä€t. Pr. III p. pl.)(vicÄ• ratas*)(asmin, 7th s.)(vyabhicÄ• ritvam, n. 1st s.)(buddhibhiá¸¥, f. 3rd pl.)(bhÄ• va-)(sÄ• mÄ• nyam, n. 1st s.)

1318.
(cet*)(vinivá¹›ttiá¸¥, f. 1st s.)(tat-)(evam*)(etÄ• h, f. 1st pl.)(na*)(pravarttante â€• vá¹›t Ä€t. Pr. III p. pl.)(svalaká¹£aá¹‡e, 7th s.)(vastu--)(tulyam, n. 1st s.)(Ä• diá¹£u, n. 7th pl.)(dvaya-)(candra-)

1319.
(cet*)(na*)(vinivá¹›ttiá¸¥, f. 1st s.)(sattÄ• -)(samam, n. 1st s.)(buddhiá¹£u, f. 7th pl.)(sÄ• mÄ• nyam, n. 1st s.)(ca*)(bhrÄ• ntÄ«nÄ• m, f. 6th pl.)(Ä«Å›vara-)(Ä• di-)(abhiniveÅ›inÄ• m, m. 6th pl.)(tat-)(mata-)

1320.
(asti â€• as Pr. III p. s.)(na*)(nivá¹›ttiá¸¥, f. 1st s.)(pratyuta*)(api*)(Å›rave, 7th s.)(koá¹-i-)(yukti-)(evam*)(te, m. 1st pl.)(jaá¸• Ä• á¸¥, m. 1st pl.)(svayam*)(punaá¸¥*)(vadanti â€• vad Pr. III p. pl.)(iti*)(ete, m. 1st pl.)(na*)(yuktayaá¸¥, m. 1st pl.)

1321.
(sÄ• ., f. 1st s.)(bhÄ• vitÄ• , f. 1st .s)(tat-)(bhÄ• va-)(a-siddhÄ• , f. 1st s.)(sÄ• ká¹£Ä• t*)(hi*)(na*)(vyavadhÄ• nam, n. 1st s.)(siddham, n. 1st s.)(tat*)(na*)(antarÄ• , f. 1st s.)(hi*)(vedyate â€• vid caus. pass.)

1322.
(api*)(cittaá¸¥, m. 1st s.)(a-sakta-)(anya-)(artha-)(samÄ«ká¹£ate â€• Ä«ká¹£ Ä€t. Pr. III p. s.)(a-vicchinnam, 2nd s.)(dvi-)(candra-)(Ä• di, n. 2nd s.)(ataá¸¥*)(samudbhavaá¸¥)(na*)(pÄ• rmparya-)

1323.
(buddhÄ«nÄ• m, f. 6th pl.)(bhÄ• va-)(sÄ• mÄ• nya-)(sambhave, m. 7th s.)(pratisaá¹ƒhÄ• ra-)(nivá¹›ttiá¸¥, f. 1st s.)(eva*)(saá¹ƒbhavati â€• bhÅ« Pr. III p. s.)(svecchayÄ• , f. 3rd s.)(api*)(mateá¸¥, f. 1st s.)(Ä«Å›a-)

1324.
(apare, m. 1st pl.)(saá¹ƒpracaká¹£ate â€• caká¹£ Ä€t. Pr. III p. pl.)(buddhÄ«nÄ• m, f. 6th pl.)(Ä• di-)(pÄ«ta-)(Å›aá¹…kha-)(api*)(vibhrame, 7th s.)(pramÄ• á¹‡atÄ• m, f. 2nd

s.)(a-visaá¹ƒvÄ• dÄ• t, m. 5th s.)(arthakriyÄ• -)

1325-1326.
(tat, n. 1st s.)(na*)(arthakriyÄ• , f. 1st s.)(na*)(vidyate â€• vid IV C.)(pratirÅ«pÄ• , f. 1st s.)(Ä• kÄ• ra-)(adhyavasita-)(anyathÄ• *)(a-vyÄ• ptiá¸¥, f. 1st s.)

1326.
(bhÄ• vataá¸¥*)(saá¹ƒvÄ• di-)(jÃ±ane, n. 7th s.)(pratibhÄ• se, m. 7th s.)(keÅ›a-)(Ä• di-)(Ä• loka-)(Ä• deá¸¥, m. 6th s.)(ataá¸¥*)(pramÄ• á¹‡atÄ• , f. 1st s.)(tasya, 6th s.)(durnivÄ• rÄ• , f. 1st s.)

1327.
(ca*)(upapadyate â€• pad IV C. Ä€t.)(na*)(saá¹ƒsthÄ• nam, n. 1st s.)(vyatiriktam, n. 1st s.)(vará¹‡a-)(na* ca*)(iá¹£yate â€• iá¹£ pass.)(saá¹ƒvÄ• daá¸¥)(bhÄ• samÄ• nasya, n. 6th s.)(vará¹‡asya, n. 6th s.)

1328-1329.
(ca*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(prakalpyate â€• ká¸·p pass.)(a-visaá¹ƒvÄ• dÄ• t, m. 5th s.)(arthakriyÄ• -)(an-Ä• dá¹›tya*)(Ä• kÄ• ram, m. 2nd s.)(hi*)(katham*)(bhavet â€• bhÅ« Opt III p. s.)(na*)(vyÄ• hatam, n. 1st s.)(sarvam, n. 1st s.)(gaditam, n. 1st s.)(iti*)(iti*)(niÅ›cayaá¸¥)(artha-)(tat-)(rÅ«paá¸¥)(tasmÄ• t, 5th s.)(sambhavaá¸¥)(saá¹ƒvÄ• da-)(utthaá¸¥)(pÄ• ka-)(vÄ• sanÄ• -)(hetu-)

1330.
(nyÄ• yaá¸¥)(yaá¸¥)(sÄ• dhane, n. 7th s.)(nirvikalpakatva-)(vijÃ±Ä• na-)(mÄ• nasa-)(indriya-)(saá¸¥)(sÄ• dhakaá¸¥)(a-vikalpatva-)(s m. 6th pl.)

1331.
(a-vedakÄ• á¸¥, 1st pl.)(api*)(parasya, m. 6th s.)(katham* nu*)(te, m. 1st pl.)(bhÄ• jaá¸¥, m. 1st pl. [bhÄ• j- stem])(sva-)(vid-)(tu*)(ete, m. 1st pl.)(bhavanti â€• bhÅ« Pr. III p. pl.)(vedyÄ• á¸¥, m. 1st pl.)(vijÃ±Ä• na-)(eka-)(Ä• Å›rita-)(cet*)

1332.
(hi*)(sukha-)(Ä• di, n. 1st s.)(vedyate â€• vid caus. pass.)(nirantaram, 2nd s.)(upalambhane, n. 7th s.)(bÄ• hya-)(vastu-)(kasmÄ• t, 5th s.)(tasmin, m. 7th s.)(kÄ• le, m. 7th s.)

1333.
(iá¹£yate â€• iá¹£ pass.)(vedyam, n. 1st s.)(eva*)(mÄ• nasena, n. 3rd s.)(cetasÄ• , n. 3rd s.)(ca*)(tasya, 6th s.)(na*)(sadbhÄ• vaá¸¥)(tat-)(kÄ• le, m. 7th s.)(upavará¹‡anÄ• t, n. 5th s.)(janma-)(krama-)

1334.
(cet*)(iti*)(eva*)(yaugapadyena, n. 3rd s.)(janmÄ• , n. 1st s.)(na*)(iá¹£yate â€• iá¹£ pass.)(punaá¸¥*)(na*)(sthitiá¸¥, f. 1st s.)(na*)(sthitiá¸¥, f. 1st s.)(prasÄ• dhanÄ• t, n. 5th s.)(ká¹£aá¹‡abhaá¹…ga-)

1335.
(cet*)(iti*)(bhrÄ• ntiá¸¥, f. 1st s.)(saká¹›t*)(Ä• Å›uvá¹›tteá¸¥, f. 5th s.)(sÄ• , f. 1st s.)(api*)(apÄ• ká¹›tÄ• , f. 1st s.)(hi*)(syÄ• t â€• as Opt. III p. s.)(gocare, m. 7th s.)(smaraá¹‡a-)(pratibhÄ• saá¸¥)(vispaá¹£á¹-a-)

1336.
(ca*)(yadi*)(kalpyate â€• ká¸·p pass.)(sÄ• , f. 1st s.)(bhrÄ• ntiá¸¥, f. 1st s.)(rÅ«pÄ• , f. 1st s.)(Ä• di-)(Å›Ä• ta-)(a-Å›Ä• ta-)(tadÄ• *)(prÄ• ptÄ• , f. 1st s.)(sattÄ• , f. 1st s.)(sukha-)(Ä• dÄ«nÄ• m, m. 6th pl.)(laká¹£aá¹‡Ä• , f. 1st s.)(mÄ• tra-)(tat-)

1337.
(ca*)(yadÄ• *)(yoginaá¸¥, m. 1st pl.)(vidanti â€• vid Pr. III p. pl.)(adhyaká¹£eá¹‡a, m. 3rd s.)(sukha-)(Ä• dikam, m. 2nd s.)(tatvat*)(tulya-)(anubhavÄ• t, m. 5th s.)(te, m. 1st pl.)(api*)(syuá¸¥ â€• as Opt. III p. pl.)(Ä• turÄ• á¸¥, m. 1st pl.)

1338.
(hi*)(te, 6th s.)(anubhÄ• vaá¸¥)(duá¸¥khasya, 6th s.)(eva*)(sattÄ• , f. 1st s.)(kim*)(tu*)(jÃ±Ä• nam, n. 1st s.)(tat-)(viá¹£ayam, n. 1st s.)(ca*)(tat, n. 1st s.)(asti â€• as Pr. III p. s.)(para-)(santatau, f. 7th s.)

1339.
(para-)(dukha-)(anumÄ• ne, n. 7th s.)(ca*)(tulyam, n. 1st s.)(etat, n. 1st s.)(tathÄ• *) (hi*)(tat, n. 1st s.)(anumÄ• nam, n. 1st s.)(vará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(sa-viá¹£ayam, n. 1st s.)(tu*)(na*)(a-gocaram, n. 1st s.)

1340.
(sukha-)(duá¸¥kha-)(Ä• dayaá¸¥, m. 1st pl.)(gamyante â€• gam / gacch pass. Pr. III p. pl.)(eva*)(iti*)(sukha-)(Ä• di, n. 1st s.)(gamyante â€• gam / gacch)(iti*)(jÃ±Ä• nam, n.

1st s.)(eva*)(tat*)(na*)(jÃ±Ä• nam, n. 1st s.)(-vat*)(ghaá¹-a-)(Ä• di-)

1341.
(yadi*)(evam*)(anyatve, n. 7th s.)(samaya-)(tadÄ• *)(jÃ±Ä• nam, n. 1st s.)(eva*)(no*)(cetasi, n. 7th s.)(tataá¸¥*)(tatra*)(prÄ• ptÄ• , f. 1st s.)(a-jÃ±anatÄ• , f. 1st s.)

1342.
(cet*)(-tvÄ• t, n. 5th s.)(vyaktam, 2nd s.)(rÅ«pa-)(prakÄ• Å›a-)(na*)(ca*)(evam*)(tat, n. 1st s.)(prasajyate â€• sajj pass.)(na* kim*)(sarvam, n. 1st s.)(idam, n. 1st s.)(tulyam, n. 1st s.)(Ä• dike, 7th s.)(sukha-)(duá¸¥kha-)

1343.
(yogi-)(vijÃ±Ä• nam, n. 2nd s.)(vaká¹£yÄ• maá¸¥ â€• vac II C. Fut. I p. pl.)(alam*)(vimalaiá¸¥, n. 3rd pl.)(sÄ• dhanaiá¸¥, n. 3rd pl.)(udbhÅ«tam, n. 1st s.)(bhÄ• vanÄ• -)(bhÅ«ta-artha-)(varjitam, n. 1st s.)(kalpanÄ• -)(bhrÄ• nti-)

1344.
(ca*)(atra*)(adhigatiá¸¥, f. 1st s.)(viá¹£aya-)(iá¹£yate â€• iá¹£ pass.)(phala-)(pramÄ• á¹‡a-)(vÄ• *)(pramÄ• á¹‡am, n. 1st s.)(sÄ• rÅ«pyam, n. 1st s.)(vÄ• *)(vittiá¸¥, f. 1st s.)(sva-)(tu*)(yogyatÄ• , f. 1st s.)(api*)

1345.
(cet*)(yathÄ• *)(chedane, n. 7th s.)(prÄ• pte, f. 7th s.)(khadira-)(chidÄ• , f. 1st s.)(na*)(palÄ• Å›e, m. 7th s.)(eva*)(tathÄ• *)(loke, m. 7th s.)(na*)(ekatÄ• , f. 1st s.)(paraÅ›oá¸¥, m. 6th s.)(chidayÄ• , f. 3rd s.)

1346.
(saá¹ƒsthitiá¸¥, f. 1st s.)(sÄ• dhana-)(sÄ• dhya-)(na*)(Ä• Å›rayatvena, n. 3rd s.)(vyavasthÄ• -)(hi*)(vijÃ±Ä• ne, n. 7th s.)(nirÄ• kÄ• re, m. 7th s.)(sÄ• , f. 1st s.)(saá¹ƒshÄ• , f. 1st s.)(na*)(yujyate â€• yuj pass.)

1347.
(ataá¸¥*)(bhedaá¸¥)(utpreká¹£itaá¸¥)(-vat*)(Ä• di-)(dhanus-)(tu*)(iyam, f. 1st s.)(vyavasthÄ• , f. 1st s.)(na*)(iá¹£yate â€• iá¹£ pass.)(utpÄ• dakatvena, n. 3rd s.)(utpÄ• dya-)

1348.

(sandhau, m. 7th s.)(dÄ• rva-)(Ä• dau, m. 7th s.)(viÅ›liá¹£yamÄ• á¹‡a-)(chidÄ• , n. 3rd s.)(paraÅ›u-)(ucyate â€• vac pass.)(praviÅ›at, m. 1st s.)(tatra*)(tena, 3rd s.)(ekatvam, n. 1st s.)(avasthitam, n. 1st s.)

1349.
(vyavasthÄ• yÄ• m, f. 7th s.)(jÄ• tÄ• yÄ• m, f. 7th s.)(hi*)(kalpyatÄ• m â€• ká¸·p pass. Imperative III p. s.)(anyathÄ• *)(api*)(saá¹ƒsthÄ• na-)(vidhiá¸¥, m. 1st s.)(ucyate â€• vac pass.)(utpÄ• dakatvena, n. 3rd s.)(utpÄ• dya-)

1350.
(phalatvena, n. 3rd s.)(pariccheda-)(kÄ• raá¹‡atvam, n. 1st s.)(vá¹›ttasya, n. 6th s.)(anantarasya, n. 6th s.)(hi*)(jÃ±Ä• ne, n. 7th s.)(matam, n. 1st s.)(pramÄ• á¹‡e, 7th s.)(tu*)(phalam, n. 1st s.)(param, n. 1st s.)

1351.
(cet*)(phalatvam, n. 1st s.)(sva-saá¹ƒvitti-)(na* eva*)(yujyate â€• yuj pass.)(niá¹£edhÄ• t, m. 5th s.)(ca*)(mÄ• ne, 7th s.)(Ä• kÄ• re, m. 7th s.)(viá¹£aya-)(prasajyate â€• sajj pass.)(bhinna-)(arthatvam, m. 2nd s.)

1352.
(sÄ• , f. 1st s.)(na*)(niá¹£eddhum*)(prasaá¹…gena, m. 3rd s.)(a-vitti-)(sarva-)(na* ca*)(arthatvam, n. 1st s.)(asti â€• as)(bhinna-)(iha*)(sva-vit, f. 1st s.)(api*)(matÄ• , f. 1st s.)(vit, f. 1st s.)(artha-)

1353.
(pramÄ• á¹‡am, n. 1st s.)(kÄ• ri, n. 1st s.)(kriyÄ• -)(atirikta-)(sva-)(kÄ• rakatvataá¸¥* [-tas suff.])(Ä• di-)(vÄ• sya-)(cet*)(vaiphalyam, n. 1st s.)(hi*)(api*)(anyat, n. 1st s.)(phalam, n. 1st s.)(matam, n. 1st s.)

1354.
(ca*)(nyÄ• yena, n. 3rd s.)(ukta-)(asti â€• as)(na*)(anyat, n. 1st s.)(phalam, n. 1st s.)(ca*)(kÄ• rakatvam, n. 1st s.)(no*)(siddham, n. 1st s.)(vivaká¹£ayÄ• , f. 3rd s.)(janakatva-)

1355.
(vivaká¹£Ä• yÄ• m, f. 7th s.)(sthÄ• pakatva-)(na*)(asti â€• as Pr. III p. s.)(kaÅ›cana*)(virodhaá¸¥)(tena, n. 3rd s.)(hetuá¸¥, m. 1st s.)(an-aikÄ• ntikaá¸¥)(pratipÄ• danÄ• t, n. 5th s.)(virodha-)

1356-1357.
(cet*)(jÃ±Ä• nam, n. 1st s.)(na* eva*)(sÄ• dhÄ• raá¹‡a-)(Ä• kÄ• ram, n. 1st s. [bv. cpd.])(grÄ• hya-)(jÄ• ti-)(antaratvataá¸¥* [-tas suff.])(tasmÄ• t, n. 5th s.)(-vat*)(rasa-)(rÅ«pa-)(Ä• di-)

1357.
(anusaraá¹‡e, n. 7th s.)(nyÄ• ya-)(sarvam, n. 1st s.)(upavará¹‡itam, n. 1st s.)(asmÄ• bhiá¸¥, 3rd pl.)(idam, n. 1st s.)(ca*)(anyat, n. 1st s.)(vispaá¹£á¹-am, 2nd s. [adv.])(vivecane, n. 7th s.)(grÄ• hya-)(graha-)

1358.
(sÄ• rÅ«pye, n. 7th s.)(jÃ±Ä• nam, n. 1st s.)(vrajet â€• vraj Opt. Pr. III p. s.)(a-jÃ±anatÄ• m, f. 2nd s.)(kenacit*)(aá¹ƒÅ›ena, n. 3rd s.)(sÄ• myam, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(sarvam, n. 1st s.)(vedakam, n. 1st s.)(sarva-)

1359.
(kintu*)(vÄ• de, m. 7th s.)(sadbhÄ• va-)(bÄ• hyÄ• rtha-)(sambhavaá¸¥)(sÄ• rÅ«py-)(dhruvam*)(abhyupagantavyaá n. 2nd s.)(saá¸¥)(prakÄ• Å›itaá¸¥)

1360.
(tu*)(paká¹£e, m. 7th s.)(jÃ±ana-)(nirbhÄ• si-)(api*)(cetasaá¸¥, n. 5th s.)(bhede, m. 7th s.)(grÄ• hyÄ• t, n. 5th s.)(vedanam, n. 1st s.)(api*)(syÄ• t â€• as Opt. III p. s.)(bhÄ• ktam, n. 1st s.)(tÄ• drÅ«pyÄ• t, n. 5th s.)(pratibimbasya, n. 6th s.)

1361.
(tu*)(yena, m. 3rd s.)(na*)(iá¹£á¹-am, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(bhÄ• janam, n. 1st s.)(sÄ• rÅ«pya-)(artha-)(tasya, m. 6th s.)(asti â€• as Pr. III p. s.)(na* eva*)(api*)(ayam, m. 1st s.)(prakÄ• raá¸¥)(vedane, n. 7th s.)(bÄ• hya-)

1362.
(anumÄ• nam, n. 1st s.)(tu*)(iá¹£yate â€• iá¹£ pass.)(dvidhÄ• *)(vibhÄ• gena, m. 3rd s.)(sva-)(artha-)(para-)(sva-artham, n. 1st s.)(darÅ›anam, n. 1st s.)(anumeya-)(artha-)(tri-rÅ«pataá¸¥* [-tas suff.])(liá¹…gÄ• t, m. 5th s.)

1363. ?

(punaá¸¥*)(para-artham, n. 1st s.)(ucyate â€• vac pass.)(vacanam, n. 1st s.)(tri-rÅ«pa-)(liá¹…ga-)(arthaá¸¥)(rÅ«paá¸¥, [bv. cpd.])(eka-eka-)(dvi-dvi-)(mataá¸¥)(Ä• bhÄ• saá¸¥)(liá¹…ga-)

1364.
(nanu*)(su-)(hetutÄ• , f. 1st s.)(dá¹›á¹£á¹-Ä• , f. 1st s.)(anyathÄ• -an-upapannatvam, n. 1st s.)(na*)(a-sati, n. 7th s.)(api*)(tri-aá¹ƒÅ›akasya, m 6th s.)(tasmÄ• t, n. 5th s.)(tri-laká¹£aá¹‡Ä• á¸¥, m. 1st pl.)(klÄ«bÄ• á¸¥, m. 1st pl.)

1365.
(asau, m. 1st s.)(yasya, m. 6th s.)(anyathÄ• -an-upapannatvam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(hetuá¸¥, m. 1st s.)(saá¸¥)(arthaá¸¥)(eka-laká¹£aá¹‡akaá¸¥)(vÄ• *)(na*)(catur-laká¹£aá¹‡akaá¸¥)

1366.
(yathÄ• *)(loke, m. 7th s.)(tri-putrakaá¸¥)(ucyate â€• vac pass.)(eka-putrakaá¸¥)(tasya, m. 6th s.)(ekasya, m. 6th s.)(su-)(putratvÄ• t, m. 5th s.)(tathÄ• *)(dá¹›Å›yatÄ• m â€• dá¹›Å› / paÅ›y pass. Imperative III p. s.)(iha*)(api*)

1367.
(sambandhaá¸¥)(a-vinÄ• bhÄ• va-)(na*)(jÄ• tu*)(tri-rÅ«peá¹£u, m. 7th pl.)(upalabhyate â€• I pass.)(eva*)(hetuá¹£u, m. 7th pl.)(eka-)(aá¹…ga-)(anyathÄ• -)(a-sambhava-)

1368.
(tasya, m. 6th s.)(eva*)(hetutÄ• , f. 1st s. [-tÄ• suff.])(yasya, m. 6th s.)(anyathÄ• -)(an-upapannatvam, n. 1st s.)(dá¹›á¹£á¹-Ä• ntau, 7th s.)(dvau, m. 1st d.)(stÄ• m â€• as Imperative III p. d.)(vÄ• *)(mÄ• *)(hi*)(tau, m. 1st d.)(na*)(kÄ• raá¹‡am, n. 1st s.)

1369.
(yatra*)(anyathÄ• -)(an-upapannatvam, n. 1st s.)(na*)(kim, n. 1st s.)(trayeá¹‡a, n. 3rd s.)(tatra*)(yatra*)(anyathÄ• -)(an-upapannatvam, n. 1st s.)(kim, n. 1st s.)(trayeá¹‡a, n. 3rd s.)(tatra*)

1370.
(hetuá¸¥, m. 1st s.)(iti*)(saá¸¥)(Å›yÄ• maá¸¥)(tasya, m. 6th s.)(putratvÄ• t, n. 5th s.)(yathÄ• *)(itare, m. 1st pl.)(dá¹›á¹£á¹-Ä• á¸¥, m. 1st pl.)(Å›yÄ• mÄ• á¸¥, m. 1st pl.)(tri-laká¹£aá¹‡aá¸¥)(na*)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(niÅ›cityai, f. 4th

s.)

1371.
(tatra*)(eka-laká¹£aá¹‡aá¸¥)(varjitaá¸¥)(dvaya-)(dá¹›á¹£á¹-Ä• nta-)(hetuá¸¥, m. 1st s.)(bhÄ• va-)(a-bhÄ• vau, m. 1st d.)(Ä• tmakau, m. 1st s.)(sat-)(upalabhyatvÄ• t, n. 5th s.)(kathaá¹ƒcit*)

1372-1379.
(Å›aÅ›a-lÄ• Ã±chanaá¸¥)(na*)(a-candraá¸¥)(apadiá¹£á¹-atvÄ• t, n. 5th s.)(candratvena, n. 3r s.)(iti*)(ca*)(iyam, m. 1st s.)(hetuá¸¥, m. 1st s.)(dvi-laká¹£aá¹‡aá¸¥)(ucyate â€• vac pass.)(aparaá¸¥)

1373.
(avasÄ«yate â€• so pass.)(iti*)(iyam, f. 1st s.)(vedanÄ• , f. 1st s.)(me, 6th s.)(ká¹›tÄ• , f. 1st s.)(patat-)(kÄ«á¹-a-)(udayatvataá¸¥* [-tas suff.])(pratilabdha-)(saá¹ƒsparÅ›a-)(patat-)(kÄ«á¹-aka-)

1374.
(kÄ• rye, n. 7th s.)(sadÄ• *)(grahe, n. 7th s.)(rÅ«pa-)(caká¹£ur- [caká¹£ur - rÅ«pa >caká¹£Å« rÅ«pa-])(-mat, n. 1st s.)(atiÅ›aya-)(Å›akti-)(vyÄ• pÄ• ryamÄ• natvÄ• t, n. 5th s.)(tasmin, n. 7th s.)(yadi* vÄ• *)(darÅ›anÄ• t, n. 5th s.)(tasya, n. 6th s.)

1375.
(yadi* vÄ• *)(Ä• tma-)(ghaá¹-a-)(Ä• dayaá¸¥, m. 1st pl.)(kathaÃ±cit*)(Ä• tmÄ• naá¸¥, m. 1st pl.)(a-sat-)(na*)(upalabhyatvÄ• t, n. 5th s.)(kathaÃ±cit*)(-vat*)(Å›á¹›á¹…ga-)(sambandhi-)(khara-)

1376.
(api*)(ca*)(Å›aÅ›a-)(Å›rá¹…ga-)(Ä• dayaá¸¥, m. 1st pl.)(sadÄ• *)(Ä• tmÄ• naá¸¥, n. 1st pl.)(kathaÃ±cit*)(upalabhyatvÄ• t, n. 5th s.)(yathÄ• * eva*)(Ä• tma-)(ghaá¹-a-)(Ä• dayaá¸¥, m. 1st pl.)

1377.
(avagamyate â€• gam / gacch pass. Pr. III p. s.)(tatra*)(iti*)(tvadÄ«yaá¸¥)(asti â€• as)(veÅ›mani, n. 7th s.)(Å›ravaá¹‡Ä• t, n. 5th s.)(bhÄ• vatka-)(pitá¹›-)(Å›abdasya, m. 6th s.)(iha*)(sadmani, n. 7th s.)

1378.

(anyathÄ• -)(an-upapatyÄ• , f. 3rd s.)(eva*)(Å›abda-)(dÄ«pa-)(Ä• di-)(vastuá¹£u, n. 7th pl.)(a-paká¹£a-)(dharma-)(bhÄ• ve, m. 7th s.)(api*)(dá¹›á¹£á¹-Ä• , f. 1st s.)(jÃ±apakatÄ• , f. 1st s.)(api*)(ca*)

1379.
(tena, n. 3rd s.)(naá¸¥, 6th pl.)(eka-laká¹£aá¹‡aá¸¥)(hetuá¸¥)(astu â€• as Imperative III p. s.)(gamakaá¸¥)(prÄ• dhÄ• nyÄ• t, n. 5th s.)(kim, n. 1st s.)(parikalpitaiá¸¥, 3rd pl.)(vyarthaiá¸¥, m. 3rd pl.)(dharma-)(paká¹£a-)(Ä• dibhiá¸¥, m. 3rd pl.)

1380.
(tat*)(kim*)(idam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(gamyate â€• gam / gacch pass. Pr. III p. s.)(sÄ• mÄ• nyena, n. 3rd s.)(vÄ• *)(viÅ›eá¹£e, m. 7th s.)(jijÃ±Ä• sita-)(atha*)(nidarÅ›ane, n. 7th s.)(dharmiá¹‡i, n. 7th s.)

1381.
(cet*)(tasmin, m. 7th s.)(gate, m. 7th s.)(sÄ• mÄ• nyena, n. 3rd s.)(sattvam, n. 1st s.)(hetoá¸¥, m. 6th s.)(dharmiá¹‡i, m. 7th s.)(sÄ• dhya-)(prakÄ• Å›yeta â€• kÄ• Å› Ä€t. Opt. p. s.)(na*)(bhÄ• k, n. 1st s.)(siddhi-)(vivaká¹£ita-)

1382.
(tat*)(yathÄ• *)(cÄ• ká¹£uá¹£atvasya, n. 6th s.)(gatÄ• , f. 1st s.)(a-vyabhicÄ• ritÄ• , f. 1st s.)(nÄ• Å›ena, m. 3rd s.)(sÄ• mÄ• nyena, n. 3rd s.)(ca*)(tat, n. 1st s.)(na*)(sÄ• dhanam, n. 1sts.)(tasya, m. 6th s.)(dhvanau, m. 7th s.)

1383.
(cet*)(tasya, m. 6th s.)(sadbhÄ• vaá¸¥)(dharmiá¹‡i, n. 7th s.)(khyÄ• pyate â€• khyÄ• II C. caus. pass. Pr. III p. s.)(sati, n. 7th s.)(tathÄ• *)(bhavatÄ• m, m. 6th pl.)(darÅ›ane, n. 7th s.)(api*)(sÄ• , f. 1st s.)(eva*)(tri-rÅ«patÄ• , f. 1st s.)(Ä• yÄ• tÄ• , f. 1st s.)(tasya, 6th s.)

1384.
(hi*)(anyathÄ• -)(an-upapatyÄ• , f. 3rd s.)(gatau, m. 1st d.)(vyatireka-)(anvayau, m. 1st d.)(tasya, m. 6th s.)(sadbhÄ• vÄ• t, m. 5th s.)(dharmiá¹‡i, n. 7th s.)(paká¹£a-dharma-)(saá¹ƒÅ›rayaá¸¥)

1385.
(Ä«dá¹›k, n. 1st s.)(saá¹ƒká¹£epa-)(laká¹£aá¹‡am, n. 1st s.)(nirdiá¹£á¹-am, n. 1st s.)(Ä• cÄ• ryaiá¸¥, m. 3rd pl.)(api*)(iti*)(Ä«dá¹›Å›am*)(hetuá¸¥, m. 1st s.)(dharmaá¸¥ [bv.

cpd.])(grÄ• hya-)(vyÄ• ptaá¸¥)(aá¹ƒÅ›ena, m. 3rd s.)(tat-)

1386.
(atha*)(idam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(hetoá¸¥, m. 6th s.)(avagamyate â€• gam / gacch pass. Pr. III p. s.)(dharmiá¹‡i, n. 7th s.)(eva*)(tu*)(yataá¸¥*)(na*)(a-siddhiá¸¥, f. 1st s.)(pramÄ• á¹‡Ä• t, n. 5th s.)(tataá¸¥*)(na*)(tasya, n. 7th s.)(api*)

1387.
(hi*)(sÄ• dhyasya, m. 6th s.)(a-pratipattau, f. 7th s.)(hetoá¸¥, m. 6th s.)(api*)(na*)(niÅ›cayaá¸¥)(ataá¸¥*)(hetuá¸¥,m. 1st s.)(nirarthakaá¸¥)(sÄ• dhya-)(siddhitaá¸¥* [-tas suff.])(anyataá¸¥*)

1388.
(doá¹£aá¸¥)(anyonya-)(Ä• Å›raya-)(ca*)(niÅ›cayaá¸¥)(sÄ• dhyasya, m. 6th s.)(hetoá¸¥, m. 5t s.)(dvayoá¸¥, m. 6th d.)(a-siddhau, f. 7th s.)(anyatara-)(a-viniÅ›caye, m. 7th s.)(anyasya. m. 6th s.)(api*).

1389.
(api*)(tat, n. 1st s.)(siddhau, f. 7th s.)(nidarÅ›ane, n. 7th s.)(na*)(syÄ• t â€• as Opt. III p. s.)(dhÄ«á¸¥, f. 1st s.)(sÄ• dhya-)(dharmiá¹‡i, n. 7th s.)(hi*)(tasya, m. 6th s.)(vyÄ• ptiá¸¥, f. 1st s.)(na*)(viniÅ›citÄ• , f. 1st s.)(sarva-)(upasaá¹ƒhÄ• rÄ• t, m. 5th s.)

1390.
(ayam, m. 1st s.)(hetuá¸¥, m. 1st s.)(yaá¸¥)(uktaá¸¥)(iha*)(iti*)(upalambhataá¸¥* [-tas suff.])(kathaá¹ƒcit*)(viá¹£ayaá¸¥)(asya, m. 6th s.)(na*)(eva*)(asti â€• as Pr. III p. s.)(sandigdhaá¸¥)(iti*)(niá¹£phalaá¸¥)

1391.
(hi*)(bhÄ• vasya, m. 6th s.)(viniÅ›citam, n. 1st s.)(sarvaiá¸¥, m. 3rd pl.)(eva*)(kim* ittham*)(abhidhÄ«yate â€• dhÄ• pass.)(tasya, m. 6th s.)(sÄ• dhyatvam, n. 1st s.)(kathaá¹ƒcit*)

1392.
(api*)(vÄ• de, m. 7th s.)(sarva-)(bhÄ• va-)(aikya-)(bhedataá¸¥* [-tas suff.])(Ä• di-)(Ä• tma-)(vikÄ• ra-)(Ä• tmatvam, n. 1st s.)(samprakÄ• Å›yate â€• kÄ• Å› pass.)(kenacit*)(viÅ›adÄ• , n. 3rd s.)(Ä• tmanÄ• , n. 3rd s.)

1393.
(te, m. 1st pl.)(ye, m. 1st pl.)(Ä• Å›ritÄ• á¸¥, m. 1st pl.)(niá¸¥svabhÄ• vatvam, n. 1st s.)(gatam, n. 1st s.)(sarva-)(bhÄ• va-)(api*)(upÄ• Å›ritÄ• á¸¥, m. 1st pl.)(viÅ›eá¹£aá¹‡am, n. 1st s.)(iti*)(tattvataá¸¥*)(Ä• di, n. 1st s.)

1394.
(anyathÄ• *)(na*)(hi*)(siddhyati â€• sidh IV C. Pr. III p. s.)(kathaá¹ƒcit*)(upalabhyatvam, n. 1st s.)(vyavahÄ• rasya, m. 6th s.)(sÄ• dhyatve, n. 7th s.)(prasiddham, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(nidarÅ›anam, n. 1st s.)

1395.
(apadiá¹£á¹-atvam, n. 1st s.)(candratvena, n. 3rd s.)(api*)(sa-paká¹£e, m. 7th s.)(anuvarttate â€• vá¹›t Ä€t. Pr. III p. s.)(yat* vÄ• *)(kvacit*)(mÄ• á¹‡avake, m. 7th s.)(karpÅ«ra-)(rajata-)(Ä• dike, m. 7th s.)

1396.
(bhavet â€• bhÅ« Opt. III p. s.)(a-sÄ• dhÄ• raá¹‡atÄ• , f. 1st s.)(hetau, m. 7th s.)(sÄ• dhane, n. 7th s.)(candratva-)(ca*)(vyatireke, m. 7th s.)(prasiddhi-)(samÄ• Å›raye, m. 7th s.)(rÅ«pa-)(vastu-)

1397.
(na*)(viÅ›eá¹£aá¸¥)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(ká¹›tatvasya, n. 6th s.)(patat-)(kÄ«á¹-a-)(ca*)(udayasya, m. 6th s.)(pratilabdha-)(saá¹ƒsparÅ›a-)(patat-)(kÄ«á¹-aka-)

1398.
(hi*)(kÄ• ryam, n. 1st s.)(iti*)(patataá¸¥)(asya, m. 6th s.)(viÅ›eá¹£aá¹‡am, n. 1st s.)(hetoá¸¥, m. 6th s.)(anyathÄ• *)(vyabhicÄ• ritvam, n. 1st s.)(prasajyate â€• sajj pass.)(durnivÄ• ram, n. 1st s.)

1399.
(yadi*)(sÄ• dhyaá¸¥)(vyavahÄ• raá¸¥)(kÄ• ryatÄ• -)(sati, n. 7th s.)(tasya, m. 6th s.)(vismaraá¹‡e, n. 7th s.)(syÄ• t â€• as Opt. III p. s.)(tri-rÅ«paá¸¥)(nidarÅ›anÄ• t, n. 5th s.)(siddha-)(pÅ«rva-)

1400.
(sattÄ• , f. 1st s.)(caká¹£uá¹£aá¸¥, n. 6th s.)(dharmi-rÅ«pasya, n. 6th

s.)(tÄ• vat*)(a-niÅ›citÄ• , f. 1st s.)(ca*)(sÄ• dhanam, n. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(na*)(yuktam, n. 1st s.)(prasaá¹…gataá¸¥* [-tas suff.])(a-siddhi-)(Ä• di-)

1401.
(kintu*)(rÅ«pa-)(Ä• di-)(bhÄ• ve, m. 7th s.)(caká¹£ur-)(jÃ±Ä• nam, n. 1st s.)(na*)(jÄ• yate â€• jan pass.)(tena, n. 3rd s.)(gamyate â€• gam / gacch pass. Pr. III p. s.)(iti*)(tat, n. 1st s.)(mÄ• tram, n. 1st s.)(na*)(hetuá¸¥, m. 1st s.)

1402.
(aá¹…kura-)(Ä• diá¸¥, m. 1st s.)(vidyate â€• vid IV C.)(udbhÅ«tiá¸¥, f. 1st s. [bv. cpd.])(niyata-)(sva-)(hetu-)(ca*)(evam*)(tasmin, m 7th s.)(dá¹›á¹£á¹-Ä• nte, m. 7th s.)(vailaká¹£aá¹‡yam, n. 1st s.)(atisphuá¹-am, n. 1st s.)

1403.
(sÄ• dhane, n. 7th s.)(ghaá¹-a-)(Ä• diá¹£u, m. 7th pl.)(kathaá¹ƒcit*)(Ä• tmatva-)(a-sat-)(hetu-)(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)(-vat*)(pÅ«rva-)(vaiphalyam, n. 1st s.)(ca*)(a-prasiddhiá¸¥, f. 1st s.)

1404.
(ca*)(atra*)(api*)(asti â€• as Pr. III p. s.)(vispaá¹£á¹-am, n. 1st s.)(nidarÅ›anam, n. 1st s.)(vaidharmyeá¹‡a, n. 3rd s.)(hi*)(tat, n. 1st s.)(eva*)(rÅ«pam, n. 1st s.)(teá¹£Ä• m, m. 6th pl.)(prayÄ• ti â€• yÄ• II C. Pr. III p. s.)(vipaká¹£atÄ• m, f. 2nd s.)

1405.
(-tva-)(Ä• tma-)(kathaá¹ƒcana*)(sat-)(nirÄ• tmasu, n. 7th pl.)(siddhiá¸¥, f. 1st s.)(iá¹£á¹-a-)(ca*)(a-siddhiá¸¥, f. 1st s.)(ca*)(Ä• ptiá¸¥, f. 1st s.)(vaidharma-)(eva*)(tathÄ• *)

1406.
(sambandhitÄ• , f. 1st s.)(pitá¹›-)(veÅ›manaá¸¥, n. 6th s.)(pratipÄ• dyate â€• pad caus. pass.)(Å›ruteá¸¥, f. 5th s.)(pitá¹›-)(Å›abda-)(hetuá¸¥, m. 1st s.)(tatra*)(vyaktaá¸¥)(tri-laká¹£aá¹‡aá¸¥)

1407.
(kvacit*)(prÄ• k*)(svaraá¸¥)(upalaká¹£itaá¸¥)(tasya, m. 6th s.)(an-anubhave, m. 7th s.)(pÅ«rvam, 2nd s. [adv.])(a-siddhatÄ• , f. 1st s.)(hetu-)(durddharÄ• , f. 1st s.)

1408.

(yasmin, n. 7th
s.)(saá¸¥)(upalabdhaá¸¥)(prÄ• k*)(ca*)(yatra*)(na*)(upalabdhaá¸¥)(anvayaá¸¥)(vÄ• *)(vyatire

2nd s. [adv.])(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)

1409.
(tu*)(Å›abdaá¸¥)(na* eva*)(jÃ±Ä• payati â€• jÃ±Ä• caus. Pr. III p.
s.)(bÄ• hyam*)(kathaá¹ƒcana*)(anyathÄ• *)(a-sambhava-)(a-bhÄ• vÄ• t, m. 5th s.)(tu*)(asau
m. 1st s.)(gamakaá¸¥)(vivaká¹£Ä• -)

1410.
(tasyÄ• m, f. 7th s.)(pratipÄ• dyÄ• yÄ• m, f. 7th s.)(vailaká¹£aá¹‡yam, n. 1st
s.)(atisphuá¹-am, n. 1st s.)(bhÄ• ve, m. 7th s.)(vivaká¹£Ä• , f. 1st
s.)(a-saá¹ƒmukhÄ«-)(Å›abdaá¸¥)(na*)(prayujyate â€• yuj pass. Pr. III p. s.)

1411.
(tu*)(dÄ«paá¸¥)(na* eva*)(jÃ±Ä• pakaá¸¥)(nÄ«la-)(Ä• deá¸¥, m. 6th s.)(bhÄ• vataá¸¥* [-tas
suff.])(liá¹…ga-)(jananÄ• t, n. 5th s.)(yogyasya, m. 6th
s.)(utpÄ• dana-)(jÃ±Ä• na-)(tu*)(ucyate â€• vac pass.)(tathÄ• *)

1412.
(ca*)(jÃ±Ä• pake, m. 7th s.)(liá¹…ga-rÅ«pe, m. 7th s.)(dharma-)(paká¹£a-)(Ä• di, ns. 1st
s.)(cintyate â€• cint X C. pass.)(anyathÄ• *)(kasmÄ• t, n. 5th s.)(codyate â€• cud
pass.)(caká¹£ur-)(Ä• dÄ«nÄ• m, m. 6th s.)

1413.
(api*)(anyathÄ• *)(an-upapattyÄ• , f. 3rd s.)(cÄ• ká¹£aá¹£atvam, n. 1st s.)(sÄ• dhakam, n.
1st s.)(viyogena, m. 3rd s.)(dharma-)(paká¹£a-)(tena, n. 3rd s.)(eka-laká¹£aá¹‡Ä• á¸¥, m.
1st pl.)(klÄ«bÄ• á¸¥, m. 1st pl.)

1414.
(uktÄ• nÄ• m, n. 6th pl.)(eka-rÅ«patayÄ• , f. 3rd s.)(dvairÅ«pyam, n. 1st
s.)(upaláká¹£itam, n. 1st s.)(ca*)(uktÄ• nÄ• m, n. 6th pl.)(dvi-rupatvena, n. 3rd
s.)(trairÅ«pyam, n. 1st s.)(dharmataá¸¥* [-tas suff.])(paká¹£a-)

1415.
(ca*)(cet*)(Ä• ká¹£epÄ• t, m. 5th s.)(iti*)(eva*)(anyathÄ• *)(an-upapattyÄ• , f. 3rd
s.)(tat, n. 1st s.)(na*)(Ä• dau, m. 7th s.)(Å›abda-)(api*)(cÄ• ká¹£aá¹£atve, n. 7th

s.)(anyathÄ• *)(iá¹£á¹-e, n. 7th s.)(asau, n. 1st s.)(atha*)(na*)(asti â€• as Pr. III p. s.)

1416.
(Ä• di-)(hetÅ«nÄ• m, m. 6th pl.)(putratva-)(tat-)(vyatirekataá¸¥* [-tas suff.])(sandigdha-)(trailaká¹£aá¹‡ya-)(na*)(sadbhÄ• ve, m. 7th s.)(a-virodhataá¸¥* [-tas suff.])(vijÄ• tÄ«ya-)

1417.
(api*)(putratve, n. 7th s.)(tat-)(tasya, m. 6th s.)(anyathÄ• *-bhÄ• vaá¸¥)(hi*)(sambhÄ• vyate â€• bhÅ« caus. pass.)(viÅ›eá¹£ataá¸¥* [-tas suff.])(hetÅ«nÄ• m, m. 6th pl.)(karma-)(Ä• hÄ• ra-)(Ä• di-).

1418.
(ayam, m. 1st s.)(na*)(sva-bhÄ• vaá¸¥)(vÄ• * [na])(kÄ• ryam, n. 1st s.)(vÄ• * [na])(eva*)(a-dá¹›á¹£á¹-iá¸¥, f. 1st s.)(dá¹›Å›yasya, n. 6th s.)(ca*)(vyatiriktasya, m. 6th s.)(tat-)(bhavati â€• bhÅ« Pr. III p. s.)(na*)(a-vyabhicÄ• ritÄ• , f. 1st s.)

1419-1420.
(a-vyabhicÄ• ritvam, n. 1st s.)(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)(anyeá¹£am, m. 6th p..)(api*)(yathÄ• *)(udayaá¸¥)(candra-)(dá¹›á¹£á¹-aá¸¥)(liá¹…gam, n. 1st s.)(vikÄ• sasya, m. s.)(kumudÄ• nÄ• m, n. 6th s.)(ca*)(vá¹›ddhiá¸¥, f. 1st s.)(jaladheá¸¥, m. 6th s.)(ca*)(sadbhÄ• vataá¸¥* [-tas suff.])(Ä• tapasya, m. 6th s.)(sadbhÄ• vaá¸¥)(chÄ• yÄ• yÄ• 6th s.)(para-bhÄ• geá¹£u, m. 7th pl.)(sampratÄ«yate, prati-â€• i, pass. Pr. III p. s.)

1421.
(ulmuka-)(dá¹›á¹£á¹-au, f. 7th s.)(tamasi, n. 7th s.)(Ä• rÄ• t*)(dhÅ«maá¸¥)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(ca*)(udayataá¸¥* [-tas suff.])(ká¹›ttikÄ• -)(kalpanÄ• , f. 1st s.)(Ä• satti-)(rohiá¹‡Ä«-)

1422-1423.
(sarve, m. 1st pl.)(te, m. 1st pl.)(apare, m. 1st pl.)(bodha-)(Ä• dayaá¸¥, m. 1st pl.)(jÄ• tÄ• á¸¥, m. 1st pl.)(eka-)(kÄ• lataá¸¥* [-tas suff.])(tat-)(matÄ• á¸¥, m. 1st pl.)(anumitaiá¸¥, m. 3rd pl.)(tÄ• dá¹›Å›aá¸¥)(hetuá¸¥, m. 1st s.)(dharmasya, m. 6th s.)(tat*)(atra*)(iyam, f. 1st s.)(saá¹ƒsiddhiá¸¥, f. 1st s.)(kÄ• raá¹‡a-)(kÄ• ryÄ• t, n. 5th s.)(evam*)(vidhÄ• nataá¸¥* [-tas suff.])(ca*)(an-upapattau, f. 7th s.)(sambandha-)(gatiá¸¥, f. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(api*)(sarvasya, m. 6th s.)

1424.
(ca*)(viÅ›eá¹£aá¸¥)(prabhaÃ±jana-)(kÄ• raá¹‡am, n. 1st s.)(udaya-)(ká¹›ttikÄ• -)(hi*)(saá¸¥)(eva*)(yaá¸¥)(santatyÄ• , f. 3rd s.)(kÄ• raá¹‡am, n. 1st s.)(Ä• satti-)(rohiá¹‡Ä«-)

1425.
(ca*)(ataá¸¥*)(tat-)(pratÄ«tiá¸¥, f. 1st s.)(matÄ• , f. 1st s.)(pratÄ«tiá¸¥, f. 1st s.)(dharma-)(hetu-)(iha*)(asti â€• as Pr. III p. s.)(na*)(kÄ• cit*)(pratÄ«tiá¸¥, f. 1st s.)(tat-)(svatantrÄ• , f. 1st s.)

1426.
(ca*)(anumÄ• nam, n. 1st s.)(yat, n. 1st s.)(viá¹£ayam, n. 1st s.)(bimba-)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(liá¹…gÄ• t, n. 5th s.)(Ä• khyÄ• t, n. 5th s.)(pratibimba-)(yuktam, n. 1st s.)(tatra*)(liá¹…ga-)(-jÄ• t, n. 5th s. [-ja suff.])(kÄ• rya-)(anyat-)

1427.
(pratibimbakam, n. 1st s.)(na*)(vastu-)(dvaya-)(a-sattvÄ• t, n. 5th s.)(saha*)(ekatra*)(tat*)(katham*)(tasya, n. 1st s.)(kÄ• ryatÄ• , f. 1st s.)(pÄ• ramÄ• rthikÄ«, f. 1st s.)(cet*)

1428.
(yadi* api*)(vastutÄ• , f. 1st s.)(na*)(asya, n. 1st s.)(pratibimbasya, n. 6th s.)(mÅ«rttasya, n. 6th s.)(kena, n. 3rd s.)(vijÃ±Ä• nam, n. 1st s.)(Ä• bhÄ• sam, n. 1st s.)(tat-)(bhaviá¹£yati â€• bhÅ« Fut. III p. s.)(a-vastu, n. 1st s.)

1429.
(ca*)(liá¹…gatvam, n. 1st s.)(tasya, n. 6th s.)(hi*)(tat, n. 1st s.)(eva*)(iá¹£á¹-am, n. 1st s.)(atra*)(kÄ• ryam, n. 1st s.)(niralambanam, n. 1st s.)(etat, n. 1st s.)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(Ä• dhipatyÄ• t, n. 5th s.)(bimba-)

1430.
(parÄ• rtham, n. 1st s.)(vará¹‡yate â€• vará¹‡ pass.)(anyaiá¸¥, m. 3rd pl.)(vacas, n. 1st s.)(pratijÃ±Ä• -)(Ä• di-)(bhÅ«tatvÄ• t, n. 5th s.)(aá¹…ga-)(a-sÄ• dhana-)(pratijÃ±Ä• , f. 1st s.)(an-upayoginÄ«, f. 1st s.)

1431.

(a-sambandhÄ• t, m. 5th s.)(sÄ• , f. 1st s.)(na*)(yuktÄ• , f. 1st s.)(upapÄ• dikÄ• , f. 1st s.)(artha-)(na* api*)(yujyate â€• yuj pass. Pr. III p. s.)(pÄ• rampayena, 3rd s.)(sÅ«canÄ• t, n. 5th s.)(a-sakta-)

1432.
(yadi*)(tu*)(eá¹£aá¸¥)(iá¹£yate â€• iá¹£ pass.)(aá¹…gam, n. 1st s.)(sÄ• dhana-)(upadarÅ›an 5th s.)(viá¹£ayasya, m. 6th s.)(sÄ• dhana-)(sÄ• dhya-)(-vat*)(pada-)(dá¹›á¹£á¹-Ä• nta-)

1433.
(nanu*)(vÄ• kyena, n. 3rd s.)(abhyanujÃ±Ä• -)(Ä• di-)(atra*)(vyabhicÄ• ritÄ• , f. 1st s.)(ca*)(viá¹£ayasya, m. 6th s.)(upadarÅ›anam, n. 1st s.)(yatra*)(tadÄ• *)(niá¹£phalam, n. 1st s.)(ca*)

1434.
(katham*)(vyavasthÄ• , f. 1st s.)(sapaká¹£a-)(Ä• di-)(cet*)(a-prayogataá¸¥* [-tas suff.])(paká¹£a-)(ataá¸¥*)(trairÅ«pyam, n. 1st s. [tri-rÅ«pa-ya-])(api*)(na*)(asti â€• as Pr. III p. s.)(nibandhanam, n. 1st s.)(apeká¹£Ä• -)(tat-)(cet*)

1435.
(abhidhÄ• ne, n. 7th s.)(sÄ• dhana-)(asti â€• as Pr. III p. s.)(kalpanÄ• , f. 1st s.)(sapaká¹£a-)(Ä• di-)(tu*)(Å›Ä• stre, n. 7th s.)(te, m. 1st pl.)(pravibhajyante â€• bhaj pass. Pr. III p. pl.)(tathÄ• *)(vyavahÄ• rÄ• ya, m. 4th s.)

1436.
(yadi* vÄ• *)(sÄ• , f. 1st s.)(Ä• Å›rayÄ• , f. 1st s.)(artha-)(praká¹›ta-)(na*)(virudhyate â€• rudh pass.)(hi*)(vÄ• dÄ«, m. 1st s.)(na*)(Ä• ha â€• ah Pr. III p. s.)(sÄ• dhanam, 2nd s.)(api*)(parasya, m. 6th s.)(eva*)(a-kÄ• á¹‡á¸• e, m. 7th s.)

1437.
(dharmatÄ• , f. 1st s.)(paká¹£a-)(varttanÄ• t, n. 5th s.)(viÅ›eá¹£e, m. 7th s.)(jijÃ±Ä• sita-)(samÄ• natvÄ• t, n. 5th s.)(tat-)(tat-)(a-bhÄ• vataá¸¥* [-tas suff.])

1438.
(ca*)(an-abhidhÄ• ne, n. 7th s.)(pratijÃ±Ä• -)(an-abhidhÄ• nataá¸¥* [-tas suff.])(kÄ• raá¹‡a-)(na*)(karttavyÄ• , f. 1st s.)(uktiá¸¥, f. 1st s.)(upanayaá¸¥)(prasiddhaye, f. 4th s.)(sadbhÄ• va-)

1439.

(mÄ• tre, m. 7th s.)(bhÄ• va-)(ukte, m. 7th s.)(prÄ• k*)(ca* paÅ›cÄ• t*)(vyapteá¸¥, f. 6th s.)(prakÄ• Å›anÄ• t, n. 5th s.)(pratibimbakam, n. 1st s.)(viphalam, n. 1st s.)(saá¹ƒsiddheá¸¥, f. 5th s.)(vivaká¹£ita-)(artha-)

1440.
(siddhataá¸¥* [-tas suff.])(eva*)(sÄ• marthyÄ• t, n. 5th s.)(nirdeÅ›a-)(tri-rÅ«pa-)(hetu-)(asti â€• as Pr. III p. s.)(na*)(Å›aá¹…kÄ• á¸¥, m. 1st pl.)(viparyaya-)(tataá¸¥*)(nigamanam, n. 1st s.)(vyartham, n. 1st s.)

1441.
(eva*)(sambaddhaiá¸¥, n. 3rd pl.)(vacanaiá¸¥, n. 3rd pl.)(ekaá¸¥)(arthaá¸¥)(pratipÄ• dyate â€• pad caus. pass.)(ataá¸¥*)(artham, 2nd s.)(siddhi-)(sambandha-)(na*)(vÄ• cyam, n. 1st s.)(nigamanam, n. 1st s.)(pá¹›thak*)

1442.
(evam*)(kecit*)(pracaká¹£ate â€• caká¹£ Pr. III p. pl.)(dvaividhyam, 2nd s.)(anumÄ• nasya, n. 6th s.)(bhedataá¸¥* [-tas suff.])(paridá¹›á¹£á¹-atva-)(á¸• á¹›á¹£á¹-a-)(viÅ›eá¹£a-)(sÄ• mÄ• nya-)

1443-1445.
(A)(sambandham, n. 1st s.)(dá¹›á¹£á¹-a-)(pratyaká¹£a-)(yayoá¸¥, m. 6th d.)(viÅ›eá¹£ayoá¸¥, 6th d.)(Ä• di-)(indhana-)(gomaya-)(viÅ›eá¹£a-)(tat-)(deÅ›a-)(matiá¸¥, f. 1st s.)(ká¹›tÄ• , f. 1st s.)

1444.
(tena, m. 3rd s.)(eva*)(sthena, m. 3rd s.)(tat-)(deÅ›a-)(api*)(gatvÄ• * â€• gam / gacch)(yadÄ• *)(punaá¸¥* punaá¸¥*)(budhyate â€• budh pass. Pr. III p. s.)(kÄ• la-antare, n. 7th s.)(tam, m. 2nd s.)(agnim, m. 2nd s.)(bodhÄ• t, m. 5th s.)(pÅ«rva-)

1445.
(tasya, m. 6th s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(bodhÄ• t, m. 5th s.)(vastu-)(sadbhÄ• va-)(sandihyamÄ• na-)(etat, n. 1st s.)(likhitam, n. 1st s.)(vindhyavÄ• sinÄ• , m. 3rd s.)(dá¹›á¹£á¹-am, n. 1st s.)(viÅ›eá¹£a-)

1446.
(tu*)(mitau, f. 7th s.)(sÄ• mÄ• nyataá¸¥* [-tas suff.])(vÄ• cye, n. 7th s.)(antaratve, n. 7th s.)(agni-)(dhÅ«ma-)(iti*)(Ä• dityaá¸¥, m. 1st s.)(gantÄ• , m. 1st s. [gantá¹›-stem])(ekÄ• ntÄ• t, n. 5th s.)(dá¹›á¹£á¹-am, 2nd s.)(sÄ• mÄ• nya-)

1447.
(tat*)(atra*)(pratisÄ• dhanÄ• t, n. 5th s.)(ká¹£aá¹‡a-bhaá¹…gasya, m. 6th s.)(vyÄ• pinaá¸¥, m. 6th s.)(na*)(sambhavaá¸¥)(anumÄ• nasya, n. 6th s.)(eva*)(prÄ• ktanasya, n. 6th s.)(tena, n. 3rd s.)(eva*)

1448.
(cet*)(ekatvam, n. 1st s.)(kalpitam, n. 1st s.)(vivaká¹£ayÄ• , f. 3rd s.)(aikya-)(prabandha-)(tasya, m. 6th s.)(na*)(kÄ• cit*)(avasthitiá¸¥, f. 1st s.)(ca*)(bhÄ• vikam, n. 1st s.)(na*)(vastutvam, n. 1st s.)

1449.
(jÃ±Ä• nam, n. 1st s.)(nirviá¹£ayam, n. 1st s.)(na*)(anumanyate â€• man pass. Pr. III p. s.)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(ca*)(vikalpita-)(arthatÄ• yÄ• m, f. 7th s.)(vyaktam, 2nd s. [adv.])(bhavet â€• bhÅ« Opt. III p. s.)(nirviá¹£ayam, n. 1st s.)

1450.
(yadi*)(api*)(nÄ• Å›e, m. 7th s.)(vyakti-)(rÅ«pasya, n. 6th s.)(tayoá¸¥, n. 6th d.)(Ä• ká¹›tiá¸¥, f. 1st s.)(tiá¹£á¹-hati â€• sthÄ• III C. Pr. III p. s. [975, 992, 1148-49])(eva*)(na*)(bhÄ• ve, m. 7th s.)(tasyÄ• á¸¥, f. 6th s.)(api*)(dhruvam*)(Ä• pteá¸¥, f. 5th s.)(ká¹£aá¹‡a-bhaá¹…ga-)

1451.
(ca*)(kena, m. 3rd s.)(hetunÄ• , m. 3rd s.)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(uktaá¸¥)(ayam, m. 1st s.)(niyamaá¸¥)(iti*)(eva*)(viÅ›eá¹£ayoá¸¥, m. 6th d.)(yayoá¸¥, m. 6th d.)(sambandhaá¸¥)(dá¹›á¹£á¹-aá¸¥)(pratyaká¹£a-)

1452.
(ekadÄ• *)(dá¹›á¹£á¹-vÄ• *)(anumÄ• nena, n. 3rd s.)(anumÄ• , f. 1st s.)(tasya, m. 6th s.)(eva*)(punaá¸¥*)(kasmÄ• t, 5th s.)(na*)(iá¹£yate â€• iá¹£ pass.)(pramÄ• á¹‡am, n. 1st s.)(hi*)(kaá¸¥)(viÅ›eá¹£aá¸¥)(pÅ«rvake, n. 7th s.)

1453.
(yadi*)(idam, n. 1st s.)(na*)(pramÄ• á¹‡am, n. 1st s.)(adhigantá¹›tvÄ• t, n. 5th s.)(artha-)(vijÃ±Ä• ta-)(-vat*)(smÄ• rtta-)(kim*)(na*)(etat, n. 1st s.)(prÄ• ktanaá¸¥)(api*)(vÄ«ká¹£yate â€• Ä«ká¹£ pass. Pr. III p. s.)(samÄ• nam, n. 1st s.)

1454.

(cet*)(tatra*)(Ä• dhikyam, n. 1st s.)(nivarttanÄ• t, n. 5th s.)(sandehasya, m. 6th s.)(pravá¹›ttasya, m. 6th s.)(antarÄ• la-)(kim*)(na*)(sadá¹›Å›am, n. 1st s.)(atra*)(api*)

1455.
(tasmÄ• t, n. 5th s.)(saá¸¥)(eva*)(ká¹›t, n. 1st s.)(vinivá¹›tti-)(sandeha-)(iti*)(kim*)(asti â€• as Pr. III p. s.)(na*)(asti â€• as Pr. III p. s.)(iti*)(etat, n. 1st s.)(sÄ• mÄ• nya-)(darÅ›anam, n. 1st s.)(nirÄ• kÄ• á¹…ká¹£am, n. 1st s.)

1456.
(kecana*)(ku-dá¹›á¹£á¹-ayaá¸¥)(prÄ• huá¸¥ â€• ah Pr. III p. s.)(iti*)(anumanam, n. 1st .s)(na*)(pramÄ• nam, n. 1st s.)(api*)(vÄ• gbhiá¸¥, f. 3rd pl.)(arpayantaá¸¥, m. 1st pl.)(vivaká¹£am, f. 2nd s.)

1457.
(mÄ• nam, n. 1st s. [=pramÄ• á¹‡am])(sva-artham, n. 1st s.)(na*)(yujyate â€• yuj pass. Pr. III p. s.)(pÅ«rvatvÄ• t, n. 5th s.)(tri-rÅ«pa-)(liá¹…ga-)(yathÄ• *)(mithyÄ• -)(jÃ±Ä• nam, n. 1st s.)(janyam, n. 1st s.)(ghÄ• á¹-a-ká¹›tÄ• , m. 3rd s.)(iá¹£á¹-a-)

1458.
(na*)(ca*)(asti â€• as Pr. III p. s.)(trairÅ«pyam, n. 1st s.)(liá¹…gasya, n. 6th s.)(kÄ• raá¹‡am, n. 1st s.)(anumiti-)(bhÄ• vÄ• t, m. 5th s.)(api*)(an-anumÄ• ne, n. 7th s.)(iva*)(dvairÅ«pyam, n. 1st s.)(ataá¸¥*)(anumÄ• , f. 1st s.)

1459.
(virodhasya, m. 6th s.)(anumÄ• na-)(ca*)(sambhavÄ• t, m. 5th s.)(sarvatra*)(sÄ• dhane, n. 7th s.)(viruddhÄ• nÄ• m, m. 6th pl.)(kiÃ±ca*)(a-vyabhicÄ• riá¹‡aá¸¥, m. 5th s.)(viruddha-)

1460.
(avasthÄ• -)(deÅ›a-)(kÄ• lÄ• nÄ• m, m. 6th pl.)(bhedÄ• t, n. 5th s.)(bhinnÄ• su, f. 7th pl.)(Å›aktiá¹£u, f. 7th s.)(prasiddhiá¸¥, f. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(anumÄ• nena, n. 3rd s.)(atidurlabhÄ• , f. 1st s.)

1461.
(sambandhe, m. 7th s.)(viÅ›iá¹£á¹-a-)(dravya-)(asya, n. 6th s.)(Å›akteá¸¥, f. 6th s.)(vijÃ±Ä• ta-)(sÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(pratibadhate â€• badh pass. Pr. III

p. s.)(prati*)(tÄ• m, tÄ• m, f. 2nd s.)(artha-kriyÄ• m, 2nd s.)

1462.
(api*)(arthaá¸¥)(anumitaá¸¥)(yatnena, m. 3rd s.)(upapÄ• dyate â€• pad IV C. pass. Pr. III p. s.)(eva*)(anyathÄ• *)(abhiyuktataraiá¸¥, m. 3rd pl.)(kuÅ›alaiá¸¥, m. 3rd pl.)(anumÄ• tá¹›bhiá¸¥, m. 3rd pl.)

1463-1467.
(anumanam, n. 1st s.)(para-artham, n. 1st s.)(tu*)(na*)(mÄ• nam, n. 1st s.)(anuvÄ• dÄ• t, m. 5th s.)(apeká¹£ayÄ• , f. 3rd s.)(vaktá¹›-)(asau, m. 1st s.)(na*)(svayam*)(prapadyate â€• pad pass.)(artham, m. 2nd s.)(tena, n. 3rd s.)

1464.
(api*)(vyapeká¹£ayÄ• , f. 3rd s.)(Å›rotá¹›-)(etat, n. 1st s.)(upapadyate â€• pad IV C. Ä€t.)(eva*)(svÄ• rtham, m. 2nd s.)(hi*)(kaá¸¥)(viÅ›eá¹£aá¸¥)(saá¹ƒvidaá¸¥, f. 6th s.)(mÅ«lÄ• f. 6th s.)(Å›rotra-)(darÅ›ana-)
1465.
(apeká¹£ayÄ• , f. 3rd s.)(Å›rotá¹›-)(vacasaá¸¥, n. 6th s.)(na*)(anumanatvam, n. 1st s.)(artha-)(para-)(-taá¸¥* [-tas
suff.])(hetutva-)(santÄ• na-)(vijÃ±Ä• na-)(Å›rotá¹›-)(jÃ±Ä• pakatva-)

1466.
(yathÄ• *)(indriyasya, m. 6th s.).
(na*)(sÄ• ká¹£Ä• t*)(prakÄ• Å›anam, n. 1st s.)(anumeya-)(ca*)(tasmÄ• t, n. 5th s.)(-vat*)(jÃ±Ä• na-)(sambandha-)(a-vinÄ• bhÄ• va-)(asya, n. 6th s.)(na*)(tat, n. 1st s.)

1467.
(atha*)(ucyate â€• vac pass.)(artha-)(para-)(apeká¹£ayÄ• , f. 3rd s.)(vyÄ• vá¹›tti-)(para-)(tat, n. 1st s.)(api*)(a-yuktam, n. 1st s.)(svÄ• rthe, m. 7th s.)(api*)(prasaá¹…gataá¸¥* [-tas suff.])(parÄ• rthatva-)

1468.
(nanu*)(pÅ«rvatvam, n. 1st s.)(tri-rÅ«pa-)(liá¹…ga-)(laká¹£aá¹‡am, n. 1st s.)(saá¹ƒvÄ• di-)(ca*)(tat, n. 1st s.)(mÄ• natvam, n. 1st s.)(kim*)(tasmÄ• t, n. 5th s.)(tat, n. 1st s.)(niá¹£idhyate â€• sidh pass.)

1469.

(mithyÄ• -)(jÃ±Ä• nam, n. 1st s.)(samÄ• nam, n. 1st s.)(ca*)(pÅ«rva-)(paká¹£a-)(vyapeká¹£ayÄ• , f. 3rd s.)(iá¹£á¹-a-)(ghÄ• á¹-a-)(ká¹›tÄ• , f. 3rd s.)(janyam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(uktam, n. 1st s.)(na*)(vastutaá¸¥* [-tas suff.])

1470.
(vastu-)(sthityÄ• , f. 3rd s.)(hi*)(tat-)(jÃ±Ä• nam, n. 1st s.)(a-visaá¹ƒvÄ• di, n. 1st s.)(niÅ›citam, n. 1st s.)(vÄ• di-)(iá¹£á¹-a-)(viparÄ«tasya, m. 6th s.)(pramÄ• á¹‡am, n. 1st s.)(ataá¸¥*)(eva*)(tat, n. 1st s.)

1471.
(ataá¸¥*)(viruddhatÄ• , f. 1st s.)(hetoá¸¥, m. 6th s.)(dá¹›á¹£á¹-Ä• nte, m. 7th s.)(ca*)(api*)(a-sÄ• dhyatÄ• , f. 1st s.)(etena, m. 3rd s.)(eva*)(prakÄ• reá¹‡a, m. 3rd s.)(dvitÄ«ye, m. 7th s.)(hetu-)(a-siddhatÄ• , f. 1st s.)

1472.
(vÄ• dinaá¸¥, m. 1st pl.)(nyÄ• ya-)(prÄ• huá¸¥ â€• ah Pr. III p. s.)(tat, n. 1st s.)(sÄ• dhanam, n. 1st s.)(eva*)(siddhaye, f. 4th s.)(yat, n. 1st s.)(sambandham, n. 1st s.)(pariniÅ›citam, n. 1st s.)(yat, n. 1st s.)(tÄ• dÄ• tmya-)(utpattyÄ• , f. 3rd s.)(tat-)

1473.
(Ä«dá¹›Å›aá¸¥)(asti â€• as Pr. III p. s.)(na*)(virodha-)(anumÄ• na-)(Ä• diá¸¥, m. 1st s.)(hi*)(na*)(eva*)(tat, n. 1st s.)(sambhavati â€• bhÅ« Pr. III p. s.)(kvacit*)(vinÄ• *)(Ä• tma-)(hetubhyÄ• m, m. 3rd d.)

1474.
(ca*)(paraspara-)(viruddhau, m. 1st d.)(dharmau, m. 1st d.)(na*)(yujyete â€• yuj VII C. pass. Pr. III p. d.)(ekatra*)(vastuni, n. 7th s.)(ataá¸¥*)(na*)(sambhavaá¸¥)(a-vyabhicÄ• riá¹‡aá¸¥, m. 6th s.)(viruddha-)

1475.
(ca*)(vá¹›ttiá¸¥, f. 1st s.)(anumÄ• -)(laká¹£aá¹‡Ä• nÄ• m, n. 6th pl.)(abhyasta-)(liá¹…ga-)(samyak*)(viniÅ›caye, n. 7th s.)(tu*)(anyÄ• , f. 1st s.)(abhidhÄ«yate â€• dhÄ• pass.)(iti*)(na*)(anumÄ• , f. 1st s.)

1476.
(ataá¸¥*)(Å›aktiá¹£u, f. 7th pl.)(bhinnÄ• su, f. 7th pl.)(bhedÄ• t, m. 5th

s.)(avasthÄ• -)(kÄ• lÄ• nÄ• m, m. 6th pl.)(deÅ›a-)(siddhiá¸¥, f. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6t
pl.)(anumÄ• nena, n. 3rd s.)(na*)(sudurlabhÄ• , f. 1st s.)

1477.
(api*)(arthaá¸¥)(anumitaá¸¥)(yatnena, m. 3rd s.)(kuÅ›alaiá¸¥, m. 3rd pl.)(anumÄ• tá¹›bhiá¸¥,
m. 3rd pl.)(saá¸¥)(na*)(sÄ• dhyate â€• sidh caus. pass.)(anyathÄ• *)(api*)(anyaiá¸¥, m. 3rd
s.)(abhiyuktataraiá¸¥, m. 3rd pl.)

1478.
(hi*)(na*)(svabhÄ• vaá¸¥)(á¹›te*)(svabhÄ• vÄ• t, m. 5th s.)(vÄ• *)(kÄ• ryam, n. 1st
s.)(kÄ• raá¹‡Ä• t, n. 5th s.)(prÄ• pteá¸¥, f. 5th s.)(bheda-)(a-nimittatÄ• , f. 1st
s.)(ca*)(vinÄ• *)(te, n. 2nd d.)(asti â€• as Pr. III p. s.)(na*)(anumÄ• , f. 1st s.)

1479.
(vacasaá¸¥, n. 6th s.) (tri-rÅ«pa-)(liá¹…ga-)(yat, n. 1st s.)(uktam, n. 1st
s.)(anumÄ• natvam, n. 1st s.)(artha-)(para-)(sÅ«cakatvataá¸¥* [-tas
suff.])(sakta-)tat, n. 1st s.)(apeká¹£ayÄ• , f. 3rd s.)(Å›rotá¹›-)

1480.
(evam*)(anumÄ• natvam, n. 1st s.)(Ä• Å›ritam, n . 1st s.)(gauá¹‡am, n. 1st
s.)(ca*)(sÄ• á¹…ketikam, n. 1st s.)(tena, n. 3rd s.)(saá¹ƒsÅ«cakatvena, n. 3rd
s.)(sakta-)(na*)(atiprasajyate â€• sajj pass.).

1481.
(cet*)(anumÄ• nam, n. 1st s.)(na*)(pramÄ• á¹‡am, n. 1st s.)(tava, 6th s.)(vyÄ• hatiá¸¥, f.
1st s.)(viphalÄ• , f. 1st s.)(hi*)(na*)(kaÅ›cit*)(vÄ• daá¸¥)(api*)(pratipadyate â€• pad IV
C. Ä€t. Pr. III p. s.)(vivaká¹£Ä• m, f. 2nd s.)

1482.
(cet*)(laukikam, n. 1st s.)(liá¹…gam, n. 1st s.)(iá¹£á¹-am, n. 1st
s.)(tu*)(na*)(parikalpitam, n. 1st s.)(anyaiá¸¥, m. 3rd
pl.)(nanu*)(api*)(lokaá¸¥)(avagacchati â€• gam / gach Pr. III p. s.)(Ä• dÄ«n, m. 2nd
pl.)(hetu-)(Ä• deá¸¥, 6th s.)(kÄ• rya-)

1483.
(tu*)(tattvataá¸¥* [-tas suff.])(tat, n. 1st s.)(alum*)(eva*)(vÄ• dibhiá¸¥, m. 3rd
pl.)(nyÄ• ya-)(uktam, n. 1st s.)(api*)(tat*)(laukika-)(abhyanujÃ±Ä• te, n. 7th
s.)(kim, n. 1st s.)(svayam*)(bhavati â€• bhÅ« Pr. III p. s.)(tyaktam, n. 1st s.)

1484.
(kim, n. 2nd s.)(paraá¸¥)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(etena, n. 3rd s.)(a-pramÄ• á¹‡ena, n. 3rd s.)(ca*)(asau, m. 1st s.)(pratyayaá¸¥)(ká¹›taá¸¥)(a-pramÄ• á¹‡e n. 3rd s.)(bhavet â€• bhÅ« Opt. III p. s.)(kÄ«dá¹›Å›aá¸¥)

1485.
(cet*)(anumÄ• nam, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(na*)(Ä• tmakam, n. 1st s.)(vacana-)(vaktuá¸¥, m. 6th s. [vaktá¹›- stem])(yathÄ• *)(ayam, m. 1st s.)(prakÄ• Å›ayati â€• kÄ• Å› caus. Pr. III p. s.)(tena, n. 3rd s.)

1486.
(tat, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(a-pramÄ• á¹‡am, n. 1st s.)(a-prakÄ• Å›atvÄ• t, n. 5th s.)(artha-)(a-jÃ±Ä• ta-)(nanu*)(tÄ• vakÄ«nam, n. 1st s.)(tathÄ• *)(sÅ«cakatvena, n. 3rd s.)(na*)(Ä• Å›akta-)

1487.
(nanu*)(antara-)(pramÄ• á¹‡a-)(Å›abda-)(pramÄ• á¹‡a-)(Ä• di-)(kasmÄ• t, m. 5th s.)(laká¹£a n. 1st s.)(eva*)(dvayoá¸¥, n. 6th d.)(pramÄ• á¹‡ayoá¸¥, n. 6th d.)(nirdiá¹£á¹-am, n. 1st s.)

1488.
(ucyate â€• vac pass.)(na*)(upapadyate â€• pad IV C. Ä€t.)(pramÄ• á¹‡am, n. 1st s.)(anyat n. 1st s.)(dvayÄ• t, n. 5th s.)(a-yogÄ• t, m. 5th s.)(laká¹£aá¹‡a-)(pramÄ• á¹‡a-)(ca*)(antar-gamÄ• t, m. 5th s.)(iha*)

1489-1491.
(pare, m. 1st pl.)(jaguá¸¥ â€• gai I C. Perf. III p. pl.)(Å›Ä• bdam, n. 2nd s.)(jÃ±Ä• nam, n. 2nd s.)(paroká¹£a-)(artha-)(jÃ±Ä• nÄ• t, n. 5th s.)(Å›abda-)(ca*)(tat, n. 1st s.)(a)(a-kartá¹›kataá¸¥, n. 5th s.)(vÄ• kyÄ• t, n. 5th s.)(tathÄ• *)(b)(uditÄ• t, n. 5th s.)(pratyayinÄ• , m. 3rd s.)

1490.
(ca*)(idam, n. 1st s.)(kila*)(na*)(adhyaká¹£am, n. 1st s.)(viá¹£ayatvataá¸¥* [-tas suff.])(paroká¹£a-)(na*)(ghaá¹-ate â€• ghaá¹- Ä€t. Pr. III p. s.)(anumÄ• nam, n. 1st s.)(ca*)(viyogataá¸¥* [-tas suff.])(tat-)(laká¹£aá¹‡a-)

1491.

(hi*)(yÄ• vat, n. 1st s.)(dharmÄ«, m. 1st s.)(suniÅ›citam, n. 1st s.)(liá¹…gÄ«, m. 1st s.)(dharma-viÅ›iá¹£á¹-aá¸¥)(tat, n. 1st s.)(na*)(bhavet â€• bhÅ« Opt. III p. s.)(anumÄ• nam, n. 1st s.)(tat-)(viá¹£ayam, n. 1st s.)

1492.
(ca*)(atra*)(saá¸¥)(yaá¸¥)(kalpyate â€• ká¸·p pass.)(asya, 6th s.)(dharmÄ«, m. 1st s.)(prameyaá¸¥)(eva*)(ca*)(tasmin, n. 7th s.)(an-avadhá¹›te, n. 7th s.)(na*)(avadhÄ• raá¹‡Ä• , f. 1st s.)(dharmatva-)(tat-)

1493.
(cet*)(saá¸¥)(gá¹›hÄ«taá¸¥)(prÄ• k*)(dharmatvÄ• t, n. 5th s.)(paká¹£a-)(kim, n. 1st s.)(jÃ±Ä• taiá¸¥, n. 3rd pl.)(Ä• dibhiá¸¥, n. 3rd pl.)(dharma-)(yena, n. 3rd s.)(syÄ• t â€• as Opt. III p. s.)(anumÄ• natÄ• , f. 1st s.)

1494.
(na* ca*)(anvayaá¸¥)(Å›abdasya, m. 6th s.)(prameyena, m. 3rd s.)(nirÅ«pyate â€• rÅ«p pass.)(hi*)(anvetá¹›tvam, n. 1st s.)(sarveá¹£Ä• m, m. 6th pl.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(vyÄ• pÄ• reá¹‡a, m. 3rd s.)

1495.
(tatra*)(yatra*)(asti â€• as Pr. III p. s.)(dhÅ«maá¸¥)(anvayaá¸¥)(sphuá¹-am, 2nd s. [adv.])(astitvena, n. 3rd s.)(agneá¸¥, m. 6th s.)(atra*)(tu*)(na*)(evam*)(niÅ›citam, n. 1st s.)(iti*)(arthaá¸¥)(asti â€• as Pr. III p. s.)(tatra*)(yatra*)(Å›abdaá¸¥)(asti â€• as Pr. III p. s.)

1496.
(na*)(tÄ• vat*)(gamyate â€• gam / gacch pass. Pr. III p. s.)(tatra*)(deÅ›e, m. 7th s.)(ca*)(tat-)(kÄ• le, m. 7th s.)(cet*)(bhavet â€• bhÅ« Opt. III p. s.)(nitya-)(vibhutvÄ• t, n. 5th s.)(tat, n. 1st s.)(samam, n. 1st s.)(sarva-)(Å›abdeá¹£u, m. 7th pl.)

1497.
(tena, n. 3rd s.)(dá¹›á¹£á¹-atvÄ• t, n. 5th s.)(sarvatra*)(a-gateá¸¥, m. 5th s.)(vyatirekasya, m. 6th s.)(prasajyate â€• sajj pass.)(pratipattiá¸¥, f. 1st s.)(a-Å›eá¹£a-)(artha-)(sarva-)(Å›abdaiá¸¥, m. 3rd pl.)

1498.
(tasmÄ• t, n. 5th s.)(Å›Ä• bde, m. 7th s.)(an-anumÄ• natvam, n. 1st s.)(rahitatvena, n.

3rd s.)(trairÅ«pya-)(bhavet â€• bhÅ« Opt. III p. s.)(-vat*)(pratyaká¹£a-)(varjanÄ• t, n. 5th s.)(viá¹£aya-)(tÄ• dá¹›k-)

1499.
(vacanÄ• t, n. 5th s.)(agnihotra-)(Ä• di-)(janmataá¸¥* [-tas suff.])(a-kampa)(jÃ±Ä• na-)(tat-)(pramÄ• á¹‡atvam, n. 1st s.)(na*)(pÄ• ryate â€• pá¹› X C. pass. Pr. III p. s.)(nirÄ• kartum* â€• ká¹›)

1500.
(a-kartá¹›ka-)(vÄ• kyasya, n. 6th s.)(sambhava-)(arthau, m. 1st d.)(a-saá¹…gatau, m. 1st d.)(tasmÄ• t, n. 5th s.)(prathamam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(Å›Ä• bda-)(proktam, n. 1st s.)(a-sambhavi, n. 1st s.)

1501.
(Å›akta-)(a-Å›akta-)(hi*)(svabhÄ• vasya, m. 6th s.)(sarvadÄ• *)(anuvarttanÄ• t, n. 5th s.)(vijÃ±Ä• nam, n. 1st s.)(bhÄ• vi-)(tat-)(tadÄ• *)(bhavet â€• bhÅ« Opt. III p. s.)(vÄ• *)(no*)(kadÄ• cana*)

1502.
(yathÄ• *)(dveá¹£a-)(moha-)(Ä• dayaá¸¥, m. 1st pl.)(hetavaá¸¥, m. 1st pl.)(mithyÄ• -)(evam*)(ká¹›pÄ• -)(prajÃ±Ä• -)(Ä• dayaá¸¥, m. 1st pl.)(hetavaá¸¥, m. 1st pl.)(satyatva-)

1503
(tat*)(a-bhÄ• ve, m. 7th s.)(nara-)(Ä• Å›raya-)(tayoá¸¥, m. 6th d.)(api*)(na*)(sambhavaá¸¥)(ataá¸¥*)(vacasi, n. 7th s.)(a-puruá¹£a-)(Ä• Å›raye, m. 7th s.)(prÄ• ptam, n. 1st s.)(Ä• narthakyam, n. 1st s.)

1504.
(cet*)(naá¸¥, 6th pl.)(pratÄ«tiá¸¥, f. 1st s.)(artha-)(vyÄ• kyÄ• nataá¸¥* [-tas suff.])(eá¹£Ä• , f. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(vyÄ• khyanataá¸¥* [-tas suff.])(hi*)(dá¹›á¹£á¹-aá¸¥)(pumÄ• n, m. 1st s.)(svatantraá¸¥)(vyÄ• caká¹£Ä• naá¸¥)(icchayÄ s.)

1505.
(cet*)(asya, m. 6th s.)(Å›aktiá¸¥, f. 1st s.)(eva*)(praká¹›tyÄ• , f. 3rd s.)(dyotane, n. 7th s.)(bhÅ«ta-)(artha-)(sthithÄ• , f. 1st s.)(tataá¸¥*)(gatiá¸¥, f. 1st s.)(artha-)(bhavet â€• bhÅ« Opt. III p. s.)(api*)(a-jÃ±Ä• ta-)(samayasya, m. 6th s.)

1506.
(dÄ«paá¸¥)(dÄ«pakaá¸¥)(praká¹›tyÄ• , f. 3rd s.)(na*)(apeká¹£ate â€• Ä«ká¹£ Ä€t. Pr. III p. s.)(samayam, m. 2nd s.)(tasmÄ• t, n. 5th s.)(bhÄ• ve, m. 7th s.)(antara-)(samaya-)(ca*)(a-gatiá¸¥, f. 1st s.)(antare, n. 7th s.)(artha-)

1507.
(hi*)(api*)(bhave, m. 7th s.)(saá¹…keta-)(dÄ«paá¸¥)(na*)(prakÄ• Å›ayati â€• kÄ• Å› caus. P III p. s.)(na* ca*)(Å›akyate â€• Å›ak V C. pass.)(vijÃ±Ä• tum* â€• jÃ±Ä•)(sÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)

1508.
(ataá¸¥*)(a-yogÄ• t, m. 5th s.)(pratyaya-)(artha-)(kutaá¸¥*)(niá¸¥kampatÄ• , f. 1st s.)(tasya, m. 6th s.)(tu*)(saá¸¥)(yuktaá¸¥)(sÄ• mayikaá¸¥)(na*)(bhidhyate â€• bhid pass. Pr. III p. s.)(vÄ• k-bhÅ«tÄ• t, m. 5th s.)(puá¹ƒ-)

1509.
(jÃ±aiá¸¥, m. 3rd pl.)(nyÄ• ya-)(na*)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(kaÅ›cit*)(viÅ›eá¹£aá¸¥)(tayoá¸¥, m. 6th d.)(tu*)(ayam, m. 1st s.)(a-kampaá¸¥)(Å›rotriyÄ• á¹‡Ä• m, m. 6th pl.)(vartmanÄ• m, m. 6th pl.)(nyaya-)(a-jÃ±Ä• ta

1510.
(eva*)(Ä• pta-)(an-aá¹…gÄ«ká¹›teá¸¥, f. 5th s.)(dvitÄ«yam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(Å›Ä• bda-)(na*)(ká¹£amam, n. 1st s.)(api*)(vÄ• *)(iá¹£á¹-aá¸¥)(iti*)(saá¸¥)(ayam, m. 1st s.)(a-viniÅ›citaá¸¥)

1511.
(cet*)(vakyam, n. 1st s.)(saá¸¥)(yat-)(vÄ• kyÄ• t, m. 5th s.)(dá¹›á¹£á¹-aá¸¥)(saá¹ƒpratyayaá¸¥)(prÄ• yaá¸¥*)(gá¹›hyate â€• grah IX C. pass. Pr. III p. s.)(artham, n. 2nd s.)(pratipatti-)(paroká¹£a-)(tasya, m. 6th s.)(pratyayataá¸¥* [-tas suff.])

1512.
(hi*)(api*)(a-pratyayaá¸¥)(pÅ«rvam, 2nd s. [adv.*])(a-bhÄ• vÄ• t, m. 5th s.)(pratyata-)(anyatra*)(na*)(tatra*)(a-skhalite, m. 7th s.)(ekatra*)(niyamaá¸¥)(sarvatra*)

1513.

(kaá¸¥, m. 1st s.)(vÄ• *)(pratibandhaá¸¥)(vacasÄ• m, n. 6th pl.)(api*)(bÄ• hyeá¹£u, n. 7th pl.)(vastuá¹£u, n. 7th pl.)(pratipÄ• dayatÄ• m, m. 6th pl.)(yena, n. 3rd s.)(eá¹£Ä• m, m. 6th pl.)(syÄ• t â€• as Opt. III p. s.)(pramÄ• á¹‡atÄ• , f. 1st s.)

1514.
(na*)(aikÄ• tmyam, n. 1st s.)(grahaá¹‡Ä• -)(bhinna-)(aká¹£a-)(Ä• dibhyÄ• á¸¥, m. 5th pl.)(na*)(udbhavaá¸¥)(tat-)(vyabhicÄ• rÄ• t, m. 5th s.)(na* ca*)(anyasya, m. 6th s.)(yujyate â€• yuj pass. Pr. III p. s.)(a-vyabhicÄ• ritÄ• , f. 1st s.)

1515.
(vivaká¹£Ä• , f. 1st s.)(anumÄ«yate â€• mÄ• III C. pass. Pr. III p. s.)(nikhilebhaá¸¥, n. 5th pl.)(vacobhaá¸¥, n. 5th pl.)(api*)(sÄ• , f. 1st s.)(niÅ›citÄ• , f. 1st s.)(hetuá¸¥, m. 1st s.)(tat-)(pratyaká¹£a-)(an-upalambhÄ• bhyÄ• m, m. 3rd d.)

1516.
(bhrÄ• ntasya, m. 6th s.)(vÄ• kyam, n. 1st s.)(Ä«ká¹£yate â€• Ä«ká¹£ pass.)(anyat, n. 1st s.)(anya-)(vivaká¹£Ä• yÄ• m, f. 7th s.)(api*)(tathÄ• *)(vivakam, n. 1st s.)(sÄ• mÄ• nyena, n. 3rd s.)(tasmÄ• t, n. 5th s.)(etat, n. 1st s.)(na* eva*)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(cet*)

1517.
(parisphuá¹-am, n. 1st s.)(vailaká¹£aá¹‡yam, n. 1st s.)(prayuktÄ• nÄ• m, m. 6th pl.)(bhrÄ• nta-)(a-bhrÄ• nta-)(vidagdhÄ• á¸¥, m. 1st pl.)(niÅ›cinvanti niá¸¥-â€• ci V C. Pr. III p. pl.)(praká¹›ta-)(Ä• dibhyaá¸¥, m. 5th pl.)(alam*)(girÄ• m, f. 6th pl.)

1518.
(tÄ• su, f. 7th pl.)(vailaká¹£aá¹‡yena, n. 3rd s.)(hetÅ«nÄ• m, m. 6th pl.)(ye, m. 1st pl.)(na*)(avagacchanti â€• gam / gacch Pr. III p. pl.)(viÅ›eá¹£am, n. 1st s.)(doá¹£aá¸¥)(teá¹£Ä• m, m. 6th pl.)(tu*)(asti â€• as Pr. III p. s.)(na*)(liá¹…gasya, n. 6th s.)

1519.
(anyathÄ• *)(bhÄ• vÄ• t, m. 5th s.)(dhÅ«masya, m. 6th s.)(ekadÄ• *)(sandihyamÄ• na-)(vapuá¹£aá¸¥, m. 6th s.)(syÄ• t â€• as Opt. III p. s.)(na*)(liá¹…gatÄ• , f. 1st s.)(tejasi, n. 7th s.)(kÄ• le, m. 7th s.)(niÅ›caya-)

1520.
(teá¹£Ä• m, m. 6th s.)(api*)(anumÄ• , f. 1st s.)(kevalÄ• yÄ• á¸¥, f. 6th s.)(vivaká¹£Ä• yÄ• á¸¥

6th s.)(na*)(virudhyate â€• rudh VII C. pass.)(ekÄ• nta-)(sadbhÄ• vÄ• t, m. 5th s.)(prasiddhaye, f. 4th s.)(prÄ• á¹‡ita-)(Ä• di-)

1521.
(ca*)(vivaká¹£Ä• yÄ• m, f. 7th s.)(gamyÄ• yÄ• m, f. 7th s.)(tri-rÅ«patÄ• , f. 1st s.)(eva*)(vispaá¹£á¹-Ä• , f. 1st s.)(puá¹ƒsi, m. 7th s.)(dharmiá¹‡i, m. 7th s.)(sÄ• , f. 1st s.)(sÄ• dhyÄ• , f. 1st s.)(yataá¸¥*)(kÄ• ryeá¹‡a, n. 3rd s.)(vacasÄ• , n. 3rd s.)

1522.
(ayam, m. 1st s.)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)(vivaká¹£Ä• vÄ• n, m. 1st s.)(artha-)(pÄ• dapa-)(prayoktá¹›tvÄ• t, n. 5th s.)(Å›abda-)(vá¹›ká¹£a-)(yathÄ• *)(aham, 1st s.)(pÅ«rva-)(avasthÄ• su, f. 7th pl.)

1523.
(ataá¸¥*)(yatra*)(Ä• di, n. 1st s.)(trirÅ«pya-)(bÄ• hyeá¹£u, m. 7th pl.)(nirÄ• ká¹›tam, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(asmÄ• bhiá¸¥, 3rd pl.)(na* eva*)(iá¹£yate â€• iá¹£ pass.)(Å›abdÄ• nam, m. 6th pl.)(pramÄ• á¹‡atÄ• , f. 1st s.)

1524.
(tatra*)(tu*)(yatra*)(trirÅ«patÄ• , f. 1st s.)(abhÄ«á¹£á¹-Ä• , f. 1st s.)(eá¹£Ä• m, n. 6th pl.)(iyam, n. 1st s.)(vyaktam, n. 1st s.)(tu*)(vivaká¹£Ä• yÄ• m, f. 7th s.)(sÄ• dhyÄ• yÄ• m, f. 7th s.)(trailaká¹£aá¹‡yam, n. 1st s.)(prakÄ• Å›itam, n. 1st s.)

1525.
(evam*)(sthite, m. 7th s.)(anumanatvam, n. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(Å›abde, m. 7th s.)(-vat*)(dhÅ«ma-)(Ä• di-*)(sahitatvena, n. 3rd s.)(trirÅ«pya-)(viá¹£aya-sattvataá¸¥* [-tas suff.])(tÄ• dá¹›k-)

1526.
(yadÄ• *)(evam*)(pá¹›á¹£á¹-aá¸¥)(kÄ«dá¹›k-)(gavayaá¸¥)(iti*)(nÄ• garikaiá¸¥, m. 3rd pl.)(Ä• raá¹‡yakaá¸¥)(bravÄ«ti â€• brÅ« II C. Pr. III p. s.)(vÄ• kyam, n. 2nd s.)(yathÄ• *)(gauá¸¥, m. 1st s.)(tathÄ• *)(gavayaá¸¥)

1527.
(etasmin, n. 7th s.)(prasiddham, n. 1st s.)(upamÄ• natvam, n. 1st s.)(Å›Ä• bare, m. 7th s.)(punaá¸¥*)(bhÄ• vÄ• t, m. 5th s.)(a-bahir*)(Ä• gama-)(asya, m. 6th s.)(upavará¹‡itam, n. 1st s.)(eva*)(anyathÄ• *)

1528.
(gÄ• m, f. 2nd s.)(dá¹›á¹£á¹-vÄ• * â€• dá¹›Å› / paÅ›)(ayam, m. 1st s.)(araá¹‡ya-)(anyÄ• m, f.
s.)(gavayam, m. 2nd s.)(vÄ«ká¹£ate â€• Ä«ká¹£ Ä€t. Pr. III p.
s.)(yadÄ• *)(bhÅ«yas-)(avayava-)(sÄ• mÄ• nya-)(bhÄ• jam, n. 2nd s.)(vartula-)(kaá¹‡á¹-hak
n. 2nd s.)

1529.
(tadÄ• *)(jÃ±Ä• nam, n. 1st s.)(asya, m. 6th s.)(gavaya-)(avabodhakam, n. 1st
s.)(mÄ• tra-)(rÅ«pa-)(api*)(yat, n. 1st s.)(eva*)(pratyaká¹£am, n. 1st
s.)(vikalpakam, n. 1st s.)(viÅ›eá¹£eá¹‡a, n. 3rd s.)

1530.
(rÅ«paá¸¥)(ayam, m. 1st s.)(paÅ›uá¸¥, m. 1st s.)(sadá¹›Å›a-)(gavÄ• , f. 3rd s.)(iti*)(etat,
n. 1st s.)(jÄ• teá¸¥, f. 5th s.)(sadbhÄ• ve, m. 7th s.)(vyÄ• pÄ• ra-)(aká¹£a-)(iá¹£yate â€• iá¹£
pass.)(pratyaká¹£am, n. 1st s.)

1531.
(yadi* api*)(tat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(upajÄ• yate â€• jan pass. Pr. III p.s
s.)(smá¹›tvÄ• * â€• smá¹›)(gÄ• m, f. 2nd s.)(stha-)(gavaya-)(sannidheá¸¥, f. 6th s.)(bhavet
â€• bhÅ« Opt. III p. s.)(gocaram, n. 1st s.)(indriya-)

1532.
(hi*)(sÄ• dá¹›Å›yam, n. 1st s.)(-vat*)(sÄ• mÄ• nya-)(ca*)(samÄ• pyate â€• Ä• p pass. Pr. III
s.)(pratyekam, n. 2nd s.)(yasmÄ• t, n. 5th s.)(api*)(pratiyogini, m. 7th
s.)(a-dá¹›á¹£á¹-e, m. 7th s.)(n. 1st s.)(upalabhyate â€• labh pass.)

1533.
(ca*)(sÄ• dá¹›Å›yasya, n. 6th s.)(vastutvam, n. 1st s.)(na*)(Å›akyam, n. 1st
s.)(apabÄ• dhitum* â€• bÄ• dh)(tat, n. 1st
s.)(sÄ• mÄ• nya-)(bhÅ«yas-)(avayava-)(yogaá¸¥)(antarasya, n. 6th s.)(jÄ• ti-)

1534.
(tasyÄ• m, f. 7th s.)(eva*)(vyavasthÄ• yÄ• m, f. 7th s.)(vijÃ±Ä• nam, n. 1st s.)(yat, n.
1st s.)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(asau, m. 1st s.)(tulyaá¸¥, m. 1st
s.)(etena, m. 3rd s.)(paÅ›unÄ• , m. 3rd s.)(iti*)(sa-upamÄ• , f. 1st s.)

1535.

(tasmÄ• t, n. 5th s.)(yat, n. 1st s.)(smaryate â€• smá¹› pass. Pr. III p. s.)(viÅ›eá¹£itam, n. 1st s.)(sÄ• dá¹›Å›yena, n. 3rd s.)(syÄ• t â€• as Opt. III p. s.)(prameyam, n. 1st s.)(upameyasya, m. 6th s.)(vÄ• *)(Å›Ä• dá¹›Å›yam, n. 1st s.)(Ä• Å›ritam, n. 1st s.)(tat-)

1536.
(ca*)(Å›Ä• dá¹›Å›ye, n. 7th s.)(avabuddhe, n. 7ths.)(pratyaká¹£eá¹‡a, m. 3rd s.)(ca*)(gavi, m. 7th s.)(smá¹›te, m. 7th s.)(viÅ›iá¹£á¹-asya, m. 6th s.)(a-siddheá¸¥, f. 5th s.)(anyatas*)(upamÄ• yÄ• á¸¥, f. 6th s.)(pramÄ• á¹‡atÄ• , f. 1st s.)

1537.
(yathÄ• *)(api*)(deÅ›e, m. 7th s.)(pratyaká¹£e, m. 7ths.)(api*)(pÄ• vake, m. 7th s.)(smaryamÄ• á¹‡e, m. 7th s.)(viá¹£ayatvena, n. 3rd s.)(viÅ›iá¹£á¹-a-)(na*)(anumÄ• na-)(a-pramÄ• á¹‡atÄ• , f. 1st s.)

1538.
(upapadyate â€• pad IV C. Ä€t.)(vijÃ±Ä• nasya, n. 6th s.)(a-siddham, n. 1st s.)(pratyaká¹£atÄ• -)(virahÄ• t, n. 5th s.)(vyÄ• pÄ• ra-)(sambandha-)(indriya-)(tadÄ• *)

1539.
(b)(ca*)(na* ca*)(tasya, n. 6th s.)(anumÄ• natÄ• , f. 1st s.)(trairÅ«pya-)(an-upapatteá¸¥, f. 5th s.)(na* eva*)(paká¹£a-dharmi-)(kathaá¹ƒcit*)(avakalpyate â€• ká¸·p pass.)(atra*)

1540.
(sÄ• dá¹›Å›yam, n. 1st s.)(gatam, n. 1st s.)(go-)(hi*)(na*)(prÄ• k*)(gá¹›hyate â€• grah IX C. pass. Pr. III p. s.)(dharmatvena, n. 3rd s.)(ca*)(gá¹›hyamÄ• á¹‡am, n. 1st s.)(gavaye, m. 7th s.)(na*)(upamÄ• pakam, n. 1st s.)(gavÄ• m, m. 6th pl.)

1541.
(gatasya, 6th s.)(go-)(na*)(liá¹…gatÄ• , f. 1st s.)(eka-deÅ›atvÄ• t, n. 5th s.)(pratijÃ±Ä• -)(artha-)(ca*)(gavayaá¸¥)(na*)(liá¹…gatvam, n. 2nd s.)(go-)(api*)(á¹›cchati â€• á¹› I C. Pr. III p. s.)(sambandhÄ• t, m. 5th s.)

1542.
(na* ca*)(tat-)(jÃ±Ä• nam, n. 1st s.)(a-pramÄ• á¹‡am, n. 1st s.)(prakÄ• Å›anÄ• t, n. 5th s.)(artha-)(a-jÃ±Ä• ta-)(gavaya-)(a-darÅ›anÄ• t, n. 5th s.)(pÅ«rvam, 2nd s. [adv.])(tat-)(sÄ• dá¹›Å›ya-)(an-avagrahÄ• t, m. 5th s.)

1543.
(a-bhÄ• vena, m. 3rd s.)(vastu, n. 1st s.)(prameya-)(asya, n. 6th s.)(mÄ• natÄ• , f. 1st s.)(na*)(abhipretÄ• , f. 1st s.)(cet*)(asti â€• as Pr. III p. s.)(sÄ• dá¹›Å›yam, n. 1st s.)(yogaá¸¥)(bhÅ«yas-)(sÄ• mÄ• nya-)(avayava-)

1544-1545.
(sÄ• mÄ• nyÄ• ni n. 1st pl.)(nirastÄ• ni n. 1st pl.)(kutaá¸¥*)(sÄ• , f. 1st s.)(bhÅ«yastÄ• , f. 1st s. [-tÄ• suff.])(teá¹£u, n. 7th pl.)(ca*)(yogaá¸¥)(taiá¸¥, n. 3rd pl.)(cet*)(asti â€• as Pr. III p. s.)(pramÄ• á¹‡am, n. 1st s.)(pratipÄ• dakam, n. 1st s.)(tat-)(ca*)(sÄ• mÄ• nyasya, n. 6th s.)(vastutvam, n. 1st s.)(ca*)(grÄ• hyatÄ• , f. 1st s.)(pratyaká¹£a-)(api*)(prameyatvÄ• t, n. 5th s.)(anya-)(a-bhÄ• va-)(-vat*)(a-sÄ• dhÄ• raá¹‡a-)(vastu-)

1546.
(a-siddhiá¸¥, f. 1st s.)(pravÄ• dinÄ• m, m. 6th pl.)(artha-)(sÄ• mÄ• nya-)(niká¹£ipta-)(paká¹£a-)(a-bhÄ• va-)(ca*)(Ä• dya-)(sÄ• dhye, m. 7th s.)(artha-)(eka-deÅ›atÄ• , f. 1st s.)(pratijÃ±Ä• -)

1547-1549.
(tatra*)(kecit, m. 1st pl.)(avayavÄ• á¸¥, m. 1st pl.)(gavaya-)(hetavaá¸¥, m. 1st pl.)(pratyaya-)(tulya-)(saha*)(avayavaiá¸¥, m. 3rd pl.)(go-)(rÅ«pa-)

1548.
(evam* ca*)(gavaye, m. 7th s.)(dá¹›á¹£á¹-e, m. 7th s.)(samupajÄ• yate; sam-upa-â€• jan pass. Pr. III p. s.)(iyam, f. 1st s.)(smá¹›tiá¸¥, f. 1st s.)(avayaveá¹£u, m. 7th pl.)(go-)(rÅ«pa-)(dá¹›á¹£á¹-a-)(pÅ«rveá¹£u, m. 7th pl.)(a-saká¹›t*)

1549.
(eva*)(ataá¸¥*)(tat-)(sÄ• dá¹›Å›yena, n. 3rd s.)(matiá¸¥, f. 1st s.)(turaá¹…ga-)(Ä• dau, m. 7th s.)(no*)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(gavaye, m. 7th s.)(dá¹›á¹£á¹-e, m. 7th s.)(anyathÄ• *)(kaá¸¥)(viÅ›eá¹£aá¸¥)

1550.
(iyam, f. 1st s.)(na*)(pramÄ• á¹‡am, n. 1st s.)(prakÄ• Å›atvÄ• t, n. 5th s.)(artha-)(vijÃ±Ä• ta-)(tu*)(tataá¸¥*)(kutaá¸¥*)(eva*)(bhÄ• vaá¸¥)(antara-)(pramÄ• á¹‡a-)(bh â€• bhÅ« Fut. III p. s.)

1551.
(vÄ• *)(astu â€• as Imperative III p. s.)(sÄ• dá¹›Å›yam, n. 1st s.)(tat, n. 1st s.)(gavi, f. 7th s.)(-vat*)(sÄ• mÄ• nya-)(dá¹›á¹£á¹-am, n. 1st s.)(puraá¸¥-sthitam, n. 1st s.)(api*)(a-dá¹›á¹£á¹-e, m. 7th s.)(pratiyogini, m. 7th s.)

1552.
(ca*)(tathÄ• *)(na*)(kathaÃ±cit*)(nivarttate â€• vá¹›t Ä€t. Pr. III p. s.)(rÅ«patvam, n. 1st s.)(smá¹›ti-)(ca*)(vijÃ±Ä• tam, n. 1st s.)(go-Ä• tmani, n. 7th s.)(sÄ• dá¹›Å›yam, n. 1st s.)(mÄ• treá¹‡a, n. 3rd s.)(sattÄ• -).

1553.
(tu*)(na*)(viniÅ›citam, n. 1st s.)(evam*)(iti*)(sÄ• dá¹›Å›yam, n. 1st s.)(gavayena, m. 3rd s.)(tu*)(pramiá¹‡oti â€• mi V C. Pr. III p. s.)(upamÄ• nam, n. 2nd s.)(tataá¸¥*)(vailaká¹£aá¹‡yam, n. 2nd s.)(smá¹›teá¸¥, f. 5th s.)

1554.
(nÄ• ma*)(yadi*)(tat, n. 1st s.)(purÄ• *)(gá¹›hÄ«tam, n. 1st s.)(tena, n. 3rd s.)(eva*)(nÄ• mnÄ• , n. 3rd s.)(tu*)(gá¹›hÄ«tam, n. 1st s.)(svarÅ«peá¹‡a, n. 3rd s.)(yat, n. 1st s.)(abhidhÄ«yate â€• dhÄ• pass.)(asya, n. 6th s.)(Ä• tmÄ• , n. 1st s.)

1555.
(nÄ• ma, n. 1st s.)(na*)(rÅ«pam, n. 1st s. [= `svarÅ«pa'])(vastÅ«nÄ• m, n. 6th pl.)(yat, n. 1st s.)(sati, n. 7th s.)(tasya, n. 6th s.)(a-grahaá¹‡e, n. 7th s.)(bhavet â€• bhÅ« Opt. III p. s.)(a-vijÃ±Ä• tatÄ• , f. 1st s.)(api*)(parijÃ±Ä• ta-)(tattvÄ• nÄ• m, m. 6th pl.)(Ä• tma-)

1556.
(ca*)(etÄ• vatÄ• , n. 3rd s.)(leÅ›ena, n. 3rd s.)(pramÄ• á¹‡atva-)(vyavasthitau, n. 7th s.)(pramÄ• á¹‡atva-)(na*)(iyattÄ• , f. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(anyathÄ• *)(api*)(pramÄ• á¹‡ataá¸¥* [-tas suff.]).

1557.
(paá¹…kti-)(taru-)(Ä• di-)(saá¹ƒdá¹›á¹£á¹-au, f. 7th s.)(darÅ›anÄ• t, n. 5th s.)(eka-)(pÄ• dapa-)(vijÃ±Ä• nÄ• t, n. 5th s.)(dvitÄ«ya-)(Å›Ä• khi-)(niÅ›cayaá¸¥)(iti*)(Ä• dyaá¸¥);

1558.
(Ä• saktam, n. 1st s.)(antaram, n. 1st s.)(pramÄ• á¹‡a-)(an-apeká¹£aá¹‡Ä• t, n. 5th

s.)(sÄ• dá¹›Å›ya-)(Ä• di-)(cet*)(no*)(grahaá¹‡Ä• t, n. 5th s.)(gá¹›hÄ«ta-)(samÄ• nam, n. 1st s.)(upamÄ• su, f. 7th pl.)(api*).

1559.
(ca*)(upalambhe, m. 7th s.)(gavayasya, m. 6th s.)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(vijÃ±Ä• nam, n. 1st s.)(tat-)(vaisÄ• dá¹›Å›ya- [vi-sadá¹›Å›a-ya-])(turaá¹…ga-)(Ä• dau, m. 7th s.)(kim*)(na*)(anyÄ• , f. 1st s.)(pramÄ• , f. 1st s.)

1560.
(no*)(cet*)(na*)(evam*)(avalambanÄ• t, n. 5th s.)(bhÄ• va-)(antar-gatam, n. 1st s.)(a-bhÄ• va-)(samam, n. 1st s.)(buddhiá¹£u, f. 7th pl.)(sÄ• dá¹›Å›ya-)(vÄ• *)(anyonya-)(a-bhÄ• vatÄ• yÄ• m, f. 7th s.)

1561.
(hi*)(yathÄ• *)(vivekaá¸¥)(sÄ• dá¹›Å›yasya, n. 6th s.)(pramÄ«yate â€• mÄ• pass. Pr. III p. s.)(tatra*)(tathÄ• *)(vivekaá¸¥)(sarva-)(sÄ• mÄ• nya-)(avayava-)(gamyate â€• gam / gacch pass. Pr. III p. s.)

1562.
(yena, n. 3rd s.)(yogaá¸¥)(bhÅ«yas*)(sÄ• mÄ• nya-)(avayava-)(adhigamyate â€• gam / gacc pass. Pr. III p. s.)(yoge, m. 7th s.)(sarva-)(sÄ• mÄ• nya-)(avayava-)(prasajyate â€• sajj pass.)(tattvam, n. 1st s.)

1563.
(iá¹£yate â€• iá¹£ pass.)(kaiÅ›cit*)(Å›ruta-)(atideÅ›a-)(vÄ• kyasya, m. 6th s. [bv. cpd.])(upalambhane, n. 7th s.)(samÄ• na-)(artha-)(vijÃ±Ä• nam, n. 1st s.)(sambandha-)(saá¹ƒjÃ±Ä• -)(upamÄ• , f. 1st s.)

1564.
(yadi*)(an-Ä• kulÄ• , f. 1st s.)(pratipattiá¸¥, f. 1st s.)(sambandha-)(saá¹ƒjÃ±Ä• -)(eva*)(tadÄ• *)(Å›ravaá¹‡e, n. 7th s.)(tasya, n. 6th s.)(atideÅ›a-)(vÄ• kyasya, n. 6th s.)

1565.
(upamÄ• nasya, n. 6th s.)(grahaá¹‡Ä• t, n. 5th s.)(artha-)(parigá¹›hÄ«ta-)(na*)(pramÄ• á¹‡atÄ• , f. 1st s.)(iva*)(smá¹›teá¸¥, f. 6th s.)(tathÄ• *)(viyogataá¸¥* [-tas suff.])(artha-)(karaá¹‡a-)

1566.
(atha*)(sÄ• , f. 1st s.)(na*)(eva*)(saá¹ƒjÄ• tÄ• , f. 1st s.)(tathÄ• * api*)(katham*)(tadÄ• *)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(iti*)(yasya, m. 6th s.)(saá¹ƒjÃ±Ä• , f. 1st s.)(saá¹ƒÅ›rutÄ• , f. 1st s.)(mayÄ• , f. 1st s.)

1567.
(tathÄ• *)(hi*)(prabhuá¸¥, m. 1st s.)(tat-)(samjÃ±aá¸¥, m. 1st s.)(upalambane, n. 7th s.)(gavayasya, m. 6th s.)(na*)(kaÅ›cana*)(jÃ±Ä• tum* â€• jÃ±Ä•)(iti*)(nÄ• ma n. 1st s.)(tat-)(saá¹ƒÅ›rutÄ• , f. 1st s.)(mayÄ• , 3rd s.)

1568.
(cet*)(upayukta-)(upamÄ• naá¸¥, m. 1st s. [bv. cpd.])(sati, n. 7th s. [loc. abs.])(grahaá¹‡e, n. 7th s.)(tulyatva-)(avagacchati â€• gam / gach Pr. III p. s.)(sambandham, m. 2nd s.)(viÅ›iá¹£á¹-a-)(viá¹£ayatvena, n. 3rd s.)

1569.
(hi*)(saá¸¥)(vetti â€• vid II C. Pr. III p. s.)(sambandham, m. 2nd s.)(Ä• gamÄ• t, m. 5th s.)(sÄ• mÄ• nya-)(gocaram, m, 2nd s.)(tu*)(Ä• Å›rayÄ• t, m. 5th s.)(upamÄ• -)(vijÄ• nÄ• ti â IX C. Pr. III p. s.)(tam, m. 2nd s.)(viÅ›eá¹£á¹-am, m. 2nd s.)(viá¹£ayam, m. 2nd s.)

1570.
(nanu*)(sambandhasya, m. 6th s.)(saá¹ƒjÃ±Ä• yÄ• á¸¥, f. 6th s.)(avabodhane, n. 7th s.)(anyatra*)(hi*)(bodhaá¸¥)(tasyÄ• á¸¥, f. 6th s.)(antare, n. 7th s.)(artha-)(na*)(yujyate â€• yuj pass. Pr. III p. s.)(atiprasaá¹…gataá¸¥* [-tas suff.])

1571.
(sati, m. 7th s.)(grahaá¹‡e, n. 7th s.)(kaÅ›cit*)(nÄ• ma-)(citra-)(aá¹…gade, m. 7th s.)(na*)(antare, n. 7th s.)(kÄ• la-)(vetti â€• vid II C. Pr. III p. s.)(tam, n. 2nd s.)(Å›abdam, m. 2nd s.)(cÄ• ru-)(kirÄ«á¹-ini, m. 7th s.)

1572.
(tasmÄ• t, n. 5th s.)(yatra*)(idam, n. 1st s.)(nÄ• ma, n. 1st s.)(jÃ±Ä• tam, n. 1st s.)(tena, m. 3rd s.)(vikalpa-)(pratibimbe, n. 7th s.)(buddhyÄ• , f. 3rd s.)(bÄ• hya-)(saá¹ƒjÃ±ite, n. 7th s.)(iti*)(sÄ• mÄ• nyam, n. 1st s.)

1573.
(eva*)(tatra*)(api*)(upalambhe, m. 7th s.)(gavayasya, m. 6th s.)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(a-vibhÄ• ga-jÃ±aá¸¥)(dá¹›Å›ya-)(kalpÄ• -)(abhimanyate â€• r

IV C. Ä€t. Pr. III p. s.)(iti*)(bÄ• hyaá¸¥)

1574.
(ca*)(evam*)(yat, n. 1st s.)(pratipattavyam, n. 1st s.)(vikalpÄ• á¸¥, m. 1st pl.)(ca*)(dhvanayaá¸¥, m. 1st pl.)(api*)(gocarÄ• á¸¥, m. 1st pl. [bv. cpd.])(sva-laká¹£aá¹‡a-)(nirÄ• ká¹›tÄ• á¸¥, m. 1st s.)(vistareá¹‡a, n. 3rd s.)

1575.
(vÄ• *)(api*)(gocaractve, n. 7th s.)(teá¹£Ä• m, m. 6th pl.)(eva*)(bhavati â€• bhÅ« Pr. III p. s.)(anumÄ• , f. 1st s.)(eva*)(ca*)(janyatvam, n. 1st s.)(tri-rÅ«pa-)(liá¹…ga-)(evam*)(pratÄ«yate, prati-â€• i, pass. Pr. III p. s.)

1576.
(asau, m. 1st s.)(yaá¸¥)(sadá¹›Å›aá¸¥)(gavÄ• , f. 3rd s.)(hi*)(Å›ruti-)(gavaya-)(gocaraá¸¥)(yathÄ• *)(gavayaá¸¥)(-sthaá¸¥)(buddhi-)(avasthaá¸¥)(sa -)

1577.
(cet*)(tasyÄ• m, f. 7th s.)(avasthÄ• yÄ• m, f. 7th s.)(asau, m. 1st s.)(na*)(bhavet â€• bhÅ« Opt. III p. s.)(-sthaá¸¥)(api*)(buddhi-)(kasmin, m. 7th s.)(samayaá¸¥)(kriyate â€• ká¹› pass.)(ca*)(ayam, m. 1st s.)(sadá¹›Å›aá¸¥)(gavÄ• , f. 3rd s.)

1578.
(ca*)(sÄ• dhitam, n. 1st s.)(iti*)(sambandhaá¸¥)(na*)(asti â€• as Pr. III p. s.)(atiriktaá¸¥)(sambandhi-)(eva*)(prÄ• k*)(samaye, m. 7th s.)(Å›abdaá¸¥)(gá¹›hÄ«taá¸¥)(Å›rotra-)(cetasÄ• , n. 3rd s.)

1579.
(ca*)(asau, m. 1st s.)(paÅ›uá¸¥, m. 1st s.)(avasthitaá¸¥)(agrataá¸¥* [-tas suff.])(dá¹›Å›yate â€• dá¹›Å› / paÅ›y pass.)(caká¹£uá¹£Ä• , n. 3rd s.)(pá¹›thak*)(vijÃ±Ä• tayo 6th d.)(eá¹£Ä• , f. 1st s.)(ghaá¹-anÄ• , f. 1st s.)(na*)(yuktÄ• , f. 1st s.)(pramÄ• , f. 1st s.)

1580.
(pratisandhÄ• nÄ• t, n. 5th s.)(gá¹›hÄ«ta-)(-vat*)(sugandhi-)(madhuratva-)(tat*)(saá¹ƒvittiá¸¥, f. 1st s.)(yoga-)(nÄ• ma-)(na*)(ativarttate â€• vá¹›t Ä€t. Pr. III p. s.)(smÄ• rttatÄ• m, f. 2nd s.)

1581.
(ca*)(saá¹ƒvidaá¸¥, f. 1st pl.)(yoga-)(samÄ• khyÄ• -)(janyÄ• á¸¥, f. 1st pl.)(ananta-)(upÄ• ya-)(api*)(an-apeká¹£ayÄ• , f. 3rd s.)(sÄ• dharmyam, n. 2nd s. [sa-dharma-ya-])(jÄ• yante â€• jan pass. Pr. III p. pl.)(narapa-)(Ä• diá¹£u, m. 7th pl.)

1582-1583.
(madhye, m. 7th s.)(teá¹£Ä• m, m. 6th pl.)(narÄ• dhipaá¸¥)(pihita-)(pÄ• dÄ• -)(bradhna-)(sitÄ• -)(tapatra-)(proktaá¸¥)(iti*)(kÄ• la-an m. 3rd s.)(dá¹›á¹£á¹-au, m. 7th s.)(tat-)(viÅ›eá¹£taá¸¥* [-tas suff.])(upadeÅ›a-)(yÄ• , f. 1st s.)(matiá¸¥, f. 1st s.)(iti*)(asya, m. 6th s.)(tat, n. 1st s.)(nÄ• ma, n. 1st s.)(tadÄ• *)(sÄ• , f. 1st s.)(prÄ• ptÄ• , f. 1st s.)(anyÄ• , f. 1st s.)(pramÄ• , f. 1st s.)(an-apeká¹£aá¹‡Ä• t, n. 5th s.)(sÄ• dharmya- [sa-dharma-ya-])(Ä• di-)

1584.
(anyaá¸¥)(sÄ• dhayati â€• sidh caus. Pr. III p. s.)(astitvam, n. 1st s.)(antara-)(pramÄ• á¹‡a-)(balÄ• t, m. 5th s.)(anumÄ• na-)(pratyaká¹£am, n. 1st s.)(saá¹…gatam, n. 1st s.)(pramaá¹‡a-)(antara-)(anumÄ• -)

1585.
(pramÄ• á¹‡atvÄ• t, n. 5th s.)(-vat*)(anumÄ• -)(ca*)(anumÄ• , f. 1st s.)(api*)(eva*)(evam*)
(na*)(evam*)(ayam, m. 1st s.)(hetuá¸¥, m. 1st s.)(a-pratibandhaá¸¥)(a-prakÄ• Å›anÄ• t, n. 5th s.)(bÄ• dha-)

1586.
(ca*)(evam*)(te, 6th s.)(eva*)(vyÄ• hanyeta â€• han II C. pass. Opt. III p. s.)(catuá¹£á¹-vam, n. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(yat, n. 1st s.)(te, 6th s.)(parihÄ• raá¸¥)(tatra*)(saá¸¥)(bhaviá¹£yati â€• bhÅ« Fut. III p. s.)(atra*)

1587.
(arthaá¸¥)(vijÃ±Ä• taá¸¥)(á¹£aá¹-ka-)(pramÄ• á¹‡a-)(bhavan, m. 1st s. [-at pr. part.])(anyathÄ• *)(na*)(kalpayanti â€• ká¸·p caus. Pr. III p. pl.)(anyam, m. 2nd s.)(a-dá¹›á¹£á¹-am, m. 2nd s.)(saá¸¥)(udÄ• há¹›tÄ• , f. 1st s.)(arthÄ• pattiá¸¥, f. 1st s.)

1588.
(tatra*)(dahana-)(Å›aktitÄ• , f. 1st s.)(vahneá¸¥, m. 6th s.)(pratyaká¹£ataá¸¥* [-tas

suff.])(dÄ• hÄ• t, m. 5th s.)(Å›akti-yogitÄ• , f. 1st s.)(sÅ«rye, m. 7th s.)(anumitÄ• t, m. 5th s.)(yÄ• nÄ• t, n. 5th s.)

1589.
(3)(Å›aktayaá¸¥, f. 1st pl.)(sarva-bhÄ• vÄ• nÄ• m, m. 6th pl.)(sÄ• dhanÄ• á¸¥, f. 1st pl.)(arthÄ• patti-)(kÄ• rya-)(ca*)(tÄ• á¸¥, f. 1st pl.)(gamyante â€• gam / gacch pass. Pr. III p. pl.)(a-pÅ«rvÄ• h, f. 1st pl.)(á¹›te*)(grahaá¹‡Ä• t, n. 5th s.)(sambandha-)

1590.
(na* ca*)(sambandhaá¸¥)(Ä• sÄ• m, f. 6th pl.)(na*)(pÅ«rva-)(na* vÄ• *)(anyaá¸¥)(gá¹›hyate â€• grah IX C. pass. Pr. III p. s.)(adhunÄ• *)(yataá¸¥*)(saha*)(kÄ• ryaiá¸¥, m. 3rd pl.)(iha*)(syÄ• tÄ• m â€• as Opt. III p. d.)(anvyau, m. 1st d.)(paká¹£a-dharma-)

1591.
(paká¹£e, m. 7th s.)(Å›akti-)(Å›rotra-)(Ä• di-)(hetuá¸¥, m. 1st s.)(prasajyate â€• sajj pass.)(vÄ• *)(sarvaá¸¥)(asau, m. 1st s.)(a-siddhaá¸¥)(Ä• Å›raya-)(dharmi-)(prasajyate â€• sajj pass.)(a-siddheá¸¥, f. 5th s.)

1592.
(Å›rutau, f. 7th s.)(evam*)(vacas-)(Ä• di-)(pÄ«naá¸¥)(ca*)(na*)(bhuá¹…kte â€• bhuj Ä€t. Pr. III p. s.)(divÄ• , m. 3rd s.)(iti*)(vijÃ±Ä• nam, n. 1st s.)(bhojana-)(rÄ• tri-)(ucyate â€• vac pass.)(arthÄ• pattiá¸¥, f. 1st s.)(Å›ruta-)

1593-1598.
(ca*)(padÄ• rthaá¸¥)(rÄ• tri-)(Ä• di-)(gamyate â€• gam / gacch pass. Pr. III p. s.)(vÄ• kye, n. 7th s.)(diva-)(saá¹ƒsargaá¸¥)(padÄ• rthÄ• nÄ• m, m. 6th pl.)(Ä• di-)(diva-)(bhojane, n. 7th s.)(rÄ• tri-)

1594.
(bhedaá¸¥)(yena, m. 3rd s.)(tat, n. 1st s.)(vÄ• kyam, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(pratipÄ• dakam, n. 1st s.)(tasya, n. 6th s.)(na* ca*)(dvitÄ«ya-)(artha-)(kalpanÄ• , f. 1st s.)(vyÄ• pá¹›tatvÄ• t, n. 5th s.)(anya-)(artha-)

1595.
(tasmÄ• t, n. 5th s.)(ayam, m. 1st s.)(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)(antareá¹‡a, n. 3rd s.)(vÄ• kya-)(buddhisthena, m. 3rd s.)(tena, n. 3rd s.)(tat, n. 1st s.)(vÄ• kyam, n. 1st s.)(api*)(yat, n. 1st s.)(an-Ä• gÄ• mikatvena, n. 3rd

s.)(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)

1596.
(yat, n. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(pratyaká¹£a-)(Ä• diá¹£u, m. 7th pl.)(pramÄ• á¹‡am, n. 1st s.)(tasya, n. 6th s.)(vaktavyam, n. 1st s. [-tavya suff.])(tu*)(vÄ• kye, n. 7th s.)(an-uccarite, n. 1st s.)(na*)(pratyaká¹£am. n. 1st s.)

1597.
(na*)(hi*)(anumÄ• nam, n. 1st s.)(idam, n. 1st s.)(na*)(kvacit*)(saha*)(dá¹›á¹£á¹-Ä• ntena, m. 3rd s.)(tu*)(yadi*)(api*)(an-upalabdhe, m. 7th s.)(sambandhe, m. 7th s.)(iá¹£yate â€• iá¹£ pass.)(liá¹…gatÄ• , f. 1st s.)

1598.
(tat*)(gatiá¸¥, f. 1st s.)(sarva-)(vÄ• kya-)(bhavet â€• bhÅ« Opt. III p. s.)(mÄ• treá¹‡a, n. 3rd s.)(uccÄ• raá¹‡a-)(rahitatvena, n. 3rd s.)(sambandha-)(na*)(viÅ›iá¹£yate â€• Å›iá¹£ VII C. pass. Pr. III p. s.)(tat-)(anyataá¸¥* [-tas suff.])

1599.
(yÄ• , f. 1st s.)(gauá¸¥, f. 1st s.)(upamitÄ• , f. 1st s.)(Å›aktatÄ• , f. 1st s.)(tat-)(jÃ±Ä• na-)(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)(sÄ• marthyena, n. 3rd s.)(sambhÅ«ta-)(bala-)(upamÄ• -)

1600.
(iti*)(abhidhÄ• , f. 1st s.)(na*)(siddhyet â€• sidh IV C. Opt. III p. s.)(anyathÄ• *)(eva*)(avagamya* â€• gam/gach)(Å›aktatÄ• m, f. 2nd s.)(vÄ• caka-)(arthÄ• pattyÄ• , f. 3rd s.)(punaá¸¥*)(an-anya-)(gateá¸¥, f. 5th s.)(tat-)

1601.
(niÅ›cayaá¸¥)(eva*)(antareá¹‡a, n. 3rd s.)(arthÄ• patti-)(nityatva-)(Å›abda-)(hi*)(a-nityaá¸¥)(na*)(anuvá¹›ttimÄ• n, m. 1st s.)(vyavahÄ• ra-)(saá¹…keta-)

1602.
(a-bhÄ• va-)(caitra-)(nirá¹‡Ä«ta-)(a-bhÄ• va-)(pramÄ• á¹‡a-)(siddhiá¸¥, f. 1st s.)(bhÄ• va-)(caitra-)(bahiá¸¥*)(gehÄ• t, m. 5th s.)(viÅ›eá¹£itÄ• t, m. 5th s.)(a-bhÄ• va-)(yÄ• , f. 1st s.)(vará¹‡itÄ• , f. 1st s.)(iha*)

1603.
(udÄ• haret; ud-Ä• -â€• há¹› Opt. III p. s.)(tÄ• m, f. 2nd)(anyÄ• m, f. 2nd s.)(arthÄ• pattim, f. 2nd s.)(utthitÄ• m, f. 2nd s.)(a-bhÄ• va-)(eá¹£Ä• , f. 1st s.)(api*)(bhinnÄ• , f. 1st s.)(anumÄ• nataá¸¥* [-tas suff.])(paká¹£a-dharma-)(Ä• di-)(an-aá¹…gatvÄ• t, n. 5th s.)

1604.
(arthe, m. 7th s.)(viÅ›iá¹£á¹-e, m. 7th s.)(vÄ• *)(bahir-deÅ›a-)(again: vÄ•)(deÅ›e, m. 7th s.)(viÅ›eá¹£ite, m. 7th
s.)(tat-)(katham*)(a-bhÄ• vaá¸¥)(gá¹›ha-)(yaá¸¥)(prameyaá¸¥)(paká¹£a-dharmaá¸¥)

1605.
(ca*)(kalpyate â€• ká¸·p pass.)(paká¹£a-dharmaá¸¥)(atra*)(a-bhÄ• vaá¸¥)(gá¹›ha-)(jÄ«vataá
6th s. [-at pr. part.])(ca*)(na*)(saá¹ƒvittiá¸¥, f. 1st s.)(tat-)(upajÄ• yate â€• jan
pass. Pr. III p. s.)(a-buddhÄ• , f. 1st s.)(bhÄ• vam, m. 2nd s.)(bahir*)

1606.
(varjitaá¸¥)(vidyamÄ• natva-)(yaá¸¥)(Å›uddhaá¸¥)(a-bhÄ• vaá¸¥)(geha-)(dá¹›á¹£á¹-atvÄ• t, n
s.)(má¹›teá¹£u, m. 7th pl.)(api*)(na*)(sÄ• dhakaá¸¥)(vá¹›tteá¸¥, m. 6th s.)(bahiá¸¥*)

1607.
(atirekeá¹‡a, n. 3rd s.)(Å›akta-)(na*)(kÄ• cana*)(nÄ• ma*)(Å›aktiá¸¥, f. 1st s.)(yÄ• , f. 1st s.)(avagamyeta â€• gam/gacch pass. Opt. III p. s.)(arthÄ• pattyÄ• , f. 3rd s.)(ca*)(Å›aktaá¸¥)(hi*)(adhyaká¹£e, m. 7th s.)(eva*)

1608.
(tu*)(dÄ• ha-)(Ä• dÄ«nÄ• m, m. 6th pl.)(hetuá¸¥, m. 1st s.)(samÄ«ká¹£yate â€• Ä«ká¹£ pass.)(pÄ• vaka-)(Ä• diá¸¥, m. 1st s.)(a-viparyÄ• sam, n. 1st s.)(a-saá¹ƒÅ›aya-)(kÄ• , f. 1st s.)(tataá¸¥*)(Å›aktiá¸¥, f. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(anyÄ• , f. 1st s.)

1609.
(tu*)(vyatirikte, m. 7th s.)(upayogataá¸¥* [-tas suff.])(kÄ• ryeá¹£u, n. 7th pl.)(tasyÄ• á¸¥, f. 6th s.)(bhÄ• vaá¸¥)(eva*)(syÄ• t â€• as Opt. III p. s.)(a-kÄ• rakaá¸¥)(eva*)(upayoge, m. 7th s.)(na*)(bhedinÄ«, f. 1st s.)

1610.
(hi*)(svarÅ«pam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(Å›akti-)(samartham, n. 1st s.)(artha-)(kriyÄ• -)(ca*)(evam*)(Ä• tmÄ• , m. 1st s.)(ayam, m. 1st s.)(bhÄ• vaá¸¥)(vyavasÄ«yate â€• so pass. Pr. III p. s.)(pratyaká¹£Ä• t, n. 5th s.)

1611.
(ca*)(na*)(pramÄ• á¹‡am, n. 1st s.)(saá¹ƒsiddhau, f. 7th s.)(kiÃ±cana*)(anya-)(laká¹£aá¹‡a-)(api*)(jÃ±Ä• tena, n. 3rd s.)(na*)(arthaá¸¥)(tena, n. 3rd s.)(tat-)(kÄ• rya-)(siddhitaá¸¥* [-tas suff.])(rÅ«pÄ• t, n. 5th s.)

1612.
(cet*)(aparam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(Å›akti-)(gamyam, n. 1st s.)(arthÄ• patti-)(kÄ• rya-)(na*)(kÄ• ryasya, n. 6th s.)(bhÄ• vÄ• t, m. 5th s.)(anyathÄ• *)(hi*)(etat, n. 1st s.)(bhavati â€• bhÅ« Pr. III p. s.)(bhÄ• vataá¸¥* [-tas suff.])

1613.
(pÄ• vakaá¸¥)(vyatiriktaá¸¥)(jala-)(Ä• di-)(hi*)(ká¹£amaá¸¥)(Ä• dau, m. 7th s.)(dÄ• ha-)(kim*)(tat*)(prayojanam, n. 1st s.)(anyena, n. 3rd s.)(sÄ• marthyena, n. 3rd s.)

1614.
(cet*)(Å›aktiá¸¥, f. 1st s.)(na*)(ekÄ• ntena, n. 3rd s.)(vibhinnÄ• , f. 1st s.)(sÄ• , f. 1st s.)(Ä• tmikÄ• , f. 1st s.)(ubhaya-)(api*)(sÄ• , f. 1st s.)(na*)(bhavet â€• bhÅ« Opt. III p. s.)(virodhÄ• t, m. 5th s.)(ca*)(yat*)(an-anyatÄ• , f. 1st s.)(pratyaká¹£a-)(api*)

1615.
(ca*)(pratyaká¹£atve, n. 7th s.)(sthite, n. 7th s.)(vÄ• raá¹‡am, n. 1st s.)(tasyÄ• m, f. 7th s.)(anumeyatva-)(na*)(ká¹£ataye, f. 4th s.)(eva*)(yena, n. 3rd s.)(na*)(iá¹£yate â€• iá¹£ pass.)(anumÄ• , f. 1st s.)(asmin, m. 7th s.)(viá¹£aye, m. 7th s.)

1616.
(tu*)(Ä• dayaá¸¥, m. 1st pl.)(bhÄ• vaá¸¥, m. 1st pl.)(Å›rotá¹›-)(ye, m. 1st pl.)(na*)(gocarÄ• á¸¥, m. 1st pl.)(pratyaká¹£asya, n. 6th s.)(teá¹£Ä• m, m. 6th pl.)(eva*)(sattÄ• , f. 1st s.)(laká¹£aá¹‡Ä• , f. 1st s.)(Å›akti-)(gamyate â€• gam / gacch pass. Pr. III p. s.)(liá¹…gena, n. 3rd s.)

1617.
(hi*)(tat, n. 1st s.)(vedanam, n. 1st s.)(Å›abda-)(sa-apeká¹£am, n. 1st s.)(antara-)(kÄ• raá¹‡a-)(api*)(tat-)(hetoá¸¥, m. 5th s.)(bhÄ• ve, m. 7th s.)(a-bhÄ• vÄ• t, m. 5th s.)(anyasya, m. 6th s.)(-vat*)(aá¹…kura-)(Ä• di-)

1618.
(raveá¸¥, m. 6th s.)(vyÄ• ptyÄ• , f. 3rd s.)(antara-)(deÅ›a-)(nirantaram, n. 2nd s. [adv.])(jÄ• tiá¸¥, f. 1st s.)(deÅ›e, m. 7th s.)(a-samÄ• ne, m. 7th s.)(upÄ• dÄ• na-)(iva*)(gamyate â€• gam / gacch pass. Pr. III p. s.)(jvÄ• la-)(Ä• deá¸¥, m. 6th s.)

1619.
(viÅ›eá¹£atvÄ• t, n. 5th s.)(Ä• tmanaá¸¥, n. 6th s.)(sthira-)(iyam, f. 1st s.)(prÄ• ptiá¸¥, f. 1st s.)(antara-)(deÅ›a-)(na*)(prasajyate â€• sajj pass.)(anyathÄ• *)(tu*)(Å›aktiá¸¥, f. 1st s.)(nirÄ• ká¹›tÄ• , f. 1st s.)

1620.
(na*)(niÅ›cayaá¸¥)(pÄ«naá¸¥)(na*)(bhuá¹…kte â€• bhuj Ä€t. Pr. III p. s.)(divÄ• , m. 3rd s.)(pumÄ• n, m. 1st s.)(vadet â€• vad Opt. Pr. III p. s.)(yogÄ• t, m. 5th s.)(dveá¹£a-)(moha-)(Ä• dibhiá¸¥, m. 3rd pl.)(api*)(anyathÄ• *)

1621.
(yadi*)(punaá¸¥*)(antaram, n. 1st s.)(sa-artham, n. 1st s.)(vÄ• kya-)(Ä• ká¹£ipyate â€• ká¹£ip pass.)(an-apeká¹£eá¹‡a, n. 3rd s.)(gati-)(artha-)(syÄ• t â€• as Opt. III p. s.)(Ä• ká¹£epaá¸¥)(tena, n. 3rd s.)(antare, n. 7th s.)(vacas-)

1622.
(atha*)(gatiá¸¥, f. 1st s.)(artha-)(tatra*)(iá¹£yate â€• iá¹£ pass.)(rÅ«peá¹‡a, n. 3rd s.)(upagama-)(yat* vÄ• *)(antarataá¸¥* [-tas suff.])(pramÄ• na-)(gatiá¸¥, f. 1st s.)(artha-)(bhavatu â€• bhÅ« Imperative III p. s.)(tataá¸¥*)

1623.
(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)(pumÄ• n, m. 1st s.)(iá¹£á¹-aá¸¥)(sambandhÄ«, m. 1st s.)(bhojana-)(ká¹£apÄ• -)(pÄ«natvena, n. 3rd s.)(vaikalya-)(bhojana-)(divÄ• -)(-vat*)(anya-)(tat-)

1624.
(pÄ«natvam, n. 1st s.)(sati, n. 7th s.)(bhojane, n. 7th s.)(niÅ›citam, n. 1st s.)(anvaya-)(vyatirekataá¸¥* [-tas suff.])(tena, n. 3rd s.)(gatiá¸¥, f. 1st s.)(vastunaá¸¥, n. 6th s.)(vastutaá¸¥* [-tas suff.])(sambaddhÄ• t, m. 5th s.)

1625.

(katham*)(hi*)(vÄ• kyam, n. 1st s.)(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)(Å›Å«nyam, n. 1st s.)(sarva-)(sambandha-)(punaá¸¥*)(anyathÄ• *)(sarvam, n. 1st s.)(pratÄ«yeta; prati-â€• i pass. Opt. III p. s.)(ekamÄ• t, n. 5th s.)(vÄ• kyataá¸¥* [-tas suff.])

1626.
(a-sati, m. 7th s.)(tathÄ• *)(sambandhe, m. 7th s.)(ca*)(sati, m. 7th s.)(an-avadhÄ• rite, m. 7th s.)(idam, n. 1st s.)(vÄ• kyam, n. 1st s.)(gamyamÄ• nam, n. 1st s.)(prasajyeta â€• sajj pass. Opt. III p. s.)(a-pramÄ• á¹‡akam, n. 1st s.)

1627.
(cet*)(no*)(ná¹›pa-)(Ä• jÃ±ayÄ• , f. 3rd s.)(pramÄ• á¹‡atvam, n. 1st s.)(sambaddhasya, m. 6th s.)(katham* vÄ• *)(pramÄ• á¹‡atvam, n. 1st s.)(pratyaká¹£asya, n. 6th s.)(vinÄ• *)(saá¹…gatim, f. 2nd s.)

1628.
(nanu*)(a-sambaddha-)(gamyatve, n. 7th s.)(kim*)(no*)(gatiá¸¥, f. 1st s.)(anyasya, n. 6th s.)(api*)(hi*)(Å›Å«nyatve, n. 7th s.)(sambaddha-)(na*)(kaÅ›cana*)(viÅ›eá¹£aá¸¥)(Ä«ká¹£yate â€• Ä«ká¹£ pass.)

1629.
(adhyaká¹£e, m. 7th s.)(api*)(mÄ• natvam, n. 1st s.)(vyavasthitam, n. 1st s.)(sambandhÄ• t, m. 5th s.)(eva*)(hi*)(pramÄ• á¹‡atvam, n. 1st s.)(saá¹ƒvÄ• daá¸¥)(ca*)(saá¸¥)(lÄ• bhataá¸¥* [-tas suff.])(Ä• tma-)(arthÄ• t, m. 5th s.)

1630.
(na*)(tat-)(yujyate â€• yuj pass. Pr. III p. s.)(niyamena, m. 3rd s.)(a-tat-hetoá¸¥, m. 6th s.)(ca*)(a-hetoá¸¥, m. 6th s.)(vÄ• *)(anyathÄ• *)(bhavet â€• bhÅ« Opt. III p. s.)(saá¹ƒvÄ• daá¸¥)(samastÄ• nÄ• m, n. 6th pl.)

1631.
(vÄ• *)(anumÄ«yate â€• mÄ• III C. pass. Pr. III p. s.)(vivaká¹£Ä• , f. 1st s.)(nirbhÄ• sÄ• , f. 1st s.)(dvitÄ«ya-)(vÄ• kya-)(ca*)(etena, n. 3rd s.)(gatiá¸¥, f. 1st s.)(vyatireka-)(matÄ• , f. 1st s.)(anvaya-)(vÄ• kyÄ• t, n. 5th s.)

1632.
(pramaá¹‡atve, n. 7th s.)(upamÄ• yÄ• á¸¥, f. 6th s.)(nirÄ• ká¹›te, n. 7th s.)(vistareá¹‡a, n. 3rd s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(arthÄ• patteá¸¥, f. 6th s.)(utthÄ• yÄ• á¸¥, f. 6th

s.)(tat-)(eva*)(vÄ• ritÄ• , f. 1st s.)

1633.
(tu*)(gauá¸¥, f. 1st s.)(iá¹£yate â€• iá¹£ pass.)(Ä• lambanam, n. 1st s.)(upamÄ• na-)(pramÄ• á¹‡asya, n. 6th s.)(ca*)(matam, n. 1st s.)(Ä• lambyam, n. 1st s.)(janakam, n. 1st s.)(sva-jÃ±Ä• na-)(eva*)(sva-sattayÄ• , f. 3rd s.)

1634.
(atra*)(kim*)(anyayÄ• , f. 3rd s.)(Å›aktyÄ• , f. 3rd s.)(gati-artham, n. 2nd s.)(yat-)(apeká¹£ate â€• Ä«ká¹£ Ä€t. Pr. III p. s.)(arthÄ• patteá¸¥, f. 6th s.)(samÄ• Å›rayam, n. 2nd s.)(upamÄ• na-)(pramÄ• á¹‡atvam, n. 1st s.)

1635.
(api*)(viyoge, m. 7th s.)(an-anyatva-)(na*)(virudhyate â€• rudh VII C. pass.)(pratyÄ• yanam, n. 1st s.)(artha-)(Å›abdÄ• nÄ• m, m. 6th pl.)(yat* -vat*)(kÄ• raá¹‡am, n. 1st s.)(kampa-)(pÄ• á¹‡i-)(Ä• di-)

1636.
(hetutvÄ• t, n. 5th s.)(pratyÄ• yakatvam, n. 1st s.)(Å›abdÄ• nÄ• m, m. 6th pl.)(tulya-)(pratyavamarÅ›asya, m. 6th s.)(yathÄ• *)(kampanam, n. 1st s.)(tathÄ• *)(na*)(virudhyate â€• rudh VII C. pass.)(eva*)

1637.
(nanu*)(kriyÄ• á¸¥, f. 1st pl.)(yÄ• á¸¥, f. 1st pl.)(dá¹›Å›yante â€• dá¹›Å›/paÅ›y pass. Pr. III p. pl.)(varttinyaá¸¥, f. 1st pl.)(pratyaká¹£a-)(dravya-)(tÄ• sÄ• m, f. 6th pl.)(iá¹£á¹-am, n. 1st s.)(nityatvam, n. 1st s.)(eva*)(-vat*)(vará¹‡a-)(pratyabhijÃ±ayÄ• , f. 3rd s.)

1638.
(ca*)(Ä• sÄ• m, f. 6th pl.)(an-upalambhatÄ• , f. 1st s.)(santata-)(a-bhÄ• vataá¸¥* [-tas suff.])(vyaÃ±jaka-)(yat, n. 1st s.)(eva*)(syÄ• t â€• as Opt. III p. s.)(utpÄ• dakam, n. 1st s.)(vaá¸¥, 6th pl.)(tat, n. 1st s.)(eva*)(matam, n. 1st s.)(vyaÃ±jakam, n. 1st s.)

1639.
(na*)(evam*)(sÄ• marthye, n. 7th s.)(a-pratibaddhe, m. 7th s.)(tat-)(jÃ±anam, n. 1st s.)(bhavet â€• bhÅ« Opt. III p. s.)(santatam, n. 2nd s. [adv.])(tu*)(viyoge, m. 7th s.)(tat-)(na* kadÄ• cana*)(syÄ• t â€• as Opt. III p. s.)(eva*)

1640.
(ca*)(tataá¸¥*)(vyaÃ±jakÄ• á¸¥, m. 1st pl.)(saá¹…gacchante â€• gam/gacch Ä€t. Pr. III p. s.)(tÄ• sÄ• m, f. 6th pl.)(tu*)(pratyabhijÃ±Ä• , f. 1st s.)(nityatve, n. 7th s.)(pÅ«rvam* eva*)(nirÄ• ká¹›tÄ• , f. 1st s.)

And (ca*)(tataá¸¥*)(saá¹…gacchante â€• gam/gacch Ä€t. Pr. III p. s.)(vyaÃ±jakÄ• á¸¥, m. 1s
pl.)(tÄ• sÄ• m, f. 6th pl.)(hetavaá¸¥, m. 1st pl.)(tu*)(pratyabhijÃ±Ä• , f. 1st s.)(nityatve, n. 7th s.)(pÅ«rvam* eva*)(nirÄ• ká¹›tÄ• , f. 1st s.)

1641.
(tu*)(na*)(yujyate â€• yuj pass. Pr. III p. s.)(bhÄ• vaá¸¥)(caitrasya, m. 6th s.)(bahiá¸¥*)(a-bhÄ• vÄ• t, m. 5th s.)(geha-)(yasmÄ• t, n. 5th s.)(Å›aá¹…kayÄ• , f. 3rd s.)(maraá¹‡a-)(upapadyate â€• pad IV C. Ä€t.)(anyathÄ• *)(api*)

1642.
(cet*)(a-bhÄ• vaá¸¥)(jÄ«vataá¸¥, m. 6th s.)(gá¹›ha-)(Ä• vahaá¸¥)(arthÄ• patti-)(prasiddhaye, 4th s.)(bhÄ• va-)(bahiá¸¥-)(etat, n. 1st s.)(hi*)(na* eva*)(tatra*)(api*)(a-niÅ›cayÄ• t, m. 5th s.).

1643.
(arvÄ• k-darÅ›inaá¸¥, m. 6th s.)(a-paÅ›yataá¸¥, m. 6th s.)(caitram, m. 2nd s.)(veÅ›mani, n. 7th s.)(tasya, m. 6th s.)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(na*)(pramÄ• , f. 1st s.)(kathaá¹ƒcit*)(api*)(sambandhe, m. 7th s.)(jÄ«van-)

1644.
(atha*)(sati, m. 7th s.)(niÅ›caye, m. 7th s.)(tasya, m. 6th s.)(jÄ«vattÄ• , f. 1st s.)(Å›abda-)(Ä• dinÄ• , m. 3rd s.)(ca*)(a-bhÄ• ve, m. 7th s.)(sadmani, n. 7th s.)(niÅ›cite, n. 7th s.)(a-bhÄ• vÄ• t, m. 5th s.)(pramÄ• á¹‡atÄ• , f. 1st s. [-tÄ• suff.])(asyÄ• á¸¥, f. 6th s.)

1645.
(tadÄ• *)(api*)(geha-)(a-yuktatvam, n. 1st s.)(a-dá¹›á¹£á¹-eá¸¥, f. 5th s.)(dá¹›á¹£á¹-yÄ• , f. 3r
s.)(viniÅ›citam, n. 1st s.)(ataá¸¥*)(tatra*)(bahiá¸¥-)(bhÄ• vaá¸¥)(liá¹…gÄ• t, n. 5th s.)(eva*)(avasÄ«yate â€• so pass.)
Textual variant (Baudha BhÄ• ratÄ«): dá¹›Å›yÄ• dá¹›á¹£á¹-eá¸¥

1646.
(hi*)(asau, m. 1st s.)(a-saá¹ƒsá¹›á¹£á¹-aá¸¥)(sadmanÄ• , n. 3rd s.)(asti â€• as Pr. III p.

s.)(niyatam, n. 2nd s. [adv.])(bahiá¸¥*)(iva*)(pumÄ• n, m. 1st s.)(sthitaá¸¥)(geha-aá¹…gaá¹‡a)(dá¹›á¹£á¹-aá¸¥)(sthitaiá¸¥, m. 3rd pl.)(dvÄ• ri, n. 7th s.)

1647.
(naraá¸¥)(antar-gataá¸¥)(sadana-)(bhavati â€• bhÅ« Pr. III p. s.)(vipaká¹£aá¸¥)(api*)(atra*)(atha*)(tasmÄ• t, n. 5th s.)(iyam, f. 1st s.)(arthÄ• pattiá¸¥, f. 1st s.)(na*)(bhidhyate â€• bhid pass. Pr. III p. s.)(anumÄ• nÄ• t, n. 5th s.)

1648.
(vastu-rÅ«pe, n. 7th s.)(paÃ±cakam, n. 1st s.)(pramÄ• á¹‡a-)(na*)(jÄ• yate â€• jan pass.)(artham n. 2nd s.)(avabodha-)(sattÄ• -)(vastu-)(tatra*)(a-bhÄ• va-)(pramÄ• á¹‡atÄ• , f. 1st s.)

1649.
(iá¹£yate â€• iá¹£ pass.)(a-bhÄ• vaá¸¥)(pramÄ• á¹‡a-)(an-utpattiá¸¥, f. 1st s.)(pratyaká¹£a-)(m. 6th s.)(sÄ• , f. 1st s.)(a-pariá¹‡Ä• maá¸¥)(Ä• tmanaá¸¥, n. 6th s.)(vÄ• *)(vijÃ±Ä• nam, n. 1 s.)(anya-)(vastuni, n. 7th s.)

1650.
(ca*)(a-bhÄ• vaá¸¥)(vastunÄ• m, n. 6th pl.)(saá¹ƒpratÄ«yate; sam-prati-â€• i, pass. Pr. III p. s.)(a-bhÄ• vÄ• t, m. 5th s.)(pramÄ• -)(ca*)(asau, m. 1st s.)(vibhinnaá¸¥)(caturdhÄ• *)(bhedataá¸¥* [-tas suff.])(prÄ• k-)(a-bhÄ• va-)(Ä• di-)

1651.
(dadhi-)(Ä• di, n. 1st s.)(yat, n. 1st s.)(asti â€• as Pr. III p. s.)(na*)(ká¹£Ä«ram, n. 1st s.)(saá¸¥)(kalpyate â€• ká¸·p pass.)(prÄ• k-)(a-bhÄ• vaá¸¥)(na* astitÄ• , f. 1st s.)(payasaá¸¥, n. 6th s.)(dadhni, n. 7th s.)(laká¹£aá¹‡am, n. 1st s.)(a-bhÄ• va-)(pradhvaá¹ƒsa-)

1652.
(ca*)(a-bhÄ• vaá¸¥)(aÅ›va-)(Ä• di-)(gavi, f. 7th s.)(yaá¸¥)(ucyate â€• vac pass.)(a-bhÄ• va-)(tasya, m. 6th s.)(asti â€• as Pr. III p. s.)(na*)(para-)(rÅ«pam, n. 1st s.)(tataá¸¥*)(nÄ• stitÄ• , f. 1st s. [na* asti-tÄ•])(asya, m. 6th s.)(Ä• tmanÄ• , n. 3rd s.)

1653.

(4)(nimnÄ• á¸¥, m. 1st pl.)(avayavÄ• á¸¥, m. 1st pl.)(Å›irasaá¸¥, n. 6th s.)(varjitÄ• á¸¥, m. 1st pl.)(kÄ• á¹-hinya-)(vá¹›ddhi-)(rÅ«peá¹‡a, n. 3rd s.)(Å›á¹›á¹…ga-)(Å›aÅ›a-)(saá¸¥)(iá¹£yat pass.)(atyanta-)(a-bhÄ• va-)

1654.
(ca*)(yadi*)(na*)(a-bhÄ• va-)(vidyate â€• vid IV C.)(bhedena, m. 3rd s.)(prÄ• k-)(a-bhÄ• va-)(Ä• di-)(syÄ• t â€• as Opt. III p. s.)(na*)(ayam, m. 1st s.)(vyavahÄ• raá¸¥)(vibhÄ• gaÅ›aá¸¥*)(kÄ• raá¹‡a-)(Ä• di-)

1655.
(na* ca*)(syuá¸¥ â€• as Opt. III p. pl.)(ete, m. 1st pl.)(bhedÄ• á¸¥, m. 1st pl.)(a-vastunaá¸¥, n. 6th s.)(tena, n. 3rd s.)(asya, m. 6th s.)(vatutÄ• , f. 1st s.)(saá¸¥)(a-bhÄ• vaá¸¥)(kÄ• rya-)(Ä• dÄ«nÄ• m, m. 6th pl.)(yaá¸¥)(bhÄ• vaá¸¥)(kÄ• raá¹‡a 3rd s.)

1656.
(yat* vÄ• *)(svayam*)(gamyatÄ• m â€• gam/gacch pass. Imperative III p. s.)(vastu, n. 1st s.)(-vat*)(go-)(Ä• di-)(yataá¸¥*)(grÄ• hyaá¸¥)(vyÄ• vá¹›tti-)(anuvá¹›tti-)(buddhayoá¸¥, f. 6th d.)(ca*)(prameyatvÄ• t, n. 5th s.)

1657.
(cet*)(katham*)(a-bhÄ• vaá¸¥)(mÄ• nam, n. 1st s.)(kÄ«dá¹›Å›am, n. 1st s.)(prameyam, n. 1s s.)(atra*)(yat* -vat*)(meyaá¸¥)(a-bhÄ• vaá¸¥)(mÄ• nam, n. 1st s.)(api*)(iá¹£yatÄ• m â€• iá¹£ pass. Imperative III p. s.)

1658.
(ca*)(hi*)(a-bhÄ• vaá¸¥)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(bhidhyate â€• bhid pass. Pr. III p. s.)(a-pratyaká¹£a-)(Ä• deá¸¥, m. 5th s.)(vÄ• cyatvÄ• t, n. 5th s.)(Å›abda-)(a-bhÄ• va-)(-vat*)(a-bhÄ• va-)(prameyÄ• á¹‡Ä• m, m. 6th pl.)

1659.
(vÄ• *)(a-bhÄ• vaá¸¥)(mÄ«yate â€• mÄ• pass. Pr. III p. s.)(pramÄ• á¹‡ena, n. 3rd s.)(rÅ«pe 3rd s.)(sva-)(prameyatvÄ• t, n. 5th s.)(yathÄ• *)(bhÄ• vaá¸¥)(tasmÄ• t, n. 5th s.)(pá¹›thak*)(Ä• tmakÄ• t, m. 5th s.)(bhÄ• va-)

1660.
(tat*)(atra*)(pariá¹‡Ä• maá¸¥)(nitya-)(sattvasya, n. 6th s.)(nirÄ• ká¹›taá¸¥)(sadbhÄ• vaá¸¥)(viparyayaá¸¥)(tat-)(na*)(yujyate â€• yuj pass. Pr. III p.

s.)(kÄ• dÄ• citkaá¸¥)

1661.
(cet*)(atra*)(vivaká¹£itaá¸¥)(Ä• tmÄ• , n. 1st s.)(pratiká¹£epa-)(tat-)(astitve, n. 7th s.)(vastutÄ• , f. 1st s.)(sarvadÄ• *)(asya, n. 6th s.)(gamyeta â€• gam/gacch pass. Opt. III p. s.)(a-nivarttanÄ• t, n. 5th s.)

1662.
(vÄ• *)(astu â€• as Imperative III p. s.)(a-pariá¹‡Ä• maá¸¥)(asya, n. 6th s.)(tathÄ• * api*)(vyabhicÄ• ritÄ• , f. 1st s.)(artha-)(sambhavÄ• t, m. 5th s.)(avasthÄ• su, f. 7th s.)(svÄ• pa-)(mÅ«rchÄ• -)(Ä• di-)(api*)(bhave, m. 7th s.)(tat-)

1663.
(yadi*)(asau, m. 1st s.)(asya, n. 6th s.)(iá¹£yate â€• iá¹£ pass.)(ghaá¹-a-)(Ä• di-)(antara-)(pratyaya-)(sadbhÄ• ve, m. 7th s.)(darÅ›anÄ• t, n. 5th s.)(vivikta-)(tat-)

1664.
(tadÄ• *)(kaá¸¥)(abhihitaá¸¥)(asya, n. 6th s.)(viÅ›eá¹£aá¸¥)(dvitÄ«yÄ• t, m. 5th s.)(paká¹£Ä• m. 5th s.)(idam, n. 1st s.)(dvayam, n. 1st s.)(paká¹£a-)(yat-)(nirdiá¹£á¹-am, n. 1st s.)(tvayÄ• , 3rd s.)(vikalpena, m. 3rd s.)

1665.
(dvitÄ«ya-)(a-bhÄ• va-)(saá¹ƒÅ›aye, m. 7th s.)(vijÃ±Ä• ne, n. 7th s.)(anya-)(vastuni, n. 7th s.)(vá¹›tte, n. 7th s.)(nÄ• stitÄ• , f. 1st s. [na* asti-tÄ•])(sarvasya, m. 6th s.)(gamyeta â€• gam/gacch pass. Opt. III p. s.)(api*)(a-dá¹›Å›yasya, n. 6th s.)

1666.
(vijÃ±Ä• ne, n. 7th s.)(anya-)(vivikta-)(tat-)(nÄ• stitÄ• , f. 1st s. [na* asti-tÄ•])(rÅ«pasya, n. 6th s.)(yogya-)(tulya-)(tat-)(antara-)(kÄ• raá¹‡a-)(sannidhau, f. 7th s.)(cet*)(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)

1667.
(sati, m. 7th s.)(evam*)(nÄ• stitÄ• , f. 1st s. [na* asti-tÄ•])(eva*)(pratyaká¹£asya, n. 6th s.)(Ä• bha-)(grÄ• hya-darÅ›ana-)(vastu-)(na*)(anyeá¹£Ä• m, m. 6th pl.)(vyabhicÄ• riá¹‡Ä«, f. 1st s.)

1668-1669.

(katham*)(vÄ• *)(jÃ±Ä• yate â€• jÃ±Ä• IX C. pass.)(vijÃ±Ä• nam, n. 1st s.)(anya-)(vastuni, n
7th s.)(jÄ• tam, n. 1st s.)(yena, n. 3rd s.)(buddhiá¸¥, f. 1st s.)(matÄ• , f. 1st
s.)(a-pratyaká¹£Ä• , f. 1st s.)(yadi*)(arthÄ• pattitaá¸¥* [-tas suff.])(sÄ• , f. 1st
s.)(api*)(eva*)(Ä• tmikÄ• , f. 1st s.)(jÃ±Ä• na-)(iti*)(kutaá¸¥*)(tasyÄ• á¸¥, f. 6th
s.)(api*)(gatiá¸¥, f. 1st s.)(antara-)(arthÄ• patti-)(prasajyate â€• sajj
pass.)(an-avasthÄ• , f. 1st s.)

1670.
(a-bhÄ• vaá¸¥)(pramÄ• -)(vastu, n. 1st s.)(a-bhÄ• vaá¸¥)(meya-)(ca*)(eva*)(tathÄ• *)(sati,
m. 7th s.)(tathÄ• *)(katham*)(te, 6th s.)(na*)(antaá¸¥-gataá¸¥)(a-bhÄ• vaá¸¥)(pratyaká¹£e,
n. 7th s.)

1671.
(hi*)(a-bhÄ• vaá¸¥)(kÄ• rya-)(Ä• dÄ«nÄ• m, m. 6th pl.)(yaá¸¥)(bhÄ• vaá¸¥)(kÄ• raá¹‡a-)(Ä•
s.)(saá¸¥)(Ä• tmÄ• , m. 1st s.)(vivikta-)(apara-)(gamyate â€• gam/gacch pass. Pr. III p.
s.)(pratyaká¹£eá¹‡a, n. 3rd s.)(eva*)

1672.
(vastuni, n. 7th s.)(Ä• tmake, n. 7th s.)(nityam, n. 1st
s.)(sat-)(sva-rÅ«pa-)(a-sat-)(para-)(rÅ«pÄ• bhyÄ• m, n. 3rd d.)(kiá¹ƒcit*)(rÅ«pam, n. 1st
s.)(jÃ±Ä• yate â€• jÃ±Ä• IX C. pass.)(kaiÅ›cit*)(kadÄ• cana*)

1673.
(ca*)(yadÄ• *)(bhÄ• va-)(aá¹ƒÅ›aá¸¥)(gá¹›hyate â€• grah IX C. pass. Pr. III p.
s.)(pratyaká¹£a-)(Ä• di-)(avatÄ• raá¸¥)(a-bhÄ• vaá¸¥)(aá¹ƒÅ›aá¸¥)(vyÄ• pÄ• raá¸¥)(an-utpat
s.)(tat-)(jighá¹›ká¹£ate â€• ghá¹›á¹£ desid. Ä€t. Pr. III p. s.)

1674.
(eva*)(rÅ«pam, n. 1st s.)(vastÅ«nÄ• m, n. 6th pl.)(sva-)(iá¹£yate â€• iá¹£
pass.)(vyÄ• vá¹›ttam, n. 1st s.)(tena, n. 3rd s.)(Ä• tmanÄ• , n. 3rd s.)(sat, n. 1st
s.)(ca*)(pratyaká¹£am, n. 1st s.)(amunÄ• , n. 3rd s.)(Ä• tmanÄ• , n. 3rd s.)

1675.
(ca*)(samartham, n. 1st s.)(artha-kriyÄ• -)(ucyate â€• vac pass.)(sat, n. 1st
s.)(anyat, n. 1st s.)(a-sat, n. 1st s.)(na* ca*)(samÄ• veÅ›aá¸¥)(tayoá¸¥, n. 6th
d.)(yuktaá¸¥)(ekatra*)(virodhataá¸¥* [-tas suff.])

1676.

(nanu*)(samartham, n. 1st s.)(sva-)(sÄ• dhyÄ• yÄ• m. f. 7th s.)(a-ká¹£amam, n. 1st s.)(asyÄ• m, f. 7th s.)(cet*)(hi*)(etat, n. 1st s.)(tat*)(dvirÅ«patvam, n. 1st s.)(na*) (eva*)(asti â€• as Pr. III p. s.)(ekatra*)(vastuni, n. 7th s.)

1677.
(yadi*)(tu*)(anyat, n. 1st s.)(eva*)(iti*)(iá¹£yate â€• iá¹£ pass.)(a-samartham, n. 1st s.)(anyasyÄ• m, f. 7th s.)(tadÄ• *)(prÄ• pte, n. 1st d.)(dve, n. 1st d.)(vastunÄ«, n. 1st d.)(tat*)(dvirÅ«patÄ• , f. 1st s.)(na*)(ekasya, n. 6th s.)

1678.
(a-bhÄ• va-)(vastutve, n. 7th s.)(sati, n. 7th s.)(pÅ«rvam, n. 2nd s. [adv.])(aá¹…gÄ«ká¹›te, n. 7th s.)(kim, n. 1st s.)(artham, n. 1st s.)(upavará¹‡yate â€• vará¹‡ pass.)(tasya, n. 6th s.)(nÄ«rÅ«patÄ• , f. 1st s.)

1679.
(hi*)(prameyasya, m. 6th s.)(nÄ«rÅ«pasya, m. 6th s.)(hÄ• nau, f. 7th s.)(rÅ«pa-)(vijÃ±Ä• na-)(na*)(yujyate â€• yuj pass. Pr. III p. s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(sÄ• , f. 1st s.)(hi*)(laká¹£aá¹‡Ä• , f. 1st s.)(saá¹ƒvitti-)

1680.
(cet*)(ucyate â€• vac pass.)(pramÄ• á¹‡am, n. 1st s.)(hetutvÄ• t, n. 5th s.)(tat-)(-vat*)(caká¹£ur-)(Ä• di-)(nÄ«rÅ«pasya, n. 6th s.)(asti â€• as Pr. III p. s.)(na*)(kadÄ• cana*)(sambhavaá¸¥)(hetutva-)

1681.
(ca*)(viviktaá¸¥)(rÅ«pa-)(jÃ±Ä• na-)(katham*)(saá¸¥)(a-bhÄ• vaá¸¥)(gamyate â€• gam/gacch Pr. III p. s.)(evam*)(a-bhÄ• vÄ• t, m. 5th s.)(pramÄ• -)(gocara-)(tat-)(tarhi*)(an-avasthitiá¸¥, f. 1st s.)

1682.
(yadi*)(gamyeta â€• gam/gacch pass. Opt. III p. s.)(a-bhÄ• vÄ• t, m. 5th s.)(vastu-)(ca*)(nÄ• stitÄ• , f. 1st s. [na* asti-tÄ•])(a-bhÄ• vÄ• t, m. 5th s.)(pramÄ• -)(bhavet â€• bhÅ« Opt. III p. s.)(anyonya-)(saá¹ƒÅ›rayaá¸¥)

1683.
(tasmÄ• t, n. 5th s.)(yÄ• , f. 1st s.)(dá¹›á¹£á¹-iá¸¥, f. 1st s.)(ekasya, n. 6th s.)(sÄ• , f. 1st s.)(eva*)(ucyate â€• vac pass.)(a-dá¹›á¹£á¹-iá¸¥, f. 1st s.)(anya-)(ca*)(sÄ• , f. 1st s.)(saá¹ƒsiddhiá¸¥, f. 1st s.)(svatantra-)(a-jaá¸• atvataá¸¥* [-tas suff.])(svarÅ«peá¹‡a, n.

3rd s.)

1684.
(siddhiá¸¥, f. 1st s.)(buddheá¸¥, f. 6th s.)(aparataá¸¥* [-tas suff.])(na*)(sambhavaá¸¥)(sarvathÄ• *)(vÄ• *)(a)(liá¹…gÄ• t, n. 5th s.)(b)(antara-)(c)(an-upapatteá¸¥, f. 5th s.)(anyathÄ• *)

1685.
(sati, m. 7th s.)(sambhave, m. 7th s.)(paryanuyogasya, m. 6th s.)(pratyekam*)(traya-)(syuá¸¥ â€• as Opt. III p. pl.)(bahvya, f. 3rd s.)(anavasthitayÄ• , f. 3rd s.)(visarpiá¹‡yaá¸¥, f. 1st pl.)(te, 6th s.)(atra*)

1686.
(tasmÄ• t, n. 5th s.)(Ä• tmanaá¸¥, n. 6th s.)(tulya-)(yogya-)(upalambhanÄ• t, n. 5th s.)(eva*)(ekasya, n. 6th s.)(saá¹ƒpratÄ«yate; sam-prati-â€• i, pass. Pr. III p. s.)(niÅ›caya-)(anyeá¹£Ä• m, n. 6th pl.)(a-sat-)

1687.
(kasya, n. 6th s.)(ekasya, n. 6th s.)(saá¹ƒvittau, f. 7th s.)(nabhaá¸¥, n. 1st s.)(gamyate â€• gam/gacch pass. Pr. III p. s.)(a-candram, n. 1st s.)(katham*)(ca*)(vivekaá¸¥)(sarva-)(Å›abda-)(niÅ›cÄ«yate â€• ci V C. pass.)(kvacit*)

1688.
(rÄ• Å›eá¸¥, m. 6th s.)(prakÄ• Å›a-)(tamasoá¸¥, n. 6th s.)(tam, m. 2nd s.)(eva*)(manyate â€• man IV C. Ä€t. Pr. III p. s.)(vyomaá¸¥)(yataá¸¥*)(partipattÄ• , f. 1st s.)(anyasya, n. 6th s.)(na*)(sattvam, n. 1st s.)(na* ca*)(darÅ›anam, n. 1st s)

1689.
(viviktaá¸¥)(sarva-)(Å›abda-)(api*)(pratÄ«yate; prati-â€• i pass. Pr. III p. s.)(a-dá¹›á¹£á¹-eá¸¥, f. 5th s.)(kÄ• rya-)(ca*)(sÄ• , f. 1st s.)(siddhÄ• , f. 1st s.)(antataá¸¥* [-tas suff.])(sva-vedanÄ• t, n. 5th s.)(anyeá¹£Ä• m, n. 6th pl.)(vijÃ±Ä• nÄ• nÄ• m, n. 6th pl.)

1690.
(ittham* ca*)(a-bhÄ• va-)(sthite, m. 7th s.)(Ä• tmanaá¸¥, n. 6th s.)(pramÄ• -)(vÄ• cyatvam, n. 1st s.)(Å›abda-)(a-bhÄ• va-)(a-bÄ• dhitam, n. 1st s.)(antaá¸¥-bhÄ• ve, m. 7th s.)

1691.
(under Text 1659)(a-bhÄ• vaá¸¥)(mÄ«yate â€• mÄ• pass. Pr. III p. s.)(pramÄ• á¹‡ena, n. 3r
s.)(sva-anurÅ«peá¹‡a, n. 3rd s.)(iti*)(siddha-sÄ• dhyatvam, n. 1st
s.)(atra*)(tÄ• dá¹›Å›ya-)(anurÅ«patÄ• , f. 1st s.)

1692.
(A)(bhavati â€• bhÅ« Pr. III p. s.)(asmin, n. 7th s.)(sati, m. 7trh s.)(na*)(bhavati
â€• bhÅ« Pr. III p. s.)(a-sati, m. 7th s.)(iti*)(ca*)(tasmÄ• t, n. 5th
s.)(eva*)(bhavati â€• bhÅ« Pr. III p. s.)(ataá¸¥*)(eá¹£Ä• , f. 1st s.)(abhidhÄ«yate â€• dhÄ•
pass.)(yuktiá¸¥, f. 1st s.)

1693.
(muniá¸¥, m. 1st s.)(carakaá¸¥)(Ä• ha â€• ah Pr. III p. s.)(iti*)(iyam, f. 1st
s.)(eva*)(antaram, n. 1st s.)(pramÄ• á¹‡a-)(iyam, f. 1st s.)(na*)(anumÄ• nam, n. 1st
s.)(yataá¸¥*)(na*)(dá¹›á¹£á¹-Ä• ntaá¸¥)(labhyate â€• labh pass.)

1694.
(B)(yaá¸¥)(arthaá¸¥)(jÃ±Ä• yate â€• jÃ±Ä• IX C. pass.)(upalabdhyÄ• , f. 3rd
s.)(tat-)(a-bhÄ• vataá¸¥* [-tas suff.])(gamyate â€• gam/gacch pass. Pr. III p.
s.)(nÄ• stitvam, n. 1st s. [na* asti-tvam])(tasya, n. 6th s.)(iyam, f. 1st
s.)(matÄ• , f. 1st s.)(an-upalabdhiá¸¥, f. 1st s.)

1695.
(eá¹£Ä• , f. 1st s.)(api*)(antaram, n. 1st s.)(pramÄ• á¹‡a-)(an-apeká¹£aá¹‡Ä• t, n. 5th
s.)(dá¹›á¹£á¹-Ä• nta-)(Ä• di-)(hi*)(dá¹›á¹£á¹-Ä• nte, m. 7th s.)(api*)(nÄ• stitvam, n. 1st s. [na*
asti-tvam])(prasiddhyati â€• sidh IV C. Pr. III p. s.)(anayÄ• , f. 3rd s.)(eva*)

1696.
(na*)(saá¹ƒyatÄ• , f. 1st s.)(pratipattiá¸¥, f. 1st
s.)(-tÄ• -)(kÄ• raá¹‡a-)(kÄ• rya-)(yataá¸¥*)(atra*)(tat-)(asyÄ• m, f. 7th s.)(asti â€• as Pr.
III p. s.)(na*)(bhedaá¸¥)(sÄ• dhanayoá¸¥, n. 6th d.)(sÄ• dhya-)

1697.
(hetu-phalatÄ• , f. 1st s.)(aparÄ• , f. 1st s.)(muktvÄ• * â€• muc)(bhÄ• vitÄ• m, f. 2nd
s.)(tat-)(bhÄ• va-)(na*)(nÄ• stitÄ• , f. 1st s. [na* asti-tÄ•])(pratÄ«yate; prati-â€• i
pass. Pr. III p. s.)(anyÄ• , f. 1st s.)(vihÄ• ya* â€• hÄ•)(a-dá¹›á¹£á¹-im, f. 2nd s.)(dá¹›Å›ya-)

1698.
(tu*)(prasÄ• dhane, n. 7th s.)(yogyatÄ• yÄ• á¸¥, f. 6th s.)(vyavahÄ• re, m. 7th s.)(bhÄ• va-)(tat-)(vidyate â€• vid IV C.)(nidarÅ›anam, n. 1st s.)(arthaá¸¥)(vijÃ±Ä• taá¸¥)(kÄ• le, m. 7th s.)(saá¹…keta-).

1699.
(samudÄ• yinaá¸¥, m. 1st pl.)(hetavaá¸¥, m. 1st pl.)(vyavasthÄ• yÄ• á¸¥, f. 6th s.)(samudÄ• ya-)(jÃ±Ä• nam, n. 1st s.)(sambhava-)(Ä• di-)(Å›ata-)(sahasrÄ• t, n. 5th s.)(jam, n. 1st s.)(liá¹…ga-)(kÄ• rya-).

1700.
(aitihya-)(pratibhÄ• -)(Ä• dÄ«nÄ• m, m. 6th pl.)(vyabhicÄ• ritÄ• , f. 1st s.)(bhÅ«yasÄ• , n. 3rd s.)(pramÄ• á¹‡atvam, n. 1st s.)(ghaá¹-ate â€• ghaá¹- Ä€t. Pr. III p. s.)(Ä«dá¹›Å›Ä• n, m. pl.)(atiprasaá¹…gataá¸¥* [-tas suff.])

1701.
(athavÄ• *)(ayam, m. 1st s.)(Ä• yÄ• saá¸¥)(kriyate â€• ká¹› pass.)(eva*)(a-sthÄ• naá¸¥)(yataá¸¥*)(vyavasthitaá¸¥)(dvidhÄ• *)(eva*)(pratyaká¹£aá¸¥)(ca*

1702.
(hi*)(asau, m. 1st s.)(paraá¸¥)(na* eva*)(yujyate â€• yuj pass. Pr. III p. s.)(Ä• tmÄ• , m. 1st s.)(ubhaya-)(an-ubhaya-)(hi*)(kriyÄ• -)(a-kriye, n. 1st d.)(vyÄ• hate, n. 1st d.)(ekasya, n. 6th s.)(ekatra*)

1703.
(hi*)(arthaá¸¥)(ucyate â€• vac pass.)(pratyaká¹£aá¸¥)(janakaá¸¥)(jÃ±Ä• na-)(sÄ• ká¹£Ä• t*)(hi*)(tu*)(viparÄ«taá¸¥)(yathÄ• á¹›tibhiá¸¥, m. 3rd pl.)(paroká¹£aá¸¥)

1704
Now (tÄ• vat*)(idam, n. 1st s.)(Å›Ä• bda-)(upamÄ• -)(Ä• dikam, n. 1st s.)(na*)(viá¹£ayam, n. 1st s.)(Ä• dya-)(artha-)(prÄ• pteá¸¥, f. 5th s.)(antaá¸¥-gati-)(pratyaká¹£e, n. 7th s.)(vÄ• *)(vaiphalyam, n. 1st s.)(iva*)(smá¹›teá¸¥, f. 6th s.).

1705
Even (api*)(viá¹£ayatve, n. 7th s.)(paroká¹£a-)(katham*)(viá¹£ayaá¸¥)(sarveá¹£Ä• m, m. 6th pl.)(yadi*)(sÄ• ká¹£Ä• t*)(ayam, m. 1st s.)(na*)(syÄ• t â€• as Opt. III p. s.)(paroká¹£aá¸¥)(-vat*)(pratyaká¹£a-)(vastu-)

1706.
(pratipattau, f. 7th s.)(vyapÄ• Å›rayeá¹‡a, m. 3rd s.)(para-)(kim*)(sÄ• , f. 1st s.)(sambaddhÄ• , f. 1st s.)(asya, n. 6th s.)(vÄ• *)(itarataá¸¥* [-tas suff.])(no*)(tathÄ• *)(Ä• bhÄ• sÄ• , f. 1st s.)(bheda-)(vÄ• *)(na*)

1707.
(tat-)(udbhÅ«tau, f. 7th s.)(a-sambaddhÄ• t, m. 5th s.)(a-vyavasthÄ• , f. 1st s.)(prasajyate â€• sajj pass.)(ca*)(yadi*)(Ä• bhÄ• sÄ• , f. 1st s.)(bheda-)(bhavet â€• bhÅ« Opt. III p. s.)(vyÄ• ptiá¸¥, f. 1st s.)(na*)(saá¹ƒgacchate â€• gam/gacch Ä€t. Pr. III p. s.)

1708.
(yÄ• vat*)(viá¹£ayÄ• , f. 1st s.)(paroká¹£a-)(samaÅ›rayÄ• , f. 1st s.)(sambaddha-)(artha-)(a-parÄ• má¹›á¹£á¹-a-)(bhedÄ• , f. 1st s.)(tat-)(sphuá¹-Ä• , f. 1st s.)(pratÄ«tiá¸¥, f. 1st s.)(anumÄ• , f. 1st s.)

1709.
(nanu*)(vastu, n. 1st s.)(an-eka-)(Ä• tmakam, n. 1st s.)(yathÄ• *)(ratna-)(mecaka-)(sati, m. 7th s.)(tathÄ• *)(kaá¸¥)(virodhaá¸¥)(eva*)(praká¹›tyÄ• , f. 3rd s.)(sat-)(Ä• dÄ«nÄ• m, m. 6th pl.)

1710.
(bhÄ• vaá¸¥)(a-tulyaá¸¥)(antara-)(bhÄ• va-)(na*)(viÅ›iá¹£yate â€• Å›iá¹£ VII C. pass. Pr. III p. s. [1598])(kha-puá¹£pÄ• t, n. 5th s.)(cet*)(vihÄ«naá¸¥)(a-tulyatva-)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)(bhinnaá¸¥)(tebhyaá¸¥, n. 5th pl.)

1711-1713.
(api*)(sarvathÄ• *)(abhiprete, n. 7th s.)(hi*)(a-tulyatve, n. 7th s.)(antareá¹‡a, n. 3rd s.)(vastu-)(hi*)(niyatam, n. 2nd s. [adv.])(avahÄ«yate â€• hÄ• pass. Pr. III p. s.)(vastutvam, n. 1st s.)(hi*)(nivá¹›ttasya, n. 6th s.)(vastunaá¸¥, n. 5th s.)(kva*)(sambhavinÄ«, f. 1st s.)(laká¹£yate â€• laká¹£)(anyÄ• , f. 1st s.)(gatiá¸¥, f. 1st s.)(muktvÄ• * â€• muc)(nÄ• stitÄ• m, f. 2nd s.)(-vat*)(tÄ• rÄ• patha-saroja-)(tasmÄ• t, n. 5th

s.)(icchatÄ• , m. 3rd s.)(tasya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(a-tulyatvam, n. 1st s.)(kha-puá¹£pa-)(eá¹£á¹-avyam, n. 1st s.)(nÄ• ma*)(vastutvam, n. 1st s.)(sÄ• mÄ• nyan n. 1st s.)(samÄ• natÄ• , f. 1st s.)(tat-)

1714.
(hi*)(kim*)(iti*)(ká¹›tam, n. 1st s.)(sÄ• , f. 1st s.)(buddhiá¸¥, f. 1st s.)(na*)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(balibhuj-)(daÅ›ana-)(Ä• diá¹£u, m. 7th pl.)(tu*)(eá¹£Ä• , f. 1st s.)(niyatÄ• , f. 1st s.)(bhÄ• veá¹£u, m. 7th pl.)(eva*)

1715.
(cet*)(ayam, m. 1st s.)(niyamaá¸¥)(sÄ• rÅ«pyÄ• t, n. 5th s.)(tat, n. 1st s.)(eva*)(naá¸¥, 6th pl.)(sÄ• mÄ• nyam, n. 1st s.)(anena, n. 3rd s.)(eva*)(upavará¹‡itÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(svabhÄ• va-)'

1716.
(atyanta-)(bhinnatÄ• , f. 1st s.)(tasmÄ• t, n. 5th s.)(na*)(eva*)(ghaá¹-ate â€• ghaá¹- Ä€t. Pr. III p. s.)(kasyacit*)(hi*)(sarvam, n. 1st s.)(na*)(bhidhyate â€• bhid pass. Pr. III p. s.)(parasparam, n. 2nd s.)(vasturÅ«peá¹‡a, n. 3rd s.)

1717.
(yadi*)(avadhÄ«ká¹›ta-)(rahitam, n. 1st s.)(vairÅ«pya-)(vastubhyaá¸¥, n. 5th pl.)(tat*)(vastu, n. 1st s.)(na*)(bhavet â€• bhÅ« Opt. III p. s.)(bhinnam, n. 1st s.)(tebhyaá¸¥, n. 5th pl.)(a-bhedaá¸¥)(-vat*)(tat-)(Ä• tma-)

1718.
(hi*)(abhidhÄ«yate â€• dhÄ• pass.)(vairÅ«pyam, n. 1st s.)(svarÅ«pam, n. 1st s.)(bhinnam, n. 1st s.)(tebhyaá¸¥, n. 5th pl.)(etat, n. 1st s.)(iti*)(na*)(vairÅ«pyam, n. 1st s.)(ca* ...ca*)(bhinnam, n. 1st s.)(anyonya-)(bÄ• dhitam, n. 1st s.)

1719.
(tasmÄ• t, n. 5th s.)(upagacchatÄ• , m. 3rd s.)(bhinnatvam, n. 1st s.)(kathaá¹ƒcit*)(arthÄ• nÄ• m, m. 6th pl.)(upagantavyam, n. 1st s.)(vairÅ«pyam, n. 1st s.)(ataá¸¥*)(api*)(viÅ›eá¹£a-)(Ä• tmakatÄ• , f. 1st s.)

1720.
(idam, n. 1st s.)(vastu, n. 1st s.)(eva*)(Ä• tmakam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(an-eka-)(Ä• kÄ• ram, m. 2nd s.)(ca*)(te, m. 1st pl.)(sthitÄ• h, m. 1st

pl.)(grÄ• hyatayÄ• , f. 3rd s.)(anuvá¹›tti-)(vyÄ• vá¹›tti-)(buddhi-)

1721.
(ete, m. 1st pl.)(Ä• dyÄ• á¸¥, m. 1st pl.)(anuvá¹›ttatvÄ• t, n. 5th s.)(kÄ«rtitÄ• á¸¥, m. 1st pl.)(iti*)(sÄ• mÄ• nyam, n. 1st s.)(tu*)(apare, m. 1st pl.)(vyÄ• vá¹›ttatvÄ• t, n. 5th s.)(abhidhÄ«yante â€• dhÄ• pass. Pr. III p. pl.)(tataá¸¥*)(viÅ›eá¹£Ä• h, m. 1st pl.)

1722.
(sÄ• mÄ• nya-)(viÅ›eá¹£ayoá¸¥, m. 6th d.)(svabhÄ• vatve, n. 7th s.)(paraspara-)(sÄ• á¹…kÄ
n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(idam, n. 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(vastutaá¸¥* [-tas suff.])(dvairÅ«pyam, n. 1st s.)

1723.
(api*)(a-svabhÄ• vatve, n. 7th s.)(paraspara-)(anayoá¸¥, n. 6th d.)(nÄ• nÄ• tvam, n. 1st s.)(api*)(bhÄ• ve, m. 7th s.)(evam*)(na*)(upapadyate â€• pad IV C. Ä€t.)(dvairÅ«pyam, n. 1st s.)

1724.
(api*)(sati, m. 7th s.)(eka-)(svabhÄ• vatve, n. 7th s.)(atra*)(siddhyati â€• sidh IV C. Pr. III p.
s.)(bhedaá¸¥)(dharma-)(ca*)(a-virodhaá¸¥)(bheda-)(saá¹ƒsthÄ• -)(yathÄ• *)(Å›aktiá¹£u, f. 7th
pl.)(kÄ• raka-)

1725.
(na*)(ca*)(yat, n. 1st s.)(an-upapannam, n. 1st s.)(dá¹›á¹£á¹-e, m. 7th s.)(Ä«ká¹£yate â€• Ä«ká¹£ pass.)(api*)(sÄ• mÄ• nya-)(viÅ›eá¹£ayoá¸¥, m. 6th d.)(aikÄ• tmye, n. 7th s.)(anuvarttanam, n. 1st s.)(loka-yÄ• tra-)(bheda-)

1726.
(nanu*)(sati, m. 7th s.)(eka-rÅ«patve, n. 7th s.)(na*)(siddhyati â€• sidh IV C. Pr. III p. s.)(bhedaá¸¥)(dharma-)(hi*)(vibhedaá¸¥)(a-kalpitaá¸¥)(abhidhÄ«yate â€• dhÄ• pass.)(nÄ• nÄ• tvam, n. 2nd s.)

1727.
(ca*)(Å›aktÄ«nÄ• m, f. 6th pl.)(nÄ• nÄ• tmatvam, n. 1st s.)(mÄ• tra-)(nirmitam, n. 1st s.)(vivaká¹£Ä• -)(hi*)(atra*)(api*)(na*)(bhedaá¸¥)(yuktimÄ• n, m. 1st s.)(Ä• tmakatve, n. 7th s.)(eka-)(tattva-)

1728.
(tat, n. 1st s.)(hi*&)(ucyate â€• vac pass.)(iti*)(ekam, n. 1st s.)(yat, n. 1st s.)(gÄ«yate â€• gai pass.)(iti*)(eva*)(tu*)(tat, n. 1st s.)(nÄ• ma*)(nÄ• nÄ• tmakam, n. 1st s.)(yat, n. 1st s.)(punaá¸¥*)(tat, n. 1st s.)(bhavati â€• bhÅ« Pr. III p. s.)(na*)

1729.
(tat-bhÄ• vaá¸¥)(ca*)(a-tat-bhÄ• vaá¸¥)(paraspara-)(virodhataá¸¥* [-tas suff.])(na*)(eva*)(avakalpyate â€• ká¸·p pass.)(eka-)(vastuni, n. 7th s.)

1730.
(vidhana-)(pratiá¹£edhau, m. 1st d.)(paraspara-)(virodhinau, m. 1st d.)(no*)(Å›akyau, m. 1st d.)(kenacit*)(svastha-cetasÄ• , m. 3rd s.)(kartum* â€• ká¹›)(ekatra*)

1731-1732.
(vastunaá¸¥, n. 6th s.)(an-eka-)(sajÄ• tÄ«ya-)(vijÄ• tÄ«ya-)(tataá¸¥*)(tataá¸¥*)(kathyate â€• kath X C. pass.)(bhedaá¸¥)(dharma-)(tataá¸¥*)(api*)(ekasya, n. 6th s.)(yuktÄ• , f. 1st s.)(kalpitÄ• , f. 1st s.)(a-saá¹…khya-)(rÅ«patÄ• , f. 1st s.)(api*)(na*)(saá¹…gatam, n. 1st s.)(vÄ• stavam, n. 1st s.)(dvairÅ«pyam, n. 1st s.)(eka-)(bhÄ• vasya, m. 6th s.)

1733.
(hi*)(narasimha-)(Ä• dayaá¸¥, m. 1st pl.)(ye, m. 1st pl.)(upavará¹‡itÄ• á¸¥, m. 1st pl.)(dvairÅ«pyeá¹‡a, n. 3rd s.)(teá¹£Ä• m, m. 6th pl.)(api*)(bhÄ• vikam, n. 1st s.)(dvirÅ«patvam, n. 1st s.)(na*)(eva*)(vidyate â€• vid IV C.)

1734.
(hi*)(saá¸¥)(svabhÄ• vaá¸¥)(sandoha-)(an-eka-)(aá¹‡u-)(eka-)(rÅ«pavÄ• n, m. 1st s. [-vat suff.])(yat, n. 1st s.)(citram, n. 1st s.)(tat-)(na*)(ekam, n. 1st s.)(-vat*)(nÄ• nÄ• -)(jÄ• tÄ«ya-)(ratna-)

1735.
(aikye, n. 7th s.)(na*)(syÄ• t â€• as Opt. III p. s.)(avabhÄ• sanam, n. 1st s.)(nÄ• nÄ• -)(Ä• kÄ• ra-)(dvirÅ«patvÄ• t, n. 5th s.)(ca*)(api*)(pihite, m. 7th s.)(pada-)(maká¹£ikÄ• -)(na*)(an-Ä• vá¹›tiá¸¥, f. 1st s.)

1736.
(ca*)(eva*)(praká¹›tyÄ• , f. 3rd s.)(te, m. 1st pl.)(aá¹‡avaá¸¥, m. 1st pl.)(hetavaá¸¥, m.

1st pl.)(pratyabhijÃ±Ä• na-)(anusyÅ«ta-)(bhÄ• ga-)(ná¹›-)(siá¹ƒha-)(udbhavÄ• t, m. 5th s.)(viÅ›iá¹£á¹-a-)(pratyaya-)

1737.
(etena, m. 3rd s.)(eva*)(prakÄ• reá¹‡a, m. 3rd s.)(citra-)(ratna-)(Ä• dayaá¸¥, m. 1st pl.)(gatÄ• á¸¥, m. 1st pl.)(hi*)(vaicitryam, n. 1st s.)(nÄ• nÄ• -)(Ä• tmanÄ• , n. 3rd s.)(virudhyate â€• rudh VII C. pass.)(ekatvena, n. 3rd s.)

1738.
(vastutvam, n. 1st s.)(abhidhÄ«yate â€• dhÄ• pass.)(samarthatvam, n. 1st s.)(arthakriyÄ• -)(yadi*)(tasya, n. 6th s.)(anugÄ• mitvam, n. 1st s.)(sarvam, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(ká¹›t, n. 1st s.)(sarva-)(kÄ• rya-)

1739.
(ekaá¸¥)(janakaá¸¥)(artha-)(yogataá¸¥* [-tas suff.])(tasya, m. 6th s.)(sÄ• marthya-)(ca*)(tat, n. 1st s.)(a-viÅ›iá¹£á¹-am, n. 1st s.)(anyasmin, n. 7th s.)(iti*)(katham*)(an-utpÄ• dakaá¸¥)

1740.
(yadi*)(nÄ«la-)(Ä• di-)(eva*)(iá¹£yate â€• iá¹£ pass.)(anugÄ• mi, n. 1st s.)(vastutvam, n. 1st s.)(sita-)(pÄ«ta-)(api*)(prÄ• ptam, n. 1st s.)(ká¹›t, n. 1st s.)(kÄ• rya-)(saá¹ƒsÄ• dhya-)(nÄ«la-)

1741.
(tataá¸¥*)(sarvam, n. 1st s.)(viÅ›vam, n. 1st s.)(jÄ• tam, n. 1st s.)(eva*)(ekam, n. 1st s.)(vivarjitam, n. 1st s.)(dvitÄ«ya-)(Ä• tma-)(ataá¸¥*)(na*)(asti â€• as Pr. III p. s.)(naá¸¥, 6th pl.)(ekam, n. 1st s.)(an-eka-)(Ä• kÄ• ram, n. 1st s.).

1742.
(cet*)(tat, n. 1st s.)(eva*)(na*)(vastutvam, n. 1st s.)(-vat*)(sattva-)(mata-)(Kaá¹‡Ä• Å›i-)(na*)(vaá¸¥, 6th pl.)(ekasya, n. 6th s.)(eva*)(an-eka-)(rÅ«patvam, n. 1st s.)(syÄ• t â€• as Opt. III p. s.)(vibhedataá¸¥* [-tas suff.])

1743.
(ca*)(laká¹£aá¹‡am, n. 1st s.)(bheda-)(vastÅ«nÄ• m, n. 6th pl.)(saá¹…gaá¸¥)(viruddha-)(dharma-)(na*)(anyathÄ• *)(kathaÃ±cit*)(bhedaá¸¥)(iá¹£á¹-aá¸¥) m. 6th d.)

1744.
(ca*)(saá¸¥)(vidyate â€• vid IV C. Pr. III p. s.)(sÄ• mÄ• nya-)(bhedayoá¸¥, m. 6th d.)(bhÄ• vÄ• t, m. 5th s.)(anugÄ• mi-)(anyathÄ• *)(katham*)(tat*)(asti â€• as Pr. III p. s.)(na*)(bhedayoá¸¥, m. 6th d.)(parisphuá¹-am, n. 2nd s. [adv.])(tayoá¸¥, m. 6th d.)

1745.
(yathÄ• *)(kalmÄ• á¹£a-)(vará¹‡asya, n. 6th s.)(nigrahaá¸¥)(vará¹‡a-)(yathÄ• *)(iá¹£á¹-am, n
s.)(citratvÄ• t, n. 5th s.)(api*)(evam*)(bheda-)(a-bheda-)(vastunaá¸¥, n. 6th s.)(avadhÄ• raá¹‡e, n. 7th s.)

1746.
(tu*)(yadÄ• *)(vastu, n. 1st s.)(Å›abalam, n. 1st s.)(pratipadyate â€• pad IV C. Ä€t. Pr. III p. s.)(yugapat*)(tadÄ• *)(sarvam, n. 1st s.)(bheda-)(anya-)(an-anya-)(Ä• di, n. 1st s.)(pralÄ«yate â€• lÄ« I and IX C. pass.)

1747.
(vastunaá¸¥, n. 6th s.)(an-eka-)(rÅ«pasya, n. 6th s.)(iá¹£á¹-am, n. 1st s.)(vivaká¹£ayÄ• , f. 3rd s.)(vá¹›ttibhyÄ• m, f. 3rd d.)(krama-)(yugapat*)(na*)(anyaá¸¥)(vidhiá¸¥, m. 1st s.)(vacasÄ• m, n. 6th pl.)

1748.
(na*)(evam*)(hi*)(citratvam, n. 1st s.)(pratiá¹£iddham, n. 1st s.)(ekatvam, n. 1st s.)(anantaram, n. 2nd s.)(vaicitryam, n. 1st s.)(an-eka-)(rÅ«pam, n. 1st s.)(a-sahasthitam, n. 1st s.)(ekatvena, n. 3rd s.)

1749.
(hi*)(te, m. 1st pl.)(bhÄ• vikÄ• á¸¥, m. 1st pl.)(Ä• kÄ• rÄ• á¸¥, m. 1st pl.)(yÄ• vantaá¸¥, m. 1s
pl.)(tasmin, n. 7th s.)(vastuni, n. 7th s.)(jÄ• tÄ• ni, n. 1st pl.)(tÄ• vanti, n. 1st pl.)(vastÅ«ni, n. 1st pl.)(iti*)(asti â€• as Pr. III p. s.)(na*)(ekatÄ• , f. 1st s.)

1750.
(anyatve, n. 7th s.)(ekasmÄ• t, n. 5th s.)(vastunaá¸¥, n. 5th s.)(bhavet â€• bhÅ« Opt. III p. s.)(vikalam, n. 1st s.)(tÄ• dÄ• tmya-)(na*)(saá¹ƒkÄ• Å›am, n. 1st s. [adj.])(Ä• kÄ• Å›a-puá¹£pa-)(tat, n. 1st s.)(hi*)(api*)(ká¹£amam, n. 1st s.)(arthakriyÄ• -)

1751.
(ca*)(Å›aktam, n. 1st s.)(rÅ«pam, n. 1st s.)(ekasya, n. 6th s.)(na*)(varttate â€• vá¹›t

Ä€t. Pr. III p. s.)(anyeá¹£u, n. 7th pl.)(vastuá¹£u, n. 7th pl.)(kÄ• rya-)(nirbhÄ• sa-)(upalambha-)(bheda-)(Ä• deá¸¥, m. 5th s.)(iti*)(vará¹‡itam, n. 1st s.)

1752.
(Ä• tmakatvam, n. 1st s.)(vastu-)(a-tat-)(yujyate â€• yuj pass. Pr. III p. s.)(a-Å›leá¹£eá¹‡a, m. 3rd s.)(tat-)(na*)(bhÄ• vataá¸¥* [-tas suff.])(laká¹£aá¹‡a-)(vastu-)(a-vastutvam, n. 1st s.)(a-viÅ›eá¹£am, n. 1st s.)

1753.
(kalpane, n. 7th s.)(iti*)(tat, n. 1st s.)(api*)(yogyam, n. 1st s.)(arthakriyÄ• -)(tat, n. 1st s.)(iti*)(vastu, n. 1st s.)(sÄ• dá¹›Å›yam, n. 1st s.)(parÄ• vá¹›ttiá¸¥, f. 1st s.)(a-samartha-)

1754.
(ca*)(tataá¸¥*)(api*)(atyanta-)(bhede, m. 7th s.)(asti â€• as Pr. III p. s.)(vikalpitÄ• , f. 1st s.)(tulyatÄ• , f. 1st s.)(tat*)(bhÄ• vaá¸¥)(tulyaá¸¥)(antaraiá¸¥, m. 3rd pl.)(bhÄ• va-)(viÅ›iá¹£yate â€• Å›iá¹£ VII C. pass. Pr. III p. s.)(kha-puá¹£pÄ• t, n. 5th s.)

1755.
(nanu*)(yadi*)(Ä• tmanÄ• , n. 3rd s.)(yena, n. 3rd s.)(vastu, n. 1st s.)(vyÄ• vá¹›ttam, n. 1st s.)(samÄ• na-)(apara-)(vastunaá¸¥, n. 5th s.)(tena, n. 3rd s.)(eva*)(sadá¹›Å›am, n. 1st s.)(sajatÄ«yaiá¸¥, n. 3rd pl.)

1756.
(tadÄ• *)(vijÃ±Ä• yeta â€• jÃ±Ä• IX C. pass. Opt. III p. s.)(tulyatayÄ• , f. 3rd s.)(vijÄ• tÄ«yaiá¸¥, n. 3rd pl.)(api*)(a-viÅ›iá¹£á¹-atvÄ• t, n. 5th s.)(tasya, n. 6th s.)(Ä• tmanaá¸¥, n. 6th s.)(ca*)(tat, n. 1st s.)(na*)(tathÄ• *)(jÃ±Ä• yate â€• jÃ±Ä• IX C. pass.)

1757.
(tasmÄ• t, n. 5th s.)(ayam, m. 1st s.)(yena, m. 3rd s.)(bhavati â€• bhÅ« Pr. III p. s.)(a-samÄ• naá¸¥)(sajÄ• tÄ«ya-)(ca*)(Ä• tmanÄ• , n. 3rd s.)(samÄ• naá¸¥)(tat-)(bhedaá¸¥)(svabhÄ• vayoá¸¥, n. 6th d.)

1758.
(tena, n. 3rd s.)(eva*)(asau, m. 1st s.)(avagamyate â€• gam/gacch pass. Pr. III p.

s.)(iti*)(samÄ• naá¸¥)(hetutvena, n. 3rd s.)(eka-)(pratyavamarÅ›asya, m. 6th s.)(bhedataá¸¥* [-tas suff.])(anya-)

1759.
(hi*)(eva*)(kecit, m. 1st pl.)(hetavaá¸¥, m. 1st pl.)(eka-)(pratyavamarÅ›asya, m. 6th s.)(niyamÄ• t, m. 5th s.)(rÅ«pa-)(samartha-)(api*)(bhede, m. 7th s.)(-vat*)(aká¹£a-)(amá¹›tÄ• -)(Ä• di-)

1760.
(nanu*)(katham*)(locanam, n. 1st s.)(jananam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(nÄ«la-)(Ä• di-)(yadi*)(iá¹£yate â€• iá¹£ pass.)(bhÄ• k, n. 1st s. [adj.])(eva*)(vyÄ• vá¹›tta-)(nÄ«la-)(Ä• dibhyaá¸¥, m. 5th pl.)

1761.
(yathÄ• *)(Å›rotram, n. 1st s.)(bhedavat, n. 1st s.)(nÄ«la-)(Ä• deá¸¥, m. 5th s.)(na*)(janakam, n. 1st s.)(tasya, n. 6th s.)(janakÄ• t, n. 5th s.)(jÃ±Ä• na-)(nÄ«la-)(Ä• di-)(tathÄ• *)(aká¹£ur, n. 1st s.)(api*)(iá¹£yatÄ• m â€• iá¹£ pass. Imperative III p. s.)

1762.
(hi*)(kaá¸¥)(aparaá¸¥)(bhÄ• vaá¸¥)(parÄ• vá¹›ttaá¸¥)(janakÄ• t, m. 5th s.)(bhavet â€• bhÅ« p. s.)(tasmÄ• t, n. 5th s.)(niÅ›cayaá¸¥)(iti*)(anvayaá¸¥)(api*)(padÄ• rthÄ• nÄ• m, m. 6th pl.)

1763.
(anyathÄ• *)(bhedena, m. 3rd s.)(nirviÅ›iá¹£á¹-atvÄ• t, n. 5th s.)(kim*)(na*)(Ä• di, n. 1st s.)(Å›ravaá¹‡a-)(api*)(iá¹£á¹-am, n. 1st s.)(janakam, n. 1st s.)(tasya, n. 6th s.)(-vat*)(aká¹£us, n. 1st s. [aká¹£ur - rÅ«pa á¸¥á¸¥ aká¹£Å«-rÅ«pa-])(rÅ«pa-)(rÅ«pa-)(Ä•

1764-1775.
(iyam, f. 1st s.)(vyÄ• vá¹›ttiá¸¥, f. 1st s.)(aká¹£ur-)(Ä• dÄ«nÄ• m, m. 6th pl.)(janakÄ• t, m. 5th s.)(na*)(siddhÄ• , f. 1st s.)(a-viÅ›eá¹£eá¹‡a, m. 3rd s.)(Ä• tmÄ• , n. 1st s.)(teá¹£Ä• m, n. 6th pl.)(api*)(mataá¸¥)(janakaá¸¥)

1765.
(ca*)(vyÄ• vá¹›ttiá¸¥, f. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(svabhÄ• vÄ• t, m. 5th s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(hi*)(vyÄ• vá¹›ttau, f. 7th s.)(svabhÄ• vÄ• t, m. 5th s.)(prasajyate â€• sajj pass.)(naiá¸¥svÄ• bhÄ• vyam, n. 1st s. [niá¸¥svabhÄ• va - ya])

1766.
(upavará¹‡yate â€• vará¹‡ pass.)(vyÄ• vá¹›ttiá¸¥, f. 1st s.)(anyasmÄ• t, m. 5th s.)(janakÄ• t, 5th s.)(vÄ• cyam, n. 1st s.)(a-)(rÅ«patvam, n. 1st s.)(tat-)(janaka-)(ca*)(tat, n. 1st s.)(eva*)(iá¹£á¹-am, n. 1st s.)(naá¸¥, 6th s.)

1767.
(hi*)(na*)(utpÄ• dakam, n. 1st s.)(vará¹‡yate â€• vará¹‡ pass.)(eva*)(svarÅ«peá¹‡a, n. 3rd s.)(sarve, m. 1st pl.)(te, m. 1st pl.)(samutthitÄ• á¸¥, m. 1st pl.)(niyatÄ• á¸¥, m. 1st pl.)(svahetubhyaá¸¥, m. 5th pl.)

1768.
(yadi*)(tu*)(ime, m. 1st pl.)(eka-)(janakÄ• á¸¥, m. 1st pl.)(anugatatvÄ• t, n. 5th s.)(eka-Ä• tmÄ• -)(saá¸¥)(Ä• tmÄ• , n. 1st s.)(api*)(ekatra*)(iti*)(kim, n. 1st s.)(anyaiá¸¥, m. 3rd pl.)(sahakÄ• ribhiá¸¥, m. 3rd pl.)

1769.
(nanu*)(yadi*)(vaikalpyÄ• t, n. 5th s.)(antara-)(viÅ›eá¹£a-)(eke, m. 1st pl.)(na*)(janakam, n. 1st s.)(te, m. 1st pl.)(a-Å›aktÄ• á¸¥, m. 1st pl.)(bhedÄ• t, m. 5th s.)(vÄ• *)(a-bhede, m. 7th s.)(katham*)(vikalÄ• á¸¥, m. 1st pl.)

1770.
(yathÄ• *)(api*)(viÅ›eá¹£e, m. 7th s.)(sarvam, n. 1st s.)(na*)(kÄ• raá¹‡am, n. 1st s.)(sarva-)(eva*)(tathÄ• *)(api*)(a-viÅ›eá¹£e, n. 7th s.)(nÄ• nÄ• tvasya, n. 6th s.)(bhavet â€• bhÅ« Opt. III p. s.)(niyamaá¸¥)

1771.
(api*)(bhede, m. 7th s.)(kaÅ›cit*)(bhavet â€• bhÅ« Opt. III p. s.)(janakaá¸¥)(niyamÄ• t, m. 5th s.)(svabhÄ• va-)(tu*)(anvaye, m. 7th s.)(kim*)(ekaá¸¥)(janakaá¸¥)(ca*)(a-janakaá¸¥)(ekasya, m. 6th s.)

1772.
(cet*)(asti â€• as Pr. III p. s.)(bhedaá¸¥)(atra*)(api*)(saá¸¥)(astu â€• as Imperative III p. s.)(kim*)(tasya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(eva*)(hi*)(na*)(bhedaá¸¥)(anyaá¸¥)(anvayÄ• t, m. 5th s.)(nanu*)(na*)(kÄ• rakaá¸¥)

1773.
(ca*)(saá¸¥)(eva*)(bhÄ• vikaá¸¥)(arthaá¸¥)(yaá¸¥)(nÄ• ma*)(ká¹£amaá¸¥)(arthakriyÄ• -)(ca*)

anu-â€• i II C. Pr. III p. s.)(tasmÄ• t, m. 5ths.)(yaá¸¥)(anveti; anu-â€• i II C. Pr. III p. s.)(kÄ• ryam, n. 1st s.)(na*)(jÄ• yate â€• jan pass.)

1774.
(ca*)(bheda-)(a-bheda-)(vidyete â€• vid IV C. Pr. III p. d.)(a-kalpitau, m. 1st d.)(eva*)(gatau, m. 1st d.)(tat-)(Ä• tmÄ• nam, n. 2nd s.)(abhipretya* [abhi-pra-â€• i])(yam, n. 2nd s.)(eá¹£aá¸¥)(pumÄ• n, m. 1st s.)(pravarttate â€• vá¹›t Ä€t. Pr. III p. s.)

1775.
(anyathÄ• *)(bhedaá¸¥)(hi*)(Ä• tmanÄ• , n. 3rd s.)(samÄ• natÄ• , f. 1st s.)(ca*)(vyÄ• vá¹›ttyÄ f. 3rd s.)(vastu, n. 1st s.)(eva*)(asti â€• as Pr. III p. s.)(na*)(anveti; anu-â€• i II C. Pr. III p. s.)(prasaá¹…gataá¸¥* [-tas suff.])(Ä• di-)(pravá¹›tti-)

1776.
(vaicitryasya, n. 6th s.)(upavará¹‡yate â€• vará¹‡ pass.)(racitasya, n. 6th s.)(kalpanÄ• , f. 1st s.)(kaá¸¥)(nÄ• ma*)(atiÅ›ayaá¸¥)(proktaá¸¥)(vipra-)(nirgrantha-)(kÄ• pilaiá¸¥, m. 3rd pl.)

1777.
(yadÄ• *)(varddhamÄ• naka-)(bhaá¹…gena, m. 3rd s.)(rucakaá¸¥)(kriyate â€• ká¹› pass.)(tasÄ• *)(arthinaá¸¥, m. 6th s.)(pÅ«rva-)(Å›okaá¸¥)(ca* api*)(arthinaá¸¥, m. 6th s.)(uttara-)(prÄ«tiá¸¥, f. 1st s.)

1778.
(tu*)(arthinaá¸¥, m. 6th s.)(hema-)(mÄ• dhyasthyam, n. 1st s.)(tasmÄ• t, n. 5th s.)(vastu, n. 1st s.)(tri-)(Ä• tmakam, n. 1st s.)(trayam, n. 1st s.)(mati-)(na*)(syÄ• t â€• as Opt. III p. s.)(a-bhave, m. 7th s.)(utpÄ• da-)(sthiti-)(bhaá¹…gÄ• nÄ• m, m. 6th pl.)

1779.
(na*)(Å›okaá¸¥)(vinÄ• *)(nÄ• Å›ena, m. 3rd s.)(na*)(sukham, n. 1st s.)(vinÄ• *)(utpÄ• dena, m. 3rd s.)(na*)(mÄ• dhyasthyam, n. 1st s.)(vinÄ• *)(sthityÄ• , f. 3rd s.)(tena, n. 3rd s.)(sÄ• mÄ• nya-)(nityatÄ• , f. 1st s.)

1780.
(iti*)(api*)(no*)(yuktam, n. 1st s.)(a-sÄ• mÄ• nya-)(Ä• Å›rayatvataá¸¥* [-tas suff.])(utpÄ• da-)(hi*)(sthiti-)(bhaá¹…gÄ• nÄ• m, m. 6th pl.)(na*)(Ä• Å›rayatÄ• , f. 1st

s.)(eka-)(artha-)

1781.
(prÄ• pteá¸¥, f. 5th s.)(samÄ• na-)(kÄ• latÄ• -)(paraspara-)(virodhinÄ• m, m. 6th pl.)(tu*)(sarvam, n. 1st s.)(idam, n. 1st s.)(an-Ä• kulam, n. 1st s.)(sati, m. 7th s.)(ká¹£anabhaá¹…gitve, n. 7th s.)

1782.
(hi*)(katham*)(Å›oka-)(sambhavaá¸¥)(kasyacit*)(an-anvaye, m. 7th s.)(vinÄ• Å›e, m. 7th s.)(kaladhauta-)(bhÄ• vasya, m. 6th s.)(varddhamÄ• naka-)

1783.
(sarvathÄ• *)(utpadyate â€• pad IV C. Ä€t. Pr. III p. s.)(prÄ«tiá¸¥, f. 1st s.)(janmani, n. 7th s.)(pÅ«rva-)(rÅ«pasya, n. 6th s.)(rucakasya, m. 6th s.)(tat-)(Ä• tmanaá¸¥, n. 6th s.)(tu*)(avasthÄ• nam, n. 1st s.)(na*)(kasyacit*).

1784.
(yadÄ• *)(mÅ«dhadhÄ«á¸¥, m. 1st s.)(paÅ›yanti â€• paÅ›/dá¹›Å› Pr. III p. pl.)(bhÄ• vau, m. 2
d.)(Ä• tmakau, m. 2nd d.)(Å›Ä• takumbha-)(tadÄ• *)(manyate â€• man IV C. Ä€t. Pr. III p. s.)(sthiratvam, n. 2nd s.)(bhÄ• vena, m. 3rd s.)(samÄ• na-)(apara-)

1785.
(hemnaá¸¥, n. 6th s.)(avasthita-)(rÅ«patve, n. 7th s.)(tat, n. 1st s.)(rÅ«pam, n. 1st s.)(api*)(Ä• di, n. 1st s.)(rucaka-)(dá¹›Å›yeta â€• dá¹›Å› pass. Opt. III p. s.)(Ä• di-)(pÅ«rva-)(uttara-)(avasthÄ• su, f. 7th pl.)(anyathÄ• *)(an-ekatÄ• , f. 1st s.)

1786.
(anugama-)(sÄ• myena, n. 3rd s.)(hemnaá¸¥, n. 6th s.)(manyate â€• man IV C. Ä€t. Pr. III p. s.)(sthiratvam, n. 1st s.)(tadÄ• *)(kaiÅ›cit*)(baudhaiá¸¥, m. 3rd pl.)(api*)(iá¹£yate â€• iá¹£ pass.)(bhÄ• vaá¸¥)(bhedavÄ• n, m. 1st s.)(avasthÄ• -)

1787.
(yathÄ• *)(hema, n. 1st s.)(na*)(jahÄ• ti â€• hÄ• 3rd C. Pr. III p. s.)(vará¹‡yam, n. 1st s.)(api*)(bhÄ• ve, m. 7th s.)(bheda-)(avasthÄ• -)(tathÄ• *)(adhvasu, n. 7th pl.)(ayam, m. 1st s.)(bhÄ• vaá¸¥)(na*)(tyajati â€• tyaj Pr. III p. s.)(dravyatvam, n. 1st s.)

1788.

(anyathÄ• *)(jÃ±Ä• nam, n. 1st s.)(atÄ«tÄ• -)(a-jÄ• tayoá¸¥, m. 6th d.)(bhavet â€• bhÅ« Opt p. s.)(a-viá¹£ayam, n. 1st s.)(katham*)(kathitam, n. 1st s.)(tÄ• yinÄ• , m. 3rd s.)(vijÃ±Ä• nam, n. 1st s.)(Ä• Å›rayam, n. 1st s.)(dvaya-)

1789.
(katham*)(ca*)(karma, n. 1st s.)(atÄ«tam, n. 1st s.)(niá¸¥sattvam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(phaladam, n. 1st s.)(kim*)(ca*)(yoginÄ• m, m. 6th pl.)(vibhaktam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(atÄ«ta-)(an-Ä• gate, n. 7th s.)

1790.
(tataá¸¥*)(atÄ«ta-)(an-Ä• gatÄ• á¸¥, m. 1st pl.)(na*)(viá¹£ayÄ• á¸¥, m. 1st pl.)(apoha-)(dravya-)(rÅ«pÄ• t, m. 5th s.)(saá¹…graha-)(adhva-)(vibhÄ• va-)(Ä• deá¸¥, m. 6th s.)(-vat*)(varttamÄ• na-)

1791.
(ca*)(iha*)(na*)(evam*)(mantavyam, n. 1st s.)(kutaá¸¥*)(bhedaá¸¥)(adhva-)(yat*)(ayam, m. 1st s.)(vibhÄ• gaá¸¥)(adhvanÄ• m, n. 6th pl.)(prakalpyate â€• ká¸·p pass.)(kÄ• ritreá¹‡a, n. 3rd s.)

1792.
(hi*)(varttate â€• vá¹›t Ä€t. Pr. III p. s.)(kÄ• ritre, n. 7th s.)(ucyate â€• vac pass.)(varttamÄ• naá¸¥)(pracyutaá¸¥)(kÄ• ritrÄ• t, n. 5th s.)(atÄ«taá¸¥)(tu*)(tat-)(a-prÄ• ptaá¸¥)(an-Ä• gataá¸¥)

1793.
(kÄ• ritvam, n. 1st s.)(dharmÄ• á¹‡Ä• m, m. 6th pl.)(Ä• ká¹£epaá¸¥)(phala-)(na* tu*)(janakar n. 1st s.)(vÄ• *)(asti â€• as Pr. III p. s.)(na*)(Ä• ká¹£epaá¸¥)(atÄ«tÄ• nÄ• m, n. 6th pl.)(na*)(sambhavaá¸¥)(kÄ• ritra-)

1794.
(taiá¸¥, m. 3rd pl.)(abhyupeyam, n. 1st s.)(idam, n. 1st s.)(kÄ• ritram, n. 1st s.)(anyat, n. 1st s.)(dharmÄ• t, m. 5th s.)(vÄ• *)(eva*)(tat-)(rÅ«pam, n. 1st s.)(yat*)(na*)(asti â€• as Pr. III p. s.)(kÄ• cit*)(anyÄ• , f. 1st s.)(gatiá¸¥, f. 1st s.)(vÄ• stavÄ«, f. 1st s.)

1795.
(anyatve, n. 7th s.)(prÄ• k*)(Å«rdhvam*)(varttamÄ• nÄ• nÄ• m, n. 6th pl.)(gamyatÄ• m â€• gam/gacch pass. Imperative III p. s.)(a-svabhÄ• vatÄ• , f. 1st

s.)(hetutva-)(saá¹ƒská¹›tatva-)(Ä• deá¸¥, m. 5th s.)(iva*)(kÄ• ritrasya, n. 6th s.).

1796.
(anyathÄ• *)(Ä• pattiá¸¥, f. 1st s.)(nityatÄ• , f. 1st s.)(avasthiteá¸¥, f. 5th s.)(svabhÄ• va-)(sadÄ• *)(hi*)(atiriktam, n. 1st s.)(etat-)(rÅ«pa-)(vidyate â€• vid IV C. Pr. III p. s.)(na*)(laká¹£aá¹‡am, n. 1st s.)(nitya-)

1797.
(nityasya, n. 6th s.)(hetutÄ• , f. 1st s.)(niá¹£iddhÄ• , f. 1st s.)(pÅ«rvam*)(virodhataá¸¥* [-tas suff.])(krama-)(a-krama-)(hi*)(saá¹ƒská¹›tatvam, n. 1st s.)(vyaktam, n. 1st s.)(nirÄ• spadam, n. 1st s.)(nityatve, n. 7th s.)

1798.
(kÄ• ritrasya, n. 6th s.)(upavará¹‡ane, n. 7th s.)(vyatiriktasya, n. 6th s.)(skandha-)(Ä• di-)(durnirvÄ• raá¸¥)(virodhaá¸¥)(sva-)(siddhÄ• nta-)(prasajyate â€• sajj pass.)

1799.
(api*)(kÄ• ritram, n. 1st s.)(an-anyatve, n. 7th s.)(dharmÄ• t, m. 5th s.)(a-vyatirekataá¸¥* [-tas suff.])(dharmÄ• t, m. 5th s.)(prasaktam, n. 1st s.)(sÄ• rvakÄ• likam, n. 1st s.)(iva*)(svarÅ«pam, n. 1st s.)(dharmasya, m. 6th s.)

1800.
(tataá¸¥* ca*)(ayam, m. 1st s.)(vibhÄ• gaá¸¥)(adhva-)(na*)(prakalpyate â€• ká¸·p pass.)(vaÅ›Ä• t, n. 5th s.)(tat-)(hi*)(vibhÄ• gataá¸¥* [-tas suff.])(cyutiá¸¥, f. 1st s.)(prÄ• ptiá¸¥, f. 1st s.)(vÄ• *)(a-prÄ• ptiá¸¥, f. 1st s.)(tasya, n. 6th s.)

1801.
(vÄ• *)(a-vyatirekÄ• t, m. 5th s.)(kÄ• ritra-)(dharmaá¸¥)(-vat*)(kÄ• ritra-)(bhavet â€• bhÅ« Opt. III p. s.)(vyavacchinna-)(pÅ«rva-)(apara-)(sarvavÄ• n, m. 1st s. [poss. suff.])(mÄ• traka-)(madhya-)

1802.
(kÄ• ritram, n. 1st s.)(asti â€• as Pr. III p. s.)(na*)(sarvadÄ• *)(ca*)(dharmaá¸¥)(vará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(sadÄ• *)(ca*)(kÄ• ritram, n. 1st s.)(na* anyat, n. 1st s.)(dharmÄ• t, m. 5th s.)(vyaktam, n. 2nd s. [adv.])(viceá¹£á¹-itam, n. 1st s.)(deva-)

1803.
(yadi*)(tatra*)(api*)(sthithiá¸¥, f. 1st
s.)(adhva-)(sÄ• peká¹£Ä• -)(antara-)(kÄ• ritra-)(nanu*)(ayam, m. 1st
s.)(paryanuyogaá¸¥)(tulyaá¸¥)(dhÄ• vati â€• dhÄ• Pr. III p. s.)(sarvatra*)(api*)

1804.
(viÅ›eá¹£aá¸¥)(vyatiriktaá¸¥)(svarÅ«pÄ• t, m. 5th
s.)(api*)(dá¹›á¹£á¹-aá¸¥)(-vat*)(sapratighatva-)(cet*)(idam, n. 1st s.)(na*
eva*)(upakÄ• rakam, n. 1st s.)(praká¹›tasya, m. 6th s.)

1805.
(hi*)(sapratighatva-)(Ä• diá¸¥, m. 1st s.)(na*)(anugÄ• minaá¸¥, m. 6th s.)(padÄ• rthasya,
m. 6th s.)(kaÅ›cit*)(mataá¸¥)(kÄ• dÄ• citkaá¸¥)(bhavasya, m. 6th s.)(eva*)(udbhavÄ• t, m.
5th s.)(tathÄ• *)

1806.
(bhÄ• vaá¸¥)(eva*)(an-Ä• ká¹£ipta-)(bhedena, m. 3rd s.)(anya-)(tathÄ• *)(ucyate â€• vac
pass.)(Å›abdena, m. 3rd s.)(tat, n. 1st s.)(rÅ«pasya, n. 6th s.)(iti*)(api*
ca*)(vÄ• sanÄ• , f. 1st s.)(cetasaá¸¥, n. 6th s.)

1807.
(atha*)(kÄ• ritram, n. 1st s.)(vará¹‡yate â€• vará¹‡ pass. Pr. III p. s.)(a-vÄ• cyam, n.
1st s.)(prakÄ• rÄ• bhyÄ• m, m. 3rd d.)(tattva-)(anyatva-)(iva*)(santÄ• na-)(Ä• di, n. 1st
s.)(evam*)(nanu*)(syÄ• t â€• as Opt. III p. s.)(sÄ• á¹ƒvá¹›tam, n. 1st s.)

1808.
(ca*)(ataá¸¥*)(kalpitatvena, n. 3rd s.)(-vat*)(santati-)(tat, n. 1st
s.)(na*)(upayujyate â€• yuj pass. Pr. III p. s.)(kvacit*)(kÄ• rye, n. 7th s.)(yasmÄ• t,
n. 5th s.)(eva*)(vastu, n. 1st s.)(ká¹£amam, n. 1st s.)(arthakriyÄ• -)

1809.
(iti*)(sannidhÄ• nam, n. 1st s.)(asya, n. 6th s.)(na*)(ká¹›tam, n. 1st
s.)(vyavasthÄ• nam, n. 1st s.)(traya-)(adhva-)(tÄ• ttvikam, n. 1st
s.)(na*)(upapadyate â€• pad IV C. Ä€t.)

1810.
(kÄ• ritra-)(Ä• khyÄ• , f. 1st s.)(yÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st
s.)(Ä• ká¹£epa-)(phala-)(gocarÄ• , f. 1st s.)(Å›abda-)(ca*)(eva*)(Å›akteá¸¥, f. 6th

s.)(vastutvÄ• t, n. 5th s.)(katham*)(sÄ• , f. 1st s.)(prajÃ±aptisatÄ«, f. 1st s.)

1811.
(ca*)(yat, n. 1st s.)(rÅ«pam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(ká¹›t, n. 1st s.)(kÄ• rya-)(dÄ• ha-)(pÄ• ka-)(Ä• di-)(kim*)(tat, n. 1st s.)(eva*)(abhyupeyate; abhi-upa-â€• i pass.)(atÄ«ta-)(anÄ• gata-)(avastham, n. 1st s.)

1812.
(cet*)(eva*)(tat, n. 1st s.)(katham* nÄ• ma*)(kriyÄ• , f. 1st s.)(kriyÄ• , f. 1st s.)(viratiá¸¥, f. 1st s.)(kriyÄ• -)(tasya, n. 6th s.)(sataá¸¥, n. 6th s.)(eka-)(Ä• tmanaá¸¥, n. 6th s.)?

1813.
(katham* ... nÄ• ma*)(yujyante â€• yuj pass.)(ete, m. 1stpl.)(paraspara-)(parÄ• hatÄ• á¸¥, m. 1st pl.)(prakarÄ• á¸¥, m. 1st pl.)(asmin, n. 7th s.)(vastuni, n. 7th s.)(hi*)(ekasmin, n. 7th s.)(nirviÅ›iá¹£á¹-e, n. 7th s.)

1814-1815.
(cet*)(parityÄ• ge, m. 7th s.)(eka-)(avasthÄ• -)(parigrahÄ• t, m. 5th s.)(para-)(etat, n. 1st s.)(vastu, n. 1st s.)(na*)(eva*)(nirviÅ›iá¹£á¹-am, n. 1st s.)(adhvasu, m. 7th pl.)(iti*)(kalpyate â€• ká¸·p pass.)(kim*)(avasthÄ• á¸¥, f. 1st pl.)(vai*)(vibhidyante â€• bhid pass. Pr. III p. pl.)(bhÄ• vÄ• t, m. 5th s.)(na*)(a-kartá¹›tÄ• , f. 1st s.)(Ä• ptitaá¸¥* [-tas suff.])(eva*)(sadbhÄ• vÄ• t, m. 5th s.)(tÄ• sÄ• m, f. 6th pl.)(sattÄ• , f. 1st s.)(kÄ• rya-)(upalabhyate â€• labh pass.)

1816-1820.
(katham*)(anumanyante â€• man IV C. Ä€t. Pr. III p. pl.)(a-bhedam, m. 2nd s.)(vastunaá¸¥, n. 6th s.)(adhvasu, m. 7th pl.)(tÄ• á¸¥, f. 1st pl.)(a-bhÅ«tvÄ• *)(bhavantyaá¸¥, f. 1st pl.)(ca*)(naÅ›yanti â€• naÅ› IV C. Pr. III p. pl.)(Ä• tmikÄ• á¸¥, f. 1st pl.)(tat-)

1817-1818.
(ca*)(madhyÄ• yÄ• m, f. 7th s.)(avasthÄ• yÄ• m, f. 7th s.)(kÄ• rakam, n. 1st s.)(eva*)(svarÅ«peá¹‡a, n. 3rd s.)(tadÄ• *)(tat, n. 1st s.)(tat-)(svarÅ«pam, n. 1st s.)(eva*)(daÅ›ayoá¸¥, f. 6th d. [daÅ›Ä• -stem])(api*)(katham*)(kriyÄ• -)(a-kriyÄ• -)(tayoá¸¥, f. 6th d.)(kartá¹›tve, n. 7th s.)(rÅ«peá¹‡a, n. 3rd s.)(para-)(asya, n. 6th s.)(a-kartá¹›tÄ• , f. 1st s.)(punaá¸¥*)

1819.
(cet*)(anala-)(Ä• dikam, n. 1st s.)(atÄ«ta-)(an-Ä• gata-)(avastham, n. 1st s.)(anyat, n. 1st s.)(tat*)(asmin, m. 7th s.)(paká¹£e, m. 7th s.)(nirÄ• spadaá¸¥)(ayam, m. 1st s.)(doá¹£aá¸¥)(sÄ• á¹…karya-)(Ä• di-)

1820.
(yogyam, n. 1st s.)(kÄ• rya-)(eva*)(prajÄ• yate â€• jan pass. Pr. III p. s.)(a-bhÅ«tvÄ• *)(ca*)(bhÅ«tvÄ• *)(na*)(tiá¹£á¹-hati â€• sthÄ• III C. Pr. III p. s.)(iti*)(siddhÄ• , f. 1st s.)(an-anvaya-)(Ä• matÄ• , f. 1st s.)(asya, n. 6th s.)

1821.
(saá¸¥)(bhÄ• vaá¸¥)(eva*)(bhÄ• vikaá¸¥)(yaá¸¥)(eva*)(ayam, m. 1st s.)(ká¹£amaá¸¥)(kriyÄ• s.)(ca*)(tasmÄ• t, n. 5th s.)(yaá¸¥)(asti â€• as Pr. III p. s.)(na*)(tayoá¸¥, f. 6th d.)(na*)(kÄ• rya-)(sambhavaá¸¥)

1822.
(atÄ«taá¸¥)(padÄ• rthaá¸¥)(prÄ• ptaá¸¥)(a-bhÅ«tvÄ• *)(bhavanÄ• t, n. 5th s.)(sphuá¹-am*)(vartamÄ• naá¸¥)(-vat*)(anya-)(ca*)(api*)(kÄ• dÄ• citkatayÄ• , f. 3rd s.)

1823.
(a-hetutve, n. 7th s.)(sadÄ• *)(sattvam, n. 1st s.)(vÄ• *)(a-sattvam, n. 1st s.)(an-apeká¹£aá¹‡Ä• t, n. 5th s.)(anya-)(ca*)(arthaá¸¥)(sattvaá¸¥, m. 1st s. [bv. cpd.])(niyata-)(hetoá¸¥, m. 6th s.)(ucyate â€• vac pass.)(vartamÄ• naá¸¥)

1824.
(matam, n. 1st s.)(paraiá¸¥, m. 3rd s.)(vailaká¹£aá¹‡yam, n. 1st s.)(pratÄ«saá¹…khyÄ• nirodha-)(ca*)(saá¹ƒská¹›tatvam, n. 1st s.)(rÅ«pa-)(Ä• deá¸¥, m. 6th s.)(yogataá¸¥* [-tas suff.])(jÄ• ti-)(sthiti-)(Ä• di-)

1825.
(tatra*)(viÅ›eá¹£am, n. 1st s.)(janayanti â€• jan caus. Pr. III p. pl.)(kam, n. 2nd s.)(jÄ• tiá¸¥, f. 1st s.)(abhidhÄ«yate â€• dhÄ• pass.)(janikÄ• , f. 1st s.)(asya, m. 6th s.)(iti)(aparam, n. 1st s.)(tat-)(rÅ«pÄ• t, n. 5th s.)(a-jÄ• tÄ• t, m. 5th s.)(param, n. 1st s.)

1826.
(tÄ• vat*)(atiÅ›ayaá¸¥)(an-anyaá¸¥)(tataá¸¥*)(utpÄ• danaá¸¥)(a-Å›akya-)(sattvÄ• t, n. 5th

s.)(api*)(prÄ• k*)(-vat*)(kÄ• la-)(uttara-)(niá¹£patti-)

1827.
(tu*)(anyaá¸¥)(atiÅ›ayaá¸¥)(asti â€• as Pr. III p. s.)(na*)(vyatirekÄ• t, m. 5th s.)(a-saá¹…gateá¸¥, f. 5th s.)(ca*)(tasya, m. 6th s.)(a-sattvatas [-tas suff.])(pÅ«rvam*)(prasaá¹…gaá¸¥)(karya-)(a-sat-)

1828.
(ca*)(anyathÄ• tve, n. 7th s.)(sthitau, f. 7th s.)(nÄ• Å›au, f. 7th s.)(ete, m. 1st pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(viá¹£ayÄ• á¸¥, m. 1st pl.)(jarÄ• -)(Ä• di-)(anuá¹£aá¹…giá¹‡aá¸¥, pl.)(vikalpayoá¸¥, m. 6th d.)(anya-)(an-anya-)

1829.
(ime, m. 1st pl.)(jÄ• ti-)(Ä• dayaá¸¥, m. 1st pl.)(Ä• rambhiá¹‡aá¸¥, m. 1st pl.)(sva-)(kÄ• rya-)(Ä• tmanÄ• , n. 3rd s.)(niyama-)(sÄ• marthya-)(ca*)(rÅ«pam, n. 1st s.)(tat-)(vidyate â€• vid IV C. Pr. III p. s.)(prÄ• k-)(api*)(paÅ›cÄ• t*)

1830.
(bhÄ• vÄ• t, m. 5th s.)(samartha-)(rÅ«pa-)(tadÄ• *)(kim*)(na*)(prÄ• rabhante; pra-Ä• -â€• ra Ä€t. Pr. III p. pl.)(kriyÄ• m, f. 2nd s.)(anurÅ«pa-)(sva-)(ca*)(prÄ• rambhe, m. 7th s.)(tasyÄ• á¸¥, f. 6th s.)(a-mita-)(adhvatÄ• , f. 1st s.)

1831.
(kim*)(ca*)(syuá¸¥ â€• as Opt. III p. pl.)(atÄ«ta-)(Ä• dayaá¸¥, m. 1st pl.)(bhÄ• vÄ• á¸¥, m. 1s pl.)(ká¹£aá¹‡ikÄ• á¸¥, m. 1st pl.)(vÄ• *)(na*)(yadi*)(Ä• dyÄ• á¸¥, m. 1st pl.)(tayoá¸¥, m. 6th d.)(punaá¸¥*)(eva*)(sÄ• , f. 1st s.)(prÄ• ptÄ• , f. 1st s.)(a-parimita-)

1832.
(asau, m. 1st s.)(ká¹£aá¹‡aá¸¥)(yaá¸¥)(jÄ• yate â€• jan pass.)(bhavati â€• bhÅ«)(vartamÄ• naá¸¥)(saá¸¥)(yaá¸¥)(utpadya*)(vinaá¹£á¹-aá¸¥)(atÄ«taá¸¥)(an-Ä• gata

1833.
(atha* api*)(te, m. 1st pl.)(syuá¸¥ â€• as Opt. III p. pl.)(a-ká¹£aá¹‡ikÄ• á¸¥, m. 1st pl.)(te, 6th s.)(ká¹›tÄ• ntaá¸¥)(virudhyate â€• rudh VII C. pass.)(hi*)(siddhÄ• nte, m. 7th s.)(prakÄ• Å›itÄ• á¸¥, m. 1st pl.)(sarva-)(saá¹ƒskÄ• rÄ• á¸¥, m. 1st pl.)(ká¹£aá¹‡ikÄ• á¸¥, m.

1834.
(bÄ• ddhÄ• , f. 1st s.)(yukti-)(api*)(cet*)(santaá¸¥, m. 1st pl.)(ká¹£aá¹‡abhaá¹…ginaá¸¥, m.

1st pl.)(iva*)(vartamÄ• nÄ• á¸¥, m. 1st
pl.)(tu*)(pratibandhaá¸¥)(atra*)(sÄ• dhitaá¸¥)(prÄ• k*)

1835.
(syuá¸¥ â€• as Opt. III p. pl.)(ime, m. 1st pl.)(atÄ«ta-)(an-Ä• gatÄ• á¸¥, m. 1st
pl.)(samarthÄ• á¸¥, m. 1st pl.)(arthakriyÄ• -)(vÄ• *)(na*)(sadbhÄ• ve, m. 7th
s.)(sÄ• marthya-)(vartamÄ• nÄ• á¸¥, m. 1st pl.)(-vat*)(anya-)(tat-)

1836.
(tu*)(naá¹£á¹-a-)(a-jÄ• tÄ• á¸¥, m. 1st pl.)(a-vartamÄ• natÄ• yÄ• m, f. 7th s.)(prasajyante
â€• sajj pass. Pr. III p. pl.)(viyoginaá¸¥, m. 1st
pl.)(sarva-)(Å›akti-)(-vat*)(vyoma-tÄ• marasa-)(Ä• di-)

1837.
(ca*)(vyoma-)(sarve, m. 1st pl.)(Ä• dayaá¸¥, m. 1st pl.)(a-ká¹›tÄ• á¸¥, m. 1st
pl.)(tulya-)(paryanuyogÄ• á¸¥, m. 1st pl.)(te, m. 1st pl.)(api*)(na*)(ká¸·pteá¸¥, f. 5th
s.)(an-aikÄ• ntikatÄ• -)

1838.
(niyama-)(arthakriyÄ• -)(Å›aktiá¸¥, f. 1st s.)(bhÄ• vÄ• nÄ• m, m. 6th
pl.)(pratyaya-)(udbhavÄ• , f. 1st s.)(a-hetutve, n. 7th s.)(samam, n. 2nd
s.)(sarvam, n. 1st s.)(upayujyeta â€• yuj Opt. III p. s.)(sarvataá¸¥* [-tas suff.])

1839.
(janma, n. 1st s.)(niyata-)(Å›akti-)(arthakriyÄ• -)(nirmitam, n. 1st
s.)(pratyaya-)(ca*)(asti â€• as Pr. III p. s.)(na*)(anyat, n. 1st s.)(laká¹£aá¹‡am, n.
1st s.)(vartamÄ• nasya, m. 6th s.)(bhÄ• vasya, m. 6th s.)

1840.
(atÄ«ta-)(an-Ä• gatÄ• nÄ• m, m. 6th pl.)(ca*)(a-khaá¹‡á¸• am, n. 1st s.)(vaá¸¥, 6th
s.)(kim*)(tat*)(vartamÄ• natvam, n. 1st s.)(na*)(anuá¹£ajyate â€• sajj pass. Pr. III p.
s.)(amÄ«á¹£Ä• m, m. 6th pl.)

1841.
(tataá¸¥*)(ayam, m. 1st s.)(yatnaá¸¥)(saá¹ƒsarga-)(svarga-)(apavarga-)(aphalaá¸¥, m.
1st. s.)(hi*)(atra*)(na*)(kiá¹ƒcit*)(phalam, n. 1st s.)(upalaká¹£yate â€• laká¹£
pass.)(sÄ• dhyam, n. 1st s.)(Ä«hÄ• -)

1842.
(yadi*)(atha*)(teá¹£Ä• m, m. 6th pl.)(abhyupagamyate; abhi-upa-â€• gam/gacch pass. Pr. III p. s.)(na*)(Å›aktiá¸¥, f. 1st s.)(arthakriyÄ• -)(ataá¸¥*)(eva*)(eá¹£Ä• m, m. 6th pl.)(a-sattvam, n. 1st s.)(-vat*)(vyoma-puá¹£pa-)

1843.
(tu*)(hetavaá¸¥, m. 1st pl.)(dharmÄ• á¸¥, m. 1st pl.)(bhÄ• va-)(a-siddhe, m. 7th s.)(na*)(bhÄ• ginaá¸¥, m. 1st pl.)(siddhi-)(vÄ• *)(vartamÄ• natva-)(siddheá¸¥, f. 5th s.)(viruddhÄ• á¸¥, m. 1st pl.)(bÄ• dhanÄ• t, n. 5th s.)(dharmi-)

1844.
(tat, n. 1st s.)(rÅ«pam, n. 1st s.)(yat, n. 1st s.)(bhÅ«tvÄ• *)(vigatam, n. 1st s.)(prakÄ• Å›itam, n. 1st s.)(atÄ«tam, n. 1st s.)(tat, n. 1st s.)(yat, n. 1st s.)(bhÄ• vi, n. 1st s.)(sati, n. 7th s.)(pratyaya-)(sÄ• kalye, n. 7th s.)(an-Ä• gatam, n. 1st s.)

1845.
(tu*)(sattve, n. 7th s.)(Ä• sajjyeta; a-â€• sajj pass. Opt. III p. s.)(vartamÄ• natvam, n. 1st s.)(iti*)(sÄ• dhitam, n. 1st s.)(hi*)(laká¹£aá¹‡am, n. 1st s.)(vartamÄ• nasya, m. 6th s.)(mÄ• tram, n. 1st s.)(vidyamÄ• natva-)

1846.
(-tvam, n. 1st s.)(Ä• di-)(rÅ«pa-)(kathyate â€• kath X C. pass.)(atÄ«ta-)(tasya, m. 6th s.)(Ä• deá¸¥, m. 6th s.)(adhyÄ• ropya* adhi-Ä• -â€• ruh caus.)(tÄ• m, f. 2nd s.)(bhÅ«tÄ• m, 2nd s.)(tathÄ• *)(bhÄ• vinÄ«m, f. 2nd s.)(daÅ›Ä• m, f. 2nd s.)(tu*)(na*)(bhÄ• vataá¸¥* [-tas suff.])

1847.
(yat, n. 1st s.)(darÅ›inÄ• , m. 3rd s.)(tattva-)(vijÃ±Ä• nam, n. 1st s.)(pratÄ«tya-)(dvayam, n. 1st s.)(sÄ• , f. 1st s.)(deÅ›anÄ• , f. 1st s.)(iá¹£á¹-Ä• , f. 1st s.)(abhisandhÄ• ya*; abhi-sam-â€• dhÄ•)(cittam, n. 2nd s.)(saviá¹£ayam, n. 2nd s.)

1848.
(buddhÄ«nÄ• m, f. 6th pl.)(nitya-)(Ä«Å›vara-)(Ä• di-)(asti â€• as Pr. III p. s.)(hi*)(na*)(Ä• lambanam, n. 1st s.)(viyuktitaá¸¥* [-tas suff.])(Ä• kÄ• ra-)(tat-)(Å›abda-)(nÄ• ma-)(Ä• di-)

1849.

(ca*)(ucyate â€• vac pass.)(vijÃ±Ä• nam, n. 1st s.)(iti*)(mÄ• treá¹‡a, n. 3rd s.)(anugati-)(bodha-)(ca*)(sÄ• , f. 1st s.)(asya, m. 6th s.)(a-jaá¸• ará¸¥á¸¥patvam, n. 1st s.)(parikalpitam, n. 1st s.)(prÄ• kÄ• Å›yÄ• t, n. 5th s.)

1850.
(-daá¸¥)(phala-)(hetuá¸¥, m. 1st s.)(vipÄ• ka-)(na*)(atÄ«ta-)(abhyupagamyate â€• gam/gacc pass. Pr. III p. s.)(tu*)(phalam, n. 1st s.)(iá¹£yate â€• iá¹£ pass.)(prabandhÄ• t, m. 5th s.)(vijÃ±Ä• na-)(vÄ• sitÄ• t, m. 5th s.)(sat-)

1851.
(tÄ• m, f. 2nd s.)(eva*)(vÄ• sanÄ• m, f. 2nd s.)(avadhiká¹›tya*)(santata-)(cetas-)(tat, n. 1st s.)(nirdiá¹£á¹-am, n. 1st s.)(iti*)(asti â€• as Pr. III p. s.)(karma-)(bhaktyÄ• , f. 3rd s.)(-vat*)(mÅ«la-)(a-vinÄ• Å›a-)

1852.
(ca*)(prakÄ• Å›itam, n. 1st s.)(evam*)(Å›Ä• strÄ• , m. 3rd s.)(nÄ• Å›Ä• ya, m. 4th s.)(dá¹›á¹£á¹-i-)(uccheda-)(anyathÄ• *)(katham*)(deÅ›anÄ• , f. 1st s.)(sÅ«tre, n. 7th s.)(Å›Å«nyatÄ• -)(nÄ«yate â€• nÄ« pass.)

1853.
(yoginaá¸¥, m. 1st pl.)(vijÄ• nanti â€• jÃ±Ä• IX C. III p. pl.)(tat, n. 2nd s.)(rÅ«pam, n. 2nd s.)(varttamÄ• nasya, m. 6th s.)(yat, n. 2nd s.)(sÄ• ká¹£Ä• t*)(vÄ• *)(pÄ• ramparyeá¹‡a, 3rd s. [adv.])(gatam, n. 1st s.)(kÄ• rya-)(kÄ• raá¹‡atÄ• m, f. 2nd s.)

1854.
(ca*)(paÅ›cÄ• t*)(anugacchanti â€• gam/gacch Pr. III p. pl.)(vijÃ±Ä• naiá¸¥, n. 3rd pl.)(Å›uddha-)(laukika-)(Ä• tmabhiá¸¥, n. 3rd pl.)(tatvataá¸¥* [-tas suff.])(a-viá¹£ayaiá¸¥, m. 3rd pl.)(api*)

1855.
(tat*)(Ä• Å›ritya*)(tÄ• m, f. 2nd s.)(bhÅ«tÄ• m, f. 2nd s.)(bhÄ• vinÄ«m, f. 2nd s.)(santatim, f. 2nd s.)(hetu-)(phalayoá¸¥, n. 6th d.)(pravarttante â€• vá¹›t Ä€t. Pr. III p. pl.)(deÅ›anÄ• á¸¥, f. 1st pl.)(atÄ«ta-)(an-Ä• gata-)

1856.
(tathÄ• gatasya, m. 6th s.)(deÅ›anÄ• á¸¥, f. 1st pl.)(varttante â€• vá¹›t Ä€t. Pr. III p. pl.)(an-Ä• bhogena, m. 3rd s.)(eva*)(santateá¸¥, f. 5th s.)(jÃ±Ä• na-)(samasta-)(rahita-)(jÄ• la-)(kalpanÄ• -)

1857.
(yadi)(vidyate â€• vid pass.)(na*)(kaÅ›cit, m. 1st s. api*)(bhÄ• vaá¸¥)(anugataá¸¥, m. 1st s.)(tadÄ• *)(syÄ• t â€• as Opt. I C.)(na*)(para-)(lokaá¸¥, m. 1st s.)(a-bhÄ• vÄ• t m. 5th s.)(para-)(lokinaá¸¥, 6th s.)

1858.
(deha-)(buddhi-)(indriya-)(Ä• dÄ«nÄ• m, m. 6th pl.)(vinÄ• Å›ane, n. 7th s.)(prati-ká¹£aá¹‡a-)(yuktam, n. 1st s.)(para-)(lokitvam)(na*)(anyaá¸¥, m. 1st s.)(abhyupagamyate â€• gam pass.)

1859.
(tasmÄ• t, n. 5th s.)(tathÄ• *)(jÃ±Ä• nam, n. 1st s.)(jÄ• yate â€• jan IV C. Ä€t.)(athavÄ• *)(vyajyate â€• aÃ±j pass.)(viÅ›eá¹£ebhyaá¸¥, m. 5th p.)(bhÅ«ta-)(yathÄ• *)(Å›ukta-)(surÄ• -)(Ä• dikam, n. 1st s.)(tebhyaá¸¥, m. 5th pl.)

1860.
(iyam f. 1st s.)(saá¹ƒjÃ±Ä• f. 1st s.)(deha-)(indriya-)(Ä• di-)(niveÅ›yate fr. â€• viÅ› pass.)(viÅ›eá¹£e, m. 7th s.)(sanniveÅ›a-)(ká¹£iti-)(Ä• dÄ«nÄ• m, m. 6th pl.)(vidyate â€• vid pass.)(na*)(hi*)(anyat, n. 1st s.)(tattvam, n. 1st s.)

1861.
(asti â€• as II C.)(na*)(kÄ• rya-kÄ• raá¹‡atÄ• , f. 1st. s.)(cetasoá¸¥, n. 6th d.)(vivÄ• da-pada-)(vá¹›ttitvÄ• t, n. 5th s.)(vibhinna-)(deha-)(iva*)(jÃ±Ä• nayoá¸¥, n. 6th d.)(go-)(aÅ›va-)

1862.
(na*)(vÄ• *)(matayaá¸¥, f. 1st pl.)(matÄ• á¸¥, f. 1st pl.)(janyÄ• á¸¥ f. 1st. pl.)(vijÃ±Ä• na-)(vivaká¹£ita-)(jÃ±Ä• natvÄ• t, n. 5th s.)(iva*)(buddhayaá¸¥, f. 1st pl.)(sambaddhÄ• á¸¥, f. 1st pl.)(anya-)(santÄ• na-)

1863.
(maraá¹‡am, n. 1st s. [bv. cpd.])(cittam, n. 1st s.)(sa-rÄ• ga-)(na*)(ká¹›t, n. 1st s.)(sandhi-)(antara-)(citta-)(bhÄ• vena, m. 3rd s.)(maraá¹‡a-)(jÃ±Ä• na-)(yathÄ• *)(tat* n. 1st s.)(vÄ«ta-)(kleÅ›asya, m. 6th s.)

1864.

(tataá¸¥*)(yuktam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(jÄ• yate â€• jan IV C. Ä€t.)(kÄ• yÄ• t, m. 5th s.)(eva*)(adhiá¹£á¹-hitÄ• t, m. 5th s.)(prÄ• á¹‡a-)(apÄ• na-)(Ä• di-)(iti*)(etat, n. 1st s.)(uditam, n. 1st s.)(kambalÄ• Å›vatara-)

1865.
(etat n. 1st sg. `this')(iti*)(vijÃ±Ä• nam, n. 1st s.)(asti â€• as II C.)(kalala-)(Ä• diá¹£u, 7th pl.)(sÄ• hasam, n. 1st s.)(na* arthaá¸¥, m. 1st s.)(avagamyate â€• gam pass.)(tatra*)(indriyatvÄ• t, n. 5th s.)(a-saá¹ƒjÄ• ta-)

1866.
(ca*)(jÃ±Ä• nasya, n. 6th s.)(yujyate â€• yuj pass.)(na*)(rÅ«pam, n. 1st s.)(anyat, n. 1st s.)(avagateá¸¥, f. 5th s.)(artha-)(api*)(tena, 3rd s.)(sat-bhÄ• vaá¸¥, m. 1st s. upapadyate â€• pad IV C. Ä€t.)(asya, 6th s.)(mÅ«rcchÄ• -)(Ä• dau, m. 7th s.)

1867.
(na* ca*)(dhÄ«á¸¥, f. 1st s.)(avatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(tadÄ• *)(rÅ«peá¹‡a, n. 3rd s.)(Å›akti-)(api*)(hi*)(na*)(Å›aktÄ«nÄ• m, f. 6th pl.)(sthitiá¸¥, f. 1st s. avakalpate â€• ká¸·p I C. Ä€t.)(nirÄ• Å›rayatvÄ• t, n. 5th s.)

1868.
(ca*)(a-sattve, n. 7th s.)(Ä• tmanaá¸¥, m. 6th s.)(Ä• dhÄ• ra-)(jÃ±Ä• na-)(dehaá¸¥, m. 1st s.)(eva*)(Ä• Å›rayaá¸¥, m. 1st s.)(tat-)(ante, m. 7th s.)(deha-)(nivá¹›ttau, f. 7th s.)(kim-Ä• Å›rayÄ• , f. 1st s. [bv. cpd. m. >f.])(jÃ±Ä• na-)(vá¹›ttiá¸¥, f. 1st s.)

1869.
(yadi*)(aparaá¸¥, m. 1st s.)(dehaá¸¥, m. 1st s.)(a-dá¹›á¹£á¹-aá¸¥, m. 1st s.)(katham*)(gamyate â€• gam pass.)(iti*)(samÄ• Å›rayaá¸¥, m. 1st s.)(asti â€• as II C.)(deha-antara- `other body')(sambhÅ«ta-)(tat-anantara-)

1870.
(katham*)(tat, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(pravá¹›ttam, n. 1st s.)(bhinna-)(deha)(sambaddham, n. 1st s.)(eka-)(santati-)(vat*)(citta-)(gaja-)(vÄ• ji-)(Ä• di-)

1871.
(tasmÄ• t, n. 5th s.)(Ä• Å›rayaá¸¥, m. 1st s.)(jÃ±Ä• na-)(eá¹£á¹-avyaá¸¥, m. 1st s.)(kaÅ›cit, m 1st s.)(an-Ä• di-nidhana)(saá¹ƒsÄ• rÄ«, m. 1st s.)(naraá¸¥, m. 1st s.)(yadvÄ• *)(parÄ• , f. 1 s.)(nÄ• stikatÄ• , f. 1st s.)

1872.
(tat, n. 2nd s.; atra*)(vidyate â€• vid pass.)(na*)(ayam, m. 1st s.)(para-)(lokaá¸¥)(anyaá¸¥)(santateá¸¥, f. 5th s.)(upÄ• dÄ• na-)(tat-upÄ• deya-)(bhÅ«ta-)(jÃ±Ä• na-)(Ä• di-)

1873.
(ca*)(kÄ• cit, f. 1st s.)(eva*)(avasthÄ• , f. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(anÄ• di-)(anantÄ• yÄ• á¸¥, f. 6th s.)(niyata-)(maryÄ• dÄ• , f. 1st s.)(parikÄ«rtyate â€• kÄ«rt pass. ...iti*)(paraá¸¥, m. 1st s.)(pÅ«rvaá¸¥, m. 1st s.)(iha*)

1874.
(yathÄ• *)(Ä• saktaiá¸¥, m. 3rd p.)(sukha-)(drá¹£á¹-a-)(mÄ• tra-)(kalpyate â€• ká¸·p pass.)(etÄ• vati, m. 7th s.)(para-)(lokaá¸¥, m. 1st s.)(tathÄ• *)(asmÄ• bhiá¸¥, 3rd pl.)(ucyate â€• vac pass.)(atra*)

1875.
(yadi*)(niá¹£idhyate â€• sidh pass.)(para-)(lokaá¸¥, m. 1st s.)(vyatiriktaá¸¥, m. 1st s.)(tat-)(tadÄ• *)(sÄ• dhana-)(vaiphalyam)(a-vivÄ• dataá¸¥* [-tas suff.])(a-sattve, n. 7th s.)(tat-)

1876.
(nanu*)(santateá¸¥, f. 6th s.)(a-vastutvÄ• t, n. 5th s.)(na*)(sambhavaá¸¥, m. 1st s.)(antara-)(avasthÄ• -)(katham*)(paraá¸¥)(lokaá¸¥, m. 1st s.)(avasthÄ• pitaá¸¥, m. 1st s.)(tatra*)(tÄ• ttvikaá¸¥, m. 1st s.)(vÄ• *)

1877.
(na* eva*)(prakÄ• Å›yante â€• kÄ• Å› pass. of Caus.)(Å›abdena, m. 3rd s.)(santati-)(te, m. 1st pl.)(santÄ• ninaá¸¥, m. 1st pl. hi*)(sÄ• mastyena, n. 3rd s.)(lÄ• ghavÄ• ya, n. 4th s.)(vat*)(vana-)(Ä• di-)

1878.
(avaká¸·ptatvÄ• t, n. 5th s.)(ekatvena, n. 3rd s.)(niá¸¥svabhÄ• vatayÄ• , f. 3rd s.)(a-nirdeÅ›yÄ• , f. 1st s.)(tattva-)(anyatva-)(Ä• di-)(matÄ• , f. 1st s.)(vat*)(paá¹…kti-)(viyat-kamala-)

1879.
(katham*)(na*)(sÄ• , f. 1st s.)(siddhim, f. 2nd. s., ...á¹›cchet â€• á¹› I C.)(anÄ• diá¸¥, f.

1st s.)(anantÄ• , f. 1st s.)(yadi)(Ä• dyatayÄ• , f. 3rd s.)(cittam)(etat n. 1st s.)(syÄ• t â€• as II C. opt.)(ahetukam, n. 1st s.)

1880.
(samudbhÅ«tam, n. 1st s.)(nitya-)(hetu-)(vÄ• *)(nityam, n. 1st s. sat, n. 1st s.)(svataá¸¥ eva*)(udbhavam, n. 1st s. [bv. cpd.])(mÄ• tra-)(bhÅ«ta-)(yat vÄ• *)(jam, n. 1st s.)(mÄ• tra-)(anya-)(jÃ±Ä• na-)

1881.
(Ä• di-)(vijÃ±Ä• nam, n. 1st s.)(Ä• dau, m. 7th s.)(garbha-)(na*)(yujyate â€• yuj pass.)(a-hetu, n. 1st s.)(anyathÄ• *)(asya, n. 6th s.)(sattvam, n. 1st s.)(kÄ• dÄ• citkatayÄ• , f. 3rd s.)(sarvathÄ• *)

1882.
(na* api*)(ká¹›tam, n. 1st s.)(nitya-)(manas-)(kÄ• la-)(diÅ›-)(Ä«Å›a-)(Ä• tman-)(Ä• dibhiá¸¥, m. 3rd pl.)(eva*)(tataá¸¥*)(prasaá¹…gÄ• t, m. 5th s.)(sadÄ• * sattva-)(a-bhÄ• vataá¸¥* [-tas suff.])(tat-)

1883.
(sÄ• hasam, n. 1st s.)(iti*)(vijÃ±Ä• nam, n. 1st s.)(ekam, n. 1st s.)(ca*)(nitya-svabhÄ• vam, n. 1st s. [bv. cpd.])(bheda-)(vyaktam, n. 2nd s. [adv.])(upalaká¹£aá¹‡Ä• t, n. 5th s.)(cittÄ• nÄ• m, n. 6th pl.)(rÅ«pa-)(Å›abda-)(Ä• di-)

1884.
(na*)(bhÅ«tiá¸¥, f. 1st s.)(vÄ• *)(vyaktiá¸¥, f. 1st s.)(bhÅ«tebhyaá¸¥, n. 5th pl.)(ká¹£oá¹‡Ä«-)(tejaá¸¥-)(jala-)(Ä• dibhyaá¸¥ `etc.', n. 5th pl.)(sarva-)(cittÄ• nÄ• m, n. 6th pl.)(prasaá¹…gataá¸¥* [-tas suff.])(yaugapadya-)

1885.
(paraiá¸¥, m. 3rd pl.)(iá¹£á¹-am, n. 1st s.)(bhÅ«ta-catuá¹£á¹-ayam, n. 1st s.)(sthira-)(rÅ«pam, n. 1st s. [bv. cpd.])(api*)(vyapeká¹£Ä• , f. 1st s.)(sahakÄ• ri-)(pÅ«rvam, n. 2nd s. [adv.])(apÄ• ká¹›tÄ• , f. 1st s.)

1886.
(atha*)(paraiá¸¥, m. 3rd pl.)(abhidhÄ«yate â€• dhÄ• pass.)(idam, n. 1st s.)(ká¹£aá¹‡ikam, n. 1st s. eva*)(evam* sati, n. 7th s.)(katham*)(na*)(sva-)(upagamaá¸¥, m. 1st s.)(bÄ• dhyate â€• bÄ• dh pass.)

1887.
(bÄ• dhyatÄ• m â€• bÄ• dh pass. opt.)(abhyupagamyate â€• gam pass.)(iti*)(sarva-)(bhÄ• va-)(viniÅ›citam, n. 1st s.)(ká¹£aá¹‡ikam, n. 1st s.)(etat, n. 1st s.)(nyÄ• yyam, n. 1st s.)(sarva-)(yuktibhyaá¸¥, f. 5th pl.)

1888.
(yadi*)(vaá¸¥, 6th pl.)(anurÄ• gÄ• t, m. 5th s.)(nyÄ• ya-)(an-apeká¹£atÄ• , f. 1st s.)(sva-)(paká¹£e, m. 7th s.)(iá¹£yate â€• iá¹£ pass.)(ayam, m. 1st s.)(paraá¸¥, m. 1st s.)(nyÄ• yaá¸¥, m. 1st s.)(iti*)(bhÅ«tÄ• ni, n. 1st pl.)(na*)(santi â€• as II C. III p. pl.)(eva*)

1889.
(teá¹£Ä• m, n. 6th pl.)(na*)(yuktÄ• , f. 1st s.)(Ä• tmatÄ• , f. 1st s.)(avayavin-)(na* api*)(rÅ«patÄ• , f. 1st s.)(aá¹‡u-)(a-yogÄ• t, m. 5th s.)(parama-aá¹‡unÄ• m, m. 6th pl.)(iti*)(etat, n. 1st s.)(abhidhÄ• syate â€• dhÄ• future Ä€t.)

1890.
(a-)(tattva-)(bahiá¸¥*-)(rÅ«pÄ• á¹‡i, n. 1st pl.)(pratibhÄ• sante â€• bhÄ• s I C. Ä€t. III p. pl.)(vijÃ±Ä• ne, n. 7th s.)(paripÄ• kataá¸¥* [-tas suff.])(vÄ• sanÄ• -)(iva*)(svapna-)(Ä• dau, m. 7th s.)(na*)(anyataá¸¥* [-tas suff.])

1891.
(catuá¹£á¹-ayam, n. 1st s.)(mahÄ• -bhÅ«ta-)(prakalpyate â€• ká¸·p pass.)(samÄ• Å›ritya* â€• Å›ri)(nirbhÄ• sam, m. 2nd s.)(vijÃ±Ä• nasya, 6th s.)(upamam, n. 1st s. [bv. cpd.])(svapna-)(mÄ• yÄ• -)(na*)(idam, n. 1st s.)(eva*)

1892.
(na*)(upapadyate â€• pad IV C. Ä€t.)(anyasya, 6th s.)(tat-)(hetutvam, n. 1st s.)(tadÄ• -bhÄ• ve, m. 7th s.)(prÄ• Ã±c-bhÅ«tam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(nirbhÄ• sam, n. 1st s. - bv. cp.)(bhÅ«ta-)(janayet â€• jan caus. opt.)(param, n. 2nd s.)

1893.
(yadi*)(vijÃ±Ä• nam, n. 1st s.)(antara-)(santÄ• na-)(iá¹£yate â€• iá¹£ pass.)(kÄ• raá¹‡am, n. 1st s.)(tasya, n. 6th s.)(tat*)(kim*)(upÄ• dÄ• nam, n. 1st s.)(asya, n. 6th s.)(athavÄ• *)(sahakÄ• ri, n. 1st s.)

1894.

(abhÄ«á¹£á¹-am, n. 1st s.)(upÄ• dÄ• nam, n. 1st s.)(Å›ruta-)(Ä• di-)(saá¹ƒskÄ• ra-)(viÅ›eá¹£a-)(pitroá¸¥, m. 6th d.)(anugamaá¸¥, m. 1st s. bhavet â€• bhÅ« I C. opt.)(tanaya-)(santatau, f. 7th s.)(jÃ±Ä• na-)

1895.
(yat)(ayam, m. 1st s.)(dharmaá¸¥, m. 1st s.)(upÄ• dÄ• na-)(vyavasthitaá¸¥, m. 1st s.)(ca*)(tat-)(Ä• dheya-)(niÅ›citaá¸¥, m. 1st s.)(anvaya-)(vyatirekÄ• bhyÄ• m, m. 3rd d.)(sva-)(santatau, f. 7th s.)

1896.
(cittasya, n. 6th s.)(antara-)(santÄ• na-)(kalpane, n. 7th s.)(sahakÄ• ri-)(bala-udbhÅ«te, n. 7th s.)(sva-)(upÄ• dÄ• na)(bhavet â€• bhÅ« I C. opt.)(na* kÄ• cit, f. 1st s.)(vyÄ• hatiá¸¥, f. 1st s.)

1897.
(tasmÄ• t, 5th s.)(tatra*)(Ä• di-)(vijÃ±Ä• nam, n. 1st s.)(bala-)(udbhavam, n. 1st s.)(sva-)(upÄ• dÄ• na-)(hetubhyaá¸¥, m. 5th pl.)(vijÃ±Ä• natva-)(Ä• di-)(vat*)(citta-)(idÄ• nÄ«ntana-)

1898.
(ca*)(saá¹ƒsthite, n. 7th s.)(a-hetutve, n. 7th s.)(anyathÄ• *)(anya-)(hetu-)(pratiká¹£epÄ• t, m. 5th s.)(ayam, m. 1st s.)(na*)(prasajyate â€• saÃ±j pass.)(niyataá¸¥, m. 1st s.)(dharmaá¸¥, m. 1st s.)

1899.
(vijÃ±Ä• nam, n. 1st s.)(ká¹£aá¹‡a-)(maraá¹‡a-)(ká¹£amam, n. 1st s.)(udaya-)(sva-)(upÄ• deya-)(rÄ• giá¹‡aá¸¥, 6th s.)(a-hÄ«na-)(saá¹…gatvÄ• t, 5th s.)(vat*)(pÅ«rva-)(vijÃ±Ä• na-)

1900.
(rÅ«peá¹‡a, n. 3rd s.)(yena, n. 3rd s.)(janayat â€• jan caus., n. 1st s.)(pariniÅ›citam, n. 2nd s.)(vijÃ±Ä• nam, n. 2nd s.)(prÄ• k*)(kim*)(na)(tat-bibhrat â€• bhá¹› III C., n. 1st s.)(akhaá¹‡á¸• am, n. 1st s.)(kÄ• rakam, n. 1st s.)(paÅ›cÄ• t*)(api*)

1901.
(para-)(paká¹£e, m. 7th s.)(saá¹ƒsthitiá¸¥, f. 1st s.)(iti*)(tat-jÃ±Ä• nam, n. 1st s.)(kÄ• yÄ• t, m. 5th s.)(eva*)(katham*)(tat*)(dá¹›á¹£á¹-Ä• ntau, m. 1st d.)(siddhau, m. 1st d.)(sÄ• dhya-dharma-)

1902.
(kÄ• yasya, m. 6th s.)(hetutvam, n. 1st s.)(prÄ• k* eva*)(nivÄ• ritam, n. 1st s.)(cetasaá¸¥, n. 6th s.)(prÄ• pteá¸¥, f. 5th s.)(yugapat*)(a-bhÄ• vÄ• t, m. 5th s.)(atirekiá¹‡aá¸¥, 6th s.)(nanu*)(ca*)

1903.
(vijÃ±Ä• nam, n. 1st s.)(smá¹›ti-)(rÄ• ga-)(Ä• di-)(viniÅ›citam, n. 1st s.)(bhÄ• vitvena, n. 3rd s.)(Ä• bhoga-)(Å›ubha-)(citta-)(tat, n. 1st s.)(na* pÄ• ryate â€• pá¹› caus. pass.)(niá¹£eddhum* â€• sidh)

1904.
(dá¹›á¹£á¹-au, m. 1st d.)(nirhrÄ• sa-)(atiÅ›ayau, m. 1st d.)(pÅ«rva-)(bhÄ• vinÄ• m, f. 6th pl.)(buddhÄ«nÄ• m, f. 6th pl.)(apakará¹£ataá¸¥* [-tas suff.])(samutkará¹£a-)(abhyÄ• sa-viÅ›eá¹£asya, m. 6th s.)(buddhi- ?)

1905.
(Å›akti-)(viguá¹‡e, 7th s.)(a-grahÄ• t, m. 5th s.)(antara-)(jÃ±Ä• tavya-artha-)(jÃ±Ä• na-)(hetutvam, n. 1st s.)(jÃ±Ä• nasya, n. 6th s.)(na*)(vacanÄ«yatÄ• m, f. 2nd s.)(yÄ• ti â€• yÄ• II C.)

1906.
(vá¹›ttitvam, n. 1st s.)(vibhinna-)(deha-)(na*)(sidhyati â€• sidh IV C.)(kÄ• , f. 1st s.)(vá¹›ttiá¸¥, f. 1st s.)(cetasaá¸¥, n. 6th s.)(a-pÄ• tinaá¸¥, n. 6th s.)(deheá¹£u, m. 7th pl.)

1907.
(jala-)(Ä• dÄ«nÄ• m, m. 6th pl.)(Ä• Å›rayaá¸¥, m. 1st s.)(syÄ• t â€• as II C. opt.)(pratiá¹£edhataá¸¥* [-tas suff.])(patana-)(cetasÄ• m, n. 6th pl.)(ca*)(a-gatÄ«nÄ• m, n. 6th pl.)(kim, n. 1st s.)(prayojanam, n. 1st s.)(Ä• dhÄ• raiá¸¥, m. 3rd pl.)

1908.
(cet*)(iha*)(vá¹›ttiá¸¥, f. 1st s.)(parikalpyate â€• ká¸·p caus. pass.)(sthitiá¸¥, f. 1st s.)(tÄ• dÄ• tmyena, n. 3rd s.)(sÄ• , f. 1st s.)(api*)(a-yuktÄ• , f. 1st s.)(hi*)(tava, 6th s.)(jÃ±Ä• nam, n. 1st s.)(na* yuktam, n. 1st s.)(Ä• tmakam, n. 1st s.)(kÄ• ya-)

1909.
(tÄ• dÄ• tmye, n. 7th s.)(kim*)(cetaá¸¥, n. 1st

s.)(rÄ• ga-)(dveá¹£a-)(Ä• di-)(na*)(pravedyate â€• vid caus. pass.)(paraiá¸¥, m. 3rd pl.)(vispaá¹£á¹-am)(yathÄ• *)(kÄ• yaá¸¥, m. 1st s.)(vedyate â€• vid caus. pass.)(api*)(tathÄ• *)

1910.
(cetaá¸¥, n. 1st s.)(vedyate â€• vid caus. pass.)(svena, m. 3rd s.)(eva*)(tu*)(dehaá¸¥, m. 1st s.)(sva-)(paraiá¸¥, m. 3rd pl.)(ca*)(yau, m. 1st d.)(evam*)(tau, m. 1st d.)(vibhidyete â€• bhid pass. d.)(iva*)(kuká¹£i-mÅ«la-)(naá¹-au, m. 1st d.)

1911.
(tu*)(ayam, m. 1st s.)(hetuá¸¥, m. 1st s.)(na*)(prasidhyati â€• sidh IV C.)(paká¹£e, m. 7th s.)(jÃ±Ä• na-)(advaya-)(vedanÄ• t, 6th s.)(avabhÄ• sasya, m. 6th s.)(svasya, 6th s.)(vat*)(timira-)(Ä• di-)(svasya, m, 6th s.)

1912.
(laká¹£yate â€• laká¹£ caus. pass.)(dhvaá¹ƒsi, n. 1st s.)(anantara-)(udaya-)(dehasya, m. 6th s.)(cetaá¸¥-)(tÄ• drÅ«pye, n. 7th s.)(kim*)(na*)(matam, n. 1st s.)(ká¹£aá¹‡ikatvam, n. 1st s.)

1913.
(yadi*)(tatra* ?)(vá¹›ttiá¸¥, f. 1st s.)(iá¹£yeta â€• iá¹£ pass. opt.)(sambhÅ«teá¸¥, f. 5th s.)(tat-)(Ä• Å›rayeá¹‡a, m. 3rd s.)(vÄ• *)(a-vyabhicÄ• ritaá¸¥* [-tas suff.])(tena, m. 3rd s.)(tahÄ• pi*)(vyabhicÄ• ritÄ• , f. 1st s.)

1914.
(vinaÅ›vare, 7th s.)(prati-ká¹£aá¹‡a-)(prÄ• k-avastham, n. 1st s. [bv. cpd.])(jÃ±Ä• nam, n. 1st s.)(karoti â€• ká¹› VIII C.)(nirantaram, m. 2nd s.)(pratisandhim, m. 2nd s.)(deha-vá¹›ttam, m. 2nd s.)

1915.
(cet*)(tatra*)(bhÄ• vena, m. 3rd s.)(eka-)(santÄ• na-)(na*)(vibhinnatÄ• , f. 1st s.)(anyatra*)(api*)(bhÅ«t â€• bhÅ« augmentless aorist)(mÄ• *)(vibhinnatÄ• , f. 1st s.)(bhÄ• vÄ• t, m. 5th s.)(eka-)(santÄ• na-)

1916.
(kutaá¸¥*)(matam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(ká¹£Ä«á¹‡a-)(Ä• sravasya, m. 1st s. [bv. cpd.])(a-sandhÄ• nam, n. 1st s.)(cet*)(ká¹›ta-antÄ• t, m. 5th s.)(parakÄ«ya-)(na*)(prÄ• mÄ• á¹‡ya-)(á¸¥a-parigrahÄ• t, m. 5th s.)

1917.
(iha*)(kecit, m. 1st s.)(su-dhiyaá¸¥, m. 1st pl.)(ye, m. 1st pl.)(pracaká¹£ate â€• caká¹£ II C. pl. Ä€t.)(jinÄ• n, m. 2nd pl.)(nirvá¹›ttÄ«n, m. 2nd pl. [bv. cpd.])(a-pratiá¹£á¹-hita-)(yÄ• nayoá¸¥, n. 6th d.)(niá¹£á¹-hatvam, n. 2nd s.)(tat-)(yÄ• na-)

1918.
(prati*)(tÄ• n, m. 2nd pl.)(ayam, m. 1st s.)(dá¹›á¹£á¹-Ä• ntaá¸¥, m. 1st s.)(asiddhaá¸¥, m. 1st s.)(samanvitaá¸¥, m. 1st s.)(sÄ• dhya-dharma-)(api*)(te, 6th s.)(Ä• Å›rayaá¹‡e, n. 7th s.)(siddhÄ• nta-)(prativÄ• di-iá¹£á¹-a-)

1919.
(an-abhidhÄ• nÄ• t, 5th s.)(bÄ• dhaka-)(sandigdha-)(vyatirekitÄ• . f. 1st s.)(Å›aá¹…khyamÄ• na-)(sat-)(bhÄ• vÄ• t, m. 5th s.)(vijÄ• tÄ«ya-)(vyabhicÄ• ritÄ• , f. 1st s.)

1920.
(na*)(sÄ• hasam, n. 1st s.)(iti* etat, n. 1st s.)(asti â€• as II C.)(vijÃ±Ä• nam, n. 1st s.)(kalalÄ• diá¹£u, 7th pl.)(api*)(indriyatve, n. 7th s.)(a-saÃ±jÄ• ta-)(kim*)(na*)(jÃ±Ä• nam, n. 1st s.)(bhavet â€• bhÅ« I C. opt.)(tatra*)

1921.
(sÄ• hasam, n. 1st s.)(iti* adaá¸¥, n. 1st s.)(sarvam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(udbhÅ«tam, n. 1st s.)(bala-)(indriya-)(artha-)(yasmÄ• t, 5th s.)(tat, n. 1st s. anyathÄ• * api*)(vedyate â€• vid caus. pass.)(svapna)(-Ä• dau, 7th s.)

1922.
(api*)(rÅ«pam, n. 1st s.)(asya, 6th s.)(vyavasÄ«yate, â€• so pass.)(anyat, n. 1st s.)(gateá¸¥, f. 5th s.)(artha-)(tena, 3rd s.)(api*)(mÅ«rchÄ• -)(Ä• dau, 7th s.)(sat-bhÄ• vaá¸¥, m. 1st s.)(asya, 6th s.)(upapadyate â€• pad I C. Ä€)

1923.
(cÄ• pi*)(tathÄ• *)(dhÄ«á¸¥, f. 1st s.)(na*)(upatiá¹£á¹-hate I C. Ä€t.)(rÅ«peá¹‡a, n. 3rd s.)(Å›akti-)(tadÄ• *)(vyavasthÄ• nam, n. 1st s.)(matam, n. 1st s.)(buddhÄ«nÄ• m, f. 6th pl.)(sva-)(rÅ«peá¹‡a, n. 3rd s.)

1924.
(kutaá¸¥*)(te, 6th s.)(iti*)(na*)(cetaá¸¥, n. 1st s.)(supta-)(mÅ«rchÄ• -)(Ä• di-)(avasthÄ• su, f. 7th pl.)(cet*)(iti*)(niÅ›cayaá¸¥, m. 1st

s.)(a-bhÄ• vÄ• t, m. 5th s.)(vedana-)(kutaá¸¥*)(saá¸¥, m. 1st s.)(gataá¸¥)

1925.
(yadi*)(bhavataá¸¥, m. 6th s.)(niÅ›cayaá¸¥, m. 1st s.)(tÄ• su, f. 7th pl.)(sampravarttate â€• vá¹›t Ä€t. Pr. III p. s.)(ittham*)(vedmi â€• vid II C.)(cittam, n. 2nd s.)(evaá¹ƒ* sati, 7th s.)(siddhÄ• , f. 1st s.)(sa-cittatÄ• , f. 1st s.)

1926.
(syÄ• t â€• as II C. opt.)(matam, n. 1st s.)(yadi*)(vijÃ±Ä• nam, n. 1st s.)(asti â€• as II C.)(Ä• su, f. 7th pl.)(daÅ›Ä• su, f. 7th pl.)(tat*)(katham*)(bhavet â€• bhÅ« I C. opt.)(na*)(smá¹›tiá¸¥, f. 1st s.)(tat-Ä• kÄ• rÄ• , f. 1st s. [bv. cpd.])(pratibuddhÄ• deá¸¥,m. 6th s.)

1927.
(tat, n. 1st s.)(ati-artham, n. 2nd s. [adv.])(a-kÄ• raá¹‡am, n. 1st s.)(na* pravarttate â€• vá¹›t Ä€t. I C.)(smaraá¹‡am, n. 1st s.)(a-sambhavÄ• t, m. 5th s.)(pÄ• á¹-ava-)(Ä• deá¸¥, 6th s.)(vat*)(sadyaá¸¥-jÄ• ta-Ä• di-)

1928.
(yadi*)(evam*)(katham*)(vyavasÄ«yate, â€• so pass.)(astitvam, n. 1st s.)(asya, n. 6th s.)(Ä• su, f. 7th pl.)(avagamyate â€• gam pass.)(iti*)(hetoá¸¥, m. 5th s.)(upavará¹‡itÄ• t, m. 5th s.)(pÅ«rva-)

1929.
(yadi*)(cittam, n. 1st s.)(na*)(iá¹£yate â€• iá¹£ pass.)(avasthÄ• su, f. 7th pl.)(svapna-)(mÅ«rchÄ• -)(Ä• di-)(má¹›tiá¸¥, f. 1st s.)(vÄ• *)(utpattau, f. 7th s.)(a-bhÄ• vaá¸¥, m. 1st s.)(maraá¹‡a-)(eva*)

1930.
(mÄ• nasÄ«, f. 1st s.)(buddhiá¸¥, f. 1st s.)(sva-tantrÄ• , f. 1st s.)(an-apeká¹£aá¹‡Ä• t, n. 5th s.)(caká¹£uá¸¥-)(Ä• di-)(vartate â€• vá¹›t I C. Ä€t.)(balena, m. 3rd s.)(sva-)(upÄ• dÄ• na-)(iva*)(svapna-)(Ä• dau, 7th s.)

1931.
(tathÄ• * hi*)(vikalpÄ• nÄ• m, m. 6th pl.)(vyapeká¹£itÄ• , f. 1st s.)(indriya-)(artha-)(bhÄ• vÄ• t, m. 5th s.)(api*)(a-bhÄ• ve, m. 7th s.)(vyÄ• pÄ• ra-)(tat-)(vyoma-utpala)(Ä• diá¹£u, 7th pl.)

1932.
(api*)(bhÄ• ve, m. 7th s.)(tayoá¸¥, 6th d.)(vikalpaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(pravartate â€• vá¹›t I C. Ä€t.)(atÄ«ta-)(Ä• di-)(avasÄ«yate â€• so pass.)(tulyaá¸¥, m. 1st s.)(uparÄ• geá¹‡a, 3rd s.)(a-sat-artha-)

1933.
(sarvam, n. 1st s.)(upapÄ• ditam, n. 1st s.)(vistareá¹‡a, m. 3rd s.)(iti*)(rÅ«pam, n. 1st s.)(vastu-)(na*)(bhÄ• sate â€• bhÄ• s I C. Ä€t.)(vikalpeá¹£u, m. 7th pl.)(pratibhÄ• sitvÄ• t, n. 5th s.)(Å›abda-artha-)

1934.
(avasthÄ• su, f. 7th pl.)(prasuptikÄ• -)(Ä• di-)(api*)(viká¹›tau, f. 7th s.)(Å›arÄ«ra-)(na*)(anyathÄ• tvam, n. 1st s.)(manaá¸¥-buddheá¸¥, f. 6th s.)(tasmÄ• t, 5th s.)(iyam, f. 1st s.)(Ä• Å›rayÄ• , f. 1st s. [bv. cpd.])(tat-)

1935.
(timira-Ä• dike, m. 7th s.)(su-alpÄ«yasi, m. 7th s.)(vikÄ• re, m. 7th s.)(netra-Ä• deá¸¥, 6th s.)(buddhiá¸¥, f. 1st s.)(Ä• Å›ritÄ• , f. 1st s.)(caká¹£uá¸¥-Ä• di-)(jÄ• yate â€• jan IV C. Ä€t.)(viká¹›tÄ• , f. 1st s.)

1936.
(tat*)(api*)(dehasya, m. 6th s.)(vinÄ• Å›e, m. 7th s.)(manaá¸¥-dhÄ«á¸¥, f. 1st s.)(a-)(Ä• Å›rayÄ• , f. 1st s. [bv. cpd.])(tat-)(vartamÄ• nÄ• , f. 1st s.)(balena, m. 3rd s.)(sva-)(upÄ• dÄ• na-)(a-virodhinÄ«, f. 1st s.)

1937.
(yat)(a-virodhinÄ«, f. 1st s.)(manaá¸¥-buddhiá¸¥, f. 1st s.)(kevalÄ• , f. 1st s.)(vayam, 1st pl.)(na*)(yatninaá¸¥, m. 1st pl.)(siddhaye, f. 4th s.)(sat-bhÄ• va-)(anya-)(deha-)

1938.
(na*)(ca*)(Å›akya-)(niá¹£edhaá¸¥, m. 1st s.)(asau, m. 1st s.)(a-dá¹›á¹£á¹-au, f. 7th s.)(api*)(saá¹ƒÅ›ayÄ• t, m. 5th s.)(syat â€• as Opt. III p. s.)(eá¹£Ä• , f. 1st s.)(manda-)(netrasya, m. 6th s. [bv. cpd.])(su-alpa-)(dhÅ«ma-)(Ä• di-)(a-dá¹›á¹£á¹-ivat* [-vat suff.])
Textual variant [BaudhabhÄ• ratÄ«]: (svaccha-)

1939.

(api*)(Ä• Å›ritatve, n. 7th s.)(bhinna-)(deha-)(anukÄ• rataá¸¥* [-tas suff.])(viÅ›eá¹£a-)(tat-)(sambaddham, n. 1st s.)(eka-)(santati-)(prÄ• cya-)(jÃ±Ä• nam, n. 1st s.) (prabandhavat*)

1940.
(api*)(ca*)(sadyaá¸¥-)(janma-)(bhá¹›tÄ• m, m. 6th pl.)(abhilÄ• á¹£aá¸¥, m. 1st s.)(pÄ• na-Ä• dau, 7th s.)(stana-)(udvegaá¸¥, m. 1st s.)(upaghÄ• te, m. 7th s.)

1941.
(asau, m. 1st s)(gamyate â€• gam pass.)(rudira-)(pÄ• na-)(stana-)(Ä• di)(sarvaá¸¥, m. 1st s.)(saá¸¥, m. 1st s.)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(vikalpa-)(saá¸¥, m. 1st s.)(anuá¹£aá¹…ga-vÄ• n, m. 1st s.)(nÄ• ma-)

1942.
(vidyate â€• vid pass.)(na*)(nÄ• man-rÅ«pam, n. 1st s.)(abhyastam, n. 1st s.)(asmin, n. 7th s.)(janmani, n. 7th s.)(teá¹£Ä• m, m. 6th pl.)(a-bhÄ• ve, m. 7th s.)(anya-)(bhava-)(prasajyate â€• saÃ±j pass.)(ucchedaá¸¥, m. 1st s.)(tat-)

1943.
(tat*)(asau, m. 1st s.)(bhÄ• vÄ«, m. 1st s.)(vÄ• sanÄ• -)(bala-)(abhyÄ• sa-)(saá¹ƒstava-)(nÄ• man-)(teá¹£Ä• m, 6th pl.)(rÅ«patvÄ• t, 5th s.)(vikalpa-)

1944.
(yat)(vikalpaá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6th pl.)(vartate â€• vá¹›t I C. Ä€t.)(jaá¸¥, m. 1st s.)(paripÄ• ka-)(vÄ• sanÄ• -)(abhyÄ• sa-)(saá¹ƒstava-)(nÄ• ma-)(tat*)(antaram, n. 1st s.)(bhava-)(prasiddham, n. 1st s.)

1945.
(teá¹£Ä• m, m. 6th s.)(pravartate â€• vá¹›t I C. Ä€t.)(abhyÄ• sa-balÄ• t, m. 5th s.)(kim*)(smá¹›tiá¸¥, f. 1st s.)(vÄ• *)(visphuá¹-Ä• á¸¥, f. 1st pl.)(vÄ• caá¸¥, f. 1st pl.)(vÄ• ggminÄ• m, m. 6th pl.)

1946.
(Ä• sÄ• m, f. 6th pl.)(iyam, f. 1st s.)(vá¹›ttiá¸¥, f. 1st s.)(syÄ• t)(na*)(paripÄ• ka-)(Ä• kulatvataá¸¥* [-tas suff.])(paá¹-Ä«yasÄ• , m. 3rd s.)(upaghÄ• tena, m. 3rd s.)(iva*)(daÅ›Ä• su, f. 7th s.)(sannipÄ• ta-)

1947.
(mahÄ• -Ä• tmanÄ• m, m. 6th pl.)(yeá¹£Ä• m, m. 6th pl.)(su-alpÄ«yÄ• n, m. 1st s.)(upaghÄ
m. 1st s.)(visphuá¹-Ä• á¸¥, f. 1st pl.)(vÄ• caá¸¥, f. 1st pl.)(Å›rÅ«yante â€• Å›ru
pass.)(ca*)(teá¹£Ä• m, m. 6th pl.)(sphuá¹-Ä• , f. 1st s.)(smá¹›tiá¸¥, f. 1st s.)

1948.
(amÄ«, m. 1st pl.)(rÄ• ga-)(dveá¹£a-)(Ä• dayaá¸¥, m. 1st pl.)(paá¹-avaá¸¥, m. 1st
pl.)(yogataá¸¥* [-tas suff.])(abhyÄ• sa-)(bhavantaá¸¥, m. 1st pl.)(pariniÅ›citÄ• á¸¥, m.
1st pl.)(anvaya-)(vyatirekÄ• bhyÄ• m, m. 3rd d.)

1949.
(te, m. 1st pl.)(bhÄ• vinaá¸¥, m. 1st pl.)(prathama-)(rahitÄ• á¸¥, m. 1st
pl.)(abhyÄ• sa-)(ihatya-)(kaá¸¥, m. 1st s.)(hetuá¸¥-, m. 1st s.)(janmanaá¸¥, n. 6th
s.)(yadi*)(syÄ• t â€• as II C. opt.)(na*)(antaram, n. 1st s.)(bhava-)(ye, m. 1st pl.)

1950.
(janma, n. 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(sÄ• nnidhyÄ• t, n. 5th
s.)(Ä• lambana-)(api*)(tat-)(bhÄ• ve, m. 7th s.)(tat-)(a-)(udbhavÄ• t, m. 5th
s.)(sat-bhÄ• ve, m. 7th s.)(pratisaá¹…khyÄ• na-)

1951.
(ca*)(pratisaá¹…khyÄ• -)(nivá¹›ttau, f. 7th s.)(teá¹£Ä• m, m. 6th pl.)(darÅ›anÄ• t, n. 5th
s.)(prÄ• balya-)(api*)(naá¹£á¹-a-)(ajÄ• te, m. 7th s.)(viá¹£aye, m. 7th
s.)(viparyÄ• sa-)(abhivá¹›ddhitaá¸¥* [-tas suff.])

1952.
(rÄ• ga-)(Ä• dayaá¸¥, m. 1st pl.)(pravartante â€• vá¹›t I C. Ä€t. III p.
pl.)(aá¹…ganÄ• -)(Ä• diá¹£u, m. 7th pl.)(samÄ• ropya â€• ruh
caus.*)(Å›ubha-)(Ä• tmÄ«ya-)(sthira-)(Ä• dÄ«n, m. 2nd pl.)(ca*)(viá¹£ayÄ• á¸¥, m. 1st
pl.)(tat-)(rÅ«pÄ• á¸¥, m. 1st pl. [bv. cpd.])(na*)

1953.
(ihatyÄ• á¸¥, m. 1st pl.)(vartante â€• vá¹›t I C. Ä€t. III p. pl.)(eva*)(tat-an-Ä• lambanÄ• á¸¥,
m. 1st pl. [bv. cpd.])(Å›aktitaá¸¥* [-tas
suff.])(abhyÄ• sa-)(sadá¹›Å›a-)(rÄ• ga-)(Ä• ditvÄ• t, n. 5th s.)(yathÄ• *)(uttare, m. 1st s.)

1954.
(viá¹£aya-)(upanipÄ• te, m. 7th s.)(tu*)(sukha-)(duá¸¥kha-)(Ä• di-)(sambhavÄ• á¸¥, m. 1st

pl.)(tasmÄ• t, 5th s.)(samÄ• na-)(jÄ• tÄ«ya-)(vÄ• sanÄ• -)(paripÄ• ka-)(jÄ• á¸¥, m. 1st pl.)

1955.
(rÄ• ga-)(dveá¹£a-)(Ä• dayaá¸¥, m. 1st pl.)(kleÅ›Ä• á¸¥, m. 1st pl.)(pratisaá¹…khyÄ• na-)(vidviá¹£Ä• m, m. 6th pl.)(ayoniÅ›o-[?])(manaskÄ• ra-)(vidheyÄ• nÄ• m, m. 6th pl.)(yathÄ• -)(balam)

1956.
(sÄ• ká¹£Ä• t*)(viá¹£ayÄ• á¸¥, m. 1st pl.)(na*)(hetavaá¸¥ m. 1st pl.)(rÄ• ga-)(dveá¹£a-)(Ä• di-)(ekaá¸¥, m. 1st s.)(kleÅ›aá¸¥, m. 1st s.)(syÄ• t â€• as opt.)(sarveá¹£Ä• m, 6th pl.)(tatra*)(vat*)(bodha-)(tasya, m. 6th s.)

1957.
(iyam, f. 1st s.)(vá¹›ttiá¸¥, f. 1st s.)(upalambhena, m. 3rd s.)(vá¹›tti-)(anya-)(vÄ• *)(Å›ravaá¹‡ena, n. 3rd s.)(parebhyaá¸¥, m. 5th pl.)(upalambhÄ• t, m. 5th s.)(vyabhicÄ• ra-)

1958.
(varÄ• ha-)(hariá¹‡a-)(Ä• dayaá¸¥, m. 1st pl.)(a-dráá¹£á¹-a-)(a-Å›ruta)(vá¹›tta-antÄ• á¸¥, m. 1s
pl.)(yÄ• nti â€• yÄ• II C. III p. pl.)(vikriyÄ• m, f. 2nd s.)(samparke, m. 7th s.)(sa-bhÄ• ga-gati-)

1959.
(dharmÄ• á¸¥, m. 1st s.)(prajÃ±Ä• -)(Å›Ä«la-)(ká¹›pÄ• -)(Ä• dayaá¸¥, m. 1st pl.)(anucitÄ• á¸¥
pl.)(saá¹ƒsÄ• ra-)(na*)(vartante â€• vá¹›t I C. Ä€t. III p. pl.)(sva-rasena, m. 3rd s.)(vat*)(mada-)(Ä• di-)

1960.
(samudbhavaá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6th s.)(na*)(prabhÄ• veá¹‡a, m. 3rd s.)(balÄ• sa-)(Ä• di-)(vat*)(pÅ«rva-)(sarvathÄ• * api*)(vyabhicÄ• rasya, m. 6th s.)(upalambhataá¸¥* [-tas suff.])

1961.
(tasmÄ• t, 5th s.)(saá¸¥, m. 1st s.)(yat-abhyÄ• sa-pÅ«rvakÄ• á¸¥, m. 1st pl.)(bhÄ• vinaá¸¥, m
1st pl.)(Ä• dya-)(anya-)(bhavaá¸¥, m. 1st s.)(iti*)(siddhaá¸¥, m. 1st s.)(nÄ• stitvatÄ• , f. 1st s.)(hatÄ• , f. 1st s.)

1962.

(sÄ• dhye, n. 7th s.)(pÅ«rvakatve, n. 1st s.)(abhyÄ• sa-)(ihatya-)(bÄ• dhanam, n. 1st s.)(dá¹›á¹£á¹-a-)(iá¹£á¹-a-)(hetutve, n. 7th s.)(bhavÄ• ntarÄ«ya-)(nidarÅ›anam, n. 1st s.)(Å›Å«nyam, n. 1st s.)(sÄ• dhya-)

1963.
(sÄ• dhye, n. 7th s.)(aviÅ›eá¹£eá¹‡a, m. 3rd s.)(hetoá¸¥, m. 6th s.)(viruddhatÄ• , f. 1st s.)(vinivartanÄ• t, n. 5th s.)(hetutva-)(abhyÄ• sa-)(anya-)(bhava-)(tathÄ• *)(eva*)

1964.
(sÄ• dhyatvam, n. 1st s.)(sÄ• mÄ• nyena, n. 3rd s.)(na* ca*)(hetoá¸¥, m. 6th s.)(viruddhatÄ• , f. 1st s.)(na*)(virodhaá¸¥, m. 1st s.)(asya, 6th s.)(tena, 3rd s.)(yena, 3rd s.)(vinivartayet â€• vá¹›t caus. opt.)(tat, n. 2nd s.)

1965.
(yadi*)(catuá¹£á¹-ayam, n. 1st s.)(bhÅ«ta-)(na*)(asti â€• as II C.)(atirekeá¹‡a, m. 3rd s.)(jÃ±Ä• na-)(tat*)(kim*)(etat, n. 1st s.)(vichinnam, n. 1st s.)(vispaá¹£á¹-am, n. 1st s.)(avabhÄ• sate â€• bhÄ• s I C. Ä€t.)

1966.
(api*)(evam*)(pratibhÄ• se, m. 7th s.)(tasya, n. 6th s.)(sati â€• as II C., m. 7th s.)(upagame, m. 7th s.)(nÄ• stitÄ• -)(bhavatÄ• m, 6th pl.)(kim, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(pramÄ• á¹‡am, n. 1st s.)(astitve, n. 7th s.)(cittasya, n. 6th s.)(api*)

1967.
(bÄ• hyaá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(bhÄ• samÄ• naá¸¥ â€• bhÄ• s I C. Ä€t., m. 1st s.)(kim-)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(pratibhÄ• sate â€• bhÄ• s I C. Ä€t.)(kim*)(sva-bhÄ• vaá¸¥, m. 1st s. [bv. cpd.])(parama-aá¹‡u-)(kim vÄ• *)(laká¹£aá¹‡aá¸¥, 1st s. [bv. cpd.])(avayavi-)

1968.
(tÄ• vat*)(Ä• kÄ• raá¸¥, m. 1st s.)(parama-)(aá¹‡Å«nÄ• m, m. 6th pl.)(na*)(prativedyate â€• caus. pass.)(pratyaya-)(a-prativedanÄ• t, n. 5th s.)(aneka-)(niraá¹ƒÅ›a-)(mÅ«rttÄ• nÄ• m, m. 6th pl.)
Textual variant [BaudhabhÄ• ratÄ«]: (mÅ«rttÄ• bha-)

1969.
(parama-)(aá¹‡avaá¸¥, m. 1st s.)(bhÄ• seran â€• bhÄ• s I C. Ä€t. Opt. III p.

pl.)(vyapeta-)(bhedÄ• á¸¥, m. 1st pl. [bv. cpd.])(bhÄ• ga-)(anyathÄ•)(teá¹£Ä• m, m. 6th pl.)(na*)(adhyaká¹£atÄ• , f. 1st s.)(a-samarpaá¹‡Ä• t, n. 5th s.)(Ä• tman-)(Ä• kÄ• ra-)

1970.
(api*)(jÄ• tÄ• á¸¥, m. 1st pl.)(sÄ• hityena, n. 3rd s.)(te, m. 1st s.)(bhÄ• sinaá¸¥, m. 1st pl.)(sva-)(rÅ«peá¹‡a, n. 3rd s.)(ca* ?)(tÄ• su, f. 7th pl.)(daÅ›Ä• su, f. 7th pl.)(amÄ«, m. 1st pl.)(na*)(tyajanti, â€• tyaj I C. III p. pl.)(anaá¹ƒÅ›a-)(rÅ«patvam, n. 2nd s.)

1971.
(cet*)(teá¹£Ä• m, m. 6th pl.)(rÅ«pam, n. 1st s.)(samasti â€• as II C.)(labdha-)(paryantam, n. 1st s. [bv. cpd.])(apacaya-)(nÄ• ma*)(katham*)(na*)(te, m. 1st pl.)(bhaveyuá¸¥ â€• bhu I C. Opt. III p. pl.)(a-mÅ«rttÄ• á¸¥, m. 1st pl.)(vat*)(vedana-)(Ä• di-)

1972.
(yathÄ• *)(utpÄ• dÄ• t, m. 5th s.)(tulya-)(apara-)(vibhramaá¸¥, m. 1st s.)(nityatva-)(cet*)(a-vicchinna-)(grahe, m. 7th s.)(sajÄ• tÄ«ya-)(vibhramaá¸¥, m. 1st s.)(sthÅ«la-)

1973.
(yadi*)(pratyaká¹£am, n. 1st s.)(eva*)(sva-)(vyÄ• pÄ• ra-balena, n. 3rd s.)(na*)(janayet â€• jan caus. Opt.)(parÄ• marÅ›a-vijÃ±Ä• nam, n. 2nd s.)(katham*)(te, m. 1st pl.)(gocarÄ• á¸¥, m. 1st pl.)(adhyaká¹£a-)

1974.
(iti*)(bhÄ• vÄ• á¸¥, m. 1st pl.)(ká¹£aá¹‡ikÄ• á¸¥, m. 1st pl.)(niÅ›cÄ«yante â€• ci Pass. III p. pl.)(pramÄ• á¹‡ataá¸¥* [-tas suff.])(tu*)(katham*)(aá¹‡avaá¸¥, m. 1st pl.)(gamyante â€• gam Pass. III p. pl.)(iti* ?)(sita-)(pÄ«ta-)(Ä• dayaá¸¥, m. 1st pl.)

1975.
(iti* cet*)(Ä• dya-)(cÄ• ká¹£uá¹£am, n. 1st s.)(pracaya-rÅ«pam, n. 1st s.)(sÅ«ká¹£ma-)(sthÅ«latvÄ• t, n. 5th s.)(vat*)(parvata-)(Ä• di-)(samasti â€• as II C.)(eá¹£Ä• , f. 1st s.)(anumÄ• , f. 1st s.)

1976.
(sthÅ«latvam, n. 1st s.)(na*)(siddham, n. 1st s.)(dvaye, n. 7th s.)(dharmin-)(avayavÄ«, m. 1st s.)(asti â€• as II C.)(na*)(sthÅ«laá¸¥, m. 1st s.)(na* ca*)(aá¹‡avaá¸¥, m. 1st pl.)(tathÄ• -vidhÄ• á¸¥, m. 1st pl.)(vastu-)(dharmaá¸¥)

1977.
(atha*)(uditam, n. 1st s.)(tathÄ• -)(sthita-)(rÅ«pam, n. 1st s.)(vitÄ• nena, n. 3rd s.)(deÅ›a-)(api*)(tathÄ• *)(rÅ«peá¹‡a, n. 3rd s.)(bhÄ• si-)(bhrÄ• nta-)(vijÃ±Ä• na-)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)

1978.
(cet*)(vaitathyÄ• t, n. 5th s.)(saá¸¥, m. 1st s.)(no*)(tathÄ• *)(vyatireke, m. 7th s.)(a-prasÄ• dhite, m. 7th s.)(kaá¸¥, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(asya, 6th s.)(tasmÄ• t, 5th s.)(yadi*)(saá¹ƒvÄ• danam, n. 1st s.)(kÄ• rya-)

1979.
(ucyate â€• vac Pass.)(saá¹ƒvÄ• de, m. 7th s.)(vijÃ±Ä• na-)(avabhÄ• si-)(kÄ• rya-)(saá¸¥, m s.)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(anyathÄ• *)(ca*)(hetoá¸¥, m. 5th s.)(sÄ• marthya-)(niyamÄ• t, m. 5th s.)

1980.
(aá¹‡Å«nÄ• m, m. 6th pl.)(dvaya-)(rÅ«patve, n. 7th s.)(yadÄ• *)(tulyam, n. 1st s.)(rÅ«pam, n. 1st s.)(grÄ• hyam, n. 1st s.)(a-tulyam, n. 1st s.)(rÅ«pam, n. 1st s.)(na* eva*)(gá¹›hyate â€• grah Pass.)(tadÄ• *)(kim, n. 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)

1981.
(sarva-)(vastunaá¸¥, n. 6th s.)(rÅ«patvÄ• t, n. 5th s.)(sÄ• mÄ• nya-)(viÅ›eá¹£a-Ä• tman-)(tat*)(aá¹‡avaá¸¥, m. 1st pl.)(dvi-)(rÅ«pÄ• á¸¥, m. 1st [bv. cpd.])(tulya-)(a-tulya-sva-rÅ«patvÄ• t, n. 5th s.)

1982.
(tatra*)(tat, n. 1st s.)(samÄ• nam, n. 1st s.)(rÅ«pam, n. 1st s.)(yat, n. 1st s)(gocaram, n. 1st s. - emend to gocaraá¸¥, m. 1st s.)(aká¹£a-jÃ±Ä• na-)(ataá¸¥*)(eva*)(aá¹‡uá¹£u, m. 7th pl.)(jÃ±Ä• nam, n. 1st s.)(eka-)(Ä• kÄ• ram, n. 1st s. [bv. cpd.])

1983.
(tat, n. 1st s.)(rÅ«pam, n. 1st s.)(a-samÄ• nam, n. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(yogi-)(pratyaká¹£am, n. 1st s.)(iti*)(samÄ• kulam, 2nd s.)(kalpayanti â€• ká¸·p Caus. III p. pl.)(kecit, m. 1st p.)(durmatayaá¸¥, m. 1st pl.)

1984.
(katham*)(yukte, n. 1st d.)(ekasya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(dve, n. 1st d.)(rÅ«pe, n. 1st d.)(tadÄ• *)(prÄ• pte, n. 1st d.)(dve, n. 1st d.)(vastunÄ«, n. 1st d.)(á¸¥a-paraspara-)(rÅ«pataá¸¥* [-tas suff.])

1985.
(Ä• tmatÄ• yÄ• m, f. 7th s.)(paraspara-)(dvairÅ«pyam, n. 1st s.)(virudhyate â€• rudh Pass.)(ca*)(viÅ›eá¹£aá¸¥, m. 1st s.)(upalabhyeta â€• labh Pass.)(caká¹£uá¸¥-)(Ä• dibhiá¸¥, 3rd pl.)(indriyaiá¸¥, n. 3rd pl.)

1986.
(katham*)(eka-)(rÅ«pam, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(paraspara-)(viruddha-)(Ä• tmanÄ• , m. 3rd s.)(saá¹ƒvitteá¸¥, f. 5th s.)(na*)(a-sambhavaá¸¥, m. 1st s.)(ekasmin, 7th s.)(viruddhÄ• nÄ• m, 6th pl.)

1987.
(iti*)(ekam, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(eka-)(Ä• kÄ• ram, n. 1st s. [bv. cpd.])(na*)(Ä«Å›vara-)(bhÄ• á¹£itam, n. 1st s.)(tathÄ• * hi*)(tat, n. 1st s.)(upetavyam, n. 1st s.)(yathÄ• * eva*)(yat, n. 1st s.)(upalabhyate â€• labh Pass.)

1988.
(tat, n. 1st s.)(na*)(saá¹ƒvitteá¸¥, f. 5th s.)(asataá¸¥, 6th s.)(api*)(vat*)(pÄ«ta-)(kambu-)(bhedasya, m. 6th s.)(tu*)(na*)(anyat, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(saá¹…gÄ• t, m. 5th s.)(viruddha-)(dharma-)

1989.
(siddhiá¸¥, f. 1st s.)(mÄ• *)(bhÅ«t â€• bhÅ« Augmentless Aorist)(pramÄ• á¹‡ataá¸¥* [-tas suff.])(astu â€• as II C. Imp. 3p s.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(tu*)(katham*)(preká¹£Ä• vatÄ• m, m. 6th pl.)(bhavet â€• bhÅ« I C. Opt.)(niÅ›cayaá¸¥, m. 1st s.)(eá¹£Ä• m, m. 6th pl.)(a-bhÄ• va-)

1990.
(saá¹ƒyuktam, n. 1st s.)(dÅ«ra-)(deÅ›a-)(stham, n. 1st s.)(nairantarya-)(vyavasthitam, n. 1st s.)(eka-)(aá¹‡u-)(abhimukham, n. 1st s.)(rÅ«pam, n. 1st s.)(yat, n. 1st s.)(aá¹‡oá¸¥, m. 6th s.)(madhya-)(vartinaá¸¥, m. 6th s.)

1991.

(aá¹‡u-)(antara-)(Ä• bhimukhyena, n. 3rd s.)(tat, n. 1st s.)(eva*)(yadi*)(kalpyate â€• ká¸·p Caus. Pass.)(pracayaá¸¥, m. 1st s.)(bhÅ«-dhara-)(Ä• dÄ«nÄ• m, m. 6th pl.)(evam*)(sati â€• as II C., n. 7th s.)(na*)(yujyate â€• yuj Pass.)

1992.
(cet*)(iá¹£yate, â€• iá¹£ pass.)(Ä• bhimukhyena, n. 3rd s.)(antara-)(aá¹‡u-)(anyat, n. 1st s.)(rÅ«pam, n. 1st s.)(tathÄ• * sati â€• as II C., n. 7th s.)(katham*)(parama-)(aá¹‡uá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(ekaá¸¥, m. 1st s.)

1993.
(tatra*)(eva*)(iyam, f. 1st s.)(ká¹›tÄ• , f. 1st s.)(cintÄ• , f. 1st s.)(aá¹‡uá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(paraiá¸¥, m. 3rd pl.)(apeta-)(bhedaá¸¥, m. 1st s. [bv. cpd.])(bhÄ• ga-)(na*)(a-sambhavaá¸¥, m. 1st s.)(an-iá¹£á¹-a-)

1994.
(yadÄ• *)(te, m. 1st pl.)(aá¹…gÄ«kurvanti â€• ká¹› VIII C. III p. pl.)(bhÄ• gÄ• nÄ• m, m. 6th pl.)(parama-aá¹‡utvam, n. 2nd s.)(tadÄ• *)(avaÅ›yam*)(prasajyate â€• saÃ±j Pass.)(pracyutiá¸¥, f. 1st s.)(teá¹£Ä• m, m. 6th pl.)(sva-)(pratijÃ±Ä• -)

1995.
(prasaá¹…ga-sÄ• dhanatvena, n. 3rd s.)(iha*)(na*)(asiddhatÄ• , f. 1st s.)(Ä• Å›raya-)(aikyam, n. 1st s.)(hi*)(apohyate â€• vah Pass.)(yoga-)(Ä• di-balÄ• t, n. 5th s.)(para-)(abhyupeta-)

1996.
(tat* evam*)(sarva-)(paká¹£eá¹£u, m. 7th pl.)(saá¸¥, m. 1st s.)(na*)(yujyate â€• yuj Pass.)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(eka-)(a-niá¹£pattitaá¸¥* [-tas suff.])(eka-)(na*)(sambhavÄ«, m. 1st s.)(aneka-sva-bhÄ• vaá¸¥, m. 1st s. [bv. cpd.])(api*)

1997.
(ataá¸¥*)(vipaÅ›citÄ• m, m. 6th pl.)(parama-aá¹‡uá¸¥, m. 1st s.)(yogyaá¸¥, m. 1st s.)(niÅ›caya-)(a-sat-)(sva-bhÄ• vena, m. 3rd s.)(eka-)(Å›Å«nyatvÄ• t, n. 5th s. `empty, devoid of')(aneka-)(vat*)(viyat-ap-ja-)

1998.
(yataá¸¥*)(a-yogÄ• t, m. 5th s.)(parama-aá¹‡oá¸¥, m. 6th s.)(na*)(paraiá¸¥, m. 3rd pl.)(upagamyate â€• gam Pass.)(saá¸¥, m. 1st s.)(Ä• rabdhaá¸¥, m. 1st s.)(parama-aá¹‡ubh

m. 3rd pl.)

1999.
(a-nirbhÄ• sam, n. 1st s.)(sa-nirbhÄ• sam, n. 1st s.)(nirbhÄ• sam, n. 1st s. [bv. cpd.]')(anya-)(jÃ±Ä• nam, n. 1st s.)(na*)(vijÄ• nÄ• ti â€• jÃ±Ä• IX C.)(bÄ• hyam, m. 2nd s.)(artham, m. 2nd. s.)(kathaÃ±cana*)

2000.
(vijÃ±Ä• nam, n. 1st s.)(upajÄ• yate â€• jan IV C. Ä€t.)(vyÄ• vá¹›ttam, n. 1st s.)(jaá¸• a-)(rÅ«pebhyaá¸¥, n. 5th pl.)(iyam, f. 1st s.)(a-jaá¸• a-rÅ«patÄ• , f. 1st s.)(yÄ• , f. 1st s.)(asya, n. 6th s.)(Ä• tma-)(saá¹ƒvittiá¸¥, f. 1st s.)

2001.
(na*)(sva-saá¹ƒvittiá¸¥, f. 1st s.)(asya, n. 6th s.)(bhÄ• vena, m. 3rd s.)(kriyÄ• -)(kÄ• raka-)(ekasya, n. 6th s.)(an-aá¹ƒÅ›a-)(rÅ«pasya, n. 6th s. [bv. cpd.])(anupapattitaá¸¥* [-tas suff.])(trairÅ«pya-)

2002.
(tat*)(yuktam, n. 1st s.)(sva-vedanam, n. 1st s.)(rÅ«patvÄ• t, n. 5th s.)(bodha-)(tena, 3rd s. tÄ• vat*)(katham*)(saá¹ƒvedanam, n. 1st s.)(parasya, 6th s.)(rÅ«pasya, n. 6th s.)(artha-)

2003.
(rÅ«pam, n. 1st s.)(anyasya, 6th s.)(na*)(yena, 3rd s.)(tat-)(vedane, n. 7th s.)(param, n. 1st s.)(saá¹ƒvedyeta â€• vid Caus. Pass. opt.)(parama-arthataá¸¥* [-tas suff.])(bhÄ• vÄ• nÄ• m, m. 6th s.)(vibhinnatvÄ• t, n. 5th s.)

2004.
(yujyate â€• yuj Pass.)(jÃ±Ä• nam, n. 1st s.)(vedyam, n. 1st s.)(utpatteá¸¥, f. 5th s.)(rÅ«patayÄ• , f. 3rd s.)(bodha-)(arthaá¸¥, m. 1st s.)(tu*)(utpannaá¸¥, m. 1st s.)(na*)(bodhaá¸¥, m. 1st s.)(katham*)(tat*)(asau, m. 1st s.)(vedyate â€• vid Caus. Pass.)

2005.
(paká¹£e, m. 7th s.)(jÃ±Ä• na-)(nirbhÄ• si-)(api*)(tattvataá¸¥* [-tas suff.])(bhede, m. 7th s.)(tayoá¸¥, n. 7th s.)(api*)(pratibimbasya, n. 6th s.)(tÄ• drÅ«pyÄ• t, n. 5th s.)(vedanam, n. 1st s.)(bhÄ• ktam, n. 1st s.)

Textual variant [quoted in TarkabhÄ• á¹£Ä• , p. 66 line 20 of the Mysore edition]: (bhÄ• ktaá¹ƒ syÄ• d arthavedanam)

2006.
(yena, m. 3rd s.)(na*)(iá¹£á¹-am, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(vat, n. 1st s.)(uparÄ• ga-)(artha-Ä• kÄ• ra-)(asti â€• as II C.)(na*)(vedane, n. 7th s.)(artha-)(api*)(ayam, m. 1st s.)(prakÄ• raá¸¥, m. 1st s.)

2007.
(matiá¸¥, f. 1st s.)(syÄ• t â€• as Opt.)(asi-)(jvalana-)(Ä• dayaá¸¥, m. 1st pl.)(api*)(a-tÄ• drÅ«pye, n. 7th s.)(danti-)(dÄ• hya-Ä• deá¸¥, m. 6th s.)(kurvanti â€• ká¹› VIII C. III p. pl.)(cheda-)(dÄ• ha-)(Ä• di, n. 2nd s.)(tathÄ• *)(adaá¸¥, n. 1st s.)(Ä• di-)
Textual variant [Baudha BhÄ• ratÄ«]: (utpatti-hetavaá¸¥)

2008.
(idam n. 1st s.)(viá¹£amam, n. 1st s.)(yasmÄ• t, n. 5th s.)(te, m. 1st pl.)(santaá¸¥ â€• as II, m. 1st pl.)(utpatti-)(hetavaá¸¥, m. 1st pl.)(tathÄ• *)(siddhÄ• á¸¥, m. 1st pl.)(jÃ±Ä• nam, n. 1st s.)(na*)(janakam, n. 1st s.)(tathÄ• *)

2009.
(vijÃ±Ä• nasya, n. 6th s.)(rÅ«patvam, n. 1st s.)(pariccheda-)(upapadyate â€• pad IV C. Ä€t.)(yadi*)(paricchedaá¸¥, m. 1st s.)(grÄ• hyasya, 6th s.)(sambhavet â€• bhÅ« I C. Opt.)(rÅ«paá¸¥, m. 1st s. [bv. cpd.])(jÃ±Ä• na-)

2010.
(anyathÄ• *)(sphuá¹-am, n. 2nd s. [adv.])(vaktavyam, n. 1st s.)(iti*)(jÃ±Ä• nam, n. 1st s.)(rÅ«pam, n. 1st s. [bv. cpd.])(pariccheda-)(na*)(nirdiá¹£á¹-am, n. 1st s.)(vedanam, n. 1st s.)(arthasya, m. 6th s.)(ittham*)

2011.
(na*)(paryanuyoga-bhÄ• k, m. 1st s.)(iti*)(kasya, m. 6th s.)(paricchedaá¸¥, m. 1st s.)(saá¸¥, m. 1st s.)(paricchedaá¸¥, m. 1st s.)(Ä• tmÄ• , m. 1st s.)(tasya, n. 6th s.)(vat*)(sÄ• tatÄ• -Ä• di)(sukha-Ä• deá¸¥, m. 6th s.)

2012.
(vedanÄ• ya, n. 4th s.)(sva-)(rÅ«pa-)(vedakam, n. 1st s.)(na*)(vyapeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(anyat, n. 2nd s.)(ca*)(idam, n. 1st s.)(na*)(a-viditam, n. 1st s.)(ayam, m.

1st s.)(arthaá¸¥, m. 1st s.)(sva-saá¹ƒvidaá¸¥, f. 6h s.)

2013.
(vÄ• pá¹›tam, n. 1st s.)(vittau, f. 7th s.)(artha-)(jÃ±Ä• nam, n. 1st s.)(na*)(á¹›cchati â€• r I C.)(Ä• tmÄ• nam, m. 2nd s.)(tena, 3rd s.)(api*)(prakÄ• Å›akatve, n. 7th s.)(pratÄ«ká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(anyat, n. 2nd s.)(bodhÄ• ya, m. 4th s.)

2014.
(vÄ• *)(prakÄ• Å›akatvam, n. 1st s.)(tasya n. 6th s.)(Ä• tmakam, n. 1st s.)(anubhava-)(artha-)(ca*)(asti â€• as II C.)(na*)(anubhavaá¸¥, m. 1st s.)(Ä• tman-)(na*)(prakÄ• Å›akam, n. 1st s.)(Ä• tmanaá¸¥, m. 6th s.)

2015.
(yathÄ• *)(caká¹£uá¸¥-)(Ä• dÄ«nÄ• m, m. 6th pl.)(api*)(prakÄ• Å›akatve, n. 7th s.)(dá¹›Å›yat â€• dá¹›Å› Pass.)(vyavasthÄ• , f. 1st s.)(rÅ«pa-)(Ä• dau, m. 7th s.)(tathÄ• *)(bhaviá¹£yati â€• bhÅ« Future)(atra*)(api*)

2016.
(prakÄ• Å›akatvam, n. 1st s.)(bÄ• hye, m. 7th s.)(arthe, m. 7th s.)(na*)(Ä• tmani, m. 7th s.)(a-bhÄ• vÄ• t, m. 5th s.)(Å›akti-)(ca*)(Å›aktiá¸¥, f. 1st s.)(sarva-bhÄ• vÄ• nÄ• m, m. 6th pl.)(na*)(paryanuyujyate â€• yuj Pass.)

2017.
(saá¹ƒvittiá¸¥, f. 1st s.)(arthasya, m. 6th s.)(abhidhÄ«yate â€• dhÄ• Pass.)(jÃ±Ä• nam, n. 1st s.)(tasyÄ• m, f. 7th s.)(bhÅ«tÄ• yÄ• m, f. 7th s.)(tat-)(Ä• tman-)(kaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(aparaá¸¥, m. 1st s.)(vyÄ• pÄ• raá¸¥, m. 1st s.)

2018.
(anubhavaá¸¥, m. 1st s.)(rÅ«pam, n. 1st s.)(arthasya, m. 6th s.)(yadi*)(tat, n. 1st s.)(Ä• tmakam, n. 1st s.)(jÃ±Ä• na-)(yuktam, n. 1st s.)(jÃ±Ä• ne, n. 7th s.)(Ä• tmatvam, n. 1st s.)(anubhava-)(artha-)(ca*)(tat, n. 1st s.)(na*)

2019.
(prasaá¹…gÄ• t, m. 5th s.)(parityÄ• ga-)(upeta-artha-)(tu*)(api*)(tasya, n. 6th s.)(jÄ• te, n. 7th s.)(Ä• tmatve n. 7th s.)(anubhava-)(prasiddhyati â€• sidh Iv C.)(na*)(vittiá¸¥, f. 1st s.)(artha-)

2020.

(parasya, m. 6th s.)(pratyÄ• sattiá¸¥, f. 1st s.)(asti â€• as II C.)(nibandhanam, n. 1st s.)(tatra*)(yathÄ• *)(paká¹£e, m. 7th s.)(vijÃ±Ä• na-)(sa-Ä• kÄ• ra)(artha-pratibimbakam, n. 1st s.)

2021.
(yadi*)(praká¹›tyÄ• , f. 3rd s.)(asya, n. 6th s.)(jaá¸• a-rÅ«patvÄ• t, n. 5th s.)(na*)(anubhavaá¸¥, m. 1st s.)(Ä• tman-)(a-bhÄ• vÄ• t, m. 5th s.)(saá¹ƒvedana-)(jÃ±Ä• na-)(tathÄ•)(anubhavaá¸¥, m. 1st s.)(para-artha-)

2022.
(anubhavaá¸¥, m. 1st s.)(arthasya, m. 6th s.)(abhidhÄ«yate â€• dhÄ• Pass.)(jÃ±Ä• nam, n. 1st s.)(eva*)(a-prasiddhi-)(rÅ«patve, n. 7th s.)(tasya, n. 6th s.)(kÄ• , f. 1st s.)(parÄ• , f. 1st s.)(prasiddhiá¸¥, f. 1st s.)(tasya, n. 6th s.)

2023.
(anubhave, m. 7th s.)(antareá¹‡a, n. 3rd s.)(jÃ±Ä• na-)(sva-)(sati â€• as II C., m. 7th s.)(anubhave, m. 7th s.)(saá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(a-siddhaá¸¥, m. 1st s.)(siddhi-)(a-saá¹ƒsiddheá¸¥, f. 5th s.)(kadÄ• *)(punaá¸¥*)(bhavet â€• bhÅ« I C. Opt.)(siddhaá¸¥, m. 1st s.)

2024.
(cet*)(iti*)(tat-)(jÃ±Ä• na-)(jÄ• tau, f. 7th s.)(jÃ±Ä• na-)(a-siddhaá¸¥, m. 1st s.)(sva-Ä• tman-)(saá¹ƒvidi, f. 7th s.)(siddhaá¸¥, m. 1st s.)(saá¹ƒvidi, f. 7th s.)(para-)(etat, n. 1st s.)(su-bhÄ• á¹£itam, n. 1st s.)

2025.
(anubhave, m. 7th s.)(tasya, n. 6th s.)(a-siddhe, m. 7th s.)(prathamasya, n. 6th s.)(a-siddhatÄ• , f. 1st s.)(tatra*)(anya-)(saá¹ƒvit-)(utpattau, f. 7th s. `should arise')(prasajyate â€• saÃ±j Pass.)(anavasthÄ• , f. 1st s.)

2026.
(gocara-)(antara-)(saÃ±cÄ• raá¸¥, m. 1st s.)(tathÄ• *)(na*)(syÄ• t â€• as II C. Opt.)(saá¸¥, m. 1st s.)(ca*)(Ä«ká¹£yate â€• Ä«ká¹£ Pass.)(gocara-)(antara-)(saÃ±cÄ• re, m. 7th s.)(yat, n. 1st s.)(antyam, n. 1st s.)(tat, n. 1st s.)(svataá¸¥* [-tas suff.])(anyataá¸¥* [-tas suff.])

2027.
(na*)(siddhyet â€• sidh IV C. Opt.)(ca*)(a-siddhau, f. 7th s.)(sarveá¹£Ä• m, n. 6th

pl.)(api*)(a-siddhatÄ• , f. 1st s.)(tasya, n. 6th s.)
(ataá¸¥*)(ca*)(Ä• ndhyam, n. 1st s.)(a-Å›eá¹£asya, n. 6th s.)(jagataá¸¥, n. 6th s.)(samprasajyate â€• sajj pass.)

2028.
(antyasya, n. 6th s.)(svataá¸¥-siddhau, f. 7th s. - locative absolute)(sÄ• , f. 1st s.)(dhruvam, n. 2nd s. [adv.])(anyeá¹£Ä• m, n. 6th pl.)(api*)(jÃ±Ä• natvÄ• t, n. 5th s.)(anyathÄ• *)(eá¹£Ä• m, n. 6th pl.)(na*)(syÄ• t â€• as II C. Opt.)(jÃ±Ä• natvam, n. 1st s.)(vat*)(ghaá¹-a-)(Ä• di-)

2029.
(caká¹£uá¸¥, n. 1st s.)(prakÄ• Å›akam, n. 1st s.)(tasya, n. 6th s.)(janayat â€• jan Caus., n. 1st s.)(vijÃ±Ä• nam, n. 2nd s.)(rÅ«pe, n. 7th s.)(na*)(tasya, n. 6th s.)(avabodhatvÄ• t, n. 5th s.)(kÄ• , f. 1st s.)(upamÄ• , f. 1st s.)(asya, n. 6th s.)(tat-jÃ±Ä• nena, n. 3rd s.)

2030.
(saá¹ƒvedanam, n. 1st s.)(yat-)(yasya, 6th s.)(dhruvam, n. 1st s.)(saá¹ƒvedanam, n. 1st s.)(tat, n. 1st s.)(a-vyatiriktam, n. 1st s.)(tasmÄ• t, n. 5th s.)(vÄ• *)(tat, n. 1st s.)(na*)(vibhidyate â€• bhid Pass.)(tataá¸¥*)

2031.
(yathÄ• *)(sva-Ä• tmÄ• , m. 1st s.)(dhiyaá¸¥, f. 6th s.)(nÄ«la)(vÄ• *)(dvitÄ«yaá¸¥, m. 1st s)(uá¸• upaá¸¥, m. 1st s.)(ca*)(idam*)(vedanam, n. 1st s.)(dhÄ«-)(nÄ«la)(vedanÄ• t, n. 5th s.)(nÄ«la-)(Ä• kÄ• rasya, m. 6th s.)

2032.
(Ä• tmÄ• , m. 1st s.)(jÃ±Ä• na-)(na*)(Ä• tmÄ• , m. 1st s.)(para-)(iti*)(katham*)(saá¹ƒvittiá¸¥, f. 1st s.)(nÄ«la-)(Ä• kÄ• rasya, m. 6th s.)(vedane, n. 7th s.)(dhÄ«-)(nÄ«la-)(cet*)(no*)(a-bhinnatÄ• , f. 1st s.)(tayoá¸¥, 6th d.)

2033.
(sarvam, n. 1st s.)(idam, n. 1st s.)(saá¹ƒvedanam, n. 1st s.)(na*)(gocaram, n. 1st s. [bv. cpd.])(antara-)(artha-)(sva-bhÄ• vatvÄ• t, n. 5th s.)(saá¹ƒvedana-)(yathÄ• *)(sva-Ä• tma-saá¹ƒvedanam, n. 1st s.)
Textual variant: GOS reading is saá¹ƒvedanaá¹ƒ ca nÄ«lasya while the Bauddha Bharati edition reading is saá¹ƒvedanasvabhÄ• vatvÄ• t is substituted.

2034.
(mukhyataá¸¥* [-tas suff.])(na*)(gá¹›há¹‡Ä• ti â€• grah IX C.)(artham, m. 2nd s.)(vyavasthiteá¸¥, f. 5th s.)(sva-)(sva-bhÄ• va-)(ca*)(viyogÄ• t, m. 5th s.)(uparÄ• geá¹‡a, m. 3rd s.)(artha-)(Ä• kÄ• ra-)(na*)(bhaktitaá¸¥* [-tas suff.])

2035.
(sÄ• dhanam, n. 1st s.)(prati*)(tÄ• n, m. 2nd pl.)(yaiá¸¥, m. 3rd pl. kaiÅ›cit, m. 3rd pl.)(iá¹£á¹-am, n. 1st s.)(vedanam, n. 1st s.)(anaá¹…kitam, n. 1st s.)(Ä• kÄ• raiá¸¥, m. 3rd pl.)(artha-)(saá¹…kÄ• Å›am, n. 1st s. [bv. cpd.])(Å›uddha-)(sphaá¹-ika-)

2036.
(vijÃ±Ä• nam, n. 1st s.)(sa-sÄ• rÅ«pyam, n. 1st s.)(astu â€• as II. C. Imperative 3p s.)(vedakam, n. 1st s.)(bÄ• hya-)(tasya, n. 6th s.)(api*)(a-yogÄ• t, m. 5th s.)(na*)(yuktÄ• , f. 1st s.)(sthitiá¸¥, f. 1st s.)(vedaka-)

2037.
(a-vyatiriktatvÄ• t, n. 5th s.)(jÃ±Ä• nÄ• t, n. 5th s.)(na*)(bhavet â€• bhÅ« I C. Opt.)(bahutÄ• , f. 1st s.)(Ä• kÄ• ra-)(tataá¸¥*)(balena, n. 3rd s.)(tat-)(asti, â€• as II C.)(na*)(sthitiá¸¥, f. 1st s.)(saá¹ƒvedana-)(artha-)

2038.
(vÄ• *)(jÃ±Ä• ne, n. 7th s.)(a-vyatiriktatvÄ• t, n. 5th s.)(Ä• kÄ• ra-)(bhavet â€• bhÅ« I C. Opt.)(an-ekatÄ• , f. 1st s.)(anyathÄ• *)(katham*)(anayoá¸¥, n. 6th sd.)(parikalpyate â€• ká¸·p Caus. Pass.)(ekatvam, n. 1st s.)

2039.
(jÃ±Ä• ne, n. 7th s.)(sarva-Ä• tmanÄ• , m. 3rd s.)(sÄ• rÅ«pye, n. 7th s.)(bhavet â€• bhÅ« I C Opt.)(a-jÃ±Ä• na-)(Ä• ditÄ• , f. 1st s.)(kenacit, m. 3rd s. aá¹ƒÅ›ena, m. 3rd s.)(sÄ• mye, n. 7th s.)(sarvam, n. 1st s.)(vedakam, n. 1st s.)(sarva-)

2040.
(katham*)(jÃ±Ä• nam, n. 1st s.)(Ä• kÄ• ram, n. 1st s. [bv. cpd.])(anya-)(vedakam, n. 1st s.)(anyasya, m. 6th s.)(sarvaá¸¥, m. 1st s.)(syÄ• t â€• as Opt. III C.)(saá¹ƒvedyaá¸¥, m. 1st s.)(sarva-)(na*)(hetuá¸¥, m. 1st s.)(niyÄ• makaá¸¥, m. 1st s.)

2041.
(yathÄ• * hi*)(bhavatÄ• m, m. 6th pl.)(jÃ±Ä• nam, n. 1st s.)(nirÄ• kÄ• ram, n. 1st s.)(tattvataá¸¥* [-tas suff.])(vetti â€• vid II C.)(Ä• kÄ• ram, m. 2nd s.)(a-bhÅ«tam, m.

2nd s.)(tathÄ• * eva*)(sarvam, m. 2nd s.)(bhÅ«tam, m. 2nd s.)

2042.
(sva-rÅ«pam, n. 1st s.)(citta-)(caittayoá¸¥, n. 6th d.)(a-sÄ• dhÄ• raá¹‡am, n. 1st s.)(tataá¸¥*)(kathaÃ±cana*)(na*)(saá¹ƒvedanaá¹ƒ, n. 1st s.)(anyeá¹£Ä• m, n. 6th pl.)(mukhyam, n. 1st s.)

2043.
(nÄ• ma*)(bhavet â€• bhÅ« I C. Opt.)(vedanam, n. 1st s.)(bhÅ«tasya, m. 6th s.)(bhÄ• ktam, n. 1st s.)(samÄ• Å›ritya* â€• Å›ri)(adhÄ«natvam, n. 2nd s.)(eka-)(sÄ• magrÄ«-)(kÄ• rya-)(kÄ• raá¹‡atÄ• -)(Ä• di, n. 2nd s.)

2044.
(bhÄ• vasya, m. 6th s.)(nÄ«rÅ«pyasya, m. 6th s.)(na*)(adhÄ«natÄ• , f. 1st s.)(eka-)(sÄ• magrÄ«-)(na* ca*)(anyat, n. 1st s.)(tena, 3rd s.)(asya, m. 6th s.)(na*)(vedanam, n. 1st s.)(eva*)(api*)(gauá¹‡am, n. 1st s.)

2045.
(atha* vÄ• *)(vyapadiÅ›yate â€• diÅ› Pass.)(iti*)(vetti â€• vid II C.)(a-bhÅ«tam, m. 2nd s.)(Ä• kÄ• ram, m. 2nd s.)(vibhramÄ• t, m. 5th s.)(hi*)(tattvena, n. 3rd s.)(na*)(vetti â€• vid II C.)(hi*)(tat, n. 1st s.)(nirviá¹£ayam, n. 1st s.)

2046.
(yadi*)(tvayÄ• , 3rd s.)(api*)(ucyate â€• vac Pass.)(vibhramÄ• t, m. 5th s.)(vijÃ±Ä• nam, n. 1st s.)(vedakam, n. 1st s.)(evam-bhÅ«tasya, m. 6th s.)(vyÄ• ptam, n. 1st s.)(vyaktam, n. 2nd s. [adv.])(nirviá¹£ayam, n. 1st s.)(tava, 6th s.)

2047.
(sa-Ä• kÄ• ram, n. 1st s.)(niá¸¥-Ä• kÄ• ram, n. 1st s.)(tat, n. 1st s.)(na*)(vedakam, n. 1st s.)(anyasya, 6th s.)(iti*)(bauddhe, n. 7th s.)(vijÃ±Ä• ne, n. 7th s.)(cintÄ• , f. 1st s.)(na*)(pravartate â€• vá¹›t I C. Ä€t.)

2048.
(saá¹ƒvittau, f. 7th s.)(rÄ• ga-)(Ä• di-)(anya-)(samudbhavÄ• t, m. 5th s.)(sÄ• rÅ«pya-)(tat-)(sadbhÄ• vaá¸¥, m. 1st s.)(Ä• vá¹›tti-)(prÄ• pnoti, â€• Ä• p V C.)(darÅ›a
n. 7th s.)(aupalambhika-)

2049.

(muniá¸¥, m. 1st s.)(vat*)(kalpa-pÄ• da-pa-)(api*)(akampaá¸¥, m. 1st s.)(pavanaiá¸¥, m. 3rd pl.)(sarva-)(saá¹…kalpa-)(karoti â€• ká¹› VIII C.)(artha-sampadam, f. 2nd s.)(lokÄ• nÄ• m, m. 6th pl.)

2050.
(a-darÅ›anam)(sarve, m. 1st pl.)(Ä• huá¸¥ â€• ah Perfect III p. pl.)(jinam, m. 2nd s.)(sarva-)(vidam, m. 2nd s.)(sambhavÄ• t, m. 5th s.)(kÄ• rya-)(vit, m. 1st s.)(sarva-)(niá¸¥Å›eá¹£a-)(anÄ• bhogena, m. 3rd s.)

2051.
(dhiyaá¸¥, f. 6th s.)(a-sita-)(Ä• di-)(rÅ«patve, n. 7th s.)(katham*)(sÄ• , f. 1st s.)(anubhavaá¸¥, m. 1st s.)(tasya, m. 6th s.)(dhiyaá¸¥, f. 6th s.)(rÅ«patve, n. 7th s.)(sita-)(Ä• di-)(kim-pramÄ• á¹‡akaá¸¥, m. 1st s.)(bÄ• hyaá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)

2052.
(pratibhÄ• sasya, m. 6th s.)(nÄ«la-)(Ä• di-)(janma, n. 1st s.)(tulya-)(jÄ• tÄ«yÄ• t, 5th s.)(sÄ• dhyate â€• sidh Caus. Pass.)(Ä• kÄ• ratayÄ• , f. 3rd s.)(jÃ±Ä• na-)(saá¹ƒvÄ• ditvena 3rd s.)(vat*)(bodha-)

2053.
(yadi*)(saá¹ƒvÄ• ditvam, n. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(prÄ• paá¹‡am, n. 1st s.)(bÄ• hya-)(artha-)(yat* vÄ• *)(sÄ• marthyam, n. 1st s.)(tat-)(tat, n. 1st s.)(asiddham, n. 1st s.)(apalÄ• pinaá¸¥, m. 6th s.)(bahiá¸¥-)(artha-)

2054.
(cet*)(saá¹ƒvÄ• ditvam, n. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(hetutÄ• , f. 1st s.)(pratyaye, m. 7th s.)(avasÄ• ye, m. 7th s.)(artha-kriyÄ• -)(tathÄ• *)(api*)(etat, n. 1st s.)(Å›akyate â€• Å›ak Pass.)(api*)(nirÄ• lambe, n. 7th s.)

2055.
(yathÄ• *)(bÄ• hya-)(jala-)(Ä• dÄ«nÄ• m, m. 6th pl.)(sÄ• marthyam, n. 1st s.)(niyamaá¸¥, m. 1st s.)(tathÄ• * eva*)(jÃ±Ä• neá¹£u, n. 7th s.)(api*)(iti*)(vyatirekatÄ• . f. 1st s.)(sandigdha-)

2056.
(pratibhÄ• sena, m. 3rd s.)(anumÄ• -)(ayam, m. 1st s.)(spaá¹£á¹-aá¸¥, m. 1st s.)(sÄ• dhÄ• raá¹‡aá¸¥, m. 1st s.)(hi*)(rÅ«pam, n. 1st s.)(huta-Ä• Å›ana-)(Ä• dÄ«nÄ• m, m.

pl.)(spaá¹£á¹-am, n. 1st s.)(na*)(samam, n. 1st s.)(tena, n. 3rd s.)

2057.
(bhÄ• si, n. 1st s.)(viccheda-)(deÅ›a-)(bhinnam, n. 1st s.)(anubhavÄ• t, m. 5th s.)(Ä• ntara-)(hetubhyaá¸¥, m. 5th pl.)(prameyatva-)(Ä• di-)(vat*)(citta-)(antara-)(santÄ• na-)(cet*)

2058.
(atra*)(api*)(vyabhicÄ• ritvam)(na*)(rÅ«peá¹‡a, n. 3rd s.)(asya, n. 6th s.)(cetasaá¸¥, n. 6th s.)(tathÄ• * hi*)(tat, n. 1st s.)(dvi-)(candra-)(Ä• dyaiá¸¥, m. 3rd pl.)(Ä«ká¹£Ä«taiá¸¥, m. 3rd pl.)(a-sva-stha-)(nayana- [bv. cpd.])

2059.
(cet*)(ucyate â€• vac Pass.)(iha*)(eva*)(bÄ• hyaá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(anyathÄ• *)(asau, m. 1st s.)(Ä• kÄ• raá¸¥, m. 1st s.)(bhÄ• samÄ• naá¸¥, m. 1st s.)(na*)(Ä• tmakaá¸¥, m. 1st s.)(bÄ• hya-)(artha-)

2060.
(ca*)(saá¸¥, m. 1st s.)(bhÄ• samÄ• natvÄ• t, n. 5th s.)(evam-)(vijÃ±Ä• nena, n. 3rd s.)(pravedyate, â€• vid Caus. Pass.)(nijam, n. 1st s.)(rÅ«pam, n. 1st s.)(bÄ• hyasya, m. 6th s.)(na*)(avabhÄ• sate, â€• bhÄ• s I C. Ä€t.)(tatra*)(evam*)

2061.
(katham*)(upapadyate â€• pad IV C. Ä€t.)(a-bhÄ• samÄ• naá¸¥, m. 1st s.)(ca*)(vedyaá¸¥)(ca*)(paraspara-)(virodhi, n. 1st s.)(iti*)(vetti â€• vid II C.)(tam, m. 2nd s.)(ca*)(anyathÄ• *)

2062.
(ataá¸¥ eva*)(na*)(duá¸¥-)(sÄ• dham, n. 1st s.)(cetasÄ• m, n. 6th pl.)(sva-saá¹ƒvedyatvam, n. 1st s.)(tathÄ• *)(darÅ›anÄ• t, n. 5th s.)(saá¹ƒvitti-)(Ä• tman-bhÅ«ta-)(avabhÄ• sasya, m. 6th s.)

2063.
(tasmÄ• t, n. 5th s.)(na*)(bhrÄ• ntÄ• , f. 1st s.)(buddhiá¸¥, f. 1st s.)(kalpayantÄ« â€• ká¸·p Caus., f. 1st s.)(artham, m. 2nd s., eva*)(kalpayati â€• ká¸·p Caus.)(anyathÄ• * santam â€• as II C., m. 2nd s.)(tena, n. 3rd s.)(avaÅ›yati IV C.)(Ä• tmÄ• nam, m. 2nd s.)

2064.

(yat, n. 1st s.)(tasya, n. 6th s.)(grÄ• hakam, n. 1st s.)(rÅ«pe, n. 7th s.)(bhinnatÄ• , f. 1st s.)(grÄ• hyÄ• t, 5th s.)(asaá¹ƒvitteá¸¥, f. 5th s.)(saá¹ƒvittau, f. 7th s.)(tat-)(yathÄ• *)(grÄ• hakam, n. 1st s.)(rasa-)(Ä• di-)

2065.
(grÄ• hyam, n. 1st s.)(tat-)(grÄ• hakÄ• t, n. 5th s.)(yataá¸¥*)(parÄ• má¹›Å›atÄ• â€• má¹›Å› m. 3rd s.)(tat, n. 2nd s.)(na*)(avaÅ›yam*)(parÄ• má¹›Å›yate â€• má¹›Å› Pass.)(vat*)(grÄ• haka-)(rasa-)(Ä• di-)

2066.
(dvayam, n. 1st s.)(sÄ• dhyam, n. 1st s.)(bhinnam, n. 1st s.)(paraspareá¹‡a, n. 3rd s.)(vat*)(rasa-)(Ä• di-)(á¸¥a-jÃ±Ä• nÄ• t, 5th s.)(aikya-)(rÅ«peá¹‡a, n. 3rd s.)(vat*)(buddhi-)(antara-)(santÄ• na-)

2067.
(jÃ±Ä• nam, n. 1st s.)(na*)(gá¹›há¹‡Ä• ti, IX C.)(aá¹ƒÅ›am, m. 2nd s.)(sva-)(utpatteá¸¥, f. 5th s.)(jÃ±Ä• na-)(vat*)(sva-)(Å›akti-)(pratiá¹£edhaá¸¥, m. 1st s.)(ca*)(grÄ• hyatva-)(hi*)(vÄ• sanÄ• , f. 1st s.)(hÄ«nÄ• , f. 1st s.)(dvaya-)

2068.
(caitra-)(jÃ±Ä• nam, n. 1st s.)(na*)(bodhakam, n. 1st s.)(grÄ• hya-)(aá¹ƒÅ›a-)(jÃ±Ä• na-)(udbhÅ«ta-)(tat-)(jÃ±Ä• natvÄ• t, n. 5th s.)(yat-vat*)(udbhavam, n. 1st s.)(antara-)(deha-)

2069.
(a-)(vedanÄ• t, n. 5th s.)(pá¹›thak-)(pratipÄ• ditÄ• t, 5th s.)(pÅ«rvam, n. 2nd s. [adv.])(tat*)(paryanteá¹£u, m. 7th s.)(aparijÃ±Ä• na-)(aikarÅ«pya-)(na*)(siddhatÄ• , f. 1st s.)

2070.
(nanu*)(ucyate â€• vac Pass.)(anena, n. 3rd s.)(iti*)(sambaddhaá¸¥, m. 1st s.)(bahiá¸¥-)(deÅ›a-)(saá¹ƒvitteá¸¥, f. 6th s.)(Ä• kÄ• rasya, m. 6th s.)(grÄ• hya-)(á¹›te*)(anubhavÄ• t, m. 5th s.)(grÄ• haka-)

2071.
(ca*)(na*)(smarÄ• mi â€• smá¹› I C. 1p s.)(iti*)(ko'pi, m. 1st s.)(arthaá¸¥, m. 1st s.)(gá¹›hÄ«taá¸¥, m. 1st s.)(mayÄ• , 3rd s.)(tadÄ• *)(smaranti â€• smá¹› I C. III p. pl.)(utpÄ• dam, m. 2nd s.)(grÄ• haka-)(varjitam, m. 2nd s.)(grÄ• hya-)(rÅ«pa-)

2072.
(a-bhinnatÄ• yÄ• m, f. 7th s.)(bhavet â€• bhÅ« I C. Opt.)(smaraá¹‡am, n. 1st s.)(grÄ• hye, m. 7th s.)(api*)(sat-bhÄ• ve, m. 7th s.)(smá¹›ti-)(grÄ• haka-)(tu*)(eá¹£aá¸¥, m. 1st s.)(eva*)

2073.
(evam*)(bhinnatÄ• , f. 1st s.)(tayoá¸¥, n. 6th s.)(anvaya-)(vyatirekÄ• bhyÄ• m, m. 3rd s.)(evam* ca*)(api*)(ete, m. 1st pl)(hetavaá¸¥, m. 1st pl.)(prasiddhÄ• á¸¥, m. 1st pl.)(sÄ• dhya-dharmiá¹‡i, m. 7th s.)

2074.
(prasidhyati â€• sidh IV C.)(na*)(vittiá¸¥, f. 1st s.)(artha-)(a-prasiddha-)(upalambhasya, m. 6th s. [bv. cpd.])(tat*)(na*)(saá¹ƒvittiá¸¥, f. 1st s.)(grÄ• hyasya, m. 6th s.)(á¹›te*)(anubhavÄ• t, m. 5th s.)(grÄ• haka-)

2075.
(pÄ«ta-)(Ä• di, n. 1st s.)(aveká¹£yate â€• Ä«ká¹£ Pass.)(a-sva-stha-)(locanaiá¸¥, m. 3rd pl. [bv. cpd.])(ca*)(na*)(saá¹ƒvedyam, n. 1st s.)(niá¹£ká¹›á¹£á¹-am, n. 1st s.)(aá¹ƒÅ›Ä• t, m. 5th s.)(grÄ• haka-)(tathÄ• *)(param, n. 1st s.)

2076.
(sÄ• , f. 1st s.)(smá¹›tiá¸¥, f. 1st s.)(bÄ• hya-)(rÅ«pe, n. 7th s.)(viÅ›eá¹£Ä• , f. 1st s. [bv. cpd.])(laká¹£ita-)(sÄ• , f. 1st s.)(na*)(bhinna-rÅ«pe, n. 7th s.)(sarvataá¸¥* [-tas suff.])(abhyÄ• sa-)(Ä• di-)(a-sambhavÄ• t, m. 5th s.)

2077.
(anyathÄ• *)(evam*)(bhavet â€• bhÅ« I C. Opt.)(na*)(smaraá¹‡am, n. 1st s.)(iti*)(ko'pi, m. 1st s.)(gá¹›hÄ«taá¸¥, m. 1st s.)(na*)(ca*)(smaraá¹‡am, n. 1st)(vedyate â€• vid Caus. Pass.)(saá¹ƒkÄ• Å›am, n. 1st s.)(Å›uddha-)(sphaá¹-ika-)

2078.
(paÅ›cimayoá¸¥, m. 6th d.)(hetvoá¸¥, m. 6th d.)(vyaktam, n. 2nd s. [adv.])(anaikÄ• ntikatÄ• , f. 1st s.)(vijÃ±Ä• naiá¸¥, n. 3rd pl.)(pÄ«ta-)(kambu-)(Ä• di-)(eá¹£Ä• , f. 1st s.)(dik, f. 1st s.)(anyatra*)(sÄ• dhane, n. 7th s.) also.

2079.
(ataá¸¥*)(Ä• rÅ«á¸• ham, n. 1st s.)(vivÄ• da-Ä• spadam, n. 1st s.)(matam, n. 1st s.)(a-dvayam, n. 1st s.)(viyogÄ• t, m. 5th s.)(vedya-)(kartá¹›-)(vijÃ±Ä• natvÄ• t, n. 5th s.)(vat*)(pratibimba-).

2080.
(pratibimbe, n. 7th s.)(api*)(jÃ±Ä• nam, n. 1st s.)(matam, n. 1st s.)(sa-Ä• lambanam, n. 1st s.)(hi*)(caká¹£uá¸¥-)(raÅ›mi-)(nivá¹›ttau, f. 7th s.)(sva-)(mukha-)(Ä• deá¸¥, m. 6th s.)(Ä«ká¹£aá¹‡Ä• t, n. 5th s.)(tathÄ• *) in the reflection.

2081.
(na*)(sva-)(mukha-)(Ä• deá¸¥, m. 6th s.)(Ä«ká¹£aá¹‡am, n. 1st s.)(tathÄ• *)(tat-)(dá¹›á¹£á¹-e
f. 5th s.)(Ä• bhimukhena, n. 3rd s.)(ca*)(dá¹›á¹£á¹-eá¸¥, f. 5th s.)(bheda-)(pramÄ• á¹‡a-)(deÅ›a-)(Ä• di-)(vat*)(anya-)(pada-artha-).

2082.
(vijÃ±Ä• natvam, n. 1st s.)(prakÄ• Å›atvam, n. 1st s.)(ca*)(tat, n. 1st s.)(niá¸¥-Ä• spadam, n. 1st s.)(grÄ• hye, n. 7th s.)(a-yogena, m. 3rd s.)(a-nirbhÄ• sa-)(Ä• di-)(tena, n. 3rd s.)(vyÄ• ptiá¸¥, f. 1st s.)(niÅ›citÄ• , f. 1st s.).

2083.
(sthitiá¸¥, f. 1st s.)(viá¹£aya-)(grÄ• hya-)(aá¹ƒÅ›e, m. 7th s.)(Å›aktau, f. 7th s.)(an-antare, n. 7th s.)(jÃ±Ä• ne, n. 7th s.)(na*)(iá¹£yate â€• iá¹£ Pass.)(asmÄ• bhiá¸¥, 3rd pl.)(tÄ• ttvikÄ«, f. 1st s.)(tena, n. 3rd s.)(mÄ• nam, n. 1st s.)(samarthyate â€• arth Pass.).

2084.
(vijÃ±apti-)(mÄ• tratÄ• -)(vimalÄ«ká¹›tÄ• , f. 1st s.)(siddhiá¸¥, f. 1st s.)(dhÄ«madbhiá¸¥, m. 3rd pl.)(asmÄ• bhiá¸¥, 3rd pl.)(yÄ• tam, n. 1st s.)(tat-)(diÅ›Ä• , f. 3rd s.)(viniÅ›caye, m. 7th s.)(parama-artha-).

2085.
(anye, m. 1st pl.)(dhiyaá¸¥, m. 1st pl. [bv. cpd.])(malÄ«masa-)(a-jÃ±Ä• na-)(jaguá¸¥, â€• gÄ• Perf. III p. pl.)(punaá¸¥* iha*)(ayam, m. 1st s.)(na*)(yujyate â€• yuj pass.)(mÄ• tratayÄ• , f. 3rd s.)(citta-)(bÄ• dhanÄ• t, n. 5th s.)(Å›ruti-).

2086.
(sÄ• , f. 1st s.)(sthitÄ• , f. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(sarveá¹£Ä• m, m. 1st

s.)(aká¹›tatayÄ• , f. 3rd s.)(nara-)(yataá¸¥*)(giraá¸¥, f. 1st pl.)(pauruá¹£eyyaá¸¥, f. 1st pl.)(vaitathyam, n. 2nd s. pratipadyante â€• pad IV C. Ä€t. III p. pl.).

2087.
(vÄ• cyeá¹£u, n. 7th pl.)(pum-)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(santi â€• as II C. III p. pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(santi â€• as II C. III p. pl.)(na*)(Å›rutau, f. 7th s.)(nu*)(a-bhÄ• vÄ• t, m. 5th s.)(kartuá¸¥, m. 6th s.)(naá¸¥, 6th pl.)(asti â€• as II C.)(na*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(doá¹£a-).

2088.
(tÄ• vat*)(kartÄ• , m. 1st s.)(adá¹›á¹£á¹-aá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(iti*)(Ä• sÄ«t
II C. impf.)(kadÄ• * api*)(sambandhaá¸¥, m. 1st s.)(adá¹›á¹£á¹-a-)(pÅ«rva-)(hetukaá¸¥, m. 1s
s.)(samprati*-)(ajÃ±Ä• na-); ...

2089.
(api*)(parikalpyate â€• ká¸·p Caus. Pass.)(iti*)(saá¸¥, m. 1st s.)(asti â€• as II C.)(vihÄ«naá¸¥, m. 1st s.)(anumÄ• na-)(Ä• gamaá¸¥, m. 1st s.)(api*)(na*)(siddhyai, f. 4th s.)(tat-)(na*)(asti â€• as II C.)(-aká¹›takaá¸¥, m. 1st s.)(ká¹›taka-).

2090. Being itself (svayam* eva*)(apramÄ• á¹‡atvÄ• t, n. 5th s.)(ká¹›takaá¸¥, m. 1st s.)(na*)(bodhakaá¸¥, m. 1st s.)(asya, m. 6th s.)(api*)(satyatÄ• , f. 1st s.)(vacanasya, n. 6th s.)(manu-)(Ä• di-)(ká¹›tÄ• , f. 1st s.)(tat-)(eva*).

2091.
(tu*)(viÅ›iá¹£á¹-aá¸¥, m. 1st s.)(asambaddhaá¸¥, m. 1st s.)(katham*)(bhavet â€• bhÅ« I C. Opt.)(satya-vÄ• dÄ«, m. 1st s.)(ataá¸¥*)(naá¸¥, 6th pl.)(asti â€• as II C.)(na*)(Ä• gamaá¸¥, m. 1st s.)(kartá¹›kaá¸¥, m. 1st s.)(api*)(anya-)(kÄ• ra-)(veda-).

2092.
(yadi*)(kaÅ›cit, m. 1st s.)(dá¹›Å›yeta â€• dá¹›Å› Pass. Opt.)(samprati*)(sadá¹›k, m. 1st s.)(kÄ• ra-)(veda-)(tataá¸¥*)(tena, m. 3rd s.)(upamÄ• nena, m. 3rd s.)(bhavet â€• bhÅ« I C. Opt.)(upamÄ• , f. 1st s.)(api*)(kartuá¸¥, m. 6th s.).

2093.
(yadi*)(kiÃ±cit, n. 1st s.)(pramitam, n. 1st s.)(na siddhyet â€• sidh IV C. Opt.)(á¹›te*)(kÄ• rÄ• t, m. 5th s.)(veda-)(tataá¸¥*)(kÄ• raá¸¥, m. 1st s.)(veda-)(pratÄ«yeta â€• i Pass. Opt.)(artha-Ä• pattyÄ• , f. 3rd s.); ...

2094.
(nanu*)(kiÃ±cit, n. 1st s.)(vede, m. 7th s.)(yat, n. 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(vinÄ• *)(tena, m. 3rd s.)(hi*)(sati, m. 7th s.)(asmin, m. 7th s.)(bahu, n. 1st s. eva*)(prÄ• mÄ• á¹‡ya-)(Ä• di, n. 1st s.)(na*)(siddhyati â€• sidh IV C.).

2095--Thus then, being not amenable (agamyatvÄ• t)(paÃ±cabhiá¸¥, n. 3rd pl.)(saá¸¥, m. 1st s.)(gamyate â€• gam Pass.)(eva*)(a-bhÄ• vena, m. 3rd s.)(tena, n. 3rd s.)(asau, m. 1st s.)(bhÄ• vaá¸¥, m. 1st s. [bv. cpd.])(durlabha-)(bÄ• dhanÄ• t, n. 5th s.)(a-bhÄ• va-)(pramÄ• á¹‡a-)

2096.
(vedasya, m. 6th s.)(apauruá¹£eyatÄ• , f. 1st s.)(yÄ• , f. 1st s.)(iá¹£á¹-Ä• , f. 1st s.)(arthÄ• , f. 1st s. [bv. cpd.])(nivá¹›tti-)(aprÄ• mÄ• á¹‡ya-)(api* tu*)(avastutvÄ• t, n. 5th s.)(sÄ• , f. 1st s.)(na*)(sÄ• dhanÄ«yÄ• , f. 1st s.)(sÄ• dhanaiá¸¥, n. 3rd pl.).

2097.
(nirÄ• karaá¹‡at, n. 5th s.)(tat-)(nÄ• ma*)(sÄ• dhanam, n. 2nd s.)(pauruá¹£eyatva-)(yat, n. 2nd s.)(tÄ• rkikaá¸¥, m. 1st s.)(brÅ«yÄ• t â€• brÅ« II C. Opt.)(vedasya, m. 6th s.)(apauruá¹£eyatÄ• , f. 1st s.)(siddhÄ• , f. 1st s.)

2098.
(hi*)(yau, m. 1st d.)(vastu-bhÅ«tau, m. 1st. d.)(paká¹£au, m. 1st d.)(vat*)(pradhÄ• na-)(parama-aá¹‡u-)(anyatara-)(asiddhyÄ• , f. 3rd s.)(itaraá¸¥, m. 1st s.)(na*)(siddhyati â€• sidh IV C.)(svayam*).

2099.
(api*)(sÄ• dhanam, n. 1st s.)(pradhÄ• na-)(kÄ• raá¹‡atvasya, n. 6th s.)(nirÄ• ká¹›tasya, n. 6th s.)(jagat, n. 1st s.)(ká¹›tam, n. 1st s.)(parama-aá¹‡u-)(sÄ• dhyam, n. 1st s.)(antaraiá¸¥, n. 3rd pl.)(hetu-).

2100.
(tu*)(tasmin, n. 7th s.)(yat, n. 1st s.)(sÄ• dhanam, n. 1st s.)(ucyate â€• vac Pass.)(prasiddhi-artham, m. 2nd s.)(bhÄ• va-)(paká¹£a-)(nirÄ• ká¹›te, n. 7th s.)(a-bhÄ• vaá¸¥, m. 1st s.)(samyak*)(siddhyati â€• sidh IV C.)(svayam*).

2101.
(yat, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(ucyate â€• vac Pass.)(sÄ• dhanam, n. 1st s.)(pÅ«rva-)(aparayoá¸¥, f. 6th d.)(koá¹-yoá¸¥, f. 6th d.)(vÄ• dinaá¸¥, m. 1st

pl.)(veda-)(arthÄ• á¸¥, m. 1st pl. [bv. cpd.])(ká¹›ta-)(ká¹›tvÄ• * â€• ká¹› nirÄ• karaá¹‡am, n. 2
s.)(tat-)

2102.
(api*)(asÄ• dhayatÄ• m â€• sidh Caus., m. 6th pl.)(tat, n. 2nd s.)(yat, n. 1st
s.)(vastu-rÅ«pam, n. 1st s.)(nityatvam, n. 1st s.)(tat-)(siddhiá¸¥, f. 1st
s.)(svayam*)(hate, n. 7th s.)(dvaye, n. 7th s.)(pÅ«rva-paká¹£a-)

2103.
(pÅ«rvÄ• , f. 1st s.)(koá¹-iá¸¥, f. 1st s.)(vedasya, m. 6th s.)(yÄ• , f. 1st s.
)(laká¹£aá¹‡Ä• , f. 1st s.)(pauruá¹£eyatva-)(ca*)(parÄ• , f. 1st s.)(rÅ«pÄ• , f. 1st
s.)(vinÄ• Å›a-)(hi*)(a-bhÄ• vaá¸¥, m. 1st s.)(tat-)(nityatÄ• , f. 1st s.)

2104.
(tat, n. 1st s. eva*)(nityatvam, n. 1st s.)(tasya, m. 6th s.)(yat, n. 2nd
s.)(vedaá¸¥, m. 1st s.)(na*)(kriyate â€• ká¹› Pass.)(Ä• dau, m. 7th
s.)(na*)(eva*)(vinaÅ›yati â€• naÅ› IV C.)(paÅ›cÄ• t*)(cet*)(matam, n. 1st s.)(api*)(tat,
n. 1st s.)(jÃ±eyam, n. 1st s.)',...

2105.
(hi*)(nityatvam, n. 1st s.)(vivaká¹£itam, n. 1st s.)(aká¹›tatva)(avinÄ• Å›Ä• bhyÄ• m, m.
3rd d.)(ca*)(tau, m. 1st d.)(Ä• tmakatvena, n. 3rd s.)(a-bhÄ• va-)(na*)(apeká¹£ete
â€• Ä«ká¹£ I C. Ä€t. 3p d.)(sÄ• dhanam, n. 2nd s.)(sva-)

2106.
(yaá¸¥, m. 1st s.)(vadati â€• vad I C.)(mithyÄ• tvam, n. 2nd
s.)(veda-)(vÄ• kya-)(artha-)(anumÄ• nataá¸¥* [-tas suff.])(tasya, m. 6th s.)(paká¹£aá¸¥,
m. 1st s.)(nivartate â€• vá¹›t I C. Ä€t.)(balÄ• t, n. 5th s.)(vi-jÃ±Ä• na-)(vaidika-)

2107.
(ca*)(tat, n. 1st s.)(vaidikam, n. 1st s.)(tulyatvÄ• t, n. 5th
s.)(pratyaká¹£a-)(balavattaram, n. 1st s.)(Å›akyam, n. 1st s.)(na* kathaÃ±cit*
api*)(bÄ• dhitum* â€• bÄ• dh)(anumÄ• nena, n. 3rd s.)

2108.
(yataá¸¥*)(Å›Ä• stram, n. 1st s.)(eva*)(sthitam, n. 1st s.)(niká¹£iptam, n. 1st
s.)(paká¹£a-)(pratyaká¹£a-)(balavattaram, n. 1st s.)(iti*)(etat, n. 1st
s.)(bÄ• dhakam, n. 1st s.)(anumÄ• nasya, n. 6th s.)

2109.
(lÄ• ghavam, n. 1st s.)(pramÄ• á¹‡atve, n. 7th s.)(Ä• gamasya, m. 6th s.)(nirapeká¹£atvÄ• t,
n. 5th s.)(dá¹›á¹£á¹-Ä• nta-)(ca*)(a-bhÄ• vÄ• t, m. 5th s.)(doá¹£a-)(tÄ• dá¹›Å›am, n. 1st
s.)(na*)(anumÄ• nasya, n. 6th s.).

2110.
(tena, n. 3rd s.)(yatra*)(bhavet â€• bhÅ« I C. Opt.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(arthe, m.
7th s.)(Ä• gama-)(anumÄ• nÄ• bhyÄ• m, n. 3rd d.)(nirá¹‡ayaá¸¥, m. 1st s.)(kÄ• ryaá¸¥, m. 1
s.)(tatra*)(Ä• gama-)(balÄ«yastvÄ• t, n. 5th s.)(eva*)(tena, m. 3rd s.)

2111.
(api*)(vedaá¸¥, m. 1st s.)(bodhayan â€• budh Caus., m. 1st s.)(artham, m. 2nd
s.)(iti* evam*)(apramÄ• á¹‡am, n. 1st s.)(mama, 6th s.)(Å›akyate â€• Å›ak
Pass.)(na*)(vaktum* â€• vac)(satya-vÄ• dinÄ• , m. 3rd s.)(mÄ• treá¹‡a, n. 3rd s.)(dveá¹£a-).

2112.
(ca*)(na* syÄ• t â€• as II C. Opt.)(apramÄ• á¹‡atÄ• , f. 1st s.)(dveá¹£Ä• t, m. 5th
s.)(a-sammatatvÄ• t, n. 5th s.)(na*)(ca*)(avakalpyate â€• ká¸·p Pass.)(pramÄ• á¹‡am, n. 1st
s.)(prÄ«ti-)(anujÃ±Ä• bhyÄ• m, f. 3rd d.)

2113.
(api*)(ye, m. 1st pl.)(dviá¹£antaá¸¥ â€• dviá¹£ I C., m. 1st pl.)(na*)(jalpanti â€• jalp I
C. III p. pl.)(kiÃ±cit, n. 2nd s.)(kÄ• raá¹‡am, n. 2nd s.)(prÄ• mÄ• á¹‡ya-)(ete, m. 1st
pl.)(na*)(bhaveyuá¸¥ â€• bhÅ« I Cl. Opt. III p. pl.)(satya-vÄ• dinaá¸¥, m. 1st pl.)

2114.
(nitya-)(abhiyogibhiá¸¥, m. 3rd
pl.)(adhyayana-)(dhÄ• raá¹‡a-)(vyÄ• khyÄ• -)(karma-)(ajÃ±Ä• taá¸¥, m. 1st s.)(hetuá¸¥, m. 1
s.)(mithyÄ• tva-)(katham*)(jÃ±Ä• yate â€• jÃ±Ä• Pass.)(sthaiá¸¥, m. 3rd pl.)(dÅ«ra-)

2115.
(hi*)(ye, m. 1st pl.)(abhiyuktÄ• á¸¥, m. 1st pl.)(yatra*)(prayojanÄ• á¸¥, m. 1st pl.
[bv. cpd.])(nibaddha-)(tat-)(te, m. 1st pl.)(jÃ±Ä• ne, n. 7th s. adhiká¹›tÄ• á¸¥, m. 1st
pl.)(guá¹‡a-)(doá¹£Ä• á¹‡Ä• m, m. 6th pl.)(tatratya-)

2116.
(pÄ• pÄ• á¸¥, m. 1st pl.)(tu*)(ye, m. 1st pl.)(dviá¹£aá¸¥, m. 1st pl.)(brahma-)(dÅ«ram, n.

2nd s. [adv.])(bahiá¸¥-)(ká¹›tÄ• á¸¥, m. 1st pl.)(vedÄ• t, m. 5th s.)(katham*)(te, m. 1st pl.)(a-lajjitÄ• á¸¥, m. 1st pl.)(jalpanti â€• jalp I C. III p. pl.)(guá¹‡a-)(doá¹£a-)(uktÄ«á¸¥, f. 2nd pl.)(veda-)

2117.
(kiÃ±ca*)(nityatvam, n. 1st s.)(vibhutvam, n. 1st s.)(Å›abdasya, m. 6th s.)(sthitam, n. 1st s.)(Å›rotra-ja-)(pratyabhijÃ±ayÄ• , f. 3rd s.)(kaá¸¥, m. 1st s.)(adhyavasyet â€• so IV C. Opt.)(tasya, m. 6th s.)(viparyayam, m. 2nd s.)

2118.
(tasmÄ• t, n. 5th s.)(ekatÄ• , f. 1st s.)(sarva-)(kÄ• leá¹£u, m. 7th pl.)(ca*)(sarva-)(deÅ›eá¹£u, m. 7th pl.)(prasiddhÄ• , f. 1st s.)(pratyaká¹£a-)(pratyabhijÃ±Ä• -)(sÄ• , f. 1st s.)(bÄ• dhikÄ• , f. 1st s.)(asya, m. 6th s.)

2119.
(cet*)(iti*)(Ä• deá¸¥, m. 6th s.)(jvÄ• lÄ• -)(api*)(ká¹£aá¹‡ikatve, n. 7th s.)(pratyabhijÃ±Ä• , f. 1st s.)(tat, n. 1st s.)(na*)(hi*)(pratijÃ±eyam, n. 1st s.)(tatra*)(sÄ• mÄ• nyam, n. 1st s.)(nityam, n. 1st s. eva*)(naá¸¥, 6th pl.)

2120.
(yatra*)(syÄ• t â€• as II C. Opt.)(buddhiá¸¥, f. 1st s.)(bheda-)(aá¹ƒÅ›e, m. 7th s.)(kenacit, m. 3rd s.)(upÄ• dhinÄ• , m. 3rd s.)(na*)(pratyabhijÃ±Ä• nam, n. 1st s.)(tatra*)(avadhÄ• ritam, n. 1st s.)(buddhyÄ• , f. 3rd s.)(bheda-)

2121.
(buddhayaá¸¥, f. 1st pl.)(vyakti-)(go-Å›abda-)(ca*)(bhinnÄ• á¸¥, f. 1st pl.)(deÅ›a-)(kÄ• la-)(Ä• di-)(sarvÄ• á¸¥, f. 1st pl.)(samÄ• na-)(viá¹£ayÄ• á¸¥, m. 1st pl. [bv. cpd.])(vÄ• *)(na*)(gocarÄ• á¸¥, m. 1st pl. [bv. cpd.])(nÄ• nÄ• -)(artha-)

2122.
(utpadyamÄ• natvÄ• t, n. 5th s.)(iti*)(gauá¸¥, m. 1st s.)(vat*)(buddhi-)(utpanna-)(samprati-)(buddhyÄ• , f. 3rd s.)(go-Å›abda-)(hyastanyÄ• , f. 3rd s.)(prakÄ• Å›itaá¸¥, m. 1st s.)(ayam, m. 1st s.)(go-Å›abdaá¸¥, m. 1st s.)

2123.
(viá¹£ayatvena, n. 3rd s.)(go-Å›abda-)(eva*)(yathÄ• *)(prasÅ«tayÄ• , f. 3rd

s.)(adya*)(iyam, f. 1st s.)(vijÄ• nÄ• ti â€• jÃ±Ä• IX C.)(tam, m. 2nd s.)(tat-)(hetoá¸¥, m. 5th s.)(vat*)(pÅ«rva-)(buddhi-)

2124.
(vÄ• *)(ubhe, f. 1st du. api*)(bhavetÄ• m â€• bhÅ« I C. Opt 3p d.)(eka-)(viá¹£aye, f. 1st d.)(vat*)(eka-)(buddhi-)(samastÄ• á¸¥, f. 1st pl.)(buddhayaá¸¥, f. 1st pl.)(gotva-)(bhinnÄ• á¸¥, f. 1st pl.)(deÅ›a-)(kÄ• la-)(Ä• di-)

2125.
(syuá¸¥ â€• as II C. Opt. III p. pl.)(janyÄ• á¸¥, f. 1st pl.)(eka-)(go-Å›abda-)(dhÄ«tvÄ• t, n. 5th s.)(go-)(vat*)(eka-)(buddhi-)(vÄ• pi*)(go-Å›abdaá¸¥, m. 1st s.)(uccÄ• raá¹‡aá¸¥, m. 1st s. [bv. cpd.])(hyastana-)(vidyate â€• vid Pass.)(adya*)(api*)

2126.
(gamyatvÄ• t, n. 5th s.)(jÃ±Ä• na-)(go-Å›abda-)(vat*)(Å›abda-)(uccÄ• rita-)(adya-)(ko'pi, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(gauá¸¥, m./f. 1st s. iti*)(Å›rÅ«yamÄ• á¹‡aá¸¥ â€• Å›ru Pass. 1st s.)(adya*)(Å›rutaá¸¥, m. 1st s.)(mayÄ• , 3rd s.)

2127.
(pÅ«rva-uditÄ• t, m. 5th s. eva*)(hetoá¸¥, m. 5th s.)(vat*)(Å›abda-)(uccÄ• rita-)(hyaá¸¥*)(vÄ• *)(yÄ• vÄ• n, m. 1st s.)(sthiraá¸¥, m. 1st s.)(vÄ• cakaá¸¥, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(bhÄ• k, m. 1st s.)(dÄ«rgha-)(kÄ• la-)

2128.
(pravartanÄ• t, n. 5th s.)(jÃ±Ä• na-)(jÃ±eya-)(apeká¹£a- [bv. cpd.])(anubhava-)(sambandha-)(saá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(Ä«dá¹›k, m. 1st s.)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(sthiraá¸¥, m. 1st s.)(vat*)(sÄ• mÄ• nya-)(bhÄ• ga-)(dhÅ«ma-)

2129.
(tu*)(avabodhakaá¸¥, m. 1st s.)(apeká¹£aá¸¥, m. 1st s. [bv. cpd.])(jÃ±Ä• na-)(sambandha-)(na*)(a-sthiraá¸¥, m. 1st s.)(nimittatvÄ• t, n. 5th s.)(tÄ• dÄ• tvika-)(vat*)(prakÄ• Å›a-)(dÄ«pa-)(vidyut-)

2130.
(ataá¸¥*)(paká¹£aá¸¥, m. 1st s.)(Å›abda-)(a-nityatva-)(virudhyate â€• rudh Pass.)(sarvaiá¸¥, n. 3rd pl.)(ebhiá¸¥, n. 3rd pl.)(anumÄ• naiá¸¥, n. 3rd pl.)(siddhaiá¸¥, n. 3rd pl.)(dá¹›á¸• haiá¸¥, n. 3rd pl.)(tataá¸¥*)(sthitÄ• á¸¥, m. 1st pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(nityÄ• á¸¥, m. 1st pl.)

2131.
(ekatÄ• -)(ghaá¹-a-)(Ä• di-)(Ä• pattau, f. 7th s.)(iá¹£á¹-am, n. 1st s.)(jÄ• tyÄ• , f. 3rd s.)(sÄ• dhanam, n. 1st s.)(siddha-)(cet*)(kuryÄ• t â€• ká¹› VIII C. Opt.)(Ä• pattim, f. 2nd s.)(vyaktÄ«nÄ• m, f. 6th pl.)(ekatÄ• -)(anayÄ• , f. 3rd s.)(diÅ›Ä• , f. 3rd s.)

2132.
(tathÄ• *)(dá¹›á¹£á¹-a-)(viruddhatvam, n. 1st s.)(sarva-)(pramÄ• á¹‡akam, n. 1st s.)(vÄ• cya
n. 1st s.)(yataá¸¥*)(bhedaá¸¥, m. 1st s.)(vyakti-)(su-)(niÅ›citaá¸¥, m. 1st s.)(mÄ• naiá¸¥, n. 3rd pl.)(adhyaká¹£a-)(Ä• dibhiá¸¥, n. 3rd pl.)

2133.
(ca*)(ká¹›trimatve, n. 7th s.)(tat-)(prayoga-)(apavarjanÄ• t, n. 5th s.)(sambandhaá¸¥, m. 1st s.)(niá¹£á¹-hatvÄ• t, n. 5th s.)(tat-)(eka-)(vyakti-)(na*)(eva*)(sÄ• rvatrikaá¸¥, m. 1st s.)

2134.
(saá¹…karÄ• t, m. 5th s.)(pÄ• rthiva-)(dravya-)(sattva-)(lÄ• á¹…gulatva)(Ä• di-)(avadhÄ• raá
f. 1st s.)(gotva-)(vinÄ• *)(bhÅ«yastvam, n. 2nd s.)(prayoga-)

2135.
(tasmÄ• t, n. 5th s.)(Å›abdaá¸¥, m. 1st s.)(a-ká¹›trimaá¸¥, m. 1st s.)(na*)(kadÄ• cit*)(vinaÅ›yati â€• naÅ› IV C.)(nitya-)(sambandhÄ• t, m. 5th s.)(nityena, 3rd s.)(vat*)(Ä• kÄ• Å›a-)(parama-aá¹‡u-)

2136.
(Å›abdaá¸¥, m. 1st s.)(go-)(Å›rutaá¸¥, m. 1st s.)(saká¹›t*)(viá¹£ayaá¸¥, m. 1st s. [bv. cpd.])(an-eka-)(sÄ• mÄ• nya-)(sammukha-)(na*)(prapadyate â€• pad IV C. Ä€t.)(sva-)(artha-vÄ• citvam, n. 2nd s.)(niá¹£ká¹›á¹£á¹-am, n. 2nd s.)

2137-2138. --It (eá¹£aá¸¥, m. 1st s.)(pratipadyate â€• pad IV C. Ä€t.)(niá¹£ká¹›á¹£á¹-a-)(vÄ• citvam, n. 2nd s.)(gotva-)(cireá¹‡a, m. 3rd s.)(bahubhiá¸¥, n. 3r
s.)(Å›ravaá¹‡aiá¸¥, n. 3rd pl.)(varjayan â€• vá¹›j Caus., m. 1st s.)(prÄ• á¹‡itva)(Ä• dÄ«ni, n. 2nd pl.)(Å›ukla-)(gamana-)(Ä• di, n. 2nd s.)(ca*)(sÄ• snÄ• -lÄ• á¹…gÅ«latÄ• -)(Ä• di-)(vyakt
f. 2nd pl.)(Å›Ä• baleya-)(Ä• di-)(akhaá¹‡á¸• a-)(Ä• di-)(sva-)(sva-nibandhanÄ• á¸¥, f. 2nd pl.

2139.
(tÄ• vat-kÄ• lam, n. 2nd s. [adv.])(sthiram, n. 2nd s. [adv.])(kaá¸¥, m. 1st

s.)(nÄ• Å›ayiá¹£yati â€• naÅ› Caus. Fut.)(enam, m. 2nd s.)(paÅ›cÄ• t*)(anyena, m. 3rd s.)(hetunÄ• , m. 3rd s.)(na*)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(asya, m. 6h s.)(nÄ• Å›itvam, n. 1st s.)

2140.
(yathÄ• *)(avagamyate â€• gam Pass.)(iti*)(ghatÄ• -)(Ä• dayaá¸¥, m. 1st s.)(naá¹…ká¹£yant Fut. III p. pl.)(jarayÄ• , f. 3rd s.)(vÄ• *)(chedÄ• t, m. 5th s.)(Å›astra-)(Ä• dibhiá¸¥, m. 3rd pl.)(asti â€• as II C.)(na*)(evam*)(kÄ• raá¹‡am, n. 1st s.)(Å›abde, m. 7th s.)

2141.
(ca*)(api*)(bhede, m. 7th s.)(deÅ›a-)(kÄ• la-)(prayoktá¹• á¹‡Ä• m, m. 6th pl.)(na*)(bhedavÄ• n, m. 1st s.)(vará¹‡aá¸¥, m. 1st s.)(ga-)(Ä• di-)(yataá¸¥*)(pratyabhijÃ±Ä• , f. 1st s.)(tatra*)(parisphuá¹-Ä• , f. 1st s.)

2142.
Even (api*)(bhede, m. 7th s.)(vyaktiá¸¥, f. 1st s.)(ga-)(niá¹£pannÄ• , f. 1st s.)(sampratÄ«yate â€• i Pass.)(sphuá¹-Ä• , f. 1st s.)(parÄ• , f. 1st s.)(vicchinnÄ• , f. 1st s.)(antara-)(vyakti-)(ga-)

2143.
(kÄ• raá¸¥, m. 1st s.)(ga-)(na*)(vidyate â€• vid Pass.)(niá¹£ká¹›á¹£á¹-a-)(Ä• dhÄ• raá¸¥, m. 1 [bv. cpd.])(gatva-)(a-nirÅ«pyatvÄ• t, n. 5th s.)(buddhi-)(anya-)(ga-)(vat*)(gatva-)(kalpita-)(anya-)

2144.
(cÄ• pi*)(ayam, m. 1st s.)(sÄ• dhyaá¸¥, m. 1st s.)(vará¹‡atvÄ• t, n. 5th s.)(vat*)(kÄ• ra-)(kha-)(Ä• di)(ca*)(vyatirekasya, m. 6th s.)(na*)(dá¹›á¹£á¹-eá¸¥, f. 5th s.)(dá¹›á¹£á¹-am, n. 1st s.)(na*)(nivarttakam, n. 1st s.)

2145.
(tu*)(Ä• tmÄ• , m. 1st s.)(vará¹‡a-)(siddhaá¸¥, m. 1st s.)(dvaya-)(ca*)(eva*)(yathÄ• *)(nityatva-)(Ä• di, n. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(kalpitasya, 6th s.)(tat-vat*)(abhyupeyatÄ• m â€• i Pass. Opt.)(siddhasya, m. 6th s.)

2146.
(tena, n. 3rd s.)(ekÄ• , f. 1st s.)(buddhiá¸¥, f. 1st s.)(upajÄ• yate â€• jan IV C. Ä€t.)(ekatvena, n. 3rd s.)(vará¹‡asya, m. 6th s.)(sat-bhÄ• vaá¸¥, m. 1st

s.)(buddhi-)(viÅ›eá¹£a-)(bhedataá¸¥* [-tas suff.])(vyaÃ±jaka-)

2147.
(yasya, m. 1st s.)(dvayam, n. 1st s.)(tasya, m. 6th s.)(dvayam, n. 1st s.)(buddhi-)(bhavataá¸¥, m. 6th s.)(tu*)(atÄ«ndriyatvÄ• t, n. 5th s.)(katham*)(dhÄ«á¸¥, f. 1st s.)(viÅ›eá¹£a-)(nÄ• daiá¸¥, m. 3rd pl.)

2148.
(kecit, m. 1st pl.)(pracaká¹£ate â€• caká¹£ II C. Ä€t.)(yadÄ• *)(Å›abdaá¸¥, m. 1st s.)(pratÄ«yate â€• i Pass.)(Å›rotrÄ• t, n. 5th s.)(saá¹ƒská¹›tÄ• t, n. 5th s.)(nÄ• dena, m. 3rd s.)(bodham, m. 2nd s.)(tasya, m. 6th s.)(upaÅ›leá¹£ataá¸¥* [-tas suff.])(tat-)

2149.
(vÄ• *)(na*)(grahaá¹‡am, n. 1st s.)(eva*)(teá¹£Ä• m, m. 6th pl.)(tu*)(buddhiá¸¥, f. 1st s.)(vaÅ›Ä• t, m. 5th s.)(tat-)(mahattva-)(Ä• di, n. 1st s.)(avabudhyate â€• budh Pass.)(anuká¹›teá¸¥, f. 5th s.)(saá¹ƒskÄ• ra-)

2150.
(yathÄ• *)(cetasaá¸¥, m. 1st pl. [bv. cpd.])(bhrÄ• nta-)(doá¹£eá¹‡a, m. 3rd s.)(pitta-)(gá¹›há¹‡anti â€• grah IX C. III p. pl.)(madhuram, n. 2nd s.)(tikta-rÅ«peá¹‡a, n. 3rd s.)(Å›vetam, n. 2nd s.)(pÄ«tatayÄ• , f. 3rd s.)

2151.
(yathÄ• *)(dhÄ• vantaá¸¥ â€• dhÄ• v I C., m. 1st pl.)(vegena, m. 3rd s. [adv.])(ca*)(Ä• rÅ«á¸• hÄ• á¸¥, m. 1st pl.)(nau-)(bhrameá¹‡a, m. 3rd s. [adv.])(prajÄ• nanti â€• jÃ±Ä• IX C. III p. pl.)(parvata-)(Ä• dÄ«n, m. 2nd pl.)(gacchataá¸¥ â€• gam I C., m. 2nd pl.)(tÄ• n, m. 2nd pl.)(bhramataá¸¥ â€• bhram I C., m. 2nd pl.)

2152.
(akta-)(vasayÄ• , f. 3rd s.)(maá¹‡á¸• Å«ka-)(aká¹£Ä• á¸¥, m. 1st pl. [bv. cpd.])(vaá¹ƒÅ›Ä• n, 2nd pl.)(buddhibhiá¸¥, f. 3rd pl.)(ura-ga-)(ca*)(mahattvÄ• bhyÄ• m, n. 3rd d.)(alpatva-)(vyakti-)(tat-)(Ä• Å›rayam, m. 2nd s.).

2153.
(yat-vat*)(gá¹›há¹‡anti â€• grah IX C. III p. pl.)(etÄ• ni, n. 2nd pl.)(vinÄ• *)(grahaá¹‡Ä• t, n. 5th s.)(nimitta-)(evam*)(á¸¥a-buddhvÄ• * â€• budh)(vyaÃ±jaka-stham, n. 2nd s.)(bhaviá¹£yati â€• bhÅ« Fut.)(bhrÄ• ntiá¸¥, f. 1st s.)(vyaá¹…gye, 7th s.)

2154.
(tu*)(bhedaá¸¥, m. 1st s.)(hrasva-)(Ä• di-)(virudhyate â€• rudh Pass.)(nityatva-)(Ä• deá¸¥, m. 6th s.)(katham*)(saá¸¥, m. 1st s.)(yasya, m. 6th s.)(sat-bhÄ• vaá¸¥, m. 1st s.)(sarvadÄ• *)(svayam*)(mÄ• trikaá¸¥, m. 1st s.)

2155.
(tasmÄ• t, n. 5th s.)(uccÄ• raá¹‡am, n. 1st s.)(tasya, m. 6th s.)(mÄ• trÄ• -)(kÄ• lam, n. 1st s. [bv. cpd.])(vÄ• *)(dvi-)(mÄ• tram, n. 1st s. [bv. cpd.])(vÄ• *)(tri-)(mÄ• tram, n. 1st s. [bv. cpd.])(vará¹‡aá¸¥, m. 1st s.)(svayam*)(na*)(mÄ• trikaá¸¥, m. 1st s.)

2156.
(nanu*)(abhivyaktiá¸¥, f. 1st s.)(Å›abdasya, m. 6th s.)(nÄ• daiá¸¥, m. 3rd pl.)(na*)(upapadyate â€• pad IV C. Ä€t.)(sÄ• , f. 1st s.)(syÄ• t â€• as II C. Opt.)(saá¹ƒskÄ• rÄ• t, m. 5th s.)(Å›abda-)(indriyasya, n. 6th s.)(vÄ• *)(ubhayasya, n. 6th s.)

2157.
(yadi*)(Å›abdaá¸¥)(saá¹ƒskriyate â€• ká¹› Pass.)(tataá¸¥*)(pratÄ«yeta â€• i Pass. Opt.)(sarv
m. 3rd pl.)(nirbhÄ• gasya, m. 6th s.)(vibhoá¸¥, m. 6th s.)(syÄ• t â€• as II C. Opt.)(na*)(saá¹ƒskriyÄ• , f. 1st s.)(eka-deÅ›e, m. 7th s.)

2158.
(na*)(ca*)(api*)(bhavet â€• bhÅ« I C. Opt.)(niyamaá¸¥, m. 1st s.)(saá¹ƒskÄ• ra-)(bhedena, m. 3rd s.)(Ä• dhÄ• ra-)(yataá¸¥*)(Å›abdaá¸¥, m. 1st s.)(nirÄ• dhÄ• raá¸¥, m. 1st s.)(ca*)(eva*)(vat*)(vyoman-)(Ä• tman-)(Ä• di-)

2159.
(api*)(atha*)(Ä• kÄ• Å›am, n. 1st s.)(Ä• dhÄ• raá¸¥, m. 1st s.)(tatra*)(sati â€• as I C., n. 7th s.)(anavayave, n. 7th s.)(syÄ• t â€• as I C. Opt.)(na*)(saá¹ƒskÄ• raá¸¥, m. 1st s.)(pradeÅ›a-)(api*)(Å›abda-)(gateá¸¥, f. 5th s.)(ká¹›tsna-)

2160.
(hi*)(vyavasthitaá¸¥, m. 1st s.)(yÄ• vat-)(vyoman-)(na*)(Å›akyate â€• Å›ak Pass.)(boddhum* â€• budh)(sa-kalaá¸¥, m. 1st s.)(saá¹ƒská¹›taá¸¥, m. 1st s.)(eka-deÅ›ena, 3rd s.)

2161.
(paká¹£e, m. 7th s.)(Å›rotra-)(Ä• kÄ• Å›a-)(vibhutvÄ• t, n. 5th s.)(tulyatÄ• , f. 1st

s.)(prÄ• pti-)(iti*)(api*)(Å›abdÄ• nÄ• m, m. 6th pl.)(bhÄ• ve, m. 7th s.)(dÅ«ra-)(jÃ±Ä• nam, n. 1st s.)(prasajyeta â€• saÃ±j Pass.)

2162.
(evam*)(Å›rotrasya, n. 6th s.)(ca*)(bhavet â€• bhÅ« I C. Opt.)(ekatvam, n. 1st s.)(sarva-)(prÄ• á¹‡a-bhá¹›tÄ• m, m. 6th pl.)(tena, n. 3rd s.)(velÄ• yÄ• m, f. 7th s.)(eka-)(Å›ruti-)(eva*)(sarve, m. 1st pl.)(te, m. 1st pl.)(Å›á¹›á¹‡uyuá¸¥ â€• Å›ru V C. Opt. III p. pl.)

2163.
(ca*)(tasya, n. 6th s.)(anavayavatvÄ• t, n. 5th s.)(Å›rotram, n. 1st s.)(na*)(bhavet â€• bhÅ« I C. Opt.)(deÅ›aá¸¥, m. 1st s.)(nabhaá¸¥-)(saá¹ƒská¹›taá¸¥, m. 1st s.)(dharma-)(adharma-)(siddhaye, f. 4th s.)(dvaya-)(vyavasthÄ•)

2164.
(ca*)(Å›rotram, n. 1st s.)(saká¹›t*)(saá¹ƒská¹›tam, n. 1st s.)(prabodhayet â€• budh Caus. Opt.)(sarva-)(Å›abdÄ• n, m. 2nd pl.)(caká¹£uá¸¥, n. 1st s.)(unmÄ«litam, n. 1st s.)(ghaá¹-Ä• ya, m. 4th s.)(na*)(na*)(buddhyate â€• budh IV C. Ä€t.)(paá¹-am, m. 2nd s.)

2165.
(etat, n. 1st s.)(eva*)(prasaktavyam, n. 1st s.)(api*)(saá¹ƒsmá¹›tau, f. 7th s.)(viá¹£ayasya, m. 6th s.)(saá¹ƒskÄ• rasya, m. 6th s.)(vá¹›ttitvÄ• t, n. 5th s.)(aviÅ›eá¹£ataá¸¥* [-tas suff.])(samÄ• na-)(deÅ›a-)

2166.
(asya, m. 6th s.)(saá¹ƒskÄ• raá¸¥, m. 1st s.)(bhavan â€• bhÅ« I C., m. 1st s.)(bhavet â€• bh I C. Opt.)(upanÄ«tyÄ• , f. 3rd s.)(sthira-)(vÄ• yu-)(Ä• varaá¹‡a-)(apÄ• ye, m. 7th s.)(upalambhanam, n. 1st s.)(stha-)(tat-)(deÅ›a-)

2167.
(Å›abda-)(ekatvena, n. 3rd s.)(na*)(siddhyataá¸¥ â€• sidh IV C. 3p d.)(saá¹ƒská¹›ta-)(asaá¹ƒská¹›tatve, n. 1st d.)(ca*)(eka-)(avasthÄ• -)(abhyupetau, f. 7th s.)(jÃ±Ä• yeta â€• jÃ±Ä• Pass. Opt.)(sarvaiá¸¥, m. 3rd pl.)(vÄ• *)(na*)

2168.
(doá¹£Ä• á¸¥, m. 1st pl.)(abhihitÄ• á¸¥, m. 1st pl.)(pratyeka-)(syuá¸¥ â€• as II C. Opt. III p. pl.)(saá¹ƒská¹›tau, f. 7th s.)(api*)(dvayoá¸¥, n. 6th du)(ataá¸¥*)(na*)(kathaÃ±cit*)(api*)(vyaÃ±jakaá¸¥, m. 1st s.)(Å›abde, m. 7th s.).

2169.
(kÄ• reá¹‡a, m. 3rd s.)(bhÄ• á¹£ya-)(vará¹‡itam, n. 1st s.)(uttaram, n. 1st s.)(saá¹ƒskÄ• rÄ• m. 5th s.)(Å›rotra-)(ca*)(bhedaá¸¥, m. 1st s.)(Å›ruti-)(vyavasthitaá¸¥, m. 1st s.)(pratiÅ›rotá¹›-)(bhedÄ• t, m. 5th s.)(tat-)

2170.
(yathÄ• *)(dÄ«pa-)(Ä• diá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(abhivyaÃ±jakaá¸¥, m. 1st s.)(ghaá¹-asya, m. 6th s.)(eva*)(anugrahÄ• t, m. 5th s.)(caká¹£uá¹£aá¸¥, n. 6th s.)(dhvaniá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(saá¹ƒská¹›teá¸¥, f. 5th s.)(Å›rotra-) --[á¸¥á¸¥lokavÄ• rtika -- Eternality of Words, 42].

2171.
(na*)(ca*)(paryanuyogaá¸¥, m. 1st s.)(tatra*)(kena, m. 3rd s.)(prakÄ• reá¹‡a, m. 3rd s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(utpattau, f. 7th s.)(api*)(tatra*)(api*)(Å›aktiá¸¥, f. 1st s.)(ati-indriyÄ• , f. 1st s.)

2172.
(kim*)(anuyujyate â€• yuj Pass.)(Å›aktiá¸¥, f. 1st s.)(nityam, n. 2nd s. [adv.])(anumeyÄ• , f. 1st s)(kÄ• rya-)(pramÄ• á¹‡am, n. 1st s.)(tatra*)(gamyate â€• gam Pass.)(bhÄ• vitÄ• -)(mÄ• tram, n. 1st s.)(bhÄ• va-)(tat-)

2173.
(ataá¸¥*)(ati-indriyayÄ• , f. 3rd s.)(Å›aktyÄ• , f. 3rd s.)(ete, m. 1st pl.)(Ä• dadhÄ• nÄ• á¸¥ â€• dhÄ• III C. Ä€t., m. 1st pl.)(ati-indriyÄ• m, f. 2nd s.)(Å›aktim, f. 2nd s.)(indriyasya, n. 6th s.)(hi*)(sphuranti â€• sphur I C. III p. pl.)(hetavaá¸¥, m. 1st pl.)(vyakti-)

2174.
(tu*)(yeá¹£Ä• m, m. 6th pl.)(Å›abdaá¸¥, m. 1st s.)(gá¹›hyate â€• grah Pass.)(Å›rotreá¹‡a, n. 3rd s.)(jÄ• taá¸¥, m. 1st s.)(aprÄ• ptaá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6th s.)(aprÄ• pti-)(tulyatvÄ• t, n. 5th s.)(dÅ«ra-)(vyavahita-)(Ä• diá¹£u, m. 7th pl.)

2175.
(grahaá¹‡a-)(agrahaá¹‡e, n. 1st d.)(tatra*)(stha-)(dÅ«ra-)(samÄ«pa-)(syÄ• tÄ• m â€• as II C Opt. 3p d.)(same, n. 1st d.)(ca*)(na*)(kramaá¸¥, m. 1st s.)(na* api*)(tÄ«vra-)(manda-)(Ä• di-)

2176.
(tasmÄ• t, n. 5th s.)(dá¹›á¹£á¹-yÄ• , f. 3rd s.)(Å›rotriya-)(api*)(nirÄ«ká¹£yatÄ• m â€• Ä«ká¹£ Opt.)(iyam, f. 1st s.)(kalpanÄ• , f. 1st s.)(asaá¹ƒÅ›ayaá¸¥, m. 1st s.)(iti*)(vÄ• yuá¸¥, m. 1st s.)(koá¹£á¹-hyaá¸¥, m. 1st s.)(abhihataá¸¥, m. 1st s.)(prayatna-)(yÄ• ti â€• yÄ• II C.)

2177.
(ca*)(saá¸¥, m. 1st s.)(anurudhyate â€• rudh IV C. Ä€t.)(saá¹ƒyoga-)(vibhÄ• gau, m. 2nd d.)(tÄ• lu-)(Ä• deá¸¥, m. 6th or 5th s.)(vegavattvÄ• t, n. 5th s.)(avaÅ›yam*)(pratiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(yÄ• vat-vegam*, n. 2nd s. [adv.])

2178.
(dhruvam, n. 2nd s. [adv.])(gamanÄ• t, n. 5th s.)(Ä• tman-)(avayavÄ• nÄ• m, m. 6th pl.)(tasya, m. 6th s.)(jÄ• yate â€• jan IV C. Ä€t. III p. pl.)(saá¹ƒyogÄ• á¸¥, m. 1st pl.)(viprayogÄ• á¸¥, m. 1st pl.)(stimitena, m. 3rd s.)(vÄ• yunÄ• , m. 3rd s.)

2179.
(samprÄ• ptaá¸¥, m. 1st s.)(vyomani, n. 7th s.)(kará¹‡a-)(niyacchati â€• yam I. Cl.)(Å›aktim, f. 2nd s.)(Å›rotre, n. 7th s.)(ca*)(bodhÄ• t, m. 5th s.)(Å›abda-)(tat-)(bhÄ• ve, m. 7th s.)(iá¹£yate â€• iá¹£ Pass.)(adá¹›á¹£á¹-aá¸¥, m. 1st s.)(saá¹ƒskÄ• raá¸¥, m. 1st s.)

2180.
(saá¸¥, m. 1st s.)(api*)(vat*)(Å›akti-)(utpatti-)(iti*)(naá¸¥, 6th pl.)(na*)(kiÃ±cana, n. 1st s.)(adhikam, n. 1st s)(eva*)(tathÄ• *)(tat-)(viÅ›eá¹£aá¸¥, m. 1st s.)(api*)(bhavet â€• bhÅ« I C. Opt.)(viÅ›eá¹£a-)(grahaá¹‡Ä• t, n. 5th s.)

2181.
(api*)(pratibandhaá¸¥, m. 1st s.)(kuá¸• ya-)(yujyate â€• yuj Pass.)(mÄ• tariÅ›vanaá¸¥, m. 6th s.)(api*)(abhighÄ• taá¸¥, m. 1st s.)(Å›rotra-deÅ›a-)(tÄ«vra-pravá¹›ttinÄ• , m. 3rd s. [bv. cpd.])(tena, m. 3rd s.)

2182.
(ca*)(tasya, m. 6th s.)(vá¹›ttitvÄ• t, n. 5th s.)(krama-)(ká¹£ayi-)(sampadaá¸¥, m. 6th s. [bv. cpd.])(nimittatÄ• , f. 1st s.)(krama-)(tÄ«vratva-)(mandatÄ• -)(saá¹ƒskÄ• ra-)

2183.
(asmÄ• bhiá¸¥, 3rd pl.)(ca*)(na*)(avaÅ›yam*)(abhyupeyate â€• i Pass.)(Å›rotram, n. 1st s.)(Ä• kÄ• Å›am, n. 1st s.)(na*)(ca*)(vyoma, n. 1st s.)(anavayavam, n. 1st

s.)(niá¹£edhataá¸¥* [-tas suff.])(jaina-)(sÄ• á¹…khya-)

2184.
(tena, n. 3rd s.)(tat, n. 1st s.)(Å›rotram, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(vÄ• *)(eka-deÅ›aá¸¥, m. 1st s.)(Ä• kÄ• Å›a-)(yat-vÄ• *)(antaram, n. 1st s.)(vastu-)(prati-naram*, n. 2nd s. [adv.])(gamyam, n. 1st s.)(artha-Ä• patti-)(kÄ• rya-)

2185.
(api*)(yadi*)(ca*)(vyÄ• pi, n. 1st s.)(ca*)(ekam, n. 1st s.)(tu*)(api*)(tathÄ• *)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(dhvani-)(adhiá¹£á¹-hÄ• ne, n. 7th s.)(saá¸¥, m. 1st s.)(pratipadyate â€• pad IV C. Ä€t.)(Å›abdam, m. 2nd s.)(yasya, m. 6th s.)(sÄ• , f. 1st s.)

2186.
(api*)(atha*)(saá¹ƒskÄ• raá¸¥, m. 1st s.)(indriya-)(saá¸¥, m. 1st s.)(api*)(deÅ›ataá¸¥* [-tas suff.])(adhiá¹£á¹-hÄ• na-)(tena, n. 3rd s.)(Å›rotram, n. 1st s.)(Å›uá¹£kuli, n. 1st s. [bv. cpd.])(asaá¹ƒská¹›ta-)(na*)(Å›roá¹£yati â€• Å›ru Fut.)(Å›abdam, m. 2nd s.)

2187.
(na*)(saá¹ƒskriyÄ• , f. 1st s.)(Å›rotra-)(dhvaneá¸¥, m. 6th s.)(aprÄ• pta-)(deÅ›atvÄ• t, n. 5th s.)(kará¹‡a-)(ataá¸¥*)(niyamaá¸¥, m. 1st s.)(saá¹ƒskÄ• ra-)(sthitaá¸¥, m. 1st s.)(bhedena, m. 3rd s.)(adhiá¹£á¹-hÄ• na-)

2188.
(nanu*)(labdha-)(saá¹ƒskÄ• ram, n. 1st s. -bv. cpd.)(ekasmin, n. 7th s.)(adhiá¹£á¹-hÄ• ne, n. 7th s.)(indriyam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(bodhakam, n. 1st s.)(sarva-)(deheá¹£u, m. 7th pl.)(vÄ• dinaá¸¥, m. 6th s.)(indriya-)(eka-)

2189.
(utpattiá¸¥, f. 1st s.)(vijÃ±Ä• na-)(iá¹£yate â€• iá¹£ Pass.)(deha-pradeÅ›eá¹£u, m. 7th pl.)(puá¹ƒsÄ• m, m. 6th pl.)(tena, n. 3rd s.)(pradhÄ• na-)(vaideÅ›yÄ• t, n. 5th s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(Å›rotra-)(viguá¹‡Ä• , f. 1st s.)

2190.
(ca*)(api*)(naá¸¥, 6th pl.)(Ä• tmÄ• , m. 1st s.)(niá¹£pradeÅ›aá¸¥, m. 1st s.)(ca*)(api*)(vidan â€• vid II C., m. 1st s.)(kÄ• rtsnyena, n. 3rd s.)(gá¹›há¹‡Ä• ti â€• grah IX C.)(Å›arÄ«re, n. 7th s.)(eva*)(iti*)(evam-)(uktiá¸¥, f. 1st s.)(na*)(duá¹£yati â€• duá¹£

IV C.)

2191.
--And(ca*)(etena, m. 3rd s.)(eva*)(hetunÄ• , m. 3rd
s.)(bÄ• dhirya-)(Ä• di-)(vyavasthÄ• nam, n. 1st s.)(tat, n. 1st s.)(eva*)(anyasya, m.
6th s.)(abhogyam, n. 1st s.)(avaÅ›Ä«á¹›tam, n. 1st s.)(dharma-)(adharma-)

2192.
(yathÄ• *)(avaropitaá¸¥, m. 1st s.)(svÄ• mitvÄ• t, n. 5th s.)(eva*)(bhavan â€• bhÅ« I C., m.
1st s.)(tatra*)(na*)(labhate â€• labh I C. Ä€t.)(bhogam, m. 2nd
s.)(tat-vat*)(badhiraá¸¥, m. 1st s.)(anyatra*)(Å›á¹›á¹‡vati â€• Å›ru V C., m. 7th s.)

2193.
(ca*)(Å›rotra-)(Å›abda-)(Ä• Å›rayÄ• á¹‡Ä• m, m. 6th pl.)(svayam*)(nÄ• ma*)(na*)(avayavÄ•
1st pl.)(ca*)(na*)(vá¹›ttitvam, n. 1st s.)(eka-)(deÅ›a-)(api*)(tathÄ• *)(etat, n. 1st
s.)(na*)(duá¹£yati â€• duá¹£ IV C.)

2194.
(hi*)(vÄ• yÅ«nÄ• m, m. 6th pl.)(vyaÃ±jakÄ• nÄ• m, m. 6th pl.)(avayava-)(bhinna-)(deÅ›atÄ•
f. 1st s.)(ca*)(bhedaá¸¥, m. 1st s.)(jÄ• ti-)(evam*)(tena, 3rd s.)(saá¹ƒskÄ• raá¸¥, m. 1st
s.)(vyavatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)

2195.
(yathÄ• *)(saá¸¥, m. 1st s.)(vÄ• yuá¸¥, m. 1st s.)(preritaá¸¥, m. 1st s.)(artham, m. 2nd
s.)(anya-)(na*)(karoti â€• ká¹› VIII C.)(tathÄ• *)(Å›aktaá¸¥, m. 1st
s.)(saá¹ƒskÄ• ra-)(anya-)(vará¹‡a-)(na*)(kariá¹£yati â€• ká¹› Fut.)(anyam, m. 2nd s.)

2196.
(yathÄ• *)(anyaiá¸¥, m. 3rd pl.)(saá¹ƒyogaiá¸¥, m. 3rd pl.)(tÄ• lu-)(Ä• di-)(vará¹‡aá¸¥, m. 1st
s.)(na*)(anyaá¸¥, m. 1st s.)(tathÄ• *)(sÄ• ribhiá¸¥, m. 3rd
pl.)(antara-)(dhvani-)(na*)(ká¹£epaá¸¥, m. 1st s.)(antara-)(dhvani-)

2197.
(tasmÄ• t, m. 5th s.)(utpatti-)(abhivyaktibhyÄ• m, f. 3rd d.)(bhedaá¸¥, m. 1st
s.)(sÄ• marthya-)(artha-Ä• pattitaá¸¥* [-tas suff.])(kÄ• rya-)(syÄ• t â€• as II C.
Opt.)(samaá¸¥, m. 1st s.)(sarvatra*)(prayatna-)(vivaká¹£ayoá¸¥, f. 7th d.)

2198.

(yat-vÄ• *)(matiá¸¥, f. 1st s.)(kÄ• ryÄ• , f. 1st s.)(Å›rotratÄ• -)(diÅ›-)(anusÄ• reá¹‡a, m. 3rd s.)(veda-)(hi*)(na*)(kathaÃ±cana*)(vede, m. 7th s.)(uktam, n. 1st s.)(Ä• tmakam, n. 1st s.)(Ä• kÄ• Å›a-)(Ä• di-)

2199.
(hi*)(pralayeá¹£u, m. 7th pl.)(etat, n. 1st s.)(abhidhÄ«yate â€• dhÄ• Pass.)(iti*)(Å›rotram, n. 1st s.)(diÅ›aá¸¥, f. 2nd pl.)(tat, n. 1st s.)(vacanam, n. 1st s.)(vat*)(caká¹£uá¸¥-)(Ä• di-)(gÄ• mitva-)(praká¹›ti-)

2200.
(yathÄ• *)(uktam, n. 1st s.)(asya, m. 6th s.)(caká¹£uá¸¥, n. 1st s.)(gamayatÄ• t â€• gam Caus. Imperative 3p s.)(sÅ«ryam)(iti*)(vijÃ±Ä• nam, n. 1st s.)(praká¹›ti-)(tejaá¸¥-)(tathÄ• *)(Å›rotram, n. 1st s.)(Ä• tmakam, n. 1st s.)(diÅ›-)

2201.
(ca*)(dik, f. 1st s.)(ekÄ• , f. 1st s.)(eva*)(sarva-gatÄ• , f. 1st s.)(vyavasthitÄ• , f. 1st s.)(yÄ• vat)(vyoma, n. 2nd s.)(parichinnÄ• , f. 1st s.)(randhra-)(kará¹‡a-)(Å›rotram, n. 1st s.)(vat*)(deÅ›a-)(Ä• kÄ• Å›a-)

2202.
(ca*)(yÄ• vÄ• n, m. 1st s.)(kaÅ›cana, m. 1st s.)(nyÄ• yaá¸¥, m. 1st s.)(kalpane, n. 7th s.)(bhÄ• ga-)(nabhaá¸¥-)(asau, m. 1st s.)(samaá¸¥, m. 1st s.)(api* ca*)(bhÄ• ge, m. 7th s.)(diÅ›-)(tu*)(viÅ›iá¹£yate â€• Å›iá¹£ Pass.)(Ä• gamÄ• t, m. 5th s.)

2203.
(tasmÄ• t, n. 5th s.)(Å›rotram, n. 1st s.)(saá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(bhÄ• gaá¸¥, m. 1st s.)(dravya-)(diÅ›-)(vaÅ›Ä«ká¹›taá¸¥, m. 1st s.)(puá¹‡ya-)(apuá¹‡ya-)(parichinnaá¸¥, m 1st s.)(randhra-)(kará¹‡a-)(ca*)(saá¹ƒskriyate â€• ká¹› Pass.)

2204.
(api*)(saá¹ƒskÄ• re, m. 7th s.)(viá¹£ayasya, m. 6th s.)(tena, n. 3rd s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(ekasya, m. 6th s.)(eva*)(ca*)(bhedÄ• t, m. 5th s.)(sÄ• marthya-)(na*)(avagamyate â€• gam Pass.)(sarvaiá¸¥, m. 3rd pl.)

2205.
(eva*)(yathÄ• *)(ayam, m. 1st s.)(utpadyamÄ• naá¸¥, â€• pad IV C. Ä€t., m. 1st s.)(api*)(bhavan â€• bhÅ« I C., m. 1st s.)(prati*)(sarvÄ• n, m. 2nd pl.)(na*)(avagamyate, â€• gam Pass.)(sarvaiá¸¥, m. 3rd pl.)(vibhÄ• gena, m. 3rd

s.)(diÅ›-)(deÅ›a-)(Ä• di-)

2206. ... --in just (eva*)(tathÄ• *)(Å›abdaá¸¥, m. 1st s.)(Å›rÅ«yate â€• Å›ru Pass.)(eva*)(tena, m. 3rd s.)(yasya, m. 6th s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(samÄ«pa-sthaiá¸¥, m. 3rd pl.)(nÄ• daiá¸¥, m. 3rd pl.)(na*)(kathaÃ±cana*)(dÅ«ra-sthaiá¸¥, m. 3rd pl.)

2207.
(utpatteá¸¥, f. 6th s.)(Å›abda-)(niá¹£iddhatvÄ• t, n. 5th s.)(anupapatteá¸¥, f. 5th s.)(anyathÄ• *)(dhvanibhyaá¸¥, m. 5th pl.)(janma, n. 1st s.)(viÅ›iá¹£á¹-a-)(saá¹ƒská¹›teá¸¥, f. 6th s.)

2208.
(ca*)(atra*)(bhÄ• vitÄ• , f. 1st s.)(bhÄ• va-)(tat-)(avabodhinÄ«, f. 1st s.)(astitva-)(Å›akti-)(vat*)(Å›akti-)(Å›rotra-)(tatra*)(hi*)(buddhiá¸¥, f. 1st s.)(iá¹£tÄ• , f. 1st s.)(saá¹ƒhá¹›tÄ• , f. 1st s.)

2209.
(tu*)(paká¹£e, m. 7th s.)(dvaya-)(saá¹ƒskÄ• ra-)(tat, n. 1st s.)(hi*)(dvayam, n. 1st s.)(doá¹£a-)(vá¹›thÄ• *)(yena, n. 3rd s.)(Å›abdaá¸¥, m. 1st s.)(na*)(gamyate â€• gam Pass.)(sarvaiá¸¥, m. 3rd pl.)(vaikalyÄ• t, n. 5th s.)(anyatara-)

2210.
(yathÄ• *)(savitÄ• , m. 1st s.)(api*)(ekaá¸¥, m. 1st s.)(Ä«ká¹£yate â€• Ä«ká¹£ Pass.)(nÄ• nÄ• -)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(jala-)(Ä• diá¹£u, m. 7th pl.)(yujapat*)(ca*)(na*)(asya, m. 6th s.)(bhedaá¸¥, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(api*)(tathÄ• *)(gamyatÄ• m â€• gam Pass. Imperative)

2211.
(hi*)(saá¸¥, m. 1st s.)(gá¹›hyate â€• grah Pass.)(tat-)(deÅ›e, m. 7th s.)(adhÄ«natvÄ• t, n. 5th s.)(dhvani-)(vyaÃ±jaka-)(ca*)(dhvanÄ«nÄ• m, m. 6th pl.)(na*)(sÄ• marthyam, n. 1st s.)(vyÄ• ptum* â€• Ä• p)(nirantaram, n. 2nd s.)(vyoma, n. 2nd s.)

2212.
(tena, n. 3rd s.)(asau, m. 1st s.)(gamyate â€• gam Pass.)(avicchinna-rÅ«peá¹‡a, n. 3rd s.)(sarvatra*)(dhvanÄ«nÄ• m, m. 6th pl.)(bhinna-)(deÅ›atvÄ• t, n. 5th s.)(Å›rutiá¸¥, f. 1st s.)(avarudhyate â€• rudh Pass.)(tatra*)

2213.
(ca*)(antarÄ• latvÄ• t, n. 5th s.)(apÅ«rita-)(avasÄ«yate â€• so Pass.)(vicchedaá¸¥, m. 1st s.)(ca*)(alpaka-)(deÅ›atvÄ• t, n. 5th s.)(matiá¸¥, f. 1st s.)(Å›abde, m. 7th s.)(api*)(avibhutÄ• -)

2214.
(ca*)(gati-mat-)(vega-vattvÄ• bhyÄ• m, n. 3rd d.)(yataá¸¥* yataá¸¥*)(te, m. 1st pl.)(Ä• yÄ• nti â€• yÄ• II C. III p. pl.)(Å›rotÄ• , m. 1st s.)(manyate â€• man IV C. Ä€t.)(Å›abdam, m. 2nd s.)(iva*)(Ä• yÄ• ntam â€• yÄ• II C., m. 2nd s.)(tataá¸¥*)(tataá¸¥*)

2215.
(Ä• ha â€• ah Perf.)(kena, n. 3rd s.)(nimittena, n. 3rd s.)(bhinnÄ• ni, n. 1st pl.)(pratibimbÄ• ni, n. 1st pl.)(gá¹›hyante â€• grah Pass. III p. pl.)(yugapattayÄ• , f. 3rd s.)(pá¹›thak*)(pá¹›thak*)

2216.
(brÅ«maá¸¥ â€• brÅ« II C. 1p pl.)(atra*)(yadÄ• *)(tÄ• vat*)(tejaá¸¥, n. 1st s.)(cÄ• ká¹£uá¹£ar 1st s.)(pravarttitam, n. 1st s.)(pratisrotraá¸¥*, n. 2nd s. [adv.])(tejasÄ• , n. 3rd s.)(saurena, n. 3rd s.)(sphuratÄ• â€• sphur, n. 3rd s.)(jale, n. 7th s.)

2217.
(gá¹›há¹‡Ä• ti â€• grah IX C.)(savitÄ• ram, m. 2nd s.)(eva*)(sva-)(deÅ›am, m. 2nd s.)(aneka-dhÄ• *)(bhinna-)(mÅ«rtiá¸¥, m. 1st s. - bv. cpd)(yathÄ• -pÄ• tram*, n. 2nd s. [adv.])(kutaá¸¥*)(tadÄ• *)(anekatÄ• , f. 1st s.)(asya, m. 6th s.)

2218.
(yathÄ• *)(api*)(ekaá¸¥, m. 1st s.)(gá¹›hyate â€• grah Pass.)(pá¹›thak*)(Ä«á¹£at-)(sammÄ«li n.)(aá¹…gulyÄ• , f. 3rd s.)(bhinnatvÄ• t, n. 5th s.)(vá¹›tteá¸¥, f. 5th s.)(caká¹£uá¸¥-)(eva*)(tathÄ• *)(naá¸¥, 6th pl.)

2219.
(tu*)(anye, m. 1st pl.)(eá¹£iá¹‡aá¸¥, m. 1st pl.)(pratibimba-)(udaya-)(codayanti â€• cud Caus. III p. pl.)(atra*)(cet*)(eva*)(saá¸¥, m. 1st s.)(pratÄ«yeta â€• i Pass. Opt.)(kasmÄ• t, n. 5th s.)(na*)(dá¹›Å›yate â€• dá¹›s Pass.)(upari*)

2220.
(kutaá¸¥*)(Ä«ká¹£aá¹‡am, n. 1st s.)(adhastÄ• t*)(kÅ«pa-)(Ä• diá¹£u, m. 7th pl.)(vinÄ• *)(pratibimbÄ• t, n. 5th s.)(katham*)(mukhaá¸¥, m. 1st s. [bv.

cpd.])(prÄ• Ã±c-)(paÅ›yan â€• dá¹›Å› VI C.,m. 1st s.)(darpaá¹‡am, n. 2nd s.)(ca*)(syÄ• t â€•
II C. Opt.)(mukhaá¸¥, m. 1st s. [bv. cpd.])(pratyaÃ±c-)

2221.
(ap-)(sÅ«rya-)(darÅ›inÄ• m, m. 6th s.)(nityam, n. 2nd s. [adv.])(dvedhÄ• *)(caká¹£uá¸¥, n.
1st s.)(pravartate â€• vá¹›t I C. Ä€t.)(ekam, n. 1st
s.)(Å«rdhvam*)(adhastÄ• t*)(ca*)(tatra)(Å«rdhva-)(aá¹ƒÅ›u-)(prakÄ• Å›itam, m. 2nd s.)

2222.
(adhiá¹£á¹-hÄ• na-)(an-á¹›justhatvÄ• t, n. 5th s.)(na*)(Ä• tmÄ• , m. 1st s.)(sÅ«ryam, m. 2nd
s.)(prapadyate â€• pad IV C. Ä€t.)(pÄ• ramparya-)(arpitam, m. 2nd s.)(santam, m. 2nd
s. [â€• as II C.])(avabudhyate â€• budh IV C. Ä€t.)(avÄ• Ã±c-)(vá¹›ttyÄ• , f. 3rd s.)

2223.
(Å«rdhva-)(vá¹›ttim, m. 2nd s. [bv. cpd.])(ekatvÄ• t, n. 5th
s.)(avÄ• k*)(iva*)(ca*)(manyate â€• man IV C. Ä€t.)(adhastÄ• t*)(eva*)(tena, n. 3rd
s.)(arkaá¸¥, m. 1st s.)(sa-antarÄ• laá¸¥, m. 1st s. [bv. cpd.])(pratÄ«yate; prati-â€• i
pass. Pr. III p. s.)
Textual variant [GOS]: (sÅ«ryam, m. 2nd s.)

2224.
(evam*)(bhrÄ• ntyÄ• , f. 3rd s.)(avagacchati â€• gam I C.)(mukham, n. 2nd
s.)(iti*)(pratyak*)(buddhyamÄ• naá¸¥ â€• budh IV. C. Ä€t., m. 1st s.)(samarpitam, n. 2nd
s.)(vá¹›ttyÄ• , f. 3rd s.)(natayÄ• , f. 3rd s.)(prÄ• Ã±c-)(vá¹›tti-)(pratyaÃ±c-)

2225.
(vÄ• *)(api*)(pratibimbake, n. 7th s.)(sati â€• as II C., n. 7th s.)(vá¹›ttau, m. 7th
s. [bv. cpd.])(aneka-)(deÅ›a-)(vidyate â€• vid Pass.)(na*)(nÄ• nÄ• tvam, n. 1st
s.)(eva*)(gamyatvÄ• t, n. 5th s.)(samÄ• na-)(buddhi-)

2226.
(ca*)(etat, n. 1st s.)(iti*)(bhinnatvam, n. 1st s.)(bhedena, m. 3rd
s.)(deÅ›a-)(Ä• numÄ• nikam, n. 1st s.)(tu*)(pratyayaá¸¥, m. 1st s.)(iti*)(saá¸¥, m. 1st
s.)(eva*)(pratyaká¹£aá¸¥, m. 1st s.)(tena, n. 3rd s.)(bÄ• dhakaá¸¥, m. 1st s.)

2227.
(ca*)(yathÄ• *)(ekaá¸¥, m. 1st s.)(devadattaá¸¥, m. 1st s.)(api*)(vrajan â€• vraj I C.,
m. 1st s.)(bhinna-)(deÅ›Ä• n, m. 2nd pl.)(paryÄ• yeá¹‡a, m. 3rd s.)(na*)(bhidyate â€• bhid

Pass.)(tathÄ• *)(Å›abdaá¸¥, m. 1st s.)(na*)(bhidyate â€• bhid Pass.)

2228.
(ca*)(yathÄ• *)(ekaá¸¥, m. 1st s.)(ekatvaá¸¥, m. 1st s. [bv. cpd.])(jÃ±Ä• ta-)(dá¹›Å›yamÄ• naá¸¥, m. 1st s.)(punaá¸¥*)(punaá¸¥*)(na*)(bhinnaá¸¥, m. 1st s.)(bhedena, m. 3rd s.)(kÄ• la-)(tathÄ• *)(Å›abdaá¸¥, m. 1st s.)(na*)(deÅ›ataá¸¥)

2229.
(cet*)(avirodhaá¸¥, m. 1st s.)(paryÄ• yÄ• t, m. 5th s.)(dá¹›Å›yatÄ• m â€• dá¹›Å› Pass.)(api*)(vyÄ• pitvÄ• t, n. 5th s.)(hi*)(saá¸¥, m. 1st s.)(dharmaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(siddhyai, f. 4th s.)(dá¹›á¹£á¹-a-)(abhyupeyate â€• i Pass.)(sarveá¹£Ä• m, 6th pl.)

2230.
(má¹›di, f. 7th s.)(khÄ• tÄ• yÄ• m, f. 7th s.)(dhÄ«á¸¥, f. 1st s.)(vyomni, n. 7th s.)(mahattva-)(vÄ• *)(alpÄ• yÄ• m, f. 7th s.)(dhÄ«á¸¥, f. 1st s.)(alpa-)(evam*)(matiá¸¥, f. 1st s.)(atyanta-)(aká¹›take, m. 7th s.)

2231.
(tena, n. 3rd s.)(evam*)(atra*)(bhramaá¸¥, m. 1st s.)(mati-)(vá¹›ttau, f. 7th s.)(Å›abda-)(para-)(upÄ• dhi-)(ca*)(sthÅ«latva-)(sÅ«ká¹£matve, n. 1st d.)(na*)(laká¹£yete â€• laká¹£ Pass. 3p d.)(vartinÄ«, n. 1st d.)(Å›abda-)

2232.
(kalpanÄ• , f. 1st s.)(mahattva-)(alpatva-)(tÄ«vratva-)(mandatve, n. 7th s.)(buddhi-)(ca*)(sarvadÄ• *)(sÄ• , f. 1st s.)(bhavati â€• bhÅ« I C.)(eva*)(paá¹-vÄ«, f. 1st s.)(ghaá¹-a-)(Ä• dau, m. 7th s.)(api*)(prakÄ• Å›ite, m. 7th s.)(mahÄ• -)(tejaá¸¥-)(mandÄ• , f. 1st s.)(prakÄ• Å›ite, m. 7th s.)(manda-)(evam*)(dÄ«rgha-)(Ä• dayaá¸¥, m. 1st pl.)(sarve, m. 1st pl.)(dharmÄ• á¸¥, m. 1st pl.)(dhvani-)

2234.
(na*)(ca*)(Å›abdaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s. [bv. cpd.])(artha-)(dá¹›á¹£á¹-a-)(bhavati â€• bhÅ« I C.)(vÄ• cakaá¸¥, m. 1st s.)(cet*)(syÄ• t â€• a C. Opt.)(tathÄ• *)(sarvaá¸¥, m. 1st s.)(api*)(apÅ«rvaá¸¥, m. 1st s.)(prabodhayet â€• budh Caus. Opt.)(sva-)(artham, m. 2nd s.)

2235.
(darÅ›anam, n. 1st s.)(sambandha-)(na*)(upapadyate â€• pad IV C. Ä€t.)(anityasya, m.

6th s.)(asya, m. 6th s.)(cet*)(jÃ±Ä• na-)(sambandha-)(siddhiá¸¥, f. 1st s.)(dhruvam*, n. 2nd s. [adv.])(sthitiá¸¥, f. 1st s.)(antara-)(kÄ• la-)

2236.
(ca*)(na*)(anyaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(bodhakaá¸¥, m. 1st s.)(sambandhe, m. 7th s.)(jÃ±Ä• ta-)(anyasmin, m. 7th s.)(hi*)(sambandhe, m. 7th s.)(jÃ±Ä• ta-)(Å›abde, m. 7th s.)(go-)(Å›abdaá¸¥, m. 1st s.)(aÅ›va-)(na*)(vÄ• cakaá¸¥)

2237.
(atha*)(kaÅ›cit, m. 1st s.)(eva*)(anyaá¸¥, m. 1st s.)(api*)(avabodhakaá¸¥, m. 1st s.)(sva-)(bhÄ• vena, m. 3rd s.)(tatra*)(anibandhane, n. 7th s.)(syÄ• t â€• as II C. Opt.)(na*)(viniÅ›cayaá¸¥, m. 1st s.)(iti*)(kaá¸¥, m. 1st s.)(asau, m. 1st s.)

2238.
(vyavahÄ• re, m. 7th s.)(prakalpite, m. 7th s.)(iti*)(yataá¸¥*)(pratyayaá¸¥, m. 1st s.)(api*)(syÄ• t â€• as II C. Opt.)(Å›rotá¹• á¹‡Ä• m, m. 6th pl.)(tu*)(na*)(avakalpate â€• ká¸·p C. Ä€t.)(ittham*)(vaktá¹• á¹‡Ä• m, m. 6th pl.)

2239.
(ajÃ±Ä• tvÄ• * â€• jÃ±Ä•)(kam, m. 2nd s.)(Å›abdam, m. 2nd s.)(vivaká¹£atu â€• vac Desid. Imperative 3p s.)(cet*)(jÄ• nÄ• ti â€• jÃ±Ä• IX C.)(saá¸¥, m. 1st s.)(avaÅ›yam*)(avadhÄ• ritaá¸¥, m. 1st s.)(pÅ«rvam*, n. 2nd s. [adv.])(eva*)

2240.
(tejaá¸¥, n. 1st s.)(pratyaká¹£a-)(Å›eá¹£atvÄ• t, n. 5th s.)(navatve, n. 7th s.)(prakÄ• Å›akam, n. 1st s.)(api*)(ca*)(sadá¹›Å›atva-)(á¸¥a-pratÄ«teá¸¥, f. 5th s.)(tat-)(dvÄ• reá¹‡a, n. 3rd s.)(api*)(a-vÄ• cakaá¸¥, m. 1st s.)

2241.
(ca*)(kasya, m. 6th s.)(ekasya, m. 6th s.)(sÄ• dá¹›Å›yÄ• t, n. 5th s.)(aparaá¸¥, m. 1st s.)(kalpyatÄ• m â€• kalp Caus. Pass. Imperative 3p s.)(vÄ• cakaá¸¥, m. 1st s.)(tadÄ• *)(sarveá¹£Ä• m, m. 6th pl.)(tulyatÄ• , f. 1st s.)(saá¹…gatitvena, n. 3rd s.)(adá¹›á¹£á¹-a-)

2242.
(cet*)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(pÅ«rva-)(artha-vÄ• n, m. 1st s.)(kutaá¸¥*)(tasya, m. 6th s.)(etÄ• vÄ• n, m. 1st s.)(ká¹£aá¹‡aá¸¥, m. 1st s.)(hi*)(na*)(sampratÄ«yate â€• Ä« Pass.)(artha-vÄ• n, m. 1st s.)(upalabdhaá¸¥, m. 1st s.)(dviá¸¥-)(triá¸¥-vÄ• n, m. 1st s.)

2243.
(apratÄ«ta-)(anya-)(Å›abdÄ• nÄ• m, m. 6th p. [bv. cpd.])(asau, m. 1st s.)(tat-)(kÄ• le, m. 7th s.)(anarthakaá¸¥, m. 1st s.)(iti*)(saá¸¥, m. 1st s.)(eva*)(syÄ• t â€• as II C. Opt.)(arthavÄ• n, m. 1st s.)(anya-)(Å›rutÄ«nÄ• m, m. 6th pl. [bv. cpd.])(vismayaá¸¥, m. 1st s.)

2244.
(ca*)(tÄ• vat*)(na*)(sambandha-)(karaá¹‡am, n. 1st s.)(anuccÄ• rya* â€• car)(Å›abdam, m. 2nd s.)(ca*)(naá¹£á¹-asya, m. 6th s.)(uccÄ• rita-)(na*)(prayojanam, n. 1st s.)(sambandhena, m. 3rd s.)

2245.
(tena, n. 3rd s.)(naá¹£á¹-atvÄ• t, n. 5th s.)(asambandha-)(pÅ«rvaá¸¥, m. 1st s.)(tÄ• vat*)(anarthakaá¸¥, m. 1st s.)(katham*)(uttaraá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s. [bv. cpd.])(aká¹›ta-)(vijÃ±Ä• yeta â€• jÃ±Ä• Pass. Opt.)(arthavÄ• n, m. 1st s.)

2246.
(kaá¸¥, m. 1st s.)(kuryÄ• t â€• ká¹› VIII C. Opt.)(kriyÄ• á¸¥, f. 2nd p.)(uccÄ• raá¹‡a-)(Å›abda-)(karaá¹‡a-)(sambandha-)(vyÄ• vahÄ• rikÄ«á¸¥, f. 2nd pl.)(sva-bhÄ• vatvÄ• t, n. 5th s.)(krama-)(yugapat*)(kvacit*)

2247.
(puá¹ƒsÄ• m, m. 6th pl.)(bhinnÄ• nÄ• m, m. 6th pl.)(kÄ• la-)(deÅ›a-)(Ä• di-)(pÅ«rvam*, n. 2nd s. [adv.])(aÅ›ruteá¸¥, f. 5th s.)(antara-)(Å›abda-)(na*)(siddhyati â€• sidh IV C.)(api*)(ekaá¸¥, m. 1st s.)(Å›abdah, m. 1st s.)(sambandhaá¸¥, m. 1st s. [bv. cpd.])(ká¹›trima-)

2248.
(api*)(asya, m. 6th s.)(sambandha-)(kathane, n. 7th s.)(pratikriyÄ• , f. 1st s.)(syÄ• t â€• as II C. Opt.)(eva*)(eá¹£Ä• , f. 1st s.)(hi*)(na*)(Ä• khyÄ• nasya, n. 6th s.)(sambhavaá¸¥, m. 1st s.)(naá¹£á¹-a-)(asat-)(vartamÄ• neá¹£u, m. 7th pl.)

2249.
(ca*)(kataraá¸¥, m. 1st s.)(vaktrÄ• , m. 3rd s.)(kathyatÄ• m â€• kath Pass.)(arthavÄ• n, m. 1st s.)(Å›rotuá¸¥, m. 6th s.)(yadÄ• *)(asau, m. 1st s.)(na*)(Å›aknoti â€• Å›ak VII C.)(bhÄ• á¹£itum* â€• bhÄ• á¹£)(Å›abdam, m. 2nd s.)(pÅ«rva-)(Å›rutam, m. 1st s.)

2250.
(tÄ• vat*)(saá¸¥, m. 1st s.)(na*)(bravÄ«ti â€• brÅ« II C.)(arthavantam, m. 2nd s.)(vadet â€• vad I C. Opt.)(sadá¹›Å›am, m. 2nd s.)(tatra*)(Å›abdaá¸¥, m. 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(sadá¹›Å›aá¸¥, m. 1st s.)(arthavat-)(Å›rotuá¸¥, m. 6th s.)

2251.
(a-bhÄ• vÄ• t, m. 5th s.)(grahaá¹‡a-)(arthavat-)(ca*)(asau, m. 1st s.)(svayam*)(na*)(arthavÄ• n, m. 1st s.)(velÄ• yÄ• m, f. 7th s.)(vaktuá¸¥, m. 6th s.)(Å›rotá¹›tva-)(eva*)(etat, n. 1st s.)(prasajyate â€• saÃ±j Pass.)

2252.
(tasmÄ• t, 5th s.)(sambandhaá¸¥, m. 1st s.)(Å›abda-)(artha-)(abhyupeyatÄ• m â€• i Pass. Imperative)(nityaá¸¥, m. 1st s.)(eva*)(tu*)(sÄ• mayikaá¸¥, m. 1st s.)(na*)(yuktaá¸¥, m. 1st s.)(tat-)(asambhavÄ• t, m. 5th s.)(sarvathÄ• *)

2253.
(Å›aktatvam, n. 1st s.)(svataá¸¥)(na*)(eva*)(asti â€• as II C.)(mithaá¸¥*)(vÄ• cakayoá¸¥, m. 6th d.)(vÄ• cya-)(pratÄ«tiá¸¥, f. 1st s.)(puá¹ƒsÄ• m, m. 6th s.)(samayÄ• t, m. 5th s.)(vat*)(nikoca-)(aká¹£a-)

2254.
(samayaá¸¥, m. 1sts.)(kriyate â€• ká¹› Pass.)(vÄ• *)(prati-martyam*, n. 2nd s. [adv.])(vÄ• *)(eva*)(prati-uccÄ• raá¹‡am*, n. 2nd s. [adv.])(vÄ• *)(saká¹›t*)(Ä• dau, m. 7th s.)(jagat-)(kenacit, m. 3rd s.)(ekena, m. 3rd s.)

2255.
(vÄ• *)(sambandhaá¸¥, m. 1st s.)(api*)(bhidyeta â€• bhid Pass. Opt.)(prati-ekam*, n. 2nd s. [adv.])(athavÄ• *)(bhavet â€• bhÅ« I C. Opt.)(ekaá¸¥, m. 1st s.)(ekatve, n. 7th s.)(na*)(syÄ• t â€• as II C. Opt.)(ká¹›takaá¸¥, m. 1st s.)(cet*)(bhinnaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(dhÄ«á¸¥, f. 1st s.)(bheda-)

2256.
(ca*)(bhedÄ• t, m. 5th s.)(dhiyoá¸¥, f. 6th d.)(vaktá¹›-)(Å›rotá¹›-)(vyavahÄ• raá¸¥, m. 1st s.)(duá¹£yati â€• duá¹£ IV C.)(hi*)(sambandhaá¸¥, m. 1st s.)(buddhau, f. 7th s.)(vaktuá¸¥, m. 6th s.)(anyaá¸¥, m. 1st s.)(tathÄ• *)(Å›rotuá¸¥, m. 6th s.)(aparaá¸¥, m. 1st s.)

2257.
(vaktÄ• , m. 1st s.)(pratipadyatÄ• m â€• pad IV C. Ä€t. Imperative 3p s.)(kartum*

â€• ká¹›)(sambandham, m. 2nd s.)(Å›rotuá¸¥, m. 6th s.)(hi*)(asau, m. 1st s.)(na*)(karoti â€• ká¹› VIII C.)(tam, m. 2nd s.)(Å›rotuá¸¥, m. 6th s.)(yaá¸¥, m. 1st s.)(tena, m. 3rd s.)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(pÅ«rvam*, n. 2nd s. [adv.])

2258.
(navam, m. 2nd s.)(yam, m. 2nd s.)(karoti â€• ká¹› VIII C.)(saá¸¥, m. 1st s.)(api*)(dá¹›á¹£á¹-a-)(pratipÄ• dakaá¸¥, m. 1st s.)(cet*)(tulyam, n. 1st s.)(ghaá¹-a-)(Ä• dau, m. 7th s.)(api*)(na*)(sÄ• mÄ• nya-)(prasiddhitaá¸¥* [-tas suff.])

2259.
(api*)(yadi*)(vyaktiá¸¥, f. 1st s.)(dá¹›á¹£á¹-a-)(sÄ• marthyaá¸¥, m. 1st s. [bv. cpd.])(Å›akyate â€• Å›ak Pass.)(na*)(kartum* â€• ká¹›)(ca*)(tasyÄ• á¸¥, f. 6th s.)(yÄ• , f. 1st s.)(kriyate â€• ká¹› Pass.)(na*)(avadhÄ• ritÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(kÄ• rye, n. 7th s.)

2260.
(api*)(tathÄ• *)(uccÄ• raá¹‡a-)(Ä• diá¹£u, m. 7th pl.)(Å›aktiá¸¥, f. 1st s.)(siddhÄ• , f. 1st s.)(Ä• ká¹›titaá¸¥* [-tas suff.])(ca*)(tasyÄ• á¸¥, f. 6th s.)(na*)(Ä• dimattÄ• , f. 1st s.)(tu*)(tava, 6th s.)(sambandhaá¸¥, m. 1st s.)(Ä• dimÄ• n, m. 1st s.)

2261.
(yadi*)(abhyupagamyate â€• gam Pass.)(nityam, n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(tasya, m. 6th s.)(api*)(api*)(tathÄ• *)(asmat-)(matam, n. 1st s.)(siddham, n. 1st s.)(tu*)(dvi-)(Ä• kÄ• ra-)(na*)(sambhavaá¸¥, m. 1st s.)

2262.
(hi*)(sambandhaá¸¥, m. 1st s.)(eva*)(Å›aktiá¸¥, f. 1st s.)(ca*)(asyÄ• á¸¥, f. 6th s.)(na*)(bhedaá¸¥, m. 1st s.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(anumeyatvÄ• t, n. 5th s.)(kÄ• rya-)(sÄ• , f. 1st s.)(anuvartate â€• vá¹›t I C. Ä€t.)(bhedam, m. 2nd s.)(tat-)

2263.
(ca*)(kalpanam, n. 1st s.)(sat-bhÄ• va-)(Å›akti-)(anupapattyÄ• , f. 3rd s.)(anyathÄ• -)(ca*)(arthe, m. 7th s.)(siddhe, m. 7th s.)(ekayÄ• , f. 3rd s.)(kalpanÄ• , f. 1st s.)(bahvÄ«nÄ• m, f. 6th pl.)(na*)(iá¹£yate â€• iá¹£ Pass.)

2264.
(ca*)(kÄ• le, m. 7th s.)(sambandha-)(Ä• khyÄ• na-)(Å›abda-)(go-)(Ä• dau, m. 7th s.)(udÄ«rite, m. 7th s.)(kecit, m. 1st pl.)(buddhyÄ• , f. 3rd

s.)(sambandha-)(budhyante â€• budh IV C. Ä€t. III p. pl.)(artham, m. 2nd s.)(apare, m. 1st pl.)(na*) do so tathÄ• *)

2265.
(tatra*)(sambandha-)(nÄ• stitve, m. 7th s.)(na*)(sarvaá¸¥, m. 1st s.)(avadhÄ• rayet â€• dhá¹› Caus. Opt.)(artham, m. 2nd s.)(cet*)(astitve, n. 7th s.)(sarva-)(bodhaá¸¥, m. 1st s.)(na*)(anupagrahÄ• t, m. 5th s.)(kaiÅ›cit, m. 3rd pl.)

2266.
(jÃ±Ä• pakatvÄ• t, n. 5th s.)(sambandhaá¸¥, m. 1st s.)(apeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(jÃ± n. 2nd s.)(sva-Ä• tma-)(tena, 3rd s.)(api*)(vidyamÄ• naá¸¥, m. 1st s.)(na*)(prakÄ• Å›akaá¸¥, m. 1st s.)(agá¹›hÄ«taá¸¥, m. 1st s.)

2267.
(ca*)(kvacit*)(dá¹›á¹£á¹-am, n. 1st s.)(vidyamÄ• nasya â€• vid Pass., m. 6th s.)(arthasya, m. 6th s.)(na*)(grahaá¹‡am, n. 1st s.)(na*)(na*)(upapadyate â€• pad Pass.)(prati*)(kÄ• á¹ƒÅ›cit, m. 2nd s.)(atyanta-)(asataá¸¥, m. 6th s.)(astitvam, n. 1st s.)

2268.
(sat-)(asat-bhÄ• vau, m. 1st d.)(viruddhau, m. 1st d.)(na*)(syÄ• tÄ• m â€• as II C. Opt. 3p d.)(eka-)(vastuni, n. 7th s.)(ca*)(na*)(tulyam, n. 1st s.)(virodhitvam, n. 1st s.)(api*)(jÃ±Ä• ta-)(ajÃ±Ä• tatvayoá¸¥, n. 6th s.)

2269.
(hi*)(jÃ±Ä• nam, n. 1st s.)(Ä• dhÄ• ram, n. 1st s. [bv. cpd.])(puruá¹£a-)(na*)(virduhyate â€• rudh Pass.)(tat-)(bhedÄ• t, m. 5th s.)(ca*)(ajÃ±Ä• nam, n. 1st s.)(saá¹ƒstham, n. 1st s.)(antara-)(puruá¹£a-)(na*)(vÄ• ryate â€• vá¹› Caus. Pass.)

2270.
(Å›uklaá¸¥, m. 1st s.)(sthaá¸¥, m. 1st s.)(samÄ«pa-)(andha-)(anandha-)(na*)(avagamyate â€• gam Pass.)(andhaiá¸¥, m. 3rd pl.)(ca*)(gamyate â€• gam Pass.)(itaraiá¸¥, m. 3rd pl.)(tasya, m. 6th s.)(sat-)(sattve, n. 1st d.)(prati*)(tÄ• n, m. 2nd s.)

2271.
(tu*)(avirodhitÄ• , f. 1st s.)(tatra*)(bhedÄ• t, m. 5th s.)(Å›akti-)(aÅ›aktyoá¸¥, f. 7th d.)(narÄ• á¹‡Ä• m, m. 6th s.)(hi*)(hi*)(atra*)(na*)(hetuá¸¥, m. 1st s.)(darÅ›anasya, n. 6th s.)(anyaá¸¥, m. 1st s.)(sambandhÄ• t, m. 5th s.)

2272.
(eva*)(evam*)(upalambhanam, n. 1st s.)(vyavahÄ• ra-)(tulyam, n. 1st s.)(indriyaiá¸¥, n. 3rd pl.)(tataá¸¥*)(te, m. 1st pl.)(yeá¹£Ä• m, m. 6th pl.)(syÄ• t â€• as II C. Opt.)(avabudhyante â€• budh IV C. Ä€t.)(artham, m. 2nd s.)((anye, m. 1st pl.)(na*)(vat*)(andha-)

2273.
(sarveá¹£Ä• m, m. 6th pl)(anabhijÃ±Ä• nÄ• m, m. 6th pl.)(sambandhaá¸¥, m. 1st s.)(prasiddhitaá¸¥* [-tas suff.])(pÅ«rva-pÅ«rva-)(iti*)(evam*)(sambandhaá¸¥, m. 1st s.)(anÄ• diá¸¥, m. 1st s.)

2274.
(pratyuccaraá¹‡a-)(na*)(nirvá¹›ttiá¸¥, f. 1st s.)(vyavahÄ• rataá¸¥* [-tas suff.])(ca*)(Ä• dau, m. 7th s.)(sarga-)(na*)(kriyÄ• , f. 1st s.)(hi*)(na*)(tÄ• dá¹›k, m. 1st s.)(kÄ• laá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)

2275.
(hi*)(iá¹£yate â€• iá¹£ Pass.)(sarvam, n. 1st s.)(jagat, n. 1st s.)(na*)(kadÄ• cit*)(anÄ«dá¹›Å›am)(mahÄ• -pralayaá¸¥, m. 1st s.)(na*)(jÃ±Ä• yate â€• jÃ±Ä Pass.)(pÄ• ramÄ• rthikaá¸¥, m. 1st s.)

2276.
(vÄ• *)(nÄ• ma*, n. 2nd s. [adv.])(pralayaá¸¥, m. 1st s.)(rÄ• triá¸¥, f. 1st s.)(lÄ«natvÄ• t, n. 5th s.)(sarva-)(karmaá¹‡Ä• m, n. 6th s.)(ca*)(divasaá¸¥, m. 1st s.)(saÃ±jÃ±aá¸¥, m. 1st s. [bv. cpd.])(sá¹›á¹£á¹-i-)(sarva-)(ceá¹£á¹-Ä• -)(atisarjanÄ• t, n. 5th s.)

2277.
(vÄ• *)(pralayaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(rÅ«paá¸¥, m. 1st s. [bv. cpd.])(utsÄ• da-)(deÅ›a-)(utsÄ• da-)(kula-)(tu*)(hi*)(na*)(pramÄ• á¹‡am, n. 1st s.)(pralaye, m. 7th s.)(Ä• tmake, m. 7th s.)(uccheda-)(sarva-)

2278.
(na*)(ca*)(kaÅ›cit, m. 1st s.)(sthiraá¸¥, m. 1st s.)(kÄ• rakaá¸¥, m. 1st s.)(sá¹›á¹£á¹-i-)(saá¹ƒhÄ• ra-)(Ä«Å›vara-)(Ä• diá¸¥, m. 1st s.)(yuktaá¸¥, m. 1st s.)(yaá¸¥, m. s.)(alupta-)(smá¹›tiá¸¥, m. 1st s. [bv. cpd.])(prakalpayet â€• ká¸·p Caus. Opt.)(sambandham, m. 2nd s.)

2279.
(nanu*)(Ä• nupÅ«rvÄ«-)(anityatvÄ• t, n. 5th s.)(vÄ• cakaá¸¥, m. 1st s.)(anityaá¸¥, m. 1st s.)(hi*)(iá¹£á¹-am, n. 1st s.)(vÄ• cakam, n. 1st s.)(padam, n. 1st s.)(ca*)(matiá¸¥, f. 1st s.)(tat-)(adhÄ«nÄ• , f. 1st s.)(krama-)

2280.
(vaá¸¥, 6th pl.)(sarva-gatatvÄ• t, n. 5th s.)(vará¹‡Ä• á¸¥, m. 1st pl.)(na*)(svataá¸¥* [-tas suff.])(vá¹›ttayaá¸¥, m. 1st pl. [bv. cpd.])(krama-)(kramasya, m. 6th s.)(kÄ• ryatvÄ• t, n. 5th s.)(anitya-)(dhvani-)(ataá¸¥*)(vinÄ• Å›itÄ• , f. 1st s.)

2281.
(ca*)(asya, m. 6th s.)(bhavet â€• bhÅ« I C. Opt.)(adhÄ«natÄ• , f. 1st s.)(puruá¹£a-)(vaÅ›Ä• t, m. 5th s.)(tat-)(vivaká¹£Ä• -)(tena, n. 3rd s.)(nityatÄ• , f. 1st s.)(vará¹‡Ä• nÄ• m, m. 6th s.)(bhavet â€• bhÅ« I C. Opt.)(niá¹£phalÄ• , f. 1st s.)(bhavatÄ• n m. 6th pl.)

2282.
(ca*)(vará¹‡Ä• á¸¥, m. 1st pl.)(vinÄ• *)(kramÄ• t, m. 5th s.)(nirjÃ±Ä• tÄ• á¸¥, m. 1st pl.)(pratipÄ• dakÄ• á¸¥, m. 1st pl.)(ca*)(tasmÄ• t, n. 5th s.)(evam*)(kramasya, m. 6th s.)(eva*)(prasajyate â€• saÃ±j Pass.)(padatvam, n. 1st s.)

2283.
(tu*)(teá¹£Ä• m, m. 6th pl.)(eva*)(yeá¹£Ä• m, m. 6th pl.)(padam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(atiriktam, n. 1st s.)(vará¹‡a-)(varjitam, n. 1st s.)(krama-)(eá¹£Ä• , f. 1st s.)(kalpanÄ• , f. 1st s.)(nityatva-)(Å›abda-)(arthavatÄ«, f. 1st s.)

2284.
(Ä• nupÅ«rvasya, n. 6th s.)(padatvam, n. 1st s.)(na*)(prasajyate â€• saÃ±j Pass.)(naá¸¥, 6th pl.)(hi*)(etat, n. 1st s.)(Ä• dhÄ• ram, n. 1st s. [bv. cpd.])(vastu-)(antara-)(na*)(dá¹›á¹£á¹-am, n. 1st s.)(prakÄ• Å›akam, n. 1st s.)

2285.
(idam, n. 1st s.)(mÄ• tram, n. 1st s.)(dharma-)(teá¹£Ä• m, n. 6th pl.)(na*)(iá¹£yate â€• iá¹£ Pass.)(antaram, n. 1st s.)(vastu-)(ittham*)(avabodhakÄ• á¸¥, m. 1st pl.)(vará¹‡Ä• á¸¥, m. 1st pl.)(pratÄ«yamÄ• nÄ• á¸¥ â€• i Pass., m. 1st pl.)(tena, m. 3rd s.)

2286.
(ca*)(kramasya, m. 6th s.)(na*)(kÄ• ryatvam, n. 1st s.)(parigrahÄ• t, m. 5th

s.)(pÅ«rva-)(siddha-)(hi*)(vaktÄ• , m. 1st s.)(na*)(prapadyate â€• pad IV C.)(kaÃ±cit, m. 2nd s.)(kramam, m. 2nd s.)(svÄ• tantryeá¹‡a, n. 3rd s.)

2287.
(vivaká¹£ati â€• vac Desid.)(enam, m. 2nd s.)(eva*)(tathÄ• *)(eva*)(yathÄ• *)(asya, m. 6th s.)(uktiá¸¥, f. 1st s.)(paraiá¸¥, m. 3rd pl.)(api*)(paraá¸¥, m. 1st s.)(evam*)(ataá¸¥*)(asya, m. 6th s.)(anÄ• ditÄ• , f. 1st s.)(vat*)(sambandha-)

2288.
(tena, n. 3rd s.)(akauá¹-asthye, n. 7th s.)(syÄ• t â€• as I C. Opt.)(iyam, f. 1st s.)(nityatÄ• , f. 1st s.)(vyavahÄ• rÄ• t, m. 5th s.)(naá¸¥, 6th pl.)(yatnataá¸¥* [-tas suff.])(pratiá¹£edhyÄ• , f. 1st s.)(puruá¹£Ä• á¹‡Ä• m, m. 6th pl.)(svatantratÄ• , f. 1st s.)

2289.
(tu*)(evam*)(na*)(setsyati â€• sidhi Future)(api*)(vará¹‡Ä• nÄ• m, m. 6th pl.)(api*)(akauá¹-asthye, n. 7th s.)(vará¹‡eá¹£u, m. 7th pl.)(satsu, m. 7th pl.)(nityeá¹£u, m. 7th pl.)(krama-)(udayaá¸¥, m. 1st s.)(vyavahÄ• rÄ• t, m. 5th s.)

2290.
(yat-vat*)(ghaá¹-a-)(Ä• di-)(racanÄ• , f. 1st s.)(nityeá¹£u, m. 7th pl.)(parama-aá¹‡uá¹£u, m. 7th pl.)(a-bhÄ• ve, m. 7th s.)(tat-)(racanÄ• , f. 1st s.)(nirmÅ«lÄ• , f. 1st s.)(na*)(avadhÄ• ryate â€• dhá¹› Pass.)

2291.
(ca*)(vivaká¹£Ä• , f. 1st s.)(dhruvam*, n. 2nd s. [adv.])(Ä«dá¹›Å›Ä«, f. 1st s.)(iti*)(bravÄ«mi â€• brÅ« II C. 1p pl.)(uktÄ• n, m. 2nd pl.)(pareá¹‡a, m. 3rd s.)(ca*)(tathÄ• *)(apattiá¸¥, f. 1st s.)(nityatÄ• -)(na*)(asti â€• as II C.)(na*)(anyat, n. 1st s.)(cihnam, n. 1st s.)

2292.
(yathÄ• *)(ghaá¹-a-)(Ä• dÄ«nÄ• m, m. 6th pl.)(vyavahÄ• ra-)(upalaká¹£aá¹‡am, n. 1st s.)(eva*)(tathÄ• *)(Ä• nupÅ«rvya-)(Ä• deá¸¥, m. 6th s.)(setsyati â€• sidh Future)(dvÄ• reá¹‡ n. 3rd s.)(jÄ• ti-)

2293.
(tÄ• vat*)(jÄ• tayaá¸¥, f. 1st pl.)(tÄ• lu-)(Ä• di-)(vyavasthitÄ• á¸¥, f. 1st pl.)(sarva-)(puá¹ƒsu, m. 7th pl.)(ca*)(upalaká¹£ya* â€• laká¹£)(tÄ• n, m. 2nd pl.)(dhvanÄ«n, m. 2nd pl.)(tÄ• bhiá¸¥, f. 3rd pl.)(vaktÄ• , m. 1st s.)(nirasyati â€• as IV C.)

2294.
(ca*)(bhinnÄ• á¸¥, f. 1st pl.)(jÄ• tayaá¸¥, f. 1st pl.)(teá¹£Ä• m, m. 6th pl.)(hetavaá¸¥, m. 1st pl.)(abhivyakti-)(Å›abda-)(pravartante â€• vá¹›t I C. Ã„á¸¥Ä€t. III p. pl.)(yÄ• vat-)(vará¹‡am*, n. 2nd s. [adv.])(vÄ• *)(vyaktayaá¸¥, f. 1st pl.)(anvitÄ• á¸¥, f. 1st pl.)(tat-)

2295.
(tatra*)(Ä• nupÅ«rvyam, n. 1st s.)(dhvanÄ«nÄ• m, m. 6th pl.)(syÄ• t â€• as II C. Opt.)(pÅ«rvakam, n. 1st s.)(krama-)(saá¹ƒyoga-)(vibhÄ• ga-)(tÄ• lu-)(Ä• di-)(ca*)(nityatÄ• , f. 1st s.)(ubhaya-)(jÄ• tyÄ• , f. 3rd s.)

2296.
(eva*)(yathÄ• *)(bhÄ• gÄ• á¸¥, m. 1st pl.)(bhramaá¹‡a-)(Ä• dÄ«nÄ• m, m. 6th pl.)(laká¹£itÄ• 1st pl.)(jÄ• ti-)(Ä• di-)(krama-)(anuvá¹›ttiá¸¥, f. 1st s.)(bhÄ• k, f. 1st s.)(tÄ• lu-)(Ä• di-)(dhvani-)(vará¹‡a-)

2297.
(vÄ• *)(vyaktÄ«nÄ• m, f. 6th pl.)(eva*)(sauká¹£myÄ• t, n. 5th s.)(avadhÄ• raá¹‡am, n. 1st s.)(dharma-)(jÄ• ti-)(ca*)(vaÅ›ena, m. 3rd s.)(tat-)(grahaá¸¥, m. 1st s.)(krama-)(vará¹‡Ä• nÄ• m, m. 6th pl.)(api*)(vyÄ• pitve, n. 7th s.)

2298.
(evam*)(vará¹‡Ä• á¸¥, m. 1st pl.)(anupatantaá¸¥, m. 1st pl.)(sarvÄ• n, m. 2nd pl.)(guá¹‡Ä• n m. 2nd pl.)(dhvani-)(vyavasthitÄ• n, m. 2nd pl.)(nityatvena, n. 3rd s.)(syuá¸¥ â€• as II C. Opt. III p. pl.)(avabodhinaá¸¥, m. 1st pl.)(bheda-)(artha-)

2299.
(ca*)(Ä• nupÅ«rvÄ«, f. 1st s.)(vará¹‡Ä• nÄ• m, m. 6th pl.)(ca*)(hrasva-)(dÄ«rgha-)(plutÄ• á¸¥ m. 1st pl.)(ye, m. 1st pl.)(pravibhÄ• gÄ• á¸¥, m. 1st pl.)(kÄ• lasya, m. 6th s.)(te, m. 1st pl.)(upÄ• dhayaá¸¥, m. 1st pl.)(dhvani-)

2300.
(ca*)(kÄ• laá¸¥, m. 1st s.)(ekaá¸¥, m. 1st s.)(vibhuá¸¥, m. 1st s.)(nityaá¸¥, m. 1st s.)(api*)(gamyate â€• gam Pass.)(pravibhaktaá¸¥, m. 1st s.)(sarva-)(bhÄ• veá¹£u, m. 7th pl.)(vat*)(vará¹‡a-)(vyajyate â€• aÃ±j Pass.)(kenacit, n. 3rd s.)(kvacit*)

2301.
(vyajyamÄ• nasya â€• aÃ±j Pass., m. 6th s.)(vará¹‡eá¹£u, m. 7th pl.)(tasya, m. 6th s.)(aá¹…gatÄ• , f. 1st s.)(pratyÄ• yana-)(tu*)(sat-bhÄ• vÄ• t, m. 5th s.)(anyatra*)(api*)(tat-)(sva-rÅ«pasya, n. 6th s.)(nityatÄ• , f. 1st s.)

2302.
(tasmÄ• t, n. 5th s.)(na*)(kaÅ›cit, m. 1st s.)(Ä«dá¹›Å›aá¸¥, m. 1st s.)(dharmaá¸¥, m. 1st s.)(api*)(pada-)(vinÄ• Å›Ä«, m. 1st s.)(tena, n. 3rd s.)(padam, n. 1st s.)(siddham, n. 1st s.)(nityam, n. 1st s.)(vÄ• dinÄ• m, m. 6th pl.)(nityatva-)(vará¹‡a-)

2303.
(apica*)(dharme, m. 7th s.)(para-)(aá¹…gatvam, n. 1st s.)(vat*)(uktam, n. 1st s.)(java-)(Ä• di-)(aÅ›va-)(ca*)(nityatÄ• yÄ• m, f. 7th s.)(sarveá¹£Ä• m, 6th pl.)(pramÄ• á¹‡atÄ• , f. 1st s.)(artha-Ä• patti-)

2304.
(ca*)(virodhaá¸¥, m. 1st s.)(sva-)(vÄ• kya-)(Ä• di-)(sÄ• dhane, n. 7th s.)(anityatva-)(Å›abda-)(sarvÄ• , f. 1st s.)(pratijÃ±Ä• , f. 1st s.)(uccÄ• ryate â€• car Caus. Pass.)(pratipattaye, f. 4th s.)(artha-)(sÄ• dhya-)

2305.
(ca*)(upapÄ• ditam, n. 1st s.)(iti*)(anityÄ• , f. 1st s.)(eá¹£Ä• , f. 1st s.)(na*)(bravÄ«ti â€• brÅ« II C.)(sva-)(artham, m. 2nd s.)(tena, n. 3rd s.)(Ä• pannÄ• t, n. 5th s.)(pratyaya-)(artha-)(nityatvÄ• t, n. 5th s.)(bÄ• dhanam, n. 1st s.)(nÄ• Å›a-)

2306.
(naraá¸¥, m. 1st s.)(abhyupetya* â€• i)(sÄ• marthyam, n. 2nd s.)(artha-)(abhidhÄ• na-)(sÄ• dhayan â€• sidh Caus., m. 1st s.)(bÄ• dhate â€• bÄ• dh I C. Ä€t.)(nÄ• Å›itvam, n. 2nd s.)(api*)(pÅ«rva-)(abhyupagatena, n. 3rd s.)

2307.
(nÄ• Å›itvam, n. 1st s.)(bÄ• dhyate â€• bÄ• dh)(api*)(Ä• gamena, m. 3rd s.)(sÄ• marthyaiá¸¥ 3rd s.)(pratÄ«ti-)(artha-)(upÄ• Å›ritaiá¸¥, n. 3rd s.)(prati-Å›Ä• Å›tram*, n. 2nd s. [adv.])

2308.
(ca*)(diÅ›Ä• , f. 3rd s.)(uktayÄ• , f. 3rd s.)(pÅ«rva-)(bÄ• dhaá¸¥, m. 1st s.)(sarva-loka-)(prassiddhyÄ• , f. 3rd s.)(virodhaá¸¥, m. 1st

s.)(anumÄ• na-)(api*)(hetunÄ• , m. 3rd s.)(eva*)(uktena, m. 1st s.)(pÅ«rva-)

2309.
(Å›rotra-)(ja-)(pratyabhijÃ±Ä• nÄ• t, n. 5th s.)(Å›abda-)(a-bheda-)(avasÄ• yataá¸¥* [-tas suff.])(viruddhatvam, n. 1st s.)(pratyaká¹£eá¹‡a, n. 3rd s.)(pratipÄ• ditam, n. 1st s.)(prÄ• k*)(eva*)

2310.
(ca*)(vaktavyam, n. 1st s.)(eá¹£aá¸¥, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(sÄ• dhyate â€• sidh Caus. Pass.)(vinÄ• Å›itvena, n. 3rd s.)(ayam, m. 1st s.)(tri-)(guá¹‡aá¸¥, m. 1st s. [bv. cpd.])(vÄ• *)(paudgalaá¸¥, m. 1st s.)(athavÄ• *)(guá¹‡aá¸¥, m. 1st s.)(Ä• kÄ• Å›asya, n. 6th s.)

2311.
(atha*)(Ä• tmÄ• , m. 1st s.)(nÄ• da-)(vará¹‡Ä• t, m. 5th s.)(rÅ«pam, n. 1st s.)(vÄ• yu-)(avÄ• cakam, n. 1st s.)(sphoá¹-aá¸¥, m. 1st s.)(Ä• tmakaá¸¥, m. 1st s.)(pada-)(vÄ• kya-)(sÄ• rÅ«pya-)(nivartane, n. 1st d.)(anya-)

2312.
(eteá¹£Ä• m, n. 6th pl.)(astu â€• as II C. Imper. 3p s.)(anityatvam, n. 1st s.)(asmÄ• kam, 6th pl.)(nityatÄ• , f. 1st s.)(na*)(teá¹£u, n. 7th pl.)(viÅ›eá¹£atvam, n. 1st s.)(aprasiddha-)(hetutÄ• , f. 1st s.)(asiddha-)(Ä• Å›raya-)

2313.
(atha*)(paká¹£aá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(iá¹£á¹-aá¸¥, m. 1st s.)(asmat-)(dvayam, n. 1st s.)(tat, n. 1st s.)(svayam*)(tava, 6th s.)(atha*)(mÄ• tram, n. 1st s.)(Å›abda-)(vaá¸¥, 6th pl.)(sati, n. 7th s.)(tathÄ• *)(Å›abdatvam, n. 1st s.)

2314.
(anityam, n. 1st s.)(ca*)(tat, n. 1st s.)(virudhyate â€• rudh Pass.)(sarveá¹£Ä• m, m. 6th pl.)(nityam, n. 1st s.)(iha*)(yatkiÃ±cit, n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(kalpyate â€• ká¸·p Pass.)(sarveá¹‡a, m. 3rd s.)(nityam, n. 1st s.)

2315.
(ca*)(yadi*)(anityatvam, n. 1st s.)(ucyate â€• vac Pass.)(nÄ• Å›itvam, n. 1st s.)(tataá¸¥*)(prati*)(asmÄ• n, 2nd pl.)(paká¹£aá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(viÅ›eá¹£aá¹‡aá¸¥, m. 1st s. [bv. cpd.])(a-prasiddha-)

2316.
(cet*)(iá¹£á¹-Ä• , f. 1st s.)(yathÄ• kathaÃ±cit*)(vyapadeÅ›yatÄ• , f. 1st s.)(anitya-)(hi*)(sÄ• , f. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(anabhivyakti-)(avasthÄ• taá¸¥* [-tas suff.])(vyakti-)(Ä• tmatÄ• , f. 1st s.)

2317.
(ca*)(hetau, m. 7th s.)(prakalpite, m. 7th s.)(atra*)(kevala-)(indriyakatve, n. 7th s.)(idÄ• nÄ«m*)(pratÄ«yate â€• i Pass.)(vyabhicÄ• raá¸¥, m. 1st s.)(jÄ• tyÄ• , f. 3rd s.)(sÄ• dhitayÄ• , f. 3rd s.)

2318.
(eva*)(yathÄ• *)(hetuá¸¥, m. 1st s.)(na*)(labhyate â€• labh Pass.)(asiddhe, n. 7th s.)(dharmatve, n. 7th s.)(paká¹£a-)(prativÄ• dinaá¸¥, m. 6th s.)(tat-vat*)(anvaya-)(vyatirekayoá¸¥, m. 7th d.)

2319.
(tatra*)(api*)(yadi*)(jÄ• tiá¸¥, f. 1st s.)(syÄ• t â€• as II C. Opt.)(asiddhÄ• , f. 1st s.)(vÄ• dinaá¸¥, m. 6th s.)(sÄ• dhana-)(api*)(tathÄ• *)(yÄ• vat*)(ahetutvam, n. 1st s.)(tÄ• vat*)(sÄ• , f. 1st s.)(na*)(nirÄ• krtÄ• , f. 1st s.)

2320.
(ca*)(indriyakatva-)(Ä• dau, n. 7th s.)(sphuá¹-Ä• , f. 1st s.)(nirÅ«paá¹‡Ä• . f. 1st s.)(kÄ• ryÄ• , f. 1st s.)(iti*)(kim-vastu, n. 1st s.)(ananya-)(vyaktibhyaá¸¥, f. 5th pl.)(nÄ• nÄ• tva-)(bheda-)(abhedeá¹£u, m. 7th pl.)

2321.
(tatra*)(a-sÄ• dhÄ• raá¹‡a-)(a-siddha-)(sÄ• dhya-)(hÄ«na-)(sapaká¹£atÄ• á¸¥, f. 1st pl.)(vikalpita-)(anusÄ• reá¹‡a, m. 3rd s.)(vaktavyÄ• , f. 1st s.)(vÄ• di-)(apeká¹£ayÄ• , f. 3rd s.)(api*)
Textual variants [Baudha BhÄ• ratÄ«]: (sapaká¹£atÄ• , f. 1st s.)(ca*)(Ä• di-)

2322.
(yat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(anantaram, n. 1 s.)(prayatna-)(sÄ• dhanam, n. 1st s.)(ká¹›taka-)(anitya-)(tatra*)(api*)(asti â€• as II C.)(anekÄ• ntaá¸¥, m. 1st s.)(vyatirekibhiá¸¥, 3rd pl.)(ká¹£aá¹‡ika-)

2323.

(tribhiá¸¥, n. 3rd pl.)(pratisaá¹…khyÄ• -)(apratisaá¹…khyÄ• -)(nirodha-)(vyomabhiá¸¥, n. 3rd pl.)(hi*)(vinÄ• Å›e, m. 7th s.)(pÅ«rva-)(buddhi-)(dhÄ«á¸¥, f. 1st s.)(pratisaá¹…khyÄ• -)(nirodha-)

2324.
(pÅ«rvakaá¸¥, m. 1st s.)(abuddhi-)(apratisaá¹…khyayÄ• , f. 3rd s.)(nirodhaá¸¥, m. 1st s.)(ca*)(api*)(dvau, m. 1st d.)(tau, m. 1st d.)(anÄ• Å›itvÄ• t, n. 5th s.)(iá¹£á¹-au, m. 1st d.)(aká¹›takau, m. 1st d.)(api*)

2325.
(hi*)(te, m. 1st pl.)(Ä• huá¸¥ â€• ah Perf. III p. pl.)(vinÄ• Å›am, m. 2nd s.)(siddham, m. 2nd s.)(sva-bhÄ• va-)(ahetukam, m. 2nd s.)(hi*)(kÄ• á¹£á¹-hÄ• t, n. 5th s.)(sambandhÄ• t, n 5th s. [bv. cpd.])(agni-)(bhavati â€• bhÅ« I C.)(santatiá¸¥, f. 1st s.)(aá¹…gÄ• ra-)

2326.
(vinÄ• Å›aá¸¥, m. 1st s.)(tu*)(svÄ• bhÄ• vikaá¸¥, m. 1st s.)(pratiá¹£á¹-hitaá¸¥, m. 1st s.)(mÄ• tra-)(jÄ• ti-)(sÅ«ká¹£maá¸¥, m. 1st s.)(vá¹›tteá¸¥, f. 5th s.)(sadá¹›Å›a-)(santÄ• na-)(anupalaká¹£itaá¸¥, m. 1st s.)

2327.
(yadÄ• *)(vilaká¹£aá¹‡aá¸¥, m. 1st s.)(hetuá¸¥, m. 1st s.)(patet â€• pat I C. Opt.)(sadá¹›Å›a-)(santatau, f. 7th s.)(tadÄ• *)(vilaká¹£aá¹‡ena, n. 3rd s.)(kÄ• ryeá¹‡a, n. 3rd s.)(sthÅ«laá¸¥, m. 1st s.)(abhivyajyate â€• aÃ±j Pass.)

2328.
(hetoá¸¥, m. 5th s.)(yataá¸¥, m. 5th s.)(asadá¹›Å›a-)(santÄ• naá¸¥, m. 1st s.)(saÃ±jÄ• yate â€• jan IV C. Ä€t.)(abhivyajyate â€• aÃ±j Pass.)(sphuá¹-aá¸¥, m. 1st s.)(nÄ• Å›aá¸¥, m. 1st s.)(akriyamÄ• á¹‡aá¸¥, m. 1st s.)(tena, m. 3rd s.)(eva*)

2329.
(ataá¸¥*)(yasmÄ• t, n. 5th s.)(saá¸¥, m. 1st s.)(annantarÄ«yakaá¸¥, m. 1st s.)(prayatna-)(prahÄ• ra-)(mudgara-)(Ä• di-)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(aká¹›takaá¸¥, m. 1st s.)(hetuá¸¥, m. 1st s.)(vyabhicÄ• rÄ«, m. 1st s.)

2330.
(Ä• kÄ• Å›am, n. 1st s.)(api*)(sat, n. 1st s.)(nityam, n. 1st s.)(yadÄ• *)(Ä• vá¹›tam, n. 1st s.)(bhÅ«mi-)(jala-)(vyajyate â€• aÃ±j Pass.)(apohena, m. 3rd s.)(tat-)(khanana-)(ucchedana-)(Ä• dibhiá¸¥, m. 3rd pl.)

2331.
(yadÄ• *)(jÃ±Ä• nam, n. 1st s.)(anantaram, n. 1st s.)(prayatna-)(tena, n. 3rd s.)(hetuá¸¥, m. 1st s.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(tatra*)(api*)(anaikÄ• ntikaá¸¥, m. 1st s.)(yat, n. 1st s.)(uktam, n. 1st s.)(darÅ›anam, n. 1st s.)

2332.
(sapaká¹£aá¸¥, m. 1st s.)(api*)(vikalpaá¸¥, m. 1st s.)(atra*)(Å›ruti-)(arthe, m. 7th s.)(hÄ«natÄ• , f. 1st s.)(sÄ• dhya-)(api*)(paká¹£e, m. 7th s.)(laká¹£aá¹‡a-)(vyakti-)(kalpanÄ• , f. 1st s.)(ananya-)(anya-)(jÄ• ti-)

2333.
(anyatve, n. 7th s.)(dharmin-)(asiddheá¸¥, f. 5th s.)(naá¸¥, 6th pl.)(api*)(ananyatve, n. 7th s.)(prati*)(parÄ• n, m. 2nd pl.)(api*)(aviÅ›eá¹£e, m. 7th s.)(tat, n. 1st s.)(vastu, n. 1st s.)(nityam, n. 1st s.)(anityam, n. 1st s.)(mama, 6th s.)

2334.
(hi*)(aá¹ƒÅ›aá¸¥, m. 1st s.)(etasya, n. 6th s.)(Ä• khyaá¸¥, m. 1st s.)(jÄ• ti-)(nityaá¸¥, m. 1st s.)(itaraá¸¥, m. 1st s.)(mataá¸¥, m. 1st s.)(dhvaá¹ƒsÄ«, m. 1st s.)(pratipÄ• ditam, n. 1st s.)(prÄ• k*)(ekam, n. 1st s.)(vastu, n. 1st s.)(Å›abala-)(Ä• kÄ• ram, n. 1st s. [bv. cpd.])

2335.
(evam*)(anityatÄ• , f. 1st s.)(vikalpyÄ• , f. 1st s.)(cet*)(nÄ• Å›aá¸¥, m. 1st s.)(hÄ«natÄ• , f. 1st s.)(sÄ• dhya-)(mama, 6th s.)(tu*)(anyasyÄ• m, f. 7th s.)(bhavatÄ• m, m. 6th pl.)(iti*)(eá¹£Ä• , f. 1st s.)(dik, f. 1st s.)(ukti-)(dÅ«á¹£aá¹‡a-)

2336.
(vÄ• *)(api*)(pada-)(artha-)(sambandha-)(sÄ• dhite, n. 7th s.)(nityatve, n. 7th s.)(ca*)(sidhyati â€• sidh IV C.)(na*)(pramÄ• á¹‡atvam, n. 1st s.)(iha*)(prati*)(artham, m. 2nd s.)(vÄ• kya-)

2337.
(hi*)(matiá¸¥, f. 1st s.)(arthaá¸¥, m. 1st s.)(api*)(san â€• as II C., m. 1st s.)(niá¹£kÄ• raá¹‡aá¸¥, m. 1st s.)(parikalpitaá¸¥, m. 1st s.)(yÄ• jÃ±ikaiá¸¥, m. 3rd pl.)(samayÄ• t, m. 5th s.)(puruá¹£Ä• á¹‡Ä• m, m. 6th pl.)(vat*)(guá¹‡a-)(vá¹›ddhi-)(Ä• di-)

2338.
(apica*)(tu*)(saá¹…ghÄ• tÄ• t, m. 5th s.)(asya, m. 6th s.)(pauruá¹£eyatÄ• , f. 1st s.)(vat*)(kathÄ• -)(ca*)(asti â€• as II C.)(na*)(Ä• ptaá¸¥, m. 1st s.)(puruá¹£aá¸¥, m. 1st s.)(atra*)(veda-)(tena, n. 3rd s.)(apramÄ• á¹‡atÄ• , f. 1st s.)

2339.
(nityatÄ• , f. 1st s.)(vÄ• kya-)(vaktavyÄ• , f. 1st s.)(nyÄ• yÄ• t, m. 5th s.)(sambandha-)(akÄ• raá¹‡a-)(api*)(Ä• dau, m. 7th s.)(vá¹›ddhi-)(sambhavet â€• bhÅ« I C. Opt.)(vyavahÄ• ratvÄ• t, n. 5th s.)(dá¹›á¹£á¹-a-)(artha-)

2340.
(vede, m. 7th s.)(tu*)(matiá¸¥, f. 1st s.)(sÄ• mayikÄ«, f. 1st s.)(na*)(yujyate â€• yuj Pass.)(yataá¸¥*)(kena, m. 3rd s.)(sambandhaá¸¥, m. 1st s.)(svarga-)(yÄ• ga-)(atÄ«ndriyaá¸¥, m. 1st s.)(hi*)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)

2341.
(ca*)(tasya, m. 6th s.)(na*)(anarthakatÄ• , f. 1st s.)(pratyaya-)(tat-)(artha-)(udayÄ• t, m. 5th s.)(saá¹…ghatatvasya, n. 6th s.)(pratisÄ• dhanam, n. 1st s.)(vaktavyam, n. 1st s.)(Ä«dá¹›Å›am, n. 1st s.)

2342.
(sarvam, n. 1st s.)(adhyayanam, n. 1st s.)(vedasya, m. 6th s.)(pÅ«rvakam, n. 1st s.)(adhyayana-)(guru-)(vÄ• cyatvÄ• t, n. 5th s.)(adhyayana-)(veda-)(yathÄ• *)(adhyayanam, n. 1st s.)(adhunÄ• *)

2343.
(bhavet â€• bhÅ« I C. Opt.)(evam*)(bhÄ• rate, n. 7th s.)(api*)(tu*)(bÄ• dhyate â€• bÄ• dh Pass.)(smá¹›tyÄ• , f. 3rd s.)(kartá¹›-)(tu*)(yÄ• pi, f. 1st s.)(smá¹›tiá¸¥, f. 1st s.)(vede, m. 7th s.)(sÄ• , f. 1st s.)(nibandhanÄ• , f. 1st s. [bv. cpd.])(artha-vÄ• da-)

2344.
(atÄ«ta-)(anÄ• gatau, m. 1st d.)(kÄ• lau, m. 1st d.)(viyoginau, m. 1st d.)(kÄ• ra-)(veda-)(kÄ• latvÄ• t, n. 5th s.)(tat-yathÄ• *)(vartamÄ• naá¸¥, m. 1st s.)(kÄ• laá¸¥, m. 1st s.)(samÄ«ká¹£yate â€• Ä«ká¹£ Pass.)

2345.
(gamyatÄ• m â€• gam Pass. Imper. 3p s.)(iti*)(brahman-)(Ä• dayaá¸¥, m. 1st pl.)(kartÄ• raá m. 1st pl.)(vedÄ• nÄ• m, m. 6th pl.)(hetubhyaá¸¥, m. 5th

pl.)(puruá¹£atva-)(Ä• di-)(yathÄ• *)(praká¹›tÄ• á¸¥, m. 1st pl.)(narÄ• á¸¥, m. 1st pl.)

2346.
(ca*)(tataá¸¥*)(gamyatÄ• m â€• gam Pass. Imper. 3p s.)(vyaktam*, n. 2nd s. [adv.])(vacaá¸¥, n. 1st s.)(vaidikam, n. 1st s.)(amá¹›á¹£Ä• *)(sva-)(arthe, m. 7th s.)(anapeká¹£atvÄ• t, n. 5th s.)(vaktá¹›-)(vat*)(buddhi-)(pada-)(pada-arthe, m. 7th s.)

2347.
(pratyayaá¸¥, m. 1st s.)(ká¹›taá¸¥, m. 1st s.)(tat-)(samyak*)(udbhavatvataá¸¥* [-tas suff.])(nitya-)(vÄ• kya-)(vat*)(buddhi-)(vÄ• kya-)(ca*)(etat, n. 1st s.)(siddham, n. 1st s.)(siddhitaá¸¥* [-tas suff.])(nityatva-)

2348.
(buddhiá¸¥, f. 1st s.)(janitÄ• , f. 1st s.)(codanÄ• -)(pramÄ• á¹‡am, n. 1st s.)(janyamÄ• natvÄ• t, n. 5th s.)(kÄ• raá¹‡aiá¸¥, n. 3rd pl.)(varjitaiá¸¥, n. 3rd pl.)(doá¹£a-)(vat*)(buddhi-)(liá¹…ga-)(ukti-)(praá¹‡Ä«ta-)(Ä• pta-)(aká¹£a-)

2349.
(tathÄ• *)(janyatvÄ• t, n. 5th s.)(ukti-)(apraá¹‡Ä«ta-)(anÄ• pta-)(varjanÄ• t, n. 5th s.)(bÄ• dha-)(bheda-)(Ä• dau, m. 7th s.)(kÄ• la-)(deÅ›a-)(yathÄ• *)(pratyayaá¸¥, m. 1st s.)(ukti-)(Ä• pta-)

2350.
(avasthite, n. 7th s.)(vede, m. 7th s.)(pramÄ• á¹‡e, n. 7th s.)(anÄ• diá¸¥, f. 1st s.)(paramparÄ• , f. 1st s.)(Ä• cÄ• rya-)(Å›iá¹£ya-)(api*)(kalpyamÄ• nÄ• , f. 1st s.)(kalpate â€• ká¸·p I C. Ä€t.)(na*)(doá¹£atvÄ• ya, n. 4th s.)

2351.
(tasmÄ• t, n. 5th s.)(pratighÄ• taá¸¥, m. 1st s.)(vede, m. 7th s.)(caká¹£uá¹£i, n. 7th s.)(sarva-)(laukika-)(anyeá¹£Ä• m, m. 6th pl.)(ulÅ«kavat* [-vat suff.])(Ä• loka-vat*)(kila*)(jaá¸¥, m. 1st s.)(adharma-)

2352.
(sarvam, n. 1st s.)(etat, n. 1st s.)(vijá¹›mbhitam, n. 1st s.)(mithyÄ• -)(mÄ• na-)(dvi-jÄ• tÄ«nÄ• m, m. 6th plural - dvigu type of bv. cpd.)(na*)(kiÃ±cana, n. 1st s.)(su-uktam, n. 1st s.)(atra*)(eá¹£Ä• m, m. 6th pl.)(vat*)(aká¹£ara-)(ghuá¹‡a-)

2353.
(hi*)(api*)(asati, m. 7th s.)(kartari, m. 7th s.)(eá¹£Ä• , f. 1st s.)(na*)(eva*)(vrajet â€• vraj I C. Opt.)(satya-arthatÄ• m, f. 2nd s.)(vaikalyÄ• t, n. 5th s.)(guá¹‡a-)(tat-)(hetu-)(vat*)(a-bhÄ• ve, m. 7th s.)(doá¹£a-)(má¹›á¹£Ä• -)(artha-)

2354.
(pauruá¹£eyeá¹£u, m. 7th pl.)(Å›aá¹…kyate â€• Å›ank Pass.)(iti*)(guá¹‡Ä• á¸¥, m. 1st pl.)(sa
â€• as II C. III p. pl.)(santi â€• as II C. III p. pl.)(na*)(ataá¸¥*)(prÄ• ptam, n. 1st s.)(Ä• narthakyam, n. 1st s.)(naá¸¥, 6th pl.)(asti â€• as II C.)(na*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(eva*)(guá¹‡a-)

2355.
(ataá¸¥*)(hetÅ«nÄ• m, m. 6th pl.)(satyatva-)(mithyÄ• tva-)(prajÃ±Ä• -)(dÄ• yÄ• -)(aká¹›pÄ• -)(Ä• dÄ«nÄ• m, m. 6th pl.)(a-bhÄ• vÄ• t, m. 5th s.)(tat, n. 1st s.)(dvayam, n. 1st s.)(na*)(asti â€• as II C.)(na*)(ca*)(saá¹ƒÅ›rayÄ• t, m. 5th s.)

2356.
(ataá¸¥*)(prÄ• ptam, n. 1st s.)(Ä• narthakyam, n. 1st s.)(vat*)(á¹£aá¹--)(apÅ«pa-)(Ä• di-)(vÄ• kya-)(cet*)(arthÄ• á¸¥, m. 1st pl.)(sampratÄ«yante â
Pass. III p. pl.)(yoginaá¸¥, m. 1st pl.)(kriyÄ• -)(kÄ• raka-)

2357.
(syÄ• t â€• as II C. Opt.)(eá¹£Ä• , f. 1st s.)(Ä• khyÄ• nÄ• t, n. 5th s.)(puruá¹£a-)(vat*)(carita-)(Ä• di-)(urvaÅ›Ä«-)(api*)(asya, m. 6th s.)(praká¹›titaá¸¥* [-tas suff.])(atÄ• darthye, n. 7th s.)(tava, 6th s.)

2358.
(api*)(a-bhÄ• ve, m. 7th s.)(doá¹£a-)(satyatvam, n. 1st s.)(na*)(siddhyati â€• sidh Iv C.)(anya-)(bhÄ• vataá¸¥* [-tas suff.])(tasmÄ• t, n. 5th s.)(api*)(param, n. 1st s.)(antaram, n. 1st s.)(rÄ• Å›i-)(Ä• narthakyam, n. 1st s.)

2359.
(atha*)(vedaá¸¥, m. 1st s.)(svataá¸¥)(anÄ• raá¸¥, m. 1st s.)(sthitaá¸¥, m. 1st s.)(ataá¸¥*)(ayam, m. 1st s.)(mataá¸¥, m. 1st s.)(satya-arthaá¸¥, m. 1st s.)(nirÄ• Å›aá¹…kaá¸¥, m. 1st s.)

2360.
(yadi*)(evam*)(tat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(sarvadÄ• *)(bhavet â€• bhÅ« I C. Opt.)(nairantaryeá¹‡a, n. 3rd s.)(hetutvÄ• t, n. 5th s.)(avasthita-)(sadÄ• -)(tat-yathÄ• *)(ká¹£aá¹‡e, m. 7th s.)(abhimate, m. 7th s.)

2361.--Or (vÄ• *)(sakalam, n. 1st s.)(janyam, n. 1st s.)(tat-)(Å›aktam, n. 1st s.)(kÄ• le, m. 7th s.)(eka-)(vijÃ±Ä• na-)(hetutayÄ• , f. 3rd s.)(yat-vat*)(tat, n. 1st s.)(vivaká¹£itam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)

2362.
(param*, n. 2nd s. [adv.])(tataá¸¥*)(Å›akti-)(janma-)(jÃ±Ä• na-)(pariká¹£ayÄ• t, m. 5th s.)(ataá¸¥*)(ayam, m. 1st s.)(vedaá¸¥, m. 1st s.)(na*)(syÄ• t â€• as II C. Opt.)(nityaá¸¥, m. 1st s.)(vÄ• *)(Å›aktau, f. 7th s.)(dhÄ«á¸¥, f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(punaá¸¥*)

2363.
(atha*)(api*)(vyapeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(vyÄ• khyÄ• -)(Ä• dÄ«ni, n. 2nd pl.)(teá¹£Ä• 6th pl.)(sat-bhÄ• vÄ• t, m. 5th s.)(krama-)(vijÃ±Ä• nam, n. 1st s.)(tat-)(kramÄ«á¹£yate â€• kram Future Ä€t.)

2364.
(na*)(evam*)(hi*)(tasya, m. 6th s.)(Å›aktasya, m. 6th s.)(kÄ«dá¹›Å›Ä«, f. 1st s.)(vyapeká¹£Ä• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(cet*)(samarthaá¸¥, m. 1st s.)(yogÄ• t, m. 5th s.)(tat-)(kÄ• *)(Ä• Å›Ä• , f. 1st s.)(iha*)(tava*)(nityatÄ• -)

2365.
(yadi*)(prÄ• k*)(aÅ›aktaá¸¥, m. 1st s.)(ca*)(punaá¸¥*)(kriyate â€• ká¹› Pass.)(samarthaá¸¥, m 1st s.)(taiá¸¥)(ayam, m. 1st s.)(prasaktaá¸¥, m. 1st s.)(pauruá¹£eyaá¸¥, m. 1st s.)(aá¹…gam, n. 1st s.)(jÃ±Ä• na-)(Ä• Å›rayÄ• t, m. 5th s.)(nara-)

2366..
(api*)(sthitaá¸¥, m. 1st s.)(tÄ• vat*)(karoti â€• ká¹› VIII C.)(na*)(jÃ±Ä• nam, n. 2nd s.)(naá¸¥, 6th pl.)(yÄ• vat* na*)(prakÄ• Å›itaá¸¥, m. 1st s.)(puruá¹£aiá¸¥, m. 3rd pl.)(eva*)(dÄ«pa-bhÅ«taiá¸¥, m. 3rd pl.)

2367.
(ca*)(tataá¸¥*)(na*)(kalpyam, n. 1st s.)(kÄ• raá¹‡am, n. 1st s.)(jÃ±Ä• na-)(bhÅ«ta-)(artha-)(apauruá¹£eyatvam, n. 1st s.)(hi*)(jÃ±Ä• nam, n. 1st

s.)(etat, n. 1st s.)(pravartate â€• vá¹›t I C. Ä€t.)(vyÄ• khyÄ• nÄ• t, n. 5th s.)(pum-)

2368.
(ataá¸¥*)(eá¹£Ä• , f. 1st s.)(apauruá¹£eyatÄ• , f. 1st s.)(api*)(satÄ«, f. 1st s.)(vedasya, m. 6th s.)(nirarthÄ• , f. 1st s.)(hi*)(tat, n. 1st s.)(phalam, n. 1st s.)(yat, n. 1st s.)(iá¹£á¹-am, n. 1st s.)(asyÄ• á¸¥, f. 5th s.)(jÃ±Ä• nam, n. 1st s.)(Ä• Å›ritam, n. 1st s.)(.

2369.
(cet*)(ayam, m. 1st s.)(sarvadÄ• *)(eva*)(Å›aktaá¸¥, m. 1st s.)(tat*)(kim*)(apeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(anyat, n. 2nd s.)(tu*)(jÃ±Ä• nam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(vaá¸¥, 6th pl.)(tena, n. 3rd s.)(bhÄ• ve, m. 7th s.)(eka-)(Å›akta-)(hetu-)

2370.
(ca*)(puruá¹£Ä• á¸¥, m. 1st pl.)(svatantrÄ• á¸¥, m. 1st pl.)(kurvÄ• á¹‡Ä• á¸¥ â€• ká¹› VIII C. 1st pl.)(vyÄ• khyÄ• m, f. 2nd s.)(vede, m. 7th s.)(yathÄ• -)(ruci*, n. 2nd s. [adv.])(Å›akyante â€• Å›ak Pass. III p. pl.)(na*)(eva*)(pratibanddhum* â€• badh)(kenacit, m. 3rd s.)

2371.
(ataá¸¥*)(viplutÄ• á¸¥, m. 1st pl.)(doá¹£aiá¸¥, m. 3rd pl.)(moha-)(mÄ• na-)(Ä• dibhiá¸¥, m. 3r pl.)(kuryuá¸¥ â€• ká¹› VIII C. Opt. III p. pl.)(api*)(viparÄ«tÄ• m, f. 2nd s.)(vyÄ• khyÄ• m, f. 2nd s.)(Å›ruteá¸¥, f. 6th s.)(iti*)(abhiÅ›aá¹…kyate â€• Å›aá¹…k Pass.)

2372.
(ca*)(teá¹£Ä• m, m. 6th pl.)(iá¹£á¹-aá¸¥, m. 1st s.)(api*)(ekaá¸¥, m. 1st s.)(mÄ• navaá¸¥, m. 1st s.)(dá¹›k, m. 1st s.)(ati-indriya-)(hi*)(jÃ±Ä• nam, n. 1st s.)(sambandha-)(svarga-)(yÄ• ga-)(Ä• dÄ«nÄ• m, m. 6th pl.)(na*)(eva*)(a-codanam, n. 1st s.)

2373.
(ca*)(yasmÄ• t, n. 5th s.)(vaá¸¥, 6th pl.)(asti â€• as II C.)(na*)(sÄ• ká¹£Ä• t*)(draá¹£á¹-Ä• , n 1st s.)(ati-indriya-)(arthÄ• nÄ• m, m. 6th pl.)(hi*)(yaá¸¥, m. 1st s.)(nityena, n. 3rd s.)(vacanena, n. 3rd s.)(paÅ›yati â€• dá¹›Å› IV C.)

2374.
(vedaá¸¥, m. 1st s.)(svataá¸¥* [-tas suff.])(nirÄ• Å›aá¹ƒ saá¸¥, m. 1st s.)(na*)(sadÄ• *)(brÅ«te â€• brÅ« II C. Ä€t.)(artham, m. 2nd s.)(naram, m.

2nd s.)(tu*)(samapeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(vyÄ• khyÄ• m, f. 2nd s.)(pum-)(tulyÄ• m, f
2nd s.)(yaá¹£á¹-i-)(Ä• tta-)(andha-)

2375.
(ca*)(ká¹›á¹£yamÄ• á¹‡aá¸¥ â€• ká¹›á¹£ Pass., m. 1st s.)(tayÄ• , f. 3rd s.)(saá¸¥, m. 1st
s.)(sampatet â€• pat I C. Opt.)(api*)(ku-)(vartmani, n. 7th
s.)(ca*)(tataá¸¥*)(na*)(yujyate â€• yuj Pass.)(vedaá¸¥, m. 1st
s.)(bhÅ«ta-)(caká¹£uá¸¥-)(vat*)(Ä• loka-)

2376.
(ca*)(svatantrasya, m. 6th s.)(sati â€• as II C., n. 7th s.)(janakatve, n. 7th
s.)(jÃ±Ä• na-)(sphuá¹-am*, n. 2nd s. [adv.])(api*)(asya, m. 6th s.)(prÄ• mÄ• á¹‡yam, n. 1st
s.)(na*)(sambhÄ• vyam, n. 1st s.)(Ä«ká¹£aá¹‡Ä• t, n. 5th s.)(puruá¹£a-)

2377.
(hi*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(avakalpate â€• ká¸·p I C. Ä€t.)(hetutvÄ• t, n. 5th
s.)(avabodha-)(yathÄ• -)(artha-)(ca*)(asya, m. 6th s.)(apeká¹£aá¹‡e, n. 7th
s.)(vyÄ• khyÄ• -)(pum-)(kalpanÄ• , f. 1st s.)(mÄ• na-)(na*)(sÄ• dhvÄ«, f. 1st s.)

2378.
(ittham*)(asthite, n. 7th s.)(mÄ• ne, n. 7th s.)(anÄ• diá¸¥, f. 1st s.)(paramparÄ• , f.
1st s.)(Å›iá¹£ya-)(Ä• cÄ• rya-)(api*)(kalpyamÄ• nÄ• , f. 1st s.)(na*)(yujyate â€• yuj
Pass.)(adoá¹£atvÄ• ya, n. 4th s.)

2379.
(yasmÄ• t, n. 5th s.)(eva*)(na*)(api*)(ekaá¸¥, m. 1st s.)(madhye, n. 7th
s.)(tat-)(mataá¸¥, m. 1st s.)(dá¹›k, m. 1st s.)(ati-indriya-)(tasmÄ• t, n. 5th
s.)(api*)(kalpitÄ• , f. 1st s.)(eá¹£Ä• , f. 1st s.)(anÄ• diá¸¥, f. 1st s.)(paramparÄ• , f.
1st s.)(andha-)

2380.
(andhaá¸¥, m. 1st s.)(samÄ• ká¹›á¹£á¹-aá¸¥, m. 1st s.)(andhena, m. 3rd
s.)(na*)(eva*)(dhruvam*, n. 2nd s. [adv.])(prapadyate â€• pad IV C.
Ä€t.)(samyak-)(vartma, n. 2nd s.)(tathÄ• *)(api*)(kalpanÄ• , f. 1st
s.)(anÄ• di-)(asyÄ• á¸¥, f. 6th s.)(viphalÄ• , f. 1st s.)

2381.
(apica*)(jÃ±Ä• á¸¥, m. 1st pl.)(tattva-)(veda-)(manu-)(vyÄ• sa-)(Ä• dayaá¸¥, m. 1st

pl.)(parataá¸¥* [-tas suff.])(na*)(pramÄ• *)(atra*)(iti*)(ayam, m. 1st s.)(arthaá¸¥, m. 1st s.)(na*)(Ä• racitaá¸¥, m. 1st s.)(eva*)(taiá¸¥, m. 3rd pl.)

2382.
(vÄ• *)(prÄ• mÄ• á¹‡yam, n. 1st s.)(astu â€• as II C. Imperative 3p s.)(mÄ• trÄ• t, n. 5th s.)(nitya-)(sambandha-)(satya-)(artha-)(tu*)(na*)(kaÅ›cit, m. 1st s.)(eva*)(vyavasyati â€• so IV C.)(tam, m. 2nd s.)(yogam, m. 2nd s.)(ati-indriyam, m. 2nd s.)

2383.
(yataá¸¥*)(te, m. 1st pl)(arthÄ• á¸¥, m. 1st pl.)(ati-indriyÄ• á¸¥, m. 1st pl.)(yogaá¸¥, m. 1st s.)(api*)(ati-indriyaá¸¥, m. 1st s.)(ca*)(sarve, m. 1st pl.)(ete, m. 1st pl.)(narÄ• á¸¥, m. 1st pl.)(svataá¸¥*)(sadÄ• *)(dá¹›Å›aá¸¥, m. 1st pl.)(anatyaká¹£a-)

2384.
(ca*)(sÄ• , f. 1st s.)(Å›rutiá¸¥, f. 1st s.)(na*)(Ä• ha â€• ah Perf.)(iti*)(ayam, m. 1st s.)(mama, 6th s.)(sambandhaá¸¥, m. 1st s.)(artha-)(tu*)(yogaá¸¥, m. 1st s.)(artha-)(ká¸·ptaá¸¥, m. 1st s.)(nara-)(bhidyate â€• bhid Pass.)(pauruá¹£eyÄ• t, m. 5th s.)

2385.
(tat-yathÄ• *)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(pauruá¹£eyasya, m. 6th s.)(viparÄ«tatÄ• , f s.)(kim*)(eva*)(Å›aá¹…kyÄ• , f. 1st s.)(api*)(utpreká¹£itasya, m. 6th s.)(naraiá¸¥, m. 3rd pl.)(sÄ• , f. 1st s.)

2386.
(api*)(vede, m. 7th s.)(sthite, m. 7th s.)(mÄ• ne, n. 7th s.)(eá¹£Ä• , f. 1st s.)(anÄ• diá¸¥, f. 1st s.)(paramparÄ• , f. 1st s.)(Å›iá¹£ya-)(Ä• cÄ• rya-)(api*)(kalpitÄ• , f. 1st s.)(saÃ±jÄ• tÄ• , f. 1st s.)(paramparÄ• , f. 1st s.)(andha-)

2387.
(nanu*)(matiá¸¥, f. 1st s.)(jÄ• yate â€• jan IV C. Ä€t.)(svarga-)(Ä• dau, m. 7th s.)(vacasaá¸¥, n. 5th s.)(agni-hotra-)(Ä• di-)(nirmuktÄ• , f. 1st s.)(Ä• reka-)(Ä• di-)(vat*)(niá¹£kampya-)(buddhi-)(adhyaká¹£a-)

2388.
(katham*)(vedaá¸¥, m. 1st s.)(kurvan â€• ká¹› VIII C., m. 1st s.)(tÄ• m, f. 2nd s.)(na*)(avalambeta â€• lamb I C. Ä€t.)(pramÄ• á¹‡atÄ• m, f. 2nd s.)(hi*)(na*)(kaÅ›cana, m.

1st s.)(vetti â€• vid II C.)(ataá¸¥*)(vacanÄ• t, n. 5th s.)(sandigdham, m. 2nd s.)(artham, m. 2nd s.)

2389.
(na*)(evam*)(saá¹ƒÅ›aya-)(saÃ±jÄ• teá¸¥, f. 5th s.)(vat*)(anya-)(vÄ• kya-)(viparÄ«ta-)(hi*)(preká¹£Ä• vantaá¸¥, m. 1st pl.)(na*)(paÅ›yanti â€• dá¹›Å› IV C. III p. pl.)(kaÃ±cana, m. 2nd s.)(bhedam, m. 2nd s.)(teá¹£Ä• m, n. 6th pl.)

2390.
(hi*)(at-indriye, m. 7th s.)(yjyete â€• yuj Pass. 3p d.)(na*)(viniÅ›cayau, m. 1st d.)(sat-)(asattÄ• -)(cet*)(niÅ›cayaá¸¥, m. 1st s.)(veda-)(vÄ• kyÄ• t, n. 5th s.)(kim*)(na*)(anyÄ• dá¹›k, m. 1st s.)(anyataá¸¥* [-tas suff.])

2391.
(eá¹£Ä• , f. 1st s.)(niá¹£kampyÄ• , f. 1st s.)(buddhiá¸¥, f. 1st s.)(upajÄ• yate â€• jan IV C. Ä€t.)(Å›rotriyÄ• á¹‡Ä• m, m. 6th pl.)(buddhÄ«nÄ• m, m. 6th pl. [bv. cpd.])(vivaÅ›a-)(Å›raddhÄ• -)(sÄ• , f. 1st s.)(samÄ• , f. 1st s.)(anyeá¹£Ä• m, m. 6th pl.)(anyataá¸¥*)

2392.
(tathÄ• hi*)(akampyÄ• , f. 1st s.)(dhÄ«á¸¥, f. 1st s.)(upajÄ• yate â€• jan IV C. Ä€t.)(saugata-)(Ä• dÄ«nÄ• m, m. 6th pl.)(sambhÅ«tiá¸¥, f. 1st s. [bv. cpd.])(apÄ• ya-)(duá¸¥kha-)(yÄ• gÄ• t, m. 5th s.)(anvitÄ• t, m. 5th s.)(vadha-)(prÄ• á¹‡in-)

2393.
(ca*)(asyÄ• á¸¥, f. 6th s.)(dhiyaá¸¥, f. 6th s.)(na*)(dá¹›Å›yate â€• dá¹›Å› Pass.)(kÄ• cit, f. 1st s.)(bÄ• dhÄ• , f. 1st s.)(samprati*)(cet*)(Å›aá¹…kyÄ• , f. 1st s.)(kadÄ• cit*)(kvacit*)(sÄ• , f. 1st s.)(samÄ• , f. 1st s.)(veda-)(vÄ• kye, n. 7th s.)(api*)

2394.
(yadi*)(vedaá¸¥, m. 1st s.)(prakÄ• Å›ayet â€• kÄ• Å› Caus. Opt.)(sva-)(artham, m. 2nd s.)(svayam*)(nirapeká¹£aá¸¥, m. 1st s.)(saá¹…keta-)(adhÄ«na-)(icchÄ• -)(nara-)(tadÄ• *)(yujyate â€• yuj Pass.)(pramÄ• á¹‡am, 1st s.)

2395.
(hi*)(tadÄ• *)(na*)(muÃ±cati â€• muc VI C.)(nijam, m. 2nd s.)(artham, m. 2nd

s.)(api*)(Ä• khyÄ• yamÄ• naá¸¥ â€• khyÄ• Pass., m. 1st s.)(anyathÄ• *)(buddhibhiá¸¥, m. 3
[bv. cpd.])(moha-)(mÄ• na-)(Ä• di-)(doá¹£a-)

2396.
(yasmÄ• t, n. 5th s.)(aram*)(utpÄ• dayati â€• pad Caus.)(dhiyam, f. 2nd s.)(tat-)(viá¹£ayÄ• m, f. 2nd s. [bv. cpd.])(eva*)(tu*)(ayam, m. 1st s.)(na*)(dyotayati â€• dyut Caus.)(aparam, m. 2nd s.)(artham, m. 2nd s.)(iá¹£á¹-am, m. 2nd s.)(puruá¹£aiá¸¥, m. 3rd pl.)

2397.
(tu*)(apeká¹£Ä• yÄ• m, f. 7th s.)(icchÄ• yÄ• á¸¥, f. 6th s.)(nara-)(na*)(bhidyate â€• bhid Pass.)(pauruá¹£eyÄ• t, n. 5th s.)(hi*)(dyotanam, n. 1st s.)(Ä• yattam, n. 1st s.)(tat-)(api*)(sÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(viparyastÄ• , f. 1st s.)

2398.
(apica*)(yathÄ• *)(iá¹£yate â€• iá¹£ Pass.)(apauruá¹£eyasya, m. 6th s.)(prÄ• ká¹›tam, n. 1st s.)(arthatvam, n. 1st s.)(satya-)(kim*)(na*)(Ä• Å›aá¹…kyate â€• Å›aá¹…k Pass.)(evam*)(asatyatvam, n. 1sts.)

2399.
Indeed(hi*)(asya, m. 6th s.)(satyatÄ• , f. 1st s.)(svataá¸¥* [-tas suff.])(hetutvÄ• t, n. 5th s.)(bodhasya, m. 6th s.)(artha-)(satya-)(evam*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(svataá¸¥* [-tas suff.])(hetutvam, n. 1st s.)(bodhe, m. 7th s.)(api*)(mithyÄ• tva-)

2400.
(kiÃ±ca*)(yadi*)(vaá¸¥, 6th pl.)(nirbandhaá¸¥, m. 1st s.)(veda-)(pramÄ• á¹‡atve, n. 7th s.)(tadÄ• *)(yatnaá¸¥, m. 1st s.)(vidhÄ«yatÄ• m â€• dhÄ• Pass. Imperative 3p s.)(kartá¹›katva-)(nirdoá¹£a-)(Ä• dau, m. 7th s.)

2401.
(ká¹›taá¸¥, m. 1st s.)(nirdoá¹£eá¹‡a, m. 3rd s.)(kartrÄ• , m. 3rd s.)(ca*)(dyotyamÄ• naá¸¥ â€• dyut Caus. Pass., m. 1st s.)(asmin, m. 7th s.)(loke, m. 7th s.)(adoá¹£aiá¸¥, m. 3rd pl.)(prakÄ• Å›akaiá¸¥, m. 3rd pl.)(sÄ• dhanaá¸¥, m. 1st s.)(jÃ±Ä• na-)(bhÅ«ta-)(artha-)

2402.
(hi*)(tathÄ• *)(su-viniÅ›citÄ• á¸¥, f. 1st pl.)(sat-)(vÄ• caá¸¥, f. 1st pl.)(yuktÄ• nÄ• m, m. 6th pl.)(prajÃ±Ä• -)(ká¹›pÄ• -)(Ä• di-)(api*)(pauruá¹£eyyaá¸¥, f. 1st pl.)(hetavaá¸¥, m. 1st

pl.)(yathÄ• -artha-)(jÃ±Ä• na-)

2403.
(tu*)(na*)(kÄ• ri, n. 1st s.)(yathÄ• -artha-)(jÃ±Ä• na-)(eva*)(iti*)(aká¹›tam, n. 1st s.)(nara-)(hi*)(dá¹›á¹£á¹-Ä• , f. 1st s.)(dÄ• va-vahni-)(Ä• deá¸¥, m. 6th s.)(hetutÄ• , f. 1st s.)(mithyÄ• -)(jÃ±Ä• ne, n. 7th s.)(api*)

2404.
(sati, m. 7th s.)(Ä• loke, m. 7th s.)(vahni-)(nÄ«la-)(saraá¸¥-jam, n. 1st s.)(raktam, n. 1st s.)(cet*)(vahni-)(Ä• diá¸¥, m. 1st s.)(upapadyate â€• pad Pass.)(hetuá¸¥, m. 1st s.)(tat-)(ká¹›takatvÄ• t, n. 5th s.)

2405.
(kim*)(vaiká¹›takatvam, n. 1st s.)(arthÄ• nÄ• m, m. 6th pl.)(nibandhanam, n. 1st s.)(mithyÄ• -)(jÃ±Ä• na-)(hi*)(evam*)(dhÅ«maá¸¥, m. 1st s.)(na*)(eva*)(bhavet â€• bhÅ« I C Opt.)(yathÄ• vat, n. 1st s.)(dyotakam, n. 1st s.)(agneá¸¥, m. 6th s.)

2406.
(ca*)(evam*)(api*)(apauruá¹£eyaá¸¥, m. 1st s.)(vedaá¸¥, m. 1st s.)(na*)(eva*)(nibandhanam, n. 1st s.)(samyak-)(jÃ±Ä• ne, n. 7th s.)(tat*)(kalpanÄ• , f. 1st s.)(asya, n. 6th s.)(eva*)(vá¹›thÄ• *)

2407.
(ca*)(tataá¸¥*)(sÄ• dhanam, n. 1st s.)(apauruá¹£eyatva-)(vyakti-)(nityatva-)(nitya-)(yogaá¸¥, m. 1st s.)(Å›abda-)(artha-)(upavará¹‡itaá¸¥, m. 1st s.)(eva*)(vyarthaá¸¥, m. 1st s.)

2408.
(samanantaram*, n. 2nd s. [adv.])(uktam, n. 1st s.)(vyÄ• sataá¸¥* [-tas suff.])(iti*)(api*)(tasmin, n. 7th s.)(sati, n. 7th s.)(asya, m. 6th s.)(na*)(eva*)(upagamyate â€• gam Pass.)(hetutÄ• , f. 1st s.)(yathÄ• -artha-)(jÃ±Ä• na-)

2409.
(tena, m. 3rd s.)(eva*)(asmÄ• kam, 6th pl.)(na*)(guruá¸¥, m. 1st s.)(Ä• dÄ• raá¸¥, m. 1st s.)(pratiká¹£epe, m. 7th s.)(tat-)(hi*)(kaá¸¥, m. 1st s.)(kuryÄ• t â€• ká¹› VIII C. Opt.)(niá¹£edhanam, n. 2nd s.)(upayogasya, m. 6th s. [bv. cpd.])(aprastuta-)

2410.

(hi*)(praká¹›tam, n. 1st s.)(atra*)(Å›ruteá¸¥, f. 6th s.)(hetutvam, n. 1st s.)(yathÄ• -artha-)(jÃ±Ä• na-)(ca*)(sÄ• dhitam, n. 1st s.)(iti*)(etat, n. 1st s.)(na*)(siddhyati â€• sidh IV C.)(api*)(akaraá¹‡e, n. 7th s.)(nara-)

2411.
(kiÃ±cit, n. 1st s.)(saá¹…ká¹£iptam, n. 1st s.)(ucyate â€• vac Pass.)(atra*)(Ä• ho-puruá¹£ikayÄ• , f. 3rd s.)(gatayaá¸¥, f. 1st pl.)(yathÄ• *)(visaranti â€• sá¹› I C. III p. pl.)(anena, m. 3rd s.)(sÅ«ká¹£ma-)(dhÄ«-)(dá¹›Å›Ä• m, m. 6th pl.)

2412.
(api*)(nivá¹›ttyÄ• , f. 3rd s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(na*)(nivartate â€• vá¹›t I C. Ä€t.)(prameyam, n. 1st s.)(yasmÄ• t, n. 5th s.)(teá¹£Ä• m, n. 6th pl.)(vidyate â€• vid Pass.)(na*)(hetutvam, n. 1st s.)(vyÄ• paka-)(tatra*)

2413.
(tat*)(api*)(agamyaá¸¥, m. 1st s.)(paÃ±cabhiá¸¥, n. 3rd pl.)(kartÄ• , m. 1st s.)(Å›ruteá¸¥, f. 6th s.)(na*)(avagamyate â€• gam Pass.)(a-bhÄ• vena, m. 3st s.)(eva*)(vat*)(Ä• khyÄ• yikÄ• -)(Ä• di-)(kartá¹›ka-)(avijÃ±Ä• ta-)

2414.
(api*)(atha*)(teá¹£Ä• m, m. 6th pl.)(anumÄ«yeta â€• mÄ• Pass. Opt.)(sÄ• rthakatvena, n. 3 s.)(vÄ• *)(api*)(vibhakta-)(arthatayÄ• , f. 3rd s.)(tat*)(kim*)(na*)(tathÄ• *)(Å›ruteá¸¥, f. 6th s.)(api*)

2415.
(tu*)(agamyatvam, n. 1st s.)(sarva-)(sattvaiá¸¥, n. 3rd pl.)(sandigdham, n. 1st s.)(hi*)(api*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(iti*)(kadÄ• cana*)(kenacit, n. 3rd s.)(mÄ• nena, n. 3rd s.)(ko'pi, m. 1st s.)(vetti â€• vid II C.)

2416.
(yena, 3rd s. n.)(sarve, m. 1st pl.)(prÄ• á¹‡a-bhá¹›taá¸¥, m. 1st pl.)(antasthÄ• á¸¥, m. 1st pl.)(tri-)(bhuvana-)(aparicchinnÄ• á¸¥, m. 1st pl.)(ká¹£amÄ• á¸¥, m. 1st pl.)(sphuá¹-am*, n. 2nd s. [adv.])(su-niÅ›cetum*, â€• ci)(imam, m. 2nd s.)(sarva-)(Ä• tmanÄ• , m. 3rd s.)

2417.
(tu*)(hi*)(tathÄ• *)(agamyamÄ• natvam, n. 1st s.)(svayam*)(vyabhicÄ• ri, n. 1st s.)(te, 6th s.)(antara-)(puruá¹£a-)(saá¹…kalpÄ• t, m. 5th s.)(a-bhÄ• vaá¸¥, m. 1st s.)(tat-)(na*)(niÅ›citaá¸¥, m. 1st s.)

2418.
(ca*)(adhyaká¹£ataá¸¥* [-tas suff.])(adhyetÄ• raá¸¥, m. 1st pl.)(matÄ• á¸¥, m. 1st pl.)(karttÄ• raá¸¥, m. 1st pl.)(hi*)(na*)(yuktÄ• á¸¥, m. 1st pl.)(te, m. 1st pl.)(vyaÃ±jakÄ• á¸¥, m. 1st pl.)(vyakti-)(nityÄ• nÄ• m, n. 6th pl.)(asambhavÄ• t, m. 5th s.)

2419.
(upalabhya-)(sva-)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(samudbhavaá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6t pl.)(vyÄ• pÄ• re, m. 7th s.)(tat-)(sat-bhÄ• ve, m. 7th s.)(api*)(prÄ• k*)(prasajyate â€• saÃ±j Pass.)(upalabdhiá¸¥, f. 1st s.)

2420.
(vedaá¸¥, m. 1st s.)(avasÄ«yate â€• so Pass.)(yogyaá¸¥, m. 1st s.)(vyavahÄ• ra-)(Ä• di-)(kÄ• rya-)(tat-)(asya, m. 6th s.)(sat-bhÄ• vÄ• t, m. 5th s.)(tat-)(vyÄ• pÄ• re, m. 7th s.)(vat*)(aá¹…kura-)(Ä• di*)(bÄ«ja-)(Ä• deá¸¥, m. 5th s.)

2421.
(krama-)(rÅ«patvÄ• t, n. 5th s.)(vyaÃ±jana-)(vat*)(nÄ• á¹-aka-)(Ä• khyÄ• yikÄ• -)(Ä• di-)(anu f. 1st s.)(api*)(avagacchati â€• gam I C.)(vedÄ• nÄ• m, m. 6th s.)(pauruá¹£eyatvam, n. 2nd s.)

2422.
(anyathÄ• *)(nityatvÄ• t, n. 5th s.)(ca*)(vyÄ• ptitaá¸¥* [-tas suff.])(na*)(krama-)(rÅ«patvam, n. 1st s.)(ca*)(asti â€• as II C.)(na*)(kramaá¸¥, m. 1st s.)(abhivyakti-)(nityatve, n. 7th s.)(vyakti-)(ayogataá¸¥* [-tas suff.])

2423.
(Ä• gamasya, m. 6th s.)(upamÄ• yÄ• á¸¥, f. 6th s.)(sa-)(artha-Ä• patteá¸¥, f. 6th s.)(prÄ• k*)(niá¹£iddhÄ• , f. 1st s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(tataá¸¥*)(na*)(yujyate â€• yuj Pass.)(tÄ• sÄ• m, f. 6th pl.)(upanyÄ• saá¸¥, m. 1st s.)

2424.
(vedasya, m. 6th s.)(apauruá¹£eyatÄ• , f. 1st s.)(arthÄ• , f. 1st s.)(nivá¹›tti-)(aprÄ• mÄ• á¹‡ya-)(iá¹£á¹-Ä• , f. 1st s.)(sÄ• , f. 1st s.)(api*)(vastutvÄ• t, n. 5th s.)(eva*)(sÄ• dhanÄ«yÄ• , f. 1st s.)(sÄ• dhanaiá¸¥, n. 3rd pl.)

2425.

(hi*)(Å›ruteá¸¥, f. 6th s.)(iá¹£á¹-Ä• , f. 1st s.)(svatantratÄ• , f. 1st s.)(anapeká¹£aá¹‡Ä• t, n. 5th s.)(vyÄ• pÄ• ra-)(pum-)(ca*)(sÄ• , f. 1st s.)(dharmaá¸¥, m. 1st s.)(gataá¸¥, m. 1st s.)(vastu-)(tathÄ• -vidhaá¸¥, m. 1st s.)(vastu-)(Ä• tmÄ• , m. 1st s. [bv. cpd.])

2426.
(ca*)(yat, n. 1st s.)(sÄ• dhanam, n. 1st s.)(ucyate â€• vac Pass.)(artham, n. 1st s.)(prasiddhi-)(paká¹£a-)(bhÄ• va-)(api*)(te, 6th s.)(tasmin, n. 7th s.)(nirÄ• ká¹›te, n. 7th s.)(a-bhÄ• vaá¸¥, m. 1st s.)(siddhyati â€• sidh IV C.)(svayam*)

2427.
(api*)(aste, n. 7th s.)(sÄ• dhane, n. 7th s.)(tat-)(bhÄ• va-)(syÄ• t â€• as II C. Opt.)(na*)(niÅ›cayaá¸¥, m. 1st s.)(tat-)(bhÄ• va-)(tu*)(na*)(niÅ›cayaá¸¥, m. 1st s.)(asti â€• as II C.)(vinivá¹›tteá¸¥, f. 5th s.)(tat-)(bhÄ• va-)(mÄ• trÄ• t, n. 5th s.)(tat-)

2428.
(api*)(nivá¹›ttau, f. 7th s.)(mÄ• nÄ• nÄ• m, n. 6th pl.)(aprasiddhitaá¸¥* [-tas suff.])(a-bhÄ• va-)(artha-)(tena, n. 3rd s.)(etÄ• vat, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(api*)(dvayoá¸¥, m. 7th d.)(asti â€• as II C.)(na*)(siddhiá¸¥, f. 1st s.)(paká¹£a-)

2429.
(yathÄ• *)(and*)(ukte, n. 7th s.)(iti*)(Å›abdaá¸¥, m. 1st s.)(na*)(sukha-)(Ä• dau, m. 7th s.)(amÅ«rtatvÄ• t, n. 5th s.)(vyabhicÄ• rataá¸¥* [-tas suff.])(prasiddhyati â€• sidh IV C.)(Å›abdasya, m. 6th s.)(vinÄ• Å›itvam, n. 1st s.)

2430.
(tat*)(yat, n. 1st s.)(sÄ• dhanam, n. 1st s.)(uktam, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(pÅ«rva-)(aparayoá¸¥, f. 6th d.)(koá¹-yoá¸¥, f. 6th d.)(api*)(nirÄ• karaá¹‡e, n. 7th s.)(tat-)(vÄ• dinaá¸¥, m. 1st pl.)(veda-)(arthÄ• á¸¥, m. 1st pl. [bv. cpd.])(aká¹›ta-)

2431.
(cet*)(nityatvam, n. 1st s.)(vivaká¹£itam, n. 1st s.)(aká¹›tatva-)(avinÄ• Å›Ä• bhyÄ• m, m. 3rd d.)(rÅ«pÄ• bhyÄ• m, m. 3rd d.)(mÄ• tra-)(pratiá¹£edha-)(tat, n. 1st s.)(samam, n. 1st s.)(nirÅ«pÄ• khye, m. 7th s.)(api*)

2432.
(ataá¸¥*)(yathÄ• *)(nityatÄ• , f. 1st s.)(gagana-rajÄ«va-)(asti â€• as II C.)(na*)(vÄ• stavÄ«, f. 1st s.)(eva*)(tathÄ• *)(prÄ• mÄ• á¹‡yam, n. 1st s.)(vede, m. 7th

s.)(tat-)(api*)(na*)(siddhyati â€• sidh IV C.)

2433.
(api*)(niá¹£edhaá¸¥, m. 1st s.)(ká¹›takatva-)(vinÄ• Å›itva-)(na*)(siddhyati â€• sidh IV C.)(proktam, n. 1st s.)(iti*)(sÄ• dhane, n. 7th s.)(aste, n. 7th s.)(tat*)(nityatvam, n. 1st s.)(na*)(siddhyati â€• sidh IV C.)

2434.
(cet*)(nityatvam, n. 1st s.)(tÄ• bhyÄ• m, m. 5th d.)(Ä• tmakÄ• bhyÄ• m, m. 5th d.)(paryudÄ• sa-)(yat*)(Ä• tmakatvena, n. 3rd s.)(bhÄ• va-)(tau, m. 1st d.)(vyapeká¹£ete â€• Ä«ká¹£ I C. Ä€t. 3p d.)(sÄ• dhanam, n. 2nd s.)(sva-)

2435.
(tat*)(asÄ• dhayatÄ• m â€• sidh Caus., m. 6th pl.)(tat, n. 2nd s.)(nityatvam, n. 2nd s.)(yat, n. 2nd s.)(rÅ«pam, n. 2nd s.)(vastu-)(tat-)(na*)(bhavati â€• bhÅ« I C.)(siddhiá¸¥, f. 1st s.)(svayam*)(hate, n. 7th s.)(dvaye, n. 7th s.)(pÅ«rva-)(paká¹£a-)

2436.
(sÄ• dhanam, n. 1st s.)(yat, n. 1st s.)(prakÄ• Å›itam, n. 1st s.)(viniÅ›cita-)(tri-)(tasya, n. 6th s.)(niá¹£edhaá¸¥, m. 1st s.)(na*)(jÄ• tucit*)(Å›akyate â€• Å›ak Pass.)(api*)(tvat-)(pitrÄ• , m. 3rd s.)

2437.
(puruá¹£aá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(uktaá¸¥, m. 1st s.)(vede, m. 7th s.)(na*)(hi*)(Å›Ä«ryate â€• Å›á¹› Pass.)(ca*)(bÄ• dhÄ• , f. 1st s.)(asya, m. 6th s.)(anumÄ• nataá¸¥* [-tas suff.])(spaá¹£á¹-Ä• , f. 1st s.)(pratipÄ• ditÄ• , f. 1st s.)(nairÄ• tmye, n. 7th s.)

2438.--Other (anyat, n. 1st s.)(Ä• di, n. 1st s.)(jÄ• ti-)(api*)(proktam, n. 1st s.)(sÄ• dhitam, n. 1st s.)(tatra*)(bÄ• dhitam, n. 1st s.)(sÄ• , f. 1st s.)(anumÄ• , f. 1st s.)(jÃ±Ä• pita-)(pratibandhÄ• , f. 1st s. [bv. cpd.])(prÄ• k*)(prabÄ• dhikÄ• , f. 1st s.)

2439.
(kaá¸¥, m. 1st s.)(jaá¸• aá¸¥, m. 1st s.)(maá¹ƒsyate â€• man Future Ä€t.)(bÄ• dhÄ• m, f. 2nd s.)(tasyÄ• á¸¥, f. 6th s.)(nibaddhÄ• yÄ• á¸¥, f. 6th s.)(vastu-)(mÄ• treá¹‡a, n. 3rd s.)(tucchena, n. 3rd s.)(Å›abda-)(athavÄ• *)(dhiyÄ• , f. 3rd s.)(bhÄ• vinyÄ• , f. 3rd

s.)(tat-)

2440.
(yat, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(pravá¹›ttam, n. 1st s.)(vÄ• kyÄ• t, n. 5th s.)(pum-)(ati-indriye, n. 7th s.)(kasmÄ• t, n. 5th s.)(vaá¸¥, 6th pl.)(na*)(abhimatam, n. 1st s.)(tasya, n. 6th s.)(api*)(tulyatvam, n. 1st s.)(adhyaká¹£a-)

2441.
(nirapeká¹£atvÄ• t, n. 5th s.)(dá¹›á¹£á¹-Ä• nta-)(api*)(a-bhÄ• vaá¸¥, m. 1st s.)(doá¹£a-)(adá¹›á¹£á¹-itaá¸¥* [-tas suff.])(cet*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(bÄ• dhÄ• s.)(tasya, n. 6th s.)(api*)(eva*)(asti â€• as II C.)(asya, n. 6th s.)(Ä• Å›rayÄ• t, m. 5th s.)(nara-)

2442.
(yadi*)(evam*)(vaidike, n. 7th s.)(api*)(eá¹£Ä• , f. 1st s.)(Å›aá¹…kÄ• , f. 1st s.)(na*)(vinivarttate â€• vá¹›t I C. Ä€t.)(hi*)(bhavet â€• bhÅ« I C. Opt.)(prÄ• ká¹›tam, n. 1st s.)(tasya, n. 6th s.)(hetutvam, n. 1st s.)(mithyÄ• -)(avabodha-)

2443.
(api*)(Å›abdaá¸¥, m. 1st s.)(bodhayan â€• budh Caus., m. 1st s.)(artham, m. 2nd s.)(na*)(sÄ• dhunÄ• , m. 3rd s.)(Å›akyaá¸¥, m. 1st s.)(vaktum* â€• vac)(mÄ• treá¹‡a, n. 3rd s.)(dveá¹£a-)(asau, m. 1st s.)(nÄ• raá¸¥, m. 1st s.)

2444.
(iti*)(ati-aká¹£eá¹£u, m. 7th pl.)(api*)(sarvaá¸¥, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(tulya-)(bala-)(abalaá¸¥, m. 1st s. [bv. cpd.])(kena, m. 3rd s.)(hetunÄ• , m. 3rd s.)(tat*)(vaá¸¥, 6th pl.)(ayam, m. 1st s.)(anurÄ• gaá¸¥, m. 1st s.)(eva*)(ekatra*)(iha*)

2445.
(nyÄ• yam, m. 2nd s.)(anantara-)(uditam, m. 2nd s.)(kÄ• raá¹‡am, n. 2nd s.)(prÄ• jÃ±Ä• á¸¥ m. 1st pl.)(jalpanti â€• jalp I C. III p. pl.)(veda-)(aprÄ• mÄ• á¹‡ya-)(tena, n. 3rd s.)(amÄ«, m. 1st pl.)(bhaveyuá¸¥ â€• bhÅ« I C. Opt. III p. pl.)(satya-)(vÄ• dinaá¸¥, m. 1st pl.)

2446.
(na*)(kiÃ±cana, n. 1st s.)(citram, n. 1st

s.)(iti*)(jaá¸• Ä«ká¹›taiá¸¥)(Ä• dhyÄ• na-)(veda-)(saÃ±jÄ• ta-)(mithyÄ• -)(anurÄ• ga-)(ajÃ±Ä•
1st s.)(hetuá¸¥, m. 1st s.)(mithyÄ• tva-)

2447.
(hi*)(pÄ• rasÄ«ka-)(Ä• dibhiá¸¥, m. 3rd pl.)(dhÅ«rtaiá¸¥, m. 3rd pl.)(paraiá¸¥, m. 3rd pl.)(tat-)(Ä• cÄ• ra-)(na*)(sadÄ• *)(Ä«ká¹£yate â€• Ä«ká¹£ Pass.)(kaÅ›cit, m. 1st s.)(doá¹£aá
1st s.)(vivÄ• ha-)(mÄ• tá¹›-)(Ä• dau, m. 7th s.)

2448.
(tu*)(pratyabhijÃ±Ä• , f. 1st s.)(pratyaká¹£a-)(prÄ• k*)(eva*)(vinivÄ• ritÄ• , f. 1st s.)(ca*)(bhrÄ• nteá¸¥, f. 5th s.)(sa-)(kalpanatvÄ• t, n. 5th s.)(na*)(niÅ›cayaá¸¥, m. 1st s.)(nityatva-)(ataá¸¥*)

2449.
(ca*)(pratyayaá¸¥, m. 1st s.)(dhvanau, m. 7th s.)(bhÅ«yasÄ• *, n. 3rd s. [adv.])(vyÄ• varttamÄ• na-)(rÅ«paá¸¥, m. 1st s. [bv. cpd.])(Ä«ká¹£asá¹‡Ä• t, n. 5th s.)(vyÄ• há¹›tam, n. 1st s.)(Å›ukrasya, m. 6th s.)(ca*)(idam, n. 1st s.)(Å›Ä• rikÄ• yÄ• á¸¥, f. 6th s.)

2450.
(cet*)(saá¸¥, m. 1st s. ayam, m. 1st s.)(bhedÄ• t, m. 5th s.)(vyaÃ±jaka-)(vaká¹£yÄ• maá¸¥ â€• vac Future 1p pl.)(apÄ• kriyÄ• m, f. 2nd s.)(vyakti-)(ca*)(asmÄ• t, m. 5th s.)(te, 6th s.)(nyÄ• yÄ• t, m. 5th s.)(eva*)(sarvam, n. 1st s.)(idam, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(ekam, n. 1st s.)

2451.
(tataá¸¥*)(na*)(bhavet â€• bhÅ« I C. Opt.)(kiÃ±cit, n. 1st s.)(vyaÃ±jakam, n. 1st s.)(na* vÄ• *)(kiÃ±cit, n. 1st s.)(vyaá¹…gyam, n. 1st s.)(hi*)(ekasmin, n. 7th s.)(avibhakte, n. 7th s.)(vyÄ• hatÄ• , f. 1st s.)(kalpanÄ• , f. 1st s.)(bheda-)

2452.
(api*)(eá¹£Ä• , f. 1st s.)(vaá¸¥, 6th pl.)(vyavasthÄ• , f. 1st s.)(na*)(syÄ• t â€• as II C. Opt.)(upajÄ«vinÄ«, f. 1st s.)(pratyabhijÃ±Ä• -)(ime, m. 1st pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(pauruá¹£eyÄ• á¸¥, m. 1st pl.)(ca*)(ete, m. 1st pl.)(kartá¹›kÄ• á¸¥, m. 1st pl.)(anara-)

2453.
(kecit, m. 1st pl.)(eva*)(sthita-)(kramÄ• á¸¥, m. 1st pl. [bv. cpd.])(krama-)(vyaÃ±jaka-)(saá¹ƒsthiteá¸¥, f. 5th s.)(te, m. 1st pl.)(iá¹£á¹-Ä• á¸¥, m. 1st

pl.)(apauruá¹£eyÄ• á¸¥, m. 1st pl.)(yoginaá¸¥, m. 1st pl.)(niyata-)(krama-)

2454.
(nanu*)(ayam, m. 1st s.)(kramaá¸¥, m. 1st s.)(vyaÃ±jaka-)(tÄ• lu-)(Ä• di-)(dharmaá¸¥, m. 1st s.)(pauruá¹£aá¸¥, m. 1st s.)(viparyayaá¸¥, m. 1st s.)(sambhÄ• vyeta â€• bhÅ« Pass. Opt.)(tasya, m. 6th s.)(para-tantratvÄ• t, n. 5th s.)(icchÄ• -)

2455.
(ca*)(sÄ• mÄ• nyam, n. 1st s.)(tejastva-)(Ä• di-)(nirÄ• ká¹›tam, n. 1st s.)(vistareá¹‡a, m. 3rd s.)(ataá¸¥*)(tatra*)(sÄ• mÄ• nyam, n. 1st s.)(pratyabhijÃ±eyam, n. 1st s.)(na*)(nityam, n. 1st s.)(eva*)

2456.
(ca*)(iyam, f. 1st s.)(pratyabhijÃ±Ä• , f. 1st s.)(Å›akyate â€• Å›ak Pass.)(vinÄ• Å›iá¹£u, m. 7th pl.)(vará¹‡eá¹£u, m. 7th pl.)(viÅ›eá¹£ataá¸¥* [-tas suff.])(yeá¹£Ä• m, m. 6th pl.)(matam, n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(pratyabhijÃ±eyam, n. 1st s.)

2457.
(aá¹ƒÅ›e, m. 7th s.)(yatra*)(bhavet â€• bhÅ« I C. Opt.)(buddhiá¸¥, f. 1st s.)(bheda-)(manda-)(druta-)(Ä• dike, m. 7th s.)(tatra*)(na*)(pratyabhijÃ±Ä• nam, n. 1st s.)(avadhÄ• ritam, n. 1st s.)(buddhyÄ• , f. 3rd s.)

2458.
(tu*)(hetuá¹£u, m. 7th pl.)(prayukteá¹£u, m. 7th pl.)(artham, m. 2nd s.)(prasiddhi-)(ekatva-)(Å›abda-)(na*)(pratibandhaá¸¥, m. 1st s.)(siddhyati â€• sidh IV C.)(avirodhitvÄ• t, n. 5th s.)(vijÄ• tÄ«ya-)

2459.
(ca*)(sÄ• mÄ• nya-)(bhÄ• gaá¸¥, m. 1st s.)(dhÅ«ma-)(na*)(evam*)(siddhaá¸¥, m. 1st s.)(sthiraá¸¥, m. 1st s.)(mama, 6th s.)(sÄ• dhanam, n. 1st s.)(mÄ• tram, n. 1st s.)(vastu-)(parÄ• vá¹›ttam, n. 1st s.)(atat-)(rÅ«pam, n. 1st s. [bv. cpd.])

2460.
(ekatÄ• -)(ga-)(Ä• deá¸¥, m. 6th s.)(Ä• pattau, f. 7th s.)(jÄ• tyÄ• , f. 3rd s.)(sÄ• dhanam, n. 1st s.)(iá¹£á¹-am, n. 1st s.)(siddha-)(hi*)(parÄ• vá¹›ttiá¸¥, f. 1st s.)(atat-)(rÅ«pa-)(eva*)(kalpitÄ• , f. 1st s.)(abhinnÄ• , f. 1st s.)

2461.

(vyaktÄ«nÄ• m, f. 6th pl.)(Ä• pattau, f. 7th s.)(ekatÄ• -)(anaikÄ• ntikatÄ• , f. 1st s.)(bheda-)(vará¹‡a-)(viniÅ›cayÄ• t, m. 5th s.)(pratiprayogam*, n. 2nd s. [adv.])(aká¹£a-)(Ä• dyaiá¸¥, m. 3rd pl.)

2462.
(yat*)(bhedaá¸¥, m. 1st s.)(manaá¸¥-jÃ±a-)(amanaá¸¥-jÃ±a-)(Ä• di-)(gataá¸¥, m. 1st s.)(pratyaká¹£ataá¸¥* [-tas suff.])(bhedaá¸¥, m. 1st s.)(buddhÄ«nÄ• m, f. 6th spl.)(siddhaá¸¥, m. 1st s.)(bhÄ• vitvÄ• t, n. 5th s.)(krama-)(vat*)(aá¹…kura-)(Ä• di-)

2463.
(hi*)(buddhayaá¸¥, f. 1st pl.)(vyakti-)(go-Å›abda-)(bhinnÄ• á¸¥, f. 1st pl.)(kÄ• la-)(deÅ›a-)(na*)(eka-)(arthÄ• á¸¥, f. 1st pl. [bv. cpd.])(nirbhÄ• sÄ• t, m. 5th s.)(bhinna-)(buddhi-)(rasa-)(rÅ«pa-)(Ä• di-)

2464.
(hi*)(etat, n. 1st s.)(abhidhÄ• syate â€• dhÄ• Pass. Future)(iti*)(nirbhÄ• saá¸¥, m. 1st s.)(bheda-)(Ä• di-)(niÅ›citaá¸¥, m. 1st s.)(pratyaká¹£eá¹‡a, n. 3rd s.)(ca*)(na*)(vyaÃ±jaka-)(vará¹‡Ä• nÄ• m, m. 6th pl.)

2465.
(sarve, m. 1st s.)(ime, m. 1st pl.)(pratyayÄ• á¸¥, m. 1st pl.)(go-Å›abda-)(hyastana-)(adyatanÄ• á¸¥, m. 1st pl.)(na*)(eka-)(arthÄ• á¸¥, m. 1st pl. [bv. cpd.])(vat*)(krama-)(sambhÅ«ta-)(buddhi-)(rÅ«pa-)(rasa-)

2466.
(anyathÄ• *)(sarva-)(buddhÄ«nÄ• m, f. 6th pl.)(bhavet â€• bhÅ« I C. Opt.)(eka-)(Ä• lambanatÄ• , f. 1st s.)(virodhaá¸¥, m. 1st s.)(ca*)(bhÄ• va-)(krama-)(Å›akta-)(kÄ• raá¹‡a-)(sannidheá¸¥, m. 5th s.)

2467.
(pratipÄ• ditaá¸¥, m. 1st s.)(purastÄ• t*)(api*)(bhede, m. 7th s.)(pada-arthÄ• nÄ• m, m. 6th pl.)(eva*)(praká¹›tyÄ• , f. 3rd s.)(niyamaá¸¥, m. 1st s.)(Å›akti-)(pratyavamarÅ›a-)(eka-)

2468.
(ca*)(pratyavamarÅ›Ä• t, m. 5th s.)(bahoá¸¥, m. 6th s.)(na*)(ekatva-)(Ä• dayaá¸¥, m. 1st pl.)(Å›abda-)(api*)(lokaá¸¥, m. 1st s.)(manyate â€• man IV C. Ä€t.)(bhÅ«yastvam, n. 2nd s.)(prayoga-)(ekasya, m. 6th s.)(Å›abdasya, m. 6th s.)

Textual variant [conjectural]: (bahoá¸¥)

2469.
(sambandhaá¸¥, m. 1st s.)(upapadyate â€• pad IV C. Ä€t.)(niá¹£á¹-hatvÄ• t, n. 5th s.)(aneka-)(vyakti-)(tasmÄ• t, n. 5th s.)(sÄ• rvatrikaá¸¥, m. 1st s.)(hi*)(na-ekaá¸¥, m. 1st s.)(vyaktinÄ• m, f. 6th pl.)(gataá¸¥, m. 1st s.)(ekatÄ• m, f. 2nd s.)

2470.
(tu*)(vastutaá¸¥* [-tas suff.])(vidyate â€• di Pass.)(na*)(sambandhaá¸¥, m. 1st s.)(Å›abdasya, m. 6th s.)(arthena, m. 3rd s.)(bhedÄ• t, m. 5th s.)(anutpatteá¸¥, f. 5th s.)(tasmÄ• t, m. 5th s.)(tataá¸¥*)(Ä• ropitaá¸¥, m. 1st s.)(bhrÄ• ntaiá¸¥, m. 3rd pl.)

2471.
(tathÄ• hi*)(eá¹£Ä• , f. 1st s.)(pratipÄ• ditÄ• , f. 1st s.)(vistareá¹‡a, m. 3rd s.)(prÄ• k*)(eva*)(sarvÄ• , f. 1st s.)(saá¹ƒsthitiá¸¥, f. 1st s.)(Å›abda-)(artha-)(viplutÄ• , f. 1st s.)(asambhavÄ• t, m. 5th s.)(vyÄ• pti-)

2472.
(ca*)(nityam, n. 1st s.)(gotvam, n. 1st s.)(apÄ• stam, n. 1st s.)(ca*)(sambandhaá¸¥, m. 1st s.)(api*)(kalpitaá¸¥, m. 1st s.)(Ä• kÄ• Å›a-)(aá¹‡u-)(Ä• di-)(api*)(ká¹£iptam, n. 1st s.)(tat*)(hetu-)(udÄ• haraá¹‡e, n. 1st d.)(na*)

2473.
(cireá¹‡a*, n. 3rd s. [adv.])(pratipadyatÄ• m â€• pad IV C. Imperative Ä€t. 3p s.)(vÄ• citvam, n. 2nd s.)(gotva-)(niá¹£ká¹›á¹£á¹-a-)(bhrÄ• ntaiá¸¥, m. 3rd pl.)(janaiá¸¥, m. 3rd pl.)(adhyavasÄ• yataá¸¥* [-tas suff.])(eka-)(rÅ«patayÄ• , f. 3rd s.)

2474.
(tu*)(bhÄ• vataá¸¥* [-tas suff.])(ká¹£aá¹‡ikatvÄ• t, n. 5th s.)(ayam, m. 1st s.)(na*)(eva*)(sthiraá¸¥, m. 1st s.)(api*)(tÄ• vat-)(kÄ• lam, m. 2nd s.)(iti*)(kim*)(tasya, m. 6th s.)(sthitiá¸¥, f. 1st s.)(paÅ›cÄ• t*)(api*)(iá¹£yate â€• iá¹£ Pass.)

2475.
(ghaá¹-a-)(Ä• dau, m. 7th s.)(api*)(eva*)(na*)(kiÃ±cit, n. 1st s.)(kÄ• raá¹‡am, n. 1st s.)(nÄ• Å›asya, m. 6th s.)(iti*)(idam, n. 1st s.)(api*)(nirdiá¹£á¹-am, n. 1st s.)(kim*)(tat*)(bhaviá¹£yati â€• bhÅ« Future)(Å›abde, m. 7th s.)

2476.
(viplave, m. 7th s.)(pratyabhijÃ±Ä• yÄ• á¸¥, f. 6th s.)(upapÄ• ditaá¸¥, m. 1st s.)(purastÄ• t*)(dharmaá¸¥, m. 1st s.)(vibhidyate â€• bhid Pass.)(bhedÄ• t, m. 5th s.)(deÅ›a-)(kÄ• la-)(prayoktá¹• á¹‡Ä• m, m. 6th pl.)

2477.
(á¹£aá¸• ja-)(á¹›á¹£abha-)(gÄ• ndhÄ• ra-)(paÃ±cama-)(Ä• di-)(prabhedataá¸¥* [-tas suff.])(pratyaká¹£ataá¸¥* [-tas suff.])(hi*)(vijÃ±Ä• tÄ• , f. 1st s.)(ga-)(vyaktiá¸¥, f. 1st s.)(aparÄ• , f. 1st s.)(sphuá¹-Ä• , f. 1st s.)

2478.
(eá¹£Ä• , f. 1st s.)(saá¹ƒsthitiá¸¥, f. 1st s.)(bheda-)(yuktÄ• , f. 1st s.)(bhedena, m. 3rd s.)(vyaÃ±jaka-)(iti*)(asti â€• as II C.)(na*)(vyaktiá¸¥, f. 1st s.)(nityeá¹£u, m. 7th s.)(abhidhÄ• syate â€• dhÄ• Future Pass.)(purastÄ• t*)

2479.
(ca*)(sÄ• mÄ• nyam, n. 1st s.)(gatvam, n. 1st s.)(na*)(iá¹£yate â€• iá¹£ Pass.)(vÄ• stavam, n. 1st s.)(vyatiriktam, n. 1st s.)(kÄ• ra-)(ga-)(ataá¸¥*)(sÄ• dhyatÄ• -)(siddha-)(durvÄ• rÄ• , f. 1st s.)(prayoge, m. 7th s.)

2480.
(cet*)(iti*)(samÄ• Å›rayaá¸¥, m. 1st s.)(gatvasya, n. 6th s.)(na*)(ittham*)(eva*)(api*)(Ä• tmakasya, n. 6th s.)(apoha-)(anya-)(na*)(evam*)(Ä• ptitaá¸¥* [-tas suff.])(Ä• Å›raya-)(asiddhatÄ• -)

2481.
(vará¹‡a-)(ga-)(bhÄ• vataá¸¥* [-tas suff.])(parÄ• vá¹›tta-)(a-gakÄ• ra-)(kasya, m. 6th s.)(dharmiá¹‡aá¸¥, m. 6th s.)(dharmaá¸¥, 1st s. m.)(a-nirÅ«pyatvam, n. 1st s.)(buddhi-)(anya-)(ga-)(bhavet â€• bhÅ« I C. Opt.)

2482.
(ca*)(sarvÄ• , f. 1st s.)(vÄ• stavÄ«, f. 1st s.)(anumÄ• , f. 1st s.)(apeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(dá¹›á¹£á¹-Ä• nta-)(Ä• di, n. 2nd s.)(siddham, n. 2nd s.)(dvaya-)(tataá¸¥*)(tena, n. 3rd s.)(dá¹›á¹£á¹-Ä• ntaá¸¥, m. 1st s.)(bhÄ• k, m. 1st s.)(asiddhi-)(dharmin-)

2483.
(sarvaá¸¥, m. 1st s.)(ayam, m. 1st s.)(prayatnaá¸¥, m. 1st s.)(te, 6th s.)(siddhaye,

f. 4th s.)(ekatva-)(kÄ• ra-)(ga-)(ca*)(tatra*)(bÄ• dhÄ• , f. 1st s.)(pratyaká¹£a-)(durnivÄ• rÄ• , f. 1st s.)(uditÄ• , f. 1st s.)(tava, 6th s.)

2484.
(ca*)(ime, m. 1st pl.)(pratyayÄ• á¸¥, m. 1st pl.)(vará¹‡a-)(ga-)(hyastana-)(adyatana-)(Ä• dyÄ• á¸¥, m. 1st pl.)(bhÄ• vena, m. 3rd s.)(krama-)(na*)(eka-)(arthÄ• á¸¥, m. 1st pl. [bv. cpd.])(vat*)(buddhi-)(rasa-)(rÅ«pa-)(Ä• di-)

2485.
(ataá¸¥*)(ayam, m. 1st s.)(ekaá¸¥, m. 1st s.)(sadÄ• *)(sthitaá¸¥, m. 1st s.)(vará¹‡aá¸¥, m. 1st s.)(na*)(siddhaá¸¥, m. 1st s.)(dvaya-)(nityatvam, n. 1st s.)(kalpitam, n. 1st s.)(asya, m. 6th s.)(eva*)(kalpitasya, m. 6th s.)(apopha-)

2486.
(velÄ• yÄ• m, f. 7th s.)(Å›abda-)(upalambha-)(vÄ• yavaá¸¥, m. 1st pl.)(vartinaá¸¥, m. 1st pl.)(paryanta-)(kará¹‡a-)(kÄ• riá¹‡aá¸¥, m. 1st pl.)(saá¹ƒskÄ• ra-)(Å›rotra-)(na*)(avagamyante â€• gam Pass III p. pl.)

2487.
(yadÄ• *)(Å›abdaá¸¥, m. 1st s.)(pratÄ«yate â€• Ä« Pass.)(Å›rotrÄ• t, n. 5th s.)(saá¹ƒská¹›tÄ• 5th s.)(nÄ• dena, m. 3rd s.)(bodhaá¸¥, m. 1st s.)(tasya, m. 6th s.)(upaÅ›leá¹£ataá¸¥* [-tas suff.])(tat-)(bÄ• dhyate â€• bÄ• dh Pass.)(adhyaká¹£eá¹‡a, n. 3rd s.)

2488.
(yat*)(jÃ±Ä• nam, n. 1st s.)(rÅ«peá¹‡a, n. 3rd s.)(tikta-)(Ä• di-)(pravá¹›ttam, n. 1st s.)(madhura-)(Ä• diá¹£u, m. 7th pl.)(nirviá¹£ayam, n. 1st s.)(tathÄ• *)(jÃ±Ä• nam, n. 1st s.)(Å›abda-)(bhavet â€• bhÅ« I C. Opt.)

2489.
(hi*)(bhedÄ• t, m. 5th s.)(druta-)(madya-)(Ä• di-)(Å›abdaá¸¥, m. 1st s.)(na*)(avabhÄ• sate â€• bhÄ• s I C. Ä€t.)(anyaá¸¥, m. 1st s.)(ca*)(katham*)(na*)(jÃ±Ä• na n. 1st s.)(tÄ• drÅ«pya-)(a-)(tat-)(rÅ«pe, n. 7th s.)(nirviá¹£ayam, n. 1st s.)

2490.
(vacaá¸¥, n. 1st s.)(iti*)(vetti â€• vid II C.)(tam, m. 2nd s.)(eva*)(artham, m. 2nd s.)(anyathÄ• *)(vyÄ• hatam, n. 1st s.)(saá¹ƒvittau, f. 7th s.)(anya-)(Ä• kÄ• rasya, m. 6th s.)(katham*)(saá¸¥, m. 1st s.)(hi*)(arthaá¸¥, m. 1st s.)(viditaá¸¥, m. 1st s.)

2491.
(jÃ±Ä• ne, n. 7th s.)(nirÄ• kÄ• re, n. 7th s.)(saá¸¥, m. 1st s.)(te, 6th s.)(dhruvam*, n. 2nd s. [adv.])(bÄ• hya-)(Ä• kÄ• raá¸¥, m. 1sts.)(ca*)(bÄ• hyaá¸¥, m. 1st s.)(na*)(Ä• tmÄ• , m 1st s. [bv. cpd.])(tat-)(iti*)(tathÄ• *)(katham*)(vidyate â€• vid Pass.)

2492.
(api*)(paká¹£e, m. 7th s.)(jÃ±Ä• na-)(sa-)(Ä• kÄ• ra-)(jÃ±Ä• ne, n. 7th s.)(sambhÅ«tau, f. 7th s.)(nirbhÄ• sa-)(anurÅ«pataá¸¥* [-tas suff.])(bÄ• hya-)(Ä• kÄ• ra-)(arthaá¸¥, m. 1st s.)(ucyate â€• vac Pass.)(viditaá¸¥, m. 1st s.)

2493.--Here (iha*)(tu*)(jÃ±Ä• nam, n. 1st s.)(na*)(pravarttate â€• vá¹›t I C. Ä€t.)(anurÅ«peá¹‡a, n. 3rd s.)(bÄ• hya-)(tasmÄ• t, n. 5th s.)(sthitam, n. 1st s.)(iti*)(sarvam, n. 1st s.)(cittam, n. 1st s.)(bhrÄ• ntam, n. 1st s.)(nirviá¹£ayam, n. 1st s.)

2494.
(ca*)(na*)(yuktaá¸¥, m. 1st s.)(sat-bhÄ• vaá¸¥, m. 1st s.)(vyaÃ±jaka-)(viÅ›eá¹£ataá¸¥* [-tas suff.])(nitye, m. 7th s.)(ataá¸¥*)(na*)(bhinnÄ• á¸¥, f. 1st pl.)(dhiyaá¸¥, f. 1st pl.)(dhanau, m. 7th s.)

2495.
(hi*)(yathÄ• *)(pradÄ«paá¸¥, m. 1st s.)(niyacchati â€• yam I C.)(Å›aktim, f. 2nd s.)(artham, m. 2nd s.)(grahaá¹‡a-)(ghaá¹-a-)(Ä• di-)(tathÄ• *)(dhvaniá¸¥, m. 1st s.)(Å›rotre, n. 7th s.)(upalabdhaye, f. 4th s.)(Å›abda-)

2496.
(cet*)(saá¹ƒsthitaá¸¥, m. 1st s.)(praká¹›ti-)(Å›abdaá¸¥, m. 1st s.)(yogyaá¸¥, m. 1st s.)(upalabdhaá¸¥, m. 1st s.)(Å›rotra-)(tat*)(kim-artham*, m. 2nd s. [adv.])(na*)(upalabhyate â€• labh Pass.)(api*)(Å›rotre, n. 7th s.)(asaá¹ƒská¹›te, n. 7th s.)

2497.
(yogya-)(kÄ• raá¹‡a-)(sat-bhÄ• vÄ• t, m. 5th s.)(upalambhanam, n. 1st s.)(eva*)(bhavet â€• bhÅ« I C. Opt.)(tat-)(tasya, m. 6th s.)(iva*)(velÄ• yÄ• m, f. 7th s.)(sat-bhÄ• va-)(saá¹ƒská¹›ta-)(Å›rotra-)

2498.

(cet*)(na*)(yogyaá¸¥, m. 1st s.)(upalabdhau, f. 7th s.)(katham*)(bhavet â€• bhÅ« I C. Opt.)(api*)(paÅ›cÄ• t*)(ca*)(bhÄ• ve, m. 7th s.)(jÃ±Ä• taá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(aparaá¸¥, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(yogÄ«, m. 1st s.)(yogyatÄ• -)

2499.
(tu*)(atha*)(api*)(paÅ›cÄ• t*)(na*)(jÃ±Ä• nam, n. 1st s.)(eva*)(bhÄ• vi, n. 1st s.)(tat-)(bala-)(tat*)(tasya, m. 6th s.)(utpÄ• daá¸¥, m. 1st s.)(saá¹ƒská¹›ta-)(Å›ravaá¹‡a-)(Ä• dibhyaá¸¥, m. 5th pl.)(vará¹‡yate â€• vará¹‡ Pass.)

2500.
(evam*)(Å›abdasya, m. 6th s.)(syÄ• t â€• as II C. Opt.)(agrÄ• hyatÄ• , f. 1st s.)(anupayogataá¸¥* [-tas suff.])(tasmin, n. 7th s.)(evam*)(tasya, m. 6th s.)(na*)(asti â€• as II C.)(kaÅ›cit, m. 1st s.)(viÅ›eá¹£aá¸¥, m. 1st s.)(rasa-)(Ä• dibhyaá¸¥, m. 5th pl.)

2501.
(vÄ• *)(nÄ• ma*)(idam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(sva-bhÄ• vam, n. 1st s. [bv. cpd.])(bodha-)(Å›abda-)(janitam, n. 1st s.)(taiá¸¥, m. 3rd pl.)(saá¹ƒská¹›ta-)(Å›ravaá¹‡a-)(Ä• dibhiá¸¥, m. 3rd s.)(nirÄ• Å›aá¹ƒsaiá¸¥, m. 3rd s.)(Å›abda

2502.
(tu*)(ayam, m. 1st s.)(rÅ«paá¸¥, m. 1st s. [bv. cpd.])(jÃ±eya-)(tat-)(jÃ±Ä• na-)(yathÄ• pi*)(anuvarttate â€• vá¹›t I C. Ä€t.)(iti*)(Å›abdaá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(anuvá¹›ttiá¸¥, f. 1st s.)(tasya, n. 6th s.)(vijÃ±Ä• nasya, n. 6th s.)(api*)(te, 6th s.)

2503.
(hi*)(anyathÄ• *)(jÃ±Ä• nam, n. 1st s.)(na*)(anuvá¹›ttam, n. 1st s.)(tu*)(saá¸¥, m. 1st s.)(anuvarttate â€• vá¹›t I C. Ä€t.)(tat-)(Å›abdaá¸¥, m. 1st s.)(jÃ±eyaá¸¥, m. 1st s.)(iti*)(evam*)(syÄ• t â€• as II C. Opt.)(parÄ• *)(vyÄ• hatiá¸¥, f. 1st s.)(tava, 6th s.)

2504.
(tau, m. 1st d.)(sva-bhÄ• vau, m. 1st du. [bv. cpd.])(jÃ±Ä• na-)(jÃ±eya-)(hi*)(baddhau, m. 1st d.)(iva*)(Å›á¹›á¹…khalayÄ• , f. 3rd s.)(eka-)(bhÄ• ve, m. 7th s.)(dvitÄ«yasya, m. 6th s.)(prÄ• ptiá¸¥, f. 1st s.)(avyabhicÄ• rataá¸¥ [-tas suff.])

2505.

(eva*)(sambaddhaá¸¥, m. 1st
s.)(jÃ±Ä• na-)(utpÄ• dya-)(saá¹ƒská¹›ta-)(Å›ravaá¹‡a-)(api*)(Å›rotra-)(asaá¹ƒskaraá¹‡e, n. 7
s.)(iti*)(jÃ±Ä• nam, n. 1st s.)(sphuá¹-am*, n. 2nd s. [adv.])(Ä• ká¹£ipyate â€• ká¹£ip Pass.)

2506.
(cet*)(Å›abdaá¸¥, m. 1st s.)(na*)(Ä• tmÄ• , m. 1st s. [bv.
cpd.])(jÃ±eya-)(tat-)(vat*)(rasa-)(Ä• di-)(a-)(Ä• tma-)(tat-)(sati, n. 7th
s.)(tathÄ• *)(Å›rotra-)(jÃ±Ä• nam, n. 1st s.)(na*)(syÄ• t â€• as II C. Opt.)(sva-bhÄ• vam, n.
1st s. [bv. cpd.])(bodha-)(tat-)

2507.
(vÄ• *)(kaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(jÃ±Ä• nasya, n. 6th s.)(Å›abdena, m.
3rd s.)(yataá¸¥*)(iá¹£yate â€• iá¹£ Pass.)(hi*)(rÅ«pam, n. 1st s. [bv.
cpd.])(bodha-)(tat-)(Å›abda-)(na*)(tÄ• dÄ• tmyam, n. 1st s.)(vibhedataá¸¥* [-tas
suff.])

2508.
(na*)(ca*)(tasya, m. 6th s.)(utpattiá¸¥, f. 1st s.)(tat-)(Å›abdasya, m. 6th
s.)(ajanakatvataá¸¥* [-tas suff.])(tat-)(utpattau, f. 7th s.)(niyamÄ• t, m. 5th
s.)(sÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(bhÄ• vinÄ«, f. 1st s.)(sadÄ• *)

2509.
(evam*)(jÃ±Ä• nam, n. 1st s.)(viá¹£ayam, n. 1st s.)(tat-)(vÄ• *)(utpadyeta, â€• pad IV C.
Opt.Ä€t.)(sadÄ• *)(vÄ• *)(na*)(iti*)(sthite, n. 7th s.)(eka-Ä• nte, m. 7th s.)(kalpanÄ• ,
f. 1st s.)(saá¹ƒskÄ• ra-)(Å›rotra-)(vyarthÄ• , f. 1st s.)

2510.
(hi*)(jÃ±Ä• na-)(sambhavaá¸¥, m. 1st s.)(eva*)(saá¹ƒskÄ• re, m. 7th s.)(sat, m. 7th
s.)(kÄ• dÄ• citke, m. 7th s.)(parikalpanÄ• , f. 1st s.)(saá¹ƒskÄ• ra-)(Å›obheta â€• Å›ubh I C.
Opt. Ä€t.)(iti*)(kÄ• dÄ• cit*)

2511.
(ca*)(saá¹ƒskÄ• raá¸¥, m. 1st s.)(laká¹£aá¹‡aá¸¥, m. 1st s. [bv. cpd.])(Å›akti-)(avaseyaá¸¥, n
1st s.)(kÄ• rya-)(jÃ±Ä• na-)(ca*)(tat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(a-bhÄ• vi, n. 1st
s.)(sadÄ• *)(yadi* vÄ• *)(bhÄ• vi, n. 1st s.)(sarvadÄ• *)

2512.
(katham*)(nÄ• ma*)(sÅ«cayet â€• sÅ«c X C. Opt.)(kÄ• dÄ• citkam, m. 2nd s.)(saá¹ƒskÄ• ra

2nd s.)(tasya, n. 6th s.)(ataá¸¥*)(uttaram, n. 1st s.)(saá¹ƒskÄ• rÄ• t, m. 5th s.)(Å›rotra-)(na*)(sÄ• dhu*, n. 2nd s. [adv.])(prakÄ• Å›itam, n. 1st s.)

2513.
(Å›aktiá¸¥, f. 1st s.)(Ä• dhÄ«yate â€• dhÄ• Pass.)(Å›rotre, n. 7th s.)(ca*)(yadi*)(avyatirekiá¹‡Ä«, f. 1st s.)(tataá¸¥*)(nityatvam, n. 1st s.)(vyomnaá¸¥, n. 6th s.)(vÄ• *)(diÅ›aá¸¥, f. 6th s.)(hÄ«yeta â€• hÄ• Pass. Opt.)(janmataá¸¥* [-tas suff.])

2514.
(ca*)(saá¹ƒská¹›teá¸¥, f. 6th s.)(avyatiriktatvÄ• t, n. 5th s.)(bhÄ• vÄ• t, m. 5th s.)(nityatvam, n. 1st s.)(vat*)(bhÄ• va-)(tena, n. 3rd s.)(bhavet â€• bhÅ« I C. Opt.)(vijÃ±Ä• nam, n. 1st s.)(janyam, n. 1st s.)(tat-)(sarvadÄ• *)

2515.
(tu*)(vyatireke, m. 7th s.)(upapadyate â€• pad IV C. Ä€t.)(na*)(sambandhaá¸¥, m. 1st s.)(iti*)(tasya, m. 6th s.)(ca*)(Å›rotrasya, n. 6th s.)(akÄ• rakatvam, n. 1st s.)(jÃ±Ä• na-)(samudbhavÄ• t, m. 5th s.)(Å›akteá¸¥, f. 5th s.).

2516.
(paká¹£a-)(antaram, n. 1st s.)(tataá¸¥*)(vinirmuktam, n. 1st s.)(bheda-)(abheda-)(vyastam, n. 1st s.)(uttaram, n. 1st s.)(saá¹ƒskÄ• rÄ• t, m. 5th s.)(Å›rotra-)(ucyate â€• vac Pass.)(asaá¹ƒská¹›tatayÄ• , f. 3rd s.)

2517.
(etena, n. 3rd s.)(eva*)(niá¹£eddhavyÄ• , f. 1st s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(viá¹£aya-)(ubhaya-)(tasmÄ• t, n. 5th s.)(nirÄ• spadÄ• , f. 1st s.)(sartvathÄ• *)(api*)(abhivyaktiá¸¥, f. 1st s.)(nityeá¹£u, m. 7th pl.)

2518.
(ca*)(tataá¸¥*)(kecit, m. 1st pl.)(dÄ«rgha-)(hrasva-)(krama-)(Ä• dayaá¸¥)(ye, m. 1st pl.)(pravibhajyante â€• bhaj Pass III p. pl.)(Ä• Å›ritya* â€• Å›ri)(vyaktim, f. 2nd s.)(api*)(sarve, m. 1st pl.)(te, m. 1st pl.)(nirÄ• spadÄ• á¸¥, m. 1st pl.)

2519.
(api*)(mÄ• tra-)(aprÄ• pti-)(sÄ• mye, n. 7th s.)(grahaá¸¥, m. 1st s.)(sarvasya, m. 6th s.)(niyama-)(sÄ• marthya-)(sthiteá¸¥, f. 5th s.)(yathÄ• *)(lohasya, m. 6th s.)(ayaá¸¥-kÄ• ntenam. 3rd s.)

2520.
(yadi*)(tatra*)(api*)(Ä• kará¹£aá¹‡am, n. 1st s.)(prÄ• ptyÄ• , f. 3rd s.)(prabhÄ• -)(ayaá¸¥-kÄ• nta-)(nanu*)(na*)(iyam, f. 1st s.)(prabhÄ• , f. 1st s.)(dá¹›Å›yÄ• , f. 1st s.)(katham*)(gamyate â€• gam Pass.)(iti*)(asti â€• as II C.)

2521.
(kasmÄ• t, n. 5th s.)(sÄ• , f. 1st s.)(prabhÄ• , f. 1st s.)(na*)(samÄ• kará¹£ati â€• ká¹›á¹£ I C.)(kÄ• á¹£á¹-ha-)(Ä• di-)(Ä• ptam, n. 2nd s.)(cet*)(tat-)(Å›akti-)(niyatatvÄ• t, n. 5th s.)(tat*)(samam, n. 1st s.)(aprÄ• ptau, f. 7th s.)(api*)

2522.
(gamyate â€• gam Pass.)(dÅ«ra-)(madhya-)(samÄ«pa-sthaiá¸¥, m. 3rd pl.)(akrameá¹‡a, m. s.)(eva*)(sarveá¹£Ä• m, m. 6th s.)(jÃ±Ä• na-)(jÄ• titaá¸¥* [-tas suff.])(anantaram*, n. 2nd s. [adv.])(prayoga-)

2523.
(yathÄ• *)(bhedena, m. 3rd s.)(dÅ«ra-)(Ä• sanna-)(Ä• di-)(rÅ«pam, n. 1st s.)(Ä«ká¹£yate â€• Ä«ká¹£ Pass.)(aspaá¹£á¹-am, n. 1st s.)(spaá¹£á¹-a-)(eva*)(tathÄ• *)(bhavet â€• bhÅ« I C. Opt.)(vit, m. 1st s.)(manda-)(tÄ«vra-)(Ä• di-)(Å›abde, m. 7th s.)

2524.
(katham*)(eka-)(Ä• lambanatÄ• , f. 1st s.)(matÄ«nÄ• m, f. 6th pl.)(Ä• bhÄ• nÄ• m, f. 6th pl.)(bhinna-)(cet*)(etat, n. 1st s.)(tulyam, n. 1st s.)(codyam, n. 1st s.)(dhiyÄ• m, f. 6th pl.)(rÅ«pa-)(vÄ• dinÄ• m, m. 6th pl.)(bÄ• hya-)(artha-)

2525.
(tu*)(paká¹£e, m. 7th s.)(grahaá¹‡a-)(prÄ• pti-)(jÃ±Ä• nam, n. 1st s.)(Å›abda-)(megha-)(Ä• dike, m. 7th s.)(iti*)(na*)(vicchinnaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(vat*)(paká¹£a-)(abhyantara-)(kará¹‡a-)

2526.
(tat*)(janakatvÄ• t, n. 5th s.)(jÃ±Ä• na-)(iti*)(vicchinnaá¸¥, m. 1st s.)(Å›rotram, n. 1st s.)(yathÄ• *)(manaá¸¥, n. 1st s.)(syÄ• t â€• as II C. Opt.)(kÄ• ri, n. 1st s.)(aprÄ• pya-)(na*)(anyathÄ• *)(vat*)(tvac-)(Ä• di-)

2527.
(teá¹£Ä• m, m. 6th pl.)(ye, m. 1st pl.)(prÄ• huá¸¥ â€• ah Perfect III p. pl.)(iti*)(manaá¸¥, n. 1st s.)(api*)(kÄ• ri, n. 1st s.)(prÄ• pya-)(na*)(yujyate â€• yuj Pass.)(cetaá¸¥, n.

1st s.)(stham, n. 1st s. [bv. cpd.])(dÅ«ratara-)(mÄ• trataá¸¥* [-tas suff.])(ká¹£aá¹‡a-)

2528.
(tu*)(sÄ• dhanam, n. 1st s.)(kÄ• ritva-)(prÄ• pya-)(yat, n. 1st s.)(bÄ• hya-)(indriyatva-)(Ä• di, n. 1st s.)(tat, n. 1st s.)(vyabhicÄ• ri, n. 1st s.)(vijÄ• tÄ«yÄ• t, m. 5th s.)(anya-)(dharma-)(virodhÄ• t, m. 5th s.)

2529.
And *ca*)(vyatirekiá¹‡aá¸¥, m. 1st pl.)(saá¹ƒyoga-)(vibhÄ• ga-)(pÅ«rvam*, n. 2nd s. [adv.])(vyastÄ• á¸¥, m. 1st pl.)(ca*)(vÄ• yoá¸¥, m. 6th s.)(aká¹£aá¹‡ikatvÄ• t, n. 5th s.)(na*)(yuktÄ• á¸¥, m. 1st pl.)(avyatirekiá¹‡aá¸¥, m. 1st pl.)

2530.
(eva*)(ataá¸¥*)(aviÅ›eá¹£atvÄ• t, n. 5th s.)(na*)(gatiá¸¥, f. 1st s.)(asya, m. 6th s.)(a-bhÄ• vÄ• t, m. 5th s.)(vega-)(asau, m. 1st s.)(ataá¸¥*)(na*)(pratiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(yÄ• vat-)(vegam*, m. 2nd s. [adv.])

2531.
(cet*)(samprÄ• ptaá¸¥, m. 1st s.)(vyomani, n. 7th s.)(kará¹‡a-)(karoti â€• ká¹› VIII C.)(Å›aktim, f. 2nd s.)(Å›rotre, n. 7th s.)(tat*)(kasmÄ• t, n. 5th s.)(na*)(gatiá¸¥, f. 1st s.)(tat-)(vittau, f. 7th s.)(Å›abda-)(vat*)(ghÄ• ta-)(kaÅ›Ä• -)

2532.
(tathÄ• *)(ayuktam, n. 1st s.)(vidaá¸¥, m. 6th s.)(kaÅ›Ä• -ghÄ• ta-)(antara-)(iti*)(avadhÄ• nam, n. 1st s.)(Å›abda-)(pratibadhnÄ• ti â€• bandh IX C.)(vedanÄ• m, f. 1st s.)(etasya, m. 6th s.)

2533.
(adaá¸¥, n. 1st s.)(iti*)(bhrÄ• ntiá¸¥, f. 1st s.)(yugapat-)(lÄ• ghavÄ• t, n. 5th s.)(api*)(krama-)(bhÄ• ve, m. 7th s.)(na* kiÃ±cit, n. 1st s.)(asmin, m. 7th s.)(vÄ• yoá¸¥, m. 6th s.)(anupalambhanÄ• t, n. 5th s.)(sarvathÄ• *)(api*)

2534.
(atha*)(vÄ• yuá¸¥, m. 1st s.)(ati-indriyaá¸¥, m. 1st s.)(iva*)(vará¹‡yate â€• vará¹‡ Pass.)(kÄ• á¹‡Ä• daiá¸¥, m. 6th pl.)(api*)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(tatra*)(Ä• ptiá¸¥, f. 1st s.)(spá¹›á¹£á¹-i-)(bhÄ• á¹£ye, n. 7th s.)(ká¹›tÄ• , f. 1st s.)(kim-)

2535.

(vÄ• *)(vÄ• yuá¸¥, m. 1st s.)(astu â€• as II C. Imperative 3p s.)(ati-indriyaá¸¥, m. 1st s.)(tu*)(syÄ• t â€• as II C. Opt.)(vid, f. 1st s.)(spraá¹£á¹-avyasya, m. 6th s.)(uá¹£á¹‡a-)(Å›Ä«ta-)(itara-)(gatasya, m. 6th s.)(tat-)(tat-)(yogin-)(vat*)(anya-)

2536.
(api*)(atha*)(matiá¸¥, f. 1st s.)(na*)(vid, f. 1st s.)(tasya, m. 6th s.)(ayogÄ• t, m. 5th s.)(kará¹‡a-Å›aá¹£kulyÄ• , f. 3rd s.)(katham*)(nu*)(etat, n. 1st s.)(matam, n. 1st s.)(iti*)(na*)(samprÄ• ptaá¸¥, m. 1st s.)(vyoma, n. 2nd s.)(kará¹‡a-)

2537.
(tasmÄ• t, n. 5th s.)(iyam, f. 1st s.)(kalpanÄ• , f. 1st s.)(dá¹›á¹£á¹-Ä• , f. 1st s.)(Å›rotriya-)(nirnibandhanÄ• , f. 1st s.)(na*)(prÄ«taye, f. 4th s.)(viduá¹£Ä• m, m. 6th pl.)(iti*)(rÄ• jate â€• rÄ• j I C. Ä€t.)(eva*)(Å›rotriyeá¹£u, m. 7th pl.)

2538.
(te, m. 1st pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(prÄ• k*)(udÄ«ritÄ• á¸¥, m. 1st pl.)(prati*)(tÄ• n, m. 2nd pl.)(ye, m. 1st pl.)(prÄ• huá¸¥ â€• ah Perfect III p. pl.)(nabhaá¸¥, n. 2nd s.)(niraá¹ƒÅ›am, n. 2nd s.)(jÃ±eyÄ• á¸¥, m. 1st pl.)(samÄ• á¸¥, m. 1st pl.)(api*)(Å›rotratve, n. 7th s.)(eka-)(niraá¹ƒÅ›a-)(diÅ›-)

2539.
(paká¹£e, m. 7th s.)(nabhaá¸¥-)(eka-)(vyÄ• pin-)(prakalpyate â€• ká¸·p Caus. Pass.)(na*)(vibhÄ• gaá¸¥, m. 1st s.)(iti*)(Ä• Å›rayam, n. 1st s. [bv. cpd.])(saá¹ƒská¹›ta-)(ca*)(anyat, n. 1st s.)(hi*)(tat, n. 1st sa.)(nabhaá¸¥, n. 1st s.)(ekam, n. 1sts.)(eva*)

2540.
(Å›rotram, n. 1st s.)(Ä• tmakam, n. 1st s.)(eka-)(vyoman-)(na*)(asti â€• as II C.)(Å›aá¹£kuli, n. 1st s. [bv. cpd.])(asaá¹ƒská¹›ta-)(tena, n. 3rd s.)(niyamaá¸¥, m. 1st s.)(saá¹ƒskÄ• ra-)(bhedena, m. 3rd s.)(adhiá¹£á¹-hÄ• na-)(asthitaá¸¥, m. 1st s.)

2541.
(tena, n. 3rd s.)(indriyam, n. 1st s.)(labdha-)(saá¹ƒskÄ• ram, n. 1st s. [bv. cpd.])(ekasmin, n. 7th s.)(adhiá¹£á¹-hÄ• ne, n. 7th s.)(syÄ• t â€• as II C. Opt.)(bodhakam, n. 1st s.)(deheá¹£u, m. 7th po.)(sarva-)(vÄ• dinaá¸¥, m. 6th s.)(indriya-)(eka-)

2542.
(iá¹£yatÄ• m â€• iá¹£ Pass Imperative 3p s.)(vijÃ±Ä• na-)(utpattiá¸¥, f. 1st s.)(pradeÅ›eá¹£u,

7th po.)(deha-)(puá¹ƒsÄ• m, m. 6th pl.)(kintu*)(te, 6th s.)(na*)(vaideÅ›yam, n. 1st s.)(pradhÄ• na-)(nabhasaá¸¥, n. 6th s.)(ekatvÄ• t, n. 5th s.)

2543.
(ukte, n. 7th s.)(evam-)(iti*)(naá¸¥, 6th pl.)(atmÄ• , m. 1st s.)(api*)(niá¹£pradeÅ›aá¸¥, m. 1st s.)(ca*)(api*)(vidan â€• vid II C., m. 1st s.)(kÄ• rtsnyena, n. 3rd s.)(gá¹›há¹‡Ä• ti â€• gá¹›h IX C.)(Å›arÄ«re, n. 7th s.)(eva*)(duá¹£yati â€• duá¹£ IV C.)

2544.
(avyavasthÄ• nam, n. 1st s.)(bÄ• dhirya-)(Ä• di-)(ca*)(etena, m. 3rd s.)(eva*)(hetunÄ• , m. 3rd s.)(yujyate â€• yuj Pass.)(eva*)(tat, n. 1st s.)(abhogyam, n. 1st s.)(anyasya, m. 6th s.)(hi*)(aviÅ›eá¹£Ä• t, m. 5th s.)

2545.
(hi*)(atyakta-)(pÅ«rva-)(rÅ«pam, n. 1st s. [bv. cpd.])(viÅ›eá¹£a-)(sati, m. 7th s.)(anudaye, m. 7th s.)(katham*)(nÄ• ma*)(te, 6th s.)(bhavet â€• bhÅ« I C. Opt.)(Å›rotram, n. 1st s.)(abhogyam, n. 1st s.)(aparasya, m. 6th s.)

2546.
(nityatvÄ• t, n. 5th s.)(anapeká¹£atvÄ• t, n. 5th s.)(nabhaá¸¥-)(Å›rotram, n. 1st s.)(avaÅ›Ä«ká¹›tam, n. 1st s.)(dharma-)(adharma-)(ca*)(prasajyate â€• saÃ±j Pass.)(sarva-)(sadÄ• *)(eva*)

2547.
(nabhaá¸¥, n. 1st s.)(na*)(kadÄ• cana*)(upakÄ• ryam, n. 1st s.)(dharma-)(adharma-)(nityatvÄ• t, n. 5th s.)(ca*)(asya, n. 6th s.)(a-bhÄ• ve-)(kÄ• ryatÄ• -)(kÄ• , f. 1st s.)(iyam, f. 1st s.)(vaÅ›Ä«kriyÄ• , f. 1st s.)

2548.
(punaá¸¥*)(katham*)(bhavet â€• bhÅ« I C. Opt.)(bhogyam, n. 1st s.)(Å›aktyÄ• , f. 3rd s.)(mantra-)(auá¹£adha-)(Ä• di-)(hi*)(nityatvÄ• t, n. 5th s.)(tat, n. 1st s.)(na*)(pratipadyate â€• pad IV C. Ä€t.)(viÅ›eá¹£am, m. 2nd s.)(tebhyaá¸¥, n. 5th pl.)

2549.
(tu*)(cet*)(api*)(adhiá¹£á¹-hÄ• ne, n. 7th s.)(anitye, n. 7th s.)(anityatÄ• , f. 1st s.)(na*)(ká¹£aá¹‡ikÄ• , f. 1st s.)(tat*)(atiÅ›aya-)(ayogÄ• t, m. 5th s.)(Ä• tman-)(bÄ• dhirya-)(Ä• diá¸¥, m. 1st s.)(na*)(yujyate â€• yuj Pass.)

2550.
(vÄ• *)(atiÅ›ayaá¸¥, m. 1st s.)(astu â€• as II C. Imperative 3p s.)(tasmin, n. 7th s.)(tu*)(eá¹£aá¸¥, m. 1st s.)(na*)(vidyate â€• vid Pass.)(vyomni, n. 7th s.)(ca*)(na*)(sambandhÄ• t, m. 5th s.)(adhiá¹£á¹-hÄ• na-)(nityatvÄ• t, n. 5th s.)(anapeká¹£aá¹‡Ä• t, n. 5th s.)

2551.
(ataá¸¥*)(atra*)(bÄ• dhirya-)(Ä• diá¸¥, m. 1st s.)(na*)(yujyate â€• yuj Pass.)(dvÄ• rakaá¸¥, m 1st s.)(tat-)(api*)(api*)(nabhasaá¸¥, n. 6th s.)(bhÄ• gavattve, n. 7th s.)(samam, n. 1st s.)(idam, n. 1st s.)(nityatÄ• yÄ• m, f. 7th s.)

2552.
(tatra*)(eva*)(api*)(bhavataá¸¥, m. 6th s.)(anapakará¹£aá¹‡am, n. 1st s.)(svÄ• mitva-)(na*)(yuktam, n. 1st s.)(yadi*)(tasya, n. 6th s.)(api*)(samasti â€• as II C.)(na*)(ká¹£aá¹‡ikatvam, n. 1st s.)

2553.
(kaá¸¥, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(utpannaá¸¥, m. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(paÅ›cÄ• t*)(yataá¸¥*)(asau, m. 1st s.)(apaká¹›á¹£á¹-aá¸¥, m. 1st s.)(svÄ• mitvÄ• t, n. 5th s.)(na*)(Ä• pnuyÄ• t â€• Ä• p V C. Opt.)(punaá¸¥*)

2554.
(ca*)(yadÄ• *)(na*)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(yujyate â€• yuj Pass.)(evam*)(Å›rotre, n. 7th s.)(ca*)(Å›abde, m. 7th s.)(saá¹ƒskÄ• ra-)(anupapattitaá¸¥* [-tas suff.])(vikalpena, m. 3rd s.)(bheda-)(abheda-)

2555.
(hi*)(saá¹ƒskÄ• re, m. 7th s.)(vyatireke, m. 7th s.)(Å›rotra-)(Å›abdau, m. 1st d.)(na*)(syÄ• tÄ• m â€• as II C. Opt. 3p d.)(saá¹ƒská¹›tau, m. 1st d.)(ca*)(tÄ• bhyÄ• m, m. 3 d.)(na*)(kaÅ›cana, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(saá¹ƒskÄ• rasya, m. 6th s.)

2556.
(hi*)(vibhinnasya, m. 6th s.)(sambandhaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(tÄ• , f. 1st s.)(kÄ• raá¹‡a-)(kÄ• rya-)(ca*)(tasyÄ• m, f. 7th s.)(ayam, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(eva*)(sarvadÄ• *)(hetoá¸¥, m. 6th s.)(sthiteá¸¥, f. 5th s.)(sarvadÄ• *)

2557.
(api*)(paká¹£e, m. 7th s.)(anartha-)(antara-)(asau, m. 1st s.)(bhavet â€• bhÅ« I C.

Opt.)(nityaá¸¥, m. 1st s.)(vat*)(tat-)(tat*)(aÅ›akya-)(kriyaá¸¥, m. 1st s. [bv. cpd.])(tasmÄ• t, n. 5th s.)(jÃ±Ä• nam, n. 1st s.)(prasajyate â€• saÃ±j Pass.)(nityam, n. 1st s.)

2558.
(tat*)(niyamaá¸¥, m. 1st s.)(sÄ• marthya-)(vÄ• yu-)(Ä• deá¸¥, m. 6th s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(viá¹£aya-)(kartavya-)(ayoge, m. 7th s.)(sÄ• mÄ• rthyasya, n. 6th s.)(api*)(ayogataá¸¥* [-tas suff.])

2559.
(ataá¸¥*)(abhivyakti-)(ayogena, m. 3rd s.)(jÃ±Ä• nam, n. 1st s.)(Å›abda-)(idam-)(phalam, n. 1st s. [bv. cpd.])(avinÄ• -)(bhÄ• vi, n. 1st s.)(utpÄ• da-)(grÄ• hya-)(vat*)(buddhi-)(vyakti-)(ghaá¹-a-)(Ä• di-)

2560.
(tasmÄ• t, n. 5th s.)(utpatti-)(abhivyaktyoá¸¥, f. 6th d.)(prayatna-)(vivaká¹£ayoá¸¥, f. 5th d.)(syÄ• t â€• as II C. Opt.)(samaá¸¥, m. 1st s.)(bhedaá¸¥, m. 1st s.)(sÄ• marthya-)(sarvatra*)(artha-Ä• pattitaá¸¥* [-tas suff.])(kÄ• rya-) produced by them.

2561.
(ca*)(yÄ• vÄ• n, m. 1st s.)(kaÅ›cana, m. 1st s.)(nyÄ• yaá¸¥, m. 1st s.)(dÅ«á¹£aá¹‡e, n. 7th s.)(bhÄ• gatva-)(nabhaá¸¥-)(samastaá¸¥, m. 1st s.)(asau, m. 1st s.)(vijÃ±eyaá¸¥, m. 1st s.)(mati-Å›Ä• libhiá¸¥, m. 3rd pl.)(api*)(bhÄ• ge, m. 7th s.)(diÅ›-)

2562.
(api*)(saá¹ƒskÄ• re, m. 7th s.)(viá¹£ayasya, m. 6th s.)(tena, n. 3rd s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(ekasya, m. 6th s.)(eva*)(na*)(astatvÄ• t, n. 5th s.)(Å›akti-)(niyateá¸¥, f. 5th s.)(ataá¸¥*)(na*)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(viá¹£aya-)

2563.
(ayogyatve, n. 7th s.)(utpattau, f. 7th s.)(jÃ±Ä• na-)(ayam, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(na*)(kadÄ• cana*)(gamyeta â€• gam Pass. Opt.)(sarvaiá¸¥, m. 3rd pl.)(sarvatra*)(anupayogataá¸¥* [-tas suff.])(tat-)(jÃ±Ä• ne, n. 7th s.)

2564.
(tu*)(sÄ• marthye, n. 7th s.)(utpattau, f. 7th s.)(jÃ±Ä• na-)(ayam, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(avagamyeta â€• gam Pass. Opt.)(sarvaiá¸¥, m. 3rd

pl.)(sarvadÄ• *)(sarvatra*)(sthiteá¸¥, f. 5th s.)(hetutayÄ• , f. 3rd s.)(jÃ±Ä• na-)

2565.
(tam, m. 2nd s.)(sthitam, m. 2nd s.)(Ä• tmani, m. 7th s.)(eva*)(praká¹›tyÄ• , f. 3rd s.)(Å›aktam, m. 2nd s.)(vÄ• *)(aÅ›aktam, m. 2nd s.)(kaá¸¥, m. 1st s.)(virodhÄ«, m. 1st s.)(vÄ• *)(sahakÄ• rÄ«, m. 1st s.)(ká¹£amaá¸¥, m. 1st s.)(ká¹£apayitum* â€• ká¹£ap Caus.)(artham, m. 2nd s.)

2566.
(ca*)(yogyaá¸¥, m. 1st s.)(utpÄ• dana-)(jÃ±Ä• na-)(ayam, m. 1st s.)(bhavati â€• bhÅ« I C.)(prati*)(kÄ• á¹ƒÅ›cit, m. 2nd pl.)(tasmÄ• t, n. 5th s.)(utpadyamÄ• naá¸¥, m. 1st s.)(ayam, m. 1st s.)(na*)(avagamyate â€• gam Pass.)(sarvaiá¸¥, m. 3rd pl.)

2567.
(athavÄ• *)(kim*)(punaá¸¥*)(Å›abdaá¸¥, m. 1st s.)(Å›rÅ«yate â€• Å›ru Pass.)(eva*)(taiá¸¥, m 3rd pl.)(yat*)(asya, m. 6th s.)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(syÄ• t â€• as II C. Opt.)(nÄ• daiá¸¥, m. 3rd pl.)(sthaiá¸¥, m. 3rd pl.)(samÄ«pa-)(tu*)(na*)(sthaiá¸¥, m. 3rd pl.)(dÅ«ra-)

2568.
(api*)(sÄ• mÄ«pye, n. 7th s.)(saá¹ƒskÄ• raá¸¥, m. 1st s.)(parikalpyate â€• ká¸·p Caus. Pass.)(kÄ• raá¹‡am, n. 1st s.)(ca*)(saá¹ƒskÄ• raá¸¥, m. 1st s.)(samÄ• naá¸¥, m. 1st s.)(teá¹ m. 7th pl.)(sthiteá¹£u, m. 7th s.)(dÅ«ra-)(api*)

2569.
(yadi*)(gamyate â€• gam Pass.)(viÅ›iá¹£á¹-a-)(saá¹ƒská¹›teá¸¥, f. 6th s.)(janma, n. 1st s.)(dhvanibhyaá¸¥, m. 5th s.)(tadÄ• *)(na*)(kenacit, m. 3rd s.)(Å›akyÄ• , f. 1st s.)(pratiká¹£eptum* â€• ká¹£ip)(Å›abda-)(utpattiá¸¥, f. 1st s.)

2570.
(hi*)(sÄ• , f. 1st s.)(viÅ›iá¹£á¹-a-)(saá¹ƒská¹›tiá¸¥, f. 1st s.)(na*)(vyatirekiá¹‡Ä«, f. 1st s.)(Å›abdÄ• t, m. 5th s.)(Å›abdasya, m. 6th s.)(prÄ• pteá¸¥, f. 5th s.)(ajÃ±eyatÄ• -)(tataá¸¥*)(Å›abdaá¸¥, m. 1st s.)(api*)(jÄ• yate â€• jan IV C. Ä€t.)

2571.
(ca*)(saá¹ƒská¹›taá¸¥, m. 1st s.)(ekadÄ• *)(Å›abdaá¸¥, m. 1st s.)(na*)(jÄ• tucit*)(jahÄ• ti â€• II C.)(tam, m. 2nd s.)(Ä• tmÄ• nam, m. 2nd s.)(saá¹…gÄ• t-)(anityatÄ• -)(tat*)(upalabhyeta â€• labh Pass. Opt.)(sadÄ• *)

2572.
(api*)(paká¹£e, m. 7th s.)(saá¹ƒskÄ• ra-)(dvaya-)(vacaá¸¥, n. 1st s.)(dvaye, n. 7th s.)(doá¹£a-)(satyam, n. 1st s.)(yat*)(vaikalyam, n. 1st s.)(na*)(anyatara-)(prÄ• ktanasya, m. 6th s.)(anuvá¹›ttitaá¸¥* [-tas suff.])

2573.
(hi*)(tathÄ• *)(Å›rotra-)(vará¹‡Ä• á¸¥, m. 1st pl.)(ye, m. 1st pl.)(purÄ• *)(saá¹ƒská¹›tÄ• á¸¥, m 1st pl.)(vyaÃ±jakaiá¸¥, m. 3rd pl.)(m. 1st pl.)(na*)(naá¹£á¹-Ä• á¸¥, m. 1st pl.)(cyuti-)(prÄ• pteá¸¥, f. 5th s.)(tataá¸¥*)(Å›rutiá¸¥, f. 1st s.)(sarvaiá¸¥, m. 3rd pl.)(sarva-)

2574.
(ca*)(cet*)(saá¹ƒská¹›tau, m. 1st d.)(Å›rotra-)(Å›abdau, m. 1st d.)(yogyau, m. 1st d.)(Å›ruti-)(niyata-)(tadÄ• *)(punaá¸¥*)(syÄ• t â€• as II C. Opt.)(na*)(Å›ravaá¹‡am, n. 1st s.)(anya-)(prapattá¹• á¹‡Ä• m, m. 6th pl.)(vará¹‡a-)

2575.
(cet*)(saá¹ƒská¹›tau, m. 1st d.)(punaá¸¥*)(yogyau, m. 1st d.)(vijÃ±Ä• na-)(tat-)(vará¹‡a-)(nara-)(nanu*)(anuvá¹›ttau, f. 7th s.)(tayoá¸¥, m. 6th d.)(eva*)(Å›rutiá¸¥, f. 1st s.)(api*)(tayoá¸¥, m. 6th d.)(syÄ• t â€• as Ii C. Opt.)

2576.
(vyÄ• vá¹›ttau, f. 7th s.)(katham*)(amÄ«, m. 1st pl.)(anye, m. 1st pl.)(Å›rotra-)(vará¹‡Ä• á¸¥, m. 1st pl.)(na*)(prÄ• pnuvanti â€• Ä• p V C. III p. pl.)(te, 6th s.)(tataá¸¥*)(Ä• Å›Ä• , f. 1st s.)(teá¹£u, m. 7th pl.)(nityatÄ• -)(anibandhanÄ• , f. 1st s.)

2577.
(ca*)(jala-)(Ä• diá¹£u, m. 7th pl.)(na*)(ayam, m. 1st s.)(ekaá¸¥, m. 1st s.)(savitÄ• , m. 1st s.)(Ä«ká¹£yate â€• Ä«ká¹£ Pass.)(nÄ• nÄ• -)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(yat*)(dhiy f. 1st pl.)(sarvÄ• á¸¥, f. 1st pl.)(pratibima-)(sthitÄ• á¸¥, f. 1st pl.)(nirÄ• lambanÄ• á¸¥, f. 1st pl.)

2578.
(api*)(tvat-)(paká¹£e, m. 7th s.)(sarvÄ• á¸¥, f. 1st pl.)(dhiyaá¸¥, f. 1st pl.)(vyavasthitÄ• á¸¥, f. 1st pl.)(nirÄ• kÄ• rÄ• á¸¥, f. 1st pl.)(punaá¸¥*)(bÄ• hyaá¸¥, m. 1st s.)(pada-arthaá¸¥, m. 1st s.)(abhyupagamyate â€• gam Pass.)(Ä• kÄ• ravÄ• n, m. 1st s.)

2579.
(ca*)(idam, n. 1st s.)(pratibimbam, n. 1st s.)(samÄ«ká¹£yate â€• Ä«ká¹£ Pass.)(antargatam, n. 1st s.)(jala-)(Ä• di-)(ca*)(sÅ«rya-)(Ä• diá¸¥, m. 1st s.)(varttÄ«, m. 1st s.)(tala-)(nabhaá¸¥-)(na*)(tathÄ• *)(sthitaá¸¥, m. 1st s.)

2580.--How (katham*)(tat*)(bhÄ• ti â€• bhÄ• II C.)(evam*)(cet*)(bhrÄ• ntyÄ• , f. 3rd s.)(ataá¸¥*)(eva*)(tu*)(spaá¹£á¹-am*, n. 2nd s. [adv.])(tat, n. 1st s.)(na*)(nirÄ• lambanam, n. 1st s.)(viyogataá¸¥* [-tas suff.])(artha-)(tat-)(rÅ«pa-)

2581.
(cet*)(tasya, m. 6th s.)(eva*)(pratipattiá¸¥, f. 1st s.)(anyathÄ• *)(idam, n. 1st s.)(su-)(bhÄ• á¹£itam, n. 1st s.)(iti*)(tat, n. 1st s.)(ca*)(anyathÄ• *)(kintu*)(evam*)(sarvam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(vedakam, n. 1st s.)(sarva-)

2582.
(pratipattiá¸¥, f. 1st s.)(tasya, m. 6th s.)(eva*)(yadi*)(Ä«ká¹£yeta â€• Ä«ká¹£ Pass. Opt.)(tathÄ• -)(sthitam, n. 1st s.)(tu*)(upalabdhau, f. 7th s.)(anya-)(Ä• kÄ• ra-)(katham*)(bhavet â€• bhÅ« I C. Opt.)(dá¹›á¹£á¹-iá¸¥, f. 1st s.)(tasya, m 6th s.)

2583.
(hi*)(api*)(vijÃ±Ä• ne, n. 7th s.)(sÄ• kÄ• re, n. 7th s.)(vijÃ±Ä• nam, n. 1st s.)(yujyate â€• yuj Pass.)(grÄ• hakam, n. 1st s.)(tasya, m. 6th s.)(Ä• kÄ• re, m. 7th s.)(sati, m. 7th s.)(avilaká¹£aá¹‡e, m. 7th s.)(artha-)(jÃ±Ä• ta-)

2584.
(avabuddhyatÄ• m â€• budh IV C. Imperative 3p s. Ä€t.)(Ä• rvÄ• Ã±c-)(vá¹›ttyÄ• , f. 3rd s.)(santam, m. 2nd s.)(arpitam, m. 2nd s.)(pÄ• ramparya-)(api*)(ekatve, n. 7th s.)(kim*)(anumanyate â€• man IV C. Ä€t.)(vá¹›ttim, m. 2nd s. [bv. cpd.])(Å«rdhva-)(arvÄ• k*)(eva*)

2585.
(upapÄ• ditam, n. 1st s.)(iti*)(yadi*)(arkaá¸¥, m. 1st s.)(tathÄ• *)(Ä«ká¹£yeta â€• Ä«ká¹£ Pass. Opt.)(eva*)(yathÄ• *)(asau, m. 1st s.)(avasthitaá¸¥, m. 1st s.)(prakalpyeta â€• ká¸·p Caus. Pass. Opt.)(avabuddhaá¸¥, m. 1st s.)(na*)(anyathÄ• *)

2586.

(evam*)(na*)(bhrÄ• ntyÄ• , f. 3rd s.)(avagacchati â€• gam I C.)(mukham, n. 2nd s.)(iti*)(pratyak*)(budhyamÄ• naá¸¥ IV C. Ä€t., m. 1st s.)(samarpitam, n. 2nd s.)(vá¹›tti-)(pratyaÃ±c-)(vá¹›ttyÄ• , f. 3rd s.)(prÄ• Ã±c-natayÄ• , f. 3rd s.)

2587.
(tat, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(pratibimbaka-)(na*)(sva-)(Ä• sya-)(Ä• di-)(Ä• lambanam, n. 1st s. [bv. cpd.])(nirbhÄ• sÄ• t, m. 5th s.)(vilaká¹£aá¹‡a-)(tat-)(vat*)(vitti-)(rasa-)(Å›abda-)(Ä• di-)

2588.
(hi*)(alpÄ«yasi, n. 7th s.)(darpaá¹‡e, n. 7th s.)(Ä• syam, n. 1st s.)(pratibhÄ• ti â€• bhÄ• II C.)(alpÄ«yaá¸¥, n. 1st s.)(ca*)(vá¹›ká¹£a-)(Ä• diá¸¥, m. 1st s.)(pratÄ«yate â€• i Pass.)(viparyastaá¸¥, m. 1st s.)(magnaá¸¥, m. 1st s.)(jala-)

2589.
(bimbam, n. 1st s.)(abhimukham, n. 1st s.)(tu*)(na*)(evam*)(pratibimbakam, n. 1st s.)(ca*)(idam, n. 1st s.)(antargatam, n. 1st s.)(jala-)(Ä• di-)(tu*)(bimbam, n. 1st s.)(avasthitam, n. 1st s.)(Ä• rÄ• t*)

2590.
(pratibimbam, n. 1st s.)(bhedi, n. 1st s.)(sthÅ«la-)(sÅ«ká¹£ma-)(Ä• di-)(anuvidhÄ• nena, n. 3rd s.)(Ä• Å›raya-)(tu*)(na*)(bimbam, n. 1st s.)(ataá¸¥*)(hetoá¸¥, m. 6th s.)(na*)(asiddhatÄ• , f. 1st s.)

2591.
(api*)(avabhÄ• sena, m. 3rd s.)(vilaká¹£aá¹‡a-)(sati, n. 7th s.)(saá¹ƒvedane, n. 7th s.)(artha-)(cittam, n. 1st s.)(rÅ«pa-)(Å›abda-)(Ä• di-)(syÄ• t â€• as II C. Opt.)(gocaram, n. 1st s. [bv. cpd.])(sarva-)(artha-)

2592.
(ca*)(yat*)(api*)(ekaá¸¥)(dá¹›Å›yate â€• dá¹›Å› Pass.)(pá¹›thak*)(caká¹£uá¹£i, n. 7th s.)(Ä«á¹£at-)(sammÄ«lite, n. 7th s.)(aá¹…gulyÄ• , f. 3rd s.)(sÄ• , f. 1st s.)(api*)(evam*)(matÄ• , f. 1st s.)(bhrÄ• ntiá¸¥, f. 1st s.)(nirviá¹£ayÄ• , f. 1st s.)

2593.
(atra*)(tu*)(udayaá¸¥, m. 1st s.)(pratibimba-)(vinivÄ• ritaá¸¥, m. 1st s.)(prÄ• k*)(eva*)(dvaya-)(mÅ«rtÄ• nÄ• m, m. 6th pl.)(ayogÄ• t, m. 5th

s.)(saha*)(ekatra*)(pratighÄ• tataá¸¥* [-tas suff.])

2594.
(vÄ• *)(api*)(pratibimbake, n. 7th s.)(sati, n. 7th s.)(vá¹›ttau, f. 7th s.)(aneka-)(deÅ›a-)(bhedÄ• t, m. 5th s.)(vat*)(sthÅ«la-)(sÅ«ká¹£ma-)(Ä• di-)(na*)(eva*)(vidyate â€• vid Pass.)(ekatvam, n. 1st s.)

2595.
(ca*)(ayam, m. 1st s.)(adhyavasÄ• yaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(pravarttate â€• vá¹›t I C. Ä€t.)(puá¹ƒsÄ• m, m. 6th pl.)(iti*)(bhÄ• nuá¸¥, m. 1st s.)(sthitaá¸¥, m. 1st s.)(upari*)(mama, 6th s.)(niÅ›citaá¸¥, m. 1st s.)(bhrÄ• ntaá¸¥, m. 1st s.)

2596.
(yasmÄ• t, n. 5th s.)(sarve, m. 1st pl.)(prÄ• á¹‡a-bhá¹›taá¸¥, m. 1st pl.)(paÅ›yanti â€• dá¹›Å› IV C. III p. pl.)(eva*)(ekam, m. 2nd s.)(divÄ• -karam, m. 2nd s.)(yaugapadyena, n. 3rd s.)(na*)(kadÄ• cana*)(dvitÄ«yam, m. 2nd s.)

2597.
(yasmÄ• t, n. 5th s.)(iha*)(na*)(dvitÄ«ya-)(Ä• di-)(rÄ• vam, n. 1st s.)(maá¹‡á¸• alam, n. 1st s.)(vidyate â€• vid Pass.)(dá¹›Å›ya-)(adá¹›á¹£á¹-eá¸¥, f. 5th s.)(ca*)(ataá¸¥*)(viniÅ›citaá¸¥ m. 1st s.)(eva*)(ekaá¸¥, m. 1st s.)(arkaá¸¥, m. 1st s.)

2598.
(Å›abdaá¸¥, m. 1st s.)(tu*)(na*)(niÅ›citaá¸¥, m. 1st s.)(evam*)(ekatvena, m. 3rd s.)(kathaÃ±cana*)(krameá¹‡a, m. 3rd s.)(ca*)(api*)(yugapad*)(tat-)(upalaká¹£aá¹‡Ä• t, n. 5th s.)(nÄ• nÄ• tva-)

2599.
(yadÄ• *)(bahavaá¸¥, m. 1st pl.)(vaktÄ• raá¸¥, m. 1st pl.)(prayuÃ±jate â€• yuj VII C. Ä€t. III p. pl.)(vará¹‡am, m. 2nd s.)(ga-)(Ä• dikam, m. 2nd s.)(saká¹›t*)(tadÄ• *)(bhedaá¸¥, m. 1st s.)(vispaá¹£á¹-am*, n. 2nd s. [adv.])(upalabhyate â€• labh Pass.)

2600.
(asya, m. 6th s.)(prayoge, m. 7th s.)(krameá¹‡a, m. 3rd s.)(bhedaá¸¥, m. 1st s.)(na*)(kevalam*, n. 2nd s. [adv.])(avagamyate â€• gam Pass.)(kintu*)(api*)(liá¹…gÄ• t, n. 5th s.)(dhiyÄ• m, f. 6th pl.)(kramÄ• t, m. 5th s.)

2601.
(bhavati â€• bhÅ« I C.)(upalambhanam, n. 1st s.)(asya, m. 6th s.)(adhÄ«nam, n. 1st s.)(vyaÃ±jaka-)(dhvani-)(kintu*)(tasya, m. 6th s.)(bhavet â€• bhÅ« I C. Opt.)(grahaá¸¥, m. 1st s.)(yathÄ• -)(avasthitasya, m. 6th s.)

2602.
(anyathÄ• *)(ayam, m. 1st s.)(grahaá¸¥, m. 1st s.)(na*)(tat-)(tat-)(rÅ«pa-)(apratibhÄ• sanÄ• t, n. 5th s.)(hi*)(Å›abdaá¸¥, m. 1st s.)(na*)(prakÄ• Å›ate â€• kÄ• Å› I C. Ä€t.)(vyÄ• pta-)(aÅ›eá¹£a-)(nabhaá¸¥-)(bhÄ• gaá¸¥, m [bv. cpd.])

2603.
(kim*)(tat*)(Å›rutiá¸¥, f. 1st s.)(anurudhyate â€• rudh IV C. Ä€t.)(bhinna-)(deÅ›atvam, n. 2nd s.)(dhvaneá¸¥, m. 6th s.)(tu*)(vyaktaá¸¥, m. 1st s.)(pratibhÄ• seta â€• bhÄ• s I C. Opt. Ä€t.)(sva-Ä• tmanÄ• , m. 3rd s.)(vat*)(ghaá¹-a-)(Ä• di-)

2604.
(ca*)(sarvam, n. 1st s.)(idam, n. 1st s.)(uktam, n. 1st s.)(mÄ• tram, n. 1st s.)(prakriyÄ• -)(na*)(kÄ• raá¹‡am, n. 1st s.)(asÄ• marthyam, n. 1st s.)(vyaÃ±jakÄ• nÄ• m, m 6th pl.)(sÄ• dhitam, n. 1st s.)(ayogÄ• t, m. 5th s.)(vyakti-)

2605.
(pratyaká¹£aá¸¥, m. 1st s.)(pratyayaá¸¥, m. 1st s.)(iti*)(saá¸¥, m. 1st s.)(eva*)(prÄ• k*)(nirÄ• ká¹›taá¸¥, m. 1st s.)(etat, n. 1st s.)(tat, n. 1st s.)(abÄ• dhitam, n. 1st s.)(iti*)(bhedena, m. 3rd s.)(deÅ›a-)(bhinnatvam, n. 1st s.)

2606.
(kaÅ›cit, m. 1st s.)(vrajan â€• vraj I C., m. 1st s.)(bhinnÄ• t, m. 5th s.)(deÅ›Ä• t, m. 5th s.)(bhidyate â€• bhid Pass.)(ká¹£aá¹‡a-bhaá¹…gitvÄ• t, n. 5th s.)(anyathÄ• *)(na*)(bhav â€• bhÅ« I C. Opt.)(gatimÄ• n, m. 1st s.)

2607.
(tasya, m. 6th s.)(sthairye, n. 7th s.)(sva-bhÄ• vasya, m. 6th s.)(aviyuktasya, m. 6th s.)(pÅ«rva-)(deÅ›a-)(anuvarttanÄ• t, n. 5th s.)(hi*)(upapadyate â€• pad IV C. Ä€t.)(na*)(prÄ• ptiá¸¥, f. 1st s.)(antara-)(deÅ›a-)

2608.

(nabhasaá¸¥, n. 6th s.)(nirupÄ• khyÄ• t, n. 5th s.)(prakalpyate â€• ká¸·p Caus. Pass.)(na*)(abhivyaktiá¸¥, f. 1st s.)(ca*)(tathÄ• *)(atyaká¹£atvÄ• t, n. 5th s.)(saá¸¥, m. 1st s.)(khÄ• tÄ• yÄ• m, f. 7th s.)(iá¹£yate â€• iá¹£ Pass.)(Ä• lokaá¸¥, m. 1st s.).
Textual variant: atyaká¹£atvÄ• cca khÄ• tÄ• yÄ• m Ä• lokaá¸¥ sa tatheá¹£yate.

2609.
(kiÃ±ca*)(vat*)(Å›abda-)(Ä• kÄ• Å›e, n. 7th s.)(api*)(yujyate â€• yuj Pass.)(na*)(abhivyaktiá¸¥, f. 1st s.)(hi*)(abhivyaktiá¸¥, f. 1st s.)(jÃ±Ä• nam, n. 1st s.)(ca*)(eá¹£Ä• , f. 1st s.)(syÄ• t â€• as II C. Opt.)(nityÄ• , f. 1st s.)(hetu-)(sannidheá¸¥, f. 5th s.)
Textual variant: nityÄ• (Baudha BhÄ• ratÄ« ed.) in place of nityaá¹ƒ.

2610.
(ca*)(yathÄ• *)(prakalpyate â€• ká¸·p Caus. Pass.)(vyaÃ±jakaá¸¥, m. 1st s.)(kathaÃ±cit*)(Å›abde, m. 7th s.)(tat*)(na*)(atra*)(evam*)(vibhramaá¸¥, m. 1st s.)(mati-)(para-)(upÄ• dhiá¸¥, m. 1st s. [bv. cpd.])(buddhau, f. 7th s.)(Å›abda-)

2611.
(ataá¸¥*)(sthitam, n. 1st s.)(iti*)(dÄ«rgha-)(sarve, m. 1st pl.)(Ä• dayaá¸¥, m. 1st pl.)(na*)(dharmÄ• á¸¥, m. 1st pl.)(dhvani-)(hi*)(syÄ• t â€• as II C. Opt.)(tat, n. 1st s.)(dhvanÄ«nÄ• m, m. 6th pl.)(vyaÃ±jakatve, n. 7th s.)(ca*)(tat, n. 1st s.)(nirÄ• ká¹›tam, n. 1st s.)

2612.
(asaká¹›t*)(carcitam, n. 1st s.)(purÄ• *)(iti*)(te, m. 1st pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(tat-)(arthÄ• á¸¥, m. 1st pl.)(api*)(atyanta-)(bhedinaá¸¥, m. 1st pl.)(Å›aktÄ• á¸¥, m. 1st pl.)(pratyavamarÅ›ane, n. 7th s.)(tulya-)

2613.
(ataá¸¥*)(na*)(Å›abdaá¸¥, m. 1st s.)(bhavati â€• bhÅ« I C.)(vÄ• cakaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s. [bv. cpd.])(artha-)(dá¹›á¹£á¹-a-)(tu*)(sÄ• dhitam, n. 1st s.)(iti*)(vastutaá¸¥* [-tas suff.])(eá¹£aá¸¥, m. 1st s.)(sva-vá¹›ttyÄ• , f. 3rd s.)(na*)(vÄ• cakaá¸¥, m. 1st s.)

2614.
(hi*)(ete, m. 1st pl.)(pratyayÄ• á¸¥, m. 1st pl.)(nirmitÄ• á¸¥, m. 1st pl.)(Å›abda-)(avabhÄ• sinaá¸¥, m. 1st pl.)(mithyÄ• -)(vÄ• cya-)(vÄ• cakatÄ• -)(asthiteá¸¥, f. 5th s.)(jÄ• ti-)(sva-laká¹£aá¹‡a-)(Ä• dÄ«nÄ• m, m. 6th pl.)

2615.
(api*)(vastutaá¸¥* [-tas suff.])(vailaká¹£aá¹‡ye, n. 7th s.)(vyavaharttÄ• raá¸¥, m. 1st pl.)(bhrÄ• ntyÄ• , f. 3rd s.)(tat-)(manyante â€• man IV C. Ä€t. III p. pl.)(iti*)(Å›abdaá¸¥, m. 1st s.)(go-)(ekaá¸¥, m. 1st s.)(eva*)(buddhayaá¸¥, m. 1st pl. [bv. cpd.])(sama-)

2616.
(tasmÄ• t, m. 5th s.)(sarvam, n. 1st s.)(tat, n. 1st s.)(n. 1st s.)(proktam, n. 1st s.)(puraská¹›tya* â€• ká¹›)(bhedam, m. 2nd s.)(Å›abda-)(dvi-jÄ• tinÄ• , m. 3rd s. [bv. cpd.])(bhÄ• á¹£iá¹‡Ä• , m. 3red s.)(bahu-)(asambaddha-)(anÄ• spadam, n. 1st s.)

2617.
(tathÄ• hi*)(kampa-)(hasta-)(Ä• deá¸¥, m. 6th s.)(na*)(ekatvam, n. 1st s.)(ca*)(buddhi-)(bhedataá¸¥* [-tas suff.])(bhedena, m. 3rd s.)(Å›Ä«ghra-)(manda-)(tat-)(vyaktiá¸¥, f. 1st s.)(nirÄ• ká¹›tÄ• , f. 1st s.)

2618.
(ca*)(na*)(ekam, n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(upaláká¹£yate â€• laká¹£ Pass.)(anugÄ• mi, n. 1st s.)(saá¹…ketÄ• t, m. 5th s.)(asau, m. 1st s.)(bhavati â€• bhÅ« I C.)(aá¹…gam, n. 1st s.)(gati-)(pratiá¹£edha-)(Ä• di-)

2619.
(ca*)(proktam, n. 1st s.)(iti*)(Å›abdÄ• h, m. 1st pl.)(na*)(gamayanti â€• gam Caus. III p. pl.)(sÄ• ká¹£Ä• t*)(vivekataá¸¥* [-tas suff.])(pratibandha-)(bÄ• hya-)(artha-)(tu*)(amÄ«, m. 1st pl.)(sÅ«cakÄ• á¸¥, m. 1st pl.)(vivaká¹£Ä• -)

2620.
(iti*)(te, m. 1st pl.)(hi*)(niÅ›citÄ• á¸¥, m. 1st pl.)(pratyaká¹£a-)(anupalambhataá¸¥* [-tas suff.])(kÄ• ryatayÄ• , f. 3rd s.)(tasyÄ• á¸¥, f. 6th s.)(tena, n. 3rd s.)(atra*)(sphuá¹-Ä• , f. 1st s.)(kÄ• rya-kÄ• raá¹‡atÄ• , f. 1st s.)

2621.
(ca*)(yena, m. 3rd s.)(niÅ›citaá¸¥, m. 1st s.)(kÄ• rya-kÄ• raá¹‡a-bhÄ• vaá¸¥, m. 1st s.)(samayÄ• t, m. 5th s.)(saá¸¥, m. 1st s.)(prapadyate â€• pad IV C. Ä€t.)(Å›abdebhyaá¸¥, m. 5th pl.)(vivaká¹£Ä• m, f. 2nd s.)(vat*)(kampa-)(hasta-)

2622.
(samaye, m. 7th s.)(sati, m. 7th s.)(jÄ• yate â€• jan IV C. Ä€t.)(eá¹£aá¸¥, m. 1st s.)(kÄ• rya-kÄ• raá¹‡atÄ• -Ä• tmakaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(Å›abdÄ• nÄ• r pl.)(arthena, m. 3rd s.)(vartinÄ• , m. 3rd s.)(vivaká¹£Ä• -)

2623.
(tena, n. 3rd s.)(proktaá¸¥, m. 1st s.)(sÄ• mayikaá¸¥, m. 1st s.)(dyotanÄ• t, n. 5th s.)(tena, m. 3rd s.)(ataá¸¥*)(teá¹£Ä• m, m. 6th pl.)(sambandhaá¸¥, m. 1st s.)(ucyate â€• vac Pass.)(samayaá¸¥, m. 1st s.)(api*)(na*)(tu*)(mukhyataá¸¥* [-tas suff.])

2624.
(yogaá¸¥, m. 1st s.)(kÄ• raá¹‡a-)(kÄ• ryatÄ• -)(na*)(eva*)(anyaá¸¥, m. 1st s.)(vastubhyÄ• m n. 5th d.)(bhÅ«tÄ• bhyÄ• m, n, 5th d.)(kÄ• raá¹‡a-)(kÄ• rya-)(tu*)(te, n. 1st d.)(eva*)(udite, n. 1st d.)(tathÄ• *)

2625.
(te, n. 1st d.)(pratyekam*, n. 2nd s. [adv.])(gate, n. 1st d.)(jaá¸• aiá¸¥, m. 3rd pl.)(rÅ«patvena, n. 3rd s.)(eka-)(Ä• tman-)(ataá¸¥*)(matÄ• , f. 1st s.)(vyÄ• ptiá¸¥, f. 1st s.)(kÄ• la-)(Ä• pta-)(saá¹…keta-)(vyavahÄ• ra-)

2626.
(tu*)(na*)(eva*)(yujyate â€• yuj Pass.)(sambandhaá¸¥, m. 1st s.)(vÄ• stavaá¸¥, m. 1st s.)(ekaá¸¥, m. 1st s.)(arthÄ• nÄ• m, m. 6th pl.)(asaá¹…kÄ«rá¹‡atayÄ• , f. 3rd s.)(bhede, m. 7th s.)(bhavet â€• bhÅ« I C. Opt.)(a-sambandhatÄ• , f. 1st s.)

2627.
(ataá¸¥*)(iti*)(samayaá¸¥, m. 1st s.)(ca*)(prati-martyam*, m. 2nd s. [adv.])(ca*)(eva*)(prati-uccÄ• raá¹‡am, n. 2nd s.)(Ä• di-)(uktam, n. 1st s.)(pareá¹‡a, m. 3rd s.)(a-jÄ• natÄ• â€• jÃ±Ä• IX C., m. 3rd s.)(para-)(nÄ«tim, f. 2nd s.)

2628.
(hi*)(samayaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(na*)(tayoá¸¥, m. 6th d.)(dharmatayÄ• , f. 3rd s.)(nara-)(tu*)(sambandhaá¸¥, m. 1st s.)(dyotakaá¸¥, m. 1st s.)(iti*)(saá¸¥, m. 1st s.)(tasya, m. 6th s.)(syÄ• t â€• as II C. Opt.)(mukhyataá¸¥* [-tas suff.])

2629.
(ca*)(pare, m. 1st pl.)(na*)(pratijÄ• nate â€• jÃ±Ä• IX C. Ä€t. III p. pl.)(enam, m. 2nd

s.)(prati-uccÄ• raá¹‡am*, n. 2nd s. [adv.])(na*)(ca*)(ká¹›tam, m. 2nd s.)(Ä«Å›a-)(Ä• deá¸¥, m. 6th s.)(Ä• dau, m. 7th s.)(sarga-)(pratiá¹£iddhatvÄ• t, n. 5th s.).

2630.
(ca*)(saá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(prati-ekam*, m. 2nd s. [adv.])(bhinnaá¸¥, m. 1st s.)(bhaá¹…gataá¸¥* [-tas suff.])(ká¹£aá¹‡a-)(ca*)(pratyavamarÅ›aá¸¥, m. 1st s.)(tulya-)(na*)(virudhyate â€• rudh VII C. pass.)(bhede, m. 7th s.)
Textual variant: sa bhinnaá¸¥ (Baudha BhÄ• ratÄ« ed.) sambhinnaá¸¥.

2631.
(ca*)(dhiyaá¸¥, f. 1st pl.)(viá¹£ayÄ• á¸¥, f. 1st pl.)(tat-)(sphuá¹-am*, n. 2nd s.[adv.])(jÄ• yamÄ• nÄ• á¸¥, f. 1st pl.)(krameá¹‡a, m. 3rd s.)(Ä• huá¸¥ â€• ah Perfect III p. pl.)(kramam, m. 2nd s.)(tasya, m. 6th s.)(api*)(anyathÄ• *)(bhavet â€• bhÅ« I C. Opt.)(akramaá¸¥, m. 1st s.)(tÄ• sÄ• m, f. 6th pl.)

2632.
(tu*)(karaá¹‡e, n. 7th s.)(saá¹…keta-)(sati, n. 7th s.)(bahÅ«nÄ• m, m. 6th pl.)(eva*)(saká¹›t*)(samayaá¸¥, m. 1st s.)(na*)(iá¹£yate â€• iá¹£ Pass.)(bhinnaá¸¥, m. 1st s.)(yathÄ• *)(eka-)(ká¹£aá¹‡aá¸¥, m. 1st s.)(nÄ«la-)(Ä• di-)

2633.
(na*)(anyaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(buddhau, f. 7th s.)(vaktuá¸¥, m. 6th s.)(ca*)(na*)(aparaá¸¥, m. 1st s.)(Å›rotuá¸¥, m. 6th s.)(ca*)(yasmÄ• t, n. 5th s.)(sÄ• , f. 1st s.)(eka-)(rÅ«pÄ• , f. 1st s. [bv. cpd.])(anuvartanÄ• t, n. 5th s.)(api*)(dvayoá¸¥, m. 6th d.)

2634.
(vaktÄ• , m. 1st s.)(prapadyate â€• pad IV. C. Ä€t.)(m. 2nd s.)(sambandham, m. 2nd s.)(Å›rotuá¸¥, m. 6th s.)(ca*)(kartuá¸¥, m. 6th s.)(asau, m. 1st s.)(karoti â€• ká¹› VIII C.)(eva*)(tam, m. 2nd s.)(yaá¸¥, m. 1st s.)(upalabdhaá¸¥, m. 1st s.)(tena, m. 3rd s.)(pÅ«rva-)

2635.
(tasmÄ• t, n. 5th s.)(yataá¸¥*)(tasya, m. 6th s.)(pratyavamarÅ›a-dhÄ«á¸¥, f. 1st s.)(vá¹›ttÄ• , f. 1st s.)(eka-)(Ä• kÄ• rÄ• -, f. 1st s. [bv. cpd.])(api*)(Å›abda-)(Ä• dau, m. 7th s.)(bhinne, m. 7th s.)(saá¸¥, m. 1st s.)(adhyavasyati â€• so IV C.)(ekatvam, n. 2nd s.)

2636.
(ghaá¹-a-)(Ä• dau, m. 7th s.)(api*)(sÄ• mÄ• nyam, n. 1st s.)(eva*)(prÄ• k*)(vinivÄ• ritam, n. 1st s.)(Ä• ká¹›tiá¸¥, f. 1st s.)(na*)(iá¹£yate â€• iá¹£ Pass.)(kÄ• cit, f. 1st s.)(prakhyÄ• , f. 1st s. [bv. cpd.])(guá¹‡a-)(bhÅ«ta-)

2637.
(na*)(ca*)(Å›aktiá¸¥, f. 1st s.)(asya, m. 6th s.)(dhÄ• raá¹‡a-)(ap-)(Ä• diá¹£u, m. 7th pl.)(siddhÄ• , f. 1st s.)(Ä• ká¹›titaá¸¥* [-tas suff.])(hi*)(teá¹£Ä• m, m. 6th pl.)(api*)(nityatvam, n. 1st s.)(yadi*)(abhedinaá¸¥, f. 6th s.)(jÄ• teá¸¥, f. 6th s.)

2638.
(tu*)(bhede, m. 7th s.)(doá¹£aá¸¥, m. 1st s.)(sambandha-)(tu*)(tat-)(utpattau, f. 7th s.)(anityatÄ• , f. 1st s.)(ataá¸¥*)(Å›aktiá¸¥, f. 1st s.)(dhÄ• raá¹‡a-)(ap-)(Ä• diá¹£u, m. 7th s.)(na*)(yuktÄ• , f. 1st s.)(Ä• ká¹›titaá¸¥* [-tas suff.])

2639.
(api*)(ghaá¹-a-)(Ä• deá¸¥, m. 6th s.)(vyatireke, m. 7th s.)(dhruvam*, n. 2nd s. [adv.])(ime, m. 1st pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(Å›akteá¸¥, f. 6th s.)

2640.
(cet*)(mataá¸¥, m. 1st s.)(ca*)(sambandhaá¸¥, m. 1st s.)(eva*)(Å›aktiá¸¥, f. 1st s.)(ca*)(na*)(bhedaá¸¥, m. 1st s.)(asyÄ• á¸¥, f. 6th s.)(Å›aktiá¸¥, f. 1st s.)(Å›abda-)(arthÄ• nÄ• m, m. 6th pl.)(ekÄ• , f. 1st s.)(avyatirekataá¸¥* [-tas suff.])

2641.
(api*)(vyatireke, m. 7th s.)(na*)(kaÅ›cana, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(tÄ• bhyÄ• m, m. 3rd d.)(tat-)(utpattau, f. 7th s.)(na*)(nityatvam, n. 1st s.)(ca*)(na*)(anyÄ• , f. 1st s.)(gatiá¸¥, f. 1st s.)(vastunaá¸¥, n. 6th s.)

2642.
(tu*)(kÄ• le, m. 7th s.)(Ä• khyÄ• na-)(sambandha-)(Å›abda-)(go-)(Ä• dau, m. 7th s.)(udÄ«rite, m. 7th s.)(kecit, m. 1st pl.)(buddhyÄ• , f. 3rd s.)(sambandha-)(budhyante â€• budh IV C. III p. pl.)(artham, m. 2nd s.)(tathÄ• *)(pare, m. 1st pl.)(na*)

2643.

(yasmÄ• t, n. 5th s.)(prakÄ• Å›itaá¸¥, m. 1st s.)(yÄ• dá¹›Å›aá¸¥, m. 1st s.)(sat-bhÄ• vÄ• t, m 5th s.)(sambandha-)(tÄ• vakÄ«ne, m. 7th s.)(sambandhe, m. 7th s.)(tu*)(sarvaá¸¥, m. 1st s.)(avadhÄ• rayet â€• dhá¹› Caus. Opt.)(artham, m. 2nd s.)

2644.
(hi*)(sambandhaá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(Å›aktiá¸¥, 1st s.)(eva*)(nityÄ• , f. 1st s.)(sÄ• , f. 1st s.)(niyatÄ• , f. 1st s.)(janane, n. 7th s.)(bodha-)(artha-)(vÄ• *)(na*)(anavadhiá¸¥, f. 1st s.)

2645.
(nityatve, n. 7th s.)(niravadhau, m. 7th s.)(kim*)(na*)(sarvaá¸¥, m. 1st s.)(avadhÄ• rayet â€• dhá¹› Caus. Opt.)(artham, m. 2nd s.)(api*)(sa-)(avadhau, m. 7th s.)(kaá¸¥, m. 1st s.)(hetuá¸¥, m. 1st s.)(cet*)(praká¹›tih, f. 1st s.)(svataá¸¥* [-tas suff.])

2646.
(pÅ«rvam*, n. 2nd s. [adv.])(grahaá¹‡Ä• t, n. 5th s.)(saá¹…keta-)(ca*)(punaá¸¥*)(asmaraá¹‡e, n. 7th s.)(tasya, m. 6th s.)(kim*)(vijÃ±Ä• nam, n. 1st s.)(pravá¹›ttam, n. 1st s.)(eva*)(ekasya, m. 6th s.)(vá¹›ttimat, n. 1st s.)(tatra*)

2647.
(hi*)(sÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(niyatÄ• , f. 1st s.)(janma-)(tat-)(jÃ±Ä• na-)(avasthitÄ• , f. 1st s.)(atha*)(sÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(parikalpyate â€• ká¸·p Caus. Pass.)(niyatÄ• , f. 1st s.)(eva*)(jÃ±Ä• ta, f. 1st s.)

2648.
(cet*)(Å›aktiá¸¥, f. 1st s.)(bhinnÄ• , f. 1st s.)(jÃ±Ä• tÄ• , f. 1st s.)(ca*)(ajÃ±Ä• tÄ• , f. 1st s.)(nityatvam, n. 1st s.)(avahÄ«yate â€• hÄ• Pass.)(tu*)(aikye, n. 7th s.)(kim-)(nimittaá¸¥, m. 1st s. [bv. cpd.])(ayam, m. 1st s.)(vibhÄ• gaá¸¥, m. 1st s.)(upavará¹‡yate â€• vará¹‡ Pass.)

2649.
(kiÃ±ca*)(kena, m. 3rd s.)(abhyupÄ• yena, m. 3rd s.)(Å›aktiá¸¥, f. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(vijÃ±Ä• tÄ• , f. 1st s.)(cet*)(iti*)(artha-Ä• pattyÄ• , f. 3rd s.)(yasmÄ• t, n. 5th s.)(ayam, m. 1st s.)(nyÄ• yaá¸¥, m. 1st s.)(sthitaá¸¥, m. 1st s.)(iha*)

2650.
(atra*)(paÅ›yati â€• dá¹›Å› IV C.)(Å›abda-)(vá¹›ddha-)(abhidheyÄ• ni, n. 2nd pl.)(pratyaká¹£eá¹‡a, n. 3rd s.)(ca*)(Å›rotuá¸¥, m. 6th s.)(pratipannatvam, n. 2nd s.)(anumÄ• nena, n. 3rd s.)(ceá¹£á¹-ayÄ• , f. 3rd s.)

2651.
(ca*)(vetti â€• vid II C.)(Å›aktim, f. 2nd s.)(Ä• Å›ritÄ• m, f. 2nd s.)(dvaya-)(anupapattyÄ• , f. 3rd s.)(anyathÄ• -)(artha-Ä• pattyÄ• , f. 3rd s.)(avabudhyante â€• budh IV C. Ä€t. III p. pl.)(sambandham, m. 2nd s.)(tri-)(pramÄ• á¹‡akam, m. 2nd s.)

2652.
(Å›aktiá¸¥, f. 1st s.)(Å›akyate â€• Å›ak Pass.)(na*)(boddhum* â€• budh)(eva*)(upapannatvÄ n. 5th s.)(anyathÄ• *)(yasmÄ• t, n. 5th s.)(anÄ• kulÄ• , f. 1st s.)(pratipattiá¸¥, f. 1st s.)(Å›abdÄ• t, m. 5th s.)(sÄ• mayikÄ• t, m. 5th s.)

2653.
(tu*)(paká¹£e, m. 7th s.)(Å›akti-)(nitya-)(na*)(vyapeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(kiÃ±cit, n. 2nd s.)(saá¹…keta-)(Ä• di, n. 2nd s.)(iti*)(pratipattiá¸¥, f. 1st s.)(artha-)(Å›abda-)(bhavet â€• bhÅ« I C. Opt.)(sadÄ• *)

2654.
(ca*)(bhÄ• ve, m. 7th s.)(antara-)(samaya-)(vat*)(Å›abda-)(kali-)(mÄ• ri-)(Ä• di-)(syÄ• t â€• as II C. Opt.)(na*)(bodhakatvam, n. 1st n.)(anya-)(artha-)(Å›aktitaá¸¥* [-tas suff.])(dhvaneá¸¥, m. 6th s.)(niyata-)

2655.
(yadi*)(ekÄ• , f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(eva*)(dyotanÄ• ya, n. 4th s.)(nÄ• nÄ• -)(artha-)(vÄ• *)(bhinnÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(vit, f. 1st s.)(nÄ• nÄ• -)(artha-)(ekasmin, m. 7th s.)(Å›abde, m. 7th s.)(saká¹›t*)

2656.
(ca*)(Å›akteá¸¥, f. 6th s.)(dyotana-)(artha-)(vyavasthiteá¸¥, f. 5th s.)(eva*)(sarvadÄ• *)(bodhaá¸¥, m. 1st s.)(artha-)(hetuá¸¥, m. 1st s. [bv. cpd.])(tat-)(api*)(bhavet â€• bhÅ« I C. Opt.)(sarvadÄ• *)(sarveá¹£Ä• m, m. 6th pl.)

2657.
(cet*)(tasmin, m. 7th s.)(parikalpyate â€• ká¸·p Caus. Pass.)(Å›aktiá¸¥, f. 1st

s.)(sÄ• peká¹£Ä• , f. 1st s.)(saá¹…keta-)(nanu*)(upakÄ• ri, n. 1st s.)(apeká¹£yeta â€• Ä«ká¹
Pass. Opt.)(ca*)(upakÄ• ryÄ• , f. 1st s.)(sÄ• , f. 1st s.)(na*)(acalÄ• , f. 1st s.)

2658.
(ca*)(saá¹…ketasya, m. 6th s.)(hetoá¸¥, m. 6th s.)(dyotana-)(artha-)(Ä• Å›rayÄ• t, m. 5th s.)(nara-)(sambhavaá¸¥, m. 1st s.)(mithyÄ• tva-)(Å›aktau, f. 7th s.)(api*)(janyÄ• yÄ• m, f. 7th s.)(itara-)

2659.
(ekasya, m. 6th s.)(dhvaneá¸¥, m. 6th s.)(hi*)(bhavatu â€• bhÅ« I C. Imperative 3p s.)(Å›aktiá¸¥, f. 1st s.)(dyotane, n. 7th s.)(nÄ• nÄ• -)(artha-)(tu*)(arthÄ• á¸¥, m. 1st pl.)(agni-hotra-)(Ä• dayaá¸¥, m. 1st pl.)(na*)(sarve, m. 1st pl.)(upayoginaá¸¥, m. 1st pl.)(sarva-)

2660.
(sambhavÄ• t, m. 5th s.)(api*)(dyotanasya, n. 6th s.)(artha-)(viparÄ«ta-)(iá¹£á¹-a-)(tat-)(vaá¸¥, 6th pl.)(kalpanÄ• , f. 1st s.)(nitya-)(sambandha-)(Å›abda-)(artha-)(nirarthakÄ• , f. 1st s.)

2661.
(ca*)(vyapeká¹£Ä• yÄ• m, f. 7th s.)(saá¹…kete, m. 7th s.)(kim*)(paripoá¹£yate â€• puá¹£ Ca
Pass.)(eva*)(akÄ• raá¹‡aá¸¥, m. 1st s.)(ayam, m. 1st s.)(laká¹£aá¹‡aá¸¥, m. 1st s.)(nitya-)(sÄ• marthya-)

2662.
(siddha-)(upasthÄ• yinaá¸¥, m. 6th s.)(tasya, m. 6th s.)(na*)(hi*)(kaÅ›cit, m. 1st s.)(samÄ«ká¹£yate â€• Ä«ká¹£ Pass.)(saá¹…keta-)(vyatirekeá¹‡a, m. 3rd s.)(vyÄ• pÄ• rah, s.)(artha-)(avabodhane, n. 7th s.)

2663.
(tathÄ• *)(hi*)(ayam, m. 1st s.)(vyavahÄ• raá¸¥, m. 1st s.)(na*)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(vinÄ• *)(samayam, m. 2nd s.)(ca*)(sambandha-)(siddhiá¸¥, f. 1st s.)(tasmÄ• t, m. 5th s.)(iti*)(paramparÄ• , f. 1st s.)(anarthÄ• , f. 1st s.)

2664.
(ca*)(vyavahÄ• raá¸¥, m. 1st s.)(yujyate â€• yuj Pass.)(api*)(kevalÄ• t, m. 5th s.)(saá¹…ketÄ• t, m. 5th s.)(sambhÅ«ta-)(mÄ• tra-)(icchÄ• -)(nara-)(tataá¸¥*)(yogaá¸¥, m. 1s
s.)(na*)(siddhyati â€• sidh IV C.)

2665.
(anupapattiá¸¥, f. 1st s.)(anyathÄ• -)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(tat-)(vyavahÄ• rasya
6th s.)(ca*)(yogaá¸¥, m. 1st s.)(atÄ«ndriyaá¸¥, m. 1st s.)(ataá¸¥*)(na*)(avagamyate
â€• gam Pass.)(naraiá¸¥, m. 3rd pl.)

2666.
(sarveá¹£Ä• m, m. 6th pl.)(anabhijÃ±atvÄ• t, n. 5th s.)(aprasiddhitaá¸¥* [-tas
suff.])(pÅ«rva-pÅ«rva-)(yogaá¸¥, m. 1st s.)(na*)(siddhaá¸¥, m. 1st
s.)(iti*)(kim*)(evam*)(asau, m. 1st s.)(parikalpyate â€• ká¸·p Caus. Pass.)

2667.
(tat*)(Å›abdÄ• á¸¥, m. 1st pl.)(go-)(aÅ›va-)(Ä• dayaá¸¥, m. 1st pl.)(na*)(eva*)(yoginaá¸¥,
m. 1st pl.)(nitya-)(sambandha-)(savyapeká¹£atvÄ• t, n. 5th
s.)(saá¹…keta-)(vat*)(Å›abda-)(gÄ• vÄ«-)(Ä• di-)

2668.
(yogye, m. 7th s.)(Å›abde, m. 7th s.)(go-)(avasthite, m. 7th s.)(buddhiá¸¥, f. 1st
s.)(go-)(gÄ• vÄ«-)(Ä• deá¸¥, m. 5th s.)(kÄ• ritÄ• t, m. 5th
s.)(ja-)(aÅ›akti-)(tat-)(anusÄ• riá¹‡Ä«, f. 1st s.)(mÅ«la-)(Å›abda-)

2669.
(tat, n. 1st s.)(na*)(evam*)(katham*)(gatiá¸¥, f. 1st s.)(artha-)(bhavet â€• bhÅ« I C.
Opt.)(anusÄ• reá¹‡a, m. 3rd s.)(mÅ«la-)(Å›abda-)(Å›anaka-)(Ä• dÄ«nÄ• m, m. 6th
pl.)(anavabodhanÄ• t, n. 5th s.)(saá¹ƒská¹›ta-)

2670.
(tasmÄ• t, n. 5th s.)(na*)(abhyupagamyate â€• gam Pass.)(nityaá¸¥, m. 1st
s.)(sambandhaá¸¥, m. 1st s.)(Å›abda-)(artha-)(tu*)(saá¸¥, m. 1st s.)(yuktaá¸¥, m. 1st
s.)(sÄ• mayikaá¸¥, m. 1st s.)(tasya, m. 6th s.)(sambhavÄ• t, m. 5th s.)(sarvathÄ• *)

2671.
(yaá¸¥, m. 1st s.)(pralayaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(rÅ«paá¸¥, m. 1st s.
[bv. cpd.])(utsÄ• da-)(deÅ›a-)(utsÄ• da-)(kula-)(vÄ• *)(avyÄ• hata-)(iá¹£á¹-aá¸¥, m. 1st
s.)(bauddha-)(yaá¸¥, m. 1st s.)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(brahman-)(Ä• deá¸¥, m. 6
s.)(api*)

2672.

(tasmin, m. 7th s.)(sambhÄ• vyeta â€• bhÅ« Caus. Pass. Opt.)(vede, m. 7th s.)(parÄ• , f. 1st s.)(matiá¸¥, f. 1st s.)(mÅ«lÄ• , f. 1st s. [bv. cpd.])(dhvasta-)(ca*)(kalpanÄ• , f. 1st s.)(viparÄ«tÄ• , f. 1st s.)(mithyÄ• -)(moha-)(mada-)(Ä• dibhyaá¸¥, m. 5th pl.)

2673.
(vedaá¸¥, m. 1st s.)(bhavet, â€• bhÅ« I C. Opt.)(eva*)(gataá¸¥, m. 1st s.)(pratikaÃ±cukatÄ• m, f. 2nd s.)(iti*)(api*)(Ä• Å›aá¹…kyate â€• Å›aá¹…k Pass.)(yÄ• vat*)(bÄ• dhakam, n. 1st s.)(na*)(prakÄ• Å›yate â€• kÄ• Å› Pass.)

2674.
(api*)(icchÄ• yÄ• m, f. 7th s.)(anyathÄ• -karaá¹‡a-)(dhvaniá¸¥, m. 1st s.)(na*)(varteta â€• vá¹›t I C. Opt. Ä€t.)(yadi*)(sÄ• , f. 1st s.)(vÄ• Ã±chÄ• , f. 1st s.)(ná¹›á¹‡Ä• m, m. 6th pl.)(jÄ• yeta â€• jan Pass. Opt.)(eva*)(tathÄ• *)(na*)(anyathÄ• *)

2675.
(ayam, m. 1st s.)(Å›aá¹…kyeta â€• Å›aá¹…k Pass. Opt.)(tathÄ• *)(vedaá¸¥, m. 1st s.)(na*)(Ä• tmakaá¸¥, m. 1st s.)(artha-)(grantha-)(anyathÄ• -)(tu*)(icchÄ• -)(anyathÄ• *)(pravá¹›ttau, f. 7th s.)(Ä• Å›aá¹…kÄ• , f. 1st s.)(na*)(vinivarttate â€• vá¹›t I C. Ä€t.)

2676.
(ca*)(kramaá¸¥, m. 1st s.)(na*)(pragá¹›hyate â€• grah Pass.)(sarvaiá¸¥, m. 3rd pl.)(pumbhiá¸¥, m. 3rd pl.)(siddhaá¸¥, m. 1st s.)(sarva-)(kurvanti â€• ká¹› VIII C. III p. pl.)(kramam, m. 2nd s.)(pada-)(vÄ• kya-)(aká¹£ara-)(api*)(svÄ• tantryeá¹‡a, n. 3rd s.)

2677.
(anyathÄ• *)(te, 6th s.)(vat*)(veda-)(na*)(syÄ• t â€• as II C. Opt.)(kaÅ›cit, m. 1st s.)(granthaá¸¥, m. 1st s.)(ká¹›takaá¸¥, m. 1st s.)(ká¹›tiá¸¥, f. 1st s.)(api*)(mÄ• tre, n. 7th s.)(anartha-)(grantha-)(dhvastÄ• , f. 1st s.)(tathÄ• *)

2678.
(eá¹£Ä• , f. 1st s.)(aniyatiá¸¥, f. 1st s.)(iti*)(vivaká¹£ati â€• vac Desiderative)(enam, m. 2nd s.)(eva*)(tathÄ• *)(eva*)(yathÄ• *)(asya, m. 6th s.)(uktiá¸¥, f. 1st s.)(paraiá¸¥, m. 3rd pl.)(tat*)(vat*)(sambandha-)(na*)(anÄ• ditÄ• , f. 1st s.).
Textual variant (Baudha BhÄ• rati): uktis for uktas.

2679.

(ca*)(vivaká¹£Ä• , f. 1st s.)(Ä«dá¹›Å›Ä«, f. 1st s.)(iti*)(bravÄ«mi â€• brÅ« II C. 1p s.)(uktÄ• n, m. 2nd spl.)(pareá¹‡a, m. 3rd s.)(bhavet â€• bhÅ« I C. Opt.)(vibhramÄ• t, m. 5th s.)(hi*)(pratyavamÄ• rÅ›Ä• t, m. 5th s.)(tulya-)(vat*)(bheda-)(karma-)

2680.
(tu*)(uktÄ• á¸¥, m. 1st pl.)(pareá¹‡a, m. 3rd s.)(na*)(ucyante â€• vac Pass. III p. pl.)(vailakaá¹‡yÄ• t, n. 5th s.)(svara-)(Ä• dibhiá¸¥, m. 3rd pl.)(ayam, m. 1st s.)(na*)(dharmaá¸¥, m. 1st s.)(vyaÃ±jaka-)(darÅ›anÄ• t, n. 5th s.)(Ä• tmatvena, n. 3rd s.)(vará¹‡a-)

2681.
(tataá¸¥*)(vará¹‡Ä• á¸¥, m. 1st pl.)(prati-naram*, m. 2nd s. [adv.])(dá¹›á¹£á¹-Ä• á¸¥, m. 1st pl.)(bhinnÄ• á¸¥, m. 1st pl.)(vat*)(ghaá¹-a-)(Ä• di-)(ataá¸¥*)(bhede, m. 7th s.)(su-)(vispaá¹£á¹-e, m. 7th s.)(kim*)(niá¹£idhyate â€• sidh Pass.)(cihnam, n. 1st s.)(tat-)

2682.
(ca*)(upalaká¹£aá¹‡am, n. 1st s.)(vyavahÄ• ra-)(ghaá¹-a-)(Ä• dÄ«nÄ• m,, m. 6th pl.)(jÄ• tyÄ 3rd s.)(prÄ• k*)(niá¹£iddham)(tat-)(asattvena, n. 3rd s.)(ca*)(tat-)(ayogÄ• t, m. 5th s.)(vyaktyÄ• , f. 3rd s.)

2683.
(jÄ• tayaá¸¥, f. 1st pl.)(tasmÄ• t, n. 5th s.)(tÄ• lu-)(Ä• di-)(avasthitÄ• á¸¥, m. 1st pl.)(sarva-)(puá¹ƒsu, m. 7th pl.)(ataá¸¥*)(vaktÄ• , m. 1st s.)(na*)(upalaká¹£ya* â€• laká¹£)(dhvanÄ«n, m. 2nd pl.)(tÄ• bhiá¸¥, f. 3rd pl.)(nirasyati â€• as IV C.)

2684.
(tat*)(na*)(bhinnÄ• á¸¥, f. 1st pl.)(jÄ• tayaá¸¥, f. 1st pl.)(tat-)(hetavaá¸¥, m. 1st pl.)(abhivyakti-)(Å›abda-)(pravartante â€• vá¹›t I C. Ä€t. III p. pl.)(yÄ• vat-)(vará¹‡am* n. 2nd s. [adv.])(vÄ• *)(vyaktayaá¸¥, f. 1st pl.)(anvitÄ• á¸¥, m. 1st pl.)(tat-)

2685.
(Ä• nupÅ«rvyam, n. 1st s.)(dhvanÄ«nÄ• m, m. 6th pl.)(pÅ«rvakam, n. 1st s.)(krama-)(saá¹ƒyoga-)(vibhÄ• ga-)(tÄ• lu-)(Ä• di-)(te, 6th s.)(ca*)(nityatÄ• , f. 1st s.)(ubhaya-)(jÄ• tyÄ• , f. 3rd s.)

2686.
(yathÄ• *)(bhramaá¹‡a-)(Ä• dÄ«nÄ• m, m. 6th pl.)(na*)(bhÄ• gÄ• á¸¥, m. 1st pl.)(upalaká¹£i

1st pl.)(jÄ• ti-)(evam*)(no*)(krama-)(anuvá¹›ttiá¸¥, f. 1st s.)(bhÄ• k, f. 1st s.)(tÄ• lu-)(Ä• di-)(dhvani-)(vará¹‡a-)

2687.
(api*)(avadhÄ• raá¹‡am, n. 1st s.)(jÄ• ti-)(dharma-)(no*)(sauká¹£myÄ• t, n. 5th s.)(vyaktÄ«nÄ• m, f. 6th pl.)(na*)(vaÅ›ena, m. 3rd s.)(tat-)(grahaá¸¥, m. 1st s.)(krama-)(vará¹‡Ä• nÄ• m, m. 6th pl.)(api*)(vyÄ• pitve, n. 7th s.)

2688.
(tat*)(vará¹‡Ä• á¸¥, m. 1st pl.)(anupatantaá¸¥ â€• pat I C., m. 1st pl.)(sarvÄ• n, m. 2nd pl.)(guá¹‡Ä• n, m. 2nd pl.)(dhvani-)(vyavasthitÄ• n, m. 2nd pl.)(nityatvena, n. 3rd s.)(na*)(syuá¸¥ â€• as II C. Opt. III p. pl.)(avabodhinaá¸¥, m. 1st pl.)(bheda-)(artha-)

2689.
(anyat, n. 1st s.)(ca*)(jÄ• tayaá¸¥, f. 1st pl.)(bhinnÄ• á¸¥, f. 1st pl.)(Å›abda-)(abhivyakti-)(hetavaá¸¥, m. 1st pl.)(yÄ• vat-)(vará¹‡am*, n. 2nd s. [adv.])(pravartante â€• vá¹›t I C. Ã„á¸¥Ä€t. III p. pl.)(vyaktayaá¸¥, f. 1st pl.)(vÄ• *)(tat-)(anvitÄ• á¸¥, f. 1st pl.)

2690.
(iti*)(vyaÃ±jaka-)(sat-)(bhÄ• vÄ• t, m. 5th s.)(nityam, n. 1st s.)(Å›abda-)(upalambhanam, n. 1st s.)(ataá¸¥*)(vyakti-)(krama-)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(api*)(yuktaá¸¥, m. 1st s.)(vará¹‡a-)(kramaá¸¥, m. 1st s.)(na*)(te, 6th s.)

2691.
(ca*)(jÄ• tÄ«nÄ• m, f. 6th pl.)(vyavasthitau, f. 7th s.)(rÅ«pÄ• á¹‡Ä• m, f. 6th pl. [bv. cpd.])(sambaddha-)(vyakti-)(durvÄ• ram, n. 1st s.)(nityatvam, n. 1st s.)(vyaktÄ«nÄ• m, f. 6th pl.)(api*)(anuá¹£ajyate â€• saÃ±j Pass.)

2692.
(vÄ• *)(vyaktÄ«nÄ• m, f. 6th pl.)(avyavasthitau, f. 7th s.)(rÅ«pÄ• á¹‡Ä• m, f. 6th pl. [bv. cpd.])(sambaddha-)(jÄ• ti-)(jÄ• tÄ«nÄ• m, f. 6th pl.)(api*)(bhavet â€• bhÅ« I C. Opt.)(anityatvam, n. 1st s.)(api*)(te, 6th s.)(akÄ• masya, m. 6th s.)

2693.
(ca*)(ayoge, m. 7th s.)(abhivyakteá¸¥, f. 6th s.)(purastÄ• t*)(upapÄ• dite, m. 7th s.)(vará¹‡Ä• á¸¥, m. 1st pl.)(ittham*)(pratÄ«yamÄ• nÄ• á¸¥ â€• i Pass., m. 1st pl.)(na*)(syuá

â€• as II C. Opt III p. pl.)(avabodhakÄ• á¸¥, m. 1st pl.)(te, 6th s.)

2694.
(kÄ• laá¸¥, m. 1st s.)(api*)(ekaá¸¥, m. 1st s.)(vibhuá¸¥, m. 1st s.)(nityaá¸¥, m. 1st s.)(eva*)(pÅ«rvam, n. 2nd s. [adv.])(nirÄ• ká¹›taá¸¥, m. 1st s.)(ca*)(na*)(vyajyate â€• aÃ±j Pass.)(sarva-)(bhÄ• veá¹£u, m. 7th pl.)(vat*)(vará¹‡a-)(kenacit, n. 3rd s.)

2695.
(vyajyamÄ• nasya â€• aÃ±j Pass., m. 6th s.)(vará¹‡eá¹£u, m. 7th s.)(asya, m. 6th s.)(na*)(aá¹…gatÄ• , f. 1st s.)(pratyÄ• yana-)(aviÅ›eá¹£Ä• t, m. 5th s.)(anya-)(ca*)(asya, m. 6th s.)(sat-bhÄ• vÄ• t, m. 5th s.)(anyatra*)(na*)(nityatÄ• , f. 1st s.)

2696.
(tat*)(ye, m. 1st pl.)(Ä• nupÅ«rvÄ«, f. 1st s.)(vará¹‡Ä• nÄ• m, m. 6th pl.)(ca*)(hrasva-)(dÄ«rgha-)(pluta-)(te, m. 1st pl.)(upÄ• dhayaá¸¥, m. 1st pl.)(dhvani-)(yuktÄ• á¸¥, m. 1st pl.)(na*)(pravibhÄ• gÄ• á¸¥, m. 1st pl.)(kÄ• lasya, m. 6th s.)

2697.
(tasmÄ• t, n. 5th s.)(te, 6th s.)(na*)(kÄ• scit, m. 1st s.)(Ä«dá¹›Å›aá¸¥, m. 1st s.)(dharmaá¸¥, m. 1st s.)(pada-)(asti â€• as II C.)(nityaá¸¥, m. 1st s.)(tena, n. 3rd s.)(siddham, n. 1st s.)(padam, n. 1st s.)(anityam, n. 1st s.)(vÄ• dinÄ• m, m. 6th pl.)(vará¹‡a-)(anitya-)

2698.
(bhavet â€• bhÅ« I C. Opt.)(na*)(aá¹…gatvam, n. 1st s.)(api*)(dharme, m. 7th s.)(para-)(vat*)(java-)(Ä• di-)(aÅ›va-)(yadi*)(vyaktiá¸¥, f. 1st s.)(prakalpyeta â€• ká¸·p Caus. Pass. Opt.)(vyaÃ±jakaiá¸¥, m. 3rd pl.)(pratyayaiá¸¥, m. 3rd pl.)

2699.
(tu*)(artha-Ä• pattiá¸¥, f. 1st s.)(nityatÄ• yÄ• m, f. 7th s.)(sarveá¹£Ä• m, m. 6th pl.)(nirÄ• ká¹›tÄ• , f. 1st s.)(hi*)(rÅ«patvam, n. 1st s.)(pratÄ«ti-)(artha-)(sÄ• dhitam, n. 1st s.)(anityeá¹£u, m. 7th pl.)

2700.
(yaá¸¥, m. 1st s.)(vará¹‡aá¸¥, m. 1st s.)(utpadyate â€• pad IV C. Ä€t.)(vivaká¹£Ä• -)(antarataá¸¥* [-tas suff.])(tataá¸¥*)(sambhÅ«ta-)(vivaká¹£Ä• -)(yat-)(tasya, m. 6th s.)(Å›rutiá¸¥, f. 1st

s.)(samanantaram*, n. 2nd s. [adv.])(tat-)

2701.
(saá¹ƒvit, f. 1st s.)(udbhÅ«ta-)(vid-)(pÅ«rva-)(vará¹‡a-)(na*)(Å›rutiá¸¥, f. 1st s. [bv. cpd.])(ati-)(druta-)(apeká¹£ya* â€• Ä«ká¹£)(smá¹›tim, f. 2nd s.)(tat-)(saá¸¥, m. 1st s.)(krute â€• ká¹› VIII C. Ä€t.)(Ä• tmani, m. 7th s.)(smá¹›tim, f. 2nd s.)(paÅ›cÄ• t*)

2702.
(janyatÄ• , f. 1st s.)(prati*)(jÃ±Ä• nÄ• ni, n. 2nd pl.)(samutthÄ• paka-)(grÄ• hi-)(tat-)(vÄ• *)(hetutÄ• , f. 1st s.)(iyam, f. 1st s.)(Ä• nupÅ«rvÄ«, f. 1st s.)(vará¹‡eá¹£u, m. 7th pl.)(Ä• Å›rayÄ• , f. 1st s.)(puruá¹£a-)

2703.
(ataá¸¥*)(parisphuá¹-am, n. 1st s.)(iti*)(vará¹‡Ä• á¸¥, m. 1st pl.)(bhinnÄ• á¸¥, m. 1st pl.)(pratipadam*, n. 2nd s. [adv.])(bhedataá¸¥* [-tas suff.])(krama-)(iti*)(dama-)(mada-)(latÄ• -)(tÄ• la-)(Ä• di-)

2704.
(tu*)(Ä«dá¹›Å›ena, m. 3rd s.)(krameá¹‡a, m. 3rd s.)(ete, m. 1st pl.)(upapÄ• dakÄ• á¸¥, m. 1st pl.)(bheda-)(artha-)(ataá¸¥*)(eva*)(prakalpanÄ• , f. 1st s.)(sphoá¹-asya, m. 6th s.)(api*)(nirarthÄ• , f. 1st s.)(iha*)

2705.
(hi*)(saá¸¥, m. 1st s.)(parikalpitaá¸¥, m. 1st s.)(Å›Ä• bdikaiá¸¥, m. 3rd pl.)(artham*, m. 2nd s. [adv.])(pratipatti-)(artha-)(ca*)(vará¹‡Ä• á¸¥, m. 1st pl.)(eva*)(Å›aktÄ• á¸¥, m. 1st pl.)(tat-)(iti*)(kalpanÄ• , f. 1st s.)(asya, m. 6th s.)(anarthÄ• , f. 1st s.)

2706.
(dá¹›Å›yasya, m. 6th s.)(a-dá¹›á¹£á¹-itaá¸¥* [-tas suff.])(ca*)(asya, m. 6th s.)(adhyavasÄ«yate â€• so Pass.)(nÄ• stitÄ• , f. 1st s.)(tu*)(a-dá¹›Å›yatve, n. 7th s.)(na*)(eva*)(ayam, m. 1st s.)(jÃ±Ä• pakaá¸¥, m. 1st s.)(liá¹…gavat* [-vat suff.])(bhavet â€• bhÅ« I C. Opt.)

2707.
(cet*)(jÃ±Ä• nam, n. 1st s.)(tat-)(mÄ• treá¹‡a, n. 3rd s.)(sattÄ• -)(hetu-)(bhÄ• va-)(vyavasthiteá¸¥, f. 6th s.)(tasya, m. 6th s.)(iá¹£á¹-Ä• , f. 1st s.)(jÃ±Ä• pakatÄ• , f. 1st s.)(vat*)(netra-)(bhavet â€• bhÅ« I C. Opt.)(sarvadÄ• *)

2708.
(api*)(anavabodhe, m. 7th s.)(saá¹…keta-)(api*)(aÅ›rutau, f. 7th s.)(vará¹‡Ä• nÄ• m, m. 6th pl.)(vijÃ±Ä• nam, n. 1st s.)(artheá¹£u, m. 7th pl.)(bhÄ• vi, n. 1st s.)(tat-)(Å›akta-)(kÄ• raá¹‡a-)(sannidheá¸¥, f. 5th s.)

2709.
(hi*)(tathÄ• *)(ayam, m. 1st s.)(sattvaá¸¥, m. 1st s. [bv. cpd.])(nitya-)(ca*)(asya, m. 6th s.)(na*)(kÄ• cana, f. 1st s.)(apeká¹£Ä• , f. 1st s.)(ca*)(na*)(api*)(vyaktiá¸¥, f. 1st s.)(tat-)(dhvani-)(saá¹…keta-)(vará¹‡aiá¸¥, m. 3rd pl.)(adarÅ›anÄ• t, n. 5th s.)

2710.
(hi*)(Ä• huá¸¥ â€• ah Perf. III p. pl.)(iti*)(vyaktiá¸¥, f. 1st s.)(jÃ±Ä• nam, n. 1st s.)(ca*)(vidyate â€• vid Pass.)(na*)(jÃ±Ä• nam, n. 1st s.)(tat-)(tataá¸¥*)(kalpanÄ• , f. 1st s.)(api*)(vyaÃ±jakasya, m. 6th s.)(asya, m. 6th s.)(eva*)(nirarthakÄ• , f. 1st s.)

2711.
(nÄ• dena, m. 3rd s.)(Ä• hita-)(bÄ«jÄ• yÄ• m, f. 7th s. [bv. cpd.])(Ä• vá¹›tta-)(paripÄ• kÄ• yÄ f. 7th s. [bv. cpd.])(saha*)(antyena, m. 3rd s.)(dhvaninÄ• , m. 3rd s.)(Å›abdaá¸¥, m. 1st s.)(avabhÄ• sate â€• bhÄ• s I C. Ä€t.)(buddhau, f. 7th s.)

2712.
(tena, n. 3rd s.)(etat, n. 1st s.)(iti*)(prakalpitam, n. 1st s.)(atra*)(api*)(nirnimittam, n. 1st s.)(hi*)(Å›abdaá¸¥, m. 1st s.)(na*)(laká¹£yate â€• laká¹£ Pass.)(api*)(tasyÄ• m, f. 7th s.)(anyaá¸¥, m. 1st s.)

2713.
(janyatÄ• m â€• jan Pass. Imperative 3p s.)(vÄ• *)(vyajyatÄ• m â€• aÃ±j Pass. Imperative 3 s.)(dhvanibhiá¸¥, m. 3rd pl.)(bhÄ• vibhiá¸¥, m. 3rd pl.)(krama-)(kramaá¸¥, m. 1st s.)(viruddhyate â€• rudh Pass.)(teá¹£Ä• m, m. 6th pl.)(ye, m. 1st pl.)(manyante â€• man IV C. Ä€t. III p. pl.)(sphoá¹-asya, m. 6th s.)

2714.
(hi*)(niraá¹ƒÅ›ake, n. 7th s.)(na*)(yujyete â€• yuj Pass. 3p d.)(vyaktÄ«, f. 1st d.)(jÄ• ti-)(krameá¹‡a, m. 3rd s.)(a-)(bhÄ• vÄ• t, m. 5th s.)(bahiá¸¥-)(eka-)(rÅ«pa-)(hi*)(te, f. 1st d.)(syÄ• tÄ• m â€• as II C. Opt. 3p d.)(eva*)(sarvathÄ• *).

2715.
(api*)(sÄ• á¹ƒÅ›atve, n. 7th s.)(yathÄ• *)(vará¹‡Ä• á¸¥, m. 1st pl.)(pratipÄ• dakÄ• á¸¥, m. 1st pl.)(krameá¹‡a, m. 3rd s.)(kim*)(na*)(sphoá¹-a-aá¹ƒÅ›Ä• á¸¥, m. 1st pl.)(api*)(evam*)(kim*)(adá¹›á¹£á¹-Ä• á¸¥, m. 1st pl.)(prakalpitÄ• á¸¥, m. 1st pl.)

2716.
(cet*)(prayuÃ±jate â€• yuj VII Ä€t. III p. pl.)(anyÄ• n, m. 2nd pl.)(vará¹‡Ä• n, m. 2nd pl.)(nitarÄ• m*)(artham, m. 2nd s.)(siddhi-)(vyakti-)(jÄ• tau, f. 7th s.)(vyaktau, f. 7th s.)(ká¹›tÄ• yÄ• m, f. 7th s.)(saká¹›t*)(ekena, m. 3rd s.)(dhvaninÄ• , m. 3rd s.)

2717.
(yataá¸¥*)(sÄ• , f. 1st s.)(asya, m. 6th s.)(praká¹›tiá¸¥, f. 1st s.)(tathÄ• *)(ká¹›tÄ• , f. 1st s.)(duravadhÄ• rÄ• , f. 1st s.)(vyajyate â€• aÃ±j Pass.)(api*)(bhÅ«yaá¸¥*)(paraiá¸¥, m. 3rd pl.)(vará¹‡aiá¸¥, m. 3rd pl.)(samÄ• na-)(Å›aktikaiá¸¥, m. 3rd pl.)

2718.
(nanu*)(evam*)(tasya, m. 6th s.)(eva*)(vÄ• *)(anyasya, m. 6th s.)(ekasya, m. 6th s.)(Ä• vá¹›ttau, f. 7th s.)(punaá¸¥*)(punaá¸¥*)(na*)(vyaktiá¸¥, f. 1st s.)(tasya, m. 6th s.)(Ä• vartate â€• vá¹›t I C. Ä€t.)(aviÅ›eá¹£ataá¸¥* [-tas suff.])

2719.
(ca*)(api*)(asya, m. 6th s.)(vyaktiá¸¥, f. 1st s.)(rÅ«pÄ• , f. 1st s. [bv. cpd.])(saá¹ƒskÄ• ra-)(viá¹£aya-)(indriya-)(cetasi, n. 7th s.)(Ä• bhÄ• se, n. 7th s. [bv. cpd.])(tat-)(pratiá¹£eddhavyÄ• , f. 1st s.)(vat*)(vará¹‡a-)

2720.
(tasmÄ• t, n. 5th s.)(yat, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(samasta-)(vará¹‡a-)(param, n. 1st s.)(pÅ«rvam*, n. 2nd s. [adv.])(pratyaká¹£ataá¸¥* [-tas suff.])(krama-)(jÃ±Ä• neá¹£u, n. 7th pl.)(tat, n. 1st s.)(kÄ• raá¹‡am, n. 1st s.)(jÃ±Ä• na-)(artha-)

2721.
(hi*)(antya-)(vará¹‡e, m. 7th s.)(vijÃ±Ä• te, m. 7th s.)(smaraá¹‡am, n. 1st s.)(sarva-)(vará¹‡eá¹£u, m. 7th pl.)(yaugapadyena, n. 3rd s.)(jÄ• yate â€• jan IV C. Ä€t.)(kÄ• ritam, n. 1st s.)(saá¹ƒskÄ• ra-)(sarva-)

2722.
(ca*)(sarva-)(vÄ• dinÄ• m, m. 6th pl.)(iá¹£á¹-am, n. 1st s.)(etat, n. 1st s.)(mÄ• nasam,

n. 1st s.)(samuccaya-)(jÃ±Ä• nam, n. 1st s.)(sarveá¹£u, m. 7th pl.)(artheá¹£u, m. 7th pl.)(api*)(satsu â€• as II C., m. 7th pl.)(jÃ±Ä• teá¹£u, m. 7th pl.)(krama-)

2723.
(cet*)(na*)(abhyupeyeta â€• i Pass. Opt.)(hi*)(drá¹£á¹-eá¹£u, m. 7th pl.)(krama-)(na*)(eva*)(jÄ• yeta â€• jan IV C. Opt. Ä€t.)(tat, n. 1st s.)(samuccaya-)(jÃ±Ä• nam, n. 1st s.)(rÅ«pam, n. 1st s. [bv. cpd.])(Å›ata-)(Ä• di-)

2724.
(tena, n. 3rd s.)(api*)(yadi*)(vará¹‡eá¹£u, m. 7th pl.)(jÃ±Ä• nam, n. 1st s.)(Å›rotra-)(manobhyÄ• m, n. 3rd d.)(pÅ«rva-)(kramÄ• t, m. 5th s.)(tu*)(parastÄ• t*)(bhavet â€• bhÅ« I C. Opt.)(smaraá¹‡am, n. 1st s.)(yugapat*)

2725.
(tataá¸¥*)(vará¹‡Ä• á¸¥, m. 1st pl.)(Ä• ruá¸• hÄ• á¸¥, m. 1st pl.)(tat-)(artha-)(avabodhanÄ• t, 5th s.)(na-)(dÅ«ra-)(atha*)(laukikaiá¸¥, m. 3rd pl.)(abhidhÄ«yate â€• dhÄ• Pass.)(matiá¸¥, f. 1st s.)(Å›abdÄ• t, m. 5th s.)

2726.
(ca*)(sarvam, n. 1st s.)(etat, n. 1st s.)(yujyate â€• yuj Pass.)(vijÃ±Ä• ne, n. 7th s.)(Ä• kÄ• ravati, n. 7th s.)(hi*)(anyathÄ• *)(katham*)(te, m. 1st pl.)(vinaá¹£á¹-Ä• á¸¥, m. 1st plp.)(bhÄ• seran â€• bhÄ• s I C. Ä€t. III p. pl.)(smaraá¹‡e, n. 7th s.)

2727.
(atha*)(purÄ• *)(viditÄ• á¸¥, m. 1st pl.)(vará¹‡Ä• á¸¥, m. 1st pl.)(vyaktayaá¸¥, m. 1st pl. [bv. cpd.])(tirobhÅ«ta-)(smaryante â€• smá¹› Pass. III p. pl.)(avasthitÄ• á¸¥, m. 1st pl.)(eva*)(na*)(prasaá¹…gataá¸¥* [-tas suff.])(spaá¹£á¹-a-)(Ä• bha-)

2728.
(ca*)(sthitiá¸¥, f. 1st s.)(pÅ«rvam*, n. 2nd s. [adv.])(apÄ• stÄ• , f. 1st s.)(tat-)(sthitau, f. 7th s.)(smaraá¹‡am, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(kÄ• le, m. 7th s.)(vijÃ±Ä• na-)(anubhava-)(vará¹‡a-)(eka-)(hetutaá¸¥* [-tas suff.])

2729.
(tu*)(asmÄ• bhiá¸¥, 3rd pl.)(na*)(eva*)(nivÄ• ryate â€• vá¹› Caus. Pass.)(eka-)(matitvam, n. 1st s.)(iti*)(gauá¸¥, f. 1st s.)(ca*)(matiá¸¥, f. 1st s.)(ekatÄ• -)(Å›abde, m. 7th s.)(grÄ• hya-)(tat-)(eka-)(arthatÄ• bhyÄ• m, f. 3rd d.)

2730.
(api*)(sÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(Å›abde, m. 7th s.)(go-)(Å›aighryÄ• t, n. 5th s.)(ca*)(alpa-)(antaratvÄ• t, n. 5th s.)(Å›abdeá¹£u, m. 7th pl.)(devadatta-)(Ä• di-)(bhedaá¸¥, m. 1st s.)(spaá¹£á¹-aá¸¥, m. 1st s.)(pratÄ«yate â€• i Pass.)

2731.
(ca*)(eá¹£Ä• , f. 1st s.)(dhÄ«á¸¥, f. 1st s.)(artha-)(utthÄ• , f. 1st s.)(vará¹‡a-)(udbhavÄ• t, m. 5th s.)(anantara-)(jÃ±Ä• na-)(tat-)(hi*)(sÄ• , f. 1st s.)(yÄ• dá¹›Å›Ä«, f. 1st s.)(utthÄ• , f. 1st s.)(tat-)(iva*)(dhÄ«á¸¥, f. 1st s.)(vahni-)(dhÅ«ma-)(Ä• deá¸¥, m. 5th s.)

2732.
(dhÄ«á¸¥, f. 1st s.)(artha-)(na*)(vidyate â€• vid Pass.)(bhÄ• vinÄ«, f. 1st s.)(anantara-)(jÃ±Ä• na-)(Ä• bha-)(Å›abda-)(bhinna-)(vará¹‡a-)(tena, n. 3rd s.)(na*)(anyaá¸¥, m. 1st s.)(Å›abdaá¸¥, m. 1st s.)(asti â€• as II C.)(vÄ• cakaá¸¥, m. 1st s.)

2733.
(eva*)(sarvatra*)(anvaya-)(vyatirekau, m. 1st d.)(viniÅ›citau, m. 1st d.)(aá¹…gam, n. 1st s.)(vyavahÄ• ra-)(kÄ• ryatÄ• -)(tena, n. 3rd s.)(hi*)(vyÄ• ptiá¸¥, f. 1st s.)(niÅ›citÄ• , f. 1st s.)(iha*)

2734.
(ca*)(prasÄ• dhite, n. 7th s.)(vÄ• cakatve, n. 7th s.)(eva*)(anityeá¹£u, m. 7th pl.)(vará¹‡eá¹£u, m. 7th pl.)(pratyabhijÃ±Ä• -)(anumÄ• ne, n. 1st d.)(sÄ• dhane, n. 1st d.)(nitya-)(niraste, n. 1st d.)

2735.
(codanÄ• , f. 1st s.)(ká¹›tÄ• , f. 1st s.)(ajÃ±Ä• nÄ• t, n. 5th s.)(virodhÄ• nÄ• m, m. 6th pl.)(sva-)(vÄ• kya-)(Ä• di-)(tu*)(bhavanti â€• bhÅ« I C. III p. pl.)(sarve, m. 1st pl.)(te, m. 1st pl.)(bhavatÄ• m, m. 6th pl.)(paká¹£e, m. 7th s.)(nitya-)(yataá¸¥*)

2736.
(upapÄ• ditam, n. 1st s.)(iti*)(vÄ• k, f. 1st s.)(satÄ« â€• as II C., f. 1st s.)(nityÄ• , f. 1st s.)(yuktÄ• , f. 1st s.)(na*)(dyotikÄ• , f. 1st s.)(ayogena, f. 3rd s.)(Ä• nupÅ«rvya-)(Ä• di-)(ca*)(anupalambhÄ• t, m. 5th s.)(nityam*, n. 2nd s. [adv.])

2737.
(asiddhiá¸¥, f. 1st s.)(Ä• Å›raya-)(yÄ• , f. 1st s.)(ucyate â€• vac Pass.)(vikalpena, m. 3rd s.)(bheda-)(dharmin-)(sÄ• , f. 1st s.)(ajÃ±Ä• nÄ• t, n. 5th s.)(laká¹£aá¹‡a-)(anumÄ• -)(yataá¸¥*)(dharmitvam, n. 1st s.)(bhÄ• sinaá¸¥, m. 6th s.)

2738.
(arthaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(avabhÄ• sate â€• bhÄ• s I C. Ä€t.)(jÃ±Ä• ne, n. 7th s.)(prasiddhaá¸¥, m. 1st s.)(avicÄ• ra-)(api*)(Å›anaka-)(Ä• deá¸¥, m. 6th s.)(proktÄ• , f. 1st s.)(tÄ• vat-)(mÄ• trasya, n. 6th s.)(dharmitÄ• , f. 1st s.)

2739.
(hi*)(tatra*)(eva*)(ayam, m. 1st s.)(vivÄ• daá¸¥, m. 1st s.)(sampravá¹›ttaá¸¥, m. 1st s.)(pravÄ• dinÄ• m, m. 6th pl.)(tu*)(asti â€• as II C.)(na*)(vivÄ• daá¸¥, m. 1st s.)(kasyacit, m. 6th s.)(bhede, m. 7th s.)(racita-)(icchÄ• -)

2740.
(ataá¸¥*)(nirdiá¹£á¹-e, n. 7th s.)(aviÅ›eá¹£a-)(vikalpanam, n. 1st s.)(viÅ›eá¹£eá¹‡a, m. 3rd s.)(pratibÄ• dhate â€• bÄ• dh I C. Ä€t.)(pravá¹›ttim, f. 2nd s.)(eva*)(sarvasya, n. 6th s.)(anumÄ• nasya, n. 6th s.)

2741.
(api*)(iti*)(buddhiá¸¥, f. 1st s.)(janitÄ• , f. 1st s.)(codanÄ• -)(pramÄ• á¹‡am, n. 1st s.)(janyamÄ• natvÄ• t, n. 5th s.)(kÄ• raá¹‡aiá¸¥, n. 3rd pl.)(varjitaiá¸¥, n. 3rd pl.)(doá¹£a-)(Ä• di, n. 1st s.)(vikalpyate â€• ká¸·p Caus. Pass.)

2742.
(cet*)(paká¹£aá¸¥, m. 1st s.)(matiá¸¥, f. 1st s.)(janitÄ• , f. 1st s.)(codanÄ• , f. 1st s.)(nitya-)(sambaddha-)(nitya-)(artha-)(anuá¹£ajyate â€• saÃ±j Pass.)(Ä• Å›raya-)(asiddhiá¸¥, f. 1st s.)(prati*)(param, m. 2nd s.)

2743.
(ca*)(nityatvam, n. 1st s.)(tÄ• davasthyam, n. 1st s.)(anyatvam, n. 1st s.)(tat-)(anityatÄ• , f. 1st s.)(tÄ• davasthya-)(nivá¹›ttau, f. 7th s.)(kim, n. 1st s.)(hi*)(iá¹£yate â€• iá¹£ Pass.)(avasthitam, n. 1st s.)

2744.
(ca*)(hetau, m. 7th s.)(prakalpite, n. 7th s.)(atra*)(kevala-)(aindriyakatve, n. 7th s.)(na*)(vyabhicÄ• raá¸¥, m. 1st s.)(gamyate â€• gam Pass.)(jÄ• tyÄ• , f. 3rd

s.)(pÅ«rvam*, n. 2nd s. [adv.])(bÄ• dhitayÄ• , f. 3rd s.)

2745.
(hetuá¸¥, m. 1st s.)(indriya-jÃ±Ä• na-)(nirbhÄ• sin-)(sva-)(bhavet â€• bhÅ«
Opt.)(aindriyakaá¸¥, m. 1st s.)(ca*)(tat, n. 1st s.)(hi*)(prasÄ• dhitam, n. 1st
s.)(iti*)(nitye, m. 7th s.)(na*)(asti â€• as II C.)(hetutvam, n. 1st s.)

2746.
(ca*)(iyam, f. 1st s.)(prasiddhÄ• , f. 1st s.)(sarveá¹£Ä• m, m. 6th
pl.)(Ä«dá¹›k-)(arthasya, m. 6th s.)(hetutÄ• , f. 1st s.)(anyathÄ• *)(ayam, m. 1st
s.)(vikalpaá¸¥, m. 1st s.)(samaá¸¥, m. 1st s.)(api*)(sarvatra*)(dhÅ«ma-)(Ä• dau, m. 7th
s.)

2747.
(ca*)(pratisaá¹…khyÄ• -)(nirodha-)(Ä• deá¸¥, m. 6th s.)(na*)(siddhÄ• , f. 1st
s.)(Ä• rambhakatÄ• , f. 1st
s.)(kÄ• rya-)(jÃ±Ä• na-)(anantara-)(prayatna-)(na*)(sÄ• á¹ƒvá¹›tasya, m. 6th s.)(naá¸¥, 6th
pl.).
N.B. read siddhÄ• na instead of na siddhÄ• .

2748.
(ca*)(nirodhau, m. 1st d.)(na*)(iá¹£á¹-au, m. 1st d.)(Ä• tmakau, m. 1st
d.)(nÄ• Å›a-)(yataá¸¥*)(pratisaá¹…khyÄ• -nirodhaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(visaá¹ƒyog
m. 1st s.)(sÄ• sravaiá¸¥, n. 3rd pl.)(pá¹›thak-pá¹›thak*)

2749.
(anyaá¸¥, m. 1st s.)(nirodhaá¸¥, m. 1st s.)(apratisaá¹…khyayÄ• , f. 3rd
s.)(atyanta-)(vighnaá¸¥, m. 1st s.)(utpÄ• da-)(tasmÄ• t, n. 5th
s.)(ajÃ±Ä• ta-)(siddhÄ• ntÄ• á¸¥, m. 1st pl. [bv. cpd.])(mÄ• ninaá¸¥, m. 1st
pl.)(alÄ«ka-)(plavante â€• plu I C. Ä€t. III p. pl.)

2750.
(ca*)(kha-)(nÄ• Å›au, m. 1st d.)(na*)(anantarÄ«yakau, m. 1st
d.)(prayatna-)(asva-bhÄ• vÄ• t, m. 5th s.)(nibandhanam, n. 1st
s.)(jÃ±Ä• na-)(tathÄ• -)(kapÄ• la-)(rÄ• Å›i-)(Ä• loka-)(Ä• di, n. 1st s.)

2751.
(dvi-)(rÅ«patÄ• , f. 1st s.)(ekasya, m. 6th s.)(artha-)(sva-bhÄ• vasya, m. 6th

s.)(pariká¹£iptÄ• , f.1st s.)(tasmÄ• t, n. 5th s.)(ghaá¹-e, m. 7th s.)(na*)(ghaá¹-ate â€• ghaá¹- I C. Ä€t.)(aá¹ƒÅ›aá¸¥, m. 1st s.)(Ä• khyaá¸¥, m. 1st s. [bv. cpd.])(jÄ• ti-)(nityaá¸¥, m. 1st s.)

2752.
(ca*)(anityatÄ• , f. 1sts.)(Ä«psitÄ• , f. 1st s.)(mÄ• tram, n. 1st s.)(pratiká¹£epa-)(tÄ• davasthya-)(sÄ• dhyatvena, n. 3rd s.)(pradÄ«pa-)(Ä• diá¸¥, m. 1st s.)(sphuá¹-am, n. 1st s.)(udÄ• haraá¹‡am, n. 1st s.)(tatra*)

2753.
(tu*)(api*)(nÄ• Å›itvam, n. 1st s.)(jvÄ• lÄ• -)(Ä• deá¸¥, m. 6th s.)(prati-ká¹£aá¹‡am*, n. 2nd s. [adv.])(na*)(asiddham)(tatra*)(laghavaá¸¥, m. 1st pl.)(avayavÄ• á¸¥, m. 1st pl.)(yÄ• nti â€• yÄ• II C. III p. pl.)(antaram, n. 2nd s.)(deÅ›a-)(laghu*, n. 2nd s. [adv.])

2754.
(hi*)(prabhÅ«tam, n. 1st s.)(piá¹‡á¸• itam, n. 1st s.)(tejaá¸¥, n. 1st s.)(tiá¹£á¹-hati â€• sthÄ• I C.)(deÅ›e, m. 7th s.)(varti-)(yÄ• vat, n. 1st s.)(vrajati â€• vraj I C.)(Å«rdhvam*)(tÄ• vat, n. 1st s.)(gamyate â€• gam Pass.)(iti*)(jvÄ• lÄ• , f. 1st s.)

2755.
(tat, n. 1st s.)(yat, n. 1st s.)(yÄ• ti â€• yÄ• II C.)(apakramya* â€• kram)(api*)(tataá¸¥*)(Ä• tmakam, n. 1st s.)(prabhÄ• -)(tu*)(tat, n. 1st s.)(yat, n. 1st s.)(yÄ• ti â€• yÄ• II C.)(param, n. 2nd s.)(tataá¸¥*)(na*)(avadhÄ• ryate â€• dhá¹› Caus. Pass.)(sauká¹£myÄ• t, n. 5th s.)

2756.
(ca*)(pÅ«rve, m. 1st pl.)(na*)(yÄ• nti â€• yÄ• II C.)(uttara-)(avayavaiá¸¥, m. 3rd pl.)(ruddhaiá¸¥, m. 3rd pl.)(mÄ• rge, m. 7th s.)(yathÄ• *)(pÅ«rve, m. 1st pl.)(vimuÃ±canti â€• muc VI C. III p. pl.)(tathÄ• * tathÄ• *)(uttare, m. 1st pl.)(yÄ• nti â€• yÄ• II C. III p. pl.)

2757.
(api*)(saá¹…krÄ• ntau, f. 7th s.)(eteá¹£Ä• m, m. 6th pl.)(sambhavaá¸¥, m. 1st s.)(na*)(vá¹›tti-)(tá¹›á¹‡a-)(Ä• dau, m. 7th s.)(tat*)(etat, n. 1st s.)(mÄ• tram, n. 1st s.)(kalpanÄ• -)(pramÄ• á¹‡a-)(anabhidhÄ• nataá¸¥* [-tas suff.])

2758.

(kiÃ±ca*)(Å›aktÄ«nÄ• m, m. 6th pl. [bv. cpd.])(avyÄ• hata-)(saá¹…gatau, f. 7th s.)(tá¹›á¹‡a-)(tÅ«la-)(Ä• di-)(ayam, m. 1st s.)(prasaá¹…gaá¸¥, m. 1st s.)(vá¹›tti-)(dÄ• ha-)(na*)(nivartate â€• vá¹›t I C. Ä€t.)(vat*)(pÅ«rva-)

2759.
(anyathÄ• *)(tava, 6th s.)(kÄ«dá¹›Å›Ä«, f. 1st s.)(nitya-)(rÅ«pÄ• , f. 1st s. [bv. cpd.])(sÄ• , f. 1st s.)(syÄ• t â€• as II C. Opt.)(teá¹£u, m. 7th pl.)(yadÄ• *)(avasthitaá¸¥, m. 1st s.)(bhedaá¸¥, m. 1st s.)(Å›akta-)(aÅ›akta-)(svabhÄ• vasya, m. 6th s.)

2760.
(sambandhasya, m. 6th s.)(ca*)(nityatvam, n. 1st s.)(pratiá¹£iddham, n. 1st s.)(purÄ• *)(tataá¸¥*)(sambandha-)(a-kÄ• raá¹‡a-)(nyÄ• yÄ• t, m. 5th s.)(na*)(yuktÄ• , f. 1st s.)(vÄ• kya-)(nityatÄ• , f. 1st s.)
Textual variant: akÄ• raá¹‡a- in place of Ä• karaá¹‡a-(typo)

2761.
(ca*)(katamasya, n. 6th s.)(vÄ• kyasya, n. 6th s.)(upagamyate â€• gam Pass.)(nityatvam, n. 1st s.)(Ä• tmanaá¸¥, n. 6th s. [bv. cpd.])(mÄ• tra-)(vará¹‡a-)(vará¹‡a-)(kramasya, m. 6th s.)(atha*)(vibhedinaá¸¥, n. 6th s.)

2762.
(vará¹‡Ä• nÄ• m, m. 6th pl.)(Å›á¸¥rÌ¥Ì„nyÄ• nÄ• m, m. 6th pl.)(krama-)(na*)(vidyate â€• vid Pass.)(vÄ• cakatvam, n. 1st s.)(ataá¸¥*)(tÄ• dá¹›Å›Ä• á¸¥, m. 1st pl.)(te, m. 1st pl.)(na*)(vÄ• kyam, n. 1st s.)(api*)(eá¹£Ä• m, m. 6th pl.)(na*)(vidyate â€• vid Pass.)(kramaá¸¥, m. 1st s.)

2763.
(eá¹£Ä• m, m. 6th pl.)(vyÄ• pteá¸¥, f. 5th s.)(ca*)(nityatayÄ• , f. 3rd s.)(na*)(hi*)(upapadyate â€• pad IV C. Ä€t.)(kramaá¸¥, m. 1st s.)(kÄ• la-)(deÅ›a-)(vat*)(lipi-)(vat*)(phala-)(puá¹£pa-)(Ä• di-)

2764.
(ca*)(krame, m. 7th s.)(svÄ• bhÄ• vike, m. 7th s.)(eá¹£Ä• m, m. 6th pl.)(eva*)(sambhavet â€• bhÅ« I C. Opt.)(iti*)(tu*)(na*)(syÄ• t â€• as II C. Opt.)(iti*)(Ä• diá¸¥, m. 1st s.)(virodhataá¸¥* [-tas suff.])(krama-)(sthita-)

2765.

(ca*)(vará¹‡Ä• á¸¥, m. 1st pl.)(repha-)(Ä• dayaá¸¥, m. 1st pl.)(sthitÄ• á¸¥, m. 1st pl.)(ante, m. 7th s.)(na*)(eva*)(jÄ• yante â€• jan IV C. Ä€t.)(yoginaá¸¥, m. 1st pl.)(anya-)(krama-)(vÄ• yutaá¸¥* [-tas suff.])(vará¹‡itÄ• á¸¥, m. 1st pl.)(ekatvena, n. 3rd s.)(nitya-)

2766.
(anyathÄ• *)(pratyabhijÃ±Ä• nam, n. 1st s.)(uktam, n. 1st s.)(tvayÄ• , 3rd s.)(sÄ• dhanam, n. 1st s.)(nityatva-)(ekatva-)(bhavet â€• bhÅ« I C. Opt.)(vyabhicÄ• ri, n. 1st s.)(vartanÄ• t, n. 5th s.)(api*)(bhede, m. 7th s.)

2767.
(ca*)(kramaá¸¥, m. 1st s.)(vyakti-)(na*)(vÄ• kyam, n. 1st s.)(niá¹£edhanÄ• t, n. 5th s.)(vyakti-)(nitye, n. 7th s.)(tasmÄ• t, n. 5th s.)(nityatvam, n. 1st s.)(na*)(upapadyate â€• pad IV C. Ä€t.)(yogataá¸¥* [-tas suff.])(vÄ• kyatÄ• -)

2768.
(ca*)(yathÄ• *)(Å›abdÄ• á¸¥, m. 1st pl.)(Ä• dayaá¸¥, m. 1st s.)(vá¹›ddhi-)(arthakÄ• á¸¥, m. 1s
pl.)(viracita-)(icchÄ• -)(eva*)(tathÄ• *)(sambhÄ• vyante â€• bhÅ« Caus. Pass. III p. pl.)(Å›abdÄ• á¸¥, m. 1st pl.)(svarga-)(yÄ• ga-)(Ä• dayaá¸¥, m. 1st pl.)

2769.
(ca*)(utpÄ• dya-)(Ä• diá¹£u, m. 7th pl.)(kathÄ• -rÅ«pa-)(nÄ• á¹-aka-)(Ä• khyÄ• yikÄ• -)(saml
m. 1st s.)(Å›abda-)(artha-)(asti â€• as II C.)(na*)(vivaká¹£itaá¸¥, m. 1st s.)(vÄ• stavaá¸¥, m. 1st s.)(nityaá¸¥, m. 1st s.)

2770.
(tatra*)(api*)(Å›akti-)(nityatvam, n. 1st s.)(anityatÄ• , f. 1st s.)(niyogasya, m. 6th s.)(vaÅ›Ä• t, m. 5th s.)(tat-)(bhÄ• ntiá¸¥, f. 1st s.)(nityÄ• yÄ• m, f. 7th s.)(Å›aktau, f. 7th s.)

2771.
(nanu*)(tatra*)(asti â€• as II C.)(na*)(bÄ• hyaá¸¥, m. 1st s.)(kva*)(arthe, m. 7th s.)(vyaktiá¸¥, f. 1st s.)(prakalpyate â€• ká¸·p Caus. Pass.)(cet*)(pratibimbe, n. 7th s.)(vikalpa-)(tat-vat*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(vede, m. 7th s.)(api*)

2772.
(vÄ• *)(kaá¸¥, m. 1st s.)(prapadyate â€• pad IV C. Ä€t.)(Å›aktim, f. 2nd s.)(sambandhÄ• m, f. 2nd s. [bv. cpd.])(ati-indriya-)(artha-)(ataá¸¥*)(vede, m. 7th

s.)(api*)(niyogaá¸¥, m. 1st s.)(na*)(prakalpyate â€• ká¸·p Caus. Pass.)(Ä• yattaá¸¥, m. 1st s.)(nara-)

2773.
(ca*)(tat-)(na*)(bodhaá¸¥, m. 1st s.)(vá¹›ddhebhyaá¸¥, m. 5th pl.)(hi*)(sthitÄ• á¸¥, m. 1st pl.)(svataá¸¥* [-tas suff.])(te, m. 1st pl.)(api*)(sambhÄ• vyÄ• á¸¥, m. 1st pl.)(ajÃ±Ä• á¸¥, m. 1st pl.)(tu*)(pratipattiá¸¥, f. 1st s.)(vyÄ• khyÄ• nÄ• t, n. 5th s.)(Ä• Å›rayÄ• t, n. 5th s. [bv. cpd.])(puruá¹£a-)

2774.
(nanu*)(ayam, m. 1st s.)(paryanuyogaá¸¥, m. 1st s.)(samaá¸¥, m. 1st s.)(api*)(Ä• game, m. 7th s.)(ká¹›take, m. 7th s.)(na*)(tatra*)(vá¹›tteá¸¥, f. 5th s.)(Å›raddhayÄ• , f. 3rd s.)(vÄ• *)(api*)(artha-)(saá¹ƒÅ›ayataá¸¥* [-tas suff.])

2775.
(viá¹£aye, m. 7th s.)(sati â€• as II C., m. 7th s.)(viÅ›uddhe, m. 7th s.)(pratyaká¹£eá¹‡a, n. 3rd s.)(anumÄ• nena, n. 3rd s.)(tu*)(na*)(evam*)(vaidike, m. 7th s.)(Å›abde, m. 7th s.)(yataá¸¥*)(saá¸¥, m. 1st s.)(svayam-pratyayaá¸¥, m. 1st s.)
N.B.: read na tvevaá¹ƒ instead of na hyevaá¹ƒ or nanvevaá¹ƒ.

2776.
(ca*)(evam*)(idam, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(upavará¹‡itam, n. 1st s.)(atra*)(asambaddham, n. 1st s.)(anÄ• locya* â€• loc)(dharmam, m. 2nd s.)(kathÄ• -)(utpÄ• dya-)(artha-)(samam, m. 2nd s.)(Å›rutau, f. 7th s.)

2777.
(muktvÄ• * â€• muc)(anÄ• ditÄ• m, f. 2nd s.)(Å›abda-)(artha-)(syÄ• t â€• as II C. Opt.)(na*)(anyat, n. 1st s.)(kÄ• raá¹‡am, n. 1st s.)(sambandha-)(anÄ• di-)(ataá¸¥*)(vede, m. 7th s.)(vidyate â€• vid Pass.)(na*)(Ä• diá¸¥, m. 1st s.)(sambandha-)

2778.
(anumÄ• , f. 1st s.)(akaraá¹‡a-)(sambandha-)(rahitatvena, n. 3rd s.)(upÄ• ya-)(tu*)(anumÄ• nam, n. 1st s.)(anÄ• khyÄ• na-)(viruddhyate â€• rudh Pass.)(dá¹›á¹£á¹-ena, n. 3rd s.)(eva*)

2779.
(ca*)(upÄ• yaá¸¥, m. 1st s.)(dá¹›Å›yamÄ• nÄ• , f. 1st s.)(punaá¸¥*)(punaá¸¥*)(vá¹›ddhÄ• nÄ

pl.)(iti*)(hÄ• niá¸¥, f. 1st s.)(tat-)(asiddhÄ• , f. 1st s.)(prati*)(avagamam, m. 2nd s.)

2780.
(hi*)(sarvam, n. 1st s.)(etat, n. 1st s.)(iti*)(bhavet â€• bhÅ« I C. Opt.)(yadi*)(niÅ›cayaá¸¥, m. 1st s.)(artha-)(veda-)(api*)(vá¹›ddhebhyaá¸¥, m. 5th pl.)(syÄ• t â€• as II C. Opt.)(siddhaá¸¥, m. 1st s.)(avisaá¹ƒvÄ• dÄ«, m. 1st s.)(anyathÄ• *)(ká¹£atiá¸¥, f. 1st s.)

2781.
(na*)(kiÃ±cana, n. 1st s.)(pratisÄ• dhanam, n. 1st s.)(sambhavi, n. 1st s.)(liá¹…gasya, n. 6th s.)(saá¹…ghÄ• tatva-)(Ä• di-)(vyÄ• ptikatvÄ• t, n. 5th s.)(siddha-)(upasaá¹ƒhÄ• ra-)(sarva-)

2782.
(vará¹‡Ä• á¸¥, m. 1st pl.)(sÄ• rthakÄ• á¸¥, m. 1st pl.)(pravibhakta-)(arthÄ• á¸¥, m. 1st pl. [bv. cpd.])(yoginaá¸¥, m. 1st pl.)(viÅ›iá¹£á¹-a-)(krama-)(Ä• khyÄ• á¸¥, m. 1st pl. [bv. cpd.])(samÅ«ha-)(pada-)(vÄ• kya-)(uditÄ• á¸¥, m. 1st pl.)(tathÄ• *)

2783.
(sÄ• rthaka-)(pravibhakta-)(artha-)(yogitÄ• , f. 1st s.)(krama-)(niá¹£iddhÄ• , f. 1st s.)(apauruá¹£eyatve, n. 7th s.)(tataá¸¥*)(vyÄ• ptiá¸¥, f. 1st s.)(avyÄ• hatÄ• , f. 1st s.)

2784.
(tu*)(na*)(evam*)(niÅ›cayaá¸¥, m. 1st s.)(vyÄ• pti-)(vÄ• cyatve, n. 7th s.)(veda-)(adhyayana-)(tena, n. 3rd s.)(atra*)(sÄ• dhane, n. 7th s.)(vyaktam, n. 1st s.)(vyatirekitvam, n. 1st s.)(sandigdha-)

2785.
(ca*)(siddhe, m. 7th s.)(niÅ›caye, m. 7th s.)(nara-)(aÅ›aktau, f. 7th s.)(kÄ• rye, m. 7th s.)(tathÄ• -vidhe, m. 7th s.)(krame, m. 7th s.)(vyÄ• ptiá¸¥, f. 1st s.)(iha*)(ca*)(iyam, f. 1st s.)(Å›akyate â€• Å›ak Pass.)(na*)(eva*)(niÅ›cetum* â€• ci)

2786.
(ca*)(niÅ›cayaá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(eva*)(dharmÄ• á¹‡Ä• m, m. 6th pl.)(samasta-)(nara-)(sati â€• as II C., n. 7th s.)(pratyaká¹£Ä«-karaá¹‡e, n. 7th s.)(ayam, m. 1st s.)(upapadyate â€• pad IV C. Ä€t.)(sarva-jÃ±asya, m. 6th s.)

2787.
(ca*)(vispaá¹£á¹-am*, n. 2nd s. [adv.])(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(vedasya, m. 6th s.)(pauruá¹£eyatÄ• , f. 1st s.)(mithyÄ• -)(kÄ• ma-)(kriyÄ• , f. 1st s.)(hiá¹ƒsÄ• , f. 1st s.)(prÄ• á¹‡in-)(abhidhÄ• , f. 1st s.)(asatya-)(tathÄ• *)

2788.
(durbhaá¹‡atva-)(anudÄ• ttatva-)(kliá¹£á¹-atva-)(aÅ›ravyatÄ• -)(Ä• dayaá¸¥, m. 1st pl.)(veda-)(dharmÄ• á¸¥, m. 1st pl.)(hi*)(dá¹›Å›yante â€• dá¹›Å› Pass. III p. pl.)(nÄ• stika-)(Ä• di-)(vacassu, n. 7th pl.)(api*)

2789.
(ca*)(kiÃ±cit, n. 1st s.)(bhÅ«ti-)(apagama-)(viá¹£a-)(Ä• di, n. 1st s.)(yat, n. 1st s.)(samÄ«ká¹£yate â€• Ä«ká¹£ Pass.)(satyam, n. 1st s.)(tat, n. 1st s.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(api*)(mantra-vÄ• de, m. 7th s.)(vainateya-)(Ä• di-)

2790.
(ca*)(na*)(kim*)(kiÃ±cana, n. 1st s.)(pauruá¹£eyam, n. 1st s.)(api*)(saugatam, n. 1st s.)(Å›akyam, n. 1st s.)(anumÄ• tum* â€• mÄ•)(amunÄ• , m. 3rd s.)(prakÄ• reá¹‡a, m. 3 s.)(yataá¸¥*)(vacaá¸¥, n. 1st s.)

2791.
(ca*)(rÅ«patvÄ• t, n. 5th s.)(abhivyakta-)(tat-)(tat, n. 1st s.)(tadÄ«yam, n. 1st s.)(ca*)(smá¹›tiá¸¥, f. 1st s.)(kartá¹›-)(tatra*)(api*)(bhavati â€• bhÅ« I C.)(nibandhanÄ• , f. 1st s. [bv. cpd.])(artha-)

2792.
(ca*)(cet*)(na*)(evam*)(iá¹£á¹-am, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(nyÄ• ye, m. 7th s.)(tulye, m. 7th s.)(kim*)(na*)(matam, n. 1st s.)(vÄ• *)(mÄ• *)(bhÅ«t â€• bhÅ« augmentless aorist)(iá¹£á¹-iá¸¥, f. 1st s.)(parasya, m. 6th s.)(tu*)(Ä• Å›aá¹…kyate â€• Å›aá¹ Pass.)(tathÄ• *)(nyÄ• yÄ• t, m. 5th s.)

2793.
`And (ca*)(sarvadÄ• *)(eva*)(puruá¹£Ä• á¸¥, m. 1st pl.)(prÄ• yeá¹‡a, m. 3rd s.)(vÄ• dinaá¸¥, 1st pl.)(aná¹›ta-)(yathÄ• *)(na*)(viÅ›rambhaá¸¥, m. 1st s.)(adyatve, n. 7th s.)(tathÄ• *)(kÄ«rtane, n. 7th s.)(atÄ«ta-)(artha-)

2794.
(ca*)(iti*)(etena, m. 3rd s.)(nyÄ• yena, m. 3rd s.)(uktena, m. 3rd

s.)(tvat-)(na*)(kaÅ›cit, m. 1st s.)(siddhyati â€• sidh IV C.)(kartÄ• , m. 1st s.)(kvacit*)(granthe, m. 7th s.)(api*)(kathayan â€• katha X Cl., m. 1st s.)(svÄ• m, f. 2nd s.)(ká¹›tim, f. 2nd s.)

2795.
(ca*)(tataá¸¥*)(tyajyatÄ• m â€• tyaj Pass. Imperative 3p s.)(iyam, f. 1st s.)(Ä• Å›Ä• , f. 1st s.)(satya-)(apauruá¹£eyeá¹£u, n. 7th pl.)(hi*)(teá¹£u, n. 7th pl.)(arthÄ• h, m. 1st pl.)(viparÄ«ta-)(artha-)(veda-)(pratipÄ• ditÄ• á¸¥, m. 1st pl.)

2796.
(apica*)(evam*)(siddhyet â€• sidh IV C. Opt.)(anÄ• ditÄ• , f. 1st s.)(na*)(a-)(nara-)(Ä• Å›rayaá¸¥, m. 1st s.)(vÄ• *)(aká¹›takatve, n. 7th s.)(tasmÄ• t, n. 5th s.)(anyaá¸¥, m. 1st s.)(api*)(syÄ• t â€• as II C. Opt.)(aká¹›taá¸¥, m. 1st s.)

2797.
(tathÄ• hi*)(vyavahÄ• rÄ• á¸¥, m. 1st pl.)(pÄ• rasÄ«ka-)(Ä• di-)(Ä• Å›rayÄ• á¸¥, m. 1st pl [bv cpd.])(para-)(ca*)(siddhÄ• ntaá¸¥, m. 1st s.)(nÄ• stikÄ• nÄ• m, m. 6th pl.)(bhÄ• vikaá¸¥, m. 1st s.)(saá¹ƒskÄ• ra-)(para-)

2798.
(api*)(Ä«dá¹›Å›i, n. 7th s.)(akartá¹›katve, n. 7th s.)(siddhe, n. 7th s.)(kaá¸¥, m. 1st s.)(guá¹‡aá¸¥, m. 1st s.)(tava, 6th s.)(hi*)(ayam, m. 1st s.)(akhilaá¸¥, m. 1st s.)(yatnaá¸¥, m. 1st s.)(bhavataá¸¥, 6th s.)(nimittam, n. 1st s.)(avaitathya-)

2799.
(kÄ• latva-)(puruá¹£atva)(Ä• dau, m. 7th s.)(vyatirekitÄ• , f. 1st s.)(sandigdha-)(vat*)(pÅ«rva-)(aprasÄ• dhanÄ• t, n. 5th s.)(narÄ• á¹‡Ä• m, m. 6th pl.)(aÅ›akteá¸¥, f. 6th s.)(karaá¹‡a-)

2800.
(ca*)(vyakteá¸¥, f. 6th s.)(pratiá¹£iddhatvÄ• t, n. 5th s.)(vaktÄ• , m. 1st s.)(gamyatÄ• m â€• gam Pass.)(eva*)(kartÄ• , m. 1st s.)(tat*)(api*)(dvaye, n. 7th s.)(prayoga-)(nidarÅ›anam, n. 1st s.)(uktam, n. 1st s.)(Å›Å«nyam, n. 1st s.)(sÄ• dhya-)

2801.
(ca*)(apeká¹£atvÄ• t, n. 5th s.)(upadeÅ›a-)(nara-)(ca*)(sÄ• dhanÄ• t, n. 5th s.)(ká¹›takasya, n. 6th s.)(anapeká¹£atvam, n. 1st s.)(vaktá¹›-)(sva-)(arthe, m. 7th

s.)(na*)(dharmin-)(dá¹›á¹£á¹-Ä• ntayoá¸¥, m. 7th d.)

2802.
(ca*)(nitytve, n. 7th s.)(vÄ• kyasya, n. 6th s.)(aste, n. 7th s.)(udbhavatvasya, n. 6th s.)(nitya-)(vÄ• kya-)(spaá¹£á¹-a-)(pratÄ«yate â€• i Pass.)(asiddhiá¸¥, f. 1st s.)(api*)(dharmin-)(dá¹›á¹£á¹-Ä• ntayoá¸¥, m. 7th d.)

2803.
(ca*)(ittham*)(codanÄ• yÄ• á¸¥, f. 6th s.)(apauruá¹£eyatve, n. 7th s.)(aniÅ›cite, n. 7th s.)(paÅ›cimeá¹£u, m. 7th pl.)(hetuá¹£u, m. 7th pl.)(api*)(doá¹£aá¸¥, m. 1st s.)(sandigdha-)(asiddhatÄ• , f. 1st s.)

2804.
(ca*)(bhaá¹…ge, m. 7th s.)(ká¹£aá¹‡a-)(prasÄ• dhite, m. 7th s.)(Å›rutiá¸¥, f. 1st s.)(spaá¹£á¹-am*, n. 2nd s. [adv.])(bÄ• dhyate â€• bÄ• dh Pass.)(ataá¸¥*)(kutaá¸¥*)(tÄ• vat*)(matiá¸¥, f. 1st s.)(ká¹›tÄ• , f. 1st s.)(tat-)

2805.
(puruá¹£aá¸¥, m. 1st s.)(uktaá¸¥, m. 1st s.)(Å›rutau, f. 7th s.)(iti*)(na*)(Å›Ä«ryate â€• Å›á¹› Pass.)(bÄ• dhÄ• , f. 1st s.)(tasya, m. 6th s.)(uditÄ• , f. 1st s.)(puraá¸¥*)(tat-)(asiddhatÄ• , f. 1st s.)(su-)(vyaktÄ• , f. 1st s.)

2806.
(yasya, m. 6th s.)(pratyaká¹£am, n. 1st s.)(kÄ• la-)(deÅ›a-)(antaram, n. 1st s.)(nara-)(vat*)(Ä• malaka-)(tala-)(kara-)(tena, m. 3rd s.)(avasÄ«yate â€• so Pass.)(ayam, m. 1st s.)(a-bhÄ• vaá¸¥, m. 1st s.)(bÄ• dha-)(tatra*)

2807.
(vede, m. 7th s.)(tataá¸¥*)(rÅ«pa-)(arthe, m. 7th s. [bv. cpd.])(avijÃ±Ä• ta-)(nara-)(sthite, m. 7th s.)(bhÅ«te, m. 7th s.)(tamaá¸¥-)(mandÄ• nÄ• m, m. 6th pl.)(anurÄ• gaá¸¥, m. 1st s.)(vat*)(pÄ• rasÄ«ka-)(sva-)(Ä• cÄ• re, m. 7th s.)

2808.
(ca*)(tathÄ• *)(amÄ«, m. 1st pl.)(avijÃ±Ä• ta-)(tat-)(arthÄ• á¸¥, m. 1st pl. [bv. cpd.])(pravarttante â€• vá¹›t I C. Ä€t. III p. pl.)(kalmaá¹£e, n. 7th s.)(hiá¹ƒsÄ• -)(prÄ• á¹‡in-)(Ä• di-)(yogataá¸¥* [-tas suff.])(niá¹£yanda-)(pÄ• pa-)

2809.

(ataá¸¥*)(na*)(siddhÄ• , f. 1st s.)(codanÄ• nÄ• m, f. 6th pl.)(pramÄ• á¹‡atÄ• , f. 1st s.)(prati*)(dharmam, m. 2nd s.)(artha-)(anavadhÄ• raá¹‡Ä• t, n. 5th s.)(svataá¸¥* [-tas suff.])(ca*)(anyebhyaá¸¥, m. 5th pl.)(mandebhyaá¸¥, m. 5th s.)

2810.
(ataá¸¥*)(iá¹£yatÄ• m â€• iá¹£ Pass. Imperative 3p. s.)(pumÄ• n, m. 1st s.)(rÄ• Å›iá¸¥, m. 1s
[bv. cpd.])(antaá¸¥-)(tamaá¸¥-)(vyapÄ• sta-)(Ä• loka-)(jÃ±Ä• na-)(ká¹›t, m. 1st s.)(upadeÅ›a-)(viviktÄ• nÄ• m, m. 6th pl.)(arthÄ• nÄ• m, m. 6th pl.)(Å›ruti-)

2811.
(ca*)(evam*)(upapÄ• dite, n. 7th s.)(vedÄ• nÄ• m, m. 6th pl.)(pauruá¹£eyatve, n. 7th s.)(svataá¸¥-prÄ• mÄ• á¹‡yam, n. 1st s.)(api*)(pratiká¹£iptam, n. 1st s.)(ayatnataá¸¥* [-tas suff.])

2812.
(ca*)(kaá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(bhavadbhiá¸¥, m. 3rd pl.)(iá¹£yate â€• iá¹£ Pass.)(etasya, n. 6th s.)(vÄ• kyasya, n. 6th s.)(iti*)(gá¹›hyatÄ• m â€• grah Pass. Imperative 3p s.)(iti*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(sarva-)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(svataá¸¥* [-tas suff.])

2813.
(Å›aktiá¸¥, f. 1st s.)(bodha-)(meya-)(Ä• dike, m. 7th s.)(sthitÄ• , f. 1st s.)(teá¹£Ä• m, n. 6th pl.)(svÄ• bhÄ• vikÄ«, f. 1st s.)(hi*)(Å›aktiá¸¥, f. 1st s.)(asatÄ« â€• as II C., f. 1st s.)(svataá¸¥* [-tas suff.])(pÄ• ryate â€• pá¹› Caus. Pass.)(na*)(kartum* â€• ká¹›)(anyena n. 3rd s.)

2814.
(anapeká¹£atvam, n. 1st s.)(eva*)(ekam, n. 1st s.)(nibandhanam, n. 1st s.)(prÄ• mÄ• á¹‡yasya, n. 6th s.)(sÄ• peká¹£atve, n. 7th s.)(samÄ• Å›rite, n. 7th s.)(tat, n. 1st s.)(eva*)(vinÄ• Å›yeta â€• naÅ› Caus. Pass. Opt.)

2815.
(kaá¸¥, m. 1st s.)(nyÄ• ya-vÄ• dÄ«, m. 1st s.)(adhyavasyati â€• so IV C.)(paká¹£am, m. 2nd s.)(haram, m. 2nd s.)(mÅ«la-)(yena, n. 3rd s.)(api*)(upÄ• yaá¸¥, m. 1st s.)(siddhi-)(tat-)(vinaÅ›yati â€• naÅ› IV C.)(sva-)(eva*)(uktyÄ• , f. 3rd s.)(asya, m. 6th s.)

2816.
(hi*)(pramÄ• á¹‡atvam, n. 1st s.)(sÄ• peká¹£am, n. 1st s.)(na*)(vyavasthÄ• pyate â€• sthÄ•
Caus. Pass.)(kvacit*)(ca*)(hetuá¸¥, m. 1st s. [bv. cpd.])(anavasthita-)(kaá¸¥, m.
1st s.)(sÄ• dhayiá¹£yati â€• sÄ• dh Caus. Fut.)(sÄ• dhyam, n. 2nd s.)

2817.
(cet*)(arthaá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(evam*)(iti*)(ca*)(nanu*)(Å›aktiá¸¥, f.
1st s.)(sarva-)(pada-arthÄ• nÄ• m, m. 6th pl.)(avyatirekiá¹‡Ä«, f. 1st s.)(upapÄ• ditÄ• ,
f. 1st s.)(purastÄ• t*)

2818.
(hi*)(Å›aktiá¸¥, f. 1st s.)(ucyate â€• vac Pass.)(sva-rÅ«pam, n. 1st s.)(samartham, n.
1st s.)(iá¹£á¹-a-)(kÄ• rya-)(tasya, n. 6th s.)(a-bhÄ• ve, m. 7th
s.)(Ä• tmatÄ• -)(bhÄ• va-)(saá¸¥, m. 1st s.)(bhÄ• vaá¸¥, m. 1st s.)(na*)(syÄ• t â€• as
Opt.)(kÄ• rakaá¸¥, m. 1st s.)

2819.
(ca*)(katham*)(Ä«dá¹›Å›Ä«, f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th
pl.)(anityÄ• , f. 1st s.)(bhÄ• vinÄ«, f. 1st s.)(bala-)(sva-)(hetu-)(iá¹£yate â€• iá¹£
Pass.)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(svÄ• bhÄ• vikÄ«, f. 1st s.)

2820.
(saktau, f. 7th s.)(svÄ• bhÄ• vikyÄ• m, f. 7th s.)(syÄ• t â€• as Opt.)(nityatÄ• , f. 1st
s.)(athavÄ• *)(ahetutÄ• , f. 1st s.)(ca*)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(tÄ• dÄ• tmyÄ• t, n. 5
s.)(dhruvam*, n. 2nd s. [adv.])(nityatÄ• -)(ahetute, n. 1st d.)

2821.
(api*)(ahetutve, n. 7th s.)(sadÄ• -)(bhÄ• vaá¸¥, m. 1st s.)(athavÄ• *)(a-bhÄ• vaá¸¥, m. 1st
s.)(anapeká¹£aá¹‡Ä• t, n. 5th s.)(ataá¸¥*)(kÄ• ryam, n. 1st s.)(Ä• yattam, n. 1st
s.)(tat-)(yujyate â€• yuj Pass.)(na*)(kÄ• dÄ• citkam, n. 1st s.)

2822.
(ca*)(sva-rÅ«pam, n. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(dá¹›Å›yate â€• dá¹›Å›
Pass.)(kÄ• dÄ• citkam, n. 1st s.)(kÄ• ryam, n. 1st s.)(eva*)(ataá¸¥*)(vaá¸¥, 6th
pl.)(Å›aktiá¸¥, f. 1st s.)(yuktÄ• , f. 1st s.)(na*)(svÄ• bhÄ• vikÄ«, f. 1st s.)

2823.
(cet*)(sva-rÅ«pam, n. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(aÅ›nute â€• aÅ› V C.

Ä€t.)(vyaktim, f. 2nd s.)(vyaÃ±jakaiá¸¥, n. 3rd pl.)(ca*)(tat, n. 1st s.)(sÄ• peká¹£am, n. 1st s.)(antara-)(pratyaya-)(Ä• rabhate â€• rabh I C. Ä€t.)(kÄ• ryam, n. 2nd s.)

2824.
(vyakti-)(nityasya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(apeká¹£e, f. 1st d.)(antara-)(hetu-)(vyaste, f. 1st d.)(tasmÄ• t, n. 5th s.)(upakÄ• ryÄ• á¹‡Ä• m, n. 6th pl.)(tat-)(syÄ• t â€• as Opt.)(upalambhanam, n. 1st s.)(nityam, n. 1st s.)

2825.
(Å›akteá¸¥, f. 6th s.)(astu â€• as II C. Imperative 3p s.)(pá¹›thaktvam, n. 1st s.)(ubhaya-Ä• tmatvam, n. 1st s.)(api*)(tathÄ• *)(tat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(eva*)(bhavet â€• bhÅ« I C. Opt.)(nityam, n. 1st s.)(hi*)(saá¹…gatam, n. 1st s.)(nitya-)(Å›aktyÄ• , f. 3rd s.)

2826.
(hi*)(anyathÄ• *)(na*)(syÄ• t â€• as II C. Opt.)(nityÄ• , f. 1st s.)(asamanvayÄ• t, m. 5th s.)(eka-)(rÅ«pa-)(hi*)(kadÄ• cit*)(sambaddhÄ• , f. 1st s.)(tat-)(jÃ±Ä• nena, n. 3rd s.)(ca*)(na*)(anyadÄ• *)

2827.
(atha*)(Å›aktiá¸¥, f. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(prajÄ• yate â€• jan IV C. Ä€t.)(hetubhyaá¸¥, m. 5th pl.)(sva-)(tu*)(punaá¸¥*)(na*)(Ä• dhÄ«yate â€• dhÄ• Pass.)(anya m. 3rd pl.)(jÄ• tÄ• nÄ• m, n. 6th pl.)(sva-)(hetubhyaá¸¥, m. 5th pl.)

2828.
(tat*)(na*)(vivÄ• daá¸¥, m. 1st s.)(naá¸¥, 6th pl.)(atra*)(hi*)(kaá¸¥, m. 1st s.)(prakalpayet â€• ká¸·p Caus. Opt.)(Å›aktim, f. 2nd s.)(anaá¹ƒÅ›asya, n. 6th s.)(vastunaá¸¥, n. 6th s.)(paÅ›cÄ• t*)(upajÄ• tasya, n. 6th s.)(sva-)(hetoá¸¥, m. 5th s.)

2829.
(hi*)(rÅ«pam, n. 1st s.)(yat, n. 1st s.)(nÄ• ma*)(uttara-kÄ• lam*, m. 2nd s. [adv.])(Ä• dhÄ«yate â€• dhÄ• Pass.)(paraiá¸¥, m. 3rd pl.)(tat, n. 1st s.)(eva*)(antaram, n. 1st s.)(bhÄ• va-)(iti*)(na*)(Ä• tmÄ• , m. 1st s.)(tasya, n. 6th s.)(upadiÅ›yate â€• diÅ› Pass.)

2830.
(hi*)(bhinnatÄ• , f. 1st s.)(vastÅ«nÄ• m, n. 6th pl.)(uditÄ• , f. 1st s.)(saá¹…gaá¸¥, m. 1st s.)(viruddha-)(dharma-)(niá¹£pattau, f. 7th s.)(tat-)(aniá¹£patteá¸¥, f. 5th

s.)(saá¸¥, m. 1st s.)(vidyate â€• vid Pass.)(Å›aktau, f. 7th s.)(api*)

2831.
(ca*)(sarve, m. 1st pl.)(arthÄ• á¸¥, m. 1st pl.)(sÄ• dhita-)(ká¹£aá¹‡a-)(bhaá¹…gÄ• á¸¥, m. 1s
pl. [bv. cpd.])(iti*)(na*)(kiÃ±cana, n. 1st s.)(Å›aktimat, n. 1st s.)(Ä• dhÄ• tum*
â€• dhÄ•)(antaram, n. 2nd s.)(Å›aktam, n. 2nd s.)(pratyaya-)(teá¹£u, m. 7th pl.)

2832.
(hi*)(teá¹£Ä• m, m. 6th pl.)(asti â€• as II C.)(na*)(parastÄ• t*)(avasthÄ• nam, n. 1st
s.)(yena, n. 3rd s.)(te, m. 1st pl.)(labheran â€• labh I C. Opt. Ä€t. III p.
pl.)(Å›aktim, f. 2nd s.)(antarataá¸¥* [-tas suff.])(pratyaya-)(kutracit*)(phale, n.
6th s.)

2833.
(tu*)(ime, m. 1st pl.)(su-dhiyaá¸¥, m. 1st pl.)(saugatÄ• á¸¥, m. 1st pl.)(vadanti â€• vad
I C. III p. pl.)(atra*)(etÄ• vat, n. 2nd s.)(api*)(sthitÄ• , f. 1st
s.)(kvacit*)(jÃ±Ä• ne, n. 7th s.)(eá¹£Ä• , f. 1st s.)(Å›akyate â€• Å›ak Pass.)(na*)(boddhum*
â€• budh)(svataá¸¥* [-tas suff.])

2834.
(kaá¸¥, m. 1st s.)(nÄ• ma*)(prabhuá¸¥, m. 1st s.)(niÅ›cetum* â€• ci)(kevalÄ• t, n. 5th
s.)(Ä• tmatvÄ• t, n. 5th s.)(anubhava-)(Å›aktatÄ• m, f. 2nd
s.)(vijÃ±eya-)(vastu-)(yathÄ• -)(avasthita-)(bodha-)(Ä• pti-)

2835.
(yena, n. 3rd s.)(darÅ›ane, n. 7th s.)(keÅ›a-pÄ• Å›Ä• -)(Ä• di-)(vispaá¹£á¹-a-)(bhÄ• sini, n.
7th s.)(Ä• kÄ• ra-)(api*)(apramÄ• á¹‡e, n. 7th s.)(etat, n. 1st s.)(Ä• tmatvam, n. 1st
s.)(anubhava-)(vidyate â€• vid Pass.)

2836.
(tasmÄ• t, n. 5th s.)(samapeká¹£yate â€• Ä«ká¹£ Pass.)(jÃ±Ä• nam, n. 1st
s.)(artha-)(kriyÄ• -)(vÄ• *)(anyat, n. 1st s.)(eva*)(niÅ›cayÄ• ya, m. 4th
s.)(tu*)(na*)(Ä• dhÄ• nÄ• ya, n. 4th s.)(asyÄ• á¸¥, f. 6th s.)(vat*)(viá¹£a-)(Ä• di-)

2837.
(yathÄ• *)(hi*)(viá¹£a-)(madya-)(Ä• deá¸¥, m. 6th s.)(tat-)(anya-)(samatÄ• -)(Ä«ká¹£aá¹‡Ä• t
5th s.)(phala-)(anantaratÄ• -)(a-bhÄ• vÄ• t, m. 5th s.)(ca*)(etat-)(Ä• tman-)(viniÅ›caye,
m. 7th s.)

2738.
(tÄ• dÄ• tmyam, n. 1st s.)(api*)(gamyate â€• gam
Pass.)(utpatti-)(tat-)(phala-)(mÅ«rcchÄ• -)(sveda-)(pralÄ• pa-)(Ä• di-)(evam*)(tat-)(Å›akti-)(jÅ
n. 7th s.)(niÅ›cayaá¸¥, m. 1st s.)
N.B.: read etadÄ• tmaviniÅ›caye rather than etadÄ• tmÄ• viniÅ›cayaá¸¥.

2839.
(kiÃ±ca*)(avivÄ• dam, n. 1st s.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(laká¹£aá¹‡am, n. 1st
s.)(Å›akti-)(niÅ›ceyam, n. 1st s.)(antara-)(pramÄ• á¹‡a-)(hi*)(iti*)(evam*)(uditam, n.
1st s.)(tvayÄ• , 3rd s.)

2840.
(iti*)(Å›aktayaá¸¥, f. 1st pl.)(sarva-)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(sÄ• dhanÄ• á¸¥, m. 1st pl.
[bv. cpd.])(artha-Ä• patti-)(siddham, n. 1st s.)(artha-Ä• pattitaá¸¥* [-tas
suff.])(katham*)(na*)(siddham, n. 1st s.)(parataá¸¥* [-tas suff.])

2841.
(tat*)(evam*)(prÄ• mÄ• á¹‡yasya, n. 6th s.)(anaá¹ƒÅ›a-)(rÅ«pasya, n. 6th s. [bv.
cpd.])(niá¹£panna-)(sva-)(hetutaá¸¥* [-tas suff.])(vinÄ• Å›a-)(na*)(Ä• ptiá¸¥, f. 1st
s.)(vyapeká¹£aá¹‡Ä• t, n. 5th s.)(anya-)(niÅ›caye, m. 7th s.)

2842.
(antaram, n. 1st s.)(pramÄ• -)(na*)(apeká¹£yate â€• Ä«ká¹£ Pass.)(niá¹£pattyai, f. 4th
s.)(tat-)(sva-bhÄ• va-)(tu*)(apeká¹£yate â€• Ä«ká¹£ Pass.)(pratipattau, f. 7th s.)(artham,
m. 2nd s.)(niÅ›caya-)(tat-)(sva-rÅ«pa-)

2843.
(kiÃ±ca*)(evam*)(aprÄ• mÄ• á¹‡yam, n. 1st s.)(api*)(prasajyate â€• saÃ±j
Pass.)(sva-taá¸¥)(eva*)(hi*)(asataá¸¥, n. 6th s.)(svataá¸¥* [-tas suff.])(tasya, n.
6th s.)(sambhavaá¸¥, m. 1st s.)(kutaÅ›cit*)(api*)

2844.
(anapeká¹£atvam, n. 1st s.)(eva*)(ekam, n. 1st s.)(nibandhanam, n. 1st
s.)(aprÄ• mÄ• á¹‡ya-)(iti*)(Ä• di, n. 1st s.)(hi*)(niá¸¥Å›eá¹£am, n. 1st s.)(Å›akyate â€• Å›ak
Pass.)(abhidhÄ• tum* â€• dhÄ•)(atra*)(api*)

2845.

(tu*)(yathÄ• *)(sÄ• marthyam, n. 1st s.)(avisaá¹ƒvÄ• dana-)(niÅ›ceyam, n. 1st s.)(anyataá¸¥* [-tas suff.])(tathÄ• *)(sÄ• marthyam, n. 1st s.)(saá¹ƒvÄ• da-)(ataá¸¥*)(sarvathÄ• *)(dvayam, n. 1st s.)(samam, n. 1st s.)
N.B.: read niÅ›ceyam for niÅ›cayam.

2846.--Under the circumstances (tataá¸¥*)(kaá¸¥, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡yasya, n. 6th s.)(viparyayÄ• t, m. 5th s.)(yena, m. 3rd s.)(tat, n. 1st s.)(eva*)(iá¹£á¹-am, n. 1st s.)(svataá¸¥* [-tas suff.])(tu*)(apramÄ• á¹‡atÄ• , f. 1st s.)(parataá¸¥* [-tas suff.])

2847.
(tu*)(athÄ• pi*)(asya, n. 6th s.)(prÄ• mÄ• á¹‡yasya, n. 6th s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(upavará¹‡anÄ• t, n. 5th s.)(svataá¸¥* [-tas suff.])(abhimatÄ• , f. 1st s.)(svataá¸¥* [-tas suff.])(vá¹›ttiá¸¥, f. 1st s.)(sva-)(kÄ• rye, n. 7th s.)(jÄ• tÄ• nÄ• m, n. 6th pl.)

2848.
(hi*)(iá¹£yate â€• iá¹£ Pass.)(lÄ• bhe, m. 7th s.)(Ä• tman-)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(apeká¹£itÄ• , f. 1st s.)(kÄ• raá¹‡a-)(tu*)(labda-)(Ä• tmÄ• naá¸¥, m. 1st pl [bv. cpd.])(vartante â€• vá¹›t I C. Ä€t. III p. pl.)(eva*)(svayam*)(sva-)(kÄ• ryeá¹£u, n. 7th pl.)

2849.
(ataá¸¥*)(jÃ±Ä• nÄ• nÄ• m, n. 6th pl.)(asti â€• as II C.)(vyapeká¹£Ä• , f. 1st s.)(sva-)(hetuá¹£ m. 7th pl.)(mÄ• tre, n. 7th s.)(utpatti-)(tu*)(na*)(janmani, n. 7th s.)(niÅ›caya-)(sva-)(guá¹‡eá¹£u, m. 7th pl.)

2850.
(hi*)(janane, n. 7th s.)(viniÅ›citeá¸¥, f. 6th s.)(prÄ• mÄ• á¹‡ya-)(artha-)(teá¹£Ä• m, n. 6th pl.)(svatantrÄ• á¹‡Ä• m, n. 6th pl.)(nirapeká¹£Ä• á¹‡Ä• m, n. 6th pl.)(sva-)(hetu-)(vá¹›ttiá¸¥, f 1st s.)(vat*)(ghaá¹-a-)(Ä• di-)

2851.
(janmani, n. 7th s.)(ghaá¹-aá¸¥, m. 1st s.)(apeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(piá¹‡á¸• a-)(má¹›d-)(daá¹‡á¸• a-)(cakra-)(Ä• di-)(tu*)(Ä• haraá¹‡e, n. 7th s.)(udaka-)(as m. 6th s.)(apeká¹£Ä• , f. 1st s.)(tat-)

2852.
(ca*)(hi*)(ante, m. 7th s.)(eva*)(avaÅ›yam*)(tat, n. 1st s.)(svataá¸¥-pramÄ• á¹‡atvam,

n. 1st s.)(pramÄ• á¹‡atve, n. 7th s.)(adhÄ«ne, n. 7th s.)(para-)(prasajyate â€• saÃ±j Pass.)(anavasthÄ• , f. 1st s.)

2853.
(cet*)(pramÄ• á¹‡atve, n. 7th s.)(maulike, n. 7th s.)(sÄ• dhyatÄ• , f. 1st s.)(antara-)(pramÄ• á¹‡a-)(icchantaá¸¥ â€• iá¹£ I C., m. 1st pl.)(evam*)(tatra*)(labhemahi â€• labh I C. Opt. 1p pl.)(na*)(vayvasthÄ• m, f. 2nd s.)(tava, 6th s.)

2854.
(hi*)(eva*)(yathÄ• *)(prathamam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(apeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(saá¹ƒvÄ• dam, m. 2nd s.)(tat-)(eva*)(tathÄ• *)(punaá¸¥*)(má¹›gyaá¸¥, m. 1st s.)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(saá¹ƒvÄ• dena, m. 3rd s.)(api*)

2855.
(tu*)(yadi*)(kasyacit, n. 6th s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(iá¹£yeta â€• iá¹£ Pass. Opt.)(eva*)(svataá¸¥* [-tas suff.])(kena, m. 3rd s.)(hetunÄ• , m. 3rd s.)(pradveá¹£aá¸¥, m. 1st s.)(prathamasya, n. 6th s.)(bhÄ• ve, m. 7th s.)(tathÄ• *)

2856.
(yadi*)(evam*)(pramÄ• á¹‡atÄ• , f. 1st s.)(pratyaká¹£a-)(Ä• di-)(adhÄ«nÄ• , f. 1st s.)(guá¹‡a-)(ca*)(guá¹‡Ä• á¸¥, m. 1st pl.)(na*)(kadÄ• cana*)(santi â€• as I C. III p. pl.)(vinÄ• *)(pramÄ• á¹‡ena, n. 3rd s.)

2857.
(tataá¸¥*)(pramÄ• á¹‡atÄ• , f. 1st s.)(api*)(tasya, m. 6th s.)(icchataá¸¥ â€• iá¹£ I C., m. 6th s.)(antaram, n. 2nd s.)(pramÄ• á¹‡a-)(paricchedi, n. 2nd s.)(guá¹‡a-)(Ä• yattÄ• , f. 1st s.)(anya-)(parichinna-)(guá¹‡as-)

2858.
(eva*)(yathÄ• *)(Ä• dye, n. 7th s.)(tathÄ• *)(anyatra*)(iti*)(anavasthÄ• , f. 1st s.)(vat*)(pÅ«rva-)(evam*)(tatra*)(tatra*)(na*)(labhemahi â€• labh I C. Opt. 1p pl.)(vyavasthÄ• m, f. 2nd s.)

2859.
(atha*)(jÃ±Ä• nam, n. 1st s.)(guá¹‡a-)(na*)(iá¹£yate â€• iá¹£ Pass.)(prÄ• mÄ• á¹‡yam, n. 1s [bv. cpd.])(Ä• yatta-)(guá¹‡a-)(Ä• dyam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(artha-)(api*)(na*)(apeká¹£eta â€• Ä«ká¹£ I C. Ä€t. Opt.)(pramÄ• m, f. 2nd s.)(guá¹‡a-)

2860.
(ataá¸¥*)(api*)(gatvÄ• * â€• gam)(dÅ«ram, n. 2nd s.)(yat*)(avaÅ›ya-)(abhyupagantavyam, n
1st s.)(kvacit*)(svataá¸¥-prÄ• mÄ• á¹‡yam, n. 1st s.)(tatra*)(eva*)(varam, n. 1st
s.)(sthitam, n. 1st s.)(Ä• dau, m. 7th s.)
N.B.: read gatvÄ• rather than dhyÄ• tvÄ• .

2861.
(vÄ• *)(kena, m. 3rd s.)(abhyadhikena, m. 3rd s.)(saá¹ƒvÄ• da-)(vijÃ±Ä• ne, n. 1st
d.)(guá¹‡a-)(balena, n. 3rd s.)(yat-)(Ä• dyasya, n. 6th s.)(adhÄ«natvam, n. 1st
s.)(tat-)

2862.
(tasmÄ• t, n. 5th s.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(sthitam, n. 1st
s.)(svataá¸¥-)(sarvatra*)(autsargikam, n. 1st s.)(tat, n. 1st s.)(apohyate â€• Å«h
Pass.)(bÄ• dha-)(jÃ±Ä• nÄ• bhyÄ• m, n. 3rd d.)(kÄ• raá¹‡a-)(duá¹£á¹-atva-)

2863.
(ca*)(api*)(etasmin, m. 7th s.)(Ä• yatte, m. 7th s.)(para-)(na*)(anavasthÄ• , f. 1st
s.)(hi*)(etat, n. 1st s.)(adhÄ«nam, n. 1st s.)(pramÄ• á¹‡a-)(ca*)(tat, n. 1st
s.)(pratiá¹£á¹-hitam, n. 1st s.)(svataá¸¥* [-tas suff.])

2864.
(hi*)(yathÄ• *)(pramÄ• á¹‡am, n. 1st s.)(na*)(sÄ• dhyate â€• sidh Caus. Pass.)(anyena, n.
3rd s.)(pramÄ• á¹‡ena, n. 3rd s.)(eva*)(tathÄ• *)(a-pramÄ• á¹‡atvam, n. 1st
s.)(hi*)(na*)(sidhyati â€• sidh IV C.)(a-pramÄ• á¹‡Ä• t, n. 5th s.)

2865.
(hi*)(Ä• Å›rayatve, n. 7th s.)(tulya-)(jÄ• ta-)(upapadyate â€• pad IV. C.
Ä€t.)(na*)(pratiá¹£á¹-hÄ• , f. 1st s.)(tu*)(vijÄ• teá¸¥, f. 6th
s.)(mÅ«la-)(dá¹›á¸• ha-)(pratiá¹£á¹-hitÄ• , f. 1st s.)(anya-)(hetutvÄ• t, n. 5th s.)

2866.
(bÄ• dhaka-)(pratyayaá¸¥, m. 1st s.)(tÄ• vat*)(avadharaá¹‡am, n. 1st
s.)(artha-)(anyatva-)(anapeká¹£a-)(pramÄ• á¹‡atvÄ• t, n. 5th s.)(saá¸¥, m. 1st s.)(apohate
â€• Å«h I C. Ä€t.)(pÅ«rva-)(jÃ±Ä• nam, n. 2nd s.)

2867.
(tu*)(punaá¸¥*)(tatra*)(api*)(syÄ• t â€• as II C. Opt.)(apeká¹£Ä• , f. 1st s.)(apavÄ• dasya,

m. 6th s.)(kvacit*)(Ä• Å›aá¹…kasya, m. 6th s. [bv. cpd.])(jÄ• ta-)(pÅ«rveá¹‡a, n. 3rd s.)(sÄ• , f. 1st s.)(api*)(nivartate â€• vá¹›t I C. Ä€t.)(alpena, m. 3rd s.)

2868.
(yadi*)(antaram, n. 1st s.)(bÄ• dhaka-)(utpannam, n. 1st s.)(anvicchataá¸¥, m. 6th s.)(aparam*, n. 2st s. [adv.])(tataá¸¥*)(madhyama-)(bÄ• dhena, m. 3rd s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(pÅ«rvasya, n. 6th s.)(eva*)

2869.
(atha*)(samyaÃ±c-)(anveá¹£aá¹‡e, n. 7th s.)(ká¹›te, n. 7th s.)(anurÅ«pa-)(yatnena, m. 3rd s.)(na*)(bÄ• dhakam, n. 1st s.)(bÄ• dhaka-)(bhavet â€• bhÅ« Opt.)(vijÃ±Ä• tam, n. 1st s.)(a-bhÄ• vÄ• t, m. 5th s.)(mÅ«la-)

2870.
(tataá¸¥*)(nirapavÄ• datvÄ• t, n. 5th s.)(tena, n. 3rd s.)(eva*)(balÄ«yasÄ• , n. 3rd s.)(bÄ• dhyate â€• bÄ• dh Pass.)(Ä• dyam, n. 1st s.)(tena, n. 3rd s.)(pramÄ• á¹‡atvam, n. 1
s.)(tasya, n. 6th s.)(eva*)(apohyate â€• Å«h Pass.)

2871.
(evam*)(na*)(ativartate â€• vá¹›t I C. Ä€t.)(tritayam, n. 2nd s.)(jÃ±Ä• na-)(parÄ«ká¹£aka-)(ca*)(tataá¸¥*)(bÄ• dhena, m. 3rd s. [bv. cpd.])(a-jÄ• ta-)(punaá¸¥*)(Ä• Å›aá¹…kyam, n. 1st s.)(bÄ• dhakam, n. 1st s.)

2872.
(hi*)(yaá¸¥, m. 1st s.)(mohÄ• t, m. 5th s.)(utpreká¹£eta â€• Ä«ká¹£ I C. Opt. Ä€t.)(bÄ• dhaka
n. 2nd s.)(api*)(ajÄ• tam, n. 2nd s.)(saá¸¥, m. 1st s.)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(saá¹ƒÅ›aya-)(sarva-)(vyavahÄ• reá¹£u, m. 7th pl.)(vrajet â€• vraj I C. Opt.)(ká¹£ayam, m. 2nd s.)

2873.
(ca*)(tathÄ• *)(vÄ• sudevena, m. 3rd s.)(ninditÄ• , f. 1st s.)(saá¹ƒÅ›aya-)(Ä• tmatÄ• , f. 1st s.)(iti*)(na*)(ayam, m. 1st s.)(lokaá¸¥, m. 1st s.)(na*)(paraá¸¥, m. 1st s.)(kaunteya, m. 1st s. vocative)(asti â€• as II C.)(saá¹ƒÅ›aya-)(Ä• tmanaá¸¥, m. 6th s.)

2874.
(ataá¸¥*)(yatra*)(matau, f. 7th s.)(eva*)(yÄ• vÄ• n, m. 1st s.)(apavÄ• daá¸¥, m. 1st s.)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(tÄ• vati, m. 7th s.)(eva*)(anviá¹£á¹-e, m. 7th s.)(ca*)(anupajÄ• te, m. 7th s.)(tat-)(Ä• tmani, f. 7th s. [bv. cpd.])

2875.
(pramÄ• tá¹›bhiá¸¥, m. 3rd pl.)(kÄ• maiá¸¥, m. 3rd pl.)(Ä• tman-)(na*)(sthÄ• tavyam, n. 1st s.)(utpreká¹£amÄ• á¹‡aiá¸¥, m. 3rd pl.)(bhÅ«yaá¸¥*, n. 2nd s. [adv.])(tatra*)(vastuni, n. 7th s.)(iti*)(api*)(syÄ• t â€• as II C. Opt.)(kadÄ• cit*)

2876.
(hi*)(ye, m. 1st pl.)(bhedÄ• á¸¥, m. 1st pl.)(deÅ›a-)(kÄ• la-)(nara-)(avasthÄ• -)(siddhÄ• á¸¥, m. 1st pl.)(eva*)(yasmin, n. 7th s.)(saá¹ƒvyavahÄ• rataá¸¥* [-tas suff.])(arthinÄ• , m. 3rd s.)(bÄ• dhaka-)(apeká¹£yÄ• á¸¥, m 1st pl.)(te, m. 1st pl.)

2877.
(dÅ«ra-)(deÅ›a-)(vyavasthÄ• nÄ• t, n. 5th s.)(asamyaÃ±c-)(darÅ›ane, n. 7th s.)(bhavet â€• bhÅ« I C. Opt.)(anya-)(Ä• Å›aá¹…kÄ• , f. 1st s.)(kvacit*)(tatra*)(samÄ«pa-)(gati-)(mÄ• trakam, n. 1st s.)

2878.
(apavÄ• da-)(avadhiá¸¥, m. 1st s.)(kÄ• la-)(nara-)(avasthÄ• -)(antare, n. 7th s.)(na*)(tu*)(vyapeká¹£Ä• , f. 1st s.)(vidyate â€• vid Pass.)(tatra*)(má¹›ga-)(tá¹›á¹£á¹‡Ä• -)(Ä• di-)(buddhi-)(vat*)
Textual variant (Baudha BhÄ• ratÄ«): (tasmin*)

2879.
(evam*)(yaá¸¥, m. 1st s.)(kÄ• le, m. 7th s.)(santamase, n. 7th s.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(gava-)(aÅ›va-)(Ä• di-)(bhrÄ• nteá¸¥, f. 5th s.)(nirá¹‡ayaá¸¥, m. 1st s.)(avadhiá¸¥, m. 1st s.)(tatra*)(bhavana-)(prakÄ• Å›Ä«- [form with affix cvi])

2880.
(tathÄ• *)(hi*)(candra-)(moha-)(diÅ›-)(vará¹‡a-)(svara-)(veda-)(Ä• diá¹£u, m. 7th s.)(anyathÄ• tve, n. 7th s.)(avadhÄ• raá¹‡am, n. 1st s.)(sampraÅ›nÄ• t, m. 5th s.)(antara-)(puruá¹£a-)

2881.
(indriyaiá¸¥, m. 3rd pl. [bv. cpd.])(ká¹£ata-)(rÄ• ga-)(dveá¹£a-)(mada-)(unmÄ• da-)(ká¹£ud-)(tá¹›á¹£á¹‡Ä• -)(Ä• di-)(durjA 7th s.)(viparyayaá¸¥, m. 1st s.)(arthe, m. 7th s.)(jÃ±Ä• yamÄ• ne â€• jÃ±Ä• Pass, m. 7th s.)(a-bhÄ• vÄ• t, m. 5th s.)(tat-)

2882.
(api*)(vyavahÄ• re, m. 7th s.)(á¹›á¹‡a-)(Ä• di-)(vivadamÄ• nayoá¸¥ â€• vad I C. Ä€t., m. 7th d.)(dvayoá¸¥, m. 7th d.)(ekam, n. 1st s.)(vÄ• kyam, n. 1st s.)(prati-arthinaá¸¥, m. 6th s.)(dve, n. 1st d.)(vÄ• kye, n. 1st d.)(pÅ«rva-vÄ• dinaá¸¥, m. 6th s.)

2883.
(eva*)(bhayÄ• t, m. 5th s.)(anavasthÄ• -)(na*)(adhikam, n. 1st s.)(vÄ• kyam, n. 1st s.)(likhyate â€• likh Pass.)(tu*)(tataá¸¥*)(svÄ• min-)(sÄ• ká¹£in-)(sabhÄ• -sadaá¸¥, m. 1st pl.)(brÅ«yuá¸¥ â€• bru II C. Opt. III p. pl.)(nirá¹‡ayam, m. 2nd s.)

2884.
(evam*)(sarvatra*)(iá¹£yate â€• iá¹£ Pass.)(vikriyÄ• , f. 1st s.)(trayasya, n. 6th s.)(jÃ±Ä• na-)(eva*)(ataá¸¥*)(eva*)(devÄ• nÄ• m, m. 6th pl.)(abhidhÄ«yate â€• dhÄ• Pass.)(tri-satyatÄ• , f. 1st s.)(api*)

2885.
(tena, n. 3rd s.)(pramÄ• á¹‡atve, n. 7th s.)(svataá¸¥* [-tas suff.])(na*)(anavasthÄ• , f. 1st s.)(api*)(ubhayoá¸¥, n. 6th d.)(ataá¸¥*)(pramÄ• á¹‡atva-)(apramÄ• á¹‡atve, n. 1st d.)(sthite, n. 1st d.)(yathÄ• -yogam*, m. 2nd s. [adv.])

2886.
(tat, n. 1st s.)(vÄ• kyam, n. 1st s.)(yat, n. 1st s.)(avadhÄ• ryate â€• dhá¹› Caus. Pass.)(nityam, n. 1st s.)(vÄ• *)(praá¹‡Ä«tam, n. 1st s.)(Ä• pta-)(na*)(api*)(manÄ• k*)(dÅ«á¹£yate â€• duá¹£ Caus. Pass.)

2887.
(eva*)(te, m. 1st pl.)(ye, m. 1st pl.)(vidyÄ• -guravaá¸¥, m. 1st pl.)(ca*)(saha-adhyÄ• yinaá¸¥, m. 1st pl.)(vÄ• rayantaá¸¥ â€• vá¹› Caus., m. 1st pl.)(vinÄ• Å›am, m. 2nd s.)(tatra*)(ká¹£amÄ• á¸¥, m. 1st pl.)(pÄ• lana-)(tÄ• dá¹›Å›Ä• m, n. 6 pl.)

2888.
(ataá¸¥*)(vÄ• kyam, n. 1st s.)(na*)(dÅ«á¹£yate â€• duá¹£ Caus. Pass.)(vÄ• *)(doá¹£aiá¸¥, m pl.)(niá¹£iddhaiá¸¥, m. 3rd pl.)(guá¹‡a-)(yadvÄ• *)(a-bhÄ• ve, m. 7th s.)(kartuá¸¥, m. 6th s.)(na*)(te, m. 1st pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(nirÄ• Å›rayÄ• á¸¥, m. 1st pl.)

2889.
(tatra*)(dvayam, n. 1st s.)(dá¹›á¹£á¹-am, n. 1st s.)(ukteá¸¥, f. 6th s.)(Ä• pta-)(Ä• tmakam, n. 1st s.)(a-bhÄ• va-)(doá¹£a-)(guá¹‡a-)(yathÄ• *)(pramÄ• á¹‡atvam, n. 1st s.)(asti â€• as II C.)(na*)(guá¹‡ebhyaá¸¥, m. 5th pl.)(tathÄ• *)(uditam, n. 1st s.)

2890.
(ataá¸¥*)(guá¹‡avattvÄ• t, n. 5th s.)(vaktuá¸¥, m. 6th s.)(na*)(doá¹£Ä• á¸¥, m. 1st pl.)(nirÄ• ká¹›tÄ• á¸¥, m. 1st pl.)(tat-)(ca*)(pramÄ• á¹‡am, n. 1st s.)(vÄ• kyam, n. 1st s.)(svataá¸¥* [-tas suff.])(upalaká¹£itam, n. 1st s.)(a-bhÄ• va-)(doá¹£a-)

2891.
(cet*)(a-bhÄ• vah, m. 1st s.)(doá¹£a-)(vÄ• kyeá¹£u, n. 7th pl.)(Ä• pta-)(gamyate â€• gam Pass.)(guá¹‡ebhyaá¸¥, m. 5th pl.)(bhavet â€• bhÅ« II C. Opt.)(sÄ• , f. 1st s.)(eva*)(anavasthÄ• , f. 1st s.)(anugÄ• minaá¸¥, m. 6th s.)(guá¹‡avattva-)

2892.
(eá¹£aá¸¥, m. 1st s.)(na*)(doá¹£aá¸¥, m. 1st s.)(jÃ±Ä• nam, n. 1st s.)(guá¹‡a-)(na*)(eva*)(apeká¹£yate â€• Ä«ká¹£ Pass.)(tadÄ• *)(na*)(eva*)(jÃ±Ä• yamÄ• na 3rd s.)(guá¹‡Ä• á¸¥, m. 1st pl.)(upakÄ• riá¹‡aá¸¥, m. 1st pl.)(tatra*)

2893.
(mÄ• treá¹‡a, n. 3rd s.)(sattÄ• -)(te, m. 1st pl.)(sarve, m. 1st pl.)(ká¹£amÄ• á¸¥, m. 1st pl.)(vyÄ• varttana-)(doá¹£a-)(teá¹£u, m. 7th pl.)(satsu, m. 7th pl.)(na*)(jÄ• yate â€• jan IV. C. Ä€t.)(jÃ±Ä• nam, n. 1st s.)(viá¹£ayam, n. 1st s. [bv. cpd.])(doá¹£a-)(ná¹›-)

2894.
(ca*)(jÃ±Ä• yamÄ• natvÄ• t, n. 5th s.)(doá¹£aiá¸¥, m. 3rd pl.)(na*)(apodyate â€• vad Pass.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(siddham, n. 1st s.)(anapodita-)(tat, n. 1st s.)(sthitam, n. 1st s.)(svataá¸¥* [-tas suff.])(iha*)(api*)

2895.
(tu*)(pauruá¹£eye, n. 7th s.)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(iti*)(santi â€• as II C. III p. pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(santi â€• as II C. III p. pl.)(na*)(vede, m. 7th s.)(ca*)(a-bhÄ• vÄ• t, m. 5th s.)(kartuá¸¥, m. 6th s.)(asti â€• as Ii C.)(eva*)(na*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(naá¸¥, 6th pl.)

2896.
(ataá¸¥*)(yat*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(ucyate â€• vac Pass.)(vede, m. 7th

s.)(anapeká¹£atvÄ• t, n. 5th s.)(tadÄ• *)(sutarÄ• m*)(siddhyati â€• sidh IV C.)(svataá¸¥* [-tas suff.])(praá¹‡Ä«te, n. 7th s.)(Ä• ptena, m. 3rd s.)(api*)

2897.
(tayÄ• , f. 3rd s.)(eva*)(yÄ• , f. 1st s.)(anya-)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)(asaá¹…gatiá¸¥, f. 1st s.)(sarva-)(kÄ• lam*, m. 2nd s. [adv.])(arthe, m. 7th s.)(veda-)(asya, m. 6th s.)(pramÄ• á¹‡atvam, n. 1st s.)(anyathÄ• *)(anuvÄ• datvam, n. 1st s.)

2898.
(saá¹…gatiá¸¥, f. 1st s.)(na*)(eva*)(kÄ• raá¹‡am, n. 1st s.)(pramÄ• á¹‡atve, n. 7th s.)(anyasya, n. 6th s.)(api*)(hi*)(tulya-)(arthÄ• nÄ• m, n. 6th pl. [bv. cpd.])(vikalpena, m. 3rd s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(eva*)(ekasya, n. 6th s.)

2899.
(api*)(yatra*)(syÄ• t â€• as II C. Opt.)(paricchedaá¸¥, m. 1st s.)(punaá¸¥*)(uttaraiá¸¥, n. 3rd pl.)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)(nÅ«nam*)(api*)(tatra*)(saá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(na*)(sphuá¹-am*, n. 2nd s. [adv.])(avadhá¹›taá¸¥, m. 1st s.)(pÅ«rveá¹‡a, n. 3rd s.)

2900.
(na*)(pramÄ• á¹‡atÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(arthe, m. 7th s.)(vinaá¹£á¹-e, n. 7th s.)(saká¹›t-)(jÄ• ta-)(ca*)(Å›rautrÄ• , f. 1st s.)(dhÄ«á¸¥, f. 1st s.)(syÄ• t â€• as II C. Opt.)(apramÄ• á¹‡am, n. 1st s.)(asaá¹…gatÄ• , f. 1st s.)(netra-)(Ä• dibhiá¸¥, m. 3rd pl.)

2901.
(cet*)(pramÄ• á¹‡atÄ• , f. 1st s.)(asyÄ• á¸¥, f. 6th s.)(siddhÄ• , f. 1st s.)(sambandhÄ• t, m. 5th s.)(antareá¹‡a, n. 3rd s.)(Å›rotra-)(jÃ±Ä• na-)(vede, m. 7th s.)(api*)(saá¹…gateá¸¥, f. 5th s.)(antara-)(vijÃ±Ä• na-)(janya-)(tat-)

2902.
(tu*)(api*)(dvayoá¸¥, n. 6th d.)(buddhiá¸¥, f. 1st s.)(asti â€• as II C.)(na*)(janyÄ• , f. 1st s.)(antara-)(sÄ• dhana-)(ataá¸¥*)(na*)(vÄ• Ã±chyate â€• vÄ• Ã±ch Pass.)(saá¹ƒvÄ• da 1st s.)(jÃ±Ä• na-)(ká¹›ta-)(antara-)(hetu-)

2903.
(tu*)(yathÄ• *)(pratyaká¹£e, n. 7th s.)(kÄ• raá¹‡am, n. 1st s.)(saá¹…gatiá¸¥, f. 1st s.)(antara-)(vijÃ±Ä• na-)(adhÄ«na-)(eka-)(indriya-)(tathÄ• *)(kathyatÄ• m â€• kath Pass. Imperative 3p s.)(ká¸·ptÄ• , f. 1st s.)(vede, m. 7th s.)(api*)

2904.
(hi*)(labhyamÄ• ne â€• labh Pass., n. 7th s.)(eva*)(ekena, n. 3rd s.)(vÄ• kyena, n. 3rd s.)(kÄ• la-)(deÅ›a-)(nara-)(Ä• diá¹£u, m. 7th pl.)(na*)(antaram, n. 1st s.)(kÄ• raá¹‡a-)(má¹›gyam, n. 1st s.)(saá¹ƒvÄ• de, m. 7th s.)(artha-)

2905.
(tasmÄ• t, n. 5th s.)(yat, n. 1st s.)(dá¹›á¸• ham, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(utpannam, n. 1st s.)(na*)(visaá¹ƒvadet â€• vad I C. Opt.)(vijÃ±Ä• naiá¸¥, n. 3rd s.)(antara-)(deÅ›a-)(Ä• di-)(tat, n. 1st s.)(asaá¹ƒsayam, n. 1st s. [bv. cpd.])(pramÄ• á¹‡am, n. 1st s.)

2906.
(ca*)(pramÄ• á¹‡atÄ• , f. 1st s.)(Å›abda-)(Ä• dÄ«nÄ• m, m. 6th pl.)(na*)(sÄ• dhyÄ• , f. 1st s.)(anumÄ• nena, n. 3rd s.)(mÄ• *)(aviÅ›eá¹£ataá¸¥* [-tas suff.])(sÄ• , f. 1st s.)(pratyaká¹£asya, n. 6th s.)(api*)(bhÅ«t â€• bhÅ« augmentless aorist)(sÄ• dhyÄ• , f. 1st s.)(anumÄ• na-)(eva*)

2907.
(yena, n. 3rd s.)(pramÄ• á¹‡atvam, n. 1st s.)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(sÄ• dhyate â€ Caus. Pass.)(anyena, n. 3rd s.)(tasya, n. 6th s.)(api*)(sÄ• dhyatvÄ• t, n. 5th s.)(anyena, n. 3rd s.)(prasajyate â€• saÃ±j Pass.)(anavasthÄ• , f. 1st s.)

2908.
(cet*)(pramÄ• á¹‡atÄ• , f. 1st s.)(sÄ• dhakasya, n. 6th s.)(syÄ• t â€• as II C. Opt.)(asÄ• dhitÄ• , f. 1st s.)(anyena, n. 3rd s.)(sÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(siddhÄ• , f. 1st s.)(eva*)(tat-vat*)(api*)(sÄ• dhyÄ• nÄ• m, n. 6th pl.)(tataá¸¥*)

2909.
(nanu*)(pratyaká¹£a-)(Ä• di, n. 1st s.)(na*)(gá¹›hyate â€• gá¹›h Pass.)(evam*)(iti*)(pramÄ• á¹‡am, n. 1st s.)(ca*)(ittham*)(agá¹›hÄ«tena, n. 3rd s.)(na*)(vyavahÄ• raá¸¥, m. 1st s.)(avakalpyate â€• ká¸·p Caus. Pass.)

2910.
(pÅ«rvam*, n. 2nd s. [adv.])(grahaá¹‡Ä• t)(pramÄ• á¹‡am, n. 1st s.)(pratiá¹£á¹-hitam, n. 1st s.)(sva-)(rÅ«peá¹‡a, n. 3rd s.)(ca*)(tat-)(sva-)(arthe, m. 7th s.)(nirapeká¹£am, n. 1st s.)(pramite, m. 7th s.)(mÄ«yate â€• mÄ• Pass.)(paraiá¸¥, n. 3rd pl.)

2911.
(ca*)(yathÄ• *)(sarve, m. 1st pl.)(viá¹£ayÄ• á¸¥, m. 1st pl.)(gá¹›hyante â€• grah Pass. III p. pl.)(caká¹£uá¸¥-)(Ä• dibhiá¸¥, n. 3rd pl.)(indriyaiá¸¥, n. 3rd pl.)(eva*)(aviditaiá¸¥, n. 3rd pl.)(tathÄ• *)(te, m. 1st pl.)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)(api*)

2912.
(tena, n. 3rd s.)(jÃ±Ä• yamÄ• natvam, n. 1st s.)(atra*)(na*)(upayujyate â€• yuj Pass.)(prÄ• mÄ• á¹‡ye, n. 7th s.)(anubhavaá¸¥, m. 1st s.)(viá¹£aya-)(api*)(labhyate â€• labh Pass.)(asmÄ• t, n. 5th s.)(eva*)(ajÃ±Ä• tÄ• t, n. 5th s.)

2913.
(iva*)(pramÄ• á¹‡am, n. 1st s.)(apramÄ• á¹‡am, n. 1st s.)(punaá¸¥*)(sthitam, n. 1st s.)(sva-)(arthe, m. 7th s.)(tasya, n. 6th s.)(mithyÄ• tvam, n. 1st s.)(na*)(gá¹›hyeta â€• grah Pass. Opt.)(á¹›te*)(antarÄ• t, n. 5th s.)(pramÄ• á¹‡a-)

2914.
(hi*)(anyathÄ• -)(bhÄ• vaá¸¥, m. 1st s.)(arthasya, m. 6th s.)(na*)(Ä• ttaá¸¥, m. 1st s.)(pÅ«rveá¹‡a, n. 3rd s.)(vat*)(tathÄ• tva-)(tat*)(atra*)(api*)(dhÄ«á¸¥, f. 1st s.)(bhÄ• ve, m. 7th s.)(anyathÄ• -)(yat-vÄ• *)(kÄ• raá¹‡e, n. 7th s.)(duá¹£á¹-a-)

2915.
(eva*)(tÄ• vatÄ• , n. 3rd s.)(mithyÄ• tvam, n. 1st s.)(gá¹›hyate â€• grah Pass.)(na*)(anya-)(hetukam, n. 1st s.)(eva*)(avastham, n. 1st s. [bv. cpd.])(utpatti-)(idam, n. 1st s.)(mÄ«yate â€• mÄ• Pass.)(iti*)(pramÄ• á¹‡am, n. 1st s.)

2916.
(ataá¸¥*)(api*)(yatra*)(mithyÄ• tvam, n. 1st s.)(pratipÄ• dyate â€• pad Caus. Pass.)(parebhyaá¸¥, m. 4th pl.)(tatra*)(api*)(etat, n. 1st s.)(dvayam, n. 1st s.)(vÄ• cyam, n. 1st s.)(tu*)(na*)(mÄ• tá¹›kam, n. 1st s.)(sÄ• dharmya-)

2917.
(avipaÅ›citaá¸¥, m. 1st pl.)(ye, m. 1st pl.)(Ä• Å›ritÄ• á¸¥, m. 1st pl.)(kiÃ±cit, n. 2nd s.)(mÄ• tram, n. 2nd s.)(sÄ• dharmya-)(apramÄ• á¹‡a-)(sÄ• dhayanti â€• sidh Caus. III p. pl.)(mithyÄ• tvam, n. 1st s.)(sarva-)(pramÄ• á¹‡a-)

N.B.: read ye for yat.

2918.

(teá¹£Ä• m, m. 6th pl.)(tÄ• dá¹›k, n. 1st s.)(sÄ• dhana-kalpanam, n. 1st s.)(eva*)(Ä• tman-)(vadhÄ• ya, m. 4th s.)(parasya, m. 6th s.)(api*)(utpadyate â€• pad IV C. Ä€t.)(tÄ• dá¹›Å›am, n. 1st s.)(pratibimbena, n. 3rd s.)

2919.
(ca*)(pratiá¹£iddhatvÄ• t, n. 5th s.)(tena, n. 3rd s.)(sÄ• dhanam, n. 1st s.)(a-yathÄ• -bhÅ«ta-)(na*)(ká¹£amam, n. 1st s.)(bÄ• dhitum* â€• bÄ• dh)(codanÄ• m, f. 2n s.)(autsargika-)(pramÄ• á¹‡atvÄ• t, n. 5th s.)

2920.
(atra*)(abhidhÄ«yate â€• dhÄ• Pass.)(tu*)(nanu*)(eá¹£Ä• , f. 1st s.)(vyavasthÄ• , f. 1st s.)(sa-)(nibandhanÄ• , f. 1st s. [bv. cpd.])(teá¹£Ä• m, n. 6th pl.)(bhÄ• vÄ• nÄ• m, m. 6th pl.)(iá¹£yate â€• iá¹£ Pass.)(sthitiá¸¥, f. 1st s.)
N.B.: read bhÄ• vÄ• nÄ• m instead of jÃ±Ä• nÄ• nÄ• m or jÃ±Ä• tÄ• nÄ• m.

2921.
(lÄ• bhe, m. 7th s.)(Ä• tman-)(Ä• dÄ«nÄ• m, m. 6th pl.)(ghaá¹-a-)(iá¹£yate â€• iá¹£ Pass.)(apeká¹£itÄ• , f. 1st s.)(kÄ• raá¹‡a-)(labdha-)(Ä• tmanÄ• m, m. 6th pl. [bv. cpd.])(pravá¹›ttiá¸¥, f. 1st s.)(eva*)(svayam*)(sva-)(kÄ• ryeá¹£u, n. 7th pl.)

2922.
(tu*)(jÃ±Ä• nam, n. 1st s.)(yat, n. 1st s.)(tvayÄ• , 3rd s.)(api*)(iá¹£á¹-am, n. 1st s.)(asthiram, n. 1st s.)(anantaram*, n. 2nd s. [adv.])(janma-)(asataá¸¥, n. 6th s.)(paÅ›cÄ• t*)(labda-)(Ä• tmanaá¸¥, n. 6th s. [bv. cpd.])(kÄ«dá¹›Å›aá¸¥, m. 1st s.)(vyÄ• pÄ• raá¸¥, m. 1st s.)(tasya, n. 6th s.)

2923.
(hi*)(vyÄ• pÄ• raá¸¥, m. 1st s.)(kÄ• raá¹‡Ä• nÄ• m, n. 6th pl.)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(atire [-tas suff.])(janman-)(janma, n. 1st s.)(vivaká¹£yate â€• vac Desiderative Pass.)(iti*)(mÄ• *)(bhÅ«t â€• bhÅ« augmentless Aorist)(tathÄ• *)(pramÄ• á¹‡e, n. 7th s.)(api*)

2924.
(hi*)(tat, n. 1st s.)(na*)(Ä• ste â€• Ä• s Ii C. Ä€t.)(api*)(ká¹£aá¹‡am, n. 2nd s.)(vÄ• *)(jÄ• yate â€• jan IV C. Ä€t.)(Ä• tmakam, n. 1st s.)(apramÄ• -)(yena, n. 3rd s.)(vyÄ• priyeta â€• pá¹› Pass. Opt.)(paÅ›cÄ• t*)(grahaá¹‡e, n. 7th s.)(artha-)(vat*)(indriya-)(Ä• di-)

2925.
(api*)(atha*)(jÃ±Ä• nam, n. 1st s.)(abhyupagamyate â€• gam Pass.)(aká¹£aá¹‡ikam, n. 1st s.)(ca*)(nityam, n. 1st s.)(ayam, m. 1st s.)(virodhaá¸¥, m. 1st s.)(abhyupeta-)(evam*)(avabÄ• dhanam, n. 1st s.)(yuktyÄ• , f. 3rd s.)

2926.
(sÄ• dhita-)(sa-vistaram, n. 1st s. [bv. cpd.])(sarvam, n. 1st s.)(vastu, n. 1st s.)(bhaá¹…gam, n. 1st s. [bv. cpd.])(ká¹£aá¹‡a-)(ca*)(nityam, n. 1st s.)(na*)(janyate â€• jan Pass.)(iti*)(kÄ• , f. 1st s.)(apeká¹£itÄ• , f. 1st s.)(asya, n. 6th s.)(kÄ• raá¹‡a-)

2927.
(ca*)(ataá¸¥*)(Å›akyate â€• Å›ak Pass.)(vaktum* â€• vac)(eva*)(svataá¸¥* [-tas suff.])(na*)(vartate â€• vá¹› I C. Ä€t.)(pramÄ• , f. 1st s.)(paÅ›cÄ• t*)(sva-)(kÄ• ryeá¹£u, n. 7th pl.)(nairÅ«pyÄ• t, n. 5th s.)(vat*)(gagana-abja-)

2928.
(vÄ• *)(jÃ±Ä• nam, n. 1st s.)(astu â€• as II C. Imperative 3p s.)(aká¹£aá¹‡kam, n. 1st s.)(eva*)(svataá¸¥* [-tas suff.])(pravartate â€• vá¹›t I C. Ä€t.)(viniÅ›cityai, f. 4th s.)(sva-)(prÄ• mÄ• á¹‡ya-)(tat*)(kim*)(saá¹ƒÅ›aya-)(Ä• dayaá¸¥, m. 1st pl.)

2929.
(yasmÄ• t, n. 5th s.)(niÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(bhÄ• vikaá¸¥, m. 1st s.)(tatra*)(tat-)(mÄ• tra-)(tasmin, m. 7th s.)(jÄ• te, m. 7th s.)(anÄ• spadau, m. 1st d.)(sandeha-)(viparyÄ• sau, m. 1st d.)

2930.
(hi*)(manasoá¸¥, n. 6th d.)(niÅ›caya-)(Ä• ropa-)(bhÄ• vataá¸¥* [-tas suff.])(bÄ• dhaka-)(bÄ• dhya-)(samÄ• ropa-)(viveke, m. 7th s.)(niÅ›cayaá¸¥, m. 1st s.)(vartate â€• vá¹›t I C. Ä€t.)(akhilaá¸¥, m. 1st s.)

2931.
(ca*)(tataá¸¥*)(siddhaye, f. 4th s.)(prÄ• mÄ• á¹‡ya-)(mati-)(janya-)(codanÄ• -)(yuktiá¸¥, f. 1st s.)(uttha-bhÄ• vÄ• t, m. 5th s.)(hetu-)(varjita-)(doá¹£a-)(apÄ• rthikÄ• , f. 1st s.)

2932.
(yadi*)(iá¹£yate â€• iá¹£ Pass.)(svataá¸¥-pramÄ• á¹‡atve, n. 7th s.)(sÄ• , f. 1st s.)(nivÄ• riá¹
f. 1st s.)(apavÄ• da-)(api*)(tat, n. 1st s.)(na*)(evam*)(asambhavÄ• t, m. 5th s.)(Ä• Å›aá¹…kÄ• yÄ• á¸¥, f. 6th s.)

2933.
(sÄ• , f. 1st s.)(Ä• Å›aá¹…kÄ• , f. 1st s.)(tÄ• vat*)(eva*)(yÄ• vat*)(niÅ›cayaá¸¥, m. 1st s.)(na*)(udeti â€• i II C.)(niÅ›caye, m. 7th s.)(gate, m. 7th s.)(tat-)(kutaá¸¥*)(nu*)(iyam, f. 1st s.)(aprÄ• mÄ• á¹‡ye, n. 7th s.)(tasmin, n. 7th s.)

2934.
(yena, n. 3rd s.)(yatnaá¸¥, m. 1st s.)(artham*, m. 2nd s. [adv.])(vinivá¹›tti-)(tat-)(vrajet â€• vraj I C. Opt.)(sÄ• rthakatÄ• m, f. 2nd s.)(hi*)(niÅ›cita-tÄ• dÄ• tmyaá¸¥, m. 1st s. [bv. cpd.])(sthÄ• á¹‡au, m. 7th s.)(na*)(Å›aá¹…kate â€• Å›aá¹…k I C. Ä€t.)(anyathÄ• tvam, n. 2nd s.)

2935,
When a firm conviction (niÅ›cayaá¸¥, m. 1st s.)(jÄ• yate â€• jan IV C. Ä€t.)(yat-)(rÅ«pa-)(yatra*)(vastuni, n. 7th s.)(yasmÄ• t, n. 5th s.)(Å›aá¹…kÄ• yÄ• á¸¥, f. 6th s.)(viparyaya-)(tat-)(nivartanam, n. 1st s.)(tataá¸¥*)(eva*)

2936.
(yathÄ• *)(astitÄ• -)(pÄ• vaka-)(Ä• di-)(gatau, f. 7th s.)(liá¹…gebhyaá¸¥, n. 5th pl.)(Ä• di-)(dhÅ«ma-)(nÄ• stitÄ• -)(tat-)(upapadyate â€• pad IV C. Ä€t.)(vyavacchedaá¸¥, m. 1st s.)(tataá¸¥*)(eva*)

2937.
(evam*)(iá¹£yatÄ• m â€• iá¹£ Pass. Imperative 3p s.)(vyavacchedaá¸¥, m. 1st s.)(aprÄ• mÄ• á¹‡ya-)(eva*)(svataá¸¥* [-tas suff.])(ataá¸¥*)(nivá¹›ttaye, f. 4th s.)(aprÄ• mÄ• á¹‡ya-)(na*)(sÄ• dhanam, n. 1st s.)(yuktam, n. 1st s.)

2938.
(tu*)(yadi*)(vartteta â€• vá¹›t I C. Opt. Ä€t.)(Ä• Å›aá¹…kÄ• , f. 1st s.)(dvaya-)(apramÄ• á¹‡a-)(tatra*)(syÄ• t â€• as II C. Opt.)(na*)(niÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(ká¹›teá¸¥, f. 5th s.)(viá¹£ayÄ«- [form with affix cvi])(bhrÄ• ntyÄ• , f. 3rd s.)

2939.
(yaá¸¥, m. 1st s.)(ká¹›taá¸¥, m. 1st s.)(viá¹£ayÄ«- [form with affix cvi])(pratyayaiá¸¥, m. 3rd pl.)(sandeha-)(viparyÄ• sa-)(hi*)(tatra*)(tadÄ• *)(na*)(niÅ›cayaá¸¥, m. 1st s.)(rÅ«pa-)(tat-)(vat*)(sthÄ• á¹‡u-)

2940.
(yathÄ• *)(sthÄ• á¹‡u-)(tejaá¸¥-)(apramÄ• á¹‡a-)(Ä• di, n. 1st s.)(vyavasÄ«yate â€• so Pass.)(parebhyaá¸¥, n. 5th pl.)(pratyayaiá¸¥, m. 3rd pl.)(bali-bhuj-)(dhÅ«ma-)(doá¹£a-)(uttha-)(kÄ• raá¹‡a-)(Ä• di-)

2941.
(yat*)(gatam, n. 1st s.)(viá¹£ayatvam, n. 1st s.)(sandeha-)(viparyÄ• sa-)(gamyatÄ• m â€• gam Pass. Imperative 3p s.)(niÅ›cayaá¸¥, m. 1st s.)(tasya, n. 6th s.)(pramÄ• á¹‡atvasya, n. 6th s.)(parataá¸¥* [-tas suff.])

2942.
(ca*)(bhavatÄ• m, m. 6th pl.)(paká¹£aá¸¥, m. 1st s.)(vÄ• kye, n. 7th s.)(yatra*)(naÃ±aá¸¥, n. 6th s.)(Å›rutiá¸¥, f. 1st s.)(tatra*)(eva*)(vyavacchedaá¸¥, m. 1st s.)(anya-)(anyatra*)(sva-Ä• tmÄ• , m. 1st s.)(eva*)(gamyate â€• gam Pass.)

2943.
(ca*)(iha*)(iti*)(buddhiá¸¥, f. 1st s.)(janitÄ• , f. 1st s.)(codanÄ• -)(pramÄ• á¹‡am, n. 1st s.)(naÃ±aá¸¥, n. 6th s.)(na*)(asti â€• as II C.)(prayogaá¸¥, m. 1st s.)(tena, n. 3rd s.)(na*)(nivarttanam, n. 1st s.)(aprÄ• mÄ• á¹‡ya-)

2944.
(kiÃ±ca*)(yadi*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(sarva-)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(niÅ›cit n. 1st s.)(svataá¸¥* [-tas suff.])(eva*)(tadÄ• *)(kasmÄ• t, n. 5th s.)(bhedaá¸¥, m. 1st s.)(mata-)(pravÄ• dinÄ• m, m. 6th pl.)

2945.
(ekaiá¸¥, m. 3rd pl.)(prÄ• cyaiá¸¥, m. 3rd pl.)(ucyate â€• vac Pass.)(niyamaá¸¥, m. 1st s.)(iti*)(svataá¸¥* [-tas suff.])(eva*)(ca*)(paraiá¸¥, m. 3rd pl.)(kiÃ±cit*)(svataá¸¥* [-tas suff.])(ca*)(anyataá¸¥* [-tas suff.])(aniyamaá¸¥, m. 1st s.)(mataá¸¥, m. 1st s.)

2946.
(yasmÄ• t, n. 5th s.)(vivÄ• daá¸¥, m. 1st s.)(bhrÄ• ntitaá¸¥* [-tas suff.])(ca*)(sÄ• , f. 1st s.)(bÄ• dhitÄ• , f. 1st s.)(niÅ›caya-)(tataá¸¥*)(vÄ• dinaá¸¥, m. 1st pl.)(niÅ›cinvantaá¸¥ â€• ci V C., m. 1st pl.)(tattvam, n. 2nd s.)(na*)(vivaderan â€• vad I C. Opt. Ä€t. III p. pl.)

2947.
(viniÅ›caye, m. 7th s.)(svataá¸¥* [-tas suff.])(prÄ• mÄ• á¹‡yasya, n. 6th

s.)(sarva-)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(vá¹›ttitaá¸¥* [-tas suff.])(niÅ›caya-)(na*)(kaÅ›cit, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(bhÄ• k, m. 1st s.)(visaá¹ƒvÄ• da-)

2948.
(vá¹›ttaá¸¥, m. 1st s.)(apramÄ• á¹‡e, n. 7th s.)(buddhyÄ• , f. 3rd s.)(pramaá¹‡atva-)(vaÃ±cyate â€• vaÃ±c Caus. Pass.)(tu*)(bodhÄ• t, m. 5th s.)(svataá¸¥-prÄ• mÄ• á¹‡ya-)(na*)(kaÅ›cit, m. 1st s.)(viparÄ«taá¸¥, m. 1st s.)

2949.
(nanu*)(vá¹›ttaá¸¥, m. 1st s.)(apramÄ• á¹‡ataá¸¥* [-tas suff.])(samaÅ›nute â€• aÅ› V Ä€t.)(visaá¹ƒvÄ• dam, m. 2nd s.)(niÅ›cayaá¸¥, m. 1st s.)(tasya, n. 6th s.)(mataá¸¥, m. 1st s.)(parataá¸¥* [-tas suff.])(bÄ• dhakÄ• t, m. 5th s.)(pratyayÄ• t, m. 5th s.)

2950.
(tu*)(pravá¹›ttaá¸¥, m. 1st s.)(pramÄ• á¹‡ataá¸¥* [-tas suff.])(na*)(samaÅ›nute â€• aÅ› V Ä€t.)(visaá¹ƒvÄ• dam, m. 2nd s.)(ca*)(asmÄ• bhiá¸¥, 3rd pl.)(iá¹£yate â€• iá¹£ Pass.)(niÅ›ca m. 1st s.)(eva*)(asya, n. 6th s.)(prÄ• mÄ• á¹‡ya-)(sva-taá¸¥-)

2951.
(na*)(aparijÃ±Ä• nÄ• t, n. 5th s.)(abhiprÄ• ya-)(hi*)(vivaká¹£itam, n. 1st s.)(atra*)(viniÅ›caye, m. 7th s.)(prÄ• mÄ• á¹‡yasya, n. 6th s.)(sarva-)(pramÄ• á¹‡Ä• nÄ• m, 6th pl.)(idam, n. 1st s.)

2952.
(yatra*)(eva*)(na*)(niÅ›cayaá¸¥, m. 1st s.)(svataá¸¥-prÄ• mÄ• á¹‡ya-)(pratÄ«yate â€• i Pass.)(tasmin, n. 7th s.)(balÄ• t, n. 5th s.)(pÄ• riÅ›eá¹£ya-)(aprÄ• mÄ• á¹‡yam, n. 1st s.)

2953.
(anapeká¹£ayÄ• , f. 3rd s.)(jÃ±Ä• na-)(artha-)(anyathÄ• tva-)(doá¹£a-)(uttha-)(hetu-)(niÅ›cayÄ• t, m. 5th s.)(tat-)(aprÄ• mÄ• á¹‡ya-)(ataá¸¥*)(eva*)(anantaram*, n. 2nd s. [adv.])(janman-)

2954.
(ataá¸¥*)(viparyÄ• saá¸¥, m. 1st s.)(pramÄ• á¹‡atva-)(na*)(saá¹…gataá¸¥, m. 1st s.)(ataá¸¥*)(eva*)(na*)(kaÅ›cit, m. 1st s.)(varteta â€• vá¹›t I C. Opt. Ä€t.)(avisaá¹ƒvÄ• dinaá¸¥, n. 6th s.)(gateá¸¥, f. 5th s.)(tat-)

2955.
(ca*)(vidyate â€• vid Pass.)(na*)(kÄ• laá¸¥, m. 1st s.)(kriyÄ• -)(atirikta-)(kÄ• laá¸¥, m. 1st s.)(janman-)(ghaá¹-a-)(Ä• dÄ«nÄ• m, m. 6th pl.)(ká¹£aá¹‡ikatvÄ• t, n. 5th s.)(iti*)(nidarÅ›anam, n. 1st s.)(asiddham, n. 1st s.)

2956.
(uttara-)(kÄ• lam*, m. 2nd s. [adv.])(teá¹£Ä• m, m. 6th pl.)(anapeká¹£iá¹‡Ä• m, m. 6th pl.)(kulÄ• la-)(Ä• di-)(apeká¹£atvÄ• t, n. 5th s.)(sva-)(upÄ• dÄ• na-)(Ä• di-)(svataá¸¥* [-tas suff.])(asti â€• as II C.)(na*)(pravartanam, n. 1st s.)

2957.
(ca*)(mÄ• na-)(saá¹ƒÅ›ritau, f. 7th s.)(anyataá¸¥* [-tas suff.])(na*)(anavasthiti-)(prÄ• ptiá¸¥, f. 1st s.)(tasmÄ• t, n. 5th s.)(niÅ›cayaá¸¥, m. 1st s.)(svataá¸¥-prÄ• mÄ• á¹‡ya-)(jÃ±Ä• ne, n. 7th s.)(artha-)(kriyÄ• -)

2958.
(nanu*)(kaá¸¥, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(tasya, n. 6th s.)(prÄ• ktanÄ• t, n. 5th s.)(yena, m. 3rd s.)(tat, n. 1st s.)(na*)(abhyupagamyate â€• gam Pass.)(iva*)(pÅ«rva-)(vijÃ±Ä• nam, n. 1st s.)

2959.
(ucyate â€• vac Pass.)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(vastu-)(abhidhÄ«yate â€• dhÄ• Pass.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(ca*)(na*)(laká¹£aá¹‡am, n. 1st s.)(tasya, n. 6th s.)(anyat, n. 1st s.)(jÃ±Ä• nÄ• t, n. 5th s.)(Ä• bhÄ• sa-)(artha-)(kriyÄ• -)
N.B.: read arthakriyÄ• bhÄ• sajÃ±Ä• nÄ• t for arthakriyÄ• bhyÄ• sajÃ±Ä• nÄ• t.

2960.
(ca*)(jÃ±Ä• nam, n. 1st s.)(avabhÄ• sam, n. 1st s. [bv. cpd.])(artha-)(kriyÄ• -)(sphuá¹-am*, n. 2nd s. [adv.])(saá¹ƒvedyate â€• vid Caus. Pass.)(ca*)(niÅ›cÄ«yate â€• ci Pass.)(cetasÄ• , n. 3rd s.)(Ä• marÅ›a-)(tat-)(mÄ• tra-)(bhÄ• vin-)

2961.
(ataá¸¥*)(tasya, n. 6th s.)(svataá¸¥* [-tas suff.])(prÄ• mÄ• á¹‡yasya, n. 6th s.)(samyak*)(viniÅ›cayÄ• t, m. 5th s.)(na*)(samapeká¹£yate â€• Ä«ká¹£ Pass.)(uttara-)(pratyayaá¸¥, m. 1st s.)(prÄ• pti-)(artha-)(kriyÄ• -)

2962.

(ca*)(tasmin, m. 7th s.)(pramÄ• á¹‡a-bhÄ• ve, m. 7th s.)(jÃ±Ä• na-)(api*)(prathame, m. 7th s.)(pratyaye, m. 7th s.)(avabhÄ• sini, m. 7th s.)(kÄ• rya-)(asmÄ• t, m. 5th s.)(hetoá¸¥, m. 5th s.)(prÄ• mÄ• á¹‡ya-)(niÅ›cayaá¸¥, m. 1st s.)

2963.
(hi*)(Ä• dye, n. 7th s.)(viá¹£aye, n. 7th s. [bv. cpd.])(avastu-)(dvitÄ«yam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s. [bv. cpd.])(saá¹ƒvÄ• da-)(vastu-)(pravarteta â€• vá¹›t I C. Ä€t.)(tasya, n. 6th s.)(hetoá¸¥, m. 6th s.)(asambhavÄ• t, m. 5th s.)
N.B.: read tasya, not yasya, before hetoá¸¥.

2964.
(adhyavasÄ• yinaá¸¥, m. 6th s.)(pÄ• vaka-)(stabaka-)(aÅ›oka-)(Ä• dau, m. 7th s.)(na*)(jÄ• tu*)(jÄ• yate â€• jan IV C. Ä€t.)(vijÃ±Ä• nam, n. 1st s.)(nirbhÄ• si, n. 1st s.)(dÄ• ha-)(pÄ• ka-)

2965.
(vÄ• *)(jÄ• tau, f. 7th s.)(tat, n. 1st s.)(prasajyate â€• saÃ±j Pass.)(na*)(vijÄ• tÄ«yam, n. 1st s.)(jvalanÄ• t, n. 5th s.)(vibhÄ• vasoá¸¥, m. 6th s.)(laká¹£aá¹‡atvÄ• t, n. 5th s.)(mÄ• tra-)(yogyatÄ• -)(tat-)(kÄ• rya-)

2966.
(tasmÄ• t, n. 5th s.)(yÄ• vat*)(jÃ±Ä• nam, n. 1st s.)(Ä• bhÄ• sam, n. 1st s. [bv. cpd.])(artha-)(kriyÄ• *)(na*)(jÄ• yate â€• jan IV C. Ä€t.)(tÄ• vat*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(Ä• dye, n. 7th s.)(apramÄ• -)(hetutaá¸¥* [-tas suff.])(bhrÄ• nti-)

2967.
(ca*)(atra*)(kÄ• raá¹‡am, n. 1st s.)(bhrÄ• nti-)(adá¹›á¹£á¹-iá¸¥, f. 1st s.)(phala-)(anantaram*, n. 2nd s. [adv.])(upalambhanam, n. 1st s.)(sÄ• dá¹›Å›yasya, n. 6th s.)(a-paá¹-utÄ• , f. 1st s.)(mateá¸¥, f. 6th s.)(iti-Ä• di, n. 1st s.)

2968.
(tu*)(jÄ• te, n. 7th s.)(vijÃ±Ä• ne, n. 7th s.)(avabhÄ• sin-)(kÄ• rya-)(vidyate â€• vid Pass.)(na*)(etat, n. 1st s.)(sÄ• ká¹£Ä• t*)(prativedanÄ• t, n. 5th s.)(kriyÄ• yÄ• á¸¥, f. 6th s.)(nibaddhÄ• yÄ• á¸¥, f. 6th s.)(vastu-)

2969.
(tu*)(Ä• dye, n. 7th s.)(api*)(phale, n. 7th s.)(aprÄ• pte, n. 7th s.)(abhyÄ• savatyÄ• m, f. 7th s.)(vá¹›ttau, f. 7th s.)(vailaká¹£aá¹‡yam, n. 1st

s.)(pratÄ«yate â€• i Pass.)(jÃ±Ä• nÄ• t, n. 5th s.)(atat-)(viá¹£ayataá¸¥* [-tas suff.])

2970.
(vailaká¹£aá¹‡ya-)(a-pratÄ«tau, f. 7th s.)(tu*)(vijÄ• tÄ«ya-)(artha-)(Å›aá¹…kayÄ• , f. 3rd s.)(kÄ• rya-)(avabhÄ• sin-)(vijÃ±Ä• nÄ• t, n. 5th s.)(á¹›te*)(mÄ• na-)(a-viniÅ›cayaá¸¥, m. 1st s.)

2971.
(tasmin, n. 7th s.)(api*)(mÄ• natvam, n. 1st s.)(sat â€• as II C., n. 1st s.)(Å›akyate â€• Å›ak Pass.)(na*)(viniÅ›cetum* â€• ci)(tat, n. 1st s.)(pratÄ«yate â€• i)(kevalam*, n. 2nd s. [adv.])(uttara-)(jÃ±Ä• nÄ• t, n. 5th s.)(Ä• dya-)(kriyÄ• -)

2972.
(ca*)(ataá¸¥*)(prathamam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(apeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(tat-)(saá¹ƒvÄ• dam, m. 2nd s.)(eva*)(tathÄ• *)(na*)(má¹›gyaá¸¥, m. 1st s.)(punaá¸¥*)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(saá¹ƒvÄ• dena, m. 3rd s.)(api*)

2973.
(tasya, n. 6th s.)(pramÄ• á¹‡atÄ• , f. 1st s.)(svataá¸¥* [-tas suff.])(asat-bhÄ• vÄ• t, m. 5th s.)(hetoá¸¥, m. 6th s.)(bhrÄ• nti-)(prathamasya, n. 6th s.)(pradeÅ›aá¸¥, m. 1st s.)(bhÄ• ve, m. 7th s.)(tathÄ• -)(sambhavÄ• t, m. 5th s.)(bhrÄ• nti-)
N.B.: read tathÄ• bhÄ• ve rather than tadÄ• bhÄ• ve.

2974.
(nanu*)(pramÄ• á¹‡atve, n. 7th s.)(tasya, n. 6th s.)(vijÃ±Ä• nasya, n. 6th s.)(aviniÅ›cite, n. 7th s.)(katham*)(preká¹£Ä• -vÄ• n, m. 1st s.)(pravartteta â€• vá¹›t I C. Opt. Ä€t.)(tatra*)(Ä«psita-)(agateá¸¥, f. 5th s.)

2975.
(ucyate â€• vac Pass.)(saá¹ƒÅ›ayena, m. 3rd s.)(eva*)(asau, m. 1st s.)(vicaká¹£aá¹‡aá¸¥, m. 1st s.)(vartate â€• vá¹›t I C. Ä€t.)(ca*)(ká¹£atiá¸¥, f. 1st s.)(vaicaká¹£aá¹‡ya-)(na*)(anuá¹£ajyate â€• saÃ±j Pass.)(evam*)

2976.
(yataá¸¥*)(vá¹›tteá¸¥, f. 5th s.)(saá¹ƒÅ›ayena, m. 3rd s.)(viniÅ›caye, m. 7th s.)(tat-)(prÄ• mÄ• á¹‡ya-)(upÄ• yatÄ• , f. 1st s.)(niÅ›cita-)(ca*)(tena, n. 3rd s.)(sÄ• , f. 1st s.)(api*)(sati â€• as II C., m. 7th s.)(saá¹ƒÅ›aye, m. 7th s.)

2977.
(yadi*)(me, 6th s.)(bhavet â€• bhÅ« I C. Opt.)(prÄ• ptiá¸¥, f. 1st s.)(phala-)(pravá¹›ttau, f. 7th s.)(sandehena, m. 3rd s.)(niÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(tatra*)(eva*)(jÃ±Ä• taá¸¥, m. 1st s.)

2978.
(na*)(anyathÄ• *)(cÄ• pi*)(iti*)(yuktimÄ• n, m. 1st s.)(evam*)(anuyogaá¸¥, m. 1st s.)(atra*)(iti*)(kasmÄ• t, n. 5th s.)(varttate â€• vá¹›t I C. Ä€t.)(upÄ• ye, m. 7th s.)(hi*)(na*)(anyathÄ• -)(gatiá¸¥, f. 1st s.)

2979.
(hi*)(vinÄ• *)(upÄ• yÄ• t, m. 5th s.)(na*)(kaÅ›cit, m. 1st s.)(pratipadyate â€• pad IV C. Ä€t.)(upeyam, n. 2nd s.)(iti*)(api*)(vá¹›ttaá¸¥, m. 1st s.)(na*)(jahÄ• ti â€• hÄ• II C.)(preká¹£Ä• vattÄ• m, f. 2nd s.)

2980.
(ca*)(nanu*)(jÃ±Ä• nam, n. 1st s.)(Ä• bhÄ• si, n. 1st s.)(artha-)(kriyÄ• -)(vidyate â€• vid Pass.)(svapne, m. 7th s.)(api*)(ca*)(tasya, n. 6th s.)(na*)(pramÄ• á¹‡atvam, n. 1st s.)(ca*)(tat-)(hetoá¸¥, m. 6th s.)(prathamasya, n. 6th s.)

2981.
(na*)(evam*)(hi*)(sarvÄ• , f. 1st s.)(sÄ• , f. 1st s.)(avasthÄ• , f. 1st s.)(bhrÄ• ntÄ• , f. 1st s.)(anibandhanÄ• , f. 1st s. [bv. cpd.])(bÄ• hya-)(tÄ• su, f. 7th pl.)(avasthÄ• su, f. 7th pl.)(na*)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(bÄ• hya-)(vastu-)

2982.
(ca*)(saá¹ƒvidita-)(sva-)(rÅ«pÄ• á¸¥, f. 1st pl.)(avilaká¹£aá¹‡Ä• á¸¥, f. 1st pl.)(citta-)(caitta-)(tena, n. 3rd s.)(bhedaá¸¥, m. 1st s.)(dvaya-)(avasthÄ• -)(api*)(spaá¹£á¹-am*, n. 2nd s. [adv.])(pratÄ«yate â€• i Pass.)

2983.
(matam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(viniÅ›caye, m. 7th s.)(tasya, n. 6th s.)(prÄ• mÄ• á¹‡yasya, n. 6th s.)(parataá¸¥* [-tas suff.])(prasajyate â€• saÃ±j Pass.)(prameyatvam, n. 1st s.)(nanu*)(avirodhi, n. 1st s.)(adaá¸¥, n. 1st s.)

2984.
(hi*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(tasya, n. 6th s.)(gÄ«yate â€• gÄ• Pass.)(apeká¹£am, n. 1s
s. [bv. cpd.])(vastu-)(grÄ• hya-)(tat-)(avagateá¸¥, f. 5th s.)(parataá¸¥* [-tas

suff.])(tasya, n. 6th s.)(vyavasthitiá¸¥, f. 1st s.)(prameyatva-)

2985.
(ca*)(na*)(virudhyate â€• rudh Pass.)(evam*)(vyavasthÄ• , f. 1st s.)(pramÄ• á¹‡atva-)(prameyatva-)(bhedataá¸¥* [-tas suff.])(apeká¹£Ä• -)(vat*)(kÄ• raá¹‡atÄ• -)(kÄ• rya-)(Ä• di-)

2986.
(evam*)(sthitam, n. 1st s.)(iti*)(pramÄ• á¹‡atva-)(viniÅ›caye, m. 7th s.)(jÃ±Ä• nÄ• t, n. 5th s.)(artha-)(kriyÄ• -)(na*)(anavasthÄ• , f. 1st s.)(para-)(Ä• kÄ• á¹…ká¹£Ä• -)(nivá¹›tteá¸¥, 5th s.)

2987.
(api*)(vijÃ±Ä• ne, n. 5th s.)(samutpanne, n. 5th s.)(na*)(avadhÄ• ryate â€• dhá¹› Caus. Pass.)(yÄ• vat* na*)(Å›uddhatvam, n. 1st s.)(kÄ• raá¹‡a-)(gatam, n. 1st s.)(antarÄ• t, n. 5th s.)(pramÄ• á¹‡a-)

2988.
(api*)(su-dhiyaá¸¥, m. 1st pl.)(Ä• huá¸¥ â€• ah Perf. III p. pl.)(atra*)(iti*)(na*)(anavasthÄ• , f. 1st s.)(yena, n. 3rd s.)(sÄ• , f. 1st s.)(Å›uddhiá¸¥, f. 1st s.)(pratÄ«yate â€• i Pass.)(jÃ±Ä• nÄ• t, n. 5th s.)(saá¹ƒvÄ• dinaá¸¥, n. 5th s.)(anapeká¹£Ä• t, n. 5th s.)

2989.
(hi*)(saá¹ƒvÄ• da-)(kÄ• rya-)(dá¹›á¹£á¹-itaá¸¥* [-tas suff.])(viá¹£aye, m. 7th s.)(sanniká¹›á¹£á m. 7th s.)(gamyate â€• gam Pass.)(viÅ›uddhatvam, n. 1st s.)(kÄ• raá¹‡Ä• nam, n. 6th pl.)(ayatnena, m. 3rd s.)(eva*)

2990.
(hi*)(viá¹£aye, m. 7th s.)(vipraká¹›á¹£á¹-e, m. 7th s.)(matiá¸¥, f. 1st s.)(udbhÅ«tÄ• , f. 1st s.)(tat-)(pramÄ• , f. 1st s.)(janyatvÄ• t, n. 5th s.)(tat-)(eva*)(yathÄ• *)(iyam, f. 1st s.)(gocarÄ• , f. 1st s.)(artha-)(sanniká¹›á¹£á¹-a-)

2991.
(yathÄ• *)(Å›aá¹…khe, m. 7th s.)(puraá¸¥-sthite, m. 7th s.)(avÄ• ptyÄ• , f. 3rd s.)(kriyÄ• -)(sÄ• dhya-)(sita-)(gamyate â€• gam Pass.)(iti*)(vijÃ±Ä• nam, n. 1st s.)(na*)(uttham, n. 1st s.)(netra-)(Ä• krÄ• nta-)(kÄ• mala-)

2992.
(saá¹ƒÅ›uddhau, f. 7th s.)(kÄ• raá¹‡a-)(ittham*)(pratÄ«tÄ• yÄ• m, f. 7th s.)(yÄ• , f. 1st s.)(eva*)(tadÄ• *)(bhavet â€• bhÅ« I C. Opt.)(matiá¸¥, f. 1st s.)(Ä• kÄ• ra-)(pÄ«ta-)(Å›aá¹…k
m. 7th s.)(maye, m. 7th s.)(Å›Ä• takumbha-)

2993.
(tu*)(utpÄ• dÄ• t, m. 5th s.)(viÅ›uddha-)(kÄ• raá¹‡a-)(niÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(asyÄ• á¸¥, f. 6th s.)(iva*)(mateá¸¥, f. 6th s.)(Ä• kÄ• ra-)(sita-)(kambau,
m. 7th s.)(niá¹£pÄ• dita-)(kriye, m. 7th s. [bv. cpd.])

2994.
(kÄ• raá¸¥, m. 1st s.)(bhÄ• á¹£ya-)(api*)(uktavÄ• n, m. 1st s.)(idam, n. 2nd s.)(vacanÄ• t, n. 5th s.)(anupaghÄ• ta-)(Ä• di-)(ká¹£ud-)(Ä• di-)(ataá¸¥*)(mohÄ• t, m. 5th s.)(anavasthÄ• , f. 1st s.)(codyate â€• cud Pass.)(iha*)

2995.
(mÄ• natÄ• , f. 1st s.)(Ä• dyasya, n. 6th s.)(na*)(adhigamyate â€• gam Pass.)(Å›aá¹…kayÄ•
3rd s.)(janyatva-)(duá¹£á¹-a-)(kÄ• raá¹‡a-)(tat*)(jÃ±Ä• nam, n. 1st s.)(Å›uddhi-)(matam, n. 1st s.)(abhyadhikam, n. 1st s.)

2996.
(ca*)(evam*)(Å›uddhi-)(hetu-)(viniÅ›citau, f. 7th s.)(jÃ±Ä• nÄ• t, n. 5th s.)(artha-)(kriyÄ• -)(arthe, m. 7th s.)(artha-)(kriye, m. 7th s. [bv. cpd.])(aká¹›ta-)(vá¹›ttiá¸¥, f. 1st s.)(upapadyate â€• pad Pass.)(avÄ• cyÄ• , f. 1st s.)

2997.
(yadi*)(svataá¸¥-pramÄ• á¹‡atvam, n. 1st s.)(sthitam, n. 1st s.)(autsargikam, n. 1st s.)(sarvatra*)(tat, n. 1st s.)(apodyate â€• vad Pass.)(bÄ• dha-)(jÃ±Ä• nÄ• bhyÄ• m, n. 3rd d.)(kÄ• raá¹‡a)(duá¹£á¹-atva-)

2998.
(pramÄ• á¹‡atÄ• , f. 1st s.)(prÄ• ptÄ• , f. 1st s.)(a-bhÄ• vÄ• t, m. 5th s.)(bÄ• dha-)(jÃ±Ä• na-)(kÄ• raá¹‡a-)(duá¹£á¹-atva-)(ca*)(te, 6th s.)(evam*)(niÅ›cayaá¸¥, m.
s.)(prÄ• mÄ• á¹‡ya-)(bhavet â€• bhÅ« I C. Opt.)(parasmÄ• t, n. 5th s.)

2999.
(hi*)(tathÄ• *)(ayam, m. 1st s.)(a-bhÄ• vaá¸¥, m. 1st s.)(tat-)(antaram, n. 1st s.)(pramÄ• -)(Ä• khyam, n. 1st s. [bv. cpd.])(a-bhÄ• va-)(tvat-)(paká¹£e, m. 7th

s.)(anumÄ• nam, n. 1st s.)(Ä• khyam, n. 1st s.)(anupalambha-)(mat-)(paká¹£e, m. 7th s.)

3000.
(anayÄ• , f. 3rd s.)(eva*)(upapattyÄ• , f. 3rd s.)(aprÄ• mÄ• á¹‡yam, n. 1st s.)(api*)(syÄ• t â€• as II C. Opt.)(svataá¸¥* [-tas suff.])(yasmÄ• t, n. 5th s.)(ayam, m. 1st s.)(nyÄ• yaá¸¥, m. 1st s.)(Å›akyate â€• Å›ak Pass.)(vaktum* â€• vac)(Ä«dá¹›Å›aá¸¥, m. 1st

3001.
(tasmÄ• t, n. 5th s.)(svataá¸¥-)(apramÄ• á¹‡atvam, n. 1st s.)(sthitam, n. 1st s.)(autsargikam, n. 1st s.)(sarvatra*)(apodyate â€• vad Pass.)(a-bhÄ• vÄ• t, m. 5th s.)(bÄ• dha-)(jÃ±Ä• na-)(kÄ• raá¹‡a-)(duá¹£á¹-atva-)

3002.
(tathÄ• *)(apramÄ• á¹‡atÄ• , f. 1st s.)(buddheá¸¥, f. 6th s.)(prÄ• ptÄ• , f. 1st s.)(Ä• tmakatvena, n. 3rd s.)(bodha-)(apodyate â€• vad Pass.)(jÃ±Ä• na-)(yathÄ• -)(artha-)(jÃ±Ä• nÄ• t, n. 5th s.)(guá¹‡a-)(uttha-)(hetu-)

3003.
(aprÄ• mÄ• á¹‡ye, n. 7th s.)(Ä• yatte, n. 7th s.)(para-)(eva*)(bhavati â€• bhÅ« I C.)(anavasthitiá¸¥, f. 1st s.)(hi*)(etat, n. 1st s.)(adhÄ«nam, n. 1st s.)(pramÄ• á¹‡a-)(ca*)(tat, n. 1st s.)(svataá¸¥* [-tas suff.])(apratiá¹£á¹-hitam, n. 1st s.)

3004.
(tathÄ• hi*)(bhavatÄ• , m. 3rd s.)(ucyate â€• vac Pass.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(a-bhÄ• vÄ• t, m. 5th s.)(bÄ• dhaka-)(a-bhÄ• vaá¸¥, m. 1st s.)(bÄ• dha-)(api*)(iá¹£yate â€ Pass.)(antaram, n. 1st s.)(pramÄ• á¹‡a-)(Ä• khyam, n. 1st s.)(a-bhÄ• va-)

3005.
(prÄ• mÄ• á¹‡yam, n. 1st s.)(tasya, n. 6th s.)(api*)(abhidhÄ«yate â€• dhÄ• Pass.)(a-bhÄ• v m. 5th s.)(bÄ• dhaka-)(icchÄ• yÄ• m, f. 7th s.)(tatra*)(tatra*)(evam*)(upalabhyate â€• labh Pass.)(na*)(vyavasthÄ• , f. 1st s.)

3006.
(yataá¸¥*)(pramÄ• á¹‡atvam, n. 1st s.)(bÄ• dhaka-)(pratyaye, m. 7th s.)(anapeká¹£a-)(na*)(siddham, n. 1st s.)(tena, n. 3rd s.)(ayam, m. 1st s.)(na*)(eva*)(apohate â€• Å«h I C. Ä€t.)(pÅ«rva-)(jÃ±Ä• nam, n. 2nd s.)

3007.
(athÄ• pi*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(kvacit*)(vinÄ• *)(a-bhÄ• vÄ•
5th s.)(bÄ• dhaka-)(tathÄ• -bhÄ• ve, m. 7th s.)(kim-nimittakaá¸¥, m. 1st s.)(pradveá¹£aá¸¥,
m. 1st s.)(Ä• dye, n. 7th s.)

3008.
(ca*)(yadi*)(ayam, m. 1st s.)(bÄ• dhakaá¸¥, m. 1st s.)(pratyayaá¸¥, m. 1st s.)(apohate
â€• Å«h I C. Ä€t.)(pÅ«rva-)(jÃ±Ä• nam, n. 2nd s.)(pramÄ• á¹‡atvÄ• t, n. 5th
s.)(anapeká¹£a-)(kim*)(bhavet â€• bhÅ« I C. Opt.)(Å›aá¹…kÄ• , f. 1st s.)(atra*)

3009.
(ca*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(atra*)(bÄ• dhakam, n. 1st s.)(anapeká¹£ya-)(pramÄ
n. 1st s. [bv. cpd.])(etat, n. 1st s.)(hi*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(na*)(jÄ• yate â€• jan
IV Cl. Ä€t.)(niÅ›cite, n. 7th s.)

3010.
(api*)(paká¹£e, m. 7th s.)(svataá¸¥-prÄ• mÄ• á¹‡ya-)(niÅ›cayÄ• t, m. 5th s.)(sva-)(rasena, m
3rd s.)(kasmÄ• t, n. 5th s.)(yatnaá¸¥, m. 1st s.)(vidhÄ«yate â€• dhÄ• Pass.)(siddhau, f.
7th s.)(sat-bhÄ• va-)(bÄ• dhaka-)

3011.
(yasmin, n. 7th s.)(mÄ• na-)(na*)(niÅ›cayaá¸¥, m. 1st s.)(eva*)(sva-rasena, m. 3rd
s.)(tatra*)(bÄ• dhakaá¸¥, m. 1st s.)(api*)(niÅ›cÄ«yate â€• ci Pass.)(ayatnena, m. 3rd
s.)(sÄ• marthyÄ• t, n. 5th s.)

3012.
(ataá¸¥*)(kim*)(ucyate â€• vac Pass.)(trayam, n. 1st
s.)(jÃ±Ä• na-)(atra*)(parÄ«ká¹£aka-)(asti â€• as Ii C.)(na*)(avakÄ• Å›aá¸¥, m. 1st
s.)(api*)(ekasya, n. 6th s.)(niÅ›cayataá¸¥* [-tas suff.])(tasmin, n. 7th
s.)(svataá¸¥* [-tas suff.])

3013.
(ca*)(yadi*)(api*)(anupalambhe, m. 7th s.)(utpadyate â€• pad IV C. Ä€t.)(Å›aá¹…kÄ• , f.
1st s.)(saá¹ƒÅ›ayÄ• t, m. 5th s.)(yasmÄ• t, n. 5th s.)(anupalambhanam, n. 1st
s.)(na*)(avinÄ• -bhÅ«tam, n. 1st s.)(bÄ• dhÄ• -)(a-bhÄ• va-)

3014.

(sati â€• as II C., n. 7th s.)(kasmÄ• t, n. 5th s.)(tvayÄ• , 3rd s.)(ká¹›taá¸¥, m. 1st s.)(paritoá¹£aá¸¥, m. 1st s.)(traye, n. 7th s.)(hi*)(api*)(adá¹›á¹£á¹-au, f. 7th s.)(vat*)(pÅ«rva-)(bÄ• dhÄ• , f. 1st s.)(Å›aá¹…kyeta â€• Å›aá¹…k Pass.)(atra*)

3015.
(yataá¸¥*)(yÄ• vat*)(na*)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(kÄ• rya-)(tÄ• vat*)(Å›aá¹…kÄ• , f. 1st s.)(bÄ• dhÄ• -)(na*)(vinivarttate â€• vá¹›t I C. Ä€t.)(niyamaá¸¥, m. 1st s.)(tasmin, n. 7th s.)(tritaye, n. 7th s.)(a-phalaá¸¥, m. 1st s.)

3016.
(ca*)(tataá¸¥*)(bÄ• dhakam, n. 1st s.)(punaá¸¥*)(Ä• Å›aá¹…kyam, n. 1st s.)(chalena, n. 3rd s.)(na*)(jÄ• tu*)(avatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(tattvam, n. 1st s.)(vastunaá¸¥, n. 6th s.)

3017.
(samutpannam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(Å›aá¹…khe, m. 7th s.)(nibham, n. 1st s.)(pÄ«ta-)(varjitam, n. 1st s.)(bÄ• dha-)(pratyaya-)(Ä• *)(jÄ«vitÄ• t, n. 5th s.)(na*)(hi*)(jÄ• yate â€• jan IV C. Ä€t)(pramÄ• á¹‡am, n. 1st s.)

3018.
(bÄ• dhakam, n. 1st s.)(na*)(upajÄ• yeta â€• jan IV C. Opt. Ä€t.)(kÄ• raá¹‡a-)(viÅ›uddhi-)(a-bhÄ• vÄ• t, m. 5th s.)(vÄ• *)(anyena, ns. 3rd s.)(nimittena, n. 3rd s.)(ataá¸¥*)(Å›aá¹…kÄ• , f. 1st s.)(na*)(nivarttate â€• vá¹›t I C. Ä€t.)

3019.
(tena, n. 3rd s.)(yatra*)(iyam, f. 1st s.)(Ä• Å›aá¹…kÄ• , f. 1st s.)(mohataá¸¥* [-tas suff.])(eva*)(sa-nimittÄ• , f. 1st s.)(tu*)(dá¹›á¹£á¹-au, f. 7th s.)(Å›uddhi-)(saá¹ƒvÄ• da-)(bhavet â€• bhÅ« I C. Opt.)(na*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(su-dh m. 6th s.)

3020.
(saá¸¥, m. 1st s.)(na*)(jÄ• yate â€• jan IV C. Ä€t.)(Ä• tmÄ• , m. 1st s.)(saá¹ƒÅ›aya-)(sarva-)(vyavahÄ• reá¹£u, m. 7th pl.)(hi*)(tasya, m. 6th s.)(dhÄ«á¸¥, f. 1st s.)(niá¸¥-saá¹ƒÅ›ayÄ• , f. 1st s.)(darÅ›ane, n. 7th s.)(Å›uddhi-)(saá¹ƒvÄ• da-)

3021.
(yaá¸¥, m. 1st s.)(api*)(atra*)(kaÅ›cit, m. 1st s.)(jaá¸• aá¸¥, m. 1st s.)(prakurute â€• ká¹›

VIII C. Ä€t.)(Å›aá¹…kÄ• m, f. 2nd s.)(manye â€• man IV C. Ä€t. 1p. s.)(prati*)(tam, m. 2nd s.)(saá¹ƒÅ›aya-)(Ä• tmakatÄ• , f. 1st s.)(ninditÄ• , f. 1st s.)(ajena, m. 3rd s.)

3022.
(niÅ›caye, m. 7th s.)(prÄ• mÄ• á¹‡ya-)(prakalpite, m. 7th s.)(apeká¹£Ä• -)(bheda-)(deÅ›a-)(kÄ• la-)(nara-)(avasthÄ• -)(vyaktam*, n. 2nd s. [adv.])(niÅ›citiá¸¥, f. 1st s.)(prÄ• mÄ• á¹‡ya-)(anyasmÄ• t, n. 5th s.)

3023.
(deÅ›a-)(kÄ• la-)(Ä• dau, m. 7th s.)(su-)(niÅ›citau, f. 7th s.)(a-bhÄ• vÄ• t, m. 5th s.)(bÄ• dhÄ• -)(niÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(prÄ• Ã±ce, n. 7th s.)(jÃ±Ä• ne, n. 7 s.)(antarataá¸¥* [-tas suff.])(pramÄ• á¹‡a-)

3024.
(tu*)(vyavahÄ• raá¸¥, m. 1st s.)(á¹›á¹‡a-)(Ä• di-)(yaá¸¥, m. 1st s.)(yogya-vÄ• n, m. 1st s.)(traya-)(vÄ• kya-)(saá¸¥, m. 1st s.)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(tÄ• dá¹›Å›a-)(sthala-)(eva*)(na*)(udÄ• hÄ• ryaá¸¥, m. 1st s.)(sthitau, f. 7th s.)(pramÄ• -)

3025.
(tatra*)(vastuni, n. 7th s.)(arthi-)(pratyarthinau, m. 1st d.)(smá¹›tvÄ• * â€• smá¹›)(smá¹›tvÄ• * â€• smá¹›)(parisphuá¹-am*, n. 2nd s. [adv.])(labhete â€• labh I C. 3p d.)(kartum* â€• ká¹›)(sÅ«ká¹£ma-)(Ä«ká¹£ikÄ• m, f. 2nd s.)(tatra*)(vastuni, n. 7th s.)

3026.
(tu*)(pramÄ• á¹‡am, n. 1st s.)(vyavasthÄ• pyam, n. 1st s.)(sthityÄ• , f. 3rd s.)(vastu-)(tu*)(na*)(chalÄ• t, n. 5th s.)(ataá¸¥*)(vyavahÄ• raá¸¥, m. 1st s.)(udÄ• há¹›taá¸¥, m. 1st s.)(pratirÅ«paá¸¥, m. 1st s.)(prÄ• ká¹›ta-)

3027.
(api*)(devÄ• nÄ• m, m. 6th pl.)(tri-satya-tÄ• , f. 1st s.)(eva*)(kÄ• raá¹‡am, n. 1st s.)(niÅ›citi-)(niÅ›citi-)(asat-bhÄ• ve, m. 7th s.)(Ä• dyÄ• t, n. 5th s.)(asau, f. 1st s.)(parataá¸¥* [-tas suff.])(api*)

3028.
(yena, n. 3rd s.)(idam, n. 1st s.)(uttaram, n. 1st s.)(dvayam, n. 1st s.)(vacana-)(tadÄ«yam, n. 1st s.)(a-bhÄ• ve, m. 7th s.)(pratyaya-)(Ä• dye, n. 7th s.)(tat-)(kaá¸¥, m. 1st s.)(viÅ›eá¹£aá¸¥, m. 1st s.)(anyayoá¸¥, n. 6th d.)(tat-)

3029.
(ataá¸¥*)(yuktyÄ• , f. 3rd s.)(uktayÄ• , f. 3rd s.)(pÅ«rva-)(anavasthitiá¸¥, f. 1st s.)(tvat-)(paká¹£e, m. 7th s.)(api*)(ataá¸¥*)(pramÄ• á¹‡atva-)(pramÄ• á¹‡atve, n. 1st d.)(sthite, n. 1st d.)(yathÄ• -yogam*, n. 2nd s. [adv.])

3030.
(nityam, n. 1st s.)(vÄ• kyam, n. 1st s.)(nirÄ• ká¹›tam, n. 1st s.)(asmÄ• bhiá¸¥, 3rd pl.)(purÄ• *)(vistareá¹‡a, m. 3rd s.)(ca*)(bhavatÄ• m, m. 6th pl.)(mate, n. 7th s.)(asti â€• as II C.)(na*)(Ä• ptaá¸¥, m. 1st s.)(ká¹£Ä«á¹‡a-)(aÅ›eá¹£a-)(doá¹£aá¸¥, m. 1st s. cpd.])

3031.
(tu*)(kÄ«dá¹›k, m. 1st s.)(bhaviá¹£yati â€• bhÅ« Fut.)(Ä• ptaá¸¥, m. 1st s.)(rÄ• Å›iá¸¥, m. 1st [bv. cpd.])(Ä• vá¹›ti-)(aká¹£Ä«á¹‡a-)(yataá¸¥*)(doá¹£Ä• t, m. 5th s.)(sambhÄ• vyate â€• bhÅ Pass.)(tasya, m. 6th s.)(vacaá¸¥, n. 1st s.)(api*)(anyathÄ• *)

3032.
(api*)(Ä• pte, m. 7th s.)(jÄ• te, m. 7th s.)(kena, m. 3rd s.)(Å›akyate â€• Å›ak Pass.)(jÃ±Ä• tum* â€• jÃ±Ä•)(asau, m. 1st s.)(oghaá¸¥, m. 1st s.)(guá¹‡a-)(yataá¸¥*)(syÄ• II C. Opt.)(avadhÄ• raá¹‡am, n. 1st s.)(vÄ• kye, n. 7th s.)(praá¹‡Ä«te, n. 7th s.)(Ä• pta-)

3033.
(api*)(yaá¸¥, m. 1st s.)(atÄ«ndriya-)(dá¹›k, m. 1st s.)(paÅ›yet â€• dá¹›Å› IV C. Opt.)(tadÄ«ya-)(sampadam, f. 2nd s.)(guá¹‡a-)(kim, n. 1st s.)(prayojanam, n. 1st s.)(api*)(tasya, m. 6th s.)(vacasÄ• , n. 3rd s.)(praá¹‡Ä«tena, n. 3rd s.)(Ä• pta-)

3034.
(hi*)(saá¸¥, m. 1st s.)(svayam*)(prapadyate â€• pad IV C. Ä€t.)(artham, m. 2nd s.)(nirÄ• Å›aá¹ƒsaá¸¥, m. 1st s.)(vÄ• kya-)(api*)(anyaá¸¥, m. 1st s.)(aparijÃ±Ä• nÄ• t, n. 5th s.)(Ä• pta-)(na*)(avagacchati â€• gam I C.)(artham, m. 2nd s.)(tataá¸¥*)

3035.
(ca*)(vÄ• de, m. 7th s.)(sva-taá¸¥-)(prÄ• mÄ• á¹‡ya-)(niÅ›caya-)(jÄ• titaá¸¥* [-tas suff.])(svataá¸¥* [-tas suff.])(ayogÄ• t, m. 5th s.)(sambhava-)(vinÄ• Å›a-)(kimartham*, m. 2nd s. [adv.])(vinivÄ• raá¹‡am, n. 1st s.)

3036.

(vÄ• kyam, n. 1st s.)(nÄ• ma*, n. 2nd s. [adv.])(na*)(dÅ«á¹£yate â€• duá¹£ Pass.)(doá¹£aiá¸
3rd pl.)(nirÄ• ká¹›taiá¸¥, m. 3rd pl.)(guá¹‡a-)(tu*)(aniÅ›cayataá¸¥* [-tas
suff.])(guá¹‡a-)(tat, n. 1st s.)(Å›akyate â€• Å›ak Pass.)(na*)(viniÅ›cetum* â€• ci)

3037.
(ca*)(vÄ• kyasya, n. 6th s.)(akartá¹›katvam, n. 1st s.)(eva*)(prÄ• k*, n. 2nd s.
[adv.])(vinivÄ• ritam, n. 1st s.)(ataá¸¥*)(na*)(a-bhÄ• vena, m. 3rd s.)(kartuá¸¥, m. 6th
s.)(syuá¸¥ â€• as II C. III p. pl.)(na*)(doá¹£Ä• á¸¥, m. 1st pl.)(nirÄ• Å›rayÄ• á¸¥, m. 1st pl.)

3038.
(ca*)(yathÄ• *)(pramÄ• á¹‡atvam, n. 1st s.)(yuktam, n. 1st s.)(guá¹‡ebhyaá¸¥, m. 5th
pl.)(tathÄ• *)(uditam, n. 1st s.)(ca*)(guá¹‡Ä• nÄ• m, m. 6th s.)(aparijÃ±Ä• ne, n. 7th
s.)(a-bhÄ• vaá¸¥, m. 1st s.)(doá¹£Ä• á¹‡Ä• m, m. 6th pl.)(na*)(laká¹£yate â€• laká¹£ Pass.)

3039.
(tat*)(na*)(yuktam, n. 1st s.)(vÄ• kyam, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(svataá¸¥*
[-tas suff.])(upalaká¹£itam, n. 1st s.)(a-bhÄ• va-)(doá¹£a-)(hi*)(aparijÃ±Ä• nÄ• t, n. 5th
s.)(a-bhÄ• vaá¸¥, m. 1st s.)(doá¹£a-)(alaká¹£aá¹‡am, n. 1st s.)

3040.
(hi*)(puá¹ƒsÄ• m, m. 6th pl.)(aparijÃ±Ä• ne, n. 7th s.)(daá¹‡á¸• a-)(na*)(laká¹£yate â€• laká¹
Pass.)(iti*)(daá¹‡á¸• Ä«, m. 1st s.)(etat, n. 1st s.)(iti*)(mÄ• nam, n. 1st
s.)(laká¹£itam, n. 1st s.)(tat-)(absence of defects)(svataá¸¥* [-tas
suff.])(parÄ• hatam, n. 1st s.)

3041.
(a-bhÄ• vaá¸¥, m. 1st s.)(doá¹£a-)(yuktam, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(vÄ• kyasya,
n. 6th s.)(niÅ›cita-Ä• tmakaá¸¥, m. 1st s.)(pramÄ• á¹‡Ä• t, n. 5th s.)(pramÄ• -abhÄ• vÄ• t, m
5th s.)(ataá¸¥*)(sthitiá¸¥, f. 1st s.)(pramÄ• -)(parataá¸¥* [-tas suff.])

3042.
(teá¹£u, m. 7th pl.)(satsu, m. 7th pl.)(jÃ±Ä• nam, n. 1st s.)(viá¹£ayam, n. 1st s. [bv.
cpd.])(doá¹£a-)(ná¹›-)(upajÄ• yate â€• jan IV C. Ä€t.)(tu*)(ajÃ±Ä• ne, n. 7th
s.)(guá¹‡a-)(katham*)(nÄ• ma*, n. 2nd s. [adv.])(matiá¸¥, f. 1st s.)(a-bhÄ• ve, m. 7th
s.)(doá¹£a-)

3043.
(doá¹£Ä• á¸¥, m. 1st pl.)(dveá¹£a-)(moha-)(Ä• dayaá¸¥, m. 1st pl.)(bÄ• dhitÄ• á¸¥, m. 1st

pl.)(ká¹›pÄ• -)(prajÃ±Ä• -)(Ä• di-)(hi*)(aniÅ›caye, m. 7th s.)(dayÄ• -)(Ä• di-)(katham*)(gatam, n. 1st s.)(asattvam, n. 1st s.)(teá¹£Ä• m, m. 6th pl.)

3044.
(tu*)(tadÄ• *)(guá¹‡Ä• á¸¥, m. 1st pl.)(na*)(vyÄ• priyante â€• pá¹› Pass.)(jÃ±Ä• yamÄ• nataÿ 3rd s.)(mÄ• tra-)(sattÄ• -)(upakÄ• riá¹‡aá¸¥, m. 1st pl.)(vijÃ±eye, m. 7th s.)(a-bhÄ• ve, m. 7th s.)(doá¹£a-)

3045.
(yadi*)(evam*)(syÄ• t â€• as II C. Opt.)(na*)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(tathÄ• *)(viparyastÄ• , f. 1st s.)(matiá¸¥, f. 1st s.)(sammate, m. 7th s.)(Ä• pta-)(iti*)(santi â€• as II C. 3p. pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(asya, m. 6th s.)(vÄ• *)(no*)(iti*)(santi â€• as II C. III p. pl.)(eva*)

3046.
(ca*)(bhavataá¸¥ â€• bhÅ« I C. 3p. d.)(tat-)(sandeha-)(viparyÄ• sau, m. 1st d.)(atra*)(kasyacit, m. 6th s.)(yÄ• vat*)(na*)(avagamyate â€• gam Pass.)(iti*)(asau, m. 1st s.)(Ä• dhÄ• raá¸¥, m. 1st s.)(gaá¹‡a-)(guá¹‡a-)

3047.
(atha*)(niÅ›cayaá¸¥, m. 1st s.)(sva-taá¸¥-)(prÄ• mÄ• á¹‡ya-)(api*)(ajÃ±Ä• ne, n. 7th s.)(a-bhÄ• ve, m. 7th s.)(doá¹£a-)(api*)(tathÄ• *)(tatra*)(vaktari, m. 7th s.)(na*)(syÄ• t â€• as II C. Opt.)(vimatiá¸¥, f. 1st s.)(vat*)(pÅ«rva-)

3048.
(ca*)(ajÃ±Ä• nÄ• t, n. 5th s.)(a-bhÄ• vasya, m. 6th s.)(doá¹£a-)(katham*)(pratÄ«yate â€• i Pass.)(nÄ• stitÄ• , f. 1st s.)(dvaya-)(pramÄ• -)(yena, n. 3rd s.)(niÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(bhavet â€• bhÅ« I C. Opt.)

3049.
(atha*)(api*)(apratÄ«tau, f. 7th s.)(asattÄ• -)(dvaya-)(apramÄ• -)(eva*)(svataá¸¥* [-tas suff.])(prÄ• mÄ• á¹‡yam, n. 1st s.)(gamyate â€• gam Pass.)(evam*)(vat*)(pÅ«rva-)(na*)(vimatiá¸¥, f. 1st s.)

3050.
(kim* - interrogative)(asya, m. 6th s.)(vacanam, n. 1st s.)(mÄ• nam, n. 1st s.)(kim* - interrogative)(vÄ• *)(amÄ• nam, n. 1st s.)(atha*)(api*)(adaá¸¥, n. 1st

s.)(eva*)(amÄ• nam, n. 1st s.)(niÅ›cayÄ• t, m. 5th s.)(sarveá¹£Ä• m, n. 6th pl.)(prÄ• mÄ• á¹‡ya-)(sva-taá¸¥-)

3051.
(ataá¸¥*)(avaÅ›ya-)(abhyupagantavyÄ• , f. 1st s.)(niyamÄ• t, m. 5th s.)(pratÄ«tiá¸¥, f. 1st s.)(triá¹£u, m. 7th pl.)(a-bhÄ• va-)(doá¹£a-)(a-bhÄ• va-)(apramÄ• -)(bhÄ• veá¹£u, m. 7th pl.)(guá¹‡a-)

3052.
(eá¹£Ä• m, m. 6th pl.)(evam*)(vikalpyate â€• ká¸·p Pass.)(iti*)(sÄ• , f. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(vÄ• *)(apramÄ• á¹‡am, n. 1st s.)(katham*)(apramÄ• á¹‡am, n. 1st s.)(bhavet â€• b I C. Opt.)(aá¹…gam, n. 1st s.)(yathÄ• -artha-)(niÅ›cayÄ• ya, m. 4th s.)

3053.
(tat-)(viniÅ›cayaá¸¥, m. 1st s.)(prÄ• mÄ• á¹‡ya-)(prÄ• mÄ• á¹‡ye, n. 7th s.)(prÄ• pteá¸¥, f. 5 s.)(parataá¸¥* [-tas suff.])(katham*)(vÄ• *)(gamyate â€• gam Pass.)(tasyÄ• á¸¥, f. 6th s.)(pratÄ«teá¸¥, f. 6th s.)(sÄ• , f. 1st s.)(pramÄ• -Ä• tmatÄ• , f. 1st s.)

3054.
(cet*)(iti*)(a-bhÄ• vÄ• t, m. 5th s.)(pratyaya-)(bÄ• dhaka-)(kim* - interrogative)(saá¸¥, m. 1st s.)(api*)(pramÄ• , f. 1st s.)(vÄ• *)(na*)(iti*)(api*)(sarvaá¸¥, m. 1st s.)(doá¹£aá¸¥, m. 1st s.)(anuvartate â€• vá¹›t I C. Ä€t.)(atra*)(punaá¸¥*)

3055.
(pramÄ• á¹‡atÄ• , f. 1st s.)(prastutasya, n. 6th s.)(prÄ• ptÄ• , f. 1st s.)(prÄ• mÄ• á¹‡ye, n. 7th s.)(parataá¸¥* [-tas suff.])(vÄ• *)(kutaá¸¥*)(apramÄ• á¹‡asya, n. 6th s.)(hetutvam, n. 1st s.)(yathÄ• -artha-)(jÃ±Ä• na-)

3056.
(cintyate â€• cint Pass.)(iti*)(kena, n. 3rd s.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(asya, n. 6th s.)(api*)(gamyate â€• gam Pass.)(asattvÄ• t, n. 5th s.)(pratyaya-)(bÄ• dhaka-)(iti*)(prasajyate â€• saÃ±j Pass.)(aniá¹£á¹-Ä• , f. 1st s.)

3057.
(tasmÄ• t, n. 5th s.)(guá¹‡ebhyaá¸¥, m. 5th pl.)(a-bhÄ• vaá¸¥, m. 1st s.)(doá¹£Ä• á¹‡Ä• m, n pl.)(tat-)(a-bhÄ• vataá¸¥* [-tas suff.])(asattvam, n. 1st s.)(dvaya-)(apramÄ• á¹‡a-)(tena, n. 3rd s.)(utsargaá¸¥, m. 1st s.)(anapoditaá¸¥, m. 1st

s.)

3058.
(cet*)(pramÄ• á¹‡atvam, n. 1st s.)(sarvatra*)(niÅ›citam, n. 1st s.)(evam*)(iha*)(api*)(asau, m. 1st s.)(pÅ«rva-uditaá¸¥, m. 1st s.)(gaá¹‡aá¸¥, m. 1st s.)(doá¹£a-)(ca*)(prasaktÄ• , f. 1st s.)(anavasthitiá¸¥, f. 1st s.)

3059.
(idam, n. 1st s.)(iti*)(sattvam, n. 1st s.)(pramÄ• -)(a-bhÄ• ve, m. 7th s.)(doá¹£a-)(niá¹£edhanam, n. 1st s.)(yadi*)(kalpyeta â€• ká¸·p Pass. Opt.)(kevalam, n. 1st s.)(tat-)(sambhavet â€• bhÅ« I C. Opt.)(na*)(eva*)(siddhiá¸¥, f. 1st s.)

3060.
(tat-)(avakalpyate â€• ká¸·p Pass.)(na*)(siddhiá¸¥, f. 1st s.)(upalambhena, m. 3rd s.)(a-bhÄ• vÄ• t, m. 5th s.)(ca*)(na*)(yuktÄ• , f. 1st s.)(anupalambhataá¸¥* [-tas suff.])(doá¹£Ä• t, m. 5th s.)(anavasthiti-)

3061.
(asattÄ• , f. 1st s.)(doá¹£a-)(dvaya-)(apramÄ• -)(gamyate â€• gam Pass.)(anupalambhataá¸ [-tas suff.])(nÄ• stitvam, n. 1st s.)(upalambhasya, m. 6th s.)(anyena, m. 3rd s.)(iti*)(anavasthitiá¸¥, f. 1st s.)

3062.
(cet*)(tat, n. 1st s.)(Ä• tmakam, n. 1st s.)(paryudÄ• sa-)(anya-)(darÅ›anÄ• t, n. 5th s.)(vivikta-)(tat-)(aparijÃ±Ä• nam, n. 1st s.)(a-bhÄ• va-)(doá¹£a-)(bhavet â€• bhÅ« I C. Opt.)(Ä• tmakam, n. 1st s.)(jÃ±Ä• na-)(guá¹‡a-)

3063.
(ca*)(prasajyate â€• saÃ±j Pass.)(sva-rÅ«pam, n. 1st s. [bv. cpd.])(jÃ±Ä• na-)(vivaká¹£ita-)(pramÄ• -)(ca*)(jÃ±Ä• nam, n. 1st s.)(asattva-)(dvaya-)(apramÄ• -)(vyatireki, n. 1st s.)(tat-)

3064.
(athavÄ• *)(asattve, n. 7th s.)(dvitaya-)(apramÄ• -)(jÃ±Ä• te, n. 7th s.)(svÄ• tantryataá¸¥* [-tas suff.])(kutaá¸¥*)(bhavataá¸¥, m. 6th s.)(niÅ›cayaá¸¥, m. 1st s.)(iti*)(pariÅ›iá¹£á¹-aá¸¥, m. 1st s.)(pramÄ• -Ä• tmÄ• , m. 1st s. [bv. cpd.])

3065.

(cet*)(anupapattyÄ• , f. 3rd s.)(anyathÄ• -)(nanu*)(niÅ›cayaá¸¥, m. 1st s.)(bhavet â€• bhÅ«
I C. Opt.)(artha-Ä• pattitaá¸¥* [-tas suff.])(anumÄ• taá¸¥* [-tas
suff.])(vÄ• pi*)(anyataá¸¥* [-tas suff.])(evam*)(syÄ• t â€• as II C. Opt.)(anyataá¸¥* [-tas
suff.])

3066.
(tasmÄ• t, m. 5th s.)(eva*)(nyÄ• yÄ• t, m. 5th s.)(te, 6th s.)(prasaktam, n. 1st
s.)(aprÄ• mÄ• á¹‡yam, n. 1st s.)(api*)(svataá¸¥* [-tas suff.])(yasmÄ• t, n. 5th s.)(adaá¸¥,
n. 1st s.)(sphuá¹-am*, n. 2nd s. [adv.])(Å›akyate â€• Å›ak Pass.)(vaktum* â€• vac)(tatra*)

3067.
(tasmÄ• t, n. 5th s.)(a-bhÄ• vaá¸¥, m. 1st s.)(guá¹‡Ä• nÄ• m, m. 6th pl.)(doá¹£ebhyaá¸¥, m.
pl.)(tat-)(a-bhÄ• vataá¸¥* [-tas suff.])(nÄ• stitvam, n. 1st s.)(pramÄ• á¹‡a-rÅ«pa-)(tena,
n. 3rd s.)(utsargaá¸¥, m. 1st s.)(anapoditaá¸¥, m. 1st s.)

3068.
(yasmÄ• t, n. 5th s.)(ayam, m. 1st s.)(bhÄ• vaá¸¥, m. 1st s.)(utsarga-)(nirmitaá¸¥, m.
1st s.)(mÄ• tra-)(vivaká¹£Ä• -)(Å›akyaá¸¥, m. 1st s.)(abhidhÄ• tum* â€• dhÄ•)(vispaá¹£á¹-a
2nd s. [adv.])(api*)(apramÄ• á¹‡e, n. 7th s.)(vat*)(mÄ• na-).

3069.
(yataá¸¥*)(Ä• tmakatvena, n. 3rd s.)(bodha-)(buddheá¸¥, f. 6th s.)(prÄ• ptÄ• , f. 1st
s.)(apramÄ• á¹‡atÄ• , f. 1st s.)(apodyate â€• vad Pass.)(jÃ±Ä• na-)(yathÄ• -)(artha-)(jÃ±Ä•
n. 5th s.)(guá¹‡a-)(uttha-)(hetu-)

3070.
(ca*)(aprÄ• mÄ• á¹‡yam, n. 1st s.)(na*)(apodyate â€• vad Pass.)(guá¹‡aiá¸¥, m. 3rd
pl.)(ajÃ±Ä• yamÄ• natvÄ• t, n. 5th s.)(ca*)(siddham, n. 1sat s.)(anapodita-)(tat, n.
1st s.)(api*)(saá¹ƒsthitam, n. 1st s.)(svataá¸¥* [-tas suff.])

3071.
(pauruá¹£eyeá¹£u, n. 7th pl.)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(iti*)(santi â€• as II C. III p.
pl.)(doá¹£Ä• á¸¥, m. 1st pl.)(santi â€• as II C. III p. pl.)(na*)(api*)(siddhatvÄ• t, n.
5th s.)(kartuá¸¥, m. 6th s.)(vede, m. 7th s.)(na*)(naá¸¥, 6th pl.)(asti â€• as II
C.)(na*)(Ä• Å›aá¹…kÄ• , f. 1st s.)(doá¹£a-)

3072.
(ataá¸¥*)(yat, n. 1st s.)(ucyate â€• vac Pass.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(vede, m. 7th

s.)(anapeká¹£atvÄ• t, n. 5th s.)(tat, n. 1st s.)(siddham, n. 1st s.)(yataá¸¥*)(saá¸¥, m. 1st s.)(api*)(samapeká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(kartÄ• ram, m. 2nd s.)

3073.
(yadi*)(saá¹ƒvÄ• di-)(vijÃ±Ä• nam, n. 1st s.)(vÄ• *)(viÅ›uddhatÄ• , f. 1st s.)(hetu-)(na*)(niÅ›citÄ• , f. 1st s.)(tadÄ• *)(utpatteá¸¥, f. 5th s.)(saá¹ƒÅ›aya-)(na*)(mÄ• natÄ• , f. 1st s.)(vede, m. 7th s.)

3074.
(pramÄ• á¹‡atve, n. 7th s.)(anyasya, n. 6th s.)(api*)(eva*)(evam-bhÅ«tÄ• , f. 1st s.)(saá¹…gatiá¸¥, f. 1st s.)(kalpyate â€• ká¸·p Pass.)(kÄ• raá¹‡am, n. 1st s.)(yasmÄ• t, n. 5th s.)(niÅ›cayaá¸¥, m. 1st s.)(nibandhanaá¸¥, m. 1st s. [bv. cpd.])(tat-)

3075.
(hi*)(mÄ• natve, n. 7th s.)(sthite, n. 7th s.)(niÅ›cayaá¸¥, m. 1st s.)(tasya, n. 6th s.)(kriyate â€• ká¹› Pass.)(anayÄ• , f. 3rd s.)(tu*)(anayÄ• , f. 3rd s.)(na*)(janyate â€• jan Pass.)(apÅ«rvam, n. 1st s.)(pramÄ• á¹‡atvam, n. 1st s.)(tasya, n. 6th s.)

3076.
(ca*)(arthe, m. 7th s.)(vinaá¹£á¹-e, m. 7th s.)(saká¹›t-)(jÄ• ta-)(pramÄ• á¹‡atÄ• , f. 1st s.)(eva*)(syÄ• t â€• as II C. Opt.)(eva*)(sÄ• , f. 1st s.)(asti â€• as II C.)(api*)(aniÅ›cite, m. 7th s.)(niÅ›cayaá¸¥, m. 1st s.)(api*)(kramÄ• t, m. 5th s.)(udita-)

3077.
(yadi*)(jÃ±Ä• nam, n. 1st s.)(Å›uddhatva-)(kÄ• raá¹‡a-)(Ä• di-)(tataá¸¥*)(niÅ›cayaá¸¥, m. 1st s.)(ca*)(yadi*)(artha-)(kriyÄ• , f. 1st s.)(prÄ• ptÄ• , f. 1st s.)(sÄ• ká¹£Ä• t*)(laká¹£aá¹‡Ä• , f. 1st s. [bv. cpd.])(dÄ• ha-)(Ä• di-)

3078.
(yadvÄ• *)(abhyÄ• savatÄ«, f. 1st s.)(vá¹›ttiá¸¥, f. 1st s.)(udaye, m. 7th s.)(phala-)(nirapeká¹£Ä• , f. 1st s.)(tu*)(viyoge, m. 7th s.)(sarva-)(upÄ• ya-)(na*)(viniÅ›cayaá¸¥, m. 1st s.)(pramÄ• á¹‡a-)

3079.
(ataá¸¥*)(api*)(pramÄ• á¹‡atÄ• , f. 1st s.)(vidyamÄ• nÄ• â€• vid Pass., f. 1st s.)(tasmin, n. 7th s.)(aniÅ›citÄ• , f. 1st s.)(kalpÄ• , f. 1st s.)(a-vidyamÄ• na-)(iti*)(apadiÅ›yate â€• diÅ› Pass.)(iti*)(asti â€• as II C.)(na*)(eva*)

3080.
(asaá¹…gatiá¸¥, f. 1st s.)(Å›rotra-)(buddheá¸¥, f. 6th s.)(netra-)(Ä• dibhiá¸¥, m. 3rd pl.)(hi*)(rÅ«pa-)(Å›abda-)(Ä• di, n. 1st s.)(vartate â€• vá¹›t I C. Ä€t.)(adhÄ«nam, n. 1st s.)(eka-)(sÄ• magrÄ«-)

3081.
(paraspara-)(abhinirbhÄ• gÄ• t, m. 5th s.)(santatyÄ• , f. 3rd s.)(kÄ• raá¹‡am, n. 1st s.)(anyo'nya-)(evam*)(tat, n. 1st s.)(su-)(parisphuá¹-am, n. 1st s.)(asti â€• as II C.)(eva*)(sambandhaá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6th pl.)

3082.
(dvÄ• rÄ• , f. 3rd s.)(tat-)(tat-)(dhiyÄ• m, f. 6th pl.)(api*)(dhÅ«ma-)(vikÄ• ra-)(indhana-)(tat*)(Å›rotra-)(dhÄ«á¸¥, f. 1st s.)(syÄ• t â€• as II C. Opt.)(pramÄ• á¹‡am, n. 1st s.)(saá¹…gateá¸¥, f. 5th s.)(mati-)(anya-)(tat-)

3083.
(tu*)(eá¹£Ä• , f. 1st s.)(buddhiá¸¥, f. 1st s.)(janyÄ• , f. 1st s.)(antara-)(sÄ• dhana-)(viniÅ›citÄ• , f. 1st s.)(tena, n. 3rd s.)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(jÃ±Ä• na-)(ká¹›ta-)(antara-)(hetu-)(vÄ• Ã±chyate â€• vÄ• Ã±ch Pass.)

3084.
(evam*)(pratyaká¹£e, n. 7th s.)(kÄ• raá¹‡am, n. 1st s.)(saá¹…gatiá¸¥, f. 1st s.)(antara-)(vijÃ±Ä• na-)(adhÄ«na-)(nÄ• nÄ• -)(indriya-)(tu*)(eá¹£Ä• , f. 1st s.)(na*)(dá¹›Å›yate â€• dá¹›Å› Pass.)(ká¸·ptÄ• , f. 1st s.)(vede, m. 7th s.)

3085.
(tathÄ• hi*)(Ä• dyam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(salila-)(utpadyate â€• pad IV C. Ä€t.)(jam, n. 1st s.)(aká¹£an-)(param, n. 1st s.)(nirbhÄ• sam, n. 1st s. [bv. cpd.])(pÄ• na-)(snÄ• na-)(Ä• di-)(Ä• Å›ritam, n. 1st s.)(jihvÄ• -)(kÄ• ya-)

3086.
(apitu*)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(artha-)(ekena, n. 3rd s.)(vÄ• kyena, n. 3rd s.)(na*)(labhyate â€• labh Pass.)(kÄ• la-)(deÅ›a-)(nara-)(Ä• diá¹£u, m. 7th pl.)(sarvasmin, m. 7th s.)(udayÄ• t, m. 5th s.)(saá¹ƒÅ›aya-)

3087.
(samam, n. 1st s.)(iti*)(svargaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C.

Opt.)(agni-)(hotrÄ• t, n. 5th s.)(Å›rÅ«yate â€• Å›ru Pass.)(ittham*)(hi*)(viyuktam, n. 1st s.)(aá¹…ga-)(niÅ›caya-)(mÄ• trakam, n. 1st s.)(Å›abda-)(dardura-)

3088.
(ca*)(api*)(viprÄ• á¹‡Ä• m, m. 6th pl.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(bhedaá¸¥, m. 1st s.)(mata-)(svarga-)(Ä• dau, m. 7th s.)(tasmÄ• t, n. 5th s.)(saá¹ƒvÄ• daá¸¥, m. 1st s.)(artha-)(na*)(labhyate â€• labh Pass.)(nara-)(Ä• diá¹£u, m. 7th pl.)

3089.
(dÄ• rá¸• hyam, n. 1st s.)(jÃ±Ä• ne, n. 7th s.)(janite, n. 7th s.)(codanÄ• -)(prÄ• k*)(apahastitam, n. 1st s.)(hi*)(bhÄ• vaá¸¥, m. 1st s.)(tathÄ• -)(sandigdhaá¸¥, m. 1st s.)(grÄ• hyasya, m. 6th s.)(tat-)(sÄ• myataá¸¥* [-tas suff.])(anya-)

3090.
(ca*)(kutaá¸¥*)(vipraiá¸¥, m. 3rd pl.)(asarva-dá¹›Å›ibhiá¸¥, m. 3rd pl.)(viniÅ›citam, n. 1st s.)(tat, n. 1st s.)(buddhiá¸¥, f. 1st s.)(janitÄ• , f. 1st s.)(codanÄ• -)(sarva-)(saá¹ƒvÄ• dinÄ«, f. 1st s.)

3091.
(uktÄ• , f. 1st s.)(mÄ• natÄ• , f. 1st s.)(pratyaká¹£asya, n. 6th s.)(api*)(niÅ›citÄ• , f. 1st s.)(anumÄ• nena, n. 3rd s.)(tat, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(janyatvÄ• t, n. 5th s.)(Å›uddha-)(kÄ• raá¹‡a-)(vat-)(anya-)(tat-)

3092.
(ca*)(iyam, f. 1st s.)(pramÄ• , f. 1st s.)(sarvasya, n. 6th s.)(na*)(sÄ• dhyÄ• , f. 1st s.)(antarataá¸¥* [-tas suff.])(pramÄ• á¹‡a-)(yasmÄ• t, n. 5th s.)(sÄ• dhitam, n. 1st s.)(iti*)(asti â€• as II C.)(na*)(bhrÄ• ntiá¸¥, f. 1st s.)(jÃ±Ä• ne, n. 7th s.)(artha-)(kriyÄ• -)

3093.
(ca*)(anumÄ• ne, n. 7th s.)(jÄ• yamÄ• ne, n. 7th s.)(liá¹…gÄ• t, n. 5th s.)(Ä• tman-)(kÄ• rya-)(avyabhicÄ• rataá¸¥* [-tas suff.])(niÅ›cita-)(na*)(asti â€• as II C.)(kÄ• cana, f. 1st s.)(bhrÄ• ntiá¸¥, f. 1st s.)(api*)

3094.
(tu*)(kvacit*)(bhrÄ• ntiá¸¥, f. 1st s.)(bhÄ• vinÄ«, f. 1st s.)(bala-)(vividha-)(nimitta-)(bhrÄ• nti-)(utsÄ• ryate â€• sá¹› Caus. Pass.)(anyena, n.

3rd s.)(yasmÄ• t, n. 5th s.)(na*)(niÅ›cayaá¸¥, m. 1st s.)(tatra*)

3095.
(na*)(vyaktaá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(prasiddhyati â€• sidh IV C.)(vyaktikatvena, n. 3rd s.)(avyakta-)(tasmÄ• t, n. 5th s.)(iá¹£yatÄ• m â€• iá¹£ Pass. Imp. 3p s.)(iti*)(jÃ±Ä• nam, n. 1st s.)(jÃ±Ä• tam, n. 1st s.)(vat-)(pratyaká¹£a-)(anya-)

3096.
(tu*)(svayam*)(jaá¸• a-)(rÅ«patvÄ• t, n. 5th s.)(caká¹£uá¸¥-)(Ä• dibhiá¸¥, n. 3rd pl. [bv. cpd.])(indriyaiá¸¥, n. 3rd pl.)(na*)(evam*)(gá¹›hyante â€• grah Pass. III p. pl.)(viá¹£ayÄ• á¸¥, m. 1st pl.)(tu*)(teá¹£Ä• m, n. 6th pl.)(hetutÄ• , f. 1st s.)(jÃ±Ä• ne, n. 7th s.)

3097.
(tena, n. 3rd s.)(jÃ±Ä• yamÄ• natvam, n. 1st s.)(upayujyate â€• yuj Pass.)(prÄ• mÄ• á¹‡ye, 7th s.)(yasmÄ• t, n. 5th s.)(na*)(eva*)(labhyate â€• labh Pass.)(anubhavaá¸¥, m. 1st s.)(viá¹£aya-)(a-jÃ±Ä• taá¸¥, m. 1st s.)

3098.
(tu*)(etÄ• vat, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(api*)(atra*)(grahaá¹‡e, n. 7th s.)(saá¹ƒvidaá¸¥, f. 6th s.)(sva-)(na*)(viniÅ›cayaá¸¥, m. 1st s.)(tathÄ• tve, n. 7th s.)(kÄ• raá¹‡a-)(bhrÄ• nti-)(sat-bhÄ• vÄ• t, m. 5th s.)

3099.
(ca*)(tadÄ• *)(bhÄ• vaá¸¥, m. 1st s.)(arthatayÄ• , f. 3rd s.)(na*)(eva*)(avasÄ«yate â€• so Pass.)(asmÄ• t, n. 5th s.)(upalambhena, m. 3rd s.)(sÄ• dá¹›Å›yÄ• t, n. 5th s.)(sambhavÄ• t, m. 5th s.)(Ä• ropa-)(anya-)(tat-)

3100.
(yathÄ• *)(Ä• bhyÄ• sikam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(gamyate â€• gam Pass.)(pramÄ• n. 1st s.)(svataá¸¥* [-tas suff.])(tathÄ• *)(kiá¹ƒcit, n. 1st s.)(mithyÄ• -)(jÃ±Ä• nam, n. 1st s.)(sthitam, n. 1st s.)(apramÄ• á¹‡am, n. 1st s.)(sva-tÄ• á¸¥*)

3101.
(api*)(uktÄ• , f. 1st s.)(bÄ• dha-)(jÃ±Ä• ne, n. 7th s.)(kÄ• raá¹‡a-)(duá¹£á¹-atva-)(anavasthitiá¸¥, f. 1st s.)(tat*)(tasya, n. 6th s.)(mithyÄ• tvam, n. 1st s.)(pÄ• ryate â€• pá¹› Caus. Pass.)(na*)(grahÄ«tum* â€• grah)(tÄ• vatÄ• , n. 3rd s.)

3102.
(na*)(tÄ• vat*)(mÄ«yate â€• mÄ• Pass.)(iti*)(idam, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(eva*)(avastham, n. 1st s. [bv. cpd.])(utpatti-)(a-vikalpatvÄ• t, n. 5th s.)(Ä• tman-)(saá¹ƒvidaá¸¥, f. 6th s.)(aniá¹£á¹-eá¸¥, f. 5th s.)

3103.
(nÄ• pi*)(antareá¹‡a, n. 3rd s.)(jÃ±Ä• na-)(eva*)(asannidhÄ• nataá¸¥* [-tas suff.])(tat-)(kÄ• le, m. 7th s.)(api*)(tasya, n. 6th s.)(bhÄ• vatvÄ• t, n. 5th s.)(avyakta-)(apivÄ• *)(aniá¹£á¹-a-)(Ä• pattitaá¸¥* [-tas suff.])

3104.
(api*)(vede, m. 7th s.)(uktam, n. 1st s.)(bÄ• dhakam, n. 1st s.)(mÄ• nam, n. 1st s.)(Ä• tmakam, n. 1st s.)(anumÄ• -)(tasmÄ• t, n. 5th s.)(apohena, m. 3rd s.)(Ä• tman-)(Ä• di-)(ukta-)(tat-)(yujyate â€• yuj Pass.)(na*)(mÄ• nam, n. 1st s.)

3105.
(ca*)(siddheá¸¥, f. 5th s.)(pauruá¹£eyatva-)(duá¹£á¹-a-)(nimittatÄ• , f. 1st s.)(Å›aá¹…kyÄ• , f. 1st s.)(vÄ• *)(Å›aktiá¸¥, f. 1st s.)(svataá¸¥* [-tas suff.])(iva*)(vahneá¸¥, m. 6th s.)(bhavet â€• bhÅ« I C. Opt.)(mithyÄ• -)(jÃ±Ä• neá¹£u, n. 7th pl.)

3106.
(ataá¸¥*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(jÃ±Ä• nam, n. 1st s.)(prabhavam, n. 1st s. [bv. cpd.])(codanÄ• -)(duá¹£á¹-a-)(nimittakam, n. 1st s. [bv. cpd.])(ca*)(Å›aá¹…kya-)(doá¹£am, n. 1st s. [bv. cpd.])(na*)(bhidyate â€• bhid Pass.)(dá¹›á¹£á¹-a-)(doá¹£Ä• t, n. 5th s. [bv. cpd.])

3107.
(tasmÄ• t, n. 5th s.)(svataá¸¥-)(pramÄ• á¹‡atvam, n. 1st s.)(na*)(yujyate â€• yuj Pass.)(vedasya, m. 6th s.)(api*)(tena, n. 3rd s.)(iá¹£yatÄ• m â€• iá¹£ Pass. Imp. 3p s.)(ká¹›ta-)(Ä• khyÄ• tatvam, n. 1st s.)(niÅ›cita-)(nirdoá¹£a-)

3108.
(nanu*)(yathÄ• * yathÄ• *)(pravaktÄ• raá¸¥, m. 1st pl.)(yuktÄ• á¸¥, m. 1st pl.)(rÄ• ga-)(dveá¹£a-)(Ä• di-)(tathÄ• * tathÄ• *)(hi*)(sutarÄ• m*)(raká¹£anti â€• raká¹£ I C. I p. pl.)(sva-)(adhyÄ• yam, m. 2nd s.)

3109.

(kasya, m. 6th s.)(kim, n. 1st s.)(durbalam, n. 1st s.)(kaá¸¥, m. 1st s.)(vÄ• *)(kasmÄ• t, m. 5th s.)(pÅ«rvam*, n. 2nd s. [adv.])(prapÄ• á¹-hakaá¸¥, m. 1st s.)(kaá¸¥, m. 1st s.)(svara-)(ká¹£Ä• matÄ• m, f. 2nd s.)(kuryÄ• t â€• ká¹› V C. Opt.)(kaá¸¥, m 1st s.)(bhindyÄ• t â€• bhid VII C. Opt.)(apade, n. 7th s.)(padam, n. 2nd s.)

3110.
(iti*)(yasya, m. 6th s.)(hi*)(saá¹ƒrabdhÄ• á¸¥, m. 1st pl.)(santi â€• as Pr. III p. pl.)(randhra-)(gaveá¹£iá¹‡aá¸¥, m. 1st pl.)(katham*)(na*)(nÄ• ma*)(nirdoá¹£am, m. 2nd s.)(saá¸¥)(paá¹-het â€• paá¹-h I C. Opt.)(vedam, m. 2nd s.)(Ä• dá¹›taá¸¥, m. 1st s.)

3111.
(cet*)(adhyÄ• yinaá¸¥, m. 1st pl.)(narÄ• á¸¥, m. 1st pl.)(Å›uddhÄ• á¸¥, m. 1st pl.)(syuá¸¥ â€• II C. Opt. III p. pl.)(abhyudÄ• sÄ«nÄ• á¸¥, m. 1st pl.)(evam*)(te, m. 1st pl.)(na*)(Ä• caká¹£Ä«ran â€• caká¹£ II C. Opt. III p. pl.)(vedam, m. 2nd s.)(vinÄ• Å›itam, m. 2nd s.)(paraiá¸¥, m. 3rd pl.)

3112.
(tu*)(tataá¸¥*)(mahatÄ• , m. 3rd s.)(kÄ• lena, m. 3rd s.)(vedaá¸¥, m. 1st s.)(upeká¹£ita-)(vinÄ• Å›itaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(eva*)(anyaá¸¥, m. 1st s.)(gataá¸¥, m. 1st s.)(pratikaÃ±cukatÄ• m, f. 2nd s.)

3113.
(sarvadÄ• *)(raká¹£itaá¸¥, m. 1st s.)(rundhadbhiá¸¥ â€• rudh VII C., m. 3rd pl.)(yuktÄ• n, m. 2nd s.)(rÄ• ga-)(dveá¹£a-)(Ä• di-)(nÄ• Å›inaá¸¥, m. 2nd s.)(veda-)(na*)(prahÄ• syati â€• hÄ• Fut.)(sva-)(rÅ«pam, n. 2nd s.)

3114.
(ca*)(iá¹£yate â€• iá¹£ Pass.)(sarvam, n. 1st s.)(jagat, n. 1st s.)(na*)(kadÄ• cit*)(anÄ«dá¹›Å›am, n. 1st s.)(na*)(mahÄ• -pralayaá¸¥, m. 1st s.)(nÄ• ma*)(jÃ±Ä• yate â€• jÃ±Ä•)(pÄ• ramÄ• rthikaá¸¥, m. 1st s.)

3115.
(etat, n. 1st s.)(na*)(evam*)(hi*)(bhavet â€• bhÅ« I C. Opt.)(pÄ• á¹-hasya, m. 6th s.)(tulyatÄ• , f. 1st s.)(evam*)(tu*)(tattva-)(bodhaá¸¥, m. 1st s.)(tat-)(artha-)(vinÄ• *)(atyaká¹£a-)(darÅ›anam, n. 2nd s.)

3116.
(sarve, m. 1st pl.)(ca*)(yasya, m. 6th s.)(puruá¹£Ä• á¸¥, m. 1st pl.)(deÅ›a-)(kÄ• lau, m.

1st d.)(tathÄ• *)(akhilau, m. 1st d.)(kara-)(Ä• malaka-)(vat*)(vyaktam*, n. 2nd s. [adv.])(varttante â€• vá¹›t I C. Ä€. III p. pl.)(adhyaká¹£a-)(cetasi, n. 7th s.)

3117.
(saá¸¥, m. 1st s.)(pÄ• á¹-hasya, m. 6th s.)(api*)(tulytvam, n. 2nd s.)(boddhum* â€• budh)(Å›aktaá¸¥, m. 1st s.)(anyathÄ• *)(punaá¸¥*)(deÅ›a-)(kÄ• la-)(nara-)(avasthÄ• -)(bhedena, m. 3rd s.)(vimatiá¸¥, f. 1st s.)(katham*)

3118.
(ca*)(vaá¸¥, 6th pl.)(na*)(pramÄ• á¹‡am, n. 1st s.)(iha*)(iti*)(jagat, n. 1st s.)(sadÄ• *)(Ä«dá¹›Å›am, n. 1st s.)(nÄ• stitÄ• , f. 1st s.)(saá¹ƒvarttasya, m. 6th s.)(api*)(na*)(yuktÄ• , f. 1st s.)(mÄ• treá¹‡a, n. 3rd s.)(adá¹›á¹£á¹-i-)

3119.
(tu*)(paká¹£e, m. 7th s.)(prÄ• mÄ• á¹‡ya-)(svataá¸¥-)(niÅ›cayam, m. 2nd s.)(kurute â€• ká¹› Ä€t.)(vedaá¸¥, m. 1st s.)(svataá¸¥* [-tas suff.])(ca*)(sva-rÅ«pe, n. 7th s.)(sva-)(artha-)(tat*)(na*)(sambhavaá¸¥, m. 1st s.)(moha-)(Ä• di-)

3120.
(ca*)(ataá¸¥*)(sthite, n. 7th s.)(anÄ• spade, n. 7th s.)(ajÃ±Ä• na-)(sandeha-)(viparyÄ• sa-)(api*)(kaÅ›cana, m. 1st s.)(potaá¸¥, m. 1st s.)(dvija-)(na*)(apeká¹£eta â€• Ä«ká¹£ I C. Ä€t. Opt.)(upadeÅ›am, m. 2nd s.)

3121.
(ca*)(yathÄ• *)(na*)(sambhavÄ«, m. 1st s.)(api*)(vinÄ• Å›aá¸¥, m. 1st s.)(mÅ«lasya, n. 6th s. [bv. cpd.])(ajÃ±Ä• ta-)(vÄ• *)(kaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(vinÄ• Å›aá¸¥ m. 1st s.)(nityasya, n. 6th s.)(atiÅ›Ä• yinaá¸¥, n. 6th s.)(vajra-)

3122.
(cet*)(anyathÄ• tvam, n. 1st s.)(abhivyakti-)(nanu*)(sÄ• , f. 1st s.)(nitye, n. 7th s.)(apÄ• ká¹›tÄ• , f. 1st s.)(ataá¸¥*)(prÄ• jÃ±Ä• á¸¥, m. 1st s.)(kurvate â€• ká¹› V C. Ä€t. III p pl.)(raká¹£Ä• m, f. 2nd s.)(asya, m. 6th s.)(niá¹£phalÄ• m, f. 2nd s.)

3123.
(tasmÄ• t, n. 54th s.)(abhyupagamyatÄ• m â€• gam Pass. Imp. 3p s.)(kartÄ• , m. 1st s.)(dá¹›k, m. 1st s.)(ati-)(indriya-)(vidhÅ«ta-)(cayaá¸¥, m. 1st s. [bv. cpd.])(antaá¸¥-)(tamaá¸¥-)(jÃ±aá¸¥, m. 1st s.)(artha-)(veda-)(pravibhÄ• ga-)

3124.
(evam*)(pramÄ• á¹‡atve, n. 7th s.)(sarva-)(pramÄ• á¹‡Ä• nÄ• m, n. 6th pl.)(asthite, n. 7th s.)(svataá¸¥* [-tas suff.])(na*)(prayatyate â€• yat Pass.)(siddhaye, f. 4th s.)(sattva-)(vit-)(artha-)(atÄ«ndriya-)

3125.
(yasmÄ• t, n. 5th s.)(pramÄ• á¹‡atvam, n. 1st s.)(vedasya, m. 6th s.)(api*)(sthitam, n. 1st s.)(puruá¹£ataá¸¥* [-tas suff.])(ca*)(pramÄ• á¹‡atÄ• , f. 1st s.)(tasmin, m. 7th s.)(tataá¸¥*)(tasya, m. 6th s.)(jÃ±atve, n. 7th s.)(artÄ«ndriya-)

3126.
(anyathÄ• *)(puá¹ƒsi, m. 7th s.)(anuá¹£aá¹…gini, m. 7th s.)(ajÃ±Ä• na-)(sandeha-)(viparyÄ• ya-)(kartari, m. 7th s.)(asya, m. 6th s.)(syÄ• t â€• as II C. Opt.)(na*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(eva*)(vat*)(anya-)

3127.
(yena, n. 3rd s.)(sambandhaá¸¥, m. 1st s.)(svarga-)(yÄ• ga-)(Ä• di-)(bhÄ• á¹£itaá¸¥, m. 1st s.)(jÃ±Ä• tvÄ• * â€• jÃ±Ä•)(tat, n. 2nd s.)(vispaá¹£á¹-a-)(jÃ±Ä• naá¸¥, m. 1st s. [bv. cpd.])(atÄ«ndriya-)(abhyupeyaá¸¥, m. 1st s.)(paraiá¸¥, m. 3rd pl.)(api*)

3128.
(cet*)(kevalaá¸¥, m. 1st s.)(upayujyate â€• yuj Pass.)(atra*)(niá¹£edhaá¸¥, m. 1st s.)(jÃ±atva-)(dharma-)(kena, m. 3rd s.)(vÄ• ryate â€• vá¹› Caus. Pass.)(puruá¹£aá¸¥, m. 1st s.)(vijÄ• nÄ• naá¸¥ â€• jÃ±Ä• IX C. Ä€t., m. 1st s.)(sarvam, n. 2nd s.)(anyat, n. 2nd s.)

3129.
(ca*)(sarvatra*)(Å›abdaá¸¥, m. 1st s.)(sarva-)(iá¹£yate â€• iá¹£ Pass.)(apeká¹£aá¸¥, m. 1st s. [bv. cpd.])(praká¹›ta-)(tataá¸¥*)(sati â€• as II C., m. 7th s.)(jÃ±e, m. 7th s.)(sarva-)(praká¹›ta-)(kim, n. 1st s.)(avahÄ«yate â€• hÄ• Pass.)(naá¸¥, 6th pl.)

3130.
(ca*)(kiÃ±cit, n. 1st s.)(kÄ• ryam, n. 1st s.)(asambhavÄ• t, m. 5th s.)(arthe, m. 7th s.)(kalpyate â€• ká¸·p Caus. Pass.)(Å›abde, m. 7th s.)(api*)(tatra*)(saá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(jÃ±aá¸¥, m. 1st s.)(Å›abda-)(sarva-)(astu â€• as Imperative 3 s.)(sarva-jÃ±aá¸¥, m. 1st s.)(nÄ• mataá¸¥* [-tas suff.])

3131.
(athÄ• pi*)(praká¹›tam, n. 1st
s.)(vat*)(taila-)(udaka-)(ghá¹›ta-)(Ä• di-)(tathÄ• pi*)(astu â€• as II C. Imperative 3p.
s.)(sarva-jÃ±aá¸¥, m. 1st s.)(tena, m. 3rd s.)(sarvena, m. 3rd s.)(na*)(vÄ• ryate â€• vá¹›
Caus. Pass.)

3132.
(vÄ• *)(yadi*)(jagat, n. 1st s.)(bhÄ• va-)(a-bhÄ• va-)(svarÅ«pam, n. 1st s. [bv.
cpd.])(kena, m. 3rd s.)(na*)(iá¹£yate â€• iá¹£ Pass.)(sarva-jÃ±aá¸¥, m. 1st s.)(puruá¹£aá¸¥,
m. 1st s.)(tat-)(saá¹…ká¹£epeá¹‡a, m. 3rd s.)

3133.
(evam*)(sarva-jÃ±aá¸¥, m. 1st s.)(Ä• Å›ritya* â€• Å›ri)(sarvatÄ• m, f. 2nd
s.)(api*)(saá¹…ká¹£epeá¹‡a, m. 3rd s.)(jÃ±eya-)(prameyatva-)(kaá¸¥, m. 1st s.)(ká¹£amaá¸¥
1st s.)(vÄ• rayitum* â€• vá¹› Caus. Infinitive)(tam, m. 2nd s.)

3134.
(ca*)(yaiá¸¥, m. 3rd pl.)(avadhÄ• ritÄ• á¸¥, m. 1st pl.)(yÄ• vantaá¸¥, m. 1st
pl.)(sarvatvena, n. 3rd s.)(pada-arthÄ• á¸¥, m. 1st pl.)(sarve, m. 1st pl.)(vedinaá¸¥,
m. 1st pl.)(grantha-)(tat-)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)(api*)(jÃ±atvena, n. 3rd
s.)(tat-)

3135.
(tathÄ• *)(kasya, m. 6th s.)(nÄ• ma*)(na*)(sammataá¸¥, m. 1st s.)(api*)(saá¸¥, m. 1st
s.)(saá¹…ká¹£ipta-)(sarva-jÃ±aá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(vivekavÄ• n, m. 1st
s.)(á¹£aá¹--)(prameya-)(á¹£aá¹-bhiá¸¥, n. 3rd pl.)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)

3136.
(tu*)(yaá¸¥, m. 1st s.)(kalpayati â€• ká¸·p Caus.)(darÅ›inam, m. 2nd
s.)(sarva-)(artha-)(viÅ›eá¹£eá¹‡a, m. 3rd s.)(sÄ• ká¹£Ä• t-)(pratyaká¹£a-)(asau, f. 1st
s.)(tasya, m. 6th s.)(kalpanÄ• , f. 1st s.)(mudhÄ• *)(ca*)(mithyÄ• *)

3137.
(eva*)(ekasya, n. 6th s.)(Å›arÄ«rasya, n. 6th s.)(yÄ• vantaá¸¥, m. 1st
pl.)(parama-aá¹‡avaá¸¥, m. 1st pl.)(yÄ• vanti, n. 1st pl.)(keÅ›a-romÄ• á¹‡i, n. 1st
pl.)(kaá¸¥, m. 1st s.)(arhati â€• arh I C.)(jÃ±Ä• tum* â€• jÃ±Ä•)(tÄ• ni, n. 2nd pl.)

3138.

(kriyamÄ• á¹‡am, n. 1st s.)(sÄ• dhanam, n. 1st
s.)(jÃ±Ä• na-)(vistara-)(vyakti-)(avayava-)(samasta-)(anarthakam, n. 1st
s.)(vat*)(parÄ«ká¹£Ä• -)(kÄ• ka-)(danta-)

3139.
(ca*)(yathÄ• *)(iti*)(vetti â€• vid II C.)(sarvÄ• n, m. 2nd pl.)(bhÄ• vÄ• n, m. 2nd
pl.)(niá¹£phalam, n. 1st s.)(tathÄ• *)(api*)(pratijÃ±Ä• , f. 1st
s.)(pratyaká¹£a-)(darÅ›itva-)(sarva-)(aphalÄ• , f. 1st s.)

3140.
(hi*)(sÄ• dhana-)(pratiá¹£edhayoá¸¥, m. 7th
d.)(jÃ±a-)(mÄ• tra-)(sva-)(dharma-)(adharma)(prasiddhyataá¸¥ â€• sidh IV C. 3p
d.)(grÄ• hya-)(heyatve, n. 1st d.)(Ä• gama-)(praá¹‡Ä«ta-)(tat-)

3141.
(tatra*)(prasÄ• dhane, n. 7th s.)(jÃ±atva-)(sÅ«ká¹£ma-)(bheda-)(sarva-)(jagat-)(lokaá¸¥,
m. 1st s.)(asthÄ• ne*, n. 7th s. [adv.])(kliÅ›yate â€• kliÅ› IV C. Ä€t.)(samrambhÄ• t, m.
5th s.)(grantha-)(vÄ• dayoá¸¥, m. 6th d.)

3142.
(pratyaká¹£a-)(Ä• di-)(sambaddha-)(sarva-pramÄ• tá¹›-)(nivÄ• raá¹‡Ä• t, n. 5th s.)(lapsyate
â€• labh Fut. Ä€t.)(puá¹‡ya-)(pÄ• payoá¸¥, n. 6th d.)(gamyatvam, n. 2nd
s.)(Ä• gama-)(kevala-)

3143.
(api*)(etÄ• vatÄ• , n. 3rd s.)(eva*)(siddhe, m. 7th s.)(paká¹£e, m. 7th
s.)(mÄ«mÄ• á¹ƒsÄ• -)(yaá¸¥, m. 1st s.)(yatnaá¸¥, m. 1st s.)(vÄ• raá¹‡e, n. 7th
s.)(sarva-jÃ±a-)(tat-)(ká¹›tam, n. 1st s.)(mÄ• raá¹‡am, n. 1st s.)(má¹›ta-)

3144.
(api*)(jÃ±atve, n. 7th s.)(dharma-)(sati, n. 7th s.)(hate, n. 7th s.)(mÅ«latvÄ• t,
n. 5th s.)(vicchinna-)(ye, m. 1st pl.)(Ä• huá¸¥ â€• ah Perf. III p. pl.)(sarva-jÃ±Ä• n, m.
2nd pl.)(puruá¹£Ä• n, m. 2nd pl.)(taiá¸¥, m. 3rd pl.)(ká¹›tam, n. 1st s.)(kaá¹‡á¸• anam, n.
1st s.)(tuá¹£a-)

3145.
(tu*)(yasya, m. 6th s.)(darÅ›itvÄ• t, n. 5th
s.)(sÄ• ká¹£Ä• t-)(pratyaká¹£a-)(rasa-)(Ä• dayaá¸¥, m. 1st pl.)(aÅ›uci-)(prasajyante â€• saÃ±

Pass. III p. pl.)(sva-)(saá¹ƒvedyÄ• á¸¥, m. 1st pl.)(kaá¸¥, m. 1st s.)(nu*)(kalpayati â€• ká¸·p Caus.)(tam, m. 2nd s.)

3146.
(ca*)(vÄ• kyam, n. 1st s.)(buddha-)(Ä• deá¸¥, m. 6th s.)(na*)(dá¹›Å›yate â€• dá¹›Å› Pass.)(bodhanam, n. 1st s.)(artha-)(veda-)(upaveda-)(aá¹…ga-)(Ä• di)(katham*)(saá¸¥, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)(mudhÄ• *)

3147.
(yadi*)(iá¹£yate â€• iá¹£ Pass.)(arthaá¸¥, m. 1st s.)(anibaddhaá¸¥, m. 1st s.)(sva-)(grantheá¹£u, m. 7th pl.)(vijÃ±Ä• taá¸¥, m. 1st s.)(sarve, m. 1st pl.)(kavayaá¸¥, m. 1st pl.)(nibandhanÄ• t, n. 5th s.)(sva-)(kÄ• vya-)(syuá¸¥ â€• as II C. Opt. III p. pl.)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)

3148.
(ca*)(bhÅ«yassu, m. 7th pl.)(sarva-jÃ±eá¹£u, m. 7th pl.)(upadeÅ›iá¹£u, m. 7th pl.)(viruddha-)(artha-)(hetuá¹£u, m. 7th pl. [bv. cpd.])(tulya-)(sarveá¹£u, m. 7th pl.)(kaá¸¥, m. 1st s.)(ekaá¸¥, m. 1st s.)(nÄ• ma*)(avadhÄ• ryatÄ• m â€• dhá¹› Caus. Pass. Imperative 3p s.)

3149.
(yadi*)(su-gataá¸¥, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)(kÄ• , f. 1st s.)(pramÄ• , f. 1st s.)(iti*)(kapilaá¸¥, m. 1st s.)(na*)(atha*)(api*)(ubhau, m. 1st d.)(sarva-jÃ±au, m. 1st d.)(katham*)(bhedaá¸¥, m. 1st s.)(mata-)(tayoá¸¥, m. 6th or 7th s.)

3150.
(tu*)(eka-)(deÅ›e, m. 7th s.)(gaá¹‡ita-)(Ä• di-)(sarveá¹£Ä• m, n. 6th pl.)(sattvÄ• nÄ• m, n. 6th pl.)(jina-)(buddha-)(Ä• di-)(satya-vÄ• ditÄ• , f. 1st s.)(na*)(viÅ›eá¹£aá¸¥, m. 1st s.)(avadhÄ• ryate â€• dhá¹› Caus. Pass.)

3151.
(eva*)(hetunÄ• , m. 3rd s.)(yena, m. 3rd s.)(sarvajÃ±atvam, n. 1st s.)(ekasya, m. 6th s.)(prasÄ• dhyate â€• sidh Caus. Pass.)(mÄ• treá¹‡a, n. 3rd s.)(prÄ«ti-)(sva-)(paká¹£a-)(saá¸¥, m. 1st s.)(upatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(anyasya, m. 6th s.)(api*)

3152.
(eva*)(dÅ«á¹£aá¹‡Ä• ni, n. 2nd pl.)(yÄ• ni, n. 2nd pl.)(Å›Ä• kyÄ• á¸¥, m. 1st pl.)(saá¹ƒrambh

m. 1st pl.)(jalpanti â€• jalp I C. III p. pl.)(sÄ• dhane, n. 7th s.)(sarvajÃ±a-)(jina-)(tÄ• ni, n. 2nd pl.)(eva*)(jainÄ• á¸¥, m. 1st pl.)(yuÃ±jante â€• yuj VII C. 3p pl. Ä€t.)

3153.
(tatra*)(katham*)(nirá¹‡ayaá¸¥, m. 1st s.)(kriyate â€• ká¹› Pass.)(bhinnaiá¸¥, n. 3rd pl.)(sÄ• dhana-)(dÅ«á¹£aá¹‡aiá¸¥, n. 3rd pl.)(anavasthitaiá¸¥, n. 3rd pl.)(grastaiá¸¥, n. 3rd pl.)(udaya-)(teá¹£Ä• m, n. 6th pl.)(pratibimba-)

3154.
(evam*)(kalpeá¹£u, m. 7th pl.)(sarva-jÃ±a-)(nihateá¹£u, m. 7th pl.)(parasparam*, m. 2nd s. [adv.])(sarvÄ• n, m. 2nd pl.)(alpa-)(Å›eá¹£Ä«ká¹›tÄ• n, m. 2nd pl.)(haniá¹£yati â€• ha Fut.)(vÄ• dÄ«, m. 1st s.)(veda-)

3155.
(yathÄ• *)(kÄ• cit, f. 1st s.)(oá¹£adhiá¸¥, f. 1st s.)(yÄ• , f. 1st s.)(spá¹›á¹£á¹-Ä• , f. 1st s.)(agra-)(danta-)(nakula-)(hanti â€• han II C.)(sarvam, n. 2nd s.)(viá¹£am, n. 2nd s.)(sarpa-)(api*)(yojitÄ• , f. 1st s.)(krÄ«á¸• adbhiá¸¥ â€• krÄ«á¸• I C., m. 3rd pl.)

3156.
(evam*)(kÄ• cit, f. 1st s.)(laukika-)(vaidikÄ«, f. 1st s.)(yuktiá¸¥, f. 1st s.)(api*)(yÄ• , f. 1st s.)(mukhasya, n. 6th s.)(veda-vÄ• din-)(apahÄ• , f. 1st s.)(viá¹£a-)(jÃ±Ä• na-)(sarpa-)(Å›Ä• kya-)(Ä• di-)

3157.
(tu*)(kaá¸¥, m. 1st s.)(nu*)(kalpayiá¹£yati â€• ká¸·p Caus. Fut.)(tam, m. 2nd s.)(yasya, m. 6th s.)(Å›aktÄ• á¸¥, m. 1st pl.)(nihantum* â€• han)(hetavaá¸¥, m. 1st pl.)(laká¹£aá¹‡Ä• á¸ 1st pl. [bv. cpd.])(jÃ±eya-)(prameyatva-)(vastu-)(sattva-)(Ä• di-)

3158.
(saá¸¥, m. 1st s.)(yena, m. 3rd s.)(kalpyate â€• ká¸·p Caus. Pass.)(sarva-jÃ±aá¸¥, m. 1st s.)(eva*)(ekena, n. 3rd s.)(pramÄ• á¹‡ena, n. 3rd s.)(nÅ«nam*)(pratipadyate â€• pad IV C. Ä€t.)(sarvÄ• n, m. 2nd pl.)(rasa-)(Ä• dÄ«n, m. 2nd pl.)(caká¹£uá¹£Ä• , n. 3rd s.)

3159.
(tu*)(lokasya, m. 6th s.)(darÅ›anam, n. 1st s.)(yajjÄ• tÄ«ya-)(artha-)(yajjÄ• tÄ«yaiá¸¥, n. 3rd pl.)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)(kÄ• la-antare, n. 7th s.)(api*)(abhÅ«t â€• bhÅ« Aorist)(tathÄ• *)(dá¹›á¹£á¹-am, n. 1st s.)(samprati*)

3160.
(api*)(narÄ• á¸¥, m. 1st pl.)(ye, m. 1st pl.)(dá¹›á¹£á¹-Ä• á¸¥, m. 1st pl.)(sÄ• tiÅ›ayÄ• á¸¥, m. pl.)(prajÃ±Ä• -)(medhÄ• -)(balaiá¸¥, n. 3rd pl.)(stoka-stoka-antaratvena, n. 3rd s.)(tu*)(na*)(darÅ›anÄ• t, n. 5th s.)(atÄ«ndriya-)

3161.
(hi*)(api*)(prÄ• jÃ±aá¸¥, m. 1st s.)(naraá¸¥, m. 1st s.)(san â€• as II C., m. 1st s.)(api*)(ká¹£amaá¸¥, m. 1st s.)(draá¹£á¹-um* â€• dá¹›Å›)(sÅ«ká¹£mÄ• n, m. 2nd pl.)(arthÄ• pl.)(atiÅ›ete â€• Å›Ä« II C.)(anatikrÄ• man â€• kram I C., m. 1st s.)(sva-)(jÄ• tÄ«á¸¥, f. 2nd pl.)

3162.
(Å›rotra-)(gamyeá¹£u, m. 7th pl.)(Å›abdeá¹£u, m. 7th pl.)(atiÅ›ayaá¸¥, m. 1st s.)(puruá¹£a-)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(upalabdhibhiá¸¥, f. 3rd pl.)(dÅ«ra-)(sÅ«ká¹£ma-)(na*)(upalambhanÄ• t, n. 5th s.)(rÅ«pa-)(Ä• di-)

3163.
(apica*)(kriyate â€• ká¹› Pass.)(caká¹£uá¹£Ä• , n. 3rd s.)(prÄ• ptyÄ• , f. 3rd s.)(atiÅ›aya-)(prakÄ• Å›anam, n. 1st s.)(dÅ«ra-stha-)(sÅ«ká¹£ma-)(rÅ«pa-)(na*)(darÅ›anam n. 1st s.)(Å›abda-)(Ä• di-)

3164.
(evam*)(mahÄ• n, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(Å›Ä• stra-)(vicÄ• reá¹£u, m. 7th pl.)(tu*)(eva*)(tat-)(mÄ• treá¹‡a, n. 3rd s.)(labhyate â€• labh Pass.)(jÃ±Ä• nam, n. 1st s.)(antara-)(Å›Ä• stra-)

3165.
(jÃ±Ä• tva* â€• jÃ±Ä•)(vyÄ• karaá¹‡am, n. 2nd s.)(buddhiá¸¥, f. 1st s.)(praká¹›á¹£yate â€• I Pass.)(dÅ«ram*, n. 2nd s. [adv.])(Å›abda-)(apaÅ›abdayoá¸¥, m. 7th d.)(na*)(nirá¹‡aye, m. 7th s.)(naká¹£atra-)(tithi-)(grahaá¹‡a-)

3166.
(ca*)(jyotiá¸¥-vit, m. 1st s.)(api*)(praká¹›á¹£á¹-aá¸¥, m. 1st s.)(vit, m. 1st s.)(candra-)(arka-)(grahaá¹‡a-)(Ä• di-)(na*)(arhati â€• arh I C.)(jÃ±Ä• tum* â€• jÃ±Ä•)(sÄ• dhutvam, n. 2nd s.)(Å›abdÄ• nÄ• m, m. 6th pl.)(bhavati-)(Ä• di-)

3167.

(tathÄ• *)(api*)(atiÅ›ayavÄ• n, m. 1st
s.)(jÃ±Ä• na-)(veda-)(itihÄ• sa-)(Ä• di-)(na*)(á¹£amaá¸¥, m. 1st
s.)(pratyaká¹£Ä«karaá¹‡a-)(svarga-)(devatÄ• -)(apÅ«rva-)

3168.
(asau, m. 1st s.)(yaá¸¥, m. 1st s.)(nÄ• ma*)(utsá¹›tya* â€• sá¹›)(gacchati â€• gam I
C.)(vyomnaá¸¥, n. 6th s.)(antaram, n. 2nd s.)(daÅ›a-hasta-)(Å›aktaá¸¥, m. 1st
s.)(na*)(gantum* â€• gam)(yojanam, n. 2nd s.)(api*)(Å›ataiá¸¥, n. 3rd pl.)(abhyÄ• saiá¸¥,
m. 3rd pl.)

3169.
(tasmÄ• t, n. 5th s.)(api*)(atiÅ›aya-)(jÃ±Ä• naiá¸¥, n. 3rd pl.)(gataiá¸¥, n. 3rd
pl.)(atidÅ«ra-)(Å›akyate â€• Å›ak Pass.)(jÃ±Ä• tum* â€• jÃ±Ä•)(eva*)(kiÃ±cit, n. 1st
s.)(adhikam, n. 1st s.)(tu*)(na*)(atÄ«ndriyam, n. 1st s.)

3170.
(sthasya, m. 6th s.)(eka-)(apavaraka-)(pratyaká¹£am, n. 1st s.)(yat, n. 1st
s.)(pravarttate â€• vá¹›t I C. Ä€t.)(syÄ• t â€• as II C. Opt.)(tasya, n. 6th s.)(Å›aktiá¸¥, f.
1st s.)(eva*)(tatra*)(na*)(eva*)(antare, n. 7th s.)(apavaraka-)

3171.
(arthÄ• á¸¥, m. 1st pl.)(ca*)(ye, m. 1st pl.)(dÅ«ra-)(vicchinnÄ• á¸¥, m. 1st
pl.)(deÅ›a-)(parvata-)(sÄ• garaiá¸¥, m. 3rd pl.)(vÄ• *)(ye, m. 1st pl.)(antaraiá¸¥, n.
3rd pl.)(vará¹£a-)(dvÄ«pa-)(kaá¸¥, m. 1st s.)(paÅ›yet â€• dá¹›Å› IV C. Opt.)(tÄ• n, m. 2nd
pl.)(san â€• as II C., m. 1st s.)(eva*)(iha*)

3172.
(ca*)(nala-)(á¹›tu-)(pará¹‡ayoá¸¥, m. 6th or 7th d.)(jÃ±ayoá¸¥, m. 6th or 7th
d.)(há¹›daya-)(aÅ›va-)(aká¹£an-)(gacchataá¸¥ â€• gam I C., m. 6th or 7th d.)(saá¹ƒvÄ• he, m
7th s.)(á¹›tu-)(pará¹‡ena, m. 3rd s.)(bhÄ• á¹£itam, n. 1st s.)(vÄ• kyam, n. 1st s.)(asau,
m. 1st s. [?])

3173.
(sarvaá¸¥, m. 1st s.)(na*)(jÄ• nÄ• ti â€• jÃ±Ä• IX C.)(sarvam, n. 2nd s.)(na*)(upapadyate
â€• pad IV C.)(sarva-jÃ±aá¸¥)(asti â€• as II C.)(na*)(pariniá¹£á¹-hÄ• , f. 1st s.)(jÃ±Ä• nasya,
6th s.)(kvacit*)(ekatra*)(puruá¹£e, m. 7th s.)

3174.

(ca*)(pratyaká¹£asya, n. 6th s.)(na*)(manÄ• gapi*)(dá¹›á¹£á¹-am, n. 1st s.)(sÄ• marthyam, n
1st s.)(anÄ• gate, m. 7th s.)(anumÄ• na-)(Ä• di-)(na*)(janma, n. 1st
s.)(vinÄ• *)(liá¹…ga-)(Ä• dibhiá¸¥, m. 3rd pl.)

3175.
(tasmÄ• t, n. 5th s.)(vidyate â€• vid Pass.)(na*)(draá¹£á¹-Ä• , m. 1st
s.)(sÄ• ká¹£Ä• t*)(arthÄ• nÄ• m, m. 6th pl.)(atÄ«ndriya-)(tu*)(saá¸¥, m. 1st s.)(paÅ›yati â€• d
IV C.)(yaá¸¥, m. 1st s.)(paÅ›yati â€• dá¹›Å› IV C.)(nityena, n. 3rd s.)(vacanena, n. 3rd
s.)

3176.
(yaá¸¥, m. 1st s.)(aká¹£amamÄ• á¹‡aá¸¥ â€• ká¹£am I C. Ä€t., m. 1st s.)(etat, n. 2nd s.)(ma
â€• man IV C. Ä€t.)(api*)(buddha-)(Ä• deá¸¥, m. 6th s.)(vijÃ±Ä• nam, n. 2nd
s.)(atÄ«ndriya-)(artha-)(Ä• gama-)(antarÄ• t, n. 5th s.)(pauruá¹£eya-)

3177.
(tasya, m. 6th s.)(apramÄ• á¹‡atÄ• , f. 1st s.)(vÄ• kyasya, n. 6th s.)(tat-)(tulyatvÄ• t,
n. 5th s.)(tena, n. 3rd s.)(eva*)(ca*)(puruá¹£asya, m. 6th s.)(vaktavyÄ• , f. 1st
s.)(hetubhiá¸¥, m. 3rd pl.)(eva*)(pÅ«rva-)(uktaiá¸¥, m. 3rd pl.)

3178.
(kartá¹›-)(ká¹›trima-)(vÄ• kyÄ• nÄ• m, n. 6th pl.)(ucyate â€• vac Pass.)(yÄ• , f. 1st
s.)(tu*)(anÄ• ditÄ• , f. 1st s.)(a-pramÄ• á¹‡a-)(dvaya-)(Ä• dhÄ• rÄ• , f. 1st s. [bv.
cpd.])(na*)(sÄ• , f. 1st s.)(prÄ• mÄ• á¹‡ya-)(sÄ• dhanÄ«, f. 1st s.)

3179.
(vÄ• kyÄ• nÄ• m, n. 6th pl.)(Å›auddhodani-)(na*)(pramÄ• á¹‡atÄ• , f. 1st s.)(pÄ• ratantryÄ•
5th s.)(tathÄ• *&)(api*)(Å›auddhodhaneá¸¥, m. 6th s.)(svayam*)(apaÅ›yataá¸¥, m. 6th
s.)(dharmam, m. 2nd s.)

3180.
(anÄ• ditÄ• , f. 1st s.)(Ä«dá¹›Å›Ä• m, m. 6th pl.)(pudgalÄ• nÄ• m, m. 6th
pl.)(api*)(kalpyamÄ• nÄ• â€• ká¸·p Pass., f. 1st s.)(sthatvÄ• t, n. 5th
s.)(pada-)(aprÄ• mÄ• á¹‡ya-)(na*)(atiricyate â€• ric Pass.)(tasmÄ• t, n. 5th s.)

3181.
(ataá¸¥*)(taiá¸¥, m. 3rd pl.)(mÄ«mÄ• á¹ƒsakÄ• yamÄ• naiá¸¥ â€• mÄ«mÄ• á¹ƒsaka X C. Ä€
pl.)(abhidhÄ«yate â€• dhÄ• Pass.)(sÄ• mÄ• nyam, n. 1st s.)(buddhÄ• nÄ• m, m. 6th

pl.)(iva*)(veda-)(adhyÄ• yinÄ• m, m. 6th pl.)(an-Ä• ditva-)

3182.
(tat-)(a-jÃ±Ä• na-)(viÅ›eá¹£atvÄ• t, n. 5th s.)(na*)(teá¹£Ä• m, m. 6th pl.)(yÄ• ti â€• yÄ• II C.)(tulyatÄ• m, f. 2nd s.)(pramÄ• á¹‡atva-)(a-pramÄ• á¹‡atve, n. 1st d.)(syÄ• tÄ• m â€• as I Opt. 3p d.)(evam*)(hi*)(anÄ• dinÄ«, n. 1st d.)

3183.
(hi*)(te, m. 1st pl.)(ye, m. 1st pl.)(guá¹‡a-)(pramÄ• á¹‡a-)(doá¹£Ä• á¸¥, m. 1st pl.)(tat-)(Ä• bhÄ• sa-)(anÄ• dayaá¸¥, m. 1st pl.)(gacchanti â€• gam I C. III p. pl.)(na*)(sarve, m. 1st pl.)(tulyatÄ• m, f. 2nd s.)(mÄ• treá¹‡a, n. 3rd s.)(anÄ• ditva-)

3184.
(yathÄ• -sthitam, n. 1st s.)(suvará¹‡am, n. 1st s.)(vyavahÄ• ra-aá¹…gam, n. 1st s.)(anÄ• di-)(antam, n. 1st s.)(mÄ• yÄ• -)(suvará¹‡am, n. 1st s.)(api*)(iti*)(kim*)(tat, n. 1st s.)(tena, n. 3rd s.)

3185.
(tebhyaá¸¥, m. 5th pl.)(ye, m. 1st pl.)(jalpanti â€• jalp I C. III p. pl.)(ca*)(sarvajÃ±atvam, n.)(yÄ• m, f. 2nd s.)(nityatÄ• m, f. 2nd s.)(vedasya, m. 6th s.)(tulye, n. 2nd d.)

3186.
(tÄ• vat*)(sarva-jÃ±aá¸¥, m. 1st s.)(na*)(dá¹›Å›yate â€• dá¹›Å› Pass.)(asmat-)(Ä• dibhiá¸¥, m pl.)(idÄ• nÄ«m*)(naca*)(asti â€• as II C.)(eka-deÅ›aá¸¥, m. 1st s.)(vÄ• *)(liá¹…gam, n. 1st s.)(yaá¸¥, m. 1st s.)(anumÄ• payet â€• mÄ• Caus. Opt.)

3187.
(naca*)(kaÅ›cit, m. 1st s.)(Ä• gama-)(vidhiá¸¥, m. 1st s.)(bodhakaá¸¥, m. 1st s.)(nitya-)(sarva-jÃ±a-)(ca*)(katham*)(saá¸¥, m. 1st s.)(pratipÄ• dyate â€• pad Caus. Pass.)(ká¹›trimena, m. 3rd s.)(asatyena, m. 3rd s.)

3188.
(atha*)(sarva-jÃ±aá¸¥, m. 1st s.)(pratÄ«yate â€• i Pass.)(anyaiá¸¥, m. 3rd pl.)(eva*)(tat-)(vacanena, n. 3rd s.)(katham*)(prakalpyate â€• ká¸·p Caus. Pass.)(siddhiá¸¥, f. 1st s.)(anyonya-)(Ä• Å›rayayoá¸¥, m. 6th du. -bv. cpd.)(tayoá¸¥, m. 6th d.)

3189.
(vÄ• kyam, n. 1st s.)(satyam, n. 1st s.)(uktatayÄ• , f. 3rd s.)(sarva-jÃ±a-)(tat-)(astitÄ• , f. 1st s.)(tena, n. 3rd s.)(katham*)(ubhayam, n. 1st s.)(tat-)(siddhyet â€• sidh IV C. Opt.)(á¹›te*)(antarÄ• t, n. 5th s.)(siddhÄ• t, n. 5th s.)(mÅ«la-)

3190.
(tu*)(avagacchantaá¸¥ â€• gam I C., m. 1st pl.)(sarva-jÃ±am, m. 2nd s.)(vacanÄ• t, n. 5th s.)(praá¹‡Ä«tÄ• t, n. 5th s.)(a-sarvajÃ±a-)(kim*)(na*)(jÄ• nate â€• jÃ±Ä• IX C. 3p. pl. Ä€t.)(sva-)(vÄ• kyÄ• t, n. 5th s.)

3191.
(ca*)(siddhaye, f. 4th s.)(eka-)(sarva-jÃ±a-)(kalpyÄ• á¸¥, m. 1st pl.)(bahavaá¸¥, m. 1st pl.)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)(api*)(yaá¸¥, m. 1st s.)(eva*)(ekaá¸¥, m. 1st s.)(asarvajÃ±aá¸¥, m. 1st s.)(saá¸¥, m. 1st s.)(na*)(budhyate â€• budh IV C. Ä€t.)(sarva-jÃ±am, m. 2nd s.)

3192.
(evam*)(hi*)(api*)(boddhá¹›bhiá¸¥, m. 3rd pl.)(kÄ• laiá¸¥, m. 3rd pl. [bv. cpd.])(tat-)(Å›akyate â€• Å›ak Pass.)(na*)(jÃ±Ä• tum* â€• jÃ±Ä•)(iti*)(ayam, m. 1st s.)(sarva-jÃ±aá¸¥)(Å›Å«nyaiá¸¥, m. 3rd pl.)(vi-jÃ±Ä• na-)(jÃ±eya-)(jÃ±Ä• na-)(tat-)

3193.
(ca*)(sarva-jÃ±aá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(na*)(avabuddhaá¸¥, m. 1st s.)(eva*)(yena, m. 3rd s.)(prati*)(tam, m. 2nd s.)(vÄ• kyÄ• nÄ• m, n. 6th pl.)(tat-)(na*)(pramÄ• á¹‡atvam, n. 1st s.)(mÅ«la-)(ajÃ±Ä• ne, n. 7th s.)(vat*)(vÄ• kya-)(anya-)

3194.
(api*)(saá¹ƒvÄ• dayan â€• vad Caus., m. 1st s.)(arthÄ• n, m. 2nd pl.)(jÃ±Ä• tÄ• n, m. 2nd pl.)(sarva-)(Å›iá¹£yaiá¸¥, m. 3rd pl.)(na*)(bhavet â€• bhÅ« I C. Opt.)(sarva-jÃ±aá¸¥, m. 1st s.)(varjanÄ• t, n. 5th s.)(artha-)(jÃ±Ä• ta-)(loka-)(anya-)

3195.
(na*)(ca*)(sarva-)(nara-)(jÃ±Ä• ta-)(jÃ±eya-)(saá¹ƒvÄ• da-)(sambhavaá¸¥, m. 1st s.)(kÄ• la-)(traya-)(tri-)(loka-)(sthaiá¸¥, m. 3rd pl.)(naraiá¸¥, m. 3rd pl.)(na*)(ca*)(samÄ• gamaá¸¥, m. 1st s.)

3196.
(hi*)(jÃ±aá¸¥, m. 1st s.)(api*)(kiÃ±cit-)(Å›aknoti â€• Å›ak V C.)(bhramayitum* â€• bhram Caus.)(stokÄ• n, m. 2nd pl.)(narÄ• n, m. 2nd pl.)(yena, n. 3rd s.)(cetasaá¸¥, m. 1st pl. [bv. cpd.])(bhrÄ• nta-)(bhakti-)(te, m. 1st pl.)(gá¹›hnÄ«yuá¸¥ â€• grah IX C. Opt. III p. pl.)(sarva-jÃ±am, m. 2nd s.)

3197.
(vijÃ±Ä• naiá¸¥, n. 3rd pl.)(kuhaka-)(kecit, m. 1st pl.)(ká¹£amÄ• á¸¥, m. 1st pl.)(saá¹ƒvÄ• dana-)(bhukta-)(cintita-)(dravya-)(stha-)(muá¹£á¹-i-)(varjitÄ• á¸¥, m. 1st pl.)(jÃ±Ä• na-)(dharma-)(Ä• di-)

3198.
(tathÄ• *)(kecit, m. 1st pl.)(kuÅ›alÄ• á¸¥, m. 1st pl.)(mÄ• yÄ• -)(indra-jÄ• lÄ• -)(Ä• di-)(bhrÄ• mayanti â€• bhram Caus. III p. pl.)(ajÃ±akam, n 2nd s.)(janam, m. 2nd s.)(yena, n. 3rd s.)(te, m. 1st pl.)(pratibhÄ• nti â€• bhÄ• II C. III p. pl.)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)

3199.
(api*)(kÄ«rtitam, n. 1st s.)(itihÄ• sa-)(purÄ• á¹‡eá¹£u, n. 7th pl.)(iti*)(brahma-)(Ä• diá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(sarva-vit, m. 1st s.)(yasya, m. 6th s.)(jÃ±Ä• nam, n. 1st s.)(ca*)(vairÄ• gyam, n. 1st s.)(apratigham, n. 1st s.)

3200.
(api*)(saá¸¥, m. 1st s.)(vaktavyaá¸¥, m. 1st s.)(eva*)(gauá¹‡atvena, n. 3rd s.)(vat*)(artha-vÄ• da-)(mantra-)(yadvÄ• *)(apratighatÄ• , f. 1st s.)(ucyate â€• vac Pass.)(jÃ±Ä• nÄ• t, n. 5th s.)(dharma-)(Ä• di-)(praká¹›ta-)

3201.
(tasya, m. 6th s.)(jÃ±Ä• nam, n. 1st s.)(api*)(caturá¹£u, m. 7th pl.)(praká¹›teá¹£u, m. 7th pl.)(dharma-)(artha-)(kÄ• ma-)(moká¹£eá¹£u, m. 7th pl.)(apratigham, n. 1st s.)(tat, n. 1st s.)(na-)(gocaram, n. 1st s. [bv. cpd.])(sarva-)(artha-)

3202.
(hi*)(apratighatÄ• -)(mÄ• trÄ• t, n. 5th s.)(na*)(ucyate â€• vac Pass.)(sarva-)(gocaratÄ• , f. 1st s.)(hi*)(tat, n. 1st s.)(bhavati â€• bhÅ« I C.)(apratigham, n. 1st s.)(apratÄ«ghÄ• tÄ• t, m. 5th s.)(api*)(sva-)(artheá¹£u, m. 7th pl.)

3203.

(ca*)(etat, n. 1st s.)(yÄ• vat*)(jÃ±Ä• nam, n. 1st s.)(gocaram, n. 1st s. [bv. cpd.])(dharma-)(Ä• di-)(phala-da)(tu*)(na* ... kiÃ±cit, n. 1st s.)(prayojanam, n. 1st s.)(sarvaiá¸¥, m. 3rd pl.)(vá¹›ká¹£a-)(Ä• dibhiá¸¥, m. 3rd pl.)(jÃ±Ä• taiá¸¥, m. 3rd pl.)

3204.
(yÄ• vat*)(aupayika-)(jÃ±Ä• nam, n. 1st s.)(na*)(ca*)(jÃ±Ä• na-)(pratihanyate â€• han Pass.)(tena, n. 3rd s.)(apratigha-)(vyapadeÅ›aá¸¥, m. 1st s.)(asya, n. 6th s.)(labhyate â€• labh Pass.)
Textual variant (BaudhabhÄ• ratÄ«): etat in place of jÃ±Ä• na-.

3205.
(yadvÄ• *)(tat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(eva*)(Ä• tmani, m. 7th s.)(pravartitam, n. 1st s.)(abhyÄ• sa-)(dhyÄ• na-)(tasya, n. 6th s.)(eva*)(apratighÄ• tena, m. 3rd s.)(jÃ±Ä• na-)(ucyate â€• vac Pass.)(apratighatÄ• , f. 1st s.)

3206.
(api*)(yaá¸¥, m. 1st s.)(Å›aá¹…karaá¸¥, m. 1st s.)(Å›rÅ«yate â€• sru Pass.)(daÅ›a-)(avyayaá m. 1st s. [bv. cpd.])(iti*)(jÃ±Ä• nam, n. 1st s.)(vairÄ• gyam, n. 1st s.)(aiÅ›varyam, n. 1st s.)(saá¸¥, m. 1st s.)(api*)(jÃ±Ä• navÄ• n, m. 1st s.)(vittayÄ• , f. 3rd s.)(Ä• tman-)

3207.
(etat, n. 1st s.)(eva*)(tat-)(jÃ±Ä• nam, n. 1st s.)(yat, n. 1st s.)(darÅ›anam, n. 1st s.)(viÅ›uddha-)(Ä• tman-)(ca*)(yat, n. 1st s.)(nimitte, n. 7th s.)(tat-)(a-Å›uddhe, n. 7th s.)(tat, n. 1st s.)(ucyate â€• vac Pass.)(ajÃ±Ä• nam, n. 1st s.)

3208.
(api*)(atha*)(brahman-)(viá¹£á¹‡u-)(maheÅ›varÄ• á¸¥, m. 1st pl.)(dehatvÄ• t, n. 5th s.)(veda-)(vedÄ• t, m. 5th s.)(mayÄ• t, m. 5th s.)(jÃ±Ä• na-)(sarva-)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)(kim*)(mÄ• nuá¹£asya, m. 6th s.)

3209.
(ca*)(kva*)(martyÄ• á¸¥, m. 1st pl.)(buddha-)(Ä• dayaá¸¥, m. 1st pl.)(ca*)(kva*)(trayam, n. 1st s.)(uttama-)(deva-)(yena, n. 3rd s.)(dá¹›k, f. 1st s.)(iti*)(te, m. 1st pl.)(spardhayÄ• , f. 3rd s.)(tat-)(api*)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)(moha-)

3210.
(apica*)(kÄ«rtanam, n. 1st s.)(traya-)(brahman-)(Ä• di-)(vede, m. 7th s.)(nitye, m. 7th s.)(Ä• game, m. 7th s.)(ca*)(nityatvam, n. 1st s.)(vedÄ• nÄ• m, m. 6th pl.)(na*)(vihanyate â€• han Pass.)(tat-)(nityatvÄ• t, n. 5th s.)

3211.
(hi*)(te, m. 1st pl.)(samanvitÄ• á¸¥, m. 1st pl.)(nityaiá¸¥, m. 3rd pl.)(guá¹‡aiá¸¥, m. 3rd pl.)(nitya-)(karmabhiá¸¥, n. 3rd pl.)(na*)(virodhinaá¸¥, m. 1st pl.)(sambhavÄ• t, m. 5th s.)(abhidhÄ• yitva-)(nitya-)(veda-)

3212.
(tu*)(buddha-)(Ä• deá¸¥, m. 6th s.)(anityasya, m. 6th s.)(na*)(gamyatÄ• , f. 1st s.)(Ä• gama-)(ca*)(Ä• gamasya, m. 6th s.)(iá¹£á¹-e, n. 7th s.)(nityatve, n. 7th s.)(kalpanÄ• , f. 1st s.)(sarva-jÃ±a-)(vá¹›thÄ• *)

3213.
(sarva-jÃ±a-)(jÃ±Ä• panÄ• t, n. 5th s.)(tasya, m. 6th s.)
(varam, n. 1st s.)(dharma-)(avabodhanam, n. 1st s.)(veda-)(bodhita-)(sarva-jÃ±a-)(jÃ±Ä• nÄ• t, n. 5th s.)(dharmÄ• t, m. 5th s.)(tirohitÄ• t, m. 5th s.)

3214.
(atirohita-)(dharma-)(Ä• di-)(jÃ±Ä• nam, n. 1st s.)(eva*)(viÅ›eá¹£yate â€• Å›iá¹£ Caus. Pass.)(evam*)(Ä• gama-)(gamyatvam, n. 1st s.)(na*)(sarva-jÃ±asya, m 6th s.)(labhyate â€• labh Pass.)
Textual variant: (Baudha BhÄ• ratÄ«) -dharmÄ• dijÃ±Ä• nam eva for (GOS) -dharmavijÃ±Ä• eva.

3215.
(yadi*)(kaÅ›cit, m. 1st s.)(sadá¹›Å›aá¸¥, m. 1st s.)(sarva-jÃ±a-)(dá¹›Å›yeta â€• dá¹›Å› Pass. Opt.)(samprati*)(tadÄ• *)(sat-bhÄ• vaá¸¥, m. 1st s.)(sarva-jÃ±a-)(gamyeta â€• gam Pass. Opt.)(balÄ• t, n. 5th s.)(upamÄ• -)

3216.
(tu*)(dá¹›á¹£á¹-vÄ• * â€• dá¹›Å›)(eva*)(sarvÄ• n, m. 2nd pl.)(narÄ• n, m. 2nd pl.)(adhunÄ• ta 2nd pl.)(asarvajÃ±Ä• n, m. 2nd pl.)(niÅ›cayaá¸¥, m. 1st s.)(upamÄ• nena, n. 3rd s.)(sÄ• dá¹›Å›yasya, n. 6th s.)(Å›eá¹£a-)(a-sarvajÃ±a-)

3217.
(upadeÅ›aá¸¥, m. 1st s.)(hi*)(buddha-)(Ä• deá¸¥, m. 6th s.)(dharma-)(adharma-)(Ä• di-)(gocaraá¸¥, m. 1st s.)(anyathÄ• *)(na*)(upapadyate â€• pad IV Ä€t.)(sarva-jÃ±aá¸¥, m. 1st s.)(yadi*)(no*)(bhavet â€• bhÅ« I C. Opt.)

3218.
(pratyaká¹£a-)(Ä• dau, m. 7th s.)(niá¹£iddhe, m. 7th s.)(api*)(sarva-jÃ±a-)(pratipÄ• dake, m. 7th s.)(artha-)(Ä• pattyÄ• , f. 3rd s.)(eva*)(sarva-jÃ±am, m. 2nd s.)(ittham*)(yaá¸¥, m. 1st s.)(pratipadyate â€• pad IV C. Ä€t.)

3219.
(yadvÄ• *)(sÄ• dhanam, n. 1st s.)(pravá¹›ttam, n. 1st s.)(iha*)(sarva-jÃ±asya, m. 6th s.)(ucyate â€• vac Pass.)(sÄ• mÄ• nyataá¸¥-dá¹›á¹£á¹-am, n. 1st s.)(anyatra*)(darÅ›anÄ• t, s.)(pÅ«rvatva-)(jÃ±Ä• na-)

3220.
(hi*)(yaá¸¥, m. 1st s.)(kaÅ›cit, m. 1st s.)(upadeÅ›aá¸¥, m. 1st s.)(sarvaá¸¥, m. 1st s.)(saá¸¥, m. 1st s.)(pÅ«rvakaá¸¥, m. 1st s.)(jÃ±Ä• na-)(yathÄ• *)(upadeÅ›aá¸¥, m. 1st s.)(Å›aktÄ«nÄ• m, f. 6th pl.)(abhayÄ• -)(Ä• di-)(tathÄ• -vidhaá¸¥, m. 1st s.)

3221.
(ayam, m. 1st s.)(upadeÅ›aá¸¥, m. 1st s.)(dharma-)(adharma-)(ca*)(upadeÅ›aá¸¥, m. 1st s.)(ká¹›taá¸¥, m. 1st s.)(tat-)(tasmÄ• t,)(anumÄ«yate â€• mÄ• Pass.)(asya, m. 6th s.)(pÅ«rvakatvam, n. 1st s.)(jÃ±Ä• na-)(tadÄ«ya-)

3222.
(upapannatvÄ• t, n. 5th s.)(api*)(anyathÄ• *)(iyam, f. 1st s.)(artha-Ä• pattiá¸¥, f. 1st s.)(na*)(ká¹£amÄ• , f. 1st s.)(ataá¸¥*)(eva*)(eá¹£Ä• , f. 1st s.)(anumÄ• , f. 1st s.)(vyavatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(na*)(sÄ• dhvÄ«, f. 1st s.)

3223.
(hi*)(upadeÅ›aá¸¥, m. 1st s.)(buddha-)(Ä• deá¸¥, m. 6th s.)(upapadyate â€• pad IV C. Ä€t.)(anyathÄ• *)(api*)(vyÄ• mohÄ• t, m. 5th s.)(dá¹›á¹£á¹-a-)(svapna-)(Ä• di-)(vÄ• *)(vedÄ• 5th s.)(avitatha-)(Å›rutÄ• t)

3224.
(hi*)(tÄ• vat*)(ye, m. 1st pl.)(a-veda-jÃ±Ä• á¸¥, m. 1st pl.)(asambhavaá¸¥, m. 1st

s.)(vedÄ• t, m. 5th s.)(upadeÅ›aá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(ká¹›taá¸¥, m. 1st s.)(taiá¸¥, m. 3rd pl.)(eva*)(kevalÄ• t, m. 5th s.)(vyÄ• mohÄ• t, m. 5th s.)

3225.
(loke, m. 7th s.)(upadeÅ›aá¸¥, m. 1st s.)(duá¹£á¹-a-)(upadeá¹£á¹-á¹• á¹‡Ä• m, m. 6th pl.)(pravarttate â€• vá¹› I C. Ä€t.)(vÄ• *)(vyÄ• mohÄ• t, m. 5th s.)(a-tat-Ä• Å›rayÄ• t, m. 5th s. [bv. cpd.])(vÄ• *)(artham*, m. 2nd s. [adv.])(vyÄ• mohana-)(Å›iá¹£ya-)

3226.
(tu*)(yadi*)(asau, m. 1st s.)(syÄ• t â€• as II C. Opt.)(mÅ«laá¸¥, m. 1st s. [bv. cpd.])(veda-)(tathÄ• *)(prayaccheyuá¸¥ â€• yam I C. Opt. III p. pl.)(upadeÅ›am, m. 2nd s.)(eva*)(veda-)(vÄ• dibhyaá¸¥, m. 4th pl.)(yathÄ• *)(manu-)(Ä• dayaá¸¥, m. 1st pl.)

3227.
(yataá¸¥*)(tu*)(taiá¸¥, m. 3rd pl.)(upadeÅ›anam, n. 1st s.)(jÃ±Ä• yate â€• jÃ±Ä• Pass.)(ká¹›tam, n. 1st s.)(mÅ«rkha-)(Å›Å«drebhyaá¸¥, m. 4th pl.)(tena, n. 3rd s.)(tat, n. 1st s.)(duá¹£á¹-am, n. 1st s.)(sÄ• á¹ƒvá¹›tam, n. 1st s.)(vat*)(karman-)(kÅ«á¹-a-)

3228.
(tu*)(manu-)(Ä• dayaá¸¥, m. 1st pl.)(ye, m. 1st s.)(siddhÄ• á¸¥, m. 1st pl.)(prÄ• dhÄ• nyena, n. 3rd s.)(trayÄ«-)(vidÄ• m, m. 6th pl.)(granthÄ• á¸¥, m. 1st pl. [bv. cpd.])(Ä• Å›rita-)(trayÄ«-)(vid-)(te, m. 1st pl.)(uktayaá¸¥, m. 1st pl [bv. cpd.])(prabhava-)(veda-)

3229.
(na*)(upapadyate â€• pad IV C. Ä€t.)(praá¹‡ayanam, n. 1st s.)(grantha-)(ca*)(arpaá¹‡am, n. 1st s.)(teá¹£Ä• m, m. 6th pl.)(adá¹›á¹£á¹-vÄ• * â€• dá¹›Å›)(vÄ• *)(a-pradarÅ›ya* â€• dá¹›Å Caus.)(Å›iá¹£yebhyaá¸¥, m. 4th pl.)(veda-)(vÄ• kyÄ• ni, n. 2nd pl.)

3230.
(api*)(yat, n. 1st s.)(sÄ• dhanam, n. 1st s.)(prayujyate â€• yuj Pass.)(iti*)(kopi, m. 1st s.)(naraá¸¥, m. 1st s.)(asti â€• as II C.)(sarva-jÃ±aá¸¥, m. 1st s.)(tat, n. 1st s.)(sarva-jÃ±atvam, n. 1st s.)(tat, n. 1st s.)(eva*)(nyÅ«nam, n. 1st s.)(pratijÃ±Ä• -)

3231.
(saá¸¥, m. 1st s.)(arthaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(sisÄ• dhayiá¹£itaá¸¥, m. 1st s.)(na*)(abhidhÄ«yate â€• dhÄ• Pass.)(anayÄ• , f. 3rd s.)(tu*)(asti â€• as II

C.)(na*)(kiÃ±cit, n. 1st s.)(prayojanam, n. 1st s.)(siddhau, f. 7th s.)(tat-)(yat, n. 1st s.)(ucyate â€• vac Pass.)

3232.
(mÄ• treá¹‡a, n. 3rd s.)(siddhi-)(sarva-jÃ±a)(sÄ• mÄ• nya-)(labhyate â€• labh Pass.)(sÄ• , f 1st s.)(sarva-jÃ±atÄ• , f. 1st s.)(ucyate â€• vac Pass.)(siddhyai, f. 4th s.)(satyatÄ• -)(yadÄ«ya-)(Ä• gama-)

3233.
(yÄ• vat*)(buddhaá¸¥, m. 1st s.)(na*)(sarva-jÃ±aá¸¥, m. 1st s.)(tÄ• vat*)(tat-)(vacanam, n. 1st s.)(má¹›á¹£Ä• *)(kutaá¸¥*)(satyatÄ• , f 1st s.)(tat-)(siddhe, m. 7th s.)(yatra kvacana*)(sarva-jÃ±e, m. 7th s.)

3234.
(hi*)(sarva-jÃ±e, m. 7th s.)(anyasmin, m. 7th s.)(satyatÄ• , f. 1st s.)(vacasaá¸¥, n. 6th s.)(anyasya, m. 6th s.)(hi*)(tayoá¸¥, n. 6th d.)(sÄ• mÄ• nÄ• dhikaraá¹‡ye, n. 7th s.)(bhavet â€• bhÅ« I C. Opt.)(aá¹…ga-aá¹…gitÄ• , f. 1st s.)

3235.
(nÄ• ma*)(sarvam, n. 1st s.)(yat, n. 1st s.)(asmin, m. 7th s.)(loke, m. 7th s.)(pratyaká¹£am, n. 1st s.)(kasyacit, m. 6th s.)(vastutvaiá¸¥, n. 3rd pl.)(prameya-)(jÃ±eya-)(vat*)(dadhi-)(rÅ«pa-)(rasa-)(Ä• di-)

3236.
(api*)(mÄ• tre, n. 7th s.)(jÃ±Ä• na-)(nirdiá¹£á¹-e, n. 7th s.)(Ä• patet â€• pat I C. Opt.)(nyÅ«natvam, n. 1st s.)(paká¹£a-)(saá¸¥, m. 1st s.)(iti*)(sarva-jÃ±aá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(abhÄ«á¹£á¹-aá¸¥, m. 1st s.)(na*)(pratipÄ• ditaá¸¥, m. 1st s.)(ittham*)

3237.
(yadi*)(kaÅ›cit, m. 1st s.)(anyaá¸¥, m. 1st s.)(atiriktaá¸¥, m. 1st s.)(buddha-)(gataá¸¥, m. 1st s.)(sarvajÃ±atÄ• m, f. 2nd s.)(kva*)(upayujyate â€• yuj Pass.)(tat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(pramÄ• á¹‡atve, n. 7th s.)(vÄ• kya-)(buddha-)

3238.
(ca*)(asau, m. 1st s.)(gataá¸¥, m. 1st s.)(daÅ›an-)(bhÅ«mi-)(sarva-)(rÄ• ga-)(Ä• di-)(saá¹…ká¹£aye, m. 7th s.)(buddhyate â€• bud Pass.)(sarvam, n. 1st s.)(jÃ±Ä• nena, n. 3rd s.)(tulyena, n. 3rd

s.)(Å›uddha-)(sphaá¹-ika-)

3239.
(ca*)(Ä• pannaá¸¥, m. 1st s.)(dhyÄ• na-)(dadhat â€• dhÄ• III C., m. 1st s.)(dhÄ• raá¹‡Ä• m 2nd s.)(sarva-)(viá¹£ayÄ• m, f. 2nd s. [bv. cpd.])(ca*)(tathÄ• *)(vyÄ• ptaá¸¥, m. 1st s.)(sarva-)(arthaiá¸¥, m. 3rd pl.)(na*)(eva*)(Å›aktaá¸¥, m. 1st s.)(upadeÅ›ane, n. 7th s.)

3240.
(ca*)(yadÄ• *)(upadiÅ›et â€• diÅ› VI C. Opt.)(kiÃ±cit, n. 2nd s.)(vat*)(sÄ• mÄ• nya-)(vaktá¹›-)(syÄ• t â€• as II C.)(gÄ«tam, n. 1st s.)(eka-deÅ›a-)(jÃ±a-)(na*)(tat, n. 1st s.)(bhÄ• á¹£itam, n. 1st s.)(sarva-jÃ±a-)

3241.
(tasmin, m. 7th s.)(samÄ• panne, m. 7th s.)(dhyÄ• na-)(Ä• sthite, m. 7th s.)(-vat*)(cintÄ• -)(ratna-)(deÅ›anÄ• á¸¥, f. 1st pl.)(niÅ›caranti â€• car I C. III p. pl.)(yathÄ• -kÄ• mam*, m. 2nd s. as adv.)(api*)(kuá¸• ya-)(Ä• dibhyaá¸¥, m. 5th pl.)

3242.
(tÄ• bhiá¸¥, f. 3rd pl.)(mÄ• navÄ• á¸¥, m. 1st pl.)(jÄ• nanti â€• jÃ±Ä• IX C. III p. pl.)(sarvÄ• m. 2nd pl.)(arthÄ• n, m. 2nd pl.)(jijÃ±Ä• sitÄ• n, m. 2nd pl.)(ca*)(te, m. 1st pl.)(ká¹£ipram, n. 2nd s. [adverb])(yathÄ• -bhavyam, n. 2nd s. [adverb])(Ä• sadayanti â€• sad Caus. III p. pl.)(hitÄ• ni, n. 2nd pl.)

3243.
(iti*)(Ä• di, n. 1st s.)(kÄ«rtyamÄ• nam â€• kÄ«rt Pass., n. 1 s.)(Å›obhate â€• Å›ubh I C. Ä€t.)(Å›rad-dadhÄ• neá¹£u, â€• dhÄ• III C., m. 7th pl.)(vayam, 1st pl.)(tu*)(ye, m. 1st pl.)(aÅ›rad-dadhÄ• nÄ• á¸¥, â€• dhÄ• III C., m. 1st pl.)(prÄ• rthayÄ• mahe â€• arth X C. Ä€t/)(yuktÄ«á¸¥, f. 2nd pl.)

3244.
(ca*)(niá¸¥sá¹›tÄ• nÄ• m, f. 6th pl.)(kuá¸• ya-)(na*)(syÄ• t â€• as II C. Opt.)(upadiá¹£á¹-atÄ• 1st s.)(Ä• pta-)(ca*)(syÄ• t â€• as II C. Opt.)(na*)(viÅ›vÄ• saá¸¥, m. 1st s.)(tÄ• su, f. 7th pl.)(iti*)(kena, m. 3rd s.)(imÄ• á¸¥, f. 1st pl.)(kÄ«rtitÄ• á¸¥, f. 1st pl.)

3245.
(tu*)(kim*)(syuá¸¥ â€• as II C. Opt. III p. pl.)(praá¹‡Ä«tÄ• á¸¥, f. 1st pl.)(buddha-)(tu*)(kim*)(vaÃ±cakaiá¸¥, m. 3rd pl.)(brÄ• hmaá¹‡a-)(syuá¸¥ â€• as II C. Opt.

III p. pl.)(upadiá¹£á¹-Ä• á¸¥, f. 1st pl.)(krÄ«á¸• adbhiá¸¥ â€• krÄ«á¸• VI C., m. 3rd pl.)(dÅ«rastha-)(pratiÅ›abdakaiá¸¥, m. 3rd pl.)

3246.
(kiá¹ƒvÄ• *)(ká¹£udra-)(eva*)(adá¹›á¹£á¹-aiá¸¥, m. 3rd pl.)(piÅ›Ä• ca-)(Ä• dyaiá¸¥, m. 3rd pl.)(tasmÄ• t, n. 5th s.)(mÄ• nibhiá¸¥, m. 3rd pl.)(prÄ• jÃ±a-)(kartavyaá¸¥, m. 1st s.)(na*)(viÅ›vÄ• saá¸¥, m. 1st s.)(tÄ• su, f. 7th pl.)

3247.
(evam*)(nirÄ• spadÄ• , f. 1st s.)(sarva-jÃ±atÄ• , f. 1st s.)(puá¹ƒsÄ• m, m. 6th pl.)(svÄ• tantryeá¹‡a, n. 3rd s.)(ca*)(cintyate â€• cint Pass.)(idam, n. 1st s.)(katham*)(sarva-darÅ›Ä«, m. 1st s.)(bhÅ«yaá¸¥*, n. 2nd s. [adv.])(mataá¸¥, m. 1st s.)

3248.
(jÄ• nan â€• jÃ±Ä• IX C., m. 1st s.)(yugapad*)(vÄ• *)(paripÄ• á¹-yÄ• *, f. 3rd s. [adv.])(ca*)(sarvam, n. 2nd s.)(eka-)(sva-bhÄ• vataá¸¥*)(vÄ• *)(yathÄ• -pradhÄ• nam*, n. 2nd s. [adv.])(vÄ• *)(iá¹£yate â€• iá¹£ Pass.)(sarva-vit, m. 1st s.)(Å›aktyÄ• , f. 3rd s.)

3249.
(na*)(kvacit*)(dá¹›á¹£á¹-am, n. 1st s.)(eka-)(dhiyÄ• , f. 3rd s.)(jÃ±Ä• nam, n. 1st s.)(virodhinÄ• m, m. 6th pl.)(sva-bhÄ• vÄ• nÄ• m, m. 6th pl.)(Å›uci-)(aÅ›uci-)(Ä• di-)(vÄ• *)(bhinnÄ• á¸¥, f. 1st pl.)(gatayaá¸¥, f. 1st pl.)

3250.
(kaá¸¥, m. 1st s.)(Å›aknuyÄ• t â€• Å›ak V C. Opt.)(boddhum* â€• budh)(api*)(Å›ataiá¸¥, n. 3
pl.)(vatsarÄ• á¹‡Ä• m, m. 6th pl.)(krameá¹‡a, m. 3rd s.)(anantam, n. 2nd s.)(vastu, n. 2nd s.)(bhÅ«tam, n. 2nd s.)(bhavat, n. 2nd s.)(ca*)(bhaviá¹£yat, n. 2nd s.)

3251.
(yaá¸¥, m. 1st s.)(sva-)(avibhaktena, m. 3rd s.)(bhÄ• vena, m. 3rd s.)(avabudhyate â€• budh IV C. Ä€t.)(sarvam, n. 2nd s.)(saá¸¥, m. 1st s.)(na*)(budhyate â€• budh IV C. Ä€t.)(sva-laká¹£aá¹‡Ä• ni, n. 2nd pl.)(sarveá¹£Ä• m, m. 6th pl.)(bhÄ• vÄ• nÄ• m, m. 6th pl.)

3252.
(kim, n. 1st s.)(api*)(tena, m. 3rd s.)(sarva-jÃ±ena, m. 3rd s.)(boddhÄ• , m. 1st s.)(sÄ• mÄ• nya-)(rÅ«pasya, n. 6th s.)(vastu, n. 2nd s.)(na*)(avagamyate â€• gam Pass.)(anya-)(rÅ«peá¹‡a, n. 3rd s.)(bodhena, m. 3rd s.)

3253.
(tat, n. 1st s.)(eka-Ä• kÄ• ra-)(vijÃ±Ä• nam, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(samyak*)(vÄ• *)(api*)(mithyÄ• *)(samyaktve, n. 7th s.)(bÄ• dhÄ• , f. 1st s.)(dá¹›á¹£á¹-a-)(evam*)(prasaktam, n. 1st s.)(sarvam, n. 1st s.)(advayam, n. 1st s.)

3254.
(ca*)(tataá¸¥*)(vaá¸¥, 6th pl.)(syuá¸¥ â€• as II C. Opt. III p. pl.)(na*)(Å›iá¹£ya-)(sarva-jÃ±a-)(dharma-)(adharma-)(uktayaá¸¥, f. 1st pl.)(tat-)(sva-bhÄ• va-)(anavadhÄ• raá¹‡Ä• t, n. 5th s.)(bhinna-)(rÅ«patve, n. 7th s.)

3255.
(tu*)(má¹›á¹£Ä• tve, n. 7th s.)(sarva-vit, m. 1st s.)(prÄ• pnoti â€• Ä• p V C.)(bhrÄ• ntaá¸¥, m 1st s.)(na*)(Å›raddheyam, n. 1st s.)(tasya, m. 6th s.)(vacaá¸¥, n. 1st s.)(tadÄ• *)(vat*)(vÄ• kya-)(unmatta-)(Ä• di-)

3256.
(yadi*)(saá¸¥, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(yaá¸¥, m. 1st s.)(jÄ• nÄ• ti â€• jÃ±Ä• IX C.)(sakalam, n. 2nd s.)(karma, n. 2nd s.)(sa-hetu, n. 2nd s.)(alaukikena, n. 3rd s.)(jÃ±Ä• nena, n. 3rd s.)(jena, n. 3rd s.)(samÄ• dhi-)

3257.
(tat*)(asti â€• as II C.)(na*)(pramÄ• á¹‡am, n. 1sts.)(asya, m. 6th s.)(sat-bhÄ• ve, m. 7th s.)(pratyaká¹£am, n. 1st s.)(vÄ• *)(anumÄ• nam, n. 1st s.)(vÄ• *)(Å›Ä• bdam, n. 1st s.)(ká¹›tam, n. 1st s.)(atat-)(iti*)(Ä«dá¹›Å›aá¸¥, m. 1st s.)(na*)(asti â€• as II C.)

3258.
(yugapad*)(vÄ• *)(paripÄ• á¹-yÄ• , f. 3rd s.)(katham*)(anumÄ• , f. 1st s.)(vinÄ• *)(kÄ• ryÄ• t n. 5th s.)(api*)(na*)(sÄ• marthyam, n. 1st s.)(eva*)(vÄ• *)(samarthe, m. 7th s.)(eva*)(sarvam, n. 1st s.)

3259.
(ca*)(sarve, m. 1st pl.)(ká¹£etra-jÃ±Ä• á¸¥, m. 1st pl.)(prabhaviá¹£á¹‡avaá¸¥, m. 1st pl.)(avabodhe, m. 7th s.)(sarva-)(tu*)(vikalatvÄ• t, n. 5th s.)(upÄ• ya-)(te, m. 1st pl.)(na*)(budhyante â€• budh IV C. III p. pl.)(nikhilam, n. 2nd s.)

3260.
(evam*)(iti*)(ekaá¸¥, m. 1st s.)(tatra*)(labdha-)(asÄ• dhÄ• raá¹‡a-)(upÄ• yaá¸¥, m. 1st s.

[bv. cpd.])(vilaká¹£aá¹‡aá¸¥, m. 1st s.)(aÅ›eá¹£a-)(puá¹ƒsÄ• m, m. 6th pl.)(vit, m. 1st s.)(sarva-)(niá¹£pramÄ• á¹‡akam, n. 1st s.)

3261.
(ittham*)(yadÄ• *)(na*)(sarva-jÃ±aá¸¥, m. 1st s.)(kaÅ›cidapi, m. 1st s.)(upapadyate â€• pad IV C. Ä€t.)(tadÄ• *)(pauruá¹£eyam, n. 1st s.)(vacaá¸¥, n. 1st s.)(hetuá¸¥, m. 1st s.)(adhigame, m. 7th s.)(dharma-)

3262.
(iti*)(mÄ«mÄ• á¹ƒsakÄ• á¸¥, m. 1st pl.)(prÄ• huá¸¥ â€• ah Perf. III p. pl.)(lÄ• lÄ• sÄ• á¸¥, m. pl.)(svatantra-)(Å›ruti-)(ca*)(sÄ• dhitÄ• , f. 1st s.)(vistareá¹‡a, m. 3rd s.)(vedÄ• nÄ• m, m. 6th pl.)(pauruá¹£eyatÄ• , f. 1st s.)

3263.
(tasmÄ• t, n. 5th s.)(vidyate â€• vid Pass.)(sÄ• ká¹£Ä• t-)(draá¹£á¹-Ä• , m. 1st s.)(atÄ«ndriya-)(arthÄ• nÄ• m, m. 6th pl.)(tu*)(na*)(kaÅ›cit, m. 1st s.)(paÅ›yati â€• dá¹›Å› IV C.)(nityena, n. 3rd s.)(vacasÄ• , n. 3rd s.)(asambhavÄ• t, m. 5th s.)

3264.
(nityasya, n. 6th s.)(vacasaá¸¥, n. 6th s.)(na*)(samutpadyate â€• pad IV C.)(Å›aktiá¸¥, f. 1st s.)(jÃ±Ä• ne, n. 7th s.)(sva-)(artha-)(svataá¸¥*)(vÄ• *)(api*)(anyataá¸¥*)(avirodhataá¸¥*)(akrama-)(krama-)

3265.
(svarga-)(yÄ• ga-)(Ä• dayaá¸¥, m. 1st pl.)(prakÄ• Å›itÄ• á¸¥, m. 1st pl.)(jÃ±Ä• tvÄ• * â€• jÃ±Ä•)(svataá¸¥*)(tava, 6th s.)(api*)(kÄ• raá¸¥, m. 1st s.)(veda-)(asti â€• as II C.)(tÄ• dá¹›Å›aá¸¥, m. 1st s.)(dá¹›k, m. 1st s.)(atÄ«ndriya-)(artha-)

3266.
(jÃ±aá¸¥, m. 1st s.)(pradhÄ• na-)(puruá¹£a-)(artha-)(vÄ• *)(eva*)(jÃ±aá¸¥, m. 1st s.)(sarva-)(dharma-)(tasya, m. 6th s.)(anupagame, m. 7th s.)(syÄ• t â€• as II C. Opt.)(na*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(veda-)(anyathÄ• *)

3267.
(tu*)(tena, n. 3rd s.)(upagamena, m. 3rd s.)(jÃ±a-)(dharma-)(labdhena, m. 3rd s.)(artha-Ä• patti-)(bÄ• dhyate â€• bÄ• dh Pass.)(ayam, m. 1st s.)(niá¹£edhaá¸¥, m. 1st s.)(tat-)(tvayÄ• , 3rd s.)(ká¹›taá¸¥, m. 1st s.)(vistareá¹‡a, m. 3rd s.)

3268.
(kiÃ±ca*)(uktam, n. 1st s.)(kaá¸¥, m. 1st s.)(arhati â€• arh I C.)(jÃ±Ä• tum*
jÃ±Ä•)(yÄ• vanti, n. 2nd pl.)(tÄ• ni, n. 2nd pl.)(keÅ›a-)(romÄ• á¹‡i, n. 2nd pl.)(akÄ• raá¹‡am
n. 1st s.)(prabhÄ• vitam, n. 1st s.)(ajÃ±a-)

3269.
(yasmÄ• t, n. 5th s.)(syÄ• t â€• as II C. Opt.)(kaÅ›cana, m. 1st s.)(akhila-)(vastuá¸¥, m.
1st s. [bv. cpd.])(dyotita-)(nirmala-)(niá¹£kampa-)(dÄ«pena, m. 3rd
s.)(jÃ±Ä• na-)(iti*)(na*)(bÄ• dhakam, n. 1st s.)(uktam, n. 1st s.)(atra*)

3270.
(cÄ• pi*)(mÄ• treá¹‡a, n. 3rd s.)(adá¹›á¹£á¹-i-)(viniÅ›cayaá¸¥, m. 1st
s.)(tat-)(asattÄ• -)(upalambhasya, m. 6th s.)(ayogÄ• t, m. 5th
s.)(hetu-)(vyÄ• pakatÄ• -)(vastuá¹£u, n. 7th pl.)

3271.
(a-bhÄ• ve, m. 7th s.)(kÄ• raá¹‡a-)(vyÄ• paka-)(yujyate â€• yuj Pass.)(nivá¹›ttiá¸¥, f. 1st
s.)(hetumat-)(vyÄ• ptayoá¸¥, n. 6th d.)(utpatteá¸¥, f. 6th s.)(tasmÄ• t, n. 5th
s.)(eka-)(bhÄ• vataá¸¥* [-tas suff.])

3272.
(vat*)(a-bhÄ• ve, m. 7th
s.)(ká¹›Å›Ä• nu-)(pÄ• da-pa-)(nivá¹›tti-)(dhÅ«ma-)(Ä• mra-)(Ä• di-)(anyathÄ• *)(eva*)(syÄ• t
II C. Opt.)(ahetutÄ• , f. 1st s.)(ca*)(prasajyate â€• saj Pass.)(nÄ• nÄ• tvam, n. 1st s.)

3273.
(ca*)(bhavataá¸¥, m. 6th s.)(upalambhasya, m. 6th s.)(viniÅ›caye, m. 7th
s.)(nikhileá¹£u, m. 7th pl.)(artheá¹£u, m. 7th pl.)(kutaÅ›cit*)(jÃ±Ä• nÄ• t, n. 5th
s.)(hetutva-)(vyÄ• pakatvayoá¸¥, m. 6th d.)

3274.
(tadÄ• *)(bhavÄ• n, m. 1st s.)(siddhaá¸¥, m. 1st s.)(sarva-artha-jÃ±aá¸¥, m. 1st
s.)(aprayatnataá¸¥*)(ca*)(tataá¸¥*)(kaá¸¥, m. 1st s.)(te, 6th s.)(dveá¹£aá¸¥, m. 1st
s.)(sva-Ä• tmani, m. 7th s.)(sarva-vidi, m. 7th s.)(svataá¸¥*)

3275.
(eva*)(ataá¸¥*)(ayam, m. 1st s.)(te, 6th s.)(sarva-jÃ±aá¸¥, m. 1st
s.)(na*)(prasiddhyati â€• sidh IV C.)(dá¹›Å›yaá¸¥, m. 1st s.)(tat-)(dá¹›Å›yatve, n. 7th

s.)(hi*)(eva*)(tathÄ• *)(sÄ• rvajÃ±yam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(ayatnataá¸¥*)

3276.
(katham*)(saá¸¥, m. 1st s.)(dá¹›Å›yaá¸¥, m. 1st s.)(te, 6th s.)(yasya, m. 6th s.)(jÃ±Ä• nam, n. 1st s.)(viá¹£ayam, n. 1st s. [bv. cpd.])(sarva-)(artha-)(yadi* no*)(tava, 6th s.)(api*)(bhavet â€• bhÅ« I C. Opt.)

3277.
(tena, n. 3rd s.)(ayam, m. 1st s.)(viÅ›eá¹£aá¸¥, m. 1st s.)(adá¹›á¹£á¹-i)(vyÄ• paka-)(kÄ• raá¹‡a-)(Ä• tmanÄ• m, m. 6th pl.)(sarva-jÃ±asya, m. 6th s.)(na*)(siddhyati â€• sidh IV C.)(praká¹›tyÄ• , f. 3rd s.)(adá¹›Å›yatvÄ• t, n. 5th s.)

3278.
(ca*)(iyam, f. 1st s.)(tri-vidhÄ• , f. 1st s.)(adá¹›á¹£á¹-iá¸¥, f. 1st s.)(pravarttate â€• vá¹›t I C. Ä€t.)(nava-)(rÅ«pÄ• , f. 1st s. [bv. cpd.])(prayogataá¸¥*)(bheda-)(agati-)(gati-)(tat-)(tat-)(viruddha-)(Ä• di-)

3279.
(mÅ«la-)(prabheda-rÅ«pÄ• yÄ• á¸¥, f. 6th s., bv. cpd.)(asyÄ• á¸¥, f. 6th s.)(sÄ• dhite, n. 7th s.)(Å›akti-vaikalye, n. 7th s.)(prati*)(sarva-vidam, m. 2nd s.)(anyÄ• , f. 1st s.)(vyastÄ• , f. 1st s.)(ayatnataá¸¥*)

3280.
(kÄ• rya-)(kÄ• raá¹‡atÄ• -)(vyÄ• pya-)(vyÄ• pakatva-)(virodhitÄ• á¸¥, f. 1st pl.)(ca*)(yaá¸¥, m 1st s.)(Ä• tmÄ• , m. 1st s.)(sa-viÅ›eá¹£aá¹‡aá¸¥, m. 1st s.)(siddhyanti â€• sidh IV C. III p. pl.)(sati â€• as II C., n. 7th s.)(dá¹›Å›yatve, n. 7th s.)

3281.
(ca*)(sarvajÃ±aá¸¥, m. 1st s.)(na*)(dá¹›Å›yaá¸¥, m. 1st s.)(te, 6th s.)(ca*)(etÄ• á¸¥, f. 1st pl.)(adá¹›á¹£á¹-ayaá¸¥, f. 1st pl.)(na*)(Å›aktÄ• á¸¥, f. 1st pl.)(nirÄ• karaá¹‡e, n. 7th s.)(tat-)(ca*)(aparam, n. 1st s.)(aá¹…gam, n. 1st s.)(niá¹£edha-)(na*)

3282.
(tu*)(yadi*)(sarva-vit, m. 1st s.)(pratiá¹£idhyate â€• sidh Pass.)(mÄ• treá¹‡a, n. 3rd s.)(adá¹›á¹£á¹-i-)(tadÄ• *)(tava, 6th s.)(bhavet â€• bhÅ« I C. Opt.)(api*)(niá¹£edhaá¸¥, m. 1st s.)(vivÄ• ha-)(mÄ• tá¹›-)(Ä• di-)

3283.

(cet*)(dá¹›á¹£á¹-ayÄ• , f. 3rd s.)(kÄ• rya-)(Ä• khya-)(suta-)(gatiá¸¥, f. 1st s.)(astitÄ• -)(hetoá¸¥, m. 6th s.)(tasya, m. 6th s.)(nanu*)(kasyÄ• Ã±cit, f. 7th s.)(Ä«ká¹£ate â€• Ä«ká¹£ I C. Ä€t.)(tat, n. 2nd s.)(kÄ• ryam, n. 2nd s.)(api*)(a-bhÄ• ve, m. 7th s.)(tat-)

3284.
(yadi*)(asattÄ• , f. 1st s.)(tasya, m. 6th s.)(na*)(gamyate â€• gam Opt.)(anya-)(upalambhataá¸¥*)(ca*)(nanu*)(katham*)(te, 6th s.)(siddhaá¸¥, m. 1st s.)(anya-)(upalambhaá¸¥, m. 1st s.)(tat-)(viá¹£ayaá¸¥, m. 1st s.)

3285.
(upadeÅ›Ä• t, m. 5th s.)(kim*)(na*)(ayam, m. 1st s.)(tathÄ• *)(sarva-jÃ±e, m. 7th s.)(api*)(ca*)(kim*)(na*)(samÄ«ká¹£yate â€• Ä«ká¹£ Pass.)(idam, n. 1st s.)(aparam, n. 1st s.)(uktam, n. 1st s.)(sva-)(atra*)

3286.
(ca*)(puruá¹£Ä• á¸¥, m. 1st pl.)(prÄ• yeá¹‡a*, m. 3rd s. [adv.])(sarvadÄ• *)(eva*)(aná¹›ta-)(vÄ• dinaá¸¥, m. 1st pl.)(yathÄ• *)(na*)(viÅ›rambhaá¸¥, m 1st s.)(adyatve, n. 7th s.)(tathÄ• *)(na*)(kÄ«rtane, n. 7th s.)(atÄ«ta-)(artha-)

3287.
(vÄ• *)(bhÅ«t â€• bhÅ« augmentless aorist)(mÄ• *)(upadeÅ›aá¸¥, m. 1st s.)(vÄ• *)(asya, m. s.)(prÄ• mÄ• á¹‡yam, n. 1st s.)(api*)(tathÄ• *)(kutaá¸¥*)(vaá¸¥, 6th pl.)(niÅ›cayaá¸¥, m. 1st s.)(sarva-vit, m. 1st s.)(na*)(upalabhyate â€• labh Pass.)(sarvaiá¸¥, m. 3rd pl.)

3288.
(ca*)(hi*)(evam*)(niÅ›cayaá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(hi*)(Ä• tman)(sarva-)(sattva-)(darÅ›ane, n. 7th s.)(tat-)(dá¹›á¹£á¹-au, f. 7th s.)(bhavÄ• n, m. 1st s.)(bhÅ«taá¸¥, m. 1st s.)(sarva-vid-)(iti*)(vará¹‡tam, n. 1st s.)

3289.
(anyathÄ• *)(api*)(anupalambhe, m. 7th s.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(vat*)(sattva-)(hi*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(iti*)(kecit, m. 1st pl.)(santaá¸¥, m. 1st pl.)(sarva-vidaá¸¥, m. 1st pl.)(vidanti â€• vid II C. III p. pl.)

3290.
(api*)(Ä• Å›aá¹…kyate â€• Å›aá¹…k Pass.)(iti*)(saá¸¥, m. 1st)(Ä• tman-jyotiá¸¥, n. 1st s.)(paÅ›yati â€• dá¹›Å› IV C.)(Ä• tmÄ• nam, m. 2nd s.)(Ä• tmanÄ• , m. 3rd

s.)(ca*)(ataá¸¥*)(aniÅ›citÄ• , f. 1st s.)(adá¹›á¹£á¹-iá¸¥, f. 1st s.)(sarva-)

3291.
(tathÄ• hi*)(Å›abdena, m. 3rd s.)(sarva-)(matÄ• á¸¥, m. 1st pl.)(sarve, m. 1st pl.)(prÄ• á¹‡a-bhá¹›taá¸¥, m. 1st pl.)(ca*)(saá¸¥, m. 1st s.)(abahiá¸¥-bhÅ«taá¸¥, m. 1st s.)(sarva-)(iti*)(aniÅ›citÄ• , f. 1st s.)(adá¹›á¹£á¹-iá¸¥, f. 1st s.)

3292.
(parihÄ• reá¹‡a, m. 3rd s.)(tat-)(eka-)(kaá¸¥, m. 1st s.)(pratibandhaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(atra*)(hi*)(sva-)(rÄ• ga-)(Ä• di-)(na*)(nivarttate â€• vá¹›t I C. Ä€t.)(anyaiá¸¥, m. 3rd pl.)(aparijÃ±Ä• nÄ• t, n. 5th s.)

3293.
(vÄ• *)(api*)(kecit, m. 1st pl.)(arvÄ• Ã±c-)(dá¹›Å›aá¸¥, m. 1st pl. [bv. cpd.])(prapatsyante â€• pad Future 3p pl. Ä€t.)(anumÄ• nataá¸¥*)(hi*)(eva*)(kÄ• Å›cit, f. 1st pl.)(matayaá¸¥, f. 1st pl.)(keá¹£Ä• Ã±cit, m. 6th pl.)(*nipuá¹‡Ä• á¸¥, f. 1st pl.)(kavcit*)

3294.
(tathÄ• hi*)(sÄ• dhanam, n. 1st s.)(ká¹£aá¹‡ikatva-)(Ä• di-)(veda-)(bhÅ«mi-)(Ä• deá¸¥, m. 6t s.)(api*)(suvispaá¹£á¹-am, n. 1st s.)(proktam, n. 1st s.)(puraá¸¥*)(no*)(laká¹£itam, n. 1st s.)(jaá¸• aiá¸¥, m. 3rd pl.)

3295.
(tadevam*)(Å›aá¹…kayÄ• , f. 3rd s.)(a-bhÄ• vaá¸¥, m. 1st s.)(jÃ±Ä• na-)(asya, m. 6th s.)(na*)(niÅ›citaá¸¥, m. 1st s.)(yataá¸¥*)(jÄ• tayaá¸¥, f. 1st pl.)(hi*)(nirviÅ›aá¹…kÄ• á¸¥, f. 1st pl.)(prapaÅ›yante â€• dá¹›Å› IV C. 3p pl. Ä€t.)(asattvam, n. 2nd s.)

3296.
(a-bhÄ• ve, m. 7th s.)(api*)(anumÄ• nasya, n. 6th s.)(na*)(ataá¸¥*)(a-sattÄ• -)(viniÅ›cayaá¸¥, m. 1st s.)(a-samÄ• rabdha-)(dhÅ«ma-)(Ä• di-)(kÄ• rya-)(vahni-)(Ä• di-)(sattvavat* [-vat suff.])

3297.
(nanu*)(arthe, m. 7th s.)(upalabdhe, m. 7th s.)(kadÄ• cit*)(yujyate â€• yuj Pass.)(sandehaá¸¥, m. 1st s.)(yathÄ• *)(sthÄ• á¹‡au, m. 7th s.)(hi*)(eá¹£aá¸¥, m. 1st s.)(avalambakaá¸¥, m. 1st s.)(ubhaya-)(aá¹ƒÅ›a-)

3298.
(yataá¸¥*)(sthÄ• á¹‡u-)(narau, m. 1st d.)(dá¹›á¹£á¹-au, m. 1st d.)(kadÄ• cit*)(iti*)(yujyate â€• yuj Pass.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(gatiá¸¥, m. 1st s. [bv. cpd.])(tat-)(tatra*)(sarva-vit, m. 1st s.)(tu*)(na*)(evam*)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)

3299.
(nanu*)(etena, m. 3rd s.)(eva*)(prakÄ• reá¹‡a, m. 3rd s.)(dhÄ«man, m. 1st s. sambuddhau - "vocative")(asattvam, n. 1st s.)(mÄ• tá¹›-)(vivÄ• ha-)(Ä• deá¸¥, m. 6th s.)(mukta-)(saá¹ƒÅ›ayam, n. 1st s. [bv. cpd.])

3300.
(tu*)(asmÄ• bhiá¸¥, 3rd pl.)(vará¹‡yate â€• vará¹‡ Pass.)(atra*)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(api*)(a-bhÄ• ve, m. 7th s.)(pramÄ• -)(bhÄ• ve, m. 7th s.)(ca*)(a-bhÄ• ve, m. 7th s.)(vastÅ«nÄ• m, n. 6th pl.)(vinivá¹›ttitaá¸¥*)(pramÄ• á¹‡a-)

3301.
(hi*)(vaikalye, n. 7th s.)(netra-)(Ä• dÄ«nÄ• m, m. 6th pl.)(na*)(pramÄ• , f. 1st s.)(api*)(vastu-)(sattve, n. 7th s.)(api*)(teá¹£Ä• m, m. 6th pl.)(avikalatve, n. 7th s.)(vastu-)(abhÄ• vÄ• t, m. 5th s.)(vat*)(Ä• di-)(ghaá¹-a-)

3302.
(ca*)(tataá¸¥*)(kevalasya, m. 6th s.)(anupalambhasya, m. 6th s.)(Ä«ká¹£aá¹‡Ä• t, n. 5th s.)(dvidhÄ• *)(api*)(bhÄ• vataá¸¥* [-tas suff.])(pramÄ• -)(tat-)(astu â€• as II C. Imperative 3p s.)(varam, n. 1st s.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(sarva-jÃ±e, m. 7th s.)

3303.
(hi*)(api*)(san â€• as II C., m. 1st s.)(saá¸¥, m. 1st s.)(na*)(Ä«ká¹£yeta â€• Ä«ká¹£ Pass. Opt.)(sÄ• ká¹£Ä• á¹-*)(jaá¸• aiá¸¥, m. 3rd pl.)(vat*)(vikalpa-)(anya-)(na*)(ca*)(kÄ• rya-á¹›t, m. 1st s.)(vat*)(vahni-)(ayaá¸¥-guá¸• a)(aá¹…gÄ• ra-)

3304.
(vÄ• *)(yadÄ• *)(tat-)(kÄ• ryam, n. 1st s.)(adá¹›Å›yam, n. 1st s.)(vat*)(rÄ• ga-)(ja-)(anya-)(kalpa-)(api*)(kÄ• rye, n. 7th s.)(dá¹›Å›ye, n. 7th s.)(asya, m. 6th s.)(anvayaá¸¥, m. 1st s.)(tena, n. 3rd s.)(na*)(pratÄ«yate â€• i Pass.)

3305.

(yataá¸¥*)(jÃ±aá¸¥, m. 1st s.)(sarva-)(artha-)(eva*)(sadÄ• *)(adá¹›Å›yaá¸¥, m. 1st s.)(dá¹›Å›Ä• m, m. 6th pl. [bv. cpd.])(dhÄ«-)(jaá¸• a-)(ataá¸¥*)(tasya, m. 6th s.)(sattÄ• , f. 1st s.)(na*)(prayÄ• syati â€• yÄ• Future)(siddhim, f. 2nd s.)(anumÄ• nataá¸¥* [-tas suff.])

3306.
(uktam, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(vastunaá¸¥, n. 6th s.)(asya, m. 6th s.)(ahetu, n. 1st s.)(ca*)(avyÄ• pakam, n. 1st s.)(ca*)(asya, n. 6th s.)(nivá¹›ttau, f. 7th s.)(bhÄ• vaá¸¥, m. 1st s.)(api*)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)

3307.
(tasmÄ• t, n. 5th s.)(asti â€• as II C.)(na*)(kiÃ±cana, n. 1st s.)(bÄ• dhakam, n. 1st s.)(sat-bhÄ• va-)(sarva-jÃ±a-)(tu*)(pramÄ• á¹‡am, n. 1st s.)(sÄ• dhakam, n. 1st s.)(asya, m. 6th s.)(abhidhÄ• syate â€• dhÄ• Pass. Future)(vistareá¹‡a, m. 3rd s.)

3308.
(anyena, n. 3rd s.)(cetasÄ• , n. 3rd s.)(su-dhiyaá¸¥, m. 1st pl.)(saugatÄ• á¸¥, m. 1st pl.)(kurvanti â€• ká¹› VIII C. 3p pl.)(yatnam, m. 2nd s.)(sÄ• dhane, n. 7th s.)(parijÃ±Ä• na-)(niá¸¥Å›eá¹£a-)(artha-)(ca*)(api*)(viphale, n. 7th s.)

3309.
(sÄ• ká¹£Ä• t*)(gamyate â€• gam Pass.)(iti*)(jÃ±aá¸¥, m. 1st s.)(hetu-)(samprÄ• pti-)(svarga-)(apavarga-)(na*)(kevalam*, n. 2nd s. [adv.])(tu*)(pratÄ«yate â€• i Pass.)(api*)(jÃ±aá¸¥, m. 1st s.)(sarva-)

3310.
(ca*)(tataá¸¥*)(abhÄ• ve, m. 7th s.)(bÄ• dhaka-)(ca*)(sati â€• as II C., n. 7th s.)(sphuá¹-e, n. 7th s.)(sÄ• dhane, n. 7th s.)(kasmÄ• t, n. 5th s.)(jaá¸• a-buddhayaá¸¥, m. 1st pl. [bv. cpd.])(vipratipadyante â€• pad IV C. Ä€t. 3p pl.)(sarva-jÃ±e, m. 7th s.)

3311.
(vÄ• *)(bhÅ«t â€• bhÅ« augmentless aorist)(mÄ• *)(sÄ• dhanam, n. 1st s.)(tu*)(a-viniÅ›cite, n. 7th s.)(bÄ• dhake, n. 7th s.)(tatra*)(syÄ• t â€• as II C. Opt.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(tu*)(kim-)(ayam, m. 1st s.)(niÅ›cayaá¸¥, m. 1st s.)(eá¹£Ä• m, m. 6th pl.)(nibandhanaá¸¥, m. 1st s. [bv. cpd.])

3312.
(ayam, m. 1st s.)(niyamaá¸¥, m. 1st s.)(iti*)(codanÄ• , f. 1st

s.)(eva*)(tu*)(na*)(aparam, n. 1st s.)(bodhane, n. 7th s.)(bhÅ«ta-)(Ä• di-)(yuktaá¸¥, m. 1st s.)(hi*)(a-sattve, n. 7th s.)(anya-)(viniÅ›cite, n. 7th s.)

3313.
(ca*)(tat, n. 1st s.)(mÄ• nam, n. 1st s.)(prasiddhaye, f. 4th s.)(jÃ±a-)(pradhÄ• na-)(puruá¹£a-)(artha-)(jÃ±a-)(sarva-)(artha-)(proktaá¹ƒ, n. 1st s.)(puraá¸¥*)(ca*)(paÅ›cÄ• t*)(anyat, n. 1st s.)(vaká¹£yate â€• vac Pass. Future)

3314.
(ataá¸¥*)(asthÄ• ne, n. 7th s.)(lokaá¸¥, m. 1st s.)(kliÅ›yate â€• kliÅ› IV C. Ä€t.)(prasÄ• dhane, n. 7th s.)(artha-)(jÃ±a-)(sÅ«ká¹£ma-)(bheda-)(sarva-)(jagat-)(saá¹ƒrambhÄ• t, m. 5th s.)(grantha-)(vÄ• dayoá¸¥, m. 6th du.)

3315.
(pratyaká¹£a-)(Ä• di-)(sambaddha-)(sarva-pramÄ• tá¹›-)(anivÄ• raá¹‡Ä• t, n. 5th s.)(na*)(Ä• pyate â€• Ä• p Pass.)(puá¹‡ya-)(pÄ• payoá¸¥, n. 6th du.)(gamyatvam, n. 1st s.)(Ä• gama-)(kevala-)

3316.
(ca*)(api*)(paká¹£e, m. 7th s.)(mÄ«mÄ• á¹ƒsaka-)(etÄ• vatÄ• , n. 3rd s.)(asiddhe, m. 7th s.)(saá¸¥, m. 1st s.)(yatnaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(paraiá¸¥, m. 3rd pl.)(punaá¸¥*)(vÄ• raá¹‡e, n. 7th s.)(sarva-jÃ±a-)(ká¹›taá¸¥, m. 1st s.)(atimaurkhyÄ• t, n. 5th s.)

3317.
(jÃ±atve, n. 7th s.)(dharma-)(sati â€• as II C., n. 7th s.)(a-hate, n. 7th s.)(mÅ«latvÄ• t, n. 5th s.)(avichinna-)(Ä• huá¸¥ â€• ah Perf. 3p pl.)(sarva-jÃ±Ä• n, m. 2nd pl.)(puruá¹£Ä• n, m. 2nd pl.)(taiá¸¥, m. 3rd pl.)(prakÄ• Å›itÄ• , f. 1st s.)(dhÄ«mattÄ• , f. 1st s.)

3318.
(yadi*)(vedyeran â€• vid Caus. Pass. 3p pl.)(aÅ›uci-)(rasa-)(Ä• dayaá¸¥, m. 1st pl.)(madya-)(sambandhÄ• t, m. 5th s.)(rasana-)(indriya-)(tadÄ• nÄ«m*)(tasya, m. 6th s.)(eva*)(bhavet â€• bhÅ« I C. Opt.)(nidyatÄ• , f. 1st s.)

3319.
(api*)(ninditÄ• á¸¥, m. 1st pl.)(saá¹ƒvá¹›ttau, f. 7th s.)(vedyante â€• vid Caus.

Pass.)(eva*)(aprÄ• ptÄ• á¸¥, m. 1st pl.)(cetasÄ• , n. 3rd s.)(eva*)(mÄ• nasena, n. 3rd s. [bv. cpd.])(udbhÅ«ta-)(bhÄ• vanÄ• -)(bhÅ«ta-)(artha-)

3320.
(ca*)(eva*)(yataá¸¥*)(vÄ• kyam, n. 1st s.)(tÄ• yinaá¸¥, m. 6th s.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(pratipÄ• dakam, n. 1st s.)(artha-)(prokta-)(veda)(Ä• di-)(tataá¸¥*)(eva*)(saá¸¥, m. 1st s.)(sarva-vit, m. 1st s.)

3321.
(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(asÄ• dhÄ• raá¹‡a-)(sthitiá¸¥, m. 1st s. [bv. cpd.])(samasta-)(asat-)(tÄ«rthya-)(hi*)(bravÄ«ti â€• brÅ« II C.)(pramÄ• da-)(adhÄ«tam, n. 2nd s.)(vede, m. 7th s.)(Ä• tman-)(Ä• di, n. 2nd s.)(alÄ«kam, n. 2nd s.)

3322.
(nairÄ• tmyam, n. 1st s.)(sphuá¹-am, n. 1st s.)(uktam, n. 1st s.)(tena, m. 3rd s.)(hitÄ• ya, n. 4th s.)(vineyebhyaá¸¥, m. 4th pl.)(advitÄ«yam, n. 1st s.)(dvÄ• ram, n. 1st s.)(Å›iva-)(bhayaá¹…karam, n. 1st s.)(kudá¹›á¹£á¹-Ä«nÄ• m, m. 6th pl. [bv. cpd.])

3323..
(saá¹ƒsÄ• rin-)(anucitam, n. 1st s.)(jÃ±Ä• tam, n. 1st s.)(sarva-)(anartha-)(nivarttakam, n. 1st s.)(tat-)(abhyÄ• sa-)(Ä• di-)(yuktÄ• nÄ• m, m. 6th pl.)(guá¹‡a-)(ratna-)(Ä• karam, n. 1st s.)(param, n. 1st s.)

3324.
(Ä«dá¹›k, n. 2nd s.)(ca*)(paramam, n. 2nd s.)(tattvam, n. 2nd s.)(jÄ• nanti â€• jÃ±Ä• IX C. 3p pl.)(kavayaá¸¥, m. 1st pl.)(yadi*)(pradhÄ• na-)(puruá¹£a-)(artha-)(jÃ±Ä• n, m. 2nd pl.)(sarva-jÃ±Ä• n, m. 2nd pl.)(kaá¸¥, m. 1st s.)(na*)(manyate â€• man IV C. Ä€t.)

3325.
(ca*)(idam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(nairÄ• tmya-)(Ä«dá¹›Å›am, n. 1st s.)(na*)(samasti â€• as II C.)(vardhamÄ• na-)(Ä• deá¸¥, m. 6th s.)(hi*)(sarva-)(tÄ«rthakÄ• á¸¥, m. 1st pl.)(vinaá¹£á¹-Ä• á¸¥, m. 1st pl.)(dá¹›á¹£á¹-au, f. 7th s.)(Ä• tman-)

3326.
(syÄ• t-vÄ• da-)(aká¹£aá¹‡ikatva-)(Ä• di, n. 1st s.)(prabÄ• dhitam, n. 1st s.)(pratyaká¹£a)(Ä• di-)(ktham*)(nu*)(yaiá¸¥, m. 3rd pl.)(uktam, n. 1st s.)(eva*)(bahu, n. 1st s.)(ayuktam, n. 1st s.)(syuá¸¥ â€• as II C. Opt. 3p

pl.)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)

3327.
(ye, m. 1st pl.)(skhalanti â€• skhal I C. 3p pl.)(asmin, m. 7th s.)(arthe, m. 7th s.)(pratyaká¹£e, m. 7th s.)(prassiddhe, m. 7th s.)(vÄ• hÄ«ka-)(Ä• di-)(katham*)(teá¹£Ä• m, m. 6th pl.)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(sphuá¹-aá¸¥, m. 1st s.)(adhigamaá¸¥, m. s.)(atyaká¹£a-)

3328.
(tu*)(evam*)(asarva-jÃ±atvam, n. 1st s.)(vispaá¹£á¹-am, n. 1st s.)(avagamyate â€• gam Pass.)(anuá¹£aá¹…gitvÄ• t, n. 5th s.)(mithyÄ• -)(jÃ±Ä• na-)(prakÄ• Å›anÄ• t, n. 5th s.)(viparÄ«ta-)

3329.
(sthÄ• á¹‡au, m. 7th s.)(naraá¸¥, m. 1st s.)(iti*)(bhrÄ• ntaá¸¥, m. 1st s.)(pratipattÄ• , m. 1st s.)(yathÄ• *)(paraá¸¥, m. 1st s.)(sarvÄ• bhiá¸¥, f. 3rd pl.)(ca*)(parÄ«ká¹£Ä• bhiá¸¥, f. 3rd pl.)(vijÃ±eyÄ• , f. 1st s.)(hetu-)(siddhitÄ• , f. 1st s.)

3330.
(samyaÃ±c-)(sarva-)(pada-)(arthÄ• nÄ• m, m. 6th pl.)(tattva-)(jÃ±Ä• nÄ• t, n. 5th s.)(ca*)(sarva-vit, m. 1st s.)(hetau, m. 7th s.)(ataá¸¥*)(na*)(sambodhyÄ• , f. 1st s.)(sandigdha-)(vyatirekitÄ• , f. 1st s.)
Textual variant (Baudha BhÄ• ratÄ«): (saá¹ƒvedyÄ•)

3331.
(yadi*)(vacaá¸¥, n. 1st s.)(eteá¹£Ä• m, m. 6th pl.)(syÄ• t-vÄ• da-)(Ä• di-)(Ä• bhiprÄ• yikam, n 1st s.)(kim, n. 1st s.)(rÅ«pam, n. 1st s.)(sarva-)(vastÅ«nÄ• m, n. 6th pl.)(ebhiá¸¥, m. 3rd pl.)(iá¹£yate â€• iá¹£ Pass.)(tÄ• ttvikam, n. 1st s.)

3332.
(anÄ• tma-)(ká¹£aá¹‡ikatva-)(Ä• di, n. 1st s.)(yadi*)(evam*)(sarva-darÅ›inaá¸¥, m. 1st pl.)(sÄ• ká¹£Ä• t*)(darÅ›anÄ• t, n. 5th s.)(tattva-)(rÅ«pasya, n. 6th s.)(samasta-)(vastÅ«nÄ• m, n. 6th pl.)

3333.
(api*)(te, m. 1st pl.)(santu â€• as II C. Imperative 3p pl.)(samastÄ• nÄ• m, m. 6th pl.)(saá¹ƒsthiteá¸¥. f. 5th s.)(aikamatyena, n. 3rd s.)(hi*)(te, m. 1st pl.)(na*)(jaguá¸¥ â€• gÄ• Perfect 3p pl.)(paraspara-)(viruddha-)(artham, m. 2nd

s.)(nÄ«ta-artham, m. 2nd s.)

3334.
(pratipÄ• dita-)(rÅ«pasya, n. 6th s. [bv. cpd.])(sarva-)(vastu-)(gatasya, n. 6th s.)(ca*)(sÄ• á¹£Ä• t*)(tattvasya, n. 6th s.)(vijÃ±Ä• nÄ• t, n. 5th s.)(su-gatÄ• á¸¥, m. 1st pl.)(sarva-)(darÅ›inaá¸¥, m. 1st pl.)

3335.
(ca*)(evaá¹ƒvidhe, n. 7th s.)(jÃ±Ä• ne, n. 7th s.)(teá¹£Ä• m, m. 6th pl.)(su-gatatvam, n. 1st s.)(na*)(bhidyate â€• bhid Pass.)(yogitvÄ• t, n. 5th s.)(praÅ›asta-)(jÃ±Ä• na-)(etÄ• vat, n. 1st s.)(laká¹£aá¹‡am, n. 1st s.)(tasya, m. 6th s.)

3336.
(tat*)(sambhavÄ«, m. 1st s.)(api*)(sarva-jÃ±aá¸¥, m. 1st s.)(sÄ• mÄ• nyena, n. 3rd s.)(prasÄ• dhitaá¸¥, m. 1st s.)(tat-)(laká¹£aá¹‡a-)(avinÄ• -)(bhÄ• vÄ• t, m. 5th s.)(su-gataá¸¥ m. 1st s.)(vyavatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)

3337.
(api*)(kopi, m. 1st s.)(viÅ›eá¹£aá¸¥, m. 1st s.)(anirdiá¹£á¹-a-)(sarva-jÃ±aá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(vetti â€• vid II C.)(sarvam, n. 2nd s.)(jagat, n. 2nd s.)(yathÄ• vat*)(rÅ«pataá¸¥* [-tas suff.])(anÄ• tman-)(Ä• di-)

3338.
(pratyaká¹£Ä«ká¹›ta-)(nairÄ• tmye, n. 7th s.)(na*)(doá¹£aá¸¥, m. 1st s.)(labhate â€• labh I C Ä€t.)(sthitim, f. 2nd s.)(tat-)(viruddhatayÄ• , f. 3rd s.)(yathÄ• *)(dÄ«pte, m. 7th s.)(pradÄ«pe, m. 7th s.)(timiram, n. 1st s.)

3339.
(ca*)(viÅ›eá¹£Ä• t, m. 5th s.)(sÄ• ká¹£Ä• t-ká¹›ti-)(doá¹£aá¸¥, m. 1st s.)(sa-vÄ• sanaá¸¥, m. s.)(na*)(asti â€• as II C.)(ataá¸¥*)(muktitaá¸¥* [-tas suff.])(sarva-)(Ä• varaá¹‡a-)(sarva-)(jÃ±atvam, n. 1st s.)(siddham, n. 1st s.)

3340.
(ca*)(etat, n. 1st s.)(iá¹£á¹-am, n. 1st s.)(su-gatasya, m. 6th s.)(Ä• dau, m. 7th s.)(kÄ«rtanÄ• t, n. 5th s.)(nairÄ• tmya-)(tasmÄ• t, n. 5th s.)(tathÄ• gataá¸¥, m. 1st s.)(sthitaá¸¥, m. 1st s.)(mÅ«rdhni, n. 7th s.)(sarva-)(tÄ«rtha-ká¹›tÄ• m, m. 6th pl.)

3341.

(tena, m. 3rd s.)(pramÄ• á¹‡a-)(saá¹ƒvÄ• din-)(tattva-)(darÅ›ana-)(yoginÄ• , m. 3rd s.)(na*)(tulya-)(hetutÄ• , f. 1st s.)(anyeá¹£Ä• m, m. 6th pl.)(viruddha-)(artha-)(upadeÅ›inÄ• m, m. 6th pl.)

3342.
(pramÄ• , f. 1st s.)(yeá¹£Ä• m, m. 6th pl.)(agocarÄ• , f. 1st s. [bv. cpd.])(pramÄ• á¹‡a-)(vacaá¸¥, n. 1st s.)(Ä• kulam, n. 1st s.)(bÄ• dhÄ• -)(hi*)(yogaá¸¥, m. 1st s.)(Å›akti-)(vijÃ±Ä• na-)(atyaká¹£a-)(dÅ«rataá¸¥* [-tas suff.])

3343.
(sambaddha-)(anuguá¹‡a-)(upÄ• yam, n. 1st s. [bv. cpd.])(abhidhÄ• yakam, n. 1st s.)(artha-)(puruá¹£a-)(api*)(dá¹›á¹£á¹-e, m. 7th s.)(arthe, m. 7th s.)(api*)(Ä«á¹£at, n. 1st s.)(aprabÄ• dhitam, n. 1st s.)(pramÄ• á¹‡Ä• bhyÄ• m, n. 3rd du.)

3344.
(amalam, n. 1st s.)(vat*)(kala-dhautam, n. 1st s.)(tÄ• pÄ• t, m. 5th s.)(chedÄ• t, m. 5th s.)(vÄ• *)(nikaá¹£Ä• t, m. 5th s.)(yat, n. 1st s.)(na*)(pratipadyate â€• pad IV C. Ä€t.)(vikriyÄ• m, f. 2nd s.)(parÄ«ká¹£amÄ• á¹‡am, n. 1st s.)

3345.
(ratnam, n. 1st s.)(vacaá¸¥-)(tathÄ• gata-)(udayam, n. 1st s. [bv. cpd.])(anuguá¹‡a-)(vidhvaá¹ƒsa-)(samasta-)(dhvÄ• nta-)(kumata-)(alabdham, n. 1st s.)(bahu-)(kalmaá¹£aiá¸¥, m. 3rd pl. [bv. cpd.])

3546.
(tataá¸¥*)(matiÅ›Ä• linaá¸¥, m. 1st pl.)(Ä• huá¸¥ â€• ah Peerfect 3p pl.)(sugatam, m. 2nd s.)(eva*)(sarva-jÃ±am, m. 2nd s.)(jÃ±am, m. 2nd s.)(artha-)(pradhÄ• na-)(puruá¹£a-)(ca*)(tam, m. 2nd s.)(eva*)(varam, m. 2nd s.)(bhiá¹£aj-)

3547.
(tu*)(tena, n. 3rd s.)(pramÄ• , f. 1st s.)(iti*)(su-gataá¸¥, m. 1st s.)(sarva-jnnaá¸¥, m. 1st s.)(na*)(kapilaá¸¥, m. 1st s.)(api*)(eá¹£Ä• , f. 1st s.)(vyaktÄ• , f. 1st s.)(uditÄ• , f. 1st s.)(anantara-)(na*)(laká¹£itÄ• , f. 1st s.)(mÅ«á¸• haiá¸¥, m. 3rd pl.)

3348.
(anantara-)(yathÄ• -uditÄ• t, n. 5th s.)(api*)(avadhÄ• ryate â€• dhá¹› Caus. Pass.)(viÅ›eá¹£aá¸¥, m. 1st s.)(vidhÄ• yinaá¸¥, m. 6th

s.)(bhaá¹…ga-)(smara-)(á¹›á¹£abha-)(Ä• di-)(ku-tÄ«rthebhyaá¸¥, m. 5th pl.)

3349.
(hi*)(kaá¸¥, m. 1st s.)(jaá¸• aá¸¥, m. 1st s.)(manyate â€• man IV C. Ä€t.)(vedanÄ• t, n. 5th s.)(mÄ• tá¹›kÄ• -)(mÄ• tra-)(jÃ±am, m. 2nd s.)(artha-tattva-)(niá¸¥Å›eá¹£a-)(Å›Ä• stra-)(samÄ• na-)(jÃ±Ä• nÄ• t, n. 5th s.)(bhojana-)

3350.
(tat*)(saá¸¥, m. 1st s.)(hetunÄ• , m. 3rd s.)(yena, m. 3rd s.)(sarva-jÃ±atvam, n. 1st s.)(ekasya, m. 6th s.)(sÄ• dhyate â€• sidh Caus. Pass.)(na*)(upatiá¹£á¹-hate â€• sthÄ• I C. Ä€t.)(anyasya, m. 6th s.)(vastunaá¸¥, n. 6th s.)(tat-)(hetu-)(asattvÄ• t, n. 5th s.)

3351.
(tÄ• ni, n. 2nd pl.)(dÅ«á¹£aá¹‡Ä• ni, n. 2nd pl.)(yÄ• ni, n. 2nd pl.)(Å›Ä• kyÄ• á¸¥, m. 1st pl.)(asaá¹ƒrambhÄ• á¸¥, m. 1st pl.)(vadanati â€• vad I C. 3p pl.)(Å›Ä• sane, n. 7th s.)(sarva-jÃ±a-)(jina-)(digamabarÄ• á¸¥, m. 1st pl.)(aÅ›aktÄ• á¸¥, m. 1st pl.)

3352.
(tattvam, n. 1st s.)(yat, n. 1st s.)(upapÄ• ditam, n. 1st s.)(saugata-)(siddha-ante, m. 7th s.)(pramÄ• á¹‡ena, n. 3rd s.)(siddha-)(pratibandhena, n. 3rd s. [bv. cpd.])(na*)(tathÄ• *)(siddham, n. 1st s.)(anya-)(mate, n. 7th s.)

3353.
(tena, n. 3rd s.)(kriyatÄ• m â€• ká¹› Pass. Imperative)(alam*)(nirá¹‡ayaá¸¥, m. 1st s.)(bhinnaiá¸¥, n. 3rd pl.)(sÄ• dhana-)(dÅ«á¹£aá¹‡aiá¸¥, n. 3rd pl.)(vayvasthitaiá¸¥, n. 3rd pl.)(agrastaiá¸¥, n. 3rd pl.)(udaya-)(pratibimba-)

3354.
(tu*)(vidyate â€• vid Pass.)(na*)(kaÅ›cit, m. 1st s.)(virodhaá¸¥, m. 1st s.)(sÄ• ká¹£Ä• t*)(vÄ• *)(api*)(itarathÄ• *)(jÃ±atÄ• yÄ• á¸¥, f. 6th s.)(sarva-)(Ä• kÄ• ra-)(jÃ±eyatÄ• -)(Ä• dibhiá¸¥, m. 3rd pl.)

3355.
(jÃ±eyatva-)(Ä• di, n. 1st s.)(vyavasthitam, n. 1st s.)(viÅ›leá¹£Ä• t, m. 5th s.)(ajÃ±eyatva-)(Ä• di-)(na*)(viÅ›leá¹£Ä• t, m. 5th s.)(sarva-jÃ±atva-)(tat*)(punaá¸¥*)(sthita-)(laká¹£aá¹‡am, n. 1st s. [bv. cpd.])

3356.
(cÄ• pi*)(sarva-jÃ±atvam, n. 1st s.)(na*)(pravá¹›ttam, n. 1st s.)(kvacit*)(prÄ• k*)(sampÅ«rá¹‡a-)(kÄ• raá¹‡am, n. 1st s. [bv. cpd.])(paÅ›cÄ• t*)(nivartate â€• vá¹›t I C. Ä€t.)(sambhave, m. 7th s.)(sattva-)(Ä• di-)

3357.
(ca*)(naiá¸¥svÄ• bhÄ• vye, n. 7th s.)(asva-vittau, f. 7th s.)(na* jÄ• tau*)(hi*)(jÄ• yate â€• jan IV C. Ä€t.)(evam*)(prÄ• k*)(pravá¹›tteá¸¥, f. 5th s.)(iyam, f. 1st s.)(sarva-jÃ±atÄ• , f. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(prasiddhÄ• , f. 1st s.)

3358.
(ca*)(vidhÄ• ne, n. 7th s.)(aviruddha-)(yuktam, n. 1st s.)(na*)(nivartanam, n. 1st s.)(anya-)(anyathÄ• *)(sat-bhÄ• vÄ• t, m. 5th s.)(rÅ«pa-)(gamyate â€• gam Pass.)(abhÄ• va m. 1st s.)(rasa-)(api*)

3359-3360.
(tat*)(atra*)(vaktá¹›tve, n. 7th s.)(Ä• ká¹£ipte, n. 7th s.)(Ä• di-)(pada-)(yaá¸¥, m. 1st s.)(abhimanyate â€• man IV C. Ä€t.)(niÅ›cayam, m. 2nd s.)(vyatirekasya, m. 6th s.)(ca*)(vaktá¹›tvam, n. 1st s.)(sati, m. 7th s.)(vikalpe, m. 7th s.)(ca*)(sarva-jÃ±aá¸¥, m. 1sat s.)(avikalpataá¸¥* [-tas suff.])(hi*)(vastu, n. 1st s.)(na*)(gamyate â€• gam Pass.)(jÃ±Ä• nena, n. 3rd s.)(Ä• viá¹£á¹-a-)(abhilÄ• pena, n. 3rd s [bv. cpd.])

3361-3362.
(atra*)(api*)(taiá¸¥, m. 3rd pl.)(ye, m. 1st pl.)(abhimanyante â€• man IV C. Ä€t. 3p pl.)(pravaktá¹›tvam, n. 2nd s.)(sarva-jÃ±asya, m. 6th s.)(anuvidhÄ• nataá¸¥* [-tas suff.])(vitarka-)(na*)(iá¹£yate â€• iá¹£ Pass.)(sarva-jÃ±aá¸¥, m. 1st s.)(sambhave, m. 7th s.)(vacana-)(nÄ• pi*)(vá¹›ttitaá¸¥* [-tas suff.])(vikalpa-)(jÃ±Ä• na-)(tu*)(avikalpe, m. 7th s.)(tasmin, m. 7th s.)(ká¹£aá¹‡e, m. 7th s.)(prasiddhyati â€• sidh IV C.)(na*)(vaktá¹›tvam, n. 1st s.)

3363.
(ca*)(evam*)(na*)(yujyate â€• yuj Pass.)(tasya, n. 6th s.)(praá¹‡Ä«tatvam, n. 1st s.)(asarva-jÃ±a-)(samÄ• ká¹£epÄ• t, m. 5th s.)(sarva-jÃ±atÄ• -)(ataá¸¥*)(bhavet â€• bhÅ« I Opt.)(saá¹ƒvÄ• danam, n. 1st s.)

3364.
(yathÄ• *)(anubhÅ«ya* â€• bhÅ«)(kaÅ›cit, m. 1st s.)(paÅ›cÄ• t*)(prabhÄ• á¹£ate â€• bhÄ• â

Ã„á¸¥Ä€t.)(tasmÄ• t, n. 5th s.)(avisaá¹ƒvÄ• daá¸¥, m. 1st s.)(vastu-)(udbhavÄ• t, m. 5th s.)(anubhava-)(tat-)(artha-).

3365.
(tena, n. 3rd s.)(kÄ• le, m. 7th s.)(sarva-jÃ±atÄ• -)(asya, m. 6th s.)(hetoá¸¥, m. 6th s.)(aprasiddhatÄ• , f. 1st s.)(tu*)(kÄ• le, m. 7th s.)(vá¹›tti-)(vyÄ• hÄ• ra-)(prasÄ• dhanam, n. 1st s.)(siddha-)

3366.
(api*)(te, 6th s.)(apÄ• karaá¹‡e, n. 7th s.)(Å›akti-)(vijÃ±Ä• na-)(samasta-)(vastu-)(prasajyate â€• saÃ±j Pass.)(tad-avastham, n. 1st s. [bv. cpd.])(sandigdha-vyatirekitvam, n. 1st s.)

3367.
(api*)(sammate, n. 7th s.)(hetutvena, n. 3rd s.)(sÄ• marthye, n. 7th s.)(vá¹›tti-)(vyÄ• hÄ• ra-)(eva*)(doá¹£aá¸¥, m. 1st s.)(sandigdha-vyatirekitva-)(anuvarttate â€• vá¹›t I C. Ä€t.)

3368.
(api*)(tÄ• yini, m. 7th s.)(nirvikalpe, m. 7th s.)(deÅ›anÄ• , f. 1st s.)(sampravarttate â€• vá¹›t I C. Ä€t.)(sÄ• marthyÄ• t, n. 5th s.)(sambhÄ• ra-)(Ä• vega-)(yogena, m. 3rd s.)(bhramaá¹‡a-)(cakra-)

3369.
(iti*)(su-dhiyaá¸¥, m. 1st pl.)(ye, m. 1st pl.)(Ä• huá¸¥ â€• ah Perf. 3p pl.)(prati*)(tÄ• n, m. 2nd pl.)(na*)(sidhyati â€• sidh IV C.)(tu*)(vaktá¹›tvam, n. 1st s.)(yat, n. 1st s.)(Ä• dhyavasÄ• yikam, n. 1st s.)(matam, n. 1st s.)(lokena, m. 3rd s.)

3370.
(tatra*)(tÄ• dá¹›Å›i, m. 7th s.)(hetoá¸¥, m. 6th s.)(syÄ• t â€• as II C. Opt.)(sandigdha-vyatirekitÄ• , f. 1st s.)(ca*)(nanu*)(atra*)(mate, n. 7th s.)(anupapattike, n. 7th s.)(kena, n. 3rd s.)(asiddhatÄ• , f. 1st s.)

3371.
(ucyate â€• vac Pass.)(yadi*)(vaktá¹›tvam, n. 1st s.)(sva-tantram, n. 1st s.)(matam, n. 1st s.)(sÄ• dhanam, n. 1st s.)(tadÄ• nÄ«m*)(Ä• Å›raya-)(asiddhiá¸¥, f. 1st s.)(athavÄ• *)(asiddhatÄ• , f. 1st s.)(sandigdha-)

3372.
(ca*)(arthasya, m. 6th s.)(asya, n. 6th s.)(sandehÄ• t, m. 5th s.)(sthirÄ• , f. 1st s.)(asiddhatÄ• , f. 1st s.)(sandigdha-)(tasmÄ• t, n. 5th s.)(tvayÄ• , 3rd s.)(vaktavyam, n. 1st s.)(Ä«dá¹›Å›am, n. 1st s.)(prasaá¹…ga-sÄ• dhanam, n. 1st s.)

3373.
(ca*)(tatra*)(dharmaá¸¥, m. 1st s.)(prakÄ• Å›yate â€• kÄ• Å› Caus. Pass.)(siddhaá¸¥, m. 1st s.)(mÄ• treá¹‡a, n. 3rd s.)(Ä• gama-)(tu*)(na*)(param, n. 1st s.)(jÃ±Ä• pakam, n. 1st s.)(artham, m. 2nd s.)(siddhi-)(tat-)(bhÄ• va-)

3374.
(evam*)(yasya, m. 6th s.)(hetavaá¸¥, m. 1st pl.)(laká¹£aá¹‡Ä• á¸¥, m. 1st pl. [bv. cpd.])(prameyatva-)(sattÄ• -)(vastu-)(Ä• di-)(aÅ›aktÄ• á¸¥, m. 1st pl.)(nihantum* â€• han)(kaá¸¥, m. 1st s.)(na*)(kalpayiá¹£yati â€• ká¸·p Caus. Future)(tam, m. 2nd s.)

3375.
(evam*)(na* kÄ• cit, f. 1st s.)(yuktiá¸¥, f. 1st s.)(api*)(laukika-)(vaidikÄ«, f. 1st s.)(vÄ• din-)(veda-)(sthÄ• , f. 1st s.)(mukha-)(apahÄ• , f. 1st s.)(viá¹£a-)(ugra-)(sarpa-)(jÃ±Ä• na-)(Å›Ä• kya-)

3376.
(su-alpa-Å›aktiá¸¥, m. 1st s. [bv. cpd.])(jaá¸• aá¸¥, m. 1st s.)(dvijaá¸¥, m. 1st s.)(api*)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(viá¹£aiá¸¥, m. 3rd pl.)(dá¹›Å›-)(no*)(Å›aknoti â€• Å›ak V C.)(api*)(ucchvÄ• sam, m. 2nd s. kartum* â€• ká¹›)(kimu*)(bÄ• dhitum* â€• bÄ• dh)

3377.
(tu*)(yuktiá¸¥, f. 1st s.)(api*)(sÄ• dhvÄ«, f. 1st s.)(durbhagÄ• , f. 1st s.)(sthÄ• , f. 1st s.)(mukha-)(veda-)(vÄ• din-)(saá¹ƒsthiteá¸¥, f. 5th s.)(jaghanya-)(Ä• Å›raya-)(iva*)(kaá¹‡á¹-hikÄ• , f. 1st s.)(sthÄ• , f. 1st s.)(caraá¹‡a-)

3378.
(tena, m. 3rd s.)(Å›akyate â€• Å›ak Pass.)(na*)(vaktum* â€• vac)(api*)(avyabhicÄ• ritvam, n. 1st s.)(dhÅ«masya, m. 6th s.)(pÄ• vaka-)(yataá¸¥*)(tat-)(mate, n. 7th s.)(dhÅ«maá¸¥, m. 1st s.)(varttate â€• vá¹›t I C. Ä€t.)(anyatra*)

3379.
(eka-)(sva-rÅ«patvÄ• t, n. 5th s.)(vastu-)(varttate â€• vá¹›t I C. Ä€t.)(udanvati, m. 7th

s.)(api*)(anala-)(sat-bhÄ• ve, m. 7th s.)(tatra*)(api*)(kim-)(vyatirekaá¸¥, m. 1st s.)(Ä• Å›rayaá¸¥, m. 1st s. [bv. cpd.])

3380.
(vÄ• *)(kim*)(no*)(bhavet â€• bhÅ« I C. Opt.)(vijÃ±aptiá¸¥, f. 1st s.)(rÅ«pa-)(kÄ• rya-)(tat-)(tatra*)(api*)(vÄ• *)(Ä• tman-bhÄ• ve, m. 7th s.)(vilaká¹£aá¹‡a-)(bhedaá¸¥, m. 1st s.)(vastu-)(astu â€• as II C. Imperative 3p s.)(tÄ• ttvikaá¸¥, m. 1st s.)

3381.
(ekam, n. 1st s.)(mÄ• nam, n. 1st s.)(prakalpyate â€• ká¸·p Caus. Pass.)(mÄ• nasam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(sÄ• rvajÃ±am, n. 1st s.)(udgatam, n. 1st s.)(bala-)(abhyÄ• sa-)(tattva-)(sambaddha-)(samasta-)(vastu-)

3382.
(tu*)(na*)(netra-)(Ä• di-)(vijÃ±Ä• nam, n. 1st s.)(tataá¸¥*)(kim*)(idam, n. 1st s.)(ucyate â€• vac Pass.)(saá¸¥, m. 1st s.)(pratipadyate â€• pad IV C. Ä€t.)(sarvÄ• n, m. 2nd pl.)(rasa-)(Ä• dÄ«n, m. 2nd pl.)(caká¹£uá¹£Ä• , n. 3rd s.)

3383.
(ca*)(mÄ• nasam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(Ä• tmakam, n. 1st s.)(anubhava-)(rÅ«pa-)(Ä• di-)(siddham, n. 1st s.)(sphuá¹-aá¸¥, m. 1st s.)(avivÄ• daá¸¥, m. 1st s.)(api*)(parasya, m. 6th s.)(etÄ• vati, n. 7th s.)(vastuni, n. 7th s.)

3384.
(hi*)(tena, n. 3rd s.)(smá¹›tiá¸¥, f. 1st s.)(rÅ«pa-)(Å›abda-)(Ä• di-)(gocarÄ• , f. 1st s. [bv. cpd.])(vará¹‡yate â€• vará¹‡ Pass.)(svapne, m. 7th s.)(api*)(mÄ• nasam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(Ä• tmakam, n. 1st s.)(anubhava-)(sarva-)(artha-)

3385.
(ca*)(tataá¸¥*)(sarva-jÃ±e, m. 7th s.)(prakalpite, m. 7th s.)(mÄ• nasena, n. 3rd s.)(arthena, n. 3rd s. [bv. cpd.])(aniyata-)(kasmÄ• t, n. 5th s.)(pratipadyate â€• pad IV C. Ä€t.)(rasa-)(Ä• dÄ«n, m. 2nd pl.)(caká¹£uá¹£Ä• , n. 3rd s.)

3386.
(ayam, m. 1st s.)(doá¹£aá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(api*)(tat-)(ká¸·ptau, f. 7th s.)(cÄ• ká¹£uá¹£eá¹‡a, n. 3rd s.)(eva*)(tu*)(saá¸¥, m. 1st s.)(eva*)(vetti â€• vid II C.)(rasa-)(Ä• dikam, n. 2nd s.)(mÄ• nasena, n. 3rd s.)(cittena, n. 3rd s.)

3387.
(api*)(yatra*)(atiÅ›ayaá¸¥, m. 1st s.)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(dá¹›á¹£á¹-au, f. 7th s.)(sÅ«ká¹£ma-)(dÅ«ra-)(Ä• di-)(saá¸¥, m. 1st s.)(syÄ• t â€• as II C. Opt.)(anatilaá¹…ghanÄ
n. 5th s.)(sva-)(artha-)(na*)(vá¹›ttitaá¸¥* [-tas suff.])(Å›rotra-)(rÅ«pa-)

3388.
(ataá¸¥*)(iti*)(Ä• dikam, n. 1st s.)(aniá¹£á¹-am, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(uktam, n. 1st s.)(na*)(naá¸¥, 6th pl.)(yataá¸¥*)(atiÅ›ayaá¸¥, m. 1st s.)(mataá¸¥, m. 1st s.)(mÄ• nase, n. 7th s.)(eva*)(avilaá¹…ghanena, n. 3rd s.)(sva-)(artha-)

3389.
(ca*)(naá¸¥, 6th pl.)(yat-jÄ• tÄ«ya-)(darÅ›anam, n. 1st s.)(artha-)(samprati*)(dá¹›á¹£á¹-am, n. 1st s.)(lokasya, m. 6th s.)(yat-jÄ• tÄ«yaiá¸¥, n. 3rd pl.)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)(tathÄ• *)(kÄ• la-antare, n. 7th s.)(api*)

3390.
(vÄ• *)(sarvam, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(viÅ›uddham, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(gocaram, n. 1st s. [bv. cpd.])(arva-)(artha-)(kvacit*)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(kaÅ›cit, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(api*)(phale, n. 7th s.)(hetoá¸¥, m. 5th s.)

3391.
(Ä• malakyaá¸¥, f. 1st pl.)(dá¹›á¹£á¹-Ä• á¸¥, f. 1st pl.)(sÅ«ká¹£ma-)(phalÄ• á¸¥, f. 1st pl. [bv. cpd.])(marau, m. 7th s.)(iti*)(sarvÄ• á¸¥, f. 1st pl.)(tÄ• á¸¥, f. 1st pl.)(anyatra*)(api*)(tattvena, n. 3rd s.)(rÅ«pÄ• á¸¥, f. 1st pl.)(tat-)

3392,
--There is also (api*)(eá¹£Ä• , f. 1st s.)(Å›rutiá¸¥, f. 1st s.)(iti*)(sarpÄ• á¸¥, m. 1st pl.)(Å›á¹›á¹‡vanti â€• Å›ru V C. 3p pl.)(cká¹£uá¹£Ä• , n. 3rd s.)(tataá¸¥*)(Å›aktayaá¸¥, f. 1st pl.)(karman-)(sattvÄ• nÄ• m, n. 6th pl.)(hi*)(vicitrÄ• á¸¥, f. 1st pl.)(arthÄ• á¸¥, f. 1st pl. [bv. cpd.])(sambhÄ• vya-)

3393.
(ittham*)(vaktum* â€• vac)(Å›obhate â€• Å›ubh I C. Ä€t.)(saá¸¥, m. 1st s.)(yasya, m. 6th s.)(avabhÄ• sate â€• bhÄ• s I C. Ä€t.)(sarvam, n. 1st s.)(vastu, n. 1st s.)(stham, n. 1st s.)(tritaya-)(adhvan-)(tathÄ• *)(niyata-)(sÄ• marthyam, n. 1st s. [bv. cpd.])

3394.
(tu*)(darÅ›anam, n. 1st s.)(yat-jÄ• tÄ«ya-)(artha-)(yat-jÄ• tÄ«ya-)(pramÄ• á¹‡aiá¸¥, n. 3rd pl.)(bhavet â€• bhÅ« I C. Opt.)(lokasya, m. 6th s.)(idÄ• nÄ«m*)(tathÄ• *)(abhÅ«t â€• bhÅ« Aorist)(api*)(kÄ• la-antare, n. 7th s.)

3395.
(api*)(idÄ• nÄ«m*)(Å›akyate â€• Å›ak Pass.)(na*)(jÃ±Ä• tum* â€• jÃ±Ä•)(Å›aktiá¸¥, f. 1st s.)(lokasya, m. 6th s.)(bhavatÄ• , m. 3rd s.)(mÄ• treá¹‡a, n. 3rd s.)(jantu-)(aviniÅ›cayÄ• t, m. 5th s.)(Å›akti-)(sarva-)

3396.
(jÃ±Ä• ne, n. 7th s.)(Å›aktÄ«nÄ• m, f. 6th pl.)(niá¸¥Å›eá¹£a-)(sattva-)(sarva-jÃ±atÄ• , f. 1st s.)(bata*)(naca*)(siddhiá¸¥, f. 1st s.)(anumÄ• nataá¸¥* [-tas suff.])(Å›aá¹…kayÄ• , f. 3rd s.)(bhÄ• va-)(anyathÄ• *)

3397.
(yogena, m. 3rd s.)(vijÃ±Ä• na-)(atÄ«ndriya-)(artha-)(api*)(yogitvam, n. 1st s.)(prajÃ±Ä• -)(Ä• di-)(guá¹‡a-)(puá¹ƒsÄ• m, m. 6th pl.)(upalabhyate â€• labh Pass.)(Å›aktit [-tas suff.])(vidyÄ• -)(Ä• di-)

3398.
(hi*)(asti â€• as II C.)(vidyÄ• , f. 1st s.)(Ä• khyÄ• , f. 1st s. [bv. cpd.])(Ä«ká¹£aá¹‡ika-)(Ä• di-)(yÄ• , f. 1st s.)(su-)(vibhÄ• vitÄ• , f. 1st s.)(karoti â€• ká¹› VIII C. I C.)(eva*)(iha*)(janmani, n. 7th s.)(parijÃ±Ä• nam, n. 2nd s.)(para-)(citta-)

3399.
(ca*)(vidanti â€• vid II C. 3p pl.)(ca*)(vadanti â€• vad I C. 3p pl.)(vastu, n. 2nd s.)(bhÅ«tam, n. 2nd s.)(bhavat, n. 2nd s.)(ca*)(bhaviá¹£yat, n. 2nd s.)(yat, n. 2nd s.)(na*)(anumita-)(Å›ruta-)(dá¹›á¹£á¹-am, n. 2nd s.)(atra*)(janmani, n. 7tn s.)

3400.
(puruá¹£Ä• á¸¥, m. 1st pl.)(Ä• viá¹£á¹-Ä• á¸¥, m. 1st pl.)(abhivyaktam, n. 2nd s.)(sa-saá¹ƒvÄ n. 2nd s.)(iha*)(Å›aktitaá¸¥* [-tas suff.])(vicitra-)(mantra-)(nÄ• ga-indra)(raká¹£aá¸¥-)(yaká¹£a-)(Ä• di-)

3401.
(vÄ• *)(iti*)(mÄ• *)(bhÅ«t â€• bhÅ« augmentless Aorist)(dá¹›á¹£á¹-am, n. 1st s.)(Ä• di, n. 1st

s.)(tathÄ• pi*)(asti â€• as II C.)(na*)(kiÃ±cit, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(bÄ• dhakam, n. 1st s.)(iti*)(tat-)(abhÄ• vaá¸¥, m. 1st s.)(na*)(sidhyati â€• sidh IV C.)

3402.
(ca*)(kÄ• re, m. 7th s.)(veda-)(prasÄ• dhite, m. 7th s.)(prakÄ• reá¹‡a, m. 3rds.)(uktena, m. 3rd s.)(tvayÄ• , 3rd s.)(avaÅ›ya-)(abhyupagantavyaá¸¥, m. 1st s.)(naraá¸¥, m. 1st s.)(dá¹›k, m. 1st s.)(atÄ«ndriya-)

3403.
(ataá¸¥*)(prÄ• jÃ±aá¸¥, m. 1st s.)(naraá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(ká¹£amaá¸¥ 1st s.)(draá¹£á¹-um* â€• dá¹›Å›)(sÅ«ká¹£mÄ• n, m. 2nd pl.)(arthÄ• n, m. 2nd pl.)(api*)(atikrÄ â€• kram I C., m. 1st s.)(sajÄ• tÄ«á¸¥, f. 2nd pl.)(abhibhavet â€• bhÅ« I C. Opt.)(parÄ• n, m 2nd pl.)(narÄ• n, m. 2nd pl.)

3404.
(yathÄ• *)(Å›aktiá¸¥, f. 1st s.)(Å›rotra-)(Ä• deá¸¥, m. 6th s.)(sva-)(viá¹£aye, m. 7th s.)(praviÅ›iá¹£yate â€• Å›iá¹£ Pass.)(viÅ›eá¹£a-)(gati-)(yoga-)(Ä• dyaiá¸¥, m. 3rd pl.)(tathÄ• *)(bhavet â€• bhÅ« I C. Opt.)(manasaá¸¥, n. 6th s.)(api*)

3405.
(tathÄ• hi*)(gá¹›dhraiá¸¥, m. 3rd pl.)(vÄ«ká¹£yate â€• Ä«ká¹£ Pass.)(rÅ«pam, n. 1st s.)(sthit n. 1st s.)(dÅ«ratara-)(tatha*)(tiraská¹›taá¹ƒ, n. 1st s.)(nidhana-)(Ä• di, n. 1st s.)(siddha-aÃ±jana-)(Ä• dikaiá¸¥, m. 3rd pl.)

3406.
(evam*)(viÅ›eá¹£eá¹‡a, m. 3rd s.)(gati-)(bhavet â€• bhÅ« I C. Opt.)(darÅ›anam, n. 1st s.)(deva-)(Ä• deá¸¥, m. 6th s.)(sÅ«ká¹£ma-)(vyavahita-)(Ä• dÄ«nÄ• m, m. 6th pl.)(Ä• nurÅ«pyataá¸¥* [-tas suff.])(sva-)(upapatti-)

3407.
(ca*)(viÅ›eá¹£Ä• t, m. 5th s.)(abhyÄ• sa-)(yoga-)(mÄ• nasam, n. 1st s.)(yoginÄ• m, m. 6th pl.)(tathÄ• *)(jÃ±Ä• nam, n. 1st s.)(syÄ• t â€• as II C. Opt.)(praká¹›á¹£á¹-a-)(rÅ«pam, n. 1st s [bv. cpd.])(iti*)(asti â€• as II C.)(na*)(bÄ• dhakam, n. 1st s.)(atra*)

3408.
(tu*)(yadi*)(ká¹£ipyate â€• ká¹£ip Pass.)(atiÅ›ayaá¸¥, m. 1st s.)(jÃ±Ä• ne, n. 7th s.)(gati-)(yoga-)(vaikalye, n. 7th s.)(hi*)(etat, n. 1st s.)(ayuktam, n. 1st

s.)(hi*)(hetu-)(abhÄ• vÄ• t, m. 5th s.)(phalam, n. 1st s.)(na*)

3409.
(jÃ±Ä• nam, n. 1st s.)(antara-)(na*)(labhyate â€• labh Pass.)(tat-)(mÄ• treá¹‡a, n. 3rd s.)(tathÄ• *)(atiÅ›ayaá¸¥, m. 1st s.)(tat-)(uttara-uttara-)(hetu-)(vaikalye, n. 7th s.)

3410.
(ca*)(astitÄ• , f. 1st s.)(sarva-jÃ±a-)(na*)(ucyate â€• vac Pass.)(vijÃ±Ä• nÄ• t, n. 5th s.)(eka-)(deÅ›a-)(yena, n. 3rd s.)(vijÃ±Ä• nÄ• t, n. 5th s.)(veda-)(Ä• di-)(bhavet â€• bhÅ« I C. Opt.)(svarga-)(Ä• di-)(adhyaká¹£atÄ• , f. 1st s.)

3411.
(kintu*)(darÅ›anÄ• t, n. 5th s.)(vá¹›ddhi-)(prajÃ±Ä• -)(ká¹›pÄ• -)(Ä• dÄ«nÄ• m, m. 6th pl.)(abhyÄ• sÄ• t, m. 5th s.)(tasmÄ• t, m. 5th s.)(vardhamÄ• nÄ• t, m. 5th s.)(pratÄ«yate â€• i Pass.)(anyaá¸¥, m. 1st s.)(atiÅ›ayaá¸¥, m. 1st s.)(api*)

3412.
(api*)(guá¹‡atayÄ• , f. 3rd s.)(manaá¸¥-)(sambhavaá¸¥, m. 1st s.)(eá¹£Ä• m, m. 6th pl.)(paryanta-)(kÄ• á¹£á¹-ha-)(vat*)(nairghá¹›á¹‡ya-)(bodhanÄ• t, n. 5th s.)(niá¸¥Å›eá¹£a-)(artha-)(niá¹£á¹-hÄ• , f. 1st s.)(mahÄ• -)(abhyÄ• sÄ• t, m. 5th s.)

3413.
(hi*)(prajÃ±Ä• , f. 1st s.)(sthitÄ• , f. 1st s.)(laká¹£aá¹‡ataá¸¥* [-tas suff.])(rÅ«pÄ• , f. 1st s. [bv. cpd.])(avabodha-)(artha-)(sÄ• , f. 1st s.)(eva*)(asamÄ• ptÄ• , f. 1st s.)(api*)(ekasya, m. 6th s.)(aparijÃ±Ä• ne, n. 7th s.)

3414.
(vÄ• *)(te, m. 1st pl.)(ye, m. 1st pl.)(pravá¹›ttayaá¸¥, m. 1st pl. [bv. cpd.])(pÅ«rva-)(bÄ«ja-)(samÄ• na-)(jÄ• tÄ«ya-)(atyanta-)(vá¹›ddhi-dharmÄ• á¹‡aá¸¥, m. 1st [bv. cpd.])(bhedataá¸¥* [-tas suff.])(utkará¹£a-)(saá¹ƒskÄ• ra-)

3415.
(vat*)(vrÄ«hi-)(Ä• di-)(dayÄ• -)(mati-)(Ä• dayaá¸¥, m. 1st pl.)(apica*)(yathÄ• -abhihita-)(dharmÄ• á¹‡aá¸¥, m. 1st pl. [bv. cpd.])(pravá¹›ddhau, f. 7th s.)(sarva-darÅ›itÄ• , f. 1st s.)

3416-3417.

(ca*)(teá¹£Ä• m, m. 6th pl.)(ye, m. 1st pl.)(dharmÄ• á¹‡aá¸¥, m. 1st pl. [bv. cpd.])(apacaya-)(sannidhau, m. 7th s.)(pratipaká¹£asya, m. 6th s.)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(atyanta-)(apacayaá¸¥, m. 1st s.)(vat*)(mala-)(kala-dhauta-)(Ä• di-)(ca*)(tathÄ• *)(amÄ«, m. 1st pl.)(kleÅ›a-)(aná¹›ta-)(jÃ±eya-)(Ä• dayaá¸¥, m. 1st pl.)(yathÄ• -upadiá¹£á¹-a-)(dharmÄ• á¹‡a 1st pl. [bv. cpd.])(prahÄ• á¹‡e, n. 7th s.)(tat-)(dhiyaá¸¥, f. 1st pl.)(amalÄ• á¸¥, f. 1st pl.)

3418.
(vÄ• *)(yadi*)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(eá¹£Ä• m, m. 6th pl.)(yathÄ• -okta-)(dharmÄ• á¹‡Ä• m, m. 6th pl. [bv. cpd.])(malaá¸¥, m. 1st s.)(tathÄ• *)(eva* hi*)(pratipaká¹£aá¸¥, m. 1st s.)(daká¹£aá¸¥, m. 1st s.)(atyanta-)(unmÅ«lane, n. 7th s.)

3419.
(kvacit*)(atyanta-)(apacayaá¸¥, m. 1st s.)(nibandhatvÄ• t, n. 5th s.)(dá¹›á¹£á¹-i-)(tattva-)(iva*)(gamyate â€• gam Pass.)(asya, n. 6th s.)(bÄ• hyasya, n. 6th s.)(api*)(Ä• ntarasya, n. 6th s.)(tamasaá¸¥, n. 6th s.)

3420.
(ca*)(jÄ• te, m. 7th s.)(apacaye, m. 7th s.)(tasya, n. 6th s.)(mahat, n. 1st s.)(jÃ±Ä• nam, n. 1st s.)(avyÄ• hatam, n. 1st s.)(pravarteta â€• vá¹›t I C. Ä€t. Opt.)(svÄ• tantryeá¹‡a, n. 3rd s.)(sarvatra*)(maá¹‡á¸• ale, n. 7th s.)(jÃ±eya-)

3421.
(vÄ• *)(ye, m. 1st pl.)(vá¹›ttÄ• á¸¥, m. 1st pl.)(sthira-)(Ä• Å›raye, m. 7th s.)(api*)(ca*)(Ä• hitÄ• á¸¥, m. 1st pl.)(kathaÃ±cit*)(asati â€• as II C., n. 7th s.)(bÄ• dhake, n. 7th s.)(vyapeká¹£Ä• á¸¥, m. 1st pl.)(apunar-)(yatna-)(tat-)(bhÄ• vÄ• ya, m. 4th s.)

3422-3423.
(te, m. 1st pl.)(vá¹›ttayaá¸¥, m. 1st pl. [bv. cpd.])(paryanta-)(kÄ• á¹£á¹-hÄ• -)(bhedena, m. 3rd s.)(utkará¹£a-)(saá¹ƒskÄ• ra-)(vat*)(viÅ›uddhi-)(Å›Ä• ta-kumbha-)(mati-)(dayÄ• -)(Ä• dayaá¸¥ 1st pl.)(amÄ«, m. 1st pl.)(yathÄ• -abhihita-)(dharmÄ• á¹‡aá¸¥, m. 1st pl. [bv. cpd.])(teá¹£Ä• m, m. 6th pl.)(paryanta-)(vá¹›ttau, f. 7th s.)(prabhÄ• svaram, n. 1st s.)(sarva-vittvam, n. 1st s.)

3424.
(naca*)(iha*)(vyabhicÄ• ritÄ• , f. 1st s.)(laá¹…ghana-)(udaka-tÄ• pÄ• bhyÄ• m, m. 3rd du.)(hi*)(laá¹…ghanam, n. 1st s.)(na*)(tat-)(laá¹…ghanÄ• t, n. 5th s.)(eva*)(bala-)(yatnayoá¸¥, m. 7th du.)

3425.
(yadivÄ• *)(laá¹…ghanasya, n. 6th s.)(api*)(syÄ• t â€• as II C. Opt.)(vá¹›ttitÄ• , f. 1st s.)(paryanta-)(kÄ• á¹£á¹-hÄ• -)(sva-)(hetutaá¸¥* [-tas suff.])(viÅ›eá¹£Ä• t, m. 5th s.)(samÄ• dhi-)(bala-)(gati-)(Ä• di-)

3426.
(á¹›ddhiá¸¥, f. 1st s.)(saÃ±jÃ±Ä• , f. 1st s. [bv. cpd.])(manaá¸¥-javÄ• -)(ca*)(tathÄ• *)(Å›rÅ«yate â€• Å›ru Pass.)(parÄ• , f. 1st s.)(yathÄ• *)(prabhuá¸¥, m. 1st s.)(yÄ• ti â€• yÄ• II C.)(api*)(dÅ«ram, n. 2nd s.)(mÄ• treá¹‡a, n. 3rd s.)(cintita-)

3427.
(naca*)(mÄ• treá¹‡a, n. 3rd s.)(adá¹›á¹£á¹-i-)(prasiddhyati â€• sidh IV C.)(tat-)(abhÄ• vaá¸¥, 1st s.)(naca*)(ká¹£amaá¸¥, m. 1st s.)(paraá¸¥, m. 1st s.)(vaktum* â€• vac)(atra*)(kiÃ±cit, n. 2nd s.)(bÄ• dhakam, n. 2nd s.)(atra*)

3428.
(Å›iÅ›uá¸¥, m. 1st s.)(rÄ• jan-haá¹ƒsa-)(na*)(Å›aktaá¸¥, m. 1st s.)(nirgantum* â€• gam)(gá¹›, n. 5th s.)(api*)(ca*)(bhedena, m. 3rd s.)(abhyÄ• sa-)(yÄ• ti â€• yÄ• II C.)(pÄ• ram, n. 2nd s.)(api*)(ambha-pateá¸¥, m. 6th s.)

3429.
(yathÄ• *)(gatiá¸¥, f. 1st s.)(asya, m. 6th s.)(bhedÄ• t, m. 5th s.)(abhyÄ• sa-)(upÄ• dhika-)(Ä• Å›raya-)(kim*)(na*)(tÄ• dá¹›Å›Ä«, f. 1st s.)(adhikÄ• , f. 1st s.)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(eva*)(tÄ• dá¹›Å›Ä• t, m. 5th s.)

3430.
(hi*)(daÅ›Ä• yÄ• m, f. 7th s.)(bodhi-sattva-)(na*)(Å›aktaá¸¥, m. 1st s.)(prÄ• ptum* â€• Ä• p)(tÄ• dá¹›Å›Ä«m, f. 2nd s.)(gatim, f. 2nd s.)(tu*)(muniá¸¥, m. 1st s.)(Å›aknuyÄ• t â€• V C. Opt.)(prÄ• pte, m. 7th s.)(viÅ›iá¹£á¹-e, m. 7th s.)(samÄ• dhau, m. 7th s.)

3431.
(yat*)(utplutya* â€• plu)(gacchati â€• gam I C.)(antaram, n. 2nd s.)(daÅ›a-hasta-

literally: 10 hands)(vyomnaá¸¥, n. 6th s.)(tat*)(syÄ• t â€• as II C. Opt.)(Ä«dá¹›Å›Ä«, f. 1st s.)(Å›aktiá¸¥, f. 1st s.)(gatau, f. 7th s.)(api*)(dra-)(tasya, m. 6th s.)(hetoá¸¥, m. 6th s.)

3432.
(ambhasaá¸¥, n. 6th s.)(nÄ«yamÄ• nasya â€• nÄ« Pass., n. 6th s.)(uá¹£á¹‡atÄ• m, f. 2nd s.)(ká¹£ayaá¸¥, m. 1st s.)(bhavati â€• bhÅ« I C.)(ataá¸¥*)(Ä• Å›rayasya, m. 6th s.)(asthairyÄ• t, n. 5th s.)(kasya, m. 6th s.)(kasmin, m. 6th s.)(praká¹›á¹£á¹-atÄ• , f. 1st s.)

3433.
(tu*)(mÄ• nasÄ• nÄ• m, m. 6th pl.)(guá¹‡Ä• nÄ• m, m. 6th pl.)(Ä• Å›rayaá¸¥, m. 1st s.)(sant f. 1st s.)(citta-)(sÄ• , f. 1st s.)(na*)(kathaÃ±cit*)(nivarttate â€• vá¹›t I C. Ä€t.)(vá¹›tteá¸¥, f. 5th s.)(yogataá¸¥* [-tas suff.])(Ä• dhÄ• ra-)

3434.
(yÄ• vatyÄ• vat*)(oghaá¸¥, m. 1st s.)(guá¹‡a-)(varttate â€• vá¹›t I C. Ä€t.)(Ä• bhimukhyena, 3rd s.)(asyÄ• m, f. 7th s.)(tÄ• vat*)(sutarÄ• m*)(prabhÄ• svaratarÄ• , f. 1st s.)

3435.
(idam, n. 1st s.)(cittam, n. 1st s.)(sÄ• tmakam, n. 1st s.)(darÅ›ana-)(tattva-)(prabhÄ• svaram, n. 1st s.)(eva*)(praká¹›tyÄ• , f. 3rd s.)(sthiram, n. 1st s.)(tu*)(malÄ• á¸¥, m. 1st pl.)(matÄ• á¸¥, m. 1st pl.)(Ä• gantavaá¸¥, m. 1st pl.)

3436.
(hi*)(yadi*)(cetaá¸¥, n. 1st s.)(sambhavet â€• bhÅ« I C. Opt.)(niyatam, n. 1st s.)(Ä• tman-)(bodha-)(para-)(tadÄ• *)(vittiá¸¥, f. 1st s.)(artha-)(na*)(sambhavet â€• bhÅ« I C. Opt.)(asiddha-)(upalambhÄ• t, m. 5th s.)

3437.
(tasmÄ• t, n. 5th s.)(cetasaá¸¥, n. 6th s.)(asti â€• as II C.)(Ä• tmatvam, n. 1st s.)(sva-saá¹ƒvedana-)(prakÄ• Å›anÄ• t, n. 5th s.)(iyam, f. 1st s.)(sva-saá¹ƒvittiá¸¥, f. 1st s.)(sthitÄ• , f. 1st s.)(rÅ«pÄ• , f. 1st s. [bv. cpd.])(anÄ• ropita-)

3438.
(ataá¸¥*)(mÄ• rge, m. 6th s.)(yÄ• te, m. 7th s.)(sÄ• tmyam, n. 2nd s.)(cetasaá¸¥, n. 6th s.)(hi*)(na*)(abhibhavaá¸¥, m. 1st s.)(rÄ• ga-)(dveá¹£a-)(Ä• dibhiá¸¥, m. 3rd

pl.)(hi*)(te, m. 1st pl.)(eva*)(prÄ• k*)(durbalÄ• á¸¥, m. 1st pl.)

3439.
(ca*)(mÄ• rgasya, m. 6th s.)(nÄ• Å›inaá¸¥, m. 6th s.)(sarva-)(apaká¹£Ä• la-)(sÄ• tmÄ«bhÄ•
m. 5th s.)(na*)(hÄ• niá¸¥, f. 1st s.)(vinÄ• *)(yatnena, m. 3rd s.)(na*)(yatnaá¸¥, m. 1st
s.)(guá¹‡a-)(darÅ›anÄ• t, n. 5th s.)

3440.
(ataá¸¥*)(jinaá¸¥, m. 1st s.)(bhÅ«á¹£aá¹‡aá¸¥, m. 1st s. [bv.
cpd.])(sandoha-)(nirmala-)(niá¹£kampa-)(guá¹‡a-)(Ä• tmÄ• , m. 1st s. [bv.
cpd.])(avikampya-)(vÄ• ta-)(doá¹£a-)(gamyate â€• gam Pass.)(sarva-jÃ±aá¸¥, m. 1st s.)

3441.
(kiÃ±ca*)(ye ye, m. 1st pl.)(vibhÄ• vyate â€• bhÅ« Caus. Pass. 3p pl.)(te te, 1 m.
pl.)(parisphuá¹-am*, n. 2nd s. [adv.])(bhÄ• nti â€• bhÄ• II C. 3p pl.)(pariniá¹£pattau, f.
7th s.)(bhÄ• vanÄ• -)(iva*)(viá¹£ayÄ• á¸¥, m. 1st pl.)(kÄ• ma-)(Ä• di-)

3442.
(ca*)(sarva-)(dharmÄ• á¸¥, m. 1st pl.)(bhÄ• vyante â€• bhÅ« Caus. Pass. 3p
pl.)(mahÄ• -)(Ä• tmabhiá¸¥, m. 3rd pl.)(dÄ«rgha-)(kÄ• lam, m. 2nd
s.)(anekadhÄ• *)(tÄ• ttvikena, n. 3rd s.)(rÅ«peá¹‡a, n. 3rd s.)(Å›Å«nya-)(anÄ• tman-)(Ä• di-)

3443.
(ca*)(Å›Å«nya-)(anÄ• tman-)(Ä• di-)(bhÄ• vikatvam, n. 1st s.)(rÅ«pasya, n. 6th
s.)(sÄ• dhitam, n. 1st s.)(tena, n. 3rd s.)(udbhÅ«teá¸¥, f. 5th
s.)(bhÄ• vanÄ• -)(bhÅ«ta-)(artha-)(tat, n. 1st s.)(matam, n. 1st s.)(pramÄ• á¹‡am, n. 1st
s.)

3444.
(pratyaká¹£am, n. 1st s.)(vyakta-)(pratibhÄ• sitvÄ• t, n. 5th s.)(pramÄ• á¹‡am, n. 1st
s.)(saá¹…gateá¸¥, f. 5th
s.)(vastu-)(vat*)(pratibhÄ• sa-)(nÄ«la-)(Ä• di-)(udbhÅ«ta-)(Ä• Å›raya-)(caká¹£uá¸¥-)(Ä• di-)

3445.
(saká¹›t*)(spaá¹£á¹-a-)(avabhÄ• sanam, n. 1st s.)(api*)(sarveá¹£Ä• m, m. 6th pl.)(dharmÄ• á
m. 6th pl.)(eka-)(vijÃ±Ä• ne, n. 7th s.)(sambhavati â€• bhÅ« I
C.)(ca*)(ataá¸¥*)(pratÄ«yatÄ• m â€• i Pass. Imperative 3p s.)(evam*)

3446.
(tathÄ• *)(vibhÄ• vyamÄ• natvÄ• t, n. 5th s.)(vat*)(aá¹…ganÄ• -)(Ä• tman-ja-)(cora-)(bhÄ• v
f. 1st s.)(api*)(na*)(durlabhÄ• , f. 1st s.)(mukhÄ«bhÄ• vÄ• , f. 1st s. [bv.
cpd.])(mÄ• tra-)(icchÄ• -)

3447.
(sarva-)(dharmÄ• á¸¥, m. 1st pl.)(spaá¹£á¹-a-)(prakÄ• Å›anÄ• á¸¥, m. 1st pl. [bv.
cpd.])(eka-)(buddhi-)(niá¹£á¹-ha-)(utkará¹£a-)(bhÄ• vanÄ• -)(hetubhyaá¸¥, m. 5th
pl.)(vastu-)(sattva-)(Ä• di-)(vat*)(priya-)(Ä• di-)

3448.
(ca*)(evam*)(yasya, m. 6th s.)(niÅ›caye, m. 7th s.)(Å›aktÄ• á¸¥, m. 1st pl.)(hetavaá¸¥,
m. 1st pl.)(laká¹£aá¹‡Ä• á¸¥, m. 1st pl. [bv.
cpd.])(vastutva-)(sattva-)(utpÄ• da-)(Ä• di-)(kaá¸¥, m. 1st s.)(na*)(tam, m. 2nd
s.)(sÄ• dhayiá¹£yati â€• sidh Caus.)

3449.
(atra*)(siddhaá¸¥, m. 1st s.)(sarva-vit, m. 1st s.)(bhÅ«taá¸¥, m. 1st
s.)(Å›iraá¸¥-ratna-)(nara-)(amara-)(eka-)(jÃ±Ä• na-)(ká¹£aá¹‡a-)(maá¹‡á¸• alaá¸¥, m. 1st s. [
cpd.])(niá¸¥Å›eá¹£a-)(jÃ±eya-)

3450.
(vai*)(te, m. 1st pl.)(dharma-)(Ä• dayaá¸¥, m. 1st pl.)(jÃ±Ä• tÄ• á¸¥, m. 1st pl.)(kenacit,
m. 3rd s.)(á¹›te*)(vacanÄ• t, n. 5th s.)(upadiá¹£á¹-atvÄ• t, n. 5th s.)(satya-)(Ä• tmanÄ• , m.
3rd s.)(vat*)(viÅ›uddhi-)(kanaka-)(Ä• di-)

3451.
(siddhe, n. 7th s.)(vedÄ• nÄ• m, m. 6th pl.)(pauruá¹£eyatve, n. 7th s.)(sÄ• dhanam, n.
1st s.)(na*)(siddham, n. 1st s.)(yÄ• dá¹›cchikaá¸¥, m. 1st s.)(upadeÅ›aá¸¥, m. 1st
s.)(ajÃ±Ä• tasya, m. 6th s.)(na*)(hi*)(asti â€• as II C.)(tathyaá¸¥, m. 1st s.)

3452.
(atÄ«ndriyam, n. 1st s.)(sÄ• marthyam, n. 1st s.)(mudrÄ• -)(maá¹‡á¸• ala-)(mantra-)(Ä• deá
m. 6th s.)(yat, n. 1st s.)(moká¹£a-)(piÅ›Ä• ca-)(á¸• Ä• kinÄ«-)(apanayana-)(viá¹£a-)(Ä• diá¹£
m. 7th pl.)

3453.
(cet*)(nirmalam, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(sÄ• ká¹£Ä• t-)(jÃ±Ä• nena, n. 3rd

s.)(bhinnena, n. 3rd
s.)(Å›ruta-)(anumÄ• na-)(na*)(muni-)(tÄ• rká¹£ya-)(Ä• di-)(katham*)(tat-)(gaditam, n. 1st s.)

3454.
(ca*)(tasya, m. 6th s.)(jÃ±Ä• nam, n. 1st s.)(na*)(anumÄ• nataá¸¥* [-tas suff.])(pÅ«rvam*, n. 2nd s. [adv.])(adá¹›á¹£á¹-itaá¸¥* [-tas suff.])(tena, n. 3rd s.)(sambandha-)(liá¹…gasya, n. 6th s.)(anupapattitaá¸¥* [-tas suff.])(darÅ›ana-)

3455.
(naca*)(Å›rutvÄ• * â€• Å›ru)(proktam, n. 1st s.)(anyataá¸¥* [-tas suff.])(tulya-)(paryanuyogataá¸¥* [-tas suff.])(ca*)(Ä«dá¹›k, n. 1st s.)(avisaá¹ƒvÄ• di-rÅ«pam, n. 1st s.)(bhÄ• vitam, n. 1st s.)(na*)(yadá¹›cchÄ• -)

3456.
(deÅ›anÄ• , f. 1st s.)(eva*)(parÄ• , f. 1st s.)(evam-)(iyam, f. 1st s.)(na*)(prakalpanÄ• , f. 1st s.)(anya-)(hetu-)(hi*)(vá¹›ttau, f. 7th s.)(ká¹›tÄ• yÄ• m, f. 7th s.)(anya-)(hetu-)(tat, n. 1st s.)(nÄ• ma*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)

3457.
(cittasya, m. 6th s. [bv. cpd.])(Ä• kula-)(pipÄ• sÄ• -)(upasarpataá¸¥ â€• sá¹›p I C., m. 6th s.)(vÄ• hinÄ«m, f. 2nd s.)(tathÄ• *)(samprÄ• pteá¸¥, f. 5th s.)(druma-)(yuktÄ• , f. 1st s.)(yÄ• dá¹›cchikÄ«, f. 1st s.)(sthitiá¸¥, f. 1st s.)

3458.
(naca*)(etat, n. 1st s.)(bhÄ• á¹£itam, n. 1st s.)(mÅ«á¸• hÄ• nÄ• m, m. 6th pl.)(viká¹£ipta-)(cittÄ• nÄ• m, m. 6th pl.)(hi*)(idam, n. 1st s.)(niyata-)(anukramam, n. 1st s. [bv. cpd.])(praká¹›á¹£á¹-am, n. 1st s.)(sÄ• dhanam, n. 1st s.)(phala-)

3459.
(saá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(paraá¸¥, m. 1st s.)(tat-)(prakÄ• Å›ate â€• kÄ• Å› I C. Ä€t.)(satyam, m. 2nd s.)(artham, m. 2nd s.)(aÅ›ruta-)(anumitam, m. 2nd s.)(tÄ• dá¹›k, m. 1st s.)(pratipÄ• dakaá¸¥, m. 1st s.)(pratyaká¹£a-)(jÃ±Ä• na-)(tat-)(rÅ«paá¸¥, m. 1st s. [bv. cpd.])

3460-3461.
(yathÄ• *)(pratyaká¹£a-)(dá¹›á¹£á¹-a-)(nÄ«ra-)(Ä• diá¸¥, m. 1st s. [bv. cpd.])(pratipÄ• dakaá¸¥ 1st s.)(anya-)(sattamaá¸¥, m. 1st s.)(muni-)(paraá¸¥, m. 1st s.)(tat-)(uktavÄ• n, m.

1st s.)(pariniÅ›cayÄ• t, m. 5th s.)(sva-)(artham, m. 2nd s.)(aÅ›ruta-)(anumitam, m. 2nd s.)(atÄ«ndriyam, m. 2nd s.)(sÄ• marthyam, m. 2nd s. [bv. cpd.])(laká¹£aá¹‡am, m. 2nd s. [bv. cpd.])(kalpa-)(mudrÄ• -)(maá¹‡á¸• ala-)(Ä• di-)(ajÃ±Ä• ta-)(para-)

3462.
(tasmÄ• t, n. 5th s.)(atiÅ›aya-)(jÃ±Ä• naiá¸¥, n. 3rd pl.)(varttibhiá¸¥, n. 3rd pl.)(bala-)(upÄ• ya-)(Å›akyate â€• Å›ak Pass.)(jÃ±Ä• tum* â€• jÃ±Ä•)(sarvaá¸¥, m. 1st s.)(adhikaá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(atÄ«ndriyaá¸¥, m. 1st s.)

3463.
(sthasya, m. 6th s.)(eka-)(apavaraka-)(pratyaká¹£am, n. 1st s.)(yat, n. 1st s.)(pravarttate â€• vá¹›t I C. Ä€t.)(syÄ• t â€• as II C. Opt.)(Å›aktiá¸¥, f. 1st s.)(eva*)(tatra*)(na*)(eva*)(antare, n. 7th s.)(apavarka-)

3464.
(iti*)(etat, n. 1st s.)(bhavataá¸¥, m. 6th s.)(yuktam, n. 1st s.)(niÅ›cetum* â€• ci)(sati â€• as II C., m. 7th s.)(anubhave, m. 7th s.)(sÄ• marthya-)(sarva-)(sattva-)(anyathÄ• *)(kim-)(nibandhanam, n. 1st s. [bv. cpd.])

3465.
(ca*)(kÄ• rye, m. 7th s.)(niÅ›caye, m. 7th s.)(sÄ• marthya-abhÄ• va-)(anya-)(Ä• tman-)(udÄ• haraá¹‡ena, n. 3rd s.)(hetubhyaá¸¥, m. 5
pl.)(puruá¹£atva-)(Ä• di-)(atiprasajyate â€• saÃ±j Pass.)

3466.
(evam*)(hi*)(bhavataá¸¥, m. 6th s.)(jÄ• á¸• ye, n. 7th s.)(niÅ›cite, n. 7th s.)(eva*)(tvat-)(udÄ• haraá¹‡ena, n. 3rd s.)(sarva-)(sÅ«rayaá¸¥, m. 1st pl.)(bhaveyuá¸¥ â€• bhÅ« I C. Opt. 3p pl.)(jaá¸• a-buddhayaá¸¥, m. 1st pl. [bv. cpd.])

3467.
(asti â€• as II C.)(na*)(pariniá¹£á¹-hÄ• , f. 1st s.)(jÃ±Ä• nasya, n. 6th s.)(kvacit*)(puruá¹£e, m. 7th s.)(iti*)(idam, n. 1st s.)(api*)(mÄ• tram, n. 1st s.)(vÄ• c-)(udÄ• há¹›tam, n. 1st s.)(ahetukam, n. 1st s.)

3468.
(athavÄ• *)(tathÄ• *)(vÄ• kyam, n. 1st s.)(kÄ«rtitam, n. 1st s.)(á¹›tu-pará¹‡ena, m. 3rd s.)(adhiká¹›tya* â€• ká¹›)(jaá¸• Ä• n, m. 2nd pl.)(sattvÄ• n, m. 2nd pl.)(samÄ• n, m. 2nd

pl.)(sva-)(dhiyaá¸¥, m. 2nd pl. [bv. cpd.])(aviÅ›uddha-)

3469.
(ca*)(sambhave, m. 7th s.)(sarva-jÃ±asya, m. 6th s.)(oktam, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(vistareá¹‡a, m. 3rd s.)(ca*)(bÄ• dhakam, n. 1st s.)(tasya, m. 6th s.)(uditam, n. 1st s.)(para-)(pÅ«rvam, n. 1st s.)(pratiká¹£iptam, n. 1st s.)

3470.
(athavÄ• *)(api*)(tasmin, n. 7th s.)(sÄ• dhane, n. 7th s.)(tasya, m. 6th s.)(sambhava-)(anukte, n. 7th s.)(mÄ• treá¹‡a, n. 3rd s.)(apoha-)(bÄ• dhaka-)(gamyate â€• gam Caus. Pass.)(sambhavaá¸¥, m. 1st s.)(tasya, m. 6th s.)

3471.
(tathÄ• hi*)(bÄ• dhake, n. 7th s.)(adá¹›á¹£á¹-e, n. 7th s.)(ca*)(sÄ• dhake, n. 7th s.)(prakÄ• Å›ite, n. 7th s.)(jÄ• yate â€• jan IV. C. Ä€t.)(saá¹ƒÅ›ayaá¸¥, m. 1st s.)(yena, m. 3rd s.)(asau, m. 1st s.)(yÄ• ti â€• yÄ• II C.)(sambhÄ• vanÄ• m, f. 2nd s.)

3472.
(ca*)(tasmin, m. 7th s.)(sambhÄ• vyamÄ• ne, m. 7th s.)(siddhyati â€• sidh IV C.)(ayam, m. 1st s.)(niyamaá¸¥, m. 1st s.)(iti*)(vedena, m. 3rd s.)(svatantreá¹‡a, m. 3rd s.)(eva*)(dharmaá¸¥, m. 1st s.)(laká¹£yate â€• laká¹£ Pass.)

3473.
(ca*)(vijÃ±eye, m. 7th s.)(anÄ• gate, m. 7th s.)(sÄ• marthyam, n. 1st s.)(pratyaká¹£asya, n. 6th s.)(tathÄ• *)(bhavet â€• bhÅ« I C.)(yoginÄ• m, m. 6th pl.)(tat, n. 1st s.)(uktam, n. 1st s.)(parÄ«ká¹£aá¹‡e, n. 7th s.)(traikÄ• lya-)

3474.
(yadivÄ• *)(sÄ• marthyÄ• t, n. 5th s.)(yoga-)(mÄ• nasam, n. 1st s.)(yoginÄ• m, m. 6th pl.)(bhavet â€• bhÅ« I C. Opt.)(sphuá¹-am, n. 1st s.)(nibham, n. 1st s.)(bhÅ«ta-)(ajÄ• ta-)(nirÄ• Å›aá¹ƒsam, n. 1st s.)(liá¹…ga-)(Ä• gama-)

3475.
(saá¹ƒvitteá¸¥, f. 5th s.)(sva-)(Ä• tman-)(avabhÄ• sa-)(tat, n. 1st s.)(gocaram, n. 1st s. [bv. cpd.])(sva-laká¹£aá¹‡a-)(ca*)(saá¹ƒvedanÄ• t, n. 5th s.)(spaá¹£á¹-a-)(avabhÄ• sa-)(tat, n. 1st s.)(iá¹£yate â€• iá¹£ Pass.)(pratyaká¹£am, n. 1st s.)

3476.

(tasmÄ• t, n. 5th s.)(vidyate â€• vid Pass.)(eva*)(draá¹£á¹-Ä• , m. 1st s.)(atÄ«ndriya-)(arthÄ• nÄ• m, m. 6th pl.)(sÄ• ká¹£Ä• t*)(asattvÄ• t, n. 5th s.)(nityasya, n. 6th s.)(vacasaá¸¥, n. 6th s.)(kaÅ›cit, m. 1st s.)(na*)(paÅ›yati â€• dá¹›Å› IV C.)(tena, n. 3rd s.)

3477.
(su-matayaá¸¥, m. 1st pl.)(prÄ• huá¸¥ â€• ah Perfect 3p pl.)(vijÃ±Ä• nam, n. 2nd s.)(muneá¸ m. 6th s.)(atÄ«ndriya-)(artha-)(anumÄ• nataá¸¥* [-tas suff.])(uktÄ• t, n. 5th s.)(pÅ«rva-)(tu*)(na*)(anyataá¸¥* [-tas suff.])(Ä• gamÄ• t, m. 5th s.)(ká¹›tÄ• t, m. 5th s.)

3478.
(tu*)(anÄ• ditÄ• , f. 1st s.)(na*)(ucyate â€• vac Pass.)(kartá¹›-)(vÄ• kyÄ• nÄ• m, n. 6th pl.)(ká¹›trima-)(siddhaye, f. 4th s.)(prÄ• mÄ• á¹‡ya-)(yasmÄ• t, n. 5th s.)(sÄ• , f. 1st s.)(varttate â€• vá¹›t I C. Ä€t.)(apramÄ• á¹‡e, n. 7th s.)(api*)

3479.
(tathÄ• hi*)(nÄ• stika-)(Ä• dÄ«nÄ• m, m. 6th pl.)(tathÄ• *)(tat-)(vacasÄ• m, n. 6th pl.)(api*)(vedÄ• nÄ• m, m. 6th pl.)(ca*)(na*)(mÄ• natÄ• , f. 1st s.)(api*)(anÄ• ditve, n. 7th s.)

3480.
(tu*)(anÄ• ditÄ• , f. 1st s.)(vaktá¹›-)(aká¹›trima-)(vÄ• kyÄ• nÄ• m, n. 6th pl.)(yÄ• , f. 1st s.)(ucyate â€• vac Pass.)(siddhyai, f. 4th s.)(prÄ• mÄ• á¹‡ya-)(niá¹£idhyate â€• sidh Pass.)(asmÄ• bhiá¸¥, 3rd pl.)(eva*)(spardhayÄ• , f. 3rd s.)

3481.
(vaktÄ• raá¸¥, m. 1st pl.)(tulyÄ• á¸¥, m. 1st pl.)(kartá¹›bhiá¸¥, m. 3rd pl.)(ca*)(apeká¹£Ä• , f. 1st s. [bv. cpd.])(tat-)(mÄ• natÄ• , f. 1st s.)(vedÄ• nÄ• m, m. 6th pl.)(pratyaya-)(artha-)(janmataá¸¥* [-tas suff.])(Ä• khyÄ• nÄ• t, n. 5th s.)(ká¹›ta-)(tat-)

3482.
(ataá¸¥*)(veda-)(vÄ• kyÄ• nÄ• m, n. 6th pl.)(pÄ• ratantryÄ• t, n. 5th s.)(na*)(pramÄ• á¹‡atÄ• 1st s.)(api*)(vaktá¹• á¹‡Ä• m, m. 6th pl.)(svayam*)(apaÅ›yatÄ• m â€• dá¹›Å› IV C., m. 6th pl.)(dharmam, m. 2nd s.)(na*)(eva*)(sÄ• , f. 1st s.)

3483.

(Ä«dá¹›Å›Ä• m, m. 6th pl.)(pravaktá¹• á¹‡Ä• m, m. 6th pl.)(api*)(anÄ• ditÄ• , f. 1st s.)(kalpyamÄ• nÄ• â€• ká¸·p Caus. Pass., f. 1st s.)(sthatvÄ• t, n. 5th s.)(pada-)(aprÄ• mÄ• á¹‡ya-)(tat*)(na*)(bhidyate â€• bhid Pass.)(nÄ• stika-)(Ä• deá¸¥, m. 6t s.)

3484.
(tat*)(viÅ›eá¹£atvÄ• t, n. 5th s.)(ajÃ±Ä• ta-)(sarvam, n. 1st s.)(yÄ• ti â€• yÄ• II C.)(tulyatÄ• m, f. 2nd s.)(atra*)(mÄ• natva-)(apramÄ• á¹‡atve, n. 1st du.)(syÄ• tÄ• m â€• as C. Opt. 3p du.)(anÄ• dinÄ«, n. 1st du.)

3485.
(yadvÄ• *)(asti â€• as II C.)(eva*)(ayam, m. 1st s.)(viÅ›eá¹£aá¸¥, m. 1st s.)(munau, m. 7th s.)(ca*)(tat-)(vacaneá¹£u, n. 7th pl.)(saá¸¥, m. 1st s.)(dá¹›á¹£á¹-avÄ• n, m. 1st s.)(dharmam, m. 2nd s.)(svayam*)(ca*)(uktavÄ• n, m. 1st s.)(ká¹›pÄ• -mayaá¸¥, m. 1st s.)

3486.
(saá¸¥, m. 1st s.)(dharmaá¸¥, m. 1st s.)(ucyate â€• vac Pass.)(tÄ• dá¹›k, m. 1st s.)(sarvaiá¸¥, m. 3rd pl.)(vicaká¹£aá¹‡aá¸¥, m. 3rd pl.)(yataá¸¥*)(niá¹£pattiá¸¥, f. 1st s.)(abhyudaya-)(ca*)(niá¸¥Å›reyasasya, n. 6th s.)

3487.
(niyamÄ• t, m. 5th s.)(ukta-)(tat-)(mantra-)(yoga-)(Ä• di-)(vidhi-vat*)(ká¹›tÄ• t, m. 5th s.)(jÄ• yate â€• jan IV C. Ä€t.)(api*)(dá¹›á¹£á¹-a-)(dharmaá¸¥, m. 1st s. [bv. cpd.])(prajÃ±Ä• -)(Ä• rogya-)(vibhutva-)(Ä• di-)

3488.
(darÅ›anÄ• t, n. 5th s.)(nairÄ• tmya-)(sarva-)(dharma-)(prakÄ• Å›itÄ• t, n. 5th s.)(tat-)(nivarttanam, n. 1st s.)(oghasya, m. 6th s.)(kleÅ›a-)(udbhÅ«ta-)(darÅ›ana-)(sat-)(kÄ• ya-)

3489.
(dá¹›á¹£á¹-iá¸¥, f. 1st s.)(sattva-)(pravarttate â€• vá¹›t I C. Ä€t.)(Ä• kÄ• ra-)(dá¹›Å›-)(Ä• tman-)(Ä• tmÄ«ya-)(ca*)(mÄ• ne, n. 7th s.)(iti*)(aham, 1st s.)(mama, 6th s.)(aÅ›eá¹£aá¸¥, m. 1st s.)(kleÅ›aá¸¥, m. 1st s.)(pravarttate â€• vart I C. Ä€t.)

3490.
(ca*)(tat, n. 1st s.)(nidarÅ›anam, n. 1st s.)(nairÄ• tmya-)(pratyanÄ«kam, n. 1st

s.)(dá¹›Å›,-)(sattva-)(tasmin, n. 7th s.)(yÄ• te, n. 7th s.)(sÄ• tmyam, n. 2nd s.)(abhyÄ• sÄ• t, m. 5th s.)(sÄ• , f. 1st s.)(vinivarttate â€• vá¹›t I C. Ä€t.)

3491.
(ca*)(rÄ• Å›iá¸¥, m. 1st s.)(kleÅ›a-)(mÅ«la-)(tat-)(prahÄ«yate â€• hÄ• Pass.)(abhÄ• vÄ• t, m 5th s.)(hetu-)(tasmin, m. 7th s.)(asati â€• as II C., m. 7th s.)(jÄ• yate â€• jan IV C. Ä€t.)(na*)(punaá¸¥*)(bhavaá¸¥, m. 1st s.)

3492.
(ca*)(atyanta-)(vinirmutkeá¸¥, f. 5th s.)(kÄ«rtyate â€• kÄ«rt Pass.)(apavargaá¸¥, m. 1st s.)(ataá¸¥*)(darÅ›anam, n. 1st s.)(nairÄ• tmya-)(dvÄ• ram, n. 1st s.)(advitÄ«ya-)(Å›iva-)

3493.
(api*)(sarveá¹£Ä• m, m. 6th pl.)(tÄ«rthyÄ• nÄ• m, m. 6th pl.)(muktiá¸¥, f. 1st s.)(iá¹£á¹-Ä• , f. 1st s.)(nivarttanÄ• t, n. 5th s.)(aham-kÄ• ra-)(ca*)(sattve, n. 7th s.)(Ä• tman-)(aham-kÄ• raá¸¥, m. 1st s.)(na*)(nivarttate â€• vá¹›t I C. Ä€t.)

3494.
(Å›akta-)(kÄ• raá¹‡a-)(sat-bhÄ• vÄ• t, m. 5th s.)(viá¹£ayasya, m. 6th s.)(api*)(adÅ«á¹£aá¹‡Ä n. 5th s.)(tu*)(tat-)(dÅ«á¹£aá¹‡e, n. 7th s.)(abhÄ• vena, m. 3rd s.)(prasajyate â€• saÃ±j Pass.)(viparyÄ• saá¸¥, m. 1st s.)

3495.
(evam*)(iti*)(aham, 1st s.)(na*)(na*)(yuktam, n. 1st s.)(yadi*)(nÄ• ma*)(aham, 1st s.)(niyamÄ• t, m. 5th s.)(vidyate â€• vid Pass.)(vÄ• *)(má¹›á¹£Ä• *)(iti*)(vit, m. 1st s.)(tattva-)(yÄ• ti â€• yÄ• II C.)(nirvÄ• á¹‡am, n. 2nd s.)

3496.
(tasmÄ• t, n. 5th s.)(api*)(yadi*)(anyeá¹£u, n. 7th pl.)(tÄ«rtheá¹£u, n. 7th pl.)(asti â€• as II C.)(leÅ›ataá¸¥* [-tas suff.])(laghÄ«yasÄ«, f. 1st s.)(abhyudaya-)(prÄ• ptiá¸¥, f. 1st s.)(hÄ• nitaá¸¥* [-tas suff.])(daÅ›an-)(akuÅ›ala-)

3497.
(prÄ• ptiá¸¥, f. 1st s.)(tu*)(apavargasya, m. 6th s.)(vidyate â€• vid Pass.)(na*)(api*)(manÄ• k*)(viÅ›iá¹£á¹-atvÄ• t, n. 5th s.)(dá¹›á¹£á¹-i-)(sattva-)(mÅ«la-)(kleÅ›a-)(anapoddhá¹›teá¸¥, f. 5th s.)

3498.

(punaá¸¥*)(te, m. 1st pl.)(daÅ›a, m. 1st pl.)(Å›ubhÄ• á¸¥, m. 1st pl.)(pathÄ• á¸¥, m. 1st pl.)(karman-)(ye, m. 1st pl.)(proktÄ• á¸¥, m. 1st s.)(tÄ• yinÄ• , m. 3rd s.)(upagÅ«á¸• hÄ• á¸¥ m. 1st pl.)(samyaÃ±c-)(dá¹›á¹£á¹-i-)(bhavanti â€• bhÅ« I C. 3p pl.)(alam*)(balavantaá¸¥, m. 1st pl.)

3499.
(tu*)(upagÅ«á¸• hÄ• á¸¥, m. 1st pl.)(dá¹›á¹£á¹-i-)(sattva-)(anuá¹£aá¹…gataá¸¥* [-tas suff.])(viparyÄ• sa-)(aviÅ›uddhÄ• á¸¥, m. 1st pl.)(tataá¸¥*)(Å›uddham, n. 1st s.)(phalam, n. 1st s.)(na*)(jÄ• yate â€• jan IV C. Ä€t.)(tebhyaá¸¥, m. 5th pl.)

3500.
(tad*)(evam*)(iti*)(svayam*)(apaÅ›yataá¸¥ â€• dá¹›Å› IV C., m. 6th s.)(sattame, m. 7th s.)(muni-)(deÅ›ake, m. 7th s.)(tattvasya, n. 6th s.)(dharma-)(dharmam, m. 2nd s.)(kaá¸¥, m. 1st s.)(vadet â€• vad I C. Opt.)(svastha-)(dhÄ«á¸¥, f. 2nd pl.)

3501.
(sarva-vijÃ±atvam, n. 2nd s.)(tÄ• yinaá¸¥, m. 6th s.)(ca*)(yÄ• m, f. 2nd s.)(nityatÄ• m, f. 2nd s.)(vedasya, m. 6th s.)(no*)(jalpanti â€• jalp I C. 3p pl.)(vijÃ±Ä• á¸¥, m. 1st pl.)(tulye, n. 2nd du.)(nityatÄ• yÄ• á¸¥, f. 6th s.)(asambhavÄ• t, m. 5th s.)

3502.
(bÄ• dhakam, n. 1st s.)(tasyÄ• á¸¥, f. 6th s.)(proktam, n. 1st s.)(virodhataá¸¥* [-tas suff.])(krama-)(akrama-)(tat-)(yujyate â€• yuj Pass.)(na*)(kathaÃ±cit*)(api*)(kÄ• ryam, n. 1st s.)(vijÃ±Ä• na-)(Ä• di, n. 1st s.)

3503.
(ca*)(yat, n. 1st s.)(iti*)(sarva-jÃ±aá¸¥, m. 1st s.)(na*)(dá¹›Å›yate â€• dá¹›Å› Pass.)(idÄ• nÄ«m*)(dÅ«á¹£aá¹‡am, n. 1st s.)(proktam, n. 1st s.)(iti*)(tvayÄ• , 3rd s.)(atha*)(sarvaiá¸¥, m. 3rd pl.)

3504.
(hi*)(anupalambhaá¸¥, m. 1st s.)(bhÄ• vatkaá¸¥. m. 1st s.)(kevalaá¸¥, m. 1st s.)(vyabhicÄ• ravÄ• n, m. 1st s.)(tu*)(dá¹›k-nivá¹›ttiá¸¥, f. 1st s.)(sarva-)(anya-)(sandigdhÄ• , f. 1st s.)(iti*)(na*)(sÄ• dhanam, n. 1st s.)

3505.
(ca*)(kalpanÄ• , f. 1st s.)(iti*)(Ä• sÄ«t â€• as II C. Imperfect)(Å›akyÄ• , f. 1st s.)(na*)(vat*)(nirÄ• karaá¹‡a-)(tat, n. 1st s.)(api*)(atÄ«te, m. 7th s.)(ayuktam, n.

1st s.)(nirÄ• ká¹›ti-)(ayogataá¸¥* [-tas suff.])

3506.
(syÄ• t â€• as II C. Opt.)(matam, n. 1st s.)(api*)(saá¸¥, m. 1st s.)(adhvÄ• , m. 1st s.)(yaá¸¥, m. 1st s.)(atÄ«taá¸¥, m. 1st s.)(Å›Å«nyaá¸¥, m. 1st s.)(sarva-darÅ›inÄ• , m. 3rd s.)(kÄ• latvÄ• t, n. 5th s.)(tadyathÄ• *)(vartamÄ• naá¸¥, m. 1st s.)(kÄ• laá¸¥, m. 1st s.)(pratÄ«yate â€• i Pass.)

3507.
(etat, n. 1st s.)(sÄ• dhanam, n. 1st s.)(na*)(yuktam, n. 1st s.)(vyatirekitvÄ• t, n. 5th s.)(sandigdha-)(ca*)(tena*)(na*)(niÅ›citaá¸¥, m. 1st s.)(ayam, m. 1st s.)(vartamÄ• naá¸¥, m. 1st s.)(kÄ• laá¸¥, m. 1st s.)(Å›Å«nyaá¸¥, m. 1st s.)

3508.
(ca*)(bhÅ«taá¸¥, m. 1st s.)(na*)(samprati*)(sÄ• magrÄ«-)(hetu-)(abhÄ• vÄ• t, m. 5th s.)(tu*)(kena, m. 3rd s.)(na*)(sambhavet â€• bhÅ« I C. Opt.)(atÄ«te, m. 7th s.)(kÄ• le, m. 7th s.)(vat*)(rÄ• ma-)(Ä• di-)

3509.
(ca*)(prajÃ±Ä• -)(Ä• dÄ«nÄ• m, m. 6th pl.)(ká¹›tvÄ• * â€• ká¹›)(dharmitvam, n. 2nd s.)(liá¹…
1st s.)(udÄ«ritam, n. 1st s.)(ataá¸¥* [-tas suff.])(na*)(na*)(liá¹…gam, n. 1st s.)(dá¹›Å›yate â€• dá¹›Å› Pass.)(ca*)(na*)(prasÄ• dhyate â€• sidh Caus. Pass.)(sattÄ• , f. 1
s.)
Note: read quarter c as: na nÄ• to dá¹›Å›yate liá¹…gaá¹ƒ.

3510.
(ca*)(asmÄ• bhiá¸¥, 3rd pl.)(na*)(pratipÄ• dyate â€• pad Caus. Pass.)(sarva-jÃ±aá¸¥, m. 1st
s.)(Ä• gamena, m. 3rd s.)(hi*)(pÅ«rva-)(ukte, n. 7th s.)(liá¹…ge, n. 7th s.)(sati â€• as II C., n. 7th s.)(kaá¸¥, m. 1st s.)(nÄ• ma*)(vadet â€• vad I C. Opt.)(Ä• gamataá¸¥* [-tas suff.])

3511.
(kintu*)(yadi*)(yuá¹£mÄ• bhiá¸¥, 3rd pl.)(iá¹£yate â€• iá¹£ Pass.)(veda-)(pramÄ• á¹‡atvam, n
s.)(tat*)(kim*)(mÅ«á¸• haiá¸¥, m. 3rd pl.)(na*)(gamyate â€• gam Pass.)(sarva-jÃ±atvam, n. 1st s.)(bhagavataá¸¥, m. 6th s.)

3512.
(hi*)(antare, n. 7th s.)(Å›Ä• khÄ• -)(nÄ• mni, n. 7th s.)(nimitta-)(budhaiá¸¥, m. 3rd

pl.)(brÄ• hmaá¹‡aiá¸¥, m. 3rd pl.)(vispaá¹£á¹-am, n. 1st s.)(paá¹-hyate â€• paá¹-h Pass.)(sattamaá¸¥, m. 1st s.)(muni-)(sarva-jÃ±aá¸¥, m. 1st s.)

3513-3514.
(ca*)(iti*)(saá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(pradarÅ›ya* â€• dá¹›Å› Caus.)(Ä• tmÄ• nam, m. 2nd s.)(svapne, m. 7th s.)(Ä• tmakam, m. 2nd s.)(á¹£aá¹--dantam)(avadÄ• ta-)(dvipa-)(saÃ±jÄ• taá¸¥, m. 1st s.)(bodhi-sattvaá¸¥, m. 1st s.)(udadhiá¸¥, m. 1st s.)(guá¹‡a-)(Å›abdaá¸¥, m. 1st s. [bv. cpd.])(vidhuá¹£á¹-a-)(sarva-jÃ±aá¸¥, m. 1st s.)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(ká¹›pÄ• -)(prÄ• pta-)(padaá¸¥, m. 1st s. [bv. cpd.])(amá¹›ta-)(Å›uddhaá¸¥, m. 1st s.)(pitÄ• , m. 1st s.)(sarva-)(loka-)

3515.
(idam, n. 1st s.)(antaram, n. 1st s.)(Å›Ä• khÄ• -)(na*)(iá¹£yate â€• iá¹£ Pass.)(antaá¸¥-gatam, n. 1st s.)(veda-)(tat*)(atra*)(na*)(nimittam, n. 1st s.)(muktvÄ• * â€• muc)(dveá¹£am, m. 2nd s.)(vaá¸¥, 6th pl.)

3516.
(ca*)(te, m. 1st pl.)(svara-)(Ä• dayaá¸¥, m. 1st pl.)(prasiddhÄ• á¸¥, m. 1st pl.)(dharmÄ• á¸¥, m. 1st pl.)(bhÄ• vinaá¸¥, m. 1st pl.)(Å›ruti-)(Å›akyÄ• á¸¥, m. 1st pl.)(kartum* â€• ká¹›)(atra*)(api*)(sambhavÄ• t, m. 5th s.)(mÄ• tra-)(icchÄ• *)(nara-)

3517.
(nanu*)(na*)(nityaá¸¥, m. 1st s.)(Ä• gamaá¸¥, m. 1st s.)(evam-paraá¸¥, m. 1st s.)(Å›akyaá¸¥, m. 1st s.)(labdhum* â€• labh)(iha*)(cet*)(nityaá¸¥, m. 1st s.)(artha-vÄ• datvam, n. 1st s.)(pare, m. 7th s.)(tat-)(syÄ• t â€• as II C. Opt.)(anityatÄ• , f. 1st s.)

3518.
(hi*)(Ä• gamasya, m. 6th s.)(siddhe, n. 7th s.)(nityatve, n. 7th s.)(kalpanÄ• , f. 1st s.)(tat-)(vá¹›thÄ• *)(yataá¸¥*)(narÄ• á¸¥, m. 1st pl.)(pratipatsyante â€• pad Fut. Ä€t. 3p pl.)(tam, m. 2nd s.)(dharmam, m. 2nd s.)(eva*)(tataá¸¥*)

3519.
(khalu*)(nityatvam, n. 1st s.)(na*)(api*)(asmin, m. 7th s.)(vede, m. 7th s.)(prasiddhe, m. 7th s.)(yat*)(tat-)(phalam, n. 1st s.)(jÃ±Ä• na-)(anantara-)(prayatna-)(kramin-)(jÃ±Ä• na-)(Ä• di, n. 1st s.)

3520.
(kintu*)(etasya, m. 6th s.)(prasiddhasya, m. 6th s.)(sati â€• as II C., m. 7th s.)(upagame, m. 7th s.)(prÄ• mÄ• á¹‡ya-)(te, 6th s.)(prasajyate â€• saÃ±j Pass.)(antare, n. 7th s.)(Å›Ä• khÄ• -)(api*)(prÄ• mÄ• á¹‡yam, n. 1st s.)(vedatvÄ• t, n. 5th s.)

3521.
(yadvÄ• *)(jÃ±Ä• panÄ«yam, n. 1st s.)(dhruvam, n. 1st s.)(yuktyÄ• , f. 3rd s.)(avedatvam, n. 1st s.)(anyathÄ• *)(te, 6th s.)(tasya, m. 6th s.)(anuktatvam, n. 1st s.)(Å›ruti-)(bhavet â€• bhÅ« I C. Opt.)(sandigdham, n. 1st s.)

3522.
(ca*)(vedasya, m. 6th s.)(astu â€• as II C. Imperative 3p s.)(nityatvam, n. 1st s.)(tu*)(tatra*)(paratvam, n. 1st s.)(tat-)(pare, m. 7th s.)(tat-)(kasmÄ• t, n. 5th s.)(syÄ• t â€• as II C. Opt.)(anityatvam, n. 1st s.)(saá¹…gateá¸¥, f. 5th s.)(artha-)(nÄ• Å›in-)

3523.
(yadi*)(evam*)(katham*)(Ä• jya-)(nÄ«vÄ• ra-)(cÄ• mÄ«karajaá¹-a-)(Ä• dayaá¸¥, m. 1st pl.)(anityÄ• á¸¥, m. 1st pl.)(ucyante â€• vac Pass. 3p pl.)(tena, m. 3rd s.)(satÄ• â€• as II C., m. 3rd s.)(nitya-Ä• tmanÄ• , m. 3rd s.)

3524.
(cet*)(tatra*)(api*)(jÄ• tiá¸¥, f. 1st s.)(nityÄ• , f. 1st s.)(nanu*)(sÄ• , f. 1st s.)(api*)(nirÄ• ká¹›tÄ• , f. 1st s.)(ca*)(vÄ• caá¸¥, f. 6th s.)(vacane, n. 7th s.)(tat-)(mÄ• tra-)(na*)(bhavet â€• bhÅ« I C. Opt.)(matiá¸¥, f. 1st s.)(Ä• jya-)(Ä• dau, m. 7th s.)

3525.
(vacane, n. 7th s.)(tasya, m. 6th s.)(api*)(vÄ• caá¸¥, f. 6th s.)(na*)(hÄ«yate â€• hÄ• Pass.)(nityatÄ• , f. 1st s.)(kim*)(vÄ• *)(astu â€• as II C. Imperative 3p s.)(Ä• ká¹›tiá¸¥, f. 1st s.)(sarva-jÃ±e, m. 7th s.)(api*)(nityatÄ• , f. 1st s.)(tena, n. 3rd s.)(para-)(tat-)

3526.
(vÄ• kyÄ• nÄ• m, n. 6th pl.)(veda-)(svÄ• tantrye, n. 7th s.)(artha-)(na*)(niÅ›cayaá¸¥, m. 1st s.)(vedÄ• t, m. 5th s.)(svataá¸¥* [-tas suff.])(ca*)(parasmÄ• t, m. 5th s.)(Ä• tmanaá¸¥, m. 5th s. [bv. cpd.])(vivaÅ›a-)(moha-)(Ä• di-)

3527.
(tena, n. 3rd s.)(kÄ• *)(pramÄ• , f. 1st s.)(atra*)(iti*)(arthaá¸¥, m. 1st s.)(Å›ruteá¸¥, f. 6th s.)(iti*)(agni-hotram, n. 2nd s.)(juhuyÄ• t â€• hu III C. Opt.)(svarga-kÄ• maá¸¥, m. 1st s.)(na*)(iti* evam*)(jinaá¸¥, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)

3528.
(iti*)(sarva-jÃ±aá¸¥, m. 1st s.)(gamyate â€• gam Pass.)(vispaá¹£á¹-am*, n. 2nd s. [adv.])(upadeÅ›ataá¸¥* [-tas suff.])(mÄ• trasya, n. 6th s.)(svarga-)(apavarga-)(parijÃ±Ä• nÄ• t, n. 5th s.)(pradhÄ• na-)(artha-)

3529.
(kva*)(upayujyate â€• yuj Pass.)(vijÃ±Ä• nam, n. 1st s.)(saá¹…khyÄ• -)(sikatÄ• -)(samudra-)(kim, n. 1st s.)(ataá¸¥*)(asmÄ• kam, 6th pl.)(saá¹ƒvedanena, n. 3rd s.)(tasya, m. 6th s.)(jÃ±Ä• na-)(anya-)(jÃ±Ä• na-)

3530.
(ayam, m. 1st s.)(niyamaá¸¥, m. 1st s.)(iti*)(api*)(saá¸¥, m. 1st s.)(vaktavyaá¸¥, m. 1st s.)(eva*)(gauá¹‡atvena, n. 3rd s.)(vat*)(artha-vÄ• da-)(mantra-)(sidhyet â€• sidh IV C. Opt.)(tu*)(sarva-jÃ±e, m. 7th s.)(nirÄ• ká¹›te, m. 7th s.)

3531.
(ayoge, m. 7th s.)(bÄ• dhaka-)(pÅ«rva-ukta-)(tu*)(sÄ• dhite, m. 7th s.)(savistaram*, n. 2nd s. [adv.])(niyamaá¸¥, m. 1st s.)(gauá¹‡a-)(sandigdhaá¸¥, m. 1st s.)(mukhya-)(arthasya, m. 6th s.)(api*)(sambhavÄ• t, m. 5th s.)

3532.
(yadi*)(apratighatÄ• , f. 1st s.)(mÄ• tra-)(jÃ±Ä• na-)(vará¹‡yate â€• vará¹‡ Pass.)(saphalÄ• f. 1st s.)(gocara-)(dharma-)(Ä• di-)(vyaktaá¹ƒ, n. 1st s.)(buddhaiá¸¥, m. 3rd pl.)(jitam, n. 1st s.)(jagat, n. 1st s.)

3533.
(yasmÄ• t, n. 5th s.)(sÄ• dhitam, n. 1st s.)(puraá¸¥*)(teá¹£Ä• m, m. 6th pl.)(jÃ±Ä• nam, n. 1st s.)(abhyudaye, m. 7th s.)(moká¹£e, m. 7th s.)(saha*)(etaiá¸¥, m. 3rd pl.)(apratigham, n. 1st s.)(atisphuá¹-am, n. 1st s.)(Ä• -vaiá¹‡ikam, n. 1st s.)

3534.
(ca*)(yat, n. 1st s.)(vijÃ±Ä• nam, n. 1st s.)(Ä• tmani, m. 7th s.)(pravarttitam, n. 1st s.)(abhyÄ• sa-)(dhyÄ• na-)(tasya, n. 6th s.)(api*)(pÅ«rvam*, n. 2nd s.

[adv.])(prasÄ• dhitam, n. 1st s.)(apratighÄ• titvam, n. 1st s.)(teá¹£Ä• m, m. 6th pl.)

3535.
(hi*)(etat, n. 1st s.)(eva*)(jÃ±Ä• nam, n. 1st s.)(tat-)(yat, n. 1st s.)(darÅ›anam, n. 1st s.)(viÅ›uddha-)(Ä• tman-)(vedanÄ• t, n. 5th s.)(mÄ• tratva-)(citta-)(apeta-)(Ä• gantuka-)(mala-)

3536.
(prasÄ• dhitÄ• , f. 1st s.)(pÅ«rvam*, n. 2nd s. [adv.])(buddhiá¸¥, f. 1st s.)(Ä• kÄ• rÄ• , f. 1st s. [bv. cpd.])(vedaka-)(avedya-)(ca*)(sÄ• , f. 1st s.)(Å›Å«nyÄ• , f. 1st s.)(dvaya-)(upaplava-)(prakÄ• Å›itÄ• , f. 1st s.)(sambuddhaiá¸¥, m. 3rd pl.)

3537.
(tena, n. 3rd s.)(siddhÄ• á¸¥, m. 1st pl.)(mahÄ• -)(dhiyaá¸¥, m. 1st pl. [bv. cpd.])(jÃ±Ä• nÄ• á¸¥, m. 1st pl. [bv. cpd.])(anucita-)(saá¹ƒsÄ• ra-)(deÅ›anÄ• á¸¥, f. 1st pl.)(bhÄ• vinyaá¸¥, f. 1st pl.)(Ä• dhipatya-)(yat-)(bhÄ• sante â€• bhÄ• s I C. Ä€t. 3p pl.)(api*)(adya*)

3538.
(praká¹›tyÄ• , f. 3rd s.)(bhÄ• svare, n. 7th s.)(citte, n. 7th s.)(kalaá¹…kite, n. 7th s.)(advaya-)(Ä• kÄ• ra-)(kaá¸¥, m. 1st s.)(kuryÄ• t â€• ká¹› VIII C. Opt.)(anyathÄ• -)(matim, f. 2nd s.)(Ä• tmÄ• , m. 1st s. [bv. cpd.])(avimÅ«á¸• ha-)(dvaya-)(Ä• kÄ• ra-)

3539.
(ca*)(bodhe, m. 7th s.)(nairÄ• tmya-)(dvaya-)(doá¹£Ä• á¸¥, m. 1st pl.)(rÄ• ga-)(dveá¹£a-)(Ä• dayaá¸¥, m. 1st pl.)(bhÄ• vinaá¸¥, m. 1st pl.)(saá¹…kalpa-)(strÄ«-)(Ä• di-)(saá¹…ká¹£Ä«yante â€• ká¹£i Pass.)(aprayatnataá¸¥* [-tas

3540.
(idam, n. 1st s.)(tat, n. 1st s.)(paramam, n. 1st s.)(tattvam, n. 1st s.)(yat, n. 2nd s.)(vÄ• dÄ«, m. 1st s.)(tatva-)(jagÄ• da â€• gad Perfect)(ca*)(eva*)(pradam, n. 1st s.)(sarva-)(sampad-)(agocaraá¸¥, m. 1st s.)(keÅ›ava-)(Ä• deá¸¥, m. 6th s.)

3541.
(hi*)(anyaiá¸¥, m. 3rd pl.)(jÃ±Ä• yate â€• jÃ±Ä• Pass.)(Ä• tmÄ• , m. 1st s.)(sthira-)(sannibhaá¸¥, m. 1st s.)(Å›uddha-)(sphaá¹-ika-)(ca*)(saá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6th pl.)(viparyÄ• saá¸¥, m. 1st s.)(nitya-)(Ä• tman-)(pratiá¹£edhanÄ• t, n. 5th s.)

3542.
(yadi*)(vijÃ±Ä• nam, n. 1st s.)(grÄ• hi, n. 1st s.)(Ä• tman-)(Ä• tmanaá¸¥, m. 5th s.)(tataá¸¥*)(samprasajyate â€• saÃ±j Pass.)(vijÃ±Ä• nam, n. 1st s.)(sarva-)(Ä• tman-)(yugapat*)

3543.
(atha*)(na*)(jÄ• yeta â€• jan IV C. Ä€t. Opt.)(tasmÄ• t, m. 5th s.)(vÄ• *)(abhyupagamyate â€• gam Pass.)(nityam, n. 1st s.)(tadÄ• *)(syÄ• t â€• as II C. Opt.)(na*)(viá¹£ayam, n. 1st s.)(tat-)(vat*)(citta-)(antara-)(puruá¹£a-)

3544.
(hi*)(etat, n. 1st s.)(eva*)(tat-)(jÃ±Ä• nam, n. 1st s.)(na*)(yat, n. 1st s.)(darÅ›anam, n. 1st s.)(viÅ›uddha-)(Ä• tman-)(vaidhuryÄ• t, n. 5th s.)(laká¹£aá¹‡a-)(grÄ• hya-)(sÄ• dhitÄ• t, n. 5th s.)(vistareá¹‡a, m. 3rd s.)

3545.
(api*)(atha*)(Ä• tmanaá¸¥, m. 6th s.)(abhyupagamyate â€• gam Pass.)(rÅ«patvam, n. 1st s.)(jÃ±Ä• na-)(na*)(grahaá¸¥, m. 1st s.)(api*)(evam*)(bhÄ• vÄ• t, m. 5th s.)(nÄ• nÄ• tva-)(dá¹›Å›ya-)(darÅ›ana-)

3546.
(yadi*)(tat-)(jÃ±Ä• nasya, n. 6th s.)(iá¹£yate â€• iá¹£ Pass.)(svayam-prakÄ• Å›a-rÅ«patvam, 1st s.)(tadÄ• *)(prÄ• ptÄ• , f. 1st s.)(sva-saá¹ƒvittiá¸¥, f. 1st s.)(ca*)(matiá¸¥, f. 1st s.)(pratyaká¹£Ä• , f. 1st s.)

3547.
(ca*)(na*)(asti â€• as II C.)(kaÅ›cit, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(brahman-)(Ä• dÄ«nÄ• m, m. 6th pl.)(vedena, m. 3rd s.)(bhedÄ• t, m. 5th s.)(nityatayÄ• , f. 3rd s.)(ca*)(ayogÄ• t, m. 5th s.)(apeká¹£Ä• -)(vat*)(anya-)(tat-)

3548.
(ca*)(tataá¸¥*)(asaá¹…gatam, n. 1st s.)(brahman-)(Ä• dÄ«nÄ• m, m. 6th pl.)(dehatvam, n. 1st s.)(veda-)(ca*)(vedasya, m. 6th s.)(mayatvam, n. 1st s.)(sarva-)(jÃ±Ä• na-)(artha-)(aviniÅ›cayÄ• t, m. 5th s.)

3549.
(ca*)(upapÄ• ditaá¸¥, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)(sambuddhaá¸¥, m. 1st

s.)(svÄ• tantryeá¹‡a, n. 3rd s.)(punaá¸¥*)(na*)(kalpyate â€• ká¸·p Caus. Pass.)(iva*)(brahman-)(Ä• diá¸¥, m. 1st s.)(dehatvÄ• t, n. 5th s.)(veda-)

3550.
(bhÄ• vÄ• t, m. 5th s.)(bahiá¸¥-)(saá¹ƒsÄ• ra-)(Ä• tman-)(paÃ±ca-)(gati-)(buddhÄ• nÄ• m, m pl.)(na*)(iá¹£yate â€• iá¹£ Pass.)(asmÄ• bhiá¸¥, 3rd pl.)(martyatÄ• , f. 1st s.)(tat, n. 1st s.)(tathÄ• *)(matam, n. 1st s.)(nirmÄ• á¹‡am, n. 1st s.)

3551.
(tatra*)(ramye, n. 7th s.)(pure, n. 7th s.)(akaniá¹£á¹-he, m. 7th s.)(vivarjite, n. 7th s.)(Ä• vÄ• sa-)(aÅ›uddha-)(sambuddhÄ• á¸¥, m. 1st pl.)(budhyante â€• budh IV C. Ä€t. pl.)(tu*)(budhyate â€• budh IV C. Ä€t.)(iha*)(nirmitaá¸¥, m. 1st s.)

3552.
(tu*)(katham*)(tvayÄ• , 3rd s.)(niÅ›cÄ«yate â€• ci Pass.)(svÄ• tantryeá¹‡a, n. 3rd s.)(martyatvam, n. 1st s.)(na*)(dvÄ• rÄ• t, n. 5th s.)(Ä• gÄ• ma-)(parakÄ«ya-)(tasya, m. 6th s.)(evam*)(avasthiteá¸¥, f. 5th s.)

3553.
(naca*)(asmÄ• bhiá¸¥, 3rd pl.)(iá¹£yate â€• iá¹£ Pass.)(iti*)(te, m. 1st pl.)(sarva-jÃ±Ä• á¸¥, m. 1st pl.)(spardhatayÄ• , f. 3rd s.)(tat-)(hi*)(kaá¸¥, m. 1st s.)(kalpayet â€• ká¸·p Caus. Opt.)(spardhÄ• m, f. 2nd s.)(satyeá¹£u, m. 7th pl.)(Ä• kÄ• Å›a-kusumaiá¸¥, n. 3rd pl.)

3554.
(hi*)(sÄ• dhitam, n. 1st s.)(nityÄ• nÄ• m, n. 6th pl.)(viyogena, m. 3rd s.)(sarva-)(Å›akti-)(nÄ«rÅ«patvam, n. 1st s.)(tena, n. 3rd s.)(tri-ambaka-)(Ä• dayaá¸¥, m. 1st pl.)(iá¹£á¹-Ä• á¸¥, m. 1st pl.)(para-)(no*)(santi â€• as II C. 3p pl.)

3555.
(kiÃ±ca*)(jÃ±Ä• nam, n. 1st s.)(teá¹£Ä• m, m. 6th pl.)(viparyastam, n. 1st s.)(darÅ›anÄ• t, n. 5th s.)(Ä• tman-)(Ä• di-)(tu*)(buddhÄ• nÄ• m, m. 6th pl.)(aviparyastam, n. 1st s.)(upapÄ• ditam, n. 1st s.)(vistareá¹‡a, m. 3rd s.)

3556.
(tat*)(na*)(spardhÄ• , f. 1st s.)(taiá¸¥, m. 3rd pl.)(bhÄ• vataá¸¥* [-tas suff.])(dÅ«ra-)(antara-)(kaá¸¥, m. 1st s.)(hi*)(kuryÄ• t â€• ká¹› VIII C. Opt.)(spardhÄ• m, f. 2nd s.)(taimirikaiá¸¥, m. 3rd pl.)(nare, m. 7th s.)(sva-stha-)(Ä«ká¹£aá¹‡e, m. 7th

s. [bv. cpd.])

3557.
(ca*)(nityatÄ• , f. 1st s.)(guá¹‡a-)(karma-)(Ä«Å›vara-)(Ä• dÄ«nÄ• m, m. 6th pl.)(vedÄ• nÄ• m
m. 6th pl.)(apahastitÄ• , f. 1st s.)(ca*)(ataá¸¥*)(asmÄ• bhiá¸¥, 3rd pl.)(na*)(iá¹£yate
â€• iá¹£ Pass.)(nityaá¸¥, m. 1st s.)(Ä• gamaá¸¥, m. 1st s.)

3558.
(ca*)(na*)(iá¹£yate â€• iá¹£ Pass.)(sattÄ• -)(sarva-jÃ±a-)(siddhiá¸¥, f. 1st s.)(upamÄ• nena,
n. 3rd s.)(prokteá¸¥, f. 5th s.)(tasya, n. 6th
s.)(apramÄ• á¹‡atÄ• -)(ca*)(sattÄ• -)(na*)(siddhiá¸¥, f. 1st s.)(tataá¸¥*)

3559.
(hi*)(sattÄ• yÄ• m, f. 7th s.)(siddhÄ• yÄ• m, f. 7th s.)(sÄ• dá¹›Å›yam, n. 1st s.)(gamyate
â€• gam Pass.)(ca*)(idam, n. 1st s.)(sÄ• dhanam, n. 1st s.)(praká¹›tam, n. 1st
s.)(sattÄ• yÄ• á¸¥, f. 6th s.)(sarva-vedinaá¸¥, m. 6th s.)

3660.
(tat*)(na*)(siddhiá¸¥, f. 1st s.)(upamÄ• nataá¸¥* [-tas suff.])(tataá¸¥*)(pratiá¹£edhaá¸¥,
m. 1st s.)(aphalaá¸¥, m. 1st s.)(tu*)(cet*)(sarve, m. 1st pl.)(narÄ• á¸¥, m. 1st
pl.)(dá¹›á¹£á¹-Ä• á¸¥, m. 1st pl.)(bhavatÄ• , m. 3rd s.)(asarva-jÃ±Ä• á¸¥, m. 1st pl.)(tataá¸¥*)

3661.
(sarva-vittÄ• , f. 1st s.)(syÄ• t â€• as II C. Opt.)(tava, 6th s.)(eva*)(Ä«ká¹£aá¹‡Ä• t, n.
5th s.)(vyavahita-)(dÅ«ra-)(ca*)(dá¹›á¹£á¹-itaá¸¥* [-tas suff.])(Å›akteá¸¥, f. 6th
s.)(jÃ±Ä• na-)(sambandha-)(santÄ• na-)(anya-)

3562.
(api*)(puá¹ƒsi, m. 7th s.)(sthite, m. 7th s.)(puraá¸¥-)(katham*)(syÄ• t â€• as II C.
Opt.)(viniÅ›cayaá¸¥, m. 1st s.)(tatra*)(iti*)(ayam, m. 1st s.)(na*)(sarva-jÃ±aá¸¥, m.
1st s.)(evam-bhÄ• ve, m. 7th s. - literally `in such a state')(bhavÄ• n, m. 1st
s.)(vid, m. 1st s.)(atÄ«ndriya-)

3563.
(niÅ›caye, m. 7th s.)(Å›eá¹£a-)(asarva-jÃ±a-)(dá¹›á¹£á¹-au, f. 7th
s.)(Ä• tman-)(asarva-jÃ±atÄ• -)(atiprasaá¹…gaá¸¥, m. 1st s.)(aja-Ä• dya-)(Ä• deá¸¥, m. 6th
s.)(niÅ›cayÄ• t, m. 5th s.)(api*)(sarveá¹£Ä• m, m. 6th pl.)

3564.
(cet*)(iá¹£yate â€• iá¹£ Pass.)(na*)(niÅ›cayaá¸¥, m. 1st s.)(dharma-)(sarva-)(dá¹›á¹£á¹-eá¸¥,
5th s.)(bÄ• dhÄ• -)(nanu*)(api*)(ukte, n. 7th s.)(Å›aá¹…kÄ• -)(bÄ• dhÄ• -)(na*)(bhidyate
â€• bhid Pass.)(dá¹›á¹£á¹-eá¸¥, f. 5th s.)(bÄ• dhÄ• -)

3565.
(kaá¸¥, m. 1st s.)(anyaá¸¥, m. 1st s.)(jaá¸• Ä• t, m. 5th s.)(abhimanyate â€• man IV C.
Ä€t.)(tÄ• m, f. 2nd s.)(buddhÄ• nÄ• m, m. 6th pl.)(vyÄ• mohÄ• t, m. 5th s.)(prasÄ• dhitÄ• m
2nd s.)(niravadyÄ• m, f. 2nd s.)(uktim, f. 2nd s.)(mÄ• rga-)(svarga-)(apavarga-)

3566.
(ca*)(param, n. 1st s.)(vyÄ• mohanam, n. 1st s.)(ká¹›tam, n. 1st s.)(tena, m. 3rd
s.)(api*)(dá¹›á¹£á¹-e, m. 7th s.)(Ä• pnuvatÄ• m â€• Ä• p V C., m. 6th pl.)(tataá¸¥*)(abhyuday
m. 2nd s.)(tathÄ• *)(parÄ• m, f. 2nd s.)(Å›Ä• ntim, f. 2nd s.)(doá¹£a-)(citta-)

3567.
(ca*)(idam, n. 1st s.)(upadeÅ›anam, n. 1st s.)(buddhÄ• nÄ• m, m. 6th
pl.)(eva*)(na*)(mÅ«lam, n. 1st s. [bv. cpd.])(veda-)(hi*)(tat, n. 1st
s.)(proktam, n. 1st s.)(niá¹£kalaá¹…kam, n. 1st s.)(punaá¸¥*)(Å›rutau, f. 7th
s.)(sakalaá¹…kam, n. 1st s.)

3568.
(tÄ• dá¹›Å›aá¸¥, m. 1st s.)(upadeÅ›aá¸¥, m. 1st s.)(teá¹£Ä• m, m. 6th pl.)(na*)(saá¹ƒsiddhay
f. 4th s.)(sva-)(artha-)(tu*)(eá¹£aá¸¥, m. 1st s.)(sakalaá¸¥, m. 1st s.)(Ä• rambhaá¸¥, m.
1st s.)(Ä«dá¹›Å›aá¸¥, m. 1st s.)(ká¹›taá¸¥, m. 1st s.)(artham, m. 2nd s.)(para-)

3569.
(tasmÄ• t, n. 5th s.)(karuá¹‡Ä• -Ä• tmakÄ• á¸¥, m. 1st pl.)(Ä• huá¸¥ â€• ah Perfect 3p pl.)(ta
2nd s.)(padam, n. 2nd s.)(sarveá¹£u, m. 7th s.)(dÄ«ká¹£itÄ• á¸¥, m. 1st
pl.)(Ä• dhÄ• na-)(hita-)(jagat-)(anibandhana-)(bandhutvÄ• t, f. 5th s.)

3570.
(hi*)(ye, m. 1st pl.)(vaÅ›Ä«ká¹›tÄ• á¸¥, m. 1st
pl.)(lobha-)(bhaya-)(dveá¹£a-)(mÄ• tsarya-)(Ä• di-)(deÅ›anÄ• , f. 1st s.)(teá¹£Ä• m, m. 6th
pl.)(niá¸¥ká¹›pa-)(Ä• tmanÄ• m, m. 6th pl. [bv. cpd.])(bhavet â€• bhÅ« I C. Opt.)(prÄ• deÅ›ik
f. 1st s.)

3571.

(tu*)(paratantrÄ• á¸¥, m. 1st pl.)(karuá¹‡Ä• -)(spaá¹£á¹-a-)(nidarÅ›inaá¸¥, m. 1st pl.)(tattva-)(ca*)(niá¸¥Å›aá¹…kÄ• á¸¥, m. 1st pl.)(sarva-)(apavÄ• da-)(cakruá¸¥ â€• ká¹› Perf pl.)(deÅ›anÄ• m, f.2nd s.)(sarvatra*)

3572.
(ca*)(yathÄ• * yathÄ• *)(janaá¸¥, m. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(duá¹£á¹-aá¸¥, m. 1st s.)(doá¹£a-)(Ä• di-)(maurkhya-)(eva*)(tathÄ• * tathÄ• *)(pravarttate â€• vá¹›t I C. Ä€t.)(nÄ• thÄ• nÄ• m, m. 6th pl.)(dayÄ• , f. 1st s.)(teá¹£u, m. 7th pl.)

3573.
(hi*)(taiá¸¥, m. 3rd pl.)(na*)(eva*)(vÄ• Ã±chitaá¸¥, m. 1st s.)(sambandhaá¸¥, m. 1st s.)(vivÄ• ha-)(Ä• vÄ• ha-)(Ä• di-)(tu*)(kartavyaá¸¥, m. 1st s.)(upakÄ• raá¸¥, m. 1st s.)(tataá¸¥*)(idam, n. 1st s.)(sÄ• dhu-)(gÄ«tam, n. 1st s.)

3574.
(paá¹‡á¸• itÄ• á¸¥, m. 1st pl.)(darÅ›inaá¸¥, m. 1st pl.)(sama-)(brÄ• hmaá¹‡e, m. 7th s.)(sampanne, m. 7th s.)(vidyÄ• -)(Ä• caraá¹‡a-)(gavi, m. 7th s.)(hastini, m. 7th s.)(caiva*)(Å›uni, m. 7th s.)(ca*)(Å›van-pÄ• ke, m. 7th s.)

3575.
(Å›ataÅ›aá¸¥*)(jÄ• tau, f. 7th s.)(pratiá¹£iddhÄ• yÄ• m, f. 7th s.)(ca*)(kim*)(madaá¸¥, m. 1st s.)(jÄ• ti-)(ca*)(atiÅ›aya-)(anya-)(tat-)(asiddhau, f. 7th s.)(kim*)(sÄ• , f. 1st s.)(matÄ• , f. 1st s.)(viÅ›iá¹£á¹-Ä• , f. 1st s.)

3576-3577.
(ca*)(api*)(sarve, m. 1st pl.)(atra*)(aviÅ›eá¹£eá¹‡a, m. 3rd s.)(ca*)(tat-)(vijÄ• tayaá¸¥, m. 1st pl.)(bhaveyuá¸¥ â€• bhÅ« I C. Opt. 3p pl.)(Ä• dhÄ• rÄ• á¸¥ m. 1st pl.)(guá¹‡a-)(vaÅ›itva-)(Ä• di-)(praká¹£Ä«á¹‡a-)(aÅ›eá¹£a-)(kalmaá¹£Ä• á¸¥, m. 1st p cpd.])(yadi*)(samÄ• Å›rayÄ• á¸¥, m. 1st pl. [bv. cpd.])(tat-)(siddhyanti â€• sidh IV C. 3p pl.)(viÅ›iá¹£á¹-Ä• á¸¥, m. 1st pl.)(vaiÅ›iá¹£á¹-yam, n. 1st s.)(na*)(eva*)(anyathÄ• *)(vat*)(dvija-)(jÄ• ti-)(lubdhaka-)

3578.
(ca*)(prasiddhÄ• á¸¥, m. 1st pl.)(Ä• cÄ• rÄ• á¸¥, m. 1st pl.)(ye, m. 1st pl.)(jÄ• ta-karman-)(Ä• dayaá¸¥, m. 1st pl.)(te, m. 1st pl.)(sÄ• á¹ƒvá¹›tÄ• á¸¥, m. 1st ppl.)(hi*)(te, m. 1st pl.)(bhÄ• vinaá¸¥, m. 1st pl.)(vat*)(anya-)(tat-)(api*)(ká¹›trimeá¹£u, m. 7th pl.)

3579.
(ca*)(mahÄ• n, m. 1st s.)(kÄ• lah, m. 1st s.)(atÄ«taá¸¥, m. 1st s.)(ca*)(yoá¹£itÄ• m, f. 6th pl.)(aticÄ• palam, n. 1st s.)(tat*)(Å›akyate â€• Å›ak Pass.)(na*)(niÅ›cetum* â€• ci)(brÄ• hmaá¹‡atvam, n. 1st s.)(api*)(bhavati, m. 7th s.)

3580.
(vaá¸¥, 6th pl.)(samasti â€• as II C.)(na*)(kaÅ›cit, m. 1st s.)(jÃ±aá¸¥, m. 1st s.)(atÄ«ndriya-)(pada-artha-)(ca*)(api*)(nityaá¸¥, m. 1st s.)(vedaá¸¥, m. 1st s.)(na*)(uktavÄ• n, m. 1st s.)(viÅ›uddhim, f. 2nd s.)(tvat-)(anvaya-)

3581.
(ataá¸¥*)(manu-)(Ä• dayaá¸¥, m. 1st pl.)(api*)(avijÃ±Ä• ta-)(eá¹£Ä• m, m. 6th pl.)(dvi-jÄ• tayaá¸¥, m. 1st pl. [bv. cpd.])(na*)(prayaccheyur â€• yam I C. Opt. 3p pl.)(upadeÅ›am, m. 2nd s.)(dvi-jebhyaá¸¥, m. 4th pl.)(aniÅ›cayÄ• t, m. 5th s.)(tat-)

3582-3583.
(nÅ«nam*)(Å›aá¹…ke â€• Å›aá¹…k I C. Ä€t. 1p s.)(manu-)(Ä• dibhiá¸¥, m. 3rd pl.)(kutaÅ›cit*)(arthe, m. 7th s.)(veda-)(niryuktikatvam, n. 1st s.)(jÃ±Ä• pana-aÅ›aktatÄ• , f. 1st s.)(Ä• tmani, m. 7th s.)(viprÄ• á¸¥, m. 1st pl.)(jaá¸• Ä• á¸¥, m. 1st pl.)(adhÄ«ti-)(veda-)(na*)(ká¹£amÄ• á¸¥, m. 1st pl.)(parÄ«ká¹£Ä• -)(tataá¸¥*)(taiá¸¥, m 3rd pl.)(ká¹›tam, n. 1st s.)(upadeÅ›anam, n. 1st s.)(viprebhyaá¸¥, m. 4th pl.)(eva*)

3584.
(purÄ• á¹‡am, n. 1st s.)(dharmaá¸¥, m. 1st s.)(mÄ• navaá¸¥, m. 1st s.)(vedaá¸¥, m. 1st s.)(sÄ• á¹…gaá¸¥, m. 1st s.)(cikitsitam, n. 1st s.)(catvÄ• ri, n. 1st pl.)(siddhÄ• ni, n. 1st pl.)(Ä• jÃ±Ä• -)(na*)(hantavyÄ• ni, n. 1st pl.)(hetubhiá¸¥, m. 3rd pl.)

3585.
(iyam, f. 1st s.)(vibhÄ«á¹£ikÄ• , f. 1st s.)(manye â€• man I C. Ä€t.)(dattÄ• , f. 1st s.)(taiá¸¥, m. 3rd pl.)(jaá¸• ebhyaá¸¥, m. 4th pl.)(tena, n. 3rd s.)(eva*)(vÄ• *)(kim*)(nu*)(siddhatvam, n. 1st s.)(Ä• jÃ±Ä• -)(bhavet â€• bhÅ« I C. Opt.)(anyatra*)(mÄ• trÄ• t, n. 5th s.)(vÄ• c-)

3586.
(mahat-)(Ä• tmabhiá¸¥, m. 3rd pl.)(punaá¸¥*)(yaiá¸¥, m. 3rd pl.)(viniÅ›citam, n. 1st s.)(spaá¹£á¹-am, n. 1st s.)(yukta-arthatvam, n. 1st s.)(sva-)(uktiá¹£u, f. 7th pl.)(ca*)(Ä• tmanaá¸¥, m. 6th s.)(sÄ• marthyam, n. 1st s.)(pratyÄ• yana-)(tat-)

3587.
(asta-)(akhila-)(trÄ• sÄ• á¸¥, m. 1st pl. [bv. cpd.])(te, m. 1st pl.)(nadanti â€• nad I C. 3p pl.)(siá¹ƒha-)(nÄ• dam, m. 2nd s.)(vidhÄ• yinam, m. 2nd s.)(glÄ• ni-)(mada-)(matta-)(mÄ• taá¹…ga-)(kutÄ«rthya-)(evam*)

3588.
(bhiká¹£avaá¸¥, m. 1st pl. as vocative [sambuddhau])(mat-)(vacaá¸¥, n. 1st s.)(grÄ• hyam, n. 1st s.)(paá¹‡á¸• itaiá¸¥, m. 3rd pl.)(parÄ«ká¹£ya* â€• Ä«ká¹£)(tu*)(na*)(gauravÄ• t, n. 5th s.)(iva*)(suvará¹‡am, n. 1st s.)(tÄ• pÄ• t, m. 5th s.)(chedÄ• t, m. 5th s.)(nikaá¹£Ä• t, m. 5th s.)

3589.
(ca*)(ye, m. 1st s.)(brÄ• hmaá¹‡Ä• á¸¥, m. 1st pl.)(pÄ• ramÄ• rthikÄ• á¸¥, m. 1st pl.)(vÄ• hita-)(pÄ• patvÄ• t, n. 5th s.)(abhyasta-)(amala-)(nairÄ• tmyÄ• á¸¥, m. 1st pl [bv. cpd.])(te, m. 1st pl.)(Å›Ä• sane, n. 7th s.)(muneá¸¥, m. 6th s.)(eva*)

3590.
(tena, n. 3rd s.)(iha*)(eva*)(Å›ramaá¹‡aá¸¥, m. 1st s.)(parikÄ«rtyate â€• kÄ«rt Pass.)(Å›ramaá¹‡aiá¸¥, m. 3rd pl.)(tathÄ• *)(brÄ• hmaá¹‡aiá¸¥, m. 3rd pl.)(caturdhÄ• *)(hi*)(pravÄ• dÄ• á¸¥, m. 1st pl.)(para-)(Å›Å«nyÄ• á¸¥, m. 1st pl.)

3591.
(upapÄ• ditam, n. 1st s.)(iti*)(sÄ• dhanam, n. 1st s.)(iti*)(asti â€• as II C.)(kopi, m. 1st s.)(naraá¸¥, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)(Ä• di, n. 1st s.)(api*)(na*)(duá¹£á¹-am, n. 1st s.)(doá¹£a-)(nyÅ«natÄ• -)(pratijÃ±Ä• -)

3592.
(purÄ• *)(iti*)(hi*)(su-dhiyaá¸¥, m. 1st pl.)(saugatÄ• á¸¥, m. 1st pl.)(kurvanti â€• ká¹› VIII C. 3p pl.)(yatnam, m. 2nd s.)(sÄ• dhane, n. 7th s.)(parijÃ±Ä• na-)(niá¸¥Å›eá¹£a-)(artha-)(api*)(viphale, n. 7th s.)(Ä• dinÄ• , m. 3rd s.)

3593.
(tu*)(api*)(atra*)(iti*)(gÄ«tam, n. 1st s.)(jÃ±a-)(eka-)(deÅ›a-)(na*)(syÄ• t â€• as II C. Opt.)(bhÄ• á¹£itam, n. 1st s.)(sarva-jÃ±a-)(purÄ• *)(proktam, n. 1st s.)(iti*)(anvayÄ• t, m. 5th s.)(jÃ±Ä• na-)(sarva-)

3594.
(eva*)(yathÄ• *)(alpa-)(darÅ›anaá¸¥, m. 1st s. [bv. cpd.])(anubhÅ«ya*

â€• bhÅ«)(iá¹£á¹-a-)(Ä• dikÄ• n, m. 2nd pl.)(arthÄ• n, m. 2nd pl.)(Ä• ropya* â€• ruh [Caus.])(cetasi, n. 7th s.)(paÅ›cÄ• t*)(pravakti â€• vac II C.)(Ä• Å›rayÄ• n, m. 2nd pl.)(anubhava-)

3595.
(ca*)(na*)(tat-)(vacanam, n. 1st s.)(na*)(janma, n. 1st s. [bv. cpd.])(tasya, m. 6th s.)(jÃ±Ä• na-)(tat-)(vastu-)(syÄ• t â€• as II C. Opt.)(evam*)(vÄ• kyam, n. 1st s.)(sarva-jÃ±a-)(tu*)(bhidyate â€• bhid Pass.)(bhedÄ• t, m. 5th s.)(hetu-)

3596.
(gatam, n. 1st s.)(kÄ• raá¹‡atÄ• m, f. 2nd s.)(asya, n. 6th s.)(vijÃ±Ä• nam, n. 1st s.)(samasta-)(vastu-)(tu*)(nimittam, n. 1st s.)(tasya, n. 6th s.)(vijÃ±Ä• nam, n. 1st s.)(mÄ• tra-)(kiÃ±cit-)(artha-)

3597.
(nanu*)(asambhave, m. 7th s.)(vikalpa-)(kÄ«dá¹›Å›Ä«, f. 1st s.)(vivaká¹£Ä• , f. 1st s.)(tasya, m. 6th s.)(hi*)(prahÄ«á¹‡a-)(Ä• caraá¹‡atvÄ• t, n. 5th s.)(vartate â€• vá¹›t I C. Ä€t.)(na*)(vikalpaá¸¥, m. 1st s.)(asya, m. 6th s.)

3598.
(na*)(evam*)(hi*)(saá¹…kalpaá¸¥, m. 1st s.)(kliá¹£á¹-aá¸¥, m. 1st s.)(na*)(asti â€• as II C.)(tasya, m. 6th s.)(Ä• vá¹›tti-)(ká¹£ayÄ• t, m. 5th s.)(tu*)(anukÅ«laá¸¥, m. 1st s.)(jagat-)(hita-)(kuÅ›alaá¸¥, m. 1st s.)(kena, m. 3rd s.)(vÄ• ryate â€• vá¹› Caus. Pass.)

3599.
(ca*)(saá¸¥, m. 1st s.)(na*)(avasyati â€• syo IV C.)(tasya, m. 6th s.)(vikalpasya, m. 6th s.)(arthavattÄ• m, f. 2nd s.)(hi*)(vetti â€• vit II C.)(tam, m. 2nd s.)(nirÄ• lamabanam, m. 2nd s.)(hi*)(asau, m. 1st s.)(samaá¸¥, m. 1st s.)(mÄ• yÄ• -kÄ• ra-)

3600.
(yathÄ• *)(kaÅ›cit, m. 1st s.)(mÄ• yÄ• -kÄ• raá¸¥, m. 1st s.)(vetti â€• vit II C.)(cetaá¸¥, n. 2nd s.)(niÅ›cita-)(gocaram, n. 2nd s. [bv. cpd.])(Ä• di-)(aÅ›va-)(nirviá¹£ayam, n. 2nd s.)(tena, n. 3rd s.)(na*)(jÄ• yate â€• jan IV C. Ä€t.)(bhrÄ• ntaá¸¥, m. 1st s.)

3601.
(tu*)(dvi-jÄ• tinÄ• , m. 3rd s.)(iti-Ä• di, n. 1st s.)(Å›obhate â€• Å›ubh I C. Ä€t.)(kÄ«rtyamÄ• nam â€• kÄ«rt Pass., n. 1st s.)(Å›raddadhÄ• neá¹£u â€• dhÄ• III C. Ä€t.,

pl.)(na*)(proktam, n. 1st s.)(etat, n. 1st s.)(anurÅ«peá¹‡a, n. 3rd s.)(artha-)(praká¹›ta-)

3602.
(ca*)(praká¹›tam, n. 1st s.)(atra*)(hi*)(etat, n. 1st s.)(iti*)(tathÄ• -)(avyÄ• ptaá¸¥, m. 1st s.)(sarva-)(arthaiá¸¥, m. 3rd pl.)(na*)(Å›aktaá¸¥, m. 1st s.)(upadeÅ›ane, n. 7th s.)(ca*)(tatra*)(mahÄ• -dhiyaá¸¥, m. 1st pl. [bv. cpd.])(Ä• huá¸¥ â€• ah Perf. 3p pl.)

3603.
(cet*)(tasya, m. 6th s.)(syÄ• t â€• as II C. Opt.)(na*)(Å›aktiá¸¥, f. 1st s.)(upadeÅ›ane, n. 7th s.)(kim, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(tadÄ• *)(tataá¸¥*)(bhavadbhiá¸¥, m. 3rd pl.)(vaktavyam, n. 1st s.)(iti*)(bhavet â€• bhÅ« I C. Opt.)(na*)(Ä• gamaá¸¥, m. 1st s.)

3604.
(api*)(tatra*)(Ä• huá¸¥ â€• ah Perf. 3p pl.)(bhavet â€• bhÅ« I C. Opt.)(evam*)(tvayÄ• , 3rd s.)(dá¹›á¹£á¹-aá¸¥, m. 1st s.)(asau, m. 1st s.)(vadan â€• vad I C., m. 1st s.)(kim*)(yadi*)(codyate â€• cud Pass.)(idam, n. 1st s.)(aniá¹£á¹-am, n. 1st s.)(prasaá¹…ga-sÄ• dhanena, n. 3rd s.)

3605.
(cet*)(vaktá¹›tvam, n. 1st s.)(na*)(iá¹£yeta â€• iá¹£ Pass. Opt.)(bhavet â€• bhÅ« I C. Opt.)(na*)(upagamaá¸¥, m. 1st s.)(Ä• gama-)(tu*)(Ä• gama-)(praá¹‡Ä«ta-)(tat-)(iá¹£á¹-au, f. 7th s.)(tasya, m. 6th s.)(vaktá¹›tvam, n. 1st s.)(iá¹£yatÄ• m â€• iá¹£ Pass. Imperative 3p s.)

3606.
(yadi*)(evam*)(Ä«dá¹›Å›aá¸¥, m. 1st s.)(nyÄ• yaá¸¥, m. 1st s.)(prasiddhaá¸¥, m. 1st s.)(nyÄ• ya-vÄ• dinÄ• m, m. 6th pl.)(prasaá¹…ga-sÄ• dhane, n. 7th s.)(dharmaá¸¥, m. 1st s.)(mataá¸¥, m. 1st s.)(paraiá¸¥, m. 3rd pl.)(mÄ• trÄ• t, n. 5th s.)(Å›raddhÄ• -)

3607.
(ca*)(prasiddhatÄ• yÄ• m, f. 7th s.)(yukti-)(bhavet â€• bhÅ« I C. Opt.)(svatantram, n. 1st s.)(sÄ• dhanam, n. 1st s.)(ca*)(saá¸¥, m. 1st s.)(Ä• gamaá¸¥, m. 1st s.)(iá¹£á¹-aá¸¥, m. 1st s.)(pareá¹‡a, m. 3rd s.)(praá¹‡Ä«taá¸¥, m. 1st s.)(tat-)(Ä«dá¹›Å›aá¸¥, m. 1st s.)

3608.
(avedhataá¸¥* [-tas suff.])(sambhÄ• ra-)(deÅ›anÄ• á¸¥, f. 1st pl.)(tasya, m. 6th

s.)(puá¹ƒsaá¸¥, m. 6th s.)(niá¸¥saranti â€• sá¹› I C. 3p
pl.)(yathÄ• -kÄ• mam*)(api*)(kuá¸• ya-)(Ä• dibhyaá¸¥, m. 5th pl.)(cintÄ• -maá¹‡eá¸¥, m. 5th

3609.
(ataá¸¥*)(prapattyÄ• , f. 3rd s.)(Ä• dhipatya-)(saá¸¥, m. 1st s.)(abhidhÄ«yate â€• dhÄ•
Pass.)(praá¹‡etÄ• , m. 1st s.)(tasya, m. 6th s.)(vaktá¹›tvam, n. 1st s.)(prasajyate
â€• saÃ±j Pass.)(na*)(anugatam, n. 1st s.)(vikalpa-)

3610.
(tu*)(tasmÄ• t, n. 5th s.)(gaditam, n. 1st s.)(idam, n. 1st s.)(iti*)(vayam, 1st
pl.)(aÅ›raddadhÄ• nÄ• á¸¥ â€• dhÄ• III C. Ä€t., m. 1st pl.)(ye, m. 1st pl.)(prÄ• rthayÄ• mah
â€• arth X C. Ä€t. 1p pl.)(yuktÄ«á¸¥, f. 2nd pl.)(ajÄ• natÄ• â€• jÃ±Ä• IX C., m. 3rd
s.)(artham, m. 2nd s.)(prasaá¹…ga-)

3611.
(kuá¸• ya-)(Ä• di-)(niá¸¥sá¹›tÄ• nÄ• m, f. 6th pl.)(ca*)(kasmÄ• t, n. 5th
s.)(na*)(Ä• pta-)(upadiá¹£á¹-atÄ• , f. 1st s.)(tat-)(Ä• dhipatya-)(bhÄ• vena, m. 3rd
s.)(yadÄ• *)(tÄ• sÄ• m, f. 6th pl.)(pravarttanam, n. 1st s.)
Textual variant (Baudha BhÄ• ratÄ«): (kuá¹-ya-)

3612.
(ca*)(vivarjitÄ• á¸¥, f. 1st
pl.)(sambhinna-)(Ä• lÄ• pa-)(hiá¹ƒsÄ• -)(Ä• di-)(kutsita-)(artha-)(katham*)(tÄ• á¸¥, f. 1st
pl.)(syuá¸¥ â€• as II C. Opt. 3p pl.)(praá¹‡Ä«tÄ• á¸¥, f. 1st
pl.)(krÄ«á¸• Ä• -Å›Ä«la-)(piÅ›Ä• ca-)(Ä• di-)

3613.
(sambhinna-)(Ä• lÄ• pa-)(hiá¹ƒsÄ• -)(Ä• di-)(kutsita-)(artha-)(upadeÅ›anam, n. 1st
s.)(krÄ«á¸• Ä• -)(Å›Ä«la-)(piÅ›Ä• ca-)(Ä• di-)(kÄ• ryam, n. 1st s.)(tÄ• su, f. 7th
pl.)(na*)(vidyate â€• vid Pass.)

3614.
(matam, n. 1st s.)(saá¹ƒvÄ• di, n. 1st s.)(dvaya-)(pramÄ• á¹‡a-)(tat-)(akhile, m. 7th
s.)(viá¹£aye, m. 7th s.)(yasya, n. 6th s.)(na*)(api*)(aá¹‡Ä«yasÄ«, f. 1st s.)(bÄ• dhÄ• ,
f. 1st s.)(Ä«ká¹£yate â€• Ä«ká¹£ Pass.)(pramÄ• á¹‡Ä• bhyÄ• m, n. 3rd du.)

3615.
(ca*)(yat, n. 1st s.)(vibÄ• dhitam, n. 1st

s.)(pÅ«rva-)(apara-)(api*)(atyanta-)(paroká¹£e, m. 7th s.)(prayojakam, n. 1st s.)(sarva-)(puá¹ƒsÄ• m, m. 6th pl.)(utpattau, f. 7th s.)(guá¹‡a-)(karuá¹‡Ä• -)(Ä• di-)

3616.
(sarva-)(Ä• kÄ• ra-)(dhara-)(upetam, n. 1st s.)(sat-)(vá¹›tti-)(pratipÄ• dakam, n. 1st s.)(iha*)(amutra*)(ca*)(bhavyÄ• nÄ• m, m. 6th pl.)(vividha-)(abhyudaya-)(Ä• vaham, n. 1st s. [bv. cpd.])

3617.
(sarva-)(anuÅ›aya-)(sandoha-)(pratipaká¹£a-)(abhidhÄ• yakam, n. 1st s.)(nirvÄ• á¹‡a-)(nagara-)(dvÄ• ra-)(kapÄ• á¹-a-)(pura-)(bhedi, n. 1st s.)(ca*)

3618.
(cet*)(tat, n. 1st s.)(bhavet â€• bhÅ« I C. Opt.)(vacaá¸¥, n. 1st s.)(krÄ«á¸• ana-)(Å›Ä«lÄ• nÄ• m, m. 6th pl.)(vÄ• *)(raká¹£asÄ• m, m. 6th pl.)(te, m. 1st pl.)(eva*)(santu â€• as II C. Imperative 3p pl.)(sambuddhÄ• á¸¥, m. 1st pl.)(sthiteá¸¥, f. 5th s.)(sarva-)(tat-)(laká¹£aá¹‡a-)

3619.
(hi*)(ká¸·ptau, f. 7th s.)(antara-)(nÄ• man-)(vastu-)(rÅ«pam, n. 1st s.)(na*)(nivartate â€• vá¹›t I C. Ä€t.)(tu*)(kurvan â€• ká¹› VIII C., m. 1st s.)(saÃ±jÃ±Ä• m, f. 2nd s.)(aÅ›iá¹£á¹-a-)(viÅ›iá¹£á¹-e, m. 7th s.)(bhavet â€• bhÅ« I C. Opt.)(nindyaá¸¥, m. 1st s.)(satÄ• m, m. 6th pl.)

3620.
(kÄ• ma-)(mithyÄ• -)(samÄ• cÄ• ra-)(prÄ• á¹‡in-hiá¹ƒsÄ• -)(Ä• di-)(laká¹£aá¹‡Ä• á¸¥, f. 1st pl.)(a-sabhyÄ• á¸¥, f. 1st pl.)(tu*)(kriyÄ• á¸¥, f. 1st pl.)(yena, n. 3rd s.)(vacasÄ• , n. 3rd s.)(samprakÄ• Å›itÄ• á¸¥, f. 1st pl.)

3621.
(tat, n. 1st s.)(bhujaá¹…ga-)(piÅ›Ä• ca-)(Ä• di-)(praá¹‡Ä«tam, n. 1st s.)(iti*)(Å›aá¹…kyate â€• Å›aá¹…k Pass.)(tat-)(ceá¹£á¹-Ä• -)(abhiratÄ• nÄ• m, m. 6th pl.)(hi*)(tÄ• dá¹›k, n. 1st s.)(sambhÄ• vyate â€• bhÅ« Caus. Pass.)(vÄ• caá¸¥, n. 1st s.)

3622.
(yuga-pat*)(jÃ±Ä• nam, n. 1st s)(eka-)(dhiyÄ• , f. 3rd s.)(virodhinÄ• m, m. 6th pl.)(svabhÄ• vÄ• nÄ• m, m. 6th pl.)(Å›uci-)(aÅ›uci-)(Ä• di-)(dá¹›á¹£á¹-am, n. 1st s.)(hi*)(te, m. 1st pl.)(na*)(viruddhÄ• á¸¥, m. 1st pl.)(vidÄ• , f. 3rd s.)

3623.
(anyonya-)(parihÄ• reá¹‡a, m. 3rd s.)(sthita-)(laká¹£aá¹‡ataá¸¥* [-tas suff.])(athavÄ• *)(asaha-)(sthÄ• nÄ• t, n. 1st s.)(ekasmin, m. 7th s.)(teá¹£u, m. 7th pl.)(sambhavet â€• bhÅ« I C. Opt.)(virodhaá¸¥, m. 1st s.)
N.B.: read asahasthÄ• nÄ• t for asahasthÄ• naá¹ƒ.

3624.
(avabhÄ• sitvam, n. 1st s.)(eka-)(jÃ±Ä• na-)(tu*)(na*)(virodhitÄ• , f. 1st s.)(teá¹£u, m. 7th pl.)(saká¹›t-)(Ä«ká¹£aá¹‡Ä• t, n. 5th s.)(caká¹£uá¹£Ä• , n. 3rd s.)(Å›uci-)(aÅ›uci-)(ahi-)(Å›ikhin-)(Ä• deá¸¥, m. 6th s.)

3625.
(tu*)(yat, n. 1st s.)(vedanam, n. 1st s.)(bhede, m. 7th s.)(sukha-)(duá¸¥kha-)(Ä• di-)(asti â€• as II C.)(na*)(saká¹›t*)(tat, n. 1st s.)(jÃ±eyam, n. 1st s.)(asÄ• nnidhyÄ• t, n. 5th s.)(abhÄ• vÄ• t, m. 5th s.)(hetu-)(na*)(viruddhyate â€• rudh Pass.)

3626.
(yataá¸¥*)(bhedÄ• á¸¥, m. 1st pl.)(rÅ«pa-)(nÄ«la-)(pÄ«ta-)(avadhÄ• ta-)(Ä• di-)(virodhinaá¸¥ m. 1st pl.)(bhedena, m. 3rd s.)(deÅ›a-)(vÄ«ká¹£yante â€• Ä«ká¹£ Pass. 3p pl.)(yugapat*)

3627.
(hi*)(sarva-jÃ±aá¸¥, m. 1st s.)(prasÄ• dhitaá¸¥, m. 1st s.)(vyÄ• pta-)(eka-)(jÃ±Ä• na-)(ká¹£aá¹‡a-)(maá¹‡á¸• alaá¸¥, m. 1st s. [bv. cpd.])(niá¸¥Å›eá¹£a-)(jÃ±eya-)(tataá¸¥*)(kramaá¸¥, m. 1st s.)(Ä• Å›rÄ«yate â€• Å›ri Pass.)

3628.
(vÄ• *)(yat yat, n. 2nd s.)(icchati â€• iá¹£ I C.)(boddhum* â€• budh)(vetti â€• vid II C.)(tat tat, n. 2nd s.)(niyogataá¸¥* [-tas suff.])(evaá¹ƒ-vidhÄ• , f. 1st s.)(tasya, m. 1st s.)(Å›aktiá¸¥, f. 1st s.)(hi*)(asau, m. 1st s.)(prahÄ«á¹‡a-)(Ä• caraá¹‡aá¸¥, m. 1st s. [bv. cpd.])

3629.
(pratipadyate â€• pad IV C. Ä€t.)(yugapat*)(vÄ• *)(paripÄ• á¹-yÄ• , f. 3rd s.)(sva-)(icchayÄ• , f. 3rd s.)(ca*)(labdha-)(jÃ±Ä• naá¸¥, m. 1st s. [bv. cpd.])(sattvaá¸¥, m. 1st s.)(hi*)(prabhuá¸¥, m. 1st s.)(-?-)
N.B. saká¹£aá¹‡airhyÄ• dibhiá¸¥ not translated - meaning not understood.

3630.
(yadvÄ• *)(vetti â€• vid II C.)(sarvam, n. 2nd s.)(vijÃ±eyam, n. 2nd s.)(svabhÄ• vikam, n. 2nd s.)(catuá¸¥-)(satya-)(á¹£oá¸• aÅ›Ä• bhiá¸¥, n. 3rd pl.)(cittaiá¸¥, n. 3rd po.)(krameá¹‡a m. 3rd s.)(ataá¸¥*)(iti*)(sarva-vit, m. 1st s.)

3631.
(tatra*)(tÄ• dá¹›Å›i, n. 7th s.)(vijÃ±Ä• ne, n. 7th s.)(prabhoá¸¥, m. 6th s.)(bhavati â€• bhÅ« I C., n. 7th s.)(krameá¹‡a, m. 3rd s.)(na*)(api*)(mÄ• traá¸¥, m. 1st s.)(lava-)(apeká¹£yaá¸¥, m. 1st s.)(kim, n. 1st s.)(aá¹…ga*)(avadhiá¸¥, m. 1st s.)(Å›ata-)(abda-)

3632.
(yaá¸¥, m. 1st s.)(avabudhyate â€• budh IV C. Ä€t.)(sarvam, n. 2nd s.)(sva-)(avibhaktena, m. 3rd s.)(bhÄ• vena, m. 3rd s.)(saá¸¥, m. 1st s.)(avabudhyate â€• budh IV C. Ä€t.)(eva*)(sva-rÅ«pÄ• á¹‡i, n. 2nd pl.)(sarveá¹£Ä• m, m. 6 pl.)(bhÄ• vÄ• nÄ• m, m. 6th pl.)

3633.
(tat, n. 1st s.)(sva-laká¹£aá¹‡am, n. 1st s.)(vyÄ• vá¹›ttam, n. 1st s.)(sÄ• tmaka-)(aká¹£aá¹‡ika-)(Ä• dibhyaá¸¥, m. 5th pl.)(yat, n. 1st s.)(ucyate â€• vac Pass.)(iha*)(sÄ• mÄ• nyam, n. 1st s.)(nimittatvÄ• t, n. 5th s.)(Å›ama-)(utpreká¹£Ä• -)

3634.
(ca*)(vijÃ±Ä• nam, n. 1st s.)(yat, n. 1st s.)(grÄ• hakam, n. 1st s.)(tat-)(bhÄ• vi, n. 1st s.)(bala-)(bhÄ• vanÄ• -)(abhivyaktam, n. 1st s.)(yogin-Ä«Å›Ä• nÄ• m, m. 6th pl.)(tat, n. 1st s.)(gocaram, n. 1st s. [bv. cpd.])(sva-laká¹£aá¹‡a-)

3635.
(tasya, n. 6th s.)(sÄ• mÄ• nyam, n. 1st s.)(yat, n. 1st s.)(paraiá¸¥, m. 3rd pl.)(prakalpitam, n. 1st s.)(anirdeÅ›yam, n. 1st s.)(tattva-)(anyatva-)(Ä• di-)(na*)(grahaá¹‡am, n. 1st s.)(etena, n. 3rd s.)(yogin-)(cetasÄ• , n. 3rd s.)

3636.
(tat, n. 1st s.)(mÄ• nasam, n. 1st s.)(yogin-Ä«Å›vara-)(avikalpam, n. 1st s.)(avibhrÄ• ntam, n. 1st s.)(ca*)(grahe, m. 7th s.)(tat-)(prasajyate â€• saÃ±j Pass.)(Ä• krÄ• ntam, n. 1st s.)(vikalpa-)(vibhrama-)

3637.
(prakÄ«rtitam, n. 1st s.)(sÄ• mÄ• nyam, n. 1st s.)(yat, n. 1st s.)(Ä• tma, n. 1st s. [bv. cpd.])(vikalpa-)(avÄ• cyam, n. 1st s.)(rÅ«pam, n. 1st s. [bv. cpd.])(nitya-)(anugati-)(tat, n. 1st s.)(nÄ«rÅ«pam, n. 1st s.)

3638.
(saá¸¥, m. 1st s.)(apadiÅ›yate â€• diÅ› Pass.)(sarva-jÃ±aá¸¥, m. 1st s.)(yaá¸¥, m. 1st s.)(jÄ• nÄ• ti â€• jÃ±Ä• IX C.)(sakalam, n. 2nd s.)(karma, n. 2nd s.)(sahetu, n. 2nd s.)(alaukikena, n. 3rd s.)(jÃ±Ä• nena, n. 3rd s.)(jena, n. 3rd s.)(samÄ• dhi-)

3639.
(sattÄ• , f. 1st s.)(tasya, m. 6th s.)(purastÄ• t*)(anumÄ• nena, n. 3rd s.)(asti â€• as II C.)(tat, n. 1st s.)(pramÄ• á¹‡am, n. 1st s.)(asya, m. 6th s.)(sat-bhÄ• ve, m. 1st s.)(iti*)(tÄ• dá¹›Å›aá¸¥, m. 1st s.)(asti â€• as II C.)

3640.
(yugapat*)(vÄ• *)(paripÄ• á¹-yÄ• , f. 3rd s.)(jÃ±Ä• nam, n. 1st s.)(kÄ• ryÄ• t, n. 5th s.)(prakÄ• Å›itÄ• t, n. 5th s.)(yadÄ• *)(kurute â€• ká¹› VIII C. Ä€t.)(deÅ›anÄ• m, f. 2nd s.)(tasya, m. 6th s.)(asti â€• as II C.)(sÄ• marthyam, n. 1st s.)(api*)

3641.
(yasya, m. 6th s.)(iyam, f. 1st s.)(deÅ›anÄ• , f. 1st s.)(amalÄ• , f. 1st s.)(nairÄ• tmyÄ• , f. 1st s. [bv. cpd.])(dharma-)(su-abhyasta-)(sÄ• dhitÄ• , f. 1st s.)(sarva-)(Å›Ä• streá¹‡a, n. 3rd s.)(abÄ• dhitÄ• , f. 1st s.)(sarvaiá¸¥, n. 3rd pl.)(mÄ• naiá¸¥, n. 3rd pl.)

3642.
(jÃ±Ä• nÄ• , f. 1st s. [bv. cpd.])(anucita-)(saá¹ƒsÄ• rin-)(agocaraá¸¥, m. 1st s.)(keÅ›ava-)(Ä• deá¸¥, m. 6th s.)(ca*)(yÄ• , f. 1st s.)(arcyate â€• arc Pass.)(Å›irobhiá¸¥, n. 3rd pl.)(manÄ«á¹£ibhiá¸¥, m. 3rd pl.)(atÄ«va*)(bhaktyÄ• , f. 3rd s.)

3643.
(vidhÄ• yinÄ«, f. 1st s.)(bhaá¹…ga-)(samasta-)(varga-)(arÄ• ti-)(durita-)(kÄ• raá¹‡am, n. 1st s.)(niá¹£patti-)(citra-)(abhyudaya-)(prÄ• pti-)(nirvÄ• á¹‡a-)

3644.
(labdha-)(asÄ• dhÄ• raá¹‡a-)(upÄ• yaá¸¥, m. 1st s. [bv. cpd.])(vilaká¹£aá¹‡aá¸¥, m. 1st

s.)(aÅ›eá¹£a-)(puá¹ƒsÄ• m, m. 6th pl.)(saá¸¥, m. 1st s.)(ekaá¸¥, m. 1st s.)(sarva-vit, m. 1st s.)(nÄ• thaá¸¥, m. 1st s.)(iti*)(etat, n. 1st s.)(sa-pramÄ• á¹‡akam, n. 1st s.)

3645.
(ittham*)(ca*)(yadÄ• *)(upapadyate â€• pad IV C. Ä€t.)(eva*)(kaÅ›cit, m. 1st s.)(sarva-jÃ±aá¸¥, m. 1st s.)(tadÄ• *)(pauruá¹£eyam, n. 1st s.)(vacaá¸¥, n. 1st s.)(hetuá¸¥, m. 1st s.)(adhigame, m. 7th s.)(dharma-)(Ä• di-)

3646.
(tu*)(cintÄ• , f. 1st s.)(nirÄ• kÄ• ra-)(Ä• di-)(na*)(upayujyate â€• yuj Pass.)(sarva-jÃ±e, m. 7th s.)(hi*)(yathÄ• *)(bhavatÄ• m, m. 6th pl.)(jÃ±Ä• nam, n. 1st s.)(kvacit*)(arthe, m. 7th s.)(tathÄ• *)(param, n. 1st s.)

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

sÄ• sanavaá¹ƒsappadÄ«pikÄ•

buddhaá¹ƒ \Be 1/ sumÄ• lÄ« dvipaduttamo tamo,

hantvÄ• na bodhesidha paá¹…kajaá¹ƒ kajaá¹ƒ.

maggaggaselamhi suÃ±aá¹-á¹-hito á¹-hito,

so maá¹ƒ ciraá¹ƒ pÄ• tu sukhaá¹ƒ sadÄ• sadÄ• ||

sÄ«haá¸·addÄ«patoyeva,

Ä• gatehi disantare.

bhikkhÅ«hi yÄ• cito kassaá¹ƒ,

sÄ• snavaá¹ƒsappadÄ«pikaá¹ƒ ||

kÄ• maÃ±ca porÄ• á¹‡ehi yÄ• ,

sÄ• snavaá¹ƒsappadipikÄ• .

vitthÄ• ra vÄ• canÄ• maggÄ• ,

viracitÄ• vinicchayÄ• ||

sÄ• \Be 2/ pana mrammasÄ• sÄ• ya,

katattÄ• yeva etesaá¹ƒ.

dÄ«pantaranivÄ• sinaá¹ƒ,

vahÄ• ti suá¹-á¹-hunÄ• tthaá¹ƒ ||

tasmÄ• hi mÅ«labhÄ• sÄ• ya,

karissÄ• mi ahaá¹ƒ have.

saá¹ƒsanditvÄ• na ganthehi,

taá¹ƒ sallakkhentu sÄ• dhavoti ||

tatrÄ• yaá¹ƒmÄ• tikÄ• ---

1. navaá¹-á¹-hÄ• nÄ• gatasÄ• sanavaá¹ƒsakathÄ• maggo,

2. sÄ«haá¸·adÄ«pikasÄ• sanavaá¹ƒsakathÄ• maggo,

3. suvaá¹‡á¹‡abhÅ«misÄ• sanavaá¹ƒsakathÄ• maggo,

4. yonakaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo,

5. vanavÄ• sÄ«raá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo,

6. aparantaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo,

7. kasmÄ«ragandhÄ• raraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo,

8. mahiá¹ƒsakaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo,

9. mahÄ• raá¹-á¹-hasÄ• sanavaá¹ƒsavathÄ• maggo,

10. cinaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggocÄ• ti.

1. navaá¹-á¹-hÄ• nÄ• gatasÄ• sanavaá¹ƒsakathÄ• maggo

<1> tattha ca navaá¹-á¹-hÄ• nÄ• gatasÄ• sanavaá¹ƒsakathÄ• maggo evaá¹ƒ veditabbo. am
sammÄ• sambuddho veneyyÄ• naá¹ƒ hitatthÄ• ya hatthagataá¹ƒ sukhaá¹ƒ anÄ• diyitvÄ• d
pÄ• damÅ«le byÄ• karaá¹‡aá¹ƒ nÄ• ma maÃ±jÅ«saka pupphaá¹ƒ pilandhitvÄ• kappasatas
yÄ• ni anekÄ• su jÄ• tÄ«su attano khedaá¹ƒ anapekkhitvÄ• samatiá¹ƒsapÄ• ramiyo \Be 3/
vessantarattabhÄ• vato cavitvÄ• tusitapure devasukhaá¹ƒ anubhavi.

tadÄ• devehi uyyojiyamÄ• no hutvÄ• kapilavatthumhi hosamataraÃ±Ã±Ä• pabhuti asamb
suddho dhanassanÄ• ma mahÄ• raÃ±Ã±o aggamahesiyÄ• asambhinnÄ• ttiyavaá¹ƒ sikÄ• y

Ä• sÄ• á¸·imÄ• sassa puá¹‡á¹‡amiyaá¹ƒ guruvÄ• re paá¹-isandhiá¹ƒ gahetvÄ• asamÄ• sac
puá¹‡á¹‡amiyaá¹ƒ sukkavÄ• re vijÄ• yitvÄ• soá¸·asavassikakÄ• le rajjasampattiá¹ƒ patvÄ•
atikkamitvÄ• maá¹…galauyyÄ• naá¹ƒ nikkhamanakÄ• le devehi dassitÄ• ni cattÄ• ri nimittÄ
Ä• pajjitvÄ• mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anomÄ• yanÄ• ma nadiyÄ• tÄ«re bha
kesÄ• ni chinditvÄ• devadattiyakÄ• sÄ• vaá¹ƒ paá¹-icchÄ• detvÄ• ne raÃ±jarÄ• yanÄ• ma
puá¹‡á¹‡amiyaá¹ƒ paccÅ«sakÄ• le sujÄ• tÄ• yanÄ• ma seá¹-á¹-hidhÄ«tÄ• ya dinnaá¹ƒ pÄ•
ekÅ«napaá¹‡á¹‡Ä• savÄ• rena paribhuÃ±jitvÄ• purimikÄ• naá¹ƒ sammÄ• sambuddhÄ• naa
nadiyaá¹ƒ otÄ• retvÄ• mahÄ• bodhimaá¹‡á¸• aá¹ƒ upasaá¹…kamitvÄ• aparÄ• jitapallaá¹…
sÄ• rato paá¹-á¹-hÄ• ya attÄ• naá¹ƒ chÄ• yÄ• viya anuyantÄ• naá¹ƒ anekasatakilesaverÄ«
maggasatthehi chinditvÄ• tilokaggamahÄ• dhammarÄ• jattaá¹ƒ patvÄ• paÃ±catÄ• lÄ«sava
tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattijÄ• laá¹ƒ patthÄ• retvÄ• desanA
dhammaá¹ƒ desetvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi. patiá¹-á¹-hÄ• petvÄ• ca pana asÄ«t
vijjotayitvÄ• nibbÄ• yanappa dÄ• pajÄ• laá¹ƒ viya anupÄ• disesanibbÄ• nadhÄ• tuyÄ• pari
nÄ• ma tÄ«su lokesu atimamÄ• yitabbo esa, atigarukÄ• tabbo esa, atibhÄ• yitabbo esÄ• ti v
bhagavantaá¹ƒyeva tÄ• va tilokaggapuggalaá¹ƒ Ä• dÄ• ya \Be 4/ gacchati, kiá¹ƒmaá¹…gaá¹
ahovataacchariyÄ• saá¹…khÄ• radhammoti. honti cettha ---

maccudhammo ca nÄ• mesa,

nillajjo ca anottappÄ«.

tilokaggaá¹ƒva Ä• dÄ• ya,

gacchÄ« pageva aÃ±Ã±esu ||

yathÄ• goghÄ• tako coro,

mÄ• retuá¹ƒyeva Ä• rabhi.

goá¹‡aá¹ƒ laddhÄ• na lokamhi,

payojanaá¹ƒva ettakaá¹ƒ ||

tatheva maccurÄ• jÄ• ca,

hindagÅ«naá¹ƒ guá¹‡aá¹ƒ idha.

na vijÄ• nÄ• ti eso hi,

mÄ• retuá¹ƒyeva Ä• rabhÄ«ti ||

sattÄ• haparinibbute ca bhagavati Ä• yasmÄ• mahÄ• kassapo tiyaá¸• á¸• hasatÄ• dhikehi
saddhi pÄ• vÄ• to kusÄ«nÄ• rÄ• yaá¹ƒ Ä• gacchanto antarÄ• magge bhagavÄ• sammÄ• s
avÄ«tasoka bhikkhÅ« rodante disvÄ• vuddhapabbajito subhaddÄ• nÄ• ma bhikkhu evaá¹ƒ
paridevittha, natthettha socitabbonÄ• makoci, pubbe mayaá¹ƒ bhavÄ• ma samaá¹‡ena ge,
idaá¹ƒ karotha idaá¹ƒ tumhÄ• kaá¹ƒ kappati, mÄ• idaá¹ƒ karittha na idaá¹ƒ tumhÄ• kaá¹ƒ k
iá¹‡asÄ• dhikena dÄ• soti, idÄ• ni pana mayaá¹ƒ yaá¹ƒ yaá¹ƒ icchÄ• ma, taá¹ƒ taá¹ƒ sakkÄ
pana na icchÄ• ma, taá¹ƒ taá¹ƒ sakkÄ• akÄ• tunti. taá¹ƒ sutvÄ• Ä«disaá¹ƒ pana verÄ«pug
sammÄ• sambuddhassa bhagavato sÄ• sanaá¹ƒ khippaá¹ƒ antaradhÄ• reyya, idÄ• ni suva
saá¹ƒvijjamÄ• no \Be 5/yeva dukkhena nipphÄ• dite sÄ• sane mahÄ• bhayaá¹ƒ uppajji ca,
Ä«disaá¹ƒ puggalaá¹ƒ sahÄ• yaá¹ƒ labhitvÄ• vuddhimÄ• pajjanto hÄ• petuá¹ƒ sakkuá¹‡ey
patvÄ• dhammasaá¹ƒvegaá¹ƒ labhitvÄ• imaá¹ƒ bhikkhuá¹ƒ idheva setavatthaá¹ƒ nivÄ• sÄ
vikiritvÄ• bahiddhÄ• karissÄ• mÄ«ti cintesi.

tadÄ• Ä• yasmato mahÄ• kassapattherassa etadahosi, --- idÄ• ni samaá¹‡assa gotamass
saá¹ƒvijjamÄ• naá¹ƒyeva parisÄ• vivÄ• daá¹ƒ karontÄ«ti manussÄ• upavadissantiti. tato p
vÅ«pasametvÄ• khamitvÄ• sammÄ• sambuddho bhagavÄ• parinibbÄ• yamÄ• nopi tena
tena desitassa dhammassa thiraá¹ƒ patiá¹-á¹-hÄ• panatthÄ• ya saá¹…gÄ• yiyamÄ• naá¹ƒ Ä
na antaradhÄ• yissati, ciraá¹ƒ á¹-hassati yevÄ• ti manasikaritvÄ• bhagavato dinnapaá¹ƒsu
dhammÄ• nuggahaá¹ƒ anussaritvÄ• bhagavato parinibbÄ• nato tatiye mÄ• se Ä• sÄ• á¸·im
divase rÄ• jagahe sattapaá¹‡á¹‡iguhÄ• yaá¹ƒ Ä• jÄ• tasattuá¹ƒnÄ• ma rÄ• jÄ• naá¹ƒ nissÄ
saddhiá¹ƒ sattamÄ• sehi paá¹-hamaá¹ƒ saá¹…gÄ• yanaá¹ƒ akÄ• si.

tadÄ• aá¹-á¹-hacattÄ• lÄ«sÄ• dhikasatakaliyugaá¹ƒ anavasesato apanetvÄ• kaliyugena s
á¹-hapesi. yadÄ• pana ajÄ• tasattu raÃ±Ã±o rajjaá¹ƒ patvÄ• aá¹-á¹-havassÄ• ni ahesuá¹ƒ,
taá¹…kosaá¹…gatvapure jambudÄ«padhajassanÄ• ma raÃ±Ã±o rajjaá¹ƒ patvÄ• atirekapa

imissaÃ±ca paá¹-hamasaá¹…gÄ«tiyaá¹ƒ Ä• yasmÄ• mahÄ• kassapo Ä• yasmÄ• upÄ• li
cÄ• ti evamÄ• dayo paÃ±casatappamÄ• á¹‡Ä• mahÄ• therÄ• paá¹-hamaá¹ƒ saá¹…gÄ• yi
evaá¹ƒ \Be 6/ subhaddassa duá¹-á¹-hapabbajitassa duá¹-á¹-havacanaá¹ƒ sÄ• sanassa anu
ahosi. subhaddo ca nÄ• ma duá¹-á¹-hapabbajito Ä• tumÄ• nagaravÄ• sÄ« ahosi kappakak
Ä• tumÄ• nagaraá¹ƒ gacchati, tadÄ• atteno putte dve sÄ• maá¹‡ere kappakakammaá¹ƒ kÄ
taá¹‡á¸• ulatelÄ• dÄ«hi vatthÅ«hi yÄ• guá¹ƒ pacitvÄ• sasaá¹…ghassa buddhassa adÄ• si.
appaá¹-iggahetvÄ• kÄ• raá¹‡aá¹ƒ pucchitvÄ• vigarahitvÄ• akappiyasamÄ• dÄ• nadukkaá
bhikkhussa khuradhÄ• raá¹‡adukkaá¹-Ä• pattiÃ±ca paÃ±Ã±Ä• pesi. taá¹ƒ kÄ• raá¹‡aá¹ƒ pa
sÄ• sanaá¹ƒ viddhaá¹ƒsitukÄ• matÄ• ya tattakaayoguá¸·aá¹ƒ gilitvÄ• uggÄ«ranto viya Ä«di

vadÄ«ti.

ajÄ• tasatturÄ• jÄ• ca tumhÄ• kaá¹ƒ dhammacakkaá¹ƒ hotu, mama Ä• á¹‡Ä• cakkaá¹ƒ pa
hutvÄ• saá¹…gÄ• yantÅ«ti anuggahesi. tenesa paá¹-hamaá¹ƒ sÄ• sanÄ• nuggaho rÄ• jÄ•
mahÄ• kassapÄ• dÄ«naÃ±ca arahantÄ• naá¹ƒ paÃ±casatÄ• naá¹ƒ sisÄ• paramparÄ• anek
vÄ«tivattÄ• . yamettha ito paraá¹ƒ vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena ve
mahÄ• therÄ• saá¹…gÄ• yitvÄ• parinibbÄ• yiá¹ƒsÅ«ti. honti cettha ---

iddhimanto ca ye therÄ• ,

paá¹-hamassaá¹…gÄ«tiá¹ƒ katvÄ• .

sÄ• sanaá¹ƒ paggahitvÄ• na,

maccÅ«vasaá¹ƒva sampattÄ• ||

kiÃ±cÄ• pi iddhiyo santi,

tathÄ• pi tÄ• jahitvÄ• na.

nibbÄ• yiá¹ƒsu vasaá¹ƒ maccu,

patvÄ• te chinnapakkhÄ• va ||

kÄ• \Be 7/ kathÄ• va ca amhÄ• kaá¹ƒ,

amhÄ• kaá¹ƒ gahaá¹‡e pana.

maccuno natthi sÄ• ro ca,

evaá¹ƒ dhÄ• reyya paá¹‡á¸• itoti ||

ayaá¹ƒ paá¹-hamasaá¹…gÄ«tikathÄ• saá¹…khepo.

tato paraá¹ƒ vassasataá¹ƒ tesaá¹ƒ sissaparamparÄ• sÄ• sanaá¹ƒ dhÄ• retvÄ• Ä• gamaá¹
gacchantesu rattidivesu vassasataparinibbute bhagavati vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ«
siá¹…giloá¹‡akappÄ• , kappati dvaá¹…gulakappo, kappati gÄ• mantarakappo, kappati Ä• vÄ
anumatikappo, kappati Ä• ciá¹‡á¹‡akappo, kappati Ä• mathitakappo, kappati jaá¸·ogiá¹ƒ pÄ

adasakaá¹ƒ nisÄ«danaá¹ƒ, kappati jÄ• tarÅ«parajatanti imÄ• ni dasavatthÅ«ni dÄ«pesuá¹ƒ.

tesaá¹ƒ susunÄ• gaputto kÄ• á¸·Ä• sokonÄ• ma rÄ• jÄ• pakkho ahosi. tena kho pana sam
kÄ• kaá¹‡á¸• akaputto vajjÄ«su cÄ• rikaá¹ƒ caramÄ• no vesÄ• likÄ• kira vajjiputtakÄ• bhik
dasavatthÅ«ni dipentÄ«ti sutvÄ• na kho panetaá¹ƒ ppatirÅ«paá¹ƒ, yvÄ• haá¹ƒ dasabalassa
appossukko bhaveyyaá¹ƒ, sandhÄ• haá¹ƒ adhammavÄ• dino niggahetvÄ• dhammaá¹ƒ dÄ«
vesÄ• lÄ«, tadavasari. tadÄ• Ä• yasmÄ• mahÄ• yaso revatasabbakÄ• miÄ• dÄ«hi sattasa
saá¹…gÄ• yissÄ• mÄ«ti vesÄ• liyaá¹ƒ vÄ• lukÄ• rÄ• maá¹ƒ Ä• gacchi. vajjiputtakÄ• ca bhik
kÄ• á¸·Ä• sokaá¹ƒnÄ• ma rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• mayaá¹ƒ kho mahÄ• rÄ• ja im
gandhakuá¹-iá¹ƒ rakkhitvÄ• vassÄ• ma, idÄ• ni mahÄ• rÄ• ja adhammavÄ• dino aÃ±Ã±e b
viddhaá¹ƒsitukÄ• mÄ• Ä• gatÄ• ti Ä• rocesuá¹ƒ. kÄ• á¸·Ä• soko \Be 8/ ca mahÄ• rÄ• jÄ• Ä
appavisanatthÄ• ya nivÄ• rethÄ• ti amacce pesesi. amaccÄ• ca nivÄ• retuá¹ƒ gacchantÄ•
bhikkhÅ« na passanti. tadaheva ca rattibhÄ• ge kÄ• á¸·Ä• sokamahÄ• rÄ• jÄ• lohakumbhÄ
supinaá¹ƒ passi. tassa raÃ±Ã±o bhagini nandÄ• nÄ• ma therÄ« Ä• kÄ• sena Ä• gacchanti c
niggaá¹‡hitvÄ• adhammavÄ• dÄ«naá¹ƒ bhikkhÅ«naá¹ƒ paggahaá¹‡e dosabahulataá¹ƒ pak
paggahaá¹‡atthÄ• ya ovÄ• daá¹ƒ akÄ• si.

kÄ• á¸·Ä• sokarÄ• jÄ• ca saá¹ƒvegappatto hutvÄ• Ä• yasmantÄ• naá¹ƒ mahÄ• yasattherÄ
ajÄ• tasatturÄ• jÄ• viya saá¹…gÄ• yane paggahaá¹ƒ akÄ• si.

mahÄ• yasattherÄ• dayo ca kÄ• á¸·Ä• sokaá¹ƒ rÄ• jÄ• naá¹ƒ nissÄ• ya vÄ• lukÄ• rÄ• me v
pakÄ• sitÄ• ni adhammavatthÅ«ni bhinditvÄ• aá¹-á¹-hati mÄ• sehi dutiyasaá¹…gÄ• yanaá¹

tadÄ• ca majjhimadese pÄ• taliputtanagare susunÄ• garaÃ±Ã±o puttabhÅ«tassa kÄ• á¸·Ä
patvÄ• dasavassÄ• ni ahesuá¹ƒ. parammaraá¹-á¹-he pana sirikhettanagare dvattagoá¹…ka
abhisittakÄ• lato pure ekavassaá¹ƒ ahosi. jinasÄ• sanaá¹ƒ pana vassasataá¹ƒ ahosi.

imissaÃ±ca dutiyasaá¹…gÄ«tiyaá¹ƒ mahÄ• yasa revata sabbakÄ• mippamukhÄ• sattasata
dutiyaá¹ƒ saá¹…khÄ• yitvÄ• dutiyaá¹ƒ sÄ• sanaá¹ƒ paggahesuá¹ƒ.

Ä• yasmÄ• mahÄ• yasattherocanÄ• ma paÃ±cahi etadaggaá¸·Ä• ne hi bhagavatÄ• thomi
saddhivihÄ• riko ahosi. vajjiputtakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ adhammavatthudÄ«panaá¹ƒ duti
kÄ• raá¹‡ameva. kÄ• á¸·Ä• sokarÄ• jÄ• ca pageva adhammavÄ• dÄ«bhikkhÅ«naá¹ƒ sahÄ•
dhammavÄ• dibhikkhÅ«naá¹ƒ sahÄ• yo \Be 9/ hutvÄ• anuggahaá¹ƒ akÄ• si. tasmÄ• dutiya
veditabbo.

dutiyasaá¹…gÄ«tiyaá¹ƒ pana mahÄ• yasatthera revata sabbakÄ• mippamukhÄ• naá¹ƒ satt
sissaparamparÄ• anekÄ• honti, gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . yamettha ito paraá¹ƒ vatta

aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena veditabbaá¹ƒ. te pana mahÄ• therÄ• dutiyaá¹ƒ saá¹…g
parinibbÄ• yiá¹ƒsÅ«ti. honti cettha ---

buddhimanto ca ye therÄ• ,

dutiyassaá¹…gitiá¹ƒ katvÄ• .

sÄ• sanaá¹ƒ paggahitvÄ• na,

maccÅ«vasaá¹ƒva sampattÄ• ||

iddhimantopi ye therÄ• ,

maccuno tÄ• va vasaá¹ƒ gamuá¹ƒ.

kathaá¹ƒyeva mayaá¹ƒ muttÄ• ,

tato Ä• raka muccanÄ• ti.

ayaá¹ƒ dutiyasaá¹…gÄ«tikathÄ• saá¹…khepo.

tato paraá¹ƒ aá¹-á¹-hatiá¹ƒsÄ• dhikÄ• ni dvevassasatÄ• ni sammÄ• sabbuddhassa bhagav
ahosi nirabbudaá¹ƒ. aá¹-á¹-hatiá¹ƒsÄ• dhike pana dvivassasate sampatte pÄ• á¹-aliputta na
siridhammÄ• sokassanÄ• ma raÃ±Ã±o kÄ• le nigrodhasÄ• maá¹‡eraá¹ƒ paá¹-icca buddhas
bhikkhusaá¹…ghassa lÄ• bhasakkÄ• raá¹ƒ bÄ• hullaá¹ƒ ahosi. tadÄ• saá¹-á¹-hisahassama
lÄ• bhasakkÄ• raá¹ƒ apekkhitvÄ• apabbajitÄ• pi pabbajitÄ• viya hutvÄ• upÄ• sathapavÄ• r
seyyathÄ• pinÄ• ma haá¹ƒsÄ• naá¹ƒ majjhe bakÄ• , yathÄ• ca gunnaá¹ƒ majjhe gavajÄ• , y
majjhe gadrabhÄ• ti.

tadÄ• bhikkhusaá¹…gho idÄ• ni aparisuddhÄ• parisÄ• ti manasi karitvÄ• uposathaá¹ƒ na
hutvÄ• sattavassÄ• ni uposathapavÄ• raá¹‡Ä• ni chijjanti. siridhammÄ• so ko ca rÄ• jÄ• ta
adhikaraá¹‡aá¹ƒ vÅ«pasamehi uposathaá¹ƒ kÄ• rÄ• pehÄ«ti ekaá¹ƒ amaccaá¹ƒ pesesi. am
akattukÄ• me kiá¹ƒ karissÄ• mÄ«ti rÄ• jÄ• naá¹ƒ paá¹-ipucchituá¹ƒ avisahatÄ• ya sayaá¹ƒ r
mÅ«á¸·ena manthetvÄ• sace bhikkhusaá¹…gho uposathaá¹ƒ na kareyya, bhikkhusaá¹…gh
mahÄ• rÄ• jÄ• ti sayaá¹ƒ mÅ«á¸·o hutvÄ• mÅ«á¸·assa santikÄ• mÅ«á¸·avacanaá¹ƒ sutvÄ•
uposathaá¹ƒ akattukÄ• maá¹ƒ bhikkhusaá¹…ghaá¹ƒ ghÄ• tesi.

rÄ• jÄ• ca taá¹ƒ sutvÄ• ayaá¹ƒ bÄ• lo mayÄ• anÄ• á¹‡attova hutvÄ• Ä«disaá¹ƒ luddakan

pÄ• pakammato muccissÄ• mivÄ• mÄ• vÄ• ti dvaá¸·akajÄ• to hutvÄ• mahÄ• moggaliputta
patisotato Ä• netvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ theraá¹ƒ pucchi. thero ca dÄ«pakatittirajÄ• takena
pÄ• pakammato mocessasiti vissajjesi, sattÄ• hampi titthiyÄ• naá¹ƒ vÄ• daá¹ƒ siridhammÄ•
vÄ• dena vÄ• daá¹ƒ tulayitvÄ• saá¹-á¹-hisahassamatte titthiye sÄ• sanabÄ• hiraá¹ƒ akÄ• si
akÄ• si. bhagavatÄ• vuttaniyÄ• meneva kathÄ• vatthuÃ±ca bhikkhusaá¹…ghamajjhe byÄ•
sahassamattÄ• mahÄ• therÄ• navahi mÄ• sehi saá¹…gÄ• yiá¹ƒsuá¹ƒ.

tadÄ• majjhimadese pÄ• á¹-aliputtanagare siridhammÄ• sokaraÃ±Ã±o rajjaá¹ƒ patvÄ• aá¹
ahesuá¹ƒ. marammaraá¹-á¹-he pana sirikhettanagare ramboá¹…kassanÄ• ma raÃ±Ã±o rajja
ahesunti.

imissaÃ±ca tatiyasaá¹…gÄ«tiyaá¹ƒ mahÄ• moggaliputtatissattheronÄ• ma dutiyasaá¹…gÄ•
kaá¹ƒ gantvÄ• sÄ• sanassa paggahaá¹‡atthaá¹ƒ tissanÄ• ma mahÄ• brahmÄ• naá¹ƒ Ä• yÄ
idha moggaliyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ• kucchimhi nibbattasatto.

lÄ• bhasakkÄ• raá¹ƒ apekkhitvÄ• saá¹-á¹-hisahassamatÄ• naá¹ƒ titthiyÄ• naá¹ƒ samaá¹‡Ä
uposathapavÄ• raá¹‡Ä• dÄ«su kammesu pavesanaá¹ƒ parisÄ• ya asuddhattÄ• sattavassÄ
sÄ• sanassa paggahaá¹‡e kÄ• raá¹‡ameva. mahÄ• moggaliputtatissa majjhantika mahÄ• re
tatiyaá¹ƒ saá¹…gÄ• yitvÄ• tatiyaá¹ƒ sÄ• sanaá¹ƒ paggahesuá¹ƒ.

siridhammÄ• sokarÄ• jÄ• ca titthiyÄ• naá¹ƒ vÄ• daá¹ƒ sallakkhetvÄ• titthiye bahisÄ• sana
paggaho rÄ• jÄ• ti veditabbo. mahÄ• moggaliputtatissa majjhintika mahÄ• revappamukhÄ•
mahÄ• therÄ• naá¹ƒ sissaparamparÄ• anekÄ• honti, gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . yame
taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena veditabbaá¹ƒ. te pana mahÄ• therÄ• tatiyaá¹ƒ saá
parinibbÄ• yiá¹ƒsÅ«ti. honti cettha ---

mahiddhikÄ• pi ye therÄ• ,

saá¹…gÄ• yitvÄ• na sÄ• sane.

maccÅ«vasaá¹ƒva gacchiá¹ƒsu,

abbhagabbhaá¹ƒva bhÄ• karo ||

yathÄ• \Be 12/ eteca gacchanti,

tathÄ• mayampi gacchÄ• ma.

konÄ• ma maccunÄ• mucce,

maccÅ«parÄ• yanÄ• sattÄ• ||

tasmÄ• hi paá¹‡á¸• ito poso,

nibbÄ• naá¹ƒ pana accutaá¹ƒ.

tasseva sacchikatthÄ• ya,

puÃ±Ã±aá¹ƒ kareyya sabbadÄ• ti ||

ayaá¹ƒ tatiyasaá¹…gÄ«tikathÄ• saá¹…khepo.

tato paraá¹ƒ kattha sammÄ• sambuddhassa bhagavato sÄ• sanaá¹ƒ suá¹-á¹-hu patiá¹-á¹-ha
mahÄ• moggaliputtatissatthero paccantadese jinasÄ• sanassa suppatiá¹-á¹-hiyamÄ• nabhÄ
navaá¹-á¹-hÄ• nÄ• ni jinasÄ• sanassa patiá¹-á¹-hÄ• panatthÄ• ya visuá¹ƒ visuá¹ƒ mahÄ• the
mahÄ• mahindattheraá¹ƒ sÄ«haá¸·adÄ«paá¹ƒ pesesi-tvaá¹ƒ etaá¹ƒ dÄ«paá¹ƒ gantvÄ• tatth
patiá¹-á¹-hapehÄ«ti, soá¹‡attheraá¹ƒ uttarattheraÃ±casuvaá¹‡á¹‡abhÅ«miá¹ƒ, mahÄ• rakkh
yonakalokaá¹ƒ, rakkhitattheraá¹ƒ vanavÄ• sÄ«raá¹-á¹-haá¹ƒ, yonakadhammarakkhitatthera
majjhanti kattheraá¹ƒ kasmÄ«ragandhÄ• raraá¹-á¹-haá¹ƒ, mahÄ• revattheraá¹ƒ mahiá¹ƒsak
mahÄ• dhammarakkhitattheraá¹ƒ mahÄ• raá¹-á¹-haá¹ƒ, majjhimattheraá¹ƒ cÄ«naraá¹-á¹-ha
upasampadapahonakena saá¹…ghena saddhiá¹ƒ pesesi. te ca mahÄ• therÄ• visuá¹ƒ visuá
tattha patiá¹-á¹-hÄ• pesuá¹ƒ. patiá¹-á¹-hÄ• petvÄ• ca tesu tesu á¹-hÄ• nesu bhikkhÅ«naá¹ƒ
vijjotamÄ• nÄ• abbhahimadhÅ«rajorÄ• husaá¹…khÄ• tehi vimatto viya nisÄ• nÄ• tho jinasÄ
hutvÄ• patiá¹-á¹-hÄ• si.

tesu pana navasu á¹-hÄ• nesu suvaá¹‡á¹‡abhÅ«minÄ• ma adhunÄ• sudhammanagarame
viÃ±Ã±Ä• yatÄ«ti ce. maggÄ• numÄ• nato á¹-hÄ• nÄ• numÄ• nato \Be 13/ vÄ• . kathaá¹ƒ m
suvaá¹‡á¹‡abhÅ«mi sattamattÄ• ni yojanasatÄ• ni honti, ekena vÄ• te na gacchantÄ« nÄ• v
gacchati, athekasmiá¹ƒ samaye evaá¹ƒ gacchanti nÄ• vÄ• sattÄ• hampi nadiyÄ• vaá¹-á¹-a
gatÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttena sÄ«haá¸·adÄ«pato suvaá¹‡á¹‡abhÅ«miá¹ƒ gatamag
sukhammapurato sÄ«haá¸·adÄ«paá¹ƒ gatamaggappamÄ• á¹‡aá¹ƒ sameti. sudhamme pura
sattamattÄ• ni yojanasatÄ• ni honti, ujuá¹ƒ vÄ• yuÄ• gamanakÄ• le gacchanti vÄ• yunÄ• vÄ
sampÄ• puá¹‡Ä• ti. evaá¹ƒmaggÄ• numÄ• nato viÃ±Ã±Ä• yati.

kathaá¹ƒ á¹-hÄ• nÄ• numÄ• nato. suvaá¹‡á¹‡abhÅ«mi kira mahÄ• samuddasamÄ«pe tiá¹-á
vÄ• á¹‡ijÄ• naá¹ƒ upasaá¹…kamanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ mahÄ• titthaá¹ƒ hoti. teneva ma

campÄ• nagarÄ• dito saá¹ƒvohÄ• ratthÄ• ya nÄ• vÄ• ya suvaá¹‡á¹‡abhÅ«miá¹ƒ Ä• gamaá
mahÄ• samuddasamÄ«peyeva tiá¹-á¹-hati. evaá¹ƒ á¹-hÄ• nÄ• numÄ• sato viÃ±Ã±Ä• yatÄ«t

apare pana suvaá¹‡á¹‡abhÅ«minÄ• ma haribhuÃ±jaraá¹-á¹-haá¹ƒyeva, tattha su vaá¹‡á¹‡a
vadanti. aÃ±Ã±e pana siyÄ• maraá¹-á¹-haá¹ƒyevÄ• ti vadanti. taá¹ƒ sabbaá¹ƒ vimaá¹ƒsitabb

aparantaá¹ƒ nÄ• ma visuá¹ƒ ekaraá¹-á¹-hamevÄ• ti apare vadanti. aÃ±Ã±e pana aparantaá
sunÄ• parantaraá¹-á¹-hamevÄ• ti vadanti. taá¹ƒ yuttameva. kasmÄ• aparantaá¹ƒ nÄ• ma su
viÃ±Ã±Ä• yatÄ«ti ce. aá¹-á¹-hakathÄ• su dvÄ«hi nÄ• mehi vuttattÄ• . uparipaá¹‡á¹‡Ä• saaá
saá¸·Ä• yatanasaá¹ƒyuttaá¹-á¹-hakathÄ• yaÃ±ca aá¹-á¹-hakathÄ• cariyehi sunÄ• parantaraá
koá¹‡á¸• adhÄ• nattherena salÄ• kÄ• dÄ• nÄ• dhikÄ• re laddhetadaggaá¹-á¹-hÄ• nataá¹ƒ d
suna saddena yojetvÄ• vuttaá¹ƒ. dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ pana aá¹…guttaraá¹-á
raá¹-á¹-haá¹ƒ vinÄ• sunasaddena vuttaá¹ƒ. sunasaddo cettha puttapariyÄ• yo. mandhÄ• tu
catuddÄ«pavÄ• si no \Be 14/ pakkositvÄ• tesaá¹ƒ visuá¹ƒ visuá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ
uttaradÄ«pavÄ• sÄ«naá¹ƒ á¹-hÄ• naá¹ƒ kururaá¹-á¹-haá¹ƒnÄ• ma, pubbadÄ«pavÄ• sÄ«naá
vedeharaá¹-á¹-haá¹ƒnÄ• ma, pacchimadÄ«pavÄ• sÄ«naá¹ƒ aparantaá¹ƒ nÄ• ma. bhattapac
sunasaddena vuttÄ• . tatra jÄ• tÄ• pi hi tesaá¹ƒ puttÄ• tivÄ• sunÄ• tivÄ• vuttÄ• , yathÄ• va
vatticchÄ• vasena vÄ• vÄ• cÄ• siliá¹-á¹-havasena ca idameva sunasaddena visesetvÄ• vo

yonakaraá¹-á¹-haá¹ƒnÄ• ma yavanamanussÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• nameva, yaá¹ƒjaá¹

vanavÄ• sÄ«raá¹-á¹-haá¹ƒnÄ• ma sirikhettanagaraá¹-á¹-hÄ• namo. keci pana vanavÄ• sÄ«
raá¹-á¹-hameva, na sirikhettanagaraá¹-á¹-hÄ• nanti vadanti. taá¹ƒ na sundaraá¹ƒ.
sirikhettanagaraá¹-á¹-hÄ• nameva hi vanavÄ• sÄ«raá¹-á¹-haá¹ƒ nÄ• ma. kasmÄ• panetaá¹
amhÄ• kaá¹ƒ raÃ±Ã±o bhÄ• tikaraÃ±Ã±o kÄ• le sirikhettanagare gumbhehi paá¹-icchÄ• dite
anto nimmujjitvÄ• á¹-hitaá¹ƒ porÄ• á¹‡ikaá¹ƒ ekaá¹ƒ lohamayabuddhapaá¹-ipibbaá¹ƒ paá¹-i
pallaá¹…ke idaá¹ƒ vanavÄ• sÄ«raá¹-á¹-havÄ• sÄ«naá¹ƒ pÅ«janatthÄ• yÄ• tiÄ• dinÄ• porÄ•
yevetaá¹ƒ viÃ±Ã±Ä• yatÄ«ti.

kasmÄ«ragandhÄ• raraá¹-á¹-haá¹ƒnÄ• ma kasmÄ«raraá¹-á¹-haá¹ƒ gandhÄ• raraá¹-á¹-haÃ±
ekÄ• baddhÄ• ni hutvÄ• tiá¹-á¹-hanti. teneva majjhanti kattheraá¹ƒ ekaá¹ƒ dvÄ«su raá¹-á¹-h
janapadattÄ• pana napuá¹ƒsakekattaá¹ƒ bhavati. tadÄ• pana ekassa raÃ±Ã±o Ä• á¹‡Ä• ya
ekattavacanena aá¹-á¹-hakathÄ• yaá¹ƒ vuttantipi vadanti.

mahiá¹ƒsakamaá¹‡á¸• alaá¹ƒnÄ• ma andhakaraá¹-á¹-haá¹ƒ, yaá¹ƒ yakkhapuraraá¹-á¹-hanti

mahÄ• raá¹-á¹-haá¹ƒnÄ• ma mahÄ• nagararaá¹-á¹-haá¹ƒ. Ä• dhunÄ• hi mahÄ• raá¹-á¹-han

mahÄ• nagararaá¹-á¹-hanti voharantÄ«ti. siyÄ• maraá¹-á¹-hantipi vadanti Ä• cariyÄ• .

cinaraá¹-á¹-haá¹ƒnÄ• ma \Be 15/ himavantena ekÄ• baddhaá¹ƒ hutvÄ• á¹-hitaá¹ƒ cÄ«nara

idaá¹ƒ sÄ• sanassa navasu á¹-hÄ• nesu visuá¹ƒ visuá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ.

idÄ• ni Ä• dito paá¹-á¹-hÄ• ya theraparamparakathÄ• vattabbÄ• . sammÄ• sambuddhassa
upÄ• litthe ro, tassa sisso dÄ• sakatthero, tassa sisso soá¹‡akatthero, tassa sisso siggavatt
ro ca, tesaá¹ƒ sisso moggaliputtatissattheroti ime paÃ±camahÄ• therÄ• sÄ• sanavaá¹ƒse Ä
Ä• cariyaparamparÄ• nÄ• ma. tesaÃ±hi sissaparamparabhÅ«tÄ• theraparamparÄ• yÄ• va
Ä• cariyaparamparÄ• ya ca lajjibhikkhÅ« yeva pavesetvÄ• kathetabbÄ• no alajjibhikkhÅ«.
bahussutÄ• pi samÄ• nÄ• lÄ• bhagarulokagaruÄ• dihi dhammatanti nÄ• setvÄ• sÄ• sanav
sÄ• sanarakkhanakammaá¹ƒnÄ• ma hi lajjÄ«naá¹ƒyeva visayo no alajjÄ«naá¹ƒ. tenÄ• hu p
sÄ• sanaá¹ƒ ko nÄ• ma rakkhissatÄ«ti anupekkhitvÄ• anÄ• gate sÄ• sanaá¹ƒ lajjino rakkhis
rakkhissanti, lajjino rakkhissantÄ«ti tikkhÄ• ttuá¹ƒ vÄ• caá¹ƒ nicchÄ• resuá¹ƒ. evaá¹ƒ majjhi
alajjÄ«puggalÄ• bahu santÄ«ti veditabbÄ• .

parinibbÄ• nato hi bhagavato vassasatÄ• naá¹ƒ upari pubbe vuttanayeneva vajjiputtakÄ• b
dÄ«petvÄ• paá¹-hamasaá¹…gÄ«tikÄ• le bahikatehi pÄ• pabhikkhÅ«hi saddhiá¹ƒ mantetvÄ
mahÄ• saá¹…gÄ«tivohÄ• rena mahÄ• therÄ• viya saá¹…gÄ«tiá¹ƒ akaá¹ƒsu. katvÄ• ca vis
idaá¹ƒ hÄ• sitabbakammaá¹ƒ, seyyathÄ• pi nÄ• ma jarasiá¹…gÄ• lo catupadasÄ• maÃ±Ã±e
sÄ«haá¹ƒ viya maÃ±Ã±itvÄ• sÄ«ho viya sÄ«hanÄ• daá¹ƒ nadÄ«ti. te pÄ• vacanaá¹ƒ yathÄ
ajÄ• nitvÄ• saddacchÄ• yÄ• mattena yathÄ• bhÅ«taá¹ƒ atthaá¹ƒ nÄ• ma siá¹ƒsu. kiÃ±ci pÄ
taÃ±ca sakagaá¹‡eyeva hoti, na dhammavÄ• dÄ«gaá¹‡e. dhammavinayaá¹ƒ vikopetvÄ• ya
ayaá¹ƒ pana mahÄ• saá¹…gÄ«tinÄ• ma eko adhammavÄ• dÄ«gaá¹‡o.

tato pacchÄ• kÄ• laá¹ƒ atikkante tatoyeva aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• dato bhijjitvÄ• gokulik
ekabyohÄ• ronÄ• ma ekoti dve gaá¹‡Ä• bhijjiá¹ƒsu. tato pacchÄ• gokulikagaá¹‡agaá¹‡atoy
bhijjitvÄ• bahussutikonÄ• ma eko gaá¹‡o paÃ±Ã±attivÄ• donÄ• ma ekoti dve gaá¹‡Ä• bhij
gaá¹‡ehi cetiyavÄ• donÄ• ma eko gaá¹‡o bhijji.

tato pacchÄ• cirakÄ• laá¹ƒ atikkante dhammavÄ• dÄ«gaá¹‡ehi visabhÄ• gagaá¹‡aá¹ƒ pav
ekogaá¹‡o vajjiputtakonÄ• ma ekoti dve gaá¹‡Ä• bhijjiá¹ƒsu. tato pacchÄ• pi vajjiputtakaga
aÃ±Ã±amaÃ±Ã±aá¹ƒ bhijjitvÄ• dhammuttarikonÄ• ma eko gaá¹‡o, bhaddayÄ• nikonÄ• ma
samutikonÄ• ma ekoti cattÄ• ro gaá¹‡Ä• bhijjiá¹ƒsu.

punapi mahiá¹ƒsÄ• sakagaá¹‡ato aÃ±Ã±amaÃ±Ã±aá¹ƒ bhijjitvÄ• sabbatthivÄ• donÄ• ma e
eko, kassapiyonÄ• ma eko, saá¹…kantikonÄ• ma eko, suttavÄ• do nÄ• ma ekoti paÃ±ca ga

evaá¹ƒ majjhimadese dutiyasaá¹…gÄ«tiá¹ƒ saá¹…gÄ• yantÄ• naá¹ƒ mahÄ• therÄ• naá¹ƒ d
visuá¹ƒ visuá¹ƒ bhijjamÄ• nÄ• adhammavÄ• dÄ«gaá¹‡Ä• sattarasa ahesuá¹ƒ. te ca adham
theraparamparÄ• ya ananto gadhÄ• . te hi sÄ• sane upakÄ• rÄ• na honti, theraparamparÄ•
gaá¹‡hituá¹ƒ na sakkÄ• , yathÄ• haá¹ƒsagaá¹‡e bako, yathÄ• ca go gaá¹‡e \Be 17/ gavajo
suvaá¹‡á¹‡agaá¹‡e hÄ• rakuá¹-oti.

mahÄ• kassapattherÄ• dito pana Ä• gatÄ• theraparamparÄ• upÄ• li dÄ• sako cevÄ• tiÄ•
samantapÄ• sÄ• dikaá¹-á¹-hakathÄ• yaÃ±ca Ä• gatanayeneva veditabbÄ• .

upÄ• littherÄ• dÄ«naá¹ƒ parisuddhÄ• cÄ• rÄ• dÄ«ni anumÄ• netvÄ• yÄ• va moggaliputtati
therÄ• naá¹ƒ parisuddhÄ• cÄ• rÄ• dÄ«nÄ«ti sakkÄ• Ã±Ä• tuá¹ƒ, seyyathÄ• pi nadiyÄ• up
anumÄ• netvÄ• adhosote nadiyÄ• udakassa bÄ• hullabhÄ• vo viÃ±Ã±Ä• tuá¹ƒ sakkÄ• ti a
nÄ• ma.

yÄ• va pana moggaliputtatissattherÄ• , tÄ• va therÄ• naá¹ƒ parisuddhÄ• cÄ• rÄ• dÄ«ni anu
parisuddhÄ• cÄ• rÄ• dÄ«nÄ«ti sakkÄ• Ã±Ä• tuá¹ƒ, seyyathÄ• pi nÄ• ma uparidhÅ«maá¹ƒ p
atthÄ«ti sakkÄ• Ã±Ä• tunti ayaá¹ƒ phalÄ• numÄ• nana yo nÄ• ma.

adibhÅ«tassa pana upÄ• littherassa avasÄ• nabhÅ«tassa ca moggaliputtatissattherassa pa
anumÄ• netvÄ• majjhe dÄ• sakasoá¹‡asiggavÄ• dÄ«naá¹ƒ therÄ• naá¹ƒ parisuddhÄ• cÄ•
seyyathÄ• pi nÄ• ma silÄ• paá¹-á¹-assa orabhÄ• ge pÄ• rabhÄ• ge ca migapadavaá¸·aÃ±ja
majjhe apÄ• kaá¹-aá¹ƒ padavaá¸·aÃ±canaá¹ƒ atthÄ«ti sakkÄ• Ã±Ä• tunti ayaá¹ƒ migapada

evaá¹ƒ tÄ«hi nayehi ayaá¹ƒ theravÄ• dagaá¹‡o dhammavÄ• dÄ«lajjipesaloti veditabbo. eva
theraparamparÄ• ca yÄ• va potthakÄ• ruá¸·Ä• parivÄ• rakhandhake samanta pÄ• sÄ• dik
iá¹-á¹-iyotiÄ• dinÄ• vutta nayena veditabbÄ• ti.

iti sÄ• sanavaá¹ƒse navaá¹-á¹-hÄ• nÄ• gatasÄ• sanavaá¹ƒsakathÄ• maggo

nÄ• ma paá¹-hamo paricchedo.

2. sÄ«haá¸·adÄ«pikasÄ• sanavaá¹ƒsakathÄ• maggo

<2> idÄ• ni \Be 18/ sÄ«haá¸·adÄ«pasÄ• sanakathÄ• maggaá¹ƒ vattuá¹ƒ okÄ• so anuppatto

sÄ«haá¸·adÄ«paÃ±hi sÄ• sanassa patiá¹-á¹-hÄ• nabhÅ«tattÄ• cetiyagabbhasadisaá¹ƒ hot
sÄ«haá¸·adÄ«paá¹ƒ dharamÄ• nakÄ• lepi tikkhattuá¹ƒ agamÄ• si. paá¹-hamaá¹ƒ yakkhÄ• n

gantvÄ• yakkhe dametvÄ• mayi parinibbute sÄ«haá¸·adÄ«pe sÄ• sanaá¹ patiá¹-á¹-hahiss
Ä• rakkhaá¹ karonto tikkhattuá¹ dÄ«paá¹ Ä• viÃ±chi. dutiyaá¹ mÄ• tulabhÄ• gineyyÄ• n
damanatthÄ• ya ekakova gantvÄ• te dametvÄ• agamÄ• si. tatiyaá¹ paÃ±cabhikkhusatapa
mahÄ• cetiyaá¹-á¹-hÄ• ne ca thÅ«pÄ• rÄ• macetiyaá¹-á¹-hÄ• ne ca mahÄ• bodhipatiá¹-á¹-h
mahiyaá¹…gaá¹‡acetiyaá¹-á¹-hÄ• ne ca mudiá¹…gaá¹‡acetiyaá¹-á¹-hÄ• ne ca dÄ«ghavÄ• p
kalyÄ• á¹‡iyacetiyaá¹-á¹-hÄ• ne ca nirodhasamÄ• pattiá¹ samÄ• pajjitvÄ• nisÄ«di.

tadÄ• ca pana sÄ• sanaá¹ ogÄ• hetvÄ• na tÄ• va tiá¹-á¹-hati. pacchÄ• pana yathÄ• vutta
samabhiniviá¹-á¹-hena mahÄ• moggaliputtatissattherena pesito mahindatthero jinacakke pa
dvisate sampatte dutiyakattikamÄ• se iá¹-á¹-iyena uttiyena sambulena bhaddasÄ• lena cÄ•
saddhiá¹ sÄ«haá¸·adÄ«paá¹ agamÄ• si. soá¹‡uttarattherÄ• dayo jinacakke paÃ±catiá¹sÄ
dutiyakattikamÄ• seyeva sÄ• sanassa patiá¹-á¹-hÄ• panatthÄ• ya attano attano sampattabh
á¹-hÄ• naá¹ agamaá¹su.

mahÄ• mahindatthero pana sattamÄ• sÄ• ni Ä• gametvÄ• jinacakke chattiá¹sÄ• dhike dv
jeá¹-á¹-hamÄ• sassa puá¹‡á¹‡amiyaá¹ sÄ«haá¸·adÄ«paá¹ sÄ• sanassa patiá¹-á¹-hÄ• pan
tesu navasu á¹-hÄ• nesu sÄ«haá¸·adÄ«paá¹ chattiá¹sÄ• dhike dvisa te \Be 19/ agamÄ• s
á¹-hÄ• nÄ• ni paÃ±catiá¹sÄ• dhikadvisateyeva agamÄ• sÄ«ti visuá¹va vatthapetabbo.

kasmÄ• pana mahÄ• mahindatthero sattamÄ• sÄ• ni Ä• gametvÄ• sabbapacchÄ• sÄ«ha
sÄ«haá¸·adÄ«pe muá¹-abhivo nÄ• ma rÄ• jÄ• jarÄ• dubbalo ahoti, sÄ• sanaá¹ paggahetu
putto devÄ• naá¹ piya tisso nÄ• ma rÄ• jakumÄ• ro daharo sÄ• sanaá¹ paggahetuá¹ san
devÄ• naá¹ viyatisso rajjaá¹ tÄ• va labhatu vedissakagirinagare mÄ• tuyÄ• saddhiá¹ Ã±
apekkhitvÄ• sattamÄ• sÄ• ni Ä• gametvÄ• chattiá¹sÄ• dhikadvisateyeva jinacakke mahÄ
sÄ«haá¸·adÄ«paá¹ gacchatÄ«ti veditabbaá¹.

mahÄ• mahindatthero ca iá¹-á¹-iyÄ• dÄ«hi therehi catÅ«hi bhÄ• gineyyena sumanasÄ• ma
upÄ• sake na cÄ• ti etehi saddhiá¹ chattiá¹sÄ• dhike dvisate jinacakke jeá¹-á¹-hamÄ• sap
suvaá¹‡á¹‡ahaá¹sÄ• viya jeá¹-á¹-hamÄ• se nabhaá¹ uggantvÄ• Ä• kÄ• samaggena anu
puratthimadisÄ• bhÄ• ge missa kapabbatakÅ«á¹-e patiá¹-á¹-hÄ• si.

jeá¹-á¹-hamÄ• sassa ca puá¹‡á¹‡amiyaá¹ laá¹…kÄ• dÄ«pe jeá¹-á¹-hamÅ«lanakkhattasabh
chaá¹‡aá¹ akaá¹su. tenevÄ• ha sÄ• ratthadÄ«paniyaá¹ nÄ• ma vinayaá¸• Ä«kÄ• yaá¹,
puá¹‡á¹‡amiyaá¹ jeá¹-á¹-hanakkhattaá¹ mÅ«lanakkhattaá¹ vÄ• hotÄ«ti. tattha ca puá¹‡á
rÄ• jamattante puá¹‡á¹‡aminakkhattavicÄ• raá¹‡anayena vuttanti daá¹-á¹-habbaá¹.

devÄ• naá¹ piya tisso ca rÄ• jÄ• nakkhattaá¹ nÄ• ma ghosÄ• petvÄ• chaá¹‡aá¹ kÄ• re
cattÄ• lÄ« sapurisasahassaparivÄ• ro nagaramhÄ• nikkhamitvÄ• yena missa kapabbato, t

kÄ«á¸·itukÄ• mo. atha tasmiá¹ƒ pabbate adhivatthÄ• ekÄ• devatÄ• migarÅ«pena rÄ• jÄ• n
pakkositvÄ• therassa abhimukhaá¹ƒ akÄ• si.

thero \Be 20/ rÄ• jÄ• naá¹ƒ Ä• gacchantaá¹ƒ disvÄ• mamaá¹ƒyeva rÄ• jÄ• passatu mÄ• i
tissa tissa ito ehÄ«ti Ä• ha. rÄ• jÄ• taá¹ƒ sutvÄ• cintesi, imasmiá¹ƒ dÄ«pe jÄ• to sakalopi n
nÄ• maá¹ƒ gahetvÄ• Ä• lapituá¹ƒ samattho nÄ• ma natthi, ayaá¹ƒ pana bhinnabhinnapaá¹-
vasano maá¹ƒ nÄ• mena Ä• lapati, ko nukho ayaá¹ƒ bhavissati, manusso vÄ• amanusso vÄ

samaá¹‡Ä• mayaá¹ƒ mahÄ• rÄ• ja, dhammarÄ• jassa sÄ• vakÄ• .

taveva anukampÄ• ya, jambudÄ«pÄ• idhÄ• gatÄ• ti ||

tadÄ• ca devÄ• naá¹ƒ piyatisso rÄ• jÄ• asokaraÃ±Ã±Ä• pesitena abhisekena ekamÄ• sÄ
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ hissa abhisekamakaá¹ƒsu. so ca asokaraÃ±Ã±Ä• pesite dha
ratanattayaguá¹‡appaá¹-isaá¹ƒyuttaá¹ƒ sÄ• sanappavattiá¹ƒ acirasutaá¹ƒ anussaramÄ• no
mayaá¹ƒ mahÄ• rÄ• ja, dhammarÄ• jassa sÄ• vakÄ• ti vacanaá¹ƒ sutvÄ• ayyÄ• nukho Ä•
nikkhipitvÄ• ekamantaá¹ƒ nisÄ«di sammodanÄ«yaá¹ƒ kathaá¹ƒ kathayamÄ• no. yathÄ• ha

Ä• vudhaá¹ƒ nikkhipitvÄ• na, ekamantaá¹ƒ upÄ• visi.

nisajja rÄ• jÄ• sammodi, bahuá¹ƒ atthÅ«pasaÃ±hitanti ||

sammodanÄ«yaá¹ƒ kathaÃ±ca kurumÄ• neyeva tasmiá¹ƒ tÄ• nipi cattÄ• lÄ«sapurisasahas
samparivÄ• resuá¹ƒ. tadÄ• thero itarepi cha jane dassesi. rÄ• jÄ• disvÄ• ime kadÄ• Ä• ga
saddhiá¹ƒyeva mahÄ• rÄ• jÄ• ti. idÄ• ni pana jambudÄ«pe aÃ±Ã±epi evarÅ«pÄ• samaá¹‡Ä
mahÄ• rÄ• ja etarahijambudÄ«po kÄ• lÄ• vapajjoto isivÄ• tapaá¹-ivÄ• to, tasmiá¹ƒ ---

tevijjÄ• iddhipattÄ• ca, cetopariyakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• ti ||

bhante kena Ä• gatatthÄ• ti. neva mahÄ• rÄ• ja udakena, na thalenÄ• ti. rÄ• jÄ• Ä• kÄ• se
thero atthi nukho raÃ±Ã±o passÄ• veyyattikanti vÄ«maá¹ƒsanatthÄ• ya Ä• sannaá¹ƒ ambar
pucchi, ---

kinnÄ• mo mahÄ• rÄ• ja ayaá¹ƒ rukkhoti. ambarukkho nÄ• ma bhanteti. imaá¹ƒ pana mahÄ
aÃ±Ã±o ambo atthi vÄ• natthi vÄ• ti. atthi bhante aÃ±Ã±epi bahÅ« ambarukkhÄ• ti. imaÃ±c
muÃ±citvÄ• atthi nukho mahÄ• rÄ• ja aÃ±Ã±e rukkhÄ• ti. atthi bhante, te pana na ambaruk

anambe ca muÃ±citvÄ• atthi pana aÃ±Ã±o rukkhoti. ayameva bhante amba rukkhoti. sÄ• d
paá¹‡á¸• itosÄ«ti.

atthi pana mahÄ• rÄ• ja te Ã±Ä• takÄ• ti. atthi bhante bahÅ«janÄ• ti. te muÃ±citvÄ• keci a
mahÄ• rÄ• jÄ• ti. aÃ±Ã±Ä• takÄ• bhante Ã±Ä• takehi bahutarÄ• ti. tavaÃ±Ä• take ca aÃ±Ã
atthaÃ±Ã±o koci mahÄ• rÄ• jÄ• ti. ahameva bhanteti. sÄ• dhu mahÄ• rÄ• ja attÄ• nÄ• ma a
aÃ±Ã±Ä• takoti.

atha thero paá¹‡á¸• ito rÄ• jÄ• sakkhissati dhammaá¹ƒ aÃ±Ã±Ä• tunti cÅ«á¸·ahatthipadopa
kathÄ• pariyosÄ• ne rÄ• jÄ• tÄ«su saraá¹‡esu patiá¹-á¹-hahi saddhiá¹ƒ cattÄ• lÄ«sÄ• ya pA
paraá¹ƒ yaá¹ƒ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ taá¹ƒ samantapÄ• sÄ• dikÄ• dÄ«su vuttanayena ve

iccevaá¹ƒ sÄ«haá¸·adÄ«pe sÄ• sanÄ• nuggahaá¹‡a mahindattherato Ä• gatÄ• \Be 22/ sis
gaá¹‡anapathaá¹ƒ vÄ«ti vattÄ• . kathaá¹ƒ. mahÄ• mahindattherassa sisso ariá¹-á¹-ho nÄ• m
tissadatto, tassa sisso kÄ• á¸·asumano, tassa sisso dÄ«gho, tassa sisso dÄ«gha sumano, t
kÄ• á¸·asumano, tassa sisso nÄ• go, tassa sisso buddharakkhito, tassa sisso tisso, tassa si
sumano, tassa sisso cÅ«á¸·anÄ• go, tassa sisso dhammapÄ• li etÄ• , tassa sisso khemo, ta
sisso phussadevo, tassa sisso sumano, tassa sisso mahÄ• padumo, tassa sisso mahÄ• sÄ
tassa sisso mahÄ• nÄ• go, tassa sisso abhayo, tassa sisso tisso, tassa sisso sumano, tassa
tassa sisso tisso, tassa sisso cÅ«á¸·adevo, tassa sisso sÄ«voti. ayaá¹ƒ yÄ• va potthakÄ• ru
catutthasaá¹…gÄ«tikÄ• , tÄ• va theraparamparÄ• ti daá¹-á¹-habbÄ• .

vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ, --- yÄ• vajjabhanÄ• tesaá¹ƒyeva antevÄ• sikapara
Ä• cariyaparamparÄ• ya Ä• bhatantiti veditabbanti.

evaá¹ƒ tesaá¹ƒ sissaparamparabhÅ«tÄ• Ä• cariyaparamparÄ• yÄ• vajjatanÄ• sÄ• sane p
Ä• gacchantÄ«ti veditabba.

sÄ• sane vinayadharehi nÄ• ma tilakkhaá¹‡asampannehi bhavitabbaá¹ƒ. tÄ«á¹‡i hi vinayad
icchi tabbÄ• ni. katamÄ• ni tÄ«á¹‡i. suttaÃ±cassa svÄ• gataá¹ƒ hoti suppavatti suvinicchitaá
anubyaÃ±janatoti idamekaá¹ƒ lakkhaá¹‡aá¹ƒ, vinaye kho pana á¹-hito hoti asaá¹ƒhÄ«roti ida
Ä• cariyaparamparÄ• kho panassa suggahitÄ• hoti sumanasikatÄ• supadhÄ• ritÄ• ti idaá¹

tattha \Be 23/ Ä• cariyaparamparÄ• kho panassa suggahitÄ• hotÄ«ti theraparamparÄ• va
suá¹-á¹-hugahitÄ• hoti. sumanasikatÄ• ti suá¹-á¹-hu manasikatÄ• , Ä• vajjitamatte Ã±ajjali t

supadhÄ• ritÄ• ti suá¹-á¹-hu upadhÄ• ritÄ• , pubbÄ• parÄ• nusandhito atthato kÄ• raá¹‡ato
matiá¹ƒ pahÄ• ya Ä• cariyasuddhiyÄ• vattÄ• hoti, mayhaá¹ƒ Ä• cariyo asukÄ• cariyassa sa

asukassÄ• ti evaá¹ƒ sabbaá¹ƒ Ä• cariyaparamparaá¹ƒ thera vÄ• daá¹…gaá¹ƒ Ä• haritvÄ• y
sammÄ• sambuddhassa santike uggaá¹‡hÄ«ti pÄ• petvÄ• á¹-hapeti. tatopi Ä• haritvÄ• upA
santike uggaá¹‡hi, dÄ• sakatthero attano upajjhÄ• yassa upÄ• littherassa, soá¹‡akatthero a
dosakattherassa, siggavatthero attano upajjhÄ• yassa soá¹‡akattherassa, moggaliputtatissa
upajjhÄ• yassa siggavattherassa caá¹‡á¸• a vajjittherassa cÄ• ti evaá¹ƒ sabbaá¹ƒ Ä• cariya
theravÄ• daá¹…gaá¹ƒ Ä• haritvÄ• attano Ä• cariyaá¹ƒ pÄ• petvÄ• á¹-hapeti. evaá¹ƒ uggah
suggahitÄ• hoti.

evaá¹ƒ asakkontena pana dve tayo parivaá¹-á¹-Ä• uggahetabbÄ• . sabbapacchimena hi na
Ä• cariyÄ• cariyo ca pÄ• á¸·iÃ±ca paripuÃ±chaÃ±ca vadanti, tathÄ• Ã±Ä• tuá¹ƒ vattatÄ«ti.

yathÄ• vuttattheraparamparÄ• pana bhagavato dharamÄ• nakÄ• lato paá¹-á¹-hÄ• ya yÄ•
mukhapÄ• á¹-heneva piá¹-akattayaá¹ƒ dhÄ• resuá¹ƒ, paripuá¹‡á¹‡aá¹ƒ pana katvÄ• pottha
evaá¹ƒ mahÄ• therÄ• dukkarakammaá¹ƒ katvÄ• sÄ• sanaá¹ƒ paggaá¹‡hiá¹ƒsu. tatridaá¹ƒ

sÄ«haá¸·adÄ«pe kira caá¹‡á¸• Ä• latissabhayena saá¹…khubbhitvÄ• devo \Be 24/ ca avas
uppajji. tadÄ• akko devÄ• namindo Ä• gantvÄ• tumhe bhante piá¹-akaá¹ƒ dhÄ• retuá¹ƒ na
Ä• rÅ«hitvÄ• jambudÄ«paá¹ƒ gacchatha, sace nÄ• vÄ• appahonakÄ• bhaveyya, kaá¹-á¹-h
abhayatthÄ• ya pana mayaá¹ƒ rakkhissÄ• mÄ• ti Ä• ha.

tadÄ• saá¹-á¹-himattÄ• bhikkhÅ« samuddatÄ«raá¹ƒ gantvÄ• puna etadahosi, --- mayaá¹ƒ
gacchissÄ• ma, idheva vasitvÄ• tepiá¹-akaá¹ƒ dhÄ• rissÄ• mÄ• ti. tato pacchÄ• nÄ• vÄ• t
sÄ«haá¸·adÄ«pekadesaá¹ƒ malayajanapadaá¹ƒ gantvÄ• mÅ«laphalÄ• dÄ«hiyeva yÄ• petv
chÄ• takabhayena atipÄ«á¸·itÄ• hutvÄ• evampi kÄ• tuá¹ƒ asakkonto vÄ• á¸·ukatale uraá¹ƒ
sÄ«saá¹ƒ abhimukhaá¹ƒ katvÄ• vÄ• caá¹ƒ anicchÄ• retvÄ• manasÄ• yeva akaá¹ƒsu. evaá
aá¹-á¹-hakathÄ• ya tepiá¹-akaá¹ƒ rakkhitvÄ• sÄ• sanaá¹ƒ anuggahesuá¹ƒ.

dvÄ• dasavassesu pana atikkantesu taá¹ƒ bhayaá¹ƒ vÅ«pasamitvÄ• pubbe jambudÄ«paá¹
sattabhikkhusatÄ• Ä• gantvÄ• sÄ«haá¸·adÄ«pekadesaá¹ƒ rÄ• majanapade maá¹‡á¸• alÄ•
tepi saá¹-á¹-himattÄ• bhikkhÅ« tameva vihÄ• raá¹ƒ gantvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ samman
aÃ±Ã±amaÃ±Ã±aá¹ƒ samenti, na virujjhanti, gaá¹…gÄ• dakena viya yamunodakaá¹ƒ saá¹ƒ
piá¹-akattayaá¹ƒ mukhapÄ• á¹-heneva dhÄ• retvÄ• mahÄ• therÄ• dukkarakammaá¹ƒ karo

yampi pariyattiá¹ƒ ekapadamattampi avirajjhitvÄ• dhÄ• renti, taá¹ƒ dukkarakammameva.

sÄ«haá¸·adÄ«pe kira punabbasukassa nÄ• ma kuá¹-umbikassa putto tissatthero buddhava
imaá¹ƒ jambudÄ«paá¹ƒ Ä• gantvÄ• yonakadhammarakkhitattherassa santike buddhavacan
nÄ• vaá¹ƒ abhirÅ«hanatitthe ekasmiá¹ƒ pade uppannakaá¹…kho yojanasatamaggaá¹ƒ niva

santikaá¹ƒ Ä• gacchanto \Be 25/ antarÄ• magge ekassa kuá¹-umbikassa paÃ±haá¹ƒ kathes
satasahassagghanakaá¹ƒ kampalaá¹ƒ adÄ• si. sopi taá¹ƒ Ä• haritvÄ• Ä• cariyassa adÄ• si
koá¹-á¹-etvÄ• nisÄ«danaá¹-á¹-hÄ• ne paribhaá¹‡á¸• aá¹ƒ kÄ• resi. kimatthÄ• yÄ• ti. pacchi
anuggahatthÄ• ya. evaá¹ƒ kirassa ahosi, --- amhÄ• kaá¹ƒ gatamaggaá¹ƒ Ä• vajjitvÄ• anÄ•
paá¹-ipattiá¹ƒ pÅ«retabbaá¹ƒ maÃ±Ã±issantÄ«ti. tissattheropi Ä• cariyassa santike kaá¹…kh
sÄ«haá¸·adÄ«pameva sakaá¹-á¹-hÄ• naá¹ƒ Ä• gamÄ• sÄ«ti. iccevaá¹ƒ pariyattiá¹ƒ ekapada
dhÄ• raá¹‡ampi dukkarakammamevÄ• ti daá¹-á¹-habbaá¹ƒ.

yampi yebhuyyena paguá¹‡aá¹ƒ na karonti, tassa anantaradhÄ• natthÄ• ya asammosatthÄ
uggahadhÄ• raá¹‡Ä• divasena rakkhanampi karonti, taá¹ƒ dukkarakammameva.

sÄ«haá¸·adÄ«peyeva kira mahÄ• bhaye ekasseva bhikkhuno mahÄ• niddeso paguá¹‡o ah
catunikÄ• yikatissattherassa upajjhÄ• yo mahÄ• tipiá¹-akatthero nÄ• ma mahÄ• rakkhitatthe
mahÄ• rakkhita asukassa santike mahÄ• niddesaá¹ƒ gaá¹‡hÄ• hÄ«ti. pÄ• pokirÄ• yaá¹ƒ bh
gaá¹‡hÄ• vuso ahaá¹ƒ te santike nisÄ«dissÄ• mÄ«ti. sÄ• dhu bhante tumhesu nisinnesu ga
paá¹-á¹-hapatvÄ• rattindivaá¹ƒ nirantaraá¹ƒ pariyÄ• puá¹‡anto osÄ• nadivase heá¹-á¹-hÄ• n
bhante sutaá¹ƒyeva me pubbe, sacÄ• haá¹ƒ evaá¹ƒ jÄ• neyyaá¹ƒ, na Ä«disassa santike dha
Ä• ha. tassa pana santike bahÅ« mahÄ• therÄ• uggaá¹‡hitvÄ• mahÄ• niddesaá¹ƒ patiá¹-á
yebhuyyena paguá¹‡aá¹ƒ na karonti, tassa anantaradhÄ• natthÄ• ya asammosattÄ• ya ugg
rakkhanampi dukkarakammaá¹ƒ yevÄ• ti daá¹-á¹-habbaá¹ƒ.

iccevaá¹ƒ bhagavato dharamÄ• nakÄ• lato pabhuti cirakÄ• laá¹ƒ yathÄ• vuttamahÄ• therap
mukhapÄ• á¹-heneva dhÄ• resuá¹ƒ \Be 26/. ahovata porÄ• á¹‡ikÄ• naá¹ƒ mahÄ• therÄ• naa
satipaÃ±Ã±Ä• samÄ• dhivepullatÄ• ya hi te mukhapÄ• á¹-heneva dhÄ• retu sakkÄ• ti. mukh
porÄ• á¹‡akattherÄ• naá¹ƒ pariyattidhÄ• raá¹‡aá¹ƒ paÃ±canavutÄ• dhikÄ• ni catusatÄ• ni a

bhagavato parinibbÄ• nato mahÄ• vaá¹ƒsasÄ• ratthasaá¹…gahesu Ä• gatanayena jinacakh
sampatte tambapaá¹‡á¹‡idÄ«pe rÄ• jÅ«naá¹ƒ aá¹-á¹-hÄ• rasamakoâ€™ saddhÄ• tissassa n
vaá¹-á¹-agÄ• maá¹‡i nÄ• ma rÄ• jÄ• rajjaá¹ƒ patvÄ• chavassakÄ• le anÄ• gate sattÄ• hÄ«
hutvÄ• na sakkhissanti mukhapÄ• á¹-hena dhÄ• retunti upaparikkhitvÄ• pubbe vuttehi mah
Ä• gatÄ• paÃ±camattÄ• mahÄ• therasatÄ• vaá¹-á¹-agÄ• maá¹‡irÄ• jÄ• naá¹ƒ nissÄ• ya ta
malayajanapade Ä• lokaleá¹‡e aá¹-á¹-hakathÄ• ya sahapiá¹-akattayaá¹ƒ potthake Ä• ropesu

taÃ±ca yathÄ• vuttasaá¹…gÄ«tiyo upanidhÄ• ya catutthasaá¹…gÄ«tiyeva nÄ• mÄ• ti vedita
sÄ• ratthadÄ«paniyaá¹ƒ nÄ• ma vinayaá¹-Ä«kÄ• yaá¹ƒ, --- catutthasaá¹…gÄ«tisadisÄ• hi p

sÄ«haá¸·adÄ«pe pana vaá¹-á¹-agÄ• maá¹‡irÄ• jÄ• marammaraá¹-á¹-he sirikhettanagare e
kukkuá¹-asÄ«sarÄ• jÄ• ca ekakÄ• lena rajjaá¹ƒ kÄ• resi. amarapuramÄ• pakassa raÃ±Ã±o

idha pesitasandesakathÄ• yaá¹ƒ pana tettiá¹ƒsÄ• dhikacatusate sampatte potthakÄ• ruá¸·a
vuttaÃ±hetaá¹ƒ tattha, --- tettiá¹ƒsÄ• dhikacatuvassasataparimÄ• á¹‡akÄ• lanti.

idaá¹ƒ sÄ«haá¸·adÄ«pe yÄ• va potthakÄ• ruá¸·hÄ•

sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

athÄ• paraá¹ƒ \Be 27/ jambudÄ«pe sÄ«haá¸·adÄ«pe ca bhikkhÅ« visuá¹ƒ visuá¹ƒ gaá¹‡ava
anotattadahato nikkhamananadiyÄ• gaá¹…gÄ• yamunÄ• divasena bhijjantÄ«ti. tattha jamb
bhijjamÄ• nataá¹ƒ upariyeva vakkhÄ• ma.

sÄ«haá¸·adÄ«pe pana gaá¹‡Ä• naá¹ƒ bhijjamÄ• natÄ• evaá¹ƒ daá¹-á¹-habbÄ• . kathaá¹ƒ.
patiá¹-á¹-hamÄ• nakÄ• lato aá¹-á¹-hÄ• rasÄ• dhi kadvivassasate sampatte vaá¹-á¹-agÄ• ma
abhayagirivihÄ• re parivÄ• rakhandhakaá¹ƒ pÄ• á¹-hato ca atthato ca vipallÄ• saá¹ƒ katvÄ•
mahÄ• vihÄ• ravÄ• sigaá¹‡ato puthu hutvÄ• eko gaá¹‡o bhijji, so abhayagirivÄ• sigaá¹‡o n
ca tasseva nÄ• maá¹ƒ.

abhayagirivÄ• sigaá¹‡assa bhijjamÄ• nato dvecattÄ• lÄ«sÄ• dhikativassasate sampatte ma
kÄ• rÄ• pite jetavanavihÄ• re bhikkhÅ« ubhatovisaá¹…gapÄ• á¹-he viparÄ«tavasena abhisa
abhayagirivÄ• sigaá¹‡ato visuá¹ƒ eko gaá¹‡o ahosi, so jetavanavÄ• sigaá¹‡o nÄ• ma, sÄ• g
nÄ• maá¹ƒ.

jetavana vÄ• sigaá¹‡assa bhijjamÄ• nakÄ• lato ekapaÃ±Ã±Ä• savassÄ• dhikÄ• naá¹ƒ tiá¹‡
kurundavÄ• sino ca kolambavÄ• sino ca bhikkhÅ« bhÄ• gineyyaá¹ƒ dÄ• á¹-hÄ• patiá¹ƒ nÄ•
ubhatovibhaá¹…gaparivÄ• rakhandhakapÄ• á¹-he viparÄ«tavasena abhisaá¹…kharitvÄ• vu
hutvÄ• mahÄ• vihÄ• ra vÄ• sigaá¹‡hattamaá¹ƒ tulayitvÄ• upadhÄ• retvÄ• mahÄ• vihÄ• ra
bhijji. evaá¹ƒ sÄ«haá¸·adÄ«pe mahÄ• mahindattherÄ• dÄ«naá¹ƒ vaá¹ƒsabhÅ«tena mahÄ• v
cattÄ• ro gaá¹‡Ä• bhijjiá¹ƒsu.

tattha mahÄ• vihÄ• ravÄ• si gaá¹‡oyeva eko dhammavÄ• dÄ« ahosi, sesÄ• pana adhamm
adhammavÄ• dino gaá¹‡Ä• bhÅ«tatthaá¹ƒ pahÄ• ya abhÅ«tatthena dhammaá¹ƒ agaruá¹ƒ
vacanato sÄ«haá¸·adÄ«pe adhammavÄ• dino tayopi alajjino gaá¹‡Ä•
parimaá¹‡á¸• alasuppaá¹-icchannÄ• disikkhÄ• padÄ• ni anÄ• diyitvÄ• vicariá¹ƒsu. tato paá
ekaccÄ• naá¹ƒ bhikkhÅ«naá¹ƒ nÄ• nappakÄ• ravasena nivÄ• sanapÄ• rupanÄ• dÄ«ni dissa

adhammavÄ• digaá¹‡Ä• naá¹ƒ bhijjamÄ• nakÄ• lato sattavÄ«sÄ• dhikÄ• naá¹ƒ paÃ±casat
sirisaá¹…ghabodhi nÄ• ma rÄ• jÄ• mahÄ• vihÄ• ra gaá¹‡assa pakkho hutvÄ• adhammavÄ
jinasÄ• sanaá¹ƒ paggahesi. so ca sirisaá¹…gha bodhirÄ• jÄ• amhÄ• kaá¹ƒ marammaraá¹-

anuruddhena nÄ• ma raÃ±Ã±Ä• samakÄ• lavasena rajjasampattiá¹ƒ anubhavi.

tato pacchÄ• sÄ«haá¸·adÄ«pe vohÄ• rakatissassa nÄ• ma raÃ±Ã±o kÄ• le kapilena nÄ• m
mahÄ• vihÄ• ra vÄ• sino bhikkhÅ« nissÄ• ya adhammavÄ• digaá¹‡e niggaá¹‡hitvÄ• jinasÄ

tato pacchÄ• ca goá¹-á¹-hÄ• bhayassa nÄ• ma raÃ±Ã±o kÄ• le abhayagiri vÄ• sino bhikkh
pabbÄ• jetvÄ• mahÄ• vihÄ• ra vÄ• sino bhikkhÅ« nissÄ• ya sÄ• sanaá¹ƒ visodhayi.

tato pacchÄ• pi goá¹-á¹-hÄ• bhayaraÃ±Ã±o puttabhÅ«tassa mahÄ• senassa nÄ• ma raÃ±Ã
bhikkhÅ«naá¹ƒ abbhantare saá¹…ghamitto nÄ• ma eko bhikkhu raÃ±Ã±o padhÄ• nÄ• cariy
mahÄ• mahindattherÄ• dÄ«naá¹ƒ arahantÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• nabhÅ«taá¹ƒ mahÄ• v
mahÄ• senaraÃ±Ã±Ä• mantetvÄ• Ä• rabhi. tadÄ• navavassÄ• ni mahÄ• vihÄ• re bhikkhu
mahÄ• therÄ• naá¹ƒ mahiddhikÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ alajjino bhikkhÅ« vinassÄ
suvaá¹‡á¹‡ahaá¹ƒssÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ kÄ• kÄ• viyÄ• ti.

jetavanavÄ• sÄ«naÃ±ca bhikkhÅ«naá¹ƒ abbhantare eko tisso nÄ• ma bhikkhu teneva raÃ±
sÄ«maá¹ƒ samÅ«hani \Be 29/. achekattÄ• pana tesaá¹ƒ sÄ«masamÅ«hanakammaá¹ƒ na s
dussÄ«lÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ kammaá¹ƒ acchariyaá¹ƒ, seyyathÄ• pi nÄ• ma sÄ• kham
mahagghaá¹ƒ bhinnati, evameva bhinditabbavatthunÄ• bhedakapuggalo ativiya dÅ«ro aho

yathÄ• sÄ• khamigo pÄ• po, appagghoyeva kÄ• sikaá¹ƒ.

mahagghaá¹ƒ kacca bhinnaá¹ƒbhinnaá¹ƒ, mahussÄ• hena chindati ||

evaá¹ƒ adhammavÄ• dÄ« pÄ• po, dhammavÄ• digaá¹‡aá¹ƒ subhaá¹ƒ.

mahussÄ• hena bhindayi, aho acchariyo ayaá¹ƒ ||

Ä• rakÄ• dÅ«rato Ä• suá¹ƒ, bhinditabbehi bhedakÄ• .

bhÅ«mitova bhavagganto, aho kammaá¹ƒ ajÄ• natanti ||

iccevaá¹ƒ adhammavÄ• digaá¹‡Ä• naá¹ƒ balavatÄ• ya dhammavÄ• digaá¹‡o parihÄ• yati.
pakkhavÄ• tena suvaá¹‡á¹‡ahaá¹ƒsÄ• pakatiyÄ• á¹-hÄ• tuá¹ƒ na sakkonti, evameva adha
dhammavÄ• dÄ« parihÄ• yati. byagghavane viya suvaá¹‡á¹‡amigo nillayitvÄ• gocaraá¹ƒ ga
dhammaá¹ƒ carituá¹ƒ okÄ• saá¹ƒ na labhi.

sÄ«haá¸·adÄ«pe sÄ• sanassa patiá¹-á¹-hÄ• nato dvisattatÄ• dhikÄ• naá¹ƒ catusatÄ• naá¹ƒ
sammÄ• sambuddhassa parinibbÄ• nato aá¹-á¹-hasattasatÄ• dhikÄ• naá¹ƒ vassasahassÄ•
bhÅ«pÄ• lo rajjaá¹ƒ kÄ• resi. so pana rÄ• jÄ• Ã±adumbaragirivÄ• sikassapattheraggamukh
bhikkhÅ« tameva rÄ• jÄ• naá¹ƒ nissÄ• ya sÄ• sane malaá¹ƒ visodhesuá¹ƒ, yathÄ• heraÃ±Ã

mahÄ• vihÄ• ravÄ• sigaá¹‡ato aÃ±Ã±e adhammavÄ• dinÄ• uppabbÄ• jetvÄ• \Be 30/ visc
amhÄ• kaá¹ƒ marammaraá¹-á¹-he arimaddananagare narapaticaÃ±Ã±isÅ«nÄ• nÄ• ma raÃ
kÄ• resÄ«ti veditabbo.

tato pacchÄ• vi vijayabÄ• hurÄ• jÄ• naá¹ƒ parakkamabÄ• hurÄ• jÄ• naÃ±ca nissÄ• ya ma
sÄ• sanaá¹ƒ parisuddhaá¹ƒ akaá¹ƒsu, adhammavÄ• dino sabbepi uppabbÄ• jetvÄ• mahÄ•
patiá¹-á¹-hahi, yathÄ• abbhÄ• diupakkilesamalehi vimutto nisÄ• nÄ• thoti.

sirisaá¹…ghabodhirÄ• jÄ• vohÄ• rikatissarÄ• jÄ• goá¹-á¹-hÄ• bhayarÄ• jÄ• ti ete rÄ• jÄ• n
sabbena sabbaá¹ƒ adhammavÄ• digaá¹‡Ä• naá¹ƒ avinassanato sÄ• sanaá¹ƒ parisuddhaá¹
sirisaá¹…ghabodhiraÃ±Ã±o mahÄ• raÃ±Ã±o vijayabÄ• huraÃ±Ã±o parakkamabÄ• huraÃ±Ã
kÄ• le sabbena sabbaá¹ƒ adhammavÄ• dÄ«naá¹ƒ vinassanato sÄ• sanaá¹ƒ parisuddhaá¹ƒ
adhammavÄ• dinÄ• sÄ«sampi uá¹-á¹-hahituá¹ƒ na sakkÄ• , yathÄ• aruá¹‡ugge kosiyÄ• ti.

aparabhÄ• ge pana ciraá¹ƒ kÄ• laá¹ƒ atikkante micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vijÄ• tiyÄ• naá
sÄ• sanaá¹ƒ osakkitvÄ• gaá¹‡apÅ«raá¹‡amattassapi bhikkhusaá¹…ghassa avijjamÄ• natÄ
kÄ• le rÄ• maÃ±Ã±adesato saá¹…ghaá¹ƒ Ä• netvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi.

tato pacchÄ• ca vimaladhammasÅ«riyassa nÄ• ma raÃ±Ã±o kÄ• le rakkhÄ• puraraá¹-á¹-h
sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi. tato pacchÄ• ca vimalassa nÄ• ma raÃ±Ã±o kÄ• le tatoyev
sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi. tato pacchÄ• ca kittissirirÄ• jasÄ«hassa nÄ• ma raÃ±Ã±o k
saá¹…ghaá¹ƒ Ä• netvÄ• tatheva akÄ• sÄ«ti.

ayaá¹ƒ sÄ«haá¸·adÄ«pe sÄ• sanassa osakkanakathÄ• .

tato \Be 31/ pacchÄ• jinasÄ• sane navutÄ• dhike aá¹-á¹-havassasate sampatte buddhadÄ•
eko dhamma kathikatthero á¹-hapetvÄ• vinayapiá¹-akaá¹ƒ abhidhammapiá¹-akaÃ±ca avase
sÄ«haá¸·abhÄ• sÄ• ya parivattitvÄ• abhisaá¹…kharitvÄ• á¹-hapesi. taÃ±ca kÄ• raá¹‡aá¹ƒ

tassa kira buddhadÄ• sassa raÃ±Ã±o puttÄ• asÄ«timattÄ• asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ
tesu puttesu sÄ• riputtattherassa nÄ• mena vohÄ• rito eko upatisso nÄ• ma rÄ• jakumÄ• ro
dvecattÄ• lÄ«savassÄ• ni rajjaá¹ƒ karesi.

tato pacchÄ• kaniá¹-á¹-ho mahÄ• nÄ• mo nÄ• ma rÄ• jakumÄ• ro dvÄ• vÄ«savassÄ• ni ra
kÄ• le jina cakke tettiá¹ƒsÄ• dhikanavasatavasse sÄ«haá¸·adÄ«pe chasaá¹-á¹-himattÄ• naá
pÅ«raá¹‡akÄ• le buddhaghoso nÄ• ma thero sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• sÄ«haá¸·abhÄ•
aá¹-á¹-hakathÄ• ganthe mÄ• gadhabhÄ• sÄ• ya parivattitvÄ• likhi.

so pana mahÄ• nÄ• ma rÄ• jÄ• amhÄ• kaá¹ƒ marammaraá¹-á¹-he siripaccayanagare savil
samakÄ• lo hutvÄ• rajjaá¹ƒ kÄ• resi. parittaniddÄ• ne pana brÅ«mavi:thÄ«: nÄ• makena ra
rajjaá¹ƒ kÄ• resÄ«ti vuttaá¹ƒ. taá¹ƒ na yujjatiyeva.

sÄ«haá¸·adÄ«pe pana kittissirimegho nÄ• ma rÄ• jÄ• hutvÄ• navame vasse tasmiá¹ƒyeva
dvÄ• saá¹-á¹-himattÄ• naá¹ƒ pÅ«raá¹‡akÄ• le jinacakke tiá¹ƒsÄ• dhike aá¹-á¹-hasatavasse
kuhasivassa nÄ• ma raÃ±Ã±o jÄ• mÄ• tÄ• dantakumÄ• ro hemamÄ• laá¹ƒ nÄ• ma rÄ• jadh
thenetvÄ• navÄ• ya taritvÄ• sÄ«haá¸·adÄ«paá¹ƒ agamÄ• si. jinacakke tiá¹ƒsÄ• dhikaaá¹-á
jeá¹-á¹-hatissarÄ• jÄ• navavassÄ• ni rajjaá¹ƒ kÄ• resi.

buddhadÄ• sarÄ• jÄ• \Be 32/ ekÅ«natiá¹ƒsati vassÄ• ni upalissarÄ• jÄ• cadvicattÄ• lÄ«sa
dvÄ• vÄ«savassÄ• nÄ«ti sabbÄ• ni sampiá¹‡á¸• itvÄ• jinasÄ• sanaá¹ƒ dvattiá¹ƒsÄ• dhikana
hoti.

tasmiÃ±ca kÄ• le yadÄ• dvÄ«hi vassehi Å«naá¹ƒ ahosi, tadÄ• mahÄ• nÄ• maraÃ±Ã±o kÄ
tiá¹ƒsÄ• dhikanavavassasatamatte sÄ• sane buddhaghoso nÄ• ma thero laá¹…kÄ• dÄ«paá

amarapuramÄ• pakassa raÃ±Ã±o kÄ• le sÄ«haá¸·adÄ«pikehi bhikkhÅ«hi pesitasannesapa
chapaá¹‡á¹‡Ä• sÄ• dhikanavavassasatÄ• tikkante sÅ«ti vuttaá¹ƒ.

ettha á¹-hatvÄ• buddhaghosattherassa aá¹-á¹-huppattiá¹ƒsaá¹…khepamattaá¹ƒ vakkhÄ• m
sÄ«haá¸·abhÄ• sakkharehi parivattitaá¹ƒ pariyattisÄ• sanaá¹ƒ mÄ• gadhasÄ• sakkharena k
parivattituá¹ƒ sakkhissatÄ«ti mahÄ• therÄ• nimantayitvÄ• tÄ• vatiá¹ƒsabhavanaá¹ƒ gantvÄ
disvÄ• saddhiá¹ƒ sakkena devÄ• namindena taá¹ƒ yÄ• citvÄ• bodhirukkhasamÄ«pe ghosa
brÄ• hmaá¹‡assa kesiyÄ• nÄ• ma brÄ• hmaá¹‡iyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hÄ• p
pivatha bhontotiÄ• dinÄ• brÄ• hmaá¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ ghosakÄ• le vijÄ• yan
sattavassikakÄ• le so tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« ahosi.

atha kho ekena arahantena saddhiá¹ƒ vedakathaá¹ƒ sallapanto taá¹ƒ kathaá¹ƒ niá¹-á¹-hÄ•
akusalÄ• dhammÄ• abyÄ• katÄ• dhammÄ• tiÄ• dinÄ• paramatthavedaá¹ƒ nÄ• ma buddh
uggaá¹‡hitukÄ• mo hutvÄ• tassa arahantassa santike pabbajitvÄ• devasikaá¹ƒ devasikaá¹
saá¹-á¹-himattehi padasahassehi sajjhÄ• yaá¹ƒ akÄ• si, vÄ• cuggataá¹ƒ akÄ• si. ekamÄ• se
piá¹-akÄ• naá¹ƒ pÄ• ragÅ« ahosi.

tato \Be 33/ paccÄ• raho ekakova nisinnassa etadahosi, --- buddhabhÄ• site piá¹-akattaye
adhikÄ• , udÄ• hu upajjhÄ• yassa vÄ• ti. taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• upajjhÄ• cariyo nigg
saá¹ƒvegappatto hutvÄ• khamÄ• petuá¹ƒ vandi. upajjhÄ• cariyo tvaá¹ƒ Ä• vuso sÄ«haá¸·ad
piá¹-akattayaá¹ƒ sÄ«haá¸·assÄ• sakkharena likhitaá¹ƒ mÄ• gadhabhÄ• sakkharena likhÄ• h
khamissÄ• mÄ«ti Ä• ha.

buddhaghoso ca pitaraá¹ƒ micchÄ• diá¹-á¹-hibhÄ• vato mocetvÄ• Ä• cariyassa vacanaá¹ƒ
piá¹-akattayaá¹ƒ likhituá¹ƒ sÄ«haá¸·adÄ«paá¹ƒ nÄ• vÄ• ya agamÄ• si. tadÄ• samuddamajj
buddhadattatthero ca sÄ«haá¸·adÄ«pato nÄ• vÄ• ya Ä• gacchanto antarÄ• magge devÄ• n
passitvÄ• kÄ• raá¹‡aá¹ƒ pucchitvÄ• jÄ• ni. jÄ• nitvÄ• ca buddhadattatthero evamÄ• ha, -
jinÄ• laá¹…kÄ• ro appassÄ• roti maÃ±Ã±itvÄ• piá¹-akattayaá¹ƒ parivattituá¹ƒ likhituá¹ƒ okÄ
tvaá¹ƒ pana piá¹-akattayaá¹ƒ saá¹ƒvaá¹‡á¹‡ehÄ«ti vatvÄ• attano sakkena devÄ• naminden
haritakiphalaá¹ƒ ayomayalekhana daá¹‡á¸• aá¹ƒ nisitasilaÃ±ca buddhaghosattherassa adÄ•
dvinnaá¹ƒ therÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sallapantÄ• naá¹ƒyeva nÄ• vÄ• sayameva ap

buddhaghosatthero ca sÄ«haá¸·adÄ«paá¹ƒ patvÄ• paá¹-hamaá¹ƒ saá¹…ghapÄ• lattheraá¹
mÄ• gadhabhÄ• sakkharena parivattetuá¹ƒ Ä• gatomhÄ«ti kÄ• raá¹‡aá¹ƒ Ä• rocetvÄ• sÄ«h
patiá¹-á¹-hÄ• yÄ• tiÄ• digÄ• thaá¹ƒ niyyÄ• detvÄ• imissÄ• gÄ• thÄ• ya atthaá¹ƒ piá¹-akatta
saá¹ƒvaá¹‡á¹‡ehÄ«ti uyyojesuá¹ƒ, tasmiá¹ƒyeva divase sÄ• yanhakÄ• lato paá¹-á¹-hÄ• ya y
pamukhaá¹ƒ katvÄ• visuddhimaggaá¹ƒ akÄ• si. katvÄ• taá¹ƒ kammaá¹ƒ nipphÄ• detvÄ• ta
vÄ«maá¹ƒsetukÄ• mo devÄ• namindo taÃ±ca ganthaá¹ƒ antaradhÄ• pesi. punÄ• pi thero ak
devÄ• namindo antaradhÄ• pesi. punÄ• pi thero akÄ• si. evaá¹ƒ tikkhattuá¹ƒ kÄ• rÄ• petvÄ•
tiá¹‡á¹‡ampi ganthÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ ekapadamattenapi visesatÄ• natthi saá¹…
Ä• rÄ• dhayitvÄ• piá¹-akattayaá¹ƒ niyyÄ• desi. evaá¹ƒ visuddhimagge saá¹…ghapÄ• latthe
visuddhimaggo katoti Ä• gataá¹ƒ. buddhaghosuppattikathÄ• yaá¹ƒ pana saá¹…gharÄ• jatth
Ä• rabbhÄ• ti Ä• gataá¹ƒ.

ayaá¹ƒ buddhaghosuppattikathÄ• yaá¹ƒ Ä• gatanayena dassitabuddhaghosuppattikathÄ• s

cÅ«á¸·avaá¹ƒse panevaá¹ƒ Ä• gato. buddhaghosatthero nÄ• ma mahÄ• bodhirukkhasamÄ•
vijÄ• to tiá¹‡á¹‡ampi vedÄ• naá¹ƒ pÄ• ragÅ« ahosi tesu tesu vÄ• desu ca aticheko. so aÃ±Ã
pucchÄ• byÄ• karaá¹‡akammaá¹ƒ kattukÄ• mo jambunÄ«patale Ä• hiá¹‡á¸• anto ekaá¹ƒ vi
Ä• gantukabhÄ• vena nisÄ«di. tasmiÃ±ca vihÄ• re revato nÄ• ma thero vasi. tena therena s
brÄ• hmaá¹‡amÄ• á¹‡avo tÄ«su vedesu aloletvÄ• paÃ±haá¹ƒ pucchi. pucchitaá¹ƒ pucchita
therassa pana pucchitaá¹ƒ paÃ±haá¹ƒ mÄ• á¹‡avo na sakkÄ• byÄ• kÄ• tuá¹ƒ. atha mÄ• á¹
nÄ• mÄ• yaá¹ƒ bhante mantoti. buddhamanto nÄ• mÄ• yanti vutte uggaá¹‡hitukÄ• mo hutv
piá¹-akattayaá¹ƒ uggaá¹‡hi. aciraneva tiá¹‡á¹‡ampi piá¹-akÄ• naá¹ƒ pÄ• ragÅ« ahosi. buddh

atthÄ«ti buddhaghosoti nÄ• mena pÄ• kaá¹-o ahosi.

buddhaghoso ca Ä• yasmato revatassa santike nisÄ«danto Ã±Ä• á¹‡odayaá¹ƒ nÄ• ma gan
nÄ• ma ganthaá¹ƒ akÄ• si. tato pacchÄ• parittaá¹-á¹-hakathaá¹ƒ kattukÄ• mo hutvÄ• Ä• ra
evamÄ• ha, --- jambudÄ«pe pana Ä• vuso pÄ• á¸·imattaá¹ƒyeva atthi, aá¹-á¹-hakathÄ• pan
\Be 35/ bhinno hutvÄ• atthi, teneva mahÄ• mahindhattherena Ä• nitÄ• aá¹-á¹-hakathÄ• tÄ
Ä• ruá¸·o pÄ• á¸·iyo sÄ• riputtattherÄ• dÄ«hi desito kathÄ• maggo sÄ«haá¸·adÄ«pe atthi, tv
mÄ• gadhabhÄ• sakkharena likhehÄ«ti uyyojiyamÄ• no buddhaghosatthero sÄ«haá¸·adÄ«p
mahÄ• vihÄ• raá¹ƒ pavisitvÄ• saá¹…ghapÄ• lattherassa santike saddhiá¹ƒ sÄ«haá¸·aá¹-á¹-
sutvÄ• aá¹-á¹-hakathaá¹ƒ karissamÄ«ti Ä• rocesi. sÄ«haá¸·abhikkhÅ« ca pubbe vuttanayen
patiá¹-á¹-hÄ• yÄ• tiÄ• di gÄ• thÄ• niyyÄ• desuá¹ƒ. buddhaghoso ca saddhiá¹ƒ aá¹-á¹-hakat
saá¹…khipitvÄ• visuddhimaggaá¹ƒ akÄ• si.

pubbe vuttanayeneva sakko antaradhÄ• petvÄ• tikkhattuá¹ƒ kÄ• rÄ• pesi. saá¹…ghapÄ• la
piá¹-akattayaá¹ƒ niyyÄ• desÄ«ti.

kiÃ±cÄ• pi nÄ• nÄ• ganthesu nÄ• nÄ• kÄ• rehi buddhaghosuppatti Ä• gatÄ• , tathÄ• pi bu
sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• piá¹-akattayassa likhanaá¹ƒ aá¹-á¹-hakathÄ• naÃ±ca karaá¹‡a
manokiliá¹-á¹-haá¹ƒ na uppÄ• detabbanti. buddhaghosatthero vikaá¹-attayaá¹ƒ likhitvÄ• jam
paccÄ• gamÄ• si.

iccevaá¹ƒ pÄ• á¸·ibhÄ• sÄ• ya pariyattiá¹ƒ parivattitvÄ• pacchÄ• Ä• cariyaparamparasissÅ
sÄ«haá¸·adÄ«pe jinacakkaá¹ƒ majjhanti kaá¹ƒsumÄ• sÄ« viya atidibbati, anekakoá¹-ippamÄ
sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• miarahantehi laá¹…kÄ• dÄ«paá¹ƒ atisobhati, sabbap
tiyojanikapÄ• ricchattakarukkhena tÄ• vatiá¹ƒsabhavanaá¹ƒ viya satapattapadumÄ• dÄ«hi n
tesu tesu á¹-hÄ• nesu maggamahÄ• maggaÄ• pakagharadvÄ• ratitthavanapabbataguhama
aladdhamaggaphalaá¹-á¹-hÄ• naá¹ƒ nÄ• ma kiÃ±ci natthi, thokaá¹ƒ Ä• gametvÄ• piá¹‡á¸• A
patiá¹-á¹-hamÄ• napadesepi maggaphalÄ• ni labhiá¹ƒsuyeva.

maggaphalÄ• ni sacchikarontÄ• naá¹ƒ puggalÄ• naá¹ƒ bÄ• hullatÄ• ya ayaá¹ƒ \Be 36/ puth
aá¹…guliá¹ƒ pasÄ• retvÄ• dassetabbo hoti. ekasmiá¹ƒ kÄ• le sÄ«haá¸·adÄ«pe puthujjana b
tathÄ• hi vuttaá¹ƒ vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ, ekavÄ• raá¹ƒ puthujjanabhikkhu nÄ• n

abhiÃ±Ã±Ä• lÄ• bhÄ«naá¹ƒ kira mahiddhikÄ• naá¹ƒ gamanÄ• gamanavasena sÅ«riyossÄ•
dhaÃ±Ã±akoá¹-á¹-akÄ• mÄ• tugÄ• mÄ• dhaÃ±Ã±akoá¹-á¹-ituá¹ƒ okÄ• saá¹ƒ na labhiá¹ƒsu

devalokato sumanasÄ• maá¹‡ero dakkhiá¹‡akkhakaá¹ƒ sÄ«haá¸·adÄ«paá¹ƒ anetvÄ• tassa
dassanavasena uddhakabindhÅ«hi tiyojanasataá¹ƒ sakalampi laá¹…kÄ• dÄ«paá¹ƒ byÄ• pa

paribhuttacetiyaá¹…gaá¹‡aá¹ƒ viya hutvÄ• navÄ• ya gacchantÄ• mahÄ• samudde udakato
sakalaá¹…kÄ• dÄ«paá¹ƒ pÅ«jenti, mahÄ• mahindattherassa santike ariá¹-á¹-hattherena sad
bhikkhusatÄ• paá¹-hamaá¹ƒ tÄ• va vinayapiá¹-akaá¹ƒ uggaá¹‡hiá¹ƒsÅ«ti imehi kÄ• raá¹‡eh
jinacakkassa patiá¹-á¹-hÄ• naá¹ƒ hutvÄ• varadÄ«panti nÄ• maá¹ƒ paá¹-ilabhi.

sÄ«haá¸·adÄ«peyeva piá¹-akattayaá¹ƒ potthakÄ• ruá¸·avasena patiá¹-á¹-hÄ• petvÄ• tato p
raÃ±Ã±o kÄ• le sakalalaá¹…kÄ• dÄ«paá¹ƒ dubbhikkhabhayena pÄ«á¸·etvÄ• piá¹-akattayaá
jambudÄ«paá¹ƒ Ä• gamaá¹ƒsu. anÄ• gantvÄ• tattheva á¹-hitÄ• pi bhikkhÅ« chÄ• takabhay
udarapaá¹-alaá¹ƒ bandhitvÄ• kucchiá¹ƒ vÄ• lukarÄ• simhi á¹-hapetvÄ• piá¹-akattayaá¹ƒ dh

kuá¹-a kaá¹‡á¹‡atissassa raÃ±Ã±o kÄ• leyeva dubbhikkhabhayaá¹ƒ vÅ«pasamitvÄ• jambu
gantvÄ• sÄ«haá¸·adÄ«pe á¹-hitehi bhikkhÅ«hi saddhiá¹ƒ mahÄ• vihÄ• re piá¹-akattayaá¹ƒ a
samasamaá¹ƒ katvÄ• á¹-hapesuá¹ƒ. á¹-hapetvÄ• ca pana sÄ«haá¸·adÄ«peyeva suá¹-á¹-hu

tattheva aá¹-á¹-hakathÄ• yo buddhaghosatthero mÄ• gadhabhÄ• sÄ• ya parivattetvÄ• vira
tattheva aá¹-á¹-hakathÄ• á¹-Ä«kÄ• anumadhulakkhaá¹‡agaá¹‡á¹-higanthantarÄ• ni \Be 37/
nabhe ravinduva pÄ• kaá¹-anti.

tattha buddhavaá¹ƒsaá¹-á¹-hakathaá¹ƒ buddhadattatthere akÄ• si.
itivuttodÄ• nacariyÄ• piá¹-akatherÄ• therÄ«vimÄ• navatthupetavatthunettiaá¹-á¹-hakathÄ• y
Ä• cariyadhammapÄ• latthero akÄ• si. so ca Ä• cariyadhammapÄ• latthero sÄ«haá¸·adÄ«p
badaratitthamhi nivÄ• sitattÄ• sÄ«haá¸·adÄ«peyeva saá¹…gahetvÄ• vattabbo.

paá¹-isambhidÄ• maggaá¹-á¹-hakathaá¹ƒ mahÄ• nÄ• mo nÄ• ma thero Ä• kÄ• si. mahÄ• n
nÄ• ma thero akÄ• si. abhidhammaá¹-Ä«kaá¹ƒ pana Ä• nandatthero akÄ• si. sÄ• ca sabbÄ
Ä• dibhÅ«tattÄ• mÅ«laá¹-Ä«kÄ• ti pÄ• kaá¹-Ä• .

visuddhimaggassa mahÄ• á¹-Ä«kaá¹ƒ dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya á¹-Ä«kaá¹ƒ majjhi
á¹-Ä«kaá¹ƒ saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• ya á¹-Ä«kaÃ±hÄ• ti imÄ• yo Ä• cariyadhamm

sÄ• ratthadÄ«paniá¹ƒ nÄ• ma vinayaá¹-Ä«kaá¹ƒ aá¹…guttaranikÄ• yaá¹-Ä«kaÃ±ca parakka
sÄ• riputtatthero akÄ• si. vimativinodaniá¹ƒ nÄ• ma vinayaá¹-Ä«kaá¹ƒ damilaraá¹-á¹-havÄ• s

anuá¹-Ä«kaá¹ƒ pana Ä• cariyadhammapÄ• latthero. sÄ• ca mÅ«laá¹-Ä«kÄ• ya anuttÄ• nat
saá¹ƒvaá¹‡á¹‡itattÄ• anuá¹-Ä«kÄ• tivuccati.

visuddhimaggassa cÅ«á¸·aá¹-Ä«kaá¹ƒ makhudÄ«paniÃ±ca aÃ±Ã±etarÄ• therÄ• akaá¹ƒsu
atthÄ• vasesÄ• ti ca anuttÄ• natthÄ• ti ca katvÄ• mÅ«laá¹-Ä«kÄ• ya saddhiá¹ƒ saá¹ƒsandit

ca madhudÄ«paninti vuccati. mohavicchedaniá¹ƒ pana lakkhaá¹‡aganthaá¹ƒ kassapatthero

Ä• bhidhammÄ• vatÄ• raá¹ƒ pana rupÄ• rÅ«pavibhÄ• gaá¹ƒ vinayavinicchayaÃ±ca buddha
sÄ• riputtatthero. khuddasikkhaá¹ƒ dhammasiritthero \Be 38/. paramatthavinicchayaá¹ƒ nÄ•
abhidhammatthasaá¹…gaÃ±ca anuruddhatthero. saccasaá¹…khepaá¹ƒ dhammapÄ• latther
saá¹…khepato saá¹ƒvaá¹‡á¹‡itattÄ• sukhena ca lakkhaá¹‡iyattÄ• lakkhaá¹‡aganthÄ• ti vu

tesaá¹ƒ pana saá¹ƒvaá¹‡á¹‡anÄ• su abhidhammatthasaá¹…gahassa porÄ• á¹‡aá¹-Ä«kaá¹
akÄ• si. saccaá¹ƒsaá¹…khepanÄ• marÅ«paparicchedakhemÄ• abhidhammÄ• vatÄ• rÄ• na
vÄ• cissaramahÄ• sÄ• mitthero. paramatthavinicchayassa porÄ• á¹‡aá¹-Ä«kaá¹ƒ mahÄ• bo

abhidhamatthasaá¹…gahÄ• bhidhammÄ• vatÄ• rÄ• bhinava á¹-Ä«kÄ• yo sumaá¹…galasÄ
saccasaá¹…khepÄ• bhinavaá¹-Ä«kaá¹ƒ araÃ±Ã±avÄ• sitthero. nÄ• marÅ«paparicchedÄ• bh
mahÄ• sÄ• mitthero. paramatthavinicchayÄ• bhinavaá¹-Ä«kaá¹ƒ aÃ±Ã±ataratthero. vinayav
revatatthero. khuddasikkhÄ• ya purÄ• á¹‡aá¹-Ä«kaá¹ƒ mahÄ• yasatthero. tÄ• yayeva abhin
saá¹…gharakkhitattheroti.

vajirabuddhiá¹ƒ nÄ• ma vinayagaá¹‡á¹-hipadatthaá¹ƒ vajirabuddhitthero. cÅ«á¸·agaá¹‡á¹-hi
majjhimagaá¹‡á¹-hiá¹ƒ mahÄ• gaá¹‡á¹-hiÃ±ca sÄ«haá¸·adÄ«pavÄ• sino therÄ• . te ca pada
anuttÄ• natthÄ• yeva saá¹ƒvaá¹‡á¹‡itattÄ• gaá¹‡á¹-hipadatthÄ• ti vuccanti.

abhidhÄ• nappadÄ«pikaá¹ƒ pana mahÄ• moggalÄ• natthero. atthabyakkhÄ• naá¹ƒ cÅ«á¸·a
sambandhacintanaá¹ƒ subodhÄ• laá¹…kÄ• raÃ±ca saá¹…gharakkhitatthero. byÄ• karaá¹‡a

mahÄ• vaá¹ƒsaá¹ƒ cÅ«á¸·avaá¹ƒsaá¹ƒ dÄ«pavaá¹ƒsaá¹ƒ thÅ«pavaá¹ƒsaá¹ƒ bodhivaá¹ƒsaá
sÄ«haá¸·adÄ«pavÄ• sino therÄ• . dÄ• á¹-hÄ• dhÄ• tuvaá¹ƒsaá¹ƒ pana dhammakittitthero ab
pÄ• á¸·imuttakavasena vuttattÄ• ganthantarÄ• ti vuccanti.

iccevaá¹ƒ buddhaghosÄ• dayo thera varÄ• yathÄ• balaá¹ƒ yathÄ• sattiá¹ƒ pariyattiá¹ƒ sÄ•
bahÅ«hi mÅ«lehi bahuhisÄ• khÄ• hi bahÅ«hi ca viá¹-apehi upatthambhiyamÄ• no vepullam
mahÄ• nigrodharukkho viya thiraá¹ƒ hutvÄ• cirakÄ• laá¹ƒ tiá¹-á¹-hatÄ«ti veditabbaá¹ƒ.

idaá¹ƒ sÄ«haá¸·adÄ«pe potthakÄ• ruá¸·hato pacchÄ• sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

etepi ca mahÄ• thero, yathÄ• sattiá¹ƒ yathÄ• balaá¹ƒ.

aá¹-á¹-hakathÄ• dayo katvÄ• , maccumukhaá¹ƒ upÄ• gamuá¹ƒ ||

seyyathÄ• pi ca lokasmiá¹ƒ, obhÄ• sitvÄ• na candimÄ• .

Ä• vahitvÄ• na sattÄ• naá¹ƒ, hitaá¹ƒ atthaá¹ƒva gacchati ||

evameva mahÄ• therÄ• , Ã±Ä• á¹‡obhÄ• sehi bhÄ• siya.

Ä• vahitvÄ• na sattÄ• naá¹ƒ, hitaá¹ƒ atthaá¹ƒva gacchati ||

iti sÄ• sanavaá¹ƒse sÄ«haá¸·adÄ«pikasÄ• sanavaá¹ƒsakathÄ• maggo

nÄ• ma dutiyo paricchedo.

3. suvaá¹‡á¹‡abhÅ«misÄ• sanavaá¹ƒsakathÄ• maggo

<3> idÄ• ni yathÄ• á¹-hapitamÄ• tikÄ• vasena suvaá¹‡á¹‡abhÅ«mi raá¹-á¹-he sÄ• sanavaá okÄ• so anuppattho, tasmÄ• suvaá¹‡á¹‡abhÅ«miraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• magga

tattha suvaá¹‡á¹‡abhÅ«mÄ«ti tÄ«su rÄ• maÃ±Ã±araá¹-á¹-hesu ekassa nÄ• maá¹ƒ. tÄ«á¹‡i honti haá¹ƒsÄ• vatÄ«muttimasuvaá¹‡á¹‡abhÅ«mivasena ekadesena sabbampi rÄ• maÃ±Ã± tattha pana ukkalÄ• pajanapade tapussabhallike Ä• diá¹ƒ katvÄ• bhagavato abhisambujjhit atikkantesuyeva Ä• sÄ• á¸·himÄ• sassa juá¹‡hapakkhapaÃ±camadivasato paá¹-á¹-hÄ• ya r patiá¹-á¹-hati.

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he paá¹-hamaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

bhagavato \Be 40/ abhisambuddhakÄ• lato pubbeyeva aparaá¹‡á¹‡akaraá¹-á¹-he subhinna ekassa amaccassa tisso jayo cÄ• ti dveputtÄ• ahesuá¹ƒ. te gihibhÄ• ve saá¹ƒvegaá¹ƒ labh samÄ«pe gajjagirimhi nÄ• ma pabbate itthusipabbaá¹ƒ pabbajitvÄ• nisÄ«disuá¹ƒ. tadÄ• nÄ santavaá¹ƒ katvÄ• dve aá¹‡á¸• Ä• ni vijÄ• yitvÄ• sÄ• nÄ• gÄ« lajjÄ• ya tÄ• ni vijahitvÄ• g

tadÄ• jeá¹-á¹-ho tissakumÄ• ro tÄ• ni labhitvÄ• kaniá¹-á¹-hena saddhiá¹ƒ vibhajitvÄ• ekaá á¹-hapesi. kÄ• le atikkante tehi aá¹‡á¸• ehi dve manussÄ• vijÄ• yiá¹ƒsu. te dasa vassavaye kaniá¹-á¹-hassa aá¹‡á¸• ato vijÄ• yanadaharo kÄ• laá¹ƒ katvÄ• majjhimadese mithilanagare kumÄ• ro upajji. so sattavassikakÄ• le buddhassa bhagavato santike niyyÄ• detvÄ• pabbÄ ahosi.

jeá¹-á¹-hassa pana aá¹‡á¸• ato vijÄ• yanadaharo dvÄ• dasavassikakÄ• le sakko devÄ• nar rÄ• maÃ±Ã±araá¹-á¹-he sudhammapuraá¹ƒ nÄ• ma nagaraá¹ƒ mÄ• petvÄ• sÄ«harÄ• jÄ• ti

kÄ• rÄ• pesi. silÄ• lone pana sirimÄ• sokoti nÄ• menÄ• ti vuttaá¹ƒ. gavaá¹ƒpatitthero ca atta
daá¹-á¹-hukÄ• mo mithilanagarato Ä• gantuá¹ƒ Ä• rabhi. tadÄ• dibbacakkhunÄ• mÄ• tuyÄ
Ã±atvÄ• idÄ• ni me mÄ• tÄ• kuhiá¹ƒ uppajjatÄ«ti Ä• vajjanto bÄ• hullena nesÄ• dakevaá¹-
nivÄ• sanaá¹-á¹-hÄ• nabhÅ«te dese uppajjatÄ«ti Ã±atvÄ• sacÄ• haá¹ƒ gantvÄ• na ovÄ• d
apÄ• yagamaniyaá¹ƒ apuÃ±Ã±aá¹ƒ vicinitvÄ• catÅ«su apÄ• yesu uppajjeyyÄ• ti cintetvÄ•
rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ vehÄ• samaggena Ä• gacchi. rÄ• maÃ±Ã±araá¹-á¹-he sudhamm
bhÄ• tunÄ• sÄ«harÄ• jena saddhiá¹ƒ raá¹-á¹-havÄ• sÄ«naá¹ƒ dhammaá¹ƒ desetvÄ• paÃ±

atha sÄ«harÄ• jÄ• Ä• ha, lokesu bhante tvamasi aggataro puggaloti. na mahÄ• rÄ• ja aha
bhavesu sabbesaá¹ƒ sattÄ• naá¹ƒ makuá¹-asaá¹…kÄ• so gotamo nÄ• ma mayhaá¹ƒ satthÄ
rÄ• jagahaá¹ƒ paá¹-ivasatÄ«ti. evaá¹ƒ pana bhante sati tumhÄ• kaá¹ƒ Ä• cariyaá¹ƒ mayaá¹
vÄ• no vÄ• ti pucchi. gavaá¹ƒpatittheroca Ä• ma mahÄ• rÄ• ja arahatha bhagavantaá¹ƒ da
yÄ• citvÄ• Ä• gacchÄ• mÄ«ti vatvÄ• bhagavantaá¹ƒ yÄ• ci. bhagavÄ• ca abhisambujjhitv
anekasatabhikkhÅ«hi rÄ• maÃ±Ã±araá¹-á¹-he sukhammapuraá¹ƒ Ä• kÄ• sena Ä• gamÄ• si
bhikkhusatehi Ä• gamÄ• sÄ«ti vuttaá¹ƒ. silÄ• lekhane pana vÄ«satisahassamattehi bhikkhÅ
yasmÄ• bhagavÄ• saparisoyeva Ä• gacchi, na ekakoti ettakameva icchitabbaá¹ƒ, tasmÄ•
cittassÄ• kulitÄ• na uppÄ• detabbÄ• ti.

atha Ä• gantvÄ• ratanamaá¹‡á¸• ape nisÄ«ditvÄ• sarÄ• jikÄ• naá¹ƒ raá¹-á¹-havÄ• sÄ«naá
saraá¹‡esu paÃ±casu ca sÄ«lesu patiá¹-á¹-hÄ• pesi. atha bhagavÄ• dassanatthÄ• ya Ä• g
tÄ• pasÄ• naá¹ƒ cha kesadhÄ• tuyo pÅ«janatthÄ• ya adÄ• si. tato pacchÄ• sattatiá¹ƒsavass
parinibbÄ• nakÄ• lepi bhagavato adhiá¹-á¹-hÄ• nÄ• nurÅ«pena citakaá¹-á¹-hÄ• nato tettiá¹ƒ
gavaá¹ƒpatitthero sudhammapuraá¹ƒ Ä• netvÄ• sÄ«haraÃ±Ã±o datvÄ• tettiá¹ƒsacetiyÄ• n
bhagavato parinibbÄ• nato aá¹-á¹-hameyeva vasse gavaá¹ƒpatitthero rÄ• maÃ±Ã±a raá¹-á¹
patiá¹-á¹-hÄ• pesi.

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he dutiyaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

bhagavato \Be 42/ parinibbutapaÃ±catiá¹ƒsÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ satÄ• naá¹ƒ uparisu
rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ Ä• gantvÄ• soá¹‡atthero uttarattherocÄ• ti dve therÄ• paÃ±cav
saddhiá¹ƒ sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ. te ca therÄ• mahÄ• moggaliputtatissatthera
aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatÄ• .

tapussabhallike gavaá¹ƒpatittheraÃ±ca paá¹-icca sÄ• sanaá¹ƒ tÄ• va patiá¹-á¹-hahi. taÃ±ca
ogÄ• hetvÄ• ye ye pana saddhÄ• pasannÄ• , te te attano icchÄ• vaseneva sÄ• sanaá¹ƒ pa
soá¹‡uttarattherÄ• mahussÄ• hena Ä• cariya Ä• á¹‡attiyÄ• sÄ• sanassa patiá¹-á¹-hÄ• pan
patiá¹-á¹-hÄ• pesuá¹ƒ. tena aá¹-á¹-hakathÄ• yaá¹ƒ etaá¹ƒ raá¹-á¹-haá¹ƒ gantvÄ• ettha sÄ•
patiá¹-á¹-hÄ• pehÄ«ti kÄ• ritapaccayavasena Ä• á¹‡attivibhattivasenaca vuttaá¹ƒ.

tadÄ• pana suvaá¹‡á¹‡abhÅ«miraá¹-á¹-he sudhammapure sirimÄ• soko nÄ• ma rÄ• jÄ• ra
sudhammapuraá¹ƒ nÄ• ma kelÄ• sapabbatamuddhani dakkhiá¹‡Ä• ya anudisÄ• ya pubbaá
aparaá¸• á¸• habhÄ• gena bhÅ«mitale tiá¹-á¹-hati. taá¹ƒyeva guá¸·apÄ• cakÄ• naá¹ƒ massÄ
yebhuyyena, teneva goá¸·amittika nÄ• menÄ• pi vohÄ• riyati. tassa pana nagarassa mahÄ•
dakayakkhinÄ« sabbadÄ• Ä• gantvÄ• rÄ• jagehe jÄ• te jÄ• te kumÄ• re khÄ• di.

soá¹‡uttarattherÄ• naá¹ƒ sampattadivasayeva rÄ• jagehe ekaá¹ƒ puttaá¹ƒ vijÄ• yi. dakayak
saha paÃ±cahi yakkhinisatehi Ä• gatÄ• . taá¹ƒ disvÄ• manussÄ• bhÄ• yitvÄ• mahÄ• virav
bhayÄ• nakaá¹ƒ sÄ«hasÄ«savasena ekasÄ«sasarÄ«radvayasambandhasaá¹‡á¹-hÄ• naá¹ƒ
dassetvÄ• taá¹ƒ yakkhiniá¹ƒ saparisaá¹ƒ palÄ• pesuá¹ƒ.

therÄ• ca puna yakkhiniyÄ• anÄ• gamanatthÄ• ya parittaá¹ƒ akaá¹ƒsutasmiÃ±ca samÄ• g
manussÄ• naá¹ƒ brahmajÄ• lasuttaá¹ƒ adesayyuá¹ƒ \Be 43/. saá¹-á¹-himattasahassÄ• sotÄ
ahesuá¹ƒ. kuladÄ• rakÄ• naá¹ƒ aá¸• á¸• huá¸• á¸• hÄ• ni sahassÄ• ni pabbajiá¹ƒsu. kuladhÄ
dighaá¸• á¸• hasahassaá¹ƒ. rÄ• jakumÄ• rÄ• naá¹ƒ paÃ±casatÄ• dhikasahassamattaá¹ƒ pa
saraá¹‡e patiá¹-á¹-hahiá¹ƒsu. evaá¹ƒ so tattha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesÄ«tii. vuttaÃ±c
aá¹-á¹-hakathÄ• yaá¹ƒ, ---

suvaá¹‡á¹‡abhÅ«miá¹ƒ gantvÄ• na, soá¹‡uttarÄ• mahiddhikÄ• .

pisÄ• ce niddhamitvÄ• na, brahmajÄ• le madesisunti ||

tato paá¹-á¹-hÄ• ya rÄ• jakumÄ• rÄ• naá¹ƒ soá¹‡uttaranÄ• mehiyeva nÄ• maá¹ƒ akaá¹ƒsu.
rakkhasabhayato vimocanatthaá¹ƒ tÄ• lapattabhujapattesu therehi mÄ• pitaá¹ƒ manusÄ«ha
á¹-hapesuá¹ƒ. manussÄ• ca silÄ• mayaá¹ƒ manusÄ«harÅ«paá¹ƒ katvÄ• sudhammapurass
taá¹ƒ yÄ• vajjatanÄ• atthÄ«ti. iccevaá¹ƒ bhagavato parinibbÄ• nato paÃ±catiá¹ƒsÄ• dhike d
soá¹‡uttarattherÄ• Ä• gantvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• petvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ
akaá¹ƒsÅ«ti.

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he tatiyaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

tato pacchÄ• chasatÄ• dhike sahasse sampatte pubbe vuttehi tÄ«hi kÄ• raá¹‡ehi sÄ• sana
uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ dÄ• marikacorabhayena pajjararo
sÄ• sanapaccatthikabhayenacÄ• ti tÄ«hi bhayehi Ä• kulitaá¹ƒ ahosi. tadÄ• ca tattha sÄ• sa
yathÄ• udake mande tatrajÄ• taá¹ƒ uppalaá¹ƒ uppalaá¹ƒ dubbalanti. tattha bhikkhÅ«pi sÄ•
pÅ«retuá¹ƒ na sakkÄ• .

sÅ«riyakumÄ• rassa nÄ• ma manohariraÃ±Ã±o pana kÄ• le sÄ• sanaá¹ƒ ativiya dubbalaá¹
ekachasatÄ• dhike vassasahasse sampatte kaliyugeca ekÅ«navÄ«satÄ• dhike \Be 44/ catu
arimaddananagare anuruddhÄ• nÄ• ma rÄ• jÄ• tato saha piá¹-akena bhikkhusaá¹…ghaá¹ƒ

tato pacchÄ• jinacakke navÄ• dhike sattasate sahasse ca sampatte laá¹…kÄ• dÄ«pe
sirisaá¹…ghabodhiparakkamabÄ• humahÄ• rÄ• jÄ• sÄ• sanaá¹ƒ sodhesi.

tato channaá¹ƒ vassÄ• naá¹ƒ upari kaliyuge dvattiá¹ƒsÄ• dhike paÃ±casate sampatte uttar
sÄ• sane pÄ• kaá¹-o ahosi.

so pana rÄ• maÃ±Ã±araá¹-á¹-havÄ• sino ariyÄ• vaá¹ƒsattherassa saddhivihÄ• riko. ariyÄ•
kappuá¹…ganagaravÄ• sino mahÄ• kÄ• á¸·attherassa saddhivihÄ• riko. mahÄ• kÄ• á¸·atthe
prÄ• nadassittherassa saddhivihÄ• riko. ayaá¹ƒ pana uttarÄ• jÄ«vachappadattherÄ• naá¹ƒ
vuttÄ• .

so pana prÄ• nadassitthero lokiyÄ• bhiÃ±Ã±Ä• yo labhitvÄ• niccaá¹ƒ abhiá¹‡haá¹ƒ pÄ• tov
uruvelanigame mahÄ• bodhiá¹ƒ gantvÄ• mahÄ• bodhiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• puna
piá¹‡á¸• Ä• ya cari. idaá¹ƒ therassa nibaddhavattuá¹ƒ. ayaÃ±ca attho sudhammapurato mag
uruvelanigame vÄ• á¹‡ijakammaá¹ƒ karontÄ• tadÄ• kÄ• raá¹ƒ passitvÄ• paccÄ• gamanak
kathesuá¹ƒ, tasmÄ• viÃ±Ã±Ä• yati.

tasmiÃ±ca kÄ• le uttarÄ• jÄ«vatthero paripuá¹‡á¹‡avÄ«sativassena chappadena nÄ• ma s
sÄ«haá¸·adÄ«paá¹ƒ gacchi. sÄ«haá¸·adÄ«pavÄ• sino ca bhikkhÅ« mayaá¹ƒ mahÄ• mahinc
tumhepi soá¹‡uttarattherÄ• naá¹ƒ vaá¹ƒsikÄ• bhavatha, tasmÄ• mayaá¹ƒ ekavaá¹ƒsikÄ• b
vatvÄ• chappadasÄ• maá¹‡erassa upasampadakammaá¹ƒ akaá¹ƒsu. tato pacchÄ• cetiya
niá¹-á¹-hÄ• petvÄ• uttarÄ• jÄ«vatthero saddhiá¹ƒ bhikkhusaá¹…khena arimaddananagaraá

chappadassa pana etadahosi, - sacÄ• haá¹ƒ Ä• cariyena saha jambudÄ«paá¹ƒ \Be 45/ gac
Ã±Ä• tibalibodhehi pariyattuggahaá¹‡e antarÄ• yo bhaveyya, tena hi sÄ«haá¸·adÄ«peyeva
pariyattimuggahetvÄ• paccÄ• gamissÄ• mÄ«ti.

tato Ä• cariyassa okÄ• saá¹ƒ yÄ• citvÄ• sÄ«haá¸·adÄ«peyeva paá¹-ivasi. sÄ«haá¸·adÄ«pe
laddhattherasammutikÄ• pariyattiá¹ƒ pariyÄ• puá¹‡itvÄ• puna jambudÄ«paá¹ƒ paccÄ• gan
etadahosi, --- ahaá¹ƒ ekakova gacchanto sace mama Ä• cariyo natthi, sacepi jambudÄ«pav
saddhiá¹ƒ vinayakammaá¹ƒ kÄ• tuá¹ƒ na iccheyyaá¹ƒ, evaá¹ƒ sati visuá¹ƒ kammaá¹ƒ kÄ• tu
tasmÄ• piá¹-akadharehi catÅ«hi therehi saddhiá¹ƒ gacceyyaá¹ƒ, iccetaá¹ƒ kusalanti.

evaá¹ƒ pana cintetvÄ• tÄ• malittigÄ• mavÄ• sinÄ• sivalittherena kambojaraÃ±Ã±o puttabh

kiÃ±cipuravÄ• sinÄ• Ä• nandattherena rÄ• hulattherenacÄ• ti imehi catÅ«hi therehi saddhiá
te ca therÄ• piá¹-akadharÄ• ahesuá¹ƒ dakkhÄ• thÄ• masampannÄ• ca. tesu visesato rÄ•
kusimanagaraá¹ƒ sampattakÄ• le upakaá¹-á¹-havassÅ«pagamanakÄ• lo hutvÄ• arimaddan
asampÄ• puá¹‡itvÄ• kusimanagarayeva vassaá¹ƒ upagamiá¹ƒsu. tesaá¹ƒ vassÅ«pagaman
ca kusimanagarassa dakkhiá¹‡adisÄ• sÄ• ge yÄ• vajjatanÄ• atthi.

vassaá¹ƒvuá¹-á¹-hakÄ• le pana mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• retvÄ• te paÃ±ca therÄ•
uttarÄ• jÄ«vattheroca arimaddananagara vÄ• sÄ«hi bhikkhÅ«hi visuá¹ƒ hutvÄ• saá¹…ghak
cettha uttarÄ• jÄ«vattherÄ• dayo sÄ«haá¸·adÄ«pato paccÄ• gantvÄ• arimaddananagare va
anuggahesuá¹ƒ, rÄ• maÃ±Ã±araá¹-á¹-he pana jÄ• tattÄ• pubbe ca tattha nivÄ• sattÄ• idha

tasmiÃ±ca \Be 46/ kÄ• le dalanagare padÄ«pajeyyagÄ• me jÄ• to sÄ• riputto nÄ• ma maha
arimaddananagaraá¹ƒ gantvÄ• Ä• nandattherassa santike upasampajjitvÄ• pariyatti pariya
ahosi dakkho thÄ• masampanno ca. tamatthaá¹ƒ sutvÄ• narapaticaÃ±Ã±isÅ«rÄ• jÄ• cintes
aá¹…gapaccaá¹…gasampanno bhaveyya, Ä• cariyaá¹ƒ katvÄ• á¹-hapessÄ• mi anuggahes
rÄ• japurise pesetvÄ• vÄ«maá¹ƒsÄ• pesi. rÄ• japurisÄ• ca tassa chinnapÄ• daá¹…guá¹-á¹
tamatthaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• taá¹ƒ sutvÄ• evaá¹ƒ vikalaá¹…gapaccaá¹…go
padhÄ• nÄ• cariyaá¹-á¹-hÄ• ne á¹-hapetuá¹ƒ na yuttoti katvÄ• padhÄ• nÄ• cariyabhÄ• vaá¹
ramatteneva anuggahaá¹ƒ akÄ• si. ekasmiÃ±ca kÄ• le dhammavilÄ• soti laÃ±chaá¹ƒ datvÄ•
sÄ• sanaá¹ƒ sodhetvÄ• parisuddhaá¹ƒ karohÄ«ti rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ pesesi.

soca rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ gantvÄ• dalanagare bahunaá¹ƒ bhikkhÅ«naá¹ƒ dhamma
paggahesi. tattha ca rÄ• maÃ±Ã±amanussÄ• tassa dhammavilÄ• sattherassa sissÄ• nusis
vohÄ• ranti. iccevaá¹ƒ sÄ«haá¸·adÄ«pikassa Ä• nandattherassa sissaá¹ƒ dhammavilÄ• saá
rÄ• maÃ±Ã±araá¹-á¹-he sÄ«haá¸·adÄ«pato sÄ• sanassa Ä• gatamaggoti.

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he catutthaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

tasmiÃ±ca kÄ• le muttimanagare aggamahesiyÄ• Ä• cariyÄ• buddhavaá¹ƒsattheramahÄ•
gantvÄ• mahÄ• hÄ• ravÄ• sigaá¹‡avaá¹ƒsabhÅ«tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santike puna sik
muttimanagaraá¹ƒ paccÄ• gantvÄ• muttimanagaravÄ• sÄ«ti bhikkhÅ«hi visuá¹ƒ hutvÄ• sa
sÄ• sanaá¹ƒ paggahesuá¹ƒ. teca there \Be 47/ paá¹-icca rÄ• maÃ±Ã±araá¹-á¹-he puna sÄ«
Ä• gatanti.

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he paÃ±camaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

tato pacchÄ• ca muttimanagare setibhindassa raÃ±Ã±o mÄ• tuyÄ• Ä• cariyo medhaá¹…ka

sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• sÄ«haá¸·adÄ«pe araÃ±Ã±avÄ• sÄ«naá¹ƒ mahÄ• therÄ• naá¹
pariyattiá¹ƒ pariyÄ• puá¹‡itvÄ• suvaá¹‡á¹‡arajatamaye tipusÄ«sacchanne setibhindassa ra
kÄ• rÄ• vite vihÄ• re nisiditvÄ• sÄ• sanaá¹ƒ anuggahesi. lokadÄ«pakasÄ• raÃ±ca nÄ• ma
muttimanagareyeva suvaá¹‡á¹‡asobhaá¹‡o nÄ• ma thero sÄ«haá¸·adÄ«paá¹ƒ gantvÄ•
mahÄ• vihÄ• ravÄ• sigaá¹‡avaá¹ƒsabhÅ«tÄ• naá¹ƒ therÄ• naá¹ƒ santike puna sikkhaá¹ƒ ga
paccÄ• gacchi.

so pana thero araÃ±Ã±eyeva vasi. dhutaá¹…gadharo ca ahosi appiccho santuá¹-á¹-ho lajjÄ
kÄ• mo dakkho thÄ• masampanno ca. sÄ«haá¸·adÄ«pe kalambumhi nÄ• ma jÄ• tassare uc
atirekapaÃ±cavaggena vanaratanaá¹ƒ nÄ• ma saá¹…gharÄ• jaá¹ƒ upajjhÄ• yaá¹ƒ katvÄ• r
vijayabÄ• huraÃ±Ã±o Ä• cariyabhÅ«taá¹ƒ theraá¹ƒ kammavÄ• cÄ• cariyaá¹ƒ katvÄ• upasa
muttimanagareyeva vasitvÄ• gaá¹‡aá¹ƒ vaá¸• á¸• hetvÄ• sÄ• sanaá¹ƒ anuggahesi. ete ca
rÄ• maÃ±Ã±araá¹-á¹-he sÄ«haá¸·adÄ«pato sÄ• sanaá¹ƒ Ä• gataá¹ƒ.

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he chaá¹-á¹-haá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

tato pacchÄ• sÄ• sanavasena dvivassÄ• dhike dvisahasse kaliyugato ekÄ• sÄ«tike sampa
siriparamamahÄ• dhammarÄ• jÄ• ti \Be 48/ laddhanÄ• mo dhammacetiyarÄ• jÄ• kusimama
haá¹ƒsÄ• vatÄ«maá¹‡á¸• ale muttimamaá¹‡á¸• ale ca raá¹-á¹-havÄ• sino sapajaá¹ƒviya dha
rajjaá¹ƒ kÄ• resi. so ca rÄ• jÄ• tÄ«su piá¹-akesu catÅ«su ca vedesu byÄ• karaá¹‡acchandÄ
cheko sikkhitanÄ• nÄ• sippo nÄ• nÄ• bhÄ• sÄ• su ca pasuto saddhÄ• sÄ«lÄ• diguá¹‡opeto
kumudakundasaradacandikÄ• samÄ• nasitapajapatibhÅ«to ca sÄ• sane ca atippasanno ah

ekasmiá¹ƒ kÄ• le so cintesi, bhagavato sÄ• sanaá¹ƒ nÄ• ma pabbajjaupasampadatÄ• vena
upasampadabhÄ• vo ca sÄ«maparisavatthu Ã±attikammavÄ• cÄ• sampattÄ«hi sambandho
sÄ«mavinicchayaá¹ƒ tassaá¹ƒ vaá¹‡á¹‡anaá¹ƒ vinayasaá¹…gahaá¹ƒ tassaá¹ƒvaá¹‡á¹‡anaá
sÄ«masaá¹…gahaÃ±ca saddato atthato ca punappunaá¹ƒ upaparikkhitvÄ• aÃ±Ã±amaÃ±Ã
pubbÄ• paraá¹ƒ tulayitvÄ• bhagavato adhippÄ• yo Ä«diso ganthakÄ• rÄ• naá¹ƒ adhippÄ• y
amhÄ• kaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he baddhanadÄ«samuddajÄ• tessarÄ• dayo sÄ«mÄ• yo
parisuddhÄ• ti vavatthapetuá¹ƒ dukkaraá¹ƒ, evaá¹ƒ sati sÄ«maparisÄ• parisuddhÄ• bhavitu
paá¹-ibhÄ• ti.

tato pacchÄ• rÄ• maÃ±Ã±araá¹-á¹-he tipiá¹-akadharabyattappaá¹-ibalattherehi mantetvÄ•
paá¹-ibhÄ• nÄ• nurÅ«paá¹ƒ sÄ«maparisÄ• parisuddhÄ• bhavituá¹ƒ dukkarÄ• ti therÄ• vin

atha rÄ• jÄ• evampi cintesi, --- ahovata sammÄ• sambuddhassa sÄ• sanaá¹ƒ paÃ±cavass
patiá¹-á¹-hatissatÄ«ti ganthesu vuttopi samÄ• no abhisambuddhato catusaá¹-á¹-hÄ• dhikad
kÄ• lena sÄ• sane malaá¹ƒ hutvÄ• upasampadakamme kaá¹…khÄ• á¹-á¹-hÄ• naá¹ƒ tÄ• va

paÃ±cavassasahassÄ• ni sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«ti. evaá¹ƒ dhammas
punÄ• pi evaá¹ƒ cintesi, - evaá¹ƒ ettakaá¹ƒ sÄ• sane malaá¹ƒ dissamÄ• nopi \Be 49/ samÄ•
kaá¹…khÄ• á¹-á¹-hÄ• naá¹ƒ dissamÄ• nopi samÄ• no parisuddhatthÄ• ya anÄ• rabhitvÄ• n
nisÄ«dituá¹ƒ ayutto, evaÃ±hi sati bhagavati saddho pasannomhÄ«ti vattabbataá¹ƒ anÄ• paj
sÄ• sanaá¹ƒ nimmalaá¹ƒ kÄ• tuá¹ƒ Ä• rabhissÄ• mÄ«ti.

kuto nukho dÄ• ni sÄ• sanaá¹ƒ Ä• haritvÄ• thiraá¹ƒ patiá¹-á¹-hÄ• peyyanti Ä• vajjanto eva
kira parinibbÄ• nato chattiá¹ƒsÄ• dhike dvisate sampatte mahÄ• moggali puttatissatthero m
pesetvÄ• sÄ«haá¸·adÄ«pe sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi, tadÄ• devÄ• naá¹ƒ piyatissarÄ
kÄ• rÄ• petvÄ• adÄ• si, sÄ• sanavaraÃ±ca ekÄ• sitÄ• dhikÄ• ni dvivassasatÄ• ni vimalaá¹
bhikkhusaá¹…ghopi mahÄ• vihÄ• ra vÄ• sigaá¹‡avasena ekatova aá¹-á¹-hÄ• si, tato pacchÄ
tavanavÄ• sivasena dvedhÄ• hutvÄ• bhijji, jinacakke aá¹-á¹-hasattasatÄ• dhike sahasse s
sirisaá¹…ghabodhiparakkamabÄ• humahÄ• rÄ• jÄ• udumbaragirivÄ• si mahÄ• kassapatthe
vÄ• sigaá¹‡aá¹ƒ anuggahetvÄ• yathÄ• vutte dvegaá¹‡e visodhesi, sÄ• sanaá¹ƒ nimmalaá¹
vijayabÄ• huparakkamabÄ• hurÄ• jÅ«naá¹ƒ dvinnaá¹ƒ kÄ• lepi sÄ• sanaá¹ƒ nimmalaá¹ƒ hu
byattappaá¹-ibalabhikkhÅ« Ä• yÄ• citvÄ• sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• puna sikkhaá¹ƒ gaá
paramparavasena pavattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vasena amhÄ• kaá¹ƒ rÄ• maÃ±Ã±araá¹-á
hutvÄ• patiá¹-á¹-hahissatÄ«ti. evaá¹ƒ pana cintetvÄ• moggalÄ• nattheraá¹ƒ somattheraÃ±
gamanatthÄ• ya yÄ• ci. therÄ• ca sÄ• sanappaá¹-iyattakammamidanti manasikaritvÄ• paá¹

rÄ• jÄ• ca dÄ• á¹-hÄ• dhÄ• tupÅ«janatthÄ• ya bhikkhusaá¹…ghassa pÅ«janatthÄ• ya bhÅ
paá¹‡á¹‡Ä• kÄ• ratthÄ• ya deyyadhammapaá¹‡á¹‡Ä• kÄ• ravatthÅ«ni paá¹-iyÄ• detvÄ• cit
amacce dvÄ«su nÄ• vÄ• su nÄ• yakaá¹-á¹-hÄ• ne á¹-hapetvÄ• kaliyuge sattatiá¹ƒsÄ• dhike
mÄ• ghamÄ• sassa puá¹‡á¹‡amito ekÄ• dasamiyaá¹ƒ sÅ«ravÄ• re citradÅ«taá¹ƒ saddhiá¹ƒ
bhikkhÅ«hi ekÄ• ya nÄ• vÄ• ya gamÄ• pesi. phagguá¹‡amÄ• sassa aá¹-á¹-hamiyaá¹ƒ sÄ«h
pÄ• yÄ• si.

rÄ• madÅ«taá¹ƒ pana tasmiá¹ƒyeva vasse mÄ• ghamÄ• sassa puá¹‡á¹‡amito dvÄ• dasam
somattherappamukhehi bhikkhÅ«hi ekÄ• ya nÄ• vÄ• ya gamÄ• pesi. ujukaá¹ƒ pana vÄ• taá
juá¹‡hapakkhanavamiyaá¹ƒ sÄ«haá¸·adÄ«pe valligÄ• maá¹ƒ pÄ• yÄ• si.

tato pacchÄ• tepi dve amaccÄ• dvÄ«su nÄ• vÄ• su Ä• bhatÄ• ni dÄ• tabbapaá¹‡á¹‡Ä• kÄ
ca bhÅ«vanekabÄ• huraÃ±Ã±o bhikkhÅ«saá¹…ghassa ca adÄ• si. raÃ±Ã±Ä• pesitabhikkh
kathitaniyÄ• meneva kalyÄ• á¹‡iyaá¹ƒ nÄ• ma nadiyaá¹ƒ udakukkhepasÄ«mÄ• yaá¹ƒ sÄ• n
patiá¹-á¹-hÄ• petvÄ• puna upasampadakammaá¹ƒ akaá¹ƒsu.

upasampajjitvÄ• ca bhÅ«vanekabÄ• hurÄ• jÄ• nÄ• nÄ• ppakÄ• re bhikkhÅ«naá¹ƒ sÄ• rup
Ä• misadÄ• naá¹ƒ yÄ• va jÄ«vitapariyosÄ• nÄ• yeva paribhuÃ±jitabbaá¹ƒ bhavissati, nÄ• m

jÄ«rissatÄ«ti katvÄ• rÄ• madÅ«tassa nÄ• vÄ• ya pakhÄ• nabhÅ«tassa somattherassa siris
adÄ• si. avasesÄ• naá¹ƒ pana dasannaá¹ƒ therÄ• naá¹ƒ kittisirimeghasÄ• mi parakkamabÄ
sÄ«haá¸·adÄ«pavisuddhasÄ• mi guá¹‡aratanadharasÄ• mÄ« jinÄ• laá¹…kÄ• rasÄ• mi ratan
dhammarÄ• masÄ• mi bhÅ«vanekabÄ• husÄ• mÄ«ti nÄ• mÄ• ni adÄ• si.

citradÅ«tassa \Be 51/ nÄ• vÄ• ya pakhÄ• nabhÅ«tassa moggalÄ• nattherassa dhammakitti
adÄ• si. avasesÄ• naá¹ƒ pana sirivanaratanasÄ• mi maá¹…galattherassÄ• mi kalyÄ• á¹‡ati
siridantadhÄ• tusÄ• mi vanavÄ• sitissasÄ• mi ratanalaá¹…kÄ• rasÄ• mi mahÄ• devasÄ• mi
cÅ«á¸·Ä• bhayatissasÄ• mÄ«ti nÄ• mÄ• ni adÄ• si. bÄ• vÄ«satiyÄ• pana pacchÄ• samaá¹
abhinavasikkhaá¹ƒ pana sabbesaá¹ƒyeva adÄ• si.

tato pacchÄ• cetiyapÅ«janÄ• dÄ«ni katvÄ• taá¹ƒtaá¹ƒkiccaá¹ƒ nipphÄ• detvÄ• puna Ä• g
bhÅ«vanekabÄ• hurÄ• jÄ• citradÅ«taá¹ƒ evamÄ• ha, rÄ• mÄ• dhipatiraÃ±Ã±o paá¹‡á¹‡Ä•
paá¹-idÅ«taÃ±ca pesetuá¹ƒ tÄ• va tvaá¹ƒ Ä• gamehÄ«ti. evaá¹ƒ pana vatvÄ• pacchÄ• Ä•
caá¹‡á¸• avÄ• tabhayena mahÄ• samuddamajjhe nÄ• vÄ• avagacchati. tena sÄ«haá¸·araÃ
sannipatitvÄ• Ä• ruhitvÄ• Ä• gacchantÄ• tÄ«á¹‡i divasÄ• ni atikkamitvÄ• puna caá¹‡á¸• a
agambhÄ«raá¹-á¹-hÄ• ne silÄ• ya ghaá¹-á¹-etvÄ• laggitvÄ• gantuá¹ƒ asakkuá¹‡itvÄ• ekaá
jaá¹…gheneva agamaá¹ƒsu. sÄ«haá¸·araÃ±Ã±o ca dÅ«to paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• pa
bhikkhÅ« antarÄ• maggeyeva maccu Ä• dÄ• ya gacchati. aho aniccÄ• vata saá¹…khÄ• rÄ•

imesaá¹ƒ pana Ä• raddhaá¹ƒ, na kiccaá¹ƒ yÄ• va niá¹-á¹-hitaá¹ƒ.

na tÄ• va Ä• diyissanti, maccu natthi Ä• pekkhanÄ• ||

nikkÄ• ruá¹‡iko hi esa, balakkÄ• rena Ä• diya.

rodamÄ• naá¹ƒva Ã±Ä• tÄ«naá¹ƒ anicchantaá¹ƒva gacchatÄ«ti ||

rÄ• mÄ• dhipatirÄ• jÄ• ca tesaá¹ƒ bhikkhÅ«naá¹ƒ pattakÄ• le haá¹ƒsÄ• vatÄ«nagarassa pa
narasÅ«rena nÄ• ma amaccena paribhutte gÄ• makhette pÄ• á¸·iaá¹-á¹-hakathÄ• á¸·Ä«kÄ•
upaparikkhitvÄ• sÄ«masamÅ«hanasÄ«masammutikammÄ• ni kÄ• rapesi. sÄ«haá¸·adÄ«pe
kalyÄ• á¹‡iyÄ• nÄ• ma nadiyaá¹ƒ udakukkhepasÄ«maá¹ƒ katvÄ• tattha mahÄ• vihÄ• ravÄ
upaladdhaupasampadabhÄ• vehi bhikkhÅ«hi katattÄ• kalyÄ• á¹‡Ä«sÄ«mÄ• ti samaÃ±Ã±a
rÄ• mÄ• dhipatirÄ• jÄ• pattalaá¹…ke bhikkhÅ« nissÄ• ya sÄ• sanaá¹ƒ suá¹-á¹-hu patiá¹-á¹-
aá¹-á¹-hatiá¹ƒsÄ• dhikaaá¹-á¹-havassasatakÄ• lato yÄ• va ekacattÄ• lÄ«sÄ• dhikaaá¹-á¹-ha
bhikkhÅ«naá¹ƒ vaá¹ƒse asÄ«timattÄ• gaá¹‡apÄ• mokkhattherÄ• ahesuá¹ƒ. tesaá¹ƒ sissaj
chabbisÄ• dhikÄ• ni dvisatÄ• ni catusahassÄ• ni dasasahassÄ• ni ahesuá¹ƒ. evaá¹ƒ bhaga
rÄ• maÃ±Ã±araá¹-á¹-he vuá¸• á¸• hiá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he vuá¸• á¸• hiá¹ƒ virÅ«á¸·iá¹ƒ

idaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-he sattamaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

yadÄ• pana arimaddananagare anuruddho nÄ• ma rÄ• jÄ• sudhammapuraá¹ƒ sarÄ• jikaá
tadÄ• rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ rÄ• jasuÃ±Ã±aá¹ƒ hutvÄ• patiá¹-á¹-hahi. rÄ• maÃ±Ã±ara
soá¹‡uttaravaá¹ƒso eko gaá¹‡o, sivalivaá¹ƒso eko, tÄ• malindavaá¹ƒso eko, Ä• nandavaá¹ƒ
eko, mahÄ• nÄ• gavaá¹ƒso ekoti chaggaá¹‡Ä• visuá¹ƒ visuá¹ƒ hutvÄ• aá¹-á¹-haá¹ƒsu nÄ•
nÄ• nÄ• nikÄ• yÄ• .

dhammacetiyaraÃ±Ã±Ä• pana kÄ• rÄ• pitasÄ• sanampi abhijjamÄ• naá¹ƒ hutvÄ• aá¹-á¹-h
ekanikÄ• yoyeva ahosi. haá¹ƒsÄ• vatÄ«muttimasuvasena tÄ«á¹‡ipi rÄ• maÃ±Ã±araá¹-á¹-hÄ
saá¹…khÄ• tena ekÄ• baddhÄ• ni hutvÄ• tiá¹-á¹-hanti. pubbeca marammaraá¹-á¹-hindarÄ•
Ä• á¹‡Ä• pavattanaá¹-á¹-hÄ• nÄ• ni ahesuá¹ƒ \Be 53/. tasmÄ• marammaraá¹-á¹-hato ekac
rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ gantvÄ• kalyÄ• á¹‡Ä«sÄ«mÄ• yaá¹ƒ puna sikkhaá¹ƒ gaá¹‡hiá¹
dhammacetiyaraÃ±Ã±Ä• kÄ• rÄ• vitasÄ• sanaá¹ƒ sakalaá¹ƒ marammaraá¹-á¹-hampi byÄ• p

rÄ• maÃ±Ã±araá¹-á¹-he soá¹‡uttarattherÄ• naá¹ƒ sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pitakÄ• lato pa
sudhammapure manohariraÃ±Ã±Ä• arahantÄ• naá¹ƒ saá¹ƒvijjamÄ• natÄ• veditabbÄ• . tat
jÄ«vÄ• riyÄ• vaá¹ƒsamahÄ• kÄ• á¸·aprÄ• nadassittherÄ• naá¹ƒ kÄ• le lokiyajjhÄ• nÄ• bhiÃ±
saá¹ƒvijjaá¹ƒsÅ«ti. adhunÄ• pana tÄ«supi rÄ• maÃ±Ã±araá¹-á¹-hesu dhammacetiyaraÃ±Ã±
tiá¹-á¹-hati. etthaca hetuphalasambandhavasena Ä• diantavasene ca sÄ• sanavaá¹ƒsaá¹ƒ p
Ä• ditova dassitehi tÄ«hi nayehi yathÄ• paveá¹‡Ä« ghaá¹-á¹-iyati, tathÄ• gaá¹‡heyyÄ• ti. ay
lajjipesalasikkhÄ• kÄ• mÄ• naá¹ƒyeva vasena vutto, nÄ• lajjÄ«naá¹ƒ vasenÄ• ti daá¹-á¹-hab

tÄ• ya ca theraparamparÄ• ya muttimanagaravÄ• simedhaá¹…karatthero lokadÄ«pakasÄ•
haá¹ƒsÄ• vatÄ«nagaravÄ• sÄ« pana Ä• nandatthero madhusÄ• ratthadÄ«paniá¹ƒ nÄ• ma a
saá¹ƒvaá¹‡á¹‡anaá¹ƒ, haá¹ƒsÄ• vatÄ«nagaravÄ• sÄ«yeva dhammabuddhatthero kavissÄ•
chandovaá¹‡á¹‡anaá¹ƒ, haá¹ƒsÄ• vatÄ«nagaravÄ• sÄ«yeva saddhammÄ• laá¹…kÄ• ratthe
nÄ• ma pakaraá¹‡aá¹ƒ, tatheva aÃ±Ã±ataro thero apheggusÄ• raá¹ƒ nÄ• ma ganthaá¹ƒ akÄ
anekappakÄ• rÄ• naá¹ƒ ganthakÄ• rÄ• naá¹ƒ mahÄ• therÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ h
virÅ«á¸·aá¹-á¹-hÄ• naá¹ƒahosÄ«ti.

iti sÄ• sanavaá¹ƒse suvaá¹‡á¹‡abhÅ«misÄ• sanavaá¹ƒsakathÄ• maggÄ• nÄ• ma

tatiyo paricchedo.

4. yonakaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

<4> idÄ• ni pana yonakaraá¹-á¹-he sÄ• sanassuppattiá¹ƒ kathessÄ• mi \Be 54/. bhagavÄ•
yonakaraá¹-á¹-he mamasÄ• sanaá¹ƒ cirakÄ• laá¹ƒ pabhiá¹-á¹-hahissatÄ«ti Ä• pekkhitvÄ• s
desacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto labhuÃ±jaá¹ƒ nÄ• ma nagaraá¹ƒ agamÄ• si. tadÄ• eko ne
taá¹ƒ paribhuÃ±jitvÄ• haribÄ«je khipite pathaviyaá¹ƒ apatitvÄ• Ä• kÄ• seyeva patiá¹-á¹-hÄ
sitaá¹ƒ patvÄ• kÄ• si. tamatthaá¹ƒ disvÄ• Ä• nandatthero pucchi. anÄ• gate kho Ä• nanda
dhÄ• tucetiyaá¹ƒ patiá¹-á¹-hahissati, sÄ• sanaá¹ƒ virÅ«á¸·amÄ• pajjissatÄ«ti byÄ• kÄ• si. bh
hariphalassa bhuÃ±jitaá¹-á¹-hÄ• nattÄ• haribhuÃ±joti tassa raá¹-á¹-hassa nÄ• maá¹ƒ ahosi.
á¹-hapitaá¹ƒ jalasuttikaá¹ƒ paá¹-icca yonakÄ• naá¹ƒ bhÄ• sÄ• ya labhuÃ±joti nÄ• maá¹ƒ aho

tadÄ• tattha mapinnÄ• ya nÄ• ma ekissÄ• mÄ• tikÄ• ya samÄ«pe nisinno eko lavakulikaje
sattavassikaá¹ƒ bhagavato niyyÄ• detvÄ• pabbÄ• jesi. kammaá¹-á¹-hÄ• nÄ• nuyogavasena
pÄ• puá¹‡i. sattavassi kassaca sÄ• maá¹‡erassa arahattaá¹ƒ sacchikataá¹-á¹-hÄ• nataá¹ƒ p
etaá¹ƒ á¹-hÄ• naá¹ƒ caá¹…gamaá¹…gha iti vuccati. cirakÄ• la vasena jaá¹…gamaá¹…gha it
paá¹-á¹-hÄ• yayeva yonakaraá¹-á¹-he sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• tÄ«ti.

idaá¹ƒ yonakaraá¹-á¹-he paá¹-hamaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

sÄ• sane pana paÃ±catiá¹ƒsÄ• dhike dvivassasate sampatte mahÄ• rakkhitatthero yonaka
kambojakhemÄ• vara haribhuÃ±jÄ• yuddhayÄ• dÄ«su anekesu raá¹-á¹-hesu sÄ• sanaá¹ƒ p
sabbÄ• ni raá¹-á¹-hÄ• ni saá¹…gahetvÄ• dassentehi aá¹-á¹-hakathÄ• cariyehi yonakalokan
sÄ• maÃ±Ã±asaddena vuttaá¹ƒ. pakati hesÄ• ganthakÄ• rÄ• naá¹ƒ yena \Be 55/ kenacÄ• l
viÃ±Ã±Ä• panÄ• ti.

mahÄ• rakkhitatthero ca saddhiá¹ƒ paÃ±cahi bhikkhÅ«hi pÄ• á¹-aliputtato anilapathamagge
Ä• gantvÄ• kÄ• á¸·akÄ• rÄ• masuttena yonake pasÄ• desi. sattatisahassÄ• dhikapÄ• á¹‡as
maggaphalÄ• laá¹…kÄ• raá¹ƒ adÄ• si. santike cassa dasasahassÄ• ni pabbajiá¹ƒsu. evaá¹ƒ
patiá¹-á¹-hÄ• pesi. tathÄ• ca vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ, ---

yonakaraá¹-á¹-haá¹ƒ tadÄ• gantvÄ• , so mahÄ• rakkhito isi.

kÄ• á¸·akÄ• rÄ• masuttena, te pasÄ• desi yonaketi ||

tato paá¹-á¹-hÄ• ya tesaá¹ƒ sissaparamparÄ• bahÅ« honti, gaá¹‡anapathaá¹ƒ vÄ«tivattÄ•

idaá¹ƒ yonakaraá¹-á¹-he mahÄ• rakkhitattherÄ• dayo paá¹-icca

dutiyaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

yonakaraá¹-á¹-he lakunnanagare jinacakke paÃ±cavassasate maá¹‡imayaá¹ƒ buddhappaá
visukammadevaputto nÄ• gasenattherassa adÄ• si. nÄ• gesenatthero ca tasmiá¹ƒ paá¹-ima
patiá¹-á¹-hÄ• tÅ«ti adhiá¹-á¹-hÄ• si. adhiá¹-á¹-hÄ• navaseneva sattadhÄ• tuyo Ä• gantvÄ• t
pÄ• á¹-ihÄ• riyaá¹ƒ dassesunti rÄ• javaá¹ƒse vuttaá¹ƒ.

taÃ±ca vacanaá¹ƒ mama parinibbÄ• nato paÃ±cavassasate atikkante ete uppajjissantÄ«ti n
vuttavacanena kÄ• laparimÄ• á¹‡avasena ca sameti. yonakaraá¹-á¹-he milindaraÃ±Ã±o kÄ•
paÃ±cavassasateyeva nÄ• gasenattheraá¹ƒ paá¹-issa jinacakkaá¹ƒ virÅ«á¸·aá¹ƒ hutvÄ• pa

idaá¹ƒ yonakaraá¹-á¹-he nÄ• gasenattheraá¹ƒ paá¹-icca tatiyaá¹ƒ

sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

kaliyuge \Be 56/ paÃ±casaá¹-á¹-hivasselabhuÃ±janagarato saá¹…kamitvÄ• kyuá¹…garana
baÃ±Ã±Ä• comaá¹…gara nÄ• makassa raÃ±Ã±o kÄ• le majjhimadesato kassapatthero paÃ

tadÄ• so rÄ• jÄ• vihÄ• raá¹ƒ katvÄ• tesaá¹ƒ adÄ• si. sÄ«haá¸·adÄ«pato ca dhÄ• tuyo Ä•
dhÄ• tuto pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasÄ«ditvÄ• labhuÃ±jacetiya nidhÄ• naá¹ƒ akÄ• si. te
yonakaraá¹-á¹-he sÄ• sana vaá¹ƒso Ä• gato.

idaá¹ƒ yonakaraá¹-á¹-he catutthaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

kaliyuge dvÄ• saá¹-á¹-hÄ• dhike sattasate sampatthe cinaraá¹-á¹-hindo rÄ• jÄ• abhibhavitv
yonakaraá¹-á¹-haá¹ƒ saá¹…khubtitaá¹ƒ hoti. tadÄ• mahÄ• dhammagambhÄ«ratthero mahÄ
thero yonakaraá¹-á¹-hato saddhiá¹ƒ bahÅ«hi bhikkhÅ«hi sÄ«haá¸·adÄ«paá¹ƒ agamaá¹ƒsu. t
dubbhikkhabhayena abhibhÅ«to hutvÄ• tato syÄ• maraá¹-á¹-he sokkatayanagaraá¹ƒ puna

tato pacchÄ• lakunnanagaraá¹ƒ gantvÄ• sÄ• sanaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ lajjipesalÄ•
puna sikkhaá¹ƒ gaá¹‡hiá¹ƒsu. te ca thero syÄ• maraá¹-á¹-he yonakaraá¹-á¹-he ca sabbattha
patiá¹-á¹-hÄ• pesunti.

idaá¹ƒ yonakaraá¹-á¹-he pattalaá¹…ke dve there paá¹-icca paÃ±camaá¹ƒ

sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

kaliyuge paÃ±cavÄ«sÄ• dhike aá¹-á¹-havassasate sampatte sirisaddhammalokapaticakkav
labhuÃ±jacetiyaá¹ƒ puna mahantaá¹ƒ katvÄ• \Be 57/ tassa cetiyassa samÄ«pe cattÄ• ro vi

mahÄ• medhaá¹…karattherassa sÄ• riputtattherassa ca adÄ• si. tadÄ• pi te dve therÄ• sÄ•
katvÄ• patiá¹-á¹-hÄ• pesunti.

idaá¹ƒ yonakaraá¹-á¹-he mahÄ• medhaá¹…karasÄ• riputtatthere

paá¹-icca chaá¹-á¹-haá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

kaliyuge tecattÄ• lÄ«sÄ• dhike navavassasate sampatte haá¹ƒsÄ• vatÄ«nagare anekasetib
yonakaraá¹-á¹-haá¹ƒ abhibhavitvÄ• attano hatthagataá¹ƒ katvÄ• bali bhuÃ±janatthÄ• ya je
anuruddhassa nÄ• ma rÄ• jakumÄ• rassa datvÄ• bahÅ«hi amaccehi saddhiá¹ƒ tattha gantv
kÄ• rÄ• pesi. sÄ• sanaÃ±ca visodhÄ• petuá¹ƒ saddhammacakkasÄ• mittheraá¹ƒ tena saddl

anekasetibhinno kira rÄ• jÄ• yonakaraá¹-á¹-haá¹ƒ vijayakÄ• le paá¹-hamaá¹ƒ sÄ• sanassa
patiá¹-á¹-hÄ• nabhÅ«tamidanti katvÄ• taá¹ƒraá¹-á¹-havÄ• sino karamarÄ• nÄ«tabhÄ• vena

yathÄ• vuttattheravaá¹ƒsesu ca eko lakunnanagare araÃ±Ã±avÄ• sÄ« thero tattha nagare a
eko matoti gihÄ«naá¹ƒ kathetvÄ• yathÄ• kathitaá¹ƒ bhÅ«taá¹ƒ hutvÄ• ayaá¹ƒ abhiÃ±Ã±Ä•

tasmiá¹ƒyeva ca nagare mahÄ• maá¹…galo nÄ• ma thero anekasetibhindassa raÃ±Ã±o yu
anekasetibhindo rÄ• jÄ• maá¹ƒ pakkosissati, samÄ• najÄ• tikaá¹ƒ dÅ«taá¹ƒ pessessatÄ«ti
paá¹-hamamevavadi. yathÄ• vuttaniyÄ• meneva pakkosanato ayaá¹ƒ abhiÃ±Ã±Ä• lÄ• bhÄ«

tattha nagare Ã±Ä• á¹‡avilÄ• satthero saá¹…khyÄ• pakÄ• sakaá¹ƒ nÄ• ma \Be 58/ pakaraâ
taá¹ƒá¸·Ä«kaá¹ƒ pana pattalaá¹…kattherassa vihÄ• re vasanto sirimaá¹…galonÄ• ma thero

visuddhimaggadÄ«paniá¹ƒ pana saá¹ƒÃ±Ã±vattaaraÃ±Ã±avÄ• sÄ« uttarÄ• rÄ• mo nÄ• ma
sirimaá¹…galatthero. uppÄ• tasantiá¹ƒ aÃ±Ã±ataro thero. taá¹ƒ kira uppÄ• tasantiá¹ƒ sajjhÄ
senaá¹ƒ ajinÄ«ti. iccevaá¹ƒ yonakaraá¹-á¹-he abhiÃ±Ã±Ä• lÄ• bhÄ«naá¹ƒ ganthakÄ• rÄ• na
Ä• nubhÄ• vena jinasÄ• sanaá¹ƒ parisuddhaá¹ƒ hutvÄ• patiá¹-á¹-hÄ• ti. evaá¹ƒ hetuphalas
sambandhavasena ca yathÄ• vuttehi tÄ«hi nayehi theraparamparÄ• ghaá¹-á¹-etvÄ• gaheta

iti sÄ• sanavaá¹ƒse yonakaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ•

maggo nÄ• ma catuttho paricchedo.

5. navavÄ• sÄ«raá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

<5> idÄ• ni vanavÄ• sÄ«raá¹-á¹-he sirikhettanagarasÄ• sanavaá¹ƒsaá¹ƒ vakkhÄ• mi. jinaca

sampatte jaá¹-ilo sakko nÄ• go garuá¸·o kumbhaá¹‡á¸• o candÄ« paramÄ«svarocÄ• ti ime s
nagaraá¹ƒ mÄ• pesuá¹ƒ. tattha dvattapoá¹…ko nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tassa kira
santÄ«ti. tadÄ• bhagavato sÄ• vakÄ• arahantÄ• tisahassamattÄ• tattha vasiá¹ƒsu. so rÄ•
arahantÄ• naá¹ƒ devasikaá¹ƒ catÅ«hi paccayehi upatthambhi. cha sarÄ«radhÄ• tuyo ca eke
nidahitvÄ• cha cetiiyÄ• ni kÄ• rÄ• pesi. dakkhiá¹‡abÄ• huá¹ƒ pana nidahitvÄ• ekampi cetiy

uá¹‡hÄ«sadhÄ• tuá¹ƒ pana kaá¹…garannagarato Ä• netvÄ• ekampi cetiyaá¹ƒ kÄ• rÄ• pes
niá¹-á¹-hitaá¹ƒ. pacchÄ• anuruddharÄ• jÄ• gahetvÄ• arimaddananagaraá¹ƒ Ä• netvÄ• ca
nidhÄ• naá¹ƒ \Be 59/ akÄ• si. tasmÄ• rakkhitattherassa Ä• gamanato pubbepi sÄ• sanaá¹ƒ
daá¹-á¹-habbaá¹ƒ. tato pacchÄ• sÄ• sanaá¹ƒ dubbalaá¹ƒ hutvÄ• aá¹-á¹-hÄ• si.

idaá¹ƒ vanavÄ• sÄ«raá¹-á¹-he paá¹-hamaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

mahÄ• moggaliputtatissattherena pana pesito rakkhitatthero vanavÄ• sÄ«raá¹-á¹-haá¹ƒ gan
anamataggapariyÄ• yakathÄ• ya vanavÄ• sike pasÄ• desi. kathÄ• pariyosÄ• ne panassa sa
dhammÄ• bhisamayo ahosi. sattatisahassamattÄ• pabbajiá¹ƒsu. paÃ±cavihÄ• rasatÄ• ni p
so tattha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi. teneva aá¹-á¹-ha kathÄ• yaá¹ƒ ---

gantvÄ• na rakkhitatthero,

vanavÄ• siá¹ƒ mahiddhiko.

antalikkhe á¹-hito tattha,

desesi anamataggiyanti vuttaá¹ƒ ||

evaá¹ƒ vanavÄ• sÄ«raá¹-á¹-he pubbeyeva sÄ• sanaá¹ƒ ogÄ• hetvÄ• patiá¹-á¹-hahi. na par
byÄ• petvÄ• patiá¹-á¹-hahi.

idaá¹ƒ tÄ• va vanavÄ• sÄ«raá¹-á¹-he sirikhettanagare dutiyaá¹ƒ

sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

jinacakke pana tettiá¹ƒsÄ• dhike catuvassasate kukkuá¹-a sÄ«so nÄ• ma eko rÄ• jÄ• rajjaá
raÃ±Ã±o kÄ• le bhagavato sÄ• vakÄ• arahantÄ• paÃ±casatamattÄ• ahesuá¹ƒ. tesampi so
paccayehi upatthambhesi. sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mino pana gaá¹‡anapatha

idaá¹ƒ vanavÄ• sÄ«raá¹-á¹-he sirikhettanagare paramparÄ• bhatavasena

tatiyaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

iccevaá¹ƒ vanavÄ• sÄ«raá¹-á¹-he anekasatehi arahantattherehi sÄ• sanaá¹ƒ puá¹‡á¹‡indus
ativiya vijjotesi. sÄ• sanika ganthakÄ• rÄ• pana mahÄ• therÄ• tattha na sandissanti. araha
rÄ• jÅ«naá¹ƒ Ä• yÄ• canaá¹ƒ Ä• rabbha dhammasatthaá¹ƒ ekaá¹ƒ viracayiá¹ƒsÅ«ti porÄ• á

teca therÄ• mahÄ• paÃ±Ã±Ä• ,

paggahetvÄ• na sÄ• sanaá¹ƒ.

sÅ«riyo viya atthaá¹…go,

upagÄ• maccusantikaá¹ƒ ||

tasmÄ• hi paá¹‡á¸• ito poso,

yÄ• va maccu nacÄ• gato.

tÄ• va puÃ±Ã±aá¹ƒ kare niccaá¹ƒ,

mÄ• pamajjeyya sabbadÄ• ti ||

iti sÄ• sanavaá¹ƒse vanavÄ• sÄ«raá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

nÄ• ma paÃ±camo paricchedo.

6. aparantaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

<6> idÄ• ni pana marammamaá¹‡á¸• ale aparantaraá¹-á¹-he sÄ• sanavaá¹ƒsaá¹ƒ vakkhÄ•
marammaraá¹-á¹-he suppÄ• dakatitthe vÄ• á¹‡ijagÄ• me vasante cÅ«á¸·apuá¹‡á¹‡a mahÄ•
paá¹-icca bhagavato dharamÄ• nasseva atirekavÄ«sativassakÄ• lato pabhuti sÄ• sanaá¹ƒ p
tÄ• va byÄ• petvÄ• patiá¹-á¹-hÄ• si. teneva puna sÄ• sanassa patiá¹-á¹-hÄ• panatthÄ• ya n
\Be 61/ yonakadhammarakkhitattheraá¹ƒ pesesÄ«ti.

bhagavÄ• pana lohitacandanavihÄ• raá¹ƒ paá¹-iggahetvÄ• sattasattÄ• hÄ• ni nisÄ«ditvÄ•

devamanussÄ• naá¹ƒ dhammarasaá¹ƒ adÄ• si. sattÄ• hesu ca ekasmiá¹ƒ ahu caturÄ• sÄ«t
dhammÄ• bhisamayo ahosi. paÃ±casatamattehi ca pÄ• sÄ• dehi Ä• gacchanto antarÄ• ma
saccabandhassa nÄ• ma isino dhammaá¹ƒ desetvÄ• chahi abhiÃ±Ã±Ä• hi saddhiá¹ƒ araha
ca isidinnaseá¹-á¹-hi Ä• dÄ«nampi dhammarasaá¹ƒ pÄ• yesi. iccevaá¹ƒ saccabandhaisidinn
paá¹-icca amhÄ• kaá¹ƒ marammamaá¹‡á¸• ale sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• si.

idaá¹ƒ marammamaá¹‡á¸• ale aparantaraá¹-á¹-he paá¹-hamaá¹ƒ sÄ• sanassa

patiá¹-á¹-hÄ• naá¹ƒ.

bhagavato parinibbutato paÃ±catiá¹ƒsÄ• dhike dvivassasate sampatte tatiyasaá¹…gÄ«tiá¹ƒ
mahÄ• moggaliputtatissatthero attano saddhivihÄ• rikaá¹ƒ yonakadhammarakkhitattheraá¹ƒ
bhikkhÅ«hi aparantaraá¹-á¹-haá¹ƒ pesesi. aparantaraá¹-á¹-haÃ±ca nÄ• ma amhÄ• kaá¹ƒ ma
sunÄ• parantaraá¹-á¹-hameva. tamatthaá¹ƒ pana heá¹-á¹-hÄ• avocumhÄ• .

yonakadhammarakkhitattheropi aparantaraá¹-á¹-haá¹ƒ Ä• gantvÄ• aggikkhandhopamasutt
pasÄ• desi. sattatimattÄ• naá¹ƒ pÄ• á¹‡asahassÄ• naá¹ƒ dhammarasaá¹ƒ pÄ• yesi. raá¹-á¹
pabbajiá¹ƒsu. rÄ• jakulatopi sahassamattÄ• pabbajiá¹ƒsu. itthÄ«naá¹ƒ pana atirekasaá¹-á¹-
pabbajiá¹ƒsu. taÃ±ca na aggikkhandhopamasuttantaá¹ƒ sutvÄ• pabbajantÄ«naá¹ƒ itthÄ«na
kho Ä• dito paá¹-á¹-hÄ• ya yÄ• vacirakÄ• lÄ• sÄ• sanaá¹ƒ pasÄ«ditvÄ• pabbajantÄ«naá¹ƒ
daá¹-á¹-habbaá¹ƒ. kasmÄ• ti ce, itthÄ«naá¹ƒ bhikkhunÄ«naá¹ƒ santikeyeva pabbajituá¹ƒ yut
yonakadhammarakkhitattherena \Be 62/ ca saddhiá¹ƒ bhikkhunÄ«naá¹ƒ anÄ• gatattÄ• . eva
atikkamitvÄ• pacchÄ• bhikkhuniyo Ä• gantvÄ• tÄ• saá¹ƒ santike pabbajitÄ• naá¹ƒ vasena
sÄ«haá¸·adÄ«pe anuá¸·Ä• deviyo pabbajitakÄ• le mahÄ• mahindattherassa saá¹…ghamittÄ
Ã±Ä• pakÄ• ti. evaá¹ƒ yonakadhammarakkhitattheraá¹ƒ paá¹-icca aparantaraá¹-á¹-he sattÄ•
tenevaá¹-á¹-hakathÄ• yaá¹ƒ ---

aparantaá¹ƒ vigÄ• hitvÄ• , yonako dhammarakkhito.

aggikkhandhÅ«pamenettha, pasÄ• desi jane bahÅ«ti ||

tatthÄ• yaá¹ƒ adhippÄ• ya viseso gahetabbo. kathaá¹ƒ. aggikkhandhopamasuttantaá¹ƒ nÄ•
paá¹-ipattivasena vuttaá¹ƒ, taá¹ƒ bhikkhÅ«naá¹ƒyeva desetuá¹ƒ vaá¹-á¹-ati, theropi tattha ta
puá¹‡á¹‡asaccabandhÄ• dayo paá¹-icca bhagavato dharamÄ• nassa vÄ«sativassakÄ• leye
aparantaraá¹-á¹-he patiá¹-á¹-hahitvÄ• kasmiÃ±ci kasmiÃ±ci á¹-hÄ• ne bhikkhÅ«naá¹ƒ saá¹ƒ
bhikkhÅ«naá¹ƒ saá¹…gahetvÄ• desetuá¹ƒ pacchÄ• Ä• gatÄ• naÃ±ca bhikkhÅ«naá¹ƒ paris
viÃ±Ã±Ä• petuá¹ƒ aggikkhandhopamasuttaá¹ƒ thero desesÄ«ti. evaÃ±ca sati arimaddanana
saá¹ƒvijjamÄ• nabhÄ• vaá¹ƒ vakkhamÄ• nena vacanena sameti.

idaá¹ƒ marammamaá¹‡á¸• ale aparantaraá¹-á¹-he dutiyaá¹ƒ

sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

yasmÄ• pana buddhe, bhagavÄ• puá¹‡á¹‡attherassa yÄ• canamÄ• rabbha aparantaraá¹-
kÄ• rite candanavihÄ• re vasitvÄ• ekasmiá¹ƒ samaye Ä• nandena pacchÄ• samaá¹‡ena ta
desacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• i. Ä• hiá¹‡á¸• itvÄ• arimaddananagaraá¹-á¹-hÄ• nasamÄ«paá¹
á¹-hatvÄ• anÄ• gate kho Ä• nanda imasmiá¹ƒ padese sammuti nÄ• ma rÄ• jÄ• arimaddan
\Be 63/, tasmiÃ±ca nagare mama sÄ• sanaá¹ƒ virÅ«á¸·aá¹ƒ hutvÄ• patiá¹-á¹-hahissatÄ«ti b
porÄ• á¹‡avedapÄ• tthakesu vutto.

yonakadhammarakkhitatthero ca aparantaraá¹-á¹-haá¹ƒ Ä• gantvÄ• tambadÄ«paraá¹-á¹-ha
tambadÄ«paraá¹-á¹-havÄ• sÄ«nampi dhammarasaá¹ƒ pÄ• yesiyeva. ayamattho khattiyakula
pabbajiá¹ƒsÅ«ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• viÃ±Ã±Ä• yati. tadÄ• hi aparantaraá¹-á¹-h
tambadÄ«paraá¹-á¹-hindoyeva taá¹ƒ anusÄ• setvÄ• ati vasati, khattiye ca Ä• sante kuto kha
bhavissanti, teneva tambadÄ«paraá¹-á¹-hato purisasahassÄ• ni pabbajiá¹ƒsÅ«ti viÃ±Ã±Ä• t
tambadÄ«pikasÄ• sanavaá¹ƒsampi idha vattuá¹ƒ yujjati.

tenidÄ• ni tambadÄ«pikÄ• sÄ• sanavaá¹ƒsaá¹ƒ pavakkhÄ• mi. amhÄ• kaÃ±hi marammama
arimaddananagare sammutirÄ• jÄ• nÄ• ma bhÅ«pÄ• lo rajjaá¹ƒ karesi. tato paá¹-á¹-hÄ• ya
samathi nÄ• make dese nisinnÄ• naá¹ƒ tiá¹ƒsamattÄ• naá¹ƒ samaá¹‡akuttakÄ• naá¹ƒ saá¹-
sissÄ• naá¹ƒ ovÄ• daá¹ƒ datvÄ• cariá¹ƒsu.

tesaá¹ƒ pana samaá¹‡akuttakÄ• naá¹ƒ ayaá¹ƒ vÄ• do, - sace yo pÄ• á¹‡Ä• tipÄ• taá¹ƒ kare
parittaá¹ƒ bhaá¹‡anto tamhÄ• pÄ• pakammÄ• parimucceyya, sace pana yo mÄ• tÄ• pitara
parimuccitukÄ• mo bhaveyya, Ä«disaá¹ƒ parittaá¹ƒ bhaá¹‡eyya, sacepi puttadhitÄ• naá¹ƒ Ä
kattukÄ• mo bhaveyya, Ä• cariyÄ• naá¹ƒ paá¹-hamaá¹ƒ niyyÄ• detvÄ• Ä• vÄ• havivÄ• haka
cÄ• rittaá¹ƒ atikkameyya, bahu apuÃ±Ã±aá¹ƒ pasaveyyÄ• ti evamÄ• dÄ«hi micchÄ• vÄ• de
ovÄ• daá¹ƒ adaá¹ƒsu. tamatthaá¹ƒ sutvÄ• anuruddharÄ• jÄ• paricitapuÃ±Ã±o tesaá¹ƒ vÄ•
tesaá¹ƒ micchÄ• vÄ• doti.

tadÄ• \Be 64/ ca arimaddananagare arahanto nÄ• ma thero Ä• gantvÄ• sÄ• sanaá¹ƒ patiá
arahantattherassa aá¹-á¹-huppatti, --- rÄ• javaá¹ƒsÄ• gataparittanidÄ• nÄ• gatasÄ• sanappa
tividhÄ• hoti.

tatthÄ• yaá¹ƒ rÄ• javaá¹ƒsÄ• gataá¹-á¹-huppatti, --- tadÄ• hi sunÄ• parantatambadÄ«paraá
sabbaá¹ƒ sabbadÄ• thiraá¹ƒ sÄ• sanaá¹ƒ na tÄ• va patiá¹-á¹-hÄ• si. teneva bhagavato byÄ

patiá¹-á¹-hÄ• pessÄ• mÄ• ti cintetvÄ• mahÄ• therÄ• sakkassa devÄ• namindassa santikaá
anuggahituá¹ƒ samatthaá¹ƒ puggalaá¹ƒ dehÄ«ti yÄ• ciá¹ƒsu. sakkoca devÄ• namindo tÄ• v
devaputtaá¹ƒ yÄ• citvÄ• ekissÄ• brÄ• hmaá¹‡iyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hÄ• p
vijÄ• yanakÄ• le sÄ«labuddhi nÄ• ma thero anurakkhitvÄ• vaye sampatte pabbÄ• jesi. tÄ«s
hutvÄ• arahattaá¹ƒ pÄ• puá¹‡i. arahantoti nÄ• mena pÄ• kaá¹-o ahosi.

soca thero marammamaá¹‡á¸• ale jinasÄ• sanaá¹ƒ vijjotÄ• petuá¹ƒ arimaddananagaraá¹ƒ
ekasmiá¹ƒ araÃ±Ã±e nisÄ«di. tadÄ• sakko devÄ• namindo ekaá¹ƒ nesÄ• daá¹ƒ palobhetvÄ
atha nesÄ• dassa etadahosi, --- ayaá¹ƒ pana amanusso yakkho bhaveyya, sace pana manu
milakkhujÄ• tiko bhaveyyÄ• ti. evaá¹ƒ pana cintetvÄ• raÃ±Ã±o dassanatthÄ• ya nagaraá¹ƒ
aá¹-á¹-haparikkhÄ• re gahetvÄ• anugacchi. nesÄ• dÄ• ca theraá¹ƒ Ä• netvÄ• raÃ±Ã±o da

rÄ• jÄ• disvÄ• santindriyo ayaá¹ƒ, na milakkhujÄ• tiko, imassa abbhantare sÄ• radhammo
laddhasÅ«riyobhÄ• saá¹ƒviya padumaá¹ƒ phullacittaá¹ƒ hutvÄ• vÄ«maá¹ƒsetukÄ• mo thera
sÄ• ruppaá¹ƒ Ä• sanaá¹ƒ Ã±atvÄ• nisÄ«dÄ• hÄ«ti.

thero ca rÄ• japallaá¹…kaá¹ƒ Ä• ruhitvÄ• nasÄ«di. rÄ• jÄ• ca ayaá¹ƒ aggÄ• sane \Be 65/
aggapuggalo bhaveyyÄ• ti cintetvÄ• tvaá¹ƒ kassa Ã±Ä• ti, kassa bhisso, kuto Ä• gatosÄ«ti
evamÄ• ha, --- lokasmiá¹ƒ yo navaguá¹‡asampanno bhagavÄ• sammÄ• sambuddho, tassÄ
mamÄ• cariyo, bhikkhusaá¹…ghassa nisinnaá¹-á¹-hÄ• nato Ä• gatomhÄ«ti.

rÄ• jÄ• ca somanassappatto hutvÄ• Ä• ha, tava Ä• cariyena desitaá¹ƒ dhammaá¹ƒ ekade
siridhammÄ• sokaraÃ±Ã±o nigrodhasÄ• maá¹‡erena appamÄ• dadhammo desito, evaá¹ƒ a
desesi.

rÄ• jÄ• ca puna Ä• ha, --- kuhiá¹ƒ dÄ• ni sammÄ• sambuddho nisÄ«dati, tena pana desito
tassa sÄ• vakÄ• pana katippamÄ• á¹‡Ä• , tumhÄ• disÄ• aÃ±Ã±e atthi vÄ• mÄ• vÄ• ti. idÄ
sammÄ• sambuddho parinibbuto, dhÄ• tuyoyeva idÄ• ni atthi, tena pana desito dhammo
caturÄ• sÄ«tidhammakkhandhasahassappamÄ• á¹‡o, sudhammapure piá¹-akattayaá¹ƒ yug
mayÄ• aÃ±Ã±o paramattha sammutivasena duvidhopi saá¹…gho atthÄ«ti.

taá¹ƒ sutvÄ• rÄ• jÄ• bhiyyosomattÄ• ya pasanno hutvÄ• puna Ä• rocesi, --- mama bhante
tayÄ• aÃ±Ã±o nÄ• tho, ajjabhagge pÄ• á¹‡upetaá¹ƒ maá¹ƒ upÄ• sakoti dhÄ• rehi, tava ovÄ
paá¹-iggaá¹‡hissÄ• mÄ«ti.

tato pacchÄ• araÃ±Ã±akaá¹…gÄ• rahe á¹-hÄ• ne vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• adÄ• si. sam
bhindi, yathÄ• pana suvaá¹‡á¹‡apÄ• tiá¹ƒ labhitvÄ• suvaá¹‡á¹‡abhÄ• janaá¹ƒ labhitvÄ• m
sakalepi ca raá¹-á¹-he samaá¹‡akuttakÄ• naá¹ƒ vÄ• daá¹ƒ jahÄ• pesi. tasmiÃ±ca kÄ• le sam

hutvÄ• therassa upanÄ• haá¹ƒ bandhiá¹ƒsu. te pana samaá¹‡akuttakÄ• araÃ±Ã±e nissÄ•
sunakhÄ• anÄ• thÄ• hutvÄ• kÄ• yikacetasikadukkhaá¹ƒ labhiá¹ƒsu.

rÄ• jÄ• ca tamatthaá¹ƒ Ã±atvÄ• yathÄ• samaá¹‡akuttakÄ• nÄ• bhibhavanti, tathÄ• Ä• ra
samaá¹‡akuttake setavatthaá¹ƒ nivÄ• sÄ• petvÄ• Ä• vudhagÄ• hayodhabhÄ• vena rÄ• jak
sÄ• sane pasanne jane pabbÄ• jetvÄ• upasampÄ• detvÄ• sÄ• sanaá¹ƒ visodhÄ• pesi. rÄ•
porÄ• á¹‡ikÄ• rÄ• jÄ• no samaá¹‡akuttakÄ• naá¹ƒ vÄ• daá¹ƒ gahetvÄ• rajjaá¹ƒ kÄ• resuá¹
anatthakarajjaá¹ƒ puna gaá¹‡hÄ• petuá¹ƒ sakkuá¹‡eyyaá¹ƒ, evaá¹ƒ sati ahaá¹ƒ tesaá¹ƒ ana
sÄ• tthakarajjaá¹ƒ gaá¹‡hÄ• petumicchÄ• mÄ«ti anusocÄ«ti.

ayaá¹ƒ pana parittanidÄ• nÄ• gataá¹-á¹-huppatti, ---

sÄ«haá¸·adÄ«pe kira vippavÄ• sÄ«nagare nisinno eko bhikkhuupadvÄ• rÄ• vatÄ«nagaraá¹
uggaá¹‡hi. tato pacchÄ• sudhamma puraá¹ƒ gantvÄ• pariyattiá¹ƒ uggaá¹‡hi. tasmiÃ±ca kÄ
pÄ• á¹-alirukkhe eko gantho atthÄ«ti sutvÄ• sudhammapurato sirikhettanagaraá¹ƒ agamÄ•
theraá¹ƒ passitvÄ• ayaá¹ƒ yakkhoti maÃ±Ã±itvÄ• gahetvÄ• anuruddharaÃ±Ã±o dassesi.

tadÄ• rÄ• jÄ• theraá¹ƒ pucchi, --- ko pana tvanti. ahaá¹ƒ mahÄ• rÄ• ja gobhamassa sÄ• v
--- tiá¹‡á¹‡aá¹ƒ pana ratanÄ• naá¹ƒ kÄ«disoti. thero Ä• ha, --- mahosadhapaá¹‡á¸• itoviya m
daá¹-á¹-habbo, umaá¹…goviya dhammo, videhasenÄ• viya saá¹…ghoti. evaá¹ƒ upamÄ• hi
--- kiá¹ƒ nukho ime gotamassa sÄ• vakÄ• ti. na kho mahÄ• rÄ• ja ime gotamassa sÄ• vakÄ
visabhÄ• gÄ• samaá¹‡akuttakÄ• ye vÄ• ti. evaá¹ƒ vutte tato paá¹-á¹-hÄ• ya te samaá¹‡aku
viya nÄ• timaÃ±Ã±i. pÄ• á¹-alirukkhasu siratopi \Be 67/ laddhaá¹ƒ tesaá¹ƒ ganthaá¹ƒ laddha
agginÄ• jhÄ• pesi. tampi á¹-hÄ• naá¹ƒ yÄ• vajjatanÄ• aggijhÄ• panathalanti pÄ• kaá¹-anti.

thero ca vimÄ• na vatthuá¹ƒ raÃ±Ã±o desesi. rÄ• jÄ• ca pasÄ«ditvÄ• sirikhettanagarato a
paccÄ• gamanakÄ• le Ä• nesi.

idaá¹ƒ pana pÄ• á¹-alisusire laddhaganthassa kÄ• raá¹‡aá¹ƒ, - tesaÃ±hi samaá¹‡akuttakÄ•
upÄ• yaccheko samaá¹‡akuttako attano vÄ• dÄ• nurÅ«paá¹ƒ ganthaá¹ƒ katvÄ• sirikhettana
dvattiá¹ƒsaratanakkhandhassa pÄ• á¹-alirukkhassa susire pavesetvÄ• punappunaá¹ƒ udak
limpetvÄ• puna tacaá¹ƒ uppÄ• detvÄ• uá¹-á¹-hÄ• pesi. tadÄ• mayaá¹ƒ supine pÄ• á¹-aliru
atthabyaÃ±janasampanno eko atthÄ«tii passÄ• mÄ• ti kolÄ• halaá¹ƒ uppÄ• desuá¹ƒ. taá¹ƒ s
sirikhettanagaraá¹ƒ gantvÄ• taá¹ƒ pÄ• á¹-alirukkhaá¹ƒ bhinditvÄ• gavesento taá¹ƒ ganthaá
sakavÄ• davasena samaá¹‡akuttakasÄ• maÃ±Ã±atÄ• Ä«disÄ• yeva, ete gotamÄ• sÄ• vak
saggamaggapathabhÅ«toti evamÄ• dÄ«hi kÄ• raá¹‡ehi vuttaá¹ƒ. rÄ• jÄ• ca pasÄ«ditvÄ• s
dÄ• tabbÄ• ni adÄ• si. tato pacchÄ• therassa dhammakathaá¹ƒ sutvÄ• taá¹ƒ agginÄ• jhÄ•
samaá¹‡akuttakÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• sirikhettanagaraá¹ƒ gantvÄ• arimaddananagar

theraá¹ƒ Ä• nesÄ«ti daá¹-á¹-habbaá¹ƒ. arimaddananagaraá¹ƒ sampattakÄ• le jetavanaá¹ƒ n
kÄ• rÄ• petvÄ• adÄ• si. thero ca tattha sÄ• sÄ• naá¹ƒ visodhetvÄ• nisÄ«di. rÄ• jÄ• devas
aggamahesÄ« pana devasikaá¹ƒyeva piá¹‡á¸• apÄ• taá¹ƒ Ä• netvÄ• bhojesi. uppannakaá¹
taá¹ƒtaá¹ƒkaá¹…khÄ• á¹-á¹-hÄ• naá¹ƒ pucchÄ«ti.

ayaá¹ƒ pana sÄ• sanappaveá¹‡iyÄ• gataá¹-á¹-huppatti, ---

sudhammapure hi samÄ• pattilÄ• bhÄ« anomadassÄ« nÄ• ma thero \Be 68/ soá¹‡uttaratth
vaá¹ƒsÄ• nurukkhaá¹‡avasena saddhiá¹ƒ paÃ±cahi bhikkhu satehi nisÄ«di. tassa pana pad
tassa padhÄ• nasisso prÄ• nadassÄ« nÄ• ma, tassa padhÄ• nasisso kÄ• á¸·o nÄ• ma, tass
tassa padhÄ• nasisso ariyavaá¹ƒso nÄ• mÄ• ti.

idaÃ±ca vacanaá¹ƒ-ko panesa uttarÄ• jÄ«vamahÄ• theroti. ayaÃ±hi thero rÄ• maÃ±Ã±ades
ariyavaá¹ƒsattherassa sisso. ariyavaá¹ƒsatthero pana kappuá¹…ganagaravÄ• sÄ« mahÄ• k
pana sudhammanagaravÄ• sino prÄ• nadassÄ« mahÄ• therassa sissoti kalyÄ• á¹‡Ä« silÄ•
sameti. evampi sati yathicchita adhippÄ• yo na nassatÄ«ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ nÄ• nÄ• cariyÄ• naá¹ƒ vÄ• do nÄ• nÄ• kÄ• rena dissamÄ• nopi arahantattherassa
anuggahetvÄ• patiá¹-á¹-hÄ• natÄ• yevettha pamÄ• á¹‡anti katvÄ• nÄ• vamaÃ±Ã±itabbo. s
vÄ• depi arahantatthero arimaddananagaraá¹ƒ Ä• gantvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesÄ

arahantatthero pana mÅ«lanÄ• mena dhammadassÄ«ti pÄ• kaá¹-o sudhammapuravÄ• sÄ«
daá¹-á¹-habbo. so ca thero pubbeva pabbajjakÄ• lato catÅ«su vedesu sikkhitasippo. pabbaj
sÄ• á¸·akathaá¹ƒ piá¹-akattayaá¹ƒ uggaá¹‡hitvÄ• pÄ• raá¹ƒ gantvÄ• sabbattha pÄ• kaá¹-o
anetvÄ• manussÄ• pÅ«jenti. tattha dasavassÄ• ni vasitvÄ• puna sudhammapuraá¹ƒ Ä• ga
samÄ• diyi.

tato pacchÄ• jinacakke ekasaá¹-á¹-hÄ• dhike paÃ±casate sahasseca sampatte kaliyuge ek
sampatte anuruddharÄ• jÄ• rajjaá¹ƒ pÄ• puá¹‡i. tadÄ• arimaddananagare samaá¹‡akuttak
gotamasÄ• vakÄ• ti vatvÄ• tiá¹ƒsatiá¹ƒsavaggÄ• hutvÄ• nisÄ«diá¹ƒsu. vaggavasena kira s
anuruddharÄ• jÄ• ca tesaá¹ƒ samaá¹‡akuttakÄ• naá¹ƒ Ä• gÄ• riyÄ• brahmacariyÄ• dÄ«ni s
paveá¹‡iyÄ• Ä• gabhattÄ• na pajahi. arahantaá¹ƒ pana theraá¹ƒ passitvÄ• tato paá¹-á¹-hÄ
samaá¹‡akuttakÄ• naá¹ƒ nibaddhavattÄ• ni bhinditvÄ• sÄ• sane pasÄ«di.

idaá¹ƒ marammamaá¹‡á¸• ale tambadÄ«paraá¹-á¹-he arimaddananagare arahantaá¹ƒ.

nÄ• ma theraá¹ƒ paá¹-icca tatiyaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

tasmiÃ±ca kÄ• le arahantatthero anuruddharÄ• jÄ• naá¹ƒ Ä• ha, -tÄ«su sÄ• sanesu pariyat
paá¹-ipatti sÄ• sanaá¹ƒ tiá¹-á¹-hati, paá¹-ipattisÄ• sane tiá¹-á¹-hanteyeva paá¹-ivedhasÄ• sa
yathÄ• hi gunnaá¹ƒ satepi sahassepi vijjamÄ• ne paveá¹‡ipa, likÄ• ya dhenuyÄ• asati so v
ghaá¸·Ä«yatii, evamevaá¹ƒ dhutaá¹…gadharÄ• naá¹ƒ bhikkhÅ«naá¹ƒ satepi sahassepi vijjam
antarahitÄ• ya paá¹-ivedho nÄ• ma na hoti, yathÄ• pana nimikumbhiyo jÄ• nanatthÄ• ya pÄ
akkharesu á¹-hapitesu yÄ• va akkharÄ• ni dharanti, tÄ• va nidhikumbhiyo naá¹-á¹-hÄ• nÄ•
pariyattiyÄ• dharamÄ• nÄ• ya sÄ• sanaá¹ƒ anantarahitaá¹ƒ nÄ• ma hoti, yathÄ• ca mahat
thirÄ• ya udakaá¹ƒ na á¹-hassatÄ«ti na vattabbaá¹ƒ, udake sati padumÄ• dÄ«ni pupphÄ• ni
vattabbaá¹ƒ, evamevaá¹ƒ mahÄ• taá¸·Ä• kassa thirapÄ• á¸·isadise tepiá¹-ake buddhavacan
paá¹-ipattipÅ«rakÄ• kulaputtÄ• natthÄ«ti na vattabbaá¹ƒ, tesu sati padumÄ• dipupphasadis
na vattabbaá¹ƒ, evaá¹ƒ ekantato pariyattimeva pamÄ• á¹‡aá¹ƒ, tasmÄ• antamaso dvÄ«su
vattamÄ• nesupi sÄ• sanaá¹ƒ anantarahitameva, pariyattiyÄ• antarahitÄ• ya suppaá¹-ipann
natthi, anantarahitÄ• ya eva dhammÄ• bhisamayo atthi \Be 70/, idÄ• nipi amhÄ• kaá¹ƒ pariy
paripuá¹‡á¹‡aá¹ƒ natthi, sarÄ«radhÄ• tuyo ca natthi, tasmÄ• yattha pariyattisÄ• sanaá¹ƒ sa
atthi, tattha paá¹‡á¹‡Ä• kÄ• rena saddhiá¹ƒ dÅ«taá¹ƒ pesetvÄ• Ä• netabbÄ• , evaá¹ƒ sati a
jinasÄ• sanaá¹ƒ cirakÄ• laá¹ƒ patiá¹-á¹-hahissatÄ«ti.

evaá¹ƒ pana bhante sati kattha yÄ• cissÄ• mÄ• ti. suvaá¹‡á¹‡abhÅ«miraá¹-á¹-he mahÄ• rÄ
vÄ• rehi piá¹-akattayaá¹ƒ likhitvÄ• á¹-hapesi, sarÄ«radhÄ• tuyo ca bahÅ« tattha atthÄ«ti. rÄ
paá¹-iggaá¹‡hitvÄ• bahÅ« paá¹‡á¹‡Ä• kÄ• re paá¹-iyÄ• detvÄ• rÄ• jalekhanaá¹ƒ likhitvÄ•
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ ekaá¹ƒ amaccaá¹ƒ dÅ«taá¹ƒ katvÄ• pesesi.

sudhammapurindo manohari nÄ• ma rÄ• jÄ• pi maccheracitto hutvÄ• tumhÄ• disÄ• naá¹ƒ
á¹-hÄ• ne piá¹-akattayaá¹ƒ sarÄ«radhÄ• tuyo ca pahiá¹‡ituá¹ƒ na yuttÄ• , tilokaggassa hi sa
sÄ• sanaá¹ƒ sammÄ• diá¹-á¹-hÄ«naá¹ƒ á¹-hÄ• neyeva patiá¹-á¹-hahissati, yathÄ• nÄ• ma k
suvaá¹‡á¹‡apÄ• tiyaá¹ƒyeva, na mattikÄ• bhÄ• janeti.

dÅ«tÄ• paccÄ• gantvÄ• anuruddharaÃ±Ã±o tamatthaá¹ƒ Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• anu
tattakakapÄ• le pakkhittatilaá¹ƒviya taá¹-a taá¹-Ä• yi.

atha rÄ• jÄ• nadÄ«maggena nÄ• vÄ• naá¹ƒ asÄ«tisatasahassehi nÄ• vikÄ• naá¹ƒ yodhÄ•
byÅ«hitvÄ• thalamaggena saddhiá¹ƒ catÅ«hi mahÄ• yodhanÄ• yakehi hatthÄ«naá¹ƒ asÄ«t
navutiisatasahassehi yodhÄ• naá¹ƒ asÄ«tikoá¹-iyÄ• senaá¹ƒ byÅ«hitvÄ• sayameva yujjhitu
gacchi.

taá¹ƒ sutvÄ• manoharirÄ• jÄ• sÄ«tatasito hutvÄ• attano \Be 71/ bahÅ« yodhe saá¹ƒvidah
paá¹-isenaá¹ƒ katvÄ• nisÄ«di.

atha athabbaá¹‡avede Ä• gatappayogavasena punappunaá¹ƒ vÄ• yamantÄ• pi nagaramÅ«
sakkÄ• . tadÄ• rÄ• jÄ• vedaÃ±Ã±uno pucchi, --- kasmÄ• panettha nagaramÅ«laá¹ƒ upasa
vedaÃ±Ã±uno Ä• haá¹ƒsu,-athabbaá¹‡avedavidhÄ• naá¹ƒ mahÄ• rÄ• ja atthi maÃ±Ã±eti. at
nidahitvÄ• matakaá¸·evaraá¹ƒ uddharitvÄ• mahÄ• samudde khipesi.

ekaá¹ƒ kira manussaá¹ƒ hindukulaá¹ƒ jeá¹…gunÄ• makaá¹ƒ kÄ«á¹-aá¹ƒ khÄ• dÄ• petvÄ•
hatthapÄ• dÄ• dÄ«ni aá¹…gapaccaá¹…gÄ• ni gahetvÄ• chinnachinnÄ• ni katvÄ• nagaras
nadahitvÄ• á¹-hapesi. tadÄ• pana nagaraá¹ƒ upasaá¹…kamituá¹ƒ sakkÄ• . nagaraÃ±ca pa
manoharirÄ• jÄ• naá¹ƒ jÄ«vaggÄ• haá¹ƒ gaá¹‡hi. sudhammapure porÄ• á¹‡ikÄ• naá¹ƒ rÄ• j
ratanamayamaÃ±jÅ«sÄ• yaá¹ƒ á¹-hapetvÄ• pÅ«jitaá¹ƒ sahadhÄ• tÅ«hi piá¹-akattayaá¹ƒ ga
santakÄ• naá¹ƒ dvattiá¹ƒsahatthÄ«naá¹ƒ piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• Ä• nesi.

arimaddananagaraá¹ƒ pana patvÄ• dhÄ• tuyo ratanamayamaÃ±jÅ«sÄ• yaá¹ƒ á¹-hapetvÄ•
sÄ«sopadesassa samÄ«pe á¹-hapesi. piá¹-akattayampi ratanamaye pÄ• sÄ• de á¹-hapetvÄ
uggahadhÄ• raá¹‡Ä• diatthÄ• ya niyyÄ• desi. tato kira Ä• nÄ«taá¹ƒ piá¹-akattayaá¹ƒ uggaá¹
sahassamattaá¹ƒ ahosÄ«ti.

sudhammanagaraá¹ƒ vijayitvÄ• piá¹-akena saddhiá¹ƒ bhikkhusaá¹…ghaá¹ƒ Ä• netvÄ• sÄ•
jinacakke ekÄ• dhike chasate vassasahasse kaliyuge ca soá¸·asÄ• dhike catusate sampatte
vuttaá¹ƒ.

anuruddharaÃ±Ã±o kÄ• le puÃ±Ã±Ä• nubhÄ• vena tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ paripuá¹‡á
puá¹‡á¹‡agÄ• motii samaÃ±Ã±Ä• ahosi. cirakÄ• laá¹ƒ atikkante á¹‡á¹‡akÄ• raá¹ƒ lopavase
vasena pugamÄ«ti marammabhÄ• sÄ• ya vohÄ• rÄ«yatÄ«ti anÄ• gatavaá¹ƒsarÄ• javaá¹ƒse

anuruddharÄ• jÄ• yeva cattÄ• ro mahÄ• yodhe sÄ«haá¸·adÄ«paá¹ƒ pesetvÄ• tatopi piá¹-a
sÄ«haá¸·adÄ«pato Ä• nÄ«tapiá¹-akattayena sudhammapurato Ä• nÄ«tapiá¹-akattayaá¹ƒ aÃ
saá¹ƒsandetvÄ• arahantatthero vÄ«maá¹ƒsesi. tadÄ• gaá¹…gÄ• dakenaviya yamunodaka
anadhikaá¹ƒ ahosi. tehi piá¹-akehi aÃ±Ã±Ä• nipi vaá¸• á¸• hetvÄ• tipiá¹-akagabbhe á¹-hape
á¹-hÄ• nesupi patiá¹-á¹-hÄ• pesi.

manoharirÄ• jÄ• nampi mraá¹…kapÄ• nÄ• ma dese upaá¹-á¹-hÄ• kehi saha á¹-hapesi. tas
viravitvÄ• kathaá¹ƒ sallÄ• pentassa mukhato obhÄ• so pajjalitvÄ• nikkhami. so kadÄ• ci ka
santikaá¹ƒ Ä• gantvÄ• gÄ• ravavasena vandanÄ• dÄ«ni akÄ• si. tadÄ• anuruddharaÃ±Ã±o
ca. tasmÄ• tassa raÃ±Ã±o nitthejatthÄ• ya buddharÅ«passa cetiyassa bhattaá¹ƒ pÅ«jetvÄ•
manohariraÃ±Ã±o bhÄ• jesi. tadÄ• tassa tadÄ• nubhÄ• vo antaradhÄ• yi. manoharirÄ• jÄ•
saá¹ƒsÄ• re saá¹ƒsaranto yÄ• va nibbÄ• naá¹ƒ na pÄ• puá¹‡Ä• mi, tÄ• va paravase nÄ• nu
sudhammapurato Ä• bhataá¹ƒ attano santakaá¹ƒ manomaya maá¹‡iá¹ƒ ekassa seá¹-á¹-hinc

laddhamÅ«lena paÃ±cavÄ• harajatena abhujitapallaá¹…kavasena ekaá¹ƒ mahantaá¹ƒ budd
parinibbÄ• nÄ• kÄ• rena ekanti dve buddhappaá¹-ibimbÄ• ni kÄ• rÄ• pesi. yÄ• vajjatanÄ• t
anuruddharÄ• jÄ• sudhammapurato \Be 73/ sÄ«haá¸·adÄ«pato ca sÄ• sanaá¹ƒ Ä• netvÄ•
patiá¹-á¹-hÄ• pesÄ«ti.

idaá¹ƒ amhÄ• kaá¹ƒ marammamaá¹‡á¸• ale tambadÄ«paraá¹-á¹-he arimaddananagare

anuruddharÄ• jÄ• naá¹ƒ paá¹-icca catutthaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

uttarÄ• jÄ«vattheropi soá¹‡uttarÄ• naá¹ƒ vaá¹ƒsato sÄ• sanaá¹ƒ gahetvÄ• sudhammapura
Ä• gantvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi.

idaá¹ƒ amhÄ• kaá¹ƒ marammamaá¹‡á¸• ale tambadÄ«paraá¹-á¹-he arimaddananagare utta
paÃ±camaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

uttarÄ• jÄ«vattherassa sÄ«haá¸·adÄ«paá¹ƒ gatakÄ• le tena saddhiá¹ƒ gataá¹ƒ chappadaá¹
sÄ«haá¸·adÄ«peyeva sÄ«haá¸·adÄ«pikÄ• pabbajiá¹ƒsu. pabbajitvÄ• ca chappadasÄ• maá
uggaá¹‡hitvÄ• dasavassaá¹ƒ tattha vasitvÄ• arimaddananagaraá¹ƒ paccÄ• gacchi. sivalitth
tÄ• malindattheraÃ±ca Ä• nandattheraÃ±ca rÄ• hulatthe raÃ±ca anesi. te pana therÄ• tipiá
dakkhÄ• ca. ayaÃ±cattho vitthÄ• rena heá¹-á¹-hÄ• vutto.

arimaddananagaraá¹ƒ patvÄ• arimaddana vÄ• sÄ«hi bhikkhÅ«hi saddhiá¹ƒ vinayakammÄ•
nisÄ«diá¹ƒsu. narapatirÄ• jÄ• ca tesu theresu ativiya pasÄ«di. erÄ• vatÄ«nadiyaá¹ƒ uá¸·um
tattheva upasampadakammaá¹ƒ kÄ• rÄ• pesi. cirakÄ• laá¹ƒ atikkamitvÄ• so gaá¹‡o vuá¸• á

narapatirÄ• jÄ• ca te there saddhiá¹ƒ saá¹…ghena nimantetvÄ• mahÄ• dÄ• naá¹ƒ adÄ• s
Ä• kappasampannaá¹ƒ rÅ«pasobhaggappakkaá¹ƒ ekaá¹ƒ nÄ• á¹-akittiá¹ƒ disvÄ• rÄ• hulatt
laggitavÄ• naroviya kaddame laggitamÄ• taá¹…goviya ca kÄ• ma guá¹‡alepakaddamesu la
nÄ• yÄ• vattÄ«tuá¹ƒ Ä• rabhi. maraá¹‡anti karogena abhibhÅ«to viya \Be 74/ atekiccho hutv
ovÄ• daá¹ƒ dinnesu pinÄ• diyi. tadÄ• sesattherÄ• taá¹ƒ evamÄ• haá¹ƒsu, -mÄ• tvaá¹ƒ eka
amhe lajjÄ• petuá¹ƒ na arahasi, mÄ• idha hÄ«nÄ• yÄ• vattehi, mallÄ• rudÄ«paá¹ƒ gantvÄ•
pesesuá¹ƒ. rÄ• hulatthero ca kusimatitthato nÄ• vaá¹ƒ Ä• ruyha mallÄ• rudÄ«paá¹ƒ agamÄ•
pattakÄ• le mallÄ• rurÄ• jÄ• vinayaá¹ƒ jÄ• nitukÄ• mo saha á¹-Ä«kÄ• ya khuddasikkhÄ• pa
uggaá¹‡hitvÄ• ekapattamattaá¹ƒ maá¹‡iá¹ƒ adÄ• si. soca taá¹ƒ labhitvÄ• hÄ«nÄ• yÄ• vatt

atidÅ«reva hotabbaá¹ƒ, bhikkhunÄ• nÄ• ma itthibhi.

itthiyo nÄ• ma bhikkhÅ«naá¹ƒ, bhavanti idha verino ||

tÄ• va tiá¹-á¹-hantu duppaÃ±Ã±Ä• , mayaá¹ƒ porÄ• á¹‡ikÄ• pi ca.

mahÄ• paÃ±Ã±Ä• vinÄ• saá¹ƒ, pattÄ• haritacÄ• dayo ||

tasmÄ• hi paá¹‡á¸• ito bhikkhu, antamasova itthibhi.

vissÄ• saá¹ƒ na kare loke, rÄ• go ca duppavÄ• ritoti ||

sesesu ca theresu chappado nÄ• ma thero paá¹-hamaá¹ƒ kÄ• laá¹…kato. sivalitÄ• malindÄ
pariyattiuggahaá¹‡adhÄ• raá¹‡Ä• divasena sÄ• sanaá¹ƒ upatthambhetvÄ• arimaddananag
kÄ• le rÄ• jÄ• tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ therÄ• naá¹ƒ ekekaá¹ƒ hatthiá¹ƒ adÄ• si. sivalitÄ• malin
paá¹-iggahetvÄ• vane vissajjÄ• pesuá¹ƒ. Ä• nandatthero pana kiÃ±cipuranagaraá¹ƒ pahiá¹
dehÄ«ti kusimatitthaá¹ƒ gantvÄ• nÄ• vaá¹ƒ Ä• ropesi. taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• sivalitÄ
evamÄ• haá¹ƒsu, --- mayaá¹ƒ pana Ä• vuso hatthÄ«naá¹ƒ sukhatthÄ• ya vane vissajjema, t
karosÄ«ti. kinnÄ• ma bhante Ã±Ä• bhakÄ• naá¹ƒ saá¹…gaho na vaá¹-á¹-ati, nanu Ã±Ä• tak
bhagavatÄ• vuttanti.

therÄ• \Be 75/ Ä• haá¹ƒsu, -sace tvaá¹ƒ amhÄ• kaá¹ƒ vacanaá¹ƒ nakareyyÄ• si, bhava icc
mayaá¹ƒ pana tayÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ na karissÄ• mÄ• ti visuá¹ƒ nisÄ«diá¹ƒsu.

tato paá¹-á¹-hÄ• ya dve gaá¹‡Ä• bhijjiá¹ƒsu. tato pacchÄ• kÄ• le atikkante tÄ• malindatthe
byattibalÄ• naá¹ƒ sissÄ• naá¹ƒ anuggahatthÄ• ya gahaá¹-á¹-hÄ• naá¹ƒ santike ayaá¹ƒ bahu
evamÄ• dinÄ• vacÄ«viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• peti, evaá¹ƒ kate kulaputtÄ• sulabhapac
hitaá¹ƒ Ä• vahibhuá¹ƒsakkhissantÄ«ti katvÄ• . taá¹ƒ kÄ• raá¹‡aá¹ƒ sutvÄ• sivalitthero evam
vacÄ«viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• petvÄ• buddhappaá¹-ikucchitaá¹ƒ kammaá¹ƒ karosÄ«ti
atthÄ• yayeva vacÄ«viÃ±Ã±attiá¹ƒ paá¹-ikkhittÄ• , ahaá¹ƒ pana paresaá¹ƒyeva atthÄ• ya
vacÄ«viÃ±Ã±attiá¹ƒsamuá¹-á¹-hÄ• pemi, nÄ• ttano atthÄ• ya, sÄ• sanassa hi vepullatthÄ• y
vacÄ«viÃ±Ã±attiá¹ƒsamuá¹-á¹-hÄ• pemi. sivalittheropi na tvaá¹ƒ mama vacanaá¹ƒ karosi, ya
icchasi, taá¹ƒ taá¹ƒ karohi, ahaá¹ƒ pana tayÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ nakarissÄ• mÄ«ti
saddhiá¹ƒ sakapakkhena nisÄ«di. tato paá¹-á¹-hÄ• ya tayo gaá¹‡Ä• bhijjiá¹ƒsu.

evaá¹ƒ arimaddananagare arahantattherassa eko vaá¹ƒso, sivalittherassa eko, tÄ• malinda
Ä• nandattherassa ekoti cattÄ• ro gaá¹‡Ä• ahesuá¹ƒ.

tesu arahantattheragaá¹‡o sudhammapurato paá¹-hamaá¹ƒ Ä• gatattÄ• purimagaá¹‡oti vo
pacchÄ• Ä• gatattÄ• pacchÄ• gaá¹‡Ä• ti.

sivalitthero arimaddananagare yÄ• vÄ«jÄ«vaá¹ƒ sÄ• sanaá¹ƒ paggaá¹‡hitvÄ• kaliyuge nav
kÄ• le kÄ• lamakÄ• si.

Ä• nandatthero pana arimaddananagareyeva catucattÄ• lÄ«sa vassÄ• ni \Be 76/ sÄ• sanaá
chanavutÄ• dhike paÃ±cavassasate kÄ• le kÄ• lamakÄ• si.

tÄ• malindattheropi yÄ• vajÄ«vaá¹ƒ sÄ• sanaá¹ƒ paggaá¹‡hitvÄ• aá¹-á¹-hana vutÄ• dhike
kÄ• lamakÄ• sÄ«ti. aho saá¹…khÄ• rasabhÄ• voti.

seyyathÄ• jagarasseva, nÄ• bhiyÄ• cakkamaá¹‡á¸• ale.

laggo saso samitvÄ• pi, disaá¹ƒ gacchati taá¹ƒ mukhaá¹ƒ ||

tatheva sabbasattÄ• pi, maccucakkesu laggitÄ• .

yÄ• vajÄ«vampi dhÄ• vitvÄ• , maccumukhaá¹ƒ upÄ• gamunti ||

iccevaá¹ƒ arimaddanapure arahantehi ca ganthakÄ• rehi ca puthujjanehi jinasÄ• sanaá¹ƒ n
vijjotati.

tattha hi yadÄ• anuruddharÄ• jÄ• sudhammapurato sÄ• sanaá¹ƒ Ä• nesi, tadÄ• arahantÄ
Ä• gatÄ• , sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mino pana gaá¹‡anapathaá¹ƒ vÄ«ti vattÄ•

chattaguhindassa nÄ• ma raÃ±Ã±o kÄ• lepi himavante gandhamÄ• danapabbatato aá¹-á¹-
rÄ• jagehaá¹ƒ Ä• gamaá¹ƒsu. rÄ• jÄ• ca pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• tena bhojetvÄ•
pucchi. himavante mahÄ• rÄ• ja gandha mÄ• danapabbatatoti. atha rÄ• jÄ• atippasanno hu
vassaá¹ƒ upagacchathÄ• ti yÄ• citvÄ• vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• adÄ• si. temÄ• sampi ar
piá¹‡á¸• apÄ• tena bhojesi.

ekaá¹ƒ samayaá¹ƒ arahantÄ• naá¹ƒ gandhamÄ• danapabbate nandamÅ«laguhaá¹ƒ viya el
dassehÄ«ti yÄ• ci. te ca arahantÄ• nandamÅ«laguhaá¹ƒviya ekaá¹ƒ guhaá¹ƒ iddhiyÄ• mÄ•
rÄ• jÄ• ca tÄ• ya guhÄ• ya sadisaá¹ƒ ekaá¹ƒ guhaá¹ƒ kÄ• rÄ• pesi. nandamÅ«laguhÄ• kÄ•
nÄ• mampi akÄ• si. iccevaá¹ƒ chattaguhindassa raÃ±Ã±o kÄ• le gandhamÄ• danapabbate
arahantÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

arahantabhÄ• vo ca nÄ• mesa yathÄ• bhÅ«taá¹ƒ jÄ• nituá¹ƒ dukkaro, anupasampannÄ• na
uttarimanussadhammadassanassa paá¹-ikkhittattÄ• , arahattaá¹ƒ vÄ• patvÄ• pi vÄ• sanÄ•
hi samÄ• no ahaá¹ƒ arahÄ• ti anupasampannÄ• naá¹ƒ kathetuá¹ƒ na vaá¹-á¹-ati, arahattaá¹

vÄ• sanaá¹ƒ pajahituá¹ƒ na sakkÄ• , pilindavacchattheravatthucettha Ã±Ä• pakaá¹ƒ. evaá¹ƒ
jÄ• nituá¹ƒ dukkaro. teneva mahÄ• kassapattherassa upaá¹-á¹-hÄ• ko eko bhikkhu attano u
mahÄ• kassapattherassa santike vasitvÄ• pi tassa arahanta bhÄ• vaá¹ƒ na jÄ• ni.

mahÄ• kassapattheraÃ±hi ekena saddhivihÄ• rikena saddhiá¹ƒ araÃ±Ã±avihÄ• rato gÄ• m
antarÄ• magge pattÄ• diparikkhÄ• re gahetvÄ• pacchÄ• gacchantoyeva ekosaddhi vihÄ•
bhante arahÄ• arahÄ• ti pÄ• kaá¹-o, sutamattovÄ• haá¹ƒ bhavÄ• mi, na kadÄ• ci diá¹-á¹-ha
pacchÄ• parivattatvÄ• olokento parikkhÄ• re Ä• vuso gahetvÄ• arahantassa pacchÄ• gac
na jÄ• nÄ• tÄ«ti Ä• hÄ• ti.

arimaddananagarepi sÄ«labuddhipolloá¹…kasumedhattherÄ• dayopi arahantÄ• yeva ahes
khaá¹‡itti pÄ• dapabbataá¹ƒ gantvÄ• paccÄ• gamanakÄ• le antarÄ• magge ekissÄ• mÄ• t
idha puÃ±Ã±aá¹ƒ kÄ• retukÄ• mo sakko dasseti maÃ±Ã±eti manasikaritvÄ• cetiyaá¹ƒ kÄ• r
raá¹-á¹-havÄ• sÄ«ti samaá¹ƒ bhÅ«mibhÄ• gaá¹ƒ kÄ• rÄ• pesi.

atha eko sÄ«labuddhi nÄ• ma thero evamÄ• ha, --- puÃ±Ã±aá¹ƒ mahÄ• rÄ• ja karissamÄ«t
kÄ• rÄ• pesi, evaá¹ƒ kÄ• rÄ• pentassa te apuÃ±Ã±aá¹ƒyeva bhavati, nopuÃ±Ã±anti vatvÄ•
kilamantÅ«ti manasikatvÄ• raÃ±Ã±o daá¹‡á¸• akammena tajjanatthÄ• ya raÃ±Ã±Ä• dinnaa
nabhuÃ±ji. rÄ• jÄ• ca sace tvaá¹ƒ mayÄ• dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhuÃ±jitukÄ• mo
vasantoyeva tvaá¹ƒ mama piá¹‡á¸• apÄ• tÄ• na mucceyyÄ• si, raá¹-á¹-havÄ• sÄ«hipi dinna
santako, nanu nÄ• ma mama piá¹‡á¸• apÄ• taá¹ƒyeva tvaá¹ƒ bhuÃ±jasÄ«ti Ä• ha.

sÄ«labuddhittheropi sace ahaá¹ƒ evaá¹ƒ bhaveyyÄ• mi, sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• vasi
araÃ±Ã±e vasi.

atha tamatthaá¹ƒ jÄ• nitvÄ• nagaradvÄ• re Ä• rakkho eko yakkho raÃ±Ã±o Ä• gatakÄ• le a
bhayÄ• nakarÅ«paá¹ƒ nisÄ«di. atha nÄ• nÄ• vijjÄ• kammehi apanentopi na sakkÄ• apanet

atha rÄ• jÄ• nimittapÄ• á¹-hake pakkosÄ• petvÄ• pucchi, -kena kÄ• raá¹‡ena ayaá¹ƒ yakk
mahÄ• rÄ• ja sÄ«labuddhittheraá¹ƒ agÄ• ravavasena pubbe kathesi, yakkhÄ• pi there ativiy
sutapubbÄ• , taá¹ƒ paá¹-icca yakkho bhayÄ• nakarÅ«paá¹ƒ dassetvÄ• nisinno bhavissatÄ«

rÄ• jÄ• pi amacce Ä• á¹‡Ä• pesi theraá¹ƒ pakkÄ• sathÄ• ti. thero nÄ• gacchi. sÄ«haá¸·adÄ
Ä• rabhi. tamatthaá¹ƒ sutvÄ• rÄ• jÄ• ekaá¹ƒ caturaá¹…gapaccayaá¹ƒ nÄ• ma amaccaá¹ƒ
theraá¹ƒ pakkosÄ• hÄ«ti pesesi. caturaá¹…gapaccayo ca chekatÄ• ya ekaá¹ƒ suvaá¹‡á¹‡a
buddhappaá¹-ibimbaá¹ƒ nÄ• vÄ• ya á¹-hapetvÄ• mahÄ• samuddatitthaá¹ƒ agamÄ• si. atha
79/ idÄ• ni idha bhagavÄ• sammÄ• sambuddho agamÄ• si, sÄ«labuddhitthero bhagavato s
dassanatthÄ• ya Ä• gacchatÅ«ti dÅ«taá¹ƒ pesesi. theropi bhagavato sammÄ• sambuddhas

Ä• gacchatÅ«ti vacanaá¹ƒ paá¹-ikkhipituá¹ƒ buddhagÄ• ravavasena avisahatÄ• ya Ä• gacch

porÄ• á¹‡ikÄ• naá¹ƒva therÄ• naá¹ƒ, buddhe sagÄ• ravaá¹ƒ idha.

paá¹‡á¸• ito gÄ• ravaá¹ƒ buddhe, kare pasannacetasÄ• ti ||

nÄ• vaá¹ƒ abhirÅ«hitvÄ• thero bhagavato sammÄ• sambuddhassa vandanÄ• mÄ• napÅ«j
evaá¹ƒ vandanÄ• mÄ• napÅ«jÄ• sakkÄ• rÄ• dÄ«ni karontasseva vegena nÄ• vaá¹ƒ Ä• netv
evamÄ• ha, --- idÄ• ni bhante tumhÄ• kaá¹ƒ Ä• cariyassa sammÄ• sambuddhassa sÄ• san
rÄ• jÄ• ca amaccehi parivÄ• rito paccuggacchi. nÄ• vÄ• ya therassa hatthe gahetvÄ• rÄ• j
pattakÄ• le yakkho pathaviyaá¹ƒ nisÄ«ditvÄ• theraá¹ƒ vandi.

rÄ• jÄ• rÄ• jagehaá¹ƒ patvÄ• theraá¹ƒ nÄ• nÄ• bhojanehi bhojesi. evaÃ±ca avoca, --- ajja
mamÄ• cariyo, bhagavatova ovÄ• daá¹ƒ sirasÄ• paá¹-iggahetvÄ• anuvattissÄ• mÄ• ti attan
adÄ• si. te ca paÃ±cakumÄ• rÄ• therena saddhiá¹ƒ anuvattiá¹ƒsu. thero te pakkosetvÄ• vi
antarÄ• magge kappiyapathaviyaá¹ƒ paÃ±ca parimaá¹‡á¸• alÄ• kÄ• rÄ• ni likhitvÄ• tesaá¹ƒ
dassetvÄ• nivattÄ• pesi. rÄ• jakumÄ• rÄ• paá¹-inivattitvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ raÃ±Ã±o Ä
tumhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ kÄ• rÄ• panatthÄ• ya dassetÄ«ti vatvÄ• tulÄ• vasena tehi rÄ• ja
samaá¹ƒ katvÄ• tena suvaá¹‡á¹‡ena mÅ«laá¹ƒ katvÄ• bhagavato dharamÄ• nakÄ• le \Be
kÄ• rÄ• pitaá¹ƒ candanappaá¹-ibimbaá¹ƒviya visuá¹ƒ visuá¹ƒ paá¹-ibimbaá¹ƒ kÄ• rÄ• pesi.

tesaá¹ƒ nidhÄ• naá¹-á¹-hÄ• nabhÅ«tÄ• ni paÃ±ca cetiyÄ• nipi sakko kamma vidhÄ• yako h
ettha ca pubbe raÃ±Ã±Ä• pasÄ«ditvÄ• therassa rÄ• jakumÄ• rÄ• dinnÄ• , mÅ«laá¹ƒ ratan
rÄ• jakumÄ• re bhÅ«jisse kÄ• retukÄ• matÄ• ya thero evaá¹ƒ saÃ±Ã±aá¹ƒ adÄ• sÄ«ti daá¹-

so ca sÄ«labuddhitthero arahantagaá¹‡avaá¹ƒsoti daá¹-á¹-habbo.

arimaddananagareyeva narapati raÃ±Ã±o kÄ• le kassapo nÄ• ma thero desacÄ• rikaá¹ƒ ca
desaá¹ƒ, tadavasari. atha dve mahallakapolloá¹…kÄ• manussÄ• there atippasannatÄ• ya
upaá¹-á¹-hÄ• katthÄ• ya niyyÄ• desuá¹ƒ.

polloá¹…kamanussÄ• naá¹ƒ atippasannataá¹ƒ paá¹-icca theropi polloá¹…kattheroti vohÄ• n
thero sÄ«haá¸·adÄ«paá¹ƒ gantukÄ• mo ahosi, tadÄ• sakko devÄ• namindo byaggharÅ«pa
yÄ• va mahÄ• samuddatÄ«raá¹ƒ Ä• nesi. mahÄ• samuddatÄ«raá¹ƒ pana patvÄ• nÄ• vaá¹ƒ
saddhiá¹ƒ tari.

mahÄ• samuddamajjhe pana patvÄ• sÄ• nÄ• vÄ• na gacchi, niccalÄ• va aá¹-á¹-hÄ• si. at
mantesuá¹ƒ,-amhÄ• kaá¹ƒ nÄ• vÄ• ya alakkhÄ« pÄ• pajano atthi maÃ±Ã±eti. evaá¹ƒ pana n

akaá¹ƒsu. yÄ• va tatiyampi therasseva hatthe salÄ• kÄ• pubbe katakammavipÄ• kavasena
pubbe katakammaá¹ƒ, -thero hi tato attabhÄ• vato sattame bhave ekasmiá¹ƒ gÄ• me kuladÄ
kÄ«á¸·anatthÄ• ya ekaá¹ƒ sunakhaá¹ƒ nadiyaá¹ƒ otÄ• retvÄ• udake kÄ«á¸·amÄ• pesi. evaá
sunakhaá¹ƒ sayameva urena uggahetvÄ• tÄ«raá¹ƒ Ä• nesÄ«ti evaá¹ƒ \Be 81/ pubbe kataka
hatthe salÄ• kÄ• nipati.

tadÄ• vÄ• á¹‡ijÄ• udakapiá¹-á¹-he khipiá¹ƒsu. atha sakko devÄ• namindo kumbhÄ«larÅ«p
piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• Ä• nesi. thero yakkhadÄ«paá¹ƒ patvÄ• andhacakkhukÄ• naá¹ƒ
mettÄ• nubhÄ• vena cakkhuá¹ƒ labhÄ• pesi. yakkhÄ• ca therassa guá¹‡aá¹ƒ Ã±atvÄ• dve
thero ca sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• mahÄ• cetiyarÅ«paá¹ƒ lohapÄ• sÄ• darÅ«paá¹ƒ sarÅ
ca Ä• netvÄ• paccÄ• gamÄ• sÄ«ti.

sumedhatthero ca halaá¹…kassa nÄ• ma nagarassa dakkhiá¹‡adisÄ• bhÄ• ge mhattipÄ• m
dinnanÄ• mike vihÄ• re vasi. á¹-hÄ• nassa pana nÄ• mavasena therassopi dinnavihÄ• ro tv
thero paá¹ƒsukÅ«liko lajjÄ«pesalo sikkhÄ• kÄ• mo jhÄ• nalÄ• bhÄ« arahÄ• yeva. so hi deva
aá¹-á¹-hanavayojanappamÄ• á¹‡e pÄ• dacetiyaá¹ƒ gantvÄ• vandi. cetiyaá¹…gaá¹‡avattaÃ±
mhattigÄ• me piá¹‡á¸• Ä• ya cari. idaá¹ƒ therassa nibaddhavattaá¹ƒ.

aparÄ• nipi vatthÅ«ni bahÅ«ni santi, sabbÄ• ni pana tÄ• ni vitthÄ• retvÄ• vattabbÄ• nipi ga
vakkhÄ• ma. sabbÄ• nipi hi vuccamÄ• nÄ• ni ayaá¹ƒ sÄ• sanavaá¹ƒsappadÄ«pikÄ• atippa

sammÄ• sambuddhassa hi parinibbÄ• nato yÄ• vajjatanÄ• therÄ• naá¹ƒ paramparavasena
Ä• nayanamevettha adhippetaá¹ƒ. yathÄ• vuttÄ• ni pana vatthÅ«ni adhunÄ• abhiÃ±Ã±Ä• lÄ
akhettabhÄ• vena pasaá¹…gaÃ±Ä• á¹‡appaá¹-ibÄ• haá¹‡atthaá¹ƒ arimaddananagare ca ba
puggalÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• natÄ• dassanatthaá¹ƒ vuttÄ• ni. vuttaÃ±cetaá¹ƒ
bhikkhunÄ«khandhakaá¹-á¹-hakathÄ• yaá¹ƒ, ---

paá¹-isambhidÄ• pattehi vassasahassaá¹ƒ sukkhavipassakehi vassasahassaá¹ƒ \Be 82/ an
sakadÄ• gÄ• mÄ«hi vassasahassaá¹ƒ sotÄ• pannehi vassasahassanti evaá¹ƒ paÃ±cavassa
á¹-hassatÄ«ti.

dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ pana saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yaÃ±ca paá¹
vassasahassaá¹ƒ chaá¸·Ä• bhiÃ±Ã±ehi vassasahassaá¹ƒ tevijjehi vassasahassaá¹ƒ sukkha
pÄ• timokkhena vassasahassanti vuttaá¹ƒ.

aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ pana vibhaá¹…gakathÄ• yaÃ±ca buddhÄ• naá¹ƒ
vassasahassameva paá¹-isambhidÄ• nibbattetuá¹ƒ sakkonti, tato paraá¹ƒ cha abhiÃ±Ã±Ä•
vijjÄ• nibbattiá¹ƒsu. gacchante kÄ• le tÄ• pi nibbattetuá¹ƒ asakkontÄ• sukkhavipassakÄ• h

anÄ• gÄ• mino sakadÄ• gÄ• mino sotÄ• pannÄ• ti vuttaá¹ƒ.

evaá¹ƒ nÄ• nÄ• nayehi aá¹-á¹-hakathÄ• yapi Ä• gatattÄ• adhunÄ• loke ariyapuggalÄ• bh
vattabbaá¹ƒ. ariyÄ• nameva khettassa adhunÄ• pi sambhavato, sace Ä• raddhavipassako b
sakkÄ• yevÄ• ti niá¹-á¹-hamettthÄ• vagantabbaá¹ƒ. aá¹-á¹-hakathÄ• su pana nÄ• nÄ• bhÄ•
nÄ• nÄ• vÄ• davasena vuttanti daá¹-á¹-habbaá¹ƒ. ettakeneva pana nÄ• nÄ• kÄ• rena vÄ• d
bhijjatiyeva. sÄ• sanassa abhinnaá¹ƒyeva hi ettha pamÄ• á¹‡anti.

evaá¹ƒ marammamaá¹‡á¸• ale arimaddananagare anekehi arahantasatehi sÄ• sanaá¹ƒ vij
parinibbÄ• nato tiá¹ƒsÄ• dhikÄ• naá¹ƒ navavassasatÄ• naá¹ƒ upari parammaraá¹-á¹-he seÃ
raÃ±Ã±Ä• samakÄ• lavasena sÄ«haá¸·adÄ«pe rajjaá¹ƒ pattassa mahÄ• nÄ• maraÃ±Ã±o k
buddhaghosabuddhadattattherehi pabhuti tetemahÄ• therÄ• teteganthe akaá¹ƒsu.

tato pacchÄ• satisamÄ• dhipaÃ±Ã±Ä• mandavasena sukhÄ• vabodhanatthaá¹ƒ \Be 83/ á¹
arimaddananagare jinacakkesattanavutÄ• dhike chasate sahasse ca sampatte tiá¹‡á¹‡aá¹ƒ
mÅ«labhÅ«tesu saddanayesu sotÄ• rÄ• naá¹ƒ chekatthÄ• ya mahÄ• samuddeviya Ä• nand
piá¹-akesu sÄ• á¹-á¹-hakathesu viloletvÄ• aggavaá¹ƒso nÄ• ma thero saddanÄ«tippakaraá¹
arimaddananagare hi uttarÄ• jÄ«vattherÄ• dÄ«naá¹ƒ sÄ«haá¸·adÄ«paá¹ƒ gamanato pubbe
pariyattivisÄ• radÄ• , mahÄ• aggapaá¹‡á¸• ito, tassa saddhivihÄ• riko dutiyaaggapaá¹‡á¸• i
tatiyaaggapaá¹‡á¸• itoti. tatiyaaggapaá¹‡á¸• ito pana aggavaá¹ƒsotipi vohÄ• riyati.

tasmiÃ±ca kÄ• le arimaddananagaravÄ• sino saddakovidÄ• bahavo santÄ«ti yÄ• va laá¹…
patthari. tasmÄ• sÄ«haá¸·adÄ«pikÄ• saddakovidÄ• vÄ«maá¹ƒsetukÄ• mÄ• hutvÄ• arima
tadÄ• arimaddananagaravÄ• sino bhikkhÅ« saddanÄ«tippakaraá¹‡aá¹ƒ dassesu.

sÄ«haá¸·adÄ«pikÄ• ca taá¹ƒ disvÄ• upadhÄ• rentÄ• saddavisaye ayaá¹ƒ ganthoviya sÄ«
imasmiá¹ƒ pakaraá¹‡e Ä• gatavinicchayampi sakalaá¹ƒ na jÄ• nimhÄ• ti nÄ• nÄ• ppakÄ• re
kathÄ• maggo na upacchinnoti.

arimaddananagare sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• paccÄ• gato chappado nÄ• ma saddham
chekatÄ• ya suttaniddesaá¹ƒ akÄ• si. paramatthadhamme ca chekatÄ• ya saá¹…khepavaá¹
nÄ• macÄ• radÄ«pakaÃ±ca. vinaye chekatÄ• ya vinayagÅ«á¸·atthadÄ«paniá¹ƒ sÄ«mÄ• laá
kathÄ• naá¹ƒ ganthÄ• naá¹ƒ nigame saddhamma jotipÄ• loti mÅ«lanÄ• mena vuttaá¹ƒ. kusi
jÄ• tattÄ• á¹-hÄ• nassa nÄ• mena chappadoti pÄ• kaá¹-o.

kukhananagare pana chappadoti vohÄ• ritopi eko thero atthi. so alajjÄ« dussÄ«lo. ekacce p
nÄ• masÄ• maÃ±Ã±alesamattena pattalaá¹…kaá¹ƒ sÄ«lavantaá¹ƒ pesalaá¹ƒ sikkhÄ• kÄ• m
alajjidussÄ«labhÄ• vena upavadanti, yathÄ• nÄ• ma sÄ• maÃ±Ã±alesamattena mallaputta

asamÄ• cÄ• renÄ• ti.

arimaddananagarayeva aloá¹…gacaÃ±Ã±isÅ«nÄ• makassa raÃ±Ã±o kÄ• le mahÄ• vimala
cÅ«á¸·avimalabuddhittheroti dve therÄ• pariyattivisÄ• radÄ• ahesuá¹ƒ. tesu mahÄ• vimala
kaccÄ• yanassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ nyÄ• saganthamakÄ• si.

keci pana sÄ«haá¸·adÄ«pavÄ• sÄ« vimalabuddhitthero tamakÄ• sÄ«ti vadanti. cÅ«á¸·avim
vuttodayassa porÄ• á¹‡aá¹-Ä«kamakÄ• si. chandosÄ• ratthavikÄ• siniá¹ƒ saddhammaÃ±Ä•
vacanatthajotiá¹ƒ pana vepullatthero akÄ• si. nyÄ• saganthassaporÄ• á¹‡aá¹-Ä«kaá¹ƒ nara
amacco akÄ• si.

so hi raÃ±Ã±o ekaá¹ƒ orodhaá¹ƒ paá¹-icca jÄ• taá¹ƒ ekaá¹ƒ dhÄ«taraá¹ƒ disvÄ• vÄ• narov
paá¹-ibandhacitto hutvÄ• laggi. tamatthaá¹ƒ jÄ• nitvÄ• rÄ• jÄ• evamÄ• ha, --- sace etaá¹ƒ
ganthaá¹ƒ paripuá¹‡á¹‡avinicchayaá¹ƒ gÅ«á¸·atthaá¹ƒ karohi, sace tvaá¹ƒ tÄ• disaá¹ƒ ganth
sakkuá¹‡eyyÄ• si, etaá¹ƒ labhissasÄ«ti. atha so nyÄ• sassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ porÄ• á¹

tato pacchÄ• hÄ«nÄ• yÄ• vattitvÄ• dhÄ«taraá¹ƒ datvÄ• rajjuggÄ• hÄ• maccaá¹-á¹-hÄ• ne
marammavohÄ• rena saá¹ƒpyaá¹…gaiti vuccati. tena pana katattÄ• sopi gantho taá¹ƒ nÄ•
tassÄ• ca saá¹ƒvaá¹‡á¹‡anaá¹ƒ chattaguhindassa nÄ• ma raÃ±Ã±o kÄ• ledhammasenÄ• p
kÄ• rapite nandaguhÄ• ya samÄ«pe nandavihÄ• re nisÄ«ditvÄ• akÄ• si.

tasmiÃ±cakÄ• le \Be 85/ ganthamÄ• danapabbate nandamÅ«laguhato arahantÄ• Ä• gantv
upagacchiá¹ƒsu. tesaá¹ƒ sammukhe katattÄ• te ca ganthÄ• paá¹‡á¸• itehi sÄ• rato pacceta

vÄ• ccavÄ• cakaá¹ƒ pana dhammadassÄ« nÄ• ma sÄ• maá¹‡ero akÄ• si.

saddatthabhedacintaá¹ƒ pana arimaddananagarasamÄ«pe á¹-hitassa khaá¹‡ittipÄ• dapabb
gÄ• me vasanto saddhammasiri nÄ• ma thero akÄ• si. soyeva thero brahajaá¹ƒ nÄ• ma ved
parivattesi.

ekakkharakosaá¹ƒ pana saddhammakittitthero akÄ• si. so hi kaliyuge sattÄ• sÄ«tÄ• dhike a
micchÄ• diá¹-á¹-hikÄ• naá¹ƒ jalumasaÃ±Ã±itÄ• naá¹ƒ kulÄ• naá¹ƒ bhayena sakalepi tamba
sÄ• sanobhÄ• so milÄ• yati. bahÅ«nipi potthakÄ• ni aggibhayena nassesuá¹ƒ.

tadÄ• taá¹ƒ pavattiá¹ƒ passitvÄ• sace pariyattidhammovinasseyya, paá¹-ipattidhammopi n
paá¹-ipattidhamme nassante kuto paá¹-ivedhadhammo bhavissatÄ«ti saá¹ƒvegaá¹ƒ apajjitvÄ
akÄ• sÄ«ti taá¹-á¹-ikÄ• yaá¹ƒ vuttaá¹ƒ.

mukhamattasÄ• raá¹ƒ sÄ• garatthero akÄ• si.

kaliyuge ekÄ• sÄ«tÄ• dhike paÃ±casate sampatte ekaá¹ƒ daharaputtaá¹ƒ kÄ• laá¹…kataá¹
Ä• pajjitvÄ• paccekabuddhattaá¹ƒ patthayantassa jeyyasiá¹…khanÄ• makassa raÃ±Ã±o pu
rajjaá¹ƒ kÄ• resi. dhammarÄ• jÄ• tipi nÄ• malaÃ±chaá¹ƒ paá¹-iggaá¹‡hi. tÄ«su pana piá¹-ak
vijÄ• nakatÄ• ya marammavohÄ• rena kyacvÄ• ti vohÄ• riyati.

so ca kira rÄ• jÄ• pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu atichekatÄ• ya piá¹-aka
kÄ• tuá¹ƒ samattho \Be 86/ nÄ• ma natthÄ«ti uggahitatipiá¹-ako hutvÄ• bhikkhusaá¹…ghan
ganthaá¹ƒ vÄ• ceti.

khaá¹‡ittipÄ• dapabbatassa samÄ«pepi ekaá¹ƒ taá¸·Ä• kaá¹ƒ kÄ• rÄ• petvÄ• tattha rÄ• jÄ
tattha nisÄ«ditvÄ• ganthaá¹ƒ vÄ• ceti. sabbÄ• ni pana rÄ• jÅ«naá¹ƒ kiccÄ• ni puttasseva u
ganthaá¹ƒ uggaá¹‡hantÄ• naá¹ƒ orodhÄ• namatthÄ• ya saá¹…khepato saddabinduá¹ƒ nÄ•
paramatthabinduÃ±ca nÄ• ma pakaraá¹‡aá¹ƒ akÄ• si. tassa hi cittaá¹ƒ pariyattiyaá¹ƒyeva ra
rÄ• jakiccaá¹ƒ suá¹‡itumpi na icchi. anuruddharÄ• jÄ• anÄ• gate ahaá¹ƒ rÄ• jÄ• bhaveyyÄ
tÄ• á¸·ibÄ«jÄ• ni uá¹-á¹-hahantÅ«ti adhiá¹-á¹-hahitvÄ• ropesi. tÄ• ni tassa raÃ±Ã±o kÄ• le u
teneva anuruddharÄ• jÄ• yevÄ• yanti raá¹-á¹-havÄ• sino saÃ±jÄ• niá¹ƒsu. sammutirÄ• jÄ•
kyacvÄ• rÄ• jÄ• ti ime tayo ekasantÄ• nÄ• ti vadanti.

so rÄ• jÄ• ekampi cetiyaá¹ƒ akÄ• si, na taá¹ƒ niá¹-á¹-haá¹ƒ agamÄ• si, pariyattiyaá¹ƒyeva
rÄ• javaá¹ƒse Ä• gataá¹ƒ. lokasammutivasena kakkhaá¸·adine iá¹-á¹-hakÄ• ni kÄ• rÄ• petvÄ
bhÅ«misamaá¹ƒ katvÄ• tasmiá¹ƒyeva dine aÃ±Ã±ampi sabbaá¹ƒ kÄ• rÄ• pesi. tena maram
cetiyanti yÄ• vajjabhanÄ• pÄ• kaá¹-aá¹ƒ.

tassa raÃ±Ã±o ekÄ• dhibhÄ• vibhatyatthaá¹ƒ nÄ• ma ganthaá¹ƒ akÄ• sÄ«ti.

pubbe kira arimaddananagare uggahadhÄ• raá¹‡Ä• divasena sÄ• sanaá¹ƒ ativiya virÅ«á¸·a
arimaddananagareyeva hi eko vuá¸• á¸• hapabbajito bhikkhu ganthaá¹ƒ likhituá¹ƒ silÄ• lekh
rÄ• jagehaá¹ƒ pÄ• visi. rÄ• jÄ• kena Ä• gatosÄ«ti pucchi. ganthaá¹ƒ likhituá¹ƒ silÄ• lekhana
Ä• gato mhÄ«ti. evaá¹ƒ mahallako tvaá¹ƒ ganthaá¹ƒ mahussÄ• hena pariyÄ• puá¹‡antopi \B
okÄ• saá¹ƒ na passÄ• mi, sace himusalo aá¹…kuraá¹ƒ uá¹-á¹-hÄ• petvÄ• rÅ«heyya, evaá¹
chekataá¹ƒ Ä• pajjeyyÄ• sÄ«ti Ä• ha.

tato pacchÄ• vihÄ• raá¹ƒ gantvÄ• devasikaá¹ƒ devasikaá¹ƒ ekadantakaá¹-á¹-happamÄ• á
uggahetvÄ• kaccÄ• yanaabhidhammetthasaá¹…gahappakaraá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• Ä• c
acireneva ganthesu chekataá¹ƒ patvÄ• musale jamburukkhaá¹…kuraá¹ƒ bandhitvÄ• ussÄ•

atha taá¹ƒ rÄ• jÄ• pucchi, -kenaÄ• gatosÄ«ti. ayaá¹ƒ mahÄ• raja musalo aá¹…kuraá¹ƒ uá¹
Ä• cikkhituá¹ƒ Ä• gatomhÄ«ti vutte rÄ• jÄ• etassa ganthesu chekataá¹ƒ pattomhÄ«ti vuttaá
taá¹ƒ saccaá¹ƒ vÄ• alikaá¹ƒ vÄ• ti vÄ«maá¹ƒsanatthÄ• ya mahÄ• therÄ• naá¹ƒ santikaá¹ƒ
gÅ«á¸·aá¹-á¹-hÄ• naá¹ƒ pucchiá¹ƒsu. sopi pucchitaá¹ƒ pucchitaá¹ƒ byÄ• kÄ• si.

aatha so bhikkhu mahÄ• there evamÄ• ha, -tumhe bhante maá¹ƒ bahÅ« pucchatha, ahamp
okÄ• saá¹ƒ dethÄ• ti yÄ• citvÄ• aÃ±Ã±asamÄ• nacetasikanti ettha aÃ±Ã±asaddassa avadh
uddharitvÄ• dassethÄ• ti pucchi. mahÄ• therÄ• pi pubbe amanasikatattÄ• sÄ«ghaá¹ƒ vissa
rÄ• jÄ• tamatthaá¹ƒ sutvÄ• tuá¹-á¹-hacitto hutvÄ• disÄ• pÄ• mokkhanamena Ä• cariyaá¹-
bhikkhu aganthakÄ• rakopi ganthakÄ• rakoviya pacchimÄ• naá¹ƒ janatÄ• naá¹ƒ dinnopades
sÄ• sane uppajjÄ«ti. honti cettha, ---

ahaá¹ƒ mahallako homi, duppaÃ±Ã±o pariyattikaá¹ƒ.

uggahaá¹ƒ mahussÄ• hena, na sakkhissÄ• mi jÄ• nituá¹ƒ ||

evaÃ±ca \Be 88/ nÄ• timaÃ±Ã±eyya,

nÄ• ppossukkatamÄ• pajje.

saddhamme chekakÄ• mova,

ussÄ• haá¹ƒva kare poso ||

vuá¸• á¸• hapabbajito bhikkhu,

mahallakopi duppaÃ±Ã±o.

Ä• pajji chekataá¹ƒ dhamme,

tamapekkhantu sotÄ• roti ||

pubbe kira arimaddananagare mÄ• tugÄ• mÄ• pi ganthaá¹ƒ uggaá¹‡hiá¹ƒsu. yebhuyyena u
pariyattisÄ• sanaá¹ƒ paggahesuá¹ƒ. mÄ• tugÄ• mÄ• hi aÃ±Ã±amaÃ±Ã±aá¹ƒ passantÄ• tu
uggaá¹‡hatha, kittakaá¹ƒ ganthaá¹ƒ vÄ• cuggataá¹ƒ karothÄ• ti pucchi sunti.

eko kira mÄ• tugÄ• mo ekaá¹ƒ mÄ• tugÄ• , maá¹ƒ pucchi, -tvaá¹ƒ idÄ• ni kittakaá¹ƒ gantha
karosÄ«ti. ahaá¹ƒ pana idÄ• ni daharaputtehi balibodhattÄ• byÄ• kulaá¹ƒ patvÄ• bahuá¹ƒ
kÄ• tuá¹ƒ nasakkÄ• , samantamahÄ• paá¹-á¹-hÄ• ne pana kusalattikamattaá¹ƒva vÄ• cugga

idampi arimaddananagaravÄ• sÄ«naá¹ƒ mÄ• tugÄ• mÄ• nampi pariyattuggahaá¹‡e ekaá¹ƒ

ekaá¹ƒ kira bhikkhuá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ ekÄ• dvÄ• dasavassikÄ• daharitthÄ« pu
bhanteti. khemÄ• nÄ• mÄ• hanti. kathaÃ±hi bhante pumÄ• va samÄ• no itthiliá¹…gena nÄ•
antogehe nisinnÄ• mÄ• tÄ• sutvÄ• dhÄ«taraá¹ƒ Ä• ha, -tvaá¹ƒ rÄ• jÄ• digaá¹‡assa lakkha
jÄ• nÄ• mi, ayaá¹ƒ pana khemasaddo na rÄ• jÄ• digaá¹‡apakkhaá¹ƒ bhajatÄ«ti. atha \Be 89
pana khemasaddo ekadeseneva rÄ• jÄ• digaá¹‡apakkhaá¹ƒ bhajatÄ«ti.

ayaá¹ƒ panettha dhÄ«tu adhippÄ• yo, -na rÄ• jÄ• disaddo kadÄ• ci rÄ• joti paccattavacana
vinÄ• devarÄ• jotiÄ• disamÄ• savisayaá¹ƒ, khemasaddo pana katthaci khemoti ca khemant
rÅ«pantaraá¹ƒ dissati, teneva khemasaddo na rÄ• jÄ• digaá¹‡oti veditabboti.

ayaá¹ƒ pana mÄ• tu adhippÄ• yo, -khemasaddo abhidheyyaliá¹…gattÄ• tiliá¹…gako, yadÄ
saÃ±Ã±Ä• saddÄ• dhikÄ• re paccattavacanavasena khemÄ• ti Ä• kÄ• ranto dissati, tadÄ•
rÄ• jÄ• digaá¹‡apakkhaá¹ƒ bhajatÄ«ti.

idampi ekaá¹ƒ vatthu, ---

arimaddananagare kira ekassa kuá¹-umbikassa eko putto dve dhÄ«taro ahesuá¹ƒ. ekasmiÃ
ghammÄ• bhibhÅ«tattÄ• gehassa uparitale nahÄ• yitvÄ• nisÄ«di. atha ekÄ• dÄ• sÄ« geha
kiÃ±ci kammaá¹ƒ karontÄ« tassa kuá¹-umbikassa guyhaá¹-á¹-hÄ• naá¹ƒ olokesi. tamatthaá¹
sÄ• khaá¹ƒ olokesÄ«ti ekaá¹ƒ vÄ• kyaá¹ƒ bandhitvÄ• puttassa dassesi, imassa atthayojana
atthayojanaá¹ƒ akÄ• si, -sÄ• khaá¹ƒ rukkhasÄ• khaá¹ƒ olekesi udikkhatÄ«ti. atha pacchÄ•
imassa atthayojanaá¹ƒ karohÄ«ti. sÄ• pi atthayojanaá¹ƒ akÄ• si, - sÄ• sunakho khaá¹ƒ Ä• k
udikkhatÄ«ti. atha pacchÄ• ekÄ• ya dhÄ«tuyÄ• dassesi, imassa attha yojanaá¹ƒ karohÄ«ti
akÄ• si, -sÄ• itthÄ« khaá¹ƒ aá¹…gajÄ• taá¹ƒ olokesi mukhaá¹ƒ uddhaá¹ƒ katvÄ• olokesÄ«

idampi ekaá¹ƒ vatthu, ---

eko kira sÄ• maá¹‡ero ratanapÅ«ravÄ• sÄ« arimaddananagare mÄ• tugÄ• mÄ• pi \Be 90/
ahaá¹ƒ tattha gantvÄ• jÄ• nissÄ• mÄ«ti arimaddananagaraá¹ƒ gato. atha antarÄ• magge a
ekaá¹ƒ daharitthiá¹ƒ kappÄ• savatthuá¹ƒ rakkhitvÄ• nisinnaá¹ƒ passi. atha sÄ• maá¹‡ero ta
maggapucchanatthÄ• ya gacchi. atha daharitthÄ« sÄ• maá¹‡eraá¹ƒ pucchi, -kuto Ä• gatosÄ

sÄ• maá¹‡ero Ä• ha, -ratanapÅ«rato ahaá¹ƒ Ä• gacchatÄ«ti. kuhiá¹ƒ gatosÄ«ti vutte arima
gacchatÄ«ti Ä• ha. atha daharitthÄ« evamÄ• ha, -tvaá¹ƒ bhante saddayogavinicchayaá¹ƒ a
amhayogaá¹-á¹-hÄ• ne hi tvaá¹ƒ nÄ• ma yogasaddena yojetvÄ• kathesi, nanu paá¹‡á¸• itÄ
paripuá¹‡á¹‡atthena aviruddhasaddanayena puá¹‡á¹‡indusaá¹…kÄ• sena bhavitabbanti. at
khettavatthÅ«ni rakkhantÄ« duggatÄ• daharitthÄ«pi tÄ• va saddanayakovidÄ• hoti, kimaá
bhogasampannÄ• mahallakitthiyoti lajjitvÄ• tatoyeva paá¹-inivattitvÄ• paccÄ• gamÄ• sÄ«t

idaá¹ƒ marammamaá¹‡á¸• ale tambadÄ«paraá¹-á¹-he arimaddananagare theraparamparav
patiá¹-á¹-hÄ• naá¹ƒ.

idÄ• ni marammamaá¹‡á¸• aleyeva jeyyavaá¸• á¸• hanaraá¹-á¹-he ketumatÄ«nagare sÄ• s

kaliyuge hi dvisattatÄ• dhike aá¹-á¹-havassasate sampatte jeyyavaá¸• á¸• hanaraá¹-á¹-he k
mahÄ• sirijeyyasÅ«ro nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. ekaá¹ƒ atichekaá¹ƒ devanÄ• ga nÄ
nissÄ• ya vijitaá¹ƒ vitthÄ• ramakÄ• si. tassa pana raÃ±Ã±o kÄ• le kaliyuge dvinavutÄ• dhike
sampatte mahÄ• parakkamo nÄ• ma thero sÄ«haá¸·adÄ«pato nÄ• vÄ• ya Ä• gantvÄ• ketu
dvÄ• rÄ• vatÄ«nagarassa \Be 91/ dakkhiá¹‡adisÄ• bhÄ• ge mahÄ• vihÄ• raá¹ƒ kÄ• rÄ• pe
tasmiÃ±ca vihÄ• re sÄ«maá¹ƒ sammannitvÄ• tissaá¹ƒ sÄ«mÄ• yaá¹ƒ tulÄ• vasena attanÄ
lohamayabuddhappaá¹-ibimbaá¹ƒ kÄ• rÄ• pesi. taÃ±ca buddhappaá¹-ibimbiá¹ƒ sampattalaá
pÄ• kaá¹-aá¹ƒ ahosi.

tassa raÃ±Ã±o kÄ• le surÄ• merayasikkhÄ• padaá¹ƒ paá¹-icca vipÄ• do ahosi. kathaá¹ƒ. b
sambhÄ• re paá¹-iyÄ• detvÄ• cÄ• á¹-iyaá¹ƒ pakkhittakÄ• lato paá¹-á¹-hÄ• ya tÄ• lanÄ• like
pupphato galitÄ• bhinavakÄ• lato paá¹-á¹-hÄ• ya ca na pÄ• tabboti kaá¹…khÄ• vitaraá¹‡Ä«
adhippÄ• yaá¹ƒ vipallÄ• sato gahetvÄ• tÄ• lanÄ• likerÄ• dÄ«naá¹ƒ raso galitÄ• bhinavato p
vaá¹-á¹-atÄ«ti ekacce vadanti. ekacce pana evaá¹ƒ vadanti, --- tÄ• lanÄ• likerÄ• dÄ«naá¹ƒ r
galitÄ• bhinavakÄ• le pivituá¹ƒ vaá¹-á¹-atÄ«ti.

tattha pubbapakkhe Ä• cariyÄ• naá¹ƒ ayamadhippÄ• yo, ---

bÄ«jato paá¹-á¹-hÄ• yÄ• ti ettha sambhÄ• re paá¹-iyÄ• detvÄ• cÄ• á¹-iyaá¹ƒ pakkhittakÄ• l
pÄ• tabbo. tÄ• lanÄ• likerÄ• dÄ«naá¹ƒ puppharaso ca galitÄ• bhinavakÄ• latoyeva na pÄ• t

ayaá¹ƒ pana aparapakkhe Ä• cariyÄ• namadhippÄ• yo, ---

bÄ«jato paá¹-á¹-hÄ• yÄ• ti ettha sambhÄ• re paá¹-iyÄ• detvÄ• cÄ• á¹-iyaá¹ƒ pakkhittakÄ• l
pÄ• tabbo. tÄ• lanÄ• likerÄ• dÄ«naá¹ƒ sambhÄ• rehi paá¹-iyÄ• dito puppharaso pupphato g
pÄ• tabboti.

evaá¹ƒ tÄ• lanÄ• likerÄ• dÄ«naá¹ƒ raso galitÄ• bhinavakÄ• lato paá¹-á¹-hÄ• ya pÄ• tuá¹ƒ v
vaá¹-á¹-atÄ«ti vivÄ• daá¹ƒ karontÄ• naá¹ƒ majjhe nisÄ«ditvÄ• sampattalaá¹…ko mahÄ• pa
pivituá¹ƒ vaá¹-á¹-atÄ«ti vinicchindi, surÄ• vinicchayaÃ±ca nÄ• ma ganthaá¹ƒ akÄ• si \Be 92
ketumatÄ«nagaraá¹ƒ mÄ• pentaá¹ƒ mahÄ• sirijeyyasÅ«raá¹ƒ nÄ• ma rÄ• jÄ• naá¹ƒ nissÄ•
patiá¹-á¹-hahi.

idaá¹ƒ marammamaá¹‡á¸• aleyeva ketumatÄ«nagare

sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

idÄ• ni marammamaá¹‡á¸• ale tambadÄ«paraá¹-á¹-heyeva khandhapurasÄ• sanavaá¹ƒsaá

kaliyuge hi catusaá¹-á¹-hÄ• dhike chavassasate tayo bhÄ• tikÄ• kittitaranÄ• makaá¹ƒ rÄ• j
cÄ• vetvÄ• khandhapuranagare rajjaá¹ƒ kÄ• resuá¹ƒ. tadÄ• kittitaranÄ• makassa raÃ±Ã±o
cÄ«naraá¹-á¹-hindarÄ• jÄ• naá¹ƒ yÄ• citvÄ• bahÅ«hi senaá¹…gehi khandhapuranagaraá¹ƒ
aá¹-á¹-hÄ• si. atha tÄ«su piá¹-akesu chekaá¹ƒ ekaá¹ƒ mahÄ• theraá¹ƒ pakkosetvÄ• mantes
janapadÄ• yattamidaá¹ƒ kammaá¹ƒ samaá¹‡Ä• naá¹ƒ na kappati vicÄ• retuá¹ƒ, ahampi san
saddhiá¹ƒ mantethÄ• ti. atha nÄ• á¹-ake pakkosetvÄ• mantesuá¹ƒ. nÄ• á¹-akÄ• pi sace kÄ
sati phalaá¹ƒ na bhaveyya, sace pÅ«ti natthi, makkhikÄ• na sannipateyyunti gÄ«taá¹ƒ gÄ•
kÄ«á¸·anti.

atha teca tayo bhÄ• tikÄ• taá¹ƒ sutvÄ• kittitaranÄ• makaá¹ƒ rÄ• jÄ• naá¹ƒ bandhanÄ• gÄ
idÄ• ni yaá¹ƒ rajje á¹-hapayissÄ• mÄ• ti cintetvÄ• tumhe gacchatha, ayaá¹ƒ tassa sÄ«so, id
gatoti sÄ«saá¹ƒ dassesuá¹ƒ. atha cÄ«naraá¹-á¹-hasenÄ• yopi idÄ• ni rÄ• javaá¹ƒsiko natthi,
icchÄ• ma, yaá¹ƒ rajje á¹-hapayissÄ• mÄ• ti katvÄ• mayaá¹ƒ Ä• gatÄ• , idÄ• ni so natthÄ«t
agamaá¹ƒsu.

so ca thero nÄ• á¹-akehi saddhiá¹ƒ mantethÄ• ti ettakameva vuttattÄ• bhikkhubhÄ• vato na
daá¹-á¹-habbaá¹ƒ. vuttaÃ±cetaá¹ƒ, ---

pariyÄ• yoca Ä• á¹‡atti, tatiye dutiye pana.

Ä• á¹‡attiyeva sesesu, dvayametaá¹ƒ na labbhatÄ«ti ||

tasmiá¹ƒ pana khandhapure arimaddananagare arahantagaá¹‡avaá¹ƒsikÄ• chappadagaá¹
gaá¹‡avaá¹ƒsikÄ• ca therÄ• bahavo vasanti. tehi pana katagantho nÄ• ma koci natthÄ«ti.

idaá¹ƒ khandhapure sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

idÄ• ni marammamaá¹‡á¸• ale tambadÄ«pareá¹-á¹-heyeva vijayapure sÄ• sanavaá¹ƒsaá¹ƒ

kaliyuge hi catusattatÄ• dhike chavassasate sÄ«hasÅ«ro nÄ• ma rÄ• jÄ• vijayapuraá¹ƒ mÄ
saá¹ƒvaccharesu atikkantesu camuá¹ƒnadiyaá¹ƒ matasetibhaá¹ƒ ekaá¹ƒ labhitvÄ• ekasetib
pÄ• kaá¹-aá¹ƒ ahosi. tassa raÃ±Ã±o kÄ• le vijayapure sÄ«lavantÄ• lajjÄ«pesalÄ• bhikkhÅ«
arimaddananagarato anuruddharÄ• jakÄ• le rÄ• jabhayena nilÄ«yitvÄ• avasesÄ• samaá¹‡
pacchÄ• cÅ«á¸·aarahantattheradibbacakkhuttherÄ• naá¹ƒ Ä• gatakÄ• leyeva lajjÄ«pesalÄ•
gaá¹‡aá¹ƒ vaá¸• á¸• hÄ• pesuá¹ƒ. rÄ• jÄ• ca dibbacakkhuttheraá¹ƒ antepuraá¹ƒ pavesetvÄ
piá¹‡á¸• apÄ• tena bhojesi. anuruddharaÃ±Ã±Ä• tambulamaÃ±jÅ«sÄ• yaá¹ƒ á¹-hapetvÄ• p
labhitvÄ• tÄ• saá¹ƒ paÃ±cadhÄ• tuyo caÃ±Ã±iá¹…khucetiye nidhÄ• naá¹ƒ akÄ• si. avasesÄ
puÃ±Ã±assa nÄ• ma amaccassa pÅ«janatthÄ• ya niyyÄ• desi. soca amacco jeyyapure puÃ

tadÄ• ca kira samaá¹‡akuttakÄ• gahaá¹-á¹-hÄ• viya rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ \Be
akaá¹ƒsu. kaliyuge catuasÄ«tÄ• dhike chavassasate sampatte sÄ«sasÅ«raraÃ±Ã±o jeá¹-á¹-
rÄ• jÄ• rajjaá¹ƒ kÄ• resi. so pana avapaá¹…kyÄ• nÄ• make dese campakakaá¹-á¹-hamaye
vassÄ• dhike sattavassasate kÄ• le te vihÄ• rÄ• niá¹-á¹-haá¹ƒ agamaá¹ƒsu.

tesu vihÄ• resu campakaá¹ƒ nÄ• ma padhÄ• navihÄ• raá¹ƒ amaccaputtassa sudhammama
thero arimaddananagare arahantattherassa vaá¹ƒsikoti daá¹-á¹-habbo.

veá¸·Å«vanaá¹ƒ nÄ• ma parivÄ• ravihÄ• raá¹ƒ pana Ä• bhidhammikassa Ã±Ä• á¹‡adhajass
arahantattherassa vaá¹ƒsiko.

jetavanaá¹ƒ nÄ• ma parivÄ• ravihÄ• raá¹ƒ pana sakalavinayapiá¹-akaá¹ƒ vÄ• cuggataá¹ƒ k
guá¹‡Ä• rÄ• mattherassa adÄ• si. so pana thero arimaddananagareyeva Ä• nandattherassa

kulavihÄ• raá¹ƒ nÄ• ma parivÄ• ravihÄ• raá¹ƒ Ä• diccaraá¹ƒsino nÄ• ma therassa adÄ• si.
vaá¹ƒsikoyeva.

suvaá¹‡á¹‡avihÄ• raá¹ƒ nÄ• ma parivÄ• ravihÄ• raá¹ƒ sudhammÄ• laá¹…kÄ• rassa nÄ• m
Ä• nandattheravaá¹ƒsikoyeva.

nÄ«cagehaá¹ƒ nÄ• ma parivÄ• ravihÄ• raá¹ƒ varapattassa nÄ• ma therassa adÄ• si. so pa
sudhammamahÄ• sÄ• mittherassa antevÄ• siko.

dakkhiá¹‡akoá¹-iá¹ƒ nÄ• ma parivÄ• ravihÄ• raá¹ƒ siripuÃ±Ã±avÄ• sino nÄ• ma therassa a

sudhammamahÄ• sÄ• mittherassa antevÄ• sikoti.

tesaá¹ƒ vihÄ• rÄ• naá¹ƒ esannaá¹-á¹-hÄ• ne rÄ• jÄ• sayameva hatthena gahetvÄ• mahÄ•
vihÄ• rÄ• naá¹ƒ paá¹-i jagganatthÄ• ya bahÅ«nipi khettavatthÅ«ni adÄ• si Ä• rÄ• magopaka

tesaá¹ƒ \Be 95/ pana therÄ• naá¹ƒ sudhammapurÄ• rimaddanapurabhikkhuvaá¹ƒsikattÄ• la
teneva vijayapure sÄ• sanaá¹ƒ ativiya parisuddhaá¹ƒ ahosÄ«ti daá¹-á¹-habbaá¹ƒ.

tesampi sissaparamparÄ• anekasahassappamÄ• á¹‡Ä• ahesuá¹ƒ. evaá¹ƒ lajjÄ«pesalÄ• n
keci saddhivihÄ• rikÄ• kÄ«á¹-Ä• girimhi assajipunabbasukÄ• viya alajjÄ« dussÄ«lÄ• uppaj
madhurambarukkhato ambilaphalanti. te pana bahuanÄ• cÄ• raá¹ƒ cariá¹ƒsuyeva. idaá¹ƒ pa
dassanaá¹ƒ.

rÄ• jÄ• hi tadÄ• tesaá¹ƒ vihÄ• rÄ• naá¹ƒ paá¹-ijagganatthÄ• ya bahÅ«ni khettavatthÅ«ni a
khettavatthÅ«su balivicÄ• raá¹‡atthÄ• ya sudhammamahÄ• sÄ• mitthero ekacce bhikkhÅ« A
á¹-hapesi. Ä• rakkhaá¹‡abhikkhÅ« pana dhammÄ• nulomavasena kassakÄ• naá¹ƒ ovÄ• dÄ
paá¹-iggaá¹‡hÄ• pesi. tasmiÃ±ca kÄ• le khettavatthÅ«ni paá¹-icca bhikkhÅ« vivÄ• daá¹ƒ ak
vivÄ• daá¹ƒ sutvÄ• sÄ• sanadharatthero ca dve parakkamattherÄ• ca tato nikkhamiá¹ƒsu.
sÄ• sanadharatthero khaá¹‡itti pÄ• dapabbate nisÄ«di. dve parakkamattherÄ• ca caá¹…ga
nisÄ«diá¹ƒsu. tesaÃ±hi nivÄ• saá¹-á¹-hÄ• nattÄ• yÄ• vajjatanÄ• taá¹ƒ á¹-hÄ• naá¹ƒ parakk
pÄ• kaá¹-aá¹ƒ ahosi. te pana therÄ• ekacÄ• rÄ• ti vohÄ• riá¹ƒsu. avasesÄ• pana bhikkhÅ«
vohÄ• riá¹ƒsu. tato paá¹-á¹-hÄ• ya araÃ±Ã±avÄ• sÄ«gÄ• mavÄ• sÄ«vasena visuá¹ƒ gaá¹‡Ä
khettavatthÅ«naá¹ƒ balippaá¹-iggÄ• hakabhikkhÅ«nampi saá¹…ghajÄ• tisamaÃ±Ã±Ä• aho

kaliyuge catuvassÄ• dhike sattasate ujanassa raÃ±Ã±o dharamÄ• nasseva kaniá¹-á¹-habh
kumÄ• ro rajjaá¹ƒ gaá¹‡hi.

ayaá¹ƒ pana tassa aá¹-á¹-huppatti, --- ujano nÄ• ma rÄ• jÄ• tvaá¹ƒ samuddamajjhaá¹ƒ \Be
gantvÄ• tattha nisÄ«ditvÄ• tatruppÄ• dabaliá¹ƒ bhuÃ±jÄ• hÄ«ti niyyÄ• desi. so pana rÄ• ja
abhirammaá¹‡asÄ«lo. ekasmiá¹ƒ samaye pigavaá¹ƒ gantvÄ• paccÄ• gatakÄ• le rattiyaá¹ƒ
devÄ• namindo Ä• gantvÄ• uposathasÄ«laá¹ƒ samÄ• diyÄ• hi, evaá¹ƒ sati acireneva setib
tÄ• vatiá¹ƒsabhavanaá¹ƒ puna gatoti.

soca rÄ• jakumÄ• ro tato paá¹-á¹-hÄ• ya uposathasÄ«laá¹ƒ samÄ• diyi. pacchÄ• kÄ• lepi a
kilinnaá¹ƒ bhavatÄ«ti puna supinaá¹ƒ passi. so acireneva paÃ±ca setibhe labhi. atha eko an
tamatthaá¹ƒ Ä• rocesi. rÄ• jÄ• tuá¹-á¹-hacitto hutvÄ• mama kira bhonto kaniá¹-á¹-habhÄ• t
labhÄ«ti rÄ• japurisÄ• naá¹ƒ majjhe saá¹ƒvaá¹‡á¹‡esi. amacco puna rÄ• jakumÄ• rassa sa
Ä• rocesi. rÄ• jakumÄ• ropi mama bhÄ• tiko rÄ• jÄ• akathitapubbaá¹ƒ vÄ• cÄ• peyyaá¹ƒ va

gantvÄ• tamatthaá¹ƒ raÃ±Ã±o Ä• rocÄ• pesi. rÄ• jÄ• pi tatheva vadatÄ«ti. taá¹ƒ sutvÄ• rÄ•
pasÄ«di.

kasmÄ• pana ujano rÄ• jÄ• kittitaraá¹ƒ nÄ• ma rÄ• jakumÄ• raá¹ƒ kaniá¹-á¹-havohÄ• rena
hi rÄ• jÄ• aparassa raÃ±Ã±o deviá¹ƒ gabbhiniá¹ƒ Ä• netvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-h
ujanaá¹ƒ vijÄ• yi, teneva na ujano ekasetibhindassa putto, kittitaro nÄ• ma rÄ• jakumÄ• roy
putto, tasmÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca so taá¹ƒ kaniá¹-á¹-havohÄ• rena na vadatÄ«ti.

kaniá¹-á¹-ho paÃ±casetibhe labhatÄ«ti sutvÄ• rÄ• jÄ• bhÄ• yitvÄ• kaniá¹-á¹-hassa rajjaá¹
rÄ• jagehassa pacchimadvÄ• rena nikkhami. kaniá¹-á¹-ho purimadvÄ• rena pÄ• visi. paÃ±c
laddhattÄ• paÃ±casetibhindoti pÄ• kaá¹-o. mÅ«lanÄ• maá¹ƒ panassa \Be 97/ sÄ«hasÅ«rot
raÃ±Ã±o kÄ• le bahÅ« alajjino gÄ• masÄ• manta vihÄ• re vasitvÄ• anekavidhaá¹ƒ Ä• nÄ• c
sudhammapuraarimaddanapurato paramparavasena Ä• gatÄ• bhikkhÅ«pi bahÅ« lajjino sik

atha tassa raÃ±Ã±o bhattaá¹ƒ paribhuÃ±janakÄ• le eko samaá¹‡akuttako aá¹-á¹-ha parikkh
raÃ±Ã±o sammukhe aá¹-á¹-hÄ• si. kimatthÄ• ya Ä• gatosÄ«ti pucchite piá¹‡á¸• apÄ• tatthÄ
rÄ• jÄ• sayaá¹ƒ bhuÃ±jissÄ• mÄ«ti Ä• rabhitvÄ• pi atippasannatÄ• ya pana suvaá¹‡á¹‡apÄ
sakalampi bhattaá¹ƒ adÄ• si. atha rÄ• jÄ• evaá¹ƒ cintesi, --- ayaá¹ƒ bhikkhu piá¹‡á¸• apÄ• t
kayeva Ä• gantvÄ• aá¹-á¹-hÄ• si, na so puthujjanabhikkhu, atha kho abhiÃ±Ã±Ä• lÄ• bhÄ«
puÃ±Ã±atthÄ• ya Ä• gato bhaveyya maá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• ti.

evaá¹ƒ pana cintetvÄ• ekaá¹ƒ rÄ• japurisaá¹ƒ Ä• á¹‡Ä• pesi tassa pacchÄ• anugantvÄ• c
samaá¹‡akuttako sayaá¹ƒ alajjibhÅ«tattÄ• va attano bhariyÄ• paccuggantvÄ• pattaá¹ƒ gaá
rÄ• japuriso raÃ±Ã±o santikaá¹ƒ gantvÄ• paá¹-hamameva evaá¹ƒ cintesi, --- sace yathÄ• b
raÃ±Ã±o pasÄ• do vinasseyya, evaá¹ƒ pana anÄ• rocetvÄ• yathÄ• raÃ±Ã±o passÄ• do bh
mayhampi lÄ• bho uppajjeyya, samaá¹‡akuttakopi rÄ• japarÄ• dhato vimucceyya, evaá¹ƒ Ä
cintetvÄ• ahaá¹ƒ mahÄ• rÄ• ja taá¹ƒ anugantvÄ• olokesi, atha mama evaá¹ƒ olokentassav
rÄ• jÄ• bhiyyosomattÄ• ya pasÄ«ditvÄ• hatthaá¹ƒ pasÄ• retvÄ• yathÄ• haá¹ƒ maÃ±Ã±am
tikkhattuá¹ƒ vÄ• caá¹ƒ nicchÄ• resi, rÄ• japurisassa ca dÄ• tabbaá¹ƒ adÄ• si.

tasmiá¹ƒyeva divase eko amacco raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• ratthÄ• ya \Be 98/ velÄ• hakaá
turaá¹…gamaá¹ƒ adÄ• si. atha rÄ• jÄ• mama puÃ±Ã±Ä• nubhÄ• vena esa laddhoti sampah
turaá¹…gamaá¹ƒ Ä• rohitvÄ• ekaá¹ƒ hatthÄ• rohaá¹ƒ pÄ• jÄ• pesi. atha mahÄ• janassa olo
sÄ«seveá¹-á¹-hanadussaá¹ƒyeva passitvÄ• Ä• kÄ• se pakkhandho bakoviya paÃ±Ã±Ä• ya
vijayapurato gacchanto pabbatabbhantaranagaraá¹ƒ sÄ• yanhasamaye pÄ• puá¹‡i. abbha v
akÄ• si.

iccevaá¹ƒ samaá¹‡akuttakÄ• dÄ• rampi posesuá¹ƒ, pageva itaraá¹ƒ anÄ• cÄ• raá¹ƒ. tenev

raÃ±Ã±o mallaraá¹…gampi pavisitvÄ• mallaá¹ƒ yujjhesuá¹ƒ. tesu pana samaá¹‡akuttakesu
ovicaá¹…gÄ• khuá¹ƒsaá¹…ghajo nÄ• ma samaá¹‡akuttako mallakamme ativiya cheko adhi
saá¹ƒvacchare raÃ±Ã±o mallaraá¹…ge jayitvÄ• pannarasa vÄ• vÄ«sati vÄ• asse paá¹-ilab

ratanapÅ«ranagare mallakamme aticheko adhiko eko kambojakulo atthi. so ratanapÅ«rana
attanÄ• samathÄ• maá¹ƒ mallapurisaá¹ƒ asabhitvÄ• vijaya puraá¹ƒ Ä• gantvÄ• campakav
mallasabhÄ• maá¹‡á¸• ape pavisitvÄ• mallakammaá¹ƒ kÄ• tuá¹ƒ icchÄ• mÄ«ti raÃ±Ã±o Ä•
saá¹…ghajaá¹ƒ Ä• mantetvÄ• evamÄ• ha, - idÄ• ni bho tvaá¹ƒ iminÄ• saddhiá¹ƒ mallayud
sakkhissasÄ«ti. Ä• mamahÄ• rÄ• ja pubbe ahaá¹ƒ dahare hutvÄ• kÄ«á¸·anatthÄ• yayeva n
pana ekÅ«nasattativasso ahaá¹ƒ ito pacchÄ• mallayuddhaá¹ƒ kÄ• tuá¹ƒ sakkhissÄ• mi vÄ•
idÄ• ni parapakkhaá¹ƒ mallapurisaá¹ƒ mallakammena mÄ• ressÄ• mÄ«ti vadati.

atha rÄ• jÅ«naá¹ƒ mallakammaá¹ƒ nÄ• ma kÄ«á¸·anatthÄ• yayeva bhavati, mÄ• mÄ• retu
aÃ±Ã±amaÃ±Ã±aá¹ƒ mallayuddhaá¹ƒ kÄ• rÄ• pesi \Be 99/. saparisassa raÃ±Ã±o olokentas
naccitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ«paá¹ƒ upagacchiá¹ƒsu. atha saá¹…ghajo mallo kam
paharaá¹‡Ä• kÄ• raá¹ƒ dassetvÄ• dakkhiá¹‡ahatthamuá¹-á¹-hinÄ• kapÄ• le pahÄ• raá¹ƒ a
mukhaá¹ƒ pacchato ahosi. tadÄ• sapariso rÄ• jÄ• Ä«disÄ• pana vimukhato maraá¹‡amev
passituá¹ƒ na visahÄ• mÄ«ti vadati. puna saá¹…ghajo vÄ• mahattha muá¹-á¹-hinÄ• pahÄ•
kambojamallassa mukhaá¹ƒ parivaá¹-á¹-etvÄ• yathÄ• pubbe, tathÄ• patiá¹-á¹-hÄ• si.

tasmiÃ±ca kÄ• le sapariso khattiyo taá¹ƒ acchariyaá¹ƒ disvÄ• dve asse tiá¹ƒsamattÄ• ni va
satakahÄ• paá¹‡aÃ±ca adÄ• sÄ«ti. idaÃ±ca vacanaá¹ƒ porÄ• á¹‡apotthakesu Ä• gatattÄ• s
saá¹ƒvejaniyaá¹-á¹-hÄ• nattÄ• vuttaá¹ƒ. á¹-hapetvÄ• hi saá¹ƒvegalÄ• bhaá¹ƒ natthi aÃ±Ã±

kaliyuge terasÄ• dhike sattavassasate vijayapureyeva tassa putto kittitaranÄ• mako rÄ• jÄ•
vitarÄ• sadisanÄ• mavaseneva sÄ«hasÅ«roti nÄ• maá¹ƒ paá¹-iggaá¹‡hi. pitu raÃ±Ã±o kÄ•
setihesu catunnaá¹ƒyeva avasesattÄ• catusetibhindoti nÄ• maá¹ƒ pÄ• kaá¹-aá¹ƒ. tene vÄ•
abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• yaá¹ƒ catusetibhindoti. tassa raÃ±Ã±o kÄ• le caturaá¹…
ganthakovido abhidhÄ• nappadÄ«pikÄ• saá¹ƒ vaá¹‡á¹‡anaá¹ƒ akÄ• si. so pana
sakalabyÄ• karaá¹‡avanÄ• saá¹…gaÃ±Ä• á¹‡Ä• cÄ• rÄ« ahosi.

ekasmiÃ±ca samaye rÄ• jÄ• ekaá¹ƒ mahantaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• asukaraÃ±Ã±
imasmiá¹ƒ vihÄ• re sÄ«lavantÄ• yeva nisÄ«dantÅ«ti kolÄ• halaá¹ƒ uppÄ• desi. atha sÄ• ca
thero Ä• gantvÄ• nisÄ«di.

ayaá¹ƒ \Be 100/ pana tassa therassa aá¹-á¹-huppatti, ---

sÄ• caÃ±Ã±igÄ• me kira eko gahapati attano puttaá¹ƒ sippuggahaá¹‡atthÄ• ya vihÄ• re ek

niyyÄ• desi. puttassa pana vihÄ• raá¹ƒ agantukÄ• massa tajjanatthÄ• ya sakaá¹‡á¹-akagac
daharo nikkhamitvÄ• gehaá¹ƒ anÄ• gatvÄ• vihÄ• reyeva nisÄ«di. mÄ• tÄ• pitÅ«naá¹ƒ sant
thokaá¹ƒ dÅ«raá¹ƒ gantvÄ• sÄ• maá¹‡era bhÅ«mito upasampadabhÅ«miá¹ƒ patvÄ• arima
atipaÃ±Ã±avantatÄ• ya pana pattappattaá¹-á¹-hÄ• ne mahÄ• thero saá¹…gaá¹‡hiá¹ƒsu. ten
sakalamarammaraá¹-á¹-he pÄ• kaá¹-o ahosi. atha mÄ• tÄ• pitaro puttassa Ä• gamanaá¹ƒ a
tamatthaá¹ƒ pana sutvÄ• esa amhÄ• kaá¹ƒ putto bhavissati vÄ• no vÄ• ti vÄ«maá¹ƒsitukÄ
arimaddananagare taá¹ƒ sampÄ• puá¹‡itvÄ• upaá¹-á¹-hapetvÄ• nisÄ«di. sopi bhikkhu yath
santappetvÄ• ganthaá¹ƒ uggaá¹‡hi. aparasmiá¹ƒ pana kÄ• leso bhikkhu ajja sÅ«po appalo
bhaá¹‡ati.

atha pitÄ• evamÄ• ha, - na pubbe piyaputtaka tayÄ• Ä«disaá¹ƒ vacanaá¹ƒ kathitaá¹ƒ, idÄ
abhiá¹‡haá¹ƒ Ä«disaá¹ƒ vacanaá¹ƒ chaá¹‡asi, kÄ• raá¹‡amettha kinti pucchi. pubbe ganthe
ganthesu chekatthaá¹ƒ byÄ• pannacittatÄ• ya na vuttaá¹ƒ, idÄ• ni pana mayÄ• icchito attho
tasmÄ• kÄ• yabalapariggahaá¹‡atthÄ• ya mayÄ• Ä«disaá¹ƒ vacanaá¹ƒ vuttanti vadati. taá
mÄ• tuyÄ• santikaá¹ƒ gamanatthÄ• ya okÄ• saá¹ƒ yÄ• citvÄ• pitarÄ• saddhiá¹ƒ sakaá¹-á¹
vijayapuraá¹ƒ cetiyavandanatthÄ• ya pÄ• visi.

tadÄ• raÃ±Ã±Ä• vuttavacanaá¹ƒ sutvÄ• tasmiá¹ƒ vihÄ• re aruhitvÄ• nisÄ«di \Be 101/. Ä•
bhikkhuá¹ƒ vihÄ• re nisinnaá¹ƒ disvÄ• tamatthaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• ca catu
Ä• á¹‡epesi, -gantvÄ• tassa bhikkhussa Ã±Ä• á¹‡athÄ• maá¹ƒ upadhÄ• rehÄ«ti. caturaá¹…
bhikkhuá¹ƒ gÅ«á¸·agÅ«á¸·aá¹-á¹-hÄ• naá¹ƒ pucchi. sopi pucchitaá¹ƒ pucchitaá¹ƒ vissajjesi.
tamatthaá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tuá¹-á¹-hacitto hutvÄ• taá¹ƒ vihÄ• raá¹ƒ tassa bhik
pana bhikkhussa daharakÄ• le sakaá¹‡á¹-akagacche pituno khipanaá¹ƒ paá¹-icca kaá¹‡á¸•
samaÃ±Ã±Ä• ahosi, mÅ«lanÄ• maá¹ƒ panassa nÄ• gitoti. sotasmiá¹ƒ vihÄ• re nisÄ«ditvÄ•
nÄ• ma ganthaá¹ƒ akÄ• si. tassa kira therassa kÄ• le tasmiá¹ƒ nagare Ä• raddha vipassanÄ
bhikkhÅ« sahassamattÄ• ahesuá¹ƒ. Ä• raddhaganthadhurÄ• pana daharabhikkhÅ« gaá¹‡a

tassa pana pitarampi seá¹-á¹-hiá¹-á¹-hÄ• ne á¹-hapesi. teneva taá¹ƒ gÄ• maá¹ƒ seá¹-á¹-hig
vohariá¹ƒsu.

kaccÄ• yanavaá¹‡á¹‡anaá¹ƒ pana vijayapureyeva abhayagiripabbate nisinno mahÄ• vijitÄ•
vÄ• cako padesampi soyeva akÄ• si. saddavuttiá¹ƒ pana saddhammagurutthero akÄ• si.

iccevaá¹ƒ vijayapure anekehi ganthakÄ• rehi sÄ• sanaá¹ƒ vipulaá¹ƒ ahosi.

kaliyuge pana paÃ±cÄ• sÄ«tÄ• dhike chavassasate sampatte asaá¹…khayÄ• coyonnÄ• ma
mÄ• petvÄ• tattha rajjaá¹ƒ kÄ• resi. tattha pana rÄ• jÅ«naá¹ƒ kÄ• le therehi katagantho nÄ

kaliyuge chabbisÄ• dhike sattavassasate vesÄ• khamÄ• se jeyyapuranagaraá¹ƒ vinassi. ta
jeá¹-á¹-hamÄ• se vijayapuraá¹ƒ vinassi. tasmiá¹ƒyeva saá¹ƒvacchare phaggunamÄ• se satv
ratanapÅ«raá¹ƒ nÄ• ma nagaraá¹ƒ mÄ• petvÄ• rajjaá¹ƒ kÄ• resÄ«ti.

idaá¹ƒ vijayapurajeyyapuresu sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

idÄ• ni marammamaá¹‡á¸• ale tambanÄ«paraá¹-á¹-heyeva ratanapÅ«ranagare sÄ• sanava

kaliyuge hi aá¹-á¹-hÄ• sÄ«tÄ• dhike sattavassasate narapatiraÃ±Ã±o dhitÄ• ya saddhiá¹ƒ a
putto Ä• nandasÅ«riyo nÄ• ma santhavaá¹ƒ katvÄ• ekaá¹ƒ (siddhikaá¹ƒ nÄ• ma puttaá¹ƒ vi
rajjasampattiá¹ƒ labhi. tato pabhuti yÄ• va mrenacodighÄ• raÃ±Ã±Ä• arimaddananagare ra
pacchÄ• sirisudhammarÄ• jÄ• dhipatÄ«ti laddhanÄ• mo satvivarÄ• jÄ• ratanapÅ«ranagare
raÃ±Ã±o kÄ• le kaliyuge ekanavutÄ• dhike sattavassasate sampatte laá¹…kÄ• dÄ«pato siri
sÄ«haá¸·amahÄ• sÄ• mittherocÄ• ti ime dve therÄ• paÃ±ca sarÄ«radhÄ• tuyo Ä• netvÄ• r
pÄ• puá¹‡itvÄ• rÄ• maÃ±Ã±araá¹-á¹-he baÃ±Ã±Ä• rani nÄ• mena raÃ±Ã±Ä• nivÄ• ritÄ• a
there yÄ• va sirikhettanagarÄ• pahiá¹‡i. tamatthaá¹ƒ Ã±atvÄ• ratanapÅ«rindo rÄ• jÄ• catt
yÄ• va sirikhettanagaraá¹ƒ paccuggantvÄ• Ä• nesi. Ä• netvÄ• ca mahÄ• navagÄ• maá¹ƒ p
amaccehi ca sayameva rÄ• jÄ• paccuggacchi. ratanapÅ«raá¹ƒ ppana pattakÄ• le mahÄ• p
nadi. tadÄ• rÄ• jÄ• sammÄ• sambuddhassa tilokaggassa sÄ• sanaá¹ƒ paggaá¹‡hissÄ• mÄ
Ä• netvÄ• idha pattakÄ• le ayaá¹ƒ mahÄ• pathavÄ« calati, paá¹-inÄ• daÃ±ca nadati, idaá¹ƒ
raá¹-á¹-he jinasÄ• sanassa cirakÄ• laá¹ƒ patiá¹-á¹-hÄ• nabhÄ• ve pubbanimittanti sayameva
akÄ• si.

tÄ• va tiá¹-á¹-hatu jÄ«vamÄ• nassa sammÄ• sambuddhassa Ä• nubhÄ• vo, ahovata sarÄ«
bahuraá¹-á¹-ha vÄ• sino pasidiá¹ƒsu. honti cettha, ---

sarÄ«radhÄ• tuyÄ• tÄ• va, mahantocchariyo hoti.

kÄ• kathÄ• pana buddhassa, jÄ«vamÄ• nassa seá¹-á¹-hassa ||

evaá¹ƒ anussaritvÄ• na, uppÄ• deyya pasÄ• dakaá¹ƒ.

buddhaguá¹‡esu bÄ• hullaá¹ƒ, gÄ• ravaÃ±caá¹ƒ kare janoti ||

kaliyuge dvenavutÄ• dhike sattavassasate tÄ• paÃ±ca dhÄ• tuyo nidahitvÄ• jeyyapuranag
samabhÅ«mibhÄ• ge cetiyaá¹ƒ patiá¹-á¹-hÄ• pesi. taÃ±ca cetiyaá¹ƒ ratanacetiyanti paÃ±Ã±
hatthirÅ«pabÄ• hullatÄ• ya pana anekibhindoti pÄ• kaá¹-aá¹ƒ hoti. tÄ«hi sirigabbhehi sattah
alaá¹…kataá¹ƒ nÄ• ma mahÄ• vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• dvinnaá¹ƒ sÄ«haá¸·adÄ«pikatth

tesu mahantatthero sakavihÄ• rasamÄ«pe pabbatamuddhani attano sissepi appavesetvÄ• lajjÄ«pesalabahussutasikkhÄ• kÄ• mehi sabbehi tÄ«hi therehi saddhiá¹ƒ sÄ«maá¹ƒ samma sÄ«masammutipariyattivÄ• canÄ• dikammehi marammaraá¹-á¹-he sÄ• sanaá¹ƒ virÅ«á¸·aá¹

idaá¹ƒ marammamaá¹‡á¸• ale ratanapÅ«ranagare sÄ«haá¸·adÄ«pike

dve there paá¹-icca paá¹-hamaá¹ƒ sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

kaliyuge chabbÄ«sÄ• dhike sattavassasate sampatte phaggunamÄ• se satvavarÄ• jÄ• rat tassa raÃ±Ã±o \Be 104/ kÄ• le jeyyapuranagare ekÄ• pÅ«pikÄ• itthÄ« alajjino ekassa bhik upanidahi. aparabhÄ• gesÄ• taá¹ƒ dhanaá¹ƒ yÄ• ci. atha so bhikkhu tava dhanaá¹ƒ ahaá¹ƒ musÄ• bhaá¹‡ati. evaá¹ƒ vivÄ• daá¹ƒ katvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ raÃ±Ã±o Ä• rocesi. rÄ• j taá¹ƒ bhikkhuá¹ƒ pucchi, -tvaá¹ƒ bhante tassÄ• itthiyÄ• dhanaá¹ƒ paá¹-iggaá¹‡hÄ• si vÄ• mahÄ• rÄ• ja samaá¹‡o alikaá¹ƒ bhaá¹‡ituá¹ƒ na vaá¹-á¹-ati, na paá¹-iggaá¹‡hÄ• mÄ«ti vad rÄ• jÄ• ca punappunaá¹ƒ pucchitvÄ• vÄ«maá¹ƒsanto bhikkhussa kerÄ• á¹-ikabhÄ• vaá¹ƒ j samÄ• no bhagavato paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ akkamitvÄ• musÄ• bhaá¹‡atÄ«ti ku aparÄ• dhÄ• nurÅ«paá¹ƒ sÄ«yaá¹ƒ chinditvÄ• rÄ• jagehato heá¹-á¹-hÄ• khipi.

taÃ±ca kÄ• raá¹‡aá¹ƒ sakalamarammaraá¹-á¹-he pÄ• kaá¹-aá¹ƒ. alajjÄ«bhikkhÅ«pi aÃ±Ã±e visahiá¹ƒsu. raÃ±Ã±Ä• bhÄ• yitvÄ• yeva sikkhÄ• padaá¹ƒ na akkamesuá¹ƒ.

kaliyuge tiá¹ƒsÄ• dhike sattavassasate sampatte maá¹…gakricvÄ• coá¹…ka nÄ• ma rÄ• jÄ rÄ• jÄ• raá¹-á¹-havÄ• sÄ«naá¹ƒ sukhatthÄ• ya nimittaá¹ƒ gahetvÄ• tÄ• lavaá¹‡á¹-aá¹ƒ gah paá¹-iggaá¹‡hi. so ca rÄ• jÄ• sakkarÄ• je paÃ±cacattÄ• lÄ«sÄ• dhike sattavassasate samp cetiyaá¹ƒ patiá¹-á¹-hÄ• pesi. yaá¹…garanÄ• makassa silÄ• pabbatassa samÄ«pe porÄ• á¹‡ nadÄ«udakaá¹ƒ bhindi. tadÄ• sakaraá¹‡á¸• akÄ• paÃ±ca dhÄ• tuyo udake nimmujjantiyo e gahetvÄ• pacchÄ• caÃ±Ã±iá¹…khuá¹ƒ nÄ• ma cetiyaá¹ƒ patiá¹-á¹-hÄ• pessÄ• mÄ«ti raÃ± dÄ• á¹-hÄ• nÄ• gassa nÄ• ma therassa saha karaá¹‡á¸• akena paÃ±ca dhÄ• tuyo niyyÄ• d rÄ• jÄ• dve dhÄ• tuyo muá¹-á¹-hocetiye nidhÄ• naá¹ƒ akÄ• si. tisso pana caÃ±Ã±iá¹…khuá porÄ• á¹‡apotthakesu vuttaá¹ƒ.

so \Be 105/ rÄ• jÄ• kumÄ• rakÄ• le sikkhÄ• pakassa Ä• cariyassa setacchattaá¹ƒ datvÄ• saá¹…ghanÄ• yakaá¹-á¹-hÄ• naá¹ƒ niyyÄ• desi. khemÄ• cÄ• ro nÄ• ma eko thero rattibhÄ• cetiyaá¹…gaá¹‡e olambetvÄ• á¹-hapitaá¹ƒ bheriá¹ƒ anekavÄ• raá¹ƒ pahari. atha rÄ• jÄ• rÄ yathÄ• á¹-hapitantiyÄ• mavasena vihÄ• re koci bhikkhu kÄ• laá¹ƒ kato bhaveyyÄ• ti maÃ±Ã pucchÄ• hÄ«ti dÅ«taá¹ƒ pesesi. dÅ«to vihÄ• raá¹ƒ gantvÄ• kÄ• raá¹‡aá¹ƒ pucchi. bhikkhÅ amhesu kÄ• laá¹…katabhikkhu nÄ• ma atthi, atha kho sakko devÄ• namindo idÄ• ni kÄ• laá manussÄ• naá¹ƒ Ã±Ä• panatthÄ• ya bheriá¹ƒ paharimhÄ• ti. puna rÄ• jÄ• bhikkhÅ« pakkos

bhante tumhe sakkassa devÄ• namindassa kÄ• laá¹…katabhÄ• vaá¹ƒ jÄ• nÄ• thÄ• ti. atha
-bhagalato parinibbÄ• nakÄ• le sÄ• sanaá¹ƒ rakkhissÄ• mÄ«ti sakko devÄ• namindo paá¹-i
sÄ• sane vasantÄ• naá¹ƒ amhÄ• kaá¹ƒ anupÄ• lanakammaá¹ƒ nÄ• ma kiÃ±ci na akÄ• si, s
jÄ«vamÄ• no bhaveyya, sammÄ• sambuddhassa santike paá¹-iÃ±Ã±aá¹ƒ daá¸·aá¹ƒ katvÄ•
idÄ• ni pana sakkassa devÄ• namindassa Ä• rakkhaá¹‡akammaá¹ƒ nÄ• ma kiÃ±ci na dissa
devÄ• namindo kÄ• laá¹…katoti jÄ• nimhÄ• ti.

rÄ• jÄ• taá¹ƒ sutvÄ• khemÄ• cÄ• rattherassa pasÄ«ditvÄ• vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• a
sudhammapuravÄ• sÄ«naá¹ƒ sÄ«haá¸·avaá¹ƒsikÄ• naá¹ƒ mahÄ• therÄ• naá¹ƒ vaá¹ƒse bha

ratanapÅ«ranagareyeva adhikaraÃ±Ã±o kÄ• le ratanapÅ«ranagarassa dakkhiá¹‡adisÄ• bh
tassa \Be 106/ pana Ä• cariyo saá¹…gharÄ• jÄ• lajjÄ«pakkhaá¹ƒ na bhajati. teneva therapa
saá¹…gahitabbo.

tassa raÃ±Ã±o kÄ• le chasaá¹-á¹-hÄ• dhike sattavassasate kaliyuge rÄ• jÄ• dhirÄ• jÄ• nÄ•
bhÅ«pÄ• loti sahassappamÄ• á¹‡Ä• su nÄ• vÄ• su saá¹-á¹-hisatasahassehi yodhehi saddhi
yujjhanatthÄ• ya ratanapÅ«rÄ• bhimukhaá¹ƒ Ä• gato.

atha adhikarÄ• jÄ• bahavo amacceca bhikkhÅ« ca sannipÄ• tÄ• petvÄ• mantesi, -idÄ• ni
rÄ• jÄ• yujjhanatthÄ• ya idha Ä• gacchati, yuddhaá¹ƒ akatvÄ• kenupÄ• yena taá¹ƒ paá¹-in
sakkhissÄ• mÄ• ti. atha sabbe kiÃ±ci akathetvÄ• tuá¹‡hÄ«bhÄ• veneva nisÄ«diá¹ƒsu.

atha jÄ• tavassena ekattiá¹ƒsavassiko upasampadÄ• vasena pana ekÄ• dasavassiko eko b
rÄ• maÃ±Ã±araá¹-á¹-hindo rÄ• jÄ• dhirÄ• jÄ• tÄ• va tiá¹-á¹-hatu, sace sakalepi jambudÄ«p
Ä• gaccheyyuá¹ƒ, evampi kathÄ• sallÄ• peneva yuddhaá¹ƒ akatvÄ• paá¹-inivattÄ• pesuá¹ƒ

atha adhikarÄ• jÄ• tuá¹-á¹-hacitto hutvÄ• Ä• ha, - yathÄ• bhante tvaá¹ƒ sakkosi rÄ• jÄ• d
yathÄ• sallÄ• pena paá¹-ini vatthÄ• petuá¹ƒ, tathÄ• karohÄ«ti.

atha so bhikkhu mettÄ• sandesapaá¹‡á¹‡aá¹ƒ pesetvÄ• okÄ• saá¹ƒ yÄ• ci tassa rÄ• jÄ• d
pavisitukÄ• mo. rÄ• jÄ• dhirÄ• jÄ• ca tassa bhikkhussa mettÄ• sandesapaá¹‡á¹‡aá¹ƒ pass
sÄ«á¹…ghaá¹ƒ Ä• nethÄ• ti dÅ«taá¹ƒ pesesi. dÅ«to Ä• netvÄ• raÃ±Ã±o dassesi. atha so b
dhammadesanÄ• ya ovÄ• daá¹ƒ datvÄ• sakaá¹-á¹-hÄ• naá¹ƒ paá¹-inivattÄ• pesi. ayaÃ±ca
arimaddananagare catÅ«su gaá¹‡esu arahantagaá¹‡avaá¹ƒso sikkhÄ• kÄ• mo lajjÄ« pesalo
nÄ• ma dese pana jÄ• tattÄ• cÄ• gruhi bhikkhÅ«ti vohÄ• riyati.

kaliyuge aá¹-á¹-hÄ• sÄ«tÄ• dhike sattavassasate sampatte miÃ±Ã±haá¹…ga dhammarÄ• j
sampatto. tassa raÃ±Ã±o kÄ• le sÄ«haá¸·adÄ«pato dve mahÄ• therÄ• ratanapÅ«raá¹ƒ Ä• g

anuggahetvÄ• nisÄ«diá¹ƒsu.

tadÄ• kaliyuge aá¹-á¹-hasate sampuá¹‡á¹‡e porÄ• á¹‡akaá¹ƒ kaliyugaá¹ƒ apanetvÄ• abhi
okÄ• so anuppatto. atha cÄ• grihi thero ca rÄ• javihÄ• ravÄ• sitthero ca evamÄ• haá¹ƒsu, -
mahÄ• rÄ• ja sampatte anapanetuá¹ƒ na vaá¹-á¹-atÄ«ti.

atha rÄ• jÄ• puna evamÄ• ha,-apanÄ«tabbe sampatte anapanetvÄ• ajjhupekkhitvÄ• vasa
apanÄ«tabbe sampatte anapanetvÄ• ajjhupekkhitvÄ• nisÄ«deyya, raá¹-á¹-havÄ• sÄ«naá¹ƒ
vedasatthesu Ä• gataá¹ƒ, sakkarÄ• jaá¹ƒ apanentopi rÄ• jÄ• tasmiá¹ƒyeva vasse divaá¹…g

atha rÄ• jÄ• sattÄ• naá¹ƒ sukhaá¹ƒ labhÄ«yamÄ• nataá¹ƒ jÄ• nantoyeva mÄ• diso attano
apanÄ«tabbaá¹ƒ anapanetvÄ• nisÄ«dituá¹ƒ na vaá¹-á¹-ati, kammaá¹ƒ khÄ«yitvÄ• pi mama
pattharitvÄ• patiá¹-á¹-hahissatÄ«ti manasikaritvÄ• sakkarÄ• je aá¹-á¹-havassasate sampuá
basyuchidramunisakhyaá¹ƒ apanetvÄ• cammÄ• vasesaá¹ƒ á¹-hapesi. atha mahÄ• maá¹‡á
mahÄ• chaá¹‡aá¹ƒ katvÄ• mahÄ• dÄ• nampi adÄ• si.

cÄ• grihithero rÄ• javihÄ• ra vÄ• sittherocÄ• ti arimaddana nagare \Be 108/ arahantagaá¹‡á
sikkhÄ• kÄ• mo.

Ä«disaá¹ƒ pana vacanaá¹ƒ sÄ• sanappaá¹-iyattattÄ• ca raá¹-á¹-havÄ• sikÄ• yattattÄ• ca c
vuttaá¹ƒ.

kaliyuge catuvassÄ• dhike aá¹-á¹-hasate mahÄ• narapati rÄ• jÄ• ratanapÅ«ranagare rajjaá
thÅ«pÄ• rÄ• macetiyaá¹ƒ kÄ• rÄ• pesi. tassa pana Ä• cariyo mahÄ• sÄ• mitthero nÄ• ma. s
gantvÄ• sÄ«haá¸·indassa raÃ±Ã±o Ä• cariyassa sÄ• riputtattherassa santike sikkhaá¹ƒ gah
paccÄ• gatattheravaá¹ƒsikoti daá¹-á¹-habbo. tassa raÃ±Ã±o kÄ• le ratanapÅ«ranagare mah
thero atthi. so pana pariyattivisÄ• rado arimaddananagare chapppadagaá¹‡ato Ä• gatavaá¹
ekasmiá¹ƒ samaye jeyyapuranagaraá¹ƒ gantvÄ• reá¹…ga iti pÄ• kaá¹-assa mahÄ• therass
uggaá¹‡hitvÄ• nisÄ«di. so pana kira mahÄ• thero aÃ±Ã±ehi saddhiá¹ƒ yaá¹ƒvÄ• taá¹ƒvÄ•
asallapitukÄ• matÄ• ya mukhe udakaá¹ƒ á¹-hapetvÄ• yebhuyyena nisÄ«dati. tenevesa mar
pÄ• kaá¹-o ahosi.

so kira ariyavaá¹ƒsatthero reá¹…guá¹ƒ therassa santikaá¹ƒ ganthaá¹ƒ vÄ• cÄ• petu okÄ• s
upagacchantopi kathÄ• sallÄ• paá¹ƒ akatvÄ• dve ahÄ• ni vattaá¹ƒ paripÅ«retvÄ• yeva pac
cammakhaá¹‡á¸• aá¹ƒ Ä• koá¹-unattÄ• saddaá¹ƒ sutvÄ• mukhato udakaá¹ƒ uggiritvÄ• kÄ
uggahaá¹‡atthÄ• ya Ä• gatabhÄ• vaá¹ƒ Ä• rocesi.

atha thero evamÄ• ha,-ahaá¹ƒ Ä• vuso divase divavase tikkhattuá¹ƒ ganthaá¹ƒ vÄ• cemi, m
kÄ• tikkamakÄ• lepi paÃ±Ã±acetiyaá¹ƒ gantvÄ• cetiyaá¹…gaá¹‡e sammajjanakiccaá¹ƒ karo
labhÄ• mi, evampi tvaá¹ƒ bahÅ«ganthe uggahetvÄ• pi Ä• cariyehi dinnopadesaá¹ƒ alabhitvA
Ä• gacchasi, tasmÄ• yaá¹…gaá¹‡e sammajjanavattaá¹ƒ tÄ• vakÄ• likaá¹ƒ vikopetvÄ• ganth
dassÄ• mÄ«ti vatvÄ• abhidhammatthavisÄ• viniá¹ƒ nÄ• ma lakkhaá¹‡aá¹-Ä«kaá¹ƒ uggaá¹‡
upadesaá¹ƒ datvÄ• vÄ• cesi. vÄ• cetvÄ• ca tatiyadivase Ä• cariyassa santikaá¹ƒ nÄ• gacc
kÄ• raá¹‡aá¹ƒ akallatÄ• ya anÄ• gato bhaveyyÄ• ti maÃ±Ã±itvÄ• pucchanatthÄ• ya bhikkh

ariyavaá¹ƒsattheroca Ä• cariyassa santikaá¹ƒ gamissÄ• mÄ«ti Ä• gato, antarÄ• maggeyeva
tehi saddhiá¹ƒ mahÄ• therassa santikaá¹ƒ Ä• gamaá¹ƒsu. Ä• cariyassa santikaá¹ƒ patvÄ• A
ariyavaá¹ƒsattheraá¹ƒ pucchi, -kasmÄ• pana tvaá¹ƒ na uggahaá¹‡atthÄ• ya Ä• gatosÄ«ti. a
dinnopadesaá¹ƒ nissÄ• ya idÄ• ni sabbaá¹ƒ nayaá¹ƒ jÄ• nÄ• mÄ«ti. atha Ä• cariyo Ä• ha, y
tvaá¹ƒ chekataá¹ƒ pattosi, tassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ katvÄ• upakÄ• raá¹ƒ karohÄ«ti. atha
Ä• cariyassa vacanaá¹ƒ sirasÄ• paá¹-iggahetvÄ• abhidhammatthavibhÄ• viniyÄ• maá¹‡isA
anusaá¹ƒvaá¹‡á¹‡anaá¹ƒ akÄ• si. niá¹-á¹-hitaniá¹-á¹-hitapÄ• á¸·aá¹ƒ uposathadivase uposat
puÃ±Ã±acetiyassa cetiyaá¹…gaá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhusaa
suá¹‡Ä• pesi, - sace koci doso atthi, taá¹ƒ vadathÄ• ti.

atha arimaddananagarato cetiyavandanatthÄ• ya eko bhikkhu Ä• gantvÄ• parisakoá¹-iyaá¹
so bhikkhu dve vÄ• raá¹ƒ eeiti saddaá¹ƒ akÄ• si. taá¹ƒ á¹-hÄ• naá¹ƒ sallakkhetvÄ• á¹-hape
nivÄ• sanaá¹-á¹-hÄ• naÃ±ca pucchi. ariyavaá¹ƒsattheropi sakavihÄ• raá¹ƒ patvÄ• tasmiá¹ƒ
ekasmiá¹ƒ á¹-hÄ• ne ekassa atthassa dvikkhattuá¹ƒ vuttattÄ• punaruttidoso dissati, ekasmi
imaá¹ƒ ganthanti pulliá¹…garÅ«pena vattabbaá¹-á¹-hÄ• ne idaá¹ƒ ganthanti napuá¹ƒsakaliá¹
liá¹…gavirodhidoso dissati.

atha taá¹ƒ puggalaá¹ƒ pakkosÄ• petvÄ• evamÄ• ha,-ahaá¹ƒ Ä• vuso imaá¹ƒ ganthaá¹ƒ ma
vivekakÄ• le rattibhÄ• geyeva potthakaá¹ƒ pattharitvÄ• likhÄ• mi, evaá¹ƒ mahussÄ• hena k
aruccanÄ• kÄ• rena saddaá¹ƒ karosi, kÄ«disaá¹ƒ pana dosaá¹ƒ sutvÄ• evaá¹ƒ karosÄ«ti pu
evamÄ• ha, - tayo bhante mahussÄ• hena kate ganthe dosavasena bahuvattabbaá¹-á¹-hÄ•
atthato ca paripuá¹‡á¹‡oyevesa gantho, atha kho pana ekasmiá¹ƒ á¹-hÄ• ne ekassa atthass
vuttattÄ• puranuttidoso dissati, ekasmiá¹ƒ pana imaá¹ƒ ganthanti pulliá¹…gena vattabbaá¹-
ganthanti napuá¹ƒsakaliá¹…gena vuttattÄ• liá¹…gavirodhidoso dissati, evaá¹ƒ ettakaá¹ƒyev
Ä«disaá¹ƒ aruccanÄ• kÄ• raá¹ƒ dassemÄ«ti.

atha ariyavaá¹ƒsatthero tuá¹-á¹-hacitto hutvÄ• attano sarÄ«rapÄ• rupitaá¹ƒ dupaá¹-á¹-acÄ«
tava Ã±Ä• á¹‡aá¹ƒ pÅ«jemÄ«ti vatvÄ• adÄ• si. pacchÄ• kÄ• le adhikarÄ• jÄ• tamatthaá¹ƒ
adÄ• si.

so ca ariyavaá¹ƒsatthero maá¹‡idÄ«paá¹ƒ nÄ• ma ganthaá¹ƒ ganthÄ• bharaá¹‡aÃ±ceva jÄ
pÄ• á¸·ibhÄ• sÄ• ya akÄ• si. anuá¹-Ä«kÄ• ya pana atthayojanaá¹ƒ marammabhÄ• sÄ• ya a

ekaá¹ƒ samayaá¹ƒ adhikarÄ• jÄ• vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡i. thero dhammaá
yÄ• nabaliá¹ƒ sukhatthÄ• ya yÄ• ci. rÄ• jÄ• adatvÄ• nÄ• vaá¹ƒ abhirÅ«hitvÄ• paccÄ• gac
phiyaá¹ƒ eko saá¹ƒsumÄ• ro mukhena gaá¹‡hitvÄ• niccalaá¹ƒ katvÄ• á¹-hapesi. therena y
dadÄ• mÄ«ti mahÄ• saddaá¹ƒ katvÄ• rÄ• japurise tikkhattuá¹ƒ nicchÄ• resi. atha saá¹ƒsum
gacchi. ekasmiÃ±ca kÄ• le rÄ• jÄ• vihÄ• raá¹ƒ nikkhami. atha \Be 111/ eko hatthinÄ« vihÄ•
á¹-hapesi. sÄ• bodhirukkhasÄ• khaá¹ƒ chinditvÄ• khÄ• di. sÄ• tattheva bhÅ«miyaá¹ƒ pati.
saccakiriyaá¹ƒ katvÄ• mettÄ• bhÄ• vanaá¹ƒ bhÄ• vetvÄ• mettodakena bhiÃ±ci. taá¹ƒ khaá
rÄ• jÄ• ca taá¹ƒ acchariyaá¹ƒ disvÄ• tassÄ• agghanakamÅ«laá¹ƒ datvÄ• vihÄ• rato nadÄ
silÄ• paá¹-á¹-aá¹ƒ cinitvÄ• setuá¹ƒ akÄ• sÄ«ti.

saddhammakittitthero pana ariyavaá¹ƒsattherassa saddhivihÄ• riko jetavanavihÄ• ravÄ• sÄ
chappadagaá¹‡avaá¹ƒsikÄ• ti daá¹-á¹-habbÄ• .

kaliyuge dvecattÄ• lÄ«sÄ• dhike aá¹-á¹-havassasate sampatte ratanapÅ«ranagareyeva siri
nÄ• ma dutiyÄ• dhikarÄ• jÄ• rajjaá¹ƒ kÄ• resi. tasmiÃ±ca kÄ• le pabbatabbhantaranagarat
thero paÃ±cacattÄ• lÄ«sÄ• dhike aá¹-á¹-havassasate sampatte sumedhakathaá¹ƒ kabyÄ• la
buddhÄ• laá¹…kÄ• raÃ±ca nÄ• ma kabyÄ• laá¹…kÄ• raá¹ƒ pabbatabbhantarappaá¹-isaá¹ƒy
bandhitvÄ• te gahetvÄ• ratanapÅ«ranagaraá¹ƒ Ä• gacchi.

atha rÄ• jÄ• thÅ«pÄ• rÄ• macetiyassa esannaá¹-á¹-hÄ• ne ratanavimÄ• navihÄ• re nisÄ«d
sotÄ• rÄ• naá¹ƒ pariyattiá¹ƒ vÄ• cetvÄ• nisÄ«di. so ca thero tattha nisinnÄ• naá¹ƒ therÄ• na
so ca mahÄ• sÄ«lavaá¹ƒsatthero kaliyugassa pannarasÄ• dhike aá¹-á¹-havassasate jÄ• to.
ratanapÅ«ranagaraá¹ƒ Ä• gatoti porÄ• á¹‡apotthakesu vuttaá¹ƒ. so pana thero nettipÄ• á¸·iy
marammabhÄ• sÄ• ya akÄ• si pÄ• rÄ• yanavatthuÃ±ca.

ratanapÅ«ranagareyeva raá¹-á¹-hasÄ• ro nÄ• ma eko thero atthi, mahÄ• sÄ«lavaá¹ƒsatthe
so pana ratanapÅ«ranagareyeva \Be 112/ kaliyugassa tiá¹ƒsÄ• dhike aá¹-á¹-havassasate kÄ
bhÅ«ridattajÄ• takaá¹ƒ hatthipÄ• lajÄ• takaá¹ƒ saá¹ƒvarajÄ• takaÃ±ca kabyÄ• laá¹…kÄ• rav
anekavidhaá¹ƒ kabyÄ• laá¹…kÄ• raá¹ƒ. te pana dve therÄ• kabyÄ• laá¹…kÄ• rakÄ• rakÄ•
na gaá¹‡enti porÄ• á¹‡Ä• .

ettha ca kiÃ±cÄ• pi samaá¹‡Ä• naá¹ƒ uposathikÄ• naÃ±ca kabyÄ• laá¹…kÄ• raá¹ƒ bandhit
kappÄ• kappavicÄ• raá¹‡aá¹ƒ vattuá¹ƒ okÄ• so laddho, sÄ• sanavaá¹ƒsaá¹ƒ pana vattuá¹ƒ
ativitthÄ• rovasesattÄ• taá¹ƒ avatvÄ• ajjhupekkhissÄ• ma. uposathavinicchaye pana nacca
visaye vitthÄ• rena mayaá¹ƒ avocumhÄ• .

kaliyugassa gate tesaá¹-á¹-hÄ• dhike aá¹-á¹-havassasate ratanapÅ«ranagareyeva siritribhavanÄ• dityanarapatipavaramahÄ• dhamma rÄ• jÄ• dhipatirÄ• jÄ• rajjaá¹ƒ kÄ• resi. kÄ• letisÄ• sanadhajo nÄ• ma bhikkhu saddhammakittittherassa santike ganthaá¹ƒ uggaá¹‡ eko mahÄ• therosotunaá¹ƒ vÄ• citvÄ• ratanapÅ«ranagare nisÄ«dissÄ• mÄ«ti Ä• gato. atha ganthaá¹ƒ vÄ• centasseva vihÄ• rassa heá¹-á¹-hÄ• nisÄ«ditvÄ• so mahÄ• thero saddaá¹ƒ -etassa santike ahaá¹ƒ navakaá¹-á¹-hÄ• ne á¹-hatvÄ• thokaá¹ƒ ganthaá¹ƒ uggaá¹‡hissÄ• m saddhammakittittherassa santikaá¹ƒ pavisitvÄ• ganthaá¹ƒ vÄ• cÄ• petuá¹ƒ okÄ• saá¹ƒ yÄ• saddhammakittitthero vassapamÄ• á¹‡aá¹ƒ pucchitvÄ• tvaá¹ƒ bhante mayÄ• vuá¸• á¸• hat vuá¸• á¸• hataropi samÄ• no navakaá¹-á¹-hÄ• ne á¹-hatvÄ• ganthaá¹ƒ uggaá¹‡hissÄ• mÄ«« saddhammakittitthero tassa ganthaá¹ƒ vÄ• cesi. atipasÄ«ditvÄ• pana taá¹ƒ mahÄ• theraá¹ƒ nÄ• mena vohÄ• rati.

atha \Be 113/ pacchÄ• marammaraá¹-á¹-haá¹ƒ kaliyugassa paÃ±cÄ• sÄ«tÄ• dhikaaá¹-á¹-h yÄ• va aá¹-á¹-hÄ• sÄ«tÄ• dhikaaá¹-á¹-hasatavassakÄ• laá¹ƒ nÄ• nÄ• bhayehi saá¹…khubb kambojaraá¹-á¹-hato sihanisvÄ• nÄ• ma bhinnakuto Ä• gantvÄ• ratana pÅ«ranagare rajjaá cintesi, - bhikkhÅ« adÄ• rÄ• aputtikÄ• hutvÄ• puna sisse posetvÄ• parivÄ• raá¹ƒ gavesan parivÄ• raá¹ƒ vicinitvÄ• rÄ• jabhÄ• vaá¹ƒ gaá¹‡heyyuá¹ƒ, evaá¹ƒ sati rajjaá¹ƒ gahetuá¹ƒ sa bhikkhÅ« gahetvÄ• mÄ• retuá¹ƒ vaá¹-á¹-atÄ«ti. evaá¹ƒ pana cintetvÄ• tovisÄ«lÅ« nÄ• mak maá¹‡á¸• ape kÄ• rÄ• petvÄ• gomahisakukkuá¹-asÅ«karÄ• dayo mÄ• rÄ• petvÄ• bhikkhÅ jeyyapuravijayapuraratanapÅ«ranagaresu sabbe mahÄ• there bahÅ«hi antevÄ• sikehi sadd maá¹‡á¸• apesu nisÄ«dÄ• petvÄ• hatthiassÄ• disenaá¹…gehi parivÄ• retvÄ• mÄ• resi. tad bhikkhÅ« mariá¹ƒsÅ«ti. bhikkhÅ« ca mÄ• retvÄ• bahÅ«pi potthake agginÄ• jhÄ• pesi, cetiy ahovata pÄ• pajanassa pÄ• pakammanti. honti cettha, -

sÄ• sanaá¹ƒ nÄ• ma rÄ• jÄ• naá¹ƒ, nissÄ• ya tiá¹-á¹-hate idha.

micchÄ• diá¹-á¹-hikarÄ• jÄ• no, sÄ• sanaá¹ƒ dÅ«senti satthuno ||

sammÄ• diá¹-á¹-hÄ« ca rÄ• jÄ• no, paggaá¹‡hanteva sÄ• sanaá¹ƒ.

evaÃ±ca sati Ä• kÄ• se, ulÅ«rÄ• jÄ• va dibbatÄ«ti ||

atha kaliyuge ekavassÄ• dhike navavassasate sampatte Ä• kÄ• se bahÅ«hi tÄ• rakÄ• hi dh caÃ±Ã±iá¹…khucetiyepi buddhappaá¹-ibimbassa akkhikÅ«pato udakadhÄ• rÄ• nettajalÄ• ni rÄ• javaá¹ƒse vuttaá¹ƒ.

atha \Be 114/ saddhammakittitthero saddhiá¹ƒ mahÄ• sÄ• dhujjanatisÄ• ya nadhajatthereh

agamÄ• si. raá¹-á¹-hasÄ• rattheropi sirikhettanagaraá¹ƒ sayameva agamÄ• sÄ«ti porÄ• á¹‡
pana rÄ• javaá¹ƒse sirikhettanagarindo satva varÄ• jÄ• taá¹ƒ Ä• nesÄ«ti vuttavacanena na

saddhammakittittheropi ketumatÄ«nagare kÄ• laá¹…kato. tato pacchÄ• thokaá¹ƒ kÄ• laá¹ƒ
mahÄ• sÄ• dhujjanatthero tattheva kÄ• lamakÄ• si.

tisÄ• sanadhajatthero pana kaliyuge dvÄ• dasÄ• dhike navavassasate sampatte haá¹ƒsÄ•
anekasetibhindassa raÃ±Ã±o kÄ• le ketumatÄ«nagarato haá¹ƒsÄ• vatÄ«nagaraá¹ƒ agamÄ•

tato pacchÄ• ticattÄ• lÄ«savassiko hutvÄ• kaliyuge terasÄ• dhike navavassasate miá¹…g
brahmanarapatiraÃ±Ã±okÄ• le puna jeyyapuranagaraá¹ƒ sampatto hutvÄ• jetavanavihÄ• ra
disÄ«di. mahÄ• ariyavaá¹ƒsagaá¹‡ikassa jetavanattherassa santike upasaá¹…kami.

tasmiÃ±ca kÄ• le jetavanatthero gilÄ• no hutvÄ• mayi kÄ• laá¹…kate mama á¹-hÄ• naá¹ƒ
haá¹ƒsÄ• vatÄ«nagarato Ä• gato tisÄ• sanadhajo nÄ• ma thero pariggaá¹‡hituá¹ƒ samattho
niyyÄ• dessÄ• mÄ«ti cintesi. tasmiá¹ƒ khaá¹‡e tisÄ• sanadhajatthero purimayÄ• me supina
matakaá¸·evaraá¹ƒ samÄ«paá¹ƒ Ä• gacchatÄ«ti, majjhimayÄ• me pana taá¹ƒ matakaá¸·eva
pacchimayÄ• me matakaá¸·evarassa maá¹ƒsaá¹ƒ satthena chindatÄ«ti. atha supinaá¹ƒ pas
samÄ«pe sayantassa ekassa sÄ• maá¹‡erassa Ä• rocesi. Ä• rocetvÄ• ca parittaá¹ƒ bhaá¹‡
jetavanatthero taá¹ƒ pakkositvÄ• jetavanavihÄ• raá¹ƒ tassa niyyÄ• desi. tisÄ• sanadhajatth
nisÄ«ditvÄ• \Be 115/ ganthaá¹ƒ vÄ• cetvÄ• nisÄ«di. miá¹…gha brahmanarapatirÄ• jÄ• ca

pacchÄ• kaliyuge soá¸·asÄ• dhike navavassasate sampatte haá¹ƒsÄ• vatÄ«nagarindo ane
ratanapÅ«ranagaraá¹ƒ vijayitvÄ• ekaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• tassa adÄ• si.

so ca tisÄ• sanadhajatthero arimaddananagare arahanta gaá¹‡avaá¹ƒsikoti daá¹-á¹-habbo.

tassa pana sissÄ• anekasatappamÄ• á¹‡Ä• lajjino ahesuá¹ƒ. tesu pana sissesu varabÄ• h
garavÄ• sitthero mahÄ• raá¹-á¹-hagÄ• mavÄ• sino tayo mahÄ• therÄ• ti ime paÃ±ca therÄ•

tisÄ• sanadhajatthero ca mahallakakÄ• le anÄ• pÄ• na satikammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ
vivekaá¹-á¹-hÄ• naá¹ƒ gaá¹‡hi. tadÄ• jetavanagaá¹‡Ä• dayo arahanta gaá¹‡avaá¹ƒsÄ• yev
sissÄ• nusissaparamparÄ• su keci bhikkhÅ« siracchÄ• danaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡appaá¹-in
tÄ• lavaá¹‡á¹-aá¹ƒ gahetvÄ• Ä• cÄ• ravikÄ• raá¹ƒ Ä• pajjiá¹ƒsu.

kaliyuge ekavassÄ• dhike sahasse sampatte ukkaá¹ƒsiko nÄ• ma rÄ• jÄ• vihÄ• raá¹ƒ kÄ•
tisÄ• sanadhajattherassa sissabhÅ«tassa varabÄ• huttherassa sissabhÅ«tassa mahÄ• rata

adÄ• si.

so ca mahÄ• ratanÄ• karatthero ukkaá¹ƒsikaraÃ±Ã±o sirisudhammarÄ• jÄ• mahÄ• dhipatÄ
chandÄ• laá¹…kÄ• rasaddanetti nayehi alaá¹…karitvÄ• dassitaá¹ƒ rajindarÄ• janÄ• mÄ• bh
ganthaá¹ƒ akÄ• si.

taÃ±ca ganthaá¹ƒ parivisodhanatthÄ• ya tiropabbatÄ• bhidheyyassa mahÄ• therassa niyyÄ
tisÄ• sanadhajattherassa sissabhÅ«tesu \Be 116/ mahÄ• raá¹-á¹-hagÄ• mavÄ• sÄ«su tÄ«su
tiá¹ƒsaguhÄ• suvasanto pariyattiá¹ƒ vÄ• cetvÄ• nisÄ«di. satvavarÄ• jÄ• ca tasmiá¹ƒ there
Ã±Ã±oá¹…karami nÄ• makassa raÃ±Ã±o kÄ• lepi cÅ«á¸·apitÄ• ekaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ•
ukkaá¹ƒsikaraÃ±Ã±o kÄ• lepi maá¹…gavaá¹ƒnÄ• make pabbate vihÄ• raá¹ƒ kÄ• rÄ• petvÄ•

tesu mahÄ• raá¹-á¹-hagÄ• mavÄ• sittheresu majjhimattheropi tisÄ• sanadhajattherassa jeá
ca nivÄ• saá¹-á¹-hÄ• nabhÅ«te jetavanavihÄ• reyeva ganthaá¹ƒ vÄ• cetvÄ• nisÄ«di. kaniá¹
nivÄ• saá¹-á¹-hÄ• nabhÅ«tesuyeva vihÄ• resu ganthaá¹ƒ vÄ• cetvÄ• nisÄ«di. ettha ca tisÄ•
lajjialajjivasena dubbidho. yathÄ• vuttatthero pana lajjÄ«ye vÄ• ti daá¹-á¹-habbo. alajjÄ« par
theraparamparÄ• dassane na icchi tabbo. alajjÄ«bhÅ«tassa pana tisÄ• sanadhajattherassa
ajjhupekkhissÄ• ma, payojanÄ• bhÄ• vÄ• ganthassa ca papaÃ±cÅ«pagamanattÄ• ti.

yogiraá¹…ga nÄ• makassa raÃ±Ã±o kÄ• le jeyyapure suvaá¹‡á¹‡aguhavÄ• sÄ« mahÄ• the
mahÄ• thero catubhÅ«mikavihÄ• ravÄ• sÄ« mahÄ• thero toá¹…gabhÄ«lÅ« vihÄ• ravÄ• sÄ«
tisÄ• sanadhajamahÄ• therassa saddhivihÄ• rikÄ• yeva. tesaá¹ƒ pana vatthumpi ganthavitth
lajjigaá¹‡avaá¹ƒsikÄ• eteti vijÄ• nanameva hettha pamÄ• á¹‡anti.

kaliyuge ekasaá¹-á¹-hÄ• dhike navavassasate sampatte phaggunamÄ• sassa juá¹‡hapakkh
ratanapÅ«ranagaraá¹ƒ dutiyaá¹ƒ mÄ• petvÄ• Ã±Ã±ogÄ«raá¹…ga nÄ• ma rÄ• jÄ• rajjaá¹ƒ
sÄ«hasÅ«radhammarÄ• jÄ• tipi nÄ• malaÃ±chaá¹ƒ paá¹-iggaá¹‡hi. tocabhÄ«lÅ« vihÄ• ravÄ
uddissa catubhÅ«mikavihÄ• raá¹ƒ kÄ• rÄ• pesi. cattÄ• ri mahÄ• municetiyÄ• nipi kÄ• rÄ• pe
aniá¹-á¹-hitesuyeva sinnÄ«nagaraá¹ƒ nikkhamitvÄ• tattha veraá¹ƒ vÅ«pasamÄ• petvÄ• pa
saá¹…khÄ• rasabhÄ• vaá¹ƒ anatikkamanato divaá¹…gato ahosi. ahovata saá¹…khÄ• radha

seyyathÄ• vÄ• á¹‡ijÄ• naá¹ƒva, gharagoá¸·ikarÅ«pakaá¹ƒ.

taá¹ƒtaá¹ƒdisaá¹ƒ bhamitvÄ• va, sÄ«saá¹ƒ á¹-hapeti uttaraá¹ƒ.

evaá¹ƒ lokamhi sattÄ• ca, sandhicutÄ«namantare.

yathÄ• tathÄ• bhamitvÄ• va, ante á¹-hapenti santanunti.

kaliyuge sattasaá¹-á¹-hÄ• dhike navavassasate phaggunamÄ• sassa kÄ• á¸·apakkhaterasa
jeá¹-á¹-haputto pitu santakaá¹ƒ rajjaá¹ƒ gaá¹‡hi. mahÄ• dhammarÄ• jÄ• ti nÄ• malaÃ±cham
kÄ• le aniá¹-á¹-hitÄ• ni cetiyÄ• ni puna kÄ• rÄ• pesi. catubhÅ«mikavihÄ• raÃ±ca niá¹-á¹-haá
tovibhÄ«lÅ« mahÄ• therassa paralokaá¹ƒ gantvÄ• avijjamÄ• natÄ• ya catubhÅ«mikavihÄ•
dassÄ• mÄ«ti antepuraá¹ƒ pakkosÄ• pesi. thero dve vÄ• rÄ• ni pakkosiyamÄ• nopi nÄ• gac
saddhivihÄ• rikÄ• antepuraá¹ƒ gantvÄ• pavisatha, na hi sakkÄ• raÃ±Ã±Ä• pakkosite paá

atha thero evamÄ• ha, - ahaá¹ƒ Ä• vuso raá¹-á¹-hapÄ«á¸·anapiá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitu
sace tumhe icchatha raÃ±Ã±o santikaá¹ƒ gantuá¹ƒ, evaá¹ƒ sati idÄ• ni raÃ±Ã±o santikaá¹ƒ
antepuraá¹ƒ pÄ• visi. pavisitvÄ• raÃ±Ã±Ä• saddhiá¹ƒ sallÄ• paá¹ƒ katvÄ• ayaá¹ƒ vihÄ• ro
bhikkhÅ«naá¹ƒ asappÄ• yoti paá¹-ikkhipi. evaá¹ƒ pana bhante sati tasmiá¹ƒ vihÄ• re nisÄ«d
upadissathÄ• ti \Be 118/. khaá¹‡ittipÄ• davihÄ• ravÄ• sÄ« mahÄ• rÄ• ja thero pariyattivissÄ
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti. atha rÄ• jÄ• tassa vihÄ• raá¹ƒ adÄ• si. mahÄ• saá¹…ghanÄ• thoti
tattha pariyattiá¹ƒ vÄ• cetvÄ• nisÄ«di.

tassa pana vihÄ• rassa parivÄ• rabhÅ«tesu cattÄ• lÄ«sÄ• ya vihÄ• resu uttarÄ• ya anudisÄ
vasanto varÄ• bhisaá¹…ghanÄ• tho nÄ• ma thero maá¹‡ikuá¹‡á¸• alavatthuá¹ƒ marammabh
anudisÄ• ya ekasmiá¹ƒ vihÄ• re vasanto eko thero sattarÄ• jadhammavatthuá¹ƒ akÄ• si.

tasmiÃ±ca kÄ• le bhÄ• maaá¹…kyo Ä• cÄ• raaá¹…kyoti dvinnaá¹ƒ bhikkhÅ«naÃ±ca lokadh
katvÄ• adÄ• si. te pana dve therÄ• vedasatthakovidÄ• , pariyattipaá¹-ipattÄ«su pana manc
rÄ• maÃ±Ã±araá¹-á¹-hato Ä• gatÄ• . te pana theraparamparÄ• ya na gaá¹‡anti porÄ• á¹‡Ä•

kaliyuge tisattatÄ• dhike navavassasate sampatte mahÄ• municetiyassa puratthimadisÄ• b
kÄ• rÄ• petvÄ• catunnaá¹ƒ therÄ• naá¹ƒ adÄ• si. te ca therÄ• tattha nisÄ«ditvÄ• sÄ• sana

tasmiá¹ƒyeva kÄ• le badaravanavÄ• sÄ« nÄ• ma ekopi thero atthi. sopi pariyattivisÄ• rado
thero yÄ• vajÄ«vaá¹ƒ yathÄ• balaá¹ƒ sÄ• sanaá¹ƒ paggaá¹‡hitvÄ• dutiyabhave calaá¹…ga
kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. dasamÄ• saccayena kaliyuge cattÄ• lÄ«sÄ• dhike nava
budhavÄ• re vijÄ• yitvÄ• terasavassikakÄ• le sÄ• sane pabbajitvÄ• pariyattiá¹ƒ uggaá¹‡hi.
rÄ• jÄ• sirikhettanagaraá¹ƒ Ä• netvÄ• sirikhettanagare sÄ• maá¹‡eroti nÄ• mena pÄ• kaá¹
catupaá¹‡á¹‡Ä• sÄ• dhike \Be 119/ navavassasate sampatte pannarasavassikakÄ• le vessa
kabyÄ• laá¹…kÄ• ravasena bandhi. paripuá¹‡á¹‡avÄ«sativassakÄ• le sirikhettanagareyeva
veravijayo nÄ• ma rÄ• jÄ• anuggahetvÄ• upasampadabhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• ti. pacch
sirikhettanagaraá¹ƒ attano hatthagataá¹ƒ akÄ• si. tasmiÃ±ca kÄ• le taá¹ƒ theraá¹ƒ Ä• netvÄ
vasÄ• pesi. sÅ«rakitti nÄ• ma raÃ±Ã±o kaniá¹-á¹-habhÄ• tiko erÄ• vatÄ«nadÄ«tÄ«re catubh
kÄ• rÄ• petvÄ• tassa therassa adÄ• si. rÄ• jÄ• ca tipiá¹-akÄ• laá¹…kÄ• roti nÄ• malaÃ±ch

kaliyuge vassasahasse sampatte phaggunamÄ• sassa puá¹‡á¹‡amiyaá¹ƒ saá¹-á¹-hivassiko
gantvÄ• araÃ±Ã±avÄ• saá¹ƒ vasi. dve vassÄ• dhike vassasahasse rÄ• jÄ• tasmiá¹ƒ vihÄ•
therassa adÄ• si. so pana tipiá¹-akÄ• laá¹…kÄ• ratthero sirikhettanagare navaá¹…gakandar
atulavaá¹ƒsattherassa vaá¹ƒsiko. sirikhettanagare navaá¹…gakandare suvaá¹‡á¹‡avihÄ• re
kittighoso sabbattha patthari. jeyyapure erÄ• vatÄ«nadÄ«tÄ«re catubhÅ«mikavihÄ• re vasa
aá¹-á¹-hasÄ• liniyÄ• Ä• dito vÄ«sati gÄ• thÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ akÄ• si. sÅ«rakit
kaniá¹-á¹-habhÄ• tikassa yÄ• canamÄ• rabbha yasavaá¸• á¸• hanavatthuÃ±ca akÄ• si. tiriya
vinayÄ• laá¹…kÄ• raá¹-Ä«kaá¹ƒ akÄ• si. pacchimapakkhÄ• dhikaraÃ±Ã±o kÄ• le mahÄ• sa
saá¹…gharÄ• jabhÄ• ve á¹-hapesi. so ca saá¹…gharÄ• jÄ• ativiya pariyatti visÄ• rado. tasm
ratanapÅ«ranagarepi ariyÄ• laá¹…kÄ• rattharo nÄ• ma eko atthi. so pana tipiá¹-akÄ• laá¹…
samaÃ±Ã±Ä• á¹‡athÄ• mo. vayasÄ• pi samÄ• navassikÄ• .

tesu tipiá¹-akÄ• laá¹…kÄ• ratthero ganthantarabahussutaá¹-á¹-hÄ• ne \Be 120/ adhiko, ariy
dhÄ• tupaccayavibhÄ• gaá¹-á¹-hÄ• ne adhikoti daá¹-á¹-habbo. pacchÄ• pana ukkaá¹ƒsikara
raÃ±Ã±o Ä• cariyÄ• hutvÄ• sÄ• sanaá¹ƒ paggaá¹‡hiá¹ƒsu. tesu ariyÄ• laá¹…kÄ• ratthero a
tassa therassa saddhivihÄ• rikassa dutiyÄ• riyÄ• laá¹…kÄ• rattherassa rÄ• jamaá¹‡icÅ«á¸·a
dakkhiá¹‡avanÄ• rÄ• maá¹ƒ nÄ• ma vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• adÄ• si.

ukkaá¹ƒsiko nÄ• ma rÄ• jÄ• pana sÄ• sane bahuppakÄ• ro. so ca kaliyuge chanavutÄ• dh
patto. rajjaá¹ƒ pana patvÄ• siridhammÄ• sokarÄ• jÄ• viya cattÄ• ri vassÄ• ni atikkamitvÄ•
paá¹-iggahetvÄ• sirisudhamma rÄ• jÄ• mahÄ• dhipatÄ«ti nÄ• malaÃ±champi paá¹-iggaá¹‡h
haá¹ƒsÄ• vatÄ«nagaraá¹ƒ gantvÄ• tattha nisÄ«di. atha rÄ• maÃ±Ã±araá¹-á¹-havÄ• sino ev
marammikabhikkhÅ« nÄ• ma pariyattikovidÄ• vedasatthaÃ±Ã±uno natthÄ«ti. taá¹ƒ sutvÄ•
catubhÅ«mikavihÄ• ravÄ• sittherassa santikaá¹ƒ sÄ• sanaá¹ƒ pesesi, -tiá¹ƒsavassikÄ• catt
pariyattikovidÄ• vedasatthaÃ±Ã±uno bhikkhÅ« rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ mama santikaá¹
catubhÅ«mi kavihÄ• ravÄ• sitthero tipiá¹-akÄ• laá¹…kÄ• raá¹ƒ tilokÄ• laá¹…kÄ• raá¹ƒ tisÄ•
saddhiá¹ƒ tiá¹ƒsamatthehi bhikkhÅ«hi pesesi. haá¹ƒsÄ• vatÄ«nagaraá¹ƒ pana patvÄ• modh
puratthimabhÄ• ge vihÄ• re kÄ• rÄ• petvÄ• tesaá¹ƒ adÄ• si.

uposathadivasesu sudhammasÄ• lÄ• yaá¹ƒ rÄ• maÃ±Ã±araá¹-á¹-havÄ• sino pariyattikovide
sannipÄ• tÄ• petvÄ• tehi tÄ«hi therehi saddhiá¹ƒ kathÄ• sallÄ• paá¹ƒ kÄ• rÄ• pesi. atha rÄ•
bhikkhÅ« evamÄ• haá¹ƒsu, --- pubbe pana mayaá¹ƒ marammaraá¹-á¹-he pariyattikovidÄ• v
maÃ±Ã±Ä• ma, idÄ• ni marammaraá¹-á¹-havÄ• sino ativiya pariyatti kovidÄ• \Be 121/ veda
aparabhÄ• ge kaliyuge chanavutÄ• dhike navavassasate sampatte rÄ• jÄ• ratanapÅ«ranag

tepi therÄ• paccÄ• gantukÄ• mÄ• rÄ• maÃ±Ã±araá¹-á¹-he padhÄ• nabhÅ«tassa tilokagar
mahÄ• therassa santikaá¹ƒ vandanatthÄ• ya agamaá¹ƒsu.

tadÄ• tilokagaruttheropi tehi saddhiá¹ƒ sallÄ• paá¹ƒ katvÄ• evamÄ• ha, -tumhesu pana
tipiá¹-akÄ• laá¹…kÄ• ratthero paá¹-hamaá¹ƒ Ä• vÄ• savihÄ• raá¹ƒ labhissatÄ«ti. kasmÄ• pa
vutte ayaá¹ƒ pana piá¹‡á¸• Ä• ya carantopi antarÄ• magge veá¸·uvettÄ• dÄ«nii labhitvÄ• ga
paá¹-isaá¹…kharaá¹‡aá¹ƒ akÄ• si, tasmÄ• haá¹ƒ evaá¹ƒ vadÄ• mi, loke vihÄ• re paá¹-isaá¹
sÄ«ghameva Ä• vÄ• savihÄ• raá¹ƒ labhantÄ«ti hi porÄ• á¹‡attherÄ• Ä• haá¹ƒsÅ«ti Ä• ha.

tepi ratanapÅ«ranagaraá¹ƒ paccÄ• gacchiá¹ƒsu. tilokagaruttherassa vacanÄ• nurÅ«pamev
tipiá¹-akÄ• laá¹…kÄ• ratthero sabbapaá¹-hamaá¹ƒ Ä• vÄ• savihÄ• raá¹ƒ labhÄ«ti.

kaliyuge pana navavassÄ• dhike vassasahasse sampatte raÃ±Ã±o kaniá¹-á¹-ho kÄ• lamak
uccanagarabhojako bÄ• lajanehi santhavaá¹ƒ katvÄ• tesaá¹ƒ vacanaá¹ƒ Ä• diyitvÄ• paccÅ
ghÄ• tetukÄ• mo antepuraá¹ƒ sahasÄ• pÄ• visi.

rÄ• jÄ• va anagghaá¹ƒ muddikaá¹ƒ gahetvÄ• nandajeyyena nÄ• ma amaccena rÄ• jayodh
aÃ±Ã±ataravesena nagarato nikkhamitvÄ• rajatavÄ• lukanadiá¹ƒ sampatto.

tasmiÃ±ca kÄ• le eko sÄ• maá¹‡ero mÄ• tÄ• pitÅ«naá¹ƒ gehe piá¹‡á¸• apÄ• taá¹ƒ Ä• ness
nadiyaá¹ƒ Ä• gacchi. atha \Be 122/ taá¹ƒ sÄ• maá¹‡eraá¹ƒ disvÄ• rÄ• jÄ• evamÄ• ha, - an
nÄ• vÄ• ya Ä• nehÄ«ti. sÄ• maá¹‡ero ca Ä• ha, -sace upÄ• saka tumhe paratÄ«raá¹ƒ Ä• ne
atikkameyyanti. atha rÄ• jÄ• amheyeva sÄ«ghaá¹ƒ Ä• nehi, imaá¹ƒ muddikaá¹ƒ dassÄ• mÄ
okÄ• saá¹ƒ yÄ• ci. atha sÄ• maá¹‡ero kÄ• ruÃ±Ã±appattaá¹ƒ vacanaá¹ƒ sutvÄ• paratÄ«raa

atha catubhÅ«mikavihÄ• raá¹ƒ patvÄ• tasmiá¹ƒ vihÄ• re therassa sabbampi kÄ• raá¹‡aá¹ƒ
bhante amhe gaá¹‡hituá¹ƒ Ä• gacchayya, te nivÄ• rethÄ• ti. theroca mayaá¹ƒ mahÄ• rÄ• ja
nivÄ• retuá¹ƒ, evampi eko upÄ• yo atthi, -nisinnavihÄ• ravÄ• sitthero pana gihikammesu ati
pakkosetvÄ• kÄ• raá¹‡aá¹ƒ cintetuá¹ƒ yuttanti. atha taá¹ƒ pakkosetvÄ• tamatthaá¹ƒ Ä• roc
- sace bhante amhe gaá¹‡hituá¹ƒ Ä• gaccheyyuá¹ƒ, atha kenacideva upÄ• yena te nivÄ• re
evamÄ• ha, -tena hi mahÄ• rÄ• ja mÄ• kiÃ±ci soci mÄ• bhÄ• yi vihÄ• ramajjhe sirigabbhaá
vatvÄ• piá¹‡á¸• Ä• ya acarante bhikkhusÄ• maá¹‡ere sannipÄ• tÄ• petvÄ• visuá¹ƒ visuá¹ƒ
ekassapi purisassa vihÄ• raá¹ƒ pavisituá¹ƒ okÄ• saá¹ƒ mÄ• dethÄ• ti vatvÄ• senaá¹ƒviya
sÄ• mantavihÄ• resupi vasante bhikkhusÄ• maá¹‡ere pakkosi. tadÄ• kira Ä• gantvÄ• sann
bhikkhusÄ• maá¹‡erÄ• naá¹ƒ atirekasahassamattaá¹ƒ ahosi. thero te vihÄ• re dvÄ• rakoá¹-
visuá¹ƒ visuá¹ƒ daá¹‡á¸• ahatthÄ• hutvÄ• Ä• rakkhaá¹‡atthÄ• ya á¹-hapesi, yathÄ• vaá¸•
nivÄ• raá¹‡atthÄ• ya visuá¹ƒ visuá¹ƒ sÅ«kare saá¹ƒvidhÄ• ya á¹-hapesÄ«ti. atha puttassa y
gahetuá¹ƒ na sakkÄ• , bhikkhu sÄ• maá¹‡erÄ• naá¹ƒ \Be 123/ gÄ• ravavasena balakkÄ• re
visahanti, bhikkhu sÄ• maá¹‡erÄ• naá¹ƒ bÄ• hullatÄ• ya ca.

tasmiá¹ƒyeva saá¹ƒvacchare assayujamÄ• sassa kÄ• á¸·apakkhapaÃ±camito yÄ• va kattik
kÄ• á¸·apakkhapaÃ±camÄ« vihÄ• reyeva rÄ• jÄ• nilÄ«yitvÄ• nisÄ«di. atha antepuravÄ• sil
apanetvÄ• rÄ• jÄ• naá¹ƒ Ä• netvÄ• rajje á¹-hapesuá¹ƒ. rÄ• jÄ• ca puna rajjaá¹ƒ patvÄ• vi
bhÄ• yi mahÄ• rÄ• ja tvaá¹ƒ jinessatÄ«ti raÃ±Ã±o Ä• rocentassa vedasatthaÃ±Ã±uno ekass
caÃ±Ã±iá¹…khucetiyassa esannaá¹-á¹-hÄ• ne ekaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• adÄ• si.
nÄ• malaÃ±champi adÄ• si. tassa pana vijÄ• taá¹-á¹-hÄ• nabhÅ«taá¹ƒ gÄ• maá¹ƒ nissÄ• ya
se yÄ• á¹ƒ vaâ€™ iti samaÃ±Ã±Ä• ahosi.

rÄ• jÄ• ca puna rajjaá¹ƒ patvÄ• tasmiá¹ƒyeva saá¹ƒvacchare kattikamÄ• sassa kÄ• á¸·apa
mahÄ• there nimantetvÄ• rÄ• jagehaá¹ƒ pavesetvÄ• piá¹‡á¸• apÄ• tena bhojesi. atha rÄ• j
-catubhÅ«mikavihÄ• ravÄ• sitthero samparÄ• yikatthÄ• vaho Ä• cariyo, nisinnavihÄ• ravÄ•
diá¹-á¹-hadhammikatthÄ• vahoti evaá¹ƒ rÄ• jÄ• vaá¹ƒse vuttaá¹ƒ. porÄ• á¹‡apotthakesu par
vÄ• sitthero ekantasamaá¹‡o Ä• cariyo, nisinnavihÄ• ravÄ• sitthero pana yodhÄ• raho yodh
ahÄ• ti vuttaá¹ƒ. rÄ• jÄ• kira samparÄ• yikatthaá¹ƒ anupekkhitvÄ• dinnakÄ• le nisinnavihÄ
kadÄ• ci kadÄ• ci pana diá¹-á¹-hadhammikatthaá¹ƒ anuppekkhitvÄ• tassa visuá¹ƒ adÄ• sÄ«
nisinnavihÄ• ra vÄ• sitthero raÃ±Ã±o bhÄ«yehi nivÄ• raá¹‡atthÄ• ya Ä• rakkhaá¹ƒ akÄ• si,
viheá¹-hanatthÄ• ya, Ä• á¹‡attikappayogÄ• ca na dissati, tasmÄ• natthi Ä• pattidoso. sadd
\Be 124/ nivÄ• raá¹‡atthaá¹ƒ arahantehi therehi katappayogoviya daá¹-á¹-habbo.

catubhÅ«mikavihÄ• ra vÄ• sitthero pana khaá¹‡ittipÄ• dagÄ• me jÄ• to, arimaddanapure ar
yattha katthaci gantvÄ• aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ Ä• cÄ• raá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• n
catupaccayasambhogo na kabhapubbo, antamaso udakampi na pivitapubbo, taá¹ƒtaá¹ƒá¹-á
cammakhaá¹‡á¸• aá¹ƒ gahetvÄ• yeva gamanasÄ«lo. ukkaá¹ƒsikarÄ• jÄ• pana sirikhettana
kÄ• rÄ• vitacetiyasaá¹‡á¹-hÄ• naá¹ƒ gahetvÄ• rÄ• jamaá¹‡icÅ«á¸·aá¹ƒ nÄ• ma cetiyaá¹ƒ al
parimaá¹‡á¸• alato tihatthasatappamÄ• á¹‡aá¹ƒ, ubbedhatopi ettakameva. tassa pana cetiya
cattÄ• ro vihÄ• repi kÄ• rÄ• pesi, puratthimapasse pubbavanÄ• rÄ• mo nÄ• ma vihÄ• ro, da
dakkhiá¹‡avanÄ• rÄ• mo nÄ• ma, pacchimapasse pacchimavanÄ• rÄ• mo nÄ• ma, uttarapa
catÅ«su vihÄ• resu uttaravanÄ• rÄ• mo nÄ• ma vihÄ• ro asanipÄ• bhagginÄ• á¸• ayhitvÄ•
vihÄ• re pariyattikovidÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ mahÄ• therÄ• naá¹ƒ adÄ• si. nÄ• ma laÃ±cham
pacchimassa raÃ±Ã±o kÄ• leyeva uttarapasse vihÄ• raá¹ƒ kÄ• rÄ• pesi.

tasmiá¹ƒ pana cetiye chattaá¹ƒ anÄ• ropetvÄ• yeva so rÄ• jÄ• divaá¹…gato. tesu pana cat
nisinnÄ• naá¹ƒ therÄ• naá¹ƒ dakkhiá¹‡avanÄ• rÄ• mavihÄ• ravÄ• sÄ«mahÄ• thero kaccÄ•
saá¹ƒvaá¹‡á¹‡anÄ• nayehi alaá¹…karitvÄ• marammabhÄ• sÄ• ya saá¹ƒvaá¹‡á¹‡esi. pacch
vÄ• sitthero pana nyÄ• sassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ chahi nayehi alaá¹…karitvÄ• akÄ• si.

kaliyuge pana dasavassÄ• dhike sahasse sampatte tassa \Be 125/ raÃ±Ã±o putto
sirinandasudhammarÄ• jÄ• pavarÄ• dhÄ«pati rajjaá¹ƒ kÄ• resi. pituno rÄ• jagehaá¹ƒ bhindit

kÄ• rÄ• petvÄ• tilokÄ• laá¹…kÄ• rassa nÄ• ma mahÄ• therassa adÄ• si. tilokÄ• laá¹…kÄ•
tipiá¹-akÄ• laá¹…kÄ• rattherena samaÃ±Ã±Ä• á¹‡athÄ• massa ariyÄ• laá¹…kÄ• rattherassa
ayaÃ±cattho heá¹-á¹-hÄ• dassito. jeyyapure catubhÅ«mikaatulavihÄ• raá¹ƒ kÄ• rÄ• petvÄ•
dÄ• á¹-á¹-hÄ• nÄ• garÄ• jaguruttherassa adÄ• si. so ca thero niruttisÄ• ramaÃ±jÅ«saá¹ƒ nÄ
nyÄ• sasaá¹ƒvaá¹‡á¹‡anaá¹ƒ akÄ• sÄ«.

kaliyuge dvÄ• dasÄ• dhike vassasahasse sampatte phaggunamÄ• se sotÄ• pannÄ• nÄ• m
gamissÄ• mÄ• ti Ä• haá¹ƒsÅ«ti nagarÄ• supinaá¹ƒ passantÄ• hutvÄ• bahÅ«sannipatitvÄ•
devatÄ• naá¹ƒ pana saá¹…kamanaá¹ƒ nÄ• ma natthi, pubbanimittamevatanti daá¹-á¹-habba

tasmiÃ±ca kÄ• le cinaraÃ±Ã±o yodhÄ• Ä• gantvÄ• marammaraá¹-á¹-haá¹ƒ dÅ«sesuá¹ƒ. s
viya cando dubbalaá¹ƒ ahosi.

kaliyuge tevÄ«sÄ• dhike vassasahasse sampatte tassa raÃ±Ã±o kaniá¹-á¹-ho mahÄ• pavar
nÄ• ma rÄ• jÄ• rajjaá¹ƒ kÄ• resi. tasmiÃ±ca kÄ• le lokasaá¹…ketavasena puÃ±Ã±aá¹ƒ mar
vedasatthaÃ±Ã±Å«hi Ä• rocitattÄ• lokasaá¹…ketavaseneva abhinavapuÃ±Ã±uppÄ• danatt
kÄ• rÄ• petvÄ• tÄ• vakÄ• likavasena saá¹…kamitvÄ• nisÄ«di. tato aparabhÄ• ge uttarage
á¹-hÄ• ne vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• ekassa mahÄ• therassa adÄ• si.

dakkhiá¹‡agehaá¹ƒ pana nagarassa puratthimadisÄ• bhÄ• ge vihÄ• raá¹ƒ kÄ• rÄ• petvÄ•
aggaá¹‡ammÄ• laá¹…kÄ• rattherassa adÄ• si. so ca thero kaccÄ• yanaganthassaceva abh
mÄ• tikÄ• dhÄ• tukathÄ• yamakapaá¹-á¹-hÄ• nÄ• naÃ±ca \Be 126/ atthaá¹ƒ marammabhÄ•

uparÄ• jÄ• ca mahÄ• setuno pamukhe á¹-hÄ• ne sovaá¹‡á¹‡amayavihÄ• raá¹ƒ kÄ• rÄ• pe
vÄ• sittherassa antevÄ• sikassa jinÄ• rÄ• mattherassa adÄ• si. tasmiá¹ƒyeva á¹-hÄ• ne nÄ•
vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• tasseva therassa antevÄ• sikassa guá¹‡agandhattherassa adÄ

so pana thero `china vá¸• inaâ€™ gÄ• me vijÄ• to. vaye pana sampatte ratanapÅ«ranagara
uggaá¹‡hitvÄ• tato puna nivattitvÄ• badunanagare badaragÄ• me nisÄ«ditvÄ• pacchÄ• `
catÅ«hi paccayehi kilamatho hutvÄ• vasati. tasmiÃ±ca kÄ• le gÄ• me mokkhassa nÄ• ma p
anagghaá¹ƒ maá¹‡iá¹ƒ rÄ• jÄ• labhitvÄ• ativa mamÄ• yi. `china vá¸• inaâ€™ mokkhamaá¹

atha uttaragehavihÄ• ravÄ• sitthero Ä• ha, - `china vá¸• inaâ€™ gÄ• make na maá¹‡iyeva
thero guá¹‡agandho nÄ• ma pariyattikovido anagghoyevÄ• ti.

atha taá¹ƒ sutvÄ• rÄ• jÄ• taá¹ƒ pakkosetvÄ• catÅ«hi paccayehi upatthambhetvÄ• pÅ«jaá

sahassorodhagÄ• me guá¹‡asÄ• ro nÄ• ma thero paliá¹‡agÄ• me sujÄ• to nÄ• ma thero ca

sissÄ• yeva ahesuá¹ƒ.

ekasmiÃ±ca kÄ• le tiriyapabbatavihÄ• ravÄ• sÄ«mahÄ• thero bhikkhusaá¹…ghamajjhe agg
kÄ«á¸·anavasena evamÄ• ha, - amhesu Ä• vuso antaradhÄ• rayamÄ• nesu tvaá¹ƒ loke eko
maÃ±Ã±eti. atha aggadhammÄ• laá¹…kÄ• ro ca evamÄ• ha, -tumhesu bhante antaradhÄ• r
ganthakovidÄ• na bhaveyyÄ• mako nÄ• ma \Be 127/ puggalo loke ganthakovido bhavissatÄ
ariyÄ• laá¹…kÄ• ratthero nanu panidÄ• ni mayaá¹ƒ ganthakovidÄ• na tÄ• va bhavÄ• mÄ• t
aggadhammÄ• laá¹…kÄ• rattheroyeva raÃ±Ã±Ä• yÄ• cito rÄ• javaá¹ƒsa. saá¹…khepampi a
amaccaputto.

ekasmiÃ±ca kÄ• le hÄ«nÄ• yÄ• vattako eko mahÄ• amacco raÃ±Ã±o santikÄ• attanÄ• up
gahetvÄ• vihÄ• raá¹ƒ Ä• gantvÄ• aggadhammÄ• laá¹…kÄ• rattherena saddhiá¹ƒ sallÄ• pa
katvÄ• sabbaá¹ƒ paribhogaá¹ƒ therassa dassetvÄ• sace bhante tvaá¹ƒ gihi bhaveyyÄ• si, e
labhissatÄ«ti Ä• ha. theropi evamÄ• ha, -tumhÄ• kaá¹ƒ pana ettako paribhogo amhÄ• kaá¹ƒ
vaccakuá¹-iá¹ƒ asubhabhÄ• vanaá¹ƒ bhÄ• vetvÄ• pavisantÄ• naá¹ƒ puÃ±Ã±aá¹ƒ kalaá¹ƒ n
kiÃ±cÄ• pi idaÃ±ca pana vacanaá¹ƒ sÄ• sanavaá¹ƒse appadhÄ• naá¹ƒ hoti, pubbÄ• cariyas
yÄ• va apÄ• á¹‡akoá¹-ikÄ• saritabbamevÄ• ti manasikarontena vuttanti.

kaliyuge pana catuttiá¹ƒsÄ• dhike vassasahasse sampatte tassa putto narÄ• varo nÄ• ma n
mahÄ• sÄ«hasÅ«radhammarÄ• jÄ• ti nÄ• malaÃ±chaá¹ƒ paá¹-iggaá¹‡hi. tassa raÃ±Ã±o kÄ
samÄ«pe jetavanavihÄ• re ganthaá¹ƒ uggaá¹‡hanto eko daharabhikkhu ganthachekopi sam
Ä• kulito hutvÄ• vaccakÅ«pe vÄ• tÄ• tapehi bahisukkhabhÄ• vena paá¹-icchÄ• dite daá¹‡á
duggandhoviya cittasantÄ• ne pariyattivÄ• tÄ• tapehi bahisukkhabhÄ• vena paá¹-icchÄ• dite
rÅ«pÄ• rammaá¹‡Ä• dinÄ• Ä• lulitvÄ• kilesasattisaá¹…khÄ• to duggandho vÄ• yitvÄ• hÄ«
gihivatthÄ• ni gahetvÄ• saddhiá¹ƒ sahÄ• yabhikkhuhi nadÄ«titthaá¹ƒ agamÄ• si. antarÄ• m
bhikkhubhÄ• veneva cetiyaá¹ƒ vandissÄ• mÄ«ti gihivatthÄ• ni sahÄ• yakÄ• naá¹ƒ hatthe á¹
leá¹‡aá¹ƒ pavisitvÄ• vanditvÄ• nisÄ«di. atha ekÄ• daharitthÄ« cetiyaá¹…aá¹‡aá¹ƒ Ä• gant
nisÄ«disvÄ• udakaá¹ƒ siÃ±citvÄ• patthanaá¹ƒ akÄ• si, -iminÄ• puÃ±Ã±akammena sabbeh
moceyyÄ• mi, bhave bhave ca hÄ«nÄ• yÄ• vattakassa purisassa pÄ• dacÄ• rikÄ• na bhave

atha taá¹ƒ sutvÄ• daharabhikkhu evaá¹ƒ cintesi, -idÄ• ni ahaá¹ƒhÄ«nÄ• yÄ• vattissÄ• mÄ«
ayampi daharitthÄ« hÄ«nÄ• yÄ• vattakassa purisassa pÄ• dacÄ• rikÄ• na bhaveyyÄ• mÄ«
taá¹ƒ daharitthiá¹ƒ kÄ• raá¹‡aá¹ƒ pucchissÄ• mÄ«ti. evaá¹ƒ pana cintetvÄ• bahi leá¹‡aá¹ƒ
daharitthiá¹ƒkÄ• raá¹‡aá¹ƒ pucchi, -kasmÄ• pana tvaá¹ƒ hÄ«nÄ• yÄ• vattakassa purisassa
bhaveyyÄ• mÄ«ti patthanaá¹ƒ karosÄ«ti. hÄ«nÄ• yÄ• vattakassa bhante purisassa pÄ• dac
vuttavacanaá¹ƒ bÄ• lapurisassa pÄ• dacÄ• rikÄ• na bhaveyyÄ• mÄ«ti vuttavacanena nÄ• n
sadisatthakamevÄ• ti nanu hÄ«nÄ• yÄ• vattako bÄ• loyeva nÄ• ma, sace pana bhante hÄ«
bhaveyya, ko nÄ• ma loke bÄ• lo bhaveyya, bhikkhu nÄ• ma hi parehi dinnaá¹ƒ cÄ«varapiá

paribhuÃ±jitvÄ• sukhaá¹ƒ vasati, sace ganthaá¹ƒ uggaá¹‡hitu kÄ• mo bhaveyya, yathÄ• kÄ
uggaá¹‡hituá¹ƒ okÄ• saá¹ƒ labhati, evaá¹ƒ pana ahutvÄ• alasikoyeva bhuÃ±jitvÄ• sayitvÄ•
evampi yathÄ• kÄ• maá¹ƒ bhuÃ±jituá¹ƒ sayituá¹ƒ okÄ• saá¹ƒ labhati, evampi samÄ• no par
dÄ• rassa kiá¹ƒkaro bhavissÄ• mÄ«ti akathentopi kathentoviya hutvÄ• hÄ«nÄ• yÄ• vatteyy
adhiko bÄ• loti ahaá¹ƒ maÃ±Ã±Ä• mi, sace pana bÄ• latarassa bhariyÄ• bhaveyya, ahaá¹ƒ
129/ vutte so daharabhikkhu saá¹ƒvegaá¹ƒ Ä• pajjitvÄ• bahinagaradvÄ• raá¹ƒ nikkhamitvÄ•
jhÄ• yantoviya vÄ• naro jhÄ• yitvÄ• nisÄ«di.

atha sahÄ• yakÄ• Ä• gantvÄ• gihivatthÄ• ni gaá¹‡hÄ• hÄ«ti pakkosiá¹ƒsu. tasmiá¹ƒ kÄ• le
Ä• gacchatha bhavantoti vatvÄ• sabbaá¹ƒ kÄ• raá¹‡aá¹ƒ tesaá¹ƒ Ä• cikkhitvÄ• idÄ• ni pan
hÄ«nÄ• yÄ• vattehÄ«ti sace yo koci Ä• gantvÄ• mama sÄ«saá¹ƒ muggarena pahÄ• reyya,
hÄ«nÄ• yÄ• vattituá¹ƒ na icchÄ• mi, ito paá¹-á¹-hÄ• ya yÄ• va jÄ«vitapariyantÄ• hÄ«nÄ• yÄ
cintayissÄ• mÄ«ti vatvÄ• erÄ• vatÄ«naá¹ƒdiá¹ƒ taritvÄ• jeyyapuraá¹ƒ agamÄ• si. tadÄ• ki
devalÄ• bhavayya, na manussitthÄ«ti vadanti paá¹‡á¸• itÄ• ti.

jeyyapuraá¹ƒ pana patvÄ• pariyattikovidÄ• naá¹ƒ mahÄ• therÄ• naá¹ƒ santike nayaá¹ƒ gah
dakkhiá¹‡adisÄ• bhÄ• ge ekasmiá¹ƒ vihÄ• re nisÄ«di. pariyattiá¹ƒ vÄ• cetvÄ• atha kamena
bhikkhusÄ• maá¹‡erÄ• Ä• gantvÄ• tassa santike pariyattiá¹ƒ uggaá¹‡hiá¹ƒsu. Ä• vÄ• saá¹
bhikkhusÄ• maá¹‡erÄ• chattÄ• nipi chÄ• ditvÄ• nisÄ«diá¹ƒsu.

ekasmiá¹ƒ kÄ• le rÄ• jÄ• nikkhamitvÄ• puÃ±Ã±acetiyaá¹ƒ vandissÄ• mÄ«ti cetiyaá¹…gaá
chattÄ• ni chÄ• detvÄ• nisinne bhikkhÅ« disvÄ• guhÄ• ya saddhiá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• p
adÄ• si. tilokagarÅ«tipi nÄ• malaÃ±chaá¹ƒ adÄ• si. sukhavohÄ• ratthaá¹ƒ pana kakÄ• ralop
vohariá¹ƒsu.

tassa pana saddhivihÄ• riko sattavassiko tejodÄ«po nÄ• ma bhikkhu parittaá¹-Ä«kaá¹ƒ akÄ
tilokÄ• laá¹…kÄ• roti nÄ• malaÃ±chaá¹ƒ adÄ• si. evaá¹ƒ tejedÄ«po nÄ• ma bhikkhu narÄ• v
parittaá¹-Ä«kaá¹ƒ akÄ• sÄ«ti daá¹-á¹-habbaá¹ƒ. keci pana pacchimapakkhÄ• dhikaraÃ±Ã±o

ekasmiá¹ƒ \Be 130/ pana kÄ• le tiriyapabbatavihÄ• ravÄ• sÄ«mahÄ• thero pÄ• dacetiyaá¹ƒ
paccÄ• gatakÄ• le kukhananagare suvaá¹‡á¹‡aguhÄ• yaá¹ƒ jambudhajattherassa santikaá¹
sallÄ• paá¹ƒ akÄ• si. te ca mahÄ• therÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ passitvÄ• sallapitvÄ• ativiy
bÄ• lo bÄ• lena paá¹‡á¸• ito paá¹‡á¸• itena saddhiá¹ƒ ativiya pamodatÄ«ti. te ca dve therÄ•
tiriyapabbatavihÄ• ra vÄ• sÄ«mahÄ• thero tena saddhiá¹ƒ sallÄ• paá¹ƒ katvÄ• paccÄ• gac
maggaá¹ƒ acikkhituá¹ƒ anugacchi. atha tiriyapabbatavihÄ• ravÄ• sÄ«mahÄ• thero jambudh
bhante rÄ• javallabho homi rÄ• jaguru, tvaá¹ƒyeva mama purato gacchÄ• hÄ«ti. atha jambu
tiriyapabbatavihÄ• ravÄ• sittheraá¹ƒ Ä• ha, -tvaá¹ƒ bhante rÄ• javallabho bhavasirÄ• jaguru
padhÄ• nabhÄ• ve á¹-hito, tasmÄ• tvaá¹ƒyeva mama purato gacchÄ• hÄ«ti. ettha ca dvepi

aÃ±Ã±amaÃ±Ã±aá¹ƒ gÄ• ravavasena lokavattaá¹ƒ apekkhitvÄ• evamÄ• haá¹ƒsÅ«ti daá¹-á
tiriyapabbatavihÄ• ravÄ• sÄ«mahÄ• theropi ratanapÅ«ranagaraá¹ƒ patvÄ• rÄ• javaá¹ƒsapa
araÃ±Ã±avÄ• saá¹ƒ vasi.

atha ukkaá¹ƒsikarÄ• jÄ• kaniá¹-á¹-hena sÅ«rakittinÄ• mena saddhiá¹ƒ mantesi, -sace tvaá
paá¹-hamaá¹ƒ passasi, tvaá¹ƒyeva vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• therassa dadÄ• hi, sace par
passeyya, ahaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• dadÄ• mÄ«ti.

atha kaniá¹-á¹-hÄ• paá¹-hamaá¹ƒ passitvÄ• tiriyapabbatakandare jetavanaá¹ƒ nÄ• ma vih
adÄ• si. idaÃ±ca vacanaá¹ƒ sÄ• dhujjanÄ• naá¹ƒ guá¹‡aá¹ƒ evakÄ• raá¹ƒ pÄ«tisomanassa
puÃ±Ã±akammena tena pÄ«tisomanassena sattakkhattuá¹ƒ devarajjasampattiá¹ƒ sattakkha
manussarajjasampattiá¹ƒ paá¹-ilabhÄ«ti vuttattÄ• sÄ• dhujjanÄ• naá¹ƒ guá¹‡aá¹ƒ anussarit
puÃ±Ã±avisesalÄ• bhatthÄ• ya vuttaá¹ƒ.

tiriyapabbatavihÄ• ravÄ• sÄ«mahÄ• thero ca jambudhajattherassa \Be 131/ guá¹‡aá¹ƒ ukk
rÄ• jÄ• ca ativiya pasÄ«ditvÄ• jambudhajoti mÅ«lanÄ• me dÄ«pasaddena yojetvÄ• jambu
adÄ• si.

jambudhajatthero ca nÄ• ma dhammanandattherassa saddhivihÄ• rikÄ• . dhammanandatth
saddhivihÄ• riko. te ca therÄ• arahantagaá¹‡avaá¹ƒsikÄ• .

jambudhajatthero pana vinayapÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca attha yojanaá¹ƒ maramm
maá¹‡iratano nÄ• ma pana thero aá¹-á¹-hasÄ• linÄ«sammohavinodanÄ«kaá¹…khÄ• vitaraá
abhidhammatthavibhÄ• vanÄ«saá¹…khapavaá¹‡á¹‡anÄ• á¸·Ä«kÄ• naÃ±ca atthaá¹ƒ maram

mÅ«lÄ• vÄ• sagÄ• me ca pubbÄ• rÄ• mavihÄ• ravÄ• sitthero gÅ«á¸·attha dÄ«paniá¹ƒ nÄ•
visuddhimaggagaá¹‡á¹-hipadatthaÃ±ca mÅ«labhÄ• sÄ• ya akÄ• si, nettipÄ• á¸·iyÄ• ca atth
yojesi. so pana thero pubbe gÄ• mavÄ• sÄ« hutvÄ• sÄ«saveá¹-hanatÄ• lapattÄ• ni gahetv
vinayavilomÄ• cÄ• raá¹ƒ cari. pacchÄ• pana taá¹ƒ Ä• cÄ• raá¹ƒ vissajjitvÄ• araÃ±Ã±avÄ•
gambhÄ«raÃ±Ä• á¹‡iko saddatthanayesu ativiya cheko.

kaliyuge pana paÃ±catiá¹ƒsÄ• dhike vassasahasse sampatte kaniá¹-á¹-ho siripavaramahÄ•
bhÅ«pÄ• lo rajjaá¹ƒ kÄ• resi. dabbimukhajÄ• tassare pana gehaá¹ƒ kÄ• rÄ• petvÄ• nisÄ«d
nÄ• maá¹ƒ pÄ• kaá¹-aá¹ƒ ahosi. tasmiá¹ƒ pana jÄ• tassare jeyyabhÅ«mikittiá¹ƒ nÄ• ma vihÄ
sirisaddhammapÄ• lattherassa adÄ• si. bahÅ«nampi gÄ• mavÄ• sÄ« araÃ±Ã±avÄ• sÄ« bhi
ratanapÅ«ranagarasmiÃ±hi dasasu `Ã±yauá¹ƒ yÄ• á¹ƒâ€™ rÄ• jÄ• á¹ƒsesu ppacchimÄ• pa
alajjÄ«lajjÄ«missakavasena sÄ• sanaá¹ƒ paggaá¹‡hiá¹ƒsu. tadÄ• \Be 132/ jinasÄ• sanaá¹ƒ
atiparisuddhaá¹ƒ na ahosi. evampi lajjino attano attano vaá¹ƒsÄ• nurakkhaá¹‡avasena dhar

anivÄ• ritattÄ• lajjÄ«gaá¹‡avaá¹ƒso na chijjati. tathÄ• alajjinopi attano attano Ä• cariyappa
vicariá¹ƒsu, tena alajjÄ«gaá¹‡avaá¹ƒsopi na chijjatÄ«ti daá¹-á¹-habbaá¹ƒ. tassa raÃ±Ã±o kÄ
nÄ• ma eko thero atthi, vedasatthaÃ±Ã±Å« piá¹-akesu pana mandoti.

kaliyuge pana aá¹-á¹-hatiá¹ƒsÄ• dhike vassasahasse sampatte vesÄ• khamÄ• sassa kÄ• á
paá¹-á¹-hÄ• ya lokasaá¹…ketavasena uppajjamÄ• naá¹ƒ bhayaá¹ƒ nivÄ• retuá¹ƒ navaguhÄ
devacakkobhÄ• sattherena kathitaniyÄ• mena paá¹-hamaá¹ƒ marammikabhikkhÅ« paá¹-á¹-
vÄ• cÄ• pesi. tato pacchÄ• jeá¹-á¹-hamÄ• sassa juá¹‡hapakkhapÄ• á¹-ipadadivasato rÄ• m
bhikkhÅ« paá¹-á¹-hÄ• nappakaraá¹‡aá¹ƒ vÄ• cÄ• pesi. mahÄ• chaá¹‡aÃ±ca kÄ• rÄ• pesi. r
bahupÅ«jÄ• sakkÄ• raá¹ƒ kÄ• rÄ• pesi. tassa kira raÃ±Ã±o kÄ• le potthakaá¹ƒ aá¹-á¹-hibha
parimaá¹-á¹-haá¹ƒ katvÄ• manosilÄ• ya likhitvÄ• suvaá¹‡á¹‡ena limpetvÄ• piá¹-akaá¹ƒ pa
paá¹-á¹-hÄ• ya yÄ• vajjatanÄ• idaá¹ƒ potthakakammaá¹ƒ marammaraá¹-á¹-he akaá¹ƒsÅ«ti.

kaliyuge saá¹-á¹-hÄ• dhike vassasahasse sampatte (assayujamÄ• sassa kÄ• á¸·apakkhach
aá¹…gÄ• ravÄ• re) tassa putto rajjaá¹ƒ kÄ• resi. sirihÄ• sÄ«hasÅ«rasudhammarÄ• jÄ• ti nÄ
paá¹-iggaá¹‡hi. pitu raÃ±Ã±o gehaá¹-á¹-hÄ• ne cetiyaá¹ƒ kÄ• rÄ• pesi. tassa pana mÄ• raje
ahosi. tassa pana raÃ±Ã±o kÄ• le sallÄ• vatiyÄ• nÄ• ma nadiyÄ• pacchimabhÄ• ge tunna
guá¹‡Ä• bhilaá¹…kÄ• ro nÄ• ma thero sÄ• maá¹‡erÄ• naá¹ƒ gÄ• maggavesanakÄ• le ekaá
kÄ• rÄ• petvÄ• \Be 133/ sÄ«saveá¹-hanatÄ• lapattÄ• ni pana na gaá¹‡hÄ• petvÄ• tÄ• lava
gaá¹‡o hutvÄ• saparivÄ• rena saddhiá¹ƒ tunnagÄ• me nisÄ«di. tunnagaá¹‡oti tassa samaÃ
pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu adhippÄ• yaá¹ƒ yathÄ• bhÅ«taá¹ƒ na jÄ• n
abhidhammapiá¹-akaá¹ƒyeva sissÄ• naá¹ƒ vÄ• cetvÄ• nisÄ«di.

tasmiÃ±ca kÄ• le ketumatÄ«nagare nisinnÄ• baddhannÄ• buddhaá¹…kuratthera cittather
uá¸·ugÄ• me nisinno sunandatthero, taluppanagare jeyyabahuandhagÄ• me kalyÄ• á¹‡atthe
sÄ• maá¹‡erÄ• naá¹ƒ gÄ• mappavesanakÄ• le ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ akÄ• rÄ• p
aggaá¹‡hÄ• petvÄ• cÄ«varaá¹ƒ pÄ• rupÄ• petvÄ• tÄ• lavaá¹‡á¹-aá¹ƒ gaá¹‡hÄ• petvÄ• sa
nisÄ«diá¹ƒsu. te pana therÄ• pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu adhippÄ• ya
jÄ• niá¹ƒsu, tÄ«supi piá¹-akesu kovidÄ• ahesuá¹ƒ. iccevaá¹ƒ sirimahÄ• sÄ«hasÅ«rasudhar
pÄ• rupanabhikkhÅ«hi nÄ• nÄ• hutvÄ• virÅ«paá¹ƒ Ä• pajjitvÄ• ekaá¹ƒsikagaá¹‡o nÄ• ma
ayamalaá¹ƒ ayato uá¹-á¹-hahitvÄ• visadisaá¹ƒ hutvÄ• viruddhaá¹ƒ hotÄ«ti. evaá¹ƒ bhijjamÄ
pamÄ• do anussukko hutvÄ• attano attano rucivaseneva caritvÄ• nisÄ«diá¹ƒsu.

tesu ca dvÄ«su gaá¹‡esu pÄ• rupanagaá¹‡e therÄ• pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• gan
vuttaá¹ƒ vacanaá¹ƒ nissÄ• ya nikkaá¹…khÄ• niddosÄ• va hutvÄ• nisÄ«diá¹ƒsu. ekaá¹ƒsika
attano vÄ• do na pÄ• á¸·iyaá¹ƒ na ca aá¹-á¹-hakathÄ• su neva á¹-Ä«kÄ• su nÄ• pi ganthant
ajÄ• nantÄ• idameva saccaá¹ƒ moghamaÃ±Ã±anti vatvÄ• keci pana sakasakasissÄ• naá¹
evarÅ«pÄ• pi sissÄ• ovÄ• daá¹ƒ paá¹-iggaá¹‡hiá¹ƒsu.

keci pana pÄ• á¸·iyÄ• dÄ«su sakavÄ• dassa anÄ• gatabhÄ• vaá¹ƒ Ã±atvÄ• yeva \Be 134/ a
sammÄ• sambuddhassa bhagavato mukhaá¹ƒ anoloketvÄ• sammÄ• sambuddhasseva bha
sakavÄ• de Ä• kÄ• se pasÄ• rita hatthoviya appatiá¹-á¹-hÄ• noti jÄ• nitvÄ• yeva amhÄ• kaá
saddhammacÄ• rittherassa vaá¹ƒsappabhavoti anissÄ• yabhÅ«bhampi nissayaá¹ƒ akaá¹ƒs
sÄ«lavantaá¹ƒ abbhÄ• cikkhiá¹ƒsu. phyasÄ«nÄ• make gÄ• me diá¹-á¹-hadhammikasampar
hÄ«nÄ• yÄ• vattakassa dussÄ«lassa upÄ• sakassa laÃ±jaá¹ƒ datvÄ• amhÄ• kaá¹ƒ vÄ• dÄ
karohÄ«ti uyyojetvÄ• anÄ• gate anubhaviyamÄ• nadukkhato abhÄ• yitvÄ• nissayaá¹ƒ gav

tasmiá¹ƒÃ±ca kÄ• le nigrodhapÄ• á¸·isuvaá¹‡á¹‡avihÄ• ravÄ• sitthero gÄ• mavÄ• sÄ«bhik
tassa nÄ• yako hutvÄ• sÄ«saveá¹-hanaá¹ƒ adhÄ• rentÄ• amaá¹…galabhikkhÅ« sÄ• sane
araÃ±Ã±avÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ ganthaá¹ƒ vikopetvÄ• tato tato pabbajesuá¹ƒ. atha
puratthimÄ• ya anudisÄ• ya seá¹-á¹-hitaá¸·Ä• kassa dakkhiá¹‡Ä• ya anudisÄ• ya vihÄ• re n
atirekapaá¹‡á¹‡Ä• sabhikkhÅ«pi pabbÄ• jessÄ• mÄ• si cintetvÄ• gÄ• mavÄ• sÄ«bhikkhÅ«
rÄ• jÄ• tamatthaá¹ƒ sutvÄ• gÄ• mavÄ• sÄ«gaá¹‡opi eko, araÃ±Ã±avÄ• sÄ«gaá¹‡opi eko,
araÃ±Ã±avÄ• sÄ«bhikkhÅ« viheá¹-hesuá¹ƒ na sakkÄ• , sakasakavÄ• davasena sakasakaá
rÄ• jalekhanaá¹ƒ pesesi. atha araÃ±Ã±avÄ• sÄ«bhikkhÅ« sukhaá¹ƒ vasituá¹ƒ okÄ• saá¹ƒ la

kaliyuge chasattatÄ• dhike vassasahasse sampatte tassa raÃ±Ã±o putto mahÄ• sÄ«hasÅ«
nÄ• ma rajjaá¹ƒ kÄ• resi. soyeva sÅ«rajjarÄ• jÄ• ti ca setibhindoti ca vohÄ• riyati.

tassa \Be 135/ raÃ±Ã±o kÄ• le suvaá¹‡á¹‡ayÄ• nolokanagÄ• mavÄ• sÄ«ukkaá¹ƒsamÄ• laá
antoyudhanÄ• yako eko amacco Ä• netvÄ• ratanapÅ«ranagaraá¹ƒ patvÄ• suvaá¹‡á¹‡akuk
kÄ• rÄ• petvÄ• á¹-hapesi.

so pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu ativiya cheko. vaá¹‡á¹‡abodhanaá¹ƒ n
akÄ• si. tassa gÄ• massa rÄ• jÅ«hi dinnavasena cetiyajagganakamme yuttakulattÄ• pana r
aá¹-á¹-hapetvÄ• antoyudhanÄ• ya kasseva pÅ«janatthÄ• ya niyyÄ• desi. tassÄ• pi raÃ±Ã±o
gÄ• mappavasanakÄ• le pÄ• rupetvÄ• pavisitabbanti ekacce vadiá¹ƒsu. ekacce pana ekaá
katvÄ• pavisitabbanti vadiá¹ƒsu. evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ akaá¹ƒsu.

tattha ukkaá¹ƒsamÄ• lÄ• nÄ• mako thero pÄ• rupanagaá¹‡e padhÄ• no hutvÄ• nÄ• nÄ• ga
Ä• gatanti pakÄ• siá¹ƒsu. ekaá¹ƒsikagaá¹‡e pana tiriyapabbatavihÄ• ravÄ• sÄ«mahÄ• therÄ
Ä• cariyappaveá¹‡Ä«dassanavasena pÄ• rupanavÄ• daá¹ƒ paá¹-ikkhipiá¹ƒsu.

atha rÄ• jÄ• ca phalikakhacitavihÄ• ravÄ• sittheraá¹ƒ meghuccanavihÄ• ravÄ• sittheraá¹ƒ
buddhaá¹…kurattheraÃ±cÄ• ti ime cattÄ• ro there vinayavinicchakaá¹-á¹-hÄ• ne á¹-hapetvÄ
attano vÄ• daá¹ƒ dassentÅ«ti Ä• ha.

te ca cattÄ• ro therÄ• pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu akovidÄ• . tesaÃ±h
rÄ• javallabhamattaáƒ aÃ±Ã±o koci guá¹‡aviseso natthi rÄ• jagurubhÄ• vatthÄ• ya, yathÄ•
rukkhagacchalatÄ• dippaá¹-icchanne duggaá¹-á¹-hÄ• ne nisinne mige khuddakattÄ• dubba
sakkonti, evameva te ekaáƒsikatthere \Be 136/ rÄ• jÄ• naáƒ nissÄ• ya á¹-hite ganthesu an
vÄ• davasena abhibhavituáƒ na sakkhiáƒsu. teneva parasenÄ• ya balavataáƒ jÄ• nitvÄ•
veraáƒ sametvÄ• nisinno paá¹‡á¸• itayodhoviya vÄ• daáƒ niá¹-á¹-haáƒ appÄ• petvÄ• yev
nisÄ«diáƒsÅ«ti.

kaliyuge pana paÃ±canavutÄ• dhike vassasahasse sampatte tassa putto mahÄ• rÄ• jÄ• dh
pacchÄ• pana kÄ• le terasÄ• dhike sate vassasahasse ca sampatte rÄ• maÃ±Ã±araá¹-á¹-h
abhibhavitvÄ• va anÄ«tattÄ• pattahaáƒsÄ• vatÄ«ti pÄ• kaá¹-aáƒ ahosi.

tassa raÃ±Ã±o kÄ• le kukhananagare jÄ• layutta gÄ• mato Ã±Ä• á¹‡avaraáƒ nÄ• ma thera
Ä• cariyaá¹-á¹-hÄ• ne á¹-hapesi. so pana thero pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthanta
sudhammasabhÄ• yaáƒ pariyattivÄ• cakÄ• naáƒ sotÄ• rÄ• naáƒ atthÄ• ya abhidhammatt
gaá¹‡á¹-hipadatthaáƒ paá¹-hamaáƒ akÄ• si. tato pacchÄ• aá¹-á¹-hasÄ• liniyaáƒ gaá¹‡á¹-
surÄ• vinicchayaÃ±ca akÄ• si. tato pacchÄ• tena raÃ±Ã±Ä• yÄ• cito abhidhÄ• nappaá¹-Ä«
marammabhÄ• sÄ• ya yojesi. raÃ±Ã±o nÄ• malaÃ±chaáƒ chandolaá¹…kÄ• rasaddanettivi
alaá¹…karitvÄ• rÄ• jÄ• dhirÄ• janÄ• matthappakÄ• siniáƒ nÄ• ma ganthampi akÄ• si.

rÄ• jÄ• hatthisÄ• lanÄ• make dese kÄ• rÄ• pitagehaáƒ bhinditvÄ• satappamÄ• á¹‡e vihÄ
vihÄ• rÄ• naáƒ kittijeyyavÄ• saá¹-á¹-hÄ• pananti nÄ• mÄ• ni paÃ±Ã±Ä• petvÄ• tasseva th
vihÄ• ranÄ• meneva ca therassÄ• pi taáƒsamaÃ±Ã±Ä• ahosi.

tasmiÃ±ca kÄ• le akyakaraÃ±Ã±o pituraÃ±Ã±o ca kÄ• le tesaáƒ \Be 137/ dvinnaáƒ gaá¹‡
avippakatavacanaáƒ puna vivÄ• dassa vÅ«pasamanatthÄ• ya attano attano vÄ• daáƒ kat
thero padhÄ• no hutvÄ• ekaáƒsikagaá¹‡e pana pÄ• saáƒsatthero padhÄ• no hutvÄ• yat
rÄ• jÄ• ativiya rÄ• javallabhaáƒ jeyyabhÅ«misuvaá¹‡á¹‡avihÄ• ravÄ• sittheraáƒ tesaáƒ v
vinicchindanatthÄ• ya vinayacareá¹-á¹-hÄ• ne á¹-hapesi.

kiÃ±cÄ• pi so pana thero pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu thokaáƒyeva jÄ
pariyattikovidesu abbohÄ• rikoyeva ahosi, rÄ• javallabhattÄ• pana rÄ• jÄ• yathÄ• bhÅ«taá
vinayadharaá¹-á¹-hÄ• ne á¹-hapesi. yathÄ• pana ayaáƒ puratthimadisÄ• , ayaáƒ pana pa
disÄ• vavatthÄ• namattaáƒyeva kÄ• tuáƒ samatthaáƒ naá¹…galakoá¹-iyÄ• saáƒvaá¸• á
rÄ• jÄ• gÄ• re dhammavinicchakÄ• mapaccaá¹-á¹-hÄ• ne á¹-hapeti, evameva rÄ• jÄ• ayaá
ajÄ• nitvÄ• vinayadharaá¹-á¹-hÄ• ne á¹-hapitattÄ• so jeyyabhÅ«misuvaá¹‡á¹‡avihÄ• ravÄ•
pakkhÄ• naáƒ dvÄ«su vÄ• desu ayaáƒ bhÅ«to ayaáƒ abhÅ«toti vattuáƒ na sakkÄ• , adv

paviá¹-á¹-hakÄ• leviya tadÄ• ahosi. seyyathÄ• pi nÄ• ma mahiso attano samÄ«pe á¹-hatvÄ
devavÄ«á¹‡aá¹ƒ vÄ• dentassa devagandhabbassa veá¸·usalÄ• kaá¹ƒ paharantassa ca gÄ•
visesaá¹ƒ na jÄ• nÄ• ti, evamidaá¹ƒ sampadaá¹ƒ daá¹-á¹-habbaá¹ƒ. atha rÄ• jÄ• mama viji
yaá¹ƒyaá¹ƒicchanti, tetebhikkhÅ« taá¹ƒtaá¹ƒcaritvÄ• yathÄ• kammaá¹ƒ nisÄ«dantÅ«ti rÄ• j
tesaá¹ƒ vivÄ• do tadÄ• na vÅ«pasami.

aparabhÄ• ge terasÄ• dhike sate sahasse ca sampatte ratanapÅ«ranagaraá¹ƒ vinassi.

tato pacchÄ• dutiye saá¹ƒvacchare ratanasikhanagaramÄ• pako rÄ• jÄ• rÄ• maÃ±Ã±araá
yavakhettato cÄ• takasakuá¹‡aá¹ƒviya \Be 138/ attano puÃ±Ã±anubhÄ• vena marammaraá
sakalampi rÄ• maÃ±Ã±araá¹-á¹-haá¹ƒ attano hatthagataá¹ƒ katvÄ• rajjaá¹ƒ kÄ• resi.

tasmiÃ±ca kÄ• le sakalamarammaraá¹-á¹-havÄ• sÄ«naá¹ƒ cittaá¹ƒ pasÄ• desi, yathÄ• nÄ•
milÄ• yantÄ• naá¹ƒ kumudÄ• naá¹ƒ anotattodakena siÃ±citvÄ• haritattaá¹ƒ pÄ• peti, evame
rÄ• maÃ±Ã±araá¹-á¹-hindassa senÄ• balÄ• tapehi dukkhappattÄ• naá¹ƒ marammaraá¹-á¹-h
gahaá¹-á¹-hÄ• naÃ±ceva bhikkhÅ«naÃ±ca attano puÃ±Ã±Ä• notattodakena chiÃ±citvÄ• kÄ
sukhaá¹ƒ uppÄ• desi.

sakalamarammaraá¹-á¹-havÄ• sino ca ayaá¹ƒ amhÄ• kaá¹ƒ rÄ• jÄ• bodhisattoti vohÄ• riá¹
catÅ«su uposathadivasesu bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• antepure pavesetvÄ• piá¹‡á
rÄ• jorodhÄ• maccehi saddhiá¹ƒ uposathaá¹ƒ upavasi. sabbesampi rÄ• jorodhÄ• maccÄ• n
saha atthayojanÄ• nayena vÄ• caggataá¹ƒ kÄ• rÄ• pesi.

atha beluvagÄ• mavÄ• sÄ«yasattheraá¹ƒ anetvÄ• attano Ä• cariyaá¹-á¹-hÄ• ne á¹-hapesi.
mahÄ• atulayasadhammarÄ• jagurÅ«ti nÄ• malaÃ±champi adÄ• si. tato paá¹-á¹-hÄ• ya pan
pÄ• kaá¹-o ahosi. tasmiÃ±ca kÄ• le pÄ• rupanagaá¹‡apakkhÄ• paliá¹‡agÄ• mavÄ• sÄ«sujÄ
gÄ• mappavesanakÄ• le cÄ«varaá¹ƒ pÄ• rupitvÄ• pavisitabbanti akkharaá¹ƒ likhitvÄ• raÃ±
sandesapaá¹‡á¹‡aá¹ƒ paveseti.

atha ekaá¹ƒsikagaá¹‡apakkhÄ• pi atulattherÄ• dayo pubbesaá¹ƒ rÄ• jÅ«naá¹ƒ kÄ• le adhik
idÄ• ni vÅ«pasamitakammaá¹ƒ puna na uppÄ• detabbanti lekhanaá¹ƒ likhitvÄ• raÃ±Ã±o sa

atha rÄ• jÄ• dvinnaá¹ƒ pakkhÄ• naá¹ƒ sakasakavÄ• daá¹ƒ kathetukÄ• mopi \Be 139/ idÄ•
kammaá¹ƒ bahu atthi, tiá¹-á¹-hasu tÄ• va sÄ• sanappaá¹-isaá¹ƒyuttaá¹ƒ kammaá¹ƒ, rÄ• jap
kammaá¹ƒ paá¹-hamaá¹ƒ Ä• rabhissÄ• mi, pacchÄ• sÄ• sanappaá¹-isaá¹ƒyuttaá¹ƒ kamma
rÄ• jalekhanaá¹ƒ á¹-hapesi. aparabhÄ• ge pana rÄ• jÄ• evaá¹ƒ Ä• á¹‡aá¹ƒ á¹-hapesi, -idÄ•
bhikkhÅ« mama Ä• cariyassa matiá¹ƒ anuvattitvÄ• carantÅ«ti.

atha pÄ• rupanagaá¹‡abhikkhÅ«pi ekaá¹ƒsikagaá¹‡aá¹ƒ anuvattesuá¹ƒ raÃ±Ã±o Ä• á¹‡Ä•
pana dve mahÄ• therÄ• attano parisaá¹ƒ pÄ• rupanavaseneva gÄ• mappavesanavattaá¹ƒ
nisÄ«diá¹ƒsu.

tadÄ• raÃ±Ã±o Ä• cariyo yasatthero tamatthaá¹ƒ sutvÄ• te pakkosÄ• pesi. te ca Ä• gantvÄ
eko upÄ• sako pasanno hutvÄ• tesaá¹ƒ therÄ• naá¹ƒ piá¹‡á¸• apÄ• tena upaá¹-á¹-hahi. ath
dÅ«raá¹-á¹-hÄ• nato vÄ• lukaá¹ƒ Ä• netvÄ• tassa upÄ• sakassa gehasamÄ«pe okirÄ• pesi
ananulomavasena carantÄ• naá¹ƒ daá¹‡á¸• akammanti kolÄ• halampi uppÄ• desi. atha tesa
Ä• harantÄ• naá¹ƒyeva aÃ±Ã±amaÃ±Ã±aá¹ƒ sallapesuá¹ƒ, -idÄ• ni bhante vinayadhammÄ•
amhÄ• kaá¹ƒ Ä«disaá¹ƒ kammaá¹ƒ asÄ• ruppaá¹ƒ, aho acchariyadhammo lokoti eko thero
evamÄ• ha, -idÄ• ni Ä• vuso lokapÄ• lÄ• devÄ• Ä«disaá¹ƒ adhammakammaá¹ƒ disvÄ• yev
nisÄ«dituá¹ƒ na sakkÄ• , idÄ• ni lokapÄ• lÄ• devÄ• pamajjitvÄ• nisÄ«danti maÃ±Ã±eti.

tasmiá¹ƒyeva khaá¹‡e vegena megho uá¹-á¹-hahitvÄ• atulattherassa vihÄ• re rÄ• jagehe c
nipatiá¹ƒsu. evaá¹ƒ samÄ• nopi so thero atimÄ• nathaddhatÄ• ya satiá¹ƒ na labhi.

puna \Be 140/ rÄ• jÄ• idÄ• ni mama vijite sabbepi bhikkhÅ« mama Ä• cariyassa matiá¹ƒ an
amacce pucchi. amaccÄ• pi evaá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ, -idÄ• ni mahÄ• rÄ• ja kukhanan
mahÄ• thero munindaghoso nÄ• ma atthi, so pÄ• rupanavasena attano parisaá¹ƒ ovÄ• detv
nisÄ«datÄ«ti.

atha rÄ• jÄ• evamÄ• ha, -taá¹ƒ pakkosetvÄ• sudhammasasÄ• yaá¹ƒ mahÄ• there sannipA
vinaya paá¹‡á¹‡attiá¹ƒ yathÄ• bhÅ«taá¹ƒ ajÄ• nantassa yathÄ• bhÅ«taá¹ƒ sabhÄ• vaá¹ƒ da

atha amaccÄ• tathÄ• akaá¹ƒsu. mahÄ• therÄ• ca sudhammasassayaá¹ƒ sannipatitvÄ• ta
tesu pana mahÄ• theresu eko thero bhÅ«pÄ• lassa saá¹…gharaÃ±Ã±o ca mukhaá¹ƒ oloket
sammÄ• sambuddhassa mukhaá¹ƒ anoloketvÄ• munindaghosattheraá¹ƒ evamÄ• ha, - idÄ•
marammaraá¹-á¹-he sabbepi bhikkhÅ« bhÅ«pÄ• lassa saá¹…ghassa raÃ±Ã±o ca Ä• á¹‡aá¹
ahesuá¹ƒ, tvaá¹ƒyeva eko saddhiá¹ƒ parisÄ• ya pÄ• rupanavatthaá¹ƒ caritvÄ• nisÄ«dasi, ka
mÄ• nathaddho hutvÄ• Ä«disaá¹ƒ anÄ• cÄ• raá¹ƒ avijahitvÄ• tiá¹-á¹-hasÄ«ti.

atha munindaghosatthero tassa therassa mukhaá¹ƒ ujukaá¹ƒ oloketvÄ• evamÄ• ha, - tvaá¹
sikkhÄ• kÄ• moti pubbe mayÄ• sutapubbo, Ä«diso pana puggalo Ä«disaá¹ƒ vacanaá¹ƒ vatt
puggalassa Ä«disaá¹ƒ vacanaá¹ƒ assÄ• ruppaá¹ƒ, sace tvaá¹ƒ ayaá¹ƒ appapuÃ±Ã±o nittejo
maÃ±Ã±itvÄ• agÄ• ravavasena vattuá¹ƒ iccheyyÄ• si, evaá¹ƒ santepi mamÄ• cariyassa mu
mamÄ• cariyassa guá¹‡aá¹ƒ jÄ• nitvÄ• tassa sissoyanti anussaritvÄ• Ä«disaá¹ƒ vacanaá¹
sakkÄ• ti.

atha \Be 141/ so thero taá¹ƒ pucchi, -ko pana tavÄ• cariyoti. atha sukhammasabhÄ• yaá¹ƒ buddharÅ«paá¹ƒ vadditvÄ• ayaá¹ƒ mamÄ• cariyoti Ä• ha. mamÄ• sariyoti vatvÄ• pana bhi uá¹-á¹-hahitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ katvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±ja bhante yÄ• va jÄ«vitapariyosÄ• nÄ• mama jÄ«vitaá¹ƒyeva pariccajissÄ• mi, bhagavato par sikkhÄ• padaá¹ƒ na vijahissÄ• mÄ«ti Ä• rocesi.

atha rÄ• jÄ• tamatthaá¹ƒ sutvÄ• mÄ• nathaddho eso mama vijite nisÄ«dÄ• petuá¹ƒ vaá¹-á pabbÄ• jetabboti rÄ• jÄ• á¹‡Ä• ya raá¹-á¹-hantaraá¹ƒ pesesi.

rÄ• japurisÄ• ca taá¹ƒ pakkosetvÄ• raá¹-á¹-hantaraá¹ƒ Ä• nesi. bahaá¹…gaá¹ƒ nÄ• ma de bahaá¹…ganÄ• yako puriso rÄ• japurisÄ• naá¹ƒ laÃ±jaá¹ƒ datvÄ• evamÄ• ha, - ayaá¹ƒ par pariyantappadeso, idheva á¹-hapetvÄ• tumhe nivattathÄ• ti.

rÄ• ja purisÄ• pi laÃ±jaá¹ƒ gahetvÄ• tattheva á¹-hapetvÄ• nivattiá¹ƒsu. theropi catÅ«hi dis bhikkhusÄ• maá¹‡erÄ• naá¹ƒ pÄ• rupanavasena ovÄ• daá¹ƒ datvÄ• pariyattiá¹ƒ vÄ• cetvÄ abhidhammatthasaá¹…gahaganthassa atthayojanampi marammabhÄ• sÄ• ya akÄ• si.

aparabhÄ• ge rÄ• jÄ• tamatthaá¹ƒ sutvÄ• idÄ• ni so thero mama vijitapariyanteyeva nisÄ« anicchitaá¹ƒ nivÄ• ritaá¹ƒ kammaá¹ƒ katvÄ• nisÄ«di, taá¹ƒ pakkosathÄ• ti Ä• ha.

rÄ• jadÅ«tÄ• ca tattha gantvÄ• pakkosiá¹ƒsu. thero ca idÄ• ni maá¹ƒ rÄ• jÄ• mÄ• retukÄ• paccakkhitvÄ• gihivatthaá¹ƒ nivÄ• setvÄ• tehi saddhiá¹ƒ Ä• gacchi. nagaraá¹ƒ pana Ä• ga santikaá¹ƒ Ä• nesi.

atha rÄ• jÄ• evamÄ• ha, -tvaá¹ƒ bhikkhu hutvÄ• gaá¹‡aá¹ƒ vaá¸• á¸• hÄ• petvÄ• nisÄ«da panidÄ• ni gihi bhavasÄ«ti. sace \Be 142/ tvaá¹ƒ mahÄ• rÄ• ja maá¹ƒ mÄ• retukÄ• mo pakk sikkhaá¹ƒ appaccakkhÄ• ya á¹-hitaá¹ƒ maá¹ƒ mÄ• reyyÄ• si, tava bhÄ• riyaá¹ƒ kammaá¹ƒ b tava kammassa abhÄ• riyatthÄ• ya sikkhaá¹ƒ paccakkhitvÄ• Ä• gatomhi, sace maá¹ƒ mÄ• rÄ• jÄ• ca taá¹ƒ bandhanÄ• gÄ• re á¹-hapetvÄ• syÄ• maraá¹-á¹-haá¹ƒ yujjhanatthÄ• yaga gantvÄ• paccÄ• gatakÄ• le antarÄ• maggeva divaá¹…gato ahosÄ«ti.

kaliyuge pana dvÄ• vÄ«sÄ• dhike vassasate sahasse ca sampatte tassa jeá¹-á¹-haputto sir nÄ• ma rajjaá¹ƒ kÄ• resi. ratanasikhanagarato saá¹…kametvÄ• jeyyapuraá¹ƒ dutiyaá¹ƒ mÄ rÄ• jÄ• tipi tassa samaÃ±Ã±Ä• ahosi. tasmiÃ±ca kÄ• le mahÄ• pabbatabbhantaranagaravÄ Ä• netvÄ• Ä• cariyaá¹-á¹-hÄ• ne á¹-hapesi. sokira thero gambhÄ«rapaÃ±Ã±o ekasmiá¹ƒ div bhÄ• á¹‡avÄ• re vÄ• cuggataá¹ƒ kÄ• tuá¹ƒ samattho ahosi. abhinavopasampannakÄ• leyev nyÄ• sasaá¹ƒ vaá¹‡á¹‡anaá¹ƒ yamakasaá¹ƒvaá¹‡á¹‡anaá¹ƒ mahÄ• paá¹-á¹-hÄ• nasaá¹ƒva akÄ• si. rÄ• jÄ• mahÄ• bhÅ«mirammaá¹‡iyavihÄ• raá¹ƒ nÄ• ma kÄ• rÄ• petvÄ• tasseva a

Ã±Ä• á¹‡Ä• laá¹…kÄ• ramahÄ• dhammarÄ• jagurÅ« tipi nÄ• malaÃ±chaá¹ƒ adÄ• si.

tasmiÃ±ca kÄ• le pÄ• rupanagaá¹‡e therÄ• evaá¹ƒ cintesuá¹ƒ, - idÄ• ni pana amhÄ• kaá¹ƒ
Ä• cariyo ahosi, idÄ• ni mayaá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ labhÄ• mÄ• ti. evaá¹ƒ pana cintetvÄ•
gÄ• mappavesanakÄ• le cÄ«varaá¹ƒ pÄ• rupetvÄ• pavisitabbanti sandesapaá¹‡á¹‡aá¹ƒ ra
atha atulatthero pubbe vuttanayena vÅ«pasamitaá¹ƒ kammamidanti sandesapaá¹‡á¹‡aá¹ƒ
pavesesi. teneva aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ivacanavasena dassetuá¹ƒ okÄ• saá¹ƒ na labh

tato pacchÄ• kaliyuge paÃ±cavÄ«savassÄ• dhike sate sahasse \Be 143/ ca sampatte tass
siripavarasudhammamahÄ• rÄ• jindÄ• dhipati nÄ• ma rajjaá¹ƒ kÄ• resi. ratanapÅ«raá¹ƒ par
ratanapÅ«ramÄ• pakoti ekassa pana chaddantanÄ• garÄ• jassa sÄ• mibhÅ«tattÄ• setibhin
caracca gÄ• mavÄ• sÄ«candÄ• varaá¹ƒ nÄ• ma theraá¹ƒ Ä• netvÄ• attano Ä• cariyaá¹-á¹-h
sÅ«mikittiatulaá¹ƒ nÄ• ma vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• tassa adÄ• si. jambudÄ«paanantadh
nÄ• malaÃ±chaá¹ƒ adÄ• si. tassa raÃ±Ã±o kÄ• le ekacce manussÄ• diá¹-á¹-hivipallÄ• sÄ•
pakkosÄ• petvÄ• sammÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• pesi. tassa pana raÃ±Ã±o kÄ• le ekaá¹ƒ
okÄ• saá¹ƒ na labhiá¹ƒsÅ«ti.

tato pacchÄ• kaliyuge aá¹-á¹-hatiá¹ƒsÄ• dhike vassasate sahasse ca sampatte tassa raÃ±
rÄ• jÄ• dhirÄ• jÄ• nÄ• ma rajjaá¹ƒ kÄ• resi. nagarassa dakkhiá¹‡adisÄ• bhÄ• ge paÃ±cabh
jeyyabhÅ«mivÄ• sÄ• tulanÄ• mena paÃ±Ã±Ä• petvÄ• mÄ• rÄ• vaá¹-á¹-anassa nÄ• ma the
guá¹‡amunindÄ• bhisÄ• sanadhajamahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«tipi nÄ• malaÃ±ch

tasmiÃ±ca kÄ• le nandamÄ• lo nÄ• ma thero calaá¹…ganagarassa puratthimadisÄ• bhÄ• g
bahÅ«naá¹ƒ bhikkhusÄ• maá¹‡erÄ• naá¹ƒ ganthaá¹ƒ vÄ• cesi. sÄ• maá¹‡erÄ• naá¹ƒ gÄ• m
pÄ• rupanavattameva paripÅ«retvÄ• pavisitabbaá¹ƒ, ekaá¹ƒsikavattaá¹ƒ pana neva pÄ• á¸
aá¹-á¹-hakathÄ• yaá¹ƒ na ca á¹-Ä«kÄ• su nÄ• pi ganthantaresu dissati, na dhammÄ• nulom
adÄ• si. pÄ• á¸·iaá¹-á¹-hakathÄ• dÄ«su Ä• gatavinicchayaá¹ƒ dassetvÄ• ekampiganthaá¹ƒ

atha ekaá¹ƒsikagaá¹‡ikÄ• bhikkhÅ« taá¹ƒ ganthaá¹ƒ raÃ±Ã±o santikaá¹ƒ pavesiá¹ƒsu dos
tasmiÃ±ca kÄ• le rÄ• jÄ• evarÅ«paá¹ƒ supinaá¹ƒ passi, -sakko hi devarÄ• jÄ• setavatthaá
setÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• setakusumÄ• ni pilanditvÄ• raÃ±Ã±o santikaá¹ƒ Ä• ga
aparantaraá¹-á¹-hehi mahÄ• rÄ• ja nampadÄ• nadÄ«tÄ«re pÄ• dacetiye bahÅ«ni tiá¹‡Ä• ni
aÃ±Ã±amaÃ±Ã±aá¹ƒ mÅ«lena mÅ«laá¹ƒ khandhena khandhaá¹ƒ pattena pattaá¹ƒ sampand
á¹-hitÄ• ni, tÄ• ni pana pubbarÄ• jÅ«hi yathÄ• bhÅ«taá¹ƒ ajÄ• nantehi avisodhitÄ• ni, idÄ• n
yathÄ• bhÅ«taá¹ƒ jÄ• nantena parisuddhaá¹ƒ kattukÄ• mena visodhitabbÄ• ni, tatthaca eko
upadesanayaá¹ƒ dassatÄ«ti.

evaá¹ƒ pana supinaá¹ƒ passitvÄ• nandamÄ• laá¹ƒ nÄ• ma theraá¹ƒ pakkosÄ• petvÄ• rata

esannaá¹-á¹-hÄ• ne udakakÄ«á¸·anatthÄ• ya kÄ• rÄ• pite rÄ• jagehe vasÄ• pesi.

atha thero sÄ• maá¹‡erÄ• naá¹ƒ gÄ• mappavesanakÄ• le pÄ• rupanavasena pavisitabbant
pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantarehi rÄ• jÄ• naá¹ƒ jÄ• nÄ• pesi, yathÄ• mahÄ•
siridhammÄ• sokarÄ• jÄ• naá¹ƒ sammÄ• vÄ• danti. atha rÄ• jÄ• paricita pÄ• ramÄ«puÃ±Ã
jÄ• nÄ• si, -pÄ• rupanavÄ• doyeva pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganthantaresu Ä• gat
katthacipi na Ä• gatoti. evaá¹ƒ pana jÄ• nitvÄ• raÃ±Ã±o gehe dve pakkhe there sannipÄ• t
vÄ• daá¹ƒ kathÄ• pesi.

atha ekaá¹ƒsikatthero evamÄ• haá¹ƒsu, -tumhÄ• kaá¹ƒ pÄ• rupanavÄ• do kattha Ä• gatoti.
parimaá¹‡á¸• alaá¹ƒ pÄ• rupissÄ• mÄ«tiÄ• dinÄ• nayena pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ•
Ä• gatoti Ä• haá¹ƒsu. tato pacchÄ• pÄ• rupanattherÄ• evamÄ• haá¹ƒsu, -tumhÄ• kaá¹ƒ pa
Ä• gatoti. tadÄ• te ekaá¹ƒsikattherÄ• advÄ• ragharaá¹ƒ paviá¹-á¹-hakÄ• loviya rattibhÄ• ge
gamanakÄ• loviya ca hutvÄ• kiÃ±ci vattuá¹ƒ na sakkÄ• . mukhaá¹ƒ nÄ• ma kathanatthÄ• y
\Be 145/ vuttattÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• vadantÄ• pi rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetuá¹ƒ na sakk

rÄ• jÄ• ca theraá¹ƒ nissÄ• ya vinaye kosallatÄ• ya pÄ• á¸·iyaá¹ƒ Ä«disoyeva Ä• gato, aá¹-
Ä«disoyevÄ• ti vatvÄ• tumhÄ• kaá¹ƒ ekaá¹ƒsikavÄ• do pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• g
evampi samÄ• nÄ• kasmÄ• Ä«disaá¹ƒ vattaá¹ƒ akaá¹ƒsÅ«ti pucchi. atha te ekaá¹ƒsikatthe
sahoá¸• á¸• ena gahitacorÄ• viya manussehi gatitakÄ• kÄ• viya ca kiÃ±ci vattuá¹ƒ asakkuá
oloketvÄ• yeva amhÄ• kaá¹ƒ cÄ• rittaá¹ƒ pÄ• á¸·iÄ• dÄ«su na diá¹-á¹-hapubbaá¹ƒ, atha kho
Ä• cariyappaveá¹‡Ä«vaseneva carimhÄ• ti vatvÄ• parÄ• jayaá¹ƒ patvÄ• pÄ• rupanapakkh
ito paá¹-á¹-hÄ• ya bhikkhÅ« pÄ• rupanavattameva kÄ• rÄ• petuá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ ov
á¹-hapesi. tato paá¹-á¹-hÄ• ya ekaá¹ƒsikapakkhÄ• therÄ• aruá¹‡uggamanakÄ• le kosiyÄ• v
uá¹-á¹-hahitumpi na sakkÄ• ti.

sokasarabhÅ«mahÄ• cetiyassa puratthimadisÄ• bhÄ• ge dvÄ«hi pÄ• sÄ• dehi alaá¹…kataa
bhÅ«mikittivirÄ• maá¹ƒ nÄ• ma vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• nandamÄ• lattherassa adÄ• si,
narindÄ• bhidhajamahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«ti nÄ• malaÃ±champi adÄ• si. so p
daá¹-á¹-habbo. abhinavopasampannakÄ• leyeva vinayavinicchayassa suttasaá¹…gahassa
atthayojanaá¹ƒ marammabhÄ• sÄ• ya akÄ• si, sÄ• sanasuddhidÄ«pikaá¹ƒ nÄ• ma gantham

tato pacchÄ• kaliyuge tecattÄ• lÄ«sÄ• dhike vassasate sahasse ca sampatte phaggunamÄ
rasamiyaá¹ƒ ratanasikhamÄ• pakassa raÃ±Ã±o majjhimaputto rajjaá¹ƒ kÄ• resi \Be 146/.

tadÄ• rÄ• jÄ• evaá¹ƒ cintesi, -ekaá¹ƒsikapÄ• rupanavasena uppanno vivÄ• do pubbesaá¹
vÅ«pasamituá¹ƒ na sakkÄ• , siripavarasudhammamahÄ• rÄ• jindÄ• dhipatino kÄ• lepi rÄ• ja
raÃ±Ã±o sammukhe kathÄ• pitattÄ• vissaá¹-á¹-hena kathetuá¹ƒ okÄ• sassa aladdhattÄ• ya

avisahattÄ• parÄ• jayo ahosÄ«ti lesaá¹ƒ oá¸• á¸• atuá¹ƒ okÄ• so bhaveyyamayhaá¹ƒ pana
tesaá¹ƒ tesaá¹ƒ therÄ• naá¹ƒ vihÄ• re dÅ«taá¹ƒ pesetvÄ• sakasakavÄ• daá¹ƒ kathÄ• pess
tetetherÄ• vissaá¹-á¹-hÄ• hutvÄ• kathessantÄ«ti.

evaá¹ƒ pana cintetvÄ• antoyudhanÄ• yakaá¹ƒ amaccaá¹ƒ padhÄ• naá¹ƒ katvÄ• tesaá¹ƒ te
gantvÄ• Ä• rocÄ• pesi, -sakasakavÄ• daá¹ƒ vissaá¹-á¹-hÄ• hutvÄ• vadathÄ• ti. atha ekaá
amhehi vuttavacanaá¹ƒ pÄ• á¸·iÄ• dÄ«su na dissati, atha kho pana Ä• cariyappaveá¹‡Ä«va
anujÄ• niá¹ƒsu.

mahÄ• rÄ• jÄ• ca evaá¹ƒ therÄ• naá¹ƒ anujÄ• nane sati kiÃ±ci kattabbaá¹ƒ natthi, idÄ• ni
parimaá¹‡á¸• alasuppaá¹-icchannasikkhÄ• padÄ• ni avikopetvÄ• sÄ• maá¹‡erÄ• gÄ• maá
tattha tattha pesesi.

aparabhÄ• ge pana sahassorodhagÄ• mato upasampadÄ• vassena sattavassikaá¹ƒ Ã±Ä•
Ä• netvÄ• antoyudhavihÄ• raá¹ƒ nÄ• ma kÄ• rÄ• petvÄ• tassa adÄ• si, Ã±Ä• á¹‡Ä• bhisÄ•
nÄ• malaÃ±champi adÄ• si. atha raÃ±Ã±Ä• yÄ• cito rÄ• jÄ• bhisekaganthaá¹ƒ parisodhetv
yojesi.

aparabhÄ• ge bhagavÄ• dharamÄ• noyeva Ä• gantvÄ• catunnaá¹ƒ yakkhÄ• naá¹ƒ damet
paá¹-iggahetvÄ• pabbatasÄ• mantadesaá¹ƒ \Be 147/ gantvÄ• paribhuÃ±jitvÄ• taá¹ƒ á¹-hÄ
pÄ• tvÄ• kÄ• si. atha Ä• nandatthero kÄ• raá¹‡aá¹ƒ pucchi. anÄ• gate kho Ä• nanda imasm
bhavissati, cattÄ• ro ca ime yakkhÄ• tasmiá¹ƒ nagare rÄ• jÄ• no bhavissantÄ«ti byÄ• kÄ• s

yathÄ• byÄ• kataniyÄ• meneva kaliyuge catucattÄ• lÄ«sÄ• dhike vassasate sahasse ca sa
kÄ• á¸·apakkhadvÄ• dasamiyaá¹ƒ aá¹…gÄ• ravÄ• re uttaraphaggunÄ«nakkhattena yoge ar
mahÄ• rÄ• jaá¹-á¹-hÄ• nÄ«nagaraá¹ƒ mÄ• pesi.

siriparavijayÄ• nantayasatribhavanÄ• dityÄ• dhipatipaá¹‡á¸• itamahÄ• dhammarÄ• jÄ• dhir
paá¹-iggaá¹‡hi.

aggamahesiyÄ• kÄ• rÄ• pitaá¹ƒ jeyyabhÅ«mivihÄ• rakittinÄ• makaá¹ƒ vihÄ• raá¹ƒ
guá¹‡Ä• bhilaá¹…kÄ• rasaddhammamahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherassa adÄ• si

kannÄ«nagarabhojakÄ• ya rÄ• jakaÃ±Ã±Ä• ya kÄ• rÄ• pitaá¹ƒ vihÄ• raramaá¹‡Ä«yavirÄ• r
guá¹‡amunindÄ• dhipati mahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherassa adÄ• si, yo `mÄ• á¹

uparaÃ±Ã±o deviyÄ• kÄ• rÄ• pitaá¹ƒ maá¹…galÄ• virÄ• maá¹ƒ nÄ• ma vihÄ• raá¹ƒ

tipiá¹-akasaddhammasÄ• mimahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherassa adÄ• si, yo `soá
vuccati.

majjhimagehavÄ• sideviyÄ• kÄ• rÄ• pitaá¹ƒ maá¹…galÄ• vÄ• sÄ• tulaá¹ƒ nÄ• ma vihÄ• ra
Ã±Ä• á¹‡ajambudÄ«paanantadhajamahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherassa adÄ• si,
vuccati.

ime ppana cattÄ• ro mahÄ• there saá¹…gharÄ• jaá¹-á¹-hÄ• ne á¹-hapesi.

uttaragehavÄ• sideviyÄ• kÄ• rÄ• pitaá¹ƒ maá¹…galabhÅ«mikittiá¹ƒ nÄ• ma \Be 148/ vihÄ•
kavindÄ• bhisaddhammadharadhajamahÄ• dhammarÄ• jaguruttherassa adÄ• si, yo `Ã±yoá
vuccati.

sirikhettanagarabhojakena rÄ• jakumÄ• rena kÄ• rÄ• pitaá¹ƒ atulabhÅ«mivÄ• saá¹ƒ nÄ• m
kavindÄ• bhisaddhammapavaramahÄ• dhamma rÄ• jaguruttherassa adÄ• si, yo `sve á¹-oá

antoamaccena ekena kÄ• rÄ• pitaá¹ƒ vihÄ• raá¹ƒ Ã±Ä• á¹‡Ä• laá¹…kÄ• rasaddhammadha
adÄ• si, yo `seá¹ƒ á¹-e sayÄ• á¸• oâ€™ iti vuccati.

vÄ• mabalanÄ• yakenÄ• maccena kÄ• rÄ• pitaá¹ƒ vihÄ• raá¹ƒ paramasirivaá¹ƒsadhajamah
adÄ• si, yo `me á¹-hÄ« sayÄ• á¸• oâ€™ iti vuccati.

dhammavinicchakena ekenÄ• maccena kÄ• rÄ• pitaá¹ƒ vihÄ• raá¹ƒ kavinda
sÄ• radhajamahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherassa adÄ• si, yo `lokÄ• mhÄ• á¹ƒ keâ

iccevaá¹ƒ pariyattikovidÄ• naá¹ƒ anekÄ• naá¹ƒ mahÄ• therÄ• naá¹ƒ saddhiá¹ƒ nÄ• malaÃ±
anuggahaá¹ƒ akÄ• si. yasmÄ• pana sabbesaá¹ƒ therÄ• naá¹ƒ nÄ• maá¹ƒ uddharitvÄ• visu
sÄ• sanavaá¹ƒsappadÄ«pikakathÄ• atippapaÃ±cÄ• bhavissati, tasmÄ• idha ajjhupekkhitv
vakkhÄ• mÄ• ti.

pacchÄ• bhÄ• ge cattÄ• ro mahÄ• therÄ• rÄ• jÄ• dubbalatÄ• ya yathÄ• kÄ• maá¹ƒ sÄ• sa
maÃ±Ã±itvÄ• puna aá¹-á¹-ha there etehi catÅ«hi mahÄ• therehi saddhiá¹ƒ sÄ• sanaá¹ƒ vis
saá¹…ghanÄ• yakaá¹-á¹-hÄ• ne á¹-hapesi. seyyathidaá¹ƒ, kavindÄ• bhisaddhammapavaran
tipiá¹-akÄ• laá¹…kÄ• radhajamahÄ• dhammarÄ• jagurutthero, cakkindÄ• bhidhajamahÄ• dh
paramasirivaá¹ƒsadhajamahÄ• dhammarÄ• jagurutthero, janindÄ• bhipavaramahÄ• dhamm
mahÄ• Ã±Ä• á¹‡Ä• bhidhajamahÄ• dhammarÄ• jagurutthero \Be 149/,
Ã±Ä• á¹‡Ä• laá¹…kÄ• rasaddhammadhajamahÄ• dhammarÄ• jaguruthero,
Ã±Ä• á¹‡Ä• bhisÄ• sanadhajamahÄ• dhammarÄ• jaguruttheroti.

atha arahÄ• pi samÄ• no nissayamuccakaá¹…gavikalo vinÄ• nissayÄ• cariyena vasituá¹ƒ n
nissayÄ• cariyappahonakÄ• naá¹ƒ therÄ• naá¹ƒ nissayaá¹…gÄ• ni nissayamuccakÄ• rahÄ
paripÅ«rÄ• petvÄ• nissitakÄ• naá¹ƒ nissayaá¹ƒ gaá¹‡hitvÄ• va nisÄ«dÄ• pesi.

tato pacchÄ• kaliyuge paÃ±Ã±Ä• sÄ• dhike vassasate sahasseva sampatte
Ã±Ä• á¹‡Ä• bhisÄ• sanadhajamahÄ• dhammarÄ• jaguruttheraá¹ƒyeva ekaá¹ƒ saá¹…gharÄ
paá¹-á¹-hÄ• ya soyeva eko saá¹…ghanÄ• yako hutvÄ• sÄ• sanaá¹ƒ visodhayi.

tato pacchÄ• ekapaá¹‡á¹‡Ä• sÄ• dhike vassasate sahasse ca sampatte phaggunamÄ• se
dakkhiá¹‡adisÄ• bhÄ• ge dvÄ«hi iá¹-á¹-hakamayehi pÄ• kÄ• rehi parikkhittaá¹ƒ paÃ±cabhÅ
ratanabhÅ«mikittiá¹ƒ nÄ• ma vihÄ• raá¹ƒ atimahantaá¹ƒ kÄ• rÄ• petvÄ•
Ã±Ä• á¹‡Ä• bhisÄ• sanadhajamahÄ• dhammarÄ• jaguruttherassa adÄ• si.
Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«ti nÄ• mal
jeyyabhÅ«mivihÄ• rakittimaá¹…galavirÄ• mÄ• dayo anekepii vihÄ• re tasseva adÄ• si.

so pana tesu vihÄ• resu vÄ• rena nisÄ«ditvÄ• pariyattiá¹ƒ vÄ• cesi. ubhatovibhaá¹…gÄ• n
niccaá¹ƒyeva ekÄ• sanikadhujaá¹…gaá¹ƒ samÄ• diyi.

so pana thero upasampadÄ• vassena paÃ±cavassiko hutvÄ• pubbeva saá¹…gharÄ• jabhÄ
nettisaá¹ƒvaá¹‡á¹‡anaá¹ƒ abhinavaá¹-Ä«kaá¹ƒ akÄ• si. aá¹-á¹-havassiikakÄ• le saá¹…ghar
saá¹…gharÄ• jÄ• hutvÄ• sÄ• dhujjanavilÄ• siniá¹ƒ nÄ• ma \Be 150/ dÄ«ghanikÄ• yaá¹-Ä«
ariyavaá¹ƒsÄ• laá¹…kÄ• raá¹ƒ nÄ• ma ganthaÃ±ca akÄ• si. mahÄ• dhammaraÃ±Ã±Ä• yÄ•
atthayojanaá¹ƒ catusÄ• maá¹‡eravatthuá¹ƒ rÄ• jovÄ• davatthuá¹ƒ tigumbhathomanaá¹ƒ
chaddantanÄ• garÄ• juppattikathaá¹ƒ rÄ• jÄ• dhirÄ• ja vilÄ• siniá¹ƒ nÄ• ma ganthaÃ±cÄ• ti

kaliyuge pana dvÄ• saá¹-á¹-hÄ• dhike vassasate sahasse ca sampatte sÄ«haá¸·adÄ«pato
mahÄ• dampo, koccha godho, brÄ• hmaá¹‡avatto, bhogahavatto, vÄ• turagammoti ime cha
dhammapaá¹‡á¹‡Ä• kÄ• ratthÄ• ya Ä• netvÄ• amarapuraá¹ƒ nÄ• ma mahÄ• rÄ• jaá¹-á¹-h
ekena upÄ• sakena.

atha Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• jagurunÄ• s
kavindÄ• bhisaddhammadharadhajamahÄ• dhammarÄ• jaguruttherena janindÄ• bhidhajam
munindaghosamahÄ• dhammarÄ• jaguruttherenÄ• ti evamÄ• dÄ«hi rÄ• jagurutthe rehi kam
hatthirajjusuvaá¹‡á¹‡aguhasÄ«mÄ• yaá¹ƒ upasampadakammaá¹ƒ kÄ• rÄ• pesi, upÄ• saka
patiá¹-á¹-hÄ• pesi, tato pacchÄ• ca anekavÄ• raá¹ƒ Ä• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ puna si
sÄ• maá¹‡erÄ• naÃ±ca upasampadakammaá¹ƒ kÄ• rÄ• pesi, upÄ• sakÄ• naÃ±ca pabbajja

aparabhÄ• ge pana kaliyuge chacattÄ• lÄ«sÄ• dhike vassasate sahasse ca sampatte pitura
nÄ• ma thero cÄ«varapaá¹-alaá¹ƒ uparisaá¹…ghÄ• á¹-iá¹ƒ katvÄ• urabandhanavatthaá¹ƒ b
cÅ«á¸·agaá¹‡á¹-hipade vuttattÄ• sÄ• maá¹‡erÄ• naá¹ƒ gÄ• mappavasenakÄ• le ekaá¹ƒsaá
urabandhanavatthaá¹ƒ bandhitvÄ• yeva pavisitabbanti daá¸·aá¹ƒ katvÄ• raÃ±Ã±o santikaá

atha rÄ• jÄ• taá¹ƒ sutvÄ• mahÄ• there sudhammasabhÄ• yaá¹ƒ sannipÄ• tÄ• petvÄ• \Be
sÄ• kacchaá¹ƒ kÄ• rÄ• pesi. atha atulatthero cÄ«varapaá¹-alaá¹ƒ uparisaá¹…ghÄ• á¹-iá¹ƒ k
bandhitabbanti cÅ«á¸·agaá¹‡á¹-hipade Ä• gatapÄ• á¹-haá¹ƒ dassetvÄ• sÄ• maá¹‡erÄ• naá
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ katvÄ• urabandhanavatthaá¹ƒ bandhitvÄ• pavisitabbanti

atha mahÄ• therÄ• taá¹ƒ pucchiá¹ƒsu, -Ä«diso adhippÄ• yo aÃ±Ã±attha dissati vÄ• mÄ•
evamÄ• ha,-aÃ±Ã±attha pana Ä«diso adhippÄ• yo na dissatÄ«ti. evaá¹ƒ hotu, ayaá¹ƒ ganth
sÄ«haá¸·adÄ«pe anurÄ• dhapurassa dakkhiá¹‡adisÄ• bhÄ• ge pokkanti gÄ• me arahantena
ayamattho kathaá¹ƒ jÄ• nitabboti. piá¹-akattayalakkhaá¹‡aganthe Ä• gatattÄ• ti. ayaÃ±ca pi
lakkhaá¹‡agantho kuto laddhoti. buddhaghosattherena kira sÄ«haá¸·adÄ«pato Ä• nÄ«tattÄ•
sÄ«haá¸·adÄ«pato attanÄ• Ä• nÄ«tesu ganthesu asuko gantho asukena therena katoti viÃ±
buddhaghosattherena kato, idÄ• nÄ• yaá¹ƒ gantho amhÄ• kaá¹ƒ hatthe saá¹ƒvijjatÄ«ti. sace
tumhÄ• kaá¹ƒ hatthe saá¹ƒvijjati, amhÄ• kaá¹ƒ dassehÄ«ti. passathÄ• vuso ayamamhÄ• ka
atha mahÄ• therehi saá¹…gharÄ• jappamukhehi tasmiá¹ƒ ganthe passite vinayagaá¹‡á¹-hip
parakkamabÄ• huraÃ±Ã±o kÄ• le moggalÄ• natthero akÄ• sÄ«ti Ä• gataá¹ƒ, na cÅ«á¸·agaá
anurÄ• dhapurassadakkhiá¹‡adisÄ• bhÄ• ge pokkantigÄ• me arahÄ• moggalÄ• natthero a

atha therÄ• evamÄ• haá¹ƒsu, -kasmÄ• pana piá¹-akattayalakkhaá¹‡aganthe anÄ• gatamp
vadatha, na nu tumhÄ• kampi ekaá¹ƒsikabhikkhÅ«naá¹ƒ musÄ• vÄ• dasikkhÄ• padaá¹ƒ att
uttariá¹ƒ vattuá¹ƒ asakkuá¹‡eyyattÄ• luddakassa \Be 152/ vÄ• kure bandhamigoviya phand
aá¹-á¹-hÄ• si, sahoá¸• á¸• ena gahitoviya coro sahamusÄ• vÄ• dakammena so thero gahito

idaá¹ƒ imassa atthassa Ä• vibhÄ• vatthÄ• ya vatthu, ---

imasmiá¹ƒ kira raá¹-á¹-he eko janapadavÄ• sÄ«puriso kenacideva karaá¹‡Ä«yena amarapu
mahÄ• rÄ• jaá¹-á¹-hÄ• nÄ«nagaraá¹ƒ Ä• gacchi. Ä• gantvÄ• ca paccÄ• gatakÄ• le antarÄ•
ahosi. athassa etadahosi, - idÄ• ni mama pÄ• theyyaá¹ƒ khayaá¹ƒ ahosi, imasmiá¹ƒ kira raá
sahassorodhagÄ• me laddhavaro nÄ• ma mahÄ• seá¹-á¹-hi sabbattha bhÅ«tale ativiya pÄ•
vaÃ±cetvÄ• kathessÄ• mi, evaá¹ƒ sati tena mahÄ• seá¹-á¹-hinÄ• mittasanthavaá¹ƒ kÄ• tua
mama bahu lÄ• bhaá¹ƒ dassanti, tadÄ• pÄ• theyyena akiccho bhavissÄ• mÄ«ti. evaá¹ƒ par
sampattasampattagÄ• mesu mahÄ• bhogÄ• naá¹ƒ gehaá¹ƒ vicinetvÄ• mahÄ• bhogÄ• naá
kathÄ• sallÄ• paá¹ƒ akÄ• si.

atha tetegÄ• mikÄ• tvaá¹ƒ kuto Ä• gato, kuhiá¹ƒ gamissasi, kassa Ã±Ä• ti, ko vÄ• tvanti p
amarapÅ«ramahÄ• rÄ• jaá¹-á¹-hÄ• nÄ«nagarato Ä• gato, sahassorodhagÄ• maá¹ƒ gamissÄ
laddhavarassa nÄ• ma mahÄ• seá¹-á¹-hino jÄ• mÄ• tÄ• dhanavaá¸• á¸• hako nÄ• mÄ• har

atha tetegÄ• mikÄ• laddhavarena mahÄ• seá¹-á¹-hinÄ• mittasanthavaá¹ƒ kÄ• tuá¹ƒ nÄ• n
aÃ±Ã±ehipi bahÅ«hi paá¹‡á¹‡Ä• kÄ• rehi saá¹…gahaá¹ƒ akaá¹ƒsu. iminÄ• va nayena samp
vaÃ±cetvÄ• attano guá¹‡aá¹ƒ kathetvÄ• addhÄ• na maggaá¹ƒ tari. pacchÄ• pana sahass
sahassorodhagÄ• maá¹ƒ na sampattapubbo. laddhavaro mahÄ• seá¹-á¹-hi tena na diá¹-á¹-h
sahassorodhagÄ• maá¹ƒ sampatteyeva ayaá¹ƒ kiá¹ƒ nÄ• ma gÄ• moti apucchitvÄ• yeva tas
\Be 153/ mahÄ• gehaá¹ƒ vicinanto tasseva laddhavarassa seá¹-á¹-hino mahantaá¹ƒ gehaá¹
seá¹-á¹-hino santikaá¹ƒ pavisitvÄ• tena saddhiá¹ƒ kathÄ• sallÄ• paá¹ƒ akÄ• si.

atha mahÄ• seá¹-á¹-hi taá¹ƒ pucchi, -tvaá¹ƒ kuto Ä• gato, kuhiá¹ƒ gamissasi, kassa Ã±Ä• ti
amarapuramahÄ• rÄ• jaá¹-á¹-hÄ• nÄ«nagarato sÄ• mi Ä• gato, sahassorodhagÄ• maá¹ƒ ga
laddhavarassa nÄ• ma mahÄ• seá¹-á¹-hino jÄ• mÄ• tÄ• , dhanavaá¸• á¸• hako nÄ• mÄ• ha

atha mahÄ• seá¹-á¹-hi tassa mukhaá¹ƒ ujuá¹ƒ oloketvÄ• ayaá¹ƒ mÄ• á¹‡ava sahassorodh
laddhavaro nÄ• ma mahÄ• seá¹-á¹-hi, mama dhÄ«taro santi, tÄ• pi sassÄ• mikÄ• yeva hont
sakasakassÄ• mikÄ• naá¹ƒyeva santike vasanti, na tvaá¹ƒ kadÄ• ci mayÄ• diá¹-á¹-hapubb
Ä• gantvÄ• mama jÄ• mÄ• tÄ• bhavasÄ«ti pucchi.

atha so mmanussehi anubandhiyamÄ• noviya migo sakalampi kÄ• yaá¹ƒ phandÄ• petvÄ•
ajÄ• nitvÄ• aladdhappatiá¹-á¹-hÄ• natÄ• ya evaá¹ƒ sati kuto Ä• gato, kuhiá¹ƒ gamissÄ• mi,
ahanti idÄ• ni na jÄ• nÄ• mi, sabbadisÄ• sammuyhÄ• mi, khamÄ• hi mama aparÄ• dhaá¹ƒ
jÄ«vitapariyosÄ• nÄ• na vaÃ±cessÄ• mi, vaÃ±cetuá¹ƒ na visahÄ• mi, idÄ• ni ativiya bhÄ• y
daá¹‡á¸• akammaá¹ƒ karohÄ«ti vatvÄ• vegena uá¹-á¹-hahitvÄ• palÄ• yÄ«ti.

iccevaá¹ƒ atulatthero dummukho hutvÄ• yaá¹ƒvÄ• taá¹ƒvÄ• mukhÄ• rÅ«á¸·aá¹ƒ vilapitvÄ•

ayaá¹ƒ atulattherassa paá¹-hamo parÄ• jayo.

tato pacchÄ• khalitvÄ• kaddame patitaá¹ƒ purisaá¹ƒ puna upari akkamantÄ• viya puna ma
pucchiá¹ƒsu, -idaá¹ƒ bhante tava cÅ«á¸·agaá¹‡á¹-hipadaá¹ƒ nÄ• ma tÄ«su vinayamahÄ• á¹
dassitaá¹ƒ \Be 154/ cÅ«á¸·agaá¹‡á¹-hipadaá¹ƒ udÄ• hu aparanti. tÄ«su vinayamahÄ• á¹-Ä«
dassitaá¹ƒ cÅ«á¸·agaá¹‡á¹-hipadaá¹ƒyeva idanti. evaá¹ƒsati kasmÄ• tava cÅ«á¸·agaá¹‡á¹-
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ, vuttaÃ±hi sÄ• ratthadÄ«panÄ«á¹-Ä«kÄ• yaá¹ƒ, tathÄ• hi vutta
vinodanÄ«á¹-Ä«kÄ• yanti tÄ• saá¹ƒ vinayamahÄ• á¹-Ä«kÄ• naá¹ƒ pacchÄ• hutvÄ• tisso vi
sÄ• dhakavasena dassitÄ• ti. evaá¹ƒ pana pucchanto so mayÄ• pubbe vuttaá¹ƒ tÄ«su vina

sÄ• dhakavasena dassitaá¹ƒ cÅ«á¸·agaá¹‡á¹-hipadaá¹ƒyeva idanti vacanaá¹ƒ saccamevÄ• punappunaá¹ƒ vadi.

idaÃ±ca imassa atthassa Ä• vibhÄ• vatthÄ• ya vatthu, ---

eko kira puriso ekena sahÄ• yena saddhiá¹ƒ puttadÄ• raposanatthÄ• ya raÃ±Ã±o bhatiá¹ƒ kÄ• tuá¹ƒ saá¹…gÄ• maá¹ƒ gacchati. atha parasenÄ• ya yujjhitvÄ• parasenÄ• abhibhavitv attano abhimukhaá¹-á¹-hÄ• naá¹ƒ palÄ• yiá¹ƒsu. atha sopi puriso tena sahÄ• yena saddhiá¹ abhimukhaá¹-á¹-hÄ• naá¹ƒ palÄ• yi. tokaá¹ƒ palÄ• yitvÄ• antarÄ• magge parasenÄ• hi pah hutvÄ• so puriso tena saddhiá¹ƒ gantuá¹ƒ na sakkÄ• , antamaso nisÄ«ditumpi na sakkÄ• .

atha sahÄ• yassa etadahosi, -idÄ• ni ayaá¹ƒ ativiya bÄ• á¸·agilÄ• no hoti maraá¹‡Ä• sanno upaá¹-á¹-hahitvÄ• idheva nisÄ«deyyaá¹ƒ, verino Ä• gantvÄ• maá¹ƒ gaá¹‡hissantÄ«ti. evaá gilÄ• nassa santakÄ• ni kahÄ• paá¹‡avatthÄ• dÄ«ni gahetvÄ• taá¹ƒ tattheva á¹-hapetvÄ• sakaá¹-á¹-hÄ• nasamÄ«paá¹ƒ pana pattassa tassa etadahosi, - sace taá¹ƒ antarÄ• magge a vadeyyaá¹ƒ, tassa Ã±Ä• takÄ• mama upari dosaá¹ƒ ropessanti, idÄ• ni so maritvÄ• ahaá¹ƒ vadissÄ• mÄ«ti. sakaá¹-á¹-hÄ• naá¹ƒ pana patvÄ• tassa bhariyÄ• tassa santikaá¹ƒ Ä• gan \Be 155/ kuhiá¹ƒ gato, kattha á¹-hapetvÄ• tvaá¹ƒ ekakova Ä• gacchasÄ«ti pucchi. tava ayy Ä• vudhena paharitvÄ• kÄ• laá¹…kato, imÄ• ni tava sÄ• mikassa santakÄ• nÄ«ti vatvÄ• ka mÄ• soci mÄ• paridevi, idÄ• ni matakabhattaá¹ƒ datvÄ• puÃ±Ã±abhÄ• gaá¹ƒyeva bhÄ• je tÄ• ni gahetvÄ• roditvÄ• matakabhattaá¹ƒ datvÄ• puÃ±Ã±abhÄ• gaá¹ƒ bhÄ• jesi.

aparabhÄ• ge pana thokaá¹ƒ kÄ• laá¹ƒ atikkante gilÄ• nÄ• vuá¹-á¹-hito sakagehaá¹ƒ Ä• ga na saddahi. ahaá¹ƒ na kÄ• laá¹…kato, gilÄ• naá¹ƒyeva maá¹ƒ á¹-hapetvÄ• so mama santa maá¹ƒ tvaá¹ƒ na saddahasi, ahaá¹ƒ antogabbhe nilÄ«yitvÄ• nisÄ«dissÄ• mi, taá¹ƒ pakkose

atha sÄ• taá¹ƒ pakkosetvÄ• bahi gabbhe nisÄ«ditvÄ• pucchi, -mama sÄ• mi sÄ• miko kÄ vÄ• alikaá¹ƒ vÄ• ti. saccamevetaá¹ƒ, yaá¹ƒ tava sÄ• miko kÄ• laá¹…katoti.

atha so puriso bahi gabbhaá¹ƒ nikkhamitvÄ• aá¹…guliá¹ƒ pasÄ• retvÄ• na idÄ• ni bhosam marÄ• mi, kasmÄ• pana amarantaá¹ƒyeva maá¹ƒ mato esoti vadesÄ«ti. atha kiÃ±ci vattab adissanato mukhÄ• suÃ±Ã±atthÄ• ya aá¹…guliá¹ƒ pasÄ• retvÄ• ujuá¹ƒ oloketvÄ• idÄ• ni t samatthopi matoyeva, matoti mayÄ• vutta vacanaá¹ƒ saccaá¹ƒyeva, nÄ• haá¹ƒ kiÃ±ci alika evaá¹ƒ so punappunaá¹ƒ vadantopi jÄ«vamÄ• nakassa saá¹ƒvijjamÄ• nattÄ• paccakkheye tassa vacanaá¹ƒ na saddahi, parÄ• jayaá¹ƒyeva so pattoti.

iccevaá¹ƒ \Be 156/ atulatthero mukhÄ• suÃ±Ã±atthÄ• ya vadantopi koci na saddahi, parÄ•

ayaá¹ƒ atulattherassa dutiyo parÄ• jayo.

punapi seyyathÄ• pi luddako kuÃ±jaraá¹ƒ disvÄ• ekena vÄ• rena usunÄ• vijjhitvÄ• patant
anuá¹-á¹-hÄ• hanatthÄ• ya katipayavÄ• rehi usÅ«hi vijjhati, evameva ekavÄ• reneva parÄ•
vÄ• dassa anukkhipanatthÄ• ya katipayavÄ• rehi parÄ• jayaá¹ƒ pÄ• petuá¹ƒ pÄ• rupanavÄ•
evamÄ• haá¹ƒsu, - tava cÅ«á¸·agaá¹‡á¹-hipadeyeva sÄ• maá¹‡erÄ• naá¹ƒ parimaá¹‡á¸• ala
vattÄ• ni abhinditvÄ• yeva pavisitabboti pubbe vatvÄ• cÄ«varapaá¹-alauparisaá¹…ghÄ• á¹-
urabandhanavatthaá¹ƒ bandhitabbanti pana vuttaá¹ƒ, kasmÄ• pana pubbena aparaá¹ƒ asa
tumhÄ• kaá¹ƒ vÄ• de paá¹-isaraá¹‡abhÅ«tÄ• naá¹ƒ pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• ganth
amhÄ• kaá¹ƒ paá¹-isaraá¹‡abhÅ«taá¹ƒ cÅ«á¸·agaá¹‡á¹-hipadanti vadatha, tumhÄ• kaá¹ƒ pa
cÅ«á¸·agaá¹‡á¹-hipadatoyeva bhayaá¹ƒ uppajjatÄ«ti vatvÄ• saha nilÄ«yanaá¹-á¹-hÄ• nena
saha nissayena adhammavÄ• dino gaá¹‡hiá¹ƒsu.

idaá¹ƒ imassa atthassa avibhÄ• vatthÄ• ya vatthu, ---

atÄ«te kira bÄ• rÄ• á¹‡asito avidÅ«re nadÄ«tÄ«re gÄ• make pÄ• á¹-ali nÄ• ma naá¹-amacc
ussava divase bhariyamÄ• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• naccitvÄ• vÄ«á¹‡aá¹ƒ vÄ•
labhitvÄ• ussavapariyosÄ• ne bahu surÄ• bhattaá¹ƒ gÄ• hÄ• petvÄ• attano gÄ• maá¹ƒ ga
navodakaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• bhattaá¹ƒ bhuÃ±janto suraá¹ƒ vivanto nisÄ«ditvÄ• m
ajÄ• nanto mahÄ• vÄ«á¹‡aá¹ƒ gÄ«vÄ• ya bandhitvÄ• nadiá¹ƒ otaritvÄ• gamissÄ• mÄ«ti bh
nadiá¹ƒ otari. vÄ«á¹‡Ä• chiddehi udakaá¹ƒ \Be 157/ pÄ• visi. atha naá¹ƒ sÄ• pÄ«á¹‡Ä• uda
panassa osÄ«danabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ vissajjitvÄ• uttaritvÄ• nadÄ«tÄ«re aá¹-á¹-hÄ
sakiá¹ƒ ummujjati, sakiá¹ƒ nimmujjati, udakaá¹ƒ pavisitvÄ• uddhumÄ• taudaro ahosi. athas
-mayhaá¹ƒ sÄ• miko idÄ• ni marissati, ekaá¹ƒ gÄ«taá¹ƒ yÄ• citvÄ• parisamajjhe taá¹ƒ gÄ•
kappessÄ• mÄ«ti cintetvÄ• sÄ• mi tvaá¹ƒ udake nimmujjasi, ekaá¹ƒ me gÄ«taá¹ƒ dehi, tena
kappessÄ• mÄ«ti vatvÄ• ---

bahussutaá¹ƒ cittakathaá¹ƒ, gaá¹…gÄ• vahati pÄ• á¹-aliá¹ƒ.

vuyhamÄ• nakaá¹ƒ bhaddante, ekaá¹ƒ me dehi gÄ• thakanti ||

atha naá¹ƒ naá¹-apÄ• á¹-ali bhadde kathaá¹ƒ tava gÄ«taá¹ƒ dassÄ• mi, idÄ• ni mahÄ• jana
udakaá¹ƒ maá¹ƒ mÄ• retÄ«ti vatvÄ• ---

yena siÃ±canti dukkhitaá¹ƒ, yena siÃ±canti Ä• turaá¹ƒ.

tassa majjhe marissÄ• mi, jÄ• taá¹ƒ saraá¹‡ato bhayanti ||

atha atulatthero attano patisaraá¹‡abhÅ«tÄ• cÅ«á¸·agaá¹‡á¹-hipadato bhayaá¹ƒ uppajjitvÄ
ajÄ• nitvÄ• adhomukho hutvÄ• parÄ• jÄ• yaá¹ƒ pattoti.

ayaá¹ƒ atulattherassa tatiyo parÄ• jayo.

atha rÄ• jÄ• tesaá¹ƒ dvinnaá¹ƒ pakkhÄ• naá¹ƒ vacanaá¹ƒ sutvÄ• cÅ«á¸·agaá¹‡á¹-hipadas
Ä• kulattÄ• suttasuttÄ• nulomÄ• dÄ«su appaviá¹-á¹-hattÄ• Ä• gamasuddhiyÄ• ca abhÄ• v
á¹-hitassa gehassaviya atidubbalavasena athirataá¹ƒ jÄ• nitvÄ• idÄ• ni sÄ• sanaá¹ƒ parisu
somanassappatto hutvÄ• mama vijite sabbepi bhikkhÅ« pÄ• rupanavasena samÄ• navÄ• d
á¹-hapesi. tato \Be 158/ paá¹-á¹-hÄ• ya yÄ• vajjatanÄ• sakalepi marammaraá¹-á¹-he pÄ• ru
samÄ• navÄ• dikÄ• bhavantÄ«ti.

ayamettha saá¹…khepo, -tesaÃ±hi dvinnaá¹ƒ pakkhÄ• naá¹ƒ sannipatitvÄ• vacanappaá¹-iv
vitthÄ• rena vuccamÄ• nÄ• chapaÃ±casÄ• á¹‡avÄ• ramattampi patvÄ• niá¹-á¹-haá¹ƒ na pA
sabbaá¹ƒ anavasesetvÄ• vuccamÄ• naá¹ƒ ayaá¹ƒ sÄ• sanavaá¹ƒsappaá¹-Ä«pikÄ• atippap
icchitamattameva dassayitvÄ• ajjhupekkhÄ• mÄ• ti.

Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• ja guru pana saá¹
sÄ«haá¸·adÄ«pe amarapuranikÄ• yikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• dibhÅ«to Ä• cariyo bahÅ«
tattherappabhavoti.

kaliyuge pana ekÄ• sÄ«tÄ• dhike vassasate sahasse ca sampatte tassa raÃ±Ã±o nattÄ•
siritribhavanÄ• dityapavarapaá¹‡á¸• itamahÄ• dhammarÄ• jÄ• dhirÄ• jÄ• nÄ• ma rajjaá¹ƒ k
saá¹…kamitvÄ• ratanapÅ«raá¹ƒ catutthaá¹ƒ mÄ• pesi. tassa raÃ±Ã±o kÄ• le
guá¹‡amunindÄ• dhipatimahÄ• dhammarÄ• jÄ• dhirÄ• jagurutherassa sÄ«ssaá¹ƒ sajÄ«vag
nÄ• ma theraá¹ƒ araÃ±Ã±avÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• mokkhaá¹-á¹-hÄ• ne á¹-hapes
vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• tasseva adÄ• si.

kaliyuge ekÄ• sÄ«tÄ• dhike vassasate sahasse ca sampatte calaá¹…gapurato paÃ±Ã±Ä• s
Ä• netvÄ• asokÄ• rÄ• me ratanabhÅ«mikittivihÄ• re patiá¹-á¹-hÄ• pesi,
munindÄ• bhisirisaddhammadhajamahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«ti nÄ• malaÃ±char

kaliyuge catÅ«sÄ«sÄ• dhike vassasate sahasse ca sampatte
munindÄ• bhivaá¹ƒsadhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«ti nÄ• malaÃ
mahÄ• jeyyabhÅ«mivihÄ• rarammaá¹‡Ä«yaá¹ƒ nÄ• ma vihÄ• raá¹ƒ \Be 159/ datvÄ• taá¹ƒy
saá¹…gharÄ• jaá¹-á¹-hÄ• ne á¹-hapesi.

ekasmiÃ±ca samaye mahÄ• there rÄ• jÄ• pucchi, -catasso dÄ• á¹-hÄ• nÄ• ma cattÄ• lÄ«s

udÄ• hu cattÄ• lÄ«sÄ• ya dantehi visuá¹ƒ bhÅ«tÄ• ti pucchi.

atha ekacce therÄ• evamÄ• haá¹ƒsu, -catasso dÄ• á¹-hÄ• nÄ• ma cattÄ• lÄ«sÄ• ya dante
catasso dÄ• á¹-hÄ• nÄ• ma cattÄ• lÄ«sÄ• ya dantehi visuá¹ƒ bhÅ«tÄ• ti Ä• haá¹ƒsu. atha r
Ä• ha. atha antogadhavÄ• dikÄ• therÄ• ganthaá¹ƒ Ä• hariá¹ƒsu, - aÃ±Ã±esaá¹ƒ paripuá¹‡
dvattiá¹ƒsadantÄ• honti, imassa pana cattÄ• lÄ«saá¹ƒ bhavissantÄ«ti ca.

dantÄ• ti paripuá¹‡á¹‡adantassa dvattiá¹ƒsadantaá¹-á¹-hikÄ• ni. tepi vaá¹‡á¹‡ato setÄ• , sa
anekasaá¹‡á¹-hÄ• nÄ• . tesaÃ±hi heá¹-á¹-himÄ• ya tÄ• va dantapÄ• á¸·iyÄ• majjhe cattÄ• r
paá¹-ipÄ• á¹-iyÄ• á¹-hapitaÄ• lÄ• bubÄ«jasaá¹‡á¹-hÄ• nÄ• , tesaá¹ƒ ubhosu passesu ekeko
mallikamakuá¸·asaá¹‡á¹-hÄ• no, tato ekeko dvimÅ«lako dvikoá¹-iko yÄ• nakaupatthamphini
dve timÅ«lakÄ• tikoá¹-ikÄ• , tato dve dve catumÅ«lakÄ• catukoá¹-ikÄ• ti. uparimÄ• ya dant
nayoti ca.

tassa kira uttaroá¹-á¹-haappakatÄ• ya tiriyaá¹ƒ phÄ• letvÄ• apanÄ«taddhaá¹ƒviya khÄ• yat
dÄ• á¹-hÄ• na chÄ• deti, tena naá¹ƒ oá¹-á¹-haddhoti voharantÄ«ti ca.

tattha tassÄ• ti licchavino nÄ• ma rÄ• jakumÄ• rassa, uttaroá¹-á¹-haappakatÄ• yÄ• ti upari
appakatÄ• ya. apanÄ«taddhaá¹ƒ viyÄ• ti upari oá¹-á¹-hassa upaá¸• á¸• habhÄ• gaá¹ƒ apanÄ
attho. na chÄ• detÄ«ti upari oá¹-á¹-hassa upaá¸• á¸• habhÄ• ge pana na paá¹-icchÄ• deti. te
dante dve ca dÄ• á¹-hÄ• na chÄ• deti, tena naá¹ƒ licchavÄ«rÄ• jakumÄ• raá¹ƒ oá¹-á¹-hadd
evaá¹ƒ antogadhavÄ• dehi therehi ganthaá¹ƒ Ä• haritvÄ• dassite sabbepi tasmiá¹ƒ vÄ• de

ekasmiÃ±ca kÄ• le rÄ• jÄ• mantiniá¹ƒ amaccaá¹ƒ pucchi, -pubbarÄ• jÅ«hi vihÄ• rassa ceti
khettavatthuÄ• dÄ«ni pacchimarÄ• jÅ«naá¹ƒ kÄ• le yathÄ• dinnaá¹ƒ tÄ• ni patiá¹-á¹-hahanti

atha mantiniÄ• macco evaá¹ƒ kathesi, - saá¹…ghikÄ• ya bhÅ«miyÄ• puggalikÄ• ni bÄ«jÄ•
datvÄ• paribhuÃ±jitabbÄ• nÄ«ti dasakoá¹-á¹-hÄ• se katvÄ• eko koá¹-á¹-hÄ• so bhÅ«missÄ
vinayapÄ• á¸·iaá¹-á¹-hakathÄ• su vuttattÄ• pubbe ekena raÃ±Ã±Ä• dinnÄ• ni khettavatthuÄ
raÃ±Ã±o kÄ• le yathÄ• dinnaá¹ƒ á¹-hitÄ• ni. ettha hi saá¹…ghikÄ• ya bhÅ«miyÄ• ti vuttattÄ•
baliá¹ƒyeva adatvÄ• saha bhÅ«miyÄ• dinnattÄ• paveá¹‡Ä«vasena saá¹…ghikÄ• bhÅ«mi
paá¹-iggÄ• hakesu matesu tadaÃ±Ã±o catuddisasaá¹…gho anÄ• gatasaá¹…gho ca issaro,
vicÄ• retabboti.

cetiya padÄ«patthÄ• ya paá¹-isaá¹…khÄ• raá¹‡atthÄ• ya vÄ• diinnaÄ• rÄ• mopi jaggitabbo
jaggÄ• petabboti cetiye chattaá¹ƒ vÄ• vedikaá¹ƒ vÄ• jiá¹‡á¹‡aá¹ƒ vÄ• paá¹-isaá¹…kharont
vÄ• karontena cetiyassa upanikkhepato kÄ• retabbanti ca aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ•
dinnÄ• ni khettavatthuÄ• dÄ«ni pacchimarÄ• jÅ«naá¹ƒ kÄ• lepi cetiyasantakasÄ• veneva á¹

athÄ• parampi pucchi, - kadÄ• kassa raÃ±Ã±o kÄ• le Ä• diá¹ƒ katvÄ• khettavatthuÄ• dÄ«
dinnÄ• nÄ«ti.

atha mantinamacco evamÄ• ha, -purimakappesu purimÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ kÄ• lepi vihÄ
dinnÄ• nÄ«ti veditabbÄ• ni, teneva sujÄ• tassa nÄ• ma bhagavato amhÄ• kaá¹ƒ bodhisatto
saddhiá¹ƒ sattahi ratanehi dvisahasse khuddakadÄ«pe cattÄ• ro mahÄ• dÄ«pe ca adÄ• si,
Ä• rÄ• magopakakiccaá¹ƒ kÄ• rÄ• pesÄ«ti ganthesu Ä• gataá¹ƒ, tasmÄ• cirakÄ• latoyeva
khettavatthuÄ• dini dinnÄ• nÄ«ti veditabbÄ• ni.

rÄ• javaá¹ƒsesupi bhagavato parinibbÄ• nato vassasatÄ• naá¹ƒ upari sirikhettanagare ekÄ
paÃ±cakarÄ«sa mattaá¹ƒ khettaá¹ƒ ekassa therassa dinnaá¹ƒ, taá¹ƒ dvattapoá¹…ko nÄ• m
gaá¹‡hi. atha pahÄ• raghaá¹‡á¹-abheriyo paharitÄ• pi saddaá¹ƒ na akaá¹ƒsu. raÃ±Ã±o kunt
tathÄ• pesitaá¹-á¹-hÄ• naá¹ƒ na gacchi. atha taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• Ä• pÅ«pikÄ• ya
niyyÄ• desÄ«ti.

kaliyuge pana navanavutÄ• dhike vassasate sahasse ca sampatte tassa kaniá¹-á¹-ho siripa
vijayamahÄ• dhammarÄ• jÄ• dhirÄ• nÄ• rajjaá¹ƒ kÄ• resi, so pana rÄ• jÄ• ratanapÅ«rato
dutiyaá¹ƒ mÄ• pesi. tassa raÃ±Ã±o rajjaá¹ƒ pattasaá¹ƒvacchareyeva jeá¹-á¹-hamÄ• sassa ju
ratanapÅ«ranagare mÄ• ravijayaratanasudhammÄ• ya nÄ• ma piá¹-akasÄ• lÄ• ya sÅ«riyav
parisamajjhe rÄ• jalekhanaá¹ƒ vÄ• cÄ• petvÄ• saá¹…gharajjaá¹ƒ niyyÄ• desi.
sÅ«riyavaá¹ƒsÄ• bhisiripavarÄ• laá¹…kÄ• radhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhir
adÄ• si.

so pana thero kaliyuge paÃ±cavÄ«sÄ• dhike vassasate sahasse ca sampatte migasiramÄ•
juá¹‡hapakkhasattamiyaá¹ƒ suttavÄ• re vÄ• lukavÄ• pigÄ• me paá¹-isandhiyÄ• vijÄ• totisat
saá¹…gharajjaá¹ƒ patto santindriyo khantÄ« dhammo sikkhÄ• kÄ• mo pariyattivihÄ• rado
tipiá¹-akÄ• laá¹…kÄ• ramahÄ• dhammarÄ• jagurutherassa sisso. so pana kaliyuge pannara
dvivassasate sahasseca sampatte tassa raÃ±Ã±o kÄ• leyeva maccuvasaá¹ƒ patto.

atha rÄ• jÄ• anekasahassehi pÄ• sÄ• dehi abhÅ«tapubbehi acchariyakammehi sarÄ«rajhÄ
kaliyuge seá¸·asÄ• dhike vassasate sahasseca sampatte tassa mahÄ• therassa sissaá¹ƒ Ã±
theraá¹ƒ puna saá¹…gharÄ• jaá¹-á¹-hÄ• ne á¹-hapesi. paá¹-hamaá¹ƒ Ã±eyyadhammÄ• laá¹
senÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«ti nÄ• malaÃ±chaá¹ƒ adÄ• si. tato pacchÄ•
Ã±eyyadhammÄ• bhivaá¹ƒsasiripavarÄ• laá¹…kÄ• radhammasenÄ• patimahÄ• dhammarÄ•
adÄ• si.

so pana thero kaliyuge ekasaá¹-á¹-hÄ• dhike vassasate sahasseca devasÅ«ragÄ• me paá¹

asÄ«tÄ• dhike vassasate sahasseca paá¹-hamaÄ• sÄ• á¸·imÄ• sassa juá¹‡hapakkhacudda
patto.

tassa raÃ±Ã±o kÄ• le kaliyuge navanavutÄ• dhike vassasate sahasseca sampatte sÄ«haá¸
nÄ• ma thero saddhiá¹ƒ sunandena nÄ• ma bhikkhunÄ• indasÄ• rena nÄ• ma sÄ• maá¹‡e
dÄ• rakenaca amarapuraá¹ƒ nÄ• ma nagaraá¹ƒ sampatto. atha saá¹…gharÄ• jÄ• tesaá¹ƒ p
dhammÄ• nuggaheca anuggahesi. tesu aparabhÄ• ge kaliyuge dvivassÄ• dhike dvisate vas
paÃ±Ã±Ä• tissatthero jararogena abhibhÅ«tattÄ• saá¹…khÄ• radhammÄ• naá¹ƒ sabhÄ• va
tassa puna sikkhaá¹ƒ gaá¹‡hissÄ• mÄ«ti parivitakko matthakaá¹ƒ appatto hutvÄ• vinassayi

acintitampi \Be 163/ bhavati, cinti tampi vinassati.

na hi cintÄ• mayÄ• bhogÄ• , itthiyÄ• purisassa vÄ• ti ||

imasmiá¹ƒ pana loke paá¹‡á¸• ito puÃ±Ã±aá¹ƒ kattukÄ• mo abhitthareva kareyya. ko nÄ• m
vÄ• parasuve vÄ• maraá¹‡aá¹ƒ bhavissabhÄ«ti. tenÄ• ha bhagavÄ• , ---

abhittharetha kalyÄ• á¹‡e, pÄ• pÄ• cittaá¹ƒ nivÄ• raye.

dandaÃ±hi karato puÃ±Ã±aá¹ƒ, pÄ• pasmiá¹ƒ ramatÄ« manoti ||

atha mahÄ• rÄ• jÄ• tassa sarÄ«rajhÄ• panakiccaá¹ƒ bahÅ«hi sÄ• dhukÄ«á¸·anasabhÄ• ye
sunandassa nÄ• ma bhikkhussa puna sikkhaá¹ƒ adÄ• si. sÄ• maá¹‡eraá¹ƒ pana upasampa
patiá¹-á¹-hÄ• pesi. dÄ• rakaÃ±ca sÄ• maá¹‡erabhÅ«miyanti.

te pana mahÄ• rÄ• jÄ• kaliyuge tivassÄ• dhike dvisate sahasseca sampatte mÄ• ghamÄ•
upatthambhetvÄ• tÄ• nitÄ• ni sabbÄ• ni kammÄ• ni tÄ«retvÄ• kusimanagarajeá¹-á¹-hassa
katvÄ• tasseva sabbÄ• ni kiccÄ• ni niyyÄ• detvÄ• sÄ«haá¸·adÄ«paá¹ƒ pahiá¹‡Ä«ti.

saá¹…gharÄ• jÄ• mahÄ• thero pana sÄ• sanassa ciraá¹-á¹-hitatthÄ• ya sotÄ• rÄ• naá¹ƒ su
nÄ• nÄ• ganthehi pÄ• á¹-haá¹ƒ visodhetvÄ• saddhammappajjotikÄ• ya nÄ• ma mahÄ• nido
atthayojanaá¹ƒ marammabhÄ• sÄ• ya akÄ• si. bahÅ«naá¹ƒ sissÄ• naá¹ƒ pariyattivÄ• canav
anuggahaá¹ƒ akÄ• sÄ«ti.

aparabhÄ• ge kaliyuge aá¹-á¹-havassÄ• dhike dvisake sahasseca sampatte migasiramÄ• s
juá¹‡hapakkhaaá¹-á¹-hamiyaá¹ƒ tassa putto sÄ«ripavarÄ• dityavijayÄ• nantayasamahÄ• dh
rajjaá¹ƒ kÄ• resi. tadÄ• sÅ«riyavaá¹ƒsÄ• bhisiripavarÄ• laá¹…kÄ• radhammasenÄ• patima
mahÄ• therassa sissaá¹ƒ paÃ±Ã±Ä• jotÄ• bhidhajamahÄ• dhammarÄ• jÄ• dhirÄ• jagurutthe

saá¹…gharÄ• jaá¹-á¹-hÄ• ne á¹-hapesi.

sopi sÄ«lavÄ• pariyattikovido sikkhÄ• kÄ• mo lajjÄ«pesalo. aá¹…guttaranikÄ• yapÄ• á¸·iyÄ
attha yojanaá¹ƒ marammabhÄ• sÄ• ya akÄ• si.

tassa raÃ±Ã±o kÄ• le Ã±eyyadhammÄ• bhivaá¹ƒsasiripavarÄ• laá¹…kÄ• radhammasenÄ•
gurutthero saddhammavilÄ• siniyÄ• nÄ• ma paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• ya atth
akÄ• si.

maá¹‡ijotasaddhammÄ• laá¹…kÄ• ramahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherosaá¹ƒyutta
tadaá¹-á¹-hakathÄ• yaca atthayojanaá¹ƒ marammabhÄ• sÄ• ya akÄ• si.

medhÄ• bhivaá¹ƒsasaddhammadhajamahÄ• dhammarÄ• jÄ• dhirÄ• jaguruttherо dÄ«ghani
tadaá¹-á¹-hakathÄ• yaca atthayojanaá¹ƒ marammabhÄ• sÄ• ya akÄ• si.

Ã±eyyadhammÄ• bhivaá¹ƒsasiripavarÄ• laá¹…kÄ• radhammasenÄ• patimahÄ• dhammarÄ
upasampadÄ• vasena paÃ±cavassiko paÃ±Ã±Ä• sÄ• mi nÄ• mÄ• haá¹ƒ saddatthabhedacin
gaá¹‡á¹-hipadatthavaá¹‡á¹‡anaá¹ƒ marammabhÄ• sÄ• ya akÄ• siá¹ƒ. dasavassikakÄ• le pa
abhidhÄ• nappadÄ«pikÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya atthayojanaá¹ƒ marammabhÄ• sÄ• ya akÄ
bahÅ«hi ganthehi saá¹ƒsadditvÄ• visodhesinti.

aparabhÄ• ge sakkarÄ• je cuddasÄ• dhike dvisate sahasseca sampatte ayaá¹ƒ amhÄ• kaá
anekasatajÄ• tÄ«su upacitapuÃ±Ã±Ä• nubhÄ• vena jinasÄ• sanassa paggaá¹‡hanatthÄ• ya
uyyojiyanoviyarajjasampattiá¹ƒ paá¹-ilabhi. dasabalassasÄ• sanaá¹ƒ paggaá¹‡hitukÄ• mass
manoratho matthakaá¹ƒ patto ahosi. mariyÄ• daá¹ƒ bhinditvÄ• dinnakatamaggaá¹ƒviya uda
saddhÄ• mahogho \Be 165/ avattharitvÄ• tiá¹-á¹-hati. cattÄ• rica vassÄ• ni atikkamitvÄ• b
paÃ±cakakudhabhaá¹‡á¸• Ä• dÄ«hi anekehi rÄ• jabhoggabhaá¹‡á¸• ehi parivÄ• retvÄ• udu
mahesiyÄ• abhisekaá¹ƒ patto. tenÄ• vocumhÄ• nÄ• garÄ• juppattikathÄ• yaá¹ƒ, -

mahÄ• puÃ±Ã±ova rÄ• jÄ• yaá¹ƒ, kaá¹-á¹-haá¹-agheva Ä• gate.

sakkarÄ• je hi sampattiá¹ƒ, patvÄ• dÄ• ne rato vate ||

tadÄ• cattÄ• ri vassÄ• ni, atikkamitvÄ• visÄ• dhike.

saddhiá¹ƒ mahesiyÄ• sekaá¹ƒ, patto hutvÄ• mahÄ• tale ||

jinacakkaÃ±ca jotesi, mahÄ• sokÄ• dayo yathÄ• .

alajjinoca niggayha, paggahetvÄ• na lajjino ||

raá¹-á¹-heca dÄ• nasÄ«lesu, bhÄ• vanÄ• yÄ• bhiyuÃ±caye.

nimirÄ• jÄ• dayo yathÄ• ti ||

tadÄ• yasmÄ• alajjino niggahitabbapuggale avÄ«cinarake nikkhipantoviya niggahakamma
aladdhokÄ• sÄ• nilÄ«yanti, yathÄ• aruá¹‡uggamanakÄ• le kosiyÄ• ti. tenÄ• vocumhÄ• nÄ

tadÄ• pana jinacakkaá¹ƒ, nabhe candova pÄ• kaá¹-aá¹ƒ.

alajjino nilÄ«yanti, aruá¹‡uggeva kosiyÄ• ti ||

yasmÄ• ca lajjino paggahitabbapuggale bhavaggeukkhipantoviya paggahakammaá¹ƒ karot
uá¹-á¹-hitasÄ«sÄ• nirÄ• saá¹…kÄ• hutvÄ• tiá¹-á¹-hanti, yathÄ• candimasÅ«riyÄ• lokÄ• na
Ä• dikappikÄ• ti. tenÄ• vocumhÄ• , ---

tadÄ• pica \Be 166/ jinacakkaá¹ƒ, khe bhÄ• á¹‡umÄ• va pÄ• kaá¹-aá¹ƒ.

lajjinopi uá¹-á¹-hahanti, obhÄ• laddheva kappikÄ• ti ||

tepiá¹-akampi navaá¹…gaá¹ƒ buddhavacanaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ kattukÄ• mo pariyattivis
visodhÄ• petvÄ• lekhakÄ• naá¹ƒ bhatiá¹ƒ datvÄ• kaá¹‡á¹-hajamuddhajÄ• dividhÄ• naá¹ƒ s
punappunaá¹ƒ vicÄ• retvÄ• antamaso paricchedalekhamattampi avirÄ• dhetvÄ• antepuraá
suvaá¹‡á¹‡amayesu lohamayesuca potthakesu likhÄ• pesi. Ã±Ä• á¹‡athÄ• masampanneca
yathÄ• balaá¹ƒ vinayapiá¹-akaá¹ƒ visuá¹ƒ visuá¹ƒ dhÄ• reti vÄ• cuggataá¹ƒ kÄ• rÄ• peti. ag
katvÄ• sakala orodhÄ• dayo bahÅ« rÄ• jasevakÄ• amaccÄ• dayo nÄ• garikeca yathÄ• bal
abhidhammapiá¹-akaÃ±ca visuá¹ƒ visuá¹ƒ ekekasuttamÄ• tikÄ• padabhÄ• janÄ«cittavÄ• rÄ
dhÄ• reti vÄ• cuggataá¹ƒ kÄ• rÄ• peti. sayaÃ±ca anattalakkhaá¹‡Ä• dikaá¹ƒ anekavidhaá¹ƒ
sajjhÄ• yaá¹ƒ karoti. jinasÄ• sanassa ciraá¹-á¹-hitatthÄ• yasakalavijiteca araÃ±Ã±avÄ• sÄ«r
assamassa samantato paÃ±cadhanusatappamÄ• á¹‡e á¹-hÄ• nethaladakacarÄ• naá¹ƒ sabl
adÄ• si. pariyatti visÄ• radÄ• naÃ±ca therÄ• nutherÄ• naá¹ƒ mÄ• tÄ• pitÄ• dayo Ã±Ä• take
balikammatoca mocÄ• petvÄ• yathÄ• sukhaá¹ƒ vasÄ• peti. ekÄ• henevÄ• pi sahassamatte
pabbajÅ«pasampadabhÅ«mÄ«su patiá¹-á¹-hÄ• petvÄ• sÄ• sanaá¹ƒ paggaá¹‡hi. aÃ±Ã±Ä•
karoti. katvÄ• ca vivaá¹-á¹-ameva pattheti, no vaá¹-á¹-aá¹ƒ. aÃ±Ã±eca orodhÄ• dayo tumhe
puÃ±Ã±akammÄ• ni katvÄ• vivaá¹-á¹-ameva pattheta, mÄ• vaá¹-á¹-anti abhiá¹‡haá¹ƒ ovad
aniccalakkhaá¹‡Ä• disaá¹ƒyuttÄ• ya dhammakathÄ• ya niccaá¹ƒ ovadati. sayampi samatha

akÄ• si. rÄ• jÅ«naá¹ƒ pana raá¹-á¹-hasÄ• mikÄ• naá¹ƒ dhammatÄ• ya kiccabÄ• hullatÄ• ya
labhati kammaá¹-á¹-hÄ• namanuyuÃ±jituá¹ƒ, evampi samÄ• no sarÄ«ramalaparijagganakÄ•
kammaá¹-á¹-hÄ• namanuyuÃ±jatiyeva, na moghavasena kÄ• laá¹ƒ khepeti. loke hi amaá¹…
manussasÄ«sakapÄ• laá¹-á¹-hiÄ• dÄ«ni susÄ• sanato Ä• netvÄ• dantakaá¹-á¹-hÄ• dÄ«ni v
attano samÄ«pe á¹-hapetvÄ• aá¹-á¹-hikÄ• dibhÄ• vanÄ• mayapuÃ±Ã±aá¹ƒ vicinÄ• ti.

tadÄ• pana amhÄ• kaá¹ƒ Ä• cariyavaraá¹ƒ pariyattivisÄ• radaá¹ƒ tikkha javanagacchirÄ• d
vicitradhammadesanÄ• kathaá¹ƒ sakala marammikabhikkhÅ«naá¹ƒ onamitaá¹-á¹-hÄ• nabhÅ
rÅ«pasobhaggapattaá¹ƒ yuttavÄ• dikaá¹ƒ Ã±eyyadhammÄ• bhimunivaraÃ±Ä• á¹‡akittisiridh
mahÄ• dhammarÄ• jÄ• dhirÄ• jagurÅ«ti tatiyaá¹ƒ laddhalaÃ±chaá¹ƒ taá¹ƒ bhikkhusaá¹…ghÅ
sakalaraá¹-á¹-havÄ• sÄ«naá¹ƒ pÄ• mokkhabhÄ• ve patiá¹-á¹-hÄ• pesi asokamahÄ• rÄ• jÄ•
mahÄ• moggaliputtatissattheraá¹ƒ. tenÄ• vocumhÄ• nÄ• garÄ• juppattikathÄ• yaá¹ƒ, ---

tadÄ• ca bhikkhusaá¹…ghÄ• naá¹ƒ, theraá¹ƒ pÄ• mokkhabhÄ• vake.

Ã±eyyÄ• diladdhalaÃ±chaá¹ƒ taá¹ƒ, patiá¹-á¹-hÄ• pesi sÄ• dhukanti ||

tadÄ• ca amhÄ• kaá¹ƒ dhammikamahÄ• rÄ• jÄ• sakkarÄ• je ekÅ«navÄ«satÄ• dhike sahas
mantalÄ• khyÄ• tÄ• calassa samÄ«pe subhÅ«milakkhaá¹‡opetaá¹ƒ ekanipÄ• tatitthamiva b
sabbanagarÄ• laá¹…kÄ• rehi parikkhittaá¹ƒ manussÄ• naá¹ƒ cakkhulolatÄ• janakaá¹ƒ nÄ• n
nÄ• nÄ• verajjavÄ• á¹‡ijÄ• naá¹ƒ puá¹-abhedanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ ratanapuá¹‡á¹‡anÄ
mahÄ• rÄ• jaá¹-á¹-hÄ• nikaá¹ƒ mÄ• pesi, mandhÄ• tuviya rÄ• jagahaá¹ƒ, sudassano viyaca
tenÄ• vocumhÄ• nÄ• garÄ• juppattikathÄ• yaá¹ƒ, ---

tadÄ• kaá¹-á¹-haá¹-ajhe sampatte, mantalÄ• khyÄ• calassaca.

erÄ• vatÄ«ti nÄ• mÄ• ya, mÄ• pesi samÄ«pe nagaraá¹ƒ ||

subhÅ«milakkhaá¹‡opetaá¹ƒ \Be 168/, ratanapuá¹‡á¹‡anÄ• makaá¹ƒ.

rÄ• jagahaá¹ƒva mandhÄ• tu, akirammaá¹‡iyaá¹ƒ subhanti ||

seyyathÄ• pi nÄ• ma loke Ä• lokatthikÄ• naá¹ƒ sattÄ• naá¹ƒ pÄ«tisomanassaá¹ƒ uppÄ• de
sahassaraá¹ƒsÄ« divÄ• karo uá¹-á¹-hahati, evamevaá¹ƒ marammaraá¹-á¹-hikÄ• naá¹ƒ lajjÄ«
sikkhÄ• kÄ• mÄ• naá¹ƒ bhikkhÅ«naá¹ƒ gihÄ«naÃ±ca pÄ«tisomanassaá¹ƒ uppÄ• dento upa
imasmiá¹ƒ marammaraá¹-á¹-he uppajjati.

imaÃ±ca dhammikarÄ• jÄ• naá¹ƒ nissÄ• ya marammaraá¹-á¹-he sammÄ• sambuddhassa s

vuá¸• á¸• hiá¹ƒ virÅ«á¸·iá¹ƒ vepullaá¹ƒ Ä• pajjati.

sÄ• sanaÃ±ca nÄ• metaá¹ƒ rÄ• jÄ• naá¹ƒ nissÄ• ya tiá¹-á¹-hatÄ«ti. ayaá¹ƒ dhammikarÄ• jÄ
dhammacÄ• rÄ« dhammamÄ• nÄ«, apica kho dhammikarÄ• jÄ• naá¹ƒ nissitÄ• pi sabbaraá¹
sÄ• sanassÅ«pakÄ• rÄ• yeva dhammacÄ• rino dhammamÄ• nino rÄ• jÄ• nugatÄ• hutvÄ•
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gavaÃ±ce taramÄ• nÄ• naá¹ƒ, ujuá¹ƒ gacchati puá¹…gavo.

sabbÄ• gÄ• vÄ« ujuá¹ƒ yanti, nette ujuá¹ƒ gate sati ||

evameva manussesu, yo hoti seá¹-á¹-hasammato.

so cepi dhammaá¹ƒ carati, pageva itarÄ• pajÄ• .

sabbaraá¹-á¹-haá¹ƒ sukhaá¹ƒ seti, rÄ• jÄ• ce hoti dhammikoti ||

visesato pana dutiyaá¹ƒ amarapuraá¹ƒ mÄ• pentassa mahÄ• dhammaraÃ±Ã±o aggamahes
ajjavamaddavasohajjÄ• diguá¹‡ayuttÄ• ya dhitÄ• amhÄ• kaá¹ƒ raÃ±Ã±o aggamahesÄ« sa
sabbanÄ• rÄ«naá¹ƒ aggabhÄ• vaá¹ƒ pattÄ• pi samÄ• nÄ• kÄ• maguá¹‡asaá¹…khÄ• tena
puÃ±Ã±akammesu appamÄ• davasena niccÄ• raddhavÄ«riyÄ• hoti. niccaá¹ƒ pariyattiyÄ•
vedapÄ• ragÅ«ca \Be 169/ ahosi. sammÄ• sambuddhasÄ• sane ativiya pasannÄ• aÃ±Ã±Ä
mahÄ• dhammaraÃ±Ã±o ovÄ• de á¹-hatvÄ• dhammaá¹ƒ cariá¹ƒsu. sÄ• sanaá¹ƒ pasÄ«diá¹
mahÄ• dhammarÄ• jassa ekamÄ• tÄ• pÄ«tiko mahÄ• dhammarÄ• jicchÄ• ya avirodhetvÄ•
gihÄ«naá¹ƒ bhikkhÅ«naÃ±ca atthahitamÄ• vahati, seyyathÄ• pi cakkavattiraÃ±Ã±o santike
thÄ• majavasampanno atisÅ«ro uá¹-á¹-hÄ• navÄ«riyo. aÃ±Ã±epi amaccÄ• anekasahassap
laddhesu laddhesu á¹-hÄ• nantaresu á¹-hitÄ• mahÄ• dhammaraÃ±Ã±o taá¹ƒ taá¹ƒ kiccamÄ
abhiramanti. sakalaraá¹-á¹-havÄ• sinoca manussÄ• dÄ• nasÄ«labhÄ• vanÄ• suyeva cittaá¹
saá¹…gharÄ• jappamukhÄ• dayo theranavamajjhimÄ• ganthadhuravipassanÄ• dhuresu ab

evamekassa sÄ• dhujjanassa guá¹‡aá¹ƒ mahantena ussÄ• hena kathentopi dukkaraá¹ƒtÄ•
bhagavato pana tilokaggassa anekasahassapÄ• ramitÄ• nubhÄ• vena pavattaá¹ƒ guá¹‡aá¹
niá¹-á¹-haá¹ƒ pÄ• petvÄ• kathetunti. evaá¹ƒ mahÄ• dhammarÄ• jassaca aggamahesiyÄ• c
vissaá¹-á¹-hena vitthÄ• rato kathiyamÄ• ne imissÄ• sÄ• sanavaá¹ƒsappadÄ«pikÄ• ya anek
patvÄ• pariyanto na paÃ±Ã±Ä• yeyya, yasmÄ• ca atippapaÃ±cÄ• bhaveyya, tasmÄ• saá¹
sÄ• dhujjanÄ• naá¹ƒ mahÄ• puÃ±Ã±amayÄ• ya pÄ«tiyÄ• anumodanatthÄ• ya. idaÃ±hi suá
anumoditabbaá¹ƒ, - asukasmiá¹ƒ kira kÄ• le asukasmiá¹ƒ raá¹-á¹-he asuko nÄ• ma rÄ• jÄ•
vuá¸• á¸• hiá¹ƒ virÅ«á¸·iá¹ƒ vepullamÄ• pajji, seyyathÄ• pi nÄ• ma rukkho bhÅ«modakÄ• na

virÅ«á¸·iá¹ƒ vepullamÄ• pajjÄ«ti.

imassa raÃ±Ã±o kÄ• le Ã±eyyadhammÄ• bhimunivaraÃ±Ã±Ä• á¹‡akitti siridhajadhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• jaguru nÄ• ma saá¹…gharÄ• jÄ• abhiyÄ• cito surÄ• jamaggadÄ«paniá¹ƒ nÄ• ma ganthaá¹ƒ akÄ• si. majjhimanikÄ• yaá¹-á¹-h sissÄ• naá¹ƒ vÄ• cetvÄ• yathÄ• vÄ• citaniyÄ• mena atthayojanÄ• nayaá¹ƒ potthake Ä• rop

medhÄ• bhivaá¹ƒsasaddhammadhajamahÄ• dhammarÄ• jÄ• dhirÄ• jaguru nÄ• ma mahÄ• atthayojanÄ• nayaá¹ƒ marammabhÄ• sÄ• ya akÄ• si.

saá¹…gharÄ• jassa sisso paÃ±Ã±Ä• sÄ• misirikavidhajamahÄ• dhammarÄ• jÄ• dhirÄ• jagu soyevÄ• haá¹ƒ dhamma raÃ±Ã±Ä• aggamahesiyÄ• ca abhiyÄ• cito sÄ«lakathaá¹ƒ nÄ• ma ganthaÃ±ca akÄ• siá¹ƒ. raÃ±Ã±o Ä• cariyabhÅ«tena disÄ• pÄ• mokkhena nÄ• ma upÄ• sal akkharavisodhaniá¹ƒ nÄ• ma ganthaá¹ƒ Ä• pattivinicchayaá¹ƒ nÄ• ma ganthaÃ±ca. tathÄ• vÄ• haá¹ƒ nÄ• garÄ• juppatikathaá¹ƒ vohÄ• ratthabhedaÃ±ca vivÄ• davinicchayaÃ±ca akÄ• paÃ±cajambugÄ• mabhojakena lekhakÄ• maccena dvÄ«hica Ä• rocanalekhakÄ• maccehi a rÄ• jasevakadÄ«paniá¹ƒ nÄ• ma ganthaá¹ƒ akÄ• siá¹ƒ. tathÄ• dÄ«ghanÄ• vÄ• nagarabhoj soyevÄ• haá¹ƒ nirayakathÄ• dÄ«pakaá¹ƒ nÄ• ma ganthaá¹ƒ akÄ• siá¹ƒ. tathÄ• silÄ• leá¸• a abhiyÄ• cito soyevÄ• haá¹ƒ uposathavinicchayaá¹ƒ nÄ• ma ganthaá¹ƒ akÄ• siá¹ƒ. tathÄ• b abhiyÄ• cito soyevÄ• haá¹ƒ saddanÄ«tiyÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ pÄ• á¸·ibhÄ• sÄ• ya akÄ

ekasmiÃ±ca samaye kaliyuge vÄ«sÄ• dhike dvisate sahasseca sampatte raÃ±Ã±o etadaho bhagavato sÄ• sane kesaÃ±ci bhikkhÅ«naá¹ƒ sÄ• maá¹‡erÄ• naÃ±ca kuladÅ«sanÄ• diasÄ paccayÄ• bahÅ« dissanti \Be 171/, kecipi alajjÄ« puggalÄ• jÄ• tarÅ«pÄ• dinissaggiyavatth vinÄ• paccayaá¹ƒ vikÄ• le tambulaá¹ƒ khÄ• danti, sannidhiÃ±ca katvÄ• dhÅ«mÄ• nica piva saupÄ• hanÄ• gÄ• maá¹ƒ pavisanti, chattaá¹ƒ dhÄ• renti, aÃ±Ã±epi avinayÄ• nulomÄ• cÄ• bhikkhÅ«naá¹ƒ sÄ• maá¹‡erÄ• naÃ±ca buddhassa sammukhe buddhaá¹ƒ sakkhiá¹ƒ katvÄ• paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• petvÄ• bhagavato sikkhÄ• padÄ• ni rakkhÄ• petuá¹ƒ vaá¹-á¹-ati, e sÄ• maá¹‡erÄ• ca mayaá¹ƒ buddhassa sammukhe evaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ karoma, paá¹-iÃ Ä• pajjantÄ• naá¹ƒ amhÄ• kaá¹ƒ imasmiá¹ƒyeva attabhÄ• ve imasmiá¹ƒyeva paccakkhe kiÃ paccakkhabhayaá¹ƒ apekkhitvÄ• te sikkhÄ• padaá¹ƒ rakkhissantÄ«ti. evaá¹ƒ pana cintetvÄ sÄ• maá¹‡erÄ• naÃ±ca evaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• petuá¹ƒ yujjati vÄ• mÄ• vÄ• ti may saá¹…gharÄ• jÄ• dayo mahÄ• there sannipÄ• tÄ• petvÄ• pucchissÄ• mÄ«ti puna cintesi.

atha sabbepi mahÄ• there saá¹…gharÄ• jassa vihÄ• re sannipÄ• tÄ• petvÄ• imaá¹ƒ kÄ• ra Ä• á¹‡Ä• pesi. atha amaccÄ• mahÄ• there sannipÄ• tÄ• petvÄ• pucchiá¹ƒsu, -idÄ• ni bhar sÄ• maá¹‡erÄ• naÃ±ca avinayÄ• nulomÄ• cÄ• rÄ• ni disvÄ• buddhassa sammukhe buddh ime anÄ• cÄ• re na carissÄ• mÄ• ti paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• petvÄ• bhagavato sikkhÄ• pad

tathÄ• kÄ• rÄ• petuá¹ƒ yujjati vÄ• mÄ• vÄ• ti.

atha saá¹…gharÄ• jappamukhÄ• dayo mahÄ• therÄ• evamÄ• haá¹ƒsu, - yasmÄ• sÄ• san
evaá¹ƒ karoti, tasmÄ• tathÄ• kÄ• rÄ• petuá¹ƒ yujjatÄ«ti.

paá¹‡á¸• itÄ• bhidhajamunindaghosamahÄ• dhammarÄ• jaguruttherÄ• dayo pana katipaya
idÄ• ni bhikkhÅ« nÄ• ma saddhÄ• balÄ• dÄ«naá¹ƒ \Be 172/ thokatÄ• ya bhagavato Ä• á¹‡Ä
sacittakÄ• cittakÄ• pattiiá¹ƒ Ä• pajjitvÄ• bhagavatÄ• yeva anuÃ±Ã±Ä• tehi desanÄ• vuá¹-á
paá¹-ikaritvÄ• sÄ«laá¹ƒ parisuddhaá¹ƒ katvÄ• lajjÄ«pesalabhÄ• vaá¹ƒ karonti, na kadÄ• ci
anÄ• pajjitvÄ• , tasmÄ• bhagavatÄ• paá¹-ikkhittaá¹ƒ kammaá¹ƒ saÃ±ciccana vÄ«tikkamiss
paá¹-iÃ±Ã±Ä• karaá¹‡aá¹ƒ atibhÄ• riyaá¹ƒ hoti, sacepi pubbe paá¹-iÃ±Ã±aá¹ƒ katvÄ• pacch
evaá¹ƒ sati paá¹-issavavisaá¹ƒvÄ• de suddhacittassa dukkaá¹-aá¹ƒ paá¹-issavakkhaá¹‡eeva
vacanato taá¹ƒ taá¹ƒ Ä• pattiá¹ƒ paá¹-issavavisaá¹ƒvÄ• danadukkapettiyÄ• saheva Ä• pajje
paá¹-iÃ±Ã±Ä• karaá¹‡atoyeva Ä• pattibahulatÄ• bhaveyya, yathÄ• pana rogaá¹ƒ vÅ«pasam
paá¹-isevati, athassa rogo avÅ«pasamitvÄ• atikkameyya, evaá¹ƒ Ä• pattiá¹ƒ anÄ• pajjitukÄ
paá¹-iÃ±Ã±aá¹ƒ karoti, athassa Ä• pattibahulÄ• yeva bhaveyyÄ• ti, kiÃ±ca bhiyyo abhayada
anekasatabuddhassa sammukhe anekasatavÄ• rÄ• nipi paá¹-iÃ±Ã±aá¹ƒ katvÄ• sikkhÄ• pa
visahissantiyevÄ• ti.

atha saá¹…gharÄ• jÄ• mahÄ• thero attano sissaá¹ƒ paÃ±Ã±Ä• sÄ• misirikavidhajamahÄ•
nÄ• ma maá¹ƒ uyyojesi, tassa therassa vacane paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ.

athÄ• haá¹ƒ evaá¹ƒ vadÄ• mi, - dve puggalÄ• abhabbÄ• saÃ±cicca Ä• pattiá¹ƒ Ä• pajjituá
ariyÄ• puggalÄ• , dve puggalÄ• sabbÄ• saÃ±cicca Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhikkhÅ«ca bh
parivÄ• rapÄ• á¸·iyaá¹ƒ vuttattÄ• ariyapuggalÄ• naá¹ƒviya puthujjanÄ• naá¹ƒ vissaá¹-á¹-he
kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti manasikaritvÄ• puthujjanabhikkhÅ«naá¹ƒ paá¹-iÃ±Ã±Ä• karaá¹
vedeyyace, sabbehipi ariyaputhujjanehi bhikkhÅ«hi upasampadÄ• mÄ• á¸·ake Ä• ditova \Be
akaraá¹‡Ä«yÄ• ni Ä• cikkhitabbÄ• nÄ«ti vuttesu catÅ«su akaraá¹‡Ä«yesu antamaso tiá¹‡as
bhikkhu pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ• adinnaá¹ƒ theyyasaá¹.
hoti asakyaputtiyoti, antamaso kuntakipillikaá¹ƒ upÄ• dÄ• ya yo bhikkhu saÃ±cicca manussa
voropesi, antamaso gabbhapÄ• tanaá¹ƒ upÄ• dÄ• ya assamaá¹‡o hoti asakyaputtiyoti, anta
abhiramÄ• mÄ«ti yo bhikkhupÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussa
assamaá¹‡o hoti asakyaputtiyotica upajjhÄ• cariyena ovadiyamÄ• nehi abhinavopasampann
paá¹-iÃ±Ã±Ä• kathÄ• yeva. sÄ• maá¹‡erehipi pabbajjakkhaá¹‡eyeva upajjhÄ• yassa santike
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡isikkhÄ• padaá¹ƒ samÄ• diyÄ• mÄ«tiÄ• dinÄ• paá¹-hamaá¹
bhikkhÅ«hi taá¹ƒtaá¹ƒÄ• pattiá¹ƒ Ä• pajjitvÄ• desanÄ• ya paá¹-ikaraá¹‡akÄ• le sÄ• dhu sua
saá¹ƒvarissÄ• mÄ«ti abhiá¹‡haá¹ƒ paá¹-iÃ±Ã±Ä• katÄ• yeva. sÄ• maá¹‡erehipi upajjhÄ• ca
sikkhÄ• ggahaá¹‡akÄ• lepi pÄ• á¹‡Ä• tipÄ• tÄ• vera maá¹‡isikkhÄ• padaá¹ƒ samÄ• diyÄ• n

paá¹-iÃ±Ã±Ä• katÄ• yeva. tÄ• hi pana paá¹-iÃ±Ã±Ä• hi abhÄ• yitvÄ• itoyeva bhÄ• yÄ• mÄ
acchariyaá¹ƒviya hutvÄ• khÄ• yati. imÄ• ya hi paá¹-iÃ±Ã±Ä• ya tÄ• saá¹ƒ paá¹-iÃ±Ã±Ä• na

ayaá¹ƒ panettha sanniá¹-á¹-hÄ• nattho, - paá¹-issavadukkaá¹-Ä• patti nÄ• ma sÄ• vatthiyaá
passenadikosalaraÃ±Ã±Ä• imasmiá¹ƒ vihÄ• re vassaá¹ƒ upagacchÄ• hÄ«ti Ä• yÄ• cite sÄ•
lÄ• bhabahulataá¹ƒ paá¹-icca antarÄ• magge aÃ±Ã±asmiá¹ƒ vihÄ• re vassaá¹ƒ upagantvÄ•
paá¹-issavavisaá¹ƒvÄ• danapaccayÄ• upanandaá¹ƒ nÄ• ma bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±
nÄ• ma vinayaá¹-á¹-hakathÄ• ya vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ \Be 174
dukkaá¹-assÄ• ti ettha na kevalaá¹ƒ imaá¹ƒ temÄ• saá¹ƒ idha vassaá¹ƒ vasathÄ• ti etassev
imaá¹ƒ temÄ• saá¹ƒ bhikkhaá¹ƒ gaá¹‡hatha, ubhopi mayaá¹ƒ vassaá¹ƒ vasissÄ• ma, ekato
evamÄ• dinÄ• pi tassa tassa paá¹-issave dukkaá¹-aá¹ƒ, taÃ±ca kho paá¹-hamaá¹ƒ suddhac
visaá¹ƒvÄ• danapaccayÄ• , paá¹-hamampi asuddha cittassa pana paá¹-issave pÄ• cittiyanti

iccevaá¹ƒ bhikkhÅ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ dÄ• yakehica saddhiá¹ƒ paá¹-ijÄ• nitvÄ• vi
aÃ±Ã±esaá¹ƒ atthahitabhedeyeva dukkaá¹-Ä• patti vuttÄ• , na attano icchÄ• vasena sayam
sayissÄ• mÄ«ti evamÄ• dinÄ• vatvÄ• yathÄ• vuttÄ• nurÅ«paá¹ƒ akatvÄ• visaá¹ƒvÄ• dane
bhikkhusÄ• maá¹‡erÄ• naá¹ƒ paá¹-hamameva Ä• ma bhantetiÄ• dinÄ• paá¹-iÃ±Ã±aá¹ƒ kat
karaá¹‡Ä«yena taá¹ƒtaá¹ƒÄ• pattiá¹ƒ Ä• pajjanto saha paá¹-issavavisaá¹ƒvÄ• dena dukkaá¹
evaá¹ƒ sati tattha tattha sikkhÄ• padesu dve dve Ä• pattiyo paÃ±Ã±Ä• peyya, na ca evampi
paá¹-issavadukkaá¹-Ä• patti nÄ• ma paresaá¹ƒ santike paresaá¹ƒ matiá¹ƒ gahetvÄ• paá¹-ij
visaá¹ƒvÄ• danaá¹-á¹-hÄ• neyeva paÃ±Ã±attÄ• ti daá¹-á¹-habbÄ• .

idÄ• ni rÄ• jÄ• sÄ• sanassa suddhiá¹ƒ icchanto iminÄ• upÄ• yena bhikkhusÄ• maá¹‡erÄ•
paccakkhasamparÄ• yikabhayaá¹ƒ anupekkhitvÄ• saá¹ƒvaraá¹ƒ Ä• pajjeyyunti cintetvÄ• b
paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• pitattÄ• na koci doso dissati. bhikkhusÄ• maá¹‡erÄ• nampi bhiyyo
saá¹ƒvaritvÄ• sÄ«laparisuddhi bhaveyyÄ• ti. atha rÄ• jÄ• sabbesaá¹ƒ bhikkhusÄ• maá¹‡er
paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• petvÄ• sÄ«laá¹ƒ rakkhÄ• pesÄ«ti.

iccevaá¹ƒ imassa raÃ±Ã±o kÄ• le pubbe alajjinopi samÄ• nÄ• bhayaá¹ƒ anupekkhitvÄ• ye
bhavantÄ«ti.

buddhassa \Be 175/ bhagavato parinibbÄ• nato tisatÄ• dhikÄ• naá¹ƒ dvivassasahassÄ• na
saá¹ƒvacchare bahinadÄ«tÄ«re gÄ• masÄ«mato paá¹-á¹-hÄ• ya yÄ• va antoudakukkhepÄ•
bhikkhÅ«naá¹ƒ sukhena gamanatthÄ• ya gahaá¹-á¹-hÄ• gÄ• masÄ«mÄ• ya udakukkhepas
akaá¹ƒsu.

atha tattha Ã±Ä• á¹‡Ä• laá¹…kÄ• rasumanamahÄ• dhammarÄ• jagurugaá¹‡Ä• cariyanÄ•

upasampadÄ• divinayakammÄ• ni katipaya vassesu akÄ• si.

dhÄ«rÄ• nandatthero pana tattha saá¹…karadoso hotÄ«ti kammaá¹ƒ kÄ• tuá¹ƒ na icchati. t
Ã±Ä• á¹‡Ä• laá¹…kÄ• rasumanamahÄ• dhammarÄ• jagurugaá¹‡Ä• cariyassa matiá¹ƒ rucca
bhavanti. ye ye pana dhÄ«rÄ• nandattherassamatiá¹ƒ ruccanti, tete tassa pakkhikÄ• bhava
amarapuranikÄ• yikÄ• bhikkhÅ«. dvedhÄ• bhinditvÄ• tiá¹-á¹-hanti.

atha dhÄ«rÄ• nandapakkhe bhikkhu tappakkhikassa sÄ«lakkhandhattherassa sisse dhamm
amhÄ• kaá¹ƒ jambudÄ«pe ratanapuá¹‡á¹‡anagaraá¹ƒ pesesuá¹ƒ saá¹…gharÄ• jamahÄ• th
paá¹-iggÄ• haá¹‡atthÄ• ya. te ca kaliyuge aá¹-á¹-hÄ• rasÄ• dhike dvivassasate sahasseca s
juá¹‡hapakkhaaá¹-á¹-hamiyaá¹ƒ sÄ«haá¸·adÄ«pato nikkhamitvÄ• Ä• gacchantÄ• ekÅ«nav
sahasseca sampatte phaggunamÄ• sassa juá¹‡hapakkhasattamiyaá¹ƒ ratanapuá¹‡á¹‡anag

atha dhammarÄ• jÄ• saá¹…gharÄ• jassa Ä• rÄ• me catubhÅ«mikaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ•
catÅ«hi paccayehica saá¹…gahaá¹ƒ akÄ• si. saá¹…gharÄ• jÄ• ca tesaá¹ƒ dvinnaá¹ƒ pakkhi
bahÅ«hi ganthehi saá¹ƒsanditvÄ• vivÄ• daá¹ƒ vinicchindi. tÄ• dise á¹-hÄ• ne saá¹…karado
pakÄ• setvÄ• sandesapaá¹‡á¹‡ampi tesaá¹ƒ adÄ• si.

mahÄ• dhammarÄ• jÄ• ca \Be 176/ tesaá¹ƒ puna sikkhaá¹ƒ saá¹…gharÄ• jassa santike ga
piá¹-akattayapotthakÄ• dÄ«ni dÄ• tabbavatthÅ«ni datvÄ• tasmiá¹ƒyeva saá¹ƒvacchare paá
kÄ• á¸·apakkhadasamiyaá¹ƒ nÄ• vÄ• ya te pesesi.

tato pacchÄ• ca Ã±Ä• á¹‡Ä• laá¹…kÄ• rasumanamahÄ• dhammarÄ• jagurugaá¹‡Ä• cariya
paÃ±Ã±Ä• molittherassa sisse vimalajotidhammanandabhikkhÅ« pesesuá¹ƒ saddhiá¹ƒ ariyÄ
sÄ• maá¹‡erena catÅ«hica upÄ• sakehi. teca kaliyuge vÄ«sÄ• dhike dvisate sahasseca sar
juá¹‡hapakkhapaÃ±camiyaá¹ƒ sampattÄ• .

tadÄ• pi saá¹…gharÄ• jassa Ä• rÄ• meyeva ekaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• petvÄ• te vasÄ• p
saá¹…gahaá¹ƒ akÄ• si. saá¹…gharÄ• jÄ• pi puna vinicchayaá¹ƒ adÄ• si yathÄ• vuttanayena
bhikkhÅ«naá¹ƒ saá¹…gharÄ• jassa santike puna sikkhaá¹ƒ gaá¹‡hÄ• petvÄ• sÄ• maá¹‡era
paccayehi saá¹…gahaá¹ƒ katvÄ• pahiá¹‡i.

tato pacchÄ• ca kaliyuge bÄ• vÄ«sÄ• dhike dvivassasate sahasseca sampatte mÄ• ghamÄ
kÄ• á¸·apakkhaekÄ• dasamiyaá¹ƒ sÄ«haá¸·adÄ«patoyeva dve bhikkhÅ« tayo sÄ• maá¹‡erÄ
sarajatasuvaá¹‡á¹‡akaraá¹‡á¸• akaá¹ƒ sarajatasuvaá¹‡á¹‡acetiyadÄ• tuá¹ƒ hatthidantamay
mahÄ• bodhipattÄ• ni mahÄ• bodhitacaá¹ƒ mahÄ• bodhipatiá¹-á¹-hÄ• nasÅ«miá¹ƒ sÄ«haá¸
dutiyasattÄ• haanimisaá¹-á¹-hÄ• nabhÅ«miÃ±ca dhammapaá¹‡á¹‡Ä• kÄ• ratthÄ• ya gahetv
mahÄ• rÄ• jaá¹-á¹-hÄ• nÄ«nagaraá¹ƒ sampattÄ• . tesampi dhammarÄ• jÄ• catÅ«hi paccay

saá¹…gharaÃ±Ã±o Ä• rÄ• me vasÄ• pesi. bhikkhunaÃ±ca puna sikkhaá¹ƒ gaá¹‡hÄ• pesi. s
upasampadakammaá¹ƒ gahaá¹-á¹-hÄ• naÃ±ca pabbajjakammaá¹ƒ gaá¹‡hÄ• pesi.

iccevaá¹ƒ marammaraá¹-á¹-he bhagavato parinibbÄ• nato paá¹-á¹-hÄ• ya yÄ• vajjatanÄ• \
theraparamparavasena patiá¹-á¹-hÄ• natÄ• veditabbÄ• .

iccevaá¹ƒ marammamaá¹‡á¸• ale arimaddanapure arahantattheragaá¹‡o uttarÄ• jÄ«vatthe
sivalittheragaá¹‡o Ä• nandattheragaá¹‡o tÄ• malindattheragaá¹‡oti paÃ±ca gaá¹‡Ä• ahesu

idÄ• ni arimaddananagare paÃ±cagaá¹‡ato paá¹-á¹-hÄ• ya vijayapurajeyyapuraratanapÅ«r
sÄ• sanassa anukkamena Ä• gatabhÄ• vaá¹ƒ dassayissÄ• mi. sirikhettanagare hi `so yÄ• á
parakkamavaá¹ƒsikassa sÄ• radassittherassa antevÄ• sikaá¹ƒ saddhammaá¹-á¹-hitittheraá¹
katvÄ• pÅ«jesi.

kaliyugassa catuvassÄ• dhikaaá¹-á¹-hasatakÄ• le sirikhettanagarato Ä• gantvÄ• so ratana
atha attano puttaá¹ƒ anekibhaá¹ƒ nÄ• ma rÄ• jakumÄ• raá¹ƒ mahÄ• rÄ• ja nÄ• mena sirikh
dakkhiá¹‡adisÄ• bhÄ• ge `kÅ« vá¹-he á¹-a-yo moâ€™ nagaraá¹ƒ, pacchimadisÄ• bhÄ• ge `
á¹-hÄ• naá¹ƒ, uttaradisÄ• bhÄ• ge `ma loá¹ƒâ€™ nagaraá¹ƒ, puratthimadisÄ• bhÄ• ge `koá
á¹-hÄ• naá¹ƒ, etthantare nisinnÄ• naá¹ƒ gihÄ«naá¹ƒ mama puttassa Ä• á¹‡Ä• pavattatu, bh
saddhammaá¹-á¹-hitittherassa Ä• á¹‡Ä• pavattatÅ«ti niyyÄ• desi.

tassaca saddhammaá¹-á¹-hitittherassa ariyavaá¹ƒsatthero mahÄ• sÄ• mittheroti dve sissÄ•
mahÄ• sÄ• mitthero pubbe vuttanayena sÄ• sanavaá¹ƒsaá¹ƒ Ä• nessÄ• mÄ«ti sÄ«haá¸·adÄ
saddhiá¹ƒ paÃ±cahi bhikkhÅ«hi saddhammacÄ• riá¹ƒ nÄ• ma theraá¹ƒ Ä• netvÄ• abhinava
sirikhettanagare sÄ«haá¸·adÄ«pavaá¹ƒsikaá¹ƒ sÄ• sanaá¹ƒ vaá¸• á¸• hÄ• petvÄ• nisÄ«di.
sisso atulavaá¹ƒso nÄ• ma thero catÅ«su disÄ• su ahiá¹‡á¸• itvÄ• pariyattiá¹ƒ uggaá¹‡hitvÄ
\Be 178/ tambulabhuÃ±jamÄ• tikÄ• samÄ«pe sÄ• sanaá¹ƒ paggaá¹‡hitvÄ• nisÄ«di. tassa a
ratanaraá¹ƒsÄ« nÄ• ma theroca pariyattivesÄ• rajjaá¹ƒ patvÄ• sirikhettanagareyeva sÄ• sa
nisÄ«di. tassaca ratanaraá¹ƒ sittherassa sisso satvavadhammarÄ• jassa Ä• cariyo abhisaá¹
pariyattivesÄ• rajjaá¹ƒ patvÄ• sirikhettanagarayeva sÄ• sanaá¹ƒ paggaá¹‡hitvÄ• nisÄ«di. t
munindaghoso nÄ• ma thero atthi. kaliyuge sattatÄ• dhike navasate sampatte pacchimapak
sirikhettanagaraá¹ƒ abhibhavitvÄ• nandayodhena nÄ• ma amaccena saddhiá¹ƒ taá¹ƒ muni
ratanapÅ«re patiá¹-á¹-hÄ• pesi.

so kira pacchimapakkhÄ• dhikarÄ• jÄ• evaá¹ƒ kathesi, - ahaá¹ƒ sirikhettanagaraá¹ƒ labhitv
bhikkhuá¹ƒ ekaá¹ƒyeva gihiá¹ƒ labhÄ• mÄ«ti.

so pana thero sÄ• maá¹‡eranÄ• mena munindaghoso nÄ• ma. upasampannakÄ• le pana n

upÄ• li nÄ• ma. dinnanÄ• mena pana tipiá¹-akÄ• laá¹…kÄ• ro nÄ• ma. tiriyapabbatavihÄ• re
á¹-hÄ• nanÄ• mena tiriyapabbatatthero nÄ• ma.

so kira erÄ• vatÄ«nadÄ«tÄ«re catubhÅ«mikavihÄ• re paá¹-hamaá¹ƒ nisÄ«ditvÄ• pacchÄ•
kÄ• lesaá¹-á¹-hivassÄ• yuko hutvÄ• tiriyapabbatavihÄ• re nisÄ«di. sÄ• maá¹‡erakÄ• le so j
ratanapÅ«rato nikkhamitvÄ• ketumatÄ«nagaraá¹ƒ patvÄ• tattha tisÄ• sanadhajattherassa
dhammarÄ• jagurutherassa santike ganthaá¹ƒ uggaá¹‡hiá¹ƒ. pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«
daharakÄ• leyevaca vessantarajÄ• takaá¹ƒ kabyÄ• laá¹…kÄ• rena bandhitvÄ• kathanato a
pana \Be 179/ therassa sisso uccanagaravÄ• sÄ« mahÄ• tissattheroti saá¹…girajanapade a
pariyattiá¹ƒ vÄ• cetvÄ• sÄ• sanaá¹ƒ paggaá¹‡hi. tassa pana sisso reminagÄ• me gÄ• mav
tassa sisso taá¹ƒgÄ• mavÄ• sÄ« guá¹‡asiritthero nÄ• ma. tassa sisso taá¹ƒgÄ• mavÄ• sÄ«
so pana thero padumanagare sahassorodhabodhodadhigÄ• mesu pariyattiá¹ƒ vÄ• cetvÄ• r
bodhodadhigÄ• mavÄ• sino indobhÄ• sakalyÄ• á¹‡acakkavimalÄ• cÄ• rattherÄ• sahassoro
guá¹‡asÄ• racandasÄ• rattherÄ• vaá¹ƒtumagÄ• mavÄ• sÄ« varaesitthero kanninagare jara
guá¹‡asirittherocÄ• ti ime therÄ• kalyÄ• á¹‡adhajattherassa santike puna sikkhaá¹ƒ gahetv
uggaá¹‡hitvÄ• kovidÄ• ahesuá¹ƒ.

tasseva kalyÄ• á¹‡adhajattherassa sisso saá¹…girajanapade samivanagÄ• me nisinno dha
mahallakakÄ• le padumanagare kusumamÅ«lagÄ• me nisÄ«ditvÄ• ganthaá¹ƒ vÄ• cetvÄ•

tesu guá¹‡asiritthero amarapuramÄ• pakassa raÃ±Ã±o kÄ• le
guá¹‡Ä• bhilaá¹…kÄ• rasaddhammamahÄ• rÄ• jÄ• dhirÄ• jagurÅ«ti nÄ• malaÃ±chaá¹ƒ gaá
jeyyabhÅ«mivÄ• sakittivihÄ• re paá¹-ivasi.

tassa pana therassa sisso Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patimahÄ• dhammarÄ• jÄ
raÃ±Ã±o kÄ• le saá¹…gharÄ• jÄ• ahosi. so pana thero sÄ«haá¸·adÄ«pe amarapuranikÄ• y
guá¹‡Ä• bhilaá¹…kÄ• rasaddhammamahÄ• dhammarÄ• jÄ• dhirÄ• jagurutherasseva sisso
tipiá¹-akÄ• laá¹…kÄ• ramahÄ• dhammarÄ• jaguru nÄ• ma thero. tassa sisso
sÅ«riyavaá¹ƒsÄ• bhisiripavarÄ• laá¹…kÄ• radhammasenÄ• pati mahÄ• dhammarÄ• jÄ• dhi
amarapuradutiyamÄ• pakassa raÃ±Ã±o kÄ• le \Be 180/ saá¹…gharÄ• jÄ• ahosi. tassa pan
dhammÄ• bhivaá¹ƒsamunivaraÃ±Ä• á¹‡akittisiripavarÄ• laá¹…kÄ• radhammasenÄ• pati- m
mahÄ• thero dutiyaá¹ƒ amarapuramÄ• pakassa ratanapuá¹‡á¹‡amÄ• pakassaca raÃ±Ã±o k
pana Ã±Ä• á¹‡Ä• bhivaá¹ƒsadhammasenÄ• patimahÄ• dhammarÄ• jÄ• dhirÄ• jagurutthera
varaesittherassa sissoca ahosi.

ayaá¹ƒ sÄ«haá¸·adÄ«pato sabbapacchimÄ• gatehi saddhammacÄ• rÄ«mahÄ• sÄ• mitthero
theraparamparÄ• dassanakathÄ• .

ayampi aparÄ• theraparamparÄ• veditabbÄ• . chappadattheravaá¹ƒsiko saddhammakitti r
Ä• gantvÄ• catudÄ«pabhÅ«miá¹-á¹-hÄ• ne nisÄ«ditvÄ• mahÄ• ariyavaá¹ƒsattherassa sant
tato pacchÄ• jetavanavihÄ• raá¹ƒ saá¹…kamitvÄ• tattha nisÄ«ditvÄ• pariyattiá¹ƒ vÄ• cetv

tassa saddhammakittittherassa sisso tisÄ• sanadhajo nÄ• ma. tassa sisso dhammarÄ• jagu
munindaghoso nÄ• ma. tassa sisso mahÄ• tisso nÄ• ma. tassa sisso candapaÃ±Ã±o nÄ• m
nÄ• ma. tassa sisso Ã±Ä• á¹‡adhajo nÄ• ma. tassa sisso dhammadharo nÄ• ma. tassa siss
paá¹-á¹-hÄ• ya kalyÄ• á¹‡acakka vimalÄ• cÄ• ra guá¹‡asÄ• ra candasÄ• ra varaesÄ« guá¹‡
Ã±eyyadhammÄ• bhivaá¹ƒsattherÄ• naá¹ƒ vasena sÄ• sanavaá¹ƒso veditabboti.

ayaá¹ƒ pattalaá¹…kassa chappadattherassa sissabhÅ«tÄ• saddhammakittittherato paá¹-á¹
theraparamparadassanakathÄ• .

idaá¹ƒ ratanapuá¹‡á¹‡anagare sÄ• sanassa patiá¹-á¹-hÄ• naá¹ƒ.

evaá¹ƒ aparantaraá¹-á¹-hasaá¹…khÄ• tena ekadesena sakalampi marammaraá¹-á¹-haá¹ƒ \
sÄ• sanavaá¹ƒso dassetabbo. bhagavÄ• pi hi aparantaraá¹-á¹-he candanavihÄ• re vasitvÄ•
taá¹ƒtaá¹ƒdesampi iddhiyÄ• caritvÄ• sattÄ• naá¹ƒ dhammaá¹ƒ desesiyevÄ• ti.

iti sÄ• sanavaá¹ƒse aparantaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

nÄ• ma chaá¹-á¹-ho paricchedo.

7. kasmiragandhÄ• raraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

<7> idÄ• ni yathÄ• vuttamÄ• tikÄ• vasena kasmÄ«ravandhÄ• raraá¹-á¹-hasÄ• sanavaá¹ƒsa
anuppatto, tasmÄ• taá¹ƒ vakkhÄ• mi.

tatiyasaá¹…gÄ«tÄ• vasÄ• ne hi mahÄ• moggaliputtatissatthero majjhanti kattheraá¹ƒ kasm
pesesi, -tvaá¹ƒ etaá¹ƒ raá¹-á¹-haá¹ƒ gantvÄ• ettha sÄ• sanaá¹ƒ pabhiá¹-á¹-hÄ• pehÄ«ti. ett
kasmÄ«ragandhÄ• raraá¹-á¹-haá¹ƒ nÄ• ma cÄ«naraá¹-á¹-hasamÄ«pe tiá¹-á¹-hati. teneva hi
kasmÄ«ragandhÄ• raraá¹-á¹-havÄ• sino cinaraá¹-á¹-havÄ• sinoca manussÄ• aravÄ• á¸·ass
uppajjanakÄ• lato paá¹-á¹-hÄ• ya yÄ• vajjatanÄ• nÄ• garÅ«paá¹ƒ katvÄ• mÄ• nenti pÅ«jen
vatthabhÄ• janÄ• dÄ«supi nÄ• garÅ«pameva te yebhuyyena karontÄ«ti.

soca majjhantikattheropi catÅ«hi bhikkhÅ«hi saddhiá¹ƒ attha paÃ±camo hutvÄ• pÄ• á¹-alip
abbhuggantvÄ• himavati aravÄ• á¸·adahassa upari otari. tena kho pana samayena kasmÄ«

sassapÄ• kasamaye aravÄ• á¸·o nÄ• ma nÄ• garÄ• jÄ• aravÄ• á¸·adahe nisÄ«ditvÄ• kara
sassaá¹ƒ harÄ• petvÄ• mahÄ• samuddaá¹ƒ pÄ• pesi. teroca aravÄ• á¸·adahassa upari ota
aravÄ• á¸·adahapiá¹-á¹-hikaá¹ƒ caá¹…kamatipi tiá¹-á¹-hatipi nisÄ«datipi seyyampi kappeti. r
taá¹ƒ disvÄ• aravÄ• á¸·assa nÄ• garÄ• jassa Ä• rocesuá¹ƒ, - mahÄ• rÄ• ja eko chinnabhinn
bhaá¹‡á¸• ukÄ• sÄ• vavasano amhÄ• kaá¹ƒ udakaá¹ƒ dÅ«setÄ«ti. tadÄ• pana thero attÄ• r
dasseti. nagarÄ• jÄ• tÄ• vadeva kodhÄ• bhibhÅ«to nikkhamitvÄ• theraá¹ƒ disvÄ• makkha
anekÄ• ni bhiá¹ƒsanakÄ• ni nimmini. tato tato bhusÄ• vÄ• tÄ• vÄ• yanti, rukkhÄ• chijjanti,
meghÄ• gajjanti, vijjuá¹ƒlatÄ• niccharanti, asaniyo phalanti, bhinnaá¹ƒ viya gaganaá¹ƒ udak
bhayÄ• nakarÅ«pÄ• nÄ• gakumÄ• rÄ• sannipatanti, sayampi dhÅ«mÄ• yati pajjalati, paha
ko ayaá¹ƒmuá¹‡á¸• ako chinnabhinnapaá¹-adharotiÄ• dÄ«hi pharusavacanehi theraá¹ƒ sant
hanatha niddhamatha imaá¹ƒ samaá¹‡anti nÄ• gabalaá¹ƒ Ä• á¹‡Ä• pesi.

thero sabbaá¹ƒ taá¹ƒ bhiá¹ƒsanakaá¹ƒ attano iddhibalena paá¹-ibÄ• hitvÄ• nÄ• garÄ• jÄ• r

sadevakopi ce loko, Ä• gantvÄ• tÄ• sayeyya maá¹ƒ.

na me paá¹-ibalo assa, janetuá¹ƒ bhayabheravaá¹ƒ ||

sacepi tvaá¹ƒ mahiá¹ƒ sabba, sasamuddaá¹ƒ sapabbataá¹ƒ.

ukkhipitvÄ• mahÄ• nÄ• ga, khipeyyÄ• si mamÅ«pari ||

neva me sakkuá¹‡eyyÄ• si, janetuá¹ƒ bhayabheravaá¹ƒ.

aÃ±Ã±adatthu tavevassa, vighÄ• to uragÄ• dhipÄ• ti ||

evaá¹ƒ vutte nÄ• garÄ• jÄ• vihatÄ• nubhÄ• vo nipphalavÄ• yÄ• mo dukkhÄ« dummano ah

taá¹ƒ thero taá¹…khaá¹‡Ä• nurÅ«pÄ• ya dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dap
sampahaá¹ƒsetvÄ• tÄ«su saraá¹‡esu paÃ±casuca sÄ«lesu patiá¹-á¹-hÄ• pesi saddhiá¹ƒ ca
nÄ• gasahassehi. aÃ±Ã±epi bahÅ« himavantavÄ• sino yakkhÄ• ca gandhabbÄ• ca kumbha
dhammakathaá¹ƒ sutvÄ• saraá¹‡esuca sÄ«lesuca patiá¹-á¹-hahiá¹ƒsu. paÃ±cakopi yakkho
yakkhiniyÄ• paÃ±cahica puttasatehi paá¹-hame \Be 183/ phale patiá¹-á¹-hito. athÄ• yasmÄ•
sabbenÄ• gayakkharakkhase Ä• mantetvÄ• evamÄ• ha, -

mÄ• dÄ• ni kodhaá¹ƒ janayittha, ito uddhaá¹ƒ yathÄ• pure.

sassaghÄ• taÃ±ca mÄ• kattha, sukhakÄ• mÄ• hi pÄ• á¹‡ino.

karotha mettaá¹ƒ sattesu, vasantu manujÄ• sukhanti ||

te sabbepi sÄ• dhu bhanteti therassa vacanaá¹ƒ paá¹-issuá¹‡itvÄ• yathÄ• nusiá¹-á¹-haá¹ƒ
divasameva nÄ• garÄ• jassa pÅ«jÄ• samayo hoti. atha nÄ• garÄ• jÄ• attano ratanamayaá¹
therassa paÃ±Ã±apesi. nisÄ«di thero pallaá¹…ke. nÄ• garÄ• jÄ• pi theraá¹ƒ bÄ«jayamÄ• no
tasmiá¹ƒ khaá¹‡e kasmÄ«ragandhÄ• raraá¹-á¹-havÄ• sino Ä• gantvÄ• theraá¹ƒ disvÄ• am
mahiddhikataroti therameva vanditvÄ• nisinnÄ• . thero tesaá¹ƒ Ä• sivisopamasuttaá¹ƒ kath
asÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. kulasatasahassaÃ±ca pab
kasmÄ«ragandhÄ• ro yÄ• vajjetanÄ• kÄ• sÄ• vapajjotÄ• isivÄ• tapaá¹-ivÄ• tÄ• eva.

gantvÄ• kasmÄ«ragandhÄ• raá¹ƒ, isi majjhantiko tadÄ• .

duá¹-á¹-haá¹ƒ nÄ• gaá¹ƒ pasÄ• detvÄ• , mocesi bandhanÄ• bahÅ«ti ||

adhunÄ• pana kasmÄ«ragandhÄ• raraá¹-á¹-he sÄ• sanassa atthaá¹…gatassaviya sÅ«riya
tasmÄ• tattha sÄ• sanassa patiá¹-á¹-hÄ• ne vitthÄ• rena vattabbakiccaá¹ƒ natthÄ«ti.

iti sÄ• sanavaá¹ƒse kasmÄ«ragandhÄ• raraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

nÄ• ma sattamo paricchedo.

8. mahiá¹ƒsakaraá¹-á¹-hassÄ• sanavaá¹ƒsakathÄ• maggo

<8> idÄ• ni \Be 184/ yathÄ• vuttamÄ• tikÄ• vasena mahiá¹ƒsakaraá¹-á¹-hasÄ• sanavaá¹ƒs
okÄ• so anuppatto, tasmÄ• taá¹ƒ vakkhÄ• mi.

tatiyasaá¹…gÄ«tÄ• vasÄ• ne hi mahÄ• moggaliputtatissatthero mahÄ• revattheraá¹ƒ mahiá
- tvaá¹ƒ etaá¹ƒ raá¹-á¹-haá¹ƒ gantvÄ• ettha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pehÄ«ti.

soca attapaÃ±camo hutvÄ• mahiá¹ƒsakamaá¹‡á¸• alaá¹ƒ agamÄ• si paccantimesu janapa
upasampadakammÄ• yÄ• ti maÃ±Ã±amÄ• no. thero mahiá¹ƒsakamaá¹‡á¸• alaá¹ƒ gantvÄ•
suttapariyosÄ• ne cattÄ• lÄ«sapÄ• á¹‡asahassÄ• ni dhammacakkhuá¹ƒ ppaá¹-ilabhiá¹ƒsu.
pÄ• á¹‡asahassÄ• ni pabbajiá¹ƒsu.

gantvÄ• na raá¹-á¹-haá¹ƒ mahiá¹ƒsaá¹ƒ, mahÄ• revo mahiddhiko.

codetvÄ• devadÅ«tehi, mocesi bandhanÄ• bahÅ«ti ||

adhunÄ• pana tattha sÄ• sanassa abbhehiviya paá¹-icchannassa sÅ«riyassa okÄ• so dubl

iti sÄ• sanavaá¹ƒse mahiá¹ƒsakaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

nÄ• ma aá¹-á¹-hamo paricchedo.

9. mahÄ• raá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

<9> ito paraá¹ƒ mahÄ• raá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggaá¹ƒ kathayissÄ• mi yathÄ•

tatiyasaá¹…gÄ«tÄ• vasÄ• ne hi mahÄ• moggaliputtatissatthero mahÄ• dhammarakkhitthera
pesesi, -tvaá¹ƒ etaá¹ƒ raá¹-á¹-haá¹ƒ gantvÄ• ettha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesÄ«ti.

mahÄ• dhammarakkhitattheroca attapaÃ±camo hutvÄ• mahÄ• raá¹-á¹-haá¹ƒ gantvÄ• mah
mahÄ• raá¹-á¹-hake pasÄ• detvÄ• \Be 185/ caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni maggaphale
terasasahassÄ• ni pabbajiá¹ƒsu. evaá¹ƒ so tattha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi.

mahÄ• raá¹-á¹-haá¹ƒ isi gantvÄ• , so mahÄ• dhammarakkhito.

jÄ• takaá¹ƒ kathayitvÄ• na, pasÄ• desi mahÄ• jananti ||

tattha kira manussÄ• pubbe aggihutÄ• dimicchÄ• kammaá¹ƒ yebhuyyena akaá¹ƒsu. tenev
mahÄ• nÄ• radakassapajÄ• takakathaá¹ƒ desesi. tato paá¹-á¹-hÄ• ya tattha manussÄ• jÄ•
sotuá¹ƒ ativiya icchanti. bhikkhÅ«ca yebhuyyena gahaá¹-á¹-hÄ• naá¹ƒ jÄ• takakathaá¹ƒyeva
vassantarajÄ• takakathaá¹ƒ te manussÄ• bahÅ«hi dÄ• tabbavatthÅ«hi pÅ«jetvÄ• suá¹‡ant

taÃ±ca mahÄ• raá¹-á¹-haá¹ƒ nÄ• ma syÄ• maraá¹-á¹-hasamÄ«pe á¹-hitaá¹ƒ, teneva syÄ• m
gahaá¹-á¹-hÄ• ca yebhuyyena sotuá¹ƒ icchantÄ«ti. mahÄ• dhammarakkhitattheropi mahÄ•
sakalasyÄ• maraá¹-á¹-havÄ• sÄ«naá¹ƒ dhammaá¹ƒ desesi, amatarasaá¹ƒ pÄ• yesi, yathÄ•
aparantaraá¹-á¹-haá¹ƒ gantvÄ• sakalamarammaraá¹-á¹-havÄ• sÄ«nanti.

yaá¹ƒ pana yonakaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• yaá¹ƒ vuttaá¹ƒ, tampi sabbaá¹ƒ etthÄ
tehi tassa ekasadisattena á¹-hitattÄ• ti. tathÄ• hi nÄ• gasenattheropi yonakaraá¹-á¹-he vasi
syÄ• maraá¹-á¹-hÄ• dÄ«supi sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi. yonakaraá¹-á¹-havÄ• sino
mahÄ• dhammagambhÄ«rattheramahÄ• medhaá¹…karattherÄ• ca saddhiá¹ƒ bahÅ«hi bhik
tato punÄ• gantvÄ• syÄ• maraá¹-á¹-he sokkatayanagaraá¹ƒ patvÄ• tattha nisÄ«ditvÄ• sÄ•
pacchÄ• lakunnanagare nisÄ«ditvÄ• sÄ• sanaá¹ƒ paggaá¹‡hi. evaá¹ƒ yonakaraá¹-á¹-he sÄ

syÄ• mÄ• dÄ«supi á¹-hitaá¹ƒyevÄ• ti daá¹-á¹-habbaá¹ƒ.

buddhassa bhagavato parinibbÄ• nato dvisatÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ vassasahassÄ• na
vassa sÄ«haá¸·adÄ«pe rajjaá¹ƒ pattassa kittissirirÄ• jasÄ«hamahÄ• rÄ• jassa abhisekato ta
kittissirirÄ• jasÄ«hamahÄ• raÃ±Ã±Ä• pahitapaá¹‡á¹‡Ä• kÄ• rasÄ• sanaá¹ƒ Ä• gamma
sarÄ• mÄ• dhipatidhammikamahÄ• rÄ• jÄ• dhirÄ• jenÄ• á¹‡attehi laá¹…kÄ• dÄ«paá¹ƒ Ä• g
patiá¹-á¹-hÄ• pito vaá¹ƒso upÄ• livaá¹ƒsoti pÄ• kaá¹-o. soca duvidho
pubbÄ• rÄ• mavihÄ• ravÄ• sÄ«abhayagirivihÄ• ravÄ• sÄ«vasenÄ• ti. evaá¹ƒ mahÄ• nagara
sÄ• sanaá¹ƒ thiraá¹ƒ hutvÄ• tiá¹-á¹-hatÄ«ti veditabbanti.

iti sÄ• sanavaá¹ƒse mahÄ• raá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo nÄ• ma

navamo paricchedo.

10. cinaraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo

<10> tato paraá¹ƒ pavakkhÄ• mi cÄ«naraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggaá¹ƒ yathÄ

tatiyasaá¹…gÄ«tÄ• vasÄ• ne hi mahÄ• moggaliputtatissatthero majjhimattheraá¹ƒ cinaraá¹-
etaá¹ƒ raá¹-á¹-haá¹ƒ gantvÄ• ettha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pehÄ«ti.

majjhimattheroca kassapagottarena aá¸·akarevattherena dundabhiyattherena mahÄ• revat
himavantappadese paÃ±cacÄ«naraá¹-á¹-haá¹ƒ gantvÄ• dhammacakkappavattanasuttantak
pasÄ• detvÄ• asÄ«tipÄ• á¹‡akoá¹-iyo maggaphalaratanÄ• ni paá¹-ilÄ• bhesi. paÃ±capica t
pasÄ• desuá¹ƒ. ekamekassa santike sahassamattÄ• pabbajiá¹ƒsu. evaá¹ƒ te tattha sÄ• sa

gantvÄ• majjhimatthero, himavantaá¹ƒ pasÄ• dayi.

yakkhasenaá¹ƒ pakÄ• sento, dhammacakkappavattananti ||

tattha kira manussÄ• yebhuyyena candÄ«paramÄ«svÄ• rÄ• naá¹ƒ yakkhÄ• naá¹ƒ pÅ«jaá¹
paÃ±ca therÄ• tesaá¹ƒ yakkhasenaá¹ƒ pakÄ• sayitvÄ• dhammaá¹ƒ desesuá¹ƒ. kasmÄ«ra
kadÄ• ci kadÄ• ci cÄ«naraá¹-á¹-hindassa vijitaá¹ƒ hoti, kadÄ• ci kadÄ• ci pana visuá¹ƒ hoti.
visuá¹ƒyeva ahosÄ«ti daá¹-á¹-habbaá¹ƒ.

cÄ«ranaá¹-á¹-he pana bhagavato sÄ• sanaá¹ƒ dubbalaá¹ƒyeva hutvÄ• aá¹-á¹-hÄ• si, na th
idÄ• ni tattha katthaciyeva sÄ• sanaá¹ƒ chÄ• yÄ• mattaá¹ƒva paÃ±Ã±Ä• yati, vÄ• tavegena

tiá¹-á¹-hatÄ«ti.

iti sÄ• sanavaá¹ƒse cÄ«naraá¹-á¹-hasÄ• sanavaá¹ƒsakathÄ• maggo nÄ• ma

dasamo paricchedo.

evaá¹ƒ sabbena sabbaá¹ƒ sÄ• sanavaá¹ƒsakathÄ• maggo niá¹-á¹-hito.

 ettÄ• vatÄ• ca ---

laá¹…kÄ• gatena santena, citraÃ±Ä• á¹‡ena bhikkhunÄ• .

saraá¹‡aá¹…karanÄ• mena, saddhammaá¹-á¹-hitikÄ• minÄ• ||

dÅ«ratoyeva dÄ«pamhÄ• , sumaá¹…galena jotinÄ• .

visuddhasÄ«linÄ• ceva, dÄ«pantaraá¹-á¹-habhikkhunÄ• ||

aÃ±Ã±ehicÄ• bhiyÄ• cito, paÃ±Ã±Ä• sÄ• mÄ«ti nÄ• mako.

akÄ• siá¹ƒ suá¹-á¹-hukaá¹ƒ ganthaá¹ƒ, sÄ• sanavaá¹ƒsappadÄ«pikaá¹ƒ ||

dvisateca sahasseca, tevÄ«sÄ• dhike gate.

puá¹‡á¹‡Ä• yaá¹ƒ migasÄ«rassa, niá¹-á¹-haá¹ƒ gatÄ• va sabbaso ||

koci ettheva doso ce, paÃ±Ã±Ä• yati sucittakÄ• .

taá¹ƒ khamantu ca suddhiyÄ• , gaá¹‡hantu yuttikaá¹ƒ haveti ||

SATIPATTHANA VIPASSANA
Insight through Mindfulness

by

The Venerable Mahasi Sayadaw

ISBN 955-24-0078-3

The Wheel Publication No. 370/371

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BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Philip L. Jones
Formatting: John Bullitt

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INTRODUCTION

On the personal request of the Honorable U Nu, Prime Minister, and Thado Thiri Thudhamma Sir U Thwin, President of the Buddha Sasananuggaha Association, the Venerable Mahasi Sayadaw, Bhadanta Sobhana Mahathera, came down from Shwebo to Rangoon on 10th November 1949. The Meditation Centre at the Thathana Yeiktha, Hermitage Road, Rangoon, was formally opened on 4th December 1949, when the Mahasi Sayadaw began to give to fifteen devotees a methodical training in the right system of Satipatthana Vipassana.

From the first day of the opening of the Centre a discourse on the exposition of Satipatthana Vipassana, its purpose, the method of practice, the benefits derived therefrom, etc., has been given daily to each batch of devotees arriving at the Centre almost everyday to undertake the intensive course of training. The discourse lasts usually for one hour and thirty minutes, and the task of talking almost daily in this manner inevitably caused a strain. Fortunately, the Buddha Sasananuggaha Association came forward to relieve the situation with an offer of the donation of a tape-recorder, and the discourse given on 27th July 1951 to a group of fifteen devotees undertaking the training was taped. Thereafter this taped discourse has been in constant daily use preceded by a few preliminary remarks spoken by the Mahasi Sayadaw.

Then, owing to the great demand of many branch meditation centers of the Mahasi Satipatthana Vipassana, as well as of the public, this discourse was published in book form in 1954. The book has now run into its sixth edition. As there is also a keen interest and eager demand among many devotees of other nationalities who are unacquainted with Burmese, the discourse is now translated into English.

U Pe Thin (translator)
Mahasi Yogi
December, 1957

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SATIPATTHANA-VIPASSANA

//Namo Buddhassa//
//Honor to the Fully Enlightened One//

On coming across the Teaching of the Buddha, it is most important for everyone to cultivate the virtues of moral conduct (//sila//), concentration (//samadhi//), and wisdom (//panna//). One should undoubtedly possess these three virtues.

For laypeople the minimal measure of moral conduct is the observance of the Five Precepts. For bhikkhus it is the observance of the Patimokkha, the code of monastic discipline. Anyone who is well-disciplined in moral conduct will be reborn in a happy realm of existence as a human being or a //deva// (god).

However, this ordinary form of mundane morality (//lokiya-sila//) will not be a safeguard against relapse into the lower states of miserable existence, such as hell, the animal realm, or the realm of petas (ghosts). It is therefore desirable to cultivate the higher form of supramundane morality (//lokuttara-sila//). When one has fully acquired the virtue of this morality, one will be secure from relapse into the lower states and will always lead a happy life by being reborn as a human being or a deva. Everyone should therefore make it his duty to work for supramundane morality.

There is every hope of success for anyone who strives sincerely and in real earnestness. It would indeed be a pity if anyone were to fail to take advantage of this fine opportunity of being endowed with higher qualities, for such a person will undoubtedly be a victim sooner or later of his own bad karma, which will pull him down to the lower states of miserable existence in hell, the animal realm, or the sphere of petas, where the span of life lasts for many hundreds, thousands or millions of years. It is therefore emphasized here that coming across the Teaching of the Buddha is the unique opportunity to work for path

morality (//magga-sila//) and fruition morality (//phala-sila//).

It is not, however, advisable to work for moral conduct alone. It is also necessary to practice //samadhi// or concentration. Samadhi is the fixed or tranquil state of mind. The ordinary or undisciplined mind is in the habit of wandering to other places. It cannot be kept under control, but follows any idea, thought or imagination, etc. In order to prevent this wandering, the mind should be made to attend repeatedly to a selected object of concentration. On gaining practice, the mind gradually abandons its distractions and remains fixed on the object to which it is directed. This is samadhi.

There are two kinds of concentration: mundane concentration (//lokiya-samadhi//) and supramundane concentration (//lokuttara-samadhi//). Of these two, the former consists in the mundane absorptions, such as the four //rupa-jhanas// -- the absorptions pertaining to the world of form -- and the four //arupa-jhanas// -- the absorptions pertaining to the formless world. These can be attained by the practice of tranquility meditation (//samatha-bhavana//) with such methods as mindfulness of breathing, loving-kindness (//metta//), kasina meditation, etc. By virtue of these attainments one will be reborn in the plane of the brahmas. The life-span of a brahma is very long and lasts for one world cycle, two, four, or eight world cycles, up to a limit of 84,000 world cycles, as the case may be. But at the end of his lifespan, a brahma will die and be reborn as a human being or a deva.

If one leads a virtuous life all the time, one may lead a happy life in a higher existence, but as one is not free from the defilements of attachment, aversion and delusion, one may commit demeritorious deeds on many occasions. One will then be a victim of his bad karma and be reborn in hell or in other lower states of miserable existence. Thus mundane concentration also is not a definite security. It is desirable to work for supramundane concentration, the concentration of the path (//magga//) and the fruit (//phala//). To acquire this concentration it is essential to cultivate wisdom (//panna//).

There are two forms of wisdom: mundane and supramundane. Nowadays,

knowledge of literature, art, science, or other worldly affairs is usually regarded as a kind of wisdom, but this form of wisdom has nothing to do with any kind of mental development (//bhavana//). Nor can it be regarded as of real merit, because many weapons of destruction are invented through these kinds of knowledge, which are always under the influence of attachment, aversion, and other evil motives. The real spirit of mundane wisdom, on the other hand, has only merits and no demerits of any kind. True mundane wisdom includes the knowledge used in welfare and relief work, which causes no harm; learning to acquire the knowledge of the true meaning or sense of the scriptures; and the three classes of knowledge of development for insight (//vipassana-bhavana//), such as knowledge born of learning (//sutamaya-panna//), knowledge born of reflection (//cintamaya-panna//), and wisdom born of meditative development (//bhavanamaya-panna//). The virtue of possessing mundane wisdom will lead to a happy life in higher states of existence, but it still cannot prevent the risk of being reborn in hell or in other states of miserable existence. Only the development of supramundane wisdom (//lokuttara-panna//) can decidedly remove this risk.

Supramundane wisdom is the wisdom of the path and fruit. To develop this wisdom it is necessary to carry on the practice of insight meditation (//vipassana-bhavana//) out of the three disciplines of morality, concentration, and wisdom. When the virtue of wisdom is duly developed, the necessary qualities of morality and concentration will also be acquired.

//The Development of Wisdom//

The method of developing this wisdom is to observe materiality (//rupa//) and mentality (//nama//) -- the two sole elements existing in a living being -- with a view to knowing them in their true nature. At present, experiments in the analytical observation of materiality are usually carried out in laboratories with the aid of various kinds of instruments, yet these methods cannot deal with the mind. The

method of the Buddha does not require any kind of instruments or outside aid. It can successfully deal with both materiality and mentality. It makes use of one's own mind for analytical purposes by fixing bare attention on the activities of materiality and mentality as they occur within oneself. By continually repeating this form of exercise, the necessary concentration can be gained, and when concentration is keen enough, the ceaseless course of arising and passing away of materiality and mentality will be vividly perceptible.

The living being consists solely of the two distinct groups of materiality and mentality. The solid substance of body as it is now found belongs to the group of materiality. According to the usual enumeration of material phenomena, there are altogether twenty-eight kinds in this group, but in short it may be noted that body is a mass of materiality. For example, it is the same as a doll made of clay or wheat, which is nothing but a collection of particles of clay or flour. Materiality changes its form (//ruppati//) under physical conditions of heat, cold, etc., and because of this changeableness under contrary physical conditions, it is called //rupa// in Pali. It does not possess any faculty of knowing an object.

In the Abhidhamma, the elements of mentality and materiality are classified as "states with object" (//sarammana-dhamma//) and "states without object" (//anarammana-dhamma//), respectively. The element of mentality has an object, holds an object, knows an object, while that of materiality does not have an object, does not hold an object, and does not know an object. It will thus be seen that the Abhidhamma has directly stated that materiality has no faculty of knowing an object. A yogi also perceives in like manner that "materiality has no faculty of knowing."

Logs and pillars, bricks and stones and lumps of earth are a mass of materiality. They do not possess any faculty of knowing. It is the same with the materiality which makes up a living body -- it has no faculty of knowing. The materiality in a dead body is the same as that of a living body -- it does not possess any faculty of knowing. People, however, have a common idea that the materiality of a living body possesses the faculty of knowing an object and that it loses this

faculty only at death. This is not really so. In actual fact, materiality does not possess the faculty of knowing an object in either a dead or a living body.

What is it then that knows objects now? It is mentality, which comes into being depending on materiality. It is called //nama// in Pali because it inclines (//namati//) towards an object. Mentality is also spoken of as thought or consciousness. Mentality arises depending on materiality: depending on the eye, eye-consciousness (seeing) arises; depending on the ear, ear-consciousness (hearing) arises; depending on the nose, nose-consciousness (smelling) arises; depending on the tongue, tongue-consciousness (tasting) arises; depending on the body, body-consciousness (sense of touch) arises. There are many kinds of sense of touch, either good or bad.

While touch has a wide field of action in running throughout the whole length of the body, inside and outside, the sense of seeing, hearing, smelling and tasting come into being in their own particular spheres -- the eye, ear, nose and tongue -- each of which occupies a very small and limited area of the body. These senses of touch, sight, etc., are nothing but the elements of mind. There also comes into being mind-consciousness -- thoughts, ideas, imaginings, etc. -- depending on the mind-base. All of these are elements of mind. Mind knows an object, while materiality does not know an object.

//Seeing//

People generally believe that in the case of seeing, it is the eye which actually sees. They think that seeing and the eye are one and the same thing. They also think: "Seeing is I," "I see things," "The eye, seeing, and I are one and the same person." In reality this is not so. The eye is one thing and seeing is another, and there is no separate entity such as "I" or "ego." There is only the reality of seeing coming into being depending on the eye.

To give an example, it is like the case of a person who sits in a house. The house and the person are two separate things: the house is not the person, nor is the person the house. Similarly, it is so at

the time of seeing. The eye and seeing are two separate things: the eye is not seeing, nor is seeing the eye.

To give another example, it is just like the case of a person in a room who sees many things when he opens the window and looks through it. If it is asked, "Who is it that sees? Is it the window or the person that actually sees?" the answer is, "The window does not possess the ability to see; it is only the person who sees." If it is again asked, "Will the person be able to see things on the outside without the window?" the answer will be, "It is not possible to see things through the wall without the window. One can only see through the window." Similarly, in the case of seeing, there are two separate realities of the eye and seeing. The eye is not seeing, nor is seeing the eye, yet there cannot be an act of seeing without the eye. In reality, seeing comes into being depending on the eye.

It is now evident that in the body there are only two distinct elements of materiality (eye) and mentality (seeing) at every moment of seeing. In addition, there is also a third element of materiality -- the visual object. At times the visual object is noticeable in the body and at times it is noticeable outside the body. With the addition of the visual object there will then be three elements, two of which (the eye and the visual object) are materiality and the third of which (seeing) is mentality. The eye and the visual object, being materiality, do not possess the ability to know an object, while seeing, being mentality, can know the visual object and what it looks like. Now it is clear that there exist only the two separate elements of materiality and mentality at the moment of seeing, and the arising of this pair of separate elements is known as seeing.

People who are without the training in and knowledge of insight meditation hold the view that seeing belongs to or is "self," "ego," "living entity," or "person." They believe that "seeing is I," or "I am seeing," or "I am knowing." This kind of view or belief is called //sakkaya-ditthi// in Pali. //Sakkaya// means the group of materiality (//rupa//) and mentality (//nama//) as they exist distinctively. //Ditthi// means a wrong view or belief. The compound word //sakkaya-ditthi// means a wrong view or belief in self with regard to

//nama// and //rupa//, which exist in reality.

For greater clarity, we will explain further the manner of holding the wrong view or belief. At the moment of seeing, the things which actually exist are the eye, the visual object (both materiality), and seeing (mentality). //Nama// and //rupa// are reality, yet people hold the view that this group of elements is self, or ego, or a living entity. They consider that "seeing is I," or "that which is seen is I," or "I see my own body." Thus this mistaken view is taking the simple act of seeing to be self, which is //sakkaya-ditthi//, the wrong view of self.

As long as one is not free from the wrong view of self, one cannot expect to escape from the risk of falling into the miserable realms of the hells, the animals or the petas. Though one may be leading a happy life in the human or deva world by virtue of one's merits, yet one is liable to fall back into the miserable states of existence at any time, when one's demerits operate. For this reason, the Buddha pointed out that it is essential to work for the total removal of the wrong view of self:

> "Let a monk go forth mindfully to abandon view of self" (//sakkaya-ditthippahanaya sato bhikkhu paribbaje//).

To explain: though it is the wish of everyone to avoid old age, disease and death, no one can prevent their inevitable arrival. After death, rebirth follows. Rebirth in any state of existence does not depend on one's own wish. It is not possible to avoid rebirth in the hell realm, the animal realm or the realm of the petas by merely wishing for an escape. Rebirth takes place in any state of existence as the consequence of one's own deeds: there is no choice at all. For these reasons, the round of birth and death, //samsara//, is very dreadful. Every effort should therefore be made to acquaint oneself with the miserable conditions of samsara, and then to work for an escape from samsara, for the attainment of Nibbana.

If an escape from samsara as a whole is not possible for the present, an attempt should be made for an escape at least from the round of

rebirth in the hell realms, the animal realm and the peta realm. In this case it is necessary to work for the total removal within oneself of //sakkaya-ditthi//, which is the root cause of rebirth in the miserable states of existence. //Sakkaya-ditthi// can only be destroyed completely by the noble path and fruit: the three supramundane virtues of morality, concentration and wisdom. It is therefore imperative to work for the development of these virtues. How should one do the work? By means of noting or observing one must go out from the jurisdiction of defilements (//kilesa//). One should practice by constantly noting or observing every act of seeing, hearing, etc., which are the constituent physical and mental processes, till one is freed from //sakkaya-ditthi//, the wrong view of self.

For these reasons advice is always given here to take up the practice of vipassana meditation. Now yogis have come here for the purpose of practicing vipassana meditation who may be able to complete the course of training and attain the noble path in no long time. The view of self will then be totally removed and security will be finally gained against the danger of rebirth in the realms of the hells, animals and petas.

In this respect, the exercise is simply to note or observe the existing elements in every act of seeing. It should be noted as "seeing, seeing" on every occasion of seeing. By the terms "note" or "observe" or "contemplate" is meant the act of keeping the mind fixedly on the object with a view to knowing it clearly.

When this is done, and the act of seeing is noted as "seeing, seeing," at times the visual object is noticed, at times consciousness of seeing is noticed, at times the eye-base, the place from which one sees, is noticed. It will serve the purpose if one can notice distinctly any one of the three. If not, based on this act of seeing there will arise //sakkaya-ditthi//, which will view it in the form of a person or as belonging to a person, and as being permanent, pleasurable, and self. This will arouse the defilements of craving and attachment, which will in turn prompt deeds, and the deeds will bring forth rebirth in a new existence. Thus the process of dependent

origination operates and the vicious circle of samsara revolves incessantly. In order to prevent the revolving of samsara from this source of seeing, it is necessary to note "seeing, seeing" on every occasion of seeing.

//Hearing, Etc.//

Similarly, in the case of hearing, there are only two distinct elements, materiality and mentality. The sense of hearing arises depending on the ear. While the ear and sound are two elements of materiality, the sense of hearing is the element of mentality. In order to know clearly any one of these two kinds of materiality and mentality, every occasion of hearing should be noted as "hearing, hearing." So also, "smelling, smelling" should be noted on every occasion of smelling, and "tasting, tasting" on every occasion of tasting.

The sensation of touch in the body should be noted in the very same way. There is a kind of material element known as bodily sensitivity throughout the body, which receives every impression of touch. Every kind of touch, either agreeable or disagreeable, usually comes in contact with bodily sensitivity, and from this there arises body-consciousness, which feels or knows the touch on each occasion. It will now be seen that at every moment of touching there are two elements of materiality -- the bodily sensitivity and the tangible object -- and one element of mentality -- knowing of touch.

In order to know these things distinctly at every moment of touching, the practice of noting as "touching, touching" has to be carried out. This merely refers to the common form of sensation of touch. There are special forms which accompany painful or disagreeable sensations, such as feeling stiffness or tiredness in the body or limbs, feeling hot, pain, numb, aches, etc. Because feeling (//vedana//) predominates in these cases, it should be noted as "feeling hot," "feeling tired," "feeling painful," etc., as the case may be.

It may also be mentioned that there occur many sensations of touch in the hands, the legs, and so on, on each occasion of bending,

stretching, or moving. Because of mentality wanting to move, stretch or bend, the material activities of moving, stretching or bending, etc., occur in series. (It may not be possible to notice these incidents at the outset. They can only be noticed after some time, on gaining experience by practice. It is mentioned here for the sake of general information.) All activities in movements and in changing, etc., are done by mentality. When mentality wills to bend, there arises a series of inward movements of hand or the leg. When mentality wills to stretch or move, there arises a series of outward movements or movements to and fro. They fall away soon after they occur and at the very point of occurrence, as one will notice later.

In every case of bending, stretching, or other activities, there arises first a series of intentions, moments of mentality, inducing or causing in the hands and legs a series of material activities, such as stiffening, bending, stretching, or moving to and fro. These activities come up against other material elements, the bodily sensitivity, and on every occasion of contact between material activities and sensitive qualities, there arises body-consciousness, which feels or knows the sensation of touch. It is therefore clear that material activities are predominating factors in these cases. It is necessary to notice the predominating factors. If not, there will surely arise the wrong view which regards these activities as the doings of an "I" -- "I am bending," "I am stretching," "my hands," or "my legs." This practice of noting as "bending," "stretching," "moving," is carried out for the purpose of removing such wrong views.

//Mind//

Depending on the mind-base there arises a series of mental activities, such as thinking, imagining, etc., or generally speaking, a series of mental activities arises depending on the body. In reality, each case is a composition of mentality and materiality, mind-base being materiality, and thinking, imagining, and so forth being mentality. In order to be able to notice materiality and mentality clearly, "thinking," "imagining," and so forth should be noted in each case.

After having carried out the practice in the manner indicated above

for some time, there may be an improvement in concentration. One will notice that the mind no longer wanders about but remains fixed on the object to which it is directed. At the same time, the power of noticing has considerably developed. On every occasion of noting, one notices only two processes of materiality and mentality: a dual set of object (materiality) and mental state (mentality), which makes note of the object, arising together.

Again, on proceeding further with the practice of contemplation, after some time one notices that nothing remains permanent, but that everything is in a state of flux. New things arise each time. Each of them is noted as it arises. Whatever arises then passes away immediately and immediately another arises, which is again noted and which then passes away. Thus the process of arising and passing away goes on, which clearly shows that nothing is permanent. One therefore realizes that "things are not permanent" because one sees that they arise and pass away immediately. This is insight into impermanence (//aniccanupassana-nana//).

Then one also realizes that "arising and passing are not desirable." This is insight into suffering (//dukkhanupassana-nana//). Besides, one usually experiences many painful sensations in the body, such as tiredness, heat, aching, and at the time of noting these sensations, one generally feels that this body is a collection of sufferings. This is also insight into suffering.

Then at every time of noting it is found that elements of materiality and mentality occur according to their respective nature and conditioning, and not according to one's wishes. One therefore realizes that "they are elements; they are not governable; they are not a person or living entity." This is insight into non-self (//anattanupassana-nana//).

On having fully acquired these insights into impermanence, suffering, and non-self, the maturity of knowledge of the path (//magga-nana//) and knowledge of fruition (//phala-nana//) takes place and realization of Nibbana is won. By winning the realization of Nibbana in the first stage, one is freed from the round of rebirth in the realms of

miserable existence. Everyone should therefore endeavor to reach the first stage, the path and fruit of stream-entry, as a minimum measure of protection against an unfortunate rebirth.

//The Beginner's Exercise//

It has already been explained that the actual method of practice in vipassana meditation is to note, or to observe, or to contemplate, the successive occurrences of seeing, hearing, and so on, at the six sense doors. However, it will not be possible for a beginner to follow these on all successive incidents as they occur because his mindfulness (//sati//), concentration (//samadhi//), and knowledge (//nana//) are still very weak. The moments of seeing, hearing, smelling, tasting, touching, and thinking occur very swiftly. It seems that seeing occurs at the same time as hearing, that hearing occurs at the same time as seeing, that seeing and hearing occur simultaneously, that seeing, hearing, thinking and imagining always occur simultaneously. Because they occur so swiftly, it is not possible to distinguish which occurs first and which second.

In reality, seeing does not occur at the same time as hearing, nor does hearing occur at the same time as seeing. Such incidents can occur only one at a time. A yogi who has just begun the practice and who has not sufficiently developed his mindfulness, concentration and knowledge will not, however, be in a position to observe all these moments singly as they occur in serial order. A beginner need not, therefore, follow up on many things. He needs to begin with only a few things.

Seeing or hearing occurs only when due attention is given to their objects. If one does not pay heed to any sight or sound, one may pass the time without any moments of seeing or hearing taking place. Smelling rarely occurs. The experience of tasting can only occur while one is eating. In the case of seeing, hearing, smelling and tasting, the yogi can note them when they occur. Body impressions, however, are ever present. They usually exist distinctly all the time. During the

time that one is sitting, the body impression of stiffness or the sensation of hardness in this position is distinctly felt. Attention should therefore be fixed on the sitting posture and a note made as "sitting, sitting, sitting."

//Sitting//

Sitting is an erect posture of the body consisting of a series of physical activities, induced by consciousness consisting of a series of mental activities. It is just like the case of an inflated rubber ball which maintains its round shape through the resistance of the air inside it. The posture of sitting is similar in that the body is kept in an erect posture through the continuous process of physical activities. A good deal of energy is required to pull up and keep in an erect position such a heavy load as this body. People generally assume that the body is lifted and kept in an upright position by means of sinews. This assumption is correct in a sense because sinews, blood, flesh and bones are nothing but materiality. The element of stiffening which keeps the body in an erect posture belongs to the group of materiality and arises in the sinews, flesh, blood, etc., throughout the body, like the air in a rubber ball.

The element of stiffening is the air element, known as //vayo-dhatu//. The body is kept in an erect position by the air element in the form of stiffening, which is continually coming into existence. At the time of sleepiness or drowsiness, one may drop flat because the supply of new materials in the form of stiffening is cut off. The state of mind in heavy drowsiness or sleep is //bhavanga//, the "life-continuum" or passive subconscious flow. During the course of bhavanga, mental activities are absent, and for this reason, the body lies flat during sleep or heavy drowsiness.

During waking hours, strong and alert mental activities are continually arising, and because of these the air element arises serially in the form of stiffening. In order to know these facts, it is essential to note the bodily posture attentively as "sitting, sitting, sitting." This does not necessarily mean that the body impression of stiffening should particularly be searched for and

noted. Attention need only be fixed on the whole form of the sitting posture, that is, the lower portion of the body in a bent circular form and the upper portion held erect.

It may be found that the exercise of observing the mere sitting posture is too easy and does not require much effort. In these circumstances, energy (//viriya//) is less and concentration (//samadhi//) is in excess. One will generally feel lazy and will not want to carry on the noting as "sitting, sitting, sitting" repeatedly for a considerable length of time. Laziness generally occurs when there is an excess of concentration and not enough energy. It is nothing but a state of sloth and torpor (//thina-middha//).

More energy should be developed, and for this purpose, the number of objects for noting should be increased. After noting as "sitting," the attention should be directed to a spot in the body where the sense of touch is felt and a note made as "touching." Any spot in the leg or hand or hip where a sense of touch is distinctly felt will serve the purpose. For example, after noting the sitting posture of the body as "sitting," the spot where the sense of touch is felt should be noted as "touching." The noting should thus be repeated using these two objects of //the sitting posture// and //the place of touching// alternately, as "sitting, touching, sitting, touching, sitting, touching."

The terms "noting," "observing" and "contemplating" are used here to indicate the fixing of attention on an object. The exercise is simply to note or observe or contemplate as "sitting, touching." Those who already have experience in the practice of meditation may find this exercise easy to begin with, but those without any previous experience may at first find it rather difficult.

//Rising-Falling//

A simpler and easier form of the exercise for a beginner is this: With every breath there occurs in the abdomen a rising-falling movement. A beginner should start with the exercise of noting this movement. This rising-falling movement is easy to observe because it is coarse and

therefore more suitable for the beginner. As in schools where simple lessons are easy to learn, so also is the practice of vipassana meditation. A beginner will find it easier to develop concentration and knowledge with a simple and easy exercise.

Again, the purport of vipassana meditation is to begin the exercise by contemplating prominent factors in the body. Of the two factors of mentality and materiality, the former is subtle and less prominent, while the latter is coarse and more prominent. At the outset, therefore, the usual procedure for an insight meditator is to begin the exercise by contemplating the material elements.

With regard to materiality, it may be mentioned here that derived materiality (//upada-rupa//) is subtle and less prominent, while the four primary physical elements (//maha-bhuta-rupa//) -- earth, water, fire and air -- are coarse and more prominent. The latter should therefore have priority in the order of objects for contemplation. In the case of rising-falling, the outstanding factor is the air element, or //vayo-dhatu//. The process of stiffening and the movements of the abdomen noticed during the contemplation are nothing but the functions of the air element. Thus it will be seen that the air element is perceptible at the beginning.

According to the instructions of the Satipatthana Sutta, one should be mindful of the activities of walking while walking, of those of standing, sitting and lying down while standing, sitting and lying down, respectively. One should also be mindful of other bodily activities as each of them occurs. In this connection, it is stated in the commentaries that one should be mindful primarily of the air element, in preference to the other three elements. As a matter of fact, all four primary elements are dominant in every action of the body, and it is essential to perceive any one of them. At the time of sitting, either of the two movements of rising and falling occurs conspicuously with every breath, and a beginning should be made by noting these movements.

Some fundamental features in the system of vipassana meditation have been explained for general information. The general outline of basic

exercises will now be dealt with.

//Outline of Basic Exercises//

When contemplating rising and falling, the disciple should keep his mind on the abdomen. He will then come to know the upward movement or expansion of the abdomen on breathing in, and the downward movement or contraction on breathing out. A mental note should be made as "rising" for the upward movement and "falling" for the downward movement. If these movements are not clearly noticed by simply fixing the mind on them, one or both hands should be placed on the abdomen.

The disciple should not try to change the manner of his natural breathing. He should neither attempt slow breathing by the retention of his breath, nor quick breathing or deep breathing. If he does change the natural flow of his breathing, he will soon tire himself. He must therefore keep to the natural rate of his breathing and proceed with the contemplation of rising and falling.

On the occurrence of the upward movement of the abdomen, the mental note of "rising" should be made, and on the downward movement of the abdomen, the mental note of "falling" should be made. The mental notation of these terms should not be vocalized. In vipassana meditation, it is more important to know the object than to know it by a term or name. It is therefore necessary for the disciple to make every effort to be mindful of the movement of rising from its beginning to its end and that of falling from its beginning to its end, as if these movements are actually seen with the eyes. As soon as rising occurs, there should be the knowing mind close to the movement, as in the case of a stone hitting a wall. The movement of rising as it occurs and the mind knowing it must come together on every occasion. Similarly, the movement of falling as it occurs and the mind knowing it must come together on every occasion.

When there is no other conspicuous object, the disciple should carry on the exercise of noting these two movements as "rising, falling, rising, falling, rising, falling." While thus being occupied with this exercise, there may be occasions when the mind wanders about. When

concentration is weak, it is very difficult to control the mind. Though it is directed to the movements of rising and falling, the mind will not stay with them but will wander to other places. This wandering mind should not be let alone. It should be noted as "wandering, wandering, wandering" as soon as it is noticed that it is wandering. On noting once or twice the mind usually stops wandering, then the exercise of noting "rising, falling" should be continued. When it is again found that the mind has reached a place, it should be noted as "reaching, reaching, reaching." Then the exercise of noting "rising, falling" should be reverted to as soon as these movements are clear.

On meeting with a person in the imagination, it should be noted as "meeting, meeting," after which the usual exercise should be reverted to. Sometimes the fact that it is mere imagination is discovered when one speaks with that imaginary person, and it should then be noted as "speaking,speaking." The real purport is to note every mental activity as it occurs. For instance, it should be noted as "thinking" at the moment of thinking, and as "reflecting," "planning," "knowing," "attending," rejoicing," "feeling lazy," "feeling happy," "disgusted," etc., as the case may be, on the occurrence of each activity. The contemplation of mental activities and noticing them is called //cittanupassana//, contemplation of mind.

Because people have no practical knowledge in vipassana meditation, they are generally not in a position to know the real state of the mind. This naturally leads them to the wrong view of holding mind to be "person," "self," "living entity." They usually believe that "imagination is I," "I am thinking, " "I am planning," "I am knowing," and so forth. They hold that there exists a living entity or self which grows up from childhood to adulthood. In reality, such a living entity does not exist, but there does exist a continuous process of elements of mind which occur singly, one at a time, in succession. The practice of contemplation is therefore being carried out with the aim of discovering the true nature of this mind-body complex.

As regards the mind and the manner of its arising, the Buddha stated in the Dhammapada (v.37):

//Durangamam ekacaram
asariram guhasayam
ye cittam sannamessanti
mokkhanti marabandhana.//

Faring far, wandering alone,
Formless and lying in a cave.
Those who do restrain the mind
Are sure released from Mara's bonds.

//Faring far//. Mind usually wanders far and wide. While the yogi is trying to carry on with the practice of contemplation in his meditation room, he often finds that his mind has wandered to many far-off places, towns, etc. He also finds that his mind can wander to any of the far-off places which he has previously known at the very moment of thinking or imagining. This fact is discovered with the help of contemplation.

//Alone//. Mind occurs singly, moment to moment in succession. Those who do not perceive the reality of this believe that one mind exists in the course of life or existence. They do not know that new minds are always arising at every moment. They think that the seeing, hearing, smelling, tasting, touching and thinking of the past and of the present belong to one and the same mind, and that three or four acts of seeing, hearing, touching, knowing usually occur simultaneously.

These are wrong views. In reality, single moments of mind arise and pass away continuously, one after another. This can be perceived on gaining considerable practice. The cases of imagination and planning are clearly perceptible. Imagination passes away as soon as it is noted as "imagining, imagining," and planning also passes away as soon as it is noted as "planning, planning." These instances of arising, noting and passing away appear like a string of beads. The preceding mind is not the following mind. Each is separate. These characteristics of reality are personally perceptible, and for this

purpose one must proceed with the practice of contemplation.

//Formless//. Mind has no substance, no form. It is not easy to distinguish as is the case with materiality. In the case of materiality, the body, head, hands and legs are very prominent and are easily noticed. If it is asked what matter is, matter can be handled and shown. Mind, however, is not easy to describe because it has no substance or form. For this reason, it is not possible to carry out analytical laboratory experiments on the mind.

One can, however, fully understand the mind if it is explained as //that which knows an object//. To understand the mind, it is necessary to contemplate the mind at every moment of its occurrence. When contemplation is fairly advanced, the mind's approach to its object is clearly comprehended. It appears as if each moment of mind is making a direct leap towards it object. In order to know the true nature of the mind, contemplation is thus prescribed.

//Lying in a cave//. Because the mind comes into being depending on the mind-base and the other sense doors situated in the body, it is said that it rests in a cave.

//Those who do restrain the mind are sure released from Mara's bonds//. It is said that the mind should be contemplated at each moment of its occurrence. The mind can thus be controlled by means of contemplation. On his successful controlling of the mind, the yogi will win freedom from the bondage of Mara, the King of Death. It will now be seen that it is important to note the mind at every moment of its occurrence. As soon as it is noted, the mind passes away. For instance, by noting once or twice as "intending, intending," it is found that intention passes away at once. Then the usual exercise of noting as "rising, falling, rising, falling" should be reverted to.

While one is proceeding with the usual exercise, one may feel that one wants to swallow saliva. It should be noted as "wanting," and on

gathering saliva as "gathering," and on swallowing as "swallowing," in the serial order of occurrence. The reason for contemplation in this case is because there may be a persisting personal view as "wanting to swallow is I," "swallowing is also I." In reality, "wanting to swallow" is mentality and not "I," and "swallowing" is materiality and not "I." There exist only mentality and materiality at that moment. By means of contemplating in this manner, one will understand clearly the process of reality. So too, in the case of spitting, it should be noted as "wanting" when one wants to spit, as "bending" on bending the neck (which should be done slowly), as "looking, seeing" on looking and as "spitting" on spitting. Afterwards, the usual exercise of noting "rising, falling" should be continued.

Because of sitting for a long time, there will arise in the body unpleasant feeling of being stiff, being hot and so forth. These sensations should be noted as they occur. The mind should be fixed on that spot and a note made as "stiff, stiff" on feeling stiff, as "hot, hot" on feeling hot, as "painful, painful" on feeling painful, as "prickly, prickly" on feeling prickly sensations, and as "tired, tired" on feeling tired. These unpleasant feelings are //dukkha-vedana// and the contemplation of these feeling is //vedananupassana//, contemplation of feeling.

Owing to the absence of knowledge in respect of these feelings, there persists the wrong view of holding them as one's own personality or self, that is to say, "I am feeling stiff," "I am feeling painful," "I was feeling well formerly but I now feel uncomfortable," in the manner of a single self. In reality, unpleasant feelings arise owing to disagreeable impressions in the body. Like the light of an electric bulb which can continue to burn on a continuous supply of energy, so it is in the case of feelings, which arise anew on every occasion of coming in contact with disagreeable impressions.

It is essential to understand these feelings clearly. At the beginning of noting as "stiff, stiff," "hot, hot," "painful, painful," one may feel that such disagreeable feelings grow stronger, and then one will notice that a mind wanting to change the posture arises. This mind should be noted as "wanting, wanting." Then a return should be made to

the feeling and it should be noted as "stiff, stiff" or "hot, hot," and so forth. If one proceeds in this manner of contemplation with great patience, unpleasant feelings will pass away.

There is a saying that patience leads to Nibbana. Evidently this saying is more applicable in the case of contemplation than in any other. Plenty of patience is needed in contemplation. If a yogi cannot bear unpleasant feelings with patience, but frequently changes his posture during contemplation, he cannot expect to gain concentration. Without concentration there is no chance of acquiring insight knowledge (//vipassana-nana//) and without insight knowledge the attainment of the path, fruition and Nibbana cannot be won.

Patience is of great importance in contemplation. Patience is needed mostly to bear unpleasant bodily feelings. There is hardly any case of outside disturbances where it is necessary to exercise patience. This means the observance of //khantisamvara//, restraint by patience. The posture should not be immediately changed when unpleasant sensations arise, but contemplation should be continued by noting them as "stiff, stiff," "hot, hot," and so on. Such painful sensations are normal and will pass away. In the case of strong concentration, it will be found that great pains will pass away when they are noted with patience. On the fading away of suffering or pain, the usual exercise of noting "rising, falling" should be continued.

On the other hand, it may be found that pains or unpleasant feelings do not immediately pass away even when one notes them with great patience. In such a case, one has no alternative but to change posture. One must, of course, submit to superior forces. When concentration is not strong enough, strong pains will not pass away quickly. In these circumstances there will often arise a mind wanting to change posture, and this mind should be noted as "wanting, wanting." After this, one should note "lifting, lifting" on moving it forward.

These bodily actions should be carried out slowly, and these slow movements should be followed up and noted as "lifting, lifting," "moving, moving," "touching, touching," in the successive order of the

process. Again, on moving one should note "moving, moving," and on putting down, note "putting, putting." If, when this process of changing posture has been completed, there is nothing more to be noted, the usual exercise of noting "rising, falling" should be continued.

There should be no stop or break in between. The preceding act of noting and the one which follows should be contiguous. Similarly, the preceding concentration and the one which follows should be contiguous, and the preceding act of knowing and the one which follows should be contiguous. In this way, the gradual development by stages of mindfulness, concentration and knowledge takes place, and depending on their full development, the final stage of path-knowledge is attained.

In the practice of vipassana meditation, it is important to follow the example of a person who tries to make fire. To make a fire in the days before matches, a person had to constantly rub two sticks together without the slightest break in motion. As the sticks became hotter and hotter, more effort was needed, and the rubbing had to be carried out incessantly. Only when the fire had been produced was the person at liberty to take a rest. Similarly, a yogi should work hard so that there is no break between the preceding noting and the one which follows, and the preceding concentration and the one which follows. He should revert to his usual exercise of noting "rising, falling" after he has noted painful sensations.

While being thus occupied with his usual exercise, he may again feel itching sensations somewhere in the body. He should then fix his mind on the spot and make a note as "itching, itching." Itching is an unpleasant sensation. As soon as it is felt, there arises a mind which wants to rub or scratch. This mind should be noted as "wanting, wanting," after which no rubbing or scratching must be done as yet, but a return should be made to the itching and a note made as "itching, itching." While one is occupied with contemplation in this manner, itching in most cases passes away and the usual exercise of noting "rising, falling" should then be reverted to.

If, on the other hand, it is found that itching does not pass away, but that it is necessary to rub or scratch, the contemplation of the successive stages should be carried out by noting the mind as "wanting, wanting." It should then be continued by noting "raising, raising" on raising the hand, "touching, touching" when the hand touches the spot, "rubbing, rubbing" or "scratching, scratching" when the hand rubs or scratches, "withdrawing, withdrawing" on withdrawing the hand, "touching, touching" when the hand touches the body, and then the usual contemplation of "rising, falling" should be continued. In every case of changing postures, contemplation of the successive stages should be carried out similarly and carefully.

While thus carefully proceeding with the contemplation, one may find that painful feelings or unpleasant sensations arise in the body of their own accord. Ordinarily, people change their posture as soon as they feel even the slightest unpleasant sensation of tiredness or heat without taking heed of these incidents. The change of posture is carried out quite heedlessly just while the seed of pain is beginning to grow. Thus painful feelings fail to take place in a distinctive manner. For this reason it is said that, as a rule, the postures hide painful feelings from view. People generally think that they are feeling well for days and nights on end. They think that painful feelings occur only at the time of an attack of a dangerous disease.

Reality is just the opposite of what people think. Let anyone try to see how long he can keep himself in a sitting posture without moving or changing it. One will find it uncomfortable after a short while, say five or ten minutes, and then one will begin to find it unbearable after fifteen or twenty minutes. One will then be compelled to move or change one's posture by either raising or lowering the head, moving the hands or legs, or by swaying the body either forward or backward. Many movements usually take place during a short time, and the number would be very large if they were to be counted for the length of just one day. However, no one appears to be aware of this fact because no one takes any heed.

Such is the order in every case, while in the case of a yogi who is always mindful of his actions and who is proceeding with

contemplation, body impressions in their own respective nature are therefore distinctly noticed. They cannot help but reveal themselves fully in their own nature because he is watching until they come to full view.

Though a painful sensation arises, he keeps on noting it. He does not ordinarily attempt to change his posture or move. Then on the arising of mind wanting to change, he at once makes a note of it as "wanting, wanting," and afterwards he returns again to the painful sensation and continues his noting of it. He changes his posture or moves only when he finds the painful feeling unbearable. In this case he also begins by noting the wanting mind and proceeds with noting carefully each stage in the process of moving. This is why the postures can no longer hide painful sensations. Often a yogi finds painful sensations creeping from here and there or he may feel hot sensations, aching sensations, itching, or the whole body as a mass of painful sensations. That is how painful sensations are found to be predominant because the postures cannot cover them.

If he intends to change his posture from sitting to standing, he should first make a note of the intending mind as "intending, intending," and proceed with the arranging of the hands and legs in the successive stages by noting as "raising," "moving," "stretching," "touching," "pressing," and so forth. When the body sways forward, it should be noted as "swaying, swaying." While in the course of standing up, there occurs in the body a feeling of lightness as well as the act of rising. Attention should be fixed on these factors and a note made as "rising, rising." The act of rising should be carried out slowly.

During the course of practice it is most appropriate if a yogi acts feebly and slowly in all activities just like a weak, sick person. Perhaps the case of a person suffering from lumbago would be a more fitting example here. The patient must always be cautious and move slowly just to avoid pains. In the same manner a yogi should always try to keep to slow movements in all actions. Slow motion is necessary to enable mindfulness, concentration and knowledge to catch up. One has lived all the time in a careless manner and one just begins seriously to train oneself in keeping the mind within the body. It is

only the beginning, and one's mindfulness, concentration and knowledge have not yet been properly geared up while the physical and mental processes are moving at top speed. It is thus imperative to bring the top-level speed of these processes to the lowest gear so as to make it possible for mindfulness and knowledge to keep pace with them. It is therefore desirable that slow motion exercises be carried out at all times.

Further, it is advisable for a yogi to behave like a blind person throughout the course of training. A person without any restraint will not look dignified because he usually looks at things and persons wantonly. He also cannot obtain a steady and calm state of mind. The blind person, on the other hand, behaves in a composed manner by sitting sedately with downcast eyes. He never turns in any direction to look at things or persons because he is blind and cannot see them. Even if a person comes near him and speaks to him, he never turns around and looks at that person. This composed manner is worthy of imitation. A yogi should act in the same manner while carrying out the practice of contemplation. He should not look anywhere. His mind should be solely intent on the object of contemplation. While in the sitting posture he must be intently noting "rising, falling." Even if strange things occur nearby, he should not look at them. He must simply make a note as "seeing, seeing" and then continue with the usual exercise of noting "rising, falling." A yogi should have a high regard for this exercise and carry it out with due respect, so much so as to be mistaken for a blind person.

In this respect certain girl-yogis were found to be in perfect form. They carefully carried out the exercise with all due respect in accordance with the instructions. Their manner was very composed and they were always intent on their objects of contemplation. They never looked round. When they walked, they were always intent on the steps. Their steps were light, smooth and slow. Every yogi should follow their example.

It is necessary for a yogi to behave like a deaf person also. Ordinarily, as soon as a person hears a sound, he turns around and looks in the direction from which the sound came, or he turns towards

the person who spoke to him and makes a reply. He does not behave in a sedate manner. A deaf person, on the other hand, behaves in a composed manner. He does not take heed of any sound or talk because he never hears them. Similarly, a yogi should conduct himself in like manner without taking heed of any unimportant talk, nor should he deliberately listen to any talk or speech. If he happens to hear any sound or speech, he should at once make a note as "hearing, hearing," and then return to the usual practice of noting "rising, falling." He should proceed with his contemplation intently, so much so as to be mistaken for a deaf person.

It should be remembered that the //only// concern of a yogi is the carrying out intently of contemplation. Other things seen or heard are not his concern. Even though they may appear to be strange or interesting, he should not take heed of them. When he sees any sights, he must ignore them as if he does not see. So too, he must ignore voices or sounds as if he does not hear. In the case of bodily actions, he must act slowly and feebly as if he were sick and very weak.

//Other Exercises//

//Walking//

It is therefore to be emphasized that the act of pulling up the body to the standing posture should be carried out slowly. On coming to an erect position, a note should be made as "standing, standing." If one happens to look around, a note should be made as "looking, seeing," and on walking each step should be noted as "right step, left step" or "walking, walking." At each step, attention should be fixed on the sole of the foot as it moves from the point of lifting the leg to the point of placing it down.

While walking in quick steps or taking a long walk, a note on one section of each step as "right step, left step" or "walking, walking" will do. In the case of walking slowly, each step may be divided into three sections -- lifting, moving forward and placing down. In the

beginning of the exercise, a note should be made of the two parts of each step: as "lifting" by fixing the attention on the upward movement of the foot from the beginning to the end, and as "placing" by fixing on the downward movement from the beginning to the end. Thus the exercise which starts with the first step by noting as "lifting, placing" now ends.

Normally, when the foot is put down and is being noted as "placing," the other leg begins lifting to begin the next step. This should not be allowed to happen. The next step should begin only after the first step has been completed, such as "lifting, placing" for the first step and "lifting, placing" for the second step. After two or three days this exercise will be easy, and then the yogi should carry out the exercise of noting each step in three sections as "lifting, moving, placing." For the present a yogi should start the exercise by noting as "right step, left step," or "walking, walking" while walking quickly, and by noting as "lifting, placing" while walking slowly.

//Sitting//

While one is walking, one may feel the desire to sit down. One should then make a note as "wanting." If one then happens to look up, note it as "looking, seeing, looking, seeing"; on going to the seat as "lifting, placing"; on stopping as "stopping, stopping"; on turning as "turning, turning." When one feels a desire to sit, note it as "wanting, wanting." In the act of sitting there occur in the body heaviness and also a downward pull. Attention should be fixed on these factors and a note made as "sitting, sitting, sitting." After having sat down there will be movements of bringing the hands and legs into position. They should be noted as "moving," "bending," "stretching," and so forth. If there is nothing to do and if one is sitting quietly, one should then revert to the usual exercise of noting as "rising, falling."

//Lying Down//

If in the course of contemplation one feels painful or tired or hot, one should make a note of these and then revert to the usual exercise

of noting "rising, falling." If one feels sleepy, one should make a note of it as "sleepy, sleepy" and proceed with the noting of all acts in preparation to lie down: note the bringing into position of the hands and legs as "raising," "pressing," "moving," "supporting"; when the body sways as "swaying, swaying"; when the legs stretch as "stretching, stretching"; and when the body drops and lies flat as "lying, lying, lying."

These trifling acts in lying down are also important and they should not be neglected. There is every possibility of attaining enlightenment during this short time. On the full development of concentration and knowledge, enlightenment is attainable during the present moment of bending or stretching. In this way the Venerable Ananda attained Arahatship at the very moment of lying down.

About the beginning of the fourth month after the Buddha's complete passing away, arrangements were made to hold the first council of bhikkhus to collectively classify, examine, confirm and recite all the teachings of the Buddha. At that time five hundred bhikkhus were chosen for this work. Of these bhikkhus, four hundred and ninety-nine were Arahats, while the Venerable Ananda was a //sotapanna//, a stream-enterer.

In order to attend the council as an Arahat on the same level with the others, he made his utmost effort to carry on with his meditation on the day prior to the opening of the council. That was on the fourth of the waning moon of the month of Savana (August). He proceeded with mindfulness of the body and continued his walking meditation throughout the night. It might have been in the same manner as noting "right step, left step" or "walking, walking." He was thus occupied with intense contemplation of the processes of mentality and materiality in each step until dawn of the following day, but he still had not yet attained to Arahatship.

Then the Venerable Ananda thought: "I have done my utmost. Lord Buddha has said: 'Ananda, you possess full perfections (//paramis//). Do proceed with the practice of meditation. You will surely attain Arahatship one day.' I have tried my best, so much so that I can be

counted as one of those who have done their best in meditation. What maybe the reason for my failure?"

Then he remembered: "Ah! I have been overzealous in keeping solely to the practice of walking throughout the night. There is an excess of energy and not enough concentration, which indeed is responsible for this state of restlessness. It is now necessary to stop walking practice so as to bring energy in balance with concentration and to proceed with the contemplation in a lying position." The Venerable Ananda then entered his room, sat down on his bed, and began to lie down. It is said that he attained Arahatship at the very moment of lying down, or rather at the moment of contemplating as "lying, lying."

This manner of attaining Arahatship has been recorded as a strange event in the Commentaries, because it is outside the four regular postures of standing, sitting, lying and walking. At the moment of his enlightenment, the Venerable Ananda could not be regarded as strictly in a standing posture because his feet were off the floor, nor could he be regarded as sitting because his body was already at an angle, being quite close to the pillow, nor could he be regarded as lying down since his head had not yet touched the pillow and his body was not yet flat.

The Venerable Ananda was a stream-enterer and he thus had to develop the three other higher stages -- the path and fruit of once-returning, the path and fruit of non-returning, and the path and fruit of Arahatship in his final attainment. This took only a moment. Extreme care is therefore needed to carry on the practice of contemplation without relaxation or omission.

In the act of lying down, contemplation should therefore be carried out with due care. When a yogi feels sleepy and wants to lie down, a note should be made as "sleepy, sleepy," "wanting, wanting"; on raising the hand as "raising, raising"; on stretching as "stretching, stretching"; on touching as "touching, touching"; on pressing as "pressing, pressing"; after swaying the body and dropping it down as "lying, lying." The act of lying down itself should be carried out

very slowly. On touching the pillow it should be noted as "touching, touching." There are many places of touch all over the body but each spot need be noted only one at a time.

In the lying posture there are also many movements of the body in bringing one's arms and legs into position. These actions should be noted carefully as "raising," "stretching," "bending," "moving," and so forth. On turning the body a note should be made as "turning, turning," and when there is nothing in particular to be noted, the yogi should proceed with the usual practice of noting "rising, falling." While one is lying on one's back or side, there is usually nothing in particular to be noted and the usual exercise of "rising, falling" should be carried out.

There may be many times when the mind wanders while one is in the lying posture. This wandering mind should be noted as "going, going" when it goes out, as "arriving, arriving" when it reaches a place, as "planning," "reflecting," and so forth for each state in the same manner as in the contemplation while in the sitting posture. Mental states pass away on being noted once or twice. The usual exercise of noting "rising, falling" should be continued. There may also be instances of swallowing or spitting saliva, painful sensations, hot sensations, itching sensations, etc., or of bodily actions in changing positions or in moving the limbs. They should be contemplated as each occurs. (When sufficient strength in concentration is gained, it will be possible to carry on with the contemplation of each act of opening and closing the eyelids and blinking.) Afterwards, one should then return to the usual exercise when there is nothing else to be noted.

//Sleep//

Though it is late at night and time for sleep, it is not advisable to give up the contemplation and go to sleep. Anyone who has a keen interest in contemplation must be prepared to face the risk of spending many nights without sleep.

The scriptures are emphatic on the necessity of developing the qualities of four-factored energy (//caturanga-viriya//) in the

practice of meditation: "In the hard struggle, one may be reduced to a mere skeleton of skin, bones and sinews when one's flesh and blood wither and dry up, but one should not give up one's efforts so long as one has not attained whatever is attainable by manly perseverance, energy and endeavor." These instructions should be followed with a strong determination. It may be possible to keep awake if there is strong enough concentration to beat off sleep, but one will fall asleep if sleep gets the upper hand.

When one feels sleepy, one should make a note of it as "sleepy, sleepy"; when the eyelids are heavy as "heavy, heavy"; when the eyes are felt to be dazzled as "dazzled, dazzled." After contemplating in the manner indicated, one may be able to shake off sleepiness and feel fresh again. This feeling should be noted as "feeling fresh, feeling fresh," after which the usual exercise of noting "rising, falling" should be continued. However, in spite of this determination, one may feel unable to keep awake if one is very sleepy. In a lying posture, it is easier to fall asleep. A beginner should therefore try to keep mostly to the postures of sitting and walking.

When the night is advanced, however, a yogi may be compelled to lie down and proceed with the contemplation of rising and falling. In this position he may perhaps fall asleep. While one is asleep, it is not possible to carry on with the work of contemplation. It is an interval for a yogi to relax. An hour's sleep will give him an hour's relaxation, and if he continues to sleep for two, three or four hours, he will be relaxed for that much longer, but it is not advisable for a yogi to sleep for more than four hours, which is ample enough for a normal sleep.

//Waking//

A yogi should begin his contemplation from the moment of awakening. To be fully occupied with intense contemplation throughout his waking hours is the routine of a yogi who works hard with true aspiration for the attainment of the path and fruit. If it is not possible to catch the moment of awakening, he should begin with the usual exercise of noting "rising, falling." If he first becomes aware of the fact of

reflecting, he should begin his contemplation by noting "reflecting, reflecting" and then revert to the usual exercise of noting "rising, falling." If he first becomes aware of hearing a voice or some other sound, he should begin by noting "hearing, hearing" and then revert to the usual exercise. On awakening there may be bodily movement in turning to this side or that, moving the hands or legs and so forth. These actions should be contemplated in successive order.

If he first becomes aware of the mental states leading to the various actions of body, he should begin his contemplation by noting the mind. If he first becomes aware of painful sensations, he should begin with the noting of these painful sensations and then proceed with the noting of bodily actions. If he remains quiet without moving, the usual exercise of noting "rising, falling" should be continued. If he intends to get up, he should note this as "intending, intending" and then proceed with the noting of all actions in serial order in bringing the hands and legs into position. One should note "raising, raising" on raising the body, "sitting, sitting" when the body is erect and in a sitting posture, and one should also note any other actions of bringing the legs and hands into position. If there is then nothing in particular to be noted, the usual exercise of noting "rising,falling" should be reverted to.

Thus far we have mentioned things relating to the objects of contemplation in connection with the four postures and changing from one posture to another. This is merely a description of the general outline of major objects of contemplation to be carried out in the course of practice. Yet in the beginning of the practice, it is difficult to follow up on all of them in the course of contemplation. Many things will be omitted, but on gaining sufficient strength in concentration, it is easy to follow up in the course of contemplation not only those objects already enumerated, but may many more. With the gradual development of mindfulness and concentration, the pace of knowledge quickens, and thus many more objects can be perceived. It is necessary to work up to this high level.

//Washing and Eating//

Contemplation should be carried out in washing the face in the morning or when taking a bath. As it is necessary to act quickly in such instances due to the nature of the action itself, contemplation should be carried out as far as these circumstances will allow. On stretching the hand to catch hold of the dipper, it should be noted as "stretching, stretching"; on catching hold of the dipper as "holding, holding"; on immersing the dipper as "dipping,dipping"; on bringing the dipper towards the body as "bringing, bringing"; on pouring the water over the body or on the face as "pouring, pouring"; on feeling cold as "cold, cold"; on rubbing as "rubbing, rubbing," and so forth.

There are also many different bodily actions in changing or arranging one's clothing, in arranging the bed or bed-sheets, in opening the door, and so on. These actions should be contemplated in detail serially as much as possible.

At the time of taking a meal, contemplation should begin from the moment of looking at the table and noted as "looking, seeing, looking, seeing"; when stretching the hand to the plate as "stretching, stretching"; when the hand touches the food as "touching, hot, hot"; when gathering the food as "gathering, gathering"; when catching hold of the food as "catching, catching"; after lifting when the hand is being brought up as "bringing, bringing"; when the neck is being bent down as "bending, bending"; when the food is being placed in the mouth as "placing, placing"; when withdrawing the hand as "withdrawing, withdrawing"; when the hand touches the plate as "touching, touching"; when the neck is being straightened as "straightening, straightening"; when chewing the food as "chewing, chewing"; while tasting the food as "tasting, tasting," when one likes the taste as "liking, liking"; when one finds it pleasant as "pleasant, pleasant"; when swallowing as "swallowing, swallowing."

This is an illustration of the routine of contemplation on partaking of each morsel of food till the meal is finished. In this case too it is difficult to follow up on all actions at the beginning of the practice. There will be many omissions. Yogis should not hesitate, however, but must try to follow up as much as they can. With the gradual advancement of the practice, it will be easier to note many

more objects than are mentioned here.

The instructions for the practical exercise of contemplation are now almost complete. As they have been explained in detail and at some length, it will not be easy to remember all of them. For the sake of easy remembrance, a short summary of the important and essential points will be given.

//Summary of Essential Points//

In walking, a yogi should contemplate the movements of each step. While one is walking briskly, each step should be noted as "right step, left step" respectively. The mind should be fixed intently on the sole of the foot in the movements of each step. While one is in the course of walking slowly, each step should be noted in two parts as "lifting, placing." While one is in a sitting posture, the usual exercise of contemplation should be carried out by noting the movements of the abdomen as "rising, falling, rising, falling." The same manner of contemplation by noting the movements as "rising, falling, rising, falling" should be carried out while one is also in the lying posture.

If it is found that the mind wanders during the course of noting "rising, falling," it should not be allowed to continue to wander but should be noted immediately. On imagining, it should be noted as "imagining, imagining"; on thinking as "thinking, thinking"; on the mind going out as "going, going"; on the mind arriving at a place as "arriving, arriving," and so forth at every occurrence, and then the usual exercise of noting "rising, falling" should be continued.

When there occur feelings of tiredness in the hands, legs or other limbs, or hot, prickly, aching or itching sensations, they should be immediately followed up and noted as "tired," "hot," "prickly," "aching," "itching," and so on as the case may be. A return should then be made to the usual exercise of noting "rising, falling."

When there are acts of bending or stretching the hands or legs, or moving the neck or limbs or swaying the body to and fro, they should be followed up and noted in serial order as they occur. The usual exercise of noting as "rising, falling" should then be reverted to.

This is only a summary. Any other objects to be contemplated in the course of training will be mentioned by the meditation teachers when giving instructions during the daily interview with the disciples.

If one proceeds with the practice in the manner indicated, the number of objects will gradually increase in the course of time. At first there will be many omissions because the mind is used to wandering without any restraint whatsoever. However, a yogi should not lose heart on this account. This difficulty is usually encountered in the beginning of practice. After some time, the mind can no longer play truant because it is always found out every time it wanders. It therefore remains fixed on the object to which it is directed.

As rising occurs the mind makes a note of it, and thus the object and the mind coincide. As falling occurs the mind makes a note of it, and thus the object and the mind coincide. There is always a pair, the object and the mind which knows the object, at each time of noting. These two elements of the material object and the knowing mind always arise in pairs, and apart from these two there does not exist any other thing in the form of a person or self. This reality will be personally realized in due course.

The fact that materiality and mentality are two distinct, separate things will be clearly perceived during the time of noting "rising, falling." The two elements of materiality and mentality are linked up in pairs and their arising coincides, that is, the process of materiality in rising arises with the process of mentality which knows it. The process of materiality in falling falls away together with the process of mentality which knows it. It is the same for lifting, moving and placing: these are processes of materiality arising and falling away together with the processes of mentality which know them. This knowledge in respect of matter and mind rising separately is known as //nama-rupa-pariccheda-nana//, the discriminating knowledge

of mentality-materiality. It is the preliminary stage in the whole course of insight knowledge. It is important to have this preliminary stage developed in a proper manner.

On continuing the practice of contemplation for some time, there will be considerable progress in mindfulness and concentration. At this high level it will be perceptible that on every occasion of noting, each process arises and passes away at that very moment. But, on the other hand, uninstructed people generally consider that the body and mind remain in a permanent state throughout life, that the same body of childhood has grown up into adulthood, that the same young mind has grown up into maturity, and that both body and mind are one and the same person. In reality, this is not so. Nothing is permanent. Everything comes into existence for a moment and then passes away. Nothing can remain even for the blink of an eye. Changes are taking place very swiftly and they will be perceived in due course.

While carrying on the contemplation by noting "rising, falling" and so forth, one will perceive that these processes arise and pass away one after another in quick succession. On perceiving that everything passes away at the very point of noting, a yogi knows that nothing is permanent. This knowledge regarding the impermanent nature of things is //aniccanupassana-nana//, the contemplative knowledge of impermanence.

A yogi then knows that this ever-changing state of things is distressing and is not to be desired. This is //dukkhanupassana-nana//, the contemplative knowledge of suffering. On suffering many painful feelings, this body and mind complex is regarded as a mere heap of suffering. This is also contemplative knowledge of suffering.

It is then perceived that the elements of materiality and mentality never follow one's wish, but arise according to their own nature and conditioning. While being engaged in the act of noting these processes, a yogi understands that these processes are not controllable and that they are neither a person nor a living entity nor self. This is //anattanupassana-nana//, the contemplative

knowledge of non-self.

When a yogi has fully developed the knowledge of impermanence, suffering and non-self, he will realize Nibbana. From time immemorial, Buddhas, Arahats and Ariyas (noble ones) have realized Nibbana by this method of vipassana. It is the highway leading to Nibbana. Vipassana consists of the four //satipatthana//, applications of mindfulness, and it is //satipatthana// which is really the highway to Nibbana.

Yogis who take up this course of training should bear in mind that they are on the highway which has been taken by Buddhas, Arahats and Ariyas. This opportunity is afforded them apparently because of their //parami//, that is, their previous endeavors in seeking and wishing for it, and also because of their present mature conditions. They should rejoice at heart for having this opportunity. They should also feel assured that by walking on this highway without wavering they will gain personal experience of highly developed concentration and wisdom, as has already been known by Buddhas, Arahats and Ariyas. They will develop such a pure state of concentration as has never been known before in the course of their lives and thus enjoy many innocent pleasures as a result of advanced concentration.

Impermanence, suffering and non-self will be realized through direct personal experience, and with the full development of these knowledges, Nibbana will be realized. It will not take long to achieve the objective, possibly one month, or twenty days, or fifteen days, or, on rare occasions, even in seven days for those select few with extraordinary //parami//.

Yogis should therefore proceed with the practice of contemplation in great earnestness and with full confidence, trusting that it will surely lead to the development of the noble path and fruit and to the realization of Nibbana. They will then be free from the wrong view of self and from spiritual doubt, and they will no longer be subject to the round of rebirth in the miserable realms of the hells, the animal world, and the sphere of petas.

May yogis meet with every success in their noble endeavor.

* * * * * * * *

ABOUT THE AUTHOR

The Venerable Mahasi Sayadaw, U Sobhana Mahathera, was one of the most eminent meditation masters of modern times and a leader in the contemporary resurgence of Vipassana meditation. Born near Shwebo town in Burma in 1904, he was ordained a novice monk at the age of twelve and received full ordination as a bhikkhu at the age of twenty. He quickly distinguished himself as a scholar of the Buddhist scriptures and by his fifth year after full ordination was himself teaching the scriptures at a monastery in Moulmein.

In the eighth year after ordination he left Moulmein seeking a clear and effective method in the practice of meditation. At Thaton he met the well-known meditation instructor, the Venerable U Narada, also known as the Mingun Jetawun Sayadaw. He then placed himself under the guidance of the Sayadaw and underwent intensive training in Vipassana meditation.

In 1941 he returned to his native village and introduced the systematic practice of Vipassana meditation to the area. Many people, monks as well as laymen, took up the practice and greatly benefited by his careful instructions.

In 1949 the then Prime Minister of Burma, U Nu, and Sir U Thwin, executive members of the Buddha Sasananuggaha Association, invited Ven. Mahasi Sayadaw to come to Rangoon to give training in meditation practice. He acceded to their request and took up residence at the Thathana Yeiktha Meditation Centre, where he continued to conduct intensive courses in Vipassana meditation until his death in 1982.

Under his guidance thousands of people have been trained at his Centre

and many more have benefited from his clear-cut approach to meditation practice through his writings and the teachings of his disciples. More than a hundred branch centers of the Thathana Yeiktha Centre have been established in Burma and his method has spread widely to other countries, East and West.

Ven. Mahasi Sayadaw also holds Burma's highest scholastic honor, the title of Agga Mahapandita, awarded to him in 1952. During the Sixth Buddhist Council, held in Rangoon from 1954 to 1956, he performed the duties of Questioner (//pucchaka//), a role performed at the First Buddhist Council by the Venerable Mahakassapa. Ven. Mahasi Sayadaw was also a member of the executive committee that was responsible, as the final authority, for the codification of all the texts edited at the Council.

Ven. Mahasi Sayadaw is the author of numerous works on both meditation and the Buddhist scriptures in his native Burmese. His discourses on Buddhist suttas have been translated into English and are published by the Buddha Sasananuggaha Association (16 Hermitage Road, Kokine, Rangoon, Burma.)

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TITLE OF WORK: Satipatthana Vipassana: Insight Through Mindfulness
(Wheel Publication No. 370/371)
FILENAME: WHEEL370.ZIP
AUTHOR: Ven. Mahasi Sayadaw
AUTHOR'S ADDRESS: N/A (d. 1982)
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society
DATE OF PUBLICATION: 1990
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: October 1995
ORIGIN SITE: Access to Insight (http://world.std.com/~metta/index.html)

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Seduced By My Son's Friend (My sons friend seduces me while my family is out not home)
bydarknessfalls48©

My sons friend Theresa was living with us for awhile because of trouble at home. She is 20.
in our late forties thought of her as an adopted daughter and so we never gave much though
and who wasn't everyone came and went as they needed.

I had never really thought of her sexually although she is very attractive and has a sexy bod
aware of. First let me say this actually happened and even though I didn't mean for it to I am
with the outcome.

I had noticed from time to time that she seemed to bend over when she was in my line of sig
could see down her shirt or see more of her ass than I should but I figured it was accidental
simply look away. However about a week ago my wife and son went to a movie they both wa
to watch an old John Wayne movie and dosed off. I was awakened by the warmth of a body
room was dark and I assumed my wife was home from the movies.So I dozed back off again
time by her body pushing against my now awakening cock. I moved back a little thinking she
unaware of what she was doing. (She normally is horny in the morning) Again she pushed b
she was willing so was I, reaching down I slid my cock free of my sleep pants and allowed it
her legs from behind.She slowly eased her body into position and slid back on my cock. I wa
horny and I moved in closer against her and began to nibble her neck as my hands slid forw
was slowly sliding in and out and was getting into a good rythem when my hands reached h
for a big shock because just as my hands closed around a pair of 38 dd's (my wife is a 34c)
voice whisper "thats it daddy fuck your little girl" I froze for a second then pulled away quickly
what are you doing here. Theresa looked at me and smiled saying " I've seen you checking
know you want it or this wouldn't be so hard" as she said this she grabbed my cock.

I said this is wrong and you need to go back to your room young lady she said ok but I gues
tell mom you had your cock shoved deep inside me. I grew flush with fear and said I thought
laughed saying who do you think she will believe...sadly I knew my wife would not think I cou
made such a mistake for obvious reasons. Theresa went on to say however if you were to fi
it would be our little secret. After all you did seem to be enjoying yourself.

I knew she had me over a barrel so when she reached out and pulled my face to her nipple
the time wondering what I had gotten myself into. She moaned softly ohhhhh yesss daddy s
sweet tits mmmmmmm

as I continued to suck I got more horny with each passing second and began to nibble down

tits sensing she had me she placed her hand on my head pushing me further down whisperi
needs some tongue too.

I slid further down and as the scent from her wet pussy touched my nose I lost control hungr
devour her hot young pussy shoving my tongue in and sucking her lips and clit.she began to
fuck yessssss eat my pussy daddy this drove me over the edge I shoved my tongue as deep
grabbed both nipples. Her hands had a death lock on the back of my head as she convulsed
came down from her peak she rolled me over and straddled my cock sliding it deep in her ar
like there was no tommorrow. It ddin't take long and I felt the inevitable orgasm coming I trie
off but she shoved herself harder against me shoving her tits into my face and screaming co
with meee. And I did I came feeling like I was emptying my whole body into her. As we both
in exhaustion on top of me before rolling off and laying cuddled next to me. She leaned in ar
said did you enjoy fucking your babygirl daddy... I said ohhhh yess but we can never do this
smiled and grabbed my cock and said we will see about that then she kissed me again and
shower. I showered and crawled back in bed just as I heard the front door open. Now I am w
go on as if nothing happened.....

Self Service (With a little help, he sucks his own cock)
byprickasso©

After reading some erotic stories from men who enjoy eating their own cum, I was very arou
never been much into that. I never even like kissing my wife after she gave me head. For so
couldn't shake these thoughts.

One day after reading some very hot stories, I needed to jerk off. In one of the stories a mar
woman's pussy after she had just been fucked by 2 other guys. This got me wondering agai
missing something, so I decided to try tasting my own jiz.

However, after I came, this desire was no longer there, and I just wiped my sticky cum from

I could never admit this sick fantasy to my wife, as I'm sure it would disgust her.

Our relationship is really quite good, with lot's of sex, though it never gets too wild. No kinky
is very opposed to porn of any kind, so I could never show her books or pictures as a hint.

Then one night we were having a great fuck, I had just licked Dawn's cunt to orgasm, and n
with her between my legs licking my balls, which absolutely drives me wild!

I was arching my back to lift my nuts up higher for her access, when I put my legs on her sh
against her. I had my cock in my hand pumping as she sucked my balls. I noticed then that
right at my face, and I got an idea. I grabbed a nearby pillow with my free hand and shoved
bringing my face forward and thrust out my tongue. I was a mere inches away!!! Just then D
and said "So, think you can get that in your mouth?" I almost came right then, but I held bac
Maybe with a little help! Why don't you lift my legs up over my head and suck my balls some

She then pushed on the backs of my legs until my feet hit the wall behind me, my cock was
inches over my face. I pushed my tongue out and licked the pre-cum from the tip of my cock
my right nut into her mouth and gently applied pressure to my ass, thus pushing the end of
mouth. Then she began rocking on my ass, effectively pumping my cock into my mouth, ma
face! I was now taking about 2 inches of cock past the head, and when Dawn reached arou
my cock into my mouth, I lost all control and shot my first load of jiz straight into my own mo

My legs stiffened up, and my cock pulsed as it released a huge load into me. I began to gag
and my dick popped out of my mouth and shot yet more cum onto my face. Dawn kept up th
and stroked my cock more, milking the last of my hot cum onto my face. My cum was thick i

didn't really much care for it, but this scene was so damned erotic that my erection didn't go
remained very hard! Dawn was busy running my cock around my face, pushing the thick spe
my head back into my mouth.

By now my back was getting pretty sore, so I dropped my legs down and gave my wife a slo
She climbed onto my still stiff member and we fucked long and hard until I filled her with a se
cum. She asked me if I liked the taste of my own stuff, and I said " Well, it's hard to tell with
taste." She took the hint and spun around, dropping her well fucked cunt onto my waiting mo
tongue in as far as I could getting a blast of flavor of 2 kinds of cum.

Now Dawn seems to enjoy seeing me suck my own dick so much that we do this several tim
her period, it's almost daily.

I haven't seen this sort of thing written about too much, but it really turns on the ladies.

Dawn has shown this story to a friend of hers, and she is VERY hot to see me do this, and t
I'm really looking forward to.

Maybe I'll write about that soon.

Service (John & his sister start neighborhood service)
byTryAnything©

Author's note: Obviously, everyone in this story is at least 18 years of age.

CHAPTER ONE

John just knew that there had to be a way to capitalize on the fact that he knew his twin siste
lost her virginity and was regularly getting laid. Even though they were only 18 years of age,
of his father in him to always try to find a way to capitalize on a situation. That's what comes
stockbroker for a father. The fact that he was totally in love with his sister and always had be
it a little harder. He had constantly heard his father espousing the philosophy that business w
friendship was friendship and you couldn't let the two get in the way of each other if they we
succeed. And since his father had made millions of dollars in the market, John knew he knew
talking about.

But then there was Kelly. John didn't just love his sister, he was in love with her. To him ther
beautiful girl in the world, with maybe the exception of their mother, Karin. Kelly was 5'6" tall
pounds. She had long curly red hair that hung halfway down her back and bright green eyes
really filled out in the last year, and he knew from going through her clothes that she wore a
Sometimes he could see her nipples sticking out from her t-shirt when she didn't wear a bra,
house.

He himself was just topping 6' in height and weighed an even 170 pounds. He loved sports a
looking at his muscles in the mirror in disbelief as his body became more and more defined.
until he was full grown like his father. Jason Redson was the perfect picture of success. 6'4"
with blue eyes, he always thought his father should have been a movie star, not a stockbrok
and Kelly almost look-alike twins, he knew that he had been born into a blessed family and w
take advantage of it. That's what assets were for, his father constantly told him. If you don't u
what good are they.

Well, he was bound and determined to utilize them, he thought as he massaged his cock in
thinking of his lovely sister. He smiled as he looked down at the 8" of hard cock in his hand,
either of the three boys that he knew Kelly was fucking had cocks as big as his. She didn't e
boyfriend. He felt his frustrations peak as his balls scrunched up and cum shot from the end
splashing all over the floor in front of his bed. When he finished cumming, he stood up, dete
a way out of his dilemma before he went crazy.

While John got dressed in his room, Kelly was just waking up in her room next door. She kic
and enjoyed a luxuriant stretch as she thought of the previous night and smiled. Biff Wilson l
and sucked her to so many orgasms that she had thought she would explode from pleasure
finally collapsed, too drained for any more, she had felt like she only wanted more and more

She felt her nipples getting hard and her pussy getting wet as she lay there and thought abo
loved sex. It had only been a couple of months since she had lost her cherry, but she found
of sex almost all of the time. Her hands went to her breasts, cupping them, her fingers auton
her hard erect nipples and pinching and pulling on them. One hand slid down between her le
moistness there, a finger finding her huge erect clit and gently rubbing it. She forced herself
knowing that if she didn't she'd lay there the whole day and play with herself. It was Saturda
the whole weekend to look forward to.

Getting to her feet, she stuck her finger in her mouth and gently sucked it, tasting herself. Sh
learned that she loved sucking a cock, especially after it had been inside of her and was cov
juices. She understood why the boys who she fucked loved so much eating her pussy. If she
eat herself, she thought with a grin. But what to wear today. She didn't really have any plans
just laze around the house, maybe get some sun, watch some TV.

I wonder what John's doing today, she thought, a smile crossing her face when she thought
twin brother. She knew all the girls at school got wet whenever they saw him. And he didn't
she thought, shaking her head in amazement. He could be getting more pussy than anyone
try. She knew that he noticed girls, she had seen the looks she had gotten when she someti
t-shirt without a bra around the house. She was sure she had seen him with a lump in his pa
one occasion.

Maybe I'll hang with John today, tease him a little bit and find out what he's been up to, she
reaching for a cut-off t-shirt and pulling it over her head. It barely came down enough to cove
her nipples pressed out against the material, making it very obvious that she had no bra on.
for a pair of cut-offs, slipping into them without any underwear. She loved the feeling of the t
rubbing her clit as she moved her legs. She knew if she wasn't careful she'd wet the entire c

Poor John, she thought as she brushed her hair. She had really been ignoring him for the la
her hormones had raged for the first time in her life and she had become quickly addicted to
always been real close, just like twins, always talking and sharing their secrets with each oth
first person she had told that she had lost her cherry when it had happened and it had seem
their relationship had sort of changed from that point on. She opened the door to her room a
the hallway to the kitchen where she found both her parents and John sitting down to breakf

"Good morning, everyone," she said, sliding into a seat. "I'm starved."

"Well, good morning to you too," Karin said. "Don't you think you could have found a bit mor
wear?" she asked.

"Oh, mom, it's Saturday and I'm having breakfast in my own home," Kelly replied. "I'm not go
this."

"Jason," Karin said. "Please say something."

"Well, she's certainly growing up, isn't she?" he said, shaking his head.

"How would you like it if I dressed like that around the house?" Karin asked. "You think you'd
about it?"

"No, I don't," he replied, a big smile on his face. "Why don't you try it and find out."

"Yeah, mom, what's wrong with the way I'm dressed anyway?" Kelly asked, laughing at her
surprise. "I'm covered. You can see more when I wear a bathing suit and you don't tell me n
public."

"I'm sorry I ever said anything," Karin said, sitting back down. "You look wonderful, dear. It's
you're so comfortable with yourself and your family."

"What's the big deal anyway?" John suddenly said. "It's not like it's not obvious that she's go
She'd still have them even if she wore a sack."

"That a way, twin brother," Kelly laughed. "If I make you uncomfortable, mom, I'd be happy t

"Just forget it," Karin said, laughing now herself. "I must be getting old."

"What are you two going to do today?" Jason asked as they ate breakfast.

"I don't know," Kelly answered. "I thought I'd see what John's up to and hang out with him."

"I don't really have any plans," John said, inwardly pleased to hear what his sister had said,
to see what she was wearing. "Maybe I'll go down to the river for a while."

"That sounds like fun," Kelly said. "I haven't been down there in a while."

"Well, I'm off to play golf," Jason said, getting to his feet. "I'll see all of you later."

"You two help me clean up first," Karin said. "I assume you have a date tonight?" she asked

"Yup," Kelly said, nodding her head. "Jimmy Hastings."

"Well, don't forget your curfew," Karin said.

"I won't, mom," Kelly assured her. "I promise."

"I'm going to change, then we'll go," John said as they finished cleaning up from breakfast.

"Okay, I'll wait here," Kelly said, noticing that his eyes strayed to her chest yet again.

It was less than a mile to the river along a trail through the forest that bordered their house. T
in silence, savoring the smells and sounds of the forest until they got to the river. Then a littl
along the bank they came to a small grassy clearing under a big oak tree that overhung the

"God, I love this place," Kelly said, flopping down on the ground on her back, her arms flung

"It's the best," John agreed, noticing that her shirt had pulled up, exposing the undersides of

"John, why don't you ever go out with any of the girls?" Kelly suddenly asked, pushing up so
propped on her elbows.

"I don't know," John mumbled, glancing at her and seeing that the bottom of her tits were no
completely exposed up to the edge of her nipples.

"I know so may girls who would give anything to go out with you," she said. "I mean, you're t
guy in the whole school."

"Right. Who says?" John asked, snorting in contempt.

"Well, I do," Kelly said, smiling at him. "And I'd know."

"Oh, how's that?" John asked, unable to avoid smiling.

"Because I'm dating all the best looking boys and none of them even come close to you," sh

"How come you always go out with someone different?" John asked.

"Why not!" Kelly said. "I'm not looking to only go out with one guy. I'm young. I want to see w
guys are like."

"Are they really all that different?" John asked.

"Oh, yes, they sure are," Kelly laughed. "No two alike."

"Not at all?" John asked.

"Well, they all want to fuck," Kelly said. "That's for sure. But then they're different there too."

"What!" John exclaimed, staring at her.

"Oh, you know," Kelly said, laying back down, her hands behind her head.

Now her shirt pulled up so that her nipples were exposed and John watched as they crinkled
themselves into hard knots. Her feet were flat on the ground about shoulder width apart and
where the material bunched into her crotch. He wasn't certain, but he thought that maybe sh
any panties.

"What do you mean by that?" John asked again.

"Well," Kelly began, sitting up cross-legged in front of him, "some guys are bigger and some
and some are faster."

"Are you talking about...."

"Sex," Kelly said emphatically, seeing him blush.

"Uh, are you, you know, doing it with lots of different guys?" John asked, now absolutely cer
wasn't wearing any panties.

"If I go out with them I make sure they fuck me," Kelly said, watching his face.

"Kelly!" John said, his face turning crimson and his cock twitching in his shorts.

"That's why I want you to go out with some of my friends," Kelly said plaintively. "They'd fuck
hearbeat and then we could talk about it."

"Talk about it!" John exclaimed. "What do you mean?"

"I don't have anyone to talk to about it," Kelly said. "You know, like how do you do this or do
those kind of things. If you were fucking my girlfriends we could compare notes."

"Jesus, Kelly," John said, shaking his head.

"Or if I knew some older guys that had more experience they could probably tell me how to d
like," Kelly went on.

"Why is it so important?" John asked, staring at the red hairs that were sticking out on either
shorts at the crotch.

"Oh, John, I love sex so much that I can hardly think of anything else. Just thinking about it c
about it gets me so excited," she said, bringing her hands up to cover her tits, squeezing the
know you've noticed."

"It's impossible not to," John said, now openly looking at her tits when she lowered her hand

"Lets go swimming," Kelly suddenly said, jumping to her feet.

"We didn't bring suits," John observed.

"So what," Kelly said. "You afraid to skinny-dip with me?" she asked, smiling at him.

"I don't know if we should," John said, shocked at the suggestion being voiced that was fore

"Well, I'm going in then," Kelly said. "You join me if you want to," she said, stepping down to
the bank and pulling her shirt off over her head, her back to John. Dropping it next to her, sh
skinned out of her shorts and dove into the river, leaving a gape- mouthed John standing on

"Come on, silly," Kelly said as she broke the surface and turned to look at him. "The water's
embarrassed."

"Well, I am," John said, truly embarrassed and feeling his cock growing in his shorts to prove

"I'm your sister," Kelly said with a laugh, floating on her back, her tits sticking up out of the w
her fiery red pubic hair just visible below the surface. "Besides, nobody's here, is there?"

"No, I guess not," John agreed, staring at her.

"And nobody's likely to come here, are they?" Kelly asked, her eyes on his growing bulge.

"Not likely," John agreed.

"Then come in the water with me," she said, "or I'll come out there and drag you in, clothes a

"You couldn't even if you tried," John laughed.

"But I'd try, and that's the thing, isn't it?" Kelly laughed, seeing the truth of what she said reg
his face. "If you're not in the water by the count of three, I'm coming out to get you," she war
Two. Three. Then here I come," Kelly said, swimming towards the bank.

John just stood there watching her, not believing for a minute that she would actually come o
with him standing there like that. He figured she just wanted to see if she could get him to un
of her. But to his surprise Kelly didn't stop when she got to the bank of the river, she just sto
began walking up the bank towards him, water running off her hard nipples, her tits swaying
And he could see the moisture sparkling in her sparse red pubic hair. He could even make o
her pussy lips as she scrambled up towards him.

"Now you're asking for it," she said, reaching for him.

John put his hands out to stop her but she just kept coming at him, not even stopping when
with her tits as she grabbed at the waist of his shorts. When he tried to pull his hands back f
she pulled herself even closer, her hands entangled in his shorts and her tits pressing up ag
t-shirt. He felt his cock growing even harder as suddenly Kelly succeeded in opening his sho
them down around his knees, his cock bulging in his underwear.

"Ooohh, so that's why you didn't want to undress and come in the water," Kelly said, staring

bulging in his underwear. "But I don't mind," she said. "I'll just take it as a compliment," sudd
his underwear and pulling them down to the ground, along with his shorts. As she did so, his
hitting her in the face before she could get out of the way. "Now you can come in the water,"
standing up, her face flushed with the excitement of her brother's huge cock slapping her in
Turning, she ran back down the embankment and dove into the river. As she rose to the sur
hitting the water behind her, and then he surfaced a few feet away.

"That's better, you silly," she said, laughing. "Isn't the water great?"

"It is nice," John agreed, floating.

"You have such a beautiful cock, John," Kelly said, staring at his cock laying up on his stoma

"Jesus, Kelly, are you nuts?" John asked, rolling over in the water and hiding himself from he

"Well, what's wrong with telling your brother that you think he's a hunk?" Kelly asked. "You a
think I'm nice to look at?" she asked, pirouetting in front of him.

"I think you're the most beautiful girl I've ever seen," John said.

"And I make your cock hard, don't I?" she asked, smiling at him.

"Yes, you do, most definitely," John agreed, grinning at her.

"Well, at least you can admit it," Kelly said, splashing him and then swimming for the bank.

She scrambled up the embankment and John was treated to the sight of her ass and pussy
got even harder so he stayed in the water for several more minutes, willing himself to relax b
for the embankment and scrambling to the top. When he got there he realized that he would
off just leaving the water with Kelly, as she was laying on her back in the grass with her knee
apart, one hand between her legs rubbing her pussy. He watched for a second as she would
hole, then rub it around on her clit. He could clearly see her big puffy outer lips with her inne
protruding and flowering open, revealing her huge clit standing out almost a half an inch.

"God, Kelly," John exclaimed, his cock instantly rocketing to its full size.

"I thought you were still swimming," Kelly said, slamming her knees together and withdrawin
pussy, sitting up at the same time. "Oh, my god," she said when she saw John's full 8" sticki

at her. "You're incredible," she said, unconsciously bringing her fingers to her mouth and su
"I've never seen a cock that big before."

"Really?" John asked, flopping down on his stomach to hide his erection.

"Yeah, really," Kelly said, smiling at him. "You're huge."

"I wish you wouldn't talk like this," John said. "It's hard enough."

"I'll say," Kelly said with a laugh at his unintended pun. "You could make money with that thi

"What do you mean?" John asked, always interested in anything that involved making mone

"I'd pay to be fucked by a cock like that," Kelly said, shaking her head wistfully.

"And I could have people standing in line to fuck you," John said, throwing it back at her. "H
the sound of that?"

"Actually, it makes me horny thinking of men standing in line to fuck me," Kelly said with a la

"It would be like printing money," John said, his mind churning.

"Really! What do you mean?" Kelly asked.

"I'm sure men would pay through the nose to fuck you," John said.

"Do you really think so?" Kelly asked. "I mean, you think I'm that nice looking?"

"I told you, I think you're the most beautiful girl I've ever seen," John said.

"I thought you were just teasing me," Kelly said, staring at him. "You really mean that though

"Yup," John said.

They rested in silence for a while, enjoying the sun, before Kelly spoke up again.

"John, do you masturbate a lot?" she asked suddenly.

"Jesus, Kelly," John exclaimed, staring at her. "What kind of a question is that?"

"Well, do you?" she persisted.

"I don't know, what's a lot?" John asked.

"But you do masturbate then?" Kelly asked, staring at him.

"Well, yeah, I guess," John admitted, realizing how she had trapped him again. "Do you?"

"Oh, all the time," Kelly said. "I love the way it feels when I cum."

John said nothing as he stared at her. Kelly fidgeted, feeling her pussy tingle as she thought herself. She felt her nipples getting hard and could see by the expression on John's face tha also.

"See, all I have to do is think about it and I get excited," Kelly said, cupping her tits and gent her nipples briefly between her fingers. "So you think men would pay to fuck me?" she aske hands.

"Absolutely," John said nodding. "I bet I could get $1000."

"For what?" Kelly asked, staring at him, her mouth hanging open.

"To let some guy fuck you," John said.

"Is that how much it costs?" Kelly asked.

"I don't know," John admitted, shrugging his shoulders. "But I'd market you like an expensive really rich people could afford it, then $1000 wouldn't relatively be that much money to them they knew that you were still in high school. That would make it very special in terms of avai consuming market."

"You talk just like dad," Kelly laughed, leaning forward and shifting so that she was sitting In directly in front of John, not realizing how this exposed her pussy to his view.

"It's just good business sense," John said, uncomfortably aware of his cock getting hard und stared into his sister's wide open pussy. "You have something rare to sell and that makes it

expensive, therefore leaving the marketing to a very narrow niche: rich people."

"So who would you market me to?" Kelly asked, shocked that she was having this discussio

"Dad's friends," John said without hesitating. "They're all rich, they've all got big egos, they a
do anything with their families, they're always out playing with each other, trying to outdo ea
They'd love to pay $1000 to fuck you, especially because you're dad's daughter. That would
exciting for them."

"God, John, how long have you been thinking about this?" Kelly asked, shocked by how det
it through.

"Just now," he admitted truthfully.

"But you wouldn't really do it, would you?" Kelly asked.

"Only if you wanted me to," he said. "And I'd take a cut."

"Oh, John, I can see it now," Kelly said with a laugh. "You become my manager and sell my
men and we both get rich."

"From a business standpoint it makes sense," he said, "more sense than just giving it away.

"I'm going swimming again," Kelly said, getting to her feet. "If you don't come with me I'll pull

"I'll come in," he said. "You go first."

With a laugh Kelly turned and ran down the embankment and dove into the river, surfacing i
his huge hard cock diving into the water behind her. Her head was spinning from what John
thinking of all that money just for sex that she'd be happy to do for free.

"Would you pay $1000 to fuck me, John?" she asked softly, swimming up to him.

"I don't have $1000 so it doesn't matter," he replied evasively.

"But what if you did?" Kelly persisted.

"I don't," John said, diving into the water and swimming back to the embankment.

"I just wanted to know if you thought I was worth $1000," Kelly said to his back as he exited

"I think you're probably worth as much money as someone can afford, as long as it's a lot," J
scrambled up the embankment.

"I guess that's a compliment," Kelly said, swimming over to the embankment.

John couldn't help staring at her as she came up the embankment, her big full tits with their
all hard and sticking out, the light tuft of red hair covering her pussy, her clit protruding from
pussy lips. He didn't even think about the fact that his cock grew to its full size, standing up i
him. Kelly stopped and stared at him, not believing how big and beautiful his cock seemed to
down to her knees in front of him.

"Oh, John, your cock is so gorgeous," she said, "and you're so horny. Are you going to mast
home?"

"I'd say so," he said, failing badly to cover himself with his hands, his face turning crimson.

"Oh, please do it now," Kelly begged him. "Do it for me so I can watch."

"You're crazy!" John said, his cock harder than ever.

"Oh, please," Kelly begged. "I'll let you watch me do it too. Please do it for me, John. If it's m
you like that, let me see. I'll come tell you what happens on my date tonight when I get home
Kelly promised.

"You will?" John asked, surprised that that interested him.

"Yes, I promise," Kelly said eagerly, sensing his weakness. "I'll tell you everything in detail."

"Even if you...."

"Especially if I fuck him," Kelly promised, leaning forward and letting her hands rest on his le

"You'll tell me everything?" John asked, scrambling to his feet to avoid Kelly's hot hands on

"I promise. Everything," Kelly said, kneeling there, his cock sticking out less than a foot awa

way you don't have to wait until you get home," she said slyly. "I'll bet it makes it easier to wa
not hard like that."

John's cock felt like it was ready to explode it was so hard, and he just knew that if he could
be much better. His hands were still trying to cover his cock, so it was no big thing when his
naturally slipped around it and held it in the stroking position. Very slowly he began to pump
down the shaft of his cock, glancing at Kelly to see her kneeling with her mouth hanging ope

"I want you to look at me while you do it," Kelly said, moving around in front of him so that he
just 6" from his cock.

Slowly she slid her hands up her body until they were cupping her tits, her fingers automatic
hard nipples and rolling and pulling on them while she watched John stroke his cock in front
would look up at him he would be staring at her, his mouth slack. She smiled at him, licking
with her tongue.

She could see a glistening drop of pre-cum forming at the tip of his cock as she let one hand
body to plunge into her pussy. She moaned at the feeling of her finger sliding up inside of he
increased slightly the pace of his stroking. His breathing was becoming more and more ragg
that soon he would have to cum. She began to plunge her finger in and out of her pussy rap
slosh around in the juices that were filling her and running down the inside of her thighs.

"I'm going to cum," John warned, his hand moving faster and faster.

"Yes, cum, John, cum," Kelly said, frigging herself. "I want to see you cum."

"I'm going to cum," he said. "You'd better move if you don't want..."

But it was too late as a spurt of cum shot from his cock, hitting Kelly in the face next to her n
dribbling down to her mouth where she licked it. The next spurt flew into her open mouth, sp
the back of her mouth as it closed around the head of his cock, her lips wrapped around the
sucked on him, swallowing the cum that filled her mouth over and over again. She let her tor
head of his cock, making him groan as she sucked the last of his cum from him before lettin
sitting back on her heels, her face shining, cum dribbling from her chin.

"Oh, John," she exclaimed, "that was so wonderful. I can't believe how much you came. And
Did you like it?"

"God, Kelly, I've never cum like that before," John said, sagging against the tree, his cock dr
slightly.

"So you do like me then?" she asked, laughing as she got to her feet. "You made me cum lik
said, letting one hand drop between her legs and come back up all glistening with her juices
down my legs," she said, softly sucking on her fingers as John watched with an open mouth
better than you," she said, smiling at him. "Maybe you'll find out some day," she said.

"God, Kelly," John sighed, shaking his head. "That was just unbelievable."

"We'd better get home," Kelly said suddenly. "It looks like you'll be able to walk now," she sa
his cock had relaxed substantially since he had cum.

She picked up her clothes and started off down the path naked, her ass swinging. John hurr
shorts and pulled them on, then quickly caught up to her on the trail.

"Aren't you going to get dressed?" he asked.

"Why?" Kelly asked. "There's nobody here. I'll put them on just before we get to the end of th

"What if someone catches us?" John asked.

"Lucky them," Kelly said with a laugh, skipping off in front of him.

By the time they got to where Kelly would put on her clothes, John had a hard cock in his sh

"You're amazing, John," Kelly giggled. "I haven't seen anyone get hard again that quickly. S
to get lucky."
CHAPTER TWO

After dinner Kelly went out on her date and John eventually went to bed around 10:00. He w
so that he could hear Kelly's tale about her date when she got home, but without realizing it
He found himself coming awake with an incredible hard-on and arched his hips as he came
realized what he was feeling was warm and moist. Looking down he saw that Kelly was sittin
bed, bent over sucking his cock. He sat up quickly, his cock pulling from between Kelly's lips

"Kelly, what are you doing?" he asked, shocked beyond belief.

"Well, silly, you wanted to hear all the details of my date," she said, "and you were asleep ar
would be a nice way to wake you up."

"What about mom and dad?" he asked, unable to see her clearly in the dim light.

"Oh, they're asleep," she said. "Once they knew I was home they turned their light off. So do
about my date?" she asked softly.

"Yes," John whispered hoarsely.

"Well, I didn't let him fuck me," she said, her hand stealing into his lap to grasp his cock firml
hand.

"Kelly!" John exclaimed.

"Look, I didn't get any from Jimmy tonight, so you'd better let me make myself happy with yo
firming her grip on his cock, causing it to twitch to a new level of hardness.

"You didn't?" John asked in disbelief. "Why not? I thought that's why you went out."

"Because of you, silly," she said. "All I could think of was this big beautiful cock, and I knew t
wouldn't make me happy tonight."

"Oh," John began, then gasped as Kelly again leaned over and took his cock back into her m
that feels so good," he said as Kelly began to bob up and down on his hard cock.

"Besides, I wanted to talk to you about your idea," she said, sliding up onto the bed so that s
straddling his legs and sucking his cock back into her mouth.

"My idea!" he said, groaning as he felt Kelly's face press against his belly as his cock slid do

"Yes," she said, sitting up, his cock still firmly in her grasp. "Who would you approach first?"
sliding forward until she was straddling his hips.

"Tom Henderson, his golf partner," John said, gasping when he felt his cock enveloped agai
but knowing that it was his sister's pussy that his cock was now sliding into.

"Oh, god, this feels so good," Kelly hissed, wriggling her hips until she had his entire 8" burie

her pussy. "What a cock! Becky's father?" she asked, slowly rocking her hips back and forth

"Yeah," John groaned as his sister began to fuck him. "Dad's always bragging about how he golf. I'll bet he'd love to get back at dad somehow and it doesn't sound like he's ever going to golf course."

"Oh, god, this is so good," Kelly said, taking nice long strokes as she fucked her brother. "I'v give me the look before," she panted, increasing the pace.

"You're going to make me cum," John groaned, feeling his balls tighten.

"That's the idea," Kelly gasped, grinding her pussy onto his cock. "Just give me some warnin

"This is your warning," John gasped.

Suddenly Kelly pulled up off of his cock, spinning around and bending over and taking his w her mouth, at the same time lowering her swampy pussy onto her brother's face. John's coc shooting into Kelly's eager mouth. He opened his mouth to gasp and it was filled with Kelly's tongue automatically shot into her pussy, frantically sucking and licking at the juices that flow hole while his cock continued to spew cum into her mouth. After what seemed like hours the stopped, laying with their mouths on each other, breathing deeply. Finally Kelly rolled off and snuggling up against her brother.

"God, John, that was the best fuck of my life," she said. "I guess I've always wanted it to be

"I've never felt anything like it before," John breathed. "And it was definitely great."

"Yes, it was great," Kelly agreed, reaching up and licking his face, tasting herself. "I can't wa next time."

"Next time?" John asked, staring her in the eyes.

"Yes," Kelly said. "I think I want you to try your plan. But on one condition. You have to be av whenever I want, for whatever I want. Agreed?"

"You want me to arrange sex for money for you?" he asked. "But your condition is you get to you want?"

"Yes," Kelly said. "If you agree to that, I agree to try your idea."

"But why?" John asked, his eyes searching her face.

"Because I love to fuck," Kelly said truthfully. "And I love the idea of fucking all of dad's frien
making lots of money doing it."

"But why the thing about me?" he asked.

"Because I love you," Kelly replied. "And I want you for me. The rest of them are for the mon
but you're just for me. You agree?"

"Hell, yes," John said. "We're going to be rich."

"Then fuck me again to seal the bargain," Kelly said, reaching down to cup his cock in her ha

John rolled over on top of his sister, her hand guiding his cock to her pussy. With a single th
himself deep inside of her, his cock filling her pussy. Kelly wrapped her feet around his back
herself to meet his thrusts, feeling him fill her like nobody had ever yet done. John lowered h
tits, sucking on her hard nipples, chewing on them with his teeth. Kelly moaned and moaned
thrusts up to meet his cock as it filled her.

"I want you to cum in my mouth," she gasped, fucking up at him. "I always want you to cum

John pounded his cock into her, over and over and over, feeling a great power as he pistone
sister's willing and warm pussy. He could feel her heels pressed into his back as he rode he
were almost beyond bearing as he drilled his cock into her pussy over and over again. After
of non-stop fucking he finally felt his balls begin to contract, letting him know that the party w
over. He thrust and thrust until he felt himself go over the edge, then he pulled his cock from
pussy and crawled up her body until he was able to slide it into her open mouth. No sooner h
mouth on him than he erupted, cum shooting from the bottom of his balls into her mouth. Ke
clutched him closer to her, his entire cock disappearing into her mouth and throat as she dra
Finally he stopped cumming and Kelly stopped sucking on him, letting his cock go.

"This is going to be great," Kelly sighed, thoroughly fucked for the first time in her life.

"You sure you want me to do this?" John asked, watching his cock rub all over her face.

"Oh, yes, I'm sure," Kelly replied, her tongue flicking out to lick his cock. "I want to try it, anyw
don't mind, do you?" she asked. "Because if it bothers you, I won't do it. I'd rather have you a

"No, it doesn't bother me," John said, shaking his head. "It's business as far as I'm concerne

"Is this business too?" Kelly asked, licking his cock once again.

"This is great," John said, smiling down at her. "I can't believe we've done it. Mom and dad w
fit."

"They'll have more than a fit if they ever find out all of it, that's for sure," Kelly agreed.

"You better get to your own room now," John said, unstraddling her to let her up.

"I'd rather spend the night here," Kelly said.

"We both know how impossible that is," John told her. "It's not worth getting caught for."

"I know you're right, but I'd still rather stay here," Kelly said, getting to her feet. "Thank you a
good-night," she said, wrapping her arms around him and kissing him, her tongue sliding int
you know how to kiss, too," she said, reluctantly letting her arms drop and leaving the room.

The last sight John had was his sister's ass as it swung through the door. He couldn't believ
had turned out. Never in his wildest imagination had anything like this occurred to him. Life w
to get interesting, he thought as he drifted off to sleep.

CHAPTER THREE

The next morning John got up early to do the yardwork that was his chore for the weekend.
and he worked up a good sweat by the time he stopped and went into the house to join ever
breakfast. Kelly gave him a strange look as he sat down, but he just smiled at her, his eyes
nipples under her t-shirt.

"Dad, are you playing golf today?" John asked as they began to eat.

"You bet," Jason replied. "Tom still thinks he can beat me one day. Yesterday I played really
and he didn't, so it made it worse for him. Maybe today will be the reverse."

"Can I come with you today?" John asked.

"You want to play?" Jason asked in some surprise. "I thought you had decided that golf was

"Well, if I want to be a successful stockbroker I'd better be able to swing a club, right?" he as
you tell me that's where you make some of your best deals?"

"Why, that's absolutely right," Jason said, proud that John had remembered the lesson he h

"Then I should start learning now so that I'll be plenty good when the time comes," John stat
mind, of course. I figure in a year I'll be beating you if I try hard enough."

"Well, that's a laugh," Jason said. "Yes, you might one day beat me, but I think it might take
than a year to get that good."

"I'll make a bet with you," John said, taking a deep breath. "I'll bet if you take me golfing with
whenever you go golfing for the next year, a year from now I'll beat you."

"What's the bet, though, son?" Jason asked, intrigued by his son's thinking.

"If you win, I'll come work for you for the summer at starting wages," John said.

"And if you win?" Jason asked, his eyes twinkling.

"I don't know," John answered truthfully. "But you have to grant whatever wish it is I have at

"That's pretty open-ended," Jason said.

"But I thought you were absolutely certain that there was no way you would lose to me in a y
"Have you changed your mind?"

"No, I haven't," Jason laughed. "And it's a deal. I like the way you're willing to take a risk, Jo
that a lot."

Now, the whole time this conversation had been going on Kelly had her face down in her foo
burning as she realized what John was doing. Did she really have the nerve to go through w
wondered. When she looked up John was smiling at her, totally satisfied that the first part of
gone well. The next part was going to be harder though, finding a way to bring the conversa
where he wanted it to go with Tom Henderson. Well, somehow the opportunity would preser

and then he'd make his pitch.

He finished his breakfast and went to take a quick shower before leaving for the golf course When he had finished and went back to his room, he almost jumped through the roof when h the door to see Kelly standing there. His cock immediately sprang to its full size, standing ou him.

"Well, it's nice to see that you're still happy to see me," she said, laughing as John blushed. going to do it?" she asked as he quickly began to dress.

"If you want me to," John replied, pulling his shirt on over his head. "Do you want me to?" he at her. "It's not too late to change your mind."

"I think I'd at least like to try it," Kelly said, nodding. "Especially since it's Becky's father. She such a snotty bitch, it'd be fun knowing that I was fucking her father."

"Okay, then, I'll find a way to make a pitch to Tom while we're playing golf," he said.

"And I want you to be there when I do it," Kelly added.

"Jesus, Kelly," John breathed, staring at her. "That's asking a lot."

"Why, do you mind?" she asked.

"It's not me," John replied. "I'm sure most people don't like an audience."

"Well, you'll have to explain that because I'm still in high school and inexperienced and all th only do it if you're there with me," she said. "I mean it."

"Well, I'll try," John agreed. "But what if he won't go for that part of it, will you still go through it?"

"I'm not sure," Kelly said. "Probably. But I'd rather you were there to watch."

"Why?" John asked, puzzled.

"Because I want you to get so hot and horny watching someone else fuck me that you'll tota out after we get done," she replied, smiling at him.

"You can tell me about it and get the same results," John said.

"No, I want you to watch," she insisted. "I want to be performing for you."

"God, Kelly, you are one perverted sister," John said, laughing. "But that's fine with me. Now
play golf," he said, opening the door to leave.

"Hurry back," Kelly said, suddenly leaning forward and kissing him, one hand reaching down
his pants. "I'll be waiting for you down by the river."

Tom Henderson is actually a nice guy, John decided after they had played the front nine. An
that his father was actually a bad sport, even more so because he always won. So when on
made a comment under his breath that John heard about wishing there was some way to ge
son of a bitch, John took a deep breath and jumped in.

"Do you mean that?" he asked Tom, making sure his father couldn't hear.

"I'm sorry, John," Tom said, "I didn't mean for you to hear that."

"No, really, I agree with you," John said. "I didn't realize what a bad sport he is. It makes me
said, explaining the bet they had made that morning.

"That's unfair," Tom protested. "You have no chance."

"Oh, I think I'll manage," John said with a grin. "But that's not important now. Would you real
back at him somehow?"

"Yeah, I suppose I would," Tom replied. "Even though he's really my best friend, he needs to
Why, do you know something I don't?"

"Well, I'm not sure about that," John said, hedging and suddenly feeling very nervous. "But I
an idea."

"Well, what is it?" Tom asked.

"Well, it's pretty crazy and very out of line," John started, "but if it worked you would have pu
him in spades and he'd never even know about it."

"Really!" Tom replied, looking at John with a different expression on his face. "I think I'd like
something like that."

But just then Jason came over to them and they had to stop their conversation. It wasn't unti
holes later that they had a chance to resume, looking for John's ball in the rough.

"So, John, why don't you tell me about your idea," Tom began.

"Well, it's just an idea, and I don't want you to get the wrong idea, about me or anything," Jo

"I understand," Tom said. "Still, I'd like to hear what you're thinking. Maybe there's somethin
can use."

"Well, it involves my sister," John said.

"Your sister!" Tom exclaimed, his mouth opening in surprise. "How can she help?"

"It's not that she can help," John explained, "but she could be the instrument of your revenge

"So, revenge is it now," Tom said, a big smile on his face. "It's not that serious, you know. Y
every time we play and he rubs it in," he admitted. "But I wouldn't want to hurt him in any wa
some somehow."

"That's what I mean," John agreed. "I mean, he's my dad, after all, and I don't want him hurt
agree that some payback is in order."

"So how would your sister figure into this?" Tom asked, a smile on his face.

"Do you think she's pretty?" John asked him.

"Why, yes, she is," he agreed. "Very pretty actually."

"Yeah," John agreed. "How mad do you think dad would be if he knew that one of his friends
with her?"

"Playing around with her!" Tom exclaimed. "What on earth are you talking about?"

"Well, let's say I could get Kelly to spend some time with you," John began. "That would be
payback, wouldn't it?"

"Spend some time with me," Tom said. "What are you getting at, John?" he asked sternly.

"What if I could get Kelly to agree to have sex with you," he said, taking the plunge. "How w
you feel?"

"You're joking!" Tom said with a laugh. "Why, she's still in high school. I could get in trouble

"Is that your only problem with the idea?" John asked, smiling. "I'm still in high school too. W
feel like you had really gotten back at him, and without him even knowing?"

"Jesus!" Tom exclaimed, all his breath leaving his body. "What an outrageous idea. What m
you could get her to agree anyway?"

"She's my twin sister," John replied. "I know her better than anyone. So you're interested?"

"Let's just say that it's a very interesting idea," Tom said, shaking his head. "But what could
to make her the least bit interested in an idea like that?"

"Oh, money has always been something that motivates Kelly," John replied. "If I were to tell
would give her, oh, I don't know, let's say $1000 to have sex with her, I know that would get

"$1000!" Tom exclaimed, looking at John in horror. "To have sex with a high school girl!"

"Well, it's not like she's a dog or anything," John said. "Or maybe you don't think she's good
enough."

"No, no, it's not that," Tom said, stunned by what he was being offered. "Actually I've notice
Kelly's has become in the last year or so."

"Well, she has to have some reason, doesn't she?" John said. "And if I could explain it to he
thought she was so beautiful and so sexy that you'd be happy to pay her $1000 for sex, wel
you know how they love to feel appreciated, especially when they're only in high school and
themselves as something more than just a girl."

"Jesus! Where did you learn to think like this?" Tom asked.

"Oh, I've listened to dad explain his deals and rationalizing things all my life," John replied. "
I'm going to be a stockbroker like him one day, only I'll make more money that he has."

"Well, if you keep thinking like this I wouldn't doubt it for a minute," Tom agreed.

"It's just an idea," John said.

"Hey, you two," Jason shouted. "Time's up. You have to drop a ball."

"We'll talk later," Tom said, walking away.

They finished their golf game and piled their bags into the trunk of the car for the ride home.
to the Henderson's house to drop Tom off, he spoke up.

"Hey, John, I've got some lumber I need to move that's too big for me to handle all by mysel
interested in helping me, I'll give you a few dollars for your trouble."

"Dad?" John asked, looking at his father.

"You do what you want to, son," Jason said.

"Sure, I'd like that," John agreed, getting out of the car.

"I'll give him a ride home when we're done, Jason, okay?" Tom asked.

"Fine, Tom, and thanks for the game," Jason said. "As usual it was fun."

"Yes, I'm sure it was," Tom said. "I'll get you yet, Jason."

"Sure you will, Tom, sure you will," he replied, laughing as he backed the car down the drive

"Arrogant!" Tom muttered, picking up his golf bag. "Come on, John, I really do have a pile of

It took them about an hour to move all the lumber that needed to be moved and then Tom g
one to John, sitting down with him under some trees in the back yard.

"So, you think your sister will go along with your scheme?" he asked John.

"I think there's a good chance," he answered.

"I take it that she isn't a virgin anymore then?" Tom asked.

"No, I think that disappeared a couple of months ago. But I'm sure she has almost no experi

"And you think you can talk her in to this idea?"

"I can't think of anything Kelly wouldn't do for $1000," John replied. "Think of Becky. Can you turning down $1000, for anything?"

"Hey, you watch yourself there," Tom warned him sternly. "You're talking about my daughter

"Well, do you?" John persisted. "Think about it. You know how much she loves new clothes. Well, Kelly's no different than any other girl in her class. And since we only get an allowance no way to get anything unless she asks for it from mom and dad."

"What you say makes a lot of sense," Tom admitted. "But $1000 is a lot of money."

"Exactly," John agreed, "to Kelly, or Becky, or me. But not to you or someone like my dad. Y much money you're constantly looking for new ways to spend it."

"Isn't that the truth," Tom laughed, agreeing with him. "Come on, I'll give you a ride home no

The ride home was short and very quiet. John knew that Tom was thinking about his idea ar he had figured him right. He wasn't worried that he'd tell his father about his proposition, just go for the bait. Literally. As they pulled up to the house John pointed out Kelly walking throu towards the river path. She was only wearing a bikini and her full ripe body was fully visible.

"I'll tell you what, John," Tom said, giving him $10 for helping him back at the house. "You ta sister and see what she thinks of your idea, without mentioning me if you can, and then get i We'll talk more then."

"Okay," John agreed, trying not to smile to hugely.

"Personally I think your idea is crazy and probably won't go anywhere," Tom said.

"But you never know," John replied.

"But you never know," Tom echoed, a smile on his face as Kelly disappeared from view into

"Thanks, Mr. Henderson," John said, getting out of the car.

"You can call me Tom, John," he replied. "After all, we're golfing partners now, aren't we?"

"We sure are," John agreed, a big grin on his face. "I'll talk to you later."

As he pulled away in the car John had to fight hard not to jump high up in the air. He had do just a matter of selling the fine print, namely Kelly wanted him there to watch. Dumping his g garage, John took off down the trail towards the river. When he got to the clearing Kelly was water, her suit in a pile on the grass. Wanting to surprise her, John sat down with his back a tree, enjoying the sensation of having just pulled of his first big deal. It wasn't long before he scrambling up the embankment. As she cleared the top and looked up, she started, surprise there, then relaxed when she realized that it was John.

"You scared me," she said, climbing up onto the grassy area, her naked body sparkling with sunlight.

"I thought you didn't mind if anybody caught you naked," John said.

"Not if you're with me," Kelly replied, smiling at him. "Did you talk to him?" she asked, sinkin grass next to him.

"Yeah," John replied, nodding his head.

"Well, what did he say?" Kelly asked, slightly perturbed at having to pry it out of him.

"He wanted me to find out if you'd have sex with him for $1000," John said, watching her fac reaction.

"You're kidding!" Kelly gasped, her hand going to her face. "Did he really?" she asked.

"Oh, yes," John told her. "I'm supposed to get in touch with him."

"God, I can't believe it," Kelly said, her eyes wide. "What did you tell him to convince him?"

"I told him what high school girl could resist the idea of $1000 to spend on clothes and fashi
like that."

"And he said yes?"

"Not at first, but at the very last moment he told me to talk to you. Now I just have to find out
where and see if he'll let me be there."

"I definitely won't do it if you're not there," Kelly said, looking suddenly afraid.

"I'll tell him," John said. "I just hope it's not a deal breaker."

"Oh, John, this is so exciting," Kelly said, squeezing her tits and pinching her nipples. "I wan
me right now," she said, reaching out and grasping his already hard cock through his pants.

In mere seconds she had his pants open and his cock out, sucking it into her mouth eagerly
his balls. But she only sucked on him for a few seconds, then turned away on her hands and
pussy pointing at him.

"Come on, John, stick it in me," Kelly begged, one hand under her body opening her pussy
sliding in. "I'm so wet."

Getting to his knees, John got behind Kelly, rubbing the head of his cock between her sprea
pressing it into her slowly, not stopping until it had entirely disappeared in her pussy.

"Oh, god, John, fuck me, fuck me," Kelly moaned as he began to slide his cock in and out of
feeling her pussy getting wetter and wetter with each stroke. John could not believe that he
buried in his sister's pussy yet again. And it felt so good. And tight. He could see her pussy
to his cock each time he pulled back, only to disappear along with his cock as he plunged ba
a fierce rhythm going as he slammed his cock in and out of his sister's pussy, smacking his
ass each time he thrust deep into her.

"Don't forget, I want you to cum in my mouth," Kelly panted, her arms extended to absorb th
continued to pound his cock into her.

"Turn around, then," John gasped slamming one last time into Kelly's pussy.

Kelly gasped when she felt John's cock suddenly withdrawn from her pussy and she quickly that his cock was hanging in front of her face, dripping with their combined juices. She open hungrily sucked on it, slurping at it and delighting in the flavors. He was so hard! Then she fe hands twine in her hair, holding her head firmly in his grasp, and then he began to fuck her r his cock in and out, banging it into the back of her throat each time. She concentrated on lat with her tongue each time he filled her mouth, loving the feeling of it sliding back and forth, s smooth. Then John groaned and Kelly knew she was about to get her reward. His balls spas swelled even harder before he erupted, cum shooting into Kelly's mouth and she sucked on came and came, Kelly's tongue driving him wild as she licked at his cock while swallowing a to give. Finally there was no more and John stepped back, moving his cock out of range of k mouth.

"I love the taste of your cum," Kelly said, licking her lips. "And I love the feeling of your cock Do you like fucking me and cumming in my mouth, John?" she asked, rising to her feet and against him.

"Oh, yeah, I like it just fine," John said, smiling down at her. "I like it more and more each tim

"Good," Kelly said. "Tonight you get to eat my pussy until I cum, okay?"

"We've got to be careful about mom and dad," John reminded her.

"I know," Kelly replied. "And we will be. After they go to sleep."

"I'll probably be asleep by then too," John said.

"Not once I get hold of you you won't," Kelly said with a laugh, kissing him. "When are you g Mr. Henderson?" she asked.

"I don't know, maybe tomorrow," John said.

"Why not tonight?" Kelly asked, reaching down and picking up her bathing suit.

"I don't know," John answered. "I guess I could call him tonight."

"I think you should," Kelly said.

"You're really in a hurry to do this, aren't you?" John asked her.

"It excites me, the idea of it all," Kelly answered. "I can't wait to fuck someone while you're w
That's the most exciting of all."

"We'd better get home for dinner," John said, "or they'll be wondering where we are."

"All right, let's go then," Kelly agreed, skipping of down the trail, her bikini in her hand.

John followed, a smile on his face and his cock getting hard again in his pants. They finishe
cleaned up, Jason bragging once more about how he had beat Tom at golf and at how well
somehow escaped and found a phone, quickly dialing the Henderson home. To his immens
answered the phone.

"Hi, Mr. Henderson. It's me, John." he said.

"Hi, John, how are you?"

"Oh, fine," he replied.

"You wanted to talk to me?" Tom asked.

"Well, yes," John stammered. "Uh, I talked to her."

"And what did she say?"

"Well, she said okay in the end," he explained, "except for one difference."

"Oh! And what is that difference?"

"She's sort of afraid to go by herself," he explained. "She wants me to be there with her whe

"You're joking!" Tom said.

"No, that's what she said," John told him. "I tried to talk her out of it but it was no use. It's the
she'll do it. I even tried to emphasize the money, but it didn't matter how much it was if I was
her."

"I don't know about this, John," Tom said. "I've never had an audience before."

"Well, you can be sure this is totally strange to me," John said to him. "I mean, she's my sist

"And when will this happen?" Tom asked.

"Whenever you want, I guess," John said. "As long as we can get out of the house without a
where do you want to do it? At your house?"

"No, I don't think my house would be a good idea," Tom said. "My office would be better. Yo
is?"

"Yeah, same place my father's is," John replied. "But when?"

"Well, how about tomorrow night?" Tom asked. "Can you get out on a week night?"

"I guess we could, if we told them we were going to a movie or something."

"That's a good idea," Tom said. "Why don't we say 8:00 tomorrow night at my office, okay?"

"Uh, sure," John agreed. "But you have to pay Kelly first, in cash, okay? She won't be so ner

"Fine, fine," Tom agreed. "Then I'll see you tomorrow night at my office at 8:00 then."

"Okay, 8:00."

John went to his room, his head spinning as he realized that tomorrow night he was going to
best friend fuck his sister for $1000. His cock was rock hard just thinking about it. He lay dov
his hands behind his head, thinking about what was going to happen, wishing that Kelly was
suck on his cock. That might be the best part of it after all, getting to fuck Kelly all the time, h
realized. What everyone else was going to be paying $1000 for, he would be getting for free
it. What a life.

He must have dozed off, because he came suddenly awake by something warm and wet se
momentary panic he realized that it was Kelly's pussy and that her mouth had his cock in it c
Happily he began to lick and suck at her pussy, loving the taste of her juices that flowed so f
sucked each other for almost an hour, Kelly cumming several times, bathing his face in her j
finally he was able to cum again, filling Kelly's mouth with his hot load as she gulped it down
finally rolled over to catch their breath, John told Kelly about his talk with Tom Henderson.

"Tomorrow night!" Kelly said, sitting up. "So soon!"

"Do you want me to call it off?" John asked, staring at her in the soft light.

"N-n-n-no," Kelly stammered. "I want to do it. I'm just nervous, that's all. What if he doesn't li
don't do something right?"

"I don't think that's likely," John said. "You just do whatever it is you've been doing to me and
lucky if he doesn't die from it. I know I almost do. And if he wants something else, I'm sure h

"I'm going to bed now," Kelly said, getting to her feet.

"Are you okay?" John asked.

"Yeah, just realizing a bit what I'm getting into," she said. "It's okay, I just want to be by myse
now."

"Okay. I'll see you in the morning then."

"Good-night."

CHAPTER FOUR

John was up and awake eating breakfast the next morning before Kelly ever appeared. She
for school in a mid-thigh skirt and blouse, with a bra on underneath. Because of Karin's pres
couldn't really talk about the only thing in the world that Kelly wanted to talk about, what wou
night. They finished breakfast and kissed their mother good-bye, going out to the garage to
while Karin went to take a shower to start her day. As soon as the door to the kitchen was cl
to John, pressing herself up against him as one hand grabbed his cock through his pants.

"I am so excited thinking about tonight that I can't stand it," Kelly said, massaging his rapidly
erection. "You've got to fuck me right now."

"Here! In the garage!" John exclaimed, looking around as if she were crazy.

"Right now," Kelly panted, frantically working at his zipper and reaching in for his cock. As so
him exposed she turned and bent over, her hands flat on the floor.

"Go ahead, please fuck me," she begged, wriggling her ass.

Shocked by Kelly's brazenness, John lifted Kelly's skirt to find that she had no panties on an ass and pussy were pointing at him. He could see a drop of moisture dripping from the end o clit as it stuck out from between her pussy lips. Taking his cock in his hand, he rubbed the h between Kelly's thick pussy lips, feeling it get instantly coated in her slick juices. Raising it u pressed it against the opening to her pussy and very slowly pressed forward, watching inten inch disappeared inside of her. Then he started rocking his hips back and forth, sliding the e his cock in and out of his sister's pussy while she remained bent over in the garage.

"Oh, yes, fuck me, John, fuck me," Kelly cried out, feeling his cock deeper inside of her than been.

John couldn't believe how excited he was as he slammed his cock in and out of Kelly's puss wouldn't last very long, and when he felt that familiar churning in his balls, he warned Kelly t about to cum. She quickly stood up, dislodging him from her pussy, and turned around, drop engulf his slippery cock in her mouth. John groaned as he exploded, filling Kelly's mouth wit she gulped it down. When she had finished sucking all of the cum from him, she smiled, stuf into his pants before standing up and zipping him up.

"Now we can go to school," she said, licking her lips and smiling at him.

"What about your panties?" John asked, walking his bicycle out the garage with Kelly.

"I'm not going to wear any," she declared, smiling at him. "It makes me feel so wicked and h under my skirt. Plus, I like rubbing my clit on the bicycle seat," she said, mounting the bicycl obviously rubbing herself on the seat as they began to ride to school.

"You're incredible, Kelly," John laughed as he pedaled behind her, watching the action of he continued to stimulate herself on the seat.

By the time they got to school, Kelly declared that she had cum at least a dozen times, and inclined to disbelieve her, seeing how soaked her seat was with her pussy juices. What did s Kelly leaned over and licked her seat, slurping at the juices that coated it.

"Do you think Mr. Henderson will eat my pussy for me tonight?" she asked him as they walk

"I think he'll do whatever you want him to do," John replied. "I'll see you later," he said, going

first class, a smile on his face.

John and Kelly saw each other several times during their day at school, even having one cla
seemed like one of the longest days ever before the last class ended and they met at their b

"I've got to get out of here," Kelly told him as she approached. "I can't stand it any more."

"Why, what's the problem?" John asked.

"I've been so horny all day and all I can do is think of fucking. It's like a virus or something, o
addiction. I can't wait to fuck you."

"Jesus, Kelly, get a grip," John said, laughing. "You'll drive yourself crazy. Besides, mom's h

"As soon as we get in the garage," Kelly said. "Just do it as fast as you can. If you hurry, mo
I've got to have a cock inside my pussy or I'll just go crazy."

"But what about Mr. Henderson?" he asked. "He'll be fucking you later."

"I want you and I want you now," Kelly insisted as they rode up to their house. Now, be quie
hear us," she said, dismounting her bicycle and quietly walking it into the garage.

By the time John followed her into the garage, Kelly had dismounted her bicycle and was str
from behind, her legs spread and her skirt flipped up onto her back, her ass and pussy clear
John. Nervously glancing around, including back out the open garage door, John pulled his
pants and moved up behind his sister's exposed pussy. She was so wet that John was able
single thrust, burying himself inside of her hot box. Kelly was so wet that John could hear hi
inside of her pussy with each thrust. He pumped and pumped, trying to finish as quickly as p
conscious of the open garage door behind him and the door to the kitchen in front of him.

"Kelly," John began as he felt that familiar churning feeling in his balls, "I think I'm going to...
he got out.

"Kelly, John, is that you," they heard Karin saying from the kitchen. Kelly started to stand up
cock still buried deep inside of her pussy just as the door to the garage opened and their mo
in it.

"Hi, mom," Kelly panted. "We'll be right in," she said as John's cock exploded inside of her, c

deep into her pussy.

"Okay," Karin said, leaving the door open and turning back to the kitchen.

John's cock continued to spasm, shooting glob after glob of hot cum into his sister's pussy. A
finished cumming, Kelly pulled away, dislodging his cock from her pussy.

"God, you came inside of me," Kelly breathed at him, her mouth hanging open. "It felt so gre

"We almost got caught, Kelly," John complained, trying to stuff his gooey cock back into his

"But we didn't and it was all the more exciting for it, wasn't it?" she asked, turning from him a
into the house. "I think I'll go clean up," she said, walking through the door into the kitchen, J
leaking from her pussy and dribbling down her legs.

John drank a big glass of milk, feeling his knees trembling at the close call they had just had
freaked out because he knew that he had cum in his sister's pussy, and that it had felt great
pussy muscles milking his cock as it pumped into her. He went to his room to wait for Kelly t
shower so he could take one. When he heard the door to the bathroom open, he got to his f
door to his room to go out, almost running over Kelly who was standing there.

"I'm sorry, Kelly," he said, conscious of the small towel she was holding around herself. "I di
cum in you, it just happened."

"It's okay," Kelly reassured him. "It's not a bad time of the month for me, so I won't get pregn
did feel really wonderful to feel your cock spurting inside of my pussy. When I left the kitchen
it dribbling down my legs. It felt so sexy to know that it was your cum. Now I'm all cleaned up
quickly opening the towel for him to see her naked body.

"God, Kelly, you're crazy," John laughed softly, his eyes taking in her beautiful body, her tits
her nipples hard and pointed. "Aren't you at all afraid of mom catching us?"

"I'm not sure," Kelly said with a laugh, closing the towel once more and moving past him, on
caressing his crotch.

John went into the bathroom to take his shower, surprised to find that his cock was raging ha
couldn't believe how turned on he got by his sister. He couldn't wait to see Mr. Henderson's
and Kelly's reaction also, he thought as he showered. It was sure going to be fun.

CHAPTER FIVE

As they sat down as a family to dinner, John and Kelly were both having trouble acting as th
nothing special happening. They were helped in this by their father who was happily talking
trounced a colleague of his in the market that day. He was even happier that they had agree
of golf then next afternoon so that he might try to extract some revenge.

"Can I play too?" John asked.

"Sure you can," Jason agreed expansively. "It'll be good practice for you and you can watch
another lesson."

"Great!" John said, looking forward to it.

"Dad, do you mind if John and I go to a movie tonight?" Kelly asked.

"Isn't it a school night?" he asked.

"Yes, it is," Kelly agreed, "but there's an early showing and we could be home by 10:00 or 1
want to see the movie."

"You have any problem with that, Karin?" Jason asked his wife.

"No, I guess it will be alright," she agreed. "But you have to come home right away when it's
want I'll give you a ride."

"No, the weather's been so nice," Kelly said, "I think it would be nice to ride our bicycles."

"Well, don't let that be an excuse for being late," Karin warned. "Or I'll ground the both of you
of the month."

"We promise," both Kelly and John said simultaneously.

They finished dinner and cleaned up and John and Kelly wandered back to Kelly's room.

"What should I wear" Kelly asked.

"Just like you wore to school today," John replied. "Short skirt, no panties. We want him to b
excited, and it will make you seem more like a little girl to him. The idea is for him to like it so
he wants to do it again and again."

"What if I don't like it?" Kelly asked, stripping out of her shorts and panties and bending over
through a drawer for a skirt, her naked ass and pussy pointing at John.

"You really think that you're not going to like it?" John asked with a laugh.

"No," Kelly agreed, laughing as she turned around, a skirt in her hand. "In fact, I'm so wet rig
believe it," she said, walking up to John and pushing her pussy into his face. "Lick me, John
minute," she said, feeling his tongue slide between her pussy lips to tease her swollen clit.

"Get dressed now," John said, leaning back, pussy juice smeared across his mouth. "We ne

"Okay," Kelly said, feverishly rubbing her pussy before pulling the skirt on.

"Don't forget," John said as they got on their bicycles for the short ride into town. "Act your a
younger, and ask for the money first. My guess is he'll be so excited that he'll cum really fast
can get out of there."

"Okay," Kelly agreed, obviously rubbing her pussy on her bicycle seat as they rode.

They got to the office building and parked their bicycles in front, ringing the bell to Tom Hend
for admittance. When the buzzer went off, they opened the door and entered, getting into an
ride to the 16th floor. When the door opened, Tom Henderson was standing there, a drink in
smile on his face.

"Hello, John," he said. "And hello, Kelly," he said, taking her hand and leading her off the ele
look very nice tonight, Kelly. Would you like something to drink?"

"Um, maybe a soda, Mr. Henderson," Kelly replied, suddenly acting shy and nervous.

"How about you, John?"

"A soda would be just fine," John answered.

"What did you tell your parents about where you were going?" Tom asked as he handed the

"We told them we were going to a movie," John replied. "They told us to come home right af
or 10:30."

"Well, that gives us a couple of hours anyway," he observed. "And what would you like to do
Kelly?" he asked, taking her by one hand and gently pulling her next to him."

"Gee, Mr. Henderson," Kelly said. "John said you thought I was pretty and that you wanted t
He told me you'd give me lots of money if I agreed."

"And is this something that you want to do?" he asked, his hand sliding around her waist to l
his body.

"Well, I guess so," Kelly said, giggling. "I mean, why would you want me?"

"Well, Kelly, I think you're a very beautiful young woman," Tom replied. "You're not a virgin,

"No, not any more," Kelly answered, taking a sip from her soda.

"Well, then, what would you like to do first?" he asked.

"Well," Kelly said, pressing her pelvis slightly against his leg. "I'd like the money, I guess."

"Of course you would," Tom laughed, reaching into his pocket and pulling out a packet of hu
and handing it to her. "$1000 is a lot of money, Kelly, don't you think?"

"Oh, yes, it sure is," Kelly said, staring at the money in her hand.

"Why don't you let John hold that and we'll go into the other room," he suggested.

"Oh, no," Kelly said, staring at him. "I want John to be here too."

"Do you always have sex in front of John?" he asked, letting his hand drop down so that it w
ass.

"John's never seen me have sex with anyone," Kelly assured him. "But I'd be more comforta

"John, you don't mind watching me have sex with your sister?" Tom asked.

"If it's what Kelly wants, I don't mind," John assured him, taking the money that Kelly was ho
and putting it in his shirt pocket.

"What would you like me to do, Mr. Henderson?" Kelly asked.

"Well, why don't you take off your shirt to start with," he suggested.

"Okay," she agreed, putting her soda down and then pulling her t-shirt up over her head, lea
there in he bra and skirt.

"The bra too," he asked, staring at her tits filling her bra, her nipples obvious even through th
material.

Kelly reached behind her back and unhooked her bra, letting it fall forward exposing her tits,
her arms and dropping it on the floor on top of her shirt.

"Jesus, Kelly," he exclaimed, his hands moving to cup both of her big full tits, his fingers find
nipples and squeezing them. "You are very beautiful."

"You like them?" Kelly asked, excited and enjoying the feel of his hands on her.

"They're beautiful," he said, bending over to suck one nipple into his mouth, his tongue teasi

"Oh, Mr. Henderson, that feels so nice," Kelly said, letting her arms go around his head and
her.

For several minutes he chose to just suck on first one, then the other of her tits, using his te
and hands and causing Kelly to be very stimulated. Then he let his hands slide around her t
ass cheeks, pulling her close as he continued to suck on her tits. Kelly glanced over at John
had a big lump in his pants. Then she felt Mr. Henderson's hands slide down her legs almos
softly rubbing the smooth flesh of her thighs. When his hands slid back up, they slid under h
her bare ass.

"No panties?" he asked, looking her in the face in surprise.

"I don't like to wear them," Kelly said, feeling his fingers pressing into the crack of her ass as

her cheeks. "That feels nice, Mr. Henderson," she said, enjoying the sensation. "Does it exc
asked, letting a hand drop down between their bodies to cover his hard cock in his pants.

"Yes, it does, Kelly," he said, marveling at her forwardness as she continued to rub his cock
pants. "Why don't you let it out?" he suggested.

"You wouldn't mind?" she asked, blinking her eyes in a feigned innocence as she dropped to
of him, both hands working at his zipper.

"What would you like to do?" he asked.

"Oh, it's so big," she said when she had extricated his cock from his pants, her hand wrappe
I suck on it?"

"Please do," he replied, looking up at John and smiling.

John watched as Kelly began to suck on Mr. Henderson's cock. From what he could see, his
big as his and a bit thicker. Kelly was enthusiastically sucking on him, able to take almost the
into her mouth. He was Mr. Henderson twine his fingers in Kelly's hair, holding her head stea
slowly fuck her face, sliding his cock in and out of her mouth like it was a pussy. Kelly respon
relaxing her mouth, letting her tongue lathe his cock each time it would slide in or out. John
the look on Mr. Henderson's face that he was going to cum quickly.

"Oh, god, I'm cumming," he said a few seconds later, holding Kelly's face tightly against him
sticking down her throat as his balls exploded, hot cum shooting into her mouth. Kelly moan
eagerly swallowing his cum. After several minutes Mr. Henderson stopped cumming and Ke
his cock, not stopping until it was hard again, then sitting back on her heels, breathing hard,
face.

"That was nice, Mr. Henderson," she said. "I love the taste of cum."

"You sure know how to suck a cock, Kelly," he complimented. "That was one of the best blo

"Oh, I can't believe that," Kelly replied, allowing him to pull her to her feet in front of him. "Wh
Mrs. Henderson?"

"She doesn't like to suck cock, Kelly," he replied.

"Is that why you wanted me then?" she asked.

"It's one of the reasons," he admitted. "But I also wanted you because I think you're a very b
woman.

"You're so nice, Mr. Henderson," Kelly said, wrapping her arms around him and kissing him
suck your cock for you any time," she said.

"Would you like me to suck your pussy for you?" he asked her.

"Oh, yes," Kelly gushed. "Would you please? I'm so hot and wet and I need something."

"Well, why don't you take your skirt off first," he said, "and I'll undress too."

It only took Kelly ten seconds to drop her skirt to the floor, leaving her standing naked in fron
few seconds later Mr. Henderson too was naked, his cock standing out in front of him touchi

"Here, why don't you sit up here on the bar," he suggested.

"Like this, Mr. Henderson?" Kelly asked, scrambling up onto the bar, leaning back on her ha
the edge and wide apart, exposing her pussy entirely to his gaze.

"That's beautiful, Kelly," he said, staring at her spread pussy in front of him.

"Eat my pussy for me, Mr. Henderson," Kelly implored, wriggling her ass. "I'm so horny."

John watched as Mr. Henderson bent over and slid his tongue all through Kelly's pussy, whi
juices. Kelly looked at him and smiled, beckoning him closer with a toss of her head. Quietly
the sofa where he was sitting, rearranging his cock in his pants as he made his way over to
clearly see Mr. Henderson's tongue as it slithered all over Kelly's pussy, diving into her hole,
clit. He watched as Mr. Henderson would suck on Kelly's pussy lips, pulling on them with his
the same to her big clit. Kelly was groaning now as he sucked on her clit, teasing her with hi
also lightly chewing on her with his teeth. She gasped when she felt herself beginning to cur
pussy up into his face as he sucked on her. John saw him shoot his tongue deep into her ho
slurping at the juices that were flowing, drinking her up. Finally Kelly stopped trembling with
Henderson lapped up all the juices that were there, lifting his head slowly, pussy juice smea
face, a big smile splitting it.

"That's the sweetest pussy I've ever tasted, Kelly," he said, pulling her to him and kissing he invading her mouth where to his surprise she sucked on it.

"You ate me so nice," Kelly purred, kissing him. "Will you fuck me now?"

"Is that what you'd like, Kelly?" he asked, again shocked by her forwardness.

"Oh, yes, I want your cock inside of my pussy," Kelly said. "I want to feel it fill me. But you ca inside of me. I'm not on the pill. But you can cum again in my mouth."

"That sounds fine to me, Kelly," he said. "But why don't you sit on one of these bar stools. It much easier. Now, hold your knees up to your chest," he instructed.

"Maybe John can help," Kelly said, trying to bring her knees up and stay on the stool at the s

"Do you mind, John?" he asked, amazed at how unconcerned she was about her brother wa

"No, I'll help," John said, moving behind Kelly and reaching over her body to grip her knees, and wide apart, opening her pussy for easy entry.

"That's just fine," Mr. Henderson said, taking his cock in his hand and rubbing it between Ke

John stared as Mr. Henderson rubbed his cock up an down between Kelly's spread pussy lip upwards and slid across her big clit, Kelly let out a moan. John had never seen her so hot be Henderson positioned his cock at the entrance to Kelly's pussy, staring at her twisted face fo then looking at John.

"Here we go," he said, slowly pushing forward.

"Oh, yes," Kelly panted, "fuck me, please fuck me," trying to lift her pussy to meet his slowly cock.

John watched as inch by inch Mr. Henderson's cock slid into Kelly's pussy. He couldn't belie seemed and how easily Kelly's pussy adjusted to its size, welcoming it deep inside of her. W succeeded in completely burying his cock inside of her, all John could see was the thick sha with Kelly's big clit sticking out above it. Slowly Mr. Henderson began to saw his cock in and pussy, picking up the pace as he became thoroughly coated with her slick pussy juices. Qui his cock in and out of her pussy, her inner pussy lips clinging to the shaft of his big cock eac

back, only to disappear inside of her pussy when he thrust back in. Her big clit stuck out like
little finger, rubbing against the shaft of his cock each time it slid by, causing Kelly to have o
orgasm after another. After what seemed like an hour, Mr. Henderson's face began to screw
John knew that he wasn't far from cumming himself. When Kelly felt his cock begin to grow
of her pussy, she too knew that he was about to cum.

"Please, Mr. Henderson, don't cum inside of me," she panted, "cum in my mouth."

"Alright then," he gasped, pulling his cock from her soaked pussy. "Quickly now," he urged,
throbbing.

Almost falling off of the bar stool, Kelly dropped to her knees in front of him, opening her mo
him slide his wet gooey cock into her mouth. Happily Kelly closed her lips around the shaft a
massaging his balls with her hand. He groaned and then John saw that he was cumming, fil
the second time that evening as she eagerly gulped it down. Kelly sucked and gulped until t
left for her, then gently licked and sucked his cock clean before letting it drop limp from her

"Oh, Mr. Henderson, you fuck so good," Kelly said, struggling to her feet to hug him. "And I
cum in my mouth."

"God, Kelly, you're incredible," he panted, not daring to believe that this was the high school
his best friend. "You've got an incredible pussy and an incredible mouth too," he said.

"I love your cock," she said, again dropping down to her knees to gently suck on him. "If you
again, do we have time for one more fuck?" she asked.

"It would have to be a fast one, Kelly," John said, looking at his watch. "We need to leave he
ten minutes or mom and dad will begin to wonder."

"I couldn't possibly get it up again," Tom Henderson laughed, "though god knows I'd love no
be buried in your sweet pussy again."

"Well, maybe we can do this again sometime," Kelly said, getting to her feet. "If you want to,
said, kissing him, her tongue pushing into his mouth. "I don't mind."

"God, yes," Tom Henderson gasped, not believing how hot this little vixen was. "How about
same time?" he asked.

"Oh, really!" Kelly exclaimed. "You really want to fuck me again?"

"I sure do," he admitted. "We can make it a weekly thing if you want to."

"Oh, Mr. Henderson," Kelly gushed. "That'll be great. I can't wait to feel your big cock in my p

"We better go, Kelly," John advised, again checking his watch.

"Go on, get dressed," Tom Henderson said, giving her a quick kiss. "You don't want to get in
parents."

Quickly Kelly picked up her clothes and dressed, once again the young schoolgirl.

"Bye, Mr. Henderson," she said, letting her hand grab his cock once more and squeeze. "Se

"Next week, Kelly," he replied, smiling at her youth as she and John left his office and entere

"Oh, John, I can't believe how much fun that was," Kelly said as soon as the elevator doors c
you right there watching I thought I would die."

"You sure are beautiful, Kelly," he said. "I couldn't believe how neat it looked when he was fu

"And it turned you on, didn't it?" she asked, her hand closing on his hard cock in his pants. "
of that when we get home," she promised as they got their bicycles.

"Are you sure you can?" John asked, not believing what he was hearing.

"Oh, I could fuck all night," Kelly said, grinding her pussy onto the bicycle seat. "Especially fo

"Yeah, we really do have $1000, don't we," John marveled.

"I can't wait for next time," she said. "Do you really think that dad's other friends would like to
too?" she asked. "I think I'd like that."

"I'm sure of it," John said. "But are you sure you want to do this?"

"Oh, yes, I am," Kelly assured him. "I want all the cock I can get, especially if there's $1000 a
each one."

"Well, I'll see what I can do," John promised as they pulled up to their house.

"Hi there, you two," they heard their mother say as they pulled into the garage.

"Hi, mom," Kelly replied.

"How was the movie?" Karin asked as they came through the doorway into the kitchen.

"It was great!" Kelly responded. "I think we'll go to the movies more often. It's a nice way to s
evening."

"I think that's a nice idea," Karin agreed, pleased that her twins were still so close.

"Night, mom," Kelly said. "I'm pretty tired so I think I'll go to bed."

"Me too," John agreed. "Night, mom," he said, kissing her on the cheek.

What beautiful children I have, Karin thought wistfully as she watched them retreat down the
lucky, she thought.

John was about to fall asleep when he felt, more than heard, his door open, and then Kelly w
his bed with him, completely naked.

"Now it's my turn to fuck you," she said, kissing him, her hand going between their bodies to
"The whole time he was fucking me I only thought of you, wishing it was you fucking me and
said, feeling him get instantly hard. "It was so incredible having you hold my legs open while
Kelly said, sliding his cock back and forth between her pussy lips, getting him nice and wet.
I really want," she said, positioning his cock at the entrance to her pussy and lowering herse
"Yes, this is it," she hissed, rocking her hips back and forth. "Fuck me, John, fuck me," she r
his hands grab her hips and begin to push her back and forth.

Before she knew what was happening, John had flipped her onto her back, his cock still insi
him on top, and he began slamming his cock into her, fucking her like crazy, trying to expiate
of the evening as quickly as possible.

"I want you to cum in my mouth," Kelly panted as he fucked her. "I want to taste your cum."

"Well, here it is," John gasped, pulling his cock from his sister and crawling up her chest, slid and gooey into her open and waiting mouth. He felt her suck him down into her throat and th exploded, his cum shooting into her mouth. He could feel her gulp once, twice, three times a swallow his cum as quickly as it filled her mouth. Then he felt his cock subside and he fell ov bed, spent as though it had been him fucking her all night.

"Thank you, John," Kelly said, kissing him. "I love you so much for letting me be a whore and this."

"You may be a whore," John said softly, "but you're a very expensive one, and I love fucking watching you get fucked too."

"I know you do," Kelly said, hugging him. "That's why you're so perfect."

John fell asleep with a smile on his face, never even noticing that Kelly got up and returned

CHAPTER SIX

The next morning Kelly again came to John's room and fucked him silly before their parents breakfast. John hurried home after school to meet his father so they could go play golf with Bob Adams. When they got to the course, John was surprised to see that Tom Henderson w

"Hello, John," Tom said, shaking his hand. "More practice?"

"Uh, yeah, Mr. Henderson," John said, unable to get out of his mind the sight of his sister be him the night before.

"How's Kelly," he whispered to John when he was sure he wouldn't be heard.

"She had a big smile on her face this morning," John said, remembering how she looked as

"So did I, all night," Tom replied, laughing.

They began to play and John saw that Bob didn't have a chance of beating his father. And fo neither did Tom. It was obvious towards the end of the round that Bob was thoroughly frustra at being so thoroughly trounced.

"He sure looks like he'd like to kill dad," John observed to Tom.

"Yeah, he's not a happy camper," Tom agreed.

"Maybe I should tell him about Kelly," John mused, curious to what Tom's reaction would be

"I'm sure he would," Tom laughed. "I'll say something to him for you, if you'd like."

"You wouldn't mind?" John asked, surprised.

"Hell, no," Tom replied. "I'd like to see everyone your dad has stepped on be able to get bac
great guy, he just has no class."

John couldn't believe his luck when he heard this. He was even more surprised when Bob c
walked up the 18th fairway.

"I understand you could help me pay back your father a bit for being such a shit," he said ou
John.

"Uh, what do you mean?" John said, suddenly unsure of himself.

"Your sister," he hissed. "Is it true?"

"Yes, it's true," John agreed.

"$1000?"

"That's right."

"Well, I want to fuck her in the ass and pretend that it's your father," he said. "You have any
that?"

"Me, no," John said. "But I'll have to ask Kelly. I don't know if she's ever done that before."

"Well, if she agrees, you two come to my house at 8:00 tonight."

"Your house!"

"Sure. It's okay, trust me. 8:00."

"Okay. I'll talk to Kelly. But I don't know if my parents will let us out tonight. We went out last

"I heard," he said with a grin. "I'll take care of that for you too."

They finished playing the round and picked up their bags to walk to the parking lot.

"John, I noticed that you're using an old putter," Bob Adams said. "Why don't you come by m
I'll let you have one of my old ones. They're all new compared to that and you might find one
right in your hands."

"Gosh, Mr. Adams, that'd be swell," John said in genuine gratitude. "I'd really appreciate tha

"You got any problem with that, Jason?" he asked.

"No, not at all. That's really nice of you."

"No, it's a pleasure. John's a good kid and he'll beat you one of these days, even if we don't.

"Well, that's what he thinks too," Jason laughed. "But I doubt it."

"I don't," John said, steel in his voice.

"I'll see you tonight then, John."

"Sure thing, Mr. Adams, and thanks."

"Don't mention it, don't mention it at all."

When they got home John went directly to take a shower before sitting down to eat dinner. H
chance to talk to Kelly yet and he was worried about her reaction to Mr. Adams' strange requ
the ass. Luckily for him his father saved the day by his regular bragging, which also included
to pick himself out one of Bob Adams' putters that evening.

"I think that's wonderful, John," his mother said, leaning over and kissing him on the forehea
and keep practicing and we all know that you're going to beat your father one of these days.

"I plan on it," John said, staring directly at his father's smirking face. "Hey, Kelly, you want to
me tonight?"

"Uh, well, sure," Kelly replied, surprised to be invited.

"It's better than hanging out here anyway," John told her, winking.

"Okay," she said.

After they finished dinner and cleaned up, they got their bicycles from the garage and starte
house and John quickly filled Kelly in on his conversation with Bob Adams that afternoon.

"He wants to fuck me in the ass?" Kelly asked, slowing down her pedaling. "I don't know if I

"Have you ever done it before?" John asked.

"Not really, just once someone pushed their finger into my ass while we were fucking."

"Did you like it?"

"It made me cum like crazy," Kelly laughed, remembering.

"Well, do you want to do this?" John asked. "He agreed to the $1000 too."

"I guess so," she responded. "Besides, it might be fun too. And if I'm going to be a whore I h
like that, don't I?"

"Kelly, I don't think you're a whore, maybe a high-class call girl."

"It's still a whore," she laughed. "Sex for money. Besides, I like thinking of myself as a whore
wicked."

They pulled up to the Adams' house and parked their bicycles, knocking on the door. It was
Adams, surprising both of them. She was a short blonde woman, very beautiful, it seemed t
wearing an oriental lounging robe.

"Oh, hi. You must be John and Kelly," she said. "Bob's in the den. Go right on in."

They went into the den and Bob was standing there with a drink in his hand, wearing an ide
one his wife had been wearing.

"Hello, John," he said, smiling at them. "And you must be Kelly," he said, walking over to sha
"You're even prettier than I'd heard," he said.

"Thank you," Kelly said, blushing slightly as she looked at him. He appeared to be of mediur
strongly built and he was nice looking too, she thought as he released her hand.

"I believe this is for you," Bob said, reaching into a pocket and pulling out a folded wad of mo
it to Kelly. "Is that right?"

"Uh, yes," Kelly said, feeling herself blush again as she took the money, turning to hand it to

"What about Mrs. Adams?" John asked, looking towards the door.

"Oh, don't worry about her," Bob said. "It's no problem at all. I understand that you insist on
present, right?"

"Uh, yeah," Kelly nodded. "I feel safer for some reason."

"You don't mind your brother seeing you, you know, naked like that and having sex?"

"It sort of excites me to know he's watching, actually," Kelly replied, turning to John with a sn
face. "And I know it excites him."

"I'll bet it does," he agreed with a smile. "Why don't you take your clothes off for me to start v

"Are you sure?" Kelly asked, looking back at the open door.

"It's no problem, I assure you."

"Well, okay then," she said, pulling her t-shirt off over her head, then releasing her bra and le
to the floor. Her tits fell free of the constraining bra and her nipples hardened instantly, screw
cherry knots on the end of her full tits. Then she unzipped her shorts, letting them slide to th
leaving her standing naked in front of Bob since she wasn't wearing any panties.

"God, you are really a beautiful young girl, Kelly," Bob said, frankly appraising her body. "An
amazing clit that I've heard about," he said, reaching down between her legs to gently stroke
out from between her pussy lips.

"Ooh, Mr. Adams, that feels nice," Kelly said, feeling her juices begin to flow.

"Would you like to suck my cock for me, Kelly?" he asked, letting his robe part to reveal that
naked underneath.

"Oh, yes, I love to suck cock," Kelly said with a smile. "Yours is so thick too," she said, shyly
forward to grasp it in her hand.

Dropping to her knees in front of him Kelly flicked her tongue out, wiping across the head of
tasting him. Immediately his cock swelled to its full size in her hand, not quite as big as John
but much thicker than either of them. Unable to get her hand all the way around the shaft, K
mouth as wide as she could and closed her lips around the head of Bob's cock, letting her to
around it.

Bob sighed as he watched Kelly on her knees in front of him trying valiantly to suck his cock
swaying in front of her. He looked up at John and smiled as he was how rapt his attention w
blowing him. John noticed Bob's attention and shifted his eyes, looking up and back over his
felt or saw something there. He was shocked to see Mrs. Adams moving up to the back of th
her lips indicating that he should be quiet. Her other hand softly slid onto his shoulder, lightly
it as John stared up at her. She nodded her head towards her husband and Kelly, a smile on
turned back around to watch as Kelly continued to suck on Bob's cock. His mind was whirlin
of Mrs. Adams' presence.

"Boy, you sure are big, Mr. Adams," Kelly said, gasping for breath.

"You're doing fine," he replied, slightly leaning forward so she would continue.

Eagerly Kelly continued to suck his cock and John noticed that she was now able to get abo
her mouth as she bobbed back and forth. Still feeling Mrs. Adams' hand on his shoulder, Joh
looked up at her. He noticed that the top of her robe had slightly parted and he could now se
with a big hard nipple pressing against the material.

She looked down and smiled at him, seeing where his eyes were. Caressing his shoulder so
the sofa and sat down right next to him, her thigh pressed up against his. Her robe, which on
about 3/4 thigh when she was standing, was now only about 1/4 thigh, barely covering her p
John on the thigh, letting her hand rest there as she crossed her legs. This caused the botto
split apart up to the cinch at the waist but John was unable to see her pussy because of the

crossed. The top of the robe was gaping open and he could clearly see one tit with a big pin

Just then Kelly started to moan and Bob groaned. John turned towards them, knowing that h
Kelly's mouth. He could see Kelly's cheeks billowing as she struggled to swallow the cum th
mouth. For the first time he saw cum leak out the corner of her mouth and dribble down her
continued to gulp and swallow. Finally he stopped cumming and Kelly licked and sucked the
cock before letting it out of her mouth. She used a finger to scoop up the glob of cum that ha
her chin and licked it off too.

"Gosh, Mr. Adams, you sure do cum a lot," Kelly said, smiling up at him, his hard cock still in

"Do you like to eat cum, Kelly?" he asked.

"Oh, yeah, I love cum. I love the taste of it. It makes me so wet."

"Would you like it if I ate your pussy for you before I fuck you?"

"Oh, yes, I love having my pussy sucked."

"Why don't you lay on that coffee table there behind you," he suggested, smiling at her.

"Okay," she said, turning around. Her mouth dropped open and her hands tried to cover her
Mrs. Adams sitting on the sofa next to John.

"M-m-Mrs. Adams!" she cried. "I-I-I didn't know you were here I mean --"

"That's okay, Kelly," she replied. "It was wonderful watching you suck Bob's cock. I could tel
liked doing it."

"Y-y-you don't mind?" she asked, terrified.

"Of course not. Why should I? That's what he's paying you to do, isn't he?"

"Well, yes, but he's your husband, I mean."

"You just don't worry about it. Lay down here on the table and let Bob eat that sweet pussy
to eat pussy. I know."

"Well, okay, I guess," Kelly said, letting her hands drop. "If you're sure you don't mind. That i
okay."

"I promise," she said, crossing her heart with a finger.

Shrugging, Kelly crawled onto the coffee table, laying on her back with her feet up on the ed
table would allow. Mr. Adams stood looking down at her, his cock standing straight out in fro
Mrs. Adams leaned forward, letting her hand slide to cover John's cock as she stared at Kell

"She does have a big clit, doesn't she?" she commented.

"Just like Tom said," Bob agreed. "What a beautiful pussy," he said as he dropped to his kne
her. "I can't wait to taste it."

As Mrs. Adams continued to rub and squeeze his cock, John watched Mr.. Adams bend forw
into Kelly's wide open pussy, his tongue leading the way as it dipped directly into her hole. H
sigh as Mr. Adams' tongue slowly began to lick her pussy, sliding up and down between her
them, sucking on them, even lightly chewing on them as Kelly gasped and writhed on the co

John's cock was rock hard as Mrs. Adams rubbed and squeezed it while they watched Mr. A
Kelly was writhing on the table, her breath coming in gasps now as she neared orgasm. Wh
suck on Kelly's clit, lightly biting it and flicking it with his tongue, she went over the edge, cur
Mr. Adams' mouth as he continued to suck on her. Mrs. Adams leaned forward to watch Kel
and reached out to firmly grasp one of Kelly's nipples between her fingers, squeezing and pu
Kelly's orgasm slowly petered out. Releasing her nipple, Mrs. Adams leaned back onto the s
before undoing the cinch of her robe, causing it to fall wide open, exposing her body.

"Fuck her now, Bob," Mrs. Adams said, seeing her husband's cum-drenched face as he lifte
pussy.

"Umm, yes, fuck me," Kelly panted, her hands between her legs holding her pussy wide ope

"You've got quite a sister," Mrs. Adams said, turning to John, one hand still firmly on his coc

"Uh, yeah," John gulped, staring at her tits as they hung gracefully from her chest, her big pi
and sticking out.

John couldn't tear his eyes from Mrs. Adams as she tucked one leg up under the other as sh

him, watching the expression on his face as his eyes traveled down to between her legs. Sh
and began to pull his zipper down when she saw his jaw drop as he saw her smooth-shaved
between her legs. He finally turned his head when he heard Kelly groan, and saw that Mr. A
huge cock slowly into her pussy. As he slowly began to fuck her, Mrs. Adams succeeded in
from his pants, holding him firmly in her hand as she watched her husband fucking Kelly.

Without any warning Mrs. Adams suddenly moved so that she was straddling John's lap fac
sliding between her slippery pussy lips and her tits pressing against his chest.

"While Bob's busy with Kelly, you can make me happy," she said, reaching down between h
his cock in her hand, guiding it to the entrance to her hole.

John gasped when he felt the hot velvet of her pussy envelope his cock. He was so shocked
what to do. But that didn't matter, because Mrs. Adams knew exactly what to do, and she di
fuck him, sliding her smooth pussy back and forth on his cock. She lifted one of her tits and
mouth, encouraging him to suck on it. John couldn't believe it. Kelly was getting fucked by h
coffee table, and he's paying for it, while his wife is fucking him on the couch, and he doesn'
for it.

John heard Kelly gasping and knew she was only moments away from cumming. He couldn
Adams' pussy felt as she milked him. Then Kelly cried out as her orgasm took her. Mrs. Ada
harder and harder, never even looking back at Kelly.

"You sure got a nice pussy, Kelly," Bob Adams said, slowly fucking her now as she recovere
"You're nice and tight too."

"Oh, Mr. Adams, your cock feels so good in me," Kelly gasped, no energy left to meet his sl

"I want to fuck your ass now, Kelly," he said. "What do you think of that?"

"I've never done that before," she replied, "so please don't hurt me."

"What do you want me to do?" he asked. "Tell me."

"Oooh, I want you to fuck me in the ass," she gasped as he slammed his cock all the way in

"Why don't you get on your hands and knees on the floor then," he said, slowly withdrawing
her pussy.

"Oh, don't take it out," Kelly gasped when she felt his cock withdrawn from her grasping pus

Helping her to sit up, Kelly seemed to notice John and Mrs. Adams for the first time.

"Oh, John, what are you doing?" she asked as she watched Mrs. Adams sliding her ass bac
lap.

"I'm not doing anything," John gasped, his cock ready to explode from Mrs. Adams' incredib

"Cum inside me now, John," Mrs. Adams panted, fucking him hard and fast.

"Oh, god, oh, god," John said, feeling himself go over the edge as his balls began to spasm

"Oh, yes," Mrs. Adams cried, feeling his hot cum shooting deep into her pussy. "That's it, fill
it all to me," as her pussy milked his cock dry.

Kelly's mouth was hanging open as she watched and heard her brother filling Mrs. Adams' p
believe it. Then Mr. Adams was helping her off the coffee table onto the floor, where she kne
and knees, her ass high up in the air.

"Here you go, Kelly," he said, sliding his cock into her wet pussy from behind.

"Ooh, yes," Kelly breathed when she felt his cock fill her pussy.

"Kathy, will you get me the KY, please," Mr. Adams asked as he slowly pumped Kelly's puss

"Sure, Bob," Mrs. Adams replied, slowly pushing herself up off of John's cock.

John could only stare as Mrs. Adams stood momentarily in front of him, her robe hanging op
absolutely hairless and her pussy lips were red and swollen, gaping open. Smiling at him, sh
opened a drawer in the coffee table, reaching in a removing a tube of KY. She then went to
down to kiss him as he stroked his cock in and out of Kelly's pussy.

"Would you like me to do it, Bob?" she asked.

"Yeah, if you don't mind," he replied, smiling at her knowingly.

Squirting a generous amount of KY onto her fingers, Kathy began to rub in onto Kelly's assh finger inside and making sure to lubricate the inside of her virgin asshole too. Then Bob slid Kelly's pussy and pressed the head of it against her asshole. Kelly groaned as she felt the h stretching her asshole as it slid into her. She was gasping and panting as she felt him rest th moment, her asshole slowly adjusting to the size of his cock just inside. Then slowly and ine to push his cock into her ass. Kelly felt like she was being split in two as his big cock slowly filled her ass. She couldn't believe how stuffed she felt when she finally felt his pubic hair pre against her ass as he buried his cock completely in her.

"Man, this is one tight ass," Mr. Adams exclaimed, resting as Kelly adjusted to having his en up her ass. "How do you like it, Kelly?" he asked.

"Oh, god, you're so big," Kelly sobbed.

"It'll stop hurting in a minute," Kathy Adams assured her. "It's like that for me too."

"You mean you let him fuck you in the ass too?" Kelly gasped.

"All the time," she replied, moving around in front of Kelly. "You'll begin to enjoy it in a few se she said, sitting down cross-legged in front of Kelly. "It's probably hurting less already, isn't i asked, leaning forward and gently kissing Kelly on the mouth.

"Uh, yeah, I guess so," Kelly agreed, feeling herself relax a little.

"Well, then, let's fuck," Bob said, slowly pulling his cock back out of Kelly's ass, then just as pushing it back in.

"Oh, god," Kelly gasped as she felt Bob's huge cock sawing in and out of her ass. "It's so big lowering her face to the ground as he continued to slowly fuck her ass.

"Here, maybe this will help," Kathy Adams suggested, uncrossing her legs and putting one o Kelly, scooting forward until her naked pussy was right in front of Kelly's nose.

"Suck her pussy, Kelly," Bob Adams said, his cock never slowing down. "Suck Kathy's pussy

John couldn't believe what he was hearing. He got up from the sofa where he had been sittin where he could closely watch his sister. He could see Mr. Adams' cock sliding in and out of Adams' cum-filled bald pussy was split open just an inch in front of Kelly's nose. Each time M

his cock into her ass, Kelly's nose would bump forward into Mrs. Adams' pussy. With Mr. Ad
he saw Kelly's tongue stick out and plunge into Mrs. Adams' pussy the next time Mr. Adams
that's where it stayed. John watched in disbelief as Kelly enthusiastically glued her mouth to
pussy, sucking and licking up the cum that he had just put there as Mr. Adams continued to

Kelly was almost growling as she ate Kathy Adams' pussy while Bob Adams was now vigoro
in and out of her ass. She couldn't believe the sensations she was experiencing as Mr. Adar
split her wide each time he buried it in her ass. She felt like she was having a continual orga
to eat John's cum out of Mrs. Adams' pussy was turning her on more than anything she had
realized that she loved the taste of pussy as she fastened her lips on Mrs. Adams' clit, sucki
teasing it with her tongue, even using her teeth lightly as she twisted and thrashed beneath

Then she felt Mr. Adams' cock seem to grow even larger as he slammed it once more into h
actually felt it pulsating as he began to shoot his hot cum deep into her bowel. She groaned
pussy as she slurped the juices flowing from her pussy as Mr. Adams filled her ass with cum
slid his rapidly diminishing cock from her ass.

"Oh, god," Kelly groaned, collapsing on the ground in relief and exhaustion when Bob Adam
withdrew totally from her ass. "That was unbelievable."

"Oh, Kelly, you were wonderful!" Kathy Adams exclaimed, scrambling to kiss Kelly. "I loved t
pussy for me."

"Oh, I liked it too," Kelly said. "It tasted so sweet."

"Here, let me taste that sweet pussy of yours," Kathy said, moving so that she was kneeling
legs. Pushing Kelly's legs up until they were almost touching the ground by her ears, Kathy A
totally unobstructed view of Kelly swollen pussy and ass, which cum was starting to dribble f
she lowered her face, letting her tongue lead the way into and between Kelly's pussy lips. Ke
Kathy Adams licked and sucked on her pussy, and almost came up off the floor when she fe
asshole, then pushing in as she ate the cum that was dribbling from her stretched rosebud.

"John," Kathy said, raising her face from between Kelly's legs for a second, "do you think yo
nice cock of yours in my ass for me while I'm eating your sister's ass and pussy for her? I thi
quite ready and I really need a cock in my ass."

John stared at Bob Adams in disbelief when he heard this. Bob just laughed, tossing the tub

"Here, you better use a bit of this," he suggested. "And give it to her good too."

Numb with disbelief, John lubed his cock up with the K-Y as Kathy Adams continued to suck

"Here, put some on her asshole too," Bob Adams said, taking the tube from John and squirti
his wife's asshole. "This way you'll slip right on in," he said, using his fingers to smear the K-
even push a couple of fingers into her ass to provide some lubrication there. "Go for it, son,"
holding his wife's ass cheeks wide apart, giving John a good target.

John couldn't believe his luck as he stepped forward and presented the head of his cock to
asshole. He pressed to enter and felt a strong resistence at first, then the head of his cock w
past her rosebud and he was quickly buried deep in her ass. He was amazed at how hot an
he just rested for a moment, his cock throbbing in her ass. Then he slowly started to fuck he
way her rosebud gripped his cock tightly. As he fucked her ass he could hear her tongue slu
Kelly's pussy as she ate her. With Bob Adams encouraging him John began to really fuck Ka
slamming his cock in and out as hard as he could. He knew he wouldn't be able to last very
tight ass gripping his cock. Then suddenly his balls were exploding and his cum was shootin
ass, filling her yet again with his hot load.

"Oh, god, I love the feeling of a good cock cumming in my ass," Kathy Adams panted, lifting
Kelly's pussy and asshole, pressing back against John as his balls emptied into her willing a

"She's got a real nice ass, doesn't she?" Bob Adams asked John as his cock slid from his w
still real tight, though not quite as tight as Kelly," he laughed. "Maybe next time we'll both fuc
once, one in the ass and one in her pussy. That's her absolute favorite. Maybe you'd like tha

"Gosh, I don't know if all that would fit in me," Kelly said, leaning on her elbows, her legs spr
pussy wide open.

"You'll be surprised at what we'll fit in you," Bob said cryptically.

"And I think you two better be getting home before your parents start to worry," Kathy Adam
on her face as she got to her feet.

"Oh, gosh, I forgot all about the time," Kelly said, scrambling to her feet. "What time is it?"

"We've got enough time if we get going now," John informed her, turning to look for his cloth

"Thank god," Kelly said, grabbing her clothes and pulling them on. "They'd ground me for a
on a school night."

"I do hope you both will come back next week too," Kathy Adams said, smiling at the surpris
faces. "In fact, we should make it a weekly thing. I know Bob loved fucking you, Kelly, espec
feels like he's getting some revenge on your father, and I think John has a marvelous cock t
more of. In fact, here's a little something for you, John," she said, reaching into a drawer and
five $100 bills. "I gather you two are doing this as a type of business," she went on, ignoring
faces, "so you have to charge everyone for everything, especially that wonderful cock of you

"But, but..." John sputtered.

"Look, all of your parents' friends have more money than they can ever spend, like your pare
are offering is very special and the money is unimportant to us compared to the fun we'll hav
okay?" Kathy Adams explained.

"Well, if you put it like that, sure, I understand," John said, realizing the validity of her statem
just never thought...."

"No, I'm sure you didn't," Kathy Adams laughed.

"But what about Sara?" Kelly asked. "I mean, I noticed that she wasn't here tonight. But wha
nights?"

"Oh, this is Sara's night to go out with her club," Bob told her. "It won't be a problem. But of c
shouldn't tell her anything about this."

"Gosh, we'd never tell any of our friends from school," Kelly said, shocked. "What would they

"I think they wouldn't believe you," Bob Adams laughed.

"We better go," Kelly said worriedly, looking at the clock.

"We'll see you next week," Kathy Adams said, her hand reaching out to hold her husband's

"Bye," they both said at once, leaving.

"I can't sit on my seat," Kelly complained as they pedaled off on their bicycles.

"Did you like it when he fucked you in the ass?" John asked.

"Not at first," Kelly admitted, "but then it started feeling really good. Especially when he cam
so cool feeling him spurt inside of me like that. I liked it. Did you like fucking Mrs. Adams in t

"It felt unbelievable," John admitted. "Her pussy was pretty fine too. I like the way she shave
you can really see what's going on."

"Yeah, and it was so nice sucking her pussy," Kelly said. "I couldn't believe I did it, but then
liked it a lot. She tastes different than me, but she was so full of your cum and that's a taste
like."

"It was great watching you two suck each other's pussies," John said, remembering how har

"You'll see it again next week, won't you?" Kelly said with a laugh as they pulled into their ga
the kitchen not 5 minutes too soon to make their curfew.

"So, did you two have fun at Bob and Kathy's?" their mother asked them.

"They're really nice," Kelly answered.

"What did you do?" she asked.

"Oh, just talked and played some games," Kelly responded, momentarily shocked by the que

"Was Sara there?"

"No, not tonight," Kelly replied. "But I'm sure we'll see her next week."

"Next week?"

"Yeah, they invited us again. John and I killed them in cards so they invited us to play again,
we can do it every week."

"Well, that was certainly nice of them," Karin remarked, looking at her two children more clos

"Well, I'm tired so I'm going to bed," Kelly announced, yawning.

"I guess me too," John said. "Night, mom."

"Good-night, John, Kelly," Karin said.

"Night, mom," Kelly said, kissing her on the cheek before going down the hallway to her roo

CHAPTER SEVEN

John awoke the next morning to the sensation of Kelly sucking his cock to life as she lowere his face. I love waking up like this, John thought as his tongue slithered into his sister's puss up her already flowing juices. After Kelly had cum once from John's tongue, she turned arou him, easily sliding down on his cock as her pussy enveloped him.

"I love your cock, John," she said, slowly fucking him.

"And I love the way you love my cock," John said, thrusting up to meet her. "How do you fee

"Oh, my ass?" Kelly asked, sliding her pussy back and forth on his cock. "It doesn't hurt or a that's what you mean. Why, do you want to fuck me in the ass?"

"I'll fuck you anywhere you want me to," John replied.

"Well, I want you in my pussy right now," she said, "but later I want you to fuck my ass for m

"God, Kelly, you're something else," John said, feeling his balls begin to churn. "I think I'm al cum. Where do you want it?"

"Oh, I'd love to feel you cum in my pussy again," she said, "but I'd rather eat it now, my favo breakfast."

"You'd better hurry," he said as she scrambled off of him and turned to suck his gooey cock again lowering her pussy onto his waiting tongue. As his tongue slid up into her hole, John f explode as Kelly sucked on his cock. He lapped at her pussy as she sucked the cum from h all of it and sucking him clean before lifting her head from his lap.

"God, I love the taste of your cum," she said, climbing off of his face and turning to kiss him, herself on his mouth and knowing that he could taste his own cum on hers. "But I'd better ge before mom and dad wake up," she said, getting to her feet. "Thanks for the nice fuck."

"Yeah, you too," John said grinning as he watched her naked ass swinging as she left his ro
sister!" he muttered as he got up.

They finished breakfast and said good-bye to their mother and began their ride to school. Th
the fact that they now had $2500 from a couple hours of fucking and how easy it was going
much more when John suddenly slammed on the brakes of his bicycle.

"Shit, I forgot my homework," he said. "I forgot it once last week and she told me she'd coun
if I forgot it again. I've got to go back and get it."

"Well, you better hurry," Kelly said. "I'll see you later."

John stood up on his pedals and began pumping as fast as he could for home. It figures tha
at the school when he had remembered. As he turned onto his street he saw a blue BMW th
Henderson's turn into their driveway. As John approached the house he saw that it was inde
BMW. Curious as to why he would be here at this time of the morning, John quietly dismoun
walked it up to the garage, for some reason not going into the garage as was his usual custo

Careful to be quiet for some reason, John approached the door to the kitchen in the garage
wasn't closed completely, that there was a gap of perhaps an inch or so and that he could s
and dining room table. What he saw shocked him to the core of his being. His mother was la
the dining room table, her hands holding her knees up and apart while Tom Henderson sat i
face between her legs. John couldn't see his mother's pussy, but he knew without a doubt, e
of the sounds his mother was making, that Tom Henderson was eating his mother's pussy.

Then Tom lifted his face and stood up and John was looking right into his mother's pussy, sp
red and puffy like Kelly's got when he had been fucking and eating her. He saw that his moth
clit like Kelly's and now knew where Kelly got hers. He saw her hand drop between her legs
slashed into her pussy, disappearing up inside of her while she begged Tom to please fuck

Tom moved around the side of the table and held his hard cock out to his mother, who imme
mouth and engulfed it, sucking on him while he began to fuck her face. John stared in amaz
took Tom's entire cock into her mouth each time he pushed forward, sucking him right down
had a hard time tearing his eyes from his mother's pussy with her two fingers sliding in and
clit sticking out begging to be sucked. He realized that he had a rod of steel in his pants as h
rock hard watching his mother. Suddenly he noticed what was so different about his mother'
to Kelly's. His mother's pussy was absolutely bare of hair. She had shaved it clean like Kath

He heard Tom groan and returned his attention to the blowjob his mother was giving him. He
cock in her hand, the crown of it just inside her mouth with her tongue running all around it a
shot into her mouth. Twice she had to close her lips on his shaft to gulp and swallow the cum
mouth, but then she would go back to just running her tongue around it, her mouth open as
balls into it. When he finally finished cumming, John saw her close her mouth on his cock ag
crazy, not allowing him to lose any of his hardness. She finally released his cock from her m
over her chin.

"Now, Tom, fuck me hard, fuck me," she told him, removing her two fingers from her pussy a
push the cum from her chin into her mouth where she sucked on them.

John could see her pussy gaping open, her clit hard and sticking out before Tom stepped be
blocked his view. When he saw his hips thrust forward and heard his mother gasp, John kne
her pussy with his cock, and by the motions of his hips he knew that he was now fucking his
dining room table. He could hear the squishing of Tom's cock sluicing in and out of his moth

"Take your shirt off so I can see your tits," Tom panted as he continued to fuck her.

John's view was blocked but he could see his mother's arms moving and then he saw her dr
floor next to the table and he knew that she was now laying totally naked as Tom fucked her

"Oh, yes, fuck me, Tom, fuck me," she cried as Tom slammed his cock in and out of her pus
fucking my pussy, Tom?" she gasped. "Does it feel good?"

"Yeah, you've got a great pussy," he replied, slamming his hips in and out.

"Are you going to cum in me?" she asked, lifting her hips to meet his thrusts.

"I'm going to cum all over you," Tom panted, slowing down. "Would you like that?" he asked
his cock from her pussy.

"Oh, put it back in, put it back in," she cried, lifting her hips to try to find his cock.

"Sure, I'll put it back in," he said, rubbing his cock on her swollen clit, causing her to jump.

"Oh, fuck me, Tom, fuck me," she begged.

"At your command," Tom said, thrusting his hips forward.

"Oh, oh, oh, my ass," Karin cried out. "Oh, it's so big."

John realized that Tom had pushed his cock into his mother's ass and that he was now fuck
remembered watching Kelly get her ass fucked and also himself fucking Mrs. Adams' ass ar
for himself. Without thinking John pushed the door open and burst into the room, quickly mo
Tom and staring down at his cock sliding in and out of his mother's ass while her pussy gape
her clit big and swollen and sticking out.

"Oh, god, John, John, what are you doing here?" Karin gasped when she saw her son.

"I forgot my homework," John replied, his eyes never leaving his mother's pussy and ass wh
not slowed down.

"Stop, stop," Karin gasped, trying to sit up in spite of Tom's cock sawing in and out of her as

"I'm not done yet," Tom said, pushing her back down onto the table as he continued to saw
of her ass. "Your mother is one of the world's great fucks," he panted, smiling at John. "She'
all three of her holes loves cock. And she can cum like nobody else if you know how to stimu
way, like this," he said, grasping her clit between his fingers and squeezing and pulling on it.

And indeed John watched as his mother writhed on the table as an orgasm swept through h
her pussy juices flowing from her gaping hole down to coat Tom's cock as it slid in and out o

"Oh, god, no," Karin cried as her orgasm controlled her body, Tom's cock relentlessly sawing
ass.

"Here, John, you do this for me," Tom panted, releasing Karin's clit.

"Oh, god, no, please," Karin cried as she watched her son reach between her legs and gras
his thumb and index finger, squeezing it and sending her over the edge again in an uncontro
Tom's cock continued to pump her ass.

John loved the feeling of rubbing his mother's big thick clit back and forth between his finger
and hard at the same time and deliciously slippery. He saw her hole drooling juices and with
his other three fingers into his mother's pussy. He was surprised to feel her pussy grasp his
literally suck them in. He could feel Tom's cock sliding back and forth through the membrane

pussy from her ass and his mother was writhing on the table as she came over and over aga
plunge his fingers in and out of his mother's pussy, finger fucking her while he continued to r
clit.

"Oh, god, I'm going to cum," Tom groaned, and John indeed felt Tom's cock seem to get larg
membrane. John felt Tom's cock actually spurt as he began to shoot cum into his mother's a
his cock from her ass and began to shoot his cum all over her pussy, covering John's finger
continued to finger fuck his mother, rubbing Tom's cum all over her pussy as her orgasm too

"Put your fingers in her mouth," Tom instructed John, a big smile on his face.

Reluctantly John removed his hand from his mother's pussy, cum covering his fingers along
juices. He moved to a position at the table where he was standing right next to her shoulder
back, her mouth open as she gasped for breath, her breasts heaving with big hard nipples s
upright begging for attention. Tentatively John reached out with his gooey cum-covered han
above his mother's open panting mouth. As he did so a gob of cum slid from his finger into h
He watched as she closed her mouth, swallowing it, then opened it again as she continued t
lowered his fingers into his mother's mouth, feeling her soft tongue meet them, then her lips
hand as she sucked and licked Tom's cum and her own juices from his fingers. With his othe
out and covered one of her breasts, his fingers finding and squeezing her hard nipple as she
clean.

"Maybe you'd better get that homework you forgot and get to school," Tom said to him, shak
trance as he jerked his hand from his mother's mouth.

John ran to his room, grabbed his homework and ran back to the kitchen to get to the garag
As he ran through the kitchen he saw that Tom had moved around and was again feeding h
sucking mouth. He couldn't believe what he had just witnessed, and done himself. No wonde
she was, he mused, she was just like their mother.

He got to school in time to turn in his homework before the bell rang dismissing the class. He
for Kelly and finally found her in the cafeteria where she was sitting and talking with Becky H
couldn't believe the coincidence. When Kelly saw the look on his face she knew that someth

"John, what's the matter?" she asked, staring at him.

"I'll tell you later," he said, not wanting to upset Becky or give away their secret.

"It's okay, tell me now," Kelly insisted, not having any idea of what he wanted to tell her.

"Oh, I think it should wait," John advised, glancing at Becky.

"Becky won't tell anybody, will you, Becky?" Kelly replied, turning to her friend.

"I promise," Becky agreed, crossing her heart.

"I don't think you want to hear this, Becky," John told her, noticing how nice she looked sittin
Kelly.

"Well, if you can tell Kelly, surely you can tell me too," she replied.

"Well, it's about your father," John said in warning, both to her and especially Kelly.

He saw Kelly start when he said that and saw that she realized that maybe he shouldn't say
now it was too late, Becky was insisting.

"If it's about my father, I definitely want to hear it," she insisted.

"You won't like it," John told her flatly.

"Well, that's a chance I'll take then," she decided, frantic now with her need to know what Jo
so serious.

"Well, I warned you," John told both of them, staring at Kelly and slightly shaking his head fr
side.

"Maybe he shouldn't tell us," Kelly said, suddenly not sure that she wanted Becky to hear wh
tell her.

"No, if it's about my father I have a right to know what it is," Becky insisted, starting to becom

"Fine," John agreed. "But I warned you, remember. When I went back to get my homework
at our house."

"So what? He works with your father. Is that so unusual?" Becky asked.

"Well, my father wasn't home," John replied. "But my mother was."

"Well, he probably dropped something off," Becky suggested.

"Yes, he definitely dropped something off," John agreed, a smile on his face as he remembe
for my father, it was for my mother."

"So what? What did he drop off?"

So John told them what he had seen, conveniently leaving out his active part in the fun.

"That's a lie!" Becky shouted, jumping to her feet. "My father would never do something like

"You think I make up stories about my mother like that?" John asked her, angry that she cha
"I bet he comes by every morning before he goes to work."

"You're a liar!" Becky shouted at him, tears forming in her eyes. "My father loves my mother.

"I don't think this has anything to do with love," John said. "It was just sex."

As Becky started to cry, Kelly pulled her down to sit next to her, her arm around her shoulde

"Look, maybe you're right and John didn't exactly see what he thinks he saw," Kelly suggest
easy way to find out."

"How?" Becky asked, wiping her eyes.

"Why don't you spend the night at our house and in the morning we'll spy on my mother and
happens. We'll be a little late to school, but that shouldn't be a problem."

"Oh, my parents will never let me do that on a school night," Becky said, shaking her head.

"Sure they will," Kelly assured her. "Just tell them you and I have to work on a project that's
and they'll let you. Why shouldn't they? They can't suspect anything wrong is going to happe
them from our house after school."

"But what about my clothes and stuff?" Becky asked.

"We're about the same size," Kelly observed. "You can borrow some of mine, okay?"

"Well, if they say it's okay," Becky agreed.

"Okay, I'll see you two later," John said, hurrying off to his next class.

CHAPTER EIGHT

As John and Kelly and Becky rode their bicycles home from school that afternoon John was
directly home, not wanting to have the confrontation with his mother that he knew was due.

"I think I'll go down to the river for a while," he said as they neared their neighborhood. "I'll s
dinner."

Kelly and Becky continued to the house where Kelly got permission from Karin for Becky to
Becky called and got permission from her mother.

"Where's John?" Karin asked Kelly.

"Oh, he said he was going to go down to the river," she replied. "He'll be here for dinner."

"Well, you make sure to go and get him so that he's here in time," Karin told her. "He should
first."

"Okay, mom," Kelly agreed, dragging Becky with her down to her bedroom where they shut

"I can't believe that your mom and my dad did what John said," Becky said when they were
"Your mom doesn't seem like that kind of a person."

"What kind of a person?" Kelly asked curiously.

"You know, like a slut or something," Becky replied.

"Well, I don't think that just because two people fuck each other that that makes anyone a sl
observed.

"But they're both married to different people," Becky protested.

"That's just sex outside of their marriage then, not being a slut."

"But what if they really did those things that John told us?"

"It sounded like it was fun to me," Kelly laughed, seeing the surprised look on Becky's face. sex with anyone yet?"

"Well, no, of course not," Becky said indignantly. "Have you?"

"Yes," Kelly replied simply.

"You have! You're kidding! With who?"

"I can't tell you that," Kelly said with a laugh.

"Did you like it?" Becky asked, curious now.

"Oh, I love it," Kelly replied enthusiastically. "It's the best thing there is."

"Wow! Weren't you embarrassed to be naked like that?"

"A little bit at first," Kelly conceded, "but then it was no big deal."

"Didn't it hurt?"

"Just a little the first time, that's all."

"The first time! You've done it more than once?"

"Well, of course, silly. What do you think these bodies are for?"

"I don't think I could do it," Becky said wistfully.

"Why not?"

"Because I'm just too small."

"Too small! We're almost the same size."

"No, not that way, down there," Becky said, her hand waving in front of her shorts.

"What do you mean?"

"Well, even when I use a tampon it's real tight. I think a guy's thing would rip me apart."

"That's nonsense," Kelly said. "Tampons are always tight because you're not wet and excite
you're wet and excited it's a lot easier. I even make myself wet to put a tampon in just becau

"You do! How?"

"I just play with myself a little bit, rub my clit, then it just slides right in, like a cock."

"Kelly! You're awful," Becky said, falling on the bed laughing. "I can't believe how you can sa
things."

"Look, we've got an hour or so until dinner, why don't we go down to the river and find John.
swimming while we're there too."

"I don't have a bathing suit," Becky replied.

"Well, down at the river we don't wear them," Kelly told her. "Nobody ever comes there so it'

"What about John?"

"He's my brother, what could be safer?"

"He's not my brother. I'd die if he saw me naked."

"No you wouldn't," Kelly told her laughing. "You'd like it because he'd probably think you wer

"Not me," Becky protested. "I know he doesn't think I'm cute."

"How do you know? How many times have you actually spoken to John about anything?"

"Well, I haven't ever really."

"Then how can you say that? He's my brother and I know he'd think you were cute. Come on
river," Kelly said, opening a drawer and pulling out two large t-shirts, handing one to Becky.
on so you don't get your clothes messed up," she said, pulling her blouse off and then her sl
easier," she said, reaching behind herself to unhook her bra, letting it fall to the ground as sh
t-shirt over her head. "See, this is much better."

Becky just stood there with her mouth hanging open. She couldn't believe that Kelly had just
that in front of her. She felt herself start to blush as she had stared at Kelly's breasts with he
hard on the ends before she had pulled the t-shirt down over herself where it hung to about

"Come on, 'fraidy cat," Kelly teased, "we're running out of time."

Fighting the urge to blush uncontrollably, Becky quickly shucked her clothes off until she wa
just her bra and panties. Kelly was sitting at her dressing table pretending not to be intereste
keeping the corner of her eye on Becky in the mirror. She smiled to herself as she saw that
with herself on whether to remove her bra or not, and when she saw her reach behind herse
turned around just as she was dropping it to the floor.

"Gosh, Becky, you've got really nice breasts," Kelly observed, causing Becky to blush as she
t-shirt. "They're bigger than mine and your nipples are really dark."

"They are not bigger," Becky protested, embarrassed.

"Sure they are," Kelly said, pulling her shirt up and moving so that she was standing right in
their nipples only a couple of inches apart. "See."

And indeed Becky's breasts were just larger than Kelly's. As Becky stared at Kelly's breasts
own, she felt her nipples contracting and getting hard, so she pulled the t- shirt on over her h
dropped hers.

"Ready?" Kelly asked, smiling at Becky.

"Yeah," she replied, smiling back.

"Let's go then," she said, suddenly reaching under her t-shirt and pulling her panties down a
of them.

"Aren't you going to wear your panties?" Becky asked in amazement.

"Well, I'm just going to take them off to go swimming, so why bother?" Kelly asked with a lau
door. "You coming?"

"Yeah," Becky said, shaking her head, following Kelly out the door but not removing her pan

They made it out of the house unseen and quickly headed down the trail to the river. Kelly w
skipping along and her infectious good mood began to get to Becky so that by the time they
by the river she too was laughing and skipping along with Kelly. When they arrived at the cle
nowhere to be seen, but his clothes were in a pile.

"He must be swimming," Kelly observed. "Let's go join him," she said, pulling her t- shirt off o
standing there totally naked in front of Becky.

"Gosh, Kelly, are you going to go like that?" Becky asked, staring at Kelly's naked body.

"Sure, why not? He's only my brother. He won't bother us. Come on, the water is great here
Becky.

Becky hesitated for a moment, then slowly peeled her t-shirt off over her head, standing ther

"Well?" Kelly asked, staring at her panties.

Slowly Becky pulled her panties down and stepped out of them, her face blushing crimson w

"You're beautiful, Becky," Kelly said, staring at her body. "You shouldn't be embarrassed. I w
much hair covering my pussy," she said, cupping herself and drawing her fingers slowly upw
skin and totally exposing her pussy lips and clit. "It's so easy to just see all of me," she adde
surprised look on Becky's face. "At least your pussy has some privacy."

"Shouldn't we get in the water?" Becky asked, embarrassed by the situation, her nipples nov
on the end of her breasts.

"Yeah, let's go," Kelly agreed, turning and running down the embankment to splash into the
John.

As she surfaced she heard a splash behind her and knew that Becky had joined her. They b

shocked look on John's face.

"What are you two doing here?" he asked, wishing Becky would stand up so he could see b
had only glimpsed a moment ago.

"Mom didn't want you to be late for dinner, so we decided to come swimming and make sur
laugh, splashing him. "Do you mind?"

"Well, no, of course not," John replied. "Do we have much time?"

"Not really," Kelly admitted. "We should probably get out and dry off so we can get back alre

"Ladies first," John said gallantly, a smile on his face.

Kelly turned and swam for the bank and Becky followed her with John right behind. As Kelly
bank, her pussy and asshole visible to both of them, Becky glanced back at John right behi
as she realized how exposed she'd be to his view. But seeing no alternative she too scramb
losing her footing once before finally making it up over the top where she found Kelly laying
grass, her feet flat on the ground with her knees apart, totally exposed.

John had a great view of Becky's pussy and asshole as she scrambled up the embankment,
pink between her legs as she slipped once and struggled to get her footing, her pussy sprea
revealing all. His cock immediately surged to its full size, standing out in front of him as he t
the embankment after Becky. Fighting to control himself, he totally lost the battle when he to
and saw Kelly laying there with her legs spread, her pussy wide open to his gaze, and Beck
back to the tree, her legs pressed together but her breasts exposed with her nipples hard a
When Becky saw John come over the top with his cock sticking out in front of him, she gasp
seen a hard cock before.

"What?" Kelly asked, propping herself up on her elbows to see what Becky was gasping ab
"John's got a hardon. Is that for me or Becky?" she asked with a laugh as he sat down facin
his cock sticking up in front of him.

"Thanks a lot," John said, feeling a bit of a flush in his face as Becky continued to stare at h
astonishment.

"Becky, haven't you ever seen a cock before?" Kelly asked, seeing Becky's expression.

"N-no," she stammered, embarrassed as she realized that she had been staring.

"Well, we don't have any time now, but later tonight after dinner maybe John will let you see
okay?"

"Oh, that's okay," Becky said quickly, unable to take her eyes from it.

"You don't mind, do you, John?" Kelly asked, smiling at him, her pussy wide open and her cl

"We'd better get home for dinner," John said, ignoring her as he got to his feet, his cock swin
of him.

Dinner was an uncomfortable affair for John, both because of the furtive glances his mother
as well as thinking of Becky's naked body and her obvious fascination with his cock down at
Whenever he looked at his mother he could only see her naked and sprawled on the table w
cock pounding her ass and he himself playing with her clit and finger fucking her at the same
with relief that dinner finally ended and John excused himself to go to his room, ostensibly to
homework.

John was laying back on his bed, thinking of everything that had been going on in his life wh
soft knock on the door. When he replied to come in, he was shocked to see his mother open
it behind her, wearing her dressing gown.

"I'd like to talk to you," she began.

"Uh, sure, mom," John replied, frightened now that the inevitable confrontation was starting.

"About this morning," Karin began, "I'm very sorry about that, that you had to see what you d

"I guess it's none of my business really," John replied, unable to get the picture of his naked
his mind.

"Well, I think it is your business," she said, "especially since you literally had a hand in it, wo
say?"

"I'm sorry about that, mom, I was just doing what Tom told me to do," he replied lamely.

"I see. And you didn't want to do it. And you didn't enjoy it, right?" she asked.

"No yes. Well, you know what I mean," he said.

"No, I'd like to hear you explain yourself, please."

"Well, yes, I did want to do it, and yes, I did enjoy it," John said, blushing. "But so did you," h
defiantly.

"Yes, I did," Karin agreed, nodding. "But that doesn't make it right. And I don't think your fath
particularly happy to know about it either, do you?"

"I guess not," John answered, smiling as he thought of his father's reaction. "But I'd never te

"I'm sure you wouldn't," Karin said, smiling at her son.

"Mom, are you and dad having, you know, any problems or anything?"

"No, of course not," Karin replied. "What makes you ask that?"

"Well, gee, mom, I mean, this morning."

"Oh, well, of course I understand why you ask, but no, there's no problems between your fat
explain it to you now, but maybe someday. You'll just have to believe me for the time being."

"Sure, mom, no problem."

"Then I'll say good-night," Karin said, turning the knob and opening the door.

"Night, mom," John replied.

The door closed behind Karin and John fell back on his bed totally exhausted from nervous
whirling as he went over his conversation with his mother in his mind. And he still couldn't ge
mind the picture of his mother's shaved pussy with his fingers jammed up into her, her big cl
How he'd like to suck on that clit, he realized as he slipped his pants off, slowly stroking his
in his hand.

Suddenly the door to his room opened again and Kelly and Becky slipped in, closing the doo
tried in vein to cover himself and hide his cock but was totally unsuccessful. Kelly grabbed B

pulled her over to the bed where John was laying, his cock sticking up in the air. They were t-shirts which came down to just below their pussies, and because he was laying back on his he could see some pussy hair peeking out from beneath.

"See, I told you he'd be playing with himself," Kelly said with a laugh.

"What do you two want?" John asked, feeling very exposed and uncomfortable.

"I promised Becky you'd let her see your cock again. She seemed so fascinated with it earlie you could maybe teach her how to do some things with it."

"Really! Is that right, Becky?" John asked, staring at her blushing face. "Do you want to learn with a cock?"

"Y-y-yes," she stammered.

"Well, if I'm going to let you experiment with me and I'm naked, you have to be too."

"Oh! Well --"

"Sure, why not?" Kelly said. "It's not like he hasn't seen us before."

"You mean, you would too?" Becky asked.

"If you want me to, I don't mind. It might be fun."

"Well?" John asked, letting his hand again wrap around his cock.

"Okay," Becky agreed, slowly reaching down and pulling her t-shirt off over her head, leavin naked next to an equally naked Kelly. "What now?"

"We should get on the bed," Kelly said, climbing over John, making sure to drag her pussy a she sat on the other side of him, her legs crossed Indian fashion, exposing her split pussy w sticking out.

Becky followed Kelly, climbing over John's legs to kneel next to Kelly right at John's hip.

"What should I do?" she asked, staring at John's hand slowly massaging his cock.

"Well, just do what I'm doing," John suggested.

"Go ahead, silly," Kelly said, taking Becky's hand and putting it on John's cock.

John let his hand fall to his side as Becky slid her fingers around his cock, gently squeezing getting accustomed to the feeling of John's cock in her hand, Becky began to slide her hand John's cock, just as she had seen him doing when they came into the room. As she did so a formed at the tip of John's cock.

"What's that?" she asked.

"Oh, that's the best part of it all, almost," Kelly said. "Go ahead and lick it, you'll see."

"You're kidding!" Becky exclaimed, staring at Kelly in shock.

"No, I'm not," Kelly laughed. "If you don't, I will."

"You wouldn't!" Becky said, shocked by what Kelly was proposing. "He's your brother."

"Oh, right now he's only a cock, and if you don't take the treat you're being offered, I will."

"No, I'll do it," Becky said, squirming a bit on the bed.

Slowly she leaned over, sticking her tongue out and licking the drop of pre-cum that had forr sticking the tip of her tongue into the slit at the top of John's cock in the process.

"Isn't it yummy?" Kelly asked, excited watching Becky lick her brother's cock.

"It's okay," Becky said, tasting it for the first time. "I guess it's hard to tell."

"Just suck on it and you'll get more," Kelly told her. "Just pretend it's a lollipop."

"You mean all the way in my mouth?"

"Sure. Do you want me to show you?"

"You wouldn't!"

"I told you, it's just a cock. You suck it, you fuck it. If you're lucky it's attached to someone yo

"That's a terrible attitude," Becky said, shaking her head but not releasing John's cock from

"Well, what about your father fucking our mother?" Kelly asked. "You think it's any different?

"Well, I don't believe it," Becky said.

"You better believe it," John said, "because that's exactly what I saw, and I'll bet we'll all see
morning."

"Well, maybe," Becky conceded, stroking John's cock in her hand.

"Go on, Becky, suck on it," Kelly encouraged. "You'll never learn if you don't try."

"Yeah," she replied, leaning over to lick the head of John's cock again. But this time she ling
her tongue around the head of his cock, even gently sucking on the head of it for a few seco
back up, her hand never leaving his cock.

"Isn't it nice?" Kelly asked.

"Yeah, it's okay," Becky agreed.

"See how much of it you can get in your mouth now," Kelly suggested.

"Why?"

"Well, that way you can pretend to fuck his cock with your mouth and it feels really good to h
explained. "And if you do it right, then he'll get so excited that he'll cum in your mouth and yo
taste the goodies that way."

"I don't know," Becky said hesitatingly.

"Watch," Kelly said, suddenly leaning over and engulfing John's cock in her mouth, feeling B
out of the way as she went all the way down on him. She bobbed up and down a few times a
smile on her face and John's cock glistening with her saliva. "That's how you do it."

"Kelly, he's your brother!" Becky exclaimed in shock.

"Well, he's got a big, delicious cock right now," she replied. "Go on, suck on him. If you don't love a mouthful of his cum right now. And I'll bet John will suck your pussy for you if you do a won't you, John?"

"Sure I will," John agreed. "I love to eat sweet pussy."

"Gosh, you really like to do that?"

"I'll show you," John said, sitting up. "Lay back," he suggested, swinging himself off the bed pulled on Becky's shoulder, pulling her onto her back where she lay with her legs pressed to feet dangling off the end of the bed.

John got on his knees at the side of the bed, putting a hand on either knee and pushing upw until Becky's feet were resting on the edge of the bed, her pussy exposed to his gaze.

"I don't know," she said, one hand trailing down to cover herself.

"Hold it open for me," John said, leaning forward and licking her fingers where they covered her fingers parted slightly John slid his tongue between them, tasting for the first time her sw

"Oh!" Becky gasped when she felt his tongue slither between her pussy lips to lick her clit.

John then slid his hands up her thighs, displacing hers as he used his fingers to spread her diving in with his tongue as he began to lick and suck on her pussy. Immediately Becky bega loud that Kelly worried about her being heard.

"Shhh," she admonished an almost incoherent Becky. "You don't want my parents to hear y

"Oh, oh, oh," Becky gasped uncontrollably as John's tongue worked her pussy.

"You've got to be quieter," Kelly whispered, bending over close to Becky and kissing her sof She was shocked to feel Becky's tongue slide into her mouth as Becky gripped her head, kis John continued to suck her pussy. Kelly happily kissed her back, taking advantage of the sit hand come up to cup one of Becky's breasts, her fingers finding her hard nipple and pinchin it as they continued to kiss.

"Wouldn't you like to suck John's cock now?" Kelly asked, staring right into Becky's eyes.

"Oh, yes, but don't stop, don't stop," she begged.

"We won't," Kelly assured her, tugging on John's arm to drag him up onto the bed next to Be
cock sticking into her face. Becky opened her mouth and John slid his cock in, watching as l
him and her tongue began to slide all around the head. Meanwhile, Kelly had slipped off the
kneeling between Becky's still spread thighs. Looking up to see Becky sucking eagerly on he
Kelly leaned in and licked her tongue up the length of Becky's open pussy, tasting her swee
feeling her body spasm as almost immediately she began to cum. Kelly lapped eagerly at Be
the juices that literally flowed from her virgin hole. Becky was writhing on the bed as she suc
and Kelly ate her pussy. She was experiencing an orgasm for the first time in her life and it v
non-stop. John was excited as well, watching Becky suck his cock and seeing his sister eati
same time. As a result he felt himself approaching that point of no return much faster than h
liked.

"Oh, god," John groaned, feeling his balls begin to churn.

When Kelly heard this she lifted her pussy juice smeared face from between Becky's legs ar
the bed, literally laying on top of Becky, their breasts pressed against each other, watching v
Becky sucked on John's cock.

"He's going to cum," Kelly warned Becky. "Just keep sucking and swallow as fast as you car
love it."

Then Kelly saw John's face screw into a knot and then he was shooting cum into Becky's mo
choked a bit at first and Kelly saw cum oozing from her mouth around John's cock. Then she
contract and she knew that she had swallowed a mouthful of John's cum. She leaned forwar
from Becky's face that had escaped from her mouth as Becky continued to suck and swallov
John stopped cumming and Becky opened her mouth, letting his cock slide free, her mouth
Kelly quickly captured John's cock in her own mouth, sucking the last of the cum from it befo
and kissing Becky, pushing her tongue into her mouth and swirling it around, tasting John's
her back ardently, her tongue dueling with Kelly's as they kissed. Finally they broke their kiss
breathless, and Kelly stared into Becky's face.

"Wasn't that wonderful?" she asked, kissing her softly.

"Oh, it was so nice," Becky breathed. "I can't believe how it all made me feel."

"And didn't you love the taste of John's cum?"

"Mmm, yes, it's wonderful," Becky agreed.

"And your pussy tastes so sweet too," Kelly added.

"You liked that?" Becky asked.

"Oh, yes," Kelly told her. "It's the only thing I like as much as a cock."

"You've got a great pussy to eat," John added.

"Well, what now?" Becky asked, her face flushed.

"Well, my pussy could sure use some attention," Kelly said. "Any volunteers?"

"Gosh, what could I do?" Becky asked.

"The same like I did for you," Kelly replied.

"You mean lick your pussy?"

"Well, since you don't have a cock to fuck me with, your tongue will have to do," Kelly said w
"Unless you don't want to, then I'll make John make me happy."

"Your brother!"

"Sure, silly, why not? If I can suck his cock, he can sure eat my pussy for me, or fuck me for
he can get it up again after that nice blowjob you gave him."

"You'd let your own brother fuck you?" Becky asked, incredulous.

"I'd let any cock fuck me right now, unless you're going to do it."

"I don't know if I can," Becky admitted softly.

"Well, look, let's get more comfortable," Kelly said, pulling Becky onto the bed and straddling

position. "I'll eat your pussy some more and you can either eat mine or John will or he'll fuck
long as someone makes me cum."

And with that Kelly lowered her face between Becky's thighs and stuck her tongue into her p
juices that had again filled her from her excitement. Her own pussy hovered just inches abov
her lips spread and her juices dripping off her huge distended clit. Becky just stared at Kelly'
mouth open as Kelly's tongue worked magic in her own pussy.

Then she was aware of John's cock sticking in her face, the head of it nuzzling Kelly's pussy
stuck her tongue out and licked John's cock as it lay across her mouth. John pulled back a b
head of his cock slide into Becky's mouth so that she could suck on him. Then he pulled it ou
and down between Kelly's spread pussy lips, wetting it on her juices and then letting Becky s
this time tasting Kelly's pussy juices as she sucked on it.

Again John pulled his cock from her mouth, again sliding it up and down between his sister's
wetting it again. And suddenly Becky watched as John's cock slid into Kelly's pussy, totally c
he fucked his sister. Becky gasped as she realized that John was fucking Kelly right in front
stroked the full length of his cock in and out of Kelly's pussy a few times before withdrawing
Becky once again eagerly suck on his cock. When he pulled it from Becky's mouth this time,
hips down so that she could bury her face in Kelly's pussy, licking and sucking with gusto as
for the first time.

John watched as Becky sucked his sister's pussy, her asshole staring at him invitingly. Pres
again between his sister's cheeks where Becky was busy sucking, he succeeded in sliding h
deep into his sister's pussy, stroking it two or three times before removing it so that Becky co
glue her mouth to it and suck. John placed the head of his now well-lubricated cock against
firmly pressing until her sphincter relaxed enough so that his cock could slide into her tight a
Becky continued to suck Kelly's pussy, John began to fuck his sister in the ass for the first ti
strongly as Kelly moaned into Becky's pussy where she herself was feasting.

John could not believe how exciting it was to be fucking his sister in the ass while her friend
at the same time. He stroked and stroked, his balls churning harder and harder until he knew
hold himself back any longer. Pulling his cock out of his sister's ass, he directed the stream o
crack where it slid down into her pussy where Becky eagerly lapped it up, her face becoming
the same time.

Finally he finished cumming and collapsed on the bed, totally spent. Then Kelly fell over and
them just lay there panting, totally spent from their exertions.

"God, I never knew anything could feel so good and be so much fun," Becky sighed after a v

"And you haven't even been fucked yet," Kelly said. "Wait until you have a nice hard cock de
you'll just love it."

"You liked having a cock in your ass?" Becky asked.

"Oh, yes," Kelly replied. "It's strange at first, but when you get used to it, it's unbelievable. I c
just thinking of it."

"But your brother...." Becky began.

"Has a marvelous cock, wouldn't you say?" Kelly asked. "I figure I'm lucky. You don't have a

"No, I don't," Becky replied. "But if I did I'm sure I wouldn't be having sex with him."

"You don't know what you're saying," Kelly laughed. "When the opportunity arises a good co
I'll bet you'll fuck your father when you find out how good it is."

"I most certainly will not!" Becky exclaimed.

"Well, I sure will," Kelly told her. "And I'll love every minute of it too."

"You'd fuck your father?" Becky asked, incredulous.

"Well, I guess so," Kelly replied thoughtfully. "I hadn't thought of that, I was thinking of fuckin
father."

"You wouldn't. He wouldn't," Becky sputtered, sitting up.

"I sure would and I'll bet he will too," Kelly laughed. "But if John's right you'll see in the morni
you?"

"I think I want to go to bed," Becky said, feeling suddenly uncomfortable.

"Yeah, it is getting late," Kelly agreed, getting to her feet. "Thanks, John, it was great."

"I'll say," John agreed, staring at Becky as she got to her feet and stood by the side of the be
hard and her pussy hair matted from the sucking it had enjoyed.

"Well, at least you could kiss each other good-night," Kelly said, seeing them staring at each

Quickly getting to his feet, his cock dangling in front of him, John put a hand behind Becky's
to kiss her. When he felt her mouth open and her tongue slide out to duel with his, he let his
down between her legs where he slid a finger between her pussy lips and into her pussy. Be
pressed her pussy into John's hand as he gently frigged her and rubbed her clit.

"Come on, let's go," Kelly said with a laugh, "or he's going to fuck you right here and now. Th
last time together, will it?"

"I sure hope not," John said, letting Becky go and bringing his hand to his mouth where he s
fingers.

"You can suck his cock in the morning," Kelly laughed, pulling Becky by the hand as she has
retrieve her shirt.

John sighed as the door closed behind them, not believing how Kelly was changing their live
had to fuck Becky now, and he was pretty sure he was going to. Such were his thoughts as
sleep.

"Come on, sleepyhead," John was suddenly aware of hearing, pulling him from his erotic dre
going to take a shower and leave you and Becky to suck each other off," Kelly continued. "B
don't want to raise any suspicions today, and we have a show to catch, don't we?"

"Uh, uh, yeah, sure, Kelly," John replied, shaking the sleep from his head as he tried to integ
Kelly had just told him.

"I'll be back in five minutes," Kelly said, turning and going to the door, revealing that Becky h
standing behind her, both of them totally naked.

John's cock instantly sprang up as he stared at Becky standing there looking uncomfortable

"Well, go on, silly, can't you see he's ready now that he's seen you?" Kelly laughed, giving B
shove in the back, propelling her to the edge of John's bed.

"Hi, Becky," John said, letting a hand slide up her leg to cup her pussy. "Umm, you're nice a
you," John said as he slid a finger between her pussy lips. "Why don't you sit on my face so
pussy for you," he suggested, gently pulling her so that it was easy for her to comply and cli
straddling his head with her pussy right above his mouth, facing his feet.

"Oh, god," Becky breathed as she felt John's tongue slip into her pussy. "That feels so good

"It tastes even better," John managed to say as he caught his breath before diving back into
pussy.

John happily slurped at Becky's pussy, thoroughly enjoying his breakfast. He was definitely
when he felt Becky lay forward and then his cock was engulfed by a warm moistness as Bec
his cock. Frantically she sucked on him while John kept his tongue jammed as far up her ho
drinking the juices that flowed copiously from her pussy. He felt his balls churning as he buil
orgasm and at the same time fastened his lips on Becky's clit, sucking on it and teasing it wi
driving her wild as she spasmed in orgasm. Just as his balls exploded the door opened and
still naked as a jaybird, fresh from her shower.

"Oh, yeah, suck him, Becky, suck him dry," she breathed, coming over to the bed and bendi
Becky gulped and swallowed the mouthful of cum that she was sucking from John's cock. "H
get dressed and down to breakfast in five minutes," she warned.

"Oh, god," Becky gasped, lifting her mouth from John's still pulsating cock. "I can't."

"Then I'll finish it for you," Kelly said, leaning over and sucking her brother's cock into her mo
her hands to finish milking him dry. "Yummy. Now let's go," she said, pulling Becky by the ar
"You can finish later."

John just lay on the bed watching as Kelly dragged Becky to the door. He was pleased wher
at him, a smile on her face as well as a trickle of cum dribbling down her chin.

"Thanks for the suck, Becky," he said. "But I can't wait to fuck you."

"And you will," Kelly said, "but later. See you in five."

They all met for breakfast and Kelly had a hard time not bursting out laughing as she watche
in her seat, knowing that she was just as hot as she was. They finally finished and gathered
books and left, taking their bicycles and riding away from the house, but not to school. Wher

corner they went around, stopping at a house that was directly in back of theirs, dismounting their bikes up against some bushes as they quietly made their way through the yard to their John had thoughtfully left the window to his room unlocked and open. Quietly they snuck fro the living room where they could hear and also see into the kitchen where Karin was cleanir breakfast.

"It won't be long now, you'll see," John whispered.

And true to his word, a minute later the door opened from the garage and Becky's father Tor

"God, Tom, I've been so nervous," Karin said, turning to greet him. "With Becky here all nigh nervous."

"But why?" Tom asked, reaching for her, his hands going into her robe and parting it.

"Because of yesterday, of course," she replied, shrugging her shoulders and letting the robe ground, leaving her standing there nude. "I talked to John about it but I'm not sure what effe

"John'll be fine," Tom said, pulling her into his arms and kissing her. "But I've got a meeting i so we'll have to hurry this morning."

"That's it, just stop by for a quick fuck and run," Karin laughed.

"That's right," Tom laughed with her. "Now bend over the table and let's see that beautiful as yours."

With a smile Karin moved over to the table and spread her legs wide, then lay forward, pres pussy to him, which happened to be directly in line with the view John, Kelly and Becky had They were all treated to the sight of Karin's ass and bald pussy staring at them. John looked that her mouth was hanging open in disbelief as she stared at the scene in the kitchen. Ther wider when she saw her father drop his pants and his big stiff cock sprang out.

"He's so big," she whispered.

"I'm going to fuck him," Kelly whispered back. "It'll fit just fine."

Then Tom stepped in the way of their view and they knew from his motions that he was fuck in view of the moans and groans coming from her. They watched in silence as Tom fucked k

groaned and they knew that he had cum. When he stepped away from the table they could s
all glistening from Karin's pussy and that cum was dribbling from her hole.

"I'll see you tomorrow morning, Karin," Tom said as he pulled his pants up. "Sorry I've got to

"That's okay," Karin said, not moving from where she lay sprawled on the table. "I'm just goi
for a minute and enjoy."

"Bye," he said, bending over and kissing her on the ass.

John watched Kelly and Becky's faces with a smile on his face as he saw the disbelief writte
looked at his mother's cum-filled pussy and knew what he had to do. As Tom walked out the
John got to his feet, pulling his zipper down and extracting his already hard cock from his pa
up to the table, his eyes locked on his mother's cum-filled pussy. As Kelly and Becky stared
John plunged his cock into his mother's pussy without preamble, burying himself in one thru

"Oh, god, Tom, that feels just incredible," Karin grunted as John's cock filled her. "You just c
could you?" she asked as John began to vigorously fuck her. "Oh, yes, like that, just like tha
her eyes closed and still totally unaware that it was her son fucking her.

In no time at all John felt his balls churn as the excitement of fucking his mother brought him
of orgasm. Slamming himself into her one last time, he felt his orgasm explode, cum pumpin
pussy as she clamped down on him, milking his cock as he dumped his load of sperm to mi
Henderson's, Kelly and Becky watching.

"Jesus, Tom, that was intense," Karin sighed, half rolling her upper body over to look back, h
wide open along with her mouth when she saw her son standing there, his cock glistening w
juices.

"John! What do you think you're doing?" Karin screamed at him, scrambling to sit up.

"I'd say I was filling a need that Tom didn't quite cover," John said, suddenly unafraid, knowi
was nothing she could do about it.

"You watch your mouth, young man," Karin snapped at him, totally at a loss of how to deal w
situation. "I'm your mother, damnit. Doesn't that mean anything to you?"

"Sure it does, just like you being dad's wife and all that," John replied. "Besides, you liked it

it. What do you care anyway? I mean, it's obvious to me that you're not in love with Tom, you
Makes you feel good, right? Well, I've wanted to do that since yesterday and I just couldn't r
glad I didn't too. Your pussy feels great."

"This conversation is not going to happen," Karin said. "You get yourself to school right now

"Suck my cock for me first," John demanded. "It's still gooey from being inside of you."

"I most certainly will not!" Karin exclaimed.

"Sure you will," John replied. "Especially since I'll do the same for you too."

"You'll what?"

"Suck my cock for me and I'll suck your pussy for you," John said simply. "Don't you want m
putting his hands on her knees and pushing them apart, staring at her pussy oozing cum.

"But I'm full of ..." Karin began.

"Cum, Tom's and mine," John finished for her, letting one hand slide up her leg so he could
fingers into her pussy, causing her to groan. "You going to suck my cock or not?" he asked,
fingers to his mouth and sucking on them.

"God, he's something else, isn't he?" Becky whispered to Kelly.

"He's the greatest!" Kelly whispered back as she watched her mother slide off the table to kn
John, his wet, gooey cock sticking in her face. John stepped slightly to the side, causing Kar
that she wasn't facing in the direction from which Kelly and Becky were watching.

"God, I must be totally crazy," Karin muttered, opening her mouth and letting John's still hard
closing her lips around the base after it had slid into her throat, filling her mouth completely.

"Oh, yeah, mom, that's great," John sighed as he felt his mother suck on his cock with her e
throat. "You really know how to suck a cock."

"Mmmm," Karin responded, loving the taste of all the cum and the feel of her son's big hard
"You have a nice cock, John," she said, momentarily letting his cock out of her mouth before
again.

John just stood there letting her suck on him, looking over at Becky and Kelly every once in
smiling as they watched. Now Karin was holding his balls in her hand, rolling them gently ar
on his cock. He knew that he would cum if she continued sucking on him but he just didn't c
good! And then it happened, he exploded in his mother's mouth, cum filling her cheeks befo
down, sucking on him and milking him as she sucked her son off. When she had sucked eve
from his cock, even going so far as to chase the last little bit with the tip of her tongue in the
cock, she gently sucked the head for a moment, then kissed it before letting him go, his coc
clean.

"God, what a great blowjob, mom," John breathed, staring at his mother's face.

"Yes. Well, that's not really anything you should have ever known," Karin replied, a blush ap
cheeks.

"No, but I do," John replied, offering her a hand as she got to her feet, "and now I'm going to
something else I probably shouldn't ever get to know about too," he continued, helping his m
on the table.

Taking his mother's feet and placing them on his shoulders, John knelt in front of the table, h
inches from his mother's open oozing pussy. Karin stared in amazement as her son stuck hi
slowly slid it into her pussy. She almost fainted with delight as she felt him glue his mouth to
to suck and tongue her pussy.

John found himself amazed that he was sucking his mother's pussy, especially since it was
was surprised to find that he really didn't mind, that it tasted just as good. So it was with deli
sucked and ate his mother's pussy, feeling her writhe beneath his tongue as he sucked her

By the time he had finished Karin had cum several times from her son's expert ministrations
cum-smeared face as he got to his feet, his cock still hard and standing out in front of him.

"That was quite nice, John," she said, shaking her head. "I never imagined that my own son
to me."

"I like it," John said simply, his cock twitching. "Can I do it again?" he asked, stepping a half
forward, his cock rubbing between her pussy lips.

Karin just stared at her son, his eyes never wavering, feeling his cock rubbing lightly betwee

lips, teasing her. "Then it's off to school, okay?"

"Okay," John agreed, nodding as he leaned forward, his cock slowly sliding into his mother's

They both watched as it slowly disappeared into her pussy, then John started slowly pumpin out, seeing his mother's pussy lips gripping his cock as it slid in and out. He could feel her p and squeezing his cock and he marveled at such an ability. Karen never let her eyes leave t their bodies where her son's cock was doing such a marvelous job filling her hungry pussy. just continue to spy and watch, totally in shock by what they were seeing.

"Oh, I'm going to cum," John groaned, pumping his cock in and out of his mother's pussy.

"In my mouth this time, John," Karin panted, trying to meet his thrusts.

"Now, now," John gasped, pulling his cock from his mother's pussy and stepping back as sh in front of him, opening her mouth and engulfing his cock just as it exploded, cum filling her sucked on him. She sucked him dry and clean and then got to her feet.

"Now, off to school with you and we'll talk later," Karin said.

"Sure, mom," John said, dazed by the experience. "Oh, Kelly and I were going to go to the m that okay?"

"Just be home by curfew," Karin said, surprised how easily they had slipped back into a norm relationship, even though they were both still naked.

John pulled his clothes on, now unsure of himself, and left with a quick and quiet good- bye Karin just sat there for a few minutes staring into space and thinking about what she had jus shaking her head she got to her feet and went down the hallway to her bedroom to take a sh Kelly took advantage of this to sneak out of the house where they met John down the street

"That was amazing, John," Kelly said, throwing her arms around him and kissing him. "You f

"I can't believe you did that with your mother," Becky said, staring at him in awe.

"I can't either," John admitted. "It just happened."

"It was so exciting," Kelly said. "I'm just so wet."

"Me too," Becky admitted with a giggle.

"I can't wait to see you and John fuck," Kelly said as they approached the school.

"What!" Becky said, blushing.

"Admit it, you want to," Kelly said, nodding knowingly. "And after seeing your father's cock I
him."

"You'll what?" Becky burst out with a laugh. "And when are you going to do that?" she asked

"Tonight," Kelly said.

"No way!" Becky retorted.

"Wanna bet?"

"Bet what?"

"If I fuck your father tonight, you fuck John tomorrow night."

"Deal. Because you don't have a chance."

"You just agreed because you want to fuck John," Kelly laughed. "But it doesn't matter. I'll g
father and you'll get to fuck John."

"How will I know if you're telling the truth?"

"You can watch."

"How?"

"Well, I think I'll fuck him in his office tonight, so you come to his office around 7:45, quietly,
see all you need to."

"You're so crazy," Becky laughed.

"I can't wait to fuck you," John said, smiling at her as they split up and hurried to their classe

CHAPTER NINE

There was really no opportunity for Karin to talk to John after school and he and Becky left s dinner to go to the movies. She had mixed feelings about what had happened that morning, she was also extremely thrilled by the experience and knew that she wouldn't mind some so performance. She shook these thoughts from her head and instead took Jason to bed early falling asleep thinking of her son's cock.

John and Kelly arrived at Tom's office in high spirits. They were having so much fun they tho burst. Tom was there waiting for them, quietly handing John $1,000 as they shook hands.

"It's nice to see you again," Tom said, smiling at Kelly.

"Me too," Kelly said, smiling back at him. "I've been thinking about your cock," she said, step and cupping him in her hand through his pants. "I remember how big it was."

"Would you like John to wait somewhere else this time?" he asked her.

"Oh, no, I like it when John watches me," Kelly replied, rubbing his cock. "It makes me even

"Well, why don't you suck on me for a bit then," Tom suggested. "I'll sit down," he said, stepp and quickly dropping his pants, his cock sticking out. "Is this comfortable for you?" he asked into a comfortable looking chair.

"Just fine," Kelly said, reaching for his erect cock as she sank to her knees in front of him.

"Why don't you undress first," Tom suggested.

"Um, nice idea," Kelly agreed, getting to her feet and quickly undressing. "I'm so wet already sticking her fingers into her pussy and pulling them out glistening. "See," she said, licking the taste good tonight," she mused as she sank back down to her knees in front of him, bending his cock into her mouth.

"Oh, that's so nice," Tom sighed as he watched Kelly engulfing his cock.

"It tastes so good," she said. "Sort of like pussy too," she added.

"You never know," Tom laughed, realizing that he hadn't washed since he had fucked Karin
Kelly was in essence sucking her mother's pussy juice from his cock as she sucked him. Th
the better, he thought. The women of that family were incredibly hot when it came to sex, as
proving by so expertly sucking his cock.

Kelly was really getting into sucking Tom's cock, loving the taste and feel of it in her mouth.
how wet her own pussy was and she just couldn't wait to get her pussy licked and then fuck
be here soon, she thought, swallowing Tom's cock entirely. She noticed out of the corner of
had edged away from the chair where Tom was sitting and she thought she noticed the doo
close and then John was again sitting down next to them watching her suck Tom's cock. Sh
begin to swell and she knew that she was about to get a mouthful of cum, which is exactly w
groaned as Kelly sucked him dry, eagerly swallowing his cum as he kept filling her mouth.

"Mmmm, that was yummy," Kelly said as she lifted her face from his lap, his cock in her han

"That was great, Kelly," Tom sighed. "You've got a great mouth."

"Will you suck my pussy for me now?" she asked, getting to her feet and spreading her legs
using her fingers to hold her lips open, her swollen clit sticking out from between them. "I'm

"I'd love to suck your pussy," Tom said, sitting up and slipping a hand between her legs, his
into her pussy and feeling her heat and wetness.

"Lay down here," Kelly said, stepping away and indicating a place on the carpet.

Tom sucked his fingers as he happily slid out of his seat onto the carpet, laying down on his
stood over him, her legs on either side, and slowly squatted down until she was straddling h
nestled on his mouth and tongue as he began to suck on her. Kelly sighed as she felt him e
holding and squeezing her breasts and pulling on her nipples in delight. Then she saw Beck
from behind a desk, staring at her as she rode her father's face, his tongue slurping at her ju
just smiled at Becky, knowing that she was in for a real show tonight. She got so excited tha
cum, crying out as she ground her pussy into Tom's face as he slurped up her sweet juices.

"Oh, god, I've got to have your cock now," Kelly gasped, sliding down off of his face until she
his hard cock in her hand, positioning it at the entrance to her pussy. "Oh, yessss," she hiss
lowered herself onto his cock, feeling it fill her pussy completely as she brought her feet forw
beneath his armpits, her hands behind her on either side of his feet. This had the effect of gi
most penetration and him the best possible view of her pussy sliding up and down on his co

Becky the best possible view of her father's cock buried in Kelly's pussy.

Slowly she fucked him, delighting in the feeling of a cock in her pussy again. It had been too
a day or so. Becky being around had prevented her from getting her usual fix from John and
She rode him and rode him, his cock unrelenting in its hardness as they fucked. Kelly came
lost count, Tom reaching between her legs to rub her clit while she fucked him.

Slowly her pussy started to get sore and Kelly got an idea. Rising up on his cock, Kelly gras
hand, sliding the head of it around the entrance to her pussy and her asshole, which was al
juices that had flowed from her pussy down the crack of her ass. She then placed the head
entrance to her ass, trying to relax enough as she pressed down, trying to lower her ass ont

Tom was watching in delight and reached between her legs and stuck his fingers into her pu
time feeling his cock begin to slide into Kelly's ass. Kelly gasped as she slowly lowered her
cock, feeling it fill her, stuff her until she finally felt herself resting on his legs, his cock totally
buried in her ass.

Kelly looked up and saw Becky staring at her in amazement, her mouth hanging open. She
started lifting herself up off of Tom's cock, then lowering herself as she gave herself her first
She rode him for almost 15 minutes before getting tired. Then Tom put her on her hands an
dislodging himself from her ass, and fucked her ass for another 30 minutes before he finally
Kelly could feel his cock pulsing and spurting inside her ass as she just knelt there totally ex
cock still embedded in her ass.

"You are an incredible fuck," Tom said, panting, worn out from the exercise.

"You took forever to cum," Kelly gasped. "You fucked my pussy and my ass raw. I've never
that."

"What are we going to do about it?" Tom asked, slowly starting to withdraw his cock from he

"Maybe I'll bring one of my girlfriends with me," Kelly suggested. "Maybe two of us can wear

"And who would that be?" Tom asked, his interest peaked.

"Oh, I couldn't tell you that," Kelly said, laughing as she realized she was thinking of Becky.
probably have to be blindfolded. I'm sure she'd be too shy to let you know who she is. She's
guess."

"Hmmm, blindfolded," Tom mused, a smile on his face. "You do that and I'll give you double
at Kelly as she turned around and collapsed on the carpet, worn out.

"Okay," Kelly agreed, smiling up at him. "But only if you fuck me like that again. I love your c

"It's a promise," Tom laughed.

"Do you like fucking me more than my mom?" Kelly suddenly asked.

"What?" Tom asked, surprised.

"Oh, John told me about yesterday," Kelly said. "Am I as good a fuck as my mom?"

"You're both uniquely incredible," Tom replied directly. "But you both really love it, that you h
common."

"And she likes it in the ass the way I do too, doesn't she?"

"Yes, she does like it in the ass," Tom laughed. "But why these questions?"

"I just think it would be fun if we could all do it together, that's all," Kelly replied.

"You arrange it and I'll be happy to attend," Tom laughed, giving Kelly a helping hand up.

"I will," Kelly agreed, pulling her clothes on. "But we have to get home before we get in troub
Becky for me."

"I will. And I'll see you next week, okay?"

"Okay. And I'll see if I can bring my friend with me. But she's sort of shy so I don't know."

"Thanks for your help again, John," Tom said, shaking his hand as they left. "I'll see you late

As Tom turned away when they opened the door, Becky too quickly slipped through, hiding
the door closed and they started down the stairs.

"I can't believe you actually fucked my father," Becky said, shaking her head. "And you let hi

the ass too."

"It was wonderful," Kelly sighed. "Your father has a great cock."

"And who are you going to take with you next week?" she asked. "I couldn't believe you saic

"You," Kelly said simply.

"Me! Are you crazy? You want me to fuck my father? I'm a virgin!"

"Not after tomorrow night you won't be," Kelly laughed as they exited the building. "Tomorrov fuck John, and I'll bet you like it so much you'll fuck him every chance you get. Come next w at the chance to fuck your father, especially since he'll be blindfolded and won't be able to se

Becky just stared after them as they pedaled off on their bicycles, then quickly hurried home father so she wouldn't be missed. What an incredible day it had been. So much had happen Kelly was right. She couldn't wait for John to fuck her tomorrow night. And she was ashame It wasn't right to have such feelings, she had been taught. But then she had watched her fat Kelly's mom and Kelly too. And he did have a nice cock, Kelly was right about that.

The next day Becky saw Kelly right away in their first class. She felt nervous butterflys in her felt immensely warmed by Kelly's bright smile.

"Hi," Kelly said when they finally got a chance to talk. "John's real excited about tonight. Did agree to let you spend the night with me?"

"Yeah, they did. I asked dad right after he got home last night. He would have said yes to ar point."

"It's amazing how compliant a well-fucked man can be," Kelly laughed. "And your dad sure c little sore today. Oh, yeah, and I sucked John's cock a bit this morning, but I didn't let him cu that for you."

"Oh!" Becky said, still surprised by Kelly talking like that so matter-of-factly.

"Aren't you excited?" Kelly asked.

"I'm soaked already," Becky admitted, giggling. "It's sort of embarrassing. My pussy has nev

"See you later then," Kelly said, going off to her next class.

John got home that afternoon from school before Kelly who had some things to take care of
walked in the house he found his mother at the sink still wearing her house robe.

"Hi, mom," he said, opening the refrigerator.

"Hi, John," Karin replied. "I'm glad you're home. We need to talk."

"Sure. What about?"

"Well, I'm sure you know what about," Karin replied, turning to face him, feeling her face flus

"Did you fuck Tom this morning?" John asked. "Is that why you're still in your robe?"

"How dare you talk to me like that," Karin said, indignant.

"Come on, mom," John replied with a laugh, stepping close to her. "You've been doing him e
don't know how long, why would I think that you wouldn't today. And especially since you're
with nothing underneath it," he said, boldly reaching forward and pulling her robe open, show
indeed naked underneath. "Is your pussy still full of his cum?" he asked, reaching between h
forcing a couple of fingers into her pussy, feeling its wetness. "I'd say so," he said, licking his

"Now you stop that," Karin said, her face flushed with excitement as she watched her son lic

"I think I'll fuck you too," John said, reaching down and unzipping his pants, freeing his cock
suck your pussy again."

"John..." Karin began, staring at her son's big hard cock standing at attention in front of her.

"Come on, mom, lay on the table like you do with Tom," he suggested, gently turning her tow
"Kelly will be home soon so we do sort of need to hurry," he said, pressing on her shoulder s
face down on the table.

Reaching down and grabbing the bottom of her robe, John threw it up over his mother's bac
and wet pussy to him. He stepped forward and rubbed his cock between his mother's pussy
of it nice and wet, then leaned forward and buried himself in her pussy, feeling her pussy mu

his cock as he stuffed her.

"Oh, god," Karin moaned, loving the feel of her son's cock filling her hungry pussy.

"You sure do have a magic pussy, mom," John said as he began to fuck her.

"Oh, just fuck me, John, just fuck me," Karin moaned, trying to lift her ass to meet her son's
drove his cock deep into her pussy.

"Is your ass as good as your pussy?" John asked, pumping away. "I remember how much y
fucked you in the ass."

"Ahh, fuck me, fuck me," Karin moaned.

"I'm going to fuck you in the ass, mom," John said, slamming his cock in and out of her puss

"Oh, yes, fuck me, fuck me in the ass," Karin hissed, cumming on her son's cock as he conti
pussy.

Pulling his now wet and gooey cock from his mother's pussy, John pressed the head of it ag
and was surprised to find that he was easily able to slide his cock into her ass. Karin was cu
uncontrollably now with John's cock filling her ass and she just lay moaning on the table as
her ass. John pumped and pumped, loving the feeling of his mother's ass clenching his cock
out of her bowels. He felt his balls beginning to churn and he knew that it wouldn't be long n
began to cum. Just as he felt his balls start to explode, the door opened and in walked Kelly
of them stopping dead in their tracks as they saw John's cock slamming in and out of Karin's

"Oh, god!" Karin cried when she turned to see and saw her daughter and her friend standing
wide open as they watched John fuck her in the ass. Then she felt John's cock swell and be
deep inside of her ass and she started to cum again despite herself. John pulled his cock fro
spurting cum, spraying it all over her ass as she lay helpless on the table, Kelly and Becky ju

"Wow, mom," Kelly said, "you're too cool," and grabbed Becky by the hand and dragged her
though she wanted nothing more than to stay and watch.

As Kelly and Becky left the room, John pressed his cock back into his mother's ass, feeling
close on his shaft again as it slid into her.

"Oh, John, that was your sister," Karin cried, turned on by his cock in spite of herself.

"That was a great fuck, mom," John said, slowly fucking her ass with his rapidly diminishing your pussy for you later, I promise," he said, letting his cock finally slide from her ass. "You'v all over you," he said with a laugh.

"Oh, John," Karin sighed as he helped her up. "Now we've really got problems, as if we didn

"Don't worry about Kelly, mom," John reassured her. "She's really pretty cool and I'll talk to h too," he added, thinking of fucking Becky that evening. "I'm going to go get cleaned up a bit said, looking down at his scat smeared cock hanging in front of him.

"Yes, you better, and I'll do the same," Karin agreed, shaking her head in disbelief at what h happened.

"I can't wait to eat your pussy again," John said as he left the kitchen.

"Get out of here," Karin said, laughing at the absurdity of the entire situation.

God, I am so horny, Karin thought as she slid off the table to stand on her feet. And I've just silly too, she thought. I wonder if there's something wrong with me, she thought, thinking bac half year since she had been fucking as much as she could. Tom Henderson wasn't the only he was sure a good one. And now her own son! But he sure knew how to use that magnifice smile to herself ruefully as she stepped into her own shower. And she couldn't wait to have h for her either, as much as she had acted and said otherwise.

John had showered and lay down to take a nap before dinner when he was suddenly awake jumping on his bed.

"So, been fucking mom again, huh?" Kelly asked, grabbing his cock through the bed covers. the ass too, huh?" she said, squeezing lightly on his rapidly growing cock. "I sure hope you s for Becky here. She's so horny her panties are making noise they're so wet."

"Kelly!" Becky said, astonished.

"Well, they are, aren't they?"

"Well..."

"Come on, take them off and lets see," Kelly encouraged. "You're not going to need them ar
off too and we'll both go without panties for the rest of the night," Kelly giggled, laying back a
her panties down her legs, kicking them from the end of her foot as she sat back up, noticing
her pussy. "Oh, does my pussy still look good to you, now that you're fucking mom?" she as
grin on her face.

"It looks as good as it ever did," John agreed, licking his lips.

"Come on, Becky," Kelly said, pushing her onto her back and straddling her chest. "Get her
said, leaning forward and pinning Becky's arms to the bed.

Becky offered no resistance as John reached under her skirt to her panties, hooking his fing
and slowly pulling them down. When he had pulled them off of her feet Becky did nothing to
knees being wide apart with her feet flat on the bed, her pussy spread and open to John's vi

"You have a nice pussy too," John said to Becky, leaning over and sliding his tongue into he
great," he said, slithering his tongue again into her hole, this time fastening his mouth to her
while his tongue searched.

"Oh, gosh," Becky moaned, arching her back as much as possible with Kelly sitting on her c
pussy.

"Is that good, Becky?" Kelly asked, letting her hands slide up Becky's arms to cup her breas

"Uhhh, yes," Becky gasped as John found her swollen clit and teased it with his tongue.

"Ooohh, that sounds good," Kelly said, listening to the sounds John was making in Becky's p
of that," she said, shifting her weight forward until her pussy was poised in front of Becky's m
pussy for me, Becky," she implored. "Make me cum like John's doing for you."

And the only sound you could hear now was the sound of pussy being eaten. The sounds ar
room as both girls came over and over again. Then John got up from eating Becky's pussy a
thighs with his cock pointed at her pussy.

"I think this is the time," he said, gently sliding forward until the head of his cock was nestled
virgin hole between her spread pussy lips.

When Kelly heard this she dismounted from Becky's face, turning around to watch John take
too pushed herself up on her elbows to look down her stomach to where John's cock lay bet

"Here we go," John said, gently pushing forward, feeling a bit of resistence at first until sudd
of his cock and a few inches slid into Becky's pussy. Becky gasped and her eyes opened wi
John's cock begin to slide into her pussy. It felt much bigger than it had looked and she felt a
between her legs as she felt the head of John's cock throbbing in her pussy.

"A little more now," John said, leaning forward again, more of his cock sliding into Becky's pu
pressed up against her maidenhead.

"Oh, god, that feels so big," Becky gasped, looking down at John's cock stuck in her pussy.

"Just a little more now," John said, bracing himself for the final thrust. "Are you ready?"

"Yes, do it!" Becky panted, desperate now to get it over with and be a woman.

"Do what?" John asked, a smile on his face. "Tell me what you want."

"Please, John, I want to feel your whole cock in my pussy," Becky begged, trying to slide for
herself. "Please fuck me."

"Okay. Here goes," he said, suddenly thrusting forward and driving through her maidenhead

Becky gasped and almost cried out when she felt John tear through her hymen, his cock bu
her pussy. She could feel him throbbing inside of her and almost immediately the pain of her
diminished, leaving her feeling stuffed and excited as she looked down and saw their pubic h
together.

"Oh, god, that's unreal!" Becky gasped as she felt John's cock throbbing in her pussy.

"Fuck her, John, fuck her," Kelly urged him, reaching out and pinching Becky's nipples betw

Becky thought she would die when John started to slowly slide his cock in and out of her pus
was a bit uncomfortable, then it started feeling nice. She loved watching it disappear betwee
into her pussy, then reappear, all glistening and wet from being inside of her. Her mouth was
she stared at John's cock just going in and out of her pussy.

Then suddenly Kelly reached down between her legs and began to rub her clit while her bro
Immediately Becky began to cum, her whole body shaking as John's cock continued to relen
Kelly continued to rub her clit and play in her pussy at the same time. Kelly pushed Becky do
straddling her. Becky gasped when she felt Kelly lean forward and lick her clit and pussy, an
cock, as she was getting fucked. She wrapped her arms around Kelly's waist and pulled her
she could suck on it while Kelly and John were pleasuring her.

"God, I think I'm going to cum," John said, his face twisted up in delight.

"Not inside me," Becky gasped from between Kelly's thighs. "I'm not on the pill or anything."

"I'll take care of it," Kelly said, climbing off of Becky's face and kneeling beside her, her face
from where John's cock was sliding in and out of her pussy. Becky had propped herself up o
so that she could watch John's cock as it slid in and out of her pussy.

"Oh, god, here I go," John cried out, pulling his cock from Becky's pussy.

Kelly immediately swooped down on her brother's wet, gooey cock, sucking it into her mouth
filling her mouth as John spasmed. Kelly loved the taste of Becky's pussy on John's cock as
dry. Then, her mouth full of John's cum, Kelly crawled up to Becky and kissed her, driving he
mouth and then sharing her mouthful of John's cum with her. They kissed and sucked at eac
several minutes before stopping to breath. Then Kelly got on her knees on the floor between
began to suck on her newly fucked pussy, driving her tongue as far up into her as she could
slurped at the juices filling Becky's pussy. Becky came again and again as Kelly expertly suc
the time Kelly lifted her face from Becky's pussy, John's cock was hard again and standing s
his body.

"Ooohh, lucky you," Kelly said, taking her brother's cock in her hand and licking it. "John's co
hard again and it looks like he's ready to fuck you again. This time he can fuck you in the as

"Oh, god, no," Becky gasped, already over the edge. "He's too big."

"No, he's not," Kelly laughed. "You saw him fuck our mom in the ass, and you've seen your f
the ass. You'll love it."

"God, no, he's too big," Becky said, panicky.

"Well, if you don't let him fuck you in the ass, I'm going to let him fuck me," Kelly said, taking

her brother's cock in her mouth and sucking on it.

"But he's your brother!" Becky said, recovering from her experience.

"Yes, and he's got a nice hard cock that's NOT going to go to waste," Kelly replied. "So wha
be? Are you going to lose your last cherry and get fucked in the ass or am I going to get luck
beautiful cock all by myself?"

"I just can't," Becky moaned. "Not tonight."

"Oh, good," Kelly said, quickly moving to mount John's cock.

Becky stared in astonishment as Kelly grabbed John's cock and positioned it at the entrance
lowered herself totally onto his cock. Kelly was sighing as she began to rock back and forth,
brother while Becky could only stare in mute amazement.

"I can't believe you're fucking your brother," she finally sputtered.

"You had your chance," Kelly panted, increasing her rhythm. "And he's got such a great coc

"Have you done this before?" Becky asked, staring at John's cock as it slid out of Kelly's pus
glistening from her juices.

"We've been fucking each other for almost a month now," Kelly admitted. "It's so convenient

"And you fucked my father too," Becky added. "Anyone else?"

"Sara's dad," Kelly replied, panting as she ground her pussy into John's groin.

"Really! Does Sara know about it?"

"I don't think so. She wasn't there."

"Wow! What was it like?"

"Well, Bob Adams can really fuck. He was the first one to fuck me in the ass. But it was reall
his wife, Kathy, eat my ass and pussy after he had fucked me. And after she had fucked Joh

"John was there?"

"Oh, I never fuck without John," Kelly laughed. "That's what makes it so exciting," she said, s
off of John's cock and sucking it into her mouth, just as his balls exploded and cum shot fron
filling Kelly's mouth as she hungrily gulped his hot load down. "And I love to eat his cum. It's
she said, sitting up on her knees, licking her lips as she swallowed the last of his cum. "I'm g
now. You sleep here, Becky. That way you two can fuck all night long. It's a great way to los
believe me. I'll see you in the morning for some."

Becky could only stare in surprise as Kelly opened the door and quickly slipped out, closing
leaving her alone with John. Suddenly she wasn't so sure of herself and felt nervous and sh
on the bed next to John.

"I think I'll eat some more of that sweet pussy of yours," John said, gently pushing Becky on
spreading her legs, lifting them over his shoulder as he lowered his face to her again wet pu

"Oh, god," Becky groaned as she felt his tongue slide up into her pussy, slurping and drinkin
reached down and held John's head in her hands, holding him tightly against her pussy as h

She didn't remember sleeping when Kelly suddenly appeared on the bed with them the next
memories were of fucking and sucking and being sucked non-stop.

"How's your pussy this morning?" Kelly asked, nuzzling down between Becky's legs until sh
tongue into her pussy. "Mmm, sure tastes like John's been here," she said, licking and slurp
cocktail that filled Becky's pussy. "How do you feel this morning?"

"Unbelievable!" Becky sighed, opening her mouth so that John could once again slide his co

They continued like this for several minutes, Kelly sucking Becky's pussy while she sucked J
Kelly got up from the floor and climbed onto the bed, positioning herself so that her face was
Becky's thighs, but she was now straddling Becky's head, her pussy poised above her mout
somehow filled with John's cock.

"Fuck me, John," Kelly said, looking back over her shoulder. "I need some of your cock."

John pulled his cock regretfully from Becky's mouth and easily slid it right into his sister's pu
inches above Becky's face. Becky stared in fascination as John's cock began its journey in a
pussy, her pussy lips clinging to it each time it withdrew, all glistening and moist, only to disa

again into the inviting depths of her pussy. Then Becky felt Kelly's tongue once again at wor
legs. Unable to resist, she lifted her head and began to lick and suck on Kelly's clit and the s
cock when she could. Every few strokes John would let his cock slide from Kelly's pussy into
a quick suck, then back into Kelly's pussy again. Becky loved the taste of his cock after it ha
of Kelly's pussy.

Then, to Becky's surprise, John pulled his cock from Kelly's pussy and positioned it at her as
shocked when she realized that Kelly was pushing back against John's cock, helping it to en
it did, all slick from her pussy. Inch by inch it slid into Kelly's ass until finally it was completely
buried, John's stomach against Kelly's cheeks.

"Oh, god, John, I love the way your cock fills my ass," Kelly breathed, grinding her ass again
fuck me and fuck me good," she begged.

Becky watched as John began to fuck Kelly's ass, her eyes just inches from the action. She
pussy gaping open and juices dribbling as he methodically fucked her ass.

"Oh, eat my pussy for me, Becky," Kelly begged. "Eat my pussy while John fucks my ass."

Shaken out of her trance, Becky eagerly stuck her tongue into Kelly's pussy and began to ea
cock slid in and out of her ass, his shaft rubbing across her nose and face as she struggled
her tongue as she could into Kelly's pussy. Kelly was audibly groaning now as John furiously
into his sister's ass while Becky nibbled and sucked on her pussy and clit at the same time.

"Oh, god, oh, god, I'm cumming," Kelly cried out as she felt her orgasm ripping through her b

"Me too," John gasped, his cock a blur as he fucked her ass.

Becky just slurped and drank at the juices that flowed from Kelly's pussy. Then John pulled
Kelly's ass with cum spurting from it, shooting it all over her asshole and pussy where Becky
it up. Finally the three of them collapsed onto the bed, totally spent.

"God, that was so good, you two," Kelly finally said. "I can't believe it."

"That was incredible, Kelly," John breathed.

"You two are amazing," Becky chuckled. "You are totally perverted."

"Isn't it great!" Kelly agreed, turning to smile at Becky.

"Yes, actually, it is," Becky laughed. "It makes me want you to fuck me in the ass," she said, John.

"Well, you'll have to give me a few minutes to catch my breath," John sighed, "but I can't wa ass."

"We better get ready for school," Kelly said, getting to her feet. "You can fuck Becky's ass to can get permission to stay over."

"Uh, Kelly, we're going to visit the Adams tonight, remember?" John said.

"Oh, gosh, I had forgotten," Kelly said, her hand going to her face as she flushed.

"What, Sara's house?" Becky asked, not understanding.

"Well, yeah, only Sara's not there tonight," Kelly said with a giggle.

"Then why go there?" Becky asked.

"Should we tell her?" Kelly asked John, a smile on her face.

"It's up to you," John said with a shrug.

"What?" Becky asked, getting to her feet, her hands on her hips.

"If I tell you will you be our sex slave forever?" Kelly asked.

"What! Are you crazy?"

"Don't you want to be our sex slave?" Kelly laughed. "Think of all the fun we'll have."

"Please tell me," Becky begged.

"First you have to agree," Kelly said.

"I agree, I agree," Becky said. "Now will you tell me?"

"Okay. We're going to visit Sara's parents," Kelly explained.

"So that's it? What's the big deal?"

"You'll see tonight," Kelly laughed. "It'll be your sex slave debut."

"What?"

"We go over there to fuck them," John finally had to explain, "just like Kelly did with your fath

"You're joking!" Becky said, staring at them. "You fuck Sara's parents?"

"Actually, they fuck us," Kelly laughed. "And it's lots of fun. They'll love it when we bring you
Adams was the first person to fuck me in the ass and now he can be your first one too."

"I'm not doing anything of the sort," Becky declared.

"Yes, you are," Kelly laughed. "Remember, you're our sex slave now and you have to do wh
we're telling you that tonight we're going to the Adams' and fuck. And I promise that you'll lo
of it," Kelly said, opening the door and going to her own room to change for school. "You co

CHAPTER TEN

"Do you think she'll show up?" John asked Kelly as they rode their bikes to the Adams' hous

"I hope so," Kelly replied. "It'll be a lot of fun if she does."

"Look, there she is," John said, seeing Becky at the corner closest to the Adams'.

"I'm really glad you came," Kelly said as they rode up to Becky.

"Me too," John added, a smile on his face.

"I can't believe I'm doing this," Becky said as they walked together.

"Is your pussy all wet just thinking about it?" Kelly asked with a laugh. "Mine sure is."

"I'm nervous," Becky replied.

"It'll be fine, you'll see," Kelly told her as they parked their bikes and knocked on the door.

"Why, hello, Kelly, and you too John," Kathy Adams said when she opened the door. "And w

"Hi, Mrs. Adams. This is our friend, Becky Henderson. I hope you don't mind if we invited he
us."

"Of course not. Any of your friends are welcome. Why don't we all go in and join Bob," she s
to lead the way.

"Bob, this is John and Kelly's friend, Becky Henderson. They invited her to join us this eveni

"Well, that's very nice," Bob Adams said, coming forward and shaking Becky's hand. "Woulc
to drink?" he offered.

"I wouldn't mind a Coke or something," Becky admitted.

"She's a little nervous," Kelly said, embarrassing Becky.

"Now, now, there's nothing to be nervous about here," Bob Adams said, "is there, Kelly?" as
glass of Coke.

"I don't think so," Kelly answered, moving to stand right next to him, her body pressed up ag
while her hand reached out to cup his cock through his clothes. "She's just shyer than I am."

"Why don't we sit here on the sofa while Kelly and Bob get started," Kathy suggested, taking
Becky by the arm and gently leading them to the sofa.

As they sat down on the sofa, Becky saw that Kathy's hand remained between John's legs,
through his pants. Then she saw Kelly dropping to her knees, taking Bob's pants with her as
cock and quickly sucked it into her mouth.

"Ahh, Kelly, you have such a talented mouth," Bob sighed as Kelly continued to blow him.

"Wouldn't you like to help her, Becky?" Kathy asked, her hand now wrapped around John's
extracted from his pants.

"Come on, Becky, he's got such a big, yummy cock," Kelly said, pausing from her activity jus
implore Becky.

"Go on, dear, it's okay," Kathy assured her, giving her a little push as she started to get up fr

"Just suck him the way you sucked me," John added, "and you'll do just fine."

Slowly Becky made her way from the sofa to where she was kneeling next to Kelly in front o
and stopped sucking on Bob's big cock, holding it in her hand and offering it to Becky.

"Go ahead, suck on it," Kelly encouraged, watching as Becky hesitantly leaned forward and
around Bob's cock.

"Oh, yes, that's nice," Bob breathed as he felt Becky's lips close on his cock and her tongue
him.

Kelly bent down and began to suck on Bob's balls while Becky continued to suck on his cock
relinquished her grip on John's cock the entire time, pulling on it while she watched the two y
sucking her husband's cock.

"Stand up here, John," Kathy said. "I want to suck your cock while I watch them."

Kathy's hand never left his cock as John stood up next to Kathy, positioning himself so that s
him and at the same time see Kelly and Becky sucking on Bob's cock. He sighed when he fe
Kathy's mouth, completely disappearing down her throat as she swallowed him.

The room was full of the sounds of cocks being sucked. John looked over at his sister and B
Becky was really sucking on Bob's cock as he was pumping it in and out of her mouth. He lo
Adams sucking on his cock and saw that her eyes too were on Becky as she sucked her hus

"Oh, man, I'm going to cum," Bob Adams panted as he continued to fuck Becky's mouth.

"Cum for me, John," Kathy Adams implored John, holding and squeezing his balls as she su
"Fill my mouth the way Bob's going to fill Becky's."

John squeezed his eyes closed as he felt Kathy Adams sucking harder on his cock, trying to
heard Bob groan and opened his eyes to see what was happening. He saw Bob holding Bec

head, his cock jammed into her mouth and cum dribbling from the corners of her mouth as s
swallow his cum as he filled her mouth. When Kelly crawled up next to her and began lickin
from her face and chin, John could take no more and his own balls exploded, cum shooting
mouth as she sucked on him. She pumped his cock as she sucked him, not stopping until ev
sucked from him.

She released him and he dropped to his knees in front of her, exhausted from the force of hi
leaning back against the bar, his cock dangling in front of him while Kelly and Becky kissed,
other's tongues.

"Um, this is so nice," Kathy said, licking her lips. "Now I think it's our turn to have our pussie
too," she said, leaning back and letting her robe fall open, revealing that she was completely
underneath. "John, you can eat me while Bob eats Kelly and Becky," she said, bringing her
edge of the sofa, opening her smooth-shaven pussy for him.

"Lucky you, John," Kelly said, quickly shedding her clothes.

"You'll get your turn, Kelly," Kathy murmured, her hand lazily sliding through John's hair as h
pussy.

"Why don't you sit up here on the bar, Kelly," Bob suggested, smiling when her saw her you
again.

"Oh, that looks like a good idea," Kelly agreed, climbing up on the bar and sitting with her fe
knees apart, her pussy right on the edge for him to eat.

"And what about you, Becky?" Bob asked, looking at her stare at John sucking his wife's pus
me to suck your pussy like that for you?"

"Oh, you don't mind?" she asked, blushing.

"There's nothing I'd like more right now," he replied. "Why don't you undress and sit next to

Still blushing, Becky undressed and climbed up on the bar, her nipples hard and sticking out
and her pussy wet with anticipation and excitement from having watched John sucking on K
stood staring for a minute at the two exposed girls before moving in front of Becky, a smile o

"This looks very tasty," he said, pulling up a bar stool and sitting down in front of her. "I think

out," he said, leaning forward and sliding his tongue right into her pussy, gluing his mouth to
sucking as Becky groaned in delight.

"Her pussy tastes nice, doesn't it?" Kelly asked, rubbing herself as she watched Bob suckin

"Do you like sucking Becky's pussy?" Kathy asked from the sofa where John was still suckin

"Oh, yes," Kelly replied. "She tastes so good."

"She certainly does," Bob added, lifting his face from Becky's pussy. "But if I remember corr
you," he said to Kelly, moving his bar stool over so that he was in front of her.

"Um, yes," Kelly sighed as he began to suck her pussy.

"Oh, I want to taste Becky's pussy," Kathy said, gently pushing John away from her pussy s
to her feet.

John watched as she went over and began to eat Becky's pussy, her husband next to her e
couldn't believe what he was seeing. His cock was so hard again that he thought it would br
wait to put it somewhere.

"My, this is a tasty pussy," Kathy observed, licking her lips that were covered with Becky's p
want to watch you fuck her, Bob," Kathy said, running her fingers through her husband's hai
to munch on Kelly's pussy. "Do you think you're ready yet?" she asked, reaching down to ho
cock in her hand.

"You bet I'm ready," Bob replied, lifting his face from between Kelly's thighs.

"Her ass is still virgin," Kelly said, smiling as she saw the reaction on Bob's face. "I rememb
liked taking my ass cherry and thought you'd like to take Becky's too."

"Is that true, Becky?" Bob asked, getting to his feet.

"Yes," Becky breathed, still shaking from her many orgasms.

"And do you want me to fuck you in the ass?"

"Maybe," Becky sighed. "Kelly sure likes it that way."

"Yes, I know she does," Bob laughed. "So does Kathy. Ask John, he fucked her ass last wee
here," he said, offering her a hand down from the bar. "Lay on your back on the coffee table

As Becky complied, laying back with her legs splayed wide open, Kathy, Kelly and John stoo
watching as Bob positioned himself between her legs, his cock standing straight out in front

"Umm, let me help," Kathy said, straddling the coffee table so that she was standing with he
above Becky's face.

Reaching between Becky's legs, Kathy ran her fingers into Becky's pussy, letting them slide
pulling them back out and holding her pussy lips wide apart, exposing the pink interior of her
husband's cock. Bob Adams took his cock in his hand and rubbed the head of it up and dow
spread pussy lips. Becky moaned on the table, almost out of her head with ecstasy as she e
continuous orgasm as Kathy rubbed her clit while Bob slowly slid his huge cock into her pus

She gasped when she felt Bob's cock completely enter her, filling her like she couldn't believ
so thick. As he started pumping her pussy, Kathy Adams lay down on Becky, licking and suc
her husband's cock as it slid in and out of her hole. Becky saw Kathy's shaved pussy right a
without hesitating put her arms around Kathy's hips and pulled her pussy down to that she c

The three of them fucked and sucked while Kelly and John stood there watching, John's coc
Kelly standing with her hand stuck between her legs.

"John, fuck me," Kathy panted, lifting her face from Becky's pussy. "Fuck me hard and fast."

Without hesitating John moved behind Kathy and slammed his cock into her pussy, displacin
process. Then he felt her tongue slithering along his cock as he fucked Kathy. John fucked l
fucked before, slamming his hips back and forth as he pounded his cock into Kathy Adams a
pussy while her husband fucked it at the same time.

"Oh, god, I'm going to cum," Bob groaned as he felt his balls churn.

"Oh, yes, cum in me, cum in me," Becky cried out as her pussy spasmed in joy at the sensa
causing.

"Come eat, Kelly," Bob gasped, slamming his cock deep into Becky's pussy as he filled her

Kelly dropped to her knees next to Bob, staring at Becky's swollen pussy wrapped around hi
see some cum start to ooze from Becky's pussy around Bob's shaft and she leaned forward
Then Bob pulled his cock from Becky's pussy and she sucked it into her mouth. It was still o
sucked on it, swallowing it completely as she tried to get every drop of cum that she could. T
his cock from her mouth and gently nudged her face towards Becky's cum-drenched pussy.
Kelly dove in, slurping the cum from her friend's pussy while Kathy Adams kissed her face a
John continued to fuck her from behind.

"God, I'm going to cum," John cried out.

"Go do them too," Bob said, gently nudging Kelly, his eyes wide as he watched to see what

But without hesitating Kelly scrambled around to where her brother's cock was sliding in anc
Adams' pussy, all slick with their combined juices.

"Oh, yes," John cried, slamming his cock into Kathy's pussy one last time, his balls explodin

Kelly knelt there staring as her brother's balls spasmed in his scrotum, filling Kathy's pussy.

"Now, Kelly," Bob said softly, wondering what she would do, but knowing in his heart.

And he was rewarded with being right as Kelly grabbed her brother's cock and pulled it from
and swallowed it, sucking it down into her throat as John continued to cum.

"Aww, jeez, Kelly," John gasped as she sucked his cock.

But Bob Adams just watched in delight as Kelly sucked her brother's cock, swallowing all of
letting it drop from her mouth and diving into his wife's pussy to finish getting the rest. When
she sat back on her heels, her face covered with pussy juice and cum, a big smile on her fac

"So, you like your brother's cum, don't you?" Bob asked her.

"It's yummy," Kelly agreed, smiling up at him.

"And his cock, you like that too?" he asked.

"John's got a great cock," Kelly said, still smiling.

"And where do you like his cock?" Bob asked.

"Everywhere," Kelly said, staring at him unashamed.

"In your ass?"

"Oh, yes, especially there," Kelly said.

"Then you suck John's cock until he's hard again so he can fuck you in the ass, and Becky, until I'm hard and I'm going to fuck you in the ass, okay?"

"Uh, sure," Becky said, struggling to her knees in front of him.

"Kathy, why don't you help them get ready," Bob suggested, a gleam in his eyes.

"I'd love to," Kathy Adams agreed, scrambling to the small end table and opening a drawer a jelly.

When she turned around she was greeted by the site of Kelly on her knees in front of her br cock, and Becky on her knees sucking her husband's cock. It was a sight that swelled her w especially seeing Kelly sucking her own brother's cock. What an incredible child, she though first time. It's a shame that Sara's not a bit more like her, she mused.

Leaning forward, she ran her hand between Kelly's legs, enjoying feeling how wet she was. of the K-Y on a finger, she began rubbing it on her asshole, then pushed her finger into her a jelly to lubricate her, feeling Kelly pressing back against her finger. Then she reached betwe and was shocked to feel how wet she was. She couldn't resist running a couple of fingers in feeling the heat as she squirmed. Then she began rubbing the K-Y on her asshole and felt h squirm. Gently pressing her finger against Becky's rosebud, Kathy felt her resist, then sudde finger slid slightly into her ass. She could feel Becky clenching her ass muscles on her finge patiently waited for her to stop, then gently pressed her finger further into her ass, smearing process. Reluctantly she removed her finger from Becky's ass and sat back on her heels an girls suck cock.

"Okay, John I want you to fuck Kelly in the ass now," Bob said, watching her swallow her br "Kelly, I want you to just stand up and bend over with your hands on the floor. And spread y wide. Come close and watch this, Becky, so you can see what I'm going to do to you."

As Becky moved to a better position to see, John was rubbing his hard cock up and down be
pussy lips. Then pressing it against her asshole, he slowly slid into her, not stopping until his
pressed up against her ass cheeks.

"How does that feel, Kelly?" Bob asked, rubbing his cock in Becky's face.

"Umm, real nice," Kelly sighed, wriggling her ass. "But fuck me now, John," she implored. "A

As they watched John began doing just that, pumping his cock in and out of his sister's ass.
her ass back against him with each stroke, loving it.

"Becky, you get on your hands and knees for your first time," Bob said, gently guiding her as
her eyes never leaving John's cock as it made its way in and out of Kelly's ass.

"Kathy, you still have that K-Y?" he asked.

"Here you go," she said, putting some in her hand and grabbing his cock, lubricating it real w
releasing him. "Be gentle with her," she warned.

"Of course I will," Bob said. "I'll treat her as gently as if she were our own daughter," he said
head of his cock against Becky's rosebud. "Try to relax if you can, Becky," he advised. "It wi
easier if you can."

"I'll try," Becky agreed, a bit frightened at the thought of that huge cock being shoved into he

Then she felt Bob start to apply pressure to her asshole and she automatically resisted, clen
Then remembering his admonition, she attempted to relax even as he increased his pressur
thought something would break, he was pressing so hard, she felt his cock begin to slide int
stretching her.

"Oohhh," she gasped as she felt another inch or two of his cock slide into her ass. "That's so

"Are you okay?" Kathy asked her, sitting on the floor in front of her. "Do you want him to stop

"N-n-no," Becky gasped, feeling even more of Bob's cock press into her ass.

And then Bob succeeded in pressing his entire cock into Becky's ass. He just stood there, fe
throbbing and Becky's ass clamping down on his cock.

"Are you ready for him to start fucking your ass?" Kathy asked Becky, gently stroking her ch
the tear that rolled down as she fought the pain.

"Yes," Becky whispered, almost afraid of what would follow next.

Slowly Bob began to fuck her in the ass, gently sliding his cock in and out until he felt her loo
and become more lubricated naturally. Then he started fucking her more in earnest, enjoyin
her ass even more than he had the tightness of her pussy.

"You'd do this to your own daughter?" Becky gasped as Bob continued fucking her ass.

"That was just a figure of speech," Bob laughed, continuing to fuck her. "Of course I wouldn'
daughter."

"But why not, daddy," a voice said from behind all of them. "It looks like so much fun."

Everyone froze and turned to see Sara emerging from behind the wet bar where she had be
anything at first.

"S-s-sara, what are you doing here?" Kathy stammered as she struggled to her feet, trying r
nakedness reflexively.

"I wondered why you were so concerned suddenly that I go to those stupid church meetings
explained. "You never even go to church. So I thought I'd hang out here and see if there wa
reason. Now I understand."

"Oh, Sara, this wasn't supposed to be anything you knew about," Kathy sighed, feeling sick

"Well, I do know about it," Sara replied. "And John and Kelly, I knew you two were cool, but
cool!" she exclaimed, staring at John's cock sticking out of his sister's ass. "Keep fucking he
insisted. "I want to see you cum in her ass."

"Sara!" Kathy exclaimed. "Watch your mouth!"

"You too, daddy, don't you want to finish what you're doing?" she asked, ignoring her mothe
I'm dressed you're uncomfortable," she said. "Well, I'll take off my clothes too," she said, pus
shorts down and stepping out of them, standing in her panties. "That's what you want to do t

asked, pushing her panties down and stepping out of them, her sparse blonde pussy visible
"Well, here, look at it while you're finishing up with Becky," she said, moving to stand next to
bending over, displaying her pussy and asshole to her father as he stood there with his cock
ass.

Bob groaned and began to furiously pound his cock in and out of Becky's ass, his eyes neve
daughter's pussy displayed before him. When he saw a droplet of pussy juice drip from Sara
groaned and began to cum deep in Becky's ass. As Sara stood up to watch and move close
John groaned and began to shoot his load into his sister's willing ass.

"I want to see you cum," Sara gasped, her eyes wide.

Almost simultaneously John and Bob pulled their spurting cocks from the asses of the two g
cumming on their backs.

"Oh, wow, that's so neat," Sara said, staring in amazement at the two cocks and the pools o
of the two girls.

"Sara, I think you should go to your room and we'll talk later," Kathy tried to say.

"Oh, mom, I think I'm done doing the stupid little girl things you try to make me do," she repli
what I've seen and heard what I've heard. I know you were sucking on Becky's pussy and th
you. I also know that John has fucked you in the ass. I've watched daddy fucking Becky in th
he's fucked Kelly every which way. So what do you think you're going to threaten me with? I
talk, but it will wait until everyone's gone, right?"

"I guess so," Kathy sighed, realizing that she had now lost any and all vestiges of control tha
had over her daughter. "Are you a virgin, Sara?" she asked, almost fearing the answer.

"For the moment," Sara replied, smiling at her mother's obvious concern. "But I don't guess
longer."

"Maybe we should go," Kelly suggested, standing up, the cum running down her back and b
ass.

"Are you done?" Sara asked.. "Isn't there anything more that you were going to do?"

"I think we're done for this evening," Bob said, nodding at Kelly. "I'm sorry about this."

"Oh, I don't mind," Kelly said. "It made it sort of fun in a different way."

"Are you going to come back next week?" Sara asked.

"That's up to your parents, I guess," Kelly replied, shrugging her shoulders. "Do you want us week?"

"We'll talk to you during the week," Kathy answered.

"Well, I want you to come next week," Sara insisted. "And if they don't want to play like usua I'll play. You'll come, won't you?"

"Sure we will," John agreed, reaching for his clothes. "If your parents say it's okay, of course

"It is okay, isn't it?" Sara asked, a demanding tone in her voice as she stood with her hands

"Of course it is, dear," Kathy replied. "We just need to have a talk, that's all."

"Bye," Kelly said, turning and hugging and kissing both Bob and Kathy. "I really did have fun get to see you next week."

"Oh, you will," Kathy assured her. "We just need to talk. This has been sort of unexpected."

"See you in school, Sara," Kelly said, touching her on the hand as she walked by.

"Bye, Sara," Becky echoed.

"And you come next week too, Becky, okay?" Bob said as they moved out the door.

"Well, thanks," Becky said, surprised to be invited. "I'd like that. This was weird sort of fun, I

"You were wonderful," Kathy told her, glancing at Sara to see her reaction. "Especially for yo It's always the hardest."

"I am a little sore," Becky admitted. "But it's okay. My pussy was a little sore the first time too

"Yes, that's the way it is," Kathy said, putting an arm around Sara's shoulders as they saw th

door. "See you next week."

"Let's talk, Sara," Kathy said, closing the door and leading her daughter back into the room.

CHAPTER ELEVEN

"Man, I can't believe that happened," John said as they rode off. "Sara showing up like that.
have known?"

"Well, she sure knew," Kelly laughed. "Imagine walking in on dad with his cock stuck up one
ass. Can you imagine how shocked he'd be?"

"Well, I can imagine that," Becky laughed. "It happened to me, remember?"

"Well, you're going to take it one step further," Kelly laughed. "You're going to fuck your fath
not even going to know it."

"I am not!" Becky insisted. "Why would I do such a thing?"

"Well, one, because you want to keep having fun with me and John and our friends' fathers,
two, you're really thrilled by the idea of getting to fuck your father without him knowing."

"Oh, yeah. That's it. And how do you plan on keeping him from knowing who he's fucking?"

"I'm going to blindfold him," Kelly said. "It'll be great, you'll see," she said, standing up on he
and riding off."

"She's crazy," Becky said, struggling to catch her.

"Yeah, but she's usually right about these things," John said, riding with her. "You'll see."

"Well, bye," Becky said, taking the turn to her house. "See you later."

"Bye," John said, riding off and catching up to Kelly who was laughing so hard tears were st
face.

"What's so funny?" John asked, riding next to her as they approached their house.

"I just can't wait to see Becky fucking her father," Kelly told him. "It's going to be great."

"Hey, dad's car's not here," John observed.

"He must be at one of his meetings," Kelly offered.

"But who's car is that?" he asked, pointing to the one parked in front of the house.

"I've never seen it before," Kelly said, dismounting her bicycle at the garage entrance.

"Shhh," John warned, his finger to his lips.

Quietly they entered the house, pausing to listen for any noise. They heard a slight muffled s
the living room and they tiptoed down the hallway until they could peek into the living room.
totally astonished both of them. Their mother was on her hands and knees, sucking the bigg
either of them had ever seen. And at the same time another equally huge black cock was sa
her pussy from behind. She was getting it from both ends at once.

They watched, transfixed as these two huge black cocks serviced their mother, who seemed
accommodating them both. Suddenly the man whose cock was being sucked groaned, throw
was obvious he was cumming in Karin's mouth as she struggled to suck and swallow all of h
cum oozing from around his cock as Karin sucked and swallowed as fast as she could. Ther
from behind groaned and began cumming in her pussy. Karin spun around, dislodging him f
sucked his cock into her mouth, gulping and swallowing his cum as fast as she could. But sh
with cum dripping down her chin onto her tits and smeared all over her face when she had fi

"Karin, you are the cock craziest bitch I've ever known," the man who had been fucking her
she sat back on her heels, wiping her chin with her hand and then licking the cum from her h

"You aren't so bad yourself," Karin laughed, sitting back, her legs spread and her knees ope
pussy swollen and throbbing from the fucking it had just received.

"When's the old man coming home?" he asked.

"Oh, he won't be here for a few hours yet," Karin replied, looking up at the clock.

"And what about your kids?"

"Oh, shit, they'll be here any minute," Karin said, a panicked look on her face.

"Where is dad, mom?" John said, walking into the room with Kelly right behind him, a smile
I'm John. That's my mother you just fucked."

"Hi, John," he said. "She's a great fuck."

"Yeah, I know," John replied, sitting down on the sofa as if this was the most normal thing in

"John, I don't know what to say," Karin said, feeling tears starting to form in her eyes.

"Gosh, mom, you just got fucked by the two most incredible cocks and that's all you can say
plopping down on the sofa next to John, staring at the two cocks dangling nearby. "You've g
smeared on your face and tits it's unbelievable. I never knew anyone could cum so much."

"You like cum?" the other man asked.

"Oh, yeah, I love cum," Kelly said, nodding her head. "I'm just like my mom, I guess."

"Well, your mom just fucked both of us, so I guess you're not totally alike, are you?"

"I could fuck both of you too," Kelly said nonchalantly.

"You should be careful how you brag," the other man said. "Someone might call you on it so

"That's okay," Kelly replied.

"You think you can fuck both of us?" he asked. "Right here, right now?"

"No sweat," Kelly answered. "But it looks like you've had it for tonight to me."

"That's because you don't know shit, little girl," the first man said. "Karin, I think we're going
this little cooze of a daughter of yours some manners," he said, stroking his cock in his hand
problem with that?"

"It's none of her business," Kelly said. "I fuck who I want to fuck, just like she does."

"Well, your mama's been fucking us pretty regular for a while now, so I guess she has some

"I can't believe this conversation is happening," Karin said, getting to her feet, cum dripping f
to the floor.

"Mom, you're covered in cum," John said with a laugh. "You're the unbelievable one."

"I'm going to fuck them," Becky said, getting to her feet. "You two think you can fuck me too?
quickly stepping out of her clothes and standing naked.

"Kelly!" Karin said. "What do you think you're doing?"

"I'm getting laid, mom, just like you just finished getting, okay? I can't wait for some big hard
going to get some right now. If you're so bothered, just let John fuck you again. I know he lo
in the ass. You might try that," she said, moving over towards one of the men and sinking do
reaching up and taking his huge cock in her hand.

"I've never seen a black one before," she said, looking up at him, his cock in her hand.

"It's just a cock, sweetheart," he said. "You suck it and fuck it like any other."

"That's just what I thought," Kelly said, leaning forward with her mouth open and sucking on
about putting that other one where it will do me some good," she asked, wriggling her ass an
her legs to spread her pussy lips with her fingers.

"Man, that pussy looks like it's had a workout already," the man said, kneeling behind her wi
standing at attention.

"Just a warm-up," Kelly said with a laugh before returning to sucking on the other cock.

"I can't believe this!" Karin cried, staring in shock as her daughter took one cock in her mout
in her pussy, just like she had been doing not ten minutes before. And she took it like a pro,
in shock, watching her daughter perform.

"God, no wonder you were doing this, mom," Kelly said, lifting her face from the cock in her
the two most incredible cocks I've ever felt. God, fuck me hard," she cried, wriggling her ass
cock plunging in and out of her pussy from behind.

"Man, this is some prime pussy," the man fucking her said. "Your daughter has just as fine a

Karin," he laughed, seeing the sticken look on her face. "And you don't have to worry, I'll still you whenever you want," he said, slamming his cock in and out of her pussy. "Let's switch," other man. "I'm ready to cum."

John and Karin watched as the two men switched positions, the man who had been fucking feed his huge juice-covered cock into Kelly's willing mouth, while the other man jammed his pussy.

"Man, this is fine pussy," the man now fucking her said.

"Oh, yeah, suck it, baby," the other man said. "That's it, I'm cumming now," he cried, grabbin head and holding her down on his cock as his balls spasmed and he shot his load of cum in gulping mouth.

Kelly tried to swallow all of the cum but it was too much and it leaked out around the shaft ar her chin. She had no sooner finished sucking the last of his cum from his cock when the ma from behind announced that he too was ready to cum. Without hesitating Kelly dropped the and spun around, eagerly sucking the cock which had just been pulled from her pussy into h too exploded, again filling her mouth with hot cum. And Kelly just sucked and swallowed as loving the taste of cum filling her mouth over and over again.

Positioned as she was on her hands and knees, her gaping pussy, swollen and red from the taken, plus her ass were pointing right at her mother and brother who were standing side by perform, her mother with her mouth wide open in shock, her brother with a grin a mile wide a sister fuck like a true whore. John dropped his pants to the floor, his cock standing straight c him.

"What do you think you're doing?" Karin asked him, her eyes wide in shock.

"She looks so good I think I'm going to have some of that too," he replied, delighting in the s at his response.

"You wouldn't dare fuck your sister!" Karin exclaimed.

"Why not," John replied. "I fuck you," he said as he sank to his knees behind his sister, his c fist.

Rubbing his cock between Kelly's swollen gaping pussy lips, John slid his cock into her total

stretched-out-of-shape pussy, barely feeling it. Pumping a couple of times, he pulled his coc
pussy and moved up a notch and slid it into her ass, which she took without missing a beat s
from the cock in her mouth. Karin watched in astonishment as her son proceeded to fuck his
daughter, in the ass right in front of her while she sucked the cock of one of the two men wh
her after fucking her mother. Her whole world seemed like it was spinning out of control.

"You've got to stop this," Karin cried out, pulling on John's shoulder. "This is totally wrong."

"Okay, mom. I'll stop," John said, pulling his cock from Kelly's ass just as she finished suckin
the cock in her mouth. "I'll fuck your ass instead. I know how good that feels too," he said, gr
the hand and pulling her down onto the floor.

Firmly handling her, John forced his mother into a kneeling position on the floor in front of hi
pushing his cock into her ass while the other two men and Kelly watched in amusement.

"Oh, John, John," Karin gasped as he began to fuck her ass.

"It's still nice and tight, so I guess you guys didn't fuck her in the ass yet, did you?" John ask
pumped his cock in and out of his mother's ass.

"No, boy, we sure didn't," one of them responded. "But you keep at it, you're doing a fine job

And John did just that. He fucked his mother's ass until he couldn't take it any more, then he
cock as far as it would go up into her as he began to cum, filling her ass with his hot load as
and groaned in pleasure. When he finished cumming inside of her, John withdrew his cock,
of cum, from his mother's ass.

"You've got a great ass, mom," John said, getting to his feet. "But I bet dad will be here real
better get yourself cleaned up."

"Nice meeting you guys. You sure know how to fuck," he said, shaking hands with the two b

"You got one crazy family," one of them said. "But they do know how to fuck. See you next t
said as they gathered their clothes and dressed.

"Your pussy sure is gooey, mom," Kelly said, sticking her hand in her mother's pussy from b
her feet. "Thanks for sharing."

"Oh, Kelly, this is all wrong," Karin cried, pulling away and struggling to her feet, cum drippin
ass.

"No, mom, it's not, it's just perfect. Now we'll really start to do things together, as a family, w
she asked, picking up her clothes and sauntering down the hallway to her room.

"John!" Karin implored.

"Thanks for the fuck, mom. Can't wait until next time," he said, following Kelly down the hall.
dad's car just pulled up."

"Oh, my god," Karin cried, running to her bedroom and jumping in the shower.

CHAPTER TWELVE

After spending the night fucking each other to sleep, John and Kelly got up and dressed for
wasn't much conversation at breakfast that morning and Jason left for work first. John and K
smile and wink at each other, enjoying their mother's silence as she busied herself in the kit

"Bye, mom," John said, coming up behind her as he and Kelly prepared to leave. "Have a ni
he gets here," he said, reaching down and firmly rubbing her ass through her robe. "I know h

"John!" Karin said in a frosty voice, turning to look at him and his sister. "This will stop. Imme
sorry it happened at all, but this will stop and I'll hear no more about it, do you understand?"

"Does that mean you're going to stop fucking Tom and those two black guys and who knows
asked, her face serious but a twinkle in her eye.

"We're not talking about my life," Karin countered uncomfortably, "we're talking about our life

"Well, I like our life as a family just fine," Kelly said. "Especially now. I mean, so what, we fuc
other. You can't tell me you don't enjoy it, I've seen you."

"But your father, if he knew..."

"Mom, I bet you're doing this just because of dad, if I know him. I mean, he thinks he's god,
around all the time, doesn't he?" Kelly said.

Karin's sudden flush of color in her cheeks confirmed the truth of Kelly's observation.

"But we need to get to school now," Kelly said. "You have fun with Tom when he gets here a
after school. Maybe you'll come down to the river with us and swim."

Before Karin could protest, they were out the door and on their way to school. Karin sat dow
chair, her head in her hands, completely at a loss as to what to do. How could she claim any
ground? What could she say to make them realize and believe that it was wrong? And they
Henry and James. And Kelly had taken them both on as easily as she did, right in front of he
with Kelly and then John with her. She felt like she was going to scream as the helplessness
overwhelmed her.

It's not like she could or would stop her own extracurricular activities. Kelly had been 100% c
her father. He fucked anything that moved without a cock, she thought bitterly. And he justifi
it as being just a pressure release from his high-pressure job. Well, two could play that game
grimly. And she loved the game. Karin had never realized how much she loved sex. And the
more she wanted.

Just then Tom walked in the door, just like John and Kelly had said, his zipper down and his
front of him.

"Hi, Karin," he said, a big grin on his face. "Climb up on that table and let's fuck."

Karin sighed to herself as she got to her feet and let her robe drop to the floor, climbing onto
laying on her back with her legs spread and her pussy open for Tom Henderson. She'd worr
later, she said to herself as Tom slid his cock into her and began fucking her. Later, she thou
her legs around him as her pussy began to flow with enjoyment, bucking up to meet his thru

John and Kelly couldn't stop smiling as they rode their bikes to school. Life was just too muc
lately. They had almost $10,000 and they were both having as much sex as they wanted wit
people, including now their mother. Kelly confirmed to John that she planned on fucking thei
these days too, but not just yet. When they met at lunch, they were both surprised when Sar
asked if she could sit with them. They made room for her and she joined them.

"I'm really sorry if I ruined anything for you two last night," she said. "I just didn't know what t
couldn't believe what Becky told me, and when I saw it for myself, I don't know."

"So, Becky told you," Kelly said, nodding at John. "I didn't realize."

"Oh, don't be mad at her," Sara pleaded. "She and I have been friends forever. And I'm not
about it, just real surprised. And I don't know if I'm more surprised at them doing it or you tw
admitted.

"We wouldn't want to do anything that would hurt your feelings," Kelly said. "They told us yo

"Are you going to do it again?" she asked, staring at them.

"I guess that's up to your parents," Kelly said. "If they want us to visit with them, well, we like

"That's what I thought," Sara nodded. "And I don't mind. In fact, I don't know how to say this,
do it too," she said, blushing. "But I'm a virgin."

"So was I once," Kelly said with a laugh. "That's the easy part. But what do you mean, you w
general or with us or with your parents or what?"

"Oh, well, all of it, I guess," Sara admitted, her face scarlet now. "I know that's terrible of me,
felt this almost burning feeling ever since last night," she said, pressing a fist between her le

"I know that feeling," Kelly smiled. "I have it all the time. If I could, I'd do nothing but fuck all
all night all the time, that's how much I burn like that."

"Really? B-b-but I thought it was only me and that there was something wrong with me. I me
fantasized about doing it with my father."

"He'd probably love it," Kelly laughed. "And he's a good fuck. He knows how to fuck. And he
nice cock."

"I know, I saw it," Sara said, "up close while he fucked you."

"Mmmm, it was so good too," Kelly sighed, remembering.

"Have you ever even played with a boy?" Kelly asked, a twinkle in her eye.

"No, not really, just some kissing and stuff."

"What stuff? Did you let him touch your tits or between your legs?"

"Oh, no, not that, ever," Sara said, shaking her head.

"Well, you know if you want to do these things..."

"Oh, I know. And now I think if I don't I'll go crazy. I mean, I almost rubbed myself raw last ni
went to bed."

"We better get to class," John said, speaking for the first time. "We'll be late."

"Sara, why don't you come over our house after school," Kelly suggested as they got to thei
can explore this idea further if you want."

"Oh! Really? Well, I don't know," she said, blushing. "I'd have to get permission first."

"Somehow I don't think so," Kelly said with a laugh as they left the cafeteria. "But you do wh
you like, meet us at the bike rack after school. Bye."

"Oh, man, you are something," John said, a smile on his face as they hurried to the one clas

"Don't tell me you don't want to fuck little Sara's cute pussy after seeing it last night?" Kelly l
can't wait to taste it myself."

"Me either," John agreed.

They were both pleased when they saw Sara waiting by the bike rack after school.

"Hi, Sara," Kelly said, getting her bicycle.

"Hi, Sara," John said. "You coming to visit us?"

"Do you mind?" she asked.

"Of course not," John said. "We'd like it a lot."

They only talked of school things on the way to their house, all of them aware that that was
were interested in. When they got to the house they greeted Karin with a kiss on the cheek,
and introduced Sara. Then they went down the hall to Kelly's room and closed the door behi

"So, Sara, how can we help you?" Kelly said, slowly undressing.

"Um, well, I'm not sure," Sara gulped, seeing Kelly strip right in front of her and her brother.

"Would you like to have sex with me and John?" Kelly asked, getting right to the point, cuppi
her hands. "Or maybe you'd rather just be with John? Or me?"

"Oh, really!" Sara said, blushing deep red.

"John, would you like to have sex with Sara?" Kelly asked him, rubbing the front of his jeans

"I think that would be great," John said, a smile on his face as Kelly undid his jeans and tugg
the floor.

Since he had stopped wearing underwear his cock stood out in front of him.

"Oh, isn't that nice!" Kelly said, wrapping a hand around John's cock. "Come feel this, Sara,'
stroking John's cock.

"Oh, man, I can't believe this!" Sara gasped, staring at Kelly massaging John's cock right in
"You're doing your own brother!"

"He has such a nice cock, don't you think?" Kelly asked, still working his cock in her hand. "C
said, reaching out and grabbing Sara by the hand and pulling her close.

Holding her breath, Sara allowed Kelly to place her hand on John's throbbing cock. She was
felt how soft and warm it was in spite of being so hard. Her fingers wrapped around it and sh
imitate what she had seen Kelly doing.

"That feels nice, Sara," John said, smiling down at her. "Do it with your mouth now."

"What?" Sara gasped.

"Go ahead, suck on it," Kelly encouraged her. "And why don't you get out of those clothes to
reaching out and undoing Sara's skirt.

"What are you doing?" Sara hissed at Kelly, not relinquishing John's cock as her skirt sudde

ground, leaving her in her panties.

"It's much better, believe me," Kelly said, suddenly dropping to her knees and pulling Sara's
the floor too. "It's not like he hasn't seen you naked before, is it?"

"No, but this is embarrassing," Sara said, blushing as she looked up at John, his cock still in

"Take your shirt off too, Sara," John said, reaching out and pulling it up.

Sara had to let go of his cock as he pulled her shirt up over her head, leaving her standing t
which Kelly quickly made disappear. She had fuller breasts than they would have imagined
hard and sticking out from the tips.

"Now, let's suck on John's cock," Kelly said, dropping to her knees in front of John and takin
her hand. "If you won't do it, I will," she said, opening her mouth and slowly letting it slide in
tongue until her face was pressed up against his belly. Then she slowly let it slide back out,
from her mouth.

"He tastes so good," Kelly said, licking her lips and looking up at Sara. "You try now."

Sara was almost in shock as she let Kelly pull her down onto her knees in front of John next
just seen Kelly take her brother's cock all the way into her mouth.

"Come on, Sara, help me," Kelly said, licking John's cock and bobbing up and down on it.

Slowly Sara leaned forward, letting her tongue lead the way until she felt John's cock. Slowl
feeling it on her tongue, then she softly sucked on the head of it, feeling it fill her mouth. Kell
to her, encouraging her, rubbing her hands on her back and shoulders and down to her ass.
enjoy the taste and feel of John's cock in her mouth and she began to lick and suck on it in
continued to rub her back, shoulders and ass. She had just let more of John's cock into her
felt Kelly's hands slide around her ass into her pussy, a finger sliding right up inside of her.
gasping she pulled her mouth from John's cock.

"What are you doing?" she cried, trying to pull away from Kelly's probing fingers.

"Just feeling how wet you're getting from sucking on John's cock," Kelly said without any em
have a sweet little pussy and I can't wait to see John fuck it."

"I don't know," Sara said, looking fearfully at John's huge cock in her fist, wondering how it c
fit inside of her.

"She tastes nice too, John," Kelly said, licking her finger. "Here, taste," she said, offering him

Sara watched in astonishment as John sucked on Kelly's finger, tasting her pussy juices.

"Umm, that's nice," he said. "Why don't you let me lick you a little bit now," he suggested, tal
hand and pulling her to her feet, Sara's hand never leaving his cock. "You can have more of
promise," he said, pulling her onto the bed and positioning her on her back. "But now I've go
pussy," he said, prying her legs apart and kneeling in between them, staring at her virgin pu
he said, as he lowered his face to her pussy, his tongue leading the way past her pussy lips
juicy interior.

Sara gasped when she felt John's tongue slide into her pussy. She had never imagined any
She put her hands on his head and spread her legs as wide as she possibly could, wanting
possible for him so that he wouldn't stop. His tongue was driving her crazy as he probed and
at her juices that were now freely flowing.

"Do you like having your pussy licked?" Kelly asked her, kneeling by her head on the bed.

"Oh, oh, oh, yes," Sara, gasped. "It's so wonderful."

"And it tastes wonderful too," Kelly told her. "Now taste me," she said, straddling Sara's head
herself until she felt her pussy rubbing on Sara's face. "Lick me, Sara, lick me," she said, wa
tongue as it flew in Sara's pussy.

Then she felt Sara's tongue begin to explore her pussy and she smiled, knowing that Sara w
hooked on sex as they were. She was so impatient to see John fuck her that she was ready
if he fucked Sara, then she could have him, and she was so horny.

"John, do it now," Kelly said to her brother, seeing his eyes light up as he looked up at her.

Lifting his face from between Sara's thighs, John pulled her until her ass was just on the bed
resting on his shoulders. Her pussy was spread wide open and nice and pink as he grasped
slide it up and down between her pussy lips. The whole time Sara never stopped licking and
pussy. Then John placed the head of his cock at the entrance to Sara's hole and slowly pres
nothing happened, then Sara suddenly gasped from between Kelly's thighs as John's cock p

inch or so. He waited, feeling his cock throbbing and her pussy clenching on his shaft. Then
to saw it back and forth, slowly working it into Sara's pussy as she gasped and groaned betw
thighs. There was a spot where he couldn't get past until he finally pushed real hard, causing
as his cock buried itself completely in her now deflowered pussy. Sara was no longer a virgi

Climbing off of Sara's face, Kelly moved down to where she could see John's cock moving in
pussy.

"That's it, John, fuck her, fuck her good," Kelly said, delighting in the sight of her brother's co
in and out of Sara's newly deflowered pussy.

Sara was moaning and rolling from side to side as John slowly but surely fucked her, strokin
into her with each thrust, then pulling it almost all the way out before plunging back in again.

"It. Feels. So. Good." Sara managed to gasp as John continued to fuck her. "Don't. Stop."

"Not until I'm ready to cum," John agreed, picking up his rhythm as Sara's pussy adjusted an
easier.

"You've got to cum in her mouth," Kelly said, her eyes wide and bright. "It's the only way the

"Oh, oh, oh," Sara cried out, arching her back as she came for the first time, her pussy spas
cock as he thrust in and out of her pussy.

"That's it, Sara, cum like crazy," Kelly encouraged her, reaching over and massaging Sara's
hard and sticking up off of her chest. "Fuck her, John."

"I'm going to cum," John said, his face screwing up as he tried not to lose control.

"In her mouth, in her mouth," Kelly said, tugging at him. "Don't screw it up for her."

Suddenly John pulled his cock from Sara's pussy and climbed up on top of her so that he wa
chest with his cock pointing at her face. Sara opened her mouth and John slid his gooey coc
exactly as he exploded, cum shooting into Sara's mouth as his cock banged against the bac
closed her lips on his cock and struggled to swallow his cum as it filled her mouth, tasting he
cock for the first time along with his cum. When John finally stopped cumming, he gently dis
from Sara's mouth, climbing off of her body and sitting next to her on the bed, staring at her
with her legs wide apart, her pussy red and throbbing, her face smeared with cum and her li

"Well, Sara, how was that for you?" John asked, smiling at her.

"Oh, John, that was so wonderful," Sara said, struggling to sit up. "I can't believe how much

"Maybe you understand your parents a little bit better now," Kelly said, smiling at her. "Your
John's cock."

"I can see why," Sara sighed. "I love it too."

"Well, your father's got a pretty nice cock himself," Kelly said. "I'm sure he'd love to fuck you
him to."

"Fuck my father!"

"Sure, why not?" Kelly asked. "It's just a cock. And it's not like you don't like him or love him,
You're not trying to make babies, just fuck and have fun. That's why I love John so much."

"You two really fuck each other?"

"All the time," Kelly assured her. "In fact, if you hadn't been here now, that cock would have
pussy instead of yours. I gave it up for you."

"Oh, Kelly, are you really a friend?"

"Sure, why not," Kelly agreed. "We have a lot in common, I think."

"I better get home," Sara said, getting to her feet. "I can't wait until the next time," she said, r
hands down her new body. "We can do this again, can't we?"

"Sure we can," John replied. "I'll fuck you any time you like."

"Yeah, and next week maybe you can surprise your parents and join us," Kelly suggested.

"Oh, that would be something, wouldn't it?" Sara laughed as she pulled her clothes on. "Mor
me fuck."

"You'll probably be fucking and sucking them," Kelly observed dryly.

After Sara left Kelly and John just lounged on her bed naked, not doing anything but talking. suddenly a knock on the door and before either of them could react, Karin opened the door of total shock on her face as she saw her twins naked together on a bed.

"What do you think you're doing like that?" she asked, angry.

"Oh, mom, chill out," Kelly said with a laugh. "Why pretend? John just fucked Sara so she w a virgin anymore and I sort of helped. Now we're resting, okay?"

"No, it's not okay," Karin exclaimed, exasperated. "We talked about this."

"Yes, we talked about it and didn't agree," Kelly said. "And we don't agree. You've shown us have sex with whomever you want, whenever you want, as long as dad doesn't find out. We doing. And if we feel like having sex together, like you and John have done more than once, do," she said, reaching over and grasping John's cock in her hand. "And you're always welc matter who's involved."

"Don't you understand how wrong this is?" Karin asked desperately.

"It doesn't seem wrong to me," Kelly said, leaning over and sucking John's cock into her mo tastes pretty nice to me, what with Sara's pussy juice all over it."

"Well, I won't tolerate it," Karin said firmly.

"Look, mom," Kelly said, lifting her face from John's cock. "We've tried to be nice to you abo you've been nothing but uncool. So this is how it's going to be. We don't want to hear anothe about what you think of what we're doing. You've set the example. If you bother us again ab tell dad you've been fucking Tom every morning after he goes to work. I'm sure you don't wa

"You wouldn't dare!" Karin said with a real feeling of fear in her belly.

"Oh, of course I would," Kelly said with a laugh, "if that's the only way to keep you in line. An we want you to join us, and we invite you, you'll join us."

"What do you mean?" Karin asked, stricken.

"That means if John wants to fuck you, you let him. If he wants to fuck you in the ass, you le

wants you to suck his cock or he wants to suck your pussy, or for that matter if I want you to
or I want to suck yours, you will. Or I'll tell."

"You don't mean it."

"But I do," Kelly said, sitting up, a smile on her face. "I don't want to, but if you don't grow up

"Oh, god, what have I done?" Karin sobbed, her face in her hands.

"You fucked Tom after we went to school today, didn't you?" John asked suddenly, stroking
resumed sucking on his cock.

"How dare you!" Karin exclaimed, her face flushing as she remembered that morning.

"See, you're such a hypocrite," Kelly said, lifting her face from John's cock. "Now either undr
or go away," she said, again swallowing John's cock.

Karin just stared as her daughter very expertly sucked her son's cock. John never stopped s
head and never took his eyes off of Karin for a second the whole time Kelly sucked his cock
should go, that she should stop them, but how could she? She felt so powerless as she wat
John into a real state as she sucked his cock. She could feel herself getting wet as she wat
John's cock inside of her, but she had never really realized what a beautiful cock it was, at le
his father's if not bigger. And it seemed like he had his father's incredible control too. She co
away. Kelly noticed and locked her eyes on hers as she continued to suck. She was bobbing
the entire length of John's cock into her mouth each time.

John was beginning to groan and Karin knew that he would lose control any second and cu
that Kelly would swallow his cum after seeing her with Henry and James the day before. She
same love of the taste of cum as she herself did. There it was, she thought, a smile crossing
watched John arching his back as Kelly sucked and sucked on his cock, not stopping until J
the bed, totally spent and literally sucked dry.

With a smile on her face, Kelly got up from the bed and slowly walked towards her mother, h
she sauntered over. Karin just stared at her daughter, someone she didn't even know any m
right in front of her, she reached up and put her arms around her mother's neck drawing her
and kissing her softly on the lips. Karin didn't know what to do, she had never kissed anothe
She felt Kelly's soft tongue gently parting her lips and she gave in to the kiss, opening her m
letting her own tongue slide out to caress her daughter's. She suddenly tasted a familiar tast

aware of Kelly pushing a mouthful of cum into her mouth, her son's cum, John's. Automatica
noting that John's cum was sweet, very tasty. Then Kelly broke the kiss and stood there smi
licked her lips and swallowed what she hadn't passed to her.

"Doesn't John taste great, mom?" Kelly asked. "Wait until you taste it from the source. But y
already, haven't you? I can't wait to taste your pussy, mom, especially after John gets done
Doesn't that excite you just a little bit, the thought of your own daughter sucking your pussy
fucks you? I think it sounds deliciously wicked and I can't wait."

"Sorry, mom, but I told Kelly how great your pussy tastes. It's the only one I know that's as s
Kelly's," John said, getting to his feet. "Maybe if dad doesn't show up again tonight the three
some fun together."

"I can't take this," Karin sobbed, her face in her hands.

"Hey, mom, it's okay," Kelly said, feeling badly and putting an arm around her mother's shou
nothing to cry about. Nobody's getting hurt."

"It's just that you're my children and I'm supposed to give you positive input for your lives, ar
such a terrible job. I feel like a depraved perverted failure."

"Oh, mom, you're not," Kelly said, hugging her tightly. "We love you so much, even more no
you're so much like us," she said, gently leading her over to the bed and sitting down, pullin
to her. "We just want you to be happy like we are," she said, leaning on her mother, feeling
slide around her to hold her close.

Kelly wriggled closer to her mother, causing her mother's hand to accidentally fall onto her b
quickly pulled it away, but Kelly caught her hand and put it back, smiling up at her mother.

"I like it when you hold me like this," Kelly said. "It feels good."

"Oh, Kelly," Karin sighed, shaking her head. "I just don't know what to do."

"Just enjoy, mom, just enjoy," Kelly replied, letting one hand slide up her mother's body to cu
breasts. "Isn't that what it's all about?"

"But what if your father were to find out?" Karin asked, gently kneading Kelly's breast withou

"Him!" John said, getting to his feet and moving to stand directly in front of his mother, his co
out in front of him.

"I'll bet I can get dad to try to fuck me," Kelly said with a chuckle. "It should be easy. I could t
like crazy for a while before I let him do it. Would that make you mad, mom?"

"He wouldn't dare touch you!" Karin exclaimed.

"Why not, mom, you touch me," John said, moving his hips forward so that his cock rubbed
"Go ahead, suck on me, mom," he encouraged. "Just do it."

"Oh, John," Karin sighed, reaching up with one hand to hold her son's cock. "You do have su
cock," she said, rubbing it in her hand. "And you do taste so good."

"That's it, mom, just do it," Kelly encouraged. "Suck him."

Unable to resist, Karin opened her mouth and began to suck her son's cock. She felt it grow
in her mouth and she could taste the pre-cum already flowing from the tip and she sucked o
slid a hand under her skirt and was rubbing her pussy. She hadn't worn any panties so Kelly
slide her fingers between her slick pussy lips into her very center, rubbing her just right as sl
John's cock. She felt John pushing her backwards as he climbed on top of her, straddling he
continued to feed is cock into her mouth. She parted her knees willingly at the suggestion of
on her legs and was rewarded by the feeling of Kelly's mouth and tongue on and in her puss
John. They sucked and sucked, not stopping until they had each sucked each other several
each other's mouths, finally laying on the bed naked, mother, son and daughter, spent from

"Oh, mom, that was so wonderful," Kelly breathed, letting a hand drape over to touch her mo
next to her.

"Yes, Kelly, it was," Karin agreed. "You two are really something, you know."

"We're just your kids," Kelly said with a laugh. "And I'm going to shave my pussy like yours.
eat that way. I want to make it easier for my pussy to get sucked."

"I've never tasted another woman before this," Karin admitted.

"Isn't pussy great, mom?" Kelly exclaimed, sitting up, her face wreathed in a smile. "It's the o
good as a man's cum and it's totally different. My favorite is a cock cumming in my mouth th

from a pussy. I saw you liked it that way too. You like the taste of your own pussy on a cock

"I suppose I do," Karin admitted. "I'd never really thought about it."

"We'd better get dressed," John suggested. "Dad should be home any minute now."

"Oh, god, your father," Karin said, sitting up. "What are we going to do?"

"Just leave it to me," Kelly answered, getting to her feet. "I'll start on him tonight. By next we
him begging to drink my pee."

They all broke up laughing at that and got dressed, and not a minute too soon, for Jason Re
the garage just as they finished. When Kelly heard her mother call them to dinner, she smile
of the reaction her outfit was going to cause. As she sauntered into the dining room, everyor
breath when they saw her. Kelly was wearing a t- shirt that came down to just above mid-thi
else, though they didn't realize that. What was obvious was that she wasn't wearing a bra ar
hard and sticking out through the thin, white material.

"Hi, dad," she said, bending over and giving him a hug and a kiss, making sure to rub her tit

Jason squirmed a bit uncomfortably as his nearly naked daughter hugged him. He was acut
beautiful tits pressing into his arm as she kissed him on the cheek. She had certainly grown
young woman, he thought, realizing in dismay that his cock was responding. Throughout the
avoid staring at her, but he wasn't always successful. A couple of times when Kelly had reac
table for something her t-shirt had pulled up on her body and Jason hadn't seen any sign of
under it. He caught his breath when he realized that Kelly might not be wearing any panties.

Dinner finished and Kelly and John both helped their mother clean up. Jason noted with sati
whatever had been causing tension between Karin and the twins had disappeared and that
happy, close family he had always known. He was watching TV when they finished cleaning
room. Karin sat next to him on the sofa, snuggling close, while John took one of the big chai
flopped down on her stomach in front of the sofa directly in front of the TV. Jason tried not to
backs of her legs as they disappeared under her t-shirt, wondering if she were wearing pant

As they watched the television, Karin snuggled close, something she hadn't done in a while.
and were soon engrossed in it. Then Jason noticed that Kelly squirmed every once in a whil
tense moment in the movie and that her movements were having the effect of hiking her t-sh
He wasn't sure, but he thought that he had seen some tendrils of hair underneath the t-shirt.

particularly frightening scene Kelly screamed, jumping a bit before flopping back down, but t
shirt had hiked up over her ass to her waist, leaving her naked from the waist down.

Jason didn't say anything, he just stared at his daughter's pussy spread open in front of him
with Karin snuggled up against him, apparently not noticing. Jason could see beads of pussy
between Kelly's spread pussy lips. His cock was rock hard as he stared at his daughter in fr
floor. Finally the movie ended and Kelly slowly pushed herself to her feet, not before being i
knees position in front of him, her juicy pussy wriggling in his face. She came over and hugg
good-night, again pressing her tits against him as she hugged him. John kissed his mother g
them on the sofa.

"What's this, Jason?" Karin asked, cupping his rock hard cock. "Is this for me?"

"And why not," he bluffed.

"Take me right here, Jason," Karin said, sliding off the sofa to kneel between his legs on the
right here," she said, pulling her clothes off and laying back, her knees up and wide apart as
her.

Then he was pulling at his clothes, trying to get undressed as fast as he could, then diving o
wife and slamming his cock into her without any preliminaries, fucking her like a madman, o
daughter underneath him the whole time. John and Kelly watched from the hallway, smiling
they heard him cum, then sneaking back down the hall to spend the night together in John's

The next morning Kelly came to breakfast wrapped in a small towel. Since Karin said nothin
kept his mouth shut and enjoyed the sight of his daughter's tit's when they'd accidentally spil
towel. Or when Kelly half stood to lean across the table to get something, he could see the s
her ass cheek. His cock was hard as a rock when he finally had to get up and go to work. He
smiles on his family's faces, nor could he hear them erupt in laughter as his car drove away

"Oh, that was great, mom," Kelly said, still laughing, having given up on holding the towel up
might cum in his pants right here at the table."

"And who's to blame him?" Karin said with a smile.

"Guess what?" Kelly suddenly said, sitting up straight, her tits sticking straight our at them.

"What?" Karin asked, playing along.

"I shaved myself this morning."

"Where?" John asked, leaning forward, his interest piqued.

"My pussy," Kelly replied, smiling at him.

"Let's see it," John insisted.

"Mom?"

"Sure, Kelly, let's see your shaved pussy," Karin agreed with a laugh.

"Well, here we go," Kelly said, getting up and standing on her chair with her hands on her hi
far apart as the chair would allow.

They could both see her pussy clearly now with all of the hair removed. She had left just a s
her pussy of flaming red hair which accentuated her full puffy pussy lips, through which protr
almost a half an inch. It was as thick as a pencil and bright red.

"Man, Kelly, that's one sexy looking pussy," John said, licking his lips and shaking his head.

"What do you think, mom?"

"You look remarkably familiar," Karin said, standing up and loosening the cinch on her robe
back out of the way, assuming the same stance as Kelly. Her pussy looked almost exactly li
versa, with a thick red clit sticking out from between her plump pussy lips.

"How about a taste, Kelly?" John asked, getting up from his seat and approaching her.

"Go for it," Kelly laughed, running her fingers through his hair as he glued his mouth to her b

"You two better get dressed and get to school," Karin reminded them, smiling as she watche
daughter's pussy. "Besides, Tom's going to be here soon."

"Oh, mom, when are you going to let me fuck him?" Kelly implored as John continued to suc

"Now, both of you get moving," Karin said, getting to her feet and literally pulling John to his

save it for later."

"Sure, mom, as long as you join in too," John replied, smiling down at his mother.

"Of course I will," Karin told him, stroking his cheek. "How could I resist?"

And so the week went with Kelly and John having sex with their mother almost daily. And Ke
tease her father, making sure that he saw as much of her naked as possible. On Saturday J
his father and Tom Henderson and came within three strokes of his father's score.

"I'll get you one of these days, you'll see," John told his father as they drove home.

"Maybe, maybe," Jason laughed. "But no time soon."

"You wait," John replied as they pulled into the drive.

They were unable to pull into the garage because Kelly was trying to do something with the
blocking the way. When they got out of the car, John went right by Kelly into the house while
what she was doing.

"Well, I'm trying to find this paper I wrote last year and I'm not real comfortable with the ladd
someone to hold it, I think."

"Well, I'll hold it," Jason said. "Where do you want it?"

"I think over here in the corner" Kelly replied, directing him to a corner near a window where
light.

"All right, go ahead," Jason said, bracing the ladder.

Kelly slowly climbed up the ladder in front of her father. She was wearing a mid-thigh t- shirt
else. As she climbed up the ladder Jason became very aware of his daughter's naked legs a
looked up and almost fell to the ground when he saw that she wasn't wearing any panties ar
shaved as bare as the day she was born. She looks just like her mother, Jason thought as h
daughter's pussy not 12 inches in front of him. Kelly was pushing at boxes, looking in some,

"I think it's this box over here," Kelly said. "I'll put a foot on the shelf and I can reach it, but yo
to hold the ladder tight," she said, looking down at her father and seeing the obvious reactio

"Okay?"

"Okay," Jason agreed, nodding.

With a smile Kelly stretched one leg across to the shelf and rested her foot there, leaving the
the ladder. This straddling effect caused her pussy lips to spread wide apart, showing the pi
interior of her pussy. Her t-shirt had hiked up over her ass and Jason was getting an unobstr
pussy and asshole.

"I got it," Kelly announced triumphantly.

Jason just stood there holding the ladder as Kelly started down, not moving as her pussy lov
his mouth, his tongue sliding up between her pussy lips.

"Oh, daddy," Kelly mewed. "That's so nice. Your tongue feels good in my pussy."

"What am I doing?" Jason Redson said, backing up from the ladder and staring at his daugh
had just been sucking.

"Oh, daddy, that was so nice," Kelly said, making no attempt to cover herself. "Will you do it

"We should get in the house," Jason said, trying to ignore her. What if Karin saw?

"Oh, daddy, and just when you're finally being some fun for a change," Kelly said, climbing o
"But I bet it got you horny, didn't it?" she asked, reaching out and pressing her hand against
feeling the hardness of his cock in his pants. "Oh, yeah, daddy's got a hardon," she said, sm
turning to saunter into the house.

Jason took a couple of minutes to gather himself while he was pulling the car into the garage
into the house and confronting his family. But nobody said anything or looked at him funny o
turned and smiled at him, putting down the pot she had in her hand and came over and kiss
body tightly against his.

"Hi, there," she said, wriggling her crotch against his and feeling his hardness. "Did you have

"Uh, yeah, great game," Jason agreed, noticing that Karin was in her dressing robe.

"Why don't you go watch TV until I have dinner ready," Karin suggested, turning out of his ar

back to what she had been doing. "I'll call you."

"Sure, that sounds like a good idea," Jason agreed, moving into the family room where the T
was sitting on a chair watching.

Dropping onto a sofa, Jason tried to watch the TV but was distracted by Kelly sitting in her c
up on the edge and as far apart as the chair would allow. Her bald pussy was clearly visible
he sat. Jason didn't know what to do. His daughter was obviously trying to tease and/or sedu
didn't know what to do. He fucked more women each week than anyone had any idea, and h
idea of fucking his beautiful high school daughter if that's what she wanted, but Karin, Karin
happy. As it was she was very suspicious and probably knew about what he was like, but th
right in their own house, that might be too much, even for Jason Redman.

"Jason, I'm going to help John with some of his homework for a few minutes," Karin said, sti
into the room. "I'll let you know when we're done. It shouldn't take more than 20 minutes or s
waiting for dinner until then?"

"No, that's fine," he stammered, worried that Karin would notice how Kelly was sitting since s
effort to cover herself. "Just let me know."

Karin went down the hall to John's room, closing the door behind herself as she let herself in

"Well, Kelly's got 20 minutes to see what she can do," Karin said to John who lay on his bed
his face. "So let's see what you can do in that same 20 minutes," she said, letting her robe s
body to leave her standing naked in front of her son.

She walked to the bed and climbed up onto it, climbing over John's body until she was able
pussy right in his face. She sighed with pleasure as she felt his tongue begin to slither aroun
as she rode his face.

Meanwhile, as soon as Kelly heard the door to her brother's room close, she got to her feet
stand in front of her father.

"Dad, I just loved it when you licked my pussy earlier,"she said, staring at him unabashedly.
do it again," she said, climbing onto his lap and standing on the sofa until she could press he
her father's face. "And don't worry about mom," Kelly assured him, "she's helping John with
Jason began to eagerly suck his daughter's shaved snatch.

"Oh, yes, that's it, that's it," Kelly moaned as her father's expert tongue aroused her. "Suck r
my clit," she cried as Jason fastened his lips around her huge distended clit and softly nibble
did with Karin, knowing that it always made her cum like crazy.

And Kelly was no different. Her body spasmed as her orgasm ripped through her body. She
run into her father's mouth as his tongue never stopped slurping and slithering all over her p
Kelly stopped cumming and the attention of her father on her clit was becoming too much to
away from his insistent tongue, smiling down at his juice smeared face.

"Oh, dad, you really know how to eat pussy, don't you?" Kelly panted, pleased with herself.

"You've got the tastiest pussy I've ever tasted besides your mom," Jason told her. "But why
this, Kelly?"

"Mmm, I think I want to taste your cum too," she said, slithering down her father's body and
pants, reaching in to extricate his all too hard cock which she squeezed in her hands. "Nice
she observed, thinking that John was giving Karin more than this at the moment.

Jason stared in amazement as Kelly went down on him, swallowing his cock the very first tir
him like he had never been sucked before. She sucked with her whole mouth, her lips, her t
and her throat, like she was trying to suck the life out of him, which she was. Kelly sucked he
cock, playing with his balls at the same time. She knew he was going to blow his load quickl
everything to make sure of just that. Finally he started to groan and Kelly was rewarded by t
huge load into her mouth. She sucked and sucked, swallowing every drop as Jason filled his
with cum.

"I want you to come to my room tonight and fuck me," Kelly said, sitting back on her heels, c
her chin which she wiped with the back of her hand and then licked off. "I want to feel your c
pussy," she said, getting to her feet, her hands pulling up her t-shirt and rubbing her pussy. "
she insisted, sliding a finger into herself. "Promise me you'll come and fuck me tonight."

"I promise," Jason groaned, unable to resist.

"Good," Kelly said, smiling at him. "I'll go see if mom's done helping John yet," she said, sau
the hall with a smile on her face.

Opening the door to her brother's room, Kelly was treated to the sight of her mother astride
riding him like crazy.

"You better hurry and finish," Kelly said, closing the door behind her. "We're finished and da
food that is," she added with a laugh.

Reaching between her mother's legs from behind, Kelly grasped her brother's slippery cock
rubbed it and also her mother's pussy as she rode him. She felt them both stiffen and then b
grinding her pussy down onto her son's cock, milking his cum as she herself came. When th
Karin slid off of John, sitting on the edge of the bed with her legs spread wide, cum dribbling
pussy. Kelly immediately dove in, slurping and licking at the cum cocktail that was her mothe
stopping until she was clean. Then she turned to John and sucked on his cock until it too wa
clean.

"Did your father suck your pussy?" Karin asked as she pulled on her robe.

"Yeah, and he sucks pussy real nice too," Kelly said, a smile on her face. "And then I sucked

"He let you?" Karin asked, a bit surprised.

"He didn't get a choice," Kelly said. "By the time he could do anything about it, it was down r
Nobody's going to say no then. And he promised to come to my room tonight and fuck me."

"So are we going to do like we planned?" Karin asked, going to the door.

"Yes," Kelly said. "When he leaves to come to my room, you go to John's room. When he's r
I'll let you know and you can run into him as you come out of John's room naked while he's l
And I'll hide his clothes so that he's naked too. That should really get things going."

"You are something else, Kelly," Karin laughed as she left John's room to go put dinner on th

Kelly wore an even shorter than usual t-shirt for dinner that evening, and her hard nipples we
prominent sticking out the front. Jason tried not to look or stare at her, not wanting Karin to h
but nobody seemed to say anything and remarkably Karin said nothing to Kelly about her sk
dinner John offered to help his mother clean up and Kelly and Jason went into the living roo
Jason sat on the sofa, Kelly plopped down on her stomach in front of the TV directly in front
her t-shirt was so short, it pulled up over her ass, and since Kelly lay with her legs spread ap
could look right into her wet pink pussy.

"Thanks for the help, John," Karin said as they came into the living room.

"No sweat, mom," John said, flopping down into a chair.

"Kelly, that certainly is a short t-shirt," Karin observed as she sat down next to Jason.

"I know, mom, but the others were in the laundry."

"Well, the least you could do is to keep your legs together so we don't have to see your tons
with a laugh.

"Oh, sorry, mom," Kelly said with a laugh, bringing her legs together.

"She sure is growing up, isn't she?" Karin asked Jason, letting her hand slide into his lap to
erection that she knew she would find there. "I see you agree."

"Jesus, Karin," Jason hissed. "Not in front of the kids."

"Oh, Jason, sometimes you're so square," Karin said, turning to wrap her arms around him,
from the waist down as she hooked a leg over his.

"Let's watch a video tonight," Kelly suggested, turning to look at her parents.

"You pick it out, Kelly," Karin said.

"Okay," Kelly agreed, jumping to her feet.

She rummaged through the video collection checking to see which one she wanted to watch
up in her hand.

"I wonder what this one is," she mused. "It doesn't have a label. It must have gotten torn off,
she fed it into the machine, plopping back down on the ground in front of the TV, kicking her
they touched her butt, then back down again. Her knees spread when she did this, affording
perfect view of her pussy again.

The video started choppily, then suddenly the scene was a group of people at a party. Karin
Jason with her kisses and her hands and he wasn't fully concentrating on the video as it pro

"Oh, wow, mom, that's you," John said suddenly.

Karin and Jason looked up at the screen to see Karin naked coming out of a big cake.

"Where did you get that?" Jason demanded, trying to sit up but hampered by Karin being wr

"It was on the shelf with all the others," Kelly replied, "only it didn't have a label on it."

"Man, mom, you sure were cool," John observed as Karin climbed out of the cake and move
all of the men, and there were only men, licked the cake from her body.

"Oh, dad, that's you!" Kelly exclaimed as Karin pressed her cake filled pussy into his face. "C
you're really eating her pussy in front of all these other people," Kelly observed. "What was t

"This was your father's bachelor party and his best friends talked me into being the girl in the
told them with a laugh. "Boy, was he surprised."

"Weren't you nervous being naked in front of everyone?" Kelly asked, turning to look at her p
on the ground, her pussy wide open.

"This was your father's wildest dream, for me to fuck all of his friends," Karin continued. "So
the last thing I'd do for him is give him his wish before we got married, that way it would be c
system."

"I can't believe it," Kelly said, watching as Jason flushed bright red as Karin obviously massa
through his trousers in front of Kelly.

"Don't you think we should turn this off?" Jason asked Karin, suddenly very uncomfortable. "
they need to see?"

"Oh, dad, don't be so square," Kelly said, turning back to the screen. "You were obviously co

As they watched the screen Karin was pulled to the floor on her hands and knees and one o
her and shoved his cock into her, while another man knelt in front of her and she began to s
only sound in the room for the next 30 minutes was heavy breathing as they all watched Kar
every one of the men at the party, finally sucking and then fucking Jason on a table in front o
When the video ended, Kelly got to her feet, her face flushed.

"You two are so cool!" Kelly said. "I can't believe how that turned me on," she said, rubbing h

her t-shirt. "I'm going to bed now. Good-night," as she leaned over and kissed them both on
managing to press her hand into Jason's lap and squeeze his cock, never mind that Karin's

"Yeah, me too," John said, getting to his feet. "Pretty incredible video."

"Oh, Jason, let's go to bed and fuck, please," Karin pleaded after their children left the room
massaging his hard cock.

Without a word Jason got to his feet, pulling Karin after him into their bedroom, pushing her
jumping on top, savagely taking her and fucking her until he came, then he rolled over and s
Karin smiled to herself, very pleased with the progress of the evening so far. She had enjoye
video again. It had been over 16 years since it happened and she had only seen it once befo
honeymoon. She drifted off to sleep, setting her internal clock to awaken her if and when Ja

She almost missed it, so gently did he get up from the bed. Karin watched him through near
tip-toed naked from their room. She waited 30 seconds and then silently followed him, just in
slip into Kelly's room and shut the door behind him. Karin followed him down the hall but we
room, sliding into his bed and waking him up before crawling under the covers to suck his co
could fuck her.

Meanwhile, Kelly awaked to the sensation of Jason sitting on the edge of her bed. Opening
his cock standing up from his lap.

"Oh, dad, you did come," Kelly breathed, letting her hand wrap around his cock. "Will you fu
asked, leaning over and licking the head of his cock.

"Get on your hands and knees, Kelly," Jason instructed. "We don't have much time. I need t
before your mother wakes up and misses me."

"Okay," Kelly said, turning over and getting on her hands and knees, presenting her ass and
father. "Fuck me now, dad, fuck me hard."

With an almost animal-like cry Jason Redson plunged his hard cock into his daughter's puss
he felt the velvet tightness of her squeezing his cock. He began stroking and stroking, delight
sensations her pussy caused him. Kelly was ooohing and ahhing and wriggling her ass agai
plunged his cock again and again into her pussy.

"That's it, dad, fuck me, fuck me," Kelly panted, knowing that he wouldn't last much longer. "

me, dad, cum inside of me," she implored him.

Jason groaned as his balls exploded, cum shooting into his daughter's pussy as she continu
Jason finished cumming, Kelly fell forward, banging her head into the wall.

"Be careful, Kelly," Jason told her. "You don't want to wake anyone up, do you?"

"No. I'm sorry, dad," she said, turning around and laying on her back, her pussy wide open a
his cum. "I loved the feeling of you fucking me," she said. "I can't wait until we do it again."

"Yes, I liked it too," Jason agreed, "but I have to get back to my room now. Are you okay?"

"Umm, I'm fine," Kelly said. "Thank you so much."

"Good-night, Kelly," Jason said, carefully opening the door and backing out, shutting it quiet
turning to go back down the hall.

But as he turned he ran into Karin as she carefully shut the door to John's room, her naked
naked body.

"Karin!" Jason started. "What are you..."

"What are you doing coming out of Kelly's room naked like that?" she asked, her hands on h
"And what is that all over your cock?" she asked, reaching out and grabbing it in her hand ar
still wet slipperiness of it. "Have you been fucking Kelly?" she asked.

"Karin, I can explain,"Jason tried to say, terrified of being caught like this.

"What's going on?" Kelly asked, opening her door and seeing her parents naked outside of

"Kelly, has your father been in your room tonight?" Karin asked her.

"Well, yeah," Kelly admitted.

"And what happened?"

"Well, he, uh, you know, he fucked me," Kelly said, standing naked in the hall next to the two

"Jason, what have you to say for yourself?" Karin asked, indignant.

"But, but, but what were you doing coming out of John's room?" he asked suddenly, trying to attention away from himself.

"That's not the question," Karin said.

"You were coming out of John's room naked like that?" he asked. "Why?"

"Check her pussy, dad, see if she's got John's cum in her like I have yours in me," Kelly sug

"Don't you dare," Karin said as Jason grabbed her by the arm and jammed a hand between it dripping with cum. "So what!" Karin said defiantly, sticking her chin and her chest out. "You fucking Kelly so I went and fucked John. What about it?"

"But, he's your son."

"But she's your daughter."

"I think we need to talk," Jason said, "in our bedroom."

"I think I need to have a talk with Kelly," Karin said, "in her bedroom. I don't know if I want to your bed anymore."

"Karin!" Jason said as she took Kelly by the arm and led her into her room, shutting the door

"You and I are going to have a talk," Jason said after opening the door to John's room and s in.

"Sure, dad, whatever you say," John agreed, laughing silently to himself.

Fuming, Jason went back to his own bed by himself, waiting for Karin so they could talk. But and he got tired and fell asleep, not waking up until morning to the sensation of his cock bein Looking down, he saw Kelly between his legs swallowing his cock. When she saw that he w up his body and easily impaled herself on his now hard cock, smiling at him.

"Good morning, dad," she said, riding his cock. "Did you sleep okay?"

"Kelly, what are you doing?" Jason asked, groaning in pleasure as her pussy milked him. "W

"Oh, mom's in fucking John again," she said. "And I figured that since you got to fuck me las
my turn this morning"

"Does your mother know?"

"Oh, yeah, she knows," Kelly said, rocking her hips back and forth.

"And she doesn't care?"

"Oh, she cares, but she also likes John's cock, I think," Kelly told him. "She says he's bigger

"She says what?" Jason asked, his cock flagging as he heard this.

"Oh, don't go getting soft on me," Kelly said, increasing her tempo.

"Breakfast will be ready in five minutes," Karin said from the doorway. "Will you two be done

"Karin!" Jason exclaimed, trying to sit up.

"I'll have him cumming in no time, mom," Kelly said, grinding herself into him.

"Oh, my god," Jason said, laying back as his orgasm started, cum shooting into Kelly's hung

"Yeah, that's it," Kelly said, humping him like crazy. "Cum in me, cum hard."

When it was over, Jason lay like a dead man, worn out physically and mentally.

"Come on, breakfast is waiting," Kelly said, pulling him from the bed.

Jason grabbed his robe and followed a naked Kelly to the breakfast table where John was a
smile on his face.

"So, you two finished finally," he said. "It's about time."

"Mom, you have cum running down your legs," Kelly said with a laugh.

"So I do," Karin agreed, spreading her legs and looking down.

"Let me help," Kelly said, quickly scooting to her knees in front of her mother and licking at t
cum that ran down her thighs, then sticking her face right into her mother's pussy and suckin
Jason watched with his mouth hanging open. "Umm, that's so good," she said as she got to
place at the table.

Jason ate in a daze, hardly daring to believe what had happened to him in the last 12 hours.
eating and got up to wash the dishes.

"John, do you mind helping me?" she asked.

"Sure, mom, what do you want?"

"Jason, you're going to be late to work," Karin noticed, looking at the clock.

"Oh, god, I better get dressed," he said, jumping to his feet.

"Fuck me from behind while I'm washing the dishes, John," Karin requested as Jason stood

"Sure, mom," John said, dropping his shorts and moving behind her while she spread her le

Jason stared in amazement as his son's huge cock, and it was certainly larger than his, he r
Karin's pussy from behind. John began to slowly fuck her while she continued washing the c

"Umm, that's nice, John." Karin said, looking back over her shoulder at him. "Now fuck me h
resuming her dishwashing.

Jason shook his head as he left the room to go get dressed. His whole world was unravelin
dressing and went to leave through the garage, Kelly was on her knees next to her brother a
pulled his cum-shooting cock from Karin's pussy and Kelly sucked it into her mouth, swallow
he continued to cum.

"See you later, dear," Karin said, standing up and watching as Kelly finished sucking John o

"We're going to the movies tonight," John said to his father as Kelly continued to suck him. "
later."

Jason was speechless as he left, getting into his car to drive to work. He had to be dreaming

Karin, Kelly and John were rolling with laughter when Jason drove off.

"You two are wonderful," Karin said, hugging them both. "I'm sorry I ever doubted you. That
wonderfully. But you'd better get dressed and get to school, and Tom's due to arrive any mi

John and Kelly went to get dressed for school, laughing the whole time.

Tom arrived not two minutes later and immediately pushed Karin over the back of a chair, p
and exposing her. When he saw her pussy, he smiled, realizing that she had already been f
So, wetting his cock in her pussy, he pushed it up and drove it all the way into her ass in on
causing her to gasp out loud. Quickly he was slamming his cock in and out of her ass, fuckin

"Oh, hi, Tom," John said when he saw him.

"Hi, Mr. Henderson," Kelly said, reaching between his legs to fondle his balls. "Hope you ha
mom."

"Bye, you two," Karin gasped, turning to look at them. "I'll see you later."

"You sure do have two great kids," Tom said to Karin as he fucked her ass. "I only hope Be
as good."

CHAPTER THIRTEEN

Becky was very much on Kelly's mind as she and John rode to school. She still had not con
trying to sabotage them at Bob and Kathy Adams' house, but she still had her doubts about
be the real test. If she came through, she would be fine and she'd help them make lots of m

When Kelly finally caught up with her at school, Becky was sort of aloof.

"Becky, I haven't seen you in days," Kelly said, hugging her. "Where have you been?"

"I've had things to do," she replied, outwardly neutral, but inside feeling her stomach churn
when she felt Kelly's embrace.

"Well, we're expecting you to join us tonight," Kelly said. "Don't you remember?"

"About what?"

"We're going to visit your father at his office tonight," Kelly reminded her. "And we're going to
him for the entire evening. That way he's going to eat your pussy and fuck your pussy and y
never know it's you."

"I don't think so," Becky said. "I've changed my mind."

"Well, I don't think so," Kelly told her sternly. "You're being silly and you know it. You love it.
you. You be at your father's office at 8:00 or you'll never ever get to talk to me or John again
it," Kelly said, turning and storming off, really pissed off at Becky and hoping that her threat

When they got home after school that afternoon, Karin was laying on the sofa naked, playing

"Hi, mom," Kelly said, bending over to kiss her. "How was your day after Tom left?"

"Oh, okay, I guess," she replied, sitting up. "How was school?"

"The same," John told her, a grin on his face.

"Hey, mom, why don't you meet us later on this evening," Kelly said suddenly.

"What do you mean?" Karin asked.

"Well, drop us off downtown and then meet us again at say, 8:30," Kelly explained.

"But where, at the movie theater?"

"No, why don't you meet us at Tom Henderson's office," Kelly said, nodding her head.

"At Tom's office!" Karin exclaimed. "Why on earth?"

"Will you do it?" Kelly implored. "Please?"

"Well, okay," Karin agreed. "But that's really strange."

"John, mom looks like she needs a pick-me-up. How about it?" Kelly asked.

"Great idea," John said, dropping to his knees next to the sofa and taking Karin's legs and th
his shoulders. "And I'm hungry too," he said as he dove into his mother's pussy.

After John ate his mother's pussy for several minutes, he pulled his cock out and fucked her
there sighing as her son pleasured her. Kelly watched for a bit, then went to her room. Wher
fucking his mother, he let her suck him clean then went to his own room to rest. And that's w
her when he got home from work, a little early for a change, still asleep on the sofa, totally n
splayed wide open exposing her pussy. Unable to resist, Jason dropped his clothes quickly
lowered himself onto his wife's sleeping body. As Karin woke up, he was sliding his cock into

"Oh, Jason, how nice," Karin said, wrapping her arms around him and lifting her hips to mee
"Fuck me, Jason, fuck me," she cried as they began to thrash like two wild animals.

They both cried out as they came, together, pressing as hard as they could as they lost ther
other's pleasure. Jason lay panting on top of Karin when they finished, trying to catch his bre

"Wow, dad, you can really fuck," John said from the doorway where he leaned against the ja

"He sure can," Kelly said, stepping into the room. "John and I will get dinner ready so you tw
doing what you're doing," she said, turning and dragging John after her.

"We've got the best kids in the whole world," Karin sighed to Jason. "It's hard to believe."

"Karin, I can't believe you're behaving like this about this," Jason said, propping himself up o
look down at her.

"I don't know what you mean," she replied, a blank look on her face.

"Karin, we're having sex with our children. Do you really think it's okay?"

"No, but I don't care. They're both fantastic lovers and they have such healthy attitudes, I've
happier with my family. And you, are you telling me you don't just love sex with Kelly? She's
beautiful and so, so horny all the time."

"She looks just like you, only 15 years younger," Jason said, kissing her.

"And you liked fucking me then, didn't you?" Karin asked, reaching down to stroke his growi

"And I still do," Jason said, reaching down himself and guiding his cock back into Karin's pus

He pumped and pumped, aware at some point that Kelly and John had entered the room an next to them, watching them fuck.

"I want you to cum in my mouth, dad," Kelly said to her father, running her hand over his ass taste the two of you at the same time."

"Oh, god," Jason cried out, driven over the edge by Kelly's lewd talk.

He felt his balls contract and spew cum into Karin's pussy. He abruptly pulled himself out an Kelly, grabbing his slimy cock and sucking it into her mouth, making it disappear down into h sucked long and hard on him, swallowing all of the cum and licking him clean before sitting b

"That was so good," she said, a big smile on her face. "Can we eat dinner now?"

Everyone laughed as they went in to the other room and sat down to eat. They talked of the family with twins would talk about, school, sports, everything but their now totally incestuous relationship. That was never mentioned. When they finished eating, everyone pitched in and Kelly and John reminded Karin that she had said she'd give them a ride to the movie theater

"Oh, let me put some clothes on," she laughed, looking down at her still naked body.

As she drove them in to town, Karin tried to ask questions about what Kelly was doing but g deflected her questions. She dropped them off and promised to come to Tom's office to pick little more than an hour from now. As she drove away, they turned from the theater and wen where they found Becky in the lobby nervously waiting for them.

"Hi, Becky," John said, putting an arm around her shoulders and giving her a kiss on the che see you."

"Hi, John," Becky said. "I'm glad to see you again too."

"Hi, Becky," Kelly said. "I'm glad you decided to come. This is going to be so much fun, you' this great blindfold I brought to put on your dad," she said, pulling it out of her bag.

It was of such a design that it fit over the head and down over the eyes to the bridge of the n

black leather and had drawstrings in the back to fasten it securely.

"Wow! You think my dad's going to let you put him in that?"

"I know he will," Kelly laughed. "Give us about 20 minutes or so and then come in real quiet. he's totally blind. Then you take your clothes off and I'll direct you from there. But remember If you don't want him to know who you are, you have to be quiet, understand?"

"Yes," Becky nodded, licking her lips nervously.

"All right, then, we'll see you in about 20 minutes," she said, stepping into the elevator that J holding for her.

When they entered Tom's office he was already there, a large drink in his hand and a big sm

"Hello, Kelly, John, glad you came."

"Oh, after seeing how good you were giving it to mom, I couldn't wait to get some of that my

"And you still bring John with you."

"It makes me hot knowing that he's watching me," Kelly replied. "You know that. Besides, I'v for you tonight."

"What is it?"

"First you have to pay John, right?"

"Such a head for business," Tom laughed, reaching into his pocket and pulling out a wad of

"This is my surprise," Kelly said, pulling the blindfold out of her bag.

"Is that what I think it is?" Tom asked, a grin on his face as he handed John $2,000.

"Well, my mystery guest doesn't want to be seen or known, so you'll have to wear this if you up."

"Who is it?" Tom asked eagerly.

"Someone from my class, like I told you. More than that, you don't get to know. But you'll get
she'll suck your cock, and you can fuck her in the pussy and the ass. But your can't see her.
rules. Okay?"

"Okay!" Tom Henderson agreed. "But what about you?"

"Me you get to see," Kelly said with a laugh, stepping out of her clothes and moving to stand
reaching for his pants and dropping them to the floor, his cock in her hand. "And I get to see
cock that's always in my mother," she murmured, dropping to her knees and sucking it into h

"Oh, yes, Kelly, suck me, suck me," Tom sighed, shaking his head as he saw John grinning.

"I think we should put the blindfold on now so you can get used to it," Kelly suggested, gettin
and leaving Tom with a monster hardon sticking out in front of him.

Quickly Kelly fitted the blindfold on Tom, lacing it up in back and then testing him to see if he
It was obvious he was as blind as a bat.

"Oh, this is nice," Kelly said, sliding into his arms and kissing him. "How does it feel to you?"

"Well, it's strange, but interesting too," Tom replied, kissing her. "It has an element of exciter

"And it's only going to get better," Kelly said, slipping to her knees and capturing his cock in
again.

Kelly was on her knees sucking Tom's cock when Becky silently let herself into the office, ne
towards her father in his mask with Kelly on her knees in front of him. John silently motioned
where he was standing and she silently came and stood next to him. She couldn't believe th
less than three feet from where her father was getting his cock sucked by Kelly. She saw tha
have a big one and a thrill coursed through her body at the thought.

John put an arm around Becky's shoulders, letting his hand fall to cup her breast, gently squ
finding her already hard nipple between his fingers, rolling it and pulling on it through her shi
looked up at him, surprise and delight at the same time etching her face. Holding a finger up
John began to unbutton Becky's shirt, removing it and then her bra. Then he unzipped her s
slide to the floor, surprised when he saw that she hadn't worn any panties. He reached betw
felt how wet she was, sliding a couple of fingers up into her juicy pussy as she writhed silent

trying not to groan out loud and give herself away.

Kelly looked up from sucking on Tom's cock with a big smile on her face. Beckoning to Beck
her knees next to her while she continued to suck Tom's cock. With hand motions, she mad
that she wanted her to hold her father's cock in her own hand. Taking her hand in hers, Kelly
Tom's cock, letting her own slide away as she wrapped Becky's around the shaft. The look o
she felt her father's cock pulsating in her hand was amazing. Her whole face lit up in surpris
didn't even need to encourage her to lean forward and suck it into her mouth as Kelly pulled

Tom was moaning and groaning as Becky sucked his cock and Kelly and John just stood wa
over and pulled on John's pants and he quickly undressed, his cock standing out in front of h
indicated Becky's pussy and ass pointing at them and John got down on his knees with a gri
rubbing his cock between Becky's dripping pussy lips before sliding it into her pussy, not sto
was completely buried deep inside her pussy while she sucked her father's cock.

Kelly stood up and put her hands on either side of Tom's face, leaning forward and deeply k
her tongue into his mouth.

"How do you like that, Tom?" she asked.

"Kelly! But who..."

"Ah, ah, ah," Kelly said, putting a finger to his lips. "Remember our agreement. Do you like t
your cock?"

"Oh, yes, it's just great," Tom replied, moaning.

"I want you to cum in her mouth," Kelly said to him, kissing him again. "Can you do that, Tom

"Yes, yes, I can," Tom moaned again. "Almost there now."

"Suck him real hard now," Kelly said to Becky. "Suck him until he cums in your mouth."

Becky increased her sucking, working her father's cock with one hand and his balls with the
groaned and began to cum, shooting his hot load deep into his daughter's mouth as she con
swallow as fast as she could. The whole time John had been plunging his cock in and out of
priming her for her father. When she had finished sucking and swallowing all of her father's c
pulled her away from his cock, wrapping her arms around him and hugging him to her body.

"Did you like that, Tom?" she inquired.

"That was great," Tom sighed, leaning back against the counter.

"John, cum in her mouth," Kelly told her brother, who instantly pulled his cock from Becky's p
turned around in time to catch his cock as it exploded, cum filling her mouth as she continue
off.

"Isn't it exciting knowing that she just sucked your cock and swallowed your cum, now she's
cum too?" Kelly asked, him rubbing her body against his. "What do you want to do now," sh
pussy or hers?"

"I want to suck hers," Tom answered instantly. "I want to taste her."

"Well, I should be insulted, but I'm not," Kelly laughed. "Because I know how nice her pussy

"You do?" Tom asked, turning his face to stare at her, even though he could see nothing.

"Umm, yes, I love her pussy," Kelly told him. "But now you lay down and she'll sit on your fa
taste her yourself and imagine what it looked like when I was tasting her."

"Oh, god," Tom groaned as he sank to the floor, laying on his back.

With a smile on her face, Becky squatted down over his face, her knees on the ground next
lowering her pussy onto her father's mouth, feeling his tongue slide up into her as he began
daughter's pussy. Becky had to really pay attention not to make any noise as her father ate
same time Kelly was sucking on Tom's cock, trying to get him hard again quickly, as she kn
cum very quickly. And sure enough, groaning through clenched teeth, Becky began to buck
as her pussy spasmed in orgasm, her juices flowing as he slurped and lapped them up. By t
finished sucking his daughter, that combined with Kelly's sucking on his cock had him hard a

"Umm, that was nice, wasn't it?" Kelly asked as she helped Becky to her feet.

"What a tasty pussy that was," Tom gasped, licking his lips.

"Now you can eat me too, anyway," Kelly said with a laugh. "But I'll make it better for you by
new pussy sit on your nice hard cock, okay?"

"Oh, yes, this is great," Tom gasped, arching his hips up in an attempt to feel it already. "I wa
cock in her pussy."

"Well, then that's what you'll get," Kelly said, directing Becky to mount her father's cock.

Still a bit nervous, Becky stood over her father and reached down and grabbed his cock in h
how hard he was. Lowering herself, she rubbed the head of his cock between her pussy lips
lowering herself onto it, feeling it fill her, stretching her pussy as she completely lowered her
she was impaled.

"God, what a tight pussy," Tom moaned, feeling his daughter's pussy clenching his cock.

Slowly Becky started sliding back and forth on her father's cock, fucking him. With a smile K
his face facing Becky, the two of them smiling at each other as they serviced him. Kelly sigh
tongue began to work her pussy over and Becky was riding with a strong steady rhythm on h
Because he had just cum, she'd get a nice long ride before he came again.

It was at this moment that Karin quietly slipped into the office, so quiet that nobody noticed h
was right behind Becky, staring with her mouth open as she and Kelly rode on top of Tom H
her mother, Kelly indicated with her hands that she should undress and take her place. At fir
Karin then quickly slipped out of her clothes and moved around next to Kelly. Becky's eyes p
she saw Karin Redson standing naked next to Kelly. She actually stopped moving for a seco
continued as Kelly got off of her father's face and Karin took her place, smiling at her as she
father's cock.

Kelly sat behind her mother on the floor as she and Becky enjoyed Tom. Very furtively she w
on the laces of the face mask that Tom was wearing, loosening them until she would be able
ease. Only John saw her and a big smile was on his face. Tom too realized what was happe
figure out who was there or even how many were there. In any event, he didn't care.

Gently tugging at the mask, Kelly pulled it off, indicating to Tom with a finger across her lips
should be quiet. Not wanting to spoil anything, Tom blinked his acceptance and eagerly retu
Karin's pussy, not knowing that it was her, and still wondering who was fucking him so nicely
couldn't control herself any longer and her pussy started to spasm on Tom's cock. He felt thi
go, wanting to cum with whoever it was that was making him feel so good. At the same time
mother to get off of Tom's face, which she did reluctantly, and as both Tom and Becky bega
able to see that it was his daughter astride him, cumming all over his cock that was filling he

same time.

Becky screamed when she saw her father's unmasked face staring at her but was unable to
her orgasm. At the same time, she loved the feeling of his cock pulsating as it filled her puss
drove her pussy into him, grinding herself on his cock as she milked him.

"Oh, Becky, you're incredible," Tom gasped as he continued to spurt cum into her pussy.

He reached up and squeezed her breasts in his hands, squeezing her nipples and pulling on
wound down from their orgasms. When Becky finished cumming, she fell forward onto her fa
going around her body as he held her, his cock still embedded in her pussy.

It was at this moment, prompted by Kelly, that John got behind Becky and pressed his cock
causing her to gasp when she felt it slip in, now stuffed with two cocks at the same time. Joh
pushed, struggling, but finally got his entire cock in Becky's ass. Tom knew from the feeling
happening and he was shocked by the utter joy on his daughter's face as John commenced
lay on top of him with his cock in her pussy.

"Well, Tom, it looks like you got your wish," Karin said with a laugh. "She's turned out every
mine, wouldn't you say?"

"Oh, Becky, I had no idea," Tom stammered, staring at his daughter's face up close, his coc
pussy, John's cock pounding her ass. "Are you okay?"

"Oh, daddy, I'm more than okay, I'm just great," Becky panted, John's cock jarring her with e
love to fuck and I always wanted to fuck you. Are you mad at me?"

"No, no, definitely not," Tom assured her.

"I know you fuck Karin every morning," Becky told him, gasping as John really slammed his
her ass. "Now you can fuck me too. I like being fucked in the ass and I know you like that too

"Yes, I like that," Tom agreed.

"Oh, John, stop, stop, please," Becky implored him. "I want my father to fuck me in the ass a
his cum. Do you mind?"

"No, of course not," John said, withdrawing his cock from her ass.

"Here, John, put that in my ass while Tom fucks Becky's ass," Karin said, getting on her han
front of John, who quickly complied, burying his cock in his mother's ass.

Meanwhile, Tom was kneeling behind Becky, pressing his cock into her well-prepared ass, s
it was as he began to pump her. Becky was moaning and groaning as her father's huge coc
the first time.

"Oh, daddy, your cock is so big," Becky gasped as Tom fucked her ass. "I love the way it fee

"Oh, Becky," Tom said, fucking her ass wildly. "I can't control myself," he cried, jamming his
her ass as he began to cum, filling her bowels.

"Oh, yes, cum inside of me, fill me with your cum, daddy," Becky cried, arching her back to f
deeply inside.

John was filling his mother's ass at the same time, his balls emptying as his mother's talente
milked him. When they all finished cumming, Karin suggested that it was time to get home o
explain to Jason why they were so late, also that Tom and Becky probably needed to talk. K
goodbye, and Becky too, and there was silence between the three of them until they had dri

"Do you mind telling me what that was about?" Karin asked.

"Becky wanted to fuck her father and we set it up," Kelly replied innocently.

"I see," Karin said quietly.

"Thanks for coming to get us, mom," Kelly said, a big smile on her face. "I could tell you hate

"I just don't know what to think of you at all any more," Karin said with a sigh as they arrived
home. "And what about now?"

"We'll let him decide what happens," Kelly replied, "if that's okay with you, of course. If you'd
let him, I won't."

"I agree, we'll let him decide," Karin said as they walked into the kitchen from the garage.

"Hi, dad," Kelly said, leaning over and kissing him like she always did. "Night, dad."

"Well, hi and good-night," Jason laughed as Kelly skipped down the hallway.

"You tired too?" Jason asked Karin, a twinkle in his eye.

"I think I am, actually," Karin agreed, heading for their bedroom, Jason following right behinc

And for the first time in weeks everyone in the Redson family slept where they were suppose

CHAPTER FOURTEEN

The next day at school Sara came up to Kelly to inquire whether she and John would be cor
evening.

"I suppose so," Kelly told her. "We haven't heard otherwise from your parents."

"Oh, good, I'm glad, " Sara told her. "And I know my parents will be happy too," she said mo
another direction.

On the way home Kelly told John about her brief conversation with Sara. They both thought
especially since they had not heard from her since the day she had had sex with them. Excu
later to go visit Sara, now the truth, Kelly and John rode their bicycles quickly to the Adams'
beaming Sara met the at the door.

"Hi, you two," she bubbled. "I'm so glad you came."

"Why, Sara?" Kelly asked as they entered the house.

"You'll see," Sara told her, barely able to contain herself.

They went into the family room where they usually had their fun and Bob and Kathy were bo
sofa, naked.

"Hi, you two," Bob said, getting to his feet, his cock swinging in front of him. "Glad you were
he said, shaking John's hand and slipping him a wad of money and crushing Kelly in a big h
intense kiss.

Sara was standing next to the sofa, barely able to keep still she was so excited.

"Why don't the two of you get undressed," Kathy suggested. "I'd love it if you'd suck my puss
she said.

"Sure, you bet," John said, quickly shucking off his clothes and falling to his knees in betwee
spread legs.

Kelly was right behind him, kneeling between Bob Adams' knees as he sat back on the sofa
while the twin brother and sister sucked on them.

"I'd like Kelly to suck on my now," Kathy said, "so why don't you two switch places."

"What!" John said, lifting his face from her pussy.

"You don't mind, do you, John?" Kathy asked him, running her fingers through his hair. "I me
after it's been cum in, don't you? I don't think there's really a difference."

"And you'll notice a little something extra this week," Bob said knowingly, giving John a look.

"It's up to you, John," Kelly said, secretly delighted by the thought of seeing John suck a coc

"I'll do it, daddy," Sara suddenly chimed in as she appeared next to Kelly, suddenly without h

"You just wait, Sara," Bob said, his eyes still locked with John's.

"Sure, why not," John said, suddenly making up his mind. After all, why should Kelly put up w
of the work when they were both sharing in the rewards.

"That's a good boy," Kathy said, rubbing his head. "Now come suck my pussy for me Kelly."

Changing places with John, Kelly found it difficult if not impossible to watch her brother as sl
own face into Kathy Adams' pussy. John, after the initial misgiving and doubt, gave himself t
conviction and without seeming hesitation grabbed Bob's cock in his fist and lowered his mo
tasting another man's cock for the first time. And they were right, it really wasn't any differen
than eating a pussy that was filled with cum, and god knows he'd done that plenty of times.

Quickly he was bobbing up and down on Bob's cock like he'd been sucking cock all his life, a
it, he found. Kelly was lost in rapture sucking Kathy Adams' pussy and she was even more e

of John sucking Bob's cock next to her. When she heard Bob groan as he began to cum, sh
Kathy's pussy to watch just as Bob began to pump load after load of hot cum into John's mo
problem John swallowed all of it, happily sucking the last of Bob's cum from his cock before
licking his lips.

"Wow, what a great blowjob," Bob said, shaking his head. "You're a natural, John."

"That wasn't bad at all," John agreed, grinning as he realized what he'd accomplished.

"Are you ready to fuck me, John?" Kathy asked, running her fingers through her pussy.

"Oh, yeah, you bet," John said, getting to his feet and displaying his very hard cock.

Kathy Adams pulled her feet up onto the edge of the sofa, scooting her ass forward until it a
hung over the edge, her pussy presented and exposed completely. John moved in front of h
knees, his cock pointing right at her open pussy. Holding his cock in his hand, he presented
entrance to her pussy and easily slid it in, not stopping until he had bottomed out. They all w
began to saw his cock in and out of Kathy's pussy, his shaft glistening with her juices.

"Oh, that looks so nice," Sara lamented.

She suddenly dropped to her knees in front of her father and grabbed his limp cock, opening
beginning to suck on it.

"Sara!" Bob said.

"I want you to have a hard cock and fuck me, daddy, like you promised," she said, looking u

"You go on, Sara," Kelly told her, "and I'll keep him busy for you," she said, climbing up onto
lowering her own pussy onto his face.

Bob eagerly began to eat Kelly's pussy as his daughter bent and began sucking on his cock
It wasn't long before Bob felt his cock beginning to respond and then he was at his fullest siz
They could all hear John's cock sluicing in and out of Kathy's pussy and her grunting each ti
into her. Then Sara stopped sucking on her father's cock and climbed up onto his lap, grabb
holding it to the entrance to her own pussy, slowly lowering herself onto it.

She almost cried out as it stretched her pussy, but when she saw her mother staring at her,

her face, she toughed it out and completed impaling herself on her father's huge cock. Then
to fuck him while he continued to eat Kelly's sweet pussy. Kelly could tell from the way Bob
pussy that he was close to cumming and that was something that she wanted to prevent for
climbing off of his face she reached between Sara and Bob when she lifted up off of his cock
actually pulling it from Sara's pussy with a pop.

"Hey, what are you doing?" Sara cried out.

"He's about to cum," Kelly told her. "You don't want to get pregnant, so you'd better have hi
ass, don't you think?"

"Oh, he's so big," Sara said. "I don't know if I can."

"Of course you can," Kelly assured her. "I can, and John's cock isn't exactly small and he fu
ass."

Kelly saw the raised eyebrows of Kathy and Bob and realized that Sara hadn't told them eve

"Your father loves to ass fuck," Kelly told her. "He'll probably fuck you more if he can have y

"Would you like to fuck me in the ass, daddy?" Sara asked him nervously.

"Only if it's something you'd like," Bob said carefully, wanting it more than anything.

"Then I want to try," Sara said, a smile on her face.

"Ah, ah, ahhhhh," John suddenly cried out as he came in Kathy's pussy, driving his cock dee
balls emptied.

They all watched until he had finished cumming and moved out of the way, Kathy's pussy ga
dribbling cum from her swollen pussy lips.

"Why don't you get on your hands and knees," Kelly suggested, pulling Sara down to the gro
her so that her face was almost in her mother's gooey pussy. "Come on, Bob, she's got a be
waiting," Kelly said, rubbing a finger into Sara's pussy and then pressing it slightly into her a

Hardly able to control himself, Bob got on his knees behind his only daughter and slid his co
pussy for a couple of strokes before pulling it out and pressing it against her asshole. As he

pressed his cock against her, she was forced forward, pushing her face into her mother's go
Kathy's delight, she felt her daughter's tongue dart into her pussy and begin to eat the cum o
her. Sara gasped when she felt the head of her father's cock pop into her ass, almost splittin
took all of her self-control not to cry out. She tried to lose herself in eating her mother's tasty
the pain was almost overwhelming as he pushed his entire cock into her ass and then just la
his cock throbbing deep inside of her.

"Are you okay, Sara?" he asked his daughter tenderly.

"Uh-huh," Sara gasped, trying not to cry. "Now you can fuck my ass," she managed to get o

And that's just what Bob Adams did. He began to fuck his daughter's ass. But she was so tig
brought him almost to orgasm when she had ridden him that he was unable to fuck her for v
balls exploded and he filled her ass with his cum. Sara was gasping the whole time, able to
splashing deep inside of her bowels. As he finished cumming, she could feel his cock subsid
slipping out of her ass. She stayed like that on her hands and knees, her face pressed into h
for several minutes just trying to catch her breath. Then she lifted her cum-smeared face fro
pussy, a look of triumph spread across it.

"How was I, daddy?" she asked, turning to look at her father. "Am I fun to fuck too?"

"You're just wonderful," Bob Adams told his daughter, hugging her to him. "If you like you ca
with your mother and I."

"Oh, daddy, thank you, thank you," she cried, bursting into tears as she threw herself into his
thank you and John too," she said, turning to hug Kelly. "You've taught me so much."

"It's just fun to us," Kelly said, surprised at the turn of events but seeing how she could use t
future.

"John, are you ready to fuck my ass for me?" Kathy asked him. "I hate to be left out."

"Well, with a little help, yes," John said, looking down at his half hard cock.

"Oh, let me," Sara said, quickly scrambling so that she could suck his cock, tasting her moth
over it as she slurped and sucked, trying to get him hard again.

And it didn't take long at all before Sara's eager mouth had John ready and hard. Kathy Ada

sofa so that John was able to stand up, and with everyone watching closely he pressed his c
and began to fuck her. Sara was the most excited, cheering them on as John hammered aw
he finally came in her ass and his cock shrank as he withdrew it, he was fucked out. Kelly ha
face as she indicated to him that they should dress and leave, seeing the looks Sara and he
giving each other. After they dressed and said their good-byes, they saw that the three of th
the floor in a tangle again. Kelly smiled and laughed all the way home but said little else othe
she had a great idea she couldn't wait for.

CHAPTER FIFTEEN

The next day Kelly filled John in on her idea and enthusiastically enlisted his support. John i
on the phone and contacted Tom Henderson and Bob Adams to explain to them. He told the
afternoon, when Jason was sure to be playing golf, there would be a party at their house. Th
to bring any friends they liked, and that it was $1500 per person. Not unsurprisingly neither c
and they both promised to bring people with them. Kelly made it a point to talk to both Becky
the week, as well as her mother, without whom nothing would be possible.

Finally Saturday arrived, and not an hour after Jason left for his golf game the guests started
First to show up was Tom Henderson, who shocked John by bringing his wife and her sister
hands with John, Tom slipped him an envelope with $4500 in it, a big smile of anticipation o
to arrive was the Adams, and John was really shocked to see Jim and Adele Stork with them
richest people in the area and Adele Stork had won the state beauty title when she had been
girl. Next to arrive were Henry and James and they brought a young black girl with them nam
introduced as Henry's cousin.

John had over $10,000 in his pocket as he greeted them as a group, thanking them for bein
then produced two jars with folded bits of paper in them and encouraged everyone to pick a
from one jar, the women from another. When they expressed curiosity about the numbers, J
explain shortly.

"But first," he began, "take turns using the bathroom over there to change clothes," he said,
surprised looks on a few faces. "There are robes hanging on the door, enough for everyone.
wear the robes," he asked them.

Tom Henderson was the first to go change, returning in a few minutes wearing only the shor
found on the door. He grinned at everyone when they stared at him, then Kathy Adams wen
was all it took. One by one they changed into the short silk robes, naked underneath as they
waiting for John to explain further.

"Now for the numbers," John said. "You need to find the person who also has the same num
will be your partner for the next part of our fun," he explained.

There was some confusion as everyone sorted themselves out, but in the end everyone was
Sade, his wife Susie with Henry, her sister Joan with Jim Stork, Bob Adams with Adele Stork
with James.

"Now," John began again, "there are five rooms in the house, each one with a number on th
is a surprise. Each couple must go in the room together and come out together. It's up to you
to do with your surprise. So if you'll give me a minute or two, you can start searching for the
begin. I know you probably have questions, but if you just follow these directions everything
very clear very quickly, okay?"

When everyone agreed, John went upstairs to one of the marked rooms, closing the door be

"Well, let's do it," Bob Adams said, turning to smile at Adele Stork. "You ready?"

"I suppose so," she said, holding her robe tightly closed around her body. "This is so strange
like fun."

They quickly went into the house, looking at each of the doors until they found one with a nu
Smiling at her, Bob opened the door, letting her enter before him, then entering and closing
himself. It was pitch dark in the room and they stood for a moment letting their eyes adjust. T
a soft voice in the dark.

"May I take these?" the soft female voice said, reaching up and grasping the neck and collar
from behind, pulling it down her back and off before she could even react or protest, leaving
naked in the dark. Then the same was done for Bob and there was silence except for the so
breathing.

"Oh, my," Adele gasped when she felt someone's face press into her pussy and a tongue so
"Bob, what are you doing?" she asked faintly, enjoying the sensation as well as the anonym
provided.

"Nothing," Bob replied next to her, obviously puzzled. "What are you....oh, man," he gasped
cock grabbed and sucked into a nice warm mouth. "Oh, Jesus, Adele, I can't believe this."

"What are you talking about?" Adele asked, suddenly feeling the tongue leave her pussy.

Then Bob tentatively reached out towards the voice he heard and his hand encountered a n
Carefully reaching further his hand was filled with a very firm breast with a hardened nipple

"Adele?" Bob asked tentatively, his hand thoroughly exploring the breast that filled it.

"This is so strange," she whispered, enjoying herself.

"Check this out," Bob said, letting his hand slide down her arm to take her hand, pulling it to
finally rested on the head that was busy sucking his cock. Trailing her hand further down the
stop until he had placed Adele's hand on his hard cock where she could feel that he was get

"Oh, my," Adele sighed, feeling the hardness of his cock throbbing in her hand as a mouth s
shaft.

"This way," the voice suddenly said softly, leaving his cock standing out in front of him as sh
Adele by the hand and gently lead them to where they bumped into a bed, then sat down on

"There now, just relax," the voice said, gently pushing Adele back until she was laying on the

Then it was Bob's turn and he was laying on the bed next to Adele, feeling the heat of her bo
there. Then there was a muffled gasp from Adele and Bob was aware of weight shifting on t
his side and reaching out, his hand encountered her torso and softly slid up to cup her full br
hard. Sliding up to her face, Bob was surprised to encounter the full ass cheeks of the girl in
happened to be sitting on Adele's face. That was the sound Bob had heard, the sound of Ad
sucked the pussy sitting on her face.

Letting his hands wander down her body, Bob was pleasantly surprised to find her legs spre
open and wet and shaved smooth. Cupping it with his hand, Bob slid a finger, then two into
feeling it grip his fingers as they softly sluiced in and out. Then rolling over, Bob knelt in the
lowered his face into the wet, swampy pussy whose vapors filled the room with lust. He coul
writhing as his tongue danced between her spread pussy lips, drinking her up as she in turn
of the girl sitting on her face.

Then he felt the girl get up off of Adele's face and heard her take a deep breath, trying to cal
Bob continued to suck her juicy pussy. He felt the girl kneel behind him, reaching between h
his hard cock in her hand. By holding his balls in her hand she was able to gently encourage

Adele's body, not stopping until he knew he was straddling her chest, his cock resting on he

He almost died when he felt her mouth open and his cock was sucked into a warm, velvety s
felt Adele gasp as she sucked him, and reaching behind himself he satisfied his curiosity tha
now sucking Adele's very tasty pussy. This when on for a couple of minutes until he felt the s
shoulder gently pulling him off of Adele's face and her fabulous sucking mouth. He found hir
of Adele, his cock nestled between her legs and rubbing her pussy. He felt a hand wrap itse
and slide it up and down between Adele's wet pussy lips, then felt himself placed at the entra
pussy. Without the slightest hesitation Bob slammed his cock into the welcoming warmth of
feeling her muscles pull him in and begin to milk his cock.

Slowly but steadily Bob fucked her, delighting in her response and participation as they slow
a climax, the girl all over them, kissing, touching, stroking as they fucked. Just as he felt him
cum, Bob felt himself pulled firmly from between Adele's legs, his cock springing up as it wit
wonderful pussy. Bob felt himself pulled around the bed until he was kneeling with Adele's h
knees, his cock jutting out above her face unseen by her. He felt the girl straddle Adele's bo
soft ass pressing against his cock. He could feel Adeles' tongue as her face lifted to drink fro
pussy, flitting here and there.

Then grasping his cock in his own hand Bob guided it to the sopping pussy in front of him, s
in to the warm moist depths of pussy as Adele continued to lick the two of them. Stroking his
and out of the tight pussy in front of him, Bob knew that he was going to cum almost immedi
warning, his balls exploded, cum shooting into the pussy milking his cock. He felt Adele's tor
time, drinking up their juices as they flowed from around his cock in the tight pussy. Then he
from the pussy when he had finished cumming only to feel it engulfed by Adele as she swall
all of the juices from his shaft before releasing him and gluing her mouth to the pussy above
all the cum that filled it.

Finally it was over and the three of them just stayed in that position catching their breath. Th
started to laugh softly.

"God, that was the kinkiest thing I've ever done," she said. "And I have no idea who I've just

Suddenly the light came on, blinding both Bob and Adele. What they saw was a young girl, b
mask covering her entire face with the exception of her eyes and mouth. Her pussy was sha
breasts were firm and upright. Bob knew immediately that it was Becky and smiled at his luc
fuck her again and he had had his chance, with Adele Stork thrown into the mix to boot.

"You were both very nice," the girl said softly. "That was the surprise for this room. You're fre
the other rooms together, or to find another partner, or to explore by yourselves. Thank you.

"Thank you," Adele said, a smile on her face as she realized the irony of the situation, wond
going on in the other rooms.

She needn't have worried on that score. Tom Henderson's wife Susie was very uncomfortab
setting. She couldn't believe that she was standing around in a silk robe with nothing on und
full of basically strange people. But she was tired of her husband constantly going off by him
determined to make the best of it for his sake. But Henry was the blackest man she had eve
uncomfortably aware of his huge cock swinging underneath his too-short robe. She had see
already and was still having a hard time believing how big it was, and not even hard yet!

Gently taking her by the hand, Henry led the way into the house, quickly finding a room with
it.

"You ready for this?" he asked, a big smile on his face as he saw her nervousness.

"I don't know," Susie replied, hesitating. "This is all so strange to me, especially being dresse

"You look just fine," Henry assured her. "You're very beautiful."

"That's not what I meant," Susie said, blushing at the compliment.

"Well, let's find out what our surprise will be," he said, not releasing her hand as he opened t
entered the room, pulling Susie after him and shutting the door.

What they saw absolutely astounded Susie and caused Henry to smile hugely. In the same
Kelly lay on the bed, a large cucumber in her hands sliding easily in and out of her pussy as
herself, her clit huge and swollen in excitement.

"Oh, good, you're here," she said softly, not stopping with the cucumber. "Which of us do yo
first?" she asked.

"I can't believe this!" Susie exclaimed, holding her robe closely to her body.

"Well, I'm going to fuck you both," Henry said with a smile, "but this uptight little lady needs s
loosening up first, so I think I'll start with her, and you can help me if you'd like."

"That sounds like fun," Kelly said, removing the cucumber from her pussy and licking it, suck
eyes never leaving Susie's face which was beet red.

"You'll do nothing of the sort," she said, indignation written on every pore of her body.

"Shit," Henry said, "you don't understand, I see," he said, taking her by the arm and dragging
edge of the bed. "You're obviously a horny bitch, so either join in on your own or you'll join in
Don't be stupid. I can smell how hot you're getting."

"Maybe you'd like to try my cucumber," Kelly suggested, languidly withdrawing it from her pu
it. "But first you've got to lose the robe," she said, staring at the woman.

"Let me," Henry said, reaching over and literally ripping it from her body as she tried to hold
tight.

"What do you think you're " Susie started to say when Henry threw her onto the bed where s
bed.

Kelly quickly moved to straddle her head, her pussy poised just inches above her face, her k
shoulders effectively immobilizing her.

"If you want to run your mouth, run it through my pussy," Kelly said, lowering herself onto Su

"Go on, suck her pussy," Henry said, grabbing Susie by the legs and pulling them apart, exp
"Man, this bitch likes to fuck, her pussy's as bald as yours," he said, reaching forward and sl
into her, feeling how hot and wet she was. "And she's ready too," he added.

"Oh, I can tell," Kelly said, sighing as she felt Susie Henderson's tongue and lips finally begi
and eat her pussy. "Go on, eat her pussy and get her going," she commanded Henry.

"No problem," Henry said, crawling up between Susie's spread legs and replacing his finger

Immediately Susie began to moan and writhe on the bed as Henry ate her pussy. She never
pussy, but it was obvious that Henry's tongue was having an immediate and pronounced eff
started gasping and then cried out as she came, flooding Henry's mouth with her juices as h
at her pussy.

"Go on, fuck her now," Kelly told him, "she's ready."

"Oh, oh, oh," Susie moaned as she felt Henry crawl up between her thighs and then begin to
cock into her pussy.

"It's about time this cute pussy gets some serious black cock, huh?" he asked, burying hims
Susie's pussy. "Now let's see if you can fuck as good as you look," Henry said, beginning to
back and forth in her pussy.

Susie was moaning and groaning as Henry's massive instrument plowed her furrow. Never i
imagined being so filled with a cock, and the fact that it was black and attached to a total stra
even matter to her now. She only knew that she wanted this cock to fuck her like she had ne
before and never stop. And Henry did a passable imitation of this desire, fucking her steadily
pounding her pussy as she came and came and came, finally just laying there exhausted as
her.

"Give her a break," Kelly said. "She's had enough for the moment. Give me some of that bea

With a sucking sound Henry's cock slid from Susie's pussy, her cunt gaping open lewdly fron
had just received. Kelly leaned over and sucked his gooey cock into her mouth, tasting Susi
it before getting on her hands and knees in front of Henry and on top of Susie. She leaned d
Susie on the mouth, tasting herself as Henry fed his cock into her pussy from behind.

"Oh, god, he fucks so good, doesn't he?" Kelly breathed as she kissed Susie.

Susie responded unbelievably, driving her tongue into Kelly's mouth and sucking on her like
tomorrow.

"Hey, now, why don't you slide down and suck on my clit while Henry fucks me," she sugges
light up as she shimmied down beneath her body.

Then Kelly felt Susie's mouth as she sucked on her clit while Henry continued to fuck her. S
was licking Henry's shaft as it slid back and forth across her face each time in plunged into a
pussy. Finally after almost 15 minutes Henry announced that he was ready to cum. Kelly felt
even bigger inside of her and begin to shoot its hot load deep into her pussy. Pulling forward
cock, she turned to see Susie grab it and suck it into her mouth, sucking and swallowing all
was streaming from Henry's cock.

When Henry had finished cumming yet while his cock was still hard, he reached down and g
and threw them over his shoulders, sliding his cock once again into her hot receptive pussy.
moaned as Henry fucked her for a minute or so, then he withdrew his cock from her pussy a
notch, pressing it against her asshole.

"Oh, god, not there," Susie begged, fearful that he would tear her in two.

"Oh, yes, I've got to fuck this ass," Henry said, pressing against her rosebud.

Susie would have screamed had Kelly not plastered her pussy over her mouth when Henry's
her ass sphincter and began its trip into her bowels. She had been fucked in the ass before,
anything near as large as Henry's cock. She whimpered into Kelly's pussy for a minute or so
adjusted to the size of its assault, then her body betrayed her and she began to enjoy it, to g
fact that a big black cock was ravaging her ass, that she didn't even know the man fucking h
husband was obviously in another room with other women experiencing the same thing.

"Oh, yeah," Henry gasped as he began to cum deep inside of Susie's ass. He could feel her
sphincter against the shaft of his cock as she attempted to milk him. He thrust and thrust, fill
with his cum, not removing his cock from her ass until it had shrunk enough to fall out on its
Susie's asshole gaping open, dribbling cum down her ass and legs.

"Oh, my god," Susie gasped as Henry let her fall to the bed, completely spent. "I never imag
could be like that. My body feels like it's been destroyed."

"You're just getting warmed up," Kelly assured her with a kiss. "Now you need to go explore
You can do it together or you can go on your own, or you can find someone else to go with.
to miss a room, believe me."

"Now, what's your pleasure?" Henry asked Susie with a smile.

"I'm going wherever that cock of yours is going," Susie said, pushing herself to her feet.

"Have fun," Kelly said, helping her on with her robe.

"Thank you so much," Susie said, kissing Kelly.

Karin stood in the room she had chosen wondering whether she was doing the right thing in
Kelly and John's idea when the door opened and Jim Stork and Joan came in and shut the d

"Oh, my, this is going to be fun," Joan said letting robe fall to the floor as she approached Ka
slid into her arms.

"Ahh, aren't we lucky," Tom Henderson said to Sade when they closed the door behind then
back on the bed, his cock standing straight up in the air.

"Am I supposed to do something with him, or you?" Sade asked him, looking him innocently

"Absolutely," Tom agreed, nodding his head. "Everything, as a matter of fact."

"Well, let's get to it then," she said, slipping her robe off her shoulders and moving to the bed
on it and capturing John's cock in her chocolate mouth as Tom moved in behind her.

It was hours later when everyone staggered worn out into the living room, robes forgotten, c
over everyone and the smell and reek of sex in the air.

"We want to thank you for coming, and cumming," John said with a laugh, standing in a line
Sara & Karin, everyone still wearing their masks. "This succeeded beyond our dreams and w
that we've decided to do it once a month, the first Saturday after Jason's gone to play golf."

There was a lot of laughing when this was said, for there was no love lost for Jason in this cr
everyone had had such a wonderful time.

I wonder who I can get to join us next month, Kelly mused as she watched everyone leave.

namo tassa bhagavato arahato sammÄ• sambuddhassa.

sÄ«mavisodhanÄ«

varadaá¹ƒ \Be 5/ varadaá¹ƒ aggaá¹ƒ, diccaá¹ƒ diccaá¹ƒva vanajaá¹ƒ.

bodhakaá¹ƒ bodhakaá¹ƒ pÄ• á¹‡aá¹ƒ, devaâ€™ devaá¹ƒ namÄ• maâ€™ haá¹ƒ ||

santaá¹ƒ santaá¹ƒ sadÄ• vaá¹-á¹-aá¹ƒ, pajaá¹ƒâ€™ bhave sutaá¹ƒ.

nibbudaá¹ƒ nibbudaá¹ƒ tÄ• raá¹ƒ, dhammavaraá¹ƒ namÄ• maâ€™ haá¹ƒ ||

sutaá¹ƒ sutaá¹ƒ bhavane yaá¹ƒ, natanaá¹ƒ natanÄ• â€™ rahaá¹ƒ.

narÄ• â€™ narÄ• sadÄ• â€™ kaá¹ƒsu, saá¹…ghavaraá¹ƒ namÄ• maâ€™ haá¹ƒ ||

iccevaâ€™ maccantanatassaneyyaá¹ƒ, natayyamÄ• no ratanattayaá¹ƒ yaá¹ƒ.

puÃ±Ã±Ä• bhivaá¸• á¸• hiá¹ƒ mahagghaá¹ƒ alatthaá¹ƒ, tassÄ• nubhÄ• vena hatantarÄ• yo |

vinaye sati á¹-hite yaá¹ƒ, sÄ• sanaá¹ƒ saá¹‡á¹-hitaá¹ƒ bhave.

vinaye sati naá¹-á¹-he yaá¹ƒ, vinaá¹-á¹-haá¹ƒ sÄ• sanaá¹ƒ bhave ||

tasmÄ• dittaá¹ƒ mameâ€™ dÄ• ni, jotayitvÄ• na sÄ• sane.

bhinditvÄ• dveá¸·hakaá¹ƒ vÄ• daá¹ƒ, ekÄ«bhÄ• vaá¹ƒ karomaâ€™ haá¹ƒ ||

attukkaá¹ƒsana-bhÄ• vaÃ±ca, paravambhanakampica.

tesu cittaá¹ƒ apesetvÄ• , sÄ• sanassa suvuá¸• á¸• hiyÄ• ||

yadi me Ä«disaá¹ƒ cittaá¹ƒ, bhaveyyuá¹ƒ pÄ• pasaá¹…kappÄ• .

paccissaá¹ƒ niraye bhayaá¹ƒ, hÄ«naâ€™ jjhÄ• sayakÄ• raá¹‡Ä• ||

sÄ• sanassa \Be 6/ sulabhaá¹ƒâ€™ va patthayanto satÄ• â€™ cÄ• ro.

saá¹ƒsandissamahaá¹ƒ dÄ• ni, ciraá¹ƒ saddhammaâ€™ suddhiyÄ• ||

sudullabhaá¹ƒ labhitvÄ• na, pabbajjaá¹ƒ jinasÄ• sane.

sambuddhassa varaá¹ƒ vÄ• daá¹ƒ, katvÄ• dveá¸·hakaâ€™ mekikaá¹ƒ ||

sÄ«mavisodhaniá¹ƒ nÄ• ma, nÄ• nÄ• ganthasamÄ• haá¹-aá¹ƒ.

karissaá¹ƒ me nisÄ• mentu, sÄ• dhavo kavipuá¹…gavÄ• ||

pÄ• á¸·iá¹ƒ aá¹-á¹-hakathaÃ±ceva, mÄ• tikaá¹ƒ padabhÄ• janiá¹ƒ.

ogÄ• hetvÄ• na taá¹ƒ sabbaá¹ƒ, punappunaá¹ƒ asesato ||

attanomatiganthesu, á¹-Ä«kÄ• gaá¹‡á¹-hipadesuca.

vinicchayavimatÄ«su, mÄ• tikÄ• â€™ á¹-á¹-hakathÄ• supi ||

sabbaá¹ƒ asesakaá¹ƒ katvÄ• , saá¹ƒsanditvÄ• na ekato.

pavattÄ• vaá¹‡á¹‡anÄ• esÄ• , tosayantÄ« vicakkhaá¹‡eti ||

buddhuppÄ• do hi dullabho, tato pabbajjÄ• ca upasampadÄ• ca, vuttaÃ±hetaá¹ƒ

buddho ca dullabho loke, saddhammasavanampi ca.

saá¹…gho ca dullabho loke, sappÅ«risÄ• â€™ tidullabhÄ• ||

dullabhaÃ±ca manussattaá¹ƒ, buddhuppÄ• do ca dullabho.

dullabhÄ• khaá¹‡asampatti, saddhammo paramadullabhoâ€™ ti ||

1. upasampadÄ• kaá¹‡á¸• o

imasmiÃ±hi á¹-hÄ• ne á¹-hatvÄ• buddhaguá¹‡apaá¹-isaá¹ƒyuttÄ• ya kathÄ• ya vuccamÄ• cittasampahaá¹ƒsanaÃ±ceva, imasseva pakaraá¹‡assa anummattavacanabhÄ• vo ca bhav siddhe sotabbaá¹ƒ maÃ±Ã±issanti, tasmÄ• buddhaguá¹‡aá¹ƒ vaá¹‡á¹‡ayissÄ• ma. amhÄ• brahmadevabuddhamÄ• diá¹ƒ katvÄ• yÄ• va porÄ• á¹‡asakyagotamÄ• manopaá¹‡idhivas

kaá¹-á¹-havÄ• hanajÄ• takaá¹ƒÄ• diá¹ƒkatvÄ• yÄ• va majjhimadÄ«paá¹…karÄ• vÄ• caá¹…
majjhimadÄ«paá¹…karapÄ• damÅ«lato paá¹-á¹-hÄ• ya kÄ• yavÄ• caá¹…gavasena sabbaá¹
vessantarattabhÄ• vÄ• vÄ«sati asaá¹…khyeyyÄ• ni pÄ• ramiyo pÅ«rentassa sabbaÃ±Ã±ut
alaá¹…kataá¹ƒ sÄ«saá¹ƒ chinditvÄ• dentassa sabbaÃ±Ã±ubodhisattassa sÄ«saá¹ƒ jambuc
bahutaraá¹ƒ, aÃ±jitanayanaá¹ƒ uppÄ• á¹-etvÄ• dentassa nayanaá¹ƒ ajaá¹-Ä• kÄ• se gagan
bahutaraá¹ƒ, hadayamaá¹ƒsaá¹ƒ vÄ• dakkhiá¹‡abÄ• huá¹ƒ \Be 7/ vÄ• chinditvÄ• dentassa
aá¹-á¹-hasa hassÄ• dhikasatasahassapamÄ• á¹‡asinerurÄ• jatopi bahutaraá¹ƒ, lohitaá¹ƒ up
ruhiraá¹ƒ catÅ«su mahÄ• samuddesu udakatopi bahutaraá¹ƒ, maddÄ«sadise ca bhariye jÄ•
putte paresaá¹ƒ dÄ• satthÄ• ya dentassa gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . evaá¹ƒ pÄ• ramiy

cintitaá¹ƒ sattasaá¹…khyeyyaá¹ƒ, navasaá¹…khyeyyaâ€™ vÄ• cakaá¹ƒ.

kÄ• yavÄ• cÄ• catukhyÄ• taá¹ƒ, buddhattaá¹ƒ samupÄ• gamÄ«ti ||

jÄ• tattakÄ«sotattakiyÄ• vuttanayena asÅ«ro hutvÄ• buddhattaá¹ƒ cintentasseva sattaasa
vÄ«tivattÄ• ni. atisÅ«ro ahutvÄ• vÄ• cÄ• mattameva nava asaá¹…khyeyyÄ• ni vÄ«tivattÄ•
kÄ• yaá¹…gavÄ• caá¹…gavasena pÅ«rentassa cattÄ• ri asaá¹…khyeyyÄ• ni vÄ«tivattÄ• ni.
asaá¹…khyeyyÄ• ni dÄ«paá¹…karapÄ• damÅ«lato paá¹-á¹-hÄ• ya veditabbÄ• ni. satasahas
ajjhattapÄ• ramÄ« pÅ«ritÄ• ti veditabbÄ• . vessantarattabhÄ• vena ca sattakamahÄ• dÄ• na
pathaviá¹ƒ kampetvÄ• vaá¹…kapabbataá¹ƒ gantvÄ• nayanasadise dve putte brÄ• hmaá¹‡a
dutiyadivase brÄ• hmaá¹‡avaá¹‡á¹‡ena Ä• gatassa sakkassa devaraÃ±Ã±o attasamaá¹ƒ m
datvÄ• tasmiá¹ƒ bhave aparimeyyÄ• ni puÃ±Ã±Ä• ni katvÄ• tato tusitapuraá¹ƒ gantvÄ• tat
á¹-hatvÄ• dasahi cakkavÄ• á¸·asahassehi Ä• gantvÄ• devatÄ• visesehi.

kÄ• lo deva mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padanti ||

yÄ• ciyamÄ• no kÄ• laá¹ƒ dÄ«paÃ±ca desaÃ±ca kulaá¹ƒ mÄ• taramevacÄ• ti imÄ• ni paÃ±
tusitapurato cavitvÄ• mahÄ• sammatavaá¹ƒsajassa okkÄ• karaÃ±Ã±o puttÄ• naá¹ƒ kusalan
saddhiá¹ƒ Ä• vÄ• hakaraá¹‡aá¹ƒ sutvÄ• sakyÄ• vata bho rÄ• jakumÄ• rÄ• ti okkÄ• kamah
pavattanimittaá¹ƒ katvÄ• sakyÄ• ti laddhanÄ• mÄ• naá¹ƒ rÄ• jÅ«namabbhantare pavattass
jeá¹-á¹-hamahesiyÄ• sirimahÄ• mÄ• yÄ• ya kucchimhi nibbattitvÄ• dasamÄ• saccayena de
kapilavatthussa ca majjhe lumbinÄ«vane mÄ• tukucchito nikkhamitvÄ• jÄ• takkhaá¹‡eyeva
sattapadavÄ«tihÄ• rena gantvÄ• achambhivÄ• caá¹ƒ nicchÄ• retvÄ• pitaraá¹ƒ vandÄ• petv
soá¸·asavassuddesikakÄ• le rajjasiriá¹ƒ anubhavitvÄ• rÄ• hulabhaddassa jÄ• tadivase nikk
dukkaracariyaá¹ƒ caritvÄ• vesÄ• khapuá¹‡á¹‡amadivase anuttaraá¹ƒ sammÄ• sambodhiá¹
paÃ±cacattÄ• lÄ«sa vassÄ• ni devamanussÄ• naá¹ƒ ratanadÄ• maá¹ƒ ganthento viya dham

yÄ• va subhaddaparibbÄ• jakavinayanÄ• katabuddhakicce kusinÄ• rÄ• yaupavaá¹-á¹-ane r
vesÄ• khapuá¹‡á¹‡amadivase paccÅ«sasamaye anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ•
subhaddena vuá¸• á¸• hapabbajitena ``alaá¹ƒ Ä• vuso mÄ• socittha mÄ• paridevittha, sum
mahÄ• samaá¹‡ena, upaddutÄ• ca homaâ€™ idaá¹ƒ vo kappati idaá¹ƒ vo na kappatÄ«â€™
icchissÄ• ma taá¹ƒ karissÄ• ma, yaá¹ƒ na icchissÄ• ma na taá¹ƒ karissÄ• mÄ• â€™â€™ ti
gaá¹‡apÄ• mokkhÄ• naá¹ƒ sattannaá¹ƒ bhikkhusatasahassÄ• naá¹ƒ saá¹…ghatthero Ä• ya
dhammasaá¹…gÄ«tiá¹ƒ katvÄ• parisuddhe dhammavinaye tato aparabhÄ• ge vassasatass
vajjiputtakÄ• dasavatthÅ«ni dassetvÄ• sÄ• sanavipattiá¹ƒ karonte disvÄ• Ä• yasmatÄ• ya
kÄ• kaá¹‡á¸• akaputtena samussÄ• hiyamÄ• no dutiyasaá¹…gÄ«tiá¹ƒ katvÄ• tato aparabh
parinibbÄ• nato dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari aá¹-á¹-hÄ• rasame vasse dhammÄ• sok
sakalajambudÄ«patale ekarajjÄ• bhisekaá¹ƒ pÄ• puá¹‡itvÄ• buddhasÄ• sane mahantaá¹ƒ
parihÄ«nalÄ• bhasakkÄ• rÄ• titthiyÄ• antamaso ghÄ• sacchÄ• danamattampi alabhantÄ•
patthayamÄ• nÄ• sÄ• sane pabbajitvÄ• sakÄ• ni sakÄ• ni diá¹-á¹-higatÄ• ni dÄ«petvÄ• sÄ
malaÃ±ca pavattesuá¹ƒ. tadÄ• dhammÄ• sokaraÃ±Ã±o pattÄ• bhisekato sattarasame vass
bhikkhÅ«su sahassabhikkhuá¹ƒ gahetvÄ• moggaliputtatisso nÄ• ma saá¹…ghatthero mahÄ
parappavÄ• daá¹ƒ bhinditvÄ• kathÄ• vatthuppakaraá¹‡aá¹ƒ desetvÄ• tatiyadhammasaá¹…
dhammavinaye sÄ• á¹-á¹-hakathebuddhavacane dharanteva pÄ• á¸·iyaá¹-á¹-hakathÄ• su at
mativasena nÄ• nÄ• ganthavisesÄ• ni karonti, tesu attanomativasena atthacchÄ• yaá¹ƒ gah
kÄ• raá¹‡apatirÅ«pakaá¹ƒ katvÄ• \Be 9/ vuttavacanaá¹ƒ sÄ• rato sallakkhetvÄ• sutta-suttÄ
muÃ±citvÄ• pÄ• á¸·iyÄ• aá¹-á¹-hakathaá¹ƒ, aá¹-á¹-hakathÄ• ya ca pÄ• á¸·iá¹ƒ tabbivaraá¹‡
sÄ• ratthadÄ«paniÃ±ca aÃ±Ã±Ä• ni ca ganthavisesÄ• ni asaá¹ƒsanditvÄ• attanomatiyÄ• pi
vÄ• dappakÄ• sanamattameva á¹-hapetvÄ• garukalahukesu garukeyeva á¹-hÄ• tabbepi ga
bhikkhÅ« nadiyÄ• udakukkhepaá¹ƒ akatvÄ• karonti. evaá¹ƒ sÄ• sane dvidhÄ• bhinnÄ• ho
kosambakakkhandhake bhinnatopi sataguá¹‡ena sahassaguá¹‡ena balavatarameva sÄ• sa
tathÄ• hi na idaá¹ƒ manussaloke bhikkhÅ«naá¹ƒyeva hoti, bhikkhÅ«naá¹ƒ, upÄ• sakamanu
Ä• rakkhakadevatÄ• nampi, tÄ• saá¹ƒ sahÄ• yakÄ• naá¹ƒ bhummanissitadevatÄ• nampi tÄ
rukkhanissitadevatÄ• nampi tÄ• saá¹ƒsahÄ• yakÄ• naá¹ƒ Ä• kÄ• saá¹-á¹-hakadevatÄ• nam
cÄ• tumahÄ• rÄ• jikadevatÄ• nampi, tÄ• saá¹ƒ sahÄ• yakÄ• naá¹ƒ tÄ• vatiá¹ƒsadevatÄ• na
chakÄ• mÄ• vacaradevatÄ• nampi tÄ• saá¹ƒ mittÄ• naá¹ƒ brahmapÄ• risajjÄ• nampÄ«ti eva
yÄ• vaakaniá¹-á¹-habrahmalokÄ• ariyapuggale á¹-hapetvÄ• sabbe puthujjanÄ• devamanu
bhinnattÄ• bahu ca pÄ• paá¹ƒ pasavati, tasmÄ• pÄ• á¸·iyÄ• aá¹-á¹-hakathaá¹ƒ, aá¹-á¹-hak
saá¹ƒsanditvÄ• tÄ• ni tÄ• ni ganthavisesÄ• ni ca ekato katvÄ• gaá¹…godake na yamunoda
ekÄ«bhÄ• vaá¹ƒ katvÄ• sÄ«mavisodhaniá¹ƒ nÄ• ma karissÄ• mi, taá¹ƒ suá¹‡Ä• tha sÄ• dh
dhammarÄ• jassa sÄ• vakÄ• ti.

tattha buddhuppÄ• do dullabho ti buddhassa uppÄ• dakÄ• lo dullabho tathÄ• hi anuppann
saddampi asutvÄ• vÄ«tivattÄ• naá¹ƒ kappÄ• naá¹ƒ gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . buddha
heá¹-á¹-hÄ• vuttameva.

tato pabbajÄ• ca upasampadÄ• cÄ• tiettha topaccayo lÄ• makatthe, paÃ±camyatthe vÄ• .
tamanupabbajjÄ• ca upasampadÄ• ca dullabhÄ• yevÄ• ti adhippÄ• yo. yathÄ• ca loke kiÃ
alabhitabbaá¹ƒ labhitvÄ• vÄ• tena sahakÄ• rÄ«kÄ• raá¹‡abhÅ«taá¹ƒ appagghampi mahag
dullabhanti vuccati, evameva atidullabhaá¹ƒ buddhuppÄ• daá¹ƒ Ä• gamma tamanupabbajita
yathÄ• ca nidiyÄ• uparimabhÄ• ge sattÄ• havaá¹-á¹-alikÄ• dibhÄ• vena udakapÅ«raá¹‡e h
tarituá¹ƒ avisahantÄ• idameva á¹-hÄ• naá¹ƒ \Be 10/ dukkaranti vuccati, evameva buddhakÄ
na tamanupabbajjupasampadÄ• pi dukkaraá¹ƒ dullabhanti vuccati. aÃ±Ã±athÄ• buddhabha
pabbajjupasampadabhÄ• voyeva seá¹-á¹-ho bhaveyya. athavÄ• kÄ• raá¹‡Å«pacÄ• ravaser
daá¹-á¹-habbaá¹ƒ, yathÄ• semhoguá¸·oti tathÄ• hi guá¸·assa pi vanapaccayÄ• semho uss
guá¸·enasemhoti vattabbepi kÄ• raá¹‡asmiá¹ƒ guá¸·e phalabhÅ«taá¹ƒ semhaá¹ƒ ropetvÄ•
evaá¹ƒ kÄ• raá¹‡assa dukkarattÄ• dullabhe buddhuppÄ• de tamanukriyÄ• pabbajjÄ• pi taá
buddhuppÄ• de ropetvÄ• dullabhÄ• pabbajjÄ• ti vuccati. buddhuppÄ• dakÄ• lepi buddhada
anuppannakÄ• le pana pageva, sabbakhaá¹‡esu navamakhaá¹‡attÄ• ca tathÄ• hi
milakkhudesaarÅ«pabhÅ«miasaÃ±Ã±asattanirayapetatiracchÄ• nabhÅ«mÄ«su jÄ• yamÄ• n
micchÄ• diá¹-á¹-hibhÅ«tÄ• vÄ• , sammÄ• diá¹-á¹-hikule jÄ• yamÄ• nÄ• pi cakkhusota vikala
buddhadassanaá¹ƒ na arahanti, dassanampi dassanamattameva. supaá¹‡á¹‡anÄ• garÄ• jÄ
maggaphalabhÄ• gino na honti, honti cettha.

``paccantajo arÅ«pino, vikalaá¹…go asaÃ±Ã±ajo.

micchÄ• diá¹-á¹-hi tiracchÄ• no, peto nerayikopica ||

ete aá¹-á¹-hakkhaá¹‡Ä• vuttÄ• , buddhenÄ• diccabandhunÄ• .

buddhuppÄ• do khaá¹‡o eko, navamoti pavuccatÄ«tiâ€™â€™ ||

pabbajjÄ• ticettha sÄ• maÃ±Ã±ena vuttepi sÄ• maá¹‡erÄ• va adhippetÄ• , upasampadÄ•
sÄ• maá¹‡erÄ• ca nÄ• ma buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mityÄ• dinÄ• tikkhattuá¹ƒ vatv
sÄ• maá¹‡erabhÅ«miyaá¹ƒ tiá¹-á¹-hanti. dasasÄ«lÄ• ni pana tesaá¹ƒ sikkhÄ• padamattame
asakkonto atthavasena ``idaÃ±ca samÄ• dÄ• ya vattehÄ«â€™â€™ ti Ä• cikkhitumpi vaá¹-á
natthi. upasampadÄ• pana aá¹-á¹-havidhÄ• honti ehibhikkhÅ«pasampadÄ• , saraá¹‡agam
paá¹-iggahaá¹‡Å«pasampadÄ• , paÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• , aá¹-á¹-hagarudha
dÅ«tenÅ«pasampadÄ• , aá¹-á¹-havÄ• cikÅ«pasampadÄ• , Ã±atticatutthÅ«pasampadÄ• cÄ
bhikkhubhÄ• vÄ• ya upanissayasampannaá¹ƒ puggalaá¹ƒ disvÄ• rattapaá¹ƒsukÅ«lantarato
dakkhiá¹‡ahatthaá¹ƒ nÄ«haritvÄ• brahmaghosaá¹ƒ nicchÄ• rento ``ehi bhikkhu cara brahm
dukkhassa antakiriyÄ• yÄ• â€™â€™ ti vadati. tassÄ• nantarameva gihiliá¹…gaá¹ƒ antaradh

ticÄ«varaÃ±ca patto ca, vÄ• si sÅ«cica bandhanaá¹ƒ.

parissÄ• vanamaá¹-á¹-hete, yuttayogassa bhikkhunoti ||

evaá¹ƒ vuttehi aá¹-á¹-hahiparikkhÄ• rehi sarÄ«re paá¹-imuttoyeva vassasatikatthero viya iri
buddhÄ• cariyako buddhupajjhÄ• yako sammÄ• sambuddhaá¹ƒ vandamÄ• nova tiá¹-á¹-hati
nÄ• ma. bhagavÄ• hi paá¹-hamabodhiyaá¹ƒ etasmiá¹ƒ kÄ• le ehi bhikkhupasampadÄ• ya e
paÃ±cavaggiyÄ• dayo aá¹…gulimÄ• lattherapariyosÄ• nÄ• .

tÄ«á¹‡isataá¹ƒ sahassaÃ±ca, cattÄ• lÄ«saá¹ƒ punÄ• paro.

eko ca thero sappaÃ±Ã±o. sabbe te ehi bhikkhukÄ• ti ||

ete vinayapiá¹-ake niddiá¹-á¹-haehibhikkhÅ« nÄ• ma vinayapiá¹-ake aniddiá¹-á¹-hÄ• pana
tisatapariv Ä• raselabrÄ• hmaá¹‡Ä• dayo.

sattavÄ«sa sahassÄ• ni, tÄ«á¹‡iyeva satÄ• ni ca.

ete hi sabbe saá¹…khÄ• tÄ• , sabbe te ehibhikkhukÄ• ti ||

taá¹ƒ sabbaá¹ƒ sampiá¹‡á¸• etvÄ• aá¹-á¹-havÄ«sasahassÄ• ni chasatÄ• ni ekacattÄ• lÄ«s
paá¹-hamabodhica nÄ• mesÄ• vÄ«sativassÄ• ni honti.

bhagavÄ• hi anuttaraá¹ƒ dhammacakkaá¹ƒ pavattetvÄ• aá¹-á¹-hÄ• rasakoá¹-ibrÄ• hmaá¹‡
paá¹-hamavassaá¹ƒ vasi. dutiyatatiyacatutthavassesu rÄ• jagahe veá¸·uvanavihÄ• re vassa
Ä• sÄ• á¸·hinakkhattapuá¹‡á¹‡amiyaá¹ƒ bÄ• rÄ• á¹‡asiyÄ• isipatane migadÄ• ye paá¹-ham
phagguá¹‡amÄ• se phagguá¹‡apuá¹‡á¹‡amiyaá¹ƒ rÄ• jagahaá¹ƒ patvÄ• bimbisÄ• raraÃ±Ã
ekamÄ• samattaá¹ƒ vasitvÄ• citramÄ• se vÄ«satikhÄ«á¹‡Ä• savasahassaparivuto kapilava
Ã±Ä• tisahassÄ• naá¹ƒ majjhe vippaá¹-ipannÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ matthake paá¹ƒsurajaá¹
pokkharavassaÃ±ca vassÄ• petvÄ• tamÄ• gamma asÄ«tiyÄ• Ã±Ä• tisahassÄ• naá¹ƒ vess
rÄ• hulamÄ• taramÄ• gamma candakinnarÄ«jÄ• takaÃ±ca kathetvÄ• pitaraá¹ƒ anÄ• gÄ• m
rÄ• jagahameva Ä• gantvÄ• vÄ• saá¹ƒ kappesi, tena vuttaá¹ƒ dutiya tatiya catuttha vasses
veá¸·uvanavihÄ• re vassaá¹ƒ vasÄ«â€™â€™ ti \Be 12/. paÃ±came pana vesÄ• liyaá¹ƒ ekav
makuá¸·apabbate ekavÄ• saá¹ƒ vasi. puá¹‡á¹‡o vÄ• tattha. tatrÄ• yaá¹ƒ anupubbikathÄ• s
ekasmiá¹ƒ vÄ• á¹‡ijakagÄ• me dve bhÄ• taro. tesu kadÄ• ci jeá¹-á¹-ho paÃ±casakaá¹-asatÄ
gantvÄ• bhaá¹‡á¸• aá¹ƒ Ä• harati, kadÄ• ci kaniá¹-á¹-ho. imasmiá¹ƒ pana samaye kaniá¹-á
jeá¹-á¹-habhÄ• tiko paÃ±ca sakaá¹-asatÄ• ni gahetvÄ• janapadacÄ• rikaá¹ƒ caranto anupu
jetavanassa avidÅ«re paÃ±casakaá¹-asatÄ• ni á¹-hapetvÄ• bhuttapÄ• tarÄ• so parijanapar

nisÄ«di. tena ca samayena sÄ• vatthivÄ• sino bhuttapÄ• tarÄ• sÄ• uposathaá¹…gÄ• ni adh
suá¹-á¹-huttarÄ• saá¹…gÄ• gandhapupphÄ• dihatthÄ• yenabuddho, yenadhammo, yenasa
tappabbharÄ• hutvÄ• dikkhiá¹‡advÄ• rena nikkhamitvÄ• jetavanaá¹ƒ gacchanti. so te disv
gacchantÄ«â€™â€™ ti ekaá¹ƒ manussaá¹ƒ pucchi. kiá¹ƒ tvaá¹ƒ ayyo na jÄ• nÄ• si, loke
buddhadhammasaá¹…gharatanÄ• ni nÄ• ma uppannÄ• ni, icceva mahÄ• jano satthusantike
gacchatÄ«ti. tassa ``buddhoâ€™â€™ ti vacanaá¹ƒ chavicammÄ• dÄ«ni chinditvÄ• aá¹-á¹-h
aá¹-á¹-hÄ• si. atha attano parijanaparivuto tÄ• ya parisÄ• yasaddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ•
dhammaá¹ƒ desentassa parisa pariyante á¹-hito dhammaá¹ƒ sutvÄ• pabbajjÄ• ya cittaá¹ƒ u
tathÄ• gatena kÄ• laá¹ƒ viditvÄ• parisÄ• ya uyyojitÄ• ya satthÄ• raá¹ƒ upasaá¹…kamitvÄ•
nimantetvÄ• dutiyadivase maá¹‡á¸• apaá¹ƒ karetvÄ• Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• buddh
mahÄ• dÄ• naá¹ƒ datvÄ• bhattakiccÄ• vasÄ• ne bhagavÄ• anumodanaá¹ƒ katvÄ• pakkam
uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ pakkosÄ• petvÄ• ``ettakaá¹
ettakaá¹ƒ pana na vissajjitaâ€™â€™ nti sabbaá¹ƒ Ä• cikkhitvÄ• ``imaá¹ƒ sÄ• pateyyaá¹ƒ m
dehÄ«â€™â€™ ti sabbaá¹ƒ niyyotetvÄ• satthu santike pabbajitvÄ• kammaá¹-á¹-hÄ• na pa
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa kammaá¹-á¹-hÄ• naá¹ƒ na upaá¹-á¹-hÄ• ti, tato ci
mayhaá¹ƒ asappÄ• yo, yaá¹ƒnÅ«nÄ• haá¹ƒ satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ•
gaccheyyaâ€™â€™ nti. atha pubbaá¹‡hasamaye piá¹‡á¸• Ä• ya caritvÄ• sÄ• yanhasamay
bhagavantaá¹ƒ upasaá¹…kamitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• satthÄ• sÄ«han
kho Ä• yasmÄ• puá¹‡á¹‡o sÅ«nÄ• parantaraá¹-á¹-haá¹ƒ \Be 13/ patvÄ• sammatapabbataâ
vÄ• á¹‡ijakagÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha naá¹ƒ kaniá¹-á¹-habhÄ• tÄ• sagehaá¹ƒ
``bhante aÃ±Ã±attha agantvÄ• idheva vasathÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• va
samuddagirivihÄ• raá¹ƒ nÄ• ma agamÄ• si. tattha samuddavÄ«ciyo Ä• gantvÄ• ayakaá¹‡á
mahÄ• saddaá¹ƒ karonti. thero kammaá¹-á¹-hÄ• naá¹ƒ manasikaronto na phÄ• suvihÄ• ro h
katvÄ• adhiá¹-á¹-hÄ• si. tato mÄ• tulagiriá¹ƒ nÄ• ma Ä• gamÄ• si. tattha sakuá¹‡asaá¹…gh
ca saddo eko baddho hoti. thero ``idaá¹ƒ á¹-hÄ• naá¹ƒ aphÄ• sukanti tato makuá¸·akÄ• rÄ•
so vÄ• á¹‡ijagÄ• massa nÄ• tidÅ«ro nÄ• ccÄ• sanno gamanÄ• gamanasampanno vivitto ap
á¹-hÄ• naá¹ƒ phÄ• sukaâ€™â€™ nti tattha rattiá¹-á¹-hÄ• nadivÄ• á¹-hÄ• ne caá¹…kamanÄ•
upagacchati. evaá¹ƒ catÅ«su á¹-hÄ• nesu vihÄ• si. athekadivasaá¹ƒ tasmiá¹ƒyeva antovass
vÄ• á¹‡ijakasatÄ• ni ``parasamuddaá¹ƒ gacchÄ• mÄ• â€™â€™ ti nÄ• vÄ• ya bhaá¹‡á¸• aá¹
nÄ• vÄ• rohanadivase therassa kaniá¹-á¹-habhÄ• tÄ• theraá¹ƒ bhojetvÄ• therassa santike
gacchanto ``bhante mahÄ• samuddo nÄ• ma assaddheyyo cÄ• nekantarÄ• yo ca, amhe Ä•
nÄ• vaá¹ƒ Ä• rÅ«yhi. nÄ• vÄ• Å«mijavena gacchamÄ• nÄ• aÃ±Ã±ataraá¹ƒ dÄ«paá¹ƒ pÄ•
karissÄ• mÄ• â€™â€™ ti dÄ«pake otiá¹‡á¹‡Ä• . tasmiá¹ƒ dÄ«pake aÃ±Ã±aá¹ƒ kiÃ±ci natth
atheko vÄ• siyÄ• rukkhaá¹ƒ Ä• koá¹-etvÄ• lohitacandanabhÄ• vaá¹ƒ Ã±atvÄ• ``bho maya
parasamuddaá¹ƒ gacchÄ• ma, ito ca uttari lÄ• bhÄ• nÄ• ma natthi, caturaá¹…gula mattÄ• p
agghati, saá¹ƒhÄ• retabbakayuttaá¹ƒ bhaá¹‡á¸• aá¹ƒ hÄ• retvÄ• gacchÄ• mÄ• â€™â€™ ti.
candanavane adhivatthÄ• amanussÄ• kujjhitvÄ• imehi amhÄ• kaá¹ƒ candanavanaá¹ƒ nÄ•
ti cintetvÄ• na imesu ghÄ• á¹-itesu sabbaá¹ƒ ekakuá¹‡apaá¹ƒ bhavissati, samuddamajjhe n

osÄ«dessÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. atha tesaá¹ƒ nÄ• vaá¹ƒ Ä• rÅ«yha muhuttaá¹ƒ ga
upaá¹-á¹-hÄ• petvÄ• sayampi te amanussÄ• bhayÄ• nakÄ• ni rÅ«pÄ• ni dassayiá¹ƒsu. bh
namassanti. therassa kaniá¹-á¹-ho cÅ«á¸·apuá¹‡á¹‡akuá¹-umbiko ``mayhaá¹ƒ bhÄ• tÄ• ava
therassa namassamÄ• no aá¹-á¹-hÄ• si. thero pi kira tasmiá¹ƒyeva khaá¹‡e \Be 14/ Ä• vajje
byasanappattiá¹ƒ Ã±atvÄ• vehÄ• saá¹ƒ uppatitvÄ• abhimukho aá¹-á¹-hÄ• si. amanussÄ• t
``ayyapuá¹‡á¹‡atthero ehÄ«â€™â€™ ti pakkamiá¹ƒsu. uppÄ• dikaá¹ƒ sannisÄ«di. thero ``m
tesaá¹ƒ assÄ• setvÄ• va kahaá¹ƒ gantukÄ• matthÄ• â€™â€™ ti pucchi. ``bhante amhÄ• ka
gacchÄ• mÄ• â€™â€™ ti thero nÄ• vaá¹ƒ phale akkamitvÄ• ``etesaá¹ƒ icchitaá¹-á¹-hÄ• na
adhiá¹-á¹-hÄ• ti. vÄ• á¹‡ijÄ• sakaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ puttadÄ• rassa
theraá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ• â€™â€™ ti paÃ±casatÄ• ni attano attano paÃ±camÄ• t
saraá¹‡esu patiá¹-á¹-hÄ• ya upÄ• sakattaá¹ƒ paá¹-ivedesuá¹ƒ. tato nÄ• vÄ• ya bhaá¹‡á¸• a
ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• ``ayaá¹ƒ bhante tumhÄ• kaá¹ƒ koá¹-á¹-hÄ• soâ€™â€™ ti
visuá¹ƒ koá¹-á¹-hÄ• sa kiccaá¹ƒ natthiâ€™â€™. satthÄ• pana tumhehi diá¹-á¹-hapubboâ€™
bhanteâ€™ ti, tenahi iminÄ• satthu maá¹‡á¸• alamÄ• á¸·aá¹ƒ karotha. evaá¹ƒ satthÄ• raá¹ƒ
bhanteâ€™ ti tena ca koá¹-á¹-hÄ• sena attano ca koá¹-á¹-hÄ• sena maá¹‡á¸• alamÄ• á¸·aá
satthÄ• kirassa Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya paribhogaá¹ƒ akÄ• si. tatho manussÄ• r
``mahesakkhÄ• devatÄ• atthÄ«â€™â€™ ti saÃ±Ã±aá¹ƒkariá¹ƒsu. upÄ• sakÄ• maá¹‡á¸• a
senÄ• sanÄ• ni ca niá¹-á¹-hapetvÄ• dÄ• nasambhÄ• raá¹ƒ sajjetvÄ• ``kataá¹ƒ bhante amh
satthÄ• raá¹ƒ pakkosathÄ• â€™â€™ ti therassa Ä• rocesuá¹ƒ. thero sÄ• yanhasamaye iddh
``bhante vÄ• á¹‡ijagÄ• mavÄ• sino tumhe daá¹-á¹-hukÄ• mÄ• , tesaá¹ƒ anukampaá¹ƒ karot
adhivÄ• sesi. thero bhagavato adhivÄ• sanaá¹ƒ viditvÄ• sakaá¹-á¹-hÄ• nameva paccÄ• gat
Ä• mantesi ``Ä• nanda sve sÅ«nÄ• parante vÄ• á¹‡ijagÄ• me piá¹‡á¸• Ä• ya carissÄ• ma, t
bhikkhÅ«naá¹ƒ salÄ• kaá¹ƒ dehÄ«â€™â€™ ti. thero sÄ• dhu bhanteâ€™ ti bhikkhusaá¹…g
``cÄ• rikÄ• salÄ• kaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti Ä• ha. taá¹ƒ divasaá¹ƒ kuá¹‡á¸• adhÄ• nat
aggahoti. vÄ• á¹‡ijagÄ• mavÄ• sinopi ``sve kira satthÄ• Ä• gamissatÄ«â€™â€™ ti gÄ• ma
dÄ• naggaá¹ƒ sajjayiá¹ƒsu. bhagavÄ• pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• gandhaku
phalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«di. sakkassa paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡haá
Ä• vajjetvÄ• satthu sÅ«nÄ• parantagamanaá¹ƒ disvÄ• visukammaá¹ƒ Ä• mantesi \Be 15/ `
tÄ«á¹‡imattÄ• ni yojanasatÄ• ni piá¹‡á¸• Ä• cÄ• raá¹ƒ gamissati, paÃ±ca kÅ«á¹-Ä• gÄ• rasa
jetavanadvÄ• ra koá¹-á¹-hamatthake gamanasajjÄ• niá¹ƒ katvÄ• á¹-hapehÄ«â€™â€™ ti, so
kÅ«á¹-Ä• gÄ• raá¹ƒ catumukhaá¹ƒ ahosi, dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ dvimukhaá¹ƒ, se
gandhakuá¹-ito nikkhamma paá¹-ipÄ• á¹-iyÄ• á¹-hapita kÅ«á¹-Ä• gÄ• resu dhurakÅ«á¹-Ä• g
aggasÄ• vake Ä• diá¹ƒ katvÄ• ekÅ«napaÃ±cabhikkhusatÄ• nipi kÅ«á¹-Ä• gÄ• raá¹ƒ gantvÄ
tucchakÅ«á¹-Ä• gÄ• raá¹ƒ ahosi. paÃ±capi kÅ«á¹-Ä• gÄ• rasatÄ• ni Ä• kÄ• se uppatiá¹ƒsu.
nÄ• ma patvÄ• kÅ«á¹-Ä• gÄ• raá¹ƒ Ä• kÄ• se á¹-hapetvÄ• tasmiá¹ƒ pabbate saccabandho
mahÄ• janaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ uggaá¹‡hÄ• pento lÄ• bhaggayasaggappatto hutvÄ•
antocÄ• á¹-iyaá¹ƒ padÄ«po viya arahattassa upanissayo jalati, taá¹ƒ disvÄ• ``dhammamass
gantvÄ• dhammaá¹ƒ deseti. tÄ• paso desanÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. magg

ehi bhikkhu hutvÄ• iddhimayapattacÄ«varo kÅ«á¹-Ä• gÄ• raá¹ƒ pÄ• visi. bhagavÄ• kÅ«á¹-
bhikkhusatehisaddhiá¹ƒ vÄ• á¹‡ijagÄ• maá¹ƒ gantvÄ• kÅ«á¹-Ä• gÄ• rÄ• ni adissamÄ• nÄ•
pÄ• visi. vÄ• á¹‡ijÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ•
makuá¸·akÄ• rÄ• maá¹ƒ nayiá¹ƒsu. satthÄ• maá¹‡á¸• alamÄ• á¸·aá¹ƒ pÄ• visi. mahÄ• jano
paá¹-ippassambheti, tÄ• va pÄ• tarÄ• saá¹ƒ katvÄ• uposathaá¹…gÄ• ni samÄ• dÄ• ya gan
dhammasavanatthÄ• ya Ä• rÄ• maá¹ƒ paccÄ• gamÄ• si. satthÄ• dhammaá¹ƒ desesi. mahÅ
mahanta buddhakolÄ• halaá¹ƒ ahosi. satthÄ• mahÄ• janassa saá¹…gahatthaá¹ƒ katipÄ• ha
pana mahÄ• gandhakuá¹-iyaá¹ƒyeva uá¹-á¹-hapesi. tattha katipÄ• haá¹ƒ vasitvÄ• vÄ• á¹‡ija
caritvÄ• ``tvaá¹ƒ idheva vasÄ• hÄ«â€™â€™ ti puá¹‡á¹‡attheraá¹ƒ nivattetvÄ• antare nam
tassÄ• tÄ«raá¹ƒ agamÄ• si. nammadÄ• nÄ• garÄ• jÄ• satthu paccuggantvÄ• nÄ• gabhav
ratanÄ• naá¹ƒ sakkÄ• raá¹ƒ akÄ• si. satthÄ• tassa dhammaá¹ƒ kathetvÄ• nÄ• gabhavanÄ
bhante paricaritabbaá¹ƒ dethÄ• â€™â€™ ti yÄ• ci. bhagavÄ• nammadÄ• nadÄ«tÄ«re pada
vÄ«cÄ«su Ä• gahÄ• su pidhiyati vÄ«cÄ«su gatÄ• su vivarati, mahÄ• sakkÄ• rappattaá¹ƒ ah
saccabandhapabbataá¹ƒ gantvÄ• \Be 16/ saccabandhaá¹ƒ Ä• ha ``tayÄ• mahÄ• jano apÄ•
idheva vasitvÄ• etesaá¹ƒ laddhiá¹ƒ vissajjÄ• petvÄ• nibbÄ• namagge patiá¹-á¹-hÄ• pehÄ«
paricaritabbaá¹ƒ yÄ• ci. satthÄ• ghanapiá¹-á¹-hipÄ• sÄ• á¹‡e allamattikapiá¹‡á¸• amhi laÃ±
padacetiyaá¹ƒ dassesi. evaá¹ƒ sÅ«nÄ• parantaraá¹-á¹-heyeva dve cakkaratanacetiyÄ• ni yÄ
patiá¹-á¹-hÄ• pesi. sattame pana vasse sÄ• vatthiyaá¹ƒ kaá¹‡á¸• ambarukkhamÅ«le titthi m
yamakapÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• dasahi cakkavÄ• á¸·a sahassehi Ä• gatÄ• naá¹ƒ devatÄ
kÄ• yasakkhiá¹ƒ katvÄ• abhidhammaá¹ƒ desente tÄ• vatiá¹ƒsabhavane pÄ• ricchattakamÅ
vassaá¹ƒ vasi. aá¹-á¹-hame saá¹ƒsumÄ• ranagare ekavassaá¹ƒ vasi. navame kosambiyaá¹
bhaddiyo, kimilo, bhagu, Ä• nando, anuruddho, devadatto, cÄ• ti cha khattiyÄ• pabbajiá¹ƒs
dhammapade Ä• gato. dasame pana vasse pÄ• lileyyÄ• gÄ• me dakkhiá¹‡avanasaá¹‡á¸• e
hatthinÄ• upaá¹-á¹-hiyamÄ• no phÄ• sukaá¹ƒ vassÄ• vÄ• saá¹ƒ vasi. ekÄ• dasame nÄ• lan
vasi. dvÄ• dasame veraÃ±jÄ• yaá¹ƒ ekavÄ• saá¹ƒ vasi duccaritassa vipÄ• kaá¹ƒ anubhavan
phussassa bhagavato kÄ• le sÄ• vakÄ• naá¹ƒ vacÄ«duccaritavasena katupacitassa akusala
laddhokÄ• savasena upaá¹-á¹-hitattÄ• veraÃ±jabrÄ• hmaá¹‡ena nimantitopi samÄ• no mÄ•
asallakkhetvÄ• assavÄ• á¹‡ijakÄ• naá¹ƒ nibaddhavattasaá¹…khepena paÃ±Ã±attaá¹ƒ patth
yavataá¹‡á¸• ulameva temÄ• saá¹ƒ bhuÃ±jati, vuttaÃ±hetaá¹ƒ apadÄ• ne.

``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sissaá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• lino ||

tena kammavipÄ• kena, temÄ• saá¹ƒ khÄ• ditaá¹ƒ yavaá¹ƒ.

nimantito brÄ• hmaá¹‡ena, veraÃ±jÄ• yaá¹ƒ vasiá¹ƒ tadÄ• tiâ€™â€™ ||

tena vuttaá¹ƒ ``dvÄ• dasame veraÃ±jÄ• yaá¹ƒ ekavÄ• saá¹ƒ vasi duccaritassa vipÄ• kaá¹ƒ
terasame jÄ• liyapabbate ekavÄ• saá¹ƒ vasi. catuddasame sÄ• vatthiyaá¹ƒ anÄ• thapiá¹‡á¸•
jetavanavihÄ• re paá¹-hamavÄ• saá¹ƒ vasitvÄ• pannarasame vasse Ã±Ä• tijanasaá¹…gaha
gantvÄ• ekameva vÄ• saá¹ƒ kappesi \Be 17/. soá¸·asame vasse Ä• á¸·avakayakkhadaman
ekavÄ• saá¹ƒ vasi. sattarasame vasse rÄ• jagahameva nivattitvÄ• vÄ• saá¹ƒ kappesi. aá¹-á
jÄ• liyapabbatameva nivattitvÄ• vasi. ekÅ«navÄ«satimepi vasse tattheva jÄ• liyapabbatame
rÄ• jagahassa avidÅ«re bhÄ«sanake bhesakalavanasaá¹‡á¸• e vÄ• saá¹ƒ kappesÄ«â€™â€
paá¹-hamabodhÄ«ti veditabbÄ• ni. etasmiá¹ƒ kÄ• le ehibhikkhÅ«pasampadÄ• yaeva upasa
bhagavantaá¹ƒyeva uddissa Ä• cariyupajjhÄ• yaá¹ƒ katvÄ• ehibhikkhu bhÄ• vamÄ• panne
sandhÄ• ya vuttaá¹ƒ, aÃ±Ã±esampi ariyabhÄ• vamanÄ• pannÄ• naá¹ƒ sudinnÄ• dÄ«naá¹ƒ
pasÄ«ditvÄ• Ä• yasmato sÄ• riputtattherassa santike pabbajitÄ• naá¹ƒ pubbe kassapabudd
vaggulibhÅ«tapubbÄ• naá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ therasseva santike pabbaji
vuttaá¹ƒ ``bhagavÄ• hi paá¹-hamabodhiyaá¹ƒ etasmiá¹ƒ kÄ• le ehi bhikkhÅ«pasampadÄ• y
ti. ito paresu pana paÃ±cavÄ«sativassesu anÄ• thapiá¹‡á¸• ikena kÄ• rite jetavanamahÄ• v
vÄ• saá¹ƒ vasi. visÄ• khÄ• ya sattavÄ«sati koá¹-idhanapariccÄ• gena kÄ• rite pubbÄ• rÄ• n
dvinnaá¹ƒ kulÄ• naá¹ƒ guá¹‡amahattaá¹ƒ paá¹-icca sÄ• vatthiyaá¹ƒ nissÄ• ya paÃ±cavÄ«sa
antime pana vasse beá¸·uvagÄ• me vasitvÄ• maraá¹‡antikÄ• vedanÄ• uppajji, Ä• yusaá¹
akÄ• si. imÄ• ni idha nÄ• dhippetÄ• ni, bhagavato vassakkamajÄ• nanatthaá¹ƒyeva vuttanti

saraá¹‡agamanÅ«pasampadÄ• nÄ• ma ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• miâ€™â€™ ty
bhinditvÄ• vuttehi tÄ«hi saraá¹‡agamanehi upasampanno.

ovÄ• dapaá¹-iggahaá¹‡Å«pasampadÄ• nÄ• ma ``tasmÄ• tiha te kassapa evaá¹ƒ sikkhitab
paccupaá¹-á¹-hitaá¹ƒ bhavissati theresu navesu majjhimesu cÄ• ti, evaÃ±hi te kassapa sikk
te kassapa evaá¹ƒ sikkhitabbaá¹ƒ yaá¹ƒ kiÃ±ci dhammaá¹ƒ sossÄ• mi kusalÅ«pasaÃ±hitaá
katvÄ• manasikatvÄ• sabbameva cetaso samannÄ• haritvÄ• ohitasoto dhammaá¹ƒ sossÄ
sikkhitabbaá¹ƒ tasmÄ• tiha te kassapa evaá¹ƒ sikkhitabbaá¹ƒ sÄ• tasahagataá¹ƒ me kÄ• ya
jahissatÄ«ti \Be 18/, evaÃ±hi te kassapa sikkhitabbanti iminÄ• ovÄ• dapaá¹-iggaá¹‡ena ma
anuÃ±Ã±Ä• taupasampadÄ• nÄ• ma.

paÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• nÄ• ma sopÄ• kassa anuÃ±Ã±Ä• taupasampadÄ•
anucaá¹…kamanto sopÄ• kasÄ• maá¹‡eraá¹ƒ ``uddhumÄ• takasaÃ±Ã±Ä• ti vÄ• sopÄ• ka
nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• , udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naâ€™â€™ nti
te byÄ• kÄ• si. bhagavÄ• tassa sÄ• dhukÄ• raá¹ƒ datvÄ• ``kativassosi tvaá¹ƒ sopÄ• kÄ• â
ahaá¹ƒ bhagavÄ• â€™â€™ ti, ``sopÄ• ka tvaá¹ƒ mama sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena sado
byÄ• kÄ• sÄ«â€™â€™ ti Ä• raddhacitto upasampadaá¹ƒ anujÄ• nÄ• ti, ayaá¹ƒ paÃ±hÄ• by

aá¹-á¹-havÄ• cikÅ«pasampadÄ• nÄ• ma bhikkhuniyÄ• bhikkhunisaá¹…ghato Ã±atticatutth

Ã±atticatutthenÄ• ti imehi dvÄ«hi kammehi upasampadÄ• . Ã±atticatutthakammÅ«pasampa
etarahi upasampadÄ• , ayameva idhÄ• dhippetÄ• , sampattivipattivasena sambhavato. kasm
nÄ• mÄ• ti. samaggena saá¹…ghena Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahe
pattoti upasampanno, seá¹-á¹-habhÄ• vaá¹ƒ pattotiattho tathÄ• hi gihibhÄ• vato sÄ• maá¹‡
nÄ• ma, tatopi upasampannabhÄ• voyeva seá¹-á¹-ho. tattha samaggena saá¹…ghenÄ• ti sa
paÃ±cavaggakaraá¹‡Ä«ye kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , tesaá¹ƒ Ä• gatatt
Ä• haá¹-attÄ• , sammukhÄ«bhÅ«tÄ• naÃ±ca appaá¹-ikkosanato etasmiá¹ƒ kamme samagga
Ã±atticatutthenÄ• ti tÄ«hi anusÄ• vanÄ• hi ekÄ• ya ca Ã±attiyÄ• kattabbena. ettha ca kiÃ±c
sabbapaá¹-hamaá¹ƒ vuttÄ• , tissannaá¹ƒ pana anusÄ• vanÄ• naá¹ƒ atthabyaÃ±janabhedÄ•
Ã±atti tÄ• saá¹ƒ catutthanti katvÄ• Ã±atticatutthanti vuccati. kammenÄ• ti dhammikena kam
vinayakammenÄ• tiattho. akuppenÄ• ti vatthu Ã±atti anusÄ• vana sÄ«ma parisasampatti sa
appaá¹-ikkositabbataÃ±ca upagatena. á¹-hÄ• nÄ• rahenÄ• ti kÄ• raá¹‡Ä• rahena, satthusÄ
kÄ• raá¹‡ehi seá¹-á¹-habhÄ• vamÄ• pannoti attho. tattha sampattivipattivasena sambhavato
Ã±attisampatti anusÄ• vanasampattisÄ«masampattiparisasampattivasena \Be 19/ paÃ±cahi
upasampadakammassa sijjhanatoti attho. tattha vatthu sampattinÄ• ma paripuá¹‡á¹‡avÄ«sa
purisattabhÄ• vo ca. unnavÄ«sativassaá¹ƒ, antimavatthuajjhÄ• pannapubbaá¹ƒ, paá¹‡á¸• a
titthiyapakkantako, tiracchÄ• nagato, mÄ• tughÄ• tako, pitughÄ• tako, arahantaghÄ• tako, b
saá¹…ghabhedako, lohituppÄ• dako, ubhatobyaÃ±janako, ti ime terasa puggalÄ• upasamp
Å«navÄ«sativassanti sÄ• maÃ±Ã±ena vuttepi mÄ• tukucchito nikkhamanato paá¹-á¹-hÄ• ya
purisapuggalo upasampadÄ• ya vatthu, tato oraá¹ƒ na upasampadÄ• ya vatthu tatho hi eka
hemantagimhavassavasena tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ sambhavattÄ• tayo utÅ« honti, honti ce

``kattikantikapakkhamhÄ• , hemaá¹ƒ phagguá¹‡apuá¹‡á¹‡amÄ• .

tassanti kapakkhamhÄ• , gimhaá¹ƒ Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• .

vassakÄ• laá¹ƒ tato sesaá¹ƒ, catuvÄ«satÅ«posathÄ• ||

cÄ• tuddasÄ« cha etesu, pakkhÄ• tatiyasattamÄ• .

sesÄ• pannarasÄ« Ã±eyyÄ• , aá¹-á¹-hÄ• rasa uposathÄ• tiâ€™â€™ ||

ettha ca kattikassa kÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya yÄ• va phagguá¹‡apuá¹‡
hemautu nÄ• ma. phagguá¹‡assa kÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya yÄ• va Ä•
mÄ• sÄ• gimhautu nÄ• ma. asÄ• á¸·hakÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya yÄ• v
cattÄ• ro mÄ• sÄ• vassautu nÄ• ma. evaá¹ƒ ekasmiá¹ƒ saá¹ƒvacchare tayo utÅ« honti. tatt
pakkhassa tatiyasattamesu dve dve katvÄ• cha catuddasikÄ• ,
paá¹-hamadutiyacatutthapaÃ±camachaá¹-á¹-haaá¹-á¹-hamesu cha cha katvÄ• aá¹-á¹-hÄ• r

ekasaá¹ƒvacchare catuvÄ«sati uposathÄ• honti. imesu catuvÄ«satuposathesu cÄ• tuddasi
hontÄ«ti katvÄ• ekasaá¹ƒvacchare cha Å«nÄ• divasÄ• honti. iminÄ• nayena ekÅ«navÄ«s
chamÄ• sÄ• dhikÄ• ni aá¹-á¹-hÄ• rasavassÄ• ni honti. tasmiá¹ƒ mÄ• tukucchimhi nibbattak
cattÄ• ri mÄ• sÄ• dhikÄ• ni ekÅ«navÄ«savassÄ• ni paripuá¹‡á¹‡Ä• ni. rÄ• jÄ• no pana tiá¹‡
vassÄ• naá¹ƒ accayena mÄ• saá¹ƒ Ä• kaá¸• á¸• hanti \Be 20/, divasena saha mÄ• sampi, ta
cha mÄ• sÄ• dhikÄ• ni honti. taá¹ƒ heá¹-á¹-hÄ• catumÄ• sÄ• dhika ekÅ«navÄ«satime vasse
ekamÄ• sÄ• dhikÄ• ni vÄ«sativassÄ• ni sabbaso paripuá¹‡á¹‡Ä• ni honti. evaá¹ƒ ekÅ«navÄ
gabbhavÄ«so upasampadÄ• ya vatthÅ«ti veditabbo. idÄ• ni purisattabhÄ• vo ti bhikkhuniyÄ
purisapuggalova idÄ• ni vaá¹-á¹-atÄ«ti adhippeto tathÄ• hi mÄ• tugÄ• massa pabbajitatthÄ
saddhammo tiá¹-á¹-heyya, paÃ±Ã±attattÄ• pana aparÄ• ni paÃ±cavassasatÄ• ni á¹-hassat
paá¹-isambhidÄ• ppattasaddhammassa patiá¹-á¹-hitabhÄ• vo vutto. mÄ• tugÄ• mÄ• ca nÄ
lÄ• makÄ• ca. bhagavatÄ• ca paá¹-hamabodhiyaá¹ƒ Ä• dito paá¹-á¹-hÄ• yameva mahÄ• p
aá¹-á¹-hagarudhammapaá¹-iggahaá¹‡ena upasampadatte anuÃ±Ã±Ä• tepi sÄ• sanassa aci
duppaÃ±Ã±attÄ• itthiyo sÄ• sane ciraá¹ƒ na tiá¹-á¹-hanti, tibbakilesattÄ• yathÄ• paÃ±Ã±at
sikkhÄ• padÄ• nurÅ«paá¹ƒ saá¹ƒvarampi rakkhituá¹ƒ na sakkonti. lÄ• makattÄ• pi tÄ• aá¹-
labhantÄ• pi brÄ• hmapÄ• risajjaá¹ƒ nÄ• tikkamanti, evaá¹ƒ bhikkhuniyÄ• abhÄ• vato idÄ•
imasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• cattÄ• ri khettÄ• ni veditabbÄ• ni tathÄ• hi mÄ• tugÄ• mass
vassasahassameva á¹-hassatÄ«ti cetaá¹ƒ paá¹-isambhidÄ• ppattakhÄ«á¹‡Ä• savavasena v
uttaripi sukkhavipassakakhÄ«á¹‡Ä• savavasena vassasahassaá¹ƒ, anÄ• gÄ• mivasena vas
sakadÄ• gÄ• mivasena vassasahassaá¹ƒ, sotÄ• pannavasena vassasahassanti evaá¹ƒ paÃ
paá¹-ivedhasaddhammo tiá¹-á¹-hati. pariyattisaddhammopi tÄ• niyeva na hi pariyattiyÄ• asa
nÄ• pi pariyattiyÄ• sati paá¹-ivedho na hoti. liá¹…gaá¹ƒ pana pariyattiyÄ• antarahitÄ• ya ci
idaá¹ƒ khandhakabhÄ• á¹‡akÄ• naá¹ƒ matena vuttanti veditabbaá¹ƒ. dÄ«ghanikÄ• yaá¹-á¹-h
vuttaá¹ƒ ``paá¹-isambhidÄ• ppattehi vassasahassaá¹ƒ aá¹-á¹-hÄ• si, chaá¸·abhiÃ±Ã±ehi vas
vassasahassaá¹ƒ, sukkhavipassakehi vassasahassaá¹ƒ, pÄ• timokkhena vassasahassaá¹ƒ
idampi dÄ«ghabhÄ• á¹‡akattherÄ• naá¹ƒ matena vuttaá¹ƒ. aá¹…guttaranikÄ• yaá¹-á¹-hakat
parinibbÄ• nato vassasahassameva paá¹-isambhidÄ• nibbattetuá¹ƒ sakkonti, tato paraá¹ƒ
tato tÄ• pi asakkontÄ• tisso vijjÄ• nibbattanti. gacchantekÄ• le tÄ• nipi nibbattetuá¹ƒ asakk
sukkhavipassakÄ• honti. eteneva upÄ• yena anÄ• gÄ• mino sakadÄ• gimino, sotÄ• pannÄ
aá¹…guttaranikÄ• ye vuttaá¹ƒ. saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ pana paá¹-hamabo
paá¹-isambhidÄ• ppattÄ• . atha kÄ• le gacchante paá¹-isambhidÄ• pÄ• puá¹‡ituá¹ƒ na sakk
ahesuá¹ƒ. tato chapi abhiÃ±Ã±Ä• pattuá¹ƒ asakkontÄ• tisso vijjÄ• pÄ• puá¹‡iá¹ƒsu. idÄ• n
vijjÄ• pÄ• puá¹‡ituá¹ƒ asakkontÄ• Ä• savakkhayaá¹ƒ pÄ• puá¹‡issanti, tampi asakkontÄ•
asakkontÄ• sakadÄ• gÄ• miphalaá¹ƒ, tampi asakkontÄ• sotÄ• pattiphalaá¹ƒ. gacchantekÄ
pattuá¹ƒ na sakkhissantÄ«â€™ ti vuttaá¹ƒ. yasmÄ• ce te Ä• cariyÄ• bhinnavÄ• dÄ• , tasm
bhÄ• á¹‡akÄ• naá¹ƒ matameva buddhaghosÄ• cariyena tattha tattha likhitanti gahetabbaá¹ƒ
pubbÄ• paravirodhappasaá¹…go siyÄ• Ä• cariyabuddhaghoseneva hi sÄ«haá¸·abhÄ• saá¹
sÄ• á¹-á¹-hakathaá¹ƒ buddhavacanaá¹ƒ likhitaá¹ƒ, na aÃ±Ã±ena Ä• cariyena tasmÄ• aá¹-á

vuttavacanameva pamÄ• á¹‡anti gahetabbaá¹ƒ. nanu cattÄ• ropi nikÄ• yaá¹-á¹-hakathÄ• sa
atha kasmÄ• evaá¹ƒ bhinnÄ• ti. saccaá¹ƒ, tathÄ• pi kesaÃ±ci therÄ• naá¹ƒ vÄ• dappakÄ• s
saá¹…gÄ• hakattherÄ• naá¹ƒ, tasmÄ• aá¹-á¹-hakathÄ• vacanameva pamÄ• á¹‡anti vuttaá¹

antimavatthuajjhÄ• pannapubbanti pÄ• rÄ• jikabhikkhu, so abhabbo sÄ• sane upasampada

paá¹‡á¸• akoticetta paÃ±cavidho hoti Ä• sittapaá¹‡á¸• ako, ussÅ«yapaá¹‡á¸• ako, opakkam
napuá¹ƒsako, pakkhapaá¹‡á¸• akoti. tattha yassa paresaá¹ƒ aá¹…gajÄ• taá¹ƒ mukhena gaá
Ä• sittassa pariá¸·Ä• ho vÅ«pasamati, ayaá¹ƒ Ä• sittapaá¹‡á¸• ako nÄ• ma. yassa paresaá¹
ussÅ«yÄ• ya uppannÄ• ya pariá¸·Ä• ho vÅ«pasamati, ayaá¹ƒ ussÅ«yapaá¹‡á¸• ako nÄ• ma
apanÄ«tÄ• ni honti, ayaá¹ƒ opakkamikapaá¹‡á¸• ako nÄ• ma. yo pana paá¹-isandhiyaá¹ƒ ye
ayaá¹ƒ napuá¹ƒsako nÄ• ma. ekacco pana akusalavipÄ• kÄ• nubhÄ• vena kÄ• á¸·apakkhe
panassa pariá¸·Ä• hovÅ«pasamati \Be 22/, ayaá¹ƒ pakkhapaá¹‡á¸• ako nÄ• ma, keci pana y
hoti, juá¹‡hapakkhe puriso, ayaá¹ƒ pakkhapaá¹‡á¸• akoti vadanti, taá¹ƒ tesaá¹ƒ matimattam
Ä• sittapaá¹‡á¸• akassa ca ussÅ«yapaá¹‡á¸• akassa ca pabbajjÄ• na vÄ• ritÄ• .
opakkamikanapuá¹ƒsakapakkhapaá¹‡á¸• akÄ• naá¹ƒ pana vÄ• ritÄ• . tesupi pakkhapaá¹‡á¸
paá¹‡á¸• ako hoti, tasmiá¹ƒyeva pabbajjÄ• vÄ• ritÄ• . ettha ca apaá¹‡á¸• akapakkhe pabba
nÄ• setabboti tÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ. keci pana ``apaá¹‡á¸• akapakkhepabbajit
pÄ• puá¹‡Ä• ti, na nÄ• setabboâ€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimattameva, paá¹‡á¸•
sambhavato khÄ«á¹‡akilesassa ca paá¹‡á¸• akabhÄ• vÄ• nupapattito ahetuka paá¹-isandhi
paá¹‡á¸• akassa ahetukapaá¹-isandhi katÄ• vuttÄ• , Ä• sitta ussÅ«yapakkhapaá¹‡á¸• akÄ•
paá¹-á¹-hÄ• yeva paá¹‡á¸• akabhÄ• vo, na pavattiyaá¹ƒyevÄ• ti vadanti. teneva ahetukapaá
jaccandha-jaccabadhirÄ• dayo viya paá¹‡á¸• ako jÄ• tisaddena visesetvÄ• niddiá¹-á¹-ho.
catutthapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ pana abhabbapuggale dassentena paá¹‡á¸• a
byaÃ±janakÄ• tayo vatthuvipannÄ• ahetukapaá¹-isandhikÄ• , tesaá¹ƒ saggo avÄ• ritoti avi
paÃ±cavidhÄ• paá¹‡á¸• akÄ• te paá¹‡á¸• akasÄ• maÃ±Ã±ena avisesetvÄ• ``paá¹‡á¸• akÄ
bhikkhave na upasampÄ• detabboâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ.

theyyasaá¹ƒvÄ• sako ti yo sayameva pabbajjÄ• liá¹…gaá¹ƒ gahetvÄ• bhikkhuvassaá¹ƒ gaá
paá¹-iÃ±Ã±aá¹ƒ sampaá¹-icchati, yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diyati, so liá¹…ga
thenattÄ• ubhayatthenako nÄ• ma. yo pana yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ na sÄ• diy
liá¹…gassathenattÄ• liá¹…gatthenako nÄ• ma. yo vÄ• pana sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-
paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• bhikkhuvassaggena vandanÄ• diá¹ƒ sÄ• diyati, so bhikkhÅ«hi di
liá¹…gatthenako na hoti, saá¹ƒvÄ• sassa thenattÄ• saá¹ƒvÄ• satthenako nÄ• ma. ettha ca
asuddhacittena liá¹…gatthenakeeva paviá¹-á¹-hoti veditabbo. yopi sÄ• maá¹‡ero vuá¸• á¸• h
vandanaá¹ƒ sÄ• diyati, daharabhikkhÅ«pi vuá¸• á¸• habhikkhÅ«naá¹ƒ vandanaá¹ƒ sÄ• diyat
nÄ• pi hoti, athenattÄ• . yo vÄ• pana bhikkhupÄ• rÄ• jikamÄ• pannova bhikkhuliá¹…ge \Be
paá¹-ijÄ• nÄ• ti, tÄ• va attheva tassa bhikkhubhÄ• vo, na so anupasampannasaá¹…khyaá¹ƒ

saá¹ƒvÄ• saá¹ƒ sÄ• diyantopi theyyasaá¹ƒvÄ• sako na hoti, so sahaseyyÄ• diÄ• pattimpi na
pÄ• cittiyaÃ±ca na janeti teneva ``asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dha
taÃ±ce suddhadiá¹-á¹-hi samÄ• no okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadati
omasavÄ• de pÄ• cittiyaá¹ƒ vuttaá¹ƒ. asati hi bhikkhubhÄ• ve dukkaá¹-aá¹ƒ vadeyya. yo pa
sÄ• maá¹‡eraliá¹…geneva pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±cavidhaá¹ƒ silavipattiá¹ƒ pÄ• puá¹‡Ä
liá¹…ganÄ• sanÄ• ya nÄ• setvÄ• saraá¹‡asÄ«laá¹ƒ dÄ• tabbaá¹ƒ, athenattÄ• upasampad
pÄ• puá¹‡Ä• ti. vikÄ• labhojanÄ• dikaá¹ƒ karontassa pana ``accayo maá¹ƒ bhante accÄ• ga
saá¹…ghamajjhe accayaá¹ƒ desÄ• petvÄ• vÄ• daá¹‡á¸• akammaá¹ƒ vÄ• katvÄ• sÄ«laá¹
titthiyapakkantako uttÄ• noyeva.

tiracchÄ• nagatoti yokoci amanussabhÅ«to cattÄ• ro apÄ• yikÄ• pi upasampadÄ• ya avatth
lÄ• makattÄ• abhabbÄ• sÄ• sane pabbajituá¹ƒ. yadi cattÄ• ro apÄ• yikÄ• upasampadÄ• y
sese anapadisitvÄ• tiracchÄ• nagatova avatthÅ«ti vuttanti. sesÄ• naá¹ƒ apÄ• kaá¹-avatthut
sambuddhakÄ• le tiracchÄ• nayoniyaá¹ƒ nibbatto eko nÄ• garÄ• jÄ• nÄ• gayoniyÄ• aá¹-á¹
athakho tassa nÄ• gassa etadahosi kenanukho ahaá¹ƒ upÄ• yena nÄ• gayoniyÄ• parimucc
manussattaá¹ƒ labheyyanti. athakho tassa nÄ• gassa etadahosi ``ime kho samaá¹‡Ä• sakya
samacÄ• rino brahmacÄ• rino saccavÄ• dino sÄ«lavanto kalyÄ• á¹‡adhammÄ• sace kho a
pabbajeyyaá¹ƒ, evÄ• haá¹ƒ nÄ• gayoniyÄ• parimucceyyaá¹ƒ khippaÃ±ca manussattaá¹ƒ pa
kho so nÄ• go mÄ• á¹‡avakavaá¹‡á¹‡ena bhikkhÅ« upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci
upasampÄ• desuá¹ƒ. tena kho pana samayena so nÄ• go aÃ±Ã±atarena bhikkhunÄ• sadd
paá¹-ivasati. atha kho so bhikkhu rattiyÄ• paccÅ«sasamayaá¹ƒ paccÅ«á¹-á¹-hÄ• ya ajjhokÄ
atha kho so nÄ• go tassa bhikkhuno nikkhante vissaá¹-á¹-ho niddaá¹ƒ okkamesi. sabbo vihÄ
vÄ• tapÄ• nehi bhogÄ• nikkhantÄ• honti. athakho so bhikkhu ``vihÄ• raá¹ƒ pavisissÄ• mÄ«
paá¹‡Ä• mento addasa sabbaá¹ƒ vihÄ• raá¹ƒ ahinÄ• puá¹‡á¹‡aá¹ƒ vÄ• tapÄ• nehi bhoge n
vissaramakÄ• si. bhikkhÅ« upadhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ ``kissa tvaá¹ƒ Ä
vissaramakÄ• sÄ«â€™â€™ ti. ayaá¹ƒ Ä• vuso sabbo vihÄ• ro ahinÄ• puá¹‡á¹‡o vÄ• tapÄ•
kho so nÄ• go tena saddena pabujjhitvÄ• sake Ä• sane nisÄ«di. bhikkhÅ« evamÄ• haá¹ƒsu
ti. ``ahaá¹ƒ bhante nÄ• goâ€™â€™ ti. ``kissa pana tvaá¹ƒ Ä• vuso evarÅ«paá¹ƒ akÄ• sÄ«â
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesÄ«. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• taá¹ƒ nÄ• gaá¹ƒ
nÄ• gÄ• avirÅ«á¸·hidhammÄ• imasmiá¹ƒ dhammavinaye, gaccha tvaá¹ƒ nÄ• ga, tattheva
aá¹-á¹-hamiyÄ• ca pakkhassa uposathaá¹ƒ upavasa, evaá¹ƒ tvaá¹ƒ nÄ• gayoniyÄ• parimu
manussattaá¹ƒ paá¹-ilabhissasÄ«â€™â€™ ti. atha kho so nÄ• go ``avirÅ«á¸·hadhammo kir
dhammavinayeti dukkhÄ« dummano assÅ«ni pavattayamÄ• no vissaraá¹ƒ katvÄ• pakkami
Ä• mantesi ``dve me bhikkhave paccayÄ• nÄ• gassa sabhÄ• vapÄ• tukammÄ• ya. yadÄ•
paá¹-isevati, yadÄ• ca vissaá¹-á¹-ho niddaá¹ƒ okkamati. ime kho bhikkhave dve paccayÄ•
pÄ• tukammÄ• ya. tiracchÄ• nagato bhikkhave na upasampÄ• detabbo, upasampanno nÄ•
tiracchÄ• nasseva pÄ• kaá¹-avattuttÄ• ti. ettha ca pavattiyaá¹ƒ abhiá¹‡haá¹ƒ sabhÄ• vapÄ•

``dve paccayÄ• â€™â€™ ti vuttaá¹ƒ. nÄ• gassa pana paÃ±casu kÄ• lesu sabhÄ• vapÄ• tuk
tacapajahananakÄ• le, sajÄ• tiyÄ• methunakÄ• le, vissaá¹-á¹-ha niddokkamanakÄ• le, cutil
upasampadÄ• ya avatthuyeva, atha kasmÄ• cattÄ• ro apÄ• yikÄ• va upasampadÄ• ya ava
tathÄ• pi devÄ• naá¹ƒ abhabbattÄ• paá¹-ivedhasÄ• sanassa á¹-hitattÄ• te abhabbato visua
vuttanti daá¹-á¹-habbaá¹ƒ. vakkhati hi samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya m
``tiracchÄ• nagato bhikkhaveti \Be 25/ ettha nÄ• go vÄ• hotu supaá¹‡á¹‡amÄ• á¹‡avakÄ• c
antamaso sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ upÄ• dÄ• ya yo koci amanussajÄ• tiyo sabbova imas
veditabboâ€™â€™ ti, tena ``tiracchÄ• nagatoti yokoci amanussabhÅ«toâ€™â€™ ti vuttanti.
nÄ• gasupaá¹‡á¹‡Ä• paá¹-isandhiyÄ• lÄ• makÄ• bhaveyya, atha kasmÄ• vidhurajÄ• take
nÄ• gasupaá¹‡á¹‡asakkadhanaÃ±cayakorabyesu bhavanesu taá¹ƒ tadeva á¹-hÄ• naá¹ƒ pa
karonti, tesu eko Ä• yupariyosÄ• ne saputtadÄ• ro nÄ• gabhavane nÄ• garÄ• jÄ• hutvÄ• n
supaá¹‡á¹‡abhavane simbalivimÄ• ne supaá¹‡á¹‡arÄ• jÄ• hutvÄ• nibbatti, eko tÄ• vatiá¹ƒ
nibbatti, eko dhanaÃ±cayakorabyaraÃ±Ã±o aggamahesiyÄ• kucchimhi nibbattÄ«ti catunna
paá¹-isandhiyaá¹ƒ kusalakammeneva pavattabhÄ• vo vutto yadi kusalakammena bhaveyya
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayoâ
paá¹-á¹-hÄ• napÄ• á¸·iyÄ• ahetukÄ• nampi paá¹-isandhikkhaá¹‡e kammapaccayabhÄ• vo
vattabbaá¹ƒ atha kathaÃ±cidaá¹ƒ paccetabbanti. vuccate, nikantiyÄ• balavattÄ• sattavidha
ca aparisuddhÄ• tesaá¹ƒ kusalacetanÄ• , aparisuddhÄ• yeva sugatibhÅ«miyaá¹ƒ janetuá¹ƒ
duggatibhÅ«miyaá¹ƒ pavattamÄ• nÄ• pi kammÄ• yÅ«hanakÄ• le taá¹ƒ taá¹ƒ bhÅ«mipattha
taá¹‡hÄ• sampayuttÄ• pubbabhÄ• gacetanÄ• balena tesu tiracchÄ• nabhÅ«mÄ«su nibbatt
evaÃ±hi patthitapatthanÄ• siddhÄ• pi bhaveyya. yadi aÃ±Ã±ena akusalakammena bhaveyy
asiddhÄ• va bhaveyya. nikantica nÄ• mesÄ• balavajhÄ• nasampayuttacetanÄ• pi paá¹-ibÄ
gopakadevadattassa Ä• cariyasamaá¹‡o jhÄ• nabalena brahmabhÅ«mÄ«su anibbattitvÄ• j
aÃ±Ã±akammena gandhabbadevesuyeva uppajjati ``sÄ«lavato hi bhikkhave cetopaá¹‡idhi s
visuddhattÄ• â€™â€™ ti tesaá¹ƒ vitthÄ• ro dÄ«ghanikÄ• ye Ä• gato, atthikehi tattha oloketa
sattavidhamethunasaá¹ƒyogavasenÄ• pi sattÄ• dukkhato na muccanti vuttaÃ±hi bhagavatÄ
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• sammÄ• brahmacÄ• rÄ« paá¹-ijÄ• namÄ• no na heva k
dvayaá¹ƒdvaya samÄ• pattiá¹ƒ samÄ• pajjati, api \Be 26/ ca kho mÄ• tugÄ• massa ucchÄ•
parimaddanaá¹ƒ sambÄ• hanaá¹ƒ sÄ• diyati, so tadassÄ• deti taá¹ƒ nikÄ• meti, tenacavittiá
brÄ• hmaá¹‡abrahmacariyassa khaá¹‡á¸• ampi chiddampi sabalampi kammÄ• sampi. ayaá
aparisuddhaá¹ƒ brahmacariyaá¹ƒ carati. saá¹ƒyutto methunasaá¹ƒyogena na parimuccati jÄ
... pe ... na parimuccati dukkhasmÄ• ti vadÄ• mi. punaca paraá¹ƒ brÄ• hmaá¹‡a idhekacco s
paá¹-ijÄ• namÄ• no. na heva kho mÄ• tugÄ• menasaddhiá¹ƒ dvayaá¹ƒdvayasamÄ• pattiá¹ƒ
mÄ• tugÄ• massa ucchÄ• danaá¹ƒ ... pe ... sÄ• diyati, api ca kho mÄ• tugÄ• mena saddhiá¹
saá¹ƒkÄ«á¸·ati saá¹ƒkeá¸·Ä• yati, so tadassÄ• deti ... pe ... dukkhasmÄ• ti vadÄ• mi. punaca
idhekacco samaá¹‡o vÄ• ... pe ... na heva kho mÄ• tugÄ• mena saddhiá¹ƒ samÄ• pajjati. n
ucchÄ• danaá¹ƒ sÄ• diyati. napi mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒjagghati saá¹ƒkÄ«á¸·ati s
mÄ• tugÄ• massa cakkhuá¹ƒ upanijjhÄ• yati pekkhati, so tadassÄ• deti ... pe ... dukkhasmÄ

paraá¹ƒ brÄ• hmaá¹‡a idhekacco samaá¹‡ovÄ• brÄ• hmaá¹‡o vÄ• ... pe ... na heva kho m
mÄ• tugÄ• massa, napi mÄ• tugÄ• mena pekkhati. api ca kho mÄ• tugÄ• massa saddaá¹ƒ
tiropÄ• kÄ• raá¹ƒvÄ• hasantiyÄ• vÄ• bhaá¹‡antiyÄ• vÄ• gÄ• yantiyÄ• vÄ• rodantiyÄ•
dukkhasmÄ• ti vadÄ• mi. punaca paraá¹ƒ brÄ• hmaá¹‡a idhekacco samaá¹‡o vÄ• brahma
mÄ• tugÄ• mena, napi mÄ• tugÄ• massa, napi mÄ• tugÄ• mena, napi mÄ• tugÄ• massa ro
yÄ• nitÄ• ni pubbe mÄ• tugÄ• mena saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni anussarati. so tada
dukkhasmÄ• ti vadÄ• mi. punaca paraá¹ƒ brÄ• hmaá¹‡a idhekacco samaá¹‡o vÄ• brahma
mÄ• tugÄ• mena, napi mÄ• tugÄ• massa ... pe ... na pi yÄ• ni tÄ• ni pubbe mÄ• tugÄ• men
hasitalapitakÄ«á¸·itÄ• ni anussarati, api ca kho gahapatiá¹ƒ vÄ• gahapatiputtaá¹ƒ vÄ• paÃ
sahitaá¹ƒ samaá¹…gÄ«bhÅ«taá¹ƒ paricÄ• rayamÄ• naá¹ƒ, so tadassÄ• deti ... pe ... dukkha
paraá¹ƒ brÄ• hmaá¹‡a ... pe ... na heva kho mÄ• tugÄ• mena ... pe ... napi anussarati gaha
gahapatiputtaá¹ƒ vÄ• paricÄ• rayamÄ• naá¹ƒ, api ca kho aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ
carati iminÄ• haá¹ƒ sÄ«lena vÄ• vatena vÄ• tapenavÄ• brahmacariyena vÄ• devo vÄ• b
vÄ• ti, so tadassÄ• deti \Be 27/, taá¹ƒ nikÄ• meti, tena ca vittiá¹ƒ Ä• pajjati. idaá¹ƒ kho brÄ•
brahmacariyassa khaá¹‡á¸• ampi chiddampi sabalampi kammÄ• sampÄ«â€™â€™ ti evaá¹
sattavidhamethunasaá¹ƒyogena khaá¹‡á¸• Ä• dibhÄ• vo saá¹…gahitoti veditabbo.

mÄ• tughÄ• take pana yena manussitthibhÅ«tÄ• pi ajanikÄ• posÄ• vanikÄ• mÄ• tÄ• vÄ•
vÄ• janikÄ• pi amanussitthibhÅ«tÄ• mÄ• tÄ• ghÄ• titÄ• , tassa pabbajjÄ• na vÄ• ritÄ• , n
tiracchÄ• nitthiyopi manussapurisamÄ• gamma manussabhÅ«taá¹ƒ puttaá¹ƒ vijÄ• yanti kon
viya tepi hi aá¹‡á¸• ajÄ• yeva, tathÄ• hi petaloke tiracchÄ• ne manusse cÄ• ti imesu tÄ«su
yoniyo sambhavanti. manussesu panettha kecideva opapÄ• tikÄ• honti, seyyathÄ• pi mahÄ
aá¹‡á¸• ajÄ• pi konta puttÄ• dvebhÄ• tikattherÄ• viya. vitthÄ• ro pana sÄ«haá¸·avatthusmi
kontÄ• ti kinnarÄ«, tassÄ• puttÄ• kontaputtÄ• , sÄ• hi raÃ±Ã±o asokadhammarÄ• jassa k
manussasaá¹ƒvÄ• samÄ• gamma dve putte vijÄ• yitvÄ• ``idÄ• ni dÄ• rake pahÄ• ya na ga
vanacarako tassÄ• potthaá¹ƒ adÄ• si, sÄ• potthaá¹ƒ labhitvÄ• pakkhanditvÄ• sakaá¹-á¹-h
hi potthaá¹ƒ vinÄ• pakkhandituá¹ƒ na sakkonti, teneva tÄ• paso ``mÄ• potthaá¹ƒ assÄ• a
kammapaccaya utusamuá¹-á¹-hÄ• naÃ±hi tÄ• saá¹ƒ potthaá¹ƒ, raÃ±Ã±o cakkavattissa cak
cakkavattino vehÄ• sagamanÄ• di puÃ±Ã±avato iddhinÄ• ma, na tena cakkaratanaá¹ƒ vÄ•
attano sabhÄ• veneva gantuá¹ƒ sakkonti. tattha cakkaratanaá¹ƒ raÃ±Ã±o cakkavattissa kan
samuddamajjhe jÄ• yamÄ• nampi kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma. hatthia
kammapaccayakammasamuá¹-á¹-hÄ• nÄ• ni nÄ• ma. pakkhÄ«naá¹ƒ vehÄ• sagamanÄ• dik
pana potthaá¹ƒ vinÄ• attano sabhÄ• vena pakkhandituá¹ƒ na sakkonti, tasmÄ• tÄ• saá¹ƒ
kammapaccayautusamuá¹-á¹-hÄ• nanti daá¹-á¹-habbaá¹ƒ. keci pana devÄ• naá¹ƒ alaá¹…k
saha Ä• gatoti vadanti, na taá¹ƒ paccetabbaá¹ƒ, aá¹‡á¸• ajajalÄ• bujÄ• naá¹ƒ tathÄ• asam
kÄ• le katanti vadanti, tampi ayuttameva, saá¹ƒsedajÄ• pi padumagabbhevÄ• veá¸·ugabbh
pokkharasÄ• tibrÄ• hmaá¹‡apadumavatÄ«veá¸·uvatÄ«devÄ«Ä• dayo viya. jalÄ• bujÄ• pan
tiracchÄ• nabhÅ«tena manussitthibhÅ«tÄ• mÄ• tÄ• ghÄ• titÄ• , sopi Ä• nantariko na hoti t

pabbajjÄ• paá¹-ikkhittÄ• , kammaá¹ƒ panassa bhÄ• riyaá¹ƒ hoti, Ä• nantariyaá¹ƒ Ä• hacca
manussitthiyopi tiracchÄ• namÄ• gamma gabbhaá¹ƒ janenti, seyyathÄ• pi bhÅ«ridattassa m
aá¹-á¹-hahi kÄ• raá¹‡ehi gabbhaggahaá¹‡aá¹ƒ hoti - ajjhÄ• cÄ• rena, kÄ• yasaá¹ƒsaggena,
asucipÄ• nena, nÄ• bhiparÄ• masanena, rÅ«padassanena, saddena gandhenÄ• ti. tattha aj
purÄ• á¹‡adutiyikÄ• gabbhaá¹ƒ gaá¹‡hitvÄ• pacchimabhavikaá¹ƒ suvaá¹‡á¹‡abimbasadisa
puttaá¹ƒ vijÄ• yi. kadÄ• ci ekaccÄ• utusamaye chandarÄ• garattÄ• purisÄ• naá¹ƒ
hatthagÄ• haveá¹‡igÄ• haaá¹…gapaccaá¹…gaparÄ• masanaá¹ƒ sÄ• diyantiyopi gabbhaá¹ƒ
kÄ• yasaá¹ƒsaggena gabbhaggahaá¹‡aá¹ƒ hoti. udÄ• yittherassa pana purÄ• á¹‡adutiyikÄ•
ekadesaá¹ƒ mukhena aggahesi, ekadesaá¹ƒ coá¸·akeneva saddhiá¹ƒ aá¹…gajÄ• te pakkhip
gaá¹‡hi. evaá¹ƒ coá¸·aggahaá¹‡ena gabbhaggahaá¹‡aá¹ƒ hoti. migasiá¹…gatÄ• pasassa m
tÄ• pasassa passÄ• vaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• sasambhavaá¹ƒ pivi, sÄ• tena gabbhaa
nÄ• ma tÄ• pasadÄ• rakaá¹ƒ vijÄ• yi. evaá¹ƒ asucipÄ• nena gabbhaggahaá¹‡aá¹ƒ hoti. sÄ•
mÄ• tÄ• utusamaye nÄ• bhiparÄ• masanena gabbhaá¹ƒ gaá¹‡hitvÄ• sÄ• matÄ• pasadÄ•
maá¹‡á¸• abyassa ca caá¹‡á¸• apajjo tassa ca mÄ• tÄ• utusamaye nÄ• bhiparÄ• masanav
diá¹-á¹-hamaá¹…galikÄ• ya nÄ• bhiparÄ• masanena maá¹‡á¸• abyassa nibbatti ahosi. caá¹
nÄ• bhiyaá¹ƒ vicchiko pharitvÄ• gato, tena caá¹‡á¸• apajjotassa nibbatti ahosi. idhekaccÄ•
purisasaá¹ƒsaggaá¹ƒ alabhamÄ• nÄ• chandarÄ• gavasena antogehegatÄ• va purisaá¹ƒ up
sÄ• tena gabbhaá¹ƒ gaá¹‡hÄ• ti. evaá¹ƒ rÅ«padassanena gabbhaggahaá¹‡aá¹ƒ hoti. balÄ•
natthi, tÄ• utusamaye meghasaddaá¹ƒ sutvÄ• gabbhaá¹ƒ gaá¹‡hanti. gÄ• vÄ«eva vÄ• ka
gabbhaá¹ƒ gaá¹‡hanti. evaá¹ƒ gandhena gabbhaggahaá¹‡aá¹ƒ hoti. evaá¹ƒ aá¹-á¹-hahi kÄ•
gabbhaá¹ƒ gaá¹‡hanti. ettha ca pitusadisÄ• yeva \Be 29/ puttÄ• honti, tasmÄ• bhÅ«ridattÄ
dhataraá¹-á¹-haá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ paá¹-icca nÄ• gÄ• yeva honti. caá¹‡á¸• apajjotassa
manusso jÄ• to, sambhavena ajÄ• tattÄ• . pitughÄ• takepi eseva nayo.

arahantaghÄ• tako pana amanussa arahantadevataá¹ƒ vÄ• manussajÄ• tiyaá¹ƒ vÄ• avas
ghÄ• tetvÄ• anantariyo na hoti, pabbajjÄ• pissa na vÄ• ritÄ• , kammaá¹ƒ pana balavaá¹ƒ h
amanussaarahantampi ghÄ• tetvÄ• Ä• nantariko na hoti, kammaá¹ƒ pana bhÄ• riyaá¹ƒ tira
pabbajjÄ• vÄ• ritÄ• . bhikkhunidÅ«sakasaá¹…ghabhedakÄ• ni pÄ• kaá¹-Ä• yeva.

lohituppÄ• dako pana yo tathÄ• gatassa abhejjakÄ• yatÄ• ya parÅ«pakkamena cammaá¹ƒ
paggharituá¹ƒ na sakkoti, sarÄ«rassa pana antoyeva ekasmiá¹ƒ á¹-hÄ• ne lohitaá¹ƒ samosa
patubbanamÄ• naá¹ƒ saÃ±citaá¹ƒ hoti, tassa bahu apuÃ±Ã±aá¹ƒ pasavati, Ä• nantariko ca
vÄ• ritÄ• , seyyathÄ• pi devadatto. yo pana jÄ«vako viya rogavÅ«pasamanatthaá¹ƒ phÄ• le
lohitaÃ±ca nÄ«haritvÄ• phÄ• suá¹ƒ karoti, ayaá¹ƒ lohituppÄ• dako na hoti, bahupuÃ±Ã±aá¹
brahmapuÃ±Ã±aá¹ƒ pasavati, seyyathÄ• pi jÄ«vakokomÄ• rabhacco.

ubbhatobyaÃ±janako pana itthi-purisavasena duvidho tattha itthiubhatobyaÃ±janakassa itth
pÄ• kaá¹-aá¹ƒ, purisanimittaá¹ƒ paá¹-icchannaá¹ƒ. purisaubhatobyaÃ±janakassa purisanimi

itthinimittaá¹ƒ paá¹-icchannaá¹ƒ. itthiubhatobyaÃ±janakassa itthÄ«su purisattaá¹ƒ karontass
paá¹-icchannaá¹ƒ hoti, purisanimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. purisaubhatobyaÃ±janakassa pu
itthibhÄ• vaá¹ƒ upagacchantassa purisanimittaá¹ƒ paá¹-icchannaá¹ƒ hoti, itthinimittaá¹ƒ pÄ•
itthiubhatobyaÃ±janako sayaÃ±ca gabbhaá¹ƒ gaá¹‡hÄ• ti, paraÃ±ca gaá¹‡hÄ• peti. purisa u
sayaá¹ƒ na gaá¹‡hÄ• ti, paraá¹ƒ gaá¹‡hÄ• peti. idameva tesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. ubh
``byaÃ±jananti nimittaá¹ƒ. ubhato byaÃ±janaá¹ƒ assa atthÄ«ti viggahena ``ubhatobyaÃ±jaâ€
ekassa dve indriyÄ• ni honti, atha ekamevÄ• ti. ekameva na dve, ``yassa itthindriyaá¹ƒ uppa
purisindriyaá¹ƒ uppajjatÄ«ti no. yassa vÄ• pana purisindriyaá¹ƒ \Be 30/ uppajjati, tassa itthi
uppajjatÄ«ti noti ekasmiá¹ƒ santÄ• ne indriya dvayassa paá¹-isevitattÄ• . taÃ±ca kho itthiubh
itthindriyaá¹ƒ, purisaubhatobyaÃ±janakassa purisindriyamevÄ• ti. yadi ekameva indriyaá¹ƒ,
ubhatobyaÃ±janakabhÄ• vo kathaá¹ƒ siyÄ• . indriyaá¹ƒ byaÃ±janakÄ• raá¹‡anti vuttaá¹ƒ, ta
vuccate na itthindriyaá¹ƒ purisabyaÃ±janassa kÄ• raá¹‡aá¹ƒ, tathÄ• purisindriyampi itthibya
sadÄ• abhÄ• vatoti, tathÄ• hi itthi ubhatobyaÃ±janakassa yadÄ• itthiyÄ• rattaá¹ƒ hoti, tad
pÄ• kaá¹-aá¹ƒ hoti, itthibyaÃ±janaá¹ƒ paá¹-icchannaá¹ƒ tathÄ• purisaubhatobyaÃ±janakass
indriyadvayaá¹ƒ byaÃ±janÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ bhaveyya, sadÄ• byaÃ±jana dvayaá¹ƒ el
tiá¹-á¹-hati, tasmÄ• ekameva indriyanti niá¹-á¹-hametthÄ• va gantabbaá¹ƒ. byaÃ±janakÄ• ra
pahÄ• ya rÄ• gacittamevettha byaÃ±janadvayassa kÄ• raá¹‡anti daá¹-á¹-habbaá¹ƒ, tasmÄ•
sayampi gabbhaá¹ƒ gaá¹‡hÄ• ti, parampi gaá¹‡hÄ• peti, purisaubhatobyaÃ±janako paraá¹ƒ
na gaá¹‡hÄ• ti, itthindriyasamaá¹…gisseva gabbhasambhavatoti. kurundiyaá¹ƒ pana ``yadi
purisaliá¹…gaá¹ƒ, pavatte itthiliá¹…gaá¹ƒ nibbattati, yadi paá¹-isandhiyaá¹ƒ itthiliá¹…gaá¹ƒ,
purisaliá¹…gaá¹ƒ nibbatÄ«â€™â€™ ti paá¹-isandhiyaá¹ƒ liá¹…gasambhavo vutto, so ayutto
pavattiyaá¹ƒyeva itthiliá¹…gÄ• dÄ«ni samuá¹-á¹-hahanti. paá¹-isandhiyameva samuá¹-á¹-hÄ
indriyameva liá¹…ganti na sakkÄ• vattuá¹ƒ, indriyaliá¹…gÄ• naá¹ƒ bhinnasabhÄ• vattÄ• , y
rukkho sambhavati, nÄ• sati, evameva indriye sati liá¹…gÄ• dÄ«ni sambhavanti bÄ«jasadis
rukkhasadisÄ• ni liá¹…gÄ• dÄ«ni evameva tesu puggalesu paá¹‡á¸• akÄ• dayo ekÄ• dasap
niyÄ• maá¹ƒ okkamituá¹ƒ na arahanti, tasmÄ• abhabbÄ• nÄ• ma. Å«navÄ«sati antimavatth
upasampadÄ• ya avatthumattameva, upanissaye sati tasmiá¹ƒyeva bhave niyÄ• maá¹ƒ okk
bhabbÄ• nÄ• ma honti.

vatthusampattikathÄ• niá¹-á¹-hitÄ• .

Ã±attisampatti nÄ• ma.

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahitaá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™
dasavidhaá¹ƒ byaÃ±janaá¹ƒ apekkhitvÄ• vÄ• evaá¹ƒ asakkontenÄ• pi sithiladhanita vimutt
byaÃ±janÄ• ni akopetvÄ• vÄ• duruttaá¹ƒ vÄ• akatvÄ• vuttaá¹ƒ Ã±attisampatti nÄ• ma. Ã±

Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• vÄ• vatthusaá¹…ghapuggalaÃ±attÄ«naá¹ƒ aparÄ• masanÄ• ni
Ã±attiá¹-á¹-hapanaÃ±cÄ• ti ime tÄ• va paÃ±ca Ã±attidosÄ• . tattha ayaá¹ƒ itthanÄ• moti upa
akittanaá¹ƒ vatthuaparÄ• masanaá¹ƒ nÄ• ma. suá¹‡Ä• tu me bhante saá¹…ghoti ettha suá¹
saá¹…ghoti abhaá¹‡anaá¹ƒ saá¹…ghaaparÄ• masanaá¹ƒ nÄ• ma. itthannÄ• massa upasan
akittanaá¹ƒ puggalaaparÄ• masanaá¹ƒ nÄ• ma. sabbena sabbaá¹ƒ Ã±attiyÄ• anuccÄ• raá¹
nÄ• ma. paá¹-hamaá¹ƒ kammavÄ• caá¹ƒ niá¹-á¹-hÄ• petvÄ• esÄ• Ã±attÄ«ti vatvÄ• khama
kittanaá¹ƒ pacchÄ• Ã±attiá¹-á¹-hapanaá¹ƒ nÄ• ma. iti ime paÃ±ca Ã±attidosÄ• Ã±attivipatti
vimuttÄ• ya Ã±attiyÄ• sampannaá¹ƒ Ã±attisampatti nÄ• ma.

Ã±attisampattikathÄ• niá¹-á¹-hitÄ• .

anusÄ• vanasampatti nÄ• ma vatthu saá¹…ghapuggalÄ• naá¹ƒ aparÄ• masanÄ• ni, sÄ• va
sÄ• vananti ime paÃ±ca anusÄ• vanadose vajjetvÄ• kathanaá¹ƒ anusÄ• vanasampatti nÄ•
aparÄ• masanÄ• ni Ã±attiyaá¹ƒ vuttasadisÄ• neva. tÄ«su pana anusÄ• vanÄ• su yattha kat
aparÄ• masanaá¹ƒ aparÄ• masanameva. sabbena sabbaá¹ƒ pana kammavÄ• caá¹ƒ avatvÄ
vÄ• kammavÄ• cabbhantarepi cattÄ• ri byaÃ±janÄ• ni kopetvÄ• vÄ• akkharassa vÄ• pad
katvÄ• sÄ• vanaá¹ƒ sÄ• vanÄ• ya hÄ• panaá¹ƒ nÄ• ma, tathÄ• hi sithiladhanitavimuttanigg
byaÃ±janÄ• ni antokammavÄ• cÄ• ya kammaá¹ƒ kopenti. tattha ``suá¹‡Ä• tu me ti sithile va
ti vacanaá¹ƒ sithile dhanitaá¹ƒ nÄ• ma. ``bhanteâ€™â€™ ti vattabbe bhanteti vacanaá¹ƒ dh
``suá¹‡Ä• tu esÄ• Ã±attÄ«â€™â€™ ti vattabbe ``suá¹‡antu esaá¹ƒ Ã±attÄ«â€™â€™ ti vac
nÄ• ma. ``pattakallaâ€™â€™ nti vattabbe ``pattakallÄ• â€™â€™ ti vacanaá¹ƒ niggahite vim
imÄ• ni cattÄ• ri byaÃ±janÄ• ni antokammavÄ• cÄ• ya kammaá¹ƒ dÅ«senti. imÄ• ni cattÄ•
aÃ±Ã±asmiá¹ƒ akkhare \Be 32/ vattabbe aÃ±Ã±aá¹ƒ akkharaá¹ƒ vadanto duruttaá¹ƒ karoti n
dÄ«gharassÄ• dÄ«su chasu á¹-hÄ• nesu dÄ«ghaá¹-á¹-hÄ• ne dÄ«ghaá¹ƒ, rassaá¹-á¹-hÄ• n
yathÄ• á¹-hÄ• ne taá¹ƒ tadeva akkharaá¹ƒ bhÄ• santena anukkamÄ• gataá¹ƒ paveá¹‡iá¹ƒ a
kÄ• tabbÄ• . sace pana evaá¹ƒ akatvÄ• dÄ«ghe vattabbe rassaá¹ƒ, rasse vattabbe dÄ«gha
vattabbe lahukaá¹ƒ, lahuke vattabbe garukaá¹ƒ vadati. sambandhe vÄ• vattabbe vavatthita
vattabbe sambandhaá¹ƒ vadati, evampi kammavÄ• cÄ• na kuppati. imÄ• ni cha byaÃ±janÄ
idameva Ä• cariyÄ• naá¹ƒ samÄ• nakathÄ• . apare pana idÄ• ni byaÃ±janÄ• ni antokamma
vadanti, evaá¹ƒ sati anupasampannÄ• va bahutarÄ• bhaveyyuá¹ƒ, vÄ«maá¹ƒsitvÄ• pana g
vÄ• kammavÄ• cÄ• sikkhitabbÄ• . sÄ• vanÄ• ya anokÄ• se paá¹-hamaá¹ƒ Ã±attiá¹ƒ aá¹-á¹
sÄ• vanaá¹ƒ nÄ• ma. iti imehi dosehi vimuttÄ• ya anusÄ• vanÄ• ya sampannaá¹ƒ anusÄ• v
yadi pattacÄ«vararahitaá¹ƒ puggalaá¹ƒ upasampÄ• deti, ``paripuá¹‡á¹‡assa pattacÄ«varaâ
katattÄ• kammakopo na hoti, kÄ• rakasaá¹…gho pana sÄ• tisÄ• ro tenevÄ• ha vimativinod
abhÄ• vepiâ€™ paripuá¹‡á¹‡assa pattacÄ«varaâ€™ nti kammavÄ• cÄ• ya sÄ• vitattÄ• kar
vuttanti. sace anupajjhÄ• yako upasampÄ• deti, ``itthannÄ• massa upasampadÄ• pekkho, i
upajjhÄ• yenÄ• â€™â€™ ti vÄ• upajjhÄ• yaá¹ƒ sÄ• veti, sÅ«pasampannova hoti. upajjhÄ•
vakkhati hi vimativinodaniyaá¹ƒ ``kammaá¹ƒ na kuppatÄ«ti idaá¹ƒ upajjhÄ• yÄ• bhÄ• vepi it

upasampadÄ• pekkho itthannÄ• mena upajjhÄ• yenÄ• â€™â€™ ti matassa vÄ• vibbhaman
vÄ• yassa kassaci avijjamÄ• nassÄ• pi nÄ• mena sabbattha upajjhÄ• yakittanassa katattÄ•
upajjhÄ• yakittanaá¹ƒ na kareyya, â€™ puggalaá¹ƒ na parÄ• masatÄ«â€™ ti vuttakammavi
pÄ• á¸·iyaá¹ƒ ``anupajjhÄ• yakanti vuttaâ€™â€™ nti. sace saá¹…ghupajjhÄ• yena gaá¹‡up
kÄ• rakasaá¹…gho sÄ• tisÄ• ro, kammaá¹ƒ pana na kuppati, vakkhati hi vimativinodaniyaá¹
upajjhÄ• yenÄ• â€™â€™ ti ayaá¹ƒ itthannÄ• mo saá¹…ghassa upasampadÄ• pekkho, ittha
yÄ• cati. saá¹…ghena upajjhÄ• yenÄ• â€™â€™ ti evaá¹ƒ kammavÄ• cÄ• ya saá¹…ghamev
evaá¹ƒâ€™ gaá¹‡ena upajjhÄ• yenÄ• â€™ ti etthÄ• pi ayaá¹ƒ itthannÄ• mogaá¹‡assa upas
yojanÄ• veditabbÄ• . evaá¹ƒ vuttepi kammaá¹ƒ na kuppati eva, dukkaá¹-asseva vuttattÄ• ,
anupasampannoti vadeyyÄ• â€™ ti. sace paá¹‡á¸• akÄ• dinÄ• anupasampannakena upajjh
vajjetvÄ• paÃ±cavaggÄ• digaá¹‡o hatthapÄ• saá¹ƒ avijahitvÄ• pÅ«rati, kammaá¹ƒ na kupp
sÄ• tisÄ• ro tena vuttaá¹ƒ vimativinodaniyaá¹ƒ ``paá¹‡á¸• akÄ• dÄ«hi upajjhÄ• yehi kariyam
vinÄ• va paÃ±cavaggÄ• digaá¹‡o pÅ«rati, kammaá¹ƒ na kuppati. itarathÄ• kuppatÄ«â€™â
Ä• cariyÄ• ekato anusÄ• venti, ettha pana kathanti vuccate, sabbaaá¹-á¹-hakathÄ• su dvÄ«
Ä• cariyehi visuá¹ƒ visuá¹ƒ ekena ekassÄ• ti ekappahÄ• reneva dve tisso vÄ• kammavÄ• c
nÄ• nÄ• cariyÄ• nÄ• nupajjhÄ• yÄ• honti, tissatthero sumanattherassa saddhivihÄ• rikaá¹
tissattherassa saddhivihÄ• rikaá¹ƒ anusÄ• veti, gaá¹‡apÅ«rakÄ• honti vaá¹-á¹-ati. sace par
honti, eko Ä• cariyo hoti, natvevaâ€™ nÄ• nupajjhÄ• yenÄ• â€™ ti paá¹-ikkhittattÄ• na vaá
vuttaá¹ƒ. catunnaá¹ƒ pana janÄ• naá¹ƒ vicÄ• raá¹‡akathÄ• ya nÄ• pi kammavipattichÄ• yÄ•
kattabbameva, sabbaaá¹-á¹-hakathÄ• su avicÄ• ritattÄ• . sace vatthÄ• laá¹…kÄ• rÄ• disahit
upasampÄ• deti, sÅ«pasampannova hoti, pacchÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ
vaá¹-á¹-ati terasavatthuvimuttattÄ• sampatti yevetthapamÄ• á¹‡attÄ• ca.

anusÄ• vanasampattikathÄ• niá¹-á¹-hitÄ• .

idÄ• ni sÄ«mavisodhaniá¹ƒ nÄ• ma, nÄ• nÄ• ganthasamÄ• hanti imissÄ• gÄ• thÄ• ya saá¹

paÃ±Ã±Ä• va sabbaÃ±eyyesu, dayÄ• yassa mahesino.

anantesupi sattesu, pavattittha yathÄ• ruci ||

tÄ• ya ussÄ• hito satthÄ• , bhikkhÅ«naá¹ƒ hitakÄ• raá¹‡aá¹ƒ.

yaá¹ƒ sÄ«maá¹ƒ anujÄ• nÄ• ti, tattha paÃ±ho pavattati ||

dveá¸·hakÄ• \Be 34/ saá¹ƒsayÄ• honti, dese sabbattha bhikkhavo.

ganthÄ• pi visamÄ• honti, attanomatikÄ• raá¹‡Ä• ||

yadi me Ä«disaá¹ƒ vÄ• daá¹ƒ, sutvÄ• vupekkhako bhave.

pabbajjÄ• nipphalÄ• mayhaá¹ƒ, vare sambuddhasÄ• sane.

gambhÄ«ro nipuá¹‡o attho, sabbaÃ±Ã±ujinagocaro ||

sÄ• riputto mahÄ• paÃ±Ã±o, therassapi avisayo.

kathaá¹ƒ tvaá¹ƒ sakkuá¹‡eyyÄ• si, sabbaÃ±Ã±ujinagocare.

iti me upavadeyyuá¹ƒ, dharateva mahÄ• muni ||

pÄ• liphullo mahÄ• sÄ• lo, ucco merunagÅ«pamo.

parinibbÄ• nakÄ• lamhi, sambuddho iccamabravi ||

mÄ• tvaá¹ƒ Ä• nanda rodasi, mÄ• tvaá¹ƒ Ä• nanda socasi.

ahamekova nibbÄ• yi, dharanteva bahÅ« buddhÄ• ||

sambuddhÄ• caturÄ• sÄ«ti, sahassÄ• ni imÄ• ni te.

ovadissanti tvaá¹ƒ bhikkhu, katapuÃ±Ã±osi hohisi ||

vare sÄ• á¹-á¹-hakathe pÄ• á¸·i, á¹-hite sabbaÃ±Ã±ugocare.

nibbutopi sambuddho, asuÃ±Ã±ova pajaá¹ƒ imaá¹ƒ ||

evÄ• haá¹ƒ cintayitvÄ• na, rattidivaá¹ƒ atandito.

dharanteyeva sambuddhe, bhinnavÄ• do avisayo ||

taá¹ƒ vÄ• daá¹ƒ bhindayitvÄ• na, jahitvÄ• vattanomatiá¹ƒ.

vissajjissamahaá¹ƒ dÄ• ni, ciraá¹ƒ saddhammasuddhiyÄ• ti ||

tattha sÄ«mavisodhaniâ€™nti sÄ«mavipattijahanaá¹ƒ sÄ«mavipattiá¹ƒ pahÄ• ya sampattila

pakaraá¹‡aá¹ƒ karissanti attho. tattha sÄ«mÄ• ti pannarasavidhÄ• sÄ«mÄ• . katame panna
upacÄ• rasÄ«mÄ• , samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• , avippavÄ• sasÄ«mÄ• , lÄ• bhasÄ«mÄ
nagarasÄ«mÄ• , abbhantarasÄ«mÄ• , udakukkhepasÄ«mÄ• , janapadasÄ«mÄ• , raá¹-á¹-ha
cakkavÄ• á¸·asÄ«mÄ• â€™ ti. tattha khaá¹‡á¸• asÄ«mÄ• nÄ• ma pabbajjupasampadÄ• dÄ
sukhakaraá¹‡atthaá¹ƒ mahÄ• sÄ«mÄ• ya vÄ• gÄ• makhette vÄ• khaá¹‡á¸• itvÄ• paricchin
tassÄ• vitthÄ• ro â€™â€™paá¹-hamaá¹ƒ nimittÄ• kittetabbÄ• â€™â€™ti Ä• dinÄ• dvÄ• sa
samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya mahÄ• vagge vutto, idha vuttopi tatheva
\Be 35/ vakkhÄ• ma, duviÃ±Ã±eyyaá¹-á¹-hÄ• nameva kiÃ±ciá¹-hÄ• naá¹ƒ nÄ«haritvÄ• pÄ•
sace pana heá¹-á¹-hÄ• uparimassa sÄ«mÄ• paricchedassa parato anto leá¹‡aá¹ƒ hoti, bah
athÄ• pi uparimassa sÄ«mÄ• paricchedassa orato bahi leá¹‡aá¹ƒ hoti, antosÄ«mÄ• na otar
byaÃ±janameva nÄ• naá¹ƒ. ayaÃ±hetthatthouparimassa sÄ«mÄ• paricchedassa orimabhÄ•
umaá¹…gasaá¹‡á¹-hÄ• nena pabbatapasse vijjhitvÄ• leá¹‡aá¹ƒ hoti, sÄ«mÄ• paricchedass
bahibhÅ«te heá¹-á¹-hÄ• pabbate ca bhÅ«mibhÄ• ge sÄ«mÄ• na otarati, leá¹‡assa upariye
uparimassa sÄ«mÄ• paricchedassa orimabhÄ• gato bahibhÅ«te heá¹-á¹-hÄ• pabbatapÄ• c
vijjhitvÄ• pabbatapasse leá¹‡aá¹ƒ athÄ• pi hoti, leá¹‡e ca leá¹‡assa parabhÅ«te heá¹-á¹-hÄ
bhÅ«mibhÄ• ge sÄ«mÄ• na otarati, leá¹‡assa uparibhÄ• ge va sÄ«mÄ• hotÄ«ti. esÄ• ca
vimativinodaniyampi katÄ• . anto ti pabbatassa anto, pabbatamÅ«leti attho. tameva antosad
sÄ«mÄ• paricchedena visesetuá¹ƒ ``uparimassa sÄ«mÄ• paricchedassa paratoâ€™â€™ ti
apekkhitvÄ• ``oratoâ€™â€™ ti vattabbepi sÄ«mÄ• nissayaá¹ƒ pabbataggaá¹ƒ sandhÄ• ya
daá¹-á¹-habbaá¹ƒ teneva bahileá¹‡anti ettha bahisaddaá¹ƒ visesento ``uparimassa sÄ«mÄ•
oratoâ€™â€™ ti Ä• ha. bahi sÄ«mÄ• na otaratÄ«ti ettha bahÄ« ti pabbatapÄ• deleá¹‡aá¹ƒ
leá¹‡assa bahibhÅ«te upari sÄ«mÄ• paricchedassa heá¹-á¹-hÄ• bhÄ• ge sÄ«mÄ• na otara
leá¹‡assa ca pabbatapÄ• dassa ca anto attano otaraá¹‡Ä• rahaá¹-á¹-hÄ• ne na otaratÄ«ti a
otaratÄ«ti attho, sÄ«mÄ• na otaratÄ« ti cettha attano otaraá¹‡Ä• rahaá¹-á¹-hÄ• ne leá¹‡abh
sabbathÄ• ``anotaraá¹‡ameva dassitanti gahetabbaá¹ƒ. tattha pi anotaraá¹‡anti uparieva s
vimativinodanÄ«. keci pana veá¸·ususiro viya susirameva leá¹‡anti vadanti, taá¹ƒ ayuttaá¹ƒ.

upacÄ• rasÄ«mÄ• nÄ• ma gÄ• mÄ• raÃ±Ã±anigamÄ• divasÄ• yÄ• va brahmalokÄ• tesa
vÄ• devavimÄ• nakapparukkhÄ• dÄ«naá¹ƒ vÄ• upacÄ• rÄ• rahaá¹-á¹-hÄ• nameva upacÄ•
bhikkhÅ«naá¹ƒ avisayatÄ• ya \Be 36/. yaá¹ƒ pana padesaá¹ƒ paricchinditvÄ• pariveá¹‡aá¹ƒ
pÄ• kÄ• rÄ• diparikkhittaá¹ƒ vÄ• katvÄ• aparikkhittepi upacÄ• rÄ• rahaá¹-á¹-hÄ• naá¹ƒ par
padese bhikkhÅ« vasanti, ayameva upacÄ• rasÄ«mÄ• ti adhippetÄ• . bhikkhÅ«naá¹ƒ
vassÅ«pagamanakathinatthÄ• rakaraá¹‡aá¹-á¹-hÄ• nattÄ• , tathÄ• hi ``kathinatthatasÄ«mÄ
upacÄ• rasÄ«maá¹ƒ sandhÄ• ya vuttaá¹ƒ, khandhasÄ«mÄ• ya tatruppÄ• dÄ• bhÄ• vatoti tÄ
tatruppÄ• denÄ• bhatanti vihÄ• rasantakena khettavatthuÄ• dinÄ• Ä• bhataá¹ƒ kiÃ±ci saá¹
uppajjati, taá¹ƒ tesaá¹ƒ kathinatthÄ• rakabhikkhÅ«naá¹ƒ yeva bhavissatÄ«ti yojanÄ• kÄ• ta
khettavatthuÄ• dinÄ• ti ettha Ä• disaddena matakacÄ«varaá¹ƒ vÄ• hotu saá¹ƒghaá¹ƒ uddis
saá¹…ghikena vÄ• ti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmiá¹ƒ upacÄ• rasÄ«me pa

saá¹…gaá¹‡hÄ• ti, teneva ``tena kho pana samayena aÃ±Ã±atarena upÄ• sakena saá¹…gh
hoti, so tassa vihÄ• rassa kate ubhatosaá¹…ghassa akÄ• lacÄ«varaá¹ƒ dÄ• tukÄ• mo hoti.
ubhatosaá¹…ghassa kathinaá¹ƒ atthataá¹ƒ hoti. atha kho so upÄ• sako saá¹…ghaá¹ƒ upasa
kathinuddhÄ• raá¹ƒ yÄ• cÄ«â€™â€™ ti imasmiá¹ƒ vatthusmiá¹ƒ Ä• nisaá¹ƒsapasambhanat
bhagavatÄ• paÃ±Ã±attaá¹ƒ, teneva thullanandÄ• bhikkhunÄ« Ä• nisaá¹ƒsaá¹ƒ appaá¹-ippa
amhÄ• kaá¹ƒ bhavissatÄ«ti kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hi, tasmÄ• kathinatthatasÄ«mÄ•
yÄ• va phagguá¹‡apuá¹‡á¹‡amÄ• paÃ±ca mÄ• sÄ• etthantare matakacÄ«varaá¹ƒ vÄ• ho
uddissa matÄ• naá¹ƒ Ã±Ä• tijanÄ• naá¹ƒ vÄ• , bhikkhÄ• paÃ±Ã±attiyÄ• vÄ• vihÄ• ramahÄ
Ä• kÄ• rena saá¹…ghikaá¹ƒ cÄ«varaá¹ƒ dinnaá¹ƒ hoti, taá¹ƒ sabbaá¹ƒ tesaá¹ƒ kathinatthÄ•
hoti. chinnavassÄ• naá¹ƒ vÄ• pacchimikÄ• ya upagatÄ• naá¹ƒ vÄ• tattha sampattÄ• naá¹ƒ
vÄ• na hoti. ajÄ• nitvÄ• ce gaá¹‡hanti dÄ• tabbameva. yadi taá¹ƒ cÄ«varaá¹ƒ taá¹‡á¸• ulÄ
karoti, itaresampi hotiyeva. kasmÄ• ti ce Ä• nisaá¹ƒsa vigatattÄ• . teneva gaá¹‡apÅ«raá¹‡av
chinnaá¹ƒ vassÄ• naá¹ƒ vÄ• pacchimikÄ• ya upagatÄ• naá¹ƒ vÄ• aÃ±Ã±asmiá¹ƒ vihÄ• re
khÄ• danÄ«yabhojanÄ«yÄ• dÄ«ni pÄ• puá¹‡anti. kathinatthatasÄ• á¹-akassa dÄ• nakamma
khaá¹‡á¸• asÄ«mÄ• yameva vaá¹-á¹-asi. tasmiá¹ƒ vihÄ• re asati aÃ±Ã±avihÄ• re baddhasÄ
udakukkhepasÄ«mÄ• dÄ«su vÄ• kÄ• tabbameva.

kasmÄ• ti ce \Be 37/, tasmiá¹ƒ vihÄ• re purimikÄ• ya upagatÄ• kathinatthÄ• rakusalÄ• na
khandhakabhÄ• á¹‡akattherÄ• pariyesitvÄ• Ä• netabbÄ• . kammavÄ• caá¹ƒ sÄ• vetvÄ• k
dÄ• naÃ±ca bhuÃ±jitvÄ• gamissanti, Ä• nisaá¹ƒso pana itaresaá¹ƒ vahotÄ«â€™ ti.
aÃ±Ã±asÄ«maá¹-á¹-hakabhikkhÅ«nampi kammavÄ• ca sÄ• vanassa aá¹-á¹-hakathÄ• yaá¹ƒ
pacchimikÄ• ya upagatÄ• vÄ• aÃ±Ã±asmiá¹ƒ vihÄ• re vutthavassÄ• pi vÄ• purimikÄ• ya u
gaá¹‡apÅ«raá¹‡amattameva labhanti, Ä• nisaá¹ƒso itaresaá¹ƒyeva hoti. sacepi te chinnavas
bhinno kathinatthÄ• ro, idaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vicÄ• ritaá¹ƒ. apare pana ``kathinattha
upacÄ• rasÄ«maá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vuttattÄ• upacÄ• rasÄ«mÄ• yameva ka
karonti, taá¹ƒ ayuttaá¹ƒ, sodhetuá¹ƒ dukkarattÄ• . tathÄ• hi upacÄ• rasÄ«mÄ• yameva pav
tattha otiá¹‡á¹‡e bhikkhÅ« tattha pÄ• sÄ• nayanaá¹ƒ vÄ• bahisÄ«makaraá¹‡aá¹ƒ vÄ• ko s
``kathinatthatasÄ«mÄ• yaâ€™â€™ nti iminÄ• pipadena kathinatthatabhÄ• voyeva vutto, na
dÄ• nakammavÄ• cÄ• , sÄ• ca vicÄ• raá¹‡Ä• kammacatukkena dÄ«petabbÄ• . tattha apal
Ã±attidutiyakammaá¹ƒ Ã±atticatutthakammanti. tattha apalokanakammaá¹ƒ nÄ• ma sÄ«maa
sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• samaggassa saá¹…ghassa anum
``ruccati saá¹…ghassÄ• â€™â€™ ti tikkhuttuá¹ƒ anusÄ• vetvÄ• kattabbaá¹ƒ vuccati. Ã±atti
vuttanayeneva samaggassa saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• kattabbaá¹ƒ kam
nÄ• ma vuttanayeneva samaggassa saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• ekÄ• ya
Ã±attidutiyÄ• ya anusÄ• vanÄ• ya kattabbaá¹ƒ kammaá¹ƒ. Ã±atticatutthakammaá¹ƒ nÄ• ma
saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• tÄ«hi ca anusÄ• vanÄ• hÄ«ti evaá¹ƒ Ã±attica
kattabbaá¹ƒ kammaá¹ƒ. tattha apalokanakammaá¹ƒ phalabhÄ• janakÄ• lÄ• dÄ«su lahukaka
kathinatthatasÄ• á¹-akadÄ• nepi anatthateyeva kathine tato bahuÄ• nisaá¹ƒsacÄ«varasÄ• â

sÄ• á¹-akena attharitabbÄ• , puna kammavÄ• cÄ• ya dÄ• nakiccaá¹ƒ natthi apalokanakamm
dÄ• tabbaá¹ƒ. kathinatthatasÄ• á¹-akadÄ• nakammavÄ• cÄ• ekÄ• ce vaá¹-á¹-ati. puna kar
natthi. Ã±attikammaá¹ƒ pana dhammasaá¹…gÄ• hakakÄ• le mahÄ• kassapattherÄ• dÄ«hi a
sammannanakÄ• le lahukakammeyeva labbhati. Ã±attidutiyakammaá¹ƒ pana sÄ«mÄ• samm
kathinadÄ• naá¹ƒ, kathinuddhÄ• ro, kuá¹-ivatthudesanÄ• , vihÄ• ravatthudesanÄ• ti imÄ• ni
apaloketvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati. Ã±attidutiyakammavÄ• caá¹ƒ sÄ• vetvÄ• va kÄ• tabb
cÄ«varavippavÄ• sasammutiÄ• dÄ«su Ã±attidutiyakammesu apaloketvÄ• pi kÄ• tabbaá¹ƒ, l
Ã±atticatutthakammaá¹ƒ pana idÄ• ni upasampadÄ• kammaá¹ƒ idÄ• ni cattÄ• ri kammÄ• ni
asati udakukkhepasÄ«mÄ• ya vÄ• sodhetuá¹ƒ asakkonte sati abaddhasÄ«mÄ• ya vÄ• kÄ•
``kuá¹-ivatthukÄ• ravihÄ• ravatthukÄ• rakÄ• le tÄ• ni kuá¹-ivihÄ• ravatthÅ«ni kathaá¹ƒ sÄ«m
sakkhissanti, tasmÄ• tattha tattheva kuá¹-ivihÄ• rakaraá¹‡aá¹-á¹-hÄ• neyeva kÄ• tabbaâ€™
vacanamattameva, na sÄ• rato paccetabbaá¹ƒ. vatthuparÄ• masanamevettha pamÄ• á¹‡aá
saá¹…ghakuá¹-ivatthuá¹ƒ olokentaá¹ƒ yÄ• catityÄ• dinÄ• vatthuparÄ• masanaá¹ƒ katvÄ• h
ca vipatti lakkhaá¹‡e ca vajjetvÄ• Ã±attidutiyakammena sammatabhikkhÅ«hi tattha kuá¹-ivi
gantvÄ• oloketabbaá¹ƒ teneva pÄ• á¸·iyaá¹ƒ ``tehi sammatehi bhikkhÅ«hi tattha gantvÄ• k
oloketabbaâ€™â€™ nti vuttaá¹ƒ. aÃ±Ã±athÄ• pattacÄ«varavirahitaá¹ƒ puggalaá¹ƒ vÄ• an
upasampÄ• dentehi ``paripuá¹‡á¹‡assa pattacÄ«varaâ€™â€™ nti vÄ• ``itthannÄ• massa u
itthannÄ• mena upajjhÄ• yenÄ• â€™â€™ ti kammavÄ• cÄ• ya sÄ• vitepi kammassa asijjha
vadanti ``sÄ«mÄ• sammutikÄ• le pana kataá¹ƒ, tathÄ• hi sÄ«mÄ• sammutikÄ• le bhikkhÅ«
á¹-hatvÄ• kammavÄ• caá¹ƒ sÄ• venti, tasmimpi á¹-hÄ• ne abaddhasÄ«mÄ• va hoti. yadi ba
sÄ«majjhottharaá¹‡aá¹ƒ vÄ• sÄ«masambhedo vÄ• siyÄ• â€™â€™ ti. saccaá¹ƒ, tathÄ• pi t
sÄ«mÄ• sammutiá¹-á¹-hÄ• naá¹ƒ bhujissaá¹ƒ katvÄ• sÄ«masammutikammassakatattÄ• vi
bhikkhÅ«naá¹ƒ gÄ• masÄ«me á¹-hitÄ• bhikkhÅ« kammaá¹ƒ kopetuá¹ƒ na sakkonti. yadi sÄ
bhujissaá¹ƒ katvÄ• va sÄ«maá¹ƒ sammanneyya, kathaá¹ƒ bhagavato dharamÄ• nakÄ• le ch
yathÄ• sukhaá¹ƒ sÄ«maá¹ƒ sammannissantÄ«ti na panevaá¹ƒ daá¹-á¹-habbaá¹ƒ tathÄ• hi v
navakoá¹-Ä«hi bhÅ«miá¹ƒ gaá¹‡hitvÄ• pubbÄ• rÄ• maá¹ƒ nÄ• ma mahÄ• vihÄ• raá¹ƒ \Be
anÄ• thapiá¹‡á¸• iko kahÄ• paá¹‡asanthatena jetassa rÄ• jakumÄ• rassa uyyÄ• naá¹-á¹-hÄ
gaá¹‡hitvÄ• jetavanaá¹ƒ nÄ• ma mahÄ• vihÄ• raá¹ƒ kÄ• resi evaá¹ƒ puÃ±Ã±akÄ• mÄ• pa
karonti tasmÄ• chabbaggiyÄ• bhikkhÅ« yathÄ• sukhaá¹ƒ sÄ«maá¹ƒ bandhantÄ«ti daá¹-á¹-
upacÄ• rasÄ«mÄ• ya vicÄ• raá¹‡Ä• .

samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• nÄ• ma diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• tasaá¹…k
uposathÄ• disaá¹…ghakammena samÄ• naá¹ƒ ekÄ«bhÄ• vaá¹ƒ hutvÄ• vasituá¹ƒ sammatÄ
ticÄ«varena vippavasituá¹ƒ sammatÄ• sÄ«mÄ• , etÄ• dvesÄ«mÄ• tiyojanaparamatÄ• yap
nÄ• maá¹ƒ labhanti, tÄ• saá¹ƒ vicÄ• raá¹‡Ä• mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ sabbaso paripu
tasmÄ• idha na vakkhÄ• ma vuccamÄ• nampi avisesetvÄ• vuttaá¹ƒ bhaveyya, tasmÄ• na

lÄ• bhasÄ«mÄ• nÄ• ma yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• pokkharaá¹‡Ä«taá¸·Ä• kav

padesaá¹ƒ saá¹…ghassa catuccappayatthÄ• ya rÄ• jarÄ• jamahÄ• mattehi paricchinditvÄ•
nÄ• ma. neva sammÄ• sambuddhena anuÃ±Ã±Ä• tÄ• , na dhammasaá¹…gahakattherehi á
lÄ• bhadÄ• yakehi á¹-hapitÄ• va. mÄ• tikÄ• á¹-á¹-hakathÄ• ya lÄ«natthappakÄ• saniyampi l
rÄ• jarÄ• jamahÄ• mattÄ• dayo vihÄ• raá¹ƒ kÄ• retvÄ• gÄ• vutaá¹ƒ vÄ• aá¸• á¸• hayojana
paricchinditvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ vihÄ• rassa lÄ• bhasÄ«mÄ• , yaá¹ƒ etthantare uppaj
amhÄ• kaá¹ƒ vihÄ• rassa demÄ• â€™â€™ ti á¹-hapenti, ayaá¹ƒ lÄ• bhasÄ«mÄ• nÄ• mÄ• a
lÄ• bhasÄ«mÄ• dhikÄ• re raÃ±Ã±o mahÄ• cetiyadÄ• yakassa divaá¹…gatakÄ• lato ekasmi
jeá¹-á¹-haputtassa dhammaraÃ±Ã±o kÄ• le Ä«disaá¹ƒ puÃ±Ã±aá¹ƒ bhÅ«tapubbaá¹ƒ. yadi h
yo koci yassa vihÄ• rassa yÄ• ni taá¸·Ä• kakhettavatthÄ• dÄ«ni datvÄ• taá¹ƒ sahitavihÄ• ra
evaá¹ƒ sati kiá¹ƒ tassa puggalassa taá¹ƒ sahitavihÄ• raá¹ƒ puggalikabhÄ• vena paá¹-iggahe
udÄ• hu saá¹…ghikabhÄ• venevÄ• ti taá¸·Ä• kakhettavatthÄ• divirahito pana kevalo puggal
dammÄ«ti adatvÄ• puggale mate saá¹…ghiko hoti, udÄ• hu puggalikoyevÄ• ti. tatrÄ• yaá¹ƒ
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«su yokoci vihÄ• rassa taá¸·Ä• kakhettÄ• vatthÄ• dÄ«ni \Be 40
paá¹-ikkhipituá¹ƒ na vaá¹-á¹-atÄ«tidaá¹-á¹-habbaá¹ƒ tena vuttaá¹ƒ vinayaá¹-á¹-hakathÄ• yaá
taá¸·Ä• kaá¹ƒ, imaá¹ƒ khettaá¹ƒ, imaá¹ƒ vatthuá¹ƒ vihÄ• rassa demÄ• ti vutte paá¹-ikkhipitua
ti. ``pÄ• sÄ• dassa dÄ• siá¹ƒ, dÄ• saá¹ƒ, khettaá¹ƒ, vatthuá¹ƒ, gomahiá¹ƒsaá¹ƒ demÄ• ti va
gahaá¹‡akiccaá¹ƒ natthi, pÄ• sÄ• de paá¹-iggahite paá¹-iggahitameva hotÄ«â€™â€™ ti ca.
vinayavinicchayapakaraá¹‡e ca.

``khettavatthutaá¸·Ä• kaá¹ƒ vÄ• , dema goajikÄ• dikaá¹ƒ.

vihÄ• rassÄ• ti vuttepi, nisedhetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti ||

khuddasikkhÄ• pakaraá¹‡e ca ``khettÄ• dÄ«ni vihÄ• rassa, vutte dammÄ«ti vaá¹-á¹-atÄ«â€
``vihÄ• rassa demÄ• â€™â€™ ti cettha saá¹…ghikavihÄ• rasseva, na puggalikavihÄ• rassÄ
hi vuttaá¹ƒ vimativinodaniyaá¹ƒ vihÄ• rassa demÄ• ti saá¹…ghikavihÄ• raá¹ƒ sandhÄ• ya vu
``pÄ• sÄ• dassÄ• â€™â€™ ti ca sÄ• maÃ±Ã±ena vuttepi ``tena kho pana samayena visÄ• l
atthÄ• ya sÄ• á¸·indaá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• rÄ• petukÄ• mo hoti hatthinakhakaâ€™â€™ nt
pÄ• sÄ• daparibhogassa anuÃ±Ã±Ä• tattÄ• saá¹…ghikaá¹ƒyeva pÄ• sÄ• daá¹ƒ sandhÄ• ya
vuttaá¹ƒ vimativinodaniyaá¹ƒ sabbaá¹ƒ pÄ• sÄ• daparibhogaâ€™ nti. pÄ• á¸·iyÄ• aá¹-á¹-ha
vaá¹‡á¹‡anÄ• dhikÄ• re ``suvaá¹‡á¹‡arajatÄ• divicitrÄ• nÄ«â€™â€™ tiÄ• di saá¹…ghikase
puggalikaá¹ƒ pana suvaá¹‡á¹‡Ä• divicitraá¹ƒ bhikkhussa sampaá¹-icchitumeva na vaá¹-á¹-a
pariyÄ• yena jÄ• tarÅ«pajataá¹ƒ sÄ• diyitabbaâ€™â€™ nti vuttattÄ• , tenevettha aá¹-á¹-hak
saá¹…ghikavihÄ• re vÄ• puggalikavihÄ• re vÄ• ti na vuttaâ€™ nti. ``bhikkhÅ«naá¹ƒ
dhammavinayavaá¹‡á¹‡anaá¹-á¹-hÄ• neâ€™â€™ ti vuttattÄ• saá¹…ghikameva suvaá¹‡á¹‡
senÄ• sanaparikkhÄ• rÄ• ca vaá¹-á¹-anti, na puggalikÄ• nÄ«ti gahetabbanti ca, tasmÄ•
taá¸·Ä• kakhettavatthÄ• disahitavihÄ• ro saá¹…ghikoyeva hoti, na puggalikoti vinayakovideh
pana rÄ• jarÄ• jamahÄ• mattÄ• dÄ«su yokoci taá¸·Ä• kakhettavatthÄ• disahitaá¹ƒ vihÄ• raá

sahitavihÄ• rabhÄ• vamÄ• rocetvÄ• deti, evaá¹ƒ sati puggalassa saá¹…ghikavihÄ• rabhÄ•
vaá¹-á¹-ati, na puggalikavihÄ• rabhÄ• venÄ• ti daá¹-á¹-habbaá¹ƒ. ``kasmÄ• , vihÄ• rassa de
dinnÄ• naá¹ƒ taá¸·Ä• kakhettavatthÄ• dÄ«naá¹ƒ saá¹…ghasseva vaá¹-á¹-amÄ• nattÄ• . ten
``vihÄ• rassa demÄ• ti vuttaá¹ƒ saá¹…ghassa vaá¹-á¹-ati, na puggalassa, khettÄ• di viya da
tatrÄ• yaá¹ƒ yojanÄ• \Be 41/ vihÄ• rassÄ• demÄ• ti vatvÄ• dinnaá¹ƒ khettÄ• di saá¹…ghas
puggalassa, evaá¹ƒ vihÄ• rassa demÄ• ti vuttaá¹ƒ suvaá¹‡á¹‡Ä• divicittaá¹ƒ akappiyamaÃ±
vaá¹-á¹-ati, na puggalassÄ• ti daá¹-á¹-habbanti. saá¹…ghasseva kappiyavohÄ• rena khettÄ•
vaá¹-á¹-ati, tathÄ• hi vuttaá¹ƒ vimativinodaniyaá¹ƒ ``cattÄ• ropaccaye paribhuÃ±jatÅ«ti deti
vaá¹-á¹-atÄ«tiettha bhikkhusaá¹…ghassa catupaccayaparibhogatthÄ• ya taá¸·Ä• kaá¹ƒ dam
cattÄ• ro paccaye paribhuÃ±jituá¹ƒ taá¸·Ä• kaá¹ƒ dammÄ«ti vÄ• ito taá¸·Ä• kato uppanne c
vÄ• vuttampi vaá¹-á¹-ati. idaÃ±ca saá¹…ghassa diyyamÄ• naÃ±Ã±eva sandhÄ• ya vuttaá¹ƒ
dinnaá¹ƒ taá¸·Ä• kakhettÄ• di na vaá¹-á¹-ati. suddhacittassa pana udakaparibhogatthaá¹ƒ kA
vaá¹-á¹-anti. saá¹…ghassataá¸·Ä• kaá¹ƒatthi, taá¹ƒkathantiÄ• dinÄ• hisabbattha saá¹…ghas
``khettÄ• dayo pana sabbesaá¹…ghasseva vaá¹-á¹-anti, pÄ• á¸·iyaá¹ƒ puggalikavasena gah
daá¹-á¹-habbaâ€™â€™ nti ca. puggalassa pana puggalÄ• naÃ±ca khettavatthÄ• dÄ«ni kap
paá¹-iggahetuá¹ƒ na vaá¹-á¹-ati. evaÃ±cakatvÄ• vimativinodaniyaá¹ƒ ``khettavatthÄ• dÄ«ni
puggalÄ• naá¹ƒ gahetuá¹ƒ na vaá¹-á¹-ati, tathÄ• anuÃ±Ã±Ä• tattÄ• ti viÃ±Ã±Ä• yati khettav
paá¹-ivirato hotÄ«â€™â€™ ti Ä• dinÄ• hi paá¹-ikkhittÄ• su ekasseva puggalikavasena gaha
taditarÄ• naá¹ƒ tathÄ• gahetabbatÄ• siddhÄ• va hotÄ«â€™ ti vuttaá¹ƒ, tasmÄ• taá¸·Ä• kak
vihÄ• rassa saá¹…ghikabhÄ• veneva paá¹-iggahetabbatÄ• siddhÄ• hotÄ«ti daá¹-á¹-habbÄ
vissajjanÄ• .

taá¸·Ä• kakhettavatthÄ• divirahitaá¹ƒ pana vihÄ• raá¹ƒ puggalikabhÄ• venÄ• pi paá¹-iggahe
vihÄ• ro tasmiá¹ƒ puggale jÄ«vante puggaliko hoti. aÃ±Ã±esaá¹ƒ dammÄ«ti adatvÄ• mate
avebhaá¹…giyo, saá¹…ghikoyeva hotÄ«ti daá¹-á¹-habbo. yathÄ• ha, bhikkhussa bhikkhave
sÄ• mi pattacÄ«vare. api ca gilÄ• nupaá¹-á¹-hÄ• kÄ• bahÅ«pakÄ• rÄ• , anujÄ• nÄ• mi bhik
gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tuá¹ƒ. yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• ra
sammukhÄ«bhÅ«tena saá¹…ghena bhÄ• jetabbaá¹ƒ. yaá¹ƒ tattha garubhaá¹‡á¸• aá¹ƒgarup
Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghassa avissajjiyaá¹ƒ avebhaá¹…giyanti. vinay
``tasmiá¹ƒ \Be 42/ jÄ«vante puggaliko, mate saá¹…ghikoyevÄ• ti aÃ±Ã±esaá¹ƒ adatvÄ• á¹-
tattha saá¹…ghasseva honti. dvinnaá¹ƒ santakaá¹ƒ hoti avibhattaá¹ƒ, ekasmiá¹ƒ kÄ• laá¹…k
bahÅ«naá¹ƒ santakepi eseva nayo, sabbesu matesu saá¹…ghikaá¹ƒ hotÄ«â€™â€™ ti vutta

ettha ca yaá¹ƒ tattha garubhaá¹‡á¸• aâ€™ nti Ä• dÄ«su garubhaá¹‡á¸• aá¹ƒ nÄ• ma rÄ• siv
sarÅ«pavasena pana paÃ±cavÄ«satividhaá¹ƒ hoti, tasmÄ• matakasantakabhÅ«tassÄ• pi v
garubhaá¹‡á¸• abhÄ• vo veditabbo, tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``yaá¹ƒ tattha lahubhaá
garubhaá¹‡á¸• aâ€™â€™ nti.

iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayÄ«ti ||

ettha vihÄ• rassa garubhaá¹‡á¸• abhÄ• vo veditabbo. ayaá¹ƒ dutiyapaÃ±he vissajjanÄ• .

ayaá¹ƒ haá¹ƒsÄ• vatiyÄ• pÄ• mokkhamahÄ• therÄ• naá¹ƒ vissajjanÄ• . rÄ• maÃ±Ã±araá¹-
puggalikabhÄ• venÄ• pi paá¹-iggahetabbamevÄ• ti vadanti, tathÄ• jaá¹ƒmÄ• yaraá¹-á¹-hav
sÅ«nÄ• parantaraá¹-á¹-havÄ• sinopi mahÄ• therÄ• tathÄ• isinagaravÄ• sinopi mahÄ• ther
paá¹-iggahaá¹‡e doso natthÄ«â€™ ti vadanti tesaá¹ƒ mahÄ• therÄ• naá¹ƒ ayamadhippÄ• y
sammÄ• sambuddhena anuÃ±Ã±Ä• tÄ• . na dhammasaá¹…gÄ• hakattherehipi á¹-hapitÄ• .
lÄ• bhadÄ• yakehi á¹-hapitÄ• tasmÄ• puÃ±Ã±atthikÄ• rÄ• jarÄ• jamahÄ• mattÄ• dayo vih
vihÄ• rassa lÄ• bhatthÄ• ya padesaá¹ƒ paricchinditvÄ• á¹-hapenti ``yaá¹ƒ etthantare uppajj
amhÄ• kaá¹ƒ vihÄ• rassa demÄ• â€™â€™ ti. taá¹ƒ pana vihÄ• raá¹ƒ attano rucitassa yassa
vihÄ• raá¹ƒ tuyhaá¹ƒ dammi, tava vihÄ• ro hotÅ«â€™â€™ tivÄ• attano ruciyÄ• deti sopi pu
bhikkhave paÃ±caleá¹‡Ä• ni vihÄ• raâ€™â€™ nti Ä• dinÄ• anuÃ±Ã±Ä• tavihÄ• rameva pa
anuÃ±Ã±Ä• tavihÄ• ramattasseva paá¹-iggahitattÄ• ti. tasmiá¹ƒ vihÄ• re khettavatthÄ• dÄ«r
``khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hotÄ«â€™â€™ ti Ä• dinÄ• yaá¹ƒ khettÄ• divat
paá¹-ikkhittaá¹ƒ, tassa khettÄ• divatthussa appaá¹-iggahitattÄ• vihÄ• ramattameva hi paá¹-
tappaá¹-ibaddhÄ• khettÄ• divatthusmiá¹ƒ uppannacÄ«vara piá¹‡á¸• apÄ• tagilÄ• napaccay
43/ tasseva puggalassa kappiyabhÄ• veneva pavattanti, puggalassa paá¹-iggahaá¹‡e vÄ• p
natthi, bhagavatÄ• eva anuÃ±Ã±Ä• tassa kappiyapaccayassa paribhuÃ±jitattÄ• . suttaá¹ƒ Ä
``anujÄ• nÄ• mi bhikkhave sabbaá¹ƒ pÄ• sÄ• daparibhogaâ€™â€™ nti. nanu ca visÄ• khÄ•
atthÄ• ya sÄ• á¸·indaá¹ƒ pÄ• sÄ• daá¹ƒ hatthinakhakanti. saccaá¹ƒ, tathÄ• pi puggalo saá¹.
saá¹…ghassa pÄ• sÄ• daparibhoge anuÃ±Ã±Ä• te tadantogadhassapi puggalassa anuÃ±Ã
puggale antovihÄ• re nisinnoyeva saá¹…gho tasmiá¹ƒ yeva vihÄ• rasÄ«me kammaá¹ƒ karo
avaggÄ• rahattÄ• ti vakkhati ca sÄ• ratthadÄ«paniyaá¹ƒ ``anujÄ• nÄ• mi bhikkhave sabbaá¹
nti vacanato puggalikepi senÄ• sane se nÄ• sanaparibhogavasena niyamitaá¹ƒ suvaá¹‡á¹‡á
paribhuÃ±jituá¹ƒ vaá¹-á¹-amÄ• nampi kevalaá¹ƒ attano santakaá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ
ti, iminÄ• pi vacanena puggalikavihÄ• rassapi sabbakappiyabhÄ• vo viÃ±Ã±Ä• yati ``anujÄ•
pÄ• sÄ• daparibhogaâ€™â€™ nti Ã±Ä• pakassa dassanato. suvaá¹‡á¹‡aghaá¹-Ä• dikanti e
pakÄ• rattho vÄ• , tena rajatahÄ• rakÅ«á¹-a-jÄ• tiphalikÄ• dÄ«ni akappiyaghaá¹-Ä• ni suvaá
jÄ• tiphalikÄ• dibhÄ• janasaravÄ• dÄ«ni ca senÄ• sanaparikkhÄ• rÄ• ni saá¹…gaá¹‡hÄ• ti,
parikkhÄ• rabhÄ• vena na vaá¹-á¹-anti tathÄ• dÄ• sidÄ• sagomahiá¹ƒsÄ• pi, tathÄ• khettÄ
attano santakabhÄ• vena paá¹-iggahetuá¹ƒ na vaá¹-á¹-anti, vihÄ• rassa pana paá¹-isedheta
sabbasaddassa dassanato tenevÄ• ha samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya `
vÄ• tapÄ• nakavÄ• á¹-Ä• dÄ«su sabbaá¹ƒ ratanamayampi vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ
paá¹-isedhetabbaá¹ƒ natthi aÃ±Ã±atra viruddhasenÄ• sanÄ• â€™â€™ ti, iminÄ• á¹-hapetv

gÄ• mÅ«pacÄ• raÃ±cÄ• â€™ ti ettha viruddhasenÄ• sanaá¹ƒ á¹-hapetvÄ• sabbakappiyÄ•
kiÃ±ciappamattakampi paá¹-isedhetabbaá¹ƒ nÄ• ma natthÄ«ti viÃ±Ã±Ä• yati, tenevÄ• ha vi

``khettavatthu taá¸·Ä• kaá¹ƒvÄ• , dema goajikÄ• dikaá¹ƒ.

vihÄ• rassÄ• ti vuttepi, nisedhetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti ||

nanuca \Be 44/ vihÄ• rassa demÄ• ti saá¹…ghikavihÄ• raá¹ƒ sandhÄ• ya vuttanti vimativin
vuttaá¹ƒ ettha hi Ä• cariyassaadhippÄ• yena bhavitabbaá¹ƒ ``khettavattÄ• dÄ«nipuggalikavi
vutte ``na kappati upÄ• sakÄ• â€™â€™ ti paá¹-ikkhipitabbaá¹ƒ. kasmÄ• puggalo tassa vihÄ
dinne puggalassa dinnameva hoti, evaá¹ƒ sati ca ``khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivira
Ä• dinÄ• vuttasikkhÄ• padena kÄ• retabbataá¹ƒ Ä• pajjati. saá¹…ghikavihÄ• rassa pana na
kasmÄ• so puggalo tassa saá¹…ghikavihÄ• rassa anissaro. cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ u
khuddakaá¹ƒ vÄ• mahantaá¹ƒ vÄ• padesaá¹ƒ acchinditvÄ• gaá¹‡hantassapi pÄ• rÄ• jiko n
cÄ• tuddisikassa saá¹…ghassa dhuranikkhepassa asambhavato tasmÄ• saá¹…ghikavihÄ•
saá¹…ghassa lÄ• bhantarÄ• yakaro hotÄ«ti. imamevatthaá¹ƒ sandhÄ• ya vihÄ• rassa demÄ
sandhÄ• ya vuttaâ€™ nti vuttaá¹ƒ bhaveyya, na puggalikabhÄ• venÄ• pi paá¹-iggahetabbar
sÄ• mikÄ• naá¹ƒ dhuranikkhepenÄ• â€™ ti ettha ekassa santake taá¸·Ä• ke khette ca jÄ• te
pÄ• rÄ• jikaá¹ƒ. yadi pana taá¹ƒ taá¸·Ä• kaá¹ƒ sabbasÄ• dhÄ• raá¹‡aá¹ƒ, khettÄ• ni pÄ• á¹-
dhuranikkhepe avahÄ• ro. atha khettÄ• nipi sabbasÄ• dhÄ• raá¹‡Ä• ni, sabbesaá¹ƒ dhurani
nÄ• satÄ«ti daá¹-á¹-habbanti vimativinodaniyaá¹ƒ vuttavacanena avirodho siyÄ• , tathÄ• hi
khettavatthÄ• disahitassa vihÄ• rassa puggalikabhÄ• vena akappiye sati. kathaá¹ƒ puggalas
khettavatthÄ• dikamÄ• rabbha abhiyuÃ±jabhÄ• vo bhaveyya, evaÃ±ca pana vadeyya ``dhu
ekassa santake taá¸·Ä• ke khette cÄ• tiettha gihisantakameva sandhÄ• ya vuttaâ€™â€™ n
kasmÄ• ``dhuraá¹ƒ nikkhipatÄ«ti yadÄ• pana sÄ• miko ayaá¹ƒ thaddho kakkhaá¸·o, jÄ«vita
me kareyya, alaá¹ƒ dÄ• ni mayhaá¹ƒ iminÄ• â€™â€™ ti padassa dissanato teneva ``khettÄ
tassa ca dhuranikkhepeâ€™â€™ ti vimativinodaniyaá¹ƒ vuttaá¹ƒ. tathÄ• ``anujÄ• nÄ• mi bh
pÄ• sÄ• daparibhogaâ€™â€™ nti vacanato puggalikepi senÄ• sane senÄ• sanaparibhogav
suvaá¹‡á¹‡aghaá¹-Ä• dikaá¹ƒ paribhuÃ±jituá¹ƒ na vaá¹-á¹-amÄ• nampi kevalaá¹ƒ attano sa
paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ vutta vacanenÄ• pi av
``senÄ• sane kiÃ±ci paá¹-isedhetabbaá¹ƒ \Be 45/ natthi aÃ±Ã±atra viruddhasenÄ• sananÄ•
aá¹-á¹-hakathÄ• vacanenÄ• pi saá¹ƒsandameva. tathÄ• ``yaá¹ƒ bhikkhave mayÄ• idaá¹ƒ n
appaá¹-ikkhittaá¹ƒ, taá¹ƒ ce kappiyaá¹ƒ anulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kap
iminÄ• suttÄ• nulomenapisaá¹ƒndameva. kathaá¹ƒ ``anujÄ• nÄ• mi bhikkhave paÃ±caleá¹‡
anuÃ±Ã±Ä• tavihÄ• rassa paá¹-iggahitatthÄ• . tappaá¹-ibaddhacÄ«varÄ• dikappiyapaccaya
vihÄ• rapiá¹‡á¸• apÄ• tagilÄ• napaccayabhesajjaparikkhÄ• rÄ• pi bhikkhussa sabbakappiyÄ
evaá¹ƒ suttasuttÄ• nulomaÄ• cariyavÄ• daattanomatÄ«hi saá¹ƒsandanato aÃ±Ã±adatthu ga
viya khettavatthÄ• disahitavihÄ• ro puggalikabhÄ• venÄ• pi paá¹-iggahetabboti kappiyÄ• ka

daá¹-á¹-habbo. ayaá¹ƒ isinagaravÄ• sÄ«naá¹ƒ mahÄ• therÄ• naá¹ƒ samÄ• navissajjanÄ• .

``ye ca janÄ• garubhaá¹‡á¸• aá¹ƒ saá¹ƒvidhÄ• ya avaharuá¹ƒ. dhuranikkhepo ca hoti, pÄ• paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti.

ayaá¹ƒ paÃ±hÄ• saá¹…ghikabhÅ«mithenake bhikkhu sandhÄ• ya vuttÄ• , tattha hi paccup dhuranikkhepena cÄ• tuddisikasaá¹…ghassa dhuranikkhepÄ• bhÄ• vato avahÄ• ro natthÄ« vicÄ• raá¹‡Ä• .

gÄ• masÄ«mÄ• nigamasÄ«mÄ• nagarasÄ«mÄ• pana pÄ• kaá¹-Ä• yeva. tÄ• saá¹ƒ pana v padese Ä• paá¹‡ameva atthi, na pÄ• kÄ• raparikkhittaá¹ƒ pÄ• kÄ• raparikkhittameva vÄ• a padeso gÄ• mo nÄ• ma. yasmiá¹ƒ pana á¹-á¹-hÄ• ne gÄ• moyeva atthi, na pana Ä• paá¹‡a nigamo nÄ• ma. yattha pana Ä• paá¹‡ampi atthi pÄ• kÄ• raparikkhittampi, ayaá¹ƒ padeso n padeso nÄ• gÄ• ravanti etthÄ• ti vacanatthena rÄ• jÅ«naá¹ƒ vÄ• mahÄ• mattÄ• naá¹ƒ vÄ• nagaranti vuccati. lokiyasatthe pana.

``vicittadevÄ• yatanaá¹ƒ, pÄ• sÄ• dÄ• paá¹‡amandiraá¹ƒ.

nagaraá¹ƒ dassaye vidvÄ• , rÄ• jamaggo pasobhitaâ€™â€™ nti ||

vuttaá¹ƒ. evaá¹ƒ gÄ• manigamanagarÄ• naá¹ƒ visesaá¹ƒ Ã±atvÄ• gÄ• moyeva gÄ• masÄ« nagarameva nagarasÄ«mÄ• ti tÄ• saá¹ƒ vacanattho veditabbo. tattha yaá¹ƒ padesaá¹ƒ asa aá¹-hapitÄ• ya yaá¹ƒ \Be 46/ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viharati, yÄ• ta gÄ• masÄ«mÄ• nigamassa vÄ• nigamasÄ«mÄ• , ayaá¹ƒ tattha samÄ• nasaá¹ƒvÄ• sÄ• e tasmiá¹ƒ padese sabbopi vÄ• gÄ• mapadeso. yampi ekasmiá¹ƒyeva gÄ• makhette ekaá¹ƒ gÄ• mo hotÅ«â€™â€™ ti paricchinditvÄ• rÄ• jÄ• kassaci deti sopi visuá¹ƒgÄ• masÄ«mÄ• ca pakatigÄ• managaranigamasÄ«mÄ• baddhasÄ«mÄ• sadisÄ• yeva honti. kevalaá¹ƒ pan na labhanti. ettha ca apare evaá¹ƒ vadanti, ``rÄ• jÄ• pasenadÄ«kosalÄ• dayo pokkharasÄ• dakkhiá¹‡odakapÄ• tanavasena denti viya brahmadeyyavasena dinnameva visuá¹ƒ gÄ• ma chejjabhejjassa anissarattÄ• â€™â€™ ti taá¹ƒ na panevaá¹ƒ daá¹-á¹-habbaá¹ƒ, chejjabhejja tathÄ• hi lokavohÄ• rasaá¹…ketavasena ayaá¹ƒ padeso imassa gÄ• massa paricchedoâ€™ katapariccchinnameva pamÄ• á¹‡aá¹ƒ hoti. yadi chejjabhejjakaro bhaveyya, rÄ• jÄ• tveva sa gÄ• madeso nagararajjasÄ«mÄ• bhaveyya, na pana gÄ• masÄ«mÄ• mattameva, tenevÄ• vinayaá¹-á¹-hakathÄ• ya ``yattake padese tassa gÄ• massa gÄ• mabhojakÄ• baliá¹ƒ labha mahanto vÄ• , gÄ• masÄ«mÄ• tveva saá¹…khyaá¹ƒ gacchati. nagaranigamasÄ«mÄ• supi e nigamanagarasÄ«mÄ• naá¹ƒ vicÄ• raá¹‡Ä• .

abbhantarasÄ«mÄ• nÄ• ma yaá¹ƒ paá¹-apadesaá¹ƒ agÄ• make bhikkhave araÃ±Ã±e sam

tattha samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• â€™ ti anuÃ±Ã±Ä• tÄ• abbhantarasÄ«mÄ•
sattabbhantarÄ• ti yasmiá¹ƒ viÃ±jhÄ• á¹-avisadise araÃ±Ã±e bhikkhu vasati, athassa á¹-hito
puratthimÄ• ya sattabbhantarÄ• pacchimÄ• ya sattabbhantarÄ• dakkhiá¹‡Ä• ya sattabbha
sattabbhantarÄ• ti samantÄ• sattabbhantarÄ• . vinibbedhena cuddasÄ• ti puratthimapacch
cuddasabbhantarÄ• , dakkhiá¹‡uttaravasenapi cuddasabbhantarÄ• ti evaá¹ƒ nibbedhena cu
samantÄ• aá¹-á¹-havÄ«sati abbhantarÄ• honti. ettha ca ekaá¹ƒ abbhantaraá¹ƒ aá¹-á¹-havÄ
hatthappamÄ• á¹‡aá¹ƒ hoti, tasmÄ• puratthimÄ• ya sattabbhantare channavutisatahatthap
dakkhiá¹‡uttarapacchimesupÄ«ti sabbaá¹ƒ sampiá¹‡á¸• etvÄ• caturÄ• sÄ«tisattasatahattha
hoti. parimaá¹‡á¸• alavasena pana sabbaá¹ƒ chasattatiekasatuttarÄ• ni ca ekaá¹ƒ sahassaÃ
pakatiayanavasena minite pana ---

``paÃ±cahattho mato daá¹‡á¸• o, vÄ«sadaá¹‡á¸• o usabho.

athÄ«tiusabhÄ• gÄ• vÄ«, catugÄ• vÄ« yojanaâ€™â€™ nti ||

vuttattÄ• ayanavasena vinibbedhe cuddasabbhantare dvehatthÄ• dhikaaá¹-á¹-hasattati hot
aá¹-á¹-havÄ«sati abbhantaraá¹ƒ sampiá¹‡á¸• etvÄ• catuhatthÄ• dhikachappaÃ±Ã±Ä• sutta
parimaá¹‡á¸• alavasena pana chahatthÄ• dhikacatutiá¹ƒsuttaradvesatÄ• ni honti, usabhava
cuddasa abbhantare dvehi Å«nÄ• ni cattÄ• ri usabhÄ• ni ca dveratanaÃ±ca honti. sabbaá¹ƒ
aá¹-á¹-havÄ«satiyÄ• abbhantare caturatanaÃ±ca soá¸·asa ayanÄ• ni adhikÄ• ni satta usab
parimaá¹‡á¸• alavasena pana charatanaÃ±ca cuddasaayanÄ• ni ca adhikÄ• ni ekÄ• dasa u
sÄ• rato vinicchayo. keci pana abbhantarasaddaá¹ƒ hattharatanavÄ• cakaá¹ƒ parikappetvÄ
á¹-hitassa samantÄ• satta vinibbedhena cuddasÄ• â€™ ti vuttattÄ• puratthimÄ• ya satta h
dakkhiá¹‡uttarapacchimesupi satta satta hatthÄ• ti katvÄ• evaá¹ƒ nibbedhena cuddasa hat
sampiá¹‡á¸• etvÄ• aá¹-á¹-havÄ«satihatthaá¹ƒ abbhantaranti taá¹ƒ tesaá¹ƒ matimattameva,
paccetabbaá¹ƒ. kasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ tattha ekaá¹ƒ abbhantaraá¹ƒ aá¹-á¹-havÄ«s
vuttattÄ• . yadi tesaá¹ƒ matena sabbaá¹ƒ sampiá¹‡á¸• etvÄ• aá¹-á¹-havÄ«satihatthabbhant
aá¹-á¹-hakathÄ• yaá¹ƒ tattha abbhantaraá¹ƒ nÄ• ma aá¹-á¹-havÄ«satihatthappamÄ• á¹‡aá¹
samantÄ• sattavinibbedhena cuddasÄ• hontÄ«â€™ ti vattabbaá¹ƒ bhaveyya, na panevaá¹
tesaá¹ƒ matimattamevÄ• ti daá¹-á¹-habbaá¹ƒ. tattha ayaÃ±hetthattho tattha tatthÄ• â€™ ti n
bhummaá¹ƒ. ekanti gaá¹‡anaparicchedo. abbhantaranti paricchinnaniddeso, niyamitaparidÄ
aá¹-á¹-havÄ«satihatthappamÄ• á¹‡anti paricchinditabbadhammasamudÄ• yaniddeso tattha
sattabbhantaresu ekaá¹ƒ abbhantaraá¹ƒ nÄ• ma aá¹-á¹-havÄ«satihatthappamÄ• á¹‡aá¹ƒ ho
ettha pana saá¹…khyÄ• kathetabbÄ• . sÄ• duvidhÄ• parimÄ• á¹‡aminanavasena. tattha p
veditabbÄ• catasso muá¹-á¹-hiyo eko kuá¸• uvo. cattÄ• ro kuá¸• uvÄ• eko pattho, cattÄ• ro
cattÄ• ro Ä• á¸·hakÄ• ekaá¹ƒ doá¹‡aá¹ƒ, cattÄ• ri doá¹‡Ä• ni ekÄ• mÄ• nikÄ• . catasso mÄ
vÄ«sati khÄ• rikÄ• eko vÄ• ho. tadeva ekaá¹ƒ sakaá¹-anti suttanipÄ• taá¹-á¹-hakathÄ• dÄ«
sÄ• ratthadÄ«paniyaá¹ƒ pana nava vÄ• hasahassÄ• nÄ«ti ettha catasso muá¹-á¹-hiyo kuá¸•

pattho, cattÄ• ro patthÄ• eko Ä• á¸·hako. cattÄ• ro Ä• á¸·hakÄ• ekaá¹ƒ doá¹‡aá¹ƒ, cattÄ• r
mÄ• nikÄ• , cattasso mÄ• nikÄ• ekÄ• khÄ• rÄ«. vÄ«satikhÄ• rikÄ• eko vÄ• ho. tadeva ek
suttanipÄ• taá¹-á¹-hakathÄ• dÄ«su vuttaâ€™ nti vatvÄ• ``idha pana dve sakaá¹-Ä• ni eko v
likhitaá¹ƒ paccantavohÄ• rena minite pana saá¹-á¹-hisataá¹ƒ eko vÄ• hoti raÃ±Ã±o dhammÄ
sÅ«vakÄ• hatasÄ• liyÄ• minite pana paccantavohÄ• rena vÄ«sÄ• dhikatisataá¹ƒ hoti eko v
saá¹…khyÄ• pana evaá¹ƒ veditabbÄ• . tathÄ• hi ---

``chattiá¹ƒsa paramÄ• á¹‡Å«naá¹ƒ, aá¹‡umattanti vuccati.

chattiá¹ƒ saaá¹‡umattaá¹ƒ, tajjÄ• rÄ«ti pavuccati ||

chattiá¹ƒ samattÄ• tajjÄ• rÄ«, rathareá¹‡upamÄ• á¹‡aá¹ƒ.

chattiá¹ƒsa rathareá¹‡Å« ca, ekÄ• likkhÄ• ti vuccati ||

sattalikkhÄ• ca ekÅ«kÄ• , sattÅ«kÄ• dhaÃ±Ã±amÄ• sako.

sattadhaÃ±Ã±aá¹…guli ekÄ• , vidatthi dvÄ• dasaá¹…guli ||

dve vidatthitu ratanaá¹ƒ, sattahatthaá¹ƒ ekayaá¹-á¹-hi.

vÄ«sayaá¹-á¹-hitu usabhaá¹ƒ, usabhÄ• sÄ«ti gÄ• vutaá¹ƒ.

gÄ• vutÄ• ni cattÄ• ri, meruyojananti vuccatÄ«â€™â€™ ti ||

vuttattÄ• ekÄ• rajo paramÄ• á¹‡u atisukhumÄ• acakkhuviÃ±Ã±eyyÄ• , sarÄ«rampi ghana
sinerupabbatarÄ• jampi vinijjhitvÄ• gatÄ• . tassÄ• chattiá¹ƒsaparimÄ• á¹‡aá¹ƒ ekoaá¹‡u ta
chattiá¹ƒsaparimÄ• á¹‡aá¹ƒ ekÄ• rathareá¹‡u. tassÄ• chattiá¹ƒsaparimÄ• á¹‡aá¹ƒ ekalikkh
Å«kÄ• . satta Å«kÄ• ekaá¹ƒ dhaÃ±Ã±aá¹ƒ. sattadhaÃ±Ã±aá¹ƒ ekÄ• aá¹…guli, dvÄ• dasaa
vidatthi ekaratanaá¹ƒ. sattahatthaá¹ƒ ekayaá¹-á¹-hi, vÄ«sayaá¹-á¹-hi ekÄ• usabhÄ• , asÄ«ti
cattÄ• ri gÄ• vutÄ• ni meruyojananti vuccati. tattha aá¹‡urajo kiá¸·aÃ±jakuá¹-á¹-achiddÄ• dÄ
pahaá¹-akÄ• le sÅ«riyÄ• lokesu dissati. tajjÄ• rÄ« pana sakaá¹-amaggÄ• dÄ«su dakkhiá¹‡a
\Be 49/. rathareá¹‡u pana tassÄ• allÄ«yanaá¹-á¹-hÄ• nesu dissati. likkhÄ• pana atioá¸·Ä• r
ayaá¹ƒ meruayanavasena vuttaá¹ƒ.

aparampi

``dasa kesÄ• ekatilaá¹ƒ, chatilaá¹ƒ yavakaá¹ƒ bhave.

catuyavaÃ±ca aá¹…guli, paÃ±cadasa ekapÄ• daâ€™â€™ nti ||

vuttattÄ• dasa kesÄ• ekatilaá¹ƒ nÄ• ma. chatilaá¹ƒ ekaá¹ƒ yavaá¹ƒ nÄ• ma. catuyavaá¹ƒ e
paÃ±cadasaá¹…guliyo eko pÄ• doti vuccati. idaá¹ƒ tÄ«su vedesu Ä• gatavasena vuttaá¹ƒ.

aparampi

``dasa kesÄ• ekatilaá¹ƒ, chatilaá¹ƒ yavakaá¹ƒ bhave.

catuyavaÃ±ca aá¹…guli, aá¹-á¹-haá¹…guli ekÄ• muá¹-á¹-hi, ratanaá¹ƒ timuá¹-á¹-hi bhaveâ€

vuttattÄ• dasakesÄ• ekaá¹ƒ tilaá¹ƒ nÄ• ma. chatilaá¹ƒ ekaá¹ƒ yavaá¹ƒ nÄ• ma. catuyavaá
aá¹-á¹-haá¹…gulaá¹ƒ ekÄ• muá¹-á¹-hi. trimuá¹-á¹-hi ekaratanaá¹ƒ. paÃ±ca ratanÄ• ni ekoda
daá¹‡á¸• Ä• ni ekousabho. asÄ«ti usabhÄ• ekÄ• gÄ• vÄ«. catasso gÄ• viyo ekayojananti v

``paÃ±cahattho mato daá¹‡á¸• o, vÄ«sadaá¹‡á¸• o ca usabho.

asÄ«ti usabhÄ• gÄ• vÄ«, catugÄ• vÄ« ca yojanaâ€™â€™ nti ||

idaá¹ƒ pakatiayanavasena vuttaá¹ƒ. cakkavÄ• á¸·aayanayojanavasena pana

``sattahattho mato daá¹‡á¸• o, vÄ«sadaá¹‡á¸• o ca usabho.

asÄ«ti usabhÄ• gÄ• vÄ«, catugÄ• vÄ« ca yojanaâ€™â€™ nti vuttaá¹ƒ ||

aparampi.

``dasa kesÄ• ekatilaá¹ƒ. chatilaá¹ƒ ekaá¹ƒ yavaá¹ƒ.

catuyavaá¹ƒ ekaá¹…guli. aá¹-á¹-haá¹…gulaá¹ƒ ekÄ• muá¹-á¹-hi.

trimuá¹-á¹-hi ekaratanaá¹ƒ, aá¹-á¹-havÄ«satiratanaá¹ƒ ekaá¹ƒabbhantaranti ||

vuttaá¹ƒ. tenevÄ• ha ``tattha ekaá¹ƒ aá¹-á¹-havÄ«satihattappamÄ• á¹‡aá¹ƒ hotÄ«â€™â€™
ettha akÄ• ro kataratthoti, tathÄ• hi akÄ• ro.

paá¹-isedhe vuddhitabbhÄ• ve, aÃ±Ã±atthe sadisepica.

viruddhe garahe suÃ±Ã±e, akÄ• ro virahaâ€™ ppakeâ€™ ti ||

vuttesu dissati tathÄ• hi ajanetvÄ• tiÄ• dÄ«su paá¹-isedhe dissati. ``aparihÄ• nÄ«yÄ• dha
vuddhimhi. ``anavajjaá¹ƒ bhanteâ€™â€™ ti Ä• dÄ«su tabbhÄ• ve akkharÄ• â€™ ti Ä• dÄ«s
rÄ• jÄ• â€™â€™ tiÄ• dÄ«su sadise. ``amalaâ€™â€™ nti Ä• dÄ«su viruddhe. ``aseá¹-á¹-hoy
abrahmacÄ• rÄ«â€™â€™ ti Ä• dÄ«su garahe. ``agÄ• moâ€™â€™ ti Ä• dÄ«su suÃ±Ã±e. ``
Ä• dÄ«su virahe. ``atha nÄ• yaá¹ƒ kaÃ±Ã±Ä• â€™â€™ ti Ä• dÄ«su appake. idha pana suÃ±
suÃ±Ã±atthena pana agÄ• make nimanusse kevalÄ• raÃ±Ã±eti attho. virahattho vÄ• agÄ•
attho daá¹-á¹-habbo. teneva suÃ±Ã±atthena virahatthena ``agÄ• makeâ€™â€™ timinÄ• pa
gÄ• manadÄ«jÄ• tassarasamudde muÃ±citvÄ• yaá¹ƒ anavasesaá¹ƒ heá¹-á¹-hÄ•
pathavÄ«sandhÄ• rakaudakampiudakasandhÄ• rako vÄ• topi ajaá¹-Ä• kÄ• sampi, tathÄ• y
upÄ• dÄ• ya sabbaá¹ƒ asurayakkhasurÄ• diÄ• kÄ• saá¹-á¹-hakadevabrahmavimÄ• nÄ• nipi
nadÄ«samuddantaresupi macchabandhÄ• naá¹ƒ agamanapatho dÄ«pako vÄ• pabbato vÄ•
saá¹…khyaá¹ƒ gacchati, tasmÄ• ayaá¹ƒ sattabbhantarasÄ«mÄ• nimanusse kevalÄ• raÃ±Ã
devaloke vimÄ• nakapparukkhÄ• dÄ«supi labbhateva. pathaviyaá¹ƒ pana yasmiá¹ƒ gÄ• ma
yattha vÄ• suvaá¹‡á¹‡amaá¹‡iÄ• dÄ«ni khaá¹‡itvÄ• gahetuá¹ƒ sakkonti, taá¹ƒ padesaá¹ƒ
parÄ• yÄ• va pathavÄ«sandhÄ• rakaudakÄ• ajaá¹-Ä• kÄ• sepi labbhateva. nanu chakÄ• m
devavimÄ• nakapparukkhagÄ• manigamÄ• dayopi attheva. atha kasmÄ• ``araÃ±Ã±Ä• â€™
sattÄ• jÄ• tibhinnattÄ• ca te agÄ• mÄ• yeva, teneva ``nimanussamhi araÃ±Ã±amhÄ«â€™
tiracchÄ• navatthusmimpi ``nÄ• go vÄ• hotu supaá¹‡á¹‡amÄ• á¹‡avakÄ• dÄ«naá¹ƒ vÄ• a
devarÄ• jÄ• naá¹ƒ upÄ• dÄ• ya yo koci amanussajÄ• tiko sabbova imasmiá¹ƒ atthe tiracchÄ
vuttaá¹ƒ, tasmÄ• jÄ• tibhinnatÄ• ya amanussÄ• vÄ• so araÃ±Ã±anti veditabbo. abbhantara

idÄ• ni udakukkhepasÄ«mÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• kkamo sampatto. tattha ``sabbÄ• bhik
samuddo asÄ«mo. sabbo jÄ• tassaro asÄ«mo. nadiyÄ• vÄ• bhikkhave samudde vÄ• jÄ• t
purisassa samantÄ• udakukkhepÄ• , ayaá¹ƒ tattha samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ•
udakukkhepasÄ«mÄ• nÄ• ma. tattha ``sabbÄ• bhikkhave nadÄ« asÄ«mÄ• â€™â€™ ti etth
virahattho, asÄ«mÄ• baddhasÄ«mÄ• virahitÄ• ti attho. Ã±attidutiyakammavÄ• caá¹ƒ sÄ• v
bandhasÄ«mÄ• virahitÄ• ti vuttaá¹ƒ hoti. paá¹-isedhattho vÄ• , asammannitabbÄ• ti attho. v
``asekkhÄ• dhammÄ• â€™â€™ ti yathÄ• sikkhitasikkhÄ• niá¹-á¹-hitasikkhÄ• ti vuttaá¹ƒ ho
asÄ«mÄ• sÄ«makiccaniá¹-á¹-happattÄ• ti attho. Ã±attidutiyakamma vÄ• caá¹ƒ sÄ• vetvÄ• s
attano sabhÄ• veneva gÄ• masÄ«mÄ• viya baddhasÄ«mÄ• sadisÄ• ti vuttaá¹ƒ hoti. etena
baddhasÄ«mÄ• ya akhettabhÄ• vo dassito hoti. evaá¹ƒ ``sabbÄ• bhikkhave nadÄ« asÄ«mÄ
nadÄ«samuddajÄ• tassarÄ• naá¹ƒ baddhasÄ«mÄ• bhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• tattha lokav
nadÄ«Ä• dÄ«su abaddhasÄ«mÄ• su puna vaggakammaparihÄ• ratthaá¹ƒ vÄ• likÄ• dÄ«hi s
bhagavÄ• ``nadiyÄ• vÄ• bhikkhave samudde vÄ• jÄ• tassare vÄ• yaá¹ƒ majjhimassa pu
udakukkhepÄ• â€™â€™ ti Ä• dimÄ• ha. tattha majjhimassa purisassati thÄ• mamajjhimass

samantapÄ• kÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• yaá¹ƒ ``thÄ• mamajjhimena purisenÄ• â€™
vaá¸• á¸• hakÄ«purisamiccheyya, ``vaá¸• á¸• hakÄ«purisenÄ• â€™â€™ ti vuttaá¹ƒ bhaveyy
Ã±Ä• yati ``thÄ• mamajjhimassa purisassÄ• â€™â€™ ti. tividhÄ• hi purisÄ• uttamapuriso n
pakatipurisoti. tattha uttamapuriso nÄ• ma sabbaÃ±Ã±u bhagavÄ• , so hi bhagavÄ• sabbas
thÄ• mayasasampattiissariyÄ• dÄ«hi tathÄ• hi tathÄ• gatassa thÄ• mo.

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathaá¹ƒ chaddantimeâ€™â€™ ti || vuttÄ• naá¹ƒ dasann
balÄ• nusÄ• rena veditabbo. tattha kÄ• á¸·Ä• vaka nti pakatihatthikulaá¹ƒ yaá¹ƒ dasannaá¹ƒ
kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakassa hatthino balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ kÄ• á¸·
taá¹ƒ ekassa gaá¹…geyyassa balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ balaá¹ƒ, taá
balaá¹ƒ, yaá¹ƒ dasannaá¹ƒ paá¹‡á¸• arÄ• naá¹ƒ balaá¹ƒ, taá¹ƒ ekassa tambassa balaá¹ƒ. y
tambÄ• naá¹ƒ balaá¹ƒ, taá¹ƒ ekassa piá¹…galassa balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ piá¹…galÄ• n
gandhahatthino balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ gandhahatthÄ«naá¹ƒ balaá¹ƒ, taá¹ƒ ekassa maá
dasannaá¹ƒ maá¹…galÄ• naá¹ƒ balaá¹ƒ, taá¹ƒ ekassa hemassa balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ
taá¹ƒ ekassa \Be 52/ uposathassa balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ uposathÄ• naá¹ƒ balaá¹ƒ, taá
balaá¹ƒ. yaá¹ƒ dasannaá¹ƒ chaddantÄ• naá¹ƒ balaá¹ƒ, taá¹ƒ ekassa tathÄ• gatassa kÄ• yab
``nÄ• rÄ• yanasaá¹…khÄ• taá¹ƒ balaâ€™â€™ ntipi idameva vuccati. tattha nÄ• rÄ• vuccan
nÄ• nÄ• vidhÄ• tato uppajjantÄ«ti nÄ• rayanaá¹ƒ, vajiraá¹ƒ, tasmÄ• vajirasaá¹…khÄ• taá¹ƒ
tadetaá¹ƒ pakatihatthigaá¹‡anÄ• ya hatthikoá¹-isahassaá¹ƒ, purisagaá¹‡anÄ• ya dasannaá¹
purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti, idaá¹ƒ tathÄ• gatassa kÄ• yabalaá¹ƒ. issariyÄ• dib
taá¹ƒtaá¹ƒ suttÄ• nusÄ• rena veditabbaá¹ƒ. majjhimapuriso nÄ• ma vaá¸• á¸• hakipuriso so
paá¹-icca sinerupabbatarÄ• jaá¹ƒ sÄ• sapabÄ«jena minanto viya satenapisahassenapi sata
abhabbo, antamaso pÄ• daá¹…guá¹-á¹-ha so pÄ• daá¹…guá¹-á¹-hakampi gaá¹‡hetuá¹ƒ abh
mahantabhÄ• vena majjhe bhavattÄ• majjhimapuriso nÄ• ma jÄ• to, tathÄ• hi sugatavidatt
vidatthiyo, vaá¸• á¸• hakihatthena diyaá¸• á¸• hahattho hoti, tathÄ• vaá¸• á¸• hakividatthi pa
vidatthiyo, pakatipurisahatthena paripuá¹‡á¹‡ahattho hoti tathÄ• hi sugatavidatthi nÄ• ma id
purisassa tisso vidatthiyo, vaá¸• á¸• hakihatthena diyaá¸• á¸• ho hattho hotÄ«ti
kuá¹-ikÄ• rasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. ayaá¹ƒ idha majjhimapurisoti nÄ• d
kuá¹-ikÄ• rasikkhÄ• padeyeva tihatthÄ• ti vaá¸• á¸• hakihatthena tihatthÄ• . pamÄ• á¹‡ayutt
pakatividatthiyÄ• navavidatthippamÄ• á¹‡o maÃ±coti vuccati yathÄ• , evaá¹ƒ majjhimapuris
avatvÄ• â€™ thÄ• mamajjhimena purisenÄ• â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• . pakati
dasannaá¹ƒ purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakassa hatthino balaâ€™
pakatipuriso nÄ• ma. tattha kiÃ±cÄ• pi ekacce puÃ±Ã±avantÄ• rÄ• jÄ• ajÄ• tasattu jÄ«vak
visÄ• khÄ• migÄ• ramÄ• tÄ• ti evamÄ• dayo paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• re
nÄ• ma honti, pakatipuriso yeva, puÃ±Ã±avantabhÄ• vena visesapurisattÄ• . idha pana pak
majjhimapurisoti adhippeto. udakukkhepÄ• ti udakukkhepena paricchinnÄ• , tenevÄ• ha mÄ

lÄ«natthappakÄ• saniyaá¹ƒ udakukkhepÄ• ti karaá¹‡atthe nissakkavacananti Ä• ha. udakuk
ayaÃ±hetthattho \Be 53/. nadÄ«samuddajÄ• tassaresu yaá¹ƒá¹-hÄ• naá¹ƒ majjimassa puris
parisapariyantato udakukkhepena paricchinnaá¹ƒ, ayaá¹ƒ tattha nadÄ«Ä• dÄ«su lokavohÄ•
abaddhasÄ«mÄ• su aparÄ• pi samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• ti kaá¹…khÄ• vitaraá
purisassa samantÄ• udakukkhepÄ• ti yaá¹ƒ á¹-hÄ• naá¹ƒ thÄ• mamajjhimassa purisassa s
paricchinnaá¹ƒ. tattha yathÄ• akkhadhuttÄ• dÄ• ruguá¸·aá¹ƒ khipanti, evaá¹ƒ udakaá¹ƒ vÄ
hatthena gahetvÄ• majjhimena purisena sabbathÄ• mena khipitabbaá¹ƒ. yattha evaá¹ƒ khit
vÄ• likÄ• patati, ayaá¹ƒ udakukkhepo nÄ• ma. ayaá¹ƒ tattha samÄ• na saá¹ƒvÄ• sÄ• ekÅ«
nadÄ«Ä• dÄ«su udakukkhepaparicchinnÄ• sÄ«mÄ• samÄ• nasaá¹ƒvÄ• sÄ• ceva ekÅ«pos
ayaá¹ƒ etesaá¹ƒ nadÄ«Ä• dÄ«naá¹ƒ antoyeva labbhati, na bahi, tasmÄ• nadiyÄ• vÄ• jÄ•
padesaá¹ƒ pakativassakÄ• le catÅ«su mÄ• sesu udakaá¹ƒ ottharati, samudde yasmiá¹ƒ pad
saá¹‡á¹-hahanti, tatopaá¹-á¹-hÄ• ya kappiyabhÅ«mi. dubbuá¹-á¹-hikÄ• le vÄ• gimhe vÄ• n
sukkhesupi sÄ• eva kappiyabhÅ«mi. sace pana sukkhe jÄ• tassare vÄ• piá¹ƒ vÄ• khaá¹‡an
taá¹ƒ á¹-hÄ• naá¹ƒ gÄ• makhettaá¹ƒ hoti. yÄ• panesÄ• kappiyabhÅ«mÄ«ti vuttÄ• , tato ba
gacchati, antoyeva gacchati, tasmÄ• tesaá¹ƒ antoparisapariyantato paá¹-á¹-hÄ• ya samant
kÄ• tabboâ€™â€™ ti vuttaá¹ƒ. gaá¹‡á¹-hipade pana yaá¹ƒ majjhimassa purisassa samantÄ
etissÄ• nadiyÄ• catuvaggÄ• dÄ«naá¹ƒ saá¹…ghÄ• naá¹ƒ visuá¹ƒ catuvaggakaraá¹‡Ä«yÄ•
sÄ«mÄ• paricchedadassanatthaá¹ƒ vuttaá¹ƒ, ticÄ«varena vippavÄ• saparicchedadassanatth
paricchedadassanaá¹ƒ viyÄ• ti Ä• cariyÄ• , tasmÄ• udakukkhepaparicchedÄ• bhÄ• vepi an
vaá¹-á¹-atÄ«ti siddhaâ€™ nti likhitaá¹ƒ. tattha udakukkhepaparicchedÄ• bhÄ• vepÄ«â€™ ti
udakukkhepena paricchinnaâ€™ nti mahÄ• aá¹-á¹-hakathÄ• vacanena vÄ• samantÄ• udak
ti mÄ• tikÄ• á¹-á¹-hakathÄ• ya kaá¹…khÄ• vitaraá¹‡iyaÃ±ca vuttavacanena vÄ• , ``tatthÄ• p
Ã±Ä• yati, tathÄ• sabbathÄ• mena khipanaâ€™â€™ nti vÄ• , ``etadatthameva hi vÄ• likÄ•
sÄ«maparicchindanaâ€™â€™ nti vÄ• vimativinodanÄ«vacanehi vÄ• na sameti. ganthakÄ•
parÅ«pavÄ• davivajjanatthaá¹ƒ ``ayaá¹ƒ amhÄ• kaá¹ƒ khantÄ«â€™â€™ ti avatvÄ• â€™ ac
aÃ±Ã±akattÄ• re nidassitvÄ• parato nigamane ``idaá¹ƒ sabbaá¹ƒ suá¹-á¹-hu vicÄ• retvÄ• g
gahetabbaá¹ƒ yuttaá¹ƒ gahetabbaá¹ƒ, itaraá¹ƒ chaá¸• á¸• etabbaâ€™â€™ nti vuttaá¹ƒ tasm
Ä• cariyÄ• naá¹ƒ matena likhitanti daá¹-á¹-habbaá¹ƒ. aÃ±Ã±athÄ• tissopi saá¹…gÄ«tiyo Ä•
aá¹-á¹-hakathÄ• vacane ca kaá¹…khÄ• vitaraá¹‡Ä«-vimativinodanÄ«vacanÄ• ni ca makkhet
ganthÄ• pi aÃ±Ã±amaÃ±Ã±aviruddhÄ• bhaveyyuá¹ƒ, bhagavatÄ• paÃ±Ã±attasikkhÄ• pad
paá¹-isaá¹…kharitabbaá¹ƒ bhaveyya bhagavatÄ• paÃ±Ã±attasikkhÄ• padaá¹ƒ pana na mal
paÃ±Ã±atteyeva vattitabbaá¹ƒ vakkhati hi vatthuá¹ƒ jÄ• nitvÄ• pi majjaá¹ƒ pivato bhikkhussa
sÄ• maá¹‡erassa pana jÄ• nitvÄ• pivato sÄ«labhedo, na ajÄ• nitvÄ• ti vuttaá¹ƒ tattha kÄ• r
sikkhÄ• pada paÃ±Ã±attiyÄ• buddhÄ• nameva visayattÄ• na vÄ• maggitabbaá¹ƒ, yathÄ•
nti tasmÄ• samantÄ• udakukkhepÄ• ti paÃ±Ã±attasikkhÄ• padÄ• nurÅ«paá¹ƒ samantato u
udakaá¹ƒ ukkhipitabbanti vÄ• udakukkhepena pi paricchinnÄ• sÄ«mÄ• tivÄ• samantÄ• u
kÄ• tabboti vÄ• vuttadhammasaá¹…gÄ• hakattherÄ• naá¹ƒ vacanameva pamÄ• á¹‡aá¹ƒ te
vacanaá¹ƒ bhagavato na paccakkhavacanaá¹ƒ nÄ• pisaá¹…gÄ• hakattherÄ• naá¹ƒ vacanaa

purisassa samantÄ• udakukkhepÄ• â€™â€™ ti pana etissÄ• nadiyÄ• ... pe ... sattabbhan
paricchedadassanaá¹ƒ viya sÄ«mapariccheda dassanatthaá¹ƒ vuttaâ€™ nti Ä• cariyÄ• yasm
udakukkhepaparicchedÄ• bhÄ• vepi antonadiyaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti siddhanti imissÄ
dhammasaá¹…gÄ• hakattherÄ• pi paviá¹-á¹-hÄ• , ganthakÄ• ropi apaviá¹-á¹-ho. kasmÄ• ti c
Ä• rÅ«á¸·hesu vinayaá¹-á¹-hakathÄ• suceva tabbivaraá¹‡abhÅ«tÄ• su silokaá¹-Ä«kÄ• su ca
paricchinnaá¹ƒ, udakaá¹ƒ ukkhipitabbaá¹ƒ, udakukkhepaparicchedo kÄ• tabboâ€™â€™ ti Ä
udakukkhepaparicchedameva likhanti, tasmÄ• dhammasaá¹…gÄ• hakattherÄ• pi appaviá¹-
ganthakÄ• ro pi parÅ«pavÄ• davivajjanatthaá¹ƒ ``Ä• cariyÄ• â€™â€™ ti aÃ±Ã±akattÄ• re n
gantthakÄ• ropi appaviá¹-á¹-hoti viÃ±Ã±Ä• yati, idaÃ±ca vacanaá¹ƒ kesaÃ±ci therÄ• naá¹ƒ a
nÄ• mesÄ• sabbadubbalÄ• , sinerupabbatarÄ• jaá¹ƒ sÄ• sapabÄ«jena minento viya sabba
udakukkhepÄ• ti sikkhÄ• padassa atthaá¹ƒ vadantÄ• naá¹ƒ mahÄ• kassapayasamoggaliput
tesaá¹ƒ sissÄ• nusissÄ• naá¹ƒ mahÄ• vihÄ• ravÄ• sÄ«naÃ±ca vacanaá¹ƒ ko nÄ• ma pugga
upasampadÄ• dikammassa ca garukammattÄ• sÄ• sanassa mÅ«lattÄ• ca garukeyeva á¹-
purisassa samantÄ• udakukkhepÄ• â€™â€™ ti bhagavatÄ• paÃ±Ã±attaá¹ƒ, kathaá¹ƒ maj
udakukkhepÄ• rahaá¹-á¹-hÄ• nameva udakukkhepasÄ«mÄ• , udÄ• hu udakukkhepeneva u
pariharanto aá¹-á¹-hakathÄ• cariyo kathaá¹ƒ pana udakaá¹ƒ ukkhipitabbantyÄ• dimÄ• ha. ta
kathetukamyatÄ• pucchÄ• , kathaá¹ƒ kena kÄ• raá¹‡ena udakaá¹ƒ ukkhipitabbaá¹ƒ udakÄ•
ukkhipitabbaá¹ƒ atha kho leá¸• á¸• ukhipanadÄ• ruguá¸·akhipanÄ• kÄ• rena ukkhipitabbanti
sÄ• maÃ±Ã±ena vuttepi ``sÄ«ho gÄ• yati naá¹…guá¹-á¹-haá¹ƒ, sÄ«ho cÄ• leti vÄ• ladhiâ€™
dÄ• ruguá¸·aá¹ƒ khipanti saddantarasannidhÄ• nato atthavasena dÄ• ruguá¸·akÄ«á¸·akÄ•
akkhasaddo hi jÅ«tepi nirÅ«á¸·ho. dÄ• ruguá¸·anti bhamaá¹ƒ Ä• ropetvÄ• Ä• raggena katad
... yathÄ• akkhadhuttÄ• dÄ• ruguá¸·akÄ• dhuttajanÄ• dÄ• ruguá¸·aá¹ƒ hatthena gahetvÄ•
viya sabbathÄ• mena attÄ• naá¹ƒ onamitvÄ• khipanti, evameva thÄ• mamajjhimena purise
vÄ• hatthena gahetvÄ• attano balaá¹ƒ dassentÄ• viya onamitvÄ• sabbathÄ• mena nisinna
parisapariyantato anupariyÄ• yitvÄ• khipitabbaá¹ƒ, evaá¹ƒ cittaá¹ƒ udakaá¹ƒ vÄ• vÄ• likaá
á¹-hÄ• ne patati, ayameko udakukkhepo nÄ• mÄ• ti ``ayameko udakukkhepoâ€™â€™ ti imi
saá¹…ghÄ• naá¹ƒ visuá¹ƒvisuá¹ƒ kammakaraá¹‡Ä• dhikÄ• re sÄ«mantarikattÄ• aÃ±Ã±ass
dasseti, teneva mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ ``sace pana dve saá¹…ghÄ• visuá¹ƒvisuá¹
karonti, dvinnaá¹ƒ udakukkhepÄ• naá¹ƒ antare aÃ±Ã±o eko udakukkhepo upacÄ• ratthÄ• y
vuttaá¹ƒ, vimativinodaniyampi ``tassa antoti tassa udakukkhepaparicchinnassa á¹-hÄ• nassa
tasseva anto, tato bahipi ekassa udakukkhepassa anto á¹-hÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti vacan
udakukkhepaparicchedassa dubbijÄ• nato kammakopasaá¹…kÄ• hotÄ«â€™â€™ ti vuttaá¹
``tassa anto hatthapÄ• saá¹ƒ vijahitvÄ• á¹-hito kammaá¹ƒ kopetÄ«ti iminÄ• paricchedato b
á¹-hito kammaá¹ƒ na kopetÄ«ti dÄ«petÄ«â€™â€™ ti vatvÄ• mÄ• tikÄ• á¹-á¹-hakathÄ• vaca
ekasaá¹…ghaá¹ƒ sannipÄ• taá¹ƒ \Be 56/ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ, yathÄ• ca
khaá¹‡á¸• itvÄ• baddhÄ• naá¹ƒ khaá¹‡á¸• asÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…karaviv
á¹-hapitÄ• , evameva attano sabhÄ• vena gÄ• masÄ«mÄ• viya sayaá¹ƒ jÄ• tasÄ«mÄ• yaá¹
atimahantabhÄ• vena udakukkhepena udakukkhepasÄ«mÄ• bhagavatÄ• anuÃ±Ã±Ä• tÄ•

baddhasÄ«mÄ• namiva aÃ±Ã±amaÃ±Ã±asaá¹…karavivajjanatthaá¹ƒ dvinnaá¹ƒ udakukkhep
sÄ«mantarikatthÄ• ya aÃ±Ã±o udakukkhepo á¹-hapetabboâ€™ ti vuttaá¹ƒ, sanimittÄ• badd
udakukkhepasÄ«mÄ• , sÄ«mantarikÄ• viya eko udakukkhepo daá¹-á¹-habbo, teneva vimat
sÄ«mantarikÄ• vidhÄ• naá¹ƒ dvinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ sÄ«mantarikÄ• anujÄ• nanas
daá¹-á¹-habbaâ€™â€™ nti vuttaá¹ƒ, ekasmiá¹ƒ saá¹…ghasannipÄ• te pana ekassa udakuk
kammaá¹ƒ na kopetÄ«ti daá¹-á¹-habbaá¹ƒ vuttaÃ±hi vimativinodaniyaá¹ƒ bhagavatÄ• nidÄ•
ekagÄ• masÄ«manissitÄ• naá¹ƒ ekasabhÄ• gÄ• naÃ±ca dvinnaá¹ƒ baddhasÄ«mÄ• nameva
sambhedajjhottharaá¹‡aá¹ƒ sÄ«mantarikaá¹ƒ vinÄ• abyavadhÄ• ne á¹-hÄ• naÃ±ca bhagav
aá¹-á¹-hakathÄ• cariyÄ• idhÄ• pi sÄ«mantarikÄ• vidhÄ• namakaá¹ƒsu visabhÄ• gasÄ«mÄ•
ekasabhÄ• vattaÃ±cÄ• ti dvÄ«haá¹…gehi samannÄ• gate sati eva sÄ«mantarikaá¹ƒ vinÄ•
nÄ• satÄ«ti daá¹-á¹-habbaâ€™ nti. evaá¹ƒ nadÄ«samuddajÄ• tassaresu samantÄ• udakukk
paÃ±Ã±attasikkhÄ• padÄ• nurÅ«paá¹ƒ udakukkhepena paricchedaá¹ƒ dassetvÄ• rassapab
udakukkhepena vinÄ• va attano sabhÄ• vena gÄ• masÄ«mÄ• yamiva sabbathÄ• kappiyab
nÄ• tidÄ«ghÄ• hoti, pabhavato paá¹-á¹-hÄ• ya tyÄ• dimÄ• ha. tattha pabhavato paá¹-á¹-hÄ
catumÄ• saparamÄ• nadÄ« sandati, tassa uparimabhÄ• gato paá¹-á¹-hÄ• yÄ• ti attho. yÄ•
nadÄ«tÄ«ramevettha mukhadvÄ• rÄ• ti adhippetÄ• . sabbatthÄ• â€™ ti sabbasmiá¹ƒ nadÄ«
udakukkhepasÄ«mÄ• kammaá¹ƒ natthÄ« ti udakukkhepena pavattÄ• sÄ«mÄ• udakukkhep
karakaraá¹‡eti dhÄ• tu, rammapaccayo. karaá¹‡eti manodvÄ• ravÄ«thiyÄ•
sattamakusalajavanacittasamuá¹-á¹-hÄ• pitavÄ• yodhÄ• tuyÄ• vikÄ• rabhÅ«to kÄ• yapayog
khipitabbaá¹ƒ uddhaá¹-aá¹ƒ kammanti vuccati paramatthavasena pana kÄ• yapayogasaá¹…
javÄ• yodhÄ• tuyÄ• vipphÄ• rena desantarappattisamuá¹-á¹-hÄ• pikÄ• \Be 57/ aá¹-á¹-haka
udakukkhepasÄ«mÄ• ya kammaá¹ƒ udakukkhepasÄ«mÄ• kammaá¹ƒ taá¹ƒ ettha rassapabl
ayaÃ±hetthattho sace nadÄ« nÄ• tidÄ«ghÄ• hoti aá¸• á¸• hayojanaá¹ƒ vÄ• gÄ• vutaá¹ƒ vÄ
tassÄ• pavattanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya yÄ• va nadÄ«tÄ«rÄ• sabbattha nadÄ«pade
nisÄ«dati, tattha tasmiá¹ƒ nadÄ«padese samantato avasesanadiyÄ• abhÄ• vÄ• vaggakam
udakukkhepasÄ«mÄ• kammaá¹ƒ natthi, kevalÄ• nadÄ« sÄ«mÄ• yevÄ• ti sÄ• ratthadÄ«pa
mÄ• tikÄ• á¹-á¹-hakathÄ• yalÄ«natthappakÄ• saniyampi etadeva sanniá¹-á¹-hÄ• naá¹ƒ vutta
yattha khuddake araÃ±Ã±e mahantehi vÄ• bhikkhÅ«hi paripuá¹‡á¹‡atÄ• ya vaggakammasa
sattabbhantarasÄ«mÄ• pekkhÄ• natthi, tattha satthabbhantarasÄ«mÄ• na uppajjati, kevalÄ
saá¹…ghena kammaá¹ƒ kÄ• tabbaá¹ƒ nadÄ«Ä• dÄ«supi eseva nayo vakkhati hi sace nadÄ
paá¹-á¹-hÄ• ya yÄ• vamukhadvÄ• rÄ• sabbattha saá¹…gho nisÄ«dati, udakukkhepasÄ«mÄ
ubhayatthÄ• pi ca. yassaá¹ƒ disÄ• yaá¹ƒ sattabbhantarassa vÄ• udakukkhepassa vÄ• okÄ
kathaá¹ƒ minanaá¹ƒ khipanaá¹ƒ vÄ• bhaveyya, gÄ• makhettÄ• dÄ«su pavisanato akhette s
nÄ• mÄ• tisÄ«mÄ• vipajjeyya, apekkhÄ• ya sÄ«muppattiyaá¹ƒ pana yato pahoti, tattha
sattabbhantaraudakukkhepasÄ«mÄ• sayameva paripuá¹‡á¹‡Ä• jÄ• yanti. yato pana nappa
khettappamÄ• á¹‡eneva jÄ• yanti, na bahÄ«ti vuttaá¹ƒ, ettha caâ€™ sÄ«mÄ• pekkhÄ• ya
sattabbhantaraudakukkhepasÄ«mÄ• sayameva paripuá¹‡á¹‡Ä• jÄ• yantÄ«â€™ ti vuttattÄ•
apekkhÄ• ya sÄ«mÄ• ya udakukkhepasÄ«mÄ• uppajjatÄ«â€™ ti atthaá¹ƒ vadanti, taá¹ƒ ay

kasmÄ• ti ce pÄ• á¸·inayavirodhato vimativinodaniyaá¹ƒ parato vuttavacanenÄ• pi virodhato
Ä• cariyassa kesaÃ±ci puggalÄ• naá¹ƒ vÄ• dappakÄ• sanatthaá¹ƒ vuttaá¹ƒ bhaveyya. kasm
aghaá¹-iyattÄ• ca pÄ• á¸·iyaá¹-á¹-hakathÄ• á¹-Ä«kÄ• vacanehipi virujjhanato ca, taá¹ƒ para
yathÄ• ca loke vatiá¹ƒ aparikkhipitvÄ• ``idaá¹ƒ vatiyÄ• á¹-hÄ• naâ€™â€™ nti ca yathÄ• c
akasitvÄ• ``idaá¹ƒ kasikaá¹-á¹-hÄ• naâ€™â€™ nti ca yathÄ• ca vatthuá¹ƒ karontÄ• manus
kudhÄ• rÄ«pharasuÄ• dinÄ• rukkhe acchinditvÄ• ``idaá¹ƒ mama kudhÄ• ripatanaá¹-á¹-hÄ•
dÄ• ttena alÄ• yitvÄ• ``idaá¹ƒ mama lÄ• yitaá¹-á¹-hÄ• naâ€™â€™ nti \Be 58/ ca na sakkÄ•
vÄ• vÄ• likaá¹ƒ vÄ• hatthena akhipitvÄ• ``ayameko udakukkhepoti ca, udakapatanaá¹-á¹-h
vattuá¹ƒ. ettha ca dve bhikkhÅ« evaá¹ƒ vivÄ• daá¹ƒ karonti vimativinodaniyaá¹ƒ ``yattha khu
mahantehi bhikkhÅ«hi paripuá¹‡á¹‡atÄ• ya vaggakammasaá¹…kÄ• bhÄ• vena sattabbhanta
sattabbhantarasÄ«mÄ• na uppajjati, kevalÄ• raÃ±Ã±asÄ«mÄ• yeva tattha saá¹…ghena kar
Ä• dÄ«supi eseva nayo. vakkhati hi sace nadÄ« nÄ• tidÄ«ghÄ• hoti. pabhavato paá¹-á¹-hÄ
sabbattha saá¹…gho nisÄ«dati, udakukkhepasÄ«mÄ• kammaá¹ƒ natthÄ«â€™ tiÄ• diá¹ƒ, im
vaggakammaparihÄ• ratthaá¹ƒ sÄ«mÄ• pekkhÄ• ya sati eva udakukkhepasÄ«mÄ• sattabb
nÄ• satÄ«ti daá¹-á¹-habbaâ€™ nti vuttattÄ• udakukkhepaá¹ƒ vinÄ• va parisapariyantato pa
sÄ«mÄ• pekkhÄ• ya saheva udakukkhepasÄ«mÄ• uppajjati tasmÄ• udakukkhepena payo
vattabbÄ• ``mÄ• sappurisÄ• evaá¹ƒ vadeyyÄ• tha Ä• cariyavaraÃ±ca mÄ• abbhÄ• cikkha
Ä• cariyavarassa neyyavacanaá¹ƒ, paratopi Ä• cariyavaro sanniá¹-á¹-hÄ• naá¹ƒ vakkhati vi
sÄ• ratthadÄ«paniyaÃ±ca vuttavacanehipi tava vacanaá¹ƒ asaá¹ƒsandeva, vimativinodaniya
vuttavacanenÄ• pi na ghaá¹-iyati. kathaá¹ƒ neyyavacanaá¹ƒ hotÄ«ti. ``sÄ«mÄ• pekkhÄ• ya
nassatÄ«â€™â€™ ti ettha sÄ«mÄ• pekkhÄ• ya vinÄ• maggagamananhÄ• nÄ• di atthehi bl
nadÄ«Ä• dÄ«supivÄ• paviá¹-á¹-hakkhaá¹‡eyeva nuppajjati, sÄ«mÄ• pekkhÄ• ya satieva an
sattabbhantarÄ• â€™ ti paÃ±Ã±attasikkhÄ• padÄ• nurÅ«paá¹ƒ abbhantarasÄ«mÄ• uppajja
nadÄ«samuddajÄ• tassaresupi majjhimassa purisassa samantÄ• udakukkheâ€™ pÄ• ti pa
udakukkhepena saha udakukkhepasÄ«mÄ• uppajjati, na udakukkhepena vinÄ• ti ayaá¹ƒ n
udakukkhepena vinÄ• ti atthopi na labbhate. evaÃ±ca sati vimativinodaniyaá¹ƒ yeva puna ta
lokavohÄ• rasiddhÄ• su etÄ• su nadÄ«Ä• dÄ«su tÄ«su abaddhasÄ«mÄ• su punavaggakam
sÄ• sanavohÄ• rasiddhÄ• ya abaddhasÄ«mÄ• ya paricchedaá¹ƒ dassentoti adhippÄ• yo. pA
purisassÄ• â€™â€™ ti Ä• dÄ«su udakaá¹ƒ ukkhipitvÄ• khipiyati etthÄ• ti udakukkhepo, uda
udakukkhepÄ• . ayaÃ±hettha padasambandhavasena attho ... ``parisa pariyantato paá¹-á¹-h
majjhimassa \Be 59/ purisassa udakukkhepo udakapatanaá¹-á¹-hÄ• naá¹ƒ, tÄ• va yaá¹ƒ taá
á¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ tattha nadÄ«Ä• dÄ«su aparÄ• samÄ• nasaá¹ƒvÄ• sÄ• udakukkhe
vuttaatthapadehipi samÄ• naá¹ƒ bhaveyya Ä• cariyameva hi kecipana samantÄ• abbhanta
paricchedakaraá¹‡eneva sÄ«mÄ• saÃ±jÄ• yati, na sayamevÄ• ti vadanti, taá¹ƒ na gahetab
paá¹-ikkhipitvÄ• minanakhipane dosaá¹ƒ dassetvÄ• ca yaá¹ƒ panettha abbhantaraminanap
vÄ• likÄ• dikhipanakammassa ca dassanaá¹ƒ, taá¹ƒ sayaá¹ƒjÄ• tasÄ«mÄ• naá¹ƒ
á¹-hitaá¹-á¹-hÄ• naparicchedadassanatthaá¹ƒ kataá¹ƒ, gÄ• mÅ«pacÄ• ragharÅ«pacÄ• rajÄ•
leá¸• á¸• usuppÄ• dikhipanavijÄ• nanadassanaá¹ƒ viya, teneva mÄ• tikÄ• á¹-á¹-hakathÄ• ya

udakukkhepaá¹ƒ vÄ• paricchedaâ€™ nti vuttaá¹ƒ, evaá¹ƒ katepi tassa paricchedassa pabh
asakkuá¹‡eyyattena thÅ«lato Ã±atvÄ• antotiá¹-á¹-hantehi nirÄ• saá¹…kaá¹-á¹-hÄ• ne á¹-hÄ
bahikarontehi atidÅ«re nirÄ• saá¹…kaá¹-á¹-hÄ• ne pesetabbanti vÄ• , tasmÄ• yathÄ• vutta
tÄ• saá¹ƒ sattabbhantaraudakukkhepasÄ«mÄ• naá¹ƒ uppatti, tabbigamena vinÄ• so ca gah
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ, aÃ±Ã±o vÄ• pakÄ• ro ito yuttataro gavesitabboâ€™ ti Ä• h
gahetabbaá¹ƒ. aÃ±Ã±o vÄ• pakÄ• ro ito yuttataro gavesitabboâ€™ ti iminÄ• Ä• cariyassa
attanomatibhÄ• vaÃ±ca Ä• cariyassa apaá¹-isambhidÄ• pattabhÄ• vaÃ±ca dasseti. idaÃ±ca
paccakkhavacanaá¹ƒ, nÄ• pidhammasaá¹…gÄ• hakattherÄ• naá¹ƒ vacanaá¹ƒ, tissopi saá¹.
aá¹-á¹-hakathÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• cariyassa vÄ• dappakÄ• sanameva tasmÄ• asallak
sÄ• ratthadÄ«paniyampi sace nadÄ« nÄ• tidÄ«ghÄ• hotÄ«ti imissÄ• saá¹ƒvaá¹‡á¹‡anÄ• d
kammaá¹ƒ natthÄ«ti yasmÄ• sabbopi nadÄ«padeso bhikkhÅ«hi ajjhotthaá¹-o, tasmÄ• sam
udakukkhepena payojanaá¹ƒ natthÄ«â€™ ti vuttaá¹ƒ tathÄ• hi samantato nadiyÄ• abhÄ• v
payojanaá¹ƒ natthÄ«â€™ tiimassa anvayavasena vÄ• atthÄ• pattivasena vÄ• samantato n
udakukkhepena payojanaá¹ƒ attheva vaggakammaparihÄ• ratthanti attho labbhate mÄ• tikÄ
lÄ«natthappakÄ• saniyampi ``samantÄ• udakukkhepaparicchedo kÄ• tabboti pahonakaá¹-á
yattha pana kunnadiyaá¹ƒ nappahoti. tattha pahonakaá¹-á¹-hÄ• ne udakukkhepaparicchedo
tivuttaá¹ƒ. udakukkhepaparicchedo kÄ• tabboâ€™ ti iminÄ• vacanena sÄ«mÄ• pekkhÄ• ya
attano sabhÄ• veneva nuppajjatÄ«ti viÃ±Ã±Ä• yati, tathÄ• hi udakukkhepaparicchedake ka
udakukkhepaparicchedo kÄ• tabbo bhaveyya tasmÄ• ``vaggakammaparihÄ• ratthaá¹ƒ sÄ«
udakukkhepasattabbhantarasÄ«mÄ• uppajjanti, nÄ• satÄ«â€™ ti idaá¹ƒ vacanaá¹ƒ sÄ• rat
mÄ• tikÄ• á¹-á¹-hakathÄ• yaÃ±ca vuttavacanehi aÃ±Ã±amaÃ±Ã±aviruddhaá¹ƒ viya dissati v
``mahoghena pana unnataá¹-á¹-hÄ• nato ninnaá¹-á¹-hÄ• ne patantena khato khuddako vÄ•
jÄ• tassarova etthÄ• pi khuddake udakukkhepakiccaá¹ƒ natthi samudde pana sabbathÄ• u
kammaá¹ƒ kÄ• tabbaá¹ƒ, sodhetuá¹ƒ dukkarattÄ• â€™â€™ ti vuttaá¹ƒ tathÄ• hi ayamÄ• ca
``vaggakammaparihÄ• ratthaá¹ƒ sÄ«mÄ• pekkhÄ• ya sati eva udakukkhepasattabbhantaras
nÄ• satÄ«â€™â€™ ti vatvÄ• parato kathamÄ• cariyavarena ``etthÄ• pi khuddake udakukkh
tyÄ• divacanamuccate, tatthÄ• yaá¹ƒ viggaho udakaá¹ƒ ukkhipitvÄ• khipÄ«yati etthÄ• ti uda
patanokÄ• so kintuá¹ƒ, á¹-hÄ• naá¹ƒ karitabbaá¹ƒ kiccaá¹ƒ kara karaá¹‡eti dhÄ• tu riccapac
kiccaá¹ƒ Ä• tappaâ€™â€™ nti yathÄ• , udakukkhepassa kiccaá¹ƒ karaá¹‡aá¹ƒ udakukkhep
ettha pana saddo visesattho, pakkhantaratthotipi apare visesatthe pana nadÄ«jÄ• tassaresu
udakukkhepasÄ«mÄ• yameva kÄ• tabbaá¹ƒ, khuddake pana kevale nadÄ«jÄ• tassarepi kÄ
udakukkhepasÄ«mÄ• yameva kÄ• tabbanti ayaá¹ƒ pana saddassa visesattho. sabbathÄ• t
udakukkhepasÄ«mÄ• yamevÄ• ti ettha evakÄ• ro sanniá¹-á¹-hÄ• nattho, udakukkhepasÄ«m
na samuddasÄ«mÄ• ya kadÄ• cÄ«ti attho yujjateva. nadÄ«jÄ• tassaresu pana mahantesu u
kÄ• tabbaá¹ƒ, khuddake nadÄ«jÄ• tassareyeva na kÄ• tabbanti ayaá¹ƒ attho sÄ• matthiyato
nadÄ«jÄ• tassaresu khuddakamahantabhÄ• vena nadÄ«jÄ• tassaraudakukkhepÄ• ti dve dv
kasmÄ• samuddaudakukkhepavasena dve na labbhantÄ«ti samudde pana kasmÄ• samud
labbhantÄ«ti codanaá¹ƒ manasisandhÄ• yÄ• ha ``sodhetuá¹ƒ dukkarattÄ• â€™â€™ ti. tatth

samuddassa atimahantabhÄ• vena samuddamotiá¹‡á¹‡e bhikkhÅ« \Be 61/ hatthapÄ• sanay
bahisamuddakaraá¹‡aá¹ƒ vÄ• kÄ• tuá¹ƒ atidukkaraá¹ƒ tasmÄ• sabbathÄ• sabbena sabba
kÄ• tabbanti ayamÄ• cariyavarassa adhippÄ• yo. yadi vaggakammaparihÄ• ratthaá¹ƒ sÄ«m
udakukkhepasÄ«mÄ• uppajjeyya, evaá¹ƒ sati samuddamotiá¹‡á¹‡e bhikkhusamÅ«heva ha
evaÃ±ca sati sodhetuá¹ƒ dukkarattÄ• â€™ ti hetupadampi niratthakaá¹ƒ bhaveyya na panev
tena Ã±Ä• yati ``vaggakammaparihÄ• ratthaá¹ƒ udakukkhepapayojanaâ€™â€™ nti. apica te
adhippÄ• yena ``mayaá¹ƒ udakukkhepasÄ«mÄ• ya na karoma, kevalaá¹ƒ samuddeyeva kar
kathaá¹ƒ karissanti. tasmÄ• tesaá¹ƒ matena sÄ«mÄ• pekkhÄ• ya saheva udakukkhepasÄ«
gatagataá¹-á¹-hÄ• ne udakukkhepasÄ«mÄ• bhaveyya evaÃ±ca sati ``samudde pana sabba
kammaá¹ƒ kÄ• tabbaá¹ƒ, sodhetuá¹ƒ dukkarattÄ• â€™â€™ ti vacanampi niratthakaá¹ƒ bhav
... sabbaso samuddasÄ«mÄ• ya alabbhamÄ• nataá¹ƒ sandhÄ• ya ``samudde panÄ• â€™â€
vuttanti tathÄ• pi na vattabbaá¹ƒ kasmÄ• evaÃ±ca atthe icchamÄ• ne sati ``samudde pana
pasÄ«mÄ• va labbhatÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• nanevaá¹ƒ vuttaá¹ƒ. athavÄ• pakar
vibhajjÄ«yamÄ• nepi virujjhateva kathaá¹ƒ saá¹ƒyogavasena ``savacchaá¹ƒ dhenumÄ• neh
``gÄ• vÄ«â€™â€™ ti viÃ±Ã±Ä• yati, na vaá¸·avÄ• . ``avacchaá¹ƒ dhenuâ€™â€™ nti vutte g
vaá¸·avÄ• ti ettha viya kadÄ• cipi evasaddena nivattetabbassa samuddassa nadiyamiva nÄ
alabbhamÄ• ne sati ``samudde pana sabbathÄ• udakukkhepasÄ«mÄ• yameva kammaá¹ƒ
avattabbaá¹ƒ siyÄ• , tathÄ• hi saá¹ƒyogavippayogavasena ``savacchaá¹ƒ dhenuá¹ƒ, avacc
vutte gÄ• vÄ«ti viÃ±Ã±Ä• yati, na vaá¸·avÄ• . vaá¸·avÄ• ca nÄ• ma yonimaggassa atisamb
sakkonti, gabbhassa pariá¹‡atakÄ• le kucchiá¹ƒ phÄ• letvÄ• Ä• jaÃ±Ã±apotakaá¹ƒ gaá¹‡ha
maranti tasmÄ• ``vaá¸·avaá¹ƒ savacchaâ€™â€™ ntivÄ• avacchaâ€™â€™ nti vÄ• vattuá¹
nÄ• tidÄ«ghasamuddassapi anupalabbhamÄ• nattÄ• taá¹ƒ nivattÄ• pakena evasaddena ``s
udakukkhepasÄ«mÄ• yameva kammaá¹ƒ kÄ• tabbaâ€™â€™ nti apadisituá¹ƒ nÄ• rahatiyev
uppajjatÄ«ti niá¹-á¹-hametthÄ• va gantabbaá¹ƒ tena vuttaá¹ƒ ``evaÃ±ca atthe icchamÄ• ne s
62/ sabbathÄ• udakukkhepasÄ«mÄ• va labbhatÄ«ti vattabbaá¹ƒ siyÄ• na panevaá¹ƒ vutta
vaggakammaparihÄ• ratthaá¹ƒ vÄ• likÄ• dÄ«hi khipananti apica vimativinodaniyaá¹ƒyeva ``
kÄ• tuá¹ƒ na vaá¹-á¹-ati. kasmÄ• udakukkhepamattameva hi sÄ«mÄ• , taá¹ƒ nÄ• vÄ• sÄ«g
aÃ±Ã±issÄ• sÄ«mÄ• ya Ã±atti, aÃ±Ã±issÄ• anusÄ• vanÄ• hotÄ«â€™â€™ ti imassa saá¹
sÄ«maá¹ƒ. sÄ«ghameva atikkametÄ«ti iminÄ• taá¹ƒ anatikkamitvÄ• anto eva parivattamÄ•
vaá¹-á¹-atÄ«ti dasseti. etadatthameva hi vÄ• likÄ• dÄ«hi sÄ«mÄ• paricchindanaá¹ƒ. itarathÄ
nukho no vÄ• â€™â€™ ti kammakopasaá¹…kÄ• bhaveyya. aÃ±Ã±issÄ• anusÄ• vanÄ• ti k
anusÄ• vanÄ• â€™ ti Ä• cariyavarena vuttaá¹ƒ. yadisÄ« mÄ• pekkhÄ• ya saha attano sabh
uppajjeyya, evaá¹ƒ sati nÄ• vÄ• ya gatagataá¹-á¹-hÄ• ne samantato sabhÄ• viya parikhipitv
uppajjeyya, uppajjamÄ• nepi ca aÃ±Ã±issÄ• anusÄ• vanÄ• ti ca aparÄ• ya udakukkhepasÄ
vattabbaá¹ƒ bhaveyya na panevaá¹ƒ vuttaá¹ƒ athÄ• pi vadeyya ``paá¹-hamotiá¹‡á¹‡aá¹-á¹-h
hoti, gatagataá¹-á¹-hÄ• ne natthÄ«â€™â€™ ti, tampi vacanaá¹ƒ ayuttameva. kasmÄ• yÄ• v
tÄ• va sÄ«mÄ• pekkhÄ• ya vinÄ• asambhavato tena Ã±Ä• yati ``vaggakammaparihÄ• ratth
sÄ«mÄ• pekkhÄ• ya saheva attano sabhÄ• vena udakukkhepasÄ«mÄ• nuppajjatÄ«â€™â€

gantabbaá¹ƒ tasmÄ• nÄ• vÄ• ya kammaá¹ƒ karontehi thirataraá¹ƒ katvÄ• nÄ• vaá¹ƒ agam
kÄ• tabbaá¹ƒ. sÄ• ratthadÄ«paniyampi ``gacchantiyÄ• pana nÄ• vÄ• ya kÄ• tuá¹ƒnavaá¹-á
anatikkamitvÄ• parivattamÄ• nÄ• ya kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti veditabbaâ€™â€™ nti vuttaá
``yÄ• va parisÄ• vaá¸• á¸• hati, tÄ• va sÄ«mÄ• pi vaá¸• á¸• hati parisapariyantato udakukkh
vinayaá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• parisavasena vaá¸• á¸• hamÄ• nÄ• udakakhipanaá¹
upacÄ• rasÄ«mÄ• viya tasmÄ• udakukkhepena payojanaá¹ƒ natthevÄ• â€™â€™ ti. taá¹ƒ
udakukkhepasÄ«mÄ• nÄ• mesÄ• vaá¸• á¸• hamÄ• nÄ• parisavaseneva vaá¸• á¸• hati bad
vaá¸• á¸• hamÄ• nÄ• samÅ«havasena vaá¸• á¸• hati. kasmÄ• parisavasena vaá¸• á¸• ham
udakukkhepo kÄ• tabboti. apare evaá¹ƒ vadanti pubbe udakukkhepoyeva pamÄ• á¹‡aá¹ƒ, p
natthi, kathinatthatasÄ• á¹-akadÄ• nakammavÄ• cÄ• viya \Be 63/ tathÄ• hi kathinatthatasÄ
vuttakammavÄ• cÄ• ekÄ• yevavaá¹-á¹-ati, atthateyeva kathine puna varasÄ• á¹-akaá¹ƒ lab
dÄ• nakiccaá¹ƒ natthi evameva etthÄ• pi pubbe udakukkhepoyeva pamÄ• á¹‡aá¹ƒ, puna ud
te upacÄ• rasÄ«mÄ• yamiva maÃ±Ã±itvÄ• vadanti upacÄ• rasÄ«mÄ• yaÃ±hi purisÄ• ya ni
upacÄ• rasÄ«mÄ• bhÄ• vena vaá¸• á¸• hati idha pana parisapariyantato udakukkhepappam
udakukkhepaá¹ƒ vinÄ• va ijjhate ``kathaá¹ƒ pana udakaá¹ƒ ukkhipitabbaá¹ƒ yathÄ• akkhad
khipanti, evaá¹ƒ udakaá¹ƒ vÄ• vÄ• likaá¹ƒ vÄ• hatthena gahetvÄ• thÄ• mamajjhimena pu
khipitabbaá¹ƒ, yattha evaá¹ƒ khittaá¹ƒ udakaá¹ƒ vÄ• vÄ• likaá¹ƒ vÄ• patati, ayameko udak
aá¹-á¹-hakathÄ• vacanaá¹ƒ bhindanti nÄ• ma. kimivÄ• ti ce, ye pana ``kammameva kamma
nirayapÄ• lÄ• â€™â€™ ti vadanti, te ``atthi bhikkhave niraye nirayapÄ• lÄ• â€™â€™ ti deva
viyÄ• ti. evaÃ±capana vadeyya ye udakukkhepena saha ijjhanti, tepi ``sacepi hi bhikkhusah
tassa á¹-hitokÄ• sassa bÄ• hirantato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ vaggakammaparihÄ• ra
uppannÄ• ya tÄ• ya saha sayameva saÃ±jÄ• tÄ• sattabbhantarasÄ«mÄ• samÄ• nasaá¹ƒ
khuddake araÃ±Ã±e mahantehi vÄ• bhikkhÅ«hi paripuá¹‡á¹‡atÄ• ya vaggakammasaá¹…k
sattabbhantarasÄ«mÄ• pekkhÄ• natthi, tattha sattabbhantarasÄ«mÄ• na uppajjati, kevalÄ
tattha saá¹…ghena kammaá¹ƒ kÄ• tabbaá¹ƒ nadÄ«Ä• dÄ«supi esevanayoâ€™â€™ ti vimat
bhindanti nÄ• mÄ• ti. taá¹ƒ na, tena no kÄ• hÄ• ni evampi amhÄ• kaá¹ƒ vÄ• de koci virodh
ce, ime dve saddaracanÄ• pi asambandhÄ• va bhinnalakkhaá¹‡Ä• bhinnavisayÄ• cetÄ• s
asambandhÄ• . yathÄ• araÃ±Ã±e tattha sattabbhantarasÄ«mÄ• na uppajjati, kevalÄ• raÃ±
``nadiyÄ• pi sabbattha saá¹…gho nisÄ«dati, udakukkhepasÄ«mÄ• nuppajjatÄ«â€™â€™ ti
kammaá¹ƒ natthÄ«â€™â€™ ti kriyÄ• parÄ• masanavasena vuttaá¹ƒ. karitabbaá¹ƒ kammaá
evampi saddaracanÄ• asambandhÄ• va. ``vaggakammaparihÄ• ratthaá¹ƒ ... pe ... udakukk
sattabbhantarasÄ«mÄ• uppajjati, nÄ• satÄ«â€™â€™ ti ettha ``nÄ• satÄ«â€™â€™ ti imass
atthopi yujjateva. kasmÄ• ti ce ``sÄ«mÄ• pekkhÄ• ya satievÄ• â€™â€™ ti iminÄ• anuloma
asati \Be 64/ nuppajjatÄ«â€™â€™ ti attho yujjateva. kecipana ``samantÄ• abbhantaraá¹ƒ n
paricchedakaraá¹‡eneva sÄ«mÄ• saÃ±jÄ• yati, na sayamevÄ• â€™â€™ ti vadanti taá¹ƒ na
... yathÄ• cettha, evaá¹ƒ udakukkhepasÄ«mÄ• yapi nadÄ«Ä• dÄ«supi tatthÄ• pi hi majjhim
sabbathÄ• mena khipananti iminÄ• pi vacanena Ä• cariyavarassa udakukkhepena saheva s
udakukkhepasÄ«mÄ• uppajjati, nÄ• satÄ«ti adhippÄ• yo Ã±Ä• yati. kathaá¹ƒ bhinnalakkhaá

gÄ• masÄ«masattabbhantaraudakukkhepasÄ«mÄ• kiÃ±cÄ• pi abaddhasÄ«masÄ• maÃ±Ã
samÄ• nalakkhaá¹‡Ä• tathÄ• hi ``asammatÄ• ya bhikkhave sÄ«mÄ• ya aá¹-á¹-hapitÄ• ya
vÄ• upanissÄ• ya viharati, yÄ• tassa gÄ• massa vÄ• gÄ• masÄ«mÄ• , nigamassa vÄ• ni
samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• â€™â€™ ti imasmiá¹ƒ sikkhÄ• pade khuddako vÄ•
gÄ• masÄ«mÄ• ti anuÃ±Ã±Ä• tÄ• , na sattabbhantarasÄ«mÄ• ya viya samantÄ• leá¸• á¸•
abbhantarasÄ«mÄ• yapi agÄ• make ce araÃ±Ã±e yaá¹ƒ nissÄ• ya viharati, tassa araÃ±Ã±a
nÄ• nuÃ±Ã±Ä• tÄ• tathÄ• nadÄ«samuddajÄ• tassaresupi gÄ• masÄ«mÄ• yamiva sabbo n
nadÄ«samuddajÄ• tassa rasÄ«mÄ• ti evameva na anuÃ±Ã±Ä• tÄ• tathÄ• abbhantarasÄ«
sattabbhantarÄ• ti vÄ• nÄ• nuÃ±Ã±Ä• tÄ• evamimÄ• gÄ• masÄ«masattabbhantaraudaku
tasmÄ• bhagavatÄ• paÃ±Ã±attasikkhÄ• padÄ• nusÄ• reneva gÄ• masÄ«mÄ• yapi khudda
gÄ• masÄ«mÄ• va hoti, sattabbhantarasÄ«mÄ• yapi ``samantÄ• sattabbhantarÄ• â€™â€™
paÃ±Ã±attasikkhÄ• padÄ• nusÄ• rena samantÄ• sattabbhantarasÄ«mÄ• sÄ«mÄ• pekkhÄ
ti minanÄ• minanavicÄ• raá¹‡Ä• pana niratthakÄ• va tathÄ• udakukkhepasÄ«mÄ• yapi ``m
udakukkhepÄ• â€™â€™ ti paÃ±Ã±attasikkhÄ• padÄ• nurÅ«paá¹ƒ udakukkhepena saheva
khipanÄ• khipana vicÄ• raá¹‡Ä• ya payojananti. kathaá¹ƒ bhinnavisayÄ• sattabbhantarasÄ
udakukkhepasÄ«mÄ• nadÄ«samuddajÄ• tassaravisayÄ• , evampi etÄ• gÄ• masÄ«masatt
bhinnavisayÄ• va tasmÄ• ``nadÄ«Ä• dÄ«su eseva nayoâ€™â€™ ti vuttepi sattabbhantaras
attano sabhÄ• veneva sattabbhantarasÄ«mÄ• uppajjati yathÄ• . evameva udakukkhepasÄ
saha udakukkhepaá¹ƒ katvÄ• va vaggakammaparihÄ• ratthaá¹ƒ udakukkhepasÄ«mÄ• upp
sanniá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ. nanu ca mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ paricchedabbh
vijahitvÄ• á¹-hitopi, paricchedÄ• bahi aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkami
kammaá¹ƒ kopeti, idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su sinniá¹-á¹-hÄ• naâ€™ nti vuttavacane na
na, mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ ``sace pana dvesaá¹…ghÄ• visuá¹ƒvisuá¹ƒ uposathÄ•
udakukkhepÄ• naá¹ƒ antare aÃ±Ã±o eko udakukkhepo upacÄ• ratthÄ• ya á¹-hapetabboâ€™
visuá¹ƒ visuá¹ƒ kammakaraá¹‡Ä• dhikÄ• re vuttattÄ• . sÄ• ratthadÄ«paniyampi ``tattha aÃ±
paricchedaá¹ƒ anatikkamitvÄ• á¹-hitopi kammaá¹ƒ kopetÄ«ti idaá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na
upalabbhati. yadi cetaá¹ƒ dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ visuá¹ƒvisuá¹ƒ uposathÄ• dikammak
udakukkhepato bahi aÃ±Ã±aá¹ƒ udakukkhepaá¹ƒ anatikkamitvÄ• uposathÄ• dikaraá¹‡attha
sÄ«mÄ• sambhedasambhavato kammaá¹ƒ kopetÄ«ti iminÄ• adhippÄ• yena vuttaá¹ƒ siyÄ•
mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ lÄ«natthappakÄ• saniyaá¹ƒ aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva pari
udakukkhepaá¹ƒ anatikkamantopi kopeti. kasmÄ• , attano udakukkhepasÄ«mÄ• ya paresaá
ajjhotthatattÄ• sÄ«mÄ• sambhedo hoti, tasmÄ• kopetÄ«â€™ ti ``idaá¹ƒ sabbaaá¹-á¹-hakat
sanniá¹-á¹-hÄ• naâ€™â€™ nti ca iminÄ• adhippÄ• yena vuttanti gahetabbaá¹ƒ. sabbÄ• sup
sÄ«mÄ• sambhedassa anicchitattÄ• teneva attano ca aÃ±Ã±esaÃ±ca udakukkhepaparicch
udakukkhepo sÄ«mantarikatthÄ• ya á¹-hapetabboti vuttaá¹ƒ. aÃ±Ã±e panettha aÃ±Ã±athÄ•
gahetabbaâ€™ nti vatvÄ• paá¹-ikkhittaá¹ƒ. tassa ``antohatthapÄ• saá¹ƒ vijahitvÄ• á¹-hito k
ti iminÄ• paricchedato bahi yatthakatthaci á¹-hito kammaá¹ƒ na kopetÄ«ti dÄ«petÄ«ti
sÄ• ratthadÄ«panÄ«vacanenÄ• pi ekasmiá¹ƒ saá¹…ghasannipÄ• te paricchedato bahi aÃ±

paricchedaá¹ƒ anatikkamitvÄ• á¹-hitopi kammaá¹ƒ na kopetÄ«ti veditabbametaá¹ƒ sÄ• ratth
imamatthaá¹ƒ daá¸·hikaraá¹‡avasena udakukkhepappamÄ• á¹‡Ä• sÄ«mantarikÄ• suviÃ±Ã
sÄ«mÄ• sambhedasaá¹…kÄ• ca na siyÄ• ti sÄ• micidassanatthaá¹ƒ aÃ±Ã±o udakukkhepo
á¹-hapetabboâ€™ ti vuttaá¹ƒ. yattakena pana sÄ«mÄ• sambhedo na \Be 66/ hoti, tattakaá¹ƒ
vaá¹-á¹-atiyeva, tenÄ• hu porÄ• á¹‡Ä• ``yattakena sÄ«masaá¹…karo na hoti, tattakampi á¹-
khuddakaá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ ti idampi udakukkhepasÄ«mÄ• ya parisavasen
sÄ«masambhedasaá¹…kÄ• siyÄ• . taá¹ƒ nivÄ• raá¹‡atthameva vuttanti.

pÄ• á¸·iá¹ƒ aá¹-á¹-hakathaÃ±ceva, á¹-Ä«kÄ• vimatiÄ• dike.

oloketvÄ• punappunaá¹ƒ, maÃ±Ã±antu kavipuá¹…gavÄ• ti.

ayamettha udakukkhepasÄ«mÄ• ya vicÄ• raá¹‡Ä• ||

janapadasÄ«mÄ• nÄ• ma ekassa raÃ±Ã±o vijite pavatto mahÄ• maccÄ• naá¹ƒ nivÄ• sabh
janapadasÄ«mÄ• nÄ• ma.

raá¹-á¹-hasÄ«mÄ• nÄ• ma kÄ• sikosalÄ• dikÄ• soá¸·asa mahÄ• janapadÄ• . ``soá¸·asam
nÄ• maá¹ƒ. tattha soá¸·asa mahÄ• janapadÄ• ni nÄ• ma. aá¹…garaá¹-á¹-haá¹ƒ, magadhara
kosalaraá¹-á¹-haá¹ƒ, vajjiraá¹-á¹-haá¹ƒ, cetiyaraá¹-á¹-haá¹ƒ, kururaá¹-á¹-haá¹ƒ, paÃ±cÄ• lar
majjharaá¹-á¹-haá¹ƒ, surasenaraá¹-á¹-haá¹ƒ, assakaraá¹-á¹-haá¹ƒ, avantiraá¹-á¹-haá¹ƒ, gan
mallaraá¹-á¹-haá¹ƒ, kambojaraá¹-á¹-hanti imÄ• ni soá¸·asamahÄ• janapadÄ• ni nÄ• ma. ime
majjhimapadeseyeva pavattÄ• mahÄ• raá¹-á¹-hÄ• nÄ• ma tadaÃ±Ã±epi sunÄ• parantaraá
tathÄ• paccantavisayepi rÄ• maÃ±Ã±Ä• dikÄ• anekappabhedÄ• mahÄ• raá¹-á¹-hÄ• atthe
nÄ• ma. lokiyasatthesu pana yasmiá¹ƒ padese khattiyabrÄ• hmaá¹‡avessasuddavasena ca
padeso ``mahÄ• raá¹-á¹-hoâ€™â€™ ti pavuccati. vuttaÃ±he taá¹ƒ porÄ• á¹‡ehi.

``pavattÄ• catuvaá¹‡á¹‡Ä• naá¹ƒ, yasmiá¹ƒ padese na vijjate.

so milakkhudeso vutto, puÃ±Ã±abhÅ«mi tato paraâ€™â€™ nti ||

rajjasÄ«mÄ• nÄ• ma ekassa raÃ±Ã±o Ä• á¹‡Ä• pavattaá¹-á¹-hÄ• naá¹ƒ rajjasÄ«mÄ• nÄ•

dÄ«pasÄ«mÄ• nÄ• ma samuddantare vÄ• nadimajjhe vÄ• pavattÄ• dÄ«pÄ• dÄ«pasÄ«m
gÄ• mÄ• vasanti, so gÄ• masÄ«mÄ• tveva saá¹…khyaá¹ƒ gacchati, vakkhati hi sukkhe jÄ•
khaá¹‡anti vappaá¹ƒ vÄ• karonti, taá¹ƒ á¹-hÄ• naá¹ƒ gÄ• makhettaá¹ƒ hotÄ«ti.

cakkavÄ• á¸·asÄ«mÄ• nÄ• ma ``Ä• yÄ• mato ca vitthÄ• rato ca yojanÄ• naá¹ƒ dvÄ• dasas

cattÄ• risatÄ• ni paÃ±Ã±Ä• saÃ±cayojanÄ• ni.

parikkhepato

``sabbaá¹ƒ \Be 67/ satasahassÄ• ni, chattiá¹ƒsaparimaá¹‡á¸• alaá¹ƒ.

dasaÃ±ceva sahassÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• nicÄ• â€™â€™ ti ||

vuttaá¹ƒ ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ cakkavÄ• á¸·asÄ«mÄ• nÄ• ma. evaá¹ƒ pannarasappabh
iddhimÄ• puggalo yasmiá¹ƒ yasmiá¹ƒ vÄ• sÄ«me uposathÄ• disaá¹…ghakammaá¹ƒ karoti
hatthapÄ• sanayanaá¹ƒ vÄ• bahisÄ«makaraá¹‡aá¹ƒ vÄ• kÄ• tuá¹ƒ chandÄ• rahÄ• naá¹ƒ,
sakkuá¹‡eyyabhÄ• voyeva pamÄ• á¹‡aá¹ƒ. evamasakkonte aniddhimapuggale sandhÄ• ya
sattabbhantarasÄ«mÄ• anuÃ±Ã±Ä• tÄ• . tattha sÄ«mÄ• pekkhÄ• ya saha samantÄ• satta
sabhÄ• veneva jÄ• tÄ• tathÄ• nadÄ«samuddajÄ• tassaresupi majjhimassa purisassa sama
anuÃ±Ã±Ä• tÄ• tatthapi vaggakammaparihÄ• ratthaá¹ƒ sÄ«mÄ• pekkhaá¹ƒ katvÄ• udakuk
uppajjati tathÄ• gÄ• manigamajanapadanagararaá¹-á¹-harajjasÄ«mÄ• supi vaggakammapa
anuÃ±Ã±Ä• tÄ• . tato paresu pana gÄ• masÄ«masattabbhantaraudakukkhepasÄ«mÄ•
nuÃ±Ã±Ä• tasuttÄ• nulomanayasÄ• matthiyato khuddakesu gÄ• manigamajanapadanagare
sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• samaggassa saá¹…ghassa anum
uposathÄ• disaá¹…ghakammaá¹ƒ kÄ• tabbameva tathÄ• khuddake araÃ±Ã±epi nadÄ«jÄ•
uposathÄ• disaá¹…ghakammaá¹ƒ kÄ• tabbamevÄ• ti.

evaá¹ƒ paricchindanalakkhaá¹‡ena abhedepi baddhÄ• baddhavasena duvidhÄ• . tappabhe
sarÅ«pavasena pana khaá¹‡á¸• asÄ«mÄ• , upacÄ• rasÄ«mÄ• , samÄ• nasaá¹ƒvÄ• sasÄ«m
gÄ• masÄ«mÄ• . nigamasÄ«mÄ• , nagarasÄ«mÄ• , abbhantarasÄ«mÄ• , araÃ±Ã±asÄ«mÄ
jÄ• tassarasÄ«mÄ• , samuddasÄ«mÄ• , janapadasÄ«mÄ• , raá¹-á¹-hasÄ«mÄ• , rajjasÄ«mÄ
cakkavÄ• á¸·asÄ«mÄ• tiekÅ«navÄ«sappabhede pi sÄ«me vipattilakkhaá¹‡aá¹ƒ pahÄ• ya sa
sÄ«mavisodhanÄ«nÄ• ma pakaraá¹‡aá¹ƒ samattaá¹ƒ.

iti

``sÄ«mavisodhaniá¹ƒ nÄ• ma, nÄ• nÄ• ganthasamÄ• haá¹-aá¹ƒ.

karissaá¹ƒ me nisÄ• mentu, sÄ• dhavo kavipuá¹…gavÄ• ||

pÄ• á¸·iá¹ƒ \Be 68/ aá¹-á¹-hakathaÃ±ceva, mÄ• tikÄ• padabhÄ• janiá¹ƒ.

ogÄ• hetvÄ• na taá¹ƒ sabbaá¹ƒ, punappunamasesato ||

attanomatiganthesu, á¹-Ä«kÄ• gaá¹‡á¹-hipadesu ca.

vinicchayavimatÄ«su, mÄ• tikÄ• á¹-á¹-hakathÄ• supi ||

sabbaá¹ƒ asesakaá¹ƒ katvÄ• , saá¹ƒsanditvÄ• na ekato.

pavattÄ• vaá¹‡á¹‡anÄ• esÄ• , tosayantÄ« vicakkhaá¹‡eâ€™â€™ ti ||

imesaá¹ƒ gÄ• thÄ• padÄ• naá¹ƒ attho sabbaso saá¹ƒvaá¹‡á¹‡ito hoti.

sÄ«masampattikathÄ• niá¹-á¹-hitÄ• .

parisasampattinÄ• ma ekavÄ«sativajjanÄ«yapuggale vajjetvÄ• etarahi Ã±atticatutthakamm
paccantimesu janapadesu paÃ±cavaggato paá¹-á¹-hÄ• ya, majjhimesu janapadesu dasavag
hatthapÄ• saá¹ƒ avijahitvÄ• nisinnÄ• honti, ayaá¹ƒ parisasampatti nÄ• ma. tattha ekavÄ«s
``na bhikkhave saga á¹-á¹-hÄ• ya parisÄ• yÄ• â€™â€™ ti vacanato heá¹-á¹-hÄ• ``na bhikkh
nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ nti Ä• dinÄ• nayena vuttÄ• bhikkh
sÄ• maá¹‡ero, sÄ• maá¹‡erÄ«, sikkhÄ• paccakkhÄ• tako, antimavatthuajjhÄ• pannako, Ä•
Ä• pattiyÄ• appaá¹-ikamme ukkhittako, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhit
theyyasaá¹ƒvÄ• sako, titthiyapakkantako, tiracchÄ• nagato, mÄ• ghÄ• tutako, pitughÄ• tako
bhikkhunidÅ«sako, saá¹…ghabhedako, lohituppÄ• dako, ubhatobyaÃ±janakoti te bahisÄ«m
attho. yadi te hatthapÄ• se vÄ• sÄ«meyeva vÄ• honti, te avajjetvÄ• paÃ±cavaggÄ• diko p
hatthapÄ• saá¹ƒ avijahitvÄ• nisinno hoti, kÄ• rakasaá¹…gho sÄ• vajjo, kammaá¹ƒpana na l
avaggÄ• rahattÄ• . aparepana evaá¹ƒ vadanti antimavatthuajjhÄ• pannassa avandanÄ«yes
sayantassa sahaseyyÄ• pattiyÄ• abhÄ• vato tassa ca paá¹-iggahaá¹‡assa rÅ«hanatoti tade
viÃ±Ã±Ä• yati, kiÃ±cÄ• pi yÄ• va so bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, tÄ• va vanditabbo.
``assamaá¹‡omhÄ«â€™â€™ ti \Be 69/ paá¹-ijÄ• nÄ• ti, tadÄ• na vanditabboti ayamettha vi
antimavatthuajjhÄ• pannassa hi bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nantasseva bhikkhubhÄ• vo, n
bhikkhubhÄ• vaá¹ƒ appaá¹-ijÄ• nanto hi anupasampannapakkhaá¹ƒ bhajatÄ«ti majjhimagaá
sÄ• ratthadÄ«paniyaÃ±ca vuttattÄ• antimavatthu ajjhÄ• pannapubbo bhikkhu attano kÄ• ra
saha paÃ±cavaggagaá¹‡o uposathÄ• disaá¹…ghakammaá¹ƒ karoti, kÄ• rakasaá¹…gho ana
tesaá¹ƒ matimattameva. kasmÄ• sahaseyyÄ• patti abhÄ• vopi tassa bhikkhusaÃ±Ã±Ä• ya
paá¹-iggahaá¹‡aruhaá¹‡assa ca tasmiá¹ƒ puggale bhikkhÅ«ti saddahitattÄ• tena puggalena
natthi, paá¹-iggahaá¹‡aÃ±ca ruhati, ekavÄ«sativajjanÄ«yapuggalepi tathÄ• vidhassa avicÄ•
paÃ±cavaggagaá¹‡o uposathÄ• disaá¹…ghakammaá¹ƒ karonto kÄ• rakasaá¹…gho asaÃ±c
kuppatÄ«ti amhÄ• kaá¹ƒ khanti, ito yuttataro labbhamÄ• no pariyesitabbova.

parisasampattikathÄ• niá¹-á¹-hitÄ• .

evaá¹ƒ vatthuÃ±attianusÄ• vanasÄ«maparisasampattivasena paÃ±cahi aá¹…gehi sampann
samaggena saá¹…ghena Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahena uparibhÄ
kÄ• raá¹‡ehi laddhanÄ• mo Ã±atti catutthaupasampannabhÄ• vo atidullabhova.

evaá¹ƒ buddhuppÄ• do dullabho, tato pabbajjÄ• ca upasampadÄ• cÄ• ti imesaá¹ƒ tiá¹‡á¹
vuttoyeva hoti.

iti sÄ• garabuddhittheraviracite sÄ«mavisodhane

upasampadÄ• kaá¹‡á¸• o paá¹-hamo paricchedo.

2. kappavinÄ• sakaá¹‡á¸• o

idÄ• ni __buddhuppÄ• dadullabhakathÄ• _

``buddho ca dullabho loke, saddhammasavanampi ca.

saá¹…gho ca dullabho loke, sappurisÄ• ti dullabhÄ• â€™â€™ ti ||

imissÄ• \Be 70/ gÄ• thÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• kkamo sampatto. tattha imasmiá¹ƒ sattalo
sabbaÃ±Ã±usammÄ• sambuddho dullabhova tathÄ• hesa loko saá¹…khÄ• raloko, sattalok
tesaá¹ƒ sampattivipatti ca evaá¹ƒ veditabbÄ• tattha lujjati palujjatÄ«ti lokoti vacanatthena sa
veditabbo. lokiyanti patiá¹-á¹-hahanti ettha sattanikÄ• yÄ• ti vacanatthena okÄ• saloko vedit
sattÄ• avakasanti etthÄ• tiokÄ• soti vuccati so bhÅ«mivasena apÄ• yabhÅ«mi, kÄ• masuga
rÅ«pÄ• vacarabhÅ«mi, arÅ«pÄ• vacarabhÅ«miceti catubbidhÄ• hoti. tattha nirayaá¹ƒ, tirac
asurakÄ• yo, ti catasso apÄ• yabhÅ«mi nÄ• ma. manussÄ• , cÄ• tumahÄ• rÄ• jikÄ• , tÄ• va
nimmÄ• narati, paranimmitavasavattÄ« ceti sattavidhÄ• hoti kÄ• masugatibhÅ«mi sÄ• panÄ
kÄ• mataá¹‡hÄ• avacarati etthÄ• ti vacanatthena kÄ• mÄ• vacarabhÅ«mi nÄ• ma. brahma
mahÄ• brahmÄ• ca paá¹-hamajjhÄ• nabhÅ«mi idaá¹ƒ agginÄ• pariggahitaá¹-á¹-hÄ• naá¹ƒ
appamÄ• á¹‡Ä• bhÄ• , Ä• bhassarÄ• ca dutiyajjhÄ• nabhÅ«mi idaá¹ƒ Ä• pena pariggahitaá
appamÄ• á¹‡asubhÄ• , subhakiá¹‡hÄ• ca tatiyajjhÄ• nabhÅ«mi idaá¹ƒ vÄ• tena pariggahita
vipattiá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma. vehapphalÄ• , asaÃ±Ã±asattÄ• , suddhÄ• vÄ• sÄ• c
rÅ«pÄ• vacarabhÅ«mi soá¸·asavidhÄ• hoti. avihÄ• , atappÄ• , sudassÄ• , sudassÄ«, akani
suddhÄ• vÄ• sabhÅ«mi paÃ±cavidhÄ• hoti. Ä• kÄ• sÄ• naÃ±cÄ• yatanabhÅ«mi, viÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatanabhÅ«mi, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanabhÅ«miceti catubbi
ekatiá¹ƒsappabhedÄ• pi bhÅ«mi avakasanti ettha sattanikÄ• yÄ• ti vacanatthena okÄ• soti v

mahÄ• nirayÄ• ni apÄ• yabhÅ«mi nÄ• ma. tiracchÄ• naá¹ƒ pettivisayo asurakÄ• yoti imesaá
natthi, manussabhÅ«miyaá¹ƒyeva yattha katthaci araÃ±Ã±avanapatthÄ• dÄ«su nibaddhavÄ
tesaá¹ƒ bhÅ«mi. manussabhÅ«mito dvitÄ• lÄ«sasahassayojano yugandharappamÄ• á¹‡o s
cÄ• tumahÄ• rÄ• jikabhÅ«mi. tatupari dvitÄ• lÄ«sasahassayojanaá¹ƒ sinerumatthakaá¹ƒ tÄ•
bhÅ«mi. tatupari dvetÄ• lÄ«sasahassayojanaá¹ƒ á¹-hÄ• naá¹ƒ yÄ• mÄ• naá¹ƒ bhÅ«mi. imin
vasavattibhÅ«mi dvitÄ• lÄ«sasahassayojane tiá¹-á¹-hati, tasmÄ• manussabhÅ«mito yÄ• va
dvesahassÄ• nipaÃ±cana hutÄ• ni duvesatasahassÄ• ni yojanÄ• ni honti, tenetaá¹ƒ vuccati

``manussabhÅ«mito yÄ• va, bhÅ«mi vasavattantarÄ• .

duve satasahassÄ• ni, paÃ±canahutameva ca ||

dvesahassaÃ±ca madhikaá¹ƒ, yojanÄ• naá¹ƒ pamÄ• á¹‡ato.

gaá¹‡anÄ• nÄ• ma bhÅ«mÄ«su, saá¹…khyÄ• evaá¹ƒ pakÄ• sitÄ• â€™â€™ ti ||

tatupari brahmapÄ• risajjÄ• dayo tayo brahmuno paÃ±capaÃ±Ã±Ä• sasatasahassa aá¹-á¹-
á¹-hÄ• ne tiá¹-á¹-hanti. dutiyatatiyabhÅ«mÄ«brahmunopi tappamÄ• á¹‡esu samatalesu tiá¹-
catutthabhÅ«miyaá¹ƒ pana vehapphalaasaÃ±Ã±asattÄ• tappamÄ• á¹‡e samatale á¹-hÄ• n
tatuparisuddhÄ• vÄ• sabhÅ«miyo taá¹ƒtaá¹ƒ pamÄ• á¹‡e á¹-hÄ• ne uparÅ«pari tiá¹-á¹-hanti
tappamÄ• á¹‡e á¹-hÄ• ne uparÅ«pari tiá¹-á¹-hanti. ettÄ• vatÄ• ca manussabhÅ«mito yÄ• va
sattakoá¹-i ca aá¹-á¹-hÄ• rasalakkhÄ• ca paÃ±canahutÄ• ni ca chasahassÄ• ni ca honti ten
porÄ• á¹‡ehi.

``heá¹-á¹-himÄ• brahmalokamhÄ• , patitÄ• mahatÄ« silÄ• .

ahorattena ekena, uggatÄ• aá¹-á¹-hatÄ• lÄ«saá¹ƒ ||

yojanÄ• naá¹ƒ sahassÄ• ni, cÄ• tumÄ• sehi bhÅ«mi.

evaá¹ƒ vuttappamÄ• á¹‡ena, sÄ• yaá¹ƒ heá¹-á¹-himabhÅ«mi ||

ito satasahassÄ• ni, sattapaÃ±Ã±Ä• sa cÄ• paraá¹ƒ.

saá¹-á¹-hi ceva sahassÄ• ni, ubbedhena pakÄ• sitÄ• ||

yojanesupi vuttesu, hitvÄ• kÄ• mappamÄ• á¹‡akaá¹ƒ.

sesÄ• ni vasavattÄ«naá¹ƒ, pÄ• risajjÄ• na mantaraá¹ƒ ||

taÃ±ca paÃ±cahi paÃ±Ã±Ä• sa, satasahassÄ• ni cÄ• paraá¹ƒ.

aá¹-á¹-ha ceva sahassÄ• ni, yojanÄ• ni pavuccare ||

ito parÄ• su sabbÄ• su, brahmabhÅ«mÄ«su yojanÄ• .

tappamÄ• á¹‡Ä• va daá¹-á¹-habbÄ• , nayaggÄ• hena dhÄ«matÄ• ||

bhÅ«mito \Be 72/ Ä• bhavaggamhÄ• , sattakoá¹-i aá¹-á¹-hÄ• rasa.

lakkhÄ• paÃ±ca nahutÄ• ni, chasahassÄ• ni sabbadÄ• ti ||

esÄ• ca vicÄ• raá¹‡Ä• á¹-Ä«kÄ• cariyamatena katÄ• .

idameva sandhÄ• ya, yÄ• vatÄ• candimasÅ«riyÄ• ||

pariharanti disÄ• bhanti, virocamÄ• nÄ• yÄ• vatÄ• .

tÄ• va sahassadhÄ• loke, ettha te vattatÄ« vasoâ€™â€™ ti ||

vuttaá¹ƒ. etthantare sattÄ• tiá¹-á¹-hanti, tesaá¹ƒ vitthÄ• ro apubbaá¹ƒ katvÄ• kathetuá¹ƒ as
vakkhÄ• ma imasmiá¹ƒ sattaloke okÄ• saloke ca sabbaÃ±Ã±usammÄ• sambuddhova dullal
anubuddho, sÄ• vakabuddho, paccekabuddho, sammÄ• sambuddhoti. tattha bahussutaá¹ƒ
na so tumhÄ• kaá¹ƒ sÄ• vako nÄ• ma, buddhonÄ• mesa cundÄ• ti bahussutassa bhikkhunc
ca.

dhammakÄ• yo yato satthÄ• , dhammo satthukÄ• yo mato.

dhammÄ• sikoso saá¹…gho ca, satthusaá¹…khyampi gacchatÄ«ti ||

vutte puthujjanopi upacÄ• ravasena vÄ• canÄ• maggassa bodhattÄ• anubuddho nÄ• ma.
yosavasena cattÄ• ri saccÄ• ni bujjhati bujjhanamattameva vÄ• ti vacanatthena bujjhanasab
nÄ• ma. yo pana khaggavisÄ• á¹‡akappo sayambhÅ«Ã±Ä• á¹‡ena anaÃ±Ã±abodhako hutv
paccekabujjhattÄ• paccekabuddho nÄ• ma. sambuddhotipi etasseva nÄ• maá¹ƒ. yo pana
saá¹…khatÄ• saá¹…khatappabhedaá¹ƒ sakalampi dhammajÄ• taá¹ƒ yÄ• thÄ• vasarasalakk
pakÄ• rena sayaá¹ƒ pacitupÄ• ramitÄ• sayambhÅ«tena sayambhÅ«Ã±Ä• á¹‡ena sayameva

savÄ• sanasammohaniddÄ• ya accantaá¹ƒ vigato dinakarakiraá¹‡asamÄ• gamena paramar
vikasitamiva padumaá¹ƒ aggamaggaÃ±Ä• á¹‡asamÄ• gamena
aparimitaguá¹‡agaá¹‡Ä• laá¹…katasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appattiyÄ• sabbadhamme bu
sammÄ• sambuddho, bhagavÄ• , sova loke dullabho paccekasambuddhÄ• nampi hi ekasm
ekato pavattattÄ• te dullabhÄ• pi anacchariyajÄ• tattÄ• paresaá¹ƒ maggaphalÄ• dhigamÄ•
sammÄ• sambuddhova loke dullabho, ayaá¹ƒ lokasampattivicÄ• raá¹‡Ä• .

kathaá¹ƒ \Be 73/ lokassa vipatti veditabbÄ• tathÄ• hesa loko vinassamÄ• no tejenapi Ä• p
vinassati. tassa vitthÄ• ro visuddhimaggÄ• dÄ«su vuccamÄ• nopi kesaÃ±ci puggalÄ• naá¹ƒ
brahmÅ«naá¹ƒ Ä• yunÄ• minitepi asamÄ• naá¹ƒ saá¹ƒvaá¹-á¹-asÄ«mÄ• pi viruddhÄ• , tasm
ganthato samÄ• netvÄ• vakkhÄ• ma. tattha cattÄ• ri asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ
saá¹ƒvaá¹-á¹-o, saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«, vivaá¹-á¹-o, vaá¹-á¹-aá¹-á¹-hÄ• yÄ«ti. tayo saá
Ä• posaá¹ƒvaá¹-á¹-o, tejosaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á¹-o. tisso saá¹ƒvaá¹-á¹-asÄ«mÄ
subhakiá¹‡hÄ• , vehapphalÄ• ti. ayamettha uddeso. tattha saá¹ƒvaá¹-á¹-o nÄ• ma parihÄ• y
saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«pi gahito hoti, taá¹ƒ mÅ«lakattÄ• . vaá¸• á¸• hayamÄ• no vivaá
vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«pi gahito taá¹ƒ mÅ«lakattÄ• . tattha saá¹ƒvaá¹-á¹-oti vinÄ• so. yadÄ
tejena saá¹ƒvaá¹-á¹-ati, Ä• bhassarato heá¹-á¹-hÄ• paá¹-hamajjhÄ• nabhÅ«mi agginÄ• day
saá¹ƒvaá¹-á¹-ati, subhakiá¹‡hato heá¹-á¹-hÄ• yÄ• va dutiyajjhÄ• nabhÅ«mi udakena vilÄ«ya
saá¹ƒvaá¹-á¹-ati, vehapphalato heá¹-á¹-hÄ• yÄ• va tatiyajjhÄ• nabhÅ«mi vÄ• tena saá¹ƒvaá
pana jÄ• tikhetta Ä• á¹‡Ä• khettavisayakhettavasena tiá¹‡á¹‡aá¹ƒ buddhakhettÄ• naá¹ƒ Ä•
tasmiá¹ƒ vinaá¹-á¹-he jÄ• tikhettampi vinassateva. tattha jÄ• tikhettaá¹ƒ dasasahassacakkav
hoti. taá¹ƒ tathÄ• gatassa paá¹-isandhiggahaá¹‡aÄ• yusaá¹…khÄ• rossajjanÄ• dikÄ• lesupi
koá¹-isatasahassacakkavÄ• á¸·apariyantaá¹ƒ. yattha ratanasuttaá¹ƒ khandhaparittaá¹ƒ dhaj
Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ moraparittanti imesaá¹ƒ parittÄ• naá¹ƒ Ä• nubhÄ• vo pavattati
anantaá¹ƒ aparimÄ• á¹‡aá¹ƒ. tattha jÄ• tikhettaÄ• á¹‡Ä• khettÄ• vasena dve khettÄ• ni ekat
saá¹‡á¹-hahantampi ekato saá¹‡á¹-hahati. tassa vinÄ• soca saá¹‡á¹-hahantaÃ±ca evaá¹ƒ v
samaye kappo agginÄ• nassati, tadÄ• Ä• dito kappavinÄ• sakamahÄ• megho vuá¹-á¹-hahi
koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ ekameghavassaá¹ƒ vasi, tuá¹-á¹-hÄ• manussÄ• bÄ«jÄ
gokhÄ• yitamattesu jÄ• tesu gadrabharavaá¹ƒ viravanto ekabindupi na patati. yadÄ• pacch
vassÅ«pajÄ«vino sattÄ• kÄ• laá¹ƒ katvÄ• parittÄ• bhesu brahmabhÅ«mÄ«su \Be 74/ uppa
puÃ±Ã±aphalÅ«pajÄ«vinopi devatÄ• tattheva brahmaloke uppajjanti, evaá¹ƒ dÄ«ghassa ad
tattha udakaá¹ƒ parikkhayaá¹ƒ gacchati, macchakacchapÄ• di udakanissitÄ• pÄ• á¹‡Ä• kÄ
manussadevalokesu nibbattitvÄ• jhÄ• naá¹ƒ uppÄ• detvÄ• brahmaloke nibbattanti. nerayik
sattamasÅ«riyapÄ• tubhÄ• vÄ• vinassanti, tepi devaloke paá¹-iladdhajjhÄ• navasena brahm
lokabyÅ«hÄ• nÄ• ma kÄ• mÄ• vacaradevÄ• ukkhittasirÄ• vikiá¹‡á¹‡akesÄ• rudamukhÄ•
rattavatthanivatthÄ• ativiya virÅ«pavesadhÄ• rino hutvÄ• manussapathe vicarantÄ• evaá¹
bho ito vassasata sahassaccayena kappavuá¹-á¹-hÄ• naá¹ƒ bhavissati ayaá¹ƒ loko vinassis
mahÄ• samuddopisussissati ayaÃ±ca mahÄ• pathavÄ« sinerupabbatarÄ• jÄ• á¸• ayhissati

vinÄ• so bhavissati mettaá¹ƒ mÄ• risÄ• bhÄ• vetha. karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaá¹ƒ m
mÄ• taraá¹ƒ upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yino hoth
vacanaá¹ƒ sutvÄ• yebhuyyena manussÄ• ca bhummadevatÄ• ca saá¹ƒvegajÄ• tÄ• aÃ±Ã
mettÄ• dÄ«ni puÃ±Ã±Ä• ni karitvÄ• devaloke nibbattanti. tattha sudhÄ• bhojanaá¹ƒ bhuÃ±j
katvÄ• jhÄ• naá¹ƒ paá¹-ilabhanti, evaá¹ƒ nerayikasattÄ• pi aparÄ• pariyakammena devalok
niyatamicchÄ• diá¹-á¹-hikÄ• tesaá¹ƒ kammassa aparikkhayÄ• aÃ±Ã±acakkavÄ• á¸·esu atta
vipÄ• kamanubhonti. teneva ahosikamme micchÄ• diá¹-á¹-hivasena akattabbaá¹ƒ nÄ• ma p
saá¹ƒsÄ• rakhÄ• á¹‡ubhÄ• vova nÄ• ma hotÄ«ti Ä• ha ``diá¹-á¹-hi paramÄ• ni bhikkhave va
``aparÄ• pariyavedanÄ«yakammarahitopi saá¹ƒsaranto satto nÄ• ma natthÄ«â€™â€™ ti vu
``aparÄ• pariyakammavasena yato micchÄ• diá¹-á¹-hisamÄ• dÄ• nato sappurisÅ«panissaya
vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma bhaveyyÄ• ti amhÄ• kaá¹ƒ khanti. evaá¹ƒ devaloke paá¹-iladdhaj
brahmaloke nibbattanti. vassupacchedato pana uddhaá¹ƒ dÄ«ghassa addhuno accayena du
pÄ• tubhÅ«te ca tasmiá¹ƒ neva rattiparicchedo, na divÄ• paricchedo paÃ±Ã±Ä• yati, eko sÅ
sÅ«riyo atthaá¹ƒ gacchati. avicchinnasÅ«riyasantÄ• pova loko hoti.

pakatisÅ«riye \Be 75/ sÅ«riyadevaputto atthi kappavinÄ• sakasÅ«riye pana natthi. pakatisÅ
valÄ• hakÄ• dhÅ«masikhÄ• pi caranti. kappavinÄ• sakasÅ«riyobhÄ• sena vigatadhÅ«mava
Ä• dÄ• samaá¹‡á¸• alaá¹ƒ viya nimmalaá¹ƒ hoti nabhaá¹ƒ á¹-hapetvÄ• gaá¹…gÄ• , yamunÄ
mahÄ«ti, imÄ• paÃ±ca mahÄ• nadiyo á¹-hapetvÄ• avasesapaÃ±casatakunnadÄ«Ä• dÄ«su
addhuno accayena tatiyo sÅ«riyo pÄ• tubhavati tasmiá¹ƒ pÄ• tubhÅ«te paÃ±ca mahÄ• nadi
dÄ«ghassa addhuno accayena catuttho sÅ«riyo pÄ• tubhavati. yassa pÄ• tubhÄ• vÄ• hima
pabhavÄ• sÄ«hapatano, haá¹ƒsapatano, mandÄ• kinÄ«, kaá¹‡á¹‡amuá¹‡á¸• ako, rathakÄ•
chaddantadaho, kuá¹‡Ä• ladahoti ime satta mahÄ• sarÄ• sussanti. tato dÄ«ghassa addhun
pÄ• tubhavati, yassa pÄ• tubhÄ• vÄ• anupubbena mahÄ• samuddo aá¹…gulipabbatemana
saá¹‡á¹-hÄ• ti. tato dÄ«ghassa addhuno accayena chaá¹-á¹-ho sÅ«riyo pÄ• tubhavati, yasm
sakalacakkavÄ• á¸·aá¹ƒ ekadhÅ«maá¹ƒ hoti, pariyÄ• dinnasinehadhÅ«mena yathÄ• ca eva
koá¹-isatasahassacakkavÄ• á¸·ampi. tatopi dÄ«ghassa addhuno accayena sattamo sÅ«riyo
pÄ• tubhÄ• vÄ• sakalacakkavÄ• á¸·aá¹ƒ ekajÄ• laá¹ƒ hoti saddhiá¹ƒ koá¹-isatasahassacak
yojanasatikÄ• dibhedÄ• sinerukÅ«á¹-Ä• ni palujjitvÄ• Ä• kÄ• seyeva antaradhÄ• yanti. sÄ•
uá¹-á¹-hahitvÄ• cÄ• tumahÄ• rÄ• jike gaá¹‡hÄ• ti, tattha kanakavimÄ• naratanavimÄ• nÄ•
tÄ• vatiá¹ƒsabhavanaá¹ƒ gaá¹‡hÄ• ti etenÅ«pÄ• yena yÄ• va paá¹-hamajjhÄ• nabhÅ«mi ga
brahmaloke jhÄ• petvÄ• Ä• bhassare Ä• hacca aá¹-á¹-hÄ• si. sÄ• yÄ• va aá¹‡umattampi s
nanibbÄ• yi. sabbasaá¹…khÄ• raparikkhayÄ• pana sappitelajhÄ• panaaggisikhÄ• viya chÄ
nibbÄ• yi. heá¹-á¹-hÄ• Ä• kÄ• sena saha upari Ä• kÄ• so eko hoti mahandhakÄ• ro. evaá¹ƒ
yÄ• vajÄ• laparicchedÄ• saá¹ƒvaá¹-á¹-o nÄ• ma ekamasaá¹…khyeyyaá¹ƒ nÄ• ma. atha dÄ
mahÄ• megho vuá¹-á¹-hahitvÄ• paá¹-hamaá¹ƒ sukhumaá¹ƒ vassati. anupubbena
kumudanÄ• á¸·ayaá¹-á¹-himusalatÄ• lakkhandhÄ• dippamÄ• á¹‡Ä• hi dhÄ• rÄ• hi vassanto
koá¹-isatasahassacakkavÄ• á¸·esu sabbaá¸• aá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ pÅ«retvÄ• antarad

heá¹-á¹-hÄ• ca tiriyaÃ±ca vÄ• to samuá¹-á¹-hahitvÄ• ghanaá¹ƒ karoti. parivaá¹-umaá¹ƒ pa
udakabindusadisaá¹ƒ. evaá¹ƒ aggijÄ• lanibbÄ• yanato yÄ• va koá¹-isatasahassacakkavÄ• á
sampattimahÄ• megho, idaá¹ƒ saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« nÄ• ma, dutiyamasaá¹…khyey
mahantaá¹ƒ udakarÄ• siá¹ƒ vÄ• to ghanaá¹ƒ karotÄ«ti ce. vivarasampadÄ• nato taá¹ƒ vÄ•
ghanaá¹ƒ kariyamÄ• naá¹ƒ parikkhayamÄ• naá¹ƒ anupubbena heá¹-á¹-hÄ• otarati. otiá¹‡á
brahmalokaá¹-á¹-hÄ• ne brahmapÄ• ri sajja-brahmapurohitamahÄ• brahmÄ• vasena paá¹-h
pÄ• tubhavati. tato otiá¹‡á¹‡otiá¹‡á¹‡e udake catukÄ• mÄ• vacaradevalokaá¹-á¹-hÄ• ne anu
paranimmitavasavattÄ«, nimmÄ• naratÄ«, tusitÄ• , yÄ• mÄ• ti cattÄ• ro kÄ• mÄ• vacaradev
purimapathaviá¹-á¹-hÄ• naá¹ƒ otiá¹‡á¹‡e pana udake balavavÄ• tÄ• uppajjanti. te taá¹ƒ pid
dhamakaraá¹‡e á¹-hitaudakamiva nirussÄ• saá¹ƒ katvÄ• nirujjhanti. madhurodakaá¹ƒ parik
upari rasapathaviá¹ƒ samuá¹-á¹-hÄ• peti sÄ• vaá¹‡á¹‡asampannÄ• ceva hoti gandharasas
nirudakapÄ• yÄ• sassa upari paá¹-alaá¹ƒ viya tadÄ• ca Ä• bhassarabrahmaloke paá¹-hama
Ä• yukkhayÄ• vÄ• puÃ±Ã±akkhayÄ• vÄ• tato cavitvÄ• idhÅ«papajjanti. ``puÃ±Ã±akkhay
brahmÅ«naá¹ƒ Ä• yuparicchedaá¹ƒ appatvÄ• va kammakkhayena maraá¹‡aá¹ƒ viÃ±Ã±Ä• y
antalikkhacarÄ• . te aggaÃ±Ã±asutte vuttanayena taá¹ƒ rasapathaviá¹ƒ sÄ• yitvÄ• taá¹‡hÄ
Ä• luppakÄ• raá¹ƒ paribhuÃ±jituá¹ƒ upakkamanti. atha nesaá¹ƒ sayaá¹ƒ pabhÄ• antaradhÄ
andhakÄ• raá¹ƒ disvÄ• bhÄ• yanti. tato nesaá¹ƒ bhayaá¹ƒ nÄ• setvÄ• sÅ«rabhÄ• vaá¹ƒ ja
paripuá¹‡á¹‡apaá¹‡á¹‡Ä• sayojanaá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ vÄ• pÄ• tubhavati. te taá¹ƒ
paá¹-ilabhimhÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``amhÄ• kaá¹ƒ bhayaá¹ƒ nÄ• se
uá¹-á¹-hito, tasmÄ• sÅ«riyo hotÅ«â€™â€™ ti sÅ«riyo tvevassa nÄ• maá¹ƒ karonti. atha sÅ
katvÄ• atthaá¹…gate ``yampi Ä• lokaá¹ƒ labhimhÄ• , sopi no naá¹-á¹-hoâ€™â€™ ti puna b
evaá¹ƒ hoti ``sÄ• dhuvatassa aÃ±Ã±aá¹ƒ Ä• lokaá¹ƒ labheyyÄ• mÄ• â€™â€™ ti. tesaá¹ƒ ci
ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ candamaá¹‡á¸• alaá¹ƒ pÄ• tubhavati \Be 77/. te taá¹ƒ disvÄ
haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``amhÄ• kaá¹ƒ chandaá¹ƒ Ã±atvÄ• viya uá¹-á¹-hito, tasmÄ•
candotvevassa nÄ• maá¹ƒ karonti. tato pabhuti rattidivÄ• paÃ±Ã±Ä• yanti. anukkamena ca
mÄ• saddhamÄ• sautusaá¹ƒvaccharÄ• . candimasÅ«riyÄ• naá¹ƒ pana pÄ• tubhÅ«tadivasey
sinerucakkavÄ• á¸·ahimavantapabbatÄ• pÄ• tubhavanti, te ca kho apubbaá¹ƒ acarimaá¹ƒ
phagguá¹‡apuá¹‡á¹‡amadivaseyeva pÄ• tubhavanti. kathaá¹ƒ yathÄ• nÄ• ma kaá¹…gubha
bubbuá¸·akÄ• ni uá¹-á¹-hahanti. eke padesÄ• thÅ«pathÅ«pÄ• honti, eke ninnaninnÄ• , eke
thÅ«pathÅ«paá¹-á¹-hÄ• ne pabbatÄ• honti, ninnaninnaá¹-á¹-hÄ• ne samuddÄ• , samasama
manussaloke saá¹‡á¹-hite cÄ• tumahÄ• rÄ• jikÄ• , tÄ• vatiá¹ƒsÄ• ti dve kÄ• mÄ• vacaradev
bhÅ«manissitÄ• nÄ• ma hete dve devalokÄ• . evaá¹ƒ sampattimahÄ• meghato yÄ• va can
vivaá¹-á¹-o nÄ• ma tatiyamasaá¹…khyeyyaá¹ƒ nÄ• ma. atha tesaá¹ƒ sattÄ• naá¹ƒ rasapath
kammena ekacce vaá¹‡á¹‡avanto, ekacce dubbaá¹‡á¹‡Ä• honti tattha vaá¹‡á¹‡avanto dub
tesaá¹ƒ mÄ• nÄ• timÄ• napaccayÄ• sÄ• pi rasapathavÄ« antaradhÄ• yati. bhÅ«mipappaá¹
teneva nayena sopi antaradhÄ• yati, patÄ• latÄ• pÄ• tubhavati, teneva nayena sÄ• pi antar
akaá¹-á¹-hapÄ• ko sÄ• li pÄ• tubhavati akaá¹‡o athuso suddho sugandho taá¹‡á¸• ulapphal
uppajjanti te sÄ• lÄ« bhÄ• jane á¹-hapetvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hiyÄ• á¹-hapenti, sayame

uá¹-á¹-hahitvÄ• pacati. so hoti odano sumanajÄ• tipupphasadiso, na tassa sÅ«pena vÄ• by
karaá¹‡Ä«yaá¹ƒ atthi. yaá¹ƒyaá¹ƒ rasaá¹ƒ bhuÃ±jitukÄ• mÄ• honti, taá¹ƒtaá¹ƒ rasova hoti. t
oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• harataá¹ƒ tato pabhuti muttakarÄ«saá¹ƒ saÃ±jÄ• yati. atha r
nikkhamanatthÄ• ya vaá¹‡amukhÄ• ni pabhijjanti. purisassa purisabhÄ• vo, itthiyÄ• itthibhÄ
tatrasudaá¹ƒ itthÄ« purisaá¹ƒ, puriso ca itthiá¹ƒ ativelaá¹ƒ upanijjhÄ• yati. tesaá¹ƒ ativelaá¹ƒ
upanijjhÄ• yanabhÄ• vÄ• kÄ• mapariá¸·Ä• ho uppajjati. tato methunadhammaá¹ƒ paá¹-isev
asaddhammapaá¹-isevanapaccayÄ• viÃ±Ã±Å«hi garahiyamÄ• nÄ• viheá¹-hiyamÄ• nÄ• ta
paá¹-icchÄ• danahetu agÄ• rÄ• ni karonti.

te \Be 78/ agÄ• raá¹ƒ ajjhÄ• vasamÄ• nÄ• anukkamena aÃ±Ã±atarassa alasajÄ• tikassa s
Ä• pajjantÄ• sannidhiá¹ƒ karonti. tato pabhuti kaá¹‡opi thusopi taá¹‡á¸• ulaá¹ƒ pariyonaddh
lÄ• yitaá¹-á¹-hÄ• nampi nappaá¹-ivirÅ«hati. te sannipatitvÄ• anuá¹-á¹-hunanti ``pÄ• pakÄ•
sattesu pÄ• tubhÅ«tÄ• , mayaá¹ƒ pubbe manomayÄ• ahumhÄ• â€™â€™ ti. aggaÃ±Ã±asu
tato mariyÄ• daá¹ƒ á¹-hapenti. athaÃ±Ã±ataro satto aÃ±Ã±assa bhÄ• gaá¹ƒ adinnaá¹ƒ Ä• d
paribhÄ• sitvÄ• tatiyavÄ• re leá¸• á¸• udaá¹‡á¸• ehi paharanti. te evaá¹ƒ
adinnÄ• dÄ• nakalahamusÄ• vÄ• dadaá¹‡á¸• adÄ• nesu uppannesu sannipatitvÄ• cintayan
sattaá¹ƒ sammanneyyÄ• ma, yo no sammÄ• khiyitabbaá¹ƒ khiyeyya, garahitabbaá¹ƒ garah
pabbÄ• jeyya, mayaá¹ƒ panassa sÄ• lÄ«naá¹ƒ bhÄ• gaá¹ƒ anupadassÄ• mÄ• â€™â€™ ti.
sattesu imasmiá¹ƒ tÄ• va kappe ayameva bhagavÄ• bodhisattabhÅ«to tena samayena tesu
dassanÄ«yataro ca mahesakkhataro ca buddhisampanno paá¹-ibalo niggahapaggahaá¹ƒ kÄ
upasaá¹…kamitvÄ• yÄ• citvÄ• sammaniá¹ƒsu. so tena mahÄ• janena sammatotipi mahÄ•
adhipatÄ«ti khattiyo, dhammena samena paresaá¹ƒ raÃ±jetÄ«ti rÄ• jÄ• ti, tÄ«hi nÄ• mehi pa
loke acchariyaá¹ƒ á¹-hÄ• naá¹ƒ bodhisattova tattha Ä• di purisoti evaá¹ƒ bodhisattaá¹ƒ Ä• d
khattiyamaá¹‡á¸• ale saá¹‡á¹-hite anupubbena brÄ• hmaá¹‡Ä• dayopi vaá¹‡á¹‡Ä• saá¹‡á¹-
candimasÅ«riyapÄ• tu bhÄ• vato yÄ• va puna kappavinÄ• sakamahÄ• megho, idaá¹ƒ vivaá
catutthamasaá¹…khyeyyaá¹ƒ nÄ• ma. tenetaá¹ƒ vuccati megho jÄ• laparicchinno saá¹ƒvaá¹
meghaparicchinno saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«ti vuccati. meghÄ• sÅ«riyaparicchinno vivaá
sÅ«riyÄ• meghaparicchinno vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«ti vuccati. cattÄ• ri imÄ• ni kappÄ• ni n
vivaá¹-á¹-aá¹-á¹-hÄ• yikappeyeva uppajjanti buddhÄ• dayoti. tathÄ• hi imasmiá¹ƒyeva
vivaá¹-á¹-aá¹-á¹-hÄ• yiasaá¹…khyayyakappe buddhapacceka buddhasÄ• vakacakkavattino
asaá¹…khyeyyakappesu. taÃ±ca kho asuÃ±Ã±akappeyeva, na suÃ±Ã±akappe. tattha
buddhapaccekabuddhasÄ• vakacakkavattÄ«hi puÃ±Ã±avantapuggalehi asuÃ±Ã±attÄ• asu
suÃ±Ã±akappo veditabbo. tesupi asuÃ±Ã±akappo paÃ±cavidho hoti sÄ• rakappo \Be 79/, m
sÄ• ramaá¹‡á¸• akappo, bhaddakappoti, tesu yasmiá¹ƒ kappe ekova buddho uppajjati, so sÄ
kappe dve buddhÄ• uppajjanti, so maá¹‡á¸• akappo nÄ• ma. yasmiá¹ƒ kappe tayo uppajjan
yasmiá¹ƒ kappe cattÄ• ro buddhÄ• uppajjanti, so sÄ• ramaá¹‡á¸• akappo nÄ• ma. yasmiá¹
uppajjanti, so bhaddakapponÄ• ma. imÄ• ni paÃ±cakappÄ• niyeva saheva samodhÄ• netvÄ
nidÄ• ne.

``nando sunando pathavÄ«, maá¹‡á¸• o dharaá¹‡Ä« sÄ• garo.

puá¹‡á¸• arÄ«ko ime satta, asaá¹…khyeyyÄ• pakÄ• sitÄ• ||

paÃ±ca buddhasahassÄ• ni, honti nande asaá¹…khyeyye.

nava buddhasahassÄ• ni, sunandamhi asaá¹…khyeyye ||

dasa buddhasahassÄ• ni, pathavimhi asaá¹…khyeyye.

ekÄ• dasa sahassÄ• ni, tamhi maá¹‡á¸• e asaá¹…khyeyye ||

vÄ«sati buddhasahassÄ• ni, dharaá¹‡imhi asaá¹…khyeyye.

tiá¹ƒsa buddhasahassÄ• ni, sÄ• garamhi asaá¹…khyeyye ||

cattÄ• lÄ«sa sahassÄ• ni, puá¹‡á¸• arÄ«ke asaá¹…khyeyye.

asaá¹…khyeyyesu sattasu, ettakÄ• ti pavuccati ||

ekaá¹ƒsatasahassÄ• ni, vÄ«sati ca sahassaÃ±ca.

sesÄ• paÃ±casahassÄ• ni, sabbabuddhehi maá¹‡á¸• itÄ• â€™â€™ ti ||

vuttaá¹ƒ. aparampi vuttaá¹ƒ.

``bhaddo sabbaphullo, sabbaratano usabhakkhandho.

mÄ• nitabhaddo ca padumo, usabhakkhantuttameva ca.

sabbabhÄ• so asaá¹…khyeyyo, navamoti pavuccati ||

paá¹‡á¹‡Ä• sa buddhasahassÄ• ni, sabbabhadde asaá¹…khyeyye.

saá¹-á¹-hi buddhasahassÄ• ni, sabbaphulle asaá¹…khyeyye ||

sattati buddhasahassÄ• ni, sabbaratane asaá¹…khyeyye.

asÄ«ti buddhasahassÄ• ni, usabhakkhandhe asaá¹…khyeyye ||

navuti buddhasahassÄ• ni, mÄ• nitabhadde asaá¹…khyeyye.

vÄ«sati buddhasahassÄ• ni, padumamhi asaá¹…khyeyye ||

dasa \Be 80/ buddhasahassÄ• ni usabhamhi asaá¹…khyeyye.

paÃ±ca buddhasahassÄ• ni, khantuttame asaá¹…khyeyye ||

dve ca buddhasahassÄ• ni, sabbabhÄ• se asaá¹…khyeyye.

aá¹…khyeye navasmiá¹ƒ, ettakÄ• ti pavuccati ||

tÄ«á¹‡i satasahassÄ• ni, sattÄ• sÄ«tisahassaÃ±ca.

gaá¹‡anÄ• naÃ±ca buddhÄ• naá¹ƒ, sabbabuddhehi maá¹‡á¸• itÄ• â€™â€™ ti ||

te sabbepi sammÄ• sambuddhe yÄ• va arimetteyyÄ• samodhÄ• netvÄ•

``sambuddhe aá¹-á¹-havÄ«saÃ±ca, dvÄ• dasaÃ±ca sahassake.

paÃ±casatasahassÄ• ni, namÄ• mi sirasÄ• mahaá¹ƒ.

tesaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, Ä• darena namÄ• mahaá¹ƒ ||

namakkÄ• rÄ• nubhÄ• vena, hitvÄ• sabbe upaddave.

anekaantarÄ• yÄ• pi, vinassantu asesatoâ€™â€™ ti ||

namassanagÄ• thÄ• pavattÄ• sÄ• Å«nasaá¹…khyÄ• vaseneva katÄ• va bhavitabbaá¹ƒ, t
porÄ• á¹‡abrahmadevabuddhaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va porÄ• á¹‡asakyagotamÄ• mana
sattaasaá¹…khyeyyÄ• ni vÄ«tivattÄ• ni porÄ• á¹‡asakyagotamabuddhaá¹ƒ Ä• diá¹ƒ katvÄ•
vÄ• cÄ• mattena nava asaá¹…khyeyyÄ• ni vÄ«tivattÄ• ni. majjhimadÄ«paá¹…karato paá¹-á
padumuttarabuddhÄ• kÄ• yaá¹…gavÄ• caá¹…gavasena cattÄ• ri asaá¹…khyeyyÄ• ni vÄ«t
yÄ• va kakusandhÄ• ekamasaá¹…khyeyyaá¹ƒ vÄ«tivattaá¹ƒ. evamimesu vÄ«satiasaá¹…kh
brahmadevaporÄ• á¹‡asakyagotamabuddhÄ• namantare satta asaá¹…khyeyye sabbaá¹ƒ s

ekasatasahassaÃ±ca vÄ«sati sahassaÃ±ca paÃ±casahassÄ• ni ca honti.
porÄ• á¹‡asakyagotamamajjhimadÄ«paá¹…karÄ• namantare nava asaá¹…khyeyye sabbaá
tÄ«á¹‡isatasahassÄ• ni sattÄ• sÄ«tisahassÄ• ni ca honti. majjhimadÄ«paá¹…karato yÄ• va
sabbaá¹ƒ samodhÄ• netvÄ• aá¹-á¹-havÄ«saÃ±ca dvÄ• dasasahassaÃ±ca paÃ±casatasaha
Å«nasaá¹…khyÄ• ti veditabbÄ• . paripuá¹‡á¹‡asaá¹…khyÄ• vasena icchamÄ• nehi cintetab
saá¹…khyÄ• vicÄ• raá¹‡Ä• nidÄ• ne vuttÄ• va.

evaá¹ƒ ``cintitaá¹ƒ sattasaá¹…khyeyyaá¹ƒ, navasaá¹…khyeyyavÄ• cakaá¹ƒ.

kÄ• yavÄ• cÄ• catusaá¹…khyeyyaá¹ƒ, buddhattaá¹ƒsamupÄ• gamÄ«â€™â€™ ti ||

vuttesu \Be 81/ vÄ«satiasaá¹…khyeyyesu pavattaasaá¹…khyeyyakappavaseneva katÄ• . a
sÄ• rakappamaá¹‡á¸• akappavarakappasÄ• ramaá¹‡á¸• akappabhaddakappavasena paÃ±c
paÃ±canÄ• mÄ• ni buddhuppÄ• dakappeyeva labbhanti, anuppannakappe pana suÃ±Ã±ak
hi kappasaá¹‡á¹-hahanakÄ• le sabbapaá¹-hamaá¹ƒ mahÄ• bodhipallaá¹…kaá¹-á¹-hÄ• neye
sÄ• yasmiá¹ƒ kÄ• le eko buddho uppajjissati, eko paduminigabbho aá¹-á¹-haparikkhÄ• rehi
disvÄ• suddhÄ• vÄ• sabrahmuno nemittapÄ• á¹-hakÄ• arahanto imasmiá¹ƒ kappe eko bu
saÃ±jÄ• tapÄ«tisomanassÄ• hutvÄ• aá¹-á¹-haparikkhÄ• re gahetvÄ• brahmaloke á¹-hape
uppajjissati, tadÄ• dassÄ• mÄ• â€™â€™ ti. evaá¹ƒ dve tayo cattÄ• ro paÃ±ca buddhÄ• up
tÄ«á¹‡i cattÄ• ri paÃ±ca paduminigabbhÄ• aá¹-á¹-haparikkhÄ• rehi saha uppajjanti. taÃ±ca
nÄ• á¸·ekeka baddhÄ• hutvÄ• uppajjanti. evaá¹ƒ kappasaá¹‡á¹-hahanakÄ• lato paá¹-á¹-hÄ
nÄ• mÄ• ni labbhantÄ«ti veditabbÄ• ni. ettÄ• vatÄ• imasmiá¹ƒyeva vivaá¹-á¹-aá¹-á¹-hÄ• yÄ
buddhÄ• dayo mahesakkhÄ• puÃ±Ã±avanto cakkavattirÄ• jÄ• no uppajjanti, tathÄ• Ä• yuk
Ä• yukappo nÄ• ma tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ Ä• yuparicchedo. antarakappo nÄ• ma ta
sattharogadubbhikkhÄ• naá¹ƒ aÃ±Ã±atarasaá¹ƒvaá¹-á¹-anena bahÅ«su vinÄ• samupagates
nappavattakusalakammÄ• nubhÄ• vena dasavassato paá¹-á¹-hÄ• ya anukkamena asaá¹…k
sattesu pana adhammasamÄ• dÄ• navasena kamena parihÄ• yitvÄ• dasavassÄ• yukesu jÄ
rogÄ• dÄ«namaÃ±Ã±atarasaá¹ƒvaá¹-á¹-anena sattÄ• naá¹ƒ vinÄ• sappatti yÄ• va ayameko
paricchinnaantarakappavasena catusaá¹-á¹-hiantarakappo eko asaá¹…khyeyyakappo vÄ«s
apare vadanti. imÄ• ni cattÄ• ri asaá¹…khyeyyakappÄ• ni eko mahÄ• kappo nÄ• ma. evaá¹
tÄ• va mahÄ• kappÄ• naá¹ƒ antaraá¹ƒ agginÄ• va vinassati. yasmiá¹ƒ pana samaye kappo
Ä• ditova kappavinÄ• sakamahÄ• megho vuá¹-á¹-hahitvÄ• ti pubbe vuttanayeneva vitthÄ• r
yathÄ• tattha dutiyasÅ«riyo, evamidhapi kappavinÄ• sako khÄ• rudakamahÄ• megho vuá¹-
vassanto anukkamena mahÄ• dhÄ• rÄ• hi koá¹-isatasahassacakkavÄ• á¸·aá¹ƒ \Be 82/ pÅ«
phuá¹-á¹-haphuá¹-á¹-hÄ• pathavÄ«pabbatÄ• dayo vilÄ«yanti taá¹ƒ udakaá¹ƒ vÄ• tena sama
yÄ• va parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bhassarÄ• ti tayopi dutiyajjhÄ• nabhÅ«mi u
tayopi brahmaloke vilÄ«yÄ• petvÄ• subha kiá¹‡he Ä• hacca tiá¹-á¹-hati yÄ• va aá¹‡umattaá
atthi, tÄ• va na vÅ«pasamati. udakÄ• nugataá¹ƒ pana sabbasaá¹…khÄ• ragataá¹ƒ abhibhav

antaradhÄ• naá¹ƒ gacchati, heá¹-á¹-hÄ• Ä• kÄ• sena saha upari Ä• kÄ• so eko hoti mahan
vuttasadisameva. kevalaá¹ƒ panidha otiá¹‡á¹‡otiá¹‡á¹‡e udake Ä• bhassarabrahmalokaá¹ƒ
lokapÄ• tubhÄ• vo veditabbo. subhakiá¹‡hato cavitvÄ• Ä• bhassaraá¹-á¹-hÄ• nÄ• dÄ«su sa
kappavinÄ• sakamahÄ• meghato yÄ• va kappavinÄ• sakaudakapariccheda saá¹ƒvaá¹-á¹-o
paá¹-hamamasaá¹…khyeyyakappo nÄ• mÄ• ti cattÄ• riasaá¹…khyeyyakappÄ• ni vuttasadis
sattakkhattuá¹ƒ agginÄ• vilÄ«yitvÄ• aá¹-á¹-hame mahÄ• kappe udakenapi vinÄ• so ca saá
veditabbaá¹ƒ, evaá¹ƒ sattasattamahÄ• kappo sattasattavÄ• raá¹ƒ agginÄ• vilÄ«yitvÄ• aá¹-
Ä• pena vilÄ«yitvÄ• anukkamena tesaá¹-á¹-himahÄ• kappÄ• ni paripuá¹‡á¹‡Ä• ni tadÄ• Ä•
catusaá¹-á¹-hime mahÄ• kappe vÄ• tena vinassati tadÄ• Ä• dito kappavinÄ• sakamahÄ• vÄ
sabbaá¹ƒ pubbe vuttanayameva. ayaá¹ƒ pana viseso yathÄ• agginÄ• vinÄ• sakappe dutiyÄ
kappavinÄ• sanatthaá¹ƒ vÄ• to samuá¹-á¹-hÄ• ti so paá¹-hamaá¹ƒ sukhumarajaá¹ƒ uá¹-á¹-h
saá¹‡harajaá¹ƒ sukhumavÄ• likaá¹ƒ sakkharapÄ• sÄ• á¹‡Ä• dayoti yÄ• va kÅ«á¹-Ä• gÄ• ra
visamaá¹-á¹-hÄ• ne á¹-hitamahÄ• rukkheca uá¹-á¹-hÄ• peti, te pathavito nabhamuggatÄ• n
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti. yathÄ• nukkamena heá¹-á¹-hÄ• m
samuá¹-á¹-hahitvÄ• pathaviá¹ƒ parivattetvÄ• uddhaá¹ƒmÅ«laá¹ƒ katvÄ• Ä• kÄ• se khipati
pathavippadesÄ• dviyojanatiyojanacatuyojanapaÃ±cayojanachayojanasattayojanappamÄ•
vegakkhittÄ• Ä• kÄ• seyeva cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti cakka
ukkhipitvÄ• Ä• kÄ• se khipati te aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-ayantÄ• cuá¹‡á¹‡avicuá¹‡á
vinassanti eteneva bhÅ«maá¹-á¹-hakavimÄ• nÄ• ni Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni ca vin
chakÄ• mÄ• vacaradevaloke nÄ• setvÄ• koá¹-isatasahassacakkavÄ• á¸·Ä• ni vinÄ• seti. ta
cakkavÄ• á¸·ehi, himavantÄ• himavantehi, sinerÅ« sinerÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ•
hutvÄ• vinassanti. pathavito yÄ• va parittasubhÄ• , appamÄ• á¹‡asubhÄ• , subhaá¹‡iá¹‡hÄ
tatiyajjhÄ• nabhÅ«mÄ« vÄ• to gaá¹‡hÄ• ti tattha tayopi brahmaloke vinÄ• setvÄ• vehappha
evaá¹ƒ sabbaá¹ƒ saá¹…khÄ• ragataá¹ƒ vinÄ• setvÄ• sayaá¹ƒ vinassati, heá¹-á¹-hÄ• Ä• kÄ
hoti mahandhakÄ• roti sabbaá¹ƒ vuttasadisaá¹ƒ. idha pana subhakiá¹‡habrahmalokaá¹ƒ Ä•
pÄ• tubhavati. vehapphalato cavitvÄ• subhakiá¹‡hÄ• dÄ«su sattÄ• nibbattanti, tatthakappa
yÄ• va kappavinÄ• sakavÄ• tupacchedo, idaá¹ƒ saá¹ƒvaá¹-á¹-o nÄ• ma, paá¹-hamamasaá¹
asaá¹…khyeyyakappÄ• ni eko mahÄ• kappo nÄ• mÄ• ti sabbaá¹ƒ tejosaá¹ƒvaá¹-á¹-e vuttan

vuttampi cetaá¹ƒ.

``satta satta gginÄ• vÄ• rÄ• , aá¹-á¹-hame aá¹-á¹-hame dakÄ• .

catusaá¹-á¹-hi yadÄ• puá¹‡á¹‡Ä• , eko vÄ• yuvaro siyÄ• ||

agginÄ• â€™ bhassarÄ• heá¹-á¹-hÄ• , Ä• pena subhakiá¹‡hato.

vehapphalato vÄ• tena, evaá¹ƒ loko vinassatÄ«â€™â€™ ti ||

tasmÄ• tiá¹‡á¹‡ampi paá¹-hamajjhÄ• natalÄ• naá¹ƒ ekakappepi avinÄ• sÄ• bhÄ• vato sak
natthÄ«ti asaá¹…khyeyya kappavasena tesaá¹ƒ Ä• yuparicchedo daá¹-á¹-habbo. dutiyajjhÄ
pana paripuá¹‡á¹‡amahÄ• kappavasena Ä• yuparicchedo daá¹-á¹-habbo, na asaá¹…khyey
dutiyajjhÄ• natalato paá¹-á¹-hÄ• ya paripuá¹‡á¹‡amahÄ• kappavasena Ä• yuparicchedo siy
Ä• bhassarÄ• dÄ«su brahmÅ«naá¹ƒ aá¹-á¹-hamahÄ• kappÄ• divasena Ä• yu paripuá¹‡á¹‡a
paá¹-hamajjhÄ• natalaá¹ƒ sattasu vÄ• resu agginÄ• vinassati. aá¹-á¹-hame vÄ• re yÄ• va Ä
vinassati puna sattavÄ• resu agginÄ• paá¹-hamajjhÄ• natalaá¹ƒ, puna aá¹-á¹-hamevÄ• re u
dutiyajjhÄ• natalaá¹ƒ vinassatÄ«ti evaá¹ƒ aá¹-á¹-hame vÄ• re Ä• pavÄ• raá¹ƒ paá¹-ibÄ• hitv
vÄ• tena vinassati evaá¹ƒ catusaá¹-á¹-hi paripuá¹‡á¹‡Ä• hotÄ«ti saccaá¹ƒ \Be 84/,
heá¹-á¹-hÄ• vivaá¹-á¹-aá¹-á¹-hÄ• yÄ« asaá¹…khyeyyakappavasena eko satta mahÄ• kappÄ
Ä• bhassarabrahmÅ«naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ hoti. catusaá¹-á¹-hikappesupi
vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«asaá¹…khyeyyakappavasena eko te saá¹-á¹-himahÄ• kappÄ• ni cÄ
subhakiá¹‡hÄ• naá¹ƒ brahmÅ«naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ hoti tena vuttaá¹ƒ porÄ• á¹‡ehi.

satta sattaâ€™ gginÄ• vÄ• rÄ• , aá¹-á¹-hame aá¹-á¹-hame dakÄ• .

catusaá¹-á¹-hi yadÄ• puá¹‡á¹‡Ä• , eko vÄ• yuvaro siyÄ• â€™ ti ||

keci pana.

``agginÄ• â€™ bhassarÄ• heá¹-á¹-hÄ• , Ä• pena subhakiá¹‡hato.

vehapphalato vÄ• tena, evaá¹ƒ loko vinassatÄ«â€™â€™ ti ||

imissÄ• gÄ• thÄ• ya ``Ä• bhassarÄ• tiâ€™â€™ ca ``subhakiá¹‡hatoâ€™â€™ ti ca ``vehap
abhividhivasena vuttabhÄ• vaÃ±ca samatalabhÄ• vepi seá¹-á¹-habhÅ«mittÄ• paá¹-á¹-hÄ• r
amaÃ±Ã±itvÄ• suddhÄ• vÄ• sabhÅ«mÄ«su viya uparÅ«parivasena bhÅ«mikkamoti maÃ±Ã

``paÃ±cabhÅ«mi naá¹-á¹-hÄ• aggi, aá¹-á¹-ha bhÅ«mi naá¹-á¹-hÄ• dakÄ• .

navabhÅ«mi naá¹-á¹-hÄ• vÄ• tÄ• , lokanaá¹-á¹-hÄ• tadÄ• siyuá¹ƒ ||

paá¹-hame aggi dvattiá¹ƒsa, dutiye Ä• di soá¸·asa.

dutiyabhÅ«me majjhe aá¹-á¹-hamaá¹ƒ, taá¹ƒ chappaÃ±Ã±Ä• sa vÄ• rakaá¹ƒ ||

Ä• bhassaramhi catutthaá¹ƒ, parittasubhamhi dve jalaá¹ƒ.

appamÄ• á¹‡asubhaá¹ƒ ekavÄ• raá¹ƒ, mataá¹ƒ udakasattamaâ€™â€™ nti ||

vadanti tesaá¹ƒ vÄ• de Ä• bhassarato heá¹-á¹-hÄ• paÃ±cabhÅ«mi agginaá¹-á¹-hÄ• , subha
aá¹-á¹-habhÅ«mi udakanaá¹-á¹-hÄ• ti vadanti. samataladÄ«panatthaá¹ƒ sandehacchedanat
ekabhavapariyosÄ• naá¹ƒ sandhÄ• ya paá¹-isandhibhavaÃ±cÄ• ti Ä• di vuttanti. imissÄ• pi
gahetvÄ• paá¹-isandhibhavaá¹…gavasena sadisabhÄ• vameva sandhÄ• ya vuttanti parikap
dissati ativiya micchÄ• gÄ• ho ca hoti aggaÃ±Ã±asuttavisuddhimaggÄ• dÄ«hi virujjhanato s
viruddhÄ• tattha paá¹-hamajjhÄ• natalaá¹ƒ upÄ• dÄ• ya agginÄ• , dutiyajjhÄ• natalaá¹ƒ up
catutthajjhÄ• natalaá¹ƒ upÄ• dÄ• ya vÄ• tena vinassatÄ«ti vuttavacanenÄ• pi virujjhateva ta
``Ä• bhassarÄ• â€™â€™ ti ca ``subhakiá¹‡hatoâ€™â€™ ti ca ``vehapphalatoâ€™â€™ ti ca
gahetabbo. aÃ±Ã±athÄ• ``upari pabbatÄ• devo vassatÄ«â€™â€™ ti ettha viya
Ä• bhassarasubhakiá¹‡havehapphalÄ• naá¹ƒ tena tena saá¹ƒvaá¹-á¹-ena vinÄ• sopi na bha
lokavipattiparicchedo. evaá¹ƒ buddho ca dullabho loke ti imassa attho vuttoyeva.

iti sÄ• garabuddhittheraviracite sÄ«mavisodhane

kappavinÄ• sakaá¹‡á¸• o dutiyo paricchedo.

3. nibbÄ• nakaá¹‡á¸• o

idÄ• ni ``saddhammasavanampi cÄ• ti imassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo sampatto tattha s
dullabhameva tathÄ• hi saddhammo nÄ• ma tividho hoti. pariyattisaddhammo, paá¹-ipattisa
paá¹-ivedhasaddhammoti. tattha pariyattisaddhammo nÄ• ma tepiá¹-akaá¹ƒ buddhavacanaá
nÄ• ma terasadhutaá¹…gÄ• ni asÄ«ti khandhakavattÄ• dayo abhisamÄ• cÄ• ravattÄ• dÄ«n
catusaccappaá¹-ivedho. tesu pariyattisaddhammo dvinnaá¹ƒ saddhammÄ• naá¹ƒ pubbaá¹…
kasmÄ• taá¹ƒmÅ«lakattÄ• tathÄ• hi pariyattiyÄ• asati paá¹-ivedho nÄ• ma natthi. pariyatt
paá¹-ipatti, paá¹-ipattiyÄ• antarahitÄ• ya adhigamo antaradhÄ• yati. kiá¹ƒ kÄ• raá¹‡Ä• aya
paá¹-ipattiyÄ• paccayo hoti. paá¹-ipattiadhigamassÄ• pi pariyattiyeva pamÄ• á¹‡aá¹ƒ. tattha
paá¹-ipatti ca hotipi nahotipi. ekasmiÃ±hi kÄ• le paá¹-ivedhadharÄ• bhikkhÅ« bahÅ« honti,
puthujjanoâ€™â€™ ti aá¹…guliá¹ƒ paharitvÄ• dassetabbo hoti. imasmiá¹ƒ yeva dÄ«pe eka
puthujjanabhikkhunÄ• ma nÄ• hosi. paá¹-ipattipÅ«rakÄ• pi kadÄ• ci bahÅ« honti kadÄ• ci a
paá¹-ipatti ca hotipi na hotipi. sÄ• sanassa á¹-hitiyÄ• pana pariyattiyeva pamÄ• á¹‡aá¹ƒ paá
tepiá¹-akaá¹ƒ sutvÄ• dvepi pÅ«reti, yathÄ• amhÄ• kaá¹ƒ bodhisatto Ä• á¸·Ä• rassa santike
ca samÄ• pattiyo nibbattetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana samÄ• pattiyÄ• parik
jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha. tato udakassa santikaá¹ƒ gantvÄ• adhigatavisesaá¹ƒ saá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ pucchi. so Ä• cikkhi, tassa vacana
taá¹ƒ \Be 86/ sampÄ• desi evameva paÃ±Ã±avÄ• bhikkhu pariyattiá¹ƒ sutvÄ• dvepi pÅ«re

á¹-hitÄ• ya sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hoti yathÄ• mahÄ• taá¸·Ä• kassa pÄ• á¸·iyÄ• thirÄ• ya u
na vattabbaá¹ƒ udake sati padumÄ• dÄ«ni pupphÄ• ni na pupphissantÄ«ti na vattabbaá¹ƒ e
thirapÄ• á¸·isadise tepiá¹-ake buddhavacane sati mahÄ• taá¸·Ä• ke udakasadisÄ• paá¹-ipa
natthÄ«ti na vattabbaá¹ƒ. tesu sati mahÄ• taá¸·Ä• kesu padumÄ• dÄ«ni pupphÄ• ni viya sot
natthÄ«ti na vattabbaá¹ƒ, ekantato pariyattiyeva pamÄ• á¹‡aá¹ƒ pariyattiyÄ• antarahitÄ• ya
paá¹-ipattipaá¹-ivedhÄ• naá¹ƒ antaradhÄ• nato. tattha pariyattinÄ• ma tepiá¹-akaá¹ƒ buddha
sÄ• á¹-á¹-hakathÄ• pÄ• á¸·iyÄ• va sÄ• tiá¹-á¹-hati, tÄ• va pariyatti paripuá¹‡á¹‡Ä• hoti. ga
kaliyugarÄ• jÄ• no adhammikÄ• honti tesu adhammikesu rÄ• jÄ• maccÄ• dayo adhammikÄ
raá¹-á¹-hajanapadavÄ• sinopi adhammikÄ• etesaá¹ƒ adhammikatÄ• ya na devo sammÄ• v
sampajjanti. tesu sampajjantesu paccayadÄ• yakÄ• bhikkhusaá¹…ghassa paccaye dÄ• tuá
paccayehi kilamantÄ• antevÄ• sike saá¹…gahetuá¹ƒ na sakkonti. gacchante gacchante kÄ
atthavasena dhÄ• retuá¹ƒ na sakkonti, pÄ• á¸·ivaseneva dhÄ• renti. tato kÄ• le gacchante p
dhÄ• retuá¹ƒ na sakkonti paá¹-hamaá¹ƒ abhidhammapiá¹-akaá¹ƒ parihÄ• yati. parihÄ• yamÄ
paá¹-á¹-hÄ• ya pariyatti hÄ• yati paá¹-hamaÃ±hi mahÄ• pakaraá¹‡aá¹ƒ parihÄ• yati. tasmiá¹
yamakaá¹ƒ, kathÄ• vatthu, puggalapaÃ±Ã±atti, dhÄ• tukathÄ• , vibhaá¹…go, dhammasaá¹.
abhidhammapiá¹-ake parihÄ«ne matthakato paá¹-á¹-hÄ• ya suttantapiá¹-akaá¹ƒ parihÄ• yat
aá¹…guttaranikÄ• yo parihÄ• yati. tasmimpi paá¹-hamaá¹ƒ ekÄ• dasanipÄ• to ... pe ... tato e
aá¹…guttare parihÄ«ne matthakato paá¹-á¹-hÄ• ya saá¹ƒyuttanikÄ• yo parihÄ• yati, paá¹-ha
parihÄ• yati. tato paá¹-á¹-hÄ• ya saá¸·Ä• yatanavaggo, khandhavaggo, nidÄ• navaggo, sagÄ
saá¹ƒyuttanikÄ• ye parihÄ«ne matthakato paá¹-á¹-hÄ• ya majjhimanikÄ• yo parihÄ• yati paá
uparipaá¹‡á¹‡Ä• sako parihÄ• yati. tato majjhimapaá¹‡á¹‡Ä• sako, tato mÅ«lapaá¹‡á¹‡Ä• s
majjhimanikÄ• ye parihÄ«ne matthakato paá¹-á¹-hÄ• ya dÄ«ghanikÄ• yo parihÄ• yati, paá¹-
87/ parihÄ• yati tato mahÄ• vaggo, tato khandhakavaggoti dÄ«ghanikÄ• ye parihÄ«ne sutta
parihÄ«naá¹ƒ nÄ• ma hoti. vinayapiá¹-akena saddhiá¹ƒ jÄ• takameva dhÄ• renti. vinayapiá¹
dhÄ• renti. lÄ• bhakÄ• mÄ• pana suttante kathitepi sallakkhentÄ• natthÄ«ti jÄ• takameva d
jÄ• takampi dhÄ• retuá¹ƒ na sakkonti. atha nesaá¹ƒ paá¹-hamaá¹ƒ vessantarajÄ• takaá¹ƒ pa
paá¹-ilomakkamena puá¹‡á¹‡akajÄ• katakaá¹ƒ, mahÄ• nÄ• radakassapajÄ• takaá¹ƒ parihÄ
dhÄ• renti. gacchante kÄ• le tampi matthakato parihÄ• yati paá¹-hamaÃ±hi parivÄ• ro parih
bhikkhunÄ«vibhaá¹…go mahÄ• vibhaá¹…goti anukkamena uposathakkhandhakamattameva
anantarahitÄ• va hoti. yÄ• va pana manussesu catuppadikagÄ• thÄ• pi pavattati, tÄ• va par
hoti. yadÄ• saddho pasanno rÄ• jÄ• hatthikkhandhe suvaá¹‡á¹‡acaá¹…koá¹-akamhi sahas
``buddhehi kathitaá¹ƒ catuppadikaá¹ƒ gÄ• thaá¹ƒ jÄ• nanto imaá¹ƒ sahassaá¹ƒ gaá¹‡hatÅ«â
carÄ• petvÄ• gaá¹‡hakaá¹ƒ alabhitvÄ• ekavÄ• raá¹ƒ carÄ• pite na suá¹‡antÄ• pi honti asu
carÄ• petvÄ• gaá¹‡hakaá¹ƒ alabhitvÄ• rÄ• japurisÄ• sahassatthavikaá¹ƒ puna rÄ• jakulaá
pariyattiantarahitÄ• nÄ• ma hoti. evaá¹ƒ pariyattiyÄ• antarahitÄ• ya paá¹-ipattipi paá¹-ivedh
hoti. saddhammasavanassa dullabhabhÄ• vo dhammasoá¹‡á¸·• akavatthunÄ• dÄ«petabbo
kassapasammÄ• sambuddhassa dhammarÄ• jassa sÄ• sanantaradhÄ• nato nacireneva kÄ
dhammasoá¹‡á¸·• akarÄ• jakumÄ• ro hutvÄ• pituaccayena rajje patiá¹-á¹-hÄ• ya kassapada

sotukÄ• mo hutvÄ• mÄ• samattaá¹ƒ rajjaá¹ƒ katvÄ• amhÄ• kaá¹ƒ sammÄ• sambuddho im
kÄ• retvÄ• devanagarasadise bÄ• rÄ• á¹‡asinagare cakkavattirajjasadisaá¹ƒ rajjaá¹ƒ karon
``mayhaá¹ƒ evarÅ«paá¹ƒ rajjaá¹ƒ kiá¹ƒ vilÄ• saá¹ƒ rajjÄ• nubhÄ• vaá¹ƒ saddhammaviyogen
Ä• kÄ• so viya, sasaá¹…kavirahitaratti viya, dÄ• á¹-hÄ• virahitagajo viya, velantavirahitamah
cakkhuvirahita susajjitavadanaá¹ƒ viya, sugandhavirahitapÄ• richattapupphaá¹ƒ viya,
catuakkharaniyamitadhammadesanÄ• viyogena mayhaá¹ƒ idaá¹ƒ rajjaá¹ƒ na sobhatÄ«â€™
suvaá¹‡á¹‡acaá¹…koá¹-akena sahassatthavikaá¹ƒ bhaá¹‡á¸• akaá¹ƒ susajjitaá¹ƒ maá¹…ga
bÄ• rÄ• á¹‡asÄ«nagare mahÄ• vÄ«thiyaá¹ƒ bheriá¹ƒ carÄ• peti ``ekapadikaá¹ƒ vÄ• dvipad
catuppadikaá¹ƒ vÄ• dhammapadaá¹ƒ jÄ• nantassa dammÄ«â€™â€™ ti evaá¹ƒ bheriá¹ƒ ca
alabhitvÄ• punappunaá¹ƒ dvisahassaá¹ƒ tisahassaá¹ƒ yÄ• va satasahassaá¹ƒ koá¹-i dve sa
satasahassakoá¹-i gÄ• manigamajanapadasenÄ• patiá¹-á¹-hÄ• naá¹ƒ uparÄ• jaá¹-á¹-hÄ• na
dhammadesakaá¹ƒ alabhitvÄ• attano suvaá¹‡á¹‡apÄ«á¹-hakaá¹ƒ setacchattaá¹ƒ cajitvÄ• p
alabhitvÄ• rajjasiriá¹ƒ pahÄ• ya attÄ• naá¹ƒ cajitvÄ• ``dhammadesakassa dÄ• so hutvÄ• p
ti vatvÄ• evampi dhamma desakaá¹ƒ alabhitvÄ• vippaá¹-isÄ• rÄ« hutvÄ• ``kiá¹ƒ me saddh
amaccÄ• naá¹ƒ rajjaá¹ƒ niyyÄ• tetvÄ• saddhammagavesako hutvÄ• dhammasoá¹‡á¸• aka
dhammasoá¹‡á¸• akamahÄ• rÄ• jassa saddhammasavanaá¹ƒ sandhÄ• ya paviá¹-á¹-hakkha
vejayantapÄ• sÄ• do saheva kiá¹‡á¹‡ikÄ• ya kampo ahosi, paá¹‡á¸• ukambalasilÄ• sanaá¹
sakkodevarÄ• jÄ• kenakÄ• raá¹‡ena paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ a
sahassanettena devamanussesu vitthÄ• retvÄ• olokento dhammagavesako hutvÄ• vanaá¹
dhammasoá¹‡á¸• akamahÄ• rÄ• jÄ• naá¹ƒ disvÄ• cintesi ... ``ajja me attÄ• nampi jahÄ• ya
etaá¹ƒ aniccaparidÄ«panaá¹ƒ jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ sakalasarÄ«re dosaá¹ƒ dass
etaá¹ƒ sakarajjeyeva patiá¹-á¹-hÄ• petabbaâ€™â€™ nti cintetvÄ• sakko devarÄ• jÄ• yakk
bodhisattassa abhimukho avidÅ«re attÄ• naá¹ƒ dassesi. taá¹ƒ disvÄ• dhammasoá¹‡á¸• aka
... ``evaá¹ƒrÅ«po nÄ• ma rakkhaso dhammaá¹ƒ jÄ• neyyÄ• â€™â€™ ti, cintetvÄ• avidÅ«re
pucchÄ• mÄ«ti rakkhasena saddhiá¹ƒ sallapanto Ä• ha ``sÄ• mipuÃ±Ã±adevarÄ• ja imasmi
vasanakadevarÄ• jÄ• kiá¹ƒ nukho dhammaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti, devatÄ• ``mahÄ• r
Ä• ha. ``yadi dhammaá¹ƒ jÄ• nÄ• si, mayhaá¹ƒ dhammakathaá¹ƒ kathethÄ• â€™â€™ ti Ä•
kathessÄ• mi, tvaá¹ƒ mayhaá¹ƒ kÄ«disaá¹ƒ dhammakathikassa sakkÄ• raá¹ƒ karissasÄ«â€
mayhaá¹ƒ dhammaá¹ƒ kathetvÄ• pacchÄ• mayhaá¹ƒ sarÄ«re maá¹ƒsaá¹ƒ khÄ• dissasÄ«â
mahÄ• rÄ• ja chÄ• to hutvÄ• dhammaá¹ƒ kathetuá¹ƒ na sakkomÄ«â€™â€™ ti Ä• ha. ``yad
maá¹ƒsaá¹ƒ khÄ• datha, dhammaá¹ƒ ko suá¹‡issatÄ«â€™â€™ ti Ä• ha. puna so rakkhaso
sakkomÄ«â€™â€™ ti. puna rÄ• jÄ• ``mayhaá¹ƒ dhammapaá¹-ilÄ• bhaÃ±ca tumhÄ• kaá¹ƒ
jÄ• nitvÄ• mayhaá¹ƒ dhammaá¹ƒ desethÄ• â€™â€™ ti Ä• ha. atha sakko devarÄ• jÄ• ``sÄ
avidÅ«re á¹-hÄ• ne ubbedhena tigÄ• vutamattaá¹ƒ mahantaá¹ƒ aÃ±janapabbataá¹ƒ mÄ• pe
mahÄ• rÄ• ja imaá¹ƒ pabbatamuddhaniá¹ƒ Ä• rÅ«yha Ä• kÄ• sÄ• uppatitvÄ• tvaá¹ƒ mama
Ä• kÄ• sagatakÄ• le dhammaá¹ƒ desessÄ• mi, evaá¹ƒ sante tuyhaÃ±ca dhammappalÄ• bh
bhavissatÄ«â€™â€™ ti Ä• ha. tassa kathaá¹ƒ sutvÄ• dhammasoá¹‡á¸• akamahÄ• rÄ• jÄ•
hutvÄ• adhammasamaá¹…gÄ« hutvÄ• adhammasseva atthÄ• ya pÄ• á¹‡Ä• tipÄ• to adinn

sÅ«kariko orabbhiko sÄ• kuá¹‡i ko coro paradÄ• riko taá¹ƒ gahetvÄ• sÄ«sacchinnÄ• naá¹ƒ
mahÄ• samuddesu udakatopi bahutaraá¹ƒ mÄ• tÄ• pituÄ• dÄ«nampi manÄ• pÄ• naá¹ƒ atth
catÅ«sumahÄ• samuddesu udakatopi bahutaraá¹ƒ, imaá¹ƒ pana sarÄ«raá¹ƒ dhammassa at
mahapphalaÃ±ca manÄ• paÃ±cÄ• â€™â€™ ti cintetvÄ• ``sÄ• dhu mÄ• risa evaá¹ƒ karom
pabbatagge á¹-hito ``mama rajjena saddhiá¹ƒ mayhaá¹ƒ sajÄ«vasarÄ«raá¹ƒ saddhammassa
somanasso hutvÄ• ``dhammaá¹ƒ kathethÄ• â€™â€™ ti saddhammatthÄ• ya jÄ«vitaá¹ƒ pa
dhammaá¹ƒ kathethÄ• ti Ä• ha. atha sakko devarÄ• jÄ• sakattabhÄ• vena sabbÄ• laá¹…kÄ
sotuá¹ƒ somanasso Ä• kÄ• sato patantaá¹ƒ dibbaphassena parÄ• masanto urena paá¹-igga
paá¹‡á¸• ukambalasilÄ• sane nisÄ«dÄ• petvÄ• mÄ• lÄ• gandhÄ• dÄ«hi pÅ«jetvÄ• dhamm
desento imaá¹ƒ gÄ• thamÄ• ha.

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukhoâ€™â€™ ti ||

evaá¹ƒ sakko dhammasoá¹‡á¸• akamahÄ• rÄ• jassa dhammaá¹ƒ desetvÄ• devalokasamp
Ä• netvÄ• sakarajje patiá¹-á¹-hÄ• petvÄ• appamÄ• dena ovaditvÄ• devalokameva agamÄ
saddhammasavanassÄ• pi dullabhabhÄ• vo veditabbo. evaá¹ƒ pariyattiantaradhÄ• nena pa
90/ antaradhÄ• yanti. ettha ca tÄ«á¹‡i parinibbÄ• nÄ• ni veditabbÄ• ni katamÄ• ni tÄ«á¹‡i p
kilesaparinibbÄ• naá¹ƒ, khandhaparinibbÄ• naá¹ƒ, dhÄ• tuparinibbÄ• nanti. tattha kilesapari
bodhimaá¹‡á¸• eyeva hoti, bhagavÄ• hi bodhimaá¹‡á¸• eyeva vÄ«riyapÄ• dehi sÄ«lapatha
saddhÄ• hatthena kammakkhayakaraá¹ƒ Ã±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbo
lobhadosamohaviparÄ«tamanasikÄ• raahirÄ«kÄ• nottappakodhÅ«panÄ• hamakkhapaá¸·Ä•
issÄ• macchariyamÄ• yÄ• sÄ• á¹-heyyathambhasÄ• rambhamÄ• nÄ• ti mÄ• namadapamÄ
vijjÄ• tividhÄ• kusalamÅ«laduccaritasaá¹ƒkilesamalavisamasaÃ±Ã±Ä• vitakka
papaÃ±cacatubbidhavipariyesaÄ• savaganthaoghayogÄ• â€™ gatiganthuâ€™
pÄ• dÄ• napaÃ±cacetokhilavinibandhanÄ«varaá¹‡Ä• â€™ bhinandana chavivÄ• damÅ«lata
aá¹-á¹-hamicchattanavataá¹‡hÄ• mÅ«lakadasÄ• kusalakammapatha dvÄ• saá¹-á¹-hidiá¹-á¹
aá¹-á¹-hasatataá¹‡hÄ• vicaritappa bheda sabbadarathapariá¸·Ä• hakilesasatasahassÄ• ni, s
kilesaabhisaá¹…khÄ• rakhandhamaccudevaputtamÄ• re asesato hatÄ• vihatÄ• anabhÄ• v
bodhimaá¹‡á¸• eyeva nibbÄ• naá¹ƒ nirodhaá¹ƒ gacchantÄ«ti kilesanibbÄ• naá¹ƒ bodhimaá¹
bodhÄ«ti arahattamaggaÃ±Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ tathÄ• hi sabbesampi buddhapacce
arahattamaggakkhaá¹‡eyeva sabbepi kilesÄ• asesaá¹ƒ nirodhaá¹ƒ nibbÄ• naá¹ƒ gacchanti
ugghaá¹-itaviÃ±Ã±Å«vibhajjitaÃ±Ã±Å«neyyavasena tividhÄ• honti vuttaÃ±hetaá¹ƒ jÄ• tattak

``ugghaá¹-itaÃ±Ã±unÄ• mako, vibhajjitaÃ±Ã±uno duve.

tatiyo neyyo nÄ• mena, bodhisatto tidhÄ• mato ||

ugghaá¹-itaÃ±Ã±ubodhisatto, paÃ±Ã±Ä• dhikoti nÄ• maso.

vibhajjitaÃ±Ã±ubodhisatto, vutto vÄ«riyÄ• dhiko ||

mato neyyo saddhÄ• dhiko nÄ• ma, bodhisattÄ• ime tayo.

kappeca satasahasse, caturo ca asaá¹…khyeyye ||

pÅ«retvÄ• bodhisambhÄ• re, laddhabyÄ• karaá¹‡o pure.

ugghaá¹-itaÃ±Ã±ubodhisatto, patto sambodhimuttamaá¹ƒ ||

aá¹-á¹-hame \Be 91/ ca asaá¹…khyeyye, kappe ca satasahasse.

pÅ«retvÄ• bodhisambhÄ• re, laddhabyÄ• karaá¹‡o pure ||

vipaÃ±citaÃ±Ã±ubodhisatto, patto sambodhimuttamaá¹ƒ.

neyyo tu bodhisatto ca, soá¸·ase asaá¹…khyeyye ||

kappe ca satasahasse, laddhabyÄ• karaá¹‡o pure.

pÅ«retvÄ• bodhisambhÄ• re, patto sambodhimuttamaâ€™â€™ nti ||

suttanipÄ• taapadÄ• naá¹-á¹-hakathÄ• su pana ``buddhÄ• naá¹ƒ Ä• nanda heá¹-á¹-himapa
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca, majjhimapariccheda na aá¹-á¹-ha asaá¹…khye
uparimapariccheda na soá¸·asÄ• saá¹…khyeyyÄ• ni kappasatasahassaÃ±ca. eteca
paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikavasena veditabbÄ• ti vuttaá¹ƒ tesu paÃ±Ã±Ä•
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca, saddhÄ• dhiko aá¹-á¹-haasaá¹…kheyyeyyÄ• n
vÄ«riyÄ• dhiko soá¸·asaasaá¹…khyeyyÄ• ni kappasatasahassaÃ±cÄ• ti veditabbaá¹ƒ. tattha
yonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu saá¹ƒsarantopi paÃ±Ã±Ä• bahullavasena sa
khippaÃ±Ã±eva tassa sambodhi. saddhÄ• dhiko pana mandapaÃ±Ã±attÄ• assaddahitabbe
mandaÃ±Ã±eva sambodhi. vÄ«riyÄ• dhiko pana ubhayamando assaddahitabbampi saddah
passenadÄ«kosalo yathÄ• so hi sabbaÃ±Ã±ubuddhe dharamÄ• neyeva agamanÄ«yampi p
uppÄ• detvÄ• paraá¹ƒ jÄ«vitÄ• voropetuá¹ƒ Ä• raddho nerayikÄ• naá¹ƒ viravantÄ• naá¹ƒ c
ativimÅ«á¸·ho sabbaÃ±Ã±ubuddhaá¹ƒ á¹-hapetvÄ• micchÄ• diá¹-á¹-hibrÄ• hmaá¹‡aá¹ƒ puc
sabbajanÄ• naá¹ƒ yaÃ±Ã±atthÄ• ya dukkhaá¹ƒ uppÄ• desi ko panavÄ• do anuppanne budd

kassapabhagavato sÄ• sanantaradhÄ• nena andhabhÅ«te loke bÄ• rÄ• á¹‡asiyaá¹ƒ rÄ• jÄ•
nigrodharukkhadevatÄ• ya yaÃ±Ã±atthÄ• ya ekasatarÄ• jÄ• no mahesÄ«hi saddhiá¹ƒ mÄ•
vÄ«riyÄ• dhiko ubhayamando, tasmÄ• tassa sambodhi atimandoti evaá¹ƒ
paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikavasena kÄ• lassÄ• pi rassadÄ«ghabhÄ• vo v
pasaá¹ƒsitabboti ayamettha amhÄ• kaá¹ƒ attanomati. khandhaparinibbÄ• naá¹ƒ pana kusin
mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• namantare \Be 92/ vesÄ• khapuá¹‡á¹‡amadivase
cuticittesu mettÄ• pubbabhÄ• gassa somanassaÃ±Ä• á¹‡asampayuttaasaá¹…khÄ• rikakus
mahÄ• vipÄ• kacittena abyÄ• katena carimakaá¹ƒ katvÄ• katthaci bhave paá¹-isandhiviÃ±Ã
hutvÄ• kammataá¹‡hÄ• kilesehi anupÄ• dÄ• no sabbupadhipaá¹-inissaggo upÄ• dinnakak
veditabbaá¹ƒ. vitthÄ• ro pana dÄ«ghanikÄ• ye mahÄ• vagge mahÄ• parinibbÄ• nasuttavaá¹
tattha videsaá¹ƒ gacchanto puriso sabbaá¹ƒ Ã±Ä• tijanaá¹ƒ Ä• liá¹…getvÄ• sÄ«se cumbitv
bhagavÄ• pi nibbÄ• napuraá¹ƒ pavisanto sabbepi catuvÄ«satikoá¹-isatasahassasamÄ• patt
samÄ• pajjitvÄ• yÄ• va saÃ±Ã±Ä• vedayitaá¹ƒ, tatopi vuá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• naá¹…gÄ• ni paccavekkhitvÄ• bhavaá¹…gacittena ab
parinibbÄ• yi. pÄ• á¸·iyaá¹ƒ pana ``catutthajjhÄ• nÄ• vuá¹-á¹-hahitvÄ• samanantarÄ• bha
ti vuttaá¹ƒ tattha dve samanantarÄ• jhÄ• nasamanantarÄ• , paccavekkhaá¹‡asamanantarÄ
vuá¹-á¹-hÄ• ya bhavaá¹…gaá¹ƒ otiá¹‡á¹‡assa tattheva parinibbÄ• naá¹ƒ jhÄ• nasamananta
vuá¹-á¹-hahitvÄ• puna jhÄ• naá¹…gÄ• ni paccavekkhitvÄ• bhavaá¹…gaá¹ƒ otiá¹‡á¹‡assa t
paccavekkhaá¹‡asamanantaraá¹ƒ nÄ• ma. bhagavÄ• pana jhÄ• nasamanantarÄ• apari ni
paccavekkhaá¹‡asamanantarameva parinibbÄ• yÄ«ti veditabbaá¹ƒ, tenevÄ• ha ``bhagavÄ•
samÄ• pajjitvÄ• jhÄ• nÄ• vuá¹-á¹-hÄ• ya jhÄ• naá¹…gÄ• ni paccavekkhitvÄ• bhavaá¹…ga
dukkhasaccena parinibbÄ• yÄ«â€™â€™ ti. ettha bhagavato parinibbÄ• nacittassa kiá¹ƒ Ä•
hoti, udÄ• hu kammanimittagatinimittÄ• ni, atha nibbÄ• nanti apare evaá¹ƒ vadanti.

nÄ• hu assÄ• sapassÄ• sÄ• , á¹-hitacittassa tÄ• dino.

anejo santiâ€™ mÄ• rabbha, yaá¹ƒkÄ• laâ€™ makarÄ« muni ||

asallÄ«nena cittena, vedanaá¹ƒ ajjhavÄ• sayi.

pajjotasseâ€™ va nibbÄ• naá¹ƒ, vimokkho cetaso ahÅ«â€™ ti ||

imissÄ• gÄ• thÄ• ya ``yaá¹ƒ yo muni anejo santi nibbÄ• naá¹ƒ Ä• rabbha kÄ• laá¹ƒ akarÄ«
parinibbÄ• nacittassa nibbÄ• nÄ• rammaá¹‡anti tamayuttaá¹ƒ, paá¹-isandhibhavaá¹…gacut
nibbÄ• nÄ• rammaá¹‡assa anÄ• rahattÄ• ``nibbÄ• naá¹ƒ gotrabhussa vodÄ• nassa magga
nibbÄ• naá¹ƒ phalassa \Be 93/ Ä• vajjanÄ• yÄ• â€™â€™ ti paá¹-á¹-hÄ• napÄ• á¸·iyÄ• java
adhippetattÄ• tasmÄ• ettha ``yaá¹ƒ yo muni phalasamÄ• pattiyÄ• anejo anejasaá¹…khÄ•
nibbÄ• naá¹ƒ Ä• rabbha Ä• rammaá¹‡aá¹ƒ katvÄ• kÄ• laá¹ƒ asÄ«tivassaparimÄ• á¹‡aá¹ƒ a

kÄ• tabbÄ• . keci pana evaá¹ƒ vadanti ... ``katthaci pana anuppajjamÄ• nassa khÄ«á¹‡Ä• s
yathopaá¹-á¹-hitaá¹ƒ nÄ• marÅ«padhammÄ• dikameva cutipariyosÄ• nÄ• naá¹ƒ gocarabhÄ
kamma-kammanimittÄ• dayoâ€™â€™ ti vuttattÄ• kammanittagatinimittÄ• ni arahato cuticit
na gacchantÄ«ti tampi ayuttameva ayaÃ±hetthattho katthaci pana bhave anuppajjamÄ• nas
arahato yathÄ• yathÄ• yena yena pakÄ• rena upaá¹-á¹-hitaá¹ƒ nÄ• marÅ«padhammÄ• dik
Ä• vajjanajavanacittÄ• naá¹ƒ gocarabhÄ• vaá¹ƒ gacchati, puna bhavÄ• bhinibbattiyÄ• abhÄ
bhÅ«tÄ• ni kammakammanimittagatinimittÄ• ni gocarabhÄ• vaá¹ƒ na gacchantÄ«ti. cuticitta
paá¹-isandhicittena gahitaá¹ƒ atÄ«tÄ• rammaá¹‡ameva gocarabhÄ• vaá¹ƒ gacchati. ``nÄ• m
nÄ• maâ€™â€™ nti cittacetasikanibbÄ• naá¹ƒ rÅ«panti aá¹-á¹-hÄ• rasavidhaá¹ƒ rÅ«paá¹ƒ s
rÅ«paÃ±ca nÄ• marÅ«pÄ• . nÄ• marÅ«pÄ• ca te dhammÄ• ceti tathÄ• . te Ä• di yesaá¹ƒ t
nÄ• marÅ«padhammÄ• dikaá¹ƒ. Ä• disaddena cha paÃ±Ã±attiyo saá¹…gaá¹‡hÄ• ti, tena ni
maraá¹‡Ä• sannakÄ• le kriyajavanassapi Ä• rammaá¹‡abhÄ• vo bhaveyyÄ• ti amhÄ• kaá¹ƒ
gahetabbaá¹ƒ. bhagavato nibbÄ• nacittassa pana tusitapurato cavitvÄ• sirÄ«mahÄ• mÄ• y
vasitapaá¹-isandhicittena gahitÄ• rammaá¹‡ameva Ä• rammaá¹‡aá¹ƒ hotÄ«ti daá¹-á¹-habba
gatinimittameva, na kammakammanimittÄ• ni. yuttitopi Ä• gamatopi gatinimittameva yujjati t
tusitapureyeva setaketudevaputto hutvÄ• dibbagaá¹‡anÄ• ya cattÄ• ri sahassÄ• ni, manus
sattapaÃ±Ã±Ä• savassakoá¹-i, saá¹-á¹-hivassasatasahassÄ• ni á¹-hatvÄ• pariyosÄ• ne paÃ
suddhÄ• vÄ• se arahantabrahmunÄ• dasahi cakkavÄ• á¸·asahassehi Ä• gamma devatÄ• v

``kÄ• lo deva mahÄ• vÄ«ra, uppajja mÄ• tukucchayaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti ||

yÄ• ciyamÄ• no \Be 94/ ``kÄ• laá¹ƒ dÄ«paÃ±ca desaÃ±ca, kulaá¹ƒ mÄ• tarameva cÄ• â€™
mahÄ• vilokanÄ• ni viloketvÄ• tusitapurato cavitvÄ• Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ ut
saddhiá¹ƒ ekÅ«navÄ«satiyÄ• paá¹-isandhicittesu mettÄ• pubbabhÄ• gamassa
somanassaÃ±Ä• á¹‡asampayuttaasaá¹…khÄ• rikakusalacittassa sadisena mahÄ• vipÄ• ka
tadÄ• rammaá¹‡Ä• sannavÄ«thito pubbabhÄ• ge Ä• lokitÄ• ni kÄ• ladÄ«padesakulamÄ• ta
paá¹-isandhicittassa gatinimittÄ• rammaá¹‡abhÄ• vena gocarabhÄ• vaá¹ƒ gacchantÄ«ti am
tanninnatappoá¹‡atappabbhÄ• ravasena bÄ• hullappavattito teneva abhidhammatthasaá¹…
vibhÄ• vaniyaá¹ƒ ``maraá¹‡akÄ• le yathÄ• rahaá¹ƒ abhimukhÄ«bhÅ«taá¹ƒ bhavantare paá¹
vÄ• taá¹ƒ kammakaraá¹‡akÄ• le rÅ«pÄ• dikamupaladdhapubbamupakaraá¹‡abhÅ«taÃ±ca
anantaramuppajjamÄ• nabhave upalabhitabbaá¹ƒ upabhogabhÅ«taá¹ƒ gatinimittaá¹ƒ vÄ• k
dvÄ• rÄ• namaÃ±Ã±atarasmiá¹ƒ paccupaá¹-á¹-hÄ• si, tato paraá¹ƒ tameva tathopaá¹-á¹-hita
vipaccamÄ• nakakammÄ• nurÅ«paá¹ƒ parisuddhaá¹ƒ vÄ• , upakkiliá¹-á¹-haá¹ƒ vÄ• upapaj
tatthoá¹‡ataá¹ƒva cittasantÄ• namabhiá¹‡haá¹ƒ pavattati bÄ• hullena. tameva vÄ• pana jan
abhinavakaraá¹‡avasena dvÄ• rappattaá¹ƒ hoti. paccÄ• sannamaraá¹‡assa pana tassa vÄ«
bhavaá¹…gakkhayevÄ• cavanavasena paccuppannabhavapariyosÄ• nabhÅ«taá¹ƒ cuticitta

tasmiá¹ƒ niruddhÄ• vasÄ• ne tassÄ• nantarameva tathÄ• gahitamÄ• lambaá¹‡amÄ• rabbh
yathÄ• rahaá¹ƒ avijjÄ• nusayaparikkhittena taá¹‡hÄ• nusayamÅ«lakena saá¹…khÄ• rena ja
pariggayhamÄ• naá¹ƒ sahajÄ• tÄ• namadhiá¹-á¹-hÄ• nabhÄ• vena pubbaá¹…gamabhÅ«taá
paá¹-isandhisaá¹…khÄ• taá¹ƒ mÄ• nasamuppajjamÄ• nameva patiá¹-á¹-hÄ• ti bhavantareâ
``tatthoá¹‡ataá¹ƒva cittasantÄ• namabhiá¹‡haá¹ƒ pavattati bÄ• hullenÄ• â€™â€™ ti iminÄ•
upaá¹-á¹-hitaá¹ƒ gatinimittaá¹ƒ maraá¹‡Ä• sannavÄ«thito pubbe ekÄ• hadvÄ«hÄ• divasena
uttaripi uppajjate vÄ• ti dasseti tathÄ• hi parisuddhaá¹ƒ vÄ• upakkiliá¹-á¹-haá¹ƒ vÄ•
vipaccamÄ• nakakammÄ• nurÅ«paá¹ƒ gatinimittaá¹ƒ cirakÄ• lampi tiá¹-á¹-hati, ariyagÄ• lati
tathÄ• hi ariyagÄ• latisso nÄ• ma upÄ• sako sÄ«haá¸·adÄ«pe attano bhariyÄ• ya sumanÄ•
dÄ• nÄ• di puÃ±Ã±akammÄ• ni \Be 95/ katvÄ• Ä• yÅ«hapariyosÄ• ne ariyagÄ• latissassa
chadevalokato rathaá¹ƒ Ä• netvÄ• attano attano devalokaá¹ƒ vaá¹‡á¹‡esuá¹ƒ. upÄ• sako d
sutvÄ• tusitapurato Ä• haá¹-arathaá¹ƒ á¹-hapetvÄ• avasesarathe ``gahetvÄ• gacchathÄ•
pana attano sÄ• mikassa vacanaá¹ƒ sutvÄ• ``kiá¹ƒ tissa maraá¹‡Ä• sanne vilÄ• paá¹ƒ akÄ•
attano bhariyÄ• ya kathaá¹ƒ sutvÄ• Ä• ha ... ``ahaá¹ƒ vilÄ• paá¹ƒ na karomi, devalokato de
Ä• nesuá¹ƒ tÄ• hi devatÄ• hi saddhaá¹ƒ kathemÄ«â€™â€™ ti. taá¹ƒ napassÄ• mi kuhiâ€™
Ä• harÄ• petvÄ• Ä• kÄ• se khipÄ• pesi. sÄ• taá¹ƒ pupphadÄ• maá¹ƒ rathasÄ«se olambam
pavisitvÄ• sayane sayitvÄ• nÄ• sikavÄ• taá¹ƒ sannirujjhitvÄ• cavitvÄ• pÄ• turahosi. sÄ•
sÄ• sanaá¹ƒ pesesi ... ``ahaá¹ƒ pana paá¹-hamaá¹ƒ Ä• gatomhi, tvaá¹ƒ kasmÄ• cirÄ• yasÄ
á¹-hatvÄ• sabbe olokentÄ• naá¹ƒyeva tusitapuraá¹ƒ agamaá¹ƒsu. imasmiÃ±hi vatthusmiá¹ƒ
upaá¹-á¹-hitagatinimittaá¹ƒ bhariyÄ• ya pÄ• kaá¹-aá¹ƒ hutvÄ• puretaratusitapure nibbattitvÄ
sÄ• sanaá¹ƒ pesesi tena ariyagÄ• latissassa cirakÄ• laá¹ƒ gatinimittaá¹ƒ upaá¹-á¹-hÄ• tÄ«ti
manussaloke hi cirakÄ• laá¹ƒ tusitapure muhuttaá¹ƒva hoti. evaá¹ƒ parisuddhaá¹ƒ vipaccam
gatinimittaá¹ƒ cirakÄ• laá¹ƒ pavattati iminÄ• nayena duá¹-á¹-hagÄ• maá¹‡iabhayadhammik
vitthÄ• retabbaá¹ƒ. coraghÄ• takassa pana mahÄ• niraye vipaccamÄ• nakakammÄ• nurÅ«p
sattÄ• haá¹ƒ upaá¹-á¹-hÄ• ti. sÄ• vatthinagare kira paÃ±casatÄ• corÄ• bahinagare corakan
athekadivasaá¹ƒ janapadapuriso tesaá¹ƒ abbhantaro hutvÄ• corakammaá¹ƒ akÄ• si, tadÄ•
aggahesuá¹ƒ. rÄ• jÄ• te disvÄ• ``tumhÄ• kaá¹ƒ antare ime sabbe mÄ• retuá¹ƒ samatthass
Ä• ha. paÃ±casatÄ• corÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sambandhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahÄ
na icchiá¹ƒsu, janapadamanusso pana ``ahaá¹ƒ mÄ• remÄ«â€™â€™ ti vatvÄ• sabbe mÄ•
coraghÄ• takakammaá¹ƒ adÄ• si. so paÃ±cavÄ«sativassÄ• ni coraghÄ• takakammaá¹ƒ Ä•
vatvÄ• aÃ±Ã±assa coraghÄ• taka kammaá¹ƒ dÄ• pesi. so coraghÄ• takakammÄ• apanÄ«
nÄ• sikavÄ• taá¹ƒ uggaá¹‡hitvÄ• hatthapÄ• dakaá¹‡á¹‡anÄ• sÄ• dÄ«hi chinditabbÄ• naá¹ƒ
bhindantamÄ• retabbayuttÄ• naá¹ƒ nÄ• sikavÄ• taá¹ƒ vissajjetvÄ• mÄ• retabbaá¹ƒ mantaá
Ä• rocetvÄ• nÄ• sikavÄ• tena coraghÄ• takakammaá¹ƒ karontasseva tiá¹ƒsa vassÄ• ni atik
hutvÄ• maraá¹‡amaÃ±ce nipajji ``sattadivasena kÄ• laá¹ƒ karissatÄ«â€™â€™ ti. maraá¹‡a
ahosi. so mahÄ• niraye nibbatto viya mahÄ• saddaá¹ƒ katvÄ• dukkhito hoti. tassa saddena
ubhatopasse gehaá¹ƒ chaá¸• á¸• etvÄ• palÄ• yiá¹ƒsu. tassa maraá¹‡adivase sÄ• riputtatthe
olokento etassa kÄ• laá¹ƒ katvÄ• mahÄ• niraye nibbattamÄ• naá¹ƒ disvÄ• tassa anukamp

pÄ• kaá¹-o ahosi. so kujjhitvÄ• nÄ• sikavÄ• taá¹ƒ vissajjesi. yÄ• va tatiyaá¹ƒ vissajjamÄ• n
asakkonto theraá¹ƒ atirekena virocamÄ• naá¹ƒ disvÄ• cittaá¹ƒ pasÄ• detvÄ• pÄ• yÄ• saá¹
maá¹…galaá¹ƒ vaá¸• á¸• hetvÄ• agamÄ• si. coraghÄ• tako therassa dinnadÄ• naá¹ƒ anuss
nibbatti, nirayajÄ• lÄ• dayo antaradhÄ• yanti. so anÄ• gatepi paccekabuddho bhavissati. ev
vÄ• vipaccamÄ• na kakammÄ• nurÅ«paá¹ƒ gatinimittampi sattÄ• haparamaá¹ƒ upaá¹-á¹-h
sahassavatthu sagÄ• thÄ• vaggesu oloketabbo. bhagavato pana parisuddhaá¹ƒ mettÄ• pub
Ã±Ä• á¹‡asampayuttakusalassa kammassa vegena kÄ• ladÄ«padesakulamÄ• taravasena i
cirakÄ• laá¹ƒ hutvÄ• upaá¹-á¹-hahanti. __cirakÄ• la_nti manussaloke sattÄ• hamattaá¹ƒ, tu
tathÄ• pi manussaloke sattÄ• hamatte kÄ• le devatÄ• naá¹ƒ paÃ±capubbanimittÄ• ni paÃ±
puÃ±Ã±avantÄ• naá¹ƒyeva paÃ±Ã±Ä• yanti, na sabbesaá¹ƒ manussaloke puÃ±Ã±avantÄ•
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ viya taá¹ƒ disvÄ• mahesakkhÄ• devatÄ• jÄ• nanti, n
nemittakÄ• brÄ• hmaá¹‡apaá¹‡á¸• itÄ• dayoviya. mahesakkhÄ• devatÄ• taá¹ƒ pubbanimi
netvÄ• ``kÄ• lo devÄ• â€™â€™ ti Ä• dÄ«hi yÄ• canti. mahÄ• sakko tattheva nandavanuyy
kÄ• ladÄ«padesakulamÄ• taravasena paÃ±ca viloketvÄ• cavitvÄ• tamÄ• rammaá¹‡aá¹ƒ k
paá¹-isandhiá¹ƒ aggahesÄ«ti sanniá¹-á¹-hÄ• namavagantabbaá¹ƒ.

tattha \Be 97/ __kÄ• la_nti manussaloke ekÅ«natiá¹ƒsatime vasse vesÄ• khapuá¹‡á¹‡ama
bhavissÄ• mÄ«ti kÄ• laá¹ƒ olokesi. __dÄ«pa_nti jambudÄ«peyeva bhavissÄ• mi, na aÃ±Ã±
__desa_nti majjhimadeseyeva, taÃ±ca kho mahÄ• bodhimaá¹‡á¸• eyeva, na aÃ±Ã±adeseti
dve kulÄ• ni khattiyakulabrÄ• hmaá¹‡akulavasena. tattha yasmiá¹ƒ kÄ• le khattiyakulaá¹ƒ l
``ayameva loke aggoâ€™â€™ ti sammannati, tadÄ• khattiyakuleyeva buddhÄ• uppajjanti.
brÄ• hmaá¹‡akulaá¹ƒ ayameva loke aggoti, tadÄ• brÄ• hmaá¹‡akuleyeva buddhÄ• uppajj
khattiyakulameva aggoti sammannanti. khattiyakulepi sakyarÄ• jÄ• nova loke uttamÄ• , asa
tasmÄ• sakyarÄ• jakuleyeva bhavissÄ• mÄ«ti kulaá¹ƒ olokesi. __mÄ• tara_nti mama mÄ• t
divasÄ• ni á¹-hassati, etthantare mama mÄ• tuyÄ• arogo bhavissatÄ«ti mÄ• tarampi olokes
pacchimavaye á¹-hitÄ• . evaá¹ƒ yuttitopi Ä• gamatopi bhagavato nibbÄ• nacittassa paá¹-asa
gahitanimittameva Ä• rammaá¹‡aá¹ƒ hotÄ«ti veditabbaá¹ƒ.

sabbaÃ±Ã±ujinanibbÄ• na, cittassa gocaraá¹ƒ subhaá¹ƒ.

viÃ±Ã±eyyaá¹ƒ gatinimittaá¹ƒ, ganthehi avirodhato ||

dhÄ• tuparinibbÄ• nampi bodhimaá¹‡á¸• eyeva bhavissati vuttaÃ±hetaá¹ƒ uparipaá¹‡á¹‡Ä•
``dhÄ• tuparinibbÄ• naá¹ƒ anÄ• gate bhavissati sÄ• sanassa hi osakkanakÄ• le imasmiá¹ƒ
sannipatitvÄ• mahÄ• cetiyato nÄ• gadÄ«pe rÄ• jÄ• yatanacetiyaá¹ƒ, tato mahÄ• bodhipalla
nÄ• gabhavanatopi devalokatopi dhÄ• tuyo mahÄ• bodhipallaá¹…kameva gamissanti sÄ• s
nassissanti, sabbÄ• dhÄ• tuyo mahÄ• bodhipallaá¹…ke rÄ• sibhÅ«tÄ• suvaá¹‡á¹‡akkhan
chabbaá¹‡á¹‡arasmiyo vissajjissanti, tÄ• dasasahassalokadhÄ• tuá¹ƒ pharissanti. tato das

devatÄ• sannipatitvÄ• â€™â€™ajja satthÄ• parinibbÄ• yati ajja sÄ• sanaá¹ƒ osakkati pac
amhÄ• kaâ€™â€™ nti dasabalassa parinibbutadivasato mahantataraá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ k
anÄ• gÄ• mikhÄ«á¹‡Ä• save avasesÄ• sakattabhÄ• vena sandhÄ• retuá¹ƒ \Be 98/ nÄ• sak
tejodhÄ• tu uá¹-á¹-hahitvÄ• yÄ• va brahmalokÄ• uggacchissati. sÄ• sapamattÄ• yapi dhÄ•
bhavissati dhÄ• tÅ«su pariyÄ• dÄ• naá¹ƒ gatÄ• su pacchijjissati. evaá¹ƒ mahantaá¹ƒ Ä• nub
dhÄ• tÅ«su antarahitÄ• su sÄ• sanaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti. yÄ• va evaá¹ƒ na antara
anantaradhÄ• nameva sÄ• sanaá¹ƒ. parinibbÄ• nakÄ• lato paá¹-á¹-hÄ• ya yÄ• va sÄ• sapa
tÄ• va buddhakÄ• lato pacchÄ• ti na veditabbaá¹ƒ dhÄ• tÅ«su hi á¹-hitÄ• su buddhÄ• á¹-hi
etthantare aÃ±Ã±assa buddhassa uppatti nivÄ• ritÄ• va hoti. teneva vadÄ• ma.

parinibbÄ• nakÄ• lato, pacchÄ• dharanti dhÄ• tuyo.

anibbutova sambuddho, aÃ±Ã±abuddhassa vÄ• ritÄ• ||

jÄ«vamÄ• nepi sambuddhe, nibbute vÄ• tathÄ• gate.

yo karoti samaá¹ƒ pÅ«jaá¹ƒ, phalaá¹ƒ tÄ• sa samaá¹ƒ siyÄ• â€™ ti ||

iti sÄ• garabuddhittheravicarite sÄ«mavisodhane dhammavaá¹‡á¹‡anÄ• ya

nibbÄ• nakaá¹‡á¸• o tatiyo paricchedo. á¹• 11 4. samasÄ«sikaá¹‡á¸• o

idÄ• ni saá¹…gho ca dullabho loketi padassa vaá¹‡á¹‡anÄ• kkamo sampatto. tattha saá¹…
paramatthasammutivasena duvidho hoti. tesu paramatthasaá¹…gho cattÄ• ri purisayugÄ• n
cattÄ• lÄ«sampi puggalÄ• , aá¹-á¹-hasatampi purisapuggalÄ• ti catubbidho hoti. tattha saá¹.
sotÄ• pattimaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ yugaá¹ƒ, sakadÄ• mimaggaá¹-á¹-ho phalaa
anÄ• gÄ• mimaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ, arahattamaggaá¹-á¹-ho phalaá¹-á¹-hoti e
purisayugÄ• ni honti. cattÄ• ro maggaá¹-á¹-hÄ• cattÄ• ro phalaá¹-á¹-hÄ• ti aá¹-á¹-hapurisap
cattÄ• lÄ«sampi puggalÄ• ti sotÄ• pattimaggaá¹-á¹-ho paá¹-hamajhÄ• nikÄ• divasena paÃ±
sakadÄ• gÄ• mianÄ• gÄ• miarahattamaggaá¹-á¹-hÄ• pi paÃ±ca paÃ±cÄ• ti vÄ«sati maggaá
phalaá¹-á¹-hÄ• pi sotapattiphalaá¹-á¹-hÄ• divasena paÃ±ca paÃ±cÄ• ti vÄ«sati phalaá¹-á¹-h
honti. ettha ca maggassa ekacittakkhaá¹‡ikattÄ• kathaá¹ƒ vÄ«satimaggaá¹-á¹-hÄ• puggalÄ

vuccatepÄ• dakajjhÄ• nasammasitajjhÄ• napuggalajjhÄ• sayesupi \Be 99/ hi aÃ±Ã±atarava
jhÄ• nasadisavitakkÄ• diaá¹…gapÄ• tubhÄ• vena cattÄ• ropi maggaá¹-á¹-hÄ• paá¹-hamajjh
paccekaá¹ƒ paÃ±capaÃ±cadhÄ• vibhajiyanti, tasmÄ• vÄ«sati maggaá¹-á¹-hÄ• honti. tattha
yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya saá¹…khÄ• re sammasantassa
vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• pavattÄ• , taá¹ƒ pÄ• dakajjhÄ• naá¹ƒ vuá¹-á¹-hÄ• nag

padaá¹-á¹-hÄ• nabhÄ• vato. yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ sammasantassa sÄ• pavattÄ• , taá¹ƒ s
vata me paá¹-hamajjhÄ• nasadiso maggo paÃ±caá¹…giko, dutiyajjhÄ• nÄ• dÄ«su vÄ• aÃ±
caturaá¹…gikÄ• dibhedo maggo bhaveyyÄ• â€™â€™ ti evaá¹ƒ yogÄ• vacarassa uppannajj
tattha yena paá¹-hamajjhÄ• nÄ• dÄ«su aÃ±Ã±ataraá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá
pakiá¹‡á¹‡akasaá¹…khÄ• re sammasitvÄ• maggo uppÄ• dito hoti, tassa so maggo paá¹-ha
pÄ• dakajjhÄ• nasadiso hoti. sace pana vipassanÄ• pÄ• dakaá¹ƒ kiÃ±cijhÄ• naá¹ƒ natthi, ke
paá¹-hamajjhÄ• nÄ• dÄ«su aÃ±Ã±ataraá¹ƒ jhÄ• naá¹ƒ sammasitvÄ• maggo uppÄ• dito hot
sammasitajjhÄ• nasadiso hoti. yadÄ• panayaá¹ƒ kiÃ±ci jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato aÃ
uppÄ• dito hoti, tadÄ• puggalajjhÄ• sayavasena dvÄ«su aÃ±Ã±atarasadiso hoti. evaá¹ƒ sa
puthujjanassa ariyÄ• naá¹ƒ vÄ• pÄ• dakajjhÄ• nasammasitajjhÄ• napuggalajjhÄ• sayavase
aÃ±Ã±atarajhÄ• nasadisassa maggaá¹…gikassa pavattanato puggalabhedavasena vÄ«sati
honti, tathÄ• phalaá¹-á¹-hÄ• pi vÄ«satÄ«ti cattÄ• lÄ«saariyapuggalÄ• honti. aparampi sace
vidho ajjhÄ• sayo natthi, anulomavasena heá¹-á¹-himaheá¹-á¹-himajhÄ• nato vuá¹-á¹-hÄ• ya
sammasitvÄ• uppÄ• ditamaggo pÄ• dakajjhÄ• namanapekkhitvÄ• sammasitajjhÄ• nasadis
uparÅ«parijhÄ• nato vuá¹-á¹-hÄ• ya heá¹-á¹-himaheá¹-á¹-himajhÄ• nadhamme sammasitvÄ
sammasitajjhÄ• namanapekkhitvÄ• pÄ• dakajjhÄ• nasadiso hoti, heá¹-á¹-himaheá¹-á¹-hima
uparÅ«parijhÄ• naá¹ƒ balavataranti, aá¹-á¹-hasatampi purisapuggalÄ• ti tattha ekabÄ«jÄ«, k
sattakkhattuparamoti tayo sotÄ• pannÄ• . kÄ• marÅ«pÄ• rÅ«pabhavesu adhigataphalÄ• ta
dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±aá¹ƒ, dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±aá¹ƒ, suk
dandhÄ• bhiÃ±Ã±aá¹ƒ, sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±anti \Be 100/ catunnaá¹ƒ paá
catuvÄ«sati, antarÄ• parinibbÄ• yÄ«, upahaccapari nibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ•
asaá¹…khÄ• raparinibbÄ• yÄ«, uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti avihÄ• su paÃ±ca an
atappÄ• sudassÄ• sudassÄ«supi paÃ±ca. akaniá¹-á¹-hesu pana uddhaá¹ƒsotavajjÄ• antar
upahaccaparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, asaá¹…khÄ• raparibbÄ• yÄ«ti ca
anÄ• gÄ• mino. sukkhavipassako, samathayÄ• nikoti dve arahanto, cattÄ• ro maggaá¹-á¹-h
sabbepi saddhÄ• dhurapaÃ±Ã±Ä• dhurÄ• naá¹ƒvasena dveguá¹‡e hutvÄ• aá¹-á¹-hasataá¹
sabbepi ``aá¹-á¹-hasataá¹ƒ vÄ• â€™â€™ ti vitthÄ• ravasena uddiá¹-á¹-hÄ• ariyapuggalÄ•
sotÄ• patti maggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ yugantyÄ• dinÄ• cattÄ• rova honti. tenev
puggalÄ• aá¹-á¹-hasataá¹ƒ pasatthÄ• , cattÄ• ri etÄ• ni yugÄ• ni hontÄ«â€™â€™ ti ayaá¹ƒ
pabhedomaggaá¹-á¹-haphalaá¹-á¹-hesu missakavasena labbhati jhÄ• nikavipassakapabhed
labbhati maggassa ekacittakkhatikattÄ• maggaá¹-á¹-hesu na labbhati. tattha sotÄ• pattipha
jhÄ• nikasukkhavipassakavasena duvidho. tesu jhÄ• niko puggalo tasmiá¹ƒ bhave arahattap
appatto brahmalokagato hoti, so jhÄ• niko nÄ• ma. mÅ«laá¹-Ä«kÄ• yaá¹ƒ pana nikantiyÄ• s
yathÄ• laddhajjhÄ• nassa bhÅ«mibhÅ«te suddhÄ• vÄ• savajjite yattha katthaci nibbattanti ta
kÄ• mÄ• vacarakammabalena ``ijjhati hi bhikkhave sÄ«lavato cetopaá¹‡idhi visuddhattÄ• â€
anÄ• gÄ• mino pana kÄ• marÄ• gassa sabbaso pahÄ«nattÄ• kÄ• mabhavesu nikantiá¹ƒ na
yathÄ• laddhassa bhÅ«mi bhÅ«te yattha katthaci nibbattantÄ«â€™ ti vuttaá¹ƒ tathÄ• hi anÄ
nikantiyÄ• pahÄ«nattÄ• sotÄ• pannasakadÄ• gÄ• mÄ«nampi nikantiyÄ• sati kÄ• mabhave

uppattibhÄ• vo avÄ• ritova hotÄ«ti viÃ±Ã±Ä• yati tasmÄ• ``appatte brahmalokagato hoti, so
idaá¹ƒ yebhuyyavasena vuttaâ€™â€™ nti daá¹-á¹-habbaá¹ƒ. sukkhavipassako pana tividho
sattakkhattuparamoti. tattha eko manussaloke vÄ• hotu chadevaloke vÄ• , ekapaá¹-isandhi
patvÄ• parinibbÄ• yati, ayaá¹ƒ ekabÄ«jÄ« nÄ• ma eko \Be 101/ manussaloke ekÄ• paá¹-is
dvepaá¹-isandhiko vÄ• , evaá¹ƒ ticatupaÃ±cachaparamo hutvÄ• arahattaá¹ƒ patvÄ• parinib
kolaá¹ƒkolo nÄ• ma. eko manussaloke sotÄ• panno hutvÄ• devaloke ekÄ• paá¹-isandhi tat
ekÄ• ti evaá¹ƒ manussadevalokamissakavasena tattha cattÄ• ri idha tÄ«á¹‡ityÄ• dinÄ• tatt
sattapaá¹-isandhiko hutvÄ• parinibbÄ• yati, ayaá¹ƒ sattakkhattuparamo nÄ• ma. kevalaá¹ƒ
satta devalokeyeva vÄ• sattÄ• ti evaá¹ƒ amisso hutvÄ• paá¹-isandhiko gahetabbo apare p
satta saá¹ƒsÄ• re vicarantÄ«â€™â€™ ti vuttattÄ• manussalokasattapaá¹-isandhidevaloka s
sattakkhattuparamaá¹ƒ vadanti. taá¹ƒ ayuttaá¹ƒ kasmÄ• ``kiÃ±cÄ• pi te honti bhusaá¹ƒpam
aá¹-á¹-hamamÄ• diyantÄ«â€™â€™ ti pÄ• á¸·iyÄ• virodhattÄ• . apica dvibhavaparicchinno s
dvikkhattuá¹ƒ manussalokaá¹ƒ Ä• gato bhaveyya, tassapi tattha ekaá¹ƒ, idha ekanti vÄ• ras
panevaá¹ƒ daá¹-á¹-habbaá¹ƒ. sakiá¹ƒ imaá¹ƒ manussalokaá¹ƒ Ä• gacchatÄ«ti sakadÄ• gÄ•
parinibbÄ• yÄ«, tattha patvÄ• tattha parinibbÄ• yÄ«, tattha patvÄ• idha parinibbÄ• yÄ«, idh
parinibbÄ• yÄ«ti paÃ±casu sakadÄ• gÄ• mÄ«su paÃ±camako idha adhippeto. yadi evaá¹ƒ i
parinibbÄ• yÄ«ti Ä• dayo cattÄ• ro kathaá¹ƒ sakadÄ• gÄ• mÄ«nÄ• mÄ• ti. te sakiá¹ƒ puna Ä
sakadÄ• gÄ• mÄ« nÄ• ma. kÄ• mataá¹‡hÄ• ya sabbaso pahÄ«nattÄ• imaá¹ƒ kÄ• madhÄ•
niccaá¹ƒ brahmalokeyeva paá¹-isandhi vasena Ä• gacchatÄ«ti adhippÄ• yo. jhÄ• nikassa ev
sukkhavipassakassa kathanti sopi jhÄ• nikova hutvÄ• gacchati tassa hi maggantare sÄ«ha
lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• jhÄ• niko hutvÄ• va maraá¹‡aá¹ƒ hoti ayaá¹ƒ pana rÅ«pÄ•
ekakkhattuparamo nÄ• ma. sattakkhattuparamÄ• dayo ariyÄ• rÅ«pÄ• rÅ«palokesu anekakk
brahmalokasÄ• maÃ±Ã±ena ekapaá¹-isandhikÄ• nÄ• ma honti. arahÄ• pana pÄ• pakaraá¹
arahattÄ• puna bhavÄ• bhinibbattiyÄ• rahÄ• bhÄ• vÄ• tyÄ• dinÄ• vacanatthena arahÄ• n
sukkhavipassaka samasÄ«sÄ«vasena. tattha jhÄ• niko maggeneva Ä• gato \Be 102/, so pa
aparopi puthujjanasekkhasantÄ• ne jhÄ• niko hutvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• magg
jhÄ• nikova. sukkhavipassako pana kilesakkhayamattameva maggena saha anÄ• gatajhÄ•
pacchÄ• parihÄ• yatÄ«tipi vadanti. samasÄ«sÄ« pana tividho hoti iriyÄ• pathasamasÄ«sÄ«
jÄ«vitasamasÄ«sÄ«ti. tattha yo á¹-hÄ• nÄ• dÄ«su iriyÄ• pathesu yeneva iriyapathena sama
vipassanaá¹ƒ Ä• rabhati, teneva iriyÄ• pathena arahattaá¹ƒ patvÄ• parinibbÄ• yati ayaá¹ƒ i
nÄ• ma. yo pana ekaá¹ƒ rogaá¹ƒ patvÄ• antoroge eva vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ara
rogena parinibbÄ• yati ayaá¹ƒ rogasamasÄ«si nÄ• ma. yo pana terasasu sÄ«sesu kilesasÄ«
arahattamaggo pariyÄ• diyati, pavattisÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ pariyÄ• diyati, ay
jÄ«vitasamasÄ«sÄ«nÄ• ma. tattha terasa sÄ«sÄ• ni katamÄ• ni terasa sÄ«sÄ• ni. palibodha
taá¹‡hÄ• bandhanasÄ«saá¹ƒ, mÄ• naparÄ• mÄ• sasÄ«saá¹ƒ, diá¹-á¹-hivikkhepasÄ«saá¹ƒ,
avijjÄ• adhimokkhasÄ«saá¹ƒ, saddhÄ• paggahasÄ«saá¹ƒ, vÄ«riyaupaá¹-á¹-hÄ• nasÄ«saá¹ƒ
samÄ• dhidassanasÄ«saá¹ƒ, paÃ±Ã±Ä• pavattisÄ«saá¹ƒ, jÄ«vitindriyagocarasÄ«saá¹ƒ, vim
ettha ca avijjÄ• pariyÄ• dÄ• yakaá¹ƒ maggacittaá¹ƒ jÄ«vitindriyaá¹ƒ pariyÄ• dÄ• tuá¹ƒ sakk

jÄ«vitapariyÄ• dÄ• yakaá¹ƒ cuticittaá¹ƒ avijjaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti, avijjÄ• pariyÄ
aÃ±Ã±aá¹ƒ, jÄ«vitindriyapariyÄ• dÄ• yakaá¹ƒ cittaá¹ƒ aÃ±Ã±aá¹ƒ. kathaá¹ƒ panidaá¹ƒ sÄ«s
vÄ• rasamatÄ• ya, yasmiÃ±hi vÄ• re maggavuá¹-á¹-hÄ• naá¹ƒ hoti, sotÄ• pattimagge
maggaphalanibbÄ• napahÄ«nasesakilesapaccavekkhaá¹‡Ä• vasena paÃ±ca paccavekkhaá
paÃ±ca, anÄ• gÄ• mimagge paÃ±ca, arahattamagge sesakilesÄ• bhÄ• vÄ• cattÄ• rÄ«ti ek
paccavekkhaá¹‡aÃ±Ä• á¹‡e patiá¹-á¹-hÄ• ya bhavaá¹…gaá¹ƒ otaritvÄ• parinibbÄ• yato imÄ
ubhayasÄ«sa pariyÄ• dÄ• nampi samaá¹ƒ hoti nÄ• ma. arahattamagge ca pavattisÄ«saá¹ƒ
vuá¹-á¹-hahanto maggo cutito uddhaá¹ƒ appavattikaraá¹‡avasena yadipi pariyÄ• diyati. yÄ•
pavattisabhÄ• vato pavattisÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ pariyÄ• diyati nÄ• ma. kiles
maggacittena attano anantaraá¹ƒ viya nipphÄ• detabbÄ• paccavekkhaá¹‡avÄ• rÄ• va \Be 1
paripuá¹‡á¹‡avasena pahÄ«nakilese paccavekkhaá¹‡ato kilesapariyÄ• dÄ• nasseva vÄ• rÄ
teneva kilesasÄ«saá¹ƒ avijjÄ• pariyÄ• dÄ• naÃ±ca pavattisÄ«saá¹ƒ jÄ«vitindriyapariyÄ• dÄ
imÄ• ya vÄ• rasamatÄ• ya kilesapariyÄ• dÄ• naá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• naá¹ƒ apubbaca
saá¹ƒyuttaá¹-hakathÄ• yaá¹ƒ pana yassa puggalassa apubbaá¹ƒ acarimaá¹ƒ Ä• savapariyÄ
jÄ«vitapariyÄ• dÄ• naÃ±ca, ayaá¹ƒti puggalo samasÄ«sÄ«. ettha ca pavattisÄ«saá¹ƒ kilesa
tattha pavattisÄ«saá¹ƒ nÄ• ma jÄ«vitindriyaá¹ƒ. kilesasÄ«saá¹ƒ nÄ• ma avijjÄ• . tesu jÄ«viti
cuticittaá¹ƒ khepeti. avijjaá¹ƒ maggacittaá¹ƒ. dvinnaá¹ƒ cittÄ• naá¹ƒ ekato uppÄ• do natthi. n
pana phalaá¹ƒ, phalÄ• nantaraá¹ƒ bhavaá¹…gaá¹ƒ, bhavaá¹…gato vuá¹-á¹-hÄ• ya paccave
hoti, taá¹ƒ aparipuá¹‡á¹‡aá¹ƒ vÄ• ti. tikhiá¹‡ena asinÄ• sÄ«se chindantepi hi eko vÄ• dve
paccavekkhaá¹‡avÄ• rÄ• avassaá¹ƒ uppajjantiyeva, cittÄ• naá¹ƒ pana lahuparivattitÄ• ya Ä
jÄ«vitapariyÄ• dÄ• naÃ±ca ekakkhaá¹‡e viya saÃ±jÄ• yatÄ«â€™ ti vuttaá¹ƒ. taá¹-á¹-Ä«kÄ•
cittÄ• nanti cuticittamaggacittÄ• naá¹ƒ. tanti paccayavekallaá¹ƒ. paripuá¹‡á¹‡aá¹ƒ javanacitt
sattakkhattuá¹ƒ pavattiyÄ• . aparipuá¹‡á¹‡aá¹ƒ paÃ±cakkhattuá¹ƒ pavattiyÄ• . kiÃ±cÄ• pi ek
vuttaá¹ƒ, taá¹ƒ pana vacana siliá¹-á¹-havasena vuttaá¹ƒ. yÄ• va ekaá¹ƒ vÄ• dve vÄ• tadÄ•
heá¹-á¹-himantena dve pavattantÄ«ti vadantÄ«â€™â€™ ti vuttaá¹ƒ. ettha ca ``paripuá¹‡á¹‡a
sattakkhattuá¹ƒ pavattiyÄ• , aparipuá¹‡á¹‡aá¹ƒ paÃ±chakkhattuá¹ƒ pavattiyÄ• â€™â€™ ti in
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• vacanena samasÄ«sÄ«naá¹ƒ paccavekkhaá¹‡Ä• vasena maraá¹
paripuá¹‡á¹‡avasena sattakkhattuá¹ƒ, aparipuá¹‡á¹‡avasena paÃ±cakkhattuá¹ƒ kriyajavanÄ
sanniá¹-á¹-hÄ• nametthÄ• va gantabbaá¹ƒ. ``asammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«â€™â€™ ti v
sattakkhattuá¹ƒ paripuá¹‡á¹‡avasena maraá¹‡Ä• sannakÄ• le javanapavatti. evaÃ±ca sati `
maraá¹‡akÄ• lÄ• dÄ«su paÃ±cavÄ• ramevÄ• â€™â€™ ti ettha ``mandappavattiyaâ€™â€™
siyÄ• . ``paÃ±cavÄ• ramevÄ• â€™â€™ ti ettha evakÄ• rena mandappavattikÄ• le chasattak
asammÅ«á¸·hakÄ• le pana chasattakkhattumpi anujÄ• nÄ• ti. kÄ• mÄ• vacarajavanÄ• naÃ±
balavakÄ• lepi parisampuá¹‡á¹‡abhÄ• vÄ• tathÄ• hi ``kÄ• mÄ• vacarajavanÄ• nibalavakÄ
chakkhattuá¹ƒ vÄ• , mandappavattiyaá¹ƒ pana maraá¹‡akÄ• lÄ• dÄ«su paÃ±cavÄ• rameva
yamakapÄ• á¹-ihÄ• riyakÄ• lÄ• dÄ«su lahukappavattiyaá¹ƒ cattÄ• ri paÃ±cavÄ• \Be 104/ pa
bhavantÄ«â€™â€™ ti aniyamitappamÄ• á¹‡avasena uppattibhÄ• vo Ä• gato imasmiá¹ƒ sam
maraá¹‡Ä• sannavÄ«thicittassa visuá¹ƒ alabbhanato paccavekkhaá¹‡anteyeva bhavaá¹…ga

paripuá¹‡á¹‡avasena satta javanacittÄ• ni pÄ• á¹-ikaá¹…khitabbÄ• nÄ«ti amhÄ• kaá¹ƒ khan
ito yuttataro vÄ• pakÄ• ro labbhamÄ• no gavesitabbo. evaá¹ƒ paramatthasaá¹…ghavasena
aá¹-á¹-ha purisapuggalÄ• , cattÄ• lÄ«sampipuggalÄ• aá¹-á¹-hasatampi purisapuggalÄ• ti sa
imasmiá¹ƒ loke saá¹…ghopi dullabhoti veditabbo tathÄ• hi ariyapuggalÄ• atidullabhÄ• va s
vijjamÄ• nakÄ• lepi idÄ• ni sotÄ• pannassÄ• pi avijjamÄ• nato ayaá¹ƒ paramatthasaá¹…gha
pana Ã±atticatutthena upasampanno puthujjanasaá¹…ghova, sopi dullabhoyeva. kasmÄ• b
labbhanato tathÄ• hi anuppanne buddhe paccekabuddhÄ• naá¹ƒ satasahassÄ• digaá¹‡ane
santike upasampadÄ• bhÄ• vassa alabbhamÄ• nato paccekabuddhÄ• naÃ±hi santike pabb
saraá¹‡agamanakammaá¹-á¹-hÄ• nassÄ• pi dÄ• tuá¹ƒ asakkuá¹‡eyyattÄ• . paccekabuddhÄ
supinadassanaá¹ƒ viya attanÄ• paá¹-iladdhasaccadhamme paresaá¹ƒ Ä• cikkhituá¹ƒ na sa
pabbÄ• jetvÄ• kammaá¹-á¹-hÄ• ne niyojetuá¹ƒ asamatthÄ• ``evaá¹ƒ te nivÄ• setabbaá¹ƒ, e
nti Ä• dinÄ• nayena abhisamÄ• cÄ• rikameva sikkhÄ• pesuá¹ƒ tasmÄ• buddhuppÄ• dakÄ•
apica na te dullabhÄ• yeva honti, atha kho tasmiá¹ƒ uddissa appamattakassÄ• pi katÄ• kÄ•
asaá¹…khyeyyaphalÄ• pi honti vuttaÃ±hetaá¹ƒ bhagavatÄ• ``bhavissanti kho panÄ• nanda
gotrabhuno kÄ• sÄ• vakaá¹‡á¹-hÄ• dussÄ«lÄ• pÄ• padhammÄ• tesu dussÄ«lesu saá¹…g
tadÄ• pÄ• haá¹ƒ Ä• nanda saá¹…ghagataá¹ƒ dakkhiá¹‡aá¹ƒ asaá¹…khyeyyaá¹ƒ appameyy
Ä• nanda kenaci pariyÄ• yena saá¹…ghagatÄ• dakkhiá¹‡Ä• pÄ• á¹-ipuggalikaá¹ƒ dakkhiá¹
vadÄ• mÄ«â€™â€™ ti. tathÄ• hi uparipaá¹‡á¹‡Ä• sake dakkhiá¹‡avibhaá¹…gavaá¹‡á¹‡an
``kÄ• sÄ• vakaá¹‡á¹-hÄ• naá¹ƒ saá¹…ghe dinne dakkhiá¹‡Ä• pi guá¹‡Ä• saá¹…khyÄ• ya as
saá¹…ghagatadakkhiá¹‡Ä• hi saá¹…ghe cittÄ«kÄ• raá¹ƒ kÄ• tuá¹ƒ sakkontassa hoti. saá¹…
dukkaro yo hi ``saá¹…ghagataá¹ƒ dakkhiá¹‡aá¹ƒ dassÄ• mÄ«â€™â€™ ti deyyadhammaá¹ƒ
vihÄ• raá¹ƒ gantvÄ• bhante saá¹…ghaá¹ƒ uddissa ekaá¹ƒ theraá¹ƒ dethÄ• â€™ ti vadati, a
sÄ• maá¹‡eraá¹ƒ labhitvÄ• ``sÄ• maá¹‡ero me laddhoâ€™â€™ ti aÃ±Ã±athattaá¹ƒ Ä• pajja
saá¹…ghagatÄ• na hoti. mahÄ• theraá¹ƒ labhitvÄ• pi ``mahÄ• thero me laddhoâ€™â€™ ti
uppÄ• dentassÄ• pi na hotiyeva. tassa dakkhiá¹‡Ä• saá¹…ghagatÄ• na hoti. yo pana sÄ•
vÄ• daharaá¹ƒ vÄ• theraá¹ƒ vÄ• bÄ• laá¹ƒ vÄ• paá¹‡á¸• itaá¹ƒ vÄ• yaá¹ƒkiÃ±ci saá¹…gh
hutvÄ• ``saá¹…ghassa dammÄ«â€™â€™ ti saá¹…ghe cittÄ«kÄ• raá¹ƒ kÄ• tuá¹ƒ sakkoti, ta
nÄ• ma hoti. parasamuddavÄ• sino kira evaá¹ƒ karonti tattha hi eko vihÄ• rassÄ• mikuá¹-un
dakkhiá¹‡aá¹ƒ dassÄ• mÄ«â€™â€™ ti saá¹…ghato uddisitvÄ• ``ekaá¹ƒ bhikkhuá¹ƒ dethÄ•
dussÄ«labhikkhuá¹ƒ labhitvÄ• nisÄ«danaá¹-á¹-hÄ• naá¹ƒ opuÃ±jÄ• petvÄ• Ä• sanaá¹ƒ pa
bandhitvÄ• gandhadhÅ«mapupphehi pÅ«jetvÄ• pÄ• de dhovitvÄ• makkhetvÄ• buddhass
saá¹…ghe cittÄ«kÄ• rena deyyadhammaá¹ƒ adÄ• si so bhikkhu pacchÄ• bhattaá¹ƒ vihÄ• ra
``kudÄ• lakaá¹ƒ dethÄ• â€™â€™ ti gharadvÄ• raá¹ƒ Ä• gato upÄ• sako nisinnova kudÄ• la
``gaá¹‡hÄ• â€™â€™ ti adÄ• si tamenaá¹ƒ manussÄ• Ä• haá¹ƒsu ``tumhehi pÄ• tova etass
sakkÄ• , idÄ• ni apacayamattakampi natthi, kiá¹ƒ nÄ• metaâ€™â€™ nti. upÄ• sako ``saá¹…
na etassÄ• â€™â€™ ti Ä• ha. kÄ• sÄ• vakaá¹‡á¹-hasaá¹…ghadinnadakkhiá¹‡aá¹ƒ pana ko
sÄ• riputtamoggalÄ• nÄ• dayo asÄ«timahÄ• therÄ• sodhenti api ca therÄ• ciraparinibbutÄ
yÄ• vajjatanÄ• dharamÄ• nakhÄ«á¹‡Ä• savÄ• sodhentiyeva, tathÄ• hi dÄ• yakato paá¹-ig

dÄ• naá¹ƒ. dÄ• yakato vessantarajÄ• takaá¹ƒ kathetabbaá¹ƒ vessantaro hi dussÄ«lassa jÅ«
nayanasadise dve jÄ• lÄ«kaá¹‡hÄ• jine putte datvÄ• pathaviá¹ƒ kampesi. sabbaÃ±Ã±utaÃ±
pavattacetanÄ• ya mahantabhÄ• vena pathaviá¹ƒ kampesi. evaá¹ƒ dÄ• yakatopi mahappha
pana sÄ• riputtattherassa dinnacoraghÄ• takavatthu kathetabbaá¹ƒ coraghÄ• tako nÄ• ma
janapadapuriso paÃ±cavÄ«sati vassÄ• ni coraghÄ• takakammaá¹ƒ katvÄ• mahallakakÄ• le
nÄ• sikavÄ• teneva kaá¹‡á¹‡anÄ• sÄ• dÄ«ni chinditvÄ• coraghÄ• takakammaá¹ƒ \Be 106/
vassÄ• ni vÄ«tivattÄ• ni. so maraá¹‡a maÃ±ce nipannova attano kammabalena mahÄ• nira
mahÄ• saddaá¹ƒ katvÄ• dukkhito hoti, tassa saddena bhÄ«tÄ• manussÄ• ubhato passe g
palÄ• yiá¹ƒsu. tadÄ• sÄ• riputtatthero dibbacakkhu nÄ• lokaá¹ƒ volokento taá¹ƒ disvÄ• tas
paá¹-icca tassa gehadvÄ• re aá¹-á¹-hÄ• si. so kujjhitvÄ• tikkhattuá¹ƒ nÄ• sikavÄ• tena vissa
vissajjituá¹ƒ asakkonto ativirocamÄ• naá¹ƒ theraá¹ƒ disvÄ• ativiya pasÄ«ditvÄ• attano atth
pÄ• yÄ• saá¹ƒ adÄ• si. theropi maá¹…galaá¹ƒ vaá¸• á¸• hetvÄ• pakkami. coraghÄ• tako th
anussaritvÄ• sagge nibbatti, evaá¹ƒ paá¹-iggÄ• hakatopi mahapphalaá¹ƒ hoti. ubhayatopi n
anÄ• thapiá¹‡á¸• ikavisÄ• khÄ• dayo buddhappamukhassa dinnadÄ• naá¹ƒ veditabbaá¹ƒ.

vuttaÃ±hetaá¹ƒ bhagavatÄ• .

``tathÄ• gate ca sambuddhe, athavÄ• tassa sÄ• vake.

natthi citte pasannamhi, appakÄ• nÄ• ma dakkhiá¹‡Ä• ||

evaá¹ƒ acintiyÄ• buddhÄ• , buddhadhammÄ• acintiyÄ• .

acintiye pasannÄ• naá¹ƒ, vipÄ• ko hoti acintiyoâ€™â€™ ti ||

evaá¹ƒ ubhayavasena mahapphalabhÄ• vo veditabbo. dÄ• yakatopi paá¹-iggÄ• hakatopi ni
makkhaligosÄ• lachasatthÄ• rÄ• dÄ«naá¹ƒ attano upÄ• sakamicchÄ• diá¹-á¹-hÄ«hi pÅ«jÄ•
bhagavatÄ• .

``mÄ• se mÄ• se kusaggena, bÄ• lo bhuÃ±jeyya bhojanaá¹ƒ.

na so saá¹…khatadhammÄ• naá¹ƒ, kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti ||

tenevÄ• ha bhagavÄ• cattÄ• rimÄ• ni Ä• nanda dakkhiá¹‡avisuddhiyoâ€™â€™ ti. imÄ• ni
buddhadhammasaá¹…gharatanÄ• ni sÄ• dhÅ«naá¹ƒ ratijananatthena ratanÄ• ni nÄ• ma.

vuttaÃ±hetaá¹ƒ.

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

ratanaÃ±ca nÄ• ma duvidhaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akavasena. tattha aviÃ±
maá¹‡iratanaá¹ƒ yaá¹ƒ vÄ• panaÃ±Ã±ampi anindriyabaddhasuvaá¹‡á¹‡arajatÄ• di. saviÃ±
hatthiassaratanÄ• dipariá¹‡Ä• yakaratanapariyosÄ• naá¹ƒ, yaá¹ƒ vÄ• \Be 107/ panaÃ±Ã±a
duvidhe cettha saviÃ±Ã±Ä• á¹‡akaratanaá¹ƒ aggamakkhÄ• yati, kasmÄ• yasmÄ• aviÃ±Ã±
suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• diratanaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• naá¹ƒ hattiratanÄ• dÄ«na
upanÄ«yati. saviÃ±Ã±Ä• á¹‡akaratanampi duvidhaá¹ƒ tiracchÄ• nagataratanaá¹ƒ manussar
manussaratanaá¹ƒ aggamakkhÄ• yati. kasmÄ• yasmÄ• tiracchÄ• nagataratanaá¹ƒ manus
manussaratanampi duvidhaá¹ƒ itthiratanaá¹ƒ purisaratanaÃ±ca. tattha purisaratanaá¹ƒ agga
yasmÄ• itthiratanaá¹ƒ purisaratanassa paricÄ• rikattaá¹ƒ Ä• pajjati. purisaratanampi duvidh
agÄ• rikaratanaá¹ƒ anagÄ• rikaratanaÃ±ca tattha anagÄ• rikaratanaá¹ƒ aggamakkhÄ• yati.
agÄ• rikaratanesu aggo cakkavattÄ«pi sÄ«lÄ• diguá¹‡ayuttaá¹ƒ anagÄ• rikaratanaá¹ƒ paÃ±
vanditvÄ• upaá¹-á¹-hahitvÄ• payirupÄ• sitvÄ• dibbamÄ• nussikÄ• sampattiyo pÄ• puá¹‡it
pÄ• puá¹‡Ä• ti. anagÄ• rikaratanampi duvidhaá¹ƒ ariyaputhujjanavasena. ariyaratanampi du
sekkhÄ• sekkhavasena. asekkharatanampi duvidhaá¹ƒ sukkhavipassakasamathayÄ• nikava
duvidhaá¹ƒ sÄ• vakapÄ• ramippattamapattaÃ±ca. tattha sÄ• vakapÄ• ramippattaá¹ƒ aggam
guá¹‡amahattatÄ• ya. sÄ• vakapÄ• ramippattaratanatopi paccekabuddharatanaá¹ƒ aggama
guá¹‡amahattatÄ• ya. sÄ• riputtamoggalÄ• nasadisÄ• pi hi anekasatÄ• sÄ• vakÄ• paccek
satabhÄ• gampi na upanenti. paccekabuddhato sambuddharatanaá¹ƒ aggamakkhÄ• yati. ka
sakalampi jambudÄ«paá¹ƒ pallaá¹…ke na pallaá¹…kaá¹ƒ ghaá¹-á¹-ento nisinnÄ• paccekas
guá¹‡Ä• naá¹ƒ neva saá¹…khyaá¹ƒ kalaá¹ƒ gaá¹‡anabhÄ• gaá¹ƒ upanenti, vuttaÃ±hetaá¹ƒ
bhikkhave sattÄ• apadÄ• vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ t
dullabho loke, saddhammasavanampi ca, saá¹…gho ca dullabho lokeâ€™â€™ ti imesaá¹ƒ
atthuddhÄ• ravasena sabbaso attho vuttoyeva hoti.

iti sÄ• garabuddhittheraviracite sÄ«mavisodhane saá¹…ghavaá¹‡á¹‡anÄ• ya

samasÄ«sikaá¹‡á¸• o catuttho paricchedo.

pakiá¹‡á¹‡akakaá¹‡á¸• o

idÄ• ni \Be 108/ sappurisÄ• ti dullabhÄ• ti imassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo sampatto tath
atidullabhÄ• yeva. sappurisÄ• ti kalyÄ• á¹‡aguá¹‡asampannÄ• uttamapurisÄ• . te nissÄ• y
jÄ• tiyÄ• , maraá¹‡adhammÄ• sattÄ• maraá¹‡ato muccanti vuttaÃ±hetaá¹ƒ bhagavatÄ• ``
kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tiyÄ• parimuccanti, jarÄ• dhammÄ• sattÄ• jarÄ• ya mu

pana sammÄ• sambuddhoyeva sabbÄ• kÄ• rasampanno kalyÄ• á¹‡amitto nÄ• ma. taá¹ƒ al
sÄ• riputtamoggalÄ• nÄ• dayo ariyapuggalÄ• vÄ• . tepi alabhantena ekantajahitaá¹ƒ sivaá¹
kalyÄ• á¹‡amittaá¹ƒ labhitabbaá¹ƒ, vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi.

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , nocÄ• á¹-hÄ• ne niyojayeâ€™â€™ ti ||

evamÄ• diguá¹‡asamannÄ• gato vaá¸• á¸• hipakkhe á¹-hitapaá¹‡á¸• itapuggalo loke dullab
paá¹‡á¸• itapuggalo buddhapaccekabuddhÄ• asÄ«ti ca mahÄ• sÄ• vakÄ• aÃ±Ã±e ca tath
sunettamahÄ• govindavidhurasarabhaá¹…gamahosadhasutasomanimirÄ• jaayogharakumÄ
paá¹‡á¸• itÄ• ti veditabbÄ• . te bhaye viya rakkhÄ• , andhakÄ• re viya padÄ«pÄ• , khuppipÄ
annapÄ• nÄ• dipaá¹-ilÄ• bho, attano vacanakarÄ• naá¹ƒ sabbabhayaupaddavÅ«pasaggavi
tathÄ• hi tathÄ• gataá¹ƒ Ä• gamma asaá¹…khyeyyÄ• aparimÄ• á¹‡Ä• devamanussÄ• Ä•
patiá¹-á¹-hitÄ• , devaloke uppannÄ• . sÄ• riputtatthere cittaá¹ƒ pasÄ• detvÄ• catÅ«hi ca pa
upaá¹-á¹-hahitvÄ• asÄ«ti kusalahassÄ• ni sagge nibbattÄ• ni, tathÄ• mahÄ• moggalÄ• nar
sunettassa satthuno sÄ• vakÄ• appekacce brahmaloke upapajjiá¹ƒsu, appekacce paranimm
devÄ• naá¹ƒ sahabyataá¹ƒ ... pe ... appekacce gahapatimahÄ• sÄ• lakulÄ• naá¹ƒ sahabyat
vuttaÃ±hetaá¹ƒ ``natthi bhikkhave paá¹‡á¸• itato bhayaá¹ƒ, natthi paá¹‡á¸• itato upaddavo, n
upasaggoâ€™â€™ ti. apica taggaramÄ• lÄ• digandhabhaá¹‡á¸• asadiso paá¹‡á¸• ito,
taggaramÄ• lÄ• digandhabhaá¹‡á¸• apaliveá¹-hanapattasadiso tadupasevÄ« vuttaÃ±hetaá¹

``taggaraÃ±ca \Be 109/ palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhi vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• â€™â€™ ti ||

akittipaá¹‡á¸• ito sakkena devÄ• namindena vare diyyamÄ• ne evamÄ• ha

``dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha saá¹ƒvase.

dhÄ«renÄ• â€™ lÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

kiá¹ƒ nu te akaraá¹ƒ dhÄ«ro, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa dhÄ«rassa, dassanaá¹ƒ abhikaá¹…khasi ||

nayaá¹ƒ nayati medhÄ• vÄ«, adurÄ• yaá¹ƒ na yuÃ±jati.

sanaro seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamoâ€™â€™ ti ||

 apica tepi sappurise saá¹…gamma assutapubbampi ubhayalokahitÄ• vahaá¹ƒ vÄ• caá¹ƒ su

``subhÄ• sitaá¹ƒ uttamamÄ• hu santo, dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ taá¹ƒ dutiyaá¹

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ, saccaá¹ƒ bhaá¹‡e nÄ• lÄ«kaá¹ƒ taá¹ƒ catutth

``yaá¹ƒ buddho bhÄ• sati vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• â€™â€™ ti ||

 sappurisÅ«panissayasevanapaccayÄ• yeva dÄ• nÄ• dikusalasamÄ• yogena apÄ• yadukkh
``apica nerayikÄ• didukkhaparittÄ• á¹‡ato puÃ±Ã±Ä• ni eva pÄ• á¹‡Ä«naá¹ƒ bahÅ«pakÄ• r
upakÄ• rÄ• nussaraá¹‡atÄ• kataÃ±Ã±utÄ• sappurisehi pasaá¹ƒsanÄ«yÄ• dinÄ• nappakÄ•
vuttaÃ±hetaá¹ƒ bhagavatÄ• , ``dve me bhikkhave puggalÄ• dullabhÄ• lokasmiá¹ƒ, katame
ca kataÃ±Ã±u katavedÄ«â€™â€™ ti. apica vidhuramahosadhajÄ• takÄ• dikÄ• lepi idhaloka
attano vacanakare sammÄ• yojenti. anÄ• kulakammantÄ• dhiá¹-á¹-hÄ• nena kÄ• laÃ±Ã±ut
analasatÄ• ya uá¹-á¹-hÄ• navÄ«riyasamatÄ• ya abyasaniyatÄ• ca
kÄ• lÄ• natikkamanaappatirÅ«pakaraá¹‡aakaraá¹‡asithilakaraá¹‡Ä• hi akusalÄ• dÄ«hi
rahitakasigorakkhavÄ• á¹‡ijjÄ• dayo kammantÄ• , ete attano vÄ• puttadÄ• rassa vÄ• dÄ• s
byattatÄ• ya evaá¹ƒ payojitÄ• diá¹-á¹-heva dhamme dhanadhaÃ±Ã±avitti paá¹-ilÄ• bhahetÅ
bhagavatÄ• .

patirÅ«pakÄ• rÄ«ri \Be 110/ dhuravÄ• , uá¹-á¹-hÄ• natÄ• vindate dhananti ca.

na divÄ• soppasÄ«le, rattiá¹ƒ uá¹-á¹-hÄ• nadassinÄ• .

niccappamattena soá¹‡á¸• ena, sakkÄ• Ä• vasituá¹ƒ gharaá¹ƒ ||

atÄ«sitaá¹ƒ atiuá¹‡haá¹ƒ, atisÄ• ramidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, atthÄ• accenti mÄ• á¹‡ave ||

yo ca sÄ«taÃ±ca uá¹‡haÃ±ca. tiá¹‡Ä• ni yo na maÃ±Ã±ati.

sappurisakiccÄ• ni, so sukhaá¹ƒ na vihÄ• yatÄ«â€™â€™ ti ca ||

bhoge saá¹ƒharamÄ• nassa, parasseva irayato.

bhogÄ• sannicayaá¹ƒ yanti, vammikovÅ«pacÄ«yatÄ«ti ||

evamÄ• dippabhedÄ• sappurisÄ• loke atidullabhÄ• va. tabbigamena duppurisÄ• bÄ• laja
te bÄ• lÄ• attÄ• naá¹ƒ sevamÄ• ne parajane saá¹ƒsÄ• radukkheyeva osÄ«denti bhavato vu
tathÄ• hi pÅ«raá¹‡akassapÄ• dayo chasatthÄ• rÄ• devadattakokÄ• lika-modakatissa
khaá¹‡á¸• adeviyÄ• puttasamuddadattaciÃ±camÄ• á¹‡avikÄ• dayo atÄ«takÄ• le ca dÄ«gha
ca evarÅ«pÄ• sattÄ• bÄ• lÄ• aggipadittamiva agÄ• raá¹ƒ attanÄ• duggahitena attÄ• naÃ±
vinÄ• senti tathÄ• hi devadattamÄ• gamma rÄ• jÄ• ajÄ• tasattu-kokÄ• likÄ• dayo tadaÃ±Ã
nibbattanti. rÄ• jÄ• ajÄ• tasattu sÄ• maÃ±Ã±aphalasuttantasavanakkhe yadi pitaraá¹ƒ agh
bhaveyya pitaraá¹ƒ ghÄ• titattÄ• maggaphalampi appatvÄ• lohakumbhiyaá¹ƒ saá¹-á¹-hivas
muccissati anÄ• gatepi paccekabuddho bhavissati. kokÄ• likopi sÄ• riputtamoggalÄ• natthe
mahÄ• niraye padumagaá¹‡anÄ• ya paccanokÄ• se nirayapadese padumaniraye ... pe ... p
bhikkhu nirayaá¹ƒ kokÄ• liko bhikkhu upapanno sÄ• riputtamoggalÄ• nesu cittaá¹ƒ Ä• ghÄ•
tattha aÃ±Ã±ataro bhikkhÅ«ti nÄ• magottena apÄ• kaá¹-aá¹ƒ ``kiá¹ƒ va dÄ«ghaá¹ƒ nukho b
Ä• yuppamÄ• á¹‡aâ€™â€™ nti paÃ±haá¹ƒ pucchitvÄ• nisinnaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ evam
niraye Ä• yuppamÄ• á¹‡aá¹ƒ, taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuá¹ƒ ettakÄ• ni vassÄ• nÄ«ti
vassasatÄ• nÄ«ti vÄ• ettakÄ• ni vassasahassÄ• nÄ«ti vÄ• ettakÄ• ni vassasatasahassÄ•
sakkÄ• pana bhante upamaá¹ƒ kÄ• tunti. ``sakkÄ• bhikkhÅ«â€™â€™ ti bhagavÄ• avoca.
vÄ«satikhÄ• riko kosalako tilavÄ• ho hoti, tato puriso vassasatassa vassasahassassa accay
uddhareyya, khippataraá¹ƒ kho so bhikkhu vÄ«satikhÄ• riko kosalako tilavÄ• ho iminÄ• upa
pariyÄ• dÄ• naá¹ƒ gaccheyya, na tveva eko abbudo nirayo. seyyathÄ• pi bhikkhu vÄ«sa abb
nirabbudo nirayoâ€™â€™ ti Ä• di. vÄ«satikhÄ• riko ti mÄ• gadhikena patthena cattÄ• ro pa
pattho hoti. tena patthena cattÄ• ro patthÄ• Ä• á¸·hakaá¹ƒ. cattÄ• ri Ä• á¸·hakÄ• ni doá¹‡aá
mÄ• nikÄ• . catumÄ• nikÄ• khÄ• rÄ«. tÄ• yakhÄ• riyÄ• vÄ«satikhÄ• riko tilavÄ• ho. tilavÄ•
nirayoti abbudo nÄ• ma eko paccekanirayo natthi, avÄ«cimhi eva pana abbudagaá¹‡anÄ• y
nirayoâ€™â€™ ti vutto. esa nayo nirabbudÄ• dÄ«supi. tattha vassagaá¹‡anÄ• pi evaá¹ƒ ve
``sataá¹ƒsatasahassÄ• ni koá¹-i hoti evaá¹ƒ sataá¹ƒsahassakoá¹-iyo pakoá¹-i nÄ• ma. sataá
koá¹-ipakoá¹-i nÄ• ma. sataá¹ƒ satasahassakoá¹-ipakoá¹-iyo nahutaá¹ƒ. sataá¹ƒsatasahass
sataá¹ƒsatasahassaninnahutÄ• ni eko abbudo. tato vÄ«satiguá¹‡o nirabbudo. esa nayo sab
apariciti naá¹ƒ dukkarÄ• â€™â€™ ti vuttaá¹ƒ taá¹ƒ na sukaraá¹ƒ saá¹…khÄ• tuâ€™ nti ke
paridevanÄ• nattenapi kammakaraá¹‡anÄ• nattenapi imÄ• ni nÄ• mÄ• ni laddhÄ• nÄ«ti vad
vÄ• nakÄ• raá¹‡ehÄ«ti á¹-Ä«kÄ• netti. yathÄ• ca dÄ«ghavidassaÄ• ghÄ• tÄ• ca buddhanta
attabhÄ• vena uttÄ• no patito mahÄ• niraye paccati yathÄ• ca, tassa diá¹-á¹-hiabhirucitÄ• n
tasseva sahabyataá¹ƒ uppannÄ• ni mahÄ• niraye paccanti. vuttaÃ±cetaá¹ƒ bhagavatÄ• ``s

naá¸·Ä• gÄ• raá¹ƒ vÄ• tiá¹‡Ä• gÄ• raá¹ƒ vÄ• aggiphuá¹-á¹-ho kÅ«á¹-Ä• gÄ• rÄ• ni dahati u
phusitaggaá¸·Ä• ni pihita vÄ• tapÄ• nÄ• ni evameva kho bhikkhave yÄ• nikÄ• nici bhayÄ• n
bÄ• lato uppajjanti, no paá¹‡á¸• itato yekeci upaddavÄ• uppajjanti, no paá¹‡á¸• itato, yekec
... no paá¹‡á¸• itato. iti kho bhikkhave sappaá¹-ibhayo \Be 112/ bÄ• lo appaá¹-ibhayo paá¹‡á
bÄ• lo anupaddavo paá¹‡á¸• ito, saupasaggo bÄ• lo anupasaggo paá¹‡á¸• itoti. api ca pÅ«t
pÅ«timacchabaddhapatta putisadiso hoti tadupasevÄ«. chaá¸• á¸• anÄ«yataá¹ƒ jigucchanÄ«
viÃ±Ã±Å«naá¹ƒ vuttampi cetaá¹ƒ nÄ• radajÄ• take.

``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«ti vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• â€™â€™ ti ||

akattipaá¹‡á¸• itocÄ• pi sakkena devÄ• namindena vare diyyamÄ• ne evamÄ• ha

``bÄ• laá¹ƒ na passe na suá¹‡e, na ca bÄ• lena saá¹ƒvase.

bÄ• lenÄ• â€™ llÄ• pasallÄ• paá¹ƒ, na kare na ca rocaye ||

kiá¹ƒnu te akaraá¹ƒ bÄ• lo, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa bÄ• lassa, dassanaá¹ƒ nÄ• bhikaá¹…khasi ||

anayaá¹ƒ nayati dummedho, adhurÄ• yaá¹ƒ niyuÃ±jati.

dunnayo seyyaso hoti, sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti, sÄ• dhu tassa adassanaâ€™â€™ nti ||

evaá¹ƒ bÄ• ladujjanasaá¹ƒsaggavaseneva sabbÄ• ni bhayupaddavÄ• ni uppajjanti, no
paá¹‡á¸• itasevanavasenÄ• tisabbaso sappurisÄ• atidullabhÄ• va.

idÄ• ni.

``dullabhaÃ±ca manussattaá¹ƒ, buddhuppÄ• do ca dullabho.

dullabhÄ• khaá¹‡asampatti, saddhammo paramadullabhoâ€™â€™ ti ||

imissÄ• gÄ• thÄ• ya vaá¹‡á¹‡anÄ• kkamo sampatto. tattha __dullabhaÃ±ca manussatta_n

dullabhoyeva manussassa dullabhabhÄ• vo kÄ• á¹‡akacchapopamÄ• dÄ«hi veditabbo eko
tÄ«á¹‡i saá¹ƒvaccharÄ• ni kasitvÄ• kiÃ±cimattampi alabhitvÄ• naá¹…galaphÄ• laá¹ƒ dved
gaá¹…gÄ• yaá¹ƒ khipi tena gaá¹…gÄ• nadiyÄ• vÄ• hena eko uddhaá¹ƒ eko heá¹-á¹-hÄ• ti
gaá¹…gÄ• yaá¹ƒ vuyhantÄ• cirena eko uddhaá¹ƒ eko heá¹-á¹-hÄ• ti dve ekato hutvÄ• pÄ•
khaá¹‡e vassasatavassasahassaccayena ekavÄ• raá¹ƒ ummujjamÄ• no kÄ• á¹‡akacchapo
gÄ«vÄ• dvinnaá¹ƒ naá¹…galaphÄ• lÄ• namantare hoti ayaá¹ƒ kÄ• lo \Be 113/ dullabhova e
dullabhoyeva tathÄ• hi manussattabhÄ• vaá¹ƒ alabhitvÄ• va nirayapetaasurakÄ• yatiracchÄ
saá¹ƒsaritvÄ• sÄ«sampi ukkhipituá¹ƒ alabhantÄ• ekabuddhantarÄ• dve buddhantarÄ• ta
buddhantarÄ• ekÄ• saá¹…khyeyyavasena niraye paccanakasattÄ• naá¹ƒ gaá¹‡anapathaá
petaasurakÄ• yatiracchÄ• nabhÅ«mÄ«supi atikhuddakena attabhÄ• vena tilabÄ«jasÄ• sapa
catupaÃ±cachasattaaá¹-á¹-hakalabhÄ• gamatteneva aá¹…guliyÄ• patiá¹-á¹-hitaá¹-á¹-hÄ• n
nisinnÄ• naá¹ƒ atikhuddakasattÄ• naá¹ƒ gaá¹‡anapathampi vÄ«tivattÄ• te hi gaá¹‡ituá¹ƒ id
á¹-hapetvÄ• aÃ±Ã±o ko nÄ• ma sakkhissati tehi mohandhabhÄ• vena kaá¹‡hasukkapakkha
buddhasatesu vÄ• buddhasahassesu vÄ• uppajjamÄ• nesupi buddhotisaddaá¹ƒ asutvÄ•
manussattabhÄ• vopi dullabhoyeva. manussattabhÄ• ve labhamÄ• nepi buddhuppÄ• dakÄ•
buddhuppÄ• dakÄ• lepi sammÄ• diá¹-á¹-hi hutvÄ• kusalÅ«papattisaá¹…khÄ• tÄ• khaá¹‡as
saddhammadesakassÄ• pi dullabhattÄ• , tasmimpi sati aá¹…gavikalabhÄ• vena saddhamm
evamÄ• dippabhedÄ• manussattabhÄ• vÄ• dikÄ• khaá¹‡asampattiyo dullabhÄ• ti veditabb
khaá¹‡asampattÄ«_ti kusalÅ«papattisaá¹…khÄ• tÄ• khaá¹‡asampatti dullabhÄ• yeva tathÄ
arÅ«paasaÃ±Ã±asattatiracchÄ• napetanerayikakÄ• le vÄ• majjhimadesepi cakkhÄ• diaá¹…
paripuá¹‡á¹‡aaá¹…gabhÄ• vepi micchÄ• diá¹-á¹-hibhÅ«tÄ• vÄ• kusalÅ«papattisaá¹…khÄ•
paccantavisaye hi pavattÄ• janÄ• pÄ• á¹‡Ä• tipÄ• tÄ• didasaakusalakammapatheyeva ran
caá¹‡á¸• asabhÄ• vÄ• ca te honti, ratanattayaguá¹‡ampi na jÄ• nanti. arÅ«pinopi puggalÄ•
sotÄ• pattimaggapaá¹-ilÄ• bhopi tesaá¹ƒ natthi, buddhadassanÄ• dÄ«nipi na labhanti.
asaÃ±Ã±asattatiracchÄ• napetanerayikakÄ• lesu pana pageva pÅ«ritapÄ• ramÄ«naá¹ƒ satt
abbohÄ• rikaá¹ƒ, sammÄ• diá¹-á¹-hikule jÄ• yamÄ• nÄ• pi cakkhuvikalena buddhasaá¹…gh
sotavikalena dhammasavanatopi hÄ• yati eá¸·amÅ«gÄ• dibhÄ• vena kusalasamÄ• dÄ• nÄ•
micchÄ• diá¹-á¹-hibhÄ• vena dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ•
sabbajanÄ• naá¹ƒ \Be 114/ nayanarasÄ• yatanabhÅ«taá¹ƒ sabbaÃ±Ã±ubuddhampi disvÄ•
oloketabbampi na maÃ±Ã±anti manopadosavaseneva yugaggÄ• hÄ• hutvÄ• yamakapÄ• á
micchÄ• diá¹-á¹-hino mahÄ• niraye uppajjanti. evaá¹ƒ kusalÅ«papattikhaá¹‡asampattipi dull

``dullabhaÃ±ca manussattaá¹ƒ, buddhuppÄ• do ca dullabho.

dullabhÄ• khaá¹‡asampatti, saddhammo paramadullabhoâ€™â€™ ti ||

imissÄ• gÄ• thÄ• ya attho vuttoyeva.

iti sÄ• garabuddhittheraviracite sÄ«mavisodhane

pakiá¹‡á¹‡akakaá¹‡á¸• o nÄ• ma paÃ±camo paricchedo.

evaá¹ƒ satthuparinibbÄ• nato vassasataccayena patiá¹-á¹-hite isinÄ• kÄ• ritattÄ• â€™ isina
laddhanÄ• me dvattapÄ• dibhÅ«pÄ• lÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• nabhÅ«te sÄ«rikhettanaga
pÄ• rimatÄ«rabhÅ«te pabbatasÄ• numhi patiá¹-á¹-hitassa kaÃ±canavaramahÄ• thÅ«passa
satvivamahÄ• dhammaraÃ±Ã±o kÄ• le sÄ• sanassa dvisahassasatÄ• dhikaekatiá¹ƒsatime v
paá¹-iladdhasaddhÄ• naá¹ƒ kulaputtÄ• naá¹ƒ mahÄ• jÄ• nikaraá¹‡avasena vimativinodaniyÄ
saddayuttiatthayuttivasena sÄ• dhukaá¹ƒ avicinitvÄ• nadiyÄ• udakukkhepaá¹ƒ akatvÄ• up
kÄ• ritattÄ• sÄ• sane parÄ• jayamÄ• panne kulaputte upÄ• rambhakaraá¹‡avasena sÄ«ma
sÄ«masampattippakÄ• sako gantho pavattati.

ettÄ• vatÄ• ca sirikhettanagaragocaragÄ• mena satvivamahÄ• dhammarÄ• jagurubhÅ«ten
tipiá¹-akadharenaâ€™ saddhammakovidoâ€™ ti pÄ• kaá¹-a nÄ• madheyyena mahÄ• there
paÃ±Ã±Ä• dhipatÄ«naá¹ƒ nivÄ• sabhÅ«te pacchimajinacakkasÄ• sanavare vÄ• sigaá¹‡Ä• c
vinayadharena mahÄ• sÄ• minÄ• ca, rÄ• jagurunÄ• tipiá¹-akanÄ• gattherena ca Ä• cariyo
vejjakammajaá¹…ghapesanakammÄ• divasena anesanaá¹ƒ pahÄ• ya sammÄ• Ä• jÄ«vena
kÄ• rakasaá¹…ghÄ• hutvÄ• sirikhettanagarassa dakkhiá¹‡adisÄ• bhÄ• ge dÄ«ghapabbata
tÄ«re vÄ• likapuá¸·ine sÄ«mÄ• pekkhÄ• ya saha udakukkhepaá¹ƒ \Be 115/ katvÄ• pavattÄ
dasadhÄ• byaÃ±janavipattiá¹ƒ akatvÄ• á¹-hÄ• nÄ• rahena Ã±atticatutthena kammena upa
__sÄ• garabuddhÄ«_ti garÅ«hi gahitanÄ• madheyyena bhikkhunÄ• racito sÄ• sanavipattih
gantho samatto.

ettÄ• vatÄ• vibhattÄ• hi, sappabhedappavattikÄ• .

sÄ«mavisodhanÄ«hesÄ• , nipuá¹‡Ä• sÄ• dhucintitÄ• ||

sirikhettÄ• ti paÃ±Ã±Ä• te, pure aparanÄ• make.

dakkhiá¹‡eyyadisÄ• bhÄ• ge, uccanena katÄ• laye ||

vasanto bhikkhu nÄ• mena, sÄ• garabuddhÄ«ti vissuto.

puá¹‡á¹‡e vÄ«sativassamhi, ganthoyaá¹ƒ sÄ• dhucintito ||

mayÄ• yaá¹ƒ racito gantho, niá¹-á¹-happatto anÄ• kulo.

evaá¹ƒ pÄ• á¹‡inaá¹ƒ sabbe, sÄ«ghaá¹ƒ sijjhantu saá¹…kappÄ• ||

yÄ• va buddhotinÄ• mampi lokajeá¹-á¹-hassa tÄ• dino.

tÄ• va tiá¹-á¹-hatu yaá¹ƒ gantho, sÄ• sane hÄ• rayaá¹ƒ tamaá¹ƒ ||

uddhaá¹ƒ yÄ• va bhavaggÄ• ca, adho yÄ• va avÄ«cito.

samantÄ• cakkavÄ• á¸·esu, ye sattÄ• pathavÄ«carÄ• ||

tepi sabbe mayÄ• hontu, samasamavipÄ• kino.

ciraá¹ƒ jÄ«vatu no rÄ• jÄ• , sÄ• sanassa ujjotako ||

dibbanto rÄ• jadhammena, arogo saha Ã±Ä• tibhi.

anena puÃ±Ã±akammena, bhaveyyaá¹ƒ jÄ• tijÄ• tiyaá¹ƒ ||

sÄ• sanaá¹ƒ jotayantova, sakyaputtassa sÄ• sane.

yadÄ• nassati saddhammo, andhÄ«bhÅ«to mahÄ«tale.

devaloke tadÄ• hessaá¹ƒ, tusite á¹-hÄ• namuttameti ||

sÄ«mavisodhanÄ« niá¹-á¹-hitÄ• .

ÿþá¤po, za (po x kusech, za y korun)
a capella [a kapela]¤vokální skladba bez instrumentálního doprovodu
a contrario [á kontrárió]¤v protikladu; protiva
a dato [á dató]¤ode dne vystavení, ode dne vydání
á fond perdu [a fon perdy]¤na úèet ztrát,odepsaná pohledávka
á jour [a~úr], být á jour¤neopo~ïovat se, být hotov, být v poøádku
á konto, a Conto [á kontó]¤na úèet
á la¤jako, podle, po zpùsobu
á la carte [ala kart]¤podle jídelního lístku
a posteriori¤pozdìjaí, pozdìji, ze zkuaenosti
a priori¤pøedem, pøed, pouze z rozumu
á propos [á propó i apropó]¤mimochodem, abych nezapomnìl
a vista¤na vidìnou, tj. bez lhùty, netermínovaný (inkaso, vklad, smìnka)
a-, an-¤pøedpona záporu, ne-; neexistence nìèeho
a. Chr. (n.)¤ante Christum (natum)
a. m.¤ante meridiem
ab initio [ab inýció]¤od zaèátku
ab ovo¤od poèátku (od vejce)
abak, abakus¤1. starovìká poèetní tabulka, poèitadlo; 2. arch. deska na hlavici sloupu; 3. st
pøípravu bohoslu~ebných pøedmìtù
abaka¤manilské konopí, vlákno du~natých kmenù banánovníkù
abandon¤vzdání se nárokù, vlastnického práva nebo (pojistné) náhrady
abaton¤èást chrámového okrsku nepøístupná nezasvìceným
abatyae¤pøedstavená ~enského kláatera nìkterých øádù
abaxiální¤odvrácený od osy, stonku
abázie, abasie¤neschopnost chùze
abbé [abé]¤katolický duchovní bez církevního (knì~ského) úøadu
abdérita¤zaostalý, omezený èlovìk
abdikace¤vzdání se úøadu, trùnu; odstoupení z funkce
abdomen¤bøicho, podbøiaek; zadeèek èlenovcù
abdominální¤bøianí
abdukce¤odta~ení, odchýlení, upa~ení
aberace¤odchylka, úchylka;1. vada optické èoèky; 2. chromozomová mutace;3. omyl pacha
abgébovat se¤s nìkým si zadávat, apinit se; ztrácet èas zbyteèným jednáním
abiogeneze, abiogenese¤samoplození, teorie vzniku ~ivého z ne~ivého
abionóza, abionosa¤vada rostlin zpùsobená ekologickými faktory fyzikálnì-chemické povah
abiotický¤ne~ivý; týkající se anorganické slo~ky a èinitelù pøírody, prostøedí
abiturient¤absolvent akoly nebo student v období krátce pøed závìreènou zkouakou a po ní

abjudikace¤zamítnutí ~aloby soudem; soudní rozhodnutí
abjurace¤veøejné zøeknutí se názorù (víry); právo køivá pøísaha
ablace¤snesení, odnìtí, snìtí, odchlípení;odtávání snìhu, ledovce, meteoritu
ablaktace¤1. odstavení mládìte; 2. zpùsob alechtìní, pøi nìm~ se roub neoddìlí od mateøské
dokonalé nesroste, odkájení
ablativ¤pád vyjadøující východisko,odluku
ablaut¤støídání samohlásek v kmeni slova, alternace
ablegace¤vypovìzení,vyobcování
abnormalita¤nenormalita; zvláatnost, nepravidelnost, odchylka, zrùdnost
abnormální¤nenormální, odchýlený od øádu, neodpovídající pøedpisu
abolice¤zastavení soudního øízení udìlením milosti; zruaení zákona
abolicionizmus, abolicionismus¤hnutí za zruaení nebo odstranìní nìjaké zvyklosti, napø. otro
usilující o zruaení trestu smrti; abolicizmus
abonent¤pøedplatitel
abonmá, abonomá, abonnement [abonmá]¤pøedplatné, pøedplacení, subskripce
abordá~¤1. uvázání lodi u bøehu a vyloïování; 2. srá~ka, kolize lodí; 3. zpùsob vojenského
pøi spojení dvou lodí s bojem mu~e proti mu~i
abort, abortus¤potrat, vybavení plodu s obaly z dìlohy pøed ukonèením 28. týdne tìhotenstv
abortace¤zakrnìní
abortivní¤1. zpùsobující potrat; 2. nevyvinutý, zakrnìlý
abrahámoviny¤padesáté narozeniny
abraxas¤gnostické oznaèení bo~stva; magické slovo s èíselnou hodnotou 365
abraze, abrase¤ploané brouaení, obruaování; výakrab, kyretá~
abrazivní,abrazívní,abresivní¤brusný
abreakce¤odreagování, uvolnìní akèního (afektivního) napìtí; katarze
abreografie¤rentgenologické snímkování ze atítu (hrudníku)
abreviace¤èásteèné vypsání slova; tvoøení slov zkracováním
abreviatura¤zkratka
abrogace¤zruaení právního pøedpisu nebo jeho èásti; derogace
abrupce¤utr~ení, odtr~ení (svalu, alachy); zlomení, ulomení (zubu); odlouèení (placenty)
ABS¤antiblok systém, systém zabraòující zablokování otáèejících se kol pøi brzdìní automo
absces¤hlíza, dutina vyplnìná hnisem,hnisavé zkapalnìní tkání
abscise¤odnìtí, oddìlení, opadávání
absence¤nepøítomnost osoby, vlastnosti, jevu nebo entity; náhlá krátká ztráta vìdomí nebo
absentér¤kdo je èasto bezdùvodnì nepøítomen v práci
absint¤hoøký silný likér (ve vìtainì zemí zakázaný)
absoluce¤odpuatìní høíchù; právo upuatìní od potrestání
absolutizace, absolutisace¤nadøazování nad podmínky, zevaeobecòování; neoprávnìné zo

absolutizmus, absolutismus¤samovláda, neomezená vládní moc jedince
absolutní¤úplný, naprostý, neomezený,nepodmínìný, zcela bezvýhradný
absolutno¤co existuje samo sebou a zapøíèiòuje vae ostatní; bezpodmíneèné,nekoneèné, n
bezvzta~né bytí
absolutorium¤potvrzení, schválení úètù nebo èinnosti; propuatìní z odpovìdnosti; doklad o d
(absolvování) stupnì vzdìlání
absolvent¤kdo splnil podmínky dokonèení akoly, kurzu, vzdìlání
absorbance¤míra absorpce záøení
absorbent¤látka objemovì pohlcující jiné látky
absorbovat¤pohlcovat, vstøebávat, pøijímat, nasávat
absorpce¤objemové pohlcování, vstøebávání, zeslabení jedné látky v druhé; zeslabení elek
záøení,zvuku nebo poètu èástic pøi prùchodu látkou
abstence¤zdr~ování se mo~nosti, úèasti, výkonu (volebního) práva
abstergencium¤mírnì projímavý lék
abstinence¤zdr~enlivost, zøeknutí se po~itku (alkoholu, drogy, kouøení, sexu)
abstinenèni syndrom¤souhrn fyziologických reakcí organizmu a psychického stresu po pøer
alkoholu, kouøení
abstinovat¤dodr~ovat abstinenci
abstrahovat¤postup a výsledek myalenkových operací od jednotlivého k obecnému, k mode
pojmùm
abstrakce¤postupovat k abstrakci; neabstrahovat, zahrnout, potlaèit detaily, jednotlivosti
abstrakt¤referát, souhrn, shrnutí, synopse
abstraktní¤odta~itý, odtr~ený od skuteènosti, obecný, pojmový
abstraktum¤abstraktní pojem;abstraktní podstatné jméno
abstrúzní, abstrusní¤nesrozumitelný,nejasný, nepochopitelný
absurdita¤protismyslnost, nesmyslnost,vnitøní spornost, rozpornost lidské existence, absurd
absurdní¤nesmyslný; nevhodný; hloupý
absurdnost¤absurdita
absurdum¤co je sporné, nelogické, nemù~e platit souèasnì
abatajg¤vedlejaí byt; hodinový hotel
abulie [abúlie]¤nerozhodnost, nedostatek vùle, napø. ve vztahu k jídlu
abundance¤poèetnost, hojnost, nadbytek
abuzéø¤èlovìk, který nadmìrnì u~ívá,návykovì u~ívá nìkteré látky, napø.drogy, léèiva, nikoti
abúzus, abusus¤nadmìrné u~ívání,nadu~ívání, zneu~ívání
abysál¤èást oceánského dna v hloubce 2-6 km
abysální¤hlubinný
accelerando [aèelerando]¤postupnì zrychlovat, stále rychleji
accentato [aèentáto]¤dùraznì

acetát¤octan
aceton¤nejjednoduaaí keton, dimetylketon, rozpouatìdlo
acetonurie¤vyluèování ketonù moèí, ketonurie
acetylen, acetylén¤nejjednoduaaí uhlovodík s trojnou vazbou, hoølavý plyn
achilovka¤alacha upínající se na kost patní, Achillova alacha
achromát¤optická soustava odstraòující barevnou vadu
acht¤klatba, zbavení právní ochrany a vylouèení z pøísluaného spoleèenství
achylie¤naprostý nedostatek ~aludeèní a• ávy, zastavení jejího vyluèování
acidifikace¤okyselení
acidita¤kyselost
acidní¤kyselý
acidobazický¤vztahující se na kyselé i zásadité látky
acidofilní¤kyselomilný, ~ující v kyselém prostøedí; a. mléko mléko zkvaaené bakteriemi mléè
acidóza, acidosa¤zvýaení kyselé reakce krve
acidum¤kyselina
acompagnato [akompaòáto]¤recitativ za doprovodu orchestru
acre¤akr
acuto [akúto]¤ostøe, pronikavì
acylpyrin¤lék sni~ující teplotu, utiaující bolest, pùsobící proti revmatizmu, obdoba aspirinu; antirevmatikum, antipyretikum
ad¤k, na
ad absurdum¤k nesmyslnosti; postup dùkazu spornosti, nekonzistentnosti,toho, co odporuje dùsledkù
ad acta [ad akta]¤ke spisùm; odlo~it jako vyøízené
ad astra¤ke hvìzdám; vzhùru, kupøedu
ad audiendum verbum¤k vyslechnutí slova; k pokárání, na slovíèko, na kobereèek
ad auditorem [ad audytórem]¤k naslouchajícímu, k posluchaèi; populisticky, podbízivì, oport pravdu
ad baculum [ad bakulum]¤(argument) klacku; nátlak, vyhro~ování silou
ad hoc [ad hók]¤jen pro tento pøípad,k této vìci, k tomuto úèelu
ad hominem¤k èlovìku; populisticky zneu~ívající záporné lidské vlastnosti
ad ignorantiem [ad ignoranciam]¤k nevìdomosti; vyu~ívající protivníkovu neznalost
ad infinitum¤donekoneèna, stále, nekoneènì
ad informandum¤pro informaci, na vìdomí
ad informandum medici¤pro informaci lékaøe
ad libitum¤jak je libo, podle libosti
ad manus medici¤do rukou lékaøe
ad multos annos¤na dlouhá léta, pøání pøi pøípitku

ad notam, ad notiam [ad nóciam]¤na vìdomí
ad oculos [ad okulós]¤k oèím; názornì,zjevnì, viditelnì
ad personam¤k osobì; zesmìaòování a urá~ení protivníka
ad populum¤k lidu; demagogie, odvolávání se na pøedsudky, na egoizmus
ad rem¤k vìci
ad usum [ad úzum]¤pro potøebu nìkoho;nìco zámìrnì upravené
ad valorem¤podle hodnoty
adagio [adád~o]¤pomalu, volnì; hudební skladba nebo její èást v tomto tempu
adaptabilita¤schopnost pøizpùsobení, pøizpùsobivost, adaptivita
adaptace¤pøizpùsobení, pøetvoøení; úprava, pøestavba
adaptát¤pozorovatelný výsledek adaptace organizmu
adaptér, adaptor¤zaøízení rozaiøující pùvodní pou~itelnost
adaptivita¤pøizpùsobivost, adaptabilita
adaptovatelný¤upravitelný, pøizpùsobitelný
adaxiální¤pøivrácený k ose, ke stonku
addendum¤pøídavek, dodatek
addolorato [adoloráto]¤hud. ~alostnì
addukce¤pøita~ení, pøipa~ení
adefagie¤chorobná ~ravost
adekvátní¤odpovídající, pøimìøený
adekvátnost¤pøimìøenost, shoda
adenitida¤zánìt ~lázy
adenom¤nezhoubný nádor ze ~lázového epitelu podobné stavby jako ~láza
adenoviry¤~ivoèiané viry vyvolávající napøíklad infekèní onemocnìní dýchací soustavy
adept¤uchazeè, zaèáteèník v oboru
adespoton¤drobné literární dílo od neznámého autora
adherence¤pøilnavost, adherentnost
adherentnost¤pøilnavost, adherence
adheze, adhese¤pøilnavost, ulpívání látek na sobì
adice, addice¤souhrn, souèet, sluèování
adié, adleu [adyjé]¤sbohem
adipsie¤chybìní pocitu ~íznì
aditivní¤pøídavný; související se sèítáním,skládáním
aditivum¤pøísada, pøídavná látka
adjektivum¤pøídavné jméno
adjudikace¤soudní pøiøèení práva nebo nároku
adjunkt¤úøednický pomocník, elév, koncipient
adjustace¤vybavení vaím potøebným,pøipravení k èinnosti

adjutant¤poboènik
adjuvancia¤souèásti lékù zesilující úèin vlastního léèiva
adjuvatika¤nauka o kompenzaèních, doplòujících pomùckách; výsledky èinnosti v adjuvatic
chodítka,vozíky
adlatus¤pomocník, zástupce
administrace¤kanceláø, ekonomicko-provozní útvar
administrativa¤správa, správní slo~ka,úøady; v USA oznaèení úøadu prezidenta a vlády
administrativní¤správní, úøední; byrokratický
administrátor¤správce; zatímní správce farnosti
admirál¤velitel loïstva
admiralita¤námoøní velitelství
admise¤vpuatìní, vstup
admitance¤zdánlivá vodivost elektrického obvodu protékaného støídavým elektrickým prou
admonice¤pokárání, výtka, dùtka
adolescence¤dospívání
adolescent¤jedinec ve vìku mezi pubertou a dospìlostí
adopce¤osvojení, pøijetí za vlastní
adoptant¤osvojitel
adoptát¤osvojenec
adoptivní¤pøijímající nìkoho cizího za vlastního; pøijatý za vlastního
adoptovat¤osvojit
adorace¤zbo~né uctívání, zbo~òování
adrenalin¤hormon døenì nadledvinek;epinerfin
adsorbent¤povrchovì pohlcující látka
adstringentní¤stahující, svírací
adulterace¤padìlání, falaování mincí,rukopisù
adut¤karetní trumf
advekce¤pøenos, pøemístìní dané velièiny proudìním v atmosféøe
advent¤pøíchod; doba duchovní pøípravy na Vánoce v období ètyø týdnù pøed svátky; dob
adventista¤èlen køes• anského spoleèenství zdùrazòujícího oèekávání druhého pøíchodu J
adventivní¤zanesený odjinud, vyskytující se na neobvyklém místì; náhodný, pøídavný,náhra
adventizmus, adventismus¤køes• anské hnutí hlásající víru v nový pøíchod Je~íae Krista n
adventní¤pøedvánoèní
adverbální¤závislý na slovese
adverbium¤pøíslovce
advocatus diaboli [advokátus dyabolí]¤ïáblùv advokát; obhájce apatné vìci
advokacie¤instituce poskytující právní pomoc, provádìjící právní zastoupení;obhajoba, zast
prosazování nìèeho

advokát¤právník poskytující právní pomoc; zastánce, obhájce
aeon [eón]¤dlouhé období dìjin, éra, vìk
aerace¤vìtrání, provzduaòování
aero¤aeroplán, letadlo
aero-¤první èást slo~ených slov mající význam vzduch nebo letadlo
aerobie, Aerobie¤sportovní náèiní, létající plastový krou~ek
aerobik¤komplex intenzivních tìlesných cvièení zatì~ující obìhovou, srdeèní a dýchací soust
aerobní¤vy~adující k ~ivotu kyslík
aerobus, airbus [érbas]¤velkokapacitní dopravní letadlo
aerodrom¤letiatì
aerodyn¤letadlo tì~aí ne~ vzduch (letoun, vrtulník)
aerodynamický¤1. týkající se aerodynamiky; 2. upravený tak, aby snadno pøekonával odpo
aerodynamika¤nauka o pohybu plynù a pohybu pevných tìles v plynech
aerofon¤vzduchový hudební nástroj
aerologie¤nauka o fyzikálních dìjích probíhajících ve vyaaích vrstvách atmosféry, hlavnì v tr
aeromechanika¤nauka zabývající se zákony mechaniky plynù, tj. vlastnostmi a pohyby plyn
aeronautika¤letectví, vzduchoplavba
aeronomie¤nauka o horních vrstvách atmosféry, v nich~ se projevuje silná ionizace a disoci
aeroplán¤letadlo, aero
aerosol¤disperzní soustava obsahující kapalné nebo pevné èástice rozptýlené v plynu
aerostat¤letadlo lehèí ne~ vzduch (balon,vzducholoï)
aerostatika¤souèást aeromechaniky,studující podmínky rovnováhy hmotných tìles pod vlive
aerotriangulace¤triangulace pomocí leteckých snímkù
afagie¤neschopnost polykat
afakie¤chybìní èoèky v oku
afázie, afesie¤ztráta schopnosti øeèi,porucha øeèi zpùsobená naruaením øeèových center
afekce¤1. citové pohnutí, hnutí mysli,emotivní uchopení; 2. vliv, náklonnost;3. posti~ení cho
afekt¤neodpovídající pøehnaná reakce,vzruaení, citové rozruaení
afektovanost¤pøepjatá, strojená dokonalost v projevech, chování, precióznost,preciozita
afektovaný¤strojený, pøehnaný, nepøirozenì se chovající
afélium, afel¤1. odsluní; 2. nepøíznivé okolnosti
afemie¤neschopnost mluvit
aféra¤pøípad, skandál; zveøejnìní události vyvolávající pohoraení, vyaetøování,zájem masr
aferentace¤pøenos informací z periferie do centra
aferentní¤pøenáaející, dopravující, dodávající do centra
aférista¤osoba èasto zapletená do afér nebo pùsobící aféry
affebile [afábile]¤pøívìtivé, mile, vlídnì
affettuoso [afetuózo]¤s citem, náru~ivì

affidavit [afidavit]¤místopøíse~né prohláaení
afghání, afghani¤mìnová jednotka Afghánistánu
afilace¤pøièlenìní, pøidru~ení; poboèka nebo samostatný, ale podøízený (ovládaný) subjek
afiliace¤osvojení (pøijetí za syna); pøijetí do okruhu nebo organizace; navazování tìsného o
vztahu
afiliantní¤pøátelský, vstøícný, otevøený, kamarádský
afinace¤èiatìní, zualech• ování, zjemòování
afinita¤1. pøíbuznost, vzájemný vztah, blízkost; 2. schopnost chemických látek sluèovat se
èásticí
afirmace¤pøisvìdèení, pøitakání, ujiatìní,potvrzení
afia¤reklamní nápis, plakát
afix¤gramatický morfém pøipojující se ke koøeni slova, napø. pøedpona, pøípona
aflatoxin¤toxická látka produkovaná nìkterými mikroorganizmy, zejm. v krmivech a potravin
afonie¤ztráta hlasu
aforizmus, aforismus¤struèná vtipná výpovìï, prùpovídka, výrok
afrázie, afrasie¤neschopnost pøirozeného mluvního projevu
afrikanistika¤obor zabývající se jazyky,historií a kulturami afrických národù
afrikanizace, afrikanisace¤aíøení africké kultury; opìtné nabytí africké specifièlnosti
afro¤afrického pùvodu, v africkém stylu, podle africké inspirace
afrodiziakum, afrodisiakum¤látka nebo prostøedek zvyaující pohlavní touhu,apetenci, výkon
afrodizie, afrodisie¤nadmìrnì silný pohlavní pud
afta¤drobná bolestivá eroze nebo vøídek,vznikající prasknutím puchýøku na ústní sliznici
after [áftr]¤po
afterpills [áftrpils]¤antikoncepèní tablety u~ívané v krátkém èase po soulo~i,úèinné i po pøíp
oplodnìní tím,~e zabrání uhnízdìní vajíèka v dìloze;pilulka po""
aftongie,¤porucha øeèi nervového pùvodu, která se projevuje køeèemi jazykového svalstva
afunkce¤úplný výpadek èinnosti nìjakého orgánu nebo dílèího systému
afunkèní¤nefunkèní, neschopný èinnosti
agalakcie¤neschopnost mléèné ~lázy vyluèovat mateøské mléko
agama¤pestøe zbarvený plaz z øádu jeatìrù
agapé, agapa¤láska; v køes• anství Bo~í láska k lidem
agar, agar-agar¤polysacharid, rosolovitá látka z moøských øas
agaton¤otoèný závìsný kloub tìlocvièných kruhù
agáve¤okrasná bylina s pøízemní rù~ící tuhých, na okrajích ostnatých listù
agenda¤1. pracovní náplò, souhrn administrativních prací, program jednání; 2. pøíruèní litur
ageneze,agenese¤vrozené chybìní nebo nevyvinutí orgánu nebo jeho èásti,aplazie
agens¤pùvodce, èinitel, úèinná látka, pøíèina nemoci; chem. èinidlo
agent¤obchodní jednatel, zástupce, zplnomocnìnec; apion, vyzvìdaè

agentura¤jednatelství, zprostøedkovatelna, zastupitelství,
ageuzie, ageusie¤ztráta schopnosti vnímat chu• ové podnìty
aggiornamento [ad~ornamento]¤zdneanìní, program otevøení katolické církve souèasné do
agile [ád~ile]¤~ivì, hybnì, lehce
agilní¤èilý, aktivní, horlivý
agitato [ad~itáto]¤pohnutì, vzruaenì
agitece¤aíøení, pøesvìdèování, získávání stoupencù; tìlesný, pohybový neklid
aglobulie¤výrazné sní~ení poètu èervených krvinek
aglomerace¤nahromadìní, nakupení,shluk, seskupení
aglomerát¤speèenec; hornina tvoøená úlomky sopeèných vyvr~enin a tufem
aglomerovaný¤nahromadìný; speèený
agloporit¤umìlé lehké pórovité plnivo do betonu
aglosie¤vrozené chybìní jazyka
aglutinace¤shlukování krvinek a bakterií v plazmì; tvoøení slov a jejich tvarù pøipojováním ja
odliaitelných pøípon
aglutinin¤obranná protilátka v krevním séru zpùsobující shlukování bunìèných elementù
agnace¤pøísluaenství k té~e rodinì; pokrevní pøíbuzenství v mu~ské linii
agnát¤pokrevný pøíbuzný v mu~ské linii
agnoskace¤zjia• ování toto~nosti, identifikace
agnosticizmus, agnosticismuso¤názor nepoznatelnosti svìta kromì smyslové zkuaenosti
agnózie, agnosie¤1. neurologická porucha poznávání, schopnosti chápání; 2. neschopnost,
urèit diagnózu
Agnus Dei¤Beránek bo~í, symbol vykupitelské smrti Kristovy
agogika¤zmìny tempa pøi interpretaci hudebního díla
agóna¤izoèára s nulovou magnetickou deklinací
agonie, agónie¤stav ochromení, neèinnosti; stav pøed smrtí
agora¤staroøecké mìstské shroma~diatì;námìstí, volný prostor
agorafobie¤chorobný strach z otevøeného prostoru, prostranství nebo z davu
agraciace¤prominutí nebo zmírnìní trestu
agradace¤zvyaování zemského povrchu nanáaením transportovaného materiálu
agrafie¤chorobná ztráta schopnosti psát
agrární¤zemìdìlský, rolnický
agravace¤úmyslné zvelièování zdravotních obtí~í
agregace¤spojování, seskupování, shlukování
agregát¤spojení, propojení, seskupení (krystalù, strojù, ukazatelù)
agrément [agreman], agreement [egríment]¤dohoda, smlouva; schválení,souhlas; schválení
diplomatického zástupce pøijímacím státem
agrese¤napadení, ozbrojený vpád

agresivita¤útoènost, tendence napadat jiné, dominovat jim
agresivní, agresívní¤útoèný, dobyvaèný, výbojný
agresor¤útoèník
agri-, agro-¤první èást slo~ených slov mající význam zemìdìlství, zemìdìlský, pole, pùda
agroekologie¤nauka o vzájemných vztazích mezi zemìdìlskými rostlinami a jejich vnìjaím pr
agrologie¤nauka o polním hospodáøství
agronomie¤nauka zabývající se zemìdìlskou výrobou
agrotechnika¤souhrn pìstitelských opatøení, která mají zajistit vysokou sklizeò i vý~ivovou h
hospodáøských plodin
agrypnie¤nespavost, potí~e s usínáním
ahasver¤nespokojený, vìènì se toulající èlovìk nenacházející nikde uspokojení a uplatnìní; v
nespokojenec
ahinsá¤neubli~ování ~ivým, princip východních nábo~enství
ahistorizmus, ahistorismus¤podcenìní vývojového (historického) hlediska, dìjin vùbec
aide-memoire [éd memoár]¤struèný záznam jednání v diplomatickém styku;zápisník
aids, AIDS¤Acquired Immune Deficiency Syndrome, syndrom získaného selhání imunity; sn
vyvolané retrovirem HIV
aikido¤druh japonského bojového umìní
air condition, air-Condition [érkondyan]¤klimatizaèní zaøízení, klimatizace
air koncert [érkoncert]¤koncert pod airým nebemna otevøeném prostranství,v pøírodì
air mall [érmejl]¤letecká poatovní zásilka,letecky, par avion
air [ér]¤nápìv, píseò, melodie; krataí instrumentální barokní skladba netaneèního typu
airbag [érbeg]¤automatický nafukovací bezpeènostní vak v pøední èásti automobilu chrání
ajanámaa¤prvek indické ashologie; mìnící se úhlová rozteè poèátkù tropického a siderickéh
ajatin¤dezinfekèní prostøedek,tinktura
ajatolláh¤titul nejvyaaích aíitských duchovních
ajnclík¤malá místnost pro jednu osobu
ajntopf, eintopf¤1. jídlo pøipravované v jednom hrnci; 2. za nacizmu veøejná propagandistic
ajurvéde¤klasické indické lékaøství
ajznboòák, ajznpoòák¤~eleznièáø
akademický¤vztahující se k vysokému akolství, k akademii vìd; støízlivý, odta~itý, chladný, t
akademie¤1. staroøecká filozofická akola;2. název vysoké akoly; 3. vrcholná vìdecká institu
vzdìlávací instituce; 5. slavnost s programem umìleckého rázu
akademizmus, akademismus¤strohý,chladný, støízlivý ráz, zpùsob a forma projevu; konzerv
dodr~ující jisté normy
akant¤paznehtník; plastický výzdobný prvek odvozený od listù paznehtníku,akantu
akantom¤ohranièené bujení kù~e
akarinóza, akarinosa¤ko~ní nemoc pùsobená roztoèi (napø. svrab); kadeøavost révy vinné

akatelektický¤neúplný
akatizie¤chorobná neposednost
akawi¤druh sýra v slaném nálevu
akce¤èin, zásah, jednání
akcelerace¤zrychlení,zrychlování
akcelerátor¤urychlovaè, zrychlovaè; zaøízení, kterým se urychluje urèitá èinnost, dìj; plynov
automobilu
akcent¤dùraz; pøízvuk
akcentovat¤zdùrazòovat, zvýrazòovat dùle~itost nìèeho
akcept¤pøijetí, uznání, akceptace
akceptabilní¤pøijatelný, vyhovující
akceptace¤pøijetí, uznání, akcept
akceptant¤osoba, která pøijímá cizí smìnku, smìneèník
akceptor¤1. atom, molekula nebo ion pøijímající elektron, elektronový pár nebo proton od jin
(donoru); 2. porucha krystalové møí~ky polovodièe, zpùsobující dìrovou vodivost
akceptovat¤pøijímat, souhlasit
akcese¤pøistoupení (ke èlenství), pøipojení (území)
akcesorie¤nerost vyskytující se jen v nepatrném mno~ství ve vyvøelé horninì,neovlivòující je
akcesorní¤vedlejaí, nepodstatný, pøídavný, akcesorický
akcidence¤pøíle~itostná tiskovina
akcidens¤nepodstatné, nepatøící k podstatì, nahodilé, mìnlivé, doèasné
akcidentála¤znaménko pro zvýaení nebo sní~ení tónu, znaménko ruaící pøedznamenìní
akcidentální¤náhodný, vedlejaí, nepodstatný
akcie¤cenný papír pøedstavující urèitý majetkový podíl a opravòující majitele k urèitým práv
akcionáø¤majitel akcie, podílník akciové spoleènosti
akcíz¤daò z dovozu nìkterého zbo~í do mìsta; spotøební daò; stanoviatì daòové kontroly
akèní¤provádìjící akci; výkonný, èinný; zalo~ený na akci, dìjovosti (scéna, film)
akineta¤nedìlící se buòka
akinézie, ekinesie¤nehybnost, ochrnutí;neschopnost pohybovat údy
aklamace¤veøejné hlasování; veøejný projev souhlasu, hlasité pozdravování
aklimace¤zmìna urèitého faktoru prostøedí podmiòující zlepaené pøe~ívání organizmu
aklimatizace, aklimatisace¤pøivykání, pøizpùsobení se novému prostøedí
akline¤izoèára s nulovou magnetickou inklinací, shodná s geomagnetickým rovníkem
akmé¤vyvrcholení nìjakého dìje, procesu
akméizmus, akméismus¤ruský literární smìr druhého desetiletí 20. století
aknné¤trudovina
akologie¤vìda o léèebných prostøedcích
akomodace¤pøizpùsobení, adaptace

akontace¤zálohová úhrada, èásteèné placení pøedem
akord¤1. souzvuk nejménì tøí tónù; 2.úkolová práce
akordeon¤tahací harmonika s klávesnicí
akr¤1. stará ploaná jednotka; 2. acre [ejkr]- britsko-americká ploaná jednotka rovná 4 046,87
akrece¤rùst anorganických tìles pøirùstáním nových èástic na vnìjaí stranì
akreditace¤povìøení, zplnomocnìní; potvrzení, schválení
akreditiv¤platební dokument, finanění èástka slo~ená v bance rezervovaná pro úhradu urèit
povìøovací listina
akribie¤pøesnost, peèlivost, pozornost,svìdomitost
akro-¤první èást slo~ených slov mající význam 1. vrcholný, vrchní, nejvyaaí; 2. okrajový
akrobacie¤obratnostní cvièení vysoce nároèné na koordinaci
akrodynie¤bolestivost konèetin
akrofobie¤chorobný strach z výaek,z hloubky
akromegalie¤chorobné zvìtaení okrajových èástí tìla
akromelalgie¤bolestivost koncových èástí rukou a nohou
akromikrie¤zkrácení konèetin
akronym, akronymum¤zkratkové slovo,slo~ené z poèáteèních hlásek nebo slabik více slov
akropole, akropolis¤opevnìný posvátný okrsek umístìný na nejvyaaím místì mìsta
akrostich, akrostichon¤báseò, v ní~ poèáteèní nebo koncové hlásky, slabiky nebo slova ver
informaci
akrotomie¤atìpení vrcholu listu
akrylát¤umìlá ~ivice
aksamit,¤hedvábný samet
akt¤1. èin, výkon; 2. dìjství; 3. výtv. umìní-dílo zobrazující nahý lidský model
akta¤1. úøední spisy; 2. sborník vìdeckých prací, ediční øada
aktér¤aktivní úèastník
aktino-¤první èást slo~ených slov mající význam paprsek, záøení
aktinoid¤jeden ze ètrnácti radioaktivních chemických prvkù následujících v periodickém syst
aktiniem
aktinometrie¤nauka studující sluneční záøení dopadající na horní hranici zemské atmosféry
Zemì a atmosféry, tepelnou bilanci Zemì
aktinomyceta¤jednobunìèný organizmus rodu Actinomyces, pøíbuzný bakteriím
aktinomycin¤antibiotikum s protinádorovým úèinkem
aktinomykózy, aktinomykosy¤infekční onemocnìní rostlin, zvíøat i èlovìka vyvolaná aktinomy
aktinoterepie¤léèebné ozaøování
aktivace¤vybuzení, povzbuzení k èinnosti, uvedení do èinnosti
aktivita¤1. èinnost, èinorodost; 2. schopnost reagovat na vnìjaí podnìty; 3. poèet radioaktivn
jednotku èasu

aktivní¤èinný, výkonný
aktivovat¤uvádìt v èinnost; povzbuzovat
aktivum¤1. majetek, jmìní firmy; 2. slovesný èinný rod
aktologie¤vìda o motorice èlovìka, antropomotorika, antropokinetika
aktovka¤1. taaka, zejm. na spisy; 2. divadelní hra o jednom dìjství
aktualita¤novinka, èerstvá zpráva
aktualizace, aktualisace¤pøiblí~ení souèasnému stavu, spoleèenskému dìní a novému chá
nejnovìjaí údaje; zpøítomnìní
aktuální¤týkající se souèasnosti, ~ivý;naléhavý
akulit¤tvrdá døevovláknitá deska s otvory o prùmìru 3-5 mm ve ètvercové síti
akulturace¤vzájemné pøejímání a splývání rozdílných kultur
akumulace¤hromadìní, nahromadìní
akumulátor¤zaøízení, které umo~òuje hromadìní energie a její následné vyu~ití
akupresura¤léèebná metoda vyu~ívající tlak na urèité body povrchu lidského tìla
akupunktura¤stará èínská léèebná metoda spoèívající ve vpichování jehel do urèitých bodù
akurátní¤pøesný, peèlivý, dodr~ující a vy~adující pøesnost
akustický¤zvukový; sluchový
akustika¤obor zabývající se studiem zvuku, pøíp. i dalaího mechanického vlnìní; zvukové vl
akustofobie¤chorobný strach z hluku
akut¤ostrý pøízvuk
akutní¤naléhavý, neodkladný; prudce probíhající
akutrauma¤poakození sluchového ústrojí hlukem
akuzace, akusace¤obvinìní, ob~aloba, ~aloba
akuzativ, akusativ¤pøi skloòování ètvrtý pád
akva-, aqua-¤první èást slo~ených slov mající význam voda, vodní
akvabela¤plavkynì provozující synchronizované plavání
akvacentrum, aquacentrum¤akvapark
akvadukt, aquadukt¤stavební objekt pro pøívod vody do mìst; nadzemní vodovod
akvakultura¤pìstování rostlin v ~ivných roztocích bez pùdy, hydroponie
akvalung, aqualung¤potápièský dýchací pøístroj na stlaèený vzduch
akvamarín¤1. modrozelený a~ modrý drahokam; 2. modrozelená barva
akvapark, aquapark¤zábavní park se systémem skluzavek koupalia• a jiných vodních atrak
akvaplán¤døevìná deska pro nácvik vodního ly~ování
akvaplanink,aquaplaning,aquaplaining [ekveplejnyng]¤ztráta øiditelnosti vozidla na mokré si
vozidla, smyk
akvarel¤malba vodovými barvami
akvaristika¤chov (pìstování) vodních ~ivoèichù a rostlin v akváriích, jejich studium
akvárium¤umìlá vodní, obv. sklenìná nádr~ k pìstování vodních ~ivoèichù a rostlin

akvaterárium¤terárium pro chov oboj~ivelníkù a nìkterých plazù
akvatinta¤grafická technika tisku z hloubky, zrnkový lept
akvizice, akvisice¤získání, nábor, pøírùstek
akvizitor, akvisitor¤obchodní jednatel
akyn¤lidový pìvec a básník støedoasijských národù
al corso [al korzo]¤v bì~ném kurzu
al pari¤shoda nominální hodnoty cenného papíru s kurzem, au pair
al secco [al seko]¤nástìnná malba vytváøená na suché omítce
alabastr¤prùsvitná forma sádrovce, úbìl
alain¤kyselina olejová, olein
alalie¤vada øeèi; a. mentální chorobná obava pøed mluvením
alarm¤poplach
alba¤1. dlouhá bílá koaile, souèást liturgického úboru; 2. druh støedovìké milostné básnì, sv
albano¤vyznaèení závodních veslaøských drah bójemi
albedo¤odrazivost difuznì odrá~ející matné plochy
albikace¤1. neschopnost zelených rostlin vytváøet chlorofyl, bìlost listová; 2. zbìlení tìlní pok
~ivoèichù v polárních oblastech
albín¤jedinec s nedostatkem nebo nepøítomností pigmentu v kù~i, vlasech a duhovce
albinizmus, albinismus¤vrozený nedostatek pigmentu v kù~i a dalaích orgánech lidí nebo zv
chlorofylu v rostlinných orgánech
album¤1. kniha se sbírkou známek, fotografií atd.; 2. výbor obrazù, básní, hudebních sklade
knihy nebo seaitu
albumen¤vajeèný bílek
albumin¤bílkovinný typ ~ivoèianých i rostlinných tkání
albuminurie¤vyluèování bílkovin moèí, protein urie
alchymie¤støedovìká spekulativní forma chemie spojená i s experimenty a øemeslnou výrob
aldehyd¤organická slouèenina vzniklá z primárních alkoholù odnìtím vodíku
aldosteron¤hormon regulující metabolizmus minerálních látek
alea iacta est [alea jakta est]¤kostky jsou vr~eny;je rozhodnuto
aleatorika¤kompoziènì hudební technika vyu~ívající prvky náhodnosti a nejistoty
alef¤1. první písmeno hebrejské abecedy;2. oznaèení kardinálních èísel v teorii mno~in
alegace,¤citování z listin, ze zákona
alegát¤doslovný citát z listiny, ze zákona
alegorie¤obrazné, symbolické vyjádøení; jinotaj
alela,¤dìdièný základ znaku, jedna z více alternativních forem genu
alelopatie¤nepøíznivý vliv jedné rostliny na druhou zpùsobený produkty látkové výmìny
aleluja¤chvalozpìv chvalte Jahveho v ~almech a bohoslu~bì
alergen¤1. antigen zpùsobující alergickou pøecitlivìlost s tvorbou imunoglobulinu E; 2. léèeb

slou~ící k diagnostice alergických onemocnìní a jejich léèbì
alergie¤pøecitlivìlost, poruaený stav imunitní reaktivity
alergik¤èlovìk trpící alergií
alergologie¤obor zabývající se alergiemi
alertní¤pøirozenì aktivní, èilý
alexandrin, alexandrín¤dvanácti- nebo tøináctislabièný vera s pøerývkou po tøetí stopì
alexie¤chorobná neschopnost ètení; neschopnost pochopit smysl èteného textu
alfa,¤v øecké abecedì znak pro hlásku a
alfabeta¤øecká abeceda
alfabetizace, alfabetisace¤odstranìní negramotnosti
alfanumerický¤abecednì-èíslicový, napø. kód
algebra¤odvìtví matematiky, které vzniklo z nauky o øeaení rovnic, v souèasnosti zobecnìné
algebraický¤související s algebrou, obv. ve smyslu nahrazování èísel písmeny
algezie, algesie¤vnímání bolesti
algo-¤první èást slo~ených slov mající význam 1. bolest, bolestivý; 2. vodní øasa
algonkium¤starohory, proterozoikum
algor¤chlad; a. mortis chladnutí mrtvého tìla
algoritmus¤posloupnost koneèného poètu elementárních krokù vedoucí k vyøeaení úlohy
algospazmus, algospasmus¤bolestivá køeè
alhidáda¤èást mìøického pøístroje s odeèítacím a zamìøovacím zaøízením, otoèná kolem s
aliance¤1. spolek, spojenectví, spojenecká smlouva; 2. pøíle~itostné a doèasné sdru~ování
~ivoèichù
alias¤neboli, pøezdívkou
aliasing [elajzing]¤roztøepení (schodovitost, vroubkovatost) diagonálnì vedených èar v poèí
kterému dochází v dúsledku omezené rozliaovací schopnosti
alibi¤dùkaz obvinìného, ~e v dobì spáchání trestného èinu byl na jiném místì, ne~ byl èin sp
neviny, výmluva
alibizmus, alibismus¤snaha vyhnout se odpovìdnosti, politika dvojí tváøe
alienace¤odcizení; duaevní porucha, poruaení identity, integrity osobnosti
alifatický¤oznaèující nasycené i nenasycené uhlovodíky s necyklickými øetìzci
aligátor¤druh amerického krokodýla
alikvotní¤odpovídající èásti, podílový, úmìrný podílu
alimentace¤vý~iva, strava
alimentární¤potravinový, mající vztah k vý~ivì
alimenty¤vý~ivné
aliminace¤odmítnutí návrhu nebo stí~nosti bez jejich projednání
alinea¤nový odstavec
alitace¤pokrývání ~eleza vrstvou hliníku, difuzní hliníkování, alitování

aliterace¤opakování shodných hlásek na zaèátku po sobì následujících slov nebo veraù
aliud¤jiné ne~ dohodnuté plnìní závazku vedoucí k zániku závazku
alkalický¤zásaditý
alkálie¤silná zásada
alkaloid¤látka ze skupiny dusíkatých zásaditých látek se silným, èasto jedovatým úèinkem n
alkan¤nasycený uhlovodík, parafín
alken¤nenasycený uhlovodík s jednou dvojnou vazbou mezi atomy uhlíku v otevøeném øetì
alkin,¤nenasycený uhlovodík s jednou trojnou vazbou mezi atomy uhlíku v otevøeném øetìz
alkohol¤1. nìkterý z hydroxyderivátù alifatických a dalaích nearomatických uhlovodíkù; 2. ob
etanol; 3. opojný nápoj, lihovina
alkoholik¤osoba chorobnì oddaná nadmìrnému pití alkoholických nápojù
alkoholizmus, alkoholismus¤chorobný návyk, závislost na po~ívání alkoholu
alkoholometr¤mìøiè obsahu alkoholu v tekutinì, lihomìr
alkovna¤výklenek,pøístìnek místnosti
alkyl¤jednovazný uhlíkový zbytek odvozený od molekuly nasyceného uhlovodíku odtr~ením
all right [ól rajt]¤v poøádku, správnì
alla prima¤pøímý zpùsob malby na podklad bez podmaleb
allargando¤volnìjaím pohybem, rozvláènì
allegretto¤o nìco málo pomaleji ne~ allegro; skladba v tomto tempu
allegro¤rychle, ~ivì; skladba v tomto tempu
allonym¤autorem vypùjèené jméno jiného skuteèného èlovìka (obv. z politických a cenzurní
alma mater¤matka ~ivitelka; obrazné oznaèení vysoké akoly, zejm. univerzity
almanach¤sborník, roèenka
almukantarát¤myalená kru~nice rovnobì~ná s obzorníkem
almu~na,¤nepatrný dar, obv. penì~ní
alnico [alnyko]¤nekujná slitina zejm. ~eleza, hliníku, niklu a kobaltu
alo-, allo-¤první èást slo~ených slov mající význam jiný, odlianý
alobal¤obchodní název hliníkové fólie
alochorie¤rozaiøování rozmno~ovacích èástic rostlin vìtrem, vodou, ~ivoèichy nebo èlovìke
alochton, alochthon¤pocházející z jiného místa (~ivá i ne~ivá vìc)
aloe¤rostlina s tuhými apièatými listy, èasto pìstovaná v bytech
alogamie¤opylení kvìtu pylem z jiného kvìtu té~e nebo jiné rostliny tého~ druhu, cizospraano
alogizmus, alogismus¤nelogický soud, výrok odporující logice
alograf¤rukou psaná závì•
aloi [aloa]¤obsah drahého kovu v minci,ryzost mince
alokace¤rozmístìní, rozlo~ení, umístìní
alokuce¤veøejná slavnostní promluva, oslovení
alonym¤krycí jméno autora díla, vypùjèené od jiného autora

alon~, allonge [alon~]¤1. pøipojená èást listiny; prodlou~ená èást listu tiskoviny; 2. mu~ská paruka s dlouhými loknami; 3. nástavec na konci destilaèní aparatury usnadòující odtok des mikrofilmového pásu bez mikrozáznamu
alopatie¤léèba pomocí lékù vyvolávajících opaèný úèinek ne~ jaký vyvolává nemoc
alopatrie¤výskyt dvou nebo více druhù ~ivoèichù zcela oddìlenì
alopecie¤vypadávání vlasù, holohlavost, plea
aloplastika¤nahrazení ztracené tkánì ne~ivým umìlým materiálem
alotrium¤nezbednost
alotropie¤vlastnost nìkterých prvkù vyskytovat se ve dvou i více strukturnì odlianých modifik
alozom, alosom¤nepárový pohlavní chromozom
alpaka¤1. bílá slitina mìdi, niklu a zinku, pakfong; 2. jihoamerická lama
alpinizmus, alpinismus¤forma vysokohorské turistiky, horolezectví
alpínka¤skalnièka
alpinum, alpínum¤umìlá zahradní skalka osázená nízkými vysokohorskými rostlinami
alt¤hluboký ~enský nebo chlapecký hlas
altán¤menaí zastøeaená, zèásti otevøená stavba, besídka
alter ego¤druhé já, vnitøní pøirozený rozpor osobnosti; blízká osoba, vìrný, oddaný pomocn
alterace¤zmìna, porucha, poakození nemocí nebo prostøedím
alternace¤støídání, obmìna, napø. hlásek, dvou hercù v jedné roli
alternát¤èlen delegace urèený k pøípadnému støídání jiného úèastníka; zásada ve støídání smluvních stran na mezinárodní smlouvì
alternativa¤mo~nost volby mezi dvìma i více mo~nostmi
alternativní¤jiný, zástupný, náhradní
alternátor¤synchronní generátor na výrobu støídavého proudu
altis¤zasvìcený prostor, místo poskytující azyl
altocumulus [altokumulus]¤vysoká kupa,skupina bílých nebo aedých kupovitých oblakù
altostratus¤vysoká sloha, souvislá aedivá nebo bílá vrstva oblakù
altruistický¤neziatný, lidumilný
altruizmus, altruismus¤nesobeckost; neziatný zájem, vztah, láska k lidem
aluminiový¤hliníkový
aluminium¤hliník
aluvium¤nejmladaí oddìlení ètvrtohor, období vzniku mladoètvrtohorních naplavenin,holocén
alveolus, alveol¤dutinka, plicní sklípek; zubní lù~ko, váèek malá nádobka
alweg¤sedlová jednokolejnicová rychlodráha pohybující se po nadzemní pevné konstrukci
amabile¤líbeznì, nì~nì
amalgám, amalgam¤slitina rtuti s kovem, popø. kovy
amant¤milenec
amara¤léky hoøké chuti povzbuzující chu• k jídlu

amatér¤neprofesionál; znalec oboru nebo èinnosti bez profesionální pøípravy; ochotník; spo
neprovádí sportovní èinnost jako své povolání
amatérizmus, amatérismus¤provozování nìèeho ze záliby, nikoliv z povolání, amatérství; pro
nezpùsobilost k vykonávané èinnosti, neschopnost
amatérský¤ochotnický
amauróza, amaurosa¤nezvratná ztráta zraku, slepota
amazonka¤bojovná, stateèná ~ena; mu~atka
ambalá~, emballage [ambalá~]¤obal,balení; zaobalení
ambasáda¤velvyslanectví
ambasador¤velvyslanec
amba~úra¤1. hud. nátisk; 2. chu• k pití, nátisk; dobrá nálada
ambice¤cti~ádost, ~ivotní plány
ambiciózní, ambiciosní¤tou~ící, sna~ící se vyniknout; mající vysoké cle, cti~ádostivý
ambidextrie,¤nevyvinuté nebo chybìjící pøednostní u~ívání jednoho z párových orgánù tìla
ambient [embjent]¤pøevá~nì syntezátorová hudba s vyu~itím pøírodních èi technických zvu
letadla, vody
ambiguita [ambigvita]¤dvojsmyslnost,dvojznaènost, neurèitost
ambiopie¤dvojité vidìní, diplopie
ambit¤otevøená sloupová klenutá chodba na vnitøní shanì budovy, køí~ová chodba,ochoz
ambitus¤rozsah hlasu nebo hudebního nástroje, tónový rozsah melodie
ambivalence¤dvojakost, vnitøní rozpornost, rozpolcenost
ambivalentní¤rozporný,rozpolcený,rozkolísaný, mající dvojí význam
amblyakuzie, amblyakusie¤oslabené slyaení
amblyopie¤sní~ení zrakové ostrosti oka, tupozrakost
ambo¤dvojnost; výhra na dvì èísla, dvojí kontra v karetní høe
ambona¤vyvýaené místo, øeènická tribuna ve starokøes• anských chrámech
ambra¤výmìaek vorvanì pou~ívaný pro svou vùni k pøípravì voòavek
ambrozie, ambrosie¤pokrm øeckých bohù dávající nesmrtelnost a vìèné mládí
ambulance¤zdravotnické zaøízení pro docházející pacienty; místnost pro vyaetøování a pøi
nemocnice; sanitka
ambulantní¤chodící, docházející, pohyblivý; poskytovaný pøi docházce
améba¤mìòavka
amelie¤vrozené nevyvinutí konèetin
amen¤vpravdì, jistì; zakonèení modliteb; konec
amence¤porucha vìdomí projevující se neschopností orientovat se
amenorea¤nedostavení se menstruace
amerikanizace, amerikanisace¤poameriètìní; pøejímání a podøizování se hl. politickému, ek
kulturnímu vlivu USA

amfetamin¤benzedrin
amfi-, amfo-¤první èást slo~ených slov mající význam dvojaký, dvoustranný, zdvojený
amfibie¤1. oboj~ivelník; 2. oboj~ivelné letadlo
amfibolie¤logická chyba, která vyplývá z dvojsmyslnosti
amfigonie¤pohlavní rozmno~ování (splýváním pohlavních bunìk)
amfion¤obojetný ion, elektroneutrální èástice nesoucí kladný i záporný elektrický náboj
amfiteátr¤elipsovitý nezastøeaený prostor se stupòovitì se zvedajícími øadami pro diváky
amfora¤antická nádoba vejèitého tvaru s dvìma svisle pøipojenými uchy
amfoterní¤obojaký, dvojstranný, jevící se ve dvou podobách
amid¤organická i anorganická slouèenina obsahující aminoskupinu -NH2
amimie¤ztráta mimických pohybù
amin¤derivát amoniaku
aminokyselina¤karboxylová kyselina s jednou èi dvìma aminoskupinami -NH2 stavební jedn
aminoplast¤plast (termoset), jeho~ základní jednotkou jsou polykondenzaèní produkty forma
nebo jejími deriváty
amitóza, amitosa¤pøímé dìlení bunièného jádra zaakrcením
amixie¤nepohlavní mno~ení organizmù (bez oplození)
amnestie¤hromadné udìlení milosti, prominutí trestu
amnézie, amnesie¤celková nebo èásteèná ztráta pamìti zpùsobená úrazem nebo nemocí
amnion¤vnitøní plodový obal, obal zárodku, ovèí blána
amok¤zuøivost, aílenství
amoniak¤èpavek
amonit¤druh vymøelých hlavono~cù
amor¤symbol lásky a jeho zobrazení v podobì jinocha s lukem a aípy
amoralizmus, amoralismus¤odmítání mravních zásad, nerespektování mravních norem, zvy
amorální¤nemorální, morálnì lhostejný
amoret¤nahá okøídlená bytost dìtského vzhledu
amorfní¤beztvarý, bez vnitøní struktury
amoroso [amorózo]¤milostnì, nì~nì; krátká milostná skladba
amortizace, amortisace¤úmor, umoøování; prohláaení listiny za neplatnou; postupná likvida
hodnoty
ampérmetr¤pøístroj na mìøení elektrického proudu
ampicilin¤polosyntetické antibiotikum s airokým uplatnìním
amplektace¤první fáze seznamování a sbli~ování s objektem erotického zájmu
amplidyn¤elektrický dvojstupòový rotaèní zesilovaè
amplifikace¤zvìtaení, zesílení, rozaíøení,rozmno~ení
amplion, amplión¤zaøízení zesilující zvuk
amplituda¤1. rozkmit, výchylka, odchylka; 2. maximální hodnota periodicky promìnné fyzikál

rozdíl mezi minimem a maximem
amputace¤chirurgické snesení, operaèní odnìtí nìkteré èásti organizmu
amulet¤drobný pøedmìt noaený pøi sobì na ochranu nebo pro atìstí, talisman
amuzie, amúsie¤chorobný nedostatek èi ztráta smyslu pro hudbu, dysmuzie
amyláza, amylasa¤enzym vyvolávající atìpení akrobu na jednoduaaí cukry
amylopektin¤polysacharid, slo~ka akrobu
amylóza, amylosa¤polysacharid, slo~ka akrobu ve vodì rozpustná
an sich [án zich]¤o sobì; vìc sama, jako taková
anabaptizmus, anabaptismus¤novokøtìnectví
anabáze, anebase¤strastiplný návrat øeckého vojska do vlasti; komplikované putování, vyje
anabibza, anabiosa¤skrytá forma ~ivota pøi pøe~ívání nepøíznivých podmínek
anabolikum¤látka blízká mu~ským pohlavním hormonùm, zvyaující tvorbu svalstva
anabolizmus, anabolismus¤vytváøení nových látek a struktur v organizmu
anachronický¤zastaralý, nemoderní, nehodící se do souèasnosti
anachronizmus, anachronismus¤nerespektování souvislostí v èase co odporuje dané dobì;
ne~ je správné; pøe~itek
anaerobní¤nevy~adující ke svému ~ivotu kyslík
anafora¤opakování stejných slov na poèátku veraù nebo slok
anafrodizie, anafrodisie¤výrazný nedostatek sexuality, pohlavního cítìní; frigidita
anafylaktický¤vztahující se k anafylaxi,podmínìný anafylaxí
anafylaxe¤druh alergie, pøecitlivìlosti na cizorodou bílkovinu
anaglyf¤stereoskopické zobrazení
anagram¤nové slovo vzniklé pøeskupením písmen nebo slabik výchozího slova, pøesmyèka
anagramonym¤pseudonym na základì anagramu vytvoøený z osobního jména pøesmyèkou
anakolut¤vyboèení z vìtné vazby
anakonda¤obrovský hroznýaovitý jihoamerický had
anakuzie, anakusie¤nedostatek sluchu,hluchota
analeptikum¤látka povzbuzující èinnost ~ivotnì dùle~itých orgánù, zejm. srdce a dýchání
analfabet¤negramotný èlovìk; nevzdìlanec, primitiv, zaostalec
analgetikum¤látka sni~ující vnímání bolesti, ale neodstraòující její pøíèinu; nepotlaèuje bdìlo
anální¤øitní
analogický¤obdobný, podobný, odpovídající
analogie¤obdoba, podobnost; úsudek opírající se o podobnost nebo stejné vlastnosti rozdílr
analogon¤1. analogický jev, pøedmìt; obdoba; 2. ideální adekvátní pojem, popis, teorie
analogový¤spojitý, plynule promìnný, napø. a. signál
analsex¤anální sex, erotické a sexuální praktiky pou~ívající koneèníku, rekta
anály¤letopisy; nadmìrnì dlouhý popis, vyprávìní
analytický¤zakládající se na analýze; rozborový, rozebírající

analýza, analysa¤rozbor, rozklad, postup od abstraktního ke konkrétnímu
analyzátor, analysátor¤pøístroj k stanovení slo~ek, k rozlo~ení, tøídìní sledované veliæiny,
namìøených velièin nebo závislostí
anamnésis¤rozpomínání se duae na minulé pro~itky
anamnéza, anamnesa¤pøedchorobí; soubor údajù o prodìlaných nemocech pacienta (a. os
(a. rodinná), o subjektivních potí~ích a sociálních a ekologických podmínkách nemocného
anamorfóza, anamorfosa¤proces pøemìny, zmìna
ananké¤pøírodní nutnost, øád, nevyhnutelnost
ananym¤jméno psané obrácenì anapest, trojslabièná vzestupná metrická stopa
anarchie¤bezvládí; rozpad, rozklad øádu; spoleèenský chaos
anarchista¤stoupenec anarchizmu
anarchizmus, anarchismus¤hnutí,ideologie prosazující volnìjaí spoleèenský (státní) øád, org
anastigmat¤objektiv s odstranìnými optickými vadami
anastylóza, anastylosa¤obnova stavební památky sestavením zachovaných èástí do pùvod
anatéma¤v ~idovství a v katolické církvi klatba, prokletí spojené s exkomunikací
anatexe¤natavení horniny v nitru Zemì a krystalizace vzniklého magmatu ve vyvøelinu
anatomický¤týkající se anatomie; tvarem vyhovující stavbì lidského tìla
anatomie¤rozdìlování, èlenìní; nauka o tvaru a stavbì organizmu
ancienita¤druh devizového omezení odrá~ející skuteènost, zda úèastník obchodu byl ji~ v m
tém~ oboru
andante¤volnì, volným tempem; skladba nebo vìta skladby v tomto tempu
andragogika¤vzdìlávání a výchova dospìlých
andro-¤první èást slo~ených slov mající význam mu~, mu~ský
androfobie¤chorobný strach ~en z mu~ù
androgen¤mu~ský pohlavní hormon
androgyn¤oboupohlavní bytost, hermafrodit
android¤umìlý èlovìk, robot jako napodobenina èlovìka
andrologie¤nauka o mu~ském organizmu
andromanie¤chorobná touha ~en po mu~ích
anekdota¤vtip; krátké vtipné vyprávìní s pøekvapivou pointou
anektovat¤uskuteènit anexi, násilnì pøipojit cizí státní území k jinému státu, zabírat, zabrat
anekumena¤trvale neobydlené, nevyu~ívané území
anémie¤chudokrevnost
anemo-¤první èást slo~ených slov mající význam vítr
anemochorie¤rozaiøování rostlin vìtrem
anemometr¤pøístroj k mìøení rychlosti, nebo rychlosti i smìru vìtru
anencefelie¤narození dítìte s nevyvinutou mozkovou èástí hlavy
aneroid¤kovový, deformaèní tlakomìr

anestetikum¤znecitlivující látka
anestezie, anestézie, anestesie¤znecitlivìní pomocí anestetik
anesteziologie, anestesiologie¤obor zabývající se anestezií
anexe¤obsazení, zabrání; násilné ovládnutí, pøipojení cizího území, analus
ánfas¤pohled na oblièej zepøedu, en face
anga~má¤pracovní úvazek v umìleckém souboru; pøijetí do takového úvazku
anga~ovanost¤úèastnost, zájem prosadit, motivace úèasti; zaujetí stanoviska
anga~ovat¤najmout, zamìstnat, zainteresovat
angfom¤cévní nádor
angina pectoris [angína pektoris]¤svíravá bolest za hrudní kostí spojená s úzkostí a pocení
ischemické choroby srdeèní; angína srdeèní
angína, angina¤1. zánìt pøední èásti hrtanu, krèních mandlí, bolest v krku; 2. svíravá bolest
angio-, angi-¤první èást slo~ených slov mající význam céva, cévní systém
angiografie¤rentgenologické znázornìní cév po pøedchozím vstøíknutí kontrastní látky
angiologie¤obor vnitøního lékaøství zabývající se cévami
angioplastika¤rekonstruskce, znovu vytvoøení poakozených cév
angiorexe¤natr~ení, roztr~ení cévy
angiostenóza, angiostenosa¤chorobné zú~ení cév
anglikanizovat, anglikanisovat¤poangliè• ovat, poangliètit
anglistika¤obor zabývající se anglickým jazykem, historií a kulturou
angloarab¤angloarabský kùò
anglofobie¤nepøátelský postoj, zaujatost vùèi vaemu anglickému
anglofonní¤vyjadøující se angliètinou
angora¤angorská vlna; vlna z angorských králíkù a koz
angulitida¤zánìtlivé onemocnìní ústních koutkù
anhidróza, anhidrosa¤sní~ené vyluèování potu
anihilace¤zmizení, znièení; zánik èástice nebo kvazièástice, obv. její pøemìnou na jiné èást
èástice s antièásticí pøemìna ve dva fotony
anilin¤aromatický amin, bezbarvá olejovitá jedovatá kapalina
anima¤duae, ve scholastice první ~ivotní princip, který o~ivuje tìlo
animace¤o~ivování, o~ivení; vyvolání iluze pohybu postupným zachycením statických obráz
animování
animal rationale [anymal racionále]¤tvor rozumný, nadaný vìdomím
animální¤~ivoèianý, zvíøecí, pudový
animato¤o~ivenì, ~ivì
animírka¤zamìstnankynì noèních podnikù placená za bavení hostù
animizace, animisace¤oduaevnìní
animizmus, animismus¤víra v nadpøirozené bytosti, duchy, duae, pøízraky

animo¤dobrá nálada; chu• na nìco, zájem o nìco
animování¤animace
animovaný¤1. ~ivý, veselý, èilý; 2. o~ivený (napø. film)
animozita, animosita¤pøedrá~dìnost; zaujatost (pøedpojatost, nenávistnost) vùèi nìèemu, n
anion, aniont¤záporný ion
anizo-, aniso-¤první èást slo~ených slov mající význam nestejný, nestejnost
anizotropie, anisotropie¤závislost fyzikálních vlastností látek na smìru, ve kterém se mìøí
anketa¤prùzkum veøejného nebo výbìrového mínìní, názorù na nìco
ankylóza, ankylosa¤ztuhlost kloubu následkem poranìní nebo kloubního onemocnìní
anni [aný]¤roku
anno [anó]¤v roce, roku, léta Pánì (anno Domini, A.D.)
anoda¤kladná elektroda
anodynie¤ztráta vnímání bolesti, bezbolestnost
anodynum¤prostøedek zmíròující bolest
anofeles¤dvoukøídlý hmyz pøenáaející malárii
anomálie¤nepravidelnost, výjimeènost; odchylka, úchylka od normálu
anomerie¤druh stereoizomerie, epimerie
anomie¤1. stav rozkladu soustavy individuálních i spoleèenských hodnot; 2. neschopnost v
názvy vìcí
anonce¤veøejné oznámení, ohláaení nabídky, inzerát
anonym¤utajený, neznámý, nepodepsaný tvùrce nebo pùvodce; anonymní výtvor; nepodep
anonymita¤bezejmennost; neuvedení, zatajení jména
anonymní¤nepodepsaný, bezejmenný
anorak¤dlouhá vìtrovka s kapucí
anoretikum¤prostøedek sni~ující chu• k jídlu
anorexie¤nechutenství
anorganický¤týkající se ne~ivých látek nerostù; nerostný, neústrojný
anorgazmie, anorgasmie¤u ~eny chybìjící orgazmus, nemo~nost dosáhnout orgazmu
anormalita¤anormálnost, nenormálnost, úchylnost
anotace¤poznámka, vysvìtlivka; pøipojování poznámek; struèná charakteristika díla
anoxemie¤nedostatek kyslíku v krvi
anoxie¤nedostatek kyslíku ve tkáních; bezkyslíkaté prostøedí
ansámbl, ensemble [ansámbl]¤umìlecký soubor
analus¤násilné pøipojení, zabrání cizího státního území, anexe
antabus¤prostøedek pou~ívaný pøi léèbì alkoholikù
antacidum¤látka sni~ující kyselost ~aludeèních a• áv
antae [anté]¤zpùsob zesílení èela stìny antické architektury
antagonický¤protichùdný, protikladný

antagonistický¤nepøátelský, protichùdný, antagonický
antagonizmus, antagonismu¤rozpornost, protikladnost, protichùdnost
antapex¤bod na svìtové sféøe le~ící proti apexu
antarktický¤jihopolární, vztahující se k Antarktidì
ante¤pøed
ante Christum (natum)¤pøed Kristem, pøed narozením Krista, pøed naaím letopoètem; zkra
ante meridiem¤pøed polednem, dopoledne, zkratka a.m.
ante mortem¤krátce pøed smrtí
ante portas¤pøed branami; nìco, k èemu se schyluje, co se blí~í
ante-¤první èást slo~ených slov mající význam umístìní vpøedu, pøedcházení v èase
antecedence¤pøedpoklad, podmínka; proces zaøezávání øeky do zvedajícího se podlo~í; p
z pøedkù na genotyp jedince
antecedent¤pøedek, pøedchùdce; výchozí pøedpoklad úsudku
antedatovat¤opatøit døívìjaím datem (záznam, spis, dopis)
anténa¤zaøízení na vysílání a zachytávání elektromagnetických vln
antependium, antipendium¤ozdobný závìs na pøední stranì oltáøe
antepozice, anteposice¤postavení jednoho jazykového prostøedku pøed jiným
anti-, ant-¤první èást slo~ených slov mající význam proti-, vyjadøující opak, protiklad
antibiotikum¤organická látka (pøírodní nebo umìlá) zabraòující rùstu mikrobù (a. bakteriosta
hubící (a. baktericidní)
antibióza, antibiosa¤vzájemné potlaèování rùstu. a jiných ~ivotních projevù jednoho organiz
antiblok systém¤Anti-Block System systém zabraòující zablokování otáèejících se kol pøi br
zkratka ABS
anticipace¤pøedjímání, pøedvídání, pøedzvìst
anticipovat¤pøedjímat; pøedvídat nìco, co jeatì nebylo prokázáno, pøijato
antický¤vztahující se k antice
anticykiona, anticyklóna¤tlaková výae
antièástice¤objekt existující ke ka~dé elementární èástici mající stejnou hmotnost a opaèný
antidotum¤látka s opaèným úèinkem k jiné látce, protilátka, protijed
antiemetikum¤látka tlumící zvracení
antifona¤liturgický vera zpívaný støídavì sborem a knìzem nebo dvìma sbory
antifonáø¤sborník antifon
antigen¤látka vyvolávající specifickou imunitní reakci, napø. tvorbu protilátek
antigenní¤vyvolávající v organizmu tvorbu protilátek
antigest¤staraí hormonální antikoncepèní prostøedek
antihalaèní¤odstraòující ne~ádoucí halaci
antihistaminikum¤lék sni~ující úèinky, histaminu v tìle, protialergický lék
antihmota¤hmota slo~ená z antièástic

antika¤øecký a øímský starovìk, umìlecké dílo tohoto období
antiklinála¤ohyb horninových vrstev nebo souboru hornin do oblouku nahoru; sedlo
antikoncepce¤ochrana proti poèetí pomocí mechanických, chemických nebo hormonálních.
antikoncepèních metod
antikoncepèní¤zabraòující poèetí
antikorozní, antikorosní¤vzdorující korozi; ochraòující pøed korozí
Antikrist, antikrist¤odpùrce Krista, neznaboh
antikva¤latinkové písmo klasického tvaru
antikvariát¤obchod se staro~itnostmi, obvykle s knihami
antikvita¤staro~itnost
antimonopolní¤protimonopolní
antinomie¤paradox, aporie, protiklad, logicky neøeaitelný rozpor
antioxidace¤opatøení, kterými se zpomalují, popø. zastavují okyslièovací procesy pøi výrob
látek
antiparazitikum, antiparasitikum¤lék proti cizopasníkùm
antipatie¤odpor nebo nechu• k urèitým osobám, èinnostem, vìcem
antiperspirantní¤zabraòující pocení
antipyretikum¤látka sni~ující horeèku
antireflexní¤protiodrazový
antirevmatikum¤látka u~ívaná pøi léèbì revmatizmu, pùsobí i protizánìtlivì
antisemita¤stoupenec antisemitizmu
antisemitizmus, antisemitismus¤postoje a projevy rasové, národnostní a nábo~enské nesná
nepøátelství a nenávisti vùèi }idùm
antisepse¤nièení choroboplodných mikroorganizmù chemickými prostøedky
antiseptický¤zamezující nákaze mikroby; protihnilobný
antiseptikum¤pøípravek zabraòující sepsi
antistatický¤odstraòující ne~ádoucí elektrostatický náboj
antiteze, antithese¤protiklad
antivirový¤protivirový; odstraòujíci poèítaèové viry
antologie¤výbor z literárních dìl více autorù
anton¤uzavøený policejní vùz pro pøevoz zadr~ených osob
antonymie¤jev, kdy slova mají opaèný, protikladný význam
antonymum¤slovo opaèného významu, opozitum
antouaek¤pohodný, ras
antracit¤nejstaraí kamenné uhlí
antrakóza, anthracosa¤nemoc vznikající zapráaením plic uhelným prachem
antropo-, anthropo-¤první èást slo~ených slov mající význam èlovìk, lidský
antropocentrizmus, antropocentrismus¤názor, podle nìj~ je èlovìk støedem i koneèným cíle

antropofagie¤lidojedství, kanibalizmus
antropofilní-¤provázející èlovìka, vyskytující se u lidských sídlia• a komunikací (o nìkterých
rostlin a ~ivoèichù), hemerofilní
antropofobie¤chorobný strach z lidí
antropofyt¤synantropní druh rostlin vyskytující se v blízkosti lidských sídel, aíøený lidmi, ant
rostlina
antropogeneze, antropogenese¤proces vzniku a vývoje èlovìka
antropogenní¤vznikající èinností èlovìka
antropoid¤lidoop
antropokinetika¤vìda o motorice èlovìka, aktologie, antropomotorika
antropologie¤vìda o èlovìku; o pùvodu,vývoji a zákonitostech jeho fyzických zmìn
antropomaxlologie¤lékaøský obor studující rozvoj rezervních pohybových mo~ností èlovìka
antropometrie¤soubor technik mìøení lidského tìla
antropomorfizmus, antropomorfismus¤pøenesení lidských vlastností na pøírodní síly nebo n
antropomorfní¤napodobující schematicky tvary lidské postavy
antropomotorika¤vìda o motorice èlovìka, antropokinetika, aktologie
antroposociologie¤sociologická disciplína odvozující sociální postavení jedince od jeho anat
antropozofie, antroposofie¤uèení o moudrosti èlovìka, schopného spojení s vyaaími svìty
antropozoonóza, antropozoonose¤infekèní onemocnìní pøenosné ze zvíøat na èlovìka
antuka¤dr• z mletých pálených cihel u~ívaná jako povrchová vrstva venkovních sportovních
anuela¤jednoletá rostlina, letnièka
anuita¤pravidelná roèní splátka pøi dlouhodobém dluhu
anulace¤zruaení, prohláaení za neplatné, anulování
anuloid¤plocha vytvoøená rotací kru~nice kolem pøímky le~ící v rovinì této kru~nice a nepro
støedem, torus
anulováni¤anulace
anulovat¤zruait, prohlásit za neplatné
anuréza¤anurie
anurie¤zástava tvorby a vyluèování moèi,anuréza
anus¤kruh; øi•
anxiozita, anxiosita¤chorobný stav úzkosti
aorist¤slovesný èas vyjadøující minulý dìj
aorta¤srdeènice
apage, Satanas¤odstup, satane, pokuaiteli; nepokouaej
apagoga¤závìr uèinìný z jednoho jistého a jednoho nejistého pøedpokladu
apagogický dùkaz¤dùkaz sporem
apaná~¤penì~itá podpora, kapesné
aparát¤1. pøístroj; 2. ústrojí, soustava orgánù se zvláatní funkcí; 3. orgány veøejné správy

aparatura¤1. soustava pøístrojù, nástrojù; 2. soustava orgánù se zvláatní funkcí
apartheid¤oddìlování; politika rasové segregace
aparthotel¤hotelový dùm, penzion
apartmá, apartman, apartment, appartement [apartmá]¤zaøízená hotelová bytová jednotka
apartní¤vkusný, vybranì elegantní
apastron¤bod na dráze jedné slo~ky dvojhvìzdy, v nìm~ jsi,u obì hvìzdy od sebe nejvíce vzd
apatiènost¤apatie
apatie¤neteènost a lhostejnost k vnìjaím podnìtùm, apatiènost
apatrida¤bezdomovec, osoba bez státní pøísluanosti, apolita
apatridita¤bezdomovství
apatyka¤apotéka, lékárna
apeiron¤nekoneèno, neomezeno, neohranièeno
apel¤1. výzva, odvolání se; 2. posluanost cvièeného psa; 3. sraz, nástup vìzòù
apelace¤odvolání; právo soustava. opravného øízení
apelativum¤obecné jméno
apelovat¤podávat odvolání; dovolávat se nìèeho
apendektomie¤chirurgické vynìtí apendixu
apendix¤dodatek, pøívìsek; slepý èervovitý pøívìsek tlustého støeva, tzv. slepé støevo
apercepce¤fáze vnímání, pøi které si èlovìk uvìdomuje a srovnává rozdíly mezi vnitøními a
apercipovat¤osvojovat si pøedstavy, vnímat vnìjaí i vnitøní podnìty
aperitiv¤alkoholický nápoj podávaný pøed jídlem ke zlepaení chuti
apertace¤tepelná sterilace, konzervace potravin
apertura¤1. otvor, otevøení; 2. velikost otvoru optické soustavy; 3. otevøené místo v tìle, vch
apetence¤chu• , touha, zejména erotická, sexuální
apetyt, apetit¤chu• , zejména k jídlu
apex¤1. koneèek, vrchol nìkterých orgánù; 2. bod na obloze, ke kterému smìøuje v daném
tìleso
apikotomie¤vynìtí zubního koøene
aplanace¤srovnání, uspoøádání
aplanát¤objektiv s odstranìnými optickými vadami
aplaudovat¤tleskat, oceòovat potleskem
aplaus¤potlesk
aplazie, aplasie¤vrozené chybìní nebo nevyvinutí orgánu nebo jeho èásti, ageneze
aplégr, oplégr¤1. odno~, øízek, odkopek rostliny; 2. nezdárný potomek
aplika¤aplikace
aplikace¤pou~ití, uplatnìní, pøilo~ení, pøenesení; dekorativní prvek rùzným zpùsobem upev
materiál, aplika
aplikovat¤pou~ít

aplomb¤jistota, sebejistota
apnoe¤krátkodobé pøeruaení pravidelného dýchání
apocentrum¤bod na dráze kosmického tìlesa obíhajícího kolem jiného kosmického tìlesa, v
nejvíce vzdálena
apochromát¤optická soustava s korigovanou otvorovou a barevnou vadou
apodiktický¤naprosto urèitý, nezvratný, v~dy platný, bez výjimky
apofýza, apofysa¤1. výrùstek, nárùstek na kosti; 2. odno~ podzemního horninového tìlesa,
apogalaktikum¤bod na dráze hvìzdy obíhající kolem støedu galaxie, v nìm~ je hvìzda od stø
vzdálena
apogeum¤odzemí, bod na dráze tìlesa obíhajícího kolem Zemì, v nìm~ je tìleso od Zemì nej
apokalypsa,¤biblické zjevení svatého Jana; hrùzné události. konce svìta, Bo~í soud, katastr
apokalyptický¤hrùzný, dìsný, hrùznì velkolepý, grandiózní
apokarpium¤souplodí slo~ené ze samostatných plodù
apokatastáza, apokatastasa¤obnova, návrat bývalého ideálního, dokonalého stavu svìta
apokopa¤odsouvání hlásky
apokrinní¤vyluèující, vymìaovací
apokryf¤nepùvodní, podvr~ený spis; literární útvar pou~ívající známý motiv k alegorickému
srovnání s výkladem autora
apolita¤bezdomovec, osoba bez státní pøísluanosti, apatrida
apolitický¤lhostejný k politice, s nezájmem o politiku
apollinský¤svìtlý, rozumový, intelektuální, mravnì èistý
apologeta¤obhájce, apologetik
apologetik¤apologeta
apologetika¤obhajoba, ospravedlnìní
apologie¤obrana, obhajoba
apoplexie¤mrtvice, náhlé selhání funkce ~ivotnì dùle~itého orgánu
aporéma¤sporná logická otázka, obtí~nì øeaitelný myalenkový problém
aporie¤paradox, antinomie, logicky neøeaitelný protiklad
aport¤povel psovi, aby nìco pøinesl
apostata¤odpadlík
apostaze, apostasie¤odpadlictví od víry
aposteriorní¤zalo~ený na smyslové zkuaenosti
apostrof¤odsuvník
apostrofa¤oslovení nepøítomné osoby ideje nebo vìci
apoatol¤jeden z dvanácti uèedníkù Je~íae Nazaretského; aiøitel køes• anství; hlasatel nìjak
apotéka¤lékárna, apatyka
apoteóza, apotheosa¤1. pøijetí mezi bohy; 2. oslava hrdiny; 3. nadaená oslava
apozice, aposice¤jaz. pøístavek

appassionato [apasionáto]¤váanivì, náru~ivì, prudce; skladba nebo èást skladby tohoto rázu
appearan ce [epírens]¤vnìjaí vzhled, výraz, image
appeasement [epízment]¤usmiøovací politika ústupkù protivníkovi
appoint [epoint]¤dílèí nebo èásteèná smìnka vydaná zpravidla na zaokrouhlenou èástku
apraxie¤chorobná neschopnost úèelných pohybù, porucha hybnosti
aprehenze, aprehense¤1. okam~ik postøehnutí, zaèátek smyslového vjemu; pochopení; 2.
namyalenost, urá~livost; 3. uchopení se dr~by vìci
apreherulvní, aprehenzívní, aprehensivní¤nedùtklivý, podrá~dìný, útoèný
apretura¤koneèná úprava tkanin, papíru, kù~e
apriorní¤pøedem; pøedem daný, nezávislý na zkuaenosti
aprobace¤1. schválení; 2. zpùsobilost vyuèovat urèitý pøedmìt na urèitém druhu akoly získa
pøedepsaného studia; 3. kvalifikace
aprobaèní¤schvalovací
apropriace¤pøivlastnìní
aprosexie¤neschopnost soustøedit myalenky
aproximace¤1. pøiblí~ení, pøibli~nost; 2. pøibli~ná hodnota; nahrazení èísla vhodným blízky
apsida¤1. dvojice bodù na dráze kosmického tìlesa obíhajícího kolem jiného, v nich~ je vzda
nejvìtaí a nejmenaí; 2. pùlkruhovitý nebo polygonální prostor pøièlenìný k hlavnímu prostoru
apterie¤bezkøídlost hmyzu
aptituda¤schopnost dosáhnout jistého výkonu
ar¤jednotka ploané míry rovná 100 m2
arabeska¤druh ornamentu; druh povídky
arabistika¤obor zabývající se jazykem, historií a kulturou arabských národù
arachné¤zpùsob výroby netkané proplétané textilie z rùzných materiálù
arachnoentomologie¤nauka o hmyzu a pavoukovcích ze zdravotnického a veterinárního hle
arachnologie,¤vìdní obor zabývající se studiem pavoukovcù
aragonit¤nerost vznikající v dutinách výlevných hornin nebo usazováním z roztokù, uhlièitan
arak,¤pálenka, koøalka
aran~ér,¤kdo provádí ozdobu a výzdobu
aran~má,¤uspoøádání, upravení; úmyslná, zámìrná upravenost
araaíd¤burský oøíaek, pra~ený plod podzemnice olejné, burák
arat¤mongolský pastevec
araukárie¤druh jehliènaté rostliny, blahoèet, ozdobný pokojový stromek
arbitr¤rozhodèí sporu vybraný stranami; znalec
arbitrá~¤1. rozhodnutí, rozhodování sporu arbitry; instituce rozhodující spory; 2. spekulace v
rùzných cen tého~ zbo~í na rùzných místech
arboreál¤oblast výskytu pøírodních lesních porostù
arboretum¤parková sbírka ~ivých døevin

arch¤1. list papíru rùzné velikosti; 2. otisk tiskové formy poatovních cenin
archa¤koráb
archaický¤starobylý, zastaralý
archaikum¤prahory, nejstaraí geologická éra; co je zastaralé, pøe~ité
archaizmus, archaismus¤zastaralý jev, prvek, výraz
archandìl¤andìl vyaaího øádu
arché¤poèátek, princip, pùvod; pralátka
arche-, archeo-¤první èást slo~ených slov mající význam starý, starobylý, dávný, pùvodní
archeologie¤vìda zkoumající a rekonstruující nejstaraí dìjiny lidstva
archeomagnetizmus, archeomagnetismus¤jev umo~òující urèování magnetického pole Zem
archeopteryx, archaeopteryx¤vymøelý prapták ze svrchní jury
archetyp¤pravzor, pùvodní typ; výchovou i kulturou pøedávaný a pøejímaný vzor
archetypální¤pùvodní, spoleèný symbolický vzor, abstrakce typu
archeus¤~ivotní síla
archi-, arch-¤první èást slo~ených slov mající význam 1. vedoucí, první, vyaaí; 2. starý, star
pùvodní, pra-
archipel¤souostroví
architektonika¤1. umìlecké znázornìní konstrukce stavby; umìlecká skladba díla; 2. vìda o st
architektura¤1. stavební umìní; 2. stavitelská díla, budovy, objekty ap.
architrám¤spodní èást kladí v antické architektuøe pøenáaející zatí~ení na hlavice sloupù
archiv, archív¤soubor písemností a dalaích záznamù dokumentárního typu; instituce takové
shroma~ïující; budova nebo místnost, kde je takový soubor ulo~en
archiválie¤archivní materiál
archivistika¤obor zabývající se diplomatickými materiály, které pozbyly aktuálnosti
archivní¤vztahující se k archivu; starý, cenný
archivnictví, archívnictví¤obor zabývající se prací v archivech; soustava archivù jako souèás
archivolta¤plasticky zdùraznìné èelo architektonického oblouku
archont¤staroøecký do~ivotní èlen rady staraích (areopagu)
arci-¤první èást slo~ených slov vyjadøující zesílení nebo stupòování významu druhé èásti s
arcibiskup¤øímskokatolický metropolita nebo biskup nìkterých význaèných diecézí
arcidiecéze, arcidiecése¤význaèná diecéze, v jejím~ èele stojí arcibiskup
ardente¤ohnivì
ardito¤smìle
areál¤vymezená èást území, oblast, okolí, prostor; oblast rozaíøení urèitého taxonu
arela¤výraznì ohranièená èást areálu urèitého biologického druhu
aréna¤místo pro konání her a zápasù v antickém Øímì; nekryté divadlo; zápasiatì
areografie¤nauka o povrchu Marsu
areola¤1. pigmentovaný dvorec kolem prsní bradavky; 2. dvùr, kruh kolem Mìsíce

areopag¤staroøecká rada staraích, archontù; soud
arest¤vìzení
aretace¤mechanické zaøízení chránící choulostivý mìøicí nebo jiný systém
areté¤zdatnost, dokonalost, stateènost, ctnost
argentum¤støíbro
arginin¤bazická aminokyselina, prekurzor oxidu dusnatého
argonaut¤1. mytologický plavec za zlatým rounem, moøeplavec; 2. osmiramenný hlavono~e
argot¤nespisovná mluva nìkterých skupin zámìrnì jiným nesrozumitelná; hantýrka
argument¤1. dùkaz, dùvod; 2. úhel, který svírá v Gaussovì komplexní rovinì prùvodiè bodu s
x; 3. nezávisle promìnná velièina urèité funkce
argumentace¤dokládání, dokazování, zdùvudòování
arianizmus, arianismus¤starokøes• anská sekta popírající Kristovo bo~ství
ariary¤mìnová jednotka Madagaskaru
aridita¤pøevaha výparu nad srá~kami; suchost, vyprahlost
aridizace, aridisace¤procesy vysouaení v aridních oblastech
aridní¤suchý, vyprahlý, pouatní
árie¤skladba pro sólový hlas s instrumentálním doprovodem, obv. v opeøe
árijský¤indoevropský; z vyaaí rasy, nesemitský
aristie¤mimoøádný hrdinský èin a jeho literární oslava
aristokracie¤vláda nejlepaích;1. alechta, vládnoucí tøída; 2. privilegovaná vrstva nebo tøída
aristokrat¤pøísluaník aristokracie; èlovìk vzneaeného chování
aritmetika¤nauka o èíslech
aritmogrif¤hádanka, v ní~ se nahrazují èíslice písmeny, èíselka
aritmologie¤mystická èíselná nauka, technika, symbolika
arivizmus, arivismus¤povýaenectví, pøehnaná touha a snaha vyniknout
arizace, arisace¤nucený pøevod ~idovského majetku, odstraòování }idù
arkáde¤oblouk mezi sloupy nebo pilíøi
arkánum¤tajemství
arktický¤vztahující se k Arktidì, severopolární
arkus¤oblouk
arkýø¤uzavøená èást obytného domu vyènívající z prùèelí a spoèívající na podpìrách
armatura¤1. pøídavná zaøízení ke strojùm, pøístrojùm, technickému zaøízení; 2. pomocné
potrubních rozvodù tekutin; 3. ocelová výztu~ stavebních nosných prvkù
armenistika¤obor zabývající se jazykem, historií a kulturou arménského národa armovací, v
ARO,¤anesteziologicko-resuscitaèní oddìlení
arogance¤drzost, domýalivost, zpupnost
aroma¤aróma ,vùnì
aromaterapie¤léèba vùnìmi

aromatický¤1. vonný, silnì vonící; 2. související s organickými slouèeninami s aestièlenným
vodíku a tøí dvojných vazeb v molekule
aromatikum¤vonná látka, voòavá esence
arondace¤zaokrouhlování, scelování
ars antiqua [ars antykva]¤slohové období evropské hudby ve 12. a 13. století
ars nova¤slohové období evropské hudby ve 14. století
art protis¤vlnìná netkaná textilie u~ívaná jako tapiserie
artdesign [artdyzajn]¤umìlecký design
artefakt¤umìlý výtvor, lidský výrobek; 1. prehistorický nástroj; 2. umìle vzniklá nebo pozmìni
bunìk
arterie, artérie¤tepna
arteriografie¤rentgenologické vyaetøení tepen po pøedchozím vstøíknutí kontrastní látky
arterioskleróza, arteriosklerosa¤skupina onemocnìní charakterizovaná ztvrdnutím tepenné s
prùsvitù cév, ateroskleróza
arteritida, arteritis¤zánìt tepny
artéský, a. pramen¤podzemní voda s napjatou hladinou, pøi navrtání vystupující pod tlakem
artificializmus, artificialismus¤malíøský styl 20. a 30. let 20. století zalo~ený na volných asoc
artikl¤zbo~í, pøedmìt obchodování
artikul¤èlánek, odstavec
artikulace¤tvoøení hlásek mluvidly
artikulovat¤vyslovovat hlásky; vyjadøovat se
artilerie, artilérie¤dìlostøelectvo
artista¤cirkusový nebo varietní umìlec
artistický¤1. vztahující se k aristice,artistovi; 2. umìlecký
artistika¤cirkusové a varietní umìní
artistní¤zamìøený pøedevaím na umìleckou formu
artizace, artisace¤zumìleè• ování, napø. pohybu
artotéka¤pùjèovna originálù grafik a reprodukcí
artralgie¤bolest kloubù
artritida¤zánìt kloubù obvykle bakteriálního pùvodu
artroskopie¤vyaetøení kloubní dutiny
artróze¤nezánìtlivé onemocnìní kloubù
artyèok¤vytrvalá bylina, její~ vybìlené èásti se u~ívají jako zelenina; u~ívaná té~ v lékaøství
zánìtech ~luèníku
arytmie¤porucha rytmu, nerytmièno st
arze, arse¤lehká, nepøízvuèná slabika veraové stopy
arzen,arzén,arsen¤køehký støíbroaedý kov, jeho~ slouèeniny jsou prudce jedovaté
arzenál, arsenál¤skladiatì, zásobárna, obv. zbraní; zásoba prostøedkù

asamblá~¤výtvarné dílo vytvoøené spojením rùzných pøedmìtù a materiálù,trojrozmìrná obc
ásana¤jógová poloha; dokonale propracovaná pozice, tìlesný cvik
asanace¤1. soubor opatøení vedoucí ke zlepaení, ozdravìní ~ivotního prostøedí; 2. voj. dek
ascendent¤1. pøíbuzný ve vzestupném pokolení; 2. zaèátek prvního domu, klíèové místo ho
ascendentní¤vzestupný
asekurace¤pojiatìní, zabezpeèení, záruka
asepse¤soubor opatøení zabraòujících vniknutí choroboplodných mikroorganizmù do organ
prostøedí bez mikroorganizmù
aseptický¤zbavený choroboplodných zárodkù
aserce¤tvrzení, prosazování; uznání pravdivosti výroku
asertivita¤sebeprosazování, nenásilnì projevené sebevìdomí, troufalost
asertivní¤sebeprosazující, sebevìdomý
asertorický¤tvrdící, prosazující, uplatòující
asesor¤daòový odhadce; pøísedící u soudu nebo úøadu
asfalt¤druh pøívodní nebo syntetické ~ivice hnìdoèerné a~ èerné barvy
asiento¤smlouva, kterou apanìlská koruna postupovala urèitému subjektu obchodní práva
asignace¤pøevod, postoupení; písemný pøíkaz k zaplacení pohledávky jiné osobì
asimilace¤pøizpùsobení, splynutí; biol. pøemìna látek v organizmu; spodoba hlásek
asistence¤úèast, pomoc, podpora, pøispìní
asistent¤pomocník, odborný pracovník
asketa¤kdo vede asketický zpùsob ~ivota
asketický¤odøíkavý, zdr~enlivý, na sebe pøísný
asketik¤zastánce, stoupenec asketizmu
asketizmus, asketismus¤odøíkání, zdr~enlivost, askeze
askeze, askese¤cvièení; nábo~ensky nebo filozoficky motivované odmítání nìkterých po~itk
zpùsob ~ivota, asketizmus
askripce¤dosa~ení vyaaího spoleèenského postavení na základì pøísluanosti k privilegovan
rodovému pùvodu
asociace¤sdru~ování, sdru~ení, volné spojení, spoleèenství; pøedstava na základì pøedcho
sdru~ování pøedstav
asociaèní¤sdru~ující, pøièleòující; sdru~ovací, spojovací
asociál¤jedinec, jeho~ chování se vymyká spoleèenským zásadám; bez sociálního cítìní, be
asociálnost¤sní~ené spoleèenské cítìní jedince
asociativní¤pøidru~ovací, sluèovací
asociativnost¤schopnost nebo mo~nost seskupování; jedna z vlastností algebraických opera
asomatický¤nehmotný, netìlesný
asomnie¤chorobná nespavost
asonenace¤souznìní; zvuková shoda v koncových slabikách veraù

asortiment¤zbo~í vytøídìné podle urèitého kritéria
aspartam¤umìlé sladidlo
aspekce¤zkoumání, prohlídka, inspekce
aspekt¤stanovisko, pohled, hledisko, zøetel, vzhled; význaèná poloha kosmického objektu v
aspermatizmus, aspermatismus¤neschopnost vytváøet, popø. vyluèovat spermie; chybìní sp
aspermie
aspermie¤aspermatizmus
aspik¤rosol
aspirace¤snaha, usilování, touha; vdechnutí tuhých látek do plic nebo prùduanice;vyslovení
aspirant¤uchazeè
aspirin¤lék známý v ÈR pod názvem acylpyrin; analgetikum, antipyretikum
aspirovat¤dìlat si nárok, ucházet se o nìco
assuta¤zobrazení Panny Marie
astáze¤zvìtaení citlivostí pøístroje bez zvìtaení jeho rozmìrù
astázie¤neschopnost udr~et se ve vzpøímeném postoji
astenický¤slabý, nedu~ivý, leptosomní, dolichomorfní, lineární (typ èlovìka)
astenie¤celková tìlesná slabost
astenik¤atíhlý typ èlovìka
astenopie¤slabozrakost, chabozrakost, nezøetelné vidìní
astenosféra¤zemská vrstva se sní~enou viskozitou le~ící pod litosférou
astenospermie¤sní~ená vitalita nebo pohyblivost spermií
asteroid¤planetka, planetoid
astigmatizmus, astigmatismus¤1. porucha vidìní vyvolaná nesprávným zakøivením rohovky;
ní~ vlivem nestejného zakøivení lomivých struktur oka (obv. rohovky, ménì èasto èoèky) do
vidìní. Svìtelné paprsky nedopadají na sítnici rovnomìrnì, a proto nejsou pozorované pøedm
ostøe. Pøi zobrazení bodu le~ícího mimo osu prochází úzký svazek paprskù èoèkou aikmo,
není kulová (má rùzné polomìry køivosti), vznikají dva ostré obrazy bodu ve tvaru dvou navz
úseèek, v jiných rovinách je obrazem bodu neostrá ploaka. Vadu je mo~né upravit brýlemi s
èoèkami. Srov. hypermetropie, myopie; 2. chyba optické zobrazovací soustavy; zobrazení b
astma¤záducha
astrachán¤jemná ko~eaina z novorozeného jehnìte kyrgyzské ovce
astragal¤stavební vodorovný dekorativní èlánek
astrální¤1. hvìzdný; 2. nadpozemský, nehmotný
astrionika¤obor zabývající se pøístrojovým a elektronickým vybavením umìlých kosmických
astro-¤první èást slo~ených slov mající význam hvìzda, hvìzdný
astroarcheologie¤obor zkoumající archeologickými metodami astronomická zaøízení vybud
astrobiologie¤obor studující mo~nosti ~ivota ve vesmíru, exobiologie
astrocyt¤buòka podpùrné nervové tkánì hvìzdicovitého tvaru

astrocytom¤druh mozkového nádoru
astrofie¤kompozice básnì bez èlenìní do strof
astrofobie¤chorobný strach z bouøky a jiných pøírodních úkazù
astrofyzika¤obor astronomie zabývající se stavbou, fyzikálními vlastnostmi a chemickým slo
tìles
astrograf¤fotografický dalekohled s objektivem
astrokartografie¤deskriptivní metoda moderní astrologie
astroláb¤støedovìký jednoduchý astrometrický pøístroj
astrolatrie¤uctívání hvìzd, pøedpovídání budoucnosti z postavení hvìzd
astrologie¤obor zabývající se hledáním vztahù a souvislostí mezi postavením kosmických tì
probíhajícími i budoucími dìji na urèitém místì Zemì, hvìzdopravectví
astromantie, astromancie¤vìatìní z hvìzd, ale ne na základì horoskopu
astromedicína¤disciplína u~ité astrologie, která vyu~ívá astrologické poznatky v praktické m
astrometeorologie¤disciplína u~ité astrologie pokouaející se o dlouhodobé meteorologické p
astrologickém základì
astrometrie¤obor astronomie zabývající se urèováním poloh kosmických objektù na svìtové
astronomie
astronaut¤kosmonaut
astronautika¤kosmonautika
astronavigace¤letecká navigace podle kosmických tìles
astronomie¤pøírodní vìda zabývající se studiem kosmických tìles, jejich pohybù, vývoje, stu
i vesmíru jako celku, hvìzdáøství
astropsychologie¤disciplína u~ité astrologie, která vyu~ívá z horoskopù získané poznatky v
psychoanalýze
asymetrický¤nesymetrický, nesoumìrný
asymetrie¤nesoumìrnost podle jedné nebo dvou hlavních os
asymptota¤mezní poloha teèny ku~eloseèky, pøímka, která se ke ku~eloseèce neomezenì
~ádný spoleèný bod
asymptotický¤chovající se jako asymptota
asynchronní¤nesoudobý, nesouèasný, nesynchronizovaný
asyndeton¤spojení vìtných èlenù nebo vìt bez spojovacího výrazu
asyriologie¤obor zabývající se jazykem, historií a kulturou obyvatel starovìké Asýrie
asystolie¤zástava srdeèní èinnosti
aszu [asu]¤druh kvalitního výbìrového vína
aaent¤èernoch
aarem¤nábo~enský útulek volnì sdru~ující hinduisty vìnující se pøevá~nì rozjímavému ~ivot
áareme¤ètyøi stadia ~ivota mu~e, který se narodil ve vyaaí kastì hinduistické spoleènosti
atak, ataka¤útok; nápor, prudký záchvat choroby

atakovat¤útoèit, dorá~et
ataman¤náèelník kozákù
ataraktikum¤druh utiaujících lékù; uvolòuje chorobné napìtí, úzkost
ataraxie¤úplný duaevní klid, rovnováha, vyrovnanost, ovládání váaní, autarkie,apatie
ataaé¤nejni~aí diplomatická hodnost
atavizmus, atavismus¤znaky pøedkù objevující se u potomkù, avaak neplnící ji~ ~ádnou fur
ataxie¤porucha koordinace pohybù
ateista, atheista¤stoupenec ateizmu; bezvìrec
ateizmus, ateismus, atheismus¤popírání existence nebo mo~nosti poznat boha
ateliér¤1. pracovna umìlce, umìlecká dílna; 2. krytý prostor k natáèení filmù
atematický, athematický¤bez kmenové pøípony
atemporální¤bez èasové dimenze, gnómický
atemporálnost¤opomíjení, nepøítomnost èasové dimenze
atentát¤útok na ~ivot významné osoby, obv. z politických pøíèin
atenuace¤oslabení, zeslabení
atermický¤izolující proti ztrátám tepla
aterom¤cysta mazové ~lázy
ateroskleróza,atherosklerosa¤kornatìní tepen, arterioskleróza
atest¤ovìøená listina; písemné osvìdèení urèitých vlastností výrobku, atestace
atestace¤1. hodnocení, ovìøení, atest; 2. hodnocení zpùsobilosti kvalifikovaných osob, napø
ateteze,atethese¤prohláaení èásti textu nebo celého díla za nepravé
atický¤uhlazený, vytøíbený
atika¤zdobená nízká zeï nad hlavní øímsou budovy
atituda¤postoj, názor, vztah; baletní postoj na jedné noze se zano~ením druhé nohy ohnuté
atlant¤podpìra balkonu nebo arkýøe, atlas
atlas¤1. soubor map, zpravidla v kni~ní formì; 2. hedvábná jednobarevná tkanina s vysokým
povrchem; 3. atlant
atlet¤sportovec; sportovec pìstující atletiku; silák
atletický¤silný, mu~ný
atletika¤sportovní odvìtví zahrnující bìhy, chùzi, vrhy, skoky, hody a jejich kombinace
átman¤staroindické pojetí duae tíhnoucí ke spojení s brahmou
atmosféra¤ovzduaí, plynný obal kolem Zemì i jiných kosmických tìles
atmosferilie¤atmosférické impulzy, elekromagnetické vlny nárazovì postupující pøed bouøem
povìtrnostními frontami
atol¤korálový ostrov s vnitøní lagunou
atom¤nejmenaí elektroneutrální èást chemického prvku schopná vstoupit do chemické reak
atomizace, atomisace¤1. rozklad na atomy; 2. drobení, rozdrobení, tøíatìní
atomizmus, atomismus¤1. názor o existenci nedìlitelných èástic hmoty; 2. roztøíatìnost

atonalita¤zpùsob skladebné práce ruaící základní zákonitosti harmonie
atonální¤øídící se pravidly atonality
atonie¤ztráta svalového napìtí, ochablost
atopie¤nejobvyklejaí druh alergického mechanizmu
atrakce¤zajímavé pøedstavení, poutavá zábava
atraktant¤látka podmiòující pohyb ~ivoèichù ke zdroji nìèeho, obv. potravy
atraktivita¤pøita~livost, lákavost, poutavost, zajímavost
atraktivní¤poutavý, budící zájem; lákavý, vábivý
atrapa¤napodobenina, prázdný obal; nìco bezobsa~ného
atrézie, atresie¤vrozená neprùchodnost dutého orgánu
atribuce¤1. pøipisování významu objektu nebo situaci; 2. urèení autorství anonymního díla;
autentiènosti textu
atribut¤neodluèitelná vlastnost, podstatný znak; pøívlastek
atrichie¤pleaatost, holohlavost, lysina, atrichiáza
atrium¤vnitøní dvùr budovy se zelení, fontánou, plastikou
atrofie¤zmenaení, ztenèení normálnì vyvinutého orgánu, tkání, buòky
atrofovat¤smra• ovat, ubývat, zmenaovat, ztenèovat
atropin¤alkaloid obsa~ený hlavnì v rulíku zlomocném, u~ívaný jako lék v oèním lékaøství a
atto-¤pøedpona ve významu násobku 10 -18
atymie¤tì~komyslnost, trudnomyslnost
atypický¤mimoøádný, neobvyklý
au pair [o pér]¤1. shoda nominální hodnoty cenného papíru s kurzem; al pari; 2. pomocnice
a stravu
audice¤vnitøní slyaení, poselství vyaaí moci
audience¤slyaení, oficiální pøijetí u vysoce postavené osobnosti
audio-¤první èást slo~ených slov mající význam sluch, sluchový, zvuk, zvukový, týkající se
audiofonický¤sluchový a hlasový
audiologie¤obor lékaøství zabývající se sluchem a jeho poruchami
audiometrie¤mìøení citlivosti sluchu
audiostory¤pøíbìh do ucha
audiovizuální, audiovisuální¤1. sluchový a zrakový; 2. související se záznamem, uchováním
obrazu
audit¤revize úètù, úèetnictví, auditing
auditing¤audit
auditivní¤sluchový
auditor¤ovìøovatel, revizor úètù; soudní úøedník; posluchaè
auditorium¤posluchárna; posluchaèstvo
augmentativum¤zvelièené podstatné nebo pøídavné jméno

augur¤staroøímský knìz a vìatec
august¤druh klauna
augustus¤vzneaený titul øímského císaøe
aukce¤dra~ba
aukuba¤odolný, trvalý keø s obv. bíle skvrnitými listy, pìstovaný jako pokojová kvìtina
aule¤hala, sál, slavnostní síò
aura¤1. lék. stav pøed epileptickým záchvatem (zrakové, èichové, sluchové halucinace, záa
bioenergie vyzaøovaná kolem tìla; svatozáø, aureola
aureola¤svatozáø, zlatozáø, gloriola, aura; met. barevný nebo bílý prstenec na obloze kolem
aurikule¤vnìjaí ucho, boltec
aurit¤slitina kovu se zlatem
aurora¤polární záøe; jitøenka
aurum¤zlato
auskultace¤vyaetøení poslechem
auslág, auzlág¤výkladní skøíò
auslendr¤cizinec, který pøijel za prací
auspicium¤vìatìní z letu ptákù
austenit¤pevný roztok uhlíku v ~eleze,strukturní slo~ka oceli
austenitizace, austenitisace¤ohøev oceli nad kritické teploty s výdr~í, aby ocel nabyla stabil
Australopiték, Australopithek¤rod vyhynulých primátù
austro-¤první èást slo~ených slov mající význam 1. jih, ji~ní; 2. Austrálie, australský; 3. Rak
rakouský
austrofil¤stoupenec Rakousko-Uherska
austroslavizmus, austroslavismus¤politická koncepce zviditelnìní, existence a zabezpeèení
habsburské monarchii
auaus¤zmetek, vadný výrobek, nehodnotná vìc, bezcennost
aut, out [aut]¤zahrání míèe mimo vymezený hrací prostor
autarkie¤sobìstaènost, obv. hospodáøská; vyrovnanost, duaevní klid
autenticita¤pravost, pùvodnost, hodnovìrnost, autentiènost
autentický¤pùvodní, pravý
autentiènost¤pravost, pùvodnost, hodnovìrnost, autenticita
autentika¤církevní listina ovìøující, prokazující pravost svatých ostatkù
autizmus, autismus¤uzavøení se do vnitøního psychického svìta, s poruchou kontaktu s rea
auto-¤první èást slo~ených slov mající význam 1. sám, vlastní, pùvodní; 2. automobil; 3. au
autoagrese¤jednání, kterým jedinec poakozuje sám sebe
autoakuzace, autoakusace¤sebeobviòování
autoalarm¤automatické poplaané zaøízení
autobiografie¤vlastní ~ivotopis

autoblok¤automatický blok, ~elezniènì zabezpeèovací zaøízení
autocamping¤autokempink
autochrom¤barevná litografická reprodukce
autochton, autochthon¤objekt pocházející z místa svého výskytu, nálezu,existence
autodafé¤okázalá poprava kacíøù, nejèastìji upálením; okázalé spálení èehokoli jako akt vír
autodestrukce¤samoèinné znièení
autodidakt¤samouk
autodrom¤1. zkuaební a závodní dráha pro motorová vozidla, tvoøící uzavøený okruh; 2. zá
dvousedadlová autíèka uvádìná do pohybu elektricky
autoerotika¤sebeukájení, onanie, ipsace,masturbace
autoerotizmus, autoerotismus¤patologická láska k vlastní osobì, sexuální vzruaení pøi pozo
tìla
autofokus, autofocus¤zaostøovací automatika objektivu
autofonie¤zesílené vnímání vlastní øeèi
autogamie¤samooplodnìní u ~ivoèichù; samospraanost u rostlin
autogen¤zaøízení pro svaøování a øezání plamenem
autogeneze, autogenese¤samozrození, samovznik
autogenní¤1. samoèinný; 2. pùsobící na sebe sama; 3. související s autogenem
autogonie¤teorie o vzniku ~ivota chemickou evolucí, evoluèní abiogeneze,neobiogeneze
autograf¤pùvodní rukopis; dílo psané vlastní rukou; autogram
autogram¤vlastnoruèní podpis autora
autogramiáda¤veøejné udílení autogramù
autogyro¤rotorové letadlo s motorem a vrtulí; vírník
autokar, autocar¤turistický autobus
autokempink, autocamping [autokempink]¤tábor, rekreaèní zaøízení pro autoturistiku, autok
autokláv, autoklav¤vytápìná, uzavíratelná tlaková nádoba pro reakce probíhající za vysokéh
autokolimace¤zpìtný chod svìtelného paprsku optickou soustavou po pùvodní dráze pøi kolı
odrá~ející plochu
autokorelace¤korelace mezi èleny té~e øady pozorování
autokracie¤samovláda, absolutizmus
autokrat¤samovládce, absolutní vládce,diktátor; èlovìk s poruènickými sklony
autokros, autocross [autokros]¤terénní závod automobilù
autologický¤vypovídající pravdivì o sobì samém
autolýza, autolysa¤rozkladné procesy vyvolané vlastními enzymy
automasá~¤masá~, kterou si dìlá ka~dý sám, bez pomoci maséra
automat¤1. pracovní nebo výrobní stroj pracující po zapnutí samoèinnì bez lidské obsluhy; 2
vypínaè, jistiè; 3. jídelna se samoobsluhou; 4. automatická zbraò
automatický¤samoèinný, mechanický

automatika¤souhrn strojù, pøístrojù, zaøízení pracující za urèitých podmínek bez nutnosti li
automatické zaøízení, automatický systém
automatizmus, automatismus¤mechanická èinnost, mechanické chápání
automeze¤zvracení, je~ si pacient vyvolává sám; zvracení z nejasné pøíèiny
automutilace¤sebepoakození
autonomie¤funkèní samostatnost, samospráva; svébytnost, nezávislost
autonomní¤související s autonomií; samosprávný, nezávislý; spontánní, samovolný
autonym¤pravé jméno osoby u~ívající pseudonym
autopilot¤zaøízení øídící letadlo automaticky podle zadaných pokynù
autoportrét¤vlastní podobizna
autopsie¤1. vlastní zkuaenost; 2. poznávání chorobných zmìn zrakem; ohledání mrtvoly pitv
autor¤pùvodce, tvùrce
autoregulace¤schopnost samoèinnì se pøizpùsobit promìnným podmínkám autorelexace, p
sebeuvolòování
autoremedura¤zpùsob vyøízení opravného prostøedku, pøi kterém správní orgán sám zmìn
autoreprodukce¤schopnost ~ivých systémù reprodukovat sebe sama
autoreverz, autoravers¤zaøízení samoèinnì vyu~ívající obì strany kazety
autorita¤uznávaná vá~nost, úcta, rozhodující vliv, moc
autoritáøství¤pøíliané uplatòování, zdùrazòování formální autority
autoritativní¤1. zalo~ený na autoritì,vlivný, rozhodující; 2. vy~adující slepou posluanost
autorizace, autorisace¤zplnomocnìní, oprávnìní; autorské svolení, schválení
autorizovaný, autorisovaný¤povolený, schválený, oprávnìný
autorizovat, autorisovat¤udìlit oprávnìní, zplnomocnit, dát souhlas s uveøejnìním
autorotace¤samovolná rotace
autorský¤vztahující se k autorovi, pøísluaející autorovi
autosalon, autosalón¤mezinárodní výstava automobilù; výstavní síò automobilù
autosémantický¤nesoucí nìjaký vlastní význam
autoservis¤opravna automobilù
autostabilizace, autostabilisace¤samoèinná stabilizace
autostabilní¤samo regulující rovnováhu, rovnová~nost procesu
autostimulace¤sebeovlivòování, sebepodnìcování
autostop¤1. zastavování projí~dìjících vozidel za úèelem osobní pøepravy; 2. zaøízení k sa
vlaku, vlakové zabezpeèovací zaøízení
autostráda¤dálnice
autostylizace, autostylizace¤promítnutí autorovy pøedstavy o sobì do obrazného subjektu b
autosugesce¤uvìøení vlastním pøedstavám, sobìvemlouvání, psychické pùsobení na sebe
autotachygraf¤pøístroj k mapování
autoterapie¤samoléèba

autotransfuze, autotransfúze, autotransfuse¤1.pøevádìní krve z míst, kde organizmus mù~e
postrádat, do míst, jejich~ bezkrevnost vede k rychlé smrti; 2.vpravení vlastní krve pacienta,
dutin pøi chir. zákroku, zpìt do obìhu; 3.vrácení døíve odebrané krve pacientovi
autotransplantace¤chirurgické pøenesení tkánì z jednoho místa na jiné tého~ jedince
autotrofie¤zpùsob vý~ivy zelených rostlin a nìkterých bakterií, kdy zdrojem uhlíku je oxid uhl
se získává ze svìtelné energie nebo oxidací anorganických látek
autotyp¤1. první, zkuaební tisk 2. tisková deska, na které je obraz rozlo~ený na puntíky; ras
autotypie¤fotoreprodukèní technika, rozklad polotónové pøedlohy rastrem na puntíky; otisk
autovakcína¤oèkovací látka z patogenních zárodkù vlastního organizmu zvyaující tvorbu pr
autozom¤jiný ne~ pohlavní chromozom
aval¤smìneèný nebo aekový ruèitel
avalát¤smìneèný dlu~ník, za kterého se zaruèil aval
avalista¤smìneèný ruèitel
avansovat¤slu~ebnì postupovat, být povýaen
avantgarda¤vedoucí skupina, pøedvoj, prùkopníci
avanti¤výzva k pohybu vpøed nebo k odchodu
avanturizmus, avanturismus¤sklon k dobrodru~ství, neodpovìdné chování
avantýra, avantura¤menaí dobrodru~ství, zejm. milostné
ave¤1. buï zdráv, buï vítán; 2. klekání
aventgardní¤prùkopnický
avenue [aveny i evenjú]¤hlavní ulice,tøída
averz, avers¤pøední strana mince
averze, averse¤nechu• , odpor
aviatik¤letec
avigace¤vyu~ití nìkterých metod praktické astronomie k urèení polohy letadla
avion¤letadlo
avionika¤soubor elektrických a elektronických zaøízení, vybavení letadla
avirulence¤neschopnost mikroorganizmu vyvolat onemocnìní
avitaminóza, avitaminosa¤onemocnìní zpùsobené nedostatkem vitamínù
avivá~¤1. úprava umìlých vláken a pøírodního hedvábí pøi zpracování; 2. zmìkèení, zjemnì
látky namáèením ve speciálním pøípravku
avízo, aviso¤zpráva, upozornìní, výzva; návìatí
avizovat, avisovat¤dát zprávu, ohlásit pøíchod
avoáry¤ihned pou~itelné, horké peníze
avokádo¤tropický strom hruakovec pøelahodný pìstovaný pro peckovice, které se u~ívají ze
award [evórd]¤arbitrá~ní rozhodnutí, rozhodèí nález; cena, odmìna, vyznamenání
axel-paulsen [axlpaulzen]¤krasobruslaøský skok s obratem ve vzduchu, axel
axiální¤ve smìru osy

axiologie¤uèení o hodnotách, jejich povaze, místì a vztazích
axiom, axióm¤postulát, tvrzení; základní nedokazatelná vìta, samozøejmá i bez dùkazu
axiomatický¤vybudovaný odvozováním z axiomù, na axiomech
axon¤osové vlákno nervu, výbì~ek nervové buòky; neurit
axonometrie¤metoda zobrazování v deskriptivní geometrii
azbest, asbest¤jemnì vláknitá ~árovzdorná a chemicky odolná odrùda nìkterých minerálù, o
azbuka¤ruská abeceda
azeotropie¤jev zakládající se na tvorbì smìsi dvou i více komponentù s urèitým bodem varu,
oddìlit slo~ku normální destilací
azimut¤smìrový úhel, vodorovný úhel mezi vertikální rovinou obsahující daný smìr a rovinou
azoikum¤prahory
azonální¤vyskytující se ve vaech klimatických zónách, nezávisle na podnebí
azur¤blankyt, blankytná modø
azurový¤blankytnì modrý
azyl, asyl¤útoèiatì, útulek; povolení pobytu poskytované cizím státním pøísluaníkùm z politic
a~io¤rozdíl mezi nominální hodnotou cenného papíru a jeho vyaaí tr~ní cenou
a~ura¤dírkovaná èi møí~kovaná výaivka
B.¤bakaláø
baby doll [bejbi dol]¤krátká dámská koailka, obv. noèní
baby [bejbi]¤kojenec, nemluvnì, malé dítì; dìvèe, milá, holka
baby-sitting [bejbisityng]¤hlídání cizího dítìte za úplatu v bytì doèasnì nepøítomných rodièù
babylon, babylón¤zmatek, chaos, zejm. jazykový; bludiatì
bachaø¤1. vìzeòský dozorce; 2. úèastník loupe~e, který hlídá, dává bacha
bacil¤tyèinkový mikrob, tyèinka; lidové oznaèení pro rùzné choroboplodné mikroorganizmy
bacilonosiè¤zdánlivì zdravý jedinec, který v sobì chová a pøíp. vyluèuje choroboplodné mikr
backboard [bekbórd]¤levobok, levá strana lodi; deska na koa pøi koaíkové
backdoor [bekdór]¤v koaíkové zadní únik
background [bekgraund]¤pozadí, pùvod,zázemí; doprovod sólového hudebního projevu, zvu
backup [bekap]¤kopie programu nebo dat poøizovaná za úèelem archivním nebo bezpeèno
baèa¤pastevec ovcí
baden¤stratigrafický stupeò miocénu
badge [bed~]¤heraldické rozpoznávací znamení, které se na vlajkách objevuje jako emblém
badland [bedlend]¤neúrodná pùda; typ krajiny s èetnými erozními rýhami, vznikající v oblast
suchých období s prudkými lijáky
badminton [bedminton]¤sportovní sí• ová hra hraná raketou a lehkým opeøeným míèkem
badyán¤druh tropického stromu; koøení z tohoto stromu u~ívané do peèiva, likérù
baganèe¤tì~ká vojenská nebo pracovní obuv
bagatela¤1. malièkost, bezvýznamná vìc; 2. drobná hudební skladba

bagatelizace, bagatelisace¤zlehèování,zneva~ování,podceòování
bagá~¤zavazadlo
bageta¤druh blého peèiva
bágl¤batoh, ranec
bago¤~vanec tabáku; zbytky tabáku
bagoun¤plemeno prasat dokrmovaných na sádlo; tlus• och
bagr¤rypadlo
baháí¤stoupenec bahaizmu
bahaizmus, bahaismus¤moderní nábo~enství zdùrazòující principy bratrství a sociální rovno
baht¤mìnová jednotka Thajska
baissa [bésa], baisse [bés]¤klesající tendence; pokles cen zbo~í nebo kurzù cenných papírù
obchodì
bajedére¤indická taneènice
bajonet¤bodák k nasazení na puaku
bajrám¤muslimský svátek slavený dvakrát roènì
bajt, byte [bajt]¤jednotka informace sestávající z osmi bitù
bakaláø¤titul absolventa bakaláøského vysokoakolského studijního programu, zkratka Bc.
bakalaureát¤1. zkouaka dospìlosti; 2. hodnost bakaláøe
bakarat, baccarat [bakarat]¤stará karetní hra
bakchanálie, bakchanále¤antická slavnost k poctì boha vína a úrody; nevázané hýøení
bakchantka¤váanivá, smyslná ~ena; úèastnice bakchanálií, menáda
bakelit¤vytvrzený plast ze skupiny fenoplastù
baklá~¤uzávìra pøístavu nebo ústí øek pevným nebo plovoucím zaøízením
bakla~án¤mohutná jednoletá bylina pìstovaná pro temnì fialovou bobuli hruakovitého tvaru p
zelenina; lilek vejcoplodý, patla~án
bakaia¤spropitné; drobný peníz
bakteriální¤související s bakteriemi, vyvolaný bakteriemi
baktericidní¤usmrcující, nièící bakterie
bakterie, baktérie¤kmen nejjednoduaích jednobunièných mikroorganizmù, majících jaderno
celé buòce
bakterio-, bakteri-¤první èást slo~ených slov mající význam bakterie, bakteriální
bakteriofág¤mikroorganizmus podobný virùm, schopný svými enzymy napadat a nièit bakter
bakteriologie¤nauka o bakteriích
bakteriostatický¤bránící rùstu mikrobù
bakterióza, bakteriosa¤choroba rostlin zpùsobená bakteriemi
bakterizace, bakterisace¤obohacování osiva, pùdy u~iteènými bakteriemi
bál¤ples
balada¤lidová nebo umìlá píseò nebo báseò vá~ného a~ tragického obsahu

baladický¤pochmurný, tajemný
balalajka¤ruský lidový drnkací nástroj
balanc, balance¤rovnováha, vyrovnanost
balancování¤udr~ování rovnováhy, nìèeho v rovnováze
balast¤zbyteènost
balboa¤mìnová jednotka Panamy
balbutik¤èlovìk posti~ený koktavostí
balbutizmus, balbutismus¤koktavost, koktání
baldachýn¤1. látková støíaka, nebesa, ciborium; 2. kamenná støíaka nad portálem, sochou
balerína¤baletka, obv. divadelní sólistka
balet¤umìlecký tanec; divadelní taneèní soubor; umìlecká taneèní produkce; jeviatní hudebn
k taneènímu provedení
balisá~¤vytyèování, znaèení plavební dráhy signálními znaky
balistika¤nauka o pohybu støel a raket
balka¤str~ová erozní rýha
balkanistika¤obor zabývající se jazykem, historií a kulturou národù ~ijících na Balkánì, balka
balneo-¤první èást slo~ených slov mající význam lázeò, láznì, lázeòský
balneologie¤nauka o léèivých vodách, lázních a jejich úèincích na lidský organizmus
balneotechnika¤lázeòská technika
balneoterapie¤lázeòská léèba
balotá~¤tajné hlasování, pùvodnì barevnými kulièkami
baltistika¤obor zabývající se jazykem, historií a kulturou baltských národù
balustráda¤zábradlí z ku~elek, sloupkù
balza, balsa¤mìkké, velmi lehké døevo z jihoamerického stromu pou~ívané zejm. na stavbu
balzám¤1. druh vonné ~ivice; 2. léèivá mast; 3. utiaující prostøedek
balzamování¤umìlé konzervování lidských i zvíøecích mrtvol napuatìním antiseptickými látk
bambino¤dítì, dìtátko
bambitka¤stará ruèní palná zbraò s krátkou hlavní
banalita¤jednoduchost, bezvýznamná vìc
banální¤vaední, bezvýznamný; nevkusný
band [bend]¤skupina, obv. hudební
banda¤1. tlupa, protispoleèenská skupina osob, sebranka; 2. malá kapela
bandalír¤1. závìsný øemen, pás od ramene k protilehlému boku; 2. svinutý vojenský pláa•
bandá~¤obvaz, zpevnìní, obvazování
banderila, banderilla¤kopí s vlajeèkou vrhané na býka pøi býèích zápasech
banderovec, benderovec¤pøísluaník tzv. Ukrajinské povstalecké armády po druhé svìtové v
bandita¤lupiè, loupe~ník, násilník, gangster; kdo jedná jako bandita
bandur, bandor¤oválné peèivo z tmavaí paeniène mouky, sypané kmínem a solí

bandura¤ukrajinský strunný drnkací nástroj
bandy hokej, bandyhokej, bandyhockey [bendyhoki i bendyhokej]¤pozemní hokej se zvláatn
bank¤souhrn vlo~ených penìz, o které se hraje
banka¤1. penì~ní ústav; 2. zdravotnické oddìlení uskladòující odebrané tkánì, tekutiny a org
léèebné zákroky; 3. poèítaèový soubor dat, databanka
bankéø¤1. majitel banky, bankovní obchodník 2. hráè dr~ící pøi høe bank
banket¤1. hostina pro velký poèet osob; 2. nezpevnìná krajnice silnice; 3. pevný základ stav
bankocetle, bankocedule¤hist. papírová úvìrová poukázka
bankomat¤výdejní automat hotovostních penìz za pou~ití platební karty
bankrot¤úpadek, krach
bantam¤hmotnostní kategorie nìkterých sportù, napø. boxu, vzpírání
bantamka¤malé okrasné plemeno slepic pocházející z Japonska
bantustan¤bývalé správní území v JAR, vyhrazené pro nebìloaské, hlavnì èernoaské obyvat
baobab¤mohutný koaatý africký strom
baptista¤pøísluaník evangelické svobodné církve uznávající pouze køest v dospìlosti na zák
vyznání
baptisterium¤køtitelnice; køestní kaple
bar¤1. noèní zábavní podnik; 2. skøíòka s likéry; 3. zvýaený pult k podávání nápojù; 3. stara
atmosférického tlaku
baraba¤dìlník zamìstnaný pøi stavbì tunelu nebo ~eleznice
bará~¤1. sportovní utkání hrané pøi stejném bodovém zisku a rozhodující o postupu; 2. uza
palba
barbakan¤1. pøedsunuté opevnìní; 2. støílna
barbar¤1. divoch, primitiv; 2. nevzdìlanec, surovec
barbarský¤1. neøecký, neøímský; 2. primitivní, nevzdìlaný; hrubý, krutý; 3. nevkusný, nevyt
barbarství¤1. divoaství; 2. nevzdìlanost; 3. surovost, zvìrstvo
barbecue [bárbikjú]¤ro~eò na opékání masa; stravovací zaøízení, kde se jídlo pøipravuje na
ro~ni; jídlo pøipravené na roatu nebo ro~ni
barbiturát¤derivát kyseliny barbiturové, hoøký a ve vìtaím mno~ství jedovatý,v lékaøství u~í
hypnotikum nebo sedativum
barchet¤silná teplá bavlnìná látka èesaná na rubové stranì
bard¤1. keltský národní pìvec; 2. básník, mluvèí lidu
barel¤1. ~elezný sud; 2. barrel
baret, baretka¤plochá mìkká kulatá èepice bez atítku
bargain [bárgin]¤ujednání, dohoda; výhodný obchod
baribal¤velká severoamerická medvìdovitá aelma, medvìd èerný
barický¤tlakový, týkající se atmosférického tlaku
bariéra¤pøeká~ka, zábrana, hráz

barikáda¤zátaras; narychlo zbudované opevnìní
bárka¤loï nebo èlun s vesly, nìkdy s pomocnou plachtou
barkarola¤píseò benátských gondoliérù, gondoliéra; hudební skladba podobného rázu
barkasa¤malé plavidlo pou~ívané jako obsluha v pøístavech
barman¤èíaník obsluhující za barovým pultem
barnabitka¤1. èlenka pøísného øeholního øádu; 2. mlèenlivá, opuatìná ~ena
barnum¤barnumská reklama, pøemratìná okázalá reklama
barograf¤tlakomìr, zapisovaè tlaku
barokizace, barokisace¤dodávání barokního rázu,napodobování baroka
barokní¤1. vztahující se k baroku, mající prvky baroka; 2. rozlo~itý, vyumìlkovaný, pøepláca
baroko, barok¤umìlecký sloh 17. a 18. století
barometr¤pøístroj na mìøení atmosférického tlaku, tlakomìr
baron¤1. pøísluaník nejni~aího stupnì vyaaí alechty; 2. velký boháè
baronet¤èlen anglické ni~aí alechty
barrandien¤oblast støedoèeského paleozoika, nazvaná podle francouzského paleontologa a
barrel, barel¤americká objemová jednotka rovná 158,987 l
barter [bártr]¤obmìna, výmìna; druh výmìnného obchodu
baryony¤tì~ké elementární èástice
baryton¤støední mu~ský hlas
barzoj¤ruský dlouhosrstý chrt
bas¤1. hluboký mu~ský hlas; 2. nejhlubaí èlen pøísluané nástrojové skupiny
bas-¤první èást slo~ených slov mající význam hluboký, nízký
basa¤kontrabas
basebalka [bejzbólka]¤baseballová èepice; èepice s velkým kailtem
baseball [bejzból]¤sportovní pálkovací hra
baset, basset¤krátkosrsté plemeno loveckého psa
basketbal¤koaíková
basreliéf¤nízký reliéf
basta¤konec, staèí
bastard¤1. køí~enec, míaenec; 2. neèistokrevný jedinec; 3. neman~elské dítì
bastarda¤druh gotického písma
bastardace¤mezidruhové køí~ení, bastardizace
bastardizace, bastardisace¤mezidruhové køí~ení, bastardace
bastion¤vystupující èást opevnìní, baata
baatýø¤rybáøský pracovník starající se o rybníky
batalion, batallón¤vojenská jednotka; velké mno~ství lidí
batáty¤hlízy batátovníku pìstovaného v tropech, sladké brambory
batch [beè]¤dávka, celek hromadnì zpracovávaných dat

baterie¤sestava, souprava; 1. nìkolik elektrických èlánkù, popø. monoèlánek; 2. dìlostøelec
sestava vodovodních ventilù
baterka¤elektrická svítilna na suchý èlánek
batika¤1. barvení tkanin pomocí vosku; 2. tkanina barvená touto technikou
batikování¤zpùsob vytváøení vzoru na tkaninách pomocí vosku
batist¤velmi jemná prùsvitná bavlnìná nebo lnìná tkanina v plátnové vazbì
batolit¤vyvøelé tìleso velkých rozmìrù utuhlé v hloubce
batometr¤pøístroj k odbìru vzorkù vody
bátuaka, ba• uaka¤dùvìrné oslovení otce nebo vá~eného mu~e v ruském prostøedí; lidové
baty-, bato-¤první èást slo~ených slov mající význam hloubka, hluboký
batyál¤dno moøí a oceánù nad abysálem, v hloubce 200-2 000 m
batygrafie¤prùzkum vodních hloubek
batymetr¤hloubkomìr
batysféra¤1. ponorná tlaková vodotìsná komora tvaru koule k pozorování a mìøení v moøsk
prostor pod hladinou
batyskaf¤speciální podmoøské plavidlo slou~ící k vìdeckým úèelùm
bauxit¤èervená usazená hornina, surovina na výrobu hliníku
bazální, basální¤základní, výchozí
bazalt¤èediè
bazar¤obchod s pou~itým zbo~ím; tr~iatì, orientální trh; obchod se smíaeným zbo~ím horaí
báze, base¤1. základna, základ; výchozí, opìrný bod; 2. chem. zásada; zásadité heterocykli
nukleových kyselin; 3. mat. maximální poèet lineárních nezávislých vektorù; 4.hlavní souèás
bazén, basén¤1. umìlá vodní vodotìsná nádr~ pro rekreaèní, sportovní,okrasné, po~ární i p
kotviatì lodí v pøístavu
bazi-, bazo-, basi-, baso-¤první èást slo~ených slov mající význam 1. spodní, základový, ba
zásaditý, bazický, alkalický; 3. týkající se bazických hornin
bazicita, basicita¤zásaditost
bazický¤zásaditý
bazilika, basilika¤tøí- a vícelodní podélný chrám, jeho~ støední loï je vyaaí
baziliaek¤1. druh menaího tropického jeatìra; 2. pohádkový netvor; 3. záludný èlovìk
bazírovat¤zdùrazòovat nìco, vycházet z nìèeho, trvat na nìèem
Bc.¤bakaláø
beach-volleyball [bíèvolejbal i bíèvoliból]¤plá~ový volejbal
beachwear [bíèvér]¤plá~ové obleèení
beagle¤bígl
beat generation [bít d~enerejan]¤nonkonformní hnutí americké mláde~e na pøelomu 50. a 6
beat [bít]¤základní rytmus d~ezu; big beat
beatifikace¤v øímskokatolické církvi prohláaení za blahoslaveného

beatman [bítmen]¤hráè, milovník i fanouaek beatové nebo rockové hudby beatnik [bítnik], è
hnutí americké mláde~e na pøelomu 50. a 60. let 20. století
beaujolais [bo~ole]¤èervené francouzské víno
bechtìrev¤chronické onemocnìní meziobratlových kloubù a vazù páteøe, Bechtìrevova nem
becquerel [bekerel]¤fyzikální jednotka pro aktivitu záøièe
bedekr, baedeker [bedekr]¤kni~ní cestovní turistický prùvodce
beduín¤arabský koèovník a chovatel velbloudù
beebop [bíbop]¤d~ezový styl s nepravidelným frázováním a slo~itìjaí harmonii,bop
beefsteak [bífstejk]¤pøírodní øízek z hovìzího masa, biftek
beeper [bípr]¤pípaè, zvukový signál
beghard¤èlen støedovìké laické nábo~enské spoleènosti vzniklé ve Flandrech
behaviorizmus, behaviorismus [bihejviorizmus]¤psychologická, sociologická a ekonomická t
chováním subjektù na základì studia odpovìdí na stimuly
bek, back [bek]¤ve sportovních hrách obránce
bekhend, backhand [bekhend]¤ve sportovních hrách úder ve smìru proti ruce, pro praváky z
bekon¤speciálnì pøipravená nasolená vepøová pùlka
bekovka¤èepice se atítkem
bekynì¤1. èlenka støedovìké nábo~enské spoleènosti beghardù; 2. èlenka nábo~enské spo
slibu pùsobící v Belgii a Nizozemsku; 3. b. mniaka noèní motýl, jeho~ housenky nièí lesy a s
bel ami, belami¤miláèek ~en
bel canto [bel kanto]¤pìvecký styl kladoucí dùraz na plnost a krásu tónu
belemnit¤vymøelý druhohorní hlavono~ec se schránkou
beletrie¤krásná literatura, umìlecká literatura psaná prózou
bellewe [belví]¤krásná vyhlídka, budova s vyhlídkou, belvedér
beluga¤plachetnice s kajutou pro tøíèlennou posádku
belvedér¤stavba, letohrádek s krásnou vyhlídkou
belzebub¤ïábel; zamraèený, nevlídný èlovìk
ben, bene¤dobøe
bend~o, band~o, banjo [bend~o]¤drnkací hudební nástroj
benedikce¤církevní po~ehnání, svìcení
benediktin¤benediktýn èlen mniaského øádu svatého Benedikta
benediktinka, benediktýnka¤1. èlenka ~enské vìtve øádu svatého Benedikta; 2. druh sladké
benefice¤pøedstavení (obv. divadelní), jeho~ výtì~ek pøipadl jednomu èlenovi souboru; kult
nebo spoleèenská akce, její~ výtì~ek jde na dobroèinný úèel
beneficium¤trvalé právo na urèitý úøad; poskytnutí úøadu nebo majetku, z nìho~ plyne nìjak
benevolence¤shovívavost, dobrá vùle
bengál¤1. smìs vydávající. pøi hoøení oslnivé barevné svìtlo; 2. rachot, rámus, výtr~nost
benigní¤nezhoubný, neakodný, napø. nádor

benignita¤neakodnost, nezhoubnost
benjamínek¤nejmladaí èlen, benjamín
bentál¤oblast dna vod od bøehu do hlubin
bentonit¤hornina vzniklá zvìtráním pyroklastických hornin
bentos¤spoleèenstvo organizmù ~ijících na dnì vod
benzedrin¤prostøedek proti únavì, ospalosti, pou~ívaný jako dopink nebo droga; amfetamin
benzen¤nejjednoduaaí aromatický uhlovodík, bezbarvá kapalina charakteristického zápachu
benzin, benzin¤kapalná smìs uhlovodíkù pou~ívaná jako palivo, pohonná smìs
bérec¤èást konèetiny od kolene k nártu
bergamot¤subtropický strom s aromatickými plody
bergfried [bergfríd]¤samostatnì stojící vì~ ve støedovìkém opevnìní
berl-beri¤onemocnìní zpùsobené nedostatkem vitaminu B
bermudy¤krátké kalhoty, delaí aortky
berta¤dalekonosné dìlo z 1. svìtové války, tlustá berta
best¤nejlepaí
bestialita¤zvíøeckost; surovost, nelidské poèínání
bestie¤1. aelma, zvíøe; 2. surový èlovìk
bestseler, bestseller [bestselr]¤èetenáøsky i obchodnì úspìaná kniha
beaamel, béchamel [beaamel]¤druh základní omáèky
beta¤v øecké abecedì znak pro hlásku b
betain¤dusíkatá organická slouèenina pøítomná v cukrové øepì
betatron¤kruhový urychlovaè elektronù
betel¤tropická rostlina; smìs betelových listù s dalaími pøísadami, slou~ící ke ~výkání
betl¤zpùsob karetní hry mariáae; ~ebrák
beton¤stavivo z kameniva, cementu, vody, popø. z pøísad, po ztuhnutí tvrdé a stálé
betony¤chránièe kolen brankáøe v ledním hokeji
bezprizorný, bezprizorní¤nemající domov, ~ijící na ulici, toulavý; opuatìný; zanedbaný
bhakti¤oddaná slu~ba bohu Kranovi, který je toto~ný se svìtem
bhikh, bhikkhu, bhikau¤asketa, kajícník, ~ebravý mnich u buddhistù a hinduistù
bi-, bis-, bin-¤první èást slo~ených slov mající význam dvakrát
bianko, bianco [bianko]¤bílý, èistý; nevyplnìný doklad, aek
biatlon¤zimní dvojboj, sportovní disciplína sestávající z bìhu na ly~ích a støelby
bibelot¤drobný ozdobný pøedmìt
bible¤1. Písmo svaté; soubor posvátných spisù judaizmu (Starý zákon) a køes• anství (Nov
tøesk; hypotéza vzniku vesmíru vìc, která je pro nìkoho autoritou
biblio-¤první èást slo~ených slov mající význam kniha kni~ní
bibliobus¤pojízdná knihovna, knihovna v autobusu, bookmobil
bibliofilie¤1. knihomilství, sbìratelství vzácných nebo krásných knih a tiskù 2. vzácná nebo k

tisk ; tisk vydávaný v èíslované edici
bibliografie¤ucelený soubor druhotných informací; obor zpracování a u~ití tìchto informací; s
literatury, spisù
bibliologie¤knihovìda, nauka o knihách
bibliomantie, bibliomancie¤vìatìní z bible
bibliotéka¤knihovna, sbírka knih
biblizmus, biblismus¤biblický výraz, rèení z bible
biblový papír¤velmi tenký a pevný papír urèený pro tisk objemných knih
biceps¤dvojhlavý, napø. sval na pa~i
bicykl¤jízdní kolo
bicyklbal¤kolová
bidet¤sedací umyvadlo
biedermeier [bídrmajer]¤umìlecký mìa• anský styl 2. ètvrtiny 19. století
bienále¤umìlecká pøehlídka poøádaná v~dy po dvou letech
bifaciální¤s rozdílnou vrchní a spodní stranou
bifenyl¤aromatický uhlovodík se dvìma jádry
bifidus¤dvojklanný, týkající se orgánu rozdìleného na dvì èásti
biflování¤mechanické uèení se nazpamì•
bifokální¤se dvìma ohnisky, napø. b. brýle
biftek¤pøírodní øízek z hovìzího masa, beefsteak
bifurkace¤rozdvojení, rozvìtvení, napø. øeky, nervù cév
big band [bigbend]¤velká hudební skupina, obv. d~ezová
big bang, big-bang [bigbeng]¤velký tøesk; hypotéza vzniku vesmíru
big beat [bigbít]¤rocková hudba, rock beat
big-mac [bigmek]¤dvojitý hamburger
bigamie¤dvojí man~elství souèasnì
bigl, beagle [bígl]¤malý lovecký pes
bigoterie¤pøehnaná zbo~nost, pobo~nùstkáøství, bigotnost
bigotní¤slepì a nesnáaenlivì vìøící, pobo~nùstkáøský
bijou [bi~ú]¤ozdoba, aperk
bikarbonát¤kyselý uhlièitan
biking [bajking]¤jízda, je~dìní na kole nebo motocyklu
bikiny¤dámské dvoudílné plavky
bikros¤mláde~nická terénní cyklistická disciplína
bilabiála¤obouretná souhláska
bilance¤celkový pøehled, výsledek nìjaké èinnosti
bilateralita¤dvoustrannost, oboustrannost
bilaterální¤dvoustranný, oboustranný

bilbord, billboard [bilbórd]¤velkoploaná reklamní tabule, plakátovací plocha
biletáø¤uvadìè, osoba kontrolující vstupenky
bilingvizmus, bilingvismus¤dvojjazyènost, aktivní u~ívání dvou jazykù na úrovni jazyka mate
bilion, bilión¤milion milionù, 10 na 12; nìkde (napø. v USA) tisíc milionù,10 na 9
bilirubin¤~luèové barvivo
bilokace¤pøesvìdèení, ~e objekt mù~e existovat souèasnì na dvou místech
bimetal¤dvojkov
bimetalizmus, bimetalismus¤penì~ní soustava, v ní~ souèasnì existují dva kovy
binární¤dvojitý, dvojèlenný, slo~ený ze dvou; dvojkový (jev, soustava)
bingo¤loterie s výhrou v hotovosti
binokl¤1. skøipec; 2. optický pøístroj pro dvì oèi
binokulární¤umo~òující souèasné pozorování obìma oèima
binom¤dvojèlen
binominální¤dvojjmenný, oznaèený dvìma jmény
bio-¤první èást slo~ených slov mající význam ~ivot
bioaktivace¤biologický zpùsob èiatìní odpadních vod
biocenóza, biocenosa¤ekologicky vyvá~ené spoleèenství organizmù obývající urèitý prostor
biochemie¤vìdní obor studující chemickou podstatu fyziologických funkcí ~ivých organizmù
biodiverzita, biodiversita¤vlastnost veakerých ~ivých systémù vykazovat rozdílnost
biodynamika¤nauka o ~ivotních funkcích organizmu
bioelektøina¤elektrická energie vznikající pøi ~ivotních pochodech, napø. ve svalech a nerv
biofág¤organizmus ~ivící se na úkor jiných ~ivých organizmù
biofilie¤pud sebezáchovy
biofyzika, biofysika¤obor studující biologické soustavy pomocí fyzikálních metod a poznatkù
biogeneze, biogenese¤jedna z hypotéz vzniku ~ivota na Zemi, vysvìtluje vznik ~ivota zákon
ne~ivé hmoty
bioglyf¤stopy po èinnosti organizmù
biograf¤1. kino; 2. ~ivotopisec
biografický¤~ivotopisný
biografie¤~ivotopis
biohelmint¤cizopasný èerv, jeho~ vývoj probíhá se støídáním hostitelù
bioklimatologie¤obor studující vlivy prostøedí na ~ivotní procesy v ~ivých organizmech
biologie¤vìda zabývající se studiem ~ivé pøírody
bioluminiscence¤svìtélkování, spontánní luminiscence nìkterých druhù ~ivých organizmù
biom¤spoleèenství rostlin a ~ivoèichù urèité rozsáhlé geografické oblasti spolu s prostøedím
biomakromolekula¤biopolymer
biomasa¤celková hmotnost vaech organizmù vyskytujících se v urèitém okam~iku v biocenó
energie vztahující se na jednotku plochy nebo objemu

biomechanika¤nauka o struktuøe a mechanickém chování ~ivých organizmù
biometrika¤obor vyu~ívající metody matematické statistiky pøi studiu promìnlivosti ~ivých or
biometrie, biostatistika
bionika¤obor vyu~ívající znalost stavby a funkce ~ivých organizmù k øeaení technických pro
bioplazma, bioplasma¤~ivá hmota uvnitø i vnì bunìk
bioplyn¤kalový plyn, plynné zplodiny vznikající pøi vyhnívání kalu
biopolymer¤pøírodní látka polymerního typu, biomakromolekula
biopotenciál¤elektrické napìtí namìøené mezi dvìma body tkánì vzniklé dùsledkem její èinno
mozku
bioprodukt¤produkt ekologického zemìdìlství pracujícího v souladu s pøirozenými ~ivotními
biopsie¤mikroskopické vyaetøení vzorkù tkánì vyjmuté ze ~ivého organizmu
biorytmus¤pravidelné støídání ~ivotních dìjù
bios¤1. ~ivot, jeho projevy a formy, organická pøíroda; 2. soubor látek nezbytných pro rùst r
kvasinek a hub
biosféra¤èást zemského povrchu osídlená organizmy
biostatika¤vìda o vztahu struktury organizmù k jejich funkci
biostatistika¤obor vyu~ívající metody matematické statistiky pøi studiu promìnlivosti ~ivých o
biometrie, biometrika
biostimulace¤zvyaování obranné schopnosti organizmu
biota¤rostlinný a ~ivoèianý ~ivot urèité oblasti
biotar¤symetrický fotografický objektiv
biotaxie¤systematické uspoøádání ~ivých organizmù
biotechnologie¤obor zahrnující aplikaci biologických zákonitostí na výrobu
biotický¤vitální, vztahující se k ~ivotu
biotin¤látka ze skupiny vitaminù B-komplexu
biotit¤minerál ze skupiny slíd
biotop¤stanoviatì, nejmenaí pøírodní ~ivotní prostor, na nìm~ ~ije rostlina nebo ~ivoèich
biotronika¤studium a pùsobení na domnìlé biopole nebo auru pøímo, bez zprostøedkování o
fyzikálními interakcemi
bioturbace¤proces a projevy pøehrabávání a pøevracení sedimentu ~ivoèichy
bipedální¤dvounohý, dvouno~ec
bipedie¤pohyb po dvou zadních, pánevních konèetinách
bipolarita¤dvoupólovost, bipolárnost
bipolární¤dvoupólový
bipolárnost¤dvoupólovost, bipolarita
bipolita¤osoba s dvojím státním obèanstvím
birr¤mìnová jednotka Etiopie
biømování¤svátost obohacení, dary Ducha svatého, které je mo~no pøijmout jen jednou za

bis¤dvakrát; hud. znaèka pro opakování
bisexualita¤oboupohlavnost, sexuální náklonnost k obìma pohlavím, hermafroditizmus
biskup¤1. duchovní s nejvyaaím stupnìm svìcení; 2. výrùstek nad øitním otvorem drùbe~e
biskvit, biscuit [biskvit]¤1. suaenky,drobné peèivo, keksy; 2. porcelán bez glazury
bistro¤malá hospùdka k rychlému obèerstvení
bit¤1. jednotka informace; 2. binární hodnota, jeden øád binární èíslice
bitonalita¤souèasné znìní dvou tonálních nebo modálních proudù v rùzných tóninách
bitter [bitr]¤hoøký, ~aludeèní
bitumen¤~ivice
bivak¤nouzový zpùsob pøenocování pod airým nebem
bivakovat¤nouzovì pøenocovat pod airým nebem, zejm. v horách
bivalentní¤dvojmocný; dvojitý, podvojný
bizam¤ko~eaina z ondatry
bizarní¤zvláatní, neobvyklý; podivný, výstøední
bizet¤odìv opata øeholníkù
bizmut, bismut¤chemický prvek; lesklý, køehký kov
bizon,¤velký severoamerický sudokopytník, zubr severoamerický
bi~uterie, bí~utérie¤1. drobné módní doplòky a ozdoby ze skla, kovu, kù~e atd.; 2. obchod s
Black Jack, black-jack [blek d~ek]¤karetní hazardní hra, oko
black-metal, black metal [blekmetl]¤tvrdaí odno~ hudebního stylu heavy metal
blaf¤1. nepravda, vylhaná zpráva, ~vanìní, ~vást, bluf; 2. nechutné jídlo
blafák¤v ledním hokeji oklamání soupeøova obránce nebo brankáøe s.následnou støelbou
blamá~¤zesmìanìní, ostuda
blanket¤tiskopis, formuláø k vyplnìní
blankvers¤pìtistopý jambický vera bez rýmù a slok
blankyt¤azurová modø, lazur
blanaírovat¤bílit, bìlet; blednout, vyblednout; pøikráalovat, lakovat na rù~ovo
blasfemie, blasfémie¤urá~ení, zesmìaòování, rouhání
blastém¤zárodeèný list, zárodeèná tkáò
blasto-¤první èást slo~ených slov mající význam 1. zárodek, zárodeèný; 2. vzniklý blastézou
blastom¤nádor, jeho~ buòky mají embryonální charakter
blastula¤ranné vývojové stádium zárodku
blazar¤kosmické tìleso s intenzitou záøení v ultrafialové oblasti spektra
blazeovaný, blaseovaný¤znudìný, neteèný, pøesycený po~itky, nafoukaný
blefarocheláze¤ochabnutí kù~e oèního víèka
blejzr, blazer [blejzr]¤jednoøadové delaí sako sportovního stylu
blestéza, blastesa¤vznik a rùst minerálù v pevném prostøedí pøi metamorfóze, metamorfní
blinkr¤blikaè, signalizaèní ukazatel

blizard, blizzard¤prudká snìhová bouøe v Severní Americe
blliár, billiard [biliár]¤kuleèník, hra na kuleèníku, kuleèníkový stùl
blok¤1. skupina, celek vytvoøený seskupením; 2. velký kus hmoty; 3. zábrana, pøeká~ka; 4
èinnost
blokace,¤blokování, bránìní
blokáda¤odlouèení, izolace; vyøazení z funkce; znemo~nìní volného pohybu soupeøe
blond¤svìtlovlasý, plavý
blue chip [blú èip]¤spolehlivý cenný papír, akcie
bluegrass [blúgrás]¤styl hudby country, druh americké lidové hudby, pùvodnì z Kentucky
blues [blús]¤hudební a pìvecký styl èernoaských muzikantù
bluf [bluf i blaf]¤klam, finta, podraz, blaf
bluma¤1. druh velké slívy; 2. nerozhodný, váhavý èlovìk, budi~knièemu
bluzon, bluzón¤sportovní bunda zakonèená páskem nebo pruhem pleteniny
boa¤1. dlouhá ko~eaina kolem krku; 2. velký jihoamerický nejedovatý had
boat [bout]¤èlun, loï
bob¤závodní sanì
bobtail [bobteil]¤druh pastýøského psa
boccie [boèa]¤házení koulemi na cíl
bódhi¤v buddhizmu probuzení, osvícení a vnitøní osvobození; dokonalá moudrost
body¤tìlo, trup; dámské pøiléhavé jednodílné obleèení na trup se zapínáním v rozkroku
body-bullding [body bildyng]¤tìlesné cvièení ke zlepaení postavy; kulturistika, bodyform
body-guard [body gárd]¤tìlesný strá~ce, èlen ochranky; gorila
body-language [body lengvid~]¤øeè tìla, nonverbální, mimoslovní projevy lidského chování
body-lotion [body louan]¤ple• ová emulze, ple• ová voda
body-milk¤ple• ové mléko
bodyèek¤bránìní soupeøi vlastním tìlem
bodyform¤formování,tvarování lidského tìla, body-building
bohém¤bezstarostnì a neuspoøádanì ~ijící èlovìk (obv. umìlec)
bohéma¤spoleènost bohémù, bohémství
bohemikum¤1. èeské slovo v jinojazyèném textu; 2. dílo napsané èesky nebo èeským autor
Èech a Moravy (v jakémkoli jazyce); dílo zabývající se èeskou problematikou (i cizojazyèné)
pøedmìt èeského pùvodu
bohemistika¤obor zabývající se jazykem, historií a kulturou èeského národa
bohemizace, bohemisace¤poèea• ování, poèeatìní, bohemizování
bohemizmus, bohemismus¤jazykový prostøedek pøejatý do jiného jazyka z èeatiny nebo po
vytvoøený
bohémský¤vztahující se k bohémì, k bohémovi
bóje¤zakotvené plovoucí tìleso ve vodì vání

bojkot¤pøehlí~ení, odmítání stykù, izolování
bojler, boiler¤zásobník a ohøívaè vody
boka¤zátoka, moøský záliv
bolerko¤krátká lehká ~enská vesta sahající nejdále do pasu, bolero
bolero¤1. apanìlský lidový tanec; hudební skladba k nìmu; 2. bolerko
bolid¤velmi jasný meteor
bolívar, bolivar¤mìnová jednotka Venezuely
boliviano¤mìnová jednotka Bolívie
bolometr¤pøístroj k mìøení intenzity záøení
bombastický¤nabubøelý, nafouknutý, významem pøehnaný
bon¤cenný papír
bona¤chùva, vychovatelka
bona fide [boná fidé]¤v dobré víøe, v dobrém úmyslu
bonanza¤lo~isko vzácných kovù a drahokamù; a• astný nález, obv. zlata; bájný poklad, vys
bond¤závazek, dluhopis, obligace
boneshaker [bounaejkr]¤staré jízdní kolo,kostitøas
bonifikace¤zvýhodnìní, náhrada, odakodné
bonita¤stupeò jakosti, hodnota; dobrá obchodní povìst
bonitace¤odhad, zjiatìní, urèení jakosti, bonitura
bonitní¤vysoké hodnoty; mající dobrou povìst
bonitura¤bonitace
bonmot¤vtipné slovo, rèení, úsloví, vtip
bonsaj, bonsai¤strom nebo keø pìstovaný tak, ~e je výraznì menaí ne~ v pøírodì
bonton, bontón¤spoleèenské dobré chování; vybrané zpùsoby
bonus¤sleva z ceny, dobropis, prémie
bonviván, bonvivant [bonviván]¤svìták, gurmán, po~itkáøský èlovìk
bonz, bonza¤buddhistický mnich; nafoukanec, magnát, aéf
bonzovat¤~alovat, vyzradit, donáaet, práskat; ostentativnì aéfovat
boogie-woogie [bugivugi]¤d~ezový styl s typickým rytmem doprovodu; spoleèenský tanec
booking [buking]¤bukování
booklet [buklet]¤kní~ka, bro~ura
bookmaker [bukmejkr]¤osoba pøijímající sázky, majitel sázkové kanceláøe
bookmobil [bukmobil]¤pojízdná knihovna, knihovna v autobusu, bibliobus
booksize [buksajz]¤poèítaè velikosti bì~né knihy
boom [búm]¤náhlý rozmach, vzestup,konjunktura, prosperita
boomer [búmr]¤spekulant na vzestup kurzu cenných papírù a burzovních hodnot, haussista
bootleg [bútleg]¤nezákonnì nahraná a prodávaná gramodeska
bootstrep [bútstrep]¤samozavádìcí program

bop¤d~ezový styl s nepravidelným frázováním a slo~itìjaí harmonií, beebop
bóra¤studený nárazovitý vítr na závìtrné stranì pohoøí u Jadranu
bordel¤1. nevìstinec, veøejný dùm; 2. nepoøádek, zmatek
bordó, bordeaux [bordó]¤1. druh vína; 2. tmavoèervená barva
bordura¤lem, obruba; ozdobný okraj tkanin, iluminací, nástìnných maleb
boreální¤severní; mrazivý, ledový
borelióza, borreliosa¤akutní infekèní onemocnìní vyvolané spirochetami rodu Borrelia, pøen
klía• aty
borgis¤písmo o velikosti 9 bodù
boraè¤ruská polévka z nìkolika druhù masa, èervené øepy, zelí, popø. dalaí zeleniny, s kysa
bosa-nova¤tanec brazilského pùvodu
bosá~¤zdivo s plasticky zdùraznìnými èelnými plochami kvádrù
boson¤kvantovì nerozliaitelná èástice s celoèíselným spinem
boss [bos]¤aéf, pøedstavený, nadøízený
botanika¤vìda o rostlinách
botel¤plovoucí hotel, loï zaøízená a vybavená jako hotel
botrytida¤choroba rostlin zpùsobená houbami rodu Botrytis
botulin¤botulotoxin
botulizmus, botulismus¤otrava botulotoxinem
botulotoxin¤smrtelnì jedovatá látka, klobásový jed, botulin
boules [búl]¤francouzská podoba boccie, házení koulemi na cíl
bouquet garni [buke garny]¤svazeèek z petr~elové natì, bobkového listu, tymiánu a èesneku
vlo~ený do nádoby, v ní~ se vaøí maso
bourbon [burbon]¤viska vyrobená z kukuøice
bovden, bowden¤ocelové lanko v ohebné trubici umo~òující mechanické ovládání na dálku
bovinní¤hovìzí
bowle [boule]¤1. chlazený míchaný nápoj z bílého vína, sektu nebo aampaòského, s pøídav
bylin a cukru; 2. nádoba na chlazené nápoje
bowling [bouling]¤druh ku~elkáøského sportu hraný na 10 ku~elek s tì~aí a vìtaí koulí
box¤1. mìkká chromitá useò s hladkým lícem; 2. rohování, pìstní zápas; 3. oddìlené, ohraze
boxer¤1. druh psa; 2. zápasník v boxu, rohovník; 3. kovový pøedmìt nasazovaný na prsty k
boy [boj]¤chlapec, kluk; mladý mu~, nápadník, pøítel; sluha
brachiace¤pohyb pomocí horních konèetin, aplhání a lezení v zavìaené poloze, ruèkování
brachiální¤pa~ní, ramenní; provádìný pa~emi; násilný, násilnický
brachy-¤první èást slo~ených slov mající význam krátký
brady-¤první èást slo~ených slov mající význam zdlouhavý
bradykardie¤pomalá, zpomalená srdeèní èinnost
brahma¤v indickém nábo~enství posvátné slovo, nejvyaaí bytí, svìtový princip

bráhman¤pøísluaník nejvyaaí hinduistické kasty
brain-drain [brejndrejn]¤odliv mozkù, pøetahování inteligence
brainstorming [brejnstorming]¤náhlá inspirace, okam~itý nápad; hledání nových nápadù
braintrust [brejntrast]¤mozkové centrum, tvùrèí skupina
brainweshing [brejnvoaing]¤praní, vymývání mozku; tvrdý psychický nátlak
brajgl¤nepoøádek, výtr~nost, zmatek
brak¤odpad, chybné zbo~í, zmetek; podøadná, pokleslá literatura
brakický¤poloslaný, napø. smíaená slaná a sladká voda pøi ústí øek do moøe
brakovat¤vyøazovat, tøídit; prohledávat, probírat; vykrádat, drancovat; nadhánìt zvìø pomoc
brakýø¤lovecký pes u~ívaný k nahánìní, atvaní a stavìní lovné zvìøe, honiè
brandy [brendy]¤vínovice, destilát z vína
bran~e¤1. obor, odvìtví výroby, obchodu; 2. cháska, apatní lidé
bravo¤výbornì, skvìle
bravura¤skvìlá dovednost, dokonalost; pøílianá odvaha
break dance, breakdance [brejkdáns]¤diskotékový tanec ve velmi rychlém tempu s akrobatic
brejk, break [brejk]¤sport. rychlý protiútok s následným pøeèíslením bránícího soupeøe
brekcie¤slepenec s ostrohrannými úlomky homin
brenneke¤druh jednotné olovìné støely
breton¤dehtové barvivo pou~ívané v potravináøství
breviáø¤1. modlitební kniha pro denní modlitbu duchovních; 2. písmo o velikosti 11 bodù
brid~, bridge [brid~]¤karetní hra pro ètyøi hráèe
brief [bríf]¤zpráva, struèná informace
brífink, briefing [brífing]¤krátké setkání èinitele nebo mluvèího s novináøi, informativní schùz
briga¤dvoustì~òová plachetnice
brigadýrka¤èepice se atítkem
brigantina¤dvou- a~ pìtistì~òová plachetnice, akunerová briga
briketa¤tuhé palivo získané slisováním prachového uhlí
brilance¤1. vysoký lesk; 2. zvýaený kontrast svìtel a stínù na fotografii
brilantina¤toaletní vonná mastná smìs na vlasy i vousy
brilantní¤skvìlý, znamenitý, oslnivý
briliant¤1. nejbì~nìjaí výbrus drahokamù, zejm. diamantù; 2. diamantový aperk; 3. písmo o v
bríza¤slabý vítr na bøezích jezer a moøí
brizance, brisance¤schopnost tøíativého úèinku výbuaniny
brojler¤mladé jateèné zvíøe vykrmované intenzivním zpùsobem
brokát¤tì~ká hedvábná tkanina se ~akárovým vzorem protkaná zlatými nebo støíbrnými nitì
broker [broukr]¤dohodce, který zprostøedkovává obchody cizím jménem a na cizí úèet
brokolice¤koa• álová zelenina podobná kvìtáku, prokolice
bromelie¤rod tropických bylin, z nich~ nìkteré se pìstují jako okrasná pokojová rostlina

bronchiální¤prùduakový
bronchitida¤akutní nebo chronické zánìtlivé onemocnìní sliznice prùduaek
bronchoskopie¤vyaetøení dýchacích cest pomocí endoskopu
brontosaurus¤obrovský vymøelý býlo~ravý velejeatìr
brovnink, browning [braunyng]¤automatická plochá pistole se zásobníkem v rukojeti
bro~ovaný¤nevázaný (o knize)
bro~ura¤knihaøsky jednoduae zpracovaná publikace menaího rozsahu
brucelóza, brucelosa¤infekèní bakteriální onemocnìní zvíøat pøenosné na èlovìka
brum¤ruaivé støídavé napìtí u zesilovaèe; bruèení
brumendo¤bruèivý zpìv beze slov a se zavøenými ústy
brunátný¤tmavì rudý, nachový
brunet¤tmavovlasý èlovìk
brutalita¤hrubost, drsnost, násilí
brutto¤1. hrubý, celkový; 2. hmotnost zbo~í vèetnì obalu
bruyére [brijé]¤tvrdé, støednì tì~ké, tmavì hnìdé døevo pou~ívané na výrobu dýmek
bryèka¤lehký koèár
brynza¤mìkký ovèí sýr vyrábìný z hrudkového ovèího sýru
bryologie¤obor zabývající se studiem mechorostù
bryskní¤ostrý, neaetrný
bubble-gum [bablgam]¤~výkaèka, z které se dají vyfukovat bubliny
buddhizmus, buddhismus¤indické nábo~ensko-filozofické uèení o cestách k dosa~ení nirvá
budoár, boudoir [budoár]¤menaí elegantnì zaøízený dámský salonek
bud~et, budget [bad~it]¤finanèní rozpoèet, zejména státní
bud~ucu¤japonské bojové umìní
bufet [bufet i bifé]¤1. jídelna se samoobsluhou; 2. rychlé obèerstvení; 3. stùl nebo místnost s
buffer [bafr]¤vyrovnávací pamì•
buffeting [bafityng]¤tøepání, nepravidelné kmitání nìkterých èástí letadla bìhem letu
bugatti¤1. staraí znaèka automobilu; 2. vakovitá kabelka
buggy, bugina,¤malý terénní automobil s otevøenou karoserií a dobrými jízdními vlastnostm
bugina,¤buggy
bujabéza, bouillabalsse [bujabes]¤francouzská polévka pøipravovaná z moøských ryb a kor
bujon, bujón, bouillon [bujon]¤1. silný masový vývar; 2. ~ivný roztok, pùda pro kultivaci bakte
buket, bouquet [buke]¤charakteristické aroma a pøíchu• rùzných druhù vína a ualechtilých
bukinista, bouquinista [bukinysta]¤majitel malého, obvykle poulièního antikvariátu
buklé, bouclé [buklé]¤uzlíkovitý a klièkovitý vzor nebo hrubì zrnitý vzhled textilie
bukování¤registrace, zaknihování, zaúètování; rezervace, booking
bukovat¤zapsat se, zaregistrovat, zaknihovat, zaúètovat; rezervovat, zajistit
bula¤1. pape~ská èi panovnická listina s kovovou peèetí; tato kovová oboustranná peèe• ; 2

bulbus¤kulovitì rozaíøená èást nìkterých ústrojí, napø. prodlou~ená mícha
buldok¤plemeno psa se svalnatým tìlem a silným chrupem
buldozer¤stavební stroj, èelný shrnovaè
bulimie¤chorobná chu• k jídlu, pøejídání
bulletin [biltén]¤vìstník, pøehled zpráv
bullish [bulia]¤býèí styl; burzovní strategie na vzestup akcií
bulmastif¤køí~enec buldoka s mastifem
bulva¤1. rostlinný du~natý orgán vzniklý ztluatìním koøene a dolní èásti stonku; 2. oèní koul
bulvár, bouleverd [bulvár]¤1. airoká a ~ivá ulice ve velkomìstì; 2. vìc bulvárního rázu
bulvární¤nízké úrovnì, nehodnotný, senzacechtivý
buly¤sport. vhazování; rozehrání hry po pøedchozím pøeruaení
bumerang¤1. vrhací lovecká zbraò australských domorodcù, která se pøi nezasa~ení cíle vr
náèiní s podobnými vlastnostmi; 2. co poakodí pùvodce
bungalov, bungalow¤pøízemní jednoduché obydlí v tropech; letní rekreaèní domek
bungee jumping [ban d~amping]¤skok z výaky, kdy skokan je pru~ným lanem pøivázaným n
katapultován zpìt do výaky, nakonec zùstane nehybnì viset
bunkr¤úkryt, kryt
buntovat¤tajnì chystat, umlouvat; podnìcovat, bouøit
buran¤1. hrubián, neotesanec, køupan, neomalenec; 2. silný stepní vítr
burel¤oxid manganièitý
burlak, burlák¤tahaè lodí proti proudu v carském Rusku; tahoun, døíè
burleska¤hrubì komický literární nebo divadelní ~ánr; drsná fraakovitá komika
burza¤1. místo, kde se prostøednictvím oprávnìných osob obchoduje s cennými papíry nebo
zbo~í; místo smìnného nebo výmìnného obchodu; 2. váèek mezi kostí a svalem vyplnìný va
burzitida, bursitida¤zánìtlivé onemocnìní mazového váèku (burzy) v oblasti kloubu
bur~oazie, bur~oasie¤mìstské obyvatelstvo; tøetí stav; kapitalisté
bustr, booster [bústr]¤1. natáèivý transformátor, indukèní regulátor; 2. startovací raketa; 3. o
deformující a prodlu~ující zvuk kytary
bua¤porost suchomilných keøù a nízkých stromù savan a polopouatí
buaidó¤cesta bojovníka, kodex chování samuraje
bual, bushel [bual]¤1. americká objemová jednotka rovná 35,2391 l; britská objemová jedno
l; 2.hmotnost zemìdìlských produktù vzta~ená k tomuto objemu (14,5-27,2 kg)
butan¤nasycený uhlovodík u~ívaný jako chemická surovina a palivo
butik, boutique [butyk]¤obchod s módními odìvy, doplòky a kosmetikou
buton¤kulatá náuanice s jedním drahokamem, perlou nebo korálem
buxus¤zimostráz
buzerant¤homosexuál; kdo buzeruje
buzerovat¤aikanovat, obtì~ovat, nutit k nesmyslnému plnìní povinností

buzola, busola¤magnetka s dìleným kruhem a zamìøovacím zaøízením
bu~írka¤izolaèní plastová hadièka na dráty
bypass, by-pass [bajpás]¤obtok, odklon, vnìjaí okruh
byreta¤kalibrovací úzká sklenìná trubice s kohoutkem k pøesnému odmìøování kapalin
byro, byró¤kanceláø, úøadovna; psací stùl, sekretáø
byro-¤první èást slo~ených slov mající význam úøad, úøední
byrokracie¤vláda úøadù a úøedníkù; skupina osob vykonávající správu a øízení, zejm. politi
èinností
byrokrat¤pøísluaník byrokracie; pøehnanì peèlivý, nepru~ný úøedník lpící na formalitách
byrokratický¤úøední, úøednický; formální, nepru~ný
bysta, busta¤sochaøský potrét hlavy a èásti hrudníku, poprsí
byzantologie¤obor zabývající se jazykem, historií a kulturou Byzance
byznys, business [byznys]¤obchod, obchodování; povinnost, úkol, starost
byznysmen¤úspìaný obchodník
c'est la vie [selaví]¤to je ~ivot
cache [kea]¤omezená pamì• s rychlým dostupem
caddie, caddy [kedy]¤nosiè vaku se 14 holemi pøi golfu
caecum [cékum]¤slepé støevo
cajk¤1. náèiní, náøadí; 2. pevná bavlnìná látka; 3. být v cajku být v poøádku
cake-walk, cakewalk [kejk vólk]¤tanec amerického (resp. èernoaského) pùvodu
call girl, call-girl, caligirl [kólgérl]¤prostitutka na telefonickou objednávku
callanetics¤kalanetika
calofrig [kalofrig]¤stavivo ze smìsi køemeliny, døevìných pilin, cementu a vápna na výrobu t
calor [kalor]¤teplota, teplo, zvýaení teploty zánìtlivého lo~iska
calta¤druh koláèe, vdolek, placka
calvados [kalvados]¤jableèný destilát
cambozola [kambozola]¤plísòový sýr,kombinace camembertu a gorgonzoly
camembert [kamambér i kamembert]¤jemný plísòový sýr s výraznou ~ampionovou pøíchutí
camera obscura [kamera obskúra]¤primitivní temná komora bez optiky, pøedchùdce fotoapa
camerlengo [kamerlengo]¤kardinál komoøí, významný pøedstavitel øímskokatolické církve
camorra [kamora]¤tajné mìa• anské teroristické hnutí v Neapoli v 16.-19.st.; dnes neapolská
campari [kampári]¤italský aperitiv
canadair [kenedér]¤speciální letadlo pou~ívané pøi haaení lesních po~árù
cantabile [kantábile]¤zpìvnì
cappuccino¤kapuèíno
capriccio [kaprièo]¤1. hudební skladba rozmarného rázu; 2. hravý nebo groteskní námìt v m
capriccioso [kaprièózo]¤rozmarnì
caput [kaput]¤hlava

caramba [karamba]¤hrome!, k èemu!
carizmus, carismus¤systém vlády zalo~ený na neomezené moci cara
carmen figuratum [karmen figurátum]¤tvarovaná báseò, báseò grafickou formou napodobují
pøedmìtu, ideogram, kafigram
cartridge [kártrid~]¤zásobník
carving [kárving]¤øezání, krájení; øezaný oblouk pøi sjezdovém ly~ování
case-history [kejs histori]¤detailní zpráva o pøípadu a jeho vývoji; kasuistika
case-law [kejs ló]¤právo vytváøené precedenty
cash end carry [kea end keri]¤platba v hotovosti a odvoz zbo~í na náklad kupujícího
cash flow, cash-flow [keaflou]¤pøíliv penìz, tok penìz
cash [kea]¤hotové peníze, platba v hotovosti
casting [kástyng]¤nabídka, výbìr, konkurz na obsazení filmových a podobných rolí
castrizmus, castrismus [kastrizmus]¤politický systém na Kubì za F. Castra
castrum¤kastrum
casule¤kázule
casus [kázus]¤pøípad, dùvod
catch as catch can [keè ez keè ken]¤chy• , jak mù~ea, zápas ve volném stylu, wrestling
catering [kejhing]¤objekty na zásobení letadel pokrmy a dalaími potøebami pro cestující
catgut¤katgut
Caudillo [kaudyljo]¤apanìlsky vùdce, oznaèení diktátora Franka
causa¤kauza
causa sui [kauza suí]¤pøíèina sebe sama
causerie [kózri]¤vtipná literárnì vytøíbená úvaha lehkého tónu
cavatina¤kavatina
cca,¤cirka
CD [sí dý]¤compact disc, kompaktní deska, kompakt, cédééko
CD-ROM [sí dý rom]¤kompaktní disk; pøídavné zaøízení poèítaèe umo~òující ètení kompak
cech,¤støedovìká organizace øemeslníkù
cédééko,¤compact disc, kompaktní deska, kompakt, CD
cedent,¤postupitel, kdo postupuje jinému nìjaké právo
cedi,¤mìnová jednotka Ghany
cédille [sedyj]¤diakritické znaménko pod c (ç) oznaèující výslovnost s nebo è
cedr,¤jehliènatý strom rostoucí ve Støedomoøí
cedule,¤list, vývìska, plakát; bankovka
cefalalgie,¤bolest hlavy, cefalea
cefalea, kefelea¤bolest hlavy, cefalalgie
cefalo-, kefalo-¤první èást slo~ených slov mající význam hlava, hlavový, mozek, mozkový
cefalosporin,¤jedno ze skupiny antibiotik podobných penicilinu

cefeida,¤pulzující promìnná hvìzda
cejch¤1. úøední znaèka potvrzující pøesnost a správnost funkce mìøidel a pøístrojù; 2. neo
oznaèení osoby, zvíøete nebo vìci
cékostomie¤chirurgické vyvedení slepého støeva ven z tìla
celebrita¤znamenitost; vá~ená, proslulá osobnost; potentát
celebrovat¤slou~it mai
celibát¤bez~enství, svobodný stav
celina¤1. dosud neobdìlaná pùda; 2. poatovní cenina s vytiatìnou poatovní známkou nebo s
celofán¤prùsvitná plastová fólie z regenerované celulózy
celta¤nepromokavá plachta nebo díl stanu z ní vyrobený
celula, cellula¤buòka
celulární, cellulární¤bunìèný
celulitide, cellulitida¤zánìt bunìèné tkánì, napø. podko~ní
celuloid¤plast z nitrocelulózy a kafru
celulóza, celulosa¤polysacharid, základ bunìèných stìn rostlinných tkání
cembalo [èembalo]¤strunný klávesový hudební nástroj, clavicembalo, clavecin, harpsichord
cement¤1. práaková stavební hmota; 2. tmel u~ívaný v zubním lékaøství
cementace¤druhotné zpevnìní, ztvrdnutí; sycení povrchu oceli uhlíkem; pøirozené zpevnìní
stmelení
cemr¤høbet, záda; dolní èást zad
ceno-¤první èást slo~ených slov mající význam spoleèenství, pospolitost
cenobium¤funkèní seskupení, kolonie bunìk jednobunìèných øas
cenogeneze, cenogenese¤spoleèný pùvod z tého~ pøedka, pokrevní pøíbuzenství
cenóza, cenosa¤~ivoèiané nebo rostlinné spoleèenství, biocenóza
cent¤1. metrický cent,100 kg; 2. drobná mince dolaru, guldenu a jiných mìnových jednotek
centaur¤kentaur
centi-¤1. první èást slo~ených slov mající význam sto, stý; 2. pøedpona oznaèující setinu,10
centim [santym], céntim [sentym]¤drobná mince franku, pesety a jiných mìnových jednotek
centr¤støed; pøihrávka do prostoru pøed soupeøovou brankou; støední útoèník
centrace¤dostøeïování
centrála¤ústøedna, ústøedí; stavba centrální dispozice
centralizace, centralisace¤soustøeïování do jednoho organizaèního ústøedí
centralizmus, centralismus¤systém øízení z jednoho organizaèního ústøedí
centrální¤støední, støedový, ústøední, hlavní
centricita¤dostøednost, dostøedivost
centrický¤støedový, smìrující do støedu
centrifuga¤odstøedivka
centrifugální¤odstøedivý

centripetální¤dostøedivý
centrizmus, -centrismus¤druhá èást slo~ených podstatných jmen mající význam soustøedìn
oznaèeného první èástí
centrizmus, centrismus¤støedovost; obv. charakteristika místa na politickém spektru
centrkurt¤ústøední dvorec
centrogram¤kartogram urèitého jevu umístìný v té~iati jevu
centroplán¤støední èást køídla letadla; místo, na které se napojují vnìjaí èásti køídla
centrování¤støedìní, vyrovnání na støed; pøihrávání míèe do støedu
centrum¤støed, støedisko, ústøedí
cenzor, censor¤1. úøedník povìøený provádìním cenzury; 2. úøedník povìøený provádìním
cenzura, censura¤kontrola, dozor, dohled, zejm. nad tiskem
cenzus, census¤sèítání lidu
cepín¤horolezecká hùl opatøená kovovým zobcem
cer cle [serkl]¤krou~ek, malá uzavøená spoleènost
ceramic metals [keramik metals]¤cermet
cerber¤kerberos
cereálie¤obilniny
cereální¤obilný; obilnáøský
cereals [síriels]¤obilniny, cereálie
cerebrální¤mozkový
cerebrospinální¤mozkomíaní
cerebrovaskulární¤mozkocévní
cerebrum¤mozek, encefalon
ceremoniál, ceremonial¤obøad; slavnost; obvyklý postup, procedura
ceremoniální, ceremonialní¤obøadný, slavnostní, formální
ceremonie¤okolky, ciráty
ceremoniel¤ceremoniál
ceres¤druh rostlinného tuku
cerkosporióza, cerkosporiosa¤choroba rostlin zpùsobená houbou skvrnatièkou
cermet¤~árovzdorný materiál vyrobený spékáním smìsi kovových a keramických práakù, ce
certifikát¤prùkaz, osvìdèení, potvrzení,ovìøení správnosti
cervikální¤krèní
cese¤postoupení nìjakého práva, pohledávky, území
cetan¤lineární nasycený uhlovodík
ceteris paribus¤za stávajících podmínek
ceuse occasionalis [kauza okazionális]¤pøíle~itostná pøíèina
cézar, césar, caesar¤císaø, panovník, samovládce
cézura, césura¤liter. pøerývka, mezislovní pøedìl ve verai spadající dovnitø stopy; pøedìl, k

mezi frázemi
chablis [aabli]¤druh bílého burgundského vína
chabrus¤1. neformální obchodní dohoda; 2. tìlesnì apatný, nemocný èlovìk
chaèkhar, cheèkar¤arménská pamìtní kamenná stéla nebo skalní reliéf s centrálním vyobraz
chairman [èermen]¤v angloamerickém prostøedí pøedseda politického nebo hospodáøskéh
organizace
chaise longue [aéz long]¤køeslo se sedadlem prota~eným pro nohy ve vodorovné poloze
chalcedon¤odrùda køemene
chalífe¤v nìkterých muslimských zemích titul panovníka, který byl souèasnì hlavou vaech m
chalko-¤první èást slo~ených slov mající význam kov, mìï, kovový, mìdìný
challenger [èelind~r]¤vyzývatel, mo~ný soupeø; sport challenge cup putovní pohár
chalva¤orientální cukrovinka
chám¤1. sperma; 2. neurozený èlovìk; sprostý chlap
chamber [èejmbr]¤komora, profesní sdru~ení
chambre [aámbr]¤pokoj; ch. séparé oddìlený prostor
chameleon, chameleón¤malý jeatìr mìnící barvu kù~e podle barvy prostøedí; èlovìk lehce m
pøesvìdèení
champagne [aampaò i aempejn]¤aampaòské, aampus, sekt
chamsin, chamsín¤horký ji~ní vítr na severovýchodì Afriky
chán¤panovnický titul u~ívaný v zemích pod tureckou nebo mongolskou nadvládou, v Indii a
chandra¤sklíèenost, stesk, tì~komyslnost
chanel [aanel]¤dámský odìvní styl typický jednoduchostí a elegancí
change [èejnd~ i aán~]¤zmìna, smìna, výmìna; ch. office smìnárna
chaos¤zmatek, nepoøádek; stav s vysokou neuspoøádaností
chaotický¤neuspoøádaný, bezhlavý, zmatený
charakter¤povaha; souhrn vlastností, u èlovìka zejm. morálních; osobnost
charakteristický¤význaèný, výrazný
charakteristika¤vysti~ení podstaty jevu, podstatných znakù
charakterní¤1. stateèný, èestný; 2. pøedstavující vyhranìné povahové typy postav
chargé d'affaires [aar~e dafér]¤diplomatický zástupce nejni~aí hodnosti; doèasný diplomatic
vedoucího zastupitelského úøadu
charita¤1. køes• anská láska k bli~nímu; 2. dobroèinnost organizovaná a prokazovaná na p
lásky
charitativní¤dobroèinný
charizma, charisma¤zvláatní dar Ducha svatého; mimoøádné schopnosti, zejm. pùsobení na
charleston [èárlston]¤moderní spoleèenský tanec amerického pùvodu
charliéra [aarfiéra]¤první vodíkem plnìný balon
charm [aarm]¤1. vlastnost nìkterých elementárních èástic zachovávající se v silných interak

aarm,pùvab
charta¤listina zásadního významu, obvykle zaruèující urèitá práva a privilegia; zakládací list
charter [èártr]¤charterový let, letadlo, letecká linka mimo pravidelný letový øád, vytì~ující let
chartista¤stoupenec, signatáø charty
chartreuska, chertreuse [aartréz]¤bylinný jemnì koøenìný sladký likér
chasan¤pøedstavený ~idovské nábo~enské obce
chasidizmus, chasidismus¤judaistické hnutí v Palestinì vyznaèující se znaèným nábo~ensky
východoevropské ~idovské nábo~enské hnutí po~adující prostou víru a zbo~nost a zruaení
prostými vìøícími a rabíny
chasmofyt¤rostlina pøizpùsobená k ~ivotu na skalnatém terénu
chasuble [aazíbl]¤dlouhá vesta bez rukávù
check-in [èekin]¤odbavení cestujícího pøed odletem
check-point, checkpoint [èek pojnt]¤kontrolní, hlídkové stanoviatì
check-up, checkup [èekap]¤kontrolní rozhovor, pohovor, provìrka, podrobné pøezkoumání,
lékaøské vyaetøení
cheeseburger [èízburgr]¤karbanátek se sýrem v housce
cheilitida¤zánìt rtu
cheirospazmus, cheirospasmus¤køeè svalù na rukou
chemický¤týkající se chemie, související s chemií
chemie¤nauka o slo~ení hmoty a stavby látek, o reakcích a jevech, které tyto pøemìny dopr
chemikálie¤1. látka získaná chemickým procesem; 2. látka urèená k uskuteènìní chemické r
chemisorpce¤chemická sorpce
chemizmus, chemismus¤chemická stránka dìjù nebo látek
chemlon¤polyamidové vlákno
chemo-, chemi-¤první èást slo~ených slov mající význam chemie, chemický
chemoterapie¤léèení pomocí chemických prostøedkù
cherry [aeri], cherry brandy [aeri brendy]¤tøeaòový nebo viaòový likér, griotka
cherubín, cherub¤andìl; krásná a dokonalá bytost
chetitologie¤obor zabývající se jazykem,historií a kulturou Chetitù
chí¤v øecké abecedì znak pro hlásku ch
chianti [kjanty]¤lehké èervené italské víno
chiazma, chiasma¤køí~ení, zkøí~ení
chiazmus, chiasmus¤slohový prostøedek postavení slov køí~em
chiliazmus, chiliasmus¤oèekávání brzkého pøíchodu spasitele a jeho tisíciletého království p
chiméra¤1. obluda, pøíaera; 2. pøelud, klamná pøedstava; 3. jedinec slo~ený z geneticky ro
druh paryby s bizarním tvarem tìla
chinin¤alkaloid z kùry chinovníku, lék proti malárii
chinook [èinuk]¤1. teplý, suchý vítr typu fénu na východních svazích Skalnatých hor; 2. vlhk

Tichého oceánu na západním pobøe~í Severní Ameriky
chinovník, chininovník¤tropický strom, v jeho~ kùøe je obsa~en chinin
chionograf¤snìhomìr
chips [èips]¤1. skoøicový odpad, zlomková skoøice; 2. èipsy
chiralita¤geometrické uspoøádání dvou struktur takové, ~e jsou vzájemnì zrcadlovými obraz
chiro-, cheiro-, chir-, cheir-¤první èást slo~ených slov mající význam ruka, ruèní
chirologie¤posunková øeè hluchonìmých
chiromantie, chiromancie¤hádání, vìatìní z dlanì
chiropraxe¤manipulaèní léèba v rámci reflexní terapie
chirurgie¤obor lékaøství léèící hlavnì mechanickými výkony pomocí rukou nebo nástrojù a p
operaèních výkonech
chistera¤proutìný koaíèek ve tvaru lusku na chytání míèkù
chitin¤organická slouèenina podobná celulóze tvoøící podstatnou slo~ku struktury vyaaích h
chiton¤staroøecký plátìný spodní odìv; øasnatý pøepásaný ~enský úbor pøi rytmice
chloazma, chloasma¤nadmìrné tvoøení pigmentu v oblièeji
chloramfenikol¤antibiotikum
chlorela¤zelená øasa u~ívaná k pokusné pøípravì krmiv, popø. Jídla
chlorenchym¤asimilaèní pletivo zelených rostlin
chlorid¤sùl kyseliny chlorovodíkové
chlorit¤zelený minerál ze skupiny slíd
chloro-¤první èást slo~ených slov mající význam 1. zelený, zelený list; 2. Chlor
chloroform¤prchavá bezbarvá kapalina nasládlého zápachu pou~ívaná jako rozpouatìdlo, d
trichlormetan
chlorofyl¤zelené rostlinné barvivo umo~òující fotosyntézu, zeleò listová
chloroplast¤èást rostlinné buòky, ve které probíhá fotosyntéza
chloróza, chlorosa¤1. lék. chudokrevnost, blednièka; 2. choroba rostlin, blednièka, ~loutenk
chol-, chole-¤první èást slo~ených slov mající význam ~luèový, ~luèník, ~luèníkový
cholagogum¤látka zvyaující vyluèování ~luèi nebo urychlující vyprazdòování ~luèníku
cholera¤naka~livé akutní prùjmovité onemocnìní
cholerický¤vznìtlivý, prudký, horkokrevný
cholerik¤vznìtlivý, výbuaný typ èlovìka
cholesterol¤organická látka ze skupiny steroidù
choliamb¤druh aestistopého jambického verae
chondra¤drobný kulièkovitý útvar o prùmìru asi 1 mm v nìkterých kamenných meteoritech
chondro-¤první èást slo~ených slov mající význam chrupavka, chrupavèitý
chór¤v antickém divadle místo pro sbor taneèníkù a pìvcù; sbor; oddìlený prostor v kostele
chorál¤jednohlasý sborový liturgický zpìv
chorda dorsalis [chorda dorzális]¤struna høbetní

chordektomie¤chirurgické vyjmutí hlasivek
chordofon¤strunný hudební nástroj
chordotomie¤chirurgické protìtí míaní dráhy jako výkon k utiaení bolesti
chorea¤porucha centrální nervové soustavy projevující se mimovolnými akubavými pohyby,
svatého Víta
choreografie¤kompozice tance; umìlecké vedení taneèního (baletního) souboru
choriamb¤v antické metrice básnická stopa slo~ená z trocheje a jambu
chorioretinitida¤zánìt duhovky a sítnice oka
chorovod¤obøadný ruský lidový tanec
chotár¤pozemky patøící obci; hranice mezi pozemky dvou obcí
chozrasèot¤v centrálnì øízeném hospodáøství metoda plánovitého vedení podniku
chrematistika¤staroøecké oznaèení pro smìnné vztahy, zejm. pro lichvu
chrestomatie¤výbor z èetby
christianizace, christianisace¤pokøes• anatìní, kristianizace
christologie¤nauka o ~ivotì a uèení Je~íae Krista
chrom-, chróm-, chromo-, chrómo--¤první èást slo~ených slov mající význam chrom, chrom
chromatický¤1. týkající se barev; 2. související s chromatikou
chromatiènost¤barevná jakost svìtla
chromatida, chromatid¤podélná polovina chromozomu
chromatika¤pùltónová soustava, na které je zalo~ena melodika a harmonie
chromato-, chromo-¤první èást slo~ených slov mající význam barva, barvivo, barevný
chromatofor¤~ivoèianá buòka obsahující barvivo, pigment
chromatografie¤chemická metoda rozdìlování smìsi látek na jednotlivé slo~ky
chromatopsie¤porucha spoèívající v barevném vidìní i bezbarvých pøedmìtù nebo ve vidìní
chromo-¤1. chrom-; 2. chromato-
chromosféra¤vrstva hvìzdné atmosféry nad fotosférou
chromozom, chromozóm¤pentlicovitý útvar v bunièném jádru tvoøený deoxyribonukleovou k
chronický¤dlouhotrvající, vleklý
chrono-¤první èást slo~ených slov mající význam èas
chronobiologie¤vìda o èasovì podmínìných biologických zmìnách
chronograf¤pøístroj k zaznamenávání èasových údajù
chronogram¤nápis se zaaifrovaným letopoètem ve zvýraznìných písmenech
chronokretor¤planeta vládnoucí urèitému periodickému úseku, napø. znamení zvìrokruhu, u
chronologie¤urèení èasového poøadí, èasový sled
chronometr¤èasomìr; pøesné pøenosné hodiny
chronometrie¤pøesné mìøení èasu
chronostichon¤chronogram v podobì verae, obv. hexametru
chronostratografický¤omezený èasem

chryzo-, chryso-¤první èást slo~ených slov mající význam zlato, zlatý
chryzostomos¤zlatoústý
chuligán¤mladý, pobuda, darebák, nièema
chunta, junta [chunta]¤sbor, výbor; ve apanìlském a latinskoamerickém prostøedí oznaèení
chural¤mongolský orgán státní moci
churme¤subtropický a tropický ovocný strom i jeho plod ~luté, èervené nebo oran~ové barv
pomeranèe, kaki, tomel
chutney [èatny]¤silnì aromatická pikantní zavaøenina ze zeleniny nebo ovoce; pøíloha k ma
chylo-¤první èást slo~ených slov mající význam míza, a• áva
chypre [aipr]¤parfém z orientálních pryskyøic
cibelín¤mìkká vlnìná tkanina s dlouhým lesklým vlasem
ciborium¤1. arch. støíaka nad oltáøem nesená ètyømi sloupy, baldachýn; 2. liturgická nádob
noze a s víkem k uchovávání hostù
cicero¤1. písmo o velikosti 12 bodù; 2. základní typografická délková jednotka rovná 4,51 m
cichlida,¤dravá ryba tropù a subtropù; akvarijní ryba
cifra¤èíslice, èíslo; ozdoba
cikorka¤kávová náhra~ka z èekanky
cimbál¤deskový úderný strunný hudební nástroj
cimbuøí¤zubaté zakonèení støedovìkých hradeb a hradebních vì~í
cimelie, cimélie¤vzácnosti, rarity, obv. v knihovnì
cinema [sinema]¤kino
cinemaskop, cinemascop [sinemaskop]¤systém airokoúhlého panoramatického promítání fil
cinerace¤zpopelnìní
cink¤1. starý dechový døevìný nástroj; 2. oèní zákal; 3. podvodná znaèka na kartách
cinquecento [èinkveèento]¤období italské renezance v letech 1500-1600
cintorín¤høbitov
circulus vitiosus [cirkulus viciózus]¤bludný kruh; logická chyba (zacyklení) v dùkazu nebo v
cire perdue, cire-perdue [sír perdy]¤ztracený vosk, litecká technika odlévání v kovu
cirka, circa [cirka]¤asi, pøibli~nì, kolem,zkratka cca
cirkadiánní¤týkající se zmìn fyziologických funkcí organizmù s pøibli~nì denní periodou
cirkulace¤obíhání, kolobìh
cirkulárka¤kotouèová pila
cirkulární¤kolující, kruhový, obíhající
cirkumcíze, cirkumcise¤obøízka
cirkumflex¤prùta~ný pøízvuk; ta~ená intonace; francouzské diakritické znaménko (^)
cirkumpolární¤1. obtoènový; nikdy nezapadající pod obzor (napø. hvìzda); 2. le~ící v oblasti
cirkumzenitál¤astronomický pøístroj na urèování zemìpisné polohy podle výaky hvìzdy
cirkus¤1. ve starovìkém Øímì kruhový nebo oválný prostor pro závody a jiné produkce; 2. zá

zmatek, výtr~nost
cirokumulus, cirrocumulus [cirokumulus]¤øasokupa, malé kupovité oblaky pøevá~nì z ledov
cirostratus, cirrostratus¤øasosloha, prùsvitná vrstva oblakù vláknitého vzhledu
ciróza, cirhóza, cirrhosa¤svraatìní a zatvrdnutí orgánu pri tvorbì nového vaziva, napø. c. jate
cirus, cirrus¤øasa, oblak vláknitého tvaru z ledových krystalkù
cisterciák¤èlen mniaského øádu reformované vìtve benediktinù
cisterna¤nádr~, obvykle na kapaliny; vùz s touto nádr~í
citace¤doslovné uvedení cizího textu nebo hudebního motivu; sám tento text nebo hudební
citadela¤samostatná mìstská pevnost
citát¤doslovnì uvedený cizí text nebo hudební motiv, citace
citera¤deskový drnkací strunný hudební nástroj
citroník¤citrus
citrus¤strom nebo keø pìstovaný pro plody (pomeranèe, citrony, mandarinky,grepy), citroník
citrusový¤související s citrusem
city [sity]¤støed velkomìsta, obchodní nebo bankovní ètvr• mìsta; velké nebo významné mì
citýrovat¤1. volat, pøedvolávat zbyteènì nebo k vùli; 2. týrat, su~ovat zbyteènými po~adavky
duchy, ïábla
civil¤nevoják,civilista; civilní ~ivot, oblek
civilista¤nevoják, civil
civilistika¤vìda obèanského práva
civilita¤obèanství, obèanskost
civilizace, civilisace¤hmotné a duchovní projevy lidské spoleènosti v historické posloupnosti
vzdìlání
civilizaèní, civilisaèní¤podporující civilizaci, smìøující k civilizaci, vyplývající z civilizace,
zualech• ující
civilizmus, civilismus¤umìlecký smìr poèátku 20. století zdùrazòující støízlivý vztah ke skute
technické civilizaci
civilní¤nevojenský, neuniformovaný, necírkevní, obèanský; vìcný, prostý
civis,¤obèan
cizelovat, ciselovat¤1. opracovávat, zdobit kovové pøedmìty tepáním, rytím; 2. zdokonalova
cizura,¤odstøi~ky kovu pøi ra~bì mincí
clavecin [klafsén]¤strunný klávesový hudební nástroj, cembalo, clavicembalo, harpsichord
clavicembalo [klavièembalo]¤strunný klávesový hudební nástroj, cembalo, clavecin, harpsich
clearing¤klíring
clinch¤klinè
clip¤klip
clipboard [klipbórd]¤1. psací deska, podlo~ka s kolíèkem na pøichycení papíru; 2.schránka,
slou~ící jako prostøedník pøi výmìnì dat mezi aplikacemi

closed-end fund [klousd end fand]¤uzavøený investièní fond
cluster¤klastr
coach¤kouè
coaching [kauèing]¤kouèování
cobbler¤kobler
coca-cola¤kokakola
cocker-spaniel¤kokrapanìl
cockney [kokny]¤londýnský dialekt; pøezdívka obyvatel Londýna hovoøících tímto dialektem
COCOM, Coordinating Committee,¤koordinaèní výbor pro kontrolu vývozu zbo~í strategické
coda [kóda]¤pøídavný závìr hudební skladby nebo její èásti
codex¤kodex
cogito, ergo sum [ko tó ergó sum]¤myslím, tedy jsem; Descartovo východisko
coke [kouk]¤kokakola
colbertizmus, colbertismus [kolbertyzmus]¤francouzská varianta merkantilizmu
colon¤1. kolon; 2. kolón
color [kolor]¤barva
colour [kalr]¤barva, barevný
coming-out [kaming aut]¤veøejné pøihláaení se k urèité èinnosti
comme il faut [komilfó]¤jak se sluaí, jak se patøí, vzornì, patøièni
commedla dell'arte [komédja delarte]¤staraí italská improvizovaná komedie
commodo [komodo]¤volnì, zvolna, pohodlnì
common law [komn ló]¤zvykové právo, obecné právo, angloamerický právní systém
common sense [komn sens]¤prostý, zdravý rozum, selský rozum, praktické uva~ování
compact disc [kompakt dysk]¤kompaktní deska, kompakt, cédéèko, zkratka CD
company [kampeny]¤spoleènost, sdru~ení; skupina, shromá~dìní. úèast
con-, kon-¤první èást slo~ených slov mající význam s, se, spolu
conceptual-art [konseptjuel árt]¤výtvarný smìr 60. let 20. století soustøedìný na nápad více n
realizaci
concertino [konèertýno]¤hudební skladba menaího rozsahu a menaí obtí~nosti ne~ koncert;
sólových hudebníkù
concerto grosso [konèertogroso]¤druh barokní instrumentální skladby støídajíci orchestr a c
conditio sine qua non [kondýció sinekvá nón]¤podmínka, bez které nelze; nezbytná podmínk
conductus [konduktus]¤støedovìká vícehlasá skladba, kondukt
confessio¤konfese
config [konfig]¤zvláatní textový soubor ovládající urèité aspekty výkonu operaèního systému
conquista [konkista]¤dobývání, dobytí; apanìlský termín pro dobytí indiánských území v Nov
conquistador [konkistador]¤dobyvatel; apanìlské oznaèení pro dobyvatele Nového svìta
consensus¤konsenzus

constable¤konstábl
consul¤konzul
contradictio in adjecto [kontrádykció in adjektó]¤rozpor s pøívlastkem; vzájemná negace dvo
contrarietas¤kontrárnost
contredanse, contre-danse [kontrdáns]¤staraí øadový ~ivý spoleèenský tanec
cooler [kúlr]¤míaený nápoj z ovocné a• ávy s vínem nebo destilátem
copyright [kopirajt]¤dolo~ka o výhradì autorského práva
cor [kor]¤srdce
córdoba [kordoba]¤mìnová jednotka Nikaraguy
corium¤korium
corner [kómr]¤skoupení urèité komodity na trhu s úmyslem prodávat pozdìji za vyaaí cenu n
cen okam~itì
cornflakes, corn-flakes [kórnflejks]¤kukuøièné lupínky
coroner¤koroner
corporation¤korporace
corps [kór]¤sbor, napø. diplomatický, armádní
corpus¤korpus
corpus delicti [korpus deliktý]¤pøedmìt doliený
couleur¤kulér
couloir¤kuloár
coulomb [kulomb]¤jednotka elektrického náboje
countdown [kauntdaun]¤odpoèítávání
country music [kantri mjúzik]¤pùvodní lidová hudba ji~ních a západních amerických státù; k
doprovodem kytary nebo houslí
country [kantri]¤1. zemì, kraj, venkov, pùda; 2. country music
country-rock [kantrirok]¤folk-rock
court d'honneur [kúr donér]¤èestný dvùr u budov ve tvaru U, pøíznaèný pro baroko
cover girl [kavrgérl]¤fotomodelka, ~ena vyobrazená na titulní stranì èasopisu
cover story [kavr story]¤èlánek nebo pøíbìh v èasopise pojednávající o vìci, subjektu zobraz
obálce
crack [krek]¤derivát kokainu, mimoøádnì toxická droga
cracker¤krekr
crash [krea]¤1. druh lnìné tkaniny; 2. autonehoda, zejm. pøi automobilových závodech
crazy komedie [krejzi komedye], crazy comedy [krejzi komedy]¤~ánrový typ komedie se ztø
mno~stvím gagù
crazy [krejzi]¤bláznivý, potøeatìný, aílený
credlt cerd [kredyt kárd]¤kreditní (úvìrová) karta umo~òující dr~iteli vybírat hotovost nebo na
úvìr

crescendo [kreaendo]¤postupnì silnìji
croissant [kruasán]¤peèivo z listového tìsta plnìné rùznou náplní
cross country, cross-country [kros kantri]¤pøespolní bìh
crossing-over [krosing ouvr]¤náhodná výmìna chromozomových segmentù
cruising [krúzing]¤anonymní sexuální kontakty, obv. homosexuální
crux [krúx]¤køí~
cucurache [kukuraèa]¤~ivý latinskoamerický tanec, druh rumby
cui bono [kuí bonó]¤v èí prospìch, komu to poslou~í (ústøední otázka pøi vyaetøování zloèi
cuketa,¤jedlá odrùda tykve, turek se zelenými a~ pruhovanými bobulemi
culpa [kulpa]¤vina, provinìní
cunami, tsunami [cunami]¤nièivé moøské vlny zpùsobené podmoøským zemìtøesením
cunniling [kanyling], cunnilinctus, cunnilingus, kunilingus¤drá~dìní ~enského pohlavního org
klitorisu,jazykem
cup [kap]¤aálek, pohár, kalich; sportovní cena, sportovní soutì~
cupovat,¤roztøepávat, naèechrávat
cuprum [kuprum]¤mìd
curacao [kiraso]¤pomeranèový likér
curling [kerling]¤druh metané na ledì
curriculum vitae [kurikulum víté]¤~ivotopis
cutis [kutys]¤kù~e, akára
cvikr¤brýle upevòované pouze na nos
cyankáli¤kyanid draselný, prudký jed
cyanóza, cyanosa¤modrofialové zbarvení kù~e a sliznic zpùsobené nedostateèným okysliè
cybeteria¤kybernetická kafeterie, Internet kavárna
cyklámen¤bramboøík
cyklamenový¤rù~ovofialový (barva), cyklický, kruhový, pravidelnì se opakující, periodický
cyklistika,¤jízda na kole
cyklo-,¤první èást slo~ených slov mající význam kolo, kruh, kruhový, cyklus, cyklický
cyklodrom¤stadion s klopenými dráhami pro cyklistické závody
cykloid¤typ osobnosti charakterizované støídáním nálad
cykloida¤jedna z kotálnic
cyklokomputer [cyklokompjútr]¤poèítaè ujeté vzdálenosti na kole
cyklokros¤terénní cyklistika, jízda na kole po silnici a po lesních a polních cestách
cyklometrický¤související s funkcemi arkussinus, arkuscosinus, arkustangens, arkuskotange
cyklon, cyklón¤1. odstøedivý odluèovaè válcového tvaru; 2. místní název pro vyvinutou trop
mohutnou vichøici v Indickém oceánu
cyklona, cyklóna¤tlaková ní~e
cyklostyl¤pøístroj na rozmno~ování písemností

cyklotrial¤terénní cyklistika, pøekonávání pøeká~ek bez doteku zemì
cyklotron¤kruhový urychlovaè tì~kých nabitých èástic
cyklovaè¤zaøízení regulující pohyb v dávkách, cyklech
cyklus¤obìh, pravidelnì se opakující øada zmìn, období, etap
cylindr¤1. dutý válec; 2. vrchní sklenìná èást lampy; 3. vysoký tvrdý klobouk
cynik¤necitelný, otrlý, bezohledný èlovìk
cynizmus, cynismus¤pohrdání morálkou, odmítání morálních postojù
cypøia¤atíhlý ku~elovitý jehliènatý strom
cyriak¤èlen mniaského øádu
cyrilice, kyrilice¤slovanské písmo vytvoøené koncem 9. století
cysta¤váèek, mìchýø; patologická dutina v orgánu
cystalgie¤bolest v moèovém mìchýøi
cystin¤slo~ka bílkovin
cystoskopie¤vyaetøení moèového mìchýøe pomocí endoskopu
cyto-¤první èást slo~ených slov mající význam buòka, bunièný
cytogenetika¤obor zabývající se genetickými jevy na bunièné a jaderné úrovni
cytologie¤bunièná biologie
cytolýza, cytolysa¤rozpouatìní, rozpad buòky
cytoplazma, cytoplasma¤protoplazma vyskytující se mimo bunièné jádro
cytostatikum¤látka tlumící rùst a rozmno~ování bunìk zejm. nádorových tkání, karcinostatiku
cytotoxický¤rozruaující, otravující buòky
Czech Made [èek mejd]¤oznaèení èeského kvalitního zbo~í
èabraka¤1. ozdobná pokrývka; 2. ornamentální motiv
èachr¤nepoctivé jednání
èaèa, èa-èa, cha-cha¤moderní spoleèenský tanec kubánského pùvodu
èakan, èagan, èekan, èegan¤hùl (zejm. kovaná) opatøená sekyrkou
èakra¤1. kruh, kolo, sluneèní kotouè; symbol neúprosného bìhu èasu; 2. staroindická metac
èalamáda¤smìs krájené zeleniny nalo~ené v octovém nálevu
èamara¤pánský slavnostní èerný kabát se stojatým límcem a øadou knoflíkù zapínaných na
èardáa¤maïarský tanec slo~ený z pomalé a rychlé èásti
èastuaka¤ruská píseò obv.improvizovaného obsahu
èau, ciao [èao]¤pozdrav (ahoj, nazdar)
èau-èau¤plemeno spoleèenského psa vyalechtìné v Èínì
èechizace, èechisace¤poèea• ování
èechizmus, èechismus¤bohemizmus
èedar¤tvrdý sýr výrazné chuti
èeka¤Vaeruská mimoøádná komise, bezpeènostní orgán sovìtské moci (1917 a~ 1921)
èevapèièi, èevabèièi¤jemnì mleté koøenìné maso tvarované do aiatièek, sma~ené nebo gril

èibuk¤turecká dýmka; lulka
èikle¤pøírodní elastická hmota pou~ívaná k výrobì ~výkaèky
èili, chilli [èili]¤smìs koøení, jeho~ základem je cayenský èerný pepø rozemletý s drobnými t
paprièkami èili
èinèila,¤jihoamerický hlodavec se vzácnou ko~eainou i ko~eaina z nìho
èingischán, d~ingischán¤krutovládce,krutý dobyvatel
èinuk¤chinook
èip, chip [èip]¤neformální oznaèení integrovaného obvodu
èipsy, chipsy, chips [èips]¤sma~ené bramborové lupínky
èirok¤obilnina teplých oblasti, kaoliang, sorgo
èi~my¤vysoké boty, kozaèky
èopovat¤seknout, dát míèi falea
èorba¤polévka ze zeleniny, hub, ryb, drùbe~e, masa a fazolí
èubrica¤balkánská smìs koøení
èufty¤opékané drobné aiatièky nebo kulièky z mletého masa a rý~e podávané v rajské omá
èumiza¤obilnina podobná prosu; obilky se pou~ívají jako krmivo pro exotické ptactvo
èupr¤èiperný, podnikavý, ~ivý
èurbes¤1. zmatek, nepoøádek; 2. nevázaná, hluèná zábava
èutora¤okrouhlá plochá láhev (obvykle cestovní)
èuvaè¤plemeno velkého ovèáckého dlouhosrstého psa
d'aur, d~aur¤v islámských zemích oznaèení nemuslimù, nevìøících v islám
da capo [da kápo]¤pokyn k opakování èásti hudební skladby od zaèátku
dabing¤nahrazení mluveného slova ve zvukovém filmu mluveným slovem v jiné øeèi
dada¤dadaizmus, dadaistický
dadaistický¤vztahující se k dadaizmu, mající vlastnosti dadaizmu; hravý
dadaizmus, dadaismus¤avantgardní umìlecký smìr od roku 1916 do poloviny 20. let 20. stol
dafnie¤hrotnatka, potrava akvarijních rybek
dagoba¤orientální stupòovitì se zu~ující vì~ovitá buddhistická chrámová stavba, pagoda, st
daguerrotypie [dagerotypie]¤jeden z nejstaraích zpùsobù fotografování
daimon, daimón¤dobrý nebo zlý duch ovládající èlovìka; démon
daimonium, daimonion¤vnitøní hlas; hlas svìdomí, rozumu, hlas bo~í; mravní zákon
daiquiri [dajkiri]¤koktejl z rumu, citronové a• ávy a cukru
daktyl¤trojslabièná sestupná stopa; daktylský vera
daktyloskopie¤nauka o ko~ních liatách u~itá k identifikaci osob, zejm. podle otiskù prstù
daktylský¤slo~ený z daktylù
dalajlama, dalajláma¤hlava lamaistické církve; pova~ován za prostøedníka mezi nebem a z
dalasi¤mìnová jednotka Gambie
dalba¤pilota k vyvazování plavidel nebo k navigaci

dales¤finanèní tíseò
dalmatin, dalmatinec¤støednì velký pes s krátkou tvrdou srstí a èernými nebo hnìdými skvrn
dalmetika¤roucho pro jáhny
daltonizmus, daltonismus¤barvoslepost zvláatì na èervenou a zelenou barvu
dáma¤1. ~ena z vyaaí spoleènosti; ~ena vybraného chování; 2. druh karty; 3. desková stoln
daman¤africký drobný savec
damaroò¤jehliènatá døevina ji~ní polokoule
damascénský¤týkající se Damaaku, d. meè, d. ocel
damaaek¤tkanina s vetkaným lesklým vzorem
damnum¤utrpìná akoda na vìci nebo právu
Damoklùv meè¤meè visící nad hlavou; hrozba stálého nebezpeèí
damping, dumping [damping]¤cenové podbízení, obv. v zahraniènim obchodì, státem podpo
dampr, dumper [dampr]¤speciální vyklápìcí vozidlo
dan¤mistr nebo uèitel japonských úpolových sportù; mistrovský stupeò vyjadøující technicko
závodníka tìchto sportù
danajský dar¤zrádný, zhoubný, nevýhodný, zkázonosný dar
dance [dáns]¤tanec, tanèit
dance-floor music [dáns flór mjúzik]¤taneèní diskotéková hudba poplatná dobovým trendùm
dancing [dansing i dancing]¤tanec, taneèní umìní; veèerní taneèní zábavní podnik, tanèírna
dandy [dendy]¤avihák, frajer, hejsek
danub¤nejstaraí chladné období alpského zalednìní, donau
darda¤karetní hra i figura v ní; úder, silná rána
darling¤1.dárlink; 2- dùvìrné oslovení miláèek, drahouaek
dárlink, darling¤zaøízení na domácí èerpání vody ze studny
darwinizmus, darwinismus¤vývojová teorie organizmù zalo~ená na pøirozeném výbìru, pøe
pøizpùsobených
dasein [dázajn]¤pobyt, bytí zde; konkrétní existence
databanka¤banka dat
databáze¤vnitønì organizovaný soubor informací, údajù, dat
datace¤datování, vroèení
dativ¤pøi skloòování tøetí pád
datka,¤kazeta DAT; magnetofonový nosiè digitálního záznamu
dauphin [dofén]¤titul francouzského následníka trùnu
de dato¤ode dne, od data, zkratka d.d.
de facto [dé faktó]¤ve skuteènosti, opravdu, podle skuteèného stavu
de iure, de jure¤podle práva, právnì
de luxe [de lux i de lix]¤luxusní, vynikající
de omnibus dubitandum est,¤o vaem je nutno pochybovat

de visu [dé vízú]¤na pohled
de-, dez-¤pøedpona mající význam od,z, pryè
deadline, dead line [dedlajn]¤poslední termín, nejzazaí èasová hranice
deadweight, dead weight [dedvejt]¤mrtvá váha; hrubá nosnost lodi
dealer [dýler]¤povìøený zástupce firmy; zprostøedkovatel burzovních obchodù
dean [dýn]¤hodnostáø anglikánské církve, dìkan
debakl¤velká prohra, úplná porá~ka, neúspìch, pohroma
debata,¤rozmluva, výmìna názorù, diskuze na veøejném fóru
debet, debt, debit¤dluh; minusový zùstatek na úètu; levá strana úètu, má dáti
debil¤sti~ený debilitou; nadávka
debilita¤lehký stupeò slabomyslnosti
debitor¤debtor dlu~ník
debl, double [dabl]¤èityøhra; dru~stvo dvou hráèù, posádka dvou na kajaku nebo kánoi
deblokace¤uvolnìní, odstranìní pøeká~ek; uvolnìní pohledávek zejm. v cizím státì
debut [debut i debit]¤první vystoupení zahajující veøejnou (obv. umìleckou) dráhu, první uve
debutant [debutant i debitant]¤zaèáteèník (zejm. v umìní)
debu~írovat¤hodovat, dobøe jíst a pít
decák¤decka, decan, deci, decilitr
decan¤decka, decák, deci, decilitr
decelerace¤zpomalování, sni~ování rychlosti, výkonu, vývoje
decennium [decényum]¤desetiletí, desáté výroèí
decentní¤jemný, sluaný, zdr~enlivý
decentralizace, decentralisace¤rozlo~ení od støedu; pøesun funkcí a kompetencí na ni~aí o
menaí organizaèní jednotky
decepce¤zklamání; oklamání
deci¤decilitr, desetina litru
deci-¤první èást slo~ených slov mající význam desetina, desátý díl
decibel¤bezrozmìrná jednotka pro mìøení výkonu, útlumu, zisku, hladiny intenzity zvuku neb
decima¤desátý stupeò diatonické stupnice; desetiveraová sloka provensálského pùvodu
decimalizace, decimalisace¤zavádìní desetinné soustavy
decimálka¤decimální váha
decimální¤zalo~ený na dìlení na deset dílù, desetinný
decimovat¤popravovat ka~dého desátého; nièit, hubit, oslabovat
decize, decise¤rozhodnutí, rozhodování; øídící sféra
decizní, decisní, decizivní, decizívní, decisivní¤rozhodující
decka¤deci, decilitr; decan, decák
decrescendo [dekreaendo]¤postupnì zeslabovat
dederon¤syntetické vlákno a tkanina vyrábìné v bývalé NDR (nìmecky DDR); pøezdívka pro

dedikace¤vìnování, pøipsání; vìnovací text
dedukce¤vývod, závìr; logické odvozování, vyvozování nových závìrù
deduktivní¤zalo~ený na rozumovém, logickém vyvozování, na úvaze; postupující od obecné
deetatizace, deetatisace¤odstátnìní, privatizace
deexcitace¤pøevedení vzbuzeného atomu do základního stavu
defekace¤kálení, vyprazdòování støevního obsahu
defekt¤vada, poakození, porucha, nedostatek
defektní¤vadný, poruaený, porouchaný; zdravotnì posti~ený
defektologie¤nauka o zdravotnì posti~ených lidech, zejm. dìtech
defektoskopie¤metoda zkoumání defektù v makroskopické struktuøe materiálu nebo v chem
jejich poruaení
defeminizace, defeminisace¤1. ztráta znakù charakteristických pro ~eny; 2. upøednostnìní p
cílem sní~it nadmìrný poèet ~en, napø. ve akolství
defenestrace¤vyhození z okna
defenziva, defenziva, defensiva¤obrana, odrá~ení útoku
defenzivní, defenzívní, defensivní-¤obranný, obranáøský, omezený na obranu
deferent¤hlavní kruhová dráha v geocentrické soustavì, po které se pohybuje støed epicyklu
defétizmus, defétismus¤pora~enectví, nedostatek sebedùvìry a víry v mo~ný úspìch
defibrilátor¤pøístroj odstraòující fibrilaci srdce elektrickým výbojem
deficience¤nedostatek, nedokonalost, vada
deficit¤schodek, ztráta, nedostatek
defilé, defilírka,¤slavnostní pochod, pøehlídka
definice¤slovní zavedení a objasnìní obsahu, významu pojmu nebo výrazu; výmìr
definitiva¤trvalé ustanovení pracovního pomìru ve státní slu~bì
definitivní¤koneèný
definovat¤pøesnì urèit, podat definici
deflace¤zhodnocování penìz; trvalý pokles cenové hladiny a rùst kupní síly mìnové jednotky
geomorfologie-odnos vìtrem, odvívání volných èástic zvìtralých hornin
deflektor¤odchylovaè; spoiler
deflexe¤odchylka nebo úchylka ze smìru nebo polohy; opak obvyklé polohy
deflorace¤protr~ení panenské blány zpravidla pøi první soulo~i, zbavení panenství
defoliace¤odlistìní
defoliant¤látka zpùsobující odlistìní
deforestace¤odlesnìní
deformace¤zmìna objemu a tvaru tìles zpùsobená vnìjaí silou; pøetvoøení, znetvoøení, defo
deformita¤znetvoøení, zkøivení, úchylka od pøirozeného tvaru; deformace
defraudace¤zpronevìra
degenerace¤zeslabení, úpadek schopnosti; vývojový ústup, zvrhnutí se od normálního nebo

degenerativní¤mající znaky úpadku, chátrání, zvrhlosti
degenerovaný¤odrodilý, zvrhlý, zrùdný, zhanobený
deglaciace¤ústup zaledniní
degradace¤1. sní~ení, pokles, znehodnocení; 2. zbavení hodnosti, funkce; 3. rozklad makro
na nízkomolekulární
degrese¤klesání, pokles
degustace¤ochutnávka
degustovat¤1. ochutnávat; 2. znechucovat nìkomu nìco
degutantní¤nechutný, odporný
dehet¤hustá tmavá, olejovitá kapalina vznikající pøi tepelném rozkladu organických látek be
dehonestace¤urá~ka, pomluva, znectìní
dehydrace, dehydratace¤vysychání, odvodnìní; ztráta kapalin z orgánù; odstranìní vody z lá
vymrazením, odatìpením molekuly vody ze slouèeniny
dehydraèní, dehydrataèní¤odvodòovací, slou~ící k dehydraci
dehydratovaný¤dehydrovaný
dehydrogenace,¤odatìpení vodíku z organické látky
dehydrovaný, dehydratovaný¤zbavený vody, odvodnìný
deifikace¤zbo~nìní, zbo~atìní
deizmus, deismus¤názor pøipouatìjící existenci Boha, který svìt pouze stvoøil, ale dále do n
déjeuner [de~ené]¤druhá snídanì, pøesnídávka
deka-¤první èást slo~ených slov mající význam desetinásobek, desetinásobný
dekáda¤soubor deseti prvkù, období deseti dnù, desetiletí
dekadence¤úpadek, úpadkovost; umìlecký smìr pøelomu 19. a 20. století; bohémský pesim
dekadický¤desítkový
dekaedr¤desetistìn
dekagram¤deset gramù, deko
dekalog¤desatero, deset bo~ích pøikázání
dekameron¤soubor deseti pøíbìhù; pøíbìh nebo pøíbìhy deseti dnù
dekan¤lineární nasycený uhlovodík s deseti atomy uhlíku; úsek ekliptiky o velikosti 10 stupò
dìkan¤1. církevní hodnostáø; 2. akademický hodnostáø stojící v èele fakulty
dìkanát¤úøad dìkana
dekantace¤oddìlování neèistot vznáaejících se v kapalinì odstøedìním nebo slitím kapaliny
dekapitace¤1. oddìlení hlavy od trupu, stìtí; 2. odstraòování vùdcù, sesazení z funkce
dekapování¤moøení; odstraòování ne~ádoucích povlakù z povrchu kovu
dekarbonizace, dekarbonisace¤odstraòování uhlíku z urèité látky; zmìkèování vody
dekarboxylace¤odatìpení oxidu uhlièitého z karboxylové skupiny
dekatování¤úprava vlnìných, polovlnìných a bavlnìných látek pøepaøením, èím~ se ustaluje
zabraòuje se srá~ení

deklamace¤pøednes, recitace
deklamátor¤pøednaaeè, recitátor
deklamovat¤pøednáaet, recitovat
deklarace¤veøejné, obv. slavnostní prohláaení, vyhláaení; celní d. celní hláaení
deklarant¤kdo podává celní hláaení, daòové pøiznání
deklarativní¤vyhlaaovací, vysvìtlovací; navenek okázalý
deklaratorní¤vysvìtlující, prohlaaující, zjia• ující
deklarovat¤1. vydat prohláaení, vyhlásit, prohlaaovat; 2. oznaèit obsah nebo cenu zásilky
deklasovat¤1. sní~it, poní~it, znehodnotit; 2. vylouèit z jisté spoleèenské vrstvy nebo ze spo
deklinace¤sklon, naklonìní; 1. úhlová vzdálenost hvìzdy od rovníku; 2. výchylka magnetické
skloòování
deklinaèní¤týkající se výchylky, týkající se deklinace
deko¤dekagram, deset gramù
dekodér¤zaøízení na dekódování signálu, dekódovaè, deaifrátor
dekódovat¤deaifrovat, odkódovat zakódovanou informaci
dekokt¤odvar, vodní výta~ek z rostlinných èástí, obv. z léèivých bylin
dekolt, dekoltá~¤hluboký výstøih u dámských aatù
dekompenzace, dekompensace¤poruaení kompenzace, selhání, zhoraení funkce orgánù
dekomponovaný¤rozlo~ený
dekompozice, dekomposice¤rozlo~ení, rozklad
dekompozitor, dekompositor¤organizmus rozkládající v ekosystému organickou hmotu na je
reducent, destruent
dekomprese¤odlehèení; sní~ení tlaku v nìkterém orgánu èi prostoru
dekoncentrace¤1. sní~ení, nedostatek koncentrace; 2. neschopnost soustøedit se, nesoust
dekontaminace¤odmoøení, zbavení neèistot vèetnì choroboplodných zárodkù, radioaktivníc
dekor¤výzdoba, ozdoba
dekorace¤1. výzdoba, ozdobení, okrasa; 2. hlavní èást scénické výpravy v divadle, filmu a t
øádu, vyznamenání
dekorativizmus, dekorativismus¤umìlecký, zejm. výtvarný smìr upøednostòující ozdobnost
dekorativní¤okrasný, ozdobný
dekorovat¤1. ozdobit, vyzdobit; 2. slavnostnì pøedat øád, vyznamenat
dekorum¤formální, jen vnìjaí dùstojnost, vá~nost, sluanost
dekovat¤krýt, chránit
dekovat se¤klidit se, skrytì, nenápadnì se vzdalovat; krýt se
dekrement¤útlum, úbytek sní~ení
dekret¤úøední výnos, ustanovení; úøední listina o urèitém rozhodnutí
dekubit, dekubitus¤prole~enina
dekurs¤dekurz

dekursivní¤dekurzivní
dekurz, dekurs¤denní záznam o prùbìhu nemoci; bìh, prùbìh
dekurzivní, dekurzívní, dekursivní¤pozadu splatný, splatný po urèité lhùtì
delace¤pøipadnutí, dìdictví
delcredere¤detkredere
deleatur¤korekturní znaménko pro zruaení èásti textu
delegace¤1. skupina zástupcù, poselstvo; 2.pøenesení moci, pravomoci, vìci k vyøízení
delegát¤zmocnìný nebo zvolený zástupce, èlen delegace
delegovat¤vyslat nìkoho jako zástupce; pøenést moc, pravomoc
delfín¤1. ozubený savec z øádu kytovcù schopný se uèit; 2. plavecký styl
delfinárium¤umìlá nádr~ pro delfíny
delicato [delikáto]¤volnì
delikatesa¤1. jemnost, delikátnost; 2. pochoutka, lahùdka, specialita
delikátní¤1. jemný, lahodný, jemnocitný, taktní; 2. o~ehavý, choulostivý, vy~adující obezøetn
delikt¤pøeèin, poklesek, poruaení práva; provinìní
delikvence¤páchání deliktù, trestná èinnost
delikvent¤provinilec, pachatel deliktu
delimitace¤stanovení, vymezení hranic, rozhranièení; vymezení pùsobnosti
delirium¤blouznìní, tøeatìní, zmatenost s halucinacemi
delirium tremens¤delirium následkem chronické otravy alkoholem spojené se zrakovými hal
delkredere, delcredere [delkrédere]¤úvìrní provize za poskytnutí záruky
delta¤1. v øecké abecedì znak pro hlásku d; 2. typ øíèního ústí rozvìtveného do více ramen
deltaplán¤závìsný kluzák, rogalo, deltoid
deltaplaning, deltaplanning [deltaplejnyng i deltaplanyng]¤volné létání na deltaplánu
deltoid¤1. konvexní ètyøúhelník, jeho~ úhlopøíèky jsou na sebe kolmé a právì jedna z nich j
2. závìsný kluzák, rogalo, deltaplán
demagogický¤zavádìjící, klamný
demagogie¤vyu~ívání zkreslených zjednoduaených argumentù, pùsobících zejména na city
ovlivòování jednotlivcù a skupin
demarkace¤vytyèení hranic, rozhranièení
demarae¤diplomatický zákrok, vystoupení, dùrazné upozornìní, protest
dematerializace, dematerialisace¤odhmotnìní, odtìlesnìní
demence¤duaevní nemoc, která se projevuje oslabením rozumových schopností v dùsledku
mozkové tkáni
dement¤èlovìk posti~ený demencí; blbec
dementi¤úøední popøení nebo vyvrácení zprávy
dementní¤nesmyslný, bezesmyslný, nerozumný; otupìlý, zblblý; slabomyslný
dementovat¤prohlásit za nepravdivé; popírat; vyvracet

demi-¤první èást slo~ených slov mající význam pùl, polovièní, polo-
demi-sec [demisek]¤polosuché víno
demilitarizace, demilitarisace¤zákaz udr~ování a rozaiøování ozbrojené síly
demineralizace, demineralisace¤1. odstranìní rozpuatìných minerálních látek z tekutiny; 2. ú
solí ve tkáních
deminutivum¤zdrobnìlina
demise¤vzdání se funkce, úøadu; odstoupení
demiurg¤staroøecký øemeslník; ideální tvùrèí princip, stvoøitel svìta i jeho øádu
demi~on, demi~ón¤vydutá sklenìná nádoba, obvykle chránìná opleteným proutím nebo prou
demo¤pøedbì~ná, demonstraèní ukázka, demoverze
demo-¤první èást slo~ených slov mající význam lid, lidový
demobilizace, demobilisace¤zruaení váleèné pohotovosti armády; pøevedení hospodáøství
democentrum¤pøedvádìcí (demonstraèní) støedisko
demodé, démodé¤vyalý z módy, staromódní
demodulátor¤zaøízení umo~òující získání pùvodního (modulovaného) signálu
demofobie¤chorobný strach z lidí
demografie¤vìda zabývající se reprodukcí obyvatelstva
demokracie¤vláda lidu; systém institucí dìlby a delegace moci
demokrat¤stoupenec demokracie; ten, kdo dodr~uje její principy
demolice, bourání,¤odstraòování, demolování nepotøebných staveb
demolovat¤bourat, nièit, pustoait
démon¤dobrý nebo zlý duch; v nábo~enství zlý duch, ïábel
demonetizace, demonetisace¤zruaení platnosti kovové mince jako zákonného platidla; zneh
mince z obìhu
démonický¤pùsobící tajemným, zhoubným kouzlem, ïábelský
démonizmus, démonismus¤víra v démony; démonická síla, moc
demonopolizace, demonopolisace-¤ruaení, odstraòování monopolù
demonstrace¤pøedvádìní, názorná ukázka; veøejný projev protestu, prùvod demonstrantù
demonstrativní¤názorný; vyzývavý; vypoèítaný na vnìjaí efekt
demonstrovat¤projevit, dát najevo; pøedvádìt, dolo~it výklad; úèastnit se demonstrace
demontá~¤rozlo~ení, rozebrání
demoralizace, demoralisace¤úpadek mravù, ztráta mravní odpovìdnosti, mravní rozklad; úp
hodnoty; uvolnìní káznì
démos¤ve starovìkém Øecku lid, obyvatelstvo urèitého území nebo správní jednotka, obec
demoskopie¤výzkum veøejného mínìní
demotivace¤sní~ení, úpadek, ztráta zájmu, motivu
demoverze¤pøedbì~ná ukázka, demo
denacifikace¤odstranìní nacistù a jejich vlivu v pováleèném Nìmecku

denar¤mìnová jednotka bývalé jugoslávské republiky Makedonie
denatalita¤pokles porodnosti
denaturace¤1. zbavení pùvodní podoby; 2. znehodnocení látek 3. d. bílkovin zmìna jejich st
nebo chemickými prostøedky
denaturalizace, denaturalisace¤vzdání se, ztráta státního obèanství
denaturát¤denaturovaný líh
dendrit¤výbì~ek nervových bunìk
dendro-¤první èást slo~ených slov mající význam strom
dendrolit¤zkamenìlé døevo
dendrologie¤nauka o døevinách
dendrometrie¤nauka o zjia• ování hmoty, vìku a pøírùstku stromù vzhledem k vyu~ití døevn
denervace¤doèasné nebo trvalé vyøazení urèitého nervu z funkce; ztráta nervového zásobe
denervovat¤1. odstraòovat nervy z urèitých èástí tìla; 2. znervózòovat, zpùsobovat podrá~d
dengue¤virové onemocnìní v tropických a subtropických oblastech
denim¤d~ínovina, d~ínsovina, kepr
denivelizace, denivelisace¤odstraòování shodné úrovnì, napø. mezd
denominace¤1. oznaèení jménem, pojmenování; 2. jednotlivá protestantská církev; 3. mìno
dochází k sní~ení nominální hodnoty platidel
denotace¤vztah výrazu k denotátu, tj. k tomu, co oznaèuje
dentakryl¤druh plastické hmoty u~ívané zejm. na zubní protézy
dentála¤zubnice, zubná souhláska
dentální¤zubní
dentice¤proøezávání zubù
dentin¤zubovina
dentista¤zubní technik
denudace¤obna~ování, odkrytí; odnos, sni~ování zemského povrchu
denunciace¤udání, naøèení, donáaení
denunciant¤udavaè, donaaeè
denutrice¤hubenost, podvý~iva
denzimetr, densimetr¤hustomìr
denzita, densita¤hustota
denzitometrie, densitometrie¤mìøení optických hustot zpracovaných foto afických záznamù
deo-, dezo-¤první èást slo~ených slov s významy spojenými s odstraòováním ne~ádoucích
deodorant¤dezodorant
deontologie¤nev~ité oznaèení etiky jako nauky o povinnostech
deoxyribonukleový, d. kyselina¤nukleová kyselina, nositel genetické informace, zkratka DNA
depalatalizace, depalatalisace¤ztráta mìkkosti, zmìna mìkké souhlásky v tvrdou
depandance,dependance,dépendance [depándáns]¤vedlejaí budova, pøístavek, oddìlená è

ubytovny; poboèka
departement [departmán]¤správní celek
department¤oddìlení, úøední odbor
dependence [dypendens]¤závislost
depergelace¤proces rozmrzání vìènì zmrzlé pùdy
depersonalizace, depersonalisace-¤odosobnìní
depeae¤rychle pøedaná písemná zpráva
depigmentace¤ztráta, úbytek ko~ního pigmentu
depilace¤umìlé odstraòování ne~ádoucích chloupkù, vlasù; epilace
depistá~¤vìdomé, cílené, vèasné vyhledávání nemocných nebo zdrojù nemoci v celé popula
skupinách
depka¤deprese
depo, depot¤sklad, úschovna; objekt pro údr~bu a opravy vozového parku
depolymerace, depolymerizace, depolymerisace¤rozklad chemicky slo~ité látky na jednodu
deponát¤ulo~ená vìc, ulo~ená èástka, vìc v úschovì
deponovat¤ulo~it, ukládat, dávat do úschovny
depopulace¤vylidòování, vylidnìní urèitého území; sní~ení porodnosti
deportace¤nucené vystìhování, vyvezení, obv. z trestu
depot¤depo
depotní¤1. forma lékù s velmi pomalým vstøebáváním; 2. depozitní
depozice, deposice¤1. ulo~ení a svìøení do úschovy; 2. zbavení úøadu; 3. písemné svìdect
prohláaení
depozit, deposit, depozitum, depositum¤vklad; vlo~ená èástka; ulo~ená vìc nebo peníze
depozitáø, depositáø¤prostor pro ulo~ení sbírek, sklad; uschovatel
depozitní, depositní¤vlo~ený, ulo~ený,deponovaný (napø. vklad), depotní; pøijímající vklady
papíry k úschovì a správì (banka)
depravace¤zhoraení, úpadek, zkáza
depreciace¤znehodnocení, sní~ení hodnoty
deprese¤pokles, sní~ení; prohlubeò, proláklina; stav skleslosti, sklíèenosti
depresivní, depresívní¤tísnivý, sklièující; sní~ený, pokleslý
deprimovaný¤sklíèený, stísnìný
deprivace¤ztráta, zbavení, nedostatek nièeho; strádání z nedostatku smyslových podnìtù; d
tìlesných a psychických potøeb
deprivovaný¤posti~ený psychickým i tìlesným nedostatkem, frustrovaný
depurace¤vyèiatìní
deputace¤poselstvo, delegace, skupina mluvèích
deputát¤odmìna v naturáliích
deratizace, deratisace¤hubení hlodavcù v uzavøených objektech

derby¤velké koòské dostihy; utkání tradièních, obv. místních soupeøù
derealizace, derealisace¤chorobné odvrácení od skuteènosti, chorobný pocit neskuteènosti
deregulace¤omezení regulaèních zásahù
dereizmus, dereismus¤myalení odchylující se od skuteènosti a logiky k vlastním pøedstavám
derelikce¤úmyslné vzdání se vlastnictví vìci
derivace¤odchýlení, úchylka; jeden ze základních pojmù matematické analýzy; odvozování
derivans¤léky, které silným drá~dìním poko~ky sni~ují bolestivý pocit
derivát¤slouèenina odvozená od základní molekuly, látky; odvozenina
derma¤kù~e, poko~ka
derma-, dermato-, dermo-¤první èást slo~ených slov mající význam kù~e, ko~ní, poko~ka,
dermabraze, dermabrase¤chirurgické zbrouaení poko~ky
dermální¤ko~ní, vztahující se k vazivové èásti kù~e
dermatitida¤zánìtlivé onemocnìní poko~ky
dermatoglyfika¤nauka o ko~ních liatách na prstech, dlaních a chodidlech
dermatologie¤obor lékaøství zabývající se prevencí, diagnostikou a léèením chorob kù~e
dermatomykóza, dermatomykosa¤ko~ní onemocnìní vyvolané parazitickými houbami
dermatovenerologie¤obor lékaøství zabývající se ko~ními a pohlavními chorobami
dermatóza, dermatosa¤nespecifikované ko~ní onemocnìní
dermatozoonóza, dermatozoonosa-¤ko~ní choroba vyvolaná parazity ~ivoèianého pùvodu
dermochalaze,¤nadmìrné uvolnìní kù~e, pøevislá vrásèitá kù~e
dermoid, dermatoid¤nádorovitý útvar v kù~i, cysta
dernier cri [dernjé kri]¤poslední módní výkøik, poslední novinka
derniéra [dernyéra i derniéra]¤poslední pøedstavení, poslední uvedení
derogace¤zruaení nebo omezení právního pøedpisu, abrogace
dervia¤islámský ~ebravý mnich; asketa
desant¤výsadek; vojsko urèené pro akce na nepøátelském území
descendence¤zpìtná, sestupná posloupnost, vývojová linie
descendenèní¤vývojový sestup, ústup; degresivní
descendent¤èlen sestupné posloupnosti,potomek; právo pøíbuzný v sestupném pokolení
descendentní¤sestupující, sestupný
desenzibilace, desensibilace¤sní~ení, ztráta citlivosti, znecitlivìní
design [dyzajn]¤vzhled, tvar; návrh tvarování výrobku sjednocující funkèní úèelnost a estetic
designace¤1. ustanovení, jmenování do úøadu; 2. oznaèení, pojmenování
designér [dyzajnér]¤návrháø, projektant
designovaný¤jmenovaný do úøadu
deskripce¤opis, popis
deskriptiva¤deskriptivní geometrie
deskriptivní¤popisný; zabývající se zobrazováním

desktop¤deska psacího stolu, stolní; konstrukce zaøízení umo~òující jeho umístìní na stole
desktop publishing [desktop pabliaing]¤grafická a pøedtisková pøíprava pomocí poèítaèe
desmo-¤první èást slo~ených slov mající význam pouto, vazba
desorpce¤uvolnìní adsorbovaných molekul z povrchu látky (adsorbentu) nebo absorbovaný
(absorbentu), opaèný pochod k sorpci
despekt¤pohrdání, opovr~ení
desperát¤zoufalec, zoufalý odvá~livec
despocie¤nièím neomezená vláda
despota¤neomezený vládce, tyran; panovaèný, krutý èlovìk
destabilita¤nevyrovnanost, kolísavost, nestabilnost
destabilizace, destabilisace¤znerovnová~nìní, ztráta rovnováhy; znejistìní, ztráta smìru, hod
destilace¤oddìlování slo~ek kapalných smìsí podle rozdílného bodu varu, pøekapávání
destilát¤1. produkt destilace; 2. pálenka, alkoholický nápoj získaný destilací
destilátor¤pøístroj na destilaci
destinace¤urèení, pøedurèení, osud; místo urèení, si cesty
destruent¤organizmus rozkládající v ekosystému organickou hmotu na jednoduaaí látky, de
destrukce¤znièení, poruaení, rozklad
destruktivita¤rozkladnost; boøivá, nièivá vlastnost nebo èinnost
destruktivní¤nièivý, rozkladný, rozvratný, destrukèní
desublimace¤pøechod látky z fáze plynné do fáze pevné
desubstantivum¤slovo odvozené ze substantiva
desulfurace¤odstraòování síry
deaer~e¤salva, hromadný výstøel
deaifrovat¤luatit, rozluatit, pøeèíst aifrovanou zprávu pomocí aifrovacího kódu
detail¤podrobnost
detaaér¤odborný èistiè skvrn
detaaovaný¤oddìlený, samostatný, izolovaný
detaaovat¤oddìlit, odtrhnout, vyèlenit
detegovat¤detektovat
detekce¤zjia• ování, odhalování, objevování neznámého, skrytého
detektiv¤tajný policista; soukromý vyaetøovatel
detektor¤pøístroj umo~òující detekci, zjia• ování pøítomnosti nièeho
detektovat¤zjia• ovat pøítomnost nièeho, napø. urèité látky, detegovat
detence¤zdr~ení, zadr~ení; právo stav, kdy osoba ovládá nìjakou vìc, kterou nevlastní a nal
cizí
detendér¤zkapalòovaè plynù
detentor¤vlastník, dr~itel vìci
detenze, detense¤uvolnìní svalového napìtí

deterent¤odpuzovací, zashaaovací prostøedek nebo metoda
detergent¤syntetický prací, èisticí prostøedek obsahující úèinné slo~ky
deteriorace¤doèasné, krátkodobé sní~ení rozumových schopností
deteriorizace, deteriorisace¤zhoraování; znehodnocování materiálu, degradace
determinace¤vymezení, urèení pojmu; stanovení vývojového smìru; vztah mezi urèujícím a
determinant¤pojem lineární algebry,èíslo, které je jistým zpùsobem pøiøazeno ètvercové ma
deterministický¤vlastnost procesu, jeho~ ka~dý stav je urèen pøedcházejícím
determinizmus, determinismus¤názor o nutné pøíèinné podmínìnosti vaech událostí, vaeob
pøíèiny a následku
determinovat¤urèit, pøedurèit, obdaøit vlastnostmi nebo vývojovým nasmìrováním
deterze, detersе¤druh ledovcové eroze
detezaurace, detesaurace, dethesaurace¤sni~ování zásoby hotovostních penìz dr~ených o
detonace¤výbuch,exploze
detoxikace¤odstranìní jedovatosti, jedovatých látek
detrakce¤druh ledovcové eroze
detrinid¤mikroèástice hnìdého uhlí slou~ící jako pojivo pøi briketování
detrit, detritus¤dr• , su• vzniklá pøirozeným rozpadem hornin; biol. rozpadající se odumøelá
ekosystému
detronizace, detronisace¤svr~ení z trùnu,sesazení panovníka
detto¤rovnì~, právì tak, toté~, zkratka dto, dtto
deus ex machina¤náhlé vyøeaení zápletky antické tragédie bohem spuatìným na jeviatì pon
neoèekávané vyøeaení problému, sporu autoritou; rozhodnutí shùry
deus sive natura¤bùh neboli pøíroda; panteistický názor o bo~ské oduaevnìlosti celé pøírod
deuteranopsie¤barvoslepost na zelenou barvu
deuterium¤tì~ký vodík, izotop vodíku
deutero-¤první èást slo~ených slov mající význam 1. druhotný; 2. obsahující deuterium
deuterokanonický¤obsa~ený v Bibli (Starém zákonì) navíc oproti palestinskému kánonu
deuteron¤jádro deuteria
devalorizace, devalorisace¤znehodnocení
devalvace¤oficiální sní~ení zlatého obsahu nebo kurzu, mìnové parity penì~ní jednotky
devaporace¤odpaøování
devastace¤nièení, zpustoaení
devastovaný¤zpustoaený
deverbativum¤slovo odvozené od slovesa
deviace¤odchylka, úchylka, vyboèení; odklon od normy
deviant¤jedinec posti~ený deviací
devitalizace, devitalisace¤umrtvení nervu v zubu
devíza¤heslo, prùpovìï, mravní zásada

deviza, devisa¤bezhotovostní platební prostøedek vyjádøený v cizí mìnì
devizový¤vztahující se k devize
devoce¤oddaná, pokorná a~ pøílianá úcta
devoluce¤1. regresivní vývoj; 2. pøevedení pravomoci na nadøízený orgán, výbor
devon¤nejmladaí útvar staraích prvohor
devotní¤pokorný, poní~ený; podlézavý
dexiografie¤psaní zleva doprava
dexiotropní¤pravotoèivý, dextrotropní
dextrin¤produkt hydrolýzy akrobu u~ívaný zejména jako lepidlo
dextrokardie¤vrozená poloha srdce na pravé stranì
dextrotropní¤pravotoèivý, dexiotropní
dextróza, dextrosa¤akrobový cukr
dezaktivace, desaktivace¤zbavení úèinnosti; odstraòování, sni~ování radioaktivního zamoø
dezavuovat, desavuovat¤zapøít, neuznat nìco, odvolat nìjaké tvrzení
dezén, desén¤vzor, vzorek, kresba na materiálu
dezerce, deserce¤zbìhnutí; opuatìní povinností
dezert, desert¤zákusek, závìr menu
dezertér, desertér¤zbìh
dezertifikace, desertifikace¤proces rozaiøování pouatì (zejm. na jejím okraji) v dùsledku èin
dezertní, desertní¤vztahující se k dezertu; d. víno víno s vysokým obsahem alkoholu a cukr
dezertovat, desertovat¤zbìhnout
dezideratum, desideratum¤po~adavek, ~ádaná vìc
deziderium, desiderium¤pøání, po~adavek, ~ádost
deziluze, desiluze¤zbavení iluzí,vystøízlivìní; rozèarování, zklamání
dezinfekce, desinfekce¤zámìrné odstraòování, nièení choroboplodných zárodkù fyzikálními
prostøedky; prostøedek pou~ívaný k takové èinnosti
dezinficiens, desinficiens¤prostøedky u~ívané k umrtvení mikrobù ve vzduchu a na povrchu
dezinformace, desinformace¤zámìrnì zkreslená informace, uvedení v omyl
dezinsekce, desinsekce¤odhmyzování
dezintegrace, desintegrace¤rozpad, rozklad, rozpolcení, rozdìlení celku; ztráta systematièn
dezodorace, desodorace, deodorace-¤zbavování vùnì nebo zápachu chemickými prostøedk
dezodorant, desodorant, deodorant-¤prostøedek na odstraòování ne~ádoucích pachù
dezolátní, desolátní¤neutìaený, ~alostný, zoufalý
dezorganizace, desorganizace¤poruaení poøádku; rozvrat, chaos, nepoøádek,zmatek
dezorientace, desorientace¤ztráta orientace, bezradnost; úmyslné uvádìní ve zmatek
dezoxi-, deoxi-¤první èást slo~ených slov s významy spojenými s odstraòováním kyslíku
dharma¤v hinduizmu vesmírný, kosmický øád, zákon; jeho dodr~ování v ~ivotì jedince; v bu
uèení

di-, dis-¤pøedpona mající význam 1. dvakrát; 2. roz-, naskrz, napøíè;
dia-¤pøedpona mající význam 1. pøes,2. diabetický; 3. diapozitiv
diabetes insipidus,¤úplavice moèová, ~íznivka; choroba z nedostatku antidiuretického horm
diabetes mellitus,¤úplavice cukrová, cukrovka; choroba z nedostatku inzulinu
diabetický¤urèený pro diabetiky
diabetik¤nemocný cukrovkou
diabetologie¤podobor vnitøního lékaøství zabývající se prevencí a léèením cukrovky
diabolický¤ïábelský
diabolizmus, diabolismus¤kult satana
diabolka¤støela do vzduchovky
diachronie¤sledování èasového vývoje
diadém¤ozdobná èelenka, drahocenná ozdoba hlavy
diafán¤prùsvitný papír, transparentní plakát
diafilm¤filmový materiál na výrobu diapozitivù
diafon¤automatický promítací pøístroj umo~òující promítání diapozitivù s reprodukcí doprov
diafragma¤pøepá~ka, mezistìna; clona; membrána; pórovitá prùlinèitá stìna; bránice, dno (p
(úst)
diageneze, diagenese¤soubor procesù probíhajících v období mezi ulo~ením sedimentu a je
jeho zvìtráváním
diagnostický¤zjia• ovací, rozpoznávací, testovací
diagnostika¤proces rozpoznávání, napø. nemoci; testovací technika
diagnostikovat¤stanovovat diagnózu
diagnóza, diagnosa¤urèení, vymezení, stanovení; rozpoznání choroby
diagonál¤vzor tkaniny s výrazným aikmým úhlopøíèným øádkováním
diagonála¤úhlopøíèka
diagram¤grafické nebo schematické znázornìní nìjakého dìje, procesu; v matematické statis
èetnosti jevu
diákon¤duchovní ni~aího svìcení, jáhen
diakonie, dlákonie¤slu~ba lásky a pomoc ve vaech oblastech lidské nouze, nedílná souèást
poslání; slu~by bli~ním v nouzi
diakonikon¤postranní prostor pøi apsidì starokøes• anských a øeckých kostelù urèený pro d
diakritický¤rozliaovací, rozeznávací
diakritika¤u~ívání diakritických znamének (napø. teèka, èárka, otazník)
dialektický¤1. týkající se dialektiky; 2. náøeèní, dialektový
dialektika¤názor, pojetí rùznosti, rozporu v abstrakci pohybu nebo vývoje
dialektizmus, dialektismus¤náøeèní prvek pou~itý ve spisovném jazyce
dialektologie¤odvìtví jazykovìdy zabývající se studiem náøeèí a jejich vývojem
diální,¤probíhající celých 24 hodin

dialog¤rozhovor mezi dvìma nebo více osobami
dialýza, dialysa¤1. rozklad; oddìlování látek procházejících organickými blánami; 2. lék. ods
látkové pøemìny z organizmu zadr~ovaných v organizmu pøi selhání ledvin
diamagnetizmus, diamagnetismus-¤vznik magnetizace orientované proti smìru magnetickéh
diamant, démant¤1. nejtvrdaí nerost, krychlová modifikace uhlíku, velmi cenný drahokam; 2
4 bodù
diametr¤prùmìr
diametrální¤procházející støedem; protichùdný, protikladný, opaèný
dianetika¤americká metoda zvyaování duaevního potenciálu
diapauza, diapeusa¤zpomalení nebo zastavení ~ivotních projevù ~ivoèichù, napø. zimní sp
diapivo¤pivo pro diabetiky
diapozitiv, diapositiv¤pozitivní obraz na prùhledné nebo prùsvitné podlo~ce
diaprojektor¤pøístroj k promítání diapozitivù zasazených do rámeèku
diarchie¤dvojvládí
diarea, diaré¤prùjem
diáø, diárium¤kalendáø s rubrikami pro denní záznamy
diaspora¤rozptýlení; dlouhodobý pobyt nábo~enské nebo etnické skupiny v cizím prostøedí
zajia• ující rozmno~ování oddìlená od mateøské rostliny
diastáza, diestase¤rozestup, rozdvojení
diastola¤ochabnutí, povolení stahu srdeèní svaloviny po pøedcházející kontrakci
diatermie, diathermie¤léèebné prohøívání orgánu prùchodem vysokofrekvenèního elektrické
diatéza, diatesa¤vrozená dispozice k urèitým chorobám, k patologické reakci
diatonický¤urèitým zpùsobem støídající pìt celých tónù a dva pùltóny (d. stupnice)
diazenitál¤astronomický pøístroj k urèení okam~itého prùchodu hvìzd vertikálem
diazo-,¤slouèeniny se skupinou dvou dusíkových atomù
diazotypie¤zpùsob záznamu obrazu
dichotomie¤dìlení na dvì èásti, skupiny, tøídìní do dvou skupin
dichroman¤sùl kyseliny chromové, dvojchroman
dicto anno [dyktó anó]¤øeèeného roku
dictum [dyktum]¤øeèeno, vyøèeno; slovo, prùpovìï
didaktický¤pouèený, pouèující, vyuèovatelský
didaktika¤teorie vyuèování a vzdìlávání; výchovná tendence
diecéze, diecese¤území spravované biskupem, biskupství
diefenbachie [dýfnbachie]¤prudce jedovatá tropická bylina, pokojová rostlina
dielektrický¤elektricky nevodivý
dielektrikum¤elektrický nevodiè
diencefalon¤mezimozek
diergol¤dvojslo~ková pohonná látka

dies irae [dyés íré]¤den hnìvu; èást záduaní mae
dieselmotor [dýzlmotor]¤dieselový motor, vznìtový motor
dieta¤vý~iva doporuèovaná lékaøem jako prevence chorob; pomocná souèást léèebného p
slu~ební cestì
dietetický¤odpovídající zásadám správné vý~ivy
dietetik¤odborník v dietetice
dietetika¤nauka o správné, vhodné vý~ivì zdravých i nemocných
dietní¤splòující podmínky diety
dietologie¤podobor vnitøního lékaøství zabývající se prevencí, diagnostikou a léèbou poruc
difamace¤utrhání na cti, ostouzení, pomlouvání, pomluva
diference¤rozdíl, rozpor, neshoda
diferenciace¤rozliaení, rozrùznìní, odliaení, rozliaování; vývojové rozrùznìní
diferenciál¤stroj. soustava spoluzabírajících ozubených kol obv. se dvìma stupni volnosti; m
pøírùstek promìnné velièiny
diferenciální¤zaznamenávající jenom rozdíly, rozliaovací, rozdílový
diferenciálový¤týkající se pøevodového mechanizmu diferenciálu
diferencovat¤1. stanovovat, zjia• ovat odlianost; 2. mat. vypoèítat diferenciál funkce
diferenèní¤slou~ící k rozliaení, rozliaovací, rozdílový, rozdílný
dificilní¤neukáznìný, nesnáaenlivý; apatnì vychovatelný, nesnadno ovladatelný; tì~ko uskute
difosgen¤dusivá bojová látka v I. svìtové válce, acylhalogenid
difrakce¤ohyb
difrakèní¤ohybový
difterie, diftérie¤záakrt
diftong¤dvojhláska
difundovat¤pronikat, prolínat, prosakovat, prostupovat
difuze, difúze, difuse¤pohyb èástic vyvolaný gradientem, napø. teplotním,koncentraèním
difuzní, difúzní, difusní¤rozptýlený
difuzor, difusor¤rozptylovaè; trubice, kanál s plynule se zvìtaujícím prùøezem ve smìru toku
digamie¤druhé man~elství
digesce¤vyluhování látek v rozpouatìdle za urèitých podmínek; trávení, za~ívání; potr. stanc
cukernatosti cukrové øepy
digest [dajd~ist]¤pøehled, výtah, výbìr
digestiv¤látka podporující trávení, doplòuje sní~enou hladinu tráviách enzymù
digestivum¤látka podporující trávení doplòuje sní~enou hladinu tráviách enzymù, eupeptiku
digestoø¤skøíò s odsáváním pro laboratorní práce s jedovatými, nebezpeènými, popø. pách
odsávací zaøízení v kuchyni
digitalizace, digitalisace¤pøevod analogového signálu na digitální
digitální¤1. èíslicový; 2. patøící k prstu, provádìný prstem

digitizér¤pohyblivý snímaè udávající prùbì~nì polohu pomocí diskrétních èíselných hodnot
dignita¤dùstojnost; vysoký úøad
digrese¤nejvìtaí úhel mezi rovinou výakové kru~nice hvìzdy a rovinou výakové kru~nice pólu
dik, DIK¤dr~itel investièních kuponù
dikce¤soubor výrazových prostøedkù a zpùsob vyjadøování
díké¤spravedlnost, vnitøní zákonitost; zákon pøírodní, právní zánìt chlopní
dikliditida¤zánìt chlopní
diktafon¤pøístroj pro záznam mluveného slova a jeho pozdìjaí pøepis
diktát¤ètení textu, který má být zapsán; rozkaz, autoritativní øízení
diktátor¤vládce s neomezenou mocí
diktatura¤autoritativní forma vlády, pøi které vládnoucí subjekt soustøeïuje veakerou nebo r
svých rukou
dilatace¤rozaíøení, rozta~ení, zvìtaení
dilataèní¤související s dilatací
dilatans¤lék rozaiøující cévy
dilatátor¤1. sval v oèní kouli rozaiøující zornièku; 2. zaøízení k rozaíøení zú~ených míst
dilatometr¤zaøízení mìøící rozta~nost pùsobenou zmìnou teploty
dilema¤nutná obtí~ná volba mezi dvìma vzájemnì se vyluèujícími mo~nostmi; rozpaky
diletance¤amatérství, neodbornost, diletantizmus
diletant¤neodborník, samouk, nedouk
diletantizmus, diletantismus¤neodbornost, samouctví; povrchnost
dilogie¤umìlecké dílo skládající se ze dvou èástí
diluviální¤vztahující se ke staraímu oddìlení ètvrtohor, pleistocenní
diluvium¤staraí oddìlení ètvrtohor, pleistocén
dimenze, dimense¤rozmìr, rozsah; zamìøení
dimer¤slouèenina dvou molekul té~e látky
dimorfizmus, dimorfismus¤dvoutvárnost, výskyt jednoho druhu organizmu ve dvou morfolog
dinár, dinar¤mìnová jednotka Al~írska, Jemenu, Iráku, Libye, nìkterých státù bývalé Jugoslá
diner [dyné]¤obìd; polední jídlo; hlavní denní jídlo podávané veèer
ding an sich [dyng án zich]¤vìc o sobì, sama jako taková
dingo¤australský divoký pes
dinner [dynr]¤hlavní jídlo dne
dinosaurus¤1. vymøelý druhohorní plaz; 2. nepru~ný konzervativec
dioda¤dvoupólový nelineární elektronický prvek
diogenizmus, diogenismus¤skromnost, prostota, odøíkání, poustevnický ~ivot
diolen¤polyesterové vlákno zpracovávané na nemaèkavou tkaninu
dionýský, dionýsovský¤smyslný, váanivý, nespoutaný
dionýzie, dionýsie¤slavnosti k poctì Dionýsa; hluèné zábavy, orgie

dioptr¤prùzor
dioptrický¤zobrazující pomocí lomu svìtla; vztahující se k dioptru
dioptrie¤jednotka pro optickou mohutnost èoèky
dioráma¤obraz velkých rozmìrù, obv. s plastickým popøedím, panoráma
dioxan¤rozpouatìdlo, cyklický éter
dioxin¤tì~ko odbouratelná toxická látka zamoøující ~ivotní prostøedí; ne~ádoucí vedlejaí pro
výrobách na bázi chlorfenolù
diplegie¤úplné ochrnutí obou konèetin, obv. dolních
diploidie¤pøítomnost dvou sad chromozomù v buòce
diplom¤písemné osvìdèení, èestné uznání
diplomacie¤oficiální èinnost státu v oblasti zahraniční politiky; umìní vyjednávat, obratný pos
diplomant¤vysokoakolský student pracující na diplomové práci a pøipravující se na státní zá
diplomat¤státní úøedník povìøený výkonem diplomacie; èlovìk obratný v jednání
diplomatický¤související s diplomacií; taktní
diplomatika¤pomocná vìda historická zabývající se úøedními i veøejnými listinami
diplomka¤diplomová práce, písemná práce jako souèást státní závìreèné zkouaky na vysok
diplomovaný¤odbornì vyakolený, vlastnící diplom o odborné zpùsobilosti
diplopie¤dvojité vidìní, ambiopie
dipodie¤v poezii metrický celek tvoøený, dvìma stopami
dipól¤1. dva od sebe oddìlené elektrické náboje (magnetická mno~ství) stejné velikosti, ale
2. typ antény
dipsomanie¤obèasné chorobné nutkání k nìkolikadennímu pití alkoholu a~ do stavu otravy,
diptych, diptychon¤dvoudílný umìlecký výtvor; starovìké tabulky ke psaní
direct mail [dyrektmejl]¤vhazování zejm. propagaèních a informaèních materiálù pøímo do p
obèanù
direkce¤1. smìr; 2. øeditelství
direkèní¤d. síla síla vracející vychýlené tìleso zpìt do rovnová~né polohy
direkt¤pøímo, pøímý; pøímý úder v boxu
direktiva¤smìrnice, pokyn, návod, pøíkaz
direktivní¤pøíkazový, øídící prostøednictvím pøíkazù
direktní¤pøímý, pøímo pùsobící
direktor¤øeditel
direktoriát, direktorát¤vrchní správa, øeditelství; doèasný vládní výbor, direktorium
direktorium¤vrchní správa, øeditelství; doèasný vládní výbor; direktoriát, direktorát
dirham¤mìnová jednotka Maroka
dirigent¤umìlec øídící hudební tìleso
dirigovat¤øídit, urèovat smìr, ovládat
dirimovat¤rozhodnout výsledek pøi rovnosti hlasù napø. hlasem pøedsedajícího

dirndl¤nìmecký ~enský kroj
disá~io, disa~io¤rozdíl mezi nominální hodnotou cenného papíru a jeho ni~aí tr~ní cenou
disciplína¤1. obor èinnosti; 2. kázeò
disciplinárka¤disciplinární øízení, disciplinární komise
disciplinární¤týkající se káznì, kázeòských pøestupkù
discjockey¤disk~okej
discman [dyskmen] discoman [dyskomen]¤kapesní pøenosný pøehrávaè kompaktních dese
disco [dysko]¤diskotéka
discont¤diskont
diseminace¤rozsev, rozaíøení chorobných lo~isek procesù po tìle nebo orgánu
disent¤seskupení, skupina stoupencù jiného smýalení, odpùrcù
disertace¤dizertace
disertaèní¤dizertaèní
disfunkce¤nefunkènost, neúèelnost
disgustovat¤znechucovat, rozladit
disharmonie¤nesoulad; souzvuk, který neladí
disidence¤nesouhlas, odpadlictví, odpor
disident¤pøísluaník disentu, oponent, odpùrce; odpadlík, rozkolník
disimilace¤rozliaení, rozliaování; bot. rozkládání organických látek na anorganické probíhají
organizmech
disimulace¤zastírání skuteèného stavu, utajování rozptýlení, nevratná pøemìna,
disipace¤rozptýlení, nevratná pøemìna napø. èásti celkové energie v jiné druhy energie, zej
disjunkce¤1. rozpojení, rozèlenìní dvou jevù; 2. logický výrok slo~ený nejménì ze dvou jedn
spojených spojkou nebo
disjunktivní¤navzájem se vyluèující; rozluèovací
disjunktní¤nemající spoleèný prvek
diskant¤vysoký dìtský hlas
disketa¤pru~ný magnetický disk, floppy disk
diskofil¤milovník a sbìratel gramofonových desek
diskografie¤souhrn, seznam dìl nahraných a vydaných na záznamovém médiu podle nìjaké
diskont, discont [dyskont]¤sleva; srá~ka z úètu pøi hotovostní platbì; srá~ka úrokù pøi prode
jejich splatností
diskontinuita¤nespojitost, nesouvislost
diskotéka¤hudební produkce, pøi které se pøehrávají hudební nahrávky k tanci nebo poslec
gramofonových desek
diskrece¤zachování dùvìrných informací v tajnosti, diskrétnost
diskreditace¤podrytí, ztráta dùvìry; sní~ení nìèí dùvìryhodnosti, autority
diskreditovat¤pøipravit o dùvìru, pomluvit; d. se ztratit dùvìryhodnost

diskrepance¤nepomìr, nesoulad, rozpor; podstatný rozdíl
diskrétní¤1. nespojitý; 2. mlèenlivý, zachovávající svìøené informace v tajnosti; ohleduplný,
diskrétnost¤1. zachovávání svìøených informací v tajnosti, diskrece; 2. ohleduplnost, taktno
diskriminace¤rozliaování; rozdílný, jiný pøístup k jedné skupinì ne~ k jiné nebo k celku
diskriminant¤èást vzorce pro výpoèet kvadratických rovnic
diskurs¤diskurz
diskursivní¤diskurzivní
diskurz, diskurs, diakurs¤rozmluva, rozhovor
diskurzivní, diskurzívní, diskursivní-¤postupující racionálnì
diskutabliní¤diskutovatelný, sporný, nikoli zøejmý
diskutér¤èlovìk schopný, znalý vést výmìnu názorù, debatu
diskuze, diskuse¤rozprava, výmìna a obhajoba názorù, debata
diskvalifikace¤vylouèení; potrestání sportovce za poruaení pravidel
disk~okej, disc jockey [dyskd~oki]¤konferenciér reprodukované hudby
dislokace¤1. rozlo~ení, rozmístìní; 2. èárová porucha, zlom
disneyland [dyznylend]¤pohádková, vysnìná zemì
disociace¤rozplývání, rozatìpení, rozpojování, rozklad
disociovat¤oddìlovat, rozkládat, atìpit se, rozpojovat
disoluce¤rozklad, rozpuatìní
disolvovat¤rozpouatìt, rozpustit
disonance¤nesoulad, neshoda; nesouzvuk, nelibozvuèné znìní
dispanzivní, dispanzívní, dispansivní¤rozptylující
disparátní¤rùznorodý, oddìlený
disparita¤nerovnost, rùznost, rozdílnost
dispeèer¤pracovník dispeèinku
dispeèink¤ústøedí øízení provozu urèitého celku
dispenz, dispens, dispense¤prominutí, zproatìní, osvobození od nìjaké povinnosti nebo popl
dispenzace, dispensace¤1. udìlení dispenzu; 2. zhotovování a vydávání léèiv, souèást recep
dispenzarizace, dispensarisace¤vèasné aktivní vyhledávání a. léèení osob potøebujících so
nebo léèebnou péèi
dispenzární, dispensární¤soustavná péèe (vyhledávání, vyaetøování, léèení) o urèité skupin
skupiny nemocných osob se záva~nými chorobami
dispenzatorium, dispensatorium¤seznam lékù
dispergace¤pøíprava disperzní soustavy
dispergovat¤rozptylovat, rozptýlit; rozkládat, rozlo~it
disperze, disperse¤rozptyl, rozptýlení, rozklad
disperzita, dispersita¤stupeò disperze
disperzní, dispersní¤1. rozptylující, rozkládající; 2. obsahující rozptýlené èástice

displacement [dysplejsment]¤posun, posunutí; výtlak lodi
displej, display [dysplej]¤zobrazovací jednotka
disponent¤obchodní zmocnìnec, èlovìk oprávnìný vést jednání a uzavírat smlouvy jménem f
disponibilita¤mo~nost nìèím disponovat
disponibilní¤upotøebitelný, schopný u~ití, k dispozici
disponovat¤nìèím volnì nakládat, rozhodovat o u~ití; rozvrhovat, rozmís• ovat
dispozice, disposice¤rozmístìní, rozestavení; smìrnice, pokyny; sklon, náchylnost, vrozený p
dispozior, dispositor¤astrol. vládce znamení zvìrokruhu.
disproporce¤nepomìr, nerovnomìrnost, neúmìrnost, nevyrovnanost
disputace, disput¤rozprava, debata, odborná diskuze
dissous plyn [dysú plyn]¤acetylen naplnìný do tlakové láhve s pórovitou hmotou nasáklou ac
distální¤okrajový, vzdálený od støedu tìla
distance, distanc¤1. vzdálenost, odstup; 2. doèasné vylouèení ze soutì~e
distancovat¤udr~ovat odstup, odtahovat se, odmítnout spojitost; zastavit èinnost
distichon¤dvojveraí
distingovaný, distingvovaný¤uhlazený,jemný, ualechtilý
distinkce¤odznak hodnosti; odlianost, rozdílnost; vyznamenání; jemnost, ualechtilost
distonovat¤neèistì, faleanì intonovat
distorze, distorse¤zkroucení; zkreslení vadou èoèky; podvrtnutí, vyvrtnutí
distrakce¤rozta~ení; rozèlenìní; roztr~itost
distribuce¤rozdìlování; rozaiøování, aíøení
distributivní¤d. èíslovka èíslovka podílná (po dvou, dva a dva); d. zákon matematický zákon
distributor¤1. kdo provádí distribuci, zejm. zbo~í; 2. rozdìlovaè hradlových impulzù; 3. cistern
pokrývání silnice ~ivicí pøi povrchové úpravì
distrikt¤správní okrsek, obvod
disulfid¤organická slouèenina, v ní~ jsou na vzájemnì spojených atomech síry vázané uhlov
diakrece¤spropitné
diakurs¤diskurz
diaputát¤rozhovor, diskurz, disputace
dithering [dytering]¤technika u~ívaná v poèítaèové grafice k vytvoøení iluze mìnících se ods
dithyramb¤staroøecká lyrická oslavná poezie (píseò) k poctì boha
diuretikum¤moèopudný prostøedek
diuréza, diurésa¤vyluèování moèi
diva¤oblíbená a slavná umìlkynì
divagace¤odchýlení od tématu, odboèení od námìtu
divan¤pohovka
divergence¤odchýlení, odklon, rozbíhání; neshoda, rozpor, rozbíhavost
divertimento¤druh instrumentální hudební skladby, obv. lehèího charakteru

diverzant, diversant¤záakodník
diverze, diverse¤podvracení, záakodnictví, rozvracení
diverzifikace, diversifikace¤rozliaování, rozèlenìní, rozrùzòování; rozaíøení poètu, èlenìní
diverzita, diversita¤rozmanitost, rozèlenìní, rozlo~ení
divide et impera¤rozdìl a panuj
dividenda¤dùchod akcionáøe plynoucí z vlastnictví akcie; podíl z rozdìleného zisku
divinace¤vìatecký dar; výklad horoskopu
divis¤spojovník, tiret
divize, divise¤1. taktický svazek ozbrojených sil; 2. mistrovská soutì~ v kolektivních sportech
úsek, oddìlení., skupina
dixieland [dyxilend]¤1. bìloaský d~ez; 2. tradièní d~ez, èasto se swingovými prvky; 3. d~ezo
dizertace, disertace¤vìdecké pojednání jako podklad pro udìlení akademické hodnosti
dizertaèní, disertaèní¤vztahující se k dizertaci
DNA¤deoxyribonukleová kyselina
do¤solmizaèní slabika pro tón c
doblon¤dublon
dobrman¤druh slu~ebního psa
docent¤titul vysokoakolského uèitele udìlovaný na základì habilitaèního øízení
docentství¤docentura
docentura¤hodnost nebo èinnost docenta, docentství
dodeka-¤první èást slo~ených slov mající význam dvanáct
dodekaedr¤dvanáctistìn
dodekafonie¤skladebná technika zalo~ená na rovnoprávnosti vaech dvanácti tónù v oktávì
dodo¤vymøelý pták z èeledi holubovitých, blboun nejapný
doga¤silný vysoký strá~ný pes a obranáø
doger, dogger [dogr]¤støední oddìlení jury
dogma¤výchozí pouèka, základní teze nepøipouatìjící pochyby; neomylné východisko
dogmatika¤vìrouka; nauka o církevních dogmatech
dogmatizmus, dogmatismus¤strnulé myalení, lpìní na nezdùvodnìných názorech
dogs¤rukavièkáøská useò
dok¤zaøízení na stavbu, opravu, èiatìní lodí
doketizmus, doketismus¤názor, ~e tìlo i utrpení Je~íae Krista bylo jen zdánlivé
doktor¤1. akademická hodnost a titul absolventa magisterského studijního programu vysoké
smìru po vykonání státní rigorosní zkouaky a obhajobì rigorosní práce (napø. JUDr., MUDr.,
titul absolventa doktorského studia (Ph.D.); 3. nejvyaaí vìdecká hodnost a titul (DrSc.); 4. d.
causa, èestný titul udìlovaný za zásluhy; 5. lékaø
doktorand¤kandidát doktorské hodnosti
doktrína¤nauka, soustava zásad, východisek, pouèek; strnulé nemìnné uèení

dokument¤dùle~itá listina, doklad, svìdectví
dokumentace¤dokládání dùkazním materiálem, potvrzování; sledování, zaznamenávání a tø
úèelem informování veøejnosti; soubor podkladù k projektu, výrobì, èinnosti
dokumentarista¤1. odborník v dokumentaci; 2. tvùrce dokumentárních filmových nebo televi
dokumentaristika¤filmová nebo televizní tvorba zalo~ená na autentickém zachycení skuteèn
dokumentární¤zalo~ený na dokumentech, prùkazný
dolardollar¤mìnová jednotka USA, Kanady, Austrálie a mnoha jiných státù
dolarka¤druh penì~enky
dolby¤technický prostøedek k potlaèení aumu pøi magnetickém a optickém záznamu zvuku
dolce [dolèe]¤hud. s citem, sladce
dolcissimo [dolèisimo]¤co nejlíbeznìji
dolicho-¤první èást slo~ených slov mající význam dlouhý, dlouho-
dolichomorfní¤astenický, leptosomní, lineární (typ èlovìka)
dolichos¤luskovina z tropické Afriky,lablab
dolma¤duaené závitky z mletého masa v listu hlávkového zelí nebo vinné révy, tolma, golub
dolmen¤megalitická hrobka
dolomit¤1. trojklonný minerál; 2. usazená hornina svìtlé barvy, tvoøená pøevá~nì stejnojmen
èasto s pøímìsí vápence
dolor¤bolest pøi zánìtu
doloroso [dolorózo]¤hud. bolestnì
dolózní, dolosní¤úmyslný
dolus¤úmysl k spáchání trestného èinu (dolózní trestný èin)
dóm¤hlavní chrám; klenba, kupole; rozlehlá podzemní krasová jeskynì
doména¤pùsobiatì, hlavní obor pùsobnosti; fyz. oblast stejné magnetizace (elektrické polariz
feromagnetiku (feroelektriku)
domestikace¤zdomácnìní, ochoèování, zdomácòování zvíøat
domicil¤sídlo, umístìní; oznaèení místa
domina¤dominantní osobnost, postava;zejm. vládkynì, tyranka v sadomasochistickém salon
dominance¤pøevládání, pøevaha; schopnost prosazovat vlastní vùli, nepoddajnost, nadøaz
dominanta¤1. pøevládající, øídící slo~ka; 2. výrazný architektonický prvek, stavba; 3. pátý to
stupnice
dominantní¤pøevládající, mající pøevahu,urèující
dominikán¤èlen mniaského øádu kazatelù
dominium¤1. území, panství; 2. oznaèení samostatných státù èlenù britského Spoleèenství
domino¤1. spoleèenská hra s obdélníkovými kostkami; 2. volný maakarní pláa•
dominový¤týkající se domina; efekt øady návaznì se kácejících kostek
domptér [dontér]¤krotitel dravé zvìøe, drezér
don Don¤apanìlský alechtický a èestný titul mu~ù; v Itálii, `panìlsku a Portugalsku titul nìkter

dona, donna¤urozená paní, dáma
donace¤darování, vìnování majetku; nadace, nadání; veøejný dar
donátor¤dárce
donau¤nejstaraí chladné období alpského zalednìní, danub
donchuán¤záletník, svùdce
donegal¤vlnìná drsná pevná tkanina
dong¤mìnová jednotka Vietnamu
donjon [don~on]¤samostatnì stojící obytná obranná vì~ hradu, poslední útoèiatì posádky
donkichotský¤naivnì a marnì odhodlaný, poaetile dobrodru~ný
donor¤1. atom, molekula nebo ion pøedávající elektron, elektronový pár nebo proton jiné ob
(akceptoru); 2. porucha krystalové møí~ky polovodièe zpùsobující elektronovou vodivost
doòa¤apanìlský alechtický a èestný titul ~en
doorbeg [dórbeg]¤bezpeènostní vak ulo~ený ve dveøích osobního automobilu a chránící ce
boku vozidla
dopink, doping¤nedovolené u~ívání látek stimulujících zvyaování tìlesné zdatnosti
dordon¤stratigrafický stupeò svrchní køídy
dormance¤klidové období ve vývoji organizmu vyznaèující se sní~eným metabolizmem
dormitáø¤spoleèná lo~nice mnichù, dormitorium
dormitorium¤1. lo~nice v staroøímském domì; 2. spoleèná lo~nice mnichù, dormitáø; 3. sate
dórský¤vztahující se k staroøecké skupinì Dórù (d. øád, d. sloup)
dorzální, dorsální¤høbetní, zadní, patøící zádùm, obrácený k zádùm, le~ící u zad
dorzelgie, dorselgie¤bolest zad, høbetu
dorzoventrální, dorsoventrální¤probíhající, smìøující od zad, høbetu k bøichu
DOS¤Disk Operating System, druh poèítaèového systému
doskin [douskin]¤lehká, mìkká a lesklá tkanina
dossier [dosje]¤svazek listin, pouzdro na listiny
dotace¤darování, finanèní podpora; poskytnutí finanèních prostøedkù z veøejných rozpoètù
pou~ití
douane [duan]¤clo, celnice
double¤debl
double fault [dabl fót i debl fót]¤dvojchyba pøi podání v tenise
doubledecker [dabldekr]¤dvojpodla~ní autobus
douche [dua]¤sprcha, sprchovací, sprchový
douglaska, duglaska¤mohutný severoamerický jehliènatý strom
doux [du]¤sladký sekt
down [daun]¤povel pro psa: lehni; vyèerpaný, na konci sil
download [daunloud]¤pøesun dat mezi dvìma zaøízeními
doxa¤mínìní; výsledek pouze smyslového poznání

doxale¤umìlecky kovaná møí~ mezi chórem a chrámovou lodí
doxografie¤soubor, souhrn názorù nebo literárních pramenù
doxologie¤chvaloøeèení; chvalozpìvná modlitba
doyen [doajen]¤nejstaraí èlen nìjaké skupi
dóza¤ozdobná schránka
dozátor¤dávkovaè
dozer¤shrnovaè, stavební stroj s radlicí, buldozer
dozický, dosický¤schodovitý, s nìkolika zuby (klíè, zámek)
dozimetr, dosimetr¤zaøízení k mìøení dávek ionizujícího záøení
dozimetrie, dosimetrie¤obor zabývající se mìøením aktivity radioaktivních záøièù a velièin c
interakci ionizujícího záøení s prostøedím
dózování¤dávkování
dó~e¤hlava bývalé benátské a janovské republiky
dracéna¤dekorativní pokojová rostlina
drachma, drachme¤mìnová jednotka Øecka
draft¤1. pracovní verze textu, nejni~aí kvalita tisku bodových tiskáren; 2. sport. výbìr hráèù
profesionálních dru~stev, napø ledního hokeje
dragoun¤ozdobný díl pláatì umístìný vzadu pøes pas; pøísluaník jezdecké pìchoty
dragster¤zvl. vozidlo pro akceleraèní závody
dragstor, drugstore [dragstór]¤drogerie, lékárna s bufetem
drakonický¤pøísný, krutý, neúprosný
dram¤mìnová jednotka Arménie
drama¤literární druh zalo~ený zejm. na pøímých promluvách postav; divadelní hra, obv. vá~
nebo vzruaující událost
dramatický¤týkající se dramatu; divadelní, herecký; napínavý, osudný
dramatizace, dramatisace¤pøevedení pøedlohy do formy dramatu
dramatizovat, dramatisovat¤1. provádìt dramatizaci; 2. èinit dramatickým; 3. pøeceòovat zá
dramaturgie¤umìlecká èinnost zamìøená na pøípravu repertoáru a jednotlivých jeho èástí
dran~írovat¤krájet na porce, rozøezávat
drap, drapé¤jemná vlnìná mìkká tkanina z èesané pøíze
draperie¤1. tì~ká neprùhledná záclona, dekorativní závìs; 2. zøasení roucha na sochách a
polární záøe
drastický¤bezohledný, krutý, nevybíravý; silnì úèinný, pùsobivý
drastikum¤rychle a úèinnì pùsobící lék
dra~é¤lék nebo cukrovinka oblého zploatìlého tvaru s lesklou polevou
dra~ování¤1. výroba dra~é; 2. obalování semen látkou obsahující prùmyslová hnojiva, ochr
stimulátory rùstu
dream team [drím tým]¤mu~stvo snù

drén¤1. gumová, sklenìná nebo plastiková trubièka, rourka, prou~ek gázy, látky k odvádìní t
sekretù z ran a tìlesných dutin; 2. odvodòovací kanál, trativod
drená~¤1. odvádìní sekretù nebo tìlesných tekutin z rány nebo tìlesné dutiny pomocí drénu;
pozemkù, základù staveb ap. drény
dres¤sportovní úbor
dresink, dressing¤zálivka, pøísada do salátù, omáèka
drezér¤krotitel dravé zvìøe, domptér
drezína¤1. døevìné jízdní kolo bez alapadel; 2. lehké otevøené kolejové vozidlo na ruění ne
pou~ívané ke kontrole a údr~bì trati
drezírovat, drezovat¤podrobovat drezuøe, cvièením týrat
drezura, drezúra¤pøísný, tvrdý výcvik
driblink, dribling, driblování¤ve sportovních hrách zpùsob vedení míèe nebo touae
drift¤posun, vychýlení; pomalá zmìna zpùsobená zmìnou podmínek
driftovat¤nechat se unáaet proudem, být bezmocnì unáaen proudem
dril¤tvrdý, drsný, bezmyalenkovitý výcvik; bezduchá kázeò
drink¤nápoj, obv. alkoholický
drive [drajv]¤odpich, prudkost, razance,prùbojnost;disková jednotka
driver [drajvr]¤ovladaè ve výp. tech.
droga¤psychoaktivní látka, surovina rostlinného nebo ~ivoèianého pùvodu
drogomanie¤drogová závislost, toxikomanie
droit de suite [drua d suit]¤právo na sluané vypoøádání
dromedár¤velbloud jednohrbý
drop-in¤protidrogové støedisko
drop-out [drop aut]¤1. zeslabení signálu pøi snímání magnetického záznamu vlivem vady m
se vymkl ze sociálního prostøedí, do kterého byl dosud zaèlenìn
drops¤neplnìné tvrdé bonbony
drozo-¤první èást slo~ených slov mající význam rosa, roso-
drugstore¤dragstor
druid¤starokeltský knìz
druk¤patentní stiskací knoflík
drums [drams]¤d~ezová bicí skupina
drupa¤druh du~natého plodu rostlin, napø. avestka
drúz¤pøísluaník aùtské sekty, která se v uèení nejvíce odchýlila od pùvodního islámu
drúza¤shluk srostlých krystalù na spoleèném podkladu
dry [draj]¤vyrobený bez pøímìsi cukru, suchý
dryáda¤lesní nymfa, duae stromu
dryas¤období nejmladaího pleistocénu
dryopitek, dryopiték¤vymøelý primát

dr~greale¤skoupý èlovìk lakomec, skrblík, harpagon
dto, dtto¤rovnì~, právì tak toté~, zkratka slova detto
duál¤dvojné èíslo
dualita, dvojitost¤podvojnost, dualizmus
dualizmus, dualismus¤dvojitost, podvojnost, dualita
duální¤dvojkový, binární
duant¤dutá urychlovací elektroda
duatlon¤kombinace dvou sportovních disciplín
dub [dab]¤samostatnì se vyvíjející smìr rege
dubiózní, dubiosní¤pochybný, nejistý
dubl¤1. dvojník, dublér; 2. vyzvìdaè pracující pro dvì strany; 3. tkanina s dvojí osnovou
dublé, doublé [dublé]¤pozlacený neualechtilý kov nebo výrobky z nìho
dublet¤sdru~ená dvojice dané fyzikální velièiny
dubleta¤dvojtvar
dublon, doblon¤stará apanìlská zlatá mince
dublovat¤zdvojovat
duce [duèe]¤vùdce; titul B. Mussoliniho jako faaistického diktátora
ductus [duktus]¤vývod, hubice
duel¤souboj
dueòa¤ve apanìlském prostøedí staraí paní, prùvodkynì mladé dívky nebo ~eny
duet, dueto¤skladba pro dva nástroje nebo pro dva hlasy a její provedení; duo; dvojzpìv
duktilita¤ta~nost, tvárnost
dulbox [dalbox]¤svraková hovìzí nebo vepøová useò s vytlaèenou lícovou kresbou
dulcinea [dulsinea]¤milenka
duma¤1. myalenka, pøedstava; pøemýalení, dumání; 2. druh ukrajinské lidové písnì, dumka
v Rusku: ruský parlament
dumdum¤støela s naøíznutým hrotem
dumka¤druh ukrajinské lidové písnì, duma
dump [damp]¤výpis z pamìti poèítaèe
dumper¤dampr
dumping¤damping
duna¤vìtrem navátý val písku nebo snìhu, pøesyp
dunst¤1. druh jemné krupice, krupièka; 2. vùnì
duo¤hudební skladba pro dva nástroje nebo pro dva hlasy a její provedení; dvojice; dueto
duo-¤první èást slo~ených slov mající význam dva, dvojí, dvojitý
duobus¤elektrické vozidlo mìstské dopravy napájené v centru mìsta sbìraèem z troleje, na c
duodeno-¤první èást slo~ených slov mající význam dvanáctník, dvanáctníkový
duodenum¤dvanácterník, dvanáctník

duopol¤stav, kdy na trhu jedné komodity existují právì dva prodávající
duopson¤stav, kdy na trhu jedné komodity existují právì dva kupující
duplex¤souèasný pøenos zpráv obìma smìry po té~e lince
duplicita¤zdvojení, dvojitost, dvojí provádìní, dvojkolejnost
duplikace¤zdvojení
duplikát¤druhé vyhotovení podle originálu mající stejnou platnost jako originál; kopie
dur¤tvrdá hudební tónina
dur-¤první èást slo~ených slov mající význam tvrdý, pevný
dural¤lehká, tvrdá a pevná slitina hliníku a mìdi s pøímìsí hoøèíku a manganu
durch¤skrz, veskrze
durée [dyré]¤trvání, pro~ívaný èas
durit¤základní petrografická slo~ka èerného uhlí
durman¤rostlina z èeledi lilkovitých obsahující jedovaté alkaloidy
dusche [duae]¤sprcha, sprchovací, sprchový
duty free shop [djúty fri aop]¤obchod v bezcelním pásmu na hranicích, na letiati, na lodi, kde
zbo~í bez cla
dyáda¤dvojice; vztah mezi dvìma jedinci
dyadický¤dvojkový, dvojný; týkající se dvojice
dyftýn¤bavlnìná èesaná tkanina s hedvábným leskem, hustým vlasem na líci
dymián¤druh mateøídouaky pou~ívaný jako koøení, tymián
dynamický¤pohybový, silový; týkající se pohybu, rychlosti vývoje, hnací síly, energie
dynamika¤1. projevy rùzných sil v urèité oblasti; 2. obor fyziky zabývající se pohyby tìles a h
prostøedí a jejich pøíèinami; 3. pou~ití rùzné síly zvuku v hudbì
dynamit¤tøaskavina obsahující zejména nitroglycerin
dynamo¤generátor k výrobì stejnosmìrného proudu
dynastie¤panovnický rod v monarchii
dynoda¤jedna z elektrod elektronky
dys-¤první èást slov oznaèující zeslabení,vadnost,poruchu
dysbázie, dysbasie¤porucha rovnováhy zpùsobující potí~e udr~et se ve stoji nebo v chùzi
dysbulie¤chorobná nerozhodnost, abulie
dysfemizmus, disfemismus¤slovo se silnì negativním citovým zabarvením
dysforie¤stav úzkosti
dysfunkce¤naruaená nebo odchylná funkce orgánù
dysgnózie, dysgnosie¤vývojová porucha schopnosti spojit vnímané vjemy s jinými, napø. s p
dysgrafie¤porucha motorické slo~ky psaní
dyskoordinace¤porucha plynulosti a souhry volních pohybù
dyslalie¤apatná výslovnost hlásek, patlavost
dyslexie¤oznaèení vaech drobných specifických poruch uèení, porucha schopnosti ètení, le

dysmelie¤vrozený nedokonalý vývin nìkterého orgánu
dysmenorea¤bolestivá porucha menstruace
dysmimie¤porucha gestikulace, aklebivost
dysmuzie, dysmúsie¤chorobný nedostatek nebo ztráta smyslu pro hudbu, amuzie
dysodie¤porucha zpìvného hlasu
dysorexie¤porucha chuti
dysortografie [dyzortografie]¤vývojová porucha spojená s neschopností nauèit se správnì pr
dyspareunie¤druh sexuální poruchy projevující se bolestivou soulo~í
dyspepsie¤porucha trávení
dysplazie, dysplasle¤zrùdnost orgánù nebo organizmù
dysrytmie¤porucha pravidelné èinnosti nìkterého orgánu, pohybu nebo mluveného projevu
dystopie¤výskyt nìjakého orgánu na neobvyklém místì
dystrofie¤chorobný stav zpùsobený poruchou vý~ivy tkání nebo látkové výmìny provázený z
dysurie¤obtí~né nebo bolestivé moèení
dýza¤úzká trubice k zvyaování výtokové rychlosti tekutin, tryska
dyzenterie, dyzentérie, dysenterie-¤úplavice
dzéta¤v øecké abecedì znak pro dz
d~abal, d~ebel¤hora, pohoøí, krajina v arabském svìtì
d~ajv, jive [d~ajv]¤moderní spoleèenský tanec navazující na swing
d~em, jam [d~em]¤1. zavaøenina s kousky ovoce; 2. dopravní zácpa
d~empr¤volná pletená halena sahající k bokùm a oblékaná pøes hlavu
d~entlmen, gentleman [d~entlmen]¤mu~ uhlazených zpùsobù
d~ezbend, jaz band, jazz band [d~ezbend]¤d~ezový orchestr, d~ezová kapela
d~ezgymnastika, jazzgymnastika [d~ezgymnastika]¤cvièení pøi hudbì
d~ezmen, jazzmen [d~ezmen]¤d~ezový hráè, muzikant
d~ezva¤nádoba kónického tvaru s rovným dr~adlem u~ívaná k vaøení turecké kávy
d~igitovka¤akrobatické cviky provádìné na cválajícím koni
d~ihád¤svatá válka v zájmu aíøení nebo obrany islámu
d~in¤duch
d~ingischán¤èingischán
d~inizmus, d~inismus¤staroindické nábo~enství zalo~ené na askezi
d~íny, jeans [d~íns]¤pevné plátìné kalhoty, texasky, rifle, d~ínsy, jeansy
d~íp, jeep [d~íp]¤výkonné malé terénní vozidlo
d~iu-d~itsu, jiu-jitsu [d~iu-d~itsu]¤japonský zpùsob sebeobrany
d~udo, judo [d~udo]¤japonský zpùsob sebeobrany; úpolový sport, zápas
d~ungle¤1. tropický lesní nebo køovinatý tì~ko prostupný porost; 2. nepoøádek, chaos, zma
d~unka¤èínská nebo japonská pobøe~ní plachetnice
d~us, juice [d~ús]¤ovocná nebo zeleninová a• áva

d~uveè, d~uve¤koøenìné jídlo z rý~e, zeleniny a masa, popø. i bez masa
E-mail [ímejl]¤systém elektronické poaty
earl [érl]¤titul støední anglické alechty
eben¤vzácné tvrdé døevo èerné barvy
ebonit¤elektricky nevodivá èerná tuhá hmota z pøírodního nebo syntetického kauèuku
ebulioskopie¤metoda urèování molekulární hmotnosti látek
ebur¤slonová kost, slonovina
ecce homo [ekce homó]¤ejhle èlovìk
echino-¤první èást slo~ených slov mající význam je~ek, je~ovka
echinokok¤vývojové stadium tasemnice jaterní, boubel, mìcho~il
echinus, echinos, echínos¤støední èást sloupové hlavice bochníkového tvaru
echo¤ozvìna
echografie¤diagnostická metoda pracující s odrazem ultrazvuku od látek s rùznými akustick
sonografie
echokardiografie¤metoda vyaetøování srdce odrazem ultrazvuku na tkáni
echokineze, echokinese¤porucha jednání charakterizovaná napodobováním pohybù jiných
echolalie¤chorobné opakování slyaeného,papouakování
echolokace¤orientace ~ivoèichù v prostoru pomocí vyslání a zpìtného pøijímání ultrazvuku
echolot¤ozvìnový akustický hloubkomìr
echt¤správný, pravý, ryzí
ecru¤ekry
ecstasy [ekstasi]¤droga, která mù~e zpùsobit trvalé poakození mozku, extáze
ECU [eki]¤European Currency Unit, evropská mìnová jednotka
edafon¤soubor vaech organizmù ~ijících v pùdì
edém¤otok
eden¤ráj, místo bla~enosti
edice¤vydání slovesného díla; vydavatelská èinnost; vydavatelská sbírka knih,kni~nice
edikt¤vyhláaka, naøízení, vyzvání, úøední výnos
edikula, aedicula¤jednoduchý stavební útvar sestávající z podpor a kladí se atítem
editace¤pøíprava, zpracování a úprava textu k tisku
editor¤1. vydavatel; 2.program pro poøizování a úpravu textu
edukace¤výchova
EEG¤elektroencefalografie
eem [ém]¤poslední meziledová doba v severoevropské ní~inì
eféb¤ve starovìkém Øecku oznaèení dospìlého jinocha
efebofilie¤pohlavní vztah homosexuálních mu~ù k mladým chlapcùm
efedrin¤alkaloid u~ívaný jako lék
efekt¤úèinek, výsledek; úspìch, dojem

efektivita¤úèinnost, pùsobivost, efektivnost, eficience
efektivní¤úèelný, úèinný
efektivnost¤úèinnost, efektivita
efektní¤pùsobivý, pùsobící silným dojmem, vypoèítaný na vnìjaí efekt
efemerida¤vypoètená poloha kosmického tìlesa pro urèité datum
efemérní¤rychle pomíjející, prchavý
eferentní¤odstøedivý, vedoucí vzruch od centra na periferii
efervescence¤aumìní plynu uvolnìného z kapaliny
eficience¤úèinnost, výkonnost, efektivnost, efektivita
eflorescence¤1. výkvìt (solí, sádrovce) na povrchu pùdy; 2. výkvìtek, chorobná zmìna kù~e
efod¤knì~ské roucho; odznak hodnosti a úøadu knìze
efuze, efuse¤výlev, výtok, unikání
efuzerní, efuserní¤marnotratný
efuzivní, efuzívní, efusivní¤výlevný, vulkanický
egalitarizmus, egalitarismus¤rovnostáøství
egalizace, egalisace¤vyrovnání; úprava tuènosti mléka na po~adovaný obsah tuku
egalizaèní, egalisaèní¤vyrovnávající
egida¤ochrana, záatita; ochranný atít bohynì Athény, aigis
ego¤já; centrum osobnosti
ego-¤první èást slo~ených slov mající význam já, vztah k vlastní osobì
egocentrický¤sebestøedný, egoistický, sobecký
egocentrizmus, egocentrismus¤v jednání i myalení pozornost zamìøená na vlastní osobu
egoista¤sobec, jednající zejm. ve prospìch svých zájmù
egoizmus, egoismus¤zdùrazòování sebe sama, stavìní se do popøedí, sobectví
egoteizmus, egoteismus¤zbo~òování sebe
egyptienka¤latinkové písmo s patkami, jednoduchou kresbou bez výrazného stínování
egyptologie¤obor zabývající se jazykem, historií a kulturou starých Egyp• anù
eidam [ejdam i ajdam]¤nasládlý polotuhý plnotuèný sýr
eidetizmus, eidetismus¤vloha, schopnost vybavit si ji~ vidìné, vizuální pøedstavy
eidos¤idea, podstata, vzor
eifel [ajfel]¤stratigrafický stupeò devonu
eintopf¤ajntopf
ejakulace¤vystøíknutí semene ze samèího pohlavního orgánu
ejakulát¤sekret mu~ských pohlavních ~láz obsahující sperma
eject [íd~ekt]¤vyhodit, vyhoï
ejekce¤vychrlení, vypuzení, katapultace
ekdemomanie¤chorobná touha po cestování
EKG¤elektrokardiografie

ekipa¤skupina lidí spjatých spoleèným úkolem, závodní dru~stvo
ekistika¤vìda o lidských sídlech
eklekticizmus, eklekticismus, eklektizmus, eklektismus¤zpùsob tvorby,vìdecké nebo umìleck
nedostatek vlastní invence èerpáním z cizích vzorù, dìl nebo staraích období
eklimetr¤pøístroj k urèování výakových rozdílù
eklips¤zatmìní Slunce nebo Mìsíce
ekliptika¤dráha zdánlivého pohybu Slunce bìhem roku
ekliptikální¤vztahující se k ekliptice
ekloga¤liter. báseò s pastýøskou tematikou; hud. skladba pastorálního rázu
eklovat se¤oaklivit si, hnusit se
eko-¤první èást slo~ených slov mající význam ekologie, ekologický
ekofarma¤farma hospodaøící zpùsobem blízkým pøirozenému stavu tak ~e nezatì~uje neúr
bioprodukty
ekofond¤ekologický fond, finanèní prostøedky na ochranu a zlepaování ~ivotního prostøedí
ekofyziologie, ekotysiologie¤obor zabývající se zkoumáním vnìjaích vlivù na organizmy
ekologický¤to, co je v souladu s pøirozenými ~ivotními podmínkami, co respektuje pøírodní
vztahující se k ~ivotnímu prostøedí
ekologie¤vìda zkoumající vztahy mezi organizmy navzájem a mezi organizmy a prostøedím
ekologizace, ekologisace¤sni~ování negativních vlivù na ~ivotní prostøedí; vnáaení ekologi
materiální lidské èinnosti a do myalení a chování lidí
ekomorfóza, ekomorfosa¤odchylka ve tvaru orgánù nebo organizmù vyvolaná prostøedím
ekonomìr¤pøístroj mìøící hospodárnost provozu (zejm. pøi jízdì motorových vozidel)
ekonometrie¤obor zabývající se a formulující ekonomické vztahy a zákonitosti pomocí mate
ekonometrika
ekonomie¤1. interdisciplinární vìda zkoumající zejm. chování ekonomických subjektù; 2. hos
úspornost, dobré hospodaøení
ekonomika¤1. hospodáøství urèitého státu jako celek 2. obor zkoumající jednotlivé úseky ná
ekonomizér, ekonomisér¤pøedehøívaè tekutin vyu~ívající zbytkového tepla spalin
ekosféra¤oblast kolem hvìzdy s pøíznivými podmínkami pro ~ivot
ekospotøebitel¤spotøebitel upøednostòující ekologicky nezávadné výrobky
ekosystém¤základní funkèní jednotka v pøírodì, ve které jsou v pøímém vztahu vaechny ~iv
fyzikálními i chemickými faktory prostøedí
ekoton¤hraniènì èást mezi dvìma biocenózami
ekotop¤stanoviatì se stejnými ekologickými faktory fyzikálnì-chemické povahy, okolí ~ivých
ekotyp¤skupina jedincù dìdièni pøizpùsobená urèitým ~ivotním podmínkám
ekran¤1. promítací plocha; 2. geol. nepropustná vrstva, clona
ekrazit¤trhavina obsahující kyselinu pikrovou
ekry, ecru [ekri]¤mající barvu surového hedvábí

ektázie, ektasie¤rozaíøení stìny dutých tìlních orgánù
ekto-¤první èást slo~ených slov mající význam vnì, mimo
ektoblast¤zevní zárodeèný list ~ivoèianého embrya, ektoderm, exoderm
ektoderm¤zevní zárodeèný fist ~ivoèianého embrya, ektoblast, exoderm
ektofág¤organizmus ~ivící se na povrchu hostitele
ektofyt¤rostlinný cizopasník ~ijící na povrchu tìla
ektogenní¤zjevný, z vnìjaích pøíèin; souvisící se zemským povrchem, exogenní
ektoparazit, ektoparasit¤cizopasník ~ijící na povrchu tìla hostitele
ektoplazma, ektoplasma¤povrchová vrstva cytoplazmy tvoøící lem kolem celé buòky nebo b
ektotermie, ektothermie¤schopnost studenokrevných ~ivoèichù získávat teplo z prostøedí zr
napø. vyhledáváním teplejaí lokality
ekumena¤trvale obydlená èást Zemì pozmìnìná èinností èlovìka, tena habitabilis
ekumenický¤1. vaeobecný, svìtový; 2. týkající se vaech køes• anských církví, sjednocující v
církve
ekvalizér, ekvalisér, eqaliser [ekvalizér]¤vyrovnávaè
ekvátor¤rovník
ekvatoreál¤dalekohled s hlavní osou namíøenou k svìtovému pólu
ekvatoreální¤rovníkový
ekvi-¤první èást slo~ených slov mající význam rovný
ekvidistantní¤zachovávající konstantní vzdálenost
ekvilibristika¤cirkusový ~ánr zalo~ený na udr~ování rovnováhy tìla vlastního nebo partnerov
balancovat, ~onglovat se slovy
ekvilibrium¤rovnováha, vyrovnanost
ekvinokcium, ekvinokce¤rovnodennost
ekvipá~¤koèár se spøe~ením; výbava, vybavení
ekvipotenciální¤mající stejný potenciál
ekvivalence¤rovnocennost, stejná platnost; vzájemné vyplývání dvou logických výrokù ze se
ekvivalent¤stejná nebo odpovídající hodnota
ekvivalentní¤rovnocenný, se stejným úèinkem, se stejnou platností
ekvivokace¤neurèitost, vyhýbavost; dvojznaènost; jaz. stejná slova rùzného významu
ekzém¤ko~ní zánìtlivé onemocnìní podmínìné pøecitlivìlostí organizmu vùèi alergenùm orga
anorganického pùvodu
elaborát¤zpravidla podrobné písemné zpracování návrhu, plánu
elace¤zpùsob vyjadøování vysoké míry vlastnosti (velikánský, pøemnoho)
elain¤kyselina olejová, olein
elán¤nadaení; oduaevnìní, rozmach
élan vital¤~ivotní energie, vzmach
elasticita¤pru~nost, elastiènost

elastický¤pru~ný
elastin¤vláknitá bílkovina, slo~ka svaloviny
elastomer¤makromolekulová látka vykazující pøi normální teplotì velkou pru~nost; napø. ka
elastooptika¤nauka o zmìnách optických vlastností látek pùsobených mechanickým napìtím
elas• áky¤elastické kalhoty, legíny
elativ¤jaz. vyjádøení stupnì vlastnosti bez srovnávání komparativem nebo superlativem; jaz
zevnitø ven
eldorádo¤blaho, vytou~ený cíl
eleaté¤øecká filozofická akola zalo~ená na uèení o jediném nemìnném bytí
elefant¤slon
elefantiáze, elefantiesis¤neforemné zduøení nìkterých èástí tìla
elegán¤mu~ atraktivního vzhledu
elegence¤vytøíbený vkus, ladnost, uhlazenost v odívání, chování
elegie¤~alozpìv, literární nebo hudební dílo tklivého rázu
elekce¤výbìr, volba
elektret¤dielektrikum udr~ující elektrickou polarizaci i po odstranìní vnìjaího elektrického pol
permanentního magnetu
elektrifikace¤rozaiøování elektrické rozvodné sítì
elektrit¤tavený oxid hlinitý, umìlý korund
elektro-¤první èást slo~ených slov mající význam elektøina, elektrický
elektroakustika¤obor techniky zabývající se elektrickým snímáním, reprodukcí, záznamem a
záznamù
elektroanestezie, elektroanestézie, elektroanestesie¤celkové znecitlivìní elektrickým proude
centrálním nervovým systémem
elektrobus¤autobus pohánìný elektrickým motorem
elektrochemie¤obor fyzikální chemie zabývající se jevy pøi pøemìnì chemické energie v elek
rovnováhou v roztocích elektrolytù, jejich elektrickou vodivostí
elektroda¤1. tuhý, kapalný nebo plynný vodiè, jím~ proud pøichází nebo odchází do jiného p
svaøovací drát
elektroencefalografie,¤lékaøská neurologická vyaetøovací metoda zachycující mozkové ele
jejich promìny, zkratka EEG
elektrografie¤1. chemická elektroanalytická metoda; 2. technika zobrazování pøedmìtù pøím
citlivou vrstvu pomocí vysokonapì• ového elektrického pole
elektrokardiografie¤lékaøská vyaetøovací metoda zachycující a zaznamenávající akèní elek
potenciály z rùzných míst povrchu tìla, zkratka EKG
elektrokardiostimulátor¤pøístroj k elektrickému drá~dìní srdeèního svalu
elektrokaustika¤odstranìní chorobnì zmìnìné tkánì pomocí drátu roz~haveného elektrickým
elektrokoagulace¤1. léèebná metoda spoèívající v koagulaci tkánì elektrickým proudem; 2. s

èástic pùsobením elektrického proudu
elektroluminiscence¤luminiscence buzená pøilo~eným elektrickým polem nebo protékajícím
elektrolyt¤pevný nebo kapalný vodiè, v nìm~ vedení elektrického proudu je uskuteènìné poh
elektrolýza, elektrolysa¤rozklad látek pùsobením elektrického proudu
elektromagnet¤mìkké ~elezo vlo~ené do cívky protékané elektrickým proudem, které tak zís
vlastnosti
elektromagnetizmus, elektromagnetismus¤nauka o vzájemném pùsobení elektrických a mag
elektrometalurgie¤výroba kovù, slitin nebo jejich rafinace pomocí elektrické energie
elektrometeor¤optický nebo zvukový projev atmosférické elektøiny, napø. polární záøe, bou
elektrometr¤elektrostatický pøístroj k mìøení velmi nízkého elektrického napìtí
elektromobil¤automobil pohánìný elektrickým motorem
elektromotor¤toèivý elektrický stroj mìnící elektrickou energii na mechanickou
elektromyografie¤zaznamenávání èinnosti biopotenciálù kosterního svalstva, zkratka EMG
elektron¤1. stabilní elementární èástice se záporným nábojem patøící mezi leptony; 2. lehká
slitina hoøèíku,hliníku a zinku
elektronegativní¤nesoucí záporný elektrický náboj
elektronický¤zalo~ený na elektronice, vyu~ívaný v elektronice
elektronika¤oblast zabývající se studiem a vyu~itím elektrické vodivosti v pevné fázi (polovo
(elektronky) a v plynech (výbojky)
elektronka¤obvodový elektronický prvek obvykle sklenìná, kovová nebo keramická baòka, v
umístìna soustava elektrod, kterou je øízen proud volných elekkronù emitovaných katodou
elektronový¤související s elektrony
elektronvolt¤jednotka energie, kterou získá èástice s elementárním nábojem prùchodem pot
voltu
elektroosmóza, elektroosmosa¤pøevod vody pøi elektrolýze vodních roztokù porézním pros
vlivem elektrického pole
elektropozitivní, elektropositivní¤nesoucí kladný elektrický náboj
elektrostatický¤související s elektrickými jevy, pøi nich~ je elektrický náboj v klidu
elektrostatika¤obor zabývající se studiem elektrického pole èástic nebo tìles, které jsou v kli
uva~ované inerciální soustavì
elektrostrikce¤zmìna objemu nebo tvaru nevodièù vlivem vnìjaího elektrického pole
elektroaok¤léèebná metoda u~ívaná pøi z nìkterých psychických onemocnìních, elektrický a
elektrotaxe¤pohyb ~ivoèichù zpùsobený elektrickým proudem
elektrotechnika¤obor zabývající se elektromechanickou pøemìnou a technickým vyu~itím el
elektrotechnologie¤obor studující materiály z hlediska vyu~ití v elektrotechnice,zavádìním,z
výrobních postupù pøi výrobì elektrických zaøízení
elektroterapie¤elektroléèba
elektrotom¤lék. elektrický pøístroj k øezání tkání

elektrování¤udìlování elektrického náboje tìlesùm
elektrum¤pøirozená slitina zlata a støíbra, vzácný krychlový nerost
element¤prvek slo~ka, souèástka
elementál¤bytost sestávající pouze z jediného elementu nebo ~ivlu, napø. vody, ohnì
elementární¤základní; jednoduchý
elév¤~ák, odchovanec
elevace¤pohyb nahoru, zdvih
elevátor¤zdvi~, výtah; svislý nebo aikmý dopravník
elevon¤øídicí ploaka na køídlech obvykle bezocasých letadel
elf¤skøítek, pøírodní duch
elfa¤zaøízení k skládání materiálù z vagónù nebo aut proudem vody
eliminace¤vylouèení, vyluèování, vyøazení, odstranìní
eliminovat¤vylouèit, postupnì vyøazovat
elipsa¤1. jedna z ku~eloseèek; 2. nevyjadøování slov nebo vìt podle daného vìtného schém
výpustka
elipsoid¤kvadrika, která vznikne otáèením elipsy kolem nìkteré z jejích os
elipsovitý¤mající tvar elipsy, eliptický
eliptický¤elipsovitý
elita¤výkvìt, menaina s mimoøádnými vlastnostmi; vybraná èást celku
elitáøství¤koncepce vycházející z významu úlohy elit ve vývoji spoleènosti; nadøazenecké,
vystupování
elitní¤prvotøídní, výborný
elixír¤1. tajemný zázraèný léèivý prostøedek; 2. farmaceutický pøípravek obsahující líh a cu
elize elise¤jaz. vypouatìní hlásky
Elohim¤bùh Jahve ve Starém zákonì
elokvence¤výmluvnost, výøeènost
elongace¤prodlou~ení, vzdálenost; výchylka z rovnová~né polohy
eloxace¤eloxování
eloxování¤povrchová úprava hliníku a jeho slitin elektrolytickou oxidací, eloxace
elpíèko¤LP (long playing), dlouhohrající deska
eluce¤vyluhování, vymývání látek
eluviace¤pohyb látek z urèité èásti pùdního profilu
eluviální¤související s eluviem
eluvium¤zvìtralá hornina le~ící na místì svého vzniku, regolit
em.¤emeritní
email¤glazura, smalt; zubní sklovina
emanace¤vyzaøování, vyvìrání, výron
emancipace¤1. osvobození z podøízeného postavení, zrovnoprávnìní; 2. boj za rovnoprávn

emancipaèní¤osvobozující, bojující za rovnoprávnost
emancipovaný¤rovnoprávnì postavený
emaskulace¤vykleatìní (mu~e), kastrace
emballage¤ambalá~
embargo¤druh represálií v mezinárodních vztazích, zejm. zákaz obchodních stykù
emblém,¤znak, symbol
embolalie,¤embolofrazie
embolie¤ucpání cévy v dùsledku zanesení pohyblivého vmetku krví na místo zú~ení cévy
embolofrazie¤porucha øeèi vzniklá vsouváním hlásek nebo slov nepatøících do pøísluanéh
embolalie
embryo¤zárodek; pøi pohlavním rozmno~ování poèáteèní stadium vývoje organizmu
embryo-¤první èást slo~ených slov mající význam zárodek, zárodeèný
embryologie¤nauka o zárodeèném vývoji mnohobunìèných organizmù
embryom¤velmi zhoubný nádor nezralých tkání vaech zárodeèných listù
embryonální¤vztahující se k embryu, zárodeèný
emendance¤oprava poruaeného místa v textu, korektura
ementál¤nasládlý tvrdý plnotuèný sýr s velkými oky
emergence¤1. vynoøení, objevení se; 2. výrùstky na povrchu orgánù rostlin, napø. trny
emergentní¤vynoøivaí se, vynoøující se obv. jako zcela nový jev, kvalita, tvar
emeritní¤vyslou~ilý, bývalý; zaslou~ilý, zkratka em.
emerze, emerse¤1. vynoøení, objevení se; 2. konec zatmìní, zákrytu, vystoupení ze stínu pl
emetikum¤lék vyvolávající zvracení
emfatický¤dùrazný, vzruaený
emfáze, emfase¤síla, dùraz, vzruaení, citové pohnutí
emfyzém¤rozedma plic
EMG¤elektromyografie
emie, -émie¤druhá èást slov mající význam krev, látky v krvi obsa~ené
emigrace¤1. vystìhovalectví; 2. vyhnanství, vynucený pobyt v cizinì; 3. emigranti jako celek
emigrant¤vystìhovalec; vyhnanec, vyhoatìnec
Eminence¤titul kardinála øímskokatolické církve
eminence¤1. lék. vyvýaenina, výènìlek, doplnìk; 2. aedá e. vlivná osoba v pozadí
eminentní¤význaèný, vynikající, mimoøádný
emír¤vládce emirátu; titul arabského nebo tureckého aristokrata, vysokého hodnostáøe, náè
emirát¤územnìsprávní celek na území historické arabské øíae, v èele s emírem
emisar¤tajný vyslanec, agent; zvìd
emise¤vyslání, vydávání, vydání; uvedení do obìhu; mno~ství zneèia• ujících pøímìsí dostá
urèitého zdroje do ovzduaí
emisní¤vysílající, vydávající; e. banka- ústøední banka

emitent¤kdo dává peníze nebo cenné papíry do obìhu
emitor¤elektroda tranzistoru, ze které vychází proud
emitovat¤vydávat, vysílat, vyzaøovat
emoce¤proces pro~ívání, hnutí mysli; pohnutí, dojetí, vzruaení, cit, nálada, afekt, váaeò
emocionalita¤vzruaení citovost, pøecitlivìlost, emotivita
emocionální¤citovì zalo~ený, citový; dojemný, pùsobící na city, emotivní
emoèní¤týkající se citù, pro~ívání nìèeho; dojmový
emotivita¤citovost, emocionalita
emotivní¤citovì zabarvený, emocionální
empatie¤vcítìní do pro~itkù druhého
empír, empir [ampír]¤vývojová fáze klasicismu, zejm. ve Francii v dobì Napoleonova císaøst
empirický¤zkuaenostní, ze zkuaenosti, zalo~ený na zkuaenosti
empírie¤zkuaenost
empirizmus, empirismus¤názor pova~ující zkuaenost za jediný zdroj poznání
empora¤architektonický prostor nesený klenbou nebo sloupy a otevøený oknem nebo arkád
empyém¤hnis v tìlních dutinách
emu¤stepní pták se zakrnìlými køídly, ~ijící v Austrálii
emulace¤napodobení èinnosti jednoho zaøízení pomocí jiného zaøízení
emulátor¤zaøízení napodobující èinnost jiného zaøízení
emulgace¤pøíprava emulze mechanickým rozptýlením dvou vzájemnì nemísitelných kapalin
emulgátor¤látka usnadòující vznik emulze, emulgaèní èinidlo
emulovat¤schopnost napodobovat jeden systém jiným
emulze, emulse¤disperzní soustava dvou tì~ce mísitelných kapalin
en bloc [án blok]¤vcelku, hromadnì, najednou
en face [ánfas]¤zepøedu
en gros [án ó]¤ve velkém
en masse [án mas]¤vcelku, dohromady
en passant [án pasán]¤mimochodem, zbì~nì, mezi øeèí
en-¤první èást slo~ených slov mající význam v, uvnitø
enantiomerie¤druh izomerie organických slouèenin, optická izomerie
encefalitida¤zánìt mozku
encefalo-¤první èást slo~ených slov mající význam mozek, mozkový
encefalon¤mozek
encefalopatický¤týkající se mozkových chorob
encefaloragie¤krvácení do mozku
encián¤hoøec
encyklika¤okru~ní list, pape~ský dokument adresovaný vaem biskupùm
encyklopedie¤nauèný slovník

encyklopedistika¤tvorba encyklopedií
endemie¤trvalý výskyt nìkteré choroby v urèité oblasti
endemizmus, endemismus¤omezení pùvodu a výskytu rostlin a ~ivoèichù na urèité území
endocyt¤útvar uvnitø buòky
endocytóza, endocytosa¤proces pøijímání látek do buòky
endoderm¤vnitøní zárodeèný list ~ivoèianého embrya
endofág¤organizmus ~ující a ~ivící se uvnitø hostitele
endofyt¤rostlinný cizopasník ~ující uvnitø hostitele
endogamie¤historické spoleèenské pravidlo, podle nìho~ je uzavírání sòatkù pøípustné jen
kmene, skupiny; pøíbuzenská plemenitba
endogenní¤vnitøní, mající vnitøní pøíèinu; geol. souvisící s nitrem Zemì
endokard¤blána pokrývající vnitøek srdeèní dutiny, nitroblána srdeèní
endokrinní¤týkající se ~láz s vnitøní sekrecí, mající schopnost vnitøní sekrece
endokrinologie¤podobor vnitøního lékaøství zabývající se anatomií, fyziologií a patologií ~lá
sekrecí
endometritida¤zánìt dìlo~ní sliznice
endometrium¤dìlo~ní sliznice
endoparazit, endoparasit¤cizopasník ~ující uvnitø tìla hostitele
endoprotéza¤umìlá náhrada kloubu
endorfin¤bílkovinná látka tvoøená v mozku mající úèinek morfinu
endoskop¤optický pøístroj k vyaetøování tìlních dutin a dutých orgánù
endoskopie¤vyaetøovací metoda tìlních dutin a dutých orgánù
endotermický, endothermický¤pohlcující teplo; doprovázený pohlcováním tepla
endotermie, endothermie¤1. jev, pøi nìm~ se spotøebovává teplo; 2. termoregulaèní schopn
udr~ovat stálou tìlní teplotu
endothermie¤endotermie
enduro¤objemová tøída motocyklù; terénní závod motocyklù této kubatury
eneolit¤pozdní doba kamenná
energeia¤hybnost, èinnost, uskuteèníní
energetický¤vztahující se k energii; týkající se energetiky
energetika¤nauka, prùmyslové odvìtví zabývající se získáváním, pøemìnou, dopravou, pou-
energie
energický¤rozhodný, rázný; plný energie
energie¤míra rùzných forem pohybu hmoty ve vaech jejích vzájemných pøemìnách; èinoroc
odhodlanost
energo-¤první èást slo~ených slov mající význam energie, energetický
enervace¤nervové ochabnutí, vysílení
enervovat se¤vyèerpávat se, unavovat se

enfant terrible [anfán teríbl]¤èlovìk jednající bez ohledu na spoleèenské zvyklosti
engineering [in~inýring]¤poskytování in~enýrských slu~eb
enigma¤hádanka, záhada, tajemství
enjambement [an~anibmá]¤pøesah významového celku z jednoho verae do druhého
enkapsulace¤obalování, opouzdøení, etuvování
enkaustika¤malíøská technika u~ívající barev smíaených s voskem a následného vypálení
enklává¤území uvnitø jiného území
enklitikon¤jaz. pøíklonka
enkulturace¤proces uèení se jedince ~ít ve spoleènosti a její kultuøe
eno-¤první èást slo~ených slov mající význam víno
enologie¤nauka o vinaøství a o vínì
enomanie¤blouznìní typické pro opilce
enormní¤neobyèejný, nesmírný, nadmìrnì veliký
ens¤bytí, bytost, podstata, jsoucno
ensemble¤ansámbl
enapígl¤aprýmaø, ètverák
entalechie¤vnitøní úèel; tíhnutí, smìøování k cíli
entalpie¤fyz. tepelný obsah
entente [antánt]¤vztah porozumìní a shody v politických otázkách mezi státy
enter [entr]¤vstoupit, vejít; výp. tech. klávesa u~ívaná k odeslání vstupu poèítaèi, potvrzení
enter-entero-¤první èást slo~ených slov mající význam støevo, støevní
enteritida¤zánìt sliznice tenkého støeva
enterovirus¤virus pùsobící zánìty za~ívacího ústrojí a poakození nervového systému
entertainer [entrtejnr]¤baviè, disk~okej
entita¤to, co je; nìco existujícího, by• jen jako abstrakce
entlovat¤zaèia• ovat okraj látky, obnitkovávat
ento-, endo¤první èást slo~ených slov mající význam vnitøní, uvnitø
entomo-¤první èást slo~ených slov mající význam 1. hmyz; 2. entomologie
entomologie,¤vìda zkoumající hmyz
entrée [antré]¤vstup; slavnostní hudba ke vstupu významných osob; jídlu podávané pøed hl
entrefilet [antrfile]¤krátký, vtipný, aktuální èlánek umístìný v úvodu denních zpráv
entropie¤míra neurèitosti náhodného procesu; míra neuspoøádanosti mikroskopických stav
makroskopickém stavu
entuziazmus, entuziasmus, enthusiasmus¤nadaení, zanícení pro nìco
entyméma¤zkrácený úsudek; bez nìkterého z pøedpokladù nebude závìru
enudace¤obna~ení, odhalení
enumerace¤výèet, vyjmenování, vypoèítávání øady vìcí
enuréza, enuresa, enuresis¤bezdìèné noèní pomoèování

environment [invajrnment]¤~ivotní prostøedí; okolí èlovìka; vnìjaí podmínky pro ~ivot
environmentalizmus, environmentalismus¤teorie o vztazích mezi vnìjaím prostøedím a spole
environtologie, environmentologie¤vìda o ~ivotním prostøedí
enzootie¤nákaza zvíøat místního rozsahu
enzym¤slo~itá chemická látka bílkovinné povahy pùsobící jako katalyzátor biochemických re
enzymoterapie¤léèení pomocí enzymù
eo ipso¤u~ vím, u~ v tom, právì proto
eo-¤první èást slo~ených slov mající význam svìtlo, ~ivot, jitøenka
eocén¤oddìlení staraích tøetihor vìtrný, související s èinností
eolický¤vìtru; navátý vìtrem
eolit¤kamenný artefakt z konce tøetihor
eon¤nejvyaaí chronostratografická jednotka
eosféra¤vnìjaí nejvyaaí èást atmosféry
eozin¤intenzivní fluoreskující barvivo
epakta¤poèet dní mezi posledním novem Mìsíce a prvním lednem
epenastrofa¤opakování tých~ slov na konci jednoho a na zaèátku druhého verae, palilogie
epi-¤pøedpona mající význam na-, nad-, po-, pøi-
epicentrum¤bod na zemském povrchu nad ohniskem zemìtøesení nebo pod výbuchem jade
epický¤výpravný, dìjový
epicykl¤kruhová dráha, po ní~ se podle geocentrické soustavy pohybují planety
epicykloida¤jedna z kotálnic
epidemie¤èasovì a místnì ohranièený hromadný výskyt infekèní nemoci
epidemiologie¤obor lékaøství zabývající se pøíèinami vzniku a zákonitostmi aíøení nemocí
epidermis, epiderm¤1. krycí pletivo nadzemních èástí rostlin; 2. vrchní vrstva kù~e ~ivoèichu
epidiaskop¤kombinovaný projekèní pøístroj, kterým lze promítat ploché neprùhledné pøedlo
a diapozitiv procházejícím svìtlem
epifanie¤zjevení
epifarynx¤1. nosní èást hltanu; 2. èást ústního ústrojí hmyzu
epifauna,¤vodní ~ivoèichové ~ující pøisedle pøi dnì vodních nádr~í
epifenomén¤vedlejaí, prùvodní jev; nepodstatná okolnost
epifora¤opakování tých~ výrazù na konci po sobì jdoucích veraù
epifyt¤rostlina rostoucí na tìle jiné rostliny, ale necizopasící
epifýza, epifysa¤1. aiainka mozková; 2. výrùstek, hrbol; 3. zakonèení dlouhé kosti
epigamie,¤chování ~ivoèichù související s rozmno~ováním
epigastrium,¤nadbøiaek
epigon, epigonství¤následovník, pokraèovatel; napodobitel; epigonství: napodobování vyzna
osobností, opakování a vyu~ívání myalenek nìkoho jiného
epigraf¤nápis, nadpis, heslo

epigrafie¤nauka o ètení starých nápisù, epigrafika
epigrafika¤epigrafie
epigram¤krátká veraová forma s vtipnou pointou
epika¤literární druh zahrnující výpravnou literaturu prozaickou i veraovanou
epikontinentální¤nacházející se pøi kontinentu
epikrize, epikrise¤lék. závìreèná, souhrnná zpráva o pacientovi
epikureizmus, epikureismus¤staroøecký ideál duaevního klidu a bla~enosti, dosa~ených roz
~ivota
epilace¤umìlé odstraòování ne~ádoucích chloupkù, vlasù, depilace
epilepsie¤padoucnice
epileptik¤nemocný epilepsií
epilimnion¤horní vrstva vodních nádr~í
epilog¤doslov, závìr, dohra
epilování¤odstraòování pesíkù z ko~eain vystøihováním
epimerie¤druh stereoizomerie, anomerie
epinerfin¤hormon døenì nadledvinek, adrenalin
epingl¤vlnìná ~ebrovaná tkanina
epipelagiál¤moøské vody v plnì prosvìtlené hloubce (do hloubky a~ 100 m)
episkop¤1. projekèní pøístroj, kterým lze promítat neprùhledné materiály; 2. biskup, zejm. p
episkopální¤pøijímající autoritu biskupù, podporující správu církve prostøednictvím biskupù
episkopát¤biskupství, úøad, hodnost biskupa; sbor biskupù
epistémé¤poznání; staroøecké pojetí pravého poznání; podstatný celek poznání
epistemologie¤teorie poznání, gnozeologie, noetika
epiatola¤apoatolský list vìøícím; list charakteru poselství urèený veøejnosti
epitaf¤1. náhrobní nápis; 2. náhrobní kámen, deska
epitalamus, ephithalamus¤èást mezimozku
epitaxe¤orientovaný rùst monokrystalických vrstev
epitel, epithel¤výstelka
epitetika¤nauka o nefunkèních, pouze kosmetických náhradách ztracených nebo nevyvinutý
epiteton, epitheton¤básnický pøívlastek
epitéza, epithesa¤náhrada ztracené èásti tìla z kosmetických dùvodù
epitomé¤rukovì• ; výtah z rozsáhlého díla, zhuatìní, zkrácená verze
epizace, episace¤dodávání epického rázu
epizeuxis¤opakování stejných slov v jednom verai nebo vìtì
epiziotomie, episiotomie¤nástøih hráze tìsnì pod pochvou ve druhé fázi porodu
epizoda, episoda¤1. drobný pøíbìh podru~ného významu; 2. vlo~ený vedlejaí pøíbìh v rozsá
dle; 3. hud. mezivìta, mezihra
epizodní, episodní¤vedlejaí, podru~ný

epizootie¤hromadná nákaza zvíøat na velkých územích v urèitých roèních obdobích
epocha¤èasový úsek, období; ucelené období v historii lidské spoleènosti
epochální¤pøevratný, významný, dùle~itý pro celou epochu
epoché¤zdr~ení se, odklad úsudku
epoleta¤nárameník dùstojníkù
epopej¤rozsáhlá epická báseò, epos; velkolepé dílo, slavný èin
epos¤rozsáhlá epická báseò, epopej
epoxid¤organická slouèenina s tøíèlenným cyklem tvoøeným jedním atomem kyslíku a dvìm
pryskyøice
epsilon¤v øecké abecedì znak pro hlásku e
éra¤1. období; letopoèet; 2. geol. nejvyaaí geochronologická jednotka
erár, erárium, aerarium¤státní pokladna; státní správa
eratem, erathem¤geol. nejvyaaí chronostratigrafická jednotka
eratický¤bludný, pøemístìný z místa svého vzniku
erb¤rodový, mìstský, zemský, státní znak
erdelteriér¤drsnosrsté plemeno slu~ebního psa
erekce¤vzpøímení, ztopoøení
eremita¤poustevník
eremofobie¤chorobný strach být sám
erepce¤právo odnìtí dìdictví osobám nehodným
erg¤1.staraí fyzikální jednotka pro práci; 2. saharská píseèná poua•
ergastenie¤stav unavenosti, vyèerpanosti vlivem nadmìrné námahy
ergeziomanie¤chorobná potøeba neustálé èinnosti
ergo¤tedy, proto, tudí~
ergo-¤první èást slo~ených slov mající význam dílo, práce, pracovní
ergofobie¤chorobný, nadmìrný strach z jednání, konání
ergometrie¤metoda vyaetøování tìlesné výkonnosti èlovìka; mìøení práce
ergonomie¤obor zabývající se studiem vztahù mezi èlovìkem a technickými systémy, které
ergologie ergonomika
ergotoxin¤peptidový alkaloid námelu
erinóza, erinosa¤onemocnìní ovocných stromù a révy vinné, plstnatost
eristika¤umìní polemiky, diskuze, hledání pravdy cestou sporu
erogenní¤erotogenní
eros, erós¤láska
erosenka¤spoleènice, masérka obsluhující v erotických a masá~ních salonech
erotický¤vztahující se k pohlavní lásce, k erotice
erotiènost¤smyslnost, vzruaivost
erotika¤soubor jevù souvisejících se sexuální aktivitou

erotizmus, erotismus¤milostné nadaení, smyslnost
erotogenní, erogenní¤zpùsobující erotickou libost, vzruaení a obv. té~ sexuální aktivitu
erotomanie¤nadmìrné a~ chorobné vystupòování sexuálních pudù, pohlavní apetence
erozeerose¤rozruaování, naruaování, výmol, mechanické opotøebení
erozníerosní¤rozruaovací, výmolný, vzniklý erozí
errata [eráta]¤chyby, opravy, omyly
error¤chyba, omyl
erteple¤brambor
erudice¤dùkladné vzdìlání, znalost, zkuaenost, schopnost
erudovaný¤znalý, zkuaený, vzdìlaný
erupce¤výbuch; sopeèná exploze
eruptivní¤1. vyvøelý, vzniklý erupcí; 2. prudký, výbuaný váanivý
erytém¤èervené zabarvení kù~e zpùsobené zánìtem, rozaíøením nebo zmno~ením cév
erytro-¤první èást slo~ených slov mající význam 1. èervený, 2. pracovní uspoøádání moleku
erytroblast¤nezralá èervená krvinka
erytroblastóza¤zaplavení krve erytroblasty
erytrocyt¤èervená krvinka
erytromycin¤antibiotikum pùsobící zejm. proti stafylokokùm
eschatologie¤uèení o posledních vìcech svìta a èlovìka
escudo [eskudo]¤mìnová jednotka Portugalska a Kapverd
esej, essay [esej]¤úvaha duchaplnì pojednávající o filozofických, kulturních nebo spoleèens
esenciální¤hlavní, dùle~itý, podstatný, základní
eskadra¤oddíl lodí nebo letadel
eskadrona¤jednotka vojenského jezdectva (na úrovni roty)
eskalace¤stupòování, stoupání, zvyaování úsilí; rùst napìtí, konfliktu
eskalátor¤pohyblivé schodiatì
eskamotá~¤artistický kousek, výkon s cílem oklamat pozornost diváka
eskamotér¤kdo pøedvádí eskamotá~, iluzionista, ~onglér; kdo obratnì zachází s argumenty
eskapáda¤1. uprchnutí, úprk; 2. nerozvá~ný èin; 3. apatný skok jezdeckého konì
eskont¤úvìr zajiatìný pohledávkou
eskorta¤ozbrojený doprovod; doprovod vìzòù, zajatcù
esmeralda¤cirkusová taneènice
eso¤1. nejvyaaí karta; 2. v tenisu a volejbalu pøímý bod z podání; 3. nejlepaí, apièkový jedin
oboru
esperanto¤umìlý mezinárodní jazyk
esplanáda, esplanade [esplanad]¤velké upravené prostranství pøed významnou budovou
espreso, espresso¤1. rychle pøipravená èerná káva podle italského zpùsobu; 2. zaøízení na
kávy; 3. kavárna

espressivo¤hud. výraznì
esprit¤dùvtip, duchaplnost, vtipnost
establishment [establiament]¤zalo~ení, zøízení, ustanovení; firma, spoleènost; instituce aut
estakáda¤pozemní komunikace vedená na sloupech nebo pilíøích
estavela¤krasový pramen vodu støídavì pohlcující a vydávající
ester¤organická slouèenina vznikající esterifikací
esterházy¤mající vzor s vìtaí dvou- nebo vícebarevnou kostkou, její~ podklad tvoøí drobný
esterifikace¤reakce mezi oxidem a alkoholem vedoucí k vzniku esteru a vody
estét¤milovník krásy; povrchní, obv. pokrytecký stoupenec estetického formalizmu, snob
estetický¤krásný, pùsobící dojmem krásy, pocitem libosti
estetièno¤estetická stránka jevù
estetika¤teorie pùsobení krásna na èlovìka, vnímání pocitù a dojmù z umìleckých i pøírodní
estráda¤zvýaená podlaha, pódium, terasa; pásmo divadelních, hudebních, taneèních a artis
estradiol¤~enský (samièí) pohlavní hormon ze skupiny estrogenù produkovaný ve vajeènící
estragon¤aromatické koøení z natì pelyòku kozelce
estriol¤~enský (samièí) pohlavní hormon ze skupiny estrogenù produkovaný placentou
estrogeny¤skupina ~enských (samièích) pohlavních hormonù
estron¤~enský (samièí) pohlavní hormon ze skupiny estrogenù
estuár¤nálevka, nálevkovité ústí øeky
eaus¤vícedílná plechová jídelní miska
et¤1. a; 2. a jiné, a tak dále, et cetera, etc
et cetera¤a jiné, a tak dále, zkratka etc., atd.
éta¤v øecké abecedì znak pro hlásku é
etablovat¤zaøizovat, zavádìt, zaøídit, za vést, umístit; usadit se
etalon¤standard, normál
etan, ethan¤nasycený uhlovodík, bez barvý hoølavý plyn
etanol, ethanol¤nejjednoduaaí alkohol, etylalkohol, líh
etapa¤1. pevnì ohranièené období, vývojová fáze; 2. samostatný úsek sportovního závodu
etatizace, etatisace¤zestátnìní, pøevod nestátního majetku do vlastnictví státu
etatizmus, etatismus¤zdùrazòování aktivních zásahù státu do ~ivota spoleènosti
etá~¤rovina, vrstva; podla~í, poschodí
eta~ér, eta~érka¤stojan, polièka s pøihrádkami
etc.¤et cetera
eten, ethen¤nejjednoduaaí alken, etylén
éter, ether¤1. etyléter bezbarvá kapalina vyrobená z lihu, pou~ívaná jako rozpouatìdlo a k n
látka, její~ molekula obsahuje dvì uhlíkaté skupiny propojené kyslíkem; 3. ve starém Øecku
vesmírný prostor
éterický, etherický¤1. prchavý; 2. nadzemský, vzduaný; 3. útlý, jemný

eternit¤azbestocementová krytina
etický¤mravní, morální; týkající se mravù
etika¤teorie mravnosti; soustava názorù na mravnost, systém mravních norem; morálka, mr
etiketa¤1. pravidla spoleèenského chování, souhrn spoleèenských zvyklosti a norem chová
znaèka
etiketování¤oznaèování výrobkù etiketami; zaøazování, charakterizování
etiolizace, etiolisace¤bìlení, blednutí
etiologie¤nauka o vnitøních a zevních pøíèinách nemocí
etiopatogeneze, etiopatogenese¤soubor pøíèin a mechanizmù vedoucích ke vzniku nemoci
etnický¤souvisící s etnikem, èasto ve významu národnostní, národní
etnikum¤skupina lidí, kterou spojuje spoleèný pùvod, zvláatní kulturní znaky (pøedevaím jaz
mentalita; etnická skupina
etno-¤první èást slo~ených slov mající význam lid, národ
etnocentrizmus, etnocentrismus¤zvelièování významu etnického hlediska, obvykle neúmìrna
etnika
etnogeneze, etnogenese¤proces formování a vznikání etnických skupin od nejjednoduaaích
národùm
etnografie¤národopis
etnometodologie¤obor studující a interpretující bì~né lidské èinnosti a jejich organizaci
etologie¤nauka o chování ~ivoèichù a èlovìka
etopedie¤nauka o výchovì a vzdìlání sociálnì naruaené mláde~e
étoséthos¤mrav, mravní základ, charakter
etuda [etýda]¤1. cvièná hudební skladba; 2. krátký prozaický útvar na pøedem dané téma; 3
výstup
etuje, etue, etui¤pouzdro, schránka
etuvování¤obalování, opouzdøení, enkapsulace
etylalkohol, ethylalkohol¤etanol, nejjednoduaaí alkohol, líh
etylén, ethylen¤eten, nejjednoduaaí alken
etymologie¤nauka o zákonitostech vývoje slov a zmìnách jejich významu
eu-¤pøedpona mající význam dobøe, libì, blaze
eubiotika¤nauka o správné ~ivotosprávì
eubulie¤rozvá~nost
eucharistie¤svátost oltáøní, sanktissimum
eudaimonizmus, eudaimonismus¤názor pova~ující za kritérium mravnosti úsilí o atìstí
eudermický¤dobøe pùsobící na ple•
eufemizmus, eufemismus¤zjemnìní jazykového výrazu oznaèujícího nepøíjemnou nebo drsn
eufonie¤libozvuènost, libozvuk
euforie¤pøíjemný subjektivní pocit tìlesné a psychické pohody, rozjaøenost

eugenika¤geneticky i sociologicky podlo~ené snahy o biologické i sociální zualechtìní lidstva
jeho genofondu
eukalyptol¤olej s antiseptickými úèinky s kafrovou vùní
eukalyptus, eukalypt¤blahoviènik
eulitorál¤pøíbøe~ní èást vodních nádr~í mezi vysokým stavem hladiny na jaøe a stavem v l
eulogie¤~ehnaný chléb, po~ehnání, dobroøeèení, zbo~ný dar
eunuch¤mu~ bez pohlavních ~láz, obv. po kastraci
eupeptikum¤lék který podporuje trávení, digestivum
eurasijský, euroasijský¤zahrnující Evropu a Asii
euro¤pøipravovaná jednotná evropská mìnová jednotka
euro-, evro-, europo-, evropo-¤èást slo~ených slov mající význam Evropa, evropský
eurodolary¤poskytované úvìry a pøijímaná depozita v amerických dolarech obv. evropskými
eurokracie¤vláda sjednocené Evropy
eurokrat¤stoupenec sjednocení Evropy
europocentrismus¤evropocentrizmus
europoidní¤mající svìtlou poko~ku, vlnité vlasy, výrazné tìlesné ochlupení i vousy (europoid
europoidní typ);indoevropský
euroregion, euroregio¤funkèní územní celek v Evropì v pøíhranièních oblastech sousedících
eurosibiøský¤zahrnující Evropu a Sibiø
euroskeptik¤kdo nevìøí ve sjednocení a funkènost sjednocené Evropy
eurotunel¤podmoøský ~elezniènì tunel mezi Velkou Británií a pevninskou Evropou
eury-¤první èást slo~ených slov mající význam airoký, rozsáhlý, rozmanitý
eurytmie¤soulad, harmonie, vyrovnanost èástí a celku
eutanazie, euthanasie, euthanazie¤dobrá smrt; usmrcení nevyléèitelnì nemocné a trpící osc
ze soucitu
eutektikum¤struktura vznikající pøi souèasném tuhnutí dvou fází
eutonie¤regulace svalového napìtí s cílem dosa~ení celkové relaxace
eutrofizace, eutrofisace¤obohacování prostøedí ~ivinami, hnojením
eutrofní¤bohatý na ~iviny
eutýmie, euthymie¤duaevní klid, vyrovnanost
evakuace¤1. vyklizení stanovených oblastí v prostoru katastrofy nebo váleèné èinnosti; 2. v
uzavøeného prostoru; 3. vyprázdnìní, odsátí
evalvace, evaluace¤hodnocení, urèení, stanovení hodnoty, odhad ceny
evangelický¤protestantský, reformovaný,
evangelista¤jeden ze ètyø autorù evangelia
evangelium¤radostná zvìst; svìdectví o Je~íai Kristu nebo spisy o nìm
evangelizace, evangelisace¤hlásání a aíøení evangelia
evaporace¤vypaøování; výpary

evaporimetr¤výparomìr
evapotranspirace¤výdej vody v podobì vodní páry z rostlin
evaze, evase¤uniknutí, vyhnutí
evekce¤jedna z poruch pohybu Mìsíce
eventrace¤vyhøeznutí orgánù z tìlních dutin
eventualita¤mo~nost, mo~ný pøípad
eventuální¤mo~ný; za urèitých podmínek
evergreen [evrgrín]¤stará, stále populární a oblíbená písnièka
everze¤lék. obrácení, pøevrácení
evidence¤jistota, samozøejmost poznání; vedení záznamù, pøehled
evidentní¤zøejmý, jasný; nepochybný, nevy~adující dùkaz
evidovat¤zaznamenávat, vést v patrnosti
evokace¤1. vybavení pøedstavy; 2. pøevedení právního pøípadu pøímo na vyaaí instituci
evokovat¤vyvolávat v mysli, vybavovat vzpomínky, pøedstavy
evoluce¤vývoj, postupné vyvíjení; nepøetr~itý rozvoj od ni~aího k vyaaímu
evolucionizmus, evolucionismus¤názor jednostrannì zdùrazòující spojitost, nepøetr~itost vý
evoluèní¤postupnì se vyvíjející
evorze, evorse¤vymílání, vykrou~ení; výmolná eroze v øíèním korytì vzniklá víøivým pohybe
evropeizmus, evropeismus, europeizmus, europeismus¤evropanství, vìdomí evropské pøísl
evropocentrizmus, evropocentrismus, europocentrizmus, europocentrismus¤pøesvìdèení, ~
centrem svìtové kultury a myalení, eurocentrizmus
ex¤1. na ex, vypít na ex, najednou a~ do dna; 2. exitus
ex abrupto¤bez pøípravy, najednou, improvizovanì, spatra
ex ante¤oèekávané, zamýalené
ex lege¤ze zákona, podle práva
ex lex¤mimo zákon
ex libris¤exlibris
ex offo¤z úøední povinnosti, z úøední moci
ex post¤po skonèení, dodateènì, pozdì
ex tempore¤v èase potøeby, pøíle~itostnì
ex usu [ex úzú]¤podle vzniku
ex works [verks]¤dolo~ka v mezinárodních obchodních smlouvách,podle ní~ je dodavatel po
kupujícímu ve stanoveném závodì
ex-¤pøedpona mìnící význam slovního základu 1. u sloves významem z, ze, ven, vzhùru; 2.
bývalý, ji~ neexistující
exa-¤pøedpona ve významu 10 na 18 násobku
exacerbace¤zhoraení nebo nové vzplanutí nemoci
exagerace¤zvelièení, pøehnanost, øeènická nadsázka

exaktní¤zalo~ený na pøesnosti, pøesný, dokonalý; pøísnì vìdecký
exaktnost¤pøesnost, dokonalost
exaltace¤nadaení, pøepjatost, citové vzruaení
exaltovaný¤nadaený, zanícený; pøepjatý, výstøední v chování
examen¤zkouaka, zkouaení
examinátor¤zkouaející uèitel, zkuaební komisaø
exantém¤vyrá~ka
exarace¤brázdìní, ledovcová eroze vmrzlou morénou
exartikulace¤amputace v kloubu
excelence¤1. vzneaenost; 2. èestný titul vysoce postavených státních èinitelù v mezinárodn
dokonalost, výteènost
excelentní¤vynikající, vykazující vynikající vlastnosti, znalosti
excelovat¤vynikat, znamenitì si poèínat
excentricita¤výstøednost, nesoustøednost, nápadnost, odchylnost
excentrický¤1. umístìný mimo støed; 2. výstøední
excentrik, excentrista¤1. výstøední èlovìk 2. klaun provádìjící komický výstup zalo~ený na n
pøedmìtù
excepce¤výjimka
excerpce¤vypisování, poøizování výpiskù, výtahu z nìèeho
excerpt, excerptum¤výpisek
exces¤výstøelek, výstøednost, nestøídmost; výtr~nost
excindaèní¤vyluèovací, ~ádající vylouèení
excitabilita¤vzruaivost, drá~divost
excitace¤vybuzení, nabuzení, podrá~dìní, vzruaení, stimulace
excitans¤drá~didlo, stimulátor èinnosti organizmu a orgánù
exciton¤elektricky neutrální kvantový systém elektron-díra v polovodièi nebo dielektrickém k
excitovaný¤vybuzený
excize, excise¤operativní odnìtí, vyøíznutí
exclusi tertií principium [exkluzí terciíprinápium]¤princip vylouèeného tøetího, jiné mo~nosti
A, anebo nebýt A
exedra¤polokruhový výklenek nebo pøístavek, apsida, nika
exegeze, exegese¤výklad textu, zejm. Bible
exekuce¤výkon rozhodnutí
exekutiva¤výkonná moc, vláda
exempce¤výjimka, vynìtí z pravomoci nebo úèinnosti
exemplární¤pøíkladný, výstra~ný
exempláø¤jeden kus, pøedmìt ze sbírky
exemplifikace¤dolo~ení na pøíkldadech, uvedení pøíkladu; ovìøený opis dokumentu

exergie¤èást energie, kterou lze pøemìnit na mechanickou práci
exhalace¤1. vydechování, vypaøování; 2. odpadní látky vypouatìné do okolního prostøedí; 3
a dùlní plyny a páry, proces jejich unikání
exhaustace¤vyèerpanost, tìlesné a duaevní vyèerpání
exheredace¤vydìdìní
exhibice¤výstava, pøehlídka, ukázka
exhibicionista¤osoba okázale vystupující na veøejnosti; úchyla, úchylák kdo se obna~uje na
pøed druhým pohlavím
exhibicionizmus, exhibicionismus-¤okázalost pøi vystupování na veøejnosti; úchylka, kdy po
je dosahováno obna~ováním zejm. pohlavních orgánù pøed osobou druhého pohlaví
exhibovat¤okázale se pøedvádìt, vystupovat na veøejnosti, vystavovat
exhumace¤úøední vyzvednutí mrtvého tìla z hrobu
exhumovat¤provést exhumaci
exil¤vyhnanství, vypovìzení ze zemì, vynucený pobyt v cizinì
existence¤bytí, trvání; ~ivobytí, ~ivotní postavení
existencializmus, existencialimus¤názor zdùrazòující jedineèné, bytostné pro~itky lidské exi
existenciální¤bytostné, týkající se podstatných struktur ~ivota
existovat¤být, trvat; ~ít
exitusexit¤východ, odchod; zánik, smrt, ex
exkavátor¤stroj na tì~ení zeminy, rýpadlo, bagr
exklamace¤citovì vzruaené zvolání; básnické zvolání
exkláva¤území oddìlené od celku a obklopené jiným územím, enkláva
exkluzive, exklusive, exclusive¤vyjma,kromì, mimo, nepoèítaje v to
exkluzivní, exkluzívní, exklusivní¤výjimeènost, výluènost; výhradní právo, exkluzivnost
exkomunikace¤výluèný, výjimeèný; poskytnutý jedinému subjektu; vyobcování z církve
exkrece¤vyluèování, vymìaování
exkrement¤výmìaek, výkal, výmìt
exkulpace¤zbavení viny,ospravedlnìní
exkurz, exkurs¤odboèení ve výkladu, pøednáace
exkurze, exkurse¤zájezd, návatìva, výlet, obv. za vzdìlávacím nebo poznávacím úèelem
exlegální¤mimolegální
exlibris¤ex libris z knih; malý grafický list s oznaèením majitele knihy, vlepovaný na vnitøní s
kni~ních desek
exministr¤bývalý ministr
exmise¤vyklizení
exmistr¤bývalý mistr v urèité sportovní disciplínì
exo-¤první èást slo~ených slov mající význam mimo, zevnì
exobiologie¤obor studující mo~nosti ~ivota ve vesmíru, astmbiolo e

exoderm¤zevní zárodeèný list ~ivoèianého embrya, ektoblast, ektoderm
exodus¤hromadný odchod
exogamie¤uzavírání sòatkù pouze se èleny jiných kmenù, skupin
exogenní¤zevní, z vnìjaích pøíèin; souvisící se zemským povrchem, ektogenní
exokrinní¤týkající se ~láz se samostatným vývodem na povrch tìla nebo do nìkterého orgán
exonymum¤v~itá podoba názvu zahranièního geografického objektu v jazykové podobì odli
názvu
exorcizmus, exorcismus¤zaøíkávání,vymítání, vyhánìní ïábla
exosféra¤nejvyaaí vrstva zemské atmosféry zaèínající ve výakách nad 600-1000 km
exot¤pøedmìt, vìc cizokrajného pùvodu; výjimeèná zvláatnost
exoterický¤urèený pro veøejnost
exotermický, exotermní¤doprovázený vydáváním tepla
exotický¤cizokrajný; neobvyklý, a proto nápadný
exotiènost¤pocházení z dalekých krajin, cizokrajnost, exotika; neobvyklost
exotika¤cizokrajnost, exotiènost
exotizmus, exotismus¤záliba v cizokrajnosti
expandér¤nádoba, v ní~ se sní~ením tlaku uvolòuje napø. teplo z horké odpadní vody k dal
formì páry
expandit¤lehký pórovitý materiál u~ívaný jako umìlé kamenivo do betonu
expandovat¤zvìtaovat objem, rozpínat se
expanze, expanse¤zvìtaování, rozaiøování, rozpínání
expanzivní, expanzívní, expansivní¤rozpínavý, rozaiøující se; výbojnì rozpínavý
expatriace¤vypovìzení z vlasti, vystìhování z vlasti; zbavení státního obèanství
expedice¤prùzkumná výprava; odeslání; výpravna zásilek
expedient¤pracovník vypravující zásilky
expektace, expektance¤oèekávání, pøedpoklad, výhled
expektorace¤vykaalávání
expektorans¤prostøedek ulehèující vykaalávání
experiment¤pokus; metoda výzkumu nebo vìdeckého ovìøení
experimentální¤pokusný
experlit¤lehký stavební materiál, expandovaný perlit
expert¤odborník, znalec
expertiza, expertisa¤znalecký posudek, dobrozdání
expertní¤znalecký, odborný
explanace¤(pro transplantaci nebo tkáòovou kulturu); pìstování tkánì mimo organizmus vyjm
tìla
explantát¤èerstvì vyòatá tkáò z tìla (pro tkáòovou kulturu) nebo orgán (k transplantaci)
explicit¤konec textu, konec díla

explicitnì¤výslovnì, jasnì, pøímo
explicitní¤výslovný, pøímý, jasný, zøetelný; otevøenì, pøímo vyjádøený; (op. implicitní)
explikace¤vysvìtlení, výklad
explikativní¤objasòující, vysvìtlovací
exploatace¤vyu~ití; hospodáøské zu~itkování; vykoøis• ování
explodovat¤vybuchnout, vybuchovat
explorace¤výzkum, terénní prùzkum
exploze, explose¤výbuch
explozivní, explozívní, explosivní¤výbuaný,tøaskavý
exponát¤pøedmìt vystavený na výstavì, v muzeu ap.
exponenciála¤grafické znázornìní exponenciální funkce
exponenciální¤mat. funkèní závislost, kdy promìnná je v exponentu
exponent¤1. mat. mocnitel; 2. exponovaný èlovìk
exponovaný¤1. vystavený pozornosti, v dùle~itém, pozoruhodném postavení; 2. zapojený, a
(film)
exponovat¤1. postavit, vyslat na dùle~ité nebezpeèné místo; 2. zapojit se, zúèastnit se nìèe
fotografický materiál
expozé, exposé¤výklad, prohláaení; obv. ministra v parlamentu
expozice, exposice¤výstava, vystavení; úvodní èást díla; první uvedení hudební myalenky v
vystavení, vliv nìèeho
expozièní, exposièní¤týkající se doby a podmínek vystavení napø. vlivu, pùsobení, svìtlu
expozimetr, exposimetr¤osvitomìr
expozitura, expositura¤poboèka, filiálka; samostatná èást farnosti
expres¤1. spìaná zásilka; 2. expresní spoj (vlak, autobus)
exprese¤vyjádøení, vyslovení; výraz, výraznost
expresionizmus, expresionismus¤avantgardní umìlecký smìr z poèátku 20. století zdùrazòuj
výrazovou slo~ku
expresivita¤rùzným zpùsobem vyjádøené citové zaujetí mluvèího
expresivní, expresívní¤výrazový; pùsobivý
expresní¤rychlý, spìaný
expropriace¤vyvlastnìní, vyjmutí ze soukromého vlastnictví
expulze, expulse¤vypuzení, vyhnání
exspirace¤vydechování, výdech
exspiraèní¤výdechový; e. doba doba pou~itelnosti, vypraení, propadnutí
exstirpace¤vykoøenìní, chirurgické vynìtí celistvých útvarù
exsudace¤uvolnìní tekutin do tkání, vnitøní krvácení, ronìní, tvoøení výpotku
exsudát¤výpotek, zánìtlivá tìlní tekutina
extabulace¤výmaz z pozemkových knih

extáze, extase¤1. vytr~ení, rozèilení, nadaení, rozmíaení; mimoøádný citový stav spojený s
okolí; 2. droga, která mù~e zpùsobit trvalé poakození mozku, ecstasy
extempore¤pøíle~itostná poznámka nesouvisící s hlavním tématem; vlastní pøídavek herce
extenze, extense¤rozaíøení; lék. nata~ení, natahování konèetiny, napínání svalu, zlomenýc
léèebný úkon
extenzita, extensita¤rozlehlost, rozpìtí
extenzivní, extenzívní, extensivní¤rozsáhlý, rozaiøující se, rozpínající se
extenzometr, extensometr¤prùtahomìr
extenzor, extensor¤sval natahující konèetinu v kloubu, natahovaè
extenzor, extensor¤sval natahující konèetinu v kloubu, natahovaè
exteriér¤vnìjaí èást, zevnìjaek volné prostranství
exteriorizace, exteriorisace¤1. projevení, ztìlesnìní, ztvárnìní; 2. pøevádìní vnitøních èinnost
navenek 3. dìtské uvìdomování vlastního já
exteritorialita¤vynìtí z úèinnosti práva, obv. imunita diplomatických zástupcù a hlav státù
exterminace¤vyhlazení, vyhubení, vymýcení, genocida
externalita¤1. nedùle~itost, bezvýznamnost; 2. vnìjaí efekt, netr~ní vliv na trh nebo na ekono
externalizmus, externalismus¤teorie, podle které vznik a vývoj vìdeckého poznání ovlivòují p
podnìty
externí¤vnìjaí, zevní, pùsobící zvenku
externista¤pracovník ve volném smluvním vztahu
extinkce¤uhaaení, utlumení, útlum; celkový úbytek
extirpace¤vytr~ení z koøene, vykoøenìní
extra¤oddìlenì, zvláa• ; mimoøádnì
extra legem¤mimo zákon
extra-¤první èást slo~ených slov mající význam mimo, zvláa• , navenek mimoøádnì
extradice¤vydání pachatele jedním státem druhému k potrestání
extrahovat¤1. vytahovat, odstraòovat; 2. získávat výta~ek vyluhováním
extrakce¤1. vyta~ení, obv. zubu; 2. vyluhování urèité slo~ky ze smìsi rùzných látek jejím roz
vhodném rozpouatìdle
extrakt¤výta~ek, výluh
extraliga¤nejvyaaí soutì~ v nìkterých sportech
extramatrimoniální¤mimoman~elský, neman~elský
extraordinární¤mimoøádný, zvláatní
extrapolace¤pøiblí~ení, pøechod z u~aí na airaí oblast pomocí analogie; mat. pøibli~ný výp
funkce v bodì le~ícím vnì intervalu z hodnot funkce v krajních, pøíp. i nìkterých vnitøních bo
extrasenzorický, extrasensorický,¤mimosmyslový, vnímaný jinak ne~ smysly
extrasystola¤pøedèasný srdeèní stah
extraterestrický¤mimozemský

extravagance¤výstøednost; nikoli bì~ný, nenormální, výstøední nápad nebo chování
extravertní, extrovertní¤~ivì reagující, pøístupný podnìtùm, komunikativní, snadno navazujíc
extraverze, extraverse, extroverze, extroverse¤pøístupnost vnìjaím podnìtùm, snazaí pøizpů
otevøenost vùèi ostatním
extravilán¤nezastavìné území vnì hranic sídel
extrém¤výstøednost, výstøelek, krajnost; spoleèné oznaèení pro maximum a minimum
extremista¤pøívr~enec, stoupenec krajního øeaení; krajní radikál
extremizmus, extremismus¤krajnì radikální, výstøední postoj
extrémní¤výstøední, krajní; okrajový, hraniční
extrovní¤oddìlený, samostatný, zvláatní; mimoøádný, výjimeèný
extrudovat¤vytlaèovat, tlakem vypuzovat
extruze, extruse¤výron magmatu na zemský povrch; vytlaèování
extruzivní, extruzívní, extrusivní, extruzní, extrusní¤vyvøelý
exulant¤vyhnanec, vyhoatìnec
ezo-¤první èást slo~ených slov mající význam jícen, jícnový
ezofagus¤jícen
ezoterický, esoterický¤vnitøní, tajný pøístupný pouze zasvìcencùm
ezoterizmus, esoterismus¤uzavøenost, utajenost; pøístupnost pouze úzkému okruhu osob
fa¤solmizaèní slabika pro tón f
fabion¤zaoblený nebo profilovaný pøechod mezi stropem a stìnou
fábor¤ozdobná stuha; jeden ze základních typù vlajky nebo praporu
fabrika¤továrna
fabrikovat¤vyrobit; vymýalet a aíøit nepravdy, falaovat informace
fabulace¤vymýalení pøíbìhù, tvoøení dìje
fabule¤souhrn událostí a pøíbìhù èasovì a pøíèinnì spojených; smyalený pøíbìh
fabulovat¤tvoøit fabuli, vymýalet si
face-to-face, face to face [fejs tb fejs]¤tváøí v tváø, pøímý kontakt
facelifting [fejsliftyng]¤zákrok plastické chirurgie spoèívající ve vypnutí kù~e oblièeje
facie, facies¤1. oblièej, tváø, plocha; 2. odlianý soubor znakù horniny; odlianá horninová jed
facile [fáèile]¤hud. lehce
facilitace¤usnadnìní, obv. výkonu nebo aktivity
facility [fesility]¤zaøízení, vybavení; ekon. platební prostøedky, které lze získat jako devizov
factoring [faktoring i fektoring]¤zpùsob financování dodavatelských èinností, kdy jedna firma
zodpovìdnost za splacení pohledávek druhé firmy
fader [fejdr]¤prolínaè, zeslabovaè, zatmívací zaøízení kamery
fading [fejdyng]¤únik; kolísání, slábnutí intenzity signálu
fádní¤nezajímavý, nudný, stejnotvárný
faeton, faetón¤lehký koèár; typ sportovní karoserie se sklápìcí støechou

fág¤druhá èást slo~ených slov mající význam hubení, nièení
fág¤vir, jeho~ hostitelem jsou bakterie, bakteriofág
fagie¤druhá èást slo~ených slov mající význam hubení, nièení
fago-¤první èást slo~ených slov mající význam pohlcující potravu, hubící, nièící
fagot¤døevìný dechový hudební nástroj
fagotrofie¤pohlcování organizmù nebo jejich èástí jiným ~ivoèichem
fair play [fér plej]¤hra podle pravidel, èestné jednání
fairový¤férový
fajáns¤druh keramiky s bílou polevou a prùsvitnou glazurou, majolika
fajé¤tu~aí mírnì lesklá hedvábná tkanina s pøíèným rypsovým ~ebrováním
fajn¤pøíjemnì, pìknì, dobøe; pøíjemný, pìkný
fajnamekr¤znalec fajnovostí, labu~ník
fakír¤v islámském svìtì ~ebrák; v Indii nábo~enský asketa
fako-¤první èást slo~ených slov mající význam oko, oèní
faksimile¤1. napodobenina, vìrná kopie originálu; 2. druh obrazového pøenosu
fakt, faktum¤skuteènost, událost, skutek, ovìøený jev
fakticita¤povaha toho, co existuje jako fakt
faktický¤skuteèný, opravdový; vìcný
faktografièno st¤pouhé shroma~ïování a popisování faktù bez hodnocení;jednoduchost a ús
a písemném projevu
faktografie¤popis jevù; shroma~ïování údajù
faktor¤1. èinitel, zprostøedkovatel; 2. síla uplatòující se v nìjakém procesu
faktoriál¤mat. f. èísla je souèin vaech pøirozených èísel od jedné do daného èísla
faktum¤fakt
faktura¤doklad o koupi a prodeji
fakule, fagule¤1. pochodeò; 2. svìtlé, nepravidelné, vláknité útvary kolem sluneèních skvrn
fakulta¤èást vysoké akoly v èele s dìkanem, nìkdy také samostatná vysoká akola
fakultativní¤nezávazný, nepovinný, volitelný, mo~ný
falanga¤1. starovìký bojový aik; 2.èlánek prstu
falc¤1. opevnìné sídlo panovníkù; území odtud spravované; 2. záhyb, drá~ka, ~lábek; ohyb,
fald¤záhyb, øasa
faleristika¤pomocná vìda historická zabývající se øády a vyznamenáními
falický¤týkající se mu~ského pohlavního údu, falu
falus, falos¤mu~ský pohlavní úd, pyj
falzet, falset¤fistulový hlas
falzifikace, felslilkace¤falaování, padìlání, napodobení; vyvrácení hypotézy nebo teorie
falzifikát¤falsifikát padìlek, falzum
falzum, falsum¤padìlek, falzifikát

fáma¤aíøená, èasto neovìøená zpráva
famillární¤nenucený, domácký, dùvìrný
famózní, famosní¤skvìlý, proslulý
fámulus¤pomocník, sluha, nohsled, poskok
fanatizmus, fanatismus¤nekritické zaujetí; slepé váanivé nadaení
fandengo¤apanìlský lidový párový tanec v tøídobém taktu a mírném tempu,s doprovodem k
faneor-¤první èást slo~ených slov mající význam viditelnost, viditelný, viditelnì
fanfára¤slavnostní znìlka, slavnostní troubení
fanfaron, fanfarón¤chvastoun, mluvka, vejtaha
fanklub, fan club [fenklab]¤spolek pøátel a pøívr~encù nìjaké významné nebo populární oso
fant¤zástava
fantaskní¤pøeludový, neskuteèný, obrazivý, pøeludnì fantastický
fantasta¤snílek, blouznivec; èlovìk odtr~ený od reality
fantastický¤vymyalený, vysnìný, neskuteèný; obrovský, pøemratìný; nádherný,pøekrásný
fantastika¤fantastický ráz; fantastická literatura
fantastron¤elektronický obvod vytváøející pilovité kmity
fantaz, fantas¤duaevní choroba, aílenství; blouznìní z horeèky
fantazie, fantasie¤obrazotvornost, pøedstavivost; blouznivý nápad; smyalenka, výmysl; hud
pevné hudební formy
fantazírovat¤blouznit, mluvit z cesty; pustit fantazii ze øetìzu
fantazmegorie, fantasmagorie¤fantastický pøelud, vidina; kouzlo vytvoøené fantazií
fantom, fantóm¤1. pøízrak, vidina, pøelud; 2. citový pro~itek na základì pøedstavy
fantomový, fantómový¤zdánlivý, napø. pocit, pøedstava nebo bolest v konèetinì po amputac
farad¤jednotka elektrické kapacity
faraon, faraón, farao¤1. staroegyptský panovník 2. druh mravence
farino-, ferin-¤první èást slo~ených slov mající význam mouka
farinóza, farinosa¤akrobová celulóza
farizej, farizeus¤1. stoupenec staro~idovské nábo~enské sekty; 2. licomìrník, pokrytec, èlov
farizejství¤pokrytectví, dvoutváønost
farizeus¤farizej
farma¤hospodáøství, statek; sport v kolektivních hrách rezervní, výkonnostnì slabaí dru~stv
farmaceut¤zdravotník zabývající se výzkumem, výrobou, analýzou a výdejem lékù
farmaceutický¤týkající se léèiv, léèivých pøípravkù a lékù, farmacie
farmacie¤lékárnictví
farmaka¤léky, léèiva
farmako-¤první èást slo~ených slov mající význam lék, léèivo, léèivý
farmakologie¤obor zabývající se úèinkem léèiv na ~ivé organizmy a jejich pøemìnou v orga
farník¤pøísluaník farního obvodu

farnost¤nejmenaí územní správní jednotka vymezená biskupem, s vlastním kostelem a sprá
farologie¤vìdní obor zabývající se stavbou, èinností a funkcí majákù
fartlek¤intervalový trénink bìhu v pøírodním prostøedí se støídáním rùznì dlouhých úsekù a
faryngitida¤zánìt hltanu
fasáda¤1. prùèelí budovy; 2. povrch, vnìjaek; 3. oblièej fasciace, svazèitost
fascikl¤svazek listin
fascinace¤okouzlení, omámení
fascio¤sjednocení, svazek prutù; základ pojmu faaizmus
fasciola¤druh parazitického èerva, motolice
fasciolóza, fasciolosa¤parazitární onemocnìní zvíøat i lidí postihující zejm. játra, vyvolané fa
motoliènatost
fashion [fean]¤móda, módní
fast back [fást bek]¤karoserie osobního automobilu se splývavou zádí
fasunkfasuòk¤pøídìl; výdej a pøíjem pøídìlu
faaank¤masopust
faaizmus, faaismus¤nacionálnì aovinistické a rasistické hnutí spojené s totalitní formou vlád
fata morgána¤fotometeor, zkreslený obraz vzdálených pøedmìtù; pøelud, klamná pøedstava
fatalizmus, fatalismus¤pøesvìdèení, víra v osud; pasivní odevzdání se
fatální¤neblahý, osudový, osudný
fátum¤osud
fatwa¤dobrozdání èi právní názor, který formuluje kvalifikovaný islámský právník (muftí); nál
smrti
faulfault [fól]¤chyba, nedovolený zákrok, surovost
faun¤v øímské mytologii bùh plodivé síly; satyr, smyslný èlovìk
fauna¤zvíøena
faunistika¤nauka o zvíøenì
faunovský¤smyslný, plný sexuality a po~ivaènosti
faustbal¤sí• ová sportovní hra, kombinace volejbalu a nohejbalu
fauvizmus, fauvismus [fóvizmus]¤expresivní malíøský smìr 1. desetiletí 20. století
faux pas, faux-pas [fópa]¤chybné jednání, omyl, nedopatøení
favela¤chudinská ètvr• s nízkou ~ivotní úrovní ve mìstech Latinské Ameriky, okrajová èást
favorit¤oblíbenec, chránìnec; pøedpokládaný vítìz
favorizovaný, favorisovaný¤upøednostòovaný; pokládaný pøedem za vítìze
fax¤snímání, pøenos a reprodukce dokumentu prostøednictvím telefonní sítì, telefax
fax-mail [faxmejl]¤faxová poata
faxmodem¤technický prostøedek umo~òující vyu~ít poèítaè ve funkcích telefaxu
fáze¤èasový úsek, stadium, etapa, èást
fazeta,faseta¤hrana skosená pod daným úhlem

fazona, fazóna¤tvar, forma (hl. odìvu), støih, model
fázor¤harmonicky promìnná velièina pøi výpoètu. el. strojù matematicky popsaná komplexní
fázotron¤kruhový urychlovaè (cyklotron) tì~kých nabitých èástic, synchrocyklotron
fázování¤uvádìní v èasový soulad, do spoleèné fáze, rytmu, cyklu, synchronizování
feasibility [fízibility]¤mo~nost, proveditelnost
feature [fíèr]¤publicistický filmový televizní a ~ánr zalo~ený na skloubení prvkù dramatických
vìcných, typ reportá~e
featuring [fíèrring]¤charakterizování, zdùrazòování
febrilní¤horeènatý
fec.¤fecit
fecit¤výtv. umìní udìlal, vytvoøil, zkratka fec.
federace¤1. spojení dvou nebo více státù v jeden spoleèný stát; 2. zájmové sdru~ení, svaz
fedrovat¤podporovat, napomáhat; tì~it
feedback [fídbek]¤zpìtná vazba
féerie, férie¤výpravná divadelní hra s fantastickými dìji a postavami; cirkusové pøedstavení
pøekvapivými prvky; kouzelný výjev
fejeton¤krátká vtipná sta• , zamyalení na aktuální téma
fekálie¤výkaly
fekundace¤oplodnìní, oplození, otìhotnìní
fekundita¤plodnost
felace, fellace, fellatio [feláció]¤drá~dìní mu~ského pohlavního údu ústy, praktika orálního s
feláh, fellah¤v arabských zemích rolník
feldkurát¤vojenský knìz
feloderm¤zelená kùra stonku rostlin tvoøená ~ivými buòkami s chloroplasty
felogen¤dìlivé pletivo v podko~ce u rostlin
feloplastika¤vyøezávání do korku
female [fímejl]¤~ena, ~enské pohlaví
feminista¤stoupenec feminizmu; mu~ pøíznivì naklonìný ~enám
feminita¤~enské rysy chování a osobnosti
feminizace, feminisace¤1. poèetní pøevaha ~en; 2. hormonálnì vyvolaný projev sekundární
samièích u samcù; 3. objevení se ~enských pohlavních orgánù u mu~ù, zdùraznìní tìchto z
nebo starých ~en
feminizmus, feminismus¤1. hnutí za rovnoprávnost a zvýaení vlivu ~en; 2. chování a projev
pro ~enské pohlaví; 3. projev pohlavního zvratu u samcù v typ samièí
femto-¤pøedpona ve významu násobku 10 na -15
fén¤1. teplý, suchý, obv. nárazovitý vítr na závìtrné stranì pohoøí, föhn; 2. vysouaeè vlasù
fena¤samice psovité aelmy; samice psa domácího
fenik, pfennig, penni¤drobná mince marky

fenistika¤obor zabývající se jazykem, historií a kulturou finského národa
fénix¤ve starovìkých mytologiích bájný pták, který v~dy znovu vzlétá z ohnì, který ho spálil;
nesmrtelnosti
feno-¤první èást slo~ených slov mající význam zøetelný, viditelný, vystupující do popøedí; z
vlastní
fenokopie¤vnìjaími vlivy zpùsobená, nedìdièná zmìna svými projevy se podobající dìdièné
fenol¤1. aromatická slouèenina s hydroxylovou skupinou vázanou na aromatické jádro; 2. hy
krystalická látka leptající poko~ku
fenologie¤obor zabývající se vlivem klimatu a zmìn poèasí v jednotlivých roèních obdobích
rostlin a ~ivoèichù
fenoménˤ1. jev, úkaz, skuteènost, posti~itelný úkaz; 2. neobyèejný zjev, mimoøádný èlovìk
fenomenální¤vynikající, neobyèejný, výborný
fenomenologie¤teorie jevu; vytváøení abstrakcí ve vìdomí
fenon¤biol. jednotka taxonomie organizmù zahrnující soubor jedincù podobného fenotypu
fenoplast¤fenolformaldehydová pryskyøice, napø. bakelit
fenotyp¤soubor vaech pozorovatelných vlastností a znakù organizmu; výsledek interakce je
prostøedím
fenylketonurie¤dìdièná porucha látkové pøemìny bílkovin
fér, fair [fér]¤èestný, sluaný, férový; èestnì, sluanì
ferbl¤hazardní karetní hra, pøi ní~ vyhrává ten, kdo získá nejvyaaí bodové hodnoty v jedné
pokeru, barvièka
feri-¤první èást slo~ených slov mající význam ~elezo, ~elezitý
férie¤1. prázdniny; 2. den v týdnu (kromì nedìle), na který pøipadá slavnost, svátek 3. Féerie
ferit, ferrit¤1. tuhý roztok malého mno~ství uhlíku v ~eleze alfa; 2. oxidový feromagnetický m
ferman¤úøední výnos, vyhláaka, obì~ník, rozpis èinnosti
fermata¤znak notového písma umístìný nad notou nebo pauzou a prodlu~ující tón nebo por
dobu
ferment¤enzym
fermentace¤chemická reakce za pøítomnosti enzymù, kvaaení
fermentaèní¤1. kvasný; 2. Vyvolávající kvaaení
ferme~¤lnìný vysychavý olej
fermion¤èástice s poloèíselným spinem
fernet¤~aludeèní bylinný hoøký likér
fero-, ferro-¤první èást slo~ených slov mající význam ~elezo, ~elezný
feroce [feróèe]¤hud. divoce, bouølivì
feromagnetizmus, feromagnetismus, ferromagnetismus¤schopnost silné magnetické polariz
slitin ve vnìjaím magnetickém poli
feromon¤chemická vnitrodruhová látka, obv. s funkcí identifikace nebo lákadla, pomocí ní~

feroslitina, ferroslitina¤slitina ~eleza s jiným kovem
ferotypie, ferrotypie¤rychlý zpùsob pøímé pozitivní fotografie
férový, fairový [férový]¤správný, sluaný, fér
ferry¤pøevoz, pøevozní loï, trajekt
fertilita¤plodnost, úrodnost; tvoøivost
fìrtoch, fìrtuch¤zástìra
feryngo-¤první èást slo~ených slov mající význam hltan, hltanový farynx, hltan
fescie¤povázka (napø. svalová); list, pruh, obvaz, obinadlo
fest¤druhá èást slo~ených slov mající význam slavnost, svátek, setkání
festival¤soutì~ní pøehlídka umìleckých výkonù nebo výtvorù, slavnostní sjezd
feston¤plastická nebo malovaná ozdoba v podobì kvìtin
festovní, festovný¤pevný, statný
fet¤fetování
fetální¤plodový; lék. týkající se plodu
fetia¤kultovní pøedmìt; jev nebo pøedmìt pøehnaného nekritického uctívání
fetiaizmus, fetiaismus¤uctívání fetiaù; sexuální úchylka chorobné záliby ve vìcech erotickéh
fetopatie¤porucha postihující plod v matèinì tìle
fetování¤u~ívání drog, fet
fetovat¤u~ívat drogy
fetus¤zárodek savcù v pokroèilém vývojovém stadiu
feudál¤pán, vládce panství
feudalizmus, feudalismus¤spoleèenský øád zalo~ený na vlastnictví pùdy a na poddanství
feudum¤léno, feudálem pøedaný pozemek do dìdièného nebo do~ivotního u~ívání
fez¤pokrývka hlavy noaená zejm. v islámských zemích
fí¤v øecké abecedì znak pro hlásku f
fiakr¤nájemný koèár ta~ený párem koní
fiála¤atíhlý jehlan ukonèující a zdobící opìrné pilíøe nebo atíty nad okny a portály gotických
fiasko¤neúspìch, úplný nezdar
fíbr¤pevný plast z celulózy
fibr-¤první èást slo~ených slov mající význam vazivo, vazivový
fíbrglas¤sklenìné vlákno, glass fibre
fibrila¤1. a) vlákno tvoøené obv. bílkovinou vyskytující se napø. ve svalech nebo nervových
strukturní jednotka celulózy u rostlin, tvoøená svazky makrofibril; 2. útvar tvaru vlákna, kryst
lineárních makromolekul
fibrilace¤1. míhání srdeèních komor provázené bezvìdomím se zástavou srdeèní èinnosti n
síní provázené nepravidelnou srdeèní èinností; 2. koneèné stadium pøi mletí papíroviny v h
Rozvlákòování
fibrin¤bílkovinná vlákna pùsobící srá~ení krve

fibroskopie¤vyaetøení trávicí trubice pomocí endoskopu
fibróza, fibrosa¤zmno~ení, zhuatìní vaziva ve tkáni
ficka¤pomocná síla (obv. v kuchyni)
fideizmus, fideismus¤názor, ~e víra stojí nad rozumovým poznáním
fidlovaèka¤1. obuvnické hladítko na kù~i; 2. pra~ská jarní lidová slavnost, pùvodnì poøádan
cechem v Nuslích
fídrfeeder [fídr]¤dávkovaè, pøivadìè, podavaè; anténový napájeè
field-balf [fildból]¤pálkovací hra vzniklá spojením kriketu a baseballu
fiesta¤apanìlská lidová slavnost
fifatelie¤sbìratelství poatovních známek a dalaího filatelistického materiálu
fifiálka¤poboèka
fifty fifty¤nerozhodnì; stejným dílem, napolovic
figura¤1. postava; 2. umìle zhotovená postava; 3. vzorec, obrazec; 4. prostøedek básnickéh
v seskupování slov nebo vìt, pøièem~ se slovní význam nemìní; 5. krátký hudební útvar zdo
figurace¤1. sestavení, seskupení; 2. výzdoba hlasù skladby vedlejaími melodickými tóny
figurína¤umìle zhotovená postava, figura
figurovat¤vystupovat v nièem nebo pøi nièem, vyskytovat se
fikace¤druhá èást slo~ených slov mající význam slavnost, svátek, setkání
fikce¤zdání, klam, domìnka, pøedstava, smyalenka
fikcionalizmus, fikcionalismus¤názor,~e naae pøedstavy svìta jsou pouhé
fiktivní¤zdánlivý, neexistující, smyalený
fiktonym¤jméno pøijaté za úèelem zatajení pravého jména
fil¤druhá èást slo~ených podstatných jmen mající význam milovník, obdivovatel
filafil¤vzorek se aikmým schodkovitým øádkováním, tvoøený vazbou a kombinací dvou kont
i útku
filament¤prùmìt protuberance na sluneèní kotouè
filantrop¤stoupenec filantropie; lidumil, dobrodìj
filantropie¤lidumilnost, dobroèinnost, pomoc sociálnì slabým
filc¤plst
filcka¤1. druh vai; 2. lehká ~ena, pobìhlice, nevìstka
file [fajl]¤soubor
filé, filet¤plátek masa
filek¤svraek v kartách
filharmonie¤velký symfonický orchestr
filiace¤vzájemná závislost literárních námìtù nebo motivù
filie¤druhá èást slo~ených podstatných jmen mající význam záliba
filigrán¤1. druh zlatnické ozdoby; 2. zpùsob výzdoby iniciál v gotické kni~ní malbì; 3. prùsvit
vodotisk

filigránský¤jemný, køehký, drobný
filipika¤prudký bojovný proslov
filistr¤úzkoprsý èlovìk, omezenec
film¤1. celuloidový pás s vrstvou citlivou na svìtlo jako fotografický nebo kinematografický m
souvislá øada snímkù urèená k promítání; 3. filmové umìní, kinematografie; 4. tenký povlak
filmografie¤souhrn filmových dìl, na nich~ se daný subjekt podílel
filmotéka¤archiv filmù, sbírka filmù
filmovat¤natáèet film; pøedvádìt na oko, simulovat, markýrovat, podvrhovat, fixlovat
filní¤druhá èást slo~ených slov mající význam milující
filo-, fil-¤první èást slo~ených slov mající význam láska k nìèemu, záliba, náklonnost, touha
filodendron¤ozdobná pokojová rostlina, monstera
filologie¤1. obor zabývající se jazykem a kulturou nìjakého národa; 2. nauka zabývající se te
rozborem literárních dìl; 3. lingvistika, jazykovìda,jazykozpyt
filoxenie¤ve starokøes• anském a východokøes• anském umìní zobrazení Boha v podobì tø
Trojice
filozof, filosof¤myslitel; hloubal, rozumbrada
filozofie, filosofie¤tázání se po základech, smyslu, poznání svìta a po místì èlovìka v nìm
filtr¤zaøízení k zadr~ování, pohlcování, oddìlování slo~ky ze smìsi
filtrace¤oddìlování slo~ky ze smìsi
filumenie¤sbìratelství nálepek od zápalkových krabièek
filuta¤chytrák, aibal, mazaný èlovìk
final¤koneèný, poslední
finále¤závìreèná èást sportovního zápasu nebo soutì~e; závìreèná scéna
finalista¤1. úèastník finále; 2. stoupenec finalizmu
finalita¤úèelovost, urèenost cílem; závìr
finalizmus, finalismus¤názor vyvozující z výsledných stavù stavy pøedcházející
finální¤koneèný, poslední, závìreèný; úèelový
finance¤peníze, penì~ní hospodáøství
financovat¤platit, poskytnout peníze
finanèní¤penì~ní
fine¤oznaèení místa hudební skladby, kde se má pøi opakování skonèit
finesa¤jemná podrobnost, jemný významový rozdíl; dùvtip
fingovat¤pøedstírat, vymýalet si; padìlat
finis¤konec
finia, finish [finya]¤konec, dokonèení, dohotovení, ukonèení s vynalo~ením znaèného úsilí, s
finiaer¤silniènì stroj na výrobu cemento nebo asfalto betonového krytu vozovky
finitizmuz, finitismus¤pøesvìdèení o nepøípustnosti kategorie nekoneènosti, proto~e pøekra
zkuaenost

finta¤lest, léèka, úskok; sport klamání soupeøe
firemní¤nále~ející, patøící firmì; týkající se spoleènosti nebo podnikatele
firma¤organizaèní jednotka ekonomiky; obchodní název, pod kterým podnikatel nebo spoleè
firmant¤kdo je oprávnìn se podepisovat za firmu
firmware [firmvér]¤soubor mikroprogramového vybavení poèítaèe
firn¤hrubozrnný sníh, postupnì se mìnící v namodralý ledovcový led
firnis¤ochranný nátìr; povrchová vrstva na keramice
first class [férst klás]¤vysoká, nejvyaaí kvalita
fisiparie¤nepohlavní rozmno~ování mnohobunìèných bezobratlých
fiskál¤1. rozpoèet; 2. státní úøedník zastupující státní pokladnu; 3. právní zástupce, advoká
fiskalita¤státní peníze; státní hospodaøení, danì
fiskální¤rozpoètový, daòový
fiskus¤státní pokladna
fistula¤píatìl
fistule¤vysoký hlavový rejstøík hlasu
fisura¤atìrbina, trhlina, rozatìpení
fit¤být fit být tìlesnì i duaevnì svì~í
fitcentrum¤fitnesscentrum, fitness
fitink, fitinka¤spojovací souèástka, obv. se závitem
fitnesscentrum¤sportovní støedisko pro udr~ování dobré kondice a zdraví, fitcentrum., fitnes
fix¤1. skuteèná poloha letadla zjiatìná navigaèními metodami; 2. tu~ka s barevnou lihovou n
fix-focus¤fixfokus
fixace¤upevnìní, zpevnìní, ustálení
fixater, fixatér¤zpevòovaè, tvarovaè vlasù,tu~idlo na vlasy
fixativ¤speciální roztok, jím~ se zajia• uje uhlová kresba nebo pastelová malba proti setøení
fixfokus, fix-focus [fixfokus]¤pevné zaostøení fotografického objektivu, focus-free
fixing¤stanovení kurzu (maximalizující obchod) v rámci aukce
fixlovat¤podvádìt, faleanì hrát, falaovat
fixní¤pevný, nehybný, urèitý, stálý
fixovaný¤upevnìný, zamìøený; lpìjící na nìkom nebo nìèem
fízl¤tajný policista; policajt; donaaeè
fizz¤míchaný chlazený, obv. alkoholický nápoj s citronovou a• ávou a vajeèným bílkem nebo
fi~í, fiaí¤náprsní nabíraná krajková ozdoba aatù a koail, zejm. Dámských
fjeld¤rozsáhlá náhorní ploaina ve Skandinávii
fjord¤dlouhé a úzké údolí ledovcového pùvodu zatopené moøem
fládr¤1. pøirozená kresba struktury døeva; 2. umìlá napodobenina této kresby; 3. jádrovité,
flagelace¤bièování; pohlavní ukájení bièováním sebe sama nebo druhé osoby
flagrantní¤zøejmý, patrný, do oèí bijící

flakon, flakón¤ozdobná lahvièka na voòavku
flám¤hýøení, ponocování
fláma¤hýøil, flamendr
flambování¤polévání hotového pokrmu sklenkou ualechtilé lihoviny a zapálení
flamenco [flamenko]¤apanìlský tanec
flamendr¤hýøil, fláma
flamengo¤1. hedvábná tkanina s lehce zvlnìným rypsovým povrchem: 2. plameòák
flammable [flemebl]¤hoølavý, hoølavina; nebezpeèná zále~itost
flanel¤mìkká, teplá, bavlnìná nebo vlnìná látka
flash¤flea
flash-dance [fleadáns]¤trhavý zpùsob tance
flaua¤vlnìná látka s dlouhým, na líci èesaným vlasem
flauta¤1. flétna; 2. úplné bezvìtøí (v jachtingu); 3. obchodní plachetní loï nizozemského pùvo
stì~ni
fla~olet¤1. tón pøipomínající flétnový, vytváøený na smyècovém nástroji dotekem prstu na s
zobcová flétna
flebologie¤nauka o ~ílách
fleece [flís]¤jemná, hebká, mìkká tkanina u~ívaná na svrchní teplé oaacení
flegmatický¤lhostejný, neteèný
flegmatik¤typ temperamentu; èlovìk klidný, pomalejaí, málo vzruaivý
flegmatizmus, flegmatismus¤lhostejnost, pohodlnost, neteènost
flektívní, flektivní¤ohebný, flexivní
fleret¤lehká bodná aermíøská zbraò
flea, flash [flea]¤1. výbojka; 2.záblesk fotoblesku; 3. figura pìtice karet stejné barvy v pokeru
informace
flétna¤dechový hudební nástroj
flexe¤ohýbání, ohnutí; pohyb v kloubu
flexibilita¤ohýbatelnost, pru~ná pøispùsobivost
flexibilní¤pohyblivý, nestálý, pru~ný
flexivní, flexívní¤ohebný, flektivní
flexografie¤gumotisk
flexometr¤prùhybomìr
flexura¤ohbí, ohyb; zakøivený tvar orgánu nebo jeho èásti; poruaení vrstvy horniny ohybem
flíglhorna, flíglhorn¤køídlovka
flinta¤puaka, ruènice
flip¤1. vý~ivný, pomìrnì sladký nápoj obsahující mléko, sirupy, moaty, cukr, ~loutek a led; 2.
krasobruslení jednoduchý odpíchnutý skok
flipper [flipr]¤hrací automat

flirt¤nezávazný milostný zájem, flirtování
flitr¤tøpytivý plíaek k ozdobì aatù
floating rate [floutyng rejt]¤pohyblivý mìnový kurz
floating [floutyng]¤plovoucí, volný; napø.
flobertka¤palná zbraò s dlouhou hlavní
flokulace¤srá~ení, vloèkování
flokule¤jasnìjaí oblasti vloèkovitého tvaru na sluneèním povrchu
floorball [flórbal]¤sálový hokej s lehkým míèem a lehkými hokejkami
flop¤1. novinka, která se neujala; 2. styl skoku do výaky
floppy disk¤pru~ný magnetický disk, disketa
flór¤kvìt, rozkvìt, výkvìt; být ve flóru být støedem pozornosti, mít úspìch; lehká tkanina na zá
flóra¤rostlinstvo, vegetace
florentin¤dámský slamìný klobouk s airokou støechou
florin¤mìnová jednotka Nizozemska, gulden, zlatý
floristika¤obor sledující rozaíøení rostlin na urèitém území
floskule¤kvìtnatý výraz; bezobsa~ná fráze, pouze nauèená vìta
flotace¤vzplavování;zpùsob rozruaování u~itkových nerostù mokrou cestou
flotátor¤zaøízení slou~ící k flotaci rud
flotila¤seskupení lodí
flow [flou]¤tok; ekon. toková, dynamická velièina
flowmetr [floumetr]¤prùtokomìr; prùtokový mìøiè paliva za jízdy nebo letu
fluence¤plynulost myalení, formulace a øeèi; pohotovost, nápaditost
fluidita¤tekutost
fluidizace,fluidisace¤zpùsob úpravy práakových a sypkých hmot, pøi nìm~ nabývají vlastnos
zkapalnìní
fluidní¤tekutý
fluidum¤1. domnìlá neviditelná látka jako nositel fyzikálních vlastností; 2. esprit, kouzlo osob
místa
fluktuace¤stálá zmìna, pohyb, kolísání; náhodné kolísání hodnoty nìjaké velièiny kolem rovn
èastá zmìna zamìstnání
fluorescence¤druh luminiscence, u ní~ dochází k emisi svìtla jen po dobu, kdy je buzena, sv
fluoreskující¤svìtélkující
fluorid¤sùl kyseliny fluorovodíkové
fluoristat¤stabilizátor procesu fluorizace
fluorizace, fluorisace¤u~ívání slouèenin fluoru jako prevence zubního kazu
flush [flaa]¤souvislá øada karet stejné barvy u protivníka
flutter [flatr]¤1. druh chvìní køídel letadla za letu, tøepetání; 2. patologické kmitání srdeèních
fluviální¤vzniklý výmolnou a ukládací èinností tekoucí vody, øíèní

flya¤horniny charakteristické støídáním poloh jílovcù a pískovcù
fob¤druhá èást slo~ených slov mající význam ten kdo má strach""
fobie¤druhá èást slo~ených slov mající význam ten kdo má strach""
fobie, fóbie¤chorobný strach, úzkost; odpor, nenávist
foch¤1. pøihrádka; 2. zamìstnání
focus-free [fokus frí]¤pevné zaostøení fotografického objektivu, fixfokus
fofr¤spìch, shon, zmatek
fõhn¤fén
fokus¤ohnisko, lo~isko
folder [fouldr]¤výp.tech. poøadaè
folia¤drogy z usuaených listù léèivých rostlin
foliace¤lístkování, krystalizace ve formì lístkù
foliant¤kniha foliového formátu; velká kniha
fólie¤tenké kovové, plastové nebo papírové listy pou~ívané obv. jako obalový materiál
folikul¤drobná dutinka, váèek, napø. Vlasový
folio¤podélný pùlarchový formát papíru; dvì protilehlé strany v obchodní knize
fóliovník¤fóliový kryt na kovové konstrukci slou~ící k pìstování rostlin, zejm. k rychlení zelen
folk¤lid, národ; tolk-music; amatérské písnièkáøství
folk-music [follcxnjúzik]¤hudební styl vycházející z bìloaské lidové americké hudby, folk
folk-rock [folkrok]¤hudební styl s názvuky lidové hudby a rockovým rytmem nebo zaujetím; c
folklor, folklór¤èást lidové kultury zahrnující slovesné, hudební, dramatické a taneèní projev
kultura vùbec
folkloristika,¤obor studující folklór
folkways [folkvejs]¤sociální návyky, normy bì~né vstøícnosti, spolupráce a pomoci
fon¤druhá èást slo~ených podstatných jmen nesoucí význam reprodukuje zvuk""
fón¤jednotka hladiny hlasitosti
fonace¤tvoøení nebo vydávání hlasu
fonastenie¤hlasová porucha, obv. neurotického pùvodu, postihující zejm.herce nebo zpìváky
fond¤1. souhrn majetku, obv. finanèního, urèený pro konkrétní úèel; 2. samostatná právnick
základní stav; 4. podklad; 5. zdatnost, schopnost
fondán¤cukrovinka z cukerné hmoty s jemnou krystalickou strukturou
fondy, fondue [fondy]¤malé kousky chleba máèené v sýru roztaveném v bílém vínì, kousky r
rozpáleném oleji, kousky ovoce, piakotu v sirupu, èokoládì
foném, fonéme¤základní jednotka zvukové stavby jazyka schopná rozliait význam
fonendoskop¤lék. nástroj k vyaetøování poslechem
fonetický¤zvukový, výslovnostní
fonetika¤nauka o fyziologických a akustických vlastnostech hlásek
fonetizace, fonetisace¤pøevádìní na písmo vyjadøující zvukovou stránku jazyka, fonetizová

foniatrie¤obor lékaøství zabývající se vyaetøováním hlasu, øeèi a sluchu èlovìka, rehabilitac
poruch
fonní¤druhá èást slo~ených slov mající význam zvukový
fono-¤první èást slo~ených slov mající význam zvuk, zvukový
fonograf¤pøístroj k záznamu a reprodukci zvuku (z váleèkù, desek)
fonologie¤nauka o zvukových prostøedcích jazyka
fonopsie¤sluchové pøedstavy vznikající pøi zrakových vjemech
fonotéka¤sbírka, archiv zvukových záznamù
font¤sada grafických znakù odpovídající danému typu písma
fontána¤ozdobná nádr~ s vodou a vodotryskem
fontanela¤vazivové spojení na hlavì novorozence v místì zkøí~ení avù lebeèních, lupínek
foot [fút]¤britsko-americká jednotka pro délku rovná 30,48 cm
fór¤vtip
forbes¤hrací automat na peníze; hazardní karetní hra, plátýnko
forbína¤pøedscéna
forcing [forsing]¤v basketbalu krytí útoèníka
forèekink¤v ledním hokeji nátlaková hra, útoèné bránìní
forenzní, forensní¤soudní, napø. lékaøství, psychologie
forézie, foresie¤kladná interakce dvou organizmù, z nich~ jeden vyu~ívá druhého k svému p
forfeiting [fórfejtyng]¤forma financování zahranièního obchodu bankovním úvìrem nebo odk
forhend, forhand [forhend]¤ve sportovních hrách úder ve smìru po ruce, pro praváky zprava
forint¤mìnová jednotka Maïarska
forma¤vzor, podoba, vzhled;1. to, co vìc tvaruje; 2. zpùsob provedení, jednání, projevu; 3. k
stav a výkonnost; 4. spoleèenské zvyklosti a chování
formace¤útvar; formování, vytváøení formy
formaldehyd¤aldehyd kyseliny mravenèí, surovina pøi výrobì plastù
formalin, formalín¤vodní roztok formaldehydu, dezinfekèní prostøedek
formalista¤pøívr~enec formalizmu; kdo lpí na vnìjaí formì, puntièkáø
formalita¤úøední nebo právní akt; zbyteèná obøadnost, bezvýznamná povinnost
formalizace, formalisace¤metoda pronikání k obsahu uspoøádáním tvaru (formy), napø. pou
formalizmus, formalismus¤ulpívání na formální stránce vìci bez zøetele k vnitønímu obsahu
formální¤vyhovující po~adavkùm, pøedpisùm; zdùrazòující formu
forman¤vozka, koèí, povozník
formanka¤místnost pro formany v zájezdním hostinci; výèepní místnost, pivnice
formant¤jaz. slovotvorný prvek bez lexikálního významu; tón tvoøící akustický základ hlásky
formát¤velikost, rozmìr; úroveò
formativní¤vytváøející, utváøející
formátování¤upravování rozmìrù, tvaru, formátu

formulace¤slovní vyjádøení, dání formy, stylizace
formuláø¤tiskopis, blanket; listina
formule¤vzorec; ustálený pøedpis, slovní obrat, pøedepsaný zpùsob vyjádøení; sport autom
vùz
formulovat¤logicky slovnì vyjádøit, nastylizovat; stanovit, vytváøet, slovnì zformovat
forota¤zásoba
fórový¤chatrný, apatný, bezcenný, nesolidní
forsá~¤pøídavné spalování
forsírovat¤1. nepøimìøenì podporovat; 2. pøepínat sílu tónu (obv. pøi zpìvu)
fórarift¤pøedloha, pøedpis
foraus¤finanèní záloha; náskok
forte¤hud. silnì; hlasitý tón; hlasitì hraná èást skladby
fortel¤zruènost, dovednost
fortelný¤obratný, zruèný; dùkladnì udìlaný poøádný
fortifikace¤1. opevnìní, hradba; 2. obohacování potravin vitaminy, bílkovinami, vlákninou
fortissimo¤hud. velmi silnì; velmi hlasitý tón; velmi hlasitì hraná èást skladby
fortna¤brána pro pìaí v kláaterech nebo ústavech s klauzurou
fortuna¤atìstí, úspìch
fórum¤veøejné mínìní, veøejnost; veøejné místo k hlásání názorù; námìstí øímských mìst
forvard, forward [fórvard]¤sport útoèník
forzýtie, forsytie¤keø s prutovitými vìtvemi ~lutì rozkvétající èasnì na jaøe pøed vyraaením l
foøt¤lesník
fosfolipid¤slo~ený lipid, ester vícesytných alkoholù s mastnými kyselinami a kyselinou fosfor
fosforeènan¤slouèenina kyseliny fosforeèné se zásadami
fosforescence¤druh luminiscence, u ní~ dochází k emisi svìtla i po ukonèení buzení
fosforylace¤metabolický proces, pøi kterém se do organické slouèeniny zavádìjí zbytky kyse
fosgen¤prudce jedovatý dusivý plyn
fosilie, fosílie¤zkamenìlina, petrefakt
fosilizace, fosilisace¤proces vzniku zkamenìliny
fosilní¤1. zkamenìlý; zachovaný z dávné geologické minulosti; 2. konzervativní, zastaralý
fotel¤køeslo, lenoaka
foto-¤první èást slo~ených slov mající význam svìtlo, svìtelný, fotografický
fotochemie¤obor zabývající se vlivem svìtla na prùbìh chemických reakcí
fotodokumentace¤dokumentace pomocí fotografického materiálu
fotoelektrický¤související se vzájemným pùsobením elektromagnetického záøení a látky
fotogenický¤vhodný pro fotografování a filmování
fotografie¤zhotovování trvalých obrazových záznamù pomocí úèinkù svìtla na citlivou vrstvu
snímek, obraz takto vytvoøený; nauka o metodách a prostøedcích této èinnosti; obor výtvar

fotogram¤1. stínový obraz získaný bez fotografického pøístroje osvìtlením pøedmìtu le~ícíh
fotografické citlivé vrstvì; 2. mìøický snímek, podklad pro situaèní a výakové plány
fotogrammetrie¤obor zabývající se urèováním tvaru, rozmìrù a polohy pøedmìtù v prostoru z
výaky nebo ze zemì bez pøímého promìøování
fotolitografie¤zpùsob fotoreprodukce
fotolýza,fotolysa¤rozklad látky zpùsobený svìtlem
fotometeor¤optický jev v atmosféøe vyvolaný lomem, ohybem, rozptylem nebo interferencí s
mìsíèních paprskù, napø. duha
fotometrie¤obor zabývající se mìøením svìtelných velièin vyu~itím zejm. fotoelektrického jev
foton¤kvantum elektromagnetického pole
fotonka¤èidlo záøení vyu~ívající fotoelektrický jev, fotoelektrické èidlo
fotoplán¤obraz polohopisu terénu vzniklý pøekreslením leteckých snímkù
fotoreprodukce¤fotografická reprodukce, fotografické procesy ke zhotovování kopírovacích
reprodukèních pøedloh
fotosféra¤nejni~aí vrstva sluneèní atmosféry
fotostimulace¤drá~dìní svìtelnými impulzy
fotosyntéza, fotosynthesa¤biochemický proces, pøi nìm~ se v rostlinách mìní anorganické lá
vyu~ití svìtelné energie
fototeodolit¤fotografický pøístroj na získávání pozemních fotogrammetrických snímkù
fototermometrie¤zpùsob stanovení teploty na povrchu tìles
fototropie¤zmìny barvy úèinkem svìtla; reakce bunìk na svìtlo
fotr¤otec; pohodlný, dobromyslný mu~
foxteriér¤lovecký pes, bílý s èernými a hnìdými znaky
foxtrot¤anglický spoleèenský tanec ve ètyøètvrteèním taktu
foyer [foajé i foajér]¤místnost nebo prostor v divadle nebo pøi spoleèenském sále urèená k
pøestávkách
fracht¤nájem lodního prostoru; smlouva o tomto nájmu
fragile [fra~il]¤køehké, rozbitné
fragilita¤køehkost, lomivost
fragment¤èást, zlomek, díl, úlomek, kousek; neúplné umìlecké dílo
fragmentace¤rozpad, rozbití, dìlení na kusy, úlomky; dezintegrace
frajle¤sleèna
frajtr¤svobodník
frak¤pánské slavnostní obleèení skládající se z kabátu se aosy s pravoúhle, k pasu zastøi~
z kalhot bez zálo~ek, bílé vesty, bílé vázanky a cylindru; jen tento kabát
frakce¤1. slo~ka, èást; 2. seskupení uvnitø politické strany mající odliané názory od hlavní l
3. skupina poslancù v parlamentu patøících k jedné politické stranì; 4. èást separaèními pro
smìsi látek

fraktál¤útvar s velkou vnitrní èlenitostí, jeho~ motiv se opakuje v nekoneènì mnoha rùzných
napø. snìhová vloèka, moøské pobøe~í
fraktura¤1. lék. zlomenina; 2. nìmecké gotické lomené písmo
franc¤frank
frang¤frank
frank¤mìnová jednotka Francie, jejích z moøských území a bývalých kolonií, Belgie (franc),
frang) a jiných státù
frankatura¤výplatné, známky a jiné poatovní ceniny, jimi~ byla poatovní zásilka vyplacena
frankizmus, frankismus¤faaistické hnutí, diktátorská forma vlády generála Franka ve `panìls
franko¤1. v poatovním styku vyplacenì, bezplatnì; 2. v zahranièním obchodì dodací podmínk
pøepravu nákladù
franko-¤první èást slo~ených slov mající význam Francouz, tranmuzský
frankofonní¤u~ívající francouzatiny
frankotyp¤výplatní otisk
frankovat¤nalepit poatovní známku, orazítkovat hodnotou poatovní známky
frankovka¤pøípravek z lihu a mentolu slou~ící k masá~ím
franaíza¤1. èást akody pøi pojiatìní, kterou hradí pojiatìnec; 2. osvobození zbo~í od celních
poplatkù; listina o tomto osvobození
frapantní¤nápadný, pøekvapivý
fraaka¤1. komediální ~ánr s drsnìjaí komikou; 2. nesmyslné jednání nebo dìní, komický výje
fráter¤bratr laik; øeholník bez knì~ského svìcení
fraucimor¤~enský pokoj; ~enské slu~ebnictvo; skupina ~en vùbec
fraus¤podvod; zlý úmysl pachatele trestného èinu
fráze,¤slovní spojení, úsloví, rèení; prázdné, povrchní mluvení; hud. ucelená èást melodie
frazéma¤slovní obrat, úsloví, rèení, vìtný úsek otøelé slovní spojení, prázdné mluvení; hud.
skladební obrat dále bez poruaení obsahu nedìlitelný
frazeologie¤soubor ustálených slovních spojení v daném jazyce; nauka o nich
frazeologizmus, frazeologismus¤ustálené spojení slov
frázování¤èlenìní na urèité celky
free clinic [frí klinyk]¤støedisko pro léèení drogovì závislých
freelance [fnláns]¤nezávislý, samostatný pracovník; forma smluvní spolupráce; být na volné
freetradizmus, freetradismus [frítrejdyzmus]¤hospodáøská politika usilující o svobodu obcho
státu do mezinárodního obchodu
freeware [frívér]¤volnì aíøený poèítaèový program bez placení autorského honoráøe
fregata¤trojstì~òová plachetnice; menaí doprovodná loï
frekvence¤èetnost výskytu, ruch, provoz; poèet periodicky se opakujících dìjù za jednotku è
frekventant¤úèastník akolení, kurzu
frekventativum¤sloveso vyjadøující opakovaný dìj

frekventovaný¤èetný
frenetický¤bouølivý; nadmìrnì rozèilený
frenezie, frenesie¤chorobná rozèilenost, tøeatìní, bouølivé nadaení
freno-¤první èást slo~ených slov mající význam 1. duch, mysl; 2. bránice
frenologie¤názor o souvislosti tvaru lebky s povahou èlovìka; lebosloví
freon¤derivát uhlovodíku obsahující kromì fluoru i chlor
freska¤nástìnná malba provádìná barvami do vlhké omítky
fréza¤1. vícebøitý nástroj k frézování; 2. stroj na kypøení pùdy, na zemní práce
frézování¤metoda mechanického tøískového obrábìní frézou
frigidita¤chladnost, frigidnost (obv. ve spojení pohlavní frigidita)
frigidní¤chladný (pohlavnì, citovì); mrazivý
frigo-¤první èást slo~ených slov mající význam chlad, chladicí
frigorimetr¤pøístroj k zjiatìní chladicího úèinku okolního prostøedí
frikandó, frikando, fricandeau [frikandó]¤pøírodní telecí øízek
frikasé, fricassée [frikasé]¤pokrm z drobnì krájeného peèeného nebo duaeného masa se a•
hustou omáèkou
frikativa¤tøená souhláska, spiranta
frikce¤tøení; hloubková masá~; tøenice
frisbee [frizbí]¤kolektivní sportovní hra s létajícím talíøem
fritéza¤hrnec na fritování
fritování¤úprava pokrmù ponoøením do rozpáleného oleje
frivolita¤nestoudnost, necudnost, lehková~nost
frizúra, frizura, frísura¤úèes
fronta¤1. prùèelí budovy; 2. rozhraní mezi dvìma vzduchovými hmotami; 3. prostor bojové è
politických stran, organizací se spoleèným zamìøením; 5. zástup èekajících
frontální¤1. èelní; 2. související s frontou
frontispis, frontispice [frontyspis]¤titulní rytina v knize; sudá stránka tvoøící protìjaek titulního
knihy, obv. s obrázkem
fronton¤nadokenní atít
frotá~¤1. pøenáaení otisku reliéfní struktury podlo~ky mìkkou tu~kou na papír; 2. tøení, drh
froté¤tkanina se smyèkovou vazbou obv. Bavlnìná
fruitarián [frutarián]¤èlovìk, který se ~iví jenom èerstvým ovocem
fruktifikace¤1. vytváøení plodu, zrání; 2. zu~itkování, vytì~ení prospìchu
fruktóza, fruktosa¤cukr ovocný
frustrace¤zklamání, zmaøení touhy; stav pøi záva~ném neuspokojení lidských potøeb
frustrovaný¤trpící, posti~ený frustrací
fuga¤kontrapunktická hudební skladba s dùslednou rovností vaech hlasù
fugato¤nástup hlasù v hudební skladbì na zpùsob fugy

fujara¤slovenský lidový døevìný hudební nástroj
fulár, fulard, foulard [fúlárd i fulár]¤jemná hedvábná tkanina v keprové vazbì
full-contact [fulkontakt]¤úpolový sport podobný karate
full-text, fulltext¤plný text, zpracování textu plného znìní
fulminantní¤bleskový, velmi rychlý; oslòující, skvìlý
fumarola¤výron horkých par a plynù v prùbìhu. sopeèné èinnosti
fumigátor¤zadýmovaè
funboard [fanbórd]¤tøída windsurfingu
fundace¤1. majetek vìnovaný ke konkrétnímu úèelu; 2. vztah sémantické a formální podmín
druhým
fundament¤základ, podstata
fundamentalizmus, fundamentalismus¤konzervativní lpìní na pùvodních ideologických zákla
fundamentální¤základní, zásadní, podstatný, hlavní
fundátor¤zakladatel
fundovaný¤podlo~ený, zabezpeèený; teoreticky dobøe pøipravený
fundraising [fandrejzing]¤získávání financí pro fondy, nadace, projekty od firem, donátorù a
fundus¤movité zaøízení, inventáø
funebrák¤pohøební zøízenec
funebrální¤pohøební, funebrální
funerálie¤pohøební nále~itosti; náklady spojené s pohøbem
funerální¤pohøební, funebrální
fungicid¤chemický prostøedek proti parazitním houbám a plísním
fungovat¤1. být v èinnosti, pracovat; 2. mít, vykonávat funkci
funikulus¤pupeèník
funk art, funkart [fank árt]¤výtvarný smìr pou~ívající bizarní pøedmìty
funk [fank]¤hudební a pìvecký styl s vypjatými vokály
funkce¤èinnost, úkon, úkol; výkon slu~by, úøadu; mat. závislost jedné promìnné na jiné neb
funkcionalizmus, funkcionalismus-¤umìlecký, zejm. architektonický a urbanistický smìr 20. a
století zdùrazòující úèelovost, funkci
funkcionální¤funkèní; týkající se funkcí
funkcionáø¤úøedník spoleèenských a zájmových organizací nebo státních orgánù
funkèní¤vztahující se k úèelu, pùsobnosti; vztahující se k fungování, chodu, èinnosti nìèeho
funktor¤operátor logické operace, napø. logické spojky
funus¤pohøeb
furé, fouré, fourré [furé]¤plnìný kandyl
furiant¤nafoukanec; èeský kolový tanec
fúrie¤zuøivá, zbìsilá bytost
furioso [furiózo]¤hud. bouølivì, divoce

furor¤bìs, zuøivost
furunkl, furunkul¤ne~it, ohranièený hnisavý zánìt, vøed
furunkulóza, furunkulosa¤mnohoèetný výskyt ne~itù, vøedovitost
fusak¤náno~ník
fuschi [fuai]¤krátká ly~e, souèást výzbroje skibobisty
fusekle¤pono~ky, fusky
fusion [fjú~n]¤syntéza rocku s postupy, harmonizací i nástroji vá~né hudby
fusky¤pono~ky, fusakle
fuaer¤kdo nekvalitnì, neodbornì provádí nìjakou èinnost; bøídil, hudlaø
fuaka¤døina, namáhavá práce; melouch
futrál¤pouzdro, schránka
futro¤1. dveøní, okenní rám; 2. podaívka
futures [fjúèrs]¤cenné papíry, obchodované na opènim trhu; typ termínovaného obchodu
futuristic rock [fjúèeristyk rok]¤rock s vyu~itím syntezátoru jako modernistické èi alternativní
futuristický¤v souèasnosti nereálný, neuskuteènitelný; snílkovský
futurizmus, futurismus¤avantgardní umìlecký smìr poèátku 20. Století
futurologie¤teorie budoucnosti, výzkum mo~ných budoucností
futurum¤budoucí èas sloves
fuzarióza, fusariosa¤choroba rostlin vyvolaná srpovnièkou
fúze, fuse¤splynutí, slouèení
fuzikladióza, fuzikladiosa¤choroba rostlin zpùsobující strupovitost ovoce
fyko-¤první èást slo~ených slov mající význam chaluha, moøská øasa
fylo-¤první èást slo~ených slov mající význam rostlina, list rostliny
fylogeneze, fylogenese¤vývoj èlovìka a ostatních organizmù
fylogenie, fylogénie¤nauka o vývoji ~ivoèichù a rostlin
fysis¤tìlesná podstata, tìlesný stav
fyto-¤první èást slo~ených slov mající význam rostlina, rostlinný
fytocenóza¤rostlinné spoleèenství
fytofág¤~ivoèich ~ivící se pouze rostlinnou potravou
fytoflora¤plíseò bramborová
fytopatologie¤nauka zabývající se studiem chorob rostlin, rostlinná patologie
fytoterapie¤léèení nemocí rostlinami
fyzický, fysický¤hmotný, tìlesný; f. osoba èlovìk jako právní subjekt
fyzika, fysika¤obor studující základní vlastnosti hmoty a nejjednoduaaí formy jej o pohybu
fyzikální, fysikální¤související s fyzikou
fyzio-, fysio-¤první èást slo~ených slov mající význam pøíroda, pøírodní
fyziognomie, fysiognomie¤podoba, výraz (obv. oblièeje)
fyziognomika, fysiognomika¤nauka zkoumající souvislosti mezi fyziognomií a povahovými vl

fyziokracie, fysiokracie¤vláda pøírody
fyziokratizmus, fyziokratismus, fyziokratismus¤ekonomická teorie pova~ující za hlavní zdroj
zemìdìlskou výrobu
fyziologický, fysiologický¤normální, pøirozený, týkající se zdravého organizmu týkající se fyz
fyziologie, fysiologie¤vìda zabývající se ~ivotními pochody uvnitø organizmù
fyzioterapie, fysioterapie¤léèení nemocí fyzikálními metodami (teplo, masá~, voda, vzduch)
gabardén¤jednobarevná látka, obv. z vlnìné èesané pøíze, s jemnými aikmými vroubky
gabarit¤prùjezdný (~elezniění) profil; nejvìtaí pøípustné rozmìry nákladu na otevøeném ~ele
obryse prùjezdného profilu
gábl¤svaèina, nìco k zakousnutí; gáblík
gáblík¤gábl; svaèinka
gad~a¤romské oznaèení neromského spoluobèana
gag [gag i geg]¤prvek situaèní komiky
gajdoa¤na východní Moravì hráè na gajdy, dudák
gajdy¤dudy
gala¤slavnostní, sváteèní
gala-¤první èást slo~ených slov mající význam (okázale) slavnostní, gala
galaktický¤související s galaxií
galakto-¤první èást slo~ených slov mající význam mléko, mléèný, lakto-
galaktóza, galaktosa¤slo~ka mléèného cukru, sacharid
galán¤nápadník, milenec; dvorný mu~
galanterie, galantérie¤zdobné módní a dárkové zbo~í; drobné spotøební, zvl. krejèovské zb
ním
galantina,¤jemná paatika z mletého masa; vykostìné maso z drùbe~e nebo zvìøiny plnìné m
uvaøené a podávané za studena
galantnost¤pozornost, zdvoøilost vùèi ~enám
galaparty¤slavnostní spoleèenská schùzka se zábavou a pohoatìním, obv. oficiální povahy
galaxie¤gravitaènì vázaná hvìzdná soustava a~ stovek miliard hvìzd
galea¤souèást ústního ústrojí hmyzu
galej¤stará váleèná i obchodní veslová loï, na ní~ veslovali otroci a trestanci, galéra
galeje¤tì~ký trest odsouzených, nucené trestanecké práce. pùv. veslování na galejích; nepø
otrocká práce
galenika¤galenické pøípravky, léèiva pøipravená jednoduchými postupy z drogy nebo ze sm
nepøipravovaná synteticky
galenit¤nerost kovového vzhledu; ruda olova
galeona¤støedovìká velká tøístì~òová váleèná plachetnice
galeota¤malá rychlá galej, obv. pobøe~ní
galéra¤stará váleèná i obchodní veslová loï, na ní~ veslovali otroci a trestanci,galej

galerie, galérie¤1. prostory k výstavám umìleckých dìl, sbírek; 3. sbírka výtv. dìl, instituce, kt
shroma~ïuje a vystavuje 4. vyvýaené øady sedadel v divadle; 5. atola ve velké hloubce k jín
vody; 6. podzemní chodba; 7. skalní øímsa
galerista¤subjekt, který se stará o program, provoz a ekonomické vyu~ití galerie, eventuálnì
galerie
galerka¤1. galerie; 2. ozdobná polièka; 3. Podsvìtí
galicizmus, galicismus¤jazykový prvek pøejatý do nìjakého jazyka z francouzatiny nebo pod
nìm vytvoøený
galimatyáa¤zmatenina, zmatená smìs, slátanina
galion¤zobákovité zakonèení pøídì novodobých plachetnic s dekorativní figurínou
galizace, galisace¤úprava ovocného vína sní~ením obsahu kyselin pøídavkem roztoku cukr
galo-¤první èást slo~ených slov mající význam 1. týkající se starovìké Galie, Galù, galský; 2
Francie, Francouzù, francouzský
galon, gallon¤americká jednotka pro objem rovná 3,78541 l, britská jednotka pro objem rovn
galop¤kalup; cval; rychlý tanec, kvapík; rychlý, tì~ký prùbìh
galoae¤gumové boty
galování¤úprava ovocného vína sní~ením obsahu kyselin pøídavkem roztoku cukru ve vodì
galuska¤speciální pláa• pro závodní jízdní kolo tvoøící s duaí jeden celek
galvanický¤elektrochemický, týkající se stejnosmìrného proudu stálé intenzity získaného ele
reakcí
galvanizace, galvanisace¤1. elektrolytické pokovování; 2. léèba galvanickým proudem, galv
galvanizovna, galvanisovna¤dílna, kde se provádí galvanizace
galvano-¤první èást slo~ených slov mající význam galvanický
galvanografie¤elektrolytický zpùsob hlubotisku
galvanokaustika¤elektrolytické leptání kovù
galvanometr¤pøístroj k mìøení malého stejnosmìrného proudu nebo napìtí
galvanostegie¤galvanické nanáaení kovových povlakù
galvanotaxe¤orientaèní pohyby ni~aích rostlin vyvolané elektrickým proudem
galvanotypie¤elektrolytické zhotovování tiskových desek a atoèkù
galvenotechnika¤spoleèný název galvanických výrobních postupù
galvenoterapie¤léèba galvanickým proudem, elektroléèba, galvanizace
gama¤1. v øecké abecedì znak pro hlásku g; 2. staraí jednotka hmotnosti (10 na -6 g)
gamadefektoskopie¤metoda vyu~ívající záøení gama k zjia• ování strukturních vad materiá
gamaglobulin¤bíkovinná slo~ka krevního séra obsahující protilátky
gamagrafie¤metoda zobrazující orgány nebo systémy pomocí radionuklidù zavedených do t
gamba¤1. druh violy, viola da gamba; 2. varhanní rejstøík
gambit¤druh zahájení aachové hry s obìtováním pìace
gambler [gambler i gembler]¤hráè na hracích automatech

game [gem i gejm]¤hra; èást tenisového zápasu
gameball [gembol i gejmbol]¤rozhodující podání v tenisové høe, v gamu
gamelan [gemilen]¤orchestr slo~ený hl. z bicích samoznìjících nástrojù
gameta¤1. zralá pohlavní buòka; 2. pohlavnì diferencované vývojové stadium parazitických
gametangium¤pohlavní orgán rostlin, ve kterém se tvoøí gamety
gametofyt¤pohlavní generace rostlin, ve které se tvoøí gametangia
gametogeneze, gametogenese¤pohlavní rozmno~ování rostlin, tvorba a zrání gamet, gamo
gamie¤druhá èást slo~ených slov mající význam snoubení, man~elství
gamofobie¤chorobný strach ze sòatku
gamogonie¤pohlavní rozmno~ování rostlin, tvorba a zrání gamet, gametogeneze
gamomanie¤chorobná touha po sòatku
gándhizmus, gándhismus¤filozofické, ekonomické, etické i sociálnì politické uèení M. Gándh
formách vzestupu indické spoleènosti, o zásadnì nenásilném odporu vùèi britskému kolonia
gang [geng i gang]¤tlupa, parta; zloèinecká organizace
gangliom¤nádor nervové uzliny
ganglion¤1. nervová uzlina; 2. váèek s rosolovitým obsahem v okolí alachy nebo kloubního
gangliopleglkum¤látka brzdící pøevod nervových vzruchù ve vegetativních gangliích
gangréna¤místní odúmr• tkánì, snì• , druhotnì modifikovaná nekróza (hnilobnou infekcí, vys
gangster [gengstr i gangster]¤bandita, zloèinec; èlen gangu
gap [gep]¤1. poakozená oblast chromozomu, chromatická léze; 2. mezera, propad; mezera
supravodièù, energetická mezera
garamond¤antikvové tiskové písmo
garance, garancie¤záruka, zástava, jistota
garant¤ruèitel, subjekt za nìco zodpovìdný, poskytující záruku
garantovaný¤zaruèený, jistý
garantovat¤ruèit za nìco
gará~¤uzavíratelný prostor k umístìní motorového vozidla
gard¤základní postoj v boxu, støeh
garda¤vojenská jednotka, obv. tvoøící ochranu a tìlesnou strá~ vojevùdcù a panovníkù; ozb
dobrovolníkù; elitní vojenský oddíl
garde¤1. základní postoj v aermu; 2. výstraha v aachu; 3. gardedáma
gardedáma¤dámský doprovod dívky do spoleènosti, garde
garden party [gárdn párty]¤zahradní slavnost
gardénie¤nízký keø s velkými bílými kvìty
garderoba¤aatstvo, divadelní kostýmy, aatna
garderobiérka¤kostymérka, aatnáøka
gardina¤záclona, opona, závìs
gardista¤èlen gardy

gargantuovský¤po~itkáøský, nenasytné ~ivotní chuti
garmond¤písmo o velikosti 10 bodù
garnát¤moøský rak
garni¤hotel garni hotelové slu~by omezené na ubytování se snídaní
garnitura¤soubor, celek; skupina osob spjatých spoleènou èinností
garnizona, garnizóna, garnisona¤posádka, sídlo posádky; vojenská (posádková) vìznice
garnýrovat¤obkládat, oblo~it, napø. pokrm vhodnými pøílohami
garný~¤ozdobný kryt tyèe s jezdci k zatahování záclon
garota¤poprava zardouaením; popravèí nástroj k této popravì
garrigue [garig]¤øídké nízké porosty keøù, suchomilných a teplomilných bylin ve Støedomo
garson¤èíaník, obsluha, hotelový sluha; ne~enatý mu~, starý mládenec
garsoniéra, garsonka¤typ bytu s jednou obytnou místností a pøísluaenstvím
gas¤plyn
gaser [gejzr]¤kvantový generátor gama záøení
gaskonáda, gaskoòáda¤chlubivá, chvastounská øeè, chvastounství
gastarbeiter [gastarbajtr]¤obèan jiného státu pracující dlouhodobì v hospodáøsky vyspìlejaí
gastrický¤~aludeèní
gastritida¤zánìt ~aludeèní sliznice
gastro-, gestr-¤první èást slo~ených slov mající význam ~aludek, ~aludeèní
gastroenteritida¤akutní zánìt ~aludeèní a støevní sliznice
gastroenterologie¤obor zabývající se prevencí, diagnostikou a léèením chorob trávicího ústr
gastronom¤1. obchod s potravinami; 2. labu~ník; odborník v gastronomii
gastronomie¤nauka o labu~nictví a kuchaøském umìní
gastroskopie¤neinvazivní vyaetøení ~aludku pomocí endoskopu
gastrula¤vývojové stadium zárodku
gate [-gejt]¤druhá èást slo~ených slov mající význam politický nebo vládní skandál, aféra
gauè¤1. kauè airoká pohovka; 2. u papírenských strojù soustava dvou válcù, popø. spodní z
gauèo, gaucho [gauèo]¤pasák dobytka v pampách Ji~ní Ameriky
gaudium¤veselí, veselá zábava
gaullizmus, gaullismus [gólizmus]¤francouzský politický smìr pøedstavovaný generálem Ch.
stoupenci, politický systém ve Francii za jeho prezidentství (1959-69)
gauner¤nièema, darebák
gaviál¤druh krokodýla
gavota, gavotte [gavot]¤starý francouzský lidový tanec mírného tempa, pozdìji dvorský, spol
skladba podobného typu, zvláatì jako intermezzo svity
gay [gaj i gej]¤homosexuál
gáz¤1. øídká, prùsvitná tkanina; 2. odtuènìný mul u~ívaný jako obvazový materiál, gáza
gáza¤odtuènìný mul u~ívaný jako obvazový materiál, gáz

gazda¤hospodáø
gazel¤forma orientální lyriky
gazela¤stepní sudokopytník
gazik, gazík¤terénní automobil znaèky GAZ
gázmaska¤ochranná maska proti plynùm
gazolin, gasoline [gezolín]¤zkapalnìný zemní plyn; lehký benzin, v USA benzin vùbec
gá~e¤slu~né; stálý pravidelný pevný plat
gá~ista¤státní zamìstnanec dostávající gá~i
GDP, Gross Domestic Product,¤hrubý domácí produkt
gearing [gíring]¤relativní význam pùjèek ve struktuøe kapitálu
gejaa¤japonská profesionální spoleènice
gejzír¤pramen vystøikující periodicky horkou vodu s vodní párou zpùsobený pøetlakem par
povrchem
gekon¤drobný pralesní a pouatní jeatìr
gel¤rosolovitá hmota koloidního typu
geld¤peníze; v burzovní terminologii poptávka po cenných papírech
gelivace¤proces rozpadu hornin v dùsledku zamrzání vody v puklinách
gema, gemma¤drahokam nebo polodrahokam, popø. sklo s rytým nebo øezaným obrazem
gemace¤puèení
gemara¤druhá èást talmudu, sbírka výkladù a doplòkù miany
gemelilogie¤genetické studium dvojèat
gemináta¤zdvojená souhláska nebo písmeno
gemini¤dvojèata
gemiparie¤nepohlavní rozmno~ování; puèení
gemoglyptika¤rytí kamenù, drahokamù; umìní kamenoøezu
gemule¤rozmno~ovací tìlísko pøi nepohlavním rozmno~ování hub
gen¤dìdièný èinitel; vloha; jednotka dìdiènosti
gencián, genciána¤encián, hoøec
genealogie¤vìda zkoumající vztah dvou souvisejících jevù nebo faktù; rodokmen, rodopis, v
posloupnosti
geneelogický¤rodopisný
generace¤pokolení; soubor osob narozených a ~ijících pøibli~nì ve stejné dobì; potomstvo j
rodièù; soubor souèasnì ~ijících jedincù tého~ druhu; pøísluanost k typu technických zaøíze
vývojové etapy
generaèní¤související s generací, vlastní urèité generaci
generál¤nositel vysoké vojenské hodnosti; pøedstavený nìkterých církevních øádù
generál-¤první èást slo~ených slov mající význam 1. vojenské hodnosti; 2. hlavní, celkový
generálie¤základní osobní data toto~nosti

generalissimus¤nejvyaaí vojenská hodnost výjimeènì udìlovaná velitelùm velkých armád
generalita¤sbor generálù
generalizace, generelisace¤zevaeobecòování; vytváøení obecných pojmù nebo zákonitostí;
rozaíøení chorobné zmìny v organizmu na více orgánù nebo tkání
generálka¤1. hlavní zkouaka; generální oprava; generální mapa; 2. ~ena generála; pøepjatá
panovaèná ~ena
generální¤hlavní, úplný, celkový, vaeobecný, ústøední
generativní¤1. související s generováním; 2. pohlavní, rozmno~ovací
generátor¤zaøízení, program k vytváøení, generování
generel¤ucelený projekt, souhrn opatøení
generický¤rodový, druhový
generovat¤vytváøet, vyrábìt; vytvoøit podle urèitých pravidel
generozita, generosita¤velkorysost, velkoduanost, alechetnost
genetický¤vývojový; pùvodový, týkající se vzniku nìèeho
genetika¤vìda o dìdiènosti
geneze, -genese¤druhá èást slo~ených slov mající význam vznik, zrod, pùvod
geneze, genese¤vznik, proces vznikání, zrod, pùvod
genialita¤výjimeèné nadání, geniálnost, génius
geniální¤mimoøádnì nadaný; vytvoøený géniem; mimoøádnì dobrý, vynikající
genitál¤pohlavní ústrojí
genitálie¤pohlavní orgány, rodidla
genitální¤týkající se pohlavních orgánù
genitiv¤pøi skloòování druhý pád
génius¤staroøímské ochranné bo~stvo, strá~ný duch; mimoøádné tvùrèí nadání, geniálnost
nadaný jedinec
genius loci¤duch vládnoucí na urèitém místì
genní¤druhá èást slo~ených pøídavných jmen mající význam poèátek, pùvod, zpùsobující,
genobanka¤banka genù
genocida, genocidium¤zloèin vyvra~ïování a vyhlazování pøísluaníkù národních, etnických,
rasových skupin
genofond¤1. soubor vaech genù v populaci organizmù; 2. soubor vaech ~ivých organizmù v
souèasnì se projevujícími i s potenciálními geny
genofor¤bunièná struktura nesoucí genetickou informaci
genologie¤literárnì vìdná disciplína zabývající se teorií literárních druhù a ~ánrù
genom¤genový obsah chromozomù jádra buòky
genomenipulace¤nepøirozené, umìlé zásahy do genomu, jeho zmìny; genová manipulace
genotechnologie¤postupy vyu~ívající kontrolované umìlé genové zmìny
genotyp¤celkový genový soubor organizmu; druh rostliny nebo ~ivoèicha zvolený za typické

genový¤vlohový; týkající se genù
genre¤~ánr
gensal¤dla~ba z kamenných odsekù, s mezerami vyplnìnými betonem
gentile [d~entýle]¤hud. roztomile, pùvabnì; gentilmente
gentilmente [d~entylmente]¤hud. roztomile, pùvabnì; gentile
gentleman¤d~entlmen
gentry [d~entri]¤anglická ni~aí venkovská alechta
genus¤rod; nadøazený, airaí pojem
geo-¤první èást slo~ených slov mající význam Zemì, zemský
geocentrický¤1. vztahující se k Zemi jako k centru; 2. vzta~ený ke støedu Zemì
geocentrizmus, geocentrismus¤názor na existenci nehybné Zemì, která je støedem vesmíru
geochemie¤obor studující zákonitosti rozaíøení chemických prvkù v Zemi i chemické aspekt
procesù v Zemi
geochronologie¤obor zabývající se urèováním stáøí Zemì, popø. hornin, na základì rozpadu
radioaktivních izotopù vyskytujících se v horninách
geoda¤výplò vìtaí dutiny v horninì, obv. kulovitého tvaru
geodemografie¤demografie rozaíøená o studium migraèních procesù a rozmístìní obyvatels
geodézie, geodesie¤zemìmìøictví
geodynamika¤dynamika Zemì, obor zabývající se pohyby Zemì jako planety a jejími dynami
procesy
geofág¤~ivoèich po~írající pùdu a trávící v trávicím ústrojí organické èástice v ní obsa~ené
geofaktor¤pøírodní jev formující a ovlivòující krajinu a kvalitu pøírodního, resp. ~ivotního pro
geofon¤malý pøenosný seizmograf u~ívaný zejm. pøi hledání nerostných lo~isek nebo sled
geofyt¤typ rostlin, jejich~ obnovovací orgány (oddenky, hlízy, cibule) pøetrvávají nepøíznivé
pod zemí
geofyzika, geofysika¤obor studující fyzikální procesy na povrchu, uvnitø i v okolí Zemì a její
vlastnosti
geografický¤zemìpisný
geografie¤zemìpis
geohelmint¤cizopasný èerv, jeho~ vývoj probíhá bez mezihostitelù
geoid¤idealizovaný tvar Zemì (pøibli~nì splývá se støední hladinou moøí)
geokarpie¤dozrávání plodù pod povrchem pùdy, napø. u podzemnice olejné
geokoróna¤èást plynného obalu Zemì ve výace nad 1000 km
geologie¤vìda o slo~ení a vývoji pevné kùry Zemì i o Zemi jako planetì
geomagnetizmus, geomagnetismus-¤zemský magnetizmus
geomantie, geomancie¤mystické vìatìní ze znaèek nakreslených na zemi
geomechanika¤nauka øeaící problémy mechaniky hornin a zemin
geometr¤zemìmìøiè

geometrický¤1. týkající se geometrie; 2. pøipomínající ploané a prostorové útvary; z tìchto ú
tyto útvary vyu~ívající
geometrie¤obor zabývající se studiem rovinných a prostorových útvarù
geomorfologie¤nauka o zákonitostech vývoje zemského povrchu
geopatogenní¤údajné negativní pùsobení geologické stavby na organizmus
geopolitika¤názor o významu zemìpisné polohy státu; aspekty politiky v celosvìtových, globa
a vztazích
geopotenciál¤potenciál tíhové síly
georeliéf¤zemský povrch, refiéf
geosféra¤geografická sféra, krajinná sféra
geostacionární¤umístìný nad urèitým místem na Zemi, geosynchronní
geostrategický¤strategický z hlediska zemìpisné polohy
geosynchronní¤umístìný nad urèitým místem na Zemi, geostacionární
geosynklinála¤rozsáhlá korytovitá prohlubeò v zemské kùøe v místì nahromadìní velkého ol
geotaxe¤pohyb organizmu ve smìru nebo proti smìru zemské gravitace
geotektonika¤stavba zemské kùry; vìda o stavbì a vývoji zemské kùry
geotermální¤související s tepelnou energií uvnitø Zemì
geotermický¤týkající se teploty uvnitø Zemì
geotermika¤nauka o tepelných procesech uvnitø Zemì
geotextilie¤technická textilie ze syntetických vláken pou~ívaná napø. ve stavebnictví
geotropizmus, geotropismus¤rùstové pohyby rostlin pùsobené gravitací
geotyp¤populace organizmù vyznaèující se urèitým genotypem
gepard¤koèkovitá aelma
geriatrie¤souèást gerontologie zabývající se chorobami ve stáøí
gerila, guerilla [gerila]¤partyzánská válka
germanistika¤obor zabývající se jazykem, historií a kulturou germánských národù (zvl. nìme
germanizace, germanisace¤ponìmèování, ponìmèení
germanizmus, germanismus¤jazykový prostøedek pøejatý z nìmèiny do jiného jazyka nebo
vytvoøený
germinace¤proces poèáteèního vývoje organizmu, puèení, klíèení
geronto-¤první èást slo~ených slov mající význam staøec, staøecký, stárnutí
gerontofilie¤sexuální úchylka vyznaèující se zájmem o staré osoby
gerontokracie¤vláda starých
gerontologie¤obor zabývající se problémy stárnutí organizmù a chorob stáøí
gerontopsychiatrie¤souèást psychiatrie zabývající se psychickými poruchami souvisejícími s
se stáøím
gerundium¤podstatné jméno slovesné blízké infinitivu
gerundivum¤pøídavné jméno slovesné s významem nutnosti

gesamtkunstwerk [gezamtkunstverk]¤umìlecké dílo jako syntéza vaech druhù umìní
gesce¤povìøení k výkonu urèité èinnosti
gestace¤tìhotenství u ~en, bøezost u samic, gravidita
gestagen¤samèí pohlavní hormon
gestaltizmus, gestaldamus¤celostní pøístup k osobnosti, smìr zejm. v psychologii
gestapo¤tajná státní policie v nacistickém Nìmecku
gestický¤pohybový
gestikulace¤pohyby tìla (zejm. rukou) doprovázející øeè
gesto¤1. posunek 2. prohláaení bez následného skutku, naoko
gestor¤jednatel; ten, kdo je povìøen výkonem urèité èinnosti, gescí
gestóza, gestosa¤potí~e provázející nìkdy tìhotenství, napø. zvracení, køeèe,poruchy èinno
geudeamus¤zaèátek staré latinské studentské písnì, která se stala studentskou hymnou
ghetto [geto]¤1. oddìlená èást mìsta, kde se smìlo usazovat ~idovské obyvatelstvo; 2. dobro
odlouèení od ostatní spoleènosti
gibsonka [gibsonka i d~ibsonka]¤vìtaí kytara s kovovými strunami, pùvodnì d~ezová
gig¤hlubaí a airaí cvièný veslaøský èlun
giga-¤pøedpona ve významu násobku 10 na 9
gigant¤obr; èlovìk nebo pøedmìt velkých rozmìrù
gigantický¤mohutný, obrovský
gigantizmus, gigantismus¤1. obrovitost, proporcionální nadmìrný tìlesný vzrùst, makrosomie
podnikání v gigantických rozmìrech
gigantomanie¤velikáaství
gigolo [d~igolo]¤placený taneèník, spoleèník, milovník
gilda¤støedovìký cech, hlavnì kupecký, k ochranì zájmù proti alechtì
gill [d~il]¤jednotka britské objemové míry rovná 0,142 l
giloa, guilloche [gijoa i gileua]¤jemná vlnovitá èára s ozdobným (na látce) nebo ochranným (
úèelem
gilotina, guillotine [gijotyn i gilotýn]¤popravèí zaøízení na stínání hlav
gin [d~in]¤lihovina z jemného lihu, jalovcového destilátu a macerátù z aromatických látek
girandola¤víceramenný svícen na stùl nebo stìnu
girl [gérl]¤dívka; slu~ka; milenka; sborová taneènice v operetním, filmovém nebo varietním s
girlanda¤1. obloukovitì zavìaená výzdoba z kvìtin, listù, chvojí; 2. ornamentální motiv tohoto
glaciál¤období zaledniní v pleistocénu
glacifikace¤vznik ledovcové hmoty ze snìhu pøemìniného ve firn
glaciologie¤obor zabývající se zákonitostmi trvalé snìhové pokrývky a ledovcù
glacitektonika¤tektonika podmíniná tlaky pohybujícího se ledovce
gladiátor¤staroøímský zápasník v cirku
glajcha¤1. dovedení stavby do úrovni støechy; opentlený stromek pøipevniný na krov pøi té

hrubé dokonèení pracovního úkolu
glajchaaltovat¤jednostrannì obv. násilnì usmìròovat, usmìrnit k strohé jednotì, uniformitì
glanc¤lesk pøita~livost, pùsobivost
glandula¤~láza
glasnost, glasnost¤veøejná informovanost (v SSSR v 2. polovinì 80. a zaèátkem 90. let 20.
glass fibre [glás fibr]¤sklenìné vlákno, fibrglas
glaukom¤onemocnìní oka, zelený oèní zákal
glazé, glacé¤rukavièková jemná hlazená useò z jehnìtiny nebo kùzleèiny
glazovat¤opatøovat glazurou
glazura¤poleva; sklovitý povlak
glej¤pøevá~nì zamokøená pùda, mokøina
glejt¤listina, potvrzení, prùvodní list zaruèující bezpeènost
glider [glajdr]¤ly~aøský vosk pro bìh na ly~ích
glie¤podpùrná nervová tkáò
glissando¤hud. klouzavì; zpùsob hry zalo~ený na klouzání prstù po strunì nebo klávesách
glizér¤kluzák, jednoduchý lehký bezmotorový letoun k výcviku plachtaøù nebo pro vleèení n
letounem; loï s vlastním pohonem klouzající pøi vyaaích rychlostech po hladinì
globál¤celek, úhrn, souhrn dílèích polo~ek, úhrnná èástka
globalistika¤vìda zabývající se globálními problémy lidstva
globalizace, globalisace¤pedagogický postup vycházející pøi vyuèování od celku
globální¤souhrnný, celkový, celosvìtový; povaechný,zbì~ný
globetrotter [gloubtrotr]¤svìtobì~ník
globin¤bílkovinná slo~ka hemoglobinu
globule¤tmavé, kulovité oblasti mezihvìzdné hmoty
globulin¤jednoduchá bílkovina v krevní plazmì
glóbus¤kulovitý model Zemì, planet, Mìsíce, zdánlivé nebeské koule
glomus¤klubko, uzlíèek
gloria¤sláva; oslavný zpìv v køes• anské katolické liturgii
glórie¤1. svatozáø, gloriola; proslulost; 2. fotometeor, jeden i více barevných kruhù kolem st
vrstvu mlhy nebo oblakù
gloriet¤otevøená zahradní besídka, obv. v místì krásného výhledu
glorifikace¤oslava, velebení
gloriola¤svatozáø, glórie, aureola; sláva, proslulost
glosa¤poznámka, vysvìtlivka
glosáø¤støedovìký slovník; seznam glos; seznam slov dolo~ených ve staré památce; slovní
slov nebo jejich pøeklady
glosátor¤1. autor struèných poznámek, glos; 2. pøísluaník italské právní akoly v 11. století p
formou glos výklad Justiniánovy právní kodifikace se základy právní dogmatiky

glositida¤zánìt jazyka
gloso-¤první èást slo~ených slov mající význam jazyk, jazykový
glosovat¤opatøovat text glosami; struènì nìco vysvìtlovat, poznamenávat
glottis¤hlasivka, støední èást hltanu
glukagon¤hormon tvoøený ve slinivce bøianí
glukometr¤pøístroj k mìøení krevního cukru
glukóza, glukosa¤hroznový cukr, akrobový cukr
gluon¤hypotetické kvantum silového pole kvarkù
glutasol¤sodná sùl kyseliny glutamové u~ívaná k ochucení jídel
gluten¤smìs bílkovin v obilovinách, lepek
glycerid¤ester glycerolu s vyaaími mastnými kyselinami
glycerin¤trojsytný alkohol, glycerol
glycerol¤trojsytný alkohol, glycerin
glycid¤cukr, sacharid
glycin¤jedna ze základních bílkovinných aminokyselin, glykokol
glykemie, glykémie¤hladina cukru v krvi
glykogen¤~ivoèianý akrob
glykonurie¤vyluèování glukózy moèí
glyptika¤technika øezu do drahých kamenù; pøedmìty, díla takto vyhotovená
glyptotéka¤1. sbírka dìl glyptiky; 2. sbírka sochaøských dìl, zejm. Antických
Gmbh.¤Gesellschaft mit beschränkter Haftung, nìmecké oznaèení spoleènosti s ruèením om
gnóm¤nadpøirozená bytost, duch, skøítek
gnóma¤struèná prùpovìï, rèení, sentence
gnomický¤struèný; jaz. èasovì neomezený, mimoèasový, atemporální (gnómický prézens)
gnómiènost¤1. struènost, ráz prùpovìdi; 2. pravidelné opakování dìje
gnómon¤jednoduché astronomické zaøízení urèující úhlovou výaku Slunce
gnosticizmus, gnosticismus¤smìr raného køes• anství upøednostòující gnózi
gnostický¤týkající se gnosticizmu
gnotobiologie¤nauka o bezmikrobních zvíøatech
gnóze, gnose¤zøení, bezprostøední poznání zejm. duchovních principù; duchovní hnutí poz
gnozeologie, gnoseologie¤teorie poznání., noetika, epistemologie
GNP¤Gross National Product, hrubý národní produkt
go¤stolní desková hra s hracími kameny, pùvodem z Japonska
go-in [gouin]¤neoprávnìné vniknutí demonstrantù do urèitého objektu
gobelín, goblén¤nástìnný koberec
gój, gojim¤hebrejský termín pro pøísluaníka ne~idovského národa nebo nábo~enství
gól¤sport branka
golem¤podle ~idovské povìsti magicky o~ivený umìlý èlovìk z hlíny

golet¤1. ~idovská osada v jinonárodním prostøedí; 2. vyhnanství, exil
golf¤1. otevøený moøský záliv; 2. sportovní soutì~, odpalování míèkù holí postupnì do urèen
golfky¤sportovní kalhoty sta~ené pod kolenem
golgotský¤vztahující se ke Golgotì; bolestný, plný utrpení
goliard¤støedovìký potulný student (zejm. ve francouzském prostøedí)
goliáa¤1. obr, hromotluk 2. velký brouk 3. velkoplodá odrùda nìkterých druhù ovoce nebo ze
nejvìtaí závitová patice nebo objímka
gólman¤brankáø
golubcy¤duaené závitky z mletého masa v listu zelí nebo vinné révy, dolma, tolma, sarma
gomasio¤polotovar makrobiotické stravy pøipravený ze sezamových nebo lnìných semen
gombík¤dutý kulovitý knoflík
gonáda¤pohlavní ~láza
gondola¤1. úzká loïka se zobákovitou pøídí; 2. uzavøená èást vzducholodi; kryt motoru v kø
balonu
gondoliér¤veslaø na gondole
gondoliéra¤píseò benátských gondoliérù,barkarola
gonfalon¤prapor upevnìný na pøíèném ráhnu a noaený v církevních procesích, tzv. Korouhe
gong¤kovový bicí hudební nástroj; zvuk zvukové znamení
gongorizmus, gongorismus¤vyumìlkovaný nabubøelý barokní literární styl
goniomet¤1. zaøízení k mìøení úhlù; 2. radionavigaèní zaøízení k zamìøování polohy vysíla
goniometrický¤související s funkcemi sinus, kosinus, tangens, kotangens
goniometrie¤1. nauka o goniometrických a cyklometrických funkcích, trigonometrie; 2. mìøe
gonochorizmus, gonochorismus¤oddìlené pohlaví
gonokok¤mikrob vyvolávající kapavku
gonorea¤kapavka, tripl
gonozom, gonosom¤chromozom urèující pohlaví jedince
goodwill, good-will [gudvil]¤dobré jméno obchodní znaèky, firmy, výrobku
gópuram¤stupòovitý portál drávidských chrámù
goral¤1. turovitý sudokopytník s hustou srstí ~ující ve vysokých horách ji~ní a jihovýchodní A
obyvatel, horal ze severních Beskyd a z polské strany Tater
gordický¤g. uzel nerozvázatelný, neøeaitelný problém
gordonsetr¤plemeno loveckých psù
gorgonský¤obludný, hrùzostraaný
gorgonzola¤plísòový sýr
gorila¤1. nejvìtaí africký lidoop; 2. osobní strá~ce
gorodky¤hra, pøi které se házením døevìnou tyèí srá~ejí figury z døevìných váleèkù
gösch [gea]¤malá vlajka, zpravidla ve státních barvách, vyvìaovaná na obchodních a váleèn
kotvících v pøístavu

gospel [gospl]¤nábo~enský èernoaský hudební i pìvecký výraz
gospodin¤pán, hospodáø
gothic-rock [gotyk rok]¤hudební styl stavìný na výrazné kytaøe a obv. malebné, silné melodi
gotika¤støedovìký umìlecký sloh
gotizovat, gotisovat¤napodobovat gotický sloh
gouda¤holandský polotvrdý sýr s drobnými oky
gourde [gurdj¤mìnová jednotka Haiti
gourmand¤gurmán
gourmet¤gurmet
gouvernement [guvernmá]¤vláda, správa
government [gavrment]¤vláda, správa
gracht [chracht]¤kanál (vodní cesta) v ulicích nizozemských mìst
grácie¤pùvab, ladnost, vnadnost; pùvabná dívka
graciézní, graciesní, graciózní, graciosní¤pùvabný, elegantní, ladný
gracilní¤atíhlý, útlý, slabý
grad¤1. stupeò; 2. zkratka pro gradient
gradace¤stupòování, odstupòování, postupný pøechod, zesilování
gradient¤zmìna fyzikální velièiny pøipadající na jednotku délky; diferenciální operátor
gradovaný¤stupòovaný, zesilovaný
gradovat¤stupòovat, zesilovat, nabírat na síle, na intenzitì
graduace¤opatøování mìøicích pøístrojù stupnicí, graduování
graduál¤zpìvník meaních písní
graduale¤èást mae
gradualizmus, gradualismus¤názor o vhodnosti postupné reformy
graduovat¤udìlit akademickou hodnost, absolvovat, zakonèit, vrcholit; opatøit stupnicí
gradus¤stupeò akademické hodnosti, napø. bakaláø, doktor
graf¤schematické znázornìní vztahù, závislostí, postupù, statistických údajù
graf¤druhá èást slo~ených slov mající význam zapisující, zaznamenávající pøístroj, zaøízen
grafém¤grafický nebo písemný znak
graffiti [grefíty]¤barevným sprejem vyvedený nápis, obrazec, kresba na zdi, dopravním prost
a~ umìleckého charakteru
grafický¤psaný, písemný; vyjádøený obrázkem, grafem, tiskem; týkající se umìlecké kresby
grafie¤druhá èást slo~ených slov mající význam zapisující, zaznamenávající pøístroj, zaøíz
tisk
grafika¤umìní psaní a kreslení; umìlecká reprodukèní technika; dílo vzniklé reprodukèní tech
hlásek písmem
grafikon¤pøehledné znázornìní postupù, dìjù, pracovního plánu
grafióza, grafiosa¤choroba jilmù zpùsobená parazitickou houbou

grafit¤aestereèná modifikace uhlíku, tuha
grafitizace, grafitisace¤1. odplyòování uhlí; 2. pøemìna organických látek na uhlík
grafo-¤první èást slo~ených slov mající význam písmo, psaní
grafognózie, grafognosie¤srovnávací urèování pisatele
grafologie¤psychologie písma, vyvozování psychických vlastností èlovìka z analýzy jeho ruk
grafomanie¤chorobná psavost
grafpad [gráfped]¤snímací tabule v podobì desky, vybavená kurzorem, perem s hrotem neb
tablet
graham¤neslaný dietní chléb, hlavnì z ~itného a paenièného arotu
grál¤zázraèná mytická miska nebo kalich Krista z poslední veèeøe; symbol posvátnosti
gram¤jednotka pro hmotnost rovná 10 na -3 kg
gram¤druhá èást slo~ených slov mající význam mìøicí a zapisující, zaznamenávající pøístro
gram-¤první èást slo~ených slov 1. mající význam gram; 2. vyjadøující chemickou reakci bu
gramatický¤mluvnický
gramatika¤mluvnice
gramá~¤hmotnost urèité látky, obvykle 1 m ètvereèní, v gramech
gramo-¤první èást slo~ených slov mající význam 1. záznam, zápis; 2. gramofon
gramofon¤zaøízení pro reprodukci mechanického záznamu zvuku z gramofonových desek
gramotnost¤znalost ètení a psaní
grán¤staraí jednotka hmotnosti
granát¤1. drahokam, nejèastìji tmavì èervené barvy; 2. støela nebo ruènì vrhaný náboj s tøí
trhacím úèinkem
granátovník¤trnitý keø s velkými èervenými plody (granátovými jablky)
grand¤pøísluaník apanìlské vysoké alechty; velkorysý èlovìk
grand mal [gran mal]¤velký epileptický záchvat
grand prix [gran pri]¤velká cena
grand slam [grendslem]¤1. nejvyaaí mo~ná hra brid~e; 2. Grand Slam vítìzství ve ètyøech r
tenisových turnajích svìta bezprostøednì za sebou
grandhotel¤hotel apièkové úrovnì
grandiozita, grandiosita¤mohutnost, vzneaenost, velkolepost, velkorysost, grandióznost
grandiózní, grandiosní¤mohutný, vzneaený, velkolepý
grandle¤zub, apièák jelena nebo lanì, ve zlatnictví jako souèást exkluzivních aperkù s mysli
grandseigneur [granseòér]¤pøísluaník nìkdejaí francouzské alechty; dùstojný a vzneaený èl
dùstojnì a vzneaenì si poèínající
granit¤~ula
granitoid¤hornina ~ulové struktury
grant¤finanèní podpora pøidìlená grantovou komisí na urèitý výzkumný projekt
granulace¤zrnitost; drcení na zrna, zrnìní, granulování

granulát, produkt granulace,¤zrnitá, granulovaná hmota
granule, granule¤zrno, zrnko, hrudka; svìtlejaí místa tvaru mnohohoúhelníku pozorovaná ve
granulocyt¤bílá krvinka s granulemi v cytoplazmì
granulom¤ohranièený zánìt uzlíkového tvaru,charakteristického slo~ení
grapefruit [grejpfrut]¤ji~ní ovoce, grep
gratias [gráciás]¤díky
gratifikace¤1. odmìna, náhrada; dobrovolné odakodné, sleva z ochoty; zvláatní odmìna, èes
dobropis; 2. proces nebo stav uspokojení doprovázející urèitou èinnost
gratinování¤zapékání
gratis [grátys]¤zdarma, bezplatnì, volnì
gratulace¤blahopøání
grave¤hud. tì~ce, vá~nì, odmìøenì, dùstojnì; skladba nebo úvod skladby v tomto tempu
graves [gráv]¤druh bordeauxského vína
gravidita¤tìhotenství
gravidní¤tìhotná (~ena)
gravimetr¤pøístroj k mìøení tíhového zrychlení
gravimetrie¤èást geofyziky zabývající se studiem tvaru a rozmìrù Zemì a jejího vnìjaího tího
teorií pøesných tíhových mìøení
gravírování¤ozdobné rytí povrchu tvrdých materiálù
gravitace¤pøita~livost
gravitest¤tìhotenský test
graviton¤hypotetická elementární èástice gravitaèního pole
gravura¤rytina; hluboký výbrus skla
gray [grej]¤jednotka pro absorbovanou dávku ionizujícího záøení
grazioso [graciózo]¤hud. mile, pùvabnì, jemnì
grázl¤lump, darebák
green [grín]¤trávník, golfové nebo tenisové høiatì
greenhorn [grínhorn]¤nezkuaený èlovìk zaèáteèník, zelenáè
greenpeece [grínpís]¤hnutí za ochranu ~ivotního prostøedí
greenset [grínset]¤umìlý protiskluzový povrch tenisového dvorce
grejdr, greder [grejdr]¤stavební stroj k urovnání terénu, srovnávaè
gremiálka¤porada vedení
grémium¤správní sbor; spoleèenství lidí stejného zamìøení, stavovské sdru~ení
grenadin¤lehká vzduaná tkanina
grenadina¤1. hedvábná pøíze; 2. sodovka se a• ávou
grenadýr, granadýr¤granátník; statný, rázný èlovìk
grep¤ji~ní ovoce, grapefruit
greale¤stará drobná mince

grif, gryf¤hmat, hmátnutí; obratný zpùsob, trik, úskok ,dr~adlo, rukoje•
gril¤1. roat na opékání masa sálavým teplem; 2. jídelna, restaurace
griliáa, grilá~, griliá~¤cukrovinka z páleného cukru s oøechy nebo mandlemi
grimasa¤oblièejová mimika, sta~ení oblièeje pøi údivu, posmìchu
gringo¤oznaèení cizince bílé pleti v Latinské Americe
griotka¤viaòový likér, cherry brandy
grizzly¤aedý americký medvìd
grobián¤hrubec, obhroublý èlovìk
gróf¤hrabì, alechtic; èlovìk panských zpùsobù
grog¤alkoholický nápoj z horké vody, cukru a rumu, popø. vinného destilátu
grogy, groggy¤úplnì vyèerpaný
groom [grúm]¤podkoní; hotelový sluha, poslíèek
gros¤vìtaina, hlavní, podstatná èást; veletucet
grosch [groa]¤drobná mince rakouského ailinku
grosista¤velkoobchodník; kdo pracuje ve velkém
grosz [groa]¤drobná mince z³otého
groa¤drobná mince rakouského ailinku (grosch) a z³otého (grosz)
grota, grotta¤pøírodní nebo v renesanèních a barokních zahradách umìlá jeskynì
groteskˤlatinkové písmo bez patek a stínování
groteska¤1. humoristický umìlecký útvar; 2. komická událost; 3. druh ornamentu
groteskní¤smìaný, komický
groupie [grúpi]¤dívka fandící nìkteré skupinì pop music a jezdící za ní z místa na místo
gründerství [grinderství]¤zakladatelská horeèka, boom podnikání; zlatokopectví
grundle¤møenka
grunge [grand~]¤styl odívání negující vaechno nové a módní; vyznaèuje se nìkolika vrstvam
omaelých kusù obleèení
grunt¤1. základ, podstata, jádro, pøíèina, dùvod; 2. základy stavby; selský statek pùda; 3. b
podklad obrazu
gruntovat¤1. dùkladnì uklízet; 2. vytváøet grunt
gruntovnì¤dùkladnì, zevrubnì
gruntunk¤úklid
grupa¤skupina; mat. jedna ze základních algebraických struktur
gruppensex [grupnsex]¤skupinový sex
gryf¤1. okøídlené fantastické zvíøe; 2. grif
guáno¤fosforeèné hnojivo z trusu moøských ptákù
guaraní¤mìnová jednotka Paraguaye
gubernie¤historický správní obvod, vladaøství; nejvyaaí správní jednotka v carském Rusku
guídon [gidon]¤protáhlý obdélníkový prapor s vlající èástí rozstøi~enou na dvì èásti

guilder¤surinamský gulden, mìnová jednotka Surinamu
guitar [gitár]¤kytara
gula¤vpus• do domovní kanalizace pro odpadní a dea• ové vody
gulag¤pracovní trestanecký tábor za stalinizmu v SSSR; symbol stalinské hrùzovlády
gulden¤nizozemský zlatý, mìnová jednotka Nizozemska, florin
gumotyp¤gumová tisková deska pro tisk z výaky, lisovaná ze stereomatrice a souèasnì vulk
gumóza, gumosa¤klejotok
gurmán, gourmand [gurmán]¤labu~ník; ctitel jemností v umìní
gurmet, gourmet [gurme]¤znalec schopný ochutnávat, posuzovat a analyzovat pokrmy a vín
guru¤indický nábo~enský uèitel; duchovní vùdce
gusto¤záliba, vkus; chu• , po~itek
gutace¤vyluèování pøebyteèné vody rostlinou v podobì kapek, zvláatì ve vlhkém prostøedí
gutaperèa¤pru~ná organická látka podobná kauèuku
guttae [guté]¤kapky
guvernantka¤domácí vychovatelka nebo uèitelka
guvernér¤vysoký správní úøedník; pøedseda centrální banky
gymghána¤jízda zruènosti, napø. na koni, v autech, na kolech
gymnastika¤soubor tìlesných cvièení s cílem vaestranného rozvoje lidského tìla
gymnazista, gymnasista¤~ák, student gymnázia
gymnázium, gymnasium¤typ støední akoly
gynandrie¤výskyt mu~ských druhotných pohlavních znakù u ~en
gynekokracie¤vláda ~en
gynekologie¤~enské lékaøství, obor zabývající se prevencí, diagnostikou a léèbou funkèníc
poruch reprodukèních orgánù ~eny
gynekomastie¤vývin poprsí u mu~ù v dùsledku hormonálních poruch
gynofobie¤chorobný strach mu~e pøed ~enami
gyps, gips¤sádra
gypsofilní¤rostoucí na pùdách bohatých na sádrovec
gyrátor¤dvojbran mìnící zatì~ovací imitanci na opaènou
gyro-¤první èást slo~ených slov mající význam kruh
gyromantie, gyromancie¤vìatìní z magických kruhù
gyros¤pùvodnì øecké jídlo, maso rùzných druhù opékané na svisle umístìném ro~ni, postup
gyroskop¤druh setrvaèníku
habán¤1. potomek nìmeckých novokøtìncù; 2. dlouhán
habanera¤apanìlsko-americký dvoudobý tanec volného tempa; hudební skladba tého~ char
habdala¤~idovská dìkovná modlitba pronáaená pánem domu k ukonèení sabatu
habilitace¤udìlení práva vysokoakolskému pedagogovi pøednáaet jako docent
habilitovat¤dosáhnout hodnosti docenta

hábit¤dlouhý øeholní odìv; splývavé aaty
habitace¤bydlení, obydlí; prostøedí bydliatì nebo výskytu
habitat¤místo výskytu urèitého organizmu, biotop
habituace¤navykání, zdomácòování,pøijímání
habitualita¤vznik návykù
habituální¤obvyklý, ustálený
habitué [abityjé]¤ka~dodenní návatìvník,stálý host
habitus¤celkový vzhled, souhrn zjevných vlastností
hacienda¤chata; venkovská usedlost
hacker [hekr]¤poèítaèový fanda nelegálnì pronikající do cizích databank
hadál¤nejhlubaí èást dna oceánù, dno hlubokomoøských pøíkopù
hádes¤podsvìtí; podzemní øíae mrtvých v øecké mytologii
hadrom¤døevní èást cévního svazku rostlin
hadron¤tì~ká elementární èástice podléhající silné interakci
had~, had~d~, hadj [had~], hedjdj [had~d~]¤pou• do Mekky
had~i, hád~d~í, hadji [had~i]¤muslim,který vykonal pou• do Mekky
háfiz¤titul muslima, který zná korán zpamìti
hagada, heggádá¤vyprávìní, líèení; vyprávìní obsa~ená v talmudu
hagiografie¤písemnictví s námìty ~ivotních osudù a èinù svìtcù
hagiolatrie¤uctívání svìtcù
hagiotika¤nauka o svìtcích
hajduch¤1. sólový mu~ský lidový tanec; 2. v Uhrách ozbrojený sluha, dráb; uherský ~oldnéø
hajduk, hejduk¤lidový bojovník proti turecké nadvládì na Balkánì
hajlovat¤zdravit nìmeckým pozdravem Heil
hajtra¤kùò ve apatném stavu; zchátralina
hajzl¤1. záchod; 2. apatný, zlý èlovìk, mizera, darebák
haknkrajc¤hákový køí~, odznak nacizmu
halace¤odraz svìtelných paprskù od ploch podkladového materiálu fotografické citlivé vrstvy
halacha, haláchá¤zpùsob ~ivota, chození; zákonná ustanovení v talmudu
halali¤lovecké fanfáry, troubení pøi ukonèení lovu
halapartna¤bodná a seèná zbraò
halászlé [haláslé]¤maïarská silnì koøenìná rybí polévka s cibulí, rajèaty a paprikami
halftime [háftajm]¤1. v d~ezu tempo o polovinu pomalejaí ne~ pøedchozí; 2. sport poloèas
halfvolej, half-volley [háfvoli]¤úder nebo kop zahraný bezprostøednì po odrazu míèe od hrac
halibut¤platýs; uzená nebo mra~ená úprava platýse
halit¤kamenná sùl
halma¤1. desková spoleèenská hra; 2. druh staroøeckého atletického skoku
halo¤svìtelný kruh kolem zdroje svìtla, kolo; kruh, prstenec kolem nìèeho, odliaující se barvo

halo-¤první èást slo~ených slov mající význam sùl, solný
haló-efekt¤zkreslené hodnocení podle povrchního, ale nápadného dojmu
halobiont¤slanomilný organizmus ~ijící na slanomilných rostlinách nebo ~ivící se slanomilný
halofilní¤slanomilný
halofobní¤slanobojný, vyhýbající se slaným pùdám
halofyt¤slanomilná rostlina
halogen¤chemický prvek sedmé hlavní skupiny periodického systému prvkù
halogenace¤chemická reakce, kterou se zavádí halogen do molekuly organické slouèeniny
halogenid¤binární slouèenina halogenu s chemickými prvky s ni~aí elekronegativitou
halogenidový¤související s halogenidem
halogenový¤související s halogenem
halotan¤tekutina u~ívaná k inhalaèní narkóze
haltýø¤doèasná sádka na ryby ponoøená do proudící vody
halucinace¤vidina, pøelud, blouznìní
halucinogen¤droga, která na omezenou dobu ovlivòuje psychiku èlovìka, vyvolává halucina
halucinogenní¤zpùsobující halucinaèní stavy
haluaky¤místní název pro rùzná jídla z tìsta; noky z tìsta pøipraveného ze syrových brambo
halv, half¤ve fotbalu a jiných brankových hrách zálo~ník, halvbek
halvbek, halfback [háfbek]¤halv
hamada¤skalní poua• s malými výskyty hrubých zvìtralin
hamak, hamaka¤visuté lù~ko, houpací sí•
hamal¤v Orientu nosiè bøemen
hamburger [hamburgr]¤masový karbanátek v ~emli
hamerleska¤lovecká palná zbraò
hampejz¤nevìstinec, vykøièený dùm, bordel, krèma
hampshire [hempar]¤plemeno prasat
hamr¤buchar pohánìný vodním kolem
handbal, handball [hendból]¤házená
handheld [hendheld]¤pøenosný
handl¤obchodování, smlouvání, vyjednávání, výmìna
handling [hendling]¤zpùsob u~ití, pou~ívání, aplikace
handmade [hendmejd]¤vyrobený ruènì, rukodìlný
handout [hendaut]¤vydané informaèní podklady pro jednání
handrkovat se¤dohadovat se, smlouvat, pøít se
hangár¤velká budova, pøístøeaí
hansvurst, hansvuøt¤komická postava staraího lidového nìmeckého divadla
hantýrka¤zvláatní mluva zájmových spoleèenských vrstev, s výrazy èasto druhým nesrozum
hanza, hansa¤støedovìký obchodní svaz nìmeckých mìst

haplo-¤první èást slo~ených slov mající význam jednoduchý
haplografie¤chyba opisovaèe textu, napø. vynechání èásti textu, pøeskoèení øádku
haploidie¤pøítomnost jedné sady chromozomù v jádøe buòky
haplologie¤vynechávání hlásek, slabik nebo hláskových skupin pøi nepeèlivé výslovnosti a
happening [hepenyng]¤improvizované pøedstavení, událost situovaná do bì~né reality s cíle
dìje, vyvolat pocity aoku, absurdity
happy end, happy-end, happyend [hepiend i hepijend]¤a• astný konec
haprovat¤nefungovat, váznout, mít závadu
haptalgie¤bolestivost pøi doteku
haptický¤hmatový, týkající se hmatu
harakiri¤starojaponský zpùsob sebevra~dy rozpáráním bøicha
harassment [heresment]¤sexuální obtì~ování, obv. na pracoviati, spoèívající ve skuteèném
bì~ném dotyku, haraaení
haraaení¤sexuální obtì~ování, obvykle na pracoviati, spoèívající ve skuteèném obtì~ování i
dotyku, harassment
harcovat¤útoèit; potloukat se, putovat
hard disk, harddisk [hárd dysk]¤pevný disk; pevná disková pamì• poèítaèe
hard-core music [hárd kór mjúzik]¤velmi ostrý kytarový hudební styl metalového typu
hard-rock [hárd rok]¤klasický legendární hudební styl rockové hudby
hardcopy [hárdkopi]¤pøímý výtisk obrázku zobrazeného na stínítku zobrazovací jednotky
hardware [hárdvér]¤technické vybavení poèítaèe
harém¤~enská èást muslimského domu; souhrnné oznaèení muslimových ~en
harfa¤drnkací rámový strunný hudební nástroj
harlekýn¤1. komická postava italské improvizované komedie; závìs nebo sufita kryjící horní
sladký dort s dvoubarevnou alehaèkou
harmatan, harmattan¤suchý, horký, praaný vítr vanoucí ze Sahary
harmonický¤souzvuèný; krásný, souladný, vyrovnaný; mat. urèitými zpùsoby související s p
(kmity, funkcemi)
harmonie¤soulad, dokonalý øád;1. souhrn vztahù mezi tóny, souzvuk nauka o významu a p
vzájemné zvukové pøizpùsobení, pøipodobnìní samohlásek
harmonika¤jazýèkový dechový hudební nástroj
harmonium¤jazýèkový vzduchový hudební nástroj s klávesnicí
harmonizace, harmonisace¤sladìní, uvedení v soulad; opatøení melodie akordickým doprov
harmonizovat, harmonisovat¤uvádìt v soulad; být v souladu, ve shodì; opatøit danou melodi
doprovodem
harmonogram¤diagram znázoròující èasový sled a dobu trvání jednotlivých èinností
harmonovat¤být v souladu, ve shodì, harmonizovat; být v souzvuku
harpagon¤lakomec

harpsichord¤strunný klávesový hudební nástroj, cembalo, clavecin, clavicembalo
harpuna¤oatìp zakonèený hákem a pøipojený obv. lanem k lodi
haruspex¤etruský vìatec pøedpovídající budoucnost podle tvaru jater obìtovaného zvíøete
haruspicium¤vìatìní z vnitøností (jater) obìtovaného zvíøete
haskala¤smìr osvícenství rozaíøený mezi ~idovskými obyvateli Evropy v 18. Století
hastrman¤vodník
haae, haaé¤kaaovitý pokrm; mleté nebo sekané maso duaené na cibulce
haaia¤droga z indického konopí
hatchback [heèbek]¤karoserie automobilu s otevírací zadní èástí
haterie¤tøíoká jeatìrka z triasu a jury, dosud ~ijící na Novém Zélandu
hathajóga, hatha-jóga¤jóga, její~ metody vycházejí z roviny tìlesné, jóga tìla; metoda k dosa
dokonalosti
hattrick, hatrick [hetrik]¤vstøelení tøí branek stejným hráèem v jednom utkání; dosa~ení tøí
sebou
haur¤1. èlovìk dávající pøemratìnì najevo své sebevìdomí a svoje mo~nosti, náfuka, vejtaha
hausarest¤domácí vìzení
hausbót¤obytná loï
hausnumero¤vymyalené, náhodnì zvolené èíslo
haussa [ósa]¤rùst kurzu cenných papírù, valut, drahých kovù ap. na burzách
haussista [ósista]¤obchodník na burze spekulující s rùstem kurzù, boomer
haute couture [ót kutýr]¤pøední módní salony urèující vývoj módy
haute volée [ót volé]¤vzneaená spoleènost, smetánka, panstvo
hautreliéf [ótrefiéf]¤vysoký reliéf, kdy z plochy vystupuje více ne~ polovina zobrazených obje
hauzírovat¤provozovat podomní obchod; stále s nìèím obcházet
havana¤1. havano druh jemných doutníkù; 2. druh tenkého hlazeného papíru
havárie¤nehoda; porucha, neatìstí
havarijní¤vztahující se k havárii; naléhavý; ohro~ující bezpeènost
havelok¤dlouhý pánský pláa• bez rukávù a s pelerínkou
hazard¤1. èinnost, její~ výsledek závisí na náhodì; vysoké riziko; 2. tech. ne~ádoucí výstup
logického prvku vzniklý nepøesnou synchronizací mezi vstupními signály
headhunting [hedhantyng]¤pøijímání, nábor zamìstnancù, poskytování slu~by zabývající se
práce, recruitment
headline [hedlajn]¤titulek, nadpis; struèný pøehled
hearing [híring]¤veøejné slyaení rùzných názorù znalcù, zpravodajù
heavy metal [hevi metal]¤hudební styl s dùrazem na hutný a tì~ký kytarový projev v kombina
melodickými postupy
hebraizmus, hebraismus¤jazykový prostøedek pøejatý do jiného jazyka z hebrejatiny nebo p
nìm vytvoøený

hebreistika¤obor zabývající se jazykem, historií a kulturou ~idovského národa
hedge [hed~]¤zeï, ochrana, bariéra; h. obchod krycí obchod, ochrana pøi obchodování proti
pohybù
hédonizmus, hédonismus¤pojetí slasti jako nejvyaaí hodnoty, dobra
hegelovství, heglovství¤filozofický systém G. W. F. Hegela
hegemon¤dr~itel moci, nadvlády
hegemonie¤nadvláda, vùdcovství
hegemonistický¤usilující o vedoucí postavení, hegemonii
hegemonní¤související s hegemonem, hegemonù; vedoucí
heika¤styl ikebany aran~ující kvìtiny do vysokých váz
hejtman¤náèelník, pøedstavený, hodnostáø s vojenskou nebo civilní mocí
hekatomba, hekatombé¤hromadná obì• ; tì~ké ztráty
hektický¤1. vzruaený, prudký, horeèný; 2. souchotináøský; 3. ostøe ohranièený (èerveò)
hekto-¤pøedpona ve významu násobku 10 na 2
hektografie¤rozmno~ovací technika pro menaí poèet otiskù
helénistický¤vztahující se k helénizmu
helénizmus, helénismus¤1. období pozdního øeckého starovìku; 2. umìní a kultura této doby
prostøedek pøejatý do jiného jazyka ze staré øeètiny nebo podle staré øeètiny v nìm vytvoø
helénský¤øecký
helfnout¤pomoci nìkomu
helikoid¤aroubová plocha, její~ vytváøející køivkou je pøímka
helikon, helikón, heligón¤nátrubkový dechový hudební nástroj
helikoplán¤letadlo, které je kombinací vrtulníku a letounu s pevnou nosnou plochou
helikoptéra¤vrtulník
heling¤mírnì sklonìná plocha v lodìnici slou~ící ke spouatìní lodí na vodu a jejich vytahování
helio-¤první èást slo~ených slov mající význam slunce, svìtlo
heliocentrický¤vzta~ený ke støedu Slunce
heliocentrizmus, heliocerrtrismus¤teorie pokládající Slunce za støed vesmíru
heliofilní¤svìtlomilný, slunomilný, sciofobní
heliofobie¤únik ~ivoèichù pøed sluneèním záøením a nadmìrným teplem do stínu
heliofobní¤stínomilný, sciofilní
heliofyt¤svìtlomilná rostlina
heliograf¤zaøízení k mìøení sluneèního svitu, slunomìr
heliografický¤udávající polohu na Slunci (h. souøadnice)
heliografie¤1. popis Slunce; 2. první pokusy kresby svìtlem, pøedchùdce chemigrafie
heliogravura¤pøenos polotónového diapozitivního obrazu na mìdìnou desku fotomechanicky
z hloubky
helioletrie¤uctívání Slunce

helioskop¤helioskopický okulár, okulár dalekohledu umo~òující pøímé pozorování Slunce
heliostat¤pøístroj k pozorování Slunce
heliotechnika¤technický obor zabývající se mo~nostmi zachycování a dalaího vyu~ití sluneè
helioterapie¤léèení sluneèním záøením
heliotrop¤1. odrùda tmavozeleného chalcedonu s èervenými skvrnami; 2. pøístroj k svìtelné
vzdálených mìøických cílù; 3. nízká rostlina rodu Heliotropum, otoèník peruánský
heliotropizmus, heliotropismus¤pohyb nebo rùst rostlin ve smìru svìtla
heliport¤letiatì pro vrtulníky
helm¤v heraldice stylizovaná pøilba umístìná ve znaku nad atítem
helma¤ochrana hlavy, pøilba
helmint¤cizopasný èerv
helmintologie¤nauka o helmintech a jimi vyvolaných onemocnìních
helmintosporióza, helmintosporiosa-¤onemocnìní rostlin vyvolané houbami
helmintóza, helmintosa¤onemocnìní ~ivoèichù vyvolané cizopasnými èervy
helmintozoonóza, helmintozoonosa-¤helmintóza pøenosná ze zvíøete na èlovìka
helofyt¤ba~inatá rostlina
help¤vnitøní nápovìda pro u~ivatele poèítaèových programù
hem¤nebílkovinná slo~ka hemoglobinu
hemato-, haemato-¤první èást slo~ených slov mající význam krev, krevní
hematofág, hematofag¤hmyz sající krev
hematokrit¤pomìr èervených krvinek k plazmì
hematologie¤nauka o krvi a krevních chorobách
hematom¤modøina, krevní podlitina
hematomyelie¤krevní výron do míchy
hematopoéza, hematopoesa¤tvorba èerveného krevního barviva,èervených krvinek, krvetvo
hematurie¤pøímìs krve v moèi
hemendeks, hemeneks, ham and eggs [hemendegs]¤aunka s vejci
hemeralopie¤aeroslepost
hemerofilní¤provázející èlovìka, vyskytující se u lidských sídlia• a komunikací (o nìkterých d
a ~ivoèichù), antropofilní
hemi-¤první èást slo~ených slov mající význam polovina, polovièní
hemiachromatopsie¤ztráta schopnosti rozliaovat nìkteré barvy v polovinì zorného pole
hemiatrofie¤úbytek tkání v jedné polovinì tìla, nedostateèná vý~iva jedné poloviny tìla
hemin¤slo~ka krevního barviva s trojmocným ~elezem
hemiparazit, hemiparasit¤poloparazit
hemiparéza¤èásteèné ochrnutí poloviny tìla
hemiplegie¤úplná ztráta hybnosti jedné poloviny tìla, ochrnutí poloviny tìla
hemisféra¤polokoule

hemo-, haemo-, hema-, haema-¤první èást slo~ených slov mající význam krev, krevní
hemoblastóza, hemoblastosa¤nádorové bujení krvetvorné tkánì
hemodynamika¤studium vlivu fyzikálních vlastností krve a cév na tlak krve a její proudìní cé
hemofilie¤dìdièná chorobná krvácivost
hemoglobin¤krevní barvivo
hemogram¤krevní obraz
hemokoagulace¤srá~ení krve
hemolymfa¤krevní tekutina v tìle bezobratlých, krvomíza
hemolýza, hemolysa¤rozpad èervených krvinek, pøi kterém se uvolòuje hemoglobin
hemopoeza¤vznik, tvorba krevních bunìk, krvetvorba
hemoptoe¤vykaalávání krve z plic jako chorobný pøíznak, chrlení krve, hemoptýza
hemoptýza, hemoptysa¤vykaalávání krve z plic jako chorobný pøíznak, chrlení krve, hemop
hemoragie¤krvácení, výstup krve z cév mimo krevní øeèiatì
hemoroidy, hemeroidy¤zlatá ~íla, patologické mìstkovité rozaíøení ~il v øitním otvoru nebo v
mìstky
hemostatikum¤prostøedek zastavující krvácení
hemostáza, hemostasa¤zástava krvácení
hemp¤pevná látka vyrobená z konopí
hena, henna¤èervené a~ rezavì èervené rostlinné barvivo
hendikep, handicap [hendykep]¤nevýhoda, pøeká~ka; tìlesné posti~ení
hendikepovaný, handicapovaný [hendykepovaný]¤znevýhodnìný, v nevýhodì; invalidní
henry¤jednotka pro magnetickou vodivost, vlastní a vzájemnou indukènost
henryovka¤ruèní jednohlavòová zbraò
hepar¤játra
hepatitida¤zánìt jater
hepato-¤první èást slo~ených slov mající význam játra, jaterní
hepatocyt¤jaterní buòka
hepatolit¤~luèníkový kámen
hepatologie¤obor zabývající se studiem a léèením jaterních chorob
hepatotoxin¤jaterní jed, jed poakozující jaterní buòky
hepodermis¤1. vrstva bunìk bezprostøednì pod poko~kou, podko~ka; 2. poko~ka èlenovcù
kutikuly
hepta-¤první èást slo~ených slov mající význam sedm, sedminásobný
herakles¤neobyèejný silák Herkules
heraklit¤stavební deska z døevité vlny a cementu
heraldika¤nauka o erbech
herba,¤rostlina, bylina, na• ; suaená léèivá rostlina
herbáø¤sbírka suaených a vylisovaných rostlin; soupis léèivých bylin

herberk, herberg¤nepoøádek; ubytovna pro mláde~
herbicid¤chemický prostøedek na hubení plevele
herce¤karetní výraz pro èervenou (srdcovou) kartu
hercok, hercog, herzog¤vévoda, kní~e
heredita¤dìdiènost
heretik¤bludaø, kacíø; odpùrce èásti køes• anské nauky
hereze, herese¤kacíøství; poruaení nebo snaha o revizi nìkterých dogmat; zastávání názorù
oficiálních
herkules¤silák mohutný èlovìk
herma¤hermovka
hermafrodit¤obojetník, oboupohlavní tvor
hermafroditizmus, hermafroditismus-¤oboupohlavnost, bisexualita, sexuální náklonnost k ob
hermelín¤1. ko~eaina z hranostaje; 2. mìkký sýr s bílou plísní na povrchu
hermeneutika¤1. umìní výkladu, interpretace, porozumìní; vysvìtlení jen pro zasvìcené; 2. te
spojovat mimohudební obsah s danými hudebními postupy
hermetická poesie, hermetická poezie¤Snad poezie vycházející z hermetické filosofie, viz
http://www.fysis.cz/hnauky/hfil.htm, http://www.fysis.cz/hnauky/hnauky.htm. Jako hermetic
tradici renesanèního hermetismu oznaèovány nejèastìji hermetická filosofie", alchymie"
magie". "Hermetický" mù~e znamenat cosi jako esoterický nebo mystický.
hermetický¤1. vzduchotìsnì uzavøený, nepropustný; 2. tajný, mystický; 3. odluèující, izolujíc
hermetizmus, hermetismus¤tajné uèení pøístupné jen uzavøenému okruhu zasvìcencù
hermovka¤bysta pøecházející v hranolový sokl, dekorativní nosný architektonický èlánek he
hernie¤vakovité vychlípení pobøianice,kýla
herodeský, herodesovský¤pøipomínající krutostí Herodesa, krutý
heroický¤hrdinský
heroin¤opiový alkaloid, diacetylovaný morfin
heroina¤1. ~ena hrdinských vlastností; 2. pøedstavitelka hrdinských rolí
heroizmus, heroismus¤hrdinství, bohatýrství
héros¤hrdina, heroj
herostratizmus, herostratismus¤porucha jednání charakterizovaná chorobnou potøebou stát
se za ka~dou cenu
herpes¤virové puchýønaté onemocnìní kù~e nebo sliznice, opar
herpetologie¤nauka o plazech
hertz [herc]¤fyzikální jednotka pro frekvenci
herynek, herynk¤slaneèek, nasolený sleï
hetéra¤antická milostnice; vzdìlaná spoleènice, kultivovaná pøítelkynì
hetérizmus, hetérismus¤raná historická forma vztahu mu~e a ~eny zalo~ená na promiskuitì
hetero-¤první èást slo~ených slov mající význam jiný, rùzný

heterocyklický¤související s organickými cyklickými slouèeninami, obsahujícími v uzavøené
uhlíkových atomù i jiné atomy, napø. dusík, kyslík
heterofág¤~ivoèich ~ivící se rùznorodou potravou, pantofág, omnivor
heterofázie¤porucha øeèi projevující se vyslovením jiného slova, ne~ nemocný chtìl vyslovit
heteroforie¤porucha rovnováhy oèních svalù, skryté ailhání
heterofylie¤rùznolistost
heterogamie¤cizospraanost
heterogeneze, heterogenese¤teorie o vzniku ~ivých organizmù z látek ne~ivé pøírody
heterogenita¤rùznorodost, heterogennost
heterogenní¤rùznorodý, rùznotvárný, nestejnorodý, smíaený
heterogonie¤rùznorodost, støídání rùzných zpùsobù rozmno~ování
heterokarpie¤výskyt plodù rùzného tvaru a velikosti na tém~e jedinci
heteroklize, heteroklise¤mluvnický jev, kdy toté~ slovo má tvary od rùzných kmenù a skloòu
vzorù, rùznosklonnost
heterolalie¤slovní projev jiný, ne~ mluvèí zamýalel
heterolýza, heterolysa¤heterolytická reakce, atìpení kovalentní chemické vazby, pøi nìm~ ol
elektrony pøejdou k jednomu atomu
heteromorfie¤mnohotvárnost, rùznorodost, polymorfie, polymorfizmus
heteronomie¤závislost nebo podøízenost cizím pohnutkám, èinitelùm, zákonùm; lék. nahraz
orgánem
heteronomní¤pøedkládaný autoritou, mocí, nadøízeným; podmínìný vnìjaím popudem
heteronymie¤pojmenování rodových dvojic slovy vytvoøenými z rùzných slovních základù
heterosexualita,¤pohlavní náklonnost k opaènému pohlaví; rùznopohlavnost
heterosféra¤èást zemské atmosféry nad výakou 90 km, v ní~ s výakou ubývají rychleji tì~aí
lehèí
heterosporie¤rùznovýtrusnost
heterosugesce¤ovlivòování citù, názorù a postojù bez rozumové úvahy vnìjaím svìtem, situa
heterotrofie¤vý~iva organickými látkami pøipravenými jinými organizmy
heterotrofní¤odkázaný svojí vý~ivou na organické látky pøipravené jinými organizmy
heterotropie¤zjevné ailhání, strabizmus
heteroze, heterose¤jev pøi køí~ení organizmù, kdy køí~enci první generace nìjakým zpùsob
heterozygot¤organizmus s nestejnými alelami urèitého genu v dùsledku splynutí geneticky o
vzniku zygoty
heuréka¤naael jsem, zvolání pøi neèekaném objevu
heuristika¤teorie øeaení problémù; neobvyklé øeaení
heurizmus, heurismus¤pedagogická zásada vlastního objevování nových poznatkù
hever¤pøenosné zdvihadlo, zvedák
hexa-¤první èást slo~ených slov mající význam aest aestinásobný

hexadecimální¤související s èíselnou soustavou o základu 16
hexaedr¤pravidelný aestistìn, krychle
hexagon¤aestiúhelník
hexagonální¤aestereèný, aestiúhlý, aestihranný
hexameron¤dílo aesti dní; kniha o stvoøení svìta za aest dní
hexametr¤druh verae o aesti stopách
hexenaus, hexnaus¤bolest v oblasti bederní páteøe
hezitace¤poruaování souvislé øeèi ulpíváním na nìkterých hláskách nebo slabikách
hi-fi, hifi, Hi-fi, HI-FI¤mezinárodní oznaèení pro elektroakustické zaøízení s velmi kvalitní rep
hiát¤1. mezera, pøeruaení, skulina; 2. setkání dvou samohlásek na rozhraní dvou slov nebo
hibernace¤zimní spánek zvíøat, pøezimování; období vegetaèního odpoèinku; umìlá h. uve
podobného zimnímu spánku, aby se sní~il metabolizmus pøi nìkterých lékaøských zákrocích
hic¤horko, parno
hidro-, hidr-¤první èást slo~ených slov mající význam pot, potní
hidrodermie¤nadmìrné vyluèování potu
hidróza, hidrosa¤pocení
hid~ra, hljra [hid~ra]¤opuatìní;1. nucený odchod Muhammada z Mekky; 2. masová emigrace
hierarchie¤posloupnost, stupnice hodnot,hodností
hieratický¤posvátný
hiero-¤první èást slo~ených slov mající význam svatý, posvátný
hieroglyf¤1. znaèka obrázkového staroegyptského písma; 2. neèitelné písmo
hierogram¤hieroglyfický nápis
hierokracie¤vláda knì~í
hieromantie, hieromancie¤vìatìní z vnitøností obìtních zvíøat, hieroskopie
hieronym¤zmìna jména, obv. pøi vstupu do kláatera
high key [hajkí]¤fotografická technika vysoké tóniny vyznaèující se pøevládajícími svìtlými tó
high life [hajlajf]¤vysoký, vzneaený svìt; vzneaená spoleènost, smetánka; ~ivot horních dese
high society [hajsosájty]¤vzneaená spoleènost, horních deset tisíc
high-tech [hajtek]¤pokroèilá technologie, velmi vyvinuté výrobní postupy
highball [hajból]¤míchaný nápoj ve vysoké sklenici s ledem a malým mno~stvím alkoholu
highway [hajvej]¤dálnice, silnice vyaaí kategorie
hikory, hickory [hikori]¤tvrdé svìtlé døevo pou~ívané k výrobì ly~í a sportovního náøadí
hin¤1. hín vyèerpaný, znièený, mrtev; 2. hín biblická míra pro tekutiny; 3. hyn tam
hind¤vyznavaè hinduizmu nebo bráhmanství
hinduizmus, hinduismus¤airoký indický nábo~enský proud
hip-hop¤taneèní mutace metalového hudebního stylu
hipický¤1. týkající se koní nebo jízdy na koni; 2. týkající se hnutí hippie
hipo-¤první èást slo~ených slov mající význam kùò, koòský

hipodrom¤antické závodiatì pro závody na koních a vozech; budova s jízdárnou a stájemi
hipologie¤nauka o koních
hiporehabilitace¤rehabilitace vyu~ívající jízdu na koni
hippie [hipí], hippies [hipís]¤hnutí a jeho pøísluaníci hlásající a svérázní naplòující ideály svo
lásky
hippokratický¤mající smrtelný vzhled, svìdèící o blí~ící se smrti
hiragana¤jedna ze dvou japonských slabièných abeced
hirsutizmus, hirsutismus¤nadmìrné ochlupení u ~en způsobené endokrinní poruchou
hispanistika¤obor zabývající se jazykem, historií a kulturou apanìlského národa
iss¤ruaivé syèivé zvuky na velmi dlouhých vlnách
histamin¤silná organická zásada hrající úlohu pøi vzniku alergií
histo-¤první èást slo~ených slov mající význam tkáò, tkáòový
histogram¤sloupkový diagam
histologie¤nauka o tkáních
histolýza, histolysa¤rozklad tkání
historicizmus, historicismus¤pøeceòování významu dìjin, historizmus
historie¤1. dìjepis; 2. dìjiny, minulost; 3. historka, pøíbìh
historiografie¤dìjepisectví
historizace, historisace¤zdùrazòování, napodobování minulosti
historizmus, historismus¤1. zdùrazòování vývoje, minulosti, historicizmus; 2. vìdomý návrat
umìleckým slohùm; 3. slovo oznaèující zaniklé skuteènosti
historka¤krátké vypravování; vymyalený pøíbìh
histrión¤starovìký a støedovìký herec, kejklíø
hit¤mimoøádnì úspìaná novinka; úspìaná hudební skladba
hitmejkr, hitmaker [hitmejkr]¤tvùrce hitù
hitparáda¤~ebøíèek hudebních hitù
HIV¤Human Immunodeficiency Virus, vir ze skupiny retrovirù způsobující AIDS
hlaholice¤glagolice, nejstaraí slovanské písmo
hlezno¤kotník
hoboj¤dvojjazýèkový døevìný dechový hudební nástroj
hoby, hobby¤koníèek, záliba
hochatapler¤podvodník, dobrodruh
hodochrona¤køivka udávající závislost doby aíøení seizmické vlny urèitého typu na vzdálen
hod~a¤v islámském prostøedí muslimský knìz nebo vzdìlanec
hofmistr¤pøedstavený dvorského slu~ebnictva; vychovatel dìtí v panovnických a alechtickýc
hokejbal¤hokej s míèkem
hokus pokus, hokuspokus¤kejklíøská manipulace; nepodaøený pokus
holba¤1. stará objemová míra rovná 0,707 l; 2. nádoba na pití, s uchem a víkem

hold¤1. okázalý projev pocty nebo úcty; 2. výkupné, vynucený poplatek ve válce
holding¤právní forma subjektu (holdingová spoleènost), který svým kapitálem ovládá a kont
holendr¤1. holandr stroj na mletí a zpracování surovin pøi výrobì papíru.; stroj na loupání je
krup; 2. rozebíratelná závitová spojka trubic s pøesuvnou maticí, aroubení
holizmus, holismus¤pojetí celostnosti nabývající nové vývojové kvality
holo-¤první èást slo~ených slov mající význam úplný, celý, nedotèený
holocaust [holokaust]¤vyvra~ïování }idù nacisty; znièení, zkáza
holocén¤nejmladaí oddìlení ètvrtohor, aluvium
holofrastický¤jaz. mající platnost celé vìty
holografický¤1. psaný vlastní rukou; 2. týkající se holografie
holografie¤zpùsob zobrazování trojrozmìrných pøedmìtù pomocí záznamu a následné reko
nesených svìtlem
hologram¤záznam holografického zobrazení
holokarst¤úplný kras s dokonalým vývojem vaech povrchových i podzemních krasových jev
holos¤celek
holotyp¤geol., biol. exempláø oznaèený za typického zástupce urèitého druhu nebo poddru
holport¤spoleèné dr~ení a u~ívání nìèeho
holt, halt¤inu, zkrátka a dobøe
homar¤velký moøský korýa s klepety, lovený pro chutné maso, humr
home care [houmkér]¤domácí péèe
homeless [houmles]¤bezdomovec, tulák, obv. mìstský
homeo-¤první èást slo~ených slov mající význam stejný
homeopatie¤léèení podáváním nepatrných dávek léků vycházející ze zásady léèení podob
homeostatický¤udr~ující rovnováhu v urèitém rozmezí
homeostaze, homeostáze, homeostase, homeostáza, homeostasa¤stálost vnitøního prostø
homespun [houmspan i houmspun]¤hrubá vlnìná tkanina u~ívaná na odìvy sportovního styl
homiletika¤nauka o kazatelském umìní
homilie¤kázání
hominidi¤èeleï primátù, ke které patøí èlovìk vyspìlý
hominizace, hominisace¤polidatìní
homo aestheticus [homó estetikus]¤èlovìk jako bytost estetická, s citem pro krásno
homo creetor [homó kreátor]¤èlovìk jako bytost schopná tvoøit
homo faber¤èlovìk kováø, jako bytost vyrábìjící
homo homini lupus [homó hominý lupus]¤èlovìk èlovìku vlkem
homo ludens [homó ludéns]¤èlovìk jako bytost hravá, schopná èinnosti jen pro radost z èin
homo oeconomicus [homó ekonomikus]¤èlovìk jako bytost hospodaøící
Homo sapiens [homó sapiéns]¤èlovìk rozumný; pøírodovìdecké oznaèení druhu èlovìk
homo [homó]¤èlovìk

homo-¤první èást slo~ených slov mající význam 1. shodný, toto~ný; 2. èlovìk
homocentrický¤soustøedìný k èlovìku, pokládající èlovìka za støed vaeho dìní
homochronie¤èasová shoda nìjakého jevu,izochronie
homofonie¤zpùsob hudební skladby, kdy je melodie pøednáaena jedním hlasem
homogemie¤1. souèasné dozrávání tyèinek i blizen u oboupohlavního kvìtu; 2. jev pøi pohla
kdy se èastìji vyhledávají partneøi se shodnými vlastnostmi nebo shodným genotypem
homogenita¤stejnorodost, homogennost
homogenizace, homogenisace¤postup, jím~ se z nestejnorodé látky (smìsi) dosáhne dokon
jednotná a stejnorodá látka (smìs)
homogenni¤stejnorodý
homogennost¤homogenita
homoiomerie¤slo~ení ze stejných èástí
homoiotermie¤teplokrevnost
homokarpie¤výskyt plodù stejného tvaru a velikosti na tém~e jedinci, stejnoplodost
homolog¤èlen skupiny slouèenin stejného typu a podobných vlastností
homologace¤ovìøení vlastností urèitého výrobku z hlediska pøípustnosti jeho pou~ití; úøedn
pou~itím
homologický¤stejný, souhlasný, shodný, rovnocenný
homologie¤souhlasnost, shodnost; vnitøní shoda; zevní podobnost
homologizace, homologisece¤ovìøení shodnosti, podobnosti
homolýza, homolysa¤homolytická reakce, atìpení kovalentní chemické vazby na dva radikál
homomorfizmus, homomorfismus-¤vztah podobnosti
homomorfóza, homomorfosa¤náhrada ztracené nebo poakozené èásti organizmu novými ú
homonymie¤stejné znìní slov, pøípon nebo koncovek rùzného významu, homonymita
homonymum¤slovo souzvuèné
homosexualita¤sexuální chování charakterizované pohlavní náklonností ke stejnému pohlav
homosféra¤èást atmosféry Zemì, v ní~ se slo~ení vzduchu málo mìní s výakou
homotalizmus, homotalismus¤systém pohlavního rozmno~ování u nìkterých ni~aích organiz
homotetie¤stejnolehlost, stejnolehlé zobrazení
homotypie¤biol. shodnost symetrických orgánù
homunkulus¤alchymisticky vytvoøený, umìlý èlovìk
honorabilis¤ctihodný majetkem nebo postavením
honorace¤významná osobnost, panstvo; pocta
honorární¤èestný, bezplatný, neplacený,
honoráø¤odmìna za výkon svobodného povolání nebo duaevní èinnosti
honoris causa [honózis kauzá]¤vztahující se k poctì, èestný titul; zkratka h. c.
honorovat¤zaplatit, odmìnit; pøijímat a vyplácet smìnku
hoper¤plovoucí bagr vybavený prostorem pro vytì~enou zeminu

horda¤banda, cháska, skupina surovcù; tlupa nájezdních koèovníkù
hóre¤v katolické církvi èas modliteb, církevní hodinky
horentní¤obrovský, ohromný; straaný
horine [horajn]¤staraí boèný zpùsob skoku do výaky
horizont¤1. obzor; 2. geol. vrstva nebo poloha liaící se nìjakým znakem; 3. vykrytí bokù a po
atelieru, studia
horizontála¤vodorovná pøímka
horizontalizmus, horizontalismus¤vodorovnost, v architektuøe tendence k pøevaze vodorovn
horizontální¤vodorovný
hormon¤vysoce úèinná látka vytváøená organizmem v endokrinních ~lázách, regulující funk
a ovlivòující dùle~ité ~ivotní procesy
hormonální¤týkající se hormonù
horna¤lesní roh
horor, horror¤hrùza, zdìaení; hrùzostraaný pøíbìh
horoskop¤schematický obrazec se zakreslenými horoskopickými prvky; podklad pro pøedvíd
deaifraci povahy osobnosti èi jevu
horoskopie¤èást astrologie, zabývající se sestavováním horoskopù
horror vacui [horor vákuí]¤strach z prázdnoty
hors ïoeuvres [ordévr]¤pøedkrm; vedlejaí vìc, podru~ná zále~itost
horse power, horsepower [hórs paur]¤koòská síla, britsko-americká jednotka pro výkon rovn
zkratka HP
hortologie¤nauka o zahradnictví
hortus¤zahrada; hnojivo urèené pro hnojení okrasných rostlin, zeleniny a ve sklenících
hosana¤pomoz, vysvoboï; sláva; nábo~enský prosebný nebo oslavný výkøik
hospic¤1. útulek pro pocestné, hospitál; 2. zpùsob péèe o umírající provádìný v instituci (hos
stacionáøi nebo doma, s cílem kvalitnì ~ít a~ do konce
hospitace¤vzájemná návatìva uèitelù nebo odborníkù; hostování
hospitál¤1. ve støedovìku ústav pro nemocné, staré a chudé, apitál; 2. útulek pro pocestné,
hospital [hospitl]¤nemocnice
hospitalita¤pohostinství, pohostinnost
hospitalizace, hospitalisace¤umístìní pacienta v nemocnici
hostel [hostl i hostel]¤ubytovna, útulek, studentská kolej; levná turistická noclehárna
hosteska¤prùvodkynì, spoleènice
hostie¤meaní oplatka podávaná jako symbol Kristova tìla
hostilita¤nepøátelství; sklon k agresivitì, tendence úblí~it a akodit jiným
hot¤oznaèení specificky d~ezové výrazové a zvukové kvality
hot dog, hotdog¤párek v rohlíku; bageta s teplou uzeninou a oblohou
hot money [hot many]¤finanèní prostøedky pøevádìné ze státu do státu za úèelem zisku pø

peníze
hot-line [hot lájn]¤horká linka, pøímé telefonní spojení státníkù, èervený telefon
hotel¤zaøízení poskytující pøechodné ubytování, obvykle dobré a~ apièkové úrovnì
hotelbus¤autobus s mo~ností pøespání
hotentot¤èlovìk mluvící hloupì nebo nesrozumitelnì
house music [haus mjúzik]¤taneèní mutace a hudební styl s úderností rytmù zpracovaných
syntezátorovou linkou
howg [houg]¤v indiánských jazycích domluvil jsem, konec
hrivna¤grivna, høivna,pøipravovaná mìnová jednotka Ukrajiny
hubertus¤teplý pláa• , pùvodnì myslivecký; huber• ák
hucul¤plemeno malého horského konì pùvodem z Karpat, huculský kùò
hugenot [igenot]¤francouzský stoupenec calvinova uèení
hula-hup¤módní tanec 60. let 20. století s víøivým pohybem bokù, popøípadì s obruèí kolem
hulán¤1. jízdní voják, ulán; 2. èeský lidový tanec
húlava¤1. prudký nárazovitý vítr trvající èasto jen nìkolik minut; 2. hulava- mraèno, pøeháòk
poèasí
human reletions [hjúmn rilejanz]¤1. mezilidské vztahy; 2. smìr sociální a personální politiky z
mezilidskými vztahy
humanista¤lidumil, humánní èlovìk; odborník v humanitních vìdách
humanita¤lidskost; lidumilnost, láska k èlovìku, èlovìèenství
humanitární¤lidský, lidumilný, humánní, humanitní
humanitní¤vztahující se k literatuøe, jazykùm a jiným spoleèenským vìdám; lidumilný, humá
humanizace, humanisace¤polidatìní, zlidatìní, zualech• ování lidské povahy
humanizmus, humanismus¤uznání hodnot èlovìka a lidskosti; kulturnìhistorický smìr reneza
humánní¤lidský, humanitární, humanitní
humbuk¤klam, podvod; planý rozruch
humidita¤vlhkost
humifikace¤rozklad látek v pùdì spojený s tvorbou humusu
humor¤dobrá a veselá nálada, ~ertování
humorální¤související se a• ávami, tekutinami v organizmu
humoreska¤1. krátká vtipná povídka; 2. drobná veselá instrumentální hudební skladba
humorista¤vtipálek; spisovatel humoristických dìl
humoristika¤literární ~ánr vlídnì zesmìaòující komické ~ivotní situace
humorizmus, humorismus¤humoristický literární smìr
humózní, humosní¤obsahující humus, humusový
humr¤velký moøský korýa s klepety, lovený pro chutné maso, homar
humus¤souhrn organických látek v pùdì
hungaristika¤obor zabývající se jazykem, historií a kulturou maïarského národa

hunt¤1. dùlní vozík; 2. pøivést na h.- pøivést na mizinu
hunter [hantr]¤1. honební kùò chovaný zejm. v Anglii a Irsku; 2. lovecký pes
huntovat¤nièit, kazit
hurdiska¤dutá cihla urèená zejm. pro stropní konstrukce
hurikán¤místní název pro vyvinutou tropickou cyklonu, mohutnou vichøici v severních èáste
oceánu; uragán
huriska¤1. krásná, vìènì mladá dívka v ráji; 2. Milostnice
hurónský¤hluèný, divoký
hurtovat¤spìchat, naléhat, lomozit
husar¤1. voják lehké jízdy; 2. èeský lidový tanec
husarský¤divoký, bujný, odvá~ný
hyalinní¤prùsvitný, èirý, opticky homogenní
hyalit¤skelný opál
hyalo-¤první èást slo~ených slov mající význam sklo, sklenìný, sklovitý
hybrid¤míaenec; køí~enec
hybridizace, hybridisace¤1. køí~ení; 2. jaz. spojování prvkù z rùzných jazykù v jednom slovì
slo~ení vyvøelých hornin jejich smíaením nebo asimilací cizorodého materiálu
hybridní¤vzniklý køí~ením, smíaením; køí~enecký, míaenecký
hydra¤obluda, vodní saò; nìco obludného, tì~ko zdolatelného
hydrant¤nástavec vodovodního potrubí umo~òující odbìr vody ve vìtaím mno~ství
hydratace¤1. sluèování látky s vodou nebo její zabudování do krystalu, hydratizace; 2. lék. Z
hydratura¤stupeò nasycení rostliny vodou
hydraulický¤1. vodní; 2. související s hydraulikou, zalo~ený na zákonech hydrauliky
hydraulika¤1. obor zabývající se vyu~itím mechaniky kapalin; 2. hydraulické zaøízení
hydremie¤normální mno~ství vody v krevní plazmì
hydrid¤slouèenina vodíku s jinými chemickými prvky
hydro-¤první èást slo~ených slov mající význam voda, vodní
hydroalternátor¤alternátor poháníný vodní turbínou
hydrobeton¤vodotìsný a málo nasákavý beton pro vodní stavby
hydrobiologie¤obor studující organizmy ~ující ve vodì
hydrobiont¤organizmus vázaný na vodní prostøedí
hydrobus¤menaí øíèní osobní loï se sedadlovým uspoøádáním k rychlé místní pøepravì ces
hydrocefalie¤nahromadìní mozkomíaního moku v nitrolebním prostoru, vodnatelnost mozku
hydrocefalus¤nahromadìní mozkomíaního moku v nitrolebním prostom, vodnatelnost mozku
hydrochorie¤rozaiøování výtrusù, semen, plodù nebo jiných rozmno~ovacích orgánù prostø
hydrodynamika¤nauka o pohybu kapalin
ydroelektrárna¤vodní elektrárna
hydroenergetika¤technický obor zabývající se vyu~itím vodní síly

hydrofilní¤schopný vázat vodu nebo rozpouatìt se v ní, vodomilný
hydrofobie¤1. chorobný strach z vody; 2. neschopnost látky zadr~ovat vodu
hydrofobní¤odpuzující vodu; nesnáaející vodu, vyhýbající se vodì
hydrofyt¤vodní rostlina
hydrogamie¤vodosnubnost, opylování rostlin zprostøedkované vodou
hydrogen¤vodík, hydrogenium
hydrogen-¤první èást slo~ených slov mající význam vodík
hydrogenace¤pøidávání molekuly vodíku na násobnou vazbu za pøítomnosti katalyzátorù
hydrogenium¤vodík, hydrogen
hydrogeologie¤vìdní obor o podzemních vodách
hydrográd¤vodní stav vyjádøený v procentech hydromodulu
hydrograf¤vodoèet, pøístroj k mìøení vodního stavu
hydrografie¤vodopis
hydrogram¤èára prùtokù
hydrokortizon, hydrokortison¤hormon produkovaný kùrou nadledvin
hydrokrém¤hydrofilní emulzní kosmetický pøípravek
hydroláza, hydrolasa¤skupina enzymù katalyzujících atìpení látek za úèasti vody
hydrologie¤vìda o vodstvu a obìhu vody na Zemi
hydrolýza, hydrolysa¤rozkladná reakce pùsobením vody
hydromechanika¤nauka o rovnováze a pohybu kapalin
hydrometalurgie¤výroba kovù mokrými procesy
hydrometeor¤jev v atmosféøe tvoøený vodními kapièkami nebo ledovými krystalky, napø. s
hydrometeorologie¤nauka o atmosférických srá~kách
hydrometrický¤vodomìrný
hydrometrie¤mìøení vodních tokù a hydrologických jevù
hydromodul¤rozdíl mezi nejvyaaím a nejni~aím vodním stavem
hydroplán¤vodní letadlo
hydroponie¤pìstování rostlin v ~ivném roztoku bez pùdy
hydrosféra¤souhrn vody vaech skupenství na Zemi, vèetnì podpovrchové a atmosférické
hydrostatika¤nauka o rovnováze kapalin
hydrotechnika¤souhrn vìdních oborù zabývající se komplexním vyu~íváním vody a ochrano
pøed ne~ádoucími úèinky vod
hydroterapie¤vodoléèba
hydrotropizmus, hydrotropismus¤orientovaný pohyb rostlin ve smìru nebo proti smìru podrá
vlhkosti
hydrotypie¤zpùsob fotografického tisku
hydroxid¤slouèenina s funkèní skupinou -OH
hyena¤1. psovitá aelma ~ivící se zdechlinami; 2. pøí~ivník, bezcitný a bezohledný èlovìk

hyenizmus, hyenismus¤neúcta k mrtvým; vyu~ívání neatìstí druhých; surovost, bezcitnost, b
hyfa¤houbové vlákno, ze kterého je tvoøeno podhoubí a plodnice hub
hygiena¤oèista; nauka o zdravém zpùsobu ~ivota
hygro-¤první èást slo~ených slov mající význam vlhko, vlhký
hygrofilie¤vlhkomilnost
hygrologie¤nauka o vlhkosti, zejm. vlhkosti vzduchu
hygrometr¤vlhkomìr
hygroskopicita¤schopnost látek pohlcovat a udr~ovat vlhkost, hydroskopie, hygroskopiènost
hygroskopie¤schopnost látek pohlcovat a udr~ovat vlhkost, hygroskopicita, hygroskopiènost
hylozoizmus, hylozoismus, hylosoismus¤staroøecký názor o formování látky ~ivotním princi
hymen¤panenská blána
hymna¤slavnostní píseò jako symbol jednoty a pospolitosti; velebení, chvalozpìv
hymnus¤1. oslavná báseò; 2. duchovní píseò k oslavì boha
hyper-¤první èást slo~ených slov mající význam nadbyteèný, pøehnaný, velký
hyperaktivita¤nadmìrná èinnost
hyperbola¤1. zvelièení, nadsázka; 2. jedna z ku~eloseèek
hyperbolický¤mající tvar hyperboly, související s hyperbolou
hyperboloid¤jedna z kvadrik, která vznikne otáèením hyperboly kolem jedné z jejích os symo
hyperdaktylie¤vrozená vada konèetin spoèívající ve vyvinutí vìtaího poètu prstù
hyperfunkce¤nadmìrná èinnost
hyperinflace¤rychlá inflace
hypermangan¤manganistan draselný
hypermetropie, hyperopie¤dalekozrakost
hypermnézie, hypermnésie¤nadmìrná schopnost zapamatování si a reprodukování
hyperocha¤suma vrácená dlu~níkovi z výtì~ku soudní dra~by po úhradì dluhu a ostatních n
hyperodoncie¤vrozená vada projevující se pøespoètem zubù
hyperon¤elementární èástice patøící mezi baryony
hyperosmie¤chorobnì zvýaená èichová schopnost
hyperpatie¤zvýaená vnímavost na rùzná podrá~dìní
hyperplazie, hyperplasie¤zvìtaení orgánu zpùsobené zmno~ením jednotlivých bunìk
hyperpnoe¤prohloubené dýchání
hypersomnie¤chorobná spavost
hypersonický¤nadzvukový
hyperstezie, hyperstézie, hyperstesie-¤zvýaená citlivost, zvýaené vnímání podnìtù
hypertenze, hypertense¤zvýaený krevní tlak
hypertenzní, hypertensni¤související s vysokým krevním tlakem
hypertermie¤stav zvýaené teploty organizmu vyvolaný poruchami termoregulace, vznikající
hypertextový¤pracující s významy, ne pouze se slovy

hypertonie¤zvýaené napìtí; zvýaený krevní tlak
hypertrichóza, hypertrichosa¤nadmìrné ochlupení
hypertrofický¤zbytnìlý, zvìtaený
hypertrofie¤zvìtaení, zbytnìní, nadmìrný rùst nìkterého orgánu nebo jeho èásti
hypertrofovaný¤zvìtaený
hypervitaminóza, hypervitaminosa¤chorobný stav z nadbytku vitaminù v organizmu
hypestezie, hypestézie, hypestesie-¤sní~ená citlivost, sní~ené vnímání podnìtù
hypnabilita¤psychické vlastnosti podmiòující snadné zhypnotizování, podléhání vlivu hypnot
hypno-¤první èást slo~ených slov mající význam výaka, výakový
hypnolepsie¤chorobná ospalost
hypnologie¤nauka o spánku a hypnóze
hypnopedie¤výuka probíhající ve stavu hypnotického spánku
hypnoteraple¤léèba pomocí hypnózy
hypnotický¤mrákotný stav, ne zcela pøi smyslech; sugestivní, omraèující vliv, úèinek
hypnotikum¤uspávací prostøedek
hypnotizér, hypnotiser¤èlovìk, který doká~e hypnotizovat; magnetizér
hypnóza, hypnosa¤umìle vyvolaný spánek, stav vìdomí zmìnìný sugestivním pùsobením jin
hypnozie, hypnosie¤spavá nemoc, chorobná ospalost
hypo-, hyp-¤první èást slo~ených slov mající význam malý, nedostateèný,dolní
hypoblast¤vnitøní zárodeèný list vznikající pøi vývoji embrya ~ivoèichù
hypobulie¤porucha schopnosti jednat cílevìdomì a uvìdomìle, nedostatek pevné vùle
hypocentrum¤ohnisko zemìtøesení
hypochondr¤èlovìk se sklonem zvelièovat nebo vsugerovat si neexistující nemoci
hypocykloida¤jedna z kotálnic
hypodermický¤podpovrchový
hypodermis¤podko~í tvoøené tukovou a vazivovou tkání
hypofunkce¤sní~ená, nedostateèná èinnost
hypofýza, hypofysa¤~láza s vnitøní sekrecí ulo~ená na spodinì mozku, podvìsek mozkový
hypogalakcie¤sní~ené vyluèování mateøského mléka
hypogenní¤souvisící s geologickými procesy uvnitø zemské kùry, hlubinný
hypoglykemie, hypoglykémie¤sní~ené mno~ství cukru v krvi
hypokrit¤pokrytec, pøetvaøující se èlovìk
hypomnezie, hypomnézie, hypomnesie¤sní~ení pamìti nebo nìkterých jejích slo~ek
hypoplazie, hypoplasie¤neúplné vyvinutí nìkterého orgánu
hyposomnie¤chorobná nespavost
hypostáze, hypostase¤1. zpodstatnìní, zvìcnìní; povýaení abstrakce na samostatnou katego
vnìjaího projevu nebo funkce genu èinností jiného genu; 3. pasivní pøekrvení nejní~e polo~
dlouhodobì le~ících pacientù

hypostylos¤sloupová síò, chodba
hypotalamus, hypothalamus¤spodní èást mezimozku
hypotaxe¤jaz. podøadnost
hypoteèní¤vztahující se k hypotéce,hypotekární
hypotéka¤zástavní právo k nemovitosti
hypotekární¤vztahující se k hypotéce, hypoteèní
hypotenze, hypotense¤sní~ení krevního tlaku, krevní podtlak, hypotonie
hypotermie¤ni~aí tìlesná teplota, ne~ je normální
hypotetický¤neskuteèný, nejistý, pøedpokládaný
hypotéza, hypothesa¤pøedpoklad, domnìnka, navr~ená teorie
hypotonie¤sní~ené napìtí (tonus), napø. svalu; sní~ený krevní tlak, hypotenze
hypotrachefion¤spodní èást sloupové hlavice
hypotrofie¤nedostateèná vý~iva; omezení rùstu orgánu nebo tkání
hypovitaminóza, hypovitaminosa-¤chorobný stav vyvolaný nedostatkem vitaminù
hypso-¤první èást slo~ených slov mající význam výaka, výakový
hypsografický¤znázoròující výakové a hloubkové pomìry na Zemi
hypsogram¤úroveòový diagram
hypsometr¤pøístroj k mìøení výakových rozdílù
hypsometrie¤1. výakopis; 2. mìøení výakových rozdílù
hysteralgie¤bolestivost dìlohy
hysterektomie¤operativní odstranìní dìlohy
hystereze, hysterese¤1. závislost stavu na stavech pøedchozích; 2. zhua• ování plazmatu v
buòkách; 3. opo~dìná retrakce krevního koláèe
hysterický¤1. nemocný, sti~ený hysterií, vzniklý z hysterie, souvisící s hysterií; 2. pøipomína
pøedrá~dìný, popudlivý
hysterie¤neuróza projevující se prudkými polovìdomými citovými reakcemi, kolísavostí nálad
hysteron proteron,¤obrácení pøirozeného poøadí dvou vìcí, jevù, dìjù, obrácená èasová a p
hysteroskop¤optický pøístroj pro vyaetøování dìlo~ní dutiny a provádìní léèebných úkonù
hysteroskopie¤vyaetøování dutiny dìlo~ní pomocí hysteroskopu
i-, in-¤pøedpona mající význam záporu; ne
iatrie¤druhá èást slo~ených slov mající význam lékaøství, léèení
iatro-¤první èást slo~ených slov mající význam zdravotní, zdravotnický, lékaøský, léèebný,
iatrochemie¤smìr v lékaøství v 17. a 18. století vysvìtlující ~ivotní pochody v organizmu che
iatrofyzika¤smìr v lékaøství 17. a 18. století vysvìtlující pochody v lidském organizmu jako fy
mechanické procesy
iatrogenie¤poakození zdraví vzniklé negativním pùsobením léèebného zásahu
iatrogenní¤vyvolané lékaøem, jeho neuvá~eným jednáním, apatným vyaetøením, chybným
ibidem¤tamté~; kni~ní odkaz, odkazová zkratka ibid., ib.

ibis¤cizokrajný, èápùm podobný brodivý pták
ibn¤èást arabských slo~ených vlastních jmen s významem syn, pøedcházející jméno otce
ichno-¤první èást slo~ených slov mající význam stopa
ichnofosilie¤fosilní stopa po èinnosti organizmu, bioglyf
ichnogram¤otisk stopy nohy nebo alépìjí
ichnologie¤nauka o zkamenìlých stopách ~ivoèichù
ichtyo-¤první èást slo~ených slov mající význam ryba, rybí
ichtyofág¤~ivoèich ~ivící se rybami
ichtyografie¤popis ryb
ichtyologie¤nauka o rybách
ichtyóza, ichtyosa¤vrozená vada, rohovìní kù~e projevující se její suchostí a aupinatostí
idea¤myalenka, nápad; smysl, význam, pojem, podstata
ideace¤podlo~ení ideou, posti~ení podstaty
ideál¤vzor, dokonalý pøedstavitel; vysoký cíl
idealizace, idealisace¤vytváøení pojmù a abstrakcí; pøedstava, popis nìèeho v lepaím svìtle
skuteènosti je
idealizmus, idealismus¤názor o prvotnosti ducha pøed hmotou; neziatné prosazování vznea
ideální¤dokonalý, nedosa~itelný; neskuteèný, vysnìný
idée fixe [idé fix]¤1. fixní idea, utkvìlá myalenka; 2. hud. pøíznaèný motiv, leitmotiv
idem¤toté~; kni~ní odkaz, odkazová zkratka id.
idem per idem¤bludný kruh; kdy~ toté~ je vysvìtlováno tým~
identický¤toto~ný, shodný
identifikace¤zjia• ování toto~nosti; rozeznávání, rozliaování v procesu vnímání
identita¤toto~nost, úplná shodnost; sebeuvìdomìní èlovìka
ideo-¤první èást slo~ených slov mající význam myalenka, pøedstava, mínìní, myalenkový
ideograf¤ideogram
ideografie¤zpùsob psaní s pou~itím ideogramù
ideogram¤1. znak pro pojem, ideu, ideograf; 2. báseò psaná nebo upravená do obrazce, kte
obsah. kaligram, carmen figuratum
ideokracie¤vláda idejí
ideologie¤soustava myalenek, názorù, teorií i pøedstav obvykle pøedstavující náhled na svì
idio-¤první èást slo~ených slov mající význam vlastní, zvláatní
idioblast¤buòka odlianá tvarem i vlastnostmi od ostatních bunìk
idiocie, idiotie¤nejtì~aí stupeò slabomyslnosti, idiotizmus
idiofon¤samoznìjící hudební nástroj
idiogamie¤oplozování samièích gamet gametami samèími tého~ jedince, samooplození, sa
idioglosie¤vlastní øeè malého dítìte
idiograf¤vlastnoruèní podpis; rukopis

idiolatrie¤sebeláska, narcizmus
idiolekt¤styl jazykového projevu pøíznaèný pro jednotlivce, skupinu
idiom¤úsloví, rèení
idiopatický¤1. samostatnì vzniklý, vzniklý z neznámé pøíèiny; 2. vztahující se k vlastní osob
idiosynkrazie, idiosynkrasie¤jedineènost, odliaující prvek chování nebo projevu; pøecitlivìlos
nepøekonatelný odpor vùèi nìèemu nebo nìkomu
idiot¤slabomyslný èlovìk; blbec
idiotikon¤slovník jednoho náøeèí
idiotizmus, idiotismus¤nejtì~aí forma slabomyslnosti, blbost, idiocie, idiotství
ido¤umìlý mezinárodní jazyk
idol¤kultovní pøedmìt pravìkých nábo~enství, modla; zbo~òovaná, uctívaná osoba; nepravý
idoletrie¤modláøství, modloslu~ba
ídy¤v øímském kalendáøi 13. nebo 15. den mìsíce
idyla¤selanka; prostý spokojený ~ivot; literární ~ánr opìvující klidný ~ivot na venkovì; drobnì
skladba klidného rázu
igelit¤plast, mìkèený polyvinylchlorid
iglú¤eskymácká kopulovitá chýae ze snìhových a ledových kvádrù
igni-¤první èást slo~ených slov mající význam láva, ~havý
ignorace¤vìdomé pøehlí~ení, pomíjení
ignorance¤naprostá neznalost, nevìdomost, ignoranství
ignorant¤neznalec, nevzdìlanec
ignoratio elenchi [ignoráció elenchí]¤neznalost dokazovaného; kdy~ je dokazováno nìco jiné
ignorovat¤úmyslnì si nevaímat, opomíjet
ignotum per ignotum [ignótum per ignótum]¤definování neznámého opìt neznámým
iguanodon¤vyhynulý druh obrovských býlo~ravcù
igumen¤pøedstavený pravoslavného kláatera
ihrám¤1. pokrývka hlavy indických ~en;2. odìv mohamedánského poutníka na cestì do Mekl
ikebana¤umìlecké aran~ování rostlin (zejména kvìtin) v nádobách, symbolizující oblohu, èlo
ikona, icona [ikona]¤1. nábo~enský obraz ve východních církvích; 2. grafický symbol u~ívan
volbu èinnosti poèítaèe
ikonizace, ikonisace¤nahrazování nápisù stylizovanými zobrazeními; u~ívání ikon pøi komu
ikono-¤první èást slo~ených slov mající význam obraz, ikona
ikonodulie¤uctívání obrazù svatých, ikonolatrie
ikonografie¤obrazopis, nauka o námìtech výtvarného umìní
ikonoklazmus, ikonoklasmus¤obrazoborectví
ikonolatrie¤uctívání obrazù svatých, ikonodulie
ikonologie¤nauka o výkladu výtvarných dìl
ikonometrie¤fotografické vymìøování

ikonostas¤stìna se tøemi vchody oddìlující v øeckokatolických a pravoslavných chrámech o
prostoru pro vìøící
ikozaedr, ikosaedr¤dvacetistìn
iktus,ictus [iktus]¤1. úder; náhlý tì~ký záchvat, ú~eh, mrtvice; i. paralytický náhlé ochrnutí; 2
pøízvuk, rytmicky dùrazná slabika verae
ilace¤vnesení movitých vìcí do najatého domu
ilegalita¤tajná, zákony nepovolená aktivita osob nebo skupin, nezákonnost
ilegální¤nezákonný
ilegitimní¤neoprávnìný, nezákonný, protiprávní, neplatný
ileitida¤zánìt kyèelníku
ileo-¤první èást slo~ených slov mající
ileostomie¤umìlý vývod tenkého støeva bøianí stìnou
ileum¤dolní èást tenkého støeva
ileus¤neprùchodnost støev
ilit, illit¤bílý nebo na~loutlý aupinatý jílovitý nerost
iluminace¤velké slavnostní osvìtlení; kni~ní malba, zejm. støedovìká výzdoba rukopisných k
ilustrace¤kresba nebo malba jako doprovod k tiatìnému textu; názorný pøíklad
ilustrativní¤znázoròující, názorný, objasòující
iluviace¤pohyb látek do urèité èásti pùdního profilu, kde se akumulují
iluze, iluse¤nesprávná pøedstava, mylný vjem; vidina, pøelud
iluzionista, ilusionista¤snílek, podléhající vidinám; varietní kouzelník, eskamotér
iluzionizmus, iluzionismus, ilusionismus¤podléhání iluzím; názor, ~e svìt je pouhé zdání; opt
zobrazení vìcí nebo dìjù na ploae obrazu, fresky, reliéfu
iluzivní, iluzívní, ilusivní¤existující jen v pøedstavì, vymyalený, neskuteèný; zdánlivì vzbuzuj
skuteènosti; vìøící nesprávným pøedstavám
iluzorní, ilusorní¤neskuteèný, neuskuteènitelný, marný, nemo~ný; pochybný, nejistý
image [imid~]¤obraz, podoba, pøedstava, idea; celková prezentace, vnìjaí pùsobení, celkov
veøejnost
imaginace¤fantazie, obrazotvornost, obrazivost
imaginární¤vymyalený, pomyslný, neskuteèný, zdánlivý
imaginativnost¤fantazie, obrazotvornost, obrazivost, imaginace
imaginizmus, imaginismus, imagizmus,imagismus¤anglický a americký básnický smìr druhé
imago¤vyvinutý a pohlavnì dospìlý hmyz
imám¤1. nejvyaaí autorita nábo~enská nebo svìtská v islámských zemích; 2. muslimský vlá
denní muslimské modlitby v meaitì; 4. titul vynikajících muslimských uèencù
imámit¤pøívr~enec nejvìtaí aùtské sekty
imanence¤vnitøní pøísluanost nepøesahující vìc, svìt, mo~nou zkuaenost
imanentní¤nìèemu pøísluané, vnitøní, bytostnì vlastní

imatrikulace¤zápis do matriky nebo do jiného seznamu; slavnost pøi tomto zápisu
imaturita¤nezralost, nedonoaenost novorozence
ima~inizmus, ima~inismus¤ruský básnický smìr 20. let 20. Století
imbecil¤duaevnì zaostalý èlovìk; blbec
imbecilita¤støednì tì~ký stupeò slabomyslnosti
imbibovat¤nasávat tekutinu
imbreviatura¤protokol o právním poøízení provedený veøejným notáøem podle konceptu lis
imbroglio¤zmatek, nepoøádek stav rozkladu, rozvrat; souèasné seskupení nìkolika rytmù v t
postupný nástup nìkolika melodií rùznì akceptovaných
imediátní¤bezprostøední, pøímý
imenzita, imensita¤nezmìrnost, nekoneènost, obrovitost
imerze, imerse¤ponoøení, vnoøení
imigrace¤pøistìhovalectví, pøistìhování; dovoz kapitálu
imigrant¤pøistìhovalec
imise¤mno~ství zneèia• ujících pøímìsí ve vzduchu; právo úèinky jednání nebo èinnosti, kte
subjekt, napø. Souseda
imitace¤napodobování, napodobenina
imitance¤spoleèný název pro impedanci a admitanci
imobilární, imoblliární¤nemovitý
imobilie¤nemovitost
imobilita¤nehybnost, neschopnost pohybu, nepohyblivost
imobilní¤nehybný; nemovitý (majetek), tì~ko pou~itelný, vázaný (vklad)
imortalita¤nesmrtelnost
impakce¤nará~ka, srá~ka, kolize; nárazová síla
impaktit¤sklovitá látka vznikající pøi dopadu meteoritu
impaktní¤vzniklý dopadem na povrch kosmického tìlesa sluneèní soustavy
impasto¤zpùsob malby spoèívající v nanáaení silné vrstvy barev
impedance¤komplexní velièina charakterizující obvod støídavého elektrického proudu, popø
obvod
imperativ¤pøíkaz, po~adavek jaz. rozkazovací zpùsob
imperativní¤rozkazovací; dùrazný
imperátor¤vojevùdce, èestný titul pro vítìze; titul císaøe
imperfektní¤nedokonèený, neúplný, nedota~ený, nedokonalý
imperfektum¤slovesný èas vyjadøující neukonèený dìj nebo prùvodní dìj minulý
imperializmus, imperialismus¤velmocenská, dobyvaèná, rozpínavá, obv. militantní politika s
impérium¤velká øíae
impermeabilita¤neprostupnost, nepropustnost
impertinence¤nesluanost, drzost, nestoudnost

impetigo¤chrásty, infekèní ko~ní onemocnìní projevující se zánìtlivými puchýøky a stroupky
implantace¤1. chirurgické pøenesení, vsazení ~ivoèiané tkánì nebo orgánu, zavedení cizího
zachycení nádorových bunìk ve tkáni; 3. uhnízdìní oplozeného vajíèka v dìlo~ní sliznici
implantát¤orgán nebo jeho èást pøenesený do organizmu
implantovat¤vpravovat implantát do organizmu, provádìt implantaci; vkládat myalenku nebo
implementace¤uskuteènìní, naplnìní, realizace; dostání závazku
implicitní¤zahrnutý, obsa~ený, ale nevyjádøený pøímo; nikoli zjevný, samosebou se rozumì
explicitní)
implikace¤vyplývání; podmínìný výrok typu jestli~e pak, z toho plyne
imponovat¤pùsobit mocným dojmem, vzbuzovat obdiv
import¤dovoz
importentní¤dùle~itý, významný; vzácný, cenný
impotence¤neschopnost, bezmocnost; neschopnost soulo~e u mu~e, neschopnost rodit dìti
neplodnost, napø. Umìlecká
impozantní, imposantní¤velkolepý, vzneaený
impregnace¤napouatìní pevných látek vhodnou kapalinou ke zvýaení trvanlivosti dosa~ení
impresário¤podnikatel v oblasti divadelních a hudebních produkcí a veøejných vystoupení
imprese¤1. dojem, vjem; 2. vpáèení kosti; 3. otisk, jáma, prohloubení, záøez
impresionizmus, impresionismus-¤umìlecký smìr pøelomu 19. a 20. století vyjadøující osobn
imprimatur¤povolení, schválení k tisku
imprimovat¤dát povolení k tisku
imprinting¤vtiskování, vtiatìní
improvizace, improvisace¤tvùrèí projev nebo výtvor bez pøedchozí pøípravy
impulz, impuls¤podnìt, vzruch; fyz. èasový prùbìh elektrické velièiny trvající jen krátkou dobu
obdélníkový nebo trojúhelníkový tvar
impulzivní, impulzívní, impulsivní¤náhlý, prudký, poddávající se okam~itým podnìtùm
imputovat¤nìkomu nìco neprávem pøisuzovat, pøièítat; podezøívat
imunita¤odolnost; vynìtí z pùsobnosti právních pøedpisù, zvláatní ochrana
imunitní¤související s odolností organizmu, imunitou
imunizace, imunisace¤postup vytváøení imunity v organizmu
imunní¤odolný; nedotknutelný
imuno-¤první èást slo~ených slov mající význam obrana, imunita, obranný, odolný, imunní
imunodeficience¤imunologická nedostateènost, nedostateèná odolnost, malá obranyschopn
imunoglobulin¤protein s protilátkovou aktivitou
imunoinkompatibilita¤nesnáaenlivost, k ní~ dochází napø. pøi krevní transfuzi nebo pøi tran
orgánù, kdy antigeny pøíjemce jsou jiné ne~ antigeny dárce
imunokompetence¤schopnost buòky odpovìdìt na antigenní podnìt
imunologie¤vìdní obor studující imunitní reakce

imunosuprese¤stav, kdy je omezena schopnost organizmu reagovat na antigenní podnìt tvo
bunìènou reakcí
imunosupresivum¤látka tlumící imunitní reakci organizmu
in absentia [in absenciá]¤v nepøítomnosti, za nepøítomnosti
in abstracto [in abstraktó]¤obecnì, v obecném smyslu
in bianco [in bianko]¤na prázdný list, nevyplnìnou listinu
in concreto [in konkrétó]¤v daném, v urèitém pøípadì
in continuo [in kontynuó]¤v souvislosti, nepøetr~itì
in contumatiam [in kontumáciam]¤v nepøítomnosti, kontumaènì
in corpore [in korpore]¤hromadnì, spoleènì, jako celek v plném poètu
in genere¤vaeobecnì, povaechnì, vùbec
in hoc casu [in hók kázú]¤v tom pøípadì
in medias res [in medyás rés]¤k jádru vìci, pøímo k vìci
in memoriam¤na pamì• , posmrtnì
in natura [in nátúrá]¤v pøirozené podobì, osobnì, skuteènì
in publico [in publikó]¤veøejnì, na veøejnosti
in puncto [in punktó]¤v tom bodì, pokud se týèe, ohlednì
in regula¤vzhledem k pravidlu
in situ [in sitú]¤na pùvodním místì, ve své poloze
in spe [in spé]¤budoucí, pøíatí, v budoucnosti
in termino [in terminó]¤v urèité dobì
in toto [in tótó]¤vcelku, vùbec, celkem
in vino verttas [in vínó véritás]¤ve vínì (je) pravda
in vitro [in vitró]¤mimo ~ivé tìlo, ve zkumavce
in vivo [in vívó]¤v ~ivém nebo na ~ivém tìle, za~iva
in-¤pøedpona mající význam 1. v-, na- 2. ne-
in-line [inlajn]¤sport koleèková brusle s botou s koleèky v jedné øadì
inadekvátní¤neodpovídající, nepøimìøený, nevhodný
inanice¤vysílení, zhubnutí z nedostatku vý~ivy
inaugurace¤slavnostní uvedení do funkce, v úøad, v hodnost; zahájení, otevøení (budovy)
inbríding, inbreeding [inbrídyng]¤pøíbuzenské køí~ení, u lidí pøíbuzenské sòatky
incentiva¤motivace, popud, pohnutka
incentivní¤pobízející, vzbuzující motivaci
incest¤neèistota; krvesmilství
inch [inè]¤britsko-americká jednotka pro délku rovná 2,54 cm, palec
incidence¤nemocnost, demografický ukazatel poètu nových onemocnìní k poètu obyvatel; m
geometrických útvarù majících spoleènou èást
incidenèní¤související s incidencí; prùvodní, doprovodný, incidentní

incident¤nepøíjemná událost, pøíhoda
incidentní¤incidenèní
incipit¤zaèátek textu, díla
incize, incise¤naøíznutí, protìtí, chirurgické otevøení
incizura¤øez, mezera, záøez, rýha
income [inkam]¤pøíjem, dùchod
incorporated [inkorporejtyd]¤oznaèení veøejné obchodní spoleènosti v USA, zkratka Inc.
incoterms [inkoterms]¤dodací podmínky v zahranièním obchodì
indagace¤pátrání, vyaetøování
indebite¤bez závazkù
indeciso [indeèízo]¤hud. nerozhodnì, váhavì, neurèitì
indemnita¤1. odakodnìní; 2. beztrestnost poslance za jeho výroky v parlamentu, za zpùsob
parlamentem dodateèné schválení vládních úkonù nebo jednání vlády, které parlament pøe
independentizmus, independentismus¤hnutí nezávislosti, za nezávislost
indeterminizmus, indeterminismus-¤názor odmítající vaeobecnou, v~dy platnou pøíèinnost
index¤1. seznam, soupis, rejstøík; 2. symbol u~ívaný k rozliaování objektù; 3. výkaz o studiu
akolách; 4. hodnotový ukazatel
indexace¤opatøování indexem
indicie¤náznak, okolnost budící podezøení; nepøímý dùkaz
indiference¤lhostejnost, vzájemné neovlivòování
indiferentní¤neurèitý, neutrální, nezúèastnìný, neteèný, lhostejný
indigenní¤domácí, pùvodní
indigesce¤porucha trávení
indignace¤rozhoøèení, nevole, pohoraení
indigo¤tmavomodré barvivo z koøenù tropického keøe indigovníku,vyrábìné i synteticky
indikace¤znak, znamení; urèení, stanovení léèebného postupu; signalizace sledovaného sta
indikativ¤oznamovací zpùsob
indikativní¤oznamovací
indikátor¤ukazatel
indikce¤1. oznámení, ohláaení; 2. pøi staroøímském datování èíslo, které oznaèuje poøadí
patnáctiletých cyklech
indikovaný¤oznámený, udávaný; pøedepsaný
indiskrece¤nezachování mlèenlivosti, netaktnost, vtíravost
indispozice, indisposice¤doèasná, náhlá nezpùsobilost, nepøíznivý tìlesný nebo duaevní sta
individualita¤vyhranìná osobnost; osobitost, svéráznost
individualizmus, individualismus-¤zdùrazòování jedince, jeho významu, zájmù
individuální¤jednotlivý, zvláatní, osobitý
individuum¤jedinec, jednotlivec; podezøelá, pochybná osoba

indoevropelstika¤vìdní obor zabývající se srovnáváním indoevropských jazykù
indolence¤lhostejnost, nevaímavost, neteènost; malátnost
indologie¤obor zabývající se jazyky, historií a kulturami indických národù
indoor [indór]¤domácí, vnitøní; sport halový, sálový
indosament¤písemný pøevod vlastnictví cenného papíru, rubopis
indosant¤pøevodce rubopisu, pùvodní vlastník cenného papíru
indosát¤ten, na koho se cenný papír pøevádí, indosatáø
indukce¤úvod, uvedení; úsudek smìøující od jednotlivého k obecnému; vektorová velièina c
elektrické, magnetické nebo elektromagnetické jevy vzniklé vlo~ením látky do tìchto polí; so
vedoucího k diferenciaci bunìk a tkání
indukènost¤skalární velièina charakterizující schopnost indukovat pøi zmìnì elektrického pro
elektromotorické napìtí
induktance¤reaktance ideální cívky
induktor¤ruèní generátor s støídavého elektrického proudu
indulgencie¤církevní odpustky
indurace¤zatvrdnutí tkánì zmno~ením vaziva
industrial¤hudební styl vyu~ívající industriálnì znìjících nástrojù a zvukù
industrializace, industrialisace¤zavádìní, rozvoj prùmyslu
industriální¤prùmyslový
industrie¤píle, èinnost, pracovitost; prùmyslová výroba, prùmysl; soubor kamenných a kostìn
odpadkù pøi jejich výrobì v jednotlivých pravìkých kulturách
ineditní¤i. literatura -nelegální vydávání zakázané literatury nebo literatury zakázaných auto
ineditum¤nevydaný, neuveøejnìný spis
inefektní¤neúèinný, bezvýsledný; léèebnì nepùsobivý, neúspìaný
inerciální¤soustava souøadnic, v ní~ platí zákon setrvaènosti
inercie¤neteènost, neèinnost, nepohyblivost; fyz. setrvaènost
inertní¤lhostejný, neaktivní, neèinný, neteèný
inervace¤zásobování nervovými vlákny
inervovat¤spojovat nervovými vlákny; znervózòovat
infamace¤zneuctìní, zhanobení
infámie¤pohana, potupa
infant¤apanìlský nebo portugalský korunní princ
infanterie, infantérie¤pìchota
infanticida¤zabíjení dìtí z obavy, ~e je nebude mo~né u~ivit
infantilizmus, infantilismus¤zaostalost ve vývoji; pøetrvávání psychických a tìlesných dìtský
dospìlosti
infantilní¤nevyspìlý, dìtinský; zaostalý
infarkt¤ohranièené odumøení tkánì po zamezení pøívodu krve z uzavøené tepny (i. myokar

ledviny)
infaustní¤nepøíznivý, beznadìjný (o prùbìhu nemoci)
infekce¤nákaza
infekèní¤naka~livý
inference¤usuzování, odvozování urèitých výrokù z jiných
inferiorita¤podøadnost, podøízenost, ménìcennost
infernální¤ïábelský, pekelný
infertilita¤neplodnost, jalovost, neúrodnost; opakované samovolné potraty u ~en
infertilní¤neplodný, neúrodný
infidelita¤nevìra, nevìrnost
infikovat¤pøenáaet nákazu, nakazit
infiltrace¤prosakování, pronikání
infinitezimální¤nekoneènì malý
infinitiv¤neurèitý slovesný tvar s dìjovým významem
infinitizmus, infinitismus¤názor o nekoneènosti svìta, kosmu, èasu, prostoru
infinitní¤neurèitý; nekoneèný
inflace¤proces znehodnocování penìz projevující se poklesem jejich kupní síly
inflagranti, in flagranti¤(pøisti~ený) pøi èinu
inflamace¤vzplanutí, zápal; zánìt
inflexe¤ohýbání, ohyb, obrat
influence¤pùsobení, vliv
influenza¤chøipka
informace¤zpráva, sdìlení; vnesení tvaru, zformování
informatika¤teorie informace; teorie vzniku, pøenosu i zpracování informací
informativní¤pouèující, zbì~nì osvìtlující
informatizace, informatisace¤zavádìní informaèních technologií
informátor¤kdo podává informace, zprávy; donaaeè
informel¤spontánnì vznikající abstraktní malba
infra-¤první èást slo~ených slov mající význam nízko, dole, pod
infrachromázie¤citlivost fotografické citlivé vrstvy na infraèervené záøení
infraèervený¤týkající se neviditelné èásti elektromagnetického spektra s vlnovou délkou 760
infrakce¤naatípnutí, nalomení kosti
infralitorál¤dno vodních ploch s dostatkem svìtla pro rùst vyaaích rostlin
infrastruktura¤soubor odvìtví zajiatujících ekonomické a sociální systémové funkce
infrazvuk¤zvuk s frekvencí pod 16 hertzù
infule¤orientální nebo liturgická pokrývka hlavy, mitra
infuze, infúze, infuse¤1. nitro~ilní vpravování tekutin do organizmu; 2. výroba sladu bez pov
3. vyluhování pøi teplotì klesající od teploty varu po obyèejnou teplotu

infuzum, infusum¤vodný výta~ek z léèivé byliny, nálev
Ing., Ing.¤in~enýr
ingerence¤vliv, zasahování, vmìaování
ingesce¤1. pøijímání látek buòkou, pøíjem potravy; 2. pøenos infekce po~itím infikovaných
ingot¤kov ztuhnutý v kokile
ingredience¤pøísada, souèást, pøímìs
ingredient¤slu~ka smìsi
ingres, ingress¤pøístup, vstup; právo vstupu
ingrese¤krátkodobé proniknutí moøe na pevninu
inguina¤tøíselná krajina, tøíslo
inhabilita¤nezpùsobilost soudce, kdy~ není záruka jeho nestrannosti
inhalace¤vdechování
inhalátor¤pøístroj na vdechování rozpráaených kapalin a plynù
inherence¤vnitøní pøísluanost, sounále~itost, neoddìlitelnost
inherentní¤obsa~ený, lpící, utkvìlý v nìèem, vnitønì spjatý
inhibice¤pøeká~ka; útlum, zastavení, zadr~ování; zákaz
inhibitor¤látka, pøísada zpomalující nebo zcela zastavující reakci
iniciace¤vyvolání, podnìt; zasvìcení do tajemství, uvedení
iniciála¤poèáteèní písmeno textu
iniciativa¤popud k èinnosti, podnìt; podnikavost
iniciátor¤pùvodce, podnìcovatel
injekce¤vstøikování, vpravování, vhánìní; látka k tomu urèená
injektá~¤vstøikování, vhánìní zpevòovací smìsi pod tlakem do nìjaké hmoty, konstrukce ap.
injektování¤injektá~
injikace¤vstøikování, vstøik
injikovat¤vstøikovat, pronikat vstøikováním; vpravit roztok injekcí
ink-jet [inkd~et]¤inkoustová tiskárna
Inka¤absolutní vládce incké øíae
inkantace¤povìreèné zaøíkávání, za~ehnávání
inkapsulace¤opouzdøení, vytvoøení tkánì pouzdra, zapouzdøení
inkarcerace¤uvìznìní; uskøinutí
inkarnace¤vtìlení; v nábo~enství vtìlení boha v èlovìka
inkaso¤vybrání penìz, likvidace penì~ní pohledávky; poplatek poplatky
inklinace¤naklonìní; sklon, náklonnost, záliba
inkluze, inkluse¤uzávìr; vztah mezi tridami, mno~inami vyjadøovaný slovy je podmno~inou
inkluzive, inklusive, inclusive [inkluzíve]¤vèetnì, zahrnujíc v to, poèítaje v to
inkognito, incognito [inkognyto]¤neznámý, utajený, nazapøenou
inkoherence¤nedostatek souvislosti, roztøíatìnost, rozklad, rozpad

inkolát¤státní pøísluanost, obèanství
inkompatibilita¤vzájemná nesluèitelnost, nesnáaenlivost
inkompetence¤neoprávnìnost, nepøísluanost, nepovolanost
inkonsekvence¤nedùslednost
inkontinence¤neschopnost udr~et moè nebo stolici
inkorporace¤vtìlení, vèlenìní
inkorporaèní¤vèleòující; i. taxa poplatek za pøijetí
inkorporovaný¤zaèlenìný, zapsaný
inkrece¤pøedávání výmìakù (hormonù) ~lázami s vnitøní sekrecí pøímo do krevního obìhu
inkrement¤pøírùstek
inkret¤vnitøní sekret
inkriminace¤obvinìní, výtka
inkriminovaný¤vztahující se k tomu, z èeho je nìkdo obviòován (výrok, èin)
inkrustace¤povlak, nátìr, výzdoba pøedmìtu jinobarevným materiálem, oblo~ení; vysrá~ení
pota~ení minerálním kamenem, tvorba kùry
inkubace¤1. období mezi prvním stykem s nákazou a prvními pøíznaky; 2. nevìdomé dozrá
øeaení
inkubátor¤pøístroj k zajiatìní vhodných podmínek pro nedonoaené dítì; líheò
inkulturace¤zkulturòování; vnáaení kultury, vzdìlanosti, civilizaèních norem
inkunábule¤prvotisky, nejstaraí tisky do roku 1500
inkvizice, inkvisice¤církevní instituce vyhledávající a soudící kacíøe; pøísné, fanatické zkou
vyaetøování
inlej, inlay [inlej]¤litá kovová výplò zubu
inokulovat¤naoèkovávat
inoperabilní¤neoperovatelný, neschopný operace
inovace¤obnovení, zdokonalení
input¤1. vstup, faktor výroby, mno~ství výroby mìøené výrobními (vstupními) náklady; 2. za
programu do výpoèetního zaøízení
inscenace¤jeviatní nebo televizní realizace dramatického textu
inscenovat¤pøipravit inscenaci; zosnovat nìco
insekt¤hmyz
insekticid¤chemický prostøedek na nièení hmyzu
inseminace¤umìlé oplodnìní hospodáøských zvíøat
insert¤vlo~it, vsunout; náhrada, pøíloha
insider [insajdr]¤zasvìcenec; ten, kdo vyu~ívá dùvìrné informace
insight [insajt]¤vhled, nahlédnutí, proniknutí dovnitø, intuitivní pochopení
insignie¤odznaky hodnosti, moci
insinuace¤bezdùvodné naøèení, pomluva, oèeròování

insitní¤neakolený, laický, neodborný; i. umìní naivní umìní
insolace¤ozaøování sluncem; mno~ství pøímého sluneèního záøení dopadající za jednotku
zemského povrchu
insolvence¤platební neschopnost, insolventnost
insomnie¤nespavost, agrypnie
inspekce¤kontrola, dohled, dozor
inspektor¤dozorce; policejní hodnost
inspektorát¤dozorèí úøad, policejní úøad
inspicient¤pomocník divadelního re~iséra povìøený dohledem na prùbìh pøedstavení
inspirace¤1. podnìt k tvoøení, nápad, tvùrèí vnuknutí; 2. vdechování, vdechnutí
instalace¤zavedení, pøipojení, umístìní technických zaøízení, vybavení budovy ap.; rozmis•
výstavní úèely; slavnostní uvedení do úøadu
instance¤pøísluaný orgán, úøad; stupeò øízení
instantní¤rychlorozpustný, pøipravený k okam~itému po~ívání, pøedvaøený, práakový
instinkt¤vrozený pud, vnuknutí; tuaení
instituce¤orgán, úøad; soubor právnì upravených vztahù mezi lidmi
institucionalizmus, institucionalismus¤ekonomický a sociologický smìr, který základ vývoje s
spatøuje v institucích a institutech
institucionální¤vztahující se k instituci, úøední
institut¤ústav; soubor právních norem
instrukce¤návod, pouèení, pøedpis
instruktá~¤krátkodobé akolení; pøedvedení instrukce
instruktor¤kdo pøedvádí instruktá~; cvièitel, uèitel
instrument¤nástroj, pøístroj, prostøedek
instrumentace¤práce s pøístroji, vyu~ití pøístrojù; technika vyu~ití mo~ností hudebních nást
komponování skladby nebo pøi pøepracovávání pro jiné nástrojové obsazení, orchestrace
instrumentál¤pøi skloòování sedmý pád
instrumentáøka¤zdravotní sestra, která pøipravuje, podává lékaøské nástroje a peèuje o nì
insuficience¤nedostateènost, selhání èinnosti, slabost, neschopnost plnìní
intaglio [intaljo], intaglie [intalje]¤ryté nebo øezané vyobrazení do nerostu nebo skla
intaktnost¤nedotknutelnost, neporuaenost, celistvost
intarzie,intarsie¤dekorativní vykládání døeva jiným døevem nebo nìjakým kontrastním mate
integrace¤sjednocení, ucelení, splynutí, proces spojování ve vyaaí celek; zaèlenìní, zapojen
integrálu
integrál¤jeden ze základních pojmù matematické analýzy, zobecnìní souètu
integrální¤souhrnný, sjednocený, úplný, nedílný
integrita¤neporuaenost, nedotknutelnost, celistvost
integrovaný¤spojený, sjednocený, jednotný, propojený, celkový; kumulující více funkcí

integrovat¤1. sjednocovat, spojovat, koordinovat, zapojit, zaèlenit; 2. poèítat integrál funkce
intelekt¤rozum, schopnost myalení a racionálního poznání
intelektuál¤vzdìlanec
intelektualizmus, intelektualismus¤jednostranné zdùrazòování rozumového pøístupu
intelektuální¤týkající se duaevní èinnosti èlovìka, rozumový
inteligence¤1. rozumová schopnost øeait nové nebo slo~ité situace; 2. spoleèenská vrstva l
kvalifikovanou duaevní èinnost
intence¤zámìr, zamìøenost na nìco, úmysl; jaz. jev, ~e nìkteré sloveso nevy~aduje vyjádøen
cíle dìje
intencionalita¤zamìøenost vìdomí na svìt jako podmínka myalení
intencionální¤zámìrný
intendent¤dozorèí správní nebo umìlecký orgán; zásobovací dùstojník
intenze, intense¤1. lék. napìtí, síla; 2. jaz. nasazení mluvidel pøi zaèátku artikulace; 3. obsa
slova, výrazu
intenzita, intensita¤mohutnost; síla, napìtí; usilovnost
intenzivní, intenzívní, intensivní¤mohutný, silný, výkonný, úèinný
inter-¤první èást slo~ených slov mající význam mezi, uvnitø, bìhem, pøed
interakce¤vzájemné pùsobení dvou nebo více èinitelù
interaktivní¤umo~òující vzájemnou komunikaci, tj. pøímý vstup do èinnosti stroje nebo prog
intercelulára¤mezibunìèný prostor v pletivu rostlin
intercepce¤zadr~ování,zachycování
interceptor¤ruaiè vztlaku, usmìròovaè proudìní, spoiler
intercese¤pøevzetí dluhu, zajiatìní závazku, zakroèení
interdialekt¤nadnáøeèí
interdikt¤trest øímskokatolické církve, doèasný zákaz bohoslu~ebných úkonù
interdisciplinární¤mezioborový
interes¤zájem
interesantní¤vzbuzující zájem, pozoruhodný, pøita~livý
interfejs, interface [interfejs]¤rozhraní, propojení, styk; komunikaèní pøechod,mezistyk; pøev
dvìma èíslicovými systémy)
interference,¤vzájemné ovlivòování, prolínání, støetání; køí~ení, skládání
interferometr¤pøístroj k mìøení fyzikálních velièin, délek ap. na základì interference záøení
interferon¤bílkovina vznikající v buòce po jejím styku s virem a chránící dalaí buòky pøed vi
interglaciál¤období mezi dvìma chladnými obdobími (glaciály) v pleistocénu
interhotel¤ubytovací zaøízení apièkové úrovnì
interiér¤vnitøní prostor, vnitøní zaøízení architektonického prostoru
interimální¤prozatímní, doèasný
interiorizace, interiorisace¤zvnitønìní, pøijetí zkuaenosti do psychiky

interjekce¤zvolání, výkøik; citoslovce
interkluze,interkluse¤závorka
interkom, intercom [interkom]¤zkratka z intercommunication; systém k dorozumívání posádk
interkros¤mláde~nická kategorie lakrosu
interkurentní¤dodatkový, pøistupující k nìèemu; pøidru~ená nová nemoc k chorobì souèasn
interlingua, interlingva¤umìlý jazyk, reformovaná varianta jazyka interlingue
interlingue¤mezinárodní umìlý jazyk utvoøený na základì internacionalizmù, pùvodnì pojmen
interlingvistika¤obor zabývající se studiem a uplatnìním internacionalizmù
interludium¤mezihra; druh støedovìké divadelní hry; hudební vsuvka
intermediální¤zprostøedkující; tvoøící mezièlánek, propojení
intermediární¤pøechodový, zprostøedkující, jsoucí mezi dvìma jevy
intermediát¤meziprodukt
intermedium¤mezihra; obvykle ~ertovná krátká scénka hraná mezi dìjstvími samostatné vá~
divadelní fraaka
intermezzo [intermeco]¤vlo~ka, vsuvka, mezidobí; drobná hudební skladba, mezihra; pøího
pøeruaující hlavní dìj, vedlejaí událost
interna¤vnitøní lékaøství; interní oddìlení nemocnice
internace¤nucený pobyt na urèeném, vykázaném místì
internacionál¤ve sportu dlouholetý reprezentant
internacionalizmus, internacionalismus¤1. snaha o mezinárodní øeaení globálních a regioná
pocit mezinárodní sounále~itosti; 2. slovo nebo výraz vyskytující se v nìkolika jazycích a ma
stejný nebo podobný význam
internacionální¤mezinárodní
internalizace, internalisace¤zvnitønìní, osvojení, pøijetí hodnoty, normy, myalenky
internát¤spoleèné ubytování studentù, ~ákù
Internet¤svìtová komunikaèní sí• , propojení poèítaèù prostøednictvím telefonních linek
interní¤vnitøní; domácí
internista¤odborný lékaø pro vnitøní nemoci
interpelace¤dotaz poslance èlenùm vlády se ~ádostí o vysvìtlení vìci
interpersonální¤mezilidský
interpolace¤vsuvka v textu; pøibli~ný výpoèet hodnot funkce v bodì le~ícím uvnitø intervalu
v krajních, pøíp. i nìkterých vnitøních bodech intervalu
interponovat¤vkládat, vlo~it, vsouvat; zprostøedkovat
interpozice, interposice¤postavení mezi dvìma èástmi; lék. nenormální ulo~ení nìjakého org
interpret¤kdo podává výklad, tlumoèí význam; pøekladatel; výkonný umìlec
interpretace¤výklad, objasnìní, tlumoèení, podání; zpùsob podání díla výkonným umìlcem
interpunkce¤èlenìní textu interpunkèními znaménky; zpùsob spojování filmových zábìrù
interpunkèní¤rozdìlovací

interrupce¤umìlé ukonèení tìhotenství
intersexualita¤nevyhranìné pohlaví, pohlavní obojetnost
intersticiální¤vsunutý, vmezeøený; mezitkáòový
intersticium¤vmezeøená tkáò, øídké pojivo tkání a orgánù, v nìm~ probíhají cévy a nervy
intersubjektivita¤co je spoleèné mnoha nebo vaem lidem
intertrigo¤zánìt kù~e, opruzení
interval¤èasový úsek mezera, pøestávka
intervence¤1. vmìaování; 2. zprostøedkování, zásah; 3. pøímluva
interview [intervjú]¤rozhovor
intestát¤osoba, která zemøela bez závìti
intestinum¤støevo
intimace, intimát¤sdìlení zúèastnìné stranì, vyaaího orgánu ni~aímu
intimidace¤zastraaování, nátlak
intimita¤soukromí, dùvìrnost, útulnost, intimnost
intimní¤dùvìrný, soukromý; erotický, sexuální
intimsprej¤kosmetický dezodoraèní pøípravek
intimus¤dùvìrný pøítel, blízký spoleèník
intolerance¤nesnáaenlivost, netolerantnost, nerespektování
intonace¤pøesné nasazení a správné vyladìní tónu; melodie øeèi
intoxikace¤otrava
intra-¤první èást slo~ených slov mající význam uvnitø, dovnitø, do nitra, mezi, v prùbìhu
intráda¤1. krátká fanfárová skladba k zahajování slavností; 2. úvodní èást skladby; 3. slavno
øeè
intramuskulární¤mezisvalový
intranzitivum, intransitivum¤nepøechodné sloveso
intrapsychický¤vnitøní, skrytì duaevní
intravenózní, intravenosní¤nitro~ilní
intravilán¤zastavìná èást území obce
intrika¤postranní a neèestné jednání, úskok, lest, dìjová zápletka
intrikán¤kdo strojí intriky; v divadelní høe postava pleticháøe nebo herec hrající takové role
intro-¤první èást slo~ených slov mající význam dovnitø, vnitøní, vstup, vstupní
introdukce¤úvod, vstup
introjekce¤vcítìní, vkládání do vìdomí, pro~itek
introspekce¤sebepozorování, zkoumání vlastních duaevních stavù, pochodù
introvertní¤uzavøený, zamìøený na vlastní duaevní svìt
introverze, introverse¤uzavøenost, zamìøenost do vlastního nitra
intruze, intruse¤1. ne~ádoucí vniknutí, vetøení se; pronikání magmatu do zemské kùry; vnik
do svaru pøi sváøení; 2. podpovrchová tìlesa vyvøelých hornin

intuice¤tuaení, vytuaení, schopnost postihnout
intumescence¤zduøení, nadmìrné rozrùstání
inuk¤eskymácký lovec v Grónsku
inundace¤záplava, zátopa
invalida¤èlovìk neschopný práce, voják neschopný slu~by pro nepøíznivý zdravotní stav
invalidita¤nemocnost, slabost, neschopnost práce, vojenské slu~by; neplatnost
invar¤slitina ~eleza a niklu vyznaèující se nízkou teplotní rozta~ností
invariance¤nemìnnost, stálost jevù nebo velièin vùèi zmìnám
invariant¤vztah nebo útvar nemìnící se pøi urèité transformaci nebo nemìnný v rùzných vari
invariantní¤nepromìnný, zmìnì nepodléhající
invaze, invase¤hromadný násilný vpád, vniknutí
invektiva¤výpad, slovní nebo písemné napadení
invence¤vtipný nápad, dùvtip, vynalézavost, zejm. v umìlecké tvorbì
inventarizace, inventarisace¤kontrola úètù; vyhotovení inventáøe
inventáø¤seznam, soupis
inventura¤kontrola za úèelem zjiatìní skuteèného stavu
inverze, inverse¤zvrat, obrat, pøemístìní, pøevrácení; teplotní i. stav atmosféry, pøi nìm~ tep
urèité vrstvì stoupá
investice¤ekonomická aktivita spoèívající v souèasném ulo~ení finanèních prostøedkù nebo
oèekávání budoucího zisku
investigativní¤pátrající, vyaetøující, napø. ~urnalistika
investitura¤udìlení léna; ustanovení do úøadu (zejm. církevního)
investor¤subjekt, který vkládá, obv. finanèní prostøedky, do nìjaké aktivity
investovat¤vlo~it, vkládat, obv. finanèní prostøedky, do nìjaké aktivity
invokace¤vzývání, vzletné oslovení; úvodní vìta listiny; úvod eposu
involuce¤omezování, zanikání; lék. atrofie tkání jako pøíznak stárnutí; mat. zobrazení rovna
inverznímu, které ale není identické
inzerát¤krátké placené oznámení, reklama v tisku
inzula, insula¤1. ostrov; 2. mnohopatrový dùm bez atria; 3. dùm nebo uzavøený blok velkých
ohranièený ze vaech stran ulicemi
inzulin, inzulín, insulin¤hormon produkovaný slinivkou bøianí regulující obsah cukru v krvi; je
zpùsobuje cukrovku
inzultace, insultace¤urá~ka, potupa; ve sportu napadení rozhodèího
in~enýr¤1. absolvent vysoké akoly technického, ekonomického a zemìdìlského smìru; zkratk
funkce technického vedoucího ve výrobních podnicích
ion [jon], iont [jont]¤elektricky nabitá èástice nesoucí elementární náboj
ionex [jonex]¤mìniè iontù, iontomìniè
ionizace, ionisace [jonyzace]¤vznik iontu, obvykle odtr~ením elektronu od neutrální èástice

ionizaèní, ionisaèní [jonyzaèní]¤související s ionizací
ionizátor, ionisátor [jonyzátor]¤èinitel, zaøízení zpùsobující ionizaci
ionizovat, ionisovat [jonyzovat]¤pùsobit ionizaci
ionizující, ionisující [jonyzující]¤zpùsobující ionizaci
iono- [jono-], ionto- [jonto-]¤první èást slo~ených slov mající význam iont, iontový
ionosféra [jonosféra]¤ionizovaná vrstva zemské atmosféry nad stratosférou
iontoforéze,iontoforesa [jontoforéza]¤léèebná metoda, pøi které jsou napø. do kloubù zavád
iontový [jontový]¤slo~ený z iontù, napø. i. nápoj
ipon¤bod v d~udu nebo v karate
ipsace¤pohlavní sebeukájení, masturbace, onanie
IQ¤inteligenèní kvocient, zjednoduaené èíselné oznaèení úrovnì inteligence urèité osoby
iracionalita¤nerozumnost, nepochopitelnost rozumem, logikou
iracionalizmus, iracionalismus¤názor o nedostateènosti rozumového poznání
iradiace¤1. ozaøování zejm. ultrafialovými paprsky; 2. zdánlivé zvìtaení rozmìrù osvìtleného
temnému pozadí a naopak; 3. vystøelování bolesti z posti~eného místa do vzdálenìjaích ob
ireálný,¤nereálný, neskuteèný, neuskuteènitelný, vymyalený
iredenta¤aovinistické hnutí za pøipojení èásti jiného státu s vlastní národnostní menainou
iregularita¤nepravidelnost, protiprávnost, výjimka z pravidel
irelevance¤nezáva~nost, nedùle~itost, zbyteènost
irelevantní¤bezvýznamný, nepodstatný, vedlejaí
irénický¤hlásající mír, mírový
irénizmus, irénismus¤úsilí o mír, klid, nenásilnost, smíøení (zejm. církevní a konfesionální)
ireverzibilita, ireversibilita¤nevratnost procesu nebo reakce; nezruaitelnost,neodvolatelnost,
nenapravitelnost
ireverzlbilní, ireversibilní¤nevratný, probíhající jen v jednom smìru
irido-¤první èást slo~ených slov mající význam iris, oèní duhovka
irigace¤zavla~ování pùdy, zavodòování;lék. závlaha, výplach
irigátor¤nástroj k provádìní výplachu dutých tìlesných orgánù
irigo-¤první èást slo~ených slov mající význam výplach, výplachový
iris¤1. oèní duhovka; 2. kosatec
iritace¤drá~dìní, podrá~dìní, rozèilení
iritovat¤popuzovat, znervózòovat, rozèilovat, drá~dit
irizovat, irisovat¤tøpytit se, hrát duhovými barvami; dávat nìèemu duhové zabarvení
iron man, iron man [ajmmen]¤~elezný mu~, sportovec, který bìhem 24 hodin absolvuje 3,8 k
jízdy na kole a maratónský bìh
ironický¤jízlivý, posmìaný
ironie¤úmyslné a prùhledné vyjádøení protikladem, výsmìch
ironizovat, ironisovat¤skrytì se vysmívat, zesmìaòovat pøedstíráním nevìdomosti

ischemický¤týkající se místní nedokrevnosti tkánì a orgánu vedoucí k poakození a~ smrti
ischemie¤místní nedokrevnost tkání nebo orgánù
ischialgie¤bolesti v prùbìhu sedacího nervu,ischias
ischias¤bolesti v prùbìhu sedacího nervu, ischialgie
ischurie¤chorobné zadr~ování moèi
islám¤muslimské monoteistické nábo~enství uznávající boha Alláha
istesso¤hud. toté~ (tempo)
istmus, isthmus¤pevninská aíje; lék. úzké spojení, ústí
italianistika¤obor zabývající se jazykem, historií a kulturou italského národa
italika¤písmo mírnì sklonìné doprava,kurzíva
italizmus, italismus, italianizmus, italianismus¤jazykový prostøedek pøejatý do jiného jazyka
nebo podle italatiny v nìm vytvoøený
item¤rovnì~, dále, kromì toho
iterace¤1. opakování; poèetní metoda, krok pøiblí~ení se k výsledku; vtíravé, pravidelnì se o
pøedstavy; lék. bezdìèné, rytmicky opakované pohyby ve stejném sledu; 2. sled pozorování
itineráø¤cestovní deník, náèrt, popis cesty, trati s jejími zvláatnostmi; pomùcka udávající vzd
jednotlivými místy dálkového spoje
iza-, ise-¤první èást slo~ených slov mající význam stejný, shodný
izagon¤rovnoúhelník
izakusta¤izolinie intenzity zvuku
izalobara¤izolinie tlakové tendence
izmus,-ismus¤nìkterý z umìleckých smìrù, filozofických nebo spoleèenských soustav
izo-, iso-¤první èást slo~ených slov mající význam stejný, shodný
izoamplituda, isoamplituda¤izolinie amplitudy urèité velièiny
izobar, isobar¤èlen skupiny nuklidù se stejným nukleonovým a rùzným protonovým èíslem
izobara, isobara¤køivka závislosti objemu na teplotì pøi stálém tlaku; izolinie tlaku vzduchu
izobarický, isobarický¤probíhající pøi stálém tlaku
izobata, isobatha¤hloubková vrstevnice
izoblaba, isoblaba¤izolinie pomìrných akod pøi zemìtøesení
izochasma, isochasma¤izolinie výskytu polárních záøí za rok
izochora, isochora¤køivka závislosti dvou stavových velièin pøi termodynamickém dìji probíh
objemu
izochorický, isochorický¤probíhající pøi stálém objemu
izochronie¤èasová shoda nìjakého jevu, homochronie
izochronní, isochronní¤stejnì trvající, souèasný
izoèára, isoèára¤èára na mapì nebo v grafu spojující místa stejných hodnot dané velièiny, iz
izodynama, isodynama¤izolinie intenzity tíhového nebo magnetického pole Zemì
izoecho, isoecho¤elektrický obvod meteorologického radaru

izogama, isogama¤izolinie tíhového zrychlení
izoglosa, isoglosa¤izolinie výskytu nìjakého náøeèního prvku
izogóna, isogona¤izolinie smìru vìtru
izohélie, isohelie¤1. fotografická technika; 2. izolinie délky sluneèního svitu
izohyeta, isohyeta¤izolinie úhrnù atmosférických srá~ek
izohypsa, isohypsa¤izolinie nadmoøských výaek, vrstevnice
izokefalie, isokefalie¤umístìní hlav do stejné výaky
izoklina, isoklina¤izolinie matetických inklinací
izokosma, isokosma¤izolinie intenzity kosmického záøení
izokøivka, isokøivka¤èára na mapì nebo v grafu spojující místa stejných hodnot dané velièin
izolinie
izolace, isolace¤oddìlení, odlouèení, osamocení; zamezení pronikání; opatøení proti pronika
izolacionizmus, izolacionismus, isolacionismus¤snaha o nevmìaování a izolaci; úmyslný nez
zahranièí
izolant, isolant¤izolaèní hmota; nevodiè, izolátor
izolát, isolát¤osamocený jev, prvek, pøedmìt
izolátor, isolátor¤izolaèní hmota; izolant; nevodící èást elektrického zaøízení oddìlující jeden
druhého nebo vodiè od zemì
izolepa, isolepa¤lepicí páska
izolinie, isolinie¤èára na mapì nebo v grafu spojující místa stejných hodnot dané velièiny; izo
izolovaný, isolovaný¤opatøený izolací; oddìlený, osamocený
izomerie, isomerie¤existence dvou i více izomerù
izomery, isomery¤slouèeniny se stejným atomárním slo~ením, ale rozdílnou chemickou stru
fyzikálními a chemickými vlastnostmi
izometrie, isometrie¤rovnomìrnost; vlastnost vìcí o stejných rozmìrech; toto~nost veraù nebo
základì stejného poètu èasových jednotek; mat. shodné zobrazení, shodnost
izomorfie, isomorfie¤existence dvou i více slouèenin, které vytváøejí krystaly stejného typu a
nich mohou vzájemnì zastupovat, tvoøit smìsné krystaly
izonefa, isonefa¤izolinie celkové oblaènosti
izopora, isopora¤izolinie roèních zmìn nìkterých slo~ek magnetického pole Zemì
izoprén, isopren¤1. nenasycený uhlovodík, základní jednotka pøírodního kauèuku; 2. materi
speciálních odìvù
izoseista, isoseista¤izolinie stejné intenzity zemìtøesení
izostáze, isostase¤hypotéza o rovnová~ném rozlo~ení hmot v zemské kùøe
izosylabizmus, izosylabismus, isosylabismus¤stejnoslabiènost
izoterma, isoterma¤1. køivka závislosti objemu na tlaku pøi stálé teplotì; 2. izolinie teploty vz
izotermický, isotermický¤probíhající pøi stálé teplotì
izotermie, isotermie¤jev, kdy v urèité vrstvì atmosféry se teplota s pøibývající výakou nemìn

izoton, isoton¤èlen skupiny nuklidù se stejným poètem neutronù a s rùzným protonovým èís
izotopy, isotopy¤nuklidy tého~ chemického prvku se stejným poètem protonù, ale s rùzným
atomovém jádru
izotropie, isotropie¤jev, kdy nezávisí na smìru, v nìm~ se fyzikální vlastnosti látky mìøí
izotyple, isotypie¤existence látek, které vytváøejí krystaly stejného typu, ale nemohou vytvá
krystaly
jab [d~eb]¤tvrdý pøímý úder v boxu z bezprostøední blízkosti
jachta¤sportovní nebo rekreaèní plavidlo s kajutami, pohánìné plachtami nebo motorové
jachtink, jachting¤sportovní disciplína na oplachtìných lodích, plachtìní
jackpot, jack pot [d~ekpot]¤hazardní karetní a sázková hra; zbytkový bank pro dalaí hru; ba
jagdteriér¤nìmecký lovecký teriér
jaguár¤koèkovitá aelma se ~lutou, èernì skvrnitou srstí
jáhen¤duchovní, který pøijal ni~aí svìcení, diákon
jak¤tibetský horský tur
jakobinizmus, jakobinismus¤stupòování teroru a jeho obracení i do vlastních øad
jaktace, iactacio [jaktáció]¤zmítání se nemocného na lù~ku, prudký neklid
jam session, jamsession [d~em sean]¤d~ezové muzicírování, nepøipravené provozování d~
zábavu
jam [jam]¤1. ovíjivá vytrvalá rostlina, její~ hlízy lze konzumovat podobnì jako brambory; 2. d
jamb¤dvouslabièná sestupná stopa; jambický vera
jamboree [d~emborí]¤slavnostní shromá~dìní; setkání politikù, sportovcù, delegátù skautsk
jamování [d~emování]¤improvizace náhodného seskupení hudebníkù
jang¤kladný, svìtlý, mu~ský princip v èínské filozofii
jantar¤fosilní pryskyøice pøevá~nì z jehliènatých stromù
japan¤1. ruèní papír; 2. jemná hedvábná tkanina; 3. druh jednoduchého rozkládacího zahra
japanologie¤obor zabývající se jazykem, historií a kulturou japonského národa
japík¤mladý mu~ navenek úspìaný a bohatý, yuppie
japonerie, japonérie, ~aponerie, ~aponérie¤výtvarné dílo japonského pùvodu; exotická mód
japonských motivù a umìleckých podnìtù
japonizmus, japonismus, japanizmus,japanismus¤1. jazykový prostøedek pøejatý z japonati
nebo v nìm podle japonatiny vytvoøený; 2. napodobení japonské umìlecké techniky nebo u
jarmark¤trh, pùvodnì výroèní
jarovizace,jarovisace¤první stadium fyziologického vývoje rostlin; umìlý proces urychlující v
jaspé, ~espé¤textilie z pøízí spøedených ze dvou rùznobarevných pøástù
jaspis¤polodrahokam, jemnozrnná odrùda køemene
jaamak¤závoj, obv. èerný, jím~ si muslimské ~eny zakrývají oblièej
javajka¤spodem vedená divadelní loutka; vajang
jazz rock [d~ezrok]¤spojení obou hudebních stylù i forem

jazz [d~ez]¤druh taneèní hudby mající pùvod v lidové hudbì severoamerických èernochù, zv
pøínos interpreta; taneèní orchestr provozující tento druh hudby
jehovista¤pøísluaník nábo~enské sekty Svìdkù Jehovových
jejunitida, jejunitis¤zánìt laèníku
jejunum¤støední úsek tenkého støeva, laèník
jen, yen [jen]¤mìnová jednotka Japonska
jer¤název dvou starobylých slovanských hlásek (tvrdý a mìkký j.); název podobnì psaných h
a mìkký znak)
jericho¤zahradní popínavý keø s vonnými kvìty, zimolez kozí list
jet [d~et]¤letadlo s tryskovým pohonem
jeté [~eté]¤v baletu skok z jedné nohy na druhou
jetstreem [d~etstrím]¤tryskové proudìní
jezuité, jesuité¤øád øeholních klerikù, Tovaryastvo Je~íaovo
jezule¤jezulátko, Je~íaek
jidia¤spisovný jazyk ~idovských obyvatel Evropy
jin¤negativní, temný, ~enský princip v èínské filozofii
jitterbug [d~itrbag]¤americký spoleèenský tanec, který se vyvinul ze swingu
jo-jo efekt, yo-yo efekt¤kolísavost, znaèný výkyv ukazatelù, hodnot
job [d~ob]¤práce, zamìstnání, pracovní místo
jobber [d~obr]¤obchodník na burze, makléø; burzovní spekulant orientující se na nákup a pr
nìkterých cenných papírù; bezohledný kaeftaø
jódlování¤zpìv s rychlým støídáním hlasových poloh a s pøeskakováním prsního rejstøíku d
jóga¤soubor tìlesných a dechových cvièení; staroindická cesta osvobození od tìlesnosti odø
rozjímáním
jogging [d~oging]¤rekreaèní bìh, bìh pro zdraví, klusání; sportovní obleèení a obuv pro tuto
jogín¤pøívr~enec jógy; asketický podivín
jogurt¤kysaný výrobek z pasterizovaného zahuatìného mléka
johimbin, yohimbin [johimbin]¤alkaloid døíve u~ívaný pøi poruchách potence
joint venture [d~ojnt venèr]¤forma spoleèného podnikání s úèastí tuzemského a zahranièníh
joint [d~ojnt]¤cigareta z marihuany, kterou obvykle kouøí nìkolik lidí spoleènì
jojo¤hraèka s dvojitým kotouèem pohybujícím se po tenkém provázku obratným potrhávání
dolù
jojoba¤olej tropického stromu u~ívaný v kosmetice
jola¤otevøený sportovní èlun s plachtami
jolka¤novoroèní stromek a dìtská slavnost u nìj (v ruském prostøedí)
jota, iota¤v øecké abecedì znak pro hlásku i
jotace¤polosamohláskové i, které tvoøí s následující samohláskou dvojhlásku
joule [d~aul]¤jednotka pro práci

jourfixe [~úrfix]¤den pevnì urèený pro pøijímání návatìv, jour
jovi centrický¤vzta~ený ke støedu planety Jupiter
joyrobic [d~ojrobik]¤cvièení pro radost, zábavu
joystick [d~ojstyk]¤øídicí páka; výp. tech. pákový ovladaè
jubiloso [jubilózo]¤hud. jásavì
judaizmus, judaismus¤~idovské nábo~enství a kultura
judicium¤soud, soudní výrok schopnost úsudku, úsudek
judikát¤soudní rozhodnutí, rozsudek a usnesení, nález,judikace
judikatura¤rozhodovací èinnost soudù; souhrn judikátù
JUDr.¤juris utriusque doctor, doktor práv
jüenyuan [juan]¤mìnová jednotka Èíny, renmimbi yuan této události
jugendstill [júgendatyl]¤nìmecký pojem pro secesi
jugulum¤pøední krajina krèní, hrdlo
juice¤d~us
juke, yucca [juka]¤cizokrajná døevina; pokojová rostlina s bílým kvìtenstvím
jukebox, juke-box [d~úkboks]¤hrací skøíò, hudební hrací automat
julep [d~úlep]¤osvì~ující alkoholický nápoj s ledem a pøísadou máty peprné; lze ozdobit ovo
jumbo [d~ambou]¤sloní, obrovský, velkokapacitní (napø. letadlo, úèet)
jun.¤junior
jungle style [d~angl stajl]¤specifický zpùsob hry na dechové hudební nástroje charakteristick
orchestr D. Ellingtona
jungle [d~angl]¤vyu~ití neobvyklých efektù jednotlivých hudebních nástrojù
junior¤mladaí; sportovec, který vìkem pøísluaí do mladaí kategorie; zkratka jun.
junker¤pøísluaník drobné pruské venkovské alechty
junktim¤spojenì, slouèenì, souvisle; druh vázaného obchodu
junktura¤spojení (napø. kostí)
junonský¤ztepilý, vzneaený, hrdý
jura¤støední útvar druhohor
jurisdikce¤soudní pravomoc
jurisprudence¤právní vìda
jurta¤pøenosný stan koèovníkù s døevìnou kostrou a plstìným pláatìm
jury [~iri]¤porota
just¤schválnì, navzdor, zrovna
justace¤uvedení pøístroje do správného stavu
justice¤spravedlnost, právní øád; soudní orgány a úøady; jejich èinnost, soudnictví, justicie
justicie¤1. soudnictví, justice; 2. aibenice
justifikace¤ospravedlnìní, uznání nìèeho práva
justovat¤nastavit, pøipravit

juta¤lýková vlákna jutovníku zpracovávaná na pytlovinu, lana, provazy
juvenilie, juvenilia¤umìlecká, vìdecká díla z mladých let autora, prvotiny
juvenilní¤mladistvý, vyskytující se v mládí, vztahující se k mladému
juvenoid¤hormon regulující dospívání
juventologie¤vìda o mláde~i jako sociální a psychologické kategorii
juxtapozitum¤nevlastní slo~enina, spøe~ka (pantáta)
K.O.¤knokaut
ka¤v staroegyptském nábo~enství ~ivotní síla
kába, Keaba¤svatynì islámu s posvátným kamenem v Mekce
kabala¤podání, tradice; staro~idovský mystický výklad svìta; tajná ~idovská nauka; vìdomos
jen zasvìcencùm
kabaret¤zábavný, obv. humoristický, hudební a taneèní program; místnost, podnik, kde se t
pøedvádí
kabelá~¤1. souhrn èinností spojených s vytyèením trasy kabelù,jejich ulo~ením do zemì, oc
2. souhrn kabelù takto ulo~ených
kabina¤malá uzavøená místnost, prostor
kabinet¤1. pracovna; malý pokojík 2. místnost pro uèební pomùcky, sbírky; 3. obv. umìlecky
nebo skøíòka s mnoha pøihrádkami a zásuvkami pro úschovu dokumentù,aperkù ap.; 4. vlá
kabinetní¤vztahující se ke kabinetu; zákulisní, tajný
kabotá~¤plavba podél pobøe~í; námoøní plavba mezi pøístavy jednoho státu
kabriolet¤otevøená automobilová karoserie se stahovací plátìnou nebo odnímatelnou støec
kabuki¤druh japonského tradièního divadla
kachexie¤patologické zhubnutí a silná celková sealost
kacíø¤heretik; kdo popírá èást nauky, napø. nìkteré dogma
kadáver¤mrtvé tìlo, mrtvola; uhynulé zvíøe, zdechlina
kadence¤vystupòování; 1. zakonèení hudební myalenky nebo celé skladby; virtuózní vsuvk
2. melodický, intonaèní nebo rytmický spád; 3. závìr figury ve spoleèenských tancích; 4. ryc
kadet¤1. vojenská hodnost v nìkterých armádách; 2. ~ák vojenské akoly pro dùstojníky; 3. z
nováèek; 4. sport a) krasobruslaøský skok b) ~ákovská vìková kategorie
kádí¤islámský soudce
kádr¤skupina osob tvoøící základ celku; odbornì i politicky zdatný pracovník
kaducita¤odúmr•
kafilerie, kefilérie¤veterinární asanaèní ústav
kafr¤organická slouèenina ze skupiny terpenù
kaftan¤dlouhý volný pláa• orientálního pùvodu
kajak¤eskymácký èlun z kù~e; úzký dlouhý lehký sportovní èlun pohánìný dvojpádlem
kajman¤druh krokodýla
kajuta¤menaí obytná místnost na lodi

kakadu¤druh papouakù s velkým chocholem na hlavì a silným zobákem
kaki¤tropický ovocný strom i jeho plod velikosti pomeranèe ~luté, èervené nebo oran~ové b
kako-¤první èást slo~ených slov mající význam apatný, chorobný
kakofonie¤nelibozvuènost
kakofrezie, kakofrázie¤apatná, nehezká výslovnost
kakolalie¤sklon k pøehnanému u~ívání vulgárních výrazù, koprolalie
kalafuna¤pøírodní pryskyøice z výronù jehliènatých stromù
kalamajka¤èeský lidový kolový tanec
kalamáø¤nádoba na inkoust
kalambúr, calembour [kalambúr]¤slovní høíèka zalo~ená na zvukové podobnosti významov
kalamita¤neatìstí, pohroma
kalandr¤stroj pou~ívaný na hlazení, ~ehlení, leatìní
kalanetika, callanetics [kelenetyks]¤sportovní program, metodika, zalo~ená na mnohonásob
urèitých posilovacích cvikù
kalaanikov¤typ samopalu
kalcemie¤normální hladina vápníku v krvi
kalci-¤první èást slo~ených slov mající význam vápno, vápník, vápenec, vápencový, vápena
kalciferol¤vitamin D
kalcifikace¤vápenatìní
kalcióza, kalciosa¤choroba rostlin z nedostatku ~eleza zpùsobeného nadbytkem vápníku v
kalcit¤vápenec
kalcium¤vápník
kaldera¤trychtýøovitý jícen sopky
kaleidoskop¤1. optická hraèka, v ní~ se barevné støípky pøeskupují do rùzných geometrick
pestrá smìsice rychle se støídajících událostí, vìcí
kalendárium¤soupis události v kalendáøním postupu
kalendáø¤soupis dní a mìsícù v èasovém postupu
kalendy¤v øímském kalendáøi první den mìsíce
kali-¤1. kalo-; 2. první èást slo~ených slov mající význam draselný
kalián¤orientální vodní dýmka, nargilé
kalibr¤1. svìtlost, vnitøní prùmìr dutiny; vnitøní prùmìr hlavnì nebo prùmìr støely, rá~e; 2. pø
kalibrace¤cejchování; urèování a oznaèování míry na mìøidlech
kalif¤v nìkterých muslimských zemích titul panovníka, který byl souèasnì hlavou vaech musl
kaligrafie¤krasopis
kaligram¤báseò psaná nebo upravená do obrazce, který naznaèuje její obsah, ideogram, ca
kaliko¤øídká bavlnìná tkanina
kalilogie¤nauka o dokonalém pøednesu
kalium¤draslík

kalk¤pojmenování vytvoøené z domácího jazykového materiálu pøesným napodobením cizí
kalkul¤formalizovaná soustava, poèet; úvaha, rozvaha, plán; poèítání, výpoèet
kalkulace¤výpoèet, propuèet, hrubý odhad, stanovení ceny; úvaha, pøedpoklad, uva~ování
kalkulaèka¤poèítaèka, poèítací stroj, kapesní poèítaèka, kalkulátor
kalkulátor¤poèítaèka, kalkulaèka
kalkulovat¤provádìt kalkulaci; pøedvídat, poèítat s nìèím; zamýalet, plánovat
kalkulóza, kalkulosa¤tvorba kamenù v tìle
kalm, kalma,¤rovníková nebo subtropická tiaina, pás území s malým proudìním vzduchu; be
kalmetizace, kalmetisace¤oèkování proti tuberkulóze
kalo-, kali-¤první èást slo~ených slov mající význam krása, krásný
kalobiotika¤umìní krásnì ~ít
kalofonie¤libozvuk, souzvuk
kalokegathie, kalokegathiá¤staroøecký pojem harmonie tìlesných a duaevních hodnot
kalor-¤první èást slo~ených slov mající význam teplo, horko, teplý, horký
kalorescence¤pohlcení svìtla a jeho vyzáøení ve formì tepelného záøení
kalorický¤energetický, dodávající energii
kalorie¤staraí jednotka pro energii
kalorimetr¤tepelnì izolovaná nádoba k mìøení tepla
kalorimetrie¤obor zabývající se mìøením tepla
kalotypie¤první zpùsob zhotovení fotografických kopií z papírových negativù, talbotypie
kalpa¤v hinduistické kosmologii vesmírný vìk trvající 8 640 milionù let
kalumet¤rovná indiánská dýmka
kalva¤klenba lební
kalvárie¤umìlecké zobrazení ukøi~ování Je~íae Nazaretského;místo velkého utrpení; velké
kamae¤bojový postoj v karate
kamarila¤vlivná skupina osob ovlivòujících rozhodující osobnosti
kamaae¤pru~né pøiléhavé kalhoty, obv. velmi teplé
kambela¤moøská ryba se zploatìlým tìlem a s oèima na jedné stranì tìla
kambrium¤nejstaraí útvar prvohor
kamej, kameje¤drahý kámen s reliéfní øezbou, druh gemy
kamelot¤pouliènì prodavaè novin
kameralistika¤nejstaraí zpùsob úèetnictví
kamikadze, kamikaze¤japonský sebevra~edný letec za 2. svìtové války
kamion, kamión¤velký nákladní automobil
kamkorder, camcorder, kamkodér, camcoder¤zkratka z camera recorder, pøenosná kamera
magnetický pásek
kampanila¤volnì stojící zvonice tvaru vì~e
kampaò¤bojové úsilí, ta~ení, propagaèní akce

kampbelka, campbelka [kampbelka]¤druh nosného plemena kachen
kampelièka¤èeský venkovský penì~ní dru~stevní ústav
kampus, campus [kampus]¤vysokoakolské území (prostranství vèetnì budov), areál vysoké
kamuflá~¤utajování, maskování
kanabis, canabis [kanabis]¤konopí
kanalony¤tìstoviny tvaru ètverce o stranách asi 12 cm
kanasta¤druh karetní hry
kanát¤podzemní kanál pro rozvod vody z horských studní
kanava¤øídká bavlnìná tkanina vhodná na výaivky
kancer-¤první èást slov mající význam rakovina, rakovinový
kancerogeneze,kancerogenese-¤vznik zhoubného bujení, karcinogeneze
kancerogenita¤schopnost vyvolat rakovinu, karcinogenita
kancionál¤zpìvník duchovních písní
kancléø¤titul vysokého úøedníka; pøedstavený významného úøadu, kanceláøe; v nìkterých
kancléøství¤významný, nejvyaaí úøad
kancóna¤forma milostné písnì nebo básnì
kandahár¤ly~aøské lankové vázání
kandela¤jednotka pro svítivost
kandelábr¤stojan pouliènì svítilny; ozdobný svícen
kandidát¤uchazeè o funkci, pracovní místo; k. vìd vìdecká hodnost, zkratka CSc.
kandidátka¤seznam osob navr~ených na funkci
kandidatura¤1. ucházení se o funkci; 2. vìdecká hodnost kandidáta vìd, zkratka CSc.
kandidóza, kandidosa¤infekce vyvolaná kvasinkou ~ijící bì~nì v trávicím ústrojí a pochvì, mo
kandovat¤proslazovat, kandysovat
kandys¤rafinovaný øepný cukr ve velkých krystalech
kandyt¤tvrdý bonbon ze sacharózy a akrobového sirupu
kanelura¤svislý ~lábek na døíku sloupu nebo pilíøe
kanibal¤lidojed
kanibalizmus, kanibalismus¤lidojedství, antropofagie
kankán¤francouzský výstøední tanec s vysokým pøedno~ováním
kánoe¤indiánský èlun; sportovní èlun pohánìný pádlem
kánon¤1. mìøítko, pravidlo, soubor zásad; 2. ustanovení církevního práva, rozhodnutí církev
bohoslu~ebného zpìvu; 4. sled dvou i více hlasù opakujících tuté~ melodii; 5. pøedstava o id
proporcích
kanon, kanón¤druh dìla s dlouhou hlavní
kanonáda¤dìlostøelecká palba
kanonický¤odvozený, vztahující se ke kánonu, chovající se podle kánonu
kanonika¤soubor pravidel platných v urèité oblasti

kanonizace, kanonisace¤svatoøeèení
kanonizovat, kanonisovat¤svatoøeèit
kanonýr¤dìlostøelec; støelec
kanovník¤knìz vykonávající slavnostní liturgické funkce v urèitém kostele
kantabilita¤zpìvnost, kantabilnost
kantáta¤rozsáhlejaí obv. oslavná hudební skladba; oslavná báseò
kantilace¤zpívané ètení liturgického textu
kanton¤1. vyaaí územnì správní jednotka ve `výcarsku; 2. ètyøúhelníkové pole v horním lev
nebo praporu
kantor¤uèitel
kantýna¤jídelna
kanyla¤jemná trubièka zavádìná do tìla
kanystr¤plechová nebo plastová nádoba na skladování a pøepravu kapalin
kaòon¤hluboké údolí s pøíkrými a~ svislými svahy
kaoliang¤významná obilnina teplých oblastí, èirok, sorgo
kaolin, kaolín¤hornina obsahující kaolinit, surovina pro keramický prùmysl
kaolinit¤jílový minerál v kaolinu, surovina pro keramický prùmysl
kaon¤elementární èástice patøící mezi mezony
kap, cap [kap]¤1. pláatìnka, pøehoz; 2. mys
kapacita¤1. schopnost nìco pojmout, obsáhnout; výkonnost, schopnost nìco vykonat; 2. nos
znamenitý odborník
kapacitance¤reaktance ideálního kondenzátoru
kapacitor¤kondenzátor
kaparovník¤støedozemní trnitý keø
kapary¤nerozvitá poupata kaparovníku u~ívaná jako pochutina
kapela¤hudební tìleso (obv. zábavní, taneèní, lidové, pochodové)
kaper¤námoøní lupiè, pirát; loï provádìjící za války zajímání nepøátelských nebo neutrálních
kapilára¤1. trubièka s nepatrným vnitøním prùmìrem; 2. vláseènice; 3. jemný prùduch v pùd
kapilarita¤vzlínavost
kapitace¤daò z hlavy, poplatek za jednu osobu
kapitál¤1. finanèní nebo jiná aktiva, napø. pracovní síla, hmotná aktiva; 2. vytlouci k. vyu~ít
kapitála¤1. písmeno velké abecedy ve výace písmen malé abecedy, kapitálka; 2. hlavice slo
plasticky zdobená, kapital
kapitalizmus, kapitalismus¤spoleèenský a ekonomický systém zalo~ený na maximálním vyu
vlastnictví a volném trhu
kapitální¤hodnì veliký, poøádný; znamenitý, výborný
kapitálový¤vztahující se 1. ke kapitálu; 2. ke kapitále
kapitán¤vojenská hodnost; velitel letadla, lodi; vùdce, velitel; ve sportu hráè povìøený zastup

dru~stva
kapitola¤oddíl knihy nebo spisu; èást nìèeho; pøíbìh
kapitula¤sbor kanovníkù
kapitulace¤pøiznání porá~ky, podlehnutí; vzdání se
kapitulní¤vztahující se ke kapitule; k. vikáø duchovní, který zastupuje ordináøe v období upr
biskupského stolce
kápo¤1. vùdce, hlava; 2. dozorce z øad vìzòù
kapodastr¤posuvný pra~ec pøipevòovaný na krk drnkacího strunného nástroje, napø. Kytar
kapota¤kryt motoru dopravních prostøedkù
kapotovaný¤opatøený ochranným krytem
kappa¤v øecké abecedì znak pro hlásku k
kapric¤umínìnost, vrtoch
kapriciózní, kapriciosní¤náladový, rozmarný, nevypoèitatelný, vrtkavý
kapsle¤1. rozbuaka; 2. pouzdro, schránka, tobolka
kapucín¤1. èlen ~ebravého mniaského øádu; 2. káva s malým mno~stvím mléka, kapuèíno
kapuèíno, cappuccino [kapuèíno]¤káva s malým mno~stvím mléka, kapucín
kaput¤rozbitý, znièený, zdeptaný
kar¤ledovcový kotel
karabina¤krátká vojenská puaka
karafa¤airoká láhev se zú~eným hrdlem a obv. se zabrouaenou zátkou
karaka¤støedovìká plachetní loï se tøemi a~ ètyømi stì~ni, s vysokými ustupujícími nástavb
pøídi
karakul¤perzián; ko~eaina mládìte karakulské ovce
karambol¤srá~ka
karamel¤pálený cukr
karamela¤bonbon, cukrovinka z cukru, sirupu, mléka, popø. mletých oøechù
karanténa¤doèasná izolace
karát¤stará jednotka pro hmotnost zlata, drahokamù a perel; mìøítko ryzosti drahých kovù
karate¤japonský zpùsob kontaktního boje
karavan¤obytný automobil, obytný pøívìs automobilu
karavana¤skupina cestující spoleènì pouatí nebo øídce osídlenou oblastí; dlouhá øada lidí,
prostøedkù
karavanink, karavaning, caravanning [karavanyng]¤forma motorizmu; cestování karavanem
karavela, caravela [karavela]¤dvou- nebo tøístì~òová plachetnice; 2. francouzské proudové
karbamid¤moèovina
karbaník¤náru~ivý hráè karet
karbid¤slouèenina uhlíku s kovem nebo polokovem
karbon¤1. útvar mladaích prvohor; 2. usazenina tuhých zbytkù paliva a olejù na vnitøních st

spalovacích motorù
karbonace¤zpùsob zualech• ování textilií; umìlé sycení napø. piva oxidem uhlièitým; konzer
opalováním
karbonát¤uhlièitan; èerná odrùda diamantu; karbonádo
karbonizace, karbonisace¤1. druh fosilizace, uhelnatìní, zuhelnatìní; 2. zahøívání organický
nepøístupu vzduchu, zuhelòování, zuhelnìní 3. zpùsob odstraòování celulózových vláken z
karborundum¤brusný materiál na bázi karbidu køemíku
karbovanec, karbovanìc¤mìnová jednotka Ukrajiny
karboxyl¤jednovazná funkèní skupina obsahující atom uhlíku, kyslíku a vodíku v organickýc
karboxylová skupina
karbunkl¤hnisavý zánìt kù~e a podko~ní tkánì
karburátor¤zaøízení, ve kterém se vytváøí zápalná smìs pro benzinové motory
karcinofobie¤chorobný strach z onemocnìní rakovinou
karcinogen¤látka, která vyvolává zhoubné rakovinné bujení, kancerogen
karcinogeneze, karcinogenese¤vznik zhoubného bujení, kancerogeneze
karcinogenita¤schopnost vyvolat rakovinu, kancerogenita
karcinom¤zhoubný nádor, rakovina
karcinostatikum¤látka zastavující rùst a rozmno~ování bunìk, hlavnì nádorových tkání cytos
karcinóza, karcinosa¤celkové zachvácení organizmu rakovinou
kardamom¤zázvorovitá rostlina, koøení
kardan¤cardanùv kloub, kloubový høídel
kardiak¤èlovìk trpící chronickou srdeèní chorobou
kardialgie¤bolest ~aludku; bolest v krajinì srdeèní
kardiální¤srdeèní
kardie¤èeslo, vyústìní jícnu do ~aludku
kardie¤druhá èást slo~ených slov mající význam srdce, srdeèní
kardinál¤hodnostáø øímskokatolické církve oprávnìný volit pape~e
kardinální¤hlavní, podstatný, rozhodující
kardio-, kardi-¤první èást slo~ených slov mající význam srdce, srdeèní
kardiocentrum¤zdravotnické zaøízení pro výzkum a léèbu nemocí srdce
kardiologie¤lékaøský obor zabývající se chorobami srdce
kardiomyopatie¤onemocnìní srdeèní svaloviny vedoucí k srdeèní slabosti a poruae srdeèníc
kardioplegie¤zastavení èinnosti srdce, zástava srdce, srdeèní mrtvice
kardiostimulátor¤pøístroj k srdeèní stimulaci elektrickými impulzy
kardiovaskulární¤týkající se srdce a cév
karditida¤zánìt srdce
karé¤1. obdélníkový kanton na vlajce; 2. ètvercový útvar spoleèenských figurálních tancù; 3
vepøové maso ze høbetu

karence¤1. doèasné èekatelství, doèasné vylouèení z platnosti pojistky; 2. lhùta, po kterou s
startovat po ohláaení pøestupu; 3. nedostatek nìkteré ~iviny nebo látky vyvolávající chorobn
karfiol¤karfiól kvìták
kargo, cargo [kargo]¤lodní náklad, zbo~í pøepravované lodí; pojiatìní lodního nákladu; hrom
kari, karí, curry [kari]¤jemnì mletá orientální smìs rùzných druhù koøení
karibu¤druh soba
kariéra¤rychlý postup v zamìstnání; vzestupná úspìaná ~ivotní dráha; dosa~ený úspìch
kariérista¤cti~ádostivý èlovìk podøizující vaechno vlastní kariéøe
karies¤zubní kaz; dlouhodobý zánìt kosti, kosti~er
karikatura¤zkratkovitá kresba pøehánìjící nápadné znaky za úèelem zesmìanìní; obdobnì za
výtvor; nepodaøený výtvor
karikovat¤pøehánìním zesmìaòovat
karimatka¤tepelnì izolaèní plastová podlo~ka
karma¤1. plynový prùtokový ohøívaè vody; 2. Karma
karman, karmán¤v indickém nábo~enství zákon øídící lidský osud, zejm. pøevtìlování, karm
karmelitán¤èlen ~ebravého mniaského øádu
karmín¤èervenofialové barvivo
karnát¤výtv. umìní barva lidského tìla
karner¤kaple s kostnicí
karnet¤celní doklad pro motorová vozidla; blok poukazù
karneval¤lidová zábava, prùvod, maakarní ples
karnifikace¤nahrazení tkání plic novì utvoøeným vazivem masitého vzhledu
karnivor¤maso~ravec
karnivorie¤maso~ravost
káro¤kostkový vzorek; látka s kostkovým vzorkem; karetní výraz pro èervenou kosoètvereèn
karoserie, karosérie¤svrchní, vnìjaí èást automobilu
karotá~¤geofyzikální metoda urèování geologického profilu vrtu
karoten, karotin¤organické rostlinné barvivo, které organizmus ~ivoèicha doká~e pøemìnit n
prekurzor vitaminu A, provitamin A
karotenoid¤pøirozené organické barvivo podmiòující ~luté, oran~ové a èervené zbarvení kv
lipochrom
karotida¤krèní tepna
karpální¤zápìstní
karpo-¤první èást slo~ených slov mající význam 1. plod, plodový; 2. Pohlavní
karpobiologie¤nauka o semenech a plodech rostlin, karpologie
karpofagie¤plodo~ravost
karpologie¤nauka o semenech a plodech rostlin, karpologie
kartel¤dohoda o sdru~ení nebo o spolupráci mezi samostatnými podniky

karter¤spodní èást skøínì spalovacího motoru
karting¤závod motokár
karto-¤první èást slo~ených slov mající význam 1. plod, plodový; 2. pohlavní
kartodiagram¤tematická mapa s diagramy statistických údajù
kartografie¤vìda zabývající se mapami
kartogram¤tematická mapa zachycující barvou nebo rastrem kvantitu jevu
kartomantie, kartomancie¤vìatìní, hádání z karet
karton¤1. lepenka, tvrdý papír, krabice z lepenky; 2. návrh nástìnné malby, mozaiky ap. na p
velikosti provedený uhlem, tu~kou nebo barvou
kartotéka¤seznam, evidence
kartouza¤kláater mniaského øádu kartuziánù; kláater
kartua, kartuae¤ozdobné orámování znaku, hesla, nápisu; takto orámovaná deska (obv. ová
kartuzián¤pøísluaník pøísného mniaského øádu kartuziánù
karunkula¤hrbolek, mìkký výrùstek
karusel¤1. jezdecká pøehlídka; 2. aermíøský turnaj; 3. stroj. svislý soustruh; 4. køi~ovatka v
kruhového objezdu
karyatida¤plastika stojící postavy, obv. ~enské, nesoucí kladí
karyo-¤první èást slo~ených slov mající význam 1. plod, plodový; 2. pohlavní
karyologie¤nauka o struktuøe a funkci bunìèného jádra
kasa¤pokladna
kasace¤1. pøezkoumání, pøípadnì zruaení soudního rozhodnutí; 2. zruaení listiny, zbavení
hodnosti; 3. druh pøíle~itostné hudební skladby
kasava¤maniok, tapioka; manioková mouka, chléb z maniokové mouky
kasino, casino [kasíno]¤místnost nebo budova pro provozování hazardních sázkových her
kaskáda¤1. pøirozený nebo umìlý stupòovitý vodopád; 2. soustava vodohospodáøských sta
toku; 3. spojení dvou i více strojù (pøístrojù) nebo øada strojù (pøístrojù) v sérii; 4. artistická
skokù, pøemetù a pádù
kaskadér¤1. náhradník herce v nebezpeèných scénách filmu; 2. artista pøedvádìjící kaskád
kasko¤1. trup lodi, letadla; 2. zvláatní pojiatìní vlastního dopravního prostøedku na rozdíl od
nákladu
kasovní¤vztahující se ke kase, penì~ní, pokladní
kasta¤indická pøísnì uzavøená spoleèenská vrstva; relativnì uzavøená skupina osob
kastel¤1. menaí øímská pevnost; 2. typ støedovìkého hradu; 3. nástavba na pøídi a zádi pla
kastelán¤správce hradu nebo zámku, prùvodce, klíèník
kastrace¤vykleatìní, chirurgické odstranìní pohlavních ~láz
kastrát¤kleatìnec, eunuch
kastrum, castrum [kastrum]¤ohrazené místo, pevnost, tvrz, hrad
kaairování¤výroba dekorací a kulis polepováním papírem; faleané napodobování, pøedstírá

kaakaval¤paøený balkánský sýr z ovèího i kravského mléka
kaamír¤jemná vlna z kaamírské kozy; mìkká jemná vlnìná tkanina s bohatými pestrými vzor
kat¤tropický v~dyzelený keø nebo malý strom, jeho~ listy se ~výkají jako droga nebo pou~í
kata-¤první èást slo~ených slov mající význam skrze, smìrem dolù, úplnì dopøedu nebo zpì
katabolizmus, katabolismus¤fáze látkové pøemìny charakterizovaná pøevahou rozkladu ~iv
katafalk¤vyvýaené pietní místo pro vystavení rakve
katageneze, katagenese¤sestupný vývoj, procesy regresivního vývoje
katakana¤japonské písmo
kataklyzma, kataklysma¤katastrofa, pohroma, hrùzný zánik
katakomby¤podzemní chodby; tajemné ponuré místnosti
katalektický¤úplný
katalepsie¤chorobná strnulost svalstva pøi hysterii nebo hypnóze
kataleptický¤ztrnulý, ztuhlý
katalog¤utøídìný seznam; soupis
katalýza, katalysa¤urychlení chemické reakce katalyzátory
katalyzátor¤látka, která urychluje nebo umo~òuje chemickou reakci, ale sama se reakcí nem
katamaran¤plavidlo se dvìma trupy nebo s postranními plováky
katapult¤1. starovìká metací zbraò; 2. zaøízení na vymratìní pilota pøi havárii letadla
katar¤1. zánìt sliznice; 2. pøísluaník nábo~enské sekty hlásající dobrovolnou chudobu, odm
ctìní køí~e a relikvií
katarakt¤1. peøej, slap, nízký stupòovitý vodopád; 2. zaøízení k tlumení ne~ádoucích mech
rázù
katarakta¤aedý zákal
katarze, katarse, katharse¤vnitøní duaevní oèista dosa~ená vnímáním umìleckého díla, abr
katastr¤území obce; zakreslení a soupis pozemkového majetku; úplný úøední soupis
katastrofa¤pohroma, neatìstí, zánik
katatonie¤souhrn pøíznakù nìkterých duaevních poruch, napø. schizofrenie; ztuhlost s nesc
hovoøit
katatymie¤zkreslení obsahu vìdomí, názorù, úsudkù vlivem emoce
katecheta¤uèitel nábo~enství
katecheze, ketechese¤vyuèování církevní nauky
katechizmus, katechismus¤uèebnice, struèný výklad církevní nauky, obv. formou otázek a o
katechumen¤vyuèovaný ~adatel o køest
katedra¤1. biskupský trùn, stolec; 2. uèitelský úøad pape~e; 3. organizaèní útvar vysoké ak
stùl; 5. symbol autority, úøednosti
katedrála¤velký gotický chrám s vìncem kaplí; hlavní chrám diecéze
kategorický¤výslovný, rozhodný, bezvýhradný, nepøipouatìjící jinou mo~nost
kategorie¤skupina nebo tøída jevù urèitého tøídicího hlediska; úroveò v hierarchické klasifik

základní a nejobecnìjaí pojem vìdy
kategorizace, kategorisace¤zaøazování, roztøiïování do kategorií, kategorizování
katétr¤cívka, hadièka, tenká trubice zavádìná do dutého orgánu, cévkovaè
katetrizace, katetrisace¤cévkování
katexochén¤pøedevaím,vzorným zpùsobem, ve vlastním smyslu slova
katgut, ketgat, ketget, catgut [ketgat]¤vstøebatelný chirurgický aicí materiál zpodslizniènì vrs
nebo kozích støev
kation, kationt¤kladnì nabitý ion
katoda¤1. záporná elektroda; 2. plochý pøedvýrobek ve tvaru desky získaný elektrolýzou a
katolicizmus, katolicismus¤uèení a øád katolické církve
katolický¤1. obecný; 2. mající vztah ke katolicizmu
katr, gatr¤1. møí~ové dveøe, zábradlí; 2. velká rámová pila; 3. døevaøský stroj k výrobì øez
katuae, katuae¤raketomet z 2. svìtové války
kauce¤jistota, záruka, obv. v penì~ní podobì
kauèuk¤makromolekulová látka získaná z latexu kauèukovníku nebo polymerací vhodných
kauliflorie¤schopnost rostliny vytváøet kvìty pøímo na kmeni
kauloid¤malá lodyha vyskytující se u ni~aích rostlin
kauri¤mìkké ~lutohnìdé døevo
kaustický¤~íravý, leptavý
kaustifikace¤pøíprava alkalických hydroxidù pùsobením hydroxidu vápenatého na roztoky u
kovù
kaustika¤obalová plocha svazku svìtelných paprskù lomených èoèkou nebo odrá~ených zro
kaustikum¤leptací prostøedek
kaustobiolit¤hoølavé organogenní sedmenty
kauter¤pøístroj k leptání, vypalování
kauterizace, kauterisace¤vypalování, odstranìní poruaené tkánì kauterem
kauza, kausa, cause [kauza]¤pøípad, dùvod, soudní proces, spor, pøe
kauzalita, kausalita¤pøíèinnost, pøíèinná souvislost, podmínìnost
kauzální, kausální¤pøíèinný
kauzativum, kausativum¤pøechodné sloveso úèinné, kauzativní sloveso
kava¤polynéský nealkoholický nápoj z koøenù a oddenkù tropického druhu pepøovníku s po
kavalerie, kavalérie¤jezdectvo, jízda, pozemní vojsko bojující na koni
kavalír¤èestný, charakterní èlovìk; spoleèník dámy
kavalkáda¤slavnostní jezdecký prùvod; øada jezdcù, vozidel, lodí
kavatina, cavatina [kavatýna]¤v opeøe a oratoriu lyrický sólový zpìv jednoduaaí ne~ árie
kavelec¤pryèna, prosté lù~ko
kaverna¤dutina
kavernikolní¤jeskynní

kaviár¤1. jikry zejm. jeseterovitých a lososovitých ryb konzervované solí; 2. vzor vlnìné tkani
body na tmavém podkladì
kavita¤dutina, vyhloubenina
kavitace¤tvoøení dutin uvnitø proudící kapaliny uvolòováním pohlceného kyslíku nebo jinéh
kávo-¤první èást slo~ených slov mající význam káva, kávový
kazak¤1. dlouhá blùza; 2. druh kavkazského koberce
kazein, kasein¤mléèná bílkovina, sýrovina
kazematy, kasematy¤podzemní chodby pevnosti, obv. skladiatì nebo vìzení
kazeta, kaseta¤1. ozdobná skøínka; 2. èást stropu nebo stìny; 3. schránka s magnetickou p
nebo videopøehrávaèe
kazualita, kasualita¤nahodilost
kazuistika, kasuistika¤konkrétnost, detailnost, uvádìní jednotlivých pøípadù
kázule, kasule, casula [kasula]¤souèást liturgického odìvu, meaní roucho knì~í, ornát
kebab¤skopové maso peèené na ro~ni
keè¤malá dvojstì~òová plachetní jachta
keèup¤ochucený rajèatový protlak
keep smiling [kíp smajling]¤v~dy s úsmìvem
kefalometr, cefalometr¤pøístroj k mìøení lebky a menaích rozmìrù tìla, kraniometr
kefír¤alkoholicky zkvaaené kysané kravské mléko
keirin¤disciplína dráhové cyklistiky japonského pùvodu, kdy závodník jede za vodièem nìkol
spurtuje bez vodièe
kejkle¤kouzelnické, eskamotérské, komediantské triky, kousky, pohyby, eskamotá~; podvoc
intriky
keks¤suaenka
kelim, kilim¤hrubì tkaný perský koberec (gobelínovou technikou)
kelner¤èíaník
keloid¤zvýaené bujení vaziva v jizvì
kelotomie¤operace kýly
keltologie¤obor zabývající se jazykem, historií a kulturou Keltù
kelvin¤jednotka pro termodynamickou teplotu
kemp, camp [kemp]¤tábor; táboøení, táboøiatì, kempink
kempink, camping [kemping]¤táboøení, táboøiatì, kemp
kempr¤táborník; obytný automobil
ken-d~itsu¤japonské bojové umìní, pøedchùdce kenda
kendo¤tradièní japonský aerm; aerm bambusovými tyèemi
kenkarta¤prùkaz toto~nosti za nacistické okupace
kenotat¤symbolický hrob
kenozoikum¤geologická éra zahrnující tøetihory a ètvrtohory, neozoikum

kentaur, centaur [kentaur]¤bytost øecké mytologie (napùl èlovìk a napùl kùò)
kentumový¤patøící do základní skupiny indoevropských jazykù s charakteristickým vývojem
odlianým od vývoje v jazycích satemových
kepr¤druh vazby vytváøející na líci tkaniny aikmé øádky; tkanina s uvedenou vazbou, ser~
keramika¤výrobky z pálené jílovité hlíny; hlinìné nádoby
keramzit¤umìlé pórovité keramické plnivo do lehkého betonu ve tvaru kulièek, hrudek
keratin¤jednoduchá bílkovina nacházející se ve vlasech, poko~ce, nehtech, kopytech, peøí
keratitida¤zánìt oèní rohovky
kerato-¤první èást slo~ených slov mající význam 1. rohovka, rohovkový; 2. zrohovatìlý, roho
keratofág¤~ivoèich ~ivící se rohovinou, vlasy a peøím
keratóza, keratosa¤nadmìrné rohovatìní kù~e
kerberos, cerber, cerberus¤pøísný strá~ce vchodu, hlídaè
kerosin¤letecký petrolej
kertak¤kùò Pøevalského
keser¤rybáøská sí• upevnìná na tyèi
keson¤1. ocelová nebo betonová konstrukce ve tvaru krabice s otevøeným dnem, udr~ující
vodní hladinou; potápièský zvon; 2. kazeta se silným pohltivým úèinkem k úpravì stropù aku
místností
keau, keaú¤ledvinovité oøíaky, semena ledvinovníku
keto-¤první èást slo~ených slov mající význam keton
keton¤organická slouèenina s karbonylovou skupinou vázanou na dva uhlíky
ketonurie¤vyluèování ketonù moèí, acetonurie
keyboard [kýbórd]¤klávesnice, klaviatura; klávesové nástroje
khaki¤hnìdo~lutý nebo apinavì zelený; tupì vojenský
kibic¤divák pøihlí~ející høe a zasahující do ní
kibuc¤typ kolektivního hospodaøení a zpùsob ~ivota uzavøeného spoleèenství lidí v Izraeli
kickbox [kikbox]¤box, pøi kterém se smí i kopat nohama do soupeøe
kiking, kicking [kiking]¤pákové nebo kladkové zaøízení u plachetnice
kiks¤triviální chyba pøi pomìrnì kvalitním výkonu, selhání
kilián¤pøedepsaná sestava krokù pøi povinném tanci na ledì
kilo-¤pøedpona ve významu tisícinásobku,10 na 3
kilometrá~¤vyznaèení délek dopravních cest v kilometrech
kilometrovník¤ukazatel nebo seznam vzdáleností v kilometrech
kilt¤skotská mu~ská zavinovací skládaná suknì s barevným kárem, ozdobnými tøásnìmi a v
apendlíkem, národní kroj; dámská suknì
kimenokata¤forma d~uda, nácvik sebeobranných prvkù
kimono¤volný dlouhý japonský aat se airokými rukávy; støih odìvu vcelku pro tìlo i rukávy
kina¤mìnová jednotka Papuy-Nové Guiney

kinematika¤obor zabývající se popisem pohybu bez zkoumání jeho pøíèiny
kinematografie¤zobrazování pohybu rychle za sebou jdoucími obrazy; filmové umìní, filmova
kineskop¤televizní obrazovka
kinetický¤pohybový
kinetika¤1. èást dynamiky zabývající se urèováním dráhy pohybujících se hmotných bodù a
pùsobících sil; 2. obor zabývající se rychlosti a mechanizmem chemických reakcí za rozlièny
kinetizmus, kinetismus¤umìlecký smìr vnáaející do tradièních výrazových prostøedkù domin
kineto-¤první èást slo~ených slov mající význam pohyb, pohybující se
kinetofon¤Edisonùv pøístroj vzniklý spojením kinetoskopu a fonografu
kinetografie¤grafický záznam pohybu
kinetoskop¤pùvodní Edisonùv kinematografický pøístroj
kinetóza, kinetosa¤nemoc z pohybu
kineze, kinese¤neøízený pohyb organizmu vyvolaný specifickými podnìty
kineziologie, kineslologie¤nauka o mechanických zákonitostech pohybového ústrojí èlovìka
king síze [king sajz]¤královský formát, velikost, zvláa• velký rozmìr, napø. Cigaret
kinin¤biologicky vysoce úèinná látka bílkovinné povahy v krevní plazmì ovlivòující rozaiøová
zvyaující propustnost kapilár
kino¤1. filmové pøedstavení, biograf; podívaná; 2. èerná nebo èervená klovatina z nìkterých
u~ívaná v lékaøství, parfumerii, ko~elu~ství
kinoautomat¤filmové pøedstavení (s úèastí moderátora), jeho~ prùbìh ovlivòují diváci volbou
variant pøíbìhu; technické zaøízení k realizaci takového pøedstavení
kinocílie¤øasinka umo~òující pohyb buòky nebo víøení vody kolem ní
kinofilm¤perforovaný filmový pás aíøky 35 mm
kinogram¤série snímkù zachycující tentý~ objekt v jednotlivých fázích, rozfázování pohybu
kinotéka¤sbírka a pùjèovna zejm. akolních filmù
kin~ál, kind~ál¤seèná a bodná zbraò s krátkou dvoubøitou èepelí
kiosk¤zahradní besídka; prodejní stánek, kiosek
kip¤mìnová jednotka Laosu
kipu, qufpu [kipu]¤uzlové písmo z andské oblasti Ji~ní Ameriky
kirne¤nádoba na výrobu margarínové emulze
kirsch [kira]¤tøeaòovice
kismet¤osud; vùle Alláhova
kit¤souprava dílù letadel, lodí ap. z plastu urèená pro modeláøství
kiu [kjú], kyu, kjú¤~ákovský stupeò technické vyspìlosti sportovce v d~udu
kivi¤nelétající pták se silnì zakrnìlými køídly z Nového Zélandu
kiwi¤ovocné bobule se zelenou du~ninou bohaté na vitamin c
kladomanie¤biol. nadmìrnì bohaté vývojové vìtvení
klak¤skládací cylindr

klaka¤organizovaný potlesk; lidé k tomu najatí; skupina lidí pomáhající prosadit jistý zámìr
klakson¤houkaèka motorových vozidel
klamr¤skoba
klan, clan [klan]¤rod, kmen; pevnì semknuté spoleèenství
klandr¤zábradlí; klacek, hùl
klaret, claret [klaret]¤bílé a~ narù~ovìlé víno z tmavých druhù hrozna
klarinet¤jazýèkový døevìný dechový hudební nástroj
klariska¤pøísluanice ~enské vìtve øeholního øádu minoritù
klasa¤1. akolní tøída; 2. vynikající úrovnì, skvìlý, tøída
klasicizmus, klasicismus¤umìlecký sloh 17. a~ 19. století rozvíjející ideály antiky
klasický¤vytvoøený klasikem; vynikající, formálnì dokonalý
klasifikace¤tøídìní, hodnocení, posuzování; známkování znalostí ~ákù ve akole
klasik¤tvùrce dìl trvalé hodnoty; vaeobecnì uznávaný umìlec nebo vìdec; antický spisovatel
klasika¤1. klasické dílo; klasická hudba; klasický ráz; 2. vrcholné období v umìní a literatuøe
národa
klast¤úlomek, zrno
klastický¤úlomkovitý
klastr, cluster [klastr]¤1. shluk, hrozen, trs; 2. skupina více ne~ dvou objektù vydìlujících se z
statistického pozadí; 3. skupina nìkolika souèasnì znìjících tónù s minimální intervalovou vzd
klaudikace¤kulhání; køeèové bolesti v lýtkách
klaun, clown [klaun]¤komická figura cirkusového, varietního nebo kabaretního pøedstavení,
klauniáda¤komické, klaunské vystoupení; aaakárna
klaustrofilie¤chorobná touha po malých prostorech
klaustrofobie¤chorobný strach z pobytu v uzavøených prostorách
klauza¤vodní nádr~ na splavování døeva, klauzura
klauzule, klausule¤omezující podmínka výhrada, dolo~ka; rytmické zakonèení verae
klauzura, klausura¤uzavøení, odlouèení; 1. místo volné nepøístupné (napø. v kláateøe); odl
obv. povinné uzavøení v kláateøe; 2. vodní nádr~ na splavování døeva, klauza
klaviatura¤klávesnice
klavichord¤strunný klávesový hudební nástroj
klavifon¤elektronický klávesový nástroj
klavikula¤klíèní kost
klavikulární¤klíèkový; týkající se klíèní kosti
kleisto-¤první èást slo~ených slov mající význam klíèek, plod, plodový
kleistogamie¤krytosnubnost
klepsydra¤vodní hodiny
kleptomanie¤chorobný sklon k drobným kráde~ím
klér¤1. roztok rafinovaného cukru ve vodì nebo v sirobech k sváøení bílých cukrovin; 2.kléru

klerik¤studující katolické bohoslovecké fakulty, bohoslovec; øímskokatolický duchovní
klerika¤sutana
klerikalizmus, klerikalismus¤úsilí o vliv církve na politický ~ivot a veøejnou moc; takto oriento
politický smìr
klerofaaizmus, klerofaaismus¤politické hnutí spojující klerikalizmus s metodami a prvky faaiz
klerokracie¤vláda knì~í nebo církve
kleronomní¤vrozený, zdìdìný
klérus, klér¤duchovenstvo
klevela¤konzerva z èerstvého dobøe vyzrálého rozvaøeného ovoce zahuatìného cukrem, kl
klient¤zákazník chránìnec
klientela¤okruh zákazníkù
klif¤pobøe~ní sráz, útes
klika¤skupina lidí navzájem se podporujících v dosa~ení svých cílù; atìstí
klima¤podnebí; pomìry, situace, prostøedí
klimakterium, klimaktérium¤období vyhasínání pohlavního cyklu ~eny, klimax, pøechod
klimatický¤týkající se podnebí; podnebný
klimatografie¤èást klimatologie zabývající se popisem podnebí urèitého místa nebo oblasti
klimatologie¤nauka o podnebí
klimax¤1. vyvrcholení, zavraení, nejvyaaí stupeò, vrchol; 2. liter. øada výrazù zesilujících zá
význam; 3. koneèné stadium vývoje biocenózy; 4. klimakterium, období vyhasínání pohlavni
pøechod
klimetizace, klimetisace¤úprava vzduchu v uzavøených prostorách
klimpr¤piano
klinè, clinch [klinè]¤dr~ení nebo sevøení soupeøe; zaklesnutí pa~emi
klinika¤nemocnice pøi lékaøské fakultì slou~ící i výzkumným a vzdìlávacím úèelùm
klino-¤první èást slo~ených slov mající význam sklon, naklonìný
klinogonální¤kosý, kosoúhlý
klinometr¤sklonomìr
klip, clip [klip]¤1. støih; krátký filmový zábìr nebo zvuková nahrávka; 2. pøíkrý útes; malé plo
pobøe~í
klipr, clipper [klipr]¤1. kombinovaný zemìdìlský èisticí stroj k vytøídìní pøímìsí a osiv obilovin
olejnin a travin; 2. atíhlá rychlá obv. tøístì~òová plachetní loï k obchodním úèelùm; 3. druh le
dopravu pøes moøe
klips¤ozdobná stiskací náuanice nebo spona; pøipínadlo pera nebo tu~ky; klipsna
klipsna, klipsa¤úchytka k upevnìní nohy v pedálu jízdního kola; klips
klíring, clearing [klíring]¤bezhotovostní vyrovnání pohledávek a závazkù, obv. mezi penì~ní
klistr, klister¤ly~aøský vosk
kliaé¤zautomatizovaný nebo otøelý slovní obrat; polygr. atoèek

kliaograf¤polygr. zaøízení na výrobu rytých atoèkù
klitoris, clitoris [klitoris]¤poatìváèek
klizura¤soutìska
klk¤výrùstek na sliznici
kloaka¤kanál, stoka; spoleèný vývod trávicí, vyluèovací a pohlavní soustavy nìkterých obrat
nízké mravní i kulturní úrovnì
klocování¤napouatìní textilií vodnými roztoky barviva s pøísadami
klon¤potomstvo vzniklé nepohlavní cestou z jednoho jedince
klondajk, klondike [klondajk]¤zlatokopecké pùsobiatì, mo~nost rychlého zbohatnutí
klonický¤akubavý, trhavý
klonování¤1. rozmno~ování nepohlavní cestou z jednoho jedince; 2. genetické zásahy (niko
získání jedince s alespoò jednou po~adovanou vlastností, která je pùvodnímu organizmu ciz
kloaár¤tulák
klozet, kloset¤splachovací záchod
klub, club [klab]¤spolek sdru~ení lidí se spoleèným zájmem; spoleèenská místnost; noèní p
klystron¤elektronka pracující ve frekvenèním pásmu 0,5-50 GHz
klystýr¤støevní nálev, výplach støev,
klyzma, klysma¤klystýr
kment¤jemné lnìné plátno
knajpa¤hospoda, krèma
knejpování¤pøírodní vodoléèebná metoda podmínìná správnou ~ivotosprávou
kneset, knesset¤izraelský parlament
knif¤obratný hmat, úskok, lstivé jednání, manévr, trik
knock-down¤knokdaun
knokaut, knockout [knokaut]¤boxerský úder, po kterém zápasník není schopen pokraèovat v
nièivá èinnost, porá~ka, zkratka k.o.
knokautovat¤udeøit knokautem, srazit k zemi; bleskovì porazit
knokdaun, knock-down [nokdaun]¤sra~ení soupeøe k zemi v boxu
know-how [nouhau]¤znalost, informovanost; souhrn poznatkù, receptù, výrobních a obchodn
získaných dlouholetou zkuaeností, hospodáøský nehmotný statek
knuta¤karabáè, krátký biè; krutovláda
ko-¤pøedpona mající význam s, spolu
koacervace¤tvorba koacervátù
koacervát¤kapièkovitý útvar samovolnì vznikající ve vodném roztoku makromolekulárních lá
koagulace¤shlukování, srá~ení pevné látky z koloidního roztoku
koagulancium¤látka zvyaující krevní srá~livost
koagulant¤srá~edlo
koagulát¤útvar vzniklý koagulací, sra~enina

koagulum¤koloidní sra~enina; krevní sra~enina
koakvizice, koakvisice¤spoleènì nabytý majetek
koala¤stromový vaènatec
koalescence¤splývání disperzních èástic ve vìtaí celky, zánik aerosolu
koalice¤seskupení; sdru~ení dvou nebo více subjektù, napø. politických stran, státù; skupin
pro dosa~ení urèitého cíle
koaxiální¤souosý
kobler, cobbler [kobler]¤míchaný chlazený nápoj ze sirupu a moatu s menaí pøísadou alkoh
ovocem; sklenka pro míchané nápoje
kód¤aifra; systém znakù a pravidel pro pøepis jiných znakù
kodein¤alkaloid obsa~ený v opiu, lék nebo souèást léku
kodér¤zaøízení ke kódování dat
kodex, codex [kodex]¤sbírka rukopisù a dokumentù, zákoník
kodicil¤dodatek k závìti, dovìtek
kodifikace¤uzákonìní
kodikologie¤obor zabývající se studiem rukopisù neúøední povahy
kódovat¤aifrovat; pøemìnit informaci v urèitém kódu na postupnost znakù nebo na signály
koedukace¤spoleèná akolní výuka chlapcù a dìvèat
koeficient¤souèinitel; nepromìnná velièina, obv. konstanta úmìrnosti; index, bezrozmìrný sta
koenzym¤organická látka nebílkovinné povahy nezbytná k úèinku nìkterých enzymù
koercitivní¤donucovací, nátlakový; stlaèující, zabraòující
koexistence¤spoleèný výskyt, trvání; existence vedle sebe, sou~ití
kofein¤alkaloid nacházející se v rostlinách, zejm. v semenech kávovníku, koly a v listech èa
kofóza, kofosa¤úplná hluchota
kofunkce¤funkce doplòkového úhlu (kosinus, kotangens)
koga¤obchodní a váleèná, obv. dvou nebo tøístì~òová tì~ká plachetní loï s nástavbami na p
kogentní¤naøizující, donucující, pøikazující; pøesvìdèivý, pádný
kognece¤právo pokrevní pøíbuzenství; pøíbuznost
kognice¤poznávání, poznávací schopnost
kognitivní¤poznávací, sdìlný
koherence¤souvislost, spojitost
koherentní¤souvislý, spojitý, soudr~ný; související
koheze, kohese¤soudr~nost
kohorta,¤vojenský oddíl; dru~ina, houf
koincidence¤souhlasnost, shoda, splývání; souèasný výskyt, èasový soubìh
koiné¤nadnáøeèní útvar staré øeètiny ; obecná podoba jazyka
koitální¤týkající se koitu, pohlavního styku, soulo~e
koitus, coitus [koitus]¤soulo~, pohlavní styk, kopulace

kóje¤pevnì zabudované lodní lù~ko; malý oddìlený prostor
kojot, koyot [kojot]¤stepní aelma
koka¤tropický keø, jeho~ listy obsahují kokain; droga vyrobená z listù tohoto keøe
kokain¤alkaloid obsa~ený v listech koky, koks
kokainizmus, kokainismus¤drogová závislost na kokainu
kokakola, koka-kola, coca-cola [koka kola]¤osvì~ující nealkoholický nápoj, kola, coke
kokarda¤atítek, stu~ka nebo rù~ice ze stu~ek v národních nebo státních barvách noaená ja
odznak; zahradní kvìtina
kokcidióza, kokcidiosa¤parazitární onemocnìní lidí nebo zvíøat vyvolané prvoky
kokcygodynie¤bolesti v okolí kostrèe
koketa¤~ena nápadnì se sna~ící získat pozornost a zájem mu~ù
koketerie, koketérie¤~enská vyzývavost, snaha upoutat pozornost; nezodpovìdné zahráván
koketní¤vyzývavý, vábný, svùdný
kokila¤litinová odlévací forma
kokon¤obal vajíèek nìkterých bezobratlých; zámotek larev hmyzu
kokos¤kokosový oøech, plod kokosové palmy
kokpit, cockpit [kokpit]¤pilotní kabina; místo pro posádku v zadní èásti èlunu
kokr¤kokrapanìl
kokrapanìl, cocker-spaniel [kokrapanìl]¤lovecký pes ze skupiny slídièù, kokr
koks¤1. palivo, tuhý zbytek vysokoteplotní karbonizace uhlí i dalaích látek 2. kokain
koktejl, koktajl, cocktail [koktejl]¤chlazený alkoholický i nealkoholický míchaný nápoj; míchan
spoleèenská schùzka s lehkým obèerstvením, obv. v pozdní odpoledne
kokus, kok¤bakterie kulovitého tvaru
kola¤1. kolovník, tropický strom pìstovaný pro semena (kolové oøíaky); 2. osvì~ující nealkol
kokakola
kolaborace¤spolupráce; neèestná spolupráce, napø. s nepøítelem
kolace, kolecionace¤porovnávání dvou stejných textù; zapoèítání darù od zùstavitele do dìd
obdarovaného
kolagen¤jednoduchá bílkovina obsa~ená v kù~i, alachách, ve vazivu
kolaps¤zhroucení, selhání orgánu, organizmu, systému
kolapsar¤zhroucená hvìzda s velkou hustotou a silnou gravitací, z ní~ nemù~e uniknout ani
kolaterála¤vedlejaí vìtvení napø. cévy, nervu; vedlejaí vìtev pøíbuzenství koletura, farnost
kolaudace¤schválení; ovìøení výchozích podmínek pøi dokonèení
kolá~¤technika vlepování rùzných materiálù do plochy obrazu; výtvarné dílo touto technikou
kolchicin¤alkaloid obsa~ený v ocúnu
kolchoz¤kolektivní hospodáøství, hospodaøení
kolega¤spolupracovník
kolegialita¤vzájemná soudr~nost mezi spolupracovníky, kolegiálnost

kolegium¤1. v antickém Øímì sdru~ení osob spoleèných zájmù; 2. stálý poradní orgán, napø
kolej¤1. zaøízení slou~ící k ubytování, popø. i stravování studentù vysokých akol; vyaaí ako
internátem (ve Velké Británii, USA); 2. jízdní cesta kolejových vozidel
kolekce¤sbírka, soubor, souprava
kolektiv¤1. spoleèenství; organizovaná, obvykle malá skupina osob; 2. druh optické èoèky
kolektivizece, kolektivisace¤pøemìna soukromého hospodaøení v kolektivní
kolektivizmus, kolektivismus¤podøizování osobních zájmù kolektivu, pøeceòování významu
kolektivum¤kolektiv; jaz. podstatné jméno hromadné
kolektomie¤chirurgické odstranìní èásti tlustého støeva
kolektor¤1. výbìrèí; 2. sbìrací zaøízení, sbìraè, lapaè; zaøízení k zachycení a pøemìnì jedné
jiné formy energie; podzemní stavba tunelového charakteru; 3. pøísada zvyaující vytaviteln
kolenchym¤rostlinné zpevòovací pletivo
koleoptéra¤rychlý letoun s mo~ností kolmého startu a pøistání; místo køídel má kolem trupu
plochu
koleopterologie¤nauka o broucích
koleoptóza, koleoptosa¤vyhøeznutí pochvy
koleus, coleus [koleus]¤africká kopøiva, pokojová rostlina s pestrými listy
koliba¤sezonní døevìné obydlí pro pastevce v horách
kolidovat¤køí~it se, støetat se; pøeká~et si; èasovì spadat vjedno
kolie, collie [kóli]¤skotský ovèácký pes
kolier, golié [goljé]¤náhrdeník
kolika¤prudké køeèovité bolesti, záchvat; silná, vlnovitá, vìtainou svíravá bolest, která má sv
poklesy v prùbìhu minut; køeèovitá bolest postihující hladké svalstvo, napø. støev, ~luèníku
traktu
kolimátor¤optická spojná soustava vytváøející rovnobì~né svìtelné svazky
kolineace¤druh geometrického zobrazování
kolins, collins [kolins]¤míchaný nápoj z d~inu, citronové a• ávy a cukru
kolitida¤zánìt tlustého støeva
kolize, kolise¤srá~ka, rozpor, nesrovnalost, støetnutí
kolizní, kolisní¤vztahující se ke kolizi; právo urèující
kolmatace¤naplavování; zmenaování propustnosti zemin
koloid¤látka rozptýlená ve formì èástic ve druhé látce, která je v nadbytku
kolokace¤dvojice nebo více slov, obv. spojovaných samostatných lexikálních jednotek
kolokázie, kolokasie¤tropická bylina pìstovaná pro jedlé hlízy s velkým obsahem akrobu
kolokvializmus, kolokvialismus¤hovorový výraz
kolokvium¤rozmluva, rozhovor; shromá~dìní odborníkù, vìdecká rozprava
kólon¤vìtný úsek takt; dvojteèka
kolon, colon [kolon]¤úsek tlustého støeva, traèník

kolón, colón [kolón], colon [kolon]¤1. mìnová jednotka Kostariky a Salvadoru; 2. nájemce ze
osadník, zejm. v Ji~ní Americe
kolona¤1. dlouhá øada; útvar; sloupec; 2. organizovaná skupina lidí s urèitým úkolem; 3. de
kolonáda¤sloupoøadí; otevøená chodba se sloupoøadím
kolonel¤1. plukovník; 2. písmo o velikosti 7 bodù
koloniál¤obchod se smíaeným zbo~ím
kolonializmus, kolonialismus¤systém a politika vykoøis• ování, zisky a výnosy na úkor druhý
kolonie¤1. skupina jedincù nebo soubor jednotlivostí tvoøící urèitý celek odlianý od svého ol
hospodáøsky a politicky závislé území
kolonista¤osadník; obyvatel kolonie
kolonizace, kolonisace¤proces osídlování a kultivace neobydlených území, kolonizování
kolonoskopie¤vyaetøení tlustého støeva endoskopem, koloskopie
koloptóza, koloptosa¤pokles pøíèného traèníku
kolorace¤zdobení barvami, barvení, zbarvení
koloratura¤druh pìvecké techniky u~ívající melodické ozdoby
kolorimetr¤1. pøístroj na urèování trichromatických souøadnic barevného svìtla; 2. pøístroj k
koncentrace roztokù
kolorimetrie¤fyzikální teorie barev; mìøení barev; metoda stanovení koncentrace zkoumané
kolorit¤barevnost, barvitost, zabarvení; ráz, charakter
kolorovat¤vybarvovat; hud. zdobit koloraturami
kolos¤antická socha nad~ivotní velikosti; tvor neobyèejné velikosti, obr; vìc mimoøádnì velký
gigant
kolosální¤obrovský; velkolepý, nádherný, skvìlý
koloseum¤amfiteátr, velké divadlo
koloskopie¤vyaetøení tlustého støeva endoskopem, kolonoskopie
kolostomie¤umìlý vývod tlustého støeva
kolostrum¤mlezivo
kolpitida¤zánìt pochvy ~enského pohlavního ústrojí
kolpo-¤první èást slo~ených slov mající význam pochva, poaevní
kolpoplastika¤plastická operace dìlo~ního èípku
kolportá~¤roznáaka, rozaiøování, pouliènì prodej tiskovin
kolportér¤roznaaeè, pouliènì prodejce tiskovin
kolposkopie¤vyaetøení poaevních stìn a dìlo~ního èípku pomocí endoskopu
kolt¤bubínkový revolver
kolumbárium¤høbitovní stavba pro ukládání pohøebních uren
kolur¤deklinaèní kru~nice procházející body rovnodennosti nebo body slunovratu
koluze, koluse¤1. maøení vyaetøování; 2. nekalá soutì~
koma¤1. plynný obal kolem jádra komety; 2. vada optických zobrazovacích soustav; 3. èárk

znaménko
kóma¤tì~ká forma ztráty vìdomí
komandant¤velitel; kdo rád porouèí, velitelský typ
komandatura, komandantura¤vojenské velitelství
komandita¤obchodní spoleènost, kde alespoò jeden spoleèník ruèí celým jmìním, ostatní je
komanditista¤spoleèník komanditní spoleènosti, který za její závazky ruèí do výae svého ne
komando¤1. útoèný oddíl, speciální jednotka; bojùvka; 2. velitelství, komandatura; velení, vl
nacistických koncentraèních táborech pracovní skupina vìzòù
komandovat¤velet, pøikazovat, porouèet
komasace¤scelování, sjednocování, sluèování
komatózní, komatosní¤vztahující se ke kómatu
kombajn¤strojový komplex vykonávající nìkolik po sobì následujících pracovních úkolù
kombatant,¤pøísluaník ozbrojených sil s bojovým posláním; bojovník, frontový voják
kombi, combi [kombi]¤automobilová karoserie s pátými dveømi na zadní stranì, kombík
kombinace,¤seskupování, vytváøení rùzných vztahù; domnìnka, úsudek
kombinát,¤spojení rùzných vzájemnì se doplòujících výrobních závodù v jeden podnik
kombinatorika,¤obor zabývající se zejm. koneènými mno~inami a jejich strukturami
kombiné,¤dámské spodní prádlo
kombinéza,¤jednodílný oblek vzniklý pevným spojením kalhot a blùzy; pracovní oblek, overa
kombinovat¤1. spojovat, skládat; 2. usuzovat, dohadovat se
kombuèa, kombucha¤èajová houba; nápoj
kombusce¤spálenina, opaøení
komediant,¤koèovný artista; divadelní umìlec; pøetvaøující se èlovìk
komedie¤veselá divadelní hra; smìané nebo faleané jednání; ~ert, pøetváøka
komedon, komedo¤uher, zánìt mazových ~láz
komenda¤kláater rytíøského øádu
komeniologie¤obor zabývající se studiem ~ivota a díla J. A. Komenského
komentáø¤poznámky, vysvìtlivky, vysvìtlení, výklad, kritika
komentovat¤vysvìtlovat, rozebírat, reflektovat, kritizovat
komenzál¤neakodný pøí~ivník ~ivící se zbytky potravy hostitele
komenzalizmus, komenzalismus¤sou~ití dvou nebo více druhù organizmù
komenzurabilita, komensurabilita¤soumìøitelnost, stejnorodost, srovnatelnost
komerce¤obchod, obchodování, obchodní styk
komercializace, komercialisace¤obchodní vyu~ití, zpenì~ení
komercializmus, komercialismus¤obchodní duch, metody, zvyklosti; obchodní výraz
komerèní¤obchodní
kometa¤vlasatice, kosmické tìleso tvoøené jádrem s komou a chvostem
komfort¤pohodlí, pøepych

komický¤budící veselost nebo smích, ~ertovný, smìaný
komièno¤oblast jevù budících veselost nebo smích
komik¤herec komických rolí; aprýmaø
komiks, comics [komiks]¤obrázkový seriál
komisaø¤1. osoba urèená k provedení zvláatního úkolu, zastupující stát nebo státní správu;
hodnosti ve státní správì
komise¤1. skupina osob, úøední orgán povìøený urèitou èinností; 2. pøíkaz nebo zmocnìní,
zbo~í
komisionáø¤samostatný obchodník obstarávající pro pøíkazce urèitou zále~itost
komisné¤poplatek za uskuteènìný obchod, kurtá~
komisní¤slu~ební, úøední; úøednì odmìøený, pøísný; k. prodej pøevzetí zbo~í k prodeji s pl
uskuteènìní
komitent¤pøíkazce v komisionálním obchodì; zákazník
komitét, komité¤skupina osob povìøená nìjakým úkolem; organizaèní výbor
komnata¤pìknì zaøízený prostorný pokoj, obv. zámecký, hradní
komoce, commotio [komoció]¤otøes, pohnutí
komoda¤ni~aí skøíòový nábytek se zásuvkami
komodita¤druh zbo~í
komodor, komodore¤vyaaí námoøní nebo letecká hodnost
komora¤1. místnost, uzavøený prostor,dutina; 2. profesní sdru~ení; 3. èást zákonodárného
který spravoval osobní majetek panovníka nebo církevního hodnostáøe
komorní¤1. vztahující se ke komoøe; 2. intimní, jemný, vytøíbený; 3. o malém poètu hudebn
kompakt¤kompaktní deska, cédéèko, CD
kompaktní¤pevný, hutný, celistvý, souvislý soudr~ný
kompaktnost¤pevnost, masivnost, semknutost, hutnost
kompandor¤zaøízení, které umo~òuje zlepait odstup signálu od aumu na lince
komparace¤pøirovnání, srovnání, porovnání; stupòování pøídavných jmen a pøíslovcí
komparatistika¤srovnávací vìdecká metoda; nauka u~ívající této metody
komparativ¤druhý stupeò pøi skloòování pøídavných jmen a pøíslovcí
komparativní¤1. srovnávací; 2. vztahující se ke komparativu
komparátor¤pøístroj umo~òující pøesné srovnávání
komparz, kompars¤v divadle a filmu sbor statistù
kompas¤pomùcka k urèování svìtových stran
kompatibilita¤vzájemná sluèitelnost, snáaenlivost, schopnost volného køí~ení
kompaundní¤slo~ený sdru~ený
kompendium¤pøíruèka, struèný pøehled
kompenzace, kompensece¤náhrada, vzájemné vyrovnání, odakodnìní
kompenzátor, kompenzátor¤vyrovnávací zaøízení, vyrovnávaè, korektor, vyva~ovaè

kompetence¤pravomoc; rozsah pùsobnosti
kompetice¤soutì~, soupeøení, rivalita, soutì~ivost
kompilace¤sbírání, sestavování, shroma~ïování; nepùvodní dílo, kompilát; pøeklad, pøeved
programu zdrojového na výsledný
kompilát¤výsledek kompilace; pøeklad zdrojového poèítaèového programu na výsledný; kor
komplement¤doplnìk, doplnìní
komplementáø¤spoleèník komanditní spoleènosti, který za její závazky ruèí celým svým ma
komplet¤souprava, sada; souhrn èástí urèitého celku
kompletní¤úplný, v plném poètu
komplex¤souhrn, soubor; skupina pøedmìtù tvoøících celek souhrn pocitù, sebehodnocení
komplexita¤slo~itost, mnohotvárnost; úplnost; komplexnost
komplexní¤celkový, souborný, vaestranný, slo~itý
komplexnost¤komplexita
komplic¤spoluviník, spolupachatel
komplikace¤slo~itost; zápletka; nesnáz; pøidru~ení dalaí nesnáze, obtí~e, nemoci
komplikovaný¤slo~itý, zamotaný, tì~ký
kompliment¤lichotka; poklona, projev úcty
komplot¤spiknutí, pikle
komponent, komponenta¤díl, souèást, slo~ka
komponista¤skladatel
komponovat¤sestavovat, tvoøit (obv. hudební dílo)
kompost¤organické nebo prùmyslovì vyrábìné hnojivo
kompot¤zavaøené ovoce
kompozice, komposice¤skládání, komponování; skladba; nauka o skladbì hudebních dìl; de
práce
kompozièní, komposièní¤skladbový, výstavbový; týkající se kompozice
kompozit, komposit¤slo~ený materiál vzniklý umìlým propojením jednoduaaích materiálù
kompozitní, kompositní¤slo~ený z rùzných prvkù
kompozitum, kompositum¤slo~enina, slo~ené slovo
komprese¤stlaèování, zmenaování objemu; zvìtaování tlaku
kompresibilita¤stlaèitelnost
kompresivní¤stlaèující, zhua• ující
kompresor¤stroj ke stlaèování plynù
komprimace¤zhuatìní, zkoncentrování
komprimát¤slisovaná látka
komprimovaný¤stlaèovaný, stlaèený; slisovaný
kompromis¤dohoda na základì vzájemných ústupkù
kompromitovat¤poakodit, zneva~ovat, zostudit (nìkoho)

kompulze, kompulse¤bezesmyslové, nutkavé opakování urèitých pohybù nebo jednání, kter
ubránit
komputer, computer [kompjútr]¤elektronický poèítaè
komtesa¤dívka ze alechtického rodu, alechtièna
komtur¤vysoký hodnostáø rytíøského øeholního øádu
komuna¤ni~aí správní jednotka s èásteènou samosprávou; skupina lidí ~ijících v komunitì; f
zemìdìlského hospodáøství
komunální¤patøící do pravomoci mìst a obcí
komunika¤spoleèenství
komunikace¤spojení; pøenos, sdìlování, výmìna informací; veøejná doprava, dopravní cesta
komunikaèní¤dopravní, pøepravní; dorozumívací; slou~ící ke spojení
komunikát¤text, jazykový projev
komunikativnost¤snadnost, ochota komunikovat; schopnost se domluvit, vstøícnost
komuníké¤úøední oznámení, oficiální sdìlení
komunikovat¤oznamovat; být ve spojení
komunizmus, komunismus¤názor, ideologie nebo pøesvìdèení o historické nadøazenosti ze
vlastnictví a rovnostáøského rozdìlování i jeho totalitní prosazování
komutace¤výmìna, zámìna
komutativní¤zamìnitelný, zámìnný
komutatívnost¤zamìnitelnost; jedna z vlastností algebraických operací
komutátor¤èást elektrického stroje slou~ící jako mechanický usmìròovaè nebo mìniè kmitoè
proudu
kom~e¤svrchní knì~ská bílá koaile
kon-, con- [kon-]¤první èást slo~ených slov mající význam s, se, spolu
koncedovat¤pøipustit, souhlasit, ustoupit
koncelebrace¤slou~ení mae nìkolika knì~ími
koncentrace¤hustota, zhua• ování; hromadìní; soustøedìní
koncentraèní¤soustøeïující, zhua• ující; izolující, internaèní
koncentrák¤koncentraèní tábor, tábor na izolaci i fyzickou likvidaci odpùrcù re~imu, pøíslua
národnostních menain i celých národù
koncentrát¤1. zhuatìný roztok; 2. kovem obohacená surovina po koncentraci rudy; 3. zbytek
rozpouatìdel
koncentrický¤soustøedný
koncentrovaný¤1. zahuatìný; 2. soustøedìný
koncepce¤1. poèetí, oplodnìní; 2. pojetí, rozvr~ení, pøedstava
koncept¤1. první návrh textu, pøibli~né vypracování textu, náèrt; 2. koncepce, pojetí, pojem
koncern¤sdru~ení podnikù rùzných odvìtví
koncert¤veøejná hudební produkce; vícevìtá hudební skladba pro sólový nástroj a orchestr

koncertantní¤mající vlastnosti koncertu (skladby)
koncertní¤souvisící s koncertem (veøejnou produkcí)
koncese¤oprávnìní, výsada, úøední povolení k provozování ~ivnosti
koncesionáø¤dr~itel koncese
koncesovaný¤úøednì povolený
koncha¤1. pùlkruhová klenba; 2. skoøápka mìkkýaù, ulita, lastura, muale; 3. zkostnatìlá plot
dutinì obratlovcù,skoøepa
koncil¤církevní snìm
konciliarizmus, konciliarismus¤hnutí v katolické církvi vycházející z myalenky, ~e koncil je n
autoritou v církvi
koncilientní¤smíølivý, snáaenlivý, vlídný
koncinní¤urovnaný, uhlazený, vybrouaený, harmonicky sladìný
koncipient¤ni~aí správní úøedník; pomocník notáøe nebo advokáta
koncipovat¤navrhovat pojetí, prvnì zpracovávat, ideovì plánovat
koncizní, koncisní¤struèný, zhuatìný, úseèný
kondemnace¤1. odsouzení; odsuzující rozsudek; 2. prohláaení lodi za neschopnou dalaí pl
kondenzace, kondensace¤zhua• ování; srá~ení, zkapalòování par
kondenzát, kondensát¤produkt vzniklý kondenzací
kondenzátor, kondensátor¤1. výmìník tepla chladicího zaøízení; 2. zaøízení na shroma~ïov
nábojù, slo~ené ze dvou vodièù oddìlených od sebe izolujícím prostøedím
kondenzovat, kondensovat¤1. zhua• ovat; 2. zkapalòovat
kondice¤podmínka; rozpolo~ení, tìlesný nebo duaevní stav; douèování
kondiciogram¤zpracování výhledového kalendáøe duaevního i tìlesného stavu na základì b
kondicionál¤podmiòovací zpùsob
kondicionalizmus, kondicionalismus-¤názor o krajní relativnosti poznání
kondicioner, kondicionér, conditionneur [kondysionér], conditioner [kondyanr]¤upravovaè, p
pøísada ke zlepaení stavu; stabilizátor kvality vlasù
kondièní¤týkající se kondice
kondikce¤~aloba pro bezdùvodné obohacení
kondolence¤soucítìní, projev soustrasti
kondolovat¤projevit soustrast
kondom¤prezervativ, mu~ský gumový ochranný a antikoncepèní prostøedek
kondominium¤spoluvlastnictví; území pod spoleènou svrchovanosti více státù
kondor¤velký dravý jihoamerický pták
kondotiér¤støedovìký velitel ~oldnéøù
kondukce¤vedení, napø. tepla nebo nervového vzruchu
kondukt¤1. prùvod pøi smuteèních pøíle~itostech; 2. støedovìká vícehlasá skladba, conduc
konduktance¤reálná èást admitance

konduktér¤prùvodèí
konduktivita¤velièina charakterizující v jednotlivých bodech elektrický odpor látky
kondyl¤kloubní hrbol, výbì~ek
kondylom¤chorobný bradavèitý výrùstek na kù~i nebo sliznici
konektor¤spojovací souèástka; spoleèný název pro elektrickou zásuvku a vidlici
konexe¤vlivná spojení, styky; výhodné známosti
konfabulace¤smyalenka; chorobná obrazotvornost
konfederace¤volné sdru~ení státù, v nìm~ si èlenské státy zachovávají suverenitu a volnost
sdru~ení, spolek
konfekce¤hromadná výroba odìvù v normovaných velikostech; hromadnì vyrobené odìvy
konference¤porada, shromá~dìní, sjezd
konferenciér¤osoba provádìjící zábavným programem
konferovat¤provádìt zábavným programem; radit se, mít poradu
konfese, confessio [konfesió]¤pøesvìdèení; vyznání víry, nábo~enské vyznání
konfeta, konfet¤1. pestrobarevné papírky rozhazované pøi oslavách; 2. drobný cukráøský v
konfidence¤1. dùvìra, dùvìrnost; dùvìrné sdìlení; 2. Udání
konfident¤tajný spolupracovník policie, donaaeè, fízl, udavaè
konfigurace¤seskupení, uspoøádání
konfirmace¤ovìøení, potvrzení listiny; obnovení køestního slibu, biømování; pape~ské potvr
konfiskace¤zabavení (zejm. majetku)
konfiskát¤zabavený majetek
konflagrace¤vzplanutí, vypuknutí
konflikt¤neshoda, rozpor, støet, støetnutí, válka
konfliktní¤rozporný, støetávající se, nesouhlasící
konfluence¤splývání, splynutí
konformace¤prostorové uspoøádání atomù v molekule slouèenin
konformita¤1. shoda, souhlas, pøizpùsobení; 2. mat. stejnoúhlost
konformizmus, konformismus¤pøizpùsobivost; bezzásadová schopnost se pøizpùsobit
konformní¤souhlasný, shodný, odpovídající
konfrontace¤porovnání, srovnání; støetnutí, konfliktní stav
konfucianizmus, konfucianismus-¤názory a souhrn uèení Konfucia, posléze èínské oficiální
konfuciánství
konfutace¤vyvrácení napø. názorù, odmítnutí napø. uèení, víry
konfuze, konfúze, konfuse¤zmatek, zmatení, chaos; splynutí oprávnìné a povinné osoby v je
kongeniální¤sourodý, rovnocenný, pøimìøený; stejnì nadaný
kongenitální¤vrozený
konglomerát¤smìs; smìsice, nesourodý celek; slepenec
kongregace¤nábo~enská obec; shromá~dìní duchovních; øádová øehole; spojení nìkolika k

pøedstaveným
kongres¤sjezd, shromá~dìní; parlament nìkterých státù; politická strana v nìkterých státech
kongresman¤èlen kongresu, poslanec
kongrua¤pøíjem duchovních poskytovaný státem
kongruence¤shoda, shodnost
kónický¤ku~elovitý
konidie¤výtrus hub
konifera¤jehliènan
konimetr¤prachomìr
konjektura¤dohad, pøedpoklad; pravdìpodobná oprava, doplnìní poruaeného textu
konjugace¤spojení, splynutí; èasování sloves
konjuktiva¤oèní spojivka
konjunkce¤spojení, spojitost, souvislost, èasová shoda; astr. okam~ik, kdy dvì kosmická tìle
rektascenzi nebo ekliptikální délku; jaz. Spojka
konjunktiv¤zpùsob slovesný vyjadøující vztah závislosti
konjunktiva¤oèní spojivka
konjunktura¤pøíznivý stav, pøíznivé okolnosti, pøíznivý vývoj; ekonomický rozvoj, rozmach
konjunkturalista¤prospìcháø, vypoèítavec tì~ící z okolností
konkáva¤vyhloubenina
konkávní¤vyhloubený, dutý
konkláve¤uzavøená místnost, kde kardinálové volí pape~e; toto shromá~dìní kardinálù
konkludentní¤vysvìtlující urèitý projev vùle, úsudek
konkluze, konkluse¤závìr, koneèný výsledek, rozhodnutí
konkordance¤shoda, souhlas; abecední seznam vìcnì nebo slovnì shodných míst jedné neb
biblická konkordance)
konkordantní¤shodný, souhlasný; harmonický
konkordát¤smlouva o vzájemných vztazích mezi státem a øímskokatolickou církví
konkrece¤zhuatìní; horninová nebo minerálová nakupenina; zarùstání tkánì
konkrement¤patologicky vytváøený pevný útvar v dutých orgánech, kámen
konkretizace, konkretisace¤upøesnìní, uskuteènìní, realizace
konkrétní¤urèitý, pøesný; skuteèný, vìcný, hmatatelný
konkrétum¤nìco smysly vnímatelného; podstatné jméno konkrétní
konkubinát¤vztah mu~e a ~eny, kteøí nejsou man~elé, ale trvale spolu ~ijí, napø. druh a dru
konkurence¤soupeøení, soutì~ení; projev hospodáøské soutì~e
konkurent¤soupeø
konkurz, konkurs¤1. forma výbìru, soutì~; 2. soudní øízení na vyrovnání a zajiatìní majetku
dlu~níka, konkurzní øízení
konkurzant, konkursant¤dlu~ník v konkurzním øízení, úpadkáø, kridatáø

konosament, konosement¤cenný papír potvrzující pøevzetí nebo nalo~ení zásilky na loï
konotace¤významový nebo stylistický odstín doplòující základní význam slova
konsangvinita¤pokrevní pøíbuznost
konsekrace¤vysvìcení, posvìcení na biskupa
konsekuce¤úèinek; souslednost, posloupnost, nepøetr~itost
konsekutivní¤úèinkový; nepøetr~itý, po sobì jdoucí, postupný
konsekvence¤dùslednost; dùsledek, následek; konsekventnost
konsekvent¤následující èlen; následek; logický závìr, výsledek
konsekventní¤dùsledný, výsledný, logicky vyplývající; hydrologie svahový, pøizpùsobený sv
konsenzus, konsensus, konsens, consensus [konsenzus]¤shoda názorù, souhlas, spoleèný
konsignace¤seznam, soupis; odeslání, slo~ení, deponování, poukázání penìz, zbo~í
konsignant¤odesílatel, deponent
konsolidace¤upevnìní; ustálení; úprava, sjednocení rùzných závazkù v jeden závazek; lék. z
kosti
konsonance¤souznìní, libozvuk, souzvuk
konsonant¤souhláska
konsonantizmus, konsonantismus-¤soustava souhlásek; nauka o souhláskách
konsorcium¤spoleèenství; pøíle~itostné sdru~ení právnických subjektù k provedení urèitého
konspekt¤plán díla v tezích; zhuatìný obsah díla
konspirace¤spiknutí, komplot, tajná dohoda
konspiraèní¤utajený, spiklenecký, v zájmu utajení, konspirativní
konspirativní¤konspiraèní
konstábl, constable [kanstebl]¤1. vrchní velitel vojska zastupující krále; 2. policista nejni~aí h
policejní strá~ník ve Velké Británii
konstance¤ustálenost, stálost
konstanta¤stálá, nepromìnná velièina
konstanten¤slitina niklu a mìdi vyznaèující se velkým, teplotnì stálým elektrickým odporem
konstantní¤nemìnný, stálý
konstatace¤zjiatìní, konstatování
konstatovat¤zjia• ovat, shledávat, potvrdit existenci nìèeho
konstelace¤postavení, soubìh okolností,stav vìcí; postavení hvìzd a planet
konsternace¤zmatek, zdìaení; nepøíjemné pøekvapení; ú~as, ohromení
konstituce¤1. ústava, uzákonìní; 2. stavba tìla. tìlesný stav; 3. slo~ení, uspoøádání; 4. církev
dokument
konstitucionalistika¤vìda o ústavním právu
konstituovat¤ustanovit, ustanovovat, zøídit, zøizovat
konstrikce¤zú~ení, sevøení, uta~ení, podvázání
konstriktiva¤ú~inová souhláska

konstriktor¤svìraè
konstrukce¤montá~, sestavování; stavba; kostra; stavba tìla, konstituce
konstruktivizmus, konstruktivismus-¤umìlecký (zejm. architektonický) smìr 20. let 20. století
konstrukci, kvalitu materiálu a úèelnost
konstruktivní¤tvoøivý, èinorodý
konael¤radní, èlen mìstské nebo obecní rady
kontakt¤dotyk, spojení, styk
kontaktá~¤uskuteènìní, provedení kontaktu, navázání spojení
kontaktér¤prostøedník, zprostøedkovatel, spojka, stykaø
kontaktní¤dotykový, pøímo se dotýkající, v pøímém styku; lék. podezøelý z nákazy ze styku
kontaktovat¤navázat kontakt
kontaminace¤zneèiatìní prostøedí akodlivými látkami, zamoøení; infekce, naka~ení organiz
kontaminant¤zneèia• ující látka
kontejner¤pøepravník, pojízdná nádoba na tuhý komunální odpad
kontejnment¤1. kontrola, omezení; sebeovládání; 2. ochranný kryt jaderného reaktoru a prin
kontemplace¤rozjímání, pøemýalení, uva~ování
kontemplativní¤rozjímavý, hloubavý, pøemítavý
kontext¤souvislost; významová souvislost jazykového projevu; souvislý text; souvislost jevù
kontiguita¤styènost, dotyk vìcí v èase a prostoru, sousedství
kontinent¤pevnina, svìtadíl
kontinentalita¤pevninský, vnitrozemský charakter, napø. Poèasí
kontinentální¤pevninský, vnitrozemský
kontingent¤pevný poèet, pevnì stanovené mno~ství
kontinuální¤spojitý, souvislý, nepøetr~itý
kontinuita¤spojitost, souvislost, nepøetr~ité trvání, plynutí
kontinuum¤nìco souvislého, nepøetr~itého; prostøedí spojité, bez vnitøní struktury
konto¤úèet
kontokorent¤bì~ný úèet
kontra¤1. proti; 2. v karetních hrách flek 3. od základního tónu o tøi oktávy ni~aí tón
kontra-¤první èást slo~ených slov mající význam 1. opaèný, protivný, jdoucí proti; 2. o oktáv
kontraband¤podloudnì dodávané zbo~í
kontrabas¤1. strunný smyècový hudební nástroj, basa; 2. hluboký mu~ský hlas
kontraceptivum¤prostøedek bránící poèetí
kontradikce¤protiøeèení, rozpor, protiklad
kontrahent¤smluvní strana, kontraktor
kontrahovaný¤nasmlouvaný, daný smlouvou
kontraindikace¤okolnost nebo stav pacienta vyluèující nìkteré léèebné postupy, výkony, u~í
kontrakce¤smra• ování, zmenaování, stah

kontrakt¤smlouva, dohoda
kontraktace¤sjednávání a uzavírání smluv
kontraktilita¤sta~itelnost, smratitelnost
kontraktor¤smluvní strana, kontrahent
kontraktura¤zkrácení, fixované dr~ení èásti tìla zpùsobené zkrácením svalu a jeho vazivovo
kontralaterální¤le~ící na opaèné stranì
kontramaska¤maska pou~ívaná v trikové technice pøi snímání nebo kopírování
kontrapost¤výtv. umìní pohybovì vyvá~ený postoj, pøi nìm~ váha tìla spoèívá na jedné noze
kontrapozice, kontraposice¤protiklad
kontraproduktivní,¤pùsobící nevhodnì, proti výsledku, øeaení
kontrapunkt¤druh skladebné práce, v nìm~ mají vaechny hlasy melodickou a rytmickou sam
kontrarevoluce¤regresivní proces, snaha o nastolení pøedrevoluèního stavu vìcí
kontrárnost, contrarietas [kontrarietás]¤protilehlost, opaènost, protichùdnost
kontrasignace¤spolupodpis jako pøedpoklad závaznosti nebo platnosti úøední listiny
kontrast¤naprostá odlianost; protiklad, opak rozdílnost
kontrastní¤naprosto odlianý, opaèný, rozdílný
kontribuce¤nucený pøíspìvek, daò; podíl pojia• ovny na akodì
kontrola¤pøezkoumávání, dozor, dohled, ovìøování
kontrolér¤zaøízení pro øízení chodu elektrických motorových vozidel
kontrovat¤provádìt protipohyb, zpìtný zábìr; slovnì replikovat
kontroverze, kontroverse¤spor, hádka, prudká výmìna názorù
kontroverzní, kontroversní¤sporný
kontumace¤1. zdravotnická opatøení zabraòující aíøení naka~livých onemocnìní; 2. zmeaka
nedostavení se k soudnímu jednání; 3. sankce za poruaení soutì~ních pravidel
kontura¤obrys; nákres v hlavních liniích
kontuze, kontuse¤zhmo~dìní, pohmo~dìní
konurbace¤soumìstí, aglomerace mìst
kónus¤ku~el; ku~elovitá souèástka rùzných strojù
konvalidace¤zhojení, dodateèné zplatnìní právního vztahu
konvekce¤pøenos látky a energie proudìním, proudìní
konvektivní¤zalo~ený na konvekci, související s proudìním, konvekèní
konvektor¤topné tìleso teplovzduaného vytápìní
konvence¤dohoda, úmluva; ustálený zpùsob jednání, spoleèenské pravidlo
konvencionalizmus,konvencionalismus¤1. názor na pojmy jako jen dohodnuté, bez obsahu;
konvenci
konvenèní¤dohodnutý, sjednaný, smluvní; obvyklý, bì~ný
konvenovat¤vyhovovat, odpovídat, hodit se, být vhod
konvent¤shromá~dìní, schùzka; osazenstvo, budova kláatera

konvergence¤sbíhavost, sbíhání, sbli~ování
konvergentní¤sbíhavý, sbíhající se; související s konvergencí
konvertibilita¤smìnitelnost, pøevoditelnost, pøepoèitatelnost
konvertiplán¤experimentální letadlo se svislým startem a svislým pøistáváním
konvertita¤kdo pøestoupil na jinou víru, zejm. Katolickou
konvertor¤mìniè, smìaovaè, pøevodník; hutnická pec
konvertovat¤zmìnit, obrátit, pøestoupit
konverzace, konversace¤rozhovor; rozmluva spoleèenského rázu; vyuèovací hodina zamìø
jazyce
konverze, konverse¤pøemìna, zmìna, obrat
konvexita¤vydutost, vypouklost, vypuklost, konvexnost
konvexkonkávní¤dutovypuklý
konvexní¤vydutý, vypouklý, vypuklý, klenutý
konvexnost¤konvexita
konvoj¤ochranný ozbrojený doprovod; dlouhá øada, skupina dopravních prostøedkù
konvokace¤svolání, sjezd, snìm; veøejná soudní výzva k pøihláaení pohledávek
konvolut¤svitek listin nebo nìkolik písemností svázaných do knihy
konvoluta¤architektonická spirálovitá ozdoba
konvulze, konvulse¤køeè, køeèovitý záchvat
konzervace, konservace¤úprava látek a pøedmìtù napomáhající jejich ochranì pøed zka~en
konzervativec, konservativec¤stoupenec konzervatismu; èlovìk zaujatý proti vaemu novému
konzervatizmus, konservatismus, konzervativizmus, konservativismus-¤lpìní na tradièních h
je za~ité; politická zásada tradicionalistického zamìøení
konzervatoø, konservatoø¤stødní odborná akola umìleckého smìru
konziliární, konsiliární¤poradní
konzilium, konsilium¤poradní sbor; odborná porada lékaøù
konzistence, konsistence¤soudr~nost, pevnost, hutnost
konzistoø, konsistoø¤poradní sbor pape~e nebo biskupa; nejvyaaí orgán nìkterých evangeli
konzola, konsola¤konstrukce vystupující ze zdi a podepírající èást stavby; nosník; podpìra z
konzul, konsul, consul [konzul]¤1. ve starovìkém Øímì úøedník s nejvyaaí pravomocí; 2. org
vládou k zastupování v jiném státì
konzulární, konsulární¤souvisící s úøadem konzula
konzulát, konsulát¤budova konzulárního úøadu; úøad konzula
konzultace, konsultace¤porada, konference; rada odborníka, odborný posudek; porada u vy
konzultant, konsultant¤odborný poradce; vyuèující poskytující konzultace
konzultativní, konsultativní¤poradní
konzum, konsum¤1. spotøeba vìcí potøebných k ~ivobytí, konzumace; 2. obchod se smíaen
dru~stvo i jeho prodejna

konzumace, konsumace¤1. spotøeba, konzum; 2. právo dokonání nìèeho
konzument, konsument¤spotøebitel, odbìratel
konzumní, konsumní¤spotøební; prùmìrné kvality
konzumovat, konsumovat¤spotøebovat, spotøebovávat, strávit
konzumpce, konsumpce¤spotøeba, pohlcení, u~ívání spotøebních pøedmìtù k uspokojení p
trestného èinu v jiném
koòak, cognac [koòak]¤vinný destilát
kooperace¤spolupráce
kooperativní¤svépomocný; dru~stevní
kooptace¤pøibrání nového èlena do voleného sboru nikoli volbou, ale rozhodnutím ji~ zvole
koordinace¤uvedení do vzájemného souladu, pøiøazení sobì na roveò, optimální spolupráce
koordináta¤souøadnice
koordinátograf¤pøístroj k pøesnému vynáaení bodù daných souøadnicemi do plánù, grafù
kopie¤nepùvodní dílo pøesnì napodobující originál; mechanicky vyrobený dalaí exempláø (c
kopilot¤druhý pilot velkých dopravních letadel
kopiózní, kopiosní¤hojný, èastý
kopolymerace, kopolymerizace¤øetìzová polymerace dvou nebo více rùzných monomerù
kopra¤suaená vnitøní bílá hmota kokosových oøechù
kopro-¤první èást slo~ených slov mající význam 1. výkal; 2. Vulgární
koprocesor¤pomocný procesor
koprodukce¤spoleèná, sdru~ená výroba
koprofág¤~ivoèich ~ivící se výkaly, skatofág
koprofilie¤patologická záliba ve výkalech
koprolalie¤sklon k pøehnanému u~ívání hrubých a~ obscénních výrazù, kakolalie
koprolit¤zkamenìlé výkaly vymøelých ~ivoèichù; lék. kámen ve støevì
kopula¤jaz. spona, slovesná èást jmenného pøísudku se sponou
kopulace¤1. splývání dvou pohlavních bunìk, soulo~, koitus; 2. jednoduchý zpùsob roubová
kopule, kupole¤polokulová klenba
korál¤1. moøský ~ivoèich ~ující pøisedle ve velkých trsech; jeho vápenatá schránka; 2. drob
navlékání, korálek
korán¤posvátná kniha islámu
koraze, korase¤obruaování a rozruaování hornin pevnými èásticemi, abraze
kord¤1. dlouhá bodná zbraò, aermíøská zbraò; 2. vroubkovaná tkanina, manaestr; 3. tkanin
koster pneumatik
kordon, kordón¤1. zátaras, zábrana, ochranné pásmo; souvislá øada pøísluaníkù nìjakého s
na urèité místo; 2. tvarovaný ovocný stromek; 3. mírnì vystupující øímsa dìlící prùèelí ve voc
kordonet¤silná skaná pøíze
korekce¤oprava, náprava, zlepaení; cela pro nápravu vìzòù

korektiv¤opravný, nápravný prostøedek
korektní¤správný, sluaný, spoleèensky bezvadný
korektor¤zaøízení samoèinnì upravující èinnost stroje, údaje mìøícího pøístroje; pracovník p
korekturu textu
korektura¤oprava, úprava, náprava; oprava chyb v textu; otisk sazby k provedení korektury
korelace¤vzájemný vztah, souvzta~nost mezi znaky, velièinami, dìji
korelát¤souvzta~ný pojem
korepetitor¤hudebník studující se zpìváky nebo taneèníky jejich role; domácí uèitel
korespondence¤1. dopisování; dopisy; 2. vztah mezi jevy, teoriemi, které si vzájemnì odpov
relace mezi dvìma tøídami
korespondent¤dopisovatel, zpravodaj; úøedník obstarávající korespondenci
korespondovat¤dopisovat si; shodovat se, být v souladu, ve shodì
korfbal, korfball¤sportovní míèová hra smíaených dru~stev mu~ù a ~en podobná basketbalu
koriandr¤jednoletá bylina, její~ plody se u~ívají jako koøení
korida, corrida [korida]¤býèí zápasy
koridor¤1. chodba velkých rozmìrù; 2. pruh území vedoucí cizím státem
korigovat¤opravovat, zlepaovat, provádìt korekci
korium, corium [korium]¤prokrvená a inervovaná vazivová vrstva kù~e pod poko~kou, akára
poko~kou koøenù
korma¤zadní èást plavidla nad záïovým kormidlem
kormorán¤velký vodní pták
kormus¤tìlo rostliny skládající se z koøene, stonku a listù; trs, shluk rostlin nebo ~ivoèichù, o
trvale k sobì pøirostlých
kornea¤oèní rohovka
korner¤1. ekon. corner; 2. roh v ringu
kornet¤1. vojenský trubaè; 2. trubka; rejstøík varhan; 3. korneta ètvercový nevyztu~ený jezd
vlajícími stuhami a aòùrami
korodovat¤podléhat korozi; zpùsobovat korozi
korona¤1. vìnec, koruna; 2. vnìjaí vrstva sluneèní atmosféry; 3. druh elektrického výboje vzn
silnì zakøivených vodièù
koronální¤související s korónou
koronární¤vìnèitý, korunový
koroner, coroner [koroner]¤úøední ohledávaè mrtvol
koroze, korose¤1. rozruaení materiálu, zejm. kovù, vlivem vnìjaích èinitelù; 2. nahlodávání p
minerálù chemickými procesy
korporace, corporation [korporejan]¤obchodní spoleènost, obv. akciová spoleènost; sdru~en
spoleènost
korporativizmus, korporativismus-¤italská varianta faaistické ideologie

korporativní¤hromadný, spoleèný; stavovský
korpulentní¤tlustý, mohutný, tìlnatý
korpus, corpus [korpus]¤1. tìlo, tìleso; 2. ozvuèná skøíò nástroje; 3. soupis památek zahrnuj
materiál; 4. peèený pekárenský polotovar
korpuskulární¤èásticový
korpuskule¤èástice
korsak¤støedoasijská psovitá aelma
kortikoid, kortikosteroid¤steroidní hormon kùry nadledvinek
kortizon, kortison¤steroidní hormon kùry nadledvinek
korumpování¤úplatkáøství, podplácení; korupce
koruna¤mìnová jednotka Èeské republiky, Slovenska, Dánska (krone), Norska(krone), Eston
(krona), Islandu (króna)
korund¤nerost mající po diamantu nejvyaaí tvrdost, oxid hlinitý
korupce¤úplatkáøství, podplácení; korumpování
korveta¤1. váleèná hojstì~òová plachetnice s jednou øadou dìl; bojová loï pou~ívaná jako lo
akrobatický skok do stoje na rukou
koryfej¤náèelník; pøední osobnost
koryza, coryza [koriza]¤rýma
korzár, korsár, korsar¤1. pirát, námoøní loupe~ník; 2. majitel nebo nájemce lodi zmocnìný v
provádìní námoøních operací a k tomu, aby mìl právo koøisti
korzet, korset¤anìrovaèka; lék. obvaz, aparát slou~ící k podpoøe trupu
korzo, korso¤hromadné procházení; místo takového procházení, promenáda
kosmetika¤obor zabývající se péèí o tìlesnou krásu a odstraòováním kosmetických vad
kosmetologie¤vìdecká kosmetika
kosmický¤vesmírný
kosmo-¤první èást slo~ených. slov mající význam vesmír, svìt
kosmodrom¤místo, odkud startují kosmické rakety; komplex zaøízení ke startu raket
kosmogonie¤nauka o vzniku a vývoji kosmických tìles, hvìzdných soustav, celého vesmíru
kosmografie¤popis svìta nebo vesmíru
kosmologie¤vìda o vesmíru jako celku
kosmonaut¤èlen posádky kosmické lodi, astronaut
kosmonautika¤vìdecký a technický obor zabezpeèující lety do vesmíru, astronautika
kosmopolit¤organizmus rozaíøený po celé zemìkouli
kosmopolita¤svìtoobèan, stoupenec kosmopolitizmu
kosmopolitizmus, kosmopolitismus-¤svìtoobèanství; názor zdùrazòující pøísluanost jedince
lidstvu
kosmopolitní¤související s kosmopolitem, kosmnpolitou a kosmopolitizmem
kosmoráma¤diaskopické znázornìní krajin, mìst, vesmíru

kosmos¤vesmír, svìt
kostální¤~eberní
kostým¤dámský oblek; divadelní a maakarní odìv
koaárování¤umís• ování zvíøat, hl. ovcí, do vymezeného prostoru (koaáru) za úèelem vyhn
pastvin
koaer¤nezávadný, èistý; k. maso pøipravené k po~ívání podle ~idovských nábo~enských p
koat¤ochutnávka
koatýø, koatéø¤1. násoska k odebrání vzorku vína ze sudu; 2. koatér- ochutnávaè, který po
kvalitu vína zrakem, èichem a ochutnáváním
kóta¤vzdálenost bodu nd základny, prùmìtny; rozmìr souèásti na technickém výkresu; údaj
relativní výaky
kotace¤stanovení kurzu cenného papíru na burze tak, aby bylo uskuteènìno co nejvíce obch
kotillon, kotilión, cotillon [kotyjón]¤francouzský spoleèenský tanec; drobný dárek, který dáva
taneèníkovi na plese
kotonizace, kotonisace¤zbavlòování, pøemìna lnìného vlákna na vlákno podobné bavlnì
kótování¤1. pøiøazování kót; 2. záznam kurzù, napø. cenných papírù na burze, kotace
koturn¤obuv antických hercù tragédií na vysokých podrá~kách; mluvit s patosem
kouè, coach [kauè]¤vedoucí sportovní ho dru~stva, zejm. taktiky pøi utkání
kouèování¤vedení sportovního dru~stva pøi utkání, coaching
kovalence¤chemická vazba vzniklá sdílením elektronových párù
kovariance¤míra vzájemné vazby mezi dvìma náhodnými velièinami
kovboj, cowboy [kauboj]¤honák skotu
kovbojka¤literární nebo filmové dílo ze ~ivota kovbojù; dobrodru~ný, napínavý, neskuteèný
kox-¤první èást slo~ených slov mající význam kyèel, kyèelní kloub
koxa¤kyèel, kyèelní kloub
koxagra¤dna kyèelního kloubu
koxalgie¤bolest v kyèli
koxartróza, koxarthrosa¤degenerativní onemocnìní kyèelního kloubu
koxitida, coxitis [koxitys]¤zánìt kyèelního kloubu
krab¤1. jedlý korýa; 2. architektonická plastická ozdoba, ~abka, ~ába
krach¤úpadek, bankrot; úplný nezdar
krakelá~¤soustava trhlinek v barevné vrstvì obrazu
krakorec¤1. podpìrný nosník vyènívající pøed líc zdiva; 2. konstrukce k zachycení vesel ulo
k ulo~ení lodí v lodìnici
krakování¤tepelné atìpení vyaaích uhlovodíkù na ni~aí
kramle¤~elezná svora ke spojování trámù, tesaøská skoba
kraniální¤smìøující k lebce, lebeèní, horní
kranio-¤první èást slo~ených slov mající význam lebka, lebeèní

kraniometr¤pøístroj k mìøení lebky i menaích rozmìrù tìla, kefalometr
kraniometrie¤vyaetøování a hodnocení velikosti lebky mìøením
kranioskopie¤zkoumání lebky popisnými zpùsoby
kraniostenóza, kraniostenosa¤deformace lebky z pøedèasného srùstu lebeèních avù
kraniotomie¤operativní otevøení lebky
kráter¤jícen sopky, vyústìní dráhy magmatu na zemském povrchu
kraul¤plavecký styl
krauróza, kraurosa¤svraa• ování kù~e
krchov¤høbitov
kreace¤tvoøení, tvorba; výtvor; jmenování nového kardinála
kreacionizmus, kreacionismus¤teorie o vzniku nebo vývoji èlovìka a ~ivé pøírody tvoøivou s
kreatin¤svalový enzym
kreativita, kreativnost¤tvoøivost, tvoøení
kreatura¤bytost, stvoøení; stvùra, obluda
krecht¤chránìný kryt na uskladnìní zemìdìlských plodin pøes zimu
kredit¤1. úvìr; plusový zùstatek na úètì; pravá strana úètu; 2. dùvìra, vá~nost, vliv, postaven
význam vysokoakolské zkouaky, zápoètu
kreditní¤úvìrový
krédo¤vyznání víry, pøesvìdèení, souhrn názorù; èást katolické mae
krekr, kreker, cracker [krekr]¤suchar, suaenka
krém, créme [krém]¤polotuhá hmota, krémovitá hmota 1. k èiatìní, leatìní; 2.kosmetický pøíp
3. cukráøský pøípravek; 4. jemná polévka; 5. hustý likér
kremace¤zpopelnìní, spálení mrtvého, pohøeb ~ehem
krematorium¤budova, v ní~ se provádí kremace
krémový¤mající barvu ~loutkového krému; natíratelný
krempa¤okraj, støecha klobouku
krenelování¤zdobení budov pevnostními motivy
krenologie¤zøídelnictví, nauka o zøídlech
kreol¤pùvodnì potomek evropských pøistìhovalcù v Ji~ní a Støední Americe, v karibské obla
potomek èernoaských otrokù; oznaèení získalo hanlivý význam
krep¤tkanina zrnitého, jemnì zvrásnìného povrchu
krépidoma¤1. podstavec pro sochu; 2. mírnì vypuklá podezdívka antického chrámu, krépis
krépis¤mírnì vypuklá podezdívka antického chrámu, krépidoma
kreténˤduaevní zaostalec, èlovìk trpící kretenizmem
kretenizmus, kretenismus¤vrozená sní~ená èinnost atítné ~lázy projevující se poruchou dua
tìlesného vývoje
kreton¤bavlnìná, obv. pestøe potiatìná látka
kreveta¤malý moøský korýa

kridatáø¤dlu~ník v konkurzním øízení, úpadce, konkurzant
kriket, cricket [kriket]¤sportovní pálkovací hra
krimi-¤první èást slo~ených slov mající význam kriminální
kriminalistika¤vìda zkoumající a zjia• ující pachatele trestných èinù, soudní dùkazy, jejich uc
vyu~ití k objasnìní trestných èinù
kriminalita¤zloèinnost, trestná èinnost
kriminalizace, kriminalisace¤dodávání trestního rázu, charakteru
krimino-¤první èást slo~ených slov mající význam kriminální, trestní
kriminologie¤vìda o trestných èinech, pachatelích, trestním øízení a trestech
krinolína¤airoká suknì s vyztu~enými kostìnými nebo ocelovými kruhy a pásky
kristianizace, kristianisace¤aíøení køes• anství, christianizace
kritérium¤1. mìøítko pro srovnávání, hledisko pøi posuzování, znak; 2. sportovní závod vybr
kriticizmus, kriticismus¤skeptický pøístup k obecným, dogmatickým pravdám; sklon kritizova
kritický¤rozhodující; hodnotící, posuzovací; pøíznaèný pro krizi
kritika¤odborné posuzování, odborný posudek;zpochybnìní
krize, krise¤1. vyvrcholení, rozhodná chvíle, obrat ve vývoji, nebezpeèný stav vývoje; 2. tì~k
situace, potí~, zmatek
kroket¤sportovní hra, pøi ní~ se hráèi sna~í døevìnými palicemi prohnat barevné koule mez
cílovému kolíku
kroketa¤1. sma~ené plnìné tìsto; 2. pokrm z brambor nebo rý~e ve formì napø. kulièek, vále
krokoit¤~lutý lesklý jednoklonný nerost, chroman olovnatý
krone¤mìnová jednotka Dánska a Norska, koruna
krone¤avédská koruna, mìnová jednotka `védska
króne¤islandská koruna, mìnová jednotka Islandu
kroon¤mìnová jednotka Estonska, koruna
kros, cross [kros]¤terénní nebo pøespolní bìh
krosèek, krosèekink¤v nìkterých sportovních hrách nedovolené bránìní soupeøi ve høe, zad
kruchta¤kostelní kùr
kruciální¤køí~ový, prùseèíkový, ústøední; rozhodný, rozhodující
krucifix¤plastika ukøi~ovaného Krista
krupáda¤skok konì provedený aikmo vzhùru
krupiér, krupier, croupier [krupjé]¤zástupce bankéøe, který vede sázkovou hru u hracího sto
krupon¤nejhodnotnìjaí støední èást zvíøecí kù~e
krupózní, kruposní¤pablánovitý, vláknitý
krusta¤kùra, strup; shluk krystalù
krutony¤drobné kousky bílého chleba opeèené v oleji
kryo-¤první èást slo~ených slov mající význam mráz, nízká teplota
kryobiologie¤nauka o úèinku nízkých teplot na ~ivé organizmy

kryochirurgie¤chirurgický obor vyu~ívající velmi nízkých teplot k destrukci nemocné tkánì
kryofilní¤chladnomilný, pøizpùsobený ~ivotu v nízkých teplotách
kryofyt¤rostlina ~ijící na tajícím snìhu nebo ledu, chladnomilná rostlina
kryogeneze, kryogenese¤souhrn procesù probíhajících v nejsvrchnìjaí èásti zemské kùry pø
kryogenika¤èást fyziky zabývající se jevy, které probíhají pøi velmi nízkých teplotách (obv. k
kryogenní¤mrazový, vzniklý pùsobením mrazu
kryokauter¤pøístroj pro koagulaci tkání pomocí velmi nízkých teplot kapalného dusíku
kryokonit¤meteorický prach na ledovcích v polárních a vysokohorských oblastech
kryolit¤minerál pou~ívaný pøi elektrolytické výrobì hliníku
kryologie¤nauka o kryosféøe
kryoplanace¤zarovnávání povrchu mrazovými procesy
kryosféra¤èást hydrosféry a litosféry, která je dlouhodobým pùsobením záporných teplot ve
kryoterapie¤léèebná metoda u~ívající pro znièení chorobných útvarù velmi nízké teploty
kryoturbace¤poruaení, zvlnìní nebo zvíøení pùdy mrazem
krypta¤podzemní nebo polozapuatìný klenutý prostor; podzemní hrobka; hrobka, hrob
krypto-, krypt-¤první èást slo~ených slov mající význam skrytý, tajný
kryptodeprese¤skrytá proláklina, deprese zatopená vodou s hladinou nad úrovní a dnem po
kryptogama¤tajnosnubná, výtrusná rostlina
kryptogenní¤nejasného pùvodu
kryptografie¤psaní tajným nebo aifrovaným písmem
kryptogram¤text se skrytým údajem slo~eným z nìkterých písmen textu
kryptoklima¤mikroklima uzavøených prostorù
kryptokoryna¤akvarijní rostlina
kryptomerie¤1. latence znaku; 2. japonský cedr
krypton¤chemický prvek ze skupiny neteèných vzácných plynù
kryptonym¤pseudonym; fiktonym
krystal¤pevná látka, v ní~ jsou rovnová~né polohy èástic prostorovì periodicky uspoøádány
krystalerie¤drobné u~itkové sklenìné pøedmìty zhotovené lisováním nebo foukáním
krystalizace, krystalisace¤vytváøení krystalù; tøíbení, vyhraòování názorù
krystalografie¤obor zabývající se krystaly
krystalomantie, krystalomancie¤vìatìní, pøedpovídání budoucnosti ze sklenìné koule
ksí¤v øecké abecedì písmeno x
ksicht¤oblièej; nepøíjemný èlovìk
ksindl¤sebranka, lùza, chátra
kaanda¤popruh; ale
kaeft¤obchod; èachry
kaeftsman¤kaeftaø, podloudný obchodník; ziskuchtivec, hami~ník
kailt¤atítek èepice

kubatura¤objem
kubický¤krychlový; prostorový, hlavnì objemový; tøetího stupnì
kubizmus, kubismus¤umìlecký smìr poèátku 20. století pøevádìjící zobrazovaný pøedmìt do
kubus¤krychle, kostka, skládací kostka na hraní
kuèa¤chatrè, primitivní obydlí, rozbité stavení
kuesta¤asymetrický horský vrchol nebo høeben, jeho~ povlovný svah tvoøí vrstevní plocha
vrstvy
kuff¤holandská airoká pobøe~ní plachetní loï
kulak¤velký sedlák, bohatý statkáø
kulantní¤pøíjemný, zdvoøilý, pøijatelný
kulér, couleur [kulér]¤tmavohnìdá kapalina nahoøklé chuti pou~ívaná k barvení nápojù; zaba
kulinárie¤kuchaøské umìní
kulinární¤kuchaøský
kulináøství¤znalost potravin a pochutin a jejich správné pou~ití pøi pøípravì pokrmù
kulisa¤pozadí; souèást divadelní dekorace; zvuky vytváøené v pozadí
kulma¤ruční nástroj na kadeøení vlasù
kulminace¤dosa~ení nejvyaaího bodu, hodnoty, vyvrcholení
kulminaèní¤vrcholný, vrcholící
kulminovat¤vrcholit
kuloár, couloir [kuluár]¤1. chodba (obv. postranní nebo vedlejaí místnost význaèné budovy;
strmá, úzká, hluboká rokle, airaí ne~ komín
kuloární¤neoficiální, zákulisní, postranní, kuloárový
kulpózní, kulposní¤nedbalostní, napø. trestný èin zavinìný z nedbalosti
kult¤nábo~enský obøad; uctívání, velebení, èasto nekritické
kultivace¤1. zualechtìní, vzdìlávání, zdokonalování; 2. pìstování a rozmno~ování bunìk, tkán
laboratorních podmínkách; 3. mechanická úprava pùdy pøed setím nebo bìhem vegetace
kultivar¤vyalechtìná odrùda u~itkové rostliny
kultivátor¤náøadí na drobení a kypøení pùdy, niìení plevele
kultivovanost¤vyalechtìnost; vytøíbenost, uhlazenost, vybrané zpùsoby
kultovní¤vztahující se ke kultu
kultura¤souhrn hmotných a duchovních hodnot vytvoøených lidstvem; soubor bunìk, tkání, r
mikrobiální populace vypìstované v umìlém ~ivném prostøedí; zpùsob vyu~ívání pozemku,
oaetøování porostu
kulturistika¤individuální silový sport rozvíjející pomocí posilovacích cvikù jednotlivé svalové
lidského tìla
kumíuèi¤starý japonský zpùsob boje holýma rukama
kumpán¤spoleèník
kumat¤umìní

kumulace¤hromadìní, nahromadìní, nakupení
kumulativní¤hromadný, úhrnný, rostoucí, naèítaný, stoupající
kumulonimbus, cumulonimbus [kumulonymbus]¤bouøkový oblak velkého vertikálního rozsah
kumulovat¤hromadit, narùstat
kumulus, cumulus [kumulus]¤osamocený, záøivì bílý oblak (podoby kvìtáku) s vodorovnou t
kumys¤støedoasijský nápoj z kvaaeného kobylího mléka
kuna¤mìnová jednotka Chorvatska
kunèaft, kunaoft, kunaaft¤zákazník, klient
kundeliní¤magická hadí síla v indickém nábo~enském myalení
kung¤ve staré Èínì pøedek panovníkù, pozdìji nejvyaaí úøedník; ve støedovìké Èínì nejvyaa
titul
kung-fu¤èínská léèebná gymnastika; èínský zpùsob kontaktního boje
kunsthistorie¤dìjiny umìní
kuo-chue¤èínská technika atìtcové kresby tuaí na hedvábí nebo na ruèním papíru
kupé¤1. oddìlení v osobním ~elezniènim voze; 2. sportovní varianta osobního automobilu s
karoserií a splývavou zádí
kupírování¤1. zkracování uaních boltcù nebo ocasù zvíøat; 2. øedìní tiskové barvy pro dosa
sytostí barevného odstínu
kuplet¤píseò jednoduché formy a obv. ~ertovného nebo satirického obsahu
kupon, kupón¤druh cenného papíru; ústøi~ek; vzorek látky
kuprit¤ruda mìdi
kupro-¤první èást slo~ených slov mající význam mìï, mìdìný
kurabilita¤mo~nost léèení, vyléèitelnost
kurantní¤bì~ný, platný, v obìhu
kurare¤prudký aípový jed
kurát¤vojenský knìz
kuratela¤opatrovnictví, instituce opatrovníka
kurátor¤peèovatel, opatrovník; v protestantské církvi laický pøedstavitel církve
kurá~¤odvaha
kurent¤nìmecké novogotické kurzivní písmo
kurfiøt¤kní~e oprávnìný volit krále, císaøe
kurie¤pape~ská k. nejvyaaí úøady øímskokatolické církve
kuríozita, kuriosita¤neobvyklá vìc, zvláatnost
kurkuma¤tropická rostlina s hlízovitými oddenky, z nich~ se získává ~luté barvivo kurkumin;
rostliny
kurt, court [kórt]¤1. sportovní høiatì, dvorec; 2. popruh
kurtá~¤poplatek za uskuteènìný obchod, komisné
kurtina¤hradební zeï nebo opevòovací val mezi baatami èi bastiony

kurtizána¤prodejná ~ena, milostnice, nevìstka pohybující se ve vyaaích kruzích; prostitutka
kurtoezie, kurtoasie¤zdvoøilost, dvornost, galantnost
kurvatura¤zaoblení, zakøivení, køivka
kurýr¤osoba povìøená doruèením dùle~ité zprávy, posel
kurýrovat¤léèit
kurz, kurs¤1. cena cenného papíru nebo devizy na penì~ním, kapitálovém nebo devizovém
úhel letu; 3. smìr, re~im, ráz, napø. politiky; 4. soubor pøednáaek
kurziva, kurzíva, kursiva¤1. písmo mírnì sklonìné doprava, italika; 2. novináøská próza krata
(obv. tiatìný kurzivou), sloupek
kurzor, kursor¤pohyblivá viditelná znaèka na obrazovce poèítaèe ukazující aktuální polohu z
kurzorický, kursorický¤zbì~ný, rychle probíhající
kuskus¤1. vaènatec; 2. kuskus arabské jídlo ze skopového masa a zeleniny; tìstovina v pod
mléka, vajec, soli, vody, popø. mléka
kustod¤dozorce, prùvodce, opatrovník; správce
kuae¤samostøíl, kua
kutálka¤amatérský dechový orchestr slabaí úrovnì
kutikula¤vrstva na povrchu organizmu
kutizin, kutizín, cutisin [kutyzin]¤støeva z hovìzí atìpenkové klihovky
kutr¤malé plavidlo s jednou nebo nìkolika plachtami
kuváda¤zvyk nìkterých domorodých kmenù, ~e mu~ imituje tìhotenství, porod a aestinedìlí
kuvert, kuvér, couvert [kuvér]¤1. poplatek za stolování zahrnutý do ceny jídla; 2. menu sesta
pevnou cenu
kux, kuks¤podílový nebo spekulaèní cenný papír, obv. s dùlním právem
kvádr¤rovnobì~nostìn s obdélníkovými stìnami a kolmými hranami; stavebnina rùzných rozm
zdìného materiálu
kvadrant¤jedna ze ètyø èástí roviny rozdìlené dvìma kolmicemi; ètvrtina kruhu, kru~nice, ze
kvadrát¤druhá mocnina; ètverec
kvadratický¤druhého stupnì
kvadratura¤vzájemná poloha dvou kosmických tìles, kdy jejich spojnice se Zemí svírají úhel
urèení ploaného obsahu; arch. køí~ová chodba
kvadriatlon¤kombinace sportovních disciplín plavání, jízda na kajaku, jízda na kole a bìh
kvadrienále¤pøehlídka konaná jednou za ètyøi roky
kvadriennium¤ètyøletí, období ètyø let
kvadrika¤mat. kvadratická plocha, plocha druhého stupnì
kvadriliarda¤èíslo 10 na 27
kvadrilion, kvadrilión¤èíslo 10 na 24, v nìkterých státech (napø. v USA) èíslo 10 na 15
kvadrilování¤ètvereèní møí~kování na poatovních známkách
kvadrilovaný¤ètvereèkovaný

kvadrivium¤ètveøice pøedmìtù vyuèovaných na støedovìkých akolách
kvádro¤aaty, oblek
kvadrofonie¤záznam a reprodukce zvuku ze ètyø míst
kvadrupedie¤pohyb po vaech ètyøech konèetinách
kvadruplegie¤úplné ochrnutí vaech ètyø konèetin
kvadruplicita¤ètyønásobnost
kvadrupól¤rovinná soustava dvou dipólù se stejnì velkými opaènými momenty
kvaker¤pøísluaník nábo~enské spoleènosti odmítající obøady a tradièní dogmatickou teolog
kvalifikace¤odborná zpùsobilost; sportovní soutì~ o postup do vyaaího kola
kvalifikovaný¤zpùsobilý, akolený
kvalimetrie¤vìda o kvalitì a mìøení kvality výrobkù
kvalita¤hodnota, jakost, stav vìci
kvalitativní¤vztahující se k jakosti, kvalitì, zjia• ující kvalitu
kvalitní¤hodnotný, jakostní
kvalt¤spìch; rychlost
kvantifikace¤urèování mno~ství
kvantifikátor¤log. pojem oznaèující rozsah platnosti nìjakého tvrzení; operátor
kvantifikovatelný¤mìøitelný
kvantil¤hodnota znaku, která rozdìluje statistický soubor uspoøádaný v neklesajícím poøadí
skupin se stejnì velkým poètem prvkù
kvantita¤mno~ství, poèet, kvantum; èetnost, mnohost
kvantitativní,¤týkající se kvantity
kvantování,¤pøístupnost pouze nìkterých hodnot fyzikálních velièin, nespojitost nìkterých fyz
kvantový¤související s kvantem; fyz. související s kvantovou teorií, s kvantováním
kvantum¤mno~ství, poèet, kvantita; fyz. nejmenaí mo~ná hodnota nìjaké fyzikální velièiny
kvarcit¤metamorfovaný køemenec
kvardián¤pøedstavený nìkterých kláaterù, napø. Frantiakánù
kvark¤typ èástic, z nich~ jsou slo~eny hadrony
kvart¤1. ètvrtarchový formát papíru; 2. úder kordem; 3. ètyøi karty stejné barvy s postupným
kvarta¤ètvrtá tøída osmiletých støedních akol; hud. ètvrtý stupeò diatonické stupnice; interva
tento stupeò tvoøí vyaaí tón
kvartál¤ètvrtletí
kvartální¤ètvrtletní
kvartána¤druh malarické horeèky vracející se ka~dý ètvrtý den
kvartér¤ètvrtohory
kvartet¤komorní skladba pro ètyøi nástroje nebo hlasy
kvarteto¤soubor ètyø hráèù nebo zpìvákù komorní hudby; druh karetní hry
kvartil¤tøi hodnoty znaku, které rozdìlují uspoøádanou øadu hodnot znaku do ètyø stejných

kvarto¤ètyøválcová válcovací stolice
kvaa¤malba na papíøe vodovými barvami smíaenými s krycí bìlobou
kvaternion¤zobecnìní komplexních èísel
kvaternita¤ètveøice
kvazar, kvasar¤kosmický objekt podobný hvìzdám s velkým rudým posuvem, intenzivní rádi
kvazi-, quasi- [kvazi-]¤první èást slo~ených slov mající význam jakoby, pøipomínající, zdánl
kvazièástice¤elementární èástice systému mnoha èástic
kvazipenízе¤termínové vklady a depozita v bankách
kvazistelární¤hvìzdám podobný
kvazivìda¤rádobyvìda, pavìda
kvelb¤klenutá místnost; obchod, krám
kvér¤puaka, zbraò
kverulant¤stálý nespokojenec; èlovìk, který si neustále stì~uje, domáhá se svého domnìlého
kverulantství¤chování charakterizované opakovaným stì~ováním, ~alováním
kvestor¤ve starém Øímì správce státní pokladny; správní úøedník vysoké akoly; hodnost v i
kvestura¤úøad kvestora
kviescence¤klid, doèasný odpoèinek; ve vývoji organizmu klidové období se sní~eným meta
kvietizmus, kvietismus¤názor hlásající trpný vztah ke svìtu a pøijetí osudu
kvinde¤odmítnutí, rozchod
kvinta¤pátá tøída osmiletých støedních akol; pátý stupeò diatonické stupnice; interval, v nìm
tvoøí vyaaí tón
kvintet¤komorní skladba pro pìt nástrojù nebo hlasù
kvinteto¤soubor pìti hráèù nebo zpìvákù komorní hudby
kvintillon, kvintilión¤èíslo 10 na 30, v nìkterých státech (napø. v USA) èíslo 10 na 18
kvit¤být si kvit, mít vyrovnané závazky, nic si nedlu~it, být vyrovnáni
kvitance¤stvrzenka, úètenka, potvrzení o zaplacení dluhu
kvitovat¤potvrdit pøíjem; vzít na vìdomí
kvizkvíz¤spoleèenská hra s otázkami a odpovìïmi, hádanková soutì~; krátký ústní nebo píse
kvocient¤podíl dvou velièin jako ukazatel nìjakého jevu; mat. konstantní podíl dvou sousedn
geometrické posloupnosti
kvodlibet, quodlibet [kvodfibet]¤co je libo; smìs, vaehochu•
kvorum¤nejni~aí poèet èlenù nìjakého orgánu, aby byl usnáaeníschopný
kvota¤stanovený poèet, pomìrný díl
kwacha¤mìnová jednotka Malawi a Zambie
kwanza¤mìnová jednotka Angoly
kyanotypie¤zpùsob fotochemického rozmno~ování
kyanování¤1. impregnace døeva chloridem rtu• natým; 2. sycení povrchu oceli dusíkem a u
kybernetika¤teorie informace, sdìlování a øízení

kýè¤naoko líbivé, ale umìlecky bezcenné dílo
kyfoskolióza, kyfoskoliosa¤chorobné vyboèení páteøe dozadu a na stranu
kyfóza, kyfosa¤chorobné prohnutí páteøe dozadu a na stranu
kyklop¤obr, silák, velikán
kyklopie¤zrùdnost, pøi které obì oèi (i zdánlivì) splývají v jedno
kyma¤výzdobný, pùvodnì podpùrný architektonický èlánek
kyneta¤prohloubená èást ve dnì koryta øeky, kanálu
kyniatrie¤nauka o léèení psù
kynik¤stoupenec kynizmu
kynizmus, kynismus¤staroøecký filozofický názor o etické nezávislosti jedince
kynologie¤nauka o psech
kyreta¤lékaøský nástroj na provádìní kyretá~e, ostrá l~ièka
kyretá~¤výakrab dìlo~ní dutiny, abraze
kyrys¤jednoduchý nebo dvojitý ochranný kryt vojáka
kytare¤drnkací strunný hudební nástroj
kyveta¤1. nádobka z optického skla pro promìøování optické propustnosti vzorkù; 2. nehlub
vyvolávání fotografií
maar [már]¤sopeèný kráter vytvoøený výbuchem v zemském povrchu
macchie [makie]¤neopadavý keøovitý porost v oblasti Støedozemního moøe
macerace¤získávání úèinných látek (drog, silic) z èerstvých nebo suaených rostlin dlouhodo
rozpouatìdel za studena
macerát¤výluh, výta~ek získaný macerací
maces¤~idovský velikonoèní nekvaaený tenký chléb
macha¤neumìlecké, ale obratné provádìní nìjaké èinnosti, rutina
mache¤umìle vytvoøená filatelistická celistvost
machiavelizmus, machiavelismus [makjavelizmus]¤pragmatická a~ bezohledná politická zás
podøizuje dosa~ení urèených cílù
machinace¤tajné neèestné jednání, pikle
machmetán, machometán, machomet¤vyznavaè islámu, mohamedán
machorka¤nekvalitní hrubý tabák
machr¤vynikající pracovník, ve svém oboru mistr; nafoukanec, pletichář
maè, meè, match [meè]¤sportovní utkání, zápas
maèeta¤airoký dlouhý nù~ jihoamerických gauèù
madam, mademe [madam]¤paní, zdvoøilé oslovení vdané ~eny
made in [mejd in]¤vyrobeno v; oznaèení zemì výroby zbo~í
madeira¤1. dezertní víno; 2. dírkovaná výaivka
mademoiselle [madmuazel]¤sleèna, oslovení nebo oznaèení neprovdané ~eny
madona¤zobrazení Panny Marie s dítìtem; krásná a ctnostná ~ena

madras¤druh bavlny
madrigal¤krátká lyrická báseò obv. milostného obsahu; druh svìtské vokální polyfonní skladl
madrigalista¤skladatel nebo pìvec madrigalù
maestoso [maestózo]¤hud. vzneaenì, slavnostnì
maestro¤v~ité oznaèení vynikajícího hudebníka nebo pìvce, mistr
mafián¤èlen mafie, mafioso
mafie¤tajné zájmové sdru~ení pou~ívající nelegální (zloèinné) metody
mafioso [mafiózo]¤èlen mafie, mafián
mág¤staroperský knìz; èarodìj
magacín¤skladiatì
magazín¤barevný obrázkový èasopis rùznorodého obsahu; prodejna, obchod, obchodní dùm
magdalénien¤vyspìlá kultura mladaího paleolitu
maggi¤polévkové koøení
magický¤kouzelný, kouzelnický, èarodìjnický, nadpøirozený
magie¤kouzelnictví, èarodìjnictví; varietní kouzelnický výstup
magistr¤støedovìká akademická hodnost; akademický titul a) absolventa univerzit a umìleck
zkratka Mgr.; b) lékárníkù, zkratka PhMr.
magistrála¤1. dálková komunikace s dùle~itým dopravním významem; 2. dálkové vedení ve
elektrického napìtí
magistrát¤mìstský úøad; radnice
maglajz¤pranice, rvaèka; zmatek nepøíjemnost
magma¤pøírodní tavenina vznikající v hlubokých èástech zemské kùry a v pláati
magmatit¤vyvøelina, eruptivní hornina
magnát¤pøísluaník vysoké alechty; vlivný boháè
magnet¤feromagnetické tìleso, zdroj magnetického pole pùsobící pøita~livou silou na jiná fe
tìlesa
magnetický¤související s magnetizmem pøitahující nìkteré kovy; pøita~livý
magnetikum¤látka interagující s magnetickým polem
magnetit¤silnì magnetický minerál, ruda ~eleza, magnetovec
magnetizace, magnetisace¤velièina vyjadøující magnetický stav látky
magnetizér¤1. èlovìk který léèí pomocí magnetizmu; 2. hypnotizér
magnetizmus, magnetismus¤vzájemné pùsobení látky a magnetického pole
magnetka¤magnetická støelka
magnetofon¤pøístroj pro záznam zvuku na magnetický pás a jeho reprodukci
magnetograf¤pøístroj zaznamenávající zmìny magnetického pole
magneton¤jednotka magnetického dipólového momentu
magnetosféra¤rozsáhlý prostor v okolí Zemì s výrazným magnetickým polem
magnetoskop¤zaøízení k záznamu a reprodukci obrazu a zvuku elektromagnetickou cestou

videorekordér
magnetostrikce¤zmìna rozmìrù materiálu pøi zmagnetování
magnetoterapie¤léèení pomocí magnetu
magnetovec¤silnì magnetický minerál, ruda ~eleza, magnetit
magnézium, magnesium¤hoøèík
Magnificat [magnyfikat]¤název chvalozpìvu Panny Marie; chvalozpìv, velebení
Magnificence¤titul rektora vysoké akoly
magnificence¤vzneaenost, okázalost
magnifico [manifiko]¤hud. vzneaenì, velkolepì
magnituda¤hvìzdná velikost
magnitudo¤velièina udávající velikost zemìtøesení v Richterovì stupnici
magnolie¤aácholan
magor¤blázen, pomatenec
magorie¤bláznovství, cvokaøina
magot¤severoafrická opice
mahagon¤vzácné døevo hnìdoèervené barvy
mahárád~a¤indický panovník
maharaní¤indická dìdièná panovnice nebo man~elka mahárád~i
mahaut¤vodiè slona
mahdizmus, mahdismus¤islámské uèení o spasiteli mahdím
maieutika¤1. umìní porodnické; 2. uvedení k samostatnému poznání
mainfram, mainframe [mejnfrejm]¤støediskový poèítaè
mainstream [mejnstrím]¤hlavní proud, smìr, linie (vìdeckého názoru, hudebního stylu)
maizena¤obchodní název balené kukuøièné akrobové mouèky
máj¤v indickém myalení pøedstava svìta jako neskuteèného
majáles¤studentská jarní slavnost
majestát¤panovnická moc, titul panovníka; odznak panovnické hodnosti; panovnická listina;
velebnost, majestátnost
majlant, majland¤velké mno~ství, obv. penìz; bohatství
majolika¤druh keramiky s bílou polevou a prùsvitnou glazurou, fajáns
majonéza, majonesa¤studená pikantní hustá omáèka ze ~loutkù a tuku
major¤vojenská dùstojnická hodnost
majorát¤nástupnické, dìdické právo
majordom, majordomus¤1. první dvorský, popø. státní hodnostáø; 2. správce velké domácn
majordomát¤hodnost majordoma
majorgen¤oligogen
majorizace, majorisace¤vnucení vùle vìtainy, pøehlasování
majstr¤mistr, odborník

majstratyk¤dokonalé, mistrovské dílo
majuskule¤písmeno velké abecedy; písmo sestavené jen z takových písmen
makadam¤drcené kamenivo jako podklad vozovek
makak¤støednì velká bylo~ravá opice s lícními torbami a sedacími mozoly
makao¤karetní hazardní hra
makarónský¤u~ívající slov dvou i více jazykù v jednom textu, napø. m. poezie
makarony, makaróny¤tìstoviny tvaru trubky
maketa¤model, napodobenina
makista¤pøísluaník francouzského domácího odboje za 2. svìtové války
makiwara¤podlo~ka u~ívaná pøi nácviku tvrdých úderù v karate
makléø¤zprostøedkovatel obchodu s cennými papíry na burze, obchodní dohodce
mako¤druh egyptské bavlny
makramé, macramé [makramé]¤technika vázání krajek do uzlù, drhání
makro, macro [makro]¤mno~ina instrukcí spouatìná zadáním jediného povelu
makro-¤první èást slo~ených slov mající význam velký, velice, dlouhý, vysoký
makrobiotika¤zpùsob dietní vý~ivy pouze pøírodními potravinami
makroekonomie¤teorie, která zkoumá chování ekonomiky jako celku
makroergický¤energeticky bohatý
makroevoluce¤jevovì zøetelné, významné projevy evoluèního vývoje
makrofág¤buòka usazená v tkáni, specializovaná na pohlcování cizorodých èástic, napø. oc
makrofotografie¤fotografické techniky zachycující bez pou~ití fotografického objektivu více p
rozezná lidské oko ze vzdálenosti 25 cm
makroklima¤podnebí území o velkém horizontálním rozsahu
makromolekula¤molekula polymerních látek øetìzovitého typu tvoøená tisíci a~ miliony atom
makroseizmika, makroseismika¤èást seizmiky zabývající se studiem zemìtøesení na základ
pøístrojù
makroskopický¤viditelný pouhým okem; mající velké rozmìry
makrostav¤stav termodynamického makroskopického systému popsaný makroskopicky mìø
teplota, objem)
makrosvìt¤bezprostøednì smyslovì vnímatelný svìt
makula¤chorobná skvrna
makulatura¤potiatìný nebo popsaný papír jako odpad; vadné tisky nebo výtisky; bezcenná ti
mal-, male-¤první èást slo~ených slov mající význam apatný, zlý, zhoubný
mala fide¤ve zlé víøe, ve zlém úmyslu
malacie¤mìknutí tkánì
malacie¤druhá èást slo~ených slov mající význam mìknutí
maladaptace¤nepøizpùsobení novým ~ivotním podmínkám
maladjustace¤nepøizpùsobení prvku nebo urèité èásti potøebám a po~adavkùm celku

malaga¤apanìlské tì~ké sladké víno
malagelo,¤koøenìné dezertní víno
malako-¤první èást slo~ených slov mající význam mìkkýa
malakologie¤nauka o mìkkýaích
malakov¤dort slo~ený z piakotù spojovaných krémem
malapropizmus, malapropismus¤nesprávné u~ívání cizích slov ve významu slov zvukovì po
malárie¤bahenní zimnice
male [mejl]¤mu~, mu~ské pohlaví
maledikce¤pomluva, pohana; prokletí
maleficium¤trestný èin; zloèin
malér¤neatìstí, nepøíjemnost, nehoda
malevolence¤snaha, tendence akodit; akodolibost, zlomyslnost
malformace¤vrozená vývojová úchylka tvaru; zrùdnost
maligní¤zhoubný (nádor)
malignita¤zhoubnost
mallet¤hùl pro pólo na koni
malnutrice¤apatná vý~iva, podvý~iva
maloti¤mno~né èíslo od loti, mìnové jednotky Lesotha
malpa¤jihoamerická opice støední velikosti
malström [malstrém]¤toèivé proudìní vody, vznikající støetem dvou pøíbojových vln vnikajíc
ze dvou protilehlých stran
maltézský¤související s ostrovem Malta, pozdìji s øádem johanitù (Maltézských rytíøù)
malthuzianizmus, malthuzianismus, malthusianismus¤názor o rychlejaím rùstu poètu obyvat
pøelidnìní, malthuziánství
maltóza, maltosa¤sladový cukr
malum necessarium,¤nutné, nezbytné zlo
malus¤pøirá~ka k pojistnému vybíraná pøi nadmìrném nebo opakovaném výskytu pojistné u
pojistném období
malvaz¤druh silného sladkého vína; silné pivo
malverzace, malversace¤falaování, zfalaování, zpronevìra
mamaliologie, mammaliologie¤nauka o savcích, teriologie
mamba¤dlouhý, rychle se plazící jedovatý had z tropické Afriky
mambo¤latinskoamerický spoleèenský tanec
mameluk¤pøísluaník egyptské armády slo~ené z otrokù; neaika, neohrabanec, pitomec
mamila, mamilla¤prsní bradavka
mamma¤prs, prsní mléèná ~láza
mamografie, mammografie¤rentgenové vyaetøení prsu
mamon¤majetek, bohatství; vystupòovaná touha po bohatství

mana, manna¤1. pokrm zázraènì poskytovaný Izraelitùm na pouati, bo~ský pokrm; nìco lah
2. melanéská mytická pøedstava nadpøirozené síly
management [mened~ment i menyd~ment]¤systém teoretických a praktických øídicích znal
skupina mana~erù
manat¤vedoucí, øídící pracovník; osoba mana~er, povìøená organizaèní a obchodní stránk
kulturní èinnosti
mana~erizmus, mane~erismus¤teorie øízení vycházející z odbornosti a minimální závislosti
ekonomických vztazích
mancipace¤pøevod vlastnictví z ruky do ruky pøed svìdky
mandala¤magický kruh, symbolický útvar buddhizmu
mandant¤pøíkazce, zmocnitel; osoba, která vydala pøíkaz, povìøení k obstarání urèité zále
zastupování
mandantáø¤zmocnìnec; osoba, která dostala pøíkaz, povìøení k obstarání urèité zále~itosti
mandarín¤èínský feudální hodnostáø
mandarinka¤plod citroníku mandarinky
mandát¤plná moc, povìøení, pøíkaz; listina obsahující plnou moc
mandátní¤pøíkazní; m. území koloniální území
mandibula¤dolní èelist
mandolína¤drnkací strunný hudební nástroj
mandoria¤svatozáø mandlového tvaru
mandragora¤rostlina, jejímu~ koøenu byla pøipisována kouzelná moc
manekýna, manekýnka¤~ena nebo dívka pøedvádìjící aaty a módní doplòky na módních pø
manévr¤opatøení, pohyb nebo èin obvykle klamného, úhybného, krycího charakteru
manévry¤vojenské cvièení
mané~¤1. kruhové místo pro cirkusové výstupy; 2. krytá vojenská jízdárna
mango¤du~natá peckovice ~luté barvy, tropické ovoce
mangoid¤listová zelenina, øepa cvikla
mangrove¤tropický porost bahnomilných rostlin na pobøe~í
maniak¤zuøivec, aílenec; èlovìk trpící utkvìlou pøedstavou
manicheizmus, manicheismus¤asketické nábo~enské staroperské uèení
manie¤druhá èást slo~ených slov mající význam znaèné, chorobné zaujetí
mánie¤váaeò, chorobná touha, náklonnost, zaujatost; chorobné jednostranné zaujetí
manifest¤slavnostní veøejné prohláaení, významný ústní nebo písemný projev
manifestace¤veøejný projev; masové vystoupení
manifestaèní¤zjevný, zøejmý, zøetelný, manifestní
manikúra, manikýra¤kosmetické pìstìní rukou, hlavnì nehtù; pouzdro se soupravou náèiní k
maniodeprese¤chorobné stavy naprosté otupìlosti z utkvìlých pøedstav
maniok¤kulturní rostlina tropické Ameriky pìstovaná pro koøenové hlízy obsahující akrob

manipul¤1. staroøímský vojenský oddíl; 2. ozdobný látkový pás noaený na levém pøedloktí,
odìvu
manipulace¤zacházení s nìèím, postup nebo zpùsob tohoto zacházení; neèestné jednání, è
manitou, manitu¤pùvodnì zázraèná síla, pozdìji oznaèení boha u severoamerických indiánù
manko¤schodek, rozdíl mezi úèetními údaji a skuteèným stavem (pokladny, zásob)
manlicherovka¤staraí typ vojenské opakovací puaky
mano-¤první èást slo~ených slov mající význam tlak, tlakový
manometr¤tlakomìr
manostat¤zaøízení udr~ující stejný tlak
mansarda¤podkrovní místnost s jednou nebo dvìma zeaikmenými zdmi v horní èásti
manaestr¤podélnì vroubkovaná vlasová tkanina
mantika¤vìatìní; vyvolávání duchù
mantila¤krajkový pøehoz pøes hlavu a prsa, souèást apanìlského kroje
mantinel¤zvýaený okraj hrací plochy, hrazení; vymezení prostoru, mo~ností, hranic
mantisa¤desetinná èást dekadického logaritmu uvádìná v logaritmických tabulkách
mantra¤magické, posvátné slovo, jeho~ opakováním se v hinduizmu nebo józe dosahuje so
manu¤rukou
manu proprie [manú proprící]¤vlastní rukou, vlastnoruènì, zkratka m.p. (za podpisem na opis
manuál¤1. pøíruèní zápisní kniha, manuálník; 2. ruční klávesnice varhan nebo harmonia; 3.
manuální¤ruční
manudharma¤indická literární památka bráhmanizmu
manufaktura¤øemeslnická dílna; typ výrobního podniku zalo~ený na ruční øemeslné techni
manuskript¤rukopis
manýra¤bezduchý zabìhnutý zpùsob tvorby opakující stále tuté~ formální a technickou zkua
vystupování, chování, zpùsoby
manýrizmus, manýrismus¤umìlecká tvorba zalo~ená na manýøe; slohové období mezi rene
man~eta¤zakonèení rukávu, obruba
maoizmus, maoismus¤krajnì levicová rovnostáøská totalitní doktrína
mappá¤látkový obal na tóru
marabu¤africký èáp se silným zobákem a lysou hlavou a krkem ~ivící se mrainami
maracas [marakas]¤hudební nástroj, pár dutých døevìných koulí, rumbové koule
maraska¤planá viaeò rostoucí ve Støedomoøí
maraskino¤jemný viaòový likér
marast¤bláto, bahno, ba~ina
maraton, maratón¤vytrvalostní bì~ecký závod, maratónský bìh; dlouhá, namáhavá èinnost
maratonský, maratónský¤vytrvalostní, dlouhotrvající, nekoneèný
marazmus, marasmus¤zchátralost; tìlesná i duaevní sealost
marcipán¤jemný køehký druh perníku zadìlávaný medem; mandlová náplò do cukrovinek

mareograf¤pøístroj zaznamenávající výaku moøské hladiny na pobøe~í
margarín¤emulgovaný potravinový tuk
margináliе¤poznámka na okraji listu nebo na vnìjaím okraji stránky
marginalizmus, marginalismus¤ekonomická teorie vycházející z mezních hodnot, tj. ne prùm
se posledního, dodateèného výrobku
marginální¤okrajový; mezní
mariáa¤druh karetní hry
marihuana¤suaené listy z indického konopí
marimba¤xylofonový hudební nástroj èernoaského pùvodu
marína¤1. obraz moøe nebo moøského pobøe~í; 2. námoønictvo
marináda¤koøenìná zálivka k nakládání potravin
maringotka¤velký obytný pøívìs
marinizmus, marinismus¤vyumìlkovaný sloh barokní italské literatury
marinní¤vztahující se k moøi
mariòák¤námoøník
mariologie¤èást dogmatiky pojednávající o významu Je~íaovy matky Marie
marioneta¤závìsná loutka
maritimita¤oceánita, souhrn vlastností podnebí podmínìných pùsobením oceánu na procesy
maritimní¤moøský, oceánický; námoøní
Mark¤nìmecká marka
marka¤1. známka, znaèka; 2. mìnová jednotka Nìmecka (Mark) a Finska (markka)
markantní¤výrazný, zjevný, nápadný
market¤trh
marketerie, marqueterie [marketrí]¤jemná intarzie
marketink, marketing [marketyng]¤koncepce obchodní a výrobní politiky firmy
markka¤finská marka
markovat¤zaznamenávat útratu; znaèit, naznaèovat
markrabì, markrabí¤titul nìkterých kní~at, napø. moravských
markýrovat¤pøedstírat
markytán, markytánka¤civilní osoba prodávající v ~oldnéøských armádách obv. potraviny
markýz¤alechtický titul
markýza¤1. støíaka lehké konstrukce nad vchodem, balkonem nebo oknem; 2. airoké køesl
18. století; 3. alechtický titul
marod¤nemocný èlovìk
maronita¤pøísluaník syrsko-køes• anské církve
marsala¤druh italského dezertního vína
mara¤pochod
maraál¤vysoká vojenská hodnost

maraálek¤1. dvorský nebo zemský hodnostáø; 2. vysoká vojenská hodnost; 3. pøedseda po
marae¤ploché úrodné území, obèasnì zaplavované, pøi pobøe~í západní Evropy
martellando, martellato¤hud. buaivì
martenzit, martensit¤pøesycený tuhý roztok uhlíku v ~eleze alfa
martingal¤pomocné øemení s krou~ky pro provleèení otì~í
martini¤znaèka vermutu; míchaný nápoj z vermutu a ginu s ledem
martyrion¤hrob muèedníka s oltáøem, svatynì zbudovaná na památném místì
martyrium¤muèednické utrpení; velké trápení
martyrologium, martyrologie¤seznam muèedníkù; seznam svátkù jednotlivých muèedníkù v
martyø¤muèedník
marxizmus, marxismus¤teorie materialistického pojetí dìjin s vyvozenou historickou úlohou p
mar~e¤Mar~e je rozdíl mezi nejni~aí a nejvyaaí cenou na trhu, nejni~aím a nejvyaaím kurze
mezi úrokovou sazbou pøi úvìrech, pùjèkách a vkladech, mezi kupní a prodejní cenou (obch
pozor neplést si s pojmem rabat, co~ je mno~stevní sleva zatímco mar~e je obchodní pøirá
masa¤hmota; velký shluk hmoty; dav; podstata
masakr¤hromadné krveprolití
masá~¤hnìtení, tøení, poklep èástí tìla jako léèebný, osvì~ující nebo kosmetický prostøedek
masér¤kdo provádí masá~
maser [mejzr]¤kvantový generátor mikrovlnného záøení
masiv, masív¤mohutný kompaktní celek; mohutné pohoøí
masivní, masívní¤mohutný, pevný, dùkladný
maskaron¤plastický výzdobný motiv v podobì lidské tváøe
maskot¤1. pøedmìt pro atìstí, talisman, amulet; 2. hedvábná tkanina s pevnou osnovou
maskulinita¤mu~ské rysy chování
maskulinizace, maskulinisace¤projevy mu~ských pohlavních znakù u ~eny
maskulinum¤mu~ský rod; podstatné jméno rodu mu~ského
masmédium¤veøejný sdìlovací prostøedek, médium
masochizmus, masochismus¤sexuální úchylka, kdy je nutno k dosa~ení uspokojení zakoua
masoréti¤~idovatí uèenci, kteøí opatøili hebrejský text Bible poznámkami a znaky pro správ
mastaba¤egyptská zdìná hrobka ve tvaru nízkého komolého jehlanu
mastalgie¤bolest v krajinì prsní ~lázy bez patologické pøíèiny, mastodynie
master [mástr]¤akademický titul udìlovaný anglosaskými univerzitami
mastif¤mohutný pes s velkou hlavou
mastika¤balkánský aromatický likérový nápoj s vyaaím obsahem alkoholu
mastitida¤zánìt prsní ~lázy
mastix¤1. pryskyøice u~ívaná k výrobì lepidel a lakù; 2. smìs asfaltu a jemnì mleté mouèky
pou~ívaná na silniènì vozovky
mastodont¤vyhynulý chobotnatec; neohrabaný tvor; velká nepøizpùsobivá organizace, spole

mastodynie¤bolest v krajinì prsní ~lázy bez patologické pøíèiny, mastalgie
mastopatie¤nezhoubné onemocnìní prsní ~lázy provázené vznikem cyst
masturbace¤pohlavní sebeukájení, onanie,ipsace
maainerie, maainérie¤soustava strojù; slo~itý pøesný mechanický postup
maainfíra¤strojvùdce
maatal¤konírna, stáj
mat¤konec aachové hry
matador¤1. zápasník s býky; 2. vùdce, pøedák
maté¤suaené listy cesmíny paraguajské; èaj z tìchto listù
matematika¤obor zabývající se pùvodnì èísly a geometrickými tvary; v souèasnosti se sklád
samostatných oborù
mater¤matka; pøedstavená kláatera
materiál¤látka, surovina, hmota; prostøedek k uskuteènìní nìèeho, podklad
materialista¤1. stoupenec materializmu; 2. drogista
materialistický¤vycházející z materializmu.; hodnotící z hlediska penìz nebo hmotných statk
materializace, materialisace¤zhmotnìní, ztìlesnìní; uskuteènìní zámìru
materializmus, materialismus¤názor o prvotnosti hmoty pøed duchem, myalením; sledování
prospìchu
materiální¤hmotný, vìcný, látkový, tìlesný; finanèní zabezpeèení
materie, matérie¤hmota; hmotná, vìcná podstata
maternita¤mateøství
matiné¤koncert, pøedstavení nebo slavnost konaná dopoledne
matjes, mates¤solený mladý sleï nalo~ený v oleji
matoliny¤pevné zbytky ovoce nebo hroznù po vylisování
matriarchát¤struktura spoleènosti zalo~ená na pøíbuzenství a dìdìní v mateøské linii
matrice¤podklad pro kopírování; forma na odlévání výrobku
matrika¤úøední kniha slou~ící jako evidence obyvatel
matrimonium¤man~elství
matrjoaka¤sada postupnì do sebe vkládaných figurek
matroklinita¤u mimojaderné dìdiènosti dìdiènost znaku v~dy po matce
matrona, matróna¤dùstojná staraí ~ena; staraí ~ena silnìjaí postavy
matronymie¤obyèej odvozovat jméno od jména matky
maturace¤zrání, dospívání
maturita¤maturitní zkouaka, závìreèná zkouaka na støední akole
mauricius¤poatovní známky vydané 1848 na ostrovì Mauritiu (v hodnotách 1 a 2 pence) a p
filatelistickým raritám
mauzerovka¤opakovací vojenská a lovecká puaka
mauzoleum, mausoleum¤monumentální hrobka

maxi-¤první èást slo~ených slov mající význam nejvìtaí
maxima¤mravní zásada, ~ivotní pravidlo; struèná vtipná prozaická úvaha
maximalistický¤velikáaský; kladoucí nereálné cíle
maximalizace, maximalisace¤usilování, smìøování k nejvyaaím cílùm
maximalizmus, maximalismus¤usilování o nejvìtaí výsledek bez ohledu na podmínky i ztráty
maximální¤nejvìtaí
maximum¤nejvìtaí hodnota, nejvìtaí mno~ství; nejvyaaí bod, vrchol
may day [mej dej]¤radiotelefonní slovní tísòové volání
máz¤stará jednotka pro objem
mazdaizmus, mazdaismus¤staroperské nábo~enství proroka Zarathuatry, zoroastrizmus
mázhaus¤velká síò, hala v pøízemí i patøe støedovìkého i renesanèního domu
mazurka, mazurek¤polský národní tanec ve tøíètvrteèním taktu; skladba tohoto typu
mazut¤zbytek po destilaci ropy pou~ívaný jako palivo nebo surovina na výrobu minerálních
ma~oretka¤dívka v barevné uniformì a vysokých botách v èele slavnostního prùvodu nebo k
mea culpa, mea maxima culpa [mea kulpa, mea maxima kulpa]¤má vina, má nejvìtaí vina; v
èásti katolické mae
meandr¤1. zákrut øeky; 2. pásový ornament z vodorovných a svislých èar
mecenáa¤ochránce, podporovatel umìní a vìd
mechanicizmus, mechanicismus¤názor zjednoduaující vae na mechanický pohyb
mechanický¤1. související s mechanikou; 2. automatický, samovolný, bez rozmyslu (o lidske
mechanika¤1. nauka o rovnováze a pohybu tìles; 2. strojní zaøízení, mechanizmus
mechanizace, mechanisace¤nahrazení ruění, fyzické práce prací stroje
mechanizmus, mechanismus¤1. ustálená soustava úkonù nebo jevù; bezmyalenkovité jedna
mechanika
meèbol, matchball [meèból]¤poslední, koneèný míè v utkání
medaile¤oboustrannì zdobená obvykle okrouhlá destièka, pamìtní mince, odmìna za vítìzstv
soutì~i
medailon, medailón¤kruhový terè s reliéfní výzdobou; umìlecký útvar charakterizující formou
osobnost
mediální¤1. støední, støedový, tíhnoucí ke støedu; 2. novináøský, zprostøedkovaný médii, j
medián¤1. aritmetický prùmìr dvou prostøedních hodnot statistického souboru; 2. spiritista,
mediastinum,¤mezihrudí
mediátor¤prostøedník, zprostøedkovatel; zprostøedkující pøenos
medicína¤lékaøství
medicinální¤léèivý, léèebný, zdravotnický, zdravotní; lékárnický
medicinbal¤tì~ký plnìný ko~ený míè
medicinman¤lékaø, kouzelník u primitivních kmenù
medieval¤støedovìk

medievalistika¤obor zabývající se støedovìkem, medievistika
medik¤student medicíny
medikament¤léèebný prostøedek, léèebná látka
medikamentózní, medikamentosní¤vyvolaný, zpùsobený léky; provádìný pomocí lékù
medio-¤první èást slo~ených slov mající význam støed, støední, prostøední
mediokrita¤prostøednost
meditace¤rozjímání, soustøedìné pøemýalení
meditativní¤pøemýalivý, hloubavý, rozjímavý
mediteránní¤støedomoøský, mediteránský mediteránský, mediteránní
meditovat¤pøemýalet, hloubat, rozjímat
médium¤1. zprostøedkující èinitel, prostøedí; 2. osoba zprostøedkující spiritistickou informa
sdìlovací prostøedky tiatìné i elektronické masmédium; 4. jaz. støední slovesný rod
mediumita¤schopnost být médiem
medula¤døeò (napø. kostní); mícha
mega-¤pøedpona mající význam miliontého násobku, násobku 10 na 6
megaflops¤jednotka výpoèetní rychlosti, milion operací pøi pohyblivé desetinné èárce za se
megafon¤hlásná trouba, zesilovaè zvuku
megalit¤monumentální kamenný památník z pøedhistorické doby
megalo-¤první èást slo~ených slov mající význam veliký, velikáaský
megalofobie¤chorobný strach z velkých vìcí
megalomanie¤vystupòované sebepøeceòování, slavomam; chorobná touha po vyniknutí, m
megalopole¤rozsáhlé, témìø souvislé mìstské osídlení, megalopolis
megaron¤v egejské a øecké kultuøe dùm na pravoúhlém pùdorysu s otevøenou pøedsíní
megastar¤hvìzda (hudebního nebo spoleèenského ~ivota) nejvìtaí velikosti
megera¤zuøivá zlá ~ena, fúrie, lítice
meióza, meiosa¤redukèní dìlení
mejdan¤veèírek, oslava
mejkap, make-up, makeup [mejkap]¤kosmetická úprava oblièeje; øídký krycí barevný krém,
lehce rozetøít
meka, mekka¤tou~ebný cíl
mekonizmus, mekonismus¤vleklá otrava opiem
mela-, melano-¤první èást slo~ených slov mající význam tmavý, èerný
melancholie¤tì~komyslnost, zádumèivost, trudnomyslnost
melancholik¤typ temperamentu; citlivý, introvertní, trudomyslný, zádumèivý èlovìk
melanin¤pigment podmiòující barvu tkání (kù~e, vlasù, oèí), ko~ní barvivo
melanoblast¤buòka tvoøící a obsahující melanin
melanoblastom¤nejzhoubnìjaí nádor na kù~i
melanom¤zhoubný ko~ní nádor slo~ený z melanoblastù

melanoplastika¤plastická operace oblièeje
melan~, melange [melán~]¤smìs, smìsice; smìs z nìkolika druhù materiálù, surovin
melasa¤odpadní cukerný sirup
melazma, melasma¤ko~ní choroba projevující se velkými tmavými skvrnami zejm. na konèe
meldovat¤hlásit, oznamovat
melika¤staroøecká písòová lyrika; melodická slo~ka skladby
meliorace¤opatøení, zejm. odvodòování a zavodòování, smìøující ke zlepaení pùdy
meliorativum¤zjemòující slovo
meliorizmus, meliorismus¤názor o mo~nosti postupného vylepaování, reformizmus
melír¤jemné jinobarevné prou~ky
melizma, melisma¤melodická øada tónù zpívaná na jednu slabiku textu
melo-¤první èást slo~ených slov mající význam písòový, zpìvný, hudební
melodie¤sled tónù, nápìv; harmonická krása, soulad
melodika¤souhrn znakù melodie; nauka o melodii
melodram¤scénický nebo koncertní útvar spojující herecký pøednes dramatického textu s h
dojemný výjev
melodramatický¤týkající se melodramu; pohnutlivý, pùsobící na city
melomanie¤váanivá láska k hudbì
melomelie¤zrùdný vývin pøespoèetných konèetin
melos¤zpìvnost, hudebnost
melotézie, melothesie¤uèení o souvzta~nostech, vytváøející systém vztahù mezi makrokosm
membrána¤tenká blána nebo pru~ná tenká destièka
membrum¤úd, konèetina
memento¤pøipomínka, varování
memento mori,¤pamatuj na smrt
memoáry¤pamìti
memorandum¤pamìtní, vzpomínkový spis, prohláaení, listina
memoriál¤závod, soutì~ na pamì• sportovce nebo pracovníka v tìlovýchovì
memorovat¤uèit se zpamìti
memory¤pamì• , trvalá památka
menáda¤bakchantka; váanivá, smyslná ~ena
menarche¤první menstruace
mená~¤spoleèná strava (na vojnì, ve vìzení), miná~
mendelizmus, mendelismus¤uèení o základech dìdiènosti
mene tekel¤naléhavé varování, tajemná výstraha
menhir¤megalitický kultovní památník
meninga¤mozková a míaní plena
meningitida¤infekèní zánìt mozkových a míaních plen

meningokok¤bakterie kulovitého tvaru zpùsobující nìkteré hnisavé zánìty mozkových plen
meniskus¤chrupavèitá kloubní ploténka, zejm. v kolenním kloubu
menopauza, menopausa¤ztráta menstruace po pøechodu
menoragie¤velmi silné menstruaèní krvácení
menorea¤menses
menses¤menstruace, mìsíèky, pravidelné krvácení z rodidel, menorea
mentalita¤duaevní zalo~ení, stav mysli; zpùsob myalení
mentální¤duaevní, myalenkový
mente captus [mente kaptus]¤nepøíèetný, zbavený rozumu
mentol, menthol¤souèást éterického oleje z máty peprné
mentor¤pouèovatel, karatel, mravokárce
menu [meny i menu]¤výbìr z nabídky
menuet¤tanec mírného tempa ve tøíètvrteèním taktu
menza, mensa¤1. spoleèná jídelna (zejm. vysokoakolská); 2. oltáøní stùl
merceraсe¤pracovní postup, pøi nìm~ bavlnìná tkanina nabude hedvábného lesku a zvýaí s
merchendising [mérèndajzing]¤reklama, nabídka a organizace prodeje
merci [mersi]¤dìkuji
merenchym¤druh rostlinného pletiva
merenda¤taneèní zábava, veselice
meridián¤poledník
meridionální, meridiální, meridiánový-¤poledníkový; ve smìru poledníku, severoji~ní
merino¤1. jemná keprová látka z èesané pøíze; 2. plemeno ovcí; 3. jemné vlnìné vlákno z v
meristém¤rostlinné dìlivé pletivo
meritorní¤podstatný, vìcný
meritum¤podstata, vlastní obsah, jádro vìci
merkantilie¤pøíle~itostné tiskoviny, akcidence
merkantilizmus, merkantilismus¤ekonomická teorie pova~ující za základ bohatství smìnu vý
mesalína, meselina¤prostopáaná ~ena, záletnice
mesianizmus, mesianismus¤mesiáaství
mesiánský¤mesiáaský, vykupitelský, spasitelský
mesiáa¤spasitel
mesiáaství¤víra v pøíchod spasitele; pøesvìdèení o spasitelském poslání jedince, národa, m
meskalin¤droga, alkaloid z nìkterých kaktusù
mesmerizmus, mesmerismus¤uèení o ~ivoèianém magnetizmu; vyu~ití hypnózy k léèebným
mestic¤oficiální oznaèení vaech míaencù ve Støední a Ji~ní Americe, pùvodnì míaenec bìlo
meaita¤islámský chrám
meta¤cíl
meta-¤první èást slo~ených slov mající význam pøes, za, po, s, mezi, vnì, mimo

metablastém¤výrùstek rostlinného povrchového pletiva
metabolický¤související s látkovou pøemìnou
metabolit¤produkt látkové pøemìny
metabolizmus, metabolismus¤látková pøemìna v ~ivých tkáních
metafáze¤druhé stadium dìlení bunìèného jádra
metafora¤pøenesené pojmenování na základì podobnosti, obrazné vyjádøení
metafráze¤vyjádøení obsahu literárního textu opisem
metafyzický, metafysický¤vztahující se k metafyzice, výchozím podstatám, lpìjící na nich
metafyzika, metalysika¤první filozofie, teorie výchozích kategorií filozofie
metagalaxie¤souhrn galaxií
metageneze, metagenese¤rodozmìna
metagram¤hádanka se zámìnou písmen
metajazyk¤u~ití jazyka k popisu jazyka, øeè o øeèi, metalingva
metakarpus¤záprstí
metakomunikace¤nadkomunikace; spojení, porozumìní zprostøedkované bez pou~ití slov
metal¤kov
metál¤odznak, vyznamenání
metalingva¤metajazyk
metalíza¤nátìrová hmota obsahující kovové èástice
metalizmus, metalismus¤penì~ní teorie, podle které je kupní síla penìz pøímo závislá na jeji
metalizovaný, metalisovaný¤pokovovaný
metalogika¤oblast otázek pøesahující rozumové, logické mo~nosti
metalografie¤nauka o struktuøe kovù a slitin, o jejich vlastnostech a zkouaení
metalurgie¤hutnictví
metamer¤pravidelnì se opakující èlánky tìla nìkterých ~ivoèichù
metamorfní¤související s promìnou 1. rostlin a ~ivoèichù bìhem jejich vývoje; 2. fyzikálních
vlastností hornin v hloubce zemské kùry
metamorfóza, metamorfosa¤promìna, pøemìna, zmìna tvaru
metan, methan¤nejjednoduaaí nasycený uhlovodík, hoølavý plyn
metanol, methanol¤nejjednoduaaí alkohol, metylalkohol
metapsychologie¤obor nadsmyslových, okultních jevù, parapsychologie, psychotronika
metastabilní¤témìø rovnová~ný; zdánlivì stálý
metastáza, metastasa¤druhotné lo~isko vzniklé zavleèením nákazy z primárního lo~iska
metatarsus¤nárt
metateorie¤teorie o teorii; rozbor metod jiné teorie
metatropizmus, metatropismus¤obrácení úloh v sexualitì, pasivita mu~e a aktivita ~eny
metazoa¤mnohobunìèné ~ivoèiané organizmy
metempsychóza, metempsychosa¤názor o posmrtném stìhování, pøevtìlování duae

meteor¤název pro jev pozorovaný na zemském povrchu a v atmosféøe s výjimkou oblakù; a
pozorovaný pøi prùletu meteoroidu zemskou atmosférou
meteorit¤zbytek meteoroidu, který dopadne na zemský povrch
meteorizmus, meteorismus¤nadýmání, tvoøení plynù ve støevech
meteoroid¤pevná èástice pohybující se kosmickým prostorem
meteorologie¤nauka o poèasí
meteoropatie¤akodlivé pùsobení povìtrnostních zmìn na rostliny, ~ivoèichy i nervovou soust
citlivost na zmìny poèasí
metér¤ruèní sazeè zalamující sloupce do stránek
metical [metykal]¤mìnová jednotka Mosambiku
metoda¤postup, vìdecký nebo úèelný postup, zpùsob jednání
metodika¤nauka o metodì vyuèování urèitého oboru, pracovní postup
metodisté¤evangelická církev vzniklá z anglikánské
metodologie¤nauka o metodách, zejm. vìdeckého bádání
metomanie¤chorobná touha po alkoholu
metonymie¤pøenesené pojmenování na základì vìcné souvislosti
metopa¤deska dórského vlysu, obvykle s reliéfní výzdobou
metopizmus, metopismus¤rozatìp lebeèní kosti v dùsledku nezarùstání avù
metoposkopie¤zpùsob vìatìní z vrásek na èele
metresa, maitressa, maitresse [metres]¤vydr~ovaná milenka, soulo~nice
metrický¤1. související s metrem jako jednotkou délky; 2. liter. vztahující se k metru, metrice
metrie¤druhá èást slo~ených slov mající význam 1. aplikovaná vìda; 2. metoda mìøení, kva
metrika¤1. nauka o básnickém rytmu; 2. mat. pojem z teorie metrických prostorù
metriopatie¤staroøecký etický po~adavek umìøenosti a ovládání afektù
metritida¤zánìt dìlohy
metro¤podzemní dráha
metrologie¤obor zabývající se mìøením
metronom¤pøístroj k mìøení taktu, ke stanovení tempa v hudbì, taktomìr
metropole¤významné, obv. hlavní mìsto nebo støedisko urèité oblasti; církevní provincie
metropolita¤biskup nebo pøedstavený církevní oblasti, církve
metroptóza, metroptosa¤vyhøeznutí dìlohy
metroragie, metrorrhagie¤chorobné krvácení z dìlohy mimo menstruaèní cyklus
metrum¤schéma rytmického uspoøádání verae
metuzalém¤velmi starý èlovìk
metylalkohol, methylalkohol¤nejjednoduaaí alkohol, metanol
mezaliance, mesaliance¤spoleèensky nerovný sòatek; nevhodné spojení
mezanin, mezzanin¤mezipatro, zvýaené pøízemí
mezencefalon, mesencefalon¤støední mozek

mezenchym, mesenchym¤zárodeèná tkáò, ze které se v organizmu vytváøí pojivo, svalstvo
mezenterium, mesenterium¤èást pobøianice, øasa pøipojující støevní klièky
mezkalin¤alkaloid z mexického kaktusu, patøí mezi halucinogeny
mezo-, meso-¤první èást slo~ených slov mající význam støední, prostøední
mezoblast, mesoblastos¤støední zárodeèný list, mezoderm
mezoderm, mesoderm¤støední zárodeèný list, mezoblast
mezofyt, mesofyt¤rostlina vy~adující mírnì vlhkou pùdu
mezolit, mesolit¤støední doba kamenná
mezon¤elementární èástice patøící mezi hadrony
mezonetový byt¤byt ve dvou podla~ích
mezopauza, mezopausa, mesopeusa¤pøechodná vrstva zemské atmosféry mezi mezosféro
mezosféra, mesosféra¤vrstva atmosféry nad stratosférou
mezozoikum, mesozoikum¤druhohory
mezura¤1. èasová délka not; 2. nádoba k odmìøování vìtaího mno~ství kapalin
mezzo- [meco-]¤první èást slo~ených slov mající význam støední
mezzoforte¤hud. støednì silnì
mezzopiano¤hud. poloslabì, pomìrnì tiae
mezzosopián¤støednì vysoký ~enský nebo chlapecký hlas
mezzotinte¤druh mìdirytu
Mgr.¤magistr
mi¤solmizaèní slabika pro tón e
mí¤v øecké abecedì znak pro hlásku m
micela¤disperzní èástice emulzí a lyosolù
migmatit¤hornina vzniklá z magmatu a metamorfovaných hornin
migrace¤pøemis• ování, stìhování, pøecházení, zmìna místa pobytu
migréna¤záchvatovitá bolest zpravidla jedné poloviny hlavy, èasto provázená nevolností, zv
svìtloplachostí
mikado¤1. titul japonských císaøù; 2. japonská hra s tenkými tyèinkami
mikádo¤dámský úèes s krátce rovnì zastøi~enými vlasy
mikina¤trièko s dlouhým rukávem, obv. sportovního rázu
mikro-¤první èást slo~ených slov mající význam malý; pøedpona ve významu miliontiny, nás
mikrob¤mikroorganizmus, jen mikroskopem viditelný organizmus, obv. jednobunièný
mikrobiální¤související s mikroby
mikrobicidní¤nièící mikroby
mikrobiologie¤obor biologie studující mikroorganizmy
mikrobion¤nejmenaí organismus, napø. mikrob
mikroburie¤pøítomnost mikrobù v moèi
mikrobus¤malý autobus pro dopravu malého poètu osob

mikroekonomika¤teorie, která zkoumá chování jednotlivých ekonomických subjektù
mikroevoluce¤evoluce závislá na genových mutacích a rekombinacích
mikrofág¤buòka schopná usmrcovat a pohlcovat drobné èástice, napø. bakterie
mikrofilm¤filmový pás s reprodukcemi pøedloh ve zmenaeném mìøítku
mikrofia¤fotomechanicky zmenaená kopie pùvodního dokumentu
mikrofon¤elektroakustický mìniè mechanických kmitù membrány vyvolané zvukem na elektr
mikrofotografie¤fotografický záznam obrazu zvìtaeného mikroskopem
mikrofyt¤drobnohledný rostlinný organizmus
mikrografie¤1. chorobné psaní nápadnì malým písmem; 2. zhotovování mikrografických kop
mikrogravitace¤ruaivé pøetí~ení na palubì umìlých kosmických tìles
mikroklima¤podnebí malých prostorù
mikrokosmos¤mikrosvìt
mikroorganizmus, mikroorganismus-¤mikrob, jen mikroskopem viditelný organizmus, obv. je
mikroprocesor¤procesor tvoøený obv. jedním integrovaným obvodem
mikroseizmika, mikroseismika¤èást seizmiky zabývající se studiem zemìtøesení pomocí pøi
mikroskop¤pøístroj k pozorování malých, lidským okem neviditelných objektù
mikrosocioiogie¤teorie a výzkumné techniky malých spoleèenských skupin
mikrosomální¤1. mikroskopické, nepatrné tìlesné zmìny; 2. týkající se èásti buòky
mikrosomie¤trpaslièí vzrùst, nanizmus, nanosomie
mikrosporie¤plísòové onemocnìní vlasové poko~ky hlavy hl. dìtí
mikrostav¤stav termodynamického makroskopického systému popsaný z mikroskopického h
mikrostruktura¤podstruktura; struktura menaího celku
mikrosvìt¤svìtoblast smyslovì nevnímatelných velièin na atomové a subatomové úrovni kde
kvantové fyziky; mikrokosmos
mikroten¤vysokotlaký, lineární, krystalický polyetylén
mikrotrauma¤drobné poranìní, drobný úraz
mikrovlny¤mikrovlnné záøení, elektromagnetické záøení s vlnovou délkou 0.001 a~ 1 m
mild¤chu• ovì jemný, neostrý, slabý
míle¤britsko-americká jednotka pro délku rovnající se 1609,344 m; mezinárodní námoøní m
milénium, milleniu¤tisíciletí, tisící výroèí
mili-¤pøedpona mající význam tisíciny, násobku 10 na -3
miliarda¤tisíc milionù, 10 na 9
milice¤obèanské dobrovolnické nepravidelné vojsko
milicionáø¤pøísluaník milice
milieu [mifijé]¤1. prostøedí, okolí; vnìjaí podmínky; 2. vyaívaná deèka
milion, milión¤tisíc tisícù,10 na 6
militantní¤bojovný, bojechtivý
militárie,¤vìc (staro~itnost) vztahující se k vojenství

militarizace, militarisace¤posilování vojenské slo~ky, pøizpùsobení napø. ekonomiky potøeb
militarizmus, militarismus¤snaha o cílený rùst vojenské moci, výzbroje, armády
military [militeri]¤soutì~ vaestranné zpùsobilosti v jezdectví
milius¤pøívìtivý, vlídný èlovìk úlisný èlovìk
millefiori [milefjóri]¤technika zdobení èirého skla pestrobarevným kvìtinovým vzorem
mim¤herec hrající pantomimu, mimus; herec
mímánsa¤ortodoxní akola staroindické filozofie
mimeza, mimesis¤1. nápodoba; staroøecký názor na umìní jako pouhé napodobování; 2. u
zbarvení, napodobování ne~ivých i ~ivých pøedmìtù
mimický¤související s mimikou, vytváøený pomocí mimiky
mimika¤doprovázení projevu pohyby, gesty, výrazem tváøe
mimikry¤u ~ivoèichù a rostlin napodobování jiného nebezpeèného druhu, ochrana pøed nep
mimóza, mimosa¤rostlina s listy citlivými na dotek, citlivka
mimus¤1. v antice krátká komická scénka z ka~dodenního ~ivota; 2. mim
minaret¤atíhlá vì~ u meaity s balkónovým ochozem
miná~¤spoleèná strava (na vojnì, ve vìzení), mená~
mindrák¤komplex, pocit ménìcennosti
minerál¤nerost, strukturnì homogenní látka vzniklá pøírodním procesem
minerálie¤nerostné, anorganické látky
mineralizace, mineralisace¤pøemìna mrtvé organické hmoty na anorganické látky, doprováz
uhlièitého
minerálka¤umìlá nebo pøírodní voda se zvýaeným obsahem rozpuatìných látek a plynù
mineralogie¤nauka o minerálech
minestra¤polévka, italská rý~ová polévka se zeleninou a masem
mini¤malý, krátký
mini-¤první èást slo~ených slov mající význam malý, drobný, krátký
miniatura¤zdrobnìný pøedmìt; malba malých rozmìrù; iluminace v rukopise
miniaturizace, miniaturisace¤zmenaování rozmìrù a hmotnosti souèástek zejm. elektronický
po~adovaných vlastnosti
miniaturní¤velmi malý, drobný
minidisk, minidisc [minydysk]¤nahrávatelný magnetooptický kotouè se stejnou kapacitou jak
s polovièními rozmìry
minilab¤automatizované zaøízení na zpracování barevného fotografického materiálu
minimalizace, minimalisace¤sní~ení na nejmenaí mo~nou míru
minimalizmus, minimalismus¤1. minimal-art, druh abstraktního malíøství 50. let 20. století; 2
zalo~ený na exotických nástrojích, etnických postupech èi experimentech
minimální¤nejmenaí, nejni~aí
minimax¤ruèní hasicí pøístroj

minimum¤nejmenaí hodnota, nejmenaí mno~ství; nejni~aí bod
ministr¤èlen vlády, obv. povìøený øízením urèitého ministerstva
ministrant¤laický pomocník, pøisluhovaè pøi bohoslu~bì
minium, mínium¤oran~ový a~ jasnì èervený pigment, souèást antikorozních nátìrù, suøík
minivan¤rodinný mikrobus
minnesang [minezang]¤støedovìká nìmecká rytíøská milostná poezie
minorita¤1. menaina; 2. pøísluaník øádu menaích bratøí, zalo~eného Frantiakem z Assisi; f
minstr, münstr [minstr]¤velký chrám, dóm, katedrála
minstrel¤støedovìký hudebník a zpìvák ve slu~bách trubadúra
minuciózni, minuclosní¤puntièkáøský; zevrubný, a~ pøehnanì úzkostlivý; pøília podrobný
minus¤nedostatek, vada; znaménko pro odèítání; oznaèení záporné velièiny
minuska¤písmeno malé abecedy, minuskule
minuskule¤písmeno malé abecedy, minuska
miocén¤oddìlení mladaích tøetihor
mion¤elementární èástice patøící mezi leptony
mióza, miosa¤zú~ení zornice
mirákl, mirakulum¤zázrak zázraèný skutek nebo jev; støedovìká nábo~enská hra s námìtem
mired¤jednotka pro teplotu chromatièlnosti svìtelných zdrojù
misál¤liturgická kniha s modlitbami a ètením ke mai
mise¤poslání, úkol
Miserere [mizerere]¤slituj se!, zaèátek kajícného ~almu
miserere [mizerere]¤zvracení støevního obsahu pøi neprùchodnosti støev
misie¤církevní mise, vyslání køes• anských kazatelù mezi jinovìrce
misionáø¤kazatel vyslaný na misii; aiøitel idejí, názorù,kultury, vzdìlanosti
miss¤sleèna; vítìzka soutì~e krásy
missa [misa]¤mae
misses [misiz]¤paní, zkratka Mrs.
mister [mistr]¤pan, zkratka Mr.
misterioso [misteriózo]¤hud. tajemnì
mistral¤studený, bouølivý severozápadní vítr v údolí Rhôny a u Støedozemního moøe
misurato [mizuráto]¤hud. v taktu
miana¤ústní ~idovská nábo~enská tradice
miauge¤pomatený, potrhlý, meauge
mítink, meeting [mítyng]¤veøejné shromá~dìní, schùze; setkání, schùzka
mitochondrie¤drobné tìlísko v bunièné cytoplazmì
mitotický¤týkající se mitózy, brzdící mitózu
mitóza, mitosa¤nepøímé dìlení bunièného jádra
mitra¤orientální nebo liturgická pokrývka hlavy, infula

mix¤smìs, smìsice, pøímìs; ve sportu smíaená dvojice mu~e a ~eny
mixá~¤zpùsob koneèné úpravy zvuku
mixdebl¤smíaená dvojice (mu~ a ~ena) v tenise, volejbale
mixed-pickles [mixd piklz]¤zeleninová smìs v nálevu
mixér¤1. elektrický kuchyòský stroj; 2. míchaè nápojù, barman; 3. zvukový technik
mixoplodie¤výskyt bunìk s jádry o nestejném poètu chromozomù
mixotrotie¤vý~iva rostlin schopných fotosyntézy, ale potøebujících k vývoji i organické látky
mixovat¤míchat
mixpult¤mixá~ní pult
mixtura¤1. tekutá smìs nìkolika léèiv urèená k vnitønímu u~ívání; 2. smíaený pomocný rejst
mizandrie, misandrie¤chorobná nenávist ~eny k mu~ùm
mizantropie, misantropie¤chorobná nenávist k lidem
mizera¤ubo~ák, chudák; nièemník
mizérie¤neatìstí, ubohost, bída; nepøíjemná vìc
mizo-, miso-¤první èást slo~ených slov mající význam odpor, nechu• , nepøátelství
mizogynie, misogynie¤chorobná nenávist k ~enám
mizomus, misomus¤nepøítel vzdìlání, zejm. vyaaího a umìleckého
mizopedie, misopedie¤chorobná nenávist k vlastním dìtem
mizoyamie, misogamie¤odpor k man~elství, odmítání sòatku
moaré, moiré [muaré]¤charakteristická kresba, struktura, vzorování; tech. jemná ruaivá strul
vzniklá interferencí nìkolika periodických struktur
mobil¤plastika s pohyblivì spojenými tvary, které jsou uvádìny do pohybu napø. motorem, vì
mobilární, mobiliární¤movitý
mobiliáø¤veakeré mobilní vybavení, zaøízení objektu; pøenosné zaøízení
mobilita¤pohyblivost, schopnost pohybu, pøemístitelnost
mobilizace, mobilisace¤uvedení sil a prostøedkù do pohotovosti
mobilizmus, mobilismus¤geotektonická hypotéza, pøedpoklad horizontálního pohybu pevnir
zemské kùry
mobilní¤pohyblivý, schopný pøemístìní, pohotového pou~ití
moce [móce]¤jaz. pøechylování podstatných jmen
móda¤doèasné vnìjaí sjednocení vkusu
modalita¤mo~ný zpùsob; stupeò jistoty nìjakého soudu; uplatòování postoje mluvèího ve vý
zpùsob skladby, zalo~ený na jiném ne~ dur-mollovém systému
modální¤zpùsobový, úèelový
model¤pøedloha; vzor, ideál; vyjádøení skuteènosti, matematický popis; originální výrobek
modelace¤plastické utváøení povrchu,modelování
modeláø¤èlovìk zhotovující modely
modelér¤výtvarník navrhující modely pro sériovou výrobu; pomocník sochaøe

modeletto¤model sochaøského díla provedený v drobném mìøítku, modellino
modeling, modelling¤modelování; pøedvádìní modelù, práce modelek
modelka¤~ena stojící umìlcùm jako model; manekýna
modellino¤model sochaøského díla provedený v drobném mìøítku, modeletto
modelování¤vytváøení modelù
modelový¤vzorový; obsahující podstatné spoleèné nebo ~ádoucí rysy
modem¤soustava tvoøená dvojicí modulátor demodulátor
modem-pool [modmpúl]¤sada modemù
modemista¤propagátor modemích názorù; stoupenec modemizmu
moder¤humusová dr• ; pøechodná forma humusu bez úplné humifikace organických látek, v
pøístupu vzduchu
moderace¤moderování; 1. omezování, mírnìní; br~dìní, zpomalování; 2. vedení diskuze, uva
moderato¤hud. mírnì; skladba nebo èást skladby v tomto tempu
moderátor¤1. zaøízení slou~ící k tlumení, zpomalování; 2. látka zpomalující rychlost neutron
reaktorech; 3. ten, kdo øídí skupinovou diskuzi, prùvodce poøadem
moderna¤moderní ráz; umìlecký smìr konce 19. století; hudba od konce 19. století
moderní¤novodobý, novátorský, pokrokový; módní
modernizace, modernisace¤vylepaení, pøizpùsobení soudobým po~adavkùm nebo znaloste
modernizmus, modernismus¤záliba a prosazování novinek; smìry a tendence v umìní 20. st
moderování¤moderace
modestní¤skromný, mírný
modifikace¤obmìna, úprava; pøizpùsobení; zmìna takto vzniklá
modista, modistka¤osoba zhotovující nebo prodávající klobouky
módní¤podle módy; v oblibì bez ohledu na kvalitu
modul¤míra, velièina; délková jednotka umo~òující koordinaci rozmìrù jednotlivých prvkù u~
sériové výrobì; pomìrná jednotka míry urèující pomìry v kompozici
modulace¤formování, obmìòování, odstiòování; zmìny frekvencí vysílaných kmitù; pøechod
modularita¤skladebnost, stavebnicovost, sestavitelnost z blokù
modulární¤stavebnicový, sestavitelný z typizovaných èástí
modulátor¤zaøízení slou~ící k modulaci
modulo¤shodnì podle modelu
modurit¤plastická modelovací hmota varem tvrdnoucí
modus¤zpùsob, míra, druh; jaz. zpùsob slovesný; hud. stupnice s jiným uspoøádáním ne~ d
støedovìká stupnice; mat. støední hodnota v statistickém souboru
modus ponens¤pravidlo odlouèení závìreèného soudu z øady
modus vivendi¤zpùsob ~ivota; zpùsob sou~ití; ~ivotospráva
modylion¤ozdobná podpìra pod øímsou
mofeta, mofetta¤výron suchého oxidu uhlièitého po ukonèení vulkanické èinnosti

mogul¤titul muslimských panovníkù v Indii od 16. do 19. století
mohamedán, muhemedán¤vyznavaè islámu, machmetán, muslim
mohér [mohér]¤angorská vlna nebo látka z ní
mohyla¤ku~elovitý násyp nad hrobem
moira¤osud, sudièka
moka, mocca [moka]¤silná èerná káva, zpravidla filtrovaná
mokasíny¤nízké mìkké polobotky bez anìrování
mol¤1. jednotka pro látkové mno~ství; 2. staraí název pro grammolekulu; 3. lidové oznaèení
molalita¤koncentrace roztoku vyjádøená poètem molù rozpuatìné látky v 1 kg rozpouatìdla
molár¤stolièka savcù
molarita¤koncentrace roztoku vyjádøená poètem molù rozpuatìné látky v 1 litru roztoku
molární¤vzta~ený na jednotku látkového mno~ství (na mol), molový
moldavit¤tektit vyskytující se v ji~ních Èechách a na západní Moravì, vltavín
molekula¤skupina nejménì dvou atomù spojených chemickou vazbou
moleskin¤silná pevná bavlnìná látka
moleta¤razítko, váleèek k tisku, k nátìru
moletování¤pøenos, pøenáaení vyrytého vzoru na tiskací válec pomocí molet
molino¤aatovková i dekoraèní tkanina
molitan¤mìkký pìnový plast
moll¤mìkká hudební tónina
mollový¤související s hudební tóninou moll
molo¤pøístavní hráz
moloch¤symbol nenasytnosti, vaeho, co nièí èlovìka a jeho èinnost
molový¤vztahující se na mol, molární; související s molem
molybden¤chemický prvek støíbrobílý tvrdý kov
molybdenit¤aedý aestereèný nerost, molybdenová ruda
moment¤okam~ik, chvíle; okolnost, hledisko; fyz. souèin dvou vektorových velièin charakter
úèinek
momentální¤okam~itý, chvilkový
momentka¤fotografie, která zachycuje momentální situaci; letmo zachycený zá~itek
monáda¤dále nedìlitelná èásteèka; jedineèná èást bytí, nehmotná jednotka
monadologie¤teorie o monádách jako o podstatì bytí
monandrie¤jednomu~ství
monarcha¤panovník, hlava monarchie, vládce
monarchie¤stát v èele s panovníkem
monarchista¤stoupenec monarchie
monarchizmus, monarchismus¤hnutí stoupencù monarchie, roajalizmus
monastýr¤kláater pravoslavné církve

mondénní¤velkosvìtský; svìtácký
monéra¤starovìká váleèná loï s jednou øadou vesel na ka~dé stranì
monergol¤jednoslo~ková kapalná pohonná látka
moneta¤peníz
monetarizmus, monetarismus¤ekonomická teorie zdùrazòující význam penìz vèetnì jejich re
odmítající státní zásahy do ekonomiky
monetární¤penì~ní
money [many]¤peníze
moneymaker [manymejkr]¤osoba vydìlávající hodnì penìz; výnosný podnik
mongolizmus, mongolismus¤vrozená vada projevující se u èlovìka poruchou duaevního i tìle
mongoloidní¤mající mongolský ráz; èlovìk sti~ený mongolizmem
moniérka¤samonosná betonová pøíèka s výztu~í z betonáøské oceli
moniliáza, moniliasa¤onemocnìní zpùsobené kvasinkami candida, postihující sliznice, kù~i i
kandidóza
monilie¤cizopasná houba zpùsobující moniliózu
monilióza, moniliosa¤choroba ovocných stromù
monitor¤1. zobrazovací jednotka; 2. pøístroj ke sledování a kontrole provozu slo~itìjaích zaø
zaøízení ke sledování dùle~itých funkcí, 4. otoèná proudnice s velkým prùtokem
monitoring¤monitorování
monitorování¤soustavné sledování, vyhodnocování, monitoring
monizmus, monismus¤názor uznávající jediný základ, podstatu, princip
monk¤orientaèní potápìní, plavání pod vodou podle mapy
mono-¤první èást slo~ených slov mající význam jeden
monobanka,¤v centralistickém systému øízení centrální banka, která plní rovnì~ funkci hlavn
monoblok¤konstrukèní jednotka tvoøící uzavøený celek
monobrechie¤vrozená jednorukost
monochrom¤jednobarevný polygrafický výrobek, zakázka
monochromatický¤jednobarevný, monochromní; fyz. mající jen jednu vlnovou délku
monochromátor¤pøístroj vyèleòující úzký obor vlnových délek z airaího spektra elektromagn
monochromie¤jednobarevnost
monochromní¤jednobarevný, monochromatický
monodický¤jednohlasý
monodie, monódie¤jednohlas; sólová píseò; hudební skladba s jednou vedoucí melodii
monodrama, monodram¤divadelní hra s jedinou postavou
monoedr¤jednoduchý krystalový tvar tvoøený jednou plochou
monofág¤~ivoèich konzumující výhradnì jeden druh potravy
monofobie¤chorobný strach z osamìlosti
monofrekvenèní¤monochromatický, mající jen jednu frekvenci (u elektromagnetického záøe

monoftong¤samohláska
monoftongizace, monoftongisace¤pøemìna dvojhlásky (diftongu) na samohlásku (monofton
monofyzitizmus, monofyzitismus, monofysitismus¤uèení o jediné (bo~ské) pøirozenosti Je~
monogamie¤párové sou~ití dvou jedincù rùzného pohlaví
monogeneze, monogenese¤nepohlavní rozmno~ování
monoglot¤èlovìk pou~ívající pouze mateøský jazyk
monografie¤rozsáhlá odborná (vìdecká) publikace vìnovaná jednomu tématu
monogram¤zkratka ze zaèáteèních písmen osobního jména
monogramista¤autor oznaèující svá díla pouze monogramem, jinak neznámý
monokarpie¤schopnost rostlin vytváøet plody jen jednou (jednoleté a dvouleté rostliny)
monokiny, monokini¤dámské plavky bez vrchního dílu, nahoøe bez, topless
monokl¤1. optická èoèka na jedno oko; 2 krevní podlitina kolem oka
monoklinie¤obojpohlavnost kvìtù
monokrystel¤krystal, jeho~ celý objem je shodnì periodicky uspoøádán
monokultura¤rozsáhlé porosty jednoho druhu kulturní rostliny
monokulus¤1. jedinec s jedním vidoucím okem; 2. obvaz na jedno oko
monolit¤architektonický nebo plastický útvar z jediného kusu kamene; celistvá stavba z beto
monolitický¤vytvoøený z jednoho kusu, jednolitý, pevnì spojený
monolog¤ucelená promluva jediného mluvèího; samomluva
monomachie¤souboj dvou jednotlivcù
monomanie¤chorobné zaujetí, posedlost jedinou myalenkou, pøedstavou
monomer¤nízkomolekulární látka, stavební prvek makromolekul
monometalizmus, monometalismus-¤penì~ní systém zalo~ený na existenci jednoho drahéh
penì~ního obìhu, obv. zlata nebo støíbra
mononukleóza, mononukleosa¤druh virového infekèního onemocnìní s horeèkou a zduøení
monoplán¤jednoploaník
monoplegie¤ochrnutí jedné skupiny svalù
monopodie¤v poezii metrický celek tvoøený jedinou stopou; lék. nevyvinutí jedné dolní konè
monopol¤výhradní právo, rozhodující postavení subjektu v urèité oblasti, zejm. hospodáøsk
monopolista¤podnikatel bez konkurence
monopolizace, monopolisace¤vznik, vytváøení monopolù
monopost¤jednosedadlový závodní automobil
monopson¤jediný spotøebitel, odbìratel na trhu
monorail [monorejl]¤jednokolejnicová ~elezniční dráha
monosacharid¤jednoduchý cukr
monoski¤sjezdová ly~e s plochou pro vázání pro obì nohy
monoskop¤snímací televizní elektronka; zkuaební televizní obrazec
monoteizmus, monoteismus, monotheismus¤jednobo~ství, víra v jediného boha

monotematický¤zabývající se jediným tématem, námìtem, myalenkou
monotónní¤jednotvárný, jednostejný
monotopní¤vzniklý na jediném místì
monotropie¤vlastnost látek vyskytovat se v jediném charakteristickém stavu
monovalentní¤jednomocný
monseigneur [monseòér]¤francouzský titul kní~at, kardinálù a prelátù, titul dauphina
monsieur [mesjé]¤pán (i v oslovení)
monsignore [monsiòore]¤titul církevních hodnostáøù
monstera¤ozdobná pokojová rostlina s velkými laloènatými listy, filodendron
monstr-¤první èást slo~ených slov dávající druhé èásti význam veliký, ohromný
monstrance¤ozdobná schránka na vystavování a uctívání hostie
monstrózní, monstrosní¤velkolepý, obrovský; umìle zvìtaený, zvelièený
monstrum¤pøíaera, obluda, nestvùra; zrùda; tì~ká vývojová vada
montanistika¤nauka o hornictví
montá~¤sestavování, skládání èástí do urèitého celku
monte¤hora; krajinný typ východního úpatí And se suchomilnou vegetací
montebank¤apanìlská hazardní karetní hra
montgolfiéra, montgolfiera¤balon z papíru plnìný teplým vzduchem
montgomerák¤nepromokavý pláa• vojenského støihu
montovat¤skládat z dílù, mechanicky k nìèemu pøipojovat, provádìt montá~
monument¤veliký pomník; rozmìrné umìlecké dílo
monumentalita¤velikost, velkolepost, grandióznost
monumentální¤pùsobící svou velikostí, velkolepostí
monzun, monsun¤pravidelný vítr ve spodních vrstvách troposféry, napø. v jihovýchodní Asii
moped¤motorové kolo
mopslík¤malý spoleèenský pes, mopsl
moralita¤1. mravnost, mravní cítìní; 2. ~ánr støedovìkého dramatu
moralizovat, moralisovat¤vydávat mravní ponauèení, umravòovat
morálka¤mravnost, souhrn mravních zásad, norem
moratorium¤pozastavení, zákaz, zmrazení; odklad
moravikum¤týkající se Moravy; geol. èást Èeského masivu na západní Moravì
moravizmus, moravismus¤moravský jazykový prvek
morbidita¤nemocnost; chorobnost, morbidnost
morbidní¤chorobný, nezdravý; úpadkový; lehková~né, opovr~livé vyjádøení o vá~ném téma
morbidnost¤chorobnost, morbidita
morbilli¤spalnièky
morbus¤nemoc, choroba, onemocnìní
mord¤vra~da

morda¤tlama; huba
mordovat¤vra~dit, zabíjet
mordyjánský¤zpropadený; velikánský, náramný
morána¤netøídìný rùznorodý sediment vzniklý ledovcovou èinností
móresy¤chování, zpùsoby
morfé¤tvar
morfém¤nejmenaí jednotka jazyka, která nese význam; souhrnný název pro pøedponu, pøíp
morfie¤druhá èást slo~ených slov mající význam tvar, tvarový, tvárnost
morfin¤opiový alkaloid patøící mezi drogy, morfium
morfinista¤morfinik, jedinec chorobnì závislý na morfinu
morfinizmus, morfinismus¤chorobná závislost na morfinu
morfium¤morfin
morfo-¤první èást slo~ených slov mající význam tvar, tvarovost, vztah k tvaru
morfogeneze, morfogenese¤vývoj tvaru, zmìna tvarových vlastností
morfogenní¤tvarující, ovlivòující zmìny nebo vývoj tvaru
morfologie¤nauka o tvarech; jaz. tvarosloví
morfometrie¤mìøení tvarù obv. zemského povrchu
morfonologie¤nauka o fonologické stavbì morfémù
morganatický¤stavovsky nerovný
mormon¤pøísluaník nábo~enského hnutí spojujícího prvky køes• anství, ~idovství a islámu
mormorando¤bruèivì, nesrozumitelnì, mormoroso
mormoroso [mormorózo]¤bruèivì, nesrozumitelnì, mormorando
morning after [mórnyng áftr]¤kocovina
morous¤zasmuailý, zachmuøený èlovìk, mrzout
mortadela¤jemný italský salám kulovitého tvaru
mortalita¤úmrtnost, demografický ukazatel poètu úmrtí v pomìru k poètu obyvatel
mortifikace¤1. odumírání a rozpad tìlesných tkání; 2. umrtvování, sebezapøení, odpírání si t
mortinatalita¤poèet mrtvì narozených v pomìru k 1000 ~ivì narozených
morula¤první vývojové stadium rýhujícího se vajíèka
morytát¤vra~da; hrùzostraaná historka
moskyt¤obecné oznaèení rùzných druhù komárù ~ijících v tropech
moskytiéra¤ochranná sí• proti moskytùm
moaus, moschus¤pi~mo, voòavka
motel¤hotelové zaøízení pro motoristy, zejm. pøi dálkových komunikacích
moteto, motet¤druh polyfonní hudby
motherboard [madrbórd]¤základní, mateèní deska s ploanými spoji a obvody tvoøícími jádro
osobního poèítaèe
motiv¤nejjednoduaaí tematický prvek umìleckého díla; základní téma, námìt; vnitøní pohnut

hodnocení uvádìné jako dùvod jednání
motivace¤souhrn pohnutek jednání; odùvodnìní
motivovat¤zaujmout pro nìco, probudit zájem
moto, motto¤heslo, prùpovìï; krátká, výsti~ná charakteristika
moto-¤první èást slo~ených slov mající význam motocykl, motor
motocykl¤jednostopé motorové vozidlo, motorka
motodrom¤dráha pro motocyklové závody
motokára¤závodní motorové vozítko
motokros, motocross [motokros]¤terénní závod motocyklù
motorest¤restauraèní a obèerstvovací zaøízení, zejm. pro motoristy
motorický¤pohybový, týkající se pohybu; motorový
motorika¤celková pohybová schopnost organizmu, souhrn tìlesných pohybù èlovìka; hybnos
motorizmus, motorismus¤u~ívání motorových vozidel; rùzná odvìtví automobilového a moto
motorka¤jednostopé motorové vozidlo, motocykl
motorobot¤jednoosý traktor u~ívaný v parcích, zahradnictvích
motorový¤vztahující se k motoru
moula¤huba; hlupák, neomalenec, nemotora
mountain bike [mauntyn bájk]¤horské kolo
mozaika, mosaika¤1. útvar sestavený z malých èástí; 2. virová choroba rostlin
Mr. [mistr]¤anglicky pan (ve spojení se jménem)
mramor¤krystalická karbonátová hornina, dobøe leatitelná
Mrs. [misiz]¤anglicky paní (ve spojení se jménem)
MSDr.¤mediciniae stomatologicae doctor, doktor zubního lékaøství
mudda¤bahnité usazeniny v stojatých nebo mírnì tekoucích vodách tvoøící podlo~í v raaelin
MUDr.¤mediciniae universae doctor, doktor vaeobecné medicíny
mudra¤symbolické gesto vyjadøující citový stav nebo slou~ící jako poznávací znamení
mud~ahedín¤bojovník za víru ve svaté válce, mud~áhid
mud~áhid¤mud~ahedín
muezzin¤svolávaè muslimù k modlitbì
muf¤rukávník
mufle¤èást pece i nádoba ze ~árovzdorného materiálu
muflon¤divoká ovce
mufna¤nátrubek, návlaèka
mukl¤vìzeò, trestanec
mukoid¤slo~ená bílkovina, souèást krevního séra, vajeèného bílku
mul¤1. øídká obvazová tkanina; 2. mula køí~enec klisny konì s høebcem osla; 3. slo~itý hur
teplém a vlhkém podnebí na pùdách s dostatkem ~ivin
mulat¤míaenec bìlocha a èernoaky nebo naopak

mulèování¤nastýlání pùdy
mulda¤terénní prohlubeò, strouha
muliné, mouliné [muliné]¤pøíze ze dvou rùznobarevných nití; látka z ní
mulit¤nerostný køemièitan hlinitý, základní slo~ka nìkterých keramických hmot
mulláh¤vykladaè islámu; uèenec; soudce
multi-¤první èást slo~ených slov dávající druhé èásti význam mnoho-, mnohonásobný
multicelulární¤mnohobunìèný
multiinstrumentalizmus, multiinstrumentalismus¤schopnost hrát na airoký rejstøík nástrojù
multilaterární¤mnohostranný, s úèastí více subjektù
multimediální¤mnohazpùsobový; pøedávání nebo uchování informací v textovém, zvukovém
multimédium¤prostøedek k multimediálnímu pøedávání informací
multimilionáø¤mnohonásobný milionáø
multipara¤vícekrát rodící samice
multiparita¤vícerodost
multiplet¤skupina více sdru~ených fyzikálních velièin, nejèastìjaí u~ití je ve spektroskopii
multiplex¤mnohonásobný, sdru~ený
multiplicita¤mnohost. vícenásobnost. rozmanitost
multiplikace¤násobení; rozmno~ení
multiplikát¤jeden z nìkolika exempláøù tého~ pøedmìtu ve sbírce
multiplikátor¤násobitel, zesilovaè
multiplum¤vícenásobné mno~ství
multiprocessing¤soubì~né zpracování dvou nebo více procesù
multivitamin, multivitamín¤pøípravek obsahující smìs vitaminù a stopových prvkù
mumie¤mrtvé tìlo chránìné pøirozeným nebo umìlým konzervováním; zkamenìlina vzniklá m
mumifikace¤pøemìna organizmu do fosilního stavu rychlou dehydrací bez procesu zkamenì
mumio¤skalní pryskyøice vznikající v extrémních podmínkách nìkterých asijských velehor sl
rostlinných i ~ivoèianých zbytkù ve styku s minerály, vysoce biologicky úèinná pøírodní látka
mumraj¤shon; rej lidí v maskách, maakaráda; maakarní obleèení
mundánní¤svìtový, celého svìta se týkající
mundùr¤uniforma, stejnokroj; oblek
mungo¤malá aelma
munice¤støelivo
municipalizmus, municipalismus-¤tendence pøevádìt pravomoci na ni~aí samosprávné orgá
municipální¤obecní, mìstský, týkající se obce, komunální
municipium¤ve starovìku závislé mìsto s urèitou vlastní samosprávou; mìsto se zvláatním zø
správního obvodu
munilicence¤atìdrost, velkorysost
mura¤smyv zvìtralin a vegetaèního krytu srá~kovým pøívalem v horách doprovázený kamen

muralizmus, muralismus¤hnutí monumentálního malíøství ve 20. století v Mexiku
murána¤jedovatá moøská ryba hadovitého tvaru
musaka, mussaka¤duaený pokrm ze zeleniny se skopovým, jehnìèím masem i bez masa, z
music box [mjúzik box]¤automatická hudební skøíò
music [mjúzik]¤hudba, muzika
muskarin¤jedovatá látka v houbách
muskovit¤svìtlá slída
muskulární¤svalový, svalnatý
muskulatura¤svalstvo, svaly
müsli [misli]¤smìs ovesných vloèek, obilných klíèkù, oøechù, suaeného ovoce, medu a dala
muslim, moslim¤vyznavaè islámu, mohamedán, musulman
mustang¤zdivoèelý kùò ~ijící v préríích severní Ameriky
mustr¤vzor; vzorek
musulman¤vyznavaè islámu, muslim, moslim, mohamedán
muaketa¤historická støelná zbraò (pøedovka)
muaketýr¤èlen jízdní gardy francouzských králù
mutabilita¤promìnlivost, nestálost
mutabilní¤mìnlivý, promìnný, nestálý
mutace¤zmìna, obmìna; pøemìna genetického materiálu v chromozomu; zmìna hlasu v dob
mutagen¤fyzikální nebo chemický faktor schopný vyvolat genetickou mutaci
mutagenita¤schopnost, vlastnost vyvolat genetickou mutaci
mutant¤jedinec vzniklý náhodnou nebo zámìrnou genetickou zmìnou, mutací
mutarotace¤vlastnost organických slouèenin mìnit po rozpuatìní optickou otáèivost
mutatis mutandis,¤po nezbytných úpravách, s pøísluanými zmìnami
mutilace¤zmrzaèení, zkomolení
mutování¤nápadná zmìna hlasu v dobì dospívání, mutace
mutual [mjúèuel]¤vzájemný, oboustranný, spoleèný
mutualizmus, mutualismus¤trvalé a nezbytné sou~ití dvou nebo více druhù organizmù
múza, musa¤umìlcova inspirace, umìlecké nadání
muzeální, museální¤muzejní; starý a vzácný; zastaralý
muzejní, musejní¤uchovávaný a vystavovaný v muzeu
muzejnictví, musejnictví¤souhrnný pojem pro zakládání, správu a veakerou èinnost muzeí
muzeologie, museologie¤nauka o muzejnictví
muzeum, museum¤ústav na vìdeckých základech shroma~ïující, uchovávající a vystavující
dokladového materiálu
múzický, musický¤pøídavné jméno k múza; m. umìní hudba, zpìv, tanec a slovesná umìní
muzika¤hudba
muzika, musika¤umìlecký nebo vìdní obor stojící pod ochranou múz; jeden z pøedmìtù kvad

muzikál, musikál, musical [mjúzikl]¤~ánr hudebnì zábavného divadla a filmu
muzikologie, musikologie¤hudební vìda
muzikoterapie, musikoterapie¤léèba hudbou
MVDr.¤medicinae veterinarie doctor, doktor veterinární medicíny
myalgie¤svalová bolest
myastenie¤chorobná slabost svalù
mycelium¤podhoubí
mycetofág¤organizmus ~ivící se houbami a plísnìmi
mydriáza, mydriasa¤rozaíøení zornice
myelin¤lipoproteinová látka tvoøící pochvy okolo nervù
myelitida, myelitis¤zánìt míchy; zánìt kostní døenì
myelom¤nádor z plazmatických bunìk nejèastìji v kostní døeni
myiáza, myiaza¤onemocnìní postihující obv. kù~i a sliznice vyvolané larvami nìkterých much
myko-¤první èást slo~ených slov mající význam houba, plíseò
mykobiont¤houbová èást liaejníkù
mykoid¤slo~ená bílkovina, souèást krevního séra, vajeèného bílku
mykologie¤nauka o houbách
mykoparazitologie, mykoparasitologie¤nauka o cizopasných houbách
mykoplazmóza, mykoplasmosa¤virové onemocnìní rostlin
mykorhiza, mykorrhiza¤typ sou~ití hub s rostlinami
mykotoxin¤toxin produkovaný zejména plísnìmi
mykóza, mykosa¤nemoc rostlin, zvíøat i lidí zpùsobená parazitickými houbami, plísnìmi
mylady [majlejdy i milejdy]¤anglické oslovení ~eny z vyaaí spoleènosti, zejm. ~eny lorda
mylonit¤tektonicky rozdrcená a následnì zpevnìná hornina
mylord [majlord i milord]¤anglické oslovení alechtice, zejm. lorda; oslovení soudce
myo-¤první èást slo~ených slov mající význam sval, svalový
myofibrila¤sta~itelné svalové vlákno
myogelóza, myogelosa¤bolestivé zatvrdnutí svalu pøi svalovém revmatizmu
myograf¤pøístroj k registraci svalových stahù
myokard¤srdeèní svalovina
myokarditida¤zánìt srdeèního svalu
myokardóza, myokardosa¤nezánìtlivé onemocnìní srdeèního svalu
myoklonie¤krátké, køeèovité záakuby, køeèe svalù nebo jejich èástí, zpravidla s malým poh
myologie¤nauka o svalech, jejich funkcích, chorobách a léèení
myom¤nezhoubný nádor
myopie¤krátkozrakost
myorelaxancium¤látka uvolòující svalovou ztuhlost
myostimulátor¤pøístroj k elektrické stimulaci zejm. kosterního svalstva

myotonie¤tonické køeèe svalstva, svalový stah s velmi opo~dìnou relaxací
myozin, myosin¤protein svalové fibrily zúèastòující se svalového stahu
myrha¤vonná pryskyøice myrhovníku
myrhovník¤subtropický keø pìstovaný pro myrhu
myriáda¤nesèetné mno~ství; deset tisíc
myrmekologie¤nauka o mravencích
myrobalán¤slivoò tøeaòovitá; podno~ pro slivonì
myrta¤hustì vìtvený, v~dy zelený keø
mys¤výbì~ek pevniny do moøe
mysteriózní, mysteriosní¤tajemný, záhadný, tajuplný, mystický
mysterium, mystérium¤tajemný kultovní obøad jen pro zasvìcené, tajné uèení, tajemství; ~á
nábo~enského divadla
mystický¤souvisící s mystikou; tajuplný, záhadný, mysteriózní
mystifikace¤úmyslné klamání, aíøení nepravdivých zpráv, pøedstírání nìèeho
mystik¤provozující mystiku; nesrozumitelný, záhadný èlovìk, blouznivec
mystika¤úsilí o nábo~enský pro~itek
mytický, mythický¤týkající se mýtu, mytologie; vybájený, bájný
mytizovat, mythisovat¤vytváøet mýtus; dodávat mytický ráz, mytologizovat
mytologie, mythologie¤bájesloví
mýtomanie¤chorobné vymýalení
mýtus, mythus¤pøíbìh symbolického nebo nábo~enského významu; neskuteèný, vymyalený
myxedém¤nahromadìní hlenových látek v podko~ním vazivu zpùsobený sní~enou èinností
myxo-¤první èást slo~ených slov mající význam hlen, hlenový
myxom, myxoma¤nezhoubný nádor z hlenové tkánì
myxomatóza, myxomatosa¤vznik mnohoèetných nádorù z hlenové tkánì; virové onemocnìní
myxovirus¤oznaèení pro viry chøipky, spalnièek, pøíuanic ap.
myzofobie, mysofobie¤chorobný strach pøed zneèiatìním, apínou, nákazou
nabob¤pyaný, okázale ~ující boháè; titul bohatého správce provincie v Indii
nacionále, nacionálie¤osobní údaje (nacionálie je mn.è.)
nacionalista¤stoupenec nacionalizmu
nacionalistický¤vztahující se k nacionalizmu
nacionalizmus, nacionalismus¤politický smìr a ideologie vycházející z pøesvìdèení o výjimeč
nadøazenosti vlastního národa
nacionální¤národní, vztahující se k veøejnému a politickému ~ivotu národa
nacista¤stoupenec nacizmu
nacizmus, nacismus¤nacionální socializmus; nìmecký národní socializmus A. Hitlera
nadace¤majetek trvale vìnovaný na obecnì u~iteèný úèel; donace; nezisková, úèelová orga
nadir¤astr. podno~ník

nafta¤frakce získaná destilací ropy; nesprávný název pro ropu
naftalen¤aromatický uhlovodík, bílá krystalická látka
naftalín¤technický naftalen; prostøedek proti molùm
nahejka, nagejka¤knuta, karabáè
nahib¤titul ni~aího správního úøedníka v islámských zemích
naidka¤drobný krou~kovec hojnì ~ijící ve sladkých vodách
naira¤mìnová jednotka Nigérie
naivita¤jednoduchost, bezprostøednost, dìtinskost, prostoduchost, naivnost
naivka¤prostomyslná, nezkuaená dívka; div. pøedstavitelka mladistvých dívek
naivní¤dìtsky prostý, bezprostøední, prostomyslný, hloupý; výtv. umìní úmyslnì prostého sty
vytváøený samoukem
naivnost¤naivita
najáda¤vodní nymfa; ploská vodní larva
nandu¤patrosovitý pták
nanizace, nanisace¤zmenaování elektronických obvodù i celých souèástek
nanizmus, nanismus¤trpaslièí vzrùst, mikrosomie, nanosomie
nano-¤první èást slo~ených slov mající význam malost, drobnost, trpaslictví; pøedpona s vý
násobek 10 na -9
nanosomie¤trpaslièí vzrùst, nanizmus, mikrosomie
nao¤støedovìká plachetní loï se tøemi a~ ètyømi stì~ni, nef
náos¤hlavní kultovní místnost øeckého antického chrámu (cela); místnost øeckého antickéh
napalm¤rosolovitá zápalná bojová látka
napizmus, napismus¤teorie vysvìtlující vznik pásemných pohoøí nasouváním pøíkrovù
narace¤zprostøedkování dìje vyprávìním; dipl. úvodní formule textu uvádìjící dùvod vydání l
narátor¤vypravìè
narcista¤sebezbo~òující èlovìk
narcistní¤blí~ící se narcizmu
narcizmus, narcismus¤vyhrocená sebeláska, egocentrizmus; sexuální deviace charakterizo
tìlo
nargil¤orientální vodní dýmka, kalián
narko-¤první èást slo~ených slov mající význam narkotikum, narkotický, narkóza
narkolepsie¤chorobná spavost projevující se záchvaty krátkého spánku
narkomafie¤organizovaná skupina zabývající se obchodem s narkotiky
narkoman¤èlovìk závislý na drogách, narkotikách
narkomanie¤chorobná touha po narkotikách, drogách a závislost na nich
narkotikum¤omamující prostøedek, droga; látka u~ívaná pøi narkóze; uklidòující, uspávací,
látka, celkové anestetikum
narkóza, narkosa¤celkové znecitlivìní organizmu u~ívané napø. pøi operacích

nartex¤krytá pravoúhlá pøedsíò ve starokøes• anské bazilice
narval¤moøský savec z øádu kytovcù
nasciturus¤dosud nenarozený, ale poèatý jedinec
nastie¤rùstové pohyby rostlin zpùsobené kvantitativní zmìnou vnìjaích èinitelù (teplo, svìtlo)
vaech stran
natalita¤porodnost; demografický ukazatel poètu narozených na 1000 obyvatel; nativita; mn
natální¤vztahující se k narození, porodu
nativista¤stoupenec nativizmu
nativita¤1. porodnost, natalita; 2. vstupní údaje pro sestavení horoskopu zrození, vzniku, za
nativitní¤1. vztahující se k nativitì; 2. osudovì urèený postavením planet v den narození
nativizmus, nativismus¤názor, ~e duai jsou vrozené ideje a poznání je pouhé rozpomínání
nativní¤pøírodní
natrium¤sodík
natrolit¤minerál ze skupiny zeolitù
natron¤hydroxid sodný
nátryl¤druh melodické hudební ozdoby
nátura¤povaha, pøirozenost
natura naturans¤pøíroda tvoøící, tvoøivá, aktivní
naturálie¤spotøební suroviny nebo pøedmìty nahrazující nebo doplòující mzdu
naturalistický¤pøirozený, nezkreslující, ostøe realistický; drsný
naturalizace, naturalisace¤zdomácnìní, pøizpùsobení; splnìní podmínek k udìlení státního o
naturalizmus, naturalismus¤názor na výluènost, oduaevnìlost pøírody; umìlecký smìr pøelor
naturální¤pøírodní; nepenì~ní, vìcný; pøirozený, neakolený
naturel¤1. pøirozená povaha; 2. druh bavlnìné tkaniny
naturista¤stoupenec naturizmu, nudista
naturizmus, naturismus¤1. oslavování pøírody, nudizmus; 2. smìr ve francouzské literatuøe
naturaèik¤neherec úèinkující ve filmu
nau-¤první èást slo~ených slov mající význam loï, moøský
naupatie¤moøská nemoc
naupliusˤlarva korýaù
nautický¤námoøní, plavební, navigaèní; vztahující se k nautice
nautika¤nauka o správném vedení lodi, navigace
nauzea, nausea¤pocit nevolnosti, nutkání ke zvracení
naveta¤úzký dlouhý výbrus drahých kamenù, lodièka, ovísek
navigace¤1. vedení lodi nebo letadla po pøedem urèené dráze a urèování jejich polohy; 2. u
splavný prùtok, kanál
navigátor¤lodní, palubní velitel, navigaèní dùstojník; technické zaøízení pro navigaci
nazála, nasála¤nosová hláska, nosovka

nazalizace, nasalisace¤zmìna ústní hlásky v nosovou; zapojení nosní dutiny pøi výslovnosti
nazarén¤1. stoupenec nazarenizmu; 2. køes• an z poèátkù køes• anství, nazarejec
nazarenizmus, nazarenismus¤malíøský smìr 1. poloviny 19. století
nazo-, naso-¤první èást slo~ených slov mající význam nos, nosní
NDP¤Net Domestic Product, èistý domácí produkt
neandrtálec¤praèlovìk
near money [nýr many]¤skoropeníze; finanèní aktiva, která svou snadnou pøevoditelností na
témìø skuteèné peníze
nebozez¤druh vrtáku do døeva
nebula¤1. mlhovina; 2. uzavírací oplatka na lék v práaku; 3. lehký oèní zákal
nebulární¤vzniklý z mlhoviny, mlhovinový
nebulizátor, nebulisator¤rozpraaovaè
nebulózní, nebulosní¤nejasný, záhadný
necesárie¤potøeby
necesér [nesesér i necesér]¤schránka nebo kuføík s drobnými cestovními, obvykle toaletním
nederlandistika¤obor zabývající se jazykem, historií a kulturou Nizozemska
nef¤støedovìká plachetní loï se tøemi a~ ètyømi stì~ni, nao
nefelin¤køemièitan, horninotvorný nerost ze skupiny ~ivcù
nefelometr¤zákalomìr, pøístroj k mìøení koncentrace látek zalo~ený na mìøení rozptylu svìt
nefelometrie¤metoda chemické analýzy, pøi ní~ se mìøí zákaly
nefoskop¤oblakomìr, pøístroj k urèení smìru a rychlosti tahu oblakù
nefrektomie¤chirurgické odstranìní ledviny
nefridie¤jednoduchý vyluèovací orgán nìkterých bezobratlých
nefrit¤zelený minerál ze skupiny amfibolù, ozdobný kámen
nefritida¤zánìt ledvin
nefro-¤první èást slo~ených slov mající význam ledvina, ledvinový, ledvinný
nefrolit¤ledvinový kamének
nefrolitiáza, nefrolitiasa¤výskyt ledvinových kamenù
nefrologie¤obor zabývající se fyziologií, diagnostikou a léèbou nemocí ledvin
nefron¤základní funkèní a stavební jednotka ledvin
nefropyelitida¤zánìt ledviny a její pánvièky
nefros¤ledvina
nefroskleróza, nefrosklerosa¤skleróza ledvin
nefróza, nefrosa¤chorobné odumírání ledvinových bunìk s poakozením kanálkù
negace¤zápor; popøení, odmítnutí
negativ¤fotografický, filmový, televizní obraz v doplòkových tónech
negativizmus, negativismus¤popírání jakýchkoli kladných jevù; odmítání kladných a vyzdvih
stinných stránek skuteènosti

negativní¤záporný, nepøíznivý; opaèný; ne~ádoucí
negativum¤cokoli záporného, negativní stránka; záporný slovesný tvar
negli~é¤nedbalky, spodní prádlo, neúplné obleèení
negociace¤jednání, dohadování, vyjednávání; zprostøedkování
negovat¤odmítat, popírat
negr¤èernoch
negramotnost¤nevzdìlanost; neznalost ètení a psaní; nekulturnost
negrituda¤èernoaská kultura, hrdost na èernoaský pùvod; literární hnutí moderních francouz
èerných Afrièanù oslavující èernoaství
negroidní¤èernoaského rázu, èerný, èernochùm podobný
negus¤císaø v Etiopii
nehumánní¤nelidský
nekonsekventní¤bez závìru, bez mo~nosti východiska, bez souvislosti; od vìci, bez vztahu k
nekro-¤první èást slo~ených slov mající význam mrtvý, smrt, umírání
nekrofág¤~ivoèich ~ivící se mrtvým tìlem jiného ~ivoèicha
nekrofilie¤sexuální deviace charakterizovaná erotickou náklonností k mrtvolám, nekromanie
nekrolog¤písemný nebo ústní projev o ~ivotì a významu zemøelého
nekromantie, nekromancie¤vyvolávání duchù zemøelých, duchaøina
nekropole¤mìsto mrtvých, pohøebiatì
nekropsie¤znalecké ohledání a zkoumání mrtvoly; pitva
nekróza, nekrosa¤odumøení tkánì nebo orgánu v ~ivém organizmu
nektar¤nápoj øeckých bohù dávající nesmrtelnost a vìèné mládí; sladká a• áva rostlin
nektarinka¤ovoce podobné broskvi
nekton¤spoleèenstvo vìtaích vodních ~ivoèichù plovoucích ve vodì
nelzon, nelson¤chvat v zátylku pøi zápasení a pøi zachraòování tonoucích
nematoda¤hlístice
nénie¤staroøímská pohøební píseò; lyrická báseò
neo-¤první èást slo~ených slov mající význam nový, novo-
neobiogeneze, neobiogenese¤teorie o vzniku ~ivota chemickou evolucí, evoluèní abiogenez
neofaaizmus, neofaaismus¤ideologie a politické hnutí usilující o obnovení faaizmu
neofobie¤chorobný strach z nièeho nového
neofyt¤nový èlen, nováèek církve, organizace; naturalizovaná rostlina
neogén¤mladaí tøetihory
neoimpresionizmus, neoimpresionismus¤smìr v malíøství navazující na impresionizmus, po
neoklasicizmus, neoklasicismus¤1. hudební smìr první poloviny 20. století; 2. smìr výtvarnél
20. století; 3. estetické tendence a umìlecké smìry 20. století, novoklasicizmus
neoliberalizmus, neoliberalismus-¤smìr neoklasické ekonomie po 2. svìtové válce
neolit¤mladaí doba kamenná

neologizmus, neologismus¤jaz. novotvar
neomorbidita¤nemocnost novorozencù (do 10 dní po narození)
neomortalita¤úmrtnost novorozencù (do 10 dní po narození) neomycin, antibiotikum
neomysta¤novosvìcenec
neon¤chemický prvek, vzácný plyn
neonacizmus, neonacismus¤ideologie a politické hnutí navazující na nacizmus a usilující o j
neonatální¤novorozenecký
neonatoiog¤dìtský lékaø zabývající se vývojem a léèbou novorozencù
neonka, neónka¤1. barevnì svìtélkující akvarijní rybka; 2. barevnì svítící výbojová trubice
neoplasticizmus, neoplasticismus-¤malíøský smìr, nejèistaí varianta konstruktivizmu
neoplazma¤nádor, novotvar
neopren, neoprén¤pru~ná syntetická pry~ u~ívaná na výrobu ochranných obleků, napø. pro
windsurfing, jachting
neorealizmus, neorealismus¤umìlecké smìry poèátku 20. století
neorenezance, neorenesance¤historizující tendence poslední tøetiny 19. století, novoreneza
neotektonika¤obor geologie zkoumající ètvrtohorní tektonické pohyby a jimi vzniklé struktury
neotenie¤pohlavní dospìlost larev nìkterých ~ivoèichù; pohlavní dospìlost dosa~ená v ranén
individuálního vývoje rostlin
neovulkanit¤výlevná hornina tøetihorního a ètvrtohorního stáøí
neozoikum¤geologická éra zahrnující tøetihory a ètvrtohory, kenozoikum
nepotizmus, nepotismus¤zvýhodòování, prosazování pøíbuzných z pozice svého postavení
neptunizmus, neptunismus¤hypotéza o vzniku vaech hornin a celé planety Zemì mechanick
z vodních roztokù
neritický¤pøísluaný k pøedbøe~nímu pásmu od èáry odlivu k okraji pevninského aelfu
nervizmus, nervismus¤teorie zdùrazòující základní význam nervstva
nervní¤citlivý, mající jemné nervy
nervozita, nervosita¤nervová slabost, zvýaená drá~divost, popudlivost, úzkost, duaevní nek
nescafé, nescafe [neskafé]¤rozpustná zrnková káva
nestor¤nejstaraí osoba v dané spoleènosti
nestoián¤stoupenec uèení biskupa Nestoria o dvojí pøirozenosti Je~íae Krista; èlen Apoato
východu
neapory¤odpolední nebo podveèerní pobo~nost
netiquette [netiket]¤pravidla sluaného chování na poèítaèové síti, sí• ová etiketa
netto¤èistý; èistá hmotnost; èistý pøíjem (po odeètu nákladù)
netware [netvér]¤firemní název softwaru pro poèítaèové sítì
neuma¤notová znaèka raného støedovìku
neuralgie¤bolest nervového pùvodu, záchvatová bolest v prùbìhu nervu
neurastenie¤nervová slabost, vyèerpání

neurastenik¤èlovìk trpící neurózou, neurotik
neurit¤výbì~ek nervové buòky
neuritida¤zánìt nervu
neuro-¤první èást slo~ených slov mající význam nervový
neurochirurgie¤obor zabývající se chirurgií nervové soustavy
neurocyt¤nervová buòka
neurodermatitida, neurodermitida¤zánìtlivé onemocnìní kù~e spojené s tvorbou ohranièený
a úporným svìdìním
neuroendokrinologie,¤vìdní obor studující vztahy mezi nervovou soustavou a hormonální se
neurofibrila¤jemné vlákno nervových bunìk
neurogenní¤vycházející z funkce nebo poruchy nervové soustavy
neurokrinie¤produkce hormonù nervovými buòkami
neurologie¤obor zabývající se prevencí, diagnostikou a léèením nemocí nervové soustavy
neurom¤nádor z nervových vláken, popø. bunìk
neuron¤nervová buòka
neuropatie¤blí~e nespecifikované onemocnìní nervù
neuroradiologie¤obor radiologie zabývající se chorobnými zmìnami mozku a míchy
neurosekrece¤schopnost nervových bunìk tvoøit hormony
neurostimulátor¤pøístroj k povzbuzení nervù
neurotik¤jedinec trpící neurózou, neurastenik
neurotomie¤chirurgické protìtí nervu k odstranìní bolesti
neuróza, neurosa¤psychická porucha s delaím vývojem bez prokazatelné chorobné zmìny
neuston¤spoleèenstvo drobných ~ivoèichù ~ijících v povrchové vrstvì vody
neutrál¤1. osoba zachovávající nestrannost; 2. nezaøazená rychlost v pøevodovce napø. m
neutralita¤nestranný postoj, neúèast ve sporu
neutralizace, neutralisace¤zruaení úèinnosti vìci nebo dìje; chem. reakce kyselin se zásada
neutrální¤nestranný, nezúèastnìný, neurèitý, nevýrazný; chem. nemající charakter kyselin a
neutrino¤elektricky nenabitá elementární èástice patøící mezi leptony
neutron¤elementární èástice patøící mezi nukleony
neutrum¤u jmen støední rod
never-ending, neverending [nevr endyng]¤nekoneèný, vìèný, trvalý
névus, naevus [névus]¤mateøské znaménko, rozaíøená podko~ní céva
NEW¤Net Economic Welfare, èistý ekonomický blahobyt
new age music [njú ejd~ mjúzik]¤hudební styl blízký ezoterické hudbì, obv. umìleckého èi al
charakteru
new age [njú ejd~]¤nový vìk, hnutí pøedpovídající pøechod lidstva k toleranci a souznìní s p
new romance [njú romens]¤módní hudební styl z poèátku 80. let 20. století
new wave [njú vejv]¤nová vlna; hudební styl z poèátku 80. let 20. století

news [njúz]¤novinka, zpráva; zprávy
newsaholic [njúzaholik]¤èlovìk posedlý zprávami v novinách
newton [njútn]¤jednotka pro sílu
nexus¤souvislost, spojení
ngultrum¤mìnová jednotka Bhútánu
nidace¤uhnízdìní oplodnìného vajíèka v dìlo~ní sliznici
nielo, niello¤technika zdobení kovových, zejm. støíbrných, pøedmìtù ve aperkaøství a zbroj
nife¤zemské jádro podle pravdìpodobného slo~ení z niklu (Ni) a ~eleza (Fe)
night club, night-club [najt klab]¤noèní podnik, noèní klub, bar
nigrin¤èerná odrùda minerálu rutilu
nigromantie, nigromancie¤èernoknì~nictví, provozování zlých kouzel
nigrosin¤umìlé modroèerné barvivo
nihilista¤stoupenec nihilizmu
nihilizmus, nihilismus¤odmítavý nebo negativní vztah k hodnotám
nika¤1. výklenek ve zdi; 2. ~ivotní prostøedí vyhovující potøebám urèitého souboru rostlin n
nikefobie¤strach z vítìzství, z úspìchu
nikol¤polarizaèní hranol
nikotin¤jedovatý alkaloid obsa~ený v listech tabáku
nikotinizmus, nikotinismus¤chorobná závislost na nikotinu
niktace¤køeèovité m~ikání oèním víèkem
nimbostratus¤dea• ová sloha, rozsáhlá aedá oblaèná vrstva
nimbus¤svatozáø, gloriola, aureola; proslulost; ji~ nepou~ívané oznaèení pro dea• ová neb
nimrod¤lovec
nip¤drobný umìlecký pøedmìt
nirvána¤rozplynutí; stav bla~enosti, klidu, zapomenutí
nitrace¤zavádìní jedné i více skupin -NO2 do organických slouèenin
nitrát¤ester kyseliny dusièné
nitridování¤tepelné tvrzení povrchu oceli sycením povrchové vrstvy dusíkem v kapalném ne
nitrifikace¤aerobní proces, pøi nìm~ probíhá oxidace dusíkatých látek, souèást pøemìny du
pùdì
nitro-¤první èást slo~ených slov mající význam dusík, dusíkatý
nitrobakterie¤bakterie zpùsobující nitrifikaci
nitrocelulóza, nitrocelulosa¤nitrát celulózy, støelná bavlna
nitrocementování¤nasycování povrchu oceli uhlíkem i dusíkem pøi vysoké teplotì v plynném
prostøedí, kyanování
nitroderivát¤derivát vzniklý nitrací dané látky
nitroemail¤nitrocelulózový email
nitrofilní¤~ující na stanoviati bohatém dusíkem

nitrofobní¤nesnáaející vyaaí obsah dusíku v pùdì
nitrofyt¤nitrofilní rostlina
nitrogenium¤dusík
niva¤sýr typu rokfór
nivace¤èinnost snìhu, pøi ní~ se uplatòují zejm. úèinky mrazového zvìtrávání
nivální¤snì~ný
nivelace¤1. vyrovnávání rozdílù, nivelizace; 2. urèování výakových rozdílù a nadmoøských v
niveleta¤èára udávající výakové pomìry, sklon komunikace
nivelizace, nivelisace¤vyrovnávání rozdílù, nivelace; rovnostáøství; ochuzení výrazových vla
nivó, niveau [nyvó]¤vodorovná rovina; základní úroveò; prodleva
njája¤systém indické filozofie k vysvobození duae z kolobìhu ~ivotù
NLQ¤near-letter quality, tisk témìø v dopisové kvalitì, støední kvalita tisku
NNP¤Net National Product, èistý národní produkt
nó¤forma tradièního japonského divadla
no comment [nou koment]¤bez komentáøe, bez poznámky (odmítnutí komentovat)
nobilita¤øímská úøednická aristokracie; privilegovaná, zámo~ná vrstva spoleènosti
nóbl¤vzneaený, panský
noblesa¤jemnost, ualechtilost; vyaaí spoleèenská vrstva
noblesní¤jemný, ualechtilý
nodus¤uzlina, uzel; kulovitý èlánek na døíku bohoslu~ebných nádob, oøech
noema-noesis¤myalenka-myalení
noetika¤teorie poznání, epistemologie, gnozeologie
noktur¤èást noèních modliteb breviáøe
nokturno, nocturno [nokturno]¤hudební skladba s náladou krásné noci; obraz noèní krajiny;
nolens volens¤chtíc nechtíc
nomád¤koèovník
nomen¤jméno
nomen omen¤pøíznaèné pojmenování
nomenklatura¤jmenovitý seznam; názvosloví, terminologie
nomický¤obecný, vaepostihující; vyjadøující zákonitost
nomie¤druhá èást slo~ených slov mající význam 1. správa; 2. nauka
nominace¤jmenování, ustanovení
nominále, nominál¤jmenovitá hodnota; èástka penìz, na kterou zní cenný papír
nominalizmus, nominalismus¤1. penì~ní. teorie; 2. názor na obecné pojmy jako na pouhá jm
skuteènosti
nominální¤jmenovitý; formální; týkající se jmen; vyjádøený v penìzích
nominativ¤pøi skloòování základní, první pád
nominovat¤jmenovat, ustanovovat

nomo-¤první èást slo~ených slov mající význam právo, pravidlo, øád, zákon
nomogeneze, nomogenese¤evoluèní teorie pova~ující vývoj za øízený pøedurèenými pøíro
prostøedím
nomografie¤grafické vyaetøování závislosti
nomokracie¤vláda podle zákonù
nomologie¤nauka o zákonech jevù
nomotetický¤odhalující zákony vývoje
non plus ultra¤nepøekonatelný, nepøedsti~itelný
non sequitur [nón sekvitur]¤nevyplývá; chyba v uva~ování
non troppo¤hud. ne pøília
non-¤první èást slo~ených slov mající význam ne, ne-
non-fiction [nonfikan]¤literární ~ánr na rozhraní románu a reportá~e
nóna¤devátý stupeò diatonické stupnice; interval tvoøený rozdílem devíti stupòù diatonické
nona-¤první èást slo~ených slov mající význam devìt, devítinásobný
nonet¤hud. komorní skladba pro devìt nástrojù nebo hlasù
noneto¤soubor devíti hráèù nebo zpìvákù komorní hudby
nonius¤pomocné mìøítko k urèení menaích zlomkù, dílkù hlavního mìøítka, vernier
nonkonformita¤chování neshodující se s normami a cíli dané skupiny nebo spoleènosti
nonkonformizmus, nonkomformismus¤nonkonformita; nepodøizování se obecným normám,
odchylnost v myalení nebo chování
nonkonformní¤neshodující se s normami a cíli dané skupiny nebo spoleènosti
nonoda¤elektronka s devíti elektrodami
nonparej, nonpareille [nonparej]¤stupeò velikosti písma o aesti bodech
nonsens¤nesmysl, vnitønì sporný výraz; liter. lyrický ~ánr podobný grotesce
nonstop¤non-stop nepøetr~itý; nepøetr~itì fungující zaøízení
nonaalance¤nenucenost, neformálnost, nedbalost, bezstarostnost
nonvalér, nonvaleur, non-valeur [nonvalér]¤znehodnocený (napø. inflací) cenný papír, papír
nehodnotné dílo; neprodejné, bezcenné zbo~í; neschopný, bezvýznamný èlovìk
nonverbální¤neverbální, bez pou~ití øeèi, slov
nóny, nony¤v øímském kalendáøi 5. nebo 7. den v mìsíci
noosféra¤sféra vlády rozumu
noradrenalin¤hormon døenì nadledvinek, norepinefrin
nordický¤severský
nordistika¤vìda zabývající se jazykem, historií a kulturou germánských národù severní Evro
norepinefrin¤hormon døenì nadledvinek, noradrenalin
norik¤plemeno chladnokrevných koní
norma¤vaeobecnì závazné pravidlo, pøedpis; mat. n. vektoru velikost, délka vektoru
normál¤standard, etalon; prùmìr, prùmìrný, pravidelný stav

normála¤pøímka kolmá k teènì (teèné rovinì) v bodì dotyku, kolmice
normalita¤stav, chování a jednání odpovídající normám
normalizace, normalisace¤1. uvedení vzájemných vztahù do souladu s pøijatými normami; 2
pøedpisù (norem)
normální¤bì~ný, obvyklý, pravidelný, prùmìrný; pøedstavující normu
normativ¤pøedpis, ustanovení, pravidlo
normativní¤urèující závaznou normu
normo-¤první èást slo~ených slov mající význam norma, normalizace, normální
normovaný¤stanovený pøedpisy, plánem; opatøený normou
nosce te ipsum¤poznej sebe sama
nostalgie¤teskná touha, stesk
nostrifikace¤uznání platnosti zahranièního oprávnìní, vysvìdèení, diplomu, potvrzení na dom
nostro¤úèet banky pro zúètování bankovních operací se zahranièím
nota¤grafická znaèka pro tón; nápìv; základní ráz
nóta¤oficiální sdìlení jednoho státu druhému diplomatickou cestou
notabene, nota bene¤mimoto, dokonce, a to
notabilita¤významná osobnost, hodnostáø
notábl¤pozoruhodný, význaèný èlovìk
notafilie¤sbírání papírových platidel; nauka o nich
notáø¤právník povìøený státem k urèitým právním úkonùm
notebook [noutbuk]¤typ malého pøenosného osobního poèítaèe
notice¤poslední kurz cenného papíru na burze
noticka¤drobná zpráva, poznámka
notifikace¤podání nóty
noto-¤první èást slo~ených slov mající význam 1. nota, notový; 2. záda, zádový
notodynie¤bolesti v zádech
notografie¤polygrafická výroba hudebnin
notorický¤vaeobecnì známý, zøejmý, viditelný, uznaný, opakující se, povìstný; neblaze pros
nenapravitelný
notorik¤kdo opakovanì podléhá nutkání nebo pokuaení, obv. k nìjakému zlozvyku
notovat¤prozpìvovat si; pøisvìdèovat
noumenon¤vìc o sobì; vìc poznatelná jen rozumem
nouveau riche [nuvó ria]¤zbohatlík, yuppie
nova¤eruptivní promìnná hvìzda, její~ jasnost se bìhem nìkolika dní zvýaí desettisíckrát i víc
novace¤obnovení, obnova, pøemìna, inovace
novátor¤kdo prosazuje novou myalenku, postup, hledisko
novela¤1. prozaický útvar støedního rozsahu a ucelené kompozice; 2. nová právní norma u
novelizace, novelisace¤zmìna právního pøedpisu

novéna¤devítidenní pobo~nost
novic¤osoba pøipravující se ke slo~ení øeholního slibu
novodur¤nemìkèený, tvrdý, málo plastický polyvinylchlorid tuzemské výroby
novokain¤místní anestetikum a látka prodlu~ující úèinky penicilinu, prokain
novolak¤termoplast u~ívaný jako surovina k výrobì lepidel, tmelù, nátìrových lakù
novoplast¤obchodní název pro mìkèený, mìkký, ohybný polyvinylchlorid
novum¤novinka
noxa¤akodlivina
nozo-, noso-¤první èást slo~ených slov mající význam nemoc, nemocný
nozografie, nosografie¤nauka o zemìpisném rozaíøení nemoci
nozologie, nosologie¤nauka o tøídìní nemocí
nuance [nyanse i nuance]¤jemný rozdíl, odstín
nubuk¤useò z vepøovice nebo hovìziny se sametovým lícem
nudista¤stoupenec nudizmu, naturista
nudita¤nahota, nahost; nahá postava
nudizmus, nudismus¤kult nahoty, propagování nahoty, naturizmus
nugát¤cukrovinka z èokoládové smìsi
nugget [nagit i nuget]¤valoun (zrnko) vyrý~ovaného ryzího zlata
nukleace¤tvorba krystalových zárodkù z pøesyceného roztoku
nukleární¤jaderný
nukleo-¤první èást slo~ených slov mající význam jádro, jaderný
nukleofil¤èástice pøedávající jiné èástici elektron
nukleogeneze, nukleogenese¤teorie vzniku prvkù ve vesmíru jadernou reakcí
nukleol, nukleolus¤slo~ka bunìèného jádra, jadérko
nukleon¤spoleèný název pro elementární èástice tvoøící atomové jádro (neutrony a protony
nukleus¤bunìèné jádro
nuklid¤soubor atomù charakterizovaný stejným protonovým a nukleonovým èíslem
nulifikace¤zmaøení, anulování, prohláaení za neplatné
nulita¤naprostá neplatnost
númen¤neosobní síla, bo~stvo
numerace¤poèítání, èíslování, opatøování èíslem
numerale¤èíslovka
numéreire [nymerér]¤zbo~í, které slou~í jako cenové mìøítko
numerický¤èíselný
numerologie¤èíselná mystika; vìatìní, ètení z èísel
numerus cleusus [numerus klauzus]¤uzavøený, omezený poèet
numizmatika, numismatika¤nauka o mincích a mincovnictví
nuncius¤pape~ùv diplomatický zástupce v postavení velvyslance

nunèak¤nástroj asijského bojového umìní
nurie¤akvarijní rybka
nús¤duch, rozum; princip øádu a vývoje
nutace¤malé periodické kolísání v precesním pohybu zemské osy; periodická zmìna rùstu
nutriènì¤vý~ivný, vztahující se k vý~ivì
nutrie¤býlo~ravý vodní hlodavec s plovacími blánami chovaný pro ko~eainu i maso
nutriet, nutriete¤obarvená ko~eaina z jehòat
nutritivní¤~ivinný, vý~ivný
ný¤v øecké abecedì znak pro hlásku n
nykt-nykto-¤první èást slo~ených slov mající význam noc, noèní, tma
nyktofobie¤chorobný strach z noèní tmy, tmy vùbec
nylon¤polyamidové vlákno; látka z toho to vlákna
nymf-, nymfo-¤první èást slo~ených slov mající význam nymfa, mladá ~ena
nymfa¤1. víla, bohynì pøírodních sil; 2. nedospìlé stadium hmyzu s promìnou nedokonalou
nymfeum, nymphaeum [nymféum]¤místo zasvìcené nymfám pramenù; jeskynní svatynì; vel
fasádou, fontánami a kaskádami
nymfomanie¤chorobná touha ~eny po mu~i, chorobnì zvýaená pohlavní vzruaivost a nenas
hypersexualita
nystagmus¤mimovolné pohyby oèí
òaòa, òáòa¤chùva
O.K., o.k. [oukej]¤prima, v poøádku; souhlas
oáza, oasa¤v pouati místo s vodou a bujnìjaím porostem obvykle osídlené; klidné místo upr
obdukce¤pitva
obedience¤církevnì správní podøízenost ni~aích duchovních vyaaím
obelisk¤sloup ve tvaru komolého jehlanu ukonèený nízkým jehlanem
obezita, obesita¤otylost
obezlièka¤zbavování se osobní odpovìdnosti za nìjaký èin; formální výmluva
obézní, obesní¤otylý
objekt¤pøedmìt, vìc
objektiv¤spojná optická soustava, základní èást optických pøístrojù
objektivita¤vìcnost, pøedmìtnost; spravedlnost, nestrannost
objektivizace, objektivisace¤snaha dokázat obecnou platnost, oprostit od osobních názorù,
objektivizmus, objektivismus¤nezaujímání vlastního èi hodnotícího názoru
objektivní¤týkající se objektu, vìcný; nestranný, neutrální; neosobní
objektivový¤týkající se objektivu
objektový¤týkající se vìcí, prvkù, objektù samých; pøedmìtový
oblace¤darování, poskytování darù; dar
oblát¤osoba, které je uèinìna nabídka

obligace¤závazek, povinnost; cenný papír s jednoznaènì urèeným úrokem
obligátní¤nutný, povinný, závazný, obligatorní; obyèejný, obvyklý
obligatorní¤závazný, nutný, obligátní
obligo¤závazek, odpovìdnost, povinnost
obliterace¤znehodnocení (pøepsáním, razítkem); umoøení, splacení závazku; uzávìr prùsvi
oblomovatina¤váhavost, trpné poddávání se
obnubilace¤mrákotný stav, ztráta vìdomí, mdloba, bezvìdomí
obol, obolos, obolus¤staroøecká drobná mince; nepatrná penì~ní èástka
obr-, óbr-, ober-¤první èást slo~ených slov mající význam velký, nadøízený, vrchní
obscenita¤nemravnost, necudnost, oplzlost, obscénnost
obscénní¤nemravný, nestydatý, oplzlý
obsedantní¤nutkavý, vtíravý
observace¤pozorování, dohled; mìøení
observance¤zvykem zachovávaná pravidla; zachovávání obvyklých øeholních zvyklostí
observatoø¤pozorovací stanice
obsese¤nutkavá myalenka, chorobnì utkvìlá pøedstava
obsidián¤pøírodní sopeèné tmavé sklo vzniklé rychlým tuhnutím magmatu na zemském pov
obsignace¤1. soudní zapeèetìní; 2. potvrzení, souhlas, zvolení
obskurní¤bezvýznamný, zapadlý, pokoutní; nekalý, temný, podezøelý; mravnì závadný
obskurnost¤bezvýznamnost; nekalost, mravní závadnost
obstinace¤tvrdohlavost, umínìnost
obstipace¤zácpa
obstrukce¤snaha zmaøit nìèí jednání; uzavøení prùsvitu, neprùchodnost
obverze, obverse¤ne v~dy platný úsudek, závìr
oceáno-¤první èást slo~ených slov mající význam oceán, moøe, moøský
ochlokracie¤vláda lùzy
óda¤oslavná lyrická báseò
odaliska¤otrokynì v harému slou~ící sultánovým ~enám
odér¤1. vùnì; 2. pach, zápach
ódium¤opovr~ení, hana
odo-¤první èást slo~ených slov mající význam cesta
odon-, odont-, odonto-¤první èást slo~ených slov mající význam zuby, zubní
odorizace, odorisace¤pøidávání ostøe páchnoucích látek do topných plynù k signalizaci úni
odorizovat, odorisovat¤provádìt odorizaci; dodávat nìèemu vùni
odysea¤bludná pou• ; slo~ité pestré ~ivotní osudy
ofenziva, ofenzíva, ofenslva¤útoèná èinnost, útok
oferent¤osoba, èinící nabídku jiné osobì
oferta¤nabídka, návrh

ofertorium¤èást katolické mae, obìtování
oficialita¤úøední ráz, úøední povaha; oficiální jednání
oficiální, oficielní¤úøední, oficiální, formální
oficína¤dílna nebo pracovna (holièská, lékárnická)
oficiózní, oficiosní¤poloúøední
oficír¤dùstojník; správce
oficium, officium¤povinná denní modlitba øímskokatolických øeholníkù a klerikù; církevní úø
povinnost
ofina¤rovnì zastøi~ené vlasy uèesané do èela
ofio-¤první èást slo~ených slov mající význam had, hadí
ofis, office [ofis]¤kanceláø, úøad; v hotelu místnost pro personál; v restauraci místnost mezi
jídelnou
ofrankovaný¤poatovnì vyplacený; opatøený poatovní ceninou
ofsajd, offside [ofsajd]¤postavení mimo hru
ofset¤pøenosný rotaèní tisk z plochy
oftalmo-, oftalmi-¤první èást slo~ených slov mající význam oko, oèní
oftalmologie¤oèní lékaøství
oftalmoskop¤pøístroj k vyaetøování oèního pozadí
ogival¤gotický lomený oblouk
ohm [óm]¤jednotka pro elektrický odpor
oidipovský¤podvìdomì orientovaný k rodièi opaèného pohlaví a proti rodièi stejného pohlaví
oikonymum¤místní jméno, jméno sídliatì
oikumena¤známá èást svìta u antických Øekù; souhrn oblastí trvale obývaných lidmi
oiomantie, oiomancie¤vìatìní z letu ptákù
okarína¤lidový dechový nástroj vejèitého tvaru z pálené hlíny
okaze, okase¤výhodná pøíle~itost k nákupu
okazionalizmus, okazionalismus, okasionalismus¤názor o pøíle~itostném bo~ím zprostøedk
hmotného
okcident¤Západ, západní svìt, západní civilizace
okcident¤západ
okcidentál, occidental [okcidental]¤jeden z umìlých jazykù
okcidentální¤západní, vztahující se k okcidentu
okluze, okluse¤uzavøení, skus; jaz. závìr (uzavøení cesty výdechovému proudu pøi výslovn
souhlásek); proces uzavírání teplého sektoru frontální tlakové ní~e
okluziva, okluzíva, oklusiva¤závìrová souhláska
okluzor¤prostøedek k zakrytí oka pou~ívaný pøi léèbì dìtské ailhavosti
okr¤nerostné nebo umìlé barvivo ~luté a~ hnìdé barvy
okta-, okto-¤první èást slo~ených slov mající význam osm, osminásobný

oktaedr¤osmistìn
oktant¤1. astronomický pøístroj k urèení zenitových vzdáleností kosmických tìles; 2. jedna z
prostoru získaných rozdìlením tøemi navzájem kolmými rovinami
oktant¤obvyklý, ale nesprávný název pro nasycený uhlovodík s osmi atomy uhlíku, obsa~en
benzinu a petroleje
oktáv¤1. osmidenní slavení svátkù; osmý den po nich; 2. formát papíru nebo knihy s rozmìre
osmerka
oktáva¤1. osmá tøída osmiletých støedních akol; 2. øada osmi tónù diatonické stupnice, inte
osmým tónem v ní; 3. osmiveraový básnický útvar, stance
oktavon¤míaenec èerného a bílého plemene s podílem 1/8 negroidní krve
oktet¤hud. komorní skladba pro osm nástrojù nebo hlasù
okteto¤soubor osmi hráèù nebo zpìvákù komorní hudby
oktogon¤1. osmiúhelník; 2. centrální stavba na pùdorysu osmiúhelníka
oktosylab¤osmislabièný vera
oktrojovaný¤vnucený, naøízený
oktrojovat¤vnucovat, vnutit
okulár¤spojná optická soustava k pozorování skuteèného obrazu vytvoøeného objektivem
okultista¤stoupenec, pøívr~enec a vyznavaè okultizmu
okultistický¤tajemný, magický, okultní
okultizmus, okultismus¤názor o existenci nadpøirozených (neznámých) sil a skuteènosti i pr
spojené
okultní¤okultistický; tajný, skrytý; zrakem nezjistitelný
okupace¤obsazení, zabrání obv. cizího území; pøivlastnìní
old-fashioned [ouldfeand]¤staromódní, starodávný
old-timer [ouldtajmr]¤starý automobil, veterán
oldtime-jazz [ouldtajm d~ez]¤klasický d~ez starého stylu
oleandr¤okrasný jedovatý strom nebo keø
olefin¤nenasycený uhlovodík s jednou dvojnou vazbou mezi atomy uhlíku v otevøeném øetì
olein¤kyselina olejová, elain
oleo-¤první èást slo~ených slov mající význam olej, olejový
oleokrém¤hydrofobní emulzní kosmetický pøípravek
olig-, oligo-¤první èást slo~ených slov mající význam neèetný
oligarchie¤vláda nevelké skupiny osob; vládnoucí skupina
oligocén¤nejmladaí oddìlení paleogénu
oligodoncie¤neúplný poèet zubù
oligodynamie¤schopnost tì~kých kovù usmrcovat, nièit bakterie
oligofág¤~ivoèich ~ivící se pouze nìkolika málo druhy potravy
oligofrenie¤slabomyslnost, mentální retardace

oligofrenopedagogika¤nauka o výchovì slabomyslných
oligogen¤gen s velkým úèinkem podmiòující nìkterý znak fenotypu, majorgen
oligoklas¤~ivec, minerál ze skupiny plagioklasù
oligomer¤nízkomolekulární polymer slo~ený z nìkolika strukturních jednotek
oligopeptid¤peptid s nejvýae deseti aminokyselinovými monomerními jednotkami
oligopol¤struktura trhu charakteristická malým poètem prodávajících
oligopson¤struktura trhu charakteristická malým poètem kupujících a velkým poètem prodáv
oligoseprobie¤v typologii zneèiatìní vod èisté vody horských jezer a vodních tokù s malým p
oligospermie¤sní~ené mno~ství spermií v ejakulátu, sní~ená tvorba spermií
oligotrofní¤chudý na ~iviny
oligurie¤sní~ené vyluèování moèi
olivín¤~lutozelený a~ olivovì zelený køemièitanový minerál
olymp¤vrchol mo~ností
olympiáda¤olympijské hry, vrcholná mezinárodní sportovní soutì~ konaná ka~dý ètvrtý rok v
vrcholná soutì~ vùbec
olympijský¤vztahující se k olympijským hrám, k olympiádì
olympionik¤úèastník olympijských her
olympský¤vztahující se k Olympu; vzneaený, majestátní, velebný
omagra¤dna ramenního kloubu
omartritida¤zánìt ramenního kloubu
omartróza¤degenerativní onemocnìní ramenního kloubu
ombré, ombrés¤støídavì se opakující barevné stínování na niti, látce
ombro-¤první èást slo~ených slov mající význam déa• , dea• ový
ombrograf¤srá~komìrný pøístroj zapisující prùbìh a mno~ství spadlých srá~ek
ombudsman,¤státní nezávislý povìøenec pro obèanské zále~itosti
omega, ómega¤v øecké abecedì znak pro hlásku o
omen¤osudové znamení
omerta¤mafiánský zákon o mlèení
omfal-, omfalo-¤první èást slo~ených slov mající význam pupek, pupeèník, pupeèní
omfalitida¤zánìt pupku, zejména u novorozeòat
omfalos¤mytický støed svìta; pupek svìta; pupek
omikron¤v øecké abecedì znak pro hlásku o
ominózní, ominosní¤osudný, zlovìstný, neblahý
omise¤opomenutí, zanedbání; omyl ze zanedbání
omisivní, omisívní¤(èin) spáchaný zanedbáním
omni iure [omný júre]¤plným právem
omni tempore¤kdykoli, v~dy
omni-¤první èást slo~ených slov mající význam vae

omnibus¤silnièní vozidlo pro hromadnou pøepravu osob
omnipotence¤vaemohoucnost
omniprezence, omnipresence¤vaudypøítomnost
omniscience¤vaevìdoucnost
omnium¤sportovní závod (obv. cyklistický) slo~ený ze dvou a více disciplín
omnium consensu [omnyum konsenzú]¤s obecným souhlasem
omnivor¤vae~ravec, pantofág
on-line, online [onlajn]¤zapojený, zapnutý, v chodu, v provozu; zapojený na ústøední poèíta
onanie¤pohlavní sebeukájení, masturbace, ipsace
oneiro-¤první èást slo~ených slov mající význam spánek, sen, snový
oneiromantie, oneiromancie¤vìatìní ze snù
onerozita, onerosita¤zatí~ení závazkem (právním)
onestep [vanstep]¤spoleèenský tanec amerického pùvodu
oniomanie¤chorobná touha po nakupování
onko-¤první èást slo~ených slov mající význam nádor, nádorový
onkogeny¤geny odpovìdné za nádorovou pøemìnu buòky a za tvorbu nádoru, nádorové viry
onkologie¤lékaøský obor zabývající se nádorovými onemocnìními, jejich prevencí, diagnosti
onomastika¤nauka o vlastních jménech, onomatologie
onomato-¤první èást slo~ených slov mající význam jméno, slovo
onomatologie¤onomastika
onomatopoický¤zvukomalebný
onomatopoie¤zvukomalba
onomeziologie, onomesiologie¤nauka o pojmenování (vìcí, jevù, vztahù) jazykovými znaky (
onto-¤první èást slo~ených slov mající význam bytí, poznání
ontogeneze, ontogenese¤individuální vývoj jedince od zárodeèného vývoje do zániku
ontologie¤principy a pøíèiny bytí, metafyzika
onus probendi¤tíha dùkazu; kdo nìco tvrdí, má to i dokázat
onych-, onycho-¤první èást slo~ených slov mající význam nehet, nehtový
oo-, ovo-, ovi-¤první èást slo~ených slov mající význam vejce, vajeèný
oocyt¤buòka vznikající bìhem zrání vajíèka, ovocyt
oogamie¤oplodnìní vajíèka spermií, ovogamie
oogeneze, oogenese¤vývoj vajíèka ve vajeèníku ~ivoèichù, ovogeneze
ooid¤kulovité nebo vejèité tìlísko v sedimentech
oomyceta¤druh ni~aích hub
oosféra¤samièí pohlavní buòka, ovosféra
op-art, optical art [optykl árt]¤optické umìní, abstraktní smìr moderního výtvarného umìní v 6
století
opacita¤schopnost pohlcovat záøení; èíslo charakterizující prùhlednost tìlesa

opalescence¤rozptyl svìtla zpùsobený malými èásteèkami obsa~enými v prùhledné látce
opalizovat, opalisovat¤hrát duhovými barvami
opce¤1.výkon opèního práva, výbìru, volby nìèeho 2.prodlou~ení urèité smlouvy 3. mo~nost
opèní¤nepovinný, dobrovolný, volitelný, s právem volby
OPEC¤Organizace zemí vyvá~ejících ropu (Organisation of the Petroleum Exporting Countr
open [oupn]¤otevøený; sport pøístupný amatérùm i profesionálùm
open-end fund [oupnendfand]¤otevøený investiční fond; nekoneèná zásoba, napø. penìz
opera¤hudební drama; soubor provozující opery; operní budova
opera omnie¤veakeré dílo, sebrané spisy, souborné vydání
operabilní¤vhodný k operování, operovatelný
operace¤práce, úkon, provádìní nìjaké èinnosti; chirurgický výkon
operaèní¤vztahující se k operaci
operand¤prvek, s ním~ je provádìna operace
operatér¤1. èlovìk provádìjící operaci; 2. obsluha filmovacího, promítacího pøístroje, vysílaè
operativní¤pohotový, iniciativní, pru~nì fungující
operátor¤poèetní symbol, symbol pøedepisující urèitou poèetní operaci, vaeobecná instrukc
pracovník obsluhující poèítaè
opereta¤divadelní ~ánr zábavného rázu s mluvenými dialogy, zpìvy a tanci; soubor provozu
operovat¤provádìt operaci, napø. chirurgickou, obchodní; manipulovat, pou~ívat nìco
opiát¤lék obsahující opium nebo omamnou látku
opidum, oppidum¤opevnìné keltské hradiatì mìstského typu
opium¤zaschlá a• áva nezralých makovic obsahující alkaloidy, pùsobí omamnì
oponent¤kdo nesouhlasí; odborník posuzující vìdeckou nebo odbornou práci
oponentura¤oponentské øízení; závìreèná diskuze
oponovat¤odporovat; jako oponent posuzovat
oportunista¤kdo se bezzásadovì pøizpùsobuje okolnostem, bezohlednì vyu~ívá pøíle~itosti
oportunizmus, oportunismus¤pøizpùsobivost, vyu~ívání pøíle~itosti, bezzásadovost
opozice, oposice¤protiklad; odporování nìèemu; politické subjekty vystupující proti pøevláda
postavení kosmického tìlesa, kdy Zemì je mezi ním a Sluncem
opozitum, opositum¤slovo opaèného významu, antonymum
oprám¤povrchový dùl, skrývka
oprese¤1. potlaèování, utlaèování; 2. pocit stísnìnosti
optant¤osoba vykonávající právo opce
optativ¤slovesný zpùsob vyjadøující pøání
optický¤související s optikou, svìtelný; týkající se zraku, oění
optika¤èást fyziky zabývající se elektromagnetickým záøením o vlnových délkách 100 nm a
záøení); èást optického pøístroje propouatìjící svìtlo
optimalizace, optimalisace¤proces výbìru nejlepaí varianty z mno~ství mo~ných jevù

optimální¤nejlepaí, nejlépe vyhovující
optimát¤aristokrat ve starém Øímì
optimetr¤pøesné porovnávací mìøidlo
optimizmus, optimismus¤sklon vidìt a posuzovat skuteènosti z té lepaí stránky
optimum¤nejvýhodnìjaí, nejlepaí stav, okolnost, podmínka; nejpøíznivìjaí podmínky pro ~ivo
opto-¤první èást slo~ených slov vztahující se k vidìní
optoelektronika¤obor na rozhraní optiky a elektroniky umo~òující pøinos informací pomocí o
optofon¤pøístroj umo~òující nevidomým èíst sluchem
optotyp¤tabulka ke zkouaení zraku
optovat¤vykonávat opci, právo opce
opulence¤dostatek, hojnost, nadbytek, pøemíra nìèeho
opulentní¤oplývající nadbytkem, bohatý
opus¤dílo, zejm. hudební
orace¤slavnostní projev; okolky, cavyky
orákulský¤nejasný, záhadný
orákulum¤vìatba; vìatírna
orální¤ústní
oralsex¤sexuální praktiky drá~dìní pohlavního ústrojí ústy
orangutan¤rezavý lidoop ~ijící na Borneu a Sumatøe
orant¤postava s rukama zdvi~enýma v modlitebním prosebném gestu, symbol zbo~nosti, du
zemøelého
oran~áda¤pomeranèová limonáda
oran~erieoran~érie¤skleník pro pøezimování teplomilných rostlin
orátor¤øeèník, autor øeèí; zástupce panovníka u cizí vlády
oratorium¤vokálnì-instrumentální hudební skladba; modlitebna, oratoø
oratorní¤vztahující se 1. k oratoriu; 2. k oratoøi
oratoø¤modlitebna, vyaaí oddìlené místo v kostele, oratorium
orbis¤svìt
orbis pictus [orbis piktus]¤svìt v obrazech
orbita¤1. oènice; 2. obì~ná dráha kosmických tìles
orbital¤vlnová funkce jednoho elektronu; oblast nejpravdìpodobnìjaího výskytu elektronu
orbitální¤1. oènicový; 2. týkající se obì~né dráhy
orchestr¤sbor hudebníkù hrajících na rùzné nástroje
orchestra¤místo pro výstupy sboru (chóru) v antickém divadle
orchestrace¤instrumentace
orchestrion¤mechanický hudební hrací stroj napodobující zvuk orchestru
orchi-, orchio-, orcho-, orchid-, orchido-¤první èást slo~ených slov mající význam varle, sam
orgán,

orchidej, orchidea¤tropická rostlina s ozdobnými kvìty
orchis¤varle
orchitida¤zánìt varlat
ordál¤bo~í soud
order-papír [órdr papír]¤papír na øad, cenný papír vystavený na jméno, dolo~ka na øad um
pøevedení na jinou osobu
ordinace¤1. vyaetøení a stanovení postupu léèení; místnost, kde lékaø provádí ordinaci; 2.
slu~bou, úøadem
ordinariát¤1. katolický, duchovní úøad s pravomocí diecézního biskupa; 2. druh øádné vyso
ordinárium¤celoroèní liturgické pøedpisy
ordinární, ordinérní¤vaední, obyèejný; hrubý, nízký; vulgární, sprostý
ordo¤øada, hodnost, tøída, stav; øád (rytíøský, duchovní)
ordonance¤vojenský posel, spojka, sluha ; pøedpis
ordovik¤útvar staraích prvohor
ordre du coeur [ordr dy kér]¤øád srdce; dùvody mimo rozum, vìc citu a víry
ordre [ordr]¤naøízení, pøíkaz; prostøedek; poøádek, re~im
ordre- [ordr-]¤první èást slo~ených slov mající význam pøíkaz, naøízení
orebité¤jedno z kødel husitského hnutí
oregano¤usuaená na• dobromyslu u~ívaná jako koøení
orfizmus, orfismus¤1. stoicizmu blízké uèení o bla~enosti na onom svìtì, dovolávající se orfe
výtvarného umìní pøibli~ující malíøství hudbì a poezii
orgán¤1. èást organizmu mající urèitou funkci, ústrojí; 2. osoba povìøená výkonnou mocí; 3
projevení vùle, názoru (instituce, èasopis)
organdy¤øídká tkanina plátnové vazby z volnìji kroucené bavlnìné nebo smìsové pøíze, s tu
organtýn
organela¤bunìèná souèást
organicizmus, organicismus¤vysvìtlování spoleèenských procesù biologickými zákonitostmi
organický¤ústrojný, ~ivý; související s organizmem; úèelnì uspoøádaný
organika¤skladba vnitønì uspoøádaných slo~ek
organista¤varhaník
organizace, organisace¤sdru~ení osob; úèelné uspoøádání, správa, organizování; zpùsob u
organizmus, organismus¤1. ústrojí, ústrojenství; 2. ~ivá bytost, jedinec; 3. uspoøádaný a úè
celek
organizovat, organisovat¤úèelnì uspoøádat, pøipravit; sdru~it, sdru~ovat urèitým øádem za
organo-¤první èást slo~ených slov mající význam orgán, orgánový, organický
organogeneze, organogenese¤vznik a vývoj orgánù skládajících tìlo ~ivého jedince
organoleptika¤metoda smyslového posuzování potravin
organolit¤nerost organického pùvodu

organon¤nástroj, prostøedek myalení a bádání
organtýn¤øídká tkanina plátnové vazby, z volnìji kroucené bavlnìné nebo smìsové pøíze, s t
organdy
organum¤raná forma vícehlasého zpìvu
orgazmus, orgasmus¤sexuální vyvrcholení, vrchol pohlavního vzruaení
orgiazmus, orgiasmus¤vytr~ení (zejm. nábo~enské), vyvrcholení orgií
orgie¤vzruaené nábo~enské obøady, slavnosti; výstøední zábava, nevázanost, prostopáano
orient¤východní zemì
orient¤východ
orientace¤urèování, umístìní, znalost polohy, smìru; zamìøení, obeznámení, rozhled
orientaèní¤vztahující se k orientaci; pøibli~ný, rámcový, obeznamující
orientalistika¤obor zabývající se jazyky, historií a kulturou národù orientu
orientalizmus, orientalismus¤orientální ráz, prvek, zpùsob nazírání
orientální¤východní, vztahující se k orientu, orientálský, orientský
orientovaný¤nasmìrovaný, mající smìr, obeznámený s polohou; kdo má pøehled v oboru, zn
origami¤japonské umìní papírových skládanek
originál¤pùvodní vìc, pùvodní vyhotovení; pùvodní výtvarné dílo; literární výtvor v pùvodním
originalita¤pùvodnost; svéráznost, osobitost, originálnost
originální¤pùvodní, nezávislý na ~ádném vzoru, samostatný, osobitý; neobvyklý, zvláatní
oringie¤náuanice
orkán¤vítr s nièivými úèinky, s rychlostí vìtaí ne~ 118 km/hod
orkus¤podsvìtí
orloj¤hodiny na vì~i ukazující kromì èasu dalaí údaje, napø. astronomický èas, postavení Sl
obloze
ormig¤rozmno~ovací stroj
ornament¤lineární nebo plastický ozdobný umìlecký útvar; ozdoba
ornamentace¤výzdoba ornamentem
ornamentalistika¤nauka o ornamentálním umìní; výzdoba ornamentem, ornamentika
ornamentalita¤ornamentální ráz
ornamentalizmus, ornamentalismus-¤pøíliané, nadbyteèné u~ívání ornamentu, pøehnaná z
ornamentální¤vztahující se k ornamentu, ozdobný, okrasný
ornamentika¤soubor motivù u~ívaných v ornamentu; ornamentalistika
ornát¤svrchní liturgický odìv pøi mai, kázule
ornito-¤první èást slo~ených slov mající význam pták, ptaèí
ornitologie¤nauka o ptactvu
ornitoptéra¤motorové letadlo s kývavými nosnými plochami
oro-¤1. první èást slo~ených slov mající význam hora, horstvo; 2. ústa, ústní
orogén¤pásmo zemské kùry intenzivnì deformované horotvornými pohyby v pásemná poho

orogeneze, orogenese¤endogenní deformace zemské kùry, vedoucí k výzdvihu pohoøí
orogratie¤1. horopis; 2. vlastnost aktivního povrchu podmiòující místní zvláatnosti poèasí a
orometrie¤výaková mìøení tvarù povrchu zemského v rámci horopisu, morfometrie
oronomastika¤nauka o oronymech
oronymum¤vlastní jméno tvaru vertikální èlenitosti povrchu zemského i moøského dna
ortel¤rozsudek; nemilosrdné zhodnocení
ortéza¤ortopedická pomùcka nebo pøístroj udr~ující vzájemnì pohyblivé èásti tìla v pevné p
korzet
orto-, orcho-¤první èást slo~ených slov mající význam správný, pøímý, rovný
ortochromázie, ortochromasie¤správná citlivost fotografického materiálu na modrou, ~lutou
ortodoncie, ortodontie, ortodentie-¤obor zabývající se studiem a léèením nepravidelností ch
ortodoxie¤dodr~ování, naprostý souhlas s uèením, pravovìrnost
ortodoxní¤pravovìrný
ortodroma¤nejkrataí spojnice dvou míst na kulové ploae
ortoepie¤spisovná výslovnost; nauka o spisovné výslovnosti
ortofonie¤nauka o správné výslovnosti hlásek
ortogamie¤1. oplodòování samièích gamet samèími gametami tého~ oboupohlavního jedinc
pylem pocházejícím z tého~ kvìtu, samoopylení, samospráaení
ortogeneze, ortogenese¤vývoj organizmù v pøedurèeném smìru; pøímý vývoj, který není ur
ortogonální¤kolmý
ortografie¤pravopis
ortomyxovir¤pùvodce celkových lidských i zvíøecích onemocnìní známých jako chøipka
ortopedie¤obor zabývající se prevencí, diagnostikou a léèením vrozených a získaných vad a
ústrojí
ortoptika¤zpùsob léèení ailhavosti
ortorula¤krystalická bøidlice, rula vzniklá pøemìnou vyvøelé horniny
ortoskopie¤zobrazení bez zkreslení
ortotika¤nauka o náhradách funkce èásti tìla
ortotropie¤pravoúhlá anizotropie
ortotropizmus, ortotropismus¤smìr rùstu nebo ohyb orgánù rostliny smìrem vzhùru
orykto-¤první èást slo~ených slov mající význam nerost, hornina, nerostový
ós¤ústa
os, oss¤kost
osárium, ossarium, osuárium¤kostnice; ostatková skøíòka
oscilace¤kmitání, kolísání; støídání
oscilátor¤kmitající bod, èástice, systém; zdroj oscilací
oscilo-¤první èást slo~ených slov mající význam kmitání, rychlé støídání
oscilograf¤pøístroj k pozorování a registraci èasového prùbìhu promìnných elektrických veli

proudu)
oscilovat¤chvìt se, kmitat, kolísat; ubírat se více smìry
osifikace¤kostnatìní
osmo-¤první èást slo~ených slov mající význam 1. tlak; 2. èich; 3. cukr
osmologie¤1. nauka o èichu a èichovém ústrojí; 2. nauka o osmóze
osmometrie¤mìøení osmotického tlaku k stanovení pomìrné molekulové hmotnosti rozpuatìn
osmoregulace¤zabezpeèení stálého slo~ení vnitøního prostøedí organizmu úpravou obsahu
osmotický,¤vznikající pøi osmóze
osmóza, osmosa¤prolínání, difúze molekul rozpouatìdla ze zøedìnìjaího roztoku nebo èistéh
roztoku koncentrovanìjaího pøes polopropustnou membránu
ostentativní¤úmyslnì vzbuzující pozornost, vyzývavý, nápadný
osteo-¤první èást slo~ených slov mající význam kost, kostní
osteoartitida¤zánìt kostí nebo kloubù
osteoartróze, osteoarbrosa¤nezánìtlivé degenerativní onemocnìní kloubu a jeho okolí
osteocyt¤zralá ostní buòka
osteofyt¤kostní výrùstek
osteogeneze, osteogenese¤vznik a vývoj kostí
osteoid¤nezpevnìná kostní tkáò
osteoidní¤podobající se kosti, tvoøící základní kostní tkáò pøed kalcifikací
osteologie¤nauka o kostech
osteom¤nezhoubný nádor kostní tkánì
osteomalacie¤mìknutí kostí zpùsobené ubýváním vápenatých solí
osteometrie¤mìøení kostí
osteomyelitida¤zánìt kostní døenì
osteoporóza, osteoporosa¤kostní atrofie, øídnutí kostí ve stáøí
osteosyntéza, oateosynthesa¤chirurgické spojování úlomkù kostí
ostinato,¤hud. stálé opakování tématu
ostitida¤zánìt kostí
ostrakizmus, ostrakismus¤hlasování lidu ve starovìkých Athénách (pomocí hlinìných støepir
nebezpeèného pro stát; hlasování nebo projevy smìøující k vylouèení nìkoho z nìjaké èinno
ostrakizovat, ostrakisovat¤vylouèit ze spoleènosti, zbavit se, odsunout stranou, ignorovat
otèestvo¤v ruském a bulharském prostøedí jméno po otci jako souèást rodného jména
otiatrie¤uaní lékaøství, otologie
otitida¤zánìt ucha
otium [ócium]¤klid, neèinnost
oto-¤první èást slo~ených slov mající význam ucho, popø. sluch
otolit¤uaní kámen, tìlísko v rovnová~ném ústrojí ryb
otologie¤uaní lékaøství, otiatrie

otopexe¤chirurgická plastická operace spoèívající v pøita~ení odstávajících uaních boltcù
otorinolaryngologie, otorhinolaryngologie¤obor zabývající se prevencí, diagnostikou a léèen
a krèních chorob
otoskopie¤vyaetøení zevního a støedního ucha zrakem pomocí zrcátka
ottocento [otoèento]¤období italského umìní v letech 1800-1900
ouguiya¤mìnová jednotka Mauretánie
outgoing [autgouing]¤vycházející ven, výstup, výdaj, náklady
outor¤èást lodního trupu v místì pøechodu lodního dna do boku lodi
output [autput]¤výstup, výsledek výroby, výtì~ek, produkce; výstupní informace, výstup dat
outsider [autsajdr]¤nevýznamný, nerozhodující subjekt; èlovìk vyøazený ze spoleènosti; nìk
nepoèítá
ouvertura [overtúra i overtýra]¤pøedehra
ovace¤veøejnì a nadaenì vyjádøená pocta
ovari-, ovario-¤první èást slo~ených slov mající význam vajeèník, vajeèníkový, vejce
ovarium¤1. vajeèník; 2. dutá èást pestíku obsahující vajíèka, semeník
overal, overall [ouveról]¤ochranný oblek, kombinéza
overlock [ovrlok]¤entlovací, obnitkovávací stroj
oviparie¤vejcorodost
oviviparie¤vejco~ivorodost, ovoviviparie
ovocyt¤buòka vznikající bìhem zrání vajíèka, oocyt
ovogamie¤zpùsob pohlavní o rozmno~ování, oogamie
ovogeneze, ovogenese¤vývoj vajíèka ve vajeèníku ~ivoèichù, oogeneze
ovomaltina¤obchodní název dietetického pøípravku ze sladu, vajec, mléka a kakaa
ovomukoid¤mukoid nacházející se ve vajeèném bílku
ovosféra¤samièí pohlavní buòka, oosféra
ovoviviparie¤vejco~ivorodost, oviviparie
ovulace¤uvolnìní zralého vajíèka schopného oplodnìní z vajeèníku
ovum¤vejce, vajeèná buòka
oxid¤slouèenina chemického prvku s kyslíkem, kyslièník
oxidace¤sni~ování poètu elektronù v atomech nebo iontech, okyslièování
oxidant¤oxidaèní èinidlo
oxy-¤první èást slo~ených slov mající význam kyslík, kyselý
oxygen¤kyslík, oxygenium
oxygenace¤okyslièení
oxygenium¤kyslík, oxygen
oxygenoterapie¤léèba kyslíkem
oxymbron¤básnický pøívlastek významem zdánlivì odporující významu slova, které rozvíjí
ozo-¤první èást slo~ených slov mající význam vzduch

ozon, ozón¤bezbarvý charakteristicky páchnoucí plyn obsahující v molekule tøi atomy kyslík
ozonizace, ozonisace¤1. pøemìna kyslíku na ozon; 2. pùsobení ozonem na nìjakou látku, d
ozono-¤první èást slo~ených slov mající význam ozon, ozónový
ozonosféra, ozónosféra¤èást stratosféry s vysokou koncentrací ozonu
p.chr.n.¤post christum (natum)
p.f., P.F.¤pour féliciter
p.m.¤post meridiem
P.S.¤postskriptum
pa-¤pøedpona mající význam nepravý, faleaný, l~ivý, zbylý
pacemaker [pejsmejkr]¤1. pøístroj aktivující elektrickými impulzy srdeèní sval, kardiostimulá
dráhové cyklistice
pacht¤právní vztah obdobný nájmu
pachy-¤první èást slo~ených slov mající význam tloua• ka
pachydermie¤zbytnìní a ztvrdnutí kù~e
pacifický¤1. mírumilovný, mírný, pacifistický; 2. tichomoøský
pacifikace¤zjednání, obnovení klidu, poøádku, míru
pacifista¤stoupenec pacifizmu
pacifizmus, pacifismus¤protiváleèné hnutí odmítající jakékoli války
packung [pakung] packing [paking]¤balení, sada nìkolika kusù, obal
paèok¤vápenné mléko
paèuli, paèule¤tropický v~dy zelený polokeø z èeledi hluchavkovitých, z nìho~ se získávají s
v parfumerii
padok, paddock [padok]¤prostor, kde se závodní konì shroma~ïují pøed dostihem
padre¤otec; oslovení katolického knìze
padrone¤italský hostinský
paduana¤pavana, padovana
PaedDr.¤paedagogicae doctor, doktor pedagogiky
paella¤apanìlský pokrm z rý~e s masem, zeleninou a typickým koøením
pagát¤trumfová karta v tarokách
pagina¤stránka; èíslovaná stránka
paginace¤stránkování; èíslování stránek
pagoda¤orientální stupòovitì se zu~ující vì~ovitá buddhistická chrámová stavba, dagoba, st
paintball [pejntból]¤hra dvou dru~stev, ve které po sobì hráèi støílejí barvícími kulièkami
pair [pér]¤pøísluaník vysoké alechty ve Francii; v Anglii peer
paján, paian¤chvalozpìv
pajzl¤krèma, hospoda; nevìstinec, bordel
pakatel¤malá suma penìz, drobnost, nepatrná vìc; bagatel
paká~¤sebranka, banda, holota

paket¤balík, svazek
pakfong¤alpaka
pako¤1. jihoamerická lama; vlna z ní; 2. nemotora, neaika
pakovat¤balit; zhua• ovat, pøevádìt data do zhuatìného tvaru
pamflet¤hanopis
pampa¤stepi Ji~ní Ameriky s pøevahou suchomilných trav
pampero¤silný, studený vítr na pampách Ji~ní Ameriky
pan-¤pøedpona mající význam vae, veakerý, vaechen
panacea¤vaelék, zázraèný lék; domnìlý univerzální prostøedek alchymistù k léèení vaech n
panahikanizmus, panahikanismus-¤hnutí usilující o jednotu, nezávislost a osobitost Afriky
panama¤1. hladká mìkká tkanina se stejnomìrnou vazbou; 2. slamìný klobouk
panamerikanfzmus, panamerikanismus¤hnutí zdùrazòující geografickou, ekonomickou a ku
vaech obyvatel Ameriky
panarabizmus, panarabismus¤hnutí usilující o sjednocení a ekonomickou spolupráci vaech
panaaování¤dvou- nebo vícebarevné pruhování nebo skvrnitost zelených èástí rostlin
panchromozie, panchromosie¤citlivost fotografického materiálu na vaechny barvy
panèenlama, panèenláma¤duchovní vùdce Tibetu
panèovat¤øedit vodou; kazit
panda¤chránìná aelma ~ijící v lesích himálajské oblasti
pandán [pandán]¤1. doplòující protìjaek; 2. africký keø nebo strom s voòavými kvìty, z jeho~
roho~e a klobouky
pandántiv, pandantiv¤konstrukèní prvek zprostøedkující pøechod ze základny do klenby ko
pandemický¤vyskytující se na velkém území
pandemie¤hromadný výskyt infekèního onemocnìní postihující obyvatelstvo bez prostorové
pandemonium¤souhrn zlých duchù, démonù; sídlo démonù; vláda démonù
pandìro¤velké bøicho
pandora¤malý drnkací nástroj
panegyrik¤slavnostní øeè, projev, chvaloøeè; chvaloøeèník, oslavovatel, velebitel
panem et circenses¤chléb a hry
panenteizmus, panenteismus¤názor na svìt jako ztìlesnìní boha
panerotizmus, panerotismus¤názor, ~e vaemu vládne erotika
panevropeizmus, panevropeismus-¤hnutí usilující o vytvoøení jednotné Evropy
panfobie¤chorobný strach ze vaeho, z jakéhokoliv vzruchu v okolí, pantofobie
pangermanizmus, pangermanismus-¤hnutí usilující o sjednocení vaech Nìmcù ve svìtì
panhelénský¤týkající se celého Øecka, vaech Øekù
panický¤zdìaený, vyplaaený
panika¤hromadné zdìaení
pankáè¤stoupenec hnutí punk

pankreas¤slinivka bøianí
pankreatický¤související s pankreatem, týkající se pankreatu
panlogizmus, panlogismus¤názor o vaeobecnosti a vládì rozumu
panó¤1. deska, výplò, výplòkový dekorativní obraz, panel; 2. rovné sedlo krasojezdcù
panoptikum¤sbírka zajímavých pøedmìtù, rarit (napø. voskových figur); pøedvádìní zvláatno
panoráma¤airoký rozhled, celkový pohled na krajinu
panoramatický¤mající ráz panoramatu, umo~òující airoký rozhled
panpsychizmus, panpsychismus¤názor o oduaevnìlosti svìta
panrusizmus, panrusismus¤hnutí usilující o sjednocení slovanských národù pod vládou rusk
pansexualizmus, pansexualismus¤teorie, ~e veakeré lidské jednání je zalo~eno na sexu
panslavizmus, panslavismus¤hnutí usilující o sjednocení slovanských národù
pansofie¤vaeobecná moudrost, univerzální poznání vaeho
panspermizmus, panspermismus¤hypotéza o pøenosu zárodkù ~ivota mezi kosmickými tìle
pant¤okenní nebo dveøní závìs; popruh; ústa, pusa, huba
panta pléré theón,¤vae je plné bohù, východisko panteizmu
panta rhei¤vae plyne
pantalony¤kalhoty
panteizmus, panteismus, pantheismus¤názor o jednotì boha a svìta, jejich toto~nosti
pantenol, panthenol¤pøípravek obsahující pantothenovou kyselinu (souèást vitaminù B-kom
panteon, pantheon¤vaem bohùm; kruhový chrám zasvìcený vaem bohùm soubor bohù jedn
urèená k pohøbívání nejvýznamnìjaích pøísluaníkù národa
panter¤levhart, leopard
panto-¤první èást slo~ených slov mající význam vae-
pantofág¤omnivor, vae~ravec
pantograf¤1. sbìraè proudu z vrchního trolejového vedení; 2. pomùcka k zvìtaování (zmenac
pantomima¤divadelní ~ánr, v nìm~ je základem sdìlení pohyb hercova tìla, nìmohra
panturkizmus, panturkismus¤hnutí usilující o zachování turecké øíae a sjednocení vaech tur
národù
panty-up [pentyap]¤dámské spodní kalhotky, které nadzvedávají zadní partie a tvarují posta
panychida¤smuteèní obøady v pravoslavné církvi; smuteèní slavnost, tryzna
panzootie¤rychle se aíøící nákaza postihující zvíøata na velkém území
paòèaaíla¤patero buddhistických pøikázání
papacha, papácha¤vysoká ko~eainová èepice
papája, papaya [papaja]¤strom pøipomínající palmu, pìstovaný v tropech pro du~naté jedlé
papaláa¤vysoký funkcionáø
papaverin¤alkaloid obsa~ený v opiu
paperback [pejprbek]¤kniha, obv. menaího formátu, v mìkké vazbì
papila¤bradavka, bradavèitý výrùstek, napø. na sliznici nebo kù~i; chloupek

papilární¤týkající se ko~ních liat; bradavkový
papilom¤druh nezhoubného nádoru
papirosa¤cigareta s náustkem
papizmus, papismus¤pøiznávání veakeré církevní moci pape~i
papovavir¤~ivoèianý vir zpùsobující nádorová onemocnìní
pappenheimský [papnhajmský]¤znát své pappenheimské znát své lidi, vìdìt, co v nich vìzí; r
paprikáa¤pokrm z kouskù masa duaených na paprice a podlitých smetanou
papula¤ko~ní pupenec, puchýø
papyrologie¤vìda studující staré texty (psané zejm. na papyrech)
papyrus¤aáchor papírodárný; rostlina, ze které se ve starovìku vyrábìla látka na psaní; tato
na nìm psaný
par avion¤letecky, oznaèení letecké zásilky
par example [pár exámpl]¤napøíklad
par excellence [pár exeláns]¤pøedevaím, hlavnì, naprosto, v pravém smyslu slova; vynikajíc
para, para oøech¤olejnaté semeno juvie ztepilé, juviový oøech
para-¤první èást slo~ených slov mající význam 1. vedle, spolu, pøi, skrze; 2. v lékaøských r
odlianý, nenormální; 3. v chemických názvech odvozený; 4. paraautistický
para-ski¤kombinace sportovního paraautizmu a ly~ování
parabelum¤automatická pistole
parabola¤1. pøirovnání, podobenství; 2. jedna z ku~eloseèek
paraboloid¤jedna z kvadrik, která vznikne otáèením paraboly kolem její osy
paráda¤nádhera, krása; pøehlídka
paradesant¤výsadkáø, pøísluaník paradesantního vojska, paraautista
paradesantní¤výsadkový, paraautistický; paradesantní vojsko druh pozemního vojska speci
vysazení ze vzduchu
paradigma¤pøíklad, vzor, typ
paradox, paradoxon¤nesmyslnost, logicky neøeaitelný rozpor; nepravdìpodobnost, protismy
paradoxie¤rozpor mezi nìkolika rùznými tvrzeními
paradoxní¤rozporný, protismyslný, zdánlivì nemo~ný
parafa, paraf¤zkrácený podpis, podpisová znaèka
parafín¤1. smìs vyaaích uhlovodíkù, bezbarvá nebo bílá hmota u~ívaná na výrobu svíèek, v
nasycený uhlovodík, alkan
parafiskál¤oblast státních pøíjmù, které neplynou do státního rozpoètu
parafráze¤vyjádøení stejného obsahu jiným zpùsobem; v umìní volné zpracování cizí pøedl
parafrázovaný¤volnì obmìnìný, vyjádøený jiným zpùsobem
parafrenie¤paranoidní psychóza, duaevní porucha, pobloudilost, scestné myalení
paraganglion¤uzlík tvoøený chromatofinními buòkami u pøední aorty
parageneze, parageneze¤spoleèenství minerálù vytvoøené jedním nerostotvorným procese

paragliding [paraglajdyng]¤sportovní paraautistická disciplína se speciálnì upraveným padák
paragnóze, paragnose¤jasnovidnost
paragon¤pokladní blok, úètenka
paragraf¤vymezená a èíslem oznaèená èást zákona, právní normy, odborného spisu; grafic
paragrafie¤porucha schopnosti psát
paragrafovaný¤rozdìlený, rozèlenìný na paragrafy, vypracovaný do podoby paragrafù
paragram¤slovní høíèka vzniklá zámìnou nebo vypuatìním písmene
paraialie¤nesprávná výslovnost, nahrazování správné hlásky jinou, patlavost
parakinéza, parakinéze, parakinésis-¤porucha souladnosti pohybù
paralaktický¤související s paralaxou
paralaxa¤úhel, který svírají smìry vedené ze dvou rùzných míst prostoru k pozorovanému tìl
polohy pøedmìtu vzhledem k pozadí pøi pozorování ze dvou rùzných míst
paralela¤rovnobì~ka; obdoba, podobná skuteènost; srovnávání, pøirovnávání
paralelizmus, paralelismus¤soubì~nost, rovnobì~nost; druh básnického pøirovnání
paralelka¤vedlejaí, poboèná tøída; paralelní zaøízení
paralelní¤soubì~ný, rovnobì~ný; souèasnì probíhající
paralexie¤zámìna slov pøi ètení
paralipomenon¤dovìtek, dodatek
paralogizmus, paraiogismus¤chybný závìr nebo úsudek z neznalosti
paralytický¤ochrnutý, posti~ený paralýzou; chorobný
paralýza, paralysa¤tì~ký stupeò ochrnutí, obrna
paralyzátor, paralysátor¤látka zpùsobující doèasné nebo trvalé ochrnutí organismu (napø. b
látky)
paralyzér, paralyser¤osobní obranný prostøedek okam~itì ochromující a zneakodòující útoè
elektrickým výbojem
paralyzovat, paralysovat¤ochromovat, zeslabovat, èinit neakodným
paramagnetikum,¤látka, její~ atomy mají nenulový magnetický moment
parametr¤mìøítko, kritérium; pomocná promìnná; charakteristická velièina
paramnézie, paramnesie¤porucha pamìti; vzpomínání na události, které se nestaly
parangon¤písmo o velikosti 18 bodù
paranoia, paranoie¤psychická porucha vyznaèující se bludy vztahovaènosti, podezíravosti n
plném zachování intelektu
paranoidní¤související s paranoií
paranomie¤rozpor v zákonech; protizákonnost
paranormální¤mimo normalitu, neobyèejné schopnosti napø. vnímání
paraparéza¤èásteèné ochrnutí dolních konèetin
parapet¤podokenní èást stìny, poprsník; nízká zídka slou~ící jako zábradlí
paraple¤deatník, sluneèník

paraplegie¤oboustranné úplné ochrnutí dolních konèetin
parapsychologie¤názor a praktiky mimosmyslového vnímání, psychotronika, metapsycholog
pararytmie¤dva souèasné tepové rytmy
parasympatikus¤èást autonomního nervstva vystupující z páteøe
paraautista¤výsadkáø, paradesant
paraautistický¤výsadkový, paradesantní
paraautizmus, paraautismus¤seskoky z výsadkového letadla s pou~itím padáku
parataxe¤souøadnost
parathormon¤hormon pøíatítných ~láz regulující metabolizmus vápníku
parátní¤pøipravený, pohotový, okam~itì pou~itelný
paratonie¤svalová igidita konèetin pøi pasívních pohybech
paraván¤zástìna, apanìlská stìna, plenta, ochranná stìna
parazit, parasit¤cizopasník; pøí~ívník, vykoøis• ovatel
parazitizmus, parazitismus, parasitismus¤cizopasnictví; pøí~ivnictví
parazitologie, parasitologie¤vìda o cizopasnících
parazitovat, parasitovat¤cizopasit; být parazitem
parazol, parasol¤sluneèník
parcela¤pozemek
parcelace¤rozdìlování pùdy na pozemky
parchant, panchart¤neman~elské dítì (pùvodnì jen prostitutky); dítì vùbec; fakan; malý zbyte
parciální¤dílèí, èásteèný
pard¤spoleèník, partner
pardál¤èerný levhart
pardon¤prominutí, odpuatìní, milost; ~ádost o dovolení; omluva
pare¤jedna ze dvou nebo nìkolika stejných listin, stejnopis, prùpis, kopie
pareidolie¤optický klam, zrakové vnímání, kdy je vjem dotváøen v neskuteèné podobì
parekie¤sou~ití dvou druhù ~ivoèichù, kdy jeden vyhledává jiného, který mu poskytuje ochra
paremie¤pøísloví, poøekadlo, prùpovídka
pareneze, paranese¤nabádavá, povzbuzující øeè
parenica¤uzený paøený ovèí sýr
parenklize, parenklise¤odchylka
parentální¤rodièovský
parenteze, parenthese¤vsuvka
parergon¤1. drobný pøíspìvek, dodatkové dílo; 2. výzdoba v rozích starých map
pareunie¤pohlavní styk
paréza, paresa¤èásteèná ztráta hybnosti, neúplná obrna
parfém¤voòavka; vùnì
parfemace¤dodávání vùnì, popø. výrazného zápachu

parfumerie, parfumérie¤obchod s kosmetickým zbo~ím a voòavkami
pari¤oznaèení vyrovnaného vztahu mezi nominální a kurzovní hodnotou cenného papíru
pária¤opovrhovaný èlovìk, vydìdìnec
pariace¤zaplacení dluhu
paricida¤otcovrah
parírovat¤1. odrazit ránu, krýt; 2. upravit maso od stranìním blan, tuku; 3. èelit, odpovídat; 4
podrobovat se, vyhovìt nìkomu
parita¤stejný pocit, rovnost; rovnová~ný, stejný stav rozhodujících faktorù
parka¤sportovní delaí bunda s kapucí
parkán¤prostor mezi dvìma hradbami; plot, ohrada
parket¤parketová podlaha; parter, pøízemí; vyhrazené místo u soudu, na burze, pro tanec
parketa¤døevìná deska pokládaná jako podlaha; èinnost, ve které se nìkdo vyzná, doména
parking¤parkoviatì, parkování
parkúr¤jezdecká dráha s rozestavìnými pøeká~kami
parlament¤shromá~dìní poslancù, snìm, snìmovna; v nìkterých státech nejvyaaí zastupitels
parlamentarizmus, parlamentarismus-¤metoda státní moci, kdy parlament (moc zákonodárn
postavení ve vztahu k moci výkonné; parlamentní demokracie
parlamentáø¤vyjednavaè, prostøedník, mluvèí
parlando¤zpùsob zpìvu blízký mluvené øeèi
parlér¤øeèník, mluvèí
parmazán, parmezán¤tvrdý velmi trvanlivý italský sýr
parnasista¤stoupenec parnasizmu
parnasizmus, parnasismus¤francouzský literární smìr 2. poloviny 19. století
parochie¤farnost
parodie¤posmìaná obmìna obsahu umìleckého díla; výsmìaná napodobenina nìèeho
parodont¤tkáò v okolí zubù, závìsný aparát zubu
parodontologie¤stomatologický obor zabývající se chorobami mìkkých ústních tkání
parodontóza, parodontosa, paradentóza, paradentosa¤vleklý zánìt tkání v okolí zubù
paronomázie, paronomasie¤stylistická básnická figura spoèívající v hromadìní podobnì znìjí
paronymon, paronymum¤slovo vnìjaí podobou podobné jinému, ale významem odliané
parosmie¤chorobná porucha èichu
parotis¤pøíuaní ~láza
parotitida, parotitis¤pøíuanice
pars¤díl, èást
parsek, parsec [parsek]¤astronomická jednotka pro délku (3.0856 x 10 na 16 m)
part¤notový zápis jednoho hlasu skladby, partes; úloha (divadelní, filmová)
parta,¤skupina, kolektiv
parte¤úmrtní oznámení

partenogeneze, partenogenese, parthenogenese¤narození z panny; pohlavní rozmno~ování
organizmù, kdy dochází k vývoji bez oplodnìní vajíèka spermií
partenokarpie¤vytváøení plodu rostlin bez oplození vajeèné buòky a vývoje zárodku, bezsem
parter¤1. pøízemí hlediatì; 2. pøízemní budova; 3. pravidelné záhony kvìtin okolo budovy
partes¤part
participace¤podíl, úèast, úèastnictví
participium¤pøechodník
participovat¤podílet se, mít úèast
partie¤1. èást, úryvek; 2. jednotlivá hra (aachová, karetní); 3. partner pro výhodný sòatek
partikularizmus, partikularismus¤prosazování dílèích zájmù pøed zájmy obecnými
partikulární¤èásteèný, dílèí; místní; speciální; individuální, sobecký
partikule, partikula¤èástice, èástka
partiový¤dílèí, èásteèný; podøadný, ménì kvalitní
partitura¤notový zápis vaech hlasù skladby, kde má ka~dý hlas nebo skupina hlasù vlastní o
partner¤spoleèník, kolega, spoluhráè, taneèník; druh, man~el
parton¤hypotetická elementární èástice
partus¤porod
party¤spoleènost, veèírek, sealost
partyka¤pleticha, intrika; pletichá ø, intrikán
paruka¤1. umìlá náhrada vlasù; 2. zrùdný útvar paro~í jelena nebo srnce
parvenu [parveny]¤povýaenec; kdo pronikl z ni~aí spoleèenské tøídy do vyaaí
parvovir¤neobalený vir zpùsobující nìkterá tì~ce probíhající onemocnìní
pas¤1. úøední prùkaz nebo oprávnìní, cestovní doklad; 2. ve sportovních hrách obvykle dela
hláaka v kartách o vynechání hry; 4. taneèní krok; 5. prùsmyk, prùchod horským sedlem
pas de deux [padedé]¤tanec ve dvou
pasant¤kdo místem pouze prochází; pøechodný host
pasát¤pravidelný vítr vanoucí ze subtropických tlakových výaí k rovníku
pasá~¤krytý prùchod; èást, úryvek, pasus
pasa~ér¤cestující
pascal [paskal]¤jednotka pro tlak
pascha¤1. ~idovský svátek; pravoslavné Velikonoce; 2. velikonoèní tvarohový pokrm
pasé¤minulý, odbytý, pøekonaný, bezpøedmìtný
pasiáns, patience [pasijáns]¤karetní hra pro jednu osobu
pasimetr¤pøístroj k mìøení vnitøních rozmìrù
pasionál¤sbírka ~ivotopisù svìtcù, muèedníkù
pasivita¤neèinnost, poddajnost, trpnost, nebojovnost, neteènost
pasivní, pasívní¤neèinný, neteèný, nereagující, trpný
pasivum, pasívum¤1. soubor dluhù, závazkù; 2. nedostatek, závada; 3. slovesný trpný rod

paskvil¤urá~livý nebo výsmìaný hanopis; nepodaøená napodobenina, zmetek
paso doble, passo doble¤spoleèenský tanec apanìlského pùvodu stylizující pohyb matadora
pasovat¤1. povýait do rytíøského stavu, povýait vùbec; 2. sluaet, padnout, hodit se, vejít se;
zasazovat
pasparta, paspart¤obruba, rám obrazu
pasport¤cestovní doklad, pas, prùvodní
paspule¤lemovka, zaèia• ovací stu~ka
passionato¤hud. váanivì
pastel¤barevná malíøská køída; výtvarná technika malování køídou; obraz vytvoøený touto
pastelový¤týkající se pastelu; mající jemný barevný odstín
pasterizace, pasterisace, pasterace, pasteurisace¤konzervování kapalin ohøátím na urèitou
pastilka¤tableta, okrouhlá plochá lisovaná pochoutka nebo lék
pastinák, pastrnák¤rostlina s bílým aromatickým du~natým koøenem chutí pøipomínající pe
pastis¤francouzský bezbarvý ~aludeèní likér s anýzem a lékoøicí, anýzovka
pastoforium¤postranní prostor pøi apsidì; místnost na úschovu hostií; výklenek ve zdi
pastor¤evangelický duchovní
pastorace¤církevní správa
pastorála¤pastýøská hra
pastorále¤drobná instrumentální skladba rázu pastýøské písnì
pastorální¤pastýøský; idylický; týkající se duchovní, církevní správy
pastorek¤1. ozubené kolo s malým poètem zubù; 2. nevlastní dítì
pastorela¤hudební skladba s pastýøským námìtem, vánoèní koleda
pastozita¤nezdravá odulost
pasus¤odstavec, úsek textu, pasá~
paaa¤vysoký hodnostáø; autoritativní, nadutý, blahobytnì ~ující èlovìk
paaalik¤území v osmanské øíai, jeho~ správcem byl paaa
paaije¤èásti evangelií popisující poslední veèeøi, zatèení, soud, smrt a pohøeb Je~íae Krist
paakál¤velká velikonoèní kostelní svíce; vzít na p. domluvit, pokárat
paaovat¤pokoutnì, tajnì dopravovat, dodávat
pat¤nerozhodný aachový výsledek; bezvýchodné postavení
patafyzika, patafysika¤umìlecké hnutí bojující proti lidské hlouposti satirou, ironií, výsmìcher
patálie¤trápení, potí~, nepøíjemnost
patchwork [peèvérk]¤technika spojování jednotlivých, obv. rùznobarevných kouskù textilu do
proaívaná deka, obleèení zhotovení touto technikou; vzor tkaniny
patela¤èéaka
patelární¤èéakový
patena, paténa¤miska, na ni~ se pøi mai kladou hostie
patent¤1. právnì chránìný vynález; 2. výsadní listina, dokument, právní norma; výsada; 3. le

pletenina na svetry kolem pasu, na rukávech
patentka¤spínací mechanický knoflík
patentovat¤1. právnì uznat, schválit vynález; 2. zualech• ovat ocel, ocelové výrobky
paternalizmus, paternalismus¤otcovský, nadøazený, ale partnerský a ochranný pøístup
paternita¤otcovství; autorství
páternoster¤osobní výtah s okru~ným nepøetr~itým provozem, okru~ný výtah
patetický, pathetický¤libujicí si v patosu, vzruaený
patetizovat, patetisovat¤dodávat nìèemu patos
patie¤druhá èást slo~eného slova mající význam choroba, chorobný stav, léèení
patiens [paciéns]¤osoba, zvíøe nebo vìc zasa~ená dìjem
patina¤omaelý, zaalý povrch svìdèící o stáøí pøedmìtu; charakteristický ráz
patison¤druh tykve s diskovitými plody u~ívanými jako zelenina
patitul¤název knihy umístìný na liché stránce pøed titulní stránkou
pato-¤první èást slo~ených slov 1. mající význam útrapa, váaeò; 2. znaèící vztah k nemoci
patofobie¤chorobný strach z nemoci
patofyziologie, patofysiologie¤nauka o chorobných pochodech a zmìnách funkcí organizmu
patogen¤~ivý pùvodce nemoci (bakterie, vir, hniloba), choroboplodný zárodek
patogeneze, patogenese¤vznik a vývoj chorobných zmìn v tìle
patogenita¤choroboplodnost, schopnost choroboplodných zárodkù vyvolat onemocnìní
patogenní¤choroboplodný, vyvolávající chorobu
patologie¤obor zabývající se chorobnými jevy a pochody v organizmech
patopsychologie¤nauka o chorobných stavech a úchylkách prùbìhu duaevních pochodù
patos, pathos¤vzruaený stav, prudké hnutí mysli; vzletný zpùsob projevu
patriarcha¤nejstaraí èlen, hlava rodiny; vá~ený, dùstojný staøec; nejvyaaí pøedstavitel církv
patriarchát¤1. forma spoleèenské struktury charakteristická vedoucí úlohou mu~e (otce), dìd
v mu~ské linii; 2. úøad a hodnost patriarchy, území jím spravované
patriciát¤zámo~né mìa• anstvo
patricij¤v antickém Øím plnoprávný obèan; zámo~ný, bohatý obèan
patrimonium¤majetek zdìdìný po otci; svobodné pozemkové vlastnictví
patriot¤vlastenec
patriotizmus, patriotismus¤vlastenectví, láska k rodiati
patristika¤obor studující tologické myalenky církevních otcù
patrologie¤obor teologie zabývající se literárním a historicko-kritickým studiem spisù církevn
patron¤ochránce, pøíznivec; divný èlovìk, podivín
patronace¤záatita, ochrana, patronát
patronát¤ochrana, záatita, patronace
patronymie¤obyèej odvozovat jméno od jména otce
patronymikon, patronymikum¤jméno odvozené od otcova jména, od zamìstnání otce nebo ji

patruonym¤krycí jméno obv. autora literatury pro dìti a mláde~ podepisujícího se jako strýc,
pauperizace, pauperisace¤sni~ování ekonomické úrovnì, zbídaèování, chudnutí
pauaál¤pevnì stanovená finanèní èástka k úhradì pravidelných výloh
pauaální¤1. povaechný, zevaeobecòující; stanovený povrchnì, odhadem; 2. placený pauaál
pauza, pausa¤1. pøestávka; pomlka, odmlèení; 2. prùpis; kopie provedená zvláatní technik
(pauzovacího) papíru
pavana¤italský øadový tanec z 16. století, padovana, paduana
pavilon, pavilón¤ozdobná stavba; stavba postavená na speciální úèely
pax [pá]¤mír, klid, pokoj
pazigrafie¤mezinárodní znakové písmo srozumitelné vaem národùm (arabské èíslice, noty)
pá~e¤mladý alechtic ~ující na dvoøe jiného alechtice a konající zde drobné slu~by
PCB¤polychlorované bifenyly
peacemaker [písmejkr]¤mírotvorce, vyjednavaè
peán¤cévní svorka
peá~, peage [peá~]¤vyu~ívání dopravních cest pøi pøejezdu pøes cizí státní území na zákl
podmínek; mýtné, poplatek
pech¤smùla, neatìstí
ped¤strukturní element pùdy
pedagogika¤vìda o výchovì, metodách vzdìlávání a vyuèování
pedál¤alapadlo, no~ní páka
pedant¤pøehnanì pøesný, malicherný èlovìk, puntièkáø
pedanterie¤puntièkáøství, pedantství
pedantizmus¤pedanterie, pedantství
pedantství¤pedanterie, pedantizmus
pedel¤správce, akolník, ni~aí úøedník na vysoké akole; èlen slavnostního prùvodu univerzit
pederastie¤homosexuální vztah k chlapcùm; homosexualita
pediatrie¤dìtské lékaøství
pediculus [pedykulus]¤vea
pedie¤druhá èást slo~ených slov mající význam výchova, nápravná výchova
pedigree [pedygrí]¤rodokmen grafického listu tvoøený sbìratelskými znaèkami, razítky; rodo
zvíøete
pedikér, pedikérka¤osoba provádìjící pedikúru
pedikulóza¤zavaivení
pedikùra, pedykýra¤odborné oaetøení nohou, péèe o nohy
pediment¤mírnì uklonìná erozní plocha pøi úpatí svahù
pedo-¤první èást slo~ených slov mající význam 1. pùda, pùdní; 2. dítì, dìtský; 3. krok
pedobiologie¤1. pùdní biologie; 2. biologie dítìte
pedofilie¤sexuální úchylka, pøi ní~ jsou objektem sexuálního zájmu devianta dìti

pedogeneze, pedogenese¤1. vznik a vývoj pùd z hornin; 2. partenogenetické rozmno~ování
pedologie¤1. pùdoznalectví, nauka o vzniku, vlastnostech, tøídìní pùdy; 2. souhrnná vìda o
pedometr¤krokomìr
pedometrie¤mìøení výaky a hmotnosti dìtí
pedosféra¤vrchní èást zemské kùry tvoøená pùdou
pedum¤berla, pastýøská hùl noaená pøi liturgických obøadech v levé ruce
peeling [píling]¤odstranìní drobných kouskù odumøelé poko~ky na oblièeji pomocí krému (p
obsahujícího hrubé èásteèky
peep-show, peep show, peepshow [pípaou]¤erotické pøedstavení sledovatelné kukátky v od
peer [pér]¤pøísluaník vysoké anglické alechty; ve Francii pair
pegas¤okøídlený kùò; symbol básnického umìní
pejorace¤zhoraování
pejorativní¤hanlivý, zhoraující význam, vyjadøující záporný vztah
pejorativum¤hanlivé slovo vyjadøující záporný pomìr, nelibý cit, nepøátelství
pejz¤dlouhá kudrna u ucha
pekinéz¤pekingský palácový psík
pektin¤polysacharid hojný v rostlinách, zpùsobující rosolnatìní
pektorální¤hrudní, prsní
pektóza, pektosa¤pektinová látka nacházející se v du~natém ovoci, zpùsobující rosolnatìní
pekuliární¤osobitý, vlastní; odchylující se od normálu
pekuniární¤penì~ní, finanèní, vyjádøený v penìzích
pel-mel, pele-mele [pel mel]¤na pøeskáèku, páté pøes deváté; smìsice
pelagiál¤oblast volné vody od hladiny ke dnu
pelagický¤hlubokomoøský, v airém moøi
pelagra¤nemoc vzniklá z nedostatku vitaminu PP
pelargónie¤muakát
pelerína¤pláa• , pláatìnka pøes ramena
peleta¤kulovitý útvar, sbalek, granule, drobná èásteèka vzniklá peletizací; malá pilulka slou~
implantaci
peletizace, peletisace¤sbalování, dra~ování
peletování¤dra~ování semen
pelmenì¤vaøené taatièky z nudlového tìsta plnìné mletým masem
peloidy¤slatinné a raaelinové zeminy, bahna, u~ívané jako bahenní koupele
pelota¤1. apanìlská míèová hra; 2. ko~ený èlun jihoamerických indiánù; 3. tuhý pru~ný pola
pásu
pelotá~¤horaí klubková vlna
peloton, peleton¤velká skupina cyklistù jedoucích pohromadì
pelucidita¤prùsvitnost nerostù

pelvimetr¤nástroj k mìøení rozmìrù pánve
pelvis¤pánev
pemza¤vulkanické sklo pórovité a~ pìnovité struktury
penále¤pokuta, trest
penalizace, penalisace¤ulo~ení penì~ního trestu, pokuty
penalta¤v kopané pokutový kop
penát¤øímský domácí ochranný bù~ek
penbook [penbuk]¤velmi malý pøenosný osobní poèítaè
pence¤drobná mìnová jednotka v nìkterých státech, napø. setina britské libry
pendl¤hráè, který mù~e startovat za dvì dru~stva
pendler¤èlovìk dojí~dìjící pravidelnì za prací pøes hranice státu
pendlovat¤chodit, jezdit, pohybovat se sem a tam, kývat se
pendlovky¤kyvadlové hodiny
pendrek¤1. èernohnìdá a~ èerná gumovitá tyèinka obsahující výta~ek z oddenku lékoøice; 2
policistù; 3. vùbec nic
pendulace¤kolísavý pohyb zemské osy
peneplén¤zarovnaná èást zemského povrchu s malými výakovými rozdíly, parovina
penetrace¤pronikání, prùnik
penicilin, penicilín¤antibiotikum produkované nìkterými plísnìmi a houbami, vyrábìné syntetic
penie¤druhá èást slo~eného slova mající význam nedostatek, nedostateèný
peninzula, peninsula¤poloostrov
penis¤mu~ský pohlavní orgán, pyj
penitenciáø¤vìznice, nápravný ústav; zpovìdník
penitent¤kajícník
penni¤drobná mince finské marky, fenik
penologie¤nauka o výkonu trestu
penta-¤první èást slo~ených slov majících význam pìt
pentaedr¤pìtistìn
pentagon¤pìtiúhelník
pentalogie¤umìlecké dílo o pìti v podstatì samostatných èástech
pentametr¤druh èasomìrného verae
pentateuch¤soubor pìti knih; pìt knih Moj~íaových ve Starém zákonì
pentatlon¤klasický pìtiboj
pentatonika¤hudební systém zalo~ený na pìtitónové stupnici
pentoda¤elektronka s pìti elektrodami
penumbra¤svìtlejaí èást sluneèní skvrny
penze, pense¤1. dùchod; 2. dávka denní stravy poskytovaná ubytovacím zaøízením
penzijní, pensijní¤dùchodový

penzion, penzión, pension¤ubytovací zaøízení poskytující obvykle i stravu
penzionát, pensionát¤ústav k výchovì mláde~e (obv. dívek) s ubytováním a celým zaopatøe
penzum, pensum¤dávka, obv. práce, úkolù
peoplemeter [píplmítr i píplmetr]¤mìøiè sledovanosti televizních programù
pepita, pepito¤drobnì kostkovaná látka
peprmint¤pøímìs máty peprné
pepsin¤trávicí enzym ~aludeèní a• ávy
per analogiam¤podobnì, podle obdoby, analogicky
per annum¤roèní, za rok, roènì
per anum¤koneèníkem, øitním otvorem
per capita [per kapita]¤na hlavu, obv. statistický nebo ekonomický ukazatel vzta~ený na jedn
per conto [per kontó]¤na úèet
per exemplum¤napøíklad, kupøíkladu
per fas et nefas¤právem i neprávem
per maiora¤vìtainou hlasù
per nefas¤neprávem
per occasionem [per okazionem]¤pøíle~itostnì
per os¤ústy
per partes¤po èástech
per pedes¤pìaky
per rollam¤obì~níkem, ve formì obì~níku, písemnì
per-¤pøedpona mající význam pro, skrz, nad, velmi, zcela
peras¤mezinárodní hranice, omezení
percepce¤vjem, vnímání
perceptor¤smyslový orgán
perchta, peruchta¤bílá paní
percipient¤pøíjemce
peregrinní¤cizí, cizozemský
perestrojka¤pøestavba
perex¤úvodní, tuènì tiatìná èást èlánku; uvedení
perfekce¤dokonalost; zakonèení, provedení, závìr
perfekcionizmus, perfekcionismus-¤touha být dokonalý, úplný
perfektivum¤dokonavé sloveso
perfektní¤dokonalý; dokonèený, úplný; týkající se perfekta
perfektum¤slovesný èas vyjadøující v minulosti skonèený dìj zasahující svými výsledky do p
perfidní¤zrádný, vìrolomný, proradný
perforace¤prodìravìní; souvislá øada dírek v papíru, zoubkování
performance¤umìlecké pøedstavení; èinnost, provedení

pergamen¤speciálnì upravená holina z oslí, ovèí, popø. kozí kù~e pou~ívaná na psaní, k vý
nástrojù; listina psaná na této kù~i; pevný papír nepropouatìjící tuky a kapaliny
pergamin¤tenký prùsvitný papír, náhra~ka pergamenu
pergelisol¤trvale zmrzlá pùda, permafrost
pergola¤loubí lehké konstrukce bez celistvého zastøeaení
perhumidní¤nadmìrnì vlhký
peri-¤první èást slo~ených slov mající význam okolo, okolní
periastron¤bod na dráze jedné slo~ky dvojhvìzdy, v nìm~ je její vzdálenost od druhé slo~ky
pericentrum¤bod na dráze kosmického tìlesa obíhajícího kolem jiného kosmického tìlesa, v
nejménì vzdálena
perichondrium¤vazivová blána na chrupavce, ochrustavice
periderm¤kùra rostlin, rostlinné pletivo
periferie, periférie¤okrajová, vedlejaí èást; vzdálenìjaí pøedmìstí; pøídavné zaøízení
periferní¤okrajový, obvodový
perifráze¤opisnì vyjádøení
perigastritida¤zánìt pobøianice kolem ~aludku pøízemí
perigeum¤bod na dráze tìlesa obíhajícího kolem Zemì, v nìm~ je tìleso k Zemi nejblí~e
perigon¤okvìtí
perihelium, perihélium, perihel¤pøísluní, bod na dráze tìlesa obíhajícího kolem Slunce, v nìm
Slunci nejblí~e
perikard¤osrdeèník, vazivový vak obklopující srdce
perikarditida¤zánìt osrdeèníku
periklinální¤smìøující ze støedu k obvodu
perikranium¤vnìjaí obal lebeèní kosti, olebeènice
perimetr¤1. obvod; 2. pøístroj k urèování rozsahu zorného pole oka
perimetrální¤obvodový, hraniční
perimetrium¤èást pobøianice obalující dìlohu
perinatální¤poporodní, týkající se období 10 dnù po porodu
perinatologie¤obor lékaøství zabývající se problematikou zdravého vývoje dítìte tìsnì po por
perineum¤hráz (poaevní)
perioda¤1. èasový úsek, období mezi pravidelnì se opakujícími jevy; 2. skupina èíslic opaku
periodickém desetinném zlomku; 3.dlouhé slo~ité souvìtí; 4. menstruace
periodicita¤pravidelnost
periodikum¤pravidelnì vycházející publikace
periodizace, periodisace¤èlenìní na èasové úseky, jejich stanovení
periost¤okostice
periostitida¤zánìt okostice
peripatetický¤konaný v chùzi, procházející se; aristotelovský

peripetie¤rozhodující obrat, zvrat ve vývoji událostí
peripleuritida¤zánìt tkánì mezi nástìnnou pohrudnicí a hrudní stìnou
periskop¤optický pøístroj k nepøímému pozorování; jednoduchý symetrický objektiv
peristaltika¤rytmické smra• ování svalstva trávicího ústrojí
peristyl, peristylos¤nádvoøí se sloupovým ochozem
peritoneum¤pobøianice
peritonitida¤zánìt pobøianice
perjurace¤køivá pøísaha
perkelt¤jídlo z malých kouskù masa okoøenìné paprikou
perkolace¤protiproudová extrakce
perkuse, percussion [perkusion]¤1. úder, náraz; 2. bicí nástroje; 3. lékaøský poklep
perkusionista, perkusista¤hráè na bicí nástroje
perkusní¤nárazový, úderný
perl¤písmo o velikosti 5 bodù
perlit¤1. vulkanické sklo s kulièkovitou odluèností; tepelnì izolaèní materiál; 2. strukturní slo-
chlazených ocelí
perlustrace¤zjiatìní toto~nosti, úøední prohlídka
perm¤nejmladaí útvar prvohor
permafrost¤trvale zmrzlá pùda, pergelisol
permalloy [permaloj]¤slitina ~eleza a niklu s vysokou magnetickou permeabilitou
permanence¤nepøetr~itá èinnost; stálost, nemìnnost, permanentnost
permanentka¤vstupenka, lístek, jízdenka trvalá nebo platná jistou dobu
permanentní¤trvalý, stálý; nepøetr~itý
permanentnost¤permanence
permeabilita¤1. schopnost membrán propouatìt tekutiny, propustnost; 2. velièina vyjadøující
magnetické pole
permeance¤magnetická vodivost
permise¤svolení, povolení, souhlas
permit¤propustka, povolení
permitivita¤velièina vyjadøující vliv látky na elektrické pole
permutace¤obmìna, zmìna poøadí v souvislém sledu vìcí, dìjù; mat. prosté zobrazení mno~
perniciózní, perniciosní¤nevyléèitelný, zhoubný
peron, perón¤nástupiatì
perorace¤závìr a shrnutí øeèi
perorální¤konaný ústy; podávaný ústy, napø. lék
peroxid¤látka obsahující peroxyskupinu -o-o-
perpendikulární¤svislý, kolmý
perpetuální¤stálý, setrvaèný, vìèný

perpetuum mobile¤neuskuteènitelný stroj vykonávající práci bez dodávání energie
perplex¤bezradný, zmatený, popletený, vyvedený z míry
perseverace¤utkvìlost, ulpívání; nutkavé setrvávání a znovuvybavování dojmù, opakování s
perseverance¤stálost, pevnost; schopnost vytrvalosti; lpìní, úpornost
persiko, persico [persiko]¤1. lihovina z broskvových jader; 2. náhra~ka mandlí z jader merun
persolvovat¤1. vyplatit, zbavit se dluhu; 2. vykonat mai
persona grata¤~ádoucí osoba; cizinec, vùèi nìmu~ nejsou námitky
persona non grata¤osoba ne~ádoucí
persona, persóna¤osoba, osobnost
personál¤kolektiv lidí zamìstnaných, obsluhujících
personálie¤osobní data, údaje
personalistika¤osobní, zamìstnanecká agenda
personalizmus, personalismus¤názor o jedineènosti èlovìka; vztah osobního Boha a èlovìka
personalizovaný, personalisovaný-¤zosobnìný, zlidatìný; s lidskými rysy, vlastnostmi
personální¤osobní
personifikace¤pøenáaení vlastností ~ivé bytosti na ne~ivé vìci nebo na pojmy; zosobnìní
perspektiva¤zobrazení pohledu do vzdáleného prostoru do roviny, kdy se zobrazované pøe
a sbíhají; pohled do dálky; vyhlídky do budoucnosti; hledisko, stanovisko
perspektivní¤výhledový; s dobrými vyhlídkami do budoucna
perspirace¤dýchání kù~í
pertinence¤vhodnost, pøinále~itost, pøísluanost hlavní vìci, jednání
perturbace¤porucha, ruaení
pertuse, pertusse, pertusis, pertussis¤èerný kaael
pervertovat¤pøevrátit, pøekroutit, zvrátit, zmaøit, zkazit, svést
perverze, perverse¤sexuální úchylka, zvrácenost, zvrhlost, nepøirozenost zejm. pohlavní ne
praktik, perverzita, perverznost
perverzita, perversita¤zvrácenost, zvrhlost, perverze
pervitin¤umìle pøipravená droga typu benzedrinu s úèinky podobnými úèinkùm kokainu
perzekuce, persekuce¤pronásledování
perzián¤èerná ko~eaina tøí- a~ osmidenního mládìte karakulské ovce
perziflá~, persiflá~¤zesmìanìní, posmìané napodobení
perzistence, persistence¤stálost, odolnost, vytrvalost, tvrdoaíjnost
pesach¤jarní ~idovské svátky
pesar¤antikoncepèní membrána; poaevní vlo~ka k udr~ení normální polohy dìlohy
peseta¤mìnová jednotka `panìlska
pesimizmus, pesimismus¤bezvýchodnost, beznadìj, ztráta perspektiv, akarohlídství, nedùvì
pesimum¤nejhoraí z dosa~itelného; krajní stupeò nepøíznivých podmínek pro ~ivot organis
peso¤mìnová jednotka Kolumbie, Chile a jiných jihoamerických státù

pesticid¤chemický prostøedek v zemìdìlství proti biologickým akùdcùm, akodlivým organizm
pestis¤mor
peta-nrnt.¤pøedpona ve významu násobku 10 na 15
petarda¤rána, výbuch, rozbuaka
petent¤~adatel, uchazeè
petice¤písemná ~ádost o udìlení urèitých práv, milosti
petit¤1. pøesnì formulovaná ~alobní ~ádost; 2. písmo o velikosti 8 bodù
petitio principii [petýció principií]¤po~adavek dùkazu; logická chyba v dùkazu
petrefakt¤zkamenìlina, fosilie; nìco nemìnného, ustrnulého
petrifikace¤zkamenìní; zatvrdnutí; neschopnost zmìny
petro-¤první èást slo~ených slov mající význam kámen, hornina
petrochemie¤obor zabývající se výzkumem a vyu~itím fosilních uhlíkatých surovin
petrografie¤nauka o horninách, zejm. její popisná èást, petrologie
petrologie¤nauka o horninách, petrografie
petting [petyng]¤erotické praktiky bez soulo~e, mazlení
pexa¤druhá èást slo~ených slov mající význam pøipevnìní (tkání, orgánu)
Pfennig [fenyk]¤drobná mince nìmecké marky, fenik
pfund¤libra, mìnová jednotka Irska, Sýrie, Súdánu, Egypta, Kypru a jiných státù
PharmDr.¤pharmaciae doctor, doktor farmacie
PhDr.¤philosophiae doctor, doktor filozofie
philosophia perennis [filozofia perénys]¤vìèná filozofie; tomismus
PhMr.¤pharmaciae magister, magistr farmacie
pí¤v øecké abecedì znak pro hlásku p
pia desideria¤nesplnitelná, zbo~ná pøání
pia fraus¤nepravda v dobrém úmyslu, zbo~ný klam
pianino¤klavír se svislými strunami
pianissimo¤hud. velmi slabì, tiae
pianista¤klavírista
piano¤hud. tiae; klavír s vodorovnì vedenými strunami
piarista¤èlen øádu øeholních klerikù, jeho~ hlavním, úkolem byla výchova mláde~e
pica¤standardní velikost písma psacího stroje pøi rozestupu písmen 2,6 mm
pick up, pick-up [pikap]¤vozidlo s otevøenou dodávkovou karoserií
pidgin [pid~in]¤pidgin english, lámaná angliètina; jazyk vytvoøený a u~ívaný pøi styku evrop
s místními domorodými jazyky
piedestal¤podstavec sochy; vyvýaené místo, povýaenost; význaèné postavení
piercing [pírsing]¤propíchávání kù~e rùzných èástí tìla a její zdobení napø. krou~ky, cvoèky
øetízky, høebíky
pierot¤typická postava francouzské pantomimy

pieta¤zbo~ná úcta; zpodobení truchlící Panny Marie s Kristem na klínì
pietizmus, pietismus¤obrodné protestantské hnutí zdùrazòující prostou osobní zbo~nost
pietní¤vyjadøující úctu (k zemøelým); zbo~ný, uctivý
piezo-¤první èást slo~ených slov mající význam tlak, tlakový
piezoelektøina,¤spoleèný název jevù, kterými jsou v nìkterých krystalech vázány mechanick
dielektrickou polarizací
piezometr¤pøístroj k mìøení stlaèitelnosti kapalin
pigment¤práaková látka, nerozpustná v daném pojivu, pou~ívaná k barvení; látka rùzného o
ulo~ená zejm. v ~ivoèianých buòkách
pigmentace¤zmìna barvy kù~e, zejm. rùzné odstíny hnìdé
pikador, picador [pikador]¤zápasník s býky na koni ozbrojený kopím; párek v rohlíku (èeskol
pikanterie, pikantérie¤pikantnost; drá~divost, smyslnost
pikantní¤jemná, ale výrazná chu• ; zajímavý drá~divý obsah, zejm. intimního rázu
piké¤obv. bílá bavlnìná tkanina, na líci s plastickými vzory
piket¤hra v karty
piknik¤spoleèné obèerstvení, svaèina z donesených potravin obvykle v pøírodì
piko-¤první èást slo~ených slov mající význam malý, nepatrný; pøedpona ve významu bilion
-12
pikola¤1. malá flétna; 2. ve høe na schovávanou stanovené místo i hráè støe~ící toto místo
schované hráèe
pikolík¤èíanický uèeò
pikovat¤pøepichovat sazenice, pikýrovat
piktogram¤grafický znak znázoròující pojem nebo sdìlení obrazovì (napø. dopravní znaèky)
pikýrovat¤1. pøepichovat sazenice; 2. tu~it proaíváním
pilafpilav¤orientální pokrm, jeho~ základem je rý~e
pilastr¤sloupovitý výstupek ze zdi s hlavicí, døíkem a patkou
pilot¤1. øidiè letadla nebo závodního automobilu; kormidelník, lodivod; 2. moøská ryba druh
pilóza, pilosa¤nadmìrné ochlupení nìkteré èásti tìla
pimelitida¤zánìt tukové tkánì
pimelóza, pimelosa¤otylost, tuková degenerace
piment¤nové koøení
pin-up [pinap]¤eroticky pøita~livá ~ena, obv. na fotografii nebo ve filmu; erotický obrázek k p
stìnu
pinakotéka¤obrazárna
pinè¤malý pes, hlídací i spoleèenský
pingl¤èíaník
pingpong¤stolní tenis, table-tennis
pinie¤druh borovice ve Støedomoøí

pinjin, pinyin [pinjin]¤èínský systém pøepisu èínských znakù
pinta¤1. stará objemová jednotka pro kapaliny a sypké látky; 2. pint [pajnt] britská objemová
0,568262 l
pinzeta, pinseta¤jemné kleatì k uchopení drobných pøedmìtù
pion¤1. elementární èástice patøící mezi hadrony, mezon pí; 2. pìaec v aachu
pionýr¤1. prùkopník, první osadník, èlovìk hledající nové cesty; 2. zákopník, pøísluaník ~eni
3. èlen dìtské (Pionýrské) organizace
pipa¤1. velká jihoamerická ~ába; 2. sopeèný kanál
pipe-line [pajplajn]¤dálkové potrubí, ropovod; spojení, linka, informaèní kanál; zøetìzení
pipeta¤laboratorní kalibrovaná sklenìná trubice k pøesnému odmìøování malého objemu ka
piraòa¤jihoamerická dravá øíèní ryba
piroga¤jihoamerický indiánský èlun vydlabaný z jediného kmene
piro~ek, piro~ka¤peèená taatièka s masovou, zeleninovou èi sladkou náplní
pirueta¤otoèka, obrat
pisé¤stavivo, mazanina z písku a vápna
pisoár, pissoir [pisuár]¤pánský veøejný záchodek
pista¤dráha, stopa; cesta v pouati
pistácie¤semena stejnojmenného stromu ze Støedomoøí
pistole¤1. ruèní palná zbraò; 2. zaøízení na jemné rozpraaování kapalin; 3. stará apanìlská
zlatá mince; 4. dlouhá atíhlá láhev
pitaval¤sbírka pozoruhodných kriminálních øíbìhù
pité¤jemné peèivo
pitoreskní¤malebný
pium desiderium¤nesplnitelné, zbo~né øání
pivot¤ve sportovních hrách obrat, otoèka; pivotman
pivotman¤podkoaový hráè, pøedsunutý hráè, pivot
pixel¤obrazový prvek, miniaturní svìtlocitlivá buòka
pizza [pica]¤italský slaný koláè
pizzerie [picerie]¤restauraèní zaøízení specializující se na øípravu pizzy
pizzicato [picikáto]¤drnkavì
pi~mo¤vonná látka, výmìaek z pi~mového váèku kabara pi~mového, moaus
plac¤volné prostranství, pracovní místo, stanoviatì, námìstí, hrací plocha
placebo¤øípravek neobsahující úèinnou látku, jeho~ léèebný efekt je vyvolaný pøesvìdèen
léèen
placeboefekt¤placebová reakce; léèebný výsledek vyvolaný pøesvìdèením pacienta, ~e u~í
placenta¤plodový koláè, plodové lù~ko u vìtainy savcù; semenice u rostlin
placet¤svolení, souhlas
plagiát¤podvrh; úmyslná napodobenina vydávaná za vlastní dílo; umìlecká nebo vìdecká kra

plagioklas¤sodnovápenatý ~ivec
plaidoyer [plédoajé]¤závìreèná øeè, výstup obhájce nebo ~alobce v pøelíèení
plak¤zubní povlak
plaké¤slabá vrstva kovu pokrývajícího jiný kov
plaketa¤medaile ra~ená na jedné stranì
planace¤proces zarovnávání povrchu erozí
planeta¤1. obì~nice; 2. lístek s pøedpovìdí fiktivní budoucnosti
planetárium¤zaøízení k znázornìní pohybù kosmických tìles; budova, v ní~ je umístìno
planetoid¤planetka, asteroid
planetologie¤obor zabývající se studiem planet
plani-, plan-¤první èást slov mající význam rovina, rovinný, v rovinì
planimetr¤plochomìr
planimetrie¤èást geometrie studující rovinné útvary
plankonkávní¤ploskodutý
plankonvexní¤ploskovypuklý
plankton¤spoleèenstvo drobných ~ivoèichù a rostlin vznáaejících se ve volné vodì
planografie¤fotomechanické rozmno~ování plánù, kreseb
planparalelní¤omezený dvìma rovnobì~nými rovinami
plantá~¤rozsáhlá plocha, na ní~ se pìstují u~itkové rostliny obv. v monokultuøe
plantogram¤otisk chodidla
plantýn, plantejn¤druh banánovníku, jeho~ plody jsou jedlé a~ po tepelné úpravì
planýrování¤urovnávání povrchu do roviny, srovnávání
plan~eta¤tenký, pru~ný, vìtainou kovový pásek
plast¤materiál, jeho~ podstatnou slo~kou jsou polymery; umìlá hmota
plastbeton¤stavivo, v nìm~ místo cementu jsou pou~ity plasty
plastelína¤tvárná pru~ná hmota k modelování
plasticita¤tvárlivost, poddajnost, výsti~nost; schopnost organizmù pøizpùsobit se prostøedí
plastický¤poddajný, tvárný; prostorový, trojrozmìrný; výsti~ný, výrazný
plastid¤útvar v buòkách rostlin ohranièený dvojitou biomembránou, schopný tvoøit barviva
plastifikátor¤látka zlepaující zpracovatelnost hmot
plastik¤1. odborník v plastické chirurgii; 2. umìlý materiál, obv. napodobenina kù~e
plastika¤prostorovost, trojrozmìrnost; 1. názornost, výraznost; 2. socha, reliéf; 3. plastická c
plastická operace
plastikový¤vyrobený z plastu, plastový
plastový¤plastikový
platforma¤plocha, ploaina; základna, tribuna; východisko èinnosti
platfus¤plochá noha
platina¤drahý kov mimoøádnì odolný vùèi chemickým vlivùm a vysokým teplotám

plató, plateau [plató]¤1. rovina, ploaina; 2. velký podnos; 3. fáze doznívání nebo doèasného
platonický¤prostý smyslných ~ádostí, neerotický; duaevní, vnitøní, formální; neopravdový, n
nedota~ený, bez výsledkù
platonizmus, platonismus¤názor o prvotnosti idejí pøed hmotným svìtem
plauzibilní, plausibilní¤pou~itelný, pøijatelný; srozumitelný, pochopitelný
play [plej]¤v nìkterých míèových hrách upozornìní zahajujícího hráèe na zahajovací podání
play-off, play off [plejof]¤závìreèná èást dlouhodobých sportovních soutì~í
playback [plejbek]¤postsynchronní nahrání zvuku (obrazu) k obrazu (zvuku) pøedem natoèe
technické zaøízení
player [plejr]¤hráè
playmate [plejmejt]¤krásná dívka, obv. vítìzka soutì~e krásy
plazma, plasma¤1. silnì ionizovaný plyn, ètvrté skupenství hmoty; 2. krevní p. tekutina obsal
bílkoviny
plazmid, plasmid¤molekula DNA nesoucí doplòkovou genetickou informaci
plá~¤ploché, písèité pobøe~í
plebej, plebejec¤pøísluaník plebsu; obyèejný, nièím nevýznamný, bezvýznamný èlovìk
plebiscit¤lidové hlasování, referendum
plebs¤staroøímské svobodné, ale bezprávné obyvatelstvo; chudina, prostý lid
pléd¤velký vlnìný aátek nebo pøehoz
plegie¤ochrnutí, obrna, úplná ztráta hybnosti
plegie¤druhá èást slo~ených slov mající význam ochrnutí, mrtvice
pleistocén¤staraí oddìlení ètvrtohor, diluvium
pleistocenní¤vztahující se k pleistocénu, diluviální
plejáda¤vìtaí skupina osob, vìcí
plejboj, playboy [plejboj]¤krasavec, milovník, seladon
plenární¤konaný za úèasti vaech èlenù
plenér¤volná pøíroda; malování v pøírodì podle skuteènosti
plénum¤celek vaech èlenù; zasedání vaech, valné shromá~dìní
pleonazmus, pleonasmus¤nadbyteèné hromadìní významovì podobných slov
pleoptika¤léèení tupozrakosti zakrytím zdravého oka na nìkolik hodin dennì
pleura¤pohrudnice
pleuritida¤zánìt pohrudnice
plexisklo¤organické sklo
plexus¤pleteò, svazek nervù nebo cév
plezír¤rozkoa, pøíjemný pocit, rozptýlení
plintus, plinthus¤ètvercová deska, základna sloupové patky
plizé, plisé¤drobné, pravidelné, natrvalo se~ehlené záhyby látky
pljeskavice¤restovaná placka z mletého skopového a hovìzího masa, vajec, cibule

plomba¤1. umìlé zaplnìní dutiny; 2. peèe• na zásilce
plonk¤osamocený, osamìlý; bez penìz
plotter [plotr]¤kreslicí zaøízení, souøadnicový zapisovaè
plundra¤1. koláè z jemnì pøekládaného kynutého tìsta; 2. bìhna, nevìstka
plundrování¤rabování, drancování, pustoaení, nièení, loupení
plurál¤mno~né èíslo
pluralita¤mnohost, èetnost
pluralizmus, pluralismus¤filozofický smìr uznávající existenci více podstat
plus¤výhoda, klad, pøednost; znaménko sèítání
plusquamperfektum¤minulý èas vyjadøující minulý dìj pøedcházející jinému minulému dìji, p
plutokracie¤vláda bohatých, penìz, majetku
plutonista¤stoupenec plutonizmu, vulkanista
plutonizmus, plutonismus¤hypotéza o sopeèném pùvodu vaech hornin a sopeèných pøíèiná
zemské kùry
pluviál¤liturgický pláa• ; deativé a teplotnì mírné období pleistocénu
plymó, plumeau [plymó]¤pøikrývka na dìtský koèárek
plynofikace¤zavádìní plynu
pneumatický¤vzduchový, vzduaný, vyu~ívající vzduchu k nìjaké èinnosti, pohánìný vzduche
pneumatika¤gumová obruè na koleso plnìná vzduchem
pneumo-, pneumato-, pneumono-¤první èást slo~ených slov mající význam vzduch, vzduch
pneumokok¤patogenní mikrob vyvolávající napø. zánìt plic
pneumologie¤obor zabývající se prevencí, diagnostikou a léèením nemocí dolních cest dých
mezihrudí
pneumonie¤zánìt plic
pneumonitida¤zánìt vmezeøené plicní tkánì
pneumotomie¤chirurgické protìtí plicní tkánì
pneuservis¤opravna pneumatik
poco [póko]¤hud. málo, trochu
podagra¤dna postihující palec u nohy
podesta¤ploaina oddìlující ramena schodiatì, odpoèívadlo
pódium¤vyvýaené místo urèené k vystoupení nìkoho
podzol¤typ pùdy vyluhovaný podzemní vodou
poéma¤báseò, zejm. delaí epická
poeta¤básník; èlovìk s velkou obrazivostí
poetický¤básnický; se smyslem pro poezii; pùvabný, vzletný, snivý
poetika¤nauka o výstavì slovesného díla; souhrn umìleckých prostøedkù typických pro jedn
autorù nebo pro umìlecký smìr
poetizmus, poetismus¤avantgardní smìr èeské poezie 20. let 20. století; básnické slovo

poezie, poesie¤básnictví, básnický výtvor; poetiènost, kouzlo, pùvab
pofidérní¤pochybný, nedùvìryhodný
pogo¤výrazový taneèní projev, nepárový kreativní tanec
pogrom¤krvavé masové pronásledování vra~dìní
pointa¤vtipný pøekvapivý závìr
pointace¤nastavení, zacílení, pointizace, pointování
pointilizmus, pointilismus¤smìr malíøství navazující na impresionizmus, neoimpresionizmus
pointizace, pointisace¤pointace
poker, pocker [pokr]¤karetní hra
pól¤hlavní, ústøední, extrémní, výjimeèný bod; prùseèík
polarimetr¤pøístroj k mìøení úhlu stoèení roviny polarizovaného svìtla opticky aktivní látkou
polarimetrie¤obor studující vlastnosti opticky aktivních látek pomocí jejich schopnosti stáèet
polarizovaného svìtla
polarita¤protilehlost, protikladnost, rùznost v protilehlých koncích; dvojpólovost
polarízace, polarisace¤proces vzniku protikladnosti, polarity
polarizátor, polarisátor¤zaøízení k získání polarizovaného elektromagnetického záøení
polarizovaný, polarisovaný¤jevící polarizaci
polární¤týkající se pólu; protilehlý
polarografie¤metoda elektrochemické analýzy látky s pou~itím rtu• ové kapkové elektrody
polaroid¤1. fotografický pøístroj s okam~itými pozitivními snímky; 2. polarizaèní filtr
polder, poldr¤vysuaené zúrodnìné dno bývalého aelfového moøe chránìné hrázemi
polemický¤odporující, sporný, bojovný, útoèný
polemika¤ostrý názorový spor, diskuze
polemizovat, polemisovat¤vést polemiku, diskutovat
polenta¤kukuøièná kaae
poli-¤první èást slo~ených slov mající význam mìsto, mìstský
policajt¤policista
policie¤ozbrojený bezpeènostní sbor pro udr~ování vnitøního poøádku a bezpeènosti
policista¤pøísluaník policie, policajt
poliklinika¤zdravotnické zaøízení poskytující ambulantní oaetøení
polinóza, pollinosis¤senná rýma
poliomyelitida¤dìtská obrna
poliovir¤~ivoèianý vir vyvolávající dìtskou obrnu
polia, polish [polia]¤pøípravek na èiatìní a leatìní
politbyro¤politické byro; politické ústøedí, výkonný orgán
politika¤veøejná èinnost, správa; øízení státu; vztahy mezi státy
politikum¤politická zále~itost, vìc
politizace, politisace¤nabývání, dodávání politického rázu, charakteru

politizovat, politisovat¤vnáaet politické hledisko; hovoøit o politice
politologie¤teorie politiky; politické vìdy, zkoumání mocenských institucí
politura¤hladká lesklá povrchová vrstva vytvoøená bezbarvým lakem
polje¤protáhlá povrchová krasová sní~enina s plochým nánosovým dnem
pólo¤sportovní branková hra na høiati nebo ve vodì
polonéza, polonaisa, polonaise [polonés]¤polský slavnostní tanec mírného tempa
polonistika¤obor zabývající se jazykem, historií a kulturou polského národa
polonizmus, polonismus¤jazykový prostøedek pøejatý do jiného jazyka z polatiny nebo podl
vytvoøený
polopenze, polopense¤èásteèná dávka denní stravy poskytovaná ubytovacím zaøízením, o
polstrovaný¤polatáøovaný, èalounìný
poluce¤samovolný noèní výron semene
polutant¤zneèia• ující. látka
poly-¤první èást slo~ených slov mající význam 1. mnoho, mnohý, hojný, vícenásobný; 2. vy
slo~eném molekulovém stavu
polyamid¤termoplast pou~ívaný na výrobu vláken, fólií
polyandrie¤mnohomu~ství; pohlavní sou~ití jedné samice s více samci
polyarchie¤vláda více osob
polychlorovaný¤obsahující rùzný poèet atomù chloru v molekule; p. bifenyly toxicky pùsobíc
u~ívané jako mazivo, pøísady do nátìrových hmot, zkratka PCB
polyedr¤mnohostìn
polyekran¤promítání obrazù, filmù na nìkolik ploch souèasnì
polyergol¤víceslo~ková pohonná hmota
polyester¤plast, v jeho~ makromolekule je esterová skupina
polyetylén, polyethylen¤plast, polymer etylénu
polyfág¤~ivoèich ~ivící se rùznorodou potravou
polyfagie¤1. zpùsob vý~ivy polyfágù; 2. chorobnì zvýaená chu• k jídlu, chorobná ~ravost
polyfonie¤vícehlas, mnohohlas; zpùsob hudební skladby slo~ené z nìkolika samostatných h
polygamie¤man~elství s více jedinci opaèného pohlaví, mnohoman~elství
polyglot¤èlovìk ovládající mnoho cizích jazykù
polygon¤mnohoúhelník
polygonální¤mnohoúhelníkový
polygonometrie¤stanovování vzájemné polohy mìøických bodù sdru~ených v polygony
polygrafie¤1. výrobní obor zahrnující vaechny druhy tiskaøských technik; 2. soubor grafický
metod u~ívaných hlavnì v kardiologii
polygynie¤sou~ití jednoho mu~e s nìkolika ~enami, mnoho~enství
polyhidróza¤nadmìrné pocení
polyhistor¤vzdìlanec v mnoha oborech; vaeobecný znalec

polymer¤látka slo~ená z makromolekul
polymerizace, polymerisace, polymerace¤chemická reakce, kterou z monomeru nebo smìsi
polymorfie¤mnohotvárnost, rùznorodost, heteromorfie, polymorfizmus
polymorfizmus, polymorfismus¤mnohotvárnost, rùznorodost, heteromorfie, polymorfie
polynom¤mnohoèlen
polynukleát¤mnohojaderná buòka
polyopie¤dvojité vidìní
polyp¤1. pøisedlé vývojové stadium nìkterých ~ahavcù, u jiných jediná forma jejich existenc
útvar, výrùstek na nosní sliznici
polypeptid¤bílkovina
polyporóza, polyporosa¤choroba stromù zpùsobená rozkladem døeva èinností hub
polypropylén¤plast, polymer propylénu
polyptych¤obrazový celek ze tøí i více tematických èástí
polysacharid¤makromolekulární látka, organická slouèenina vzniklá spojením velkého mno~
napø. akrob, celulóza
polysémie¤mnohoznaènost, vícevýznamovost
polystyren, polystyrén¤termoplast, polymer styrénu, tepelnìizolaèní látka
polytechnika¤vysoká akola s obory mnoha technických vìd
polyteizmus, polyteismus¤uctívání více bohù, mnohobo~ství
polytrichie¤nadmìrné ochlupení; nadmìrný rùst vlasù
polyuretan¤plast z izokyanátù a diolù pou~ívaný na výrobu vláken, lepidel, lakù
polyurie¤chorobnì zvýaené vyluèování moèi
polyvinylchlorid¤termoplast s dobrými technickými vlastnostmi, polymer vinylchloridu, zkratk
pomfrity, pommes frites [pomfrit]¤bramborové hranolky sma~ené v oleji
pomologie¤nauka o typech a odrùdách ovocných rostlin a o jejich pìstování, ovocnáøství
pompa¤okázalost, pøehnaná nádhera
pompadura¤dámská kabelka ve tvaru váèku, pompadúrka
pompadùrka¤dámská kabelka ve tvaru váèku, pompadúra
pompézní, pompésní¤okázalý, pøehnaný, nádherný
pompónka¤okrasná rostlina s kulovitými kvìty
pomposo [pompózo]¤hud. okázale, slavnostnì
ponèo¤pøehoz bez rukávù s otvorem pro hlavu
pondus¤záva~í na hodinách
poník¤malý kùò, pony
ponk¤øemeslnický pracovní stùl
pontifex¤staroøímský veleknìz; oznaèení pape~e
pontifikálie¤biskupské insignie, odznaky a roucha
pontifikát¤úøad a hodnost pape~e, doba jeho funkce

ponton¤speciální èlun ke konstrukci plovoucího mostu; plovák
pony¤malý kùò, poník
pop¤1. pravoslavný knìz; 2. populární hudba
pop-art, popular art [popjulr árt]¤výtvarný projev inspirovaný kolá~í obv. odrá~ející civilizaèn
èlovìka
pop-music, pop music [popmjúzik]¤populární hudba
pop-song¤zábavná, hlavnì taneèní píseò
popcorn [popkorn]¤pra~ená kukuøice
popelín¤tenká mìkká hustá tkanina obv. s plátìnou vazbou
populace¤obyvatelstvo; geneticky a ekologicky vymezený soubor jedincù stejného biologick
spoleèném prostøedí; skupina hvìzd tvoøících jednotný celek
populacionizmus, populacionismus-¤teorie o nutnosti zvýaení poètu obyvatelstva; politika za
ovlivòováním populace
popularita¤známost, oblíbenost, obliba, proslulost
popularizace, popularisace¤aíøení poznatkù, názorù; obeznamování veøejnosti; srozumitel
populární¤obecnì známý, oblíbený, proslulý; prostì podaný, jednoduchý, pøístupný airoké ve
populistický¤zjednoduaenì podaný pro airokou veøejnost; bezohlednì zamìøený na efekt, de
populizmus, populismus¤úsilí o získání pøíznì bez ohledu na vìc samu
porce¤dávka
porézní¤pórovitý
porfyrický¤nestejné zrnitý
poriomanie¤chorobné nutkání k útìku, potulování
porno¤pornografie
porno-¤první èást slo~ených slov mající význam pornografický
pornografie¤necudné, oplzlé, jednostranné u~ití motivù sexu a pohlaví, porno
pórobeton¤lehèený beton
poróza, porosis¤úbytek kostní tkánì
porridge [porid~]¤ovesná kaae
port¤pøístav; pøípojné místo
porta¤1. brána, dveøe, terénní prùchod; 2. obruba, lemovka, prýmek; 3. mocenský orgán v t
setkání, pøehlídka skupin country music
portabilita¤pøenositelnost poèítaèových programù
portable [portebl i portábl]¤lehce pøenosný, kuføíkový, cestovní
portál¤architektonicky upravený vchod, vjezd, zaèátek tunelu, pøechod mezi hlediatìm a jev
portatile¤malý pøenosný oltáø
portativ¤malé pøenosné varhany
portfej, portefeuille [portfej]¤obor pùsobnosti ministra; taaka na písemnosti
portfólio, portfólium¤rozdìlení investièních zdrojù s cílem sní~ení rizika, skladba cenných pa

portiéra¤závìs na dveøích
portikus¤otevøená sloupová hala, sloupová pøedsíò, kryté sloupoøadí
portmonka¤penì~enka
porto¤poplatek za dopravu poatovní zásilky, poatovné
portrét¤podobizna
portýr¤vrátný
posese¤vykonávání práva pro sebe, dr~ba práva
posesivní, posesívní¤pøivlastòovací; vyjadøující pøísluanost
posesor¤dr~itel
posibilita¤mo~nost
post¤místo; postavení, funkce
post christum [natum]¤po Kristu, po Kristovì narození, naaeho letopoètu; zkratka p. chr. (n.)
post factum [post faktum]¤po èinu, po provedeném, kdy~ se stalo
post festum¤a~ potom, pozdì
post meridiem¤po poledni, odpoledne; zkratka p.m.
post partum¤po porodu
post-¤první èást slo~ených slov mající význam po, následuje
postament¤podstava napø. pomníku, sloupu
poste restante¤zaslání zásilky na poatu pouze s udáním jména pøíjemce, popø. hesla, tak~
vyzvedne sám
poster [poustr]¤výsledky práce zveøejnìné na vìdecké konferenci na tabulích a stojanech fo
fotografù, komentovaných témat; plakát
posterior¤pozdìjaí; zadní
posteriorita¤následnost; pozdìjaí poøadí; opo~dìní
postfebrilní¤pohoreèkový, po skonèení horeèky
postglaciál¤postglaciální období, poledová doba
postgraduální¤pokraèovací, dalaí odborné studium po dokonèení vysoké akoly
posthumní¤objevující se po smrti pùvodce, posmrtný
posthumum¤dílo vydané nebo nalezené po autorovì smrti
posthumus¤dítì narozené po smrti otce, pohrobek
postila¤sbírka kázání na jednotlivì nedìle a svátky
postilion, postilión¤koèí poatovních vozù
postindustrializmus, postindustrialismus¤teorie vývoje spoleènosti po prùmyslové éøe
postkomunistický¤vztahující se k období po pádu komunistického re~imu
postmodernizmus, postmodernismus¤pøístup ke svìtu a pojetí skuteènosti i poznání jako ne
plurality, a proto odmítající univerzální výklad
postnova¤nova po poklesu jasnosti
postpenitenciární¤následující po ukonèení vìzeòského trestu, napø. p. péèe

postpozice, postposice¤kladení nìjakého slova, tvaru nebo èástice za pøísluané slovo
postpubertální¤po pubertì; jeatì ne zcela zralý
postscript [postskript] uýp. tech.¤program umo~òující definovat a vytváøet znaky pro typogra
postskriptum, post scriptum [post skriptum]¤po napsání; dodatek v dopise, douaka; zkratka
postsynchron¤dodateèné ozvuèení napø. filmu
postulát¤po~adavek, pøedpoklad pøijímaný bez dùkazu
potamologie¤nauka o re~imu øek
potaa¤uhlièitan draselný, ~íravina
potìmkinský¤pøedstíraný, vytvoøený pro efekt, zdánlivý
potence¤schopnost, mohutnost, síla, moc; schopnost plodit, pohlavní schopnost
potenciál¤souhrn schopností, celková mo~nost nìco udìlat
potenciální¤mo~ný, uskuteènitelný
potenciometr¤dìliè napìtí
potencovaný¤zesílený, umocnìný, vystupòovaný
potentát¤panovník, vladaø; vysoký hodnostáø; velký pán, papaláa
potentní¤schopný, zdatný, výkonný; schopný k pohlavnímu styku, k oplodnìní; mající potenc
potlach¤popovídání, kus øeèi, dru~ná zábava
potomanie, potománie¤chorobná touha po pití, pijanství
potos¤ozdobný kvìt, okrasná liána s podélnými listy, scindapsus
potpourri, pot pourri [potpuri]¤smìs, vaehochu• ; vonné bylinné smìsi
pound force [paund fórs]¤britsko-americká jednotka pro sílu rovná 4,448 22 newtonù, pound
pound weight [paund vejt]¤britsko-americká jednotka pro sílu rovná 4,448 22 newtonù, pour
pound [paund]¤libra;1. britsko-americká jednotka pro hmotnost rovná 0,453 527 kg; 2. britsk
jednotka Velké Británie
pour féliciter [pur felisité]¤k blahopøání, místo blahopøání, zkratka p.f., P.F.
pourparler [purparlé]¤nezávazný rozhovor; neformální rozmluva, jednání mezi diplomaty
power-play [paurplej]¤pøesilová hra v hokeji
póza¤dr~ení tìla, postoj, pozice; strojenost
pozér¤èlovìk libující si ve strojenosti, dávající najevo svou dùle~itost
pozice, posice¤poloha, dr~ení tìla; místo, umístìní ve vztahu k okolí nebo s pøihlédnutím k v
pozitiv, positiv¤základní stupeò pøi stupòování pøídavných jmen a pøíslovcí; nepøenosné m
fotografický obraz vzniklý vyvoláním negativu
pozitivizmus, pozitivismus, positivismus¤filozofický smìr usilující o spojení vìdeckého poznán
disciplín a odmítající spekulace
pozitivní, positivní¤kladný; zalo~ený na skuteènosti
pozitivní, positivní¤kladný; zalo~ený na skuteènosti, dokázaný; stavìjící se pøíznivì k nìèemu
pozitivum, positivum¤kladná stránka události, jevu
pozitron, positron¤kladnì nabitá èástice, antièástice k elektronu

pozoun¤~es• ový nátrubkový hudební nástroj, trombon
praenova [prénova]¤stadium novy pøed vzplanutím
pragenzia, pragensia¤dokumenty, knihy, listiny o Praze, fotografie, obrazy zobrazující Prahu
pragmatický¤vìcný; praktický, nezaujatý, chladnì a rozumnì uva~ující
pragmatika¤jaz. èást sémiotiky analyzující vztahy znakù k jejich mluvèím
pragmatizmus, pragmatismus¤vìcnost; nezaujatost, zamìøenost k efektivnosti a u~iteènosti
pragocentrizmus, pragocentrismus-¤zdùrazòování významu a prosazování role Prahy jako p
organizaèního ústøedí
prakticizmus, prakticismus¤èinnost cílená pouze na praxi, podceòování teorie
praktický¤vztahující se k praxi; reálný, skuteèný; mající smysl pro realitu; úèelný, vhodný
praktikábl¤pomocný pøenosný podstavec nebo leaení umo~òující èlenit jeviatì ve svislém sm
praktikum¤praktický výcvik, výuka pøedmìtu v praxi, napøíklad v laboratoøi, v dílnách
praktiky¤osvìdèené zpùsoby jednání; pletichy, pikle
pránajáma¤soustava dechových cvièení s regulací doby vdechu, zadr~ení dechu a výdechu
pranostika¤lidová prùpovídka obsahující pøedpovìï, poèasí nebo nìjakou ~ivotní zkuaenost
pratotechnika¤soustava pìstitelských opatøení u travních porostù
praxe¤èinnost, jednání, konání, vìcné zamìøení; výkon zamìstnání, zbìhlost, odborná znalos
pùsobnosti
pré¤mít pré, mít volnost
pre-¤pøedpona mající význam pøed, nad
preambule¤úvodní (obv. slavnostní) èást dokumentu, pøedmluva
preambulum¤hud. pøedehra, preludium
prebenda¤nezaslou~ená výhoda nebo pøíjem za zásluhy""
precedence¤priorita, prvenství, spoleèenská pøednost
precedent, precedens¤pøedchozí pøípad, skutek, soudní rozhodnutí, které slou~í jako mode
v budoucnosti
precese¤otáèení osy symetrie setrvaèníku vùèi pevnému smìru v prostoru
preciozita, preciosita¤1. dokonalost, zvl. v umìleckém slohu; 2. pøepjatá, strojená dokonalos
chování, precióznost, afektovanost
precióznost, preciosnost¤preciozita
precipitace¤1. spìch, chvat; 2. vznik nové oddìlené pevné fáze ve fázi kapalné nebo zkonde
látky v plynné fázi; srá~ení
precizní, precisní¤pøesný, dokonalý
preciznost, precisnost¤pøesnost, dokonalost
precizovat, precisovat¤pøesnì vymezovat, zpøesòovat
predace¤dravý zpùsob ~ivota, aktivní vyhledávání a lovení koøisti predátorem pro potravu
predátor¤~ivoèich ~ivící se dravým zpùsobem; dravec, aelma
predestinace¤pøedurèení; pøedem urèená budoucnost, osud

predikace¤pøisouzení; výpovìï o podmìtu, subjektu; jaz. skladebný vztah slovesa a èástí vìty
sloveso øídí
predikant¤kazatel
predikát¤pøídomek; log. èást soudu nebo výroková funkce, vypovídající o subjektu nebo pro
predikce¤pøedpovìï, odhad
predispozice, predisposice¤vrozená nebo získaná náchylnost, sklon
predominance¤nadvláda, pøevládání, pøevaha
preeminence¤pøední místo; pøednost
preexistence¤døívìjaí ~ivot; pøedcházející bytí nebo vtìlení duae
prefabrikace¤výroba prefabrikátù
prefabrikát¤prùmyslovì vyrábìný dílec, obv. stavební
preface¤úvodní èást meaního kánonu
prefekt¤pøedstavený nìjaké instituce
prefektura¤úøad prefekta; budova nebo místnost tohoto úøadu; správní obvod øízený prefe
preferans¤karetní hra; hra na kuleèníku
preference¤zvýhodnìní, výhoda, výsada, pøednost, pøednostní právo
preferovat¤zvýhodòovat, dávat pøednost
prefix¤pøedpona
prefixace¤tvoøení slova prefixem
preformovat¤pøedem vytváøet, pøedem urèovat, pøedobrazit
pregnantní¤výsti~ný, pøesný
prehistorie¤pravìk; historické vìdy zabývající se pravìkem
prejotace¤vznik a existence polosamohláskového í mezi souhláskou a samohláskou
prejudice¤právo rozhodnutí, které se stává smìrnicí pro obdobné pøípady
prekanceróza, prekancerosa¤nìkteré chorobné zmìny blízké rakovinì nebo pøedcházející vz
prekarcinom
prekarcinom¤chorobné zmìny blízké rakovinì nebo pøedcházející vzniku rakoviny, prekance
prekérní¤choulostivý, pová~livý, tísnivý, trapný, nepøíjemný
prekluze, prekluse¤zánik práva jeho neuplatnìním ve stanovené (prekluzivní) lhùtì
prekognice¤pøedvídání budoucnosti, jasnovidnost
prekurzor, prekursor¤výchozí látka, èástice, z ní~ vzniká chemickou pøemìnou výsledný pro
prelát¤biskup nebo jiný pøedstavený s podobnou pravomocí a jurisdikcí; vyaaí úøedník pap
preliminární¤pøedbì~ný
preliminář¤pøedbì~ná smlouva, ujednání
preludium¤pøedehra, úvod; hud. skladba volné formy pro klávesový nástroj; úvod k cyklické
svitì
preludovat¤volnì improvizovat (na klávesový nástroj)
premedikace¤podávání lékù k útlumu neurovegetativního systému pøed chirurgickým zákro

premenstruaèní, premestruální¤pøedcházející menstruaci
premiant¤~ák s výborným prospìchem
prémie¤odmìna, mimoøádná výhra; udìlovaná cena, dárek; pojistné, pravidelná èástka plac
pojiatìncem
premiér¤pøedseda vlády, ministerský pøedseda
premiéra¤první veøejné uvedení umìleckého díla
premisa¤pøedpoklad; první, výchozí èást úsudku; propozice
premolár¤tøenový zub
premonstráti¤øád øeholních kanovníkù zalo~ený v Prémontré
premortální¤pøedsmrtný
prenatální¤týkající se doby mezi poèetím a narozením
prenotace¤pøedbì~ný záznam, pøedbì~ný zápis
prenumerace¤pøedplacení, zaplacení pøedem; pøedplatné
preparace¤úprava, zpracování nestálých objektù v trvalé
preparát¤preparovaný pøedmìt; umìlý pøípravek
preponderace¤pøevaha, pøevládání
prepotence¤nadvláda, moc, pøevaha
prepozitura¤sídlo proboata, proboaství
prerafaelité, prerafaelisté, preraffaelité, preraffaelisté¤novoromantièti angliètí malíøi 14. stol
navazující na italskou renezanci
prérie¤travnatá step v mírném pásu severní Ameriky
prerogativa, prerogativ¤výsada, výhradní právo, pøednost
preromantizmus, preromantismus-¤umìlecké tendence a smìry 2. poloviny 18. století vyrovn
klasicizmem a tvoøící vnitønì rùznorodý pøechod k romantismu
pres¤lis; tlak, tlaèenice; èasová tíseò; nesnáze
presbytáø, presbyterium¤knì~iatì; chrámový prostor vyhrazený knì~ím, napø. kolem hlavníh
presbyter¤v protestantských církvích pøedstavený, èlen rady staraích, volený pøedstavitel
presenium¤období pøed stáøím (50-60 let vìku èlovìka)
presentatum¤datum pøijetí doalé písemnosti na úøadu
preskripce¤1. pøedpis, na øízení, pøedepsání, dispozice; 2. promlèení, zánik vymahatelnos
presovat¤lisovat, stlaèovat
press¤tisk
presscentrum¤tiskové støedisko
prestissimo¤hud. velmi rychle, jeatì rychleji ne~ presto; velmi rychlé tempo
presti~¤vá~nost, významnost, povìst; hodnocení nebo ocenìní ostatními
presti~ní¤mající vá~nost, vlivný
presto¤hud. velmi rychle; velmi rychlé tempo
presumpce¤pøedpoklad, domnìnka, pravdìpodobnost (p. neviny)

pretendent¤uchazeè, nìkdo èinící si na nìco nárok, napø. p. trùnu
pretenze, pretense, pretence¤po~adavek, nárok
préteritum¤minulý èas vyjadøující dìj v minulosti skonèený a bez vztahu k pøítomnosti
prétor, praetor [prétor]¤staroøímský nejvyaaí hodnostáø; vysoký soudní úøedník
pretorián¤èlen staroøímské císaøské gardy; slepì vìrný pøívr~enec
prevalence¤pøevládání, pøevaha, obecné rozaíøení; demografický ukazatel, pomìr poètu n
obyvatel
prevence¤pøedcházení nìèemu, ochrana pøed nìèím
preventivní¤pøedchùdný, vèasný, v pøedstihu; ochranný; zabývající se prevencí, slou~ící p
prevét¤záchod
preview [privjú]¤pøedbì~ný náhled
prevít¤nìco apatného, oaklivého, zlého; apatný, zlý èlovìk
previze, previse¤bystrozrak, prozíravost, pøedtucha
prezence, presence¤pøítomnost, úèast
prezenèní, presenèní¤vztahující se k úèasti, výskytu (setrvání) na urèitém místì
prézens, présens¤pøítomný èas sloves
prezent, present¤dar; nehodný èlovìk, prevít
prezentace, presentace¤pøedstavení se, pøedlo~ení nìèeho, podání, návrh
prezentaèní, presentaèní¤slou~ící k prezentaci; navrhovací
prezentizmus, prezentismus, presentismus¤pøeceòování pøítomnosti, pragmatizmus zpoch
historie
prezentovat, presentovat¤pøedstavit, pøedlo~it, podat
prezervativ, preservativ¤mu~ský gumový ochranný a antikoncepèní prostøedek, kondom
prezident, president¤individuální volená hlava republiky; pøedstavený nìkterých úøadù, orgá
prezidium, prezídium, presidium¤ústøedí úøadu, orgánu, organizace; budova nebo místnost
priapizmus, priapismus¤dlouhodobé bolestivé ztopoøení mu~ského pohlavního údu nevyvo
prim¤první hlas; mít p., hrát p. mít rozhodující slovo, vynikat
prima¤první tøída osmiletých støedních akol; tøetí stupeò staré akolní klasifikace; hud. prvn
stupnice, nejmenaí interval
prima rate [prajmrejt i prima rejt]¤druh úrokové míry, obv. pro nejlepaí klienty
príma, prima¤výborný, prvotøídní; výbornì, skvìle
primabalerína¤v baletu první taneènice
primadona¤první pìvkynì operního souboru; èlovìk domýalivý na to, ~e v nìèem vyniká; nam
sna~ící se být støedem pozornosti
primariát¤místo a postavení primáøe v nemocnici
primárius¤první houslista komorního souboru
primárky¤volby kandidátù na úøad prezidanta USA
primární¤prvotní, hlavní, základní

primáø¤vedoucí lékaø odborného oddìlení zdravotnického zaøízení (obv. nemocnice)
primas¤èestný titul biskupa jedné z diecézí ve státì
primáa¤první houslista lidové kapely
primát¤prvenství, vùdèí postavení
primáti¤nehetnatci
primátor¤starosta statutárního mìsta
primátorky¤veslaøský závod v Praze konaný pod záatitou primátora
primér¤primární sektor, oblast národního hospodáøství zahrnující tì~bu a vyu~ívání pøírodn
primipara¤prvorodièka
primitiv¤primitivní èlovìk; èlovìk na nízké úrovni, prostoduchý, zaostalý
primitivní¤jsoucí na poèáteèním, prvotním stupni spoleèenského vývoje nebo na nízké úrov
zaostalý; jednoduchý, triviální, prostý, neumìlý
primogenitura¤prvorozenectví
primordiální¤prvotní, prapùvodní
primordium¤poèátek, pùvod
primum¤pøední, první, nejpøednìjaí vìc
primus¤1. první, nejlepaí ~ák ve tøídì; 2. petrolejový vaøiè
princ¤nevládnoucí èlen panovnického nebo kní~ecího rodu
princes¤pøiléhavý støih dámského odìvu bez vyznaèeného pasu
princip¤základní myalenka, obecná zákonitost; výchozí zásada, pravidlo
principál¤1. majitel cirkusu nebo divadla; 2. hlavní hudební rejstøík varhan
principiální¤zásadní, základní, zásadový
print¤tisk
printed [printyd]¤vydáno tiskem, vytiatìno, uveøejnìno
printer [printr]¤tiskárna
priorita¤prvenství, prvotnost; èasová pøedchùdnost, pøednostní nárok, vìc mající pøednost
prioritní¤pøednostní, mající pøednost
privace¤oloupení; nedostatek
privát¤soukromé obydlí, soukromí
privatizace, privatisace¤deetatizace, odstátnìní, pøevedení majetku z vlastnictví státu do vla
nestátních subjektù
privátní¤soukromý
privilegium¤výsada, výhoda
privilegovaný¤zvýhodnìný
prix [pri]¤cena, odmìna v soutì~i; soutì~
prize money [prajzmany]¤ve sportu finanèní odmìna, výhra
prizma, prisma¤hranol, obvykle sklenìný, rozkládající dopadající svìtlo; podmínky urèující zp
hledisko

priznic¤Priessnitzùv obklad, zapaøovací obklad
pro anno¤roènì, za rok, zkratka p.a.
pro die¤dennì, na den; lék. denní dávka léku
pro forma¤z formálních dùvodù, k zachování zdání, naoko
pro futuro¤napøíatì, v budoucnosti, pro budoucnost
pro-¤první èást slo~ených slov mající význam 1. pøed-, napøed, pøední; 2. souhlas, sympa
probabilita¤pravdìpodobnost
probace¤zkouaka, vyzkouaení; dùkaz
proband¤jedinec, který je pøedmìtem zkoumání
problém¤vìc k øeaení, sporná otázka, otázka k rozhodnutí
problematický¤sporný, pochybný
problematika¤okruh problémù
proboat¤pøedstavený kapituly; titul faráøe historicky významného kostela
procedura¤postup pøi nìjakém, obv. slo~itém konání; soubor léèebných úkonù, napø. v lázn
procedurální¤týkající se postupu, napø. pøi diplomatickém jednání
procento¤jeden díl ze sta, setina celku
procentuální, percentuální¤vyjádøený v procentech
proces¤prùbìh, vývoj, dìj; soudní øízení
procesí¤slavnostní církevní prùvod; zástup lidí, prùvod
procesor¤zaøízení poèítaèe, které je schopné provádìt operace s daty,
procovský¤nadutý, povýaenecký
prodìkan¤zástupce dìkana fakulty vysoké akoly
prodrom¤nejistý poèáteèní pøíznak nemoci, pøedzvìst nemoci
producent¤výrobce, výrobní podnikatel
producírovat se¤okázale vystupovat, veøejnì se pøedvádìt
produkce¤výroba; souhrn výrobkù nebo umìleckých výtvorù; veøejné pøedvádìní nìjakých v
produkèní¤osoba zodpovìdná za výrobu filmového, televizního nebo rozhlasového díla
produkovat¤vyrábìt, pìstovat, tvoøit
produkt¤výrobek, výtvor; vytvoøená hodnota; výsledek èinnosti
produktivita¤intenzita výroby; tvoøivá èinnost
produktivní¤schopný produkovat, plodný, výnosný
profanace¤zneuctìní, znevá~ení, znesvìcení, banalizování, profanování
profánní¤svìtský, nenábo~enský; vaední; znesvìcující
profesiografie¤metoda analýzy pracovních èinností
profesionál¤odborník; osoba provozující èinnost za výdìlek
profesionalita¤odbornost
profesor¤støedoakolský uèitel; hodnost a titul vysokoakolského uèitele
profesorství¤1. profesura; 2. puntièkáøství, pedantizmus

profesura¤hodnost nebo èinnost profesora, profesorství
profík¤profesionál
profil¤pohled ze strany; obrys; celkový obraz, charakter èlovìka
profilace¤vývoj, tøíbení vlastností
profilovat¤vytváøet profil nìèeho, dávat nìèemu tvar, rozèlenit; zamìøovat povrch území v po
smìru
profit¤prospìch, u~itek, zisk
profitovat¤mít z nìèeho prospìch, vydìlat na nìèem
profundál¤hlubinná oblast stojatých vod
profuzní, profúzní, profusní¤mohutný, silný; hojný, pøílianý; nadbyteèný, dalekosáhlý
profylaktický¤zamezující nákaze, ochranný; zabývající se cílenou prevencí
profylaxe¤konkrétní ochrana pøed urèitou nemocí
progenitura¤potomstvo, potomci
progerie¤pøedèasné stárnutí pøi vývoji zastaveném na dìtském stupni
progesteron¤~enský pohlavní hormon ovlivòující poèetí a prùbìh tìhotenství
prognostika¤teorie vypracovávání prognóz, vìda o prognózách
prognóza, prognosa¤pøedpovìï, odhad dalaího vývoje
prográdní, prograde¤vyvíjející se dopøedu, pokrokový
program¤stanovený plán èinnosti, pracovní náplò, dokument o tom; urèený sled událostí; tia
poøadu; kroky vedoucí k pøedem stanovenému cíli
progredience¤pokraèování, postup, postupné aíøení
progredientní¤aíøící se, postupující, pokraèující, progresivní
progres, progrese¤postup, aíøení, pokraèování, pokrok, vzestup, rùst
prohibice¤zákaz, zamezení, omezení, napø. výroby, prodeje, dovozu a vývozu nìkterých výr
alkoholických nápojù
prohibitivní¤zakazující, zabraòující, omezující
prohibitum¤zakázaná vìc, zakázaná kniha, zakázané zbo~í
projekce¤promítání, zobrazování; pøedstavování si budoucí situace
projekt¤plán, zámìr, úmysl; stavebnìkonstrukèní nebo organizaènì-finanèní dokumentace
projektil¤støela
projektor¤promítací pøístroj
prokain¤místní anestetikum a látka prodlu~ující úèinky penicilinu, novokain
proklamace¤veøejné, obvykle slavnostní, prohláaení
proklamativní¤mající povahu proklamace; formálnì se k nìèemu pøihlaaující
proklitikon¤pøedklonka
proklize, proklise¤spojení nepøízvuèného slova s následujícím pøízvuèným v jeden pøízvuk
dopøedu, pøedklon
prokolice¤koa• álová zelenina èásteènì pøipomínající kvìták, brokolice

prokreaèní¤plodivý, rozmno~ovací
proktitida¤zánìt sliznice koneèníku
prokto-¤první èást slo~ených slov mající význam koneèník, koneèníkový
prokura¤plná moc, která zmocnìnce opravòuje témìø ke vaem úkonùm jménem firmy
prokurátor¤státní zástupce v trestním øízení
prokuratura¤státní zastupitelství
prokurista¤zmocnìnec firmy disponující plnou mocí
prolaps¤výhøez
prolegomena¤úvodní sta• ; spis uvádìjící do základní problematiky urèitého vìdního oboru
proletariát¤staroøímská chudina; dìlnictvo, námezdnì pracující
proletkult¤zkratkové slovo pro proletáøskou kulturu
proliferace¤bujení, novotvoøení, chorobný rùst tkánì
prolixní¤podrobný, bohatý, rozvláèný
prolog¤úvodní èást, úvod, pøedmluva
prolongace¤prodlou~ení platnosti, lhùty; prodlou~ení nebo odlo~ení právního závazku
promenáda¤hromadné procházení; místo takového procházení, korzo
promesa¤slib; dlu~ní úpis; pøíslib; poukázka na budoucí akcie
promile¤jeden díl z tisíce, tisícina celku
prominent¤pøední, vynikající osobnost spoleènosti; jedinec s výsadním postavením
prominentní¤výsadní, nebì~ný, nedosa~itelný
promiskuita¤smíaenost, smìsice; èasté støídání sexuálních partnerù
promissor¤planeta v horoskopu vìatící urèitou událost
promoce¤slavnostní akt udìlení akademického nebo vìdeckého titulu nebo hodnosti; zakonè
akole
promotion [promouan]¤zakladatelství, podnìt, podpora; úvodní, zavádìcí reklama, jí~ se prop
výrobek nebo produkt
promotor¤1. vysokoakolský hodnostáø provádìjící promoci; 2. látka zvyaující aktivitu katalyz
promovaný¤ten, kdo mìl promoci
promptní¤pohotový, rychlý, okam~itý
promulgace¤veøejné vyhláaení, osvìdèení
pronáos¤pøedsíò antického chrámu
pronefros¤pøedledvina, vývojové stadium ledviny
pronomen¤zájmeno
pronto¤naráz, ihned, rychle
propagace¤reklama; uvádìní ve známost; rozaiøování, rozmno~ování; zámìrné mno~ení mi
propaganda¤veøejné aíøení myalenek, názorù s cílem získat pøívr~ence
propagovat¤doporuèovat, uvádìt ve vaeobecnou známost
propan¤nasycený uhlovodík u~ívaný jako chemická surovina a palivo

propedeutika¤úvod, prùprava; uvedení do oboru
propeler¤vrtule; lodní aroub
propolis¤vèelí tmel s voskem s baktericidními vlastnostmi, slou~ící na tvorbu plástù
proponovaný¤navr~ený, plánovaný
proporce¤rozmìry dané vzájemným pomìrem jednotlivých slo~ek
proporcionalita¤pomìrnost, úmìrnost èástí v rámci celku
proporèní¤odpovídající proporcím, úmìrný, proporcionální
propozice, proposice¤plán, rozvrh, zámìr, rozpis, program
proprieta¤drobný pøedmìt osobní potøeby; vlastnictví
propulze, propulse¤bezdìèný, pøekotný pohyb dopøedu; vyvozování tahu potøebného k pø
pohybu letadla, lodi
propyleje, propylaje¤v antické architektuøe monumentální vstupní brána ke svatyni nebo hr
pøedbraní
prorektor¤zástupce rektora vysoké akoly
prorogace¤dohoda sporných stran o tom, který soud bude spor rozhodovat
proscénium¤div. pøedscéna, prostor pøed oponou
prosektura¤místnost, kde se provádìjí patologicko-anatomické pitvy
proselyta¤obrácený, pøestoupivaí na novou víru
prosfora¤dary chleba a vína pøináaené na mai; v pravoslaví chléb z paenièného kvaaeného
pøijímání nahrazující hostù
prosit [prózit]¤na zdraví!, a• slou~í !, pøípitek
proskopie¤jasnovidectví, jasnovidnost
proskribovat¤postavit mimo zákon, veøejnì zavrhnout, prohlásit za psance
proskripce¤proskribování, pronásledování, vypovìzení do vyhnanství; ve starovìkém Øímì s
vyhláaení osob postavených mimo zákon
proskurník¤vytrvalá bylina s velkým rù~ovým kvìtem, u~ívaná v lékaøství, napø. proti kaali,
prosoma¤pøední èást tìla nìkterých èlenovcù, hlavohruï
prosopagnózie, prosopagnosie¤neurologická porucha, kdy posti~ený nerozeznává tváøe
prospekce¤pátrání; vyhledávání a prùzkum lo~isek nerostù
prospekt¤1. informaèní leták, bro~urka; 2. velkomìstská airoká ulice
prospektor¤hledaè nerostù a drahých kovù; prùzkumník
prosperita¤zdar, úspìch, výnosnost
prosperovat¤prospívat
prostaglandin¤nenasycená mastná kyselina, farmakologicky aktivní látka pùsobící podobnì
prostata¤pøedstojná ~láza
prostatektomie¤operativní odstranìní zbytnìlé prostaty
prostatik¤mu~ trpící onemocnìním (zbytnìním) prostaty
prostatizmus, prostatismus¤potí~e pøi zduøení prostaty

prostetický¤nebílkovinný; náhradní
prostituce¤poskytování pohlavního styku za úplatu; kupèení s vlastním pøesvìdèením
prostitutka¤nevìstka, kurva
prostrace¤1. vaeobecná tìlesná ochablost, skleslost, vyèerpanost; 2. kleèení na obou kolen
protagonista¤hlavní pøedstavitel, vedoucí osobnost
próté filosofia¤první filozofie, základní východiska úvah o bytí
proteid¤slo~ená bílkovina mající vedle bílkovinné i nebílkovinnou slo~ku
protein¤bílkovina
proteináza, proteinasa¤enzym katalyzující atìpení bílkovin
proteinkináza, proteinkinasa¤bílkovina enzymatické povahy nebo enzym ovlivòující jiné bílk
proteinurie¤vyluèování bílkovin moèí, albuminurie
proteizmus, proteismus¤schopnost zmìn, tvárlivost, promìnlivost
protekce¤ochrana, záruka, pøímluva, podpora vlivné osoby, upøednostnìní, zvýhodnìní
protekcionizmus, protekcionismus-¤ochranáøství
protektor¤1. ochránce, chrániè; 2. pøíznivec, pøímluvce; 3. stará pneumatika s novì navulka
4. správce protektorátu
protektorát¤ochrana, záatita; forma závislosti na mocnìjaí zemi
proteosyntéza, proteosynthesa¤biosyntéza bílkovin
proterozoikum¤starohory
protest¤vyjádøený nesouhlas, projev nesouhlasu
protestantizmus, protestantismus-¤køes• anské smìry, které vzealy v 16. století z reformace
protestní¤nesouhlasný, odbojný
protestovat¤vyjadøovat nesouhlas
protestsong, protest song¤protestní píseò, anga~ovaná píseò protestující proti nespravedln
protetický¤náhradní, umìlý; mající vztah k protetice
protetika¤nauka o náhradách ztracené nebo nevyvinuté èásti tìla vèetnì její funkce
protéza¤umìlá náhrada èásti tìla (konèetiny, chrupu), která plní funkci chybìjícího orgánu
proteze¤pøedsouvání, pøedsunutí
prote~ovat¤upøednostòovat, vlivnì podporovat
protitrastový, protitrustový [protitrastový]¤zamìøený na omezení a kontrolu monopolistických
proto-, protero-¤první èást slo~ených slov mající význam první, prvotní, pùvodní
protokol¤zápis o jednání, forma smlouvy, záznam údajù; souhrn spoleèenských a úøedních
styk s cizím i diplomaty; sada pravidel podle kterých komunikují dva poèítaèe nebo poèítaè
zaøízení
protolýza, protolysa¤výmìna protonu mezi kyselinou a zásadou
protomedik, protomedikus¤nejvyaaí zemský lékaø
proton¤stabilní elementární èástice s kladným elementárním nábojem, tì~aí ne~ elektron, pa
protoplazma, protoplasma¤metabolicky aktivní ~ivá èást obsahu buòky

prototyp¤vzor, pøedobraz, pøíklad, první zkuaební výrobek
protozoologie¤nauka o prvocích
protrahovaný¤vleklý, trvající déle ne~ obvykle
protrahovat¤prodlu~ovat, vléci se
protrakce¤zdr~ení, odklad
protuberance¤obrovská oblaka plazmatu v sluneèní koróni
provenience¤pùvod, místo pùvodu
proverb¤krátká komedie rozpracovávající obsah pøísloví
proverbium¤pøísloví
proviant¤zásoba potravin
providence¤pøedvídavost, prozøetelnost
providencializmus, providencialismus¤pøesvìdèení o bo~ské nebo bo~í prozøetelnosti
provider [provajdr]¤pøipojovaè, zprostøedkovatel trvalého èi doèasného pøipojení ke komun
provinciál¤volený, nebo jmenovaný pøedstavený øeholní provincie; obyvatel území mimo m
provincializmus, provincialismus¤nedostatek airaího rozhledu; krajové slovo nebo rèení
provinciální, provincionální¤provinění, krajinský, venkovský; zaostalý; pøísluaející k provinci
provincie¤správní a administrativní jednotka ; závislé území; venkovský kraj
provitamin, provitamín¤látka, kterou ~ivoèichové doká~í pøemìnit na vlastní vitamin
provize, provise¤odmìna za urèitou èinnost, obvykle v závislosti na jejím výsledku
provizorium, provizórium, provisorium¤prozatímní stav, doèasné opatøení; pøedpokládanì p
provizorní, provisorní¤doèasný, prozatímní, pøechodný
provokace¤úmyslná vyzývavost; podnìcování, pobuøující èin
provokatér¤provokující osoba, atváè
provokativní¤vyzývavý; nápadný
proximální¤bli~aí k centru, støedu; bli~aí k trupu, hlavì
proximita¤blízkost
próza, prosa¤slovesné projevy psané v øeèi nevázané; vaednost, støízlivost, prostota
prozaický, prosaický¤psaný v øeèi nevázané; vaední, støízlivý, prostý
prozaik, prosaik¤autor píaící prózu
prozencefalon¤pøední mozek
prozenchym, prosenchym¤základní pletivo rostlin
prozódie, prosodie¤souhrn zvukových vlastností jazyka; vìdní obor zabývající se zvukovými
prubnout¤zkusit
pruderie, prudérie¤nemístný, pøepjatý, nìkdy faleaný stud
prudérní¤nemístnì, pøepjatì, mnohdy faleanì stydlivý
pruritus¤svìdìní
psalmodie¤zpìv ~almù v gregoriánském chorálu
psaltérium¤kniha ~almù, ~altáø; støedovìký strunný drnkací nástroj

pseudo-¤první èást slo~ených slov mající význam nepravý, napodobený, l~ivý
pseudogravidita¤domnìlé tìhotenství
pseudokras¤krasové jevy v nekrasových horninách
pseudoliterát¤spisovatel pochybné ceny, pisálek
pseudologie¤chorobný sklon k lhaní, vymýalení
pseudomor¤drùbe~í mor
pseudonym¤krycí jméno (u~ívané zejm. autory umìleckých dìl), kryptonym
pseudosmie¤èichová halucinace
psí¤v øecké abecedì písmeno pro ps
psilóza, psilosa¤ztráta vlasù, øas
psitakóza, psitaccosis¤papouaèí nemoc
psofometr¤pøístroj k mìøení síly hluku
psoriatik¤osoba nemocná psoriázou
psoriáza, psoriasa¤lupenka
psýcha, psycha, psýché¤duaevno, psychika, mysl, vnitøní svìt
psychedelický¤zámìrnì silnì pùsobící na psychiku, zintenzivòující vjemy a poèitky
psychiatrie¤obor lékaøství zabývající se pøíèinami, diagnostikou, léèením a prevencí psych
psychický¤duaevní, týkající se duaevních projevù èlovìka
psychika¤duaevno; souhrn duaevních vlastností, procesù a stavù; vnitøní svìt èlovìka
psycho-¤první èást slo~ených slov mající význam duae, duch
psychoanalýza, psychoanalysa¤léèebná, terapeutická metoda i psychologická teorie vycház
nevìdomé motivace v lidském chování
psychodiagnostika¤metody posuzování psychických procesù a stavù
psychodrama¤psychoterapeutická metoda vyu~ívající postupù splòování (hraní) rùzných rol
psychofarmaka¤látky ovlivòující duaevní èinnost lidí
psychofyzika, psychofysika¤zkoumání vztahù mezi psychickými a tìlesnými procesy, zejm. p
psychogenie¤duaevní porucha zpùsobená vznikem urèitých duaevních pøedstav a citových
psychogenní¤psychického pùvodu, zpùsobený duaevním procesem
psychohygiena¤duaevní hygiena
psychokineze, psychokinese, psychokinéza¤ovlivòování pohybu ne~ivých pøedmìtù silou vù
psycholingvistika¤obor zkoumající vzájemné vztahy mezi osvojováním jazyka a psychickým
psychologie¤obor zabývající se duaevními vlastnostmi, procesy a stavy i jejich pøíèinami a
psychomantie, psychomancie¤okultní styk mezi duaemi nebo s duchy
psychomotorika¤koordinace vìdomého ovládání pohybového ústrojí
psychopat¤èlovìk trpící duaevní poruchou, úchylkou
psychopatie¤duaevní porucha, nemoc, úchylka
psychopatologie¤obor psychologie zkoumající pøíèiny a projevy duaevních poruch a nemoc
psychosféra¤oblast projevù duaevního ~ivota

psychosociální¤duaevní, související se ~ivotem mezi lidmi
psychosomatický¤psychicky ovlivòující fyziologický proces nebo jev
psychotechnika¤postup u~ité psychologie; zkoumání duaevních dispozic
psychoterapie¤cílevìdomé léèebné pùsobení na psychiku èlovìka
psychotest¤psychologický test, výzkumná metoda vyhodnocující nìkterou vlastnost èi vlohu
psychotický¤související s duaevní poruchou, odchylkou
psychotik¤duaevnì labilní èlovìk, èlovìk se sklonem k pøehnaným reakcím, k duaevní úchylc
psychotronika¤obor zabývající se výjimeènými psychickými schopnostmi (proutkaøstvím, te
jasnovidností); metapsychologie, parapsychologie
psychotronní¤psychikou zpùsobený, vytvoøený; duaevního pùvodu psychotropní, ovlivòujíc
psychiku (napø. p. léky)
psychóza, psychosa¤duaevní choroba s poruchami myalení, chování i osobnosti
psychro-¤první èást slo~ených slov mající význam chladný, vlhký
psychrometr¤pøístroj k mìøení pomìrné vlhkosti vzduchu z rozdílù dvou zvláatních teplomìrù
ptera¤druhá èást slo~ených slov mající význam køídla
pterodaktyl, pterodaktylus¤vyhynulý ptakojeatìr
ptilóza, ptilósis¤zánìt okraje oèního víèka se ztrátou øas
ptóza, ptosis¤klesnutí, sní~ení, pokles
ptyalizmus, ptyalismus¤zvýaené vyluèování slin
puberta¤stadium dospívání, dosahování pohlavní a psychické zralosti, pubescence
pubertální¤týkající se období puberty; nezralý, nevyrovnaný
pubescence¤puberta
public relations [pablik rilejans]¤styk s veøejností, vztah k veøejnosti; cílevìdomé ovlivòován
vyu~itím sociologie a psychologie
publicistika¤novináøská èinnost; zveøejòování aktuálních témat a otázek zejm. veøejného ~
publicita¤uvedení ve známost, uveøejnìní
publikace¤uveøejnìní, vydání; vydané dílo
publikovat¤uveøejnit, oznámit, vyhlásit, vydat tiskem
publikum¤obecenstvo, veøejnost
pucolán¤sopeèný popel, pøísada do maltovin
puè¤násilný politický pøevrat uskuteènìný malou skupinou osob
pudink, puding¤pokrm ze akrobové mouèky zavaøené v mléce; pokrm vaøený ve vodní lázn
pueblo¤indiánská vesnice; mìsto nebo vesnice ve apanìlském nebo mexickém prostøedí
puerilní¤chlapecký, dìtinský; naivní, nedospìlý, nezralý
puerperium¤aestinedìlí
pufr¤tlumivý roztok
pula¤mìnová jednotka Botswany
pulard [pulár]¤vykrmené kuøe

pulírovat¤leatit
pulmo¤plíce
pulmonální¤plicní
pulovr¤pleteninová svrchní èást odìvu bez zapínání, oblékaná pøes hlavu
pulpa¤1. du~ina, du~nina, døeò; 2. polotovar z ovoce k výrobì marmelády; 3. mìkká, silnì pr
nìkterých orgánù, døeò; 4. zbytky pøi výrobì cukru nebo lihu, melasa
pulpit¤stojan na noty; vyaaí psací stùl s aikmou deskou; nálevní pult
pulpitita, pulpitis¤zánìt zubní døenì
pulverizace, pulverisace¤namletí na jemný práaek, práakování
pulz, puls¤tep; pravidelnì se opakující impulz
pulzace, pulsace¤tepání, tepot, pulzování, opakování tepù; periodická zmìna nìjaké fyzikáln
pulzar, pulsar¤kosmický rádiový zdroj vysílající pravidelné impulzy rádiového záøení
puma¤1. koèkovitá aelma ; 2. bomba
pumpky¤sportovní kalhoty podkasané pod koleny
punc¤úøední oznaèení výrobkù ze zlata a jiných drahých kovù; utisk; charakteristická znám
punè¤horký aromatický alkoholický nápoj
punk [pank]¤nekonformní generální hnutí, zejm. amatérský hudební styl a zpùsob oblékání
punkce¤nabodnutí tìlní dutiny, napø. èelní, z dùvodù diagnostiky nebo léèby
punkt¤bod, místo, teèka, punktum
punktum¤bod, teèka, punkt; pøesnì; dost, konec, hotovo
pupila¤kruhový otvor, jím~ do optické soustavy vstupuje nebo z ní vystupuje svìtelný paprse
zøítelnice, panenka
pupilární¤1. vztahující se k zornici, zøítelnici; 2. sirotèí, ~ákovský; p. jistota, vlastnost nìkterý
cenných papírù, do nich~ lze ukládat majetek nezletilých dìtí, sirotkù
purány¤indické posvátné texty
purga, púrga¤sibiøská snìhová bouøe
purifikace¤oèia• ování, oèiatìní
purim, púrím¤~idovský svátek slavený koncem února
purin¤heterocyklická slouèenina obsahující dusík
puristický¤pøehnanì zdùrazòující stylovou èistotu; puntièkáøský
puritán¤stoupenec anglického reformního hnutí; èlovìk pøísných, pøehnaných morálních zá
puritánský¤pøehnanì morálnì pøísný; lpící na vnìjakových pravidlech chování, zejm. v erotic
oblasti
purizmus, purismus¤úsilí (nìkdy pøehnané) oèistit národní jazyk od cizích vlivù; úsilí o stylov
umìlecké, zejm. architektonické tvorby
purkrabí¤správce hradu; zástupce feudálního majitele hradu v pøísluaném obvodu, vysoký
purkrecht¤dìdièný pacht, zákupní právo
purpur¤nach, sytì èervenofialová barva

purpura¤1. mnohoèetné teèkovité krvácení do kù~e, sliznic i vnitøních orgánù; 2. smìs kadid
døev, která po zapálení voní
purulence¤hnisání
push-up [puaap]¤podprsenka se zdvojenou výztu~í a kosticí
pustulóza, pustolosis¤hnisavý zánìt kù~e v podobì neatovièek
putativní¤domnìlý, omylem pokládaný za platný
putrefakce¤hniloba, shnití
putridní¤hnisavý, hnilobný
putto, putti¤drobná nahá dìtská postava doplòující architektonickou dekoraci
putyka¤hospoda nevalné úrovnì
puvoár, pouvoir [puvuár]¤pravomoc, oprávnìní
puzzle [pazl]¤obrazová skládanka; rébus, hlavolam
pyelitida, pyelitis¤zánìt pánvièky ledvinné
pyknický¤rozlo~itý typ postavy; zavalitý, otylý, tlustý
pyknik¤typ èlovìka zavalité postavy se silným sklonem k tloustnutí
pylon, pylón¤dekorativní vì~ovitá stavba zpravidla ve tvaru komolého jehlanu; sto~ár visutýc
zavìaených mostù podpírající nosné lano, øetìz
pylor¤zú~ený konec ~aludku, vrátník
pyo-¤první èást slo~ených slov mající význam hnis, hnisavý
pyorea, pyorrhoea¤vytékání, odtok hnisu
pyramida¤pøedmìt èi nakupenina jehlanovitého tvaru; ve starém Egyptì velká stavba slou~íc
faraóna
pyramidální¤mající tvar pyramidy, jehlanovitý; obrovský, veliký
pyranometr¤pøístroj k mìøení globálního sluneèního záøení
pyré, purée [piré]¤kaae, kaaovitá hmota
pyretikum¤látka vyvolávající horeèku
pyrex¤sklo odolné proti náhlým zmìnám teplot, varné sklo
pyrit¤kyz ~elezný
pyro-, pyr-¤první èást slo~ených slov mající význam oheò, ~ár, tepelný
pyroelektøina¤vznik elektrického náboje na povrchu látky vlivem zmìny elektrické polarizace
pyrofagie¤polykání ohnì
pyrofobie¤chorobný strach z ohnì
pyrofyt¤rostlina, její~ rozaíøení je podporováno po~áry
pyroklastický¤pyroklastická hornina, hornina vzniklá nahromadìním a zpevnìním materiálu v
pyrolatrie¤uctívání ohnì
pyrolýza, pyrolysa¤tepelný rozklad látek
pyrolyzát¤produkt tepelného rozkladu
pyroman, pyromaniak¤èlovìk s nepøirozenou a~ chorobnou zálibou v ohni, se sklony ke ~há

pyromanie¤chorobná záliba v ohni, sklon ke ~háøství
pyromantie, pyromancie¤vìatìní, hádání z ohnì
pyrometalurgie¤výroba kovù pøi vyaaích teplotách
pyrometrie¤mìøení vysokých teplot
pyrop¤èeský granát
pyrotechnika¤technika výroby výbuaných smìsí a zneakodòování výbuanin
pyróza, pyrósis¤pálení ~áhy
pythický [pitycký]¤dvojsmyslný, záhadný, nejasný
pýthie [pítyje]¤pøedpovídající osoba, vìatkynì; osoba s dvojsmyslnými, tajemnými výroky
quadrilla [kvadrila] quaddrille [kadrij]¤ètverylka
quarter [kvótr]¤britská hmotnostní jednotka rovná 2,7 kg
quasimodo [kvazimodo]¤nevzhledný èlovìk (obv. s tìlesnou vadou), zrùda
quattrocento [kvatrnèento]¤období italské renezance v letech 1400 1500
quetzal [ketsal]¤mìnová jednotka Guatemaly
quickstep [kvikstep]¤rychlý foxtrot
quieto [kviéto]¤hud. klidnì, mírnì
quinta essentia [kvinta esencia]¤1. pátá podstata, hlavní prvek, který Aristoteles pøipojil k E
zemi, ohni, vzduchu a vodì; 2. to hlavní, podstatné, jádro, vìci, kvintesence
raabizace [rábizace]¤tereziánská reforma, podle ní~ se èást vrchnostenské pùdy pøidìlovala
nevolníkùm
rabat¤1. sleva velkoodbìrateli; 2. u uniformy airoká dvouøadová klopa jiné barvy
rabiát, rabiák¤neurvalec, surovec
rabicka¤rabicová pøíèka, výztu~ná pøíèka z drátìného pletiva a malty
rabies [rabés]¤vzteklina
rabín, rabí, rabi, rabbi¤uèitel a kazatel ~idovské nábo~enské obce
rabovat¤drancovat, loupit, plenit
rabulistika¤pøekrucování pravdy, mnohomluvnost
ráce¤rasa, plemeno zvíøat
race [rejs]¤závod, dostih, bìh, soutì~
racemát,¤opticky neaktivní smìs stejného mno~ství pravotoèivì i levotoèivé formy té~e látky
rachi-, rachio-¤první èást slo~ených slov mající význam páteø, páteøní
rachialgie¤bolest páteøe
rachitický¤nedu~ivý
rachitida¤celkové onemocnìní vyvolané nedostatkem vitaminu D, køivice
racing [rejsing]¤závodìní, dostih; závodní, dostihový
racionalita¤rozumnost; rozumové, racionální chápání
racionalizace, racionalisace¤vyu~ití rozumové metody, rozumovì zdùvodnìná organizace; zv
dodateèné odùvodòování pùvodnì jiných motivù

racionalizmus, racionalismus¤dùraz na rozumové schopnosti; názor, ~e rozum je jediným zd
racionální¤rozumný, vycházející z úvahy, rozumem odùvodnìný; úèelný, hospodárný
racketeering [raketýring]¤vydìraèství, vydírání, vymáhání napøíklad placené ochrany od sou
politické machinace, politikaøení
rad¤staraí jednotka pro dávku ionizujícího záøení
radar¤radiolokátor
radiace¤záøení, sálání; vìtvení, rozbíhání radiaèní, související se záøením; rozvìtvující se
radiála¤komunikace smìøující od støedu mìsta k jeho okraji
radiální¤jdoucí ve smìru polomìru, paprskovitì; støedový, paprskovitý
radiální¤paprskovitý
radián¤jednotka pro rovinný úhel
radiant¤bod na obloze, z nìho~ zdánlivì vylétají meteory
radiátor¤obv. èlánkované topné tìleso
radikál¤1. skupina atomù obsahující nepárový elektron; 2. skupina souhlásek nesoucí význa
nekompromisní èlovìk; stoupenec radikalizmu
radikalizace, radikalisace¤rùst, stupòování nekompromisnosti, nesmiøitelnosti, krajnosti
radikalizmus, radikalismus¤dùslednost, nekompromisnost, jít na koøen vìci; bezohlednost, n
øeaení za ka~dou cenu
radikula¤koøínek
rádio¤rozhlasový pøijímaè
radio-¤první èást slo~ených slov mající význam 1. záøení, elektromagnetické vlny; 2. radiun
rádio, rozhlasový pøijímaè
radioaktivita¤schopnost nìkterých atomových jader podléhat samovolné jaderné pøemìnì, pø
vlastnosti jádra a která je provázená emisí èástic
radioaktivní¤související s radioaktivitou
radioastronomie¤obor astronomie zabývající se výzkumem vesmíru pomocí rádiových vln tìe
propouatí zemská atmosféra
radiobiologie¤odvìtví biologie zabývající se úèinky ionizujícího záøení na ~ivé organizmy
radiochemie¤jaderná chemie
radiodiagnostika¤èást radiologie zabývající se diagnostikou
radioekologie¤vìdní obor zabývající se vlivem ionizujícího záøení na ~ivotní prostøedí
radiofyzika¤obor fyziky zabývající se buzením, aíøením a detekcí elektromagnetických vln
radiografie¤defektoskopická metoda vyu~ívající ionizujícího záøení, obv. gamazáøení
radioizotop, radioisotop¤radioaktivní izotop
radiokomunikace¤pøenos zpráv pomocí elektromagnetických vln
radiologie¤obor zabývající se studiem, vyu~itím a ochranou pøed ionizujícím záøením
radiolokátor¤zaøízení ke zjia• ování rychlosti a polohy objektù metodou odrazu elektromagn
radiometrie¤obor zabývající se mìøením energie pøenáaené záøením,

radionuklid¤radioaktivní nuklid
radioterapie¤èást radiologie zabývající se léèením pomocí ozaøování ionizujícím záøením
radiový¤pøídavné jméno k radium
rádiový¤1. pøídavné jméno k rádio; 2. týkající se elektromagnetických vln v pásmu 1-10 m
radista¤èlovìk obsluhující rádiovou stanici
radium¤radioaktivní chemický prvek
rádius¤1. polomìr; 2. kost vøetenní
rádiusvektor¤prùvodiè, polohový vektor
radix¤koøen
radon¤chemický prvek, vzácný radioaktivní plyn
radula¤rohovitá páska v ústní dutinì pl~ù
rád~a¤ni~aí úøedník nebo alechtic v ji~ní a jihovýchodní Asii
rád~ajóga¤královská jóga, niterné soustøeïování, duaevní jóga
ráfek¤obvodová èást kola, na kterou se nasazuje pneumatika; obruè, obrouèka, obruba, okr
rafinace¤èiatìní, odstraòování ne~ádoucích pøímìsí a neèistot
rafináda¤bílý konzumní cukr
rafinerie, rafinérie¤závod na rafinaci surovin i polotovarù
rafinovanost¤promyalenost k dosa~ení výsledku, vychytralost
rafinovaný¤1. tøídìný, oèiatìný od cizích pøímìsí; 2. promyalený, vychytralý, lstivý
raft¤prám, pramice, vor, plavení døeva
rafting¤sjí~dìní divokých øek, pùvodnì na vorech, v souèasnosti na nafukovacích èlunech
ragáda¤bolestivé trhlinky kù~e
ragbista¤hráè ragby
ragby, rugby [ragbi]¤branková sportovní hra s aiaatým míèem
ragie¤druhá èást slo~ených slov mající význam výron, vytékání, krvácení
raglán¤odìvní støih s klínovým rukávem
ragtime [regtajm]¤zpùsob hry na hudební nástroj, s hojnými synkopami
ragú¤pikantní pokrm z vìtaích kouskù masa, vnitøností, pøíp. zeleniny, s hustou omáèkou; b
telecího a kuøecího masa, vnitøností a osma~ené zeleniny
raison d'etre [rezón détr]¤smysl bytí, dùvod, vnitøní smysl
rajch¤Velkonìmecká øíae, Reich
rajon, rajón, rayon [rajon]¤èást území, okruh, obvod; prostor pùsobnosti, sféra vlivu
rajonismus, rajonizmus¤ruský výtvarný smìr 20. století usilující o vyvolání systému paprskù,
rajonizace, rajonisace¤rozdìlení podle územních celkù poèátku
rajtky¤jezdecké kalhoty
rajtovat¤jezdit na koni; skotaèit; pronásledovat nìkoho; vy~adovat plnìní nìèeho
rajzovat¤cestovat
raketa¤1. sportovní náèiní s pru~ným výpletem slou~ící k odrá~ení míèku; 2. létací zaøízen

reaktivním motorem; støela pohánìná raketovým motorem
raketodrom¤raketová odpalovací základna
raketoplán¤letadlo s raketovým motorem; kosmický r. dopravní prostøedek pro kosmické let
rakije, rakija¤balkánská pálenka
rakle¤stìraè; stìrka
rallentando¤hud. vilnìji, pomaleji
ramadán, ramadan, ramazán, ramazan¤v islámském kalendáøi devátý mìsíc, období postu
rampa¤vyvýaená ploaina
ramstek, rumpsteak [ramstek i ramstejk]¤rychle opeèený hovìzí øízek
ranè, ranch [ranè]¤dobytkáøská farma
ranèer, rancher [ránèer]¤majitel ranèe, farmáø
rand¤mìnová jednotka Jihoafrické republiky
rande¤milostná schùzka, rendez-vous
ranger [rejnd~r]¤pøísluaník jízdní policie; pøísluaník jednotky zvláatního urèení
ráni¤man~elka rád~ova
rank, rang¤oblast pùsobnosti, kompetence; stupeò hodnosti nebo postavení
rantl¤okraj, obruba, lem
ranvej, runway [ranvej]¤vzletová a pøistávací dráha
rap¤èerný kùò, vraník
rap [rep]¤hudební styl zalo~ený na krkolomné jazykové kreaci a násilnickém a sexistickém v
rapidamente¤hud. spìanì, chvatné
rapidní¤rychlý, prudký, pøekotný
rapír¤bodná zbraò podobná kordu
raport¤hláaení, slu~ební zpráva; vztah, spojení; vztah mezi hypnotizovanou osobou a hypno
rapsód¤staroøecký pøednaaeè epických básní
rapsodie, rapsódie¤staroøecká epická skladba vzneaeného obsahu; moderní lyrická báseò
instrumentální skladba volné formy s dramatickým obsahem
raptus¤prudký záchvat zuøivosti následující po úzkostném stavu
rara avis¤vzácný pták, nìco cenného, neobyèejného, bílá vrána
rarita¤vzácnost, zvláatnost
rasa,¤plemeno, poddruh, taxonomická kategorie ni~aí ne~ druh
raser 1. [rejzr]¤bøitva, holicí strojek; 2. kvantový generátor rentgenových vln
rasista¤stoupenec rasizmu
rasizmus, rasismus¤názor o nerovnosti ras, obv. v souvislosti s nadøazováním nìkteré
rastr¤sí• , møí~ka
rastrovaný¤mající strukturu sítì, møí~ky
ratanha, ratanhia¤jihoamerický keø s koøeny bohatými na tøísloviny
rathaus¤radnice

ratifikace¤potvrzení, schválení, podepsání; koneèný souhlas s mezinárodní dohodou
ratihabice¤dodateèné schválení právního aktu
ratiné¤vlnìná tkanina se zkadeøeným lícním vlasem u~ívaná na pláatì, ratinovaná tkanina
rating [rejtyng]¤stanovení sazeb nebo dávek, sazbování, tarif; bodové hodnocení rizik, mezi
klasifikace míry dùvìryhodnosti systému
ratio [rácio]¤pomìr; rozum; dùvod
ratlík¤zakrslý pinè
rattan¤rákos
raua¤opojení, apièka
raut, rout [raut]¤spoleèenský veèer vybrané spoleènosti, veèerní recepce, hostina, soaré
rave [rejv]¤styl monotónní hudby mající za cíl pøivést taneèníka do tranzu
ravioly, ravioli¤malé tìstovinové taatièky s masovou náplní
razance, rasance¤dùraznost, prùraznost, prudkost
razantní, rasantní¤prudký, prùbojný, dùrazný
razie, razzie¤neoèekávaná policejní prohlídka, a• ára
razura, rasura¤vyakrábané nebo vymazané místo v textu
ra~nièi, ra~nièe¤malé kousky masa prokládané cibulí a upeèené na ro~ni
re¤solmizaèní slabika pro tón d
ré¤rekontra, ohláaení v karetní høe, jím~ se zdvojuje kontra
re-, red-¤pøedpona mající význam zpìt, vzad, opìt, znovu
rea, rrhoea¤druhá èást slo~ených slov mající význam vytékání, výtok, výron, odtékání, odto
readmise¤pøijetí, pøipuatìní nazpìt
ready [redy]¤hotový, pøipravený
ready-made [redymejd]¤trojrozmìrný vaední pøedmìt jako souèást umìleckého díla; konfekc
reagovat¤odpovídat na popud, zpìtnì pùsobit; vstupovat do chemické reakce
reakce¤zpìtnì pùsobení, odpor proti nièemu, odezva; chemický pochod
reaktance¤imaginární slo~ka impedance v elektrickém obvodu, kde odpor, indukènost a kap
sérii, pøevrácená hodnota susceptance
reaktant¤reagující látka
reaktibilita¤schopnost, míra pøipravenosti reagovat
reaktivace¤obnovení, opìtovné uvedení do aktivního stavu; znovupøijetí do èinné slu~by
reaktivita¤schopnost reagovat, schopnost reakce; reaktivnost, reaktibilita
reaktivní¤reagující na nìco; schopný chemické reakce; zalo~ený na principu akce a reakce
reaktor¤1. zaøízení na provádìní chemických reakcí; 2. jaderný r. zaøízení umo~òující vyu~
øetìzovou atìpnou reakci
real¤mìnová jednotka Brazílie
reál¤realita, skuteènost; praktické podmínky
reálie¤vìcné údaje, charakteristická dílèí fakta

realimentace¤obnovení vý~ivy, zlepaování stavu vý~ivy
realista¤vìcnì uva~ující a jednající èlovìk; stoupenec realizmu
realistický¤se smyslem pro skuteènost, vìcný, reálný; vztahující se k realizmu
realita¤skuteènost; nemovitost
realitní¤týkající se nemovitostí, obv. obchodu s nimi
realizacerealisace¤uskuteènìní, provedení; prodej, zpenì~ení
realizmus, realismus¤smysl pro skuteènost, vìcnost; umìlecký smìr 19. a 20. století usilující
zpodobení skuteènosti
realizovat, realisovat¤uskuteènit, uvést ve skuteènost; prodat, zpenì~it
reálka¤sedmiletá støední akola zamìøená na pøírodovìdné obory
reálný¤skuteèný, vìcný, hmotný, støízlivý; pøepoèítaný z bì~ných (promìnlivých nebo podléh
údajù, napø. nominálních
realokace¤znovurozdìlení, opìtovné rozmístìní
reamaterizace¤opìtovné prohláaení profesionálního sportovce za amatéra
reambulace¤aktualizace (mapy)
reanimace¤køíaení, znovuo~ití, resuscitace, obnova základních ~ivotních funkcí
rebab¤smyècový strunný hudební nástroj persko-arabského pùvodu
rebel¤rebelant, buøiè, pobuøovatel, povstalec, odbojník
rebelie¤vzpoura proti vrchnosti; vzbouøení, revolta
rébus¤hádanka se slovní nebo obrazovou nápovìdou, hlavolam; nìco stì~í srozumitelného, s
receiver [risívr i resívr]¤1. kombinace zesilovaèe a tuneru; 2. meziválcový parojem
recent¤nedávné a~ souèasné geologické období
recentní¤v souèasnosti existující, nynìjaí, nový, èerstvý, soudobý
recenze, recense¤text shrnující hodnocení umìleckého nebo vìdeckého díla, kritika; posuzov
dílo prochází pøed vydáním, posudek
recepce¤pøíjem, pøijetí, pøevzetí; oficiální pøijetí s pohoatìním; hotelová pøijímací kancelá
recept¤rada, návod, jak nièeho dosáhnout; slo~ení pøípravku, písemný po~adavek lékaøe n
èi vydání léku
receptáø¤soupis, kniha, seznam receptù
receptivita¤vnímavost
receptivní¤vnímavý; pasivnì pøijímající cizí podnìty
receptor¤èidlo; pøíjemce
receptura¤rozpis slo~ek urèitého výrobku; pøíprava a vydávání lékù na lékaøský pøedpis
recese¤ústup, ústupek, pohyb zpìt; 1. hospodáøský pokles; 2. výstøední ~ert
recesistický¤výstøednì ~ertovný
recesivita¤ústup dìdièných znakù u míaencù; sklon k ustupování; recesivní stav
recesivní, recesívní¤ustupující
recidiva¤zpìtnost, opakování, návrat

recidivista¤osoba dopouatìjící se opìtovného spáchání trestného èinu stejné povahy
recidivita¤návrat nìèeho, co ji~ zdánlivì skonèilo; sklon k recidivám
recipient¤1. pøíjemce; 2. zvonovitá nádoba na úschovu nebo zpracování materiálù ve vaku
reciprocita¤vzájemnost, vzájemný vztah nebo zvýhodnìní
reciproký¤vzájemný, poskytující si vzájemnì pomoc, pøevrácený
recirkulace¤vícenásobný uzavøený obìh; opìtovné uvedení nìèeho do obìhu
recitace¤pøednáaení, pøednes (obv. umìleckého textu), recitování
recitál¤koncert jednoho sólisty nebo koncert skladeb jednoho autora; zvukový nosiè s takov
recitando [reèitando]¤hud. recitativním zpùsobem
recitativ [recitatýv i reèitatýv]¤zpùsob zpìvu blí~ící se mluvené øeèi
recitátor¤pøednaaeè, deklamátor
recitovat¤pøednáaet, deklamovat
reconquista [rekonkista]¤znovunabytí Pyrenejského poloostrova, ovládaného od 8. století A
Portugalci v 11.-13. století
recruitment [rekrútment]¤pøijímání, nábor zamìstnancù, poskytování slu~by zabývající se z
práce, headhunting
recyklace¤znovuvyu~ití surovin obsa~ených v odpadech
recyklovaný¤pocházející z recyklace
redakce¤skupina autorù nebo zpracovatelù informací nebo literárních dìl; koneèná úprava o
tiskem nebo vysíláním
redemptorista¤èlen kongregace Nejsvìtìjaího Vykupitele
redingot¤dlouhý uzavøený kabát projmutý v pase
rediskont¤opìtovný diskont
redislokace¤znovurozmístìní, pøemístìní
redisový¤se zploatìlou apièkou
redivivus¤o~ivený
redoxní¤redukènì-oxidaèní
reducent¤rozkladaè, organizmus rozkládající mrtvou organickou hmotu na ni~aí látky, destr
reductio ad absurdum [redukció ad absurdum]¤nepøímý dùkaz
redukce¤sní~ení, zmenaení, pøevod, pøepoèítání, oprava, sleva; chemická reakce, pøi ní~
èíslo prvku, napø. odebírá se kyslík
redukèní¤omezující, zmenaující, oslabující, reduktivní
redukovat¤sni~ovat, omezovat; zjednoduaovat; odkyslièovat
reduktant¤redukèní èinidlo
redundance¤nadbyteènost, hojnost
redundantní¤opakovaný, nadbyteèný; rezervní, jisticí
reduplikace¤zdvojování, zmno~ování
reduta¤1. maakarní ples; budova s taneèním sálem; 2. barokní pøedsunutá samostatná hra

redwood [redvúd]¤èervené døevo, zejména sekvojové, borovicové èi modøínovì
reedice¤opìtovné vydání
reedukace¤vyu~ití metod speciální pedagogiky pøi úpravì naruaených funkcí (sluchu, zraku
rozumových schopností)
reemigrace¤návrat emigrantù do vlasti
reeskont¤opìtovný eskont
reexport¤opìtovný vývoz dovezeného zbo~í
refektáø¤jídelna kláatera nebo øeholního domu
referát¤zpráva hodnotící skuteènosti veøejného rázu nebo i vìdeckou problematiku; posude
tisku; organizaèní slo~ka útvaru
reference¤1. doporuèení, dobrozdání, posudek; 2. vztah jazykové jednotky k referentu
referenèní¤porovnávaný, vzta~ný; k porovnávání, vzorkovací, výchozí
referendum¤lidové hlasování, plebiscit
referent¤1. zpravodaj, relátor; odborný odpovìdný, obv. administrativní, pracovník; pøednáa
referátu; 2. konkrétní pøedmìt mimojazykové skuteènosti v textu
referovat¤podávat zprávu, informovat o události, pøednáaet referát
refinancování¤poskytování úvìrù centrální bankou bankám komerèním
reflace¤zámìrné zvýaení cen a rozaíøení penì~ního obìhu
reflektance¤èinitel odrazu, odrá~ecí schopnost
reflektivní¤reflexivní, reflexní
reflektor¤1. svìtlomet; 2. zrcadlový dalekohled
reflektovat¤odrá~et, zrcadlit, vzít v úvahu, uvá~it; ucházet se, usilovat o nìco, pøijmout, zají
reflex¤1. odraz svìtla, odlesk, zrcadlení; 2. bezdìèná odezva organizmu na vnìjaí podnìt zpr
nervovým systémem
reflexe¤zrcadlení, odrazivost; pøemýalení, úvaha, rozjímání; sebepoznání, myalení o myale
zvá~ení, uvá~ení okolností, souvislostí
reflexivní, reflexívní, reflektivní, reflexní¤1. zalo~ený na reflexi; liter. obsahující úvahové prv
zvratný; 2. zalo~ený na reflexu; bezdìèný, mimovolný
reflexivnost, reflexívnost¤dùle~itá vlastnost binární relace, napø. rovnosti
reflexivum, reflexívum¤zvratné zájmeno nebo zvratné sloveso
reflexoterapie¤manipulaèní léèba; léèebná rehabilitace pou~ívající prostøedky, fyzikální léè
pùsobí na periferní receptory
reflux¤zpìtný tok
reforma¤zmìna, náprava, zlepaení, pøetvoøení
reformace¤obnovení, pøetvoøení, zejm. køes• anské církve v 16. století
reformizmus, reformismus¤názor o mo~ném postupném zlepaování, reformování
refrakce¤lom
refrakterní¤vzdorující, odolný; r. fáze-èas, ve kterém sval neodpovídá na podrá~dìní

refraktometr¤optický pøístroj na mìøení indexu lomu svìtla
refraktor¤èoèkový dalekohled
refrén¤pravidelnì se opakující èást písnì nebo básnì
refrigerace¤zchlazování, zchlazení
refrigerátor¤zaøízení k získání velmi nízkých teplot
refugium¤útoèiatì
refundace¤náhrada výdajù
refuze¤opìtovné slouèení, znovu splynutí,
refý~¤nástupní ostrùvek (obv. mìstské hromadné dopravy)
regál¤1. podélný nábytek s otevøenými policemi, eta~ér; 2. výhradní právo panovníka k èinn
majetkový prospìch
regata¤závody lodí; slavnost na lodích
rege, reggae [regé i rege]¤pùvodnì jamajský, v podstatì nábo~enský hudební styl
regelace¤proces støídavého zmrzání a rozmrzání
regenerace¤znovuvytvoøení, uvedení do pùvodního stavu, obnovení; nahrazení odumøelýc
znovuzrození
regeneraèní¤obrozující, uvádìjící do pùvodního (~ádoucího) stavu, obnovovací, znovutvoøíc
regenerátor¤prostøedek k regeneraci; zaøízení na vyu~ití tepla, k ohøívání plynu
regenerovat¤obnovovat, o~ivovat
regenschori¤øeditel kùru
regent¤zástupce panovníka, správce státu; správce vìtaího poètu panství jednoho majitele
regest¤struèný popis obsahu písemnosti, výtah
reggae¤rege
regiment¤pluk; velké mno~ství, velký poèet nìkoho, nìèeho
region¤krajinný celek rùzného øádu; správní celek, okrsek, rajon
regionalizace, regionalisace¤èlenìní na celky rùzného øádu; pøihlí~ení k podmínkám, po~ad
celkù
regionalizmus, regionalismus¤úsilí o vìtaí nezávislost (samostatnost) oblastí; lokálnì patriotic
umìlecké hnutí zamìøené tématem i dosahem na danou oblast
regionální¤oblastní, krajový; týkající se urèité oblasti, regionu
registr¤seznam, soupis, ukazatel, rejstøík
registrace¤zapsání, uvedení do seznamu, rejstøíku
registratura¤kanceláøská skøíò pro ukládání dokumentù; sbìrna úøedních spisù
reglement¤zvláatní pøedpis
reglementace¤úprava zále~itostí podle reglementu
regolit¤zvìtralinový pláa• , který nebyl pøemístìn, eluvium
regradace¤opìtné zlepaení pùdy
regredient¤osoba mající postihové právo, postihovatel

regres¤postih
regresát¤osoba, proti ní~ se vykonává postih, regresní dlu~ník, posti~ník
regrese¤útlum, ústup, zpìtný postup, úpadek, zpìtný vývoj; jedna ze statistických metod eko
regresivní, regresívní¤postupující zpìt, upadající
regresní¤související s regresí
regula falsi [régula falzí]¤jedna z iteraèních metod
regulace¤usmìròování, úprava, øízení; udr~ování sledované velièiny na hodnotì pøibli~nì st
se podle urèitých podmínek èi pravidel
regulativ¤pøíkaz, pøedpis, smìrnice; regulující èinitel
regulátor¤zaøízení pro samoèinnou regulaci, usmìròovatel, upravovatel
regule¤pravidlo, øád
regulérní, regulární¤podle pravidel, správný, obvyklý, odpovídající normálu
rehabilitace¤navrácení cti, bezúhonnosti, znovunabytí práv; lék. návratná péèe, navrácení p
nápravné cvièení, nápravné lékaøství
rehydrace, rehydratace¤zavodnìní organizmu po ztrátì tekutin
reiki¤metoda pøírodního léèení
reimport¤vrácení vzorkù zbo~í ze zahranièí
reinfekce¤opìtovná infekce tou~ nemocí
reinkarnace¤pøevtìlení, opìtovné vtìlení, nové vtìlení duae
reinstalace¤znovuuvedení do úøadu nebo funkce; opìtovné uvedení, otevøení výstavy
reintegrace¤opìtovné spojení; znovuustavení celku, spoleèenství; obnovení starých pomìrù
reinvestice¤znovu investovaná èást zisku
reivindikace¤~aloba na vydání vìci
reizmus, reismus¤smìr uznávající existenci pouze konkrétních pøedmìtù a popírající samost
vztahù
rejda¤kotviatì
rejdaøství¤plavební spoleènost
rejekce¤1. u pøe~výkavcù vyvr~ení sousta z pøed~aludku; 2. nepøijetí transplantátu organi
rejuvenace¤omlazení
rekapitulace¤opakování, souhrn, shrnutí
rekatolizace, rekatolisace¤úsilí o navrácení protestantù do øímskokatolické církve
rekce¤jaz. øízenost, øízení
reklama¤ovlivòování spotøebitele s cílem vyvolat jeho zájem o koupi, propagace
reklamace¤uplatòování námitky; stí~nost na kvalitu, po~adování nápravy, pøíp. náhrady
rekodifikace¤zmìna kodexu, právní úpravy, zákona; pøijetí nového pøedpisu, normy
rekognice¤uznání pravosti, stvrzení; uvìdomìní si døíve poznaného (vnímaného)
rekognoskace¤prozkoumávání, prùzkum
rekomando¤doporuèenì; doporuèený dopis nebo jiná zásilka

rekombinace¤nová kombinace, zmìna v uspoøádání, pøeskupení; opìtovné spojování, sluèo
rekondice¤opìtovné uvedení do poøádku, do správného stavu; obnovení, oprava
rekonstrukce¤opìtovné sestrojení, uvedení do pùvodního stavu, pøestavba, pøepracování
rekonvalescence¤zotavování, období mezi vymizením pøíznakù nemoci a úplným uzdraven
rekonverze, rekonverse¤opìtná pøemìna; pøevedení váleèné výroby na mírovou
rekord¤nejlepaí výkon
rekordér¤záznamové nahrávací nebo pøehrávací zaøízení
rekordman¤dr~itel rekordu
rekreece¤obnova, znovutvoøení; odpoèinek, oddech, osvì~ení
rekriminace¤vzájemné obviòování, svalování viny
rekrut¤odvedenec (na vojnu)
rekrutovat se¤pocházet, mít pùvod
rekta-¤první èást slo~ených slov mající význam pøímý, pøímo
rektalgie¤bolest koneèníku
rektální¤související s koneèníkem
rektangulární¤pravoúhlý, obdélníkový
rektapapír¤cenný papír na jméno
rektascenze, rektascense¤jedna z rovníkových souøadnic hvìzdy
rektifikace¤oprava, korektura, zpøesnìní; chem. mnohonásobná destilace
rektitida¤zánìt koneèníku
rekto-, rekt-¤první èást slo~ených slov mající význam koneèník
rektor¤pøedstavený, nejvyaaí hodnostáø vysoké akoly, univerzity nebo církevní akoly
rektorát¤úøad, správa, administrativa, vedení vysoké akoly
rektoskop¤optický pøístroj k vyaetøování koneèníku
rektostomie¤umìlé vyústìní koneèníku
rektum¤koneèník
rekultivace¤opìtovná kultivace, obnova naruaené krajiny
rekuperace¤zpìtné získávání; shroma~ïování energie, odpadních látek k opìtovnému vyu~iti
rekuperátor¤zaøízení k ohøívání plynù horkými spalinami
rekurence¤opakování, opìtovný výskyt, opakovaná skuteènost; výskyt vývojových forem org
témìø shodných s pøíbuznými organizmy vìtaího geologického stáøí
rekurent¤osoba podávající stí~nost, stì~ovatel
rekurentní¤vracející se, zvratný, návratný, znovu se vyskytující, vyplývající, opakující se; ve
rekurz, rekurs¤stí~nost, odvolání
rekurze, rekurse¤návrat mluvidel do klidové polohy
rekvalifikace¤získání nové u~iteèné dovednosti, získání nové kvalifikace
rekviem, requiem [rekviem]¤mae za zemøelé, záduaní mae
rekvírovat¤zabírat, vymáhat v období nouze, zejm. války

rekvizice, rekvisice¤zabírání nebo vymáhání nìèeho z moci úøední; ~ádost úøadu o právní p
jinému úøadu
rekvizita, rekvisita¤pøedmìt potøebný jako náèiní k nìjaké èinnosti
relace¤1. vztah, pomìr; 2. rozhlasový nebo televizní poøad
relata refero [reláta referó]¤uvádím jen to, co jsem slyael; jak jsem koupil, tak prodávám
relativistický¤vyhovující zásadám relativizmu
relativita¤vzájemný vztah vìcí, jevù; relativnost
relativizmus, relativismus¤názor o podmínìnosti (relativitì) poznání, hodnot nebo morálních n
relativní¤hodnocený vzhledem k nìèemu, pomìrný, podmínìný, závislý
relativnost¤relativita
relativum¤zájmeno vzta~né
relátor¤1. zpravodaj, referent; zapisovatel; 2. slovní vazba nebo symbol vyjadøující spojení n
(relace), vztahový znak
relaxace¤uvolnìní, povolení, zmírnìní; ustálení rovnová~ného stavu; proces nebo stav uvoln
tìlesného napìtí
relaxovat¤uvolòovat, odpoèívat
relé¤elektrický spínaè
relevance¤záva~nost, dùle~itost; právní platnost termínu
reliabilita¤spolehlivost výzkumné metody nebo techniky
reliéf¤plastické zobrazení na ploae; plasticita, tváønost povrchu
religionistika¤obor studující vznik a vývoj nábo~enského myalení i rùzných nábo~enství
religioso [relid~ózo]¤hud. zbo~nì, posvátnì, nábo~nì
religiozita, religiosita¤zbo~nost, nábo~nost, síla víry
relikt¤pozùstatek, zbytek
relikviáø¤schránka na relikvie
relikvie¤ostatky svatých nebo jejich osobních pøedmìtù; milá, drahá památka
relokace¤obnovení nájmu
reluovat¤penì~nì nahradit plnìní urèité povinnosti
relutum¤penì~itá náhrada za naturální dávky (za byt, stravu)
rely, rallye [reli]¤automobilové a motocyklové soutì~e
relykros, rallyecross [relikros]¤terénní závod automobilù a motocyklù v relativnì uzavøeném
réma¤jádro výpovìdi
remake [rimejk]¤pøedìlání; nové vydání, zpracování; píseò v jiné verzi, ne~ byla pùvodnì zn
remanence¤trvání; zbytková magnetizace
remanentní¤trvající; zbytkový
remark, remarque [remark]¤znaèka nebo drobný motiv na okraji grafické desky
rematrice¤matrice na zhotovování dalaích kopií
rembours [rambur]¤smìnková pùjèka, kterou banka povoluje dovozci k úhradì dovezeného z

remilitarizace, remilitarisace¤znovuobnovení armády
reminiscence¤vzpomínka, ohlas
remis¤nerozhodný výsledek aachové partie, remíza
remise¤pøechodné vymizení pøíznakù nemoci; poatovní zásilka poslaná zpátky
remitence¤1. poukázaný penì~ní obnos, úhrada, zásilka; 2. vzdorovitost, odpor
remitenda¤neprodané noviny, èasopisy
remitent¤1. kdo vrací neprodané výtisky jako remitendu; 2. první vlastník smìnky, jemu~ má
remix¤znovu upravená skladba, nové aran~má
remíz¤døevinný porost v nezalesnìné krajinì, háj
remíza¤1. remisa nerozhodný výsledek (v aachu remis); 2. vozovna
remonta¤mladý, nevycvièený kùò
remorká~¤pøemís• ování plavidel pomocí remorkérù
remorkér¤loï s vlastním pohonem k vleèení, popø. tlaèení jiných plavidel
remoska¤krytá elektrická peèící pánev
remuláda¤druh pikantní majonézové omáèky
ren¤ledvina
renální¤ledvinový, ledvinný
rendez-vous [randevú]¤milostná schùzka, dostaveníèko, rande
renegát¤odpadlík, pøebìhlík, odrodilec
renezance, renesance¤obnovení, nový rozkvìt; evropská epocha kulturního a duchovního ro
století
renografie¤vyaetøení ledvin pomocí kontrastní látky
renomé¤dobré jméno, dobrá povìst, vìhlas
renomovaný¤s dobrou povìstí, vìhlasný
renonc¤opominutí, omyl, chyba
renovace¤obnova; oprava
renovovat¤obnovovat; opravovat
rent¤pronájem, renting
renta¤výnos z kapitálu
rentabilita¤výnosnost, napø. podíl zisku k vlo~enému kapitálu
rentgen¤staraí jednotka pro ozáøení; pøístroj na prozaøování hmoty rentgenovým záøením
rentgenka¤elektronka, její~ anoda je zdrojem rentgenového záøení
rentgeno-¤první èást slo~ených slov mající význam rentgen, rentgenový
rentgenologie¤obor lékaøství u~ívající rentgenové záøení k diagnostice a léèení
rentgenový¤rentgenové záøení, elektromagnetické záøení s vlnovou délkou 10 na -11 a~ 1
rentiér¤osoba, která ~ije z renty
renting¤pronájem, rent
renumerace¤splacení, zaplacení, vyrovnání pohledávky

renunciace¤zøeknutí se urèitých práv
reo-¤první èást slo~ených slov mající význam proud, proudit, téci
reologie¤obor zabývající se chováním látek pøi deformaci
reorganizace, reorganisace¤zmìna organizace, struktury, systému
reostat¤regulovatelný odporník
reotaxe¤pohybová reakce organizmù ve vodním proudu
reotropizmus, reotropismus¤orientaèní rùstový ohyb koøenù proti proudu vody nebo ve smì
reparabilní¤opravitelný
reparace¤oprava, náprava, odèinìní
reparát¤opravná zkouaka
repase¤rozebrání, prohlídka a pøípadná oprava stroje, zaøízení po zkuaebním chodu
repatriace¤návrat do vlasti
repelent¤chemická látka odpuzující hmyz
repertoár¤seznam, soubor, zásoba schopností, dovedností; program her, skladeb
repetatur¤pokyn na lékaøském pøedpisu k opakovanému u~ívání léku
repete¤jeatì jednou opakovat
repetent¤~ák opakující kvùli neprospìchu tøídu
repetice¤znaménko pro opakování èásti hudební skladby; opakovací divadelní zkouaka; op
repetitor¤domácí uèitel opakující s ~ákem probrané uèivo
repetitorium¤souhrn, struèný pøehled uèiva, pomùcka k opakování
replantace¤opìtovné vsazení, reimplantace
replika¤projev úèastníka dialogu, odpovìï; pùvodní výtvarné dílo autora, který jím opakuje vl
replikace¤obnovení, opìtovné uvedení, zmno~ení, zdvojení, reduplikace
replikovat¤odpovídat, namítat, odporovat
reponování¤repozice
report¤zpráva, hláaení
reportá~¤názorná nebo literárnì zpracovaná zpráva, vylíèení události
reportér¤zpravodaj, publicista zpracovávající reportá~e
repozice, reposice¤reponování; napravení, narovnání, umístìní posunuté èásti tìla do správ
represálie¤násilné akty odvety proti obyvatelstvu
represe¤potlaèování, útisk, násilí, odveta
represivní, represívní¤potlaèovací, donucovací
reprezentace, representace¤zastoupení, zastupování na veøejnosti; pøedstavitelé, zástupci
reprezentaèní, representaèní¤zastupující, slou~ící reprezentaci
reprezentant, representant¤pøedstavitel, osoba, která nìkoho zastupuje
reprezentativní, representativní¤dùle~itý, dùstojný, vhodný k reprezentaci
reprint¤opìtovný tisk, pøetisk
reprivatizace, reprivatisace¤restituce, privatizace pùvodnì soukromého majetku

repríza, reprisa¤druhé a dalaí uvedení umìleckého díla; opakování tématu nebo èásti hudeb
reprobace¤odmítnutí, neuznání; vylouèení z vìèné spásy; propadnutí ~áka u zkouaky s mo~
opakování
reprobox¤reproduktorová skøíò
reprodukce¤1. vytvoøení, napodobení; 2. obnovení, rozmno~ení
reprodukovat¤1. obnovovat; 2. napodobovat
reprodukovatelnost¤opakovatelnost
reproduktor¤zaøízení na pøemìnu elektrických signálù na akustické, amplion
reprografie¤reprodukèní technika
reptilie¤plaz; kù~e z exotických zvíøat (krokodýlù, tuleòù)
republika¤stát zalo~ený na zastupitelské demokracii
republikán¤stoupenec republiky; èlen republikánské strany
repudiace¤jednostranné odmítnutí platnosti státních dluhù
repulze, repulse¤odmítnutí, odpuzování; odpudivá síla, odpudivost
repusoár¤pøedmìt umístìný na obraze v popøedí za úèelem zvýaení prostorového dojmu
reputace¤vá~nost, dobrá povìst
requiem¤rekviem
requiescat in pace [rekviéskat in páce]¤a• odpoèívá v pokoji (èastý nápis na høbitovech)
res cogitans a res extensa [rés kógitáns a rés exténza]¤vìc myslící a vìc rozprostranìná
res publica [rés públika]¤vìc veøejná; stát
res [rés]¤vìc
resekce¤operativní odstranìní èásti orgánu, napø. plic, ~aludku
resekovat¤provádìt resekci; øezat, vyøezávat
resentiment¤zatrpklost, pozùstatek døívìjaí køivdy, poní~ení
reservé, réservé [rezervé]¤zamluvení, zadání, rezervace
reskript¤písemné rozhodnutí panovníka anebo vysokého úøadu opatøené podpisem
resocializace, resocialisace¤znovuuvedení do spoleènosti., znovuzakotvení ve spoleènosti
resolvens¤lék podporující rychlejaí rozpouatìní a vstøebávání látek
resorbens¤lék podporující vstøebávání
resorbovat¤vstøebávat, pohlcovat
resorpce¤vstøebání, opìtovné pohlcení, rozpuatìní nerostu
resp.¤respektive
respekt¤vá~nost, úcta; bázeò, ohled
respektive¤popøípadì, vlastnì, anebo, lépe øeèeno, zkratka resp.
respektovat¤mít k nìèemu respekt, uznávat, dodr~ovat
respirace¤dýchání, vdechování
respiraèní¤dýchací
respirátor¤protiprachová dýchací maska

respirium¤oddechová pøestávka; místo urèené pro odpoèinek
respiro¤lhùta pro tolerování následkù prodlení
respirometr¤pøístroj k mìøení spotøeby kyslíku pøi dýchání a mno~ství vydechovaného oxid
respondent¤dotazovaný; úèastník ankety, dotazníkového prùzkumu
responzorium, responsorium¤pøednesová hudební forma, pøi ní~ se støídá sólový zpìv a o
zbytek, zùstatek; nedokonèená práce; nedoplatek
restart¤nový zaèátek, opìtovné spuatìní
restaurace¤1. uvedení do pùvodního stavu, obnova, restaurování; 2. pohostinský podnik ve
restaurant
restaurant¤restaurace
restaurování¤obnova, ozdravení, znovuzøízení, restaurace
restituce¤obnovení, navrácení, uvedení do pùvodního stavu, náhrada
restituent¤ten, komu bylo nìco vráceno, subjekt restituce
restop¤nové ukonèení, opìtovné zastavení, znovuzastavení
restovat¤rychle opékat na tuku
restrikce¤omezení, okleatìní, sní~ení, zmenaení poètu; výhrada
restriktivní¤uplatòující restrikci, omezující
restringovat¤sní~it, omezit, provést restrikci
restrukturalizace, restrukturalisace-¤zmìna, pøizpùsobení, zlepaení struktury, organizace, s
restrukturace
resumé, résumé [rezimé]¤pøehledný obsah, shrnutí, výtah
resumovat [rezimovat]¤podat resumé, shrnout
resuscitace¤reanimace, køíaení, obnovování vitálních funkcí
reaerae¤souborný popis, zpráva o výsledcích
retábl, retabulum¤oltáøní nástavec
retail [rítejl]¤obchod v drobném, za maloobchodní ceny
retardace¤opo~ïování, zvolòování, zpomalování; zaostávání, opo~dìný vývoj
retardér¤zpomalovaè, látka zpomalující chemickou reakci
retence, retenze, retense¤zadr~ení, zadr~ování; schopnost zapamatovat si nìco, udr~et v p
uchování
reticelli [retyèeli]¤sklo s vlákny tvoøícími sí• ový vzor, nitkové sklo
retikulace¤sí• ování, møí~kování, zvrásnìní, praskání
retikulární¤sí• ovitì uspoøádaný, nitkový
retikulum¤1. soustava kanálkù v buòce, retikulární pletivo; 2. druhý ~aludek pøe~výkavcù
retina¤sítnice oka
retinitida¤zánìt sítnice oka
retinopatie¤patologické zmìny sítnice související s jejím onemocnìním
rétor¤øeèník; uèitel øeènictví

rétorika¤øeènické umìní, øeènictví; nauka o øeènictví; krasoøeènìní, bezobsa~né mluvení,
retorze, retorse¤otoèení se dozadu, obrácení; odvetné opatøení, odveta
retrakce¤stahování, smratìní, odta~ení, zkrácení
retranslace¤opìtovný pøenos, dálkový pøenos signálu
retribuce¤vrácení majetku; zaplacení, nahrazení akody
retro-¤první èást slo~ených slov mající význam zpìt (èasovì, místnì)
retroaktivita¤zpìtná platnost, funkènost, aktivita
retrofilm, retro-film¤filmový ~ánr tematicky se vracející do 20. a 30. let 20. století
retroflexe¤ohnutí orgánu smìrem dozadu
retrogenie¤nápadné ustupující brada
retrogradace¤pokles, útlum, regrese
retrográdní¤zpìtný, smìøující zpìt, zpìtnì øazený; zpáteènický
retrospekce¤retrospektiva
retrospektiva¤pohled zpìt, pohled do minulosti, retrospekce
retrospektivní¤ohlí~ející se do minulosti; zaèínající od konce
retroverze, retroverse¤naklonìní, pøehnutí orgánu dozadu
retrovir¤obalený ~ivoèianý vir vyvolávající nejrùznìjaí infekce, zhoubné nádory, leukémii i AI
return [ritérn]¤navrácení, návrat; zpìtný úder
retua¤malá dodateèná oprava, zásah do vzhledu
revalidace¤znovuuznání platnosti, právoplatnosti
revalvace¤pøehodnocení, zhodnocení, zvýaení smìnného kurzu mìny
revalvovat¤zvýait smìnný, kurz mìny, zhodnotit mìnu
revana¤odplata
revanaizmus, revanaismus¤tendence odplácet, hlásání a prosazování odplaty
revanaovat se¤oplácet, oplatit; odmìòovat, odmìnit
revelace¤zjevení, nadsmyslové zjiatìní vyaaích pravd
reverence¤úcta, vá~nost, dùstojnost
reverend¤dùstojný pán; anglosaský titul duchovního
reverenda¤dlouhý svrchní aat knì~í, uèencù, úøedníkù
reverz, revers¤1. zadní strana mince, dokladu, peèeti; 2. písemný souhlas s léèebným postu
reverzace, reversace¤obrácení chodu stroje, napø. smyslu otáèek, rychlosti
reverze, reverse¤obrácení chodu; zvrácení; nedovolený návrat vyhnaného, vyhoatìného
reverzibilní, reversibilní¤vratný, schopný zpìtného procesu
reverzní, reversní¤vratný; rubový
revident¤titul nebo hodnost rùzných veøejných, státních nebo soukromých úøedníkù
revidovat¤pøezkoumat, zjia• ovat správnost, provádìt revizi
review [rivjú]¤kritika, recenze; zpráva, pøehled; revue
revír¤okruh, vymezené území, teritorium

revitalizace, revitalisace¤znovuo~ivení, posílení, vzpruha
revival [rivajvl]¤obnova, o~ivení, obroda, renezance; nové vydání, uvedení
revize, revise¤kontrola, prozkoumávání; oprava
revizionizmus, revizionismus, revisionismus¤úsilí o znovupojetí, zmìny, úpravy daného (stáv
názor
revizor, revisor¤osoba povìøená konáním revize
revmatizmus, revmatismus¤revmatické choroby, posti~ení pohybového ústrojí (kloubù, svalu
bolestivostí a poruchami funkce, revma
revmatologie¤obor zabývající se prevencí, diagnostikou a léèením revmatických chorob
revokace¤odvolání, zruaení døívìjaího rozhodnutí
revolta¤povstání, odpor, odboj, vzpoura
revoluce¤rychlý, výrazný, kvalitativní, skokový pøechod, prudká zmìna
revolver¤1. ruèní støelná zbraò s otáèivým bubínkem; 2. revolverový soustruh, obrábìcí stro
hlavou; otáèivý nosiè
revolving [rivolving]¤otáèející se, otoèný, rotaèní
revuální [revijální i revuální]¤mající podobu revue; výpravný
revue [reví]¤1. èasopis vìtaího rozsahu a periodicity s informacemi o urèitém oboru; 2. dram
sestavený ze samostatných výstupù spojených ve zdánlivý celek; 3. ve filmu výpravná podív
rex¤král, vladaø
rezerva, reserva¤zásoba, záloha
rezervace, reservace¤1. výhrada, uchování; zamluvení, zajiatìní, objednání.; 2. chránìné úz
rezervní, reservní¤zálo~ní, ze zásoby
rezervoár, reservoár¤nádr~, zásobník
rezervovanost, reservovanost¤zdr~enlivost, upjatost
rezidence, residence¤sídlo, sídelní budova hlavy státu nebo vysokého hodnostáøe, sídelní
obydlí
rezident, resident¤usídlený, bydlící; diplomatický zástupce; vedoucí agent rozvìdky v urèité
rezidentní, residentní¤usídlený, skrytý, nezjevný
rezidentura, residentura¤sídlo, sídelní budova, rezidence; úøad, zplnomocnìní pro urèitou o
urèité území; apioná~ní støedisko pro urèitou oblast
reziduální, residuální¤zbylý, zbytkový; doznívající
reziduum, residuum¤zbytek, zùstatek
rezignace, resignace¤vzdání se úøadu; trpná odevzdanost
rezignovat, resignovat¤vzdávat se (úøadu); poddávat se trpnì osudu
rezistance, resistance¤ohmický odpor
rezistence, resistence¤odolnost, schopnost vzdorovat; projev odporu
rezistentní, resistentní¤odolný, vzdorující; projevující odpor
rezistikon, resistikon¤snímací televizní elektronka

rezistivita, resistivita¤velièina charakterizující elektrický odpor látky, mìrný elektrický odpor
rezistor, resistor¤odporník
rezoluce, resoluce¤shrnutí závìrù, usnesení, po~adavkù z jednání
rezolutivní, resolutivní¤rozvazovací (podmínka)
rezolutní, resolutní¤rozhodný, rázný
rezonance, resonance¤ohlaa, odezva, ozvìna, souznìní; 1. shoda kmitoètù vlastních kmitù s
zdroje; 2. název krátce ~ijících hadronù
rezonovat, resonovat¤souznít
rezort, resort¤obor pùsobnosti; úøad, ministerstvo, odbor
rezortizmus, resortismus¤zamìøení na úzký obor èinnosti
rezultát, resultát¤výsledek
rezultativ, resultativ¤druh minulého èasu, který svými dùsledky zasahuje do souèasnosti
re~ie¤1. tvùrèí umìlecká profese v divadle, filmu, televizi, rozhlase a pøi vzniku zvukových n
náklady spojené s provozem a vedením podniku
re~im¤zpùsob, úprava, systém chodu (vlády, ~ivota, práce, prùbìhu)
re~isér¤tvùrèí umìlecký pracovník povìøený re~ií
Rh-faktor¤antigen èervených krvinek
rheseastenie [rézeastenye]¤porucha hlasu projevující se jeho slabostí, neschopností mluvit
rhesus [rézus]¤jihoasijská koèkodanovitá opice rodu Macaca pou~ívaná k laboratorním výzk
makak rhesus
rhythm and blues [rizm end blúz]¤zlidovìlý typ èernoaské hudby vycházející z blues
ria, rie¤úzký dlouhý záliv podobný fjordu, ale mìlèí
rial¤mìnová jednotka Íránu a Jemenu, rijál
riasový¤èlenìný zálivy, riový
riboflavin, rhibotlavin¤vitamin B-2
ribozom, rhibosom¤základní èástice cytoplazmatické buòky slo~ená z bílkovin a nukleových
probíhá syntéza bílkovin
ribstol¤tìlocvièné náøadí, ~ebøiny
ricin¤cizokrajná olejnatá rostlina a olej z ní pøipravený, ricinový olej
riel¤mìnová jednotka Kambod~i, rijál
rif, reef [ríf]¤podmoøský útes pøi hladinì; 2. opakovaný doprovodný, motiv v d~ezové improv
riff¤vlna, vlnka; charakteristická d~ezová nástrojová figurace
rifle¤pevné plátìné kalhoty, d~íny
rift¤hluboký pøíkop ohranièený zlomy, dlouhé úzké údolí, prùrva
rigidita¤nepru~nost, ztuhlost, nehybnost, tvrdost, nekompromisnost, nepøizpùsobivost
rigidní¤ztuhlý, nehybný, nepoddajný, nesmlouvavý; stabilní
rigol¤strouha, pøíkop k odvádìní vody; prohlubeò na apatné cestì
rigolování¤speciální orba

rigor mortis¤posmrtná ztuhlost
rigoroso [rigorózo]¤pøísnì, pøesnì v taktu
rigorózní, rigorosní¤pøesný, precizní; nekompromisní, pøísný
rigoróznost, rigorosnost¤pøísnost, strnulost; neúprosnost
rigorózum, rigorosum¤ústní zkouaka konaná za úèelem dosa~ení doktorátu, rigorózní zkoua
rijál, rial, riel, riyal¤mìnová jednotka mnoha (zejm. arabských) státù
rikaa¤lehký dvoukolový vozík pro dopravu osob ta~ený èlovìkem, velocipédová, skútrová ne
tøíkolka; èlovìk tahající nebo øídící tento vozík
rinforzando [rinforcando]¤hud. zvýraznìnì, dùraznì
ring¤kruh; sportovní bojiatì, zápasiatì
ringgit¤mìnová jednotka Malajsie
ringo¤kolektivní sí• ová hra s jedním nebo dvìma gumovými krou~ky
rinitida¤zánìt nosní sliznice, rýma
rino-, rhino-¤první èást slo~ených slov mající význam nos, nosní
riový¤èlenìný zálivy, riasový
riposta¤odvetný sek v aermu, odvetný bod
risi-bisi [rizi bizo]¤pokrm z rý~e a zeleného hráaku
risk¤nebezpeèí, riziko
riskantní¤nebezpeèný, odvá~ný; spekulaèní
riskovat¤odvá~it se nebezpeèí, nejistoty; spekulovat
risposta¤druhý hlas v kánonu nebo fuze, který odpovídá prvnímu hlasu nebo jej napodobuje
ritardando¤postupnì volnìji, zpomalenì
ritornel¤liter. forma lyrické poezie o tøech veraích vyslovující prostou myalenku; hud. instrun
árie refrénovitì se opakující
rittberger, rittbergr¤druh krasobruslaøského skoku
rituál¤obøadní úkon; pevná pravidla významného aktu
ritus¤øád, obyèej; obøad, nábo~enský obøad, kultovní akce, bohoslu~ba
rival¤protivník, soupeø, sok
rivalita¤soupeøení
riviéra¤1. pobøe~í vhodné ke koupání; 2. náhrdelník z nìkolika øad drahokamù
riyal [rijál]¤mìnová jednotka Kataru a Saúdské Arábie
rizalit, risalit¤pøedsunutá èást prùèelí stavby po celé její délce
riziko, risiko¤nebezpeèí, vysoká míra pravdìpodobnosti nezdaru, ztráty
rizikový, risikový¤s vysokou pravdìpodobností neúspìchu, ztráty
rizo-, rhizo-¤první èást slo~ených slov mající význam koøen
RNDr.¤rerum naturalium doctor, doktor pøírodních vìd
ró¤v øecké abecedì znak pro hlásku r
roadster [roudstr]¤automobil s otevøenou dvoumístnou karoserií

roajalizmus, roajalismus, royalismus-¤oddanost k panovnickému rodu, monarchizmus
róba¤dámské slavnostní, zejm. veèerní aaty
robinzon, robinson¤èlovìk ~ijící osamìle, primitivnì
robinzonáda, robinsonáda¤1. brankáøský akrobatický zákrok; 2. forma dobrodru~ného romá
robot¤zaøízení automaticky reagující na podnìty okolí a souèasné na toto okolí zpìtnì pùsob
robotika¤vìdní obor za bývající se výzkumem a vývojem robotù
robotizace, robotisace¤zavádìní robotù do praxe
robustní¤pevný, odolný; hromotlucký, silácký, mohutný
rocheta, rochetka¤krátké bílé obøadní roucho katolických knì~í a ministrantù
rock [rok]¤od 50. let 20. století hudba se zdùraznìnou rytmickou slo~kou
rock'billy [rokbill]¤hudební rockový styl vyu~ívající názvukù punkové scény
rocker [roker]¤1. pøíslušník skupiny mladých lidí svérázného chování, obvykle s oblibou mo
odìvù; 2. hudebník provozující rokenrol
rodenticid¤chemický prostøedek proti hlodavcùm
rodeo¤1. slavnost kovbojù spojená se zápasnickým krocením divokých koní a býkù; 2. divok
rododendron¤keø rodu Rhododendron s tuhými neopadavými listy a nápadnì barevnými kvì
rodonit¤trojklonný èervený a~ hnìdavý nerost, køemièitan manganovápenatý, u~ívaný jako
rogalo¤závìsný kluzák, deltaplán, deltoid
rokaj, rocaille [rukaj]¤v rokokové architektuøe ornamentální motiv vycházející z tvaru muale
rokambol¤druh èesneku, èesnek setý perlovka
rokenrol, rock'n'roll, rock and roll [rokenrol]¤1. americký hudební styl vzniklý prolínáním èern
bìloaské lidové taneèní hudby, s výraznou rytmièností; 2. rychlý tanec amerického pùvodu v
taktu se synkopami
rokfór, roquefort [rokfór]¤polotvrdý pikantní sýr se zelenou plísní
rokoko¤umìlecký sloh zejm.1. poloviny 18. století, vycházející z baroka a zjemòující jeho cha
znaky
roks¤tvrdý neplnìný bonbon ve tvaru lízátka, apalíku
rolba¤horské pásové vozidlo urèené k dopravì po snìhu, k úprav ly~aøských tratí nebo ledov
roler-skate [rofrskejt]¤koleèkové brusle
roll-hokej¤hokej na koleèkových bruslích
roll-over credit [rol ouvr kredyt]¤pøeklenovací úvìr
rolna¤kladka, váleèek
rolovat¤1. svinovat; 2. posunovat po displeji objekt (text, obrázek), který je vìtaí ne~ plocha
pojí~dìt letadlem po letiatní ploae
romadùr¤mìkký sýr bez ok s výraznou chutí a vùní
román¤rozsáhlé, obv. prózou psané literární dílo, zachycující znaèné mno~ství situací, udál
romance¤umìlá milostná píseò 18. a 19. století; krátká instrumentální skladba lyrického rázu
apanìlský básnický útvar na rozhraní lyriky a epiky; drobnìjaí lyrickoepická skladba obv. milo

romaneskní¤mající prvky romantické napínavosti, sklon k fantastiènosti
romaneto¤próza støedního rozsahu zalo~ená na postupném objasòování záhady rozumový
romanistika¤obor zabývající se jazykem, historií a kulturou románských národù
romantika¤pøedstavy plné neobyèejnosti, fantazie; pohádková, tajemná krása, pùvab
romantizmus, romantismus¤myalenkový proud a umìlecký smìr 14. století zdùrazòující indiv
a fantazii
romfest¤romský festival, pøehlídka romské kultury
rondel¤básnický útvar o 12 a~ 16 veraích èlenìných do tøí slok; pùvodnì pevnostní stavba s
oválným pùdorysem
rondelka¤malý kulatý kosmetický vatový tampon
rondo¤1. v instrumentální hudbì forma zalo~ená na návratech k hlavnímu tématu; 2. obrat lo
pøibli~nì kruhové dráze
rondó, rondeau [rondó]¤básnický útvar o 2 nebo 3 slokách se závazným opakováním prvníh
poslední sloky
rondon¤èíanická vesta
rooming in [rúmink in]¤nemocniènì pobyt matky s novorozencem po porodu v jedné místnos
roráty¤katolické adventní ranní mae; zpìvy pøi této mai
rosewood [rouzvúd]¤rù~ové a~ fialové døevo nìkterých tropických stromù, palisandr
rosomák¤severská kunovitá aelma ~ivící se mrainami
rostbíf, roastbeef [rostbíf]¤maso z roatìnce prudce na povrchu opeèené
roaáda¤jeden z tahù v aachu
rotace¤otáèení, otoèení; jeden z diferenciálních operátorù
rotaèní¤související s rotací; obì~ný, okru~ní
rotavátor¤rotaèní kypøiè pùdy
rotel¤ubytovací a stravovací zaøízení v autobusovém pøívìsu nebo patrovém autobusu
rotor¤otoèná èást elektrického stroje; nosná konstrukèní. èást vrtulníku
rotunda¤1. stavba na základech kruhového pùdorysu, obv. z románské doby; 2. lomené písm
malých písmen
rotvajler¤mohutný hlídací nebo policejní pes
rouge¤rù~
round table [raund tejbl]¤kulatý stùl; jednání u kulatého stolu, jednání rovného s rovným
rover¤1. vozidlo, auto; 2. staraí pøísluaník skautské organizace
rowdie [roudý]¤fotbalový fanouaek, výtr~ník, vandal
rozárium, rosarium¤zahrada nebo její èást osázená rù~emi
rozeola, roseola¤ploaná ko~ní vyrá~ka jasnì èervené barvy
rozeta, roseta¤ornamentální motiv ve tvaru rù~ice; kruhové okno zdobené kru~bou (obv. go
rozkolník¤èlen nìkteré ze sekt vzniklých odatìpením od pravoslavné církve
RSDr.¤rerum socialium doctor, doktor sociálnì-politických vìd

rubaaka¤pánská u krku uzavøená koaile noaená jako svrchní odìv
rubato¤hud. v nepravidelném, uvolnìném tempu
rubeola¤zardìnky
rubidium¤prvek ze skupiny alkalických kovù
rubín¤prùhledný drahokam, ohnivì èervená odrùda korundu
rubl¤ruský rubl, mìnová jednotka Ruska, Bìloruska a Tád~ikiatánu
rubor¤zrudnutí pøi zánìtu
rubrika¤sloupec, kolonka; rozpoètová polo~ka
rudamente¤hud. drsnì, hrubì
ruderální¤rumiatní, napø. rostliny
rudiment¤pozùstatek, pøe~itek, zbytek; zakrnìlý, nevyvinutý orgán; základ, zaèátek
rudimentální, rudimentární¤nevyvinutý, zakrnìlý, zárodeèný vývojový pozùstatek; základní, e
rudl, rùdl¤dvoukolový ruèní vozík na pøepravu zbo~í a materiálu
ruina¤zøícenina; (o èlovìku) velmi zchátralý, sealý, troska
ruksak¤batoh, tlumok na záda
ruláda, roláda¤zavinutý pokrm s náplní; hud. druh koloratury
ruleta¤hazardní hra; zaøízení k této høe
rumba¤moderní pomalý spoleèenský tanec kubánského pùvodu
rumen¤první a nejvìtaí ~aludek pøe~výkavcù, bachor
rumiatì¤smetiatì
rumunizmus, rumunismus¤jazykový prostøedek pøejatý do jiného jazyka z rumunatiny nebo
vytvoøený
runa¤litera starogermánského písma
rupiah [rupja]¤indonéská rupie, mìnová jednotka Indonésie
rupie¤mìnová jednotka Indie, Indonésie, Pákistánu
ruptura¤trhlina, zlom; roztr~ení tkání nebo orgánu zevním zásahem
ruralizmus, ruralismus¤literární smìr zamìøený na vesnickou tematiku
rurální¤venkovský
rusifikace¤porua• ování
rusistika¤obor zabývající se jazykem, historií a kulturou rusky se vyjadøujících národù
rusizmus, rusismus¤jazykový prostøedek pøejatý do jiného jazyka z ruatiny nebo podle ruat
vytvoøený,
rusofil¤pøíznivec vaeho ruského
rusofob¤odpùrce vaeho ruského
rustika¤1. zdivo z hrubì opracovaných kvádrù; 2. monumentální písmo raného støedovìku s
rustikální¤venkovský, selský, lidový; vyplývající z prostého venkovského zpùsobu ~ivota
rutil¤pøírodní kysliènik titanièitý u~ívaný k výrobì titanových slouèenin a barviv
rutina¤dovednost, aikovnost; mechanická, bezduchá èinnost

rutinní¤zabìhaná dovednost daná dlouhou zkuaeností
rù~, rouge [rú~]¤rtìnka
ryolit¤vyvøelá hornina slo~ením podobná ~ule
ryps¤tkanina s podélnými, pøíènými nebo aikmými vroubky z rùzných druhù pøíze
rytmika¤1. pohybová výchova, rytmické cvièení; 2. nauka o rytmu
rytmizovaný¤rytmicky uspoøádaný
rytmus¤pravidelné støídání fází nìjakého dìje
ryto, rito¤výnosná, zisková èinnost, nabídka; pøíle~itost výdìlku, kaeft
ryton, rhyton¤starovìká nádoba v podobì zvíøecího rohu
S.P.Q.R.¤senatus populusque Romanus
sabat, sabbat, aabat, aabbat¤odpoèinutí; ~idovský sváteèní den, aábes
sabatista¤pøísluaník rùzných køes• anských sekt slavící ~idovský sabat
sabotá~¤úmyslné, obvykle organizované nièení a znemo~òování výroby, maøení èinnosti ji
sacerdocium¤knì~ství
sacharáza, sacharasa¤enzym atìpící sacharózu
sacharid¤cukr, glycid
sacharin¤umìlé sladidlo vyrábìné z toluenu
sacharóza, sacharosa¤øepný a tøtinový cukr
sachr¤èokoládový dort
sadizmus, sadismus¤sexuální deviace projevující se trýznìním druhého; sklon ke krutosti
sadomasochizmus, sadomasochismus¤sexuální deviace se sadistickými a masochistickými
saducej, saduceus¤èlen sekty vyaaího knì~stva jeruzalémského chrámu, které nále~elo pol
nábo~enské vedení }idù
safari¤1. lovecká výprava v africké krajinì; 2. zoologická zahrada s volnými výbìhy pro zvìø;
prvky loveckého stylu
safián¤jemná useò z koziny, teletiny nebo skopovice
safír¤drahokam, modrá odrùda korundu
sága¤1. staroseverská epická próza; románová kronika pojednávající o osudech nìkolika ge
vyprávìní; 2. velký druh kobylky
sagitální¤rovnobì~ný se støední (mediální) rovinou tìla, pøedozadní
ságo¤1. zrnka z døenì nebo hlíz ságovníku pou~ívaná jako zaváøka do polévek; 2. saxofon
sahel¤africký typ krajiny se suchomilnou vegetací
sáhib¤v arabském prostøedí pán, velitel; v Indii oslovení a oznaèení Evropana, zdvoøilé osl
sahli¤sálový hokej s lehkým míèem a lehkými hokejkami, floorball
sajdkár, sajdkára¤pøívìsný postranní vozík u jednostopého vozidla
saké, saki¤asijská lihovina z rý~e
sakralita¤posvátnost
sakrální¤1. bohoslu~ebný, svatý, posvátný, chrámový; 2. bederní, oblast køí~ové kosti

sakramentum¤svátost
sakrárium¤jímka v podlaze blízko hlavního oltáøe nebo nádoba slou~ící k vylévání vody pou
nábo~enském obøadu
sakrolumbální¤týkající se krajiny bederní a køí~ové
sakrosanktita¤nedotknutelnost
sakrovertebrální¤týkající se kosti køí~ové a páteøe
sakura¤okrasná tøeaeò s bílými nebo rù~ovými kvìty pùvodem z Japonska
sala terrena¤místnost v pøízemí paláce èi zámku otevøená do zahrady nebo samostatná ot
salamandr¤1. mlok; 2. elementál, duch ohnì
salchow¤druh krasobruslaøského skoku
saldo¤zùstatek na úètu
saldokonto¤pomocná úèetní kniha pro analytickou evidenci
salemanager [sejlmenyd~r]¤mana~er, vedoucí prodeje
salezián, salesián¤èlen øeholní kongregace svatého Frantiaka saleského zabývající se vých
oaetøováním nemocných
salina¤slané jezero v aridních oblastech; umìlá nádr~, z ní~ se získává kuchyòská sùl odpa
vody
salinita¤slanost
salmiak¤chlorid amonný
salmonela¤druh bakterií vyvolávající salmonelózy, bøianí tyf, paratyf
salmonelóza, salmonelosa¤akutní horeènatá støevní nákaza zpùsobená salmonelami
salon, salón¤pøijímací, spoleèenská místnost; výstava (obrazù, automobilù)
salonní¤urèený, vhodný pro salon; pøepychový; spoleèensky uhlazený, jemný; zábavný
salpingitida, salpingitis¤zánìt vejcovodu
saltace¤skokový pohyb, odskok; náhlá zmìna
saltarello¤rychlý italský a apanìlský skoèný tanec
saltato¤skákavým smykem smyèce
salto¤pøemet ve vzduchu
salto mortale¤smrtelné nebezpeèný akrobatický pøemet; odvá~ný, zoufalý èin
salut¤støelba na pozdrav; pozdrav
salva¤hromadný výstøel
salve¤buï zdráv
samaritánství¤prokazování milosrdenství a pomoc druhým
samba¤moderní spoleèenský tanec svi~nìjaího tempa
sámek¤ozdobný proaitý záhyb na látce
samet¤hladká tkanina s krátkým vlasem
samizdat¤vydávání zakázané literatury nebo literatury zakázaných autorù
samodìr~aví¤absolutistická vláda (zejm. v carském Rusku)

samohonka¤v ruském prostøedí podomácku vyrábìná koøalka
samovar¤pøístroj na vaøení vody, obv. k pøípravì èaje
sampl¤vzorek, ukázka zbo~í, mustr; reprezentativní výbìr
sampler [sámplr]¤vzorník, kolekce vzorkù; vzorkovaè, poèítaèový generátor zvukù rùzných
samum¤horký, suchý vítr severoafrických a arabských pouatí
samuraj¤japonský bojovník, pøísluaník ni~aí alechty
sanace¤ozdravení, vyléèení, pøijetí opatøení k nápravì, sanování
sanatorium¤léèebný ústav, zdravotnické zaøízení k doléèení nìkterých nemocí, ozdravovna
sancta simplicitas [sankta sinlplifitás]¤svatá prostota
sanctum officium [sanktunl oficiunl]¤kardinálská kongregace k udr~ení èistoty katolické vìrou
sandál¤v antice obv. ko~ená podeaev pøipevnìná ko~enými øemínky k noze; druh lehké let
sandwich¤sendviè
sand~ak¤1. správní kraj v osmanské øíai; 2. odznak tureckého vojáka v podobì kopí s koòsk
sanguis¤krev
sangvinik¤èlovìk prudký, energický, optimistický, emoènì stabilní
sangvinizmus, sangvinismus¤horkokrevnost, vznìtlivost
sangvitest¤sérum k urèení krevní skupiny
sanitáø¤pomocný zdravotnický pracovník
sanitní, sanitární¤zdravotní, zdravotnický
sankce¤pokuta, postih; schválení, potvrzení, rozhodnutí
sankcionovat¤schvalovat, potvrzovat, uznávat; stanovit následky, trestné opatøení
sánkhja¤staroindický filozofický systém pøírody a vìdomí
sanktifikace¤svatoøeèení, kanonizace
sanktissimum, sanctissimum [sanktysimum]¤svátost oltáøní, eucharistie
sanktuárium¤svatostánek, tabernákl
sanktus, sanctus [sanktus]¤1. zpìv pøi katolické mai; 2. denaturovaný líh
sanktusák, santusák¤opilec, o~rala, alkoholik
sanovat¤provádìt sanaci, zachraòovat; upravovat
sansára¤kolobìh ~ivotù v indickém nábo~enství
sanseviéra¤tchynin jazyk, bylina s meèovitými, a~ 1 metr dlouhými listy, èasto pìstovaná v b
sanskrt¤staroindický spisovný jazyk
santal¤strom s tvrdým tì~kým aromatickým døevem hnìdé barvy, pùvodem z Indie
sanytr¤ledek, dusiènan sodný, salnitr
sapfický¤1. vztahující se k typické formì a metru staroøecké lyriky; 2. lesbický
sapfizmus, sapfismus¤pohlavní chování charakterizované sexuálním vztahem mezi ~enami
sapientace¤proces vývoje èlovìka provázený vývojem mozku, myalení a psychiky
saponát¤prací, namáèecí a èisticí prostøedek
saponifikace¤zmýdelòování

sapro-¤první èást slo~ených slov mající význam rozkládající se, hnilobný, hnijící, shnilý
saprobie¤soustava tøídìní vod v pøírodì podle osídlení ~ivými organizmy v závislosti na kva
zneèiatìní
saprobiologie¤obor zabývající se ~ivotem organizmù ve zneèiatìných. vodách
saprobiont¤organizmus ~ijící ve zneèiatìné vodì
saprobita¤biologický stav vody urèený podle pøítomných saprobiontù
saprofág¤~ivoèich ~ivící se odumøelou organickou hmotou
saprofilie¤vlastnost organizmù spoèívající v tom, ~e se vy~ivují hnijícími látkami
saprofyt¤rostlina vyu~ívající k vý~ivì odumøelou organickou hmotu
saprogenní¤zpùsobující rozklad
sapropel¤hnilokal
sarabanda¤apanìlský tanec mírnìjaího tempa
sarafán¤ruský ~enský aat
saranèe¤býlo~ravý hmyz tvoøící obrovská hejna a nièící rostliny
sardonický¤zatrpklý; køeèovitý
sardonyx¤odrùda achátu u~ívaná v glyptice
sargas¤hnìdì zbarvená, bohatì vìtvená chaluha
sárí¤indické ~enské aaty, pruh látky omotaný kolem tìla, dlouhý odìv v indickém stylu
sarin¤bojová nervovì paralytická chemická látka
sarkastický¤uatìpaèný, jízlivý
sarkazmus, sarkasmus¤uatìpaènost, jízlivost, výsmìanost
sarko-¤první èást slo~ených slov mající význam maso, tìlo
sarkofág¤1. bohatì zdobená rakev nebo schránka k ulo~ení mrtvého; 2. ~ivoèich ~ivící se m
~ivoèichù
sarkom¤zhoubný nezralý nádor mezenchymovému pùvodu
sarma¤duaené závitky z mletého masa v listu zelí nebo vinné révy, tolma, dolma, golubcy
saros¤období (18 let a 11 dnù), po nìm~ se témìø pøesnì opakují zatmìní Slunce a Mìsíce
satan¤1. ïábel, pokuaitel, zosobnìní zla; 2. jedovatý høib se svìtlým, naspodu karmínové èer
satanizmus, satanismus¤kult, uctívání satana
satelit¤souputník, prùvodce, strá~ce; mìsíc, umìlá dru~ice; formálnì samostatný, ale politicky
podøízený stát; pøedmìstí nebo menaí mìsto
satemový¤patøící do základní skupiny indoevropských jazykù s charakteristickým vývojem t
odlianým od vývoje v jazycích kentumových
saténˇ¤lesklá tkanina
satira¤posmìané vyjádøení; umìlecké dílo vyu~ívající výsmìchu, ironie, komiènosti ke kritice
záporných jevù
satirický¤posmìaný, jízlivý
satisfakce¤zadostiuèinìní

satorie, satoryje, sartorije¤zlá, hádavá ~ena
satrapa¤královský místodr~ící v satrapii
satrapie¤vojenská a daòová oblast v perské øíai v èele s dosazeným správcem (satrapou)
saturace¤nasycení, uspokojení
saturejka¤aromatická bylina èasto pìstovaná v zahradách jako koøení i léèivka
saturnálie¤øímské slavnosti na poèest boha Saturna
saturnizmus, saturnismus¤otrava olovem
saturovat¤nasytit, uspokojovat
satyr¤v antické mytologii pøírodní démon napùl lidské a napùl zvíøecí podoby; prostopáaník
satyriáza, satyriasa, satyriasis¤mu~ská hypersexualita, chorobné zvýaení pohlavního pudu
sauna¤horkovzduaná potní lázeò
sauriáza, sauria¤vrozená vada kù~e vyznaèující se nadmìrnou tvorbou rohové vrstvy
savana¤rozsáhlé travnaté porosty s øídce roztrouaenými døevinami na okraji rovníkového p
savoir vivre [savoár vívr]¤umìní ~ít
saxofon¤jazýèkový kovový dechový hudební nástroj v d~ezové hudbì, ságo
scampi [skampi]¤druh malých moøských korýaù
scéna¤divadlo; jeviatì; jeviatní výstup; bouølivý výstup
scenárista¤autor scénáøe
scenáristika¤umìlecký obor zabývající se tvorbou scénáøù
scénáø¤textová pøedloha pro vznik divadelního, filmového, rozhlasového nebo televizního
pøipravený postup
scenerie, scenérie¤vypravení jeviatní scény; vzhled krajiny, pozadí
scénograf¤jeviatní výtvarník
scénogratie¤jeviatní výtvarnictví; obor divadelní vìdy zabývající se jeviatním výtvarnictvím
schéma¤jednoduchý, v hlavních rysech znázornìný plán, náèrt, osnova
schematický¤naznaèený schématem podle schématu; zjednoduaený
schematizace, schematisace¤1. mechanické znázornìní, vytváøení schémat; 2. ne~ivotné,
mechanické podání, vyjádøení, schematizmus
schematizmus, schematismus¤1. ne~ivotné, aablonovité, mechanické podání, vyjádøení, s
osob èinných v urèité oboru, soupis
scherzo [skerco]¤hudební skladba rozmarného rázu
schilling [ailink]¤rakouský ailink, mìnová jednotka Rakouska
schizma, schisma¤rozatìpení, rozkol
schizo-¤první èást slo~ených slov mající význam rozpad, rozatìp, rozatìpený
schizofrenie¤rozatìp mysli, psychická porucha charakterizovaná poruchami myalení, jednán
schizogonie¤nepohlavní rozmno~ování rozpadem jádra mateøské buòky na mno~ství jader
schizoidní¤s tendencí k vnitøní rozpornosti, rozpolcenosti, rozatìpení
schizont¤dceøiný jedinec vzniklý schizogonii

schizotymní¤introvertní, uzavøený, citlivý, rozporuplný èlovìk
scholastik¤1. stoupenec scholastiky; 2. kdo se vyznaèuje scholastickým zpùsoben, myalení
dogmatik; 3. student jezuitské koleje; 4. kanovník povìøený péèí o akoly, církevní dozorce a
scholastikus
scholastika¤støedovìká kodifikace køes• anství; akolometství, prázdný formalizmus
science-fiction [sajns fikan]¤oblast umìní zpracovávající vìdecko-fantastickou tematiku, sci-fi
scientizmus, scientismus¤bezbøehá dùvìra v postupy a schopnosti vìdy
scientologie¤teorie vìdy, poznání
scindapsus¤okrasná liána, potos
scintigrafie¤zobrazování orgánù lidského tìla pomocí radionuklidù zavedených do tìla, gama
scintilace¤svìtelné záblesky vznikající v nìkterých látkách pøi prùletu ionizujícího záøení
scintilátor¤látka, ve které vznikají scintilace; scintilaèní detektor
sciofilní¤vyskytující se, ~ující na zastínìných místech, heliofobní
sciofobní¤vyskytující se, ~ující na silnì osvìtlených místech, heliofilní
scirocco [airoko]¤vlhký, teplý vítr vanoucí nad Itálii ze Sahary
screen [skrín]¤obrazovka poèítaèe
screening [skrínyng]¤metoda vyhledávání èasných forem nemocí nebo odchylek od normy v
formou testù
screensport [skrínsport]¤televizní poøad vysílající pouze sportovní události
screever [skrívr]¤kdo maluje na chodníky
scrub [skrab]¤v~dy zelené, pøevá~nì trnité rostlinstvo v polosuchých oblastech a na okrajích
scrubování [skrabování]¤odstranìní drobných kouskù odumøelé poko~ky speciálním krémem
obsahujícím hrubé èásteèky
sèot¤v ruském prostøedí kulièkové poèítadlo
seance¤sezení, zasedání, schùzka
seborea¤mazotok, nadmìrné vyluèování ko~ního mazu
seboroický¤mazový, mazotokový
sebrajtka¤malé okrasné plemeno slepic
sec [sek]¤suchý, oznaèení témìø nesladkých aumivých a dezertních vín
secco [seko]¤1.hud. suae, úseènì, krátce; 2. výtv. umìní al secco
secento [seèento]¤období italského umìní v letech 1600-1700
secese¤1. odlouèení, odchod; 2. vysoce dekorativní umìlecký sloh pøelomu 19. a 20. století
second-hand, second hand [sekndhend]¤z druhé ruky, nepøímo; prodej pou~itých vìcí
sedan¤typ uzavøené ètyødveøové karoserie
sedativum¤látka s uklidòujícím úèinkem na centrální nervovou soustavu; lék utiaující bolest
sedile¤v kostele nebo støedovìkém domì výklenek se sedadlem
sediment¤usazenina
sedimentace¤usazování; proces vzniku usazených hornin; klesání krvinek

sedimetrie¤chem. mikroanalytická metoda urèující mno~ství slo~ky z objemu její sra~eniny
sedisvakance¤období, kdy je uprázdnìný církevní úøad
segment¤èást, díl, úsek; úsek kruhu, kruhová výseè
segmentace¤èlenitost, èlenìní
segno [seòo]¤notová znaèka, od ní~ se má skladba opakovat
segregace¤oddìlování, rozdìlování, vyluèování
seguidilla [segidylja]¤apanìlská lidová píseò a tanec rychlého tempa s doprovodem kytary a
seitan¤polotovar makrobiotické stravy pøipravený z paeniìné mouky
seizmicita, seismicita¤aktivita zemìtøesení
seizmický, seismický¤zemìtøesný, týkající se zemìtøesení
seizmika, seismika¤èást geofyziky zabývající se studiem zemìtøesení a seizmických vln, se
seizmo-, seismo-¤první èást slo~ených slov mající význam otøes, zemìtøesný
seizmologie, seismologie¤èást geofyziky zabývající se studiem zemìtøesení a seizmických
seizmonastie, seismonastie¤pohyby orgánù rostlin vyvolané otøesy nebo dotykem
sejf, safe [sejf]¤bezpeènostní schránka, trezor
sejm¤v polském prostøedí snìm
sejp¤odval øíèních usazenin nebo zvìtralin rùzných hornin, vzniklý rý~ováním
sekce¤oddìlení, odbor; pitva
sekrece¤vymìaování, vyluèování sekretù
sekret¤1. výmìaek; 2. záchod; 3. tajemství; 4. peèe• , peèetní prsten
sekretariát¤úøadovna, výkonný orgán nìjaké instituce
sekretáø¤1. tajemník; 2. skøíò s velkým poètem zásuvek
sekretolytikum¤lék rozpouatìjící sekrety
sekt¤pøírodní aumivé víno bohaté kyslièníkem uhlièitým
sekta¤uzavøená politická nebo nábo~enská skupina
sektáøství¤vytváøení sekt, èinnost v sektách
sektor¤1. odvìtví, úsek, díl; 2. libovolnì sestavitelný skøíòový nábytek z jednotlivých dílù
sekularizace, sekularisace¤zesvìtatìní, laicizace, omezování církevního vlivu; vyvlastnìní cír
sekulární¤1. svìtský; 2. stoletý, dlouhotrvající
sekulum¤století, vìk
sekunda¤jednotka èasu; druhá tøída osmiletých støedních akol; hud. druhý stupeò diatonick
mezi sousedními tóny
sekundant¤svìdek, rozhodèí pøi souboji; 2. osoba, obv. trenér doprovázející boxera a peèuj
pøestávkách boje
sekundární¤druhotný, vedlejaí
sekundáø¤lékaø podøízený vedoucímu lékaøi
sekundér¤sekundární sféra, oblast národního hospodáøství zahrnující zaøízení a pracovní
materiální výrobu

sekundogenitura¤druhorozenectví
sekundovat¤pøizvukovat, podporovat, projevovat souhlas, pomáhat
sekvence¤následнost, postupnost
sekvestr¤1. vnucená úøední správa majetku, sekvestura; 2. lék. odumøelá èást tkání
sekvestura¤vnucená úøední správa majetku, sekvestr
sekvoje¤dlouhovìký mohutný jehliènatý strom
seladon¤1. èlovìk pøehnanì uhlazeného chování i zevnìjaku; 2. nápadník, milovník; 3. orient
porcelán s ~ivcovou nazelenalou polevou
selanka¤idyla
seld~uk¤druh orientálních kobercù
selekce¤výbìr, volba
selektivita¤schopnost, citlivost výbìru, ladìní
selektivnost¤výbìrovost; schopnost, pøesnost rozliaení, výbìru; selektivita
selektor¤zaøízení umo~òující výbìr, selekci
seléne¤mìsíc, luna
selenografie¤nauka o zobrazení povrchu Mìsíce
self-¤první èást slo~ených slov mající význam sám, vlastní
self-concept [self konsept]¤sebepojetí, obraz sebe sama
selfmademen [selfmejdmen]¤èlovìk, který vlastním úsilím dosáhl významného postavení; sa
selfmarketing¤marketink pro vlastní potøebu
selfsynchron¤speciální toèivý elektrický stroj k souhlasnému dálkovému pøenosu otáèivého
prostøednictvím elektrického vedení, selsyn
selo¤vesnice v ruském a jihoslovanském prostøedí
selsyn¤speciální toèivý elektrický stroj k souhlasnému dálkovému pøenosu otáèivého pohyb
elektrického vedení, selfsynchron
semafor¤mechanické nebo svìtelné signalizaèní zaøízení; návìstidlo
sémantický¤významový
sémantika¤nauka o významu jazykových jednotek
sémantizace, sémantisace¤nabývání lexikálního významu
sémaziologie, sémasiologie¤nauka o významu slov
semeiografie¤nauka o notovém písmu
semestr¤pololetí, polovina akolního roku
semi-¤první èást slo~ených slov mající význam polo-, polovièní
semiaridní¤polosuchý
semifinále¤polofinále
semihumidní¤polovlhký
semináø¤kurs, akolení, cvièení; internátní církevní ústav
sémiologie¤sémiotika

sémiotika¤teorie zkoumající vlastnosti znakù; nauka o pøíznacích chorob, sémiologie
semióza, semiosa¤znakový proces, jeho~ základními èiniteli jsou znak, jím oznaèený jev a
semia¤plastický velur, zámia
semitizmus, semitismus¤náklonnost k }idùm, podpora }idù, ~idomilství
semitologie¤obor zabývající se jazykem, historií a kulturou semitských národù
semitský¤1. vztahující se k národùm specifické jazykové skupiny v Pøední Asii; 2. ~idovský
semivokál¤hláska foneticky blízká samohlásce, ale vyskytující se na okraji slabiky, polosam
semtex¤obchodní název plastické výbuaniny ze Semtína
sena¤suaené listy nebo lusky kasie pou~ívané jako projímadlo, senes
senát¤sbor urozených obèanù, soudcù, nejvyaaích univerzitních pøedstavitelù; jedna z kom
senátor¤èlen senátu
Senatus Populusque Romanus [senátus populuskve románus]¤senát a lid øímský, antický r
zkratka S.P.Q.R.
sendviè, sandwich [sendviè]¤1. oblo~ený chlebíèek; 2. sendvièový (vícevrstvý) panel
senes¤sena
senescence¤stárnutí rostlin
senilita¤staøeckost, stárnutí, senilnost
senilní¤sealý vìkem, staøecký, vetchý
senior¤staraí ze dvou lidí stejného jména; pøísluaník staraí vìkové kategorie; èlen sboru po-
zvláatní úcty
senium¤fyziologické stárnutí
sentence¤struèný výrok, úvaha, úsloví
sentiment¤cit; citlivost, citovost
sentimentalita¤rozcitlivìlost, emocionální nálada vyznaèující se romantièností, plaètivostí
sentimentalizmus, sentimentalismus-¤1. pøílianá citlivost, pøecitlivìlost, sentimentálnost; 2.
v literatuøe pøelom u 18. a 19. století
sentinel¤nákladní automobil pohánìný parním strojem
senzace, sensace¤událost zpùsobující pøekvapení, vzruaení, údiv
senzál¤zprostøedkovatel obchodù na burze
senzibil, sensibil¤médium, èlovìk s výjimeènými schopnostmi vnímání, zejm. mimosmyslové
senzibilace, sensibilace, senzibilizace, sensibilisace¤zvýaení, rozaíøení citlivosti
senzibilita, sensibilita¤zvýaená citlivost, vnímavost
senzitivita, sensitivita¤citlivost, schopnost reagovat na podnìt
senzitivní, sensítivní¤vysoce citlivý, vnímavý
senzitometrie, sensitometrie¤nauka zabývající se vlastnostmi a urèováním citlivosti fotografi
senzomotorika, sensomotorika¤soubor procesù spojující oblast smyslovou a motorickou
senzor, sensor¤citlivý element, snímaè, èidlo
senzorický, sensorický¤smyslový

senzualizmus, senzualismus, sensualismus¤názor uznávající za jediný zdroj poznání jen sm
senzuální, sensuální¤smyslový
seòor¤pán, mu~
seòora¤paní, ~ena
seòorita¤paní, sleèna
sepalum¤kalianí lístek v kvìtech rostlin
separace¤oddìlování, odluèování, izolace, oddìlená místnost, cela
separát¤samostatný, otisk, samostatná kopie èásti pùvodnì vìtaího celku
separatizmus, separatismus¤snaha, úsilí po oddìlení, napø. státu
separátní¤oddìlený, samostatný, zvláatní
separé¤oddìlený, samostatný menaí prostor; oddìlenì, samostatnì
sépie¤1. moøský dravý hlavono~ec; 2. ~lutohnìdá barva; kresba touto barvou
sepse¤otrava krve, zaplavení organizmu bakteriemi
septet¤komorní hudební skladba pro sedm nástrojù nebo zpìvákù
septeto¤soubor sedmi hudebníkù nebo zpìvákù
septik¤lokální èistírna odpadních vod
septilion, septilión¤ve Francii a USA èíslo 10 na 24, v ÈR a Velké Británii 10 na 42
septima¤sedmá tøída osmiletých støedních akol; sedmý stupeò diatonické stupnice; interva
sedmi stupòù diatonické stupnice
septum¤pøepá~ka, napø. nosní
sepulkrální¤náhrobní
seradela¤ptaèí noha, pícnina
seraf¤serafín
serafín¤andìl nejvyaaího øádu, seraf
serail¤sultánùv palác, obytná èást paláce, ~enské oddìlení paláce
sérak, sérac [sérak]¤ledovcový blok na pøíèných trhlinách na povrchu ledovce
serenáda¤zastaveníèko, milostná píseò zpívaná dívce pod oknem; instrumentální lyrická hu
serendipita¤schopnost nalézt ztracené, neznámé; drobná zbyteènost jen pro radost, serepe
seriál¤celek slo~ený z více èástí uveøejòovaný na pokraèování
série¤vìtaí poèet nìèeho, co má spoleèné znaky a tvoøí celek, øada
serigrafie¤sítotisk
sériografie¤rentgenové vyaetøení spoèívající v zhotovení série snímkù v krátkém intervalu
serioso [seriózo]¤hud. vá~nì
seriózní, seriosní¤solidní, spolehlivý, poctivý
sermon¤øeè, výklad
séro-¤první èást slo~ených slov mající význam sérum, sírový
sérologie¤nauka o séru
séroterapie¤léèení krevním sérem, které obsahuje protilátky

serpentárium¤terárium pro hady
serpentin¤~lutozelený minerál, podstatná slo~ka hadce
serpentina¤zatáèka, zákrut; horská cesta s mnoha zatáèkami
serpentinit¤hadec
sérum¤èirá ~lutá kapalina tvoøící èást krevní plazmy; oèkovací látka
server [sérvr i servr]¤sí• ový poèítaè poskytující slu~by ostatním u~ivatelùm této sítì
servilní¤podlézavý, poklonkující, pøeuctivý, patolízalský
servírka¤pracovnice obsluhující hosty v restauraci
servírovat¤podávat, pøedkládat
servis¤sada nádobí; opraváøská slu~ba, opravna; obsluha, slu~ba; sport. podání
servita¤èlen ~ebravého mniaského øádu
servítek¤ubrousek
servomechanizmus, servomechanismus¤zaøízení k ovládání, kontrole, regulaci polohy, rych
servosystém¤pomocný korekèní motorek elektromotoru
servus¤1. pozdrav; 2. posel, úøední sluha
ser~¤druh bavlnìné tkaniny, kepr
ser~ant¤vojenská, policejní hodnost, poddùstojník, èetaø
sese¤zasedání, schùze, porada
sesilní¤pøisedlý
sestina¤lyrický nerýmovaný útvar románské poezie
set¤1. sada; 2. stavebnice
setbol, setball [setból]¤poslední míè, rozhodující podání v setu
setr¤dlouhosrsté plemeno loveckých psù
settecento [seteèento]¤období italského umìní v letech 1700-1800
setup [setap]¤nastavení, seøízení; poèítaè a pøídavná zaøízení
sex, sexus¤pohlaví; pohlavní pud; pohlavní ~ivot; milostné zá~itky
sex-appeal [sexepíl]¤pohlavní pøita~livost
sex-show [sexaou]¤pøedstavení s pornografickým programem
sexbomba¤~ena s výrazným erotickým nábojem, pùsobením, sex-appealem
sexizmus, sexismus¤1. diskriminace podle pohlaví, zejm. diskriminace ~en; 2. orientace na
sexuality
sexovat¤urèovat pohlaví (jednodenních kuøat)
sexshop [sexaop]¤obchod s erotickým a obvykle i pornografickým zbo~ím
sexta¤aestá tøída osmiletých støedních akol; aestý stupeò diatonické stupnice; interval tvoø
aesti tónù diatonické stupnice
sextant¤pøístroj k mìøení úhlové vzdálenosti dvou bodù nebo výaky hvìzd nad obzorem
sextet¤komorní hudební skladba pro aest nástrojù nebo zpìvákù
sexteto¤soubor aesti. hudebníkù nebo zpìvákù

sextil¤aspekt o hodnotì 60
sextilion, sextilión¤v USA a Francii èíslo 10 na 21, v ÈR a Velké Británii 10 na 36
sexualita¤pohlavnost, pohlavní ~ivot, pohlavní pud; fyzické vztahy mezi mu~em a ~enou
sexuologie¤obor lékaøství zabývající se pohlavním ~ivotem a jeho poruchami
sexy¤pøita~livý, mající sex-appeal, smyslný, erotický, svùdný
sezam, sesam¤jednoletá bylina pìstovaná pro olejnatá semena
sezona, sezóna¤èasový úsek, kdy se nìco koná; období vhodné pro nìjakou èinnost
sfalerit¤~lutý a~ èernohnìdý krychlový nerost, sirník zineènatá, blejno zinkové
sféra¤koule, kulová plocha; vrstva, oblast, okruh; prostøedí, prostor
sférický¤kulový; týkající. se nadzemských prostorù
sféroid¤rotaèní tìleso nepravidelného tvaru mírnì se liaícího od elipsoidu
sfinga, sfinx¤socha le~ícího lva s lidskou hlavou
sfinkter¤svìraè (sval)
sforzando [sforcando] hud.¤zesílenì, dùraznì, sforzato
sforzato [sforcáto]¤zesílenì, dùraznì, sforzando
sfragistika¤nauka o peèetích
sfumato¤aerosvitná malba
sfygmo-¤první èást slo~ených slov mající význam tep, pulz
sfygmomanometr¤pøístroj na mìøení krevního tlaku, sfygmometr, tonometr
sfygmometr¤pøístroj na mìøení krevního tlaku, sfygmomanometr, tonometr
sgrafito¤výzdoba stìny provedená akrábáním ve vlhké omítce a~ na spodní vrstvu jiné barvy
shannon [aenon]¤jednotka selektivní informace
shareware [aérvér]¤poèítaèový program, který mù~e být volnì aíøen a bezplatnì vyzkouaen
zájemcem, ale pøi jeho trvalém pou~ívání je po~adováno zaplacení registraèního poplatku a
shilin [ailin]¤mìnová jednotka Somálska
shilingi [ailingi]¤mìnová jednotka Tanzanie
shit [ait]¤1. hovno; 2. haaia
shody [aody]¤nejlepaí druh vlny vyrobené z druhotných surovin
shop [aop]¤obchod
shopping [aoping]¤nakupování, nákupní pochùzka, nákup
shopping-center [aoping sentr]¤nákupní støedisko
short-drink [aórt drínk]¤krátký nápoj, nejèastìji koktejl
shorts¤aortky
shot¤aot
show [aou]¤pøedstavení s velkým mno~stvím vnìjaích (výtvarných, zvukových, svìtelných) e
spektákl
show-case, showcase [aoukejs]¤výstavní skøíò, vitrína
show-girl, showgirl [aougérl]¤revuální taneènice, sboristka

showbyznys, show business¤umìlecký svìt a podnikání v nìm
showman [aoumen]¤èlovìk s okázalým chováním
shuttle [aatl]¤dopravní prostøedek uskuteèòující èasté a krátké cesty sem a tam, kyvadlová
si¤solmizaèní slabika pro tón h
sial¤vnìjaí èást zemské kùry s pøevahou køemíku a hliníku
sialo-, sial-¤první èást slo~ených slov mající význam slina, slinný
sialorea¤zvýaené vyluèování slin, ptyalizmus
sibérie¤tuhá zima; drsný kraj
siblicita¤zabití sourozence
sibyla¤vìatkynì
sic [sík]¤takto (upozornìní, ~e nejde o tiskovou chybu)
sicflaja¤trpìlivost, schopnost vydr~et u práce
sichrhajcka¤zavírací apendlík
siderický¤hvìzdný
siderit¤aedohnìdý a~ èernohnìdý aestereèný nerost, støednì vydatná ~elezná ruda, uhlièitan
sidero-¤první èást slo~ených slov mající význam ~elezo, ~elezný, ocel, ocelový
sideropenie¤nedostatek ~eleza v krvi
sideróza, siderosa¤nemoc vznikající impregnací tkání (oka, plic) ~elezem
siemens [símens]¤jednotka pro elektrickou vodivost
siena¤~lutohnìdá nebo èervenohnìdá hlinka; ~lutohnìdý odstín barvy
sierra¤pohoøí, horské pásmo (ve `panìlsku a Latinské Americe)
siesta¤chvíle odpoèinku, obv. po obìdì; pøíjemná chvilka
sievert [sívrt]¤jednotka pro dávkový ekvivalent
sifon, sifón¤sodovka; nádoba na sodovku; speleologie zú~ené místo v podzemní krasové ch
nebo jen obèasnì vodou; zápachová uzávìrka; násoska
sightseeing-tour [sajtsùngtúr]¤okru~ní jízda, zejm. mìstem po památkách
sigma¤v øecké abecedì znak pro hlásku s
sigmatický¤tvoøený pøíponou obsahující hlásku s
sigmatizmus, sigmatismus¤chybná výslovnost sykavek
signál¤smluvené znamení; návìatí; signální výtisk
signalizace, signalisace¤znaèení, dávání znamení, podávání zprávy
signalizovat, signalisovat¤vyznaèovat, oznaèovat, vytyèit, naznaèovat
signatáø¤ten, kdo podepsal smlouvu, dohodu, veøejné prohláaení
signatura¤oznaèení, znaèka; podpis
signet [sinì i signet]¤grafický znak; razítko s podpisem panovníka, peèetní prsten
signifiant [sinifian]¤zvuková nebo grafická slo~ka jazykového znaku, jí~ se nìco oznaèuje, o
signifié [sinifié]¤obsahová, významová slo~ka jazykového znaku, oznaèované
signifikace¤opatøení znaèkou

signifikantní¤pøíznaèný, dùle~itý
signifikátor¤ukazatel
signora [siòora]¤paní, vdaná ~ena
signore [siòore]¤pán, mu~
signorie [siòorie]¤vláda republikánských obcí v Itálii
signorina [siòorina]¤sleèna, dívka
signovat¤opatøovat signaturou, parafou, aifrou, znaèkou, podpisem
signum¤znak, odznak, oznaèení, znamení
sígr¤lump, darebák
sikh¤pøísluaník indické nábo~enské sekty
silan¤køemíkovodík
silá~¤kvaaením konzervované objemové krmivo pro dobytek
silentblok¤gumokovová podlo~ka na tlumení chvìní
silentium [silencium]¤mlèení, ticho
silesiakum¤spis vydaný na území Slezska, pojednávající o Slezsku nebo vztahující se ke Sl
silice¤éterický olej, smìs tìkavých vonných látek
silicium¤køemík
silikát¤køemièitan
siliko-¤první èást slo~ených slov mající význam silicium, køemík, siliciový, køemíkový, køem
silikon¤plast, syntetická makromolekulární organokøemièitá slouèenina
silikóza, silikosa¤nemoc vznikající zapráaením plic køemenným prachem
silo¤vysoký zásobník, skladiatì sypkých hmot
silobus¤pojízdný zásobník na betonovou smìs
silon¤umìlá tkanina
silueta¤stínový obraz
silur¤útvar staraích prvohor
sima¤1. ~lábkovnice, øímsový ukonèující èlánek sloupových øádù; 2. vrstva zemského oba
hoøèíku
simax¤varné sklo
simerink, simering¤tìsnicí krou~ek høídele
simonie¤svatokupectví
simpl¤jednoduchý, omezený èlovìk; omezenec
simplex¤1. jednoduché, neslo~ené slovu; 2. zpùsob telegrafního pøenosu støídavì obìma s
stroj pro výrobu osnovní oboulícní pleteniny
simplexní¤jednoduchý
simplicitní¤jednoduchý
simplifikace¤zjednoduaení
simulace¤1. napodobování dìjù a procesù; 2. pøedstírání choroby; jednání na oko, pøetváø

simulant¤ten, kdo nìco pøedstírá, napø. chorobu
simulátor¤zaøízení, obv. samoèinný poèítaè, napodobující chování reálné, obv. slo~itìjaí, vì
dra~aí fyzikální soustavy, stroje a p.
simulovat¤napodobovat, modelovat; pøedstírat
simultánní¤zároveò probíhající, souèasný; spoleèný; nedìlitelný
sinantropní¤pøizpùsobený ~ivotu v podmínkách pozmìnìných èlovìkem
sinekura¤dùchod z úøadu bez povinností; snadné a výnosné zamìstnání bez velkých povinn
sinfonia¤italský typ operní ouvertury; nìkolikavìtá orchestrální skladba
singl¤jeden jediný, jednotlivý, jednoduchý; hra jednotlivcù; svobodný, bez partnera
singlet¤jednoduchá spektrální èára
singspiel [singapíl]¤druh komedie se zpívanými vlo~kami
singulár¤jednotné èíslo
singularita¤jedineènost, výjimeènost; bod anomálního chování fyzikální velièiny
singulární¤jedineèný, jednotlivý; související se singularitou
sinnfeinizmus, sinnfeinismus¤protibritské nacionalistické hnutí za irskou nezávislost od poèá
sino-¤první èást slo~ených slov mající význam Èína, èínský
sinologie¤obor zabývající se jazykem, historií a kulturou Èíòanù
sintr¤1. porézní hornina vznikající vysrá~ením z roztokù; 2. speèenec
sinusitida, sinusitis¤zánìt vedlejaích dutin nosních
sionista¤stoupenec sionizmu
sionizmus, sionismus¤~idovské nacionalistické hnutí podporující samostatný ~idovský stát
sir [sér]¤pan; zdvoøilé oslovení mu~e; pøed køestním jménem titul alechtice ve Velké Britán
siréna¤1. pronikavý zvuk; 2. zaøízení vydávající tento zvuk; 3. zool. ochechule; 4. svùdná ~
siriáza, siriasa¤celkové pøehøátí organizmu, úpal
sirup, sirob¤koncentrovaný roztok cukrù; sladká ovocná a• áva; sladký kapalný lék
sisal¤pevná lehká lesklá vlákna z listù agáve
sisyfovský¤marný, nekoneèný, obtí~ný
sitkom¤situaèní komedie
situace¤souhrn okolností, souhrn podmínek; dané prostorové vztahy, poloha
situaèní¤1. týkající se situace; typický pro situaci; 2. Polohopisný
situovaný¤umístìný, zaujímající urèitou polohu; hmotnì zabezpeèený
skabies¤svrab
skafandr¤ochranný hermeticky uzavøený oblek potápìèe nebo kosmonauta
skalár¤fyzikální velièina urèená jedním èíslem
skalára¤akvarijní ryba
skald¤støedovìký skandinávský pìvec hrdinských písní
skalp¤kù~e s vlasy sta~ená z hlavy
skalpel¤chirurgický operaèní nù~

skandál¤veøejná ostuda
skandalizovat, skandalisovat¤veøejnì ostouzet; pohoraovat
skandální¤pohoralivý, ostudný
skandinavistika¤obor zabývající se jazyky, historii a kulturou skandinávských národù
skandinavizmus, skandinavismus-¤hnutí za kulturní, politické a ekonomické sjednocení skan
(Dánska, Norska a `védska) v 19. stol.
skandovaný¤rytmický, rytmicky èlenìný (potlesk, pokøik)
skandovat¤rytmicky mluvit, pronáaet
skanzen, skansen¤muzeum lidových staveb umístìné v pøírodì
skarabeus, skarab¤africký brouk vruboun posvátný, posvátný brouk starých Egyp• anù
skare¤druh ly~aøského bì~eckého vosku
skarifikace¤1. sedøení kù~e, naøíznutí povrchu kù~e pro oèkování; 2. rozøezávání luèního
provzduanìní pùdy
skarlatina¤spála
skart¤nepotøebný papír, vyøazený spis
skartace¤vyøazování písemností z registratury podle pøísluaných hledisek
skartovat¤provádìt skartaci
skat¤karetní hra
skateboard [skejtbórd]¤sportovní náèiní, prkno na výkyvných koleèkách
skateboarding [skejtbórdyng]¤jízda na skateboardu, skejtování
skating [skejtyng]¤jízda na koleèkových bruslích
skato-¤první èást slo~ených slov mající význam výkal
skatofág¤~ivoèich ~ivící se výkaly, koprofág
skaut¤úèastník skautského hnutí
skauting¤sportovnì-výchovné hnutí zdùrazòující vztah k pøírodì
skeè¤krátký dramatický útvar se satirickým zamìøením
skeet [skít]¤støelnice pøi sportovní støelbu z brokovnice na asfaltové terèe
skejtovat¤jezdit na skateboardu
skelet¤kostra; nosná konstrukce stavby
skeleton¤nízké jednosedadlové závodní sanì
skeletový¤související se skeletem
skener, scanner [skener]¤ètecí zaøízení, snímaè grafické informace z papírové pøedlohy
skenovat, scan [sken]¤postupnì, po øádcích snímat nebo zobrazovat
skepse¤pochybování, nedùvìra
skepticizmus, skepticismus¤pochybování, nedùvìøivost; názor zpochybòující mo~nost pravd
skeptik¤nedùvìøivý, pochybovaèný èlovìk; stoupenec skepticizmu
sket, scat [sket]¤zpùsob d~ezového zpìvu
sketovat¤zpívat sketem

ski¤ly~e
skialpinizmus, skialpinismus¤sportovní disciplína kombinující sjezdové ly~ování s alpinizme
skibob¤bob na dvou ly~ích s konstrukcí podobnou jízdnímu kolu
skica¤zbì~ný záznam výtvarníka, naèrtnuté dílo; èrta
skif¤závodní loï se dvìma vesly pro jednoho veslaøe
skiffle [skifl]¤hudba souborù hrajících na primitivní nástroje; hudba navazující na americké fo
skijérink, skijöring [aijerink]¤jízda na ly~ích ve vleku za konìm nebo motorovým vodièem
skin¤skinhead
skinefekt¤povrchový jev; proudová hustota u vodièe protékaného støídavým elektrickým pro
povrchu
skinhead [skinhed]¤holohlavý; pøísluaník skupiny mladých lidí s holými hlavami, obvykle s h
chováním
skip¤aikmý (výsypný) výtah; výklopný koreèek
skipink, skipping [skiping]¤rychlé vysoké skrèování pøedno~mo; bìh (i na místì se zdùraznìn
skléra¤bìlima
sklereida¤buòka rostlin vyznaèující se ztlustlými stìnami, kamenná buòka
sklerenchym¤bunièné pletivo tvoøené silnostìnnými buòkami
skleritida¤zánìt bìlimy
sklero-¤první èást slo~ených slov mající význam tvrdý, tvrdost, suchý, suchost
sklerotický¤1. ztvrdlý, zkornatìlý; 2. zapomnìtlivý
sklerotik¤èlovìk trpící sklerózou
sklerotinóza, sklerotinosa¤choroba rostlin projevující se hnilobou
sklerotizace, sklerotisace¤proces vedoucí ke kornatìní
skleróza, sklerosa¤chorobné ztvrdnutí tkánì, napø. mozku, stìn cév
sklolaminát¤výrobek z organických plastù vyztu~ený skelným vláknem
skolióza, skoliosa¤chorobné vychýlení páteøe na stranu
skonto¤(druh slevy poskytované napø. pøi hotovostním placení
skontrace¤zúètování a kompenzace vzájemných pohledávek a dluhù na bì~ném úètu mezi
skopie¤druhá èást slo~ených slov mající význam zjia• ující, detektující
skorbut¤kurdìje, choroba vyvolaná nedostatkem vitaminu C
skordatura¤jiné ladìní strun, ne~ bývá obvyklé
skóre¤okam~itý stav nebo výsledek zápasu
skrambler¤mìniè sledù bitù vysílaných modemem do datového spoje
skreè¤zruaení výsledku sportovního utkání pro poruaení pravidel; vzdání se bez boje, napø
skrejpr, scraper [skrejpr]¤stavební stroj, akrabaè
skript¤záznam o prùbìhu filmování
skripta¤uèební texty vysokých akol
skriptorium¤støedovìká písaøská dílna nebo akola

skrotum¤ko~ní vak, ve kterém jsou ulo~ena varlata s nadvarlaty, aourek
skrumá~¤shluk, tlaèenice
skrupule¤pochyba, rozpaky, váhání, ohledy
skrutátor¤osoba, která sèítá hlasy pøi hlasování nebo volbách
skrutinium¤sèítání hlasù pøi volbách
skul¤cviènà veslaøská sportovní loï
skulér¤veslaø na párové lodi
skulptace¤zdobení sochami
skulptura¤výtvor sochaøe, socha
skunk¤americká kunovitá aelma vystøikující v nebezpeèí ostøe páchnoucí tekutinu
skupatina¤v jihoslovanském prostøedí snìm, shromá~dìní
skútr¤kapotované jednostopé motorové vozidlo
skvadra¤skupina, hlouèek, dru~stvo, tým
slabink, slabbing [slebillg]¤válcovací stolice na ploché ingoty
slajd, slide [slajd]¤1. diapozitiv; 2. pojízdné sedátko v závodních veslaøských èlunech; 3. blá
psaní a pøímém promítání pøi pøednáakách
slalom¤jízda mezi brankami, tyèemi; klièkování
slam [slem]¤dvì nejvyaaí hry v brid~i (malý a velký slam)
slang [sleng]¤nespisovná mluva pracovní nebo zájmové skupiny
slangizmus, slangismus [slenkizmus]¤slangový výraz
slavikum¤kniha, listina nebo èlánek ve slovanském jazyce nebo týkající se slovanských náro
slavistika¤obor zabývající se jazykem, historií a kulturou slovanských národù
slavizmus, slavismus¤slovanství
slavjanofil¤obdivovatel Slovanù a vaeho slovanského, slavofil
sling¤míaený nápoj ze sladkého likéru, lihoviny (d~inu), cukru a obv. citronové a• ávy
slipr, slipper [slipr]¤domácí obuv, trepka, pantofel, lehký støevíc
slipy, slips¤pánské spodní prádlo
slogan¤reklamní heslo; módní heslo
slot¤nábì~ná ploaka pøed køídlem letadla na usmìrnìní proudìní
slovacikum¤slovenská listina nebo kniha (v cizích knihovnách, muzeích); cizojazyèné dílo tý
a Slovákù; slovenské slovo v cizojazyèném
slovakistika, slovacistika¤obor zabývající se jazykem, historií a kulturou slovenského národa
slovakizmus, slovacizmus, slovakismus, slovacismus¤jazykový prostøedek pøejatý do jinéh
slovenatiny nebo podle slovenatiny v nìm vytvoøený
slovenikum¤slovinská listina nebo kniha (v cizích knihovnách, muzeích); cizojazyèné dílo týk
a Slovincù; slovinské slovo v cizojazyèném textu
slovenistika¤obor zabývající se jazykem, historií a kulturou slovinského národa
slovenizmus, slovenismus¤jazykový prostøedek pøejatý do jiného jazyka ze slovenatiny neb

v nìm vytvoøený
slowfox [sloufox]¤pomalý foxtrot
slum [slam]¤chudinská ètvr• , brloh
slump [slamp]¤náhlý pronikavý pokles cen nebo kurzù na burze
smaragd¤aestereèný nerost, odrùda berylu, sytì zelený, drahokam
smeè¤pøi sí• ových hrách útoèný úder do míèe
smiling [smajling]¤usmìvavý, radostný; keep s. v~dy s úsmìvem
smog¤rùzné druhy zneèiatìní ovzduaí sni~ující dohlednost
smoke [smouk]¤kouø, dým; kouøit
smokink, smoking¤pánský spoleèenský oblek s lesklými klopami
snack [snek]¤pøesnídávka, rychlé pojedení, obèerstvení; snack-bar
snack-bar [snekbar]¤bufet, automat, rychlé obèerstvení, snack
snajpr, snajper, sniper [snajpr]¤støelec ze zálohy, odstøelovaè
snakeboard [snejkbórd]¤sportovní náèiní, prkno pro klouzání na snìhu asi 1 x vìtaí (airaí a d
snowboard
snob¤povrchní obdivovatel vaeho módního
snobizmus, snobismus¤povýaenectví, pøedstíraná vzneaenost; nadutost
snowboard [snoubórd]¤speciální prkno pro klouzání na snìhu s jednoduchým vázáním pro u
soaré, soirée [suaré]¤veèírek, spoleèenský veèer
sobáa¤svatba
soccer [sokr]¤anglické oznaèení evropského fotbalu
socdem¤sociální demokracie, sociálnìdemokratický, sociální demokrat
sociabilita¤sdru~ování, dru~nost, spoleèenskost; schopnost vstupovat do vztahù ve spoleèn
sdru~ování
socializace, socialisace¤1. zespoleèenatìní, zestátnìní; 2. proces osvojení jazyka, lidských f
chování, hodnot a mezilidských vztahù
socializmus, socialismus¤totalitní politický re~im jedné strany a ekonomický centrálnì øízeny
zalo~ený na zespoleèenatìném vlastnictví
sociální¤týkající se spoleènosti, zejm. její péèe o spoleèensky a ekonomicky slabaí vrstvy
societa¤spoleèenství, sdru~ení
socio-¤první èást slo~ených slov mající význam spoleènost, spoleèenský
sociobiologie¤pohled na spoleènost z hlediska biologie, pøírodovìdného pøístupu
sociodrama¤terapeutická a tréninková metoda vyu~ívající splòování (hraní) rùzných rolí
sociografie¤popisná souèást sociologie
sociohistorie¤vývoj spoleèenské struktury z historického pohledu
sociolekt¤jazyk nebo jazykový styl urèité skupiny lidí, kolektivu
sociologie¤teorie spoleènosti, vìda o spoleènosti
sociologizmus, sociologismus¤tendence vykládat vaechny jevy pouze pøímým pùsobením v

sociometrie¤metody a techniky zkoumání lidských vztahù ve skupinách
sodalit¤bílý a~ aedý horninotvorný nerost, hlinitokøemièitan sodný a chlorid sodný
sodar¤pøístroj k sondá~i spodních vrstev atmosféry vyu~ívající zpìtný rozptyl zvukových vln
sodoku¤onemocnìní krys pøenosné na èlovìka
sodomie¤pohlavní úchylka, pohlavní styk se zvíøetem, zoofilie
sofa¤pohovka s opìradly po stranách i vzadu,lenoaka
sofista¤antický uèitel filozofie, gramatiky a øeènictví; ten, kdo pou~ívá slovní høíèky, øeènic
myalenkové triky, sofizmata, sofistiku
sofistika¤pøekrucování významù i dùkazù; u~ívání sofizmat
sofistikovaný¤promyalený, formálnì propracovaný, vyu~ívající slo~itých metod
sofizma, sofisma¤úmyslné klamný dùkaz, zdánlivá správnost
soft¤mìkký, poddajný
soft copy [soft kopi]¤doèasný, na papíøe nezhmotnìný záznam, záznam na obrazovce
softbal, softball [softból]¤pálkovaná, sportovní hra vzniklá z baseballu., hraná vìtaím a mìkèí
softdrink¤limonáda
softtenis, softtennis¤hra podobná tenisu, s plastovými raketami a lehkým mìkkým míèkem, l
software [softvér]¤poèítaèový program
sója¤jednoletá bylina pìstovaná pro olejnatá semena
sokl¤pata podstavce, zdi
sol¤1. koloidní disperzní soustava; 2. solmizaèní slabika pro tón g; 3. mìnová jednotka Peru
solar¤pleteò autonomních nervù pøed horní èástí bøianí aorty. solar plexus
solárium¤zaøízení pro ozaøování umìlým horským sluncem
solarizace, solarisace¤1. ozáøení sluneèními paprsky; 2. úbytek zèernání fotografické citlivé
expozice pøi znaèném pøeexponování
solární¤vztahující se ke slunci, sluneèní
soldateska¤násilnická vojenská sebranka neukáznìné vojsko
solenoid¤válcová cívka se stejnì hustými závity stejného kruhového tvaru po celé délce
solex¤pneumatické mìøidlo nepatrných pohybù nebo zmìn délky
solfatára¤výrony horkých par a plynù po ukonèení vulkanické èinnosti
solicitátor, solicitor¤právní zástupce s omezeným oprávnìním jen k nìkterým úkonùm
solidarita¤soudr~nost, pospolitost; vzájemná podpora, svornost
solidární¤ve shodì, svorná, vzájemnì se podporující
solideo¤kulatá èepièka vyaaích katolických hodnostáøù
solidní¤spolehlivý, øádný, sluaný; trvanlivý, dùkladný
solidnost¤spolehlivost, sluanost
solidussolid¤zlatá øímská mince; pevné skupenství; køivka v rovnová~ném diagramu udáva
nebo tuhnutí slitiny
soliflukce¤pùdotok, pomalý pohyb pùdy po zmrzlém podlo~í

solilokvium¤samomluva, monolog
solipsizmus, solipsismus¤krajní subjektivizmus
sólista¤zpìvák nebo hudebník hrající sólo, sólový taneèník
solitér¤samotáø; jednotlivì se vyskytující vìc, jednotlivost
solitéra¤strom, keø nebo kvìtina rostoucí osamocen
solitérní¤ojedinìlý, osamocený
soljanka¤ruská rybí polévka
solmizace, solmisace¤oznaèování jednotlivých tónù slabikami; metoda pìveckého výcviku
sólo¤sám, jediný; samostatný výstup, zpìv, tanec
sololit¤tenká døevovláknitá deska
solomit¤izolaèní a výplòkový materiál ze slámy
solonèak¤pùda s výraznou akumulací rozpustných solí v pùdním profilu
solonec¤pùda s alkalickou pùdní reakcí, s akumulací rozpustných solí a koloidù ve spodních
solsticiální¤slunovratový
solsticium¤slunovrat, rovnodennost
solubilita¤schopnost rozpouatìt se v roztoku, rozpustnost
soluce¤splnìní závazku
solux¤infraèervený záøiè
solvát¤pevná látka obsahující molekuly rozpouatìdla
solvatace¤obalení èástic rozpuatìné látky molekulami rozpouatìdla
solvence¤likvidita, schopnost plnit finanèní závazky, solventnost
solvencium¤látka rozpouatìjící hleny a usnadòující odkaalávání
solventní¤schopný platit; uvolòující, rozpouatìjící
solventnost¤solvence
soma¤soubor orgánù a orgánových soustav èlovìka, lidské tìlo
soman¤bojová chemická látka, nervoparalytická kapalina
somár¤osel
somatický¤vztahující se k tìlu, tìlesný
somatizace¤pøenesení, odvedení psychického napìtí do tìlesné oblasti
somato-¤první èást slo~ených slov mající význam tìlo, tìlesný
somatologie¤tìlovìda, nauka o tìle
somatoskopie¤tìlesná prohlídka
somatotropin¤rùstový hormon
somatotyp¤souhrn tvarových a funkèních tìlesných znakù èlovìka
sombrero¤klobouk se airokou støechou (zejm. v Latinské Americe)
somnambulizmus, somnambulismus-¤námìsíènost, porucha spánku blízká hypnóze, lunatiz
somnambulní¤nevìdomý, mrákotný, v polospánku, ne zcela pøi smyslech
somnilokvie¤mluvení ze spánku

somrovat¤loudit; brát, co lidé dají; ~ebrat
son¤fyzikální jednotka pro hlasitost
sonanta¤sonorní hláska, sonora, likvida
sonar¤akustický zamìøovaè; ultrazvukový lokátor, hydrolokátor
sonáta¤vícevìtá instrumentální skladba pro jeden nebo více nástrojù
sonatina¤malá a technicky jednoduaaí sonáta
sonda¤pøístroj nebo zaøízení k prozkoumání nebo mìøení nìèeho obtí~né pøístupného; zku
sondá~¤prùzkum pomocí sond
sondování¤zkoumání sondou; opatrné, nenápadné pátrání, nepøímé zjia• ování, ohledáván
sonet¤lyrická báseò o ètrnácti veraích, znìlka
song¤píseò
sonografie¤diagnostická metoda, echografie
sonora¤sonorní hláska, sonanta, likvida
sonorita¤vlastnost hlásek spoèívající v tom, ~e tónová slo~ka pøevyauje aumovou, zvuènos
sonorní¤plné znìjící, zvuèný
sopor¤porucha vìdomí, støednì tì~ká forma bezvìdomí
soprán¤vysoký ~enský hlas; vrchní hlas ve ètyøhlasu
sorabistika¤obor zabývající se jazykem, historií a kulturou Lu~ických Srbù
sorbit¤monosacharid, umìlé sladidlo
sordina¤dusítko
sordo¤hud. tlumenì
sorgo¤významná obilnina teplých oblastí, èirok, kaoliang
sororát¤v nìkterých rodových spoleènostech obyèej, podle nìho~ dostane mu~ po úmrtí ~en
mladaí sestru
sorpce¤spoleèný název pro absorpci, adsorpci a chemisorpci
sorry¤lituji, promiòte, pardon, bohu~el
sorta¤druh, odrùda ; typ, kvalita
sortiment¤souhrn produkce nebo nabídky podle typù, druhù., znaèek, rozmìrù a podobné
sos, sós, sauce [sós]¤omáèka, zálivka salátù, masa
sostenato¤hud. zdr~enlivì
sot¤v boxu pøímý úder, direkt
soul¤duae; procítìný hudební i pìvecký projev, styl èernoaské severoamerické hudby hudby
sound [saund]¤zvuk, zvukový
soundback [saundbek]¤doprovod, rytmická nebo doprovodná slo~ka sóla, skladby; instrume
soundtrack [saundtrek]¤zvukový záznam, zvuková stopa; gramofonová deska s originálním
sour [saur]¤míaený nápoj z lihoviny, cukrového sirupu a citronové a• ávy
source [sórs]¤pramen, zdroj, napø. surovin, údajù
sovchoz¤státní zemìdìlský podnik, státní statek v SSSR

sovìt¤zastupitelský orgán státní moci v SSSR
sparingpartner¤cviènÝ, tréninkový soupeø
sparkling [spárkling]¤tøpytivá polyamidová tkanina
spartakiáda¤hromadné veøejné tìlovýchovné vystoupení
spastický¤køeèový, køeèovitý, v køeèi
spazma, spazmus, spasma, spasmus¤køeè, sevøení, vùlí neovlivnitelná svalová kontrakce
spazmo-, spasmo-¤první èást slo~ených slov mající význam køeè, køeèový
spazmofilie, spasmofilie¤sklon, náklonnost ke køeèím
spazmolytikum, spasmolytikum¤látka, lék uvolòující køeèe
speciace¤biol. proces vzniku druhu
specialista¤odborník
specialita¤zvláatnost
speciální¤zvláatní, jednotlivý, jedineèný, nikoli obecný
species¤druh, odrùda
specifický¤typický, svérázný, charakteristický, osobitý, výluèný
specifikace¤pøesný výèet, podrobnìjaí rozepsání polo~ek; zpøesnìní, upøesnìní
specifikum¤zvláatnost, pøíznaènost, jedineènost, jedineèná vlastnost
specimen [spesimin i specimen]¤ukázka, zvláatnost, vzor, vzorek, mustr
spectabilis [spektábilis]¤oslovení a titul dìkana fakulty
spedice¤zasílatelství, zajiatìní pøepravy
speditérství¤èinnost spoèívající v obstarávání pøepravy zásilek vlastním jménem na cizí úè
speech [spíè]¤øeè, projev
speedball [spídból]¤americká míèová hra vytvoøená zkombinováním koaíkové, kopané a ar
speedway [spídvej]¤1. na americkém kontinentì silnièní spoj dálnièního typu; 2. závodní (plo
rychlostní závody na ní
spektákl, apektákl¤divadelní pøedstavení, show, podívaná
spektakulární¤okázalý, spektakulózní
spektakulózní¤okázalý, spektakulární
spektrální¤související se spektrem; slovo, jeho~ pøipojení ke svìtelné velièinì oznaèuje, ~e s
monofrekvenèní záøení a velièina je funkcí frekvence
spektro-¤první èást slo~ených slov mající význam spektrum, obraz
spektrochemie¤èást chemie zabývající se spektry látek
spektrografie¤obor fyziky zabývající se vznikem, vlastnostmi, mìøením a zaznamenáváním
spektrometrie¤obor fyziky zabývající se vznikem, vlastnostmi a mìøením spekter látek
spektroskopie¤obor fyziky zabývající se vznikem a vlastnostmi spekter
spektrum¤1. akála, paleta, stupnice; 2. rozdìleni èetnosti jevu v závislosti na mìøitelném par
spekulace¤pøemýalení, rozumová úvaha; promyalené jednání sledující dosa~ení prospìchu
spekulativní¤pøemýalivý, hloubavý; vypoèítavý, riskantní

spekulum¤nástroj rozaiøující vchody do úzkých tìlních dutin a umo~òující tak jejich vyaetøen
speleo-¤první èást slo~ených slov mající význam jeskynì
speleologie¤jeskyòáøství, výzkum jeskyò
speleoterapie¤léèba pobytem v jeskyních
speller [spelr]¤slabikáø, uèebnice pravopisu; program kontroly pravopisu
spencer [spensr]¤krátký rovný kabátek
sperma¤samèí semeno, chám
spermata¤chrématón, semena, podstaty jednotlivých vìcí
spermato-¤první èást slo~ených slov mající význam sperma, nebo spermie
spermatofobie¤chorobný strach pøed pøedèasným nebo nepøirozeným výronem semene
spermatogeneze, spermatogenese-¤vývoj samèích pohlavních bunìk
spermatozoid¤zralá samèí pohlavní buòka, spermie
spermicidní¤nièící spermie
spermie¤zralá samèí pohlavní buòka, spermatozoid
spermiogeneze, spermiogenese¤tvorba spermií, poslední fáze spermatogeneze
spermovium¤oplodnìné vajíèko
spiccato [spikáto]¤hud. lehkým, skákavým rytmem (pøi høe na housle)
spidometr, speedometer [spídomítr]¤rychlomìr, tachometr
spíkr, speaker [spíkr]¤øeèník, mluvèí
spikule¤výron plazmatu z fotosféry Slunce pøes chromosféru do koróny
spil¤zaøízení pro vleèení ~elezniènich vagónù nebo lodí v pøístavech na krataí vzdálenosti
spilit¤výlevná vyvøelá hornina ze skupiny diabazù
spilka¤kvasírna v pivovaru
spillover [spilouvr]¤pøelévání, pøetékání; ekonomická nerovnováha mezi jednotlivými trhy, n
kapitálu
spin¤vlastní moment hybnosti elementární èástice
spina¤hrbolek, trn, høeben; páteø (s. bifida rozatìp páteøe)
spinalgie¤bolestivost páteøe
spinální¤trnový, høebenový; páteøní, míaní
spinel¤kubický minerál, oxid hlinito-hoøeènatý
spinet¤strunný klávesový nástroj, druh cembala; pøedchùdce klavíru
spino-¤první èást slo~ených slov mající význam páteø, páteøní
spirála¤køivka v podobì závitu; aroubovice
spiranta¤tøená souhláska, frikativa
spirit¤duch, povaha, celkový ráz
spiritista¤stoupenec spiritizmu
spiritizmus, spiritismus¤duchaøství, duchaøina; víra v duchy, duae zemøelých a mo~nost ko
spirituál¤duchovní, obv. nábo~enská píseò severoamerických èernochù; píseò podobného s

spiritualizmus, spiritualismus¤krajní idealizmus; názor, ~e bytí je duchovní povahy
spirituální¤duchovní, nadsmyslový, nadzkuaenostní
spirituálno¤duchovno
spirituoso [spirituózo]¤hud. s nadaením
spiritus agens,¤vùdèí duch, hlavní èinitel; pùvodce, iniciátor
spiro-¤první èást slo~ených slov, mající význam dech, dýchání, dechový
spirocheta¤spirálovitá bakterie
spirografie¤zaznamenávání dýchacích pohybù, frekvence dechu
spirometrie¤vyaetøení funkèního stavu plic
spitfire [spitfajr]¤jednomístná britská stíhaèka z doby druhé svìtové války
splanchno-¤první èást slo~ených slov mající význam útroby, útrobní
splen-, spleno-¤první èást slo~ených slov mající význam slezina, slezinný
splendid isolation [splendyd ajzolejan]¤princip britské zahraniční politiky v 19. století spoèíva
neúèasti na konfliktech jiných evropských mocností a umo~òující soustøedìní na koloniální
izolace
splín, spleen [splín]¤melancholie, zádumèivost, depresivní nálada
spodium¤~ivoèiané uhlí
spoiler [spojler]¤1. aerodynamický atít; 2. ruaiè vztlaku, interceptor
spondej¤dvojslabièná sestupná stopa
spongie¤houba
spontánnost¤samovolnost, ~ivelnost, bezdìènost, spontaneita
sponzor, sponsor¤ten kdo dobrovolnì podporuje, zejm. finanènì, poskytuje ochranu, záatitu;
spora¤1. klidová forma tyèinkovitých bakterií odolná vùèi nepøíznivým vlivùm; 2. rozmno~ov
3. zárodeèné stadium prvokù
sporadický¤obèasný, roztrouaený, ojedinìlý, zøídka se vyskytující
sporo-¤první èást slo~ených slov mající význam semeno, semenný, výtrus, výtrusný
sporofyl¤výtrusný list
sporo~iro¤druh bezhotovostního bì~ného úètu
spot¤kousek, trocha; reklamní aot, vstup
spreadsheet [spredaít]¤tabulkový procesor; kalkulaèní program
sprej, spray [sprej]¤rozpraaovaè, rozstøikovaè
sprinkler¤samoèinné sprchové hasicí zaøízení; kropicí konev, postøikovaè
sprint¤bìh na krátkou vzdálenost s maximálním vypìtím sil
sprinter¤závodník na krátkou vzdálenost
spurt¤koneèné vypìtí, finia
sputnik¤umìlá dru~ice
sputum¤vykaalávaný sekret, hlen, slina, chrchel
square [skvér]¤ètverec, kostka; ètvereèný (u britsko-amerických ploaných jednotek); námìst

squash [skvoa]¤míèová hra pro dva hráèe, kteøí raketou odpalují gumový míèek od stìn hra
squaw 1. [akvó]¤indiánská ~ena, dívka; 2. ~enská, baba
stabilita¤pevnost, stálost, rovnováha
stabilizace, stabilisace¤upevnìní, ustálení, dosahování rovnováhy
stabilizátor, stabilisátor¤stabilizující systém; zaøízení zajia• ující stabilitu
stabilizovat, stabilisovat¤ustálit, upevnit, urovnat
stabilní¤pevný, rovnová~ný; stálý, nemìnný
staccato [stakato]¤krátce, oddìlovanì, odrá~enì
stacionární¤nemìnící se s èasem; nepohyblivý, stálý, ustálený
stacionáø¤zaøízení pro krátkodobý pobyt se zajiatìnou odbornou péèí
stacker [stekr]¤program pro zvýaení kapacity pevného disku
stadiál¤studená období v ledové dobì
stadion, stadión¤sportovní cvièiatì velkých rozmìrù s hlediatìm; antická délková míra
stadium¤vývojová fáze, etapa
stafá~, atafá~¤doplòková souèást pozadí, dìje
stafylogenní¤vyvolaný stafylokoky
stafylokok¤kokovitá bakterie sdru~ující se do hroznovitých útvarù, pùvodce vìtainy ko~ních
onemocnìní, napø. zánìtu mandlí
stagflace¤období recese provázené inflací, ekonomická stagnace
stagiona [stad~óna]¤období úèinkování souboru (obv. divadelního, operního) v jednom míst
stagnace¤zastavení vývoje, uváznutí, ustrnutí
stalagmit¤krápník rostoucí ze dna jeskynì vzhùru
stalagnát¤krápníkový sloup vzniklý srùstem stalagmitu a stalaktitu
stalaktit¤krápník rostoucí od stropu jeskynì dolù
stalla¤chórová lavice pro kanovníky
stamp [stemp]¤razítko, kolek, známka, atempl
stance¤osmiveraový básnický útvar, oktáva
stand-by [stendbaj]¤být pøipraven; s. úvìr úvìr pro pøekonání pøechodného deficitu v plateb
pohotovostní, podpùrný, pøipravený úvìr
standard¤mìøítko, norma, kritérium, obecnì uznávaný vzor
standardizace, standardisace¤jednotná úprava, normování, egalizace
standardní¤ustálený, obvyklý, bì~ný, normální
standarta¤speciální prapor vojenských jednotek nebo hlav státù
staniol¤tenká cínová nebo hliníková fólie
stante pede, atandopede¤ihned, bezodkladnì
star¤hvìzda; vynikající umìlecká nebo sportovní osobnost
start¤poèátek, zaèátek, vzlet
startér¤1. ten, kdo provádí start, napø. sportovního závodu; 2. spouatìè

stasi [atázi]¤tajná bezpeènost v NDR
State Departement [stejt dypártment]¤ministerstvo zahranièí USA
statický¤nehybný, pevný, klidný, nemìnný, stálý
statika¤klid, nehybnost; èást mechaniky pojednávající o podmínkách relativního klidu tìles
statista¤1. osoba bez samostatné role vystupující v hromadných divadelních nebo filmových
úèastník
statistika¤obor zabývající se sbìrem, analýzou a zpracováním informací, které kvantitativnì o
zákonitosti jevù ve spojitosti s jejich kvalitativním obsahem
stativ¤stojan, podstavec
stator¤nepohyblivá èást elektrického motoru
statuární¤soaný
status¤postavení a úloha osoby nebo skupiny, stav vìcí, pomìrù
status idem¤stav, jaký je
status quo [status kvó]¤stav v daném okam~iku
statut¤stanovy, pøedpis, organizaèní øád
statuta¤ve støedovìkém právu souhrn naøízení
stá~¤delaí studijní pobyt; praktická výuka
stá~ista¤úèastník stá~e
steadycam [stedykem]¤speciální kamera
steak [stejk]¤silnìjaí øízek nebo plátek telecího nebo hovìzího masa, biftek
steapsin¤enzym pankreatické ~lázy atìpící tuky
stearan¤sùl kyseliny stearové
stearin, stearín¤smìs volných nasycených mastných kyselin, zejm. kyseliny palmitové a stea
steatit¤1. odrùda mastku, tuèek; 2. pevná keramická hmota z mastku
steatopygie¤nahromadìní tuku v hý~ïové krajinì
steatóza, steatosa¤hromadìní tuku v plazmì bunìk
stechiometrie¤èást chemie studující kvantitativní zákonitosti pøi chemických reakcích pomo
zalo~ených na chemických vzorcích a rovnicích
steeplechase [stýplèejs]¤pøeká~kový dostih, terénní bìh
steepler [stýpler]¤dostihový kùò pro steeplechase
stegosaurus¤vyhynulý druhohorní býlo~ravý velejeatìr
stejan, station [stejan]¤kombinovaná karoserie automobilù pro pøepravu osob i nákladu
stéla¤na výaku postavený opracovaný kámen s nápisem a výzdobou
stelární¤hvìzdný
stelá~ový¤hraniění
stelit¤netvárná slitina kobaltu s chromem, wolframem, uhlíkem, popø. dalaími prvky
stenický¤silný, svì~í, odolný, robustní
steno-¤první èást slo~ených slov mající význam úzký, tìsný

stenodaktylografie¤strojový tìsnopis
stenografie¤tìsnopis; písmo umo~òující psát rychlostí mluvené øeèi
stenokardie¤záchvatovitá srdeèní bolest za hrudní kostí vystøelující do levé ruky způsobená
vìnèitých tepen
stenotypie¤tìsnopisné zaznamenávání projevu a jeho pøepisování, stenotypistika
stenotypistika¤tìsnopisné zaznamenávání a pøepisování projevu, stenotypie
stenóza, stenosa¤zú~ení průsvitu dutého orgánu (støeva, jícnu)
step¤1. druh tance s vyklepáváním rytmu okovanými podrá~kami; 2. rozlehlé travinné a byli
pásu
stepaerobik¤stepgymnastika
stepgymnastika¤kondièní cvièení s pou~itím stupínku nebo schůdku, stepaerobik
steradián¤jednotka prostorového úhlu
stereo-¤první èást slo~ených slov mající význam prostor, prostorový
stereoakustika¤obor akustiky zabývající se vnímáním stereofonního zvuku
stereochemie¤nauka o prostorovém uspoøádání atomů v molekule a jeho vlivu na vlastnost
stereochromie¤výtvarná technika spoèívající v pravidelném rozetøení barvy
stereoefekt¤prostorový vjem
stereofonie¤zvuková plastiènost vysílaného zvuku, napø. hudby; reprodukce zvuku zachová
prostorové rozlo~ení
stereofotografie¤prostorová fotografie
stereofotogrammetrie¤metoda fotogrammetrie zalo~ená na principu stereoskopického vidìní
stereoizomerie¤prostorová izomerie
stereometrie¤geometrie prostorových útvarů
stereoplanigraf¤univerzální vyhodnocovací pøístroj fotogrammetrických snímků (leteckých i
stereoprojekce¤prostorové promítání
stereopsie¤binokulární vidìní, pøi nìm~ vzniká i prostorový vjem, stereoskopické vidìní
stereoskop¤pøístroj k pozorování stereoskopických snímků
stereoskopický¤umo~ující prostorové vidìní
stereoskopie¤prostorové vidìní; způsob prostorového zobrazení
stereotyp¤jednotvárný, ustálený, navyklý vzorec chování a myalení
stereotypní¤pravidelnì se opakující, nemìnný, obvyklý
sterilita¤1. neplodnost, jalovost; 2. stav pøedmìtů bez choroboplodných zárodků dosa~ený s
sterilizace, sterilisace, sterilace¤1. pøímé usmrcení vaech mikroorganizmů v potravinách ne
zákrok, který způsobí neplodnost, ale nepoakodí pohlavní ~lázy
sternum¤kost prsní
steroidy¤biologicky významné látky vyskytující se v ~ivých organizmech
stetoskopie¤lékaøská vyaetøovací metoda dýchacích a srdeèních aelestů a srdeèních ozev
pomocí stetoskopu, fonendoskopie

stevard¤osoba obsluhující v letadle nebo na lodi
stigma¤jizva, rána pøipomínající rány Je~íae Krista po ukøi~ování; znak o nìèem svìdèící; z
skvrna na tìle nìkterých ~ivoèichù; znamení hanby
still-video¤elektronická kamera
stimul¤podnìt
stimulace¤povzbuzení, povzbuzování, vybuzení, podnícení, podnìcování, drá~dìní., podrá~
stipendium¤finanění podpora v dobì studií
stoa¤staroøecká sloupová síò; staroøecká filozofická akola
stochastický¤náhodný
stoicheion¤krok, èlánek øady; základní prvek, princip
stoicizmus, stoicismus¤názor zdùrazòující sebeovládání, vyrovnanost; vnitøní vyrovnanost,
stoický¤klidný, vyrovnaný, lhostejný
stoik¤vyrovnaný, klidný èlovìk; stoupenec stoicizmu
stoma¤ústa, ústní dutina
stomachikum¤~aludeèní lék podporující chu• k jídlu
stomatitida, stomatitis¤zánìt sliznice ústní dutiny
stomato-¤první èást slo~ených slov mající význam ústa, ústní
stomatologie¤zubní lékaøství
stone-washed [stounvoad]¤prané mezi kameny, silnì oprané, plísòový vzhled d~ín
stop-motion [stop mouan]¤pojistka, vypínací stroj
stopbal, stopball [stopból]¤míè s opaènou rotací zahraný na soupeøovu polovinu tìsnì za sí•
stoper¤v nìkterých kolektivních hrách oznaèení støedního obránce nebo hráèe zastavujícího
stopink¤zastavení míèe
stoptrik¤filmový trik zalo~ený na zastavení chodu kamery a po urèitém zásahu v opìtovném
stóra¤stahovací záclona pøes celé okno
store [stór]¤obchod, prodejna
storno¤zruaení chybné polo~ky v úèetnictví, zruaení smlouvy, objednávky
story¤historka, vyprávìní, pøíbìh, román
strabizmus, strabismus¤ailhání
strada¤silnice, ulice v italském prostøedí
straddle [stredl]¤valivý styl ve skoku do výaky
strainer [strejnr]¤barové sítko, cedník
strangulace¤zaakrcení
strategie¤dlouhodobý zámìr èinnosti k dosa~ení urèitého cíle
stratifikace¤rozvrstvení, vrstevnatost
stratigrafie¤popis vrstev; nauka o posloupnosti horninových vrstev
strato-¤první èást slo~ených slov mající význam vrstva
stratokumulus, stratocumulus [stratokumulus]¤slohová kupa, aedé nebo bílé vrstvy oblakù t

stratopauza, stratopausa¤pøechodná vrstva atmosféry mezi stratosférou a mezosférou
stratosféra¤vrstva atmosféry mezi troposférou a mezosférou
stratovize¤vysílání televizním vysílaèem umístìným vysoko nad územím, které má být signá
dru~ice
stratus¤vrstva; sloha, aedá jednotvárná vrstva oblakù
streamer [strímr]¤magnetickopáskové záznamové zálohovací zaøízení
streè, stretch [streè]¤rozpøáhnout, rozletìt, napnout, natáhnout
streèink, stretching [streèing]¤pozvolné dlouhotrvající protahování
streèový¤pru~ný, elastický
street-ball [strítból i strítbal]¤pouliènì obdoba koaíkové; hra dvou hráèù proti dvìma na jeden
streptokok¤kokovitá bakterie sdru~ující se do øetízkù, pùsobí øadu ko~ních a dýchacích on
angína, zubní kaz)
streptomycin¤antibiotikum úèinné zejm. proti tuberkulóze
stres, stress¤zátì~, napìtí, tlak; funkèní stav, ke kterému dochází pøi vystavení organizmu m
podmínkám
stresor, stressor¤pøíèina stresu
stretch¤streè
stretta¤hud. rychlá závìreèná èást skladby nebo árie
stridulace¤cvrkot, vyluzování zvuku tøením jedné èásti tìla o jinou, napø. u hmyzu
striga¤èarodìjnice, je~ibaba
striktní¤pøísný, strohý, pøesný, nesmlouvavý
striktura¤chorobné zú~ení prùsvitu dutého orgánu, zejm. zjizvením
striptýz¤postupné svlékání se pøed obecenstvem
stroboskop¤pøístroj umo~òující pøedvádìt pohyblivé obrazy bez optického zaøízení; pøístro
stroboskopických kmitù
stroboskopie¤optický klam zalo~ený na pøeruaovaném osvìtlení, u~ívaný pøi studiu periodi
strofa¤sloka
strofika¤èást nauky o verai zabývající se skladbou strofy; strofické uspoøádání básnického
strok¤veslaø sedící na zádi závodní lodi a udávající rytmus a tempo, veslovod
stroma¤podpùrná vazivová tkáò orgánu; trámèina
stroncium¤støíbrobílý lesklý prvek ze skupiny alkalických zemin
struktura¤stavba, uspoøádání, vnitøní øád, soustava, slo~ení
strukturalizmus, strukturalismus-¤systémový, soustavný pøístup; skladebné hledisko; jazyko
literárnìvìdná metoda; moderní architektonický smìr
strukturní¤týkající se struktury, uspoøádání; stavební
strukturovaný¤èlenìný, uspoøádaný, hierarchizovaný
struma¤zvìtaení atítné ~lázy
strychnin¤bezbarvý prudce jedovatý alkaloid

student¤posluchaè vysoké akoly, ~ák støední akoly
studie¤krataí odborná práce; krataí prozaický útvar; výtvarná práce jako cvièení nebo pøípra
studium
studio¤prostory pro natáèení,eventuálnì i pro vysílání; experimentální divadelní scéna nebo
studium¤získávání poznatkù, vzdìlávání na støedních a vysokých akolách, studie
stúpa, stupa¤orientální stupòovitì se zu~ující vì~ovitá buddhistická chrámová stavba, dagob
stupidita¤hloupost, nedostatek inteligence, duaevní omezenost
stupidní¤hloupý, neinteligentní
stupor¤chorobný stav, ve kterém dochází k setrvávání ve strnulých, èasto i nepøirozených p
psychické poruchy
styl¤sloh, zpùsob, celkový ráz
styletˤkrátká úzká dýka
styling [stajling]¤1. slohová úprava, pøepracování textu;2. tvarování pøedmìtù pro vnìjaí este
funkènost
stylistika¤jazykovìdná a literárnìvìdná nauka o stylu
stylizace, stylisace¤formulace, úprava, sestavování; nepøirozené, pøizpùsobené chování
stylizovat, stylisovat¤sestavovat, formulovat; upravit v urèitém stylu; pøetváøet
styren, styrén¤nenasycený uhlovodík, surovina pro výrobu polystyrenu, syntetického kauèuk
styropor¤lehèená guma
sua sponte¤z vlastního podnìtu, z vlastní píle
suave¤hud. líbeznì, jemnì, sladce
sub finem¤krátce pøed koncem, pøed smrtí
sub rosa [sub rózá]¤pod slibem mlèenlivosti, dùvìrnì
sub specie aeternitatis [sub specié éternytátys]¤pod zorným úhlem vìènosti, obecnì posuzov
sub utraque specie [sub utrakve specié]¤pod obojí zpùsobou, podobojí
sub voce¤pod heslem
sub-¤pøedpona mající význam pod, dole, ni~aí, menaí ne~
subalternace¤slu~ební nebo spoleèenská podøízenost
subbuteo¤varianta stolní kopané
subdominanta¤hud. ètvrtý stupeò diatonické stupnice; na tomto tónu postavený akord
subdukce¤1. vyvození závìru nebo definice ze známých znakù; 2. podsouvání litosférických
subfertilita¤proces, kdy samice obtí~nì a zøídka zabøezává a má malý poèet potomkù
subfosilie¤nedávno vzniklá zkamenìlina, u ní~ zatím nedoalo k nahrazení organické slo~ky
subito¤hud. náhle, rychle, ihned
subjekt¤jedinec, jednotlivec; podmìt
subjektivizmus, subjektivismus¤pojetí zdùrazòující osobní názor, cítìní
subjektivní¤z osobního hlediska; nevìcný, pøedpojatý, zaujatý, jednostranný názor, stanovis
subkontinent¤vìtaí èást pevniny (nejèastìji velký poloostrov), která tvoøí pomìrnì kompaktní

subkutánní¤podko~ní
sublimace¤1. pøímá zmìna pevného skupenství v plynné; 2. pøenesení zájmu sociálnì pøija
sublimní¤vzneaený, jemný
sublitorál¤pøíbøe~ní èást vodní nádr~e le~ící pod hranicí normálního stavu vody, porostlá h
submerzní, submersní¤ponoøený ve vodì, vodní, rostoucí pod vodou
submikroskopický¤neviditelný ani mikroskopem
submise¤podrobení se, posluanost, podøízení, pokora, rezignace
submisivní, submisívní¤poddajný, povolný, ústupný; podøizující se cizí vùli
subordinace¤slu~ební podøízenost; jaz. podøaïování, podøadnost, subordinaèní vztah
subpolární¤le~ící pøi polárním kruhu, navazující na polární oblast smìrem k rovníku
subregion¤podoblast, èást oblasti
subreta¤zpìvaèka mladistvých veselých sopránových úloh (obv. v operetì)
subrogace¤legální cese; pøevzetí práv vìøitele splacením jeho pohledávky
subsatelit¤menaí umìlá dru~ice Zemì oddìlená od mateøské dru~ice a~ na obì~né dráze
subsidence¤pokles, klesání, sesedání
subsidiarita¤respektování pravomocí organizaènì ni~aích úrovní
subsidiární¤podpùrný, dodateèný, pomocný, náhradní
subskripce¤pøedplácení, abonmá; podepsání, povolení, schválení
subsonický¤podzvukový
subspecies¤poddruh
substance¤podstata, nemìnný základ, trvalý subjekt; hmota, látka
substantivum¤podstatné jméno
substituce¤náhrada, zámìna, nahrazení
substituent¤prvek nahrazující pùvodní prvek pøi substituci
substitut¤náhradník, zástupce
substrát¤podklad, základ; základní látka, ~ivná pùda
subsumpce¤podøazení pojmu zvláatního pojmu obecnìjaímu
subtilní¤drobný, jemný, nì~ný, køehký
subtropy¤subtropický pás, zemìpisný pás kolem obratníku
subvence¤pomoc, podpora; finanèní podpora z veøejných prostøedkù s pøesným úèelem p
subway [sabvej]¤podchod; podzemní dráha, metro
sucre [sukre]¤mìnová jednotka Ekvádoru
suèuk, sud~uk, sud~uch¤orientální cukrovinka
suficience¤dostateènost, dostatek
suficit¤pøebytek finanèních zdrojù státního rozpoètu
sufita¤podhled stropu; divadelní svislá plochá dekorace; kryté podélné svítidlo k nepøímému
sufix¤pøípona
sufixace¤odvozování sufixem

súfizmus, súfismus¤smìr islámské mystiky ovlivnìný buddhizmem a køes• anstvím
suflé, soufflé [suflé]¤kyprý, nakypøený; nákyp zlehèený snìhem z bílkù
suflér¤div. nápovìda
sufokace¤uduaení
sufóza, sufoza, sufosa¤mechanický odnos jemnìjaího materiálu z hornin, zemin nebo pùdy p
sufra~etka¤bojovnice za práva ~en; energická, bojovná ~ena
sugerovat¤vnucovat, namlouvat; pomocí sugesce ovládat
sugesce¤podmanivé pùsobení, ovlivòování myalení, pøedstav; neúmyslné podléhání nìkom
sugestibilita¤vnímavost pro sugesci
sugestivní¤podmanivý, pùsobivý
sugestopedie¤metody uèení vyu~ívající tìlesného a psychického uvolnìní
sui generis¤svého druhu, mající svérázný ráz
suicidium¤sebevra~da
sukces, success [sakses]¤úspìch, zdar
sukcese¤následnictví, nástupnictví, pøejímání
sukcesivní, sukcesívní¤následný, postupný
sukkót, sukhot¤~idovský svátek stánkù
sukuba, sukubus, succubus [sakjúbus]¤smilná èarodìjnice, ~enský démon
sukulent¤suchomilná rostlina se zdu~natìlými nadzemními orgány, v nich~ zadr~uje vodu pr
sukus, succus [sakus]¤1. zahuatìná ovocná a• áva, tres• 2. jádro problému
sulfamid¤sulfonamid
sulfan¤sirovodík
sulfát¤síran
sulfid¤sùl kyseliny sirovodíkové, sirník
sulfit¤siøièitan
sulfo-¤první èást slo~ených slov mající význam síra
sulfon¤organická slouèenina obsahující síru
sulfonamid¤sulfamid, amid sulfonových kyselin; léèivo zastavující mno~ení bakterií
sulfur¤síra
sulka¤lehký dvoukolový vozík pro klusácké dostihy
sultán¤titul panovníka u~ívaný v islámských zemích
sultanát¤území spravované sultánem
suma¤celkový poèet, mno~ství, souhrn, penì~ní obnos
sumarizace, sumarisace¤shrnutí, rekapitulace
sumáø¤souhrn, struèný pøehled
sumativní¤souhrnný, celkový, souètový
summa summarum [suma sumárum]¤souèet souètù, výsledná èástka
summary [sameri]¤souhrn, pøehled

summit [samit]¤vrchol; setkání nejvyaaích pøedstavitelù
sumo, sumó¤japonský úpolový sport
suna, sunna¤zvyk, tradice; souhrn islámských právních a morálních pøedpisù
sund¤prùliv, ú~ina v severních moøích
sunita, sunnita¤pøísluaník ortodoxního vìtainového proudu v islámu opírajícího se o Korán a
suosan¤umìlé sladidlo
super, supr¤extra, prima, senzaèní, fantastický, bájeèný; apièková kvalita
super-¤první èást slov mající význam nadøazený, nejlepaí, nejvyaaí
superaerodynamika¤aerodynamika velmi zøedìných plynù
superarbitrace¤1. pøezkouaení jakosti zbo~í; 2. pøezkumné øízení k zjiatìní schopnosti neb
vykonávat vojenskou slu~bu
superego¤nadjá, v psychoanalytické psychologii nejvyaaí slo~ka osobnosti
superficiální¤povrchový, vrchní
superfosfát¤fosforeèné hnojivo
supergalaxie¤soustava galaxií
supergigant¤hvìzda mimoøádné svítivosti s prùmìrem tisíckrát vìtaím ne~ prùmìr Slunce, ve
supergravitace¤teorie kvantové fyziky zobecòující obecnou teorii gravitace
superintendant, superintendent¤vedoucí, dozorce, kontrolor, inspektor, komisaø, náèelník; h
dùstojníka; vyaaí hodnost evangelického duchovního
superior¤1. horní, vrchní; 2. pøedstavený v kláateøe
superiorita¤pøevaha, nadøazenost, povýaenost
superlativ¤tøetí stupeò pøi stupòování pøídavných jmen a pøíslovcí vyjadøující nejvyaaí mí
superlegalizace, superlegalisace¤vyaaí, doplòující ovìøení listiny, která má být pou~ita na ú
státu
superliga¤nejvyaaí soutì~ poøádaná národními sportovními svazy, zpravidla s mezinárodní
superman¤nadèlovìk; èlovìk s nadlidskými schopnostmi
supermarket¤velká samoobsluha s rozmanitým sortimentem zbo~í
supernova¤hvìzda projevující se náhlým vzplanutím, prudkým vzrùstem jasnosti
supernulový¤pøijímající stávající stav, situaci; anulující vzájemnì nároky, pohledávky
superpozice, superposice¤skládání; umístìní nad nìèím, nadøazení, nadstavba, pøekrytí; zá
zákon o stáøí vrstev
supersenzitivita, supersensitivita-¤pøecitlivìlost, nadmìrná vnímavost
supersong¤slavný alágr, výrazný hit, populární skladba
supersonický¤nadzvukový
supersonik¤letadlo nadzvukové rychlosti
superstar¤prvoøadá populární a slavná osobnost, superhvìzda
superstrát¤zanikající jazyk podmanitelské národnosti rozplývající se v jazyce národnosti poc
supersymetrie¤teorie kvantové fyziky

supervize, supervise¤dohled, dozor, kontrola, inspekce
supervizor, supervisor¤dohlí~itel, dozorce, inspektor
supinum¤neurèitý slovesný tvar blízký infinitivu vyjadøující smìr nebo úèel
suplé¤zvratný chvat v zápase
suplement¤doplnìk, pøíloha
suplent¤zástupce, náhradník
suplika¤petice, ~ádost, prosba
suplovat¤nahrazovat, zastupovat, doèasnì vypomáhat
suport¤podpìra, podpora, nosník
supositorum¤pøípravek urèený k zavedení do tìlní dutiny, napø. èípek
supozice, suposice¤podmínìný návrh; urèení daného mno~ství mo~ných významù
supra-¤první èást slo~ených slov mající význam nadøazený, nejvyaaí
supralitorál¤pøíbøe~ní èást vodní nádr~e mimo dosah záplavy
supraporta¤zdobená výplò nade dveømi
supratekutost¤stav kapaliny, projevující se nulovou viskozitou
supravodivost¤stav látky vyznaèující se nulovým elektrickým odporem
suprema lex¤nejvyaaí zákon, nejvyaaí právní norma
supremace¤autorita, svrchovanost, nadvláda; pøevaha
suprematizmus, suprematismus¤ve výtvarném umìní smìr geometrické abstrakce poèátku 2
suprese¤potlaèování
súra¤kapitola v koránu; výrok z koránu
surf [sérf]¤1. prkno pro jízdu na vlnách moøského pøíboje; 2. moderní spoleèenský tanec
surogát¤náhra~ka, napodobenina
surrealizmus, surrealismus [sirealizmus]¤avantgardní umìlecký smìr 20. a 30. let 20. století,
surreální [sireální]¤vymykající se realitì, nadskuteèný
surting [sérfing]¤1. jízda, napø. na prknì na vlnách moøského pøíboje, surfování; 2. vyhledá
komunikaèní síti
surveillance [sirvejans]¤epidemiologická bdìlost
survey [servej]¤celkový systematický pøehled údajù, mapování, výzkum, prùzkum, pozorova
susceptance¤imaginární èást admitance
suspektní¤podezøelý
suspendovat¤doèasnì zbavit hodnosti, funkce; doèasnì potlaèit
suspenze, suspense¤1. doèasné pozbytí práva, zbavení hodnosti; 2. disperzní soustava tvo
rozptýlenými v kapalném prostøedí
suspenzivní, suspenzívní, suspensivní¤odkládací, odkladný; rozptylovací
suspenzor¤suspensor podpínadlo; chrániè aourku
sutana¤základ liturgického úboru, dlouhý aat a~ ke kotníkùm, klerika
suterén¤podzemní podla~í budovy

sútra¤krátké pravidlo; bráhmanská pøíruèka pravidel
sutura¤1. pevné, nepohyblivé vazivové spojení lebeèních kostí, aev; 2. chirurgické spojení t
a nití, steh
suvenýr, souvenir [suvenýr]¤památka, upomínkový pøedmìt
suverén¤1. èlovìk dokonale ovládající svùj obor; 2. èlovìk pøezíravý, povznesený; 3. panovr
suverenita¤svrchovanost, nezávislost, suverénnost; nejvyaaí moc ve státì
suverénní¤1. nezávislý, svrchovaný; 2. dokonalý, absolutní; 3. povznesený, pøezíravý
suzafon¤d~ezový dechový nátrubkový nástroj, druh helikonu
svámí¤pán; titul jogínù
svastika¤køí~ se zahnutými konci ramen jako kultovní symbol orientální a antické ornament
svita, suita¤1. prùvod, doprovod; 2. druh cyklické hudební skladby
swap [svop]¤druh výmìnného obchodu
sweeny [svíny]¤svalová atrofie koní
sweet-music [svít mjúzik]¤druh pupulární hudby vyu~ívající prvky d~ezu
swift¤bankovní symbol; kód banky u~ívaný pro provedení rychlé finanèní transakce
swing¤rytmický styl d~ezové hudby; houpavý taner
swingový¤s rytmem swingu, s dùrazem na 2. a 4. dobu; houpavý
switch [sviè]¤1. druh výmìnného obchodu; 2. pøepínaè, spínaè, vypínaè
swizzl [svizl]¤ledový alkoholický, obv. rumový koktejl
syfilis, syfilida¤pøíjice, chronická infekèní pohlavní choroba, lues
sykóza, sykosa¤zánìtlivé onemocnìní váèkù vousù
sylaba¤slabika
sylabizmus, sylabismus¤princip uspoøádání verae na základì ustáleného poètu slabik v nìm
sylabotonizmus, sylabotonismus-¤princip uspoøádání verae na základì pravidelného støídán
nepøízvuèných slabik v øadách o stejném poètu slabik
sylabus¤studijní program, pøehled, výtah z obsáhlejaího díla
sylf, sylfa, sylfida¤éterické ~enské stvoøení; pùvabná dívka
sylogizmus, sylogismus¤logická soustava tøí výrokù, kdy ze dvou pøedpokladù je vyvozen z
symbióza, symbiosa¤vzájemnì výhodné sou~ití, plodná spolupráce
symbol¤znak, znaèka, znamení; pøedmìt nesoucí hlubaí (skrytý) význam
symbolický¤náznakový; to, co má platnost symbolu, co lze vyjádøit symbolem
symbolika¤pou~ívání znamení k oznaèení nebo sdìlení, symbolistika, symbolizování
symbolistický¤zalo~ený na symbolizmu, vlastní stoupencùm symbolizmu
symbolistní¤u~ívající náznaková vyjádøení, odkazující na hlubaí souvislosti; zalo~ený na sy
symbolizmus, symbolismus¤1. u~ívání symbolù, symboliky významù, symbolika, symbolizov
konce 19. století
symetrála¤osa soumìrnosti
symetrie¤soumìrnost, symetriènost

symfonie¤orchestrální hudba v cyklické sonátové formì; lahodnì pùsobící smìs
symfonieta¤malá symfonie
sympatický¤1. vzbuzující sympatie; 2. související se sympatikem
sympatie¤soucítìní, soulad, duchovní spøíznìnost, obliba, náklonnost
sympatikus, sympatik¤~ebøíèkovitì uspoøádaná samostatná èást nervového systému vystu
sympatizant, sympatisant¤stoupenec, názorový spojenec, kdo je pøíznivì naklonìn
sympatizovat, sympatisovat¤projevovat sympatii
sympatrie¤výskyt dvou nebo více pøíbuzných druhù organizmù na stejném území
sympozium, symposium, sympozion, symposion¤odborná porada, vìdecké zasedání; ducha
rozhovor, debata
symptom¤pøíznak
symptomatický¤pøíznaèný; zamìøený na pøíznaky, nikoli na pøíèiny
symptomatika¤nauka o pøíznacích nemocí, symptomatologie
symptomatologie¤nauka o pøíznacích nemocí, symptomatika
syn-¤pøedpona mající význam spolu
synagoga, synagóga¤shromá~dìní }idù; ~idovská modlitebna
synantropie¤výskyt ~ivoèichù nebo rostlin v blízkosti èlovìka
synantropní¤vyskytující se v blízkosti lidských obydlí a vyu~ívající zmìn prostøedí zpùsoben
synastrie¤porovnání horoskopù v astrologii
synchro-¤první èást slo~ených slov mající význam souèasný, èasovì sladìný
synchrocyklotron,¤kruhový urychlovaè tì~kých nabitých èástic, fázotron
synchron¤zaøízení zajia• ující souèasnost akcí (ozubených kol, zvuku ve filmu)
synchronie¤souèasná existence, souèasný prùbìh jevù
synchronizace, synchronisace¤uvádìní v èasový soulad, do spoleèného rytmu (cyklu), fázov
synchronní¤souèasný, dìjící se souèasnì, èasovì sladìný
synchrotron¤pulzní kruhový urychlovaè elektronù a protonù
syndik, syndikus¤zplnomocnìný zástupce nebo pøedstavitel
syndikát¤svaz, sdru~ení, organizace; forma sdru~ení podnikù, které mají vlastní výrobní, ale
samostatnost
syndrom¤skupina, souèasný výskyt nìkolika typických pøíznakù
synedrion, synedrium¤poradní shromá~dìní, státní rada, nejvyaaí soud; ~idovská velerada
synekdocha¤oznaèení vìci tím, ~e se pojmenuje její èást, nebo oznaèení èásti tím, ~e se po
synekie¤sou~ití dvou druhù ~ivoèichù v jednom pøíbytku (napø. hnízdì)
synekologie¤obor studující vztahy rostlinných spoleèenstev k okolí
synektika¤filozofická výmìna názorù vedoucí k rozvoji nových nápadù, k øeaení problémù
synergetika¤obor zabývající se systémy, pro které jsou podstatné kooperativní jevy
synergie¤souèinnost, spolupráce, spolupùsobení
synergizmus, synergismus¤1. uèení o souèinnosti èlovìka s Bohem; 2. zesilování léèivého ú

stejnì pùsobících lékù
synestezie, synestesie¤souèasné pùsobení více smyslových dojmù; souznìní smyslù
syngamie¤splynutí pohlavních rozmno~ovacích bunìk
synklinála¤ohyb horninových vrstev nebo souboru hornin do korytovitého prohnutí
synkopa¤1. hluboká mdloba; náhlá smrt; 2. zánik hlásky ve slovì; 3. rytmický útvar vznikajíc
pøízvuku z tì~ké doby na lehkou
synkopický¤souvisící se synkopou, pøíznaèný pro synkopu
synkopovaný¤provedený v synkopách, obmìnìný synkopami
synkretizmus, synkretismus¤sjednocování názorù, synkreze; eklekticizmus
synkrize, synkrise¤celkové hodnocení, posouzení celku, kritické zhodnocení
synod, synoda¤shromá~dìní církevních zástupcù
synodický¤pravidelná perioda mezi nìèím, napø. s. mìsíc je období od novu k novu Mìsíce
synodní¤vztahující se k synodu, církevní
synonymie¤jev, ~e v jazyce rùzná slova mají stejný nebo podobný význam, synonymita
synonymika¤nauka o synonymech
synonymum¤slovo stejného nebo podobného významu, souznaèné slovo
synopse, synopsis¤pøehled, shrnutí, struèný obsah, souhrn
synoptický¤sestavující a pøehlí~ející souèasnì rùzné paralelní jevy
synovie, synovium¤kloubní výstelka, maz
synsémantický¤neplnovýznamový
syntagma¤vìtná, syntaktická dvojice
syntaktický¤vìtný, skladebný
syntax, syntaxe¤skladba; nauka o vzájemných vztazích skladebných prvkù jazyka; pravidla
pøípustné kombinace symbolù
syntaxon¤název kategorií rùzné hierarchické úrovnì u~ívané pøi klasifikaci rostlinných spole
syntetický¤1. souhrnný, souborný; 2. vyrobený synteticky, umìlý
syntetizér¤syntezátor
syntetizovat, syntetisovat, synthetisovat¤sluèovat, vnitønì spojovat; umìle vyrábìt
syntéza, synthesa¤spojení, sjednocení, systémový souhrn
syntezátor, syntetizátor, syntetizér-¤elektronický hudební generátor, nástroj
synthi-pop [sintypop]¤melodická, èasto a~ naivní hudba s bohatý m vyu~íváním syntezátorù
synthi-rock [sintyrok]¤hudební styl zalo~ený na dùsledném vyu~ívání syntezátorù
syrinx¤dechový hudební nástroj slo~ený z pía• al, Panova flétna
systém¤uspoøádaný celek, soustava vìcí nebo myalenek
systematika¤nauka o tvorbì systémù, uspoøádání a tøídìní vìcí a pojmù
systemizace, systemisace¤roztøídìní; organizaèní øád, schéma, uspoøádání
systémologie¤nauka o slo~itých systémech a jejich vnitøních vazbách
systémový¤respektující strukturální hledisko, utøídìný, uspoøádaný celkovì, soustavnì

systola¤stah svalu srdeèních komor
syzygie¤spoleèný název pro konjunkci a opozici
sy~et, sujet [si~et]¤schéma epického nebo dramatického díla, konkrétní naplnìní fabule
aábnout se¤rozdìlit se o nìco
aach¤1. desková hra s hracími figurami; ohro~ení krále pøi høe v aachy; 2. aáh
aachmat, aach mat¤aach, ze kterého není úniku, ukonèení hry, mat
aáhbanu¤aáhova man~elka
aáhaach¤titul perského (íránského) panovníka
aaltovat¤u motorového vozidla mìnit rychlost, øadit
aalupa¤jednostì~òový pobøe~ní èlun elektronický hudební generátor, nástroj
aama¤indický zpìvný pták podobný drozdovi
aáma¤odpadní kal z cukrovaru pou~ívaný jako hnojivo
aaman¤kouzelník, léèitel, vìatec; èlovìk s magickými schopnostmi
aambrána¤dekorativní orámování oken nebo dveøí pásy obv. vystupujícími ze zdiva
aames¤sluha v synagoze
aamot¤~árovzdorný materiál, výrobky z nìho
aampaòské¤francouzské aumivé víno, aampus
aampion, aampión, champion [aampion]¤mistr, vítìz
aampionát¤mistrovství, vrcholná sportovní soutì~
aampon, aampón, shampon [aampón] shampoo [aempú]¤jemný tekutý mycí prostøedek
aampus¤aumivé víno, aampaòské
aampuska¤sklenice na aumivé víno; lékaøská nádobka na moè
aamrle, aamrdle¤nízká stolièka
aamstr¤nápadník; druh poklony
aance¤1. pøíle~itost, nadìje na dobrý výsledek; 2. opevnìní, násep, valy, hradby
aanon¤poøadaè
aanson, chanson [aanson]¤s tì~iatìm v poeticky hodnotném textu
aansoniér¤zpìvák aansonù
aantán, chantan, chantant [aantán]¤zábavní podnik kabaretního typu
aantung¤re~ná hedvábná tkanina s plátìnou vazbou s místy tlustaími nitìmi
aan~án¤tkanina s útkovou a osnovní pøízí odlianých barev, s mìnivým barevným leskem
aan~é pasé¤kouzelnická promìna
aapitó¤cirkusová støeaní plachta
aaráda¤druh slabikové hádanky; pohrávání si se slovy
aaría, aaria, aaríja¤zpùsob nazírání, pravá cesta v islámu
aarivary¤1. støedovìká veselice s pestrým rejem a artistickými kousky; 2. hromadné vystoup
spoleèné finále vaech úèinkujících v cirkusovém pøedstavení
aarka¤zhoubná virová choroba peckovin

aarkan¤pohádkový drak
aarlach¤1. jasnì èervená barva, aarlat; 2. spála
aarlat¤1. jasnì èervená barva, aarlach; 2. èervená drahocenná tkanina
aarlatán¤aejdíø, tlachal, podvodník; nedùvìryhodný, podvodný lékaø
aarm, charm [aarm]¤pùvab, pøirozené osobní kouzlo, pøita~livost
aarmantní, aaramantní¤roztomilý, pùvabný, okouzlující
aarpie¤1. menaí plachetní loï; 2. rozcupované plátno, cupanina
aar~e¤1. vojenská hodnost; 2. výrobní dávka, vsázka; 3. schematické herecké podání, man
aasi, chassis, châssis [aasi]¤podvozek, rám, kostra, podstavec
aaalik, aaalyk¤kousky masa opeèené na ro~ni
aatlava¤vìzení
aaton¤sklenìná imitace drahokamu
aèi¤polévka ze zelí, vepøového masa a rùzné zeleniny
aéf¤nadøízený, vrchní, velitel
aéf-¤první èást slo~ených lov mající význam hlavní, vrchní, vedoucí
aéfredaktor¤odpovìdný vedoucí redakce
aejk, aejch, aajch¤arabský vládce kní~ectví, kmenový náèelník
aejkr, shaker [aejkr]¤nádoba na míchání nápojù
aek, check [aek] cheque [èek]¤druh cenného papíru, kterým vystavovatel dává bance pøíka
èástky ze svého konta
aekel, sheqel [aekel]¤mìnová jednotka Izraele, nový aekel
aelf¤mìlké moøské dno pøi pobøe~í, pevninský práh
aeltie¤plemeno pastýøských psù s dlouhou srstí, zakrslá kolie
aém¤bájná tabulka s magickým jménem, kulièka o~ivující Golema
aenk¤výèep
aeps¤podkladový nátìr plátna pod malbu
aerbet¤orientální chlazený nápoj z cukru a ovoce
aerif¤vysoký úøedník vykonávající správní a dozorèí funkce
aerpa¤1. pruh ozdobné tkaniny; 2. vysokohorský prùvodce, nosiè; 3. poradce, tajemník, adr
aery, sherry [aeri]¤tì~ké sladké víno
aetlend, shetland [aetlend]¤druh kvalitní ovèí vlny
aevingování¤dokonèovací obrábìní ozubení
aeviot¤pru~ná vlnìná tkanina se aikmými pásky a krátkými chloupky
aevron¤tkanina z mìkké èesané pøíze
aíbovat, aibovat¤posunovat
aichta¤smìna; tì~ká práce, døina
aíf¤loï
aif on, aifón¤støední a~ hrubaí bavlnìné bìlené plátno

aifra¤znak, znaèka se skrytým významem, heslo, kód; zkratka jména
aifrovat¤1. napsat tajným písmem, v tajných znacích; 2. oznaèit aifrou
aíita¤pøísluaník islámského proudu uznávajícího pouze Korán
aik¤1. vkusný, elegantní; vkus, elegance; 2. útvar, uspoøádaná, semknutá øada
aikana¤1. umìlá brzdicí zatáèka; 2. úmyslná zlovolná pøeká~ka, pøíkoøí, zlomyslnost, týrán
ailink¤1. mìnová jednotka Rakouska (schilling), Somálska (shilin), Tanzanie (shilingo); 2. tre
mrskání
aiml¤bílý kùò, bìloua; byrokratické úøadování; vzorová aablona
aimy, shimmy [aimy]¤druh foxtrotu
aína¤~elezná tyè, traverza; kolejnice
ainoazerie, ainoaserie, chinoiserie [ainuazro]¤výtvarné dílo èínského pùvodu nebo napodob
pøedlohy
aintoizmus, aintoismus¤tradièní pøírodní japonské nábo~enství
airm¤sluneèník, deatník; stínítko
akála¤stupnice, uspoøádání
akapulíø¤druh amuletu; èást knì~ského roucha
akára¤prokrvená a inervovaná vazivová vrstva kù~e pod poko~kou; korium, corium
akorpion, akorpión¤atír
akuner¤menaí dvojstì~òová plachetnice
akuta¤airoký øíèní vleèný èlun
akýz, skýz¤nejvyaaí karta v tarokách
aláftruòk¤sklenka alkoholického nápoje pøed spaním; poslední sklenka
alágr¤módní píseò; hit; módní výstøelek
alajfka¤1. brusle na klièku; 2. kravata
alajfovat¤brzdit
alajsna¤lodní propust
alak¤mrtvice
alamastyka¤prekérní, nepøíjemná situace; nesnáze, trampoty
alendrián¤nepoøádek, nedbalost; nepoøádník, nedbalý èlovìk
alichta¤apatné, rozvaøené jídlo; øídké krmivo zejm. z mouky a brambor; glejovitý roztok z ro
akrobu, doèasná apretura
alofík¤krátký odpoèinkový spánek
alojíø¤závoj
alukovat¤vdechovat kouø pøi kouøení
amak¤chu• , pøíchu•
amelina¤èerný obchod s nedostatkovým zbo~ím, lichva
aminky¤líèidla
amír¤polotuhé mazadlo

amíra¤staraí koèovná divadelní spoleènost ni~aí úrovnì; nízká umìlecká úroveò
amírovat¤1. mazat amírem; 2. tajnì pozorovat
amuk¤laciná ozdoba
anaps¤lihovina, koøalka
anorchl, anorch, snorkel [snórkl]¤dýchací trubice pro potápìní
aodó¤v horké lázni ualehané ~loutky v bílém vínu a ochucené pøísadami; øídký vanilkový p
ochucený rumem
aógun¤japonská vysoká vojenská hodnost, neomezený japonský vojenský vládce
aok¤celková reakce organizmu na náhlé vnìjaí i vnitøní podnìty; otøes, leknutí
aokink¤urá~livý, pohoralivý, aokující
aomá~¤pøeruaení výroby, zastavení práce; ualý zisk, nezamìstnanost; pøeruaení plavby zp
pøeká~kami na vodní cestì
aopování, shoopování [aopování]¤pokovování, metalizace støíkáním
aortky, shorts [aórts]¤krátké kalhoty
aot, shot [aot]¤1. filmový zábìr, krátký zpravodajský snímek; 2. severoafrická solná ba~ina
aotolina¤drobný atìrk
aoufek¤nabìraèka
aoufl¤apatnì, nedobøe
aoulet¤husí maso peèenì s vaøeným hrachem, kroupami, popø. s rý~í
aovinizmus, aovinismus¤krajní, vyhrocený, nenávistný nacionalizmus
apachtle¤sochaøské, malíøské, zednické náøadí; stírka
apacír¤procházka
apacírka¤vycházková hùl
apagety, spaghetti [spagety]¤dlouhé tìstoviny
apalír¤zástup lidí ve dvou øadách lemující prùchod, cestu
apargl¤chøest
apejchar¤sýpka
apeluòka¤ohyzdná tìsná místnost
aperhák¤paklíè
apic¤plemeno psù s bohatou srstí
apicl¤donaaeè
apígl¤1. zrcadlo, návrh grafické úpravy stránky; 2. lesklé místo na látce
apílec¤hercùv vlastní mimický doplnìk textu
apion, apión¤vyzvìdaè, tajný agent rozvìdky
apitál¤1. nemocnice; 2. ve støedovìku ústav pro nemocné, zestárlé a chudé, hospitál
apíz¤grilovací jehla; kousky masa na jehle
apricle¤pøíèka na ~ebøíku
aproch¤hovor, øeè; rèení, úsloví

aprot¤drobná moøská ryba podobná sledi
arafa¤krátká èárka, pomocí ní~ se stínuje a tvaruje kresba nebo znázoròuje velikost sklonu
arajtofle¤náprsní taaka, penì~enka
araml¤malý smyècový orchestr; malý orchestr ni~aí úrovnì
araòk¤závora; ohrada
arapnel¤dìlostøelecký granát
arekou, atrekou, arek¤aikmo, napøíè
arot¤1. hrubì mleté jádrové krmivo; 2. kovový odpad
atáb¤sbor vyaaího vojenského velitele; skupina poradcù, spolupracovníkù
atace¤místo zastavení, pùsobení; státní zkouaka; dùle~itý mezník v ~ivotì
atafeta¤spìaná zpráva, rychlý posel; závod dru~stev, ve kterém jednotliví èlenové závodí jed
vymezeném úseku
atafírovat¤zdobit, kráalit, parádit; prostehovat
atafl¤stanoviatì
atafle¤dvojitý ~ebøík; malíøský stojan
atajgr¤dùlní dozorce
atamgast¤stálý, pravidelný host pohostinského zaøízení
atamprdle, atamprle¤malá sklenièka
ateláø¤police
atepovat¤aít výrazným stehem
atoèek¤tisková deska obrázku, kliaé
atof¤vlnìná tkanina, látka
atok¤1. chmelový keø; 2. velká pivovarnická nádoba; 3. patro, poschodí
atokrle¤stolièka bez opìradla
atola¤ra~ená chodba
atóla¤1. dlouhý pruh látky nebo ko~eainy; 2. druh závinu
atolba¤správce konírny, podkoní
atos¤sloupec, hranice, halda; úder
atramák¤feaný, zdatný èlovìk
atrapace, atrapáce¤námaha, trmácení, trampota
atras, strass [atras]¤olovnaté sklo na napodobeniny drahokamù; napodobeniny drahokamù
atreka¤delaí cesta, bì~ecká tra•
atrych¤1. pruh, prou~ek; 2. podvod, trik
atrycle¤podlouhlý chléb, aiaka
atuk¤1. hladká povrchová vápenná omítka z jemného písku; ozdobná omítka; 2. balík svinu
urèité mno~ství pøíze
atulpna¤souèást sportovního obleèení, punèocha bez chodidla
atumpa¤polotovar plstìného klobouku

atupovat¤látat, zaaívat
aturm¤útok; poplach; spìch
aturmovat¤dokonèovat v poslední chvíli, spìchat; dobývat útokem
aumerunk¤metoda stínování, aumerování
aunt¤1. boèník, dìliè elektrického proudu; 2. nekvalitní zbo~í, brak, zmetek; 3. apatný, nièem
aupito¤honem, rychle
auple¤zásuvka
auplera, aupléra¤posuvné mìøítko
ava¤pøedpokládaná indoevropská samohláska, neutrální samohláska
avabach¤gotické nìmecké písmo
avenk¤pohyb kamery pøenáaející pohled z jednoho bodu na druhý, smyk
avindl¤podvod, podfuk
avonepaj¤silná, obvykle bavlnìná teplá látka, barchet
avunk¤avih, rychlý prùbìh, setrvaènost, vystouplá èást kartotéèního lístku
tabakizmus, tabakismus¤kuøáctví, závislost na nikotinu
tabakóza, tabakosa¤onemocnìní zpùsobené zapráaením plic tabákovým prachem
tabarin¤noèní zábavní podnik
tabasko, tabasco [tabasko]¤pálivé tekuté koøení z extraktu paprièek èili, lihu, octa, èervené
tabela¤pøehledný seznam, tabulka
tabernákl, tabernákul, tabernákulum-¤svatostánek, sanktuárium; baldachýnový pøístøeaek
tabes dorsalis [tabés dorzális]¤onemocnìní míchy následující po infekci neléèené syfilidy
table d'hôte [tabl dót]¤jednotné jídlo v restauracích za jednotnou cenu
table-tennis [tejbl tenys]¤stolní tenis, pingpong
tablet¤snímací tabule v podobì desky, vybavená kurzorem, perem s hroty nebo optickým kø
tablo, tabló, tableau [tabló]¤deska s podobiznami (obv. fotografickými)
tabríz¤nízký vázaný perský koberec s kvìtinovým vzorem
tabu¤zákaz z magických nebo nábo~enských dùvodù; nevhodné, nedotknutelné, vylouèené
tabuizace, tabuisace¤vyluèování, odstraòování slov nebo témat z øeèi, komunikace, jazyka
tabuizování
tabula rasa [tabula ráza]¤nepopsaná tabulka; bezzkuaenostní stav po narození
tabulátor, tabelátor¤zaøízení u psacích strojù nebo poèítaèù umo~òující øazení údajù do ta
klávesa ovládající toto zaøízení
tabulatura¤zápis nástrojové hudby, obdoba partitury
taburet¤nízká èalounìná sedaèka bez opìradla
tacet¤hud. delaí pomlka nástroje nebo hlasu
tacho-, tachy-, tacheo-, tachisto-, tachysto-¤první èást slo~ených slov mající význam, rychlo
tachodynamo¤dynamo s cizím buzením
tachograf¤registraèní rychlomìr

tachometr¤otáèkomìr, rychlomìr
tachyfagie¤rychlé polykání, hltavost
tachyfemie¤rychlé mluvení a~ k nesrozumitelnosti, tachylalie
tachygrafie¤psaní zkráceným, zpùsobem, rychlopis, brachygrafie
tachykardie¤zrychlená srdeèní èinnost
tachylalie¤rychlé mluvení a~ k nesrozumitelnosti, tachyfemie
tachymetrie, tacheometrie¤mìøická metoda k rychlému zamìøování urèitého území
taekwon-do [tejkvondo]¤korejské bojové umìní
taenie, taenia¤prùbì~ný vodorovný pásek ukonèující architráv; ~lábek nebo pásková ploaka
táflování¤deatìní, obkládání stìn a stropù døevìnými deskami
tafonomie¤obor paleontologie zabývající se zkamenìlinami
tafrinóza, tafrinosa¤puchrovitost
taft¤lesklá tkanina z pøírodního nebo umìlého hedvábí plátnové vazby
tágo¤hùl; nástroj na hraní kuleèníku
tahara¤v islámu èistota získaná rituálním umytím pøed modlitbou
tai-tchi¤èínská léèebná gymnastika
taille 1. [taj]¤daò ve støedovìké Francii; 2. tajle
tajfun¤místní název pro vyvinuté tropické cyklony, mohutné vichøice vznikající v jihozápadni
oceánu
tajga¤lesní porosty s pøevahou jehlièanù v mírném pásu severní polokoule
tajle, taille [taj]¤èást tìla mezi hrudí a boky, pas; atíhlá postava
takelá~¤celkové oplachtìní lodi
takeover, take-over [tejkouvr]¤koupení, pøevzetí jednoho, obv. konkurenèního podniku druh
taklid¤naprosté dodr~ování pokynù teologù a právníkù bez samostatného uva~ování o otáz
práva
takt¤1. rytmický celek, rytmus; 2. jemné spoleèenské chování; ohleduplnost, aetrnost; citlivo
taktika¤1. plánovité jednání, chytré adekvátní chování; 2. teorie vojenských operací menaího
taktilní¤dotykový, hmatový
taktizovat, taktisovat¤manévrovat, lavírovat, jednat neupøímnì, vypoèítavì se pøizpùsobovat
taktní¤ohleduplný, jemný, vkusný, aetrný
tala¤samojský dolar, mìnová jednotka Západní Samoy
talamus, thalamus¤1. èást mezimozku, podkorové centrum; 2. rozaíøený stonek kvìtenství,
pøisedlé, lù~ko kvìtenství
talár¤dlouhý splývavý aat, obv. tmavý
talaso-¤první èást slo~ených slov mající význam moøe, moøský
talasofobie¤chorobný strach, pøed moøem
talasokracie¤období, kdy vìtaina zemského povrchu byla pokryta moøem
talasoterapie¤léèení pobytem u moøe

talbotypie¤první zpùsob zhotovení fotografie z papírových negativù, kalotypie
talent¤1. vysoké nadání, vloha; mimoøádná schopnost; 2. staroøecká jednotka hmotnosti
talisman¤malý pøedmìt pro atìstí nebo ochranu, amulet, maskot
talk show, talk-show, talkshow [tokaou]¤rozhlasový nebo televizní poøad, jeho~ souèástí je
významným hostem
talmi¤pozlacený tombak, nepravé zlato
talmud¤soubor ~idovské nábo~enské (rabínské) tradice
talmud-tóra¤akola pro ~idovské chlapce zamìøená na výuku talmudu a tóry
talmudizmus, talmudismus¤zpùsob uva~ování v duchu talmudu; myalení lpící na formì, dog
talon, talón¤1. karty k dobírání; 2. ústøi~ek na kuponovém archu
tamburína¤apanìlský a italský lidový bicí neladìný hudební nástroj podobný bubínku, na okra
chøestítky, baskický bubínek
tampiko¤vlákno z agáve, agávové konopí
tampon, tampón¤malý kousek vaty nebo gázy; bezeavý ko~ený balíèek u~ívaný k ruènímu
desku
tamtam¤1. buben afrických domorodcù pou~ívaný pøi kultovních obøadech a k dorozumívá
kovový bicí nástroj bez urèité tónové výaky
tanato-, thanato-¤první èást slo~ených slov mající význam smrt
tanatologie, thanatologie¤nauka o smrti i o okolnostech okolo ní (zabývá se otázkami umírá
tanatoterapie, thanatoterapie¤léèba cílená k pøijetí skuteènosti smrti
tandem¤dvojice; jízdní kolo pro dva jezdce; zadní sedadlo na dvousedadlovém dopravním p
tangenciální¤teèný
tango¤spoleèenský tanec latinskoamerického pùvodu
tangram¤ètverec rozdìlený na sedm èástí, z nich~ se dají sestavovat rùzné obrazce, figury a
tanin¤organická slouèenina (ester odvozený od glukózy), obsa~ená napø. v listech èaje, so
tanka¤1. japonská básnická forma u pìti veraích; 2. indická jednotka hmotnosti
tanker¤loï pro pøepravu tekutých nákladù a plynù; tanková, cisternová loï
tankodrom¤cvièiatì pro výcvik v jízdì tankem
tantal¤tvrdý ta~ný kov u~ívaný v elektrotechnice
tantiéma¤finanèní odmìna èlenù pøedstavenstva obchodní spoleènosti vyplácená ze zisku
tantra¤symbolické indické nábo~enské spisy tantrizmu
tantrizmus, tantrismus¤staroindické uèení o vysvobození z pozemského bytí
tao¤cesta; morální jednání èlovìka jako cesta kosmického øádu
taoistický¤vycházející z principù taoizmu
taoizmus, taoismus¤staroèínský filozofický a nábo~enský smìr
tape [tejp]¤pásek, páska
tapeta¤1. vzorovaný papír, tkanina nebo umìlá hmota k pokrývání stìn; 2. být na t. být pøedr
tapetum¤vnitøní jednovrstevné výstelné pletivo, výstelka

taping [tejping]¤zpevòování pomocí lepicích páskù, napø. kloubù pøi sportu
tapioka¤maniokový akrob, maniok
tapír¤tropický savec s horním pyskem prota~eným v krátký chobot
tapiserie, tapisérie¤tkaný nástìnný koberec
tára¤rozdíl mezi hrubou a èistou hmotností zbo~í, hmotnost obalu
taran¤èelní útok, zteè pøímým nárazem
tarantela¤velmi rychlý tanec pùvodem z ji~ní Itálie; druh rychlé virtuózní skladby pro housle
tarantule¤druh pavouka
taras¤val, násyp, hráz, opìrná zeï, kláda
targúm¤~idovský nebo samaritánský pøeklad Bible do aramejatiny
tarhoòa¤maïarská pøílohová tìstovina ve formì drobných kulièek
tarif¤sazba, taxa, cena
tarifikace¤zaøazování do tarifních tøíd, tarifování
taroky¤druh karet o 78 listech
tarologie¤výklad symbolických významù tarokových kreseb
tartan¤druh vzoru a barevné kombinace na vlnìné skotské látce; plast pou~ívaný jako povrc
tartar¤èást podsvìtí, podsvìtí vùbec, záhrobí, pøíbytek duaí
tarzo-, tarz-¤první èást slo~ených slov mající význam 1. nárt, nártový, zánártní; 2. oèní víèk
taaizmus, taaismus, tachismus [taaizmus]¤smìr v malíøství a grafice 50. let 20. století zamìø
automatické kladení barev v podobì skvrn
tatebana¤staraí druh ikebany
tau¤v øecké abecedì znak pro hlásku t
tauon¤elementární èástice patøící mezi leptony
tauromachie¤býèí zápas
tausie¤tauaírování
tausování, tauaování¤tauaírování
tauaírování¤dvoubarevná ploaná technika vykládání kovu kovem jiné barvy, tausování, taua
tautacizmus, tautacismus¤tautogram
tauto-¤první èást slo~ených slov mající význam stejný, shodný, shodnost
tautogram¤veraový útvar, ve kterém vaechny verae zaèínají stejným písmenem, tautacizmu
tautologie¤1. v~dy pravdivý výrok, formule; definice kruhem, dùkaz dokazovaným; 2. básnic
spoèívající v hromadìní významù
tautomerie¤zvláatní pøípad izomerie; látky stejného chemického slo~ení reagují za rùzných
rùzných strukturních vzorcù (mají rùzné chemické i fyzikální vlastnosti
taverna, taberna¤krèma, hospoda, hostinec
tax-free [tax frí]¤nepodléhající dani, osvobozený od danì
taxa, tax¤daò, stanovený poplatek, sazba, dávka
taxace¤odhad, ohodnocení, stanovení ceny, sazby, danì

taxametr¤pøístroj zaznamenávající poèet ujetých kilometrù a pøísluaný poplatek
taxativní¤úplný, vyèerpávající, výètový
taxe¤1. pohyb organizmu vyvolaný a usmìrnìný vnìjaím podnìtem; 2. vpravení na správné m
taxflace¤rùst daòové sazby zpùsobený rùstem nominálních dùchodù
taxi¤nájemné auto, taxík, autotaxi
taxon¤název souboru jedincù liaících se urèitými znaky a vlastnostmi od vaech jiných taxon
taxonomie¤obor biologie zabývající se klasifikací organizmù
TBC¤tuberkulóza
tchajti¤staroèínský pojem pro prvopoèáteèní chaos
té, thé [té]¤èaj, bylinkový èaj
tea-room [týrúm]¤èajovna
team-work [týmvérk]¤týmová práce
tear-test [týrtest]¤zkouaka odolnosti kovových materiálù
teatrální¤divadelní; strojený, pøedstíraný
teatrologie¤divadelní vìda
technecium¤radioaktivní prvek s dlouhým poloèasem rozpadu
technizace, technisace¤zavádìní nové techniky do praxe
techno-¤první èást slo~ených slov mající význam technika, technický
technokracie¤vláda techniků a mana~erù
technokrat¤zastánce, stoupenec technických, organizaèních a administrativních øeaení pro
technokratizmus, technokratismus-¤teorie spoleènosti zdùrazòující úlohu výroby a techniky
technologie¤nauka zabývající se prùmyslovou výrobou; výrobní postup
technologizmus, technologismus-¤ekonomický smìr nadøazující úlohu výroby a techniky ve
vae ostatní
technopop¤vìtainou diskotéková produkce s vyu~itím mnoha forem elektronických nástrojù
technorock [technorok]¤tvrdaí syntezátorová hudba vyu~ívající ostré elektronické zvuky
teè¤letmý dotyk míèe
tedeum,¤Tedeum, Te Deum latinský liturgický hymnus
teenager [týnejd~r]¤náctiletý; mláde~ ve vìku 13-19 let
teepee¤týpí
tefila,¤~idovská modlitební kniha; ~idovská modlitba
teflex¤plastická hmota u~ívaná k izolaci
teflon¤obchodní název pro termoplast polytetrafluorethylen
teherán¤druh perského koberce
tein, thein [tein]¤alkaloid obsa~ený v semenech mnoha tropických a subtropických rostlin, n
teizmus, teismus, theismus¤názor, smìr, který uznává existenci Boha a jeho pùsobení ve sv
téka¤druhá èást slo~ených slov mající význam 1. sbírka; 2. Schránka
tektit¤pøírodní sklo vzniklé pravdìpodobnì pøetavením terestrických hornin po dopadu mete

vyvr~ená z Mìsíce po dopadu velkého meteoritu
tektogeneze, tektogenese¤geol. pohyby a procesy, jimi~ vznikají tektonické struktury zemsk
tektologie¤nauka o struktuøe ~ivých organizmù, strukturní morfologie
tektonický¤1. stavební; 2. související s pøemís• ováním èásti zemské kùry
tektonika¤stavba, stavební konstrukce, styl poruaení stavby hornin; nauka o kompozici, vìdr
tektonických procesech
tektonizmus, tektonismus¤názor vysvìtlující geologické pochody pøedevaím pohybem zems
tektono-¤první èást slo~ených slov mající význam tektonika, tektonický
tektonosféra¤vrchní vrstva zemské kùry, v ní~ dochází k tektonickým pohybùm
tela¤øídká bavlnìná tkanina
tele-¤první èást slov mající význam 1. daleko, na dálku, dálkový; 2. televizní
teleangiektázie, teleangiektasie¤trvalé rozaíøení kapilár viditelných na kù~i v podobì èerven
teleautomat¤elektrický pøístroj pro pøenáaení rukopisných textù na dálku, telewriter
telebedekr¤televizní cestovní prùvodce
teleburza¤obchodování prostøednictvím televizní obrazovky
telefax¤zaøízení dokumentové telegrafie umo~òující snímání, pøenos a reprodukci dokume
telefonní sítì, fax
telefonie¤bezdrátový nebo drátový pøenos zvuku
telefotografie, telefoto¤telegrafický pøenos obrazù na dálku elektrickým signálem
telegnoza, telegnóza, telegnosa-¤schopnost nìkterých osob poznávat pøedmìty nebo událos
telegrafie¤dálkový pøenos informací rádiem nebo po vedení s trvalým grafickým výstupem n
telegram¤písemná zpráva, sdìlení poslané telegrafickou cestou
telekinetika¤nauka o telekinezi
telekineze, telekinese¤ovlivòování pohybu ne~ivých pøedmìtù silou vùle, psychokineze
telekomunikace¤obor sdìlovací techniky zabývající se zaøízeními, pøenosem a øízením výr
telemark¤obrat, otoèka, napø. v tanci; zmìna smìru jízdy na ly~ích; doskoková pozice ve sk
telematika¤telekomunikaèní pøístup k centrálnì ulo~eným informacím
telemetrie¤dálkové mìøení
telencefalon¤nejvyaaí oddíl centrální nervové soustavy, velký mozek
teleobjektiv¤fotografický objektiv delaí ohniskové vzdálenosti umo~òující fotografování vzdá
teleologie¤úèelovost, názor o úèelnosti vývojových procesù
teleonomie¤cílové zamìøení systémù v ~ivé pøírodì
telepatie¤mimosmyslové vnímání, pøenos myalenek, jasnovidné získávání informací
teleran¤navigaèní systém pro pøistávání letadel za apatné viditelnosti
teleservis¤televizní pøehled nabízených slu~eb
teleshopping [teleaoping] teleshop [teleaop]¤nakupování prostøednictvím televizní obrazovk
teleskop¤dalekohled
teleskopický¤1. viditelný jen dalekohledem; 2. výsuvný, zasouvací

telestezie, telestézie, telestesie¤v parapsychologii vnímání bez úèasti známých smyslových
se spojuje informace o specifickým objektech s pohybovou reakcí na nì, napø. proutkaøství
teletex¤pøenos textu z pamìti do pamìti pøísluaného zaøízení po telekomunikaèní síti
teletext¤pøenos textových informací v pasivní oblasti televizního signálu
televize¤sdìlovací prostøedek pøenáaející obrazové i zvukové informace prostøednictvím rá
se v pøijímaèi mìní na obraz a zvuk
telewriter [telirajtr]¤elektrický pøístroj pro pøenáaení rukopisných textù na dálku, teleautoma
telex¤dálnopis
telmaplankton¤plankton v malých stojatých vodách
telofáze¤ètvrtá fáze nepøímého dìlení bunièného jádra, pøi ní~ se tvoøí dceøiná jádra a dìlí
telquel [telkel]¤dolo~ka o vzdání se námitky pro pøípadnou vadu zbo~í
telur, tellur¤chemický prvek, støíbrobílá, køehká látka polokovového charakteru
telurický¤vztahující se k Zemi
téma, thema¤pøedmìt, námìt, myalenka díla, rozhovoru, úvahy, èinnosti; východisko výpovì
pøípona, pøíznak
tematika, thematika¤obsahové zamìøení, okruh témat
témbr, timbre [témbr]¤odstín, zabarvení, barva
tempe¤zkvaaené vaøené sójové boby, indonéské jídlo
tempera¤neprùsvitná rychleschnoucí barva rozpustná ve vodì nebo oleji; malba takovými ba
temperament¤~ivost; povaha, letora, osobnostní struktura, soubor dynamických osobnostní
temperamentní¤~ivý, èilý, prudký, vzruaivý, vznìtlivý
temperatura¤1. teplota; 2. typ ladìní hudebního nástroje spoèívající v rozdìlení oktávy na dv
pùltónù
temperování¤1. ohøívání a udr~ování teploty na stanovené hodnotì; 2. hud. úprava intervalù
temperované ladìní
templ¤posvátné místo, chrám; synagoga
templáø¤pøísluaník støedovìkého rytíøského øádu na ochranu poutníkù
tempo¤rychlost, rychle; stupeò rychlosti
temporale¤v katolicizmu vánoèní a velikonoèní okruh s jejich pøípravnými dobami
temporálie¤svìtská práva a dùchody spojené s duchovní funkcí katolických duchovních
temporální¤èasový, dobový; svìtský; spánkový
temporární¤pøechodný, doèasný
tempus¤èas
tenacita¤tuhost, soudr~nost
tenata¤trojdílné lovecké sítì; nástrahy, osidla
tendence¤smìøování, smìr; usilování zamìøený, projevující úmysl; stranící, zaujatý
tendenèní¤zamìøený, projevující úmysl, stranící, zaujatý
tendinitida, tendinitis¤zánìt alachy

tendo-¤první èást slo~ených slov mající význam alacha, alachový
tendr, tender¤1. veøejná nabídková soutì~, výzva; 2. zásobník paliva a vody pro parní lokom
tenebrizmus, tenebrismus¤malba prudce støídající svìtlo a stín, temnosvit
tenerifa¤aitá krajka
tenge¤mìnová jednotka Kazachstánu
tenióza, teniáza, taeniasis [teniasis]¤støevní parazitární onemocnìní vyvolané tasemnicí
tenit¤pøirozená slitina ~eleza a niklu obsa~ená v meteoritech
tennó¤oficiální titul japonského císaøe, nebeský vládce
tenor¤vysoký mu~ský hlas; basová køídlovka; ve staraích skladbách základní tón, na nìm~
tent¤cirkusový stan
tenuto¤hud. dr~enì, s dodr~ením plné èasové hodnoty
tenze, tense¤napìtí; tlak
tenzid, tensit¤povrchovì aktivní látka
tenzní¤napjatý, úzkostný
tenzometrie, tensometrie¤metoda zjia• ování napìtí na základì mìøení zmìn materiálu sledov
tenzor, tensor¤zobecnìní vektoru
teo-, theo-¤první èást slo~ených slov mající význam bùh, bo~í
teobromin, theobromin¤alkaloid obsa~ený hlavnì v kakaových bobech
teocali [teokali]¤aztécká chrámová stavba na vysoké stupòovité pyramidì
teocentrizmus, teocentrismus, theocentrismus¤svìtonázor pokládající za základ svìta boha,
podøízeno
teodicea, theodicea¤zdùvodnìní, ospravedlòování bo~í existence
teodolit¤geodetický pøístroj k mìøení a vytyèování vodorovných a svislých úhlù
teofagie, theofagie¤obøad, pøi nìm~ vìøící pojídali to, co pokládali za tìlo svého boha, aby s
pøiblí~ili
teofanie, theofanie¤zjevení boha
teogonie, theogonie¤názory na pùvod, vznik, zrození bohù, svìta
teokracie, theokracie¤vláda vykonávaná ve jménu boha, bohovláda
teolatrie, theolatrie¤uctívání boha, bohoslu~ba
teologie, theologie¤bohosloví; vìda zabývající se nábo~enskou vírou, jejími zdroji a pøedmìt
teomanie, theomanie¤duaevní porucha projevující se nábo~enským blouznìním, nábo~ensk
teomorfní, theomorfní¤zobrazený v bo~ské podobì, pøedstavovaný jako bùh
teorém, teoréma¤v dané axiomatické soustavì dokázané, pravdivé, platné tvrzení
teorie¤názorový systém, uèení, myalenková soustava
teozofie, teosofie, theosofie¤bo~í moudrost; intuitivní, mystické zøení boha, podstaty svìta
tepee¤týpí
tepich, tébich¤koberec
tequila [tekila]¤silný mexický alkoholický nápoj

tér¤dehet
tera¤japonský buddhistický chrám, stavìný obv. na pahorcích èi vyvýaeninách
tera-¤pøedpona ve významu násobku 10 na 12
teraco, terrazzo [teraco]¤litá zbrouaená podlahovina bez spár z kamenné drtì v cementové
terakota, terracotta [terakota]¤druh pálené hlíny hnìdoèervené barvy; keramické výrobky, so
architektonická plastika z této hlíny
terapeutický¤léèebný
terapeutika¤terapie
terapie¤léèba, léèení, léèebný postup, terapeutika
terapie¤druhá èást slo~ených slov mající význam léèení, zpùsob léèení
teraristika¤chov drobných suchozemských ~ivoèichù v teráriích
terárium¤zaøízení pro chov plazù a oboj~ivelníkù, popø. drobných savcù
terasa¤terénní stupeò; plochá støecha se zábradlím
terato-¤první èást slo~ených slov mající význam obluda, zrùda, nestvùra; vada
teratogen¤chemický nebo fyzikální faktor prostøedí vyvolávající vznik vrozené vady
teratogeneze, teratogenese¤vznik a vývoj vrozené vady
teratogenita¤schopnost látky vyvolat vrozenou vývojovou úchylku vyvíjejícího se plodu
teratologie¤obor studující vrozené vývojové vady
tercet [tercet i terèet]¤hud. komorní skladba pro tøi nástroje nebo hlasy, trio
terceto [terceto i terèeto]¤soubor tøí hráèù nebo zpìvákù komorní hudby, trio
terciána¤druh malarické horeèky vracející se ka~dý tøetí den
terciární¤tøetí v poøadí; t. sektor, terciér oblast národního hospodáøství zahrnující akolství,
zdravotnictví, vìdu, veøejnou správu
tercie¤tøetí tøída osmiletých støedních akol; písmo o velikosti 16 bodù; tøetí stupeò diatonic
interval o rozdílu tøí tónù diatonické stupnice
terciér¤1. tøetihory; 2. terciární sektor
tercína¤tøíveraová sloka slo~ená z deseti nebo jedenáctislabièných jambických veraù
terén¤volná krajina, venek, exteriér; místo výskytu; pozemek, stavební místo
terestrický¤zemský, pevninský, suchozemský; pozemský
tergo¤zadní strana
teriér¤plemeno loveckých, popø. spoleèenských psù
terina¤hluboká mísa s víkem, polévková mísa
teriofauna¤soubor zvíøeny savcù urèitého území
teriologie¤vìda o savcích, mamaliologie
teriomorfizmus, teriomorfismus¤pøedstava boha v podobì zvíøete; zobrazování boha ve zví
zoomorfizmus
teriomorfní¤zvìrný
teritorialita¤právní zásada, podle které se k posuzování právních skuteèností u~ívá právní ø

území
teritorium¤území, oblast, státní území, výhradní území; revír
term¤energetický stav atomu nebo molekuly
termalloy [termaloj]¤slitina niklu a mìdi
termální¤tepelný, teplý
termidor, thermidor¤jedenáctý mìsíc francouzského revoluèního kalendáøe z 18. století (od
srpna)
termika¤1. obor fyziky studující teplo a jevy s ním související; 2. výstupné a sestupné proud
vznikající v dùsledku nerovnomìrného zahøívání zemského povrchu
termín¤1. odborný výraz, název; 2. lhùta, období, stanovený den
terminace¤ukonèení reakce, zánik aktivních center øetìzových a katalyzovaných reakcí
terminál¤pøekladiatì, koneèná stanice; vstupní a výstupní zaøízení poèítaèe
terminální¤koncový, závìreèný, poslední, vrcholový
terminativum¤dokonavé sloveso vyjadøující zaèátek i konec dìje, terminativní, omezovací sl
terminátor¤kdo nebo co konèí nebo dokonèuje;rozhraní mezi osvìtlenou a neosvìtlenou èást
soustavy
terminologie¤odborné názvosloví; nauka o termínech
terminus technicus [termínus technykus]¤technický termín; výraz, název v odborném názvos
termisol¤~árovzdorná keramická hmota pro elektrická topidla
termistor¤polovodièový nelineární odporník
termit¤1. vaekaz; 2. smìs hliníku (ve formì práaku nebo krupice) s oxidy jiných kovù
termo-, thermo-¤první èást slo~ených slov s významem teplo, teplý
termoakumulaèní¤akumulující teplo
termochemie¤èást fyzikální chemie zabývající se studiem tepla souvisejícím s chemickými r
termodifuze, termodifuse¤tepelná difuze
termodynamika¤teoretický obor fyziky zabývající se vlastnostmi makroskopických soustav b
mikrostrukturu
termoelektrický¤související se vzájemnými vztahy tepla a elektrické energie
termoestezie, termoestézie, termoestesie¤citlivost organizmu na teplo, schopnost organizmu
podnìty
termofilní¤teplomilný
termogeneze, termogenesehiol.¤zvyaování produkce tepla v tìle teplokrevných ~ivoèichù vy
termografie¤zobrazovací technika vyu~ívající k vytvoøení obrazu zmìny fyzikálních nebo ch
tepelnì citlivých látek; tepelný pøenos barviva z kopírovací pásky, listu
termojaderný¤související se sluèovací jadernou reakcí, termonukleární
termokauter¤lékaøský pøístroj k vypalování napø. bradavic
termokolor¤speciální barevný nátìr mìnící po ohøevu na urèitou teplotu barvu a pou~ívaný k
termometrická barva

termokolorografie¤zpùsob zobrazování v oblasti infraèervného záøení
termoluminiscence¤tepelnì buzená luminiscence
termolýza¤tepelné atìpení organických látek na jednoduaaí slouèeniny
termometr¤teplomìr
termometrie¤obor zabývající se zejm. mìøením teploty a definováním teplotních stupnic
termonastie¤rùstové pohyby rostlin zpùsobené zmìnou tepelných podmínek prostøedí
termonukleární¤termojaderný
termopauza, termopausa¤horní hranice termosféry
termoplast¤plast, který úèinkem tepla opakovanì pøechází do plastického tvaru a ochlazení
termoreceptor¤smyslový orgán ~ivoèichù vèetnì èlovìka slou~ící k vnímání tepla
termoregulace¤udr~ování, usmìròování teploty
termorezistence, termoresistence-¤odolnost materiálù vùèi teplu
termoset¤plast, který pùsobením tepla nevratnì ztuhne
termosféra¤vrstva zemské atmosféry od 80 km do 450 km na d Zemí, kde teplota vzduchu s
do1500 stupòù, dále zùstává stejná
termostabilita¤teplotní stabilita
termostat¤zaøízení k udr~ovaní stabilní teploty
termotropizmus, termotropismus¤pohyb rostlin vyvolaný zmìnou teploty
termovize, termovise¤televizní systém zalo~ený na infraèerveném záøení; u~ití napø. v léka
pøi mìøení teplot v chemickém prùmyslu
terms of trade [térms of trejd]¤smìnné relace v zahraniènim obchodu
termy, thermy¤termální vody, prameny, teplice; láznì
ternární¤vytvoøený, vzniklý ze tøí èástí
terno¤výhra, dosa~ení úspìchu
terofyt¤jednoletá rostlina
teror¤násilí, hrozba násilím, zastraaování; hrùzovláda
terorizmus, terorismus¤souhrn metod hrubého zastraaování u~itím násilí a síly, obv. s politic
terp¤vyvýaenina navraovaná lidmi v nízko polo~ených periodicky moøem zaplavovaných úz
Severního moøe, vyu~ívaná jako útoèiatì bìhem záplav
terpen¤pøírodní organická slouèenina typu uhlovodíkù a jejich derivátù, terpenoid
terpenoid¤terpen
terpentýn¤kapalná látka vyrobená z pryskyøice jehliènatých stromù
terra habitabilis¤obydlená zemì, ekumena
terra ignota¤neznámá, neprozkoumaná vìc; neznámý obor, terra incognita
terra incognita [tera inkognyta]¤neznámá, neprozkoumaná vìc; neznámý obor, terra ignota
terra sigilata¤vypalovaná mísová keramika èervenavé barvy
terra [tera]¤pùda
terra- [tera-]¤první èást slo~ených slov mající význam 1. zemì; 2. násobek 10 na

tesil¤obchodní název nemaèkavé syntetické tkaniny z polyesterového vlákna
tessar¤asymetrický fotografický objektiv
test¤zkouaka schopnosti, zdatnosti, jakosti, znalostí
testace¤ovìøování, zkouaení; poøízení závìti
testament¤poslední vùle, závì•
testis¤1. varle; 2. svìdek
testosteron¤samèí (mu~ský) pohlavní hormon
testovat¤zkouaet, ovìøovat
tetanie¤zvýaená nervosvalová drá~divost
tetanus, tetan¤ztrnutí aíje
téte á téte [tetatet]¤dùvìrný rozhovor; mezi ètyøma oèima, dùvìrnì
tetování¤pigmentace kù~e nebo sliznice vznikající zámìrným nebo neúmyslným poranìním;
vpíchané do poko~ky; trvalé znaèkování zvíøat do míst s tenkou a lysou kù~í
tetra¤1. rody ryb chované èasto v akváriích; 2. mìkká dutinná, obv. bílá bavlnìná tkanina v p
u~ívaná na pleny a osuaky
tetra-¤první èást slo~ených slov mající význam ètyøi
tetracyklin,¤antibiotikum se airokým spektrem pùsobnosti
tetraedr¤ètyøstìn
tetraevangelium¤ètyøi kanonická evangelia
tetrafonie¤hudební skladba pro ètyøi nástroje nebo ètyøi hlasy, ètyøzvuk
tetragon¤ètyøúhelník
tetralogie¤umìlecké dílo slo~ené ze ètyø relativnì samostatných èástí
tetrapod¤ètverno~ec
tetrapodie¤metrický celek ze ètyø úzce spjatých stop
tetrarcha¤vladaø bez královského titulu podøízený Øímu a vládnoucí ve ètvrtinì státu
tetrarchie¤území spravované tetrarchou, vláda ètyø
teurgie¤magické zaklínání bohù nebo démonù
texasky¤pevné plátìné kalhoty, d~íny
text¤1. záznam jazykového projevu; 2. písmo o velikosti 20 bodù
textilie¤látka; odìvní výrobek
textologie¤textová kritika
textura¤vnitøní uspoøádání, struktura, stavba
tezaurace, thesaurace¤vyjmutí hotovostních penìz z obìhu
tezaurus, thesaurus¤velká slovní zásoba, lexikon, velký slovník; pokladnice, zásobárna
teze, these¤myalenka, tvrzení, pouèka, zásada; dokazované tvrzení; tì~ká, pøízvuèná slabi
tezovitý¤zalo~ený na tezích
TGV [té~évé]¤Train á Grande Vitesse, francouzský systém vysokorychlostní ~elezniènì dop
ThDr.¤theologiae doctor, doktor teologie

théta¤v øecké abecedì znak pro hlásku th
think-tenk [sinktenk]¤myalenkový tanker, mozkový trust, vùdèí (tvùrèí) jádro skupiny, intelek
koncepèní centrum
thorium¤radioaktivní aedý mìkký ta~ný, kov pou~ívaný ve vakuové elektrotechnice a pøidáv
thrash [trea]¤hudební styl vyu~ívající zejm. bicích nástrojù
thriller [trilr]¤napínavý, vzruaující, straaidelný pøíbìh
tiamin, thiamin¤vitamin B
tiára¤pokrývka hlavy babylonských a perských vládcù; trojitá pape~ská koruna
tiebreak, tie-break [tajbrejk]¤zkrácená, zrychlená èást sportovních sí• ových her, napø. v ten
tifosi [tyfózi]¤italatí fanouakové
tigmo-¤první èást slo~ených slov mající význam dotek, tlak, náraz
tigon¤køí~enec tygra a lvice
tik¤záakuby způsobené nervovými poruchami
tiket¤formuláø na sázení, sázenka
tilda¤diakritické znaménko v podobì vlnovky
timbrologie¤nauka zabývající se poatovními známkami
time-out [tajmaut]¤oddechový èas
timer [tajmr]¤èasomìøiè, startovací stopky
timing [tajming]¤naèasování, èasové rozvr~ení, volba správného okam~iku
tinama¤americký pták neschopný letu, podobný koroptvi
tinea¤plísòové onemocnìní kù~e
tingltangl¤druh zábavního podniku, obv. podøadné úrovnì
tinktura¤1. lihový, vinný, vodní výluh z rostlinných i ~ivoèianých drog; 2. heraldické oznaèen
vyskytujících se na erbech
tinta¤odstín aedoèerné barvy
tio-, thio-¤první èást slo~ených slov mající význam síra
tip¤odhad výsledku
tiptop, tip top¤dokonalý, skvìlý; skvìle, dokonale
TIR¤Transports Internationaux Routiers, mezinárodní automobilová pøeprava
tiráda¤oslavný, pøehnanì pùsobící proslov
tirák¤nákladní automobil pøepravce TIR
tirá~¤text na konci tiskoviny uvádìjící technické údaje o tiskovinì
tiret, tiré [tyré]¤spojovník, divis
titan¤støíbrobílý lehký tvrdý køehký kov
titán¤kdo vyniká svými duaevními vlastnostmi; obr
titanid¤podvojná slouèenina titanu s jiným prvkem
titanit¤zelený nebo hnìdý jednoklonný nerost, køemièitan obsahující titan a vápno
titilace¤lehké, mírné svìdìní

titr¤1. cenný papír; 2. stupeò jemnosti vlákna; 3. pøesná koncentrace odmìrného roztoku titr
titrace¤metoda kvantitativní chemické analýzy, odmìrná analýza
titul¤vyjádøení hodnosti; nadpis; název díla
titulární¤mající titul jen podle jména; èestný
titulatura¤forma oslovení, pojmenování podle titulu, titulování
titulek¤název, nadpis; psaný text na filmu
titulování¤oslovení titulem, titulatura
tixotropie¤vratný dìj, pøi nìm~ pøechází gel v sol
tizian [tycián]¤rezavá, èervenohnìdá barva
toaleta¤1. obleèení (obv. slavnostní veèerní); celkové upravování zevnìjaku; 2. stolek se zro
skøíòkou, toaletní stolek; 3. záchod
toast [toust]¤bez tuku opeèený bílý chléb; topinka
toasting [toustyng]¤1. opékání; 2. na~ivo pøidávané rytmizované a rychlé verbální vsuvky p
disk~okeji
tobogan¤vyaaí stavba se spirálovitou skluzavkou; sanì
toféˤmléèná karamela, máslový bonbon
tofu, tou-fu¤sójový sýr
tóga¤staroøímský dlouhý mu~ský aat; dlouhý svrchní aat
toka¤ruènì tvarovaný dámský klobouk bez krempy; úzký baret; pery zdobená èapka
tokaj¤víno pocházející z okolí maïarského mìsta Tokaj, tokajské víno, sladké víno
tokáò¤maso nakrájené na nudlièky, duaené s rajèaty a vínem nebo smetanou
tokáta, toccata [tokáta]¤hudební skladba volné formy pro klávesové nástroje
toko-¤první èást slo~ených slov mající význam porod, porodní, rodit
tokofobie¤chorobný strach ~eny pøed porodem
tokografie¤zaznamenávání èinnosti dìlohy pøed porodem a bìhem porodu
tolar¤1. pùvodnì evropská støíbrná mince, jednotka evropských mincovních soustav; 2. mìn
tolerance¤1. snáaenlivost, schopnost pøijímat, schopnost vzdorovat úèinkùm; 2. povolená o
tolerantní¤trpìlivý, snáaenlivý, otevøený diskuzi, velkorysý
tolma¤duaené závitky z mletého masa v listu zelí nebo vinné révy, dolma, golubcy, sarma
tolos, tholos¤staroøecká kruhová stavba
tolstolobik¤kaprovitá ryba pùvodem z východní Asie
toluen¤bezbarvá, lehce zápalná kapalina aromatického zápachu.; metylbenzen
toluol¤technický toluen
tomahavk, tomahawk¤váleèná vrhací zbraò severoamerických indiánù, kamenná sekera s d
s hlavicí
tomatový, tomátový¤rajèatový
tombak¤slitina mìdi a zinku u~ívaná k výrobì ozdobných pøedmìtù
tombola¤vìcná loterie

tomel¤subtropický a tropický ovocný strom i jeho plod ~luté, èervené nebo oran~ové barvy v
pomeranèe, churma, kaki
tomie¤druhá èást slo~ených slov mající význam øezání, chirurgický zákrok
tomizmus, tomismus, thomismus-¤smìr køes• anské filozofie vycházející z uèení Tomáae A
tomo-¤první èást slo~ených slov mající význam øez, øízný, ostrý
tomografie¤metoda zobrazující rozlo~ení fyzikální velièiny, druhý rozmìr øezu zkoumaného
zpracování vyu~ívá obv. poèítaèe
tomus, tom¤díl, svazek
tonalita¤vztah jednotlivých tónù a akordù hudební skladby k jedné hlavní tóninì
tonální¤mající vztah k urèité tóninì
toná~¤nosnost lodì; prostornost
tondo¤kruhový obraz
toner¤práakový pigment u~ívaný u kopírovacích strojù a tiskáren
tonet, thonet¤nábytek z ohýbaného døeva
tonický¤1. pøídavné jméno k tonikum; 2. pøídavné jméno k tonus
tonifikace¤dosa~ení svalového napìtí
tonik, tonic [tonyk]¤aumivý chininový nápoj
tónika¤základní tón tóniny; základní akord tóniny
tonikum¤posilující, povzbuzující lék, kosmetický pøípravek
tónina¤pøísluanost tónového materiálu hudební skladby k urèité stupnici; odstín øeèi
tonizaèní, tonisaèní¤posilující
tono-¤první èást slo~ených slov mající význam napìtí
tóno-¤první èást slo~ených slov mající význam tón, tónový
tonometr¤pøístroj na mìøení krevního tlaku, sfygmomanometr, sfygmometr
tónometr¤pøístroj na mìøení a porovnávání pøesné výaky tónù
tónorod¤charakter tóniny nebo akordu
tonus¤napìtí ~ivé tkánì
top¤vrchol, vraek, apièka; nejlepaí umístìní v soutì~i
top secret [top sikrit]¤pøísnì tajné
top ten¤~ebøíèek deseti nejlepaích v urèitém oboru
top-modelka¤apièková modelka
topaz, topas¤prùhledný, rùznì zbarvený kosoètvereèný nerost, polodrahokam, fluorokøemiè
topinambur¤sluneènice hlíznatá; její jedlé hlízy jsou známé pod názvem ~idovské brambory
topless, top-less [toplis]¤s obna~enými òadry, nahoøe bez""
topo-¤první èást slo~ených slov mající význam místo, místní
topocentrický¤vztahující se k pozorovacímu místu
topografie¤vìdní obor o tvarech zemského povrchu, které popisuje, mìøí a zobrazuje, mapov
topoi¤pevná kliaé nebo myalenková výrazová schémata spoleèná celé kulturní oblasti

topologie¤obor matematiky zabývající se zkoumáním vlastností geometrických útvarù, které
vzájemnì jednoznaèných oboustrannì spojitých zobrazeních
toponarkóza¤místní znecitlivìní
toponomastika¤nauka o toponymech
toponymum¤oblastní jméno topografického objektu, zemìpisné jméno
topspin¤ve stolním tenisu falaovaný spodní úder se svrchní rotací míèku
tóra, torah, thora¤svitek s hebrejským textem pìti knih Moj~íaových, z nìho~ se pøedèítá v s
knih Moj~íaových
torak-, torako-, thorak-, thorako-¤první èást slo~ených slov mající význam hrudník, hrudníko
torakalgie¤bolest hrudníku
torakoplastika¤plastická operace hrudníku znehybòující polovinu plic pøi tuberkulóze
torax, thorax¤hruï èlenovcù; hrudník savcù
tordování¤aroubovité stáèení
toreador¤zápasník s býky, hlavní aktér býèích zápasù
torero¤pìaí zápasník s býky
torický¤vzniklý kombinací dvou rùzných køivostí na té~e ploae
torkret¤støíkaný beton
tormentace¤zkouaka pevnosti
torna¤batoh, tlumok
tornádo¤název velké tromby vyskytující se v ji~ních státech USA
tornistra¤vojenská torna
toroid¤cívka tvaru prstence se závity kruhového tvaru rovnomìrnì rozlo~enými po obvodì
torpédo¤náboj s vlastním pohonem pohybující se pod vodou
torpédovat¤zasáhnout torpédem; rozbít, naruait jednání, dohodu
torpidní¤apatický, lhostejný; necitlivý; odolný; nepøístupný léèení
torpor¤strnulost, chabost, neteènost
torr¤stará jednotka tlaku
torteliny, tortellini¤italské tìstoviny, taatièky plnìné mletým masem
tortura¤muèení, týrání za úèelem dosáhnout doznání obvinìného
torus¤1. anuloid; 2. vypouklá vzpìrná prstencová èást patky sloupu a ka~dý architektonický
profilu, oblouk; 3. kvìtní lù~ko
torze, torse¤kroucení, krut, otoèení
torzo, torso¤neúplnì zachovaný nebo nedokonèený objekt, dílo
tosto¤hud. rychle
totalita¤úplnost, celost; násilný re~im, vnucená jednota
totalitní¤související s totalitou
totální¤úplný, bezvýjimeèný, naprostý
totem¤symbolické zobrazení mytického prapøedka

totemizmus, totemismus¤nábo~enské uctívání symbolu, totemu; víra v jeho moc, ochranu a
totum¤vae, veakerenstvo, celek, celkovost
tour [túr]¤cesta, cestování
tour-operátor [túr operátor]¤prùvodce v cestovním ruchu
tournedos [turnedo]¤rychle peèený øízek z hovìzího høbetu, vyaaí ne~ ramstejk
tox-, toxi-, toxiko-¤první èást slo~ených slov mající význam jed, jedovatý
toxicita¤jedovatost; výskyt jedù
toxický¤jedovatý
toxikogenita¤schopnost mikroorganizmù produkovat toxiny, toxigenita
toxikologie¤nauka o jedech
toxikoman¤èlovìk závislý na drogách
toxikomanie¤drogová závislost
toxikóza, toxikosa¤chorobný stav vznikající pùsobením jedovatých látek vytváøených ve vla
pøivádìných do organizmu zvnìjaku a projevující se pøíznaky podobnými otravám nìkterými
toxin¤bakteriální rostlinný nebo ~ivoèianý jed
toxoplazmóza, toxoplasmosa¤parazitární nemoc pøenosná ze zvíøat na èlovìka
trable¤nesnáze, potí~e, obtí~e
trabuko¤krátký silný havanský doutník
trache-, tracheo-¤první èást slo~ených slov mající význam prùduanice, prùduanicový
trachea¤rostlinná céva; prùduanice, vzduanice
tracheida¤cévice
trachel-, trachelo-¤první èást slo~ených slov mající význam dìlo~ní èípek
tracheo-¤první èást slo~ených slov mající význam prùduanice
tracheotomie¤chirurgické otevøení prùduanice
trachodon¤vyhynulý býlo~ravý jeatìr
trachom¤chronické infekèní oèní onemocnìní spojivek a rohovky
trachyt¤jemnozrnná výlevná hornina s pøevahou ~ivcù
track [trek]¤1. klusácká dostihová dráha; 2. pravidelná tra• námoøní lodi mezi dvìma pøísta
kompaktní desce
trackball [trekból]¤kulový ovladaè, zejm. u pøenosných poèítaèù
trademark, trade-mark [trejdmárk]¤ochranná známka zbo~í, obchodní znaèka firmy
tradeskancie¤vodìnka, podìnka
tradeunion [trejdjúnjn]¤britská odborová organizace, odborové hnutí omezující se na ekonor
po~adavky, tradeunionizmus
tradeunionizmus, tradeunionismus [trejdjúnjnyzmus]¤britské odborové hnutí omezující se na
sociální po~adavky, tradeunion
tradice¤souhrn zvykù a zvyklostí, generaèní dìdictví
tradicionál¤d~ezový orchestr hrající neworleánský styl d~ezu z poèátku 20. století; skladba

tradicionalizmus, tradicionalismus-¤lpìní na starých zvyklostech, jejich pøejímání a prosazov
trading [trejdyng]¤obchodní vztah; oznaèení obchodní spoleènosti
tradovat¤pøedávat, sdìlovat, dále aíøit
traducianizmus, traducianismus¤názor, ~e zrozením èlovìk dìdí nejen tìlo, ale i bohem stvoø
tradukce¤pøevod, pøeklad, pøevedení, pøenesení; opakování s pozmìnìným významem
tragant¤na~loutlá klovatina z výronu keøù rodu kozinec pou~ívaná v potravináøství, textilnic
tragédie¤drama s nesmiøitelným konfliktem a truchlivým koncem; pohroma; tragiènost
tragický¤vzbuzující smutek, truchlivý, hrozný
tragikomedie¤dramatický ~ánr mísící tragické a komické prvky; tragikomická pøíhoda, situac
trajekt¤plavidlo na pøepravu automobilù a ~elezniènich souprav
trajektorie¤dráha
trajler, trailer¤vleèné vozidlo podvalník
trakce¤natahování, nata~ení, tah; 1. zpùsob pohonu hnacího vozidla; 2. natahování napø. p
trakt¤1. èást budovy; souvislá øada budov ; 2. ústrojí, napø. za~ívací
traktát¤dlouhé uèené pojednání; nudný a rozvláèný spis nebo projev
traktor¤1. motorové vozidlo k ta~ení, popø. pohonù strojù nebo náøadí; 2. posunovaè papíru
traktura¤èást mechanizmu varhan uvádìná do pohybu stisknutím klávesy
trambus¤u~itkové vozidlo s vysunutou kabinou pro øidièe a pomocníka
tramín¤odrùda vinné révy; zlato~luté jemné víno koøenìné chuti
tramontana¤studený severní vítr v Itálii
trampolína¤odrazové pérové tìlocvièné náøadí pro nácvik a provádìní skokù
trankvilizér¤lék odstraòující chorobnou úzkost, strach
trans¤hypnotický nebo extatický stav; mrákotný stav
trans-¤první èást slo~ených slov mající význam pøes, napøíè
transakce¤provedení, uzavøení obchodu, pøevod
transatlantický¤týkající se plavby pøes Atlantský oceán, zámoøský, zaoceánský
transcendence¤pøesahování smyslových i rozumových mo~ností, skuteènosti.
transcendentální¤ji~ rozumu dané, nezískané zkuaeností; pøesahující, pøekraèující
transcendentní¤nadskuteèné, pøesahující smyslové i rozumové mo~nosti
transdisciplinární¤pøesahující jednotlivé obory, nadoborový
transduktor¤elektromagnetické zaøízení pou~ívané jako regulátor nebo elektromagnetický z
transfer¤pøenos, pøesun, pøevod (informací, vìcí, poznatkù, kapitálù)
transfixe¤chirurgické uvolnìní srùstù
transfokátor¤objektiv s plynule mìnitelnou ohniskovou vzdáleností
transformace¤pøemìna, pøetvoøení
transformátor¤netoèivý elektrický stroj k pøemìnì napìtí støídavého elektrického proudu bez
transformovat¤pøetváøet, pøemìnit, pøevádìt, pøevést
transfuze, transfúze, transfuse¤krevní pøevod

transgenoze, transgenose¤pøenos genetické informace
transgrese¤pøekroèení, pøestup, poruaení
transgresiv¤pøechodník
transkontinentální¤procházející celým kontinentem, na opaèném konci kontinentu
transkribovat¤pøepisovat, pøepsat jiným zpùsobem, provádìt transkripci
transkripce¤pøepis, pøepisování; fonetický pøepis; úprava hudební skladby pro jiný nástroj
translace¤pøemístìní, posun, posouvání, posunutí, pøenáaení, pøenos, pøeklad
translaèní¤postupný
translatologie¤teorie umìleckého pøekladu
transliterace¤pøepis ka~dé litery jedné grafické soustavy literou jiné grafické soustavy
translokace¤pøemís• ování
transmigrace¤prùchozí migrace, pøesídlování, pøestìhování; pøevtìlování, stìhování duaí
transmigrant¤procházející emigrant smìøující do jiného cílového státu
transmise¤pøenos, vysílání, zprostøedkování
transmiter¤látka, která pøenáaí informaci
transmutace¤promìnlivost, promìnitelnost; jaderná pøemìna; v alchymii pøemìna obyèejnýcl
transnacionální¤nadnárodní; svým významem nebo dùsledkem jdoucí za hranice státu
transoceánský¤zaoceánský, zámoøský
transparence¤prùhlednost, propustnost
transparent¤1. propagaèní, reklamní nebo ozdobný obraz; 2. hedvábný samet
transparentní¤prùhledný, prùsvitný; dostateènì jasný, zøejmý, zøetelný
transpersonální¤nadosobní, vycházející z nadvìdomí, pøekraèující hranice osobnosti
transpirace¤vypaøování vody povrchem organizmu; proniknutí informace na veøejnost
transplantace¤pøenos tkání nebo orgánu na jiné místo tého~ jedince nebo na jiného jedince druhu
transplantát¤pøenáaená tkáò, orgán nebo jejích umìlá náhra~ka
transponder¤radioelektrická aparatura telekomunikaèní dru~ice urèená k pøenosu rádiovýc
transponovat¤pøenáaet, pøevádìt
transport¤doprava, pøenos
transportní¤pøepravní, dopravní
transpozice, transposice¤pøenos, pøevod, zmìna vzájemné polohy, výmìna dvou prvkù
transsexualizmus, transsexualismus-¤sexuální porucha projevující se zejm. touhou být opaè
transsonický¤nacházející se v oblasti rychlosti zvuku
transsubjektivní¤pøesahující osobní subjekt, nezávislý na pro~itku
transudace¤nasakování, pronikání krvi nebo tìlních tekutin do tkánì nebo do tìlních dutin
transudát, transsudát¤tekutina nahromadìná v tìlní dutinì, výpotek
transuran¤radioaktivní chemický prvek nacházející se v periodickém systému prvkù za uran
transverzální, transversální¤pøíèný

transverzostomie, transversostomie-¤vyústìní pøíèné èásti tlustého støeva navenek k odvác
transvestitizmus, transvestitismus-¤sexuální úchylka projevující se touhou ~ít nebo oblékat s
pohlaví
tranae¤èerpání dohodnuté pùjèky nebo její èásti; èást emise cenných papírù
tranzistor, transistor¤polovodièový prvek umo~òující zesílení elektrického proudu
tranzit, transit¤pøeprava, pøejezd pøes území jiného státu
tranzitivnost, transitivnost¤1. pøechodovost, pøechodnost; 2. tranzitivitala druh vztahu mezi
tranzitivum, transitivum¤pøechodné sloveso
tranzitní, transitní¤prùjezdní, prùvozní; pøechodný
tranzitron, transitron¤tranzistorový oscilátor
trap¤klus; spìch
traper, trapper¤lovec ko~eainové zvìøe chytáním do pasti, zálesák
trapéz¤lichobì~ník; cirkusová visutá hrazda; zádový sval spojující lopatku páteøí
trasa¤vytyèená komunikace, spojení výchozího a cílového místa, cesta, tra• , dráha
trasant¤výstavce cizí smìnky
trasát¤ten, kdo má zaplatit cizí smìnku, smìneèník
trasér¤odborný pracovník pøi trasování; doprovodný bì~ec, vodiè napø. slepého atleta
trash metal [trea metal]¤tvrdá odrùda heavy metalu
trash-black metal [trea blek metal]¤nejtvrdaí odrùda heavy metalu
trasování¤vytyèení, vyznaèení trasy
trast, trust¤forma sdru~ení podnikù, které nemají vlastní výrobní, obchodní ani správní samo
trata¤cizí smìnka
tratorie¤malá restaurace
tratto¤hud. prota~enì
trauenmara¤smuteèní pochod
trauma¤úraz, poranìní (i psychické)
traumatizace, traumatisace¤zraòování, poakozování, ublí~ení; naruaení integrity, odolnosti
traumatizovat, traumatisovat¤ubli~ovat, zraòovat, zpùsobovat trápení
traumatologie¤obor lékaøství zabývající se prevencí, diagnostikou, léèením a rehabilitací po
pohybového ústrojí
travé, travée¤èást klenby, klenební pole
traveller's cheque [trevelrs èek]¤cestovní bankovní aek
travér¤vzor s pøíènými prou~ky, tkanina s tímto vzorem
travertin¤pórovitá vápnitá usazenina vznikající vyluèováním uhlièitanu vápenatého z vodníc
sintr
traverz, travers¤1. vodorovný pøechod pøi horolezeckém výstupu; 2. úhybný krok konì pøi v
traverza, traversa¤1. nosník; 2. hrázovitá stavba spojující usmìròovací stavbu a pùvodní bøe
travestie¤posmìaná satirická obmìna výrazu (formy) umìleckého díla

trecento [treèento]¤období vývoje italského umìní po roce 1300
trefa¤zásah; výhoda, atìstí
trekking [treking]¤fyzicky namáhavá turistika
tréma¤strach, nervozita z vypjaté situace, napø. ze zkouaky
trematod¤bezobratlý ~ivoèich kmene ploatìncù cizopasící v játrech, trávicím traktu a cévách
motolice
trematodóza, trematodosa¤parazitární onemocnìní zpùsobené motolicemi
tremolo¤silnìjaí kolísání frekvence a amplitudy tónu pøi zpìvu nebo nástrojové høe; rejstøík
harmonia
tremor¤tøes
tremp, tramp¤táborník ve volné pøírodì
trempink, tramping¤táboøení ve volné pøírodì, trampování
trena~ér¤zaøízení k výcviku letcù, øidièù
trenèkot¤sportovní pláa•
trend¤celkový, obecný sklon, smìøování, vývojová tendence
tréninkˤvýcvik, pøíprava
trepanace¤1. otevøení dutiny kryté kostí, napø. lebky; 2. vyvrtání zubu a~ do døeòové dutin
trepidace¤chvìní
tretra¤speciální sportovní obuv s høeby
trezor, tresor¤bezpeènostní schránka nebo místnost k úschovì penìz, cenností
tri-¤první èást slo~ených slov mající význam tøi, trojitý
triáda¤1. trojice; 2. trias
triak¤polovodièový spínací prvek pou~ívaný k regulaci elektrického výkonu
trial¤pøeká~ková motocyklová disciplína
trial¤druhá èást slo~ených slov mající význam zkouaka, závod, napø. cyklotrial
triál¤trojné èíslo
trializmus, trialismus¤volné spojení tøí znaènì samostatných státních území; dìlení podle tøí
triangl¤trojúhelník; bicí hudební nástroj trojúhelníkového tvaru
triangulace¤geodetická metoda urèování polohy dùle~itých mìøických bodù zamìøováním tr
trianon¤pavilon v parku vzdálený od hlavní budovy
trias¤1. nejstaraí útvar druhohor; 2. triáda
triatlon¤sportovní soutì~ sestávající ze tøí bezprostøednì po sobì následujících disciplín (pla
kole, bìh)
triazol, triasol¤pìtièlenné cyklické slouèeniny s tøemi atomy dusíku v kruhu
tribalizmus, tribalismus¤kmenové povìdomí, povìdomí pøísluanosti ke kmeni
tribologie¤nauka o tøení
tribun¤zástupce, mluvèí, obhájce (lidu)
tribunál¤soud

triceps¤1. trojhlavý; trojhlavý sval 2. trojhlavý pes ve staroøeckém bájesloví
trichauxe, trichauxis¤nadmìrné ochlupení
trichinelóza, trichinelosa, trichinóza, trichinosa¤onemocnìní svalù zvíøat zpùsobené èervem
pøenosné i na èlovìka
trichloretylen, trichlorethylen¤chlorovaný uhlovodík, rozpouatìdlo, èisticí prostøedek
trichlormetan, trichlormethan¤chloroform
tricho-¤první èást slo~ených slov mající význam vlas, chlup
trichoblast¤buòka poko~ky, z ní~ vyrùstá chlupový výrùstek
trichom¤chlup
trichomoniáza, trichomonóza¤infekèní parazitární pohlavní onemocnìní zpùsobené bièíkovc
trichotomie¤tøídìní na tøi èásti, dìlení do tøí skupin
trichromazie, trichromázie, trichromasie¤normální schopnost rozeznávat tøi základní barvy
triciníum¤trojhlasá skladba
triciúm¤tritium
tricykl¤velocipéd se tøemi koly, tøíkolka
triduum¤katolická tøídenní slavnost
triedr¤binokulární hranolový dalekohled dávající nepøevrácený obraz
trienále¤umìlecká pøehlídka konaná ka~dý tøetí rok
trienální¤opakující se po tøech letech
trieníum¤tøíleté období
triér¤èistiè zrna
triéra¤staroøecká nebo staroøímská loï se tøemi øadami vesel nad sebou, trirema
triforium¤tøi sdru~ená okna; ochoz probíhající v tloua• ce zdi pod okny nad arkádami
trifurkace¤rozdìlení do tøí vìtví
triga¤trojspøe~í; sousoaí nebo plastika zobrazující trojspøe~í
trigamie¤souèasné man~elství se tøemi ~enami
trigeminus¤trojklanný nerv
trigon¤trojúhelník
trigonometrie¤nauka o goniometrických a pozdìji i cyklometrických funkcích, goniometrie
trigram¤skupina tøí písmen
trik¤1. lest, úskok; dùvtipný zásah; 2. zpùsob snímání nebo zpracování kinematografického
urèité situaci dodává dojem skuteènosti
triklinický¤trojklonný
trikolora, trikolóra¤tøíbarevná stuha, vlajka slo~ená ze tøí rùznì barevných pruhù
trikotýn¤pru~ná, jemná pletená tkanina
trilek¤chvìjivý, vlnivý tón
trilema¤trojice mo~ností
triliarda¤miliarda bilionù

trilingvizmus, trilingvismus¤aktivní u~ívání tøí jazykù
trilion¤milion bilionù, 10 na 18, v nìkterých zemích 10 na 12
trilobit¤vymøelý prvohorní moøský èlenovec s krunýøem rozdìleným na tøi èásti
trilogie¤umìlecké dílo slo~ené ze tøí relativnì samostatných èástí
trimer¤1. malá ploaka na odtokové hranì kormidla letadla slou~ící na vyvá~ení ustáleného r
trimr malý promìnný kondenzátor k pøesnému dolaïování obvodù; 3. slouèenina vznikající s
té~e látky
trimestr¤období tøí mìsícù, tøetina akolního roku
trimetr¤vera rozèlenitelný na tøi metra; intonaènì trojdílný vera se dvìma závaznými diereze
trimortie¤schopnost látky vytváøet tøi modifikace strukturou se liaící, trimorfizmus
trimortizmus, trimortismus¤trimorfie
trimovat¤vypnout nebo nastavit soustavu plachet do ideálního stavu vùèi soustavì lodi
tringeld, tringelt, trinkgeld, trinkgelt-¤spropitné
trinitas¤jeden bùh ve tøech osobách, svatá Trojice
trinitrotoluen¤druh výbuaniny, trhaviny; tritol
trinom¤trojèlen
trinus¤aspekt o hodnotì 120 stupòù
trio¤hudební skladba pro tøi zpìváky nebo pro tøi nástroje, tercet; soubor tøí hudebníkù neb
trioda¤vakuová elektronka se tøemi elektrodami
triola¤skupina tøí not hraná v dobì urèené pro dvì noty
trip¤cesta, výlet; omámení, halucinace zpùsobená drogami
tripartita¤trojstranné jednání, setkání tøí stran
tripartitní¤trojstranný
tripl, tripr¤kapavka, gonorea
triplet¤slo~ený ze tøí, trojice; spektrální èára tvoøená tøemi èarami nacházejícími se tìsnì u
tøíèoèkový nesymetrický objektiv; jízdní kolo, se tøemi sedadly
triplicita¤trojnásobnost, trojí výskyt, vyhotovení
tripodie¤metrický celek slo~ený ze tøí tìsnì spjatých stop, tøístopý vera
triptych, triptychon¤trojdílný umìlecký výtvor
trirema¤staroøecká nebo staroøímská loï se tøemi øadami vesel nad sebou, triéra
trisekce¤rozdìlení na tøi èásti, díly; roztrojení
triste¤tesknì, smutnì
tristní¤~alostný, trapný
tritikale, triticale [tritykale]¤~itovec, mezirodový køí~enec mezi paenicí a ~item
tritium, tricium¤radioaktivní izotop vodíku s atomovým èíslem 3
tritol¤výbuanina, trhavina; trinitrotoluen
triumf¤vítìzství, úspìch; radost z vítìzství, oslava vítìzství
triumfální¤vítìzný

triumvirát¤spojenectví, sdru~ení tøí lidí; tøíèlenný vládní sbor
trivialita¤vaednost, jednoduchost, banálnost, bezvýznamnost, otøepanost
triviální¤jednoduchý, otøepaný, banální
trivium¤trojice pøedmìtù na støedovìkých akolách, (gramatika, logika, rétorika); trojice vyuèo
ve staraí kole (ètení, psaní, poèítání)
trochej¤dvouslabièná stopa s první slabikou dlouhou nebo pøízvuènou a druhou krátkou neb
trochoida¤rovinná køivka
trofej¤1. upomínka na lov, upravený úlovek nebo èást úlovku; 2. cena za vynikající výkon
troficita¤standardní stav tkání
trofický¤potravní; vý~ivný
trofie¤druhá èást slo~ených slov mající význam rùst, vý~iva
trofika¤funkce nervových vláken regulující vý~ivu a pøemìnu látek tkání
trofizmus, trofismus¤minerální bohatství pùdy
trofo-¤první èást slo~ených slov mající význam potrava, vý~iva
trofopatis¤onemocnìní zpùsobené poruchou vý~ivy
trog¤ledovcové údolí, údolí pøemodelované a pøehloubené ledovcem
troglodyt¤prehistorický jeskynní èlovìk, obyvatel podzemních obydlí
trokar¤nástroj k nabodnutí tìlní dutiny
troll¤skøítek nebo obr v severském bájesloví
tromba¤vzduaný vír ve tvaru nálevky nebo sloního chobotu, obv. se silnými nièivými úèinky
trombikulóza, trombikulosa¤ko~ní onemocnìní se svìdivou vyrá~kou
trombin¤enzym mìnící rozpustnou bílkovinu krevní plazmy na nerozpustný fibrin
trombo-, tromb-¤první èást slo~ených slov mající význam krevní sra~enina, krevní destièky
trombocyt¤krevní destièka
trombolýza, trombolysa¤rozpouatìní krevní sra~eniny
trombon, trombón¤~es• ový nátrubkový hudební nástroj, pozoun
trombóza, trombosa¤ucpání cévy trombem který vznikl na místì ucpání
trombus¤krevní sra~enina
trop¤být v koncích; prohrát karetní hru
tropeum, tropaeum, tropaion¤památník vítìzství s trofejemi; ozdobný emblém v podobì plast
hlavní øímsou prùèelí budov
tropický¤1. pocházející z tropù; horký, parný; 2. obrazný, pøenesený
tropikalizace, tropikalisace¤speciální úprava výrobkù pro tropické oblasti
tropiko, tropico¤jemná, vzduaná vlnìná tkanina, tropikal
tropo-¤první èást slo~ených slov mající význam obrat, smìr
tropopauza, tropopausa¤pøechodná vrstva zemské atmosféry mezi troposférou a stratosfér
troposféra¤nejni~aí vrstva zemské atmosféry, v ní~ se tvoøí poèasí
troppo¤hud. pøília, hodnì

tropus¤nepøímé obrazné pojmenování na základì podobnosti
tropy¤tropické pásmo, horký pás po obou stranách rovníku a~ k obratníkùm
troyský, troyská unce¤hmotnostní jednotka pro drahé kovy a drahokamy
trubadùr¤jihofrancouzský støedovìký autor a interpret milostných písní
truck [trak]¤tahaè, podvozek, náklaïák
trucktrial [traktrial]¤terénní závod nákladních automobilù
trumf¤karta pøebíjející ostatní; pádný dùvod, nezvratný dùkaz
truòk¤nápoj, zejm. alkoholický
truvér¤severofrancouzský støedovìký autor a interpret milostných písní
trylek¤druh hudební melodické ozdoby spoèívající v rychlém opakování tónu a svrchní seku
trypaflavin¤~luté organické barvivo u~ívané jako antiseptikum
trypanozoma, trypanosoma¤bièíkovec cizopasící v krvi èlovìka, zpùsobující zejm. spavou ne
trypanozomóza, trypanosomóza,¤spavá nemoc
trypsin¤trávicí enzym
tryzna¤slavnost na poèest zemøelých
tse-tse [cece]¤bodalky pøenáaející trypanozomózu
tsuga [cuga]¤statný severoamerický jehliènatý strom s krátkými jehlicemi a malou aiaticí èas
parcích a zahradách
tsunami¤cunami
tube type [tjúb tajp]¤pneumatika s duaí
tubeless [tjúblis]¤bezduaová pneumatika
tuberkulin¤látka získaná z kultur tuberkulózních bacilù, pou~ívaná k diagnóze tuberkulózy
tuberkulóza, tuberkulosa¤souchotiny, zkratka TBC
tubokurarin¤úèinná souèást kurare zpùsobující svalové ochrnutí
tuboovaritida, tuboovaritidis¤zánìt vejcovodu a vajeèníku
tubus¤dutý válec
tuf¤sopeèná usazenina, zpevnìná pyroklastická hornina
tugrik, tögrök¤mìnová jednotka Mongolska
túje¤atíhlý jehliènatý strom èasto vysazovaný v parcích, zerav
tukan¤jihoamerický aplhavý pestøe zbarvený pták s velkým zobákem ze stran zploatìlým
tulu¤køí~enec velblouda jednohrbého a dvojhrbého
tumba¤kamenný nebo kovový náhrobek nebo vyvýaená schránka na ostatky
tumbler¤velká sklenka bez stopky
tumor¤nádor, novotvar; otok zanícené tkánì
tumulus¤pøedhistorický ku~elovitý náhrobek, mohyla; katafalk pro záduaní mai
tundra¤bezlesé území v polárním pásmu severní polokoule, s nízkou vegetací, trvale zmrzlo
tuner [tjúnr i tuner]¤rozhlasový pøijímaè bez zesilovacího koncového stupnì; ladiè, vylaïovaè
tunika¤spodní odìv, obal, vrstva; odìv volného rovného støihu

tupé¤malá paruka vèesaná do vlastních vlasù
tuplák¤dvoulitrová nádoba, zejm. na pivo
tuplovaný¤dvojitý
turban¤orientální pokrývka hlavy
turbína¤rotaèní lopatkový motor
turbo-¤první èást slo~ených slov mající význam turbína, turbínový
turboalternátor¤alternátor pohánìný parní nebo plynovou turbínou
turbokompresor¤odstøedivý kompresor
turbomotor¤synchronní elektrický motor k pohonu turbokompresorù
turbulence¤proudìní tekutin, pøi kterém se rychlost v daném bodì rychle a nepravidelnì mìní
turf¤koòské dostihy
turfman¤milovník dostihového sportu
turistika¤souhrn èinností souvisejících s aktivním pohybem a pobytem v pøírodì
turizmus, turismus¤cestovní ruch, odvìtví související s cestováním
turnaj¤krátkodobá soutì~ více dru~stev nebo jednotlivcù
turné¤souvislá øada vystoupení, aòùra, série
turniket¤otáèivé zaøízení ve vchodu, otáèivé dveøe; vstupní kontrolní zaøízení; souèást dáv
turnus¤pravidelnì se opakující poøadí urèité èinnosti; pravidelné postupné støídání
tua¤1. slavnostní fanfáry; 2. èerná barva
tutti-frutti¤rùzné ovoce; pestrá smìs
tvíd, tweed [tvíd]¤mìkká vlnìná látka z hrubé èesané nebo mykané pøíze s barevnými uzlíky
tvil, twill¤jemná bavlnìná nebo hedvábná krepová tkanina
tweed¤tvíd
twens¤mláde~ ve vìku kolem dvaceti let
twinset¤dvojitá sada; souprava pulovru a vesty
twist¤1. twistová operace technika operací na volném trhu; 2. spoleèenský tanec ve ètyødob
USA; 3. bavlnìná pøíze
twostep, two-step [tústep]¤spoleèenský tanec rychlého tempa; hudební skladba k nìmu
tybink¤ocelový, litinový, ~elezobetonový dílec montovaného ostìní v tunelech, dùlních chodb
tyglík¤laboratorní kelímek na tavení kovù, na vaøení a zahøívání hustých nebo tekutých láte
týk, teak [týk]¤cizokrajný strom poskytující cenné støednì tvrdé døevo
tým, team [tým]¤dru~stvo, skupina
tymián¤druh mateøídouaky pou~ívaný jako koøení
tympanon¤trojúhelníková nebo segmentová plocha jako výplò atítu nebo nadpra~í, obv. zdo
tympány¤bicí hudební nástroj, kotle
tymus, thymus¤brzlík
tyndalizace, tyndalisace, tyndalace-¤pøeruaované zahøívání tekutin s cílem znièit spory mik
typ¤vzor, znak, ustálený tvar; pøedstavitel, reprezentant spoleèných vlastností

týpí, teepee, tepee [týpí]¤indiánský ku~elovitý stan s kùlovou kostrou
typický¤vzorový, spoleèný druhu, skupinì; druhový, spoleèný znak
typizace, typisace¤1. omezování velkého poètu výrobkù výbìrem u~aího poètu výrobkù pod
parametrù a hospodáøské potøeby; usmìrnìní èinnosti na urèitý okruh, druh; 2. roztøídìní po
typografie¤1. technika tisku z výaky, knihtisk; 2. souborné oznaèení pro tiskárenský prùmysl
tyran¤samovládce, samozvaný diktátor, krutovládce
tyranie¤krutovláda, krutost metod ovládání
tyranizovat, tyranisovat¤týrat, trápit, utlaèovat, pou~ívat násilí
tyratron¤plynová trioda
tyreoidea, thyreoidea¤atítná ~láza
tyrfobiont¤organizmus ~ující pouze na raaeliniati
tyristor¤polovodièový spínací prvek, øízený usmìròovaè
tyrkys¤zelenomodrá barva; bledìmodrý a~ zelený drahokam
übermensch [íbrinena]¤nadèlovìk
ubikace¤spoleèná ubytovna; krytý prostor pro zvíøata chovaná v zajetí
ubikvist¤organizmus, který se mù~e vyskytovat kdekoli a je schopen obývat nejrùznìjaí pros
ubikvita¤schopnost ~ít v rùzných podmínkách
ucha¤ruská rybí polévka
ufo, UFO¤Unidentified Flying Object, neidentifikovaný létající objekt, létající talíø
ufolog¤kdo se zabývá problematikou ufo
ufologie¤zkoumání ufo
ufon, ufoun¤mimozema• an pøilétnuvaí na létajícím talíøi (ufo)
ugrofinistika¤obor zabývající se jazyky, historií a kulturou ugrofinských národù (Maïarù, Finù
uhlohydráty¤nesprávný výraz pro sacharidy
ukijoe¤japonský barevný døevoøez s ~ánrovou tematikou
ukulele¤strunný drnkací hudební nástroj
ulán¤pøísluaník vojenské jízdy, hulán
ulcerace¤tvoøení vøedù, vøedovatìní
ulkus, ulcus [ulkus]¤vøed
ulmifikace¤pùdotvorný proces, pøi nìm~ se organické zbytky mìní v raaelinu, raaelinìní
ultimativní¤rozhodný, krajní, bezpodmíneèný; vydírající
ultimátum¤termínovaný kategorický, rozhodující po~adavek
ultra-¤první èást slo~ených slov mající význam nad, pøes, neobyèejnì, krajnì
ultrafialový¤nacházející se za fialovou barvou spektra; u. záøení záøení s vlnovou délkou 10
ultrafiltrace¤metoda filtrace koloidních roztokù
ultralevicový¤krajnì politicky orientovaný k revoluènímu svr~ení demokratických institucí
ultramarín¤syntetický i pøírodní modrý pigment; sytì modrá barva
ultramontanizmus, ultramontanismus¤hájení centralistických zájmù katolické církve a pape~

státním a národním
ultrapravicový¤krajnì politicky orientovaný k omezení demokracie
ultrasonický¤ultrazvukový; za hranicí slyaitelnosti lidským uchem
ultrazvuk¤zvuk s frekvencí nad 20 000 hertzù; nad hranicí slyaitelnosti lidským uchem
umakart¤obchodní znaèka pro umìlý karton; papír vytvrzený pomocí umìlé pryskyøice
umbikulus, umbiculus [umbikulus]¤pupek
umbra¤tmavé jádro sluneèní skvrny
umlaut¤pøehláska
umpire [empajr]¤hlavní tenisový rozhodèí a vyvýaené místo, kde sedí
un poco [un póko]¤hud. trochu
unanimizmus, unanimismus¤literárnì-estetický smìr poèátku 20. století prosazující kolektivni
unce, uncie¤1. starovìká øímská jednotka hmotnosti i mince; 2. støedovìká jednotka hmotno
americká jednotka hmotnosti
unciála, unciálka¤zaoblené písmo nerozliaující malá a velká písmena
underground [andrgraund]¤pod zemí, podzemní; neoficiální hnutí nebo kulturní smìr, tajný p
ilegalita, hnutí odporu
undina¤1. vodní víla, rusalka; 2. nádobka na vyplachování oka
undulace¤vlnìní, vlna
unfér, unfair [anfér]¤neèestný, nesprávný, nepoctivý, nesportovní, nefér
ungelt¤støedovìký tr~ní poplatek; místo, kde se takový poplatek vybíral
uni-¤první èást slo~ených slov mající význam jeden, jednotný
uniat¤pøísluaník øeckokatolické církve
unicelulární¤jednobunìèný
unie¤spojení, sjednocení, sdru~ení
unifikace¤sjednocování, jednotnost
uniforma¤stejnokroj, jednotné obleèení
uniformita¤jednotnost; (vynucená) jednotvárnost, monotónnost
uniformizmus, uniformismus¤snaha o jednotnost, uniformitu
unikát¤jedineènost, ojedinìlost, jediný exempláø, vzácnost, unikum
unikátní¤jediný svého druhu, jedineèný, ojedinìlý, vzácný
unikum¤ojedinìlost, zvláatnost, mimoøádnost, unikát
unilaterální¤jednostranný
union¤jednota, spojení, svazek, sdru~ení, spolek
Union Jack [júnjn d~ek]¤britská státní vlajka
unionizmus, unionismus¤úsilí, snaha po sjednocení
uniparita¤jednorodost
unipolární¤jednopólový
unisex¤jednopohlavnost; nerozliaitelnost mu~ského a ~enského obleèení, úèesu

unisono [unyzóno]¤1. hud. jednohlasnì; jednohlas; 2. jednomyslnì, souhlasnì
unit [júnit]¤(mìrná) jednotka, díl, dílek
unitarizmus, unitarismus¤1. systém organizace státní moci vykonávané jednotnì ústøední vl
hnutí zdùrazòující jednotu Boha a odmítající dogma o Trojici
unitární¤jednotný
univerbizace, univerbisace¤vytváøení jednoslovných pojmenování z víceslovných
univerzálie, universalia¤obecné pojmy, obecniny
uníverzalita, universalita¤vaestrannost, vaeobecnost pou~ití, schopností, znalostí, vzdìlání
univerzalizmus, univerzalismus, universalismus¤vaestrannost, vaeobecné stanovisko; snah
pokládání svìta za nadøazený celek
univerzální, universální¤vaeobecný, vaestranný, zamìøený k vaestrannému pou~ití
univerziáda, universiáda¤sportovní hry vysokoakoláků
univerzita, universita¤vysoká akola pro airoké vaestranné vzdìlání
univerzitní, universitní¤týkající se univerzity nebo humanitní a pøírodovìdné vysoké akoly
univerzum, universum¤kosmos, vesmír, veakerenstvo
unlimited [anlimityd]¤neomezený, neohranièený
unum necessarium,¤jediné potøebné
unus pro multis¤jeden za vaechny
upaniaady¤staroindické (bráhmanské) nábo~enské a filozofické texty
update [apdejt]¤aktualizace, zdokonalení; úprava té~e verze poèítaèového programu za no
upgrade [apgrejd]¤vyaaí verze poèítaèového programu
uracil¤pyrimidinová báze, jedna ze základních slo~ek nukleových kyselin
uragán¤1. hurikán; 2. silný vítr s nièivými úèinky
uran¤radioaktivní chemický prvek
urano-¤první èást slo~ených slov mající význam 1. uran, uranový; 2. nebe, hvìzdná obloha
uranografie¤zobrazení hvìzdné oblohy
uranometrie¤mapování hvìzdné oblohy
urát¤sùl kyseliny moèové, moèan
urbanistický¤týkající se výstavby obcí a mìst
urbanistika¤nauka o stavbì lidských sídel, urbanizmus
urbanizace, urbanisace¤soustøeïování hospodáøského i kulturního ~ivota do velkých mìst
urbanizmus, urbanismus¤nauka o stavbì lidských sídel, urbanistika
urbi et orbi, Urbi et orbi¤mìstu i svìtu, pape~ské slavnostní vyhláaení a po~ehnání urèené c
církvi
uremie, urémie¤hromadìní dusíkatých látek v organizmu zpùsobené nedostateènou funkcí l
uretan¤uspávací prostøedek
ureter-, uretero-¤první èást slo~ených slov mající význam moèovod
uretro-¤první èást slo~ených slov mající význam moèová trubice

urgence¤upomínka, naléhavá pobídka
urgentní¤naléhavý, nesnesoucí odkladu, upomínaný
urgovat¤upomínat
urie¤druhá èást slo~ených slov mající význam moè
urinace¤moèení
urna¤nádoba na ulo~ení popela po zpopelnìní; schránka na hlasovací lístky
uro-¤první èást slo~ených slov mající význam moè, moèový
urogenitální¤moèopohlavní
urografie¤vyaetøení moèových cest pomocí kontrastní látky
urolitiáza, urolitiasa¤výskyt moèových kamenù
urologie¤obor zabývající se prevencí, diagnostikou a léèením chorob moèového ústrojí a mu
orgánù
urquell [urkvel]¤prazdroj, starý pramen
usu capio [usukapio]¤nabytí práva na základì dlouhodobého oprávnìného u~ívání
ut infra¤jak bude dále uvedeno
ut supra¤jak bylo výae uvedeno
utero-, uter-¤první èást slo~ených slov mající význam dìloha, dìlo~ní
uterosalpingografie¤rentgenové vyaetøení dìlohy a vejcovodù za pomoci kontrastní látky
uterotonikum¤látka vyvolávající stahy dìlo~ního svalstva u~ívaná pøi porodu
uterus¤dìloha
util¤pomyslná jednotka u~iteènosti pøedmìtu
utilita, utility [jutylity]¤u~iteènost, funkènost; program vykonávající jisté pomocné èinnosti
utilitarizmus, utilitarismus¤postoj a hodnocení pudle míry u~iteènosti
utilitární¤hledící na prospìch, upøednostòující prospìanost, u~itek, prospìch
utilizace, utilisace¤vyu~ití, zu~itkovávání
utopický¤zalo~ený na utopii, týkající se utopie, neskuteèný, vysnìný
utopie¤vysnìná, fantastická pøedstava, nereálný plán; umìlecký druh fantastické literatury
utrakvizmus, utrakvismus¤1. smìr èeské nábo~enské reformace zamìøený na po~adavek p
zpùsobou, kalianictví; 2. smìr zastávající dvojjazyènost ve veøejném ~ivotì
utrejch¤prudce jedovatý arzenik; jed; vìc silného, zhoubného úèinku
uvea¤~ivnatka, støední vrstva oèní koule
uzance, usance¤zvyklost, za~itost, zabìhanost, obyèej
uzuální, usuální¤obvyklý
uzurpace, usurpace¤bezprávné, násilné ovládnutí, uchvácení
úzus, usus¤zvyklost, obyèej, zabìhaný postup
vabank¤sázka o vaechno, o celý vklad, hazard
vacat [vakat]¤1. je prázdné, chybí; 2. prázdná, úmyslnì nepotiatìná stránka knihy, vakát
vacatio legis [vakáció légis]¤doba mezi okam~ikem platnosti a úèinnosti právní normy, legis

vádemékum, vademekum, vademecum¤pøíruèka, prùvodce, rukovì•
vádí¤vyschlé øeèiatì v suchých oblastech, naplòující se vodou jen po obèasných deatích
vadium, vádium¤jistota, záloha slo~ená jako záruka na splnìní urèitého nároku
vadózní, vadosní¤plytký, spodní; vsáklý ze zemského povrchu do podzemních vrstev
vafle, waffle¤oplatka
vagabund¤tulák, povaleè, pobuda, vagus
vagace, vakace¤prázdniny
vagant¤støedovìký potulný student
vagilní¤potulný, toulavý, koèovný; zvìø bez stálého místa výskytu
vagina, vagína¤pochva
vaginální¤poaevní
vaginitida, vaginitis¤zánìt poaevní sliznice
vaginizmus, vaginismus¤~enská pohlavní porucha spoèívající v bezdìèném køeèovitém sta
vágní¤nejasný, nejednoznaèný, neurèitý, nepøesný
vágnost¤nejasnost, neurèitost
vago-¤týkající se vagu, bloudivého nervu
vagon, vagón¤kolejové vozidlo bez vlastního pohonu
vagotomie¤chirurgické pøetìtí bloudivého nervu
vagotonie¤funkèní porucha vegetativní ho nervového systému, zvýaená drá~divost parasym
zejm. bloudivého nervu
vagus¤1. bloudivý nerv; 2. bezdomovec, pobuda, povaleè, obejda, vagabund
vajang, wayang [vajang]¤druh orientální loutky ovládané zespodu, javajka
vajda¤náèelník koèovných cikánù
vajaja, vaiaja¤pøísluaník tøetího stavu (varny) v indické kastovní spoleènosti
vakát¤prázdná, úmyslnì nepotiatìná stránka knihy, vacat; neobsazený úøad
vakcína¤chránièka; ochranná oèkovací látka
vakcinace¤ochranné oèkování
vakuola¤dutinka v buòce
vakuování¤vyèerpávání plynu z uzavøeného prostoru
vakuový¤vzduchoprázdný
vakuum¤ideálnì prázdný prostor, reálnì prostor s tlakem ni~aím ne~ atmosférickým; prázdn
valát¤karetní hra, pøi ní~ jedna strana získá vaechny zdvihy
valdhorna¤lesní roh
vale¤bud zdráv, sbohem
valence¤hodnota, platnost, významnost; schopnost vázat se s prvky, jednotkami, slovy
valenèní¤schopný vázat se s nìèím; vazbový
valentní¤platný; vá~ící se
valér, valeur [valér]¤1. odstupòování tónové intenzity barvy od jasnosti do sytosti tmavých tó

hodnota v umìní
valgózní, valgosní¤uchylující se od normální pøímé polohy dovnitø, vboèený, ohnutý do tva
validace¤ovìøení, provìøení; kontrola hodnoty výae úètu
validita¤platnost
valkýra¤v germánské mytologii ozbrojená ~ena provázející padlé hrdiny
valor¤hodnota; cenný pøedmìt
valorizace, valorisace¤zhodnocování; tvorba hodnot
valuta¤1. hotovostní peníze (bankovky, mince) cizích státù; 2. termín splatnosti
valvula¤chlopeò
vamp¤~ena-upír; typ svùdné, atraktivní, sebevìdomé ~eny
vampýr¤1. netopýr z pøíbuzenstva upírù; 2. vlkodlak
vanad¤tì~ký kovový støíbøitì lesklý prvek pou~ívaný k zualech• ování oceli
vandal¤surový nièitel; barbar
vandalizmus, vandalismus¤bezdùvodné nièení; bezohledné, barbarské rozbíjení, vandalství
vandr¤cestování, potulování, potulka
vanilin¤aromatický aldehyd vyskytující se ve vanilce
vanitas vanitatum [vanytás vanytátum]¤marnost nad marnost
vapiti, wapiti¤kanadský jelen s nazad lomeným paro~ím
varan¤jeatìr rodu Varanus s dlouhým krkem
varia¤rùzné vìci, rùznorodá smìs
variabilita¤promìnlivost, odchylnost od normálu nebo typu, variabilnost
variabilní¤promìnlivý
variabilnost¤promìnlivost, odchylnost od normálu nebo typu, variabilita
variace¤obmìna, støídání, pøemìna; tvarová úchylka
variaèní¤støídavý, promìnlivý
variance¤rozptyl
varianta¤1. promìnná velièina; 2. obmìna
varieta¤odchylka, obmìna, rùznotvarost; odrùda
varieté¤produkce slo~ená z artistických, hudebních, divadelních a taneèních èísel; zábavní
programem
varikozita, varikosita¤výskyt varixù, shluk køeèových ~il
variola¤pravé neatovice
variometr¤1. pøístroj k urèování zmìny urèité fyzikální velièiny; 2. pøístroj k mìøení rychlosti
letu
varioobjektiv¤fotografický objektiv s promìnnou ohniskovou vzdáleností, zoom
varistor¤polovodièový prvek, jeho~ voltampérová charakteristika je symetrická podle poèátk
varix¤køeèová ~íla, mìstka
varle¤párová samèí pohlavní ~láza

varna¤spoleèenský stav staroindické spoleènosti
varotron¤polovodièový generátor svìtla
varózní, varosní¤uchylující se od normální pøímé polohy ven, vyboèený
varroáza¤parazitární onemocnìní dospìlých vèel i vèelího plodu
varta¤hlídka, strá~
vaskulární¤cévní
vaskulózní, vaskulosní¤cévnatý
vatelín¤teplá øídká osnovní pletenina u~ívaná jako izolující vlo~ka do kabátù
vaterland [fátrland]¤nìmecká vlast, otèina
vatu¤mìnová jednotka Vanuatu
vaudeville [vódvil]¤satirická píseò s prostou melodií; veseloherní divadelní ~ánr se zpìvy
vazal, vasal¤závislá osoba
vazari¤v d~udu polovièní bod iponu
vazelína, vaselina¤plastická smìs pevných i kapalných uhlovodíkù, základ rùzných mastí
vazo-, vaz-, vaso-, vas-¤první èást slo~ených slov mající význam céva, cévní
vazodilatace, vasodilatace¤rozaíøení cév
vazokonstrikce, vasokonstrikce¤smratìní, zú~ení cév
vazopresin, vasopresin¤hormon øídící hospodaøení organizmu s vodou
véba¤hrubaí lnìná nebo bavlnìná tkanina v plátnové vazbì u~ívaná k výrobì lo~ního prádla
védánta¤zavraení véd; staroindický nábo~enský a filozofický systém
veduta¤pohled nebo výtvarné vyjádøení pohledu na mìsto
vedutista¤autor vedut
védy, véd¤soubor ústnì tradovaných staroindických literárních památek
vegaburg¤mletý zeleninový karbanátek
vegan¤vegetarián
vegetabilizmus, vegetabilismus¤výtvarný smìr zalo~ený na motivech a barvách odvozených
rostlin
vegetace¤1. rostlinstvo; 2. období rùstu rostlin; 3. zbytnìlá nosohltanová mandle
vegetarián¤èlovìk ~ivící se výhradnì rostlinnou potravou, vegan
vegetativní¤týkající se vaech ~ivotních funkcí s výjimkou pohlavního rozmno~ování a drá~d
vegetovat¤1. ~ít, rùst; 2. ~ivoøit; nuznì, bídnì pøe~ívat
vehemence¤ráznost, pádnost, napøené úsilí
vehikl¤vozidlo, obv. zastaralé, nevalné úrovnì
vehikulum, vehiculum [vehikulum]¤prostøedník, nositel; látka øedící nebo objemovì zvìtaují
snadnìjaí pøípravu nebo podávání
veksl, wechsel [veksl]¤zmìna, støídání, smìna (penìz); amelina
vekslák¤kdo se zabývá nelegálním obchodem, hl. výmìnou penìz
vektor¤prùvodiè; velièina charakterizovaná velikostí a smìrem; biol. mezihostitel, pøenaaeè

velára¤zadopatrová (mìkkopatrová) souhláska
velo-¤první èást slo~ených slov mající význam velocipéd, velocipédový
velociped, velocipéd¤bicykl, jízdní kolo
velodrom¤krytá dráha pro cyklistiku
velter, welter¤hmotnostní kategorie napø. v boxu, vzpírání, zápasu
velum, vélum¤1. zadní (mìkké) patro; 2. lehký textilní horizontální závìs nad otevøeným arch
prostorem; 3. ètvercová pøikrývka kalicha; bílý, zdobený pláatík na víku ciboria; liturgická po
rukou
velur¤1. telecí nebo hovìzí kù~e s jemným, stejnomìrným vlasem sametového omaku; 2. vln
vlasem na líci
veluraifon, veluraifón¤druh sametu z pøírodního nebo umìlého hedvábí
velvet¤tkaný koberec s øezaným vlasem
véna¤~íla
venaktázie, venaktasie¤chorobné rozaíøení ~íly
vendeta vendetta¤krevní msta
venepunkce¤napíchnutí ~íly a odbìr krve injekèní støíkaèkou
venerabilis¤vysoce ctìný
venerologie¤obor lékaøství zabývající se prevencí, diagnostikou a léèením pohlavních chor
evidence a kontroly
venesekce¤otevøení ~íly
veni vidi vici [véný vídý vící]¤pøiael jsem, uvidìl jsem, zvítìzil jsem
venózní, venosní¤~ilní
ventil¤1. uzavírací nebo regulaèní zaøízení, armatura potrubí; záklopka; 2. náhlé uvolnìní ps
stresu, zlosti
ventilace¤vìtrání, øízená výmìna vzduchu v uzavøeném prostoru; dýchání
ventilátor¤vìtrák
ventilovat¤1. vìtrat; 2. objasòovat, otevøenì projednávat
ventrální¤pøední; bøianí
ventrikulární¤týkající se 1. srdeèní nebo mozkové komory; 2. ~aludku
ventrodorzální, ventrodorsální¤pøedozadní
veraikon, vera ikon¤údajný otisk Kristovy tváøe na plátìném aátku
veranda¤zastøeaený pøístavek domu
verbalistický¤mnohomluvný, verbalistní
verbalistní¤mnohomluvný, verbalistický
verbalizmus, verbalismus¤zbyteèná mnohomluvnost
verbalizovat, verbalisovat¤pøevádìt do slovní formy, vyjádøit slovnì
verbální¤slovní, ústní, slovy vyjádøený
verbe~¤sebranka, chátra, banda

verbis expressis¤výslovnì
verbovat¤získávat nìkoho slovy, pøesvìdèováním, sliby pro nìco
verbum¤sloveso
vercajk¤náøadí, náèiní
verdikt¤koneèný výrok, rozhodnutí
verdura¤druh tapiserie s rostlinnými motivy
verifikace¤potvrzení správnosti, pravosti; ovìøování
verifikovat¤provádìt verifikaci, ovìøovat správnost, pravost
verizmus, verismus¤italský umìlecký smìr pøelomu 19. a 20. století usilující o pravdivé vyjád
verk¤dílo, výtvor, stroj; nepotøebný, nefungující stroj; náèiní, náøadí
vermicelli [vermièeli]¤tenké italské nudle
vermut¤dezertní víno
vernier¤odeèítací pomùcka pozorovaných stupnic, nonius
vernisá~¤slavnostní otevøení výstavy
vers libre [vér libr]¤volný vera
versologie¤literárnì vìdný obor zabývající se zkoumáním verae
versta¤stará ruská délková míra
vertebra¤obratel
vertebrální¤obratlový
vertex¤místo na obloze, do kterého smìøuje hvìzdný proud
verticilióza, verticiliosa¤infekèní parazitická choroba cévního systému rostlin
vertikál¤výaková kru~nice
vertikála¤svislá pøímka, svislice
vertikalizmus, vertikalismus¤snaha pøi uplatòování vertikální linie
vertikální¤svislý, kolmý
vertisoly¤druh pùdy v oblastech s periodickým prosycháním pùdy
verzálka, versálka, verzála, versála-¤velké písmeno
verzatilka, versatilka¤patentní tu~ka
verze, verse¤varianta, obmìna, jedna z nìkolika rozdílných podob textu, vylíèení události z v
hlediska; rozcházející se zprávy, o té~e události.
verzifikace, versifikace¤pøevedení do veraù, zveraování, veraování
verzus, versus¤proti
vesna¤jaro
vesperale¤katolická liturgická kniha obsahující neaporové texty s notací
vestálka¤staroøímská panenská knì~ka ; cudná dívka
vestibul¤dvorana, vstupní hala, pøedsálí; lék. vestibulum pøedsíò, vchod napø. dutiny nosní
vestibulologie¤obor zabývající se diagnostikou a léèením, poruch rovnová~ného ústrojí
veterán¤vyslou~ilec; úèastník soutì~í nejstaraí vìkové kategorie

veteraniáda¤soutì~ veteránù
veterinární¤zvìrolékaøský
veterináøství¤zvìrolékaøství
veto¤zakazuji; projev nesouhlasu, vznesení námitky; právo uèinit neplatným nìjaké usnesen
vetovat¤uplatnit právo veta, zakazovat
vexillum¤klasický øímský prapor ètvercového tvaru, nejèastìji èervený
vexiloid¤pøedchùdce praporu z jiného materiálu ne~ textilu
vexilologie¤nauka o vlajkách a praporech
veziko-¤první èást slo~ených slov mající význam mìchýø, mìchýøový
vezikula¤ohranièená dutina v poko~ce nebo pod ní, puchýø
vezikulitida, vesiculitis¤zánìt semenných váèkù
vezír¤vysoký státní hodnostáø v nìkterých islámských zemích
via¤cesta; silnice, ulice
via facti [via faktý]¤vývojem vìci, ve skuteènosti
viadukt¤obloukový most pøevádìjící dopravu pøes airoké údolí, vodní toky
vibrace¤chvìní, vibrování; kmitání
vibrafon¤samoznìjící ladný hudební bicí nástroj
vibranta¤hláska vznikající chvìním jazyka kmitavá souhláska
vibrato¤hud. chvìjivì; pøirozené kolísání frekvence a amplitudy tónu pøi zpìvu nebo nástrojo
vibrátor¤zaøízení budící chvìní, vibraci, kmitání; vibrující zaøízení
vibro-¤první èást slo~ených slov mající význam, chvìní, kmitání, vibrace
vibrovat¤chvìt se, kmitat
vice versa [vice verzá]¤obrácenì, naopak
vice-¤pøedpona slo~ených slov mající význam místo nìkoho, nìèeho, zástupce, druhý v poø
viceadmirál¤místoadmirál
viceguvernér¤místoguvernér, zástupce guvernéra
vicemiss¤druhá v poøadí v soutì~i krásy
vicemistr¤druhý v poøadí sportovní soutì~e
vicepremiér¤místopøedseda vlády
viceprezident¤zástupce prezidenta
viciózní, viciosní¤chybný, høíaný; zlomyslný
video¤videomagnetofon, videorekordér
video-¤první èást slo~ených slov související s pøenosem záznamem, a reprodukcí obrazu
videofon¤videotelefon
videokamera¤elektronická kamera spojená se zaøízením pro magnetický záznam zvuku a o
videokazeta¤kompaktní schránka s magnetickou páskou k magnetickému záznamu obrazu
videoklip¤krátký filmový a zvukový záznam umìlecky zpracovaný pomocí videotechniky
videokonference¤telekomunikaèní slu~ba umo~òující konferenèní jednání na dálku pøenos

videomagnetofon¤zaøízení k záznamu a reprodukci obrazu a zvuku elektromagnetickou ces
videorekordér, magnetoskop
videoprojekce¤pøedvádìní televizního obrazu
videorekordér, videorecorder [videorekordér]¤zaøízení k záznamu a reprodukci obrazu a zv
cestou, video, videomagnetofon, magnetoskop
videotechnika¤obor zabývající se snímáním, záznamem a reprodukcí televizního obrazu, ob
technika
videotéka¤sbírka videokazet
videotelefon¤sdìlovací systém umo~òující souèasný pøenos zvuku i obrazu pøi telefonickém
videotex¤telematické slu~by umo~òující zobrazení textù a grafických informací vy~ádaných
telefonním úèastnickém zaøízení, viewdata
videotext¤pøenos informací z centra na obrazovku úèastníka; zahrnuje teletext a videotex
vidi¤vidìl jsem, èetl jsem, souhlasím
vidimace¤potvrzení shodnosti kopie s prvopisem, ovìøení opisu listiny
vidovat¤ovìøit, potvrdit správnost, potvrdit vzetí na vìdomí, vidimovat
vietcong [vietkong]¤jihovietnamská gerilová záakodnická skupina
viewdata [vjúdejta]¤videotex
vigilance¤bdìlost, ostra~itost; stav bdìlosti
vigilie¤bohoslu~ba v pøedveèer svátku; noèní hlídka
vigoò¤vlna americké lamy vikunì; pøíze z vlnìného odpadu a bavlny
vigvam, wigwam¤indiánský, stan nebo chata kopulového tvaru
vihára¤indická kláaterní stavba
vikariát¤vikáøství; úøad, funkce vikáøe; církevní správní obvod
vikáø¤knìz povìøený správou nìkolika farností; pomocník faráøe
víkend, weekend [víkend]¤doba pracovního volna na konci týdne, konec týdne, sobota a ne
viking¤úèastník dobyvaèných výprav podnikaných v 8.- 11. století ze Skandinávie
vikomt¤alechtický titul hierarchicky postavený mezi hrabìtem a baronem
vikslajvant¤voskované plátno
vikuòa¤divoká lama
vila¤samostatnì stojící obv. rodinný obytný dùm; staroøímský venkovský dùm
vilózní, vilosník¤ochlupený, porostlý vlasy
vimpel¤malý trojúhelníkovì prota~ený praporek
vimperk¤ozdobný trojúhelníkový, atít nad oknem nebo portálem gotického kostela
vinaigrette [vinegret]¤koøenìná zálivka na salát
vinèestrovka, winchestrovka [vinèestrovka]¤puaka opakovaèka
vindikace¤~aloba na vydání neprávem zadr~ované vìci
vindra¤nepatrný peníz
vinìta, vigneta, vignette [vinìt]¤etiketa, nálepka na láhvi

vinidur¤nemìkèený polyvinylchlorid, plast
vinkulace¤omezení dispozice s vkladní kní~kou nebo cenným papírem
vina¤blahopøání
vinyl¤radikál odvozený od etylenu odtr~ením atomu vodíku
viola¤1. smyècový strunný hudební nástroj; 2. violka, fialka
violoncello [violonèelo]¤smyècový strunný hudební nástroj
VIP¤Very Important Person, velmi dùle~itá osoba, prominent, oznaèení pou~ívané v obchod
styku
vir, virus¤nebunìèná forma ~ivých soustav zpùsobující onemocnìní organizmù; skrytý progra
úmyslem do systému poèítaèe s cílem akodit
viremie¤pøítomnost virù v krvi
virginal¤strunný klávesový nástroj; pøedchùdce klavíru
virgo¤panna; virgo intacta pohlavnì nedotèená dívka
virgule¤proutek, døevená nebo drátìná vidlice, zavìaené záva~í; nástroj proutkaøe, psychot
bioléèitele
virilita¤mu~nost, mu~skost, mu~ství
virion¤jednotlivá èástice viru schopná napadnout buòku a rozmno~ovat se v ní
virologie¤nauka o virech a o nemocech jimi pùsobených
viróza, virosa¤choroba vyvolaná viry
virtualita¤mo~nost, schopnost, potencialita, vnitøní síla
virtuální¤zdánlivý, mo~ný, potenciální; neskuteèný, v tento okam~ik neexistující; libovolné, n
virtuos¤dokonalý hráè na hudební nástroj; osoba dokonale ovládající svùj obor, mistr
virtuozita, virtuosita¤dokonalé ovládání hry na hudební nástroj; mistrovství, bravura
virtuózní, virtuosní¤týkající se hudebního mistrovství; dokonalý, mistrovský
virulence¤úèinnost, ~ivotnost, schopnost mikroorganizmù vyvolat infekci
vis maior [vís major]¤vyaaí moc, neodvratitelná událost
viscerální¤útrobní
viska, whisky, whiskey [viskv]¤silný alkoholický nápoj z jeèmenného sladu i z dalaích obilovi
kukuøice
viskóza, viskosa¤regenerovaná celulóza, surovina k výrobì umìlého hedvábí a celofánu
viskozita, viskosita¤odpor tekutiny ke smykové deformaci, vazkost, pøilnavost
vistasmìnka¤smìnka na vidìnou
vitalistický¤týkající se vitalizmu
vitalita¤~ivost, ~ivotnost, ~ivotní zpùsobilost, ~ivotaschopnost; energièno st
vitalizmus, vitalismus¤1. názor o existenci nehmotné ~ivotní síly energie; 2. literární smìr za
pøírodu a smyslové pro~itky
vitální¤týkající se vitality, ~ivotní, ~ivý, temperamentní
vitamin, vitamín¤látka v nepatrných dávkách nutná pro funkci ~ivého organizmu, kterou si o

samy pøipravit
vitaminace¤obohacování potravin vitaminy, vitaminizace
vitaminizace, vitaminisace¤obohacování potravin vitaminy, vitaminace
vitelin¤jedna z bílkovin obsa~ená ve vajeèném ~loutku
vitraj, vitrail¤malba na skle; okno nebo sklenìná stìna slo~ená z barevných ploaek
vitrá~¤sklo, okenní tabule
vitrína¤zasklená skøíò
vitriol¤~íravina, obv. kyselina sírová
vivace [viváèe]¤~ivì
vivaristika¤chov teplomilných ~ivoèichù
vivárium¤prostor upravený pro chov teplomilných ~ivoèichù
vivat¤provolávání slávy, a• ~ije!
viviparie¤~ivorodost, rození ~ivých mláïat; klíèení rostlin v semenech jeatì na mateøské rost
vivisekce¤pokusný operaèní zákrok na zvíøeti bez znecitlivìní
vivo¤hud. ~ivì
vizá~, visá~¤tváø, oblièej, vzezøení
vize, vise¤vidina, zjevení, pøedstava, vidìní do budoucnosti
vizionáø, visionáø¤snílek, blouznivec
vizita, visita¤kontrola, inspekce lékaøù, prohlídka
vizitka, visitka¤navatívenka
vizuální, visuální¤související se zrakovým vnímáním, zrakový
vízum, visum¤úøední povolení ke vstupu nebo pobytu v cizím státì
vlizelín, vliselín¤tkanina u~ívaná jako výztu~, mù~e být i za~ehlovací
voál, voile [vuál]¤lehká, vzduaná, prùsvitná lnìná, bavlnìná nebo hedvábná tkanina v plátnov
voice-mail [vujsmejl]¤hlasová poata
voiceband, voice-band [vojsbend]¤hudebnímu podání blízká recitace básnického textu komo
vokabuláø¤název støedovìkých slovníkù; seznam, soupis, slovník
vokál¤samohláska
vokalista¤zpìvák, obv. chrámový
vokalíza, vokalisa¤delaí melodie zpívaná pouze na samohlásky
vokalizace, vokalisace¤zmìna hlásky v samohlásku; vkládání samohlásky mezi souhlásky n
samohlásky k souhlásce
vokalizmus, vokalismus¤soustava samohlásek; nauka o samohláskách
vokální¤týkající se zpìvu; týkající se samohlásky; vokálový, vokalický
vokáò¤diakritické znaménko nad písmenem o oznaèující ve slovenatinì vyslovovanou dvojh
vokativ¤pátý pád
vol.¤volumen
volán¤kanýr

volapük [villa pik]¤umìlý jazyk
volej¤úder, zahrání míèe pøed jeho dopadem na zem
volejbal¤odbíjená
volens nolens¤chtì nechtì ; a• chcea, nebo nechcea
voliéra¤prostorná klec pro chov ptákù
volonté générale [volonté ~eneral]¤obecná vùle; východisko teorie spoleèenské smlouvy
volontér¤dobrovolný pracovník
volt¤jednotka elektrického napìtí
volta¤oznaèení pøi opakování èásti hudební skladby; staraí italský spoleèensky tanec v tøíd
volti~¤akrobacie na napjatém lanì; náskok na neosedlaného konì a akrobacie na nìm
voltmetr¤pøístroj k mìøení elektrického napìtí
volumen¤rozsah, objem; svitek; svazek (knihy), zkratka vol.
volumetrie¤odmìrná analýza
voluntarizmus, voluntarismus¤filozofický názor pokládající za základ vaeho bytí vùli nebo jen
rozumu, vùli
voluta¤dekoraèní architektonický prvek ve tvaru závitnice, spirála
vorní¤druhá èást slo~ených slov mající význam ~ravý, ~ivící se
vortex¤plochý atmosférický nebo hydrosférický vír
votant¤hlasující, pøísedící u soudu
votivní¤vìnovaný; dìkovný
vótum¤zaslíbení, slib; vyjádøení názoru hlasováním,
vou cher [vauèr i vouèr]¤poukázka, záruka, potvrzení
vox¤hlas
voyeurizmus, voyeurismus [voajérizmus]¤sexuální úchylka charakterizovaná vybíjením, sex
tajným, pozorováním pohlavního styku jiných lidí, voyeurství
vrak¤ztroskotaná, opotøebovaná loï; znièený, opotøebovaný automobil
vúdù, voodoo [vúdù]¤magie západoindických èernochù, èarodìjnický kult, aamanství
vulgarita¤krutost, surovost; vaednost, vulgárnost
vulgarizace, vulgarisace¤nesprávné zjednoduaení, zploatìní, zkomolení, vulgarizování
vulgarizmus, vulgarismus¤nespisovný, hrubý, sprostý výraz
vulgární¤hrubý, sprostý; vaední, obyèejný; lidový; nesprávnì zjednoduaující
vulgárnost¤hrubost, surovost; vaednost; vulgarita
vulkán¤sopka
vulkanický¤sopeèný
vulkanista¤stoupenec plutonizmu, plutonista
vulkanit¤vyvøelá výlevná hornina
vulkanizace, vulkanisace¤chemická reakce, pøi ní~ dochází ke vzniku jediné, obrovské mak
sí• ování

vulkanizmus, vulkanismus¤sopeèná èinnost
vulkanologie¤obor zabývající se sopeènou èinností a jevy s ní spojenými
vulva¤lùno, ~enské zevní pohlavní ústrojí
wagnerianizmus, wagnerianismus, wagnerizmus, wagnerismus¤hudební smìr 2. poloviny 19
umìleckými zásadami R. Wagnera, wagneriánství, wagnerovství
walkman [volkmen]¤kapesní kazetový pøehrávaè, nìkdy kombinovaný s radiopøijímaèem
Wall Street [vól strít]¤místní název ulice v New Yorku; obchodní centrum
wallaceovka [valasotka]¤dobrodru~ný román E. Wallacea; film natoèený na motivy jeho dìl
waltz [valc] wals¤moderní spoleèenský tanec volného tempa ve tøíètvrteèním taktu, anglicky
skladba k nìmu
warrant¤doklad o plné moci, postoupení urèitého práva
wat¤bahenní moøská mìlèina
watchman [voèmen]¤pøenosný bateriový televizor
waterloo [vatrló]¤velký neúspìch, koneèná prohra
waterproof [vótrprúf]¤nepromokavý, vodotìsný
watt¤fyzikální jednotka výkonu
wattmetr¤pøístroj na mìøení výkonu elektrického proudu
WC [vé cé], water-closet [vótr klouzet]¤splachovací záchod
weber¤jednotka magnetického toku
wedgwood [ved~vúio]¤jemná pórovitá keramická hmota
weekend¤víkend
wehrmacht [vérmacht]¤branná moc nacistického Nìmecka
wei-su¤bílé krystalky, výtì~ek ze sóje a luatìnin; chu• ová pøísada do vìtainy èínských pokrm
wellnesscentrum¤wellness fitness centrum rozaíøené o mo~nost psychické relaxace a rege
west¤západ
westcoast, west coast [vestkost]¤vývojová fáze d~ezu v 50. letech 20. století na západì USA
westend [vestend]¤pøedmìstí velkých britských mìst, jeho~ výstavba byla podmínìna pøeva
vìtry
western [vestern]¤román, film nebo píseò z Divokého západu
westwerk [vestverk]¤západní budova, vì~ovitá stavba západní èásti køes• anského kostela
whippet [vipit]¤krátkosrsté plemeno psa ze skupiny chrtù
whist [vist]¤karetní hra s 52 kartami pro 4 hráèe
windsurfing [vindsérfing]¤jízda po vodní hladinì na úzkém plováku s plachtou pohánìném vìt
wing [ving]¤køídlo; britská vojenská letecká jednotka (peru•), letka
wolfhound [vulfhaund]¤hrubosrsté plemeno psa pùvodem z Irska pou~ívané k lovu aelem, ir
wolfram¤tvrdý kov odolný proti kyselinám a teplu, pou~ívaný na výrobu ~havicích vláken
won¤mìnová jednotka Korejské republiky a KLDR
woodcraft [vúdkraft]¤výchovný systém èerpající podnìty pro vaestranné sebezdokonalování

pøírodì, lesní moudrost
worcester [vorèestr]¤ostrá koøenìná pøísada k ochucení masa, do omáèek, polévek
workholizmus, workholismus [vérkholizmus]¤chorobná závislost na práci
workshop [vérkaop]¤dílna; tvùrèí, pracovní setkání
workstation [vérkstejan]¤pracovní stanice
world wide web [vérld vajd veb]¤svìtová pavuèina, název a èasto souèást adresy celosvìtov
typu Internet; zkratka www
wrestling [restling]¤zápas dvou soupeøù, pøi kterém je dovoleno vae, catch as catch can
wu wej¤spoèinutí, neèinnost; princip taoizmu
www¤world wide web
xantipa¤zlá, hádavá ~ena
xanto-¤první èást slov mající význam ~lutý, plavý
xantorizmus, xantorismus¤~luté nebo èervené zabarvení ~ivoèichù, zejm. ryb
xenie¤1. drobná humorná báseò; 2. pøímý vliv otcovské rostliny na nìkteré znaky projevujíc
po opylení
xeno-¤první èást slov mající význam cizí
xenobiotikum¤látka ~ivým organizmùm cizí
xenoekie¤náhodný, výskyt organizmu ve zcela jiném, prostøedí, ne~ v jakém obvykle ~ije
xenofobie¤odpor, nepøátelství, strach, nedùvìra ke vaemu cizímu
xenokracie¤vláda, nadvláda cizincù
xenolit¤cizorodý úlomek v sopeèné horninì
xenon¤prvek ze skupiny vzácných plynù, pou~ívaný napø. jako náplò do ~árovek
xero-¤první èást slov mající význam suchý, suchost
xerodermie¤vrozená suchost kù~e
xerofilní¤suchomilný
xerofyt¤suchobytná rostlina
xerografie¤jedna z technik elektrostatického tisku
xerokopie¤xeroxová kopie
xerom¤zasychání a olupování rohové vrstvy kù~e
xeromorfizmus, xeromorfismus¤pøizpùsobivost rostlin (xerofytù) nedostatku vody a jejich sc
suchých místech
xerostomie¤suchost v ústech
xerotermní¤suchomilný a teplomilný
xerotický¤pøizpùsobený ~ivotu v suchém prostøedí
xerox¤rozmno~ovací stroj, kopírka
xeróza, xerosa¤suchost
xoanon¤archaická kultovní soaka bo~stva
xylém¤døevo

xylen¤meziprodukt výroby barviv, výbuanin
xylo-¤první èást slo~ených slov mající význam døevo, døevìný, døevný
xylofágní¤~ivící se døevem
xylofon¤bicí døevìný hudební nástroj
xylografie¤grafická technika tónového døevorytu; výrobek vyrobený touto technikou
xylolit¤stavebnina z døevìných pilin, sorelova cementu a pigmentu
xylologie¤odvìtví dendrologie zabývající se studiem struktury døeva
xylotomie¤anatomie døeva
xylóza,xylosa¤polysacharid obsa~ený v nìkterých stéblech a døevì, døevný cukr
Yankee, yankee [jenkí]¤1. rodák, typický obyvatel Nové Anglie; 2. obèan USA, typický Amer
yard [jard]¤britská a americká délková jednotka
yellow fever [jelou fívr]¤infekèní onemocnìní virového pùvodu, ~lutá zimnice
yeoman [joumen]¤1. ve støedovìké Anglii vlastník pùdy s právem nosit zbraò; 2. Yeoman èl
královny
yetti [jety]¤snì~ný mu~
yield [jíld]¤výnos cenných papírù v pomìru k jejich tr~ní hodnotì
Ymka, YMCA¤Young Men's Christian Association, Køes• anské sdru~ení mladých mu~ù
yo-yo efekt¤jo-jo efekt
yohimbin¤johimbin
yperit¤hoøèièný plyn, bojová chemická látka
ypsilon¤tvrdé y
ytterbium¤støíbrobílý kovový prvek ze skupiny vzácných zemin
yttrium¤aedavý kovový prvek ze skupiny vzácných zemin
yuppie [jupí]¤oznaèení mladých mu~ù v USA i v západní Evropì, kteøí obchodními transakc
neobyèejného bohatství; nouveau riches
Ywka, YWCA¤Young Women's Christian Association, Køes• anské sdru~ení mladých ~en
yzop¤jihoevropský polokeø s drobnými kvìty, pìstovaný jako léèivá bylina a koøení
zaire, zair¤mìnová jednotka Zairu
zákristie, sakristie¤pøilehlá chrámová místnost slou~ící k uchovávání bohoslu~ebných pøed
zambo¤míaenec Èíòana s Indiánkou nebo indiána s Èíòankou
zámia¤vyèinìná jemná kù~e vysoké lovné zvìøe, ovcí nebo koz; semia
zapadnictví¤ruské myalenkové hnutí 19. století po~adující rozvoj Ruska podle vzoru západn
zarzuela¤apanìlská lidová zpìvohra
zebra¤1. koòovitý lichokopytník s tmavì pruhovanou srstí; 2. pøechod na vozovce oznaèený
zebroid¤køí~enec zebry a konì nebo zebry a osla
zebu¤zdomácnìlý africký nebo asijský tur s hrbem
zefír¤støednì jemná látka v plátnové vazbì z bavlnìné nebo smìsové pøíze
zefýr¤vánek; vlahý západní vítr

zélotizmus, zélotismus¤pøehnaná horlivost, fanatizmus, obv. nábo~enský
zemjlanka¤obydlí nebo úkryt vybudovaný zèásti v zemi
zen¤japonský buddhizmus; bod slouèení, zániku protikladù
zen buddhizmus, zen buddhismus¤zenová filozofie, nábo~enský a filozofický systém vycház
pro~itkù, z vlastní zkuaenosti
zenit¤nadhlavník; vrchol
zepelín¤øiditelná vzducholoï doutníkového tvaru s pevnou konstrukcí
zerav¤túje
zero¤nula
zeugma¤odchylka od správné vìtné stavby spoèívající ve spojení souøadných èlenù vazebn
k jednomu z nich
zikkurat¤vì~ovitá stupòovitì uspoøádaná stavba
zinkografie¤zhotovování tiskaøských atoèkù leptáním zinkových desek
zip, zips¤zdrhovadlo
zipovat¤zhua• ovat; pøevádìt data do zhuatìného tvaru
zkolabovat¤zhroutit se, utrpìt kolaps
z³otý, z³oty¤mìnová jednotka Polska
zoa¤druhá èást slo~ených slov mající význam ~ivoèich, ~ivoèianý
zoantropie, zooantropie¤duaevní porucha, pøi ní~ se pacient cítí být promìnìn ve zvíøe
zodiak, zodiakus¤zvìrokruh, zvíøetník
zoidiogamie¤opylení rostlin zprostøedkované ~ivoèichy
zombie¤1. had, v západoafrických kultech uctívaný jako bùh; 2. ostrý míchaný alkoholický n
zóna¤území, oblast, pásmo
zonace¤pásmovitost
zonální¤pásmový, oblastní
zoo¤zoologická zahrada
zoo-¤první èást slo~ených slov mající význam 1. ~ivoèich, ~ivoèianý; 2. ~ivý
zoobentos¤soubor ~ivoèianých organizmù osídlujících dno vod
zoocenóza, zoocenosa¤èást biocenózy tvoøená populacemi ~ivoèianých druhù, spoleèenst
zoochorie¤aíøení diaspor ~ivoèichy
zoocid¤jedovatý prostøedek k hubení ~ivoèianých akùdcù
zoofág¤~ivoèich ~ivící se jinými ~ivoèichy, maso~ravec
zoofagie¤maso~ravost
zoofilie¤1. láska ke zvíøatùm; 2. sexuální úchylka charakterizovaná ukájením pohlavního pu
se zvíøaty, sodomie
zoofobie¤chorobný strach pøed zvíøaty
zooforos¤vlys zdobený zvíøecími motivy
zoogamie¤zvìrosnubnost

zoogeneze, zoogenese¤vývoj vaeho ~ivoèiastva
zoogenní¤~ivoèianého pùvodu
zoogeografie¤nauka o rozaíøení ~ivoèichù na Zemi
zoohygiena¤nauka o ochranì zdraví zvíøat, hygiena zvíøat
zoologický¤urèený na chov a vystavování zvíøat; ~ivoèianý, zvíøecí.
zoologie¤vìda o ~ivoèiaích
zoom [zúm]¤zmìna mìøítka obrazu, zobrazení; transfokátor, varioobjektiv
zoomorfizmus, zoomorfismus¤pøedstava boha v podobì zvíøete; zobrazování boha ve zvíø
zoomorfóza, zoomorfosa¤~ivoèichem vyvolaný novotvar na rostlinì
zoon politikon, zóon polítikon¤(èlovìk jako) tvor spoleèenský
zoonóza, zoonosa¤nemoc zvíøat pøenosná pøirozenou cestou na èlovìka
zooparazit, zooparasit¤cizopasný ~ivoèich
zoopatogenní¤parazitující na ~ivoèianých buòkách, zootropní
zoopatologie¤nauka o chorobách zvíøat
zoospora¤rejdivé výtrusy nìkterých øas a hub slou~ící k nepohlavnímu rozmno~ování
zootechnika¤nauka zabývající se chovem a produkcí hospodáøských zvíøat
zootomie¤anatomie ~ivoèichù
zootropní¤parazitující na ~ivoèianých buòkách, zoopatogenní
zoroastrizmus, zoroastrismus¤staroperské nábo~enství proroka Zarathuatry zalo~ené na pø
se zlem; mazdaizmus
zygo-¤první èást slo~ených slov mající význam 1. pár, dvojice; 2. spojení, spojování, splývá
zygota¤oplozené vajíèko ~ivoèichù nebo oplozená vajeèná buòka rostlin obsahující diploidn
~abó, ~abot, aapó, aapo¤krajková ozdoba aatù kolem krku
~akár¤text. slo~itá vazba nebo vzor; tkalcovský stav na. tkaní velkých vzorù
~akéø¤støedovìký potulný recitátor, zpìvák a hudebník
~aket¤druh spoleèenského obleèení
~alm¤nábo~enská píseò starohebrejského pùvodu; teskná píseò nebo báseò
~altáø¤sbírka ~almù
~aluzie¤roleta; uzavírací stìna z dílcù navzájem se pøekrývajících
~ampion, ~ampión¤jedlá bìlavá houba s rù~ovými lupeny, pìstovaná èasto umìle, peèárka
~andár, ~andarm¤èetník
~andarmerie¤èetnictvo
~ánr, genre [~ánr]¤typ významové a kompoziènì výstavby s principy spoleènými urèitému o
obor, druh; výtvarné nebo literární zobrazení denního ~ivota
~ardiniéra, jardiniéra, jardiniére [~ardynjér]¤airoká nádoba na kvìtiny
~argon¤nespisovná, obv. slangová mluva nìkterých skupin spoleènosti
~elatina¤smìs bílkovin ~ivoèianého pùvodu; po namoèení bobtná, s vodou vytváøí gel tuhn
~elé¤rosol

~enijní¤urèený k provádìní terénních úprav a k pøípravì objektù pro bojové úèely
~enista¤pøísluaník ~enijního vojska
~enaen¤vytrvalá bylina s vìtveným koøenem pøipomínajícím lidskou postavu u~ívaným v lé
~ertva¤obì• bohùm obvykle pohanským; obì•
~ervé, gervais [~ervé]¤krémový sýr
~erzej, jersey [~erzej]¤pletená vlnìná nebo hedvábná tkanina
~es• ¤plech; dechový nátrubkový nástroj
~eton¤hrací známka
~inantní, ~enantní¤nepøíjemný, trapný
~inèica¤pøevaøená syrovátka z ovèího mléka
~inýrovat se¤ostýchat se
~irafa¤africký pøe~výkavý sudokopytník s dlouhým krkem a skvrnitou srstí
~iro¤1. bezhotovostní platba; 2. pøevod cenných papírù
~ivio¤pøání dlouhého ~ivota a zdraví, obv. pøi pøípitku
~okej, jockey [~okej]¤profesionální jezdec na koni
~okejka¤èepice s velkým atítkem, ~okejská èapka
~old¤plat, odmìna, zejm. ve vojenství
~oldnéø¤èlen placené, najaté armády, námezdný voják; zaprodanec; ~oldák
~olík¤karta zastupující vaechny karty rùzných hodnot, Jolly Joker
~onglá~¤artistická disciplína zalo~ená na zruèné manipulaci s pøedmìty
~onglér¤artista provádìjící ~onglá~; støedovìký potulný zpìvák, hudebník a artista
~or~et¤hedvábná èi vlnìná jemná tkanina
~oviální¤bodrý, veselý, dobromyslný
~udro, ~udr¤klenutý pøístavek pøed vchodem do stavení na Hané nebo Slovácku
~upa¤administrativní nebo územnì správní celek
~upan¤1. domácí kabátek; 2. správce ~upy; 3. tìstový obal nìkterých mouèníkù
~urnál, journal [~urnal]¤deník, denní list; denní slu~ba
~urnalistika¤novináøství
~ú~ú¤1. mìkké ~elatinové bonbony v podobì kostièek; 2. ozdobný pøívìsek
~~onka¤nápoj z cukru a pálenky, který se na moment zapálí
a porta inferi¤pøed branami pekel
a tergo¤odzadu, obrácenì
aalen¤stupeò jury
abri¤pøevislá skála, pøevis
absorpèní¤Od slova absorpce. Pozor zmìna souhlásky: absorpce, ale absorbovat.
abstrakt norem¤souhrn, shrnutí norem
acefalie¤vrozená vada, kdy se nevyvine plodu hlava; bez hlavy; pøenesenì: bez zaèátku; be
achilova pata¤zranitelné místo, slabina

acquis¤právo, pravidla
acrolein¤2-propenal, karcinogénna látka.
ACV¤ACV (assist control ventilation) regulovaná ventilace s asistencí; typ mechanické ven
je pacientovi umo~nìno dýchat spontánní frekvencí s pøedem nastaveným objemem. Ventila
synchronizovaný vdech pøi ka~dém pacientovì pokusu o nádech (srov. IMV), automaticky p
pokud je jeho spontánní frekvence ni~aí ne~ frekvence nastavená na ventilátoru
adiabatický¤dìj probíhající za dokonalé tepelné izolace, bez výmìny tepla s okolím
adiktologie¤vìda zabývající se etiologií, prevencí, léèbou a výzkumem závislostí
adipózní¤tuková tkáò; pøenesenì:tuèný,tlustý,obézní èlovìk.
adjutor¤pomocník (kni~nì, øidèeji)
ADSL¤asynchroní digitální úèastnická pøípojka, vyaaí pøenosové rychlosti
adsorpce¤povrchové pohlcování; pohlcování kapalné nebo plynné látky povrchovou vrstvou
plynné nebo rozpuatìné látky (adsorbátu) na povrchu jiné látky (adsorbentu) úèinkem mezip
pøita~livých sil. Výsledkem je vytvoøení tekutého èi plynného filmu na tuhém povrchu. Rozli
adsorpce: 1.fyzikální adsorpce - vzniká na základì Van der Waalsových pøita~livých sil 2.ch
pevnìjaí ne~ fyzikální adsorpce, je tvoøena chemickými vazbami.
adstringens¤Lék, který místnì zu~uje cévy a sni~uje vymìaování.
adsumus¤Jsme pøítomni, pomáháme (latinsky)
Aeolus¤øecký bùh vìtru; stroj na ochlazování a èiatìní vzduchu
afebrilní¤bez horeèky, s normální teplotou.
afirmativní¤Afirmativní akce souvisí s pojmy rovné pøíle~itosti a nediskriminace. Jejich cílem
úèinky pøedchozí diskriminace tím, ~e se umo~ní, aby diskriminovaný jednotlivec nebo sku
soutì~it s favorizovanou skupinou za stejných podmínek nebo, co~ je spornìjaí, aby byla rov
pøímo ("rovný výsledek").
ageismus¤diskriminace z dùvodu vìku
agitace¤(z lat. Agiture - pohánìt) - pøesvìdèování, získávání pro urèitou myalenku, program
agnosticismus¤Pøesvìdèení, ~e nelze prokázat Bo~í existenci. Pøenesnì lze pou~ít i na jiné
pøedpoklady lidské spoleènosti.
agnostik¤Èlovìk, který zastává názor, ~e urèitou vìc nelze poznat, nebo nelze prokázat její e
ji lze lehce zpochybnit. Nejèastìji uplatòováno na "nepoznatelnost" Boha. Toto oznaèení na
napøíklad T.H. Huxley, anglický biolog a nábo~enský skeptik v r. 1869
agorafilia¤chorobná tú~ba po vo¾nom priestranstve
agování¤Odehrávání, pøehrávání, od acting out, pøevedení potlaèené komunikace do jinéh
ahoj¤pozdrav námoønického pùvodu, existují dvì verze, jak slovo ahoj vzniklo; 1. verze: jedn
latinského: "Ad HOnorem Jesu", tedy "Ke cti Je~iae"; 2. verze: ahoj se vyvinulo ze zvolání "a
znamená "loïka"
akèní malba¤je to výtvarné umìní zalo~ené na pocitech a vkusu, vetainou umìlec ani netuaí
zjednoduaí obyèejnou vìc k nepoznání

akomodace oka¤akomodace pøizpùsobení oka pohledu na blízké èi vzdálené pøedmìty. D
nebo vyklenutím èoèky pomocí svalu (m. ciliaris) obsa~eného v øasnatém tìlese oka (corpu
presbyopie, blízký bod
akreditovaný kurz¤kurz schválený pøísluaným úøadem nebo orgánem
aktor¤metodologie UML, èinitele stojící mimo modelovaný systém
alexytimie¤porucha vyjadøování emocí
aloha¤indiánský pozdrav - u~ívaný pøedevaím na Hawaii
altruista¤lidumil
altun¤zlatá mince osmanských sultánù
aluze¤nará~ka
amarant¤nepravá obilovina, která se pìstuje ve vysokohorských oblastech
amarum¤lék obsahující hoøké látky, urèený ke stimulaci vyluèování trávících a• áv a povzbu
amigo¤kamarád
amnézie¤celková nebo èásteèná ztráta pamìti zpùsobená úrazem nebo nemocí
amoeba [améba]¤mìòavka, pomìrnì primitivní organismus mìnící tvar, pohybující se vysouva
vychlípenin tìla, pohlcuje potravu tak, ~e ji obalí vlastním tìlem a stráví ji.
amygdala¤(z øeètiny: "amygdale" mandle) jedno z mozkových jader funkènì se øadící k limb
vztah k hypothalamu a k èichové oblasti mozku, podílí se na cítìní, náladì, pamìti apod.
anagogický¤adjektivum - od øeckého "anagoge" = vzhùru (pou~íváno hlavnì ve významu na
analgezie¤útlum bolesti
anastomóza¤funkèní spojení zejména cév (nervù atd.)
ancilla¤(lat.) otrok, sluha
andezit, andezitový¤geol. výlevná hornina rùzné barvy odpovídající slo~ením dioritu (nazv. p
androfilie¤náklonnost èi reaktivita (zpravidla erotická) vùèi (dospìlým) mu~ùm, charakteristic
heterosexuální ~eny a homosexuální mu~e
Andromeda¤jedno ze souhvìzdí podzimní oblohy
anetický¤necitlivý
aniktericky¤bez pøítomnosti ~loutenky (ikteru)
animálnost¤zvíøeckost
anschlus¤pripojeni rakouska k nemecku
anthelmintikum¤ve farmakologii látka pùsobící proti parazitickým èervùm
antianemikum¤prostøedek podporující krvetvorbu
anticipované¤Pøedpovìdìné, odhadnuté dopøedu, napø. v makroekonomii anticipované zás
kvùli oèkávání vývoje hospodáøského cyklu
antiflogistikum¤lék k tlumení zánìtu
antihidrotikum¤látka omezující sekreci potních ~láz
antiklerikální¤proti církevním hodnostáøùm; proticírkevní
antiklimax¤øada výrazù, u nich~ se postupnì zeslabuje základní význam (opak - klimax)

antiminykoza¤To by mohla být snad aktinomykóza, zpùsobená bakteriemi podobnými houba
Postihuje ústní dutinu, také plíce, bøianí dutinu a pohlavní orgány. Pøíbuzné jsou nokardie,
nokardiózu. (Viz Prakt. slov. mediciny, MAXDORF)
antipasáty¤vzduané proudy, které vanou od rovníku k obratníkùm
antipod¤protipól, opak
antisemitizmus¤rasová neznáaanlivos• k ~idom
antroponymum¤vlastní jméno èlovìka nebo skupiny lidí
anxieta¤chorobný stav úzkosti
anxiolytika¤léky proti chorobným stavum úzkosti
anxiozita¤Nepøíjemný emoèní stav, provázený obdobnými psychickými i somatickými znaky
rozdílem, ~e pøíèina je neznámá. Oproti strachu se jedná o dlouhodobìjaí a~ chronický stav
aoidi¤potulní pìvci (starovìké Øecko)
apalický syndrom¤stav bdìlého bezvìdomí - ztráta vaech funkcí velkého mozku (zkuaenosti,
apalium¤bez mozkové kùry
apatriditas¤V mezinárodním právu se pojmem bezdomovec /homeless/ oznaèuje cizinec, ~j
území bez povolení úøadù a bez státní pøísluanosti /apatriditas/.
apatritida¤bezdomovství - èlovìk bez jakékoliv státní pøísluanosti
apofatický¤opisující vìc nebo osobu na základì toho, co neni. Napø. apofatická teologie: opis
vlastností které nemá (není temný, není bolest, není nenávist ...).
apogamie¤vývoj organizmu z neopyleného vajíèka u nìkterých rostlin
apokryfy¤Veraovaná epika - texty, které se nedostaly do Bible, nebo které tam nebyly dány
apoptóza¤bunìèná sebevra~da
aposematický¤výstra~ný, napø. výstra~né zbarvení
apoziopeze, aposiopese, aposiopesis¤neukonèená výpovìï...
apreciace¤zhodnocení
aquafobie, akvafobie¤panický strach z vody
arachnofobie¤panická hrùza z pavoukù
arbitrární, arbitrérní¤1. rozhodující, rozhodovací; 2. libovolný (nahodilý, konvenèní)
arbitrárnost, arbitrérnost¤(v lingvistice) a. jazykových znakù = nahodilost, resp. konvenènost
pøíèinných vztahù mezi jazykovým znakem a oznaèovaným jevem; (obecnì) vlastnost nìèeh
(libovolného, rozhodujícího)
argyrie¤otrava støíbrem, projevuje se modroaedou barvou poko~ky
Arneb¤(? Lep / ? Leporis) je najjasnejaia hviezda v súhvezdí Zajac.
art deco¤styl u~itného umìní architekruty navazující na secesi
arzenál¤vybavení, potenciál (napø. munièní)
aseita¤existence sama o sobì
asexuální¤asexuální chování - bez zájmu o sex
asferická¤Ka~dá rotaènì symetrická plocha, která se odchyluje od sférického tvaru, se nazý

(asféra). Polomìr køivosti takové plochy se plynule mìní od støedu k okraji.
asfyxie¤duaení; nedostatek kyslíku (O2) orgánùm, tkáním organismu
asm¤Typ souboru v programovacím jazyce assembler
Assessment Centre¤Hodnotící soustøedìní,individuální posouzení schopností jednotlivých u
mana~erské pozice),vyu~ívané pøevá~nì u zahranièních firem.
asset management¤Investování a správa penìz.Slu~ba nabízená obchodníky s cennými pap
zabývá správou aktiv.
Atakama¤poua• v Chile
atame¤rituální dýka, pou~ívaná v nìkterých sektách pøi zabíjení obìti
atermální¤bezteplotní
ATP¤Adenosintrifosfát, energeticky bohatá látka, jejím~ atìpením získává organismus energ
atragene¤plamienok
australophytekus¤pøedchùdce èlovìka
australopitékus¤Druh praèlovìka který se u~ více podobal dneanímu typu èlovìka
autentizace¤ovìøení identity
autofobie¤strach z vlastni osoby
autokefální¤svébytná, nezávislá církev (u pravoslavných církví)
automacie¤samovolné pohyby
auxologie¤biomedicínský obor, který se zabývá rùstem a vývojem èlovìka
avantgardní¤avantgarda >> vedoucí skupina, pøedvoj, prùkopníci; avantgardní >> prùkopni
avathar, avatár¤Vyaaí bytost pøináaející lidem bo~ské poznání (Kristus, Kriana, ...).
avoidní¤pravdìpodobnì z anglickeho slova 'avoid', co~ znamená vyhnout se - tedy vyhýbavý
axiologický¤hodnotový
axionometrie¤druh promítání
azoospermie¤Azoospermie je absence spermatozoí ve spermatu. Mù~e nastat jako primárn
zablokování vývodných kanálkù nebo pøedchozí podvaz chámovodù. Kompletní azoosperm
bachor¤jeden z ~aludkù u pre~výkavcù (bachor, kniha, èepec, sléz)
bainit¤nerovnová~ná strukturní slo~ka oceli slo~ená ze smìsi feritu a cementitu - vzniká rozp
mezi 500 a 723°C
báje, mýtus¤Epika psaná veraem nebo prózou - pokus o výklad svìta (to samé, co bylo øeèe
bakro¤baran po romský
bakteriocidní¤nièící (zabíjející)bakterie
balista¤vrhací váleèný stroj vyvinutý z praku
banner¤Reklamní prou~ek na webových stránkách
barista¤odborník na pøípravu kávy
barmice¤Krou~kový závìs zvaný té~ barmice mìl rùznou délku - mohl dosahovat na ramena
pøesahovat ramena a spadat i hluboko na hruï,
baronesa¤dcera barona

barter¤z ekonomiky, [bártr], naturální smìna
batrachologie¤nauka o oboj~ivelnících
benchmarking¤mìøení a analýza procesù a výkonù organizace a hledání nejlepaích øeaení
systematického porovnávání s výkonem ostatních , jde o sdílení zkuaeností a nejlepaí praxe
subjekty a identifikovat tak pøíle~itosti ke zlepaení procesù a postupù ve vlastní organizaci
beneficient¤oprávnìný - napø. ten, v jeho~ prospìch je spravován trust, nebo ten, jemu~ bar
plnìní z akreditivu
benefit¤zamìstnanecká výhoda
benevolentní¤laskavý, shovívavý
bernì¤danì (pojem byl v èeském právním øádu u~íván pøibli~nì do roku 1948)
bestiáø¤Støedovìký didaktický a mravouènì zamìøený soupis zvíøat s alegorickým výklader
zalo~ený nezøídka na povìrách a omylech. Symbolika bestiáøù se uplatnila v bajkách,povid
eposech.
BIAS¤bias zkreslení výsledkù, systematická chyba v odhadu studovaného efektu (rozdílu),
dùsledku chyby pøi plánování nebo provedení epidemiologické studie. B. se mù~e projevit j
tak nadhodnocením skuteèného efektu. Viz selekèní b., informaèní b.
bipenis¤oboustranná bojová sekyra Ostrogótù
blason¤v heraldice popis znaku
Bluetooth¤Technologie bezdrátového pøenosu dat na krátkou vzdálenost.
bon jour¤dobrý den (francouzky)
bondage¤otroctví, poddanství, nevolnictví, svázanost, svázání za úèelem sexuálního ukojer
bonhomie [bonomije]¤dobráctví, dobromyslnost
Bonomi¤pøenesenì:Italský piakot; (Forno Bonomi-pøední italský výrobce tradièních piakotù)
borborygmus¤kruèení a pøelévání v bøiae
bosorka¤divo~enka
bossing¤aikana (psychoteror) na pracoviati zpùsobená nadøízenými pracovníky
boylove [bojláv]¤náklonnost èi reaktivita (zpravidla s erotickým rozmìrem) vùèi chlapcùm, sy
zamìøené na chlapce èi pederastie. Nejde vaak o sexuologický termín, ale o termín znaènì
letech 20. století jako kulturnì-sociální oznaèení, u~ívané té~ k sebeurèení v rámci emancip
protikladnému vymezení vùèi stereotypùm spojeným s pojmem "pedofil".
brachyradioterapie¤druh léèby záøením (radioterapie), pøi nìm~ je zdroj záøení v úzkém ko
nádorem. Záøiè se zavádí napø. do tìlesných dutin (bøianí, do pochvy).
bradypsychismus¤celkové zpomalení tempa øeèi
bruchy¤Spodní kalhoty se zvaly èesky "hace" nebo "bruchy" (ze staronìmeckého oznaèení "
lnu, jemné vlny a nìkdy i z hedvábí.
BTW¤Jedná se o "acronym" (zkratku) anglického termínu By The Way. V èeském jazyce lze
mimochodem. Dalaí èasto puo~ívané akronymy z angliètiny jsou IMHO, ASAP, AFAIK.
bulie¤vùle

bylina, byliny¤Veraovaná epika - píseò o bohatýrech
canisterapie¤léèebný kontakt psa a èlovìka
Carpe diem!¤1. U~ij dne! 2. Vyu~ij dne!
carpe noctem¤vyu~ij noci!
casu quo, c.q.¤v takovém pøípadì
CD¤car diplomatic - diplomatický vùz, oficiální mezinárodní oznaèení; compact disc - nosiè
záznam - kompaktní disk
cedovat¤postupovat pohledávku, provádìt cesi, viz. také postupovat pohledávku dál/nìkomu
ceramid¤komplex lipidù v cytoplasmì a plasmatické membránì
chaperon¤molekula udr~ující stabilitu vazeb mezi proteiny,zajia• uje také správné sbalení p
zabraòuje vzniku nefunkèních proteinových komplexù (poèet tìchto molekul se se vzrùstajíc
charismatická osobnost¤Èlovìk s osobním kouzlem. Toto je dost èasto myaleno negativnì, v
kultovních/nábo~enských osobností, které jsou schopny vést skupinu lidi k tomu, aby ho/ji b
nasledovali, v extremních pøípadech i nemorální èi kriminální èinnosti nebo dobrovolné smr
chemoterapeutikum¤chemikálie pou~ívaná k léèení
chiroptera¤netopíøi, letouni
chiropterolog¤vìdec zabývající se øádem letouni (netopýøi kaloni)
cholecystoduodenoanastomoze¤chirurgicke prepojeni medzi zlucnikem a dvanastnikem
chórismos¤hranice náaeho svìta, to, èím je oddìlen od toho jiného (z øeètiny)
chromosom¤význam viz chromozóm, podoba na -zóm ovaem neodpovídá stávající normì
chronofilie¤oznaèení pro skupinu parafilií charakterizovaných vìkem osob, na nì~ je erotická
zamìøena. Do pojmu spadá pedofilie, infantofilie, hebefilie, efebofilie, gerontofilie, pøípadnì t
(neparafilní) teleiofilie. Termín zavedl americký sexuolog John Money.
chtonický¤podsvìtní, týkající se podsvìtí; nále~ející zemi, podzemní napø. chtonická bo~stva
bo~sva)
chylosní¤Bohu~el vám mohu maximálnì poradit, ~e tam urèitì má být "chylosní"! Chylus je m
podobná tkáòovému moku, vedená mízními cévami do krevního obìhu. Chylosní sérum ale
vznést dotaz, tøeba nìkdo bude vìdìt.
cista¤1. archeol. bronzová nádoba válcovitého tvaru k uchování aperkù, toaletních pøedmìtu
schránka (nìkdy kovová) k rùzným úèelùm (napøíklad na knihy, kultovní pøedmìty, jako vole
Øime)
coelebs¤vdovec
college [kolid~]¤v anglosaských zemích typ støední, vyaaí nebo vysoké akoly, v USA typ vy
slangovì univerzita
come-back [kambek]¤návrat známé osobnosti do veøejného ~ivota
Commonwealth¤politické spoleèenství (bývalé britské impérium)
compliance¤poddajnost (fyz.), ochota spolupracovat (med.)
compluvium, kompluvium¤ètyøhranný osvìtlovací otvor ve støeae atria antického domu

content¤anglicky: obsah
contra bonos mores¤jednání proti dobrým mravùm
controlling¤Integrovaný informaèní systém, který poskytuje komplexní informace pro ekonor
øízení (integruje informaèní systémy jednotlivých slo~ek nebo útvarù firmy). Tento systém z
plánových ukazatelù, tak i jejich porovnání s dosa~enou skuteèností a vyèíslení pøísluanýc
cool¤(expresivní výraz) moderní, souèasný, být cool - být in, být moderní a souèasný, dr~et
cover verze¤pøedìlávka písnì (píseò pøevzatá od jiného autora a pøezpívaná)
coxalgie¤bolesti kloubù (kyèlí)
CPAP¤CPAP - angl. zkr. continuous positive airway pressure. Ventilaèní re~im, druh neinva
ventilace u spontánnì dýchajícího pacienta, která se uskuteèòuje pomocí oblièejové nebo na
dýchacích cestách pøevyauje tlak atmosférický bìhem nádechu i výdechu, to zvýaí funkèní
èím~ dojde ke zlepaení okyslièení krve, pokud je hypoxemie zpùsobena nedostateèným plic
se pøedevaím u pacientù s obstrukèní spánkovou apnoe. Srov. EPAP, PEEP, BIPAP
ctnost¤trvalá a pevná dispozice konat dobro
cui prodest¤komu to slou~í; komu to prospívá
cuneus¤klín (lat.)
cut-off score¤hranice úspìanosti, minimální poèet bodù (procent), které se jeatì pova~ují za
u pøijímacích zkouaek)
cyklothymie¤stø ídání nadaení a deprese
cyp¤hornik nemotora
cystom¤nádor - tvoøený pøevá~nì cystami
cytokiny¤látky bílkovinné povahy (peptidy, glykopeptidy) produkované buòkami a slou~ící k
ovlivòování a pøedávání informací. Uplatòují se napø. v imunitním systému, v regulaci bunì
mno~ení, aktivaci bunìk atd. Mnohé z nich mají i úèinky na ostatní orgány (podílejí se na vz
nechutenství u infekcí). Jejich podávání nebo naopak potlaèování jejich tvorby se vyu~ívá p
diagnostice a nìkdy té~ v léèbì øady chorob (srov. anticytokiny). Srov. interferon, interleukin
faktor, rùstové faktory Etymologie vysvìtlení pùvodu slova: cyto-; øec. kineo pohybovat
èacký¤hrdinský
èador¤závoj,jim~ si muslimská ~ena zakrývá vlasy a aíji
èajot, chayote¤(Sechium edule) støedoamerická popínavá rostlina z èeledi tykvovitých, pìst
jedlé plody podobné tykvi.
èakry¤Jsou to myalené energické body na tìle. Základních èaker je 7. Ka~dá èakra má jedn
pøedevaím význam.; staroindická zbraò; kolo (sluneèní kotouè) jako staroindický symbol ko
èinely¤bicí hudobní nástroj
èinohra¤1. div. hra, drama (vlastenecká, klasická, romantická èi se scénickou hudbou) 2. di
dalmatika¤je svrchní liturgické roucho jáhna ve tvaru písmene "T" a bývá v tzv. liturgických b
èervená, zelená, fialová, rù~ová). Bílá barva je u~ívána o vìtainì svátcích Pánì, o svátcích P
svatých, kteøí nebyli muèedníky. Sv. `tìpán je obvykle zobrazován v bílé, zlatì lemované dal

daughter [dóth]¤anglicky: dcera
debelace¤naprosté znièení nepøátelského státu
defaultní¤výchozí
defibrilace¤defibrilace - léèebný úkon, kterým se zruaí fibrilace komor. Spoèívá v pou~ití ele
výboje, který na èas vyma~e veakerou chaotickou srdeèní èinnost a umo~ní nástup prav
Jde o výkon zachraòující ~ivot, nebo• fibrilace komor bez léèby vede rychle k smrti. D. se p
jakmile je to mo~né (pacient pøi fibrilaci je v bezvìdomí). Dvì elektrody se pøikládají na hrud
se krátký elektrický výboj. Není-li d. dostupná, je nutná kompletní resuscitace (umìlé dýchán
masá~) a~ do doby, kdy d. bude mo~né uskuteènit. Srov. kardioverze
defraudant¤Podvodník, který se dopouatí zpronevìry
déjá vu [de~a vi]¤ji~ vidìné (myslíme si, ~e jsme to u~ za~ili)
dekadentní¤Vznikl z francouského décadence co~ je v pøekladu úpadek. Napø. to ~e o nìk
dekadent znamená ~e vae vidí èernì.
dekantovat¤opatrnì pøelít víno z lahve do karafy
dekartelizace¤zruaení hosp. monopolních organizací
dekrementace¤sní~ení (èísla)
delisting¤sta~ení emise akcií z trhu
demarchos¤správce v Aténách na Demoi (Kleisthénesovy reformy)
demeritní¤Pokleslý, pochybený, høíaný
Démétér¤v øecké mytologii-bohynì mateøství
demigrosisté¤Prodejní sklady. Jejich èinností je souèasný prodej pro ~ivnostníky, maloobch
firmy i pro koneèného spotøebitele. Pøevá~nì jde o sortiment, který se v síti prodejen jen ob
(øezivo, paliva apod.).
dendrochronologie¤zabývá se zkoumáním letokruhù - urèování stáøí objektu pomocí stáøí s
odlianostì letokruhù
denegatio iustitiae¤zákaz odmítnutí spravedlnosti
denumenizace¤odbo~atìní; zbavení bo~ských vlastností
deoxyribosa¤cukr, pentóza, s pìti uhlíky
desakralizace¤odposvátnìní
desesperado¤beznadìjní
deskriptor¤(v poèítaèovém zpracování informací) klíèové slovo, pøedmìtové heslo ap. chara
zpracovaného informaèního pramene
deskvamace¤deskvamace olupování kù~e (popø. epitelu), v drobných aupinkách nebo ve
skvama
desperace¤beznadìj, zoufalství
despotizmus, despotismus¤tyranství; neomezená vláda
détente¤uvolòování mezinárodního napìtí v 70. letech 20. století
devastovat¤nièit (viz devastace)

developer¤realitní agentura
development¤vývoj; ve stavebnictví - èinnost vytipování lokality, vypracování projektu, realiz
financování stavby
dextropozice¤ulo~eno , polo~eno na pravé stranì
diaforetikum¤lék usnadòující pocení
diagonální¤úhlopøíèný
Dialektický materialismus¤Vìda o nejobecnìjaích zákonech vývoje pøírody, spoleènosti a my
diamantová cesta¤(sanskrt. vad~rajána, tib. dord~e thegpa) uèení Buddhy zdùrazòující bud
vaech bytostí a prvotní èistotu vaech jevù.
diapazon¤rozpìtí, rozsah
dificilita¤relativnì drobná a reverzibilní závada v chování nebo pro~ívání
difoltní¤z angliètiny default [difo:lt] - výchozí, pøedem nastavená hodnota
dikcionáø¤slovník
diktionáø¤slovník
dirigimus¤souhrn ekonických teorií a hospodáøských prací po~adujících státní zásahy do ho
dirigistický¤Dirigizmus - souhrn ekonomických teorií a hospodáøských prací po~adujících st
hospodáøství, dirigistický - pøíd. jm. odvozené od dirigizmu
disaptibilita¤omezení; ztráta èásti tìla, èi orgánu (pojem ze speciální pedagogiky)
diskreèní pravomoc¤Správní orgán mù~e nevyhovìt ~ádosti, aèkoliv jsou splnìny vaechny p
tomu má záva~né dùvody.
diskutovat¤mluvit o nièem; vést rozhovor (viz diskuze)
dispozitivní¤podpùrné; volnì upravitelné, odlianì upravitelné, volnì pou~itelné; pøipouatìjící o
úpravu právního vztahu úèastníky -- dispozitivní ustanovení zákona se pou~ije, neupraví-li s
právního vztahu svá oprávnìní a povinnosti jinak. Zákon u tìchto ustanovení výslovnì pøipua
úpravu.; Opak "kogentní".
disseminace¤aíøení onemocnìní do dalaích orgánù
distersní¤pøekroucený, opaèný, pøevrácený, nenormální
diurnální¤denní, opakující se v 24-hodinovém rytmu
diversifikace¤rozrùzòování (napø. zemìdìlské výroby dosud jednostrannì orientované na jed
mnohotvárnost
dokovat¤spojovat (IT terminologie)
dominikál¤panská pùda, kterou vrchnost obdìlávala ve vlastní re~ii pomocí dvorské èeledi a
dopamin¤dopamin - látka hrající dùle~itou roli v nervovém systému (neurotransmiter). Monc
prekurzorem pøi syntéze adrenalinu (srov. katecholaminy) a vzniká dekarboxylací DOPA. S
pøeva~ujícím inotropním úèinkem. Jeho nedostatek v bazálních gangliích souvisí se vznike
nemoci. V hypofýze tlumí tvorbu prolaktinu. Podle nìkterých teorií existuje souvislost d. se s
(neuroleptika pùsobí na dopaminergní receptory). D. jako léku se u~ívá zejm. pøi aoku (zvyá
a zlepauje prùtok útrobami, který je pøi aoku omezen). Øada lékù zasahuje do metabolismu

pùsobení na dopaminových receptorech (napø. neuroleptika, bromokriptin). Léky obsahující
Dopmin, Tensamin
drabaø¤dvouhrbý velbloud
dramaterapie¤psychoterapeutická disciplína vyu~ívající divadelních prostøedkù (expresních
drnda¤hanlivý výraz pre staraiu ~enu
druhovýroba¤Výrobky neoriginální, vyrobené z recyklovaných výrobkù z prvovýroby.
dryák¤medikament, lék je~ nemá ~ádný úèinek, pøesto je vaak schopen pacienta vyléèit, je
pøesvìdèen, ~e úèinný je.
dubitace¤øeènická figura, pøi ní~ autor pøedstírá váhání mezi nìkolika slovy, tématy, øeaen
dysfagie¤porucha pasá~e potravy bìhem polykacího aktu, která je spojena s pøechodným p
váznutí nebo uváznutí sousta
dysfázie¤porucha schopnosti mluvit
dyshidrotický¤Dishydrotický - od dishydróza = fyziolog. porucha tvoøení a pachu potu
dyslipidémie¤Porucha hladiny tukù v krvi /zpravidla zvýaení tìch "apatných" a pokles tìch "od
lipidy jsou tuky,-émie znamená v krvi a dys- znamená zmìna, porucha, nerovnováha.
dyspraxie¤èásteèné sní~ení nauèené schopnosti vykonávat slo~ité úkony
dystanazie¤snaha doktorù udr~et nemocného èlovìka co nejdéle pøi ~ivotì; opak eutanazie
ebrieta¤opilost
edifikace¤edifikácia (lat.) - kni~., zastar., budovanie, vzbudovanie zdroj - SCS, SPN 1979
edukaèní¤výchovný; vzdìlávací
edukometrie¤speciální statistický obor, který se zabývá testováním testù - tedy mìøí kvalitu
zkouaek
efebofilie¤náklonnost èi reaktivita (zpravidla erotická) vùèi dospívajícím chlapcùm, nìkdy býv
parafilie èi sexuální deviace jako poddruh pedofilie, kulturnì odpovídá øecké pederastii
egogenie¤poakozování vlastního zdravotního stavu nevhodným ~ivotním stylem, ne~ádouc
pro~íváním
egutace¤výmolná èinnost skapávající vody
ekcelent¤vynikajici
ekvideformáty¤místa se stejným zkreslením, tento výraz se vztahuje ke kartografickým zobr
ekvimolární¤kompenzaèní 1:1
ekviproporcionálnì¤rovná úmìrnost èástí v rámci celku
ekvita¤abstraktní morální mìøítko pro pou~itelnost právních norem
elegický¤... pøídavné jméno od "elegie" - literární nebo hudební dílo tklivého, truchlivého ráz
viz Akademický slovník cizích slov
elektronegativita¤schopnost atomu v molekule pøitahovat k sobì vazebné elektrony.
elinvar¤slitina s teplotní pru~ností (niklová ocel)
embosovaná platební karta¤Platební karta, na ní~ je reliéfnì (vystouplým tiskem) uvedeno jm
a její èíslo. Lze ji pou~ít v tzv. imprinterech, tedy obchodních terminálech, kterým se øíká "~

empatický¤mající pochopení, vnímavý, soucítící
EMS¤Systém environmentálního managementu. Zavádí se podle normy ISO 14001:2004. J
~e se certifikovaná spoleènost chová ohleduplnì k ~ivotnímu prostøedí.
endokarditida¤zánìt endokardu (viz endokard)
endorsace¤Povolení od dopravce pøedat pøepravní dokument (letenka nebo letový kupón)
enema¤klystýr
engram¤pamì• ová stopa podvìdomé mysli
enkolpion¤byzantský náprsní køí~
entelechie¤tvoøivý ~ivotní princip; rozdíl mezi skuteèností a mo~ností
enterální¤støevní; e.infekce
entoderm¤vnitøní zárodeèný list u èasné fáze lidského zárodku - entoblast s ukonèenou his
entuziasmus¤nadaení; zanícení
environmentalismus¤fil., sociologická a politologická teorie, zabývající se vztahy mezi vnìjaí
prostøedím a spoleèenským vývojem
environmentální¤týkající se ~ivotního prostøedí
epanastrofa¤opakování stejných slov, kterými vera konèí, na zaèátku následujícího verae
epanastrofa, palilogie¤Básnická figura - opakování slov na konci a na zaèátku verae. Pø.: S
bílá òadra, v bílá òadra prvního Tataøína.
EPAP¤EPAP - angl. zkr. end-positive airway pressure. Podpùrný ventilaèní re~im, pøi nìm~
dýchání ve výdechu pøetlak. Srov. CPAP, PEEP
epesní¤fakt cool, hodnì exlusivní a luxusní
epifysa, epifýza¤nadvìsek mozkový, malá ~láza skrytá v mozku v blízkosti malého lebeèníh
hlavy (epifýza)
epiteton contans¤básnický pøívlastek stálý
epitrachilion¤stuha se sedmi køí~i, bez ní~ knìz nesmí pøistoupit k oltáøi
eponymní¤stejnojmenné, stejného názvu
eradikace¤eradikace vymýcení (choroby aj.). E. neatovic oèkováním. Srov. eliminace
erektik¤vymyalené slovo pou~ito v povídce Cimrmanù: Hospùdka na mýtince : Hrabì Polove
spojitosti se mnou tìchto slov: sexuální atvanec, spermon a erektik.
ergodický¤v technice-ergodický signál je takový kterého charakteristiky lze stanovit z jedné j
(jednoho mìøení). Vìtaina signálù které mají stabilní charakter odpovídají ergodièsnosti.
ergon¤Skutek, èin, jednani (øecky)
ergonomický¤odpovídající poznatkùm vìdy ergonomie, ergonometrie
ergoterapie¤pracovní terapie; léèba provádìním ka~dodenních pracovních èinností
esence¤podstata, základ; tres• , koncentrovaný výta~ek
ethos¤kvalita charakteru èlovìka
etický kodex¤dokument stanovující základní principy etického chování
eukaryo¤eukaryo(n)ta, -o(n) -- biol. organismy (prvoci, rostliny, ~ivoèichové), jejich~ buòky r

individualizované a oblanìné jádro (opak: prokaryonta)
eupatridé¤rodová aristkracie, doslova "potomci dobrých rodièù"; vláda urozených
EVA¤-Economic Value Added - ekonomická pøidaná hodnota; ukazatel EVA mìøí výkonnos
vykázaného zisku odeète náklady na vlastní kapitál firmy. Mana~eøi hodnocení na bázi EVA
pouze za taková rozhodnutí, která zvyaují hodnotu
event marketing¤Snaha upoutat pozornost a získat zájem potencinálního zákazníka ale nikc
ale uspoøádáním události která pøinese nevaední zá~itek.
ex aequo¤[ékvo´] (lat.) stejnou mìrou; stejným dílem
ex nunc¤okam~itá úèinnost
ex tunc¤s dodateènou platností
exemplum¤krátké mravouèné vyprávìní, pou~. ve støedovìké literatuøe
exfoliace¤peeling; proces odstraòování vrchní vrstvy odumøelých bunìk z povrchu oblièeje r
mechanickou cestou
exhaláty¤odpadní látky unikající /vypouatìné/ do okolního prostøedí, viz exhalace
exonerace¤liberace, zbavit zodpovìdnosti
expirace¤výdech
expirovala¤vypraela, viz expirace
exploratorní¤prùzkumová
export¤vývoz
exprimace¤vylouèení
exquetto¤na rovnako
extracelulární¤mimobunìèný, nacházející se mimo buòku; e. tekutina - (tìlesná)
extrateritoriální¤sahající mimo území
fabulózní¤pohádkový, nádherný, pøekrásný...
fait accompli [fetakom]¤dokonalá událost, hotová vìc; metoda stavìjící odpùrce bez jednání a
upozornìní pøed hotovou vìc
fakturant¤administrativní pracovník - vyplòuje a pøipravuje faktury, apod.
falérová zbroj¤Falérová zbroj jsou kovové krou~ky naaívané vedle sebe na podklad (faléra j
terèík).
falometrie, falografie¤mìøení fyziologických reakcí penisu (objem, obvod, teplota aj.). U~ívá
diagnostice sexuální orientace, parafilií nebo sexuálních dysfunkcí. Systematicky zaèal pou
sexuolog Kurt Freund zaèátkem 50. let dvacátého století.
fascie¤vodorovné, sklenìné a betonové pásy, typické pro funkcionalistické fasády 20. let 20.
obal svalù
fastidiózní, fastidiozní¤odporný; protivný
fatalista¤èlovìk vìøící v osud
fatalistka¤~ena vìøící v osud
fce¤zkratka pro slovo funkce

femininum¤~enský rod
fenkoliér¤odvozeno od fan coil - závìsná chladicí jednotka klimatizace
figurativní umìní¤Figurativní umìní=zobrazující umìní.Tj. na obraze je "nìco" znázornìno - vìc
zátiaí, krajina apod. Je opakem nefigurativního (abstraktního) umìní (tj. na obraze jsou jen "f
urèitého). Pøibli~nì od 1.ètvrtiny 20. století se veakeré umìní rozdìlilo na 2 hlavní proudy - fig
(zobrazující) a nefigurativní (abstraktní). Do té doby bylo umìní vpostatì v~dy figurativní (mo
nìkterých pravìkých maleb, zobrazujících pouze teèky a èáry).
filatelista¤sbìratel nebo znalec poatovních známek
filiálka¤poboèka
filigránství¤jemnost;køehkost
filomela¤slavík
filovirus¤virus nitkovitého tvaru, jeho typickým pøíkladem je známý virus Ebola
firewall¤Firewall slou~í k dùkladné kontrole dat a informací pøenáaených pøi komunikaci me
Internetu nebo v lokální síti. Chrání poèítaè proti útokùm hackerù, trojských koní, spyware a
"akùdcù". Kromì této ochrany program zvládá i blokování pop-up oken, filtraci reklamních ba
zákaz ukládání cookies souborù.
fiskální politika¤rozpoètová politika
flankování¤boèní støelba, ostøelování paty opevnìní z vystupujících opevòovacích prvkù (fla
baat); flankování pokrývá tzv. mrtvý prostor
flaainet¤flaainet hrací kolovrátek; pøenosný nástroj v nìm~ se ruènì klikou (nebo pérový str
vzduch do mìchu a zároveò se otáèí válcem s rùznì nastavovatelnými kolíèky (nìkdy byly u~
vymìnitelné perforované kotouèe), které mechanicky spouatìjí vzduanicové záklopky pía• al
malé pøenosné varhany s retnými nebo jazýèkovými pía• alami. Patøí buï do skupiny aerofo
nebo (pokud kolíèky upevnìné na otoèném válci jednoduae drnkají o høebenovitì uspoøáda
trsacích idiofonù (hrací stroj). " Z nìm. Flaschinett, je~ tam pøealo z fr. flageolet "fla~olet" (v
stol. pøedchùdce pikoly), a to je odvozené z lat. flare "foukat".
flatulence¤plynatost, nadmìrný odchod støevních plynù koneèníkem
flegmona¤neohranièený hnisavý zánìt aíøící se do okolí
flegmonozní apendicitis¤Obyèejný zánìt "slepého støeva", pøesnìji jeho výbì~ku-apendixu. I
pak gangrenózní apendicitis, která ohro~uje pacienta na ~ivotì. Neléèená flegmonózní apen
pøejít v gangrenózní!
foeter alkohol¤Pøesnìjí "foetor ex ore alcoholicus" znamená zápach z úst po alkoholu.
fonomanie¤chorobná touha vra~dit
forenzní psychologie¤viz forenzní
forfaiting¤Jedná se o odkup v budoucnu splatných støednì a dlouhodobých pohledávek z do
zpìtného postihu vùèi pùvodnímu vlastníkovi pohledávek (dodavateli). Z právního hlediska s
pohledávek.
fotoluminiscence¤schopnost vyzaøovat svìtlo, napø. nìkteré druhy hub

fotovoltaický¤Fotovoltaický jev objeven v roce 1839 Antoine-César Becquerelem (1788-18
materiálù, na nì~ dopadá svìtlo, vzniká elektrické napìtí. Jevu lze vyu~ít ke konstrukci fotovo
èlánku.
FPA¤FPA (Fire Protection Association) - Národní asociace pro po~ární bezpeènost (v USA
franchising [frenèajzing]¤systém smluvních vztahù mezi firmami zahrnující postoupení práv
prodeji zbo~í a slu~eb
frygická èepice¤...ku~elovitá, s horním cípem pøehnutým dopøedu (nosila se za Francouzsk
symbol svobody. Název podle Frygù, obyvatel Frýgie, kteøí ji pùvodnì nosili) ... viz Akademi
slov
frýz¤dveøní komponenta, druh látky
FTP¤File Transfer Protocol, protokol pou~ívaný pro pøenos souborù na Internetu. Je mu vy
fundraiser¤èlovìk, který se zabývá fundraisingem, tj. soustavnou èinností, jejím~ výsledkem
finanèních èi jiných prostøedkù na obecnì prospìanou èinnost organizací nebo jednotlivcù. F
kmenovým zamìstnancem organizace èi externistou. Viz http://fundraiser.cz
fungicidní¤nièící parazitní houby a plísnì (chemicky), viz fungicid
fungofobie¤Chorobny strach z hub.
gabion¤Gabiony - drátìné kontejnery plnìné kamenivem.
galaktorea¤tvo• ba a vyluèování mléka mléènou ~lázou mimo odbodí kojení
galvanoterapie¤elektroléèba; léèba galvanickým proudem
gas-lift¤kompresor
gastrointestinální¤týkající se trávicí soustavy
gaudeamus igitur¤radujme se tedy; oslava nového akademického roku
gender mainstreaming¤uplatòování hlediska pohlaví
genderové hledisko¤hledisko pohlaví, napø. vyrovnaných pøíle~itostí mezi pohlavími apod.
katedra genderových studií, která se tímto zabývá)
generální oprava (vozidla)¤v tomto pøípadì se jedná o celkovou prohlídku vozidla, jinak význ
gentrifikace¤elementární infiltrace do vyaaí sociokulturní vrstvy
geoinformatika¤vìdecký a technický obor, zabývá se zpracováním, ukládáním, integrací, ana
distribucí, vizualizací a u~íváním geodat a geoinformací pro potøeby rozhodování, plánován
germinom¤Nezhoubný nádor vznikající hlavnì v dìtství.
gerontagogika¤výchova seniórù
gingiva¤dáseò
girllove [grláv]¤náklonnost èi reaktivita (zpravidla s erotickým rozmìrem) vùèi nedospìlým dív
synonymum pedofilie zamìøené na dívky. Nejde vaak o sexuologický termín, ale o termín zn
letech 20. století jako kulturnì-sociální oznaèení, u~ívané té~ k sebeurèení v rámci emancip
protikladnému vymezení vùèi stereotypùm spojeným s pojmem "pedofil", popøípadì specifik
glykosid¤organická slouèenina skládající se z cukerné a necukerné slo~ky (aglykonu), tvoøí
látky rostlin, je~ se èasto vyu~ívají ve farmakologii

gonádotropní¤hormon hypofýzy stimulující produkci pohlavních hormonù
gonochorista¤jedinec mající ve svém tìle jen jednu pohlavní ~lázu; opak hermafrodita
grafémika, grafemika¤nauka o písemné stránce jazyka
grupoid¤Algebraická struktura. Mno~ina prvkù s jednou binární operací.
guapa¤pìkná; krásna
guideline [gajdlajn]¤doporuèený postup
gynacaea¤pøed vznikem cechù existovaly na ~upních hradech (pozdìji i pøi sídlech feudálù
dílny - tzv. gynacaea
gynekofilie¤náklonnost èi reaktivita (zpravidla erotická) vùèi (dospìlým) ~enám, charakteristi
heterosexuální mu~e a homosexuální ~eny
gyrifikace¤èlenìní povrchu mozku v závity
habeaani¤africký národ - Habea je dneaní Etiopie; slengové pojmenování vojenských jedno
bìhem II.svìtové války,pøi vstupu na naae území; døívìjaí cukrovinky podobné dneanímu nu
habet¤(lat.) ve starém Øímì zvolání lidu, v okam~iku kdy gladiátor dostal tì~ký zásah
hafo¤hodnì, mnoho, mrtì
hamartia¤minutí cíle (øeètina ~1stol)
hapatotoxický¤jedovatý pro játra
hebefilie¤náklonnost èi reaktivita (zpravidla erotická) vùèi dospívajícím dívkám, nìkdy bývá
parafilie èi sexuální deviace, je vaak bì~ná u vìtainy mu~ské populace
hedonik¤rozkoaník, po~itkáø / viz Akademická slovník cizích slov
hematorea¤prudké krvácení
hemikranie¤bolest jedné poloviny hlavy - lokalizovaná najèastìji za jedním okem, je tepavá a
migrénì
hendiadys¤Vyjádøení jedné vìci dvìma slovy souøadnými (oslavil jaro a pøírodu místo oslav
hepatikum¤prostøedek u~ívaný v léèbì jaterních chorob
hereditální¤dìdièný
heterocysty¤Tvarovì odliané buòky,které jsou schopny vázat vzduaný kyslík.
heuristický¤heuristický princip studia = metodicky výzkumný
hierofanie¤zjevování posvátného;vyjevování se posvátna
highlander¤horalù obyvatel vysoèiny; Highlander - Skot z hor
histon¤bázická bílkovina vázaná v chromatinu eukaryot na DNA (viz eukaryo)
histori magistra vitae¤Hostorie, uèitelka ~ivota
hoax¤poplaaná zpráva
hobitt¤antropologický název pro poddruh homo erektus. ostatky nalezeny ve východní asii
homo erectus¤èlovìk vzpøímený, 1mil.-350.000 let poddruh- Pitekantropus erectus
homo habilis¤èlovìk zruèný,
homofobie¤strach èi odpor vùèi stejnopohlavnì eroticky zamìøeným osobám nebo z myalen
homosexualním erotickém zamìøení. Podle teorií, které tento pojem zavedly, je nezøídka ob

rámci potlaèení tìchto slo~ek ve vlastním cítìní.
homofórion¤tøímetrová stuha - èást liturgického odìvu v pravoslavných církvích
horsefeathers¤konsképéro
hospodáøství¤mechanismus mimovolné koordinace lidí, èinností a podnikù :-))
hrdobec¤hrdý èlovìk
HTTP¤Hyper-Text Transfer Protocol, protokol pou~ívaný pro pøenos HTML stránek a souvi
Vy~aduje klienta na jedné stranì (Internet explorer, Mozilla, ...) a server na druhé stranì (Apa
...). HTTP je na Internetu nejbì~nìjaí protokol. Dalaí èasto pou~ívané protokoly jsou napøíkla
(aifrovaný HTTP protokol), FTP (File Transfer Protocol), SMTP (Simple Mail Transfer Protoc
Office Protocol Version 3), IMAP (Internet Message Access Protocol).
HTTPS¤aifrovaný protokol HTTP (HyperText Transport Protocol - Secure)
hujer¤postava z filmu Mareèku podejte mi pero - pøenesenì pak podlézavý èlovìk
humanoid¤bytost (i umìlá - android) mající znaky èlovìka - dvì nohy, dvì ruce, hlava
humulus lupulus¤chmel obecný (otáèivý): Pravotoèivá liána s tuhými, dvouramennými pøích
listy jsou dlanitì tøí a~ pìtilaloèné, hrubì pilovité. Lodyha bývá a~ 10 m dlouhá. Kvete v èervn
èervenci, plody (chmelové hlávky) dozrávají koncem srpna. Chmel je rostlina dvoudomá. Cit
http://www.sweb.cz/ajaxx/CHMEL.htm
hybernace¤zmìna svìtské osoby v èlena frantiakánského øádu hybernù - srovnej s hibernac
hygrostat¤regulátor vlhkosti
hyperglykemie¤zvýaené mno~ství cukru v krvi
hyperonymie¤významová nadøazenost slova (hmyz je hyperonymem slova moucha)
hyperprosexie¤a~ pøília zvýaené soustøedìní pozornosti na úkor jejímu rozdìlování (distribu
pohyblivosti (vigility)
hyperreflexie¤Nadmìrné vystupòování reflexních pohybù
hypersenzitivita¤Pøecitlivìlost zvláatì na mezilidské vztahy. Snadná zranitelnost citù.
hypnagogický¤hypnagogický stav je stavem pøedcházející spánku, v tomto stavu je èlovìk s
podnìty, ne ovaem jejich význam (stav následující po spánku se nazývá hypnapompický)
hypogonation¤airoký pás pøes bedra zdobený køí~em a meèem
hypokoristika¤zdomácnìlé obmìny jmen vlastních a pøíbuzných (npø. brácha, ta• ka, Jaòulk
hyponatrémie¤Ak straty sodíka preva~ujú nad stratami vody, koncentrácia Na v ECT sa zni-
hyponatrémia Pozn. ECT - extracelulárna tekutina = okolo bunky.ICT=v bunke
hyponymie¤významová podøazenost slova (moucha je hyponymem slova hmyz)
hypoprosexie¤stav sní~ené pozornosti
hypospadie¤Hypopsadie je anomálie, pøi ní~ uretra neprobíhá celým penisem, ale ústí na d
za glandus.
hypostatis¤umístìní pod (øeètina); zaklad; podstata; zaruka
hypoxie¤sní~ený obsah kyslíku ve tkáních
I love you [aj lav ju]¤miluji tì [anglicky]

iatrokracie¤rys politického systému spoèívající v tom, ~e o právech jednotlivcù i skupin rozh
významné míøe pøedstavitelé zdravotnického systému, jejich rozhodnutí nejsou pøezkouma
popøípadì mají významný vliv na soudní, zákonodárnou nebo výkonnou moc, ve zdravotnic
(sociálnì-kontrolní) role nadøazena roli slu~by u~ivatelùm.
idiomatika¤jazykovìdná disciplína zabývající se idiomy; souhrn idiomù urèitého jazyka (diale
imitovat¤napodobovat (viz imitace)
impeachment¤pohnání pøed soud státního úøedníka pro zneu~ití své moci, pro jiné prohøe
neschopnost
imperfektívum¤nedokonavé sloveso
impertinentní¤drzý
impotentní¤nemohoucí
IMV¤IMV (intermittent mandatory ventilation) - støídavì øízená ventilace, typ ventilace umo~
dýchat spontánní frekvencí i dechovým objemem bez aktivace ventilátoru (srov. ACV), který
pøedem nastavené mno~ství vdechù. Pokud se to dìje v synchronizaci s pacientem, jde o tz
intermitent mechanical ventilation) - synchronizovanou støídavou mechanickou ventilaci
inaparentní¤nezjevný, skrytý. I. prùbìh choroby, napø. infekce. Srov. asymptomatický, latent
inbus, imbus¤`roub s dutou hlavicí s vnitøním aestihranem; klíè s vnìjaím aestihranem. Nìkd
jako nesklonné adjektivum (imbus/inbus arouby, imbus/inbus klíèem). Údajnì pùvodnì obcho
Innensechskant (der Herstellerfirma) Bauer und Schaurig.
indiferenèní¤bezrozdílná
individuální integrace¤probíhá u ~ákù se speciálními vzdìlávacími potøebami podle individu
programu buï v bì~né tøídì mateøské akoly, základní akoly èi støední akoly (i vyaaí odborné
probíhá ve tøídì speciální akoly urèené pro ~áky s jiným druhem nebo stupnìm posti~ení
induktivní¤pøenáaející; spojovací; silou pùsobící;
industrializace¤zprùmyslnìní tedy proces pøemìny agrární zemì v prùmyslovou
infantofilie, nepiofilie¤náklonnost èi reaktivita (zpravidla erotická) vùèi malým dìtem (0 - 5 let
podskupina pedofilie (pojem pedofilie obvykle oznaèuje náklonnost k prepubertálním a ranì
influx [inflax]¤vtok; pøíliv; ústí; záplava
inicializace¤nastavení poèáteèních hodnot
inkrementace¤zvýaení (èísla)
inkumbent¤telekomunikaèní operátor, který mìl v dobì regulovaného trhu monopolní postave
trhu
inokulum¤kultura mikrobù (nebo tkáò) pøenesená na ~ivnou pùdu; oèkovací látka
inominální¤nepojmenovaná, smlouva nevyskytující se jmenovitì v zákonì
inovativní¤související s inovací, pøináaející nové øeaení
inskripce¤zápis (napø. do nìjakého seznamu)
instabilita¤nestálost, nevyrovnanost, psychomotorický neklid
intaktní¤nedotèený

intelektuálatina¤afektované napodobování výrazù a postojù intelektuálù, bez zakladních asp
"hraní" si na intelektuála
interdependence¤vzájemná závislost
interdiciplinární¤mezioborový
interferovat¤Vzájemnì se prolínat, pronikat, køí~it se (vlnìní, geny a viry, schopnosti atd.) viz
interference
interkontinentální¤mezinárodní, v rámci více kontinentù
intermitentní¤støídavý, pøeruaovaný, obèasný, nespojitý, periodický, vracející se, pøerývaný
intermodální¤kombinovaný; lze pøepravovat po ~eleznici, silnici, øíèními i pobøe~ním plavid
intermodální doprava¤nákladní doprava, pøi ní~ nákladní automobil, pøívìs, návìs, snímatel
kontejner pou~ije silnice pro poèáteèní a/nebo koncový úsek cesty a jsou pøepravovány, s t
nebo bez nìho, ve zbývajícím úseku cesty po ~eleznici, po vodní cestì nebo po moøi
intifáda¤povstání a rezistence palestinských Arabù na Izraelem okupovaných územích; intifá
nebo také probuzení, koneènì pak i pøímo povstání)
intrakomunitární¤v rámci zemí EU
intranet¤uzavøená (napøíklad podniková) poèítaèová sí• na principu internetu.
intrastat¤INTRASTAT je systém sbìru dat pro statistiku obchodu se zbo~ím mezi èlenskými
pokud pøi jeho pøijetí nebo odeslání není povinnost pøedkládat celním orgánùm celní prohl
nìm údaje o vnitrounijním obchodu. Systém Intrastat je povinný pro vaechny èlenské státy E
vaak jednotný v oblasti sbìru prvotních údajù (napø. formy výkazu, organizaèní zabezpeèen
vykazovat data pro Intrastat se týká osob, které pøekroèí asimilaèní práh pøi pøijetí nebo od
nìm~ je tøeba uvádìt údaje do výkazù pro Intrastat a je dána Vyhláakou è. 200/2004 Sb. Úd
Intrastat umo~òují sestavit mìsíèní statistiky zahranièního obchodu Èeské republiky.
intrinzitní¤vnitøní; z jedince samého vyvìrající; vlastní vodivost u polovodièù
introgrese¤vnesení genù jednoho druhu do genomu jiného mezidruhovým a následným zpìt
se opakující spontánní pronikání genetického materiálu z jednoho druhu do druhého pøes ú
inventor¤vynálezce
involvovat¤zahrnout, zahrnovat, vèlenit nìco; vtáhnout, zatáhnout nìkoho (do vìtaí akce, pod
namoèen
in~enýrink¤in~enýring, in~enýrství; politika (v dílèích postupech)
IPPV¤IPPV - angl. zkr. intermittent positive pressure ventilation, øízená ventilace pøeruaova
ipsilaterální, homolaterální¤stejnostranný, týkající se stejné strany
ireparabilní¤nenapravitelný, trvale nenahraditelný. medic.
IRQ¤interrupt request line, kanál po~adavku pøeruaení, komunikaèní kanál na kterém posíl
poèítaèi po~adavek na pøeruaení procesoru
ISIN¤oznaèení akcií na jménu
islamismus¤smìr islámského ideologického smýalení v jeho politické rovinì, tedy daných cílù
dosáhnout formou politických krokù, které mají islámsky orientovaný podtext, ale nejsou stri

nábo~enské
isp¤Internet Service Provider - poskytovatel internetového pøipojení
izokosta¤pøímka stejných celkových nákladù na produkci Vyjadøuje v grafu takové kombina
faktorù, které lze maximálnì vyu~ít pøi dané konstatní úrovni nákladù.
izokvanta¤køivka stejného produktu (mno~ství) Vyjadøuje v grafu takové kombinace výrobn
které vedou ke stejnému celkovému objemu produkce.
Izrael, Israel¤~idovský stát vytvoøený po 2. svìtové válce
Jahve¤viz Jehova
javachat¤textove orientovany interaktivni chat; 1999 az 2004 pak nahrazen Chatboxem
javatismus¤filosofie chatovani;navazuje na javatista
javatista¤zatánce javatismu, chatar uznavajici javachat
Jawa¤Motocykl Èeskoslovenské výroby.
Jehova¤[kauzativní tvar heb. slovesa ha·wah´ (stát se) v imperfektu - znamená "pùsobí, ~e
osobní jméno. (Iz 42:8, 54:5) V Bibli jsou sice pou~ívány také popisné tituly, napøíklad "Bùh
Pán", "Stvoøitel", "Otec", "Vaemohoucí" a "Nejvyaaí", ale osobnost a vlastnosti Boha - kým a
jsou plnì shrnuty a vyjádøeny jedinì tímto osobním jménem. (}a 83:18) Správná výslovnost b
"Jehova" je nejznámìjaí èeská výslovnost bo~ského jména, i kdy~ vìtaina znalcù hebrejatiny
výslovnosti "Jahve". Nejstaraí hebrejské rukopisy uvádìjí toto jméno v podobì ètyø souhláse
obvykle oznaèován jako tetragrammaton (z øeckých slov te·tra-, je~ znamená "ètyøi", a gra
Tato ètyøi písmena mohou být do èeatiny transliterována jako JHVH (nebo JHWH).
jiei-jutsu [d~iej d~ucu]¤japonský zpùsob sebeobrany, jeho~ zakladatelem je Toshiro Matsun
Jízlivý¤pou~ívající v rozhovoru s jinou osobou slova a intonaci hlasu na hranici výsmìchu,po
jubileum¤výroèí
judicurum remedium¤soudnictví
junktimace¤vázaný prodej - nedovolená praktika, pøi ní~ prodávající podmiòuje koupi jedno
poskytnutí jedné slu~by odebráním jiného zbo~í
juxtapozice¤je postavení dvou rovin reality vedle sebe za úèelem objektivního srovnání, pos
vyhodnocení
Jyxo¤èeský fulltextový vyhledávaè
K+M+B¤tøíkrálova zkratka latinského: Christus Mansionem Benedicat tedy "Kriste, ~ehnej t
se to ale vnímá jako jména tøí králù (Kaapar, Melichar a Baltazar)
kabaretiér¤umìlec vystupující v kabaretu
Kafeterie¤Bonusový program ve firmách, za splnìné úkoly dostává zamìstnanec body, které
rùznì ocenìné benefity. Bezhotovostní odmìòování.
kakos¤høíaný, zlý (øecky)
kaletace¤degradace kovu zpùsobena odlétáváním kapek vody èi jiné látky z jeho povrchu.
kalokagathia¤tìlesná a duaevní harmonie a dokonalost
kalota¤kupola tvaru guloveho odseku alebo rotaèného elipsoidu (arch); souèást rektifikaèní

pøístropní èást tunelu; typ vysokotónového reproduktoru, resp. jeho membrána
kambium¤dìlivé pletivo stonkù a koøenù, mízní pletivo, vytváøí cévní svazky
kanic¤ryba
kanisterapie¤rehabilitace pomocí psù
karakurt¤èerný jedovatý pavouk z èeledi Latrodectes ~ijící v ji~ní Evropì a ve Støedí Asii, sr
jedovatá
karbonádo¤èerná odrùda diamantu, která má prùmyslové vyu~ití; karbonát
kardioverze¤kardioverze - metoda, jí~ se pomocí elektrického výboje upraví rytmus srdce, z
rychlá èinnost (fibrilace èi flutter síní apod.). Provádí se po pøípravì pacienta, v krátké narkó
defibrilace
katamnéza¤zjiatìní nebo zjia• ování stavu a vývoje pacienta po léèbì v urèitém èasovém od
katarální¤pøídavné jméno ke slovu katar - zánìt sliznic
katleja, Cattleya¤rod orchidejí - kvítky, které jsou zdrojem jemné vùnì, s pùvabným zvlnìným
iluzi moøské pìny
kaukliar,kaukliarka¤Implantovaný elektronický systém, který pøináaí sluch tisícùm tìch, kteø
neslyaící a kterým by jiné pomùcky urèené ke zlepaení sluchu nepomohly.
kemalizmus¤hist. hnutí zalo~ené v Turecku r.1919 za úèelem politického a kulturního sblí~e
kenotaf¤symbolický náhrobek zbudovaný pro zemøelého, jeho~ tìlo je nezvìstné, nebo bylo
keynesiánství¤ekonomický smìr zalo~ený britským ekonomem Johnem Maynardem Keynes
cyklického vývoje ekonomiky)
kibicování¤dìlání kibice
kifóza¤hrb
kimèchi¤(korejsky) kvaaený salát, obvykle z èínského zelí n. øedkve, ochucený chilly paprik
pórkem, zázvorem, pastou z moøských produktù apod.
klarifikace¤objasnìní; oèiatìní; èiøení; pøipomenutí a upozornìní pacienta na jeho myalenky,
a objasnìní nìkterých aspektù jeho chování
klatba¤Klatba (v latinì interdikt) je trestem pro zvláa• tì~ké høíaníky a souvisí s velkým exko
Ve mìstì, kde odsouzenec ~ije jsou zakázány vaechny církevní obøady a udìlování jakýchko
Odsouzence v klatbì mù~e ve dne kdokoli beztrestnì zabít. Klatba platí od svítání do soumra
povolit Svatý otec.
kleptokrat¤pøísluaník kleptokracie, tzn. vlády zlodìjù a podvodníkù
klientelismus¤neoficiální systém v politice zalo~ený na protekci a konexích
klínopis¤Sumerské písmo, které se rylo do hlinìných tabulek (ty se pozdìji vypálili, a tak získ
trvanlivost) rydlem s výrazným klínem. Z poèáteèních obrázkù se pozdìji stali klínopisné zna
koarktace¤zú~ení
kobza¤Drnkací hudební nástroj (dnes u~ normálnì nepou~ívaný) podobný citeøe s velkým c
domovinou byly slovanské oblasti - Rusko, Srbsko i u nás se pou~ívala a to zejména v lidov
koèièí zlato¤Pyrit, slo~ení:disulfid ~eleza, FeS2 nìkdy nazývané i Koèièí zlato

kogenerace¤kogeneraèní jednotka: zaøízení, které slou~í k vytápìní a zároveò vyrábí elektø
kognace¤z právního hlediska pokrevní pøíbuznost
kohabitace¤(med.) soulo~, koitus
kolamin¤druh olejovité organické látky, derivát etylalkoholu
kolektivní smlouva¤smlouva mezi odbory zamìstnancù a zamìstnavateli v oblasti pracovního
upravují mzdové podmínky a ostatní pracovnìprávní nároky v rámci daném pracovnìprávním
koligace¤zpìtná reakce u homolytických (radikálových) reakcí
koligativní¤vyznaèující se vlastnostmi, charakteristickými pro vìtaí poèet jednotek - jedincù
kolikvace¤zkapalnìní, rozbøednutí, rozplynutí, odumøení
kolofón¤u m. /g/ lit. - záver stredovekej knihy s údajmi o autorovi, tematike diela, miesta a da
vydavate¾ovi a pod.; tirá~
kolumnární¤sloupkovitý (sloupkovité krystaly)
kominterna¤Komunistická internacionála
komolý¤komolý jehlan nebo ku~el jsou tìlesa bez vrcholu (mají useknutou apièku, vodorovn
komonalita¤stejnost, shoda
komorbidita¤Souèasný výskyt více nemocí. Viz té~ morbidita.
kompakce¤stlaèení
kompaktát¤dùle~itý úkol; povìøení
kompatibilní¤snáaenlivé, sluèitelné
komplementární¤doplòující se, zapadající do sebe
komprehensivní¤ucelený
komunita¤skupina, èi spolek ~ijící v urèité své samosprávì
konfese¤nábo~enské vyznání;vyznání,pøesvìdèení vùbec;~ivotní pamìti,zpovìï
konfesní¤týkající se konfese;církevní,církevnický
konfúze¤zmatek, chaos; splynutí oprávnìné osoby a povinné osoby
konfúzní¤zmatený, neuspoøádaný
kongesce¤dopravní zácpy;ucpání
kongruentní¤soubì~né
konkrektace¤pokraèující fáze sbli~ování s osobou erotického zájmu v intimním prostøedí
konkurenceschopnost¤schopnost prosadit se v urèitém oboru v porovnání s ostatními, viz k
konsorcie¤dru~ka,spoleènice
konstans¤První èást básnického pøívlastku (epitetonu) - oznaèuje stálou vlastnost. Pø.: Bílý
konsternovat¤nepøíjemnì pøekvapit
kontemplativní¤vnitøní
kontingence¤náhodnost; nahodilost; mo~nost
kontrahovat¤stahovat; uzavírat smlouvu
konvektomat¤pøístroj na pøípravu jídla, zpravidla ve velkých kuchních
konverzovat¤komunikovat, bavit se s nìkým

kópia¤kopie - slovensky
korelovat¤vzájemnì souviset; být ve vztahu s nìèím
korporátní komunikace¤komunikace mezi èleny jedné korporace
kothurny¤(vysoké) døevìné støevíce
kovalentní¤kovalentní a homeopolární vazba molekul, nepolární vazba - atomová vazba mo
elektronového páru (jednoduchá), dvou párù (dvojná) a tøí párù (trojná vazba). V.t. chemick
kozoroh¤obratník na ji~ní polokouli; souhvìzdí a znamení zvìrokruhu; sudokopytník (kozoro-
krèma¤hospoda
kreatika¤Kreatika je vedná disciplína,ktorá sa zaoberá tvorením produtov. Produktom mô~e
nemateriálna vec, dokonca aj chorá myalienka.
Krishna¤známý indický avathar
krocin¤aafránová ~lu• , ve vodì nerozpustné ~luté barvivo aafránu setého
køemík¤Pomìrnì tvrdý polokov. Køemík se v pøírodì vyskytuje jako oxid køemièitý (køemen
køemièitá, vytvoøená hydratací oxidu køemièitého, Køemík je polokovový prvek, hojnì se vy
kùøe, slou~í jako základní materiál pro výrobu polovodièových souèástek, ale i jako základn
výrobu skla a významná souèást keramických a stavebních materilálù.
køí~ení¤Køí~ení je i zpùsob, jak ze dvou druhù mù~e vzniknout druh nový. Køí~ením mù~e
druh, který je schopen pohlavního rozmno~ování, ale i druh, který je schopen pouze vegeta
vaechny druhy se mohou køí~it.
kulturní evolucionismus¤vaechny kultury se vyvíjejí stejnì, ale ka~dá jinou rychlostí
kunkvat¤najmenaí citrusový plod
kurativnì¤léèebnì, hojivì
kurativní¤kurativní [-tý-] pøíd.jm., odb. léèebný
kurvimetr¤køivkomìr
kutativní¤domnìlý, zdánlivý
kvadruparéza¤èásteèné ochrnutí vaech ètyø konèetin
kvalita ~ivota¤je dána úrovní tìlesné a duaevní èinnosti a pracovní výkonnosti a úrovní tìlesn
sociální pohody
Kyros¤Pán, autorita, "základ na nìm~ vae spoèívá" (øeètina 1.stol. NZ)
kyslík O2¤kyslík - oxygenium, O (Z = 8, Ar = 15,999). Bezbarvý plyn bez chuti a zápachu, pr
chalkogenù (VI.A sk.) period. soust. Tvoøí 21 obj. % vzduchu a 88,8 hmotn. % vody. Po uhl
nejvìtaí poèet slouè., sluèuje se témìø se vaemi prvky s výj. nìkt. vzácných plynù, vìta. za vý
svìtla (hoøení, oxidace). Patøí k biogenním prvkùm, je souèástí molek. proteinù, lipidù a sac
lidský organismus je nezbytný k zisku energie (spalování ~ivin). Dodávka k. jednotlivým buò
zabezpeèována souhrou dýchání, krve (krevního barviva hemoglobinu) a krevního obìhu. Za
jsou naprosto zanedbatelné. Zejm. mozek je na k. zcela závislý. Bez k. nastává do nìkolika s
funkce (bezvìdomí) a k smrti mù~e dojít do nìkolika málo minut. Naproti tomu kosterní sval m
pracovat i s omezeným pøívodem kyslíku (na kyslíkový dluh). Zisk energie bez k. je vaak

glykolýza). Zabezpeèení dodávky k. v akutních stavech je nezbytné pro pøe~ití pacienta (viz
resuscitace). Reakcí molek. O2 s kyslíkem vzniká ozon. Objev. r. 1774 avéd. lékárníkem C.
J. Priestleym. Srov. oxi-, oxy-, hypoxemie, hypoxie, aerobní, anaerobní ; Etymologie - vysvìt
slova: um. podle lat. oxygenium: øec. oxys ostrý, kyselý, gennao rodit, tvoøit, látka vytváøej
kyslíkové radikály¤kyslíkové radikály nespecifické oznaèení pro velmi reaktivní látky, které
okolností vznikají v organismu z kyslíku a nìkterých jeho slouèenin (v místech intenzivního a
metabolismu, pøi zánìtu, vlivem záøení apod.). Mají velmi krátký poloèas. Patøí k nim napø.
hydroxylový radikál, singletový kyslík, peroxid vodíku (z nìho~ mohou k. r. vznikat). K. r. plní
nìkteré funkce (úèastní se napø. likvidace bakterií ve fagocytech èi prùniku spermie do vajíè
nadmìrný vznik a souèasný nedostatek ochranných mechanismù je vaak jedním z faktorù, k
poakozují (oxidativní stres). Existuje vztah k nìkterým chorobným stavùm (ateroskleróza, pa
reperfuzní poakození aj.), za nì~ jsou k. r. zodpovìdné. Radikálové reakce kyslíku mají vztah
biologických tkání. Proto je v lidském tìle øada antioxidaèních mechanismù, které jsou scho
(srov. kataláza, peroxidáza, superoxiddismutáza). Ochranný vliv se pøisuzuje rovnì~ nìkterý
a beta-karotenu) a stopovému prvku selenu
lacerna¤Ètverhranný cípatý pláa• spínaný na rameni sponou (známý ji~ v Antice)
lactobacilus, laktobacilus¤bakterie, která je souèástí pozitivní støevní mikroflóry
lasanoforos¤noèník (v Peratinì)
lenticela¤drobné okrouhlé a~ protáhlé bradavièky na povrchu vìtví a kmene, umo~òující vým
vnitøními pletivy
leptospiroza¤onemocnìní zvíøat vyvolané leptospirami,pøenosné na èlovìka
leskymo¤80' zále~itost, potahy s chlupy
leucizmus, leucismus¤výskyt pigmentu jenom v duhovce a kù~i, ne vaak v srsti zvíøete
Leviathan, Livjátan¤Podle semitského mýtu to byla ohromná obluda, která ztìlesòovala vae
Starozákonní podobou tohoto jména (Livjátan) se rozumìl oboj~ivelník podobný okøídleném
vodì. Byl symbolem pekla èi pøedpeklí, tehdy tak vnímali bezbo~nou Sýrii, Babylón a Egypt
protivník Hospodina, kterým byl nakonec pora~en.
liapor¤lehké keramické kamenivo = keramzit
liberalista¤pøívr~enec ideologie liberalizmu
liberalistický¤odvozený z ideologie liberalizmu
licomìrný¤pokrytecký, neupøímný, faleaný, l~ivý cituji z http://www.rozhlas.cz/regina/slova/_
liknavec¤èlovìk co vaechno bere na lehkou vahu
liknavost¤bez zájmu /nìco øeait/
limerik¤Co je to limerik? Øíkanka o pìti veraích, která netou~í ètenáøe dojmout, pouèit ani o
pobavit èi dokonce rozesmát. Limerik je výbuch smíchu, kterým se jazyk aspoò na chvíli osv
kazajky pøísné logiky. Podle jedné teorie prý limerik vymysleli angliètí námoøníci, kteøí proc
svìt, spatøili vìci nevídané a v pøístavních krèmách se bavili tím, ~e svá dobrodru~ství øádn
fantazií, aby se navzájem trumfovali, a hlavnì aby ohromili suchozemské peciváy. A ponìvad

nejpraatìnìjaí øíkanky vymýaleli moøatí vlci v irském Limericku, pojmenování bylo na svìtì. D
knihy od Jiøího }áèka "99 dìdeèkù a 1 babièka".
Lister Joseph¤Lister Joseph (Baron Lord Lister) (1827 1912) - britský chirurg, oznaèovaný z
nejvìtaích chirurgù historie. Jeho hlavní zásluhou bylo zavedení pøísné èistoty a antisepticky
operaèních sálù a do chirurgických technik, co~ vedlo k radikálnímu poklesu pooperaèní úm
poznatky L. Pasteura a o antibakteriální úèinnost chemikálií, zavedl karbolovou kyselinu jako
antiseptikum. Jeho principy zprvu narazily na odpor britských chirurgù, v Nìmecku a Rakous
souhlasu. Teprve ke konci ~ivota se doèkal nejvyaaích poct, byl pohøben ve Westminstersk
listerie
listerie¤rod grampozitivních bakterií. Morfologicky krátké tyèinky, vyskytující se jednotlivì nel
øetízcích. Jsou aerobní èi fakultativnì anaerobní, pohyblivé (bièíky), nesporulující, neopouzd
pomìrnì nenároèné a schopné dlouhodobého pøe~ívání. Jsou ubikviterní, mohou vyvolávat
patogenitì se uplatòují nìkteré povrchové molekuly (ovlivnìní imunity, zvýaení poètu makrofá
pøe~ívat po fagocytóze, nìkteré endotoxinu podobné úèinky, listeriolyzin). U èlovìka se v pa
Listeria monocytogenes, øidè. L. ivanovii, L. seeligeri. Mù~e se vyskytovat v trávicím traktu.
infekce jsou èasto potraviny (l. mù~e pøe~ívat i pøi ni~aích teplotách). Zpùsobuje rùzná one
(endometritidu, konjunktivitidu, ko~ní infekce, chøipkové onemocnìní, meningoencefalitid
prùbìhu. Záva~ný je transplacentární pøenos a perinatální infekce s generalizací, popø. infe
imunosuprimovaných osob. Z antibiotik je mo~né podávat napø. cotrimoxazol èi aminopenic
aminoglykosidy
lobovat¤kopat za jistého èlovìka nebo firmu, spoleènost za úèelem zisku
login¤pøihláaení; pøihlaaovací jméno
logos¤slovo
logotrop¤Uèitel, jeho~ vnitøní pohnutkou k uèení je látka, obor, zkrátka pøedmìt vyuèování.
Ltd.¤obdoba spoleènosti s ruèením omezeným
lucidita¤jasnost vìdomí
ludibrionismus, ludibrionizmus¤podle Ladislava Klímy: Svìt je absolutní høíèkou Mé osobní
v ka~dý okam~ik já z nìho míti chci.
lukubration¤usilovné studium (v noci)
lumbargo¤náhlá bolest ve svalu pøi nevhodném pohybu
lunt¤doutnák, zápalná aòùra
lupek¤lupek, karbonský vrstevnatý jílovec; usazená hornina (sediment), podstatnou slo~ku t
kaolinit. Za sucha se støípkovitì rozpadá. Lo~iska jsou zejména v kladensko-rakovnické pán
~áruvzdorná surovina u~ívaná v keramickém prùmyslu pro výrobu aamotu. Tì~í se v okolí N
lùza¤chátra, sebranka, holota, deklasované ~ivly
lyofilizace¤vymrazení, vakuové suaení, mrazová sublimace, voda se odpaøuje ze zmrazené
namrazuje se na kondenzaèní spirálu
lyrizmus¤citovost v umìleckém díle

magnetar¤magnetar je neutronová hvìzda s extrémnì silným megnetickým polem (10^10-10
majorita¤vìtaina
makabrózní¤hrùzné
makadámie¤makadámie trojlistá (macadamia ternifolia) - stálezelený strom, a~ 10 m vysoký
cm, ko~ovité, se zvlnìnými okraji. Kvìty bílé, plody kulovité,a~ 3 cm velkéoøechy.
makana¤døevìná, asi 2 m dlouha zbraò jihoamerických Indiánù, podobná naaemu meèi neb
mamonáø¤èlovìk tou~ící po bohatství; lakomec; chamtivec
mandatorní¤pøikázané výdaje; výdaje rozpoètu, které jsou externì stanoveny (napø. zákone
plánování rozpoètu úèinnì ovlivnit O mandatorních výdajích obvykle mluvíme v kontextu stát
jimi jsou napø. výplaty sociálního zabezpeèení, dùchodù atp.
mandl¤~ehlicí stroj - jde o vodorovný otáèející se válec, ke kterému je pøitisknut vyhøívaný
manýristika¤manýristická zahrada
manzarda, manzardka¤pokoj v podkroví
maralík¤èlovìk oplývající znalostmi získanými z praxe
markaptany¤markaptany - odpornì páchnoucí organické slouèeniny,sírné analogy alkoholù
markitanka¤Holka pro vsechno:o)
mascarpone¤druh sýru
matróz¤námoøník
maxilofaciální chirurgie¤chirurgie zaobírající se plastikou zubù
mecenáa a sponzor¤mecenáa je na rozdíl od sponzora i duchovním patronem, neanga~uje
mediace¤neformálny, dobrovo¾ný, atrukturovaný proces rieaenia konfliktov
melinit¤trhavina obsahující kyselinu pikrovou
melta¤náhra~ka kávy z èekanky a ~ita
meritokracie¤vláda nejschopnìjaích odborníkù
merkantilní¤ekon. obchodní, kupecký
merycismus¤úmyslné pøe~vykování (ruminace) spojeno s pøíjemnými pocity, v nìkterých ro
návrat potravy ze ~aludku do úst a opìtovné pøe~výkání a polknutí
mìstnání¤hromadìní tekutiny (krve, lymfy aj.) v nìkterém z míst jejího pøirozeného pohybu.
metaloid¤nekovový prvek, který má nìkteré vlastnosti kovù - napø. arzen, køemík
metasféra¤vrstva atmosféry nad ionosférou
metateze¤pøesmyk
meteroid¤tìleso pohybujíci se v meziplanetárním prostoru(tzn.meteorit døíve ne~ prolétne at
metoda rypsového útku¤v ka~dé uèebnici tkaní a nakonec i na googlu, kdy~ zadáte ryps +tk
metrosexuál¤Mu~ jakékoli sexuální orientace, který vynakládá spoustu èasu i penìz na úpra
vzhled a ~ivotní styl.
metylace¤navázání metylové skupiny na jinou molekulu
metylparaben¤hormony
mikce¤moèení

milovat¤mít rád, pro~ívat zvláatní cit, milovat se..
miscellanea¤[lat. rozmanitost] - u~íváno ve smyslu rozmanitého jinam nezaøaditelného obsa
misinterpretovat¤mylnì (si) vylo~it
mithraismus¤mysterijní nábo~enství pùvodem z Východu, v èasech øímské øíae oblíbené z
pøísluaníky armády
mobbing¤aikana (psychoteror) na pracoviati zpùsobená spolupracovníky
modality práva¤1.pøikázáno, 2.zakázáno, 3. dovoleno (výslovnì, mlèky - právem neupraven
modrozelená¤MODROZELENÁ je ~ivá studnice informací a trvale èerstvý zdroj praktických
jen lidé, kteøí se zajímají jeden o druhého a otevøenì se s vámi pobaví pøi øeaení toho vaa
Neztrácíte èas tápáním v pochybách, neztrácíte nervy bloudìním v moøi protichùdných názo
telefon, zavoláte 900-389-900, zeptáte se co vás trápí èi zajímá a rovnou to po telefonu prob
pøipojeným expertem Není nad to si o svém problému podrobnì a dùvìrnì promluvit, praktick
pøes pomoc non-stop pro øeaení èasto a~ pøekvapivých situací a rùzných ~ivotních obtí~í
øeaením sporù, vèetnì rychlého a dostupného rozuzlení sázek. Pøítelkynì Vám tvrdí, ~e "KE
rybáøský podbìrák, zatímco vy jste do morku kosti pøesvìdèení, ~e to pøece je nádr~ na pø
sádek - tak - a celá párty se dnes smìje na váa úèet a baví se tímto vaaím sporem - zavolejt
MODROZELENÁ vám pomù~e, kdykoliv a kdekoliv K tomu øíkáme: "Komu je praktické rady
Stotisíce spokojených lidských osudù je to, co èiní MODROZELENOU ~ivou a moderní sou
MODS¤MODS angl. zkr. multiple organ dysfunction syndrome, syndrom mnohoèetného or
selhání. Záva~ný stav, do nìho~ vyús• ují tì~ké formy jednotlivých typù aoku. K záva~ným p
selhání plic (ARDS, aoková plíce), ledvin, poruchy hemodynamiky, hemokoagulace (DIC) at
upravování (ve smyslu doladìní), odstiòování. M. odpovìdi v nervovém èi imunitním systému
rùznì pùsobících spojù èi látek). Srov. imunomodulancia
molton¤vlnìná látka;tlumící podlo~ka pod ubrus
moluska¤infekèní onemocnìní kù~e vyvolané virem
moment inertia¤moment setrvaènosti
Morfeo¤èeský fulltextový vyhledávaè, vyvinutý portálem Centrum.cz
moribundus¤onemocnìní princezny z pohádky Princezna solimánská
morituri te salutant¤latinsky;celé:Ave,Caesar(imperator),morituri te salutant=Buï zdráv Caes
na smrt tì zdraví;pozdrav císaøi,s ním~ nastupovali gladiátoøi do arény k zápasùm.
móta¤móta znamená islandsky tvoøit, formovat nebo taky forma :)
mrtì¤hodnì, mnoho, velmi
muay thai¤thai box, nejtvrdaí orientální bojové umìní
multimodální¤víceúèelový, má více zpùsobù vyu~ití
municipalita¤mìstská samospráva
muzealita¤soubor hodnot, pro který byl pøedmìt získán do muzea
mytologie¤vìda studující mýty, jejich vznik a aíøení
Napapiiri¤severní polární kruh - finsky

napomenutí¤je sankcí, která svou povahou je urèena k postihu ménì záva~ných pøestupkù,
sankce zákon ~ádnými podmínkami neomezuje, mù~e být napomenutí ulo~eno za ka~dý p
spolu s pokutou, ale zákon nevyluèuje, i kdy~ to nebude obvyklé, ulo~it napomenutí spolu s
propadnutí vìci a zákazu èinnosti. Napomenutí se ukládá v rozhodnutí o pøestupku, tzn. pok
projednán v pøíkazním øízení.
narativizace¤pøevyprávìní, zmìna smyslu obsahu novým výkladem
natalitní¤propopulaèní (opatøení v obl. sociální politiky) (viz natalita)
návìstidlo¤Tra• ová signalizace, mechanická èi svìtelná slou~ící k povolení nebo zákazu jízd
negrofobie¤panický strach z èernochù
nekonvenèní¤neobvyklý; originální
Nemesis, bonorum custos¤Spravedlnost, ochránkynì dobrých
nepolární látky¤nepolární - opak k polární, v biologii a v medicínì se tak oznaèují hydrofobní
slouèeniny v organismu jsou napø. nìkteré tuky (triacylglyceroly), které se nemísí s vodou. P
èi míze pøenáaeny pomocí speciálních pøenaaeèù - lipoproteinù
nervinum¤ve farmakologii látka s úèinky na nervovou soustavu (mù~e být stimulující, uklidò
uvolòující)
neurocranium¤mozková èást lebky
neutronové èíslo¤poèet neutronù v jádøe
NLP¤Neuro-Lingvistické Programování je soubor metod komunikace, rozvíjení lidského pote
pou~ívaný napø. v oblasti obchodu, øízení, kouèování, motivování, efektivního vyjednávání
nomenomen¤pøíznaèné pojmenování (pro svého nositele)
nomex¤~áruvzdorná látka, pou~ívaná hasièi
nonaalantní¤projevující okázalou, vìdomou a pøezíravou lhostejnost, nedbalost, nenucenos
nornikotin¤vedlejaí zplodina nikotinu
notaèní záznam¤soustava zpùsob notového záznamu hudby
obezitologie¤vìda zabývající se komplexní léèbou nadváhy
obezøetnost¤opatrnost
obiter dicta¤faktická poznámka soudce, která nemá sílu precedentu
obrogace¤zmìna právního pøedpisu jiným právním pøedpisem (pozdìjaí mìní døívìjaí)
obsolentní¤pøekonaný, nepou~ívaný, zastaralý
odeon¤koncertní, divadelní nebo zábavní síò; budova s takovou síní; té~ ódeion (podle pùlk
recitaci, hudební a pìvecké produkce ve starém Øecku)
off-shoring¤pøesun sídel podnikù do daòových rájù a výroben do zemí s nízkými náklady pr
oglejené pùdy¤Pùdy, ktré se vyvíjejí pod vlivem støídavého zamokøování a vysouaení.
olejomalba¤no snad malba provedená olejovými barvami...nebo ne ?:)
oligarcha¤ropný magnát;superboháè v Rusku
onomatopoia¤zvukomalebnost
ontické¤zahrnující vae, co nále~í k jsoucnu / viz Akademický slovník cizích slov

onyx¤èernobílý nebo èervenobílý achát, polodrahokam / viz Akademický slovník cizích slov
opus magnum¤nìkdy té~ "magnum opus", nejvìtaí nebo vrcholné dílo, zejména pro umìlce, s
orárion¤Diákoni nosí orárion, stuhu pøes ramena zdobenou tøemi køí~i. Knìz nosí epitrachil
a pás kolem bokù, zvaný zóne. (èást lirgického odìvu)
Orgoj chorchoj¤(èerv píseèný) je mýtický brouk, prý nejjedovatìjaí na svìtì. Vzácnì bývá spat
mongolských stepích a v pouati Gobi.
originární¤originární zpùsob nabytí vl. práva je nezávislý na vlastnickém právu døívìjaího vla
nìjaké)
ornans¤Druhá èást básnického pøívlastku (epitetonu) - ozdobný výraz. Pø.: Rù~ový veèer.
orodovat¤prosit, pøimlouvat se
orografie¤horopis - tvar krajiny
ortofotomapa¤Ortofotomapa reálne a neskreslene odrá~a skutoènú situáciu územia.Umo~ò
vektorových údajov so skutoènos• ou.Jej základom je letecké snímkovanie a následné spra
snímkov geodetickými metódami.Ortofotomapa sa pri súèasnom nástupe rýchlej a kapacitne
technike stáva základnou vrstvou ka~dého moderného GIS (geodetický informaèný systém)
ortomorfóza (sk)¤Ortomorfoza je prvy stupen morfologickych procesov s charakterom transf
dochadza k zmenam podorysu mensieho rozsahu - napr. fuzii alebo deleniu stavebnych par
zmenam hranic urbanistickych blokov alebo vytycovaniu novych ulic.
osmolalita¤Výklad hesla osmolalita - celkové mno~ství (pøesnìji látkové mno~ství) osmotick
rozpuatìných v kilogramu vody. V krvi (plasmì) jsou nejdùle~itìjaími takto rozpuatìnými látkam
(natrium, kalium, chloridy a dalaí), cukry (glukosa), moèovina. Zmìny o. jsou zaznamenáván
buòkami v mozku (osmoreceptory v hypothalamu), které jsou podle potøeby schopny ji dále
vylouèit vodu z tìla prostøednictvím hormonu ADH). Zvýaení o. se projevuje ~ízní, velké zmì
nervovou èinnost. O. (krve, moèi) je mo~né mìøit nebo orientaènì vypoèítat. O. stoupá pøi v
vody z organismu (dehydratace) nebo hromadìním osmoticky aktivních látek (napø. glukosy
cukrovce). Nadmìrný pokles o. v krvi (napø. pøi nadmìrném pøevodnìní) zpùsobí pøestup te
zduøí, jsou poakozovány a mohou i prasknout. Rozpad èervených krvinek se projeví jako he
mozku vyvolá tì~ké poruchy, køeèe a~ bezvìdomí (otrava vodou). Fyziologický roztok obs
mno~ství chloridu sodného (kuchyòské soli), které èiní jeho o. blízkou o. krevní plasmy. Sro
osmóza
osmolarita¤osmolarita - celkové mno~ství (látkové mno~ství) osmoticky aktivních èástic rozp
rozpouatìdla, obv. vody. Viz osmolalita, hyperosmolarita, hyposmolarita
otoman¤1. Domácí køeslo (delaí, na nìm~ se mù~e le~et) nízké, málo robustní. 2. Hanlivý a
pro Osmanskou øíai.
Outdoor¤Anglicky pøed dveømi , oznaèuje veakeré èinnosti v pøírodì od rekreace po záv
outsourcing¤Zajia• ování èásti provozu organizace jinou, externí organizací. Je to oznaèení
dvou základních slov: "out" - vnìjaí a "source" - zdroj
oxymoron¤Spojení dvou slov, jejich~ význam se navzájem vyluèuje.

Pábitel¤Pábitel je èlovìk, který si rád domýalí realitu, zkresluje ji, a hledá tak krásu ve vaedn
nejzákladnìjaích projevech a vìcech liddského ~ivota.
pájka¤vìtainou slitina cínu a olova; pou~ívá se k pájení (napø. pozink okapy); neplést si s pá
náøadí potøebné k roztavení pájky
pakostnice¤pakostnice nebo-li dna = choroba kostí
palach¤rákosové podbití døevìného stropu, nosná vrstva omítky
palaèinka¤tenká usma~ená vrstva sladkého tìsta; suroviny: hladká mouka, vajíèka, cukr mo
ovesné vloèky, máslo; palaèinky lze konzumovat samotné, s ovocem, marmeládou, tvarohe
atd.
paleo¤súvisiaci so skamenelinami
paleografie¤je to vìda zabývající se písmem a písemnictvím
paleozoikum¤prvohory
paliativní¤Mírnící bolest, ale neodstraòující pøíèinu choroby a bolesti
palimpsest¤Z øeckého oakrabati. Pergamen, který byl po oakrabání znovu pou~it.
palindrom¤slovne spojenie ktore sa cita rovnako spredu aj odzadu
palingeneze¤1. reinkarnace, stìhování duaí; 2. pomíjivé a doèasné opakování morfologickýc
proces, pøi kterém hornina roztavením pøechází do magmatického stavu a opìtným ztuhnut
vzhled; 4. rekonstrukce organismù z jejich popela
palisandr¤temné hnìdofialové; palisandrové døevo je hnìdé, tvrdé a velmi tì~ké pocházející
stromù (jihoamerické stromy, rod Dalbergia)
panovaèný èlovìk¤autoritativní, sebestøedný, nadøazený, nadmíru sebevìdomý
pantha rei¤vaetko je v pohybe
parafilie¤odlianosti sexuality pova~ované za poruchu zdraví, nynìjaí oficiální lékaøský termín
pùvodnì sociologický termín "deviace". Termín zavedl v roce 1925 rakouský terapeut Wilhel
jej té~ Sigmund Freud i John Money, od roku 1980 oficiálním termínem dle klasifikace DSM
parafování¤oznaèování podpisovou znaèkou (zkráceným podpisem)
paranomázie¤hromadìní kmenù slov;hromadìní slov se stejným koøenem
parenchym¤bunièné pletivo tvoøené tenkoblannými ~ivými buòkami
parentifikace¤pøevzetí role rodièe dítìtem
parentogenie¤poakozování zdraví dítìte nesprávným pùsobením jeho rodièù
paroxysmální¤záchvatovitý
partita¤sólová sonáta
pasametr¤mìøidlo
pasivace¤metoda úpravy povrchu kovù, která má za cíl ochranu proti korozi
pasportizace¤technická inventura stavu
páter¤katolický knìz; církevní otec; zakladatel patristiky
patické¤citové, emocemi podlo~ené, ... / viz Akademický slovník cizích slov
patio¤vnitøní dvùr

patologický¤Chorobný, odlianý, nenormální
patologický lháø¤osoba chorobnì lhavá
pedotrop¤Uèitel, který uèí proto, ~e chce vést ~áky, uèit je novým poznatkùm. Dìlá vae kvùl
logotrop, který vae dìlá kvùli obsahu (látce), ne objektu (~ákovi) výuky.
pektorál¤pektorál je zlatý nebo støíbrný náprsní køí~ s ostatky svatých - pektorál svému nos
~e má ve svém srdci nosit Krista; pancíø kryjící ramena a èást hrudi
pelmel¤vaehochu•
pelmeni¤Tìstovinové jídlo vzniklé v Rusku. Jsou to malé tìstovinky ve tvaru klobouku s mase
vaøí ve vodì a pak se konzumují s rùzným pøísadami. Obvykle ocet, máslo a pepø.
penilní¤vztahující se k penisu - napø. penilní protéza
pentologie¤5-svazkové dílo, román a pod.
peptidy¤peptidy [-ty-, øec.], org. látky obsahující aminokys. vázané tzv. peptidovou vazbou,
pøevá~nì produkty metabolismu aminokys. a bílkovin. Podle poètu vázaných aminokys. se p
tripeptidy, tetrapeptidy a~ polypeptidy. Horní hranice relat. molek. hm. polypeptidù je pøibli~
ni se p. øadí ji~ mezi bílkoviny. Mnohé p. lze získat hydrolýzou bílkovin, nìkteré ni~aí p. se p
synteticky.
periartritida¤zánìt okolí kloubu
periodický¤opakující se v pravidelných intervalech
peritoneální¤pøídavné jméno ke slovu podbøianice; podbøianièní
Perl¤Jeden z interpretovaných programovacích jazykù
perle• ¤povrchová vrstva vnitøku lastur s duhovì barevným leskem
petanque [petank]¤hra pocházející z Francie - házení vìtaích kovových koulí co nejblí~e cíli,
døevená kulièka
pexeso¤stolní karetní hra - skládání dvojic obrázkù
PF¤Pour felicite (pro atìstí) - novoroèní pozdrav
Ph.D.¤doslovný pøeklad - doktor filozofie, udìluje se absolventùm studia v doktorských stud
(humanitních, technických, pøírodovìdných i umìleckých), je srovnatelný s døívìjaím titulem
CSc. nebo doktor vìd - DrSc., je mezinárodnì uznávaný
phalopletysmografie, PPG¤viz falografie
phishing¤rhybhaøení; pdvodná e-mailová zpráva, na první pohled dùvìryhodná, jejím~ cílem
informace o kontech, èíslo platební karty èi podobné informace, které se dají dobøe zneu~ít
slova fishing -rybaøení, a phreaking, co~ je je relativnì nový, slangový výraz, oznaèující krá
slu~by (napichování slu~by, hovor na úèet nìkoho jiného nebo telekomunikaèní firmy).
píèusovina¤krávovina,nesmysl...
pikareskní¤aibalský, aejdíøský; pikareskní román - román kde je hlavní hrdina tak trochu da
pikareskní román¤osobitá parodie rytíøského románu
piko¤slangový výraz pro pervitin
pilírování¤prohnìtení

pinakes¤pinakes je prvy katalog, ktory vytvoril Callimaches v Alexandrijskej kniznici
PIP¤PIP znamena "picture in picture" , tato funkce Vam umozni zapnout si v rohu obrazovky
televizku (treba s jinym programem) -nebezi tam plynuly obraz, ale jen jakasi slideshow, aby
napr. jestli uz na Vasem programu skoncila reklama. Uzitecna fce pro odpurce reklamnich b
piaingr¤suaenka
pits¤Hadr na výrobu vlny
plenipotence¤(neomezená) plná moc / viz Akademický slovník cizích slov
plkno¤popravèí sekyra se airokým ostøím
pneumothorax¤PNO
PNO¤pneumothorax (pneumotorax, zkr. PNO, Pnx) - pøítomnost vzduchu v pleurální dutinì,
(kolapsem) plíce, zhoraením dýchání a nebezpeèím hypoxie. Vzduch do pohrudnièní dutiny
úrazu (traumatický p., zevní p.) nebo pøi roztr~ení plíce poakozené onemocnìním (prasknut
emfyzému), nìkdy není pøíèina zøejmá. P. bez zevní vyvolávající pøíèiny se oznaèuje jako s
projevuje duaností, bolestí na hrudi, suchým kaalem, v tì~kých pøípadech pak selháváním d
obìhu. Záva~ný je p. ventilový, kdy pøi ka~dém nádechu vniká do hrudníku vzduch, který se
fungujícím otvorem nedostane ven; dochází k nárùstu tlaku a kompresi srdce a velkých cév
èásti p. se vzduch sám vstøebá, u jiných je nutný slo~itìjaí zákrok (odsávání vzduchu, drená
u~íval i léèebnì (arteficiální, terapeutický p.), klasicky pøi tuberkulóze
podezdívka¤spodní èást stìny
podzisoly¤pùdy pod tajgou, vøesoviati a pod., produkují nesnadno se rozkládající surový hu
pohanství¤nábo~enství uznávající mnohobo~ství
poikilohydrie¤tolerance rostlin na nedostatek vody
pokuta¤je typickou správní sankcí,sleduje zpùsobení majetkové újmy pachateli pøestupku
pokuta a její výae¤V øízení o pøestupku lze ulo~it pokutu a zároveò povinnost nahradit maje
zpùsobenou pøestupkem. Výae pokuty není urèeno absolutnì, ale relativnì tak, ~e je zákone
maximálnì pøípustná horní hranice pokuty. Za pøestupek lze ulo~it pokutu do 1000,- Kè, po
zákon nestanoví pokutu vyaaí. Horní hranice pokuty je výraznì diferencovaná dle typové záv
(v souèasnosti 1000 a~ 200 tis. Kè). Specielnì je upravena horní hranice pokuty, kterou lze
ulo~it v blokovém a pøíkazním øízení.
polakisurie¤èasté m oèení ve dne
polární látky¤Výklad hesla polární látky - látky, v jejich~ molekulách je nerovnomìrnì rozdìlen
náboj, lze tedy v molekule rozliait kladnou a zápornou oblast (pól). Kladné a záporné póly ta
se proto pøitahují. Biologicky nejvýznamnìjaí p. látkou je voda, z praktického hlediska jsou te
dobøe rozpustné ve vodì (hydrofilní). Z organických látek jsou polární napø. karboxylové kys
Naproti tomu nepolární (tj. také nerozpustné ve vodì) jsou napø. uhlovodíky, tuky èi vosky. N
látky (jedy aj.) se v organismu hromadí opìt v nepolárním prostøedí, tj. zejm. v tukové tkáni.
nepolární látky z organismu je tøeba ji uèinit alespoò èásteènì polární, napø. pøipojením hyd
na ni~ pak lze navázat dalaí, silnì polární látku (napø. glukuronovou kyselinu), srov. cytochro

Typicky nepolární jsou celková anestetika, pro jejich~ úèinek je vìta. nezbytná afinita k lipidù
soustavy
politické doktríny¤soubory nebo soupisy urèitých za~itých politických postupù
politický kapitál¤nashromá~dìná dùvìra a popularita politického subjektu
polychromie¤vícebarevnost; pestrost
polyhedrony¤3D tìlesa koneèného objemu s koneènou plochou tìlesa
polymerace¤Polymerace je chemická reakce, pøi které z jednoduchých molekul (jednotek m
makromolekuly (polymery).
polymitan¤(porela) je to pórovitá syntetická hmota, materiál dobrých vlastností vhodný pro a
Dá se dobøe zpracovávat a hodí se k výrobì dekorací, kvìtù, písma. Dobøe se spojuje s drá
opracovává.
polyptoton¤liter. opakování tého~ slova v rùzných gramatických tvarech
polysyndeton¤kladení spojovacího výrazu u ka~dého souøadnì pøipojeného výrazu (vìtného
porfirogeneze¤z øec. "narodit se v purpuru". Zpùsob dìdièného nástupnictví panovníka, kdy
panovníkùv syn jen v pøípadì, ~e se narodil a~ v dobì, kdy byl ji~ jeho otec panovníkem.
potencionální¤viz potenciální
právní síla¤vlastnost právnì zavazovat své adresáty, to je ukládat jim povinnosti
právo¤soustava názorù, která øíká co kdo smí a co ne - zákon právo: urèitá èást zákonù za
- asi
prchlivý¤prchlivý je èeské slovo, oznaèuje èlovìka, který se snadno nechává ovládat vzteke
se øíci, ~e se snadno "vytoèí"
preceptor¤domácí uèitel
preeklampsie¤stav objevující se v pozdním tìhotenství a charakterizovaný pøibýváním na vá
krevního tlaku atd.
preemptivní¤Toté~, co preventivní. Úplnì zbyteènì asi pøejímáno z angliètiny (pre-emptive -
nìco pøedem znemo~nit, pøedem ochromující, zábranný, preventivní; pre-empt (USA) - usa
získat pøedkupní právo, získat pøedem (pøenesenì, pøivlstnit si, obsadit)
prepozice¤pøedlo~ka (lingv.)
press relations¤vztahy s médii, tiskem a prezentace informací o spoleènosti v pozitivním svì
presumpce neviny¤To znamená, ~e i kdy~ je obvinìný, není viný, dokud mu není trestný èin
nìj odsouzen.
PRIBID¤Prague Interbank Bid Rate prùmìrná úroková sazba, za kterou si èeské banky moh
jiných èeských bank Stanovuje ÈNB ka~dý den jako prùmìr referenèních bank, její hodnoty
vkladu, napø. 3M PRIBID je prùmìrná úroková sazba pro tøímìsíèní vklady.
primární prevence¤Je souhrn èinností, které mají za cíl sní~it poèet nových onemocnìní. Pri
jednak specifická, jednak nespecifická. Specifická je zamìøená proti nemocem nebo proti riz
prevence nespecifická znamená aktivity vedoucí k posilování a rozvíjení draví zdravotní výc
~ádoucím ~ivotním stylem. Na prevenci primární se podílejí zdravotníci, jednotliví obèané, k

a stát.
profét¤ze slove prophet; prorok, ten, kdo prorokuje; vìatec
profitabilita¤ziskovost
proglas¤pøedmluva k evangeliu
progresivní rock¤pokrokový, znamená to zhruba, ~e pøedbíhá svou dobu, nebo vytváøí nov
nìkam posouvá (a nejen rock, mù~e to platit i kdekoliv jinde)
progresivní, progresívní¤postupující, pokraèující, vyvíjející se, aíøící se, progredientní, pokr
proklamovat¤nedok. i dok. (slavnostnì, veøejnì) prohlaaovat, prohlásit, vyhlaaovat, zdùrazòo
~ivotu
Prokrustes¤,-sta m. mythologie; obr,který pøepadal pocestné a skøipcem je natahoval do de
usekával nohy,jestli~e pøesahovaly délku lo~e
Prokrustovo lo~e¤nepohodlné,muèivé;PØENESENÌ:trapné,svízelné postavení
propedeutický¤pøípravný; doplòkový
proporcionální¤úmìrný
proprietární¤lokální, uzavøený
prospektivní¤zamìøený na budoucnost
prostibolo¤nevìstinec
protonové èíslo¤poèet protonù v jádøe
protosféra¤vrstva atmosféry nad metasférou
proveditor¤hodnostáø v Benátké republice
proxemika¤druh non verbální komunikace, spoèívající ve vyjádøení vztahu k druhému ve vz
sebe komunikující subjekty zaujmou.
prubíøský kámen¤buli~ník ke zkouaení drahých kovù / viz Akademický slovník cizích slov
pøechodnice¤køivka pomìrné køivosti
pøítruhlíèek¤oddìlení, pøihrádka v truhle, obyèejnì pøi krataí stranì
psammofyty¤organismy ~ující na píscích, napø. Thymus angustifilia (Mateøídouaka úzkolista
pseudomonas¤Pseudomonas aeruginosa lat. gramnegativní aerobní bakterie tyèkovitého t
na bì~ných pùdách, vytváøí kolonie, které mají kovovì lesklý vzhled. Vytváøí pigmenty (mod
a ~lutozelený fluorescein). Je pøítomna v odpadních vodách, ve stolici. Mù~e kolonizovat sl
závisí na imunitním stavu hostitele, zda dojde k vzniku onemocnìní. Záva~ná je kontaminac
zaøízení a pøístrojù vedoucí k nozokomiálním infekcím rezistentními kmeny. U oslabených
infekce (moèových cest, pneumonie, CNS, intraabdominální infekce, sepse aj.). Ohro~eni js
jedinci, pacienti s malignitami, popáleninami, dlouhodobì zavedenými katetry a rovnì~ novor
antibiotika mù~e být slo~itý a závisí i na aktuální situaci. Protipseudomonádovými antibiotiky
tikarcilin, vyaaí generace cefalosporinù (antipseudomonádových), aztreonam, kolistin, amino
nìkteré chinolony
psychastenie¤druh neurózy projevující se napøíklad nutkavými pøedstavami a strachy
ptydepe¤Oznaèení absurdního umìlého úøednického jazyka, který pozbývá jakéhokoliv výz

poprvé pou~il Václav Havel ve svém dramatu Vyrozumìní (1964), v nìm~ se tento jazyk stal
byrokratické moci. Pøíklad znìní jazyka ptydepe podle Václava Havla: "Hayfazut gyp andaxe
Lagorys nabarof dy Ilja Breisky cef o abagam." Dnes jsou s nadsázkou jako ptydepe oznaèo
nesrozumitelná, slovní spojení v øeèi úøedníkù èi politikù.
punker¤stoupenec hnutí punk
purgatorium¤ocistec
pusta¤jde o pùvodní lesostep pøemìnìnou na step, napøíklad ve velké uherské ní~inì
pyodermie¤hnisavé ko~ní onemocnìní
pyrrhovo vítìzství¤vítìzství, které je ve skuteènosti prohrou
pýøit se¤èervenat se
pyton¤nejedovatý had, v Indonésii slou~í jako hlídaè obydlí, zahrad a dìtí
py~mo¤Pøirozená vùnì ~ivota tìla.
quo vadis¤latinsky: kam kráèía;román polského spisovatele Henryka Sienkiewicze z roku 18
http://cs.wikipedia.org/wiki/Quo_vadis)
quorum, kvorum¤nejni~aí poèet èlenù nìjakého orgánu, aby byl usnáaeníschopný; kvorum
radikální¤rozhodný, pevný, dùkladný; bezohledný, násilný
radikální (léèba)¤usilující o pronikavé a rychlé zmìny od zálkadu,energický, rozhodný, proni
rázný, nekompromisní/kritika/, velmi úèinný /léèba/
rámcová novela¤novela, která je jako celek a obsahuje dlaaí novely
Ramie¤keø pùvodem z Východní Asie,poskytuje velmi pevná vlákna vyu~ívaná v odìvním p
v obchodech jako èínská tráva.
ramjet [ramd~et]¤náporový motor (druh proudového motoru)
randomizovaný¤Namátkový, náhodnì provedený
ran~ír¤Seøazovací nádra~í na ~eleznici
rastaman¤dnes pøenesnenì èlovìk vyznávající urèitý ~ivotní styl, èasto mívá dredy nebo ras
sekta rastafariánù na Jamajce
ratio decedendi¤odùvodnìní rozsudku, èást rozsudku, která má sílu precedentu, pøevá~nì v
systému
redigovat¤upravovat text urèený ke zveøejnìní; vykonávat funkci redaktora
redistribuèní¤pøerozdìlovací
reduktivní¤omezující, zmenaující, oslabující, redukèní
regurgitace¤návrat nestrávené potravy do úst bez nauzey a dávení
reifikace¤zvìcnìní
Rek¤Støedovìký bojovník z chudé vrstvy
rekolekce¤duchovní cvièení;zpytování svìdomí
rekonfirmovat¤opìtovnì nebo opakovanì pøíjmout za dospìlého èlena církve(u evangelíkù a
relevantní¤podstatný, záva~ný, dùle~itý, rozhodující, mající k nìèemu souvzta~nost
remedium¤soudnictví

remitující¤kolísající
renonce¤nepøiznání barvy,nebo jiná chyba pøi karetních hrách
renons¤viz. renonc
rentabilní¤výnosný
res iudicata¤výraz v tr.zákone-preká~ka rozhodnutej veci.
resilience¤pru~nost, odolnost, hou~evnatost, nezlomnost
respitní¤Filosofie tzv. respitní péèe je zalo~ena na zkuaenosti, ~e i ten, kdo celodennì peèu
osobu, má nárok na odpoèinek. Mnoholetá nebo i celo~ivotní péèe o osobu s posti~ením ve
fyzickému a psychickému vyèerpání "peèovatele". Proto jsou poskytovány pøíspìvky na resp
umo~ní peèující osobì uhradit nìkolikahodinové, celodenní nebo i týdenní ohlídání èlena roc
Bìhem této doby si mù~e peèovatel zaøídit nutné zále~itosti mimo domov ale získá tak i
odpoèinek, vzdìlání a dalaí aktivity, které patøí k plnohodnotnému ~ivotu.
restaurovat¤obnovovat
retardaèní¤zpomalující; zvolòování
reterát¤záchod
retinol¤vitamín A
retraktor¤chirurgický nástroj pøidr~ující okraje øezu ;sval stahovaè
reverzní osmóza, reversní osmosa, reverzní osmosa, reversní osmóza¤Je tøeba odliait pojr
osmosa: Osmosa je pronikání molekul rozpouatìdla (pø. vody) pøes semipermeabilní (polop
místa o ni~aí koncentraci do místa o vyaaí koncentraci ("øedìní"). Reversní osmosa je opak
prùchod molekul rozpouatìdla (pø. vody) pøes semipermeabilní membránu z místa o vyaaí l
o ni~aí koncentraci. Pomocí této metody jde napø. odsolit moøskou vodu, kdy ve výsledku z
èistou vodu a minerální látky.
rezident¤vedoucí cizího zastupitelského úøadu; místodr~ící; hlava cizí apioná~ní sítì
rhabdomyolýza¤rozpad kosterních svalù
rispet¤básnì o osmi veraích s rýmovým rastrem abab cc dd
romatik¤1. romanticky zalo~ený èlovìk 2. umìlec spadající do romantismu
rozvalina¤zøícenina, ruina, troska domu nebo hradu
rtu• ¤zn. Hg (hydrargyrum)- Støíbrolesklý, za pokojové teploty tekutý kov.
rubidomycin¤antibiotikum, airokospektrální, streptomycinového typu
rubikon¤øeka v Itálii; nepøekroèitelná mez, kdy~ dojde k pøekroèení u~ není cesty zpátky -
kdy Rubikon byla hranièní øeka a její pøekroèení vojskem znamenalo vypovìzení války
ructus¤øíhání
rúf¤obecná známost
ruminace¤pøe~vykování (taky u lidí)
rý~oviatì¤místo, kde se rý~ováním tì~í drahé kovy (dle RNDr. I. Smolenové)
øeaeto¤síto; dìravý pøedmìt - napø. o zastøeleném - "Vypadal jako øeaeto"
samsára¤Buddhistické uèení o kolobìhu ~ivotù, o bezpoèáteènosti vìèného toku dìní

sanktusník¤Je malá a atíhlá vì~ièka nad presbytáøem kostela na høebenu støechy hlavní k
zvonem, na který se zvonilo, kdy~ knìz øíkal: Sanctus, sanctus, sanctus. Vyskytuje se od 13
santorum¤smìs lubrikaèního gelu a výkalù, vznikajicí pøi analním sexu - satyricky pojmenov
senátora (Rick Santorum) vystupujícího proti homosexualùm (viz http://www.spreadingsanto
sapientizace¤vznik øeèi
satelizace, desatelizace, resatelizace¤slovo satelit (prùvodce, bodyguard) pøialo do Evropy
pøes latinu (srv. Èeský etymologický slovník, LEDA). V oblasti pedagogiky by satelizace mo
napøíklad vytvoøení pedagogického vztahu. Pøesnìjaí význam musí takovým neologismùm
pou~il.
saturovaný¤nasycený, uspokojený
scramjet [skramd~et]¤náporový motor (ramjet) s nadzvukovým spalováním
seberealizace¤uplatnìní se pøináaející vnitøní uspokojení a rozvoj osobnosti
sebestøedný¤egocentrický,stylizující se do støedu dìní
sebestøedný¤sobecký, zahledìný do sebe
sedukce¤svádìní
segue¤hudeb. toté~ jako attaca - ihned
sekularismus¤úsilí, snahy o sekularizaci, o zesvìtatìní
sekvestrace¤ustanovení nucené správy
sekvestrant¤odluèovaè, oddìlovaè (chem.) (z lat. sequestro - odmítám, odluèuji...)
semipermeabilni¤u buòky - polopropustná vrstva; vrstva propouatìjící v roztoku pouze molek
semitofília¤náklonnos• k }idom
sen¤poslední a stále existující archaická universální øeè lidstva; analytická psychologie rozl
bì~ným jednoduchým snem a archetypovým neboli velkým snem
seniorát¤staøeainské právo, ustanovuje nejstaraího pøísluaníka vládnoucí dynastie nástupn
zemích èeských jej zavedl Bøetislav I. roku 1054
senologie¤Senologie je lékaøský interdisciplinární obor, zabývající se chorobami prsu, zvláa
na problematiku karcinomu mléèné ~lázy.
senzibilita¤schopnost pøijmout podnìt, vnìjaího i vnitøního prostøedí
serotonin¤serotonin (5-hydroxytryptamin, 5-HT) - biologicky aktivní látka vznikající z aminok
tryptofanu, jeden z biogenních aminù. Má význam té~ jako neurotransmiter v mozku, je obsa
destièkách a v dalaích tkáních. Zú~ením cév napomáhá zastavit krvácení, úèastní se zánìtli
reakcí (zu~uje prùduaky) i nìkterých dalaích chorobných stavù, nadmìrná mno~ství nìkdy pr
karcinoid. V mozku se jako neurotransmiter úèastní té~ procesù podílejících se na vzniku ná
zasahují do jeho metabolismu v mozku, se u~ívají v psychiatrii (napø. SSRI), v léèbì migrén
5-HT3 jsou úèinnými antiemetiky
sex-appeal [sexepíl]¤pohlavní pøita~livost
sexování¤urèování pohlaví u drùbe~e - viz sexovat
showroom¤pøedvádìcí místnost; výstavní prostor

SIMV¤SIMV - angl. zkr. synchronized intermittent mandatory ventilation, synchronizovaná o
ventilace. Podpùrný ventilaèní re~im doplòující spontánní dýchání pacienta obèasnými øíze
na jeho vlastní dýchání. Srov. IMV
SIRS¤SIRS angl. zkr. systémová zánìtová odpovìï organismu. Nespecifická reakce organis
cytokinù, hemodynamickými, metabolickými zmìnami atd. Vede k ní záva~ná infekce, aokov
nekrotizací aj. K charakteristickými rysùm patøí zmìny tìlesné teploty (horeèka èi hypotermie
zmìny poètu leukocytù (leukocytóza s nezralými formami nebo naopak leukopenie), tachypn
(systemic inflammatory response syndrome). Srov. septický stav, zánìt
sistace¤1. pøechodné zastavení úøedního nebo soudního øízení, pøechodné zastavení výk
soudního øízení; 2. policejní zadr~ení osoby za úèelem zjiatìní personálií
sketa¤podrazák, morálnì køivý èlovìk
skoøepy nosní¤malé kosti pokryté nosní sliznicí rozdìlující nosní prùduchy
skupinová integrace¤probíhá se ~áky se speciálními vzdìlávacími potøebami ve speciální tø
specializované tøídì zøizované podle zvláatních pøedpisù (v nìkterých vyuèovacích pøedmì
vzdìlávat spoleènì s ostatními ~áky bì~né akoly a v rámci svých mo~ností jsou zapojeni do b
mimo vyuèování).
skurilní¤podøadný; nízce zábavný; aaakovský; fraakovitý
smilnost¤nevìra
SMJ¤Systém Managementu Jakosti. Zavádí se podle normy ISO 9001.
smyk¤polnohospodarsky nastoj na urovnani pudy
sniff¤èenichat, aòupat, natahovat nosem
snooze¤Význam tohoto slova je z angliètiny a doslova znamená "zdøímnou si, spát dál". Slo
budících a pøi stisku takto oznaèeného tlaèítka se buzení vypne a signál se rozezní po urèit
nastavená výrobcem.
sociografický¤spoleènost popisující
somatopedie¤podobor speciální pedagogiky, jejím~ pøedmìtem jsou osoby s tìlesným posti
someliér, sommelier¤degustátor; vinaøský odborník
sopouch¤1. geol. sopeèný komín-výstupní dráha magmatu, 2. stav. krátký kouøový kanál m
komínem
sororigenie¤poakození zdraví pacienta nesprávným pùsobením zdravotní sestry
soterologie¤køes• anská nauka o spáse
spam¤nevy~ádaná elektronická poata
spektiv¤binokulární (dvouoký) dalekohled, na rozdíl do triedru nemá prizmatické hranoly, je
spektografie¤Registrace spekter
spinning¤jízda na stacionárních kolech pod vedením instruktora a za hraní hudby
splint¤výztuha, která se zavádí do nosu po operaci (úpravì) nosní pøepá~ky
Sprite [sprajt]¤nealkoholický, sycený a slazený nápoj
statutární¤stanovený zákonem nebo statutem

straapytel¤ten co se hodnì bojí
strdí¤(kni~. a zast.) med [nejedná se o cizí slovo, vaeslovanského pùvodu]
strojvedoucí¤osoba oprávnìná k øízení èinného hnacího kolejového vozidla
subkortikální¤- ulo~ený pod kôrou ve¾kého mozgu, podkôrový
subsistence¤vý~iva, podpora na ~ivobytí
substantivita¤schopnost barviv vybarvovat
subverzivní¤podvratný, rozvratný
sudoku¤Sudoku, je populární logická hra, èasto bývá oznaèována jako "hra roku 2005".
suicidalita¤sebevra~edné jednání
superety¤samoobslu~né prodejny potravin (typ maloobchodní jednotky)
supurace¤absces, hnisání
surdopedie¤speciálnì pedagogický podobor, její~ pøedmìtem jsou osoby s posti~ením sluch
pou~ívalo oznaèení akupedie)
svìdek Jehovùv¤Oznaèení èlena v ÈR registrované církve Nábo~enská spoleènost svìdkov
sykomora¤strom (Ficus Sycomorus)
synapsidní¤typ lebky savcù, je pøítomna spodní spánková jáma a spodní jaømový oblouk
synchronicita¤Smysluplná koincidence napø. mezi dvìma událostmi, mezi kterými neexistuje
spojitost. /analytická psychologie/
synergický¤spoleènì pùsobící; souèinnostní; vyu~ívající synergie; schopný uplatnit synergii
synkreze¤spojení; spojování; splývání; splynutí (mechanické spojování rùzných názorù, sou
nábo~enství èi jazyce; splývání 2 a více pádù v jediný)
sy~etologie¤nauka o pøíbìhu
aachta¤vhloubený výkop, jeho~ nejvìtaím rozmìrem je hloubka; svislá nìkdy i aikmá chodba
dopravì vytì~ené nerostné suroviny, hluainy, pomocných materiálù (dle RNDr.I.Smolenové)
aafáø¤správce organizující práci èeledi (na hospodáøských dvorech patøících feudálnímu p
aáhtúa¤druh kaamírské vlny - nejjemnìjaí kaamírská pøíze
aar~ování¤vyznaèování upøesòujících údajù o pùvodu zbo~í (datum a èas nebo poøadové
konkrétní identifikaèní údaje o surovinì èi zodpovìdné osobì atd.). `ar~e = doslova náklad, z
to od lat. carrus = vùz.
aejtan¤satan (arabsky)
aerka¤Z nevalchovaných tkanin (zvaných aerka, mezulán aj.) se aily na celém území Èech a
~enské suknì, na Chodsku mu~ské kabáty.
amolka¤modrá barva, která se pøidávala po praní do máchací láznì k bílení prádla
anorchlovaní¤anorchel je dýchací trubièka pro potápìní do malých hloubek - teda anorchlova
se anorchlem
avartna¤#NÁZEV?
tabuizování¤tabuizace
tabun¤chemická nervová bojová látka; jeskynì v Izraeli

tachyfylaxe¤sní~ená citlivost na léky
tachypsychismus¤zrychlené myalení, rychlost øeèi nemusí staèit rychlosti mluvení
tacitní¤tiché, nevyøèené
tartan¤plast na atletických drahách (pou~ívá se i na jiných sportoviatích)
tasemnice¤Tasemnice je hermafrodit a mù~e dorùst a~ do délky 10 metrù! Její ~ivot zaèíná
nebo vepøù, kam se s potravou dostane zárodeèné vajíèko. Z nìho se vyklube larva, která s
èeká... Tento odpoèinek skonèí v okam~iku, kdy je zkonzumována èlovìkem. Ve støevech h
dokonèí svùj vývoj v dospìlého jedince. Tìlo tasemnice tvoøí jednotlivé èlánky, které jsou zá
jedince. Ty se postupnì odluèují a lze je pak nalézt ve stolici nemocného. Jak se mù~ete na
je konzumace nedostateènì tepelnì upraveného masa. Maso se musí dokonale propéct, ner
syrové a nedopeèené. Dùle~ité jsou samozøejmì veterinární kontroly (modrofialové razítko
se obèas uaklíbneme). Èlovìk by mìl také co nejvíce dbát na osobní hygienu, mìl by u~ívat è
WC (nikoli tedy budky vedle "voòavého" hnoje). Tasemnice ale stále èeká na pøíle~itost, v j
jejím èlánku je a~ 20 000 vajíèek.
tatami¤~ínìnka u~ívaná pøi d~udu, aikidu; zápasiatì s touto ~ínìnkou; Tradièní japonská roh
rozmìrech 90x180 (míra slou~í i jako jednotka pro vyjádøení velikosti obytné plocy) cca 5 cm
utkána z rákosu a vyplnìna rý~ovou slámou.
Taurus¤Pohoøí v Turecku
teleiofilie¤náklonnost èi reaktivita (zpravidla erotická) vùèi dospìlým osobám, protiklad pedof
zavedl èesko-kanadský sexuolog Kurt Freund, pou~íván vzácnì.
televise¤viz televize
tenesmus¤bolestivé nucení na stolici,pøetrvávající i po jejím odchodu
terciální¤tøetí v poøadí
terminologizace¤proces, pøi kterém nabývá slovo z bì~ného jazyka nové odborné významy
thyrsos¤thyrsos, hùl ovinutá bøeè• anem, znak a zbraò Dionýsova a jeho vyznavaèù
tilak, bindi¤teèka namalovaná na èele ~eny v severní Indii
titanismus¤boj vzdorem proti tyranii, odmítání veakerých zákonù (P. B. Shelley)
titubace¤kolísání
toxická látka¤jedovatá látka
trabant¤m historicky-èlen osobní strá~e; zastarale-prùvodce; pejorativnì-nohsled,pochop;
astronomicky-prùvodce planety,dru~ice,satelit; botanicky-souputník,satelit; technicky-lidové
z NDR,tzv.bakeli• ák
tracheostomie¤chirurgický zákrok, kdy se v prùduanici na krku vytvoøí trvalý otvor zajia• ujíc
tradièní¤od podstatného jména tradice - souhrn spoleèenských, kulturních a jiných , ustálen
pravidel ... / viz Akademický slovník cizích slov
transept¤architektura: Jedná se o køí~ení hlavní lodi s pøíènou. Je to té~ jeden z urèujících
katedrály.
transneptunický¤Transneptunické tìleso (TNO) je objekt v naaí Sluneèní soustavì který se p

planety Neptun.
transparentnost¤prùhlednost; pøehlednost
tratoliatì¤kalu~ krve
tres• ¤nejde o alkohol ale pouze o aromatickou látku
tribadismus, tribadizmus¤jiné oznaèení lesbismu
triblastika¤mnohobunìèný organismus
tribut¤daò; poplatek
trichotilomanie¤Psychická porucha, pøi ní~ si pacienti sami vytrhávají vlasy.
triod¤øec. triódion - sbírky modliteb a zpìvù pro dobu postní, velikonoèní a letnic
trojný bod¤trojný bod látky je teplota a tlak, pøi kterých souèasnì existují za termodynamické
vaech tøí skupenství této látky (kapalné, plynne a pevné)
trolejbus¤Vozidlo zpravidla uèeno k hromadné pøepravì osob pohánìno elektromotory, které
trolejového vedení.
trombofilie¤vrodeny sklon k zvysenemu zrazaniu krvi
trona¤vodnatý kyselý uhlièitan sodný (nerost); urao
truizmus, truismus¤tvrzení èasto opakované, banální, zejména v umìlecké tvorbì; vaednost,
tupor¤polokomatózní stav;zimní spánek
turbiditní proud¤vodní proud s obsahem velkého mno~ství materiálu v suspenzi
tutor¤universitní lektor
tyl¤lehká, sí• ovaná látka
typologie¤pavìda, spíae obor u~ívaný pøedevaím v kosmetice pro urèení typù pleti tvaru ob
kosmetické zásahy; pavìda urèující povahu a vlastnosti èlovìka podle jeho vzhledu
tyreotropní¤spouatìcí hormon produkovaný hypofýzou; stimuluje produkci tyroxinu
tyroxin¤hormon produkovaný atítnou ~lázou; h. obsahuje jód; h. má vliv na rychlost metabol
nadbytek mù~e zapøíèinit vznik strumy, nemocný trpí pøebytkem energie, kterou nedoká~e
hladina tyroxinu je èasto zapøíèinìna nedostatkem jódu. Také mù~e dojít ke zvìtaení atítné
je neustále unavený, proto~e nemá dostateènì rychlý metabolismus - chybí energie. Produk
hormonem hypofýzy - tyreotropním hormonem.
uhlièitany¤karbonáty, MI2CO3 soli dvojsytné kys. uhlièité. Vznikají neutralizací roztokù kys.
pøímou reakcí oxidu uhlièitého a oxidu, popø. hydroxidu kovu. Ve vodì jsou rozpustné pouze
unbundling¤oddìlení; rozdìlení (zákonem stanovené oddìlení èinností, které mají charakter p
monopolu, od ostatních èinností, které jsou a budou vystaveny konkurenci - termín patøí k s
evropského plynárenství)
unplugged¤odpojený; hudební koncert bez pou~ití (nebo s omezeným pou~itím) elektrických
nástrojù
úpol¤tìlocvièný prvek, pøetah, zápas
urao¤vodnatý kyselý uhlièitan sodný (nerost); trona
usurpátor¤mocny tyran a despota

usurpovat¤èinit nìkomu pøíkoøí, vyu~ívat ho, utlaèovat
v potaz¤beru v potaz - beru na vìdomí, beru v úvahu, respektuji danou vìc
vaccinium¤borùvka
van der Waalsovy síly¤1.van der Waalsovy síly - pøita~livé èi odpudivé interakce mezi atom
které jsou odliané od vlastní chemické (kovalentní) vazby. Tyto interakce vznikají napø. na p
vzájemného pùsobení nábojù nebo naopak nepolárních úsekù molekul. Ve srovnání s koval
ale mají znaèný význam ve stavbì a struktuøe nìkterých biologicky významných látek, napø.
genu a následná zámìna jedné aminokyseliny za druhou mù~e naruait tyto interakce, co~ èa
strukturu a funkci bílkoviny, napø. enzymu. Srov. vodíkové mùstky; 2.van der Waalsovy síly
interakce elektroneutrálních atomù nebo molekul: interakce mezi dvìma permanentními dipó
permanentního s indukovaným dipólem a interakce disperzní (interakce fluktuujících dipólov
Potenciál v. d. W. s. ubývá s aestou mocninou vzdálenosti. Jsou pøíèinou napø. odchylnéhc
ideálních plynù. Van der Waalsovy síly jsou hlavním pøípadem mezimolekulových sil.
varicela, varicella¤plané neatovice
velvyslanectví¤ambasáda
versandkosten¤náklady spojené s vypravením zásilky, náklady na zaslání, náklady na pøep
náklady, dopravní náklady, pøepravní náklady, dopravné, pøepravné, balné a poatovné
vertigo¤závra•
vertikalizace¤pomalé uvedení do vertikální polohy napø. pøi poranìních míchy
veøejné mínìní¤veøejné mínìní by se dalo definovat jako: pøesvìdèení, názor nebo smýalen
vesmìs¤zpravidla, obvykle
vietovy vzorce¤vztahy mezi koeficienty a koøeny polynomu
viktimizace¤proces, ve kterém se èlovìk stává obìtí trestného èinu
viktimologie¤Vìda o obìtech trestných èinù
vikýø¤architektonický prvek, umístìný obvykle na støeae objektu; krytý støeaní výstupek s o
nebo tento otvor
vinkláø¤obecný zmocnìnec (práv.)
vitrifikace¤pevné zabudování akodlivin do struktury skla metodou zpracování za vysokých te
volární¤dlaòový
volatilita¤míra prùmìrné intenzity kolísání kurzù cenných papírù a deviz i úrokových sazeb b
èasového období
volné radikály¤volné radikály nestabilní reaktivní slouèeniny s nepárovým elektronem, jejic
jsou peroxidy a hydroperoxidy, úèastníci oxidaènì-redukèních reakcí, azoslouèeniny apod. V
tepla, svìtla, UV nebo ionizujícího záøení. Hrají klíèovou roli v chem. reakcích biologických s
reakcí vedoucích v dùsledku k poakození bunìk. Viz kyslíkové radikály
volvulus¤otoèení støeva podél osy; zauzlení støev
vomitus¤zvracení
vonnegutesknì¤- mající rysy dìl Kurta Vonneguta tzn. svérázní realistické, satirické, originálr

vulnerabilní¤zranitelný
výtah a výpisek¤výtah = struèný, zhuatìný obsah z knihy nebo èlánku a podobnì (také shrnu
vypsaný úryvek, citát z textu
wams¤wams = apanìlská vycpaná kazajka, víceménì mu~ská zále~itost. Oblíbeno mezi ale
rozaíøeno zøejmì obecnì
warez¤nelegální, neboli pirátský software
wasabi¤rostlina, která je èlenem Cruciferae nebo hoøèicové rodiny - známá té~ jako japons
pasta
xenofilní¤nemající strach z cizích lidí
xeroftalmie¤chorobné vysychání oèní rohovky a spojivky
xu¤dílèí jednotka vietnamské mìny
yterbium¤støíbrobílý kovový prvek ze skupiny lanthanoidù, znaèka Yb
Ywka (YWCA)¤zkratka názvu pro mezinárodní Køes• anské sdru~ení mladých ~en (Young
Association)
zádumèivost¤ponoøení se do sebe,hloubavost
zbytnìlé¤(nejde o cizí slovo, ale o domácí) - zvìtaené, atrofované
zdymadlo¤plavební komora slou~í k pøekonání výakového rozdílu hladin
zkomprimovat¤zmenait (objem), stlaèit, zabalit
znak¤charakteristika, urèující pøísluanost k urèité skupinì;symbol
zooedafon¤pùdní fauna
~ivot¤Veraovaná epika - o ~ivotì svatých (narozdíl od legendy by se zde nemìly objevovat z
~urnalista¤novináø

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

suttanipÄ• ta-aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

uttamaá¹ƒ \Be I 1/ \Ee I 1/ \Ne I 1/ vandaneyyÄ• naá¹ƒ, vanditvÄ• ratanattayaá¹ƒ.

yo khuddakanikÄ• yamhi, khuddÄ• cÄ• rappahÄ• yinÄ• ||

desito lokanÄ• thena, lokanissaraá¹‡esinÄ• .

tassa suttanipÄ• tassa, karissÄ• matthavaá¹‡á¹‡anaá¹ƒ ||

ayaá¹ƒ \Ne I 2/ suttanipÄ• to ca, khuddakesveva ogadho.

yasmÄ• tasmÄ• imassÄ• pi, karissÄ• matthavaá¹‡á¹‡anaá¹ƒ ||

gÄ• thÄ• satasamÄ• kiá¹‡á¹‡o, geyyabyÄ• karaá¹‡aá¹…kito.

kasmÄ• suttanipÄ• toti, saá¹…khamesa gatoti ce ||

suvuttato savanato, atthÄ• naá¹ƒ suá¹-á¹-hu tÄ• á¹‡ato.

sÅ«canÄ• sÅ«danÄ• ceva, yasmÄ• suttaá¹ƒ pavuccati ||

tathÄ• rÅ«pÄ• ni suttÄ• ni, nipÄ• tetvÄ• tato tato.

samÅ«hato ayaá¹ƒ tasmÄ• , saá¹…khamevamupÄ• gato ||

sabbÄ• ni cÄ• pi suttÄ• ni, pamÄ• á¹‡antena tÄ• dino.

vacanÄ• ni ayaá¹ƒ tesaá¹ƒ, nipÄ• to ca yato tato ||

aÃ±Ã±asaá¹…khÄ• nimittÄ• naá¹ƒ, visesÄ• namabhÄ• vato.

saá¹…khaá¹ƒ suttanipÄ• toti, evameva samajjhagÄ• ti ||

1. uragavaggo

1. uragasuttavaá¹‡á¹‡anÄ•

evaá¹ƒ \Be I 2/ \Ne I 3/ samadhigatasaá¹…kho ca yasmÄ• esa vaggato uragavaggo, cÅ«á¸
aá¹-á¹-hakavaggo, pÄ• rÄ• yanavaggoti paÃ±ca vaggÄ• honti; tesu uragavaggo Ä• di. sutta
suttÄ• ni, cÅ«á¸·avagge cuddasa, mahÄ• vagge dvÄ• dasa, aá¹-á¹-hakavagge soá¸·asa, pÄ
sattati suttÄ• ni. tesaá¹ƒ uragasuttaá¹ƒ Ä• di. pariyattipamÄ• á¹‡ato aá¹-á¹-ha \Ee I 2/ bhÄ•
vaggasuttapariyattipamÄ• á¹‡avato panassa ---

``yo uppatitaá¹ƒ vineti kodhaá¹ƒ, visaá¹-aá¹ƒ sappavisaá¹ƒva osadhehi.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amiva tacaá¹ƒ purÄ• á¹‡aâ€™â€™ nti || ---

ayaá¹ƒ gÄ• thÄ• Ä• di. tasmÄ• assÄ• ito pabhuti atthavaá¹‡á¹‡anaá¹ƒ kÄ• tuá¹ƒ idaá¹ƒ vu

``yena yattha yadÄ• yasmÄ• , vuttÄ• gÄ• thÄ• ayaá¹ƒ imaá¹ƒ.

vidhiá¹ƒ pakÄ• sayitvÄ• ssÄ• , karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti ||

kena panÄ• yaá¹ƒ gÄ• thÄ• vuttÄ• , kattha, kadÄ• , kasmÄ• ca vuttÄ• ti? vuccate --- yo so
catuvÄ«satibuddhasantike laddhabyÄ• karaá¹‡o yÄ• va vessantarajÄ• takaá¹ƒ, tÄ• va pÄ• n
tusitabhavane uppajji, tatopi cavitvÄ• sakyarÄ• jakule upapattiá¹ƒ gahetvÄ• , anupubbena k
bodhirukkhamÅ«le sammÄ• sambodhiá¹ƒ abhisambujjhitvÄ• , dhammacakkaá¹ƒ pavattetvÄ
dhammaá¹ƒ desesi, tena bhagavatÄ• sayambhunÄ• anÄ• cariyakena sammÄ• sambuddhe
Ä• á¸·aviyaá¹ƒ. yadÄ• ca bhÅ«tagÄ• masikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, tadÄ• tattha upa
dhammadesanatthaá¹ƒ vuttÄ• ti. ayamettha saá¹…khepavissajjanÄ• . vitthÄ• rato pana
dÅ«renidÄ• naavidÅ«renidÄ• nasantikenidÄ• navasena veditabbÄ• . tattha __dÅ«renidÄ• n
I 3/ yÄ• va paccuppannavatthukathÄ• \Ne I 4/, __avidÅ«renidÄ• naá¹ƒ_ nÄ• ma tusitabhava
paccuppannavatthukathÄ• , __santikenidÄ• naá¹ƒ_ nÄ• ma bodhimaá¹‡á¸• ato yÄ• va pacc

tattha yasmÄ• avidÅ«renidÄ• naá¹ƒ santikenidÄ• naÃ±ca dÅ«renidÄ• neyeva samodhÄ• n
dÅ«renidÄ• navasenevettha vitthÄ• rato vissajjanÄ• veditabbÄ• . sÄ• panesÄ• jÄ• takaá¹-
idha na vitthÄ• ritÄ• . tato tattha vitthÄ• ritanayeneva veditabbÄ• . ayaá¹ƒ pana viseso --- tat

paá¹-hamagÄ• thÄ• ya sÄ• vatthiyaá¹ƒ vatthu uppannaá¹ƒ, idha Ä• á¸·aviyaá¹ƒ. yathÄ• ha -

``tena \Ee I 3/ samayena buddho bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati aggÄ• á¸·ave cetiye. ter
Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• rukkhaá¹ƒ chindantipi chedÄ• pentipi. aÃ
bhikkhu rukkhaá¹ƒ chindati. tasmiá¹ƒ rukkhe adhivatthÄ• devatÄ• taá¹ƒ bhikkhuá¹ƒ etadav
attano bhavanaá¹ƒ kattukÄ• mo mayhaá¹ƒ bhavanaá¹ƒ chindÄ«â€™ ti. so bhikkhu anÄ• diy
devatÄ• ya dÄ• rakassa bÄ• huá¹ƒ Ä• koá¹-esi. atha kho tassÄ• devatÄ• ya etadahosi --- `y
bhikkhuá¹ƒ idheva jÄ«vitÄ• voropeyyaâ€™ nti. atha kho tassÄ• devatÄ• ya etadahosi --- `n
patirÅ«paá¹ƒ, yÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ idheva jÄ«vitÄ• voropeyyaá¹ƒ, yaá¹ƒnÅ«nÄ• ha
Ä• roceyyaâ€™ nti. atha kho sÄ• devatÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
Ä• rocesi. `sÄ• dhu, sÄ• dhu devate, sÄ• dhu kho tvaá¹ƒ, devate, taá¹ƒ bhikkhuá¹ƒ jÄ«vitÄ•
tvaá¹ƒ, devate, taá¹ƒ bhikkhuá¹ƒ jÄ«vitÄ• voropeyyÄ• si, bahuÃ±ca tvaá¹ƒ, devate, apuÃ±Ã
gaccha tvaá¹ƒ, devate, amukasmiá¹ƒ okÄ• se rukkho vivitto, tasmiá¹ƒ upagacchÄ• â€™â€™

evaÃ±ca pana vatvÄ• puna bhagavÄ• tassÄ• devatÄ• ya uppannakodhavinayanatthaá¹ƒ

``yo ve uppatitaá¹ƒ kodhaá¹ƒ, rathaá¹ƒ bhantaá¹ƒva vÄ• rayeâ€™â€™ ti || (Dhp 222) ---

imaá¹ƒ \Be I 4/ gÄ• thaá¹ƒ abhÄ• si. tato ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• ru
chedÄ• pessantipi, ekindriyaá¹ƒ samaá¹‡Ä• sakyaputtiyÄ• jÄ«vaá¹ƒ viheá¹-hentÄ«â€™â€
ujjhÄ• yitaá¹ƒ sutvÄ• bhikkhÅ«hi Ä• rocito bhagavÄ• --- ``bhÅ«tagÄ• mapÄ• tabyatÄ• ya p
90) imaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• petvÄ• tattha upagatÄ• naá¹ƒ dhammadesanatthaá

``yo \Ne I 5/ uppatitaá¹ƒ vineti kodhaá¹ƒ,

visaá¹-aá¹ƒ sappavisaá¹ƒva osadhehÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si. evamidaá¹ƒ ekaá¹ƒyeva \Ee I 4/ vatthu tÄ«su á¹-hÄ• nesu saá¹
vinaye, dhammapade, suttanipÄ• teti. ettÄ• vatÄ• ca yÄ• sÄ• mÄ• tikÄ• á¹-hapitÄ• ---

``yena yattha yadÄ• yasmÄ• , vuttÄ• gÄ• thÄ• ayaá¹ƒ imaá¹ƒ.

vidhi pakÄ• sayitvÄ• ssÄ• , karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti || ---

sÄ• saá¹…khepato vitthÄ• rato ca pakÄ• sitÄ• hoti á¹-hapetvÄ• atthavaá¹‡á¹‡anaá¹ƒ.

<1> ayaá¹ƒ panettha atthavaá¹‡á¹‡anÄ• . __yo_ti yo yÄ• diso khattiyakulÄ• vÄ• pabbajito
pabbajito, navo vÄ• majjhimo vÄ• thero vÄ• . __uppatita_nti uddhamuddhaá¹ƒ patitaá¹ƒ ga

uppannanti vuttaá¹ƒ hoti. uppannaÃ±ca nÄ• metaá¹ƒ vattamÄ• nabhutvÄ• pagatokÄ• sakat
anekappabhedaá¹ƒ. tattha sabbampi saá¹…khataá¹ƒ uppÄ• dÄ• disamaá¹…gi __vattamÄ•
sandhÄ• ya ``uppannÄ• dhammÄ• , anuppannÄ• dhammÄ• , uppÄ• dino dhammÄ• â€™â
Ä• rammaá¹‡arasamanubhavitvÄ• niruddhaá¹ƒ anubhutvÄ• pagatasaá¹…khÄ• taá¹ƒ kusal
uppÄ• dÄ• dittayamanuppatvÄ• niruddhaá¹ƒ bhutvÄ• pagatasaá¹…khÄ• taá¹ƒ sesasaá¹…k
__bhutvÄ• pagatuppannaá¹ƒ_ nÄ• ma. tadetaá¹ƒ ``evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higata
ti (MN I 234; Vin IV 417) ca, ``yathÄ• ca uppannassa satisambojjhaá¹…gassa bhÄ• vanÄ•
ca evamÄ• dÄ«su suttantesu daá¹-á¹-habbaá¹ƒ. ``yÄ• nissa tÄ• ni pubbe katÄ• ni kammÄ•
III 248; Nett 120) nayena vuttaá¹ƒ kammaá¹ƒ atÄ«tampi samÄ• naá¹ƒ aÃ±Ã±assa vipÄ• kaá
vipÄ• kassokÄ• saá¹ƒ katvÄ• á¹-hitattÄ• , tathÄ• katokÄ• saÃ±ca vipÄ• kaá¹ƒ anuppannan
avassamuppattito __okÄ• sakatuppannaá¹ƒ_ \Be I 5/ nÄ• ma. tÄ• su tÄ• su bhÅ«mÄ«su as
__bhÅ«miladdhuppannaá¹ƒ_ nÄ• ma.

ettha ca bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ• nattaá¹ƒ veditabbaá¹ƒ. seyyathidaá¹ƒ --- bh
Ä• rammaá¹‡abhÅ«tÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ• . bhÅ«miladdhaá¹ƒ nÄ• ma tesu
kilesajÄ• taá¹ƒ. tena hi sÄ• bhÅ«miladdhÄ• nÄ• ma hotÄ«ti. tasmÄ• ``bhÅ«miladdhaâ€™
na Ä• rammaá¹‡avasena. Ä• rammaá¹‡avasena hi sabbepi atÄ«tÄ• dibhede pariÃ±Ã±Ä• te
6/ khandhe Ä• rabbha kilesÄ• uppajjanti mahÄ• kaccÄ• yanauppalavaá¹‡á¹‡Ä• dÄ«naá¹ƒ k
soreyyaseá¹-á¹-hiputtanandamÄ• á¹‡avakÄ• dÄ«naá¹ƒ viya. yadi cetaá¹ƒ bhÅ«miladdhaá¹ƒ
appaheyyato na koci bhavamÅ«laá¹ƒ jaheyya. vatthuvasena pana bhÅ«miladdhaá¹ƒ nÄ• ma
hi vipassanÄ• ya apariÃ±Ã±Ä• tÄ• khandhÄ• uppajjanti, tattha tattha uppÄ• dato pabhuti te
kilesajÄ• taá¹ƒ anuseti. taá¹ƒ appahÄ«naá¹-á¹-hena bhÅ«miladdhuppannaá¹ƒ nÄ• mÄ• ti ve
khandhesu appahÄ«nÄ• nusayitÄ• kilesÄ• , tassa te eva khandhÄ• tesaá¹ƒ kilesÄ• naá¹ƒ
atÄ«takkhandhesu cassa appahÄ«nÄ• nusayitÄ• naá¹ƒ kilesÄ• naá¹ƒ atÄ«takkhandhÄ• ev
anÄ• gatÄ• dÄ«su. tathÄ• kÄ• mÄ• vacarakkhandhesu appahÄ«nÄ• nusayitÄ• naá¹ƒ kiles
vatthu, na itare. esa nayo rÅ«pÄ• rÅ«pÄ• vacaresu.

sotÄ• pannÄ• dÄ«naá¹ƒ pana yassa yassa ariyapuggalassa khandhesu taá¹ƒ taá¹ƒ vaá¹-á¹
tena tena maggena pahÄ«naá¹ƒ, tassa tassa te te khandhÄ• pahÄ«nÄ• naá¹ƒ tesaá¹ƒ tesa
vaá¹-á¹-amÅ«lakilesÄ• naá¹ƒ avatthuto bhÅ«mÄ«ti saá¹…khaá¹ƒ na labhanti. puthujjanassa
vaá¹-á¹-amÅ«lÄ• naá¹ƒ kilesÄ• naá¹ƒ appahÄ«nattÄ• yaá¹ƒ kiÃ±ci kariyamÄ• naá¹ƒ kamma
vÄ• hoti, iccassa kilesappaccayÄ• vaá¹-á¹-aá¹ƒ vaá¸• á¸• hati. tassetaá¹ƒ vaá¹-á¹-amÅ«laá
na vedanÄ• kkhandhÄ• dÄ«su ... pe ... viÃ±Ã±Ä• á¹‡akkhandhe eva vÄ• , na rÅ«pakkhandh
kasmÄ• ? avisesena paÃ±casu khandhesu anusayitattÄ• . kathaá¹ƒ? pathavÄ«rasÄ• dimiva
mahÄ• rukkhe pathavÄ«talaá¹ƒ adhiá¹-á¹-hÄ• ya pathavÄ«rasaÃ±ca Ä• porasaÃ±ca \Ee I 6
mÅ«lakhandhasÄ• khapasÄ• khapattapallavapalÄ• sapupphaphalehi vaá¸• á¸• hitvÄ• nabh
yÄ• vakappÄ• vasÄ• naá¹ƒ bÄ«japaramparÄ• ya rukkhapaveá¹‡Ä«santÄ• ne á¹-hite \Be I 6
eva, na khandhÄ• dÄ«su, phale eva vÄ• , na mÅ«lÄ• dÄ«sÅ«â€™â€™ ti na vattabbaá¹ƒ. ka

mÅ«lÄ• dÄ«su anugatattÄ• , evaá¹ƒ. yathÄ• pana tasseva rukkhassa pupphaphalÄ• dÄ«su
disÄ• su maá¹‡á¸• Å«kakaá¹‡á¹-akaá¹ƒ nÄ• ma rukkhe visaá¹ƒ payojeyya, atha so rukkho t
phuá¹-á¹-ho pathavÄ«rasaÄ• porasapariyÄ• dinnena appasavanadhammataá¹ƒ Ä• gamma
samattho na bhaveyya, evamevaá¹ƒ khandhappavattiyaá¹ƒ nibbinno kulaputto tassa purisas
rukkhe visappayojanaá¹ƒ viya attano santÄ• ne catumaggabhÄ• vanaá¹ƒ Ä• rabhati. athass
catumaggavisasamphassena sabbaso vaá¹-á¹-amÅ«lakilesÄ• naá¹ƒ pariyÄ• dinnattÄ•
kiriyabhÄ• vamattamupagatakÄ• yakammÄ• di sabbakammappabhedo Ä• yatiá¹ƒ punabbha
bhavantarasantÄ• naá¹ƒ nibbattetuá¹ƒ samattho na hoti. kevalaá¹ƒ pana carimaviÃ±Ã±Ä• á
viya jÄ• tavedo anupÄ• dÄ• no parinibbÄ• ti. evaá¹ƒ bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ•

apica \Ne I 7/ aparampi samudÄ• cÄ• rÄ• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samÅ«h
tattha vattamÄ• nuppannameva __samudÄ• cÄ• ruppannaá¹ƒ_. cakkhÄ• dÄ«naá¹ƒ pana Ä
pubbabhÄ• ge anuppajjamÄ• nampi kilesajÄ• taá¹ƒ Ä• rammaá¹‡assa adhiggahitattÄ• eva
__Ä• rammaá¹‡Ä• dhiggahituppanna_nti vuccati. kalyÄ• á¹‡igÄ• me piá¹‡á¸• Ä• ya carato \
visabhÄ• garÅ«padassanena uppannakilesajÄ• taÃ±cettha nidassanaá¹ƒ. tassa ``uppannaá
ntiÄ• dÄ«su (MN I 26; AN b VI 58) payogo daá¹-á¹-habbo. samathavipassanÄ• naá¹ƒ aÃ±Ã±
avikkhambhitakilesajÄ• taá¹ƒ cittasantatimanÄ• rÅ«á¸·haá¹ƒ uppattinivÄ• rakassa hetuno ab
__avikkhambhituppannaá¹ƒ_ nÄ• ma. taá¹ƒ ``ayampi kho, bhikkhave, Ä• nÄ• pÄ• nassatisa
santo ceva paá¹‡Ä«to ca asecanako ca sukho ca vihÄ• ro uppannuppanne pÄ• pake akusa
antaradhÄ• petÄ«â€™â€™ tiÄ• dÄ«su (Vin III 165) daá¹-á¹-habbaá¹ƒ. samathavipassanÄ•
kilesajÄ• taá¹ƒ ariyamaggena asamÅ«hatattÄ• uppattidhammataá¹ƒ anatÄ«tanti katvÄ• __
vuccati. Ä• kÄ• sena gacchantassa aá¹-á¹-hasamÄ• pattilÄ• bhino therassa kusumitarukkhe
ocinantassa madhurassarena \Be I 7/ gÄ• yato mÄ• tugÄ• massa gÄ«tassaraá¹ƒ sutavato u
nidassanaá¹ƒ. tassa ``ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bahulÄ«karonto uppannuppa
dhamme antarÄ• yeva antaradhÄ• petÄ«â€™â€™ tiÄ• dÄ«su (SN c V 157) payogo daá¹-á¹
Ä• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samÅ«hatuppannaá¹ƒ bhÅ«miladdheneva saá¹

evametasmiá¹ƒ yathÄ• vuttappabhede uppanne
bhÅ«miladdhÄ• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samÅ«hatuppannavasenÄ• yaá¹ƒ
evaá¹ƒvidhassa vinetabbato. evaá¹ƒvidhameva hi uppannaá¹ƒ yena kenaci vinayena vinetu
panetaá¹ƒ vattamÄ• nabhutvÄ• pagatokÄ• sakatasamudÄ• cÄ• rasaá¹…khÄ• taá¹ƒ uppann
vÄ• yÄ• mo. aphalo hi bhutvÄ• pagate vÄ• yÄ• mo vÄ• yÄ• mantarenÄ• pi tassa niruddhatt
vattamÄ• nasamudÄ• cÄ• ruppanne kilesavodÄ• nÄ• naá¹ƒ ekajjhamanuppattitoti.

__vinetÄ«_ti \Ee I 8/ ettha pana ---

``duvidho vinayo nÄ• ma, ekamekettha paÃ±cadhÄ• .

tesu aá¹-á¹-havidhenesa, vinetÄ«ti pavuccatiâ€™â€™ ||

ayaÃ±hi \Ne I 8/ saá¹ƒvaravinayo, pahÄ• navinayoti duvidho vinayo. ettha ca duvidhe vinay
paÃ±cadhÄ• bhijjati. __saá¹ƒvaravinayo_pi hi sÄ«lasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asa
khantisaá¹ƒvaro, vÄ«riyasaá¹ƒvaroti paÃ±cavidho. __pahÄ• navinayo_pi tadaá¹…gappahÄ•
vikkhambhanappahÄ• naá¹ƒ, samucchedappahÄ• naá¹ƒ, paá¹-ippassaddhippahÄ• naá¹ƒ, n
paÃ±cavidho.

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ tiÄ• dÄ«su (Vibh 5
``rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• dÄ«su (DN
239; AN a III 16) __satisaá¹ƒvaro_.

``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ•)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi,

paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti || (Sn 1041) ---

Ä• dÄ«su \Be I 8/ __Ã±Ä• á¹‡asaá¹ƒvaro, _ ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ tiA
114) __khantisaá¹ƒvaro, _ ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• seti, pajahati, vinode
I 26; AN a IV 114) __vÄ«riyasaá¹ƒvaro_ veditabbo. sabbopi cÄ• yaá¹ƒ saá¹ƒvaro yathÄ• sa
saá¹ƒvaritabbÄ• naá¹ƒ vinetabbÄ• naÃ±ca kÄ• yavacÄ«duccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡a
vinayoti vuccati. evaá¹ƒ tÄ• va saá¹ƒvaravinayo paÃ±cadhÄ• bhijjatÄ«ti veditabbo.

tathÄ• yaá¹ƒ nÄ• marÅ«paricchedÄ• dÄ«su vipassanaá¹…gesu yÄ• va attano aparihÄ•
tena tena Ã±Ä• á¹‡ena tassa tassa anatthasantÄ• nassa pahÄ• naá¹ƒ. seyyathidaá¹ƒ --- nÄ
sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena \Ee I 9/ ahetuvisamahetudiá¹-á¹-hÄ«naá¹ƒ, ta
kaá¹…khÄ• vitaraá¹‡ena kathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasammasanena ``ahaá¹ƒ man
maggÄ• maggavavatthÄ• nena amagge maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá
sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhayesu abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassa
nibbidÄ• nupassanena abhiratisaÃ±Ã±Ä• ya, muccitukamyatÄ• Ã±Ä• á¹‡ena amuccitukamy
anupekkhÄ• ya, anulomena dhammaá¹-á¹-hitiyaá¹ƒ nibbÄ• ne ca paá¹-ilomabhÄ• vassa, go
saá¹…khÄ• ranimittaggÄ• hassa pahÄ• naá¹ƒ, etaá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ_ nÄ• ma
upacÄ• rappanÄ• bhedassa samÄ• dhino yÄ• va attano aparihÄ• nipavatti \Ne I 9/, tÄ• va te
nÄ«varaá¹‡Ä• naá¹ƒ yathÄ• sakaá¹ƒ vitakkÄ• dipaccanÄ«kadhammÄ• naÃ±ca anuppattisa

__vikkhambhanappahÄ• naá¹ƒ_ nÄ• ma. yaá¹ƒ pana catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ•
attano santÄ• ne yathÄ• sakaá¹ƒ ``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ
samudayapakkhikassa kilesagahanassa puna accantaappavattibhÄ• vena samucchedasaá
__samucchedappahÄ• naá¹ƒ_ nÄ• ma. yaá¹ƒ pana phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ
idaá¹ƒ __paá¹-ippassaddhippahÄ• naá¹ƒ_ nÄ• ma. yaá¹ƒ pana sabbasaá¹…khatanissaraá¹
pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹ƒ __nissaraá¹‡appahÄ• naá¹ƒ_ nÄ• ma.
yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayanaá¹-á¹-hena vinayo, tasmÄ• ``pahÄ• navin
taá¹ƒtaá¹ƒpahÄ• navato vÄ• tassa tassa vinayassa sambhavatopetaá¹ƒ ``pahÄ• navinayoâ
evaá¹ƒ pahÄ• navinayopi paÃ±cadhÄ• bhijjatÄ«ti veditabbo. evamekekassa paÃ±cadhÄ• b
honti.

tesu paá¹-ippassaddhivinayaá¹ƒ nissaraá¹‡avinayaÃ±ca á¹-hapetvÄ• \Ee I 10/ avasesena
vinayenesa tena tena pariyÄ• yena vinetÄ«ti pavuccati. kathaá¹ƒ? sÄ«lasaá¹ƒvarena kÄ• ya
vinentopi hi taá¹ƒsampayuttaá¹ƒ kodhaá¹ƒ vineti, satipaÃ±Ã±Ä• saá¹ƒvarehi abhijjhÄ• doma
domanassasampayuttaá¹ƒ kodhaá¹ƒ vineti, khantisaá¹ƒvarena sÄ«tÄ• dÄ«ni khamantopi
taá¹ƒtaá¹ƒÄ• ghÄ• tavatthusambhavaá¹ƒ kodhaá¹ƒ vineti, vÄ«riyasaá¹ƒvarena byÄ• pÄ• da
taá¹ƒsampayuttaá¹ƒ kodhaá¹ƒ vineti. yehi dhammehi tadaá¹…gavikkhambhanasamuccheda
dhammÄ• naá¹ƒ attani nibbattanena te te dhamme pajahantopi tadaá¹…gappahÄ• tabbaá¹
samucchinditabbaÃ±ca kodhaá¹ƒ vineti. kÄ• maÃ±cettha pahÄ• navinayena vinayo na sam
pahÄ• naá¹ƒ hoti, tehi vinentopi pariyÄ• yato ``pahÄ• navinayena vinetÄ«â€™â€™ ti vuccat
paá¹-ippassaddhippahÄ• nakÄ• le pana vinetabbÄ• bhÄ• vato nissaraá¹‡appahÄ• nassa ca
kiÃ±ci vinetÄ«ti vuccati. evaá¹ƒ tesu paá¹-ippassaddhivinayaá¹ƒ nissaraá¹‡avinayaÃ±ca á¹-
aá¹-á¹-havidhena vinayenesa tena tena pariyÄ• yena vinetÄ«ti pavuccatÄ«ti. ye vÄ• ---

``paÃ±cime, bhikkhave, Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• to sa
katame paÃ±ca? yasmiá¹ƒ, bhikkhave, puggale Ä• ghÄ• to jÄ• yetha, mettÄ• tasmiá¹ƒ pug
karuá¹‡Ä• ... upekkhÄ• ... asati-amanasikÄ• ro tasmiá¹ƒ puggale Ä• pajjitabbo, evaá¹ƒ tas
paá¹-ivinetabbo. kammassakatÄ• eva vÄ• tasmiá¹ƒ puggale adhiá¹-á¹-hÄ• tabbÄ• kamma
dÄ• yÄ• do bhavissatÄ«â€™â€™ ti (AN b V 161) ---

evaá¹ƒ \Ne I 10/ paÃ±ca Ä• ghÄ• tapaá¹-ivinayÄ• vuttÄ• . ye ca ---

``paÃ±cime, Ä• vuso, Ä• ghÄ• tapaá¹-ivinayÄ• , yattha bhikkhuno uppanno Ä• ghÄ• to sabb
paÃ±ca? idhÄ• vuso \Be I 10/, ekacco puggalo aparisuddhakÄ• yasamÄ• cÄ• ro hoti, parisu
evarÅ«pepi, Ä• vuso, puggale Ä• ghÄ• to \Ee I 11/ paá¹-ivinetabboâ€™â€™ ti (AN b V 162)

evamÄ• dinÄ• pi nayena paÃ±ca Ä• ghÄ• tapaá¹-ivinayÄ• vuttÄ• . tesu yena kenaci Ä• ghÄ
vinetÄ«ti pavuccati. apica yasmÄ• ---

``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ• ni
mano padoseyya, na me so tena sÄ• sanakaroâ€™â€™ ti (MN I 232) --- -

evaá¹ƒ satthu ovÄ• daá¹ƒ,

``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

``ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammatiâ€™â€™ || (SN a I 188).

``sattime, bhikkhave, dhammÄ• sapattakantÄ• sapattakaraá¹‡Ä• kodhanaá¹ƒ Ä• gacchan
vÄ• . katame satta? idha, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho, vatÄ• yaá¹ƒ
assÄ• â€™ ti. taá¹ƒ kissa hetu? na, bhikkhave, sapatto sapattassa vaá¹‡á¹‡avatÄ• ya nand
bhikkhave, purisapuggalo kodhÄ• bhibhÅ«to kodhapareto kiÃ±cÄ• pi so hoti sunhÄ• to suvi
odÄ• tavatthavasano, atha kho so dubbaá¹‡á¹‡ova hoti kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkha
sapattakanto sapattakaraá¹‡o kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• (AN b 7.6

``puna \Ne I 11/ caparaá¹ƒ, bhikkhave, sapatto sapattassa evaá¹ƒ icchati --- `aho, vatÄ• yaá
sayeyyÄ• â€™ ti ... pe ... `na pacurattho assÄ• â€™ ti ... pe ... `na bhogavÄ• assÄ• â€™ ti
yasavÄ• assÄ• â€™ ti ... pe ... `na mittavÄ• assÄ• â€™ ti ... pe ... `kÄ• yassa bhedÄ• para
apÄ• yaá¹ƒ duggatiá¹ƒ \Be I 11/ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyyÄ• â€™ ti. taá¹ƒ kissa he
sapatto sapattassa sugatigamanena nandati. kodhanÄ• yaá¹ƒ, bhikkhave, purisapuggalo ko
kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya ... manasÄ• duccaritaá¹ƒ carati. so kÄ• yena duc
... vÄ• cÄ• ya ... pe ... manasÄ• duccaritaá¹ƒ caritvÄ• kÄ• yassa \Ee I 12/ bhedÄ• paraá¹ƒ
nirayaá¹ƒ upapajjati kodhÄ• bhibhÅ«toâ€™â€™ ti (AN b 7.64).

``kuddho atthaá¹ƒ na jÄ• nÄ• ti, kuddho dhammaá¹ƒ na passati ... pe ... || (AN b 7.64; Nidd I

``yena kodhena kuddhÄ• se, sattÄ• gacchanti duggatiá¹ƒ.

taá¹ƒ kodhaá¹ƒ sammadaÃ±Ã±Ä• ya, pajahanti vipassino || (It 4).

``kodhaá¹ƒ jahe vippajaheyya mÄ• naá¹ƒ, saá¹ƒyojanaá¹ƒ sabbamatikkameyya || (Dhp 221)

``anatthajanano kodho, kodho cittappakopano || (AN b 7.64; It 88).

``ekÄ• parÄ• dhaá¹ƒ khama bhÅ«ripaÃ±Ã±a, na paá¹‡á¸• itÄ• kodhabalÄ• bhavantÄ«â€™

evamÄ• dinÄ• nayena kodhe Ä• dÄ«navaÃ±ca paccavekkhatopi kodho vinayaá¹ƒ upeti. tas
kodhaá¹ƒ vinentopi esa vinetÄ«ti vuccati.

__kodha_nti ``anatthaá¹ƒ me acarÄ«ti Ä• ghÄ• to jÄ• yatÄ«â€™â€™ tiÄ• dinÄ• (DN III 340
vuttÄ• naá¹ƒ navannaá¹ƒ, ``atthaá¹ƒ me na carÄ«â€™â€™ ti Ä• dÄ«naÃ±ca tappaá¹-ipakkh
navannamevÄ• ti aá¹-á¹-hÄ• rasannaá¹ƒ, __khÄ• á¹‡ukaá¹‡á¹-akÄ• dinÄ• _ aá¹-á¹-hÄ• nen
Ä• ghÄ• tavatthÅ«naá¹ƒ aÃ±Ã±atarÄ• ghÄ• tavatthusambhavaá¹ƒ Ä• ghÄ• taá¹ƒ. __visaá¹-
__sappavisa_nti sappassa visaá¹ƒ. __ivÄ• _ti opammavacanaá¹ƒ, i-kÄ• ra lopaá¹ƒ katvÄ• v
__osadhehÄ«_ti agadehi. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• visatikicchako vejjo sappena daá¹-
kÄ• yaá¹ƒ pharitvÄ• á¹-hitaá¹ƒ visaá¹-aá¹ƒ sappavisaá¹ƒ mÅ«lakhandhatacapattapupphÄ•
12/ nÄ• nÄ• bhesajjehi payojetvÄ• katehi vÄ• osadhehi khippameva vineyya, evamevaá¹ƒ
uppatitaá¹ƒ cittasantÄ• naá¹ƒ byÄ• petvÄ• á¹-hitaá¹ƒ kodhaá¹ƒ yathÄ• vuttesu vinayanÅ«pÄ
upÄ• yena vineti nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karotÄ«ti.

__so bhikkhu jahÄ• ti orapÄ• ra_nti so evaá¹ƒ kodhaá¹ƒ vinento bhikkhu yasmÄ• kodho ta
13/ pahÄ«yati, tasmÄ• orapÄ• rasaÃ±Ã±itÄ• ni paÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni jahÄ•
pÄ• ranti tÄ«rassa nÄ• maá¹ƒ, tasmÄ• orÄ• ni ca tÄ• ni saá¹ƒsÄ• rasÄ• garassa pÄ• rabhÅ
``orapÄ• raâ€™â€™ nti vuccati. atha vÄ• ``yo uppatitaá¹ƒ vineti kodhaá¹ƒ visaá¹-aá¹ƒ sapp
osadhehiâ€™â€™, so tatiyamaggena sabbaso kodhaá¹ƒ vinetvÄ• anÄ• gÄ• miphale á¹-hite
tattha oranti sakattabhÄ• vo, pÄ• ranti parattabhÄ• vo. oraá¹ƒ vÄ• cha ajjhattikÄ• ni Ä• yata
bÄ• hirÄ• yatanÄ• ni. tathÄ• oraá¹ƒ manussaloko, pÄ• raá¹ƒ devaloko. oraá¹ƒ kÄ• madhÄ•
rÅ«pÄ• rÅ«padhÄ• tu. oraá¹ƒ kÄ• marÅ«pabhavo, pÄ• raá¹ƒ arÅ«pabhavo. oraá¹ƒ attabhÄ•
attabhÄ• vasukhÅ«pakaraá¹‡Ä• ni. evametasmiá¹ƒ orapÄ• re catutthamaggena chandarÄ•
orapÄ• raâ€™â€™ nti vuccati. ettha ca kiÃ±cÄ• pi anÄ• gÄ• mino kÄ• marÄ• gassa pahÄ«
chandarÄ• go eva natthi; apica kho panassa tatiyamaggÄ• dÄ«naá¹ƒ viya vaá¹‡á¹‡appakÄ•
orapÄ• rabhedaá¹ƒ saá¹…gahetvÄ• tattha chandarÄ• gappahÄ• nena ``jahÄ• ti orapÄ• raâ

idÄ• ni tassatthassa vibhÄ• vanatthÄ• ya upamaá¹ƒ Ä• ha __ ``urago jiá¹‡á¹‡amiva tacaá¹ƒ
tattha urena gacchatÄ«ti __urago, _ sappassetaá¹ƒ adhivacanaá¹ƒ. so duvidho --- kÄ• marÅ
ca. kÄ• marÅ«pÄ«pi duvidho --- jalajo thalajo ca. jalajo jale eva kÄ• marÅ«paá¹ƒ labhati, na
saá¹…khapÄ• lajÄ• take saá¹…khapÄ• lanÄ• garÄ• jÄ• viya. thalajo thale eva, na jale. so ja
jiá¹‡á¹‡aá¹ƒ, cirakÄ• latÄ• ya purÄ• á¹‡aÃ±cÄ• ti saá¹…khaá¹ƒ gataá¹ƒ. tacaá¹ƒ jahanto ca
sajÄ• tiyaá¹ƒ á¹-hito, jigucchanto, nissÄ• ya, thÄ• menÄ• ti. sajÄ• ti nÄ• ma sappajÄ• ti dÄ«
paÃ±casu á¹-hÄ• nesu sajÄ• tiá¹ƒ nÄ• tivattanti --- upapattiyaá¹ƒ, cutiyaá¹ƒ, vissaá¹-á¹-hani

samÄ• najÄ• tiyÄ• \Be I 13/ \Ne I 13/ methunapaá¹-isevane, jiá¹‡á¹‡atacÄ• panayane cÄ• t
jahÄ• ti, tadÄ• sajÄ• tiyaá¹ƒyeva á¹-hatvÄ• jahÄ• ti. sajÄ• tiyaá¹ƒ á¹-hitopi ca jigucchanto \
jigucchanto nÄ• ma yadÄ• upaá¸• á¸• haá¹-á¹-hÄ• ne mutto hoti, upaá¸• á¸• haá¹-á¹-hÄ• ne
aá¹-á¹-Ä«yanto jahÄ• ti. evaá¹ƒ jigucchantopi ca daá¹‡á¸• antaraá¹ƒ vÄ• mÅ«lantaraá¹ƒ vÄ
nissÄ• ya jahÄ• ti. nissÄ• ya jahantopi ca thÄ• maá¹ƒ janetvÄ• , ussÄ• haá¹ƒ katvÄ• , vÄ«ri
naá¹…guá¹-á¹-haá¹ƒ katvÄ• , passasantova phaá¹‡aá¹ƒ karitvÄ• jahÄ• ti. evaá¹ƒ jahitvÄ• y
evamevaá¹ƒ ayampi bhikkhu orapÄ• raá¹ƒ jahitukÄ• mo catubbidhena jahÄ• ti --- sajÄ• tiyaá
nissÄ• ya, thÄ• menÄ• ti. sajÄ• ti nÄ• ma bhikkhuno ``ariyÄ• ya jÄ• tiyÄ• jÄ• toâ€™â€™ ti
sÄ«laá¹ƒ. tenevÄ• ha ``sÄ«le patiá¹-á¹-hÄ• ya naro sappaÃ±Ã±oâ€™â€™ ti (SN a I 23; Peá
sajÄ• tiyaá¹ƒ á¹-hito bhikkhu taá¹ƒ sakattabhÄ• vÄ• dibhedaá¹ƒ orapÄ• raá¹ƒ jiá¹‡á¹‡apurÄ•
janentaá¹ƒ tattha tattha Ä• dÄ«navadassanena jigucchanto kalyÄ• á¹‡amitte nissÄ• ya
adhimattavÄ• yÄ• masaá¹…khÄ• taá¹ƒ thÄ• maá¹ƒ janetvÄ• ``divasaá¹ƒ caá¹…kamena nis
cittaá¹ƒ parisodhetÄ«â€™â€™ ti (AN a III 16; Vibh 519) vuttanayena rattindivaá¹ƒ chadhÄ•
ghaá¹-ento vÄ• yamanto urago viya, vaá¹…kaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ pallaá¹…kaá¹ƒ Ä• bh
passasanto, ayampi asithilaparakkamatÄ• ya vÄ• yamanto urago viya phaá¹‡aá¹ƒ karitvÄ• ,
Ã±Ä• á¹‡avipphÄ• raá¹ƒ janetvÄ• uragova tacaá¹ƒ orapÄ• raá¹ƒ jahÄ• ti. jahitvÄ• ca urago
yenakÄ• maá¹ƒ ayampi ohitabhÄ• ro anupÄ• disesanibbÄ• nadhÄ• tudisaá¹ƒ pakkamatÄ«ti

``yo uppatitaá¹ƒ vineti kodhaá¹ƒ, visaá¹-aá¹ƒ sappavisaá¹ƒva osadhehi.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amiva tacaá¹ƒ purÄ• á¹‡aâ€™â€™ nti ||

evamesÄ• \Ee I 15/ bhagavatÄ• arahattanikÅ«á¹-ena paá¹-hamagÄ• thÄ• desitÄ• ti.

<2> idÄ• ni dutiyagÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• kkamo anuppatto. tatrÄ• pi ---

``yena \Be I 14/ yattha yadÄ• yasmÄ• , vuttÄ• gÄ• thÄ• ayaá¹ƒ imaá¹ƒ.

vidhiá¹ƒ pakÄ• sayitvÄ• ssÄ• , karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti || ---

ayameva mÄ• tikÄ• . tato paraÃ±ca sabbagÄ• thÄ• su. ativitthÄ• rabhayena pana ito pabhu
\Ne I 14/ uppattidassananayeneva tassÄ• tassÄ• atthaá¹ƒ dassento atthavaá¹‡á¹‡anaá¹ƒ
__yo rÄ• gamudacchidÄ• asesa_nti ayaá¹ƒ dutiyagÄ• thÄ• .

tassuppatti --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹
tena kho pana samayena Ä• yasmato sÄ• riputtattherassa upaá¹-á¹-hÄ• ko aÃ±Ã±ataro suv
santike pabbajito. thero tassa ``daharÄ• naá¹ƒ asubhaá¹ƒ sappÄ• yaâ€™â€™ nti mantvÄ•
asubhakammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. tassa tasmiá¹ƒ Ä• sevanamattampi cittaá¹ƒ na labha

mametaâ€™â€™ nti therassa Ä• rocesi. thero ``daharÄ• nametaá¹ƒ sappÄ• yaâ€™â€™ nt
evaá¹ƒ cattÄ• ro mÄ• sÄ• atÄ«tÄ• , so kiÃ±cimattampi visesaá¹ƒ na labhati. tato naá¹ƒ ther
nesi. bhagavÄ• ``avisayo, sÄ• riputta, tuyhetassa sappÄ• yaá¹ƒ jÄ• nituá¹ƒ, buddhaveneyy
pabhassaravaá¹‡á¹‡aá¹ƒ padumaá¹ƒ iddhiyÄ• nimminitvÄ• tassa hatthe pÄ• dÄ• si --- ``ha
vihÄ• rapacchÄ• yÄ• yaá¹ƒ vÄ• likÄ• tale nÄ• á¸·ena vijjhitvÄ• á¹-hapehi, abhimukhaÃ±cas
`lohitaá¹ƒ lohitaâ€™ nti Ä• vajjentoâ€™â€™ ti. ayaá¹ƒ kira paÃ±ca jÄ• tisatÄ• ni suvaá¹‡á¹‡
tenassa ``lohitakanimittaá¹ƒ sappÄ• yaâ€™â€™ nti Ã±atvÄ• bhagavÄ• lohitakakammaá¹-á
katvÄ• muhutteneva yathÄ• kkamaá¹ƒ \Ee I 16/ tattha cattÄ• ripi jhÄ• nÄ• ni adhigantvÄ• a
nayena jhÄ• nakÄ«á¸·aá¹ƒ Ä• rabhi. atha bhagavÄ• `taá¹ƒ padumaá¹ƒ milÄ• yatÅ«â€™ ti a
vuá¹-á¹-hito taá¹ƒ milÄ• taá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ disvÄ• ``pabhassararÅ«paá¹ƒ jarÄ• ya
aniccasaÃ±Ã±aá¹ƒ paá¹-ilabhi. tato naá¹ƒ ajjhattampi upasaá¹ƒhari. tato ``yadaniccaá¹ƒ taá
dukkhaá¹ƒ tadanattÄ• â€™â€™ ti tayopi bhave Ä• ditte viya passi. evaá¹ƒ passato cassÄ• v
tattha dÄ• rakÄ• orohitvÄ• padumÄ• ni bhaÃ±jitvÄ• bhaÃ±jitvÄ• rÄ• siá¹ƒ karonti. tassa t
naá¸·avane aggijÄ• lÄ• viya khÄ• yiá¹ƒsu, pattÄ• ni patantÄ• ni papÄ• taá¹ƒ pavisantÄ• ni v
nikkhittapadumÄ• naá¹ƒ aggÄ• ni milÄ• tÄ• ni aggiá¸• aá¸• á¸• hÄ• ni viya \Be I 15/ khÄ• yiá
sabbadhamme upanijjhÄ• yato bhiyyosomattÄ• ya tayo bhavÄ• Ä• dittamiva agÄ• raá¹ƒ ap
upaá¹-á¹-hahiá¹ƒsu. tato bhagavÄ• gandhakuá¹-iyaá¹ƒ nisinnova tassa bhikkhuno upari sar
cassa mukhaá¹ƒyeva ajjhotthari. tato so ``kimetaâ€™â€™ nti Ä• vajjento bhagavantaá¹ƒ Ä•
á¹-hitamiva disvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• aÃ±jaliá¹ƒ paá¹‡Ä• mesi. athassa bhagavÄ• sap
desento imaá¹ƒ obhÄ• sagÄ• thaá¹ƒ abhÄ• si __ ``yo rÄ• gamudacchidÄ• asesaâ€™â€™ _

tattha raÃ±janavasena __rÄ• go, _ paÃ±cakÄ• maguá¹‡arÄ• gassetaá¹ƒ adhivacanaá¹ƒ. __
bhaÃ±jati \Ne I 15/, vinÄ• seti. atÄ«takÄ• likÄ• nampi hi chandasi vattamÄ• navacanaá¹ƒ ak
__asesa_nti sÄ• nusayaá¹ƒ. __bhisapupphaá¹ƒva saroruha_nti sare virÅ«á¸·haá¹ƒ paduma
__vigayhÄ• _ti ogayha, pavisitvÄ• ti attho. sesaá¹ƒ pubbasadisameva. kiá¹ƒ vuttaá¹ƒ hoti? y
dÄ• rakÄ• saraá¹ƒ oruyha bhisapupphaá¹ƒ saroruhaá¹ƒ chindanti, evamevaá¹ƒ yo bhikkhu
tedhÄ• tukalokasannivÄ• saá¹ƒ ogayha ---

``natthi rÄ• gasamo aggiâ€™â€™. (Dhp 202).

``kÄ• marÄ• gena \Ee I 17/ dayhÄ• mi, cittaá¹ƒ me paridayhatiâ€™â€™. (SN a I 212).

``ye rÄ• garattÄ• nupatanti sotaá¹ƒ, sayaá¹ƒ kataá¹ƒ makkaá¹-akova jÄ• laá¹ƒâ€™â€™ || (D

``ratto kho, Ä• vuso, rÄ• gena abhibhÅ«to pariyÄ• dinnacitto pÄ• á¹‡ampi hanatÄ«â€™â€™

evamÄ• dinayamanugantvÄ• rÄ• gÄ• dÄ«navapaccavekkhaá¹‡ena yathÄ• vuttappakÄ• reh
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akesu vatthÅ«su asubhasaÃ±Ã±Ä• ya ca thokaá¹ƒ thoka

anÄ• gÄ• mimaggena avasesaá¹ƒ arahattamaggena ca tato anavasesampi ucchindati pubb
jahÄ• ti orapÄ• raá¹ƒ urago jiá¹‡á¹‡amiva tacaá¹ƒ purÄ• á¹‡anti. evamesÄ• bhagavatÄ• ar
desitÄ• . desanÄ• pariyosÄ• ne ca so bhikkhu arahatte patiá¹-á¹-hitoti.

<3> __yo_ \Be I 16/ __taá¹‡hamudacchidÄ• _ti kÄ• uppatti? bhagavÄ• sÄ• vatthiyaá¹ƒ vih
gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re viharanto taá¹‡hÄ• vasena akusalavitakkaá¹ƒ vitakketi
tassajjhÄ• sayaá¹ƒ viditvÄ• imaá¹ƒ obhÄ• sagÄ• thamabhÄ• si.

tattha tassatÄ«ti __taá¹‡hÄ• _. visayehi tittiá¹ƒ na upetÄ«ti attho. kÄ• mabhavavibhavataá¹
adhivacanaá¹ƒ. __sarita_nti gataá¹ƒ pavattaá¹ƒ, yÄ• va bhavaggÄ• ajjhottharitvÄ• á¹-hitan
__sÄ«ghasara_nti sÄ«ghagÄ• miniá¹ƒ, sandiá¹-á¹-hikasamparÄ• yikaá¹ƒ Ä• dÄ«navaá¹ƒ ag
paracakkavÄ• á¸·ampi \Ne I 16/ bhavaggampi sampÄ• puá¹‡ituá¹ƒ samatthanti vuttaá¹ƒ hot
sÄ«ghasaraá¹ƒ sabbappakÄ• rampi taá¹‡haá¹ƒ ---

``uparivisÄ• lÄ• duppÅ«rÄ• , icchÄ• visaá¹-agÄ• minÄ«.

ye ca taá¹ƒ anugijjhanti, te honti cakkadhÄ• rinoâ€™â€™ ti ||

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• nasaá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«â€™â€™ ti || (It 15, 105;
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107).

``Å«no \Ee I 18/ loko atitto taá¹‡hÄ• dÄ• soti kho, mahÄ• rÄ• jÄ• â€™â€™ ti (MN II 305) ca

evamÄ• dÄ«navapaccavekkhaá¹‡ena vuttappakÄ• rehi sÄ«lasaá¹ƒvarÄ• dÄ«hi ca yo thoka
arahattamaggena asesaá¹ƒ ucchijjati, so bhikkhu tasmiá¹ƒyeva khaá¹‡e sabbappakÄ• ramp
desanÄ• pariyosÄ• ne so bhikkhu arahatte patiá¹-á¹-hitoti.

<4> __yo mÄ• namudabbadhÄ«_ti kÄ• uppatti? bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. aÃ±Ã±
tÄ«re viharanto gimhakÄ• le appodake sote kataá¹ƒ naá¸·asetuá¹ƒ pacchÄ• Ä• gatena mah
``aniccÄ• saá¹…khÄ• rÄ• â€™â€™ ti saá¹ƒviggo aá¹-á¹-hÄ• si. tassajjhÄ• sayaá¹ƒ viditvÄ•
obhÄ• sagÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 17/ __mÄ• no_ti jÄ• tiÄ• divatthuko cetaso uá¹‡á¹‡Ä• mo. so ``seyyohamasmÄ«
``sadisohamasmÄ«â€™â€™ ti mÄ• no, ``hÄ«nohamasmÄ«â€™â€™ ti mÄ• noti evaá¹ƒ tivi
seyyohamasmÄ«ti, seyyassa sadiso, seyyassa hÄ«no, sadisassa seyyo, sadisassa sadiso,
seyyo, hÄ«nassa sadiso, hÄ«nassa hÄ«nohamasmÄ«â€™â€™ ti mÄ• noti evaá¹ƒ navavidh

mÄ• naá¹ƒ ---

``yena mÄ• nena mattÄ• se, sattÄ• gacchanti duggatiâ€™â€™ nti || (It 6) ---

Ä• dinÄ• \Ne I 17/ nayena tattha Ä• dÄ«navapaccavekkhaá¹‡ena vuttappakÄ• rehi sÄ«lasa
thokaá¹ƒ vadhento kilesÄ• naá¹ƒ abaladubbalattÄ• naá¸·asetusadisaá¹ƒ lokuttaradhammÄ•
mahoghasadisena arahattamaggena asesaá¹ƒ udabbadhi, anavasesappahÄ• navasena uco
hoti. so bhikkhu tasmiá¹ƒyeva khaá¹‡e sabbappakÄ• rampi jahÄ• ti orapÄ• ranti. desanÄ• p
arahatte patiá¹-á¹-hitoti.

<5> ti kÄ• uppatti? imissÄ• gÄ• thÄ• ya ito parÄ• naÃ±ca dvÄ• dasannaá¹ƒ ekÄ• yeva up
bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. tena kho pana samayena aÃ±Ã±ataro \Ee I 19/ brÄ• hm
vÄ• reyye paccupaá¹-á¹-hite cintesi --- ``kenaci vasalena aparibhuttapubbehi pupphehi dÄ•
patikulaá¹ƒ pesessÄ• mÄ«â€™â€™ ti. so santarabÄ• hiraá¹ƒ sÄ• vatthiá¹ƒ vicinanto kiÃ±ci
aparibhuttapubbaá¹ƒ nÄ• ddasa. atha sambahule dhuttakajÄ• tike brÄ• hmaá¹‡adÄ• rake s
pucchissÄ• mi, avassaá¹ƒ sambahulesu koci jÄ• nissatÄ«â€™â€™ ti upasaá¹…kamitvÄ• p
uppaá¹‡á¸• entÄ• Ä• haá¹ƒsu --- ``udumbarapupphaá¹ƒ nÄ• ma, brÄ• hmaá¹‡a, loke na ke
dhÄ«taraá¹ƒ alaá¹…karitvÄ• dehÄ«â€™â€™ ti. so dutiyadivase kÄ• lasseva vuá¹-á¹-hÄ• ya
aciravatiyÄ• nadiyÄ• tÄ«re udumbaravanaá¹ƒ gantvÄ• ekamekaá¹ƒ rukkhaá¹ƒ vicinanto p
nÄ• ddasa. atha vÄ«tivatte majjhanhike dutiyatÄ«raá¹ƒ agamÄ• si. tattha ca aÃ±Ã±ataro bh
manuÃ±Ã±e rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisinno kammaá¹-á¹-hÄ• naá¹ƒ \Be I 18/ manas
upasaá¹…kamitvÄ• amanasikaritvÄ• , sakiá¹ƒ nisÄ«ditvÄ• , sakiá¹ƒ ukkuá¹-iko hutvÄ• , sak
rukkhaá¹ƒ sabbasÄ• khÄ• viá¹-apapattantaresu vicinanto kilamati. tato naá¹ƒ so bhikkhu Ä•
kiá¹ƒ maggasÄ«â€™â€™ ti? ``udumbarapupphaá¹ƒ, bhoâ€™â€™ ti. ``udumbarapupphaá¹ƒ
natthi, musÄ• etaá¹ƒ vacanaá¹ƒ, mÄ• kilamÄ• â€™â€™ ti. atha bhagavÄ• tassa bhikkhun
obhÄ• saá¹ƒ muÃ±citvÄ• samuppannasamannÄ• hÄ• rabahumÄ• nassa imÄ• obhÄ• sagÄ
bhavesu sÄ• raâ€™â€™ _nti sabbÄ• vattabbÄ• .

tattha paá¹-hamagÄ• thÄ• ya tÄ• va __nÄ• jjhagamÄ• _ti nÄ• dhigacchi, nÄ• dhigacchati v
kÄ• marÅ«pÄ• rÅ«pasaÃ±Ã±Ä«asaÃ±Ã±Ä«nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ekavokÄ• racatu
niccabhÄ• vaá¹ƒ attabhÄ• vaá¹ƒ vÄ• . __vicina_nti paÃ±Ã±Ä• ya gavesanto. __pupphamiva
udumbararukkhesu \Ee I 20/ pupphaá¹ƒ vicinanto esa brÄ• hmaá¹‡o nÄ• jjhagamÄ• , evaá¹
paÃ±Ã±Ä• ya vicinanto sabbabhavesu kiÃ±ci sÄ• raá¹ƒ nÄ• jjhagamÄ• . so asÄ• rakaá¹-á¹-
anattato ca vipassanto anupubbena lokuttaradhamme adhigacchanto jahÄ• ti orapÄ• raá¹ƒ
18/ tacaá¹ƒ purÄ• á¹‡anti ayamattho yojanÄ• ca. avasesagÄ• thÄ• su panassa yojanaá¹ƒ a
vakkhÄ• ma.

<6> á¹• 21 ``yassantarato na santi kopÄ• ,

itibhavÄ• bhavataÃ±ca vÄ«tivattoâ€™â€™ ti || (Ud 20) ---

ettha tÄ• va ayaá¹ƒ `antarasaddoâ€™ ---

``nadÄ«tÄ«resu saá¹‡á¹-hÄ• ne, sabhÄ• su rathiyÄ• su ca.

janÄ• saá¹…gamma mantenti, maÃ±ca taÃ±ca kimantaraâ€™â€™ nti || (SN a I 228).

``appamattakena visesÄ• dhigamena antarÄ• vosÄ• namÄ• pÄ• diâ€™â€™ (AN c 10.84).

``anatthajanano kodho, kodho cittappakopano.

bhayamantarato jÄ• taá¹ƒ, taá¹ƒ jano nÄ• vabujjhatÄ«â€™â€™ ti || (AN b 7.64; It 88) ---

evaá¹ƒ \Be I 19/ kÄ• raá¹‡avemajjhacittÄ• dÄ«su sambahulesu atthesu dissati. idha pana ci
__yassantarato na santi kopÄ• _ti tatiyamaggena samÅ«hatattÄ• yassa citte na santi kopÄ
__bhavo_ti sampatti, __vibhavo_ti vipatti. tathÄ• bhavoti vuddhi, vibhavoti hÄ• ni. bhavoti s
ucchedo. bhavoti puÃ±Ã±aá¹ƒ, vibhavoti pÄ• paá¹ƒ. vibhavo abhavoti ca atthato ekameva. t
__itibhavÄ• bhavataÃ±ca vÄ«tivatto_ti ettha yÄ• esÄ•
sampattivipattivuá¸• á¸• hihÄ• nisassatucchedapuÃ±Ã±apÄ• pavasena iti anekappakÄ• rÄ•
catÅ«hipi maggehi yathÄ• sambhavaá¹ƒ tena tena nayena taá¹ƒ itibhavÄ• bhavataÃ±ca vÄ«
Ã±Ä• tabbo.

<7> __yassa_ \Ee I 21/ __vitakkÄ• _ti ettha pana yassa bhikkhuno tayo kÄ• mabyÄ• pÄ• d
Ã±Ä• tijanapadÄ• maravitakkÄ• , tayo
parÄ• nuddayatÄ• paá¹-isaá¹ƒyuttalÄ• bhasakkÄ• rasilokaanavaÃ±Ã±attipaá¹-isaá¹ƒyuttavit
samantabhaddake vuttanayena tattha tattha Ä• dÄ«navaá¹ƒ paccavekkhitvÄ• \Ne I 19/ paá
tassa tassa pahÄ• nasamatthehi tÄ«hi heá¹-á¹-himamaggehi ca vidhÅ«pitÄ• bhusaá¹ƒ dhÅ
daá¸• á¸• hÄ• ti attho. evaá¹ƒ vidhÅ«petvÄ• ca __ajjhattaá¹ƒ suvikappitÄ• asesÄ• , _ niyak
khandhasantÄ• ne ajjhattajjhattabhÅ«te citte ca yathÄ• na puna sambhavanti, evaá¹ƒ araha
chinnÄ• . chinnaÃ±hi kappitanti vuccati. yathÄ• ha ``kappitakesamassÅ«â€™â€™ ti (SN a I
evamettha attho daá¹-á¹-habbo.

<8> idÄ• ni __yo nÄ• ccasÄ• rÄ«_ti ettha __yo nÄ• ccasÄ• rÄ«_ti yo nÄ• tidhÄ• vi. __na pa
kiá¹ƒ vuttaá¹ƒ hoti? accÄ• raddhavÄ«riyena hi uddhacce patanto accÄ• sarati, atisithilena k
paccÄ• sarati. tathÄ• bhavataá¹‡hÄ• ya attÄ• naá¹ƒ kilamento accÄ• sarati, kÄ• mataá¹‡hÄ
paccÄ• sarati. sassatadiá¹-á¹-hiyÄ• accÄ• sarati, ucchedadiá¹-á¹-hiyÄ• paccÄ• sarati. atÄ«

accÄ• sarati, anÄ• gata paá¹-ikaá¹…khanto paccÄ• sarati. pubbantÄ• nudiá¹-á¹-hiyÄ• accÄ
aparantÄ• nudiá¹-á¹-hiyÄ• paccÄ• sarati. tasmÄ• yo ete ubho ante vajjetvÄ• majjhimaá¹ƒ
paá¹-ipajjanto nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«ti evaá¹ƒ vuttaá¹ƒ hoti. __sabbaá¹ƒ_ \Be I 20
papaÃ±ca_nti tÄ• ya ca pana arahattamaggavosÄ• nÄ• ya majjhimÄ• ya paá¹-ipadÄ• ya sa
vedanÄ• saÃ±Ã±Ä• vitakkappabhavaá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hisaá¹…khÄ• taá¹ƒ tividha
atikkanto, samatikkantoti attho.

<9> tadanantaragÄ• thÄ• ya pana __sabbaá¹ƒ vitathamidanti Ã±atvÄ• loke_ti ayameva vis
__sabba_nti anavasesaá¹ƒ, sakalamanÅ«nanti \Ee I 22/ vuttaá¹ƒ hoti. evaá¹ƒ santepi pana
lokiyakhandhÄ• yatanadhÄ• tuppabhedaá¹ƒ saá¹…khatameva idhÄ• dhippetaá¹ƒ. __vitatha
niccanti vÄ• sukhanti vÄ• subhanti vÄ• attÄ• ti vÄ• yathÄ• yathÄ• kilesavasena bÄ• laja
tathÄ• tathÄ• bhÄ• vato vitathanti vuttaá¹ƒ hoti. __ida_nti tameva sabbaá¹ƒ paccakkhabhÄ•
__Ã±atvÄ• _ti maggapaÃ±Ã±Ä• ya jÄ• nitvÄ• , taÃ±ca pana asammohato, na visayato. __lo
khandhÄ• dibhedaá¹ƒ dhammajÄ• taá¹ƒ ``vitathamidaâ€™â€™ nti Ã±atvÄ• ti sambandho.

10-13__._ idÄ• ni ito parÄ• su catÅ«su gÄ• thÄ• su __vÄ«talobho vÄ«tarÄ• go vÄ«tadoso v
ettha lubbhanavasena __lobho_. sabbasaá¹…gÄ• hikametaá¹ƒ paá¹-hamassa akusalamÅ«l
visamalobhassa vÄ• . yo so ``appekadÄ• mÄ• tumattÄ«supi lobhadhammÄ• uppajjanti, bh
uppajjanti, dhÄ«tumattÄ«supi lobhadhammÄ• uppajjantÄ«â€™â€™ ti (SN b IV 127) evaá¹ƒ
__rÄ• go, _ paÃ±cakÄ• maguá¹‡arÄ• gassetaá¹ƒ adhivacanaá¹ƒ. dussanavasena \Ne I 20/
vuttakodhassetaá¹ƒ adhivacanaá¹ƒ. muyhanavasena __moho, _ catÅ«su ariyasaccesu aÃ±
adhivacanaá¹ƒ. tattha yasmÄ• ayaá¹ƒ bhikkhu lobhaá¹ƒ jigucchanto vipassanaá¹ƒ Ä• rabhi
lobhaá¹ƒ vinetvÄ• vigatalobho vihareyyaâ€™â€™ nti, tasmÄ• tassa lobhappahÄ• nÅ«pÄ•
vitathabhÄ• vadassanaá¹ƒ lobhappahÄ• nÄ• nisaá¹ƒsaÃ±ca orapÄ• rappahÄ• naá¹ƒ dasse
ito parÄ• supi. keci panÄ• hu --- ``yathÄ• vutteneva nayena ete dhamme jigucchitvÄ• vipas
\Ee I 23/ tassa bhikkhuno ekamekÄ• va ettha gÄ• thÄ• vuttÄ• â€™â€™ ti. yaá¹ƒ ruccati, ta
nayo ito parÄ• su catÅ«su gÄ• thÄ• su.

<14> ayaá¹ƒ \Be I 21/ panettha atthavaá¹‡á¹‡anÄ• --- appahÄ«naá¹-á¹-hena santÄ• ne say
kÄ• marÄ• gapaá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• bhavarÄ• gÄ• vijjÄ• naá¹ƒ etaá¹ƒ adhiva
sampayuttadhammÄ• naá¹ƒ attano Ä• kÄ• rÄ• nuvidhÄ• naá¹-á¹-hena __mÅ«lÄ• ; _ akhem
dhammÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÅ«tÄ• tipi __mÅ«lÄ• ; _ sÄ• vajjadukkhavipÄ• kaá¹-á¹-hen
lobhadosamohÄ• naá¹ƒ adhivacanaá¹ƒ. te hi ``lobho, bhikkhave, akusalaÃ±ca akusalamÅ«l
nayena evaá¹ƒ niddiá¹-á¹-hÄ• . evamete anusayÄ• tena tena maggena pahÄ«nattÄ• yassa
akusalamÅ«lÄ• tatheva __samÅ«hatÄ• se, _ samÅ«hatÄ• icceva attho. paccattabahuvaca
icchanti saddalakkhaá¹‡akovidÄ• . aá¹-á¹-hakathÄ• cariyÄ• pana __ ``se_ti nipÄ• toâ€™â€
ruccati, taá¹ƒ gahetabbaá¹ƒ. ettha pana ``kiÃ±cÄ• pi so evaá¹ƒvidho bhikkhu khÄ«á¹‡Ä• sa
ca neva Ä• diyati, na pajahati, pajahitvÄ• á¹-hitoâ€™â€™ ti vutto. tathÄ• pi vattamÄ• nasan

vattamÄ• navacanalakkhaá¹‡ena ``jahÄ• ti orapÄ• raâ€™â€™ nti vuccati. atha vÄ• anupÄ
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yanto attano ajjhattikabÄ• hirÄ• yatanasaá¹…khÄ• taá¹ƒ ja

tattha kilesapaá¹-ipÄ• á¹-iyÄ• maggapaá¹-ipÄ• á¹-iyÄ• cÄ• ti dvidhÄ• anusayÄ• naá¹ƒ abh
kilesapaá¹-ipÄ• á¹-iyÄ• hi kÄ• marÄ• gÄ• nusayapaá¹-ighÄ• nusayÄ• naá¹ƒ tatiyamaggena
catutthamaggena, diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• naá¹ƒ paá¹-hamamaggena,
bhavarÄ• gÄ• nusayÄ• vijjÄ• nusayÄ• naá¹ƒ catutthamaggeneva. maggapaá¹-ipÄ• á¹-iyÄ•
diá¹-á¹-hÄ• nusayavicikicchÄ• nusayÄ• naá¹ƒ abhÄ• vo hoti. dutiyamaggena kÄ• marÄ• gÄ
tanubhÄ• vo, tatiyamaggena sabbaso abhÄ• vo, catutthamaggena mÄ• nÄ• nusayabhavarÄ
abhÄ• vo hoti. tattha yasmÄ• na sabbe anusayÄ• akusalamÅ«lÄ• ; kÄ• marÄ• gabhavarÄ
lobhÄ• kusalamÅ«lena saá¹…gahaá¹ƒ gacchanti. paá¹-ighÄ• nusayÄ• vijjÄ• nusayÄ• ca ``d
akusalamÅ«laá¹ƒâ€™â€™ icceva saá¹…khaá¹ƒ gacchanti, diá¹-á¹-himÄ• navicikicchÄ• nus
akusalamÅ«laá¹ƒ honti, yasmÄ• vÄ• anusayÄ• bhÄ• vavasena ca akusalamÅ«lasamuggh
paá¹-á¹-hapesi, tasmÄ• ---

``yassÄ• nusayÄ• \Be I 22/ na santi keci, mÅ«lÄ• ca akusalÄ• samÅ«hatÄ• seâ€™â€™ ||

iti bhagavÄ• Ä• ha.

<15> __yassa darathajÄ• _ti ettha pana paá¹-hamuppannÄ• kilesÄ• pariá¸·Ä• haá¹-á¹-her
aparÄ• paruppannÄ• pana tehi darathehi jÄ• tattÄ• darathajÄ• nÄ• ma. __ora_nti sakkÄ•
``orimaá¹ƒ tÄ«ranti kho, bhikkhu, sakkÄ• yassetaá¹ƒ adhivacanaâ€™â€™ nti (SN b IV 238)
uppattiyÄ• . __paccayÄ• se_ti paccayÄ• eva. kiá¹ƒ vuttaá¹ƒ hoti? yassa pana upÄ• dÄ• nal
paccayabhÅ«tÄ• ariyamaggena pahÄ«nattÄ• , keci darathajavevacanÄ• kilesÄ• na santi,
bhikkhu jahÄ• ti orapÄ• ranti.

<16> __yassa vanathajÄ• _ti etthapi darathajÄ• viya vanathajÄ• veditabbÄ• . vacanatthe
vanute, vanotÄ«ti vÄ• vanaá¹ƒ yÄ• cati sevati bhajatÄ«ti attho. taá¹‡hÄ• yetaá¹ƒ adhivacan
visayÄ• naá¹ƒ patthanato sevanato ca ``vanaâ€™â€™ nti vuccati. taá¹ƒ pariyuá¹-á¹-hÄ• nav
tanotÄ«ti vanatho, taá¹‡hÄ• nusayassetaá¹ƒ adhivacanaá¹ƒ. vanathÄ• jÄ• tÄ• ti vanathajÄ•
``sabbepi kilesÄ• gahanaá¹-á¹-hena vanathoti vuccanti, aparÄ• paruppannÄ• pana vanath
I 25/ cettha uragasutte attho adhippeto, itaro pana dhammapadagÄ• thÄ• yaá¹ƒ. __viniband
bhavavinibandhÄ• ya. atha vÄ• cittassa visayesu vinibandhÄ• ya Ä• yatiá¹ƒ uppattiyÄ• cÄ•
__hetukappÄ• . _

<17> __yo nÄ«varaá¹‡e_ti ettha nÄ«varaá¹‡Ä• ti cittaá¹ƒ, hitapaá¹-ipattiá¹ƒ vÄ• nÄ«varant
_ paá¹-icchÄ• dentÄ«ti attho. __pahÄ• yÄ• _ti chaá¸• á¸• etvÄ• . __paÃ±cÄ• _ti tesaá¹ƒ saá

Ä«ghÄ• bhÄ• vato __anÄ«gho_. kathaá¹ƒkathÄ• ya tiá¹‡á¹‡attÄ• __tiá¹‡á¹‡akathaá¹ƒkatho
__visallo_. kiá¹ƒ vuttaá¹ƒ hoti? yo bhikkhu kÄ• macchandÄ• dÄ«ni paÃ±ca nÄ«varaá¹‡Ä• ni
vuttanayena sÄ• maÃ±Ã±ato visesato ca nÄ«varaá¹‡esu Ä• dÄ«navaá¹ƒ disvÄ• tena tena
pahÄ«nattÄ• eva kilesadukkhasaá¹…khÄ• tassa Ä«ghassÄ• bhÄ• vena \Be I 23/ __anÄ«gh
atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinÄ• (MN I 18; SN a II 20) nayena pavattÄ• ya kathaá¹ƒ
__tiá¹‡á¹‡akathaá¹ƒkatho_ \Ne I 22/, ``tattha katame paÃ±ca sallÄ• ? rÄ• gasallo, dosasallo
mÄ• nasallo, diá¹-á¹-hisalloâ€™â€™ ti vuttÄ• naá¹ƒ paÃ±cannaá¹ƒ sallÄ• naá¹ƒ vigatattÄ•
pubbe vuttanayeneva jahÄ• ti orapÄ• ranti.

atrÄ• pi ca kilesapaá¹-ipÄ• á¹-iyÄ• maggapaá¹-ipÄ• á¹-iyÄ• cÄ• ti dvidhÄ• eva nÄ«varaá¹
veditabbaá¹ƒ. kilesapaá¹-ipÄ• á¹-iyÄ• hi kÄ• macchandanÄ«varaá¹‡assa byÄ• pÄ• danÄ«v
pahÄ• naá¹ƒ hoti, thinamiddhanÄ«varaá¹‡assa uddhaccanÄ«varaá¹‡assa ca catutthamagg
kusalaâ€™â€™ ntiÄ• dinÄ• (MN III 248; Nett 120) nayena pavattassa vippaá¹-isÄ• rasaá¹.
kukkuccanÄ«varaá¹‡assa vicikicchÄ• nÄ«varaá¹‡assa \Ee I 26/ ca paá¹-hamamaggena. ma
kukkuccanÄ«varaá¹‡assa vicikicchÄ• nÄ«varaá¹‡assa ca paá¹-hamamaggena pahÄ• naá¹ƒ
kÄ• macchandanÄ«varaá¹‡assa byÄ• pÄ• danÄ«varaá¹‡assa ca dutiyamaggena tanubhÄ•
anavasesappahÄ• naá¹ƒ. thinamiddhanÄ«varaá¹‡assa uddhaccanÄ«varaá¹‡assa ca catutth
evaá¹ƒ ---

``yo nÄ«varaá¹‡e pahÄ• ya paÃ±ca, anÄ«gho tiá¹‡á¹‡akathaá¹ƒkatho visallo.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aâ€™â€™ nti || ---

arahattanikÅ«á¹-eneva bhagavÄ• desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne so bh
patiá¹-á¹-hito. ``ekacce yena yena tesaá¹ƒ bhikkhÅ«naá¹ƒ yÄ• yÄ• gÄ• thÄ• desitÄ• , tena
gÄ• thÄ• ya pariyosÄ• ne so so bhikkhu arahatte patiá¹-á¹-hitoâ€™â€™ ti vadanti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya uragasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dhaniyasuttavaá¹‡á¹‡anÄ•

<18> __pakkodano_ti \Be I 24/ \Ne I 23/ dhaniyasuttaá¹ƒ. kÄ• uppatti? bhagavÄ• sÄ• vatt
samayena dhaniyo gopo mahÄ«tÄ«re paá¹-ivasati. tassÄ• yaá¹ƒ pubbayogo --- kassapassa
dibbamÄ• ne vÄ«sati vassasahassÄ• ni divase divase saá¹…ghassa vÄ«sati salÄ• kabhattÄ
devesu uppanno. evaá¹ƒ devaloke ekaá¹ƒ buddhantaraá¹ƒ khepetvÄ• amhÄ• kaá¹ƒ bhagav
videharaá¹-á¹-hamajjhe pabbataraá¹-á¹-haá¹ƒ nÄ• ma atthi tattha dhammakoraá¹‡á¸• aá¹ƒ n

nagare seá¹-á¹-hiputto hutvÄ• abhinibbatto, goyÅ«thaá¹ƒ nissÄ• ya jÄ«vati. tassa hi tiá¹ƒsa
gosahassÄ• ni honti, sattavÄ«sasahassÄ• gÄ• vo khÄ«raá¹ƒ duyhanti. gopÄ• nÄ• ma niba
cattÄ• romÄ• se thale vasanti, avasese aá¹-á¹-hamÄ• se yattha tiá¹‡odakaá¹ƒ sukhaá¹ƒ lab
taÃ±ca nadÄ«tÄ«raá¹ƒ vÄ• jÄ• tassaratÄ«raá¹ƒ vÄ• hoti. athÄ• yampi vassakÄ• le attano
\Ee I 27/ gunnaá¹ƒ phÄ• suvihÄ• ratthÄ• ya okÄ• saá¹ƒ gavesanto mahÄ• mahÄ« bhijjitvÄ•
mahÄ• mahicceva saá¹…khaá¹ƒ gantvÄ• sandamÄ• nÄ• puna samuddasamÄ«pe samÄ•
antaradÄ«paá¹ƒ akÄ• si, taá¹ƒ pavisitvÄ• vacchÄ• naá¹ƒ sÄ• laá¹ƒ attano ca nivesanaá¹ƒ
kappesi. tassa satta puttÄ• , satta dhÄ«taro, satta suá¹‡isÄ• , aneke ca kammakÄ• rÄ• hon
__vassanimittaá¹ƒ_ jÄ• nanti. yadÄ• sakuá¹‡ikÄ• kulÄ• vakÄ• ni rukkhagge karonti, kakka
dvÄ• raá¹ƒ pidahitvÄ• thalasamÄ«padvÄ• rena vaá¸·aÃ±jenti, tadÄ• suvuá¹-á¹-hikÄ• bhav
pana sakuá¹‡ikÄ• kulÄ• vakÄ• ni nÄ«caá¹-á¹-hÄ• ne udakapiá¹-á¹-he karonti, kakkaá¹-akÄ•
pidahitvÄ• udakasamÄ«padvÄ• rena vaá¸·aÃ±jenti, tadÄ• dubbuá¹-á¹-hikÄ• bhavissatÄ«ti

atha so dhaniyo suvuá¹-á¹-hikanimittÄ• ni upasallakkhetvÄ• upakaá¹-á¹-he vassakÄ• le ant
mahÄ• mahiyÄ• paratÄ«re sattasattÄ• hampi deve vassante udakena anajjhottharaá¹‡okÄ•
katvÄ• samantÄ• parikkhipitvÄ• , vacchasÄ• lÄ• yo mÄ• petvÄ• , tattha nivÄ• saá¹ƒ kappe
dÄ• rutiá¹‡Ä• disaá¹…gahe kate sabbesu puttadÄ• rakammakaraporisesu \Be I 25/ samÄ• n
khajjabhojje paá¹-iyatte samantÄ• catuddisÄ• meghamaá¹‡á¸• alÄ• ni uá¹-á¹-hahiá¹ƒsu. so
I 24/, vacchasÄ• lÄ• su vacche saá¹‡á¹-hÄ• petvÄ• , gunnaá¹ƒ catuddisÄ• dhÅ«maá¹ƒ kÄ•
bhojÄ• petvÄ• , sabbakiccÄ• ni kÄ• rÄ• petvÄ• tattha tattha dÄ«pe ujjÄ• lÄ• petvÄ• , sayaá
bhuÃ±jitvÄ• , mahÄ• sayane sayanto attano sirisampattiá¹ƒ disvÄ• , tuá¹-á¹-hacitto hutvÄ• ,
meghatthanitasaddaá¹ƒ sutvÄ• nipanno imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi __ ``pakkodano dud

tatrÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• --- __pakkodano_ti siddhabhatto. __duddhakhÄ«ro_ti gÄ•
__aha_nti attÄ• naá¹ƒ nidasseti \Ee I 28/, __asmÄ«_ti attano tathÄ• bhÄ• vaá¹ƒ. pakkodano
ahamasmi bhavÄ• mÄ«ti attho. __itÄ«_ti evamÄ• hÄ• ti attho. niddese pana __ ``itÄ«_ti pad
padapÄ• ripÅ«ri, akkharasamavÄ• yo byaÃ±janasiliá¹-á¹-hatÄ• padÄ• nupubbatÄ• metaâ€
ajitamÄ• á¹‡avapucchÄ• niddesa 1) evamassa attho vaá¹‡á¹‡ito. sopi idameva sandhÄ• yÄ
hi padaá¹ƒ pubbapadena vuttaá¹ƒ, tassa tassa evamÄ• hÄ• ti etamatthaá¹ƒ pakÄ• sentoyev
padena metteyyo iti vÄ• bhagavÄ• iti vÄ• evamÄ• dinÄ• padasandhi hoti, nÄ• Ã±Ã±athÄ•

__dhaniyo gopo_ti tassa seá¹-á¹-hiputtassa nÄ• masamodhÄ• naá¹ƒ. so hi yÄ• nimÄ• ni th
dhanÄ• ni, tesu á¹-hapetvÄ• dÄ• nasÄ«lÄ• dianugÄ• mikadhanaá¹ƒ, khettavatthu-Ä• rÄ• m
gavassÄ• dito jaá¹…gamadhanatopi hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dito saá¹ƒhÄ• rimadhanatopi,
aá¹…gasamadhanatopi yaá¹ƒ taá¹ƒ lokassa paÃ±cagorasÄ• nuppadÄ• nena bahÅ«pakÄ• n
gosamitaá¹ƒ dhanaâ€™â€™ nti (SN a I 13; Nett 123) evaá¹ƒ visesitaá¹ƒ godhanaá¹ƒ, tena s
__dhaniyo, _ gunnaá¹ƒ pÄ• lanato __gopo_. yo hi attano gÄ• vo pÄ• leti, so ``gopoâ€™â€™
vetanena bhaá¹-o hutvÄ• , so gopÄ• lako. ayaá¹ƒ pana attanoyeva, tena gopoti vutto.

__anutÄ«re_ti \Be I 26/ tÄ«rassa samÄ«pe. __mahiyÄ• _ti mahÄ• mahÄ«nÄ• mikÄ• ya nac
anukÅ«lavattinÄ• parijanena saddhiá¹ƒ vÄ• so yassa so samÄ• navÄ• so, ayaÃ±ca tathÄ•
``samÄ• navÄ• soâ€™â€™ _ti. __channÄ• _ti tiá¹‡apaá¹‡á¹‡acchadanehi anovassakÄ• ka
vasanagharassetaá¹ƒ adhivacanaá¹ƒ. __Ä• hito_ti Ä• bhato, jÄ• lito vÄ• . __ginÄ«_ti aggi. te
aggi ``ginÄ«â€™â€™ ti voharÄ«yati. __atha ce patthayasÄ«_ti idÄ• ni yadi icchasÄ«ti vutta
__pavassÄ• _ti siÃ±ca, pagghara, udakaá¹ƒ muÃ±cÄ• ti attho. __devÄ• _ti meghaá¹ƒ Ä• lap
padavaá¹‡á¹‡anÄ• .

ayaá¹ƒ \Ee I 29/ pana atthavaá¹‡á¹‡anÄ• --- evamayaá¹ƒ dhaniyo gopo attano sayanaghar
meghatthanitaá¹ƒ \Ne I 25/ sutvÄ• ``pakkodanohamasmÄ«â€™â€™ ti bhaá¹‡anto kÄ• yadu
kÄ• yasukhahetuÃ±ca attano sannihitaá¹ƒ dÄ«peti. ``duddhakhÄ«rohamasmÄ«â€™â€™ ti
cittadukkhavÅ«pasamÅ«pÄ• yaá¹ƒ cittasukhahetuÃ±ca. ``anutÄ«re mahiyÄ• â€™â€™ ti niv
``samÄ• navÄ• soâ€™â€™ ti tÄ• dise kÄ• le piyavippayogapadaá¹-á¹-hÄ• nassa sokassÄ•
kuá¹-Ä«â€™â€™ ti kÄ• yadukkhÄ• pagamapaá¹-ighÄ• taá¹ƒ. ``Ä• hito ginÄ«â€™â€™ ti yas
parikkhepadhÅ«madÄ• ruaggivasena tayo aggÄ« karonti. te ca tassa gehe sabbe katÄ• , ta
parikkhepaggiá¹ƒ sandhÄ• ya ``Ä• hito ginÄ«â€™â€™ ti bhaá¹‡anto vÄ• á¸·amigÄ• gamana
gunnaá¹ƒ majjhe gomayÄ• dÄ«hi dhÅ«maggiá¹ƒ sandhÄ• ya á¸• aá¹ƒsamakasÄ• dÄ«hi gun
gopÄ• lakÄ• naá¹ƒ sayanaá¹-á¹-hÄ• ne dÄ• ruaggiá¹ƒ sandhÄ• ya gopÄ• lakÄ• naá¹ƒ sÄ«tÄ
evaá¹ƒ dÄ«pento attano vÄ• gunnaá¹ƒ vÄ• parijanassa vÄ• vuá¹-á¹-hipaccayassa kassaci
pÄ«tisomanassajÄ• to Ä• ha --- ``atha ce patthayasÄ« pavassa devÄ• â€™â€™ ti.

<19> evaá¹ƒ dhaniyassa imaá¹ƒ gÄ• thaá¹ƒ bhÄ• samÄ• nassa assosi bhagavÄ• dibbÄ• y
atikkantamÄ• nusikÄ• ya jetavanamahÄ• vihÄ• re gandhakuá¹-iyaá¹ƒ viharanto. sutvÄ• ca
volokento addasa dhaniyaÃ±ca pajÄ• patiÃ±cassa ``ime ubhopi hetusampannÄ• . sace aha
desessÄ• mi, ubhopi pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡issanti. no ce gamissÄ• mi, sve uda
vinassissantÄ«â€™â€™ ti taá¹ƒ khaá¹‡eyeva sÄ• vatthito satta yojanasatÄ• ni dhaniyassa
Ä• kÄ• sena gantvÄ• tassa kuá¹-iyÄ• upari aá¹-á¹-hÄ• si. dhaniyo taá¹ƒ gÄ• thaá¹ƒ punapp
27/, na niá¹-á¹-hÄ• peti, bhagavati gatepi bhÄ• sati. bhagavÄ• ca taá¹ƒ sutvÄ• ``na ettaken
vissatthÄ• vÄ• honti, evaá¹ƒ pana hontÄ«â€™â€™ ti dassetuá¹ƒ ---

__ ``akkodhano vigatakhilohamasmi, _ __anutÄ«re mahiyekarattivÄ• so. _

__vivaá¹-Ä• kuá¹-i nibbuto gini, _ __atha ce patthayasÄ« pavassa devÄ• â€™â€™ ti || --- _

imaá¹ƒ paá¹-igÄ• thaá¹ƒ abhÄ• si byaÃ±janasabhÄ• gaá¹ƒ \Ee I 30/ no atthasabhÄ• gaá¹ƒ.
``akkodhanoâ€™â€™ ti ca Ä• dÄ«ni padÄ• ni atthato samenti mahÄ• samuddassa orimapÄ
byaÃ±janaá¹ƒ panettha kiÃ±ci kiÃ±ci sametÄ«ti byaÃ±janasabhÄ• gÄ• ni honti. tattha purim

sadisapadÄ• naá¹ƒ vuttanayeneva attho veditabbo.

visesapadÄ• naá¹ƒ panÄ• yaá¹ƒ padato atthato ca vaá¹‡á¹‡anÄ• --- __akkodhano_ti akujjh
hi so pubbe vuttappakÄ• raÄ• ghÄ• tavatthusambhavo kodho ekaccassa suparittopi uppajja
santÄ• petvÄ• vÅ«pasammati, yena ca tato balavataruppannena ekacco mukhavikuá¹‡ana
balavatarena ekacco pharusaá¹ƒ vattukÄ• mo hanusaÃ±calanamattaá¹ƒ karoti, aparo tato b
bhaá¹‡ati, aparo tato balavatarena daá¹‡á¸• aá¹ƒ vÄ• satthaá¹ƒ vÄ• gavesanto disÄ• vilok
balavatarena daá¹‡á¸• aá¹ƒ vÄ• satthaá¹ƒ vÄ• Ä• masati, aparo tato balavatarena daá¹‡á¸
upadhÄ• vati, aparo tato balavatarena ekaá¹ƒ vÄ• dve vÄ• pahÄ• re deti, aparo tato balava
Ã±Ä• tisÄ• lohitaá¹ƒ jÄ«vitÄ• voropeti, ekacco tato balavatarena pacchÄ• vippaá¹-isÄ• rÄ«
voropeti sÄ«haá¸·adÄ«pe kÄ• lagÄ• mavÄ• sÄ« amacco viya. ettÄ• vatÄ• ca kodho parama
bhagavatÄ• bodhimaá¹‡á¸• eyeva sabbaso pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukato, ta
``akkodhanohamasmÄ«â€™â€™ ti Ä• ha.

__vigatakhilo_ti apagatakhilo. ye hi te cittabandhabhÄ• vena paÃ±ca cetokhilÄ• vuttÄ• , ye
citte seyyathÄ• pi nÄ• ma khile bhÅ«mibhÄ• ge \Be I 28/ cattÄ• ro mÄ• se vassantepi deve
evamevaá¹ƒ saddhammassavanÄ• dikusalahetuvasse vassantepi kusalaá¹ƒ na ruhati te ca
bodhimaá¹‡á¸• eyeva sabbaso pahÄ«nÄ• , tasmÄ• bhagavÄ• ``vigatakhilohamasmÄ«â€™

ekarattiá¹ƒ vÄ• so assÄ• ti ekarattivÄ• so \Ee I 31/. yathÄ• hi dhaniyo tattha cattÄ• ro vass
nibaddhavÄ• saá¹ƒ upagato, na tathÄ• bhagavÄ• . bhagavÄ• hi taá¹ƒyeva rattiá¹ƒ tassa at
vÄ• saá¹ƒ upagato. tasmÄ• ``ekarattivÄ• soâ€™â€™ ti Ä• ha. __vivaá¹-Ä• _ti apanÄ«tacch
attabhÄ• vo. attabhÄ• vo hi taá¹ƒ taá¹ƒ atthavasaá¹ƒ paá¹-icca kÄ• yotipi guhÄ• tipi dehotipi
nÄ• vÄ• tipi rathotipi vaá¹‡otipi dhajotipi vammikotipi kuá¹-Ä«tipi kuá¹-ikÄ• tipi vuccati. idha p
kaá¹-á¹-hÄ• dÄ«ni paá¹-icca gehanÄ• mikÄ• kuá¹-i viya aá¹-á¹-hiÄ• dÄ«ni paá¹-icca saá¹…h
``kuá¹-Ä«â€™â€™ ti vutto. yathÄ• ha ---

``seyyathÄ• pi, Ä• vuso, kaá¹-á¹-haÃ±ca paá¹-icca, valliÃ±ca paá¹-icca, mattikaÃ±ca paá¹-ic
paá¹-icca, Ä• kÄ• so parivÄ• rito agÄ• raá¹ƒtveva saá¹…khaá¹ƒ gacchati; evameva kho, Ä•
paá¹-icca, nhÄ• ruÃ±ca paá¹-icca, maá¹ƒsaÃ±ca paá¹-icca, cammaÃ±ca paá¹-icca, Ä• kÄ• s
saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti (MN I 306).

cittamakkaá¹-assa nivÄ• sato vÄ• kuá¹-i. yathÄ• ha ---

``aá¹-á¹-hikaá¹…kalakuá¹-i \Ne I 27/ ce sÄ• , makkaá¹-Ä• vasatho iti.

makkaá¹-o paÃ±cadvÄ• rÄ• ya, kuá¹-ikÄ• ya pasakkiya.

dvÄ• rena anupariyÄ• ti, ghaá¹-á¹-ayanto punappunaâ€™â€™ nti || (Th 125).

sÄ• kuá¹-i yena taá¹‡hÄ• mÄ• nadiá¹-á¹-hichadanena sattÄ• naá¹ƒ channattÄ• punappuna
ativassati. yathÄ• ha ---

``channamativassati, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™â€™ ti || (Ud 45; Th 447; Vin

ayaá¹ƒ \Be I 29/ gÄ• thÄ• dvÄ«su á¹-hÄ• nesu vuttÄ• khandhake theragÄ• thÄ• yaÃ±ca. k
paá¹-icchÄ• deti, tassa kilesÄ• ca punappunaá¹ƒ Ä• pattiyo ca ativassanti, yo pana na paá¹
nÄ• tivassantÄ«â€™â€™ ti imaá¹ƒ atthaá¹ƒ paá¹-icca vuttÄ• . theragÄ• thÄ• yaá¹ƒ ``yassa
tassa puna iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«su rÄ• gÄ• disambhavato channamativassati \Ee I 3
adhivÄ• seti, tasseva adhivÄ• sitakilesacchadanacchannÄ• attabhÄ• vakuá¹-i punappunaá¹
ativassati. yassa pana arahattamaggaÃ±Ä• á¹‡avÄ• tena kilesacchadanassa viddhaá¹ƒsitat
nÄ• tivassatÄ«â€™â€™ ti. ayamattho idha adhippeto. bhagavatÄ• hi yathÄ• vuttaá¹ƒ chada
nayena viddhaá¹ƒsitaá¹ƒ, tasmÄ• ``vivaá¹-Ä• kuá¹-Ä«â€™â€™ ti Ä• ha. __nibbuto_ti upas
yena hi ekÄ• dasavidhena agginÄ• sabbamidaá¹ƒ Ä• dittaá¹ƒ. yathÄ• ha --- ``Ä• dittaá¹ƒ rÄ
vitthÄ• ro. so aggi bhagavato bodhimÅ«leyeva ariyamaggasalilasekena nibbuto, tasmÄ• ``n
Ä• ha.

evaá¹ƒ vadanto ca dhaniyaá¹ƒ atuá¹-á¹-habbena tussamÄ• naá¹ƒ aÃ±Ã±Ä• padeseneva pa
anusÄ• sati. kathaá¹ƒ? ``akkodhanoâ€™â€™ ti hi vadamÄ• no, dhaniya, tvaá¹ƒ ``pakkodan
tuá¹-á¹-ho, odanapÄ• ko ca yÄ• vajÄ«vaá¹ƒ dhanaparikkhayena kattabbo, dhanaparikkhayo
Ä• rakkhÄ• didukkhapadaá¹-á¹-hÄ• no, evaá¹ƒ sante dukkheneva tuá¹-á¹-ho hosi. ahaá¹ƒ pa
``akkodhanohamasmÄ«â€™â€™ ti tussanto sandiá¹-á¹-hikasamparÄ• yikadukkhÄ• bhÄ• ve
``vigatakhiloâ€™â€™ ti vadamÄ• no tvaá¹ƒ ``duddhakhÄ«rohamasmÄ«â€™â€™ ti tussanto
``katakiccohamasmÄ«â€™â€™ ti mantvÄ• tuá¹-á¹-ho, ahaá¹ƒ pana ``vigatakhilohamasmÄ«
katakiccova tuá¹-á¹-ho homÄ«ti dÄ«peti. ``anutÄ«re \Ne I 28/ mahiyekarattivÄ• soâ€™â€™
anutÄ«re mahiyÄ• samÄ• navÄ• soti tussanto catumÄ• sanibaddhavÄ• sena tuá¹-á¹-ho. nib
Ä• vÄ• sasaá¹…gena hoti, so ca dukkho, evaá¹ƒ sante dukkheneva tuá¹-á¹-ho hosi. ahaá¹ƒ
tussanto anibaddhavÄ• sena tuá¹-á¹-ho, anibaddhavÄ• so ca Ä• vÄ• sasaá¹…gÄ• bhÄ• ver
sukhoti sukheneva tuá¹-á¹-ho homÄ«ti \Ee I 33/ dÄ«peti.

``vivaá¹-Ä• \Be I 30/ kuá¹-Ä«â€™â€™ ti vadamÄ• no tvaá¹ƒ channÄ• kuá¹-Ä«ti tussanto c
tuá¹-á¹-ho, gehe ca te channepi attabhÄ• vakuá¹-ikaá¹ƒ kilesavassaá¹ƒ ativassati, yena saÃ
mahoghehi vuyhamÄ• no anayabyasanaá¹ƒ pÄ• puá¹‡eyyÄ• si, evaá¹ƒ sante atuá¹-á¹-habb
pana ``vivaá¹-Ä• kuá¹-Ä«â€™â€™ ti tussanto attabhÄ• vakuá¹-iyÄ• kilesacchadanÄ• bhÄ•

vivaá¹-Ä• ya kuá¹-iyÄ• na taá¹ƒ kilesavassaá¹ƒ ativassati, yena saÃ±janitehi catÅ«hi mahog
anayabyasanaá¹ƒ pÄ• puá¹‡eyyaá¹ƒ, evaá¹ƒ sante tuá¹-á¹-habbeneva tuá¹-á¹-ho homÄ«ti d
ginÄ«â€™â€™ ti vadamÄ• no tvaá¹ƒ Ä• hito ginÄ«ti tussanto akatÅ«paddavanivÄ• raá¹‡ova
katÅ«paddavanivÄ• raá¹‡osmÄ«ti mantvÄ• tuá¹-á¹-ho. ahaá¹ƒ pana nibbuto ginÄ«ti tussant
ekÄ• dasaggipariá¸·Ä• hÄ• bhÄ• vato katÅ«paddavanivÄ• raá¹‡atÄ• yeva tuá¹-á¹-hoti dÄ«p
pavassa devÄ• â€™â€™ ti vadamÄ• no evaá¹ƒ vigatadukkhÄ• naá¹ƒ anuppattasukhÄ• naá
amhÄ• disÄ• naá¹ƒ etaá¹ƒ vacanaá¹ƒ sobhati, atha ce patthayasi, pavassa deva, na no tayi
vÄ• vuá¸• á¸• hi vÄ• hÄ• ni vÄ• atthi, tvaá¹ƒ pana kasmÄ• evaá¹ƒ vadasÄ«ti dÄ«peti. tasm
``evaá¹ƒ vadanto ca dhaniya atuá¹-á¹-habbeneva tussamÄ• naá¹ƒ aÃ±Ã±Ä• padeseneva pa
anusÄ• satÄ«â€™â€™ ti, taá¹ƒ sammadeva vuttanti.

<20> evamimaá¹ƒ bhagavatÄ• vuttaá¹ƒ gÄ• thaá¹ƒ sutvÄ• pi dhaniyo gopo ``ko ayaá¹ƒ gÄ
avatvÄ• tena subhÄ• sitena parituá¹-á¹-ho punapi tathÄ• rÅ«paá¹ƒ sotukÄ• mo aparampi gA
``andhakamakasÄ• â€™â€™ _ti. tattha __andhakÄ• _ti kÄ• á¸·amakkhikÄ• naá¹ƒ adhivaca
piá¹…galamakkhikÄ• nantipi eke. __makasÄ• _ti makasÄ• yeva. __na vijjare_ti natthi. __ka
nadÄ«kaccho ca pabbatakaccho ca. idha nadÄ«kaccho. __ruá¸·hatiá¹‡e_ti saÃ±jÄ• tatiá¹‡e
bhattakiccaá¹ƒ \Ee I 34/ karonti. __vuá¹-á¹-himpÄ«_ti vÄ• tavuá¹-á¹-hiÄ• dikÄ• anekÄ• vuá
Ä• á¸·avakasutte pakÄ• sayissÄ• ma. idha pana vassavuá¹-á¹-hiá¹ƒ sandhÄ• ya vuttaá¹ƒ. __
sesaá¹ƒ pÄ• kaá¹-ameva. ettha dhaniyo ye andhakamakasÄ• sannipatitvÄ• rudhire pivantA
anayabyasanaá¹ƒ pÄ• penti, tasmÄ• vuá¹-á¹-hitamatteyeva te gopÄ• lakÄ• paá¹ƒsunÄ• ca
mÄ• renti, tesaá¹ƒ abhÄ• vena gunnaá¹ƒ khemataá¹ƒ, kacche \Ne I 29/ ruá¸·hatiá¹‡acaraá¹-
addhÄ• nagamanaparissamÄ• bhÄ• vaá¹ƒ vatvÄ• khudÄ• kilamathÄ• bhÄ• vaÃ±ca dÄ«pe
andhakamakasasamphassehi dissamÄ• nÄ• addhÄ• nagamanena kilantÄ• khudÄ• ya milA
na saheyyuá¹ƒ, na me tathÄ• gÄ• vo, mayhaá¹ƒ pana gÄ• vo vuttappakÄ• rÄ• bhÄ• vÄ• dv
vuá¹-á¹-himpi saheyyuâ€™â€™ nti dÄ«peti.

<21> tato bhagavÄ• yasmÄ• dhaniyo antaradÄ«pe vasanto bhayaá¹ƒ disvÄ• , kullaá¹ƒ ba
taritvÄ• , taá¹ƒ kacchaá¹ƒ Ä• gamma ``ahaá¹ƒ suá¹-á¹-hu Ä• gato, nibbhayeva á¹-hÄ• ne á¹-
maÃ±Ã±amÄ• no evamÄ• ha, sabhaye eva ca so á¹-hÄ• ne á¹-hito, tasmÄ• tassa Ä• gama
Ä• gamanaá¹-á¹-hÄ• naá¹ƒ uttaritaraÃ±ca paá¹‡Ä«tataraÃ±ca vaá¹‡á¹‡ento __ ``baddhÄ• s
gÄ• thamabhÄ• si, atthasabhÄ• gaá¹ƒ no byaÃ±janasabhÄ• gaá¹ƒ.

tattha __bhisÄ«_ti pattharitvÄ• puthulaá¹ƒ katvÄ• baddhakullo vuccati loke. ariyassa pana
ariyamaggassetaá¹ƒ adhivacanaá¹ƒ. ariyamaggo hi ---

``maggo pajjo patho pantho, aÃ±jasaá¹ƒ vaá¹-umÄ• yanaá¹ƒ.

nÄ• vÄ• uttarasetu ca, kullo ca bhisi saá¹…kamoâ€™â€™ || (Nidd II pÄ• rÄ• yanatthutigÄ•

``addhÄ• naá¹ƒ pabhavo ceva, tattha tattha pakÄ• sitoâ€™â€™ ||

imÄ• yapi gÄ• thÄ• ya bhagavÄ• purimanayeneva taá¹ƒ ovadanto imaá¹ƒ atthaá¹ƒ Ä• hÄ• tvaá¹ƒ kullaá¹ƒ bandhitvÄ• , mahiá¹ƒ taritvÄ• , imaá¹ƒ á¹-hÄ• namÄ• gato, punapi ca te kullo eva bhavissati, nadÄ« ca taritabbÄ• , na cetaá¹ƒ á¹-hÄ• naá¹ƒ khemaá¹ƒ. mayÄ• pana eka samodhÄ• netvÄ• Ã±Ä• á¹‡abandhanena baddhÄ• ahosi bhisi. sÄ• ca sattatiá¹ƒsabodhipakkhiyadhammaparipuá¹‡á¹‡atÄ• ya ekarasabhÄ• vÅ«pagatattÄ• aÃ±Ã puna bandhitabbappayojanÄ• bhÄ• vena devamanussesu kenaci mocetuá¹ƒ asakkuá¹‡eyya camhi __tiá¹‡á¹‡o, _ pubbe patthitaá¹ƒ tÄ«rappadesaá¹ƒ gato. gacchantopi ca na sotÄ• par padesaá¹ƒ gato. atha kho __pÄ• ragato_ sabbÄ• savakkhayaá¹ƒ sabbadhammapÄ• raá¹ƒ p gato, __tiá¹‡á¹‡o_ti vÄ• sabbaÃ±Ã±utaá¹ƒ patto, __pÄ• ragato_ti arahattaá¹ƒ patto \Be I 32 pÄ• ragatoti ce? __vineyya oghaá¹ƒ, _ kÄ• moghÄ• dicatubbidhaá¹ƒ oghaá¹ƒ taritvÄ• atikk gatoti. idÄ• ni ca \Ne I 30/ pana me puna taritabbÄ• bhÄ• vato __attho bhisiyÄ• na vijjati, _ yuttaá¹ƒ vattuá¹ƒ ``atha ce patthayasÄ« pavassa devÄ• â€™â€™ ti.

<22> tampi sutvÄ• dhaniyo purimanayeneva __ ``gopÄ« mama assavÄ• â€™â€™ _ti imaá __gopÄ«_ti bhariyaá¹ƒ niddisati. __assavÄ• _ti vacanakarÄ• kiá¹ƒkÄ• rapaá¹-isÄ• vinÄ«. _ paÃ±cahi lolatÄ• hi lolo hoti --- Ä• hÄ• ralolatÄ• ya, alaá¹…kÄ• ralolatÄ• ya, parapurisalolat pÄ• dalolatÄ• ya. tathÄ• hi mÄ• tugÄ• mo bhattapÅ«vasurÄ• dibhede Ä• hÄ• re lolatÄ• ya bhuÃ±jati, hatthotÄ• pakampi khÄ• dati, diguá¹‡aá¹ƒ dhanamanuppadatvÄ• pi suraá¹ƒ pivat aÃ±Ã±aá¹ƒ alaá¹…kÄ• raá¹ƒ alabhamÄ• no antamaso udakatelakenapi kese osaá¹‡á¸• etv parapurisalolatÄ• ya antamaso puttenapi \Ee I 36/ tÄ• dise padese pakkosiyamÄ• no paá¹-h cinteti. dhanalolatÄ• ya ``haá¹ƒsarÄ• jaá¹ƒ gahetvÄ• na suvaá¹‡á¹‡Ä• parihÄ• yathaâ€™â€ Ä• rÄ• mÄ• digamanasÄ«lo hutvÄ• sabbaá¹ƒ dhanaá¹ƒ vinÄ• seti. tattha dhaniyo ``ekÄ• pi natthÄ«â€™â€™ ti dassento __alolÄ• _ti Ä• ha.

__dÄ«gharattaá¹ƒ saá¹ƒvÄ• siyÄ• _ti dÄ«ghakÄ• laá¹ƒ saddhiá¹ƒ vasamÄ• nÄ• komÄ• rab vaá¸• á¸• hitÄ• . tena parapurise na jÄ• nÄ• tÄ«ti dasseti. __manÄ• pÄ• _ti evaá¹ƒ parapuris manaá¹ƒ allÄ«yatÄ«ti dasseti. __tassÄ• na suá¹‡Ä• mi kiÃ±ci pÄ• pa_nti ``itthannÄ• mena hasitaá¹ƒ vÄ• lapitaá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ tassÄ• na suá¹‡Ä• mi, kaÃ±ci aticÄ• rados

<23> atha bhagavÄ• etehi guá¹‡ehi gopiyÄ• tuá¹-á¹-haá¹ƒ dhaniyaá¹ƒ ovadanto purimana assavaâ€™â€™ _nti imaá¹ƒ gÄ• thamabhÄ• si, atthasabhÄ• gaá¹ƒ, byaÃ±janasabhÄ• gaÃ padÄ• ni. ayaá¹ƒ pana adhippÄ• yo --- dhaniya, tvaá¹ƒ ``gopÄ« mama assavÄ• â€™â€™ ti assavÄ• \Be I 33/ bhaveyya vÄ• na vÄ• ; dujjÄ• naá¹ƒ paracittaá¹ƒ, visesato mÄ• tugÄ• ma kucchiyÄ• pariharantÄ• pi rakkhituá¹ƒ na sakkonti, evaá¹ƒ durakkhacittattÄ• eva na sakkÄ alolÄ• ti vÄ• saá¹ƒvÄ• siyÄ• ti vÄ• manÄ• pÄ• ti vÄ• nippÄ• pÄ• ti vÄ• jÄ• nituá¹ƒ. mayha

ovÄ• dapaá¹-ikaraá¹ƒ mama vase vattati, nÄ• haá¹ƒ tassa vase vattÄ• mi. so cassa assaval
yamakapÄ• á¹-ihÄ• riye channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ aggidhÄ• rÄ• su ca udakadhÄ• rÄ• su
pÄ• kaá¹-o ahosi. agginimmÄ• ne hi tejokasiá¹‡aá¹ƒ samÄ• pajjitabbaá¹ƒ udakanimmÄ• ne
nÄ«lÄ• dinimmÄ• ne nÄ«lÄ• dikasiá¹‡Ä• ni. buddhÄ• nampi hi dve cittÄ• ni ekato \Ne I 31/ n
assavabhÄ• vena evaá¹ƒ vasavatti ahosi. taÃ±ca kho pana sabbakilesabandhanÄ• pagamÄ
vimuttattÄ• tadeva __alolaá¹ƒ, _ na tava gopÄ«. dÄ«paá¹…karabuddhakÄ• lato ca pabhuti
dÄ«gharattaá¹ƒ paribhÄ• vitattÄ• __saá¹ƒvÄ• siyaá¹ƒ, _ na tava gopÄ«. tadetaá¹ƒ anuttare
__sudantaá¹ƒ, _ sudantattÄ• attano vasena chadvÄ• ravisevanaá¹ƒ pahÄ• ya mameva adh
vasenÄ• nuvattanato __manÄ• paá¹ƒ, _ na tava gopÄ«.

__pÄ• paá¹ƒ pana me na vijjatÄ«_ti iminÄ• pana bhagavÄ• tassa attano cittassa pÄ• pÄ•
viya gopiyÄ• . so cassa pÄ• pÄ• bhÄ• vo na kevalaá¹ƒ sammÄ• sambuddhakÄ• leyeva, ekÄ
sarÄ• gÄ• dikÄ• le agÄ• ramajjhe vasantassÄ• pi veditabbo. tadÄ• pi hissa agÄ• riyabhÄ• v
viÃ±Ã±upaá¹-ikuá¹-á¹-haá¹ƒ kÄ• yaduccaritaá¹ƒ vÄ• vacÄ«duccaritaá¹ƒ vÄ• manoduccarita
uppannapubbaá¹ƒ. tato paraá¹ƒ mÄ• ropi chabbassÄ• ni anabhisambuddhaá¹ƒ, ekaá¹ƒ vass
vassÄ• ni tathÄ• gataá¹ƒ anubandhi ``appeva nÄ• ma vÄ• lagganitudanamattampissa pÄ• p
nti. so adisvÄ• va nibbinno imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«matoâ€™â€™ ti || (Sn 448).

buddhakÄ• lepi naá¹ƒ uttaramÄ• á¹‡avo satta mÄ• sÄ• ni anubandhi Ä• bhisamÄ• cÄ• rika
vajjaá¹ƒ adisvÄ• va parisuddhasamÄ• cÄ• ro bhagavÄ• ti gato. cattÄ• ri hi tathÄ• gatassa a

``cattÄ• rimÄ• ni \Be I 34/, bhikkhave, tathÄ• gatassa arakkheyyÄ• ni. katamÄ• ni cattÄ• ri?
parisuddhakÄ• yasamÄ• cÄ• ro, bhikkhave, tathÄ• gato, natthi tathÄ• gatassa kÄ• yaducca
rakkheyya `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™ ti, parisuddhavacÄ«samÄ• cÄ• ro ... pe
... pe ... parisuddhÄ• jÄ«vo, bhikkhave, tathÄ• gato, natthi tathÄ• gatassa micchÄ• jÄ«vo, ya
rakkheyya \Ee I 38/ `mÄ• me idaá¹ƒ paro aÃ±Ã±Ä• sÄ«â€™â€™ â€™ ti (AN b 7.58).

evaá¹ƒ yasmÄ• tathÄ• gatassa cittassa na kevalaá¹ƒ sammÄ• sambuddhakÄ• le, pubbepi
Ä• ha --- ``pÄ• paá¹ƒ pana me na vijjatÄ«â€™â€™ ti. tassÄ• dhippÄ• yo --- mameva cittass
32/ suá¹‡ituá¹ƒ, na tava gopiyÄ• . tasmÄ• yadi etehi guá¹‡ehi tuá¹-á¹-hena ``atha ce pattha
devÄ• â€™â€™ ti vattabbaá¹ƒ, mayÄ• vetaá¹ƒ vattabbanti.

<24> tampi sutvÄ• dhaniyo tatuttaripi subhÄ• sitarasÄ• yanaá¹ƒ pivitukÄ• mo attano bhujis

Ä• ha __ ``attavetanabhatohamasmÄ«â€™â€™ _ti. tattha __attavetanabhato_ti attaniyenev
attanoyeva kammaá¹ƒ katvÄ• jÄ«vÄ• mi, na parassa vetanaá¹ƒ gahetvÄ• parassa kamma
__puttÄ• _ti dhÄ«taro ca puttÄ• ca, te sabbe puttÄ• tveva ekajjhaá¹ƒ vuccanti. __samÄ• ni
avippavuá¹-á¹-hÄ• . __arogÄ• _ti nirÄ• bÄ• dhÄ• , sabbeva Å«rubÄ• hubalÄ• ti dasseti. __te
pÄ• pa_nti tesaá¹ƒ corÄ• ti vÄ• paradÄ• rikÄ• ti vÄ• dussÄ«lÄ• ti vÄ• kiÃ±ci pÄ• paá¹ƒ na

<25> evaá¹ƒ vutte bhagavÄ• purimanayeneva dhaniyaá¹ƒ ovadanto imaá¹ƒ gÄ• thaá¹ƒ ab
bhatakoâ€™â€™ _ti. atrÄ• pi uttÄ• natthÄ• neva padÄ• ni. ayaá¹ƒ pana adhippÄ• yo --- tva
``bhujissohamasmÄ«â€™â€™ ti mantvÄ• tuá¹-á¹-ho, paramatthato ca attano kammaá¹ƒ ka
evÄ• si taá¹‡hÄ• dÄ• sattÄ• , bhatakavÄ• dÄ• ca na parimuccasi. vuttaÃ±hetaá¹ƒ ``Å«no lo
taá¹‡hÄ• dÄ• soâ€™â€™ ti (MN II 305). paramatthato pana nÄ• haá¹ƒ bhatakosmi kassaci.
attano vÄ• bhatako na homi. kiá¹ƒ kÄ• raá¹‡Ä• ? yasmÄ• \Be I 35/ __nibbiá¹-á¹-hena carÄ
dÄ«paá¹…karapÄ• damÅ«lato yÄ• va bodhi, tÄ• va sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa bhatako
pana nibbiá¹-á¹-ho nibbiso rÄ• jabhato viya. teneva nibbiá¹-á¹-hena sabbaÃ±Ã±ubhÄ• vena
ca jÄ«vÄ• mi. tassa me idÄ• ni \Ee I 39/ uttarikaraá¹‡Ä«yassa kataparicayassa vÄ• abhÄ• v
appahÄ«napaá¹-isandhikÄ• naá¹ƒ tÄ• disÄ• naá¹ƒ viya pattabbo koci __attho bhatiyÄ• na v
``bhaá¹-iyÄ• â€™â€™ tipi pÄ• á¹-ho. tasmÄ• yadi bhujissatÄ• ya tuá¹-á¹-hena ``atha ce pat
devÄ• â€™â€™ ti vattabbaá¹ƒ, mayÄ• vetaá¹ƒ vattabbanti.

<26> tampi sutvÄ• dhaniyo atittova subhÄ• sitÄ• matena attano paÃ±cappakÄ• ragomaá¹-
dassento Ä• ha __ ``atthi vasÄ• â€™â€™ _ti. tattha __vasÄ• _ti adamitavuá¸• á¸• havaccha
pivantÄ• taruá¹‡avacchakÄ• , khÄ«radÄ• yikÄ• vÄ• gÄ• vo. __godharaá¹‡iyo_ti gabbhiniy
vayappattÄ• balÄ«baddehi saddhiá¹ƒ methunapatthanakagÄ• vo. __usabhopi gavampatÄ«
nhÄ• petvÄ• , bhojetvÄ• , paÃ±caá¹…gulaá¹ƒ datvÄ• , mÄ• laá¹ƒ bandhitvÄ• --- ``ehi, tÄ• ta
pÄ• petvÄ• rakkhitvÄ• Ä• nehÄ«â€™â€™ ti pesÄ«yati, evaá¹ƒ pesito \Ne I 33/ ca tÄ• gÄ•
gocare cÄ• retvÄ• , sÄ«habyagghÄ• dibhayÄ• parittÄ• yitvÄ• Ä• neti, tathÄ• rÅ«po usabho
gomaá¹‡á¸• ale atthÄ«ti dassesi.

<27> evaá¹ƒ vutte bhagavÄ• tatheva dhaniyaá¹ƒ ovadanto imaá¹ƒ paccanÄ«kagÄ• thaá¹ƒ
vasÄ• â€™â€™ _ti. ettha cesa adhippÄ• yo --- idha amhÄ• kaá¹ƒ sÄ• sane adamitaá¹-á¹-he
vasÄ• saá¹…khÄ• tÄ• pariyuá¹-á¹-hÄ• nÄ• vÄ• , taruá¹‡avacchake sandhÄ• ya vasÄ• naá
khÄ«radÄ• yiniyo sandhÄ• ya paggharaá¹‡aá¹-á¹-hena dhenupÄ• saá¹…khÄ• tÄ• anusayÄ
paá¹-isandhigabbhadhÄ• raá¹‡aá¹-á¹-hena godharaá¹‡isaá¹…khÄ• tÄ• puÃ±Ã±Ä• puÃ±Ã±
vÄ• , saá¹ƒyogapatthanaá¹-á¹-hena paveá¹‡isaá¹…khÄ• tÄ• patthanÄ• taá¹‡hÄ• vÄ• , Ä•
pubbaá¹…gamaá¹-á¹-hena seá¹-á¹-haá¹-á¹-hena ca gavampatiusabhasaá¹…khÄ• taá¹ƒ abh
vÄ• natthi, svÄ• haá¹ƒ imÄ• ya sabbayogakkhemabhÅ«tÄ• ya natthitÄ• ya tuá¹-á¹-ho. tvaá¹
sokÄ• divatthubhÅ«tÄ• ya atthitÄ• ya tuá¹-á¹-ho \Be I 36/. tasmÄ• sabbayogakkhematÄ• ya
mamevetaá¹ƒ yuttaá¹ƒ vattuá¹ƒ ``atha ce patthayasÄ« pavassa devÄ• â€™â€™ ti.

<28> tampi sutvÄ• dhaniyo tatuttaripi subhÄ• sitaá¹ƒ amatarasaá¹ƒ adhigantukÄ• mo attar
khilabandhanasampattiá¹ƒ dassento Ä• ha __ ``khilÄ• nikhÄ• tÄ• â€™â€™ _ti. tattha __khi
bandhanatthambhÄ• . __nikhÄ• tÄ• _ti Ä• koá¹-etvÄ• bhÅ«miyaá¹ƒ pavesitÄ• khuddakÄ•
á¹-hapitÄ• . __asampavedhÄ«_ti akampakÄ• . __dÄ• mÄ• _ti vacchakÄ• naá¹ƒ bandhanatth
rajjubandhanavisesÄ• . __muÃ±jamayÄ• _ti muÃ±jatiá¹‡amayÄ• . __navÄ• _ti acirakatÄ• . _
suá¹-á¹-hu saá¹‡á¹-hÄ• nÄ• , suvaá¹-á¹-itasaá¹‡á¹-hÄ• nÄ• vÄ• . __na hi sakkhintÄ«_ti nev
__dhenupÄ• pi chettu_nti taruá¹‡avacchakÄ• pi chindituá¹ƒ.

<29> evaá¹ƒ vutte bhagavÄ• dhaniyassa indriya-paripÄ• kakÄ• laá¹ƒ Ã±atvÄ• purimanaye
catusaccadÄ«pikaá¹ƒ gÄ• thaá¹ƒ abhÄ• si __ ``usabhoriva chetvÄ• â€™â€™ _ti. tattha __u
gopariá¹‡Ä• yako goyÅ«thapati balÄ«baddo. keci pana bhaá¹‡anti ``gavasatajeá¹-á¹-ho usa
vasabho, satasahassajeá¹-á¹-ho nisabhoâ€™â€™ ti. apare ``ekagÄ• makhette jeá¹-á¹-ho us
vasabho, sabbattha appaá¹-ihato nisabhoâ€™â€™ ti. sabbepete papaÃ±cÄ• , apica kho pa
vÄ• nisabhoti vÄ• sabbepete appaá¹-isamaá¹-á¹-hena veditabbÄ• . yathÄ• ha --- ``nisabho
gotamoâ€™â€™ ti (SN a I 38). ra-kÄ• ro padasandhikaro. __bandhanÄ• nÄ«_ti rajjubandha
__nÄ• go_ti hatthÄ«. __pÅ«tilata_nti gaá¸·ocÄ«lataá¹ƒ. yathÄ• hi suvaá¹‡á¹‡avaá¹‡á¹‡opi
vassasatikopi sunakho kukkuro, tadahujÄ• topi siá¹…gÄ• lo \Ne I 34/ ``jarasiá¹…gÄ• loâ€™
abhinavÄ• pi gaá¸·ocÄ«latÄ• asÄ• rakattena ``pÅ«tilatÄ• â€™â€™ ti vuccati. __dÄ• layitvÄ
gabbhaÃ±ca \Ee I 41/ seyyaÃ±ca __gabbhaseyyaá¹ƒ_. tattha gabbhaggahaá¹‡ena jalÄ• bu
avasesÄ• . gabbhaseyyamukhena vÄ• sabbÄ• pi tÄ• vuttÄ• ti veditabbÄ• . sesamettha pa

ayaá¹ƒ \Be I 37/ panettha adhippÄ• yo --- dhaniya, tvaá¹ƒ bandhanena tuá¹-á¹-ho, ahaá¹ƒ p
aá¹-á¹-Ä«yanto thÄ• mavÄ«riyÅ«peto mahÄ• usabhoriva bandhanÄ• ni paÃ±cuddhambhÄ•
catutthaariyamaggathÄ• mavÄ«riyena chetvÄ• , nÄ• go pÅ«tilataá¹ƒva paÃ±corambhÄ• giy
heá¹-á¹-hÄ• maggattayathÄ• mavÄ«riyena dÄ• layitvÄ• , atha vÄ• usabhoriva bandhanÄ• n
pariyuá¹-á¹-hÄ• nÄ• ni chetvÄ• dÄ• layitvÄ• va á¹-hito. tasmÄ• na puna gabbhaseyyaá¹ƒ u
jÄ• tidukkhavatthukehi sabbadukkhehi parimutto sobhÄ• mi --- ``atha ce patthayasÄ« pavas
vadamÄ• no. tasmÄ• sace tvampi ahaá¹ƒ viya vattumicchasi, chinda tÄ• ni bandhanÄ• nÄ«
samudayasaccaá¹ƒ, gabbhaseyyÄ• dukkhasaccaá¹ƒ, ``na upessaâ€™â€™ nti ettha anupa
``chetvÄ• dÄ• layitvÄ• â€™â€™ ti ettha chedo padÄ• lanaÃ±ca saupÄ• disesavasena niro
padÄ• leti ca, taá¹ƒ maggasaccanti.

evametaá¹ƒ catusaccadÄ«pikaá¹ƒ gÄ• thaá¹ƒ sutvÄ• gÄ• thÄ• pariyosÄ• ne dhaniyo ca pa
dhÄ«taroti cattÄ• ro janÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. atha dhaniyo aveccappasÄ«
mÅ«lajÄ• tÄ• ya patiá¹-á¹-hitÄ• ya saddhÄ• ya paÃ±Ã±Ä• cakkhunÄ• bhagavato dhammak
coditahadayo cintesi --- ``bandhanÄ• ni chindiá¹ƒ, gabbhaseyyo ca me natthÄ«â€™â€™ ti a
katvÄ• yÄ• va bhavaggÄ• ko aÃ±Ã±o evaá¹ƒ sÄ«hanÄ• daá¹ƒ nadissati aÃ±Ã±atra bhaga

satthÄ• ti. tato bhagavÄ• chabbaá¹‡á¹‡arasmijÄ• lavicitraá¹ƒ suvaá¹‡á¹‡arasasekapiÃ±jara
dhaniyassa nivesane muÃ±ci ``passa dÄ• ni yathÄ• sukhaâ€™â€™ nti.

<30> atha dhaniyo anto paviá¹-á¹-hacandimasÅ«riyaá¹ƒ viya \Ee I 42/ samantÄ•
pajjalitapadÄ«pasahassasamujjalitamiva ca nivesanaá¹ƒ disvÄ• ``Ä• gato bhagavÄ• â€™â
tasmiá¹ƒyeva ca samaye meghopi pÄ• vassi. tenÄ• hu saá¹…gÄ«tikÄ• rÄ• __ ``ninnaÃ±ca
_ti. tattha __ninna_nti pallalaá¹ƒ. __thala_nti ukkÅ«laá¹ƒ. evametaá¹ƒ ukkÅ«lavikÅ«laá¹ƒ sa
katvÄ• pÅ«rayanto mahÄ• megho pÄ• vassi, vassituá¹ƒ Ä• rabhÄ«ti vuttaá¹ƒ hoti. __tÄ• va
bhagavÄ• sarÄ«rÄ• bhaá¹ƒ \Ne I 35/ muÃ±ci, dhaniyo ca ``satthÄ• me Ä• gatoâ€™â€™ ti
\Be I 38/ muÃ±ci, taá¹ƒ khaá¹‡aá¹ƒ pÄ• vassÄ«ti. keci pana ``sÅ«riyuggamanampi tasmiá¹ƒ
vaá¹‡á¹‡ayanti.

31-32__._ evaá¹ƒ tasmiá¹ƒ dhaniyassa saddhuppÄ• datathÄ• gatobhÄ• sapharaá¹‡asÅ«riy
devassa saddaá¹ƒ sutvÄ• dhaniyo pÄ«tisomanassajÄ• to imamatthaá¹ƒ abhÄ• satha __ ``l
anappakÄ• â€™â€™ _ti dve gÄ• thÄ• vattabbÄ• .

tattha yasmÄ• dhaniyo saputtadÄ• ro bhagavato ariyamaggapaá¹-ivedhena dhammakÄ• y
lokuttaracakkhunÄ• rÅ«pakÄ• yaá¹ƒ disvÄ• , lokiyacakkhunÄ• saddhÄ• paá¹-ilÄ• bhaá¹ƒ la
``lÄ• bhÄ• vata no anappakÄ• , ye mayaá¹ƒ bhagavantaá¹ƒ addasÄ• mÄ• â€™â€™ ti. tatth
nipÄ• to. __no_ iti amhÄ• kaá¹ƒ. __anappakÄ• _ti vipulÄ• . sesaá¹ƒ uttÄ• nameva. __saraá
ettha pana kiÃ±cÄ• pi maggapaá¹-ivedhenevassa siddhaá¹ƒ saraá¹‡agamanaá¹ƒ, tattha pa
idÄ• ni vÄ• cÄ• ya attasanniyyÄ• tanaá¹ƒ karoti. maggavasena vÄ• sanniyyÄ• tanasaraá¹‡
patto, taá¹ƒ paresaá¹ƒ vÄ• cÄ• ya pÄ• kaá¹-aá¹ƒ karonto paá¹‡ipÄ• tasaraá¹‡agamanaá¹ƒ g
bhagavÄ• pakatidibbapaÃ±Ã±Ä• samantabuddhacakkhÅ«hi paÃ±cahi cakkhÅ«hi cakkhum
``saraá¹‡aá¹ƒ taá¹ƒ upema cakkhumÄ• â€™â€™ ti. __ ``satthÄ• no hohi tuvaá¹ƒ mahÄ• m
vacanaá¹ƒ sissabhÄ• vÅ«pagamanenÄ• pi saraá¹‡agamanaá¹ƒ pÅ«retuá¹ƒ bhaá¹‡ati, __go
brahmacariyaá¹ƒ_ \Ee I 43/ __sugate carÄ• mase_ti idaá¹ƒ samÄ• dÄ• navasena.

tattha __brahmacariya_nti methunaviratimaggasamaá¹‡adhammasÄ• sanasadÄ• rasantos
``brahmacÄ• rÄ«â€™â€™ ti evamÄ• dÄ«su (MN I 83) hi methunavirati brahmacariyanti vuc
paÃ±casikha, brahmacariyaá¹ƒ ekantanibbidÄ• yÄ• â€™â€™ ti evamÄ• dÄ«su (DN II 329)
panÄ• haá¹ƒ, sÄ• riputta, caturaá¹…gasamannÄ• gataá¹ƒ brahmacariyaá¹ƒ caritÄ• â€™â€™
samaá¹‡adhammo. ``tayidaá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±cÄ• â€™â€™ ti ev
sÄ• sanaá¹ƒ.

``mayaÃ±ca \Be I 39/ bhariyÄ• nÄ• tikkamÄ• ma, amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma, tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™

evamÄ• dÄ«su \Ne I 36/ sadÄ• rasantoso. idha pana samaá¹‡adhammabrahmacariyapubba
uparimaggabrahmacariyamadhippetaá¹ƒ. __sugate_ti sugatassa santike. bhagavÄ• hi anta
suá¹-á¹-hu gatattÄ• , sobhaá¹‡ena ca ariyamaggagamanena samannÄ• gatattÄ• , sundaraÃ
á¹-hÄ• naá¹ƒ gatattÄ• sugatoti vuccati. samÄ«patthe cettha bhummavacanaá¹ƒ, tasmÄ• su
__carÄ• mase_ti carÄ• ma. yaÃ±hi taá¹ƒ sakkate carÄ• masÄ«ti vuccati, taá¹ƒ idha carÄ• m
aá¹-á¹-hakathÄ• cariyÄ• pana ``seti nipÄ• toâ€™â€™ ti bhaá¹‡anti. teneva cettha Ä• yÄ• c
``carema seâ€™â€™ tipi pÄ• á¹-haá¹ƒ vikappenti. yaá¹ƒ ruccati, taá¹ƒ gahetabbaá¹ƒ.

evaá¹ƒ dhaniyo brahmacariyacaraá¹‡Ä• padesena bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ•
Ä• ha __ ``jÄ• tÄ«maraá¹‡assa pÄ• ragÅ«, dukkhassantakarÄ• bhavÄ• maseâ€™â€™ _ti.
nÄ• ma nibbÄ• naá¹ƒ, taá¹ƒ arahattamaggena \Ee I 44/ gacchÄ• ma. __dukkhassÄ• _ti vaá
__antakarÄ• _ti abhÄ• vakarÄ• . __bhavÄ• mase_ti bhavÄ• ma, atha vÄ• aho vata mayaá¹
``carÄ• maseâ€™â€™ ti ettha vuttanayeneva taá¹ƒ veditabbaá¹ƒ. evaá¹ƒ vatvÄ• pi ca puna
vanditvÄ• ``pabbÄ• jetha no bhagavÄ• â€™â€™ ti evaá¹ƒ pabbajjaá¹ƒ yÄ• ciá¹ƒsÅ«ti.

<33> atha mÄ• ro pÄ• pimÄ• evaá¹ƒ te ubhopi vanditvÄ• pabbajjaá¹ƒ yÄ• cante disvÄ• --
atikkamitukÄ• mÄ• , handa nesaá¹ƒ antarÄ• yaá¹ƒ karomÄ«â€™â€™ ti Ä• gantvÄ• gharÄ•
gÄ• thamÄ• ha __ ``nandati puttehi puttimÄ• â€™â€™ _ti. tattha __nandatÄ«_ti tussati moc
puttehipi dhÄ«tarehipi, sahayogatthe, karaá¹‡atthe vÄ• karaá¹‡avacanaá¹ƒ, puttehi saha na
karaá¹‡abhÅ«tehi nandatÄ«ti vuttaá¹ƒ hoti. __puttimÄ• _ti puttavÄ• puggalo. __itÄ«_ti evar
vasavattibhÅ«miyaá¹ƒ aÃ±Ã±ataro dÄ• marikadevaputto. so hi saá¹-á¹-hÄ• nÄ• tikkamitukÄ
yaá¹ƒ sakkoti, taá¹ƒ mÄ• reti. yaá¹ƒ na sakkoti, tassapi maraá¹‡aá¹ƒ icchati. tena ``mÄ• roâ
__pÄ• pimÄ• _ti lÄ• makapuggalo, pÄ• pasamÄ• cÄ• ro vÄ• . saá¹…gÄ«tikÄ• rÄ• nametaá¹
Ä«disÄ• ni. yathÄ• ca puttehi puttimÄ• , gopiyo gohi tatheva nandati. yassa gÄ• vo atthi, so
gohi vÄ• karaá¹‡abhÅ«tehi tatheva nandatÄ«ti attho.

evaá¹ƒ vatvÄ• idÄ• ni tassatthassa sÄ• dhakakÄ• raá¹‡aá¹ƒ niddisati, __ ``upadhÄ« hi nar
tattha __upadhÄ«_ti cattÄ• ro upadhayo --- kÄ• mÅ«padhi, khandhÅ«padhi, kilesÅ«padhi, a
kÄ• mÄ• hi ``yaá¹ƒ paÃ±cakÄ• maguá¹‡e paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, aya
assÄ• doâ€™â€™ ti (MN I 166) evaá¹ƒ vuttassa sukhassa adhiá¹-á¹-hÄ• nabhÄ• vato upad
sukhanti iminÄ• vacanatthena upadhÄ«ti vuccanti. khandhÄ• pi khandhamÅ«lakadukkhass
kilesÄ• pi apÄ• yadukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato, abhisaá¹…khÄ• rÄ• pi bhavadukk
adhiá¹-á¹-hÄ• nabhÄ• vatoti. idha pana kÄ• mÅ«padhi adhippeto. so sattasaá¹…khÄ• ravas
sattapaá¹-ibaddho padhÄ• no, taá¹ƒ dassento ``puttehi gohÄ«â€™â€™ ti vatvÄ• kÄ• raá¹‡
narassa nandanÄ• â€™â€™ ti. tassattho --- yasmÄ• ime kÄ• mÅ«padhÄ« narassa nandan
pÄ«tisomanassaá¹ƒ upasaá¹ƒharantÄ• , tasmÄ• veditabbametaá¹ƒ ``nandati puttehi puttim
nandati, tvaÃ±ca puttimÄ• gopiyo ca, tasmÄ• etehi, nanda, mÄ• pabbajjaá¹ƒ pÄ• á¹-ikaá¹

upadhayo na santi, evaá¹ƒ sante tvaá¹ƒ dukkhassantaá¹ƒ patthentopi dukkhitova bhavissas

idÄ• ni tassapi atthassa sÄ• dhakakÄ• raá¹‡aá¹ƒ niddisati __ ``na hi so nandati, yo nirÅ«pa
tassattho --- yasmÄ• yassete upadhayo natthi, so piyehi Ã±Ä• tÄ«hi vippayutto nibbhogÅ«p
tasmÄ• tvaá¹ƒ ime upadhayo vajjetvÄ• pabbajito dukkhitova bhavissasÄ«ti.

<34> atha bhagavÄ• ``mÄ• ro ayaá¹ƒ pÄ• pimÄ• imesaá¹ƒ antarÄ• yÄ• ya Ä• gatoâ€™â€
pÄ• tento viya tÄ• yeva mÄ• renÄ• bhatÄ• ya upamÄ• ya mÄ• ravÄ• daá¹ƒ bhindanto tame
``upadhi \Be I 41/ sokavatthÅ«â€™â€™ ti dassento Ä• ha __ ``socati puttehi puttimÄ• â€™â
padatthato uttÄ• nameva. ayaá¹ƒ pana adhippÄ• yo --- mÄ• , pÄ• pima, evaá¹ƒ avaca ``nan
ti. sabbeheva hi piyehi, manÄ• pehi nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo, anatikkamanÄ«yo aya
piyamanÄ• pÄ• naá¹ƒ puttadÄ• rÄ• naá¹ƒ gavÄ• ssavaá¸·avahiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«n
adhimattasokasallasamappitahadayÄ• sattÄ• ummattakÄ• pi honti khittacittÄ• , maraá¹‡an
maraá¹‡amattampi dukkhaá¹ƒ. tasmÄ• evaá¹ƒ gaá¹‡ha --- __socati puttehi puttimÄ• _. yath
__gopiyo gohi tatheva socatÄ«_ti. kiá¹ƒ kÄ• raá¹‡Ä• ? __upadhÄ« hi narassa socanÄ• _. ya
narassa socanÄ• , tasmÄ• eva __ ``na hi so socati, yo nirÅ«padhiâ€™â€™ _. yo upadhÄ«s
nirupadhi hoti, so santuá¹-á¹-ho hoti kÄ• yaparihÄ• rikena cÄ«varena, kucchiparihÄ• rikena
yeneva pakkamati, samÄ• dÄ• yeva pakkamati. seyyathÄ• pi nÄ• ma pakkhÄ« sakuá¹‡o \E
itthattÄ• yÄ• ti pajÄ• nÄ• ti. evaá¹ƒ sabbasokasamugghÄ• tÄ• ``na hi so socati, yo nirupadh
bhagavÄ• arahattanikÅ«á¹-ena desanaá¹ƒ vosÄ• pesi. atha vÄ• yo nirupadhi, yo nikkileso,
hi kilesÄ• santi, tÄ• vadeva sabbe \Ne I 38/ upadhayo sokapphalÄ• va honti. kilesappahÄ•
evampi arahattanikÅ«á¹-eneva desanaá¹ƒ vosÄ• pesi. desanÄ• pariyosÄ• ne dhaniyo ca go
bhagavÄ• Ä• kÄ• seneva jetavanaá¹ƒ agamÄ• si. te pabbajitvÄ• arahattaá¹ƒ sacchikariá¹ƒ
nesaá¹ƒ gopÄ• lakÄ• vihÄ• raá¹ƒ kÄ• resuá¹ƒ. so ajjÄ• pi gopÄ• lakavihÄ• rotveva paÃ±Ã±

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya dhaniyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. khaggavisÄ• á¹‡asuttavaá¹‡á¹‡anÄ•

__sabbesu_ \Be I 42/ \Ne I 39/ __bhÅ«tesÅ«_ti khaggavisÄ• á¹‡asuttaá¹ƒ. kÄ• uppatti? sa
catubbidhÄ• uppatti --- attajjhÄ• sayato, parajjhÄ• sayato, aá¹-á¹-huppattito, pucchÄ• vasito
dvayatÄ• nupassanÄ• dÄ«naÃ±hi attajjhÄ• sayato uppatti, mettasuttÄ• dÄ«naá¹ƒ parajjhÄ•
aá¹-á¹-huppattito, dhammikasuttÄ• dÄ«naá¹ƒ pucchÄ• vasito. tattha khaggavisÄ• á¹‡asuttas
pucchÄ• vasito uppatti. visesena pana yasmÄ• ettha kÄ• ci gÄ• thÄ• tena tena paccekasa
vuttÄ• , kÄ• ci apuá¹-á¹-hena attanÄ• adhigatamagganayÄ• nurÅ«paá¹ƒ udÄ• naá¹ƒyeva u
gÄ• thÄ• ya pucchÄ• vasito, kÄ• yaci attajjhÄ• sayato uppatti.

tattha \Ee I 47/ yÄ• ayaá¹ƒ avisesena pucchÄ• vasito uppatti, sÄ• Ä• dito pabhuti evaá¹ƒ v
samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. atha kho Ä• yasmato Ä• nandassa rahogata
cetaso parivitakko udapÄ• di --- ``buddhÄ• naá¹ƒ patthanÄ• ca abhinÄ«hÄ• ro ca dissati; ta
paccekabuddhÄ• naá¹ƒ na dissati; yaá¹ƒnÅ«nÄ• haá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ•
paá¹-isallÄ• nÄ• vuá¹-á¹-hito bhagavantaá¹ƒ upasaá¹…kamitvÄ• yathÄ• kkamena etamatth
bhagavÄ• pubbayogÄ• vacarasuttaá¹ƒ abhÄ• si ---

``paÃ±cime, Ä• nanda, Ä• nisaá¹ƒsÄ• pubbayogÄ• vacare diá¹-á¹-heva dhamme paá¹-ikac
ce diá¹-á¹-heva dhamme paá¹-ikacceva aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, atha maraá¹‡akÄ• le aÃ±Ã
maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, atha devaputto samÄ• no aÃ±Ã±aá¹ƒ Ä• rÄ• dheti
sammukhÄ«bhÄ• ve khippÄ• bhiÃ±Ã±o hoti, atha pacchime kÄ• le paccekasambuddho hot

evaá¹ƒ vatvÄ• puna Ä• ha ---

``paccekabuddhÄ• nÄ• ma, Ä• nanda, abhinÄ«hÄ• rasampannÄ• pubbayogÄ• vacarÄ• h
buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ sabbesaá¹ƒ patthanÄ• ca abhinÄ«hÄ• ro ca icchit

so \Ne I 40/ \Be I 43/ Ä• ha --- ``buddhÄ• naá¹ƒ, bhante, patthanÄ• kÄ«va ciraá¹ƒ vaá¹-á¹-a
buddhÄ• naá¹ƒ, Ä• nanda, heá¹-á¹-himaparicchedena cattÄ• ri asaá¹…khyeyyÄ• ni kappasa
majjhimaparicchedena aá¹-á¹-ha asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca, uparimaparic
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca. ete ca bhedÄ• paÃ±Ã±Ä• dhikasaddhÄ• dhik
paÃ±Ã±Ä• dhikÄ• naÃ±hi saddhÄ• mandÄ• hoti, paÃ±Ã±Ä• tikkhÄ• . saddhÄ• dhikÄ• naá
saddhÄ• balavÄ• . vÄ«riyÄ• dhikÄ• naá¹ƒ saddhÄ• paÃ±Ã±Ä• mandÄ• , vÄ«riyaá¹ƒ balava
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca divase divase vessantaradÄ• nasadisaá¹ƒ \Ee
tadanurÅ«pasÄ«lÄ• disabbapÄ• ramidhamme Ä• cinantopi antarÄ• buddho bhavissatÄ«ti r
kasmÄ• ? Ã±Ä• á¹‡aá¹ƒ gabbhaá¹ƒ na gaá¹‡hÄ• ti, vepullaá¹ƒ nÄ• pajjati, paripÄ• kaá¹ƒ na
timÄ• sacatumÄ• sapaÃ±camÄ• saccayena nipphajjanakaá¹ƒ sassaá¹ƒ taá¹ƒ taá¹ƒ kÄ• laá¹
sahassakkhattuá¹ƒ keá¸·Ä• yantopi udakena siÃ±cantopi antarÄ• pakkhena vÄ• mÄ• sena
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. kasmÄ• ? sassaá¹ƒ gabbhaá¹ƒ na gaá¹‡hÄ• ti, vepullaá¹ƒ nÄ• p
gacchatÄ«ti. evamevaá¹ƒ appatvÄ• cattÄ• ri asaá¹…khyeyyÄ• ni ... pe ... netaá¹ƒ á¹-hÄ• na
yathÄ• vuttameva kÄ• laá¹ƒ pÄ• ramipÅ«raá¹‡aá¹ƒ kÄ• tabbaá¹ƒ Ã±Ä• á¹‡aparipÄ• katthÄ•
buddhattaá¹ƒ patthayato abhinÄ«hÄ• rakaraá¹‡e aá¹-á¹-ha sampattiyo icchitabbÄ• . ayaÃ±h

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59).

__abhinÄ«hÄ• ro_ti ca mÅ«lapaá¹‡idhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. tattha __manussatta_
hi manussajÄ• tiyÄ• avasesajÄ• tÄ«su devajÄ• tiyampi á¹-hitassa paá¹‡idhi na ijjhati. ettha
buddhattaá¹ƒ patthentena dÄ• nÄ• dÄ«ni puÃ±Ã±akammÄ• ni katvÄ• manussattaá¹ƒyeva
paá¹‡idhi kÄ• tabbo. evaÃ±hi samijjhati. __liá¹…gasampattÄ«_ti purisabhÄ• vo.
mÄ• tugÄ• manapuá¹ƒsakaubhatobyaÃ±janakÄ• naÃ±hi manussajÄ• tiyaá¹ƒ á¹-hitÄ• namp
á¹-hitena pana buddhattaá¹ƒ patthentena dÄ• nÄ• dÄ«ni puÃ±Ã±akammÄ• ni katvÄ• purisa
tattha á¹-hatvÄ• paá¹‡idhi kÄ• tabbo. evaÃ±hi \Be I 44/ samijjhati. __hetÅ«_ti arahattassa u
yo hi tasmiá¹ƒ attabhÄ• ve vÄ• yamanto \Ee I 49/ arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ samattho, tas
itarassa, yathÄ• sumedhapaá¹‡á¸• itassa. so hi dÄ«paá¹…karapÄ• damÅ«le pabbajitvÄ• t
pÄ• puá¹‡ituá¹ƒ samattho ahosi \Ne I 41/. __satthÄ• radassana_nti buddhÄ• naá¹ƒ sammuk
ijjhati, no aÃ±Ã±athÄ• ; yathÄ• sumedhapaá¹‡á¸• itassa. so hi dÄ«paá¹…karaá¹ƒ sammukh
__pabbajjÄ• _ti anagÄ• riyabhÄ• vo. so ca kho sÄ• sane vÄ• kammavÄ• dikiriyavÄ• ditÄ• p
vaá¹-á¹-ati yathÄ• sumedhapaá¹‡á¸• itassa. so hi sumedho nÄ• ma tÄ• paso hutvÄ• paá¹‡
jhÄ• nÄ• diguá¹‡apaá¹-ilÄ• bho. pabbajitassÄ• pi hi guá¹‡asampannasseva ijjhati, no itaras
sumedhapaá¹‡á¸• itassa. so hi paÃ±cÄ• bhiÃ±Ã±o aá¹-á¹-hasamÄ• pattilÄ• bhÄ« ca hutvÄ•
adhikakÄ• ro, pariccÄ• goti attho. jÄ«vitÄ• dipariccÄ• gaÃ±hi katvÄ• paá¹‡idahatoyeva ijjha
sumedhapaá¹‡á¸• itassa. so hi ---

``akkamitvÄ• na maá¹ƒ buddho, saha sissehi gacchatu.

mÄ• naá¹ƒ kalale akkamittha, hitÄ• ya me bhavissatÄ«â€™â€™ ti || (Bv II 53) ---

evaá¹ƒ jÄ«vitapariccÄ• gaá¹ƒ katvÄ• paá¹‡idhesi. __chandatÄ• _ti kattukamyatÄ• . sÄ• ya
ijjhati. sÄ• ca, sace koci vadeyya ``ko cattÄ• ri asaá¹…khyeyyÄ• ni satasahassaÃ±ca kapp
buddhattaá¹ƒ icchatÄ«â€™â€™ ti, taá¹ƒ sutvÄ• yo ``ahaâ€™â€™ nti vattuá¹ƒ ussahati, tas
veditabbÄ• . tathÄ• yadi koci vadeyya ``ko sakalacakkavÄ• á¸·aá¹ƒ vÄ«taccikÄ• naá¹ƒ aá¹.
akkamanto atikkamitvÄ• buddhattaá¹ƒ icchati, ko sakalacakkavÄ• á¸·aá¹ƒ sattisÅ«lehi Ä• k
atikkamitvÄ• buddhattaá¹ƒ icchati, ko sakalacakkavÄ• á¸·aá¹ƒ samatittikaá¹ƒ udakapuá¹‡á¹
buddhattaá¹ƒ icchati, ko sakalacakkavÄ• á¸·aá¹ƒ nirantaraá¹ƒ veá¸·ugumbasaÃ±channaá¹ƒ
buddhattaá¹ƒ icchatÄ«â€™â€™ ti taá¹ƒ sutvÄ• yo ``ahaâ€™â€™ nti vattuá¹ƒ ussahati, tas
veditabbÄ• . evarÅ«pena ca kattukamyatÄ• chandena samannÄ• gato sumedhapaá¹‡á¸• it

evaá¹ƒ \Be I 45/ samiddhÄ• bhinÄ«hÄ• ro \Ee I 50/ ca bodhisatto imÄ• ni aá¹-á¹-hÄ• rasa a
upeti. so hi tato pabhuti na jaccandho hoti, na jaccabadhiro, na ummattako, na eá¸·amÅ«go
na milakkhÅ«su uppajjati, na dÄ• sikucchiyÄ• nibbattati, na niyatamicchÄ• diá¹-á¹-hiko hoti,
parivattati, na paÃ±cÄ• nantariyakammÄ• ni karoti, na kuá¹-á¹-hÄ« hoti, na tiracchÄ• nayon

pacchimattabhÄ• vo hoti, na khuppipÄ• sikanijjhÄ• mataá¹‡hikapetesu uppajjati, na kÄ• laka
avÄ«ciniraye, na lokantarikesu, kÄ• mÄ• vacaresu na mÄ• ro \Ne I 42/ hoti, rÅ«pÄ• vacares
suddhÄ• vÄ• sabhavesu uppajjati, na arÅ«pabhavesu, na aÃ±Ã±aá¹ƒ cakkavÄ• á¸·aá¹ƒ saá

yÄ• cimÄ• ussÄ• ho ummaá¹…go avatthÄ• naá¹ƒ hitacariyÄ• cÄ• ti catasso buddhabhÅ«
tattha ---

``ussÄ• ho vÄ«riyaá¹ƒ vuttaá¹ƒ, ummaá¹…go paÃ±Ã±Ä• pavuccati.

avatthÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ, hitacariyÄ• mettÄ• bhÄ• vanÄ• â€™â€™ ti || ---

veditabbÄ• . ye cÄ• pi ime nekkhammajjhÄ• sayo, pavivekajjhÄ• sayo, alobhajjhÄ• sayo, ad
amohajjhÄ• sayo, nissaraá¹‡ajjhÄ• sayoti cha ajjhÄ• sayÄ• bodhiparipÄ• kÄ• ya saá¹ƒvatta
nekkhammajjhÄ• sayÄ• ca bodhisattÄ• kÄ• me dosadassÄ• vino, pavivekajjhÄ• sayÄ• ca
dosadassÄ• vino, alobhajjhÄ• sayÄ• ca bodhisattÄ• lobhe dosadassÄ• vino, adosajjhÄ• sa
dosadassÄ• vino, amohajjhÄ• sayÄ• ca bodhisattÄ• mohe dosadassÄ• vino, nissaraá¹‡ajj
sabbabhavesu dosadassÄ• vinoti vuccanti, tehi ca samannÄ• gato hoti.

paccekabuddhÄ• naá¹ƒ pana kÄ«va ciraá¹ƒ patthanÄ• vaá¹-á¹-atÄ«ti? paccekabuddhÄ• na
kappasatasahassaÃ±ca. tato oraá¹ƒ na sakkÄ• . pubbe vuttanayenevettha kÄ• raá¹‡aá¹ƒ ve
\Ee I 51/ ca kÄ• lena paccekabuddhattaá¹ƒ patthayato abhinÄ«hÄ• rakaraá¹‡e paÃ±ca sam
tesaÃ±hi ---

manussattaá¹ƒ \Be I 46/ liá¹…gasampatti, vigatÄ• savadassanaá¹ƒ.

adhikÄ• ro chandatÄ• ete, abhinÄ«hÄ• rakÄ• raá¹‡Ä• ||

tattha __vigatÄ• savadassana_nti buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ yassa kassaci o
vuttanayameva.

atha sÄ• vakÄ• naá¹ƒ patthanÄ• kittakaá¹ƒ vaá¹-á¹-atÄ«ti? dvinnaá¹ƒ aggasÄ• vakÄ• naá¹
kappasatasahassaÃ±ca, asÄ«timahÄ• sÄ• vakÄ• naá¹ƒ kappasatasahassaá¹ƒ, tathÄ• bud
upaá¹-á¹-hÄ• kassa \Ne I 43/ puttassa cÄ• ti. tato oraá¹ƒ na sakkÄ• . vuttanayamevettha kÄ
pana sabbesampi adhikÄ• ro chandatÄ• ti dvaá¹…gasampannoyeva abhinÄ«hÄ• ro hoti.

evaá¹ƒ imÄ• ya patthanÄ• ya iminÄ• ca abhinÄ«hÄ• rena yathÄ• vuttappabhedaá¹ƒ kÄ• la
buddhÄ• loke uppajjantÄ• khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• uppajjanti, paccekabud
khattiyabrÄ• hmaá¹‡agahapatikulÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ, aggasÄ• vakÄ• pana khattiy

iva sabbabuddhÄ• saá¹ƒvaá¹-á¹-amÄ• ne kappe na uppajjanti, vivaá¹-á¹-amÄ• ne kappe up
buddhe appatvÄ• buddhÄ• naá¹ƒ uppajjanakÄ• leyeva uppajjanti. buddhÄ• sayaÃ±ca bujjh
paccekabuddhÄ• sayameva bujjhanti, na pare bodhenti. attharasameva paá¹-ivijjhanti, na d
lokuttaradhammaá¹ƒ paÃ±Ã±attiá¹ƒ Ä• ropetvÄ• desetuá¹ƒ sakkonti, mÅ«gena diá¹-á¹-hasu
nagare sÄ• yitabyaÃ±janaraso viya ca nesaá¹ƒ dhammÄ• bhisamayo hoti. sabbaá¹ƒ
iddhisamÄ• pattipaá¹-isambhidÄ• pabhedaá¹ƒ pÄ• puá¹‡anti, guá¹‡avisiá¹-á¹-hatÄ• ya budd
sÄ• vakÄ• naá¹ƒ upari honti, aÃ±Ã±e pabbÄ• jetvÄ• Ä• bhisamÄ• cÄ• rikaá¹ƒ sikkhÄ• pent
vosÄ• naá¹ƒ nÄ• pajjitabbaâ€™â€™ nti iminÄ• uddesena uposathaá¹ƒ karonti, `ajjuposath
vacanamattena vÄ• . uposathaá¹ƒ karontÄ• ca gandhamÄ• dane maÃ±jÅ«sakarukkhamÅ«
karontÄ«ti. evaá¹ƒ bhagavÄ• Ä• yasmato Ä• nandassa paccekabuddhÄ• naá¹ƒ sabbÄ• kÄ
abhinÄ«hÄ• raÃ±ca kathetvÄ• , idÄ• ni imÄ• ya patthanÄ• ya iminÄ• ca abhinÄ«hÄ• rena s
kathetuá¹ƒ __ ``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aâ€™â€™ _ntiÄ• dinÄ• \Be I 47/ na
khaggavisÄ• á¹‡asuttaá¹ƒ abhÄ• si. ayaá¹ƒ tÄ• va avisesena pucchÄ• vasito khaggavisÄ• á

<35> idÄ• ni visesena vattabbÄ• . tattha imissÄ• tÄ• va gÄ• thÄ• ya evaá¹ƒ uppatti veditab
paccekabuddho paccekabodhisattabhÅ«miá¹ƒ ogÄ• hanto dve asaá¹…khyeyyÄ• ni kappasa
pÅ«retvÄ• kassapassa bhagavato sÄ• sane pabbajitvÄ• Ä• raÃ±Ã±iko hutvÄ• gatapaccÄ•
samaá¹‡adhammaá¹ƒ akÄ• si. etaá¹ƒ kira vattaá¹ƒ aparipÅ«retvÄ• paccekabodhiá¹ƒ pÄ• p
kiá¹ƒ panetaá¹ƒ __gatapaccÄ• gatavattaá¹ƒ_ nÄ• ma? haraá¹‡apaccÄ• haraá¹‡anti. taá¹ƒ y
tathÄ• kathessÄ• ma.

idhekacco bhikkhu harati, na paccÄ• harati; ekacco paccÄ• harati, na harati; ekacco pana n
paccÄ• harati; ekacco harati ca paccÄ• harati ca. tattha yo bhikkhu pageva vuá¹-á¹-hÄ• ya
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ katvÄ• , bodhirukkhe udakaá¹ƒ Ä• siÃ±citvÄ• ,
pÅ«retvÄ• \Ne I 44/ pÄ• nÄ«yamÄ• á¸·e á¹-hapetvÄ• , Ä• cariyavattaá¹ƒ upajjhÄ• yavattaá¹
khuddakavattÄ• ni cuddasa mahÄ• vattÄ• ni ca samÄ• dÄ• ya vattati, so sarÄ«raparikamma
pavisitvÄ• , yÄ• va bhikkhÄ• cÄ• ravelÄ• tÄ• va vivittÄ• sane vÄ«tinÄ• metvÄ• , velaá¹ƒ Ã±
kÄ• yabandhanaá¹ƒ bandhitvÄ• , uttarÄ• saá¹…gaá¹ƒ karitvÄ• , saá¹…ghÄ• á¹-iá¹ƒ khandh
Ä• laggetvÄ• , kammaá¹-á¹-hÄ• naá¹ƒ manasi \Ee I 53/ karonto cetiyaá¹…gaá¹‡aá¹ƒ patvÄ•
vanditvÄ• , gÄ• masamÄ«pe cÄ«varaá¹ƒ pÄ• rupitvÄ• , pattamÄ• dÄ• ya gÄ• maá¹ƒ piá¹‡á¸
paviá¹-á¹-ho ca lÄ• bhÄ« bhikkhu puÃ±Ã±avÄ• upÄ• sakehi sakkatagarukato upaá¹-á¹-hÄ•
paá¹-ikkamanasÄ• lÄ• yaá¹ƒ vÄ• paá¹-ikkamitvÄ• upÄ• sakehi taá¹ƒ taá¹ƒ paÃ±haá¹ƒ pucc
paÃ±havissajjanena dhammadesanÄ• vikkhepena ca taá¹ƒ manasikÄ• raá¹ƒ chaá¸• á¸• etv
Ä• gatopi bhikkhÅ«naá¹ƒ paÃ±haá¹ƒ puá¹-á¹-ho katheti, dhammaá¹ƒ bhaá¹‡ati, taá¹ƒ taá¹ƒ
pacchÄ• bhattampi purimayÄ• mampi majjhimayÄ• mampi evaá¹ƒ bhikkhÅ«hi saddhiá¹ƒ pa
kÄ• yaduá¹-á¹-hullÄ• bhibhÅ«to pacchimayÄ• mepi sayati, neva kammaá¹-á¹-hÄ• naá¹ƒ ma
__harati, na paccÄ• haratÄ«_ti.

yo \Be I 48/ pana byÄ• dhibahulo hoti, bhuttÄ• hÄ• ro paccÅ«sasamaye na sammÄ• pariá¹
vuá¹-á¹-hÄ• ya yathÄ• vuttaá¹ƒ vattaá¹ƒ kÄ• tuá¹ƒ na sakkoti kammaá¹-á¹-hÄ• naá¹ƒ vÄ• m
aÃ±Ã±adatthu yÄ• guá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• patthayamÄ• no kÄ• lasseva pattacÄ«varan
tattha yÄ• guá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• bhattaá¹ƒ vÄ• laddhÄ• bhattakiccaá¹ƒ niá¹-á¹-hÄ• p
nisinno kammaá¹-á¹-hÄ• naá¹ƒ manasi katvÄ• , visesaá¹ƒ patvÄ• vÄ• appatvÄ• vÄ• , vihÄ
manasikÄ• rena viharati. ayaá¹ƒ vuccati __paccÄ• harati na haratÄ«_ti. edisÄ• ca bhikkhÅ«
vipassanaá¹ƒ Ä• rabhitvÄ• , buddhasÄ• sane arahattaá¹ƒ pattÄ• gaá¹‡anapathaá¹ƒ vÄ«tiva
tesu tesu gÄ• mesu Ä• sanasÄ• lÄ• ya na taá¹ƒ Ä• sanaá¹ƒ atthi, yattha yÄ• guá¹ƒ pivitvÄ•
natthÄ«ti.

yo pana pamÄ• davihÄ• rÄ« hoti nikkhittadhuro, sabbavattÄ• ni bhinditvÄ•
paÃ±cavidhacetokhilavinibandhanabaddhacitto viharanto kammaá¹-á¹-hÄ• namanasikÄ• ran
piá¹‡á¸• Ä• ya pavisitvÄ• gihipapaÃ±cena papaÃ±cito tucchako nikkhamati, ayaá¹ƒ vuccati
paccÄ• haratÄ«_ti.

yo pana pageva \Ee I 54/ vuá¹-á¹-hÄ• ya purimanayeneva sabbavattÄ• ni paripÅ«retvÄ• yÄ
tÄ• va pallaá¹…kaá¹ƒ Ä• bhujitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. kammaá¹-á¹-hÄ•
sabbatthakaá¹ƒ, pÄ• rihÄ• riyaÃ±ca. sabbatthakaá¹ƒ nÄ• ma mettÄ• ca maraá¹‡assati ca. t
icchitabbato __ ``sabbatthakaâ€™â€™ _nti vuccati. mettÄ• nÄ• ma Ä• vÄ• sÄ• dÄ«su sabb
hi mettÄ• vihÄ• rÄ« \Ne I 45/ bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo hoti, tena phÄ• su asaá¹
devatÄ• su mettÄ• vihÄ• rÄ« devatÄ• hi rakkhitagopito sukhaá¹ƒ viharati. rÄ• jarÄ• jamahÄ•
mettÄ• vihÄ• rÄ«, tehi mamÄ• yito sukhaá¹ƒ viharati. gÄ• manigamÄ• dÄ«su mettÄ• vihÄ• r
bhikkhÄ• cariyÄ• dÄ«su manussehi sakkatagarukato sukhaá¹ƒ viharati. maraá¹‡assatibhÄ•
pahÄ• ya appamatto viharati.

yaá¹ƒ pana sadÄ• pariharitabbaá¹ƒ caritÄ• nukÅ«lena gahitattÄ• dasÄ• subhakasiá¹‡Ä• n
catudhÄ• tuvavatthÄ• nameva vÄ• , taá¹ƒ sadÄ• pariharitabbato, rakkhitabbato, bhÄ• vetab
vuccati, mÅ«lakammaá¹-á¹-hÄ• nantipi \Be I 49/ tadeva. tattha yaá¹ƒ paá¹-hamaá¹ƒ sabbatth
manasi karitvÄ• pacchÄ• pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naá¹ƒ manasi karoti, taá¹ƒ catudh
dassessÄ• ma.

ayaÃ±hi yathÄ• á¹-hitaá¹ƒ yathÄ• paá¹‡ihitaá¹ƒ kÄ• yaá¹ƒ dhÄ• tuso paccavekkhati --- yaá¹
vÄ«satikoá¹-á¹-hÄ• sesu kakkhaá¸·aá¹ƒ kharagataá¹ƒ, sÄ• pathavÄ«dhÄ• tu. yaá¹ƒ dvÄ• da
snehagataá¹ƒ, sÄ• Ä• podhÄ• tu. yaá¹ƒ catÅ«su paripÄ• canakaraá¹ƒ usumagataá¹ƒ, sÄ•
vitthambhanakaraá¹ƒ vÄ• yogataá¹ƒ, sÄ• vÄ• yodhÄ• tu. yaá¹ƒ panettha catÅ«hi mahÄ• bh
chiddaá¹ƒ vivaraá¹ƒ, sÄ• Ä• kÄ• sadhÄ• tu. taá¹ƒvijÄ• nanakaá¹ƒ cittaá¹ƒ viÃ±Ã±Ä• á¹‡adh
satto vÄ• puggalo vÄ• natthi. kevalaá¹ƒ suddhasaá¹…khÄ• rapuÃ±jova \Ee I 55/ ayanti.

evaá¹ƒ Ä• dimajjhapariyosÄ• nato kammaá¹-á¹-hÄ• naá¹ƒ manasi karitvÄ• , kÄ• laá¹ƒ Ã±at
nivÄ• setvÄ• , pubbe vuttanayeneva gÄ• maá¹ƒ piá¹‡á¸• Ä• ya gacchati. gacchanto ca yath
abhikkamÄ• dÄ«su ``attÄ• abhikkamati, attanÄ• abhikkamo nibbattitoâ€™â€™ ti vÄ• , ``ah
abhikkamo nibbattitoâ€™â€™ ti vÄ• sammuyhanti, tathÄ• asammuyhanto ``abhikkamÄ• m
cittena saddhiá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• sandhÄ• raá¹‡avÄ• yodhÄ• tu uppajjati. sÄ• ima
pathavÄ«dhÄ• tvÄ• disannivesabhÅ«taá¹ƒ kÄ• yasammataá¹ƒ aá¹-á¹-hikasaá¹…ghÄ• á¹-aá
cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ravasena ayaá¹ƒ kÄ• yasammato aá¹-á¹-hikasaá¹…ghÄ•
abhikkamato ekekapÄ• duddhÄ• raá¹‡e catÅ«su dhÄ• tÅ«su vÄ• yodhÄ• tuanugatÄ• tejod
itarÄ• . atiharaá¹‡avÄ«tiharaá¹‡Ä• paharaá¹‡esu pana tejodhÄ• tuanugatÄ• vÄ• yodhÄ• tu
itarÄ• . orohaá¹‡e pana pathavÄ«dhÄ• tuanugatÄ• Ä• podhÄ• tu adhikÄ• uppajjati, mandÄ
sannikkhepanasamuppÄ«á¸·anesu Ä• podhÄ• tuanugatÄ• pathavÄ«dhÄ• tu adhikÄ• uppa
dhÄ• tuyo tena tena attano uppÄ• dakacittena saddhiá¹ƒ tattha tattheva bhijjanti \Ne I 46/. ta
abhikkamati, kassa vÄ• ekassa abhikkamanaâ€™â€™ nti evaá¹ƒ ekekapÄ• duddhÄ• raá¹‡
pakÄ• re uppannadhÄ• tuyo, tadavinibbhuttÄ• ca sesÄ• rÅ«padhammÄ• , taá¹ƒsamuá¹-á¹-
taá¹ƒsampayuttÄ• ca \Be I 50/ sesÄ• arÅ«padhammÄ• ti ete rÅ«pÄ• rÅ«padhammÄ• . tato
atiharaá¹‡avÄ«tiharaá¹‡Ä• dÄ«su aÃ±Ã±aá¹ƒ pakÄ• raá¹ƒ na sampÄ• puá¹‡anti, tattha tatth
aniccÄ• . yaÃ±ca aniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• ti evaá¹ƒ sabbÄ
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova gacchati. atthakÄ• mÄ• hi kulaputtÄ• sÄ• sane p
tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi saá¹-á¹-hipi sattatipi satampi ekato vasantÄ•
viharanti --- ``Ä• vuso, tumhe na iá¹‡aá¹-á¹-hÄ• , na bhayaá¹-á¹-hÄ• , na jÄ«vikÄ• pakatÄ•
muccitukÄ• mÄ• panettha pabbajitÄ• . tasmÄ• gamane uppannakilesaá¹ƒ gamaneyeva nig
nisajjÄ• ya, sayane uppannakilesaá¹ƒ gamaneyeva niggaá¹‡hathÄ• â€™â€™ ti. te evaá¹ƒ k
bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• aá¸• á¸• hausabhausabhaaá¸• á¸• hagÄ• vutagÄ• vutantar
saÃ±Ã±Ä• ya kammaá¹-á¹-hÄ• naá¹ƒ manasikarontÄ• va gacchanti. sace kassaci gamane k
naá¹ƒ niggaá¹‡hÄ• ti. tathÄ• asakkonto tiá¹-á¹-hati. athassa pacchato Ä• gacchantopi tiá¹-á
``ayaá¹ƒ bhikkhu tuyhaá¹ƒ uppannavitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ te etaâ€™â€™
paá¹-icodetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• tattheva ariyabhÅ«miá¹ƒ okkamati. tathÄ• a
athassa pacchato Ä• gacchantopi nisÄ«datÄ«ti soyeva nayo. ariyabhÅ«mi okkamituá¹ƒ asa
vikkhambhetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova gacchati. na kammaá¹-á¹-hÄ• na
uddharati. uddharati ce, paá¹-inivattitvÄ• purimappadesaá¹ƒyeva eti sÄ«haá¸·adÄ«pe __Ä•
mahÄ• phussadevatthero_ viya \Ee I 56/.

so kira ekÅ«navÄ«sati vassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«rento eva vihÄ• si. manussÄ
kasantÄ• ca vapantÄ• ca maddantÄ• ca kammÄ• ni karontÄ• theraá¹ƒ tathÄ• gacchanta
punappunaá¹ƒ nivattitvÄ• gacchati, kiá¹ƒ nu kho maggamÅ«á¸·ho, udÄ• hu kiÃ±ci pamuá¹-
samullapanti. so taá¹ƒ anÄ• diyitvÄ• kammaá¹-á¹-hÄ• nayutteneva cittena samaá¹‡adhamm
vÄ«sativassabbhantare arahattaá¹ƒ pÄ• puá¹‡i. arahattappattadivase cassa caá¹…kamanal
devatÄ• aá¹…gulÄ«hi dÄ«paá¹ƒ ujjÄ• letvÄ• aá¹-á¹-hÄ• si. cattÄ• ropi mahÄ• rÄ• jÄ• no sa

ca sahampati upaá¹-á¹-hÄ• naá¹ƒ Ä• gamaá¹ƒsu. taÃ±ca obhÄ• saá¹ƒ disvÄ• vanavÄ• sÄ«
dutiyadivase pucchi \Be I 51/ ``rattibhÄ• ge Ä• yasmato santike obhÄ• so ahosi, kiá¹ƒ so ob
vikkhepaá¹ƒ karonto ``obhÄ• so nÄ• ma dÄ«pobhÄ• sopi hoti, maá¹‡iobhÄ• sopÄ«â€™â€™
so ``paá¹-icchÄ• detha tumheâ€™â€™ ti nibaddho ``Ä• mÄ• â€™â€™ ti paá¹-ijÄ• nitvÄ• Ä

__kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero_ viya ca. sopi kira gatapaccÄ• ga
``paá¹-hamaá¹ƒ tÄ• va bhagavato mahÄ• padhÄ• naá¹ƒ pÅ«jemÄ«â€™â€™ ti satta vassÄ•
adhiá¹-á¹-hÄ• si. puna soá¸·asa vassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• arahattaá¹ƒ
kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto vippayuttena cittena uddhaá¹-e
gÄ• masamÄ«paá¹ƒ gantvÄ• , ``gÄ• vÄ« nu pabbajito nÅ«â€™â€™ ti Ä• saá¹…kanÄ«yapp
pÄ• rupitvÄ• pattaá¹ƒ gahetvÄ• , gÄ• madvÄ• raá¹ƒ patvÄ• , kacchakantarato udakaá¹ƒ ga
katvÄ• gÄ• maá¹ƒ pavisati ``bhikkhaá¹ƒ dÄ• tuá¹ƒ vÄ• vandituá¹ƒ vÄ• upagate manusse `
vacanamattenapi mÄ• me kammaá¹-á¹-hÄ• navikkhepo ahosÄ«â€™â€™ ti sace pana ``ajja
udÄ• hu aá¹-á¹-hamÄ«â€™â€™ ti divasaá¹ƒ pucchanti, udakaá¹ƒ gilitvÄ• Ä• roceti. sace di
nikkhamanavelÄ• yaá¹ƒ \Ee I 57/ gÄ• madvÄ• re niá¹-á¹-hubhitvÄ• va yÄ• ti.

sÄ«haá¸·adÄ«peyeva __kalambatitthavihÄ• re vassÅ«pagatÄ• paÃ±Ã±Ä• sabhikkhÅ«_ viy
vassÅ«panÄ• yikauposathadivase katikavattaá¹ƒ akaá¹ƒsu --- ``arahattaá¹ƒ appatvÄ• aÃ±Ã
nÄ• lapissÄ• mÄ• â€™â€™ ti. gÄ• maÃ±ca piá¹‡á¸• Ä• ya pavisantÄ• gÄ• madvÄ• re udal
pavisiá¹ƒsu, divase pucchite udakaá¹ƒ gilitvÄ• Ä• rocesuá¹ƒ, apucchite gÄ• madvÄ• re niá¹
Ä• gamaá¹ƒsu. tattha manussÄ• niá¹-á¹-hubhanaá¹-á¹-hÄ• naá¹ƒ disvÄ• jÄ• niá¹ƒsu ``ajja
ti. evaÃ±ca cintesuá¹ƒ ``kiá¹ƒ nu kho ete amheheva saddhiá¹ƒ na sallapanti, udÄ• hu aÃ±Ã±
aÃ±Ã±amaÃ±Ã±ampi na sallapanti, addhÄ• vivÄ• dajÄ• tÄ• bhavissanti, handa nesaá¹ƒ a
khamÄ• pessÄ• mÄ• â€™â€™ ti sabbe vihÄ• raá¹ƒ agamaá¹ƒsu. tattha paÃ±Ã±Ä• sabhikk
bhikkhÅ« ekokÄ• se nÄ• ddasaá¹ƒsu. tato yo tesu cakkhumÄ• puriso, so evamÄ• ha --- ``n
vasanokÄ• so Ä«diso hoti, susammaá¹-á¹-haá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ bodhiyaá¹…gaá¹‡aá¹
sÅ«paá¹-á¹-hapitaá¹ƒ pÄ• nÄ«yaparibhojanÄ«yaâ€™â€™ nti. te tatova \Be I 52/ nivattÄ• . te
antotemÄ• seyeva vipassanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒ patvÄ• mahÄ• pavÄ• raá¹‡Ä• y
pavÄ• resuá¹ƒ.

evaá¹ƒ kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero viya kalambatitthavihÄ• re v
kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto gÄ• masamÄ«paá¹ƒ patvÄ• , u
vÄ«thiyo sallakkhetvÄ• , yattha surÄ• soá¹‡á¸• adhuttÄ• dayo kalahakÄ• rakÄ• caá¹‡á¸• ah
taá¹ƒ \Ne I 48/ vÄ«thiá¹ƒ paá¹-ipajjati. tattha ca piá¹‡á¸• Ä• ya caramÄ• no na turitaturito viy
gacchati, javanapiá¹‡á¸• apÄ• tikadhutaá¹…gaá¹ƒ nÄ• ma natthi. visamabhÅ«mibhÄ• gappa
udakabharitasakaá¹-amiva niccalova hutvÄ• gacchati. anugharaá¹ƒ paviá¹-á¹-ho ca dÄ• tuk
vÄ• sallakkhetuá¹ƒ tadanurÅ«paá¹ƒ kÄ• laá¹ƒ Ä• gamento bhikkhaá¹ƒ gahetvÄ• , patirÅ«pe
kammaá¹-á¹-hÄ• naá¹ƒ manasi karonto Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ

akkhabbhaÃ±janavaá¹‡Ä• lepanaputtamaá¹ƒsÅ«pamÄ• vasena paccavekkhanto aá¹-á¹-haá
Ä• hÄ• reti, neva davÄ• ya na madÄ• ya ... pe ... bhuttÄ• vÄ« ca udakakiccaá¹ƒ katvÄ• , mu
bhattakilamathaá¹ƒ paá¹-ippassambhetvÄ• , yathÄ• pure bhattaá¹ƒ, evaá¹ƒ pacchÄ• bhatta
pacchimayÄ• maÃ±ca kammaá¹-á¹-hÄ• naá¹ƒ manasi karoti. ayaá¹ƒ vuccati __harati ceva p
evametaá¹ƒ haraá¹‡apaccÄ• haraá¹‡aá¹ƒ gatapaccÄ• gatavattanti vuccati.

etaá¹ƒ pÅ«rento yadi upanissayasampanno hoti, paá¹-hamavaye eva arahattaá¹ƒ pÄ• puá¹
pÄ• puá¹‡Ä• ti, atha majjhimavaye pÄ• puá¹‡Ä• ti. no ce majjhimavaye pÄ• puá¹‡Ä• ti, atha
pÄ• puá¹‡Ä• ti. no ce maraá¹‡asamaye pÄ• puá¹‡Ä• ti, atha devaputto hutvÄ• pÄ• puá¹‡Ä
pÄ• puá¹‡Ä• ti, atha paccekasambuddho hutvÄ• parinibbÄ• ti. no ce paccekasambuddho h
buddhÄ• naá¹ƒ santike khippÄ• bhiÃ±Ã±o hoti; seyyathÄ• pi --- thero bÄ• hiyo, mahÄ• paÃ±
thero sÄ• riputto.

ayaá¹ƒ pana paccekabodhisatto kassapassa bhagavato sÄ• sane pabbajitvÄ• , Ä• raÃ±Ã±i
vassasahassÄ• ni etaá¹ƒ gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• , kÄ• laá¹ƒ katvÄ• , kÄ• mÄ•
cavitvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• kucchimhi paá¹-isandhiá¹ƒ aggahesi. kus
gabbhasaá¹‡á¹-hÄ• naá¹ƒ jÄ• nanti, sÄ• ca tÄ• samaÃ±Ã±atarÄ• \Be I 53/, tasmÄ• taá¹ƒ
raÃ±Ã±o nivedesi. dhammatÄ• esÄ• , yaá¹ƒ puÃ±Ã±avante satte gabbhe uppanne mÄ• tug
gabbhaparihÄ• raá¹ƒ labhati. tasmÄ• rÄ• jÄ• tassÄ• gabbhaparihÄ• raá¹ƒ adÄ• si. sÄ• ta
kiÃ±ci ajjhohariuá¹ƒ labhati, nÄ• tisÄ«taá¹ƒ, nÄ• tiambilaá¹ƒ, nÄ• tiloá¹‡aá¹ƒ, nÄ• tikaá¹-uka
nÄ• titittakaá¹ƒ. accuá¹‡he hi mÄ• tarÄ• ajjhohaá¹-e gabbhassa lohakumbhivÄ• so viya hot
lokantarikavÄ• so viya, accambilaloá¹‡akaá¹-ukatittakesu bhuttesu satthena phÄ• letvÄ• an
viya gabbhaseyyakassa aá¹…gÄ• ni tibbavedanÄ• ni honti. aticaá¹…kamanaá¹-á¹-hÄ• nanis
nivÄ• renti --- ``kucchigatassa saÃ±calanadukkhaá¹ƒ mÄ• ahosÄ«â€™â€™ ti. mudukatthan
caá¹…kamanÄ• dÄ«ni mattÄ• ya kÄ• tuá¹ƒ labhati, vaá¹‡á¹‡agandhÄ• disampannaá¹ƒ sÄ•
labhati. pariggahetvÄ• va naá¹ƒ caá¹…kamÄ• penti, nisÄ«dÄ• penti, vuá¹-á¹-hÄ• penti.

sÄ• \Ne I 49/ evaá¹ƒ parihariyamÄ• nÄ• gabbhaparipÄ• kakÄ• le sÅ«tigharaá¹ƒ pavisitvÄ•
vijÄ• yi pakkatelamadditamanosilÄ• piá¹‡á¸• isadisaá¹ƒ dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡Å«pet
paÃ±camadivase alaá¹…katappaá¹-iyattaá¹ƒ raÃ±Ã±o dassesuá¹ƒ, rÄ• jÄ• tuá¹-á¹-ho chasa
upaá¹-á¹-hÄ• pesi. so sabbasampattÄ«hi vaá¸• á¸• hamÄ• no na cirasseva viÃ±Ã±utaá¹ƒ pÄ
soá¸·asavassuddesikameva samÄ• naá¹ƒ rÄ• jÄ• rajje abhisiÃ±ci, vividhanÄ• á¹-akÄ• ni ca
abhisitto rÄ• japutto rajjaá¹ƒ kÄ• resi nÄ• mena brahmadatto sakalajambudÄ«pe vÄ«satiyÄ•
jambudÄ«pe hi pubbe caturÄ• sÄ«ti nagarasahassÄ• ni ahesuá¹ƒ. tÄ• ni parihÄ• yantÄ• ni s
parihÄ• yantÄ• ni cattÄ• lÄ«saá¹ƒ, sabbaparihÄ• yanakÄ• le pana vÄ«sati honti. ayaÃ±ca b
sabbaparihÄ• yanakÄ• le uppajji. tenassa vÄ«sati nagarasahassÄ• ni ahesuá¹ƒ, vÄ«sati pÄ
hatthisahassÄ• ni, vÄ«sati assasahassÄ• ni, vÄ«sati rathasahassÄ• ni \Ee I 60/, vÄ«sati pat
itthisahassÄ• ni --- orodhÄ• ca nÄ• á¹-akitthiyo ca, vÄ«sati amaccasahassÄ• ni. so mahÄ•

kasiá¹‡aparikammaá¹ƒ katvÄ• paÃ±ca abhiÃ±Ã±Ä• yo, aá¹-á¹-ha samÄ• pattiyo ca nibbatte
abhisittaraÃ±Ã±Ä• nÄ• ma avassaá¹ƒ aá¹-á¹-akaraá¹‡e nisÄ«ditabbaá¹ƒ, tasmÄ• ekadivas
bhuÃ±jitvÄ• vinicchayaá¹-á¹-hÄ• ne nisÄ«di. tattha uccÄ• saddamahÄ• saddaá¹ƒ akaá¹ƒsu
samÄ• pattiyÄ• upakkilesoâ€™â€™ ti pÄ• sÄ• datalaá¹ƒ \Be I 54/ abhiruhitvÄ• ``samÄ• pa
nisinno nÄ• sakkhi appetuá¹ƒ, rajjavikkhepena samÄ• patti parihÄ«nÄ• . tato cintesi ``kiá¹ƒ
udÄ• hu samaá¹‡adhammoâ€™â€™ ti. tato ``rajjasukhaá¹ƒ parittaá¹ƒ anekÄ• dÄ«navaá¹ƒ,
vipulamanekÄ• nisaá¹ƒsaá¹ƒ uttamapurisasevitaÃ±cÄ• â€™â€™ ti Ã±atvÄ• aÃ±Ã±ataraá¹ƒ
``imaá¹ƒ rajjaá¹ƒ dhammena samena anusÄ• sa, mÄ• kho adhammakÄ• raá¹ƒ akÄ• sÄ«â€
pÄ• sÄ• daá¹ƒ abhiruhitvÄ• samÄ• pattisukhena viharati, na koci upasaá¹…kamituá¹ƒ labha
mukhadhovanadantakaá¹-á¹-hadÄ• yakabhattanÄ«hÄ• rakÄ• dÄ«hi.

tato addhamÄ• samatte vÄ«tikkante mahesÄ« pucchi ``rÄ• jÄ• uyyÄ• nagamanabaladassa
dissati, kuhiá¹ƒ gatoâ€™â€™ ti? tassÄ• tamatthaá¹ƒ Ä• rocesuá¹ƒ. sÄ• amaccassa pÄ• he
ahampi paá¹-icchitÄ• homi, etu mayÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappetÅ«â€™â€™ ti. so
``asavanÄ«yametaâ€™â€™ nti paá¹-ikkhipi. sÄ• punapi dvattikkhattuá¹ƒ pesetvÄ• anicchа
``yadi na karosi, á¹-hÄ• nÄ• pi te cÄ• vemi, jÄ«vitÄ• pi voropemÄ«â€™â€™ ti. so bhÄ«to ``
daá¸·hanicchayo, kadÄ• ci evampi kÄ• rÄ• peyyÄ• â€™â€™ ti ekadivasaá¹ƒ raho gantvÄ•
saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• puÃ±Ã±avatÄ« \Ne I 50/ sukhasamphassÄ• . so tassÄ• samp
abhikkhaá¹‡aá¹ƒ saá¹…kitasaá¹…kitova agamÄ• si. anukkamena \Ee I 61/ attano gharasÄ•
pavisitumÄ• raddho.

tato rÄ• jamanussÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• na saddahati. dutiyam
Ä• rocesuá¹ƒ. tato nilÄ«no sayameva disvÄ• sabbÄ• macce sannipÄ• tÄ• petvÄ• Ä• roces
rÄ• jÄ• parÄ• dhiko hatthacchedaá¹ƒ arahati, pÄ• dacchedaá¹ƒ arahatÄ«â€™â€™ ti yÄ• va
sabbakammakÄ• raá¹‡Ä• ni niddisiá¹ƒsu. rÄ• jÄ• --- ``etassa vadhabandhanatÄ• á¸·ane ma
uppajjeyya, jÄ«vitÄ• voropane pÄ• á¹‡Ä• tipÄ• to bhaveyya, dhanaharaá¹‡e adinnÄ• dÄ• n
katehi, imaá¹ƒ mama rajjÄ• nikkaá¸• á¸• hathÄ• â€™â€™ ti Ä• ha. amaccÄ• taá¹ƒ nibbisay
dhanasÄ• raÃ±ca puttadÄ• raÃ±ca gahetvÄ• paravisayaá¹ƒ agamÄ• si. tattha rÄ• jÄ• sutv
pucchi. ``deva, icchÄ• mi taá¹ƒ upaá¹-á¹-hÄ• tuâ€™â€™ nti. so taá¹ƒ sampaá¹-icchi. amacc
laddhavissÄ• so taá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- ``mahÄ• rÄ• ja, amakkhikamadhuá¹ƒ \Be
khÄ• danto natthÄ«â€™â€™ ti. rÄ• jÄ• ``kiá¹ƒ etaá¹ƒ uppaá¹‡á¸• etukÄ• mo bhaá¹‡atÄ«â€
antaraá¹ƒ labhitvÄ• punapi suá¹-á¹-hutaraá¹ƒ vaá¹‡á¹‡etvÄ• Ä• rocesi. rÄ• jÄ• ``kiá¹ƒ etaâ
``bÄ• rÄ• á¹‡asirajjaá¹ƒ, devÄ• â€™â€™ ti. rÄ• jÄ• ``maá¹ƒ netvÄ• mÄ• retukÄ• mosÄ«â€
evaá¹ƒ avaca, yadi na saddahasi, manusse pesehÄ«â€™â€™ ti. so manusse pesesi. te gan
raÃ±Ã±o sayanaghare uá¹-á¹-hahiá¹ƒsu.

rÄ• jÄ• disvÄ• ``kissa Ä• gatÄ• tthÄ• â€™â€™ ti pucchi. ``corÄ• mayaá¹ƒ, mahÄ• rÄ• jÄ•
dhanaá¹ƒ dÄ• petvÄ• ``mÄ• puna evamakatthÄ• â€™â€™ ti ovaditvÄ• vissajjesi. te Ä• ga

Ä• rocesuá¹ƒ. so punapi dvattikkhattuá¹ƒ tatheva vÄ«maá¹ƒsitvÄ• ``sÄ«lavÄ• rÄ• jÄ• â€™
senaá¹ƒ sannayhitvÄ• sÄ«mantare ekaá¹ƒ nagaraá¹ƒ upagamma tattha amaccassa pÄ• he
yuddhaá¹ƒ vÄ• â€™â€™ ti. so brahmadattassa tamatthaá¹ƒ Ä• rocÄ• pesi ``Ä• á¹‡Ä• petu
nagaraá¹ƒ demÄ«â€™â€™ ti. rÄ• jÄ• ``na yujjhitabbaá¹ƒ, nagaraá¹ƒ datvÄ• idhÄ• gacchÄ
akÄ• si. paá¹-irÄ• jÄ• pi taá¹ƒ nagaraá¹ƒ gahetvÄ• avasesanagaresupi \Ee I 62/ tatheva dÅ
amaccÄ• tatheva brahmadattassa Ä• rocetvÄ• tena ``na yujjhitabbaá¹ƒ, idhÄ• gantabbaâ€
bÄ• rÄ• á¹‡asiá¹ƒ Ä• gamaá¹ƒsu.

tato amaccÄ• brahmadattaá¹ƒ Ä• haá¹ƒsu --- ``mahÄ• rÄ• ja, tena saha yujjhÄ• mÄ• â€™
pÄ• á¹‡Ä• tipÄ• to bhavissatÄ«â€™â€™ ti vÄ• resi. amaccÄ• --- ``mayaá¹ƒ, mahÄ• rÄ• ja,
\Ne I 51/ idheva Ä• nessÄ• mÄ• â€™â€™ ti nÄ• nÄ• upÄ• yehi rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pe
gantuá¹ƒ Ä• raddhÄ• . rÄ• jÄ• ``sace sattamÄ• raá¹‡appaharaá¹‡avilumpanakammaá¹ƒ na
bhaá¹‡ati. amaccÄ• ``na, deva, karoma, bhayaá¹ƒ dassetvÄ• palÄ• pemÄ• â€™â€™ ti cat
sannayhitvÄ• ghaá¹-esu dÄ«pe pakkhipitvÄ• rattiá¹ƒ gacchiá¹ƒsu. paá¹-irÄ• jÄ• taá¹ƒ diva
bÄ• rÄ• á¹‡asisamÄ«pe nagaraá¹ƒ gahetvÄ• idÄ• ni kinti rattiá¹ƒ sannÄ• haá¹ƒ mocÄ• petv
saddhiá¹ƒ balakÄ• yena. tato amaccÄ• bÄ• rÄ• á¹‡asirÄ• jÄ• naá¹ƒ gahetvÄ• paá¹-iraÃ±Ã
sabbaghaá¹-ehi dÄ«pe niharÄ• petvÄ• ekapajjotÄ• ya senÄ• ya saddaá¹ƒ akaá¹ƒsu. paá¹-i
disvÄ• bhÄ«to attano rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• ``uá¹-á¹-hehi amakkhikamadhuá¹ƒ
mahÄ• saddaá¹ƒ akÄ• si. tathÄ• dutiyopi, tatiyopi. paá¹-irÄ• jÄ• tena saddena paá¹-ibujjhit
santÄ• saá¹ƒ Ä• pajji. ukkuá¹-á¹-hisatÄ• ni pavattiá¹ƒsu. so ``paravacanaá¹ƒ saddahitvÄ• a
pattomhÄ«â€™â€™ ti sabbarattiá¹ƒ taá¹ƒ taá¹ƒ vippalapitvÄ• dutiyadivase ``dhammiko rÄ•
kareyya, gantvÄ• khamÄ• pemÄ«â€™â€™ ti cintetvÄ• rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ•
``khama, mahÄ• rÄ• ja, mayhaá¹ƒ aparÄ• dhaâ€™â€™ nti Ä• ha. rÄ• jÄ• taá¹ƒ ovaditvÄ•
teâ€™â€™ ti Ä• ha. so raÃ±Ã±Ä• evaá¹ƒ vuttamatteyeva paramassÄ• sappatto ahosi, bÄ•
janapade rajjaá¹ƒ labhi. te aÃ±Ã±amaÃ±Ã±aá¹ƒ sahÄ• yakÄ• ahesuá¹ƒ.

atha brahmadatto dvepi senÄ• sammodamÄ• nÄ• ekato á¹-hitÄ• disvÄ• ``mamekassa ci
janakÄ• ye khuddakamakkhikÄ• ya pivanamattampi lohitabindu \Ee I 63/ na uppannaá¹ƒ. ah
sabbe sattÄ• sukhitÄ• hontu, averÄ• hontu, abyÄ• pajjhÄ• hontÅ«â€™â€™ ti mettÄ• jhÄ
pÄ• dakaá¹ƒ katvÄ• , saá¹…khÄ• re sammasitvÄ• , paccekabodhiÃ±Ä• á¹‡aá¹ƒ sacchikatvÄ
taá¹ƒ maggasukhena phalasukhena sukhitaá¹ƒ hatthikkhandhe nisinnaá¹ƒ amaccÄ• paá¹‡i
--- ``yÄ• nakÄ• lo, mahÄ• rÄ• ja, vijitabalakÄ• yassa sakkÄ• ro kÄ• tabbo, parÄ• jitabalakÄ•
dÄ• tabboâ€™â€™ ti. so Ä• ha --- ``nÄ• haá¹ƒ, bhaá¹‡e, rÄ• jÄ• , paccekabuddho nÄ• mÄ•
bhaá¹‡ati, na edisÄ• paccekabuddhÄ• hontÄ«ti? kÄ«disÄ• , bhaá¹‡e, paccekabuddhÄ• ti?
dvaá¹…gulakesamassu aá¹-á¹-haparikkhÄ• rayuttÄ• bhavantÄ«ti. so dakkhiá¹‡ahatthena s
tÄ• vadeva gihiliá¹…gaá¹ƒ antaradhÄ• yi, pabbajitaveso pÄ• turahosi, dvaá¹…gulakesamas
aá¹-á¹-haparikkhÄ• rasamannÄ• gato vassasatikattherasadiso ahosi. so catutthajjhÄ• naá¹ƒ
hatthikkhandhato vehÄ• saá¹ƒ abbhuggantvÄ• padumapupphe nisÄ«di. amaccÄ• vanditvÄ

kammaá¹-á¹-hÄ• naá¹ƒ, kathaá¹ƒ adhigatosÄ«â€™â€™ ti pucchiá¹ƒsu. so yato assa mettÄ•
ahosi \Ne I 52/, taÃ±ca vipassanaá¹ƒ vipassitvÄ• adhigato, tasmÄ• tamatthaá¹ƒ dassento
byÄ• karaá¹‡agÄ• thaÃ±ca imaÃ±Ã±eva gÄ• thaá¹ƒ abhÄ• si __ ``sabbesu bhÅ«tesu nidhÄ

tattha __sabbesÅ«_ti anavasesesu. __bhÅ«tesÅ«_ti sattesu. ayamettha saá¹…khepo, vitth
ratanasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vakkhÄ• ma. __nidhÄ• yÄ• _ti nikkhipitvÄ• . __daá¹‡á¸• a_
kÄ• yavacÄ«manodaá¹‡á¸• aá¹ƒ, kÄ• yaduccaritÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. kÄ• yad
daá¹‡á¸• o, bÄ• dheti anayabyasanaá¹ƒ pÄ• petÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ vacÄ«duccaritaá¹
paharaá¹‡adaá¹‡á¸• o eva vÄ• daá¹‡á¸• o, taá¹ƒ nidhÄ• yÄ• tipi vuttaá¹ƒ hoti. __aviheá¹-ha
__aÃ±Ã±atarampÄ«_ti yaá¹ƒkiÃ±ci ekampi. __tesa_nti tesaá¹ƒ sabbabhÅ«tÄ• naá¹ƒ. __na
khetrajo, dinnako, antevÄ• sikoti imesu catÅ«su \Ee I 64/ puttesu yaá¹ƒ kiÃ±ci puttaá¹ƒ na i
sahÄ• ya_nti sahÄ• yaá¹ƒ pana iccheyyÄ• ti kuto eva etaá¹ƒ.

__eko_ti pabbajjÄ• saá¹…khÄ• tena eko, adutiyaá¹-á¹-hena eko, taá¹‡hÄ• pahÄ• nena eko
eko paccekasambodhiá¹ƒ abhisambuddhoti eko. samaá¹‡asahassassÄ• pi hi majjhe vattam
chinnattÄ• eko --- evaá¹ƒ __pabbajjÄ• saá¹…khÄ• tena_ eko. eko tiá¹-á¹-hati, eko gacchati
seyyaá¹ƒ kappeti, eko iriyati vattatÄ«ti --- evaá¹ƒ __adutiyaá¹-á¹-hena_ eko.

``taá¹‡hÄ• dutiyo puriso, dÄ«ghamaddhÄ• nasaá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

``evamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti || (It 15, 105; Nidd I 191; Nidd
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 107) ---

evaá¹ƒ __taá¹‡hÄ• pahÄ• naá¹-á¹-hena_ eko. sabbakilesÄ• ssa pahÄ«nÄ• ucchinnamÅ«lÄ
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti --- evaá¹ƒ __ekantavigatakileso_ti
sayambhÅ« sÄ• maÃ±Ã±eva paccekasambodhiá¹ƒ abhisambuddhoti --- evaá¹ƒ __eko pacc
eko.

__care_ti yÄ• imÄ• aá¹-á¹-ha cariyÄ• yo; seyyathidaá¹ƒ --- paá¹‡idhisampannÄ• naá¹ƒ ca
iriyÄ• pathacariyÄ• \Ne I 53/, indriyesu guttadvÄ• rÄ• naá¹ƒ ajjhattikÄ• yatanesu Ä• yatana
appamÄ• davihÄ• rÄ«naá¹ƒ catÅ«su satipaá¹-á¹-hÄ• nesu saticariyÄ• , adhicittamanuyuttÄ•
samÄ• dhicariyÄ• , buddhisampannÄ• naá¹ƒ catÅ«su ariyasaccesu Ã±Ä• á¹‡acariyÄ• , sam
ariyamaggesu maggacariyÄ• , adhigatapphalÄ• naá¹ƒ catÅ«su sÄ• maÃ±Ã±aphalesu \Be I
buddhÄ• naá¹ƒ sabbasattesu lokatthacariyÄ• , tattha padesato paccekabuddhasÄ• vakÄ• n

``cariyÄ• ti aá¹-á¹-ha cariyÄ• yo iriyÄ• pathacariyÄ• â€™â€™ ti \Ee I 65/ (Paá¹-is I 197; III 2
cariyÄ• hi samannÄ• gato bhaveyyÄ• ti attho. atha vÄ• yÄ• imÄ• ``adhimuccanto saddhÄ
vÄ«riyena carati, upaá¹-á¹-hahanto satiyÄ• carati, avikkhitto samÄ• dhinÄ• carati, pajÄ• na
carati, vijÄ• nanto viÃ±Ã±Ä• á¹‡ena carati, evaá¹ƒ paá¹-ipannassa kusalÄ• dhammÄ• Ä• y
carati, evaá¹ƒ paá¹-ipanno visesamadhigacchatÄ«ti visesacariyÄ• ya caratÄ«â€™â€™ ti (P
evaá¹ƒ aparÄ• pi aá¹-á¹-ha cariyÄ• vuttÄ• . tÄ• hipi samannÄ• gato bhaveyyÄ• ti attho. __k
ettha khaggavisÄ• á¹‡aá¹ƒ nÄ• ma khaggamigasiá¹…gaá¹ƒ. kappasaddassa atthaá¹ƒ vitthÄ
maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ pakÄ• sayissÄ• ma. idha panÄ• yaá¹ƒ ``satthukappen
saddhiá¹ƒ mantayamÄ• nÄ• â€™â€™ ti (MN I 260) evamÄ• dÄ«su viya paá¹-ibhÄ• go vedit
khaggavisÄ• á¹‡asadisoti vuttaá¹ƒ hoti. ayaá¹ƒ tÄ• vettha padato atthavaá¹‡á¹‡anÄ• .

adhippÄ• yÄ• nusandhito pana evaá¹ƒ veditabbÄ• --- yvÄ• yaá¹ƒ vuttappakÄ• ro daá¹‡á¸•
ahito hoti, taá¹ƒ tesu appavattanena tappaá¹-ipakkhabhÅ«tÄ• ya mettÄ• ya parahitÅ«pasaá
bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, nihitadaá¹‡á¸• attÄ• eva ca. yathÄ• anihitadaá¹‡á¸• Ä•
daá¹‡á¸• ena vÄ• satthena vÄ• pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• viheá¹-hayanti, tath
aÃ±Ã±atarampi tesaá¹ƒ. imaá¹ƒ mettÄ• kammaá¹-á¹-hÄ• namÄ• gamma yadeva tattha veda
saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡agataá¹ƒ taÃ±ca tadanusÄ• reneva tadaÃ±Ã±aÃ±ca
imaá¹ƒ paccekabodhiá¹ƒ adhigatomhÄ«ti ayaá¹ƒ tÄ• va adhippÄ• yo.

ayaá¹ƒ pana anusandhi --- evaá¹ƒ vutte te amaccÄ• Ä• haá¹ƒsu --- ``idÄ• ni, bhante, kuhiá¹
tato tena ``pubbapaccekasambuddhÄ• kattha vasantÄ«â€™â€™ ti \Ee I 66/ Ä• vajjetvÄ• Ã
``gandhamÄ• danapabbateâ€™â€™ ti vutte punÄ• haá¹ƒsu --- ``amhe dÄ• ni, bhante, pajah
atha paccekabuddho Ä• ha --- ``na puttamiccheyyÄ• â€™â€™ ti sabbaá¹ƒ. tatrÄ• dhippÄ• y
atrajÄ• dÄ«su yaá¹ƒ \Be I 59/ kiÃ±ci puttampi na iccheyyaá¹ƒ, kuto pana tumhÄ• disaá¹ƒ sa
tumhesupi yo mayÄ• saddhiá¹ƒ \Ne I 54/ gantuá¹ƒ mÄ• diso vÄ• hotuá¹ƒ icchati, so eko ca
atha vÄ• tehi ``amhe dÄ• ni, bhante, pajahatha na icchathÄ• â€™â€™ ti vutte so paccekab
kuto sahÄ• yaâ€™â€™ nti vatvÄ• attano yathÄ• vuttenatthena ekacariyÄ• ya guá¹‡aá¹ƒ dis
pÄ«tisomanassajÄ• to imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``eko care khaggavisÄ• á¹‡akappoâ
pekkhamÄ• nasseva mahÄ• janassa Ä• kÄ• se uppatitvÄ• gandhamÄ• danaá¹ƒ agamÄ• si

gandhamÄ• dano nÄ• ma himavati cÅ«á¸·akÄ• á¸·apabbataá¹ƒ, mahÄ• kÄ• á¸·apabbataá¹
candagabbhaá¹ƒ, sÅ«riyagabbhaá¹ƒ, suvaá¹‡á¹‡apassaá¹ƒ, himavantapabbatanti satta pab
tattha nandamÅ«lakaá¹ƒ nÄ• ma pabbhÄ• raá¹ƒ paccekabuddhÄ• naá¹ƒ vasanokÄ• so. tiss
suvaá¹‡á¹‡aguhÄ• , maá¹‡iguhÄ• , rajataguhÄ• ti. tattha maá¹‡iguhÄ• dvÄ• re maÃ±jÅ«sak
ubbedhena, yojanaá¹ƒ vitthÄ• rena. so yattakÄ• ni udake vÄ• thale vÄ• pupphÄ• ni, sabbÄ
visesena paccekabuddhÄ• gamanadivase. tassÅ«parito sabbaratanamÄ• á¸·o hoti. tattha sa
kacavaraá¹ƒ chaá¸• á¸• eti, samakaraá¹‡avÄ• to sabbaratanamayaá¹ƒ vÄ• likaá¹ƒ samaá¹ƒ
anotattadahato Ä• netvÄ• udakaá¹ƒ siÃ±cati, sugandhakaraá¹‡avÄ• to himavantato sabbes

gandhe Ä• neti, ocinakavÄ• to pupphÄ• ni ocinitvÄ• \Ee I 67/ pÄ• teti, santharakavÄ• to sal
paÃ±Ã±attÄ• neva cettha Ä• sanÄ• ni honti, yesu paccekabuddhuppÄ• dadivase uposathac
sannipatitvÄ• nisÄ«danti. ayaá¹ƒ tattha pakati. abhisambuddha-paccekabuddho tattha gant
nisÄ«dati. tato sace tasmiá¹ƒ kÄ• le aÃ±Ã±epi paccekabuddhÄ• saá¹ƒvijjanti, tepi taá¹…kha
paÃ±Ã±attÄ• sanesu nisÄ«danti. nisÄ«ditvÄ• ca kiÃ±cideva samÄ• pattiá¹ƒ samÄ• pajjitvÄ
saá¹…ghatthero adhunÄ• gatapaccekabuddhaá¹ƒ sabbesaá¹ƒ anumodanatthÄ• ya ``kathan
kammaá¹-á¹-hÄ• naá¹ƒ pucchati. tadÄ• pi so tameva attano udÄ• nabyÄ• karaá¹‡agÄ• thaá
Ä• yasmatÄ• Ä• nandena puá¹-á¹-ho tameva gÄ• thaá¹ƒ bhÄ• sati, Ä• nando ca saá¹…gÄ«
paccekasambodhiabhisambuddhaá¹-á¹-hÄ• ne, maÃ±jÅ«sakamÄ• á¸·e \Be I 60/, Ä• nanden
saá¹…gÄ«tiyanti catukkhattuá¹ƒ bhÄ• sitÄ• hotÄ«ti.

paá¹-hamagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<36> __saá¹ƒsaggajÄ• tassÄ• _ti kÄ• uppatti? ayampi paccekabodhisatto kassapassa bha
vassasahassÄ• ni purimanayeneva samaá¹‡adhammaá¹ƒ karonto kasiá¹‡aparikammaá¹ƒ k
nibbattetvÄ• , nÄ• marÅ«paá¹ƒ vavatthapetvÄ• , lakkhaá¹‡asammasanaá¹ƒ katvÄ• , ariyam
brahmaloke \Ne I 55/ nibbatti. so tato cuto bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• kucchim
purimanayeneva vaá¸• á¸• hamÄ• no yato pabhuti ``ayaá¹ƒ itthÄ« ayaá¹ƒ purisoâ€™â€™ ti
tatupÄ• dÄ• ya itthÄ«naá¹ƒ hatthe na ramati, ucchÄ• dananhÄ• panamaá¹‡á¸• anÄ• dimatta
eva posenti, thaÃ±Ã±apÄ• yanakÄ• le dhÄ• tiyo kaÃ±cukaá¹ƒ \Ee I 68/ paá¹-imuÃ±citvÄ• p
pÄ• yenti. so itthÄ«naá¹ƒ gandhaá¹ƒ ghÄ• yitvÄ• saddaá¹ƒ vÄ• sutvÄ• rodati, viÃ±Ã±utaá
passituá¹ƒ na icchati, tena taá¹ƒ __anitthigandho_tveva saÃ±jÄ• niá¹ƒsu.

tasmiá¹ƒ soá¸·asavassuddesike jÄ• te rÄ• jÄ• ``kulavaá¹ƒsaá¹ƒ saá¹‡á¹-hapessÄ• mÄ«â€™
anurÅ«pÄ• kaÃ±Ã±Ä• yo Ä• netvÄ• aÃ±Ã±ataraá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi ``kumÄ• raá
upÄ• yena taá¹ƒ ramÄ• petukÄ• mo tassa avidÅ«re sÄ• á¹‡ipÄ• kÄ• raá¹ƒ parikkhipÄ• petv
kumÄ• ro gÄ«tavÄ• ditasaddaá¹ƒ sutvÄ• --- ``kasseso saddoâ€™â€™ ti Ä• ha. amacco ``ta
nÄ• á¹-akitthÄ«naá¹ƒ saddo, puÃ±Ã±avantÄ• naá¹ƒ Ä«disÄ• ni nÄ• á¹-akÄ• ni honti, abhiran
tvaâ€™â€™ nti Ä• ha. kumÄ• ro amaccaá¹ƒ daá¹‡á¸• ena tÄ• á¸·Ä• petvÄ• nikkaá¸• á¸• hÄ
rÄ• jÄ• kumÄ• rassa mÄ• tarÄ• saha gantvÄ• , kumÄ• raá¹ƒ khamÄ• petvÄ• , puna amacc
atinippÄ«á¸·iyamÄ• no seá¹-á¹-hasuvaá¹‡á¹‡aá¹ƒ datvÄ• suvaá¹‡á¹‡akÄ• re Ä• á¹‡Ä• pesi
itthirÅ«paá¹ƒ karothÄ• â€™â€™ ti. te vissakammunÄ• nimmitasadisaá¹ƒ sabbÄ• laá¹…kÄ•
katvÄ• dassesuá¹ƒ. kumÄ• ro disvÄ• vimhayena sÄ«saá¹ƒ cÄ• letvÄ• mÄ• tÄ• pitÅ«naá¹ƒ
itthiá¹ƒ labhissÄ• mi, gaá¹‡hissÄ• mÄ«â€™â€™ ti. mÄ• tÄ• pitaro \Be I 61/ ``amhÄ• kaá¹ƒ p
avassaá¹ƒ tena saha katapuÃ±Ã±Ä• kÄ• ci dÄ• rikÄ• loke uppannÄ• bhavissatÄ«â€™â€™
rathaá¹ƒ Ä• ropetvÄ• amaccÄ• naá¹ƒ appesuá¹ƒ ``gacchatha, Ä«disiá¹ƒ dÄ• rikaá¹ƒ gavesa
soá¸·asa mahÄ• janapade vicarantÄ• taá¹ƒ taá¹ƒ gÄ• maá¹ƒ gantvÄ• udakatitthÄ• dÄ«su y
passanti, tattha tattha devataá¹ƒ viya suvaá¹‡á¹‡arÅ«paá¹ƒ á¹-hapetvÄ• nÄ• nÄ• pupphava

pÅ«jaá¹ƒ katvÄ• , vitÄ• naá¹ƒ bandhitvÄ• , ekamantaá¹ƒ tiá¹-á¹-hanti --- ``yadi kenaci evarÅ
bhavissati, so kathaá¹ƒ samuá¹-á¹-hÄ• pessatÄ«â€™â€™ ti? etenupÄ• yena aÃ±Ã±atra ma
69/ janapade Ä• hiá¹‡á¸• itvÄ• taá¹ƒ ``khuddakaraá¹-á¹-haâ€™â€™ nti avamaÃ±Ã±amÄ• n
agantvÄ• nivattiá¹ƒsu.

tato nesaá¹ƒ ahosi ``maddaraá¹-á¹-hampi tÄ• va gacchÄ• ma, mÄ• no bÄ• rÄ• á¹‡asiá¹ƒ p
pÄ• hesÄ«â€™â€™ ti maddaraá¹-á¹-he sÄ• galanagaraá¹ƒ agamaá¹ƒsu. sÄ• galanagare ca
dhÄ«tÄ• soá¸·asavassuddesikÄ• abhirÅ«pÄ• hoti. tassÄ• vaá¹‡á¹‡adÄ• siyo nhÄ• nodak
tattha amaccehi á¹-hapitaá¹ƒ taá¹ƒ suvaá¹‡á¹‡arÅ«paá¹ƒ dÅ«ratova disvÄ• ``amhe udakatt
rÄ• japuttÄ« sayameva \Ne I 56/ Ä• gatÄ• â€™â€™ ti bhaá¹‡antiyo samÄ«paá¹ƒ gantvÄ• `
amhÄ• kaá¹ƒ sÄ• minÄ« ito abhirÅ«patarÄ• â€™â€™ ti Ä• haá¹ƒsu. amaccÄ• taá¹ƒ sutvÄ•
anurÅ«pena nayena dÄ• rikaá¹ƒ yÄ• ciá¹ƒsu, sopi adÄ• si. tato bÄ• rÄ• á¹‡asiraÃ±Ã±o pÄ•
sÄ• maá¹ƒ Ä• gacchissati, udÄ• hu amheva Ä• nemÄ• â€™â€™ ti? so ca ``mayi Ä• gaccha
tumheva Ä• nethÄ• â€™â€™ ti pesesi.

amaccÄ• dÄ• rikaá¹ƒ gahetvÄ• nagarÄ• nikkhamitvÄ• kumÄ• rassa pÄ• hesuá¹ƒ --- ``lad
dÄ• rikÄ• â€™â€™ ti. kumÄ• ro sutvÄ• va rÄ• gena abhibhÅ«to paá¹-hamajjhÄ• nÄ• parih
pesesi ``sÄ«ghaá¹ƒ Ä• netha, sÄ«ghaá¹ƒ Ä• nethÄ• â€™â€™ ti. te sabbattha ekarattivÄ• s
bahinagare á¹-hitÄ• raÃ±Ã±o pÄ• hesuá¹ƒ --- ``ajja pavisitabbaá¹ƒ, noâ€™â€™ ti? rÄ• jÄ•
Ä• nÄ«tÄ• dÄ• rikÄ• , maá¹…galakiriyaá¹ƒ katvÄ• mahÄ• sakkÄ• rena pavesessÄ• ma, uy
ti Ä• á¹‡Ä• pesi. te tathÄ• akaá¹ƒsu. sÄ• accantasukhumÄ• lÄ• yÄ• nugghÄ• tena ubbÄ•
uppannavÄ• tarogÄ• milÄ• tamÄ• lÄ• viya \Be I 62/ hutvÄ• rattiá¹ƒyeva kÄ• lamakÄ• si. a
paribhaá¹-á¹-hamhÄ• â€™â€™ ti parideviá¹ƒsu. rÄ• jÄ• ca nÄ• garÄ• ca ``kulavaá¹ƒso vin
parideviá¹ƒsu. nagare mahÄ• kolÄ• halaá¹ƒ ahosi. kumÄ• rassa sutamatteyeva mahÄ• soko
sokassa mÅ«laá¹ƒ khaá¹‡itumÄ• raddho. so cintesi --- ``ayaá¹ƒ soko nÄ• ma na ajÄ• tassa
tasmÄ• jÄ• tiá¹ƒ paá¹-icca sokoâ€™â€™ ti. ``jÄ• ti pana kiá¹ƒ \Ee I 70/ paá¹-iccÄ• â€™â€™
paá¹-icca jÄ• tÄ«â€™â€™ ti evaá¹ƒ pubbabhÄ• vanÄ• nubhÄ• vena yoniso manasikaronto
anulomapaá¹-ilomapaá¹-iccasamuppÄ• daá¹ƒ disvÄ• saá¹…khÄ• re sammasanto tattheva n
sacchÄ• kÄ• si. taá¹ƒ maggaphalasukhena sukhitaá¹ƒ santindriyaá¹ƒ santamÄ• nasaá¹ƒ nis
paá¹‡ipÄ• taá¹ƒ katvÄ• , amaccÄ• Ä• haá¹ƒsu --- ``mÄ• soci, deva, mahanto jambudÄ«po,
sundarataraá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti. so Ä• ha --- ``nÄ• haá¹ƒ socako, nissoko pacce
paraá¹ƒ sabbaá¹ƒ purimagÄ• thÄ• sadisameva á¹-hapetvÄ• gÄ• thÄ• vaá¹‡á¹‡anaá¹ƒ.

gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ pana __saá¹ƒsaggajÄ• tassÄ• _ti jÄ• tasaá¹ƒsaggassa. tatth
samullapana, sambhogasaá¹ƒsaggavasena paÃ±cavidho saá¹ƒsaggo. tattha aÃ±Ã±amaÃ±Ã
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thivasena uppannarÄ• go __dassanasaá¹ƒsaggo_ nÄ• ma. tattha
kÄ• á¸·adÄ«ghavÄ• pÄ«gÄ• me piá¹‡á¸• Ä• ya carantaá¹ƒ kalyÄ• á¹‡avihÄ• ravÄ• sÄ«dÄ«g
disvÄ• paá¹-ibaddhacittÄ• kenaci upÄ• yena taá¹ƒ alabhitvÄ• , kÄ• lakatÄ• kuá¹-umbiyadh

nivÄ• sanacoá¸·akhaá¹‡á¸• aá¹ƒ disvÄ• ``evarÅ«pavatthadhÄ• riniyÄ• \Ne I 57/ nÄ• ma sa
nÄ• latthaâ€™â€™ nti hadayaá¹ƒ phÄ• letvÄ• kÄ• lakato. so eva ca daharo nidassanaá¹ƒ.

parehi pana kathiyamÄ• naá¹ƒ rÅ«pÄ• disampattiá¹ƒ attanÄ• vÄ• hasitalapitagÄ«tasadda
sotaviÃ±Ã±Ä• á¹‡avÄ«thivasena uppanno rÄ• go __savanasaá¹ƒsaggo_ nÄ• ma. tatrÄ• pi
girigÄ• mavÄ• sÄ«kammÄ• radhÄ«tÄ• ya paÃ±cahi kumÄ• rÄ«hi saddhiá¹ƒ padumassaraá
Ä• ropetvÄ• , uccÄ• saddena gÄ• yantiyÄ• Ä• kÄ• sena gacchanto saddaá¹ƒ sutvÄ• kÄ• n
anayabyasanaá¹ƒ patto paÃ±caggaá¸·aleá¹‡avÄ• sÄ« tissadaharo nidassanaá¹ƒ.

aÃ±Ã±amaÃ±Ã±aá¹ƒ aá¹…gaparÄ• masanena uppannarÄ• go __kÄ• yasaá¹ƒsaggo_ nÄ•
71/ cettha nidassanaá¹ƒ. mahÄ• vihÄ• re kira daharabhikkhu dhammaá¹ƒ bhÄ• sati \Be I 63
rÄ• jÄ• pi agamÄ• si saddhiá¹ƒ antepurena. tato rÄ• jadhÄ«tÄ• ya tassa rÅ«paÃ±ca saddaÃ
uppanno, tassa ca daharassÄ• pi. taá¹ƒ disvÄ• rÄ• jÄ• sallakkhetvÄ• sÄ• á¹‡ipÄ• kÄ• ren
aÃ±Ã±amaÃ±Ã±aá¹ƒ parÄ• masitvÄ• Ä• liá¹…giá¹ƒsu. puna sÄ• á¹‡ipÄ• kÄ• raá¹ƒ apanet
addasaá¹ƒsÅ«ti.

aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lapanasamullapane uppanno rÄ• go pana __samullapanasaá¹ƒsa
saddhiá¹ƒ paribhogakaraá¹‡e uppannarÄ• go __sambhogasaá¹ƒsaggo_ nÄ• ma. dvÄ«supi
ca bhikkhunÄ« ca nidassanaá¹ƒ. maricivaá¹-á¹-inÄ• mamahÄ• vihÄ• ramahe kira duá¹-á¹-ha
mahÄ• dÄ• naá¹ƒ paá¹-iyÄ• detvÄ• ubhatosaá¹…ghaá¹ƒ parivisati. tattha uá¹‡hayÄ• guyÄ•
saá¹…ghanavakasÄ• maá¹‡erÄ« anÄ• dhÄ• rakassa saá¹…ghanavakasÄ• maá¹‡erassa da
akÄ• si. te ubhopi upasampajjitvÄ• saá¹-á¹-hivassÄ• hutvÄ• paratÄ«raá¹ƒ gatÄ• aÃ±Ã±a
pubbasaÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• tÄ• vadeva jÄ• tasinehÄ• sikkhÄ• padaá¹ƒ vÄ«tikkamitv

evaá¹ƒ paÃ±cavidhe saá¹ƒsagge yena kenaci saá¹ƒsaggena jÄ• tasaá¹ƒsaggassa __bhava
purimarÄ• gapaccayÄ• balavarÄ• go uppajjati. tato __snehanvayaá¹ƒ dukkhamidaá¹ƒ paho
anugacchantaá¹ƒ sandiá¹-á¹-hikasamparÄ• yikasokaparidevÄ• dinÄ• nappakÄ• rakaá¹ƒ duk
bhavati, jÄ• yati. apare pana ``Ä• rammaá¹‡e cittassa vossaggo saá¹ƒsaggoâ€™â€™ ti bha
snehÄ• dukkhamidanti.

evamatthappabhedaá¹ƒ \Ee I 72/ \Ne I 58/ imaá¹ƒ aá¸• á¸• hagÄ• thaá¹ƒ vatvÄ• so paccek
``svÄ• haá¹ƒ yamidaá¹ƒ snehanvayaá¹ƒ sokÄ• didukkhaá¹ƒ pahoti, tassa dukkhassa mÅ«la
paccekasambodhimadhigatoâ€™â€™ ti. evaá¹ƒ vutte te amaccÄ• Ä• haá¹ƒsu --- ``amhehi
kÄ• tabbaâ€™â€™ nti? tato so Ä• ha --- ``tumhe vÄ• aÃ±Ã±e vÄ• yo imamhÄ• dukkhÄ•
__Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ _
dukkhamidaá¹ƒ pahotÄ«â€™â€™ ti vuttaá¹ƒ ``tadeva sandhÄ• ya Ä• dÄ«navaá¹ƒ snehajaá
vuttanti veditabbaá¹ƒ. atha vÄ• yathÄ• vuttena saá¹ƒsaggena saá¹ƒsaggajÄ• tassa bhavati
dukkhamidaá¹ƒ pahoti, etaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no

abhisambandhitvÄ• catutthapÄ• do pubbe vuttanayeneva \Be I 64/ udÄ• navasena vuttopi
sabbaá¹ƒ purimagÄ• thÄ• ya vuttasadisamevÄ• ti.

saá¹ƒsaggagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<37> __mitte suhajje_ti kÄ• uppatti? ayaá¹ƒ paccekabodhisatto purimagÄ• thÄ• ya vuttana
bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• rento paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nibbattetvÄ• ``kiá¹ƒ sama
varaâ€™â€™ nti vÄ«maá¹ƒsitvÄ• catunnaá¹ƒ amaccÄ• naá¹ƒ hatthe rajjaá¹ƒ niyyÄ• tetvÄ•
amaccÄ• ``dhammena samena karothÄ• â€™â€™ ti vuttÄ• pi laÃ±jaá¹ƒ gahetvÄ• adhamm
gahetvÄ• sÄ• mike parÄ• jentÄ• ekadÄ• aÃ±Ã±ataraá¹ƒ rÄ• javallabhaá¹ƒ parÄ• jesuá¹ƒ.
saddhiá¹ƒ pavisitvÄ• sabbaá¹ƒ Ä• rocesi. rÄ• jÄ• dutiyadivase sayaá¹ƒ vinicchayaá¹-á¹-hÄ
mahÄ• janakÄ• yÄ• --- ``amaccÄ• sÄ• mike asÄ• mike karontÄ«â€™â€™ ti mahÄ• sadda
akaá¹ƒsu. atha rÄ• jÄ• vinicchayaá¹-á¹-hÄ• nÄ• vuá¹-á¹-hÄ• ya pÄ• sÄ• daá¹ƒ abhiruhitvÄ
nisinno tena saddena vikkhittacitto \Ee I 73/ na sakkoti appetuá¹ƒ. so ``kiá¹ƒ me rajjena, sam
varoâ€™â€™ ti rajjasukhaá¹ƒ pahÄ• ya puna samÄ• pattiá¹ƒ nibbattetvÄ• pubbe vuttanaye
paccekasambodhiá¹ƒ sacchÄ• kÄ• si. kammaá¹-á¹-hÄ• naÃ±ca pucchito imaá¹ƒ gÄ• thaá¹ƒ

``mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto.

etaá¹ƒ bhayaá¹ƒ santhave pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha mettÄ• yanavasena __mittÄ• _. suhadayabhÄ• vena __suhajjÄ• _. keci hi ekantahita
na suhajjÄ• . keci gamanÄ• gamanaá¹-á¹-hÄ• nanisajjÄ• samullÄ• pÄ• dÄ«su hadayasukha
mittÄ• . keci tadubhayavasena suhajjÄ• ceva mittÄ• ca. te duvidhÄ• honti \Ne I 59/ --- agÄ
ca. tattha agÄ• riyÄ• tividhÄ• honti --- upakÄ• ro, samÄ• nasukhadukkho, anukampakoti. a
atthakkhÄ• yino eva. te catÅ«hi aá¹…gehi samannÄ• gatÄ• honti. yathÄ• ha ---

``catÅ«hi \Be I 65/ kho, gahapatiputta, á¹-hÄ• nehi upakÄ• ro mitto suhado veditabbo --- pam
pamattassa sÄ• pateyyaá¹ƒ rakkhati, bhÄ«tassa saraá¹‡aá¹ƒ hoti, uppannesu kiccakaraá¹‡Ä
bhogaá¹ƒ anuppadetiâ€™â€™ (DN III 261).

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi samÄ• nasukhadukkho mitto suhado veditabbo ---
guyhamassa parigÅ«hati, Ä• padÄ• su na vijahati, jÄ«vitampissa atthÄ• ya pariccattaá¹ƒ ho

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi anukampako mitto suhado veditabbo --- abhavena
bhavenassa nandati, avaá¹‡á¹‡aá¹ƒ bhaá¹‡amÄ• naá¹ƒ nivÄ• reti, vaá¹‡á¹‡aá¹ƒ bhaá¹‡am
(DN III 264).

tathÄ• ---

``catÅ«hi kho, gahapatiputta, á¹-hÄ• nehi atthakkhÄ• yÄ« mitto suhado veditabbo --- pÄ• pÄ
niveseti, assutaá¹ƒ sÄ• veti, saggassa maggaá¹ƒ Ä• cikkhatÄ«â€™â€™ ti (DN III 263).

tesvidha agÄ• riyÄ• adhippetÄ• . atthato pana sabbepi yujjanti. te mitte suhajje. __anukam
anudayamÄ• no. tesaá¹ƒ sukhaá¹ƒ upasaá¹ƒharitukÄ• mo dukkhaá¹ƒ \Ee I 74/ apaharitukÄ•

__hÄ• peti attha_nti diá¹-á¹-hadhammikasamparÄ• yikaparamatthavasena tividhaá¹ƒ, tathÄ
attatthaparatthaubhayatthavasenÄ• pi \Ne I 60/ tividhaá¹ƒ. atthaá¹ƒ laddhavinÄ• sanena ala
dvidhÄ• pi hÄ• peti vinÄ• seti. __paá¹-ibaddhacitto_ti ``ahaá¹ƒ imaá¹ƒ vinÄ• na jÄ«vÄ• mi,
parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ attÄ• naá¹ƒ nÄ«ce á¹-hÄ• ne á¹-hapentopi paá¹-ibaddhac
na jÄ«vanti, ahaá¹ƒ tesaá¹ƒ gati, tesaá¹ƒ parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ attÄ• naá¹ƒ ucce
paá¹-ibaddhacitto hoti. idha pana evaá¹ƒ paá¹-ibaddhacitto adhippeto. __etaá¹ƒ bhaya_nti e
atthahÄ• panabhayaá¹ƒ, attano samÄ• pattihÄ• niá¹ƒ sandhÄ• ya vuttaá¹ƒ. __santhave_ti \
--- taá¹‡hÄ• diá¹-á¹-himittasanthavavasena. tattha aá¹-á¹-hasatappabhedÄ• pi taá¹‡hÄ• taá
dvÄ• saá¹-á¹-hibhedÄ• pi diá¹-á¹-hi diá¹-á¹-hisanthavo, paá¹-ibaddhacittatÄ• ya mittÄ• nukar
so idhÄ• dhippeto. tena hissa samÄ• patti parihÄ«nÄ• . tenÄ• ha --- ``etaá¹ƒ bhayaá¹ƒ santh
ahamadhigatoâ€™â€™ ti. sesaá¹ƒ vuttasadisamevÄ• ti veditabbanti.

mittasuhajjagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<38> __vaá¹ƒso visÄ• lo_ti kÄ• uppatti? pubbe kira kassapassa bhagavato sÄ• sane tayo
pabbajitvÄ• vÄ«sati vassasahassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• devaloke uppa
jeá¹-á¹-hako bÄ• rÄ• á¹‡asirÄ• jakule nibbatto, itare paccantarÄ• jakulesu. te ubhopi kamma
uggaá¹‡hitvÄ• , rajjaá¹ƒ pahÄ• ya pabbajitvÄ• , anukkamena paccekabuddhÄ• hutvÄ• , nar
ekadivasaá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• ya ``mayaá¹ƒ kiá¹ƒ kammaá¹ƒ katvÄ• imaá¹ƒ lokut
anuppattÄ• â€™â€™ ti Ä• vajjetvÄ• paccavekkhamÄ• nÄ• kassapabuddhakÄ• le attano c
``tatiyo kuhiâ€™â€™ nti Ä• vajjentÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ \Ee I 75/ kÄ• rentaá¹ƒ di
saritvÄ• ``so pakatiyÄ• va appicchatÄ• diguá¹‡asamannÄ• gato ahosi, amhÄ• kaÃ±Ã±eva
pÄ• pagarahÄ«, handa, naá¹ƒ Ä• rammaá¹‡aá¹ƒ dassetvÄ• mocessÄ• mÄ• â€™â€™ ti ok
ekadivasaá¹ƒ sabbÄ• laá¹…kÄ• ravibhÅ«sitaá¹ƒ uyyÄ• naá¹ƒ gacchantaá¹ƒ disvÄ• Ä• kÄ•
veá¸·ugumbamÅ«le aá¹-á¹-haá¹ƒsu. mahÄ• jano atitto rÄ• jadassanena rÄ• jÄ• naá¹ƒ oloke
kho koci mama dassane abyÄ• vaá¹-oâ€™â€™ ti olokento paccekabuddhe addakkhi. saha

uppajji.

so hatthikkhandhÄ• oruyha santena upacÄ• rena te upasaá¹…kamitvÄ• ``bhante, kiá¹ƒ nÄ
pucchi. te Ä• haá¹ƒsu ``mayaá¹ƒ, mahÄ• rÄ• ja, asajjamÄ• nÄ• nÄ• mÄ• â€™â€™ ti. ``bha
ko atthoâ€™â€™ ti? ``alagganattho, mahÄ• rÄ• jÄ• â€™â€™ ti. tato taá¹ƒ veá¸·ugumbaá¹ƒ
``seyyathÄ• pi, mahÄ• rÄ• ja, imaá¹ƒ veá¸·ugumbaá¹ƒ sabbaso mÅ«lakhandhasÄ• khÄ• nu
61/ á¹-hitaá¹ƒ asihattho puriso mÅ«le chetvÄ• Ä• viÃ±chanto na sakkuá¹‡eyya uddharituá¹ƒ
tvaá¹ƒ anto ca bahi ca jaá¹-Ä• ya jaá¹-ito Ä• sattavisatto tattha laggo. seyyathÄ• pi vÄ• pan
ayaá¹ƒ vaá¹ƒsakaá¸·Ä«ro asaÃ±jÄ• tasÄ• khattÄ• kenaci alaggo á¹-hito, sakkÄ• ca pana a
uddharituá¹ƒ, evameva mayaá¹ƒ katthaci asajjamÄ• nÄ• sabbadisÄ• gacchÄ• mÄ• â€™â€
catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• passato eva raÃ±Ã±o Ä• kÄ• sena nandamÅ«lakapabb
rÄ• jÄ• cintesi --- ``kadÄ• nu kho ahampi evaá¹ƒ asajjamÄ• no bhaveyyaâ€™â€™ nti tatth
paccekabodhiá¹ƒ sacchÄ• kÄ• si. purimanayeneva kammaá¹-á¹-hÄ• naá¹ƒ pucchito imaá¹ƒ

``vaá¹ƒso visÄ• lova yathÄ• visatto, puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒsakkaá¸·Ä«rova asajjamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha \Ee I 76/ __vaá¹ƒso_ti veá¸·u. __visÄ• lo_ti vitthiá¹‡á¹‡o. cakÄ• ro avadhÄ• raá¹‡atth
ayaá¹ƒ, sandhivasenettha ekÄ• ro naá¹-á¹-ho. tassa parapadena sambandho, taá¹ƒ pacchÄ
paá¹-ibhÄ• ge. __visatto_ti laggo, jaá¹-ito saá¹ƒsibbito. __puttesu dÄ• resu cÄ• _ti puttadhÄ
apekkhÄ• _ti yÄ• taá¹‡hÄ• yo sneho. __vaá¹ƒsakkaá¸·Ä«rova asajjamÄ• no_ti vaá¹ƒsakaá
kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• vaá¹ƒso visÄ• lo visatto eva hoti, puttesu dÄ• resu ca yÄ• apek
tÄ• ni vatthÅ«ni saá¹ƒsibbitvÄ• á¹-hitattÄ• visattÄ• eva. svÄ• haá¹ƒ tÄ• ya apekkhÄ• ya ap
viya visattoti evaá¹ƒ apekkhÄ• ya Ä• dÄ«navaá¹ƒ disvÄ• taá¹ƒ apekkhaá¹ƒ maggaÃ±Ä• á¹‡
vaá¹ƒsakaá¸·Ä«rova rÅ«pÄ• dÄ«su vÄ• lobhÄ• dÄ«su vÄ• kÄ• mabhavÄ• dÄ«su vÄ• diá¹
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena asajjamÄ• no paccekabodhiá¹ƒ adhigatoti. sesaá¹ƒ purim

vaá¹ƒsakaá¸·Ä«ragÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<39> __migo_ \Be I 68/ __araÃ±Ã±amhÄ«_ti kÄ• uppatti? eko kira bhikkhu kassapassa bh
yogÄ• vacaro kÄ• laá¹ƒ katvÄ• , bÄ• rÄ• á¹‡asiyaá¹ƒ seá¹-á¹-hikule uppanno aá¸• á¸• he ma
subhago ahosi. tato paradÄ• riko hutvÄ• tattha kÄ• lakato niraye nibbatto tattha paccitvÄ•
seá¹-á¹-hibhariyÄ• ya kucchimhi itthipaá¹-isandhiá¹ƒ aggahesi. nirayato Ä• gatÄ• naá¹ƒ gatt
tena seá¹-á¹-hibhariyÄ• á¸• ayhamÄ• nena udarena kicchena kasirena taá¹ƒ gabbhaá¹ƒ dh
dÄ• rikaá¹ƒ vijÄ• yi. sÄ• jÄ• tadivasato pabhuti mÄ• tÄ• pitÅ«naá¹ƒ sesabandhuparijanÄ• n
vayappattÄ• ca yamhi kule dinnÄ• , tatthÄ• pi sÄ• mikasassusasurÄ• naá¹ƒ dessÄ• va aho
nakkhatte ghosite seá¹-á¹-hiputto tÄ• ya saddhiá¹ƒ kÄ«á¸·ituá¹ƒ anicchanto vesiá¹ƒ Ä• netvÄ

taá¹ƒ dÄ• sÄ«naá¹ƒ santikÄ• sutvÄ• seá¹-á¹-hiputtaá¹ƒ upasaá¹…kamitvÄ• nÄ• nappakÄ•
``ayyaputta, itthÄ« nÄ• ma sacepi dasannaá¹ƒ rÄ• jÅ«naá¹ƒ kaniá¹-á¹-hÄ• hoti, cakkavattin
sÄ• mikassa pesanakarÄ• hoti. sÄ• mike anÄ• lapante sÅ«le Ä• ropitÄ• viya dukkhaá¹ƒ pa
77/ ahaá¹ƒ anuggahÄ• rahÄ• , anuggahetabbÄ• . no ce, vissajjetabbÄ• , attano Ã±Ä• tikulaá
seá¹-á¹-hiputto --- ``hotu, bhadde, mÄ• soci, kÄ«á¸·anasajjÄ• hohi, nakkhattaá¹ƒ kÄ«á¸·iss
seá¹-á¹-hidhÄ«tÄ• tÄ• vatakenapi sallÄ• pamattena ussÄ• hajÄ• tÄ• ``sve nakkhattaá¹ƒ kÄ
bahuá¹ƒ khajjabhojjaá¹ƒ paá¹-iyÄ• deti. seá¹-á¹-hiputto dutiyadivase anÄ• rocetvÄ• va kÄ«á
gato. sÄ• ``idÄ• ni pesessati, idÄ• ni pesessatÄ«â€™â€™ ti maggaá¹ƒ olokentÄ« nisinnÄ•
pesesi. te paccÄ• gantvÄ• ``seá¹-á¹-hiputto gatoâ€™â€™ ti Ä• rocesuá¹ƒ. sÄ• sabbaá¹ƒ ta
Ä• dÄ• ya yÄ• naá¹ƒ abhiruhitvÄ• uyyÄ• naá¹ƒ gantuá¹ƒ Ä• raddhÄ• .

atha nandamÅ«lakapabbhÄ• re paccekasambuddho sattame divase nirodhÄ• vuá¹-á¹-hÄ•
nÄ• galatÄ• dantapoá¹‡aá¹ƒ khÄ• ditvÄ• ``kattha ajja bhikkhaá¹ƒ carissÄ• mÄ«â€™â€™ ti
seá¹-á¹-hidhÄ«taraá¹ƒ disvÄ• ``imissÄ• mayi sakkÄ• raá¹ƒ karitvÄ• taá¹ƒ kammaá¹ƒ parik
ti Ã±atvÄ• pabbhÄ• rasamÄ«pe \Be I 69/ saá¹-á¹-hiyojanaá¹ƒ manosilÄ• talaá¹ƒ, tattha á¹-h
pattacÄ«varamÄ• dÄ• ya abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• Ä• kÄ• senÄ•
bÄ• rÄ• á¹‡asÄ«bhimukho agamÄ• si. taá¹ƒ disvÄ• dÄ• siyo seá¹-á¹-hidhÄ«tÄ• ya Ä• roces
sakkaccaá¹ƒ vanditvÄ• , pattaá¹ƒ gahetvÄ• , sabbarasasampannena khÄ• danÄ«yabhojanÄ
padumapupphena paá¹-icchÄ• detvÄ• heá¹-á¹-hÄ• pi padumapupphaá¹ƒ katvÄ• , pupphaka
paccekabuddhaá¹ƒ upasaá¹…kamitvÄ• , tassa hatthe pattaá¹ƒ datvÄ• , vanditvÄ• , pupphak
``bhante, yathÄ• idaá¹ƒ pupphaá¹ƒ, evÄ• haá¹ƒ yattha yattha uppajjÄ• mi, tattha tattha mah
bhaveyyaá¹ƒ manÄ• pÄ• â€™â€™ ti. evaá¹ƒ patthetvÄ• dutiyaá¹ƒ patthesi ``bhante, dukkh
anupagamma padumapupphe evaá¹ƒ paá¹-isandhi bhaveyyÄ• â€™â€™ ti. tatiyampi patthe
mÄ• tugÄ• mo, cakkavattidhÄ«tÄ• pi paravasaá¹ƒ gacchati, tasmÄ• ahaá¹ƒ itthibhÄ• vaá¹ƒ
bhaveyyaâ€™â€™ nti. catutthampi \Ee I 78/ patthesi ``bhante, imaá¹ƒ saá¹ƒsÄ• radukkhaá
tumhehi pattaá¹ƒ amataá¹ƒ pÄ• puá¹‡eyyaâ€™â€™ nti.

evaá¹ƒ \Ne I 63/ caturo paá¹‡idhayo katvÄ• , taá¹ƒ padumapupphakalÄ• paá¹ƒ pÅ«jetvÄ• ,
paÃ±capatiá¹-á¹-hitena vanditvÄ• ``pupphasadiso eva me gandho ceva vaá¹‡á¹‡o ca hotÅ«
paÃ±camaá¹ƒ paá¹‡idhiá¹ƒ akÄ• si. tato paccekabuddho pattaá¹ƒ pupphakalÄ• paÃ±ca gah

``icchitaá¹ƒ patthitaá¹ƒ tuyhaá¹ƒ, khippameva samijjhatu.

sabbe pÅ«rentu saá¹…kappÄ• , cando pannaraso yathÄ• â€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya seá¹-á¹-hidhÄ«tÄ• ya anumodanaá¹ƒ katvÄ• ``seá¹-á¹-hidhÄ«tÄ• maá
ti adhiá¹-á¹-hahitvÄ• nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si. seá¹-á¹-hidhÄ«tÄ• ya taá¹ƒ
uppannÄ• . bhavantare kataá¹ƒ akusalakammaá¹ƒ anokÄ• satÄ• ya parikkhÄ«á¹‡aá¹ƒ, ciÃ±

suddhÄ• jÄ• tÄ• . tÄ• vadeva cassÄ• patikule Ã±Ä• tikule ca sabbo jano tuá¹-á¹-ho ``kiá¹ƒ
piyavacanÄ• ni paá¹‡á¹‡Ä• kÄ• rÄ• ni ca pesesi. seá¹-á¹-hiputto manusse pesesi ``sÄ«ghaá
seá¹-á¹-hidhÄ«taraá¹ƒ, ahaá¹ƒ vissaritvÄ• uyyÄ• naá¹ƒ Ä• gatoâ€™â€™ ti. tato pabhuti ca
vilittacandanaá¹ƒ viya Ä• muttamuttÄ• hÄ• raá¹ƒ viya pupphamÄ• laá¹ƒ viya ca piyÄ• yanto

sÄ• \Be I 70/ tattha yÄ• vatÄ• yukaá¹ƒ issariyabhogasukhaá¹ƒ anubhavitvÄ• kÄ• laá¹ƒ kat
devaloke padumapupphe uppajji. so devaputto gacchantopi padumapupphagabbheyeva ga
nisÄ«dantopi, sayantopi padumagabbheyeva sayati. mahÄ• padumadevaputtoti cassa nÄ•
tena iddhÄ• nubhÄ• vena anulomapaá¹-ilomaá¹ƒ chadevaloke eva saá¹ƒsarati.

tena \Ee I 79/ ca samayena bÄ• rÄ• á¹‡asiraÃ±Ã±o vÄ«sati itthisahassÄ• ni honti. rÄ• jÄ•
puttaá¹ƒ na labhati. amaccÄ• rÄ• jÄ• naá¹ƒ viÃ±Ã±Ä• pesuá¹ƒ ``deva, kulavaá¹ƒsÄ• nupÄ•
atraje avijjamÄ• ne khetrajopi kulavaá¹ƒsadharo hotÄ«â€™â€™ ti. rÄ• jÄ• ``á¹-hapetvÄ• m
nÄ• á¹-akitthiyo sattÄ• haá¹ƒ dhammanÄ• á¹-akaá¹ƒ karothÄ• â€™â€™ ti yathÄ• kÄ• maá¹
puttaá¹ƒ nÄ• lattha. puna amaccÄ• Ä• haá¹ƒsu --- ``mahÄ• rÄ• ja, mahesÄ« nÄ• ma puÃ±Ã
sabbitthÄ«naá¹ƒ aggÄ• , appeva nÄ• ma devo mahesiyÄ• pi kucchismiá¹ƒ puttaá¹ƒ labheyy
mahesiyÄ• etamatthaá¹ƒ Ä• rocesi. sÄ• Ä• ha --- ``mahÄ• rÄ• ja, yÄ• itthÄ« saccavÄ• din
labheyya, hirottapparahitÄ• ya kuto puttoâ€™â€™ ti pÄ• sÄ• daá¹ƒ abhiruhitvÄ• paÃ±ca sÄ
punappunaá¹ƒ anumajjati. sÄ«lavatiyÄ• rÄ• jadhÄ«tÄ• ya paÃ±ca sÄ«lÄ• ni anumajjantiyÄ•
uppannamatte sakkassa Ä• sanaá¹ƒ santappi.

atha \Ne I 64/ sakko Ä• sanatÄ• pakÄ• raá¹‡aá¹ƒ Ä• vajjento etamatthaá¹ƒ viditvÄ• ``sÄ«la
puttavaraá¹ƒ demÄ«â€™â€™ ti Ä• kÄ• senÄ• gantvÄ• deviyÄ• sammukhe á¹-hatvÄ• ``kiâ
pucchi. ``puttaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``dammi te, devi, puttaá¹ƒ, mÄ• cintayÄ«â€™
gantvÄ• ``atthi nu kho ettha khÄ«á¹‡Ä• yukoâ€™â€™ ti Ä• vajjento ``ayaá¹ƒ mahÄ• padum
ito cavatÄ«â€™â€™ ti Ã±atvÄ• tassa vimÄ• naá¹ƒ gantvÄ• ``tÄ• ta mahÄ• paduma, manu
yÄ• ci. so Ä• ha --- ``mahÄ• rÄ• ja, mÄ• evaá¹ƒ bhaá¹‡i, jeguccho manussalokoâ€™â€™ t
manussaloke puÃ±Ã±aá¹ƒ katvÄ• idhÅ«papanno, tattheva á¹-hatvÄ• pÄ• ramiyo pÅ«retab
``dukkho, mahÄ• rÄ• ja, gabbhavÄ• so, na sakkomi tattha vasituâ€™â€™ nti. ``kiá¹ƒ te, tÄ•
tathÄ• hi tvaá¹ƒ kammamakÄ• si, yathÄ• \Be I 71/ padumagabbheyeva nibbattissasi, gacc
punappunaá¹ƒ vuccamÄ• no adhivÄ• sesi.

tato mahÄ• padumo devalokÄ• cavitvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o \Ee I 80/ uyyÄ• ne silÄ• p
padumagabbhe nibbatto. taÃ±ca rattiá¹ƒ mahesÄ« paccÅ«sasamaye supinantena vÄ«satiitt
uyyÄ• naá¹ƒ gantvÄ• silÄ• paá¹-á¹-apokkharaá¹‡iyaá¹ƒ padumassare puttaá¹ƒ laddhÄ• viy
rattiyÄ• sÄ«lÄ• ni rakkhamÄ• nÄ• tatheva tattha gantvÄ• ekaá¹ƒ padumapupphaá¹ƒ adda
gambhÄ«re. saha dassaneneva cassÄ• tattha puttasineho uppajji. sÄ• sÄ• maá¹ƒyeva pav
aggahesi. pupphe gahitamatteyeva pattÄ• ni vikasiá¹ƒsu. tattha taá¹-á¹-ake Ä• sittasuvaá¹‡a

dÄ• rakaá¹ƒ addasa. disvÄ• va ``putto me laddhoâ€™â€™ ti saddaá¹ƒ nicchÄ• resi. mahÄ•
muÃ±ci, raÃ±Ã±o ca pesesi. rÄ• jÄ• sutvÄ• ``kattha laddhoâ€™â€™ ti pucchitvÄ• laddhol
``uyyÄ• naÃ±ca pokkharaá¹‡iyaá¹ƒ padumaÃ±ca amhÄ• kaÃ±Ã±eva khettaá¹ƒ, tasmÄ• am
khetrajo nÄ• mÄ• yaá¹ƒ puttoâ€™â€™ ti vatvÄ• nagaraá¹ƒ pavesetvÄ• vÄ«satisahassaitth
kÄ• rÄ• pesi. yÄ• yÄ• kumÄ• rassa ruciá¹ƒ Ã±atvÄ• patthitapatthitaá¹ƒ khÄ• danÄ«yaá¹ƒ
sahassaá¹ƒ labhati. sakalabÄ• rÄ• á¹‡asÄ« calitÄ• , sabbo jano kumÄ• rassa paá¹‡á¹‡Ä• k
kumÄ• ro taá¹ƒ taá¹ƒ atinetvÄ• ``imaá¹ƒ khÄ• da, imaá¹ƒ bhuÃ±jÄ• â€™â€™ ti vuccamÄ• r
ukkaá¹‡á¹-hito hutvÄ• , gopuradvÄ• raá¹ƒ gantvÄ• , lÄ• khÄ• guá¸·akena kÄ«á¸·ati.

tadÄ• aÃ±Ã±ataro paccekabuddho bÄ• rÄ• á¹‡asiá¹ƒ nissÄ• ya isipatane vasati. so kÄ• las
senÄ• sanavattasarÄ«raparikammamanasikÄ• rÄ• dÄ«ni sabbakiccÄ• ni katvÄ• , paá¹-isallA
kattha bhikkhaá¹ƒ gahessÄ• mÄ«â€™â€™ ti Ä• vajjento kumÄ• rassa sampattiá¹ƒ disvÄ• `
karÄ«â€™â€™ ti vÄ«maá¹ƒsanto ``mÄ• disassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• , catasso patth
\Ne I 65/ siddhÄ• , ekÄ• tÄ• va na sijjhati, tassa upÄ• yena Ä• rammaá¹‡aá¹ƒ dassemÄ«â€
bhikkhÄ• cariyavasena \Ee I 81/ kumÄ• rassa santikaá¹ƒ agamÄ• si. kumÄ• ro taá¹ƒ disvÄ•
Ä• gacchi, ime hi tampi `idaá¹ƒ khÄ• da, idaá¹ƒ bhuÃ±jÄ• â€™ ti vadeyyuâ€™â€™ nti Ä• ha
nivattitvÄ• \Be I 72/ attano senÄ• sanaá¹ƒ pÄ• visi. kumÄ• ro parijanaá¹ƒ Ä• ha --- ``ayaá¹ƒ
vuttamattova nivatto, kuddho, nu, kho mamÄ• â€™â€™ ti. tato tehi ``pabbajitÄ• nÄ• ma, de
honti, parena pasannamanena yaá¹ƒ dinnaá¹ƒ hoti, tena yÄ• pentÄ«â€™â€™ ti vuccamÄ• r
samaá¹‡o, khamÄ• pessÄ• mi naâ€™â€™ nti mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocetvÄ• hatthiá¹ƒ ab
rÄ• jÄ• nubhÄ• vena isipatanaá¹ƒ gantvÄ• , migayÅ«thaá¹ƒ disvÄ• , pucchi ``kiá¹ƒ nÄ• ma e
migÄ• nÄ• mÄ• â€™â€™ ti. etesaá¹ƒ ``imaá¹ƒ khÄ• datha, imaá¹ƒ bhuÃ±jatha, imaá¹ƒ sÄ•
paá¹-ijaggantÄ• atthÄ«ti. natthi sÄ• mi, yattha tiá¹‡odakaá¹ƒ sulabhaá¹ƒ, tattha vasantÄ«ti.

kumÄ• ro ``yathÄ• ime arakkhiyamÄ• nÄ• va yattha icchanti, tattha vasanti, kadÄ• nu, kho
vaseyyaâ€™â€™ nti etamÄ• rammaá¹‡aá¹ƒ aggahesi. paccekabuddhopi tassa Ä• gamana
caá¹…kamaÃ±ca sammajjitvÄ• , maá¹-á¹-haá¹ƒ katvÄ• , ekadvikkhattuá¹ƒ caá¹…kamitvÄ• ,
divÄ• vihÄ• rokÄ• saÃ±ca paá¹‡á¹‡asÄ• laÃ±ca sammajjitvÄ• , maá¹-á¹-haá¹ƒ katvÄ• , pavi
dassetvÄ• , nikkhamanapadanikkhepaá¹ƒ adassetvÄ• , aÃ±Ã±atra agamÄ• si. kumÄ• ro tat
sammajjitvÄ• maá¹-á¹-haá¹ƒ kataá¹ƒ disvÄ• ``vasati maÃ±Ã±e ettha so paccekabuddhoâ€™
bhÄ• sitaá¹ƒ sutvÄ• Ä• ha --- ``pÄ• topi so samaá¹‡o kuddho, idÄ• ni hatthiassÄ• dÄ«hi att
disvÄ• , suá¹-á¹-hutaraá¹ƒ kujjheyya, idheva tumhe tiá¹-á¹-hathÄ• â€™â€™ ti hatthikkhandh
senÄ• sanaá¹ƒ paviá¹-á¹-ho vattasÄ«sena susammaá¹-á¹-hokÄ• se \Ee I 82/ padanikkhepaa
samaá¹‡o ettha caá¹…kamanto na vaá¹‡ijjÄ• dikammaá¹ƒ cintesi, addhÄ• attano hitameva
pasannamÄ• naso caá¹…kamaá¹ƒ Ä• ruhitvÄ• , dÅ«rÄ«kataputhuvitakko gantvÄ• , pÄ• sÄ•
saÃ±jÄ• taekaggo hutvÄ• , paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• , vipassanto paccekabodhiÃ±Ä• a
purimanayeneva purohitena kammaá¹-á¹-hÄ• ne pucchite gaganatale nisinno imaá¹ƒ gÄ• th

``migo \Be I 73/ araÃ±Ã±amhi yathÄ• abaddho, yenicchakaá¹ƒ gacchati gocarÄ• ya.

viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __migo_ti dve migÄ• eá¹‡Ä«migo, pasadamigo cÄ• ti. apica sabbesaá¹ƒ Ä• raÃ±Ã±i
catuppadÄ• nametaá¹ƒ \Ne I 66/ adhivacanaá¹ƒ. idha pana pasadamigo adhippeto. __araÃ±
83/ gÄ• mÅ«pacÄ• raÃ±ca á¹-hapetvÄ• avasesaá¹ƒ araÃ±Ã±aá¹ƒ, idhaá¹ƒ pana uyyÄ• nam
uyyÄ• namhÄ«ti vuttaá¹ƒ hoti. __yathÄ• _ti paá¹-ibhÄ• ge. __abaddho_ti rajjubandhanÄ• dÄ
vissatthacariyaá¹ƒ dÄ«peti. __yenicchakaá¹ƒ gacchati gocarÄ• ya_ti yena yena disÄ• bhÄ•
tena disÄ• bhÄ• gena gocarÄ• ya gacchati. vuttampi cetaá¹ƒ bhagavatÄ• ---

``seyyathÄ• pi, bhikkhave, Ä• raÃ±Ã±ako migo araÃ±Ã±e pavane caramÄ• no vissattho gac
tiá¹-á¹-hati, vissattho nisÄ«dati, vissattho seyyaá¹ƒ kappeti. taá¹ƒ kissa hetu? anÄ• pÄ• thag
luddassa; evameva kho, bhikkhave, bhikkhu vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ•
viharati. ayaá¹ƒ vuccati, bhikkhave, bhikkhu andhamakÄ• si mÄ• raá¹ƒ apadaá¹ƒ, vadhitvÄ•
adassanaá¹ƒ gato pÄ• pimatoâ€™â€™ ti (MN I 287; Nidd II khaggavisÄ• á¹‡asuttaniddesa

__viÃ±Ã±Å«_ \Be I 74/ __naro_ti paá¹‡á¸• itapuriso. __serita_nti sacchandavuttitaá¹ƒ aparÄ
__pekkhamÄ• no_ti paÃ±Ã±Ä• cakkhunÄ• olokayamÄ• no. atha vÄ• dhammaseritaá¹ƒ pug
hi kilesavasaá¹ƒ agamanato serino tehi samannÄ• gatÄ• puggalÄ• ca, tesaá¹ƒ bhÄ• vanid
pekkhamÄ• noti. kiá¹ƒ vuttaá¹ƒ hoti? ``yathÄ• migo araÃ±Ã±amhi abaddho yenicchakaá¹ƒ g
nu kho ahampi evaá¹ƒ gaccheyyaâ€™â€™ nti iti me tumhehi ito cito ca parivÄ• retvÄ• á¹-h
yenicchakaá¹ƒ gantuá¹ƒ alabhantassa \Ee I 84/ tasmiá¹ƒ yenicchakagamanÄ• bhÄ• vena ye
cÄ• nisaá¹ƒsaá¹ƒ disvÄ• anukkamena samathavipassanÄ• pÄ• ripÅ«riá¹ƒ agamaá¹ƒsu. ta
adhigatomhi. tasmÄ• aÃ±Ã±opi viÃ±Ã±Å« paá¹‡á¸• ito naro seritaá¹ƒ pekkhamÄ• no eko ca
sesaá¹ƒ vuttanayeneva veditabbanti.

migaaraÃ±Ã±agÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<40> __Ä• mantanÄ• hotÄ«_ti kÄ• uppatti? atÄ«te kira ekavajjikabrahmadatto nÄ• ma rÄ•
yadÄ• amaccÄ• tena saha yuttaá¹ƒ vÄ• ayuttaá¹ƒ vÄ• mantetukÄ• mÄ• honti, tadÄ• naa
pÄ• á¹-iyekkaá¹ƒ ekamantaá¹ƒ nenti. taá¹ƒ ekadivasaá¹ƒ divÄ• seyyaá¹ƒ upagataá¹ƒ aÃ±Ã±
sotabbaá¹ƒ atthÄ«â€™â€™ ti ekamantaá¹ƒ gamanaá¹ƒ yÄ• ci. so uá¹-á¹-hÄ• ya agamÄ• si.
nisinnaá¹ƒ varaá¹ƒ yÄ• ci, eko hatthikkhandhe, eko assapiá¹-á¹-hiyaá¹ƒ \Ne I 67/, eko suvaá
sivikÄ• ya nisÄ«ditvÄ• uyyÄ• naá¹ƒ gacchantaá¹ƒ yÄ• ci. rÄ• jÄ• tato orohitvÄ• ekamanta
janapadacÄ• rikaá¹ƒ gacchantaá¹ƒ yÄ• ci, tassÄ• pi vacanaá¹ƒ sutvÄ• hatthito oruyha ekan
so tehi nibbinno hutvÄ• pabbaji. amaccÄ• issariyena vaá¸• á¸• hanti. tesu eko gantvÄ• rÄ•
``amukaá¹ƒ, mahÄ• rÄ• ja, janapadaá¹ƒ mayhaá¹ƒ dehÄ«â€™â€™ ti. rÄ• jÄ• ``taá¹ƒ itthan

bhaá¹‡ati. so raÃ±Ã±o vacanaá¹ƒ anÄ• diyitvÄ• ``gacchÄ• mahaá¹ƒ taá¹ƒ janapadaá¹ƒ gah
tattha gantvÄ• , kalahaá¹ƒ katvÄ• , puna ubhopi raÃ±Ã±o santikaá¹ƒ Ä• gantvÄ• , aÃ±Ã±am
Ä• rocenti. rÄ• jÄ• ``na sakkÄ• ime tosetuâ€™â€™ nti tesaá¹ƒ \Be I 75/ lobhe Ä• dÄ«nava
paccekasambodhiá¹ƒ sacchÄ• kÄ• si. so purimanayeneva imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ•

``Ä• mantanÄ• hoti sahÄ• yamajjhe, vÄ• se á¹-hÄ• ne gamane cÄ• rikÄ• ya.

anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tassattho \Ee I 85/ --- sahÄ• yamajjhe á¹-hitassa divÄ• seyyasaá¹…khÄ• te vÄ• se ca,
mahÄ• upaá¹-á¹-hÄ• nasaá¹…khÄ• te á¹-hÄ• ne ca, uyyÄ• nagamanasaá¹…khÄ• te gaman
cÄ• rikÄ• ya ca ``idaá¹ƒ me suá¹‡a, idaá¹ƒ me dehÄ«â€™â€™ tiÄ• dinÄ• nayena tathÄ• ta
ahaá¹ƒ tattha nibbijjitvÄ• yÄ• yaá¹ƒ ariyajanasevitÄ• anekÄ• nisaá¹ƒsÄ• ekantasukhÄ• , e
lobhÄ• bhibhÅ«tehi sabbakÄ• purisehi anabhijjhitÄ• anabhipatthitÄ• pabbajjÄ• , taá¹ƒ anab
avasavattanena dhammapuggalavasena ca seritaá¹ƒ pekkhamÄ• no vipassanaá¹ƒ Ä• rabhi
paccekasambodhiá¹ƒ adhigatomhÄ«ti. sesaá¹ƒ vuttanayamevÄ• ti.

Ä• mantanÄ• gÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<41> __khiá¸• á¸• Ä• ratÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ ekaputtakabrahmadatto n
ekaputtako piyo ahosi manÄ• po pÄ• á¹‡asamo. so sabbiriyÄ• pathesu puttaá¹ƒ gahetvÄ• v
uyyÄ• naá¹ƒ gacchanto taá¹ƒ á¹-hapetvÄ• gato. kumÄ• ropi taá¹ƒ divasaá¹ƒyeva uppannen
``puttasinehena raÃ±Ã±o hadayampi phaleyyÄ• â€™â€™ ti anÄ• rocetvÄ• va naá¹ƒ jhÄ• pe
surÄ• madena matto puttaá¹ƒ neva sari, tathÄ• dutiyadivasepi nhÄ• nabhojanavelÄ• su. ath
saritvÄ• ``puttaá¹ƒ me Ä• nethÄ• â€™â€™ ti Ä• ha. tassa anurÅ«pena vidhÄ• nena taá¹ƒ p
sokÄ• bhibhÅ«to nisinno evaá¹ƒ yoniso manasÄ• kÄ• si ``imasmiá¹ƒ sati idaá¹ƒ hoti, imassu
uppajjatÄ«â€™â€™ ti. so evaá¹ƒ anukkamena \Ne I 68/ anulomapaá¹-ilomaá¹ƒ \Ee I 86/ pa
sammasanto paccekabodhiá¹ƒ sacchÄ• kÄ• si. sesaá¹ƒ saá¹ƒsaggagÄ• thÄ• ya vuttasadisa
gÄ• thÄ• yatthavaá¹‡á¹‡anaá¹ƒ.

atthavaá¹‡á¹‡anÄ• yaá¹ƒ \Be I 76/ pana __khiá¸• á¸• Ä• _ti kÄ«á¸·anÄ• . sÄ• duvidhÄ• ho
ca. tattha kÄ• yikÄ• nÄ• ma hatthÄ«hipi kÄ«á¸·anti, assehipi, rathehipi, dhanÅ«hipi, tharÅ«h
vÄ• casikÄ• nÄ• ma gÄ«taá¹ƒ, silokabhaá¹‡anaá¹ƒ, mukhabherÄ«ti evamÄ• di. __ratÄ«_ti
__vipula_nti yÄ• va aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca á¹-hÄ• nena sakalattabhÄ• vabyÄ• pakaá¹
anusandhiyojanÄ• pi cettha saá¹ƒsaggagÄ• thÄ• ya vuttanayeneva veditabbÄ• , tato paraÃ±

khiá¸• á¸• Ä• ratigÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<42> __cÄ• tuddiso_ti kÄ• uppatti? pubbe kira kassapassa bhagavato sÄ• sane paÃ±ca p
pabbajitvÄ• vÄ«sati vassasahassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• devaloke uppa
jeá¹-á¹-hako bÄ• rÄ• á¹‡asiyaá¹ƒ rÄ• jÄ• ahosi, sesÄ• pÄ• katikarÄ• jÄ• no. te cattÄ• ropi
uggaá¹‡hitvÄ• , rajjaá¹ƒ pahÄ• ya pabbajitvÄ• , anukkamena paccekabuddhÄ• hutvÄ• nan
ekadivasaá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• ya vaá¹ƒsakaá¸·Ä«ragÄ• thÄ• yaá¹ƒ vuttanayeneva
sahÄ• yaÃ±ca Ä• vajjetvÄ• Ã±atvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o upÄ• yena Ä• rammaá¹‡aá¹ƒ
ca rÄ• jÄ• tikkhattuá¹ƒ rattiyÄ• ubbijjati, bhÄ«to vissaraá¹ƒ karoti, mahÄ• tale dhÄ• vati. pu
vuá¹-á¹-hÄ• ya sukhaseyyaá¹ƒ pucchitopi ``kuto me, Ä• cariya, sukhaâ€™â€™ nti sabbaá¹ƒ
Ä• rocesi. purohitopi ``ayaá¹ƒ rogo na sakkÄ• yena kenaci uddhaá¹ƒvirecanÄ• dinÄ• bhesa
I 87/, mayhaá¹ƒ pana khÄ• danÅ«pÄ• yo uppannoâ€™â€™ ti cintetvÄ• ``rajjahÄ• nijÄ«vita
pubbanimittaá¹ƒ etaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ suá¹-á¹-hutaraá¹ƒ ubbejetv
``ettake ca ettake ca hatthiassarathÄ• dayo hiraÃ±Ã±asuvaá¹‡á¹‡aÃ±ca dakkhiá¹‡aá¹ƒ datv
yajitabboâ€™â€™ ti taá¹ƒ yaÃ±Ã±ayajane samÄ• dapesi.

tato paccekabuddhÄ• anekÄ• ni pÄ• á¹‡asahassÄ• ni yaÃ±Ã±atthÄ• ya sampiá¹‡á¸• iyam
kate dubbodhaneyyo bhavissati, handa naá¹ƒ paá¹-ikacceva gantvÄ• pekkhÄ• mÄ• â€™â€
vaá¹ƒsakaá¸·Ä«ragÄ• thÄ• yaá¹ƒ vuttanayeneva Ä• gantvÄ• piá¹‡á¸• Ä• ya caramÄ• nÄ• n
agamaá¹ƒsu. rÄ• jÄ• sÄ«hapaÃ±jare á¹-hito rÄ• jaá¹…gaá¹‡aá¹ƒ olokayamÄ• no te addakk
dassaneneva cassa sineho uppajji. tato te pakkosÄ• petvÄ• Ä• kÄ• satale paÃ±Ã±attÄ• sa
sakkaccaá¹ƒ bhojetvÄ• \Ne I 69/ katabhattakicce ``ke tumheâ€™â€™ ti pucchi. ``mayaá¹ƒ,
nÄ• mÄ• â€™â€™ ti. ``bhante, cÄ• tuddisÄ• ti imassa ko atthoâ€™â€™ ti? ``catÅ«su disÄ•
vÄ• cittutrÄ• so vÄ• amhÄ• kaá¹ƒ natthi, mahÄ• rÄ• jÄ• â€™â€™ ti. ``bhante, tumhÄ• kaá
kÄ• raá¹‡Ä• na hotÄ«â€™â€™ ti? ``mayaÃ±hi, mahÄ• rÄ• ja, mettaá¹ƒ bhÄ• vema, karuá¹
bhÄ• vema, upekkhaá¹ƒ bhÄ• vema, tena no taá¹ƒ bhayaá¹ƒ na hotÄ«â€™â€™ ti vatvÄ• u
vasatiá¹ƒ agamaá¹ƒsu.

tato rÄ• jÄ• cintesi ``ime samaá¹‡Ä• mettÄ• dibhÄ• vanÄ• ya bhayaá¹ƒ na hotÄ«ti bhaá¹‡
anekasahassapÄ• á¹‡avadhaá¹ƒ vaá¹‡á¹‡ayanti, kesaá¹ƒ nu kho vacanaá¹ƒ saccaâ€™â€™
``samaá¹‡Ä• suddhena asuddhaá¹ƒ dhovanti, brÄ• hmaá¹‡Ä• pana asuddhena asuddhaá
asuddhaá¹ƒ dhovituá¹ƒ, pabbajitÄ• naá¹ƒ eva vacanaá¹ƒ saccaâ€™â€™ nti. so ``sabbe sat
tiÄ• dinÄ• nayena mettÄ• dayo cattÄ• ropi brahmavihÄ• re bhÄ• vetvÄ• hitapharaá¹‡acitte
Ä• á¹‡Ä• pesi ``sabbe pÄ• á¹‡e muÃ±catha, sÄ«tÄ• ni pÄ• nÄ«yÄ• ni pivantu, haritÄ• ni tiá
nesaá¹ƒ vÄ• to upavÄ• yatÅ«â€™â€™ ti. te tathÄ• akaá¹ƒsu.

tato rÄ• jÄ• ``kalyÄ• á¹‡amittÄ• naá¹ƒ vacaneneva pÄ• pakammato muttomhÄ«â€™â€™ t
paccekasambodhiá¹ƒ sacchÄ• kÄ• si. amaccehi ca bhojanavelÄ• yaá¹ƒ ``bhuÃ±ja, mahÄ• r
``nÄ• haá¹ƒ rÄ• jÄ• â€™â€™ ti purimanayeneva sabbaá¹ƒ vatvÄ• imaá¹ƒ udÄ• nabyÄ• kar

``cÄ• tuddiso appaá¹-igho ca hoti, santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __cÄ• tuddiso_ti catÅ«su disÄ• su yathÄ• sukhavihÄ• rÄ«, ``ekaá¹ƒ disaá¹ƒ pharitvÄ
tiÄ• dinÄ• (DN III 308; AN a IV 125; Nidd II khaggavisÄ• á¹‡asuttaniddesa 128) vÄ• nayen
brahmavihÄ• rabhÄ• vanÄ• pharitÄ• catasso disÄ• assa santÄ«tipi cÄ• tuddiso. tÄ• su dis
78/ vÄ• saá¹…khÄ• re vÄ• bhayena na paá¹-ihaÃ±Ã±atÄ«ti __appaá¹-igho. santussamÄ• n
santosassavasena santussako, __itarÄ«tarenÄ• _ti uccÄ• vacena paccayena. __parissayÄ•
ettha parissayanti kÄ• yacittÄ• ni, parihÄ• penti vÄ• tesaá¹ƒ sampattiá¹ƒ, tÄ• ni vÄ• paá¹-i
parissayÄ• , bÄ• hirÄ• naá¹ƒ sÄ«habyagghÄ• dÄ«naá¹ƒ abbhantarÄ• naÃ±ca kÄ• macchar
kÄ• yacittupaddavÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. te parissaye adhivÄ• sanakhantiyÄ• \Ne
dhammehi ca sahatÄ«ti __parissayÄ• naá¹ƒ sahitÄ• _. thaddhabhÄ• vakarabhayÄ• bhÄ• ve
hoti? yathÄ• te cattÄ• ro samaá¹‡Ä• , evaá¹ƒ itarÄ«tarena paccayena santussamÄ• no etth
paá¹-ipattipadaá¹-á¹-hÄ• ne santose á¹-hito catÅ«su disÄ• su mettÄ• dibhÄ• vanÄ• ya cÄ• t
paá¹-ihananabhayÄ• bhÄ• vena appaá¹-igho ca hoti. so cÄ• tuddisattÄ• vuttappakÄ• rÄ• na
appaá¹-ighattÄ• achambhÄ« ca hotÄ«ti evaá¹ƒ paá¹-ipattiguá¹‡aá¹ƒ disvÄ• yoniso paá¹-ipa
adhigatomhÄ«ti. atha vÄ• te samaá¹‡Ä• viya santussamÄ• no \Ee I 89/ itarÄ«tarena vuttar
hotÄ«ti Ã±atvÄ• evaá¹ƒ cÄ• tuddisabhÄ• vaá¹ƒ patthayanto yoniso paá¹-ipajjitvÄ• adhigato
Ä«disaá¹ƒ á¹-hÄ• naá¹ƒ patthayamÄ• no cÄ• tuddisatÄ• ya parissayÄ• naá¹ƒ sahitÄ• appa
hutvÄ• eko care khaggavisÄ• á¹‡akappoti. sesaá¹ƒ vuttanayamevÄ• ti.

cÄ• tuddisagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<43> __dussaá¹…gahÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira aggamahesÄ« kÄ• la
sokadivasesu ekaá¹ƒ divasaá¹ƒ amaccÄ• ``rÄ• jÅ«naá¹ƒ nÄ• ma tesu tesu kiccesu aggama
sÄ• dhu, devo, aÃ±Ã±aá¹ƒ deviá¹ƒ Ä• netÅ«â€™â€™ ti yÄ• ciá¹ƒsu. rÄ• jÄ• ``tena hi, bhaá
Ä• ha. te pariyesantÄ• sÄ• mantarajje rÄ• jÄ• mato. tassa devÄ« rajjaá¹ƒ anusÄ• sati. sÄ•
amaccÄ• ``ayaá¹ƒ raÃ±Ã±o anurÅ«pÄ• â€™â€™ ti Ã±atvÄ• taá¹ƒ yÄ• ciá¹ƒsu. sÄ• ``gabb
amanÄ• pÄ• hoti, sace Ä• gametha, yÄ• va vijÄ• yÄ• mi, evaá¹ƒ hotu, no ce, aÃ±Ã±aá¹ƒ pa
raÃ±Ã±opi etamatthaá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• ``gabbhinÄ«pi hotu Ä• nethÄ• â€™â€™ ti. t
abhisiÃ±citvÄ• sabbaá¹ƒ mahesÄ«bhogaá¹ƒ adÄ• si. tassÄ• parijanaÃ±ca nÄ• nÄ• vidheh
saá¹…gaá¹‡hÄ• ti. sÄ• kÄ• lena puttaá¹ƒ vijÄ• yi. tampi rÄ• jÄ• attano jÄ• taputtamiva sab
ure ca katvÄ• viharati. tato deviyÄ• parijano cintesi ``rÄ• jÄ• ativiya saá¹…gaá¹‡hÄ• ti kun
ativissÄ• saniyÄ• ni rÄ• jahadayÄ• ni, handa naá¹ƒ paribhedemÄ• â€™â€™ ti.

tato kumÄ• raá¹ƒ --- ``tvaá¹ƒ, tÄ• ta, amhÄ• kaá¹ƒ raÃ±Ã±o putto, na imassa raÃ±Ã±o, mÄ•
Ä• pajjÄ«â€™â€™ ti Ä• haá¹ƒsu. atha kumÄ• ro ``ehi puttÄ• â€™â€™ ti raÃ±Ã±Ä• vuccan

Ä• kaá¸• á¸• hiyamÄ• nopi pubbe viya rÄ• jÄ• naá¹ƒ na allÄ«yati. rÄ• jÄ• ``kiá¹ƒ etaâ€™â€
pavattiá¹ƒ Ã±atvÄ• ``are, ete mayÄ• evaá¹ƒ saá¹…gahitÄ• pi \Ee I 90/ paá¹-ikÅ«lavuttino e
nibbijjitvÄ• rajjaá¹ƒ pahÄ• ya pabbajito. ``rÄ• jÄ• pabbajitoâ€™â€™ ti amaccaparijanÄ• pi
71/, ``saparijano rÄ• jÄ• pabbajitoâ€™â€™ ti manussÄ• paá¹‡Ä«te paccaye upanenti. rÄ•
yathÄ• vuá¸• á¸• haá¹ƒ dÄ• peti. tattha ye sundaraá¹ƒ labhanti, te tussanti. itare ujjhÄ• yanti
pariveá¹‡asammajjanÄ• dÄ«ni sabbakiccÄ• ni karontÄ• lÅ«khabhattaá¹ƒ jiá¹‡á¹‡avatthaÃ±
tampi Ã±atvÄ• ``are, yathÄ• vuá¸• á¸• haá¹ƒ diyyamÄ• nepi nÄ• ma ujjhÄ• yanti, aho, ayaá
dussaá¹…gahÄ• â€™â€™ ti pattacÄ«varaá¹ƒ Ä• dÄ• ya eko araÃ±Ã±aá¹ƒ pavisitvÄ• vipas
paccekabodhiá¹ƒ sacchÄ• kÄ• si. tattha Ä• gatehi ca kammaá¹-á¹-hÄ• naá¹ƒ pucchito imaá

``dussaá¹…gahÄ• pabbajitÄ• pi eke, atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• .

appossukko paraputtesu hutvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

sÄ• atthato pÄ• kaá¹-Ä• eva. ayaá¹ƒ pana yojanÄ• --- dussaá¹…gahÄ• pabbajitÄ• pi eke
tathÄ• vidhÄ• eva ca atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• . etamahaá¹ƒ dussaá¹…gah
vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ adhigatomhÄ«ti. sesaá¹ƒ purimanayeneva ve

dussaá¹…gahagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<44> __oropayitvÄ• _ti \Be I 80/ kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira cÄ• tumÄ• sikabrah
gimhÄ• naá¹ƒ paá¹-hame mÄ• se uyyÄ• naá¹ƒ gato. tattha ramaá¹‡Ä«ye bhÅ«mibhÄ• ge n
koviá¸·Ä• rarukkhaá¹ƒ disvÄ• ``koviá¸·Ä• ramÅ«le mama sayanaá¹ƒ paÃ±Ã±Ä• pethÄ• â€™
kÄ«á¸·itvÄ• sÄ• yanhasamayaá¹ƒ tattha seyyaá¹ƒ kappesi. puna gimhÄ• naá¹ƒ majjhime m
koviá¸·Ä• ro pupphito hoti, tadÄ• pi tatheva akÄ• si. puna gimhÄ• naá¹ƒ pacchime mÄ• se g
saÃ±chinnapatto sukkharukkho viya hoti. tadÄ• pi so adisvÄ• va taá¹ƒ rukkhaá¹ƒ pubbapari
Ä• á¹‡Ä• pesi. amaccÄ• jÄ• nantÄ• pi ``raÃ±Ã±Ä• Ä• á¹‡attaâ€™â€™ nti bhayena tattha s
uyyÄ• ne kÄ«á¸·itvÄ• sÄ• yanhasamayaá¹ƒ \Ee I 91/ tattha seyyaá¹ƒ kappento taá¹ƒ rukkha
pubbe saÃ±channapatto maá¹‡imayo viya abhirÅ«padassano ahosi. tato maá¹‡ivaá¹‡á¹‡as
á¹-hapitapavÄ• á¸·aá¹…kurasadisehi pupphehi sassirikacÄ• rudassano ahosi. muttÄ• dalas
cassa heá¹-á¹-hÄ• bhÅ«mibhÄ• go bandhanÄ• pamuttapupphasaÃ±channo rattakambalas
sukkharukkho viya sÄ• khÄ• mattÄ• vaseso á¹-hito. `aho, jarÄ• ya upahato koviá¸·Ä• roâ€™
``anupÄ• dinnampi tÄ• va jarÄ• haÃ±Ã±ati, kimaá¹…ga pana upÄ• dinnaâ€™â€™ nti anic
tadanusÄ• reneva sabbasaá¹…khÄ• re dukkhato anattato ca vipassanto ``aho vatÄ• hampi
koviá¸·Ä• ro viya apetagihibyaÃ±jano bhaveyyaâ€™â€™ nti patthayamÄ• no anupubbena t
dakkhiá¹‡ena passena nipannoyeva paccekabodhiá¹ƒ sacchÄ• kÄ• si. tato gamanakÄ• le a
mahÄ• rÄ• jÄ• â€™â€™ ti vutte ``nÄ• haá¹ƒ rÄ• jÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• purimana
---

``oropayitvÄ• gihibyaÃ±janÄ• ni, saÃ±chinnapatto yathÄ• koviá¸·Ä• ro.

chetvÄ• na vÄ«ro gihibandhanÄ• ni, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __oropayitvÄ• _ti apanetvÄ• . __gihibyaÃ±janÄ• nÄ«_ti
kesamassuodÄ• tavatthÄ• laá¹…kÄ• ramÄ• lÄ• gandhavilepanaitthiputtadÄ• sidÄ• sÄ• dÄ«
81/ byaÃ±jayanti, tasmÄ• ``gihibyaÃ±janÄ• nÄ«â€™â€™ ti vuccanti. __saÃ±chinnapatto_ti
__chetvÄ• nÄ• _ti maggaÃ±Ä• á¹‡ena chinditvÄ• . __vÄ«ro_ti maggavÄ«riyasamannÄ• gat
kÄ• mabandhanÄ• ni. kÄ• mÄ• hi gihÄ«naá¹ƒ bandhanÄ• ni. ayaá¹ƒ tÄ• va padattho.

ayaá¹ƒ pana adhippÄ• yo --- ``aho vatÄ• hampi oropayitvÄ• gihibyaÃ±janÄ• ni saÃ±chinna
bhaveyyaâ€™â€™ nti evaÃ±hi cintayamÄ• no vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ
purimanayeneva veditabbanti.

koviá¸·Ä• ragÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• . paá¹-hamo vaggo niá¹-á¹-hito.

45-46__._ __sace_ \Ee I 92/ __labhethÄ• _ti kÄ• uppatti? pubbe kira kassapassa bhagavat
paccekabodhisattÄ• pabbajitvÄ• vÄ«sati vassasahassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«r
tato cavitvÄ• tesaá¹ƒ jeá¹-á¹-hako bÄ• rÄ• á¹‡asiraÃ±Ã±o putto ahosi, kaniá¹-á¹-ho purohita
ekadivasaá¹ƒyeva paá¹-isandhiá¹ƒ gahetvÄ• ekadivasameva mÄ• tukucchito nikkhamitvÄ•
sahapaá¹ƒsukÄ«á¸·itasahÄ• yakÄ• ahesuá¹ƒ. purohitaputto paÃ±Ã±avÄ• ahosi. so rÄ• jap
tvaá¹ƒ pituno accayena rajjaá¹ƒ labhissasi, ahaá¹ƒ purohitaá¹-á¹-hÄ• naá¹ƒ, susikkhitena ca
anusÄ• situá¹ƒ sakkÄ• , ehi sippaá¹ƒ uggahessÄ• mÄ• â€™â€™ ti. tato ubhopi pubbopacita
gÄ• manigamÄ• dÄ«su bhikkhaá¹ƒ caramÄ• nÄ• paccantajanapadagÄ• maá¹ƒ gatÄ• . taÃ±
bhikkhÄ• cÄ• ravelÄ• ya pavisanti. atha manussÄ• paccekabuddhe disvÄ• ussÄ• hajÄ• tÄ
paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ upanÄ• menti, mÄ• nenti, pÅ«jenti. tesaá¹ƒ
sadisÄ• uccÄ• kulikÄ• nÄ• ma natthi, atha ca panime manussÄ• yadi icchanti, amhÄ• kaá
nicchanti, na denti, imesaá¹ƒ pana pabbajitÄ• naá¹ƒ evarÅ«paá¹ƒ sakkÄ• raá¹ƒ karonti, add
jÄ• nanti, handa nesaá¹ƒ santike sippaá¹ƒ uggaá¹‡hÄ• mÄ• â€™â€™ ti.

te \Be I 82/ manussesu paá¹-ikkantesu okÄ• saá¹ƒ labhitvÄ• ``yaá¹ƒ, bhante, tumhe sippaá
amhepi sikkhÄ• pethÄ• â€™â€™ ti yÄ• ciá¹ƒsu. paccekabuddhÄ• ``na sakkÄ• apabbajiten
Ä• haá¹ƒsu. te pabbajjaá¹ƒ yÄ• citvÄ• pabbajiá¹ƒsu. tato nesaá¹ƒ paccekabuddhÄ• ``evaá
evaá¹ƒ pÄ• rupitabbaâ€™â€™ ntiÄ• dinÄ• nayena Ä• bhisamÄ• cÄ• rikaá¹ƒ Ä• cikkhitvÄ•
ekÄ«bhÄ• vÄ• bhirati nipphatti, tasmÄ• ekeneva nisÄ«ditabbaá¹ƒ, ekena caá¹…kamitabbaá
sayitabbaâ€™â€™ nti pÄ• á¹-iyekkaá¹ƒ paá¹‡á¹‡asÄ• lamadaá¹ƒsu. tato te attano attano pa
pavisitvÄ• nisÄ«diá¹ƒsu. purohitaputto nisinnakÄ• lato \Ee I 93/ pabhuti cittasamÄ• dhÄ• na

labhi. rÄ• japutto muhutteneva ukkaá¹‡á¹-hito tassa santikaá¹ƒ Ä• gato. so taá¹ƒ disvÄ• ``k
pucchi. ``ukkaá¹‡á¹-hitomhÄ«â€™â€™ ti Ä• ha. ``tena hi idha nisÄ«dÄ• â€™â€™ ti. so tattl
Ä• ha --- ``imassa kira, samma, sippassa ekÄ«bhÄ• vÄ• bhirati nipphattÄ«â€™â€™ ti puroh
tena hi tvaá¹ƒ attano nisinnokÄ• saá¹ƒ eva gaccha, uggahessÄ• mi imassa sippassa nippha
gantvÄ• punapi muhutteneva ukkaá¹‡á¹-hito purimanayeneva tikkhattuá¹ƒ Ä• gato.

tato naá¹ƒ purohitaputto tatheva uyyojetvÄ• tasmiá¹ƒ gate cintesi ``ayaá¹ƒ attano ca kamma
idhÄ• bhikkhaá¹‡aá¹ƒ Ä• gacchantoâ€™â€™ ti. so paá¹‡á¹‡asÄ• lato nikkhamma araÃ±Ã±
paá¹‡á¹‡asÄ• lÄ• yeva nisinno punapi muhutteneva ukkaá¹‡á¹-hito hutvÄ• tassa paá¹‡á¹‡a
cito ca maggantopi taá¹ƒ adisvÄ• cintesi --- ``yo gahaá¹-á¹-hakÄ• le paá¹‡á¹‡Ä• kÄ• rampi
daá¹-á¹-huá¹ƒ na labhati, so nÄ• ma mayi Ä• gate dassanampi adÄ• tukÄ• mo pakkÄ• mi, a
yaá¹ƒ maá¹ƒ catukkhattuá¹ƒ idhÄ• nesi, sodÄ• ni te vase na vattissÄ• mi, aÃ±Ã±adatthu taá
vattÄ• pessÄ• mÄ«â€™â€™ ti attano senÄ• sanaá¹ƒ pavisitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ•
Ä• kÄ• sena nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si. itaropi araÃ±Ã±aá¹ƒ pavisitvÄ• vipa
paccekabodhiá¹ƒ sacchikatvÄ• tattheva agamÄ• si. te ubhopi manosilÄ• tale nisÄ«ditvÄ• p
pÄ• á¹-iyekkaá¹ƒ imÄ• udÄ• nagÄ• thÄ• yo abhÄ• siá¹ƒsu ---

``sace \Be I 83/ labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«ra

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

``no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• goâ€™â

tattha __nipaka_nti pakatinipuá¹‡aá¹ƒ paá¹‡á¸• itaá¹ƒ kasiá¹‡aparikammÄ• dÄ«su kusalaá
appanÄ• vihÄ• rena vÄ• upacÄ• rena vÄ• samannÄ• gataá¹ƒ. __dhÄ«ra_nti dhitisampann
dhitisampadÄ• vuttÄ• . idha pana dhitisampannamevÄ• ti attho. dhiti nÄ• ma asithilaparakk
\Ee I 94/ ca nhÄ• ru cÄ• â€™â€™ ti (MN II 184; AN a II 5; Nidd I 196) evaá¹ƒ pavattavÄ«riy
adhivacanaá¹ƒ. apica dhikatapÄ• potipi dhÄ«ro. __rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• y
paá¹-irÄ• jÄ• ``vijitaá¹ƒ raá¹-á¹-haá¹ƒ anatthÄ• vahaâ€™â€™ nti Ã±atvÄ• rajjaá¹ƒ pahÄ• ya
bÄ• lasahÄ• yaá¹ƒ pahÄ• ya eko care. atha vÄ• __rÄ• jÄ• va raá¹-á¹-ha_nti yathÄ• sutaso
raá¹-á¹-haá¹ƒ pahÄ• ya eko cari, yathÄ• ca mahÄ• janako, evaá¹ƒ eko careti ayampi tassat
vuttÄ• nusÄ• rena sakkÄ• jÄ• nitunti na vitthÄ• ritanti.

sahÄ• yagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<47> __addhÄ• pasaá¹ƒsÄ• mÄ• _ti imissÄ• gÄ• thÄ• ya yÄ• va Ä• kÄ• satale paÃ±Ã±at

nisajjÄ• , tÄ• va cÄ• tuddisagÄ• thÄ• ya uppattisadisÄ• eva uppatti. ayaá¹ƒ pana viseso ---
rattiyÄ• tikkhattuá¹ƒ ubbijji, na tathÄ• ayaá¹ƒ, nevassa yaÃ±Ã±o paccupaá¹-á¹-hito ahosi. s
paÃ±Ã±attesu Ä• sanesu paccekabuddhe nisÄ«dÄ• petvÄ• ``ke tumheâ€™â€™ ti pucchi. `
anavajjabhojino nÄ• mÄ• â€™â€™ ti. ``bhante, `anavajjabhojinoâ€™ ti imassa ko atthoâ€™
asundaraá¹ƒ vÄ• laddhÄ• nibbikÄ• rÄ• bhuÃ±jÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. taá¹ƒ su
``yaá¹ƒnÅ«nÄ• haá¹ƒ ime upaparikkheyyaá¹ƒ edisÄ• vÄ• no vÄ• â€™â€™ ti. taá¹ƒ divasa
bilaá¹…gadutiyena parivisi. paccekabuddhÄ• amataá¹ƒ bhuÃ±jantÄ• viya nibbikÄ• rÄ• bh
nÄ• ma ekadivasaá¹ƒ paá¹-iÃ±Ã±Ä• tattÄ• nibbikÄ• rÄ• , sve jÄ• nissÄ• mÄ«â€™â€™ ti sv
nimantesi. tato dutiyadivasepi tathevÄ• kÄ• si. tepi tatheva paribhuÃ±jiá¹ƒsu. atha rÄ• jÄ• `
datvÄ• vÄ«maá¹ƒsissÄ• mÄ«â€™â€™ ti punapi nimantetvÄ• , dve divase mahÄ• sakkÄ• r
ativicitrena khÄ• danÄ«yena bhojanÄ«yena parivisi. tepi tatheva nibbikÄ• rÄ• bhuÃ±jitvÄ•
vatvÄ• pakkamiá¹ƒsu. rÄ• jÄ• acirapakkantesu tesu ``anavajjabhojinova ete samaá¹‡Ä• , a
anavajjabhojÄ« \Ee I 95/ bhaveyyaâ€™â€™ nti cintetvÄ• mahÄ• rajjaá¹ƒ pahÄ• ya pabbajj
vipassanaá¹ƒ Ä• rabhitvÄ• , paccekabuddho hutvÄ• , maÃ±jÅ«sakarukkhamÅ«le paccekabu
Ä• rammaá¹‡aá¹ƒ vibhÄ• vento imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ, seá¹-á¹-hÄ• samÄ• sevitabbÄ• sahÄ• yÄ

ete aladdhÄ• anavajjabhojÄ«, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

sÄ• padatthato uttÄ• nÄ• eva. kevalaá¹ƒ pana __sahÄ• yasampada_nti ettha asekhehi sÄ
sahÄ• yÄ• eva sahÄ• yasampadÄ• ti veditabbÄ• . ayaá¹ƒ panettha yojanÄ• --- yÄ• yaá¹ƒ v
sahÄ• yasampadaá¹ƒ __addhÄ• pasaá¹ƒsÄ• ma, _ ekaá¹ƒseneva thomemÄ• ti vuttaá¹ƒ ho
samÄ• sevitabbÄ• sahÄ• yÄ• _ti. kasmÄ• ? attano hi sÄ«lÄ• dÄ«hi seá¹-á¹-he sevamÄ• na
anuppannÄ• uppajjanti, uppannÄ• vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡anti. same
aÃ±Ã±amaÃ±Ã±aá¹ƒ samadhÄ• raá¹‡ena kukkuccassa vinodanena ca laddhÄ• na parihÄ•
seá¹-á¹-he ca same ca aladdhÄ• kuhanÄ• dimicchÄ• jÄ«vaá¹ƒ vajjetvÄ• dhammena same
bhuÃ±janto tattha ca paá¹-ighÄ• nunayaá¹ƒ anuppÄ• dento anavajjabhojÄ« hutvÄ• atthakÄ
khaggavisÄ• á¹‡akappo. ahampi hi evaá¹ƒ caranto imaá¹ƒ sampattiá¹ƒ adhigatomhÄ«ti.

anavajjabhojigÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<48> __disvÄ• _ \Be I 85/ __suvaá¹‡á¹‡assÄ• _ti kÄ• uppatti? aÃ±Ã±ataro bÄ• rÄ• á¹‡asi
divÄ• seyyaá¹ƒ upagato. santike cassa vaá¹‡á¹‡adÄ• sÄ« gosÄ«tacandanaá¹ƒ pisati. tassÄ
suvaá¹‡á¹‡avalayaá¹ƒ, ekabÄ• hÄ• yaá¹ƒ dve, tÄ• ni saá¹…ghaá¹-á¹-anti itaraá¹ƒ na saá¹…
disvÄ• ``evameva gaá¹‡avÄ• se saá¹…ghaá¹-á¹-anÄ• , ekavÄ• se asaá¹…ghaá¹-á¹-anÄ• â
dÄ• siá¹ƒ olokayamÄ• no cintesi. tena ca samayena sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• devÄ«
hoti. sÄ• ``vaá¹‡á¹‡adÄ• siyÄ• paá¹-ibaddhacitto maÃ±Ã±e rÄ• jÄ• â€™â€™ ti cintetvÄ• t

uá¹-á¹-hÄ• petvÄ• sayameva pisitumÄ• raddhÄ• \Ne I 76/. tassÄ• ubhosu bÄ• hÄ• su ane
saá¹…ghaá¹-á¹-antÄ• mahÄ• saddaá¹ƒ janayiá¹ƒsu. rÄ• jÄ• suá¹-á¹-hutaraá¹ƒ nibbinno da
nipannoyeva vipassanaá¹ƒ \Ee I 96/ Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchÄ• kÄ• si. taá¹ƒ a
sukhitaá¹ƒ nipannaá¹ƒ candanahatthÄ• devÄ« upasaá¹…kamitvÄ• ``Ä• limpÄ• mi, mahÄ•
--- ``apehi, mÄ• Ä• limpÄ• hÄ«â€™â€™ ti Ä• ha. sÄ• ``kissa, mahÄ• rÄ• jÄ• â€™â€™ ti Ä
ti. evametesaá¹ƒ taá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• amaccÄ• upasaá¹…kamiá¹ƒsu. tehipi m
``nÄ• haá¹ƒ, bhaá¹‡e, rÄ• jÄ• â€™â€™ ti Ä• ha. sesaá¹ƒ paá¹-hamagÄ• thÄ• ya vuttasadis

ayaá¹ƒ pana gÄ• thÄ• vaá¹‡á¹‡anÄ• --- __disvÄ• _ti oloketvÄ• . __suvaá¹‡á¹‡assÄ• _ti ka
``valayÄ• nÄ«â€™â€™ ti pÄ• á¹-haseso. sÄ• vasesapÄ• á¹-ho hi ayaá¹ƒ attho. __pabhassa
jutimantÄ• nÄ«ti vuttaá¹ƒ hoti. sesaá¹ƒ uttÄ• natthameva. ayaá¹ƒ pana yojanÄ• --- disvÄ• I
suvaá¹‡á¹‡assa valayÄ• ni ``gaá¹‡avÄ• se sati saá¹…ghaá¹-á¹-anÄ• , ekavÄ• se asaá¹…gh
cintento vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ adhigatomhÄ«ti. sesaá¹ƒ vuttanayam

suvaá¹‡á¹‡avalayagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<49> __evaá¹ƒ dutiyenÄ• _ti kÄ• uppatti? aÃ±Ã±ataro bÄ• rÄ• á¹‡asirÄ• jÄ• daharova pa
Ä• á¹‡Ä• pesi ``deviá¹ƒ gahetvÄ• rajjaá¹ƒ pariharatha, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti
arÄ• jakaá¹ƒ rajjaá¹ƒ amhehi sakkÄ• rakkhituá¹ƒ, sÄ• mantarÄ• jÄ• no Ä• gamma vilumpiss
uppajjati, tÄ• va Ä• gamehÄ«â€™â€™ ti saÃ±Ã±Ä• pesuá¹ƒ. muducitto rÄ• jÄ• \Be I 86/ ad
gabbhaá¹ƒ gaá¹‡hi. rÄ• jÄ• punapi te Ä• á¹‡Ä• pesi --- ``devÄ« gabbhinÄ«, puttaá¹ƒ jÄ• taá
rajjaá¹ƒ pariharatha, ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti. amaccÄ• ``dujjÄ• naá¹ƒ, mahÄ•
vÄ• vijÄ• yissati dhÄ«taraá¹ƒ vÄ• , vijÄ• yanakÄ• laá¹ƒ tÄ• va Ä• gamehÄ«â€™â€™ ti pun
puttaá¹ƒ vijÄ• yi. tadÄ• pi rÄ• jÄ• tatheva amacce Ä• á¹‡Ä• pesi. amaccÄ• punapi rÄ• jÄ•
mahÄ• rÄ• ja, yÄ• va, paá¹-ibalo hotÄ«â€™â€™ ti bahÅ«hi kÄ• raá¹‡ehi saÃ±Ã±Ä• pesuá¹
I 97/ jÄ• te amacce sannipÄ• tÄ• petvÄ• ``paá¹-ibalo ayaá¹ƒ, taá¹ƒ rajje abhisiÃ±citvÄ• paá
amaccÄ• naá¹ƒ okÄ• saá¹ƒ adatvÄ• antarÄ• paá¹‡Ä• kÄ• sÄ• yavatthÄ• dayo sabbaparikh
pabbajitvÄ• mahÄ• janako viya nikkhami. sabbaparijano nÄ• nappakÄ• rakaá¹ƒ paridevam

rÄ• jÄ• \Ne I 77/ yÄ• va attano rajjasÄ«mÄ• , tÄ• va gantvÄ• kattaradaá¹‡á¸• ena lekhaá¹
nÄ• tikkamitabbÄ• â€™â€™ ti Ä• ha. mahÄ• jano lekhÄ• ya sÄ«saá¹ƒ katvÄ• , bhÅ«miyaá¹
``tuyhaá¹ƒ dÄ• ni, tÄ• ta, raÃ±Ã±o Ä• á¹‡Ä• , kiá¹ƒ karissatÄ«â€™â€™ ti kumÄ• raá¹ƒ lekha
``tÄ• ta, tÄ• tÄ• â€™â€™ ti dhÄ• vitvÄ• rÄ• jÄ• naá¹ƒ sampÄ• puá¹‡i. rÄ• jÄ• kumÄ• raá¹
pariharanto rajjaá¹ƒ kÄ• resiá¹ƒ, kiá¹ƒ dÄ• ni ekaá¹ƒ dÄ• rakaá¹ƒ parihituá¹ƒ na sakkhissa
gahetvÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-ho, tattha pubbapaccekabuddhehi vasitapaá¹‡á¹‡asÄ• laá
saddhiá¹ƒ puttena. tato kumÄ• ro varasayanÄ• dÄ«su kataparicayo tiá¹‡asanthÄ• rake vÄ•
sayamÄ• no rodati. sÄ«tavÄ• tÄ• dÄ«hi phuá¹-á¹-ho samÄ• no ``sÄ«taá¹ƒ, tÄ• ta, uá¹‡haá¹
khÄ• danti, chÄ• tomhi, tÄ• ta, pipÄ• sitomhi, tÄ• tÄ• â€™â€™ ti vadati. rÄ• jÄ• taá¹ƒ saÃ±

vÄ«tinÄ• meti. divÄ• pissa piá¹‡á¸• Ä• ya caritvÄ• bhattaá¹ƒ upanÄ• meti, taá¹ƒ hoti missak
kaá¹…guvarakamuggÄ• dibahulaá¹ƒ. kumÄ• ro acchÄ• dentampi taá¹ƒ jighacchÄ• vasena b
uá¹‡he á¹-hapitapadumaá¹ƒ viya milÄ• yi. paccekabodhisatto pana paá¹-isaá¹…khÄ• nabale
bhuÃ±jati.

tato so kumÄ• raá¹ƒ saÃ±Ã±Ä• pento Ä• ha --- ``nagarasmiá¹ƒ, tÄ• ta, paá¹‡Ä«tÄ• hÄ• ro l
gacchÄ• mÄ• â€™â€™ ti. kumÄ• ro ``Ä• ma, tÄ• tÄ• â€™â€™ ti Ä• ha. tato naá¹ƒ purakkh
kumÄ• ramÄ• tÄ• pi devÄ« \Be I 87/ ``na dÄ• ni rÄ• jÄ• kumÄ• raá¹ƒ gahetvÄ• araÃ±Ã±e
katipÄ• heneva nivattissatÄ«â€™â€™ ti \Ee I 98/ cintetvÄ• raÃ±Ã±Ä• kattaradaá¹‡á¸• ena
vatiá¹ƒ kÄ• rÄ• petvÄ• vÄ• saá¹ƒ kappesi. tato rÄ• jÄ• tassÄ• vatiyÄ• avidÅ«re á¹-hatvÄ•
nisinnÄ• , gacchÄ• hÄ«â€™â€™ ti pesesi. yÄ• va ca so taá¹ƒ á¹-hÄ• naá¹ƒ pÄ• puá¹‡Ä• ti,
aá¹-á¹-hÄ• si ``mÄ• heva naá¹ƒ koci viheá¹-heyyÄ• â€™â€™ ti. kumÄ• ro mÄ• tu santikaá¹
Ä• rakkhakapurisÄ• ca naá¹ƒ disvÄ• deviyÄ• Ä• rocesuá¹ƒ. devÄ« vÄ«satinÄ• á¹-akitthisa
paá¹-iggahesi, raÃ±Ã±o ca pavattiá¹ƒ pucchi. atha ``pacchato Ä• gacchatÄ«â€™â€™ ti sutv
rÄ• jÄ• pi tÄ• vadeva sakavasatiá¹ƒ agamÄ• si. manussÄ• rÄ• jÄ• naá¹ƒ adisvÄ• nivattiá¹
hutvÄ• , puttaá¹ƒ gahetvÄ• , nagaraá¹ƒ gantvÄ• , taá¹ƒ rajje abhisiÃ±ci. rÄ• jÄ• pi attano va
nisinno vipassitvÄ• , paccekabodhiá¹ƒ sacchikatvÄ• , maÃ±jÅ«sakarukkhamÅ«le paccekabu
udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``evaá¹ƒ dutiyena saha mamassa, vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• .

etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

sÄ• \Ne I 78/ padatthato uttÄ• nÄ• eva. ayaá¹ƒ panettha adhippÄ• yo --- yvÄ• yaá¹ƒ etena
sÄ«tuá¹‡hÄ• dÄ«ni nivedentena sahavÄ• sena taá¹ƒ saÃ±Ã±Ä• pentassa mama vÄ• cÄ• bh
abhisajjanÄ• ca jÄ• tÄ• , sace ahaá¹ƒ imaá¹ƒ na pariccajÄ• mi, tato Ä• yatimpi hessati yath
dutiyena saha mamassa vÄ• cÄ• bhilÄ• po abhisajjanÄ• vÄ• . ubhayampi cetaá¹ƒ antarÄ•
etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no taá¹ƒ chaá¸• á¸• etvÄ• yoniso paá¹-ipajjitvÄ• pa
adhigatomhÄ«ti. sesaá¹ƒ vuttanayamevÄ• ti.

Ä• yatibhayagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<50> __kÄ• mÄ• hi citrÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira seá¹-á¹-hiputto daharo
seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ labhi. tassa tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ tayo pÄ• sÄ• dÄ• honti \Be I
sabbasampattÄ«hi devakumÄ• ro viya paricÄ• reti. so daharova samÄ• no ``pabbajissÄ• m
yÄ• ci. te naá¹ƒ vÄ• renti. so tatheva nibandhati. punapi naá¹ƒ mÄ• tÄ• pitaro ``tvaá¹ƒ, tÄ• t
dukkarÄ• pabbajjÄ• , khuradhÄ• rÄ• ya upari caá¹…kamanasadisÄ• â€™â€™ ti nÄ• nappa
nibandhati. te cintesuá¹ƒ ``sacÄ• yaá¹ƒ \Ee I 99/ pabbajati, amhÄ• kaá¹ƒ domanassaá¹ƒ hot

nivÄ• rema, etassa domanassaá¹ƒ hoti. apica amhÄ• kaá¹ƒ domanassaá¹ƒ hotu, mÄ• ca e
anujÄ• niá¹ƒsu. tato so sabbaparijanaá¹ƒ paridevamÄ• naá¹ƒ anÄ• diyitvÄ• isipatanaá¹ƒ ga
santike pabbaji. tassa uá¸·Ä• rasenÄ• sanaá¹ƒ na pÄ• puá¹‡Ä• ti, maÃ±cake taá¹-á¹-ikaá¹ƒ
varasayane kataparicayo sabbarattiá¹ƒ atidukkhito ahosi. pabhÄ• tepi sarÄ«raparikammaá¹
pattacÄ«varamÄ• dÄ• ya paccekabuddhehi saddhiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tattha vuá¸• a
aggapiá¹‡á¸• aÃ±ca labhanti, navakÄ• yaá¹ƒkiÃ±cideva Ä• sanaá¹ƒ lÅ«khabhojanaÃ±ca. s
atidukkhito ahosi. so katipÄ• haá¹ƒyeva kiso dubbaá¹‡á¹‡o hutvÄ• nibbijji yathÄ• taá¹ƒ apa
samaá¹‡adhamme. tato mÄ• tÄ• pitÅ«naá¹ƒ dÅ«taá¹ƒ pesetvÄ• uppabbaji. so katipÄ• haá¹
pabbajitukÄ• mo ahosi. tato teneva kamena pabbajitvÄ• punapi uppabbajitvÄ• tatiyavÄ• re
paá¹-ipanno paccekasambodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ vatvÄ• puna pa
imameva byÄ• karaá¹‡agÄ• thaá¹ƒ abhÄ• si ---

``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ.

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha \Ne I 79/ __kÄ• mÄ• _ti dve kÄ• mÄ• vatthukÄ• mÄ• ca kilesakÄ• mÄ• ca. tattha v
manÄ• piyarÅ«pÄ• dayo dhammÄ• , kilesakÄ• mÄ• chandÄ• dayo sabbepi rÄ• gappabhed
adhippetÄ• . rÅ«pÄ• dianekappakÄ• ravasena __citrÄ• _. lokassÄ• davasena __madhurÄ•
ramentÄ«ti __manoramÄ• . virÅ«parÅ«penÄ• _ti virÅ«pena rÅ«pena, anekavidhena sabhÄ•
rÅ«pÄ• divasena citrÄ• , rÅ«pÄ• dÄ«supi nÄ«lÄ• divasena vividharÅ«pÄ• . evaá¹ƒ tena virÅ
assÄ• daá¹ƒ dassetvÄ• \Be I 89/ __mathenti cittaá¹ƒ_ pabbajjÄ• ya abhiramituá¹ƒ na dentÄ
pÄ• kaá¹-ameva. nigamanampi dvÄ«hi tÄ«hi vÄ• padehi yojetvÄ• purimagÄ• thÄ• su vutta

kÄ• magÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<51> __Ä«tÄ«_ \Ee I 100/ __cÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira raÃ±Ã±o gaá¹‡á
vedanÄ• vattanti. vejjÄ• ``satthakammena vinÄ• phÄ• su na hotÄ«â€™â€™ ti bhaá¹‡anti.
datvÄ• satthakammaá¹ƒ kÄ• rÄ• pesi. te phÄ• letvÄ• , pubbalohitaá¹ƒ nÄ«haritvÄ• , nibbed
paá¹-á¹-ena bandhiá¹ƒsu, Ä• hÄ• rÄ• cÄ• resu ca naá¹ƒ sammÄ• ovadiá¹ƒsu. rÄ• jÄ• lÅ«k
gaá¹‡á¸• o cassa milÄ• yi. so phÄ• sukasaÃ±Ã±Ä« hutvÄ• siniddhÄ• hÄ• raá¹ƒ bhuÃ±ji. ter
paá¹-isevi. tassa gaá¹‡á¸• o puna purimasabhÄ• vameva sampÄ• puá¹‡i. evaá¹ƒ yÄ• va tikk
kÄ• rÄ• petvÄ• , vejjehi parivajjito nibbijjitvÄ• , rajjaá¹ƒ pahÄ• ya pabbajitvÄ• , araÃ±Ã±aá¹ƒ
vipassanaá¹ƒ Ä• rabhitvÄ• , sattahi vassehi paccekabodhiá¹ƒ sacchikatvÄ• , imaá¹ƒ udÄ• n
nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si.

``Ä«tÄ« ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±ca metaá¹ƒ.

etaá¹ƒ bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha etÄ«ti __Ä«ti, _ Ä• gantukÄ• naá¹ƒ akusalabhÄ• giyÄ• naá¹ƒ byasanahetÅ«naá¹ƒ eta
kÄ• maguá¹‡Ä• pi ete anekabyasanÄ• vahaá¹-á¹-hena daá¸·hasannipÄ• taá¹-á¹-hena ca Ä«
paggharati, uddhumÄ• taparipakkaparibhinno hoti. tasmÄ• ete kilesÄ• sucipaggharaá¹‡ato
uddhumÄ• taparipakkaparibhinnabhÄ• vato ca __gaá¹‡á¸• o_. upaddavatÄ«ti __upaddavo;
abhibhavati; ajjhottharatÄ«ti attho, rÄ• jadaá¹‡á¸• Ä• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. tasmÄ•
aviditanibbÄ• natthÄ• vahahetutÄ• ya sabbupaddavavatthutÄ• ya ca upaddavo. yasmÄ• pa
janentÄ• sÄ«lasaá¹…khÄ• tamÄ• rogyaá¹ƒ, loluppaá¹ƒ vÄ• \Be I 90/ uppÄ• dentÄ• pÄ• ka
vilumpanti, tasmÄ• iminÄ• \Ne I 80/ Ä• rogyavilumpanaá¹-á¹-heneva __rogo_.
abbhantaramanuppaviá¹-á¹-haá¹-á¹-hena pana antotudakaá¹-á¹-hena dunniharaá¹‡Ä«yaá¹-á
diá¹-á¹-hadhammikasamparÄ• yikabhayÄ• vahanato \Ee I 101/ __bhayaá¹ƒ_. me etanti __m
pÄ• kaá¹-ameva. nigamanaá¹ƒ vuttanayeneva veditabbanti.

Ä«tigÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<52> __sÄ«taÃ±cÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira sÄ«tÄ• lukabrahmadatto nÄ
pabbajitvÄ• araÃ±Ã±akuá¹-ikÄ• ya viharati. tasmiÃ±ca padese sÄ«te sÄ«taá¹ƒ, uá¹‡he uá¹
abbhokÄ• sattÄ• padesassa. gocaragÄ• me bhikkhÄ• yÄ• vadatthÄ• ya na labbhati. pivan
vÄ• tÄ• tapaá¸• aá¹ƒsasarÄ«sapÄ• pi bÄ• dhenti. tassa etadahosi --- ``ito aá¸• á¸• hayojana
tattha sabbepi ete parissayÄ• natthi. yaá¹ƒnÅ«nÄ• haá¹ƒ tattha gaccheyyaá¹ƒ; phÄ• sukaá
visesaá¹ƒ adhigantuâ€™â€™ nti. tassa puna ahosi --- ``pabbajitÄ• nÄ• ma na paccayavasi
cittaá¹ƒ vase vattenti, na cittassa vase vattenti, nÄ• haá¹ƒ gamissÄ• mÄ«â€™â€™ ti paccav
evaá¹ƒ yÄ• vatatiyakaá¹ƒ uppannacittaá¹ƒ paccavekkhitvÄ• nivattesi. tato tattheva satta vas
sammÄ• paá¹-ipajjamÄ• no paccekasambodhiá¹ƒ sacchikatvÄ• , imaá¹ƒ udÄ• nagÄ• thaá¹
nandamÅ«lakapabbhÄ• raá¹ƒ agamÄ• si.

``sÄ«taÃ±ca uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ, vÄ• tÄ• tape á¸• aá¹ƒsasarÄ«sape ca.

sabbÄ• nipetÄ• ni abhisambhavitvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __sÄ«taÃ±cÄ• _ti sÄ«taá¹ƒ nÄ• ma duvidhaá¹ƒ abbhantaradhÄ• tukkhobhapaccayaÃ
bÄ• hiradhÄ• tukkhobhapaccayaÃ±ca; tathÄ• uá¹‡haá¹ƒ. __á¸• aá¹ƒsÄ• _ti piá¹…galamakk
dÄ«ghajÄ• tikÄ• saritvÄ• gacchanti. sesaá¹ƒ pÄ• kaá¹-ameva. nigamanampi vuttanayenev

sÄ«tÄ• lukagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<53> __nÄ• govÄ• _ti \Be I 91/ kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ•

kÄ• retvÄ• kÄ• lakato niraye vÄ«sati eva vassÄ• ni paccitvÄ• himavantappadese hatthiyon
102/ saÃ±jÄ• takkhandho padumavaá¹‡á¹‡asakalasarÄ«ro uá¸·Ä• ro yÅ«thapati mahÄ• nÄ•
obhaggobhaggaá¹ƒ sÄ• khÄ• bhaá¹…gaá¹ƒ hatthichÄ• pÄ• va khÄ• danti. ogÄ• hepi naá¹ƒ
\Ne I 81/, sabbaá¹ƒ pÄ• lileyyakanÄ• gasseva ahosi. so yÅ«thÄ• nibbijjitvÄ• pakkami. tato
yÅ«thaá¹ƒ anubandhi. evaá¹ƒ yÄ• vatatiyaá¹ƒ pakkanto anubaddhova. tato cintesi --- ``idÄ•
bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• reti, yaá¹ƒnÅ«nÄ• haá¹ƒ attano purimajÄ• tiyÄ• uyyÄ• naá
maá¹ƒ so rakkhissatÄ«â€™â€™ ti. tato rattiá¹ƒ niddÄ• vasaá¹ƒ gate yÅ«the yÅ«thaá¹ƒ pahÄ
pÄ• visi. uyyÄ• napÄ• lo disvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``hatthiá¹ƒ gahessÄ• mÄ«â€™
hatthÄ« rÄ• jÄ• naá¹ƒ eva abhimukho gacchati. rÄ• jÄ• ``maá¹ƒ abhimukho etÄ«â€™â€™
aá¹-á¹-hÄ• si. tato hatthÄ« ``vijjheyyÄ• pi maá¹ƒ esoâ€™â€™ ti mÄ• nusikÄ• ya vÄ• cÄ• ya
vijjha, ahaá¹ƒ te ayyakoâ€™â€™ ti Ä• ha. rÄ• jÄ• ``kiá¹ƒ bhaá¹‡asÄ«â€™â€™ ti sabbaá¹ƒ
narake ca hatthiyoniyaÃ±ca pavattiá¹ƒ sabbaá¹ƒ Ä• rocesi. rÄ• jÄ• ``sundaraá¹ƒ, mÄ• bhÄ
bhiá¹ƒsÄ• pehÄ«â€™â€™ ti hatthino vaá¹-á¹-aÃ±ca Ä• rakkhake ca hatthibhaá¹‡á¸• e ca up

athekadivasaá¹ƒ rÄ• jÄ• hatthikkhandhagato ``ayaá¹ƒ vÄ«sati vassÄ• ni rajjaá¹ƒ katvÄ• ni
vipÄ• kÄ• vasesena ca tiracchÄ• nayoniyaá¹ƒ uppanno, tatthapi gaá¹‡avÄ• sasaá¹…ghaá¹-
aho dukkho gaá¹‡avÄ• so, ekÄ«bhÄ• vo eva ca pana sukhoâ€™â€™ ti cintetvÄ• tattheva v
paccekabodhiá¹ƒ sacchÄ• kÄ• si. taá¹ƒ lokuttarasukhena sukhitaá¹ƒ amaccÄ• upasaá¹…ka
katvÄ• ``yÄ• nakÄ• lo mahÄ• rÄ• jÄ• â€™â€™ ti Ä• haá¹ƒsu. tato ``nÄ• haá¹ƒ rÄ• jÄ• â€™
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• , saÃ±jÄ• takhandho padumÄ« uá¸·Ä• ro.

yathÄ• bhirantaá¹ƒ viharaá¹ƒ araÃ±Ã±e, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

sÄ• \Be I 92/ \Ee I 103/ padatthato pÄ• kaá¹-Ä• eva. ayaá¹ƒ panettha adhippÄ• yayojanÄ•
yuttivaseneva, na anussavavasena. yathÄ• ayaá¹ƒ hatthÄ« manussakantesu sÄ«lesu danta
nÄ• gacchatÄ«ti vÄ• , sarÄ«ramahantatÄ• ya vÄ• nÄ• go, evaá¹ƒ kudÄ• ssu nÄ• mÄ• ham
adantabhÅ«miá¹ƒ nÄ• gamanena Ä• guá¹ƒ akaraá¹‡ena puna itthattaá¹ƒ anÄ• gamanena c
nÄ• go bhaveyyaá¹ƒ. yathÄ• cesa yÅ«thÄ• ni vivajjetvÄ• ekacariyasukhena yathÄ• bhirant
care khaggavisÄ• á¹‡akappo, kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ gaá¹‡aá¹ƒ vivajjetvÄ• eka
yathÄ• bhirantaá¹ƒ viharaá¹ƒ araÃ±Ã±e attano yathÄ• yathÄ• sukhaá¹ƒ, tathÄ• tathÄ• ya
tattakaá¹ƒ araÃ±Ã±e nivÄ• saá¹ƒ eko care khaggavisÄ• á¹‡akappo careyyanti attho. yathÄ•
susaá¹‡á¹-hitakkhandhatÄ• ya \Ne I 82/ __saÃ±jÄ• takkhandho, _ kudÄ• ssu nÄ• mÄ• hamp
asekhasÄ«lakkhandhamahantatÄ• ya saÃ±jÄ• takkhandho bhaveyyaá¹ƒ. yathÄ• cesa padu
padumakule uppannatÄ• ya vÄ• __padumÄ«, _ kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ paduma
ariyajÄ• tipadume uppannatÄ• ya vÄ• padumÄ« bhaveyyaá¹ƒ. yathÄ• cesa thÄ• mabalaja
nÄ• mÄ• hampi evaá¹ƒ parisuddhakÄ• yasamÄ• cÄ• ratÄ• dÄ«hi sÄ«lasamÄ• dhinibbedhik

bhaveyyanti evaá¹ƒ cintento vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ adhigatomhÄ«ti.

nÄ• gagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<54> __aá¹-á¹-hÄ• na ta_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira putto daharo eva sa
mÄ• tÄ• pitaro yÄ• ci. mÄ• tÄ• pitaro naá¹ƒ vÄ• renti. so vÄ• riyamÄ• nopi nibandhatiyeva `
tato naá¹ƒ pubbe vuttaseá¹-á¹-hiputtaá¹ƒ \Ee I 104/ viya sabbaá¹ƒ vatvÄ• anujÄ• niá¹ƒsu. p
uyyÄ• neyeva vasitabbanti paá¹-ijÄ• nÄ• pesuá¹ƒ, so tathÄ• akÄ• si. tassa mÄ• tÄ• pÄ• to
vÄ«satisahassanÄ• á¹-akitthiparivutÄ• uyyÄ• naá¹ƒ gantvÄ• , puttaá¹ƒ yÄ• guá¹ƒ pÄ• yetvÄ
ca khÄ• dÄ• petvÄ• , yÄ• va majjhanhikasamayaá¹ƒ tena saddhiá¹ƒ samullapitvÄ• , nagara
majjhanhike Ä• gantvÄ• , taá¹ƒ bhojetvÄ• attanÄ• pi bhuÃ±jitvÄ• , divasaá¹ƒ tena saddhiá¹
sÄ• yanhasamaye \Be I 93/ jagganapurise á¹-hapetvÄ• nagaraá¹ƒ pavisati. so evaá¹ƒ rattin
viharati. tena kho pana samayena Ä• diccabandhu nÄ• ma paccekabuddho nandamÅ«laka
Ä• vajjento taá¹ƒ addasa --- ``ayaá¹ƒ kumÄ• ro pabbajituá¹ƒ asakkhi, jaá¹-aá¹ƒ chindituá¹ƒ
tato paraá¹ƒ Ä• vajji ``attano dhammatÄ• ya nibbijjissati, noâ€™â€™ ti. atha ``dhammatÄ• y
aticiraá¹ƒ bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``tassa Ä• rammaá¹‡aá¹ƒ dassessÄ• mÄ«â€™â
manosilÄ• talato Ä• gantvÄ• uyyÄ• ne aá¹-á¹-hÄ• si. rÄ• japuriso disvÄ• ``paccekabuddho
ti raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``idÄ• ni me putto paccekabuddhena saddhiá¹ƒ anukkaá¹‡á¹-
pamuditamano hutvÄ• paccekabuddhaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahitvÄ• tattheva vÄ• sa
paá¹‡á¹‡asÄ• lÄ• divÄ• vihÄ• raá¹-á¹-hÄ• nacaá¹…kamÄ• disabbaá¹ƒ kÄ• retvÄ• vÄ• sesi.

so tattha vasanto ekadivasaá¹ƒ okÄ• saá¹ƒ labhitvÄ• kumÄ• raá¹ƒ pucchi ``kosi tvaâ€™â€
pabbajitoâ€™â€™ ti. ``pabbajitÄ• nÄ• ma na edisÄ• hontÄ«â€™â€™ ti. ``atha bhante, kÄ
mayhaá¹ƒ ananucchavikaâ€™â€™ nti vutte ``tvaá¹ƒ attano ananucchavikaá¹ƒ na pekkhasi
vÄ«satisahassaitthÄ«hi saddhiá¹ƒ pubbaá¹‡hasamaye Ä• gacchantÄ« uyyÄ• naá¹ƒ avivitta
balakÄ• yena sÄ• yanhasamaye, jagganapurisÄ• sakalarattiá¹ƒ; pabbajitÄ• nÄ• ma tava s
pana hontÄ«â€™â€™ â€™ ti tatra á¹-hitasseva iddhiyÄ• himavante aÃ±Ã±ataraá¹ƒ vihÄ• n
paccekabuddhe Ä• lambanabÄ• haá¹ƒ \Ee I 105/ nissÄ• ya á¹-hite ca caá¹…kamante ca raj
karonte ca disvÄ• Ä• ha --- ``tumhe idha, nÄ• gacchatha, pabbajjÄ• nÄ• ma tumhehi anuÃ
pabbajjÄ• anuÃ±Ã±Ä• tÄ• , pabbajitakÄ• lato paá¹-á¹-hÄ• ya samaá¹‡Ä• nÄ• ma attano ni
icchitapatthitaÃ±ca padesaá¹ƒ gantuá¹ƒ labhanti, ettakaá¹ƒva vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ

``aá¹-á¹-hÄ• na taá¹ƒ saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye sÄ• mayikaá¹ƒ vimuttiâ€™â

imaá¹ƒ \Be I 94/ upaá¸• á¸• hagÄ• thaá¹ƒ vatvÄ• , dissamÄ• neneva kÄ• yena nandamÅ«la
gate paccekabuddhe so attano paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• nipajji. Ä• rakkhakapurisopi `
kuhiá¹ƒ gamissatÄ«â€™â€™ ti pamatto niddaá¹ƒ okkami. so tassa pamattabhÄ• vaá¹ƒ Ã±a

gahetvÄ• araÃ±Ã±aá¹ƒ pÄ• visi. tatra ca vivitto vipassanaá¹ƒ Ä• rabhitvÄ• , paccekabodhiá
paccekabuddhaá¹-á¹-hÄ• naá¹ƒ gato. tatra ca ``kathamadhigataâ€™â€™ nti pucchito Ä• dic
upaá¸• á¸• hagÄ• thaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• abhÄ• si.

tassattho --- __aá¹-á¹-hÄ• na ta_nti. aá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, akÄ• raá¹‡aá¹ƒ tanti vuttaá¹ƒ h
kato ``ariyasaccÄ• na dassanaâ€™â€™ ntiÄ• dÄ«su (Khp 5.11; Sn 270) viya. __saá¹…gaá
gaá¹‡Ä• bhiratassa. __ya_nti karaá¹‡avacanametaá¹ƒ ``yaá¹ƒ hirÄ«yati hirÄ«yitabbenÄ• â€
viya. __phassaye_ti adhigacche. __sÄ• mayikaá¹ƒ vimutti_nti lokiyasamÄ• pattiá¹ƒ. sÄ• hi
paccanÄ«kehi vimuccanato ``sÄ• mayikÄ• vimuttÄ«â€™â€™ ti vuccati. taá¹ƒ sÄ• mayikaá
aá¹-á¹-hÄ• naá¹ƒ taá¹ƒ, na taá¹ƒ kÄ• raá¹‡aá¹ƒ vijjati saá¹…gaá¹‡ikÄ• ratassa, yena kÄ• raa
Ä• diccabandhussa paccekabuddhassa vaco nisamma saá¹…gaá¹‡ikÄ• ratiá¹ƒ pahÄ• ya yo
adhigatomhÄ«ti Ä• ha. sesaá¹ƒ vuttanayamevÄ• ti.

aá¹-á¹-hÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

dutiyo vaggo niá¹-á¹-hito.

<55> __diá¹-á¹-hÄ«visÅ«kÄ• nÄ«_ti \Ee I 106/ \Ne I 84/ kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ k
rahogato cintesi --- ``yathÄ• sÄ«tÄ• dÄ«naá¹ƒ paá¹-ighÄ• takÄ• ni uá¹‡hÄ• dÄ«ni atthi, atth
vaá¹-á¹-apaá¹-ighÄ• takaá¹ƒ vinaá¹-á¹-aá¹ƒ, noâ€™â€™ ti. so amacce pucchi --- ``vivaá¹-á¹
ti? te ``jÄ• nÄ• ma, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ•  --- ``kiá¹ƒ taâ€™â€™ nt
tiÄ• dinÄ• nayena sassatucchedaá¹ƒ kathesuá¹ƒ. atha rÄ• jÄ• ``ime na jÄ• nanti, sabbepin
ti sayameva tesaá¹ƒ vilomataÃ±ca ayuttataÃ±ca disvÄ• ``vaá¹-á¹-apaá¹-ighÄ• takaá¹ƒ vivaá
gavesitabbaâ€™â€™ nti cintetvÄ• rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabodh
udÄ• nagÄ• thaá¹ƒ abhÄ• si paccekabuddhamajjhe byÄ• karaá¹‡agÄ• thaÃ±ca ---

``diá¹-á¹-hÄ«visÅ«kÄ• ni \Be I 95/ upÄ• tivatto, patto niyÄ• maá¹ƒ paá¹-iladdhamaggo.

uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tassattho --- __diá¹-á¹-hÄ«visÅ«kÄ• nÄ«_ti dvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni. tÄ• ni hi magg
visÅ«kaá¹-á¹-hena vijjhanaá¹-á¹-hena vilomaá¹-á¹-hena ca visÅ«kÄ• ni. evaá¹ƒ diá¹-á¹-hiyÄ•
diá¹-á¹-hi eva vÄ• visÅ«kÄ• ni diá¹-á¹-hivisÅ«kÄ• ni. __upÄ• tivatto_ti dassanamaggena ati
niyÄ• ma_nti avinipÄ• tadhammatÄ• ya sambodhiparÄ• yaá¹‡atÄ• ya ca niyatabhÄ• vaá¹ƒ a
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ vÄ• paá¹-hamamagganti. ettÄ• vatÄ• paá¹-hamamag
paá¹-ilÄ• bho ca vutto. idÄ• ni __paá¹-iladdhamaggo_ti iminÄ• sesamaggapaá¹-ilÄ• bhaá¹ƒ
__uppannaÃ±Ä• á¹‡omhÄ«_ti uppannapaccekabodhiÃ±Ä• á¹‡o amhi. etena phalaá¹ƒ dasse
``idaá¹ƒ saccaá¹ƒ, idaá¹ƒ saccaâ€™â€™ nti na netabbo. etena sayambhutaá¹ƒ dÄ«peti, pa

paccekabodhiÃ±Ä• á¹‡e aneyyatÄ• ya abhÄ• vÄ• sayaá¹ƒvasitaá¹ƒ. samathavipassanÄ• y
upÄ• tivatto, Ä• dimaggena patto niyÄ• maá¹ƒ, sesehi \Ee I 107/ paá¹-iladdhamaggo, phala
uppannaÃ±Ä• á¹‡o, taá¹ƒ sabbaá¹ƒ attanÄ• va adhigatoti anaÃ±Ã±aneyyo. sesaá¹ƒ vuttana

diá¹-á¹-hivisÅ«kagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<56> __nillolupo_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira sÅ«do antarabhattaá¹ƒ pacitv
manuÃ±Ã±adassanaá¹ƒ sÄ• durasaá¹ƒ ``appeva nÄ• ma me rÄ• jÄ• dhanamanuppadeyyÄ
gandheneva bhottukÄ• mataá¹ƒ janesi mukhe kheá¸·aá¹ƒ uppÄ• dentaá¹ƒ. paá¹-hamakabaa
sattarasaharaá¹‡isahassÄ• ni amateneva phuá¹-á¹-hÄ• ni ahesuá¹ƒ. sÅ«do ``idÄ• ni me das
dassatÄ«â€™â€™ ti \Ne I 85/ cintesi. rÄ• jÄ• pi ``sakkÄ• rÄ• raho sÅ«doâ€™â€™ ti cintesi
pana sakkarontaá¹ƒ maá¹ƒ pÄ• pako kittisaddo abbhuggaccheyya --- `lolo ayaá¹ƒ rÄ• jÄ• ra
kiÃ±ci abhaá¹‡i. evaá¹ƒ yÄ• va bhojanapariyosÄ• naá¹ƒ, tÄ• va sÅ«dopi ``idÄ• ni dassati, id
cintesi. rÄ• jÄ• pi avaá¹‡á¹‡abhayena na kiÃ±ci abhaá¹‡i. tato \Be I 96/ sÅ«do ``natthi imass
jivhÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti dutiyadivase arasabhattaá¹ƒ upanÄ• mesi. rÄ• jÄ• bhuÃ
sÅ«doâ€™â€™ ti jÄ• nantopi pubbe viya paccavekkhitvÄ• avaá¹‡á¹‡abhayena na kiÃ±ci a
neva sundaraá¹ƒ nÄ• sundaraá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti cintetvÄ• sabbaá¹ƒ paribbayaá¹ƒ
yaá¹ƒkiÃ±cideva pacitvÄ• raÃ±Ã±o deti. rÄ• jÄ• ``aho vata lobho, ahaá¹ƒ nÄ• ma vÄ«sati r
bhuÃ±janto imassa lobhena bhattamattampi na labhÄ• mÄ«â€™â€™ ti nibbijjitvÄ• , rajjaá¹ƒ
vipassanto paccekabodhiá¹ƒ sacchÄ• kÄ• si, purimanayeneva ca imaá¹ƒ gÄ• thaá¹ƒ abhÄ•

``nillolupo nikkuho nippipÄ• so, nimmakkho niddhantakasÄ• vamoho.

nirÄ• sayo sabbaloke bhavitvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __nillolupo_ti alolupo. yo hi rasataá¹‡hÄ• bhibhÅ«to hoti, so bhusaá¹ƒ luppati punapp
tena lolupoti vuccati. tasmÄ• esa taá¹ƒ paá¹-ikkhipanto Ä• ha ``nillolupoâ€™â€™ ti. __nikku
kiÃ±cÄ• pi yassa tividhaá¹ƒ kuhanavatthu natthi, so nikkuhoti vuccati. imissÄ• pana gÄ• thÄ
manuÃ±Ã±abhojanÄ• dÄ«su vimhayamanÄ• pajjanato nikkuhoti ayamadhippÄ• yo \Ee I 108
pÄ• tumicchÄ• pipÄ• sÄ• , tassÄ• abhÄ• vena nippipÄ• so, sÄ• durasalobhena bhottukam
__nimmakkho_ti ettha paraguá¹‡avinÄ• sanalakkhaá¹‡o makkho, tassa abhÄ• vena nimma
sÅ«dassa guá¹‡amakkhanÄ• bhÄ• vaá¹ƒ sandhÄ• yÄ• ha. __niddhantakasÄ• vamoho_ti et
kÄ• yaduccaritÄ• dÄ«ni ca tÄ«á¹‡Ä«ti cha dhammÄ• yathÄ• sambhavaá¹ƒ appasannaá¹-á¹
vijahÄ• petvÄ• parabhÄ• vaá¹ƒ gaá¹‡hÄ• panaá¹-á¹-hena kasaá¹-aá¹-á¹-hena ca kasÄ• vÄ

``tattha, katame tayo kasÄ• vÄ• ? rÄ• gakasÄ• vo, dosakasÄ• vo, mohakasÄ• vo, ime tayo
aparepi tayo kasÄ• vÄ• ? kÄ• yakasÄ• vo, vacÄ«kasÄ• vo, manokasÄ• voâ€™â€™ ti (Vibh

tesu \Be I 97/ \Ne I 86/ mohaá¹ƒ á¹-hapetvÄ• paÃ±cannaá¹ƒ kasÄ• vÄ• naá¹ƒ tesaÃ±ca sa
mohassa niddhantattÄ• niddhantakasÄ• vamoho, tiá¹‡á¹‡aá¹ƒ eva vÄ• kÄ• yavacÄ«mano
niddhantattÄ• niddhantakasÄ• vamoho. itaresu nillolupatÄ• dÄ«hi rÄ• gakasÄ• vassa, nimn
niddhantabhÄ• vo siddho eva. __nirÄ• sayo_ti nittaá¹‡ho. __sabbaloke_ti sakalaloke, tÄ«su
Ä• yatanesu bhavavibhavataá¹‡hÄ• virahito hutvÄ• ti attho. sesaá¹ƒ vuttanayeneva veditabl
pÄ• de vatvÄ• __eko care_ti eko carituá¹ƒ sakkuá¹‡eyyÄ• ti evampi ettha sambandho kÄ•

nillolupagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<57> __pÄ• paá¹ƒ sahÄ• ya_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ•
nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto manusse koá¹-á¹-hÄ• gÄ• rato purÄ• á¹‡adhaÃ±Ã±Ä• n
``kiá¹ƒ, bhaá¹‡e, idaâ€™â€™ nti amacce pucchi. ``idÄ• ni, mahÄ• rÄ• ja, navadhaÃ±Ã±Ä• n
okÄ• saá¹ƒ kÄ• tuá¹ƒ ime manussÄ• purÄ• á¹‡adhaÃ±Ã±Ä• dÄ«ni chaá¸• á¸• entÄ«â€™â€
itthÄ• gÄ• rabalakÄ• yÄ• dÄ«naá¹ƒ vaá¹-á¹-aá¹ƒ paripuá¹‡á¹‡aâ€™â€™ nti \Ee I 109/? ``Ä•
paripuá¹‡á¹‡antiâ€™â€™. ``tena hi, bhaá¹‡e, dÄ• nasÄ• laá¹ƒ kÄ• rÄ• petha, dÄ• naá¹ƒ da
dhaÃ±Ã±Ä• ni anupakÄ• rÄ• ni vinassiá¹ƒsÅ«â€™â€™ ti. tato naá¹ƒ aÃ±Ã±ataro diá¹-á¹-hig
natthi dinnaâ€™â€™ nti Ä• rabbha yÄ• va ``bÄ• lÄ• ca paá¹‡á¸• itÄ• ca sandhÄ• vitvÄ• s
karissantÄ«â€™â€™ ti vatvÄ• nivÄ• resi. so dutiyampi tatiyampi koá¹-á¹-hÄ• gÄ• re vilump
Ä• á¹‡Ä• pesi. tatiyampi naá¹ƒ ``mahÄ• rÄ• ja, dattupaÃ±Ã±attaá¹ƒ yadidaá¹ƒ dÄ• naâ€™â
nivÄ• resi. so ``are, ahaá¹ƒ attano santakampi na labhÄ• mi dÄ• tuá¹ƒ, kiá¹ƒ me imehi pÄ• p
nibbinno rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sacchÄ• kÄ• si. taÃ±c
garahanto imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visame niviá¹-á¹-haá¹ƒ.

sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tassÄ• yaá¹ƒ \Be I 98/ saá¹…khepattho --- yvÄ• yaá¹ƒ dasavatthukÄ• ya pÄ• padiá¹-á¹-hiyÄ
__pÄ• po, _ paresampi anatthaá¹ƒ passatÄ«ti __anatthadassÄ«, _ kÄ• yaduccaritÄ• dimhi c
taá¹ƒ atthakÄ• mo kulaputto pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha anatthadassiá¹ƒ visame
__sayaá¹ƒ na seve_ti attano vasena na seve. yadi pana paravaso hoti, kiá¹ƒ sakkÄ• kÄ• tu
__pasuta_nti pasaá¹-aá¹ƒ \Ne I 87/, diá¹-á¹-hivasena tattha tattha lagganti attho. __pamatta_
vossaá¹-á¹-hacittaá¹ƒ, kusalabhÄ• vanÄ• rahitaá¹ƒ vÄ• . taá¹ƒ evarÅ«paá¹ƒ na seve, na bha
aÃ±Ã±adatthu eko care khaggavisÄ• á¹‡akappoti.

pÄ• pasahÄ• yagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<58> __bahussuta_nti kÄ• uppatti? pubbe kira kassapassa bhagavato sÄ• sane aá¹-á¹-ha

pabbajitvÄ• gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• devaloke uppannÄ• ti sabbaá¹ƒ anavajjab
vuttasadisameva. ayaá¹ƒ pana viseso --- paccekabuddhe nisÄ«dÄ• petvÄ• rÄ• jÄ• Ä• ha `
Ä• haá¹ƒsu --- ``mayaá¹ƒ, mahÄ• rÄ• ja, bahussutÄ• nÄ• mÄ• â€™â€™ ti. rÄ• jÄ• \Ee I 11
sutabrahmadatto nÄ• ma, sutena tittiá¹ƒ na gacchÄ• mi, handa, nesaá¹ƒ santike vicitranaya
sossÄ• mÄ«â€™â€™ ti attamano dakkhiá¹‡odakaá¹ƒ datvÄ• , parivisitvÄ• , bhattakiccapari
pattaá¹ƒ gahetvÄ• , vanditvÄ• , purato nisÄ«di ``dhammakathaá¹ƒ, bhante, karothÄ• â€™â€
mahÄ• rÄ• ja, rÄ• gakkhayo hotÅ«â€™â€™ ti vatvÄ• uá¹-á¹-hito. rÄ• jÄ• ``ayaá¹ƒ na bahu
bhavissati, sve dÄ• ni vicitradhammadesanaá¹ƒ sossÄ• mÄ«â€™â€™ ti svÄ• tanÄ• ya nima
paá¹-ipÄ• á¹-i gacchati, tÄ• va nimantesi. te sabbepi ``dosakkhayo hotu, mohakkhayo, gatik
vaá¹-á¹-akkhayo, upadhikkhayo, taá¹‡hakkhayo hotÅ«â€™â€™ ti evaá¹ƒ ekekaá¹ƒ padaá¹ƒ
paá¹-hamasadisameva vatvÄ• uá¹-á¹-hahiá¹ƒsu.

tato rÄ• jÄ• ``ime `bahussutÄ• mayaâ€™ nti bhaá¹‡anti, na ca tesaá¹ƒ vicitrakathÄ• , kime
tesaá¹ƒ vacanatthaá¹ƒ upaparikkhitumÄ• raddho. atha ``rÄ• gakkhayo hotÅ«â€™â€™ ti upa
khÄ«á¹‡e dosopi mohopi \Be I 99/ aÃ±Ã±ataraÃ±Ã±atarepi kilesÄ• khÄ«á¹‡Ä• hontÄ«â€™
ahosi --- ``nippariyÄ• yabahussutÄ• ime samaá¹‡Ä• . yathÄ• hi purisena mahÄ• pathaviá¹ƒ
aá¹…guliyÄ• niddisantena na aá¹…gulimattova padeso niddiá¹-á¹-ho hoti, apica, kho, pana
niddiá¹-á¹-hÄ• honti, evaá¹ƒ imehi ekamekaá¹ƒ atthaá¹ƒ niddisantehi aparimÄ• á¹‡Ä• atthÄ
hontÄ«â€™â€™ ti. tato so ``kudÄ• ssu nÄ• mÄ• hampi evaá¹ƒ bahussuto bhavissÄ• mÄ«â
bahussutabhÄ• vaá¹ƒ patthento rajjaá¹ƒ pahÄ• ya pabbajitvÄ• , vipassanto paccekabodhiá¹
udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``bahussutaá¹ƒ dhammadharaá¹ƒ bhajetha, mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-ibhÄ• navantaá¹ƒ.

aÃ±Ã±Ä• ya atthÄ• ni vineyya kaá¹…khaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti |

tatthÄ• yaá¹ƒ \Ne I 88/ saá¹…khepattho --- __bahussuta_nti duvidho bahussuto tÄ«su piá¹-
pariyattibahussuto ca, maggaphalavijjÄ• bhiÃ±Ã±Ä• naá¹ƒ paá¹-ividdhattÄ• paá¹-ivedhabah
__dhammadharo_. uá¸·Ä• rehi pana kÄ• yavacÄ«manokammehi samannÄ• gato __uá¸·Ä• r
muttapaá¹-ibhÄ• no \Ee I 111/ ca yuttamuttapaá¹-ibhÄ• no ca __paá¹-ibhÄ• navÄ• _.
pariyattiparipucchÄ• dhigamavasena vÄ• tidhÄ• paá¹-ibhÄ• navÄ• veditabbo. yassa hi pa
pariyattipaá¹-ibhÄ• navÄ• . yassa atthaÃ±ca Ã±Ä• á¹‡aÃ±ca lakkhaá¹‡aÃ±ca á¹-hÄ• nÄ• á¹
paripucchantassa paripucchÄ• paá¹-ibhÄ• ti, so paripucchÄ• paá¹-ibhÄ• navÄ• . yena mag
so adhigamapaá¹-ibhÄ• navÄ• . taá¹ƒ evarÅ«paá¹ƒ __bahussutaá¹ƒ dhammadharaá¹ƒ bhaj
paá¹-ibhÄ• navantaá¹ƒ_. tato tassÄ• nubhÄ• vena attatthaparatthaubhayatthabhedato vÄ•
diá¹-á¹-hadhammikasamparÄ• yikaparamatthabhedato vÄ• anekappakÄ• rÄ• ni __aÃ±Ã±Ä
``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dÄ«su (MN I 18; SN a II 20) ka
__vineyya kaá¹…khaá¹ƒ, _ vicikicchaá¹ƒ vinetvÄ• vinÄ• setvÄ• evaá¹ƒ katasabbakicco ek

khaggavisÄ• á¹‡akappoti.

bahussutagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<59> __khiá¸• á¸• aá¹ƒ_ \Be I 100/ __rati_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ vibhÅ«saka
pÄ• tova yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• bhuÃ±jitvÄ• nÄ• nÄ• vidhavibhÅ«sanehi attÄ• naá
sakalasarÄ«raá¹ƒ disvÄ• yaá¹ƒ na icchati taá¹ƒ apanetvÄ• aÃ±Ã±ena vibhÅ«sanena vibhÅ
ekadivasaá¹ƒ evaá¹ƒ karoto bhattavelÄ• majjhanhikasamayo patto. atha avibhÅ«sitova dus
veá¹-hetvÄ• , bhuÃ±jitvÄ• , divÄ• seyyaá¹ƒ upagacchi. punapi uá¹-á¹-hahitvÄ• tatheva karo
evaá¹ƒ dutiyadivasepi tatiyadivasepi. athassa evaá¹ƒ maá¹‡á¸• anappasutassa piá¹-á¹-hirog
tassetadahosi --- ``aho re, ahaá¹ƒ sabbathÄ• mena vibhÅ«santopi imasmiá¹ƒ kappake vibhÅ
lobhaá¹ƒ uppÄ• desiá¹ƒ. lobho ca nÄ• mesa apÄ• yagamanÄ«yo dhammo, handÄ• haá¹ƒ, l
rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nag

``khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukhaÃ±ca loke, analaá¹…karitvÄ• anapekkhamÄ• no.

vibhÅ«sanaá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«, eko care khaggavisÄ• á¹‡akappoâ€™â€™

tattha \Ee I 112/ __khiá¸• á¸• Ä• ca rati_ ca pubbe vuttÄ• va. __kÄ• masukha_nti vatthukÄ
vatthukÄ• mÄ• pi hi sukhassa visayÄ• dibhÄ• vena sukhanti vuccanti. yathÄ• ha --- ``atthi rÄ
sukhÄ• nupatitaâ€™â€™ nti (SN b III 60). evametaá¹ƒ \Ne I 89/ khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• n
okÄ• saloke __analaá¹…karitvÄ• _ alanti akatvÄ• , etaá¹ƒ tappakanti vÄ• sÄ• rabhÅ«tanti v
__anapekkhamÄ• no_ti tena alaá¹…karaá¹‡ena anapekkhaá¹‡asÄ«lo, apihÄ• luko, nittaá¹‡
virato saccavÄ• dÄ« eko careti. tattha vibhÅ«sÄ• duvidhÄ• --- agÄ• rikavibhÅ«sÄ• , anagÄ
agÄ• rikavibhÅ«sÄ• sÄ• á¹-akaveá¹-hanamÄ• lÄ• gandhÄ• di, anagÄ• rikavibhÅ«sÄ• patta
__vibhÅ«sanaá¹-á¹-hÄ• naá¹ƒ_. tasmÄ• vibhÅ«sanaá¹-á¹-hÄ• nÄ• tividhÄ• ya viratiyÄ• __
__saccavÄ• dÄ«_ti evamattho daá¹-á¹-habbo.

vibhÅ«sanaá¹-á¹-hÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<60> __puttaÃ±ca_ \Be I 101/ __dÄ• ra_nti kÄ• uppatti? bÄ• rÄ• á¹‡asiraÃ±Ã±o kira putto
abhisitto rajjaá¹ƒ kÄ• resi. so paá¹-hamagÄ• thÄ• ya vuttapaccekabodhisatto viya rajjasirima
ekadivasaá¹ƒ cintesi --- ``ahaá¹ƒ rajjaá¹ƒ kÄ• rento bahÅ«naá¹ƒ dukkhaá¹ƒ karomi. kiá¹ƒ me
iminÄ• pÄ• pena, handa sukhamuppÄ• demÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya pabbajitvÄ• v
sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``puttaÃ±ca dÄ• raá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ, dhanÄ• ni dhaÃ±Ã±Ä• ni ca bandhavÄ• ni.

hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __dhanÄ• nÄ«_ti muttÄ• maá¹‡iveá¸·uriyasaá¹…khasilÄ• pavÄ• á¸·arajatajÄ• tarÅ«p
__dhaÃ±Ã±Ä• nÄ«_ti sÄ• livÄ«hiyavagodhumakaá¹…kuvarakakudrÅ«sakapabhedÄ• ni satt
__bandhavÄ• nÄ«_ti Ã±Ä• tibandhugottabandhumittabandhusippabandhuvasena \Ee I 113/
__yathodhikÄ• nÄ«_ti sakasakaodhivasena á¹-hitÄ• neva. sesaá¹ƒ vuttanayamevÄ• ti.

puttadÄ• ragÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<61> __saá¹…go eso_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira pÄ• dalolabrahmadatto nÄ•
yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• bhuÃ±jitvÄ• tÄ«su pÄ• sÄ• desu tividhanÄ• á¹-akÄ• ni passa
kira pubbarÄ• jato Ä• gataá¹ƒ, anantararÄ• jato Ä• gataá¹ƒ, attano kÄ• le uá¹-á¹-hitanti. so e
daharanÄ• á¹-akapÄ• sÄ• daá¹ƒ gato. tÄ• nÄ• á¹-akitthiyo ``rÄ• jÄ• naá¹ƒ \Ne I 90/ ramÄ• p
devÄ• namindassa accharÄ• yo viya atimanoharaá¹ƒ naccagÄ«tavÄ• ditaá¹ƒ payojesuá¹ƒ. n
``anacchariyametaá¹ƒ daharÄ• naâ€™â€™ nti asantuá¹-á¹-ho hutvÄ• majjhimanÄ• á¹-akap
nÄ• á¹-akitthiyo tatheva akaá¹ƒsu. so tatthÄ• pi tatheva asantuá¹-á¹-ho hutvÄ• mahÄ• nÄ• a
tÄ• pi nÄ• á¹-akitthiyo tatheva akaá¹ƒsu. rÄ• jÄ• dve tayo rÄ• japarivaá¹-á¹-e atÄ«tÄ• naá¹ƒ
mahallakabhÄ• vena aá¹-á¹-hikÄ«á¸·anasadisaá¹ƒ naccaá¹ƒ disvÄ• gÄ«taÃ±ca amadhuraá
daharanÄ• á¹-akapÄ• sÄ• daá¹ƒ, puna majjhimanÄ• á¹-akapÄ• sÄ• danti evaá¹ƒ vicaritvÄ•
cintesi --- ``imÄ• nÄ• á¹-akitthiyo sakkaá¹ƒ \Be I 102/ devÄ• namindaá¹ƒ accharÄ• yo viya n
sabbathÄ• mena naccagÄ«tavÄ• ditaá¹ƒ payojesuá¹ƒ, svÄ• haá¹ƒ katthaci asantuá¹-á¹-ho lo
lobho ca nÄ• mesa apÄ• yagamanÄ«yo dhammo, handÄ• haá¹ƒ lobhaá¹ƒ niggaá¹‡hÄ• mÄ•
pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• s

``saá¹…go eso parittamettha sokhyaá¹ƒ, appassÄ• do dukkhamettha bhiyyo.

gaá¸·o eso iti Ã±atvÄ• matimÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tassattho --- __saá¹…go eso_ti attano upabhogaá¹ƒ niddisati. so hi sajjanti tattha pÄ• á¹‡inc
paviá¹-á¹-ho hatthÄ« viyÄ• ti __saá¹…go. parittamettha sokhya_nti ettha paÃ±cakÄ• maguá
viparÄ«tasaÃ±Ã±Ä• ya uppÄ• detabbato kÄ• mÄ• vacaradhammapariyÄ• pannato vÄ• lÄ•
parittaá¹ƒ, vijjuppabhÄ• ya obhÄ• sitanaccadassanasukhaá¹ƒ viya ittaraá¹ƒ \Ee I 114/, tÄ• v
hoti. __appassÄ• do dukkhamettha bhiyyo_ti ettha ca yvÄ• yaá¹ƒ ``yaá¹ƒ kho, bhikkhave, im
paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• doâ€™â€™ ti (M
``ko ca, bhikkhave, kÄ• mÄ• naá¹ƒ Ä• dÄ«navo? idha, bhikkhave, kulaputto yena sippaá¹-á¹
kappeti, yadi muddÄ• ya, yadi gaá¹‡anÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• (MN I 167) nayen
upanidhÄ• ya appo udakabindumatto hoti. atha kho dukkhameva bhiyyo bahu, catÅ«su sam
tena vuttaá¹ƒ ``appassÄ• do dukkhamettha bhiyyoâ€™â€™ ti. __gaá¸·o eso_ti assÄ• daá¹ƒ

Ä• kaá¸• á¸• hanavasena baá¸·iso viya eso yadidaá¹ƒ paÃ±ca kÄ• maguá¹‡Ä• . __iti Ã±atvÄ
buddhimÄ• paá¹‡á¸• ito puriso sabbampetaá¹ƒ pahÄ• ya eko care khaggavisÄ• á¹‡akappo

saá¹…gagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<62> __sandÄ• layitvÄ• nÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira anivattabrahmadatto
91/. so saá¹…gÄ• maá¹ƒ otiá¹‡á¹‡o ajinitvÄ• aÃ±Ã±aá¹ƒ vÄ• kiccaá¹ƒ Ä• raddho aniá¹-á¹-
tasmÄ• naá¹ƒ evaá¹ƒ saÃ±jÄ• niá¹ƒsu. so \Be I 103/ ekadivasaá¹ƒ uyyÄ• naá¹ƒ gacchati. te
uá¹-á¹-hÄ• si. so aggi sukkhÄ• ni ca haritÄ• ni ca tiá¹‡Ä• dÄ«ni dahanto anivattamÄ• no eva
disvÄ• tappaá¹-ibhÄ• ganimittaá¹ƒ uppÄ• desi. ``yathÄ• yaá¹ƒ vanadÄ• ho, evameva ekÄ•
dahanto anivattamÄ• nova gacchati mahÄ• dukkhaá¹ƒ uppÄ• dento, kudÄ• ssu nÄ• mÄ• ha
nivattanatthaá¹ƒ ayaá¹ƒ aggi viya ariyamaggaÃ±Ä• á¹‡agginÄ• kilese dahanto anivattamÄ•
tato muhuttaá¹ƒ gantvÄ• kevaá¹-á¹-e addasa nadiyaá¹ƒ macche gaá¹‡hante \Ee I 115/. tesa
paviá¹-á¹-ho eko mahÄ• maccho jÄ• laá¹ƒ bhetvÄ• palÄ• yi. te ``maccho jÄ• laá¹ƒ bhetvÄ•
saddamakaá¹ƒsu. rÄ• jÄ• tampi vacanaá¹ƒ sutvÄ• tappaá¹-ibhÄ• ganimittaá¹ƒ uppÄ• desi
ariyamaggaÃ±Ä• á¹‡ena taá¹‡hÄ• diá¹-á¹-hijÄ• laá¹ƒ bhetvÄ• asajjamÄ• no gaccheyyaâ€™
pabbajitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• paccekabodhiá¹ƒ sacchÄ• kÄ• si, imaÃ±ca udÄ• na

``sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni, jÄ• laá¹ƒva bhetvÄ• salilambucÄ• rÄ«.

aggÄ«va daá¸• á¸• haá¹ƒ anivattamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tassÄ• dutiyapÄ• de __jÄ• la_nti suttamayaá¹ƒ vuccati. __ambÅ«_ti udakaá¹ƒ, tattha carat
macchassetaá¹ƒ adhivacanaá¹ƒ. salile ambucÄ• rÄ« __salilambucÄ• rÄ«, _ tasmiá¹ƒ nadÄ«
ambucÄ• rÄ«vÄ• ti vuttaá¹ƒ hoti. tatiyapÄ• de __daá¸• á¸• ha_nti daá¸• á¸• haá¹-á¹-hÄ• naá
daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ puna na nivattati, na tattha bhiyyo Ä• gacchati, evaá¹ƒ maggaÃ
daá¸• á¸• haá¹ƒ kÄ• maguá¹‡aá¹-á¹-hÄ• naá¹ƒ anivattamÄ• no tattha bhiyyo anÄ• gacchant
vuttanayamevÄ• ti.

sandÄ• lanagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<63> __okkhittacakkhÅ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira cakkhulolabrahmadatto
pÄ• dalolabrahmadatto viya nÄ• á¹-akadassanamanuyutto hoti. ayaá¹ƒ pana viseso --- so as
tattha gacchati, ayaá¹ƒ taá¹ƒ taá¹ƒ nÄ• á¹-akaá¹ƒ disvÄ• ativiya abhinanditvÄ• nÄ• á¹-akap
taá¹‡haá¹ƒ vaá¸• á¸• hento vicarati. so kira nÄ• á¹-akadassanÄ• ya Ä• gataá¹ƒ aÃ±Ã±atara
kuá¹-umbiyabhariyaá¹ƒ disvÄ• rÄ• gaá¹ƒ uppÄ• desi. tato saá¹ƒvegamÄ• pajjitvÄ• puna ``a
vaá¸• á¸• hento apÄ• yaparipÅ«rako bhavissÄ• mi, handa naá¹ƒ niggaá¹‡hÄ• mÄ«â€™â€™
paccekabodhiá¹ƒ \Ne I 92/ sacchikatvÄ• attano purimapaá¹-ipattiá¹ƒ garahanto tappaá¹-ipa

imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``okkhittacakkhÅ« na ca pÄ• dalolo, guttindriyo rakkhitamÄ• nasÄ• no.

anavassuto apariá¸• ayhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha \Ee I 116/ __okkhittacakkhÅ«_ti heá¹-á¹-hÄ• khittacakkhu, satta gÄ«vaá¹-á¹-hÄ«ni pa
á¹-hapetvÄ• parivajjagahetabbadassanatthaá¹ƒ yugamattaá¹ƒ pekkhamÄ• noti vuttaá¹ƒ hot
hadayaá¹-á¹-hiá¹ƒ saá¹…ghaá¹-á¹-ento. evaÃ±hi okkhittacakkhutÄ• na samaá¹‡asÄ• ruppÄ
pÄ• dalolo_ti ekassa dutiyo, dvinnaá¹ƒ tatiyoti evaá¹ƒ gaá¹‡amajjhaá¹ƒ pavisitukÄ• matÄ• y
kaá¹‡á¸• Å«yamÄ• napÄ• do viya abhavanto, dÄ«ghacÄ• rikaanavaá¹-á¹-hitacÄ• rikavirato
indriyesu idha visuá¹ƒvuttÄ• vasesavasena gopitindriyo. __rakkhitamÄ• nasÄ• no_ti mÄ• na
taá¹ƒ rakkhitamassÄ• ti rakkhitamÄ• nasÄ• no. yathÄ• kilesehi na viluppati, evaá¹ƒ rakkhita
__anavassuto_ti imÄ• ya paá¹-ipattiyÄ• tesu tesu Ä• rammaá¹‡esu kilesaanvÄ• ssavavirah
evaá¹ƒ anvÄ• ssavavirahÄ• va kilesaggÄ«hi apariá¸• ayhamÄ• no. bahiddhÄ• vÄ• anavas
apariá¸• ayhamÄ• no. sesaá¹ƒ vuttanayamevÄ• ti.

okkhittacakkhugÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<64> __ohÄ• rayitvÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira ayaá¹ƒ aÃ±Ã±opi cÄ• tumÄ
rÄ• jÄ• catumÄ• se catumÄ• se uyyÄ• nakÄ«á¸·aá¹ƒ gacchati. so ekadivasaá¹ƒ gimhÄ• na
pavisanto uyyÄ• nadvÄ• re \Be I 105/ pattasaÃ±channaá¹ƒ pupphÄ• laá¹…kataviá¹-apaá¹ƒ
disvÄ• ekaá¹ƒ pupphaá¹ƒ gahetvÄ• uyyÄ• naá¹ƒ pÄ• visi. tato ``raÃ±Ã±Ä• aggapupphaá¹
aÃ±Ã±ataropi amacco hatthikkhandhe á¹-hito eva ekaá¹ƒ pupphaá¹ƒ aggahesi. eteneva upÄ
aggahesi. pupphaá¹ƒ anassÄ• dentÄ• \Ee I 117/ pattampi gaá¹‡hiá¹ƒsu. so rukkho nippatta
ahosi. taá¹ƒ rÄ• jÄ• sÄ• yanhasamaye uyyÄ• nÄ• nikkhamanto disvÄ• ``kiá¹ƒ kato ayaá¹ƒ
Ä• gamanavelÄ• yaá¹ƒ maá¹‡ivaá¹‡á¹‡asÄ• khantaresu pavÄ• á¸·asadisapupphÄ• laá¹…ka
jÄ• toâ€™â€™ ti cintento tassevÄ• vidÅ«re apupphitaá¹ƒ rukkhaá¹ƒ saÃ±channapalÄ• saá¹
etadahosi --- ``ayaá¹ƒ rukkho pupphabharitasÄ• khattÄ• bahujanassa lobhanÄ«yo ahosi, te
byasanaá¹ƒ patto, ayaá¹ƒ panaÃ±Ã±o alobhanÄ«yattÄ• tatheva á¹-hito. idampi rajjaá¹ƒ pup
viya lobhanÄ«yaá¹ƒ, bhikkhubhÄ• vo pana apupphitarukkho viya alobhanÄ«yo. tasmÄ• yÄ•
viya na viluppati, tÄ• va ayamaÃ±Ã±o saÃ±channapatto yathÄ• pÄ• ricchattako, evaá¹ƒ kÄ
hutvÄ• pabbajitabbaâ€™â€™ nti. so rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabo
udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``ohÄ• rayitvÄ• gihibyaÃ±janÄ• ni, saÃ±channapatto yathÄ• pÄ• richatto.

kÄ• sÄ• yavattho abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __kÄ• sÄ• yavattho abhinikkhamitvÄ• _ti imassa pÄ• dassa gehÄ• abhinikkhamitvÄ
evamattho veditabbo. sesaá¹ƒ vuttanayeneva sakkÄ• jÄ• nitunti na vitthÄ• ritanti.

pÄ• ricchattakagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

tatiyo vaggo niá¹-á¹-hito.

<65> __rasesÅ«_ti kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ• uyyÄ• ne amaccap
silÄ• paá¹-á¹-apokkharaá¹‡iyaá¹ƒ kÄ«á¸·ati. tassa sÅ«do \Be I 106/ sabbamaá¹ƒsÄ• naá¹ƒ r
susaá¹…khataá¹ƒ amatakappaá¹ƒ antarabhattaá¹ƒ pacitvÄ• upanÄ• mesi. so tattha gedhar
adatvÄ• attanÄ• va bhuÃ±ji. udakakÄ«á¸·ato ca ativikÄ• le nikkhanto sÄ«ghaá¹ƒ sÄ«ghaá¹
pubbe bhuÃ±jati, na tesaá¹ƒ kaÃ±ci sari. atha pacchÄ• paá¹-isaá¹…khÄ• naá¹ƒ uppÄ• detv
kataá¹ƒ, yvÄ• haá¹ƒ rasataá¹‡hÄ• ya abhibhÅ«to sabbajanaá¹ƒ visaritvÄ• \Ee I 118/ ekakov
rasataá¹‡haá¹ƒ niggaá¹‡hÄ• mÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto pac
attano purimapaá¹-ipattiá¹ƒ garahanto tappaá¹-ipakkhaguá¹‡adÄ«pikaá¹ƒ imaá¹ƒ udÄ• nagÄ

``rasesu gedhaá¹ƒ akaraá¹ƒ alolo, anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«.

kule kule appaá¹-ibaddhacitto, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __rasesÅ«_ti ambilamadhuratittakakaá¹-ukaloá¹‡ikakhÄ• rikakasÄ• vÄ• dibhedesu s
akara_nti giddhiá¹ƒ akaronto, taá¹‡haá¹ƒ anuppÄ• dentoti vuttaá¹ƒ hoti. __alolo_ti ``idaá¹ƒ s
sÄ• yissÄ• mÄ«â€™â€™ ti evaá¹ƒ rasavisesesu anÄ• kulo. __anaÃ±Ã±aposÄ«_ti posetabb
\Ne I 94/, kÄ• yasandhÄ• raá¹‡amattena santuá¹-á¹-hoti vuttaá¹ƒ hoti. yathÄ• vÄ• pubbe u
gedhakaraá¹‡alolo hutvÄ• aÃ±Ã±aposÄ« Ä• siá¹ƒ, evaá¹ƒ ahutvÄ• yÄ• ya taá¹‡hÄ• ya lolo
karoti. taá¹ƒ taá¹‡haá¹ƒ hitvÄ• Ä• yatiá¹ƒ taá¹‡hÄ• mÅ«lakassa aÃ±Ã±assa attabhÄ• vassa
anaÃ±Ã±aposÄ«ti dasseti. atha vÄ• atthabhaÃ±janakaá¹-á¹-hena aÃ±Ã±eti kilesÄ• vuccan
anaÃ±Ã±aposÄ«ti ayampettha attho. __sapadÄ• nacÄ• rÄ«_ti avokkammacÄ• rÄ« anupubb
achaá¸• á¸• etvÄ• aá¸• á¸• hakulaÃ±ca daliddakulaÃ±ca nirantaraá¹ƒ piá¹‡á¸• Ä• ya pavisa
appaá¹-ibaddhacitto_ti khattiyakulÄ• dÄ«su yattha katthaci kilesavasena alaggacitto, candÅ«
hutvÄ• ti attho. sesaá¹ƒ vuttanayamevÄ• ti.

rasagedhagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<66> __pahÄ• ya_ \Be I 107/ __paÃ±cÄ• varaá¹‡Ä• nÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá
paá¹-hamajjhÄ• nalÄ• bhÄ« ahosi. so jhÄ• nÄ• nurakkhaá¹‡atthaá¹ƒ rajjaá¹ƒ pahÄ• ya pabb
paccekabodhiá¹ƒ sacchikatvÄ• attano paá¹-ipattisampadaá¹ƒ dÄ«pento imaá¹ƒ udÄ• nagÄ

``pahÄ• ya paÃ±cÄ• varaá¹‡Ä• ni cetaso, upakkilese byapanujja sabbe.

anissito chetva sinehadosaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __Ä• varaá¹‡Ä• nÄ«_ti nÄ«varaá¹‡Ä• neva. tÄ• ni atthato uragasutte \Ee I 119/ vuttÄ
abbhÄ• dayo viya candasÅ«riye ceto Ä• varanti, tasmÄ• ``Ä• varaá¹‡Ä• ni cetasoâ€™â€™
vÄ• appanÄ• ya vÄ• pahÄ• ya. __upakkilese_ti upagamma cittaá¹ƒ vibÄ• dhente akusale
vutte abhijjhÄ• dayo vÄ• . __byapanujjÄ• _ti panuditvÄ• vinÄ• setvÄ• , vipassanÄ• maggen
__sabbe_ti anavasese. evaá¹ƒ samathavipassanÄ• sampanno paá¹-hamamaggena diá¹-á¹-
__anissito_. sesamaggehi chetvÄ• tedhÄ• tukaá¹ƒ __sinehadosaá¹ƒ, _ taá¹‡hÄ• rÄ• ganti
hi guá¹‡apaá¹-ipakkhato sinehadosoti vutto. sesaá¹ƒ vuttanayamevÄ• ti.

Ä• varaá¹‡agÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<67> __vipiá¹-á¹-hikatvÄ• nÄ• _ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ
\Ne I 95/ ahosi. so jhÄ• nÄ• nurakkhaá¹‡atthaá¹ƒ rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto
sacchikatvÄ• attano paá¹-ipattisampadaá¹ƒ dÄ«pento imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si

``vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukhaÃ±ca, pubbeva ca somanassadomanassaá¹ƒ.

laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care khaggavisÄ• á¹‡akappoâ€™â€™

tattha \Be I 108/ __vipiá¹-á¹-hikatvÄ• nÄ• _ti piá¹-á¹-hito katvÄ• , chaá¸• á¸• etvÄ• jahitvÄ•
dukhaÃ±cÄ• _ti kÄ• yikaá¹ƒ sÄ• tÄ• sÄ• taá¹ƒ. __somanassadomanassa_nti cetasikaá¹ƒ sÄ
catutthajjhÄ• nupekkhaá¹ƒ. __samatha_nti catutthajjhÄ• nasamathameva. __visuddha_nti
paÃ±canÄ«varaá¹‡avitakkavicÄ• rapÄ«tisukhasaá¹…khÄ• tehi navahi paccanÄ«kadhamme
niddhantasuvaá¹‡á¹‡amiva vigatÅ«pakkilesanti attho.

ayaá¹ƒ pana yojanÄ• --- vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukkhaÃ±ca pubbeva
paá¹-hamajjhÄ• nupacÄ• rabhÅ«miyaá¹ƒyeva dukkhaá¹ƒ, tatiyajjhÄ• nupacÄ• rabhÅ«miyaá
Ä• dito vuttaá¹ƒ cakÄ• raá¹ƒ parato netvÄ• ``somanassaá¹ƒ domanassaÃ±ca \Ee I 120/ vip
pubbevÄ• â€™â€™ ti adhikÄ• ro. tena somanassaá¹ƒ catutthajjhÄ• nupacÄ• re, domanass
dutiyajjhÄ• nupacÄ• reyevÄ• ti dÄ«peti. etÄ• ni hi etesaá¹ƒ pariyÄ• yato pahÄ• naá¹-á¹-hÄ•
dukkhassa paá¹-hamajjhÄ• naá¹ƒ, domanassassa dutiyajjhÄ• naá¹ƒ, sukhassa tatiyajjhÄ• n
catutthajjhÄ• naá¹ƒ pahÄ• naá¹-á¹-hÄ• naá¹ƒ. yathÄ• ha --- ``paá¹-hamajjhÄ• naá¹ƒ upasam
etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ tiÄ• di (SN c V 510). taá
aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a 165) vuttaá¹ƒ. yato p

paá¹-hamajjhÄ• nÄ• dÄ«su dukkhadomanassasukhÄ• ni vipiá¹-á¹-hikatvÄ• ettheva catuttha
vipiá¹-á¹-hikatvÄ• imÄ• ya paá¹-ipadÄ• ya laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ e
sabbattha pÄ• kaá¹-amevÄ• ti.

vipiá¹-á¹-hikatvÄ• gÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<68> __Ä• raddhavÄ«riyo_ti kÄ• uppatti? aÃ±Ã±ataro kira paccantarÄ• jÄ• sahassayodha
rajjena khuddako, paÃ±Ã±Ä• ya mahanto ahosi. so ekadivasaá¹ƒ ``kiÃ±cÄ• pi ahaá¹ƒ khudd
sakkÄ• sakalajambudÄ«paá¹ƒ gahetuâ€™â€™ nti cintetvÄ• sÄ• mantaraÃ±Ã±o dÅ«taá¹ƒ
``sattadivasabbhantare me rajjaá¹ƒ vÄ• detu yuddhaá¹ƒ vÄ• â€™â€™ ti. tato so attano \Ne
samodhÄ• netvÄ• Ä• ha --- ``mayÄ• tumhe anÄ• pucchÄ• yeva sÄ• hasaá¹ƒ kataá¹ƒ, amu
kiá¹ƒ kÄ• tabbaâ€™â€™ nti? te Ä• haá¹ƒsu --- ``sakkÄ• , mahÄ• rÄ• ja, so dÅ«to nivattetuâ
gato bhavissatÄ«â€™â€™ ti. ``yadi evaá¹ƒ vinÄ• sitamhÄ• tayÄ• , tena hi dukkhaá¹ƒ \Be I
marituá¹ƒ. handa, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• marÄ• ma, attÄ• naá¹ƒ paharit
visaá¹ƒ khÄ• dÄ• mÄ• â€™â€™ ti. evaá¹ƒ tesu ekameko maraá¹‡ameva saá¹ƒvaá¹‡á¹‡eti.
imehi, atthi, bhaá¹‡e, mayhaá¹ƒ yodhÄ• â€™â€™ ti Ä• ha. atha ``ahaá¹ƒ, mahÄ• rÄ• ja, yo
yodhoâ€™â€™ ti taá¹ƒ yodhasahassaá¹ƒ uá¹-á¹-hahi.

rÄ• jÄ• ``ete upaparikkhissÄ• mÄ«â€™â€™ ti mantvÄ• \Ee I 121/ citakaá¹ƒ sajjetvÄ• Ä• I
idaá¹ƒ nÄ• ma sÄ• hasaá¹ƒ kataá¹ƒ, taá¹ƒ me amaccÄ• paá¹-ikkosanti, sohaá¹ƒ citakaá¹ƒ p
saddhiá¹ƒ pavisissati, kena mayhaá¹ƒ jÄ«vitaá¹ƒ pariccattaâ€™â€™ nti? evaá¹ƒ vutte paÃ±
uá¹-á¹-hahiá¹ƒsu --- ``mayaá¹ƒ, mahÄ• rÄ• ja, pavisÄ• mÄ• â€™â€™ ti. tato rÄ• jÄ• apare
``tumhe idÄ• ni, tÄ• tÄ• , kiá¹ƒ karissathÄ• â€™â€™ ti? te Ä• haá¹ƒsu --- ``nÄ• yaá¹ƒ, mahÄ
itthikiriyÄ• esÄ• , apica mahÄ• rÄ• jena paá¹-iraÃ±Ã±o dÅ«to pesito, tena mayaá¹ƒ raÃ±Ã±
marissÄ• mÄ• â€™â€™ ti. tato rÄ• jÄ• ``pariccattaá¹ƒ tumhehi mama jÄ«vitaâ€™â€™ nti c
sannayhitvÄ• tena yodhasahassena parivuto gantvÄ• rajjasÄ«mÄ• ya nisÄ«di.

sopi paá¹-irÄ• jÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``are, so khuddakarÄ• jÄ• mama dÄ• sassÄ• pi
kujjhitvÄ• sabbaá¹ƒ balakÄ• yaá¹ƒ Ä• dÄ• ya yujjituá¹ƒ nikkhami. khuddakarÄ• jÄ• taá¹ƒ a
balakÄ• yaá¹ƒ Ä• ha --- ``tÄ• tÄ• , tumhe na bahukÄ• ; sabbe sampiá¹‡á¸• itvÄ• , asicamma
imassa raÃ±Ã±o purato ujukaá¹ƒ eva gacchathÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. atha sÄ•
antaramadÄ• si. te taá¹ƒ rÄ• jÄ• naá¹ƒ jÄ«vaggÄ• haá¹ƒ gaá¹‡hiá¹ƒsu, aÃ±Ã±e yodhÄ• pa
``taá¹ƒ mÄ• remÄ«â€™â€™ ti purato dhÄ• vati, paá¹-irÄ• jÄ• taá¹ƒ abhayaá¹ƒ yÄ• ci. tato t
sapathaá¹ƒ kÄ• rÄ• petvÄ• , taá¹ƒ attano manussaá¹ƒ katvÄ• , tena saha aÃ±Ã±aá¹ƒ rÄ• jÄ
rajjasÄ«mÄ• ya á¹-hatvÄ• pesesi --- ``rajjaá¹ƒ vÄ• me detu yuddhaá¹ƒ vÄ• â€™â€™ ti. so
sahÄ• mÄ«â€™â€™ ti rajjaá¹ƒ niyyÄ• tesi. eteneva upÄ• yena sabbarÄ• jÄ• no gahetvÄ• a
aggahesi.

so \Be I 110/ ekasatarÄ• japarivuto sakalajambudÄ«pe rajjaá¹ƒ anusÄ• santo cintesi --- ``al
ahosiá¹ƒ, somhi attano Ã±Ä• á¹‡asampattiyÄ• sakalajambudÄ«passa issaro jÄ• to. taá¹ƒ \E
97/ me Ã±Ä• á¹‡aá¹ƒ lokiyavÄ«riyasampayuttaá¹ƒ, neva nibbidÄ• ya na virÄ• gÄ• ya saá¹ƒ
svÄ• haá¹ƒ iminÄ• Ã±Ä• á¹‡ena lokuttaradhammaá¹ƒ gaveseyyaâ€™â€™ nti. tato bÄ• rÄ•
puttadÄ• raÃ±ca sakajanapadameva pesetvÄ• , pabbajjaá¹ƒ samÄ• dÄ• ya vipassanaá¹ƒ Ä
sacchikatvÄ• attano vÄ«riyasampattiá¹ƒ dÄ«pento imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``Ä• raddhaviriyo paramatthapattiyÄ• , alÄ«nacitto akusÄ«tavutti.

daá¸·hanikkamo thÄ• mabalÅ«papanno, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha Ä• raddhaá¹ƒ vÄ«riyamassÄ• ti __Ä• raddhaviriyo_. etena attano vÄ«riyÄ• rambhaá¹
paramattho vuccati nibbÄ• naá¹ƒ, tassa pattiyÄ• __paramatthapattiyÄ• _. etena vÄ«riyÄ• ra
dasseti. __alÄ«nacitto_ti etena balavÄ«riyÅ«patthambhÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ alÄ«n
__akusÄ«tavuttÄ«_ti etena á¹-hÄ• naÄ• sanacaá¹…kamanÄ• dÄ«su kÄ• yassa anavasÄ«da
``kÄ• maá¹ƒ taco ca nhÄ• ru cÄ• â€™â€™ ti (MN II 184; AN a II 5; Nidd I 196) evaá¹ƒ pava
dasseti, yaá¹ƒ taá¹ƒ anupubbasikkhÄ• dÄ«su padahanto ``kÄ• yena ceva paramasaccaá¹ƒ
naá¹ƒ ativijjha passatÄ«â€™â€™ ti vuccati. atha vÄ• etena maggasampayuttavÄ«riyaá¹ƒ d
daá¸·haÃ±ca bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gatattÄ• , nikkamo ca sabbaso paá¹-ipakkhÄ• nikk
taá¹ƒsamaá¹…gÄ«puggalopi daá¸·ho nikkamo assÄ• ti ``daá¸·hanikkamoâ€™â€™ ti vuccat
maggakkhaá¹‡e kÄ• yathÄ• mena Ã±Ä• á¹‡abalena ca upapanno, atha vÄ• thÄ• mabhÅ«te
thÄ• mabalÅ«papanno, thiraÃ±Ä• á¹‡abalÅ«papannoti vuttaá¹ƒ hoti. etena tassa vÄ«riyassa
vipassanÄ• Ã±Ä• á¹‡asampayogaá¹ƒ dÄ«pento yoniso padahanabhÄ• vaá¹ƒ sÄ• dheti.
pubbabhÄ• gamajjhimaukkaá¹-á¹-havÄ«riyavasena vÄ• tayopi pÄ• dÄ• yojetabbÄ• . sesaâ

Ä• raddhavÄ«riyagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<69> __paá¹-isallÄ• na_nti \Be I 111/ kÄ• uppatti? imissÄ• gÄ• thÄ• ya Ä• varaá¹‡agÄ• th
uppatti, natthi koci viseso. atthavaá¹‡á¹‡anÄ• yaá¹ƒ panassÄ• __paá¹-isallÄ• na_nti tehi te
\Ee I 123/ paá¹-inivattitvÄ• sallÄ«naá¹ƒ ekattasevitÄ• ekÄ«bhÄ• vo, kÄ• yavivekoti attho. __
paccanÄ«kajhÄ• panato Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• nato ca cittaviveko vuccati. ta
nÄ«varaá¹‡Ä• dipaccanÄ«kajhÄ• panato Ä• rammaá¹‡Å«panijjhÄ• nato ca jhÄ• nanti vucca
sattasaÃ±Ã±Ä• dipaccanÄ«kajhÄ• panato, lakkhaá¹‡Å«panijjhÄ• natoyeva cettha phalÄ• ni
Ä• rammaá¹‡Å«panijjhÄ• nameva adhippetaá¹ƒ. evametaá¹ƒ paá¹-isallÄ• naÃ±ca jhÄ• naÃ±
ajahamÄ• no, anissajjamÄ• no. __dhammesÅ«_ti vipassanÅ«pagesu paÃ±cakkhandhÄ• di
samitaá¹ƒ, abbhokiá¹‡á¹‡aá¹ƒ. __anudhammacÄ• rÄ«_ti te dhamme Ä• rabbha pavattamÄ•
vipassanÄ• dhammaá¹ƒ caramÄ• no. atha vÄ• dhammÄ• ti nava lokuttaradhammÄ• , tesaâ
anudhammo, vipassanÄ• yetaá¹ƒ adhivacanaá¹ƒ. tattha ``dhammÄ• naá¹ƒ niccaá¹ƒ anudha

gÄ• thÄ• bandhasukhatthaá¹ƒ vibhattibyattayena ``dhammesÅ«â€™â€™ ti vuttaá¹ƒ siyÄ• .
bhavesÅ«_ti tÄ• ya anudhammacaritÄ• saá¹…khÄ• tÄ• ya vipassanÄ• ya aniccÄ• kÄ• rÄ• c
samanupassanto evaá¹ƒ imaá¹ƒ kÄ• yavivekacittavivekaá¹ƒ ariÃ±camÄ• no sikhÄ• ppattavi
paá¹-ipadÄ• ya adhigatoti vattabbo eko careti evaá¹ƒ yojanÄ• veditabbÄ• .

paá¹-isallÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<70> __taá¹‡hakkhaya_nti kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ• mahaccar
padakkhiá¹‡aá¹ƒ karoti. tassa sarÄ«rasobhÄ• ya Ä• vaá¹-á¹-itahadayÄ• sattÄ• purato gacc
tameva ullokenti, pacchato gacchantÄ• pi, ubhohi passehi gacchantÄ• pi. pakatiyÄ• eva hi
puá¹‡á¹‡acandasamuddarÄ• jadassane ca atitto loko. atha aÃ±Ã±atarÄ• kuá¹-umbiyabhari
sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokayamÄ• nÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• taá¹ƒ disvÄ• va paá¹-
amaccaá¹ƒ Ä• á¹‡Ä• pesi --- ``jÄ• nÄ• hi tÄ• va, bhaá¹‡e, ayaá¹ƒ itthÄ« sasÄ• mikÄ• vÄ• V
vÄ• â€™â€™ ti. so gantvÄ• \Ee I 124/ ``sasÄ• mikÄ• â€™â€™ ti Ä• rocesi. atha rÄ• jÄ• c
vÄ«satisahassanÄ• á¹-akitthiyo devaccharÄ• yo viya maá¹ƒyeva ekaá¹ƒ abhiramenti, so dÄ
parassa itthiyÄ• taá¹‡haá¹ƒ uppÄ• desiá¹ƒ, sÄ• uppannÄ• apÄ• yameva Ä• kaá¸• á¸• hat
Ä• dÄ«navaá¹ƒ disvÄ• ``handa naá¹ƒ niggaá¹‡hÄ• mÄ«â€™â€™ ti rajjaá¹ƒ pahÄ• ya pabb
paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``taá¹‡hakkhayaá¹ƒ patthayamappamatto, aneá¸·amÅ«go sutavÄ• satÄ«mÄ• .

saá¹…khÄ• tadhammo niyato padhÄ• navÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti

tattha __taá¹‡hakkhaya_nti nibbÄ• naá¹ƒ, evaá¹ƒ diá¹-á¹-hÄ• dÄ«navÄ• ya taá¹‡hÄ• ya eva
__appamatto_ti sÄ• taccakÄ• rÄ« sakkaccakÄ• rÄ«. __aneá¸·amÅ«go_ti alÄ• lÄ• mukho. at
paá¹‡á¸• ito byattoti vuttaá¹ƒ hoti. hitasukhasampÄ• pakaá¹ƒ sutamassa atthÄ«ti __sutavÄ•
vuttaá¹ƒ \Ne I 99/ hoti. __satÄ«mÄ• _ti cirakatÄ• dÄ«naá¹ƒ anussaritÄ• . __saá¹…khÄ• tadh
dhammupaparikkhÄ• ya pariÃ±Ã±Ä• tadhammo. __niyato_ti ariyamaggena niyÄ• maá¹ƒ pa
sammappadhÄ• navÄ«riyasampanno. uppaá¹-ipÄ• á¹-iyÄ• esa pÄ• á¹-ho yojetabbo. evame
samannÄ• gato niyÄ• masampÄ• pakena padhÄ• nena padhÄ• navÄ• , tena padhÄ• nena
arahattappattiyÄ• saá¹…khÄ• tadhammo. arahÄ• hi puna saá¹…khÄ• tabbÄ• bhÄ• vato ``
vuccati. yathÄ• ha ``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idhÄ• â€™â€™
ajitamÄ• á¹‡avapucchÄ• niddesa 7). sesaá¹ƒ vuttanayamevÄ• ti.

taá¹‡hakkhayagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<71> __sÄ«ho vÄ• _ti kÄ• uppatti? aÃ±Ã±atarassa kira bÄ• rÄ• á¹‡asiraÃ±Ã±o dÅ«re uyy
vuá¹-á¹-hÄ• ya uyyÄ• naá¹ƒ gacchanto antarÄ• magge yÄ• nÄ• oruyha udakaá¹-á¹-hÄ• naa

125/ dhovissÄ• mÄ«â€™â€™ ti. tasmiÃ±ca padese sÄ«hÄ« potakaá¹ƒ janetvÄ• gocarÄ• y
disvÄ• ``sÄ«hapotako devÄ• â€™â€™ ti Ä• rocesi. rÄ• jÄ• ``sÄ«ho kira \Be I 113/ na kass
taá¹ƒ upaparikkhituá¹ƒ bheriÄ• dÄ«ni Ä• koá¹-Ä• pesi. sÄ«hapotako taá¹ƒ saddaá¹ƒ sutvÄ•
yÄ• vatatiyakaá¹ƒ Ä• koá¹-Ä• pesi, so tatiyavÄ• re sÄ«saá¹ƒ ukkhipitvÄ• sabbaá¹ƒ parisaá¹
atha rÄ• jÄ• ``yÄ• vassa mÄ• tÄ• nÄ• gacchati, tÄ• va gacchÄ• mÄ• â€™â€™ ti vatvÄ• g
divasaá¹ƒ jÄ• topi sÄ«hapotako na santasati na bhÄ• yati, kudÄ• ssu nÄ• mÄ• hampi taá¹‡h
chetvÄ• na santaseyyaá¹ƒ na bhÄ• yeyyaâ€™â€™ nti. so taá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ
kevaá¹-á¹-ehi macche gahetvÄ• sÄ• khÄ• su bandhitvÄ• pasÄ• rite jÄ• le vÄ• taá¹ƒ alagga
disvÄ• , tampi nimittaá¹ƒ aggahesi --- ``kudÄ• ssu nÄ• mÄ• hampi taá¹‡hÄ• diá¹-á¹-hijÄ• laá
phÄ• letvÄ• evaá¹ƒ asajjamÄ• no gaccheyyaâ€™â€™ nti.

atha uyyÄ• naá¹ƒ gantvÄ• silÄ• paá¹-á¹-apokkharaá¹‡itÄ«re nisinno vÄ• tabbhÄ• hatÄ• ni
udakaá¹ƒ phusitvÄ• vÄ• tavigame puna yathÄ• á¹-hÄ• ne á¹-hitÄ• ni udakena anupalittÄ• n
aggahesi --- ``kudÄ• ssu nÄ• mÄ• hampi yathÄ• etÄ• ni udake jÄ• tÄ• ni udakena anupalitt
evamevaá¹ƒ loke jÄ• to lokena anupalitto tiá¹-á¹-heyyaâ€™â€™ nti. so punappunaá¹ƒ ``yath
evaá¹ƒ asantasantena asajjamÄ• nena anupalittena bhavitabbaâ€™â€™ nti cintetvÄ• , rajja
vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``sÄ«hova \Ne I 100/ saddesu asantasanto, vÄ• tova jÄ• lamhi asajjamÄ• no.

padumaá¹ƒva toyena alippamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __sÄ«ho_ti cattÄ• ro sÄ«hÄ• --- tiá¹‡asÄ«ho, paá¹‡á¸• usÄ«ho, kÄ• á¸·asÄ«ho, kes
tesaá¹ƒ aggamakkhÄ• yati. sova idha adhippeto. __vÄ• to_ puratthimÄ• divasena anekavidh
rattasetÄ• divasena. tesu yo koci vÄ• to yaá¹ƒkiÃ±ci padumaÃ±ca vaá¹-á¹-atiyeva. tattha ya
attasinehena hoti, attasineho ca taá¹‡hÄ• lepo, sopi diá¹-á¹-hisampayuttena vÄ• diá¹-á¹-hiv
lobhena \Be I 114/ hoti, so ca taá¹‡hÄ• yeva. sajjanaá¹ƒ pana tattha upaparikkhÄ• virahitass
\Ee I 126/ ca avijjÄ• . tattha samathena taá¹‡hÄ• ya pahÄ• naá¹ƒ hoti, vipassanÄ• ya, avijjÄ
attasinehaá¹ƒ pahÄ• ya __sÄ«hova saddesu_ aniccÄ• dÄ«su __asantasanto, _ vipassanÄ•
jÄ• lamhi_ khandhÄ• yatanÄ• dÄ«su __asajjamÄ• no, _ samatheneva lobhaá¹ƒ lobhasampa
pahÄ• ya, __padumaá¹ƒva toyena_ sabbabhavabhogalobhena alippamÄ• no. ettha ca sama
padaá¹-á¹-hÄ• naá¹ƒ, samatho samÄ• dhi, vipassanÄ• paÃ±Ã±Ä• ti. evaá¹ƒ tesu dvÄ«su dh
khandhÄ• siddhÄ• honti. tattha sÄ«lakkhandhena surato hoti. so sÄ«hova saddesu Ä• ghÄ
kujjhitukÄ• matÄ• ya na santasati. paÃ±Ã±Ä• kkhandhena paá¹-ividdhasabhÄ• vo vÄ• tova
khandhÄ• didhammabhede na sajjati, samÄ• dhikkhandhena vÄ«tarÄ• go padumaá¹ƒva toy
samathavipassanÄ• hi sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhehi ca yathÄ• sambhavaá¹ƒ avijj
akusalamÅ«lÄ• naá¹ƒ pahÄ• navasena asantasanto asajjamÄ• no alippamÄ• no ca veditab

asantasantagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<72> __sÄ«ho yathÄ• _ti kÄ• uppatti? aÃ±Ã±ataro kira bÄ• rÄ• á¹‡asirÄ• jÄ• paccantaá¹ƒ
gÄ• mÄ• nugÄ• mimaggaá¹ƒ chaá¸• á¸• etvÄ• , ujuá¹ƒ aá¹-avimaggaá¹ƒ gahetvÄ• , mahatiy
samayena aÃ±Ã±atarasmiá¹ƒ pabbatapÄ• de sÄ«ho bÄ• lasÅ«riyÄ• tapaá¹ƒ tappamÄ• no r
rÄ• japuriso raÃ±Ã±o Ä• rocesi. rÄ• jÄ• ``sÄ«ho kira saddena na santasatÄ«â€™â€™ ti bh
saddaá¹ƒ kÄ• rÄ• pesi. sÄ«ho tatheva nipajji. dutiyampi kÄ• rÄ• pesi. sÄ«ho tatheva nipajji.
sÄ«ho ``mama paá¹-isattu atthÄ«â€™â€™ ti catÅ«hi pÄ• dehi suppatiá¹-á¹-hitaá¹ƒ patiá¹-á¹
nadi. taá¹ƒ sutvÄ• va hatthÄ• rohÄ• dayo hatthiÄ• dÄ«hi orohitvÄ• \Ee I 127/ tiá¹‡agahanÄ
hatthiassagaá¹‡Ä• disÄ• vidisÄ• palÄ• tÄ• . raÃ±Ã±o hatthÄ«pi rÄ• jÄ• naá¹ƒ gahetvÄ• va
pothayamÄ• no palÄ• yi. so taá¹ƒ sandhÄ• retuá¹ƒ asakkonto rukkhasÄ• khÄ• ya olambitvÄ
patitvÄ• , ekapadikamaggena gacchanto paccekabuddhÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pÄ
paccekabuddhe pucchi --- ``api, bhante, saddamassutthÄ• â€™â€™ ti? ``Ä• ma, mahÄ• rÄ•
saddaá¹ƒ, bhanteâ€™â€™ ti? ``paá¹-hamaá¹ƒ bherisaá¹…khÄ• dÄ«naá¹ƒ, pacchÄ• sÄ«ha
bhanteâ€™â€™ ti? ``na mayaá¹ƒ, mahÄ• rÄ• ja, kassaci saddassa bhÄ• yÄ• mÄ• â€™â€™
mayhampi edisaá¹ƒ kÄ• tuâ€™â€™ nti? ``sakkÄ• , mahÄ• rÄ• ja, sace pabbajasÄ«â€™â€™
ti. tato naá¹ƒ pabbÄ• jetvÄ• pubbe vuttanayeneva Ä• bhisamÄ• cÄ• rikaá¹ƒ sikkhÄ• pesuá¹
vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``sÄ«ho yathÄ• dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya cÄ• rÄ«.

sevetha pantÄ• ni senÄ• sanÄ• ni, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha sahanÄ• ca hananÄ• ca sÄ«ghajavattÄ• ca __sÄ«ho_. kesarasÄ«hova idha adhipp
atthÄ«ti __dÄ• á¹-habalÄ«. pasayha abhibhuyyÄ• _ti, ubhayaá¹ƒ __cÄ• rÄ«_saddena saha
abhibhuyyacÄ• rÄ«_ti tattha pasayha niggahetvÄ• caraá¹‡ena pasayhacÄ• rÄ«, abhibhavit
vasÄ«katvÄ• , caraá¹‡ena abhibhuyyacÄ• rÄ«. svÄ• yaá¹ƒ kÄ• yabalena pasayhacÄ• rÄ«, t
tattha sace koci vadeyya --- ``kiá¹ƒ pasayha abhibhuyya cÄ• rÄ«â€™â€™ ti, tato __migÄ• n
upayogavacanaá¹ƒ katvÄ• ``mige pasayha abhibhuyya cÄ• rÄ«â€™â€™ ti paá¹-ivattabbaá
__senÄ• sanÄ• nÄ«_ti vasanaá¹-á¹-hÄ• nÄ• ni. sesaá¹ƒ pubbe vuttanayeneva sakkÄ• jÄ• n

dÄ• á¹-habalÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<73> __mettaá¹ƒ upekkha_nti kÄ• uppatti? aÃ±Ã±ataro kira rÄ• jÄ• mettÄ• dijhÄ• nalÄ• b
``jhÄ• nasukhantarÄ• yakaraá¹ƒ rajjaâ€™â€™ nti jhÄ• nÄ• nurakkhaá¹‡atthaá¹ƒ \Ee I 128/
pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sacchikatvÄ• , imaá¹ƒ udÄ• nagÄ• thaá¹ƒ abhÄ• s

mettaá¹ƒ \Be I 116/ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ• le.

sabbena lokena avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha ``sabbe sattÄ• sukhitÄ• hontÅ«â€™â€™ tiÄ• dinÄ• nayena hitasukhupanayanakÄ•
102/ vata imamhÄ• dukkhÄ• vimucceyyuâ€™â€™ ntiÄ• dinÄ• nayena ahitadukkhÄ• pana
``modanti vata bhonto sattÄ• modanti sÄ• dhu suá¹-á¹-hÅ«â€™â€™ tiÄ• dinÄ• nayena hita
__muditÄ• _. ``paÃ±Ã±Ä• yissanti sakena kammenÄ• â€™â€™ ti sukhadukkhesu ajjhupekk
gÄ• thÄ• bandhasukhatthaá¹ƒ pana uppaá¹-ipÄ• á¹-iyÄ• mettaá¹ƒ vatvÄ• upekkhÄ• vuttÄ•
__vimutti_nti catassopi hi etÄ• attano paccanÄ«kadhammehi vimuttattÄ• vimuttiyo. tena vu
upekkhaá¹ƒ karuá¹‡aá¹ƒ, vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ• leâ€™â€™ ti.

tattha __Ä• sevamÄ• no_ti tisso tikacatukkajjhÄ• navasena, upekkhaá¹ƒ catutthajjhÄ• nava
__kÄ• le_ti mettaá¹ƒ Ä• sevitvÄ• tato vuá¹-á¹-hÄ• ya karuá¹‡aá¹ƒ, tato vuá¹-á¹-hÄ• ya mudi
nippÄ«tikajhÄ• nato vuá¹-á¹-hÄ• ya upekkhaá¹ƒ Ä• sevamÄ• no ``kÄ• le Ä• sevamÄ• noâ€™
phÄ• sukÄ• le vÄ• . __sabbena lokena avirujjhamÄ• no_ti dasasu disÄ• su sabbena sattalo
mettÄ• dÄ«naÃ±hi bhÄ• vitattÄ• sattÄ• appaá¹-ikÅ«lÄ• honti. sattesu ca virodhabhÅ«to pa
tena vuttaá¹ƒ --- ``sabbena lokena avirujjhamÄ• noâ€™â€™ ti. ayamettha saá¹…khepo, vitt
mettÄ• dikathÄ• aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a 251
pubbavuttasadisamevÄ• ti.

appamaÃ±Ã±Ä• gÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<74> __rÄ• gaÃ±ca dosaÃ±cÄ• _ti kÄ• uppatti? rÄ• jagahaá¹ƒ kira upanissÄ• ya mÄ• taá¹
viharati sabbapacchimo \Ee I 129/ paccekabuddhÄ• naá¹ƒ. atha amhÄ• kaá¹ƒ bodhisatte up
bodhisattassa pÅ«janatthÄ• ya Ä• gacchantiyo taá¹ƒ disvÄ• ``mÄ• risÄ• , mÄ• risÄ• , budd
bhaá¹‡iá¹ƒsu \Be I 117/. so nirodhÄ• vuá¹-á¹-hahanto taá¹ƒ saddaá¹ƒ sutvÄ• , attano ca jÄ«
himavante mahÄ• papÄ• to nÄ• ma pabbato paccekabuddhÄ• naá¹ƒ parinibbÄ• naá¹-á¹-hÄ
pubbe parinibbutapaccekabuddhassa aá¹-á¹-hisaá¹…ghÄ• taá¹ƒ papÄ• te pakkhipitvÄ• , silÄ
udÄ• nagÄ• thaá¹ƒ abhÄ• si ---

``rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, sandÄ• layitvÄ• na saá¹ƒyojanÄ• ni.

asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha rÄ• gadosamohÄ• uragasutte vuttÄ• . __saá¹ƒyojanÄ• nÄ«_ti dasa saá¹ƒyojanÄ• ni.
103/ maggena sandÄ• layitvÄ• . __asantasaá¹ƒ jÄ«vitasaá¹…khayamhÄ«_ti jÄ«vitasaá¹…kh
paribhedo, tasmiÃ±ca jÄ«vitasaá¹…khaye jÄ«vitanikantiyÄ• pahÄ«nattÄ• asantasanti. ettÄ
nibbÄ• nadhÄ• tuá¹ƒ attano dassetvÄ• gÄ• thÄ• pariyosÄ• ne anupÄ• disesÄ• ya nibbÄ• n

jÄ«vitasaá¹…khayagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

<75> __bhajantÄ«_ti kÄ• uppatti? bÄ• rÄ• á¹‡asiyaá¹ƒ kira aÃ±Ã±ataro rÄ• jÄ• Ä• digÄ• t
phÄ«taá¹ƒ rajjaá¹ƒ samanusÄ• sati. tassa kharo Ä• bÄ• dho uppajji, dukkhÄ• vedanÄ• vat
parivÄ• retvÄ• hatthapÄ• dasambÄ• hanÄ• dÄ«ni karonti. amaccÄ• ``na dÄ• nÄ• yaá¹ƒ rÄ
attano saraá¹‡aá¹ƒ gavesÄ• mÄ• â€™â€™ ti cintetvÄ• aÃ±Ã±assa raÃ±Ã±o santikaá¹ƒ ga
yÄ• ciá¹ƒsu. te tattha upaá¹-á¹-hahantiyeva, na kiÃ±ci labhanti. rÄ• jÄ• pi Ä• bÄ• dhÄ• vuá¹
``itthannÄ• mo ca itthannÄ• mo ca kuhiâ€™â€™ nti? tato taá¹ƒ pavattiá¹ƒ sutvÄ• sÄ«saá¹ƒ
ahosi. tepi amaccÄ• ``rÄ• jÄ• vuá¹-á¹-hitoâ€™â€™ ti sutvÄ• tattha kiÃ±ci alabhamÄ• nÄ•
samannÄ• gatÄ• punadeva Ä• gantvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹
``kuhiá¹ƒ, tÄ• tÄ• , tumhe gatÄ• â€™â€™ ti vuttÄ• Ä• haá¹ƒsu --- ``devaá¹ƒ dubbalaá¹ƒ dis
asukaá¹ƒ nÄ• ma janapadaá¹ƒ gatÄ• â€™â€™ ti. rÄ• jÄ• \Be I 118/ sÄ«saá¹ƒ cÄ• letvÄ• c
ime vÄ«maá¹ƒseyyaá¹ƒ, kiá¹ƒ punapi evaá¹ƒ kareyyuá¹ƒ noâ€™â€™ ti? so pubbe Ä• bÄ• d
bÄ• á¸·havedanaá¹ƒ attÄ• naá¹ƒ dassento gilÄ• nÄ• layaá¹ƒ akÄ• si. itthiyo samparivÄ• retv
sabbaá¹ƒ akaá¹ƒsu. tepi amaccÄ• tatheva puna bahutaraá¹ƒ janaá¹ƒ gahetvÄ• pakkamiá¹
yÄ• vatatiyaá¹ƒ sabbaá¹ƒ pubbasadisaá¹ƒ akÄ• si. tepi tatheva pakkamiá¹ƒsu. tato catuttha
``aho ime dukkaraá¹ƒ akaá¹ƒsu, ye maá¹ƒ byÄ• dhitaá¹ƒ pahÄ• ya anapekkhÄ• pakkamiá¹
rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanto paccekabodhiá¹ƒ sacchikatvÄ• imaá¹ƒ udÄ• nag

``bhajanti sevanti ca kÄ• raá¹‡atthÄ• , nikkÄ• raá¹‡Ä• dullabhÄ• ajja mittÄ• .

attaá¹-á¹-hapaÃ±Ã±Ä• asucÄ« manussÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

tattha __bhajantÄ«_ti sarÄ«rena allÄ«yitvÄ• payirupÄ• santi. __sevantÄ«_ti aÃ±jalikammÄ
kÄ• rapaá¹-issÄ• vitÄ• ya ca paricaranti. kÄ• raá¹‡aá¹ƒ attho etesanti __kÄ• raá¹‡atthÄ• , _
nÄ• Ã±Ã±aá¹ƒ kÄ• raá¹‡amatthi, attho eva nesaá¹ƒ kÄ• raá¹‡aá¹ƒ, atthahetu sevantÄ«ti vut
__nikkÄ• raá¹‡Ä• _ \Ne I 104/ __dullabhÄ• ajja mittÄ• _ti ``ito kiÃ±ci lacchÄ• mÄ• â€™â€™
attapaá¹-ilÄ• bhakÄ• raá¹‡ena nikkÄ• raá¹‡Ä• , kevalaá¹ƒ ---

``upakÄ• ro ca yo mitto,

sukhe dukkhe ca yo sakhÄ• .

atthakkhÄ• yÄ« ca yo mitto,

yo ca mittÄ• nukampakoâ€™â€™ ti || (DN III 265) ---

evaá¹ƒ vuttena ariyena mittabhÄ• vena samannÄ• gatÄ• dullabhÄ• ajja mittÄ• . attani á¹-h
attÄ• naá¹ƒyeva olokenti, na aÃ±Ã±anti __attaá¹-á¹-hapaÃ±Ã±Ä• _. diá¹-á¹-hatthapaÃ±Ã±Ä
porÄ• á¹‡apÄ• á¹-ho, sampati diá¹-á¹-hiyeva atthe etesaá¹ƒ paÃ±Ã±Ä• , Ä• yatiá¹ƒ na pekkh
__asucÄ«_ti \Be I 119/ asucinÄ• anariyena kÄ• yavacÄ«manokammena samannÄ• gatÄ• .
veditabbanti.

kÄ• raá¹‡atthagÄ• thÄ• vaá¹‡á¹‡anÄ• samattÄ• .

catuttho vaggo niá¹-á¹-hito ekÄ• dasahi gÄ• thÄ• hi.

evametaá¹ƒ ekacattÄ• lÄ«sagÄ• thÄ• parimÄ• á¹‡aá¹ƒ khaggavisÄ• á¹‡asuttaá¹ƒ katthacid
sabbattha yathÄ• nurÅ«paá¹ƒ yojetvÄ• anusandhito atthato ca veditabbaá¹ƒ. ativitthÄ• rabh
sabbattha yojitanti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya khaggavisÄ• á¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kasibhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne I 105/ __me suta_nti kasibhÄ• radvÄ• jasuttaá¹ƒ. kÄ• uppatti? bhagavÄ• m
dakkhiá¹‡Ä• girismiá¹ƒ ekanÄ• lÄ• yaá¹ƒ brÄ• hmaá¹‡agÄ• me purebhattakiccaá¹ƒ pacchÄ•
buddhakiccesu purebhattakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• pacchÄ• bhattakiccÄ• vasÄ• ne bud
volokento kasibhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ arahattassa upanissayasampannaá¹ƒ di
yathÄ• pavattissati, tato kathÄ• vasÄ• ne dhammadesanaá¹ƒ sutvÄ• esa brÄ• hmaá¹‡o pa
pÄ• puá¹‡issatÄ«â€™â€™ ti ca Ã±atvÄ• , tattha gantvÄ• , kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ•

tattha siyÄ• ``katamaá¹ƒ buddhÄ• naá¹ƒ purebhattakiccaá¹ƒ, katamaá¹ƒ pacchÄ• bhattakic
buddho bhagavÄ• pÄ• to eva uá¹-á¹-hÄ• ya upaá¹-á¹-hÄ• kÄ• nuggahatthaá¹ƒ sarÄ«raphÄ
mukhadhovanÄ• disarÄ«raparikammaá¹ƒ katvÄ• yÄ• va bhikkhÄ• cÄ• ravelÄ• , tÄ• va vivit
bhikkhÄ• cÄ• ravelÄ• ya \Ee I 132/ nivÄ• setvÄ• , kÄ• yabandhanaá¹ƒ bandhitvÄ• , cÄ«vara
pattamÄ• dÄ• ya kadÄ• ci ekakova kadÄ• ci bhikkhusaá¹…ghaparivuto gÄ• maá¹ƒ vÄ• niga
pavisati, kadÄ• ci pakatiyÄ• , kadÄ• ci anekehi \Be I 120/ pÄ• á¹-ihÄ• riyehi vattamÄ• nehi.
piá¹‡á¸• Ä• ya pavisato lokanÄ• thassa purato purato gantvÄ• mudugatiyo vÄ• tÄ• pathavi
udakaphusitÄ• ni muÃ±cantÄ• magge reá¹‡uá¹ƒ vÅ«pasametvÄ• upari vitÄ• naá¹ƒ hutvÄ•
pupphÄ• ni upasaá¹ƒharitvÄ• magge okiranti, unnatÄ• bhÅ«mippadesÄ• onamanti, onatÄ
pÄ• danikkhepasamaye samÄ• va bhÅ«mi hoti, sukhasamphassÄ• ni rathacakkamattÄ• ni
sampaá¹-icchanti, indakhÄ«lassa anto á¹-hapitamatte dakkhiá¹‡apÄ• de sarÄ«rÄ• chabbaá

suvaá¹‡á¹‡arasapiÃ±jarÄ• ni viya citrapaá¹-aparikkhittÄ• ni viya ca pÄ• sÄ• dakÅ«á¹-Ä• gÄ•
cito ca vidhÄ• vanti, hatthiassavihaá¹…gÄ• dayo sakasakaá¹-á¹-hÄ• nesu á¹-hitÄ• yeva ma
karonti, tathÄ• bherivÄ«á¹‡Ä• dÄ«ni tÅ«riyÄ• ni manussÄ• naá¹ƒ kÄ• yÅ«pagÄ• ni ca Ä• b
saÃ±Ã±Ä• á¹‡ena manussÄ• jÄ• nanti ``ajja bhagavÄ• idha piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€
supÄ• rutÄ• gandhapupphÄ• dÄ«ni Ä• dÄ• ya gharÄ• nikkhamitvÄ• antaravÄ«thiá¹ƒ paá¹
gandhapupphÄ• dÄ«hi sakkaccaá¹ƒ pÅ«jetvÄ• vanditvÄ• --- ``amhÄ• kaá¹ƒ \Ne I 106/, bha
amhÄ• kaá¹ƒ vÄ«sati, amhÄ• kaá¹ƒ bhikkhusataá¹ƒ dethÄ• â€™â€™ ti yÄ• citvÄ• bhagava
Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• sakkaccaá¹ƒ piá¹‡á¸• apÄ• tena paá¹-imÄ• nenti.

bhagavÄ• katabhattakicco tesaá¹ƒ santÄ• nÄ• ni oloketvÄ• tathÄ• dhammaá¹ƒ deseti, ya
patiá¹-á¹-hahanti, keci paÃ±casu sÄ«lesu, keci sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalÄ
keci pabbajitvÄ• aggaphale arahatteti. evaá¹ƒ tathÄ• tathÄ• janaá¹ƒ anuggahetvÄ• uá¹-á
gacchati. tattha maá¹‡á¸• alamÄ• á¸·e paÃ±Ã±attavarabuddhÄ• sane nisÄ«dati bhikkhÅ«na
bhattakiccapariyosÄ• naá¹ƒ Ä• gamayamÄ• no. tato bhikkhÅ«naá¹ƒ bhattakiccapariyosÄ• n
bhagavato nivedeti. atha bhagavÄ• gandhakuá¹-iá¹ƒ pavisati. idaá¹ƒ tÄ• va __purebhattaki
vuttaá¹ƒ, taá¹ƒ brahmÄ• yusutte vuttanayeneva gahetabbaá¹ƒ.

atha bhagavÄ• evaá¹ƒ katapurebhattakicco gandhakuá¹-iyÄ• upaá¹-á¹-hÄ• ne nisÄ«ditvÄ•
pÄ• dapÄ«á¹-he á¹-hatvÄ• , bhikkhusaá¹…ghaá¹ƒ ovadati --- ``bhikkhave, appamÄ• dena sa
dullabho lokasmiá¹ƒ, manussapaá¹-ilÄ• bho dullabho, saddhÄ• sampatti dullabhÄ• , pabbaj
saddhammassavanaá¹ƒ dullabhaá¹ƒ \Be I 121/ lokasmiâ€™â€™ nti. tato bhikkhÅ« bhagava
kammaá¹-á¹-hÄ• naá¹ƒ pucchanti. atha bhagavÄ• bhikkhÅ«naá¹ƒ cariyavasena kammaá¹-á
kammaá¹-á¹-hÄ• naá¹ƒ uggahetvÄ• , bhagavantaá¹ƒ abhivÄ• detvÄ• , attano attano vasana
keci araÃ±Ã±aá¹ƒ, keci rukkhamÅ«laá¹ƒ, keci pabbatÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ, keci cÄ•
... pe ... keci vasavattibhavananti. tato bhagavÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• sace Ä• kaá¹
passena sato sampajÄ• no muhuttaá¹ƒ sÄ«haseyyaá¹ƒ kappeti. atha samassÄ• sitakÄ• yo
lokaá¹ƒ voloketi. tatiyabhÄ• ge yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya viharati
purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ sunivattho supÄ• ruto gandhapupphÄ•
sannipatati. tato bhagavÄ• sampattaparisÄ• ya anurÅ«pena pÄ• á¹-ihÄ• riyena gantvÄ• dh
paÃ±Ã±attavarabuddhÄ• sane nisajja dhammaá¹ƒ deseti kÄ• layuttaá¹ƒ pamÄ• á¹‡ayuttaá¹
parisaá¹ƒ uyyojeti.

tato sace gattÄ• ni osiÃ±citukÄ• mo hoti. atha buddhÄ• sanÄ• uá¹-á¹-hÄ• ya upaá¹-á¹-hÄ•
udakapaá¹-iyÄ• ditokÄ• saá¹ƒ gantvÄ• , upaá¹-á¹-hÄ• kahatthato udakasÄ• á¹-ikaá¹ƒ gahet
pavisati. upaá¹-á¹-hÄ• kopi buddhÄ• sanaá¹ƒ Ä• netvÄ• gandhakuá¹-ipariveá¹‡e paÃ±Ã±Ä•
osiÃ±citvÄ• , surattadupaá¹-á¹-aá¹ƒ nivÄ• setvÄ• \Ee I 134/, kÄ• yabandhanaá¹ƒ bandhitvÄ
katvÄ• , tattha Ä• gantvÄ• , nisÄ«dati ekakova muhuttaá¹ƒ paá¹-isallÄ«no. atha bhikkhÅ« ta
bhagavato upaá¹-á¹-hÄ• naá¹ƒ gacchanti. tattha \Ne I 107/ ekacce paÃ±haá¹ƒ pucchanti, ek

kammaá¹-á¹-hÄ• naá¹ƒ, ekacce dhammassavanaá¹ƒ yÄ• canti. bhagavÄ• tesaá¹ƒ adhippÄ
yÄ• maá¹ƒ vÄ«tinÄ• meti.

majjhimayÄ• me sakaladasasahassilokadhÄ• tudevatÄ• yo okÄ• saá¹ƒ labhamÄ• nÄ• bha
paÃ±haá¹ƒ pucchanti yathÄ• bhisaá¹…khataá¹ƒ antamaso caturakkharampi. bhagavÄ• tÄ•
vissajjento majjhimayÄ• maá¹ƒ vÄ«tinÄ• meti. tato pacchimayÄ• maá¹ƒ cattÄ• ro bhÄ• ge k
caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, dutiyabhÄ• gaá¹ƒ gandhakuá¹-iá¹ƒ pavisitvÄ• dakkhiá¹‡en
sÄ«haseyyaá¹ƒ kappeti, tatiyabhÄ• gaá¹ƒ phalasamÄ• pattiyÄ• vÄ«tinÄ• meti, catutthabhÄ
mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ pavisitvÄ• buddhacakkhunÄ• lokaá¹ƒ voloketi
apparajakkhamahÄ• rajakkhÄ• disattadassanatthaá¹ƒ. idaá¹ƒ __pacchÄ• bhattakiccaá¹ƒ_.

evamimassa \Be I 122/ pacchÄ• bhattakiccassa lokavolokanasaá¹…khÄ• te catutthabhÄ• g
buddhadhammasaá¹…ghesu dÄ• nasÄ«lauposathakammÄ• dÄ«su ca akatÄ• dhikÄ• re kat
upanissayasampanne ca satte passituá¹ƒ buddhacakkhunÄ• lokaá¹ƒ volokento kasibhÄ• ra
arahattassa upanissayasampannaá¹ƒ disvÄ• ``tattha mayi gate kathÄ• pavattissati, tato ka
dhammadesanaá¹ƒ sutvÄ• esa brÄ• hmaá¹‡o pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡issatÄ«â€
gantvÄ• , kathaá¹ƒ samuá¹-á¹-hÄ• petvÄ• imaá¹ƒ suttamabhÄ• si.

tattha __evaá¹ƒ me suta_ntiÄ• di Ä• yasmatÄ• Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«ti
karontena Ä• yasmatÄ• mahÄ• kassapattherena puá¹-á¹-hena paÃ±cannaá¹ƒ arahantasatÄ
kho, samaá¹‡a kasÄ• mi ca vapÄ• mi cÄ• â€™â€™ ti kasibhÄ• radvÄ• jena vuttaá¹ƒ, ``aha
\Ee I 135/ ca vapÄ• mi cÄ• â€™â€™ tiÄ• di bhagavatÄ• vuttaá¹ƒ. tadetaá¹ƒ sabbampi sam
``kasibhÄ• radvÄ• jasuttaâ€™â€™ nti vuccati.

tattha __eva_nti ayaá¹ƒ Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡attho evaá¹ƒ-saddo. Ä• kÄ• ratt
dÄ«peti --- nÄ• nÄ• nayanipuá¹‡amanekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasa
vividhapÄ• á¹-ihÄ• riyaá¹ƒ dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ sabbasattehi
sakasakabhÄ• sÄ• nurÅ«pamupalakkhaá¹‡iyasabhÄ• vaá¹ƒ tassa bhagavato vacanaá¹ƒ, ta
viÃ±Ã±Ä• tuá¹ƒ; atha, kho, ``evaá¹ƒ me sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutaâ€™â€™ n
``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ• naá¹ƒ parimocento
evaá¹ƒ sutaâ€™â€™ nti idÄ• ni vattabbaá¹ƒ sakalasuttaá¹ƒ nidasseti. avadhÄ• raá¹‡atthena
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahussutÄ• naá¹ƒ yadida
satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ yadidaá¹ƒ Ä• nandoâ€™â€™
bhagavatÄ• pasatthabhÄ• vÄ• nurÅ«paá¹ƒ attano dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá
``evaá¹ƒ me sutaá¹ƒ taÃ±ca atthato vÄ• byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva
daá¹-á¹-habbaâ€™â€™ nti. __me suta_nti ettha mayÄ• saddattho me-saddo, sotadvÄ• ravi
tasmÄ• evaá¹ƒ me sutanti evaá¹ƒ mayÄ• sotaviÃ±Ã±Ä• á¹‡apubbaá¹…gamÄ• ya viÃ±Ã±Ä
vuttaá¹ƒ hoti.

__ekaá¹ƒ_ \Be I 123/ __samaya_nti ekaá¹ƒ kÄ• laá¹ƒ. __bhagavÄ• _ti bhÄ• gyavÄ• , bhag
hoti. __magadhesu viharatÄ«_ti magadhÄ• nÄ• ma janapadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ r
ruá¸·hÄ«saddena ``magadhÄ• â€™â€™ ti vuccati. tasmiá¹ƒ magadhesu janapade. keci pan
musÄ• vÄ• daá¹ƒ bhaá¹‡itvÄ• bhÅ«miá¹ƒ pavisanto `mÄ• gadhaá¹ƒ pavisÄ• â€™ ti vutto,
maggantÄ• bhÅ«miá¹ƒ khanantÄ• purisÄ• `mÄ• gadhaá¹ƒ karothÄ• â€™ ti vuttÄ• , tasmÄ
evamÄ• dÄ«hi nayehi bahudhÄ• \Ee I 136/ papaÃ±centi. yaá¹ƒ ruccati, taá¹ƒ gahetabbanti.
iriyÄ• pathabÄ• dhanaá¹ƒ aparena iriyÄ• pathena vicchinditvÄ• aparipatantaá¹ƒ attabhÄ• v
vuttaá¹ƒ hoti. dibbabrahmaariyavihÄ• rehi vÄ• sattÄ• naá¹ƒ vividhaá¹ƒ hitaá¹ƒ haratÄ«ti vih
upasaá¹ƒharati, upaneti, janeti, uppÄ• detÄ«ti vuttaá¹ƒ hoti. tathÄ• hi yadÄ• sattÄ• kÄ• me
tadÄ• kira bhagavÄ• dibbena vihÄ• rena viharati tesaá¹ƒ alobhakusalamÅ«luppÄ• danatth
imaá¹ƒ paá¹-ipattiá¹ƒ disvÄ• ettha ruciá¹ƒ uppÄ• detvÄ• kÄ• mesu virajjeyyuâ€™â€™ nti.
issariyatthaá¹ƒ sattesu vippaá¹-ipajjanti, tadÄ• brahmavihÄ• rena viharati tesaá¹ƒ
adosakusalamÅ«luppÄ• danatthaá¹ƒ --- ``appeva nÄ• ma imaá¹ƒ paá¹-ipattiá¹ƒ disvÄ• ettha
adosena dosaá¹ƒ vÅ«pasameyyuâ€™â€™ nti. yadÄ• pana pabbajitÄ• dhammÄ• dhikaraá
ariyavihÄ• rena viharati tesaá¹ƒ amohakusalamÅ«luppÄ• danatthaá¹ƒ --- ``appeva nÄ• ma i
disvÄ• ettha ruciá¹ƒ uppÄ• detvÄ• amohena mohaá¹ƒ vÅ«pasameyyuâ€™â€™ nti. iriyÄ• p
na viharati taá¹ƒ vinÄ• attabhÄ• vapariharaá¹‡Ä• bhÄ• vatoti. ayamettha saá¹…khepo, vitth
maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vakkhÄ• ma.

__dakkhiá¹‡Ä• girismi_nti yo so rÄ• jagahaá¹ƒ parivÄ• retvÄ• á¹-hito giri, tassa dakkhiá¹‡a
``dakkhiá¹‡Ä• girÄ«â€™â€™ ti vuccati, tasmiá¹ƒ janapadeti vuttaá¹ƒ hoti. tattha vihÄ• rassÄ
__ekanÄ• á¸·Ä• yaá¹ƒ brÄ• hmaá¹‡agÄ• me_ti ekanÄ• á¸·Ä• ti tassa gÄ• massa nÄ• maá¹ƒ
paá¹-ivasanti, brÄ• hmaá¹‡abhogo vÄ• so, tasmÄ• ``brÄ• hmaá¹‡agÄ• moâ€™â€™ ti vuc

__tena_ \Ne I 109/ __kho pana samayenÄ• _ti yaá¹ƒ samayaá¹ƒ bhagavÄ• aparÄ• jitapalla
anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhitvÄ• pavattitavaradhammacakko magadha
ekanÄ• á¸·aá¹ƒ brÄ• hmaá¹‡agÄ• maá¹ƒ upanissÄ• ya dakkhiá¹‡Ä• girimahÄ• vihÄ• re \Ee
indriyaparipÄ• kaá¹ƒ Ä• gamayamÄ• no viharati, tena samayena karaá¹‡abhÅ«tenÄ• ti vutta
idaá¹ƒ panettha nipÄ• tadvayaá¹ƒ padapÅ«raá¹‡amattaá¹ƒ, adhikÄ• rantaradassanatthaá¹ƒ
__kasibhÄ• radvÄ• jassa brÄ• hmaá¹‡assÄ• _ti so brÄ• hmaá¹‡o kasiyÄ• jÄ«vati, bhÄ• rad
evaá¹ƒ vuccati. __paÃ±camattÄ• nÄ«_ti yathÄ• --- ``bhojane mattaÃ±Ã±Å«â€™â€™ ti etth
vattati, evamidhÄ• pi, tasmÄ• paÃ±capamÄ• á¹‡Ä• ni anÅ«nÄ• ni anadhikÄ• ni, paÃ±canaá
hoti. __payuttÄ• nÄ«_ti payojitÄ• ni, balibaddÄ• naá¹ƒ khandhesu á¹-hapetvÄ• yuge yotteh
attho.

__vappakÄ• le_ti vapanakÄ• le, bÄ«janikkhipakÄ• leti vuttaá¹ƒ hoti. tattha dve vappÄ• ni ka
paá¹ƒsuvappaÃ±ca. paá¹ƒsuvappaá¹ƒ idha adhippetaá¹ƒ. taÃ±ca kho paá¹-hamadivase ma

tatthÄ• yaá¹ƒ upakaraá¹‡asampadÄ• --- tÄ«á¹‡i balibaddasahassÄ• ni upaá¹-á¹-hÄ• pitÄ• n
suvaá¹‡á¹‡amayÄ• ni siá¹…gÄ• ni paá¹-imukkÄ• ni, rajatamayÄ• khurÄ• , sabbe setamÄ• l
paÃ±caá¹…gulikehi ca alaá¹…katÄ• paripuá¹‡á¹‡aá¹…gapaccaá¹…gÄ• sabbalakkhaá¹‡as
aÃ±janavaá¹‡á¹‡Ä• yeva, ekacce setÄ• phalikavaá¹‡á¹‡Ä• , ekacce rattÄ• pavÄ• á¸·avaá¹
masÄ• ragallavaá¹‡á¹‡Ä• . paÃ±casatÄ• kassakapurisÄ• sabbe ahatasetavatthanivatthÄ•
dakkhiá¹‡aaá¹ƒsakÅ«á¹-esu á¹-hapitapupphacumbaá¹-akÄ• haritÄ• lamanosilÄ• laÃ±chanu
naá¹…galÄ• ekekagumbÄ• hutvÄ• gacchanti. naá¹…galÄ• naá¹ƒ sÄ«saÃ±ca yugaÃ±ca p
paá¹-hamanaá¹…gale aá¹-á¹-ha balibaddÄ• yuttÄ• , sesesu cattÄ• ro cattÄ• ro, avasesÄ• l
Ä• nÄ«tÄ• . ekekagumbe ekamekaá¹ƒ bÄ«jasakaá¹-aá¹ƒ ekeko kasati, ekeko vapati.

brÄ• hmaá¹‡o pana pageva massukammaá¹ƒ kÄ• rÄ• petvÄ• nhatvÄ• sugandhagandheh
I 138/ vatthaá¹ƒ nivÄ• setvÄ• sahassagghanakaá¹ƒ ekaá¹ƒsaá¹ƒ karitvÄ• ekamekissÄ• aá
vÄ«sati aá¹…gulimuddikÄ• yo, kaá¹‡á¹‡esu sÄ«hakuá¹‡á¸• alÄ• ni, sÄ«se ca brahmaveá¹-h
suvaá¹‡á¹‡amÄ• laá¹ƒ kaá¹‡á¹-he \Be I 125/ katvÄ• brÄ• hmaá¹‡agaá¹‡aparivuto kamman
brÄ• hmaá¹‡Ä« anekasatabhÄ• janesu pÄ• yÄ• saá¹ƒ pacÄ• petvÄ• mahÄ• sakaá¹-esu Ä•
sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• brÄ• hmaá¹‡Ä«gaá¹‡aparivutÄ• kammantaá¹ƒ agamÄ• si
suvilittaá¹ƒ pupphehi sukatabalikammaá¹ƒ, khettaÃ±ca tesu tesu á¹-hÄ• nesu samussitapaá
parijanakammakÄ• rehi \Ne I 110/ saha kammantaá¹ƒ osaá¹-aparisÄ• aá¸• á¸• hateyyasaha
ahatavatthanivatthÄ• , sabbesaÃ±ca pÄ• yÄ• sabhojanaá¹ƒ paá¹-iyattaá¹ƒ ahosi.

atha brÄ• hmaá¹‡o yattha sÄ• maá¹ƒ bhuÃ±jati, taá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ dhovÄ• petvÄ•
sappimadhuphÄ• á¹‡itÄ• dÄ«ni abhisaá¹…kharitvÄ• naá¹…galabalikammaá¹ƒ kÄ• rÄ• pesi
kassakasatÄ• ni suvaá¹‡á¹‡arajatakaá¹ƒsatambamayÄ• ni bhÄ• janÄ• ni gahetvÄ• nisinnÄ
gahetvÄ• pÄ• yÄ• sena parivisantÄ« gacchati. brÄ• hmaá¹‡o pana balikammaá¹ƒ kÄ• rÄ• p
rattasuvaá¹‡á¹‡abandhÅ«pÄ• hanÄ• yo Ä• rohitvÄ• rattasuvaá¹‡á¹‡adaá¹‡á¸• aá¹ƒ gahetv
idha sappiá¹ƒ, idha sakkharaá¹ƒ dethÄ• â€™â€™ ti vosÄ• samÄ• no vicarati. atha bhagavÄ
nisinnova brÄ• hmaá¹‡assa parivesanaá¹ƒ vattamÄ• naá¹ƒ Ã±atvÄ• ``ayaá¹ƒ kÄ• lo brÄ• h
nivÄ• setvÄ• , kÄ• yabandhanaá¹ƒ bandhitvÄ• , saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• , pattaá¹ƒ g
nikkhami yathÄ• taá¹ƒ anuttaro purisadammasÄ• rathi. tenÄ• ha Ä• yasmÄ• Ä• nando __ `
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• â€™â€™ _ti.

tattha __atha_ iti nipÄ• to aÃ±Ã±Ä• dhikÄ• ravacanÄ• rambhe __kho_ti \Ee I 139/ padapÅ«
vuttanayameva. __pubbaá¹‡hasamaya_nti divasassa pubbabhÄ• gasamayaá¹ƒ, pubbaá¹‡h
samayaá¹ƒ pubbaá¹‡hasamayaá¹ƒ, pubbaá¹‡he ekaá¹ƒ khaá¹‡anti vuttaá¹ƒ hoti. evaá¹ƒ ac
upayogavacanaá¹ƒ labbhati. __nivÄ• setvÄ• _ti paridahitvÄ• , vihÄ• ranivÄ• sanaparivattana
na hi bhagavÄ• tato pubbe anivattho Ä• si. __pattacÄ«varamÄ• dÄ• yÄ• _ti pattaá¹ƒ hatthe
Ä• diyitvÄ• , sampaá¹-icchitvÄ• dhÄ• retvÄ• ti attho. bhagavato kira piá¹‡á¸• Ä• ya pavisitu
vikasitapadumadvayamajjhaá¹ƒ, indanÄ«lamaá¹‡ivaá¹‡á¹‡aá¹ƒ \Be I 126/ selamayaá¹ƒ patt

Ä• gacchati. tasmÄ• evamÄ• gataá¹ƒ pattaá¹ƒ hatthehi sampaá¹-icchitvÄ• cÄ«varaÃ±ca pa
kÄ• yena dhÄ• retvÄ• ti evamassa attho veditabbo. yena vÄ• tena vÄ• hi pakÄ• rena gaá¹
vuccati yathÄ• ``samÄ• dÄ• yeva pakkamatÄ«â€™â€™ ti.

__yenÄ• _ti yena maggena. __kammanto_ti kammakaraá¹‡okÄ• so. __tenÄ• _ti tena magg
yena maggena kasibhÄ• radvÄ• jassa brÄ• hmaá¹‡assa kammanto gammati, tena maggen
kasmÄ• , bhikkhÅ«, bhagavantaá¹ƒ nÄ• nubandhiá¹ƒsÅ«ti? vuccate --- yadÄ• bhagavÄ• e
upasaá¹…kamitukÄ• mo hoti, bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ dvÄ• raá¹ƒ pidahitvÄ• antogandh
bhikkhÅ« tÄ• ya saÃ±Ã±Ä• ya jÄ• nanti --- ``ajja bhagavÄ• ekakova gÄ• maá¹ƒ pavisitukÄ•
vinetabbapuggalaá¹ƒ addasÄ• â€™â€™ ti. te attano pattacÄ«varaá¹ƒ gahetvÄ• , gandhaku
I 111/ katvÄ• , bhikkhÄ• cÄ• raá¹ƒ gacchanti. tadÄ• ca bhagavÄ• evamakÄ• si. tasmÄ• bh
nÄ• nubandhiá¹ƒsÅ«ti.

__tena_ \Ee I 140/ __kho pana samayenÄ• _ti yena samayena bhagavÄ• kammantaá¹ƒ up
tassa brÄ• hmaá¹‡assa parivesanÄ• vattati, bhattavissaggo vattatÄ«ti attho. yaá¹ƒ pubbe a
``brÄ• hmaá¹‡Ä« paÃ±ca kassakasatÄ• ni suvaá¹‡á¹‡arajatakaá¹ƒsatambamayÄ• ni bhÄ• j
suvaá¹‡á¹‡akaá¹-acchuá¹ƒ gahetvÄ• pÄ• yÄ• sena parivisantÄ« gacchatÄ«â€™â€™ ti. ath
parivesanÄ• tenupasaá¹…kami. kiá¹ƒ kÄ• raá¹‡Ä• ti? brÄ• hmaá¹‡assa anuggahakaraá¹‡a
kapaá¹‡apuriso viya bhottukÄ• matÄ• ya parivesanaá¹ƒ upasaá¹…kamati. bhagavato hi dve
sakyakoliyarÄ• jÄ• no Ã±Ä• tayo, te attano sampattiyÄ• nibaddhabhattaá¹ƒ dÄ• tuá¹ƒ ussal
bhattatthÄ• ya pabbajito, apica kho pana ``anekÄ• ni asaá¹…khyeyyÄ• ni paÃ±ca mahÄ• pa
pÄ• ramiyo pÅ«retvÄ• mutto mocessÄ• mi, danto damessÄ• mi; santo samessÄ• mi, parini
parinibbÄ• pessÄ• mÄ«â€™â€™ ti pabbajito. tasmÄ• attano muttattÄ• ... pe ... parinibbuta
... pe ... parinibbÄ• pento ca loke vicaranto brÄ• hmaá¹‡assa anuggahakaraá¹‡atthaá¹ƒ yen
tenupasaá¹…kamÄ«ti veditabbaá¹ƒ.

__upasaá¹…kamitvÄ• _ \Be I 127/ __ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti evaá¹ƒ upasaá¹…kam
aá¹-á¹-hÄ• si. __ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso, ekokÄ• saá¹ƒ ekapassanti vutt
upayogavacanaá¹ƒ, tassa dassanÅ«pacÄ• re kathÄ• savanaá¹-á¹-hÄ• ne, yattha á¹-hitaá¹ƒ
uccaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• si. á¹-hatvÄ• ca suvaá¹‡á¹‡arasapiÃ±jaraá¹ƒ
sahassacandasÅ«riyobhÄ• sÄ• tibhÄ• sayamÄ• naá¹ƒ sarÄ«rÄ• bhaá¹ƒ muÃ±ci samantato
ajjhottharitattÄ• brÄ• hmaá¹‡assa kammantasÄ• lÄ• bhittirukkhakasitamattikÄ• piá¹‡á¸• Ä•
ahesuá¹ƒ. atha manussÄ• pÄ• yÄ• saá¹ƒ bhuttÄ•
asÄ«tianubyaÃ±janaparivÄ• radvattiá¹ƒsavaralakkhaá¹‡apaá¹-imaá¹‡á¸• itasarÄ«raá¹ƒ
byÄ• mappabhÄ• parikkhepavibhÅ«sitabÄ• huyugaá¸·aá¹ƒ ketumÄ• lÄ• samujjalitasassirika
jaá¹…gamamiva padumassaraá¹ƒ, raá¹ƒsijÄ• lujjalitatÄ• rÄ• gaá¹‡amiva gaganatalaá¹ƒ, Ä•
kanakagirisikharaá¹ƒ siriyÄ• jalamÄ• naá¹ƒ sammÄ• sambuddhaá¹ƒ ekamantaá¹ƒ á¹-hitaá¹
dhovitvÄ• aÃ±jaliá¹ƒ paggayha samparivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. evaá¹ƒ tehi samparivÄ•

kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ piá¹‡á¸• Ä• ya á¹-hitaá¹ƒ. disvÄ• na bhag
``ahaá¹ƒ kho, samaá¹‡a, kasÄ• mi ca vapÄ• mi cÄ• â€™â€™ _ti.

kasmÄ• panÄ• yaá¹ƒ evamÄ• ha? kiá¹ƒ samantapÄ• sÄ• dike pasÄ• danÄ«ye uttamadam
\Ne I 112/ appasÄ• dena, udÄ• hu aá¸• á¸• hateyyÄ• naá¹ƒ janasahassÄ• naá¹ƒ pÄ• yÄ• sa
kaá¹-acchubhikkhÄ• ya maccherenÄ• ti? ubhayathÄ• pi no, apica khvÄ• ssa bhagavato das
nikkhittakammantaá¹ƒ janaá¹ƒ disvÄ• ``kammabhaá¹…gaá¹ƒ me kÄ• tuá¹ƒ Ä• gatoâ€™â€™
evamÄ• ha. bhagavato ca lakkhaá¹‡asampattiá¹ƒ disvÄ• ``sacÄ• yaá¹ƒ kammante payojay
manussÄ• naá¹ƒ sÄ«se cÅ«á¸·Ä• maá¹‡i viya abhavissa, ko nÄ• massa attho na sampajjiss
kammante appayojetvÄ• vappamaá¹…galÄ• dÄ«su piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±janto kÄ
vicaratÄ«â€™â€™ tipissa ahosi. tenÄ• ha --- ``ahaá¹ƒ kho, samaá¹‡a, kasÄ• mi ca vapÄ• m
ca bhuÃ±jÄ• mÄ«â€™â€™ ti. na me kammantÄ• byÄ• pajjanti, na camhi yathÄ• tvaá¹ƒ ev
adhippÄ• yo. __tvampi samaá¹‡a ... pe ... bhuÃ±jassu, _ ko te attho na sampajjeyya evaá¹ƒ
lakkhaá¹‡asampannassÄ• ti adhippÄ• yo.

apicÄ• yaá¹ƒ \Be I 128/ assosi --- ``sakyarÄ• jakule kira kumÄ• ro uppanno, so cakkavattira
pabbajitoâ€™â€™ ti. tasmÄ• ``idÄ• ni ayaá¹ƒ soâ€™â€™ ti Ã±atvÄ• ``cakkavattirajjaá¹ƒ k
kilantosÄ«â€™â€™ ti upÄ• rambhaá¹ƒ karonto Ä• ha __ ``ahaá¹ƒ kho samaá¹‡Ä• â€™â€™
brÄ• hmaá¹‡o, na bhagavantaá¹ƒ avakkhipanto \Ee I 142/ bhaá¹‡ati, bhagavato pana rÅ«pa
paÃ±Ã±Ä• sampattiá¹ƒ sambhÄ• vayamÄ• no kathÄ• pavattanatthampi evamÄ• ha --- ``aha
bhagavÄ• veneyyavasena sadevake loke aggakassakavappakabhÄ• vaá¹ƒ attano dassent
brÄ• hmaá¹‡Ä• â€™â€™ _ti.

atha brÄ• hmaá¹‡assa cintÄ• udapÄ• di --- ``ayaá¹ƒ samaá¹‡o `kasÄ• mi ca vapÄ• mi cÄ•
oá¸·Ä• rikÄ• ni yuganaá¹…galÄ• dÄ«ni kasibhaá¹‡á¸• Ä• ni passÄ• mi, so musÄ• nu kho bl
bhagavantaá¹ƒ pÄ• datalÄ• paá¹-á¹-hÄ• ya yÄ• va upari kesantÄ• sammÄ• lokayamÄ• no
dvattiá¹ƒsavaralakkhaá¹‡asampattimassa Ã±atvÄ• ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, y
bhaá¹‡eyyÄ• â€™â€™ ti tÄ• vadeva saÃ±jÄ• tabahumÄ• no bhagavati samaá¹‡avÄ• daá¹ƒ
samudÄ• caramÄ• no Ä• ha __ ``na kho pana mayaá¹ƒ passÄ• ma bhoto gotamassÄ• â€™

evaÃ±ca pana vatvÄ• tikkhapaÃ±Ã±o brÄ• hmaá¹‡o ``gambhÄ«ratthaá¹ƒ sandhÄ• ya imin
Ã±atvÄ• pucchitvÄ• tamatthaá¹ƒ Ã±Ä• tukÄ• mo bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si.
``atha kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• sÄ«â€™
akkharapadaniyamitena vacanena. __ajjhabhÄ• sÄ«_ti abhÄ• si.

76-77__._ tattha \Ne I 113/ brÄ• hmaá¹‡o ``kasiâ€™â€™ nti yuganaá¹…galÄ• dikasisambh
bhagavÄ• pana yasmÄ• pubbadhammasabhÄ• gena ropetvÄ• kathanaá¹ƒ nÄ• ma buddh
buddhÄ• nubhÄ• vaá¹ƒ dÄ«pento pubbadhammasabhÄ• gena ropento Ä• ha --- ``saddhÄ•

pubbadhammasabhÄ• go, nanu brÄ• hmaá¹‡ena bhagavÄ• yuganaá¹…galÄ• dikasisambh
pana apucchitassa bÄ«jassa sabhÄ• gena ropento Ä• ha --- ``saddhÄ• bÄ«jaâ€™â€™ nti,
ananusandhikÄ• va ayaá¹ƒ kathÄ• hotÄ«ti? vuccate --- na buddhÄ• naá¹ƒ \Be I 129/ ananu
atthi, nÄ• pi buddhÄ• pubbadhammasabhÄ• gaá¹ƒ anÄ• ropetvÄ• kathenti. evaÃ±cettha \B
--- anena hi brÄ• hmaá¹‡ena bhagavÄ• yuganaá¹…galÄ• dikasisambhÄ• ravasena kasiá¹ƒ
``idaá¹ƒ apucchitaâ€™â€™ nti aparihÄ• petvÄ• samÅ«laá¹ƒ saupakÄ• raá¹ƒ sasambhÄ• ra
Ã±Ä• petuá¹ƒ mÅ«lato paá¹-á¹-hÄ• ya kasiá¹ƒ dassento Ä• ha --- ``saddhÄ• bÄ«jaâ€™â€™
mÅ«laá¹ƒ tasmiá¹ƒ sati kattabbato, asati akattabbato, tappamÄ• á¹‡ena ca kattabbato. bÄ«j
karonti, asati na karonti. bÄ«jappamÄ• á¹‡ena ca kusalÄ• kassakÄ• khettaá¹ƒ kasanti, na
sassaá¹ƒ parihÄ• yÄ«â€™â€™ ti, na adhikaá¹ƒ ``mÄ• no mogho vÄ• yÄ• mo ahosÄ«â€™â
mÅ«laá¹ƒ, tasmÄ• bhagavÄ• mÅ«lato paá¹-á¹-hÄ• ya kasiá¹ƒ dassento tassa brÄ• hmaá¹‡
bÄ«jassa sabhÄ• gena attano kasiyÄ• pubbadhammaá¹ƒ ropento Ä• ha --- ``saddhÄ• bÄ«
pubbadhammasabhÄ• go veditabbo.

pucchitaá¹ƒyeva vatvÄ• apucchitaá¹ƒ pacchÄ• kiá¹ƒ na vuttanti ce? tassa upakÄ• rabhÄ•
dhammasambandhasamatthabhÄ• vato ca. ayaÃ±hi brÄ• hmaá¹‡o paÃ±Ã±avÄ• , micchÄ•
saddhÄ• virahito. saddhÄ• virahito ca paÃ±Ã±avÄ• paresaá¹ƒ saddhÄ• ya attano visaye ap
nÄ• dhigacchati, kilesakÄ• lussiyabhÄ• vÄ• pagamappasÄ• damattalakkhaá¹‡Ä• pi cassa d
paÃ±Ã±Ä• ya saha vattamÄ• nÄ• atthasiddhiá¹ƒ na karoti, hatthinÄ• saha ekadhure yuttag
saddhÄ• upakÄ• rikÄ• . evaá¹ƒ tassa brÄ• hmaá¹‡assa saupakÄ• rabhÄ• vato taá¹ƒ brÄ• h
patiá¹-á¹-hÄ• pentena pacchÄ• pi vattabbo ayamattho pubbe vutto desanÄ• kusalatÄ• ya ya
bandhati pÄ• theyyaâ€™â€™ nti (SN a I 79) ca, ``saddhÄ• dutiyÄ• purisassa hotÄ«â€™â
``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haâ€™â€™ nti (SN a I 73, 246; Sn 184) ca, ``sadd
oghaâ€™â€™ nti (SN a I 246) ca, ``saddhÄ• hattho mahÄ• nÄ• goâ€™â€™ ti (AN b VI 43;
bhikkhave, ariyasÄ• vakoti cÄ• â€™â€™ ti (AN b 7.67). bÄ«jassa ca upakÄ• rikÄ• \Ne I 11
tadanantaraÃ±Ã±eva vuccamÄ• nÄ• samatthÄ• hoti \Ee I 144/. evaá¹ƒ dhammasambandh
pacchÄ• pi vattabbo ayamattho pubbe vutto, aÃ±Ã±o ca evaá¹ƒvidho Ä«sÄ• yottÄ• di.

tattha sampasÄ• danalakkhaá¹‡Ä• saddhÄ• , okappanalakkhaá¹‡Ä• vÄ• , pakkhandanara
adhimuttipaccupaá¹-á¹-hÄ• nÄ• , akÄ• lussiyapaccupaá¹-á¹-hÄ• nÄ• vÄ• , sotÄ• pattiyaá¹…
saddahitabbadhammapadaá¹-á¹-hÄ• nÄ• vÄ• , Ä• dÄ• sajalatalÄ• dÄ«naá¹ƒ pasÄ• do viya
udakappasÄ• dakamaá¹‡i viya udakassa, sampayuttadhammÄ• naá¹ƒ pasÄ• dikÄ• . __bÄ«
mÅ«labÄ«jaá¹ƒ, khandhabÄ«jaá¹ƒ, phalubÄ«jaá¹ƒ, aggabÄ«jaá¹ƒ, bÄ«jabÄ«jameva paÃ±ca
viruhanaá¹-á¹-hena bÄ«jaá¹ƒtveva saá¹…khaá¹ƒ gacchati. yathÄ• ha --- ``bÄ«jaÃ±cetaá¹ƒ v
ti.

tattha yathÄ• brÄ• hmaá¹‡assa kasiyÄ• mÅ«labhÅ«taá¹ƒ bÄ«jaá¹ƒ dve kiccÄ• ni karoti, he
patiá¹-á¹-hÄ• ti, upari aá¹…kuraá¹ƒ uá¹-á¹-hÄ• peti; evaá¹ƒ bhagavato kasiyÄ• mÅ«labhÅ«t

sÄ«lamÅ«lena patiá¹-á¹-hÄ• ti, upari samathavipassanaá¹…kuraá¹ƒ uá¹-á¹-hÄ• peti. yathÄ•
pathavirasaá¹ƒ Ä• porasaá¹ƒ gahetvÄ• nÄ• á¸·ena dhaÃ±Ã±aparipÄ• kagahaá¹‡atthaá¹ƒ va
sÄ«lamÅ«lena samathavipassanÄ• rasaá¹ƒ gahetvÄ• ariyamagganÄ• á¸·ena ariyaphaladha
vaá¸• á¸• hati. yathÄ• ca taá¹ƒ subhÅ«miyaá¹ƒ patiá¹-á¹-hahitvÄ• mÅ«laá¹…kurapaá¹‡á¹‡a
vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ patvÄ• , khÄ«raá¹ƒ janetvÄ• , anekasÄ• liphalabhar
nipphÄ• deti; evamayaá¹ƒ cittasantÄ• ne patiá¹-á¹-hahitvÄ•
sÄ«lacittadiá¹-á¹-hikaá¹…khÄ• vitaraá¹‡amaggÄ• maggaÃ±Ä• á¹‡adassanapaá¹-ipadÄ• Ã±
vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ patvÄ• Ã±Ä• á¹‡adassanavisuddhikhÄ«raá¹ƒ janet
anekapaá¹-isambhidÄ• bhiÃ±Ã±Ä• bharitaá¹ƒ arahattaphalaá¹ƒ nipphÄ• deti. tenÄ• ha bhag
bÄ«jaâ€™â€™ nti.

tattha siyÄ• ``paropaÃ±Ã±Ä• sakusaladhammesu ekato uppajjamÄ• nesu kasmÄ• saddhÄ
vuccate --- bÄ«jakiccakaraá¹‡ato. yathÄ• hi tesu viÃ±Ã±Ä• á¹‡aá¹ƒyeva vijÄ• nanakiccaá¹ƒ
bÄ«jakiccaá¹ƒ, sÄ• ca sabbakusalÄ• naá¹ƒ mÅ«labhÅ«tÄ• . yathÄ• ha ---

``saddhÄ• jÄ• to upasaá¹…kamati, upasaá¹…kamanto payirupÄ• sati, payirupÄ• santo sota
ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, sutvÄ• dhammaá¹ƒ dhÄ• reti, dhatÄ• naá¹ƒ dhammÄ• na
I 131/, atthaá¹ƒ upaparikkhato dhammÄ• nijjhÄ• naá¹ƒ khamanti, dhammanijjhÄ• nakkhanti
chandajÄ• to ussahati, ussÄ• hetvÄ• tulayati, tulayitvÄ• padahati, pahitatto \Ne I 115/ sam
paramasaccaá¹ƒ sacchikaroti, paÃ±Ã±Ä• ya ca naá¹ƒ ativijjhapassatÄ«â€™â€™ ti (MN II 18

tapati akusale dhamme kÄ• yaÃ±cÄ• ti __tapo; _ indriyasaá¹ƒvaravÄ«riyadhutaá¹…gadukk
adhivacanaá¹ƒ. idha pana indriyasaá¹ƒvaro adhippeto. __vuá¹-á¹-hÄ«_ti vassavuá¹-á¹-hivÄ•
anekavidhÄ• . idha vassavuá¹-á¹-hi adhippetÄ• . yathÄ• hi brÄ• hmaá¹‡assa vassavuá¹-á¹-
bÄ«jaá¹ƒ bÄ«jamÅ«lakaÃ±ca sassaá¹ƒ viruhati na milÄ• yati nipphattiá¹ƒ gacchati, evaá¹ƒ b
indriyasaá¹ƒvarasamanuggahitÄ• saddhÄ• saddhÄ• mÅ«lÄ• ca sÄ«lÄ• dayo dhammÄ• v
nipphattiá¹ƒ gacchanti. tenÄ• ha --- ``tapo vuá¹-á¹-hÄ«â€™â€™ ti. ``paÃ±Ã±Ä• meâ€™â€™
me-saddo imesupi padesu yojetabbo ``saddhÄ• me bÄ«jaá¹ƒ, tapo me vuá¹-á¹-hÄ«â€™â€™
yathÄ• , brÄ• hmaá¹‡a, tayÄ• vapite bÄ«je sace vuá¹-á¹-hi atthi, sÄ• dhu, no ce atthi, udaka
tathÄ• mayÄ• hiri-Ä«se paÃ±Ã±Ä• yuganaá¹…gale manoyottena ekÄ• baddhe kate vÄ«riy
satipÄ• canena vijjhitvÄ• attano cittasantÄ• nakhette saddhÄ• bÄ«je vapite vuá¹-á¹-hi-abhÄ
ayaá¹ƒ pana me satataá¹ƒ samitaá¹ƒ tapo vuá¹-á¹-hÄ«ti.

pajÄ• nÄ• ti etÄ• ya puggalo, sayaá¹ƒ vÄ• pajÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• , _ sÄ• kÄ• mÄ• v
idha pana saha vipassanÄ• ya maggapaÃ±Ã±Ä• adhippetÄ• . __yuganaá¹…gala_nti yugaÃ
brÄ• hmaá¹‡assa yuganaá¹…galaá¹ƒ, evaá¹ƒ \Ee I 146/ bhagavato duvidhÄ• pi paÃ±Ã±Ä• .
Ä«sÄ• ya upanissayaá¹ƒ hoti, purato hoti, Ä«sÄ• baddhaá¹ƒ hoti, yottÄ• naá¹ƒ nissayaá¹ƒ h
ekato gamanaá¹ƒ dhÄ• reti, evaá¹ƒ paÃ±Ã±Ä• hiripamukhÄ• naá¹ƒ dhammÄ• naá¹ƒ upanis

``paÃ±Ã±uttarÄ•  sabbe kusalÄ•  dhammÄ• â€™â€™ ti (AN c 8.83) ca, ``paÃ±Ã±Ä• hi seá
nakkhattarÄ• jÄ• riva tÄ• rakÄ• naâ€™â€™ nti (J II 17.81) ca. kusalÄ• naá¹ƒ dhammÄ• naá
purato ca hoti. yathÄ• ha --- ``sÄ«laá¹ƒ hirÄ« cÄ• pi sataÃ±ca dhammo, anvÄ• yikÄ• paÃ±Ã
ti. hirivippayogena \Be I 132/ anuppattito Ä«sÄ• baddhÄ• hoti, manosaá¹…khÄ• tassa samÅ
nissayapaccayato yottÄ• naá¹ƒ nissayo hoti, accÄ• raddhÄ• tilÄ«nabhÄ• vapaá¹-isedhanato
ekato gamanaá¹ƒ dhÄ• reti. yathÄ• ca naá¹…galaá¹ƒ phÄ• layuttaá¹ƒ kasanakÄ• le pathav
mÅ«lasantÄ• nakÄ• ni padÄ• leti, evaá¹ƒ satiyuttÄ• paÃ±Ã±Ä• vipassanÄ• kÄ• le dhammÅ
santatisamÅ«hakiccÄ• rammaá¹‡aghanaá¹ƒ bhindati, sabbakilesamÅ«lasantÄ• nakÄ• ni pa
lokuttarÄ• va itarÄ• pana lokiyÄ• pi siyÄ• . tenÄ• ha --- ``paÃ±Ã±Ä• me yuganaá¹…galaâ€

hirÄ«yati \Ne I 116/ etÄ• ya puggalo, sayaá¹ƒ vÄ• hirÄ«yati akusalappavattiá¹ƒ jigucchatÄ«
taggahaá¹‡ena sahacaraá¹‡abhÄ• vato ottappaá¹ƒ gahitaá¹ƒyeva hoti. __Ä«sÄ• _ti yugana
dÄ• ruyaá¹-á¹-hi. yathÄ• hi brÄ• hmaá¹‡assa Ä«sÄ• yuganaá¹…galaá¹ƒ sandhÄ• reti, evaá
lokiyalokuttarapaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ yuganaá¹…galaá¹ƒ sandhÄ• reti hiriyÄ• asati pa
ca Ä«sÄ• paá¹-ibaddhaá¹ƒ yuganaá¹…galaá¹ƒ kiccakaraá¹ƒ hoti acalaá¹ƒ asithilaá¹ƒ, evaá¹
paÃ±Ã±Ä• kiccakÄ• rÄ« hoti acalÄ• asithilÄ• abbokiá¹‡á¹‡Ä• ahirikena. tenÄ• ha ``hirÄ«

munÄ• tÄ«ti __mano, _ cittassetaá¹ƒ adhivacanaá¹ƒ. idha pana manosÄ«sena \Ee I 147/ ta
adhippeto. __yotta_nti rajjubandhanaá¹ƒ. taá¹ƒ tividhaá¹ƒ Ä«sÄ• ya saha yugassa bandhana
balibaddÄ• naá¹ƒ bandhanaá¹ƒ, sÄ• rathinÄ• saha balibaddÄ• naá¹ƒ bandhananti. tattha ya
yottaá¹ƒ Ä«sÄ• yugabalibadde ekÄ• baddhe katvÄ• sakakicce paá¹-ipÄ• deti, evaá¹ƒ bhaga
hiripaÃ±Ã±Ä• vÄ«riyadhamme ekÄ• rammaá¹‡e avikkhepabhÄ• vena bandhitvÄ• sakakicc
``mano yottaâ€™â€™ nti.

sarati etÄ• ya cirakatÄ• dimatthaá¹ƒ puggalo, sayaá¹ƒ vÄ• saratÄ«ti __sati, _ sÄ• asammu
phÄ• letÄ«ti __phÄ• lo_. pÄ• jeti etenÄ• ti __pÄ• janaá¹ƒ_. taá¹ƒ idha ``pÄ• canaâ€™â€™ n
adhivacanaá¹ƒ. phÄ• lo ca pÄ• canaÃ±ca __phÄ• lapÄ• canaá¹ƒ_. yathÄ• hi brÄ• hmaá¹‡a
bhagavato vipassanÄ• yuttÄ• maggayuttÄ• ca sati. tattha yathÄ• phÄ• lo naá¹…galamanu
gacchati, evaá¹ƒ sati kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanvesamÄ• nÄ• Ä• ramma
paÃ±Ã±Ä• naá¹…galaá¹ƒ rakkhati, tathÄ• hi ``satÄ• rakkhena \Be I 133/ cetasÄ• viharatÄ«
10.20) ``Ä• rakkhÄ• â€™â€™ ti vuttÄ• . asammussanavasena cassa purato hoti. satiparicite
pajÄ• nÄ• ti, no sammuá¹-á¹-he. yathÄ• ca pÄ• canaá¹ƒ balibaddÄ• naá¹ƒ vijjhanabhayaá¹
saá¹ƒsÄ«danaá¹ƒ na deti, uppathagamanaÃ±ca vÄ• reti, evaá¹ƒ sati vÄ«riyabalibaddÄ• naá
dassentÄ« kosajjasaá¹ƒsÄ«danaá¹ƒ na deti, kÄ• maguá¹‡asaá¹…khÄ• te agocare cÄ• raá¹
niyojentÄ« uppathagamanaÃ±ca vÄ• reti. tenÄ• ha --- ``sati me phÄ• lapÄ• canaâ€™â€™ n

<78> __kÄ• yagutto_ti tividhena kÄ• yasucaritena gutto. __vacÄ«gutto_ti catubbidhena vac
ettÄ• vatÄ• pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ vuttaá¹ƒ. __Ä• hÄ• re udare yato_ti ettha Ä• h

sabbapaccayÄ• naá¹ƒ saá¹…gahitattÄ• catubbidhepi paccaye \Ee I 148/ yato saá¹ƒyato nir
iminÄ• Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ vuttaá¹ƒ. __udare yato_ti udare yato saá¹ƒyato mitab
117/ mattaÃ±Ã±Å«ti vuttaá¹ƒ hoti. iminÄ• bhojane mattaÃ±Ã±utÄ• mukhena paccayapaá¹-i
tena kiá¹ƒ dÄ«peti? yathÄ• tvaá¹ƒ, brÄ• hmaá¹‡a, bÄ«jaá¹ƒ vapitvÄ• sassaparipÄ• lanatth
vÄ• rukkhavatiá¹ƒ vÄ• pÄ• kÄ• raparikkhepaá¹ƒ vÄ• karosi, tena te gomahiá¹ƒsamigagaá
sassaá¹ƒ na vilumpanti, evamahampi saddhÄ• bÄ«jaá¹ƒ vapitvÄ• nÄ• nappakÄ• rakusalas
kÄ• yavacÄ«Ä• hÄ• raguttimayaá¹ƒ tividhaparikkhepaá¹ƒ karomi. tena me rÄ• gÄ• diakusal
pavesaá¹ƒ alabhantÄ• nÄ• nappakÄ• rakusalasassaá¹ƒ na vilumpantÄ«ti.

__saccaá¹ƒ karomi niddÄ• na_nti ettha dvÄ«hi dvÄ• rehi avisaá¹ƒvÄ• danaá¹ƒ __saccaá¹ƒ
lunanaá¹ƒ uppÄ• á¹-anaá¹ƒ, karaá¹‡atthe cetaá¹ƒ upayogavacanaá¹ƒ veditabbaá¹ƒ. ayaÃ±h
karomi niddÄ• naâ€™â€™ nti. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• tvaá¹ƒ bÄ• hiraá¹ƒ kasiá¹ƒ kasitv
tiá¹‡Ä• naá¹ƒ hatthena vÄ• asitena vÄ• niddÄ• naá¹ƒ karosi; evamahampi ajjhattikaá¹ƒ kas
kusalasassadÅ«sakÄ• naá¹ƒ visaá¹ƒvÄ• danatiá¹‡Ä• naá¹ƒ saccena niddÄ• naá¹ƒ karomi. A
saccanti veditabbaá¹ƒ, yaá¹ƒ taá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡anti vuccati. tena attasaÃ±Ã±Ä•
niddÄ• naá¹ƒ karomÄ«ti evaá¹ƒ yojetabbaá¹ƒ. atha vÄ• __niddÄ• na_nti chedakaá¹ƒ lÄ• va
attho. evaá¹ƒ sante yathÄ• tvaá¹ƒ dÄ• saá¹ƒ vÄ• kammakaraá¹ƒ \Be I 134/ vÄ• niddÄ• na
tiá¹‡Ä• nÄ«â€™â€™ ti tiá¹‡Ä• naá¹ƒ chedakaá¹ƒ lÄ• vakaá¹ƒ uppÄ• á¹-akaá¹ƒ karosi; evam
upayogavacaneneva vattuá¹ƒ yujjati. atha vÄ• __sacca_nti diá¹-á¹-hisaccaá¹ƒ. tamahaá¹ƒ n
chinditabbaá¹ƒ lunitabbaá¹ƒ uppÄ• á¹-etabbaá¹ƒ karomÄ«ti evampi upayogavacaneneva va

__soraccaá¹ƒ me pamocana_nti ettha yaá¹ƒ taá¹ƒ ``kÄ• yiko avÄ«tikkamo, vÄ• casiko avÄ«
\Ee I 149/ sÄ«lameva ``soraccaâ€™â€™ nti vuttaá¹ƒ, na taá¹ƒ idha adhippetaá¹ƒ, vuttamev
``kÄ• yaguttoâ€™â€™ tiÄ• dinÄ• nayena, arahattaphalaá¹ƒ pana adhippetaá¹ƒ. tampi hi su
ratabhÄ• vato ``soraccaâ€™â€™ nti vuccati. __pamocana_nti yoggavissajjanaá¹ƒ. kiá¹ƒ vut
pamocanaá¹ƒ punapi sÄ• yanhe vÄ• dutiyadivase vÄ• anÄ• gatasaá¹ƒvacchare vÄ• yojet
mama evaá¹ƒ. na hi mama antarÄ• mocanaá¹ƒ nÄ• ma atthi. ahaÃ±hi dÄ«paá¹…karadasal
paÃ±Ã±Ä• naá¹…gale vÄ«riyabalibadde yojetvÄ• cattÄ• ri asaá¹…khyeyyÄ• ni kappasatas
kasanto tÄ• va na muÃ±ciá¹ƒ, yÄ• va na sammÄ• sambodhiá¹ƒ abhisambujjhi. yadÄ• ca m
khepetvÄ• bodhirukkhamÅ«le aparÄ• jitapallaá¹…ke nisinnassa sabbaguá¹‡aparivÄ• raá¹ƒ
tadÄ• mayÄ• taá¹ƒ sabbussukkapaá¹-ippassaddhippattiyÄ• \Ne I 118/ pamuttaá¹ƒ, na dÄ•
bhavissatÄ«ti. etamatthaá¹ƒ sandhÄ• yÄ• ha bhagavÄ• --- ``soraccaá¹ƒ me pamocanaâ€™

<79> __vÄ«riyaá¹ƒ me dhuradhorayha_nti ettha __vÄ«riya_nti ``kÄ• yiko vÄ• , cetasiko vÄ«
tiÄ• dinÄ• nayena vuttapadhÄ• naá¹ƒ. dhurÄ• yaá¹ƒ dhorayhaá¹ƒ __dhuradhorayhaá¹ƒ, _ d
yathÄ• hi brÄ• hmaá¹‡assa dhurÄ• yaá¹ƒ dhorayhÄ• kaá¸• á¸• hitaá¹ƒ naá¹…galaá¹ƒ bhÅ«
mÅ«lasantÄ• nakÄ• ni ca padÄ• leti, evaá¹ƒ bhagavato vÄ«riyÄ• kaá¸• á¸• hitaá¹ƒ paÃ±Ã±Ä
ghanaá¹ƒ bhindati, kilesasantÄ• nakÄ• ni ca padÄ• leti. tenÄ• ha --- ``vÄ«riyaá¹ƒ me dhurad

vÄ• purimadhuraá¹ƒ vahantÄ• dhurÄ• , mÅ«ladhuraá¹ƒ vahantÄ• dhorayhÄ• ; dhurÄ• ca
__dhuradhorayhÄ• _. tattha yathÄ• brÄ• hmaá¹‡assa ekamekasmiá¹ƒ naá¹…gale catubalib
dhuradhorayhaá¹ƒ vahantaá¹ƒ uppannÄ• nuppannatiá¹‡amÅ«laghÄ• taá¹ƒ sassasampattiÃ±
catusammappadhÄ• navÄ«riyappabhedaá¹ƒ dhuradhorayhaá¹ƒ vahantaá¹ƒ uppannÄ• nupp
kusalasampattiÃ±ca \Ee I 150/ sÄ• dheti. tenÄ• ha --- ``vÄ«riyaá¹ƒ me dhuradhorayhaâ€™â

__yogakkhemÄ• dhivÄ• hana_nti \Be I 135/ ettha yogehi khemattÄ• ``yogakkhemaâ€™â€
taá¹ƒ adhikatvÄ• vÄ• hÄ«yati, abhimukhaá¹ƒ vÄ• vÄ• hÄ«yatÄ«ti adhivÄ• hanaá¹ƒ. yogakk
yogakkhemÄ• dhivÄ• hanaá¹ƒ. tena kiá¹ƒ dÄ«peti? yathÄ• tava dhuradhorayhaá¹ƒ puratthi
pacchimÄ• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ abhimukhaá¹ƒ vÄ• hÄ«yati, tathÄ• mama dhuradho
vÄ• hÄ«yati.

evaá¹ƒ vÄ• hiyamÄ• naÃ±ca __gacchati anivattantaá¹ƒ_. yathÄ• tava naá¹…galaá¹ƒ vahan
khettakoá¹-iá¹ƒ patvÄ• puna nivattati, evaá¹ƒ anivattantaá¹ƒ dÄ«paá¹…karakÄ• lato pabhut
vÄ• tena tena maggena pahÄ«nÄ• kilesÄ• punappunaá¹ƒ pahÄ• tabbÄ• na honti, yathÄ•
tiá¹‡Ä• ni punapi aparasmiá¹ƒ samaye chinditabbÄ• ni honti, tasmÄ• pi etaá¹ƒ paá¹-hamam
diá¹-á¹-hekaá¹-á¹-he kilese, dutiyavasena oá¸·Ä• rike, tatiyavasena anusahagate kilese, catu
sabbakilese pajahantaá¹ƒ __gacchati anivattantaá¹ƒ_. atha vÄ• __gacchati anivatta_nti niv
hutvÄ• gacchatÄ«ti attho. nti taá¹ƒ dhuradhorayhaá¹ƒ. evampettha padacchedo veditabbo.
yathÄ• tava dhuradhorayhaá¹ƒ na taá¹ƒ á¹-hÄ• naá¹ƒ gacchati, yattha gantvÄ• kassako as
na socati, etaá¹ƒ pana taá¹ƒ á¹-hÄ• naá¹ƒ gacchati, __yattha gantvÄ• na socati_. yattha sa
vÄ«riyadhuradhorayhaá¹ƒ codento gantvÄ• mÄ• diso kassako asoko nissoko virajo hutvÄ•
sabbasokasallasamugghÄ• tabhÅ«taá¹ƒ nibbÄ• nÄ• matasaá¹…khÄ• taá¹ƒ á¹-hÄ• naá¹ƒ ga

<80> idÄ• ni \Ne I 119/ nigamanaá¹ƒ karonto bhagavÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``evamesÄ• kasÄ« kaá¹-á¹-hÄ• , sÄ• hoti amatapphalÄ• .

etaá¹ƒ kasiá¹ƒ kasitvÄ• na, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

tassÄ• yaá¹ƒ saá¹…khepattho --- mayÄ• brÄ• hmaá¹‡a __esÄ• _ saddhÄ• bÄ«jÄ• tapovu
_ paÃ±Ã±Ä• mayaá¹ƒ yuganaá¹…galaá¹ƒ, hirimayaÃ±ca Ä«saá¹ƒ, manomayena yottena, el
paÃ±Ã±Ä• naá¹…gale satiphÄ• laá¹ƒ Ä• koá¹-etvÄ• , satipÄ• canaá¹ƒ gahetvÄ• , kÄ• yavac
saccaá¹ƒ niddÄ• naá¹ƒ katvÄ• , soraccaá¹ƒ pamocanaá¹ƒ vÄ«riyaá¹ƒ dhuradhorayhaá¹ƒ yo
anivattantaá¹ƒ vÄ• hentena __kaá¹-á¹-hÄ• , _ kasikammapariyosÄ• naá¹ƒ catubbidhaá¹ƒ sÄ
__sÄ• _ \Be I 136/ __hoti amatapphalÄ• , _ sÄ• esÄ• kasi amatapphalÄ• hoti. amataá¹ƒ v
nibbÄ• nÄ• nisaá¹ƒsÄ• hotÄ«ti attho. sÄ• kho panesÄ• kasi na mamevekassa amatappha
koci khattiyo vÄ• brÄ• hmaá¹‡o vÄ• vesso vÄ• suddo vÄ• gahaá¹-á¹-ho vÄ• pabbajito vÄ

sabbopi __etaá¹ƒ kasiá¹ƒ kasitvÄ• na, sabbadukkhÄ• pamuccati, _ sabbasmÄ•
vaá¹-á¹-adukkhadukkhadukkhasaá¹…khÄ• radukkhaviparià¹‡Ä• madukkhÄ• pamuccatÄ«ti.
arahattanikÅ«á¹-ena nibbÄ• napariyosÄ• naá¹ƒ katvÄ• desanaá¹ƒ niá¹-á¹-hÄ• pesi.

tato brÄ• hmaá¹‡o gambhÄ«ratthaá¹ƒ desanaá¹ƒ sutvÄ• ``mama kasiphalaá¹ƒ bhuÃ±jitvÄ•
imassa pana kasi amatapphalÄ• , tassÄ• phalaá¹ƒ bhuÃ±jitvÄ• sabbadukkhÄ• pamuccatÄ
pasanno pasannÄ• kÄ• raá¹ƒ kÄ• tuá¹ƒ pÄ• yÄ• saá¹ƒ dÄ• tumÄ• raddho. tenÄ• ha __ ``ath
_ti. tattha __mahatiyÄ• _ti mahatiyanti attho. __kaá¹ƒsapÄ• tiyÄ• _ti suvaá¹‡á¹‡apÄ• tiyaá¹ƒ
attano suvaá¹‡á¹‡athÄ• le. __vaá¸• á¸• hetvÄ• _ti chupitvÄ• , Ä• kiritvÄ• ti vuttaá¹ƒ hoti. __b
upanÄ• mesÄ«_ti sappimadhuphÄ• á¹‡itÄ• dÄ«hi vicitraá¹ƒ katvÄ• , dukÅ«lavitÄ• nena paá
sakkaccaá¹ƒ tathÄ• gatassa abhihari. kinti? __ ``bhuÃ±jatu bhavaá¹ƒ gotamo pÄ• yÄ• saá¹ƒ
_nti. tato kassakabhÄ• vasÄ• dhakaá¹ƒ kÄ• raá¹‡amÄ• ha __ ``yaÃ±hi ... pe ... kasatÄ«â€™
... pe ... kasatÄ«ti vuttaá¹ƒ hoti. atha bhagavÄ• __ ``gÄ• thÄ• bhigÄ«taá¹ƒ meâ€™â€™ _ti

<81> tattha __gÄ• thÄ• bhigÄ«ta_nti gÄ• thÄ• hi abhigÄ«taá¹ƒ, gÄ• thÄ• yo bhÄ• sitvÄ• la
__me_ti mayÄ• . __abhojaneyya_nti bhuÃ±janÄ• rahaá¹ƒ na hoti. __sampassata_nti samm
passataá¹ƒ \Ee I 152/, samantÄ• vÄ• passataá¹ƒ sampassataá¹ƒ, buddhÄ• nanti vuttaá¹ƒ
``gÄ• thÄ• bhigÄ«taá¹ƒ bhuÃ±jitabbaâ€™â€™ nti \Ne I 120/ esa dhammo etaá¹ƒ cÄ• rittaá¹
__gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• _ paá¹-ikkhipanti na bhuÃ±jantÄ«ti. kiá¹ƒ pana
pÄ• yÄ• satthaá¹ƒ gÄ• thÄ• abhigÄ«tÄ• , yena evamÄ• hÄ• ti? na etadatthaá¹ƒ abhigÄ«tÄ•
paá¹-á¹-hÄ• ya khettasamÄ«pe á¹-hatvÄ• kaá¹-acchubhikkhampi alabhitvÄ• puna sakalabu
laddhaá¹ƒ tadetaá¹ƒ naá¹-anaccakÄ• dÄ«hi naccitvÄ• gÄ• yitvÄ• ca laddhasadisaá¹ƒ hoti,
``gÄ• thÄ• bhigÄ«taâ€™â€™ nti vuttaá¹ƒ. tÄ• disaÃ±ca yasmÄ• \Be I 137/ buddhÄ• naá¹ƒ
``abhojaneyyaâ€™â€™ nti vuttaá¹ƒ. appicchatÄ• nurÅ«paÃ±cetaá¹ƒ na hoti, tasmÄ• pi pac
anukampamÄ• nena ca evaá¹ƒ vuttaá¹ƒ. yatra ca nÄ• ma parappakÄ• sitenÄ• pi attano guá
paá¹-ikkhipanti seyyathÄ• pi appiccho ghaá¹-ikÄ• ro kumbhakÄ• ro, tatra kathaá¹ƒ koá¹-ippa
samannÄ• gato bhagavÄ• attanÄ• va attano guá¹‡appakÄ• sanena uppannaá¹ƒ lÄ• bhaá¹ƒ
etaá¹ƒ bhagavato vattunti.

ettÄ• vatÄ• ``appasannaá¹ƒ adÄ• tukÄ• maá¹ƒ brÄ• hmaá¹‡aá¹ƒ gÄ• thÄ• gÄ• yanena dÄ
gotamo bhojanaá¹ƒ paá¹-iggahesi, Ä• misakÄ• raá¹‡Ä• imassa desanÄ• â€™â€™ ti imamh
mocento desanÄ• pÄ• risuddhiá¹ƒ dÄ«petvÄ• , idÄ• ni Ä• jÄ«vapÄ• risuddhiá¹ƒ dÄ«pento Ä
brÄ• hmaá¹‡a vuttiresÄ• â€™â€™ _ti tassattho --- Ä• jÄ«vapÄ• risuddhidhamme vÄ• dasa
buddhÄ• naá¹ƒ cÄ• rittadhamme vÄ• __sati_ saá¹ƒvijjamÄ• ne anupahate vattamÄ• ne __
Ä• kÄ• se pÄ• á¹‡ippasÄ• raá¹‡akappÄ• esanÄ• pariyesanÄ• jÄ«vitavutti buddhÄ• naá¹ƒ

<82> evaá¹ƒ vutte brÄ• hmaá¹‡o ``pÄ• yÄ• saá¹ƒ me paá¹-ikkhipati, akappiyaá¹ƒ kiretaá¹ƒ
vatasmiá¹ƒ, dÄ• naá¹ƒ dÄ• tuá¹ƒ \Ee I 153/ na labhÄ• mÄ«â€™â€™ ti domanassaá¹ƒ uppÄ

aÃ±Ã±aá¹ƒ paá¹-iggaá¹‡heyyÄ• â€™â€™ ti ca cintesi. taá¹ƒ Ã±atvÄ• bhagavÄ• ``ahaá¹ƒ b
paricchinditvÄ• Ä• gato --- `ettakena kÄ• lena imaá¹ƒ brÄ• hmaá¹‡aá¹ƒ pasÄ• dessÄ• mÄ«
domanassaá¹ƒ akÄ• si. idÄ• ni tena domanassena mayi cittaá¹ƒ pakopetvÄ• amatavaradha
sakkhissatÄ«â€™â€™ ti brÄ• hmaá¹‡assa pasÄ• dajananatthaá¹ƒ tena patthitamanorathaá
``aÃ±Ã±ena ca kevalinaâ€™â€™ _nti. tattha __kevalina_nti sabbaguá¹‡aparipuá¹‡á¹‡aá¹ƒ,
vÄ• ti attho. mahantÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ esanato __mahesi
parikkhÄ«á¹‡asabbÄ• savattÄ• __khÄ«á¹‡Ä• savaá¹ƒ_. hatthapÄ• dakukkuccamÄ• diá¹ƒ k
vÅ«pasantasabbakukkuccattÄ• __kukkuccavÅ«pasantaá¹ƒ_. __upaá¹-á¹-hahassÅ«_ti pariv
evaá¹ƒ brÄ• hmaá¹‡ena citte uppÄ• ditepi pariyÄ• yameva bhaá¹‡ati, na tu bhaá¹‡ati ``dehi
sesamettha uttÄ• nameva.

atha \Ne I 121/ \Be I 138/ brÄ• hmaá¹‡o ``ayaá¹ƒ pÄ• yÄ• so bhagavato Ä• nÄ«to nÄ• haá
chandena kassaci dÄ• tuâ€™â€™ nti cintetvÄ• Ä• ha __ ``atha kassa cÄ• haâ€™â€™ _nti
pÄ• yÄ• saá¹ƒ á¹-hapetvÄ• tathÄ• gataá¹ƒ tathÄ• gatasÄ• vakaÃ±ca aÃ±Ã±assa ajÄ«raá¹‡
--- __ ``na khvÄ• haá¹ƒ taâ€™â€™ _nti. tattha __sadevaka_vacanena paÃ±cakÄ• mÄ• vac
__samÄ• raka_vacanena chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, __sabrahmaka_v
rÅ«pÄ• vacarabrahmaggahaá¹‡aá¹ƒ arÅ«pÄ• vacarÄ• pana bhuÃ±jeyyunti asambhÄ• vane
__sassamaá¹‡abrÄ• hmaá¹‡i_vacanena sÄ• sanapaccatthikapaccÄ• mittasamaá¹‡abrÄ• hm
samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca. __pajÄ• _vacanena s
__sadevamanussa_vacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«
pajÄ• vasena sattaloko gahitoti veditabbo. esa saá¹…khepo, vitthÄ• raá¹ƒ pana Ä• á¸·avaka
vaá¹‡á¹‡ayissÄ• ma.

kasmÄ• pana sadevakÄ• dÄ«su kassaci na sammÄ• pariá¹‡Ä• maá¹ƒ gaccheyyÄ• ti? oá¸·
imasmiÃ±hi pÄ• yÄ• se bhagavantaá¹ƒ uddissa gahitamatteyeva devatÄ• hi ojÄ• pakkhittÄ
pÄ• yÄ• se, cundassa ca sÅ«karamaddave paccamÄ• ne, veraÃ±jÄ• yaÃ±ca bhagavatÄ• g
bhesajjakkhandhake ca kaccÄ• nassa guá¸·hakumbhasmiá¹ƒ avasiá¹-á¹-haguá¸·he. so oá¸·
sukhumojÄ• pakkhipanato devÄ• naá¹ƒ na pariá¹‡amati. devÄ• hi sukhumasarÄ«rÄ• , tesa
na sammÄ• pariá¹‡amati. manussÄ• nampi na pariá¹‡amati. manussÄ• hi oá¸·Ä• rikasarÄ
dibbojÄ• na sammÄ• pariá¹‡amati. tathÄ• gatassa pana pakatiagginÄ• va pariá¹‡amati, sa
kÄ• yabalaÃ±Ä• á¹‡abalappabhÄ• venÄ• ti eke tathÄ• gatasÄ• vakassa khÄ«á¹‡Ä• savass
mattaÃ±Ã±utÄ• ya ca pariá¹‡amati, itaresaá¹ƒ iddhimantÄ• nampi na pariá¹‡amati. acintanÄ
kÄ• raá¹‡aá¹ƒ, buddhavisayo esoti.

__tena hi tva_nti yasmÄ• aÃ±Ã±aá¹ƒ na passÄ• mi, mama na kappati, mama akappantaá¹
kappati, tasmÄ• tvaá¹ƒ brÄ• hmaá¹‡Ä• ti vuttaá¹ƒ hoti. __appaharite_ti parittaharitatiá¹‡e,
apparuá¸·haritatiá¹‡e vÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hisadise. __appÄ• á¹‡ake_ti nippÄ• á¹‡ake,
pÄ• yÄ• sajjhottharaá¹‡akÄ• raá¹‡ena maritabbapÄ• á¹‡arahite vÄ• mahÄ• udakakkhandh

pÄ• á¹‡ehi tiá¹‡Ä• naá¹ƒ pÄ• á¹‡akÄ• naÃ±ca anurakkhaá¹‡atthÄ• ya etaá¹ƒ vuttaá¹ƒ. __ci
ciá¹-iciá¹-Ä• yatÄ«_ti \Be I 139/ evaá¹ƒ saddaá¹ƒ karoti. __saá¹ƒdhÅ«pÄ• yatÄ«_ti samantÄ
__sampadhÅ«pÄ• yatÄ«_ti tatheva adhimattaá¹ƒ dhÅ«pÄ• yati. kasmÄ• evaá¹ƒ ahosÄ«ti?
udakassa, na pÄ• yÄ• sassa, na brÄ• hmaá¹‡assa, na aÃ±Ã±esaá¹ƒ devayakkhÄ• dÄ«naá
dhammasaá¹ƒvegatthaá¹ƒ tathÄ• adhiá¹-á¹-hÄ• si. __seyyathÄ• pi nÄ• mÄ• _ti opammanic
phÄ• loti ettakameva \Ee I 155/ vuttaá¹ƒ hoti. __saá¹ƒviggo_ cittena, __lomahaá¹-á¹-hajÄ• to
sarÄ«rena. sarÄ«re kirassa navanavutilomakÅ«pasahassÄ• ni suvaá¹‡á¹‡abhittiyÄ• Ä• hat
uddhaggÄ• ahesuá¹ƒ. sesaá¹ƒ pÄ• kaá¹-ameva.

pÄ• desu pana nipatitvÄ• bhagavato dhammadesanaá¹ƒ abbhanumodamÄ• no bhagavant
``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotamÄ• â€™â€™ _ti. abbhanumodane h
saddo. vitthÄ• rato panassa maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• Ä• vi
abbhanumodanatthe, tasmÄ• sÄ• dhu sÄ• dhu bho gotamÄ• ti vuttaá¹ƒ hotÄ«ti veditabbaá

``bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«halacchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budhoâ€™â€™ ti || ---

iminÄ• ca lakkhaá¹‡ena idha pasÄ• davasena pasaá¹ƒsÄ• vasena cÄ• yaá¹ƒ dvikkhattuá¹ƒ
__abhikkanta_nti abhikantaá¹ƒ atiiá¹-á¹-haá¹ƒ, atimanÄ• paá¹ƒ, atisundaranti vuttaá¹ƒ hoti.

tattha ekena abhikkantasaddena desanaá¹ƒ thometi, ekena attano pasÄ• daá¹ƒ. ayaÃ±hi e
abhikkantaá¹ƒ, bho gotama, yadidaá¹ƒ bhoto gotamassa dhammadesanÄ• , abhikkantaá¹ƒ
dhammadesanaá¹ƒ Ä• gamma mama pasÄ• doti. bhagavato eva vÄ• vacanaá¹ƒ dve dve a
gotamassa vacanaá¹ƒ abhikkantaá¹ƒ dosanÄ• sanato, abhikkantaá¹ƒ guá¹‡Ä• dhigamanato
paÃ±Ã±Ä• jananato, sÄ• tthato, sabyaÃ±janato, uttÄ• napadato, gambhÄ«ratthato, kaá¹‡á¹
anattukkaá¹ƒsanato, aparavambhanato, karuá¹‡Ä• sÄ«talato, paÃ±Ã±Ä• vadÄ• tato, Ä• pÄ
vimaddakkhamato, suyyamÄ• nasukhato, vÄ«maá¹ƒsiyamÄ• nahitatoti evamÄ• dÄ«hi yojet

tato \Be I 140/ parampi catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti
adhomukhaá¹-á¹-hapitaá¹ƒ, heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti uparimukh
__paá¹-icchanna_nti tiá¹‡apaá¹‡á¹‡Ä• dicchÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __
disÄ• mÅ«á¸·hassa. __maggaá¹ƒ Ä• cikkheyyÄ• _ti hatthe gahetvÄ• \Ee I 156/ ``esa magg
__andhakÄ• re_ti kÄ• á¸·apakkhacÄ• tuddasÄ«aá¸• á¸• harattaghanavanasaá¹‡á¸• amegha
ayaá¹ƒ tÄ• va padattho.

ayaá¹ƒ pana adhippÄ• yayojanÄ• --- yathÄ• koci nikkujjitaá¹ƒ ukkujjeyya, evaá¹ƒ saddham
asaddhammapatitaá¹ƒ maá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ• pentena, yathÄ• paá¹-icchannaá

bhagavato sÄ• sanantaradhÄ• nÄ• pabhuti micchÄ• diá¹-á¹-higahanapaá¹-icchannaá¹ƒ sÄ•
mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummaggamicchÄ• maggapaá¹-ipannassa m
Ä• cikkhantena, yathÄ• andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, evaá¹ƒ mohandhakÄ• ranin
buddhÄ• diratanarÅ«pÄ• ni apassato tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsakad
mayhaá¹ƒ bhotÄ• gotamena etehi pariyÄ• yehi desitattÄ• anekapariyÄ• yena dhammo pak

atha vÄ• ekacciyena mattena yasmÄ• ayaá¹ƒ dhammo dukkhadassanena asubhe ``subha
vipallÄ• sappahÄ• nena ca nikkujjitukkujjitasadiso, samudayadassanena dukkhe ``sukhaâ€
vipallÄ• sappahÄ• nena ca paá¹-icchannavivaraá¹‡asadiso, nirodhadassanena anicce ``nic
vipallÄ• sappahÄ• nena ca mÅ«á¸·hassa maggÄ• cikkhaá¹‡asadiso, maggadassanena ana
vipallÄ• sappahÄ• nena ca andhakÄ• re pajjotasadiso, tasmÄ• seyyathÄ• pi nÄ• ma nikkuj
... pajjotaá¹ƒ dhÄ• reyya ``cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™â€™ ti, evaá¹ƒ pakÄ• si

yasmÄ• panettha saddhÄ• tapakÄ• yaguttatÄ• dÄ«hi sÄ«lakkhandho pakÄ• sito hoti, paÃ±
hirimanÄ• dÄ«hi samÄ• dhikkhandho, yogakkhemena nirodhoti evaá¹ƒ tikkhandho ariyamag
dve ariyasaccÄ• ni pakÄ• sitÄ• ni. tattha maggo paá¹-ipakkho samudayassa, nirodho dukkh
dve. iti iminÄ• pariyÄ• yena cattÄ• ri saccÄ• ni pakÄ• sitÄ• ni. tasmÄ• anekapariyÄ• yena
veditabbo \Ee I 157/.

__esÄ• ha_ntiÄ• dÄ«su \Be I 141/ eso ahanti esÄ• haá¹ƒ. __saraá¹‡aá¹ƒ gacchÄ• mÄ«_ti
paá¹‡ipÄ• tena saraá¹‡agamanena gatopi idÄ• ni vÄ• cÄ• ya samÄ• diyanto Ä• ha. atha vÄ
saraá¹‡aá¹ƒ gatoti idÄ• ni taá¹ƒ Ä• diá¹ƒ katvÄ• sese dhammasaá¹…ghepi gantuá¹ƒ Ä• ha.
Ä• diá¹ƒ katvÄ• , ajjadaggeti vÄ• pÄ• á¹-ho, da-kÄ• ro padasandhikaro, ajja aggaá¹ƒ katvÄ
pÄ• á¹‡ehi upetaá¹ƒ __pÄ• á¹‡upetaá¹ƒ, _ yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ• va upetaá¹ƒ,
tÄ«hi saraá¹‡agamanehi saraá¹‡aá¹ƒ gataá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu jÄ• nÄ• tÅ
ettÄ• vatÄ• anena sutÄ• nurÅ«pÄ• paá¹-ipatti dassitÄ• hoti. nikkujjitÄ• dÄ«hi vÄ• satthus
iminÄ• ``esÄ• haâ€™â€™ ntiÄ• dinÄ• sissasampatti dassitÄ• . tena vÄ• paÃ±Ã±Ä• paá¹-
saddhÄ• paá¹-ilÄ• bho dassito. idÄ• ni evaá¹ƒ paá¹-iladdhasaddhena paÃ±Ã±avatÄ• yaá¹ƒ
taá¹ƒ kattukÄ• mo bhagavantaá¹ƒ yÄ• cati __ ``labheyyÄ• haâ€™â€™ _nti. tattha bhagavat
abhippasÄ• ditacitto ``bhagavÄ• pi cakkavattirajjaá¹ƒ pahÄ• ya pabbajito, kimaá¹…gaá¹ƒ pa
saddhÄ• ya pabbajjaá¹ƒ yÄ• cati, tattha paripÅ«rakÄ• ritaá¹ƒ patthento paÃ±Ã±Ä• ya upasa
pÄ• kaá¹-ameva.

__eko vÅ«pakaá¹-á¹-ho_tiÄ• dÄ«su pana __eko_ kÄ• yavivekena, __vÅ«pakaá¹-á¹-ho_ citt
kammaá¹-á¹-hÄ• ne satiavijahanena, __Ä• tÄ• pÄ«_ kÄ• yikacetasikavÄ«riyasaá¹…khÄ• te
kÄ• ye ca jÄ«vite ca anapekkhatÄ• ya __viharanto_ aÃ±Ã±atarairiyÄ• pathavihÄ• rena. __n
upÄ• dÄ• ya vuccati. __kulaputtÄ• _ti duvidhÄ• kulaputtÄ• , jÄ• tikulaputtÄ• , Ä• cÄ• rakula
ubhayathÄ• pi kulaputto. __agÄ• rasmÄ• _ti gharÄ• . agÄ• rÄ• naá¹ƒ hitaá¹ƒ agÄ• riyaá¹ƒ

kasigorakkhÄ• dikuá¹-umbaposanakammaá¹ƒ vuccati. natthi ettha agÄ• riyanti __anagÄ• riy
adhivacanaá¹ƒ __pabbajantÄ«_ti upagacchanti upasaá¹…kamanti. __tadanuttara_nti taá¹ƒ
__brahmacariyapariyosÄ• na_nti maggabrahmacariyassa pariyosÄ• naá¹ƒ, arahattaphalant
tassa hi atthÄ• ya kulaputtÄ• pabbajanti. __diá¹-á¹-heva dhamme_ti tasmiá¹ƒyeva attabhÄ•
abhiÃ±Ã±Ä• sacchikatvÄ• _ti attanÄ• yeva paÃ±Ã±Ä• ya paccakkhaá¹ƒ katvÄ• , aparappac
__upasampajja vihÄ• sÄ«_ti pÄ• puá¹‡itvÄ• sampÄ• detvÄ• vÄ• vihÄ• si. evaá¹ƒ viharant
... abbhaÃ±Ã±Ä• si_. etenassa paccavekkhaá¹‡abhÅ«miá¹ƒ dasseti.

katamÄ• \Be I 142/ panassa jÄ• ti khÄ«á¹‡Ä• , kathaÃ±ca naá¹ƒ abbhaÃ±Ã±Ä• sÄ«ti? vuc
jÄ• ti khÄ«á¹‡Ä• pubbeva khÄ«á¹‡attÄ• , na anÄ• gatÄ• anÄ• gate vÄ• yÄ• mÄ• bhÄ• vat
yÄ• pana maggassa abhÄ• vitattÄ• uppajjeyya ekacatupaÃ±cavokÄ• rabhavesu ekacatupa
sÄ• maggassa bhÄ• vitattÄ• anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• . taá¹ƒ so
paccavekkhitvÄ• kilesÄ• bhÄ• ve vijjamÄ• nampi kammaá¹ƒ Ä• yatiá¹ƒ apaá¹-isandhikaá¹ƒ

__vusita_nti vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hÄ• pitanti attho. __brahmac
maggabrahmacariyaá¹ƒ. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«hi maggehi
pariÃ±Ã±Ä• pahÄ• nasacchikiriyabhÄ• vanÄ• vasena soá¸·asavidhampi kiccaá¹ƒ niá¹-á¹-hÄ
itthattÄ• yÄ• _ti idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒ soá¸·asakiccabhÄ• vÄ• ya kilesakkha
natthÄ«ti. atha vÄ• __itthattÄ• yÄ• _ti itthabhÄ• vato, imasmÄ• evaá¹ƒpakÄ• rÄ• idÄ• ni v
aparaá¹ƒ khandhasantÄ• naá¹ƒ natthi. ime pana paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• tiá¹-á¹
viyÄ• ti abbhaÃ±Ã±Ä• si. __aÃ±Ã±ataro_ti \Ne I 125/ eko. __arahata_nti arahantÄ• naá¹ƒ. n
abbhantaro Ä• yasmÄ• bhÄ• radvÄ• jo ahosÄ«ti ayaá¹ƒ kirettha adhippÄ• yoti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kasibhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cundasuttavaá¹‡á¹‡anÄ•

<83> __pucchÄ• mi_ \Ne I 126/ \Ee I 159/ __muniá¹ƒ pahÅ«tapaÃ±Ã±a_nti cundasuttaá¹ƒ.
tÄ• va attajjhÄ• sayaparajjhÄ• sayaaá¹-á¹-huppattipucchÄ• vasikabhedato catÅ«su uppattÄ
pucchÄ• vasikÄ• uppatti. vitthÄ• rato pana ekaá¹ƒ samayaá¹ƒ bhagavÄ• mallesu cÄ• rikaá
bhikkhusaá¹…ghena saddhiá¹ƒ yena pÄ• vÄ• tadavasari. tatra sudaá¹ƒ bhagavÄ• pÄ• vÄ•
kammÄ• raputtassa ambavane. ito pabhuti yÄ• va ``atha kho bhagavÄ• pubbaá¹‡hasamay
pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena cundassa \Be I 143/ kammÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«dÄ«â€™â€™ ti (DN II 18
vitthÄ• retabbaá¹ƒ.

evaá¹ƒ bhikkhusaá¹…ghena saddhiá¹ƒ nisinne bhagavati cundo kammÄ• raputto buddhapp
parivisanto byaÃ±janasÅ«pÄ• digahaá¹‡atthaá¹ƒ bhikkhÅ«naá¹ƒ suvaá¹‡á¹‡abhÄ• janÄ• ni
sikkhÄ• pade keci bhikkhÅ« suvaá¹‡á¹‡abhÄ• janÄ• ni paá¹-icchiá¹ƒsu keci na paá¹-icchiá¹
ekameva bhÄ• janaá¹ƒ attano selamayaá¹ƒ pattaá¹ƒ, dutiyabhÄ• janaá¹ƒ buddhÄ• na gaá¹
pÄ• pabhikkhu sahassagghanakaá¹ƒ suvaá¹‡á¹‡abhÄ• janaá¹ƒ attano bhojanatthÄ• ya sam
kuÃ±cikatthavikÄ• ya pakkhipi. cundo parivisitvÄ• hatthapÄ• daá¹ƒ dhovitvÄ• bhagavantaá
bhikkhusaá¹…ghaá¹ƒ olokento taá¹ƒ bhikkhuá¹ƒ addasa, disvÄ• ca pana apassamÄ• no viy
abhaá¹‡i bhagavati theresu ca gÄ• ravena, apica ``micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vacanapath
``kiá¹ƒ nu kho saá¹ƒvarayuttÄ• yeva samaá¹‡Ä• , udÄ• hu bhinnasaá¹ƒvarÄ• Ä«disÄ• pi sa
sÄ• yanhasamaye bhagavantaá¹ƒ upasaá¹…kamitvÄ• Ä• ha __ ``pucchÄ• mi muniâ€™â€™

tattha __pucchÄ• mÄ«_ti idaá¹ƒ ``tisso pucchÄ• adiá¹-á¹-hajotanÄ• pucchÄ• â€™â€™ tiÄ
puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• niddesa 12) nayena niddese vuttanayameva. __muni_nti
Ã±Ä• á¹‡aá¹ƒ. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... sammÄ• diá¹-á¹-hi, tena Ã±Ä• á¹‡ena
monappattoti, tÄ«á¹‡i moneyyÄ• ni kÄ• yamoneyyaâ€™â€™ ntiÄ• dinÄ• (Nidd I 14) nayen
127/. ayampanettha saá¹…khepo. __pucchÄ• mÄ«_ti okÄ• saá¹ƒ kÄ• rento __muni_nti mun
Ä• lapati. __pahÅ«tapaÃ±Ã±a_ntiÄ• dÄ«ni thutivacanÄ• ni, tehi taá¹ƒ muniá¹ƒ thunÄ• ti. tatt
vipulapaÃ±Ã±aá¹ƒ. Ã±eyyapariyantikattÄ• cassa vipulatÄ• veditabbÄ• . __iti cundo kammÄ
dvayaá¹ƒ dhaniyasutte vuttanayameva. ito paraá¹ƒ pana ettakampi avatvÄ• sabbaá¹ƒ vutta
avuttanayameva vaá¹‡á¹‡ayissÄ• ma.

__buddha_nti tÄ«su buddhesu tatiyabuddhaá¹ƒ. __dhammassÄ• mi_nti maggadhammassa
pitaraá¹ƒ attanÄ• uppÄ• ditasippÄ• yatanÄ• dÄ«naá¹ƒ viya ca Ä• cariyaá¹ƒ dhammassa sÄ
dhammarÄ• jaá¹ƒ dhammavasavattinti attho. vuttampi cetaá¹ƒ ---

``so \Be I 144/ hi, brÄ• hmaá¹‡a, bhagavÄ• anuppannassa maggassa uppÄ• detÄ• , asaÃ±
saÃ±janetÄ• , anakkhÄ• tassa maggassa akkhÄ• tÄ• , maggaÃ±Ã±Å«, maggavidÅ«, magga
etarahi sÄ• vakÄ• viharanti pacchÄ• samannÄ• gatÄ• â€™â€™ ti (MN III 79).

__vÄ«tataá¹‡ha_nti vigatakÄ• mabhavavibhavataá¹‡haá¹ƒ. __dvipaduttama_nti dvipadÄ• r
kiÃ±cÄ• pi bhagavÄ• na kevalaá¹ƒ dvipaduttamo eva, atha kho yÄ• vatÄ• sattÄ• apadÄ•
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tesaá¹ƒ sabbesaá¹ƒ uttamo. atha kho ukkaá¹-á¹-hapari
dvipaduttamotveva vuccati. dvipadÄ• hi sabbasattÄ• naá¹ƒ ukkaá¹-á¹-hÄ•
cakkavattimahÄ• sÄ• vakapaccekabuddhÄ• naá¹ƒ tattha uppattito, tesaÃ±ca uttamoti vutte
161/ vuttoyeva hoti. __sÄ• rathÄ«naá¹ƒ pavara_nti sÄ• retÄ«ti __sÄ• rathi, _ hatthidamakÄ•
adhivacanaá¹ƒ. tesaÃ±ca bhagavÄ• __pavaro_ anuttarena damanena purisadamme dame
yathÄ• ha ---

``hatthidamakena, bhikkhave, hatthidammo sÄ• rito ekaá¹ƒ eva disaá¹ƒ dhÄ• vati puratthima
uttaraá¹ƒ vÄ• dakkhiá¹‡aá¹ƒ vÄ• . assadamakena, bhikkhave, assadammo ... pe ... godama
... pe ... dakkhiá¹‡aá¹ƒ vÄ• . tathÄ• gatena hi, bhikkhave, arahatÄ• sammÄ• sambuddhena
aá¹-á¹-ha disÄ• vidhÄ• vati, rÅ«pÄ« rÅ«pÄ• ni passati, ayamekÄ• disÄ• ... pe ... saÃ±Ã±Ä
upasampajja viharati, ayaá¹ƒ aá¹-á¹-hamÄ« disÄ• â€™â€™ ti (MN III 312).

__katÄ«_ti \Ne I 128/ atthappabhedapucchÄ• . __loke_ti sattaloke. __samaá¹‡Ä• _ti pucchi
__iá¹…ghÄ• _ti yÄ• canatthe nipÄ• to. __tadiá¹…ghÄ• _ti te iá¹…gha. __brÅ«hÄ«_ti Ä• cikk

<84> evaá¹ƒ vutte bhagavÄ• cundaá¹ƒ kammÄ• raputtaá¹ƒ ``kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹
ntiÄ• dinÄ• (MN III 296) nayena gihipaÃ±haá¹ƒ apucchitvÄ• samaá¹‡apaÃ±haá¹ƒ pucchan
``taá¹ƒ pÄ• pabhikkhuá¹ƒ sandhÄ• ya ayaá¹ƒ pucchatÄ«â€™â€™ ti Ã±atvÄ• tassa aÃ±Ã±a
assamaá¹‡abhÄ• vaá¹ƒ dÄ«pento Ä• ha __ ``caturo samaá¹‡Ä• â€™â€™ _ti. tattha __catu
__samaá¹‡Ä• _ti kadÄ• ci \Be I 145/ bhagavÄ• titthiye samaá¹‡avÄ• dena vadati; yathÄ• h
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vatakotÅ«halamaá¹…galÄ• nÄ«â€™â€™ ti (MN I 407
--- ``samaá¹‡Ä• samaá¹‡Ä• ti kho, bhikkhave, jano saÃ±jÄ• nÄ• tÄ«â€™â€™ ti (MN I 435)
--- ``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡oâ€™â€™ ti (MN I 139; DN II 214; A
khÄ«á¹‡Ä• save; yathÄ• ha --- ``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ«â€™â€™ ti (MN I
yathÄ• ha --- ``samaá¹‡oti kho, bhikkhave, tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti (AN
padehi sabbepi ariye sÄ«lavantaá¹ƒ puthujjanaÃ±ca \Ee I 162/, catutthena itaraá¹ƒ assamaa
kÄ• sÄ• vakaá¹‡á¹-haá¹ƒ kevalaá¹ƒ vohÄ• ramattakena samaá¹‡oti saá¹…gaá¹‡hitvÄ• ``ca
__na paÃ±camatthÄ«_ti imasmiá¹ƒ dhammavinaye vohÄ• ramattakena paá¹-iÃ±Ã±Ä• matta
natthi.

__te te Ä• vikaromÄ«_ti te caturo samaá¹‡e tava pÄ• kaá¹-e karomi. __sakkhipuá¹-á¹-ho_ti
__maggajino_ti maggena sabbakilese vijitÄ• vÄ«ti attho. __maggadesako_ti paresaá¹ƒ mag
jÄ«vatÄ«_ti sattasu sekkhesu yo koci sekkho apariyositamaggavÄ• sattÄ• lokuttare, sÄ«lav
lokiye magge jÄ«vati nÄ• ma, sÄ«lavantaputhujjano vÄ• lokuttaramagganimittaá¹ƒ jÄ«vana
veditabbo. __yo ca maggadÅ«sÄ«_ti yo ca dussÄ«lo micchÄ• diá¹-á¹-hi maggapaá¹-ilomÄ•
maggadÅ«sakoti attho.

<85> ``ime te caturo samaá¹‡Ä• â€™â€™ ti evaá¹ƒ bhagavatÄ• saá¹…khepena uddiá¹-á¹-
nÄ• mettha maggajino, ayaá¹ƒ maggadesako, ayaá¹ƒ magge jÄ«vati, ayaá¹ƒ maggadÅ«sÄ«
paá¹-ivijjhituá¹ƒ asakkonto puna pucchituá¹ƒ cundo Ä• ha __ ``kaá¹ƒ maggajinaâ€™â€™ _n
jÄ«vati me_ti yo so magge jÄ«vati, taá¹ƒ me brÅ«hi puá¹-á¹-hoti. sesaá¹ƒ pÄ• kaá¹-ameva.

<86> idÄ• nissa bhagavÄ• \Ne I 129/ caturopi samaá¹‡e catÅ«hi gÄ• thÄ• hi niddisanto Ä•
tiá¹‡á¹‡akathaá¹ƒkatho visalloâ€™â€™ _ti. tattha __tiá¹‡á¹‡akathaá¹ƒkatho visallo_ti etaá¹ƒ

vuttanayameva. ayaá¹ƒ pana viseso. yasmÄ• imÄ• ya gÄ• thÄ• ya maggajinoti buddhasam
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena \Be I 146/ kathaá¹ƒkathÄ• patirÅ«pakassa sabbadhammesu
``tiá¹‡á¹‡akathaá¹ƒkathoâ€™â€™ ti veditabbo. pubbe vuttanayena hi tiá¹‡á¹‡akathaá¹ƒkath
paccekabuddhapariyosÄ• nÄ• sakadÄ• gÄ• mivisayÄ• dÄ«su buddhavisayapariyosÄ• nesu
pariyÄ• yena atiá¹‡á¹‡akathaá¹ƒkathÄ• va \Ee I 163/ honti. bhagavÄ• pana sabbappakÄ• r
tiá¹‡á¹‡akathaá¹ƒkathoti. __nibbÄ• nÄ• bhirato_ti nibbÄ• ne abhirato, phalasamÄ• pattivase
nibbÄ• naninnacittoti attho. tÄ• diso ca bhagavÄ• . yathÄ• ha ---

``so kho ahaá¹ƒ, aggivessana, tassÄ• eva kathÄ• ya pariyosÄ• ne, tasmiá¹ƒyeva purimasm
ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemi, sannisÄ• demi, ekodiá¹ƒ karomi, samÄ• dahÄ• mÄ«â

__anÄ• nugiddho_ti kaÃ±ci dhammaá¹ƒ taá¹‡hÄ• gedhena ananugijjhanto. __lokassa sade
Ä• sayÄ• nusayÄ• nulomena dhammaá¹ƒ desetvÄ• pÄ• rÄ• yanamahÄ• samayÄ• dÄ«su a
devamanussÄ• naá¹ƒ saccapaá¹-ivedhasampÄ• danena sadevakassa lokassa netÄ• , gama
sampÄ• petÄ• ti attho. __tÄ• di_nti tÄ• disaá¹ƒ yathÄ• vuttappakÄ• ralokadhammehi nibbik
pÄ• kaá¹-ameva.

<87> evaá¹ƒ bhagavÄ• imÄ• ya gÄ• thÄ• ya ``maggajinaâ€™â€™ nti buddhasamaá¹‡aá¹
khÄ«á¹‡Ä• savasamaá¹‡aá¹ƒ niddisanto Ä• ha __ ``paramaá¹ƒ paramantÄ«â€™â€™ _ti. ta
nibbÄ• naá¹ƒ, sabbadhammÄ• naá¹ƒ aggaá¹ƒ uttamanti attho. __paramanti yodha Ã±atvÄ•
paramamicceva yo idha sÄ• sane Ã±atvÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡ena. __akkhÄ• ti vibh
nibbÄ• nadhammaá¹ƒ akkhÄ• ti, attanÄ• paá¹-ividdhattÄ• paresaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti
nti, maggadhammaá¹ƒ vibhajati ``ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ... pe ... ariyo aá¹-á¹-ha
ti. ubhayampi vÄ• ugghaá¹-itaÃ±Ã±Å«naá¹ƒ saá¹…khepadesanÄ• ya Ä• cikkhati, vipaÃ±cit
vitthÄ• radesanÄ• ya vibhajati. evaá¹ƒ Ä• cikkhanto vibhajanto ca ``idheva sÄ• sane ayaá¹ƒ
bahiddhÄ• â€™â€™ ti sÄ«hanÄ• daá¹ƒ nadanto akkhÄ• ti ca vibhajati ca. tena vuttaá¹ƒ ``ak
dhammaâ€™â€™ nti. __taá¹ƒ kaá¹…khachidaá¹ƒ muniá¹ƒ aneja_nti taá¹ƒ evarÅ«paá¹ƒ cat
164/ attano, desanÄ• ya ca paresaá¹ƒ kaá¹…khacchedanena kaá¹…khacchidaá¹ƒ \Be I 147
muniá¹ƒ, ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya abhÄ• vato anejaá¹ƒ __dutiyaá¹ƒ bhikkhunam

<88> evaá¹ƒ \Ne I 130/ imÄ• ya gÄ• thÄ• ya sayaá¹ƒ anuttaraá¹ƒ maggaá¹ƒ uppÄ• detvÄ•
maggadesÄ« samÄ• nopi dÅ«tamiva lekhavÄ• cakamiva ca raÃ±Ã±o attano sÄ• sanaharaá
``maggadesiâ€™â€™ nti khÄ«á¹‡Ä• savasamaá¹‡aá¹ƒ niddisitvÄ• idÄ• ni sekkhasamaá¹‡
sÄ«lavantaputhujjanasamaá¹‡aÃ±ca niddisanto Ä• ha __ ``yo dhammapadeâ€™â€™ _ti. ta
pÄ• kaá¹-Ä• yeva. ayaá¹ƒ panettha atthavaá¹‡á¹‡anÄ• --- yo nibbÄ• nadhammassa padatt
anupagamma desitattÄ• Ä• sayÄ• nurÅ«pato vÄ• satipaá¹-á¹-hÄ• nÄ• dinÄ• nappakÄ• reh
maggasamaá¹…gÄ«pi anavasitamaggakiccattÄ• __magge jÄ«vati, _ sÄ«lasaá¹ƒyamena __
sÅ«paá¹-á¹-hitÄ• ya cirakatÄ• disaraá¹‡Ä• ya vÄ• satiyÄ• __satimÄ• , _ aá¹‡umattassÄ• p

anavajjattÄ• , koá¹-á¹-hÄ• sabhÄ• vena ca padattÄ• sattatiá¹ƒsabodhipakkhiyadhammasaá
__anavajjapadÄ• ni_ bhaá¹…gaÃ±Ä• á¹‡ato pabhuti bhÄ• vanÄ• sevanÄ• ya __sevamÄ• n
maggajÄ«vi_nti __Ä• hÅ«_ti.

<89> evaá¹ƒ bhagavÄ• imÄ• ya gÄ• thÄ• ya ``maggajÄ«viâ€™â€™ nti sekkhasamaá¹‡aá
sÄ«lavantaputhujjanasamaá¹‡aÃ±ca niddisitvÄ• idÄ• ni taá¹ƒ bhaá¹‡á¸• uá¹ƒ kÄ• sÄ• vaka
vohÄ• ramattasamaá¹‡aá¹ƒ niddisanto Ä• ha __ ``chadanaá¹ƒ katvÄ• nÄ• â€™â€™ _ti. tatt
patirÅ«paá¹ƒ karitvÄ• , vesaá¹ƒ gahetvÄ• , liá¹…gaá¹ƒ dhÄ• retvÄ• ti attho. __subbatÄ• na_
buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ. tesaÃ±hi sundarÄ• ni vatÄ• ni, tasmÄ• te subbatÄ
pakkhandako, anto pavisakoti attho. dussÄ«lo hi gÅ«thapaá¹-icchÄ• danatthaá¹ƒ tiá¹‡apaá
viya attano dussÄ«labhÄ• vaá¹ƒ paá¹-icchÄ• danatthaá¹ƒ subbatÄ• naá¹ƒ chadanaá¹ƒ \Ee I
bhikkhÅ«â€™â€™ ti bhikkhumajjhe pakkhandati, ``ettakavassena bhikkhunÄ• gahetabbaá
dÄ«yamÄ• ne ``ahaá¹ƒ ettakavassoâ€™â€™ ti gaá¹‡hituá¹ƒ pakkhandati, tena vuccati ``cha
subbatÄ• naá¹ƒ pakkhandÄ«â€™â€™ ti. catunnampi khattiyÄ• dikulÄ• naá¹ƒ uppannaá¹ƒ p
ananurÅ«papaá¹-ipattiyÄ• dÅ«setÄ«ti __kuladÅ«sako. pagabbho_ti aá¹-á¹-haá¹-á¹-hÄ• nen
catuá¹-á¹-hÄ• nena vacÄ«pÄ• gabbhiyena, anekaá¹-á¹-hÄ• nena manopÄ• gabbhiyena ca s
saá¹…khepo, vitthÄ• raá¹ƒ pana mettasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vakkhÄ• ma.

katapaá¹-icchÄ• danalakkhaá¹‡Ä• ya \Be I 148/ mÄ• yÄ• ya samannÄ• gatattÄ• __mÄ• yÄ
__asaÃ±Ã±ato_. palÄ• pasadisattÄ• __palÄ• po_. yathÄ• hi palÄ• po anto taá¹‡á¸• ularah
viya dissati, evamidhekacco anto sÄ«lÄ• diguá¹‡asÄ• ravirahitopi bahi subbatacchadanena
viya dissati. so evaá¹ƒ palÄ• pasadisattÄ• ``palÄ• poâ€™â€™ ti vuccati. Ä• nÄ• pÄ• nassa
``apalÄ• pÄ• yaá¹ƒ, bhikkhave, parisÄ• , nippalÄ• pÄ• yaá¹ƒ, bhikkhave, parisÄ• , suddhÄ•
patiá¹-á¹-hitÄ• â€™â€™ ti (MN III 146) evaá¹ƒ puthujjanakalyÄ• á¹‡opi ``palÄ• poâ€™â€™
pana kapilasutte ca ``tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nineâ€™â€™ ti (
``palÄ• poâ€™â€™ ti vutto. __patirÅ«pena caraá¹ƒ samaggadÅ«sÄ«_ti taá¹ƒ subbatÄ• naá
carantaá¹ƒ ``Ä• raÃ±Ã±iko ayaá¹ƒ rukkhamÅ«liko, paá¹ƒsukÅ«liko, piá¹‡á¸• apÄ• tiko, appic
ti jano jÄ• nÄ• ti, evaá¹ƒ patirÅ«pena yuttarÅ«pena bÄ• hiramaá¹-á¹-hena Ä• cÄ• rena cara
lokuttaramaggassa, paresaá¹ƒ sugatimaggassa ca dÅ«sanato ``maggadÅ«sÄ«â€™â€™ ti v

<90> evaá¹ƒ imÄ• ya gÄ• thÄ• ya ``maggadÅ«sÄ«â€™â€™ ti dussÄ«laá¹ƒ vohÄ• ramattak
tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ abyÄ• missÄ«bhÄ• vaá¹ƒ dÄ«pento Ä• ha __ ``ete ca paá¹-ivi
ete caturo samaá¹‡e yathÄ• vuttena \Ee I 166/ lakkhaá¹‡ena __paá¹-ivijjhi_ aÃ±Ã±Ä• si sac
gahaá¹-á¹-ho_ khattiyo vÄ• brÄ• hmaá¹‡o vÄ• aÃ±Ã±o vÄ• koci, imesaá¹ƒ catunnaá¹ƒ sa
lakkhaá¹‡assavanamattena __sutavÄ• , _ tasseva lakkhaá¹‡assa ariyÄ• naá¹ƒ santike suta
teyeva samaá¹‡e ``ayaÃ±ca ayaÃ±ca evaá¹ƒlakkhaá¹‡oâ€™â€™ ti pajÄ• nanamattena __s
pacchÄ• vutto maggadÅ«sÄ«, itarepi __sabbe netÄ• disÄ• ti Ã±atvÄ• iti disvÄ• _ evaá¹ƒ p
pÄ• pabhikkhuá¹ƒ disvÄ• . tatthÄ• yaá¹ƒ yojanÄ• --- ete ca paá¹-ivijjhi yo gahaá¹-á¹-ho suta

sappaÃ±Ã±o, tassa tÄ• ya paÃ±Ã±Ä• ya sabbe ``netÄ• disÄ• â€™â€™ ti Ã±atvÄ• viharato
evaá¹ƒ pÄ• pakammaá¹ƒ karontaá¹ƒ pÄ• pabhikkhuá¹ƒ disvÄ• pi na hÄ• peti, na hÄ• yati, n

evaá¹ƒ \Be I 149/ imÄ• ya gÄ• thÄ• ya tesaá¹ƒ abyÄ• missÄ«bhÄ• vaá¹ƒ dÄ«petvÄ• idÄ• n
netÄ• disÄ• â€™â€™ ti jÄ• nantaá¹ƒ ariyasÄ• vakaá¹ƒ pasaá¹ƒsanto Ä• ha __ ``kathaÃ±hi
tassa sambandho --- etadeva ca yuttaá¹ƒ sutavato ariyasÄ• vakassa, yadidaá¹ƒ ekaccaá¹ƒ
disvÄ• pi sabbe ``netÄ• disÄ• â€™â€™ ti jÄ• nanaá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? kathaÃ±hi duá¹-
suddhaá¹ƒ asuddhena samaá¹ƒ kareyyÄ• ti? tassattho --- kathaÃ±hi sutavÄ• ariyasÄ• vako
sÄ«lavipattiyÄ• duá¹-á¹-hena maggadÅ«sinÄ• aduá¹-á¹-haá¹ƒ itaraá¹ƒ samaá¹‡attayaá¹ƒ,
samaá¹‡attayamevaá¹ƒ aparisuddhakÄ• yasamÄ• cÄ• ratÄ• dÄ«hi asuddhena pacchimena
kareyya sadisanti jÄ• neyyÄ• ti. suttapariyosÄ• ne upÄ• sakassa maggo vÄ• phalaá¹ƒ vÄ•
kaá¹…khÄ• mattameva hi tassa pahÄ«nanti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya cundasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. parÄ• bhavasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne I 132/ __me suta_nti parÄ• bhavasuttaá¹ƒ. kÄ• uppatti? maá¹…galasuttaá¹
etadahosi --- ``bhagavatÄ• maá¹…galasutte sattÄ• naá¹ƒ vuá¸• á¸• hiÃ±ca sotthiÃ±ca katha
bhavo eva kathito, no parÄ• bhavo. handa dÄ• ni yena sattÄ• parihÄ• yanti vinassanti, taá¹
\Ee I 167/ pucchÄ• mÄ• â€™â€™ ti. atha maá¹…galasuttaá¹ƒ kathitadivasato dutiyadivase
devatÄ• yo parÄ• bhavasuttaá¹ƒ sotukÄ• mÄ• imasmiá¹ƒ ekacakkavÄ• á¸·e sannipatitvÄ•
dasapi vÄ«sampi tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi saá¹-á¹-hipi sattatipi asÄ«tip
nimminitvÄ• sabbadevamÄ• rabrahmÄ• no siriyÄ• ca tejena ca adhigayha virocamÄ• naá¹
nisinnaá¹ƒ bhagavantaá¹ƒ parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. tato sakkena devÄ• namindena Ä
devaputto bhagavantaá¹ƒ parÄ• bhavapaÃ±haá¹ƒ pucchi. atha bhagavÄ• pucchÄ• vasena

tattha \Be I 150/ ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• di Ä• yasmatÄ• Ä• nandena vuttaá¹ƒ. ``p
purisaâ€™â€™ ntiÄ• dinÄ• nayena ekantarikÄ• gÄ• thÄ• devaputtena vuttÄ• , ``suvijÄ• n
tiÄ• dinÄ• nayena ekantarikÄ• eva avasÄ• nagÄ• thÄ• ca bhagavatÄ• vuttÄ• , tadetaá¹ƒ
``parÄ• bhavasuttaâ€™â€™ nti vuccati. tattha ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dÄ«su yaá¹
sabbaá¹ƒ maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vakkhÄ• ma.

<91> __parÄ• bhavantaá¹ƒ purisa_ntiÄ• dÄ«su pana __parÄ• bhavanta_nti parihÄ• yantaá
__purisa_nti yaá¹ƒkiÃ±ci sattaá¹ƒ jantuá¹ƒ. __mayaá¹ƒ pucchÄ• ma_ __gotamÄ• _ti sesade
nidassetvÄ• okÄ• saá¹ƒ kÄ• rento so devaputto gottena bhagavantaá¹ƒ Ä• lapati. __bhava

puá¹-á¹-humÄ• gammÄ• _ti mayaÃ±hi bhavantaá¹ƒ pucchissÄ• mÄ• ti tato tato cakkavÄ• á¸
Ä• daraá¹ƒ dasseti. __kiá¹ƒ parÄ• bhavato mukha_nti evaá¹ƒ Ä• gatÄ• naá¹ƒ amhÄ• kaá¹ƒ
kiá¹ƒ mukhaá¹ƒ, kiá¹ƒ dvÄ• raá¹ƒ, kÄ• yoni, kiá¹ƒ kÄ• raá¹‡aá¹ƒ, yena mayaá¹ƒ parÄ• bhav
jÄ• neyyÄ• mÄ• ti attho. etena ``parÄ• bhavantaá¹ƒ purisaâ€™â€™ nti ettha vuttassa parÄ•
parÄ• bhavakÄ• raá¹‡aá¹ƒ pucchati. parÄ• bhavakÄ• raá¹‡e hi Ã±Ä• te tena kÄ• raá¹‡asÄ•
parÄ• bhavapuriso jÄ• nitunti \Ee I 168/.

<92> athassa \Ne I 133/ bhagavÄ• suá¹-á¹-hu pÄ• kaá¹-Ä«karaá¹‡atthaá¹ƒ paá¹-ipakkhaá¹
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya parÄ• bhavamukhaá¹ƒ dÄ«pento Ä• ha __ ``suvi
tassattho --- yvÄ• yaá¹ƒ __bhavaá¹ƒ_ vaá¸• á¸• hanto aparihÄ• yanto puriso, so __suvijÄ• n
akasirena akicchena sakkÄ• vijÄ• nituá¹ƒ. yopÄ• yaá¹ƒ parÄ• bhavatÄ«ti __parÄ• bhavo, _
yassa tumhe parÄ• bhavato purisassa mukhaá¹ƒ maá¹ƒ pucchatha, sopi __suvijÄ• no_. kat
__dhammakÄ• mo bhavaá¹ƒ hoti_ dasakusalakammapathadhammaá¹ƒ kÄ• meti, piheti, pat
paá¹-ipajjati, so taá¹ƒ paá¹-ipattiá¹ƒ disvÄ• sutvÄ• ca jÄ• nitabbato suvijÄ• no hoti. itaropi _
parÄ• bhavo, _ tameva dhammaá¹ƒ dessati, na kÄ• meti, na piheti, na pattheti, na suá¹‡Ä•
taá¹ƒ vippaá¹-ipattiá¹ƒ disvÄ• sutvÄ• ca jÄ• nitabbato suvijÄ• no hotÄ«ti. evamettha bhaga
dassento atthato dhammakÄ• mataá¹ƒ bhavato mukhaá¹ƒ dassetvÄ• dhammadessitaá¹ƒ p
veditabbaá¹ƒ.

<93> atha \Be I 151/ sÄ• devatÄ• bhagavato bhÄ• sitaá¹ƒ abhinandamÄ• nÄ• Ä• ha __ ``
tassattho --- iti hi yathÄ• vutto bhagavatÄ• , tatheva etaá¹ƒ vijÄ• nÄ• ma, gaá¹‡hÄ• ma, dh
parÄ• bhavo_ so dhammadessitÄ• lakkhaá¹‡o paá¹-hamo parÄ• bhavo. yÄ• ni mayaá¹ƒ par
Ä• gatamhÄ• , tesu idaá¹ƒ tÄ• va ekaá¹ƒ parÄ• bhavamukhanti vuttaá¹ƒ hoti. tattha viggaho
parÄ• bhavo. kena ca parÄ• bhavanti? yaá¹ƒ parÄ• bhavato mukhaá¹ƒ, kÄ• raá¹‡aá¹ƒ, tena
ettha nÄ• nÄ• karaá¹‡aá¹ƒ, atthato pana parÄ• bhavoti vÄ• parÄ• bhavato mukhanti vÄ• n
evamekaá¹ƒ parÄ• bhavato mukhaá¹ƒ vijÄ• nÄ• mÄ• ti abhinanditvÄ• tato paraá¹ƒ Ã±Ä• tu
bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaâ€™â€™ _nti. ito paraÃ±ca __tatiyaá¹ƒ catut
nayenattho veditabbo.

<94> byÄ• karaá¹‡apakkhepi ca yasmÄ• \Ee I 169/ te te sattÄ• tehi tehi parÄ• bhavamukh
ekoyeva sabbehi, na ca sabbe ekeneva, tasmÄ• tesaá¹ƒ tesaá¹ƒ tÄ• ni tÄ• ni parÄ• bhavar
``asantassa piyÄ• hontÄ«â€™â€™ _tiÄ• dinÄ• nayena puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya eva
parÄ• bhavamukhÄ• ni byÄ• kÄ• sÄ«ti veditabbÄ• .

tatrÄ• yaá¹ƒ saá¹…khepato atthavaá¹‡á¹‡anÄ• --- __asanto_ nÄ• ma cha satthÄ• ro, ye vÄ
avÅ«pasantena kÄ• yavacÄ«manokammena samannÄ• gatÄ• , te asanto assapiyÄ• honti
acelakakorakhattiyÄ• dayo viya. __santo_ nÄ• ma buddhapaccekabuddhasÄ• vakÄ• . ye vÄ
I 134/ kÄ• yavacÄ«manokammena samannÄ• gatÄ• , te __sante na kurute piyaá¹ƒ, _ attano

manÄ• pe na kuruteti attho. veneyyavasena hettha vacanabhedo katoti veditabbo. atha vÄ•
sante na sevatÄ«ti attho, yathÄ• ``rÄ• jÄ• naá¹ƒ sevatÄ«â€™â€™ ti etasmiÃ±hi atthe rÄ• jÄ
saddavidÅ« mantenti. __piya_nti piyamÄ• no, tussamÄ• no, modamÄ• noti attho. __asataá¹
nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni, dasÄ• kusalakammapathÄ• vÄ• . taá¹ƒ asataá¹ƒ
piheti, pattheti, sevati. evametÄ• ya gÄ• thÄ• ya asantapiyatÄ• , santaappiyatÄ• , asaddhan
tividhaá¹ƒ parÄ• bhavato mukhaá¹ƒ vuttaá¹ƒ. etena hi samannÄ• gato puriso parÄ• bhavati
huraá¹ƒ vuá¸• á¸• hiá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• ``parÄ• bhavato mukhaâ€™â€™ nti vuccati
``asevanÄ• ca bÄ• lÄ• naá¹ƒ, paá¹‡á¸• itÄ• naÃ±ca sevanÄ• â€™â€™ ti gÄ• thÄ• vaá¹‡á¹

<96> __niddÄ• sÄ«lÄ«_ nÄ• ma yo gacchantopi, nisÄ«dantopi, tiá¹-á¹-hantopi, sayÄ• nopi
__sabhÄ• sÄ«lÄ«_ nÄ• ma saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ, bhassÄ• rÄ• matamanuyutto. __a
vÄ«riyatejavirahito uá¹-á¹-hÄ• nasÄ«lo na hoti, aÃ±Ã±ehi codiyamÄ• no gahaá¹-á¹-ho vÄ• s
gahaá¹-á¹-hakammaá¹ƒ \Ee I 170/, pabbajito vÄ• pabbajitakammaá¹ƒ Ä• rabhati. __alaso_t
accantÄ• bhibhÅ«to thinena á¹-hitaá¹-á¹-hÄ• ne á¹-hito eva hoti, nisinnaá¹-á¹-hÄ• ne nisinno
ussÄ• hena aÃ±Ã±aá¹ƒ iriyÄ• pathaá¹ƒ na kappeti. atÄ«te araÃ±Ã±e aggimhi uá¹-á¹-hite ap
nidassanaá¹ƒ. ayamettha ukkaá¹-á¹-haparicchedo, tato lÄ• makaparicchedenÄ• pi pana alas
dhajova rathassa, dhÅ«mova aggino, kodho paÃ±Ã±Ä• á¹‡amassÄ• ti __kodhapaÃ±Ã±Ä• á
arukÅ«pamacitto puggalo evarÅ«po hoti. imÄ• ya gÄ• thÄ• ya niddÄ• sÄ«latÄ• , sabhÄ• sÄ
alasatÄ• , kodhapaÃ±Ã±Ä• á¹‡atÄ• ti paÃ±cavidhaá¹ƒ parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ. eten
gahaá¹-á¹-ho gahaá¹-á¹-havuá¸• á¸• hiá¹ƒ, na pabbajito pabbajitavuá¸• á¸• hiá¹ƒ pÄ• puá¹‡Ä
parihÄ• yatiyeva parÄ• bhavatiyeva, tasmÄ• ``parÄ• bhavato mukhaâ€™â€™ nti vuccati.

<98> __mÄ• tÄ• _ti janikÄ• veditabbÄ• . __pitÄ• _ti janakoyeva. __jiá¹‡á¹‡akaá¹ƒ_ sarÄ«r
__gatayobbanaá¹ƒ_ yobbanÄ• tikkamena Ä• sÄ«tikaá¹ƒ vÄ• nÄ• vutikaá¹ƒ vÄ• sayaá¹ƒ ka
__pahu santo_ti samattho samÄ• no sukhaá¹ƒ jÄ«vamÄ• no. __na bharatÄ«_ti na poseti. im
mÄ• tÄ• pitÅ«naá¹ƒ abharaá¹‡aá¹ƒ, aposanaá¹ƒ, anupaá¹-á¹-hÄ• naá¹ƒ ekaá¹ƒyeva parÄ• l
hi samannÄ• gato yaá¹ƒ taá¹ƒ ---

``tÄ• ya \Be I 153/ \Ne I 135/ naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || (It 106; AN a IV 63) ---

mÄ• tÄ• pitubharaá¹‡e Ä• nisaá¹ƒsaá¹ƒ vuttaá¹ƒ. taá¹ƒ na pÄ• puá¹‡Ä• ti, aÃ±Ã±adatthu ``n
kaá¹ƒ aÃ±Ã±aá¹ƒ bharissatÄ«â€™â€™ ti nindaÃ±ca vajjanÄ«yataÃ±ca duggatiÃ±ca pÄ• pu
tasmÄ• ``parÄ• bhavato mukhaâ€™â€™ nti vuccati.

<100> pÄ• pÄ• naá¹ƒ bÄ• hitattÄ• __brÄ• hmaá¹‡aá¹ƒ, _ samitattÄ• __samaá¹‡aá¹ƒ_. br
brÄ• hmaá¹‡aá¹ƒ, pabbajjupagataá¹ƒ \Ee I 171/ samaá¹‡aá¹ƒ, tato __aÃ±Ã±aá¹ƒ vÄ• pi_ ya

__musÄ• vÄ• dena vaÃ±cetÄ«_ti ``vada, bhante, paccayenÄ• â€™â€™ ti pavÄ• retvÄ• yÄ
pacchÄ• appadÄ• nena tassa taá¹ƒ Ä• saá¹ƒ visaá¹ƒvÄ• deti. imÄ• ya gÄ• thÄ• ya brÄ• hm
vaÃ±canaá¹ƒ ekaá¹ƒyeva parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ. etena hi samannÄ• gato idha nin
sugatiyampi adhippÄ• yavipattiÃ±ca pÄ• puá¹‡Ä• ti. vuttaÃ±hetaá¹ƒ ---

``dussÄ«lassa sÄ«lavipannassa pÄ• pako kittisaddo abbhuggacchatÄ«â€™â€™ ti (DN II 14

tathÄ• ---

``catÅ«hi, bhikkhave, dhammehi samannÄ• gato yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. ka
musÄ• vÄ• dÄ« hotÄ«â€™â€™ tiÄ• di (AN a IV 82).

tathÄ• ---

``idha, sÄ• riputta, ekacco samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• upasaá¹…kamitvÄ• pa
paccayenÄ• â€™ ti, so yena pavÄ• reti, taá¹ƒ na deti. so ce tato cuto itthattaá¹ƒ Ä• gacchat
vaá¹‡ijjaá¹ƒ payojeti, sÄ• ssa hoti chedagÄ• minÄ«. idha pana sÄ• riputta ... pe ... so yena p
yathÄ• dhippÄ• yaá¹ƒ deti. so ce tato cuto \Ne I 136/ itthattaá¹ƒ Ä• gacchati. so yaá¹ƒ yadev
payojeti, sÄ• ssa na hoti yathÄ• dhippÄ• yÄ• â€™â€™ ti (AN a IV 79).

evamimÄ• ni \Be I 154/ nindÄ• dÄ«ni pÄ• puá¹‡anto parÄ• bhavatiyeva, tasmÄ• ``parÄ• bh
vuttaá¹ƒ.

<102> __pahÅ«tavitto_ti pahÅ«tajÄ• tarÅ«parajatamaá¹‡iratano. __sahiraÃ±Ã±o_ti sakahÄ
anekasÅ«pabyaÃ±janabhojanasampanno. __eko bhuÃ±jati sÄ• dÅ«nÄ«_ti sÄ• dÅ«ni bhoja
adatvÄ• paá¹-icchannokÄ• se bhuÃ±jatÄ«ti eko bhuÃ±jati sÄ• dÅ«ni. imÄ• ya gÄ• thÄ• ya b
bhojanamacchariyaá¹ƒ ekaá¹ƒyeva parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ. etena hi samannÄ• gat
duggatinti evamÄ• dÄ«ni pÄ• puá¹‡anto parÄ• bhavatiyeva, tasmÄ• ``parÄ• bhavato mukh
vuttanayeneva sabbaá¹ƒ suttÄ• nusÄ• rena yojetabbaá¹ƒ, ativitthÄ• rabhayena pana idÄ• n
atthamattameva bhaá¹‡Ä• ma.

<104> __jÄ• titthaddho_ nÄ• ma yo ``ahaá¹ƒ jÄ• tisampannoâ€™â€™ ti mÄ• naá¹ƒ janetvÄ
vÄ• tapÅ«ritabhastÄ• viya uddhumÄ• to hutvÄ• na kassaci \Ee I 172/ onamati. esa nayo d
__saÃ±Ã±Ä• tiá¹ƒ atimaÃ±Ã±etÄ«_ti attano Ã±Ä• timpi jÄ• tiyÄ• atimaÃ±Ã±ati sakyÄ• viya
dhanenÄ• pi ca ``kapaá¹‡o ayaá¹ƒ daliddoâ€™â€™ ti atimaÃ±Ã±ati, sÄ• mÄ«cimattampi na
parÄ• bhavameva icchanti. imÄ• ya gÄ• thÄ• ya vatthuto catubbidhaá¹ƒ, lakkhaá¹‡ato ekaá
vuttaá¹ƒ.

<106> __itthidhutto_ti itthÄ«su sÄ• ratto, yaá¹ƒkiÃ±ci atthi, taá¹ƒ sabbampi datvÄ• aparÄ• saá¹…gaá¹‡hÄ• ti. tathÄ• sabbampi attano santakaá¹ƒ nikkhipitvÄ• surÄ• pÄ• napayutto _ nivatthasÄ• á¹-akampi nikkhipitvÄ• jÅ«takÄ«á¸·anamanuyutto __akkhadhutto_. etehi tÄ«hi laddhaá¹ƒ hoti, tassa vinÄ• sanato laddhaá¹ƒ laddhaá¹ƒ vinÄ• setÄ«ti veditabbo. evaá¹ƒvidh tenassetaá¹ƒ imÄ• ya gÄ• thÄ• ya tividhaá¹ƒ parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ.

<108> __sehi dÄ• rehÄ«_ti attano dÄ• rehi. yo attano dÄ• rehi asantuá¹-á¹-ho hutvÄ• __ve tathÄ• __paradÄ• resu, _ so \Be I 155/ yasmÄ• vesÄ«naá¹ƒ dhanappadÄ• nena paradÄ• r rÄ• jadaá¹‡á¸• Ä• dÄ«hi parÄ• bhavatiyeva, tenassetaá¹ƒ imÄ• ya gÄ• thÄ• ya duvidhaá¹ƒ

<110> __atÄ«tayobbano_ti \Ne I 137/ yobbanamaticca Ä• sÄ«tiko vÄ• nÄ• vutiko vÄ• hut pariggaá¹‡hÄ• ti. __timbarutthani_nti timbaruphalasadisatthaniá¹ƒ taruá¹‡adÄ• rikaá¹ƒ. __ta supatÄ«_ti ``daharÄ• ya mahallakena saddhiá¹ƒ rati ca saá¹ƒvÄ• so ca amanÄ• po, mÄ• he pattheyyÄ• â€™â€™ ti issÄ• ya taá¹ƒ rakkhanto na supati. so yasmÄ• kÄ• marÄ• gena ca bahiddhÄ• kammante ca appayojento parÄ• bhavatiyeva, tenassetaá¹ƒ imÄ• ya gÄ• thÄ• y ekaá¹ƒyeva parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ.

<112> __soá¹‡á¸• i_nti macchamaá¹ƒsÄ• dÄ«su lolaá¹ƒ gedhajÄ• tikaá¹ƒ. __vikiraá¹‡i_nti paá¹ƒsukaá¹ƒ viya vikiritvÄ• nÄ• sanasÄ«laá¹ƒ. __purisaá¹ƒ vÄ• pi tÄ• disa_nti puriso vÄ• taá¹ƒ yo issariyasmiá¹ƒ __á¹-hapeti, _ laÃ±chanamuddikÄ• dÄ«ni datvÄ• gharÄ• vÄ• se ka vaá¹‡ijjÄ• divohÄ• resu vÄ• tadeva vÄ• vaá¹-aá¹ƒ kÄ• reti. so yasmÄ• tassa dosena dhana parÄ• bhavatiyeva, tenassetaá¹ƒ imÄ• ya gÄ• thÄ• ya tathÄ• vidhassa issariyasmiá¹ƒ á¹-ha parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ.

<114> __appabhogo_ nÄ• ma sannicitÄ• naÃ±ca bhogÄ• naá¹ƒ Ä• yamukhassa ca abhÄ• bhogataá¹‡hÄ• ya samannÄ• gato, yaá¹ƒ laddhaá¹ƒ, tena asantuá¹-á¹-ho. __khattiye jÄ• ya kule jÄ• yati. __so ca rajjaá¹ƒ patthayatÄ«_ti so etÄ• ya mahÄ• taá¹‡hatÄ• ya anupÄ• yena dÄ• yajjabhÅ«taá¹ƒ alabbhaneyyaá¹ƒ vÄ• parasantakaá¹ƒ rajjaá¹ƒ pattheti, so evaá¹ƒ patth appakaá¹ƒ bhogaá¹ƒ yodhÄ• jÄ«vÄ• dÄ«naá¹ƒ datvÄ• rajjaá¹ƒ apÄ• puá¹‡anto parÄ• bhav gÄ• thÄ• ya rajjapatthanaá¹ƒ ekaá¹ƒyeva parÄ• bhavamukhaá¹ƒ vuttaá¹ƒ.

<115> ito \Be I 156/ paraá¹ƒ yadi sÄ• devatÄ• ``terasamaá¹ƒ bhagavÄ• brÅ«hi ... pe ... sa bhagavÄ• brÅ«hÄ«â€™â€™ ti puccheyya, tampi bhagavÄ• katheyya. yasmÄ• pana sÄ• pucchitehi, ekamettha vuá¸• á¸• hikaraá¹ƒ natthÄ«â€™â€™ ti tÄ• ni parÄ• bhavamukhÄ• ni pucchitvÄ• vippaá¹-isÄ• rÄ« hutvÄ• tuá¹‡hÄ« ahosi, tasmÄ• bhagavÄ• tassÄ• sayaá¹ƒ vi niá¹-á¹-hÄ• pento imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si __ ``ete parÄ• bhave lokeâ€™â€™ _ti.

tattha __paá¹‡á¸• ito_ti parivÄ«maá¹ƒsÄ• ya samannÄ• gato. __samavekkhiyÄ• _ti paÃ±Ã±

__ariyo_ti na maggena, na phalena, apica kho, pana etasmiá¹ƒ parÄ• bhavasaá¹…khÄ• te a
yena dassanena yÄ• ya paÃ±Ã±Ä• ya parÄ• bhave disvÄ• vivajjeti, tena \Ne I 138/ sampar
__sa lokaá¹ƒ bhajate siva_nti so evarÅ«po sivaá¹ƒ khemamuttamamanupaddavaá¹ƒ devalo
upagacchatÄ«ti vuttaá¹ƒ hoti. desanÄ• pariyosÄ• ne parÄ• bhavamukhÄ• ni sutvÄ• uppann
padahitvÄ• sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalÄ• ni pattÄ• devatÄ• gaá¹‡anaá¹ƒ

``mahÄ• samayasutte \Ee I 174/ ca, atho maá¹…galasuttake.

samacitte rÄ• hulovÄ• de, dhammacakke parÄ• bhave ||

``devatÄ• samitÄ« tattha, appameyyÄ• asaá¹…khiyÄ• .

dhammÄ• bhisamayo cettha, gaá¹‡anÄ• to asaá¹…khiyoâ€™â€™ ti ||

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya parÄ• bhavasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. aggikabhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne I 139/ __me suta_nti aggikabhÄ• radvÄ• jasuttaá¹ƒ, ``vasalasuttaâ€™â€™
uppatti? bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. ka
vuttanayena pacchÄ• bhattakiccÄ• vasÄ• ne buddhacakkhunÄ• lokaá¹ƒ \Be I 157/ voloken
brÄ• hmaá¹‡aá¹ƒ saraá¹‡asikkhÄ• padÄ• naá¹ƒ upanissayasampannaá¹ƒ disvÄ• ``tattha m
tato kathÄ• vasÄ• ne dhammadesanaá¹ƒ sutvÄ• esa brÄ• hmaá¹‡o saraá¹‡aá¹ƒ gantvÄ• s
samÄ• diyissatÄ«â€™â€™ ti Ã±atvÄ• , tattha gantvÄ• , pavattÄ• ya kathÄ• ya brÄ• hmaá¹‡
imaá¹ƒ suttaá¹ƒ abhÄ• si. tattha ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• diá¹ƒ maá¹…galasuttavaá¹
vaá¹‡á¹‡ayissÄ• ma, ``atha kho bhagavÄ• pubbaá¹‡hasamayaâ€™â€™ ntiÄ• di kasibhÄ•
veditabbaá¹ƒ.

__tena kho pana samayena aggikabhÄ• radvÄ• jassÄ• _ti yaá¹ƒ yaá¹ƒ avuttapubbaá¹ƒ, taá
vaá¹‡á¹‡ayissÄ• ma. seyyathidaá¹ƒ --- so hi brÄ• hmaá¹‡o aggiá¹ƒ juhati paricaratÄ«ti katvÄ
pÄ• kaá¹-o ahosi, bhÄ• radvÄ• joti gottena. tasmÄ• vuttaá¹ƒ ``aggikabhÄ• radvÄ• jassÄ• â€
ghare. tassa kira brÄ• hmaá¹‡assa nivesanadvÄ• re antaravÄ«thiyaá¹ƒ aggihutasÄ• lÄ• ah
``nivesanadvÄ• reâ€™â€™ ti vattabbe tassapi padesassa nivesaneyeva pariyÄ• pannattÄ•
vuttaá¹ƒ. samÄ«patthe vÄ• bhummavacanaá¹ƒ, nivesanasamÄ«peti attho. __aggi pajjalito
á¹-hito aggi katabbhuddharaá¹‡o samidhÄ• pakkhepaá¹ƒ bÄ«janavÄ• taÃ±ca labhitvÄ• \Ee
samuggataccisamÄ• kulo hoti. __Ä• huti paggahitÄ• _ti sasÄ«saá¹ƒ nhÄ• yitvÄ• mahatÄ•

pÄ• yÄ• sasappimadhuphÄ• á¹‡itÄ• dÄ«ni abhisaá¹…khatÄ• ni hontÄ«ti attho. yaÃ±hi kiÃ±c
sabbaá¹ƒ ``Ä• hutÄ«â€™â€™ ti vuccati. __sapadÄ• na_nti anugharaá¹ƒ. bhagavÄ• hi sabb
Ä• hÄ• rasantuá¹-á¹-hiyÄ• ca uccanÄ«cakulaá¹ƒ avokkamma piá¹‡á¸• Ä• ya carati. tena vu
piá¹‡á¸• Ä• ya caramÄ• noâ€™â€™ ti.

atha kimatthaá¹ƒ sabbÄ• kÄ• rasampannaá¹ƒ samantapÄ• sÄ• dikaá¹ƒ bhagavantaá¹ƒ disv
nappasÄ«dati? kasmÄ• ca evaá¹ƒ pharusena vacanena bhagavantaá¹ƒ samudÄ• caratÄ«ti
I 140/ brÄ• hmaá¹‡o ``maá¹…galakiccesu samaá¹‡adassanaá¹ƒ avamaá¹…galaâ€™â€™ n
``mahÄ• brahmuno bhuÃ±janavelÄ• ya kÄ• á¸·akaá¹‡á¹‡Ä« muá¹‡á¸• akasamaá¹‡ako mam
upasaá¹…kamatÄ«â€™â€™ ti mantvÄ• cittaá¹ƒ nappasÄ• desi, aÃ±Ã±adatthu dosavasaá¹
anattamano anattamanavÄ• caá¹ƒ nicchÄ• resi __ ``tatreva muá¹‡á¸• akÄ• â€™â€™ _tiÄ•
yasmÄ• ``muá¹‡á¸• o asuddho hotÄ«â€™â€™ ti brÄ• hmaá¹‡Ä• naá¹ƒ diá¹-á¹-hi, tasmÄ•
devabrÄ• hmaá¹‡apÅ«jako na hotÄ«â€™â€™ ti jigucchanto ``muá¹‡á¸• akÄ• â€™â€™ ti Ä
ucchiá¹-á¹-ho esa, na imaá¹ƒ padesaá¹ƒ arahati Ä• gacchitunti samaá¹‡o hutvÄ• pi Ä«disaá
vaá¹‡á¹‡etÄ«ti ca samaá¹‡abhÄ• vaá¹ƒ jigucchanto __ ``samaá¹‡akÄ• â€™â€™ _ti Ä• ha.
vasale vÄ• pabbÄ• jetvÄ• tehi saddhiá¹ƒ ekato sambhogaparibhogakaraá¹‡ena patito ayaá
jigucchanto __ ``vasalakÄ• â€™â€™ _ti Ä• ha --- ``vasalajÄ• tikÄ• naá¹ƒ vÄ• Ä• hutidassa
hotÄ«â€™â€™ ti maÃ±Ã±amÄ• nopi evamÄ• ha.

bhagavÄ• tathÄ• vuttopi vippasanneneva mukhavaá¹‡á¹‡ena madhurena sarena brÄ• hm
anukampÄ• sÄ«talena cittena attano sabbasattehi asÄ• dhÄ• raá¹‡atÄ• dibhÄ• vaá¹ƒ pakÄ
pana, tvaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ _ti. atha brÄ• hmaá¹‡o bhagavato \Ee I 176/ mukhap
tÄ• dibhÄ• vaá¹ƒ Ã±atvÄ• anukampÄ• sÄ«talena cittena nicchÄ• ritaá¹ƒ madhurassaraá¹ƒ
abhisittahadayo attamano vippasannindriyo nihatamÄ• no hutvÄ• taá¹ƒ jÄ• tisabhÄ• vaá¹ƒ
samudÄ• cÄ• ravacanaá¹ƒ pahÄ• ya ``nÅ«na yamahaá¹ƒ hÄ«najaccaá¹ƒ vasalanti paccemi
ca hÄ«najaccatÄ• eva vasalakaraá¹‡o dhammoâ€™â€™ ti maÃ±Ã±amÄ• no __ ``na khvÄ
Ä• ha. dhammatÄ• hesÄ• , yaá¹ƒ hetusampanno paccayÄ• lÄ• bhena pharusopi samÄ• no
hotÄ«ti.

tattha __sÄ• dhÅ«_ti ayaá¹ƒ saddo Ä• yÄ• canasampaá¹-icchanasampahaá¹ƒsanasundara
``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ• dÄ«su (
Ä• yÄ• cane. ``sÄ• dhu, bhanteti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anu
(MN III 86) sampaá¹-icchane. ``sÄ• dhu, sÄ• dhu, sÄ• riputtÄ• â€™â€™ tiÄ• dÄ«su (DN III

``sÄ• dhu dhammarucÄ« rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ nti || (J II 18.101) --

Ä• dÄ«su \Be I 159/ \Ne I 141/ sundare. ``taá¹ƒ suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karothÄ•
1) daá¸·hÄ«kamme. idha pana Ä• yÄ• cane.

__tena hÄ«_ti tassÄ• dhippÄ• yanidassanaá¹ƒ, sace Ã±Ä• tukÄ• mosÄ«ti vuttaá¹ƒ hoti. kÄ•
yasmÄ• Ã±Ä• tukÄ• mosi, tasmÄ• , brÄ• hmaá¹‡a, suá¹‡Ä• hi, sÄ• dhukaá¹ƒ manasi karoh
yathÄ• tvaá¹ƒ jÄ• nissasÄ«ti evaá¹ƒ parapadehi saddhiá¹ƒ sambandho veditabbo. tatra ca
sotindriyavikkhepavÄ• raá¹‡aá¹ƒ, __sÄ• dhukaá¹ƒ manasi karohÄ«_ti manasikÄ• re daá¸·hÄ
manindriyavikkhepavÄ• raá¹‡aá¹ƒ. purimaÃ±cettha byaÃ±janavipallÄ• saggÄ• havÄ• raá¹‡a
atthavipallÄ• saggÄ• havÄ• raá¹‡aá¹ƒ \Ee I 177/. purimena ca dhammassavane niyojeti, pa
dhammÄ• naá¹ƒ dhÄ• raá¹‡atthÅ«paparikkhÄ• dÄ«su. purimena ca ``sabyaÃ±jano ayaá¹ƒ
ti dÄ«peti, pacchimena ``sÄ• ttho, tasmÄ• manasi kÄ• tabboâ€™â€™ ti. sÄ• dhukapadaá¹ƒ
``yasmÄ• ayaá¹ƒ dhammo dhammagambhÄ«ro ca desanÄ• gambhÄ«ro ca, tasmÄ• suá¹‡
atthagambhÄ«ro paá¹-ivedhagambhÄ«ro ca, tasmÄ• sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€
--- ``suá¹‡Ä• hi sÄ• dhukaá¹ƒ manasi karohÄ«â€™â€™ ti.

tato ``evaá¹ƒ gambhÄ«re kathamahaá¹ƒ patiá¹-á¹-haá¹ƒ labhissÄ• mÄ«â€™â€™ ti visÄ«da
brÄ• hmaá¹‡aá¹ƒ samussÄ• hento Ä• ha --- ``bhÄ• sissÄ• mÄ«â€™â€™ ti. tattha ``yathÄ•
parimaá¹‡á¸• alehi padabyaÃ±janehi uttÄ• nena nayena bhÄ• sissÄ• mÄ«â€™â€™ ti evam
ussÄ• hajÄ• to hutvÄ• __ ``evaá¹ƒ bhoâ€™â€™ ti kho aggikabhÄ• radvÄ• jo brÄ• hmaá¹‡
sampaá¹-icchi paá¹-iggahesÄ«ti vuttaá¹ƒ hoti, yathÄ• nusiá¹-á¹-haá¹ƒ vÄ• paá¹-ipajjanena a
athassa __ ``bhagavÄ• etadavocÄ• â€™â€™ _ti idÄ• ni vattabbaá¹ƒ sandhÄ• ya vuttaá¹ƒ
evamÄ• dikaá¹ƒ.

<116> tattha __kodhano_ti kujjhanasÄ«lo. __upanÄ• hÄ«_ti tasseva kodhassa daá¸·hÄ«ka
samannÄ• gato. paresaá¹ƒ guá¹‡e makkheti puÃ±chatÄ«ti makkhÄ«, pÄ• po ca so makkhÄ
__vipannadiá¹-á¹-hÄ«_ti vinaá¹-á¹-hasammÄ• diá¹-á¹-hi, vipannÄ• ya vÄ• virÅ«paá¹ƒ gatÄ•
micchÄ• diá¹-á¹-hiyÄ• samannÄ• gato. __mÄ• yÄ• vÄ«_ti attani vijjamÄ• nadosapaá¹-icchÄ
\Be I 160/ samannÄ• gato. __taá¹ƒ jaÃ±Ã±Ä• vasalo itÄ«_ti taá¹ƒ evarÅ«paá¹ƒ puggalaá¹ƒ
hÄ«nadhammÄ• naá¹ƒ vassanato siÃ±canato anvÄ• ssavanato ``vasaloâ€™â€™ ti jÄ• ney
brÄ• hmaá¹‡amatthake jÄ• to. ayaÃ±hi paramatthato vasalo eva, attano \Ee I 178/ hadayatu
paranti. evamettha bhagavÄ• Ä• dipadeneva tassa brÄ• hmaá¹‡assa kodhaniggahaá¹ƒ kat
hÄ«napuggaloâ€™â€™ ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya \Ne I 142/ ca desanÄ• ya kodhÄ•
pariyÄ• yena vasalaÃ±ca vasalakaraá¹‡e ca dhamme desesi. evaá¹ƒ desento ca ``tvaá¹ƒ a
paravambhanaá¹ƒ attukkaá¹ƒsanaÃ±ca akatvÄ• dhammeneva samena Ã±Ä• yena taá¹ƒ br
attÄ• naÃ±ca brÄ• hmaá¹‡abhÄ• ve á¹-hapesi.

<117> idÄ• ni yÄ• yaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ diá¹-á¹-hi ``kadÄ• ci pÄ• á¹‡Ä• tipÄ• taadin
brÄ• hmaá¹‡o evÄ• â€™â€™ ti. taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-isedhento, ye ca sattavihiá¹ƒsÄ• d

tehi samannÄ• gatÄ• Ä• dÄ«navaá¹ƒ apassantÄ• te dhamme uppÄ• denti, tesaá¹ƒ ``hÄ«n
vasalakaraá¹‡Ä• â€™â€™ ti tattha Ä• dÄ«navaÃ±ca dassento aparehipi pariyÄ• yehi vasal
dhamme desetuá¹ƒ ``ekajaá¹ƒ vÄ• dvijaá¹ƒ vÄ• â€™â€™ ti evamÄ• digÄ• thÄ• yo abhÄ• s

tattha __ekajo_ti á¹-hapetvÄ• aá¹‡á¸• ajaá¹ƒ avasesayonijo. so hi ekadÄ• eva jÄ• yati. __
so hi mÄ• tukucchito aá¹‡á¸• akosato cÄ• ti dvikkhattuá¹ƒ jÄ• yati. taá¹ƒ ekajaá¹ƒ vÄ• dvija
pÄ• á¹‡a_nti yo idha sattaá¹ƒ. __vihiá¹ƒsatÄ«_ti kÄ• yadvÄ• rikacetanÄ• samuá¹-á¹-hitena v
vacÄ«dvÄ• rikacetanÄ• samuá¹-á¹-hitena vÄ• payogena jÄ«vitÄ• voropeti. ``pÄ• á¹‡Ä• ni h
pÄ• á¹-ho. tattha ekajaá¹ƒ vÄ• dvijaá¹ƒ vÄ• ti evaá¹ƒpabhedÄ• ni yodha pÄ• á¹‡Ä• ni hiá¹ƒ
veditabbo. __yassa pÄ• á¹‡e dayÄ• natthÄ«_ti etena manasÄ• anukampÄ• ya abhÄ• vaá¹
vuttanayameva. ito parÄ• su ca gÄ• thÄ• su, yato ettakampi avatvÄ• ito paraá¹ƒ uttÄ• natth
pariharantÄ• avaá¹‡á¹‡itapadavaá¹‡á¹‡anÄ• mattameva karissÄ• ma.

<118> __hantÄ«_ti \Be I 161/ hanati vinÄ• seti. __parirundhatÄ«_ti senÄ• ya parivÄ• retvÄ
__gÄ• mÄ• ni nigamÄ• ni cÄ• _ti ettha ca-saddena nagarÄ• nÄ«tipi vattabbaá¹ƒ. __niggÄ•
hananaparirundhanena gÄ• manigamanagaraghÄ• takoti loke vidito.

<119> __gÄ• me vÄ• yadi vÄ• raÃ±Ã±e_ti \Ee I 179/ gÄ• mopi nigamopi nagarampi sabbo
upacÄ• rena, taá¹ƒ á¹-hapetvÄ• sesaá¹ƒ araÃ±Ã±aá¹ƒ. tasmiá¹ƒ gÄ• me vÄ• yadi vÄ• raÃ
mamÄ• yitaá¹ƒ, _ yaá¹ƒ parasattÄ• naá¹ƒ pariggahitamapariccattaá¹ƒ satto vÄ• saá¹…khÄ
adinnamÄ• detÄ«_ti tehi adinnaá¹ƒ ananuÃ±Ã±Ä• taá¹ƒ theyyacittena Ä• diyati, yena kenac
avahÄ• rena attano gahaá¹‡aá¹ƒ sÄ• dheti.

<120> __iá¹‡amÄ• dÄ• yÄ• _ti attano santakaá¹ƒ kiÃ±ci nikkhipitvÄ• nikkhepaggahaá¹‡en
anikkhipitvÄ• ``ettakena kÄ• lena ettakaá¹ƒ vaá¸• á¸• hiá¹ƒ dassÄ• mÄ«â€™â€™ ti vaá¸• á
ito udayaá¹ƒ bhavissati, taá¹ƒ mayhaá¹ƒ mÅ«laá¹ƒ taveva bhavissatÄ«â€™â€™ ti vÄ• ``ud
sÄ• dhÄ• raá¹‡aâ€™â€™ nti vÄ• evaá¹ƒ taá¹ƒtaá¹ƒÄ• yogaggahaá¹‡ena vÄ• iá¹‡aá¹ƒ gah
na hi te iá¹‡amatthÄ«_ti tena iá¹‡Ä• yikena ``dehi me iá¹‡aâ€™â€™ nti codiyamÄ• no ``na
gahitanti ko sakkhÄ«â€™â€™ ti evaá¹ƒ bhaá¹‡anena ghare vasantopi palÄ• yati.

<121> __kiÃ±cikkhakamyatÄ• _ti appamattakepi kismiÃ±cideva icchÄ• ya. __panthasmiá¹ƒ
gacchantaá¹ƒ yaá¹ƒkiÃ±ci itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• . __hantvÄ• kiÃ±cikkhamÄ• detÄ«_ti
taá¹ƒ bhaá¹‡á¸• akaá¹ƒ gaá¹‡hÄ• ti.

<122> __attahetÅ«_ti attano jÄ«vitakÄ• raá¹‡Ä• , tathÄ• __parahetu. dhanahetÅ«_ti sakad
vÄ• kÄ• raá¹‡Ä• . ca-kÄ• ro sabbattha vikappanattho. __sakkhipuá¹-á¹-ho_ti yaá¹ƒ jÄ• nÄ•
pucchito. __musÄ• brÅ«tÄ«_ti jÄ• nanto vÄ• ``na jÄ• nÄ• mÄ«â€™â€™ ti ajÄ• nanto vÄ•
bhaá¹‡ati, sÄ• mike asÄ• mike, asÄ• mike ca sÄ• mike karoti.

<123> __Ã±Ä• tÄ«na_nti \Be I 162/ sambandhÄ«naá¹ƒ. __sakhÄ«na_nti vayassÄ• naá¹ƒ _
parapariggahitesu. __paá¹-idissatÄ«_ti paá¹-ikÅ«lena dissati, aticaranto dissatÄ«ti attho. __
balakkÄ• rena anicchaá¹ƒ. __sampiyenÄ• _ti tehi tesaá¹ƒ dÄ• rehi patthiyamÄ• no sayaÃ±c
ubhayasinehavasenÄ• pÄ«ti vuttaá¹ƒ hoti.

<124> __mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• _ti evaá¹ƒ mettÄ• ya padaá¹-á¹-hÄ• nabhÅ«tampi, __ji
gatayobbana_nti evaá¹ƒ karuá¹‡Ä• ya padaá¹-á¹-hÄ• nabhÅ«tampi \Ee I 180/. __pahu santo
atthasampanno upakaraá¹‡asampanno hutvÄ• pi na poseti.

<125> __sasu_nti sassuá¹ƒ. __hantÄ«_ti pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• aÃ±Ã±ena
__rosetÄ«_ti kodhamassa saÃ±janeti __vÄ• cÄ• ya_ pharusavacanena.

<126> __attha_nti sandiá¹-á¹-hikasamparÄ• yikaparamatthesu yaá¹ƒkiÃ±ci. __pucchito san
samÄ• no. __anatthamanusÄ• satÄ«_ti tassa ahitameva Ä• cikkhati. __paá¹-icchannena ma
Ä• cikkhantopi \Ne I 144/ yathÄ• so na jÄ• nÄ• ti, tathÄ• apÄ• kaá¹-ehi padabyaÃ±janehi p
manteti, Ä• cariyamuá¹-á¹-hiá¹ƒ vÄ• katvÄ• dÄ«gharattaá¹ƒ vasÄ• petvÄ• sÄ• vasesamev

<127> __yo katvÄ• _ti ettha mayÄ• pubbabhÄ• ge pÄ• picchatÄ• vuttÄ• . yÄ• sÄ• ``idhe
caritvÄ• , vÄ• cÄ• ya duccaritaá¹ƒ caritvÄ• , manasÄ• duccaritaá¹ƒ caritvÄ• , tassa paá¹-icc
icchaá¹ƒ paá¹‡idahati, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti icchatÄ«â€™â€™ ti evaá¹ƒ Ä• gatÄ• . yathÄ
tathÄ• karaá¹‡ena katÄ• naÃ±ca avivaraá¹‡ena paá¹-icchannÄ• assa kammantÄ• ti __paá

<128> __parakula_nti Ã±Ä• tikulaá¹ƒ vÄ• mittakulaá¹ƒ vÄ• . __Ä• gata_nti yassa tena kule
gehamÄ• gataá¹ƒ pÄ• nabhojanÄ• dÄ«hi __nappaá¹-ipÅ«jeti, _ na vÄ• deti, avabhuttaá¹ƒ v

<129> __yo brÄ• hmaá¹‡aá¹ƒ vÄ• _ti parÄ• bhavasutte vuttanayameva.

<130> __bhattakÄ• le_ \Be I 163/ __upaá¹-á¹-hite_ti bhojanakÄ• le jÄ• te. upaá¹-á¹-hitantip
bhattakÄ• le Ä• gatanti attho. __roseti vÄ• cÄ• na ca detÄ«_ti ``atthakÄ• mo me ayaá¹ƒ ba
puÃ±Ã±aá¹ƒ kÄ• rÄ• petuá¹ƒ Ä• gatoâ€™â€™ ti acintetvÄ• appatirÅ«pena pharusavacane
sammukhabhÄ• vamattampi cassa na deti, pageva bhojananti adhippÄ• yo.

<131> __asataá¹ƒ yodha pabrÅ«tÄ«_ti yo idha yathÄ• nimittÄ• ni dissanti ``asukadivase id
bhavissatÄ«â€™â€™ ti evaá¹ƒ asajjanÄ• naá¹ƒ vacanaá¹ƒ pabrÅ«ti. ``asantaâ€™â€™ ntip
attho. __pabrÅ«tÄ«_ti bhaá¹‡ati ``amukasmiá¹ƒ nÄ• ma gÄ• me mayhaá¹ƒ Ä«diso gharavib
gharaá¹‡Ä« \Ee I 181/ me bhavissasi, idaÃ±cidaÃ±ca te dassÄ• mÄ«â€™â€™ ti parabhariy
vaÃ±cento dhutto viya. __nijigÄ«sÄ• no_ti nijigÄ«samÄ• no maggamÄ• no, taá¹ƒ vaÃ±cetvÄ

palÄ• yitukÄ• moti adhippÄ• yo.

<132> __yo cattÄ• na_nti yo ca attÄ• naá¹ƒ. __samukkaá¹ƒseti_ jÄ• tiÄ• dÄ«hi samukkaá¹
á¹-hapeti. __pare ca mavajÄ• nÄ• tÄ«_ti tehiyeva pare avajÄ• nÄ• ti, nÄ«caá¹ƒ karoti. ma-k
I 145/. __nihÄ«no_ti guá¹‡avuá¸• á¸• hito parihÄ«no, adhamabhÄ• vaá¹ƒ vÄ• gato. __sena
ukkaá¹ƒsanÄ• vajÄ• nanasaá¹…khÄ• tena attano mÄ• nena.

<133> __rosako_ti kÄ• yavÄ• cÄ• hi paresaá¹ƒ rosajanako. __kadariyo_ti thaddhamacchar
aÃ±Ã±aá¹ƒ vÄ• puÃ±Ã±aá¹ƒ karonte vÄ• reti, tassetaá¹ƒ adhivacanaá¹ƒ. __pÄ• piccho_ti
asantaguá¹‡asambhÄ• vanicchÄ• ya samannÄ• gato. __maccharÄ«_ti Ä• vÄ• sÄ• dimacch
asantaguá¹‡appakÄ• sanalakkhaá¹‡ena sÄ• á¹-heyyena samannÄ• gato, asammÄ• bhÄ• s
``karomÄ«â€™â€™ tiÄ• divacanena. nÄ• ssa pÄ• pajigucchanalakkhaá¹‡Ä• hirÄ«, nÄ• ssa
ubbegalakkhaá¹‡aá¹ƒ ottappanti __ahiriko anottappÄ«_.

<134> __buddha_nti sammÄ• sambuddhaá¹ƒ. __paribhÄ• satÄ«_ti ``asabbaÃ±Ã±Å«â€™â
__sÄ• vakaÃ±ca_ ``duppaá¹-ipannoâ€™â€™ tiÄ• dÄ«hi. __paribbÄ• jaá¹ƒ gahaá¹-á¹-haá¹ƒ
sÄ• vakavisesanamevetaá¹ƒ \Be I 164/ pabbajitaá¹ƒ vÄ• tassa sÄ• vakaá¹ƒ, gahaá¹-á¹-haá
attho. bÄ• hirakaá¹ƒ vÄ• paribbÄ• jakaá¹ƒ yaá¹ƒkiÃ±ci gahaá¹-á¹-haá¹ƒ vÄ• abhÅ«tena do
evampettha atthaá¹ƒ icchanti porÄ• á¹‡Ä• .

<135> __anarahaá¹ƒ santo_ti akhÄ«á¹‡Ä• savo samÄ• no. __arahaá¹ƒ paá¹-ijÄ• nÄ• tÄ«_t
paá¹-ijÄ• nÄ• ti, yathÄ• naá¹ƒ ``arahÄ• ayaâ€™â€™ nti jÄ• nanti, tathÄ• vÄ• caá¹ƒ nicchÄ
parakkamati, cittena icchati adhivÄ• seti. __coro_ti theno. __sabrahmake loke_ti ukkaá¹-á¹-h
sabbaloketi vuttaá¹ƒ hoti \Ee I 182/. loke hi
sandhicchedananillopaharaá¹‡aekÄ• gÄ• rikakaraá¹‡aparipanthatiá¹-á¹-hanÄ• dÄ«hi paresa
corÄ• ti vuccanti. sÄ• sane pana parisasampattiÄ• dÄ«hi paccayÄ• dÄ«ni vilumpantÄ• . yat

``paÃ±cime, bhikkhave, mahÄ• corÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame paÃ±ca
mahÄ• corassa evaá¹ƒ hoti `kudÄ• ssu nÄ• mÄ• haá¹ƒ satena vÄ• sahassena vÄ• parivut
Ä• hiá¹‡á¸• issÄ• mi hananto, ghÄ• tento, chindanto, chedÄ• pento, pacanto pÄ• centoti, so
vÄ• sahassena vÄ• parivuto gÄ• manigamarÄ• jadhÄ• nÄ«su Ä• hiá¹‡á¸• ati hananto ... pe
bhikkhave, idhekaccassa pÄ• pabhikkhuno evaá¹ƒ hoti `kudÄ• ssu nÄ• mÄ• haá¹ƒ satena v
cÄ• rikaá¹ƒ carissÄ• mi sakkato, garukato, mÄ• nito, pÅ«jito, apacito, gahaá¹-á¹-hÄ• naÃ±ce
lÄ• bhÄ« cÄ«vara ... pe ... parikkhÄ• rÄ• naâ€™ nti. so aparena \Ne I 146/ samayena saten
parivuto gÄ• manigamarÄ• jadhÄ• nÄ«su cÄ• rikaá¹ƒ carati sakkato ... pe ... parikkhÄ• rÄ• n
paá¹-hamo mahÄ• coro santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammavi

attano dahati, ayaá¹ƒ, bhikkhave, dutiyo ... pe ... lokasmiá¹ƒ.

``puna \Be I 165/ caparaá¹ƒ, bhikkhave, idhekacco pÄ• pabhikkhu suddhaá¹ƒ brahmacÄ• ria
brahmacariyaá¹ƒ carantaá¹ƒ amÅ«lakena abrahmacariyena anuddhaá¹ƒseti. ayaá¹ƒ, bhikkh
lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco, pÄ• pabhikkhu yÄ• ni tÄ• ni saá¹…ghassa garubh
garuparikkhÄ• rÄ• ni, seyyathidaá¹ƒ --- Ä• rÄ• mo, Ä• rÄ• mavatthu, vihÄ• ro, vihÄ• ravatth
bhisi, bimbohanaá¹ƒ, lohakumbhÄ«, lohabhÄ• á¹‡akaá¹ƒ, lohavÄ• rako, lohakaá¹-Ä• haá¹ƒ,
kuá¹-hÄ• rÄ«, kudÄ• lo, nikhÄ• danaá¹ƒ, valli, veá¸·u, muÃ±jaá¹ƒ, pabbajaá¹ƒ, tiá¹‡aá¹ƒ, ma
dÄ• rubhaá¹‡á¸• aá¹ƒ, mattikÄ• bhaá¹‡á¸• aá¹ƒ, tehi gihiá¹ƒ saá¹…gaá¹‡hÄ• ti upalÄ• peti.
catuttho ... pe ... lokasmiá¹ƒ.

``sadevake, bhikkhave, loke ... pe ... sadevamanussÄ• ya ayaá¹ƒ aggo mahÄ• coro, yo asa
uttarimanussadhammaá¹ƒ ullapatÄ«â€™â€™ ti (Vin III 195).

tattha lokiyacorÄ• lokiyameva dhanadhaÃ±Ã±Ä• diá¹ƒ thenenti. sÄ• sane vuttacoresu paá
cÄ«varÄ• dipaccayamattaá¹ƒ, dutiyo pariyattidhammaá¹ƒ, tatiyo parassa brahmacariyaá¹ƒ,
saá¹…ghikagarubhaá¹‡á¸• aá¹ƒ, paÃ±camo jhÄ• nasamÄ• dhisamÄ• pattimaggaphalappab
lokiyalokuttaraguá¹‡adhanaá¹ƒ, lokiyaÃ±ca cÄ«varÄ• dipaccayajÄ• taá¹ƒ. yathÄ• ha --- ``th
raá¹-á¹-hapiá¹‡á¸• o bhuttoâ€™â€™ ti. tattha yvÄ• yaá¹ƒ paÃ±camo mahÄ• coro, taá¹ƒ san
sabrahmake lokeâ€™â€™ ti. so hi ``sadevake, bhikkhave, loke ... pe ... sadevamanussÄ• y
yo asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapatÄ«â€™â€™ ti (Vin III 195) evaá
lokiyalokuttaradhanathenanato aggo mahÄ• coroti vutto, tasmÄ• taá¹ƒ idhÄ• pi ``sabrahma
ukkaá¹-á¹-haparicchedena pakÄ• sesi.

__eso kho vasalÄ• dhamo_ti. ettha __kho_ti avadhÄ• raá¹‡attho, tena eso eva vasalÄ• dha
147/ hÄ«no sabbapacchimakoti avadhÄ• reti. kasmÄ• ? visiá¹-á¹-havatthumhi theyyadhamm
paá¹-iÃ±Ã±aá¹ƒ na vissajjeti, tÄ• va avigatavasalakaraá¹‡adhammato cÄ• ti.

__ete_ \Be I 166/ __kho vasalÄ• _ti. idÄ• ni ye te paá¹-hamagÄ• thÄ• ya Ä• sayavipattivase
kodhanÄ• dayo paÃ±ca, pÄ• pamakkhiá¹ƒ vÄ• dvidhÄ• katvÄ• cha, dutiyagÄ• thÄ• ya pay
pÄ• á¹‡ahiá¹ƒsako eko, tatiyÄ• ya payogavipattivaseneva gÄ• manigamaniggÄ• hako eko,
theyyÄ• vahÄ• ravasena eko, paÃ±camÄ• ya iá¹‡avaÃ±canavasena eko, chaá¹-á¹-hÄ• ya p
panthadÅ«sako eko, sattamÄ• ya kÅ«á¹-asakkhivasena eko, aá¹-á¹-hamÄ• ya mittadubbhiv
akataÃ±Ã±uvasena eko, dasamÄ• ya katanÄ• sanavihesanavasena eko, ekÄ• dasamÄ• ya
dvÄ• dasamÄ• ya paá¹-icchannakammantavasena dve, terasamÄ• ya akataÃ±Ã±uvasena e
eko, pannarasamÄ• ya vihesanavasena eko, soá¸·asamÄ• ya vaÃ±canavasena eko, sattara

attukkaá¹ƒsanaparavambhanavasena dve, aá¹-á¹-hÄ• rasamÄ• ya payogÄ• sayavipattivase
ekÅ«navÄ«satimÄ• ya paribhÄ• sanavasena dve, vÄ«satimÄ• ya aggamahÄ• coravasena e
catuttiá¹ƒsa vÄ• vasalÄ• vuttÄ• . te niddisanto Ä• ha __ ``ete kho vasalÄ• vuttÄ• , mayÄ•
_ti. tassattho --- ye te mayÄ• pubbe ``jÄ• nÄ• si pana tvaá¹ƒ, brÄ• hmaá¹‡a, vasalaâ€™â€™
vasalÄ• vuttÄ• , te vitthÄ• rato ete kho pakÄ• sitÄ• ti. atha vÄ• ye te mayÄ• puggalavasen
dhammavasenÄ• pi ete kho pakÄ• sitÄ• . atha vÄ• ete kho vasalÄ• vuttÄ• ariyehi kammav
ye te pakÄ• sitÄ• ``kodhano upanÄ• hÄ«â€™â€™ tiÄ• dinÄ• nayena.

<136> evaá¹ƒ bhagavÄ• vasalaá¹ƒ dassetvÄ• idÄ• ni yasmÄ• brÄ• hmaá¹‡o sakÄ• ya di
abhiniviá¹-á¹-ho hoti, tasmÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-isedhento Ä• ha __ ``na jaccÄ• vasal
tassattho --- paramatthato hi na jaccÄ• vasalo hoti, na jaccÄ• hoti brÄ• hmaá¹‡o, apica kho
hoti, kammunÄ• hoti brÄ• hmaá¹‡o, aparisuddhakammavassanato vasalo hoti, parisuddhen
aparisuddhavÄ• hanato brÄ• hmaá¹‡o hoti. yasmÄ• vÄ• tumhe hÄ«naá¹ƒ vasalaá¹ƒ ukkaá
brÄ• hmaá¹‡aá¹ƒ \Ee I 184/ maÃ±Ã±ittha, tasmÄ• hÄ«nena kammunÄ• vasalo hoti, ukkaá
brÄ• hmaá¹‡o hotÄ«ti evampi atthaá¹ƒ Ã±Ä• pento evamÄ• ha.

137-139__._ idÄ• ni tamevatthaá¹ƒ nidassanena sÄ• dhetuá¹ƒ __ ``tadaminÄ• pi jÄ• nÄ• th
gÄ• thÄ• yo Ä• ha. tÄ• su dve catuppÄ• dÄ• , ekÄ• chappÄ• dÄ• , tÄ• saá¹ƒ attho --- yaá¹ƒ
vasalo hotÄ«â€™â€™ tiÄ• di, __tadaminÄ• pi jÄ• nÄ• tha, yathÄ• medaá¹ƒ nidassanaá¹ƒ,
\Ne I 148/ jÄ• nÄ• tha, yena me pakÄ• rena yena sÄ• maÃ±Ã±ena idaá¹ƒ nidassananti vutta
nidassananti ce? __caá¹‡á¸• Ä• laputto sopÄ• ko ... pe ... brahmalokÅ«papattiyÄ• _ti.

caá¹‡á¸• Ä• lassa putto __caá¹‡á¸• Ä• laputto_. attano khÄ• danatthÄ• ya mate sunakhe la
__sopÄ• ko. mÄ• taá¹…go_ti evaá¹ƒnÄ• mo __vissuto_ti evaá¹ƒ hÄ«nÄ• ya jÄ• tiyÄ• ca jÄ•
pÄ• kaá¹-o.

__so_ti purimapadena sambandhitvÄ• so mÄ• taá¹…go __yasaá¹ƒ paramaá¹ƒ patto, _ abb
ativisiá¹-á¹-haá¹ƒ yasaá¹ƒ kittiá¹ƒ pasaá¹ƒsaá¹ƒ patto. __yaá¹ƒ sudullabha_nti yaá¹ƒ uá¸·Ä•
dullabhaá¹ƒ, hÄ«nakulÅ«papannena sudullabhaá¹ƒ. evaá¹ƒ yasappattassa ca __Ä• gacchu
khattiyÄ• brÄ• hmaá¹‡Ä• bahÅ«, _ tassa mÄ• taá¹…gassa pÄ• ricariyatthaá¹ƒ khattiyÄ• c
bahÅ« vessasuddÄ• dayo jambudÄ«pamanussÄ• yebhuyyena upaá¹-á¹-hÄ• naá¹ƒ Ä• gam

evaá¹ƒ upaá¹-á¹-hÄ• nasampanno so mÄ• taá¹…go vigatakilesarajattÄ• __virajaá¹ƒ, _ mah
paá¹-ipannattÄ• __mahÄ• pathaá¹ƒ, _ brahmalokasaá¹…khÄ• taá¹ƒ devalokaá¹ƒ yÄ• petuâ
devalokayÄ• nasaÃ±Ã±itaá¹ƒ aá¹-á¹-hasamÄ• pattiyÄ• naá¹ƒ __abhiruyha, _ tÄ• ya paá¹-ipa
virÄ• jetvÄ• , _ kÄ• yassa bhedÄ• __brahmalokÅ«pago ahu, _ sÄ• tathÄ• hÄ«nÄ• pi __na
brahmalokÅ«papattiyÄ• , _ brahmalokÅ«papattitoti vuttaá¹ƒ hoti.

ayaá¹ƒ panattho evaá¹ƒ veditabbo --- atÄ«te kira mahÄ• puriso tena tenupÄ• yena sattahita
sopÄ• kajÄ«vike caá¹‡á¸• Ä• lakule uppajji. so nÄ• mena mÄ• taá¹…go \Ee I 185/, rÅ«pena
cammakuá¹-ikÄ• ya vasati, antonagare bhikkhaá¹ƒ caritvÄ• jÄ«vikaá¹ƒ kappeti. athekadivas
tasmiá¹ƒ nagare surÄ• nakkhatte ghosite dhuttÄ• yathÄ• sakena parivÄ• rena kÄ«á¸·anti. a
brÄ• hmaá¹‡amahÄ• sÄ• ladhÄ«tÄ• pannarasasoá¸·asavassuddesikÄ• devakaÃ±Ã±Ä• vi
``attano kulavaá¹ƒsÄ• nurÅ«paá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti pahÅ«taá¹ƒ khajjabhojjÄ• d
sakaá¹-esu Ä• ropetvÄ• sabbasetavaá¸·avayuttaá¹ƒ yÄ• namÄ• ruyha mahÄ• parivÄ• rena
__diá¹-á¹-hamaá¹…galikÄ• _ti nÄ• mena. sÄ• kira ``dussaá¹‡á¹-hitaá¹ƒ rÅ«paá¹ƒ avamaá¹.
daá¹-á¹-huá¹ƒ na icchati, tenassÄ• diá¹-á¹-hamaá¹…galikÄ• tveva saá¹…khÄ• udapÄ• di.

tadÄ• so mÄ• taá¹…go kÄ• lasseva vuá¹-á¹-hÄ• ya paá¹-apilotikaá¹ƒ nivÄ• setvÄ• , kaá¹ƒs
bandhitvÄ• , bhÄ• janahattho \Ne I 149/ nagaraá¹ƒ pavisati, manusse disvÄ• dÅ«rato eva k
Ä• koá¹-ento. atha diá¹-á¹-hamaá¹…galikÄ• ``ussaratha, ussarathÄ• â€™â€™ ti purato pur
apanentehi purisehi nÄ«yamÄ• nÄ• nagaradvÄ• ramajjhe mÄ• taá¹…gaá¹ƒ disvÄ• ``ko es
mÄ• taá¹…gacaá¹‡á¸• Ä• loti. sÄ• ``Ä«disaá¹ƒ disvÄ• gatÄ• naá¹ƒ kuto vuá¸• á¸• hÄ«â€™
manussÄ• ``yaá¹ƒ mayaá¹ƒ uyyÄ• naá¹ƒ gantvÄ• khajjabhojjÄ• diá¹ƒ labheyyÄ• ma, tassa
katoâ€™â€™ ti kupitÄ• ``gaá¹‡hatha caá¹‡á¸• Ä• laâ€™â€™ nti leá¸• á¸• Å«hi paharitvÄ•
gahetvÄ• ekamante chaá¸• á¸• etvÄ• kacavarena paá¹-icchÄ• detvÄ• agamaá¹ƒsu. so sat
uá¹-á¹-hÄ• ya manusse pucchi --- ``kiá¹ƒ, ayyÄ• , dvÄ• raá¹ƒ nÄ• ma sabbasÄ• dhÄ• raá¹‡a
brÄ• hmaá¹‡Ä• naá¹ƒyeva kataâ€™â€™ nti? manussÄ• Ä• haá¹ƒsu --- ``sabbesaá¹ƒ sÄ• d
sabbasÄ• dhÄ• raá¹‡advÄ• rena pavisitvÄ• bhikkhÄ• hÄ• rena yÄ• pentaá¹ƒ maá¹ƒ diá¹-á¹
imaá¹ƒ anayabyasanaá¹ƒ pÄ• pesuâ€™â€™ nti rathikÄ• ya rathikaá¹ƒ Ä• hiá¹‡á¸• anto mar
brÄ• hmaá¹‡assa gharadvÄ• re nipajji --- ``diá¹-á¹-hamaá¹…galikaá¹ƒ aladdhÄ• na vuá¹-á¹-

brÄ• hmaá¹‡o ``gharadvÄ• re mÄ• taá¹…go nipannoâ€™â€™ ti sutvÄ• ``tassa kÄ• kaá¹‡il
makkhetvÄ• gacchatÅ«â€™â€™ ti Ä• ha. so taá¹ƒ na icchati, ``diá¹-á¹-hamaá¹…galikaá¹ƒ V
vuá¹-á¹-hahissÄ• miâ€™â€™ cceva Ä• ha. tato brÄ• hmaá¹‡o ``dve kÄ• kaá¹‡ikÄ• yo detha
khÄ• datu, kÄ• kaá¹‡ikÄ• ya \Be I 169/ telena aá¹…gaá¹ƒ makkhetvÄ• gacchatÅ«â€™â€™
tatheva vadati. brÄ• hmaá¹‡o sutvÄ• ``mÄ• sakaá¹ƒ detha, pÄ• daá¹ƒ, upaá¸• á¸• hakahÄ•
tÄ«á¹‡Ä«â€™â€™ ti yÄ• va sataá¹ƒ Ä• á¹‡Ä• pesi. so na icchati, tatheva vadati. evaá¹ƒ yÄ•
atthaá¹…gato. atha brÄ• hmaá¹‡Ä« pÄ• sÄ• dÄ• oruyha sÄ• á¹‡ipÄ• kÄ• raá¹ƒ parikkhipÄ•
yÄ• ci --- ``tÄ• ta mÄ• taá¹…ga, diá¹-á¹-hamaá¹…galikÄ• ya aparÄ• dhaá¹ƒ khama, sahassa
tÄ«á¹‡Ä«â€™â€™ ti yÄ• va ``satasahassaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. so tuá¹‡hÄ«

evaá¹ƒ catÅ«hapaÃ±cÄ• he vÄ«tivatte bahumpi paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• diá¹-á¹-hama
khattiyakumÄ• rÄ• dayo mÄ• taá¹…gassa upakaá¹‡á¹‡ake Ä• rocÄ• pesuá¹ƒ --- ``purisÄ• r
saá¹ƒvaccharÄ• ni vÄ«riyaá¹ƒ katvÄ• icchitatthaá¹ƒ pÄ• puá¹‡anti, mÄ• kho tvaá¹ƒ nibbijji,
dvÄ«hatÄ«haccayena diá¹-á¹-hamaá¹…galikaá¹ƒ lacchasÄ«â€™â€™ ti. so tuá¹‡hÄ«bhÅ«to

divase samantÄ• paá¹-ivissakÄ• uá¹-á¹-hahitvÄ• ``tumhe mÄ• taá¹…gaá¹ƒ vÄ• uá¹-á¹-hÄ
detha, mÄ• amhe sabbe nÄ• sayitthÄ• â€™â€™ ti Ä• haá¹ƒsu. tesaá¹ƒ kira ayaá¹ƒ diá¹-á¹-
evaá¹ƒ nipanno caá¹‡á¸• Ä• lo marati, tassa gharena saha samantÄ• sattasattagharavÄ• s
hontÄ«â€™â€™ ti. tato diá¹-á¹-hamaá¹…galikaá¹ƒ nÄ«lapaá¹-apilotikaá¹ƒ nivÄ• sÄ• petvÄ•
uá¸·uá¹…kakaá¸·opikÄ• dÄ«ni datvÄ• paridevamÄ• naá¹ƒ tassa santikaá¹ƒ \Ne I 150/ netvÄ
uá¹-á¹-hÄ• ya gacchÄ• hÄ«â€™â€™ ti adaá¹ƒsu. sÄ• passe á¹-hatvÄ• ``uá¹-á¹-hÄ• hÄ«â€
maá¹ƒ gahetvÄ• uá¹-á¹-hÄ• pehÄ«â€™â€™ ti Ä• ha. sÄ• naá¹ƒ uá¹-á¹-hÄ• pesi. so nisÄ«d
antonagare vasituá¹ƒ na labhÄ• ma, ehi maá¹ƒ bahinagare cammakuá¹-iá¹ƒ nehÄ«â€™â€™
gahetvÄ• tattha nesi. ``piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• â€™â€™ ti jÄ• takabhÄ• á¹‡akÄ• . netv
sarÄ«raá¹ƒ telena makkhetvÄ• , uá¹‡hodakena nhÄ• petvÄ• , yÄ• guá¹ƒ pacitvÄ• adÄ• si. s
ayaá¹ƒ mÄ• vinassÄ«â€™â€™ ti jÄ• tisambhedaá¹ƒ akatvÄ• va aá¸• á¸• hamÄ• samattaá¹
vanaá¹ƒ gacchÄ• mi, `aticirÄ• yatÄ«â€™ ti mÄ• tvaá¹ƒ ukkaá¹‡á¹-hÄ«â€™â€™ ti vatvÄ• g
mÄ• pamajjitthÄ• â€™â€™ ti Ä• á¹‡Ä• petvÄ• gharÄ• nikkhamma tÄ• pasapabbajjaá¹ƒ pa
katvÄ• , katipÄ• heneva aá¹-á¹-ha samÄ• pattiyo paÃ±ca ca abhiÃ±Ã±Ä• yo nibbattetvÄ• ``
diá¹-á¹-hamaá¹…galikÄ• ya \Be I 170/ manÄ• po bhavissÄ• mÄ«â€™â€™ ti Ä• kÄ• senÄ• g
diá¹-á¹-hamaá¹…galikÄ• ya santikaá¹ƒ pesesi.

sÄ• sutvÄ• ``koci maÃ±Ã±e mama Ã±Ä• tako pabbajito maá¹ƒ dukkhitaá¹ƒ Ã±atvÄ• daá¹
bhavissatÄ«â€™â€™ ti cintayamÄ• nÄ• gantvÄ• , taá¹ƒ Ã±atvÄ• , pÄ• desu nipatitvÄ• ``ki
akatthÄ• â€™â€™ ti Ä• ha. mahÄ• puriso ``mÄ• tvaá¹ƒ diá¹-á¹-hamaá¹…galike dukkhinÄ«
sakalajambudÄ«pavÄ• sÄ«hi te sakkÄ• raá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti vatvÄ• etadavoc
karohi --- `mahÄ• brahmÄ• mama sÄ• miko na mÄ• taá¹…go, so candavimÄ• naá¹ƒ bhindi
santikaá¹ƒ Ä• gamissatÄ«â€™â€™ â€™ ti. sÄ• Ä• ha --- ``ahaá¹ƒ, bhante, brÄ• hmaá¹‡am
attano pÄ• pakammena imaá¹ƒ caá¹‡á¸• Ä• labhÄ• vaá¹ƒ pattÄ• , na sakkomi evaá¹ƒ vattuâ
tvaá¹ƒ mÄ• taá¹…gassa Ä• nubhÄ• vaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti vatvÄ• yathÄ• sÄ• sado
pÄ• á¹-ihÄ• riyÄ• ni dassetvÄ• tatheva taá¹ƒ Ä• á¹‡Ä• petvÄ• attano vasatiá¹ƒ agamÄ• si.

manussÄ• ujjhÄ• yanti hasanti --- ``kathaÃ±hi nÄ• mÄ• yaá¹ƒ attano pÄ• pakammena caá¹
puna taá¹ƒ mahÄ• brahmÄ• naá¹ƒ karissatÄ«â€™â€™ ti. sÄ• adhimÄ• nÄ• eva hutvÄ• di
Ä• hiá¹‡á¸• ati ``ito chaá¹-á¹-he divase, paÃ±came, catutthe, tatiye, suve, ajja Ä• gamissatÄ
\Ee I 188/ tassÄ• vissatthavÄ• caá¹ƒ sutvÄ• ``kadÄ• ci evampi siyÄ• â€™â€™ ti attano att
maá¹‡á¸• apaá¹ƒ kÄ• rÄ• petvÄ• , sÄ• á¹‡ipÄ• kÄ• raá¹ƒ sajjetvÄ• , vayappattÄ• dÄ• rikÄ•
``mahÄ• brahmani Ä• gate kaÃ±Ã±Ä• dÄ• naá¹ƒ dassÄ• mÄ• â€™â€™ ti Ä• kÄ• saá¹ƒ ullo
mahÄ• puriso puá¹‡á¹‡amadivase gaganatalaá¹ƒ upÄ• rÅ«á¸·he cande candavimÄ• naá¹ƒ
mahÄ• brahmarÅ«pena niggacchi. mahÄ• jano ``dve candÄ• jÄ• tÄ• â€™â€™ ti atimaÃ±Ã
disvÄ• ``saccaá¹ƒ diá¹-á¹-hamaá¹…galikÄ• Ä• ha, mahÄ• brahmÄ• va ayaá¹ƒ diá¹-á¹-hama
151/ pubbe mÄ• taá¹…gavesenÄ• gacchÄ«â€™â€™ ti niá¹-á¹-haá¹ƒ agamÄ• si. evaá¹ƒ so
diá¹-á¹-hamaá¹…galikÄ• ya vasanaá¹-á¹-hÄ• ne eva otari. sÄ• ca tadÄ• utunÄ« ahosi. so t

aá¹…guá¹-á¹-hakena parÄ• masi. tena phassena gabbho patiá¹-á¹-hÄ• si. tato naá¹ƒ ``gabb
171/, puttamhi jÄ• te taá¹ƒ nissÄ• ya jÄ«vÄ• hÄ«â€™â€™ ti vatvÄ• passato mahÄ• janass
pÄ• visi.

brÄ• hmaá¹‡Ä• ``diá¹-á¹-hamaá¹…galikÄ• mahÄ• brahmuno pajÄ• pati amhÄ• kaá¹ƒ mÄ•
tato Ä• gacchanti. taá¹ƒ sakkÄ• raá¹ƒ kÄ• tukÄ• mÄ• naá¹ƒ manussÄ• naá¹ƒ sampÄ«á¸·an
ahesuá¹ƒ. te diá¹-á¹-hamaá¹…galikaá¹ƒ hiraÃ±Ã±arÄ• simhi á¹-hapetvÄ• , nhÄ• petvÄ• , ma
Ä• ropetvÄ• , mahÄ• sakkÄ• rena nagaraá¹ƒ padakkhiá¹‡aá¹ƒ kÄ• rÄ• petvÄ• , nagaramajj
tatra naá¹ƒ ``mahÄ• brahmuno pajÄ• patÄ«â€™â€™ ti diá¹-á¹-haá¹-á¹-hÄ• ne á¹-hapetvÄ•
patirÅ«paá¹ƒ vasanokÄ• saá¹ƒ karoma, tÄ• va idheva vasatÅ«â€™â€™ ti. sÄ• maá¹‡á¸• a
visuddhadivase saddhiá¹ƒ puttena sasÄ«saá¹ƒ nhÄ• petvÄ• maá¹‡á¸• ape jÄ• toti dÄ• raka
``maá¹‡á¸• abyakumÄ• roâ€™â€™ _ti nÄ• maá¹ƒ akaá¹ƒsu. tato pabhuti ca naá¹ƒ brÄ• hm
puttoâ€™â€™ ti parivÄ• retvÄ• caranti. tato anekasatasahassappakÄ• rÄ• paá¹‡á¹‡Ä• kÄ
brÄ• hmaá¹‡Ä• kumÄ• rassÄ• rakkhaá¹ƒ \Ee I 189/ á¹-hapesuá¹ƒ, Ä• gatÄ• lahuá¹ƒ kumÄ
labhanti.

kumÄ• ro anupubbena vuá¸• á¸• himanvÄ• ya dÄ• naá¹ƒ dÄ• tuá¹ƒ Ä• raddho. so sÄ• lÄ• y
kapaá¹‡addhikÄ• naá¹ƒ adatvÄ• brÄ• hmaá¹‡Ä• naá¹ƒyeva deti. mahÄ• puriso ``kiá¹ƒ man
ti Ä• vajjetvÄ• brÄ• hmaá¹‡Ä• naá¹ƒyeva dÄ• naá¹ƒ dentaá¹ƒ disvÄ• ``yathÄ• sabbesaá¹ƒ
karissÄ• mÄ«â€™â€™ ti cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ gahetvÄ• Ä• kÄ• sena Ä• gam
aá¹-á¹-hÄ• si. kumÄ• ro taá¹ƒ disvÄ• ``kuto ayaá¹ƒ evaá¹ƒ virÅ«paveso vasalo Ä• gatoâ€™
gÄ• thamÄ• ha ---

``kuto nu Ä• gacchasi dummavÄ• sÄ«, otallako paá¹ƒsupisÄ• cakova.

saá¹…kÄ• racoá¸·aá¹ƒ paá¹-imuÃ±ca kaá¹‡á¹-he, ko re tuvaá¹ƒ hosi adakkhiá¹‡eyyoâ€™â€

brÄ• hmaá¹‡Ä• ``gaá¹‡hatha gaá¹‡hathÄ• â€™â€™ ti taá¹ƒ gahetvÄ• Ä• koá¹-etvÄ• ana
Ä• kÄ• sena gantvÄ• bahinagare paccaá¹-á¹-hÄ• si \Be I 172/. devatÄ• kupitÄ• kumÄ• raá
uddhaá¹ƒpÄ• daá¹ƒ adhosiraá¹ƒ á¹-hapesuá¹ƒ. so akkhÄ«hi niggatehi mukhena kheá¸·aá¹ƒ
gharugharupassÄ• sÄ« dukkhaá¹ƒ vedayati. diá¹-á¹-hamaá¹…galikÄ• sutvÄ• ``koci Ä• gat
``Ä• ma, pabbajito Ä• gacchÄ«â€™â€™ ti. ``kuhiá¹ƒ gatoâ€™â€™ ti? ``evaá¹ƒ gatoâ€™â€
``khamatha, bhante, attano \Ne I 152/ dÄ• sassÄ• â€™â€™ ti yÄ• cantÄ« tassa pÄ• damÅ«
samayena mahÄ• puriso piá¹‡á¸• Ä• ya caritvÄ• , yÄ• guá¹ƒ labhitvÄ• , taá¹ƒ pivanto tattha
avasiá¹-á¹-haá¹ƒ thokaá¹ƒ yÄ• guá¹ƒ diá¹-á¹-hamaá¹…galikÄ• ya adÄ• si. ``gaccha imaá¹ƒ y
Ä• loletvÄ• yesaá¹ƒ bhÅ«tavikÄ• ro atthi, tesaá¹ƒ akkhimukhakaá¹‡á¹‡anÄ• sÄ• bilesu Ä• s
paripphosehi, evaá¹ƒ nibbikÄ• rÄ• bhavissantÄ«â€™â€™ ti. sÄ• tathÄ• akÄ• si. tato \Ee I
pakatisarÄ«re jÄ• te ``ehi, tÄ• ta maá¹‡á¸• abya, taá¹ƒ khamÄ• pessÄ• mÄ• â€™â€™ ti put

tassa pÄ• damÅ«le nikkujjitvÄ• nipajjÄ• petvÄ• khamÄ• pesi.

so ``sabbajanassa dÄ• naá¹ƒ dÄ• tabbaâ€™â€™ nti ovaditvÄ• , dhammakathaá¹ƒ katvÄ• ,
vasanaá¹-á¹-hÄ• naá¹ƒyeva gantvÄ• , cintesi ``itthÄ«su pÄ• kaá¹-Ä• diá¹-á¹-hamaá¹…galik
pÄ• kaá¹-o maá¹‡á¸• abyakumÄ• ro, idÄ• ni ko dametabboâ€™â€™ ti. tato jÄ• timantatÄ• p
bandhumatÄ«nagaraá¹ƒ nissÄ• ya kumbhavatÄ«nadÄ«tÄ«re viharantaá¹ƒ. so ``ahaá¹ƒ jÄ• t
paribhuttodakaá¹ƒ na paribhuÃ±jÄ• mÄ«â€™â€™ ti uparinadiyÄ• vasati. mahÄ• puriso tas
kappetvÄ• tassa udakaparibhogavelÄ• yaá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• udake pakkh
vuyhamÄ• naá¹ƒ disvÄ• ``kenidaá¹ƒ khittaâ€™â€™ nti paá¹-isotaá¹ƒ gantvÄ• mahÄ• puris
etthÄ• â€™â€™ ti Ä• ha. ``mÄ• taá¹…gacaá¹‡á¸• Ä• lo, Ä• cariyÄ• â€™â€™ ti. ``apehi, caá
vasÄ«â€™â€™ ti. mahÄ• puriso ``sÄ• dhu, Ä• cariyÄ• â€™â€™ ti heá¹-á¹-hÄ• nadiyÄ• vas
dantakaá¹-á¹-haá¹ƒ tÄ• pasassa santikaá¹ƒ Ä• gacchati. tÄ• paso puna gantvÄ• ``apehi, ca
heá¹-á¹-hÄ• nadiyaá¹ƒ vasa, uparinadiyÄ• yeva vasÄ• â€™â€™ ti Ä• ha. mahÄ• puriso ``sÅ
tathÄ• akÄ• si, punapi tatheva ahosi. tÄ• paso punapi ``tathÄ• karotÄ«â€™â€™ ti duá¹-á¹-
``sÅ«riyassa te uggamanavelÄ• ya sattadhÄ• muddhÄ• phalatÅ«â€™â€™ ti. mahÄ• puris
pana sÅ«riyuá¹-á¹-hÄ• naá¹ƒ na demÄ«â€™â€™ ti vatvÄ• sÅ«riyuá¹-á¹-hÄ• naá¹ƒ nivÄ• re
vibhÄ• yati, andhakÄ• ro jÄ• to, bhÄ«tÄ• bandhumatÄ«vÄ• sino tÄ• pasassa santikaá¹ƒ ga
Ä• cariya, amhÄ• kaá¹ƒ sotthibhÄ• voâ€™â€™ ti pucchiá¹ƒsu. te hi taá¹ƒ ``arahÄ• â€™â€™
sabbamÄ• cikkhi. te mahÄ• purisaá¹ƒ upasaá¹…kamitvÄ• \Ee I 191/ ``sÅ«riyaá¹ƒ, bhante, n
yÄ• ciá¹ƒsu. mahÄ• puriso ``yadi tumhÄ• kaá¹ƒ arahÄ• Ä• gantvÄ• maá¹ƒ khamÄ• peti, m

manussÄ• gantvÄ• tÄ• pasaá¹ƒ Ä• haá¹ƒsu --- ``ehi, bhante, mÄ• taá¹…gapaá¹‡á¸• itaá¹ƒ
kalahakÄ• raá¹‡Ä• mayaá¹ƒ nassimhÄ• â€™â€™ ti. so ``nÄ• haá¹ƒ caá¹‡á¸• Ä• laá¹ƒ khar
``amhe tvaá¹ƒ nÄ• sesÄ«â€™â€™ ti taá¹ƒ hatthapÄ• desu gahetvÄ• mahÄ• purisassa san
``mama pÄ• damÅ«le \Ne I 153/ kucchiyÄ• nipajjitvÄ• khamÄ• pente khamÄ• mÄ«â€™â€™
karohÄ«â€™â€™ ti Ä• haá¹ƒsu. tÄ• paso ``nÄ• haá¹ƒ caá¹‡á¸• Ä• laá¹ƒ vandÄ• mÄ«â€™â
vandissasÄ«â€™â€™ ti hatthapÄ• damassugÄ«vÄ• dÄ«su gahetvÄ• mahÄ• purisassa pÄ•
``khamÄ• mahaá¹ƒ imassa, apicÄ• haá¹ƒ tassevÄ• nukampÄ• ya sÅ«riyaá¹ƒ na muÃ±cÄ• n
assa sattadhÄ• phalissatÄ«â€™â€™ ti Ä• ha. manussÄ• ``idÄ• ni, bhante, kiá¹ƒ kÄ• tabba
mahÄ• puriso ``tena hi imaá¹ƒ galappamÄ• á¹‡e udake á¹-hapetvÄ• mattikÄ• piá¹‡á¸• enas
paá¹-icchÄ• detha, sÅ«riyarasmÄ«hi phuá¹-á¹-ho mattikÄ• piá¹‡á¸• o sattadhÄ• phalissati. t
aÃ±Ã±atra gacchatÅ«â€™â€™ ti Ä• ha. te tÄ• pasaá¹ƒ hatthapÄ• dÄ• dÄ«su gahetvÄ• tat
muÃ±citamatte mattikÄ• piá¹‡á¸• o sattadhÄ• phalitvÄ• pati, tÄ• paso bhÄ«to palÄ• yi. ma
bho, samaá¹‡assa Ä• nubhÄ• vaâ€™â€™ nti dantakaá¹-á¹-hapakkhipanamÄ• diá¹ƒ katvÄ•
Ä«diso samaá¹‡oâ€™â€™ ti tasmiá¹ƒ pasÄ«diá¹ƒsu. tato pabhuti sakalajambudÄ«pe khatti
gahaá¹-á¹-hapabbajitÄ• mÄ• taá¹…gapaá¹‡á¸• itassa upaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. so
kÄ• yassa bhedÄ• brahmaloke uppajji. tenÄ• ha bhagavÄ• ``tadaminÄ• pi jÄ• nÄ• tha ... p
brahmalokÅ«papattiyÄ• â€™â€™ ti.

140-141__._ evaá¹ƒ ``na jaccÄ• vasalo hoti, kammunÄ• vasalo hotÄ«â€™â€™ ti sÄ• dhet
jaccÄ• hoti brÄ• hmaá¹‡o, kammunÄ• hoti brÄ• hmaá¹‡oâ€™â€™ ti etaá¹ƒ sÄ• dhetuá¹ƒ
\Be I 174/ ... pe ... duggatyÄ• garahÄ• ya_ __vÄ• â€™â€™ _ti. tattha __ajjhÄ• yakakule jÄ
brÄ• hmaá¹‡akule jÄ• tÄ• . ``ajjhÄ• yakÄ• kuá¸·e jÄ• tÄ• â€™â€™ tipi pÄ• á¹-ho. mantÄ• n
ca brÄ• hmaá¹‡akule jÄ• tÄ• ti attho. mantÄ• bandhavÄ• etesanti __mantabandhavÄ• _. v
vedapaá¹-issaraá¹‡Ä• ti vuttaá¹ƒ hoti. __te ca pÄ• pesu kammesu abhiá¹‡hamupadissare_t
mantabandhavÄ• ca samÄ• nÄ• pi yadi pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su pÄ• pakammesu punap
__diá¹-á¹-heva dhamme gÄ• rayhÄ• samparÄ• ye ca duggati_ te evamupadissamÄ• nÄ• i
mÄ• tÄ• pitÅ«hipi ``nayime amhÄ• kaá¹ƒ puttÄ• , dujjÄ• tÄ• ete kulassa aá¹…gÄ• rabhÅ«tÄ
ti, brÄ• hmaá¹‡ehipi ``gahapatikÄ• ete, na ete brÄ• hmaá¹‡Ä• , mÄ• nesaá¹ƒ saddhayaÃ±
pavesaá¹ƒ detha, mÄ• nehi saddhiá¹ƒ sallapathÄ• â€™â€™ ti, aÃ±Ã±ehipi manussehi ``pÄ
brÄ• hmaá¹‡Ä• â€™â€™ ti evaá¹ƒ gÄ• rayhÄ• honti. samparÄ• ye ca nesaá¹ƒ duggati nira
paraloke hotÄ«ti attho. samparÄ• ye vÄ• tipi pÄ• á¹-ho. paraloke etesaá¹ƒ dukkhassa gati _
dukkhappattiyeva hotÄ«ti attho. __na ne jÄ• ti nivÄ• reti, duggatyÄ• garahÄ• ya vÄ• _ti sÄ•
yaá¹ƒ tvaá¹ƒ sÄ• rato paccesi, jÄ• ti ete pÄ• pakammesu padissante brÄ• hmaá¹‡e ``sampa
duggatÄ«â€™â€™ ti ettha vuttappakÄ• rÄ• ya duggatiyÄ• vÄ• , ``diá¹-á¹-heva dhamme gÄ
vuttappakÄ• rÄ• ya garahÄ• ya vÄ• na nivÄ• reti.

<142> evaá¹ƒ bhagavÄ• ajjhÄ• yakakule jÄ• tÄ• nampi brÄ• hmaá¹‡Ä• naá¹ƒ gÄ• rayhÄ•
patitabhÄ• vaá¹ƒ dÄ«pento duggatigamanena ca samparÄ• ye brÄ• hmaá¹‡ajÄ• tiyÄ• abhÄ
hoti brÄ• hmaá¹‡o, kammunÄ• hoti brÄ• hmaá¹‡oâ€™â€™ ti etampi atthaá¹ƒ sÄ• dhetvÄ•
nigamento Ä• ha, evaá¹ƒ brÄ• hmaá¹‡a ---

``na jaccÄ• vasalo hoti, na jaccÄ• hoti brÄ• hmaá¹‡o.

kammunÄ• vasalo hoti, kammunÄ• hoti brÄ• hmaá¹‡oâ€™â€™ ti ||

sesaá¹ƒ \Ee I 193/ kasibhÄ• radvÄ• jasutte vuttanayameva. visesato vÄ• ettha __nikkujjita
evaá¹ƒ yojanÄ• veditabbÄ• --- yathÄ• koci nikkujjitaá¹ƒ vÄ• \Be I 175/ ukkujjeyya, evaá¹ƒ
kammavimukhaá¹ƒ jÄ• tivÄ• de patitaá¹ƒ ``jÄ• tiyÄ• brÄ• hmaá¹‡avasalabhÄ• vo hotÄ«â€™
vuá¹-á¹-hÄ• pentena, yathÄ• paá¹-icchannaá¹ƒ vivareyya, evaá¹ƒ jÄ• tivÄ• dapaá¹-icchanna
vivarantena, yathÄ• mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ brÄ• hmaá¹‡avasalabhÄ
Ä• cikkhantena, yathÄ• andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya, evaá¹ƒ
mÄ• taá¹…gÄ• dinidassanapajjotadhÄ• raá¹‡ena mayhaá¹ƒ bhotÄ• gotamena etehi pariyÄ
anekapariyÄ• yena dhammo pakÄ• sitoti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya aggikabhÄ• radvÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mettasuttavaá¹‡á¹‡anÄ•

__karaá¹‡Ä«yamatthakusalenÄ• _ti \Ne I 155/ mettasuttaá¹ƒ. kÄ• uppatti? himavantapassa
ubbÄ• á¸·hÄ• bhikkhÅ« bhagavato santikaá¹ƒ sÄ• vatthiá¹ƒ Ä• gacchiá¹ƒsu. tesaá¹ƒ bhaga
kammaá¹-á¹-hÄ• natthÄ• ya ca imaá¹ƒ suttaá¹ƒ abhÄ• si. ayaá¹ƒ tÄ• va saá¹…khepo.

ayaá¹ƒ pana vitthÄ• ro --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati upakaá¹-á¹
vassÅ«panÄ• yikÄ• ya. tena kho pana samayena sambahulÄ• nÄ• nÄ• verajjakÄ• bhikkhÅ
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• tattha tattha vassaá¹ƒ upagantukÄ• mÄ• bhagavantaá¹ƒ
sudaá¹ƒ bhagavÄ• rÄ• gacaritÄ• naá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akavasena ekÄ•
asubhakammaá¹-á¹-hÄ• naá¹ƒ, dosacaritÄ• naá¹ƒ catubbidhaá¹ƒ mettÄ• dikammaá¹-á¹-hÄ•
maraá¹‡assatikammaá¹-á¹-hÄ• nÄ• dÄ«ni, vitakkacaritÄ• naá¹ƒ Ä• nÄ• pÄ• nassatipathavÄ
saddhÄ• caritÄ• naá¹ƒ buddhÄ• nussatikammaá¹-á¹-hÄ• nÄ• dÄ«ni, buddhicaritÄ• naá¹ƒ ca
iminÄ• nayena caturÄ• sÄ«tisahassappabhedacaritÄ• nukÅ«lÄ• ni kammaá¹-á¹-hÄ• nÄ• ni

atha kho paÃ±camattÄ• ni bhikkhusatÄ• ni bhagavato santike kammaá¹-á¹-hÄ• naá¹ƒ ugga
gocaragÄ• maÃ±ca pariyesamÄ• nÄ• ni anupubbena gantvÄ• \Be I 176/ paccante himavan
nÄ«lakÄ• camaá¹‡isannibhasilÄ• talaá¹ƒ sÄ«talaghanacchÄ• yanÄ«lavanasaá¹‡á¸• amaá¹‡
muttÄ• talarajatapaá¹-á¹-asadisavÄ• lukÄ• kiá¹‡á¹‡abhÅ«mibhÄ• gaá¹ƒ sucisÄ• tasÄ«talaja
pabbatamaddasaá¹ƒsu. atha kho te bhikkhÅ« tatthekarattiá¹ƒ vasitvÄ• pabhÄ• tÄ• ya rattiy
katvÄ• tassa avidÅ«re aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. gÄ• mo
ghananivesasanniviá¹-á¹-hakulasahassayutto, manussÄ• cettha saddhÄ• pasannÄ• , te pa
dullabhatÄ• ya bhikkhÅ« disvÄ• eva pÄ«tisomanassajÄ• tÄ• hutvÄ• te bhikkhÅ« bhojetvÄ
temÄ• saá¹ƒ vasathÄ• â€™â€™ ti yÄ• citvÄ• paÃ±capadhÄ• nakuá¹-isatÄ• ni kÄ• rÄ• petv
maÃ±capÄ«á¹-hapÄ• nÄ«yaparibhojanÄ«yaghaá¹-Ä• dÄ«ni sabbÅ«pakaraá¹‡Ä• ni paá¹-iyÄ

bhikkhÅ« dutiyadivase aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. tatthÄ• pi manus
upaá¹-á¹-hahitvÄ• vassÄ• vÄ• saá¹ƒ yÄ• ciá¹ƒsu. bhikkhÅ« ``asati antarÄ• yeâ€™â€™ ti a
vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• sabbarattindivaá¹ƒ Ä• raddhavÄ«riyÄ• hutvÄ• yÄ• magaá¹‡
yonisomanasikÄ• rabahulÄ• viharantÄ• rukkhamÅ«lÄ• ni upagantvÄ• nisÄ«diá¹ƒsu. sÄ«la
tejena vihatatejÄ• rukkhadevatÄ• \Ne I 156/ attano attano vimÄ• nÄ• oruyha dÄ• rake gah
vicaranti. seyyathÄ• pi nÄ• ma rÄ• jÅ«hi vÄ• rÄ• jamahÄ• mattehi vÄ• gÄ• makÄ• vÄ• saá
gharesu okÄ• se gahite gharamÄ• nusakÄ• gharÄ• nikkhamitvÄ• aÃ±Ã±atra vasantÄ• ``k
ti dÅ«rato olokenti; evameva devatÄ• attano attano vimÄ• nÄ• ni chaá¸• á¸• etvÄ• ito cito o
olokenti --- ``kadÄ• nu kho bhadantÄ• gamissantÄ«â€™â€™ ti. tato evaá¹ƒ samacintesuá¹

``paá¹-hamavassÅ«pagatÄ• bhikkhÅ« avassaá¹ƒ temÄ• saá¹ƒ vasissanti. mayaá¹ƒ pana tÄ
okkamma vasituá¹ƒ na sakkhissÄ• ma. handa mayaá¹ƒ bhikkhÅ«naá¹ƒ bhayÄ• nakaá¹ƒ Ä•
tÄ• rattiá¹ƒ bhikkhÅ«naá¹ƒ samaá¹‡adhammakaraá¹‡avelÄ• ya bhiá¹ƒsanakÄ• ni yakkharÅ
purato tiá¹-á¹-hanti, bheravasaddaÃ±ca karonti. bhikkhÅ«naá¹ƒ tÄ• ni rÅ«pÄ• ni passantÄ•
suá¹‡antÄ• naá¹ƒ hadayaá¹ƒ phandi, dubbaá¹‡á¹‡Ä• ca ahesuá¹ƒ uppaá¹‡á¸• upaá¹‡á¸• u
ekaggaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu. tesaá¹ƒ anekaggacittÄ• naá¹ƒ bhayena ca punappu
sammussi. tato nesaá¹ƒ muá¹-á¹-hassatÄ«naá¹ƒ duggandhÄ• ni Ä• rammaá¹‡Ä• ni payojes
duggandhena nimmathiyamÄ• namiva matthaluá¹…gaá¹ƒ ahosi, bÄ• á¸·hÄ• sÄ«savedanÄ
pavattiá¹ƒ aÃ±Ã±amaÃ±Ã±assa Ä• rocesuá¹ƒ.

athekadivasaá¹ƒ saá¹…ghattherassa upaá¹-á¹-hÄ• nakÄ• le sabbesu sannipatitesu saá¹…g
``tumhÄ• kaá¹ƒ, Ä• vuso, imaá¹ƒ vanasaá¹‡á¸• aá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ katipÄ• haá¹ƒ ativi
chavivaá¹‡á¹‡o ahosi pariyodÄ• to, vippasannÄ• ni ca indriyÄ• ni etarahi panattha kisÄ• du
uppaá¹‡á¸• upaá¹‡á¸• ukajÄ• tÄ• , kiá¹ƒ vo idha asappÄ• yaâ€™â€™ nti? tato eko bhikkhu
rattiá¹ƒ Ä«disaÃ±ca Ä«disaÃ±ca bheravÄ• rammaá¹‡aá¹ƒ passÄ• mi ca suá¹‡Ä• mi ca, Ä«d
tena me cittaá¹ƒ na samÄ• dhiyatÄ«â€™â€™ ti. eteneva upÄ• yena sabbe taá¹ƒ pavattiá¹ƒ
saá¹…ghatthero Ä• ha --- ``bhagavatÄ• Ä• vuso dve vassÅ«panÄ• yikÄ• paÃ±Ã±attÄ• , an
asappÄ• yaá¹ƒ, Ä• yÄ• mÄ• vuso bhagavato santikaá¹ƒ, gantvÄ• aÃ±Ã±aá¹ƒ sappÄ• yaá¹ƒ
ti. ``sÄ• dhu bhanteâ€™â€™ ti te bhikkhÅ« therassa paá¹-issuá¹‡itvÄ• sabbe senÄ• sanaá
pattacÄ«varamÄ• dÄ• ya anupalittattÄ• kulesu kaÃ±ci anÄ• mantetvÄ• eva yena sÄ• vatth
pakkamiá¹ƒsu. anupubbena sÄ• vatthiá¹ƒ gantvÄ• bhagavato santikaá¹ƒ agamiá¹ƒsu.

bhagavÄ• te bhikkhÅ« disvÄ• etadavoca --- ``na, bhikkhave, antovassaá¹ƒ cÄ• rikÄ• carit
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kissa tumhe cÄ• rikaá¹ƒ carathÄ• â€™â€™ ti. te bhagavat
bhagavÄ• Ä• vajjento sakalajambudÄ«pe antamaso catuppÄ• dapÄ«á¹-hakaá¹-á¹-hÄ• nam
senÄ• sanaá¹ƒ nÄ• ddasa. atha te bhikkhÅ« Ä• ha --- ``na, bhikkhave, tumhÄ• kaá¹ƒ aÃ±Ã±
senÄ• sanaá¹ƒ atthi, tattheva tumhe viharantÄ• Ä• savakkhayaá¹ƒ pÄ• puá¹‡eyyÄ• tha. ga
senÄ• sanaá¹ƒ \Ne I 157/ upanissÄ• ya viharatha. sace pana devatÄ• hi abhayaá¹ƒ icchath
uggaá¹‡hatha, etaÃ±hi vo parittaÃ±ca kammaá¹-á¹-hÄ• naÃ±ca bhavissatÄ«â€™â€™ ti ima

apare panÄ• hu --- ``gacchatha, bhikkhave, tameva senÄ• sanaá¹ƒ upanissÄ• ya viharathÄ
bhagavÄ• Ä• ha --- ``apica kho Ä• raÃ±Ã±akena pariharaá¹‡aá¹ƒ Ã±Ä• tabbaá¹ƒ. seyyathid
karaá¹‡avasena dve mettÄ• , dve parittÄ• , dve asubhÄ• , dve maraá¹‡assatÄ« aá¹-á¹-ha
mahÄ• saá¹ƒvegavatthusamÄ• vajjanaÃ±ca. aá¹-á¹-ha mahÄ• saá¹ƒvegavatthÅ«ni nÄ• ma
cattÄ• ri apÄ• yadukkhÄ• nÄ«ti \Be I 178/. atha vÄ• jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ
paÃ±camaá¹ƒ, atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dul
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhaâ€™â€™ nti. evaá¹ƒ bhagavÄ• pariharaá¹‡aá¹ƒ
bhikkhÅ«naá¹ƒ mettatthaÃ±ca parittatthaÃ±ca vipassanÄ• pÄ• dakajhÄ• natthaÃ±ca imaá¹ƒ

<143> tattha __karaá¹‡Ä«yamatthakusalenÄ• _ti imissÄ• paá¹-hamagÄ• thÄ• ya tÄ• va ay
__karaá¹‡Ä«ya_nti kÄ• tabbaá¹ƒ, karaá¹‡Ä• rahanti attho. __attho_ti paá¹-ipadÄ• , yaá¹ƒ vÄ
hitaá¹ƒ, taá¹ƒ sabbaá¹ƒ araá¹‡Ä«yato atthoti vuccati, araá¹‡Ä«yato nÄ• ma upagantabbato.
__atthakusalena, _ atthachekenÄ• ti vuttaá¹ƒ hoti. __ya_nti aniyamitapaccattaá¹ƒ. nti niyam
ubhayampi vÄ• __yaá¹ƒ ta_nti paccattavacanaá¹ƒ. __santaá¹ƒ pada_nti upayogavacanaá¹
santaá¹ƒ, pattabbato padaá¹ƒ, nibbÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __abhisameccÄ• _ti abhi
__sakko, _ samattho paá¹-ibaloti vuttaá¹ƒ hoti. __ujÅ«_ti ajjavayutto. suá¹-á¹-hu ujÅ«ti __su
vaco asminti __suvaco. assÄ• _ti bhaveyya. __mudÅ«_ti maddavayutto. na atimÄ• nÄ«ti __

ayaá¹ƒ panettha atthavaá¹‡á¹‡anÄ• --- __karaá¹‡Ä«yamatthakusalena yanta santaá¹ƒ pad
ettha tÄ• va atthi karaá¹‡Ä«yaá¹ƒ, atthi akaraá¹‡Ä«yaá¹ƒ. tattha saá¹…khepato sikkhattaya
_ sÄ«lavipatti, diá¹-á¹-hivipatti, Ä• cÄ• ravipatti, Ä• jÄ«vavipattÄ«ti evamÄ• di __akaraá¹‡Ä«
atthakusalo, atthi anatthakusalo.

tattha yo imasmiá¹ƒ sÄ• sane pabbajitvÄ• na attÄ• naá¹ƒ sammÄ• payojeti, khaá¹‡á¸• as
ekavÄ«satividhaá¹ƒ anesanaá¹ƒ nissÄ• ya jÄ«vikaá¹ƒ kappeti. seyyathidaá¹ƒ --- veá¸·udÄ•
pupphadÄ• naá¹ƒ, phaladÄ• naá¹ƒ, dantakaá¹-á¹-hadÄ• naá¹ƒ, mukhodakadÄ• naá¹ƒ, sinÄ
mattikÄ• dÄ• naá¹ƒ, cÄ• á¹-ukamyataá¹ƒ, muggasÅ«pyataá¹ƒ, pÄ• ribhaá¹-utaá¹ƒ, jaá¹…gh
dÅ«takammaá¹ƒ, pahiá¹‡agamanaá¹ƒ, piá¹‡á¸• apaá¹-ipiá¹‡á¸• adÄ• nÄ• nuppadÄ• naá¹ƒ,
nakkhattavijjaá¹ƒ, aá¹…gavijjanti. chabbidhe ca agocare carati \Be I 179/. seyyathidaá¹ƒ ---
vidhavÄ• thullakumÄ• rikapaá¹‡á¸• akabhikkhunipÄ• nÄ• gÄ• ragocareti. saá¹ƒsaá¹-á¹-ho c
rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulomikena gihisaá¹ƒsaggena
kulÄ• ni asaddhÄ• ni appasannÄ• ni anopÄ• nabhÅ«tÄ• ni akkosakaparibhÄ• sakÄ• ni anat
ahitaaphÄ• sukaayogakkhemakÄ• mÄ• ni bhikkhÅ«naá¹ƒ ... pe ... upÄ• sikÄ• naá¹ƒ, tathÄ•
bhajati payirupÄ• sati. ayaá¹ƒ __anatthakusalo_.

yo pana imasmiá¹ƒ sÄ• sane pabbajitvÄ• attÄ• naá¹ƒ sammÄ• payojeti, anesanaá¹ƒ pahÄ
patiá¹-á¹-hÄ• tukÄ• mo saddhÄ• sÄ«sena pÄ• timokkhasaá¹ƒvaraá¹ƒ, satisÄ«sena indriyas
Ä• jÄ«vapÄ• risuddhiá¹ƒ, paÃ±Ã±Ä• sÄ«sena paccayapaá¹-isevanaá¹ƒ pÅ«reti ayaá¹ƒ __at

yo vÄ• sattÄ• pattikkhandhasodhanavasena pÄ• timokkhasaá¹ƒvaraá¹ƒ, chadvÄ• re ghaá¹
abhijjhÄ• dÄ«naá¹ƒ anuppattivasena indriyasaá¹ƒvaraá¹ƒ, anesanaparivajjanavasena
viÃ±Ã±upasatthabuddhabuddhasÄ• vakavaá¹‡á¹‡itapaccayapaá¹-isevanena ca Ä• jÄ«vapÄ
yathÄ• vuttapaccavekkhaá¹‡avasena paccayapaá¹-isevanaá¹ƒ, catuiriyÄ• pathaparivattane
paccavekkhaá¹‡avasena sampajaÃ±Ã±aÃ±ca sodheti, ayampi __atthakusalo_.

yo vÄ• yathÄ• Å«sodakaá¹ƒ paá¹-icca saá¹ƒkiliá¹-á¹-haá¹ƒ vatthaá¹ƒ pariyodÄ• yati, chÄ•

Ä• dÄ• so, ukkÄ• mukhaá¹ƒ paá¹-icca jÄ• tarÅ«paá¹ƒ, tathÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-icca sÄ«la
Ã±Ä• á¹‡odakena dhovanto sÄ«laá¹ƒ pariyodÄ• peti. yathÄ• ca kikÄ« sakuá¹‡ikÄ• aá¹‡á¸•
vÄ• ladhiá¹ƒ, ekaputtikÄ• nÄ• rÄ« piyaá¹ƒ ekaputtakaá¹ƒ, ekanayano puriso taá¹ƒ ekanaya
ativiya appamatto attano sÄ«lakkhandhaá¹ƒ rakkhati, sÄ• yaá¹ƒpÄ• taá¹ƒ paccavekkhamÄ•
na passati, ayampi __atthakusalo_.

yo vÄ• pana avippaá¹-isÄ• rakarasÄ«le patiá¹-á¹-hÄ• ya kilesavikkhambhanapaá¹-ipadaá¹ƒ
paggahetvÄ• kasiá¹‡aparikammaá¹ƒ karoti, kasiá¹‡aparikammaá¹ƒ katvÄ• samÄ• pattiyo
__atthakusalo_. yo vÄ• pana samÄ• pattito \Be I 180/ vuá¹-á¹-hÄ• ya saá¹…khÄ• re samma
pÄ• puá¹‡Ä• ti, ayaá¹ƒ atthakusalÄ• naá¹ƒ aggo.

tattha ye ime yÄ• va avippaá¹-isÄ• rakarasÄ«le patiá¹-á¹-hÄ• nena, yÄ• va vÄ• kilesavikkh
paggahaá¹‡ena maggaphalena vaá¹‡á¹‡itÄ• atthakusalÄ• , te imasmiá¹ƒ atthe __atthakusa
tathÄ• vidhÄ• ca te bhikkhÅ«. tena bhagavÄ• te bhikkhÅ« sandhÄ• ya ekapuggalÄ• dhiá¹-
``karaá¹‡Ä«yamatthakusalenÄ• â€™â€™ ti Ä• ha.

tato \Ne I 159/ ``kiá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti tesaá¹ƒ saÃ±jÄ• takaá¹…khÄ• naá¹ƒ Ä• ha
abhisameccÄ• â€™â€™ _ti. ayamettha adhippÄ• yo --- taá¹ƒ buddhÄ• nubuddhehi vaá¹‡á¹
nibbÄ• napadaá¹ƒ paá¹-ivedhavasena abhisamecca viharitukÄ• mena yaá¹ƒ karaá¹‡Ä«yant
gÄ• thÄ• pÄ• dassa Ä• dito vuttameva karaá¹‡Ä«yanti. adhikÄ• rato anuvattati taá¹ƒ santaá
ayaá¹ƒ pana yasmÄ• sÄ• vasesapÄ• á¹-ho attho, tasmÄ• ``viharitukÄ• menÄ• â€™â€™ ti

atha vÄ• __santaá¹ƒ padaá¹ƒ abhisameccÄ• _ti anussavÄ• divasena lokiyapaÃ±Ã±Ä• ya
Ã±atvÄ• taá¹ƒ adhigantukÄ• mena yantaá¹ƒ karaá¹‡Ä«yanti adhikÄ• rato anuvattati, taá¹ƒ
karaá¹‡Ä«yamatthakusalenÄ• ti evampettha adhippÄ• yo veditabbo. atha vÄ• ``karaá¹‡Ä«y
vutte ``kiâ€™â€™ nti cintentÄ• naá¹ƒ Ä• ha __ ``yanta santaá¹ƒ padaá¹ƒ abhisameccÄ• â€
adhippÄ• yo veditabbo --- lokiyapaÃ±Ã±Ä• ya santaá¹ƒ padaá¹ƒ abhisamecca yaá¹ƒ karaá¹
kÄ• tabbaá¹ƒ, taá¹ƒ karaá¹‡Ä«yaá¹ƒ, karaá¹‡Ä• rahameva tanti vuttaá¹ƒ hoti.

kiá¹ƒ pana tanti? kimaÃ±Ã±aá¹ƒ siyÄ• aÃ±Ã±atra tadadhigamÅ«pÄ• yato. kÄ• maÃ±cetaá
sikkhattayadÄ«pakena Ä• dipadeneva vuttaá¹ƒ. tathÄ• hi tassa atthavaá¹‡á¹‡anÄ• yaá¹ƒ a
karaá¹‡Ä«yaá¹ƒ atthi akaraá¹‡Ä«yaá¹ƒ. tattha saá¹…khepato sikkhattayaá¹ƒ karaá¹‡Ä«yaâ€
atisaá¹…khepadesitattÄ• pana tesaá¹ƒ bhikkhÅ«naá¹ƒ kehici viÃ±Ã±Ä• taá¹ƒ, kehici na viÃ
viÃ±Ã±Ä• taá¹ƒ, tesaá¹ƒ viÃ±Ã±Ä• panatthaá¹ƒ yaá¹ƒ visesato Ä• raÃ±Ã±akena bhikkhunÄ•
vitthÄ• rento \Be I 181/ __ ``sakko ujÅ« ca suhujÅ« ca, suvaco cassa mudu anatimÄ• nÄ«â€
upaá¸• á¸• hagÄ• thaá¹ƒ Ä• ha.

kiá¹ƒ vuttaá¹ƒ hoti? santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• mo lokiyapaÃ±Ã±Ä• ya vÄ•

tadadhigamÄ• ya paá¹-ipajjamÄ• no Ä• raÃ±Ã±ako bhikkhu dutiyacatutthapadhÄ• niyaá¹…g
jÄ«vite ca anapekkho hutvÄ• saccapaá¹-ivedhÄ• ya paá¹-ipajjituá¹ƒ sakko assa, tathÄ•
kasiá¹‡aparikammavattasamÄ• dÄ• nÄ• dÄ«su, attano pattacÄ«varapaá¹-isaá¹…kharaá¹‡Ä
sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni kiá¹ƒ karaá¹‡Ä«yÄ• ni, tesu aÃ±Ã±esu ca evarÅ«pe
samattho. sakko hontopi ca tatiyapadhÄ• niyaá¹…gasamannÄ• gamena uju assa. uju honto
santosaá¹ƒ anÄ• pajjitvÄ• yÄ• vajÄ«vaá¹ƒ punappunaá¹ƒ asithilakaraá¹‡ena suá¹-á¹-hutara
asaá¹-hatÄ• ya vÄ• uju, amÄ• yÄ• vitÄ• ya suhuju. kÄ• yavacÄ«vaá¹…kappahÄ• nena vÄ•
suhuju. asantaguá¹‡assa vÄ• anÄ• vikaraá¹‡ena uju, asantaguá¹‡ena uppannassa lÄ• bha
evaá¹ƒ Ä• rammaá¹‡alakkhaá¹‡Å«panijjhÄ• nehi purimadvayatatiyasikkhÄ• hi payogÄ• say
assa.

na \Ne I 160/ kevalaÃ±ca uju ca suhuju ca, apica pana __subbaco ca assa_. yo hi puggalo
kÄ• tabbaâ€™â€™ nti vutto ``kiá¹ƒ te diá¹-á¹-haá¹ƒ, kiá¹ƒ te sutaá¹ƒ, ko me hutvÄ• vadasi,
Ä• cariyo sandiá¹-á¹-ho sambhatto vÄ• â€™â€™ ti vadati, tuá¹‡hÄ«bhÄ• vena vÄ• taá¹ƒ vi
sampaá¹-icchitvÄ• vÄ• na tathÄ• karoti, so visesÄ• dhigamassa dÅ«re hoti. yo pana ovad
bhante, suá¹-á¹-hu vuttaá¹ƒ, attano vajjaá¹ƒ nÄ• ma duddasaá¹ƒ hoti, punapi maá¹ƒ evarÅ«
vadeyyÄ• tha anukampaá¹ƒ upÄ• dÄ• ya, cirassaá¹ƒ me tumhÄ• kaá¹ƒ santikÄ• ovÄ• do la
yathÄ• nusiá¹-á¹-haÃ±ca paá¹-ipajjati, so visesÄ• dhigamassa avidÅ«re hoti. tasmÄ• evaá¹
sampaá¹-icchitvÄ• karonto subbaco ca assa.

yathÄ• ca suvaco, evaá¹ƒ __mudu assa. mudÅ«_ti gahaá¹-á¹-hehi dÅ«tagamanappahiá¹‡a
niyuÃ±jiyamÄ• no tattha mudubhÄ• vaá¹ƒ akatvÄ• thaddho hutvÄ• vattapaá¹-ipattiyaá¹ƒ sa
assa suparikammakatasuvaá¹‡á¹‡aá¹ƒ viya tattha tattha viniyogakkhamo. atha vÄ• __mud
uttÄ• namukho sukhasambhÄ• so \Be I 182/ paá¹-isanthÄ• ravutti sutitthaá¹ƒ viya sukhÄ• va
mudu, apica pana __anatimÄ• nÄ« assa, _ jÄ• tigottÄ• dÄ«hi atimÄ• navatthÅ«hi pare nÄ•
sÄ• riputtatthero viya caá¹‡á¸• Ä• lakumÄ• rakasamena cetasÄ• vihareyyÄ• ti.

<144> evaá¹ƒ bhagavÄ• santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• massa tadadhigamÄ•
visesato Ä• raÃ±Ã±akassa bhikkhuno ekaccaá¹ƒ karaá¹‡Ä«yaá¹ƒ vatvÄ• puna tatuttaripi va
cÄ• â€™â€™ _ti dutiyaá¹ƒ gÄ• thamÄ• ha.

tattha ``santuá¹-á¹-hÄ« ca kataÃ±Ã±utÄ• â€™â€™ ti ettha vuttappabhedena dvÄ• dasavidh
santussatÄ«ti __santussako_. atha vÄ• tussatÄ«ti tussako, sakena tussako, santena tussak
__santussako_. tattha __sakaá¹ƒ_ nÄ• ma ``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• yÄ• â€™â
upasampadamÄ• á¸·ake uddiá¹-á¹-haá¹ƒ attanÄ• ca sampaá¹-icchitaá¹ƒ catupaccayajÄ• ta
asundarena vÄ• sakkaccaá¹ƒ vÄ• asakkaccaá¹ƒ vÄ• dinnena paá¹-iggahaá¹‡akÄ• le parib
vikÄ• ramadassetvÄ• yÄ• pento ``sakena tussakoâ€™â€™ ti vuccati. __santaá¹ƒ_ nÄ• ma
vijjamÄ• naá¹ƒ, tena santeneva tussanto tato paraá¹ƒ na patthento atricchataá¹ƒ pajahanto

tussakoâ€™â€™ ti vuccati. __samaá¹ƒ_ nÄ• ma iá¹-á¹-hÄ• niá¹-á¹-hesu anunayapaá¹-ighap
sabbÄ• rammaá¹‡esu tussanto ``samena tussakoâ€™â€™ ti vuccati.

sukhena bharÄ«yatÄ«ti __subharo, _ suposoti vuttaá¹ƒ hoti. yo hi bhikkhu sÄ• limaá¹ƒsoda
pÅ«retvÄ• dinnepi dummukhabhÄ• vaá¹ƒ anattamanabhÄ• vameva ca dasseti, tesaá¹ƒ vÄ•
piá¹‡á¸• apÄ• taá¹ƒ \Ne I 161/ ``kiá¹ƒ tumhehi dinnaâ€™â€™ nti apasÄ• dento sÄ• maá¹‡e
deti, esa dubbharo. etaá¹ƒ disvÄ• manussÄ• dÅ«ratova parivajjenti ``dubbharo bhikkhu na
nti. yo pana yaá¹ƒkiÃ±ci lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• appaá¹ƒ vÄ• bahuá¹ƒ vÄ• labh
vippasannamukho hutvÄ• yÄ• peti, esa subharo. etaá¹ƒ disvÄ• manussÄ• ativiya vissatth
bhadanto subharo thokathokenapi \Be I 183/ tussati, mayameva naá¹ƒ posessÄ• mÄ• â€™â
posenti. evarÅ«po idha subharoti adhippeto.

appaá¹ƒ kiccamassÄ• ti __appakicco, _ na
kammÄ• rÄ• matÄ• bhassÄ• rÄ• matÄ• saá¹…gaá¹‡ikÄ• rÄ• matÄ• dianekakiccabyÄ• vaá¹
navakammasaá¹…ghabhogasÄ• maá¹‡eraÄ• rÄ• mikavosÄ• sanÄ• dikiccavirahito, attano
kesanakhacchedanapattacÄ«varaparikammÄ• diá¹ƒ katvÄ• samaá¹‡adhammakiccaparo h

sallahukÄ• vutti assÄ• ti __sallahukavutti_. yathÄ• ekacco bahubhaá¹‡á¸• o bhikkhu disÄ•
pattacÄ«varapaccattharaá¹‡atelaguá¸·Ä• diá¹ƒ mahÄ• janena sÄ«sabhÄ• rakaá¹-ibhÄ• rÄ•
pakkamati, evaá¹ƒ ahutvÄ• yo appaparikkhÄ• ro hoti, pattacÄ«varÄ• diaá¹-á¹-hasamaá¹‡ap
pariharati, disÄ• pakkamanakÄ• le pakkhÄ« sakuá¹‡o viya samÄ• dÄ• yeva pakkamati, eva
adhippeto. santÄ• ni indriyÄ• ni assÄ• ti __santindriyo, _ iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«su rÄ•
anuddhatindriyoti vuttaá¹ƒ hoti. __nipako_ti viÃ±Ã±Å« vibhÄ• vÄ« paÃ±Ã±avÄ• , sÄ«lÄ• nur
cÄ«varÄ• divicÄ• raá¹‡apaÃ±Ã±Ä• ya Ä• vÄ• sÄ• disattasappÄ• yaparijÄ• nanapaÃ±Ã±Ä•

na pagabbhoti __appagabbho, _ aá¹-á¹-haá¹-á¹-hÄ• nena kÄ• yapÄ• gabbhiyena, catuá¹-á¹
vacÄ«pÄ• gabbhiyena, anekaá¹-á¹-hÄ• nena manopÄ• gabbhiyena ca virahitoti attho.

__aá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ kÄ• yapÄ• gabbhiyaá¹ƒ_ (Nidd I 87) nÄ• ma
saá¹…ghagaá¹‡apuggalabhojanasÄ• lÄ• jantÄ• gharanhÄ• natitthabhikkhÄ• cÄ• ramaggaa
appatirÅ«pakaraá¹‡aá¹ƒ. seyyathidaá¹ƒ --- idhekacco saá¹…ghamajjhe pallatthikÄ• ya vÄ•
pÄ• damodahitvÄ• vÄ• ti evamÄ• di, tathÄ• gaá¹‡amajjhe, gaá¹‡amajjheti catuparisasanni
vuá¸• á¸• hatare puggale. bhojanasÄ• lÄ• yaá¹ƒ pana vuá¸• á¸• hÄ• naá¹ƒ Ä• sanaá¹ƒ na de
paá¹-ibÄ• hati, tathÄ• jantÄ• ghare. vuá¸• á¸• he cettha anÄ• pucchÄ• aggijÄ• lanÄ• dÄ«n
yadidaá¹ƒ ``daharo vuá¸• á¸• hoti pamÄ• á¹‡aá¹ƒ akatvÄ• Ä• gatapaá¹-ipÄ• á¹-iyÄ• nhÄ• y
I 184/, tampi anÄ• diyanto pacchÄ• Ä• gantvÄ• udakaá¹ƒ otaritvÄ• vuá¸• á¸• he ca nave c
bhikkhÄ• cÄ• ramagge pana aggÄ• sanaaggodakaaggapiá¹‡á¸• atthaá¹ƒ vuá¸• á¸• hÄ• naá
\Ne I 162/ bÄ• haá¹ƒ paharanto, antaragharappavesane vuá¸• á¸• hÄ• naá¹ƒ paá¹-hamatara

kÄ• yakÄ«á¸·anaá¹ƒ karotÄ«ti evamÄ• di.

__catuá¹-á¹-hÄ• naá¹ƒ vacÄ«pÄ• gabbhiyaá¹ƒ_ nÄ• ma saá¹…ghagaá¹‡apuggalaantaragh
appatirÅ«pavÄ• cÄ• nicchÄ• raá¹‡aá¹ƒ. seyyathidaá¹ƒ --- idhekacco saá¹…ghamajjhe anÄ•
tathÄ• pubbe vuttappakÄ• re gaá¹‡e vuá¸• á¸• hatare puggale ca. tattha manussehi paÃ±h
vuá¸• á¸• hataraá¹ƒ anÄ• pucchÄ• vissajjeti. antaraghare pana ``itthannÄ• me kiá¹ƒ atthi, k
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ, kiá¹ƒ me dassasi, kimajja khÄ• dissÄ• mi, kiá¹ƒ bhuÃ±jis
pivissÄ• mÄ«â€™â€™ ti edamÄ• diá¹ƒ bhÄ• sati.

__anekaá¹-á¹-hÄ• naá¹ƒ manopÄ• gabbhiyaá¹ƒ_ nÄ• ma tesu tesu á¹-hÄ• nesu kÄ• yavÄ•
anÄ• pajjitvÄ• pi manasÄ• eva kÄ• mavitakkÄ• dinÄ• nappakÄ• raappatirÅ«pavitakkanaá¹

__kulesvananugiddho_ti yÄ• ni kulÄ• ni upasaá¹…kamati, tesu paccayataá¹‡hÄ• ya vÄ•
ananulomiyagihisaá¹ƒsaggavasena vÄ• ananugiddho, na sahasokÄ«, na sahanandÄ«, na s
dukkhitesu dukkhito, na uppannesu kiccakaraá¹‡Ä«yesu attanÄ• vÄ• yogamÄ• pajjitÄ• ti v
gÄ• thÄ• ya yaá¹ƒ ``suvaco cassÄ• â€™â€™ ti ettha vuttaá¹ƒ ``assÄ• â€™â€™ ti vacanaá¹
saddhiá¹ƒ ``santussako ca assa, subharo ca assÄ• â€™â€™ ti evaá¹ƒ yojetabbaá¹ƒ.

<145> evaá¹ƒ bhagavÄ• santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• massa tadadhigamÄ•
visesato Ä• raÃ±Ã±akassa bhikkhuno tatuttaripi karaá¹‡Ä«yaá¹ƒ Ä• cikkhitvÄ• idÄ• ni akara
Ä• cikkhitukÄ• mo __ ``na ca khuddamÄ• care kiÃ±ci, yena viÃ±Ã±Å« pare upavadeyyuâ€™
upaá¸• á¸• hagÄ• thamÄ• ha. tassattho --- evamimaá¹ƒ karaá¹‡Ä«yaá¹ƒ karonto yaá¹ƒ taá¹
khuddaá¹ƒ lÄ• makanti vuccati, taá¹ƒ na ca khuddaá¹ƒ samÄ• care. asamÄ• caranto ca na
kiá¹ƒ pana kiÃ±ci na samÄ• care, appamattakaá¹ƒ aá¹‡umattampi na samÄ• careti vuttaá¹ƒ

tato \Be I 185/ tassa samÄ• cÄ• re sandiá¹-á¹-hikamevÄ• dÄ«navaá¹ƒ dasseti __ ``yena viÃ
upavadeyyuâ€™â€™ _nti. ettha ca yasmÄ• viÃ±Ã±Å« pare appamÄ• á¹‡aá¹ƒ. te hi anava
karonti, appasÄ• vajjaá¹ƒ vÄ• mahÄ• sÄ• vajjaá¹ƒ. viÃ±Ã±Å« eva pana pamÄ• á¹‡aá¹ƒ. te
avaá¹‡á¹‡Ä• rahassa avaá¹‡á¹‡aá¹ƒ bhÄ• santi, vaá¹‡á¹‡Ä• rahassa ca vaá¹‡á¹‡aá¹ƒ bhÄ•
pareâ€™â€™ ti vuttaá¹ƒ.

evaá¹ƒ bhagavÄ• imÄ• hi aá¸• á¸• hateyyÄ• hi gÄ• thÄ• hi santaá¹ƒ padaá¹ƒ abhisamecca
tadadhigamÄ• ya \Ne I 163/ vÄ• paá¹-ipajjitukÄ• massa visesato Ä• raÃ±Ã±akassa Ä• raÃ±
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharitukÄ• mÄ• naá¹ƒ karaá¹‡Ä«yÄ• karaá¹‡Ä«yabheda
vatvÄ• idÄ• ni tesaá¹ƒ bhikkhÅ«naá¹ƒ tassa devatÄ• bhayassa paá¹-ighÄ• tÄ• ya parittatth
vipassanÄ• pÄ• dakajjhÄ• navasena kammaá¹-á¹-hÄ• natthaÃ±ca __ ``sukhino va khemino
mettakathaá¹ƒ kathetumÄ• raddho.

tattha __sukhino_ti sukhasamaá¹…gino. __khemino_ti khemavanto, abhayÄ• nirupaddavÄ•
__sabbe_ti anavasesÄ• . __sattÄ• _ti pÄ• á¹‡ino. __sukhitattÄ• _ti sukhitacittÄ• . ettha ca k
sukhino, mÄ• nasena sukhitattÄ• , tadubhayenÄ• pi sabbabhayÅ«paddavavigamena vÄ• k
pana evaá¹ƒ vuttaá¹ƒ? mettÄ• bhÄ• vanÄ• kÄ• radassanatthaá¹ƒ. evaÃ±hi mettÄ• bhÄ• ve
hontÅ«â€™â€™ ti vÄ• , ``khemino hontÅ«â€™â€™ ti vÄ• , ``sukhitattÄ• hontÅ«â€™â€™ t

<146> evaá¹ƒ yÄ• va upacÄ• rato appanÄ• koá¹-i, tÄ• va saá¹…khepena mettÄ• bhÄ• van
vitthÄ• ratopi taá¹ƒ dassetuá¹ƒ __ ``ye kecÄ«â€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. atha vÄ•
paricitaá¹ƒ cittaá¹ƒ na Ä• dikeneva ekatte saá¹‡á¹-hÄ• ti, Ä• rammaá¹‡appabhedaá¹ƒ pana
saá¹‡á¹-hÄ• ti, tasmÄ• tassa tasathÄ• varÄ• didukatikappabhede Ä• rammaá¹‡e anugantv
saá¹‡á¹-hÄ• natthampi ``ye kecÄ«â€™â€™ ti gÄ• thÄ• dvayamÄ• ha. atha vÄ• yasmÄ• ya
vibhÅ«taá¹ƒ hoti, tassa tattha cittaá¹ƒ sukhaá¹ƒ tiá¹-á¹-hati. tasmÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ
vibhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ, tassa tattha cittaá¹ƒ saá¹‡á¹-hÄ• petukÄ• mo
tasathÄ• varÄ• didukattikaÄ• rammaá¹‡appabhedadÄ«pakaá¹ƒ ``ye kecÄ«â€™â€™ ti imaá

ettha \Be I 186/ hi tasathÄ• varadukaá¹ƒ diá¹-á¹-hÄ• diá¹-á¹-hadukaá¹ƒ dÅ«rasantikadukaá
bhÅ«tasambhavesidukanti cattÄ• ri dukÄ• ni, dÄ«ghÄ• dÄ«hi ca chahi padehi majjhimapada
ca dvÄ«su tikesu atthasambhavato dÄ«gharassamajjhimattikaá¹ƒ mahantÄ• á¹‡ukamajjhim
thÅ«lÄ• á¹‡ukamajjhimattikanti tayo tike dÄ«peti. tattha __ye kecÄ«_ti anavasesavacanaá¹ƒ
__pÄ• á¹‡abhÅ«tÄ• _. atha vÄ• pÄ• á¹‡antÄ«ti pÄ• á¹‡Ä• . etena assÄ• sapassÄ• sapaá¹-
gaá¹‡hÄ• ti. bhavantÄ«ti __bhÅ«tÄ• _. etena ekavokÄ• racatuvokÄ• rasatte gaá¹‡hÄ• ti. __
saá¹ƒvijjanti.

evaá¹ƒ __ ``ye keci pÄ• á¹‡abhÅ«tatthÄ«â€™â€™ _ti iminÄ• vacanena dukattikehi saá¹…
ekajjhaá¹ƒ dassetvÄ• idÄ• ni sabbepi te __tasÄ• vÄ• thÄ• varÄ• vÄ• anavasesÄ• _ti imi
dasseti.

tattha tasantÄ«ti __tasÄ• , _ sataá¹‡hÄ• naá¹ƒ sabhayÄ• naÃ±cetaá¹ƒ adhivacanaá¹ƒ. tiá¹-
_ pahÄ«nataá¹‡hÄ• bhayÄ• naá¹ƒ arahataá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. natthi tesaá¹ƒ avases
sabbepÄ«ti vuttaá¹ƒ \Ne I 164/ hoti. yaÃ±ca dutiyagÄ• thÄ• ya ante vuttaá¹ƒ, taá¹ƒ sabbadu
sambandhitabbaá¹ƒ --- ye keci pÄ• á¹‡abhÅ«tatthi tasÄ• vÄ• thÄ• varÄ• vÄ• anavasesÄ•
bhavantu sukhitattÄ• . evaá¹ƒ yÄ• va bhÅ«tÄ• vÄ• sambhavesÄ« vÄ• imepi sabbe sattÄ•

idÄ• ni dÄ«gharassamajjhimÄ• ditikattayadÄ«pakesu __dÄ«ghÄ• vÄ• _tiÄ• dÄ«su chasu p
dÄ«ghattabhÄ• vÄ• nÄ• gamacchagodhÄ• dayo. anekabyÄ• masatappamÄ• á¹‡Ä• pi hi m
anekayojanappamÄ• á¹‡Ä• pi macchagodhÄ• dÄ«naá¹ƒ attabhÄ• vÄ• honti. __mahantÄ• _
macchakacchapÄ• dayo, thale hatthinÄ• gÄ• dayo, amanussesu dÄ• navÄ• dayo. Ä• ha ca
attabhÄ• vÄ«naâ€™â€™ nti (AN a IV 15). tassa hi attabhÄ• vo ubbedhena cattÄ• ri yojanas

yojanasatÄ• ni, bÄ• hÅ« dvÄ• dasayojanasataparimÄ• á¹‡Ä• , paÃ±Ã±Ä• sayojanaá¹ƒ bhar
aá¹…gulantarikÄ• , hatthatalÄ• ni dve yojanasatÄ• nÄ«ti. __majjhimÄ• _ti assagoá¹‡amahiá
attabhÄ• vÄ• . __rassakÄ• _ti tÄ• su tÄ• su jÄ• tÄ«su vÄ• manÄ• dayo dÄ«ghamajjhimehi c
__aá¹‡ukÄ• _ti maá¹ƒsacakkhussa \Be I 187/ agocarÄ• , dibbacakkhuvisayÄ• udakÄ• dÄ«s
sattÄ• , Å«kÄ• dayo vÄ• . apica ye tÄ• su tÄ• su jÄ• tÄ«su mahantamajjhimehi thÅ«lamajjhi
sattÄ• , te aá¹‡ukÄ• ti veditabbÄ• . __thÅ«lÄ• _ti parimaá¹‡á¸• alattabhÄ• vÄ• macchakum
sattÄ• .

<147> evaá¹ƒ tÄ«hi tikehi anavasesato satte dassetvÄ• idÄ• ni __ ``diá¹-á¹-hÄ• vÄ• yeva
_tiÄ• dÄ«hi tÄ«hi dukehipi te saá¹…gahetvÄ• dasseti.

tattha __diá¹-á¹-hÄ• _ti ye attano cakkhussa Ä• pÄ• thamÄ• gatavasena diá¹-á¹-hapubbÄ•
parasamuddaparaselaparacakkavÄ• á¸·Ä• dÄ«su á¹-hitÄ• . __ ``yeva dÅ«re vasanti avidÅ«r
dukena attano attabhÄ• vassa dÅ«re ca avidÅ«re ca vasante satte dasseti. te upÄ• dÄ• yup
attano hi kÄ• ye vasantÄ• sattÄ• avidÅ«re, bahikÄ• ye vasantÄ• dÅ«re. tathÄ• antoupacÄ
bahiupacÄ• re vasantÄ• dÅ«re. attano vihÄ• re gÄ• me janapade dÄ«pe cakkavÄ• á¸·e vas
paracakkavÄ• á¸·e vasantÄ• dÅ«re vasantÄ«ti vuccanti.

__bhÅ«tÄ• _ti jÄ• tÄ• , abhinibbattÄ• . ye bhÅ«tÄ• eva, na puna bhavissantÄ«ti saá¹…khya
khÄ«á¹‡Ä• savÄ• nametaá¹ƒ adhivacanaá¹ƒ. sambhavamesantÄ«ti __sambhavesÄ«_. appa
Ä• yatimpi sambhavaá¹ƒ esantÄ• naá¹ƒ sekkhaputhujjanÄ• nametaá¹ƒ adhivacanaá¹ƒ. atha
aá¹‡á¸• ajajalÄ• bujÄ• sattÄ• yÄ• va aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca na bhindanti, tÄ• va
aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca bhinditvÄ• bahi nikkhantÄ• bhÅ«tÄ• nÄ• ma. saá¹ƒseda
paá¹-hamacittakkhaá¹‡e \Ne I 165/ sambhavesÄ« nÄ• ma. dutiyacittakkhaá¹‡ato pabhuti bh
iriyÄ• pathena jÄ• yanti, yÄ• va tato aÃ±Ã±aá¹ƒ na pÄ• puá¹‡anti, tÄ• va sambhavesÄ« nÄ•

<148> evaá¹ƒ bhagavÄ• ``sukhino vÄ• â€™â€™ tiÄ• dÄ«hi aá¸• á¸• hateyyÄ• hi gÄ• thÄ•
bhikkhÅ«naá¹ƒ hitasukhÄ• gamapatthanÄ• vasena sattesu mettÄ• bhÄ• vanaá¹ƒ \Be I 188/
ahitadukkhÄ• nÄ• gamapatthanÄ• vasenÄ• pi taá¹ƒ dassento Ä• ha __ ``na paro paraá¹ƒ ni
porÄ• á¹‡apÄ• á¹-ho, idÄ• ni pana ``paraá¹ƒ hÄ«â€™â€™ tipi paá¹-hanti, ayaá¹ƒ na sobhan

tattha __paro_ti parajano. __para_nti parajanaá¹ƒ. __na nikubbethÄ• _ti na vaÃ±ceyya. __
atikkamitvÄ• maÃ±Ã±eyya. __katthacÄ«_ti katthaci okÄ• se, gÄ• me vÄ• nigame vÄ• khe
pÅ«gamajjhe vÄ• tiÄ• di. __na_nti etaá¹ƒ. __kaÃ±cÄ«_ti yaá¹ƒ kaÃ±ci khattiyaá¹ƒ vÄ• brÄ•
gahaá¹-á¹-haá¹ƒ vÄ• pabbajitaá¹ƒ vÄ• sugataá¹ƒ vÄ• duggataá¹ƒ vÄ• tiÄ• di. __byÄ• rosa
kÄ• yavacÄ«vikÄ• rehi byÄ• rosanÄ• ya ca, manovikÄ• rena paá¹-ighasaÃ±Ã±Ä• ya ca. ``by
paá¹-ighasaÃ±Ã±Ä• yÄ• â€™â€™ ti hi vattabbe ``byÄ• rosanÄ• paá¹-ighasaÃ±Ã±Ä• â€™â

daÃ±Ã±Ä• ya vimuttÄ• â€™â€™ ti vattabbe ``samma daÃ±Ã±Ä• vimuttÄ• â€™â€™ ti, yath
anupubbakiriyÄ• ya anupubbapaá¹-ipadÄ• yÄ• â€™â€™ ti vattabbe ``anupubbasikkhÄ• an
anupubbapaá¹-ipadÄ• â€™â€™ ti (AN c 8.19; Ud 45; Vin II 385). __nÄ• Ã±Ã±amaÃ±Ã±ass
aÃ±Ã±amaÃ±Ã±assa dukkhaá¹ƒ na iccheyya. kiá¹ƒ vuttaá¹ƒ hoti? na kevalaá¹ƒ ``sukhino vÄ
hontÅ«â€™â€™ tiÄ• di manasikÄ• ravaseneva mettaá¹ƒ bhÄ• veyya. kiá¹ƒ pana ``aho vata
kaÃ±ci parapuggalaá¹ƒ vaÃ±canÄ• dÄ«hi nikatÄ«hi na nikubbetha, jÄ• tiÄ• dÄ«hi ca navahi
padese yaá¹ƒ kaÃ±ci parapuggalaá¹ƒ nÄ• timaÃ±Ã±eyya, aÃ±Ã±amaÃ±Ã±assa ca byÄ• ros
vÄ• dukkhaá¹ƒ na iccheyyÄ• â€™â€™ ti evampi manasi karonto bhÄ• veyyÄ• ti.

<149> evaá¹ƒ ahitadukkhÄ• nÄ• gamapatthanÄ• vasena atthato mettÄ• bhÄ• vanaá¹ƒ dass
dassento Ä• ha __ ``mÄ• tÄ• yathÄ• niyaá¹ƒ puttaâ€™â€™ _nti.

tassattho --- yathÄ• mÄ• tÄ• __niyaá¹ƒ puttaá¹ƒ_ attani jÄ• taá¹ƒ orasaá¹ƒ puttaá¹ƒ, taÃ±c
Ä• yusÄ• anurakkhe, _ tassa dukkhÄ• gamapaá¹-ibÄ• hanatthaá¹ƒ attano Ä• yumpi cajitvÄ
sabbabhÅ«tesu_ idaá¹ƒ __mettamÄ• nasaá¹ƒ bhÄ• vaye, _ punappunaá¹ƒ janaye vaá¸• á¸•
aparimÄ• á¹‡asattÄ• rammaá¹‡avasena ekasmiá¹ƒ vÄ• satte anavasesapharaá¹‡avasena

<150> evaá¹ƒ \Be I 189/ \Ne I 166/ sabbÄ• kÄ• rena mettÄ• bhÄ• vanaá¹ƒ dassetvÄ• idÄ•
dassento Ä• ha __ ``mettaÃ±ca sabbalokasmÄ«â€™â€™ _ti.

tattha mijjati tÄ• yati cÄ• ti mitto, hitajjhÄ• sayatÄ• ya siniyhati, ahitÄ• gamato rakkhati cÄ•
bhÄ• vo __mettaá¹ƒ. sabbasmi_nti anavasese. __lokasmi_nti sattaloke. manasi bhavanti __
cittasampayuttattÄ• evaá¹ƒ vuttaá¹ƒ. __bhÄ• vaye_ti vaá¸• á¸• haye. nÄ• ssa parimÄ• á¹‡a
appamÄ• á¹‡asattÄ• rammaá¹‡atÄ• ya evaá¹ƒ vuttaá¹ƒ. __uddha_nti upari. tena arÅ«pabha
heá¹-á¹-hÄ• . tena kÄ• mabhavaá¹ƒ gaá¹‡hÄ• ti. __tiriya_nti vemajjhaá¹ƒ. tena rÅ«pabhavaá
__asambÄ• dha_nti sambÄ• dhavirahitaá¹ƒ, bhinnasÄ«manti vuttaá¹ƒ hoti. sÄ«mÄ• nÄ• ma
tasmimpi pavattanti attho. __avera_nti veravirahitaá¹ƒ, antarantarÄ• pi veracetanÄ• pÄ• tub
vuttaá¹ƒ hoti. __asapatta_nti vigatapaccatthikaá¹ƒ. mettÄ• vihÄ• rÄ« hi puggalo manussÄ• n
amanussÄ• naá¹ƒ piyo hoti, nÄ• ssa koci paccatthiko hoti, tenassa taá¹ƒ mÄ• nasaá¹ƒ vigat
``asapattaâ€™â€™ nti vuccati. pariyÄ• yavacanaÃ±hi etaá¹ƒ, yadidaá¹ƒ paccatthiko sapatto
atthavaá¹‡á¹‡anÄ• .

ayaá¹ƒ panettha adhippetatthavaá¹‡á¹‡anÄ• --- yadetaá¹ƒ ``evampi sabbabhÅ«tesu mÄ• n
aparimÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ. taÃ±cetaá¹ƒ aparimÄ• á¹‡aá¹ƒ mettaá¹ƒ mÄ• nasaá¹ƒ
vaá¸• á¸• haye, vuá¸• á¸• hiá¹ƒ, virÅ«á¸·hiá¹ƒ, vepullaá¹ƒ gamaye. kathaá¹ƒ? __uddhaá¹ƒ ad
uddhaá¹ƒ yÄ• va bhavaggÄ• , adho yÄ• va avÄ«cito, tiriyaá¹ƒ yÄ• va avasesadisÄ• . uddha
kÄ• madhÄ• tuá¹ƒ, tiriyaá¹ƒ rÅ«padhÄ• tuá¹ƒ anavasesaá¹ƒ pharanto. evaá¹ƒ bhÄ• ventopi
asambÄ• dhaá¹ƒ, averaá¹ƒ, asapattaÃ±ca, hoti tathÄ• sambÄ• dhaverasapattÄ• bhÄ• vaá¹

taá¹ƒ bhÄ• vanÄ• sampadaá¹ƒ pattaá¹ƒ sabbattha okÄ• salÄ• bhavasena asambÄ• dhaá¹ƒ
Ä• ghÄ• tapaá¹-ivinayena averaá¹ƒ, attani ca paresaá¹ƒ Ä• ghÄ• tapaá¹-ivinayena asapattaá
asambÄ• dhaá¹ƒ averaá¹ƒ asapattaá¹ƒ aparimÄ• á¹‡aá¹ƒ mettaá¹ƒ mÄ• nasaá¹ƒ uddhaá¹ƒ
tividhaparicchede sabbalokasmiá¹ƒ bhÄ• vaye vaá¸• á¸• hayeti.

<151> evaá¹ƒ \Be I 190/ mettÄ• bhÄ• vanÄ• ya vaá¸• á¸• hanaá¹ƒ dassetvÄ• idÄ• ni taá¹ƒ
viharato iriyÄ• pathaniyamÄ• bhÄ• vaá¹ƒ dassento Ä• ha __ ``tiá¹-á¹-haá¹ƒ caraá¹ƒ ... pe ...
adhiá¹-á¹-heyyÄ• â€™â€™ _ti.

tassattho --- evametaá¹ƒ mettaá¹ƒ mÄ• nasaá¹ƒ bhÄ• vento so ``nisÄ«dati pallaá¹…kaá¹ƒ Ä
kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• â€™â€™ tiÄ• dÄ«su (DN II 374; MN I 107; Vibh 508) viya iriyÄ•
yathÄ• sukhaá¹ƒ aÃ±Ã±ataraÃ±Ã±atarairiyÄ• pathabÄ• dhanavinodanaá¹ƒ karonto tiá¹-á¹-h
vÄ• sayÄ• no vÄ• yÄ• vatÄ• vigatamiddho assa, atha etaá¹ƒ mettÄ• jhÄ• nassatiá¹ƒ adhiá

atha \Ne I 167/ vÄ• evaá¹ƒ mettÄ• bhÄ• vanÄ• ya vaá¸• á¸• hanaá¹ƒ dassetvÄ• idÄ• ni va
``tiá¹-á¹-haá¹ƒ caraâ€™â€™ _nti. vasippatto hi tiá¹-á¹-haá¹ƒ vÄ• caraá¹ƒ vÄ• nisinno vÄ•
iriyÄ• pathena etaá¹ƒ mettÄ• jhÄ• nassatiá¹ƒ adhiá¹-á¹-hÄ• tukÄ• mo hoti. atha vÄ• tiá¹-á¹-
na tassa á¹-hÄ• nÄ• dÄ«ni antarÄ• yakarÄ• ni honti, apica kho so yÄ• vatÄ• etaá¹ƒ mettÄ•
adhiá¹-á¹-hÄ• tukÄ• mo hoti, tÄ• vatÄ• vitamiddho hutvÄ• adhiá¹-á¹-hÄ• ti, natthi tassa tatt
tenÄ• ha __ ``tiá¹-á¹-haá¹ƒ caraá¹ƒ nisinno va sayÄ• no, yÄ• vatÄ• ssa vitamiddho. etaá¹ƒ s
adhiá¹-á¹-heyyÄ• â€™â€™ _ti.

tassÄ• yamadhippÄ• yo --- yaá¹ƒ taá¹ƒ ``mettaÃ±ca sabbalokasmi, mÄ• nasaá¹ƒ bhÄ• vaye
tathÄ• bhÄ• vaye, yathÄ• á¹-hÄ• nÄ• dÄ«su yÄ• vatÄ• iriyÄ• pathena, á¹-hÄ• nÄ• dÄ«ni v
mettÄ• jhÄ• nassatiá¹ƒ adhiá¹-á¹-hÄ• tukÄ• mo assa, tÄ• vatÄ• vitamiddho hutvÄ• etaá¹ƒ s

evaá¹ƒ mettÄ• bhÄ• vanÄ• ya vasÄ«bhÄ• vaá¹ƒ dassento ``etaá¹ƒ satiá¹ƒ adhiá¹-á¹-heyyÄ
mettÄ• vihÄ• re niyojetvÄ• idÄ• ni taá¹ƒ vihÄ• raá¹ƒ thunanto Ä• ha __ ``brahmametaá¹ƒ_
_ti.

tassattho --- yvÄ• yaá¹ƒ ``sukhinova khemino hontÅ«â€™â€™ tiÄ• diá¹ƒ katvÄ• yÄ• va ``e
adhiá¹-á¹-heyyÄ• â€™â€™ ti saá¹ƒvaá¹‡á¹‡ito mettÄ• vihÄ• ro, __etaá¹ƒ_ catÅ«su
dibbabrahmaariyairiyÄ• pathavihÄ• resu niddosattÄ• attanopi paresampi atthakarattÄ• ca
dhammavinaye __brahmavihÄ• ramÄ• hu, _ seá¹-á¹-havihÄ• ramÄ• hÅ«ti. yato satataá¹ƒ sa
tiá¹-á¹-haá¹ƒ caraá¹ƒ nisinno \Be I 191/ vÄ• sayÄ• no vÄ• yÄ• vatÄ• ssa vitamiddho, etaá¹
adhiá¹-á¹-heyyÄ• ti.

<152> evaá¹ƒ bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ nÄ• nappakÄ• rato mettÄ• bhÄ• vanaá¹ƒ

sattÄ• rammaá¹‡attÄ• attadiá¹-á¹-hiyÄ• Ä• sannÄ• hoti tasmÄ• diá¹-á¹-higahaá¹‡anisedh
bhikkhÅ«naá¹ƒ tadeva mettÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• ariyabhÅ«mippattiá¹ƒ dasse
anupaggammÄ• â€™â€™ _ti. imÄ• ya gÄ• thÄ• ya desanaá¹ƒ samÄ• pesi.

tassattho --- yvÄ• yaá¹ƒ ``brahmametaá¹ƒ vihÄ• ramidhamÄ• hÅ«â€™â€™ ti saá¹ƒvaá¹‡á¹
vuá¹-á¹-hÄ• ya ye tattha vitakkavicÄ• rÄ• dayo dhammÄ• , te, tesaÃ±ca vatthÄ• dianusÄ• re
pariggahetvÄ• iminÄ• nÄ• marÅ«paparicchedena ``suddhasaá¹…khÄ• rapuÃ±joyaá¹ƒ, na
(SN a I 171) evaá¹ƒ __diá¹-á¹-hiÃ±ca anupaggamma_ anupubbena lokuttarasÄ«lena __sÄ«
lokuttarasÄ«lasampayutteneva sotÄ• pattimaggasammÄ• diá¹-á¹-hisaá¹…khÄ• tena __dass
yopÄ• yaá¹ƒ vatthukÄ• mesu gedho kilesakÄ• mo appahÄ«no hoti, tampi sakadÄ• gÄ• mia
anavasesappahÄ• nena ca __kÄ• mesu gedhaá¹ƒ vineyya_ vinayitvÄ• vÅ«pasametvÄ• __
reti_ \Ne I 168/ ekaá¹ƒseneva puna gabbhaseyyaá¹ƒ na eti, suddhÄ• vÄ• sesu nibbattitvÄ•
pÄ• puá¹‡itvÄ• parinibbÄ• tÄ«ti.

evaá¹ƒ bhagavÄ• desanaá¹ƒ samÄ• petvÄ• te bhikkhÅ« Ä• ha --- ``gacchatha, bhikkhave
viharatha. imaÃ±ca suttaá¹ƒ mÄ• sassa aá¹-á¹-hasu dhammassavanadivasesu gaá¹‡á¸• iá¹
dhammakathaá¹ƒ karotha, sÄ• kacchatha, anumodatha, idameva kammaá¹-á¹-hÄ• naá¹ƒ Ä•
bahulÄ«karotha. tepi vo amanussÄ• taá¹ƒ bheravÄ• rammaá¹‡aá¹ƒ na dassessanti, aÃ±Ã±
hitakÄ• mÄ• bhavissantÄ«â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti bhagavato paá¹-issuá¹‡itv
bhagavantaá¹ƒ abhivÄ• detvÄ• , padakkhiá¹‡aá¹ƒ katvÄ• , tattha gantvÄ• , tathÄ• akaá¹ƒsu
amhÄ• kaá¹ƒ atthakÄ• mÄ• hitakÄ• mÄ• â€™â€™ ti pÄ«tisomanassajÄ• tÄ• hutvÄ• saya
uá¹‡hodakaá¹ƒ paá¹-iyÄ• denti, piá¹-á¹-hiparikammapÄ• daparikammaá¹ƒ karonti, Ä• rakkha
bhikkhÅ« tatheva mettaá¹ƒ bhÄ• vetvÄ• tameva \Be I 192/ ca pÄ• dakaá¹ƒ katvÄ• vipassa
tasmiá¹ƒyeva antotemÄ• se aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡itvÄ• mahÄ• pavÄ• raá¹‡
pavÄ• resunti.

evaÃ±hi atthakusalena tathÄ• gatena,

dhammissarena kathitaá¹ƒ karaá¹‡Ä«yamatthaá¹ƒ.

katvÄ• nubhuyya paramaá¹ƒ hadayassa santiá¹ƒ,

santaá¹ƒ padaá¹ƒ abhisamenti samattapaÃ±Ã±Ä• ||

tasmÄ• hi taá¹ƒ amatamabbhutamariyakantaá¹ƒ,

santaá¹ƒ padaá¹ƒ abhisamecca viharitukÄ• mo.

viÃ±Ã±Å« jano vimalasÄ«lasamÄ• dhipaÃ±Ã±Ä• ,

bhedaá¹ƒ kareyya satataá¹ƒ karaá¹‡Ä«yamatthanti ||

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya mettasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. hemavatasuttavaá¹‡á¹‡anÄ•

__ajja_ \Ne I 169/ __pannaraso_ti hemavatasuttaá¹ƒ. kÄ• uppatti? pucchÄ• vasikÄ• uppa
puá¹-á¹-ho bhagavÄ• ``chasu loko samuppannoâ€™â€™ tiÄ• dÄ«ni abhÄ• si. tattha ``ajja p
sÄ• tÄ• girena vuttaá¹ƒ, ``iti sÄ• tÄ• giroâ€™â€™ tiÄ• di saá¹…gÄ«tikÄ• rehi, ``kaccimanoâ
``chasu lokoâ€™â€™ tiÄ• di bhagavatÄ• , taá¹ƒ sabbampi samodhÄ• netvÄ• \Ee I 194/ ``h
vuccati. ``sÄ• tÄ• girisuttaâ€™â€™ nti ekaccehi.

tattha yÄ• yaá¹ƒ ``ajja pannarasoâ€™â€™ tiÄ• di gÄ• thÄ• . tassÄ• uppatti --- imasmiá¹ƒy
vÄ«sativassasahassÄ• yukesu purisesu uppajjitvÄ• soá¸·asavassasahassÄ• yukÄ• ni á¹-ha
bhagavato kassapasammÄ• sambuddhassa mahatiyÄ• pÅ«jÄ• ya sarÄ«rakiccaá¹ƒ akaá¹ƒs
\Be I 193/ suvaá¹‡á¹‡akkhandho viya ekagghanÄ• hutvÄ• aá¹-á¹-haá¹ƒsu. dÄ«ghÄ• yukab
appÄ• yukabuddhÄ• pana yasmÄ• bahutarena janena adiá¹-á¹-hÄ• eva parinibbÄ• yanti, t
``tattha tattha janÄ• puÃ±Ã±aá¹ƒ pasavissantÄ«â€™â€™ ti anukampÄ• ya ``dhÄ• tuyo viki
adhiá¹-á¹-hahanti. tena tesaá¹ƒ suvaá¹‡á¹‡acuá¹‡á¹‡Ä• ni viya dhÄ• tuyo vikiranti, seyyathÄ
bhagavato.

manussÄ• tassa bhagavato ekaá¹ƒyeva dhÄ• tugharaá¹ƒ katvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• p
parikkhepena ca. tassa ekekagÄ• vutantarÄ• ni cattÄ• ri dvÄ• rÄ• ni ahesuá¹ƒ. ekaá¹ƒ dvÄ•
aggahesi; ekaá¹ƒ tasseva putto pathavindharo nÄ• ma; ekaá¹ƒ senÄ• patipamukhÄ• amac
seá¹-á¹-hipamukhÄ• jÄ• napadÄ• rattasuvaá¹‡á¹‡amayÄ• ekagghanÄ• suvaá¹‡á¹‡arasap
nÄ• nÄ• ratanamayÄ• iá¹-á¹-hakÄ• ahesuá¹ƒ ekekÄ• satasahassagghanikÄ• . te haritÄ• la
surabhitelena udakakiccaÃ±ca katvÄ• taá¹ƒ cetiyaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

evaá¹ƒ patiá¹-á¹-hite cetiye dve kulaputtÄ• sahÄ• yakÄ• nikkhamitvÄ• sammukhasÄ• vak
pabbajiá¹ƒsu. dÄ«ghÄ• yukabuddhÄ• naÃ±hi sammukhasÄ• vakÄ• yeva pabbÄ• jenti, upas
denti, itare na labhanti. tato te kulaputtÄ• ``sÄ• sane, bhante, kati dhurÄ• nÄ«â€™â€™ ti p
``dve dhurÄ• nÄ«â€™â€™ ti kathesuá¹ƒ --- ``vÄ• sadhuraá¹ƒ, pariyattidhuraÃ±cÄ• â€™â€™
kulaputtena Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike paÃ±ca vassÄ• ni vasitvÄ• , vattapaá¹-ivatta
pÄ• timokkhaá¹ƒ dve tÄ«á¹‡i bhÄ• á¹‡avÄ• rasuttantÄ• ni ca paguá¹‡aá¹ƒ \Ee I 195/ katvÄ•

uggahetvÄ• , kule vÄ• gaá¹‡e vÄ• nirÄ• layena araÃ±Ã±aá¹ƒ pavisitvÄ• , arahattasacchiki
vÄ• yamitabbaá¹ƒ, etaá¹ƒ __vÄ• sadhuraá¹ƒ_. attano thÄ• mena pana ekaá¹ƒ vÄ• nikÄ• ya
paÃ±ca vÄ• nikÄ• ye pariyattito ca atthato ca suvisadaá¹ƒ sÄ• sanaá¹ƒ anuyuÃ±jitabbaá¹ƒ,
__pariyattidhura_nti. atha te kulaputtÄ• ``dvinnaá¹ƒ dhurÄ• naá¹ƒ vÄ• sadhurameva seá¹-á
``mayaá¹ƒ panamhÄ• daharÄ• , vuá¸• á¸• hakÄ• le vÄ• sadhuraá¹ƒ paripÅ«ressÄ• ma, par
pÅ«remÄ• â€™â€™ ti pariyattiá¹ƒ Ä• rabhiá¹ƒsu. te pakatiyÄ• va paÃ±Ã±avanto nacirassev
pakataÃ±Ã±ano vinaye ca ativiya vinicchayakusalÄ• ahesuá¹ƒ. tesaá¹ƒ pariyattiá¹ƒ nissÄ•
parivÄ• raá¹ƒ nissÄ• ya \Be I 194/ lÄ• bho, ekamekassa paÃ±casatapaÃ±casatÄ• bhikkhÅ«
satthusÄ• sanaá¹ƒ dÄ«pentÄ• vihariá¹ƒsu, puna buddhakÄ• lo viya ahosi.

tadÄ• dve bhikkhÅ« gÄ• makÄ• vÄ• se viharanti dhammavÄ• dÄ« ca adhammavÄ• dÄ« ca
pharuso, mukharo, tassa ajjhÄ• cÄ• ro itarassa pÄ• kaá¹-o hoti. tato naá¹ƒ ``idaá¹ƒ te, Ä• vu
sÄ• sanassa appatirÅ«paâ€™â€™ nti codesi. so ``kiá¹ƒ te diá¹-á¹-haá¹ƒ, kiá¹ƒ sutaâ€™â€™
``vinayadharÄ• jÄ• nissantÄ«â€™â€™ ti Ä• ha. tato adhammavÄ• dÄ« ``sace imaá¹ƒ vatth
vinicchinissanti, addhÄ• me sÄ• sane patiá¹-á¹-hÄ• na bhavissatÄ«â€™â€™ ti Ã±atvÄ• at
tÄ• vadeva parikkhÄ• re Ä• dÄ• ya te dve there upasaá¹…kamitvÄ• samaá¹‡aparikkhÄ• re
viharitumÄ• raddho. sabbaÃ±ca nesaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ karonto sakkaccaá¹ƒ vattapaá
viya akÄ• si. tato ekadivasaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vanditvÄ• tehi vissajjiyamÄ• n
therÄ• ``kiÃ±ci vattabbamatthÄ«â€™â€™ ti taá¹ƒ pucchiá¹ƒsu. so ``Ä• ma, bhante, ekena n
ajjhÄ• cÄ• raá¹ƒ paá¹-icca vivÄ• do atthi. so yadi taá¹ƒ vatthuá¹ƒ idhÄ• gantvÄ• Ä• roceti, y
vinicchinitabbaâ€™â€™ nti. therÄ• ``osaá¹-aá¹ƒ \Ee I 196/ vatthuá¹ƒ yathÄ• vinicchayaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti Ä• haá¹ƒsu. so ``evaá¹ƒ kariyamÄ• ne, bhante, mama sÄ• sane pa
mayhetaá¹ƒ pÄ• paá¹ƒ hotu, mÄ• tumhe vinicchinathÄ• â€™â€™ ti. te tena nippÄ«á¸·iyam
tesaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• puna taá¹ƒ Ä• vÄ• saá¹ƒ gantvÄ• ``sabbaá¹ƒ vinayadha
niá¹-á¹-hitaâ€™â€™ nti taá¹ƒ dhammavÄ• diá¹ƒ suá¹-á¹-hutaraá¹ƒ avamaÃ±Ã±anto pharuse
dhammavÄ• dÄ« ``nissaá¹…ko ayaá¹ƒ jÄ• toâ€™â€™ ti tÄ• vadeva nikkhamitvÄ• therÄ• n
bhikkhusahassaá¹ƒ upasaá¹…kamitvÄ• Ä• ha \Ne I 171/ --- ``nanu, Ä• vuso, osaá¹-aá¹ƒ va
vinicchinitabbaá¹ƒ, anosarÄ• petvÄ• eva vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ accayaá¹ƒ desÄ• petvÄ
pana therÄ• neva vatthuá¹ƒ vinicchiniá¹ƒsu, na sÄ• maggiá¹ƒ akaá¹ƒsu. kiá¹ƒ nÄ• metaâ€™
tuá¹‡hÄ« ahesuá¹ƒ --- ``nÅ«na kiÃ±ci Ä• cariyehi Ã±Ä• taâ€™â€™ nti. tato adhammavÄ• dÄ
``tvaá¹ƒ pubbe `vinayadharÄ• jÄ• nissantÄ«â€™ ti bhaá¹‡asi. idÄ• ni tesaá¹ƒ vinayadharÄ•
I 195/ vatthuâ€™â€™ nti dhammavÄ• diá¹ƒ pÄ«á¸·etvÄ• ``ajjatagge parÄ• jito tvaá¹ƒ, mÄ•
Ä• gacchÄ«â€™â€™ ti vatvÄ• pakkÄ• mi. tato dhammavÄ• dÄ« there upasaá¹…kamitvÄ•
`amhe upaá¹-á¹-hesi paritosesÄ«â€™ ti puggalameva apekkhittha, sÄ• sanaá¹ƒ arakkhitvÄ•
ajjatagge dÄ• ni tumhÄ• kaá¹ƒ vinicchayaá¹ƒ vinicchinituá¹ƒ na vaá¹-á¹-ati, ajja parinibbuto b
bhagavÄ• â€™â€™ ti mahÄ• saddena kanditvÄ• ``naá¹-á¹-haá¹ƒ satthu sÄ• sanaâ€™â€™

atha kho te bhikkhÅ« saá¹ƒviggamÄ• nasÄ• ``mayaá¹ƒ puggalamanurakkhantÄ• sÄ• sana

pakkhipimhÄ• â€™â€™ ti kukkuccaá¹ƒ uppÄ• desuá¹ƒ \Ee I 197/. te teneva kukkuccena up
katvÄ• sagge nibbattitumasakkontÄ• ekÄ• cariyo himavati hemavate pabbate nibbatti __he
dutiyÄ• cariyo majjhimadese sÄ• tapabbate __sÄ• tÄ• giro_ti nÄ• mena. tepi nesaá¹ƒ parivÄ
anuvattitvÄ• sagge nibbattitumasakkontÄ• tesaá¹ƒ parivÄ• rÄ• yakkhÄ• va hutvÄ• nibbat
paccayadÄ• yakÄ• gahaá¹-á¹-hÄ• devaloke nibbatiá¹ƒsu. hemavatasÄ• tÄ• girÄ•
aá¹-á¹-havÄ«satiyakkhasenÄ• patÄ«namabbhantarÄ• mahÄ• nubhÄ• vÄ• yakkharÄ• jÄ• n

yakkhasenÄ• patÄ«naÃ±ca ayaá¹ƒ dhammatÄ• --- mÄ• se mÄ• se aá¹-á¹-ha divasÄ• ni dh
manosilÄ• tale nÄ• gavatimaá¹‡á¸• ape devatÄ• naá¹ƒ sannipÄ• to hoti, tattha sannipatitab
sÄ• tÄ• girahemavatÄ• tasmiá¹ƒ samÄ• game aÃ±Ã±amaÃ±Ã±aá¹ƒ disvÄ• saÃ±jÄ• niá¹ƒs
uppanno, tvaá¹ƒ kuhiâ€™â€™ nti attano attano uppattiá¹-á¹-hÄ• naÃ±ca pucchitvÄ• vippaá
``naá¹-á¹-hÄ• mayaá¹ƒ, samma, pubbe vÄ«sati vassasahassÄ• ni samaá¹‡adhammaá¹ƒ ka
nissÄ• ya yakkhayoniyaá¹ƒ uppannÄ• , amhÄ• kaá¹ƒ pana paccayadÄ• yakÄ• kÄ• mÄ• va
sÄ• tÄ• giro Ä• ha --- ``mÄ• risa, himavÄ• nÄ• ma acchariyabbhutasammato, kiÃ±ci acchar
mamÄ• pi Ä• roceyyÄ• sÄ«â€™â€™ ti. hemavatopi Ä• ha --- ``mÄ• risa, majjhimadeso nÄ•
kiÃ±ci acchariyaá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• mamÄ• pi Ä• roceyyÄ• sÄ«â€™â€™ ti. evaá¹
aÃ±Ã±amaÃ±Ã±aá¹ƒ katikaá¹ƒ katvÄ• , tameva uppattiá¹ƒ avivajjetvÄ• vasamÄ• nesu ekaa
vÄ«tivattaá¹ƒ, mahÄ• pathavÄ« ekayojanatigÄ• vutamattaá¹ƒ ussadÄ• .

athamhÄ• kaá¹ƒ \Be I 196/ \Ne I 172/ \Ee I 198/ bodhisatto dÄ«paá¹…karapÄ• damÅ«le kat
vessantarajÄ• takaá¹ƒ, tÄ• va pÄ• ramiyo pÅ«retvÄ• , tusitabhavane uppajjitvÄ• , tattha yÄ•
dhammapadanidÄ• ne vuttanayena devatÄ• hi Ä• yÄ• cito paÃ±ca mahÄ• vilokanÄ• ni vilok
dvattiá¹ƒsÄ• ya pubbanimittesu vattamÄ• nesu idha paá¹-isandhiá¹ƒ aggahesi dasasahassil
tÄ• ni disvÄ• pi ime rÄ• jayakkhÄ• ``iminÄ• kÄ• raá¹‡ena nibbattÄ• nÄ«â€™â€™ ti na jÄ•
``khiá¸• á¸• Ä• pasutattÄ• nevÄ• ddasaá¹ƒsÅ«â€™â€™ ti eke. esa nayo jÄ• tiyaá¹ƒ abhinik
dhammacakkappavattane pana paÃ±cavaggiye Ä• mantetvÄ• bhagavati tiparivaá¹-á¹-aá¹ƒ
varadhammacakkaá¹ƒ pavattente mahÄ• bhÅ«micÄ• laá¹ƒ pubbanimittaá¹ƒ pÄ• á¹-ihÄ• riyÄ
sÄ• tÄ• giroyeva paá¹-hamaá¹ƒ addasa. nibbattikÄ• raá¹‡aÃ±ca tesaá¹ƒ Ã±atvÄ• sapariso
dhammadesanaá¹ƒ assosi, na ca kiÃ±ci visesaá¹ƒ adhigacchi. kasmÄ• ? so hi dhammaá¹ƒ
anussaritvÄ• ``Ä• gato nu kho me sahÄ• yako, noâ€™â€™ ti parisaá¹ƒ oloketvÄ• taá¹ƒ ap
sahÄ• yo, yo evaá¹ƒ vicitrapaá¹-ibhÄ• naá¹ƒ bhagavato dhammadesanaá¹ƒ na suá¹‡Ä• tÄ«
ahosi. bhagavÄ• ca atthaá¹…gatepi ca sÅ«riye desanaá¹ƒ na niá¹-á¹-hÄ• pesi.

atha sÄ• tÄ• giro ``sahÄ• yaá¹ƒ gahetvÄ• tena sahÄ• gamma dhammadesanaá¹ƒ sossÄ•
hatthiyÄ• naassayÄ• nagaruá¸·ayÄ• nÄ• dÄ«ni mÄ• petvÄ• paÃ±cahi yakkhasatehi parivut
tadÄ• hemavatopi. yasmÄ• paá¹-isandhijÄ• ti-abhinikkhamana-bodhiparinibbÄ• nesveva d
hutvÄ• va pativigacchanti, na ciraá¹-á¹-hitikÄ• ni honti, dhammacakkapavattane pana tÄ• ni
cirataraá¹ƒ á¹-hatvÄ• nirujjhanti, tasmÄ• himavati taá¹ƒ acchariyapÄ• tubhÄ• vaá¹ƒ disvÄ•

na kadÄ• ci ayaá¹ƒ pabbato evaá¹ƒ abhirÄ• mo bhÅ«tapubbo, handa dÄ• ni mama sahÄ• y
imaá¹ƒ pupphasiriá¹ƒ anubhavissÄ• mÄ«â€™â€™ ti tatheva majjhimadesÄ• bhimukho Ä• g
\Ee I 199/ upari samÄ• gantvÄ• aÃ±Ã±amaÃ±Ã±assa Ä• gamanakÄ• raá¹‡aá¹ƒ pucchiá¹ƒs
ahaá¹ƒ, mÄ• risa, jÄ• to, nÄ• yaá¹ƒ pabbato evaá¹ƒ akÄ• lakusumitehi rukkhehi abhirÄ• mo
pupphasiriá¹ƒ tayÄ• saddhiá¹ƒ anubhavissÄ• mÄ«ti Ä• gatomhÄ«â€™â€™ ti \Be I 197/. sÄ
``jÄ• nÄ• si, pana, tvaá¹ƒ mÄ• risa, yena kÄ• raá¹‡ena imaá¹ƒ akÄ• lapupphapÄ• á¹-ihÄ• riy
jÄ• nÄ• mi, mÄ• risÄ• â€™â€™ ti. ``imaá¹ƒ, mÄ• risa, pÄ• á¹-ihÄ• riyaá¹ƒ na kevala himava
dasasahassilokadhÄ• tÅ«su nibbattaá¹ƒ, sammÄ• sambuddho loke uppanno, ajja dhammac
kÄ• raá¹‡enÄ• â€™â€™ ti. evaá¹ƒ sÄ• tÄ• giro hemavatassa buddhuppÄ• daá¹ƒ kathetvÄ•
Ä• netukÄ• mo imaá¹ƒ gÄ• thamÄ• ha. keci pana gotamake cetiye viharante bhagavati ayan
``ajja pannarasoâ€™â€™ _ti.

<153> tattha \Ne I 173/ __ajjÄ• _ti ayaá¹ƒ rattindivo pakkhagaá¹‡anato __pannaraso, _ upa
__uposatho_. tÄ«su vÄ• uposathesu ajja pannaraso uposatho, na cÄ• tuddasÄ« uposatho,
yasmÄ• vÄ• pÄ• timokkhuddesaaá¹-á¹-haá¹…gaupavÄ• sapaÃ±Ã±attidivasÄ• dÄ«su saml
vattati. ``Ä• yÄ• mÄ• vuso, kappina, uposathaá¹ƒ gamissÄ• mÄ• â€™â€™ tiÄ• dÄ«su hi pÄ
``evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gato kho visÄ• khe uposatho upavutthoâ€™â€™ tiÄ• d
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dikesu aá¹-á¹-haá¹…gesu. ``suddhassa ve sadÄ• phagg
sadÄ• â€™â€™ tiÄ• dÄ«su (MN I 79) upavÄ• se. ``uposatho nÄ• ma nÄ• garÄ• jÄ• â€™â€
paÃ±Ã±attiyaá¹ƒ. ``tadahuposathe pannarase sÄ«saá¹ƒnhÄ• tassÄ• â€™â€™ tiÄ• dÄ«su (
tasmÄ• avasesatthaá¹ƒ paá¹-ikkhipitvÄ• Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amadivasaá¹ƒyeva niyÄ• r
pannaraso uposathoâ€™â€™ ti. pÄ• á¹-ipado dutiyoti evaá¹ƒ gaá¹‡iyamÄ• ne ajja pannaras

divi bhavÄ• ni dibbÄ• ni, dibbÄ• ni ettha atthÄ«ti __dibbÄ• _. kÄ• ni tÄ• ni? rÅ«pÄ• ni. taÃ±
devÄ• naá¹ƒ dasasahassilokadhÄ• tuto sannipatitÄ• naá¹ƒ sarÄ«ravatthÄ• bharaá¹‡avimÄ•
abbhÄ• diupakkilesavirahitÄ• ya candappabhÄ• ya ca sakalajambudÄ«po alaá¹…kato ahos
paramavisuddhidevassa bhagavato sarÄ«rappabhÄ• ya. tenÄ• ha __ ``dibbÄ• ratti upaá¹-á

evaá¹ƒ \Be I 198/ rattiguá¹‡avaá¹‡á¹‡anÄ• padesenÄ• pi sahÄ• yassa cittappasÄ• daá¹ƒ ja
kathetvÄ• Ä• ha __ ``anomanÄ• maá¹ƒ satthÄ• raá¹ƒ, handa passÄ• ma gotamaâ€™â€™
sabbÄ• kÄ• raparipÅ«rehi guá¹‡ehi nÄ• maá¹ƒ assÄ• ti __anomanÄ• mo_. tathÄ• hissa ``b
bodhetÄ• pajÄ• yÄ• ti buddhoâ€™â€™ tiÄ• dinÄ• (Nidd I 192; Nidd II pÄ• rÄ• yanatthutigÄ
162) nayena buddhoti anomehi guá¹‡ehi nÄ• maá¹ƒ, ``bhaggarÄ• goti bhagavÄ• , bhaggad
tiÄ• dinÄ• (Nidd I 84) nayena ca anomehi guá¹‡ehi nÄ• maá¹ƒ. esa nayo ``arahaá¹ƒ samm
vijjÄ• caraá¹‡asampannoâ€™â€™ tiÄ• dÄ«su. diá¹-á¹-hadhammikÄ• dÄ«su atthesu devam
pajahatha, imaá¹ƒ samÄ• dÄ• ya vattathÄ• â€™â€™ ti __satthÄ• _. apica ``satthÄ• bhagav
satthavÄ• ho satte kantÄ• raá¹ƒ tÄ• retÄ«â€™â€™ tiÄ• dinÄ• (Nidd I 190) niddese vuttana
anomanÄ• maá¹ƒ satthÄ• raá¹ƒ. __handÄ• _ti byavasÄ• natthe nipÄ• to. __passÄ• mÄ• _ti

saá¹…gahetvÄ• paccuppannavacanaá¹ƒ. __gotama_nti gotamagottaá¹ƒ. kiá¹ƒ vuttaá¹ƒ hot
satthÄ• â€™â€™ ti mÄ• vimatiá¹ƒ akÄ• si, ekantabyavasito hutvÄ• va ehi passÄ• ma gotar

<154> evaá¹ƒ vutte hemavato ``ayaá¹ƒ sÄ• tÄ• giro `anomanÄ• maá¹ƒ satthÄ• raâ€™ nti b
sabbaÃ±Ã±utaá¹ƒ pakÄ• seti, sabbaÃ±Ã±uno ca dullabhÄ• loke, sabbaÃ±Ã±upaá¹-iÃ±Ã±el
upadduto. so pana yadi sabbaÃ±Ã±Å«, addhÄ• tÄ• dilakkhaá¹‡appatto bhavissati, tena taá
pariggaá¹‡hissÄ• mÄ«â€™â€™ ti cintetvÄ• tÄ• dilakkhaá¹‡aá¹ƒ pucchanto Ä• ha --- __ ``k

tattha __kaccÄ«_ti pucchÄ• . __mano_ti cittaá¹ƒ. __supaá¹‡ihito_ti suá¹-á¹-hu á¹-hapito, ac
sabbesu bhÅ«tesu __sabbabhÅ«tesu. tÄ• dino_ti tÄ• dilakkhaá¹‡appattasseva \Ee I 201/ sa
ayaá¹ƒ ``so te satthÄ• sabbabhÅ«tesu tÄ• dÄ«, udÄ• hu noâ€™â€™ ti. __iá¹-á¹-he aniá¹-á
Ä• rammaá¹‡e. __saá¹…kappÄ• _ti vitakkÄ• . __vasÄ«katÄ• _ti vasaá¹ƒ gamitÄ• . kiá¹ƒ vut
satthÄ• raá¹ƒ vadasi, tassa te satthuno kacci tÄ• dilakkhaá¹‡appattassa sato sabbabhÅ«tes
udÄ• hu yÄ• va calanapaccayaá¹ƒ na labhati, tÄ• va supaá¹‡ihito viya khÄ• yati. so vÄ• te
sabbabhÅ«tesu samacittena tÄ• dÄ«, udÄ• hu no, ye ca kho iá¹-á¹-hÄ• niá¹-á¹-hesu \Be I 19
rÄ• gadosavasena saá¹…kappÄ• uppajjeyyuá¹ƒ, tyÄ• ssa kacci vasÄ«katÄ• , udÄ• hu kad

<155> tato sÄ• tÄ• giro bhagavato sabbaÃ±Ã±ubhÄ• ve byavasitattÄ• sabbe sabbaÃ±Ã±u
``mano cassa supaá¹‡ihitoâ€™â€™ _tiÄ• di. tattha __supaá¹‡ihito_ti suá¹-á¹-hu á¹-hapito, p
avirujjhanaá¹-á¹-hena, sinerusamo suppatiá¹-á¹-hitÄ• calanaá¹-á¹-hena, indakhÄ«lasamo
catubbidhamÄ• raparavÄ• digaá¹‡ehi akampiyaá¹-á¹-hena. anacchariyaÃ±cetaá¹ƒ, bhagava
sabbÄ• kÄ• rasampannattÄ• sabbaÃ±Ã±ubhÄ• ve á¹-hitassa mano supaá¹‡ihito acalo bhav
tiracchÄ• nabhÅ«tassÄ• pi sarÄ• gÄ• dikÄ• le chaddantanÄ• gakule uppannassa savisena
vadhakepi tasmiá¹ƒ nappadussi, aÃ±Ã±adatthu tasseva attano dante chetvÄ• adÄ• si; tath
mahatiyÄ• silÄ• ya sÄ«se pahaá¹-assÄ• pi tasseva ca maggaá¹ƒ dassesi; tathÄ• vidhurap
gahetvÄ• saá¹-á¹-hiyojane kÄ• á¸·apabbatapapÄ• te pakkhittassÄ• pi aÃ±Ã±adatthu tassev
dhammaá¹ƒ desesi. tasmÄ• sammadeva Ä• ha sÄ• tÄ• giro --- ``mano cassa supaá¹‡ihitoâ

__sabbabhÅ«tesu_ \Ne I 175/ __tÄ• dino_ti sabbasattesu tÄ• dilakkhaá¹‡appattasseva sat
yÄ• va paccayaá¹ƒ na labhatÄ«ti attho \Ee I 202/. tattha bhagavato tÄ• dilakkhaá¹‡aá¹ƒ paÃ
yathÄ• ha ---

``bhagavÄ• paÃ±cahÄ• kÄ• rehi tÄ• dÄ«, iá¹-á¹-hÄ• niá¹-á¹-he tÄ• dÄ«, cattÄ• vÄ«ti tÄ• dÄ
tiá¹‡á¹‡Ä• vÄ«ti tÄ• dÄ«, tanniddesÄ• ti tÄ• dÄ«. kathaá¹ƒ bhagavÄ• iá¹-á¹-hÄ• niá¹-á¹-he t
tÄ• dÄ«â€™â€™ ti (Nidd I 38).

evamÄ• di sabbaá¹ƒ niddese vuttanayeneva gahetabbaá¹ƒ. lÄ• bhÄ• dayo ca tassa mahÄ•

vitthÄ• ritanayena veditabbÄ• . ``pucchÄ• eva vÄ• ayaá¹ƒ. so te satthÄ• sabbabhÅ«tesu t
imasmimpi vikappe sabbabhÅ«tesu samacittatÄ• ya tÄ• dÄ« amhÄ• kaá¹ƒ satthÄ• ti attho. a
sukhÅ«pasaá¹ƒhÄ• rakÄ• matÄ• ya dukkhÄ• panayanakÄ• matÄ• ya ca sabbasattesu sama
paresu, yÄ• diso \Be I 200/ mÄ• tari mahÄ• mÄ• yÄ• ya, tÄ• diso ciÃ±camÄ• á¹‡avikÄ• ya,
tÄ• diso suppabuddhe, yÄ• diso putte rÄ• hule, tÄ• diso vadhakesu devadattadhanapÄ• lak
sadevake lokepi tÄ• dÄ«. tasmÄ• sammadevÄ• ha sÄ• tÄ• giro --- ``sabbabhÅ«tesu tÄ• dir

__atho iá¹-á¹-he aniá¹-á¹-he cÄ• _ti. ettha pana evaá¹ƒ attho daá¹-á¹-habbo --- yaá¹ƒ kiÃ±ci
aniá¹-á¹-haá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ, sabbappakÄ• rehi tattha ye rÄ• gadosavasena saá¹.
tyÄ• ssa anuttarena maggena rÄ• gÄ• dÄ«naá¹ƒ pahÄ«nattÄ• vasÄ«katÄ• , na kadÄ• ci te
bhagavÄ• anÄ• vilasaá¹…kappo suvimuttacitto suvimuttapaÃ±Ã±oti. ettha ca supaá¹‡ihitam
ayonisomanasikÄ• rÄ• bhÄ• vo vutto. sabbabhÅ«tesu iá¹-á¹-hÄ• niá¹-á¹-hehi so yattha bhav
sattasaá¹…khÄ• rabhedato duvidhamÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. saá¹…kappavasÄ«bhÄ• v
manasikÄ• rÄ• bhÄ• vato kilesappahÄ• naá¹ƒ vuttaá¹ƒ. supaá¹‡ihitamanatÄ• ya ca manosa
tÄ• ditÄ• ya kÄ• yasamÄ• cÄ• rasuddhi, saá¹…kappavasÄ«bhÄ• vena vitakkamÅ«lakattÄ•
tathÄ• supaá¹‡ihitamanatÄ• ya lobhÄ• disabbadosÄ• bhÄ• vo \Ee I 203/, sabbabhÅ«tesu t
mettÄ• diguá¹‡asabbhÄ• vo, saá¹…kappavasÄ«bhÄ• vena paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã
cassa sabbaÃ±Ã±ubhÄ• vo vutto hotÄ«ti veditabbo.

<156> evaá¹ƒ hemavato pubbe manodvÄ• ravaseneva tÄ• dibhÄ• vaá¹ƒ pucchitvÄ• taÃ±c
daá¸·hÄ«kammatthaá¹ƒ idÄ• ni dvÄ• rattayavasenÄ• pi, pubbe vÄ• saá¹…khepena kÄ• yav
pucchitvÄ• taÃ±ca paá¹-ijÄ• nantamimaá¹ƒ sutvÄ• daá¸·hÄ«kammatthameva vitthÄ• renÄ•
__ ``kacci adinnaâ€™â€™ _nti. tattha gÄ• thÄ• bandhasukhatthÄ• ya paá¹-hamaá¹ƒ adinnÄ
__Ä• rÄ• pamÄ• damhÄ• _ti paÃ±casu kÄ• maguá¹‡esu cittavossaggato dÅ«rÄ«bhÄ• vena
``Ä• rÄ• pamadamhÄ• â€™â€™ tipi paá¹-hanti, Ä• rÄ• mÄ• tugÄ• mÄ• ti vuttaá¹ƒ hoti. __j
iminÄ• pana tassÄ• yeva tividhÄ• ya kÄ• yaduccaritaviratiyÄ• balavabhÄ• vaá¹ƒ pucchati.
balavatÄ« hotÄ«ti.

<157> atha \Be I 201/ sÄ• tÄ• giro yasmÄ• bhagavÄ• na kevalaá¹ƒ etarahi, atÄ«tepi addh
adinnÄ• dÄ• nÄ• dÄ«hi paá¹-ivirato, tassÄ• tassÄ• yeva ca viratiyÄ• Ä• nubhÄ• vena taá¹ƒ
mahÄ• purisalakkhaá¹‡aá¹ƒ paá¹-ilabhi, sadevako cassa loko ``adinnÄ• dÄ• nÄ• paá¹-ivirat
tiÄ• dinÄ• nayena vaá¹‡á¹‡aá¹ƒ bhÄ• sati. tasmÄ• vissaá¹-á¹-hÄ• ya vÄ• cÄ• ya sÄ«hanÄ
adinnaá¹ƒ Ä• diyatÄ«â€™â€™ _ti. taá¹ƒ atthato pÄ• kaá¹-ameva. imissÄ• pi gÄ• thÄ• ya ta
pamadamhÄ• â€™â€™ ti dvidhÄ• pÄ• á¹-ho. catutthapÄ• de ca __jhÄ• naá¹ƒ na riÃ±catÄ«
suÃ±Ã±akaá¹ƒ na karoti, na pariccajatÄ«ti attho veditabbo.

<158> evaá¹ƒ kÄ• yadvÄ• re suddhiá¹ƒ sutvÄ• idÄ• ni vacÄ«dvÄ• re suddhiá¹ƒ pucchanto
``kacci musÄ• na bhaá¹‡atÄ«â€™â€™ _ti. ettha khÄ«á¹‡Ä• tÄ«ti khÄ«á¹‡o, vihiá¹ƒsati bac

patho byappatho, khÄ«á¹‡o byappatho assÄ• ti __khÄ«á¹‡abyappatho_. taá¹ƒ na-kÄ• rena
``na khÄ«á¹‡abyappathoâ€™â€™ _ti, na pharusavÄ• coti vuttaá¹ƒ hoti. ``nÄ• khÄ«á¹‡abya
na akhÄ«á¹‡avacanoti attho. pharusavacanaÃ±hi paresaá¹ƒ hadaye akhÄ«yamÄ• naá¹ƒ tiá
kacci na soti vuttaá¹ƒ hoti. vibhÅ«tÄ«ti vinÄ• so, vibhÅ«tiá¹ƒ kÄ• sati karoti vÄ• ti vibhÅ«tika
vibhÅ«tikameva __vebhÅ«tikaá¹ƒ, vebhÅ«tiya_ntipi vuccati, pesuÃ±Ã±assetaá¹ƒ adhivacan
aÃ±Ã±amaÃ±Ã±ato bhedanena vinÄ• saá¹ƒ karoti. sesaá¹ƒ uttÄ• natthameva.

<159> atha sÄ• tÄ• giro yasmÄ• bhagavÄ• na kevalaá¹ƒ etarahi, atÄ«tepi addhÄ• ne dÄ«
paá¹-ivirato, tassÄ• tassÄ• yeva ca viratiyÄ• Ä• nubhÄ• vena taá¹ƒ taá¹ƒ mahÄ• purisalak
sadevako cassa loko ``musÄ• vÄ• dÄ• paá¹-ivirato samaá¹‡o gotamoâ€™â€™ ti vaá¹‡á¹‡a
vissaá¹-á¹-hÄ• ya vÄ• cÄ• ya sÄ«hanÄ• daá¹ƒ nadanto Ä• ha, __ ``musÄ• ca so na bhaá¹‡
__musÄ• _ti vinidhÄ• ya diá¹-á¹-hÄ• dÄ«ni paravisaá¹ƒvÄ• danavacanaá¹ƒ. taá¹ƒ so na bha
paá¹-hamatthavasena na khÄ«á¹‡abyappathoti, dutiyatthavasena nÄ• khÄ«á¹‡abyappathot
__mantÄ• _ti paÃ±Ã±Ä• vuccati. bhagavÄ• yasmÄ• tÄ• ya mantÄ• ya paricchinditvÄ• att
atthato anapetavacanaá¹ƒ, na samphaá¹ƒ \Be I 202/. aÃ±Ã±Ä• á¹‡apurekkhÄ• raÃ±hi niratt
natthi. tasmÄ• Ä• ha --- ``mantÄ• atthaá¹ƒ so bhÄ• satÄ«â€™â€™ ti. sesamettha pÄ• kaá

<160> evaá¹ƒ vacÄ«dvÄ• rasuddhimpi sutvÄ• idÄ• ni manodvÄ• rasuddhiá¹ƒ \Ee I 205/ pu
rajjati kÄ• mesÅ«â€™â€™ _ti. tattha __kÄ• mÄ• _ti vatthukÄ• mÄ• . tesu kilesakÄ• mena n
anabhijjhÄ• lutaá¹ƒ pucchati. __anÄ• vila_nti pucchanto byÄ• pÄ• dena Ä• vilabhÄ• vaá¹ƒ s
pucchati. __mohaá¹ƒ atikkanto_ti pucchanto yena mohena mÅ«á¸·ho micchÄ• diá¹-á¹-hiá¹ƒ
tassÄ• tikkamena sammÄ• diá¹-á¹-hitaá¹ƒ pucchati. __dhammesu cakkhumÄ• _ti pucchanto
appaá¹-ihatassa Ã±Ä• á¹‡acakkhuno, paÃ±cacakkhuvisayesu vÄ• dhammesu paÃ±cannan
sabbaÃ±Ã±utaá¹ƒ pucchati ``dvÄ• rattayapÄ• risuddhiyÄ• pi sabbaÃ±Ã±Å« na hotÄ«â€™â€

<161> atha sÄ• tÄ• giro yasmÄ• bhagavÄ• appatvÄ• va arahattaá¹ƒ anÄ• gÄ• mimaggen
pahÄ«nattÄ• neva kÄ• mesu rajjati, na byÄ• pÄ• dena Ä• vilacitto, sotÄ• pattimaggeneva c
micchÄ• diá¹-á¹-hipaccayassa saccapaá¹-icchÄ• dakamohassa pahÄ«nattÄ• mohaá¹ƒ atikk
abhisambujjhitvÄ• buddhoti vimokkhantikaá¹ƒ nÄ• maá¹ƒ yathÄ• vuttÄ• ni ca cakkhÅ«ni pa
manodvÄ• rasuddhiá¹ƒ sabbaÃ±Ã±utaÃ±ca ugghosento Ä• ha __ ``na so rajjati kÄ• mesÅ«

<162> evaá¹ƒ hemavato bhagavato dvÄ• rattayapÄ• risuddhiá¹ƒ sabbaÃ±Ã±utaÃ±ca sutvÄ
atÄ«tajÄ• tiyaá¹ƒ bÄ• husaccavisadÄ• ya paÃ±Ã±Ä• ya asajjamÄ• navacanappatho hutvÄ•
sabbaÃ±Ã±uguá¹‡e sotukÄ• mo Ä• ha __ ``kacci vijjÄ• ya sampannoâ€™â€™ _ti. tattha __
dassanasampattiá¹ƒ pucchati, __saá¹ƒsuddhacÄ• raá¹‡o_ti iminÄ• gamanasampattiá¹ƒ. ch
katvÄ• cÄ• kÄ• ramÄ• ha, saá¹ƒsuddhacaraá¹‡oti attho. __Ä• savÄ• khÄ«á¹‡Ä• _ti iminÄ•
dassanagamanasampattiyÄ• pattabbÄ• ya Ä• savakkhayasaÃ±Ã±itÄ• ya paá¹-hamanibbÄ•
__natthi punabbhavo_ti iminÄ• dutiyanibbÄ• nadhÄ• tupattisamatthataá¹ƒ, paccavekkhaá¹‡

paramassÄ• sappattiá¹ƒ Ã±atvÄ• á¹-hitabhÄ• vaá¹ƒ.

<163> tato \Be I 203/ yÄ• esÄ• ``so anekavihitaá¹ƒ \Ee I 206/ pubbenivÄ• saâ€™â€™ nti
bhayabheravÄ• dÄ«su tividhÄ• , ``so evaá¹ƒ samÄ• hite citte ... pe ... Ä• neÃ±jappatte Ã±Ä
abhinÄ«haratÄ«â€™â€™ tiÄ• dinÄ• (DN I 279) nayena ambaá¹-á¹-hÄ• dÄ«su aá¹-á¹-havid
yasmÄ• sabbÄ• yapi sabbÄ• kÄ• rasampannÄ• ya bhagavÄ• upeto. yaÃ±cetaá¹ƒ ``idha, m
sÄ«lasampanno hoti, indriyesu guttadvÄ• ro hoti, bhojane mattaÃ±Ã±Å« hoti \Ne I 178/, jÄ•
hoti, sattahi saddhammehi samannÄ• gato hoti, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ•
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hotÄ«â€™â€™ ti evaá¹ƒ uddisit
ariyasÄ• vako sÄ«lasampanno hotÄ«â€™â€™ tiÄ• dinÄ• (MN II 24) nayena sekhasutte nid
pannarasappabhedaá¹ƒ caraá¹‡aá¹ƒ. taÃ±ca yasmÄ• sabbÅ«pakkilesappahÄ• nena bhaga
yepime kÄ• mÄ• savÄ• dayo cattÄ• ro Ä• savÄ• , tepi yasmÄ• sabbe saparivÄ• rÄ• savÄ•
ca imÄ• ya vijjÄ• caraá¹‡asampadÄ• ya khÄ«á¹‡Ä• savo hutvÄ• tadÄ• bhagavÄ• ``natthi
paccavekkhitvÄ• á¹-hito, tasmÄ• sÄ• tÄ• giro bhagavato sabbaÃ±Ã±ubhÄ• ve byavasÄ• y
guá¹‡e anujÄ• nanto Ä• ha __ ``vijjÄ• ya ceva sampannoâ€™â€™ _ti.

<164> tato hemavato ``sammÄ• sambuddho bhagavÄ• â€™â€™ ti bhagavati nikkaá¹…kho
bhagavantaá¹ƒ pasaá¹ƒsanto sÄ• tÄ• giraÃ±ca Ä• rÄ• dhento Ä• ha __ ``sampannaá¹ƒ mun
--- sampannaá¹ƒ munino cittaá¹ƒ, ``mano cassa supaá¹‡ihitoâ€™â€™ ti ettha vuttatÄ• dibh
sampuá¹‡á¹‡aá¹ƒ, ``na so adinnaá¹ƒ Ä• diyatÄ«â€™â€™ ti ettha vuttakÄ• yakammunÄ• , ``
ti ettha vuttamanokammunÄ• ca puá¹‡á¹‡aá¹ƒ sampuá¹‡á¹‡aá¹ƒ, ``musÄ• ca so na bhaá¹
vuttabyappathena ca vacÄ«kammunÄ• ti \Ee I 207/ vuttaá¹ƒ hoti. evaá¹ƒ sampannacittaÃ±c
vijjÄ• caraá¹‡asampadÄ• ya sampannattÄ• vijjÄ• caraá¹‡asampannaÃ±ca imehi guá¹‡ehi
supaá¹‡ihitoâ€™â€™ tiÄ• dinÄ• nayena dhammato naá¹ƒ pasaá¹ƒsasi, sabhÄ• vato taccha
pasaá¹ƒsasi, na kevalaá¹ƒ saddhÄ• mattakenÄ• ti dasseti.

165-166__._ tato \Be I 204/ sÄ• tÄ• giropi ``evametaá¹ƒ, mÄ• risa, suá¹-á¹-hu tayÄ• Ã±Ä• t
anumoditaÃ±cÄ• â€™â€™ ti adhippÄ• yena tameva saá¹ƒrÄ• dhento Ä• ha --- __ ``sampan
dhammato anumodasÄ«â€™â€™ _ti. evaÃ±ca pana vatvÄ• puna bhagavato dassane taá¹
``sampannaá¹ƒ ... pe ... handa passÄ• ma gotamaâ€™â€™ _nti.

<167> atha hemavato attano abhirucitaguá¹‡ehi purimajÄ• tibÄ• husaccabalena bhagavant
sÄ• tÄ• giraá¹ƒ Ä• ha --- __ ``eá¹‡ijaá¹…ghaá¹ƒ ... pe ... ehi passÄ• ma gotamaâ€™â€™ _n
eá¹‡imigasseva jaá¹…ghÄ• assÄ• ti __eá¹‡ijaá¹…gho_. buddhÄ• naÃ±hi eá¹‡imigasseva a
honti, na purato nimmaá¹ƒsÄ• pacchato susumÄ• rakucchi viya uddhumÄ• tÄ• . __kisÄ• _
dÄ«gharassasamavaá¹-á¹-itayuttaá¹-á¹-hÄ• nesu tathÄ• rÅ«pÄ• ya aá¹…gapaccaá¹…gasan
viya thÅ«lÄ• . paÃ±Ã±Ä• ya vilikhitakilesattÄ• vÄ• __kisÄ• _. ajjhattikabÄ• hirasapattavidd
ekÄ• sanabhojitÄ• ya parimitabhojitÄ• ya __ca appÄ• hÄ• rÄ• , _ na dvattimattÄ• lopabhojit

``ahaá¹ƒ \Ne I 179/ kho pana, udÄ• yi, appekadÄ• iminÄ• pattena samatittikampi bhuÃ±jÄ•
`appÄ• hÄ• ro samaá¹‡o gotamo appÄ• hÄ• ratÄ• ya ca vaá¹‡á¹‡avÄ• dÄ«â€™ ti iti ce maá
sakkareyyuá¹ƒ, garuá¹ƒ kareyyuá¹ƒ, mÄ• neyyuá¹ƒ, pÅ«jeyyuá¹ƒ, sakkatvÄ• , garuá¹ƒ katvÄ
vihareyyuá¹ƒ. ye te, udÄ• yi, mama sÄ• vakÄ• kosakÄ• hÄ• rÄ• pi aá¸• á¸• hakosakÄ• hÄ•
aá¸• á¸• habeluvÄ• hÄ• rÄ• pi, na maá¹ƒ te iminÄ• dhammena sakkareyyuá¹ƒ ... pe ... upan
(MN II 242).

Ä• hÄ• re chandarÄ• gÄ• bhÄ• vena \Ee I 208/ __alolupÄ• _ aá¹-á¹-haá¹…gasamannÄ• ga
moneyyasampattiyÄ• __munino_. anagÄ• rikatÄ• ya vivekaninnamÄ• nasatÄ• ya ca __van
yakkho ``eá¹‡ijaá¹…ghaá¹ƒ ... pe ... ehi passÄ• ma gotamaâ€™â€™ nti.

<168> evaÃ±ca vatvÄ• puna tassa bhagavato santike dhammaá¹ƒ sotukÄ• matÄ• ya __ ``
imaá¹ƒ gÄ• thamÄ• ha. tassattho --- __sÄ«haá¹ƒvÄ• _ti durÄ• sadaá¹-á¹-hena \Be I 205/ kh
nibbhayaá¹-á¹-hena ca kesarasÄ«hasadisaá¹ƒ. yÄ• ya taá¹‡hÄ• ya ``taá¹‡hÄ• dutiyo puriso
abhÄ• vena __ekacaraá¹ƒ, _ ekissÄ• lokadhÄ• tuyÄ• dvinnaá¹ƒ buddhÄ• naá¹ƒ anuppattit
khaggavisÄ• á¹‡asutte vuttanayenÄ• pi cettha taá¹ƒ taá¹ƒ attho daá¹-á¹-habbo. __nÄ• ga_n
gantÄ• raá¹ƒ nÄ• gantÄ• raá¹ƒ. atha vÄ• Ä• guá¹ƒ na karotÄ«tipi __nÄ• go_. balavÄ• tipi _
__kÄ• mesu anapekkhina_nti dvÄ«supi kÄ• mesu chandarÄ• gÄ• bhÄ• vena anapekkhinaá
maccupÄ• sappamocana_nti taá¹ƒ evarÅ«paá¹ƒ mahesiá¹ƒ upasaá¹…kamitvÄ• tebhÅ«mal
pamocanaá¹ƒ vivaá¹-á¹-aá¹ƒ nibbÄ• naá¹ƒ pucchÄ• ma. yena vÄ• upÄ• yena dukkhasamuc
pamuccati, taá¹ƒ maccupÄ• sappamocanaá¹ƒ pucchÄ• mÄ• ti. imaá¹ƒ gÄ• thaá¹ƒ hemavato
sÄ• tÄ• giraparisaÃ±ca attano parisaÃ±ca sandhÄ• ya Ä• ha.

tena kho pana samayena Ä• sÄ• á¸·hÄ«nakkhattaá¹ƒ ghositaá¹ƒ ahosi. atha samantato ala
devanagare siriá¹ƒ paccanubhontÄ« viya rÄ• jagahe kÄ• á¸·Ä« nÄ• ma kuraragharikÄ• upÄ
sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• \Ee I 209/ gabbhaparissamaá¹ƒ vinodentÄ« savÄ• tappadese
á¹-hitÄ• tesaá¹ƒ yakkhasenÄ• patÄ«naá¹ƒ taá¹ƒ buddhaguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹
assosi. sutvÄ• ca ``evaá¹ƒ vividhaguá¹‡asamannÄ• gatÄ• buddhÄ• â€™â€™ ti buddhÄ• n
uppÄ• detvÄ• tÄ• ya nÄ«varaá¹‡Ä• ni vikkhambhetvÄ• tattheva á¹-hitÄ• sotÄ• pattiphale p
bhagavatÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vikÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ anussava
kÄ• á¸·Ä« upÄ• sikÄ• kuraragharikÄ• â€™â€™ ti (AN a I 267) etadagge á¹-hapitÄ• .

<169> tepi \Ne I 180/ yakkhasenÄ• patayo sahassayakkhaparivÄ• rÄ• majjhimayÄ• masan
dhammacakkappavattitapallaá¹…keneva nisinnaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamma vand
bhagavantaá¹ƒ abhitthavitvÄ• okÄ• samakÄ• rayiá¹ƒsu __ ``akkhÄ• tÄ• raá¹ƒ pavattÄ• raâ
á¹-hapetvÄ• taá¹‡haá¹ƒ tebhÅ«make dhamme ``idaá¹ƒ kho pana, bhikkhave, dukkhaá¹ƒ ari
(SN c V 1081; Vin I 14) nayena saccÄ• naá¹ƒ vavatthÄ• nakathÄ• ya __akkhÄ• tÄ• raá¹ƒ, _

dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™ nti me bhikkhaveâ€™â€™ tiÄ• dinÄ• nayena
kiccaÃ±Ä• á¹‡akataÃ±Ä• á¹‡appavattanena __pavattÄ• raá¹ƒ_. ye vÄ• dhammÄ• yathÄ•
206/ vohÄ• rakathanena akkhÄ• tÄ• raá¹ƒ, tesaá¹ƒyeva dhammÄ• naá¹ƒ sattÄ• nurÅ«pato
ugghaá¹-itaÃ±Ã±uvipaÃ±citaÃ±Ã±Å«naá¹ƒ vÄ• desanÄ• ya akkhÄ• tÄ• raá¹ƒ, neyyÄ• naá¹
uddesena vÄ• akkhÄ• tÄ• raá¹ƒ, vibhaá¹…gena tehi tehi pakÄ• rehi vacanato pavattÄ• raá
salakkhaá¹‡akathanena akkhÄ• tÄ• raá¹ƒ, sattÄ• naá¹ƒ cittasantÄ• ne pavattanena pavattÄ
tÄ«hi parivaá¹-á¹-ehi \Ee I 210/ saccÄ• naá¹ƒ kathanena akkhÄ• tÄ• raá¹ƒ, vitthÄ• rato pava
``saddhindriyaá¹ƒ dhammo, taá¹ƒ dhammaá¹ƒ pavattetÄ«ti dhammacakkaâ€™â€™ nti (Paá
paá¹-isambhidÄ• nayena vitthÄ• ritassa dhammacakkassa pavattanato pavattÄ• raá¹ƒ.

__sabbadhammÄ• na_nti catubhÅ«makadhammÄ• naá¹ƒ. __pÄ• ragu_nti chahÄ• kÄ• rehi
pariÃ±Ã±Ä• ya, pahÄ• nena, bhÄ• vanÄ• ya, sacchikiriyÄ• ya, samÄ• pattiyÄ• . so hi bhaga
gatoti abhiÃ±Ã±Ä• pÄ• ragÅ«, paÃ±cupÄ• dÄ• nakkhandhe parijÄ• nanto gatoti pariÃ±Ã±Ä
pajahanto gatoti pahÄ• napÄ• ragÅ«, cattÄ• ro magge bhÄ• vento gatoti bhÄ• vanÄ• pÄ• ra
gatoti sacchikiriyÄ• pÄ• ragÅ«, sabbÄ• samÄ• pattiyo samÄ• pajjanto gatoti samÄ• pattipÄ
sabbadhammÄ• naá¹ƒ pÄ• raguá¹ƒ. __buddhaá¹ƒ verabhayÄ• tÄ«ta_nti aÃ±Ã±Ä• á¹‡asaya
sabbena vÄ• saraá¹‡avaá¹‡á¹‡anÄ• yaá¹ƒ vuttenatthena buddhaá¹ƒ, paÃ±caverabhayÄ• n
verabhayÄ• tÄ«taá¹ƒ. evaá¹ƒ bhagavantaá¹ƒ atitthavantÄ• ``mayaá¹ƒ pucchÄ• ma gotama
okÄ• samakÄ• rayiá¹ƒsu.

<170> atha nesaá¹ƒ yakkhÄ• naá¹ƒ tejena ca paÃ±Ã±Ä• ya ca aggo hemavato yathÄ• dhip
pucchanto __ ``kismiá¹ƒ lokoâ€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha. tassÄ• dipÄ• de __kismi_
bhummavacanaá¹ƒ, kismiá¹ƒ uppanne loko samuppanno hotÄ«ti ayaÃ±hettha adhippÄ• yo.
sandhÄ• ya pucchati. __kismiá¹ƒ kubbati santhava_nti ahanti vÄ• mamanti vÄ• taá¹‡hÄ• d
kismiá¹ƒ kubbati, adhikaraá¹‡atthe bhummavacanaá¹ƒ. __kissa loko_ti upayogatthe sÄ• miv
upÄ• dÄ• ya lokoti saá¹…khyaá¹ƒ gacchatÄ«ti ayaÃ±hettha adhippÄ• yo. __kismiá¹ƒ loko_t
bhÄ• venabhÄ• valakkhaá¹‡akÄ• raá¹‡atthesu \Ne I 181/ bhummavacanaá¹ƒ. kismiá¹ƒ \Ee
loko vihaÃ±Ã±ati pÄ«á¸·Ä«yati bÄ• dhÄ«yatÄ«ti ayaÃ±hettha adhippÄ• yo.

<171> atha \Be I 207/ bhagavÄ• yasmÄ• chasu ajjhattikabÄ• hiresu Ä• yatanesu uppanne
dhanadhaÃ±Ã±Ä• divasena saá¹…khÄ• raloko ca uppanno hoti, yasmÄ• cettha sattaloko te
santhavaá¹ƒ karoti. cakkhÄ• yatanaá¹ƒ vÄ• hi ``ahaá¹ƒ mamaâ€™â€™ nti gaá¹‡hÄ• ti avas
yathÄ• ha --- ``cakkhu attÄ• ti yo vadeyya, taá¹ƒ na upapajjatÄ«â€™â€™ tiÄ• di (MN III 422
cha upÄ• dÄ• ya duvidhopi lokoti saá¹…khyaá¹ƒ gacchati, yasmÄ• ca tesveva chasu sati sa
dukkhapÄ• tubhÄ• vena vihaÃ±Ã±ati. yathÄ• ha ---

``hatthesu, bhikkhave, sati Ä• dÄ• nanikkhepanaá¹ƒ hoti, pÄ• desu sati abhikkamapaá¹-ikka
samiÃ±janapasÄ• raá¹‡aá¹ƒ hoti, kucchismiá¹ƒ sati jighacchÄ• pipÄ• sÄ• hoti; evameva kh

sati cakkhusamphassapaccayÄ• uppajjati ajjhattaá¹ƒ sukhaá¹ƒ dukkhaâ€™â€™ ntiÄ• di (S

tathÄ• tesu Ä• dhÄ• rabhÅ«tesu paá¹-ihato saá¹…khÄ• raloko vihaÃ±Ã±ati. yathÄ• ha ---

``cakkhusmiá¹ƒ anidassane sappaá¹-ighe paá¹-ihaÃ±Ã±i vÄ• â€™â€™ iti (Dhs 597-8) ca.

``cakkhu, bhikkhave, paá¹-ihaÃ±Ã±ati manÄ• pÄ• manÄ• pesu rÅ«pesÅ«â€™â€™ ti (SN b

tathÄ• tehiyeva kÄ• raá¹‡abhÅ«tehi duvidhopi loko vihaÃ±Ã±ati. yathÄ• ha ---

``cakkhu vihaÃ±Ã±ati manÄ• pÄ• manÄ• pesu rÅ«pesÅ«â€™â€™ ti (SN b IV 238) ca.

``cakkhu, bhikkhave, Ä• dittaá¹ƒ, rÅ«pÄ• Ä• dittÄ• . kena Ä• dittaá¹ƒ? rÄ• gagginÄ• â€™â€
evamÄ• di.

tasmÄ• \Ne I 182/ chaajjhattikabÄ• hirÄ• yatanavasena taá¹ƒ pucchaá¹ƒ vissajjento Ä• ha
samuppannoâ€™â€™ _ti.

<172> atha so yakkho attanÄ• vaá¹-á¹-avasena puá¹-á¹-hapaÃ±haá¹ƒ bhagavatÄ• dvÄ• d
saá¹…khipitvÄ• vissajjitaá¹ƒ na \Ee I 212/ suá¹-á¹-hu upalakkhetvÄ• taÃ±ca atthaá¹ƒ \Be I
tappaá¹-ipakkhaÃ±ca Ã±Ä• tukÄ• mo saá¹…khepeneva vaá¹-á¹-avivaá¹-á¹-aá¹ƒ pucchanto
_nti. tattha upÄ• dÄ• tabbaá¹-á¹-hena __upÄ• dÄ• naá¹ƒ, _ dukkhasaccassetaá¹ƒ adhivaca
vihaÃ±Ã±atÄ«_ti ``chasu loko vihaÃ±Ã±atÄ«â€™â€™ ti evaá¹ƒ bhagavatÄ• yattha chabbid
vihaÃ±Ã±atÄ«ti vutto, taá¹ƒ katamaá¹ƒ upÄ• dÄ• nanti? evaá¹ƒ upaá¸• á¸• hagÄ• thÄ• ya s
pucchi. samudayasaccaá¹ƒ pana tassa kÄ• raá¹‡abhÄ• vena gahitameva hoti. __niyyÄ• naâ
upaá¸• á¸• hagÄ• thÄ• ya maggasaccaá¹ƒ pucchi. maggasaccena hi ariyasÄ• vako dukkhaâ
pajahanto, nirodhaá¹ƒ sacchikaronto, maggaá¹ƒ bhÄ• vento lokamhÄ• niyyÄ• ti, tasmÄ• ni
__katha_nti kena pakÄ• rena. __dukkhÄ• pamuccatÄ«_ti ``upÄ• dÄ• naâ€™â€™ nti vuttÄ•
pÄ• puá¹‡Ä• ti. evamettha sarÅ«peneva maggasaccaá¹ƒ pucchi, nirodhasaccaá¹ƒ pana tas
hoti.

<173> evaá¹ƒ yakkhena sarÅ«pena dassetvÄ• ca adassetvÄ• ca catusaccavasena paÃ±h
teneva nayena vissajjento Ä• ha __ ``paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ _ti. tattha
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• tagocaraggahaá¹‡ena taggocarÄ• ni paÃ±cÄ• yatanÄ• ni
chaá¹-á¹-ho etesanti __manochaá¹-á¹-hÄ• . paveditÄ• _ti pakÄ• sitÄ• . ettha ajjhattikesu cha
manÄ• yatanassa gahaá¹‡ena tassa visayabhÅ«taá¹ƒ dhammÄ• yatanaá¹ƒ gahitameva hot
upÄ• dÄ• naâ€™â€™ nti imaá¹ƒ paÃ±haá¹ƒ vissajjento punapi dvÄ• dasÄ• yatanÄ• naá¹ƒ
pakÄ• sesi. manogahaá¹‡ena vÄ• sattannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ gahitattÄ• tÄ

purimapaÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tuggahaá¹‡ena tÄ• saá¹ƒ vatthÅ«ni paÃ±ca cakkhÄ• dÄ
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuggahaá¹‡ena tÄ• saá¹ƒ vatthugocarabhedaá¹ƒ dha
evampi dvÄ• dasÄ• yatanavasena dukkhasaccaá¹ƒ pakÄ• sesi. lokuttaramanÄ• yatanadhar
panettha yattha loko vihaÃ±Ã±ati, taá¹ƒ sandhÄ• ya niddiá¹-á¹-hattÄ• na saá¹…gayhati.

__ettha chandaá¹ƒ virÄ• jetvÄ• _ti ettha dvÄ• dasÄ• yatanabhede dukkhasacce tÄ• nevÄ•
nÄ• marÅ«patoti tathÄ• tathÄ• vavatthapetvÄ• , tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• , vipassanto
arahattamaggapariyosÄ• nÄ• ya vipassanÄ• ya taá¹‡hÄ• saá¹…khÄ• taá¹ƒ __chandaá¹ƒ_ s
viddhaá¹ƒsetvÄ• ti attho. __evaá¹ƒ dukkhÄ• pamuccatÄ«_ti iminÄ• pakÄ• rena etasmÄ• \
pamuccatÄ«ti \Ne I 183/. evamimÄ• ya upaá¸• á¸• hagÄ• thÄ• ya ``niyyÄ• naá¹ƒ pucchito br
pamuccatÄ«â€™â€™ ti ayaá¹ƒ paÃ±ho vissajjito hoti, maggasaccaÃ±ca pakÄ• sitaá¹ƒ sam
panettha purimanayeneva saá¹…gahitattÄ• pakÄ• sitÄ• neva hontÄ«ti veditabbÄ• ni. upaá¸
dukkhasaccaá¹ƒ, chandena samudayasaccaá¹ƒ, ``virÄ• jetvÄ• â€™â€™ ti ettha virÄ• gena
``virÄ• gÄ• vimuccatÄ«â€™â€™ ti vacanato vÄ• maggasaccaá¹ƒ. ``evaâ€™â€™ nti upÄ• y
dukkhanirodhanti vacanato vÄ• . ``dukkhÄ• pamuccatÄ«â€™â€™ ti dukkhapamokkhena ni
cattÄ• ri saccÄ• ni pakÄ• sitÄ• ni hontÄ«ti veditabbÄ• ni.

<174> evaá¹ƒ catusaccagabbhÄ• ya gÄ• thÄ• ya lakkhaá¹‡ato niyyÄ• naá¹ƒ pakÄ• setvÄ•
niruttÄ• bhilÄ• pena nigamento Ä• ha __ ``etaá¹ƒ lokassa niyyÄ• naâ€™â€™ _nti. ettha __e
niddeso, __lokassÄ• _ti tedhÄ• tukalokassa. __yathÄ• tatha_nti aviparÄ«taá¹ƒ. __etaá¹ƒ vo
maá¹ƒ sahassakkhattuá¹ƒ puccheyyÄ• tha, etaá¹ƒ vo ahamakkhÄ• mi, na aÃ±Ã±aá¹ƒ. kasm
pamuccati, na aÃ±Ã±athÄ• ti adhippÄ• yo. atha vÄ• etena niyyÄ• nena ekadvattikkhatuá¹ƒ
ahamakkhÄ• mi, uparivisesÄ• dhigamÄ• yapi etadeva ahamakkhÄ• mÄ«ti attho. kasmÄ• ?
asesanissesÄ• ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne dv
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu saddhiá¹ƒ yakkhasahassena.

<175> atha hemavato pakatiyÄ• pi dhammagaru idÄ• ni ariyabhÅ«miyaá¹ƒ \Ee I 214/ patiá¹
suá¹-á¹-hutaraá¹ƒ atitto bhagavato vicitrapaá¹-ibhÄ• nÄ• ya desanÄ• ya bhagavantaá¹ƒ sek
pucchanto __ ``ko sÅ«dha taratÄ«â€™â€™ _ti gÄ• thamabhÄ• si. tattha __ko sÅ«dha tarat
caturoghaá¹ƒ ko taratÄ«ti sekkhabhÅ«miá¹ƒ pucchati avisesena. yasmÄ• __aá¹‡á¹‡ava_nt
nÄ• pi gambhÄ«ramattaá¹ƒ apica pana yaá¹ƒ vitthatataraÃ±ca gambhÄ«rataraÃ±ca, taá¹ƒ v
saá¹ƒsÄ• raá¹‡á¹‡avo. ayaÃ±hi samantato pariyantÄ• bhÄ• vena vitthato, heá¹-á¹-hÄ• patiá
Ä• lambanÄ• bhÄ• vena ca gambhÄ«ro, tasmÄ• ``ko idha tarati aá¹‡á¹‡avaá¹ƒ, tasmiÃ±ca
gambhÄ«re aá¹‡á¹‡ave ko na sÄ«datÄ«â€™â€™ ti asekkhabhÅ«miá¹ƒ pucchati.

<176> atha \Be I 210/ bhagavÄ• yo bhikkhu jÄ«vitahetupi vÄ«tikkamaá¹ƒ akaronto sabbad
lokiyalokuttarÄ• ya ca paÃ±Ã±Ä• ya paÃ±Ã±avÄ• , upacÄ• rappanÄ• samÄ• dhinÄ• iriyÄ•
susamÄ• hito, tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vipassanÄ• ya niyakajjhattacintanasÄ«lo, sÄ• ta

184/ appamÄ• dasatiyÄ• ca samannÄ• gato. yasmÄ• so catutthena maggena imaá¹ƒ sudu
tarati, tasmÄ• sekkhabhÅ«miá¹ƒ vissajjento __ ``sabbadÄ• sÄ«lasampannoâ€™â€™ _ti in
gÄ• thamÄ• ha. ettha hi sÄ«lasampadÄ• ya adhisÄ«lasikkhÄ• , satisamÄ• dhÄ«hi adhicittas
ajjhattacintitÄ• paÃ±Ã±Ä• hi adhipaÃ±Ã±Ä• sikkhÄ• ti tisso sikkhÄ• saupakÄ• rÄ• sÄ• nisa
hi sikkhÄ• naá¹ƒ lokiyapaÃ±Ã±Ä• sati ca, anisaá¹ƒso sÄ• maÃ±Ã±aphalÄ• nÄ«ti.

<177> evaá¹ƒ paá¹-hamagÄ• thÄ• ya sekkhabhÅ«miá¹ƒ dassetvÄ• idÄ• ni asekkhabhÅ«m
tassattho __virato kÄ• masaÃ±Ã±Ä• yÄ• _ti yÄ• kÄ• ci kÄ• masaÃ±Ã±Ä• , tato sabbato cat
samucchedaviratiyÄ• virato. ``virattoâ€™â€™ tipi pÄ• á¹-ho. tadÄ• ``kÄ• masaÃ±Ã±Ä• yÄ•
hoti, sagÄ• thÄ• vagge pana ``kÄ• masaÃ±Ã±Ä• sÅ«â€™â€™ tipi (SN a I 96) pÄ• á¹-ho. ca
saá¹ƒyojanÄ• naá¹ƒ atÄ«tattÄ• __sabbasaá¹ƒyojanÄ• tigo, _ catuttheneva vÄ• uddhambhÄ
\Ee I 215/, tatratatrÄ• bhinandinÄ«taá¹‡hÄ• saá¹…khÄ• tÄ• ya nandiyÄ• tiá¹‡á¹‡aÃ±ca bha
__nandÄ«bhavaparikkhÄ«á¹‡o so_ tÄ• diso khÄ«á¹‡Ä• savo bhikkhu __gambhÄ«re_ saá¹ƒ
nandÄ«parikkhayena saupÄ• disesaá¹ƒ, bhavaparikkhayena ca anupÄ• disesaá¹ƒ nibbÄ• n
paramassÄ• sappattiyÄ• ti.

<178> atha hemavato sahÄ• yaÃ±ca yakkhaparisaÃ±ca oloketvÄ• pÄ«tisomanassajÄ• to
evamÄ• dÄ«hi gÄ• thÄ• hi bhagavantaá¹ƒ abhitthavitvÄ• sabbÄ• vatiyÄ• parisÄ• ya sahÄ•
abhivÄ• detvÄ• , padakkhiá¹‡aá¹ƒ katvÄ• , attano vasanaá¹-á¹-hÄ• naá¹ƒ agamÄ• si.

tÄ• saá¹ƒ pana gÄ• thÄ• naá¹ƒ ayaá¹ƒ atthavaá¹‡á¹‡anÄ• --- __gambhÄ«rapaÃ±Ã±a_nti g
samannÄ• gataá¹ƒ. tattha paá¹-isambhidÄ• yaá¹ƒ vuttanayena gambhÄ«rapaÃ±Ã±Ä• vedit
211/ ``gambhÄ«resu khandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti gambhÄ«rapaÃ±Ã±Ä• â€™â€™
__nipuá¹‡atthadassi_nti nipuá¹‡ehi khattiyapaá¹‡á¸• itÄ• dÄ«hi abhisaá¹…khatÄ• naá¹ƒ pa
atthÄ• naá¹ƒ vÄ• yÄ• ni nipuá¹‡Ä• ni kÄ• raá¹‡Ä• ni duppaá¹-ivijjhÄ• ni aÃ±Ã±ehi tesaá¹ƒ c
nipuá¹‡atthadassiá¹ƒ. rÄ• gÄ• dikiÃ±canÄ• bhÄ• vena __akiÃ±canaá¹ƒ_. duvidhe kÄ• me ti
__kÄ• mabhave asattaá¹ƒ_. khandhÄ• dibhedesu sabbÄ• rammaá¹‡esu chandarÄ• gabanc
vippamuttaá¹ƒ. dibbe pathe kamamÄ• na_nti aá¹-á¹-hasamÄ• pattibhede dibbe pathe samÄ
caá¹…kamantaá¹ƒ. tattha kiÃ±cÄ• pi na tÄ• ya velÄ• ya bhagavÄ• dibbe pathe kamati, apic
upÄ• dÄ• ya kamanasattisabbhÄ• vena tattha laddhavasÄ«bhÄ• vatÄ• ya evaá¹ƒ vuccati. a
arahanto, tesaá¹ƒ pathe santavihÄ• re kamanenÄ• petaá¹ƒ vuttaá¹ƒ. mahantÄ• naá¹ƒ guá¹‡
__mahesiá¹ƒ_.

<179> dutiyagÄ• thÄ• ya \Ne I 185/ aparena pariyÄ• yena thuti Ä• raddhÄ• ti katvÄ• puna
nipuá¹‡atthadassiggahaá¹‡aá¹ƒ nidasseti. atha vÄ• nipuá¹‡atthe dassetÄ• ranti attho. __pa
paÃ±Ã±Ä• paá¹-ilÄ• bhasaá¹ƒvattanikÄ• ya \Ee I 216/ paá¹-ipattiyÄ• kathanena paÃ±Ã±Ä•
asatta_nti yvÄ• yaá¹ƒ___kÄ• mesu taá¹‡hÄ• diá¹-á¹-hivasena duvidho Ä• layo, tattha asatta
sabbadhammaviduá¹ƒ, sabbaÃ±Ã±unti vuttaá¹ƒ hoti. __sumedha_nti tassa sabbaÃ±Ã±ubhÄ

pÄ• ramÄ«paÃ±Ã±Ä• saá¹…khÄ• tÄ• ya medhÄ• ya samannÄ• gataá¹ƒ. __ariye pathe_ti a
phalasamÄ• pattiyaá¹ƒ vÄ• . __kamamÄ• na_nti paÃ±Ã±Ä• ya ajjhogÄ• hamÄ• naá¹ƒ magg
pavisamÄ• naá¹ƒ vÄ• khaá¹‡e khaá¹‡e phalasamÄ• pattisamÄ• pajjanato, catubbidhamag
kamanasattiyÄ• kamitapubbaá¹ƒ vÄ• .

<180> __sudiá¹-á¹-haá¹ƒ vata no ajjÄ• _ti. ajja amhehi sundaraá¹ƒ diá¹-á¹-haá¹ƒ, ajja vÄ• a
sundaraá¹ƒ diá¹-á¹-haá¹ƒ, dassananti attho. __suppabhÄ• taá¹ƒ suhuá¹-á¹-hita_nti ajja amh
pabhÄ• taá¹ƒ sobhanaá¹ƒ vÄ• pabhÄ• taá¹ƒ ahosi. ajja ca no sundaraá¹ƒ uá¹-á¹-hitaá¹ƒ ah
sayanato uá¹-á¹-hitaá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __yaá¹ƒ addasÄ• ma sambuddhaá¹ƒ, _ yasm
addasÄ• mÄ• ti attano lÄ• bhasampattiá¹ƒ Ä• rabbha pÄ• mojjaá¹ƒ pavedeti.

<181> __iddhimanto_ti \Be I 212/ kammavipÄ• kajiddhiyÄ• samannÄ• gatÄ• . __yasassin
lÄ• bhaggaparivÄ• raggasampannÄ• . __saraá¹‡aá¹ƒ yantÄ«_ti kiÃ±cÄ• pi maggeneva gat
sotÄ• pannabhÄ• vaparidÄ«panatthaá¹ƒ pasÄ• dadassanatthaÃ±ca vÄ• caá¹ƒ bhindati.

<182> __gÄ• mÄ• gÄ• ma_nti devagÄ• mÄ• devagÄ• maá¹ƒ. __nagÄ• naga_nti devapa
__namassamÄ• nÄ• sambuddhaá¹ƒ, dhammassa ca sudhammata_nti ``sammÄ• sambudd
bhagavato dhammoâ€™â€™ tiÄ• dinÄ• nayena buddhasubodhitaÃ±ca dhammasudhamm
bhagavato sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• saá¹…gha-suppaá¹-ipattiÃ±ca abhitthav
namassamÄ• nÄ• dhammaghosakÄ• hutvÄ• vicarissÄ• mÄ• ti vuttaá¹ƒ hoti. sesamettha u

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya hemavatasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. Ä• á¸·avakasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ee I 217/ \Ne I 186/ __me suta_nti Ä• á¸·avakasuttaá¹ƒ. kÄ• uppatti? atthavaá
uppatti Ä• vibhavissati. atthavaá¹‡á¹‡anÄ• ya ca ``evaá¹ƒ me sutaá¹ƒ, ekaá¹ƒ samayaá¹ƒ b
vuttatthameva. __Ä• á¸·aviyaá¹ƒ viharati Ä• á¸·avakassa yakkhassa bhavane_ti ettha pana
bhagavÄ• tassa yakkhassa bhavane viharatÄ«ti? vuccate --- __Ä• á¸·avÄ«_ti raá¹-á¹-hamp
tadubhayampi idha vaá¹-á¹-ati. Ä• á¸·avÄ«nagarassa hi samÄ«pe viharantopi ``Ä• á¸·aviyaá
vuccati. tassa ca nagarassa samÄ«pe avidÅ«re gÄ• vutamatte taá¹ƒ bhavanaá¹ƒ, Ä• á¸·avÄ
``Ä• á¸·aviyaá¹ƒ viharatÄ«â€™â€™ ti vuccati, Ä• á¸·avÄ«raá¹-á¹-he cetaá¹ƒ bhavanaá¹ƒ.

yasmÄ• pana Ä• á¸·avako rÄ• jÄ• vividhanÄ• á¹-akÅ«pabhogaá¹ƒ chaá¸• á¸• etvÄ• corap
paá¹-irÄ• janisedhanatthaá¹ƒ byÄ• yÄ• makaraá¹‡atthaÃ±ca sattame sattame divase migav
balakÄ• yena saddhiá¹ƒ katikaá¹ƒ akÄ• si --- ``yassa passena \Be I 213/ migo palÄ• yati, ta

ti. atha tasseva passena migo palÄ• yi, javasampanno rÄ• jÄ• dhanuá¹ƒ gahetvÄ• pattikov
migaá¹ƒ anubandhi. eá¹‡imigÄ• ca tiyojanavegÄ• eva honti. atha parikkhÄ«á¹‡ajavaá¹ƒ ta
pavisitvÄ• , á¹-hitaá¹ƒ vadhitvÄ• , dvidhÄ• chetvÄ• , anatthikopi maá¹ƒsena ``nÄ• sakkhi mi
apavÄ• damocanatthaá¹ƒ kÄ• jenÄ• dÄ• ya Ä• gacchanto nagarassÄ• vidÅ«re bahalapattap
disvÄ• parissamavinodanatthaá¹ƒ tassa mÅ«lamupagato. tasmiÃ±ca nigrodhe Ä• á¸·avako
varaá¹ƒ labhitvÄ• majjhanhikasamaye tassa rukkhassa chÄ• yÄ• ya phuá¹-á¹-hokÄ• saá¹ƒ
khÄ• danto paá¹-ivasati. so taá¹ƒ disvÄ• \Ee I 218/ khÄ• dituá¹ƒ upagato. atha rÄ• jÄ• tena
akÄ• si --- ``muÃ±ca maá¹ƒ, ahaá¹ƒ te divase divase manussaÃ±ca thÄ• lipÄ• kaÃ±ca pese
``tvaá¹ƒ rÄ• jÅ«pabhogena pamatto sammussasi, ahaá¹ƒ pana bhavanaá¹ƒ anupagataÃ±ca
khÄ• dituá¹ƒ na labhÄ• mi, svÄ• haá¹ƒ bhavantampi jÄ«yeyyaâ€™â€™ nti na muÃ±ci. rÄ• j
pesemi, taá¹ƒ divasaá¹ƒ maá¹ƒ gahetvÄ• khÄ• dÄ• hÄ«â€™â€™ ti attÄ• naá¹ƒ anujÄ• nitv
agamÄ• si.

balakÄ• yo \Ne I 187/ magge khandhÄ• vÄ• raá¹ƒ bandhitvÄ• á¹-hito rÄ• jÄ• naá¹ƒ disvÄ•
ayasamattabhayÄ• evaá¹ƒ kilantosÄ«â€™â€™ ti vadanto paccuggantvÄ• paá¹-iggahesi. r
anÄ• rocetvÄ• nagaraá¹ƒ gantvÄ• , katapÄ• tarÄ• so nagaraguttikaá¹ƒ Ä• mantetvÄ• etam
nagaraguttiko --- ``kiá¹ƒ, deva, kÄ• laparicchedo katoâ€™â€™ ti Ä• ha. rÄ• jÄ• ``na kato, b
``duá¹-á¹-hu kataá¹ƒ, deva, amanussÄ• hi paricchinnamattameva labhanti, aparicchinne pa
bhavissati. hotu, deva, kiÃ±cÄ• pi evamakÄ• si, appossukko tvaá¹ƒ rajjasukhaá¹ƒ anubhohi
karissÄ• mÄ«â€™â€™ ti. so kÄ• lasseva vuá¹-á¹-hÄ• ya bandhanÄ• gÄ• raá¹ƒ gantvÄ• ye
sandhÄ• ya --- ``yo jÄ«vitatthiko hoti, so \Be I 214/ nikkhamatÅ«â€™â€™ ti bhaá¹‡ati. yo pa
nikkhamati taá¹ƒ gehaá¹ƒ netvÄ• , nhÄ• petvÄ• , bhojetvÄ• ca, ``imaá¹ƒ thÄ• lipÄ• kaá¹ƒ ya
peseti. taá¹ƒ rukkhamÅ«laá¹ƒ paviá¹-á¹-hamattaá¹ƒyeva yakkho bheravaá¹ƒ attabhÄ• vaá¹ƒ
mÅ«lakandaá¹ƒ viya khÄ• dati \Ee I 219/. yakkhÄ• nubhÄ• vena kira manussÄ• naá¹ƒ kesÄ
sakalasarÄ«raá¹ƒ navanÄ«tapiá¹‡á¸• o viya hoti. yakkhassa bhattaá¹ƒ gÄ• hÄ• pettuá¹ƒ gat
bhÄ«tÄ• yathÄ• mittaá¹ƒ Ä• rocesuá¹ƒ. tato pabhuti ``rÄ• jÄ• core gahetvÄ• yakkhassa de
corakammato paá¹-iviratÄ• . tato aparena samayena navacorÄ• naá¹ƒ abhÄ• vena purÄ• á¹
bandhanÄ• gÄ• rÄ• ni suÃ±Ã±Ä• ni ahesuá¹ƒ.

atha nagaraguttiko raÃ±Ã±o Ä• rocesi. rÄ• jÄ• attano dhanaá¹ƒ nagararacchÄ• su chaá¸• a
nÄ• ma koci lobhena gaá¹‡heyyÄ• â€™â€™ ti. taá¹ƒ pÄ• denapi na koci chupi. so core alab
Ä• rocesi. amaccÄ• ``kulapaá¹-ipÄ• á¹-iyÄ• ekamekaá¹ƒ jiá¹‡á¹‡akaá¹ƒ pesema, so pakati
vattatÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• ``` `amhÄ• kaá¹ƒ pitaraá¹ƒ, amhÄ• kaá¹ƒ pitÄ• mah
khobhaá¹ƒ karissanti, mÄ• vo etaá¹ƒ ruccÄ«â€™â€™ ti nivÄ• resi. ``tena hi, deva, dÄ• raka
uttÄ• naseyyakaá¹ƒ, tathÄ• vidhassa hi `mÄ• tÄ• me pitÄ• meâ€™ ti sineho natthÄ«â€™â
anujÄ• ni. te tathÄ• akaá¹ƒsu. nagare dÄ• rakamÄ• taro ca dÄ• rake gahetvÄ• gabbhiniyo
dÄ• rake saá¹ƒvaá¸• á¸• hetvÄ• Ä• nenti. evaá¹ƒ sabbÄ• nipi dvÄ• dasa vassÄ• ni gatÄ• ni

tato ekadivasaá¹ƒ sakalanagaraá¹ƒ vicinitvÄ• ekampi dÄ• rakaá¹ƒ alabhitvÄ• raÃ±Ã±o Ä•
deva, nagare dÄ• rako á¹-hapetvÄ• antepure tava puttaá¹ƒ Ä• á¸·avakakumÄ• raâ€™â€™
putto piyo, evaá¹ƒ sabbalokassa, attanÄ• pana piyataraá¹ƒ natthi, gacchatha, tampi datvÄ•
rakkhathÄ• â€™â€™ ti Ä• ha. tena ca samayena Ä• á¸·avakakumÄ• rassa mÄ• tÄ• puttaá
maá¹‡á¸• etvÄ• , dukÅ«lacumbaá¹-ake katvÄ• , aá¹…ke sayÄ• petvÄ• , nisinnÄ• hoti. rÄ• j
tattha gantvÄ• vippalapantiyÄ• tassÄ• soá¸·asannaÃ±ca itthisahassÄ• naá¹ƒ saddhiá¹ƒ dh
pakkamiá¹ƒsu ``sve yakkhabhakkho bhavissatÄ«â€™â€™ ti. taá¹ƒ divasaÃ±ca bhagavÄ• p
paccuá¹-á¹-hÄ• ya jetavanamahÄ• vihÄ• re \Ee I 220/ gandhakuá¹-iyaá¹ƒ mahÄ• karuá¹‡Ä•
puna buddhacakkhunÄ• lokaá¹ƒ volokento addasa Ä• á¸·avakassa kumÄ• rassa anÄ• gÄ•
yakkhassa ca sotÄ• pattiphaluppattiyÄ• upanissayaá¹ƒ desanÄ• pariyosÄ• ne ca caturÄ• s
dhammacakkhupaá¹-ilÄ• bhassÄ• ti. tasmÄ• vibhÄ• tÄ• ya rattiyÄ• purebhattakiccaá¹ƒ kat
aniá¹-á¹-hitapacchÄ• bhattakiccova kÄ• á¸·apakkhauposathadivase vattamÄ• ne oggate sÅ«
pattacÄ«varamÄ• dÄ• ya pÄ• dagamaneneva sÄ• vatthito tiá¹ƒsa yojanÄ• ni gantvÄ• tassa
tena vuttaá¹ƒ ``Ä• á¸·avakassa yakkhassa bhavaneâ€™â€™ ti.

kiá¹ƒ pana bhagavÄ• yasmiá¹ƒ nigrodhe Ä• á¸·avakassa bhavanaá¹ƒ, tassa mÅ«le vihÄ• s
vuccate --- bhavaneyeva. yatheva hi yakkhÄ• attano bhavanaá¹ƒ passanti, tathÄ• bhagavÄ
bhavanadvÄ• re aá¹-á¹-hÄ• si. tadÄ• Ä• á¸·avako himavante yakkhasamÄ• gamaá¹ƒ gato h
dvÄ• rapÄ• lo gadrabho nÄ• ma yakkho bhagavantaá¹ƒ upasaá¹…kamitvÄ• , vanditvÄ• ---
vikÄ• le Ä• gatoâ€™â€™ ti Ä• ha. ``Ä• ma, gadrabha, Ä• gatomhi. sace te agaru, vihareyyÄ
bhavaneâ€™â€™ ti. ``na me, bhante, garu, apica kho so yakkho kakkhaá¸·o pharuso, mÄ•
abhivÄ• danÄ• dÄ«ni na karoti, mÄ• rucci bhagavato idha vÄ• soâ€™â€™ ti. ``jÄ• nÄ• mi,
kakkhaá¸·attaá¹ƒ, na koci mamantarÄ• yo bhavissati, sace te agaru, vihareyyÄ• mekarattiâ€

dutiyampi gadrabho yakkho bhagavantaá¹ƒ etadavoca --- ``aggitattakapÄ• lasadiso, bhante
`mÄ• tÄ• pitaroâ€™ ti vÄ• `samaá¹‡abrÄ• hmaá¹‡Ä• â€™ ti vÄ• `dhammoâ€™ ti vÄ• na j
cittakkhepampi karoti, hadayampi phÄ• leti, pÄ• depi gahetvÄ• parasamudde vÄ• paracak
khipatÄ«â€™â€™ ti. dutiyampi bhagavÄ• Ä• ha --- ``jÄ• nÄ• mi, gadrabha, sace te agaru, v
nti. tatiyampi gadrabho yakkho bhagavantaá¹ƒ etadavoca --- ``aggitattakapÄ• lasadiso, bhan
`mÄ• tÄ• pitaroâ€™ ti vÄ• `samaá¹‡abrÄ• hmaá¹‡Ä• â€™ ti vÄ• `dhammoâ€™ ti vÄ• na j
cittakkhepampi karoti, hadayampi phÄ• leti, pÄ• depi gahetvÄ• parasamudde \Be I 216/ vÄ•
khipatÄ«â€™â€™ ti. tatiyampi bhagavÄ• Ä• ha --- ``jÄ• nÄ• mi, gadrabha, sace te agaru, v
nti. ``na me, bhante, garu, apica kho so yakkho attano anÄ• rocetvÄ• \Ne I 189/ anujÄ• nan
voropeyya, Ä• rocemi, bhante, tassÄ• â€™â€™ ti. ``yathÄ• sukhaá¹ƒ, gadrabha, Ä• rocehÄ
bhante, tvameva jÄ• nÄ• hÄ«â€™â€™ ti bhagavantaá¹ƒ abhivÄ• detvÄ• himavantÄ• bhimu
sayameva bhagavato vivaramadÄ• si. bhagavÄ• antobhavanaá¹ƒ pavisitvÄ• yattha abhilak
maá¹…galadivasÄ• dÄ«su nisÄ«ditvÄ• Ä• á¸·avako siriá¹ƒ anubhoti, tasmiá¹ƒyeva dibbarat
suvaá¹‡á¹‡Ä• bhaá¹ƒ muÃ±ci. taá¹ƒ disvÄ• yakkhassa itthiyo Ä• gantvÄ• , bhagavantaá¹ƒ

nisÄ«diá¹ƒsu. bhagavÄ• ``pubbe tumhe dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• , pÅ«j
sampattiá¹ƒ pattÄ• , idÄ• nipi tatheva karotha, mÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ issÄ• macchariyÄ
tiÄ• dinÄ• nayena tÄ• saá¹ƒ pakiá¹‡á¹‡akadhammakathaá¹ƒ kathesi. tÄ• ca bhagavato ma
sÄ• dhukÄ• rasahassÄ• ni datvÄ• , bhagavantaá¹ƒ parivÄ• retvÄ• nisÄ«diá¹ƒsuyeva. gadra
Ä• á¸·avakassa Ä• rocesi --- ``yagghe, mÄ• risa, jÄ• neyyÄ• si, vimÄ• ne te bhagavÄ• nisin
gadrabhassa saÃ±Ã±amakÄ• si ``tuá¹‡hÄ« hohi, gantvÄ• kattabbaá¹ƒ karissÄ• mÄ«â€™â€
lajjito ahosi, tasmÄ• ``mÄ• koci parisamajjhe suá¹‡eyyÄ• â€™â€™ ti vÄ• resi.

tadÄ• sÄ• tÄ• girahemavatÄ• bhagavantaá¹ƒ jetavaneyeva vanditvÄ• ``yakkhasamÄ• ga
saparivÄ• rÄ• nÄ• nÄ• yÄ• nehi Ä• kÄ• sena gacchanti. Ä• kÄ• se ca yakkhÄ• naá¹ƒ na sa
Ä• kÄ• saá¹-á¹-hÄ• ni vimÄ• nÄ• ni pariharitvÄ• maggaá¹-á¹-hÄ• neneva maggo hoti. Ä• á¸
bhÅ«maá¹-á¹-haá¹ƒ suguttaá¹ƒ pÄ• kÄ• raparikkhittaá¹ƒ susaá¹ƒvihitadvÄ• raá¹-á¹-Ä• lakag
kaá¹ƒsajÄ• lasaÃ±channaá¹ƒ maÃ±jÅ«sasadisaá¹ƒ tiyojanaá¹ƒ ubbedhena. tassa upari mag
padesamÄ• gamma gantuá¹ƒ asamatthÄ• ahesuá¹ƒ. buddhÄ• naÃ±hi nisinnokÄ• sassa up
tÄ• va koci gantuá¹ƒ asamattho. te ``kimidaâ€™â€™ nti Ä• vajjetvÄ• bhagavantaá¹ƒ disvÄ
viya oruyha vanditvÄ• , dhammaá¹ƒ sutvÄ• , padakkhiá¹‡aá¹ƒ katvÄ• ``yakkhasamÄ• gama
ti tÄ«á¹‡i vatthÅ«ni pasaá¹ƒsantÄ• yakkhasamÄ• gamaá¹ƒ agamaá¹ƒsu. Ä• á¸·avako te dis
nisÄ«dathÄ• â€™â€™ ti paá¹-ikkamma okÄ• samadÄ• si. te \Be I 217/ Ä• á¸·avakassa nive
Ä• á¸·avaka, yassa te bhavane bhagavÄ• viharati, gacchÄ• vuso bhagavantaá¹ƒ payirupÄ•
bhagavÄ• bhavaneyeva vihÄ• si, na yasmiá¹ƒ nigrodhe Ä• á¸·avakassa bhavanaá¹ƒ, tassa
``ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati Ä• á¸·avakassa yakkhassa bhavane

atha kho Ä• á¸·avako ... pe ... bhagavantaá¹ƒ etadavoca __ ``nikkhama samaá¹‡Ä• â€™â€
etadavocÄ• â€™â€™ ti? vuccate --- rosetukÄ• matÄ• ya. tatrevaá¹ƒ Ä• dito pabhuti sambar
--- ayaÃ±hi yasmÄ• assaddhassa saddhÄ• kathÄ• dukkathÄ• hoti dussÄ«lÄ• dÄ«naá¹ƒ sA
tesaá¹ƒ yakkhÄ• naá¹ƒ santikÄ• bhagavato pasaá¹ƒsaá¹ƒ sutvÄ• eva aggimhi pakkhittaloá
abbhantarakopena taá¹-ataá¹-Ä• yamÄ• nahadayo hutvÄ• ``ko so bhagavÄ• nÄ• ma, yo m
paviá¹-á¹-hoâ€™â€™ ti Ä• ha. te Ä• haá¹ƒsu --- ``na tvaá¹ƒ, Ä• vuso, jÄ• nÄ• si bhagavanta
satthÄ• raá¹ƒ, yo tusitabhavane á¹-hito paÃ±ca mahÄ• vilokanÄ• ni viloketvÄ• â€™â€™ tiÄ
dhammacakkappavattanaá¹ƒ kathentÄ• paá¹-isandhiÄ• dinÄ• dvattiá¹ƒsa pubbanimittÄ• ni
Ä• vuso \Ee I 223/, acchariyÄ• ni nÄ• ddasÄ• â€™â€™ ti codesuá¹ƒ. so disvÄ• pi kodhavas
Ä• ha. Ä• vuso Ä• á¸·avaka passeyyÄ• si vÄ• tvaá¹ƒ, na vÄ• , ko tayÄ• attho passatÄ• vÄ
tvaá¹ƒ karissasi amhÄ• kaá¹ƒ satthuno, yo tvaá¹ƒ taá¹ƒ upanidhÄ• ya calakkakudhamahÄ•
tadahujÄ• tavacchako viya, tidhÄ• pabhinnamattavÄ• raá¹‡asamÄ«pe bhiá¹…kapotako viya
bhÄ• suravilambakesaraupasobhitakkhandhassa migaraÃ±Ã±o samÄ«pe jarasiá¹…gÄ• lo v
diyaá¸• á¸• hayojanasatappavaá¸• á¸• hakÄ• yasupaá¹‡á¹‡arÄ• jasamÄ«pe chinnapakkhak
yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«ti. evaá¹ƒ vutte kuddho Ä• á¸·avako uá¹-á¹-hahitvÄ•
vÄ• mapÄ• dena á¹-hatvÄ• ``passatha dÄ• ni tumhÄ• kaá¹ƒ vÄ• satthÄ• mahÄ• nubhÄ• v

dakkhiá¹‡apÄ• dena saá¹-á¹-hiyojanamattaá¹ƒ kelÄ• sapabbatakÅ«á¹-aá¹ƒ akkami, taá¹ƒ ay
niddhantaayopiá¹‡á¸• o viya papaá¹-ikÄ• yo muÃ±ci. so tatra á¹-hatvÄ• ``ahaá¹ƒ Ä• á¸·avak
sakalajambudÄ«paá¹ƒ saddo phari.

__cattÄ• ro_ \Be I 218/ __kira saddÄ• _ sakalajambudÄ«pe suyyiá¹ƒsu --- yaÃ±ca puá¹‡á¹
dhanaÃ±cayakorabyarÄ• jÄ• naá¹ƒ jÅ«te jinitvÄ• apphoá¹-etvÄ• ``ahaá¹ƒ jiniâ€™â€™ nti u
devÄ• namindo kassapassa bhagavato sÄ• sane parihÄ• yamÄ• ne vissakammaá¹ƒ devapu
``ahaá¹ƒ pÄ• pabhikkhÅ« ca pÄ• pabhikkhuniyo ca upÄ• sake ca upÄ• sikÄ• yo ca sabbeva
khÄ• dÄ• mÄ«â€™â€™ ti ugghosÄ• pesi, yaÃ±ca kusajÄ• take pabhÄ• vatihetu sattahi rÄ•
pabhÄ• vatiá¹ƒ attanÄ• saha hatthikkhandhaá¹ƒ Ä• ropetvÄ• nagarÄ• nikkhamma ``ahaá¹
sÄ«hassarakusamahÄ• rÄ• jÄ• â€™â€™ ti mahÄ• puriso ugghosesi, yaÃ±ca Ä• á¸·avako k
Ä• á¸·avakoâ€™â€™ ti. tadÄ• hi sakalajambudÄ«pe dvÄ• re dvÄ• re á¹-hatvÄ• ugghositas
tiyojanasahassavitthato \Ee I 224/ ca himavÄ• pi saá¹…kampi yakkhassa Ä• nubhÄ• vena.

so __vÄ• tamaá¹‡á¸• alaá¹ƒ_ samuá¹-á¹-hÄ• pesi --- ``eteneva samaá¹‡aá¹ƒ palÄ• pessÄ•
puratthimÄ• dibhedÄ• vÄ• tÄ• samuá¹-á¹-hahitvÄ• aá¸• á¸• hayojanayojanadviyojanatiyoja
pabbatakÅ«á¹-Ä• ni padÄ• letvÄ• vanagaccharukkhÄ• dÄ«ni ummÅ«letvÄ• Ä• á¸·avÄ«nag
jiá¹‡á¹‡ahatthisÄ• lÄ• dÄ«ni cuá¹‡á¹‡entÄ• chadaniá¹-á¹-hakÄ• \Ne I 191/ Ä• kÄ• se bham
kassaci uparodho hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. te vÄ• tÄ• dasabalaá¹ƒ patvÄ• cÄ«va
cÄ• letuá¹ƒ nÄ• sakkhiá¹ƒsu. tato __mahÄ• vassaá¹ƒ_ samuá¹-á¹-hÄ• pesi ``udakena ajjhot
mÄ• ressÄ• mÄ«â€™â€™ ti. tassÄ• nubhÄ• vena uparÅ«pari satapaá¹-alasahassapaá¹-alÄ
uá¹-á¹-hahitvÄ• vassiá¹ƒsu, vuá¹-á¹-hidhÄ• rÄ• vegena pathavÄ« chiddÄ• ahosi, vanarukk
Ä• gantvÄ• dasabalassa cÄ«vare ussÄ• vabindumattampi temetuá¹ƒ nÄ• sakkhi. tato __pÄ
samuá¹-á¹-hÄ• pesi, mahantÄ• ni mahantÄ• ni pabbatakÅ«á¹-Ä• ni dhÅ«mÄ• yantÄ• ni pajj
dasabalaá¹ƒ patvÄ• dibbamÄ• lÄ• guá¸·Ä• ni sampajjiá¹ƒsu. tato __paharaá¹‡avassaá¹ƒ_ s
ekatodhÄ• rÄ• ubhatodhÄ• rÄ• asisattikhurappÄ• dayo dhÅ«mÄ• yantÄ• pajjalantÄ• Ä• k
dibbapupphÄ• ni ahesuá¹ƒ. tato __aá¹…gÄ• ravassaá¹ƒ_ samuá¹-á¹-hÄ• pesi, kiá¹ƒsukavaá
Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ• vikiriá¹ƒsu. tato
samuá¹-á¹-hÄ• pesi, accuá¹‡ho kukkulo Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le
nipati. tato __vÄ• lukÄ• vassaá¹ƒ_ \Be I 219/ samuá¹-á¹-hÄ• pesi, atisukhumÄ• vÄ• lukÄ•
Ä• kÄ• senÄ• gantvÄ• dasabalassa pÄ• damÅ«le dibbapupphÄ• ni hutvÄ• nipatiá¹ƒsu. tat
samuá¹-á¹-hÄ• pesi, taá¹ƒ kalalavassaá¹ƒ dhÅ«mÄ• yantaá¹ƒ pajjalantaá¹ƒ Ä• kÄ• senÄ• g
dibbagandhaá¹ƒ hutvÄ• nipati. tato __andhakÄ• raá¹ƒ_ samuá¹-á¹-hÄ• pesi ``bhiá¹ƒsetvÄ•
palÄ• pessÄ• mÄ«â€™â€™ ti. taá¹ƒ caturaá¹…gasamannÄ• gatandhakÄ• rasadisaá¹ƒ hutv
sÅ«riyappabhÄ• vihatamivandhakÄ• raá¹ƒ antaradhÄ• yi.

evaá¹ƒ yakkho imÄ• hi navahi vÄ• tavassapÄ• sÄ• á¹‡apaharaá¹‡aá¹…gÄ• rakukkulavÄ• l
\Ee I 225/ bhagavantaá¹ƒ palÄ• petuá¹ƒ asakkonto nÄ• nÄ• vidhapaharaá¹‡ahatthÄ• ya

anekappakÄ• rarÅ«pabhÅ«tagaá¹‡asamÄ• kulÄ• ya caturaá¹…giniyÄ• senÄ• ya sayameva
bhÅ«tagaá¹‡Ä• anekappakÄ• re vikÄ• re katvÄ• ``gaá¹‡hatha hanathÄ• â€™â€™ ti bhaga
honti, apica te niddhantalohapiá¹‡á¸• aá¹ƒ viya makkhikÄ• , bhagavantaá¹ƒ allÄ«yituá¹ƒ asa
ahesuá¹ƒ. evaá¹ƒ santepi yathÄ• bodhimaá¹‡á¸• e mÄ• ro Ä• gatavelÄ• yameva nivatto, ta
upaá¸• á¸• harattimattaá¹ƒ byÄ• kulamakaá¹ƒsu. evaá¹ƒ upaá¸• á¸• harattimattaá¹ƒ
anekappakÄ• ravibhiá¹ƒsanadassanenapi bhagavantaá¹ƒ cÄ• letumasakkonto Ä• á¸·avako
kenaci ajeyyaá¹ƒ dussÄ• vudhaá¹ƒ muÃ±ceyyaâ€™â€™ nti.

__cattÄ• ri kira Ä• vudhÄ• ni_ loke seá¹-á¹-hÄ• ni --- sakkassa vajirÄ• vudhaá¹ƒ, vessavaá¹
yamassa nayanÄ• vudhaá¹ƒ, Ä• á¸·avakassa dussÄ• vudhanti. yadi hi sakko kuddho vajirÄ•
pahareyya aá¹-á¹-hasaá¹-á¹-hisahassÄ• dhikayojanasatasahassaá¹ƒ sineruá¹ƒ vinivijjhitvÄ•
\Ne I 192/. vessavaá¹‡assa puthujjanakÄ• le vissajjitagadÄ• bahÅ«naá¹ƒ yakkhasahassÄ•
puna hatthapÄ• saá¹ƒ Ä• gantvÄ• tiá¹-á¹-hati. yamena kuddhena nayanÄ• vudhena olokita
kumbhaá¹‡á¸• asahassÄ• ni tattakapÄ• le tilÄ• viya vipphurantÄ• ni vinassanti. Ä• á¸·avako
dussÄ• vudhaá¹ƒ muÃ±ceyya, dvÄ• dasa vassÄ• ni devo na vasseyya. sace pathaviyaá¹ƒ n
sabbarukkhatiá¹‡Ä• dÄ«ni sussitvÄ• dvÄ• dasavassantaraá¹ƒ na puna ruheyyuá¹ƒ. sace sa
tattakapÄ• le udakabindu viya sabbamudakaá¹ƒ susseyya. sace sinerusadisepi pabbate mu
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ hutvÄ• vikireyya. so evaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ dussÄ• vud
muÃ±citvÄ• aggahesi \Be I 220/ \Ee I 226/. yebhuyyena dasasahassilokadhÄ• tudevatÄ• v
``ajja bhagavÄ• Ä• á¸·avakaá¹ƒ damessati, tattha dhammaá¹ƒ sossÄ• mÄ• â€™â€™ ti. yud
sannipatiá¹ƒsu. evaá¹ƒ sakalampi Ä• kÄ• saá¹ƒ devatÄ• hi puripuá¹‡á¹‡amahosi.

atha Ä• á¸·avako bhagavato samÄ«pe uparÅ«pari vicaritvÄ• vatthÄ• vudhaá¹ƒ muÃ±ci. taâ
Ä• kÄ• se bheravasaddaá¹ƒ karontaá¹ƒ dhÅ«mÄ• yantaá¹ƒ pajjalantaá¹ƒ bhagavantaá¹ƒ pa
mÄ• namaddanatthaá¹ƒ pÄ• damuÃ±chanacoá¸·akaá¹ƒ hutvÄ• pÄ• damÅ«le nipati. Ä• á¸·a
chinnavisÄ• á¹‡o viya usabho, uddhaá¹-adÄ• á¹-ho viya sappo, nittejo nimmado nipatitamÄ•
--- ``dussÄ• vudhampi samaá¹‡aá¹ƒ nabhibhosi, kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti? idaá
mettÄ• vihÄ• rayutto samaá¹‡o, handa naá¹ƒ rosetvÄ• mettÄ• ya viyojemÄ«ti. iminÄ• sam
``atha kho Ä• á¸·avako yakkho yena bhagavÄ• ... pe ... nikkhama samaá¹‡Ä• â€™â€™ ti. t
kasmÄ• mayÄ• ananuÃ±Ã±Ä• to mama bhavanaá¹ƒ pavisitvÄ• gharasÄ• miko viya itthÄ•
ayuttametaá¹ƒ samaá¹‡assa yadidaá¹ƒ adinnapaá¹-ibhogo itthisaá¹ƒsaggo ca, tasmÄ• yadi
á¹-hito, nikkhama samaá¹‡Ä• ti. eke pana ``etÄ• ni aÃ±Ã±Ä• ni ca pharusavacanÄ• ni vatvÄ
etadavocÄ• â€™â€™ ti bhaá¹‡anti.

atha bhagavÄ• ``yasmÄ• thaddho paá¹-ithaddhabhÄ• vena vinetuá¹ƒ na sakkÄ• , so hi pa
kariyamÄ• ne seyyathÄ• pi caá¹‡á¸• assa kukkurassa nÄ• sÄ• ya pittaá¹ƒ bhindeyya, so bh
caá¹‡á¸• ataro assa, evaá¹ƒ thaddhataro hoti, mudunÄ• pana so sakkÄ• vinetuâ€™â€™ n
``sÄ• dhÄ• vusoâ€™â€™ ti piyavacanena tassa vacanaá¹ƒ sampaá¹-icchitvÄ• nikkhami \E

``sÄ• dhÄ• vusoti bhagavÄ• nikkhamÄ«â€™â€™ _ti.

tato Ä• á¸·avako ``suvaco vatÄ• yaá¹ƒ samaá¹‡o ekavacaneneva nikkhanto, evaá¹ƒ nÄ• ma
sukhaá¹ƒ samaá¹‡aá¹ƒ akÄ• raá¹‡enevÄ• haá¹ƒ sakalarattiá¹ƒ yuddhena abbhuyyÄ• siâ€™
cintesi ``idÄ• nipi na sakkÄ• jÄ• nituá¹ƒ, kiá¹ƒ nu kho suvacatÄ• ya nikkhanto, udÄ• hu kod
vÄ«maá¹ƒsÄ• mÄ«â€™â€™ ti. tato __ ``pavisa samaá¹‡Ä• â€™â€™ _ti Ä• ha. atha ``suva
mudubhÅ«tacittavavatthÄ• nakaraá¹‡atthaá¹ƒ punapi piyavacanaá¹ƒ vadanto __sÄ• dhÄ• v
Ä• á¸·avako punappunaá¹ƒ tameva suvacabhÄ• vaá¹ƒ vÄ«maá¹ƒsanto \Be I 221/ dutiyampi
pavisÄ• â€™â€™ _ti Ä• ha. bhagavÄ• pi tathÄ• akÄ• si. yadi na kareyya, pakatiyÄ• pi thac
thaddhataraá¹ƒ hutvÄ• dhammakathÄ• ya bhÄ• janaá¹ƒ na bhaveyya. tasmÄ• yathÄ• nÄ•
yaá¹ƒ so icchati, taá¹ƒ datvÄ• vÄ• katvÄ• vÄ• saÃ±Ã±Ä• peti, tathÄ• bhagavÄ• kilesaro
yakkhaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ yaá¹ƒ so bhaá¹‡ati, taá¹ƒ akÄ• si. yathÄ• ca dhÄ• tÄ« thaÃ±
dÄ• rakaá¹ƒ kiÃ±ci datvÄ• upalÄ• á¸·etvÄ• pÄ• yeti, tathÄ• bhagavÄ• yakkhaá¹ƒ lokuttara
tassa patthitavacanakaraá¹‡ena upalÄ• á¸·ento evamakÄ• si. yathÄ• ca puriso lÄ• bumhi c
tassabbhantaraá¹ƒ sodheti, evaá¹ƒ bhagavÄ• yakkhassa citte lokuttaracatumadhuraá¹ƒ pÅ«
abbhantare kodhamalaá¹ƒ sodhetuá¹ƒ yÄ• va tatiyaá¹ƒ nikkhamanapavesanaá¹ƒ akÄ• si.

atha Ä• á¸·avako ``suvaco ayaá¹ƒ samaá¹‡o, `nikkhamÄ• â€™ ti vutto nikkhamati, `pavisÄ•
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ samaá¹‡aá¹ƒ evamevaá¹ƒ sakalarattiá¹ƒ kilametvÄ• , pÄ• de ga
khipeyyaâ€™â€™ nti pÄ• pakaá¹ƒ citaá¹ƒ uppÄ• detvÄ• catutthavÄ• raá¹ƒ Ä• ha --- __ ``ni
taá¹ƒ Ã±atvÄ• bhagavÄ• __ ``na khvÄ• haá¹ƒ taâ€™â€™ _nti Ä• ha. ``evaá¹ƒ vutte tadutta
pariyesamÄ• no paÃ±haá¹ƒ pucchitabbaá¹ƒ maÃ±Ã±issati, taá¹ƒ dhammakathÄ• ya mukha
Ã±atvÄ• \Ee I 228/ __ ``na khvÄ• haá¹ƒ taâ€™â€™ _nti Ä• ha. tattha __na_iti paá¹-ikkhepe
avadhÄ• raá¹‡e. __aha_nti attanidassanaá¹ƒ, nti hetuvacanaá¹ƒ. tenettha ``yasmÄ• tvaá¹ƒ
ahaá¹ƒ Ä• vuso neva nikkhamissÄ• mi, yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«â€™â€™ ti

tato Ä• á¸·avako yasmÄ• pubbepi Ä• kÄ• senÄ• gamanavelÄ• yaá¹ƒ ``kiá¹ƒ nu kho, etaá¹ƒ
udÄ• hu rajatamaá¹‡ivimÄ• nÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ, handa naá¹ƒ passÄ• mÄ• â€™â€™
iddhimante tÄ• pasaparibbÄ• jake paÃ±haá¹ƒ pucchitvÄ• vissajjetumasakkonte cittakkhepÄ
kathaá¹ƒ? amanussÄ• hi bhiá¹ƒsanakarÅ«padassanena vÄ• hadayavatthuparimaddanena
cittakkhepaá¹ƒ karonti. ayaá¹ƒ pana yasmÄ• ``iddhimanto bhiá¹ƒsanakarÅ«padassanena n
Ã±atvÄ• attano iddhippabhÄ• vena sukhumattabhÄ• vaá¹ƒ nimminitvÄ• , tesaá¹ƒ anto pavis
parimaddati, tato cittasantati na saá¹‡á¹-hÄ• ti, tassÄ• asaá¹‡á¹-hamÄ• nÄ• ya \Ne I 194/ u
222/ khittacittÄ• . evaá¹ƒ khittacittÄ• naá¹ƒ etesaá¹ƒ urampi phÄ• leti, pÄ• depi ne gahetvÄ•
khipati ``mÄ• ssu me puna evarÅ«pÄ• bhavanamÄ• gamiá¹ƒsÅ«â€™â€™ ti, tasmÄ• te pa
imaá¹ƒ samaá¹‡aá¹ƒ idÄ• ni evaá¹ƒ viheá¹-heyyaâ€™â€™ nti cintetvÄ• Ä• ha __ ``paÃ±ha
_tiÄ• di.

kuto panassa te paÃ±hÄ• ti? tassa kira mÄ• tÄ• pitaro kassapaá¹ƒ bhagavantaá¹ƒ payirupÄ
savissajjane uggahesuá¹ƒ. te daharakÄ• le Ä• á¸·avakaá¹ƒ pariyÄ• puá¹‡Ä• pesuá¹ƒ. so kÄ
sammussi. tato ``ime paÃ±hÄ• pi mÄ• vinassantÅ«â€™â€™ ti suvaá¹‡á¹‡apaá¹-á¹-e jÄ• tih
vimÄ• ne nikkhipi. evamete buddhapaÃ±hÄ• buddhavisayÄ• eva honti. bhagavÄ• taá¹ƒ su
pariccattalÄ• bhantarÄ• yo vÄ• jÄ«vitantarÄ• yo vÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡abyÄ• map
sakkÄ• kenaci kÄ• tuá¹ƒ, tasmÄ• taá¹ƒ loke asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ
``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, passÄ• mi sadevake lokeâ€™â€™ _ti.

tattha ``sadevakavacanena paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aâ€™â€™ ntiÄ• dinÄ• n
atthamattadassanena saá¹…khepo vutto, na anusandhiyojanÄ• kkamena vitthÄ• ro. svÄ• ya
__sadevaka_vacanena hi ukkaá¹-á¹-haparicchedato sabbadevesu gahitesupi yesaá¹ƒ tattha
vimati ahosi ``mÄ• ro mahÄ• nubhÄ• vo chakÄ• mÄ• vacarissaro vasavattÄ« paccanÄ«kas
kururakammanto, kiá¹ƒ nu kho, sopissa cittakkhepÄ• dÄ«ni na kareyyÄ• â€™â€™ ti, tesaá¹
vimatipaá¹-ibÄ• hanatthaá¹ƒ __ ``samÄ• rakeâ€™â€™ _ti Ä• ha. tato yesaá¹ƒ ahosi --- ``bra
ekaá¹…guliyÄ• ekacakkavÄ• á¸·asahasse Ä• lokaá¹ƒ karoti, dvÄ«hi ... pe ... dasahi aá¹…gu
cakkavÄ• á¸·asahassesu, anuttaraÃ±ca jhÄ• nasamÄ• pattisukhaá¹ƒ paá¹-isaá¹ƒvedeti, kiá¹
ti, tesaá¹ƒ vimatipaá¹-ibÄ• hanatthaá¹ƒ __ ``sabrahmakeâ€™â€™ _ti Ä• ha. atha yesaá¹ƒ a
samaá¹‡abrÄ• hmaá¹‡Ä• sÄ• sanassa paccatthikÄ• paccÄ• mittÄ• mantÄ• dibalasamann
kareyyuâ€™â€™ nti, tesaá¹ƒ vimatipaá¹-ibÄ• hanatthaá¹ƒ __ ``sassamaá¹‡abrÄ• hmaá¹‡iy
evaá¹ƒ ukkaá¹-á¹-haá¹-á¹-hÄ• nesu kassaci abhÄ• vaá¹ƒ dassetvÄ• idÄ• ni __sadevamanu
223/ sammutideve avasesamanusse ca upÄ• dÄ• ya ukkaá¹-á¹-haparicchedavaseneva sesa
dassesÄ«ti evamettha anusandhiyojanÄ• kkamo veditabbo.

evaá¹ƒ bhagavÄ• tassa bÄ• dhanacittaá¹ƒ paá¹-isedhetvÄ• paÃ±hapucchane ussÄ• haá¹
tvaá¹ƒ, Ä• vuso, puccha yadÄ• kaá¹…khasÄ«â€™â€™ _ti. tassattho --- puccha, yadi Ä• kaá
paÃ±havissajjane \Ne I 195/ bhÄ• ro atthi. atha vÄ• ``puccha yaá¹ƒ Ä• kaá¹…khasi, te sabb
vissajjessÄ• mÄ«â€™â€™ ti sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi asÄ• dhÄ• raá¹‡aá¹ƒ
paccekabuddhaaggasÄ• vakamahÄ• sÄ• vakehi. te hi ``pucchÄ• vuso sutvÄ• vedissÄ• mÄ
``pucchÄ• vuso yadÄ• kaá¹…khasÄ«â€™â€™ ti (SN a I 237, 246) vÄ• ,

``puccha vÄ• sava maá¹ƒ paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasÄ«â€™â€™ ti vÄ• || (DN I

``bÄ• varissa \Ee I 230/ ca tuyhaá¹ƒ vÄ• , sabbesaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

katÄ• vakÄ• sÄ• pucchavho, yaá¹ƒ kiÃ±ci manasicchathÄ• â€™â€™ ti vÄ• || (Sn 1036) ---

evamÄ• dinÄ• nayena devamanussÄ• naá¹ƒ sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• renti. ana
buddhabhÅ«miá¹ƒ patvÄ• evaá¹ƒ pavÄ• raá¹‡aá¹ƒ pavÄ• reyya, yo bodhisattabhÅ«miyaá¹

``koá¹‡á¸• aÃ±Ã±a paÃ±hÄ• ni viyÄ• karohi, yÄ• canti taá¹ƒ isayo sÄ• dhurÅ«pÄ• .

koá¹‡á¸• aÃ±Ã±a eso manujesu dhammo, yaá¹ƒ vuddhamÄ• gacchati esa bhÄ• roâ€™â€™

evaá¹ƒ isÄ«hi yÄ• cito ---

``katÄ• vakÄ• sÄ• pucchantu bhonto, yaá¹ƒ kiÃ±ci paÃ±haá¹ƒ manasÄ• bhipatthitaá¹ƒ.

ahaÃ±hi taá¹ƒ taá¹ƒ vo viyÄ• karissaá¹ƒ, Ã±atvÄ• sayaá¹ƒ lokamimaá¹ƒ paraÃ±cÄ• â€™â€

evaá¹ƒ \Be I 224/ sarabhaá¹…gakÄ• le sambhavajÄ• take ca sakalajambudÄ«pe tikkhattuá¹
antakaraá¹ƒ adisvÄ• jÄ• tiyÄ• sattavassiko rathikÄ• ya paá¹ƒsukÄ«á¸·ikaá¹ƒ kÄ«á¸·anto su
puá¹-á¹-ho ---

``taggha te ahamakkhissaá¹ƒ, yathÄ• pi kusalo tathÄ• .

rÄ• jÄ• ca kho naá¹ƒ jÄ• nÄ• ti, yadi kÄ• hati vÄ• na vÄ• â€™â€™ ti || (J I 16.172) ---

evaá¹ƒ \Ne I 196/ sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi. evaá¹ƒ bhagavatÄ• Ä• á¸·avak
pavÄ• ritÄ• ya __atha kho Ä• á¸·avako yakkho bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ``ki

<183> tattha __ki_nti pucchÄ• vacanaá¹ƒ. __sÅ«_ti padapÅ«raá¹‡amatte nipÄ• to. __idhÄ
__vitta_nti vidati, pÄ«tiá¹ƒ karotÄ«ti vittaá¹ƒ, dhanassetaá¹ƒ adhivacanaá¹ƒ. __suciá¹‡á¹‡a_
__sukha_nti \Ee I 231/ kÄ• yikacetasikaá¹ƒ sÄ• taá¹ƒ. __Ä• vahÄ• tÄ«_ti Ä• vahati, Ä• neti,
hoti __have_ti daá¸·hatthe nipÄ• to. __sÄ• dutara_nti atisayena sÄ• duá¹ƒ. ``sÄ• dhutaraâ€
__rasÄ• na_nti rasasaÃ±Ã±itÄ• naá¹ƒ dhammÄ• naá¹ƒ. __katha_nti kena pakÄ• rena, katha
__kathaá¹ƒjÄ«vijÄ«vitaá¹ƒ, _ gÄ• thÄ• bandhasukhatthaá¹ƒ pana sÄ• nunÄ• sikaá¹ƒ vuccat
jÄ«vataâ€™â€™ nti vÄ• pÄ• á¹-ho. tassa jÄ«vantÄ• naá¹ƒ kathaá¹ƒjÄ«vinti attho. sesamet
evamimÄ• ya gÄ• thÄ• ya ``kiá¹ƒ su idha loke purisassa vittaá¹ƒ seá¹-á¹-haá¹ƒ, kiá¹ƒ su suc
sukhamÄ• vahÄ• ti, kiá¹ƒ rasÄ• naá¹ƒ sÄ• dutaraá¹ƒ, kathaá¹ƒjÄ«vino jÄ«vitaá¹ƒ seá¹-á¹-ha
cattÄ• ro paÃ±he pucchi.

<184> athassa bhagavÄ• kassapadasabalena vissajjitanayeneva vissajjento imaá¹ƒ gÄ• th
vittaâ€™â€™ _nti. tattha yathÄ• hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di vittaá¹ƒ upabhogaparibhogasu
khuppipÄ• sÄ• didukkhaá¹ƒ paá¹-ibÄ• hati, dÄ• liddiyaá¹ƒ vÅ«pasameti, muttÄ• diratanapaâ

lokasanthutiÃ±ca Ä• vahati, evaá¹ƒ lokiyalokuttarÄ• saddhÄ• pi yathÄ• sambhavaá¹ƒ lokiyalokuttaravipÄ• kasukhamÄ• vahati, saddhÄ• dhurena paá¹-ipannÄ• naá¹ƒ jÄ• tijarÄ• d guá¹‡adÄ• liddiyaá¹ƒ vÅ«pasameti, satisambojjhaá¹…gÄ• diratanapaá¹-ilÄ• bhahetu hoti.

``saddho \Be I 225/ sÄ«lena sampanno, yaso bhogasamappito.

yaá¹ƒ yaá¹ƒ padesaá¹ƒ bhajati, tattha tattheva pÅ«jitoâ€™â€™ ti || (Dhp 303) ---

vacanato lokasanthutiÃ±ca Ä• vahatÄ«ti katvÄ• ``vittaâ€™â€™ nti vuttÄ• . yasmÄ• paneta anugÄ• mikaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ sabbasampattihetu, lokiyassa hiraÃ±Ã±asuv nidÄ• naá¹ƒ. saddhoyeva hi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• vittaá¹ƒ adhigacchati, assa yÄ• vadeva anatthÄ• ya hoti, tasmÄ• ``seá¹-á¹-haâ€™â€™ nti vuttaá¹ƒ. __purisassÄ• _ti ukkaá¹-á¹-haparicchedadesanÄ• ; tasmÄ• na kevalaá¹ƒ purisassa \Ee I 232/, itthiÄ• dÄ«nan seá¹-á¹-hanti veditabbaá¹ƒ.

__dhammo_ti dasakusalakammapathadhammo, dÄ• nasÄ«labhÄ• vanÄ• dhammo vÄ• . __ 197/. __sukhamÄ• vahÄ• tÄ«_ti soá¹‡aseá¹-á¹-hiputtaraá¹-á¹-hapÄ• lÄ• dÄ«naá¹ƒ viya man viya dibbasukhaá¹ƒ, pariyosÄ• ne ca mahÄ• padumÄ• dÄ«naá¹ƒ viya nibbÄ• nasukhaÃ±ca

__sacca_nti ayaá¹ƒ saccasaddo anekesu atthesu dissati. seyyathidaá¹ƒ --- ``saccaá¹ƒ bhaa kujjheyyÄ• â€™â€™ tiÄ• dÄ«su (Dhp 224) vÄ• cÄ• sacce. ``sacce á¹-hitÄ• samaá¹‡abrÄ• II 21.433) viratisacce. ``kasmÄ• nu saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• vad 891) diá¹-á¹-hisacce. ``cattÄ• rimÄ• ni, bhikkhave, brÄ• hmaá¹‡asaccÄ• nÄ«â€™â€™ tiÄ• d brÄ• hmaá¹‡asacce. ``ekaÃ±hi saccaá¹ƒ na dutÄ«yamatthÄ«â€™â€™ tiÄ• dÄ«su (Sn 890) saccÄ• naá¹ƒ kati kusalÄ• â€™â€™ tiÄ• dÄ«su (Vibh 216) ariyasacce. idha pana paramatth viratisaccaá¹ƒ vÄ• abbhantaraá¹ƒ katvÄ• vÄ• cÄ• saccaá¹ƒ adhippetaá¹ƒ, yassÄ• nubhÄ• vattenti jÄ• tijarÄ• maraá¹‡apÄ• raá¹ƒ taranti. yathÄ• ha ---

``saccena vÄ• cenudakampi dhÄ• vati, visampi saccena hananti paá¹‡á¸• itÄ• .

saccena devo thanayaá¹ƒ pavassati, sacce á¹-hitÄ• nibbutiá¹ƒ patthayanti ||

``ye \Be I 226/ kecime atthi rasÄ• pathabyÄ• , saccaá¹ƒ tesaá¹ƒ sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ

sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca, taranti jÄ• timaraá¹‡assa pÄ• raâ€™â€™ nti |

__sÄ• dutara_nti madhurataraá¹ƒ, paá¹‡Ä«tataraá¹ƒ. __rasÄ• na_nti ye ime ``mÅ«laraso, k tiÄ• dinÄ• (Dhs 628-630) nayena sÄ• yanÄ«yadhammÄ• , ye cime ``anujÄ• nÄ• mi, bhikkh

I 233/ (Vin I 300) arasarÅ«po bhavaá¹ƒ gotamo, ye te, brÄ• hmaá¹‡a, rÅ«parasÄ• , saddara
3), anÄ• patti rasarase (Vin IV 607-609), ayaá¹ƒ dhammavinayo ekaraso vimuttiraso (AN c 8
bhÄ• gÄ« vÄ• bhagavÄ• attharasassa dhammarasassÄ• â€™â€™ tiÄ• dinÄ• (Nidd I 149;
ajitamÄ• á¹‡avapucchÄ• niddesa 2) nayena vÄ• cÄ• rasÅ«pavajjÄ• avasesabyaÃ±janÄ• da
vuccanti, tesaá¹ƒ rasÄ• naá¹ƒ __saccaá¹ƒ have sÄ• dutaraá¹ƒ_ saccameva sÄ• dutaraá¹ƒ,
seá¹-á¹-hataraá¹ƒ, uttamataraá¹ƒ. mÅ«larasÄ• dayo hi sarÄ«raá¹ƒ upabrÅ«henti, saá¹ƒkiles
sukhamÄ• vahanti. saccarase viratisaccavÄ• cÄ• saccarasÄ• samathavipassanÄ• dÄ«hi ci
asaá¹ƒkilesikaÃ±ca sukhamÄ• vahanti, vimuttiraso \Ne I 198/ paramatthasaccarasaparibhÄ•
attharasadhammarasÄ• ca tadadhigamÅ«pÄ• yabhÅ«taá¹ƒ atthaÃ±ca dhammaÃ±ca nissÄ

__paÃ±Ã±Ä• jÄ«vi_nti ettha pana yvÄ• yaá¹ƒ andhekacakkhudvicakkhukesu dvicakkhupug
kammantÄ• nuá¹-á¹-hÄ• nasaraá¹‡agamanadÄ• nasaá¹ƒvibhÄ• gasÄ«lasamÄ• dÄ• naupos
, pabbajito vÄ• avippaá¹-isÄ• rakarasÄ«lasaá¹…khÄ• taá¹ƒ taduttaricittavisuddhiÄ• dibheda
pabbajitapaá¹-ipadaá¹ƒ paÃ±Ã±Ä• ya Ä• rÄ• dhetvÄ• jÄ«vati, tassa paÃ±Ã±Ä• jÄ«vino jÄ«v
paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitaá¹ƒ seá¹-á¹-hamÄ• hÅ«ti evamattho daá¹-á¹-habbo.

185-6__._ evaá¹ƒ bhagavatÄ• vissajjite cattÄ• ropi paÃ±he sutvÄ• attamano yakkho avase
pucchanto __ ``kathaá¹ƒ su tarati oghaâ€™â€™ _nti gÄ• thamÄ• ha. athassa bhagavÄ• pu
``saddhÄ• ya taratÄ«â€™â€™ _ti \Ee I 234/ gÄ• thamÄ• ha. tattha kiÃ±cÄ• pi yo catubbidha
saá¹ƒsÄ• raá¹‡á¹‡avampi tarati, vaá¹-á¹-adukkhampi acceti, kilesamalÄ• pi parisujjhati, eva
santepi pana yasmÄ• assaddho oghataraá¹‡aá¹ƒ asaddahanto na pakkhandati, paÃ±casu
cittavossaggena pamatto tattheva sattavisattatÄ• ya saá¹ƒsÄ• raá¹‡á¹‡avaá¹ƒ na tarati, kus
viharati vokiá¹‡á¹‡o akusalehi dhammehi, appaÃ±Ã±o suddhimaggaá¹ƒ ajÄ• nanto na paris
tappaá¹-ipakkhaá¹ƒ dassentena bhagavatÄ• ayaá¹ƒ gÄ• thÄ• vuttÄ• .

evaá¹ƒ vuttÄ• ya cetÄ• ya yasmÄ• sotÄ• pattiyaá¹…gapadaá¹-á¹-hÄ• naá¹ƒ saddhindriyaá
tarati oghaâ€™â€™ _nti iminÄ• padena diá¹-á¹-hoghataraá¹‡aá¹ƒ sotÄ• pattimaggaá¹ƒ sot
yasmÄ• pana sotÄ• panno kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya sÄ• taccakiriyÄ•
samannÄ• gato dutiyamaggaá¹ƒ Ä• rÄ• dhetvÄ• á¹-hapetvÄ• sakideva imaá¹ƒ lokaá¹ƒ Ä• g
sotÄ• pattimaggena atiá¹‡á¹‡aá¹ƒ bhavoghavatthuá¹ƒ saá¹ƒsÄ• raá¹‡á¹‡avaá¹ƒ tarati, tasm
aá¹‡á¹‡avaâ€™â€™ _nti iminÄ• padena bhavoghataraá¹‡aá¹ƒ sakadÄ• gÄ• mimaggaá¹ƒ s
yasmÄ• sakadÄ• gÄ• mÄ« vÄ«riyena tatiyamaggaá¹ƒ Ä• rÄ• dhetvÄ• sakadÄ• gÄ• mimag
kÄ• moghasaÃ±Ã±itaÃ±ca kÄ• madukkhamacceti, tasmÄ• __ ``vÄ«riyena dukkhamaccetÄ•
kÄ• moghataraá¹‡aá¹ƒ anÄ• gÄ• mimaggaá¹ƒ anÄ• gÄ• miÃ±ca pakÄ• seti. yasmÄ• pana
parisuddhÄ• ya paÃ±Ã±Ä• ya ekantaparisuddhaá¹ƒ catutthamaggapaÃ±Ã±aá¹ƒ Ä• rÄ• dhet
appahÄ«naá¹ƒ avijjÄ• saá¹…khÄ• taá¹ƒ paramamalaá¹ƒ pajahati, tasmÄ• __ ``paÃ±Ã±Ä• y
iminÄ• padena avijjoghataraá¹‡aá¹ƒ \Ne I 199/ arahattamaggaá¹ƒ arahantaÃ±ca pakÄ• set
arahattanikÅ«á¹-ena kathitÄ• ya gÄ• thÄ• ya pariyosÄ• ne yakkho sotÄ• pattiphale patiá¹-á¹

<187> idÄ• ni tameva ``paÃ±Ã±Ä• ya parisujjhatÄ«â€™â€™ ti ettha vuttaá¹ƒ paÃ±Ã±Ä• pa
paá¹-ibhÄ• nena lokiyalokuttaramissakaá¹ƒ paÃ±haá¹ƒ pucchanto __ ``kathaá¹ƒ su labhate
235/ imaá¹ƒ chappadagÄ• thamÄ• ha. tattha __kathaá¹ƒ sÅ«_ti sabbattheva atthayuttipucch
paÃ±Ã±Ä• diatthaá¹ƒ Ã±atvÄ• tassa yuttiá¹ƒ pucchati __ ``kathaá¹ƒ_ kÄ• ya yuttiyÄ• kena
labhatÄ«â€™â€™ ti. esa nayo dhanÄ• dÄ«su.

<188> athassa \Be I 228/ bhagavÄ• catÅ«hi kÄ• raá¹‡ehi paÃ±Ã±Ä• lÄ• bhaá¹ƒ dassento
_tiÄ• dimÄ• ha. tassattho --- yena pubbabhÄ• ge kÄ• yasucaritÄ• dibhedena, aparabhÄ• ge
sattatiá¹ƒsabodhipakkhiyabhedena dhammena arahanto buddhapaccekabuddhasÄ• vakÄ•
__saddahÄ• no arahataá¹ƒ dhammaá¹ƒ nibbÄ• nappattiyÄ• _ lokiyalokuttaraá¹ƒ __paÃ±Ã±a
saddhÄ• mattakeneva, yasmÄ• pana saddhÄ• jÄ• to upasaá¹…kamati, upasaá¹…kamanto
sotaá¹ƒ odahati, ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, tasmÄ• upasaá¹…kamanato pabhuti yÄ•
__sussÅ«saá¹ƒ labhati_. ki vuttaá¹ƒ hoti --- taá¹ƒ dhammaá¹ƒ saddahitvÄ• pi Ä• cariyupajjh
upasaá¹…kamitvÄ• vattakaraá¹‡ena payirupÄ• sitvÄ• yadÄ• payirupÄ• sanÄ• ya Ä• rÄ• c
honti. atha adhigatÄ• ya sotukÄ• matÄ• ya sotaá¹ƒ odahitvÄ• suá¹‡anto labhatÄ«ti. evaá¹ƒ
satiavippavÄ• sena __appamatto_ subhÄ• sitadubbhÄ• sitaÃ±Ã±utÄ• ya __vicakkhaá¹‡o_ e
__ ``appamatto vicakkhaá¹‡oâ€™â€™ _ti.

evaá¹ƒ yasmÄ• saddhÄ• ya paÃ±Ã±Ä• lÄ• bhasaá¹ƒvattanikaá¹ƒ paá¹-ipadaá¹ƒ paá¹-ipajja
paÃ±Ã±Ä• dhigamÅ«pÄ• yaá¹ƒ suá¹‡Ä• ti, appamÄ• dena gahitaá¹ƒ na sammussati, vicakk
aviparÄ«taÃ±ca gahetvÄ• vitthÄ• rikaá¹ƒ karoti. sussÅ«sÄ• ya vÄ• ohitasoto paÃ±Ã±Ä• pa
suá¹‡Ä• ti, appamÄ• dena sutvÄ• dhammaá¹ƒ dhÄ• reti \Ee I 236/, vicakkhaá¹‡atÄ• ya dha
atthamupaparikkhati, athÄ• nupubbena paramatthasaccaá¹ƒ sacchikaroti, tasmÄ• ssa bhag
paÃ±Ã±aâ€™â€™ nti puá¹-á¹-ho imÄ• ni cattÄ• ri kÄ• raá¹‡Ä• ni dassento imaá¹ƒ gÄ• than
... vicakkhaá¹‡oâ€™â€™ ti.

<189> idÄ• ni tato pare tayo paÃ±he vissajjento ``patirÅ«pakÄ• rÄ«â€™â€™ ti imaá¹ƒ gÄ•
200/ desakÄ• lÄ• dÄ«ni ahÄ• petvÄ• lokiyassa lokuttarassa vÄ• dhanassa patirÅ«paá¹ƒ a
__patirÅ«pakÄ• rÄ«. dhuravÄ• _ti cetasikavÄ«riyavasena anikkhittadhuro. __uá¹-á¹-hÄ• tÄ•
uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±atÄ«â€™â€™ tiÄ• dinÄ• (Th 232; DN III 253) naye
uá¹-á¹-hÄ• nasampanno asithilaparakkamo. __vindate_ \Be I 229/ __dhana_nti ekamÅ«sikÄ
dvesatasahassasaá¹…khaá¹ƒ cÅ«á¸·antevÄ• sÄ« viya lokiyadhanaÃ±ca, mahallakamahÄ•
lokuttaradhanaÃ±ca labhati. so hi ``tÄ«hi iriyÄ• pathehi viharissÄ• mÄ«â€™â€™ ti vattaá¹ƒ
thinamiddhÄ• gamanavelÄ• ya palÄ• lacumbaá¹-akaá¹ƒ temetvÄ• , sÄ«se katvÄ• , galappa
thinamiddhaá¹ƒ paá¹-ibÄ• hento dvÄ• dasahi vassehi arahattaá¹ƒ pÄ• puá¹‡i. __saccenÄ• _
``saccavÄ• dÄ« bhÅ«tavÄ• dÄ«â€™â€™ ti, paramatthasaccenÄ• pi ``buddho paccekabudd
kittiá¹ƒ pappoti. __dada_nti yaá¹ƒkiÃ±ci icchitapatthitaá¹ƒ dadanto __mittÄ• ni ganthati, _ sa

karotÄ«ti attho. duddadaá¹ƒ vÄ• dadaá¹ƒ ganthati, dÄ• namukhena vÄ• cattÄ• ripi saá¹…g
veditabbÄ• ni. tehi mittÄ• ni karotÄ«ti vuttaá¹ƒ hoti.

<190> evaá¹ƒ gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ena lokiyalokuttaramissakena
vissajjetvÄ• idÄ• ni ``kathaá¹ƒ pecca na socatÄ«â€™â€™ ti imaá¹ƒ paÃ±camaá¹ƒ paÃ±haa
vissajjento Ä• ha __ ``yasseteâ€™â€™ _ti. tassattho --- yassa ``saddahÄ• no arahataâ€™â
sabbakalyÄ• á¹‡adhammuppÄ• dikÄ• ya saddhÄ• ya samannÄ• gatattÄ• __saddhassa_ \E
gharÄ• vÄ• saá¹ƒ paÃ±ca vÄ• kÄ• maguá¹‡e esantassa gavesantassa kÄ• mabhogino gah
pappotÄ«â€™â€™ ti ettha vuttappakÄ• raá¹ƒ __saccaá¹ƒ, _ ``sussÅ«saá¹ƒ labhate paÃ±Ã±
sussÅ«sapaÃ±Ã±Ä• nÄ• mena vutto __dhammo, _ ``dhuravÄ• uá¹-á¹-hÄ• tÄ• â€™â€™ ti e
uá¹-á¹-hÄ• nanÄ• mena ca vuttÄ• __dhÄ«ti, _ ``dadaá¹ƒ mittÄ• ni ganthatÄ«â€™â€™ ti ett
cÄ• ti ete caturo dhammÄ• santi. __sa ve pecca na socatÄ«_ti idhalokÄ• paralokaá¹ƒ gant

<191> evaá¹ƒ bhagavÄ• paÃ±camampi paÃ±haá¹ƒ vissajjetvÄ• taá¹ƒ yakkhaá¹ƒ codento
__aÃ±Ã±epÄ«â€™â€™ _ti. tattha __iá¹…ghÄ• _ti codanatthe nipÄ• to. __aÃ±Ã±epÄ«_ti aÃ
samaá¹‡abrÄ• hmaá¹‡e pucchassu, aÃ±Ã±epi vÄ• pÅ«raá¹‡Ä• dayo sabbaÃ±Ã±upaá¹-iÃ±
pucchassu. yadi amhehi ``saccena kittiá¹ƒ pappotÄ«â€™â€™ ti ettha vuttappakÄ• rÄ• __sa
kittippattikÄ• raá¹‡aá¹ƒ vÄ• , ``sussÅ«saá¹ƒ labhate paÃ±Ã±aâ€™â€™ nti ettha sussÅ«san
__damÄ• _ bhiyyo \Be I 230/ lokiyalokuttarapaÃ±Ã±Ä• paá¹-ilÄ• bhakÄ• raá¹‡aá¹ƒ vÄ• . ``d
ganthatÄ«â€™â€™ ti ettha vuttappakÄ• rÄ• __cÄ• gÄ• _ bhiyyo mittaganthanakÄ• raá¹‡aa
uá¹-á¹-hÄ• tÄ• â€™â€™ ti ettha taá¹ƒ taá¹ƒ atthavasaá¹ƒ paá¹-icca dhuranÄ• mena uá¹-á¹-h
vuttÄ• ya mahÄ• bhÄ• rasahanaá¹-á¹-hena ussoá¹·hÄ«bhÄ• vappattÄ• ya vÄ«riyasaá¹…kh
lokiyalokuttaradhanavindanakÄ• raá¹‡aá¹ƒ vÄ• , ``saccaá¹ƒ dhammo dhiti cÄ• goâ€™â€™
catÅ«hi dhammehi bhiyyo asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ pecca asocanakÄ• raá¹‡aá¹ƒ vÄ•
saddhiá¹ƒ saá¹…khepayojanÄ• ya atthavaá¹‡á¹‡anÄ• . vitthÄ• rato pana ekamekaá¹ƒ pada
atthuddhÄ• rapaduddhÄ• ravaá¹‡á¹‡anÄ• nayehi vibhajitvÄ• veditabbÄ• .

<192> evaá¹ƒ vutte yakkho yena saá¹ƒsayena aÃ±Ã±e puccheyya, tassa pahÄ«nattÄ• __
puccheyyaá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e_ti vatvÄ• yepissa apucchanakÄ• raá¹‡aá¹ƒ
__ ``yohaá¹ƒ ajja pajÄ• nÄ• mi, yo attho samparÄ• yikoâ€™â€™ _ti \Ee I 238/ Ä• ha. tattha
katvÄ• ti adhippÄ• yo. __pajÄ• nÄ• mÄ«_ti yathÄ• vuttena pakÄ• rena jÄ• nÄ• mi. __yo att
labhate paÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• nayena vuttaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ dasseti __
``yassete caturo dhammÄ• â€™â€™ ti vuttaá¹ƒ pecca sokÄ• bhÄ• vakaraá¹ƒ samparÄ• yik
kÄ• raá¹‡assetaá¹ƒ adhivacanaá¹ƒ. ayaÃ±hi atthasaddo ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™
DN I 255) pÄ• á¹-hatthe vattati. ``attho me, gahapati, hiraÃ±Ã±asuvaá¹‡á¹‡enÄ• â€™â€™ t
III 258) kiccatthe ``hoti sÄ«lavataá¹ƒ atthoâ€™â€™ tiÄ• dÄ«su (J I 1.11) vuá¹• á¹• himhi. ``b
atthahetÅ«â€™â€™ tiÄ• dÄ«su (J I 15.89) dhane. ``ubhinnamatthaá¹ƒ caratÄ«â€™â€™ tiÄ
250; Th 443) hite. ``atthe jÄ• te ca paá¹‡á¹• itaâ€™â€™ ntiÄ• dÄ«su (J I 1.92) kÄ• raá¹‡e. i

tasmÄ• yaá¹ƒ paÃ±Ã±Ä• dilÄ• bhÄ• dÄ«naá¹ƒ kÄ• raá¹‡aá¹ƒ diá¹-á¹-hadhammikaá¹ƒ, yaÃ±
kÄ• raá¹‡aá¹ƒ samparÄ• yikaá¹ƒ, taá¹ƒ yohaá¹ƒ ajja bhagavatÄ• vuttanayena sÄ• maá¹ƒye
nu dÄ• ni puccheyyaá¹ƒ puthÅ« samaá¹‡abrÄ• hmaá¹‡eti evamettha saá¹…khepato attho v

<193> evaá¹ƒ \Be I 231/ yakkho ``pajÄ• nÄ• mi yo attho samparÄ• yikoâ€™â€™ ti vatvÄ•
bhagavaá¹ƒmÅ«lakattaá¹ƒ dassento __ ``atthÄ• ya vata me buddhoâ€™â€™ _ti Ä• ha. tatth
vuá¸• á¸• hiyÄ• vÄ• . __yattha dinnaá¹ƒ mahapphala_nti ``yassete caturo dhammÄ• â€™â€
vuttacÄ• gena yattha dinnaá¹ƒ mahapphalaá¹ƒ hoti, taá¹ƒ aggadakkhiá¹‡eyyaá¹ƒ buddhaá¹
keci pana ``saá¹…ghaá¹ƒ sandhÄ• ya evamÄ• hÄ• â€™â€™ ti bhaá¹‡anti.

<194> evaá¹ƒ imÄ• ya gÄ• thÄ• ya attano hitÄ• dhigamaá¹ƒ dassetvÄ• idÄ• ni parahitÄ• y
Ä• ha __ ``so ahaá¹ƒ vicarissÄ• mÄ«â€™â€™ _ti. tassattho hemavatasutte vuttanayeneva

evamimÄ• ya \Ne I 202/ \Ee I 239/ gÄ• thÄ• ya pariyosÄ• naÃ±ca rattivibhÄ• yanaÃ±ca
sÄ• dhukÄ• rasadduá¹-á¹-hÄ• naÃ±ca Ä• á¸·avakakumÄ• rassa yakkhassa bhavanaá¹ƒ Ä•
rÄ• japurisÄ• sÄ• dhukÄ• rasaddaá¹ƒ sutvÄ• ``evarÅ«po sÄ• dhukÄ• rasaddo á¹-hapetvÄ•
abbhuggacchati, Ä• gato nu kho bhagavÄ• â€™â€™ ti Ä• vajjentÄ• bhagavato sarÄ«rappa
aá¹-á¹-hatvÄ• , nibbisaá¹…kÄ• antoyeva pavisitvÄ• , addasaá¹ƒsu bhagavantaá¹ƒ yakkhas
yakkhaÃ±ca aÃ±jaliá¹ƒ paggahetvÄ• á¹-hitaá¹ƒ. disvÄ• na yakkhaá¹ƒ Ä• haá¹ƒsu --- ``ayaá
rÄ• jakumÄ• ro balikammÄ• ya Ä• nÄ«to, handa naá¹ƒ khÄ• da vÄ• bhuÃ±ja vÄ• , yathÄ• p
so sotÄ• pannattÄ• lajjito visesato ca bhagavato purato evaá¹ƒ vuccamÄ• no, atha taá¹ƒ ku
hatthehi paá¹-iggahetvÄ• bhagavato upanÄ• mesi --- ``ayaá¹ƒ bhante kumÄ• ro mayhaá¹ƒ
dammi, hitÄ• nukampakÄ• buddhÄ• , paá¹-iggaá¹‡hÄ• tu, bhante, bhagavÄ• imaá¹ƒ dÄ• ra
sukhatthÄ• yÄ• â€™â€™ ti. imaÃ±ca gÄ• thamÄ• ha ---

``imaá¹ƒ kumÄ• raá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ, sabbaá¹…gupetaá¹ƒ paripuá¹‡á¹‡abyaÃ

udaggacitto sumano dadÄ• mi te, paá¹-iggaha lokahitÄ• ya cakkhumÄ• â€™â€™ ti ||

paá¹-iggahesi bhagavÄ• kumÄ• raá¹ƒ, paá¹-iggaá¹‡hanto ca yakkhassa ca kumÄ• rassa ca
pÄ• dÅ«nagÄ• thaá¹ƒ abhÄ• si. taá¹ƒ yakkho kumÄ• raá¹ƒ saraá¹‡aá¹ƒ gamento tikkhattuá¹
seyyathidaá¹ƒ ---

``dÄ«ghÄ• yuko \Be I 232/ hotu ayaá¹ƒ kumÄ• ro,

tuvaÃ±ca yakkha sukhito bhavÄ• hi.

abyÄ• dhitÄ• lokahitÄ• ya tiá¹-á¹-hatha,

ayaá¹ƒ kumÄ• ro saraá¹‡amupeti buddhaá¹ƒ ... pe ... dhammaá¹ƒ ... pe ... saá¹…ghaâ€™â€

bhagavÄ• kumÄ• raá¹ƒ rÄ• japurisÄ• naá¹ƒ adÄ• si --- ``imaá¹ƒ vaá¸• á¸• hetvÄ• puna ma
so kumÄ• ro rÄ• japurisÄ• naá¹ƒ hatthato yakkhassa hatthaá¹ƒ yakkhassa hatthato bhagava
bhagavato hatthato puna rÄ• japurisÄ• naá¹ƒ hatthaá¹ƒ gatattÄ• nÄ• mato ``hatthako Ä• á¸
taá¹ƒ Ä• dÄ• ya paá¹-inivatte rÄ• japurise disvÄ• kassakavanakammikÄ• dayo ``kiá¹ƒ yakk
na icchatÄ«â€™â€™ ti bhÄ«tÄ• pucchiá¹ƒsu. rÄ• japurisÄ• ``mÄ• bhÄ• yatha, khemaá¹ƒ
sabbamÄ• rocesuá¹ƒ. tato ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti \Ne I 203/ sakalaá¹ƒ Ä• á¸·avÄ«n
yakkhÄ• bhimukhaá¹ƒ ahosi. yakkhopi bhagavato bhikkhÄ• cÄ• rakÄ• le anuppatte pattacÄ
upaá¸• á¸• hamaggaá¹ƒ Ä• gantvÄ• nivatti.

atha bhagavÄ• nagare piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco nagaradvÄ• re aÃ±Ã±atara
paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. tato mahÄ• janakÄ• yena saddhiá¹ƒ rÄ• jÄ• ca nÄ•
sampiá¹‡á¸• itvÄ• bhagavantaá¹ƒ upasaá¹…kamma vanditvÄ• parivÄ• retvÄ• nisinnÄ• ``
dÄ• ruá¹‡aá¹ƒ yakkhaá¹ƒ damayitthÄ• â€™â€™ ti pucchiá¹ƒsu. tesaá¹ƒ bhagavÄ• yuddhan
navavidhavassaá¹ƒ vassi, evaá¹ƒ vibhiá¹ƒsanakaá¹ƒ akÄ• si, evaá¹ƒ paÃ±haá¹ƒ pucchi, tas
vissajjesiâ€™â€™ nti tamevÄ• á¸·avakasuttaá¹ƒ kathesi. kathÄ• pariyosÄ• ne caturÄ• sÄ«t
dhammÄ• bhisamayo ahosi. tato rÄ• jÄ• ca nÄ• garÄ• ca vessavaá¹‡amahÄ• rÄ• jassa bh
bhavanaá¹ƒ katvÄ• pupphagandhÄ• disakkÄ• rÅ«petaá¹ƒ niccaá¹ƒ baliá¹ƒ pavattesuá¹ƒ. ta
viÃ±Ã±utaá¹ƒ pattaá¹ƒ ``tvaá¹ƒ bhagavantaá¹ƒ nissÄ• ya jÄ«vitaá¹ƒ labhi, gaccha, bhagavan
payirupÄ• sassu bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti vissajjesuá¹ƒ. so bhagavantaÃ±ca bh
payirupÄ• samÄ• no na cirasseva anÄ• gÄ• miphale patiá¹-á¹-hÄ• ya sabbaá¹ƒ buddhavaca
paÃ±casataupÄ• sakaparivÄ• ro ahosi. bhagavÄ• ca naá¹ƒ etadagge niddisi ``etadaggaá¹ƒ
sÄ• vakÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ catÅ«hi \Be I 233/ saá¹…gahavatthÅ«hi parisaá¹ƒ saá¹.
hatthako Ä• á¸·avakoâ€™â€™ ti (a ni0 a I 251).

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya Ä• á¸·avakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. vijayasuttavaá¹‡á¹‡anÄ•

__caraá¹ƒ_ \Ne I 204/ \Ee I 241/ __vÄ• yadi vÄ• tiá¹-á¹-ha_nti nandasuttaá¹ƒ. ``vijayasutta
kÄ• yavicchandanikasuttaâ€™â€™ ntipi vuccati. kÄ• uppatti? idaá¹ƒ kira suttaá¹ƒ dvÄ«su â
tasmÄ• assa duvidhÄ• uppatti. tattha bhagavatÄ• anupubbena kapilavatthuá¹ƒ anuppatvÄ
nandÄ• dayo pabbÄ• jetvÄ• , anuÃ±Ã±Ä• tÄ• ya mÄ• tugÄ• massa pabbajjÄ• ya Ä• nandat
khemakasakkaraÃ±Ã±o dhÄ«tÄ• abhirÅ«panandÄ• , janapadakalyÄ• á¹‡Ä« nandÄ• ti tisso

samayena bhagavÄ• sÄ• vatthiyaá¹ƒ viharati. abhirÅ«panandÄ• abhirÅ«pÄ• eva ahosi da
tenevassÄ• abhirÅ«panandÄ• ti nÄ• mamakaá¹ƒsu. janapadakalyÄ• á¹‡Ä« nandÄ• pi rÅ«p
passati. tÄ• ubhopi rÅ«pamadamattÄ• ``bhagavÄ• rÅ«paá¹ƒ vivaá¹‡á¹‡eti, garahati, anek
Ä• dÄ«navaá¹ƒ dassetÄ«â€™â€™ ti bhagavato upaá¹-á¹-hÄ• naá¹ƒ na gacchanti, daá¹-á¹-h
appasannÄ• kasmÄ• pabbajitÄ• ti ce? agatiyÄ• . abhirÅ«panandÄ• ya hi vÄ• reyyadivasey
kÄ• lamakÄ• si. atha naá¹ƒ mÄ• tÄ• pitaro akÄ• makaá¹ƒ pabbÄ• jesuá¹ƒ. janapadakalyÄ•
arahattaá¹ƒ patte nirÄ• sÄ• hutvÄ• ``mayhaá¹ƒ sÄ• miko ca mÄ• tÄ• ca mahÄ• pajÄ• pati
pabbajitÄ• , Ã±Ä• tÄ«hi vinÄ• dukkho gharÄ• vÄ• soâ€™â€™ ti gharÄ• vÄ• se assÄ• dama
saddhÄ• ya.

atha bhagavÄ• tÄ• saá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ viditvÄ• mahÄ• pajÄ• patiá¹ƒ Ä• á¹‡Ä•
paá¹-ipÄ• á¹-iyÄ• ovÄ• daá¹ƒ Ä• gacchantÅ«â€™â€™ ti \Ee I 242/. tÄ• attano vÄ• re samp
bhagavÄ• ``sampatte vÄ• re attanÄ• va \Be I 234/ Ä• gantabbaá¹ƒ, na aÃ±Ã±Ä• pesetabb
athekadivasaá¹ƒ abhirÅ«panandÄ• agamÄ• si. taá¹ƒ bhagavÄ• nimmitarÅ«pena saá¹ƒveje
nagaraá¹ƒ kataâ€™â€™ nti imÄ• ya dhammapadagÄ• thÄ• ya ---

``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhipatthitaá¹ƒ || (therÄ«gÄ• 0 19).

``animittaÃ±ca \Ne I 205/ bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasantÄ• carissasÄ«â€™â€™ ti || (Sn 344; therÄ«gÄ• 0 20) -

imÄ• hi therÄ«gÄ• thÄ• hi ca anupubbena arahatte patiá¹-á¹-hÄ• pesi. athekadivasaá¹ƒ sÄ•
purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ• samÄ• dinnuposathÄ• sunivatthÄ• supÄ• rutÄ• gandhap
dhammassavanatthÄ• ya jetavanaá¹ƒ gantvÄ• dhammassavanapariyosÄ• ne bhagavantaá
bhikkhunisaá¹…ghopi dhammakathaá¹ƒ sutvÄ• bhikkhuniupassayaá¹ƒ gacchati. tattha man
bhagavato vaá¹‡á¹‡aá¹ƒ bhÄ• santi. catuppamÄ• á¹‡ike hi lokasannivÄ• se sammÄ• sambu
nÄ• ma natthi. rÅ«pappamÄ• á¹‡ikÄ• hi puggalÄ• bhagavato lakkhaá¹‡akhacitamanubyaÃ
samujjalitaketumÄ• lÄ• byÄ• mappabhÄ• vinaddhamalaá¹…kÄ• ratthamiva lokassa samupp
pasÄ«danti, ghosappamÄ• á¹‡ikÄ• anekasatesu jÄ• takesu kittighosaá¹ƒ aá¹-á¹-haá¹…gas
karavÄ«kamadhuranigghosaá¹ƒ brahmassaraÃ±ca sutvÄ• , lÅ«khappamÄ• á¹‡ikÄ• pattacÄ
dukkarakÄ• rikalÅ«khataá¹ƒ vÄ• disvÄ• , dhammappamÄ• á¹‡ikÄ• sÄ«lakkhandhÄ• dÄ«su
upaparikkhitvÄ• . tasmÄ• sabbaá¹-á¹-hÄ• nesu bhagavato vaá¹‡á¹‡aá¹ƒ bhÄ• santi. janapa
bhikkhunipassayaá¹ƒ patvÄ• pi anekapariyÄ• yena bhagavato vaá¹‡á¹‡aá¹ƒ bhÄ• santÄ• na
bhagavantaá¹ƒ upagantukÄ• mÄ• hutvÄ• bhikkhunÄ«naá¹ƒ Ä• rocesi. bhikkhuniyo taá¹ƒ g
upasaá¹…kamiá¹ƒsu.

bhagavÄ• paá¹-ikacceva tassÄ• gamanaá¹ƒ viditvÄ• kaá¹‡á¹-akena kaá¹‡á¹-akaá¹ƒ, Ä• á¹
nÄ«haritukÄ• mo puriso viya rÅ«peneva rÅ«pamadaá¹ƒ vinetuá¹ƒ attano iddhibalena
pannarasasoá¸·asavassuddesikaá¹ƒ atidassanÄ«yaá¹ƒ itthiá¹ƒ passe á¹-hatvÄ• bÄ«jamÄ•
bhikkhunÄ«hi saddhiá¹ƒ upasaá¹…kamitvÄ• , bhagavantaá¹ƒ vanditvÄ• , bhikkhunisaá¹…gh
pÄ• datalÄ• pabhuti yÄ• va kesaggÄ• bhagavato \Be I 235/ rÅ«pasampattiá¹ƒ disvÄ• puna
á¹-hitaá¹ƒ nimmatarÅ«paÃ±ca disvÄ• ``aho ayaá¹ƒ itthÄ« rÅ«pavatÄ«â€™â€™ ti attano rÅ«
rÅ«pe abhirattabhÄ• vÄ• ahosi. tato bhagavÄ• taá¹ƒ itthiá¹ƒ vÄ«sativassappamÄ• á¹‡aá¹ƒ
mÄ• tugÄ• mo hi soá¸·asavassuddesikoyeva sobhati, na tato uddhaá¹ƒ. atha tassÄ• rÅ«pa
nandÄ• ya tasmiá¹ƒ rÅ«pe chandarÄ• go tanuko ahosi. tato bhagavÄ• avijÄ• tavaá¹‡á¹‡aá¹
sakiá¹ƒvijÄ• tavaá¹‡á¹‡aá¹ƒ, majjhimitthivaá¹‡á¹‡aá¹ƒ, mahitthivaá¹‡á¹‡anti evaá¹ƒ yÄ• va
obhaggaá¹ƒ daá¹‡á¸• aparÄ• yaá¹‡aá¹ƒ tilakÄ• hatagattaá¹ƒ katvÄ• , dassetvÄ• passamÄ•
maraá¹‡aá¹ƒ uddhumÄ• takÄ• dibhedaá¹ƒ kÄ• kÄ• dÄ«hi samparivÄ• retvÄ• khajjamÄ• na
jegucchapaá¹-ikÅ«labhÄ• vaÃ±ca dassesi \Ne I 206/. nandÄ• ya taá¹ƒ kamaá¹ƒ disvÄ• ``ev
aÃ±Ã±esampi sabbasÄ• dhÄ• raá¹‡o ayaá¹ƒ kamoâ€™â€™ ti aniccasaÃ±Ã±Ä• saá¹‡á¹-hÄ
dukkhanattasaÃ±Ã±Ä• pi, tayo bhavÄ• Ä• dittamiva agÄ• raá¹ƒ appaá¹-isaraá¹‡Ä• hutvÄ•
bhagavÄ• ``kammaá¹-á¹-hÄ• ne pakkhantaá¹ƒ nandÄ• ya cittaâ€™â€™ nti Ã±atvÄ• tassÄ
abhÄ• si ---

``Ä• turaá¹ƒ \Ee I 244/ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhipatthitaá¹ƒ || (therÄ«gÄ• 0 19).

``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

dhÄ• tuso suÃ±Ã±ato passa, mÄ• lokaá¹ƒ punarÄ• gami.

bhave chandaá¹ƒ virÄ• jetvÄ• , upasantÄ• carissasÄ«â€™â€™ ti || (Sn 205).

gÄ• thÄ• pariyosÄ• ne nandÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• si. athassÄ• bhagavÄ• upa
suÃ±Ã±ataparivÄ• raá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathento imaá¹ƒ suttamabhÄ•
uppatti.

bhagavati pana rÄ• jagahe viharante yÄ• sÄ• cÄ«varakkhandhake (Vin I 326) vitthÄ• rato
sÄ• lavatiyÄ• gaá¹‡ikÄ• ya dhÄ«tÄ• jÄ«vakassa kaniá¹-á¹-hÄ• sirimÄ• nÄ• ma mÄ• tu ac
labhitvÄ• ``akkodhena jine kodhaâ€™â€™ nti (Dhp 223; J I 2.1) imissÄ• gÄ• thÄ• ya vatth
puá¹‡á¹‡akaseá¹-á¹-hidhÄ«taraá¹ƒ avamaÃ±Ã±itvÄ• , bhagavantaá¹ƒ khamÄ• pentÄ« dham
sotÄ• pannÄ• hutvÄ• aá¹-á¹-ha niccabhattÄ• ni \Be I 236/ pavattesi. taá¹ƒ Ä• rabbha aÃ±Ã

bhikkhu rÄ• gaá¹ƒ uppÄ• desi. Ä• hÄ• rakiccampi ca kÄ• tuá¹ƒ asakkonto nirÄ• hÄ• ro nipa
dhammapadagÄ• thÄ• vatthumhi vuttaá¹ƒ. tasmiá¹ƒ tathÄ• nipanneyeva sirimÄ• kÄ• laá¹ƒ
suyÄ• massa devÄ« ahosi. atha tassÄ• sarÄ«rassa aggikiccaá¹ƒ nivÄ• retvÄ• Ä• makasus
nikkhipÄ• pitaá¹ƒ sarÄ«raá¹ƒ dassanÄ• ya bhagavÄ• bhikkhusaá¹…ghaparivuto agamÄ• si
tathÄ• nÄ• garÄ• ca rÄ• jÄ• ca. tattha manussÄ• bhaá¹‡anti ``pubbe sirimÄ• ya aá¹-á¹-hu
dassanaá¹ƒ dullabhaá¹ƒ \Ee I 245/, taá¹ƒ dÄ• najja kÄ• kaá¹‡ikÄ• yÄ• pi daá¹-á¹-hukÄ• mo
sirimÄ• pi devakaÃ±Ã±Ä• paÃ±cahi rathasatehi parivutÄ• tatrÄ• gamÄ• si. tatrÄ• pi bhaga
dhammadesanatthaá¹ƒ imaá¹ƒ suttaá¹ƒ tassa bhikkhuno ovÄ• datthaá¹ƒ ``passa cittakataá¹
147) imaÃ±ca dhammapadagÄ• thaá¹ƒ abhÄ• si. ayamassa dutiyÄ• uppatti.

<195> tattha \Ne I 207/ __caraá¹ƒ vÄ• _ti sakalarÅ«pakÄ• yassa gantabbadisÄ• bhimukhe
vÄ• . __yadi vÄ• tiá¹-á¹-ha_nti tasseva ussÄ• panabhÄ• vena tiá¹-á¹-hanto vÄ• . __nisinno
heá¹-á¹-himabhÄ• gasamiÃ±janauparimabhÄ• gasamussÄ• panabhÄ• vena nisinno vÄ• , ti
sayanto vÄ• . __samiÃ±jeti pasÄ• retÄ«_ti tÄ• ni tÄ• ni pabbÄ• ni samiÃ±jeti ca pasÄ• reti c

__esÄ• kÄ• yassa iÃ±janÄ• _ti sabbÄ• pesÄ• imasseva saviÃ±Ã±Ä• á¹‡akassa kÄ• yassa
natthettha aÃ±Ã±o koci caranto vÄ• pasÄ• rento vÄ• , apica kho pana ``carÄ• mÄ«â€™â€
taá¹ƒsamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu kÄ• yaá¹ƒ pharati, tenassa gantabbadisÄ• bhimukh
rÅ«pantarapÄ• tubhÄ• voti attho. tena ``caraâ€™â€™ nti vuccati. tathÄ• ``tiá¹-á¹-hÄ• mÄ«â
uppajjante taá¹ƒsamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu kÄ• yaá¹ƒ pharati, tenassa samussÄ• pa
uparÅ«pariá¹-á¹-hÄ• nena rÅ«papÄ• tubhÄ• voti attho. tena ``tiá¹-á¹-haâ€™â€™ nti vuccati.
``nisÄ«dÄ• mÄ«â€™â€™ ti citte uppajjante taá¹ƒsamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu kÄ• ya
heá¹-á¹-himabhÄ• gasamiÃ±janaÃ±ca uparimabhÄ• gasamussÄ• panaÃ±ca hoti, tathÄ• bh
tena ``nisinnoâ€™â€™ ti vuccati. tathÄ• ``sayÄ• mÄ«â€™â€™ ti citte uppajjante taá¹ƒsam
vÄ• yodhÄ• tu kÄ• yaá¹ƒ pharati, tenassa tiriyaá¹ƒ pasÄ• raá¹‡aá¹ƒ hoti, tathÄ• bhÄ• vena
tena ``sayaâ€™â€™ nti vuccati.

evaá¹ƒ cÄ• yamÄ• yasmÄ• yo koci itthannÄ• mo caraá¹ƒ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisin
yametaá¹ƒ \Ee I 246/ tattha tattha iriyÄ• pathe tesaá¹ƒ tesaá¹ƒ pabbÄ• naá¹ƒ samiÃ±janapp
samiÃ±jeti pasÄ• retÄ«ti vuccati. tampi yasmÄ• samiÃ±janappasÄ• raá¹‡acitte uppajjamÄ•
hoti, tasmÄ• esÄ• kÄ• yassa iÃ±janÄ• , natthettha aÃ±Ã±o koci, suÃ±Ã±amidaá¹ƒ kenaci c
vÄ• sattena vÄ• puggalena vÄ• . kevalaá¹ƒ pana ---

``cittanÄ• nattamÄ• gamma, nÄ• nattaá¹ƒ hoti vÄ• yuno.

vÄ• yunÄ• nattato nÄ• nÄ• , hoti kÄ• yassa iÃ±janÄ• â€™â€™ ti || ---

ayamettha paramattho.

evametÄ• ya gÄ• thÄ• ya bhagavÄ• yasmÄ• ekasmiá¹ƒ iriyÄ• pathe ciraviniyogena kÄ• ya
vinodanatthaá¹ƒ iriyÄ• pathaparivattanaá¹ƒ karÄ«yati, tasmÄ• ``caraá¹ƒ vÄ• â€™â€™ tiÄ•
iriyÄ• pathapaá¹-icchannaá¹ƒ dukkhalakkhaá¹‡aá¹ƒ dÄ«peti, tathÄ• caraá¹‡akÄ• le á¹-hÄ•
sabbametaá¹ƒ caraá¹‡Ä• dibhedaá¹ƒ \Ne I 208/ ``esÄ• kÄ• yassa iÃ±janÄ• â€™â€™ ti bha
santatipaá¹-icchannaá¹ƒ aniccalakkhaá¹‡aá¹ƒ. tÄ• ya tÄ• ya sÄ• maggiyÄ• pavattÄ• ya ``es
ti ca attapaá¹-ikkhepena bhaá¹‡anto attasaÃ±Ã±Ä• ghanapaá¹-icchannaá¹ƒ anattalakkhaá¹‡

<196> evaá¹ƒ lakkhaá¹‡attayadÄ«panena suÃ±Ã±atakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• pu
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaasubhadassanatthaá¹ƒ __ ``aá¹-á¹-hinahÄ• rusaá¹ƒy
tassattho --- yassa cesÄ• kÄ• yassa iÃ±janÄ• , svÄ• yaá¹ƒ kÄ• yo visuddhimagge dvattiá¹ƒ
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda bhedena abyÄ• pÄ• ranayena ca pakÄ• site
aá¹-á¹-hisatehi navahi nhÄ• rusatehi ca saá¹ƒyuttattÄ• aá¹-á¹-hinahÄ• rusaá¹ƒyutto. tatthev
aggapÄ• daá¹…gulitacÄ• dinÄ• \Ee I 247/ tacena ca navapesisatappabhedena ca maá¹ƒse
__tacamaá¹ƒsÄ• valepano_ paramaduggandhajegucchapaá¹-ikÅ«loti veditabbo \Be I 238/. k
siyÄ• , yadi esa yÄ• sÄ• majjhimassa purisassa sakalasarÄ«rato saá¹ƒkaá¸• á¸• hitÄ• bad
bhaveyya, tÄ• ya makkhikÄ• pattasukhumacchaviyÄ• nÄ«lÄ• diraá¹…gajÄ• tena gehabhitti
bhaveyya, ayaá¹ƒ pana evaá¹ƒ sukhumÄ• yapi __chaviyÄ• kÄ• yo paá¹-icchanno_ paÃ±Ã±
bÄ• laputhujjanehi __yathÄ• bhÅ«taá¹ƒ na dissati_. chavirÄ• garaÃ±jito hissa
paramajegucchapaá¹-ikÅ«ladhammasaá¹…khÄ• to tacopi tacapaliveá¹-hitaá¹ƒ yaá¹ƒ taá¹ƒ p

``navapesisatÄ• maá¹ƒsÄ• , avalittÄ• kaá¸·evare.

nÄ• nÄ• kimikulÄ• kiá¹‡á¹‡aá¹ƒ, miá¸·haá¹-á¹-hÄ• naá¹ƒva pÅ«tikÄ• â€™â€™ ti || ---

evaá¹ƒ vuttaá¹ƒ navamaá¹ƒsasatampi, maá¹ƒsÄ• valittÄ• ye te ---

``navanhÄ• rusatÄ• honti, byÄ• mamatte kaá¸·evare.

bandhanti aá¹-á¹-hisaá¹…ghÄ• taá¹ƒ, agÄ• ramiva valliyÄ• â€™â€™ ti || ---

tepi, nhÄ• rusamuá¹-á¹-hitÄ• ni paá¹-ipÄ• á¹-iyÄ• avaá¹-á¹-hitÄ• ni pÅ«tÄ«ni duggandhÄ• n
saá¹-á¹-hÄ• dhikÄ• ni aá¹-á¹-hisatÄ• nipi yathÄ• bhÅ«taá¹ƒ na dissanti yato anÄ• diyitvÄ• ta
makkhikÄ• pattasukhumacchaviá¹ƒ. yÄ• ni panassa chavirÄ• garattena tacena paliveá¹-hita
apÄ• kaá¹-Ä• ni nÄ• nappakÄ• rÄ• ni abbhantarakuá¹‡apÄ• ni paramÄ• suciduggandhajegu
paÃ±Ã±Ä• cakkhunÄ• paá¹-ivijjhitvÄ• evaá¹ƒ passitabbo __ ``antapÅ«ro udarapÅ«ro ... pe
cÄ• â€™â€™ _ti.

<197> tattha \Ne I 209/ antassa pÅ«ro __antapÅ«ro_. udarassa pÅ«ro __udarapÅ«ro_. uda
adhivacanaá¹ƒ. taÃ±hi á¹-hÄ• nanÄ• mena ``udaraâ€™â€™ nti vuttaá¹ƒ. __yakanapeá¸·ass
__vatthino_ti muttassa. á¹-hÄ• nÅ«pacÄ• rena panetaá¹ƒ ``vatthÄ«â€™â€™ ti \Ee I 248/ vu
adhikÄ• ro, tasmÄ• yakanapeá¸·assa pÅ«ro vatthino pÅ«roti evaá¹ƒ yojetabbaá¹ƒ. esa nay
sabbÄ• neva cetÄ• ni antÄ• dÄ«ni vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda bhedena
visuddhimagge vuttanayavaseneva veditabbÄ• ni.

199-200__._ evaá¹ƒ bhagavÄ• ``na kiÃ±cettha ekampi gayhÅ«pagaá¹ƒ muttÄ• maá¹‡isadis
asuciparipÅ«rovÄ• yaá¹ƒ kÄ• yoâ€™â€™ ti abbhantarakuá¹‡apaá¹ƒ dassetvÄ• \Be I 239/ i
abbhantarakuá¹‡apaá¹ƒ bahinikkhamanakuá¹‡apena pÄ• kaá¹-aá¹ƒ katvÄ• dassento pubb
__ ``athassa navahi sotehÄ«â€™â€™ _ti gÄ• thÄ• dvayamÄ• ha.

tattha __athÄ• _ti pariyÄ• yantaranidassanaá¹ƒ, aparenÄ• pi pariyÄ• yena asucibhÄ• vaá¹ƒ
__assÄ• _ti imassa kÄ• yassa. __navahi sotehÄ«_ti
ubhoakkhicchiddakaá¹‡á¹‡acchiddanÄ• sÄ• chiddamukhavaccamaggapassÄ• vamaggehi.
sabbalokapÄ• kaá¹-anÄ• nappakÄ• raparamaduggandhajegucchaasuciyeva savati, sandati
kiÃ±ci agarucandanÄ• digandhajÄ• taá¹ƒ vÄ• maá¹‡imuttÄ• diratanajÄ• taá¹ƒ vÄ• . __sabb
rattimpi divÄ• pi pubbaá¹‡hepi sÄ• yanhepi tiá¹-á¹-hatopi gacchatopÄ«ti. kiá¹ƒ taá¹ƒ asucÄ«
akkhigÅ«thakoâ€™â€™ _tiÄ• di. etassa hi dvÄ«hi akkhicchiddehi apanÄ«tatacamaá¹ƒsasa
kaá¹‡á¹‡acchiddehi rajojallasadiso kaá¹‡á¹‡agÅ«thako, nÄ• sÄ• chiddehi pubbasadisÄ• si
mukhena ca vamati. kiá¹ƒ vamatÄ«ti ce? __ekadÄ• pittaá¹ƒ, _ yadÄ• abaddhapittaá¹ƒ kup
vamatÄ«ti adhippÄ• yo. __semhaÃ±cÄ• _ti na kevalaÃ±ca pittaá¹ƒ, yampi udarapaá¹-ale ek
semhaá¹ƒ tiá¹-á¹-hati, tampi ekadÄ• vamati. taá¹ƒ panetaá¹ƒ vaá¹‡á¹‡Ä• dito visuddhimagg
210-211) vuttanayeneva veditabbaá¹ƒ. ``semhaÃ±cÄ• â€™â€™ ti ca-saddena semhaÃ±ca
udariyalohitÄ• diasuciá¹ƒ vamatÄ«ti dasseti. evaá¹ƒ sattahi dvÄ• rehi asucivamanaá¹ƒ dass
puggalaÃ±Ã±Å« parisaÃ±Ã±Å« ca bhagavÄ• taduttari \Ee I 249/ dve dvÄ• rÄ• ni visesavac
pariyÄ• yena sabbasmÄ• pi kÄ• yÄ• asucisavanaá¹ƒ dassento Ä• ha __ ``kÄ• yamhÄ• sec
__sedajallikÄ• _ti sedo ca loá¹‡apaá¹-alamalabhedÄ• jallikÄ• ca, tassa ``savati sabbadÄ•
saddhiá¹ƒ sambandho.

<201> evaá¹ƒ \Ne I 210/ bhagavÄ• yathÄ• nÄ• ma bhatte paccamÄ• ne taá¹‡á¸• ulamala
saddhiá¹ƒ uá¹-á¹-hahitvÄ• ukkhalimukhaá¹ƒ makkhetvÄ• bahi gaá¸·ati, tathÄ• asitapÄ«tÄ•
kammajena agginÄ• paccamÄ• ne yaá¹ƒ asitapÄ«tÄ• dimalaá¹ƒ uá¹-á¹-hahitvÄ• ``akkhimh
tiÄ• dinÄ• bhedena nikkhamantaá¹ƒ akkhiÄ• dÄ«ni makkhetvÄ• bahi gaá¸·ati, tassÄ• pi va
240/ asucibhÄ• vaá¹ƒ dassetvÄ• idÄ• ni yaá¹ƒ loke uttamaá¹…gasammataá¹ƒ sÄ«saá¹ƒ ati
paccentÄ• vandaneyyÄ• nampi vandanaá¹ƒ na karonti, tassÄ• pi nissÄ• ratÄ• ya asucitÄ•
dassento __ ``athassa susiraá¹ƒ sÄ«saâ€™â€™ _nti imaá¹ƒ gÄ• thamÄ• ha.

tattha __susira_nti chiddaá¹ƒ. __matthaluá¹…gassa pÅ«rita_nti dadhibharitaalÄ• bukaá¹ƒ v
matthaluá¹…gabharitaá¹ƒ. taÃ±ca panetaá¹ƒ matthaluá¹…gaá¹ƒ visuddhimagge vuttanayen
naá¹ƒ maÃ±Ã±ati bÄ• lo_ti tamenaá¹ƒ evaá¹ƒ nÄ• nÄ• vidhakuá¹‡apabharitampi kÄ• yaá¹ƒ
subhato maÃ±Ã±ati, subhaá¹ƒ suciá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• panti tÄ«hipi
taá¹‡hÄ• diá¹-á¹-himÄ• namaÃ±Ã±anÄ• hi maÃ±Ã±ati. kasmÄ• ? yasmÄ• __avijjÄ• ya pura
catusaccapaá¹-icchÄ• dakena mohena purakkhato, codito, pavattito, ``evaá¹ƒ Ä• diya, evaá
maÃ±Ã±Ä• hÄ«â€™â€™ ti gÄ• hitoti adhippÄ• yo. passa yÄ• va anatthakarÄ• cÄ• yaá¹ƒ a

<202> evaá¹ƒ bhagavÄ• saviÃ±Ã±Ä• á¹‡akavasena asubhaá¹ƒ dassetvÄ• idÄ• ni aviÃ±Ã
yasmÄ• vÄ• cakkavattiraÃ±Ã±opi kÄ• yo yathÄ• vuttakuá¹‡apabharitoyeva hoti, tasmÄ• s
sampattibhave asubhaá¹ƒ dassetvÄ• idÄ• ni vipattibhave dassetuá¹ƒ __ ``yadÄ• ca so ma
gÄ• thamÄ• ha.

tassattho --- svÄ• yamevaá¹ƒvidho kÄ• yo __yadÄ• _ Ä• yuusmÄ• viÃ±Ã±Ä• á¹‡Ä• pagam
viya __uddhumÄ• tako_ vaá¹‡á¹‡aparibhedena __vinÄ«lako susÄ• nasmiá¹ƒ_ niratthaá¹ƒva
chaá¸• á¸• itattÄ• __apaviddho seti, _ atha ``na dÄ• nissa puna uá¹-á¹-hÄ• naá¹ƒ bhavissat
ekaá¹ƒsatoyeva __anapekkhÄ• honti Ã±Ä• tayo_. tattha __mato_ti aniccataá¹ƒ dasseti, __s
tadubhayena ca jÄ«vitabalamadappahÄ• ne niyojeti. __uddhumÄ• to_ti saá¹‡á¹-hÄ• navipa
__vinÄ«lako_ti chavirÄ• gavipattiá¹ƒ. tadubhayena ca rÅ«pamadappahÄ• ne vaá¹‡á¹‡apokk
mÄ• nappahÄ• ne ca niyojeti. __apaviddho_ti gahetabbÄ• bhÄ• vaá¹ƒ dasseti, __susÄ• nas
adhivÄ• setumanarahaá¹ƒ jigucchanÄ«yabhÄ• vaá¹ƒ. tadubhayenapi ``mamaâ€™â€™ nti g
pahÄ• ne niyojeti. __anapekkhÄ• honti Ã±Ä• tayo_ti paá¹-ikiriyÄ• bhÄ• vaá¹ƒ dasseti, tena
niyojeti.

<203> evamimÄ• ya \Be I 241/ \Ne I 211/ gÄ• thÄ• ya aparibhinnÄ• viÃ±Ã±Ä• á¹‡akavasen
paribhinnavasenÄ• pi dassetuá¹ƒ __ ``khÄ• danti naâ€™â€™ _nti gÄ• thamÄ• ha. tattha __
kÄ• kakulalÄ• dayo kuá¹‡apabhakkhÄ• pÄ• á¹‡ino santi, tepi naá¹ƒ khÄ• dantÄ«ti attho. se

<204> evaá¹ƒ ``caraá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• nayena suÃ±Ã±atakammaá¹-á¹-hÄ• nava
``aá¹-á¹-hinahÄ• rusaá¹ƒyuttoâ€™â€™ tiÄ• dinÄ• saviÃ±Ã±Ä• á¹‡akÄ• subhavasena ``yad
tiÄ• dinÄ• aviÃ±Ã±Ä• á¹‡akÄ• subhavasena kÄ• yaá¹ƒ dassetvÄ• evaá¹ƒ niccasukhattabh
kÄ• yasmiá¹ƒ ``subhato naá¹ƒ maÃ±Ã±ati bÄ• lo, avijjÄ• ya purakkhatoâ€™â€™ ti iminÄ• b
pakÄ• setvÄ• avijjÄ• mukhena ca vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni tattha paá¹‡á¸• itassa vu
ca vivaá¹-á¹-aá¹ƒ dassetuá¹ƒ __ ``sutvÄ• na buddhavacanaâ€™â€™ _nti Ä• rabhi.

tattha __sutvÄ• nÄ• _ti yoniso nisÄ• metvÄ• . __buddhavacana_nti kÄ• yavicchandanakara
buddhavacanaá¹ƒ. __bhikkhÅ«_ti sekkho vÄ• puthujjano vÄ• . __paÃ±Ã±Ä• á¹‡avÄ• _ti pa
vipassanÄ• aniccÄ• dippakÄ• resu pavattattÄ• , tÄ• ya samannÄ• gatoti attho. __idhÄ• _ti

parijÄ• nÄ• tÄ«_ti so imaá¹ƒ kÄ• yaá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nÄ• ti. kathaá¹ƒ? yathÄ•
idaÃ±cidaÃ±cÄ• ti bhaá¹‡á¸• aá¹ƒ oloketvÄ• ``ettakena gahite ettako nÄ• ma udayo bhavis
tathÄ• katvÄ• puna saudayaá¹ƒ mÅ«laá¹ƒ gaá¹‡hanto taá¹ƒ bhaá¹‡á¸• aá¹ƒ chaá¸• á¸• eti,
``aá¹-á¹-hinhÄ• ruÄ• dayo ime kesalomÄ• dayo cÄ• â€™â€™ ti Ã±Ä• á¹‡acakkhunÄ• oloke
parijÄ• nÄ• ti, ``aniccÄ• ete dhammÄ• dukkhÄ• anattÄ• â€™â€™ ti tulayanto tÄ«raá¹‡apa
evaá¹ƒ tÄ«rayitvÄ• ariyamaggaá¹ƒ pÄ• puá¹‡anto tattha chandarÄ• gappahÄ• nena pahÄ•
saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaasubhavasena vÄ• passanto Ã±Ä• tapariÃ±Ã±Ä• ya
passanto tÄ«raá¹‡apariÃ±Ã±Ä• ya, arahattamaggena tato chandarÄ• gaá¹ƒ apakaá¸• á¸• hi
pahÄ• napariÃ±Ã±Ä• ya parijÄ• nÄ• ti.

kasmÄ• so evaá¹ƒ parijÄ• nÄ• tÄ«ti ce? __yathÄ• bhÅ«taÃ±hi passati, _ yasmÄ• yathÄ• b
``paÃ±Ã±Ä• á¹‡avÄ• â€™â€™ tiÄ• dinÄ• eva ca etasmiá¹ƒ atthe \Be I 242/ siddhe yasmÄ•
paÃ±Ã±Ä• á¹‡avattaá¹ƒ hoti, yasmÄ• ca sabbajanassa pÄ• kaá¹-opÄ• yaá¹ƒ kÄ• yo asutvÄ
parijÄ• nituá¹ƒ, tasmÄ• tassa Ã±Ä• á¹‡ahetuá¹ƒ ito bÄ• hirÄ• naá¹ƒ evaá¹ƒ daá¹-á¹-huá¹ƒ a
``sutvÄ• na buddhavacanaâ€™â€™ nti Ä• ha. nandÄ• bhikkhuniá¹ƒ taÃ±ca vipallatthacittaá
desanÄ• pavattito aggaparisato tappaá¹-ipattippattÄ• naá¹ƒ bhikkhubhÄ• vadassanato ca ``

<205> idÄ• ni \Ne I 212/ \Ee I 252/ ``yathÄ• bhÅ«taÃ±hi passatÄ«â€™â€™ ti ettha yathÄ•
passati, taá¹ƒ dassetuá¹ƒ Ä• ha __ ``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• id
tassattho --- yathÄ• idaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• subhaá¹ƒ Ä• yuusmÄ• viÃ±Ã±Ä• á¹‡Ä• na
tiá¹-á¹-hati, nisÄ«dati, sayati; tathÄ• etaá¹ƒ etarahi susÄ• ne sayitaá¹ƒ aviÃ±Ã±Ä• á¹‡akam
dhammÄ• naá¹ƒ anapagamÄ• ahosi. yathÄ• ca etaá¹ƒ etarahi matasarÄ«raá¹ƒ tesaá¹ƒ dh
carati, na tiá¹-á¹-hati, na nisÄ«dati, na seyyaá¹ƒ kappeti, tathÄ• idaá¹ƒ saviÃ±Ã±Ä• á¹‡akan
dhammÄ• naá¹ƒ apagamÄ• bhavissati. yathÄ• ca idaá¹ƒ saviÃ±Ã±Ä• á¹‡akaá¹ƒ etarahi na
uddhumÄ• takÄ• dibhÄ• vamupagataá¹ƒ, tathÄ• etaá¹ƒ etarahi matasarÄ«rampi pubbe aho
aviÃ±Ã±Ä• á¹‡akÄ• subhaá¹ƒ mataá¹ƒ susÄ• ne seti, uddhumÄ• takÄ• dibhÄ• vaÃ±ca upag
saviÃ±Ã±Ä• á¹‡akampi bhavissatÄ«ti.

tattha __yathÄ• idaá¹ƒ tathÄ• eta_nti attanÄ• matassa sarÄ«rassa samÄ• nabhÄ• vaá¹ƒ
pajahati. __yathÄ• etaá¹ƒ tathÄ• ida_nti matasarÄ«rena attano samÄ• nabhÄ• vaá¹ƒ karon
pajahati. yenÄ• kÄ• rena ubhayaá¹ƒ sabhaá¹ƒ karoti, taá¹ƒ pajÄ• nanto ubhayattha mohaá¹
yathÄ• bhÅ«tadassanena pubbabhÄ• geyeva akusalamÅ«lappahÄ• naá¹ƒ sÄ• dhetvÄ• , ya
anupubbena arahattamaggaá¹ƒ patvÄ• sabbaá¹ƒ chandarÄ• gaá¹ƒ virÄ• jetuá¹ƒ samattho
``ajjhattaÃ±ca bahiddhÄ• ca, kÄ• ye chandaá¹ƒ virÄ• jayeâ€™â€™ _ti. evaá¹ƒ paá¹-ipanno
pÄ• á¹-haseso.

<206> evaá¹ƒ sekkhabhÅ«miá¹ƒ dassetvÄ• idÄ• ni asekkhabhÅ«miá¹ƒ dassento Ä• ha __
_ti. tassattho --- so bhikkhu arahattamaggaÃ±Ä• á¹‡ena __paÃ±Ã±Ä• á¹‡avÄ• _ maggÄ• na

pÄ• puá¹‡Ä• ti, atha sabbaso chandarÄ• gassa \Be I 243/ pahÄ«nattÄ• __ ``chandarÄ• gav
maraá¹‡Ä• bhÄ• vena paá¹‡Ä«taá¹-á¹-hena \Ee I 253/ vÄ• __amataá¹ƒ_ sabbasaá¹…khÄ•
taá¹‡hÄ• saá¹…khÄ• tavÄ• nÄ• bhÄ• vato __nibbÄ• naá¹ƒ, _ cavanÄ• bhÄ• vato __accuta_
padamajjhagÄ• ti ca vuccati. atha vÄ• so bhikkhu arahattamaggaÃ±Ä• á¹‡ena paÃ±Ã±Ä• á
á¹-hito chandarÄ• gaviratto nÄ• ma hoti, vuttappakÄ• raÃ±ca padamajjhagÄ• ti veditabbo. te
pahÄ«naá¹ƒ, idaÃ±cÄ• nena laddhaâ€™â€™ nti dÄ«peti.

207-208__._ evaá¹ƒ saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akavasena asubhakammaá¹-á¹-hÄ•
puna saá¹…khepadesanÄ• ya evaá¹ƒ mahato Ä• nisaá¹ƒsassa antarÄ• yakaraá¹ƒ pamÄ• d
``dvipÄ• dakoyaâ€™â€™ _nti gÄ• thÄ• dvayamÄ• ha. tattha kiÃ±cÄ• pi apÄ• dakÄ• dayopi
idhÄ• dhikÄ• ravasena pana ukkaá¹-á¹-haparicchedavasena vÄ• , yasmÄ• vÄ• aÃ±Ã±e as
loá¹‡ambilÄ• dÄ«hi \Ne I 213/ abhisaá¹…kharitvÄ• manussÄ• naá¹ƒ bhojanepi upanÄ«yant
tasmÄ• asucitarabhÄ• vamassa dassentopi ``dvipÄ• dakoâ€™â€™ ti Ä• ha.

__aya_nti manussakÄ• yaá¹ƒ dasseti. __duggandho parihÄ«ratÄ«_ti duggandho samÄ• no
abhisaá¹…kharitvÄ• parihÄ«rati. __nÄ• nÄ• kuá¹‡apaparipÅ«ro_ti kesÄ• dianekappakÄ• ra
tato tato_ti pupphagandhÄ• dÄ«hi paá¹-icchÄ• detuá¹ƒ ghaá¹-entÄ• nampi taá¹ƒ vÄ• yÄ• ma
navahi dvÄ• rehi kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni, lomakÅ«pehi ca sedajallikaá¹ƒ vissavan
passatha --- __etÄ• disena kÄ• yena yo_ puriso vÄ• itthÄ« vÄ• koci bÄ• lo __maÃ±Ã±e uá
taá¹‡hÄ• diá¹-á¹-himÄ• namaÃ±Ã±anÄ• hi ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ•
nayena yo uá¹‡á¹‡amituá¹ƒ maÃ±Ã±eyya, __paraá¹ƒ vÄ• _ jÄ• tiÄ• dÄ«hi __avajÄ• neyya_
á¹-hapento, __kimaÃ±Ã±atra adassanÄ• _ á¹-hapetvÄ• ariyamaggena ariyasaccadassanÄ•
evaá¹ƒ uá¹‡á¹‡amÄ• vajÄ• nanakÄ• raá¹‡aá¹ƒ siyÄ• ti.

desanÄ• pariyosÄ• ne nandÄ• bhikkhunÄ« saá¹ƒvegamÄ• pÄ• di --- ``aho vata re, ahaá¹ƒ
Ä• rabbha evaá¹ƒ vividhadhammadesanÄ• pavattakassa bhagavato upaá¹-á¹-hÄ• naá¹ƒ \Ee
evaá¹ƒ saá¹ƒviggÄ• ca tameva dhammadesanaá¹ƒ samannÄ• haritvÄ• \Be I 244/ teneva k
katipayadivasabbhantare arahattaá¹ƒ sacchÄ• kÄ• si. dutiyaá¹-á¹-hÄ• nepi kira desanÄ• pa
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi, sirimÄ• devakaÃ±Ã±Ä• anÄ• gÄ• m
sotÄ• pattiphale patiá¹-á¹-hahÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya vijayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. munisuttavaá¹‡á¹‡anÄ•

<209> __santhavÄ• to_ \Ne I 214/ __bhayaá¹ƒ jÄ• ta_nti munisuttaá¹ƒ. kÄ• uppatti? na sa

uppatti, apicettha Ä• dito tÄ• va catunnaá¹ƒ gÄ• thÄ• naá¹ƒ ayamuppatti --- bhagavati kira s
viharante gÄ• makÄ• vÄ• se aÃ±Ã±atarÄ• duggatitthÄ« matapatikÄ• puttaá¹ƒ bhikkhÅ«su
bhikkhunÄ«su pabbaji. te ubhopi sÄ• vatthiyaá¹ƒ vassaá¹ƒ upagantvÄ• abhiá¹‡haá¹ƒ aÃ±Ã
ahesuá¹ƒ. mÄ• tÄ• kiÃ±ci labhitvÄ• puttassa harati, puttopi mÄ• tu. evaá¹ƒ sÄ• yampi pÄ•
samÄ• gantvÄ• laddhaá¹ƒ laddhaá¹ƒ saá¹ƒvibhajamÄ• nÄ• , sammodamÄ• nÄ• , sukhaduk
ahesuá¹ƒ. tesaá¹ƒ evaá¹ƒ abhiá¹‡hadassanena saá¹ƒsaggo uppajji, saá¹ƒsaggÄ• vissÄ• sc
rÄ• gena otiá¹‡á¹‡acittÄ• naá¹ƒ pabbajitasaÃ±Ã±Ä• ca mÄ• tuputtasaÃ±Ã±Ä• ca antaradh
mariyÄ• davÄ«tikkamaá¹ƒ katvÄ• asaddhammaá¹ƒ paá¹-iseviá¹ƒsu, ayasappattÄ• ca vibbh
vasiá¹ƒsu. bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. ``kiá¹ƒ nu so, bhikkhave, moghapuriso maÃ±
sÄ• rajjati, putto vÄ• pana mÄ• tarÄ«â€™â€™ ti garahitvÄ• ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã
ekarÅ«pampi samanupassÄ• mÄ«â€™â€™ tiÄ• dinÄ• (AN b V 55) avasesasuttenapi bhikk
bhikkhave ---

``visaá¹ƒ yathÄ• halÄ• halaá¹ƒ, telaá¹ƒ pakkuthitaá¹ƒ yathÄ• .

tambalohavilÄ«naá¹ƒva, mÄ• tugÄ• maá¹ƒ vivajjayeâ€™â€™ ti ca || ---

vatvÄ• \Be I 245/ puna bhikkhÅ«naá¹ƒ dhammadesanatthaá¹ƒ --- ``santhavÄ• to bhayaá¹ƒ
attupanÄ• yikÄ• catasso gÄ• thÄ• abhÄ• si.

tattha __santhavo_ taá¹‡hÄ• diá¹-á¹-himittabhedena tividhoti pubbe vutto. idha taá¹‡hÄ• dia
adhippeto. taá¹ƒ sandhÄ• ya bhagavÄ• Ä• ha --- ``passatha, bhikkhave, yathÄ• idaá¹ƒ tass
santhavÄ• to bhayaá¹ƒ jÄ• taâ€™â€™ nti. taÃ±hi tassa abhiá¹‡hadassanakÄ• matÄ• ditaá¹
jÄ• taá¹ƒ, yena saá¹‡á¹-hÄ• tuá¹ƒ asakkonto mÄ• tari vippaá¹-ipajji. attÄ• nuvÄ• dÄ• dikaá¹
sÄ• sanaá¹ƒ \Ne I 215/ chaá¸• á¸• etvÄ• vibbhanto. __niketÄ• _ti ``rÅ«panimittaniketavisÄ•
gahapati, `niketasÄ• rÄ«â€™ ti vuccatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 3) nayena vuttÄ• Ä•
__jÄ• yate rajo_ti rÄ• gadosamoharajo jÄ• yate. kiá¹ƒ vuttaá¹ƒ hoti? na kevalaÃ±ca tassa sa
jÄ• taá¹ƒ, apica kho pana yadetaá¹ƒ kilesÄ• naá¹ƒ nivÄ• saá¹-á¹-hena sÄ• savÄ• rammaá¹‡
vuccati, idÄ• nissa bhinnasaá¹ƒvarattÄ• atikkantamariyÄ• dattÄ• suá¹-á¹-hutaraá¹ƒ tato nik
yena saá¹ƒkiliá¹-á¹-hacitto anayabyasanaá¹ƒ pÄ• puá¹‡issati. atha vÄ• passatha, bhikkhave
moghapurisassa santhavÄ• to bhayaá¹ƒ jÄ• taá¹ƒ, yathÄ• ca sabbaputhujjanÄ• naá¹ƒ niket
evampetaá¹ƒ padadvayaá¹ƒ yojetabbaá¹ƒ.

sabbathÄ• pana iminÄ• purimaddhena bhagavÄ• puthujjanadassanaá¹ƒ garahitvÄ• attan
``aniketaâ€™â€™ _nti pacchimaddhamÄ• ha. tattha yathÄ• vuttaniketapaá¹-ikkhepena __a
santhavapaá¹-ikkhepena \Ee I 256/ ca __asanthavaá¹ƒ_ veditabbaá¹ƒ. ubhayampetaá¹ƒ nib
__etaá¹ƒ ve munidassana_nti etaá¹ƒ aniketamasanthavaá¹ƒ buddhamuninÄ• diá¹-á¹-hanti a
vimhayatthe nipÄ• to daá¹-á¹-habbo. tena ca yaá¹ƒ nÄ• ma niketasanthavavasena mÄ• tÄ•

vippaá¹-ipajjamÄ• nesu aniketamasanthavaá¹ƒ, etaá¹ƒ muninÄ• diá¹-á¹-haá¹ƒ aho abbhuta
hoti. atha vÄ• munino dassanantipi munidassanaá¹ƒ, dassanaá¹ƒ nÄ• ma khanti ruci, kham
attho.

<210> dutiyagÄ• thÄ• ya __yo jÄ• tamucchijjÄ• _ti yo kismiÃ±cideva vatthusmiá¹ƒ jÄ• taá¹
kilesaá¹ƒ yathÄ• uppannÄ• kusalappahÄ• naá¹ƒ hoti, tathÄ• \Be I 246/ vÄ• yamanto tasmi
anibbattanavasena ucchinditvÄ• yo anÄ• gatopi kileso tathÄ• rÅ«pappaccayasamodhÄ• ne
abhimukhÄ«bhÅ«tattÄ• vattamÄ• nasamÄ«pe vattamÄ• nalakkhaá¹‡ena ``jÄ• yantoâ€™â€
ropayeyya jÄ• yantaá¹ƒ, _ yathÄ• anuppannÄ• kusalÄ• nuppÄ• do hoti, tathÄ• vÄ• yaman
kathaÃ±ca na nibbatteyya? __assa nÄ• nuppavecche, _ yena paccayena so nibbatteyya taá
samodhÄ• neyya. evaá¹ƒ sambhÄ• ravekallakaraá¹‡ena taá¹ƒ na ropayeyya jÄ• yantaá¹ƒ. a
maggabhÄ• vanÄ• ya atÄ«tÄ• pi kilesÄ• ucchijjanti Ä• yatiá¹ƒ vipÄ• kÄ• bhÄ• vena vattam
tadabhÄ• vena, anÄ• gatÄ• pi cittasantatiá¹ƒ nÄ• nuppavesÄ«yanti uppattisÄ• matthiyavigh
ariyamaggabhÄ• vanÄ• ya jÄ• tamucchijja na ropayeyya jÄ• yantaá¹ƒ, anÄ• gatampi cassa
tamÄ• hu ekaá¹ƒ muninaá¹ƒ carantaá¹ƒ, so ca addakkhi santipadaá¹ƒ mahesÄ«ti evampetth
ekantanikkilesatÄ• ya __ekaá¹ƒ, _ seá¹-á¹-haá¹-á¹-hena vÄ• ekaá¹ƒ. __munina_nti muniá¹ƒ
__caranta_nti sabbÄ• kÄ• raparipÅ«rÄ• ya lokatthacariyÄ• ya avasesacariyÄ• hi \Ne I 216/
__addakkhÄ«_ti addasa. __so_ti yo jÄ• tamucchijja aropane ananuppavesane ca samatthat
jÄ• yantamassa nÄ• nuppavecheâ€™â€™ ti vutto buddhamuni. __santipada_nti santikoá¹
dvÄ• saá¹-á¹-hidiá¹-á¹-higatavipassanÄ• nibbÄ• nabhedÄ• su tÄ«su sammutisanti, tadaá¹…
seá¹-á¹-haá¹ƒ evaá¹ƒ anupasante loke accantasantiá¹ƒ addasa mahesÄ«ti evamattho vedita

<211> tatiyagÄ• thÄ• ya __saá¹…khÄ• yÄ• _ti gaá¹‡ayitvÄ• , paricchinditvÄ• vÄ«maá¹ƒsit
dukkhapariÃ±Ã±Ä• ya parijÄ• nitvÄ• ti attho. __vatthÅ«nÄ«_ti yesu evamayaá¹ƒ loko sajjati,
khandhÄ• yatanadhÄ• tubhedÄ• ni kilesaá¹-á¹-hÄ• nÄ• ni. __pamÄ• ya bÄ«ja_nti yaá¹ƒ tes
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ pamÄ• ya hiá¹ƒsitvÄ• , bÄ• dhitvÄ• , samucched
attho. __sinehamassa nÄ• nuppavecche_ti yena taá¹‡hÄ• diá¹-á¹-hisinehena sinehitaá¹ƒ taá
paá¹-isandhivasena taá¹ƒ yathÄ• vuttaá¹ƒ vatthusassaá¹ƒ viruheyya, taá¹ƒ sinehamassa nÄ
tappaá¹-ipakkhÄ• ya maggabhÄ• vanÄ• ya taá¹ƒ nÄ• nuppaveseyyÄ• ti attho. __sa ve mun
evarÅ«po buddhamuni nibbÄ• nasacchikiriyÄ• ya jÄ• tiyÄ• ca maraá¹‡assa ca antabhÅ«tas
diá¹-á¹-hattÄ• jÄ• tikkhayantadassÄ« \Be I 247/ __takkaá¹ƒ pahÄ• ya na upeti saá¹…khaá¹
catusaccabhÄ• vanÄ• ya navappabhedampi akusalavitakkaá¹ƒ pahÄ• ya saupÄ• disesanib
lokatthacariyaá¹ƒ karonto anupubbena carimaviÃ±Ã±Ä• á¹‡akkhayÄ• anupÄ• disesanibbÄ
manusso vÄ• â€™â€™ ti na upeti saá¹…khaá¹ƒ. aparinibbuto eva vÄ• yathÄ• kÄ• mavitak
appahÄ«nattÄ• ``ayaá¹ƒ puggalo rattoâ€™â€™ ti vÄ• ``duá¹-á¹-hoâ€™â€™ ti vÄ• saá¹…
pahÄ• ya na upeti saá¹…khanti evampettha attho daá¹-á¹-habbo \Ee I 258/.

<212> catutthagÄ• thÄ• ya __aÃ±Ã±Ä• yÄ• _ti aniccÄ• dinayena jÄ• nitvÄ• . __sabbÄ• nÄ

__nivesanÄ• nÄ«_ti kÄ• mabhavÄ• dike bhave. nivasanti hi tesu sattÄ• , tasmÄ• ``nivesan
__anikÄ• mayaá¹ƒ aÃ±Ã±atarampi tesa_nti evaá¹ƒ diá¹-á¹-hÄ• dÄ«navattÄ• tesaá¹ƒ nivesa
so evarÅ«po buddhamuni maggabhÄ• vanÄ• balena taá¹‡hÄ• gedhassa vigatattÄ• __vÄ«t
__agiddho, _ na yathÄ• eke avÄ«tagedhÄ• eva samÄ• nÄ• ``agiddhamhÄ• â€™â€™ ti pa
__nÄ• yÅ«hatÄ«_ti tassa tassa nivesanassa nibbattakaá¹ƒ kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ•
kÄ• raá¹‡Ä• ? __pÄ• ragato hi hoti, _ yasmÄ• evarÅ«po sabbanivesanÄ• naá¹ƒ pÄ• raá¹ƒ
attho.

evaá¹ƒ \Ne I 217/ paá¹-hamagÄ• thÄ• ya puthujjanadassanaá¹ƒ garahitvÄ• attano dassana
dutiyagÄ• thÄ• ya yehi kilesehi puthujjano anupasanto hoti, tesaá¹ƒ abhÄ• vena attano sant
pasaá¹ƒsanto tatiyagÄ• thÄ• ya yesu vatthÅ«su puthujjano takkaá¹ƒ appahÄ• ya tathÄ• tat
tesu catusaccabhÄ• vanÄ• ya takkaá¹ƒ pahÄ• ya attano saá¹…khÄ• nupagamanaá¹ƒ pasaa
Ä• yatimpi yÄ• ni nivesanÄ• ni kÄ• mayamÄ• no puthujjano bhavataá¹‡hÄ• ya Ä• yÅ«hati, t
anÄ• yÅ«hanaá¹ƒ pasaá¹ƒsanto catÅ«hi gÄ• thÄ• hi arahattanikÅ«á¹-eneva ekaá¹-á¹-huppa
niá¹-á¹-hÄ• pesi.

<213> __sabbÄ• bhibhu_nti kÄ• uppatti? mahÄ• puriso mahÄ• bhinikkhamanaá¹ƒ katvÄ•
patvÄ• dhammacakkappavattanatthÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gacchanto \Be I 248/ bodhimaa
antare upakenÄ• jÄ«vakena samÄ• gacchi. tena ca ``vippasannÄ• ni kho te, Ä• vuso, indriy
I 285; Vin I 11) nayena puá¹-á¹-ho ``sabbÄ• bhibhÅ«â€™â€™ tiÄ• dÄ«ni Ä• ha. upako ``hup
sÄ«saá¹ƒ okampetvÄ• , ummaggaá¹ƒ gahetvÄ• pakkÄ• mi \Ee I 259/. anukkamena ca vaá¹
mÄ• gavikagÄ• maá¹ƒ pÄ• puá¹‡i. tamenaá¹ƒ mÄ• gavikajeá¹-á¹-hako disvÄ• --- ``aho appi
nivÄ• seti, ayaá¹ƒ loke arahÄ• â€™â€™ ti gharaá¹ƒ netvÄ• maá¹ƒsarasena parivisitvÄ• bh
saputtadÄ• ro vanditvÄ• ``idheva, bhante, vasatha, ahaá¹ƒ paccayena upaá¹-á¹-hahissÄ• m
vasanokÄ• saá¹ƒ katvÄ• adÄ• si. so tattha vasati.

mÄ• gaviko gimhakÄ• le udakasampanne sÄ«tale padese carituá¹ƒ dÅ«raá¹ƒ apakkantesu
``amhÄ• kaá¹ƒ arahantaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hahassÅ«â€™â€™ ti chÄ• vaá¹ƒ nÄ• ma
agamÄ• si saddhiá¹ƒ puttabhÄ• tukehi. sÄ• cassa dhÄ«tÄ• dassanÄ«yÄ• hoti koá¹-á¹-hÄ•
upako gharaá¹ƒ Ä• gato taá¹ƒ dÄ• rikaá¹ƒ sabbaá¹ƒ upacÄ• raá¹ƒ katvÄ• , parivisituá¹ƒ upa
abhibhÅ«to bhuÃ±jitumpi asakkonto bhÄ• janena bhattaá¹ƒ Ä• dÄ• ya vasanaá¹-á¹-hÄ• naá
ekamante nikkhipitvÄ• --- ``sace chÄ• vaá¹ƒ labhÄ• mi, jÄ«vÄ• mi, no ce, marÄ• mÄ«â€™â
sattame divase mÄ• gaviko Ä• gantvÄ• dhÄ«taraá¹ƒ upakassa pavattiá¹ƒ pucchi. sÄ• --- ``
puna nÄ• gatapubboâ€™â€™ ti Ä• ha. mÄ• gaviko ``Ä• gataveseneva naá¹ƒ upasaá¹…kam
taá¹…khaá¹‡aÃ±Ã±eva gantvÄ• --- ``kiá¹ƒ, bhante, aphÄ• sukaâ€™â€™ nti pÄ• de parÄ• n
nitthunanto parivattatiyeva. so ``vada, bhante, yaá¹ƒ mayÄ• sakkÄ• kÄ• tuá¹ƒ, sabbaá¹ƒ ka
Ä• ha. upako --- ``sace chÄ• vaá¹ƒ labhÄ• mi, jÄ«vÄ• mi, no ce, idheva maraá¹‡aá¹ƒ seyyoa
pana, bhante, kiÃ±ci sippaâ€™â€™ nti? ``na jÄ• nÄ• mÄ«â€™â€™ ti \Ne I 218/. ``na, bhan

ajÄ• nantena sakkÄ• gharÄ• vÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuâ€™â€™ nti? so Ä• ha --- ``nÄ• ha
apica tumhÄ• kaá¹ƒ maá¹ƒsahÄ• rako bhavissÄ• mi, maá¹ƒsaÃ±ca vikkiá¹‡issÄ• mÄ«â€™â
etadeva ruccatÄ«â€™â€™ ti uttarasÄ• á¹-akaá¹ƒ \Ee I 260/ datvÄ• , gharaá¹ƒ Ä• netvÄ• dl
saá¹ƒvÄ• samanvÄ• ya putto \Be I 249/ vijÄ• yi. subhaddotissa nÄ• maá¹ƒ akaá¹ƒsu. chÄ• v
upakaá¹ƒ uppaá¹‡á¸• esi. so taá¹ƒ asahanto ``bhadde, ahaá¹ƒ anantajinassa santikaá¹ƒ gac
majjhimadesÄ• bhimukho pakkÄ• mi.

bhagavÄ• ca tena samayena sÄ• vatthiyaá¹ƒ viharati jetavanamahÄ• vihÄ• re. atha kho bh
bhikkhÅ« Ä• á¹‡Ä• pesi --- ``yo, bhikkhave, anantajinoti pucchamÄ• no Ä• gacchati, tassa m
ti. upakopi kho anupubbeneva sÄ• vatthiá¹ƒ Ä• gantvÄ• vihÄ• ramajjhe á¹-hatvÄ• ``imasmi
anantajino nÄ• ma atthi, so kuhiá¹ƒ vasatÄ«â€™â€™ ti pucchi. taá¹ƒ bhikkhÅ« bhagavato s
bhagavÄ• tassÄ• nurÅ«paá¹ƒ dhammaá¹ƒ desesi. so desanÄ• pariyosÄ• ne anÄ• gÄ• mipl
tassa pubbappavattiá¹ƒ sutvÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ --- ``bhagavÄ• paá¹-hama
naggasamaá¹‡assa dhammaá¹ƒ desesÄ«â€™â€™ ti. bhagavÄ• taá¹ƒ kathÄ• samuá¹-á¹-hA
nikkhamma taá¹…khaá¹‡Ä• nurÅ«pena pÄ• á¹-ihÄ• riyena buddhÄ• sane nisÄ«ditvÄ• bhikl
nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti? te sabbaá¹ƒ kathesuá¹ƒ. tato
bhikkhave, tathÄ• gato ahetuappaccayÄ• dhammaá¹ƒ deseti, nimmalÄ• tathÄ• gatassa dh
dosaá¹ƒ daá¹-á¹-huá¹ƒ. tena, bhikkhave, dhammadesanÅ«panissayena upako etarahi anÄ•
vatvÄ• attano desanÄ• malÄ• bhÄ• vadÄ«pikaá¹ƒ imaá¹ƒ gÄ• thamabhÄ• si.

tassattho --- sÄ• savesu sabbakhandhÄ• yatanadhÄ• tÅ«su chandarÄ• gappahÄ• nena teh
dhamme sabbe abhibhuyya pavattattÄ• __sabbÄ• bhibhuá¹ƒ_. tesaÃ±ca aÃ±Ã±esaÃ±ca s
viditattÄ• __sabbaviduá¹ƒ_. sabbadhammadesanasamatthÄ• ya sobhanÄ• ya medhÄ• ya s
yesaá¹ƒ taá¹‡hÄ• diá¹-á¹-hilepÄ• naá¹ƒ \Ee I 261/ vasena sÄ• savakhandhÄ• dibhedesu sal
tesaá¹ƒ lepÄ• naá¹ƒ abhÄ• vÄ• tesu __sabbesu dhammesu anupalittaá¹ƒ_. tesu ca sabbac
sabbe te dhamme jahitvÄ• á¹-hitattÄ• __sabbaÃ±jahaá¹ƒ_. upadhivivekaninnena cittena ta
visesena muttattÄ• __taá¹‡hakkhaye vimuttaá¹ƒ, _ adhimuttanti vuttaá¹ƒ hoti. __taá¹ƒ vÄ• p
vedayantÄ«_ti tampi paá¹‡á¸• itÄ• sattÄ• muniá¹ƒ vedayanti jÄ• nanti. passatha yÄ• va pa
muni, tassa kuto desanÄ• malanti attÄ• naá¹ƒ vibhÄ• veti \Be I 250/. vibhÄ• vanattho hi etth
pana vaá¹‡á¹‡ayanti --- ``upako tadÄ• tathÄ• gataá¹ƒ disvÄ• pi `ayaá¹ƒ buddhamunÄ«â€™
evaá¹ƒ bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ \Ne I 219/, tato bhagavÄ• ``saddahatu v
taá¹ƒ muniá¹ƒ vedayantÄ«â€™â€™ ti dassento imaá¹ƒ gÄ• thamabhÄ• sÄ«ti.

<214> __paÃ±Ã±Ä• bala_nti kÄ• uppatti? ayaá¹ƒ gÄ• thÄ• revatattheraá¹ƒ Ä• rabbha vutt
vÄ• raÃ±Ã±eâ€™â€™ ti imissÄ• gÄ• thÄ• ya vuttanayeneva revatattherassa Ä• dito pabhu
khadiravane vihÄ• ro, tattha viharato visesÄ• dhigamo, bhagavato tattha gamanapaccÄ• ga
paccÄ• gate pana bhagavati yo so mahallakabhikkhu upÄ• hanaá¹ƒ sammussitvÄ• paá¹-ini
Ä• laggitaá¹ƒ disvÄ• sÄ• vatthiá¹ƒ anuppatto visÄ• khÄ• ya upÄ• sikÄ• ya ``kiá¹ƒ, bhante, n

vasanokÄ• so ramaá¹‡Ä«yoâ€™â€™ ti bhikkhÅ« pucchamÄ• nÄ• ya yehi bhikkhÅ«hi pasa
``upÄ• sike, ete tucchaá¹ƒ bhaá¹‡anti, na sundaro bhÅ«mippadeso, atilÅ«khakakkhaá¸·aá¹ƒ
ti Ä• ha. so visÄ• khÄ• ya Ä• gantukabhattaá¹ƒ bhuÃ±jitvÄ• pacchÄ• bhattaá¹ƒ maá¹‡á¸• a
bhikkhÅ« ujjhÄ• pento Ä• ha --- ``kiá¹ƒ, Ä• vuso, revatattherassa senÄ• sane ramaá¹‡Ä«ya
diá¹-á¹-haâ€™â€™ nti \Ee I 262/. bhagavÄ• taá¹ƒ Ã±atvÄ• gandhakuá¹-ito nikkhamma taá
pÄ• á¹-ihÄ• riyena parisamajjhaá¹ƒ patvÄ• , buddhÄ• sane nisÄ«ditvÄ• bhikkhÅ« Ä• mante
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti? te Ä• haá¹ƒsu --- ``revataá¹ƒ, bhante
uppannÄ• `evaá¹ƒ navakammiko kadÄ• samaá¹‡adhammaá¹ƒ karissatÄ«â€™â€™ â€™ ti
navakammiko, arahÄ• revato khÄ«á¹‡Ä• savoâ€™â€™ ti vatvÄ• taá¹ƒ Ä• rabbha tesaá¹ƒ
dhammadesanatthaá¹ƒ imaá¹ƒ gÄ• thamabhÄ• si.

tassattho --- dubbalakarakilesappahÄ• nasÄ• dhakena vikubbanaadhiá¹-á¹-hÄ• nappabhede
samannÄ• gatattÄ• __paÃ±Ã±Ä• balaá¹ƒ, _ catupÄ• risuddhisÄ«lena dhutaá¹…gavatena c
__sÄ«lavatÅ«papannaá¹ƒ, _ maggasamÄ• dhinÄ• phalasamÄ• dhinÄ• iriyÄ• pathasamÄ•
upacÄ• rappanÄ• bhedena jhÄ• nena jhÄ• ne vÄ• ratattÄ• __jhÄ• narataá¹ƒ, _ sativepulla
rÄ• gÄ• disaá¹…gato pamuttatÄ• __saá¹…gÄ• pamuttaá¹ƒ, _ paÃ±cacetokhilacatuÄ• savÄ
anÄ• savaá¹ƒ taá¹ƒ vÄ• pi dhÄ«rÄ• muniá¹ƒ vedayanti_. tampi evaá¹ƒ paÃ±Ã±Ä• diguá¹‡a
saá¹…gÄ• didosavisaá¹ƒyuttaá¹ƒ paá¹‡á¸• itÄ• sattÄ• muniá¹ƒ vÄ• vedayanti. passatha y
paá¹-ivisiá¹-á¹-hovÄ• yaá¹ƒ \Be I 251/ khÄ«á¹‡Ä• savamuni, so ``navakammikoâ€™â€™ ti v
samaá¹‡adhammaá¹ƒ karissatÄ«â€™â€™ ti vÄ• kathaá¹ƒ vattabbo. so hi paÃ±Ã±Ä• balen
niá¹-á¹-hÄ• pesi, na navakammakaraá¹‡ena, katakiccova so, na idÄ• ni samaá¹‡adhammaá
revatattheraá¹ƒ vibhÄ• veti. vibhÄ• vanattho hi ettha vÄ• -saddoti.

<215> __ekaá¹ƒ caranta_nti kÄ• uppatti? bodhimaá¹‡á¸• ato pabhuti yathÄ• kkamaá¹ƒ kap
I 220/ bhagavati pitÄ• puttasamÄ• game vattamÄ• ne bhagavÄ• sammodamÄ• nena raÃ±Ã
gahaá¹-á¹-hakÄ• le gandhakaraá¹‡á¸• ake vÄ• sitÄ• ni kÄ• sikÄ• dÄ«ni dussÄ• ni nivÄ• set
chinnakÄ• ni paá¹ƒsukÅ«lÄ• ni dhÄ• rethÄ• â€™â€™ ti evamÄ• dinÄ• vutto rÄ• jÄ• naá¹ƒ

``yaá¹ƒ \Ee I 263/ tvaá¹ƒ tÄ• ta vade mayhaá¹ƒ, paá¹-á¹-uá¹‡á¹‡aá¹ƒ dukÅ«lakÄ• sikaá¹ƒ.

paá¹ƒsukÅ«laá¹ƒ tato seyyaá¹ƒ, etaá¹ƒ me abhipatthitaâ€™â€™ nti || ---

Ä• dÄ«ni vatvÄ• lokadhammehi attano avikampabhÄ• vaá¹ƒ dassento raÃ±Ã±o dhammade
sattapadagÄ• thamabhÄ• si.

tassattho --- pabbajjÄ• saá¹…khÄ• tÄ• dÄ«hi __ekaá¹ƒ, _ iriyÄ• pathÄ• dÄ«hi cariyÄ• hi __
moneyyadhammasamannÄ• gamena __muniá¹ƒ_. sabbaá¹-á¹-hÄ• nesu pamÄ• dÄ• bhÄ• v
akkosanagarahanÄ• dibhedÄ• ya nindÄ• ya vaá¹‡á¹‡anathomanÄ• dibhedÄ• ya pasaá¹ƒsÄ

nindÄ• pasaá¹ƒsÄ• su paá¹-ighÄ• nunayavasena __avedhamÄ• naá¹ƒ_. nindÄ• pasaá¹ƒsÄ
lokadhammÄ• vuttÄ• ti veditabbÄ• . __sÄ«haá¹ƒva_ bherisaddÄ• dÄ«su __saddesu_ aá¹-á
pakativikÄ• rÄ• nupagamena __asantasantaá¹ƒ, _ pantesu vÄ• senÄ• sanesu santÄ• sÄ• l
suttamayÄ• dibhede __jÄ• lamhi_ catÅ«hi maggehi taá¹‡hÄ• diá¹-á¹-hijÄ• le __asajjamÄ• n
lokadhammesu paá¹-ighÄ• nunayavasena asajjamÄ• naá¹ƒ. __padumaá¹ƒva toyena_ loke j
taá¹‡hÄ• diá¹-á¹-hilepÄ• naá¹ƒ vasena sattÄ• lokena lippanti, tesaá¹ƒ lepÄ• naá¹ƒ pahÄ«na
__alippamÄ• naá¹ƒ, _ nibbÄ• nagÄ• mimaggaá¹ƒ uppÄ• detvÄ• tena maggena __netÄ• ran
attano pana aÃ±Ã±ena kenaci maggaá¹ƒ dassetvÄ• anetabbattÄ• __anaÃ±Ã±aneyyaá¹ƒ t
vedayanti_ buddhamuniá¹ƒ vedayantÄ«ti attÄ• naá¹ƒ vibhÄ• veti. sesamettha vuttanayamev

<216> __yo_ \Be I 252/ __ogahaá¹‡e_ti kÄ• uppatti? bhagavato paá¹-hamÄ• bhisambuddh
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÅ«ritadasapÄ• ramidasaupapÄ• ramidasapar
264/ abhinÄ«hÄ• raguá¹‡apÄ• ramiyo pÅ«retvÄ• tusitabhavane abhinibbattiguá¹‡aá¹ƒ tatth
mahÄ• vilokanaguá¹‡aá¹ƒ gabbhavokkantiá¹ƒ gabbhavÄ• saá¹ƒ gabbhanikkhamanaá¹ƒ pad
brahmagajjanaá¹ƒ mahÄ• bhinikkhamanaá¹ƒ mahÄ• padhÄ• naá¹ƒ abhisambodhiá¹ƒ dham
maggaÃ±Ä• á¹‡aá¹ƒ phalaÃ±Ä• á¹‡aá¹ƒ aá¹-á¹-hasu parisÄ• su akampanaÃ±Ä• á¹‡aá¹ƒ, d
catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ, paÃ±cagatiparicchedakaÃ±Ä• á¹‡aá¹ƒ, chabbidhaá¹ƒ a
aá¹-á¹-havidhaá¹ƒ sÄ• vakasÄ• dhÄ• raá¹‡abuddhaÃ±Ä• á¹‡aá¹ƒ, cuddasavidhaá¹ƒ buddha
aá¹-á¹-hÄ• rasabuddhaguá¹‡aparicchedakaÃ±Ä• á¹‡aá¹ƒ, ekÅ«navÄ«satividhapaccavekkha
sattasattatividhaÃ±Ä• á¹‡avatthu \Ne I 221/ evamiccÄ• diguá¹‡asatasahasse nissÄ• ya pav
mahÄ• lÄ• bhasakkÄ• raá¹ƒ asahamÄ• nehi titthiyehi uyyojitÄ• ya ciÃ±camÄ• á¹‡avikÄ• ya
atÄ«tassÄ• â€™â€™ ti imissÄ• gÄ• thÄ• ya vatthumhi vuttanayena catuparisamajjhe bhag
tappaccayÄ• bhikkhÅ« kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``evarÅ«pepi nÄ• ma ayase uppan
aÃ±Ã±athattaá¹ƒ atthÄ«â€™â€™ ti. taá¹ƒ Ã±atvÄ• bhagavÄ• gandhakuá¹-ito nikkhamma t
pÄ• á¹-ihÄ• riyena parisamajjhaá¹ƒ patvÄ• , buddhÄ• sane nisÄ«ditvÄ• , bhikkhÅ« Ä• mante
bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™ ti? te sabbaá¹ƒ Ä• rocesuá¹ƒ. tato bhag
bhikkhave, aá¹-á¹-hasu lokadhammesu tÄ• dino hontÄ«â€™â€™ ti vatvÄ• tesaá¹ƒ bhikkhÅ
imaá¹ƒ gÄ• thamabhÄ• si.

tassattho \Ee I 265/ --- yathÄ• nÄ• ma ogahaá¹‡e manussÄ• naá¹ƒ nhÄ• natitthe aá¹…gag
vÄ• aá¹-á¹-haá¹ƒse vÄ• thambhe nikhÄ• te uccakulÄ«nÄ• pi nÄ«cakulÄ«nÄ• pi aá¹…gaá¹ƒ
thambhassa unnati vÄ• onati vÄ• hoti. evamevaá¹ƒ __yo ogahaá¹‡e thambhorivÄ• bhijÄ• y
vÄ• cÄ• pariyantaá¹ƒ vadanti_. kiá¹ƒ vuttaá¹ƒ hoti? yasmiá¹ƒ vatthusmiá¹ƒ pare titthiyÄ• vÄ
vaá¹‡á¹‡avasena uparimaá¹ƒ vÄ• avaá¹‡á¹‡avasena heá¹-á¹-himaá¹ƒ vÄ• vÄ• cÄ• pariyan
vatthusmiá¹ƒ anunayaá¹ƒ vÄ• paá¹-ighaá¹ƒ vÄ• anÄ• pajjamÄ• no tÄ• dibhÄ• vena yo oga
__taá¹ƒ vÄ«tarÄ• gaá¹ƒ susamÄ• hitindriya_nti taá¹ƒ iá¹-á¹-hÄ• rammaá¹‡e rÄ• gÄ• bhÄ• v
aniá¹-á¹-hÄ• rammaá¹‡e ca dosamohÄ• bhÄ• vena susamÄ• hitindriyaá¹ƒ, suá¹-á¹-hu vÄ• s
á¹-hapitindriyaá¹ƒ, rakkhitindriyaá¹ƒ, gopitindriyanti \Be I 253/ vuttaá¹ƒ hoti. __taá¹ƒ vÄ• pi d

vedayanti_ buddhamuniá¹ƒ vedayanti, tassa kathaá¹ƒ cittassa aÃ±Ã±athattaá¹ƒ bhavissatÄ«
vibhÄ• veti. sesaá¹ƒ vuttanayameva.

<217> __yo ve á¹-hitatto_ti kÄ• uppatti? sÄ• vatthiyaá¹ƒ kira aÃ±Ã±atarÄ• seá¹-á¹-hidhÄ«
heá¹-á¹-hÄ• pÄ• sÄ• de tantavÄ• yasÄ• laá¹ƒ gantvÄ• tasaraá¹ƒ vaá¹-á¹-ente disvÄ• tassa
tappaá¹-ibhÄ• ganimittaá¹ƒ aggahesi --- ``aho vata sabbe sattÄ• kÄ• yavacÄ«manovaá¹…k
ujucittÄ• bhaveyyuâ€™â€™ nti. sÄ• pÄ• sÄ• daá¹ƒ abhiruhitvÄ• pi punappunaá¹ƒ tadeva
nisÄ«di. evaá¹ƒ paá¹-ipannÄ• ya cassÄ• na cirasseva aniccalakkhaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ
dukkhÄ• nattalakkhaá¹‡Ä• nipi. athassÄ• tayopi bhavÄ• Ä• dittÄ• viya upaá¹-á¹-hahiá¹ƒsu
vipassamÄ• naá¹ƒ Ã±atvÄ• bhagavÄ• gandhakuá¹-iyaá¹ƒ nisinnova obhÄ• saá¹ƒ muÃ±ci.
idaâ€™â€™ nti Ä• vajjentÄ« bhagavantaá¹ƒ passe nisinnamiva \Ee I 266/ disvÄ• uá¹-á¹-hÄ
aá¹-á¹-hÄ• si. athassÄ• bhagavÄ• sappÄ• yaá¹ƒ viditvÄ• dhammadesanÄ• vasena imaá¹ƒ

tassattho \Ne I 222/ --- yo ve ekaggacittatÄ• ya akuppavimuttitÄ• ya ca vuá¸• á¸• hihÄ• nÄ«
vikkhÄ«á¹‡ajÄ• tisaá¹ƒsÄ• rattÄ• bhavantarÅ«pagamanÄ• bhÄ• vato ca __á¹-hitatto, _
pahÄ«nakÄ• yavacÄ«manovaá¹…katÄ• ya agatigamanÄ• bhÄ• vena vÄ• __tasaraá¹ƒva uj
__jigucchati kammehi pÄ• pakehi, _ pÄ• pakÄ• ni kammÄ• ni gÅ«thagataá¹ƒ viya muttagata
hirÄ«yatÄ«ti vuttaá¹ƒ hoti. yogavibhÄ• gena hi upayogatthe karaá¹‡avacanaá¹ƒ saddasatthe
__vÄ«maá¹ƒsamÄ• no visamaá¹ƒ samaÃ±cÄ• _ti kÄ• yavisamÄ• divisamaá¹ƒ kÄ• yasamÄ
pahÄ• nabhÄ• vanÄ• kiccasÄ• dhanena maggapaÃ±Ã±Ä• ya vÄ«maá¹ƒsamÄ• no upaparik
khÄ«á¹‡Ä• savaá¹ƒ __dhÄ«rÄ• muniá¹ƒ vedayantÄ«_ti. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• vuttana
vÄ«maá¹ƒsamÄ• no visamaá¹ƒ samaÃ±ca yo ve á¹-hitatto hoti, so evaá¹ƒ tasaraá¹ƒva uju h
vÄ«tikkamaá¹ƒ anÄ• pajjanto jigucchati kammehi pÄ• pakehi. taá¹ƒ vÄ• pi dhÄ«rÄ• muniá¹
hotÄ«ti khÄ«á¹‡Ä• savamuniá¹ƒ dassento arahattanikÅ«á¹-ena gÄ• thaá¹ƒ desesi. desanÄ•
seá¹-á¹-hidhÄ«tÄ• sotÄ• pattiphale \Be I 254/ patiá¹-á¹-hahi. ettha ca vikappe vÄ• samucca
daá¹-á¹-habbo.

<218> __yo saÃ±Ã±atatto_ti kÄ• uppatti? bhagavati kira Ä• á¸·aviyaá¹ƒ viharante Ä• á¸·av
tantavÄ• yo sattavassikaá¹ƒ dhÄ«taraá¹ƒ Ä• á¹‡Ä• pesi --- ``amma, hiyyo avasiá¹-á¹-hatasa
vaá¹-á¹-etvÄ• lahuá¹ƒ tantavÄ• yasÄ• laá¹ƒ Ä• gaccheyyÄ• si, mÄ• kho cirÄ• yÄ«â€™â€™
sampaá¹-icchi. so sÄ• laá¹ƒ gantvÄ• tantaá¹ƒ vinento aá¹-á¹-hÄ• si. taá¹ƒ divasaÃ±ca bhag
mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya lokaá¹ƒ volokento tassÄ• dÄ• rikÄ• ya sotÄ
desanÄ• pariyosÄ• ne \Ee I 267/ caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naÃ±ca dhammÄ• bh
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• pattacÄ«varamÄ• dÄ• ya nagaraá¹ƒ pÄ• visi. manussÄ• b
``addhÄ• ajja koci anuggahetabbo atthi, pageva paviá¹-á¹-ho bhagavÄ• â€™â€™ ti bhagav
bhagavÄ• yena maggena sÄ• dÄ• rikÄ• pitusantikaá¹ƒ gacchati, tasmiá¹ƒ aá¹-á¹-hÄ• si. n
padesaá¹ƒ sammajjitvÄ• , paripphositvÄ• , pupphÅ«pahÄ• raá¹ƒ katvÄ• , vitÄ• naá¹ƒ bandh
paÃ±Ã±Ä• pesuá¹ƒ. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane, mahÄ• janakÄ• yo parivÄ• ret

taá¹ƒ padesaá¹ƒ pattÄ• mahÄ• janaparivutaá¹ƒ bhagavantaá¹ƒ disvÄ• paÃ±capatiá¹-á¹-hit
Ä• mantetvÄ• --- ``dÄ• rike kuto Ä• gatÄ• sÄ«â€™â€™ ti pucchi. ``na jÄ• nÄ• mi bhagavÄ•
gamissasÄ«â€™â€™ ti? ``na jÄ• nÄ• mi bhagavÄ• â€™â€™ ti. ``na jÄ• nÄ• sÄ«â€™â€™
``jÄ• nÄ• sÄ«â€™â€™ ti? ``na jÄ• nÄ• mi bhagavÄ• â€™â€™ ti.

taá¹ƒ sutvÄ• manussÄ• ujjhÄ• yanti --- ``passatha, bho, ayaá¹ƒ dÄ• rikÄ• attano gharÄ•
I 223/ pucchiyamÄ• nÄ• `na jÄ• nÄ• mÄ«â€™ ti Ä• ha, tantavÄ• yasÄ• laá¹ƒ gacchantÄ« c
jÄ• nÄ• mÄ«â€™ ti Ä• ha, `na jÄ• nÄ• sÄ«â€™ ti vuttÄ• `jÄ• nÄ• mÄ«â€™ ti Ä• ha, `jÄ• nÄ
jÄ• nÄ• mÄ«â€™ ti Ä• ha, sabbaá¹ƒ paccanÄ«kameva karotÄ«â€™â€™ ti. bhagavÄ• man
pÄ• kaá¹-aá¹ƒ kÄ• tukÄ• mo taá¹ƒ pucchi --- ``kiá¹ƒ mayÄ• pucchitaá¹ƒ, kiá¹ƒ tayÄ• vuttaâ
``na maá¹ƒ, bhante, koci na jÄ• nÄ• ti, gharato Ä• gatÄ• tantavÄ• yasÄ• laá¹ƒ gacchatÄ«â€
paá¹-isandhivasena pucchatha, ``kuto Ä• gatÄ• sÄ«â€™â€™ ti, cutivasena pucchatha, ``ku
ahaÃ±ca na jÄ• nÄ• mi. ``kuto camhi Ä• gatÄ• ; nirayÄ• vÄ• devalokÄ• vÄ• â€™â€™ ti, n
gamissÄ• mi nirayaá¹ƒ vÄ• devalokaá¹ƒ vÄ• â€™â€™ ti, tasmÄ• ``na jÄ• nÄ• mÄ«â€™â€
maá¹ƒ bhagavÄ• maraá¹‡aá¹ƒ sandhÄ• ya pucchi --- ``na \Ee I 268/ jÄ• nÄ• sÄ«â€™â€™
``sabbesaá¹ƒ maraá¹‡aá¹ƒ dhuvaâ€™â€™ nti, tenÄ• vocaá¹ƒ ``jÄ• nÄ• mÄ«â€™â€™ ti. tat
maraá¹‡akÄ• laá¹ƒ sandhÄ• ya pucchi ``jÄ• nÄ• sÄ«â€™â€™ ti, ahaÃ±ca na jÄ• nÄ• mi ``k
udÄ• hu sve vÄ• â€™â€™ ti, tenÄ• vocaá¹ƒ ``na jÄ• nÄ• mÄ«â€™â€™ ti. bhagavÄ• tÄ• ya
sÄ• dhÅ«â€™â€™ ti anumodi. mahÄ• janakÄ• yopi ``yÄ• va paá¹‡á¸• itÄ• ayaá¹ƒ dÄ• rikÄ
adÄ• si. atha bhagavÄ• dÄ• rikÄ• ya sappÄ• yaá¹ƒ viditvÄ• dhammaá¹ƒ desento ---

``andhabhÅ«to ayaá¹ƒ loko, tanukettha vipassati.

sakuá¹‡o jÄ• lamuttova, appo saggÄ• ya gacchatÄ«â€™â€™ ti || (Dhp 174) ---

imaá¹ƒ gÄ• thamÄ• ha. sÄ• gÄ• thÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hÄ• si, caturÄ
pÄ• á¹‡asahassÄ• naÃ±ca dhammÄ• bhisamayo ahosi.

sÄ• bhagavantaá¹ƒ vanditvÄ• pitu santikaá¹ƒ agamÄ• si. pitÄ• taá¹ƒ disvÄ• ``cirenÄ• gat
vegena tante vemaá¹ƒ pakkhipi. taá¹ƒ nikkhamitvÄ• dÄ• rikÄ• ya kucchiá¹ƒ bhindi. sÄ• tatt
disvÄ• --- ``nÄ• haá¹ƒ mama dhÄ«taraá¹ƒ pahariá¹ƒ, apica kho imaá¹ƒ vemaá¹ƒ vegasÄ• n
kucchiá¹ƒ bhindi. jÄ«vati nu kho nanu khoâ€™â€™ ti vÄ«maá¹ƒsanto mataá¹ƒ disvÄ• cinte
`iminÄ• dhÄ«tÄ• mÄ• ritÄ• â€™ ti Ã±atvÄ• upakkoseyyuá¹ƒ, tena rÄ• jÄ• pi garukaá¹ƒ da
handÄ• haá¹ƒ paá¹-ikacceva palÄ• yÄ• mÄ«â€™â€™ ti. so daá¹‡á¸• abhayena palÄ• yanto
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e vasantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vasanokÄ• saá
upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. te taá¹ƒ pabbÄ• jetvÄ• tacapaÃ±cakakammaá¹-á¹-
uggahetvÄ• vÄ• yamanto na cirasseva arahattaá¹ƒ pÄ• puá¹‡i, te cassa Ä• cariyupajjhÄ• y
mahÄ• pavÄ• raá¹‡Ä• ya \Ne I 224/ sabbeva bhagavato santikaá¹ƒ agamaá¹ƒsu \Ee I 269/

pavÄ• ressÄ• mÄ• â€™â€™ ti. bhagavÄ• pavÄ• retvÄ• vutthavasso bhikkhusaá¹…ghapar
caramÄ• no anupubbena Ä• á¸·aviá¹ƒ agamÄ• si. tattha manussÄ• bhagavantaá¹ƒ nimante
taá¹ƒ bhikkhuá¹ƒ disvÄ• ``dhÄ«taraá¹ƒ mÄ• retvÄ• idÄ• ni kaá¹ƒ mÄ• retuá¹ƒ Ä• gatosÄ«â
uppaá¹‡á¸• esuá¹ƒ. bhikkhÅ« taá¹ƒ sutvÄ• upaá¹-á¹-hÄ• navelÄ• yaá¹ƒ upasaá¹…kamitvÄ•
Ä• rocesuá¹ƒ. bhagavÄ• --- ``na, bhikkhave \Be I 256/, ayaá¹ƒ bhikkhu dhÄ«taraá¹ƒ mÄ• re
matÄ• â€™â€™ ti vatvÄ• tassa bhikkhuno manussehi dubbijÄ• naá¹ƒ khÄ«á¹‡Ä• savamun
bhikkhÅ«naá¹ƒ dhammadesanatthaá¹ƒ imaá¹ƒ gÄ• thamabhÄ• si.

tassattho --- yo tÄ«supi kammadvÄ• resu sÄ«lasaá¹ƒyamena __saá¹ƒyatatto_ kÄ• yena vÄ
hiá¹ƒsÄ• dikaá¹ƒ __na karoti pÄ• paá¹ƒ, _ taÃ±ca kho pana __daharo_ vÄ• daharavaye á¹-
majjhimavaye á¹-hito, eteneva nayena thero vÄ• pacchimavaye á¹-hitoti kadÄ• cipi na karot
__yatatto, _ yasmÄ• anuttarÄ• ya viratiyÄ• sabbapÄ• pehi uparatacittoti vuttaá¹ƒ hoti.

idÄ• ni __muni arosaneyyo na so roseti kaÃ±cÄ«_ti etesaá¹ƒ padÄ• naá¹ƒ ayaá¹ƒ yojanÄ•
khÄ«á¹‡Ä• savamuni __arosaneyyo_ ``dhÄ«tumÄ• rakoâ€™â€™ ti vÄ• ``pesakÄ• roâ€™â
kÄ• yena vÄ• vÄ• cÄ• ya vÄ• rosetuá¹ƒ, ghaá¹-á¹-etuá¹ƒ, bÄ• dhetuá¹ƒ araho na hoti. __s
_ ``nÄ• haá¹ƒ mama dhÄ«taraá¹ƒ mÄ• remi, tvaá¹ƒ mÄ• resi, tumhÄ• diso vÄ• mÄ• retÄ«â
na roseti, na ghaá¹-á¹-eti, na bÄ• dheti, tasmÄ• sopi na rosaneyyo. apica kho pana ``tiá¹-á¹
nÄ• gaá¹ƒ ghaá¹-á¹-esi, namo karohi nÄ• gassÄ• â€™â€™ ti (MN I 249) vuttanayena nama
vÄ• pi dhÄ«rÄ• muni vedayantÄ«_ti ettha pana tampi dhÄ«rÄ• va muniá¹ƒ vedayantÄ«ti ev
veditabbo. adhippÄ• yo cettha --- taá¹ƒ ``ayaá¹ƒ arosaneyyoâ€™â€™ ti ete bÄ• lamanussÄ
rosenti. ye pana dhÄ«rÄ• honti, te dhÄ«rÄ• va tampi muniá¹ƒ vedayanti, ayaá¹ƒ khÄ«á¹‡Ä•

<219> __yadaggato_ti kÄ• uppatti? sÄ• vatthiyaá¹ƒ kira paÃ±caggadÄ• yako nÄ• ma brÄ•
nipphajjamÄ• nesu sassesu khettaggaá¹ƒ, rÄ• saggaá¹ƒ, koá¹-á¹-haggaá¹ƒ, kumbhiaggaá¹ƒ
paÃ±ca aggÄ• ni deti. tattha paá¹-hamapakkÄ• niyeva sÄ• li-yava-godhÅ«ma-sÄ«sÄ• ni Ä•
yÄ• gupÄ• yÄ• saputhukÄ• dÄ«ni paá¹-iyÄ• detvÄ• ``aggassa dÄ• tÄ• medhÄ• vÄ«, aggaá
evaá¹ƒdiá¹-á¹-hiko hutvÄ• buddhappamukhassa bhikkhusaá¹…ghassa dÄ• naá¹ƒ \Be I 257
__khettaggadÄ• naá¹ƒ_. nipphannesu pana sassesu lÄ• yitesu madditesu ca varadhaÃ±Ã±
dÄ• naá¹ƒ deti, idamassa __rÄ• saggadÄ• naá¹ƒ_ \Ne I 225/. puna tehi dhaÃ±Ã±ehi koá¹-á¹
paá¹-hamakoá¹-á¹-hÄ• gÄ• ravivaraá¹‡e paá¹-hamanÄ«haá¹-Ä• ni dhaÃ±Ã±Ä• ni gahetvÄ•
__koá¹-á¹-haggadÄ• naá¹ƒ_. yaá¹ƒ yadeva panassa ghare randheti, tato aggaá¹ƒ anuppatta
antamaso dÄ• rakÄ• nampi na kiÃ±ci deti, idamassa __kumbhiaggadÄ• naá¹ƒ_. puna attan
paá¹-hamÅ«panÄ«taá¹ƒ bhojanaá¹ƒ purebhattakÄ• le saá¹…ghassa, pacchÄ• bhattakÄ• le
tadabhÄ• ve antamaso sunakhÄ• nampi adatvÄ• na bhuÃ±jati, idamassa __bhojanaggadÄ
__paÃ±caggadÄ• yakotveva_ abhilakkhito ahosi.

athekadivasaá¹ƒ bhagavÄ• paccÅ«sasamaye buddhacakkhunÄ• lokaá¹ƒ volokento tassa b
ca sotÄ• pattimaggaupanissayaá¹ƒ disvÄ• sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• \Ee I 271/ atipp
pÄ• visi. bhikkhÅ« pihitadvÄ• raá¹ƒ gandhakuá¹-iá¹ƒ disvÄ• --- ``ajja bhagavÄ• ekakova gÄ
pavisitukÄ• moâ€™â€™ ti Ã±atvÄ• bhikkhÄ• cÄ• ravelÄ• ya gandhakuá¹-iá¹ƒ padakkhiá¹‡a
pavisiá¹ƒsu. bhagavÄ• pi brÄ• hmaá¹‡assa bhojanavelÄ• yaá¹ƒ nikkhamitvÄ• sÄ• vatthiá¹ƒ
bhagavantaá¹ƒ disvÄ• evaá¹ƒ --- ``nÅ«najja koci satto anuggahetabbo atthi, tathÄ• hi bhag
paviá¹-á¹-hoâ€™â€™ ti Ã±atvÄ• na bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu nimantanatthÄ• y
brÄ• hmaá¹‡assa gharadvÄ• raá¹ƒ sampatvÄ• aá¹-á¹-hÄ• si. tena ca samayena brÄ• hmaá
hoti, brÄ• hmaá¹‡Ä« panassa bÄ«janiá¹ƒ gahetvÄ• á¹-hitÄ• . sÄ• bhagavantaá¹ƒ disvÄ• ``
passeyya, pattaá¹ƒ gahetvÄ• sabbaá¹ƒ bhojanaá¹ƒ dadeyya, tato me puna pacitabbaá¹ƒ bh
cintetvÄ• appasÄ• daÃ±ca maccheraÃ±ca uppÄ• detvÄ• yathÄ• brÄ• hmaá¹‡o bhagavan
tÄ• lavaá¹‡á¹-ena paá¹-icchÄ• desi. bhagavÄ• taá¹ƒ Ã±atvÄ• sarÄ«rÄ• bhaá¹ƒ muÃ±ci. taa
suvaá¹‡á¹‡obhÄ• saá¹ƒ disvÄ• ``kimetaâ€™â€™ nti ullokento addasa bhagavantaá¹ƒ dvÄ•
brÄ• hmaá¹‡Ä«pi ``diá¹-á¹-honena bhagavÄ• â€™â€™ ti tÄ• vadeva tÄ• lavaá¹‡á¹-aá¹ƒ nikk
upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vandi, vanditvÄ• cassÄ• uá¹-á¹-hahantiyÄ• sa

``sabbaso nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ.

asatÄ• ca na socati, sa ve bhikkhÅ«ti vuccatÄ«â€™â€™ ti || (Dhp 367) ---

imaá¹ƒ \Be I 258/ gÄ• thamabhÄ• si. sÄ• gÄ• thÄ• pariyosÄ• neyeva sotÄ• pattiphale patiá
\Ee I 272/ bhagavantaá¹ƒ antogharaá¹ƒ pavesetvÄ• , varÄ• sane nisÄ«dÄ• petvÄ• , dakkhiá
upanÄ«tabhojanaá¹ƒ upanÄ• mesi --- ``tumhe, bhante, sadevake loke aggadakkhiá¹‡eyyÄ•
bhojanaá¹ƒ attano patte \Ne I 226/ patiá¹-á¹-hÄ• pethÄ• â€™â€™ ti. bhagavÄ• tassa anugg
paá¹-iggahetvÄ• paribhuÃ±ji. katabhattakicco ca brÄ• hmaá¹‡assa sappÄ• yaá¹ƒ viditvÄ• i

tassattho --- yaá¹ƒ kumbhito paá¹-hamameva gahitattÄ• __aggato, _ addhÄ• vasesÄ• ya k
gahitattÄ• __majjhato, _ ekadvikaá¹-acchumattÄ• vasesÄ• ya kumbhiyÄ• Ä• gantvÄ• tato
piá¹‡á¸• aá¹ƒ labhetha_. __paradattÅ«pajÄ«vÄ«_ti pabbajito. so hi udakadantapoá¹‡aá¹ƒ á¹
pareneva dattaá¹ƒ upajÄ«vati, tasmÄ• ``paradattÅ«pajÄ«vÄ«â€™â€™ ti vuccati. __nÄ• laá
nipaccavÄ• dÄ«_ti aggato laddhÄ• attÄ• naá¹ƒ vÄ• dÄ• yakaá¹ƒ vÄ• thometumpi nÄ• rah
laddhÄ• ``kiá¹ƒ etaá¹ƒ iminÄ• dinnaâ€™â€™ ntiÄ• dinÄ• nayena dÄ• yakaá¹ƒ nipÄ• tetvÄ
hoti pahÄ«napaá¹-ighattÄ• . __taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayantÄ«_ti tampi pahÄ«nÄ• n
muniá¹ƒ vedayantÄ«ti brÄ• hmaá¹‡assa arahattanikÅ«á¹-ena gÄ• thaá¹ƒ desesi. gÄ• thÄ• p
sotÄ• pattiphale patiá¹-á¹-hahÄ«ti.

<220> __muniá¹ƒ caranta_nti kÄ• uppatti? sÄ• vatthiyaá¹ƒ kira aÃ±Ã±ataro seá¹-á¹-hiputto
pÄ• sÄ• desu sabbasampattÄ«hi paricÄ• rayamÄ• no daharova pabbajitukÄ• mo hutvÄ• , m

khaggavisÄ• á¹‡asutte ``kÄ• mÄ• hi citrÄ• â€™â€™ ti (Sn 50) imissÄ• gÄ• thÄ• ya aá¹-á¹-
tikkhattuá¹ƒ pabbajitvÄ• ca uppabbajitvÄ• ca catutthavÄ• re arahattaá¹ƒ pÄ• puá¹‡i. taá¹ƒ
bhikkhÅ« bhaá¹‡anti --- ``samayo, Ä• vuso, uppabbajituâ€™â€™ nti. so ``abhabbo dÄ• nÄ•
vibbhamituâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. bhagavÄ•
abhabbo so \Ee I 273/ dÄ• ni vibbhamituâ€™â€™ nti tassa khÄ«á¹‡Ä• savamunibhÄ• vaá¹
gÄ• thamÄ• ha.

tassattho \Be I 259/ --- moneyyadhammasamannÄ• gamena __muniá¹ƒ, _ ekavihÄ• ritÄ• y
cariyÄ• su yÄ• ya kÄ• yaci cariyÄ• ya __carantaá¹ƒ, _ pubbe viya methunadhamme cittaá¹ƒ
viratiyÄ• __virataá¹ƒ methunasmÄ• _. dutiyapÄ• dassa sambandho --- kÄ«disaá¹ƒ muniá¹ƒ
methunasmÄ• ti ce? __yo yobbane nopanibajjhate kvaci, _ yo bhadrepi yobbane vattamÄ• n
pure, evaá¹ƒ methunarÄ• gena na upanibajjhati. atha vÄ• kvaci attano vÄ• parassa vÄ• y
ayaá¹ƒ vÄ• yuvÄ• ti paá¹-isevÄ• mi tÄ• va kÄ• meâ€™â€™ ti evaá¹ƒ yo rÄ• gena na upani
na kevalaÃ±ca virataá¹ƒ methunasmÄ• , apica kho pana jÄ• timadÄ• dibhedÄ• __madÄ• ,
sativippavÄ• sasaá¹…khÄ• tÄ• __pamÄ• dÄ• _pi ca __virataá¹ƒ, _ evaá¹ƒ madappamÄ• d
__vippamuttaá¹ƒ_ sabbakilesabandhanehi. yathÄ• vÄ• eko lokikÄ• yapi viratiyÄ• virato ho
pana __vippamuttaá¹ƒ virataá¹ƒ, _ sabbakilesabandhanehi vippamuttattÄ• lokuttaraviratiyÄ
__taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayantÄ«_ti tampi dhÄ«rÄ• eva muniá¹ƒ vedayanti, tumhe
tena naá¹ƒ evaá¹ƒ bhaá¹‡athÄ• ti dasseti.

<221> __aÃ±Ã±Ä• ya loka_nti kÄ• uppatti? bhagavÄ• kapilavatthusmiá¹ƒ viharati. tena sa
Ä• bharaá¹‡amaá¹…galaá¹ƒ, abhisekamaá¹…galaá¹ƒ, Ä• vÄ• hamaá¹…galanti tÄ«á¹‡i maá
tattha nimantito paÃ±cahi bhikkhusatehi saddhiá¹ƒ tattha gantvÄ• bhuÃ±jitvÄ• nikkhamant
pattaá¹ƒ adÄ• si. taá¹ƒ nikkhamantaá¹ƒ disvÄ• janapadakalyÄ• á¹‡Ä« ``tuvaá¹-á¹-aá¹ƒ kho,
Ä• gaccheyyÄ• sÄ«â€™â€™ ti \Ee I 274/ Ä• ha. so bhagavato gÄ• ravena ``handa bhagav
asakkonto vihÄ• rameva gato. bhagavÄ• gandhakuá¹-ipariveá¹‡e á¹-hatvÄ• ``Ä• hara, nan
gahetvÄ• ``pabbajissasÄ«â€™â€™ ti Ä• ha. so bhagavato gÄ• ravena paá¹-ikkhipituá¹ƒ as
bhagavÄ• â€™â€™ ti Ä• ha. taá¹ƒ bhagavÄ• pabbÄ• jesi. so pana janapadakalyÄ• á¹‡iyÄ•
saranto ukkaá¹‡á¹-hi. bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. bhagavÄ• nandassa anabhiratiá¹
``tÄ• vatiá¹ƒsabhavanaá¹ƒ gatapubbosi, nandÄ• â€™â€™ ti Ä• ha. nando ``nÄ• haá¹ƒ, bha
avoca.

tato naá¹ƒ bhagavÄ• attano Ä• nubhÄ• vena tÄ• vatiá¹ƒsabhavanaá¹ƒ netvÄ• vejayantap
bhagavato Ä• gamanaá¹ƒ viditvÄ• sakko accharÄ• gaá¹‡aparivuto \Be I 260/ pÄ• sÄ• dÄ•
kassapassa bhagavato sÄ• vakÄ• naá¹ƒ pÄ• damakkhanatelaá¹ƒ datvÄ• kakuá¹-apÄ• diniy
nandaá¹ƒ Ä• mantesi --- ``passasi no, tvaá¹ƒ nanda, imÄ• ni paÃ±ca accharÄ• satÄ• ni kak
sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. mÄ• tugÄ• massa nÄ• ma nimittÄ• nubyaÃ±janaá¹ƒ gahetabb
etaá¹ƒ natthi. atha ca panettha bhagavÄ• upÄ• yakusalatÄ• ya Ä• turassa dose uggiletvÄ•

subhojanaá¹ƒ viya nandassa rÄ• gaá¹ƒ uggiletvÄ• nÄ«haritukÄ• mo nimittÄ• nubyaÃ±janag
yathÄ• taá¹ƒ anuttaro purisadammasÄ• rathi. tato bhagavÄ• accharÄ• hetu nandassa brah
bhikkhÅ« Ä• á¹‡Ä• pesi --- ``bhatakavÄ• dena nandaá¹ƒ codethÄ• â€™â€™ ti. so tehi codiy
manasi karonto paá¹-ipajjitvÄ• na cirasseva arahattaá¹ƒ sacchÄ• kÄ• si. tassa caá¹…kama
adhivatthÄ• devatÄ• bhagavato etamatthaá¹ƒ Ä• rocesi. bhagavatopi Ã±Ä• á¹‡aá¹ƒ udapÄ
I 275/ tathevÄ• yasmantaá¹ƒ codenti. bhagavÄ• ``na, bhikkhave, idÄ• ni nando evaá¹ƒ code
khÄ«á¹‡Ä• savamunibhÄ• vaá¹ƒ dÄ«pento tesaá¹ƒ bhikkhÅ«naá¹ƒ dhammadesanatthaá¹ƒ i

tassattho \Ne I 228/ --- dukkhasaccavavatthÄ• nakaraá¹‡ena khandhÄ• di__lokaá¹ƒ aÃ±Ã±
vavatthapetvÄ• nirodhasaccasacchikiriyÄ• ya __paramatthadassiá¹ƒ, _ samudayappahÄ• n
_ pahÄ«nasamudayattÄ• rÅ«pamadÄ• divegasahanena cakkhÄ• diÄ• yatana__samuddaÃ
atikkamitvÄ• maggabhÄ• vanÄ• ya, ``tanniddesÄ• tÄ• dÄ«â€™â€™ ti imÄ• ya tÄ• dilakkha
vÄ• yaá¹ƒ kÄ• marÄ• gÄ• dikilesarÄ• siyeva avahananaá¹-á¹-hena ogho, kucchitagatipariyÄ
samuddo, samudayappahÄ• neneva taá¹ƒ oghaá¹ƒ samuddaÃ±ca atitariya atitiá¹‡á¹‡oghatt
vuccamÄ• nepi vikÄ• ramanÄ• pajjanatÄ• ya tÄ• dimpi evampettha attho ca adhippÄ• yo ca
chinnaganthaá¹ƒ asitaá¹ƒ anÄ• sava_nti idaá¹ƒ panassa thutivacanameva, imÄ• ya catusac
ganthÄ• naá¹ƒ chinnattÄ• __chinnaganthaá¹ƒ, _ diá¹-á¹-hiyÄ• taá¹‡hÄ• ya vÄ• katthaci an
catunnaá¹ƒ Ä• savÄ• naá¹ƒ abhÄ• vena __anÄ• sava_nti vuttaá¹ƒ hoti. __taá¹ƒ vÄ• pi dhÄ«
dhÄ«rÄ• va khÄ«á¹‡Ä• savamuniá¹ƒ vedayanti tumhe pana avedayamÄ• nÄ• evaá¹ƒ bhaá

<222> __asamÄ• _ \Be I 261/ __ubho_ti kÄ• uppatti? aÃ±Ã±ataro bhikkhu kosalaraá¹-á¹-h
nissÄ• ya araÃ±Ã±e viharati. tasmiÃ±ca gÄ• me migaluddako tassa bhikkhuno vasanokÄ• s
so araÃ±Ã±aá¹ƒ pavisanto theraá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisantampi passati, araÃ±Ã
nikkhamantampi \Ee I 276/ passati. evaá¹ƒ abhiá¹‡hadassanena there jÄ• tasineho ahosi. s
maá¹ƒsaá¹ƒ labhati, tadÄ• therassÄ• pi rasapiá¹‡á¸• apÄ• taá¹ƒ deti. manussÄ• ujjhÄ• yan
`amukasmiá¹ƒ padese migÄ• tiá¹-á¹-hanti, caranti, pÄ• nÄ«yaá¹ƒ pivantÄ«â€™ ti luddakass
mige mÄ• reti, tena ubho saá¹…gamma jÄ«vikaá¹ƒ kappentÄ«â€™â€™ ti. atha bhagavÄ• j
taá¹ƒ janapadaá¹ƒ agamÄ• si. bhikkhÅ« gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisantÄ• taá¹ƒ pavatti
Ä• rocesuá¹ƒ. bhagavÄ• luddakena saddhiá¹ƒ samÄ• najÄ«vikÄ• bhÄ• vasÄ• dhakaá¹ƒ tas
khÄ«á¹‡Ä• savamunibhÄ• vaá¹ƒ dÄ«pento tesaá¹ƒ bhikkhÅ«naá¹ƒ dhammadesanatthaá¹ƒ i

tassattho --- yo ca, bhikkhave, bhikkhu, yo ca luddako, ete __asamÄ• ubho_. yaá¹ƒ manuss
``samÄ• najÄ«vikÄ• â€™â€™ ti, taá¹ƒ micchÄ• . kiá¹ƒ kÄ• raá¹‡Ä• ? __dÅ«ravihÄ• ravuttin
ca nesanti dÅ«ravihÄ• ravuttino. vihÄ• roti vasanokÄ• so, so ca bhikkhuno araÃ±Ã±e, ludda
jÄ«vikÄ• , sÄ• ca bhikkhuno gÄ• me sapadÄ• nabhikkhÄ• cariyÄ• , luddakassa ca araÃ±Ã±
caparaá¹ƒ __gihÄ« dÄ• raposÄ«, _ so luddako tena kammena puttadÄ• raá¹ƒ poseti. __ama
puttadÄ• resu taá¹‡hÄ• diá¹-á¹-himamattavirahito sucivatattÄ• sundaravatattÄ• ca subbato
khÄ«á¹‡Ä• savabhikkhu. puna caparaá¹ƒ __parapÄ• á¹‡arodhÄ• ya gihÄ« asaÃ±Ã±ato, _ s

parapÄ• á¹‡arodhÄ• ya \Ne I 229/ tesaá¹ƒ pÄ• á¹‡Ä• naá¹ƒ jÄ«vitindriyupacchedÄ• ya kÄ•
__niccaá¹ƒ munÄ« rakkhati pÄ• á¹‡ine yato, _ itaro pana khÄ«á¹‡Ä• savamuni kÄ• yavÄ• c
saá¹ƒyato pÄ• á¹‡ino rakkhati. evaá¹ƒ sante te kathaá¹ƒ samÄ• najÄ«vikÄ• bhavissantÄ«ti

<223> __sikhÄ« yathÄ• _ti kÄ• uppatti? bhagavati kapilavatthusmiá¹ƒ viharante sÄ• kiyÄ•
--- ``paá¹-hamakasotÄ• panno pacchÄ• sotÄ• pattiá¹ƒ pattassa dhammena vuá¸• á¸• hatar
sotÄ• pannena bhikkhunÄ• paá¹-hamasotÄ• pannassa gihino \Ee I 277/ abhivÄ• danÄ• dÄ
kathaá¹ƒ aÃ±Ã±ataro \Be I 262/ piá¹‡á¸• acÄ• riko bhikkhu sutvÄ• bhagavato Ä• rocesi. bh
ayaá¹ƒ jÄ• ti, pÅ«janeyyavatthu liá¹…gaâ€™â€™ nti sandhÄ• ya ``anÄ• gÄ• mÄ«pi ce, bhik
tadahupabbajitassÄ• pi sÄ• maá¹‡erassa abhivÄ• danÄ• dÄ«ni kattabbÄ• nevÄ• â€™â€™
sotÄ• pannassÄ• pi bhikkhuno paá¹-hamasotÄ• pannagahaá¹-á¹-hato atimahantaá¹ƒ visesa
dhammadesanatthaá¹ƒ imaá¹ƒ gÄ• thamabhÄ• si.

tassattho --- yvÄ• yaá¹ƒ matthake jÄ• tÄ• ya sikhÄ• ya sabbhÄ• vena __sikhÄ«, _ maá¹‡ida
__nÄ«lagÄ«vo_ti ca mayÅ«ravihaá¹…gamo vuccati. so yathÄ•
haritahaá¹ƒsatambahaá¹ƒsakhÄ«rahaá¹ƒsakÄ• á¸·ahaá¹ƒsapÄ• kahaá¹ƒsasuvaá¹‡á¹‡ahaá
suvaá¹‡á¹‡ahaá¹ƒso, tassa haá¹ƒsassa javena soá¸·asimpi kalaá¹ƒ na upeti. suvaá¹‡á¹‡aha
yojanasahassampi gacchati, yojanampi asamattho itaro. dassanÄ«yatÄ• ya pana ubhopi da
gihÄ« paá¹-hamasotÄ• pannopi kiÃ±cÄ• pi maggadassanena dassanÄ«yo hoti. atha kho so
maggadassanena tulyadassanÄ«yabhÄ• vassÄ• pi bhikkhuno javena nÄ• nukaroti. katamen
uparimaggavipassanÄ• Ã±Ä• á¹‡ajavena. gihino hi taá¹ƒ Ã±Ä• á¹‡aá¹ƒ dandhaá¹ƒ hoti putta
jaá¹-itattÄ• , bhikkhuno pana tikkhaá¹ƒ hoti tassÄ• jaá¹-Ä• ya vijaá¹-itattÄ• . svÄ• yamattho
vivittassa vanamhi jhÄ• yatoâ€™â€™ ti iminÄ• pÄ• dena dÄ«pito. ayaÃ±hi sekkhamuni bhi
vivitto hoti, lakkhaá¹‡Ä• rammaá¹‡Å«panijjhÄ• nena ca niccaá¹ƒ vanasmiá¹ƒ jhÄ• yati. kuto
ca jhÄ• naÃ±cÄ• ti ayaÃ±hettha adhippÄ• yoti?

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya munisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ca paá¹-hamo vaggo atthavaá¹‡á¹‡anÄ• nayato, nÄ• mena

uragavaggoti.

2. cÅ«á¸·avaggo

1. ratanasuttavaá¹‡á¹‡anÄ•

__yÄ• nÄ«dha_ \Ne I 230/ \Be I 263/ \Ee I 278/ __bhÅ«tÄ• nÄ«_ti ratanasuttaá¹ƒ. kÄ• upp
vesÄ• liyaá¹ƒ dubbhikkhÄ• dayo upaddavÄ• uppajjiá¹ƒsu. tesaá¹ƒ vÅ«pasamanatthÄ• ya li
gantvÄ• , yÄ• citvÄ• , bhagavantaá¹ƒ vesÄ• limÄ• nayiá¹ƒsu. evaá¹ƒ Ä• nÄ«to bhagavÄ• te
vÅ«pasamanatthÄ• ya idaá¹ƒ suttamabhÄ• si. ayamettha saá¹…khepo. porÄ• á¹‡Ä• panas
uppattiá¹ƒ vaá¹‡á¹‡ayanti. sÄ• evaá¹ƒ veditabbÄ• --- bÄ• rÄ• á¹‡asiraÃ±Ã±o kira aggamah
saá¹‡á¹-hÄ• si. sÄ• taá¹ƒ Ã±atvÄ• raÃ±Ã±o nivedesi. rÄ• jÄ• gabbhaparihÄ• raá¹ƒ adÄ• s
parihariyamÄ• nagabbhÄ• gabbhaparipÄ• kakÄ• le vijÄ• yanagharaá¹ƒ pÄ• visi. puÃ±Ã±av
gabbhavuá¹-á¹-hÄ• naá¹ƒ hoti, sÄ• ca tÄ• saá¹ƒ aÃ±Ã±atarÄ• , tena paccÅ«sasamaye
alattakapaá¹-alabandhujÄ«vakapupphasadisaá¹ƒ maá¹ƒsapesiá¹ƒ vijÄ• yi. tato ``aÃ±Ã±Ä• (
suvaá¹‡á¹‡abimbasadise putte vijÄ• yanti, aggamahesÄ« maá¹ƒsapesinti raÃ±Ã±o purato m
uppajjeyyÄ• â€™â€™ ti cintetvÄ• tena avaá¹‡á¹‡abhayena taá¹ƒ maá¹ƒsapesiá¹ƒ ekasmiá
aÃ±Ã±ena paá¹-ikujjitvÄ• rÄ• jamuddikÄ• ya laÃ±chetvÄ• gaá¹…gÄ• ya sote pakkhipÄ• pe
chaá¸• á¸• itamatte devatÄ• Ä• rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu. suvaá¹‡á¹‡apaá¹-á¹-ikaÃ±cett
``bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• pajÄ• â€™â€™ ti likhitvÄ• bandhiá¹ƒsu. tato taá
Å«mibhayÄ• dÄ«hi anupaddutaá¹ƒ gaá¹…gÄ• ya sotena pÄ• yÄ• si.

tena ca samayena aÃ±Ã±ataro tÄ• paso gopÄ• lakulaá¹ƒ nissÄ• ya gaá¹…gÄ• ya tÄ«re vas
otiá¹‡á¹‡o taá¹ƒ bhÄ• janaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya aggahes
akkharapaá¹-á¹-ikaá¹ƒ rÄ• jamuddikÄ• laÃ±chanaÃ±ca disvÄ• muÃ±citvÄ• taá¹ƒ maá¹ƒsap
etadahosi --- ``siyÄ• gabbho, tathÄ• hissa duggandhapÅ«tibhÄ• vo natthÄ«â€™â€™ ti taá
okÄ• se á¹-hapesi. atha aá¸• á¸• hamÄ• saccayena dve maá¹ƒsapesiyo ahesuá¹ƒ. tÄ• paso
á¹-hapesi. tato puna addhamÄ• saccayena ekamekissÄ• pesiyÄ• hatthapÄ• dasÄ«sÄ• nan
piá¸·akÄ• \Ne I 231/ uá¹-á¹-hahiá¹ƒsu. atha tato addhamÄ• saccayena ekÄ• \Be I 264/ maá
suvaá¹‡á¹‡abimbasadiso dÄ• rako; ekÄ• dÄ• rikÄ• ahosi. tesu tÄ• pasassa puttasineho up
cassa khÄ«raá¹ƒ nibbatti, tato pabhuti ca khÄ«rabhattaá¹ƒ labhati. so bhattaá¹ƒ bhuÃ±jitvÄ•
dÄ• rakÄ• naá¹ƒ mukhe Ä• siÃ±cati. tesaá¹ƒ yaá¹ƒ yaá¹ƒ udaraá¹ƒ pavisati, taá¹ƒ sabbaá¹ƒ
viya dissati. evaá¹ƒ nicchavÄ« ahesuá¹ƒ. apare pana Ä• hu --- ``sibbitvÄ• á¹-hapitÄ• viya n
aÃ±Ã±amaÃ±Ã±aá¹ƒ lÄ«nÄ• chavi ahosÄ«â€™â€™ ti. evaá¹ƒ te nicchavitÄ• ya vÄ• lÄ«na
paÃ±Ã±Ä• yiá¹ƒsu.

tÄ• paso dÄ• rake posento ussÅ«re gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, atidivÄ• paá¹-ikkan
byÄ• pÄ• raá¹ƒ Ã±atvÄ• gopÄ• lakÄ• Ä• haá¹ƒsu --- ``bhante, pabbajitÄ• naá¹ƒ dÄ• rakap
dÄ• rake detha, mayaá¹ƒ posessÄ• ma, tumhe attano kammaá¹ƒ karothÄ• â€™â€™ ti. tÄ•
paá¹-issuá¹‡i. gopÄ• lakÄ• dutiyadivase maggaá¹ƒ samaá¹ƒ katvÄ• , pupphehi okiritvÄ• ; d
ussÄ• petvÄ• tÅ«riyehi vajjamÄ• nehi assamaá¹ƒ Ä• gatÄ• . tÄ• paso ``mahÄ• puÃ±Ã±Ä•
vaá¸• á¸• hetha, vaá¸• á¸• hetvÄ• ca aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• havivÄ• haá¹ƒ karotha, p
tosetvÄ• bhÅ«mibhÄ• gaá¹ƒ gahetvÄ• nagaraá¹ƒ mÄ• petha, tatra kumÄ• raá¹ƒ abhisiÃ±c
adÄ• si. te ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• dÄ• rake netvÄ• posesuá¹ƒ.

dÄ• rakÄ• vaá¸• á¸• himanvÄ• ya kÄ«á¸·antÄ• vivÄ• daá¹-á¹-hÄ• nesu aÃ±Ã±e gopÄ• lad
paharanti, te rodanti. ``kissa rodathÄ• â€™â€™ ti ca mÄ• tÄ• pitÅ«hi vuttÄ• ``ime nimmÄ•
amhe atÄ«va paharantÄ«â€™â€™ ti vadanti. tato tesaá¹ƒ mÄ• tÄ• pitaro ``ime dÄ• rakÄ• a
dukkhÄ• penti, na ime saá¹…gahetabbÄ• , vajjetabbÄ• imeâ€™â€™ ti Ä• haá¹ƒsu. tato pa
``vajjÄ«â€™â€™ ti vuccati yojanasataá¹ƒ parimÄ• á¹‡ena. atha taá¹ƒ padesaá¹ƒ gopÄ• lak
aggahesuá¹ƒ. tattheva nagaraá¹ƒ mÄ• petvÄ• soá¸·asavassuddesikaá¹ƒ kumÄ• raá¹ƒ abhi
akaá¹ƒsu. tÄ• ya cassa dÄ• rikÄ• ya saddhiá¹ƒ vÄ• reyyaá¹ƒ katvÄ• katikaá¹ƒ akaá¹ƒsu ---
Ä• netabbÄ• , ito dÄ• rikÄ• na kassaci dÄ• tabbÄ• â€™â€™ ti. tesaá¹ƒ paá¹-hamasaá¹ƒvÄ
dhÄ«tÄ• ca putto ca, evaá¹ƒ soá¸·asakkhattuá¹ƒ dve dve jÄ• tÄ• . tato tesaá¹ƒ \Be I 265/ dÄ
yathÄ• kkamaá¹ƒ vaá¸• á¸• hantÄ• naá¹ƒ Ä• rÄ• muyyÄ• nanivÄ• sanaá¹-á¹-hÄ• naparivÄ•
appahontaá¹ƒ taá¹ƒ nagaraá¹ƒ tikkhattuá¹ƒ gÄ• vutantarena gÄ• vutantarena pÄ• kÄ• rena
punappunaá¹ƒ visÄ• lÄ«katattÄ• __vesÄ• lÄ«_tveva nÄ• maá¹ƒ jÄ• taá¹ƒ. idaá¹ƒ __vesÄ• l

ayaá¹ƒ pana vesÄ• lÄ« bhagavato uppannakÄ• le iddhÄ• vepullappattÄ• ahosi. tattha hi rÄ
sahassÄ• ni satta ca satÄ• ni satta ca rÄ• jÄ• no ahesuá¹ƒ, tathÄ•
yuvarÄ• jasenÄ• patibhaá¹‡á¸• Ä• gÄ• rikappabhutÄ«naá¹ƒ. yathÄ• ha ---

``tena \Ne I 232/ kho pana samayena vesÄ• lÄ« iddhÄ• ceva hoti phÄ«tÄ• ca bahujanÄ• Ä
subhikkhÄ• ca, satta ca pÄ• sÄ• dasahassÄ• ni, satta ca pÄ• sÄ• dasatÄ• ni, satta ca pÄ•
kÅ«á¹-Ä• gÄ• rasahassÄ• ni, satta ca kÅ«á¹-Ä• gÄ• rasatÄ• ni, satta ca kÅ«á¹-Ä• gÄ• rÄ• n
satta ca Ä• rÄ• masatÄ• ni, satta ca Ä• rÄ• mÄ• , satta ca pokkharaá¹‡isahassÄ• ni, satta c
satta ca pokkharaá¹‡iyoâ€™â€™ ti (Vin I 326).

sÄ• aparena samayena dubbhikkhÄ• ahosi dubbuá¹-á¹-hikÄ• dussassÄ• . paá¹-hamaá¹ƒ
bahiddhÄ• chaá¸• á¸• enti. matamanussÄ• naá¹ƒ kuá¹‡apagandhena amanussÄ• nagaraá
mÄ«yanti, tÄ• ya paá¹-ikÅ«latÄ• ya ca sattÄ• naá¹ƒ ahivÄ• takarogo uppajji. iti tÄ«hi
dubbhikkhaamanussarogabhayehi upaddutÄ• ya vesÄ• liyÄ• nagaravÄ• sino upasaá¹…kan
``mahÄ• rÄ• ja, imasmiá¹ƒ nagare tividhaá¹ƒ bhayamuppannaá¹ƒ, ito pubbe yÄ• va sattamÄ
evarÅ«paá¹ƒ anuppannapubbaá¹ƒ, tumhÄ• kaá¹ƒ maÃ±Ã±e adhammikattena etarahi uppan
santhÄ• gÄ• re sannipÄ• tÄ• petvÄ• , ``mayhaá¹ƒ adhammikabhÄ• vaá¹ƒ vicinathÄ• â€™â€
paveá¹‡iá¹ƒ vicinantÄ• na kiÃ±ci addasaá¹ƒsu.

tato raÃ±Ã±o dosaá¹ƒ adisvÄ• ``idaá¹ƒ bhayaá¹ƒ amhÄ• kaá¹ƒ kathaá¹ƒ vÅ«pasameyyÄ•
ekacce cha satthÄ• ro apadisiá¹ƒsu --- ``etehi okkantamatte vÅ«pasamissatÄ«â€™â€™ ti. e
``buddho kira loke uppanno, so bhagavÄ• sabbasattahitÄ• ya dhammaá¹ƒ deseti mahiddhi
mahÄ• nubhÄ• vo, tena okkantamatte sabbabhayÄ• ni vÅ«pasameyyuâ€™â€™ nti. tena te
so bhagavÄ• etarahi viharati, amhehi vÄ• pesite Ä• gaccheyyÄ• â€™â€™ ti Ä• haá¹ƒsu. a

``buddhÄ• nÄ• ma anukampakÄ• , kissa nÄ• gaccheyyuá¹ƒ, so pana bhagavÄ• etarahi rÄ•
bimbisÄ• ro taá¹ƒ upaá¹-á¹-hahati, kadÄ• ci so Ä• gantuá¹ƒ na dadeyyÄ• â€™â€™ ti. ``tena
saÃ±Ã±Ä• petvÄ• Ä• nessÄ• mÄ• â€™â€™ ti dve licchavirÄ• jÄ• no mahatÄ• balakÄ• yen
datvÄ• raÃ±Ã±o santikaá¹ƒ pesesuá¹ƒ --- ``bimbisÄ• raá¹ƒ saÃ±Ã±Ä• petvÄ• bhagavantaá
gantvÄ• raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• taá¹ƒ pavattiá¹ƒ nivedetvÄ• ``mahÄ• rÄ• j
nagaraá¹ƒ pesehÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• na sampaá¹-icchi --- ``tumhe eva jÄ• nÄ
bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• evamÄ• haá¹ƒsu --- ``bhante, amhÄ• kaá¹ƒ
uppannÄ• ni. sace bhagavÄ• Ä• gaccheyya, sotthi no bhaveyyÄ• â€™â€™ ti. bhagavÄ• Ä
ratanasutte vutte sÄ• rakkhÄ• koá¹-isatasahassacakkavÄ• á¸·Ä• ni pharissati, suttapariyos
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo bhavissatÄ«â€™â€™ ti adhivÄ• sesi. atha n
adhivÄ• sanaá¹ƒ sutvÄ• ``bhagavatÄ• vesÄ• ligamanaá¹ƒ adhivÄ• sitaâ€™â€™ nti nagare
bhagavantaá¹ƒ \Ne I 233/ upasaá¹…kamitvÄ• Ä• ha --- ``kiá¹ƒ, bhante, sampaá¹-icchittha v
``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi, bhante, Ä• gametha, yÄ• va maggaá¹ƒ paá¹-i

atha kho rÄ• jÄ• bimbisÄ• ro rÄ• jagahassa ca gaá¹…gÄ• ya ca antarÄ• paÃ±cayojanaá¹ƒ
yojane yojane vihÄ• raá¹ƒ mÄ• petvÄ• , bhagavato gamanakÄ• laá¹ƒ paá¹-ivedesi. bhagavÄ
parivuto pÄ• yÄ• si. rÄ• jÄ• paÃ±cayojanaá¹ƒ maggaá¹ƒ paÃ±cavaá¹‡á¹‡ehi pupphehi jÄ•
dhajapaá¹-Ä• kÄ• puá¹‡á¹‡aghaá¹-akadaliÄ• dÄ«ni ussÄ• petvÄ• bhagavato dve setacchat
ekamekaá¹ƒ ukkhipÄ• petvÄ• saddhiá¹ƒ attano parivÄ• rena pupphagandhÄ• dÄ«hi pÅ«jaá
bhagavantaá¹ƒ vasÄ• petvÄ• mahÄ• dÄ• nÄ• ni datvÄ• paÃ±cahi divasehi gaá¹…gÄ• tÄ«r
sabbÄ• laá¹…kÄ• rehi nÄ• vaá¹ƒ alaá¹…karonto vesÄ• likÄ• naá¹ƒ sÄ• sanaá¹ƒ pesesi --- `
paá¹-iyÄ• detvÄ• sabbe bhagavato paccuggamanaá¹ƒ \Be I 267/ karothÄ• â€™â€™ ti. te ``
karissÄ• mÄ• â€™â€™ ti vesÄ• liyÄ• ca gaá¹…gÄ• ya ca antarÄ• tiyojanaá¹ƒ bhÅ«miá¹ƒ s
cattÄ• ri, ekekassa ca bhikkhuno dve dve setacchattÄ• ni sajjetvÄ• pÅ«jaá¹ƒ kurumÄ• nÄ•
aá¹-á¹-haá¹ƒsu.

bimbisÄ• ro dve nÄ• vÄ• yo saá¹…ghÄ• á¹-etvÄ• , maá¹‡á¸• apaá¹ƒ katvÄ• , pupphadÄ• m
sabbaratanamayaá¹ƒ buddhÄ• sanaá¹ƒ paÃ±Ã±Ä• pesi. bhagavÄ• tasmiá¹ƒ nisÄ«di. paÃ±c
abhiruhitvÄ• yathÄ• nurÅ«paá¹ƒ nisÄ«diá¹ƒsu. rÄ• jÄ• bhagavantaá¹ƒ anugacchanto galap
orohitvÄ• ``yÄ• va, bhante, bhagavÄ• Ä• gacchati, tÄ• vÄ• haá¹ƒ idheva gaá¹…gÄ• tÄ«re
nivatto. upari devatÄ• yÄ• va akaniá¹-á¹-habhavanÄ• pÅ«jamakaá¹ƒsu, heá¹-á¹-hÄ• gaá¹.
kambalassatarÄ• dayo nÄ• gÄ• pÅ«jamakaá¹ƒsu. evaá¹ƒ mahatiyÄ• pÅ«jÄ• ya bhagavÄ•
gaá¹…gÄ• ya gantvÄ• vesÄ• likÄ• naá¹ƒ sÄ«mantaraá¹ƒ paviá¹-á¹-ho.

tato licchavirÄ• jÄ• no tena bimbisÄ• rena katapÅ«jÄ• ya diguá¹‡aá¹ƒ karontÄ• galappamÄ
paccuggacchiá¹ƒsu. teneva khaá¹‡ena tena muhuttena vijjuppabhÄ• vinaddhandhakÄ• ravis
gaá¸·agaá¸·Ä• yanto catÅ«su disÄ• su mahÄ• megho vuá¹-á¹-hÄ• si. atha bhagavatÄ• paá
nikkhittamatte pokkharavassaá¹ƒ vassi. ye temetukÄ• mÄ• , te eva tementi, atemetukÄ• mÄ

jÄ• á¹‡umattaá¹ƒ Å«rumattaá¹ƒ kaá¹-imattaá¹ƒ galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ vahati, sabba
gaá¹…gaá¹ƒ pavesitÄ• ni parisuddho bhÅ«mibhÄ• go ahosi.

licchavirÄ• jÄ• no bhagavantaá¹ƒ antarÄ• yojane yojane vÄ• sÄ• petvÄ• mahÄ• dÄ• nÄ•
diguá¹‡aá¹ƒ pÅ«jaá¹ƒ karontÄ• vesÄ• liá¹ƒ nayiá¹ƒsu. vesÄ• liá¹ƒ sampatte bhagavati sakk
234/ devasaá¹…ghapurakkhato Ä• gacchi, mahesakkhÄ• naá¹ƒ devÄ• naá¹ƒ sannipÄ• tena
palÄ• yiá¹ƒsu. bhagavÄ• nagaradvÄ• re á¹-hatvÄ• Ä• nandattheraá¹ƒ Ä• mantesi --- ``imaa
uggahetvÄ• balikammÅ«pakaraá¹‡Ä• ni gahetvÄ• licchavikumÄ• rehi saddhiá¹ƒ vesÄ• liyÄ
vicaranto parittaá¹ƒ karohÄ«â€™â€™ ti ratanasuttaá¹ƒ abhÄ• si. evaá¹ƒ ``kena panetaá¹ƒ s
kasmÄ• ca vuttaâ€™â€™ nti etesaá¹ƒ paÃ±hÄ• naá¹ƒ vissajjanÄ• vitthÄ• rena vesÄ• livat
vaá¹‡á¹‡iyati.

evaá¹ƒ \Be I 268/ bhagavato vesÄ• liá¹ƒ anuppattadivaseyeva vesÄ• linagaradvÄ• re tesaá
paá¹-ighÄ• tatthÄ• ya vuttamidaá¹ƒ ratanasuttaá¹ƒ uggahetvÄ• Ä• yasmÄ• Ä• nando paritt
bhagavato pattena udakaá¹ƒ Ä• dÄ• ya sabbanagaraá¹ƒ abbhukkiranto anuvicari. ``yaá¹ƒ ki
vuttamatteyeva ca therena ye pubbe apalÄ• tÄ• saá¹…kÄ• rakÅ«á¹-abhittippadesÄ• dinissi
dvÄ• rehi palÄ• yiá¹ƒsu, dvÄ• rÄ• ni anokÄ• sÄ• ni ahesuá¹ƒ. tato ekacce dvÄ• resu okÄ• s
bhinditvÄ• palÄ• tÄ• . amanussesu gatamattesu manussÄ• naá¹ƒ gattesu rogo vÅ«pasanto
sabbagandhapupphÄ• dÄ«hi theraá¹ƒ pÅ«jesuá¹ƒ. mahÄ• jano nagaramajjhe santhÄ• gÄ•
vitÄ• naá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• tattha buddhÄ• sanaá¹ƒ paÃ±Ã±

bhagavÄ• santhÄ• gÄ• raá¹ƒ pavisitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. bhikkhusaá¹…ghop
patirÅ«pe okÄ• se nisÄ«diá¹ƒsu. sakkopi devÄ• namindo dvÄ«su devalokesu devaparisÄ• y
aÃ±Ã±e ca devÄ• . Ä• nandattheropi sabbaá¹ƒ vesÄ• liá¹ƒ anuvicaranto Ä• rakkhaá¹ƒ katvÄ
saddhiá¹ƒ Ä• gantvÄ• ekamantaá¹ƒ nisÄ«di. tattha bhagavÄ• sabbesaá¹ƒ tadeva ratanasu

<224> tattha __yÄ• nÄ«dha bhÅ«tÄ• nÄ«_ti paá¹-hamagÄ• thÄ• yaá¹ƒ __yÄ• nÄ«_ti yÄ• d
mahesakkhÄ• ni vÄ• . __idhÄ• _ti imasmiá¹ƒ padese, tasmiá¹ƒ khaá¹‡e sannipatitaá¹-á¹-hÄ
__bhÅ«tÄ• nÄ«_ti kiÃ±cÄ• pi bhÅ«tasaddo ``bhÅ«tasmiá¹ƒ pÄ• cittiyaâ€™â€™ nti evamÄ•
``bhÅ«tamidanti, bhikkhave, samanupassathÄ• â€™â€™ ti evamÄ• dÄ«su (MN I 401) khan
bhikkhu, mahÄ• bhÅ«tÄ• hetÅ«â€™â€™ ti evamÄ• dÄ«su (MN III 86) catubbidhe pathavÄ•
kÄ• laghaso bhÅ«toâ€™â€™ ti evamÄ• dÄ«su (J I 2.190) khÄ«á¹‡Ä• save, ``sabbeva nikkh
samussayaâ€™â€™ nti evamÄ• dÄ«su (DN II 220) sabbasatte, ``bhÅ«tagÄ• mapÄ• tabyat
IV 90) rukkhÄ• dike, ``bhÅ«taá¹ƒ bhÅ«tato saÃ±jÄ• nÄ• tÄ«â€™â€™ ti evamÄ• dÄ«su (MN
heá¹-á¹-hÄ• sattanikÄ• yaá¹ƒ upÄ• dÄ• ya vattati. idha pana avisesato amanussesu daá¹-á

__samÄ• gatÄ• nÄ«_ti \Ne I 235/ \Be I 269/ sannipatitÄ• ni. __bhummÄ• nÄ«_ti bhÅ«miyaâ

vikappane. tena yÄ• nÄ«dha bhummÄ• ni vÄ• bhÅ«tÄ• ni samÄ• gatÄ• nÄ«ti imamekaá¹ƒ
vikappaá¹ƒ kÄ• tuá¹ƒ __ ``yÄ• ni vÄ• antalikkheâ€™â€™ _ti Ä• ha. antalikkhe vÄ• yÄ• ni b
tÄ• ni sabbÄ• ni idha samÄ• gatÄ• nÄ«ti attho. ettha ca yÄ• mato yÄ• va akaniá¹-á¹-haá¹ƒ,
bhÅ«tÄ• ni Ä• kÄ• se pÄ• tubhÅ«tavimÄ• nesu nibbattattÄ• ``antalikkhe bhÅ«tÄ• nÄ«â€™â
heá¹-á¹-hÄ• sineruto pabhuti yÄ• va bhÅ«miyaá¹ƒ rukkhalatÄ• dÄ«su adhivatthÄ• ni pathav
bhÅ«tÄ• ni, tÄ• ni sabbÄ• ni bhÅ«miyaá¹ƒ bhÅ«mipaá¹-ibaddhesu ca rukkhalatÄ• pabbatÄ•
``bhummÄ• ni bhÅ«tÄ• nÄ«â€™â€™ ti veditabbÄ• ni.

evaá¹ƒ bhagavÄ• sabbÄ• neva amanussabhÅ«tÄ• ni ``bhummÄ• ni vÄ• yÄ• ni va antalikk
vikappetvÄ• puna ekena padena pariggahetvÄ• __ ``sabbeva bhÅ«tÄ• sumanÄ• bhavant
anavasesÄ• . __evÄ• _ti avadhÄ• raá¹‡e, ekampi anapanetvÄ• ti adhippÄ• yo. __bhÅ«tÄ• _
bhavantÅ«_ti sukhitamanÄ• , pÄ«tisomanassajÄ• tÄ• bhavantÅ«ti attho. __athopÄ«_ti kicc
vÄ• kyopÄ• dÄ• ne nipÄ• tadvayaá¹ƒ. __sakkacca suá¹‡antu bhÄ• sita_nti aá¹-á¹-hiá¹ƒ katv
sabbacetaso samannÄ• haritvÄ• dibbasampattilokuttarasukhÄ• vahaá¹ƒ mama desanaá¹ƒ

evamettha bhagavÄ• ``yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• nÄ«â€™â€™ ti aniyamitavac
puna ``bhummÄ• ni vÄ• yÄ• ni va antalikkheâ€™â€™ ti dvidhÄ• vikappetvÄ• tato ``sabbe
ekajjhaá¹ƒ katvÄ• ``sumanÄ• bhavantÅ«â€™â€™ ti iminÄ• vacanena Ä• sayasampattiyaá
suá¹‡antu bhÄ• sitaâ€™â€™ nti payogasampattiyaá¹ƒ, tathÄ• yonisomanasikÄ• rasampatt
paratoghosasampattiyaÃ±ca, tathÄ• attasammÄ• paá¹‡idhisappurisÅ«panissayasampattÄ«
samÄ• dhipaÃ±Ã±Ä• hetusampattÄ«su ca niyojento gÄ• thaá¹ƒ samÄ• pesi.

<225> __tasmÄ• hi bhÅ«tÄ• _ti dutiyagÄ• thÄ• . tattha __tasmÄ• _ti kÄ• raá¹‡avacanaá¹ƒ
Ä• mantanavacanaá¹ƒ. __nisÄ• methÄ• _ti suá¹‡Ä• tha. __sabbe_ti anavasesÄ• \Be I 270/
tumhe dibbaá¹-á¹-hÄ• nÄ• ni tattha upabhogasampadaÃ±ca pahÄ• ya dhammassavanattha
naá¹-anaccanÄ• didassanatthaá¹ƒ, tasmÄ• hi bhÅ«tÄ• nisÄ• metha sabbeti. atha vÄ• ``su
suá¹‡antÅ«â€™â€™ ti vacanena tesaá¹ƒ sumanabhÄ• vaá¹ƒ sakkaccaá¹ƒ sotukamyataÃ±c
sumanabhÄ• vena attasammÄ• paá¹‡idhiyonisomanasikÄ• rÄ• sayasuddhÄ«hi sakkaccaá¹
sappurisÅ«panissayaparatoghosapadaá¹-á¹-hÄ• nato payogasuddhÄ«hi ca yuttÄ• , tasmÄ•
sabbeti. atha vÄ• yaá¹ƒ purimagÄ• thÄ• ya ante ``bhÄ• sitaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ kÄ•
Ä• ha --- ``yasmÄ• mama bhÄ• sitaá¹ƒ nÄ• ma atidullabhaá¹ƒ aá¹-á¹-hakkhaá¹‡aparivajjitas
dullabhattÄ• , anekÄ• nisaá¹ƒsaÃ±ca paÃ±Ã±Ä• karuá¹‡Ä• guá¹‡ena pavattattÄ• , taÃ±cÄ•
bhÄ• sitaâ€™ nti avocaá¹ƒ. tasmÄ• hi bhÅ«tÄ• nisÄ• metha sabbeâ€™â€™ ti idaá¹ƒ imin
hoti.

evametaá¹ƒ kÄ• raá¹‡aá¹ƒ niropento attano bhÄ• sitanisÄ• mane niyojetvÄ• nisÄ• metabb
``mettaá¹ƒ karotha mÄ• nusiyÄ• pajÄ• yÄ• â€™â€™ _ti. tassattho --- yÄ• yaá¹ƒ tÄ«hi upad
pajÄ• , tassÄ• mÄ• nusiyÄ• pajÄ• ya mittabhÄ• vaá¹ƒ hitajjhÄ• sayataá¹ƒ paccupaá¹-á¹-hÄ

``mÄ• nusiyaá¹ƒ pajaâ€™â€™ nti paá¹-hanti, taá¹ƒ bhummatthÄ• sambhavÄ• na yujjati. ya
vaá¹‡á¹‡ayanti, sopi na yujjati. adhippÄ• yo panettha --- nÄ• haá¹ƒ buddhoti issariyabalena
tumhÄ• kaÃ±ca imissÄ• ca mÄ• nusiyÄ• pajÄ• ya hitatthaá¹ƒ vadÄ• mi --- ``mettaá¹ƒ karot
pajÄ• yÄ• â€™â€™ ti. ettha ca ---

``ye sattasaá¹‡á¸• aá¹ƒ pathaviá¹ƒ vijetvÄ• , rÄ• jisayo yajamÄ• nÄ• anupariyagÄ• .

assamedhaá¹ƒ purisamedhaá¹ƒ, sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·aá¹ƒ ||

``mettassa cittassa subhÄ• vitassa, kalampi te nÄ• nubhavanti soá¸·asiá¹ƒ ||

``ekampi \Be I 271/ ce pÄ• á¹‡amaduá¹-á¹-hacitto, mettÄ• yati kusalÄ« tena hoti.

sabbe ca pÄ• á¹‡e manasÄ• nukampÄ«, pahÅ«tamariyo pakaroti puÃ±Ã±aâ€™â€™ nti || (A

evamÄ• dÄ«naá¹ƒ suttÄ• naá¹ƒ ekÄ• dasÄ• nisaá¹ƒsÄ• naÃ±ca vasena ye mettaá¹ƒ karont
veditabbÄ• .

``devatÄ• nukampito poso, sadÄ• bhadrÄ• ni passatÄ«â€™â€™ ti || (DN II 153; Ud 76; Vin

evamÄ• dÄ«naá¹ƒ vasena yesu karÄ«yati, tesampi hitÄ• ti veditabbÄ• .

evaá¹ƒ ubhayesampi hitabhÄ• vaá¹ƒ dassento ``mettaá¹ƒ karotha mÄ• nusiyÄ• pajÄ• yÄ•
upakÄ• rampi dassento Ä• ha __ ``divÄ• ca ratto ca haranti ye baliá¹ƒ, tasmÄ• hi ne rakkh
_ti. tassattho --- ye manussÄ• cittakammakaá¹-á¹-hakammÄ• dÄ«hipi devatÄ• katvÄ• ceti
ca upasaá¹…kamitvÄ• devatÄ• uddissa divÄ• baliá¹ƒ karonti, kÄ• á¸·apakkhÄ• dÄ«su ca
salÄ• kabhattÄ• dÄ«ni vÄ• datvÄ• Ä• rakkhadevatÄ• upÄ• dÄ• ya yÄ• va brahmadevatÄ•
baliá¹ƒ karonti, chattÄ• ropanadÄ«pamÄ• lÄ• sabbarattikadhammassavanÄ• dÄ«ni kÄ• rÄ•
ca rattiá¹ƒ baliá¹ƒ karonti, te kathaá¹ƒ na rakkhitabbÄ• . yato evaá¹ƒ divÄ• ca ratto ca tumh
ye baliá¹ƒ, __tasmÄ• hi ne rakkhatha_. tasmÄ• balikammakÄ• raá¹‡Ä• pi te manusse rakk
tesaá¹ƒ apanetha, hitaá¹ƒ upanetha appamattÄ• hutvÄ• taá¹ƒ kataÃ±Ã±ubhÄ• vaá¹ƒ hada
niccamanussarantÄ• ti.

<226> evaá¹ƒ devatÄ• su manussÄ• naá¹ƒ upakÄ• rakabhÄ• vaá¹ƒ dassetvÄ• tesaá¹ƒ upa
buddhÄ• diguá¹‡appakÄ• sanena ca devamanussÄ• naá¹ƒ dhammassavanatthaá¹ƒ __ ``ya
nayena saccavacanaá¹ƒ payujjitumÄ• raddho. tattha __yaá¹ƒkiÃ±cÄ«_ti aniyamitavasena a
yaá¹ƒkiÃ±ci tattha tattha vohÄ• rÅ«pagaá¹ƒ \Be I 272/. __vitta_nti dhanaá¹ƒ. taÃ±hi vittiá¹ƒ j
vittaá¹ƒ. __idha vÄ• _ti manussalokaá¹ƒ niddisati, __huraá¹ƒ vÄ• _ti tato paraá¹ƒ avasesalo

á¹-hapetvÄ• manusse sabbalokaggahaá¹‡e patte ``saggesu vÄ• â€™â€™ ti parato vuttattÄ
sagge ca avasesÄ• naá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ. evaá
manussÄ• naá¹ƒ vohÄ• rÅ«pagaá¹ƒ alaá¹…kÄ• raparibhogÅ«pagaÃ±ca
jÄ• tarÅ«parajatamuttÄ• maá¹‡iveá¸·uriyapavÄ• á¸·alohitaá¹…kamasÄ• ragallÄ• dikaá¹ƒ, ya
muttÄ• maá¹‡ivÄ• lukatthatÄ• ya bhÅ«miyÄ• ratanamayavimÄ• nesu anekayojanasatavitth
nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ vittaá¹ƒ, taá¹ƒ niddiá¹-á¹-haá¹ƒ hoti.

__saggesu vÄ• _ti kÄ• mÄ• vacararÅ«pÄ• vacaradevalokesu. te hi sobhanena kammena a
suá¹-á¹-hu vÄ• aggÄ• tipi saggÄ• . __ya_nti yaá¹ƒ sassÄ• mikaá¹ƒ vÄ• assÄ• mikaá¹ƒ vÄ•
nayati, vahati, janayati, vaá¸• á¸• hetÄ«ti ratanaá¹ƒ, yaá¹ƒkiÃ±ci cittÄ«kataá¹ƒ mahagghaá¹ƒ
dullabhadassanaá¹ƒ anomasattaparibhogaÃ±ca, tassetaá¹ƒ adhivacanaá¹ƒ. yathÄ• ha ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

__paá¹‡Ä«ta_nti uttamaá¹ƒ, seá¹-á¹-haá¹ƒ, atappakaá¹ƒ. evaá¹ƒ iminÄ• gÄ• thÄ• padena
anekayojanasatappamÄ• á¹‡asabbaratanamayavimÄ• nesu sudhammavejayantappabhutÄ
buddhuppÄ• davirahena apÄ• yameva paripÅ«rentesu sattesu suÃ±Ã±avimÄ• napaá¹-ibad
panaÃ±Ã±ampi pathavÄ«mahÄ• samuddahimavantÄ• dinissitaá¹ƒ assÄ• mikaá¹ƒ ratanaá¹ƒ

__na_ \Ne I 238/ __no samaá¹ƒ atthi tathÄ• gatenÄ• _ti __na_-iti paá¹-isedhe, __no_-iti ava
__sama_nti tulyaá¹ƒ. __atthÄ«_ti vijjati. __tathÄ• gatenÄ• _ti buddhena. kiá¹ƒ vuttaá¹ƒ hoti?
vittaÃ±ca ratanaÃ±ca pakÄ• sitaá¹ƒ, ettha ekampi buddharatanena sadisaá¹ƒ ratanaá¹ƒ nev
__cittÄ«kataá¹-á¹-hena ratanaá¹ƒ, _ seyyathidaá¹ƒ --- raÃ±Ã±o cakkavattissa cakkaratanaá
yamhi uppanne mahÄ• jano na aÃ±Ã±attha cittÄ«kÄ• raá¹ƒ karoti, na koci pupphagandhÄ•
yakkhaá¹-á¹-hÄ• naá¹ƒ vÄ• bhÅ«taá¹-á¹-hÄ• naá¹ƒ vÄ• gacchati, sabbopi jano cakkaratana
karoti pÅ«jeti, taá¹ƒ taá¹ƒ varaá¹ƒ pattheti, patthitapatthitaÃ±cassa ekaccaá¹ƒ samijjhati, tan
ratanaá¹ƒ buddharatanena samaá¹ƒ natthi. yadi hi cittÄ«kataá¹-á¹-hena ratanaá¹ƒ, tathÄ• ga
tathÄ• gate hi uppanne ye keci mahesakkhÄ• devamanussÄ• , na te aÃ±Ã±atra cittÄ«kÄ• r
aÃ±Ã±aá¹ƒ pÅ«jenti. tathÄ• hi brahmÄ• sahampati sinerumattena ratanadÄ• mena tathÄ•
yathÄ• balaÃ±ca aÃ±Ã±e devÄ• manussÄ• ca bimbisÄ• rakosalarÄ• jaanÄ• thapiá¹‡á¸• ik
bhagavantaá¹ƒ uddissa channavutikoá¹-idhanaá¹ƒ vissajjetvÄ• asokamahÄ• rÄ• jÄ• sakala
vihÄ• rasahassÄ• ni patiá¹-á¹-hÄ• pesi, ko pana vÄ• do aÃ±Ã±esaá¹ƒ cittÄ«kÄ• rÄ• naá¹ƒ.
parinibbutassÄ• pi jÄ• tibodhidhammacakkappavattanaparinibbÄ• naá¹-á¹-hÄ• nÄ• ni paá¹-i
evaá¹ƒ cittÄ«kÄ• ragarukÄ• ro vattati yathÄ• bhagavato. evaá¹ƒ cittÄ«kataá¹-á¹-henÄ• pi ta
ratanaá¹ƒ natthi.

tathÄ• yampi taá¹ƒ __mahagghaá¹-á¹-hena ratanaá¹ƒ, _ seyyathidaá¹ƒ --- kÄ• sikaá¹ƒ vatt
``jiá¹‡á¹‡ampi, bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ vaá¹‡á¹‡avantaÃ±ceva hoti sukhasampha
mahagghaÃ±cÄ• â€™â€™ ti, tampi buddharatanena samaá¹ƒ natthi. yadi hi mahagghaá¹-á
tathÄ• gatova ratanaá¹ƒ. tathÄ• gato hi yesaá¹ƒ paá¹ƒsukampi paá¹-iggaá¹‡hÄ• ti, tesaá¹ƒ t
mahÄ• nisaá¹ƒsaá¹ƒ, seyyathÄ• pi asokassa raÃ±Ã±o. idamassa mahagghatÄ• ya. evaá¹ƒ
dosÄ• bhÄ• vasÄ• dhakaá¹ƒ idaá¹ƒ tÄ• va suttapadaá¹ƒ veditabbaá¹ƒ ---

``yesaá¹ƒ kho pana so paá¹-iggaá¹‡hÄ• ti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappac
tesaá¹ƒ taá¹ƒ mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ. idamassa mahagghatÄ• ya vadÄ• n
bhikkhave, kÄ• sikaá¹ƒ vatthaá¹ƒ mahagghaá¹ƒ, tathÅ«pamÄ• haá¹ƒ, bhikkhave, imaá¹ƒ pu
(AN a III 100).

evaá¹ƒ mahagghaá¹-á¹-henÄ• pi tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi.

tathÄ• yampi taá¹ƒ __atulaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- raÃ±Ã±o cakkavattissa
uppajjati indanÄ«lamaá¹‡imayanÄ• bhi sattaratanamayasahassÄ• raá¹ƒ pavÄ• á¸·amayane
rattasuvaá¹‡á¹‡amayasandhi, yassa \Ne I 239/ dasannaá¹ƒ dasannaá¹ƒ arÄ• naá¹ƒ upari el
\Be I 274/ vÄ• taá¹ƒ gahetvÄ• saddakaraá¹‡atthaá¹ƒ, yena kato saddo
sukusalappatÄ• á¸·itapaÃ±caá¹…gikatÅ«riyasaddo viya hoti. yassa nÄ• bhiyÄ• ubhosu pas
honti, abbhantaraá¹ƒ sakaá¹-acakkasseva susiraá¹ƒ, tassa kattÄ• vÄ• kÄ• retÄ• vÄ• natt
samuá¹-á¹-hÄ• ti. yaá¹ƒ rÄ• jÄ• dasavidhaá¹ƒ cakkavattivattaá¹ƒ pÅ«retvÄ• tadahuposathe
puá¹‡á¹‡amadivase sÄ«saá¹ƒnhÄ• to uposathiko uparipÄ• sÄ• davaragato sÄ«lÄ• ni sodhe
viya sÅ«riyaá¹ƒ viya ca uá¹-á¹-hentaá¹ƒ passati, yassa dvÄ• dasayojanato saddo suyyati, yo
dissati, yaá¹ƒ mahÄ• janena ``dutiyo maÃ±Ã±e cando sÅ«riyo vÄ• uá¹-á¹-hitoâ€™â€™ ti at
dissamÄ• naá¹ƒ nagarassa upari Ä• gantvÄ• raÃ±Ã±o antepurassa pÄ• cÄ«napasse nÄ• ti
mahÄ• janassa gandhapupphÄ• dÄ«hi pÅ«jetuá¹ƒ yuttaá¹-á¹-hÄ• ne akkhÄ• hataá¹ƒ viya tia

tadeva anubandhamÄ• naá¹ƒ __hatthiratanaá¹ƒ_ uppajjati, sabbaseto rattapÄ• do sattappa
vehÄ• saá¹…gamo uposathakulÄ• vÄ• chaddantakulÄ• vÄ• Ä• gacchati. uposathakulÄ•
Ä• gacchati, chaddantakulÄ• sabbakaniá¹-á¹-ho sikkhitasikkho damathÅ«peto. so dvÄ• das
gahetvÄ• sakalajambudÄ«paá¹ƒ anusaá¹ƒyÄ• yitvÄ• purepÄ• tarÄ• sameva sakaá¹ƒ rÄ• ja

tampi anubandhamÄ• naá¹ƒ __assaratanaá¹ƒ_ uppajjati, sabbaseto rattapÄ• do kÄ• kasÄ«
rÄ• jakulÄ• Ä• gacchati. sesamettha hatthiratanasadisameva.

tampi anubandhamÄ• naá¹ƒ __maá¹‡iratanaá¹ƒ_ uppajjati. so hoti maá¹‡i veá¸·uriyo subho
suparikammakato Ä• yÄ• mato cakkanÄ• bhisadiso, vepullapabbatÄ• Ä• gacchati, so catur
andhakÄ• re raÃ±Ã±o dhajaggato yojanaá¹ƒ obhÄ• seti, yassobhÄ• sena manussÄ• ``divÄ

kammante payojenti, antamaso kunthakipillikaá¹ƒ upÄ• dÄ• ya passanti.

tampi \Be I 275/ anubandhamÄ• naá¹ƒ __itthiratanaá¹ƒ_ uppajjati. pakatiaggamahesÄ« vÄ•
Ä• gacchati maddarÄ• jakulato vÄ• , atidÄ«ghÄ• dichadosavivajjitÄ• atikkantÄ• mÄ• nusaá
dibbaá¹ƒ vaá¹‡á¹‡aá¹ƒ, yassÄ• raÃ±Ã±o sÄ«takÄ• le uá¹‡hÄ• ni gattÄ• ni honti, uá¹‡hakÄ•
phoá¹-itatÅ«lapicuno viya samphasso hoti, kÄ• yato candanagandho vÄ• yati, mukhato uppa
pubbuá¹-á¹-hÄ• yitÄ• dianekaguá¹‡asamannÄ• gatÄ• ca hoti.

tampi anubandhamÄ• naá¹ƒ __gahapatiratanaá¹ƒ_ uppajjati raÃ±Ã±o pakatikammakaro se
\Ne I 240/ uppannamatte dibbaá¹ƒ cakkhu pÄ• tubhavati, yena samantato yojanamatte nidh
sassÄ• mikampi assÄ• mikampi. so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• pavÄ• reti ``appossu
te dhanena dhanakaraá¹‡Ä«yaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

tampi anubandhamÄ• naá¹ƒ __pariá¹‡Ä• yakaratanaá¹ƒ_ uppajjati raÃ±Ã±o pakatijeá¹-á¹-h
uppannamatte atirekapaÃ±Ã±Ä• veyyattiyena samannÄ• gato hoti, dvÄ• dasayojanÄ• ya pa
parijÄ• nitvÄ• niggahapaggahasamattho hoti. so rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• pavÄ• r
deva, hohi, ahaá¹ƒ te rajjaá¹ƒ anusÄ• sissÄ• mÄ«â€™â€™ ti. yaá¹ƒ vÄ• panaÃ±Ã±ampi ev
ratanaá¹ƒ, yassa na sakkÄ• tulayitvÄ• tÄ«rayitvÄ• aggho kÄ• tuá¹ƒ ``sataá¹ƒ vÄ• sahass
koá¹-iá¹ƒ vÄ• â€™â€™ ti. tattha ekaratanampi buddharatanena samaá¹ƒ natthi. yadi hi atula
tathÄ• gatova ratanaá¹ƒ. tathÄ• gato hi na sakkÄ• sÄ«lato vÄ• samÄ• dhito vÄ• paÃ±Ã±Ä
kenaci tulayitvÄ• tÄ«rayitvÄ• ``ettakaguá¹‡o vÄ• iminÄ• samo vÄ• sappaá¹-ibhÄ• go vÄ•
paricchindituá¹ƒ. evaá¹ƒ atulaá¹-á¹-henÄ• pi tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi.

tathÄ• yampi taá¹ƒ __dullabhadassanaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- dullabhapÄ
cakkavatti cakkÄ• dÄ«ni ca tassa ratanÄ• ni, tampi buddharatanena samaá¹ƒ natthi. yadi hi
dullabhadassanaá¹-á¹-hena ratanaá¹ƒ, tathÄ• gatova ratanaá¹ƒ, kuto cakkavattiÄ• dÄ«naá¹
ekasmiá¹ƒyeva kappe anekÄ• ni uppajjanti. yasmÄ• pana asaá¹…khyeyyepi kappe tathÄ• g
hoti, tasmÄ• tathÄ• gato eva kadÄ• ci karahaci uppajjanato dullabhadassano. vuttaá¹ƒ ceta
parinibbÄ• nasamaye ---

``devatÄ• , Ä• nanda, ujjhÄ• yanti --- `dÅ«rÄ• ca vatamha Ä• gatÄ• tathÄ• gataá¹ƒ dassan
tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ• , ajjeva rattiyÄ• pacchime yÄ•
parinibbÄ• naá¹ƒ bhavissati, ayaÃ±ca mahesakkho bhikkhu bhagavato purato á¹-hito ovÄ• r
pacchime kÄ• le tathÄ• gataá¹ƒ dassanÄ• yÄ• â€™â€™ â€™ ti (DN II 200).

evaá¹ƒ dullabhadassanaá¹-á¹-henapi tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi.

tathÄ• yampi taá¹ƒ __anomasattaparibhogaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- raÃ±Ã

cakkaratanÄ• di. taÃ±hi koá¹-isatasahassadhanÄ• nampi sattabhÅ«mikapÄ• sÄ• davaratale
caá¹‡á¸• Ä• lavenanesÄ• darathakÄ• rapukkusÄ• dÄ«naá¹ƒ nÄ«cakulikÄ• naá¹ƒ omakapur
paribhogatthÄ• ya na \Ne I 241/ nibbattati. ubhato sujÄ• tassa pana raÃ±Ã±o khattiyasseva
paripÅ«ritadasavidhacakkavattivattassa paribhogatthÄ• ya nibbattanato anomasattaparibho
buddharatanena samaá¹ƒ natthi. yadi hi anomasattaparibhogaá¹-á¹-hena ratanaá¹ƒ, tathÄ•
tathÄ• gato hi loke anomasattasammatÄ• nampi anupanissayasampannÄ• naá¹ƒ viparÄ«ta
pÅ«raá¹‡akassapÄ• dÄ«naá¹ƒ channaá¹ƒ satthÄ• rÄ• naá¹ƒ aÃ±Ã±esaÃ±ca evarÅ«pÄ• na
upanissayasampannÄ• naá¹ƒ pana catuppadÄ• yapi gÄ• thÄ• ya pariyosÄ• ne arahattamad
nibbedhikaÃ±Ä• á¹‡adassanÄ• naá¹ƒ bÄ• hiyadÄ• rucÄ«riyappabhutÄ«naá¹ƒ aÃ±Ã±esaÃ±
mahÄ• sÄ• vakÄ• naá¹ƒ paribhogo. te hi taá¹ƒ dassanÄ• nuttariyasavanÄ• nuttariyapÄ• rica
sÄ• dhentÄ• tathÄ• tathÄ• paribhuÃ±janti. evaá¹ƒ anomasattaparibhogaá¹-á¹-henÄ• pi tat
natthi.

yampi taá¹ƒ avisesato __ratijananaá¹-á¹-hena ratanaá¹ƒ_. seyyathidaá¹ƒ --- raÃ±Ã±o cakka
cakkaratanaá¹ƒ. taÃ±hi disvÄ• rÄ• jÄ• cakkavatti attamano hoti, evampi taá¹ƒ raÃ±Ã±o rati
caparaá¹ƒ rÄ• jÄ• cakkavatti vÄ• mena hatthena suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ gahetvÄ• d
cakkaratanaá¹ƒ abbhukkirati ``pavattatu \Be I 277/ bhavaá¹ƒ cakkaratanaá¹ƒ, abhivijinÄ• tu
cakkaratanaâ€™â€™ nti. tato cakkaratanaá¹ƒ paÃ±caá¹…gikaá¹ƒ viya tÅ«riyaá¹ƒ madhuras
Ä• kÄ• sena puratthimaá¹ƒ disaá¹ƒ gacchati, anvadeva rÄ• jÄ• cakkavatti cakkÄ• nubhÄ• v
dvÄ• dasayojanavitthiá¹‡á¹‡Ä• ya caturaá¹…giniyÄ• senÄ• ya nÄ• tiuccaá¹ƒ nÄ• tinÄ«caá¹
heá¹-á¹-hÄ• bhÄ• gena, nÄ«carukkhÄ• naá¹ƒ uparibhÄ• gena, rukkhesu pupphaphalapallav
gahetvÄ• Ä• gatÄ• naá¹ƒ hatthato paá¹‡á¹‡Ä• kÄ• raÃ±ca gaá¹‡hanto ``ehi kho mahÄ• rÄ•
paramanipaccakÄ• rena Ä• gate paá¹-irÄ• jÄ• no ``pÄ• á¹‡o na hantabboâ€™â€™ tiÄ• dinÄ
yattha pana rÄ• jÄ• bhuÃ±jitukÄ• mo vÄ• divÄ• seyyaá¹ƒ vÄ• kappetukÄ• mo hoti, tattha
otaritvÄ• udakÄ• disabbakiccakkhame same bhÅ«mibhÄ• ge akkhÄ• hataá¹ƒ viya tiá¹-á¹-ha
uppanne purimanayeneva saddaá¹ƒ karontaá¹ƒ gacchati, yaá¹ƒ sutvÄ• dvÄ• dasayojanikÄ•
gacchati. cakkaratanaá¹ƒ anupubbena puratthimaá¹ƒ samuddaá¹ƒ ajjhogÄ• hati, tasmiá¹ƒ a
yojanappamÄ• á¹‡aá¹ƒ apagantvÄ• bhittÄ«kataá¹ƒ viya tiá¹-á¹-hati. mahÄ• jano yathÄ• kÄ•
gaá¹‡hÄ• ti. puna rÄ• jÄ• suvaá¹‡á¹‡abhiá¹…kÄ• raá¹ƒ gahetvÄ• ``ito paá¹-á¹-hÄ• ya mam
abbhukkiritvÄ• nivattati. senÄ• purato hoti, cakkaratanaá¹ƒ pacchato, rÄ• jÄ• majjhe. cakk
osakkitosakkitaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ paripÅ«rati. eteneva upÄ• yena dakkhiá¹‡apacchi
gacchati.

evaá¹ƒ catuddisaá¹ƒ anusaá¹ƒyÄ• yitvÄ• cakkaratanaá¹ƒ tiyojanappamÄ• á¹‡aá¹ƒ Ä• kÄ•
á¹-hito rÄ• jÄ• cakkaratanÄ• nubhÄ• vena vijitaá¹ƒ paÃ±casataparittadÄ«papaá¹-imaá¹‡á¸•
sattayojanasahassaparimaá¹‡á¸• alaá¹ƒ pubbavidehaá¹ƒ, tathÄ• aá¹-á¹-hayojanasahassap
uttarakuruá¹ƒ, sattayojanasahassaparimaá¹‡á¸• alaá¹ƒyeva \Ne I 242/ aparagoyÄ• naá¹ƒ,
dasayojanasahassaparimaá¹‡á¸• alaá¹ƒ jambudÄ«paÃ±cÄ• ti evaá¹ƒ

catumahÄ• dÄ«padvisahassaparittadÄ«papaá¹-imaá¹‡á¸• itaá¹ƒ ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ s
viya oloketi. evaá¹ƒ olokayato cassa anappikÄ• rati uppajjati. evampi taá¹ƒ cakkaratanaá¹ƒ
janeti, tampi buddharatanasamaá¹ƒ natthi. yadi hi ratijananaá¹-á¹-hena ratanaá¹ƒ, tathÄ• ga
kiá¹ƒ karissati etaá¹ƒ cakkaratanaá¹ƒ? tathÄ• gato hi yassÄ• dibbÄ• ya ratiyÄ• cakkaratan
janitÄ• cakkavattirati saá¹…khampi kalampi kalabhÄ• gampi na \Be I 278/ upeti, tatopi ratito
paá¹‡Ä«tataraÃ±ca attano ovÄ• dappatikarÄ• naá¹ƒ asaá¹…khyeyyÄ• nampi devamanussÄ
dutiyatatiyacatutthapaÃ±camajjhÄ• naratiá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanaratiá¹ƒ,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
sotÄ• pattiphalaratiá¹ƒ, sakadÄ• gÄ• mianÄ• gÄ• miarahattamaggaphalaratiÃ±ca janeti. eva
tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthÄ«ti.

apica ratanaá¹ƒ nÄ• metaá¹ƒ duvidhaá¹ƒ hoti saviÃ±Ã±Ä• á¹‡akaá¹ƒ aviÃ±Ã±Ä• á¹‡akaÃ±c
cakkaratanaá¹ƒ maá¹‡iratanaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi anindriyabaddhaá¹ƒ suvaá¹‡á¹
saviÃ±Ã±Ä• á¹‡akaá¹ƒ hatthiratanÄ• di pariá¹‡Ä• yakaratanapariyosÄ• naá¹ƒ, yaá¹ƒ vÄ• pa
indriyabaddhaá¹ƒ. evaá¹ƒ duvidhe cettha saviÃ±Ã±Ä• á¹‡akaratanaá¹ƒ aggamakkhÄ• yati. I
aviÃ±Ã±Ä• á¹‡akaá¹ƒ suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• diratanaá¹ƒ, saviÃ±Ã±Ä• á¹‡akÄ• na
alaá¹…kÄ• ratthÄ• ya upanÄ«yati.

saviÃ±Ã±Ä• á¹‡akaratanampi duvidhaá¹ƒ tiracchÄ• nagataratanaá¹ƒ, manussaratanaÃ±ca.
aggamakkhÄ• yati. kasmÄ• ? yasmÄ• tiracchÄ• nagataratanaá¹ƒ manussaratanassa opava
duvidhaá¹ƒ itthiratanaá¹ƒ, purisaratanaÃ±ca. tattha purisaratanaá¹ƒ aggamakkhÄ• yati. kasm
itthiratanaá¹ƒ purisaratanassa paricÄ• rikattaá¹ƒ Ä• pajjati. purisaratanampi duvidhaá¹ƒ agÄ
anagÄ• rikaratanaÃ±ca. tattha anagÄ• rikaratanaá¹ƒ aggamakkhÄ• yati. kasmÄ• ? yasmÄ•
cakkavattÄ«pi sÄ«lÄ• diguá¹‡ayuttaá¹ƒ anagÄ• rikaratanaá¹ƒ paÃ±capatiá¹-á¹-hitena vandit
payirupÄ• sitvÄ• ca dibbamÄ• nusikÄ• sampattiyo pÄ• puá¹‡itvÄ• ante nibbÄ• nasampatt

evaá¹ƒ anagÄ• rikaratanampi duvidhaá¹ƒ --- ariyaputhujjanavasena. ariyaratanampi duvidh
sekkhÄ• sekkhavasena. asekkharatanampi duvidhaá¹ƒ sukkhavipassakasamathayÄ• nikava
duvidhaá¹ƒ sÄ• vakapÄ• ramippattaá¹ƒ, appattaÃ±ca. tattha sÄ• vakapÄ• ramippattaá¹ƒ ag
guá¹‡amahantatÄ• ya. sÄ• vakapÄ• ramippattaratanatopi paccekabuddharatanaá¹ƒ aggam
guá¹‡amahantatÄ• ya. sÄ• riputtamoggallÄ• nasadisÄ• pi hi anekasatÄ• sÄ• vakÄ• \Ne I 2
guá¹‡Ä• naá¹ƒ satabhÄ• gampi na upenti. paccekabuddharatanatopi sammÄ• sambuddhara
kasmÄ• ? guá¹‡amahantatÄ• ya. sakalampi hi jambudÄ«paá¹ƒ pÅ«retvÄ• pallaá¹…kena pa
nisinnÄ• paccekabuddhÄ• ekassa sammÄ• sambuddhassa guá¹‡Ä• naá¹ƒ neva saá¹…kha
kalabhÄ• gaá¹ƒ upenti. vuttampi cetaá¹ƒ bhagavatÄ• --- ``yÄ• vatÄ• , bhikkhave, sattÄ• ap
tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ tiÄ• di (SN c V 139; AN a IV 34; b V 32; I
pariyÄ• yena tathÄ• gatasamaá¹ƒ ratanaá¹ƒ natthi. tenÄ• ha bhagavÄ• __ ``na no samaá¹ƒ
_ti.

evaá¹ƒ bhagavÄ• buddharatanassa aÃ±Ã±ehi ratanehi asamataá¹ƒ vatvÄ• idÄ• ni tesaá¹ƒ
uppannaupaddavavÅ«pasamanatthaá¹ƒ neva jÄ• tiá¹ƒ na gottaá¹ƒ na kolaputtiyaá¹ƒ na vaá
nissÄ• ya, apica kho avÄ«cimupÄ• dÄ• ya bhavaggapariyante loke sÄ«lasamÄ• dhikkhandh
buddharatanassa asadisabhÄ• vaá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi buc
etena saccena suvatthi hotÅ«â€™â€™ _ti.

tassattho --- __idampi_ idha vÄ• huraá¹ƒ vÄ• saggesu vÄ• yaá¹ƒkiÃ±ci atthi vittaá¹ƒ vÄ•
saddhiá¹ƒ tehi tehi guá¹‡ehi asamattÄ• __buddharatanaá¹ƒ paá¹‡Ä«taá¹ƒ_. yadi etaá¹ƒ sa
imesaá¹ƒ pÄ• á¹‡Ä«naá¹ƒ __sotthi hotu, _ sobhanÄ• naá¹ƒ atthitÄ• hotu, arogatÄ• nirupa
yathÄ• ``cakkhuá¹ƒ kho, Ä• nanda, suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• â€™â€™ tieva
attabhÄ• vena vÄ• attaniyabhÄ• vena vÄ• ti attho. itarathÄ• hi cakkhu attÄ• vÄ• attaniyaá
appaá¹-isiddhameva siyÄ• . evaá¹ƒ __ratanaá¹ƒ paá¹‡Ä«ta_nti ratanattaá¹ƒ paá¹‡Ä«taá¹ƒ, n
ayamattho veditabbo. itarathÄ• hi buddho neva ratananti sijjheyya. na hi yattha ratanaá¹ƒ a
ratananti sijjhati. yattha pana cittÄ«katÄ• diatthasaá¹…khÄ• taá¹ƒ yena vÄ• tena vÄ• vidhi
ratanattaá¹ƒ atthi, yasmÄ• taá¹ƒ ratanattamupÄ• dÄ• ya ratananti paÃ±Ã±Ä• pÄ«yati, tasm
atthitÄ• ya ratananti sijjhati. atha vÄ• __idampi buddhe ratana_nti iminÄ• pi kÄ• raá¹‡ena b
evampettha attho veditabbo. vuttamattÄ• ya ca bhagavatÄ• imÄ• ya gÄ• thÄ• ya rÄ• jakula
vÅ«pasantaá¹ƒ. imissÄ• gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanus

<227> evaá¹ƒ buddhaguá¹‡ena saccaá¹ƒ vatvÄ• idÄ• ni nibbÄ• nadhammaguá¹‡ena vattu
virÄ• gaâ€™â€™ _nti. tattha yasmÄ• nibbÄ• nasacchikiriyÄ• ya rÄ• gÄ• dayo khÄ«á¹‡Ä•
vÄ• taá¹ƒ tesaá¹ƒ anuppÄ• danirodhakkhayamattaá¹ƒ, yasmÄ• ca \Be I 280/ taá¹ƒ rÄ• gÄ•
Ä• rammaá¹‡ato ca, yasmÄ• vÄ• tamhi sacchikate rÄ• gÄ• dayo accantaá¹ƒ virattÄ• hont
244/, tasmÄ• __ ``khayaâ€™â€™ _nti ca __ ``virÄ• gaâ€™â€™ _nti ca vuccati. yasmÄ• p
paÃ±Ã±Ä• yati, na vayo na á¹-hitassa aÃ±Ã±athattaá¹ƒ, tasmÄ• taá¹ƒ na jÄ• yati na jÄ«yati
__ ``amataâ€™â€™ _nti vuccati, uttamaá¹-á¹-hena pana atappakaá¹-á¹-hena ca __paá¹‡Ä«
yaá¹ƒ ajjhagÄ• vindi, paá¹-ilabhi, attano Ã±Ä• á¹‡abalena sacchÄ• kÄ• si. __sakyamunÄ«_
sakyo, moneyyadhammasamannÄ• gatattÄ• muni, sakyo eva muni sakyamuni. __samÄ• h
samÄ• hitacitto. __na tena dhammena samatthi kiÃ±cÄ«_ti tena khayÄ• dinÄ• makena saky
samaá¹ƒ kiÃ±ci dhammajÄ• taá¹ƒ natthi. tasmÄ• suttantarepi vuttaá¹ƒ ``yÄ• vatÄ• , bhikkha
vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yatÄ«â€™â€™

evaá¹ƒ bhagavÄ• nibbÄ• nadhammassa aÃ±Ã±ehi dhammehi asamataá¹ƒ vatvÄ• idÄ• ni
uppannaupaddavavÅ«pasamanatthaá¹ƒ khayavirÄ• gÄ• matapaá¹‡Ä«tatÄ• guá¹‡ehi nibbÄ•
asadisabhÄ• vaá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi dhamme ratanaá¹ƒ pa
suvatthi hotÅ«â€™â€™ _ti. tassattho purimagÄ• thÄ• ya vuttanayeneva veditabbo. imissÄ•
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

<228> evaá¹ƒ nibbÄ• nadhammaguá¹‡ena saccaá¹ƒ vatvÄ• idÄ• ni maggadhammaguá¹‡e
buddhaseá¹-á¹-hoâ€™â€™ _ti. tattha ``bujjhitÄ• saccÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Nidd I 19
pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 162) nayena buddho, uttamo pasaá¹ƒsanÄ
buddho ca so seá¹-á¹-ho cÄ• ti __buddhaseá¹-á¹-ho_. anubuddhapaccekabuddhasaá¹…khÄ
seá¹-á¹-hoti buddhaseá¹-á¹-ho. so buddhaseá¹-á¹-ho __yaá¹ƒ parivaá¹‡á¹‡ayÄ«, _ ``aá¹-á¹-h
maggÄ• naá¹ƒ, khemaá¹ƒ nibbÄ• nappattiyÄ• â€™â€™ ti (MN II 215) ca ``ariyaá¹ƒ vo, bhik
desessÄ• mi saupanisaá¹ƒ saparikkhÄ• raâ€™â€™ nti (MN III 136) ca evamÄ• dinÄ• naye
pakÄ• sayi. __suci_nti kilesamalasamucchedakaraá¹‡ato accantavodÄ• naá¹ƒ. __samÄ• dh
yaÃ±ca attano pavattisamanantaraá¹ƒ niyameneva phaladÄ• nato ``Ä• nantarikasamÄ• dhÄ
maggasamÄ• dhiÃ±hi uppanne tassa phaluppattinisedhako koci antarÄ• yo atthi. yathÄ• ha

``ayaÃ±ca \Be I 281/ puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno assa, kappassa
assa, neva tÄ• va kappo uá¸• á¸• ayheyya, yÄ• vÄ• yaá¹ƒ puggalo na sotÄ• pattiphalaá¹ƒ sa
puggalo á¹-hitakappÄ«. sabbepi maggasamaá¹…gino puggalÄ• á¹-hitakappinoâ€™â€™ ti (

__samÄ• dhinÄ• _ \Ne I 245/ __tena samo na vijjatÄ«_ti tena buddhaseá¹-á¹-haparivaá¹‡á¹
Ä• nantarikasamÄ• dhinÄ• samo rÅ«pÄ• vacarasamÄ• dhi vÄ• arÅ«pÄ• vacarasamÄ• dhi
tesaá¹ƒ bhÄ• vitattÄ• tattha tattha brahmaloke uppannassÄ• pi puna nirayÄ• dÄ«su uppatti
arahattasamÄ• dhissa bhÄ• vitattÄ• ariyapuggalassa sabbuppattisamugghÄ• tasambhavat
vuttaá¹ƒ ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…giko maggo
aggamakkhÄ• yatÄ«â€™â€™ tiÄ• di (AN a IV 34; It 90).

evaá¹ƒ bhagavÄ• Ä• nantarikasamÄ• dhissa aÃ±Ã±ehi samÄ• dhÄ«hi asamataá¹ƒ vatvÄ•
maggadhammaratanassa asadisabhÄ• vaá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``ida
hotÅ«â€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

<229> evaá¹ƒ maggadhammaguá¹‡enÄ• pi saccaá¹ƒ vatvÄ• idÄ• ni saá¹…ghaguá¹‡enÄ•
puggalÄ• â€™â€™ _ti. tattha __ye_ti aniyametvÄ• uddeso. __puggalÄ• _ti sattÄ• . __aá¹-á
gaá¹‡anaparicchedo. te hi cattÄ• ro ca paá¹-ipannÄ• cattÄ• ro ca phale á¹-hitÄ• ti aá¹-á¹-ha
pasatthÄ• _ti sappurisehi buddhapaccekabuddhasÄ• vakehi aÃ±Ã±ehi ca devamanussehi p
sahajÄ• tasÄ«lÄ• diguá¹‡ayogÄ• . tesaÃ±hi campakavakulakusumÄ• dÄ«naá¹ƒ sahajÄ• tav
sahajÄ• tasÄ«lasamÄ• dhiÄ• dayo guá¹‡Ä• . tena te vaá¹‡á¹‡agandhÄ• disampannÄ• ni viy
sataá¹ƒ piyÄ• manÄ• pÄ• pasaá¹ƒsanÄ«yÄ• ca honti. tena vuttaá¹ƒ ``ye puggalÄ• aá¹-á¹-
ti.

atha vÄ• __ye_ti aniyametvÄ• uddeso. __puggalÄ• _ti sattÄ• . __aá¹-á¹-hasata_nti tesaá¹

hi ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamoti \Be I 282/ tayo sotÄ• pannÄ• , kÄ• marÅ«pÄ
adhigatapphalÄ• tayo sakadÄ• gÄ• mino, te sabbepi catunnaá¹ƒ paá¹-ipadÄ• naá¹ƒ vasena
antarÄ• parinibbÄ• yÄ«, upahaccaparinibbÄ• yÄ«, sasaá¹…khÄ• raparinibbÄ• yÄ«, asaá¹…
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti, avihesu paÃ±ca, tathÄ• atappasudassasudassÄ«su
uddhaá¹ƒsotavajjÄ• cattÄ• roti catuvÄ«sati anÄ• gÄ• mino, sukkhavipassako samathayÄ• n
maggaá¹-á¹-hÄ• ti catupaÃ±Ã±Ä• sa. te sabbepi saddhÄ• dhurapaÃ±Ã±Ä• dhurÄ• naá¹ƒ va
aá¹-á¹-hasataá¹ƒ honti. sesaá¹ƒ vuttanayameva.

__cattÄ• ri etÄ• ni yugÄ• ni hontÄ«_ti te sabbepi aá¹-á¹-ha vÄ• aá¹-á¹-hasataá¹ƒ vÄ• ti vitth
uddiá¹-á¹-hapuggalÄ• , saá¹…khepavasena sotÄ• pattimaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹
arahattamaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ yuganti cattÄ• ri yugÄ• ni honti. __te dakkhiá
__te_ti pubbe aniyametvÄ• \Ne I 246/ uddiá¹-á¹-hÄ• naá¹ƒ niyametvÄ• niddeso. ye puggal
aá¹-á¹-ha vÄ• aá¹-á¹-hasataá¹ƒ vÄ• , saá¹…khepavasena cattÄ• ri yugÄ• ni hontÄ«ti vuttÄ•
dakkhiá¹‡aá¹ƒ arahantÄ«ti dakkhiá¹‡eyyÄ• . dakkhiá¹‡Ä• nÄ• ma kammaÃ±ca kammavipÄ
idaá¹ƒ vejjakammaá¹ƒ vÄ• jaá¹…ghapesanikaá¹ƒ vÄ• karissatÄ«â€™â€™ ti evamÄ• dÄ«n
deyyadhammo, taá¹ƒ arahanti nÄ• ma sÄ«lÄ• diguá¹‡ayuttÄ• puggalÄ• . ime ca tÄ• disÄ• ,
``dakkhiá¹‡eyyÄ• â€™â€™ ti.

__sugatassa sÄ• vakÄ• _ti bhagavÄ• sobhanena gamanena yuttattÄ• , sobhanaÃ±ca á¹-h
ca gatattÄ• suá¹-á¹-hu eva ca gadattÄ• sugato, tassa sugatassa. sabbepi te vacanaá¹ƒ sua
kÄ• maÃ±ca aÃ±Ã±epi suá¹‡anti, na pana sutvÄ• kattabbakiccaá¹ƒ karonti. ime pana sutvÄ
dhammÄ• nudhammapaá¹-ipattiá¹ƒ katvÄ• maggaphalÄ• ni pattÄ• , tasmÄ• ``sÄ• vakÄ• â
dinnÄ• ni mahapphalÄ• nÄ«_ti etesu sugatasÄ• vakesu appakÄ• nipi dÄ• nÄ• ni dinnÄ• ni p
dakkhiá¹‡Ä• visuddhibhÄ• vaá¹ƒ upagatattÄ• mahapphalÄ• ni honti. tasmÄ• suttantarepi v

``yÄ• vatÄ• , bhikkhave, saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• , tathÄ• gatasÄ• vakasaá¹…gho tes
cattÄ• ri purisayugÄ• ni aá¹-á¹-ha purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho ... pe
hotÄ«â€™â€™ ti (AN a IV 34; b V 32; It 90).

evaá¹ƒ \Be I 283/ bhagavÄ• sabbesampi maggaá¹-á¹-haphalaá¹-á¹-hÄ• naá¹ƒ vasena saá¹
vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi saá¹…
pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkav
paá¹-iggahitÄ• ti.

<230> evaá¹ƒ maggaá¹-á¹-haphalaá¹-á¹-hÄ• naá¹ƒ vasena saá¹…ghaguá¹‡ena saccaá¹ƒ v
ekacciyÄ• naá¹ƒ phalasamÄ• pattisukhamanubhavantÄ• naá¹ƒ khÄ«á¹‡Ä• savapuggalÄ• n
__ ``ye suppayuttÄ• â€™â€™ _ti. tattha __ye_ti aniyamituddesavacanaá¹ƒ. __suppayuttÄ•
anekavihitaá¹ƒ anesanaá¹ƒ pahÄ• ya suddhÄ• jÄ«vitaá¹ƒ nissÄ• ya vipassanÄ• ya attÄ• na

attho. atha vÄ• __suppayuttÄ• _ti parisuddhakÄ• yavacÄ«payogasamannÄ• gatÄ• . tena te
dasseti. __manasÄ• daá¸·henÄ• _ti daá¸·hena manasÄ• , thirasamÄ• dhiyuttena cetasÄ• ti
samÄ• dhikkhandhaá¹ƒ dasseti. __nikkÄ• mino_ti kÄ• ye ca jÄ«vite ca anapekkhÄ• hutvÄ•
sabbakilesehi katanikkamanÄ• . tena tesaá¹ƒ vÄ«riyasampannaá¹ƒ paÃ±Ã±Ä• kkhandhaá¹ƒ

__gotamasÄ• sanamhÄ«_ti \Ne I 247/ gottato gotamassa tathÄ• gatasseva sÄ• sanamhi. te
nÄ• nappakÄ• rampi amaratapaá¹ƒ karontÄ• naá¹ƒ suppayogÄ• diguá¹‡Ä• bhÄ• vato kilese
__te_ti pubbe uddiá¹-á¹-hÄ• naá¹ƒ niddesavacanaá¹ƒ. __pattipattÄ• _ti ettha pattabbÄ• ti pa
pattuá¹ƒ arahÄ• , yaá¹ƒ patvÄ• accantayogakkhemino honti, arahattaphalassetaá¹ƒ adhiva
pattÄ• ti pattipattÄ• . __amata_nti nibbÄ• naá¹ƒ. __vigayhÄ• _ti Ä• rammaá¹‡avasena vigÄ•
labhitvÄ• . __mudhÄ• _ti abyayena kÄ• kaá¹‡ikamattampi byayaá¹ƒ akatvÄ• . __nibbuti_nti
paá¹-ippassaddhakilesadarathaá¹ƒ phalasamÄ• pattiá¹ƒ. __bhuÃ±jamÄ• nÄ• _ti anubhavan
ye imasmiá¹ƒ gotamasÄ• sanamhi sÄ«lasampannattÄ• suppayuttÄ• , samÄ• dhisampanna
paÃ±Ã±Ä• sampannattÄ• nikkÄ• mino, te imÄ• ya sammÄ• paá¹-ipadÄ• ya amataá¹ƒ vigay
phalasamÄ• pattisaÃ±Ã±itaá¹ƒ nibbutiá¹ƒ bhuÃ±jamÄ• nÄ• pattipattÄ• nÄ• ma hontÄ«ti.

evaá¹ƒ bhagavÄ• phalasamÄ• pattisukhamanubhavantÄ• naá¹ƒ khÄ«á¹‡Ä• savapuggalÄ•
saá¹…gharatanassa guá¹‡aá¹ƒ vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹
``idampi saá¹…gheâ€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• t
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

<231> evaá¹ƒ khÄ«á¹‡Ä• savapuggalÄ• naá¹ƒ guá¹‡ena saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ sa
bahujanapaccakkhena sotÄ• pannasseva guá¹‡ena vattumÄ• raddho __ ``yathindakhÄ«loâ
upamÄ• vacanaá¹ƒ. __indakhÄ«lo_ti nagaradvÄ• ranivÄ• raá¹‡atthaá¹ƒ ummÄ• rabbhantar
pathaviá¹ƒ khaá¹‡itvÄ• Ä• koá¹-itassa sÄ• radÄ• rumayathambhassetaá¹ƒ adhivacanaá¹ƒ.
__sito_ti anto pavisitvÄ• nissito. __siyÄ• _ti bhaveyya. __catubbhi vÄ• tehÄ«_ti catÅ«hi dis
__asampakampiyo_ti kampetuá¹ƒ vÄ• cÄ• letuá¹ƒ vÄ• asakkuá¹‡eyyo. __tathÅ«pama_nti
__sappurisa_nti uttamapurisaá¹ƒ. __vadÄ• mÄ«_ti bhaá¹‡Ä• mi. __yo ariyasaccÄ• ni avecc
ariyasaccÄ• ni paÃ±Ã±Ä• ya ajjhogÄ• hetvÄ• passati. tattha ariyasaccÄ• ni visuddhimagge
veditabbÄ• ni.

ayaá¹ƒ panettha saá¹…khepattho --- yathÄ• hi indakhÄ«lo gambhÄ«ranematÄ• ya pathavi
asampakampiyo siyÄ• , imampi sappurisaá¹ƒ tathÅ«pamameva vadÄ• mi, yo ariyasaccÄ• n
yasmÄ• sopi indakhÄ«lo viya catÅ«hi vÄ• tehi sabbatitthiyavÄ• davÄ• tehi asampakampiyo
kenaci kampetuá¹ƒ vÄ• cÄ• letuá¹ƒ vÄ• asakkuá¹‡eyyo. tasmÄ• suttantarepi vuttaá¹ƒ ---

``seyyathÄ• pi \Ne I 248/, bhikkhave, ayokhÄ«lo vÄ• indakhÄ«lo vÄ• gambhÄ«ranemo sun
puratthimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva naá¹ƒ saá¹…kar

sampacÄ• leyya. pacchimÄ• ya ... pe ... dakkhiá¹‡Ä• ya ... uttarÄ• ya cepi ... pe ... na sampa
kissa hetu? gambhÄ«rattÄ• , bhikkhave, nemassa sunikhÄ• tattÄ• indakhÄ«lassa. evameva
keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• `idaá¹ƒ dukkhanti ... pe ... paá¹-ipadÄ• â€™ ti ya
te na aÃ±Ã±assa samaá¹‡assa \Be I 285/ vÄ• brÄ• hmaá¹‡assa vÄ• mukhaá¹ƒ olokenti `a
jÄ• naá¹ƒ jÄ• nÄ• ti passaá¹ƒ passatÄ«â€™ ti. taá¹ƒ kissa hetu? sudiá¹-á¹-hattÄ• , bhikkhav
ariyasaccÄ• naâ€™â€™ nti (SN c V 1109).

evaá¹ƒ bhagavÄ• bahujanapaccakkhassa sotÄ• pannasseva vasena saá¹…gharatanassa
guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati __ ``idampi saá¹…gheâ€™â€™ _ti. tassat
veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanusseh

<232> evaá¹ƒ avisesato sotÄ• pannassa guá¹‡ena saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹
sotÄ• pannÄ• ekabÄ«jÄ« kolaá¹ƒkolo sattakkhattuparamoti. yathÄ• ha ---

``idhekacco puggalo tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hoti ... pe .
bhavaá¹ƒ nibbattitvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ ekabÄ«jÄ«. tathÄ• dve vÄ• tÄ«á¹‡i
sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ kolaá¹ƒkolo. tathÄ• sattakkh
manussesu ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti, ayaá¹ƒ sattakkhattup
31-33).

tesaá¹ƒ sabbakaniá¹-á¹-hassa sattakkhattuparamassa guá¹‡ena vattumÄ• raddho __ ``ye a
tattha __ye ariyasaccÄ• nÄ«_ti etaá¹ƒ vuttanayameva. __vibhÄ• vayantÄ«_ti paÃ±Ã±Ä• obh
saccapaá¹-icchÄ• dakaá¹ƒ kilesandhakÄ• raá¹ƒ vidhamitvÄ• attano pakÄ• sÄ• ni pÄ• kaá¹-
__gambhÄ«rapaÃ±Ã±enÄ• _ti appameyyapaÃ±Ã±atÄ• ya sadevakassapi lokassa Ã±Ä• á¹‡
alabbhaneyyapatiá¹-á¹-hapaÃ±Ã±ena, sabbaÃ±Ã±unÄ• ti vuttaá¹ƒ hoti. __sudesitÄ• nÄ«_ti
samÄ• sabyÄ• sasÄ• kalyavekalyÄ• dÄ«hi tehi tehi nayehi suá¹-á¹-hu desitÄ• ni. __kiÃ±cÄ•
pamattÄ• _ti te vibhÄ• vitaariyasaccÄ• puggalÄ• kiÃ±cÄ• pi devarajjacakkavattirajjÄ• dippa
Ä• gamma bhusaá¹ƒ pamattÄ• honti, tathÄ• pi sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…kh
á¹-hapetvÄ• satta \Be I 286/ bhave anamatagge saá¹ƒsÄ• re ye uppajjeyyuá¹ƒ nÄ• maÃ±ca
tesaá¹ƒ niruddhattÄ• atthaá¹…gatattÄ• na aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ Ä• diyanti, sattamabh
Ä• rabhitvÄ• arahattaá¹ƒ pÄ• puá¹‡antÄ«ti.

evaá¹ƒ bhagavÄ• sattakkhattuparamavasena saá¹…gharatanassa guá¹‡aá¹ƒ vatvÄ• idÄ•
saccavacanaá¹ƒ payuÃ±jati __ ``idampi saá¹…gheâ€™â€™ _ti. tassattho pubbe vuttanayen
gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

<233> evaá¹ƒ sattakkhattuparamassa aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ anÄ• diyanaguá¹‡ena saá
saccaá¹ƒ vatvÄ• idÄ• ni tasseva satta bhave Ä• diyatopi aÃ±Ã±ehi appahÄ«nabhavÄ• dÄ•

guá¹‡ena vattumÄ• raddho __ ``sahÄ• vassÄ• â€™â€™ _ti. tattha __sahÄ• vÄ• _ti saddhiá
bhavaá¹ƒ aá¹-á¹-hamamÄ• diyantÄ«â€™â€™ ti vuttesu aÃ±Ã±atarassa. __dassanasampad
sotÄ• pattimaggasampattiyÄ• . sotÄ• pattimaggo hi nibbÄ• naá¹ƒ disvÄ• kattabbakiccasam
nibbÄ• nadassanato ``dassanaâ€™â€™ nti vuccati. tassa attani pÄ• tubhÄ• vo dassanasan
dassanasampadÄ• ya saha eva. __tayassu dhammÄ• jahitÄ• bhavantÄ«_ti ettha __su_iti
``idaá¹ƒsu me, sÄ• riputta, mahÄ• vikaá¹-abhojanasmiá¹ƒ hotÄ«â€™â€™ tievamÄ• dÄ«su (
sahÄ• vassa dassanasampadÄ• ya tayo dhammÄ• jahitÄ• bhavanti pahÄ«nÄ• bhavantÄ«

idÄ• ni jahitadhammadassanatthaá¹ƒ Ä• ha __ ``sakkÄ• yadiá¹-á¹-hÄ« vicikicchitaÃ±ca, sÄ
yadatthi kiÃ±cÄ«â€™â€™ _ti. tattha sati kÄ• ye vijjamÄ• ne upÄ• dÄ• nakkhandhapaÃ±cak
vÄ«sativatthukÄ• diá¹-á¹-hi __sakkÄ• yadiá¹-á¹-hi, _ satÄ« vÄ• tattha kÄ• ye diá¹-á¹-hÄ«tip
yathÄ• vuttappakÄ• re kÄ• ye vijjamÄ• nÄ• diá¹-á¹-hÄ«ti attho. satiyeva vÄ• kÄ• ye diá¹-á¹
sakkÄ• yadiá¹-á¹-hi, yathÄ• vuttappakÄ• re kÄ• ye vijjamÄ• ne rÅ«pÄ• disaá¹…khÄ• to attÄ
diá¹-á¹-hÄ«ti attho. tassÄ• ca pahÄ«nattÄ• sabbadiá¹-á¹-higatÄ• ni pahÄ«nÄ• niyeva honti
mÅ«laá¹ƒ. sabbakilesabyÄ• dhivÅ«pasamanato paÃ±Ã±Ä• ``cikicchitaâ€™â€™ nti vuccati,
ito vigataá¹ƒ, tato vÄ• paÃ±Ã±Ä• cikicchitÄ• idaá¹ƒ vigatanti __vicikicchitaá¹ƒ, _ ``satthari k
tiÄ• dinÄ• (Dhs 1008; Vibh 915) nayena \Be I 287/ vuttÄ• ya aá¹-á¹-havatthukÄ• ya vimatiy
tassÄ• pahÄ«nattÄ• sabbavicikicchitÄ• ni pahÄ«nÄ• ni honti. taÃ±hi nesaá¹ƒ mÅ«laá¹ƒ. ``i
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«lena suddhi vatena suddhÄ«â€™â€™ tievamÄ• dÄ«su
gosÄ«lakukkurasÄ«lÄ• dikaá¹ƒ sÄ«laá¹ƒ govatakukkuravatÄ• dikaÃ±ca vataá¹ƒ __ ``sÄ«lab
tassa pahÄ«nattÄ• sabbampi naggiyamuá¹‡á¸• ikÄ• di amaratapaá¹ƒ pahÄ«naá¹ƒ hoti. taÃ
sabbÄ• vasÄ• ne vuttaá¹ƒ __ ``yadatthi kiÃ±cÄ«â€™â€™ _ti. dukkhadassanasampadÄ• ya
sakkÄ• yadiá¹-á¹-hi, samudayadassanasampadÄ• ya vicikicchitaá¹ƒ, maggadassananibbÄ•
sÄ«labbataá¹ƒ pahÄ«yatÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ.

<234> evamassa kilesavaá¹-á¹-appahÄ• naá¹ƒ dassetvÄ• idÄ• ni tasmiá¹ƒ kilesavaá¹-á¹-e
vipÄ• kavaá¹-á¹-ena bhavitabbaá¹ƒ, tappahÄ• nÄ• tassÄ• pi pahÄ• naá¹ƒ dÄ«pento Ä• ha
vippamuttoâ€™â€™ _ti. tattha cattÄ• ro apÄ• yÄ• nÄ• ma nirayatiracchÄ• napettivisayaasu
bhave upÄ• diyantopi vippamuttoti attho.

evamassa vipÄ• kavaá¹-á¹-appahÄ• naá¹ƒ dassetvÄ• idÄ• ni yaá¹ƒ imassa vipÄ• kavaá¹-á
kammavaá¹-á¹-aá¹ƒ, tassÄ• pi pahÄ• naá¹ƒ dassento Ä• ha __ ``chaccÄ• bhiá¹-hÄ• nÄ• ni a
tattha __abhiá¹-hÄ• nÄ• nÄ«_ti oá¸·Ä• rikaá¹-á¹-hÄ• nÄ• ni, tÄ• ni esa cha abhabbo kÄ• tuá
``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo mÄ• ta
voropeyyÄ• â€™â€™ tiÄ• dinÄ• (AN a I 271; MN III 128; Vibh 809) nayena ekakanipÄ• te v
mÄ• tughÄ• tapitughÄ• taarahantaghÄ• talohituppÄ• dasaá¹…ghabhedaaÃ±Ã±asatthÄ• ruc
hi kiÃ±cÄ• pi diá¹-á¹-hisampanno ariyasÄ• vako kunthakipillikampi jÄ«vitÄ• na voropeti, api
puthujjanabhÄ• vassa vigarahaá¹‡atthaá¹ƒ vuttÄ• ni. puthujjano hi adiá¹-á¹-hisampannattÄ•

abhiá¹-hÄ• nÄ• nipi karoti, dassanasampanno pana abhabbo tÄ• ni kÄ• tunti. abhabbaggah
akaraá¹‡adassanatthaá¹ƒ. bhavantarepi hi esa attano ariyasÄ• vakabhÄ• vaá¹ƒ ajÄ• nantop
vÄ• cha, pakatipÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni vÄ• paÃ±ca verÄ• ni aÃ±Ã±asatthÄ• ruddesena
yÄ• ni sandhÄ• ya ekacce ``chachÄ• bhiá¹-hÄ• nÄ• nÄ«â€™â€™ ti paá¹-hanti. matamacch
ariyasÄ• vakagÄ• madÄ• rakÄ• naá¹ƒ nidassanaá¹ƒ.

evaá¹ƒ \Be I 288/ bhagavÄ• satta bhave Ä• diyatopi ariyasÄ• vakassa aÃ±Ã±ehi appahÄ«
visiá¹-á¹-haguá¹‡avasena saá¹…gharatanassa guá¹‡aá¹ƒ vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ
payuÃ±jati __ ``idampi saá¹…gheâ€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo. in
Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

<235> evaá¹ƒ satta bhave Ä• diyatopi aÃ±Ã±ehi appahÄ«nabhavÄ• dÄ• nehi puggalehi vis
saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vatvÄ• idÄ• ni ``na kevalaá¹ƒ dassanasampanno
kÄ• tuá¹ƒ, kiá¹ƒ pana appamattakampi pÄ• paá¹ƒ kammaá¹ƒ katvÄ• tassa paá¹-icchÄ• dan
pamÄ• davihÄ• rinopi dassanasampannassa katapaá¹-icchÄ• danÄ• bhÄ• vaguá¹‡ena vattu
kammaá¹ƒ karoti pÄ• pakaâ€™â€™ _nti.

tassattho \Ne I 251/ --- so dassanasampanno kiÃ±cÄ• pi satisammosena pamÄ• davihÄ• ra
bhagavatÄ• lokavajjasaÃ±ciccÄ• natikkamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``yaá¹ƒ mayÄ• sÄ•
paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ«vitahetupi nÄ• tikkamantÄ«â€™â€™ ti (Vin II 38
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ kuá¹-ikÄ• rasahaseyyÄ• diá¹ƒ vÄ• paá¹‡á¹‡attivajjavÄ«tikkamasa
buddhapaá¹-ikuá¹-á¹-haá¹ƒ __kÄ• yena pÄ• pakammaá¹ƒ karoti, _
padasodhammauttarichappaÃ±cavÄ• cÄ• dhammadesanÄ• samphappalÄ• papharusavaca
vÄ• katthaci lobhadosuppÄ• danajÄ• tarÅ«pÄ• disÄ• diyanaá¹ƒ cÄ«varÄ• diparibhogesu ap
pÄ• pakammaá¹ƒ karoti. __abhabbo so tassa paá¹-icchadÄ• ya, _ na so taá¹ƒ ``idaá¹ƒ akap
nti jÄ• nitvÄ• muhuttampi paá¹-icchÄ• deti, taá¹…khaá¹‡aÃ±Ã±eva pana satthari vÄ• viÃ±Å
sabrahmacÄ• rÄ«su Ä• vi katvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, ``na puna karissÄ• mÄ«â
saá¹ƒvaritabbaá¹ƒ vÄ• saá¹ƒvarati. kasmÄ• ? yasmÄ• __abhabbatÄ• diá¹-á¹-hapadassa v
pÄ• pakammaá¹ƒ katvÄ• tassa paá¹-icchÄ• dÄ• ya diá¹-á¹-hanibbÄ• napadassa dassanasa
vuttÄ• ti attho.

kathaá¹ƒ ---

``seyyathÄ• pi, bhikkhave, daharo kumÄ• ro mando uttÄ• naseyyako hatthena vÄ• pÄ• den
khippameva paá¹-isaá¹ƒharati \Be I 289/, evameva kho, bhikkhave, ghammatÄ• esÄ• diá¹-
puggalassa, kiÃ±cÄ• pi tathÄ• rÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, yathÄ• rÅ«pÄ• ya Ä• pattiyÄ•
paÃ±Ã±Ä• yati, atha kho naá¹ƒ khippameva satthari vÄ• viÃ±Ã±Å«su vÄ• sabrahmacÄ• rÄ
uttÄ• nÄ«karoti, desetvÄ• vivaritvÄ• uttÄ• nÄ«katvÄ• Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjatÄ«

evaá¹ƒ bhagavÄ• pamÄ• davihÄ• rinopi dassanasampannassa katapaá¹-icchÄ• danÄ• bh
guá¹‡aá¹ƒ vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saccavacanaá¹ƒ payuÃ±jati ``idampi
tassattho pubbe vuttanayeneva veditabbo. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasaha
amanussehi paá¹-iggahitÄ• ti.

<236> evaá¹ƒ saá¹…ghapariyÄ• pannÄ• naá¹ƒ puggalÄ• naá¹ƒ tena tena guá¹‡appakÄ• re
saccaá¹ƒ vatvÄ• idÄ• ni yvÄ• yaá¹ƒ bhagavatÄ• ratanattayaguá¹‡aá¹ƒ dÄ«pentena idha sa
vitthÄ• rena pariyattidhammo desito, tampi nissÄ• ya puna buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ sac
``vanappagumbe yatha phussitaggeâ€™â€™ _ti. tattha Ä• sannasannivesavavatthitÄ• naá¹
vanaá¹ƒ, mÅ«lasÄ• rapheggutacasÄ• khÄ• palÄ• sehi pavuá¸• á¸• ho gumbo pagumbo, var
svÄ• yaá¹ƒ ``vanappagumbeâ€™â€™ ti vutto \Ne I 252/. evampi hi vattuá¹ƒ labbhati ``atthi
atthi avitakkavicÄ• ramatte, sukhe dukkhe jÄ«veâ€™â€™ tiÄ• dÄ«su viya. __yathÄ• _ti opa
aggÄ• ni assÄ• ti __phussitaggo, _ sabbasÄ• khÄ• pasÄ• khÄ• su saÃ±jÄ• tapupphoti attho
``phussitaggeâ€™â€™ ti vutto. __gimhÄ• na mÄ• se paá¹-hamasmiá¹ƒ gimhe_ti ye cattÄ• r
catunnaá¹ƒ gimhÄ• naá¹ƒ ekasmiá¹ƒ mÄ• se. katamasmiá¹ƒ mÄ• se iti ce? __paá¹-hamasm
attho. so hi ``paá¹-hamagimhoâ€™â€™ ti ca ``bÄ• lavasantoâ€™â€™ ti ca vuccati. tato par
pÄ• kaá¹-ameva.

ayaá¹ƒ panettha piá¹‡á¸• attho --- yathÄ• paá¹-hamagimhanÄ• make bÄ• lavasante nÄ• nA
supupphitaggasÄ• kho taruá¹‡arukkhagacchapariyÄ• yanÄ• mo pagumbo ativiya sassiriko h
khandhÄ• yatanÄ• dÄ«hi satipaá¹-á¹-hÄ• nasammappadhÄ• nÄ• dÄ«hi \Be I 290/ sÄ«lasam
nÄ• nappakÄ• rehi atthappabhedapupphehi ativiya sassirikattÄ• tathÅ«pamaá¹ƒ nibbÄ• na
nibbÄ• nagÄ• miá¹ƒ pariyattidhammavaraá¹ƒ neva lÄ• bhahetu na sakkÄ• rÄ• dihetu, keval
abbhussÄ• hitahadayo sattÄ• naá¹ƒ paramaá¹ƒhitÄ• ya adesayÄ«ti. __paramaá¹ƒhitÄ• yÄ•
gÄ• thÄ• bandhasukhatthaá¹ƒ anunÄ• siko, ayaá¹ƒ panattho ``paramahitÄ• ya nibbÄ• nÄ• y

evaá¹ƒ bhagavÄ• imaá¹ƒ supupphitaggavanappagumbasadisaá¹ƒ pariyattidhammaá¹ƒ vat
buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccavacanaá¹ƒ payuÃ±jati __ ``idampi buddheâ€™â€™ _ti. ta
veditabbo, kevalaá¹ƒ pana idampi yathÄ• vuttappakÄ• rapariyattidhammasaá¹…khÄ• taá¹ƒ
paá¹‡Ä«tanti yojetabbaá¹ƒ. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸
paá¹-iggahitÄ• ti.

<237> evaá¹ƒ bhagavÄ• pariyattidhammena buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vatvÄ•
vattumÄ• raddho __ ``varo varaÃ±Ã±Å«â€™â€™ _ti. tattha __varo_ti paá¹‡Ä«tÄ• dhimuttik
mayampi evarÅ«pÄ• assÄ• mÄ• â€™â€™ ti, varaguá¹‡ayogato vÄ• varo, uttamo seá¹-á¹-
nibbÄ• naÃ±Ã±Å«. nibbÄ• naÃ±hi sabbadhammÄ• naá¹ƒ uttamaá¹-á¹-hena varaá¹ƒ, taÃ±ce
paá¹-ivijjhitvÄ• aÃ±Ã±Ä• si. __varado_ti paÃ±cavaggiyabhaddavaggiyajaá¹-ilÄ• dÄ«naá¹ƒ a

devamanussÄ• naá¹ƒ nibbedhabhÄ• giyavÄ• sanÄ• bhÄ• giyavaradhammadÄ• yÄ«ti attho.
Ä• haá¹-attÄ• varÄ• haroti vuccati. so hi bhagavÄ• dÄ«paá¹…karato pabhuti samatiá¹ƒsa p
pubbakehi sammÄ• sambuddhehi anuyÄ• taá¹ƒ purÄ• á¹‡aá¹ƒ maggavaraá¹ƒ Ä• hari, tena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apaá¹-ilÄ• bhena varo, nibbÄ• nasacchikiriyÄ• ya varaÃ±Ã±Å«, s
varado, uttamapaá¹-ipadÄ• haraá¹‡ena varÄ• haro, etehi lokuttaraguá¹‡ehi adhikassa kassa
__anuttaro_.

aparo \Ne I 253/ nayo --- varo upasamÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena, varaÃ±Ã±Å«
paÃ±Ã±Ä• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena, varado cÄ• gÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡en
saccÄ• dhiá¹-á¹-hÄ• naparipÅ«raá¹‡ena, varaá¹ƒ maggasaccamÄ• harÄ«ti. tathÄ• varo pu
paÃ±Ã±ussayena, varado buddhabhÄ• vatthikÄ• naá¹ƒ tadupÄ• yasampadÄ• nena, varÄ• h
paccekabuddhabhÄ• vatthikÄ• naá¹ƒ tadupÄ• yÄ• haraá¹‡ena, anuttaro tattha tattha asadis
anÄ• cariyako hutvÄ• paresaá¹ƒ Ä• cariyabhÄ• vena, __dhammavaraá¹ƒ adesayi_ sÄ• vak
svÄ• khÄ• tatÄ• diguá¹‡ayuttassa varadhammassa desanato. sesaá¹ƒ vuttanayamevÄ• ti.

evaá¹ƒ bhagavÄ• navavidhena lokuttaradhammena attano guá¹‡aá¹ƒ vatvÄ• idÄ• ni tame
buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccavacanaá¹ƒ payuÃ±jati __ ``idampi buddheâ€™â€™ _ti. ta
veditabbo. kevalaá¹ƒ pana yaá¹ƒ varaá¹ƒ navalokuttaradhammaá¹ƒ esa aÃ±Ã±Ä• si, yaÃ±ca
yaÃ±ca adesayi, idampi buddhe ratanaá¹ƒ paá¹‡Ä«tanti evaá¹ƒ yojetabbaá¹ƒ. imissÄ• pi gÄ
koá¹-isatasahassacakkavÄ• á¸·esu amanussehi paá¹-iggahitÄ• ti.

<238> evaá¹ƒ bhagavÄ• pariyattidhammaá¹ƒ lokuttaradhammaÃ±ca nissÄ• ya dvÄ«hi gÄ•
buddhÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vatvÄ• idÄ• ni ye taá¹ƒ pariyattidhammaá¹ƒ assosuá
paá¹-ipajjitvÄ• navappakÄ• rampi lokuttaradhammaá¹ƒ adhigamiá¹ƒsu, tesaá¹ƒ anupÄ• dis
nissÄ• ya puna saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccaá¹ƒ vattumÄ• raddho __ ``khÄ«á¹‡aá¹
__khÄ«á¹‡a_nti samucchinnaá¹ƒ. __purÄ• á¹‡a_nti purÄ• tanaá¹ƒ. __nava_nti sampati vatt
__natthisambhava_nti avijjamÄ• napÄ• tubhÄ• vaá¹ƒ. __virattacittÄ• _ti vigatarÄ• gacittÄ• .
anÄ• gatamaddhÄ• naá¹ƒ punabbhave. __te_ti yesaá¹ƒ khÄ«á¹‡aá¹ƒ purÄ• á¹‡aá¹ƒ navaá¹
Ä• yatike bhavasmiá¹ƒ virattacittÄ• , te khÄ«á¹‡Ä• savÄ• bhikkhÅ«. __khÄ«á¹‡abÄ«jÄ• _ti
__avirÅ«á¸·hichandÄ• _ti virÅ«á¸·hichandavirahitÄ• . __nibbantÄ«_ti vijjhÄ• yanti. __dhÄ«rÄ
__yathÄ• yaá¹ƒ padÄ«po_ti ayaá¹ƒ padÄ«po viya.

kiá¹ƒ vuttaá¹ƒ hoti? yaá¹ƒ taá¹ƒ sattÄ• naá¹ƒ uppajjitvÄ• niruddhampi purÄ• á¹‡aá¹ƒ atÄ«ta
taá¹‡hÄ• sinehassa appahÄ«nattÄ• paá¹-isandhiÄ• haraá¹‡asamatthatÄ• ya akhÄ«á¹‡aá¹ƒ
kammaá¹ƒ yesaá¹ƒ arahattamaggena taá¹‡hÄ• sinehassa sositattÄ• agginÄ• daá¸• á¸• ha
vipÄ• kadÄ• nÄ• samatthatÄ• ya khÄ«á¹‡aá¹ƒ. yaÃ±ca nesaá¹ƒ buddhapÅ«jÄ• divasena id
navanti vuccati, taÃ±ca taá¹‡hÄ• pahÄ• neneva chinnamÅ«lapÄ• dapapupphamiva Ä• yatiá
yesaá¹ƒ natthisambhavaá¹ƒ, ye ca taá¹‡hÄ• pahÄ• neneva Ä• yatike bhavasmiá¹ƒ virattacit

bhikkhÅ« ``kammaá¹ƒ khettaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ \Be I 292/ bÄ«jaâ€™â€™ nti (AN a III 77
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa kammakkhayeneva khÄ«á¹‡attÄ• khÄ«á¹‡abÄ«jÄ• . yopi pu
virÅ«á¸·hiyÄ• chando ahosi, tassÄ• pi samudayappahÄ• neneva pahÄ«nattÄ• pubbe viya
avirÅ«á¸·hichandÄ• \Ne I 254/ dhitisampannattÄ• dhÄ«rÄ• carimaviÃ±Ã±Ä• á¹‡anirodhena
nibbuto, evaá¹ƒ nibbanti, puna ``rÅ«pino vÄ• arÅ«pino vÄ• â€™â€™ ti evamÄ• diá¹ƒ paÃ±
tasmiá¹ƒ kira samaye nagaradevatÄ• naá¹ƒ pÅ«janatthÄ• ya jÄ• litesu padÄ«pesu eko padÄ
dassento Ä• ha --- ``yathÄ• yaá¹ƒ padÄ«poâ€™â€™ ti.

evaá¹ƒ bhagavÄ• ye taá¹ƒ purimÄ• hi dvÄ«hi gÄ• thÄ• hi vuttaá¹ƒ pariyattidhammaá¹ƒ ass
paá¹-ipajjitvÄ• navappakÄ• rampi lokuttaradhammaá¹ƒ adhigamiá¹ƒsu, tesaá¹ƒ anupÄ• dis
vatvÄ• idÄ• ni tameva guá¹‡aá¹ƒ nissÄ• ya saá¹…ghÄ• dhiá¹-á¹-hÄ• naá¹ƒ saccavacanaá¹
samÄ• pesi __ ``idampi saá¹…gheâ€™â€™ _ti. tassattho pubbe vuttanayeneva veditabbo,
yathÄ• vuttena pakÄ• rena khÄ«á¹‡Ä• savabhikkhÅ«naá¹ƒ nibbÄ• nasaá¹…khÄ• taá¹ƒ saá¹
evaá¹ƒ yojetabbaá¹ƒ. imissÄ• pi gÄ• thÄ• ya Ä• á¹‡Ä• koá¹-isatasahassacakkavÄ• á¸·esu a

desanÄ• pariyosÄ• ne rÄ• jakulassa sotthi ahosi, sabbÅ«paddavÄ• vÅ«pasamiá¹ƒsu catur
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi.

239-241__._ atha sakko devÄ• namindo ``bhagavatÄ• ratanattayaguá¹‡aá¹ƒ nissÄ• ya sac
nÄ• garassa sotthi katÄ• , mayÄ• pi nÄ• garassa sotthitthaá¹ƒ ratanattayaguá¹‡aá¹ƒ nissÄ•
nti cintetvÄ• avasÄ• ne gÄ• thÄ• ttayaá¹ƒ abhÄ• si __ ``yÄ• nÄ«dha bhÅ«tÄ• nÄ«â€™â€™
yathÄ• lokahitatthÄ• ya ussukkaá¹ƒ Ä• pannehi Ä• gantabbaá¹ƒ, tathÄ• Ä• gatato, yathÄ•
tathÄ• gatato, yathÄ• vÄ• etehi Ä• jÄ• nitabbaá¹ƒ, tathÄ• Ä• jÄ• nanato, yathÄ• ca jÄ• ni
jÄ• nanato, yaÃ±ca tatheva hoti, tassa gadanato ca ``tathÄ• gatoâ€™â€™ ti vuccati. yasmÄ
pupphagandhÄ• dinÄ• bahinibbattena upakaraá¹‡ena, dhammÄ• nudhammappaá¹-ipattÄ•
ativiya pÅ«jito, tasmÄ• sakko devÄ• namindo sabbadevaparisaá¹ƒ attanÄ• saddhiá¹ƒ sam
Ä• ha __ ``tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, buddhaá¹ƒ namassÄ• ma suvatthi hotÅ«

yasmÄ• pana dhamme maggadhammo yathÄ• yuganandha samathavipassanÄ• balena g
samucchindantena, tathÄ• gatoti tathÄ• gato. nibbÄ• nadhammopi yathÄ• gato paÃ±Ã±Ä•
sabbadukkhavighÄ• tÄ• ya sampajjati, buddhÄ• dÄ«hi tathÄ• avagato, tasmÄ• ``tathÄ• ga
ca saá¹…ghopi yathÄ• attahitÄ• ya paá¹-ipannehi gantabbaá¹ƒ tena tena maggena, tathÄ•
``tathÄ• gatoâ€™â€™ tveva vuccati. tasmÄ• avasesagÄ• thÄ• dvayepi __tathÄ• gataá¹ƒ d
hotu, tathÄ• gataá¹ƒ saá¹…ghaá¹ƒ namassÄ• ma suvatthi hotÅ«_ti vuttaá¹ƒ. sesaá¹ƒ vuttan

evaá¹ƒ \Ne I 255/ sakko devÄ• namindo imaá¹ƒ gÄ• thÄ• ttayaá¹ƒ bhÄ• sitvÄ• bhagavanta
devapurameva gato saddhiá¹ƒ devaparisÄ• ya. bhagavÄ• pana tadeva ratanasuttaá¹ƒ dutiy
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. evaá¹ƒ bhagavÄ•

desesi, divase divase tatheva dhammÄ• bhisamayo ahosi. bhagavÄ• aá¸• á¸• hamÄ• same
rÄ• jÅ«naá¹ƒ ``gacchÄ• mÄ• â€™â€™ ti paá¹-ivedesi. tato rÄ• jÄ• no diguá¹‡ena sakkÄ• re
bhagavantaá¹ƒ gaá¹…gÄ• tÄ«raá¹ƒ nayiá¹ƒsu. gaá¹…gÄ• yaá¹ƒ nibbattÄ• nÄ• garÄ• jÄ• n
tathÄ• gatassa sakkÄ• raá¹ƒ karonti, mayaá¹ƒ kiá¹ƒ na karissÄ• mÄ• â€™â€™ ti suvaá¹‡á¹
mÄ• petvÄ• suvaá¹‡á¹‡arajatamaá¹‡imaye eva pallaá¹…ke paÃ±Ã±Ä• petvÄ• paÃ±cavaá
udakaá¹ƒ karitvÄ• ``amhÄ• kaá¹ƒ anuggahaá¹ƒ karothÄ• â€™â€™ ti bhagavantaá¹ƒ upaga
ratananÄ• vamÄ• rÅ«á¸·ho paÃ±ca ca bhikkhusatÄ• ni sakaá¹ƒ sakaá¹ƒ nÄ• vaá¹ƒ. nÄ• gar
saddhiá¹ƒ bhikkhusaá¹…ghena nÄ• gabhavanaá¹ƒ pavesesuá¹ƒ. tatra sudaá¹ƒ bhagavÄ• s
dhammaá¹ƒ desesi. dutiyadivase dibbehi khÄ• danÄ«yabhojanÄ«yehi mahÄ• dÄ• naá¹ƒ ad
nÄ• gabhavanÄ• nikkhami.

bhÅ«maá¹-á¹-hÄ• devÄ• ``manussÄ• ca nÄ• gÄ• ca tathÄ• gatassa sakkÄ• raá¹ƒ karont
karissÄ• mÄ• â€™â€™ ti cintetvÄ• vanagumbarukkhapabbatÄ• dÄ«su chattÄ• tichattÄ• ni
yÄ• va akaniá¹-á¹-habrahmabhavanaá¹ƒ, tÄ• va mahÄ• sakkÄ• raviseso \Be I 294/ nibbatti.
Ä• gatakÄ• le katasakkÄ• rato diguá¹‡amakÄ• si, pubbe vuttanayeneva paÃ±cahi divasehi
Ä• nesi.

rÄ• jagahamanuppatte bhagavati pacchÄ• bhattaá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannipatitÄ• na
ayamantarakathÄ• udapÄ• di --- ``aho buddhassa bhagavato Ä• nubhÄ• vo, yaá¹ƒ uddissa
ca aá¹-á¹-hayojano bhÅ«mibhÄ• go ninnaÃ±ca thalaÃ±ca samaá¹ƒ katvÄ• vÄ• lukÄ• ya oki
yojanappamÄ• á¹‡aá¹ƒ gaá¹…gÄ• ya udakaá¹ƒ nÄ• nÄ• vaá¹‡á¹‡ehi padumehi saÃ±chann
chattÄ• tichattÄ• ni ussitÄ• nÄ«â€™â€™ ti. bhagavÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• gandhaku
taá¹…khaá¹‡Ä• nurÅ«pena pÄ• á¹-ihÄ• riyena gantvÄ• maá¹‡á¸• alamÄ• á¸·e paÃ±Ã±attav
kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sanni
sabbaá¹ƒ Ä• rocesuá¹ƒ. bhagavÄ• etadavoca --- ``na, bhikkhave, ayaá¹ƒ pÅ«jÄ• viseso ma
nibbatto, na nÄ• gadevabrahmÄ• nubhÄ• vena, apica kho pubbe appamattakapariccÄ• gÄ•
bhikkhÅ« Ä• haá¹ƒsu --- ``na mayaá¹ƒ, bhante, taá¹ƒ appamattakaá¹ƒ pariccÄ• gaá¹ƒ jÄ• n
tathÄ• kathetu, yathÄ• mayaá¹ƒ taá¹ƒ jÄ• neyyÄ• mÄ• â€™â€™ ti.

bhagavÄ• Ä• ha --- bhÅ«tapubbaá¹ƒ, bhikkhave, takkasilÄ• yaá¹ƒ saá¹…kho nÄ• ma brÄ•
256/ putto susÄ«mo nÄ• ma mÄ• á¹‡avo soá¸·asavassuddesiko vayena, so ekadivasaá¹ƒ p
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. taá¹ƒ pitÄ• Ä• ha --- ``kiá¹ƒ, tÄ• ta susÄ«mÄ•
``icchÄ• mahaá¹ƒ, tÄ• ta, bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• sippaá¹ƒ uggahetuâ€™â€™ nti. ``tena
nÄ• ma brÄ• hmaá¹‡o mama sahÄ• yako, tassa santikaá¹ƒ gantvÄ• uggaá¹‡hÄ• hÄ«â€™â
adÄ• si. so taá¹ƒ gahetvÄ• mÄ• tÄ• pitaro abhivÄ• detvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ
vidhinÄ• Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• abhivÄ• detvÄ• attÄ• naá¹ƒ nivedesi. Ä• cariyo
puttoâ€™â€™ ti mÄ• á¹‡avaá¹ƒ sampaá¹-icchitvÄ• sabbaá¹ƒ pÄ• huneyyamakÄ• si. so ad
paá¹-ivinodetvÄ• taá¹ƒ kahÄ• paá¹‡asahassaá¹ƒ Ä• cariyassa pÄ• damÅ«le á¹-hapetvÄ• s

yÄ• ci. Ä• cariyo okÄ• saá¹ƒ katvÄ• uggaá¹‡hÄ• pesi.

so \Be I 295/ lahuÃ±ca gaá¹‡hanto bahuÃ±ca gaá¹‡hanto gahitagahitaÃ±ca suvaá¹‡á¹‡abh
sÄ«hatelaá¹ƒ avinassamÄ• naá¹ƒ dhÄ• rento dvÄ• dasavassikaá¹ƒ sippaá¹ƒ katipayamÄ• s
sajjhÄ• yaá¹ƒ karonto Ä• dimajjhaá¹ƒyeva passati, no pariyosÄ• naá¹ƒ. atha Ä• cariyaá¹ƒ up
``imassa sippassa Ä• dimajjhameva passÄ• mi, pariyosÄ• naá¹ƒ na passÄ• mÄ«â€™â€™ t
tÄ• ta, evamevÄ• â€™â€™ ti. ``atha ko, Ä• cariya, imassa sippassa pariyosÄ• naá¹ƒ jÄ• nÄ
tÄ• ta, isayo atthi, te jÄ• neyyuâ€™â€™ nti. te upasaá¹…kamitvÄ• ``pucchÄ• mi, Ä• cariyÄ
tÄ• ta, yathÄ• sukhaâ€™â€™ nti. so isipatanaá¹ƒ gantvÄ• paccekabuddhe upasaá¹…kami
``Ä• dimajjhapariyosÄ• naá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• mÄ• vuso, jÄ• nÄ• mÄ• â€™â
sikkhÄ• pethÄ• â€™â€™ ti. ``tena, hÄ• vuso, pabbajÄ• hi, na sakkÄ• apabbajitena sikkhitu
bhante, pabbÄ• jetha vÄ• maá¹ƒ, yaá¹ƒ vÄ• icchatha, taá¹ƒ katvÄ• pariyosÄ• naá¹ƒ jÄ• nÄ
pabbÄ• jetvÄ• kammaá¹-á¹-hÄ• ne niyojetuá¹ƒ asamatthÄ• ``evaá¹ƒ te nivÄ• setabbaá¹ƒ, e
ntiÄ• dinÄ• nayena Ä• bhisamÄ• cÄ• rikaá¹ƒ sikkhÄ• pesuá¹ƒ. so tattha sikkhanto upanissa
paccekabodhiá¹ƒ abhisambujjhi. sakalabÄ• rÄ• á¹‡asiyaá¹ƒ ``susÄ«mapaccekabuddhoâ€™
lÄ• bhaggayasaggappatto sampannaparivÄ• ro. so appÄ• yukasaá¹ƒvattanikassa kammass
parinibbÄ• yi. tassa paccekabuddhÄ• ca mahÄ• janakÄ• yo ca sarÄ«rakiccaá¹ƒ katvÄ• dh
thÅ«paá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

atha kho saá¹…kho brÄ• hmaá¹‡o ``putto me ciragato, na cassa pavattiá¹ƒ jÄ• nÄ• mÄ«â€
daá¹-á¹-hukÄ• mo takkasilÄ• ya nikkhamitvÄ• anupubbena bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• mah
disvÄ• ``addhÄ• bahÅ«su ekopi me puttassa pavattiá¹ƒ jÄ• nissatÄ«â€™â€™ ti cintento u
``susÄ«mo nÄ• ma mÄ• á¹‡avo idha Ä• gato atthi, api nu tassa pavattiá¹ƒ jÄ• nÄ• thÄ• â€™
brÄ• hmaá¹‡a, jÄ• nÄ• ma, asmiá¹ƒ nagare brÄ• hmaá¹‡assa santike tiá¹‡á¹‡aá¹ƒ vedÄ• na
paccekabuddhÄ• naá¹ƒ \Ne I 257/ santike pabbajitvÄ• paccekabuddho hutvÄ• anupÄ• dis
parinibbÄ• yi, ayamassa thÅ«po patiá¹-á¹-hÄ• pitoâ€™â€™ ti Ä• haá¹ƒsu. so bhÅ«miá¹ƒ ha
paharitvÄ• , roditvÄ• ca paridevitvÄ• ca taá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• tiá¹‡Ä• ni udd
uttarasÄ• á¹-akena vÄ• lukaá¹ƒ Ä• netvÄ• , paccekabuddhacetiyaá¹…gaá¹‡e Ä• kiritvÄ• , ka
samantato bhÅ«miá¹ƒ paripphositvÄ• vanapupphehi pÅ«jaá¹ƒ katvÄ• uttarasÄ• á¹-akena p
thÅ«passa upari attano chattaá¹ƒ bandhitvÄ• pakkÄ• mÄ«ti.

evaá¹ƒ atÄ«taá¹ƒ dassetvÄ• taá¹ƒ jÄ• takaá¹ƒ paccuppannena anusandhento bhikkhÅ«na
--- ``siyÄ• kho pana vo, bhikkhave, evamassa aÃ±Ã±o nÅ«na tena samayena saá¹…kho br
na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, ahaá¹ƒ tena samayena saá¹…kho brÄ• hmaá¹‡
paccekabuddhassa cetiyaá¹…gaá¹‡e tiá¹‡Ä• ni uddhaá¹-Ä• ni, tassa me kammassa nissand
vigatakhÄ• á¹‡ukaá¹‡á¹-akaá¹ƒ katvÄ• samaá¹ƒ suddhamakaá¹ƒsu, mayÄ• tattha vÄ• lukÄ
nissandena aá¹-á¹-hayojanamagge vÄ• lukaá¹ƒ okiriá¹ƒsu. mayÄ• tattha vanakusumehi pÅ
nissandena navayojanamagge thale ca udake ca nÄ• nÄ• pupphehi pupphasantharaá¹ƒ aka

kamaá¹‡á¸• aludakena bhÅ«mi paripphositÄ• , tassa me nissandena vesÄ• liyaá¹ƒ pokkhar
tasmiá¹ƒ cetiye paá¹-Ä• kÄ• Ä• ropitÄ• , chattaÃ±ca baddhaá¹ƒ, tassa me nissandena yÄ•
paá¹-Ä• kÄ• ca Ä• ropitÄ• , chattÄ• tichattÄ• ni ca ussitÄ• ni. iti kho, bhikkhave, ayaá¹ƒ ma
neva buddhÄ• nubhÄ• vena nibbatto, na nÄ• gadevabrahmÄ• nubhÄ• vena, apica kho appa
nibbattoâ€™â€™ ti. dhammakathÄ• pariyosÄ• ne imaá¹ƒ gÄ• thamabhÄ• si ---

``mattÄ• sukhapariccÄ• gÄ• , passe ce vipulaá¹ƒ sukhaá¹ƒ.

caje mattÄ• sukhaá¹ƒ dhÄ«ro, sampassaá¹ƒ vipulaá¹ƒ sukhaâ€™â€™ nti || (Dhp 290).

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya ratanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• magandhasuttavaá¹‡á¹‡anÄ•

__sÄ• mÄ• kaciá¹…gÅ«lakacÄ«nakÄ• ni_ \Be I 297/ \Ne I 258/ __cÄ• _ti Ä• magandhasutt
bhagavati Ä• magandho nÄ• ma brÄ• hmaá¹‡o paÃ±cahi mÄ• á¹‡avakasatehi saddhiá¹ƒ tÄ
himavantaá¹ƒ pavisitvÄ• pabbatantare assamaá¹ƒ kÄ• rÄ• petvÄ• vanamÅ«laphalÄ• hÄ• n
na kadÄ• ci macchamaá¹ƒsaá¹ƒ khÄ• dati. atha tesaá¹ƒ tÄ• pasÄ• naá¹ƒ loá¹‡ambilÄ• dÄ«n
paá¹‡á¸• urogo uppajji. tato te ``loá¹‡ambilÄ• disevanatthÄ• ya manussapathaá¹ƒ gacchÄ•
paccantagÄ• maá¹ƒ sampattÄ• . tattha manussÄ• tesu pasÄ«ditvÄ• nimantetvÄ• bhojesu
nesaá¹ƒ maÃ±capÄ«á¹-haparibhogabhÄ• janapÄ• damakkhanÄ• dÄ«ni upanetvÄ• ``ettha,
ukkaá¹‡á¹-hitthÄ• â€™â€™ ti vasanaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• pakkamiá¹ƒsu. dutiyadivas
puna gharapaá¹-ipÄ• á¹-iyÄ• ekekadivasaá¹ƒ dÄ• namadaá¹ƒsu. tÄ• pasÄ• catumÄ• saá¹ƒ
loá¹‡ambilÄ• disevanÄ• ya thirabhÄ• vappattasarÄ«rÄ• hutvÄ• ``mayaá¹ƒ, Ä• vuso, gacch
manussÄ• naá¹ƒ Ä• rocesuá¹ƒ. manussÄ• tesaá¹ƒ telataá¹‡á¸• ulÄ• dÄ«ni adaá¹ƒsu. te tÄ•
agamaá¹ƒsu. taÃ±ca gÄ• maá¹ƒ tatheva saá¹ƒvacchare saá¹ƒvacchare Ä• gamiá¹ƒsu. manu
Ä• gamanakÄ• laá¹ƒ viditvÄ• dÄ• natthÄ• ya taá¹‡á¸• ulÄ• dÄ«ni sajjetvÄ• va acchanti, Ä•
sammÄ• nenti.

atha bhagavÄ• loke uppajjitvÄ• pavattitavaradhammacakko anupubbena sÄ• vatthiá¹ƒ ga
tesaá¹ƒ tÄ• pasÄ• naá¹ƒ upanissayasampattiá¹ƒ disvÄ• tato nikkhamma bhikkhusaá¹…gha
anupubbena taá¹ƒ gÄ• maá¹ƒ anuppatto. manussÄ• bhagavantaá¹ƒ disvÄ• mahÄ• dÄ• nÄ
dhammaá¹ƒ desesi. te tÄ• ya dhammadesanÄ• ya appekacce sotÄ• pannÄ• , ekacce sakad
ahesuá¹ƒ, ekacce pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. bhagavÄ• punadeva sÄ• vatth
tÄ• pasÄ• taá¹ƒ gÄ• maá¹ƒ Ä• gamiá¹ƒsu. manussÄ• tÄ• pase disvÄ• na pubbasadisaá¹ƒ
taá¹ƒ pucchiá¹ƒsu --- ``kiá¹ƒ, Ä• vuso, ime manussÄ• na pubbasadisÄ• , kiá¹ƒ nu kho ayaá

rÄ• jadaá¹‡á¸• ena upadduto, udÄ• hu dubbhikkhena, udÄ• hu amhehi sÄ«lÄ• diguá¹‡ehi sa
imaá¹ƒ gÄ• mamanuppattoâ€™â€™ ti? te Ä• haá¹ƒsu --- ``na, bhante, rÄ• jadaá¹‡á¸• ena, r
upadduto, apica buddho loke \Be I 298/ uppanno, so bhagavÄ• bahujanahitÄ• ya dhammaá
ti.

taá¹ƒ \Ne I 259/ sutvÄ• Ä• magandhatÄ• paso ``buddhoti, gahapatayo, vadethÄ• â€™â€™
vadÄ• mÄ• â€™â€™ ti tikkhattuá¹ƒ vatvÄ• ``ghosopi kho eso dullabho lokasmiá¹ƒ, yadidaá
attamano attamanavÄ• caá¹ƒ nicchÄ• retvÄ• pucchi --- ``kiá¹ƒ nu kho so buddho Ä• magan
bhuÃ±jatÄ«â€™â€™ ti? ``ko, bhante, Ä• magandhoâ€™â€™ ti? ``Ä• magandho nÄ• ma ma
ti. ``bhagavÄ• , bhante, macchamaá¹ƒsaá¹ƒ paribhuÃ±jatÄ«â€™â€™ ti. taá¹ƒ sutvÄ• tÄ• pa
--- ``mÄ• heva kho pana buddho siyÄ• â€™â€™ ti \Ee I 280/. puna cintesi --- ``buddhÄ• naá
dullabho, gantvÄ• buddhaá¹ƒ disvÄ• pucchitvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti. tato yena bha
manusse pucchitvÄ• vacchagiddhinÄ« gÄ• vÄ« viya turitaturito sabbattha ekarattivÄ• sena
jetavanameva pÄ• visi saddhiá¹ƒ sakÄ• ya parisÄ• ya. bhagavÄ• pi tasmiá¹ƒ samaye dham
nisinno eva hoti. tÄ• pasÄ• bhagavantaá¹ƒ upasaá¹…kamma tuá¹‡hÄ«bhÅ«tÄ• anabhivÄ•
nisÄ«diá¹ƒsu. bhagavÄ• ``kacci vo isayo khamanÄ«yaâ€™â€™ ntiÄ• dinÄ• nayena tehi sa
``khamanÄ«yaá¹ƒ, bho gotamÄ• â€™â€™ tiÄ• dimÄ• haá¹ƒsu. tato Ä• magandho bhagava
bho gotama, bhuÃ±jasi, na bhuÃ±jasÄ«â€™â€™ ti? ``ko so, brÄ• hmaá¹‡a, Ä• magandho n
``macchamaá¹ƒsaá¹ƒ, bho gotamÄ• â€™â€™ ti. bhagavÄ• ``na, brÄ• hmaá¹‡a, macchama
Ä• magandho nÄ• ma sabbe kilesÄ• pÄ• pakÄ• akusalÄ• dhammÄ• â€™â€™ ti vatvÄ• `
Ä• magandhaá¹ƒ pucchi, atÄ«tepi tisso nÄ• ma brÄ• hmaá¹‡o kassapaá¹ƒ bhagavantaá¹ƒ p
evaÃ±cassa bhagavÄ• byÄ• kÄ• sÄ«â€™â€™ ti tissena ca brÄ• hmaá¹‡ena kassapena ca
Ä• netvÄ• tÄ• hi gÄ• thÄ• hi brÄ• hmaá¹‡aá¹ƒ saÃ±Ã±Ä• pento Ä• ha --- ``sÄ• mÄ• kaciá¹.
ayaá¹ƒ tÄ• va imassa suttassa idha uppatti.

atÄ«te pana kassapo kira bodhisatto aá¹-á¹-hÄ• saá¹…khyeyyÄ• ni kappasatasahassaÃ±ca
bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadattassa brÄ• hmaá¹‡assa dhanavatÄ« nÄ• ma brÄ• hmaá¹‡Ä•
paá¹-isandhiá¹ƒ aggahesi. aggasÄ• vakopi taá¹ƒ divasaá¹ƒyeva devalokÄ• cavitvÄ• anupu
pajÄ• patiyÄ• kucchimhi nibbatti. evaá¹ƒ tesaá¹ƒ ekadivasameva paá¹-isandhiggahaá¹‡aÃ±
gabbhavuá¹-á¹-hÄ• naÃ±ca ahosi, ekadivasameva \Ee I 281/ etesaá¹ƒ ekassa kassapo, eka
nÄ• mamakaá¹ƒsu. te sahapaá¹ƒsukÄ«á¸·anakÄ• dve sahÄ• yÄ• anupubbena vuá¸• á¸• hi
puttaá¹ƒ Ä• á¹‡Ä• pesi --- ``ayaá¹ƒ, tÄ• ta, kassapo nikkhamma pabbajitvÄ• buddho bhavis
pabbajitvÄ• bhavanissaraá¹‡aá¹ƒ kareyyÄ• sÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹
santikaá¹ƒ gantvÄ• ``ubhopi, samma, pabbajissÄ• mÄ• â€™â€™ ti Ä• ha. bodhisatto ``sÄ•
tato vuá¸• á¸• hiá¹ƒ \Ne I 260/ anuppattakÄ• lepi tisso bodhisattaá¹ƒ Ä• ha --- ``ehi, samma,
ti bodhisatto na nikkhami. tisso ``na tÄ• vassa Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ gataâ€™â€™ nt
isipabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±e pabbatapÄ• de assamaá¹ƒ kÄ• rÄ• petvÄ• vasati. bo
ghare á¹-hitoyeva Ä• nÄ• pÄ• nassatiá¹ƒ pariggahetvÄ• cattÄ• ri jhÄ• nÄ• ni abhiÃ±Ã±Ä• y

bodhimaá¹‡á¸• asamÄ«paá¹ƒ gantvÄ• ``puna pÄ• sÄ• do yathÄ• á¹-hÄ• neyeva patiá¹-á¹-h
so sakaá¹-á¹-hÄ• neyeva patiá¹-á¹-hÄ• si. apabbajitena kira bodhimaá¹‡á¸• aá¹ƒ upagantuá
pabbajitvÄ• bodhimaá¹‡á¸• aá¹ƒ patvÄ• nisÄ«ditvÄ• satta divase padhÄ• nayogaá¹ƒ katv
sammÄ• sambodhiá¹ƒ sacchÄ• kÄ• si.

tadÄ• isipatane vÄ«satisahassÄ• pabbajitÄ• paá¹-ivasanti. atha kassapo bhagavÄ• te Ä•
pavattesi. suttapariyosÄ• ne sabbeva arahanto ahesuá¹ƒ. so sudaá¹ƒ bhagavÄ• vÄ«satibhi
tattheva isipatane vasati. kikÄ« ca naá¹ƒ kÄ• sirÄ• jÄ• catÅ«hi paccayehi upaá¹-á¹-hÄ• ti. a
bÄ• rÄ• á¹‡asivÄ• sÄ« eko puriso pabbate candanasÄ• rÄ• dÄ«ni gavesanto tissassa tÄ• p
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. tÄ• paso taá¹ƒ disvÄ• ``kuto \Ee I 282/ Ä• gato
``bÄ• rÄ• á¹‡asito, bhanteâ€™â€™ ti. ``kÄ• tattha pavattÄ«â€™â€™ ti? ``tattha, bhante, k
sammÄ• sambuddho uppannoâ€™â€™ ti. tÄ• paso dullabhavacanaá¹ƒ sutvÄ• pÄ«tisoman
Ä• magandhaá¹ƒ bhuÃ±jati, na bhuÃ±jatÄ«â€™â€™ ti? ``ko bhante, Ä• magandhoâ€™â€™
Ä• vusoâ€™â€™ ti. ``bhagavÄ• , bhante, macchamaá¹ƒsaá¹ƒ bhuÃ±jatÄ«â€™â€™ ti. taá¹ƒ
vippaá¹-isÄ• rÄ« hutvÄ• puna cintesi --- ``gantvÄ• taá¹ƒ pucchissÄ• mi, sace `Ä• magandh
ti vakkhati, tato naá¹ƒ `tumhÄ• kaá¹ƒ, bhante, jÄ• tiyÄ• ca kulassa ca gottassa ca ananucch
nivÄ• retvÄ• tassa santike pabbajitvÄ• bhavanissaraá¹‡aá¹ƒ karissÄ• mÄ«â€™â€™ ti sall
I 300/ gahetvÄ• sabbattha ekarattivÄ• sena sÄ• yanhasamaye bÄ• rÄ• á¹‡asiá¹ƒ patvÄ• is
bhagavÄ• pi tasmiá¹ƒ samaye dhammadesanatthÄ• ya Ä• sane nisinnoyeva hoti. tÄ• paso
anabhivÄ• detvÄ• tuá¹‡hÄ«bhÅ«to ekamantaá¹ƒ aá¹-á¹-hÄ• si. bhagavÄ• taá¹ƒ disvÄ• pu
paá¹-isammodi. sopi ``khamanÄ«yaá¹ƒ, bho kassapÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• ekaman
pucchi --- ``Ä• magandhaá¹ƒ, bho kassapa, bhuÃ±jasi, na bhuÃ±jasÄ«â€™â€™ ti? ``nÄ• ha
Ä• magandhaá¹ƒ bhuÃ±jÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, sÄ• dhu, bho kassapa, parakuá¹‡ap
yuttametaá¹ƒ bhoto kassapassa jÄ• tiyÄ• ca kulassa ca gottassa cÄ• â€™â€™ ti. tato bhag
sandhÄ• ya `Ä• magandhaá¹ƒ na bhuÃ±jÄ• mÄ«â€™ ti vadÄ• mi, brÄ• hmaá¹‡o macchama
sve gÄ• maá¹ƒ piá¹‡á¸• Ä• ya apavisitvÄ• kikÄ«raÃ±Ã±o gehÄ• Ä• bhataá¹ƒ \Ne I 261/ piá
paribhuÃ±jeyyaá¹ƒ, evaá¹ƒ Ä• magandhaá¹ƒ Ä• rabbha kathÄ• pavattissati. tato brÄ• hmaá
saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti dutiyadivase kÄ• lasseva sarÄ«raparikammaá¹ƒ katvÄ•
bhikkhÅ« gandhakuá¹-idvÄ• raá¹ƒ pihitaá¹ƒ disvÄ• ``na \Ee I 283/ bhagavÄ• ajja bhikkhÅ«
pavisitukÄ• moâ€™â€™ ti Ã±atvÄ• gandhakuá¹-iá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• piá¹‡á¸• Ä• y

bhagavÄ• pi gandhakuá¹-ito nikkhamma paÃ±Ã±attÄ• sane nisÄ«di. tÄ• pasopi kho pattas
bhagavato santike nisÄ«di. kikÄ« kÄ• sirÄ• jÄ• bhikkhÅ« piá¹‡á¸• Ä• ya carante disvÄ• ``k
bhanteâ€™â€™ ti pucchitvÄ• ``vihÄ• re, mahÄ• rÄ• jÄ• â€™â€™ ti ca sutvÄ•
nÄ• nÄ• byaÃ±janarasamanekamaá¹ƒsavikatisampannaá¹ƒ bhojanaá¹ƒ bhagavato pÄ• hes
bhagavato Ä• rocetvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• parivisantÄ• paá¹-hamaá¹ƒ nÄ• nÄ• m
yÄ• guá¹ƒ adaá¹ƒsu, tÄ• paso disvÄ• ``khÄ• dati nu kho noâ€™â€™ ti cintento aá¹-á¹-hÄ•
passatoyeva yÄ• guá¹ƒ pivanto maá¹ƒsakhaá¹‡á¸• aá¹ƒ mukhe pakkhipi. tÄ• paso disvÄ• k

nÄ• nÄ• rasabyaÃ±janaá¹ƒ bhojanamadaá¹ƒsu, tampi gahetvÄ• bhuÃ±jantaá¹ƒ disvÄ• ativ
khÄ• dantoyeva `na khÄ• dÄ• mÄ«â€™ ti bhaá¹‡atÄ«â€™â€™ ti. atha bhagavantaá¹ƒ kata
dhovitvÄ• nisinnaá¹ƒ upasaá¹…kamma ``bho kassapa, musÄ• tvaá¹ƒ bhaá¹‡asi, netaá¹ƒ p
musÄ• vÄ• do hi garahito buddhÄ• naá¹ƒ, yepi te pabbatapÄ• de vanamÅ«laphalÄ• dÄ«hi y
musÄ• na bhaá¹‡antÄ«â€™â€™ ti vatvÄ• puna isÄ«naá¹ƒ guá¹‡e gÄ• thÄ• ya vaá¹‡á¹‡en
``sÄ• mÄ• kaciá¹…gÅ«lakacÄ«nakÄ• ni cÄ• â€™â€™ _ti.

<242> tattha \Be I 301/ __sÄ• mÄ• kÄ• _ti dhunitvÄ• vÄ• sÄ«sÄ• ni uccinitvÄ• vÄ• gayh
tathÄ• __ciá¹…gÅ«lakÄ• _ kaá¹‡avÄ«rapupphasaá¹‡á¹-hÄ• nasÄ«sÄ• honti. __cÄ«nakÄ•
aropitajÄ• tÄ• cÄ«namuggÄ• . __pattapphala_nti yaá¹ƒkiÃ±ci haritapaá¹‡á¹‡aá¹ƒ. __mÅ«la
kandamÅ«laá¹ƒ. __gavipphala_nti yaá¹ƒkiÃ±ci rukkhavalliphalaá¹ƒ. mÅ«laggahaá¹‡ena vÄ•
phalaggahaá¹‡ena rukkhavalliphalaá¹ƒ, gavipphalaggahaá¹‡ena \Ee I 284/ udake
jÄ• tasiá¹…ghÄ• takakaserukÄ• diphalaá¹ƒ veditabbaá¹ƒ. __dhammena laddha_nti
dÅ«teyyapahiá¹‡agamanÄ• dimicchÄ• jÄ«vaá¹ƒ pahÄ• ya vane uÃ±chÄ• cariyÄ• ya laddha
__asnamÄ• nÄ• _ti bhuÃ±jamÄ• nÄ• . __na kÄ• makÄ• mÄ• alikaá¹ƒ bhaá¹‡antÄ«_ti te ev
sÄ• mÄ• kÄ• dÄ«ni bhuÃ±jamÄ• nÄ• isayo yathÄ• tvaá¹ƒ sÄ• durasÄ• dike kÄ• me pattha
``nÄ• haá¹ƒ, brÄ• hmaá¹‡a, Ä• magandhaá¹ƒ bhuÃ±jÄ• mÄ«â€™â€™ ti bhaá¹‡anto alikaá¹
kÄ• makÄ• mÄ• alikaá¹ƒ bhaá¹‡anti, kÄ• me kÄ• mayantÄ• musÄ• na bhaá¹‡antÄ«ti isÄ«
nindaá¹ƒ dÄ«peti.

<243> evaá¹ƒ \Ne I 262/ isÄ«naá¹ƒ pasaá¹ƒsÄ• padesena bhagavantaá¹ƒ ninditvÄ• idÄ• n
nindÄ• vatthuá¹ƒ dassetvÄ• nippariyÄ• yeneva bhagavantaá¹ƒ nindanto Ä• ha __ ``yadasn
da-kÄ• ro padasandhikaro. ayaá¹ƒ panattho --- yaá¹ƒ kiÃ±cideva sasamaá¹ƒsaá¹ƒ vÄ• tittir
dhovanacchedanÄ• dinÄ• pubbaparikammena __sukataá¹ƒ, _ pacanavÄ• sanÄ• dinÄ• pa
__suniá¹-á¹-hitaá¹ƒ, _ na mÄ• tarÄ• na pitarÄ• , apica kho pana ``dakkhiá¹‡eyyo ayaâ€™â€
dhammakÄ• mehi __parehi dinnaá¹ƒ, _ sakkÄ• rakaraá¹‡ena __payataá¹ƒ_ paá¹‡Ä«tamala
ojavantatÄ• ya thÄ• mabalabharaá¹‡asamatthatÄ• ya ca __paá¹‡Ä«taá¹ƒ asnamÄ• no_ Ä•
yaá¹ƒkiÃ±ci maá¹ƒsameva, apica kho pana idampi __sÄ• lÄ«namannaá¹ƒ_ vicitakÄ• á¸·aka
__paribhuÃ±jamÄ• no so bhuÃ±jasi, kassapa, Ä• magandhaá¹ƒ, _ so tvaá¹ƒ yaá¹ƒkiÃ±ci ma
idaÃ±ca sÄ• lÄ«namannaá¹ƒ paribhuÃ±jamÄ• no bhuÃ±jasi, kassapa, Ä• magandhanti bha

<244> evaá¹ƒ \Ee I 285/ Ä• hÄ• rato bhagavantaá¹ƒ ninditvÄ• idÄ• ni musÄ• vÄ• daá¹ƒ Ä•
``na Ä• magandho ... pe ... susaá¹…khatehÄ«â€™â€™ _ti. tassattho \Be I 302/ --- pubbe m
``na Ä• magandho mama kappatÄ«â€™â€™ ti icceva tvaá¹ƒ bhÄ• sasi, _ evaá¹ƒ ekaá¹ƒsen
__brahmabandhu_ brÄ• hmaá¹‡aguá¹‡avirahitajÄ• timattabrÄ• hmaá¹‡Ä• ti paribhÄ• santo
sÄ• litaá¹‡á¸• ulodanaá¹ƒ. __paribhuÃ±jamÄ• no_ti bhuÃ±jamÄ• no. __sakuntamaá¹ƒsehi s
bhagavato abhihaá¹-aá¹ƒ sakuá¹‡amaá¹ƒsaá¹ƒ niddisanto bhaá¹‡ati.

evaá¹ƒ bhaá¹‡anto eva ca bhagavato heá¹-á¹-hÄ• pÄ• datalÄ• pabhuti yÄ• va upari kesag
dvattiá¹ƒsavaralakkhaá¹‡Ä• sÄ«tianubyaÃ±janasampadaá¹ƒ byÄ• mappabhÄ• parikkhepaÃ
mahÄ• purisalakkhaá¹‡Ä• dipaá¹-imaá¹‡á¸• itakÄ• yo na musÄ• bhaá¹‡ituá¹ƒ arahati. ayaá
saccavÄ• cÄ• nissandeneva uá¹‡á¹‡Ä• bhamukantare jÄ• tÄ• odÄ• tÄ• mudu tÅ«lasannib
lomÄ• ni. svÄ• yaá¹ƒ kathamidÄ• ni musÄ• bhaá¹‡issati. addhÄ• aÃ±Ã±o imassa Ä• maga
sandhÄ• ya etadavoca --- `nÄ• haá¹ƒ, brÄ• hmaá¹‡a, Ä• magandhaá¹ƒ bhuÃ±jÄ• mÄ«â€™
puccheyyaâ€™â€™ nti cintetvÄ• saÃ±jÄ• tabahumÄ• no gotteneva Ä• lapanto imaá¹ƒ gÄ•

``pucchÄ• mi taá¹ƒ kassapa etamatthaá¹ƒ, kathaá¹ƒpakÄ• ro tava Ä• magandhoâ€™â€™ ti

<245> athassa bhagavÄ• Ä• magandhaá¹ƒ vissajjetuá¹ƒ __ ``pÄ• á¹‡Ä• tipÄ• toâ€™â€™
__pÄ• á¹‡Ä• tipÄ• to_ti \Ne I 263/ pÄ• á¹‡avadho. __vadhachedabandhana_nti ettha sattÄ•
Ä• koá¹-anaá¹ƒ vadho, hatthapÄ• dÄ• dÄ«naá¹ƒ chedanaá¹ƒ chedo, rajjuÄ• dÄ«hi bandho b
musÄ• vÄ• do_ti theyyaÃ±ca musÄ• vÄ• do ca. __nikatÄ«_ti ``dassÄ• mi, karissÄ• mÄ«â€™
\Ee I 286/ uppÄ• detvÄ• nirÄ• sÄ• karaá¹‡aá¹ƒ. __vaÃ±canÄ• nÄ«_ti asuvaá¹‡á¹‡aá¹ƒ suv
__ajjhenakutta_nti niratthakamanekaganthapariyÄ• puá¹‡anaá¹ƒ. __paradÄ• rasevanÄ• _ti
cÄ• rittÄ• pajjanaá¹ƒ. __esÄ• magandho na hi maá¹ƒsabhojana_nti esa pÄ• á¹‡Ä• tipÄ• tÄ•
Ä• magandho vissagandho \Be I 303/ kuá¹‡apagandho. kiá¹ƒ kÄ• raá¹‡Ä• ? amanuÃ±Ã±att
sabbhi jigucchitattÄ• paramaduggandhabhÄ• vÄ• vahattÄ• ca. ye hi ussannakilesÄ• sattÄ
honti, nikkilesÄ• naá¹ƒ matasarÄ«rampi duggandhaá¹ƒ na hoti, tasmÄ• esÄ• magandho. m
adiá¹-á¹-hamasutamaparisaá¹…kitaÃ±ca anavajjaá¹ƒ, tasmÄ• na hi maá¹ƒsabhojanaá¹ƒ Ä•

<246> evaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya ekena nayena Ä• magandhaá¹ƒ
sattÄ• tehi tehi Ä• magandhehi samannÄ• gatÄ• , na eko eva sabbehi, na ca sabbe ekenev
Ä• magandhe pakÄ• setuá¹ƒ __ ``ye idha kÄ• mesu asaÃ±Ã±atÄ• janÄ• â€™â€™ _tiÄ• di
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya tÄ• va desanÄ• ya Ä• magandhe vissajjento dve gÄ• thÄ• yo

tattha __ye idha kÄ• mesu asaÃ±Ã±atÄ• janÄ• _ti ye keci idha loke kÄ• mapaá¹-isevanasa
mÄ• timÄ• tucchÄ• dÄ«supi mariyÄ• dÄ• virahena bhinnasaá¹ƒvaratÄ• ya asaá¹ƒyatÄ• put
jivhÄ• viÃ±Ã±eyyesu rasesu giddhÄ• gadhitÄ• mucchitÄ• ajjhosannÄ• anÄ• dÄ«navadas
rase paribhuÃ±janti. __asucibhÄ• vamassitÄ• _ti tÄ• ya rasagiddhiyÄ• rasapaá¹-ilÄ• bhatth
nÄ• nappakÄ• ramicchÄ• jÄ«vasaá¹…khÄ• taasucibhÄ• vamissitÄ• . __natthikadiá¹-á¹-hÄ«
ntiÄ• didasavatthukamicchÄ• diá¹-á¹-hisamannÄ• gatÄ• . __visamÄ• _ti \Ee I 287/ visamena
samannÄ• gatÄ• . __durannayÄ• _ti duviÃ±Ã±Ä• payÄ•
sandiá¹-á¹-hiparÄ• mÄ• sÄ«Ä• dhÄ• naggÄ• hÄ«duppaá¹-inissaggitÄ• samannÄ• gatÄ• . __
gÄ• thÄ• ya puggale adhiá¹-á¹-hÄ• ya niddiá¹-á¹-ho ``kÄ• mesu asaá¹ƒyatatÄ• rasagiddhat
Ä• jÄ«vavipattinatthikadiá¹-á¹-hikÄ• yaduccaritÄ• divisamatÄ• durannayabhÄ• vatÄ• â€™â
vuttenevatthena chabbidho Ä• magandho veditabbo. __na hi maá¹ƒsabhojana_nti maá¹ƒsa

yathÄ• vuttenevatthena na Ä• magandhoti.

<247> dutiyagÄ• thÄ• yapi __ye lÅ«khasÄ• _ti ye lÅ«khÄ• nirasÄ• , attakilamathÄ• nuyutt
kakkhaá¸·Ä• dovacassatÄ• yuttÄ• . __piá¹-á¹-himaá¹ƒsikÄ• _ti \Be I 304/ purato madhuraá¹
avaá¹‡á¹‡abhÄ• sino \Ne I 264/. ete hi abhimukhaá¹ƒ oloketumasakkontÄ• parammukhÄ• n
piá¹-á¹-himaá¹ƒsakhÄ• dakÄ• viya honti, tena ``piá¹-á¹-himaá¹ƒsikÄ• â€™â€™ ti vuccanti. _
mittadÅ«hakÄ• , dÄ• radhanajÄ«vitesu vissÄ• samÄ• pannÄ• naá¹ƒ mittÄ• naá¹ƒ tattha mic
vuttaá¹ƒ hoti. __nikkaruá¹‡Ä• _ti karuá¹‡Ä• virahitÄ• sattÄ• naá¹ƒ anatthakÄ• mÄ• . __atim
jÄ• tiyÄ• vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• pare atimaÃ±Ã±ati, yo evarÅ«po
cittassÄ• â€™â€™ ti (Vibh 880) evaá¹ƒ vuttena atimÄ• nena samannÄ• gatÄ• . __adÄ• nas
adÄ• nÄ• dhimuttÄ• asaá¹ƒvibhÄ• garatÄ• ti attho. __na ca denti kassacÄ«_ti tÄ• ya ca pa
yÄ• citÄ• pi santÄ• kassaci kiÃ±ci na denti, adinnapubbakakule manussasadisÄ• nijjhÄ• m
honti. keci pana ``Ä• dÄ• nasÄ«lÄ• â€™â€™ tipi paá¹-hanti, kevalaá¹ƒ gahaá¹‡asÄ«lÄ• , ka
dentÄ«ti. __esÄ• magandho na hi maá¹ƒsabhojana_nti esa etÄ• ya gÄ• thÄ• ya puggale ad
``lÅ«khatÄ• , dÄ• ruá¹‡atÄ• \Ee I 288/, piá¹-á¹-himaá¹ƒsikatÄ• , mittadÅ«bhitÄ• , nikkaruá¹‡
adÄ• nasÄ«latÄ• , adÄ• naâ€™â€™ nti aparopi pubbe vuttenevatthena aá¹-á¹-havidho Ä• n
maá¹ƒsabhojananti.

<248> evaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya dve gÄ• thÄ• yo vatvÄ• puna tas
Ä• sayÄ• nuparivattanaá¹ƒ viditvÄ• dhammÄ• dhiá¹-á¹-hÄ• nÄ• yeva desanÄ• ya ekaá¹ƒ gA
__kodho_ uragasutte vuttanayeneva veditabbo. __mado_ti ``jÄ• timado, gottamado, Ä• rogy
(Vibh 832) nayena vibhaá¹…ge vuttappabhedo cittassa majjanabhÄ• vo. __thambho_ti thad
__paccupaá¹-á¹-hÄ• panÄ• _ti paccanÄ«kaá¹-á¹-hÄ• panÄ• , dhammena nayena vuttassa p
__mÄ• yÄ• _ti ``idhekacco kÄ• yena duccaritaá¹ƒ caritvÄ• â€™â€™ tiÄ• dinÄ• (Vibh 894) n
katapÄ• papaá¹-icchÄ• danatÄ• . __usÅ«yÄ• _ti paralÄ• bhasakkÄ• rÄ• dÄ«su issÄ• . __bh
bhassaá¹ƒ, attukkaá¹ƒsanatÄ• ti vuttaá¹ƒ hoti. __mÄ• nÄ• timÄ• no_ti ``idhekacco jÄ• tiyÄ•
aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• pubbakÄ• laá¹ƒ parehi \Be I 305/ sadisaá¹ƒ attÄ• naá¹ƒ
attÄ• naá¹ƒ seyyaá¹ƒ dahati, pare hÄ«ne dahati, yo evarÅ«po mÄ• no ... pe ... ketukamyatÄ
(Vibh 880) vibhaá¹…ge vibhatto. __asabbhi santhavo_ti asappurisehi santhavo. __esÄ• ma
maá¹ƒsabhojana_nti esa kodhÄ• di navavidho akusalarÄ• si pubbe vuttenevatthena Ä• mag
maá¹ƒsabhojananti.

<249> evaá¹ƒ dhammÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya navavidhaá¹ƒ Ä• magandhaá¹ƒ c
vuttanayeneva puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya Ä• magandhe vissajjento tisso gÄ
\Ne I 265/ __pÄ• pasÄ«lÄ• _ti ye pÄ• pasamÄ• cÄ• ratÄ• ya ``pÄ• pasÄ«lÄ• â€™â€™ ti \E
__iá¹‡aghÄ• tasÅ«cakÄ• _ti vasalasutte vuttanayena iá¹‡aá¹ƒ gahetvÄ• tassa appadÄ• ne
sÅ«cakÄ• ca. __vohÄ• rakÅ«á¹-Ä• idha pÄ• á¹-irÅ«pikÄ• _ti dhammaá¹-á¹-aá¹-á¹-hÄ• ne á
sÄ• mike parÄ• jentÄ• kÅ«á¹-ena vohÄ• rena samannÄ• gatattÄ• vohÄ• rakÅ«á¹-Ä• , dhar

pÄ• á¹-irÅ«pikÄ• . atha vÄ• __idhÄ• _ti sÄ• sane. __pÄ• á¹-irÅ«pikÄ• _ti dussÄ«lÄ• . te hi y
iriyÄ• pathasampadÄ• dÄ«hi sÄ«lavantapaá¹-irÅ«paá¹ƒ atthi, tasmÄ• paá¹-irÅ«pÄ• , paá¹-ir
pÄ• á¹-irÅ«pikÄ• . __narÄ• dhamÄ• yedha karonti kibbisa_nti ye idha loke narÄ• dhamÄ• r
buddhapaccekabuddhÄ• dÄ«su ca micchÄ• paá¹-ipattisaÃ±Ã±itaá¹ƒ kibbisaá¹ƒ karonti. __e
maá¹ƒsabhojana_nti esa etÄ• ya gÄ• thÄ• ya puggale adhiá¹-á¹-hÄ• ya niddiá¹-á¹-ho ``pÄ• p
sÅ«cakatÄ• , vohÄ• rakÅ«á¹-atÄ• , pÄ• á¹-irÅ«pikatÄ• , kibbisakÄ• ritÄ• â€™â€™ ti aparop
chabbidho Ä• magandho veditabbo, na hi maá¹ƒsabhojananti.

<250> __ye idha pÄ• á¹‡esu asaÃ±Ã±atÄ• janÄ• _ti ye janÄ• idhaloke pÄ• á¹‡esu yathÄ•
sahassampi mÄ• retvÄ• anuddayÄ• mattassÄ• pi akaraá¹‡ena asaá¹ƒyatÄ• . __paresamÄ•
paresaá¹ƒ santakaá¹ƒ Ä• dÄ• ya dhanaá¹ƒ vÄ• jÄ«vitaá¹ƒ vÄ• tato ``mÄ• evaá¹ƒ karothÄ•
vÄ• nivÄ• rentÄ• naá¹ƒ vÄ• pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi vihesaá¹ƒ uyyutÄ• . pare
dasa, ajja vÄ«saâ€™â€™ nti evaá¹ƒ samÄ• diyitvÄ• tesaá¹ƒ vadhabandhanÄ• dÄ«hi vihes
__dussÄ«laluddÄ• _ti nissÄ«lÄ• ca durÄ• cÄ• rattÄ• \Be I 306/, luddÄ• ca kurÅ«rakamma
macchaghÄ• takamigabandhakasÄ• kuá¹‡ikÄ• dayo idhÄ• dhippetÄ• . __pharusÄ• _ti phar
``idÄ• ni na karissÄ• ma, viramissÄ• ma evarÅ«pÄ• â€™â€™ ti evaá¹ƒ Ä• daravirahitÄ• \E
hi maá¹ƒsabhojana_nti esa etÄ• ya gÄ• thÄ• ya puggale adhiá¹-á¹-hÄ• ya niddiá¹-á¹-ho ``pÄ
vadhachedabandhanaâ€™â€™ ntiÄ• dinÄ• nayena pubbe vutto ca avutto ca ``pÄ• á¹‡esu
vihesatÄ• dussÄ«latÄ• luddatÄ• pharusatÄ• anÄ• daroâ€™â€™ ti chabbidho Ä• magand
maá¹ƒsabhojananti. pubbe vuttampi hi sotÅ«naá¹ƒ sotukÄ• matÄ• ya avadhÄ• raá¹‡atÄ• ya
evamÄ• dÄ«hi kÄ• raá¹‡ehi puna vuccati. teneva ca parato vakkhati ``iccetamatthaá¹ƒ bhag
akkhÄ• si naá¹ƒ vedayi mantapÄ• ragÅ«â€™â€™ ti.

<251> __etesu giddhÄ• viruddhÄ• tipÄ• tino_ti etesu pÄ• á¹‡esu gedhena giddhÄ• , dosen
Ä• dÄ«navaá¹ƒ apassantÄ• punappunaá¹ƒ ajjhÄ• cÄ• rappattiyÄ• atipÄ• tino, etesu vÄ• `
vadhachedabandhanaâ€™â€™ ntiÄ• dinÄ• nayena vuttesu pÄ• pakammesu yathÄ• sambl
gedhavirodhÄ• tipÄ• tasaá¹…khÄ• tÄ• rÄ• gadosamohÄ• , tehi giddhÄ• viruddhÄ• atipÄ•
akusalakaraá¹‡e \Ne I 266/ niccaá¹ƒ uyyutÄ• , kadÄ• ci paá¹-isaá¹…khÄ• ya appaá¹-iviratÄ•
lokÄ• paraá¹ƒ gantvÄ• . __tamaá¹ƒ vajanti ye, patanti sattÄ• nirayaá¹ƒ avaá¹ƒsirÄ• _ti ye
lokantarikandhakÄ• rasaá¹…khÄ• taá¹ƒ nÄ«cakulatÄ• dibhedaá¹ƒ vÄ• tamaá¹ƒ vajanti, ye
avÄ«ciÄ• dibhedaá¹ƒ nirayaá¹ƒ avaá¹ƒsirÄ• adhogatasÄ«sÄ• . __esÄ• magandho_ti tesaá¹
tamavajananirayapatanahetu esa gedhavirodhÄ• tipÄ• tabhedo sabbÄ• magandhamÅ«labh
Ä• magandho. __na hi maá¹ƒsabhojana_nti maá¹ƒsabhojanaá¹ƒ pana na Ä• magandhoti.

<252> evaá¹ƒ bhagavÄ• paramatthato Ä• magandhaá¹ƒ vissajjetvÄ• duggatimaggabhÄ• v
yasmiá¹ƒ macchamaá¹ƒsabhojane tÄ• paso Ä• magandhasaÃ±Ã±Ä« duggatimaggasaÃ±Ã±
abhojanena suddhikÄ• mo hutvÄ• taá¹ƒ na bhuÃ±jati, tassa ca aÃ±Ã±assa ca tathÄ• vidha
asamatthabhÄ• vaá¹ƒ dassento __ ``na macchamaá¹ƒsaâ€™â€™ _nti imaá¹ƒ chappadaá¹ƒ

sabbapadÄ• ni \Be I 307/ antimapÄ• dena yojetabbÄ• ni --- na macchamaá¹ƒsaá¹ƒ sodheti
avitiá¹‡á¹‡akaá¹…khaá¹ƒ, na Ä• hutiyaÃ±Ã±amutÅ«pasevanÄ• sodheti maccaá¹ƒ avitiá¹‡á
ca __na macchamaá¹ƒsa_nti akhÄ• diyamÄ• naá¹ƒ macchamaá¹ƒsaá¹ƒ na sodheti, tathÄ•
porÄ• á¹‡Ä• vaá¹‡á¹‡enti. evaá¹ƒ pana sundarataraá¹ƒ siyÄ• ``na macchamaá¹ƒsÄ• naá¹
macchamaá¹ƒsÄ• nÄ• nÄ• sakattaá¹ƒ, macchamaá¹ƒsÄ• naá¹ƒ anÄ• sakattaá¹ƒ na sodheti
evaá¹ƒ sante anÄ• sakattaá¹ƒ ohÄ«yatÄ«ti? taÃ±ca na, amaratapena saá¹…gahitattÄ• . ``y
tapÄ• â€™â€™ ti ettha hi sabbopi vuttÄ• vaseso attakilamatho saá¹…gahaá¹ƒ gacchatÄ«ti.
acelakattaá¹ƒ. __muá¹‡á¸• iya_nti muá¹‡á¸• abhÄ• vo. __jaá¹-Ä• jalla_nti jaá¹-Ä• ca rajojall
__kharÄ• jinÄ• nÄ«_ti kharÄ• ni ajinacammÄ• ni. __aggihuttassupasevanÄ• _ti aggipÄ• ricÄ
amarabhÄ• vapatthanatÄ• ya pavattakÄ• yakilesÄ• . __bahÅ«_ti ukkuá¹-ikappadhÄ• nÄ• di
sarÄ«rasantÄ• pÄ• . __mantÄ• _ti vedÄ• . __Ä• hutÄ«_ti aggihomakammaá¹ƒ. __yaÃ±Ã±an
assamedhÄ• diyaÃ±Ã±Ä• ca utÅ«pasevanÄ• ca. utÅ«pasevanÄ• nÄ• ma gimhe Ä• tapaá
rukkhamÅ«lasevanÄ• , hemante jalappavesasevanÄ• . __na sodhenti maccaá¹ƒ avitiá¹‡á¹‡
kilesasuddhiyÄ• vÄ• bhavasuddhiyÄ• vÄ• avitiá¹‡á¹‡avicikicchaá¹ƒ maccaá¹ƒ na sodhen
na visuddho hoti, tvaÃ±ca sakaá¹…khoyevÄ• ti. ettha ca ``avitiá¹‡á¹‡akaá¹…khaâ€™â€™ n
macchamaá¹ƒsaâ€™â€™ ntiÄ• dÄ«ni \Ee I 292/ sutvÄ• ``kiá¹ƒ nu kho macchamaá¹ƒsÄ• n
visuddhimaggoâ€™â€™ ti tÄ• pasassa kaá¹…khÄ• ya uppannÄ• ya bhagavatÄ• vuttaá¹ƒ s
``so macchamaá¹ƒsaá¹ƒ bhuÃ±jatÄ«â€™â€™ ti sutvÄ• va buddhe kaá¹…khÄ• uppannÄ• ,
veditabbaá¹ƒ.

<253> evaá¹ƒ \Ne I 267/ macchamaá¹ƒsÄ• nÄ• sakattÄ• dÄ«naá¹ƒ sodhetuá¹ƒ asamatthab
sodhetuá¹ƒ samatthe dhamme dassento __ ``sotesu guttoâ€™â€™ _ti imaá¹ƒ gÄ• thamÄ•
indriyesu. __gutto_ti indriyasaá¹ƒvaraguttiyÄ• samannÄ• gato. ettÄ• vatÄ• indriyasaá¹ƒvar
dasseti. __viditindriyo care_ti Ã±Ä• tapariÃ±Ã±Ä• ya chaá¸·indriyÄ• ni viditvÄ• pÄ• kaá¹-Ä•
vihareyyÄ• ti vuttaá¹ƒ hoti. ettÄ• vatÄ• visuddhasÄ«lassa nÄ• marÅ«papariccheda á¹ƒ dass
ariyamaggena abhisametabbacatusaccadhamme á¹-hito. etena sotÄ• pattibhÅ«miá¹ƒ dasse
308/ __rato_ti ujubhÄ• ve ca mudubhÄ• ve ca rato. etena sakadÄ• gÄ• mibhÅ«miá¹ƒ dasse
kÄ• yavaá¹…kÄ• dikarÄ• naá¹ƒ cittathaddhabhÄ• vakarÄ• naÃ±ca rÄ• gadosÄ• naá¹ƒ tanu
__saá¹…gÄ• tigo_ti rÄ• gadosasaá¹…gÄ• tigo. etena anÄ• gÄ• mibhÅ«miá¹ƒ dasseti. __sa
vaá¹-á¹-adukkhassa hetuppahÄ• nena pahÄ«nasabbadukkho. etena arahattabhÅ«miá¹ƒ das
diá¹-á¹-hasutesu dhÄ«ro_ti so evaá¹ƒ anupubbena arahattaá¹ƒ patto dhitisampadÄ• ya dhÄ
dhammesu kenaci kilesena na lippati. na kevalaÃ±ca diá¹-á¹-hasutesu, mutaviÃ±Ã±Ä• tesu
aÃ±Ã±adatthu paramavisuddhippatto hotÄ«ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pe

254-5__._ ito paraá¹ƒ __ ``iccetamatthaâ€™â€™ _nti dve gÄ• thÄ• saá¹…gÄ«tikÄ• rehi vu
bhagavÄ• _ kassapo __etamatthaá¹ƒ punappunaá¹ƒ_ anekÄ• hi gÄ• thÄ• hi dhammÄ• dhiá
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya ca desanÄ• ya yÄ• va tÄ• paso aÃ±Ã±Ä• si, tÄ• va so __akk
vitthÄ• resi. __naá¹ƒ vedayi mantapÄ• ragÅ«_ti sopi taÃ±ca atthaá¹ƒ mantapÄ• ragÅ«, veda

brÄ• hmaá¹‡o vedayi aÃ±Ã±Ä• si. kiá¹ƒ kÄ• raá¹‡Ä• ? yasmÄ• atthato ca padato ca desan
gÄ• thÄ• hi munÄ« pakÄ• sayi_. kÄ«diso? __nirÄ• magandho asito durannayo, _ Ä• magan
nirÄ• magandho, taá¹‡hÄ• diá¹-á¹-hinissayÄ• bhÄ• vÄ• asito, bÄ• hiradiá¹-á¹-hivasena ``ida
varaâ€™â€™ nti kenaci netuá¹ƒ asakkuá¹‡eyyattÄ• durannayo. evaá¹ƒ pakÄ• sitavato cas
subhÄ• sitaá¹ƒ padaá¹ƒ_ sukathitaá¹ƒ dhammadesanaá¹ƒ sutvÄ• __nirÄ• magandhaá¹ƒ_ n
__sabbadukkhappanÅ«danaá¹ƒ_ sabbavaá¹-á¹-adukkhappanÅ«danaá¹ƒ, __nÄ«camano_ n
tathÄ• gatassa, _ tisso brÄ• hmaá¹‡o tathÄ• gatassa pÄ• de paÃ±capatiá¹-á¹-hitaá¹ƒ katvÄ•
pabbajjamarocayitthÄ• _ti tattheva ca naá¹ƒ Ä• sane nisinnaá¹ƒ kassapaá¹ƒ bhagavantaá¹ƒ
pabbajjamarocayittha, ayÄ• cÄ«ti vuttaá¹ƒ hoti. taá¹ƒ bhagavÄ• ``ehi bhikkhÅ«â€™â€™ ti
taá¹…khaá¹‡aá¹ƒyeva aá¹-á¹-haparikkhÄ• rayutto hutvÄ• Ä• kÄ• senÄ• gantvÄ• vassasati
vanditvÄ• katipÄ• heneva sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• __tisso_ nÄ• ma
dutiyo __bhÄ• radvÄ• jo_ nÄ• ma. evaá¹ƒ tassa bhagavato tissabhÄ• radvÄ• jaá¹ƒ nÄ• ma

amhÄ• kaá¹ƒ \Ne I 268/ \Be I 309/ pana bhagavÄ• yÄ• ca tissena brÄ• hmaá¹‡ena Ä• dito
ca kassapena bhagavatÄ• majjhe nava, yÄ• ca tadÄ• saá¹…gÄ«tikÄ• rehi ante dve, tÄ• s
Ä• netvÄ• paripuá¹‡á¹‡aá¹ƒ katvÄ• imaá¹ƒ Ä• magandhasuttaá¹ƒ Ä• cariyappamukhÄ• na
tÄ• pasasatÄ• naá¹ƒ Ä• magandhaá¹ƒ byÄ• kÄ• si. taá¹ƒ sutvÄ• so brÄ• hmaá¹‡o tatheva
bhagavato pÄ• de vanditvÄ• pabbajjaá¹ƒ yÄ• ci saddhiá¹ƒ parisÄ• ya. ``etha bhikkhavoâ€™
tatheva ehibhikkhubhÄ• vaá¹ƒ patvÄ• Ä• kÄ• senÄ• gantvÄ• bhagavantaá¹ƒ vanditvÄ• ka
arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya Ä• magandhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hirisuttavaá¹‡á¹‡anÄ•

__hiriá¹ƒ_ \Ne I 269/ __taranta_nti hirisuttaá¹ƒ. kÄ• uppatti? anuppanne bhagavati sÄ• vatt
brÄ• hmaá¹‡amahÄ• sÄ• lo aá¸• á¸• ho ahosi asÄ«tikoá¹-idhanavibhavo. tassa ekaputtako
devakumÄ• raá¹ƒ viya nÄ• nappakÄ• rehi sukhÅ«pakaraá¹‡ehi saá¹ƒvaá¸• á¸• hento taá¹ƒ
aniyyÄ• tetvÄ• va kÄ• lamakÄ• si saddhiá¹ƒ brÄ• hmaá¹‡iyÄ• . tato tassa mÄ• á¹‡avassa m
bhaá¹‡á¸• Ä• gÄ• riko sÄ• ragabbhaá¹ƒ vivaritvÄ• sÄ• pateyyaá¹ƒ niyyÄ• tento Ä• ha --- ``i
mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ, idaá¹ƒ ayyakapayyakÄ• naá¹ƒ santakaá¹ƒ, idaá¹ƒ sattakula
Ä• gataâ€™â€™ nti. mÄ• á¹‡avo dhanaá¹ƒ disvÄ• cintesi --- ``idaá¹ƒ dhanaá¹ƒyeva dissati
saÃ±citaá¹ƒ, te na dissanti, sabbeva maccuvasaá¹ƒ gatÄ• . gacchantÄ• ca na ito kiÃ±ci Ä•
evaá¹ƒ nÄ• ma bhoge pahÄ• ya gantabbo paraloko, na sakkÄ• kiÃ±ci Ä• dÄ• ya gantuá¹ƒ
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ dhanaá¹ƒ pariccajitvÄ• sucaritadhanaá¹ƒ gaá¹‡heyyaá¹ƒ, yaá¹ƒ
gantuâ€™â€™ nti. so divase divase satasahassaá¹ƒ vissajjento puna cintesi --- ``pahÅ«tam

iminÄ• evamappakena pariccÄ• gena, yaá¹ƒnÅ«nÄ• haá¹ƒ \Be I 310/ mahÄ• dÄ• naá¹ƒ da
Ä• rocesi --- ``mahÄ• rÄ• ja, mama ghare ettakaá¹ƒ dhanaá¹ƒ atthi, icchÄ• mi tena mahÄ• c
mahÄ• rÄ• ja, nagare ghosanaá¹ƒ kÄ• rÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• tathÄ• kÄ• rÄ• pesi
bhÄ• janÄ• ni pÅ«retvÄ• sattahi divasehi sabbadhanamadÄ• si \Ee I 295/, datvÄ• ca cintes
mahÄ• pariccÄ• gaá¹ƒ katvÄ• ayuttaá¹ƒ ghare vasituá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ pabbajeyyaâ
etamatthaá¹ƒ Ä• rocesi. te ``mÄ• , tvaá¹ƒ sÄ• mi, `dhanaá¹ƒ parikkhÄ«á¹‡aâ€™ nti cintayi, n
kÄ• lena nÄ• nÄ• vidhehi upÄ• yehi dhanasaÃ±cayaá¹ƒ karissÄ• mÄ• â€™â€™ ti vatvÄ• n
so tesaá¹ƒ yÄ• canaá¹ƒ anÄ• diyitvÄ• va tÄ• pasapabbajjaá¹ƒ pabbaji.

tattha aá¹-á¹-havidhÄ• tÄ• pasÄ• --- saputtabhariyÄ• , uÃ±chÄ• cÄ• rikÄ• , sampattakÄ• li
asmamuá¹-á¹-hikÄ• , dantaluyyakÄ• , pavattaphalikÄ• , vaá¹‡á¹-amuttikÄ• cÄ• ti (Sv I 280).
__saputtabhariyÄ• _ti puttadÄ• rena saddhiá¹ƒ pabbajitvÄ• kasivaá¹‡ijjÄ• dÄ«hi jÄ«vikaá¹ƒ
keá¹‡iyajaá¹-ilÄ• dayo. __uÃ±chÄ• cÄ• rikÄ• _ti nagaradvÄ• re assamaá¹ƒ kÄ• rÄ• petvÄ•
khattiyabrÄ• hmaá¹‡akumÄ• rÄ• dayo \Ne I 270/ sippÄ• dÄ«ni sikkhÄ• petvÄ• hiraÃ±Ã±asu
tilataá¹‡á¸• ulÄ• dikappiyabhaá¹‡á¸• apaá¹-iggÄ• hakÄ• , te saputtabhariyehi seá¹-á¹-hatarÄ
Ä• hÄ• ravelÄ• ya sampattaá¹ƒ Ä• hÄ• raá¹ƒ gahetvÄ• yÄ• pentÄ• , te uÃ±chÄ• cÄ• rikehi
__anaggipakkikÄ• _ti agginÄ• apakkapattaphalÄ• ni khÄ• ditvÄ• yÄ• pentÄ• , te sampatta
__asmamuá¹-á¹-hikÄ• _ti muá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ gahetvÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci vÄ•
vicarantÄ• yadÄ• chÄ• tÄ• honti, tadÄ• sampattarukkhato tacaá¹ƒ gahetvÄ• khÄ• ditvÄ•
adhiá¹-á¹-hÄ• ya cattÄ• ro brahmavihÄ• re bhÄ• venti, te anaggipakkikehi seá¹-á¹-hatarÄ• .
muá¹-á¹-hipÄ• sÄ• á¹‡Ä• dÄ«nipi agahetvÄ• carantÄ• khudÄ• kÄ• le sampattarukkhato da
khÄ• ditvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya brahmavihÄ• re bhÄ• venti, te asmamuá¹
__pavattaphalikÄ• _ti jÄ• tassaraá¹ƒ \Ee I 296/ vÄ• vanasaá¹‡á¸• aá¹ƒ vÄ• nissÄ• ya vasa
bhisamuá¸·Ä• lÄ• di, yaá¹ƒ vÄ• vanasaá¹‡á¸• e pupphakÄ• le pupphaá¹ƒ, phalakÄ• le phal
pupphaphale asati antamaso tattha rukkhapapaá¹-ikampi khÄ• ditvÄ• vasanti, na tveva Ä•
gacchanti. uposathaá¹…gÄ• dhiá¹-á¹-hÄ• naá¹ƒ \Be I 311/ brahmavihÄ• rabhÄ• vanaá¹ƒ ca
seá¹-á¹-hatarÄ• . __vaá¹‡á¹-amuttikÄ• _ nÄ• ma vaá¹‡á¹-amuttÄ• ni bhÅ«miyaá¹ƒ patitÄ• ni
khÄ• danti, sesaá¹ƒ purimasadisameva, te sabbaseá¹-á¹-hÄ• .

ayaá¹ƒ pana brÄ• hmaá¹‡akulaputto ``tÄ• pasapabbajjÄ• su aggapabbajjaá¹ƒ pabbajissÄ•
vaá¹‡á¹-amuttikapabbajjameva pabbajitvÄ• himavante dve tayo pabbate atikkamma assam
paá¹-ivasati. atha bhagavÄ• loke uppajjitvÄ• pavattitavaradhammacakko anupubbena sÄ•
sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samaye
puriso pabbate candanasÄ• rÄ• dÄ«ni gavesanto tassa assamaá¹ƒ patvÄ• abhivÄ• detvÄ•
taá¹ƒ disvÄ• ``kuto Ä• gatosÄ«â€™â€™ ti pucchi. ``sÄ• vatthito, bhanteâ€™â€™ ti. ``kÄ•
``tattha, bhante, manussÄ• appamattÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karontÄ«â€™â€™ ti.
ti? ``buddhassa bhagavatoâ€™â€™ ti. tÄ• paso buddhasaddassavanena vimhito ``buddhot
vadesÄ«â€™â€™ ti Ä• magandhe vuttanayeneva tikkhattuá¹ƒ pucchitvÄ• ``ghosopi kho es

bhagavato santikaá¹ƒ gantukÄ• mo hutvÄ• cintesi --- ``na yuttaá¹ƒ buddhassa santikaá¹ƒ tu
kiá¹ƒ nu kho gahetvÄ• gaccheyyaâ€™â€™ nti. puna cintesi --- ``buddhÄ• nÄ• ma Ä• misa
handÄ• haá¹ƒ dhammapaá¹‡á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• gacchÄ• mÄ«â€™â€™ ti cattÄ• ro
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``kÄ«diso \Ne I 271/ mitto na sevitabbo, kÄ«diso mitto sevitabbo.

kÄ«diso payogo payuÃ±jitabbo, kiá¹ƒ rasÄ• naá¹ƒ aggaâ€™â€™ nti ||

so te paÃ±he gahetvÄ• majjhimadesÄ• bhimukho pakkamitvÄ• anupubbena sÄ• vatthiá¹ƒ
paviá¹-á¹-ho. bhagavÄ• pi tasmiá¹ƒ samaye dhammadesanatthÄ• ya Ä• sane nisinnoyeva h
avanditvÄ• va ekamantaá¹ƒ aá¹-á¹-hÄ• si. bhagavÄ• ``kacci, isi, khamanÄ«yaâ€™â€™ ntiÄ
``khamanÄ«yaá¹ƒ, bho gotamÄ• â€™â€™ tiÄ• dinÄ• nayena paá¹-isammoditvÄ• ``yadi bu
pucchite paÃ±he vÄ• cÄ• ya eva vissajjessatÄ«â€™â€™ ti manasÄ• eva bhagavantaá¹ƒ te
brÄ• hmaá¹‡ena puá¹-á¹-ho Ä• dipaÃ±haá¹ƒ \Be I 312/ tÄ• va vissajjetuá¹ƒ __hiriá¹ƒ taranta
aá¸• á¸• hateyyÄ• gÄ• thÄ• yo Ä• ha.

<256> tÄ• saá¹ƒ attho --- __hiriá¹ƒ taranta_nti hiriá¹ƒ atikkamantaá¹ƒ ahirikaá¹ƒ nillajjaá¹ƒ.
__vijigucchamÄ• na_nti asucimiva passamÄ• naá¹ƒ. ahiriko hi hiriá¹ƒ jigucchati asucimiva p
bhajati na allÄ«yati. tena vuttaá¹ƒ ``vijigucchamÄ• naâ€™â€™ nti. __tavÄ• hamasmi iti bhÄ
samma, tava sahÄ• yo hitakÄ• mo sukhakÄ• mo, jÄ«vitampi me tuyhaá¹ƒ atthÄ• ya paricca
nayena bhÄ• samÄ• naá¹ƒ. __sayhÄ• ni kammÄ• ni anÄ• diyanta_nti evaá¹ƒ bhÄ• sitvÄ• pi
tassa kammÄ• ni anÄ• diyantaá¹ƒ karaá¹‡atthÄ• ya asamÄ• diyantaá¹ƒ. atha vÄ• cittena ta
akarontaá¹ƒ, apica kho pana uppannesu kiccesu byasanameva dassentaá¹ƒ. __neso mama
taá¹ƒ evarÅ«paá¹ƒ ``mittapaá¹-irÅ«pako eso, neso me mittoâ€™â€™ ti evaá¹ƒ paá¹‡á¸• ito

<257> __ananvaya_nti yaá¹ƒ atthaá¹ƒ dassÄ• mi, karissÄ• mÄ«ti ca bhÄ• sati, tena ananu
vÄ• caá¹ƒ yo mittesu pakubbatÄ«_ti yo atÄ«tÄ• nÄ• gatehi padehi paá¹-isantharanto niratth
\Ee I 298/ kevalaá¹ƒ byaÃ±janacchÄ• yÄ• matteneva piyaá¹ƒ mittesu vÄ• caá¹ƒ pavatteti. __
bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• _ti evarÅ«paá¹ƒ yaá¹ƒ bhÄ• sati, taá¹ƒ akaro
bhÄ• samÄ• naá¹ƒ ``vacÄ«paramo nÄ• mesa amitto mittapaá¹-irÅ«pakoâ€™â€™ ti evaá¹ƒ
jÄ• nanti.

<258> __na so mitto yo sadÄ• appamatto, bhedÄ• saá¹…kÄ« randhamevÄ• nupassÄ«_ti y
katamadhurena upacÄ• rena sadÄ• appamatto viharati, yaá¹ƒkiÃ±ci assatiyÄ• amanasikÄ
aÃ±Ã±Ä• á¹‡akena vÄ• akataá¹ƒ, ``yadÄ• maá¹ƒ garahissati, tadÄ• naá¹ƒ etena paá¹-icod
randhameva anupassati, na so mitto sevitabboti.

evaá¹ƒ bhagavÄ• ``kÄ«diso mitto na sevitabboâ€™â€™ ti imaá¹ƒ Ä• dipaÃ±haá¹ƒ vissajje
vissajjetuá¹ƒ __ ``yasmiÃ±ca setÄ«â€™â€™ _ti imaá¹ƒ upaá¸• á¸• hagÄ• thamÄ• ha. tassa
mitte mitto tassa hadayamanupavisitvÄ• sayanena yathÄ• nÄ• ma pitu __urasi putto_ ``im
dukkhaá¹ƒ vÄ• anattamanatÄ• vÄ• bhaveyyÄ• â€™â€™ tiÄ• dÄ«hi aparisaá¹…kamÄ• no
evamevaá¹ƒ dÄ• radhanajÄ«vitÄ• dÄ«su vissÄ• saá¹ƒ karonto mittabhÄ• vena nibbisaá¹…k
kÄ• raá¹‡asataá¹ƒ kÄ• raá¹‡asahassampi vatvÄ• __abhejjo, sa ve mitto_ sevitabboti.

<259> evaá¹ƒ bhagavÄ• ``kÄ«diso mitto sevitabboâ€™â€™ ti evaá¹ƒ dutiyapaÃ±haá¹ƒ vis
vissajjetuá¹ƒ ``pÄ• mujjakaraá¹‡aâ€™â€™ nti gÄ• thamÄ• ha. tassattho --- pÄ• mujjaá¹ƒ ka
__pÄ• mujjakaraá¹‡aá¹ƒ. á¹-hÄ• na_nti kÄ• raá¹‡aá¹ƒ. kiá¹ƒ pana tanti? vÄ«riyaá¹ƒ. taÃ±hi
pÄ«tipÄ• mojjasukhamuppÄ• danato pÄ• mujjakaraá¹‡anti vuccati. yathÄ• ha ``svÄ• khÄ• t
Ä• raddhavÄ«riyo, so sukhaá¹ƒ viharatÄ«â€™â€™ ti (AN a I 319). pasaá¹ƒsaá¹ƒ Ä• vahatÄ
Ä• dito dibbamÄ• nusakasukhÄ• naá¹ƒ \Ee I 299/, pariyosÄ• ne nibbÄ• nasukhassa Ä• vah
__sukhaá¹ƒ_. phalaá¹ƒ paá¹-ikaá¹…khamÄ• no __phalÄ• nisaá¹ƒso. bhÄ• vetÄ«_ti vaá¸• á¸
dhura_nti purisÄ• nucchavikaá¹ƒ bhÄ• raá¹ƒ Ä• dÄ• ya viharanto etaá¹ƒ sammappadhÄ• na
á¹-hÄ• naá¹ƒ bhÄ• veti, Ä«diso payogo sevitabboti.

<260> evaá¹ƒ bhagavÄ• ``kÄ«diso payogo payuÃ±jitabboâ€™â€™ ti tatiyapaÃ±haá¹ƒ viss
vissajjetuá¹ƒ __ ``pavivekarasaâ€™â€™ _nti gÄ• thamÄ• ha. tattha __paviveko_ti kilesaviv
aggaphalaá¹ƒ vuccati, tassa rasoti assÄ• danaá¹-á¹-hena taá¹ƒsampayuttaá¹ƒ sukhaá¹ƒ. __
kilesÅ«pasamante jÄ• tattÄ• nibbÄ• nasaá¹…khÄ• taupasamÄ• rammaá¹‡attÄ• vÄ• tadev
ariyadhammato anapetÄ• ya nibbÄ• nasaá¹…khÄ• te dhamme uppannÄ• ya pÄ«tiyÄ• rasa
upasamassa ca rasaá¹ƒ pitvÄ• tadeva __dhammapÄ«tirasaá¹ƒ pivaá¹ƒ niddaro hoti nippÄ•
kilesapariá¸·Ä• hÄ• bhÄ• vena niddaro, pivantopi pahÄ«napÄ• pattÄ• nippÄ• po hoti, tasm
keci pana ``jhÄ• nanibbÄ• napaccavekkhaá¹‡Ä• naá¹ƒ kÄ• yacittaupadhivivekÄ• naÃ±ca va
eva ete dhammÄ• â€™â€™ ti yojenti \Be I 314/, purimameva sundaraá¹ƒ. evaá¹ƒ bhagavÄ•
vissajjento arahattanikÅ«á¹-ena \Ne I 273/ desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• r
santike pabbajitvÄ• katipÄ• heneva paá¹-isambhidÄ• ppatto arahÄ• ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya hirisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

suttanipÄ• ta-aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

2. cÅ«á¸·avaggo

4. maá¹…galasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 1/ \Be II 1/ \Ee I 300/ __me suta_nti maá¹…galasuttaá¹ƒ. kÄ• uppatti? jan
tattha nagaradvÄ• rasanthÄ• gÄ• rasabhÄ• dÄ«su mahÄ• janÄ• sannipatitvÄ• hiraÃ±Ã±as
nÄ• nappakÄ• raá¹ƒ sÄ«tÄ• haraá¹‡Ä• dibÄ• hirakakathaá¹ƒ kathÄ• penti, ekekÄ• kathÄ•
tattha ekadivasaá¹ƒ maá¹…galakathÄ• samuá¹-á¹-hÄ• si --- ``kiá¹ƒ nu kho maá¹…galaá¹ƒ,
maá¹…galaá¹ƒ, sutaá¹ƒ maá¹…galaá¹ƒ, mutaá¹ƒ maá¹…galaá¹ƒ, ko maá¹…galaá¹ƒ jÄ• nÄ•

atha \Ne II 2/ diá¹-á¹-hamaá¹…galiko nÄ• meko puriso Ä• ha --- ``ahaá¹ƒ maá¹…galaá¹ƒ jÄ•
loke maá¹…galaá¹ƒ, diá¹-á¹-haá¹ƒ nÄ• ma abhimaá¹…galasammataá¹ƒ rÅ«paá¹ƒ. seyyathic
kÄ• lasseva vuá¹-á¹-hÄ• ya cÄ• takasakuá¹‡aá¹ƒ vÄ• passati, beluvalaá¹-á¹-hiá¹ƒ vÄ• gab
alaá¹…katapaá¹-iyatte puá¹‡á¹‡aghaá¹-aá¹ƒ vÄ• allarohitamacchaá¹ƒ vÄ• Ä• jaÃ±Ã±aá¹ƒ
usabhaá¹ƒ vÄ• gÄ• viá¹ƒ vÄ• kapilaá¹ƒ vÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci evarÅ«paá
rÅ«paá¹ƒ passati, idaá¹ƒ vuccati diá¹-á¹-hamaá¹…galaâ€™â€™ nti. tassa vacanaá¹ƒ ekacc
nÄ• ggahesuá¹ƒ. ye nÄ• ggahesuá¹ƒ, te tena saha vivadiá¹ƒsu.

atha \Be II 2/ sutamaá¹…galiko nÄ• meko puriso Ä• ha --- ``cakkhu nÄ• metaá¹ƒ, bho, sucir
tathÄ• sundarampi asundarampi, manÄ• pampi amanÄ• pampi. yadi tena diá¹-á¹-haá¹ƒ ma
maá¹…galaá¹ƒ siyÄ• , tasmÄ• na diá¹-á¹-haá¹ƒ maá¹…galaá¹ƒ, apica kho pana sutaá¹ƒ ma
abhimaá¹…galasammato saddo. seyyathidaá¹ƒ --- idhekacco kÄ• lasseva vuá¹-á¹-hÄ• ya va
vaá¸• á¸• hamÄ• nÄ• ti vÄ• puá¹‡á¹‡Ä• ti vÄ• phussÄ• ti vÄ• sumanÄ• ti vÄ• sirÄ«ti vÄ•
sunakkhattaá¹ƒ sumuhuttaá¹ƒ sudivasaá¹ƒ sumaá¹…galanti evarÅ«paá¹ƒ vÄ• yaá¹ƒkiÃ±ci a
saddaá¹ƒ suá¹‡Ä• ti, idaá¹ƒ vuccati sutamaá¹…galaâ€™â€™ nti. tassapi vacanaá¹ƒ ekacce
nÄ• ggahesuá¹ƒ. ye nÄ• ggahesuá¹ƒ, te tena saha vivadiá¹ƒsu.

atha mutamaá¹…galiko nÄ• meko puriso Ä• ha --- ``sotampi hi nÄ• metaá¹ƒ bho sÄ• dhum
amanÄ• pampi suá¹‡Ä• ti. yadi tena sutaá¹ƒ maá¹…galaá¹ƒ siyÄ• , sabbampi maá¹…galaá¹
maá¹…galaá¹ƒ, apica kho pana mutaá¹ƒ maá¹…galaá¹ƒ, mutaá¹ƒ nÄ• ma abhimaá¹…galas
gandharasaphoá¹-á¹-habbaá¹ƒ. seyyathidaá¹ƒ --- idhekacco kÄ• lasseva vuá¹-á¹-hÄ• ya
padumagandhÄ• dipupphagandhaá¹ƒ vÄ• ghÄ• yati, phussadantakaá¹-á¹-haá¹ƒ vÄ• khÄ•
haritasassaá¹ƒ vÄ• allagomayaá¹ƒ vÄ• kacchapaá¹ƒ vÄ• tilavÄ• haá¹ƒ vÄ• pupphaá¹ƒ vÄ

phussamattikÄ• ya vÄ• sammÄ• limpati, phussasÄ• á¹-akaá¹ƒ vÄ• nivÄ• seti, phussaveá¹
vÄ• panaÃ±Ã±ampi kiÃ±ci evarÅ«paá¹ƒ abhimaá¹…galasammataá¹ƒ gandhaá¹ƒ vÄ• ghÄ•
phoá¹-á¹-habbaá¹ƒ vÄ• phusati, idaá¹ƒ vuccati mutamaá¹…galaâ€™â€™ nti. tassapi vacan
ekacce nÄ• ggahesuá¹ƒ.

tattha na diá¹-á¹-hamaá¹…galiko sutamutamaá¹…galike asakkhi saÃ±Ã±Ä• petuá¹ƒ. na tes
tesu ca manussesu ye diá¹-á¹-hamaá¹…galikassa vacanaá¹ƒ gaá¹‡hiá¹ƒsu, te ``diá¹-á¹-haá
nti gatÄ• . ye sutamutamaá¹…galikÄ• naá¹ƒ vacanaá¹ƒ gaá¹‡hiá¹ƒsu, te ``sutaá¹ƒyeva muta
nti gatÄ• . evamayaá¹ƒ maá¹…galakathÄ• sakalajambudÄ«pe pÄ• kaá¹-Ä• jÄ• tÄ• .

atha sakalajambudÄ«pe manussÄ• gumbagumbÄ• hutvÄ• ``kiá¹ƒ nu kho maá¹…galaâ€™
\Ne II 3/. tesaá¹ƒ manussÄ• naá¹ƒ Ä• rakkhadevatÄ• taá¹ƒ kathaá¹ƒ sutvÄ• tatheva maá¹.
tÄ• saá¹ƒ devatÄ• naá¹ƒ bhummadevatÄ• mittÄ• honti, atha tato sutvÄ• bhummadevatÄ•
cintayiá¹ƒsu. tÄ• sampi devatÄ• naá¹ƒ Ä• kÄ• saá¹-á¹-hadevatÄ• mittÄ• honti, Ä• kÄ• saá
cÄ• tumahÄ• rÄ• jikadevatÄ• . eteneva upÄ• yena yÄ• va sudassÄ«devatÄ• naá¹ƒ \Be II 3/
honti, atha tato sutvÄ• akaniá¹-á¹-hadevatÄ• pi tatheva gumbagumbÄ• hutvÄ• maá¹…gal
dasasahassacakkavÄ• á¸·esu sabbattha maá¹…galacintÄ• udapÄ• di. uppannÄ• ca sÄ• `
maá¹…galaâ€™â€™ nti vinicchiyamÄ• nÄ• pi appattÄ• eva vinicchayaá¹ƒ dvÄ• dasa vass
manussÄ• ca devÄ• ca brahmÄ• no ca á¹-hapetvÄ• ariyasÄ• vake diá¹-á¹-hasutamutavas
``idameva maá¹…galaâ€™â€™ nti yathÄ• bhuccato niá¹-á¹-haá¹…gato nÄ• hosi, maá¹…ga

__kolÄ• halaá¹ƒ nÄ• ma paÃ±cavidhaá¹ƒ_ --- kappakolÄ• halaá¹ƒ, cakkavattikolÄ• halaá¹ƒ
maá¹…galakolÄ• halaá¹ƒ, moneyyakolÄ• halanti. tattha kÄ• mÄ• vacaradevÄ• muttasirÄ•
assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavatthanivatthÄ• ativiya virÅ«pavesadhÄ• rino hutv
accayena kappuá¹-á¹-hÄ• naá¹ƒ bhavissati. ayaá¹ƒ loko vinassissati, mahÄ• samuddo suss
mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• uá¸• á¸• hayhissati vinassissati, yÄ• va brahmal
bhavissati. mettaá¹ƒ, mÄ• risÄ• , bhÄ• vetha, karuá¹‡aá¹ƒ muditaá¹ƒ upekkhaá¹ƒ, mÄ• risÄ
upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yino hotha, jÄ• garath
pamÄ• datthÄ• â€™â€™ ti manussapathe vicaritvÄ• Ä• rocenti. idaá¹ƒ __kappakolÄ• halaá

kÄ• mÄ• vacaradevÄ• yeva ``vassasatassaccayena cakkavattirÄ• jÄ• loke uppajjissatÄ«â€
vicaritvÄ• Ä• rocenti. idaá¹ƒ __cakkavattikolÄ• halaá¹ƒ_ nÄ• ma.

suddhÄ• vÄ• sÄ• pana devÄ• brahmÄ• bharaá¹‡ena alaá¹…karitvÄ• brahmaveá¹-hanaá
pÄ«tisomanassajÄ• tÄ• buddhaguá¹‡avÄ• dino ``vassasahassassa accayena buddho loke
manussapathe vicaritvÄ• Ä• rocenti. idaá¹ƒ __buddhakolÄ• halaá¹ƒ_ nÄ• ma.

suddhÄ• vÄ• sÄ• eva devÄ• manussÄ• naá¹ƒ cittaá¹ƒ Ã±atvÄ• ``dvÄ• dasannaá¹ƒ vassÄ

maá¹…galaá¹ƒ kathessatÄ«â€™â€™ ti manussapathe vicaritvÄ• Ä• rocenti. idaá¹ƒ __maá

suddhÄ• vÄ• sÄ• \Be II 4/ eva devÄ• ``sattannaá¹ƒ vassÄ• naá¹ƒ accayena aÃ±Ã±ataro b
samÄ• gamma moneyyapaá¹-ipadaá¹ƒ pucchissatÄ«â€™â€™ ti manussapathe vicaritvÄ• A
__moneyyakolÄ• halaá¹ƒ_ \Ne II 4/ nÄ• ma. imesu paÃ±casu kolÄ• halesu diá¹-á¹-hamaá¹…
bhinnesu devamanussesu idaá¹ƒ maá¹…galakolÄ• halaá¹ƒ loke uppajji.

atha devesu ca manussesu ca vicinitvÄ• vicinitvÄ• maá¹…galÄ• ni alabhamÄ• nesu dvÄ•
accayena tÄ• vatiá¹ƒsakÄ• yikÄ• devatÄ• saá¹…gamma samÄ• gamma evaá¹ƒ samacinte
mÄ• risÄ• , gharasÄ• miko antogharajanÄ• naá¹ƒ, gÄ• masÄ• miko gÄ• mavÄ• sÄ«naá¹ƒ, n
evamevaá¹ƒ ayaá¹ƒ sakko devÄ• namindo amhÄ• kaá¹ƒ aggo ca seá¹-á¹-ho ca yadidaá¹ƒ p
paÃ±Ã±Ä• ya dvinnaá¹ƒ devalokÄ• naá¹ƒ adhipati. yaá¹ƒnÅ«na mayaá¹ƒ sakkaá¹ƒ devÄ• n
puccheyyÄ• mÄ• â€™â€™ ti. tÄ• sakkassa santikaá¹ƒ gantvÄ• sakkaá¹ƒ devÄ• namindaá
taá¹…khaá¹‡Ä• nurÅ«panivÄ• sanÄ• bharaá¹‡asassirikasarÄ«raá¹ƒ aá¸• á¸• hateyyakoá¹-ia
pÄ• ricchattakamÅ«le paá¹‡á¸• ukambalavarÄ• sane nisinnaá¹ƒ abhivÄ• detvÄ• ekamantaá
``yagghe, mÄ• risa, jÄ• neyyÄ• si, etarahi maá¹…galapaÃ±hÄ• samuá¹-á¹-hitÄ• , eke diá¹-á
vadanti, eke sutaá¹ƒ maá¹…galanti vadanti, eke mutaá¹ƒ maá¹…galanti vadanti. tattha maya
aniá¹-á¹-haá¹…gatÄ• , sÄ• dhu vata no tvaá¹ƒ yÄ• thÄ• vato byÄ• karohÄ«â€™â€™ ti. deva
``ayaá¹ƒ maá¹…galakathÄ•  kattha paá¹-hamaá¹ƒ samuá¹-á¹-hitÄ• â€™â€™ ti Ä• ha. ``may
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ assumhÄ• â€™â€™ ti Ä• haá¹ƒsu. tato cÄ• tumahÄ• rÄ• jikÄ•
Ä• kÄ• saá¹-á¹-hadevatÄ• bhummadevatÄ• naá¹ƒ, bhummadevatÄ• manussÄ• rakkhadev
``manussaloke samuá¹-á¹-hitÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha devÄ• namindo ``sammÄ• sambuddho kattha vasatÄ«â€™â€™ ti pucchi. ``manussalo
``taá¹ƒ bhagavantaá¹ƒ koci pucchÄ«â€™â€™ ti Ä• ha. ``na koci devÄ• â€™â€™ ti. ``kiá¹ƒ n
mÄ• risÄ• aggiá¹ƒ chaá¸• á¸• etvÄ• khajjopanakaá¹ƒ ujjÄ• letha, ye anavasesamaá¹…gala
atikkamitvÄ• maá¹ƒ pucchitabbaá¹ƒ maÃ±Ã±atha? Ä• gacchatha, mÄ• risÄ• , taá¹ƒ bhagav
sassirikaá¹ƒ paÃ±habyÄ• karaá¹‡aá¹ƒ labhissÄ• mÄ• â€™â€™ ti ekaá¹ƒ devaputtaá¹ƒ Ä• á
bhagavantaá¹ƒ pucchÄ• â€™â€™ ti. so devaputto taá¹…khaá¹‡Ä• nurÅ«pena \Be II 5/ alaá
alaá¹…karitvÄ• vijjuriva vijjotamÄ• no devagaá¹‡aparivuto jetavanamahÄ• vihÄ• raá¹ƒ Ä• g
abhivÄ• detvÄ• ekamantaá¹ƒ á¹-hatvÄ• maá¹…galapaÃ±haá¹ƒ pucchanto gÄ• thÄ• ya ajjh
paÃ±haá¹ƒ vissajjento imaá¹ƒ suttamabhÄ• si.

tattha __evaá¹ƒ me suta_ntiÄ• dÄ«namattho saá¹…khepato kasibhÄ• radvÄ• jasuttavaá¹‡á
vitthÄ• raá¹ƒ pana icchantehi papaÃ±casÅ«daniyÄ• majjhimaá¹-á¹-hakathÄ• yaá¹ƒ vuttana
kasibhÄ• radvÄ• jasutte __ca_ ``magadhesu viharati dakkhiá¹‡Ä• girismiá¹ƒ ekanÄ• á¸·Ä• y
ti vuttaá¹ƒ, idha ``sÄ• vatthiyaá¹ƒ viharati \Ne II 5/ jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• n
``sÄ• vatthiyaâ€™â€™ nti imaá¹ƒ padaá¹ƒ Ä• diá¹ƒ katvÄ• idha apubbapadavaá¹‡á¹‡anaá

seyyathidaá¹ƒ, __sÄ• vatthiya_nti evaá¹ƒnÄ• make nagare. taá¹ƒ kira savatthassa nÄ• ma
nivÄ• saá¹-á¹-hÄ• naá¹ƒ ahosi. tasmÄ• yathÄ• kusambassa nivÄ• so kosambÄ«, kÄ• kaá¹
kÄ• kaá¹‡á¸• Ä«ti, evaá¹ƒ itthiliá¹…gavasena ``sÄ• vatthÄ«â€™â€™ ti vuccati. porÄ• á¹‡Ä•
yasmÄ• tasmiá¹ƒ á¹-hÄ• ne satthasamÄ• yoge ``kiá¹ƒbhaá¹‡á¸• amatthÄ«â€™â€™ ti pucc
Ä• haá¹ƒsu, tasmÄ• taá¹ƒ vacanamupÄ• dÄ• ya ``sÄ• vatthÄ«â€™â€™ ti vuccati. tassaá¹ƒ
gocaragÄ• mo dÄ«pito hoti. jeto nÄ• ma rÄ• jakumÄ• ro, tena ropitasaá¹ƒvaá¸• á¸• hitattÄ•
jetavanaá¹ƒ, tasmiá¹ƒ __jetavane_. anÄ• thÄ• naá¹ƒ piá¹‡á¸• o etasmiá¹ƒ atthÄ«ti anÄ• tha
__anÄ• thapiá¹‡á¸• ikassa_. anÄ• thapiá¹‡á¸• ikena gahapatinÄ• catupaá¹‡á¹‡Ä• sakoá¹-ip
niá¹-á¹-hÄ• pitÄ• rÄ• meti attho. etenassa pabbajitÄ• nurÅ«panivÄ• sokÄ• so dÄ«pito hoti.

__athÄ• _ti avicchedatthe, __kho_ti adhikÄ• rantaranidassanatthe nipÄ• to. tena avicchinne
vihÄ• re ``idamadhikÄ• rantaraá¹ƒ udapÄ• dÄ«â€™â€™ ti dasseti. kiá¹ƒ tanti? __aÃ±Ã±ata
__aÃ±Ã±atarÄ• _ti aniyamitaniddeso. sÄ• hi nÄ• magottato apÄ• kaá¹-Ä• , tasmÄ• ``aÃ±Ã
eva devatÄ• , itthipurisasÄ• dhÄ• raá¹‡ametaá¹ƒ. idha pana puriso eva so devaputto, kintu
sÄ• dhÄ• raá¹‡anÄ• mavasena ``devatÄ• â€™â€™ ti vutto.

__abhikkantÄ• ya_ \Be II 6/ __rattiyÄ• _ti ettha __abhikkantasaddo_ khayasundarÄ• bhirÅ«
dissati. tattha ``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhu
uddisatu, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti evamÄ• dÄ«su (Vin II 383; A
dissati. ``ayaá¹ƒ imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ•
(AN a IV 100) sundare.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || (Vv 857) ---

evamÄ• dÄ«su abhirÅ«pe. ``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotamÄ• â€™
16; Vin III 15) abbhanumodane. idha pana khaye. tena abhikkantÄ• ya rattiyÄ• , parikkhÄ«á
vuttaá¹ƒ hoti.

__abhikkantavaá¹‡á¹‡Ä• _ti \Ne II 6/ ettha __abhikkanta_saddo abhirÅ«pe, __vaá¹‡á¹‡a_s
chavithutikulavaggakÄ• raá¹‡asaá¹‡á¹-hÄ• nappamÄ• á¹‡arÅ«pÄ• yatanÄ• dÄ«su dissati. t
bhagavÄ• â€™â€™ ti evamÄ• dÄ«su (MN II 399; Sn 553) chaviyaá¹ƒ. ``kadÄ• saÃ±Ã±Å«á
samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (MN II 77) thutiyaá¹ƒ. ``ca
vaá¹‡á¹‡Ä• â€™â€™ ti evamÄ• dÄ«su (DN III 115) kulavagge. ``atha kena nu vaá¹‡á¹‡ena
vuccatÄ«â€™â€™ ti evamÄ• dÄ«su (SN a I 234) kÄ• raá¹‡e. ``mahantaá¹ƒ hatthirÄ• javaá¹
abhinimminitvÄ• â€™â€™ ti evamÄ• dÄ«su (SN a I 138) saá¹‡á¹-hÄ• ne. ``tayo pattassa va

evamÄ• dÄ«su pamÄ• á¹‡e. ``vaá¹‡á¹‡o gandho raso ojÄ• â€™â€™ ti evamÄ• dÄ«su rÅ«p
daá¹-á¹-habbo. tena abhikkantavaá¹‡á¹‡Ä• abhirÅ«pacchavÄ«ti vuttaá¹ƒ hoti.

__kevalakappa_nti ettha __kevala_saddo
anavasesayebhuyyaabyÄ• missaanatirekadaá¸·hatthavisaá¹ƒyogÄ• dianekattho. tathÄ• his
parisuddhaá¹ƒ brahmacariyaâ€™â€™ nti evamÄ• dÄ«su (DN I 255; Vin III 1) anavasesatÄ•
aá¹…gamÄ• gadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya upasaá¹…ka
evamÄ• dÄ«su (Vin I 43) yebhuyyatÄ• . ``kevalassa dukkhakkhandhassa samudayo hotÄ«â
225) abyÄ• missatÄ• . ``kevalaá¹ƒ saddhÄ• mattakaá¹ƒ nÅ«na ayamÄ• yasmÄ• â€™â€™ t
anatirekatÄ• . ``Ä• yasmato bhante anuruddhassa bÄ• hiko nÄ• ma saddhivihÄ• riko kevala
á¹-hitoâ€™â€™ ti evamÄ• dÄ«su (AN a IV 243) daá¸·hatthatÄ• . ``kevalÄ« vusitavÄ• uttam
ti evamÄ• dÄ«su (SN b III 57) visaá¹ƒyogo. idha panassa anavasesato attho adhippeto.

__kappa_saddo panÄ• yaá¹ƒ abhisaddahanavohÄ• rakÄ• lapaÃ±Ã±attichedanavikappales
tathÄ• hissa ``okappaniyametaá¹ƒ bhoto gotamassa, yatÄ• taá¹ƒ arahato sammÄ• sambu
(MN I 387) abhisaddahanamattho. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akappehi
paribhuÃ±jituâ€™â€™ nti evamÄ• dÄ«su (Vin II 250) vohÄ• ro. ``yena sudaá¹ƒ niccakappa
evamÄ• dÄ«su (MN I 387) kÄ• lo. ``iccÄ• yasmÄ• kappoâ€™â€™ ti evamÄ• dÄ«su (Sn 10
117) paÃ±Ã±atti. ``alaá¹…kato kappitakesamassÅ«â€™â€™ ti evamÄ• dÄ«su (J II 22.1368
dvaá¹…gulakappoâ€™â€™ ti evamÄ• dÄ«su (Vin II 446) vikappo. ``atthi kappo nipajjituâ€™
8.80) leso. ``kevalakappaá¹ƒ veá¸·uvanaá¹ƒ obhÄ• setvÄ• â€™â€™ ti evamÄ• dÄ«su (SN a
panassa samantabhÄ• vo atthoti adhippeto. yato __kevalakappaá¹ƒ jetavana_nti ettha anav
jetavananti evamattho daá¹-á¹-habbo.

__obhÄ• setvÄ• _ti \Ne II 7/ Ä• bhÄ• ya pharitvÄ• , candimÄ• viya sÅ«riyo viya ca ekobhÄ
karitvÄ• ti attho.

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti bhummatthe karaá¹‡avacanaá¹ƒ, yato yattha bh
upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo. yena vÄ• kÄ• raá¹‡ena bhagavÄ• deva
teneva kÄ• raá¹‡ena upasaá¹…kamÄ«ti evampettha attho daá¹-á¹-habbo. kena ca kÄ• raá¹
upasaá¹…kamitabbo? nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• dhippÄ• yena sÄ• duphal
niccaphalitamahÄ• rukkho viya. upasaá¹…kamÄ«ti ca gatÄ• ti \Be II 8/ vuttaá¹ƒ hoti. __upas
upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• evaá¹ƒ gatÄ• tato Ä• sannataraá¹ƒ a
samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• tipi vuttaá¹ƒ hoti. __bhagavantaá¹ƒ abhivÄ• detvÄ• _ti b
paá¹‡amitvÄ• namassitvÄ• .

__ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso, ekokÄ• saá¹ƒ ekapassanti vuttaá¹ƒ hoti. bhu
upayogavacanaá¹ƒ. __aá¹-á¹-hÄ• sÄ«_ti nisajjÄ• dipaá¹-ikkhepo, á¹-hÄ• naá¹ƒ kappesi, á¹-h

kathaá¹ƒ á¹-hitÄ• pana sÄ• ekamantaá¹ƒ á¹-hitÄ• ahÅ«ti?

``na pacchato na purato, nÄ• pi Ä• sannadÅ«rato.

na kacche nopi paá¹-ivÄ• te, na cÄ• pi oá¹‡atuá¹‡á¹‡ate.

ime dose vivajjetvÄ• , ekamantaá¹ƒ á¹-hitÄ• ahÅ«â€™â€™ ti ||

kasmÄ• panÄ• yaá¹ƒ aá¹-á¹-hÄ• si eva, na nisÄ«dÄ«ti? lahuá¹ƒ nivattitukÄ• matÄ• ya. dev
atthavasaá¹ƒ paá¹-icca sucipuriso viya vaccaá¹-á¹-hÄ• naá¹ƒ manussalokaá¹ƒ Ä• gacchanti
yojanasatato pabhuti manussaloko duggandhatÄ• ya paá¹-ikÅ«lo hoti, na tattha abhiramanti
Ä• gatakiccaá¹ƒ katvÄ• lahuá¹ƒ nivattitukÄ• matÄ• ya na nisÄ«di. yassa ca gamanÄ• diiriyÄ
vinodanatthaá¹ƒ nisÄ«danti, so devÄ• naá¹ƒ parissamo natthi, tasmÄ• pi na nisÄ«di. ye ca n
bhagavantaá¹ƒ parivÄ• retvÄ• á¹-hitÄ• , te patimÄ• nesi, tasmÄ• pi na nisÄ«di. apica bhaga
nisÄ«di. devÄ• naÃ±hi nisÄ«ditukÄ• mÄ• naá¹ƒ Ä• sanaá¹ƒ nibbattati, taá¹ƒ anicchamÄ• nÄ
akatvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si.

__ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• _ti evaá¹ƒ imehi kÄ• raá¹‡ehi ekamantaá¹ƒ á¹-h
__bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• sÄ«_ti bhagavantaá¹ƒ gÄ• thÄ• ya akkharapadaniy
abhÄ• sÄ«ti attho.

<261> tattha \Ne II 8/ __bahÅ«_ti aniyamitasaá¹…khyÄ• niddeso. tena anekasatÄ• anekas
anekasatasahassÄ• ti vuttaá¹ƒ hoti. dibbantÄ«ti __devÄ• , _ paÃ±cahi kÄ• maguá¹‡ehi kÄ«
siriyÄ• jotantÄ«ti attho. apica tividhÄ• devÄ• sammutiupapattivisuddhivasena. yathÄ• ha -

``devÄ• ti \Be II 9/ tayo devÄ• sammutidevÄ• , upapattidevÄ• , visuddhidevÄ• . tattha samm
deviyo, rÄ• jakumÄ• rÄ• . upapattidevÄ• nÄ• ma cÄ• tumahÄ• rÄ• jike deve upÄ• dÄ• ya ta
nÄ• ma arahanto vuccantÄ«â€™â€™ ti (Nidd II dhotakamÄ• á¹‡avapucchÄ• niddesa 32, pÄ
119).

tesu idha upapattidevÄ• adhippetÄ• . manuno apaccÄ• ti __manussÄ• _. porÄ• á¹‡Ä• par
ussannatÄ• ya manussÄ• . te jambudÄ«pakÄ• , aparagoyÄ• nakÄ• , uttarakurukÄ• , pubbav
jambudÄ«pakÄ• adhippetÄ• . maá¹…galanti imehi sattÄ• ti __maá¹…galÄ• ni, _ iddhiá¹ƒ vu
attho. __acintayu_nti cintesuá¹ƒ. __Ä• kaá¹…khamÄ• nÄ• _ti icchamÄ• nÄ• patthayamÄ• n
__sotthÄ• na_nti sotthibhÄ• vaá¹ƒ, sabbesaá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ s
kalyÄ• á¹‡Ä• naá¹ƒ dhammÄ• namatthitanti vuttaá¹ƒ hoti. __brÅ«hÄ«_ti desehi pakÄ• sehi Ä
uttÄ• nÄ«karohi. __maá¹…gala_nti iddhikÄ• raá¹‡aá¹ƒ vuddhikÄ• raá¹‡aá¹ƒ sabbasampattil

visiá¹-á¹-haá¹ƒ pavaraá¹ƒ sabbalokahitasukhÄ• vahanti ayaá¹ƒ gÄ• thÄ• ya anupubbapadav

ayaá¹ƒ pana piá¹‡á¸• attho --- so devaputto dasasahassacakkavÄ• á¸·esu devatÄ• maá¹…
sotukÄ• matÄ• ya imasmiá¹ƒ ekacakkavÄ• á¸·e sannipatitvÄ• ekavÄ• laggakoá¹-iokÄ• sam
cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi saá¹-á¹-hipi sattatipi asÄ«tipi sukhumattabhÄ• ve nimmin
sabbadevamÄ• rabrahmÄ• no siriyÄ• ca tejasÄ• ca adhigayha virocamÄ• naá¹ƒ paÃ±Ã±at
bhagavantaá¹ƒ parivÄ• retvÄ• á¹-hitÄ• disvÄ• tasmiá¹ƒ ca samaye anÄ• gatÄ• nampi sak
manussÄ• naá¹ƒ cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya sabbadevamanussÄ• naá¹ƒ vicikic
Ä• ha --- ``bahÅ« devÄ• manussÄ• ca, maá¹…galÄ• ni acintayuá¹ƒ, Ä• kaá¹…khamÄ• nÄ•
sotthibhÄ• vaá¹ƒ icchantÄ• , brÅ«hi maá¹…galamuttamaá¹ƒ, tesaá¹ƒ devÄ• naá¹ƒ anumatiy
mayÄ• puá¹-á¹-ho samÄ• no yaá¹ƒ sabbesameva amhÄ• kaá¹ƒ ekantahitasukhÄ• vahanat
no anukampaá¹ƒ upÄ• dÄ• ya brÅ«hi bhagavÄ• â€™â€™ ti.

<262> evametaá¹ƒ \Be II 10/ devaputtassa vacanaá¹ƒ sutvÄ• bhagavÄ• __ ``asevanÄ• ca
gÄ• thamÄ• ha. tattha __asevanÄ• _ti abhajanÄ• apayirupÄ• sanÄ• . __bÄ• lÄ• na_nti bala
assasitapassasitamattena jÄ«vanti, na paÃ±Ã±Ä• jÄ«vitenÄ• ti adhippÄ• yo. tesaá¹ƒ bÄ• lÄ
__paá¹‡á¸• itÄ• na_nti \Ne II 9/ paá¹‡á¸• antÄ«ti paá¹‡á¸• itÄ• , sandiá¹-á¹-hikasamparÄ• yi
Ã±Ä• á¹‡agatiyÄ• gacchantÄ«ti adhippÄ• yo. tesaá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ. __sevanÄ• _ti b
taá¹ƒsahÄ• yatÄ• taá¹ƒsampavaá¹…katÄ• . __pÅ«jÄ• _ti sakkÄ• ragarukÄ• ramÄ• nanava
pÅ«jÄ• rahÄ• naá¹ƒ. __etaá¹ƒ maá¹…galamuttama_nti yÄ• ca bÄ• lÄ• naá¹ƒ asevanÄ• , yÄ
yÄ• ca pÅ«janeyyÄ• naá¹ƒ pÅ«jÄ• , taá¹ƒ sabbaá¹ƒ sampiá¹‡á¸• etvÄ• Ä• ha etaá¹ƒ maá¹
puá¹-á¹-haá¹ƒ ``brÅ«hi maá¹…galamuttamaâ€™â€™ nti, ettha tÄ• va etaá¹ƒ maá¹…galamu
vuttaá¹ƒ hoti. ayametissÄ• gÄ• thÄ• ya padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• panassÄ• evaá¹ƒ veditabbÄ• --- evametaá¹ƒ devaputtassa vacanaá¹ƒ
gÄ• thamÄ• ha. tattha yasmÄ• catubbidhÄ• kathÄ• pucchitakathÄ• , apucchitakathÄ• , sÄ
ananusandhikathÄ• ti. tattha ``pucchÄ• mi taá¹ƒ, gotama, bhÅ«ripaÃ±Ã±aá¹ƒ, kathaá¹ƒkaro
hotÄ«â€™â€™ ti (Sn 378) ca, ``kathaá¹ƒ nu tvaá¹ƒ, mÄ• risa, oghamatarÄ«â€™â€™ ti (SN
pucchitena kathikÄ• pucchitakathÄ• . ``yaá¹ƒ pare sukhato Ä• hu, tadariyÄ• Ä• hu dukkhat
(Sn 767) apucchitena attajjhÄ• sayavaseneva kathitÄ• apucchitakathÄ• . sabbÄ• pi buddhÄ
``sanidÄ• nÄ• haá¹ƒ, bhikkhave, dhammaá¹ƒ desemÄ«â€™â€™ ti (AN a III 126; Kv 806) va
ananusandhikathÄ• imasmiá¹ƒ sÄ• sane natthi. evametÄ• su kathÄ• su ayaá¹ƒ devaputten
kathitattÄ• pucchitakathÄ• . pucchitakathÄ• yaÃ±ca yathÄ• cheko puriso kusalo maggassa
maggaá¹ƒ puá¹-á¹-ho paá¹-hamaá¹ƒ vijahitabbaá¹ƒ Ä• cikkhitvÄ• pacchÄ• gahetabbaá¹ƒ Ä
nÄ• ma á¹-hÄ• ne dvedhÄ• patho hoti, tattha vÄ• maá¹ƒ muÃ±citvÄ• dakkhiá¹‡aá¹ƒ gaá¹‡h
sevitabbÄ• sevitabbesu asevitabbaá¹ƒ Ä• cikkhitvÄ• sevitabbaá¹ƒ Ä• cikkhati. bhagavÄ• c
yathÄ• ha ---

``puriso maggakusaloti kho, tissa, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sam
III 84).

so \Be II 11/ hi kusalo imassa lokassa, kusalo parassa lokassa, kusalo maccudheyyassa, ku
amaccudheyyassa, kusalo mÄ• radheyyassa, kusalo amÄ• radheyyassÄ• ti. tasmÄ• paá¹-h
Ä• cikkhitvÄ• sevitabbaá¹ƒ Ä• cikkhanto Ä• ha --- ``asevanÄ• ca bÄ• lÄ• naá¹ƒ, paá¹‡á¸• i
vijahitabbamaggo viya hi paá¹-hamaá¹ƒ bÄ• lÄ• na sevitabbÄ• na payirupÄ• sitabbÄ• , tato
paá¹‡á¸• itÄ• sevitabbÄ• payirupÄ• sitabbÄ• ti.

kasmÄ• pana bhagavatÄ• maá¹…galaá¹ƒ kathentena paá¹-hamaá¹ƒ bÄ• lÄ• naá¹ƒ aseva
kathitÄ• ti? vuccate --- yasmÄ• imaá¹ƒ diá¹-á¹-hÄ• dÄ«su maá¹…galadiá¹-á¹-hiá¹ƒ bÄ• lase
gaá¹‡hiá¹ƒsu, sÄ• \Ne II 10/ ca amaá¹…galaá¹ƒ, tasmÄ• nesaá¹ƒ taá¹ƒ idhalokatthaparalo
akalyÄ• á¹‡amittasaá¹ƒsaggaá¹ƒ garahantena ubhayalokatthasÄ• dhakaÃ±ca kalyÄ• á¹‡am
pasaá¹ƒsantena bhagavatÄ• paá¹-hamaá¹ƒ bÄ• lÄ• naá¹ƒ asevanÄ• paá¹‡á¸• itÄ• naÃ±ca

tattha __bÄ• lÄ• _ nÄ• ma ye keci pÄ• á¹‡Ä• tipÄ• tÄ• diakusalakammapathasamannÄ• ga
jÄ• nitabbÄ• . yathÄ• ha --- ``tÄ«á¹‡imÄ• ni, bhikkhave, bÄ• lassa bÄ• lalakkhaá¹‡Ä• nÄ«â€
246) suttaá¹ƒ. apica pÅ«raá¹‡akassapÄ• dayo cha satthÄ• ro
devadattakokÄ• likakaá¹-amodakatissakhaá¹‡á¸• adeviyÄ• puttasamuddadattaciÃ±camÄ• á
dÄ«ghavidassa bhÄ• tÄ• ti ime aÃ±Ã±e ca evarÅ«pÄ• sattÄ• bÄ• lÄ• ti veditabbÄ• .

te aggipadittamiva aá¹…gÄ• raá¹ƒ attanÄ• duggahitena attÄ• naÃ±ca attano vacanakÄ• ra
dÄ«ghavidassa bhÄ• tÄ• catubuddhantaraá¹ƒ saá¹-á¹-hiyojanamattena attabhÄ• vena uttÄ•
paccati, yathÄ• ca tassa diá¹-á¹-hiá¹ƒ abhirucikÄ• ni paÃ±ca kulasatÄ• ni tasseva sahabyat
niraye paccanti. vuttaá¹ƒ hetaá¹ƒ ---

``seyyathÄ• pi, bhikkhave, naá¸·Ä• gÄ• rÄ• vÄ• tiá¹‡Ä• gÄ• rÄ• vÄ• aggi mutto kÅ«á¹-Ä•
ullittÄ• valittÄ• ni nivÄ• tÄ• ni phusitaggaá¸·Ä• ni pihitavÄ• tapÄ• nÄ• ni, evameva kho, bhik
II 12/ bhayÄ• ni uppajjanti, sabbÄ• ni tÄ• ni bÄ• lato uppajjanti, no paá¹‡á¸• itato. ye keci up
... pe ... ye keci upasaggÄ• ... pe ... no paá¹‡á¸• itato. iti kho, bhikkhave, sappaá¹-ibhayo bÄ
appaá¹-ibhayo paá¹‡á¸• ito. saupaddavo bÄ• lo, anupaddavo paá¹‡á¸• ito, saupasaggo bÄ•
paá¹‡á¸• itoâ€™â€™ ti (AN a III 1).

apica pÅ«timacchasadiso bÄ• lo, pÅ«timacchabandhapattapuá¹-asadiso hoti tadupasevÄ«,
jigucchanÄ«yataÃ±ca Ä• pajjati viÃ±Ã±Å«naá¹ƒ. vuttaÃ±cetaá¹ƒ ---

``pÅ«timacchaá¹ƒ kusaggena, yo naro upanayhati.

kusÄ• pi pÅ«tÄ« vÄ• yanti, evaá¹ƒ bÄ• lÅ«pasevanÄ• â€™â€™ ti || (It 76; J I 15.183; II 22.1

akittipaá¹‡á¸• ito cÄ• pi sakkena devÄ• namindena vare diyyamÄ• ne evamÄ• ha ---

``bÄ• laá¹ƒ \Ne II 11/ na passe na suá¹‡e, na ca bÄ• lena saá¹ƒvase.

bÄ• lenallÄ• pasallÄ• paá¹ƒ, na kare na ca rocaye ||

``kinnu te akaraá¹ƒ bÄ• lo, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa bÄ• lassa, dassanaá¹ƒ nÄ• bhikaá¹…khasi ||

``anayaá¹ƒ nayati dummedho, adhurÄ• yaá¹ƒ niyuÃ±jati.

dunnayo seyyaso hoti, sammÄ• vutto pakuppati.

vinayaá¹ƒ so na jÄ• nÄ• ti, sÄ• dhu tassa adassanaâ€™â€™ nti || (J I 13.90-92).

evaá¹ƒ bhagavÄ• sabbÄ• kÄ• rena bÄ• lÅ«pasevanaá¹ƒ garahanto bÄ• lÄ• naá¹ƒ asevana
idÄ• ni paá¹‡á¸• itasevanaá¹ƒ pasaá¹ƒsanto ``paá¹‡á¸• itÄ• naÃ±ca sevanÄ• maá¹…galaâ€
__paá¹‡á¸• itÄ• _ nÄ• ma ye keci pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• didasakusalakammapa
tÄ«hÄ• kÄ• rehi jÄ• nitabbÄ• . yathÄ• ha --- ``tÄ«á¹‡imÄ• ni, bhikkhave, paá¹‡á¸• itassa
paá¹‡á¸• italakkhaá¹‡Ä• nÄ«â€™â€™ ti (AN a III 3; MN III 253) vuttaá¹ƒ. apica
buddhapaccekabuddhaasÄ«timahÄ• sÄ• vakÄ• aÃ±Ã±e ca tathÄ• gatassa sÄ• vakÄ•
sunettamahÄ• govindavidhurasarabhaá¹…gamahosadhasutasomanimirÄ• ja- ayogharakum
paá¹‡á¸• itÄ• ti veditabbÄ• .

te \Be II 13/ bhaye viya rakkhÄ• , andhakÄ• re viya padÄ«po, khuppipÄ• sÄ• didukkhÄ• bh
annapÄ• nÄ• dipaá¹-ilÄ• bho, attano vacanakarÄ• naá¹ƒ sabbabhayaupaddavÅ«pasaggavi
tathÄ• hi tathÄ• gataá¹ƒ Ä• gamma asaá¹…khyeyyÄ• aparimÄ• á¹‡Ä• devamanussÄ• Ä•
patiá¹-á¹-hitÄ• , devaloke patiá¹-á¹-hitÄ• , sugatiloke uppannÄ• . sÄ• riputtatthere cittaá¹ƒ pa
paccayehi theraá¹ƒ upaá¹-á¹-hahitvÄ• asÄ«ti kulasahassÄ• ni sagge nibbattÄ• ni. tathÄ•
mahÄ• moggallÄ• namahÄ• kassapappabhutÄ«su sabbamahÄ• sÄ• vakesu, sunettassa sa
uppajjiá¹ƒsu, appekacce paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ ... pe ... a
gahapatimahÄ• sÄ• lakulÄ• naá¹ƒ sahabyataá¹ƒ upapajjiá¹ƒsu. vuttaÃ±cetaá¹ƒ ---

``natthi, bhikkhave, paá¹‡á¸• itato bhayaá¹ƒ, natthi paá¹‡á¸• itato upaddavo, natthi paá¹‡á¸•
upasaggoâ€™â€™ ti (AN a III 1).

apica \Ne II 12/ tagaramÄ• lÄ• digandhabhaá¹‡á¸• asadiso paá¹‡á¸• ito,
tagaramÄ• lÄ• digandhabhaá¹‡á¸• apaliveá¹-hanapattasadiso hoti tadupasevÄ«, bhÄ• vanÄ
Ä• pajjati viÃ±Ã±Å«naá¹ƒ. vuttaÃ±cetaá¹ƒ ---

``tagaraÃ±ca palÄ• sena, yo naro upanayhati.

pattÄ• pi surabhÄ« vÄ• yanti, evaá¹ƒ dhÄ«rÅ«pasevanÄ• â€™â€™ ti || (It 76; J I 15.184; II

akittipaá¹‡á¸• ito cÄ• pi sakkena devÄ• namindena vare diyyamÄ• ne evamÄ• ha ---

``dhÄ«raá¹ƒ passe suá¹‡e dhÄ«raá¹ƒ, dhÄ«rena saha saá¹ƒvase.

dhÄ«renallÄ• pasallÄ• paá¹ƒ, taá¹ƒ kare taÃ±ca rocaye ||

``kinnu te akaraá¹ƒ dhÄ«ro, vada kassapa kÄ• raá¹‡aá¹ƒ.

kena kassapa dhÄ«rassa, dassanaá¹ƒ abhikaá¹…khasi ||

``nayaá¹ƒ nayati medhÄ• vÄ«, adhurÄ• yaá¹ƒ na yuÃ±jati.

sunayo seyyaso hoti, sammÄ• vutto na kuppati.

vinayaá¹ƒ so pajÄ• nÄ• ti, sÄ• dhu tena samÄ• gamoâ€™â€™ ti || (J I 13.94-96).

evaá¹ƒ bhagavÄ• sabbÄ• kÄ• rena paá¹‡á¸• itasevanaá¹ƒ pasaá¹ƒsanto, paá¹‡á¸• itÄ• na
``maá¹…galaâ€™â€™ nti vatvÄ• idÄ• ni tÄ• ya bÄ• lÄ• naá¹ƒ asevanÄ• ya paá¹‡á¸• itÄ• n
anupubbena pÅ«janeyyabhÄ• vaá¹ƒ upagatÄ• naá¹ƒ pÅ«jaá¹ƒ pasaá¹ƒsanto __ ``pÅ«jÄ• c
maá¹…galamuttamaâ€™â€™ _nti Ä• ha. tattha __pÅ«janeyyÄ• _ nÄ• ma sabbadosavirahit
sabbaguá¹‡asamannÄ• gatattÄ• ca buddhÄ• bhagavanto, tato pacchÄ• paccekabuddhÄ•
pÅ«jÄ• appakÄ• pi dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hoti, sumanamÄ• lÄ• kÄ• ramallikÄ

tatthekaá¹ƒ nidassanamattaá¹ƒ bhaá¹‡Ä• ma. bhagavÄ• kira ekadivasaá¹ƒ pubbaá¹‡hasan
pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. atha kho sumanamÄ• lÄ• k
seniyassa bimbisÄ• rassa pupphÄ• ni gahetvÄ• gacchanto addasa bhagavantaá¹ƒ nagarad
pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• sÄ«tÄ• nubyaÃ±j
buddhasiriyÄ• jalantaá¹ƒ. disvÄ• nassa etadahosi --- ``rÄ• jÄ• pupphÄ• ni gahetvÄ• sataá
dadeyya, taÃ±ca idhalokamattameva sukhaá¹ƒ bhaveyya, bhagavato pana pÅ«jÄ• appame

dÄ«gharattaá¹ƒ hitasukhÄ• vahÄ• \Ne II 13/ hoti. handÄ• haá¹ƒ imehi pupphehi bhagavanta
pasannacitto ekaá¹ƒ pupphamuá¹-á¹-hiá¹ƒ gahetvÄ• bhagavato paá¹-imukhaá¹ƒ khipi, pupp
bhagavato upari mÄ• lÄ• vitÄ• naá¹ƒ hutvÄ• aá¹-á¹-haá¹ƒsu. mÄ• lÄ• kÄ• ro taá¹ƒ Ä• nubh
pasannataracitto puna ekaá¹ƒ pupphamuá¹-á¹-hiá¹ƒ khipi, tÄ• ni gantvÄ• mÄ• lÄ• kaÃ±cuk
evaá¹ƒ aá¹-á¹-ha pupphamuá¹-á¹-hiyo khipi, tÄ• ni gantvÄ• pupphakÅ«á¹-Ä• gÄ• raá¹ƒ hutv
bhagavÄ• antokÅ«á¹-Ä• gÄ• re viya ahosi, mahÄ• janakÄ• yo sannipati. bhagavÄ• mÄ• lÄ
pÄ• tvÄ• kÄ• si. Ä• nandatthero ``na buddhÄ• ahetu appaccayÄ• sitaá¹ƒ pÄ• tukarontÄ«â€
pucchi. bhagavÄ• Ä• ha --- ``eso, Ä• nanda, mÄ• lÄ• kÄ• ro imissÄ• pÅ«jÄ• ya Ä• nubhÄ•
manussesu ca saá¹ƒsaritvÄ• pariyosÄ• ne sumanissaro nÄ• ma paccekabuddho bhavissat
ca dhammadesanatthaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

``taÃ±ca kammaá¹ƒ kataá¹ƒ sÄ• dhu, yaá¹ƒ katvÄ• nÄ• nutappati.

yassa patÄ«to sumano, vipÄ• kaá¹ƒ paá¹-isevatÄ«â€™â€™ ti || (Dhp 68).

gÄ• thÄ• pariyosÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo a
pÅ«jÄ• dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya \Be II 15/ hotÄ«ti veditabbÄ• . sÄ• ca Ä• misap
paá¹-ipattipÅ«jÄ• ya. yato ye kulaputtÄ• saraá¹‡agamanena sikkhÄ• padapaá¹-iggahaá¹‡e
uposathaá¹…gasamÄ• dÄ• nena catupÄ• risuddhisÄ«lÄ• dÄ«hi ca attano guá¹‡ehi bhagava
pÅ«jÄ• ya phalaá¹ƒ vaá¹‡á¹‡ayissati. te hi tathÄ• gataá¹ƒ paramÄ• ya pÅ«jÄ• ya pÅ«jentÄ«

``yo kho, Ä• nanda, bhikkhu vÄ• bhikkhunÄ« vÄ• upÄ• sako vÄ• upÄ• sikÄ• vÄ• dhamm
sÄ• mÄ«cippaá¹-ipanno anudhammacÄ• rÄ«, so tathÄ• gataá¹ƒ sakkaroti garuá¹ƒ karoti mÄ
paramÄ• ya pÅ«jÄ• yÄ• â€™â€™ ti.

etenÄ• nusÄ• rena paccekabuddhaariyasÄ• vakÄ• nampi pÅ«jÄ• ya hitasukhÄ• vahatÄ• v

apica gahaá¹-á¹-hÄ• naá¹ƒ kaniá¹-á¹-hassa jeá¹-á¹-ho bhÄ• tÄ• pi bhaginÄ«pi pÅ«janeyyÄ•
kulavadhÅ«naá¹ƒ sÄ• mikasassusasurÄ• ti evampettha pÅ«janeyyÄ• veditabbÄ• . etesamp
kusaladhammasaá¹…khÄ• tattÄ• Ä• yuÄ• divaá¸• á¸• hihetuttÄ• ca maá¹…galameva. vutta

``te matteyyÄ• bhavissanti petteyyÄ• sÄ• maÃ±Ã±Ä• brahmaÃ±Ã±Ä• kule jeá¹-á¹-hÄ• pa
II 14/ dhammaá¹ƒ samÄ• dÄ• ya vattissanti. te tesaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sam
vaá¸• á¸• hissanti, vaá¹‡á¹‡enapi vaá¸• á¸• hissantÄ«â€™â€™ tiÄ• di.

evametissÄ• gÄ• thÄ• ya bÄ• lÄ• naá¹ƒ asevanÄ• paá¹‡á¸• itÄ• naá¹ƒ sevanÄ• pÅ«janey
maá¹…galÄ• ni vuttÄ• ni. tattha bÄ• lÄ• naá¹ƒ asevanÄ• bÄ• lasevanapaccayabhayÄ• dipa
ubhayalokahitahetuttÄ• paá¹‡á¸• itÄ• naá¹ƒ sevanÄ• pÅ«janeyyÄ• naá¹ƒ pÅ«jÄ• ca tÄ• sa

phalavibhÅ«tivaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva nibbÄ• nasugatihetuttÄ• ``maá¹…galaâ€™
paraá¹ƒ tu mÄ• tikaá¹ƒ adassetvÄ• eva yaá¹ƒ yattha maá¹…galaá¹ƒ, taá¹ƒ vavatthapessÄ•
maá¹…galattaá¹ƒ vibhÄ• vayissÄ• mÄ• ti.

niá¹-á¹-hitÄ• asevanÄ• ca bÄ• lÄ• nanti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<263> evaá¹ƒ \Be II 16/ bhagavÄ• ``brÅ«hi maá¹…galamuttamaâ€™â€™ nti ekaá¹ƒ ajjhes
bahudÄ• yako uá¸·Ä• rapuriso viya ekÄ• ya gÄ• thÄ• ya tÄ«á¹‡i maá¹…galÄ• ni vatvÄ• tato
sotukÄ• matÄ• ya maá¹…galÄ• naÃ±ca atthitÄ• ya yesaá¹ƒ yesaá¹ƒ yaá¹ƒ yaá¹ƒ anukÅ«laâ
maá¹…gale niyojetukÄ• matÄ• ya ca __ ``patirÅ«padesavÄ• so cÄ• â€™â€™ _tiÄ• dÄ«hi g
maá¹…galÄ• ni vattumÄ• raddho.

tattha paá¹-hamagÄ• thÄ• ya tÄ• va __patirÅ«po_ti anucchaviko. __deso_ti gÄ• mopi nigam
yo koci sattÄ• naá¹ƒ nivÄ• sokÄ• so. __vÄ• so_ti tattha nivÄ• so. __pubbe_ti purÄ• atÄ«tÄ•
__katapuÃ±Ã±atÄ• _ti upacitakusalatÄ• . __attÄ• _ti cittaá¹ƒ vuccati, sakalo vÄ• attabhÄ• v
__sammÄ• paá¹‡idhÄ«_ti tassa attano sammÄ• paá¹‡idhÄ• naá¹ƒ niyuÃ±janaá¹ƒ, á¹-hapan
vuttanayamevÄ• ti ayamettha padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• __patirÅ«padeso_ nÄ• ma yattha catasso pa
puÃ±Ã±akiriyÄ• vatthÅ«ni vattanti, navaá¹…gaá¹ƒ satthu sÄ• sanaá¹ƒ dippati. tattha nivÄ• s
puÃ±Ã±akiriyÄ• ya paccayattÄ• ``maá¹…galaâ€™â€™ nti vuccati. sÄ«haá¸·adÄ«papaviá¹-
nidassanaá¹ƒ.

aparo nayo --- patirÅ«padeso nÄ• ma bhagavato bodhimaá¹‡á¸• appadeso, dhammacakka
dvÄ• dasayojanÄ• ya parisÄ• ya majjhe sabbatitthiyamataá¹ƒ bhinditvÄ•
yamakapÄ• á¹-ihÄ• riyadassitakaá¹‡á¸• ambarukkhamÅ«lappadeso, devorohanappadeso, y
sÄ• vatthirÄ• jagahÄ• dibuddhÄ• divÄ• sappadeso. tattha nivÄ• so sattÄ• naá¹ƒ chaanuttar
``maá¹…galaâ€™â€™ nti vuccati.

aparo \Ne II 15/ nayo --- puratthimÄ• ya disÄ• ya kajaá¹…galaá¹ƒ nÄ• ma nigamo, tassa ap
paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. dakkhiá¹‡apuratthimÄ• ya disÄ• ya sallava
paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. dakkhiá¹‡Ä• ya disÄ• ya setakaá¹‡á¹‡ikaá¹
paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• m
paraá¹ƒ paccantimÄ• janapadÄ• , orato majjhe. uttarÄ• ya disÄ• ya usiraddhajo nÄ• ma pa
paccantimÄ• janapadÄ• \Be II 17/, orato majjhe (Vin I 259). ayaá¹ƒ majjhimappadeso Ä• yA
yojanasatÄ• ni, vitthÄ• rena aá¸• á¸• hateyyÄ• ni, parikkhepena navayojanasatÄ• ni honti, e

ettha catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ dvisahassÄ• naá¹ƒ parittadÄ«pÄ• naÃ±ca issariyÄ•

uppajjanti, ekaá¹ƒ asaá¹…khyeyyaá¹ƒ kappasatasahassaÃ±ca pÄ• ramiyo pÅ«retvÄ• sÄ• r
mahÄ• sÄ• vakÄ• uppajjanti, dve asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÄ• ramiyo
cattÄ• ri aá¹-á¹-ha soá¸·asa vÄ• asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÄ• ramiyo pA
uppajjanti. tattha sattÄ• cakkavattiraÃ±Ã±o ovÄ• daá¹ƒ gahetvÄ• paÃ±casu sÄ«lesu patiá¹
saggaparÄ• yaá¹‡Ä• honti, tathÄ• paccekabuddhÄ• naá¹ƒ ovÄ• de patiá¹-á¹-hÄ• ya. samm
ovÄ• de patiá¹-á¹-hÄ• ya saggaparÄ• yaá¹‡Ä• nibbÄ• naparÄ• yaá¹‡Ä• ca honti. tasmÄ• t
sampattÄ«naá¹ƒ paccayato ``maá¹…galaâ€™â€™ nti vuccati.

__pubbe katapuÃ±Ã±atÄ• _ nÄ• ma atÄ«tajÄ• tiyaá¹ƒ buddhapaccekabuddhakhÄ«á¹‡Ä• s
sÄ• pi maá¹…galaá¹ƒ. kasmÄ• ? buddhapaccekabuddhe sammukhato dassetvÄ• buddhÄ•
sammukhÄ• sutÄ• ya catuppadikÄ• yapi gÄ• thÄ• ya pariyosÄ• ne arahattaá¹ƒ pÄ• petÄ«ti
katÄ• dhikÄ• ro ussannakusalamÅ«lo hoti, so teneva kusalamÅ«lena vipassanaá¹ƒ uppÄ• c
pÄ• puá¹‡Ä• ti yathÄ• rÄ• jÄ• mahÄ• kappino aggamahesÄ« ca. tena vuttaá¹ƒ ``pubbe ca
maá¹…galaâ€™â€™ nti.

__attasammÄ• paá¹‡idhi_ nÄ• ma idhekacco attÄ• naá¹ƒ dussÄ«laá¹ƒ sÄ«le patiá¹-á¹-hÄ•
saddhÄ• sampadÄ• ya patiá¹-á¹-hÄ• peti, maccharia¹ƒ cÄ• gasampadÄ• ya patiá¹-á¹-hÄ• pe
``attasammÄ• paá¹‡idhÄ«â€™â€™ ti. eso ca maá¹…galaá¹ƒ. kasmÄ• ?
diá¹-á¹-hadhammikasamparÄ• yikaverappahÄ• navividhÄ• nisaá¹ƒsÄ• dhigamahetutoti.

evaá¹ƒ \Be II 18/ imissÄ• pi gÄ• thÄ• ya patirÅ«padesavÄ• so, pubbe ca katapuÃ±Ã±atÄ• ,
tÄ«á¹‡iyeva maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitan

niá¹-á¹-hitÄ• \Ne II 16/ patirÅ«padesavÄ• so cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ

<264> idÄ• ni __bÄ• husaccaÃ±cÄ• _ti ettha __bÄ• husacca_nti bahussutabhÄ• vo. __sipp
hatthakosallaá¹ƒ. __vinayo_ti kÄ• yavÄ• cÄ• cittavinayanaá¹ƒ. __susikkhito_ti suá¹-á¹-hu sik
__subhÄ• sitÄ• _ti suá¹-á¹-hu bhÄ• sitÄ• . __yÄ• _ti aniyamaniddeso. __vÄ• cÄ• _ti girÄ• b
vuttanayamevÄ• ti. ayamettha padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- __bÄ• husaccaá¹ƒ_ nÄ• ma yaá¹ƒ taá¹ƒ ``
sutasannicayoâ€™â€™ ti (MN I 339; AN a IV 22) ca ``idha, bhikkhave, ekaccassa puggalas
hoti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aâ€™â€™ nti (AN a IV 6) ca evamÄ• dinÄ• nayena
vaá¹‡á¹‡itaá¹ƒ, taá¹ƒ akusalappahÄ• nakusalÄ• dhigamahetuto anupubbena paramatthasa
``maá¹…galaâ€™â€™ nti vuccati. vuttÃ±hetaá¹ƒ bhagavatÄ• ---

``sutavÄ• ca kho, bhikkhave, ariyasÄ• vako akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ• v
anavajjaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN b 7.67).

aparampi vuttaá¹ƒ ---

``dhatÄ• naá¹ƒ dhammÄ• naá¹ƒ atthamupaparikkhati, atthaá¹ƒ upaparikkhato dhammÄ• nij
dhammanijjhÄ• nakkhantiyÄ• sati chando jÄ• yati, chandajÄ• to ussahati, ussahanto tulaya
padahanto kÄ• yena ceva paramatthasaccaá¹ƒ sacchikaroti, paÃ±Ã±Ä• ya ca ativijjha passa

apica agÄ• rikabÄ• husaccampi yaá¹ƒ anavajjaá¹ƒ, taá¹ƒ ubhayalokahitasukhÄ• vahanato `
veditabbaá¹ƒ.

__sippaá¹ƒ_ \Be II 19/ nÄ• ma agÄ• rikasippaÃ±ca anagÄ• rikasippaÃ±ca. tattha agÄ• rika
parÅ«parodhavirahitaá¹ƒ akusalavivajjitaá¹ƒ maá¹‡ikÄ• rasuvaá¹‡á¹‡akÄ• rakammÄ• di, taá
maá¹…galaá¹ƒ. anagÄ• rikasippaá¹ƒ nÄ• ma cÄ«varavicÄ• raá¹‡asibbanÄ• di samaá¹‡apan
yaá¹ƒ taá¹ƒ ``idha, bhikkhave, bhikkhu yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uccÄ• vacÄ• ni
tattha dakkho hotÄ«â€™â€™ tiÄ• dinÄ• nayena tattha tattha saá¹ƒvaá¹‡á¹‡itaá¹ƒ, yaá¹ƒ ``
dhammoâ€™â€™ ti (DN III 345; AN c 10.17) ca \Ne II 17/ vuttaá¹ƒ, taá¹ƒ attano ca paresaÃ
ubhayalokahitasukhÄ• vahanato ``maá¹…galaâ€™â€™ nti veditabbaá¹ƒ.

__vinayo_ nÄ• ma agÄ• rikavinayo ca anagÄ• rikavinayo ca. tattha agÄ• rikavinayo nÄ• ma
dasaakusalakammapathaviramaá¹‡aá¹ƒ, so tattha asaá¹ƒkilesÄ• pajjanena Ä• cÄ• raguá¹‡a
ubhayalokahitasukhÄ• vahanato maá¹…galaá¹ƒ. anagÄ• rikavinayo nÄ• ma sattÄ• pattikkha
vuttanayeneva susikkhito. catupÄ• risuddhisÄ«laá¹ƒ vÄ• anagÄ• rikavinayo. so yathÄ• tatt
arahattaá¹ƒ pÄ• puá¹‡Ä• ti, evaá¹ƒ sikkhanena susikkhito lokiyalokuttarasukhÄ• dhigamahe
nti veditabbo.

__subhÄ• sitÄ• vÄ• cÄ• _ nÄ• ma musÄ• vÄ• dÄ• didosavirahitÄ• vÄ• cÄ• . yathÄ• ha ---
samannÄ• gatÄ• vÄ• cÄ• subhÄ• sitÄ• hotÄ«â€™â€™ ti. asamphappalÄ• pÄ• vÄ• cÄ•

``subhÄ• sitaá¹ƒ uttamamÄ• hu santo,

dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ taá¹ƒ dutiyaá¹ƒ.

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ,

saccaá¹ƒ bhaá¹‡e nÄ• likaá¹ƒ taá¹ƒ catutthaâ€™â€™ nti || (SN a I 213; Sn 452).

ayampi ubhayalokahitasukhÄ• vahanato ``maá¹…galaâ€™â€™ nti veditabbÄ• . yasmÄ• c

eva, tasmÄ• vinayaggahaá¹‡ena etaá¹ƒ asaá¹…gaá¹‡hitvÄ• vinayo saá¹…gahetabbo. atha
paresaá¹ƒ dhammadesanÄ• vÄ• cÄ• idha ``subhÄ• sitÄ• vÄ• cÄ• â€™â€™ ti veditabbÄ• .
patirÅ«padesavÄ• so, evaá¹ƒ sattÄ• naá¹ƒ ubhayalokahitasukhanibbÄ• nÄ• dhigamapaccay
vuccati. Ä• ha ca ---

``yaá¹ƒ buddho bhÄ• sati vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• â€™â€™ ti || (SN a I 213; Sn 456).

evaá¹ƒ imissÄ• gÄ• thÄ• ya bÄ• husaccaá¹ƒ, sippaá¹ƒ, vinayo susikkhito, subhÄ• sitÄ• vÄ
maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• \Ne II 18/ bÄ• husaccaÃ±cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<265> idÄ• ni __mÄ• tÄ• pituupaá¹-á¹-hÄ• na_nti ettha mÄ• tu ca pitu cÄ• ti __mÄ• tÄ• pitu
upaá¹-á¹-hahanaá¹ƒ. puttÄ• naÃ±ca dÄ• rÄ• naÃ±cÄ• ti __puttadÄ• rassa_. saá¹…gaá¹‡ha
__anÄ• kulÄ• _. kammÄ• ni eva __kammantÄ• _. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ padav

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- __mÄ• tÄ• _ nÄ• ma janikÄ• vuccati, tath
__upaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma pÄ• dadhovanasambÄ• hanaucchÄ• dananhÄ• panehi catu
upakÄ• rakaraá¹‡aá¹ƒ. tattha yasmÄ• mÄ• tÄ• pitaro bahÅ«pakÄ• rÄ• puttÄ• naá¹ƒ atthak
puttake bahi kÄ«á¸·itvÄ• paá¹ƒsumakkhitasarÄ«rake Ä• gate disvÄ• paá¹ƒsukaá¹ƒ puÃ±ch
upasiá¹…ghÄ• yantÄ• paricumbantÄ• ca sinehaá¹ƒ uppÄ• denti, vassasatampi mÄ• tÄ• pi
puttÄ• tesaá¹ƒ paá¹-ikÄ• raá¹ƒ kÄ• tuá¹ƒ asamatthÄ• . yasmÄ• ca te Ä• pÄ• dakÄ• posak
brahmasammatÄ• pubbÄ• cariyasammatÄ• , tasmÄ• tesaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ idha pas
Ä• vahati, tena ``maá¹…galaâ€™â€™ nti vuccati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``brahmÄ• ti mÄ• tÄ• pitaro, pubbÄ• cariyÄ• ti vuccare.

Ä• huneyyÄ• ca puttÄ• naá¹ƒ, pajÄ• ya anukampakÄ• ||

``tasmÄ• hi ne namasseyya, sakkareyya ca paá¹‡á¸• ito.

annena atha pÄ• nena, vatthena sayanena ca ||

``ucchÄ• danena \Be II 21/ nhÄ• panena, pÄ• dÄ• naá¹ƒ dhovanena ca.

tÄ• ya naá¹ƒ pÄ• ricariyÄ• ya, mÄ• tÄ• pitÅ«su paá¹‡á¸• itÄ• .

idheva naá¹ƒ pasaá¹ƒsanti, pecca sagge pamodatÄ«â€™â€™ ti || (AN a III 31; It 106; J II 20

aparo nayo --- upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma bharaá¹‡akiccakaraá¹‡akulavaá¹ƒsaá¹-á¹-hapar
pÄ• panivÄ• raá¹‡Ä• dipaÃ±cavidhadiá¹-á¹-hadhammikahitahetuto ``maá¹…galaâ€™â€™ n
bhagavatÄ• ---

``paÃ±cahi kho, gahapatiputta, á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro pacc
ne bharissÄ• mi, kiccaá¹ƒ nesaá¹ƒ karissÄ• mi, kulavaá¹ƒsaá¹ƒ á¹-hapessÄ• mi, dÄ• yajjaá¹
vÄ• pana petÄ• naá¹ƒ kÄ• lakatÄ• naá¹ƒ dakkhiá¹‡aá¹ƒ anuppadassÄ• mÄ«â€™ ti \Ne II 1
paÃ±cahi á¹-hÄ• nehi puttena puratthimÄ• disÄ• mÄ• tÄ• pitaro paccupaá¹-á¹-hitÄ• paÃ±c
anukampanti, pÄ• pÄ• nivÄ• renti, kalyÄ• á¹‡e nivesenti, sippaá¹ƒ sikkhÄ• penti, patirÅ«pe
samaye dÄ• yajjaá¹ƒ niyyÄ• dentÄ«â€™â€™ ti (DN III 267).

apica yo mÄ• tÄ• pitaro tÄ«su vatthÅ«su pasÄ• duppÄ• danena sÄ«lasamÄ• dÄ• panena p
ayaá¹ƒ mÄ• tÄ• pituupaá¹-á¹-hÄ• kÄ• naá¹ƒ aggo, tassa taá¹ƒ mÄ• tÄ• pituupaá¹-á¹-hÄ• na
upakÄ• rassa paccupakÄ• rabhÅ«taá¹ƒ anekesaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ samparÄ•
padaá¹-á¹-hÄ• nato ``maá¹…galaâ€™â€™ nti vuccati.

__puttadÄ• rassÄ• _ti ettha attanÄ• janitÄ• puttÄ• pi dhÄ«taropi ``puttÄ• â€™â€™ tveva s
__dÄ• rÄ• _ti vÄ«satiyÄ• bhariyÄ• naá¹ƒ yÄ• kÄ• ci bhariyÄ• . puttÄ• ca dÄ• rÄ• ca putta
puttadÄ• rassa. __saá¹…gaho_ti sammÄ• nanÄ• dÄ«hi upakÄ• rakaraá¹‡aá¹ƒ. taá¹ƒ
susaá¹ƒvihitakammantatÄ• didiá¹-á¹-hadhammikahitahetuto ``maá¹…galaâ€™â€™ nti vedit
bhagavatÄ• --- ``pacchimÄ• disÄ• puttadÄ• rÄ• veditabbÄ• â€™â€™ ti (DN III 266) ettha
puttadÄ• raá¹ƒ bhariyÄ• saddena saá¹…gaá¹‡hitvÄ• ---

``paÃ±cahi \Be II 22/ kho, gahapatiputta, á¹-hÄ• nehi sÄ• mikena pacchimÄ• disÄ• bhariyÄ
paccupaá¹-á¹-hÄ• tabbÄ• , sammÄ• nanÄ• ya anavamÄ• nanÄ• ya anaticariyÄ• ya issariya
alaá¹…kÄ• rÄ• nuppadÄ• nena. imehi kho, gahapatiputta, paÃ±cahi á¹-hÄ• nehi sÄ• mikena
paccupaá¹-á¹-hitÄ• paÃ±cahi á¹-hÄ• nehi sÄ• mikaá¹ƒ anukampati, susaá¹ƒvihitakammantÄ
saá¹…gahitaparijanÄ• ca, anaticÄ• rinÄ« ca, sambhataÃ±ca anurakkhati, dakkhÄ• ca hoti
sabbakiccesÅ«â€™â€™ ti (DN III 269).

ayaá¹ƒ vÄ• aparo nayo --- __saá¹…gaho_ti dhammikÄ• hi dÄ• napiyavÄ• caatthacariyÄ• h
seyyathidaá¹ƒ --- uposathadivasesu paribbayadÄ• naá¹ƒ, nakkhattadivasesu nakkhattadass
maá¹…galadivasesu maá¹…galakaraá¹‡aá¹ƒ, diá¹-á¹-hadhammikasamparÄ• yikesu atthesu
vuttanayeneva diá¹-á¹-hadhammikahitahetuto samparÄ• yikahitahetuto devatÄ• hipi namass
``maá¹…galaâ€™â€™ nti veditabbaá¹ƒ. yathÄ• ha sakko devÄ• namindo ---

``ye gahaá¹-á¹-hÄ• puÃ±Ã±akarÄ• , sÄ«lavanto upÄ• sakÄ• .

dhammena dÄ• raá¹ƒ posenti, te namassÄ• mi mÄ• talÄ«â€™â€™ ti || (SN a I 264).

__anÄ• kulÄ• _ \Ne II 20/ __kammantÄ• _ nÄ• ma kÄ• laÃ±Ã±utÄ• ya patirÅ«pakÄ• ritÄ• y
uá¹-á¹-hÄ• navÄ«riyasampadÄ• ya abyasanÄ«yatÄ• ya ca
kÄ• lÄ• tikkamanaappatirÅ«pakaraá¹‡Ä• karaá¹‡asithilakaraá¹‡Ä• diÄ• kulabhÄ• vavirahitÄ
kammantÄ• . ete attano vÄ• puttadÄ• rassa vÄ• dÄ• sakammakarÄ• naá¹ƒ vÄ• byattatÄ•
dhamme dhanadhaÃ±Ã±avuá¸• á¸• hipaá¹-ilÄ• bhahetuto ``maá¹…galaâ€™â€™ nti vuttÄ• .

``patirÅ«pakÄ• rÄ« dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaâ€™â€™ nti || (Sn 189; SN a I

``na divÄ• soppasÄ«lena, rattimuá¹-á¹-hÄ• nadessinÄ• .

niccaá¹ƒ mattena soá¹‡á¸• ena, sakkÄ• Ä• vasituá¹ƒ gharaá¹ƒ ||

``atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, atthÄ• accenti mÄ• á¹‡ave ||

``yodha \Be II 23/ sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisakiccÄ• ni, so sukhÄ• na vihÄ• yatÄ«â€™â€™ ti || ca (DN III 253).

``bhoge saá¹ƒharamÄ• nassa, bhamarasseva irÄ«yato.

bhogÄ• sannicayaá¹ƒ yanti, vammikovÅ«pacÄ«yatÄ«â€™â€™ ti || (DN III 265) ---

ca evamÄ• di.

evaá¹ƒ imissÄ• pi gÄ• thÄ• ya mÄ• tupaá¹-á¹-hÄ• naá¹ƒ, pitupaá¹-á¹-hÄ• naá¹ƒ, puttadÄ• r
kammantÄ• ti cattÄ• ri maá¹…galÄ• ni vuttÄ• ni, puttadÄ• rassa saá¹…gahaá¹ƒ vÄ• dvidhÄ
mÄ• tÄ• pituupaá¹-á¹-hÄ• naá¹ƒ vÄ• ekameva katvÄ• tÄ«á¹‡i. maá¹…galattaÃ±ca nesaá¹ƒ
vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• mÄ• tÄ• pituupaá¹-á¹-hÄ• nanti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<266> idÄ• ni __dÄ• naÃ±cÄ• _ti ettha dÄ«yate iminÄ• ti dÄ• naá¹ƒ, attano santakaá¹ƒ par
vuttaá¹ƒ hoti. dhammassa cariyÄ• , dhammÄ• vÄ• anapetÄ• cariyÄ• __dhammacariyÄ• _
``amhÄ• kaá¹ƒ imeâ€™â€™ ti __Ã±Ä• takÄ• _. na avajjÄ• ni __anavajjÄ• ni, _ aninditÄ• ni
hoti. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- __dÄ• naá¹ƒ_ nÄ• ma paraá¹ƒ uddissa su
annÄ• didasadÄ• navatthupariccÄ• gacetanÄ• taá¹ƒsampayutto vÄ• alobho. alobhena hi ta
paá¹-ipÄ• deti. tena vuttaá¹ƒ ``dÄ«yate iminÄ• ti dÄ• naâ€™â€™ nti. taá¹ƒ bahujanapiyama
diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ phalavisesÄ• naá¹ƒ adhigamahetuto ``maá¹…ga
``dÄ• yako sÄ«ha dÄ• napati bahuno janassa piyo hoti manÄ• poâ€™â€™ ti evamÄ• dÄ«ni
anussaritabbÄ• ni.

aparo nayo --- dÄ• naá¹ƒ nÄ• ma duvidhaá¹ƒ Ä• misadÄ• naÃ±ca, dhammadÄ• naÃ±ca. ta
vuttappakÄ• rameva. idhalokaparalokadukkhakkhayasukhÄ• vahassa pana sammÄ• sambu
paresaá¹ƒ hitakÄ• matÄ• ya desanÄ• dhammadÄ• naá¹ƒ. imesaÃ±ca dvinnaá¹ƒ dÄ• nÄ• n

``sabbadÄ• naá¹ƒ \Be II 24/ dhammadÄ• naá¹ƒ jinÄ• ti,

sabbarasaá¹ƒ dhammaraso jinÄ• ti.

sabbaratiá¹ƒ dhammaratÄ« jinÄ• ti,

taá¹‡hakkhayo sabbadukkhaá¹ƒ jinÄ• tÄ«â€™â€™ ti || (Dhp 354).

tattha Ä• misadÄ• nassa maá¹…galattaá¹ƒ vuttameva. dhammadÄ• naá¹ƒ pana yasmÄ• a
guá¹‡Ä• naá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ, tasmÄ• ``maá¹…galaâ€™â€™ nti vuccati. vuttaÃ±het

``yathÄ• yathÄ• , bhikkhave, bhikkhu yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ
tathÄ• tathÄ• so tasmiá¹ƒ dhamme atthapaá¹-isaá¹ƒvedÄ« ca hoti dhammapaá¹-isaá¹ƒved
(DN III 355; AN b V 26).

__dhammacariyÄ• _ nÄ• ma dasakusalakammapathacariyÄ• . yathÄ• ha --- ``tividhaá¹ƒ kh
dhammacariyÄ• samacariyÄ• hotÄ«â€™â€™ ti evamÄ• di. sÄ• panesÄ• dhammacariyÄ•
``maá¹…galaâ€™â€™ nti veditabbÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``dhammacariyÄ• sa
gahapatayo, evamidhekacce sattÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ sagg
upapajjantÄ«â€™â€™ ti (MN I 441).

__Ã±Ä• takÄ• _ \Ne II 22/ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayug
bhogapÄ• rijuÃ±Ã±ena vÄ• byÄ• dhipÄ• rijuÃ±Ã±ena vÄ• abhihatÄ• naá¹ƒ attano samÄ«p
ghÄ• sacchÄ• danadhanadhaÃ±Ã±Ä• dÄ«hi saá¹…gaho pasaá¹ƒsÄ• dÄ«naá¹ƒ diá¹-á¹-hadl
sugatigamanÄ• dÄ«naÃ±ca samparÄ• yikÄ• naá¹ƒ visesÄ• dhigamÄ• naá¹ƒ hetuto ``maá¹..

__anavajjÄ• ni kammÄ• ni_ nÄ• ma uposathaá¹…gasamÄ• dÄ• naveyyÄ• vaccakaraá¹‡aÄ
kÄ• yavacÄ«manosucaritakammÄ• ni. tÄ• ni hi nÄ• nappakÄ• rahitasukhÄ• dhigamahetuto
``á¹-hÄ• naá¹ƒ kho panetaá¹ƒ, visÄ• khe, vijjati yaá¹ƒ idhekacco itthÄ« vÄ• puriso vÄ•
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ m
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjeyyÄ• â€™â€™ ti evamÄ•
anussaritabbÄ• ni.

evaá¹ƒ \Be II 25/ imissÄ• gÄ• thÄ• ya dÄ• naá¹ƒ, dhammacariyÄ• , Ã±Ä• takÄ• naá¹ƒ saá¹
kammÄ• nÄ«ti cattÄ• ri maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha v

niá¹-á¹-hitÄ• dÄ• naÃ±cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<267> idÄ• ni __Ä• ratÄ« viratÄ«_ti ettha __Ä• ratÄ«_ti Ä• ramaá¹‡aá¹ƒ. __viratÄ«_ti viram
etÄ• ya sattÄ• ti virati. __pÄ• pÄ• _ti akusalÄ• . madanÄ«yaá¹-á¹-hena majjaá¹ƒ, majjassa p
tato __majjapÄ• nÄ• _. saá¹ƒyamanaá¹ƒ __saá¹ƒyamo_. appamajjanaá¹ƒ __appamÄ• do_.
sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- Ä• rati nÄ• ma pÄ• pe Ä• dÄ«navadassÄ•
__virati_ nÄ• ma kammadvÄ• ravasena kÄ• yavÄ• cÄ• hi viramaá¹‡aá¹ƒ. sÄ• cesÄ• virati
samÄ• dÄ• navirati samucchedaviratÄ«ti tividhÄ• hoti. tattha yÄ• kulaputtassa attano jÄ• ti
gottaá¹ƒ vÄ• paá¹-icca ``na me etaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ imaá¹ƒ pÄ• á¹‡aá¹ƒ haney
Ä• diyeyyaâ€™â€™ ntiÄ• dinÄ• nayena sampattavatthuto virati, ayaá¹ƒ __sampattavirati_
sikkhÄ• padasamÄ• dÄ• navasena pana pavattÄ• __samÄ• dÄ• navirati_ nÄ• ma, yassÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni na samÄ• carati. ariyamaggasampayuttÄ• __samucchedavirati_
pabhuti ariyasÄ• vakassa paÃ±ca bhayÄ• ni verÄ• ni vÅ«pasantÄ• ni honti. __pÄ• paá¹ƒ_ n
``pÄ• á¹‡Ä• tipÄ• to kho, gahapatiputta, kammakileso adinnÄ• dÄ• naá¹ƒ ... pe ... kÄ• mesu
musÄ• vÄ• doâ€™â€™ ti evaá¹ƒ vitthÄ• retvÄ• ---

``pÄ• á¹‡Ä• tipÄ• to \Ne II 23/ adinnÄ• dÄ• naá¹ƒ, musÄ• vÄ• do ca vuccati.

paradÄ• ragamanaÃ±ceva, nappasaá¹ƒsanti paá¹‡á¸• itÄ• â€™â€™ ti || (DN III 245) ---

evaá¹ƒ gÄ• thÄ• ya saá¹…gahitaá¹ƒ kammakilesasaá¹…khÄ• taá¹ƒ catubbidhaá¹ƒ akusalaá

Ä• rati ca virati ca diá¹-á¹-hadhammikasamparÄ• yikabhayaverappahÄ• nÄ• dinÄ• nappakÄ
``maá¹…galaâ€™â€™ nti vuccati. ``pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato kho, gahapatiputta, ari
tiÄ• dÄ«ni cettha suttÄ• ni anussaritabbÄ• ni.

__majjapÄ• nÄ• _ \Be II 26/ __ca saá¹ƒyamo_ nÄ• ma pubbe vuttasurÄ• merayamajjapam
veramaá¹‡iyÄ• vetaá¹ƒ adhivacanaá¹ƒ. yasmÄ• pana majjapÄ• yÄ« atthaá¹ƒ na jÄ• nÄ• ti,
mÄ• tupi antarÄ• yaá¹ƒ karoti, pitu buddhapaccekabuddhatathÄ• gatasÄ• vakÄ• nampi anta
dhamme garahaá¹ƒ, samparÄ• ye duggatiá¹ƒ, aparÄ• pariyÄ• ye ummÄ• daÃ±ca pÄ• puá¹‡
tesaá¹ƒ dosÄ• naá¹ƒ vÅ«pasamaá¹ƒ tabbiparÄ«taguá¹‡asampadaÃ±ca pÄ• puá¹‡Ä• ti. tasm
saá¹ƒyamo ``maá¹…galaâ€™â€™ nti veditabbo.

kusalesu __dhammesu appamÄ• do_ nÄ• ma ``kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ bhÄ•
asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittachandatÄ• nikkhittadhu
abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogo pamÄ• do. yo evarÅ«
pamajjitattaá¹ƒ, ayaá¹ƒ vuccati pamÄ• doâ€™â€™ ti (Vibh 846) ettha vuttassa pamÄ• dass
atthato kusalesu dhammesu satiyÄ• avippavÄ• so veditabbo. so nÄ• nappakÄ• rakusalÄ•
amatÄ• dhigamahetuto ca ``maá¹…galaâ€™â€™ nti vuccati. tattha ``appamattassa Ä• tÄ•
AN b V 26) ca ``appamÄ• do amatapadaâ€™â€™ nti (Dhp 21) ca evamÄ• di satthusÄ• san

evaá¹ƒ imissÄ• gÄ• thÄ• ya pÄ• pÄ• virati, majjapÄ• nÄ• saá¹ƒyamo, kusalesu dhammes
maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• Ä• ratÄ« viratÄ«ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<268> idÄ• ni __gÄ• ravo cÄ• _ti ettha __gÄ• ravo_ti garubhÄ• vo. __nivÄ• to_ti nÄ«cavutt
santoso. katassa jÄ• nanatÄ• __kataÃ±Ã±utÄ• _. __kÄ• lenÄ• _ti khaá¹‡ena samayena. dh
__dhammassavanaá¹ƒ_. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• \Ne II 24/ pana evaá¹ƒ veditabbÄ• --- __gÄ• ravo_ nÄ• ma garukÄ• ra
buddhapaccekabuddhatathÄ• gatasÄ• vakaÄ• cariyupajjhÄ• yamÄ• tÄ• pitujeá¹-á¹-habhÄ•
yathÄ• nurÅ«paá¹ƒ garukÄ• ro garukaraá¹‡aá¹ƒ sagÄ• ravatÄ• . svÄ• yaá¹ƒ gÄ• ravo yasm
yathÄ• ha ---

``garukÄ• tabbaá¹ƒ \Be II 27/ garuá¹ƒ karoti, mÄ• netabbaá¹ƒ mÄ• neti, pÅ«jetabbaá¹ƒ pÅ«j
evaá¹ƒ samattena evaá¹ƒ samÄ• dinnena kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ
no ce kÄ• yassa bhedÄ• ... pe ... upapajjati, sace manussattaá¹ƒ Ä• gacchati, yattha yattha
uccÄ• kulÄ«no hotÄ«â€™â€™ ti (MN III 295).

yathÄ• cÄ• ha --- ``sattime, bhikkhave, aparihÄ• niyÄ• dhammÄ• . katame satta? satthugÄ
b 7.32-33). tasmÄ• ``maá¹…galaâ€™â€™ nti vuccati.

__nivÄ• to_ nÄ• ma nÄ«camanatÄ• nivÄ• tavuttitÄ• , yÄ• ya samannÄ• gato puggalo niha
pÄ• dapuÃ±chanacoá¸·akasamo chinnavisÄ• á¹‡usabhasamo uddhaá¹-adÄ• á¹-hasappasa
sukhasambhÄ• so hoti, ayaá¹ƒ nivÄ• to. svÄ• yaá¹ƒ yasÄ• diguá¹‡apaá¹-ilÄ• bhahetuto ``m
Ä• ha ca --- ``nivÄ• tavutti atthaddho, tÄ• diso labhate yasaâ€™â€™ nti evamÄ• di (DN III 2

__santuá¹-á¹-hi_ nÄ• ma itarÄ«tarapaccayasantoso, so dvÄ• dasavidho hoti. seyyathidaá¹ƒ
yathÄ• lÄ• bhasantoso, yathÄ• balasantoso, yathÄ• sÄ• ruppasantosoti tividho. evaá¹ƒ piá¹

tassÄ• yaá¹ƒ pabhedavaá¹‡á¹‡anÄ• --- idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹ƒ vÄ• a
yÄ• peti, aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa cÄ«vare __yathÄ• lÄ
Ä• bÄ• dhiko hoti, garuá¹ƒ cÄ«varaá¹ƒ pÄ• rupanto oá¹‡amati vÄ• kilamati vÄ• . so sabhÄ•
taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti, ayamassa cÄ«vare __yathÄ
bhikkhu paá¹‡Ä«tapaccayalÄ• bhÄ« hoti, so paá¹-á¹-acÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ n
labhitvÄ• ``idaá¹ƒ therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ bahussutÄ• naÃ±ca anurÅ«paâ€™â€™
saá¹…kÄ• rakÅ«á¹-Ä• vÄ• aÃ±Ã±ato vÄ• kutoci nantakÄ• ni uccinitvÄ• saá¹…ghÄ• á¹-iá¹
santuá¹-á¹-hova hoti, ayamassa cÄ«vare __yathÄ• sÄ• ruppasantoso_.

idha \Be II 28/ pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ,
aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa piá¹‡á¸• apÄ• te __yathÄ• lÄ•
Ä• bÄ• dhiko \Ne II 25/ hoti, lÅ«khaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• bÄ• á¸·haá¹ƒ rogÄ•
so sabhÄ• gassa bhikkhuno taá¹ƒ datvÄ• tassa hatthato sappimadhukhÄ«rÄ• dÄ«ni bhuÃ±
karontopi santuá¹-á¹-hova hoti, ayamassa piá¹‡á¸• apÄ• te __yathÄ• balasantoso_. aparo b
piá¹‡á¸• apÄ• taá¹ƒ labhati, so ``ayaá¹ƒ piá¹‡á¸• apÄ• to therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ
paá¹‡Ä«tapiá¹‡á¸• apÄ• taá¹ƒ vinÄ• ayÄ• pentÄ• naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ anurÅ«poâ
piá¹‡á¸• Ä• ya caritvÄ• missakÄ• hÄ• raá¹ƒ bhuÃ±jantopi santuá¹-á¹-hova hoti, ayamassa p
__yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhuno senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• ti, so teneva santussati, puna aÃ±Ã±aá¹ƒ
pÄ• puá¹‡antaá¹ƒ na gaá¹‡hÄ• ti, ayamassa senÄ• sane __yathÄ• lÄ• bhasantoso_. atha p
nivÄ• tasenÄ• sane vasanto ativiya pittarogÄ• dÄ«hi Ä• turÄ«yati, so sabhÄ• gassa bhikkhu
pÄ• puá¹‡anake savÄ• tasÄ«talasenÄ• sane vasitvÄ• samaá¹‡adhammaá¹ƒ karontopi san
senÄ• sane __yathÄ• balasantoso_. aparo bhikkhu sundaraá¹ƒ senÄ• sanaá¹ƒ pattampi na
``sundarasenÄ• sanaá¹ƒ pamÄ• daá¹-á¹-hÄ• naá¹ƒ, tatra nisinnassa thinamiddhaá¹ƒ okkam
puna paá¹-ibujjhato kÄ• mavitakkÄ• samudÄ• carantÄ«â€™â€™ ti, so taá¹ƒ paá¹-ikkhipitvÄ
abbhokÄ• sarukkhamÅ«lapaá¹‡á¹‡akuá¹-Ä«su yattha katthaci nivasantopi santuá¹-á¹-hova h

__yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati harÄ«takaá¹ƒ vÄ• Ä• malakaá¹ƒ vÄ• , so teneva yÄ
sappimadhuphÄ• á¹‡itÄ• dimpi na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa gilÄ• napa
__yathÄ• lÄ• bhasantoso_. atha pana Ä• bÄ• dhiko telena atthiko phÄ• á¹‡itaá¹ƒ labhati, so
bhikkhuno datvÄ• tassa hatthato telena bhesajjaá¹ƒ katvÄ• samaá¹‡adhammaá¹ƒ karontop
ayamassa gilÄ• napaccaye __yathÄ• balasantoso_. aparo bhikkhu ekasmiá¹ƒ bhÄ• jane pÅ
29/ á¹-hapetvÄ• ekasmiá¹ƒ catumadhuraá¹ƒ ``gaá¹‡hatha, bhante, yadicchasÄ«â€™â€™ ti
dvinnaá¹ƒ aÃ±Ã±atarenapi byÄ• dhi vÅ«pasammati, atha ``pÅ«timuttaharÄ«takaá¹ƒ nÄ• ma
vaá¹‡á¹‡itaá¹ƒ, ayaÃ±ca pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• , tattha te yÄ• vajÄ«va
karaá¹‡Ä«yoâ€™â€™ ti (Vin I 128) vuttanti cintento catumadhurabhesajjaá¹ƒ paá¹-ikkhipitvÄ
bhesajjaá¹ƒ karontopi paramasantuá¹-á¹-hova hoti, ayamassa gilÄ• napaccaye __yathÄ• sÄ

evaá¹ƒ pabhedo sabbopeso santoso santuá¹-á¹-hÄ«ti vuccati. sÄ• atricchatÄ• pÄ• picchat
pÄ• padhammÄ• naá¹ƒ pahÄ• nÄ• dhigamahetuto sugatihetuto ariyamaggasambhÄ• rabhÄ
``maá¹…galaâ€™â€™ nti veditabbÄ• . Ä• ha ca ---

``cÄ• tuddiso \Ne II 26/ appaá¹-igho ca hoti,

santussamÄ• no itarÄ«tarenÄ• â€™â€™ ti || (Sn 42; Nidd II khaggavisÄ• á¹‡asuttaniddesa

__kataÃ±Ã±utÄ• _ nÄ• ma appassa vÄ• bahussa vÄ• yena kenaci katassa upakÄ• rassa
anussaraá¹‡abhÄ• vena jÄ• nanatÄ• . apica nerayikÄ• didukkhaparittÄ• á¹‡ato puÃ±Ã±Ä• n
bahÅ«pakÄ• rÄ• ni, tato tesampi upakÄ• rÄ• nussaraá¹‡atÄ• ``kataÃ±Ã±utÄ• â€™â€™ ti v
pasaá¹ƒsanÄ«yatÄ• dinÄ• nappakÄ• ravisesÄ• dhigamahetuto ``maá¹…galaâ€™â€™ nti vu
bhikkhave, puggalÄ• dullabhÄ• lokasmiá¹ƒ. katame dve? yo ca pubbakÄ• rÄ«, yo ca kataÃ
(AN a II 120).

__kÄ• lena dhammassavanaá¹ƒ_ nÄ• ma yasmiá¹ƒ kÄ• le uddhaccasahagataá¹ƒ cittaá¹ƒ h
aÃ±Ã±atarena abhibhÅ«taá¹ƒ, tasmiá¹ƒ kÄ• le tesaá¹ƒ vinodanatthaá¹ƒ dhammassavanaá¹
paÃ±came divase dhammassavanaá¹ƒ kÄ• lena dhammassavanaá¹ƒ nÄ• ma. yathÄ• ha Ä•
kho pana mayaá¹ƒ, bhante, sabbarattiá¹ƒ dhammiyÄ• kathÄ• ya sannisÄ«dÄ• mÄ• â€™â€

apica yasmiá¹ƒ kÄ• le kalyÄ• á¹‡amitte upasaá¹…kamitvÄ• sakkÄ• hoti attano kaá¹…khÄ
sotuá¹ƒ, tasmiá¹ƒ kÄ• lepi dhammassavanaá¹ƒ ``kÄ• lena dhammassavanaâ€™â€™ nti ved
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• \Be II 30/ paripucchati paripaÃ±hatÄ«â€™â€™ tiÄ•
kÄ• lena dhammassavanaá¹ƒ nÄ«varaá¹‡appahÄ• nacaturÄ• nisaá¹ƒsaÄ• savakkhayÄ• dir
``maá¹…galaâ€™â€™ nti veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbaá¹ƒ
ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, paÃ±cassa nÄ«varaá¹‡Ä• ni tasmiá¹ƒ samaye na hontÄ«â

``sotÄ• nugatÄ• naá¹ƒ, bhikkhave, dhammÄ• naá¹ƒ ... pe ... suppaá¹-ividdhÄ• naá¹ƒ cattÄ•
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti (AN a IV 191) ca.

``cattÄ• rome, bhikkhave, dhammÄ• kÄ• lena kÄ• laá¹ƒ sammÄ• bhÄ• viyamÄ• nÄ• samr
anupubbena Ä• savÄ• naá¹ƒ khayaá¹ƒ pÄ• penti. katame cattÄ• ro? kÄ• lena dhammassav
a IV 147).

evaá¹ƒ imissÄ• gÄ• thÄ• ya gÄ• ravo, nivÄ• to, santuá¹-á¹-hi, kataÃ±Ã±utÄ• , kÄ• lena dha
maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• gÄ• ravo ca nivÄ• to cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<269> idÄ• ni __khantÄ« cÄ• _ti ettha khamanaá¹ƒ khanti. padakkhiá¹‡aggÄ• hitÄ• ya sukl
suvacassa kammaá¹ƒ sovacassaá¹ƒ, sovacassassa bhÄ• vo sovacassatÄ• . kilesÄ• naá¹ƒ s
dassana_nti pekkhanaá¹ƒ. dhammassa sÄ• kacchÄ• __dhammasÄ• kacchÄ• _. sesaá¹ƒ vu
padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• __khanti_ nÄ• ma adhivÄ• sanakkhanti, yÄ• y
dasahi akkosavatthÅ«hi akkosante, vadhabandhÄ• dÄ«hi vÄ• vihiá¹ƒsante puggale asuá¹‡
ca nibbikÄ• ro hoti khantivÄ• dÄ« viya. yathÄ• ha ---

``ahÅ« atÄ«tamaddhÄ• naá¹ƒ, samaá¹‡o khantidÄ«pano.

taá¹ƒ khantiyÄ• yeva á¹-hitaá¹ƒ, kÄ• sirÄ• jÄ• achedayÄ«â€™â€™ ti || (J I 4.51).

bhaddakato \Be II 31/ vÄ• manasi karoti tato uttari aparÄ• dhÄ• bhÄ• vena Ä• yasmÄ• puá

``sace maá¹ƒ, bhante, sunÄ• parantakÄ• manussÄ• akkosissanti paribhÄ• sissanti, tattha
`bhaddakÄ• vatime sunÄ• parantakÄ• manussÄ• , subhaddakÄ• vatime sunÄ• parantakÄ
pÄ• á¹‡inÄ• pahÄ• raá¹ƒ dentÄ«â€™â€™ â€™ tiÄ• di (MN III 396; SN b IV 88).

yÄ• ya ca samannÄ• gato isÄ«nampi pasaá¹ƒsanÄ«yo hoti. yathÄ• ha sarabhaá¹…go isi ---

``kodhaá¹ƒ vadhitvÄ• na kadÄ• ci socati,

makkhappahÄ• naá¹ƒ isayo vaá¹‡á¹‡ayanti.

sabbesaá¹ƒ \Ne II 28/ vuttaá¹ƒ pharusaá¹ƒ khametha,

etaá¹ƒ khantiá¹ƒ uttamamÄ• hu santoâ€™â€™ ti || (J II 17.64).

devatÄ• nampi pasaá¹ƒsanÄ«yo hoti. yathÄ• ha sakko devÄ• namindo ---

``yo have balavÄ• santo, dubbalassa titikkhati.

tamÄ• hu paramaá¹ƒ khantiá¹ƒ, niccaá¹ƒ khamati dubbaloâ€™â€™ ti || (SN a I 250-251).

buddhÄ• nampi pasaá¹ƒsanÄ«yo hoti. yathÄ• ha bhagavÄ• ---

``akkosaá¹ƒ vadhabandhaÃ±ca, aduá¹-á¹-ho yo titikkhati.

khantÄ«balaá¹ƒ balÄ• nÄ«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 399)

sÄ• panesÄ• khanti etesaÃ±ca idha vaá¹‡á¹‡itÄ• naá¹ƒ aÃ±Ã±esaÃ±ca guá¹‡Ä• naá¹ƒ ad
``maá¹…galaâ€™â€™ nti veditabbÄ• .

__sovacassatÄ• _ nÄ• ma sahadhammikaá¹ƒ vuccamÄ• ne vikkhepaá¹ƒ vÄ• tuá¹‡hÄ«bhÄ
vÄ• anÄ• pajjitvÄ• ativiya Ä• daraÃ±ca gÄ• ravaÃ±ca nÄ«camanataÃ±ca purakkhatvÄ• ``
vacanakaraá¹‡atÄ• . sÄ• sabrahmacÄ• rÄ«naá¹ƒ santikÄ• ovÄ• dÄ• nusÄ• sanÄ«paá¹-ilÄ
dosappahÄ• naguá¹‡Ä• dhigamahetuto ca ``maá¹…galaâ€™â€™ nti vuccati.

__samaá¹‡Ä• naá¹ƒ_ \Be II 32/ __dassanaá¹ƒ_ nÄ• ma upasamitakilesÄ• naá¹ƒ bhÄ• vitak
uttamadamathasamathasamannÄ• gatÄ• naá¹ƒ pabbajitÄ• naá¹ƒ
upasaá¹…kamanupaá¹-á¹-hÄ• naanussaraá¹‡asavanadassanaá¹ƒ, sabbampi omakadesanÄ
taá¹ƒ ``maá¹…galaâ€™â€™ nti veditabbaá¹ƒ. kasmÄ• ? bahÅ«pakÄ• rattÄ• . Ä• ha ca --- ``
tesaá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ• di (It 104). yato hitakÄ•
bhikkhÅ« gharadvÄ• raá¹ƒ sampatte disvÄ• yadi deyyadhammo atthi, yathÄ• balaá¹ƒ deyya
yadi natthi, paÃ±capatiá¹-á¹-hitaá¹ƒ katvÄ• vanditabbÄ• . tasmiá¹ƒ asampajjamÄ• ne aÃ±ja
namassitabbÄ• , tasmimpi asampajjamÄ• ne pasannacittena piyacakkhÅ«hi sampassitabbÄ
hi puÃ±Ã±ena anekÄ• ni jÄ• tisahassÄ• ni cakkhumhi rogo vÄ• dÄ• ho vÄ• ussadÄ• vÄ•
vippasannapaÃ±cavaá¹‡á¹‡asassirikÄ• ni honti cakkhÅ«ni ratanavimÄ• ne ugghÄ• á¹-itama

II 29/, satasahassakappamattaá¹ƒ devesu ca manussesu ca sabbasampattÄ«naá¹ƒ lÄ• bhÄ
anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ manussabhÅ«to sappaÃ±Ã±ajÄ• tiko sammÄ• pavattitena sa
evarÅ«paá¹ƒ vipÄ• kasampattiá¹ƒ anubhaveyya, yattha tiracchÄ• nagatÄ• nampi kevalaá¹ƒ
samaá¹‡adassanassa evaá¹ƒ vipÄ• kasampattiá¹ƒ vaá¹‡á¹‡ayanti ---

``ulÅ«ko maá¹‡á¸• alakkhiko,

vediyake ciradÄ«ghavÄ• siko.

sukhito vata kosiyo ayaá¹ƒ,

kÄ• luá¹-á¹-hitaá¹ƒ passati buddhavaraá¹ƒ ||

``mayi cittaá¹ƒ pasÄ• detvÄ• , bhikkhusaá¹…ghe anuttare.

kappÄ• naá¹ƒ satasahassÄ• ni, duggatiá¹ƒ so na gacchati ||

``devalokÄ• cavitvÄ• na, kusalakammena codito.

bhavissati anantaÃ±Ä• á¹‡o, somanassoti vissutoâ€™â€™ ti || (Ps I 144; Khp-a V 10).

__kÄ• lena dhammasÄ• kacchÄ• _ nÄ• ma padose vÄ• paccÅ«se vÄ• dve suttantikÄ• bh
suttantaá¹ƒ sÄ• kacchanti, vinayadharÄ• vinayaá¹ƒ, Ä• bhidhammikÄ• abhidhammaá¹ƒ \B
jÄ• takaá¹ƒ, aá¹-á¹-hakathikÄ• aá¹-á¹-hakathaá¹ƒ, lÄ«nuddhatavicikicchÄ• paretacittavisodh
tamhi kÄ• le sÄ• kacchanti, ayaá¹ƒ kÄ• lena dhammasÄ• kacchÄ• . sÄ• Ä• gamabyattiÄ• c
``maá¹…galaâ€™â€™ nti vuccatÄ«ti.

evaá¹ƒ imissÄ• gÄ• thÄ• ya khanti, sovacassatÄ• , samaá¹‡adassanaá¹ƒ, kÄ• lena dhamm
maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• khantÄ« cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<270> idÄ• ni __tapo cÄ• _ti ettha pÄ• pake akusale dhamme tapatÄ«ti __tapo_. brahmaá
vÄ• cariyaá¹ƒ __brahmacariyaá¹ƒ, _ seá¹-á¹-hacariyanti vuttaá¹ƒ hoti. ariyasaccÄ• naá¹ƒ da
__ariyasaccÄ• na dassanaá¹ƒ_. ariyasaccÄ• ni dassanantipi eke, taá¹ƒ na sundaraá¹ƒ. nikk
nibbÄ• naá¹ƒ, sacchikaraá¹‡aá¹ƒ \Ne II 30/ sacchikiriyÄ• , nibbÄ• nassa sacchikiriyÄ• __nib
sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ padavaá¹‡á¹‡anÄ• .

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- __tapo_ nÄ• ma abhijjhÄ• domanassÄ• dÄ
indriyasaá¹ƒvaro, kosajjassa vÄ• tapanato vÄ«riyaá¹ƒ. tena hi samannÄ• gato puggalo Ä• t
svÄ• yaá¹ƒ abhijjhÄ• dippahÄ• najhÄ• nÄ• dipaá¹-ilÄ• bhahetuto ``maá¹…galaâ€™â€™ nti

__brahmacariyaá¹ƒ_ nÄ• ma methunaviratisamaá¹‡adhammasÄ• sanamaggÄ• naá¹ƒ adhi
``abrahmacariyaá¹ƒ pahÄ• ya brahmacÄ• rÄ« hotÄ«â€™â€™ ti (DN I 194; MN I 292) evamÄ
brahmacariyanti vuccati. ``bhagavati no, Ä• vuso, brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti eva
samaá¹‡adhammo. ``na tÄ• vÄ• haá¹ƒ, pÄ• pima, parinibbÄ• yissÄ• mi, yÄ• va me idaá¹ƒ b
bhavissati phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aâ€™â€™ nti evamÄ• dÄ«su (DN II 16
sÄ• sanaá¹ƒ. ``ayameva kho, bhikkhu, ariyo aá¹-á¹-haá¹…giko maggo brahmacariyaá¹ƒ. sey
sammÄ• diá¹-á¹-hÄ«â€™â€™ ti evamÄ• dÄ«su (SN c V 6) maggo. idha pana ariyasaccada
gahitattÄ• avasesaá¹ƒ sabbampi vaá¹-á¹-ati. taÃ±cetaá¹ƒ uparÅ«pari nÄ• nappakÄ• ravises
``maá¹…galaâ€™â€™ nti veditabbaá¹ƒ.

__ariyasaccÄ• na_ \Be II 34/ __dassanaá¹ƒ_ nÄ• ma kumÄ• rapaÃ±he vuttatthÄ• naá¹ƒ ca
abhisamayavasena maggadassanaá¹ƒ. taá¹ƒ saá¹ƒsÄ• radukkhavÄ«tikkamahetuto ``maá¹…

__nibbÄ• nasacchikiriyÄ• _ nÄ• ma idha arahattaphalaá¹ƒ ``nibbÄ• naâ€™â€™ nti adhippe
paÃ±cagativÄ• nanena vÄ• nasaÃ±Ã±itÄ• ya taá¹‡hÄ• ya nikkhantattÄ• ``nibbÄ• naâ€™â€
paccavekkhaá¹‡Ä• vÄ• ``sacchikiriyÄ• â€™â€™ ti vuccati. itarassa pana nibbÄ• nassa ari
sacchikiriyÄ• siddhÄ• , tenetaá¹ƒ idha na adhippetaá¹ƒ. evamesÄ• nibbÄ• nasacchikiriyÄ•
diá¹-á¹-hadhammasukhavihÄ• rÄ• dihetuto ``maá¹…galaâ€™â€™ nti veditabbÄ• .

evaá¹ƒ imissÄ• pi gÄ• thÄ• ya tapo, brahmacariyaá¹ƒ, ariyasaccÄ• na dassanaá¹ƒ, nibbÄ•
maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ• ti.

niá¹-á¹-hitÄ• tapo cÄ• ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<271> idÄ• ni \Ne II 31/ __phuá¹-á¹-hassa lokadhammehÄ«_ti ettha __phuá¹-á¹-hassÄ• _ti
sampattassa. loke dhammÄ• __lokadhammÄ• , _ yÄ• va lokappavatti, tÄ• va anivattakÄ• c
__citta_nti mano mÄ• nasaá¹ƒ. __yassÄ• _ti navassa vÄ• majjhimassa vÄ• therassa vÄ• .
na vedhati. __asoka_nti nissokaá¹ƒ abbÅ«á¸·hasokasallaá¹ƒ. __viraja_nti vigatarajaá¹ƒ vidd
__khema_nti abhayaá¹ƒ nirupaddavaá¹ƒ. sesaá¹ƒ vuttanayamevÄ• ti ayaá¹ƒ tÄ• va padava

atthavaá¹‡á¹‡anÄ• pana evaá¹ƒ veditabbÄ• --- __phuá¹-á¹-hassa lokadhammehi yassa cit
lÄ• bhÄ• lÄ• bhÄ• dÄ«hi aá¹-á¹-hahi lokadhammehi phuá¹-á¹-hassa ajjhotthaá¹-assa cittaá¹ƒ
na vedhati, tassa taá¹ƒ cittaá¹ƒ kenaci akampanÄ«yalokuttarabhÄ• vÄ• vahanato ``maá¹…g
veditabbaá¹ƒ.

kassa pana etehi phuá¹-á¹-hassa cittaá¹ƒ na kampati? arahato khÄ«á¹‡Ä• savassa, na aÃ±
vuttaÃ±hetaá¹ƒ ---

``selo yathÄ• ekagghano, vÄ• tena na samÄ«rati.

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

``iá¹-á¹-hÄ• \Be II 35/ dhammÄ• aniá¹-á¹-hÄ• ca, na pavedhenti tÄ• dino.

á¹-hitaá¹ƒ cittaá¹ƒ vippamuttaá¹ƒ, vayaÃ±cassÄ• nupassatÄ«â€™â€™ ti || (AN b VI 55; Vin

__asokaá¹ƒ_ nÄ• ma khÄ«á¹‡Ä• savasseva cittaá¹ƒ. taÃ±hi yo ``soko socanÄ• socitattaá¹
cetaso parinijjhÄ• yitattaâ€™â€™ ntiÄ• dinÄ• (Vibh 237) nayena vuccati soko, tassa abhÄ•
nibbÄ• naá¹ƒ vadanti, taá¹ƒ purimapadena nÄ• nusandhiyati. yathÄ• ca asokaá¹ƒ, evaá¹ƒ v
khÄ«á¹‡Ä• savasseva cittaá¹ƒ. taÃ±hi rÄ• gadosamoharajÄ• naá¹ƒ vigatattÄ• __virajaá¹ƒ, _
khemattÄ• __khemaá¹ƒ_. yato etaá¹ƒ tena tenÄ• kÄ• rena tamhi tamhi pavattikkhaá¹‡e gah
tividhampi appavattakkhandhatÄ• dilokuttamabhÄ• vÄ• vahanato Ä• huneyyÄ• dibhÄ• vÄ• v
veditabbaá¹ƒ.

evaá¹ƒ imissÄ• gÄ• thÄ• ya aá¹-á¹-halokadhammehi akampitacittaá¹ƒ, asokacittaá¹ƒ, viraja
cattÄ• ri maá¹…galÄ• ni vuttÄ• ni, maá¹…galattaÃ±ca nesaá¹ƒ tattha tattha vibhÄ• vitamevÄ

niá¹-á¹-hitÄ• phuá¹-á¹-hassa lokadhammehÄ«ti imissÄ• gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• .

<272> evaá¹ƒ \Ne II 32/ bhagavÄ• ``asevanÄ• ca bÄ• lÄ• naâ€™â€™ ntiÄ• dÄ«hi dasahi
maá¹…galÄ• ni kathetvÄ• idÄ• ni etÄ• neva attanÄ• vuttamaá¹…galÄ• ni thunanto __ ``etÄ
imaá¹ƒ avasÄ• nagÄ• thamabhÄ• si.

tassÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• --- __etÄ• disÄ• nÄ«_ti etÄ• ni Ä«disÄ• ni mayÄ• vuttapp
asevanÄ• dÄ«ni. __katvÄ• nÄ• _ti katvÄ• . katvÄ• na katvÄ• karitvÄ• ti hi atthato anaÃ±Ã±
__sabbatthamaparÄ• jitÄ• _ti sabbattha khandhakilesÄ• bhisaá¹…khÄ• radevaputtamÄ• rap
paccatthikesu ekenapi aparÄ• jitÄ• hutvÄ• , sayameva te cattÄ• ro mÄ• re parÄ• jetvÄ• ti v
cettha padasandhikaraá¹‡amattoti viÃ±Ã±Ä• tabbo.

__sabbattha sotthiá¹ƒ gacchantÄ«_ti etÄ• disÄ• ni maá¹…galÄ• ni katvÄ• catÅ«hi mÄ• reh
sabbattha idhalokaparalokesu á¹-hÄ• nacaá¹…kamanÄ• dÄ«su ca sotthiá¹ƒ gacchanti, bÄ•
uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• \Be II 36/, tesaá¹ƒ abhÄ• vÄ• sotthiá¹ƒ ga

anupasaá¹-á¹-hÄ• khemino appaá¹-ibhayÄ• gacchantÄ«ti vuttaá¹ƒ hoti. anunÄ• siko cettha
gÄ• thÄ• bandhasukhatthaá¹ƒ vuttoti veditabbo.

__taá¹ƒ tesaá¹ƒ maá¹…galamuttama_nti iminÄ• gÄ• thÄ• pÄ• dena bhagavÄ• desanaá¹ƒ
evaá¹ƒ devaputta ye etÄ• disÄ• ni karonti, te yasmÄ• sabbattha sotthiá¹ƒ gacchanti, tasmÄ
asevanÄ• di aá¹-á¹-hatiá¹ƒsavidhampi tesaá¹ƒ etÄ• disakÄ• rakÄ• naá¹ƒ maá¹…galaá¹ƒ utta
pavaranti gaá¹‡hÄ• hÄ«ti.

evaÃ±ca bhagavatÄ• niá¹-á¹-hÄ• pitÄ• ya desanÄ• ya pariyosÄ• ne koá¹-isatasahassadev
pÄ• puá¹‡iá¹ƒsu, sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalappattÄ• naá¹ƒ gaá¹‡anÄ• as
dutiyadivase Ä• nandattheraá¹ƒ Ä• mantesi --- ``imaá¹ƒ, Ä• nanda, rattiá¹ƒ aÃ±Ã±atarÄ• de
upasaá¹…kamitvÄ• maá¹…galapaÃ±haá¹ƒ pucchi. athassÄ• haá¹ƒ aá¹-á¹-hatiá¹ƒsa maá¹…
Ä• nanda, imaá¹ƒ maá¹…galapariyÄ• yaá¹ƒ, uggahetvÄ• bhikkhÅ« vÄ• cehÄ«â€™â€™ ti. t
vÄ• cesi. tayidaá¹ƒ Ä• cariyaparamparÄ• bhataá¹ƒ yÄ• vajjatanÄ• pavattati, evamidaá¹ƒ br
phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• va devamanussehi sup

idÄ• ni etesveva maá¹…galesu Ã±Ä• á¹‡aparicayapÄ• á¹-avatthaá¹ƒ ayaá¹ƒ Ä• dito pabhut
idhalokaparalokalokuttarasukhakÄ• mÄ• sattÄ• bÄ• lajanasevanaá¹ƒ pahÄ• ya, paá¹‡á¸• i
pÅ«jentÄ• , patirÅ«padesavÄ• sena pubbe katapuÃ±Ã±atÄ• ya ca kusalappavattiyaá¹ƒ codi
paá¹‡idhÄ• ya, bÄ• husaccasippavinayehi alaá¹…katattabhÄ• vÄ• , vinayÄ• nurÅ«paá¹ƒ su
II 33/, yÄ• va gihibhÄ• vaá¹ƒ na vijahanti, tÄ• va mÄ• tÄ• pituupaá¹-á¹-hÄ• nena porÄ• á¹‡a
visodhayamÄ• nÄ• , puttadÄ• rasaá¹…gahena navaá¹ƒ iá¹‡amÅ«laá¹ƒ payojayamÄ• nÄ• , a
dhanadhaÃ±Ã±Ä• disamiddhiá¹ƒ pÄ• puá¹‡antÄ• , dÄ• nena bhogasÄ• raá¹ƒ dhammacariy
Ã±Ä• tisaá¹…gahena sakajanahitaá¹ƒ anavajjakammantatÄ• ya parajanahitaÃ±ca karontÄ•
parÅ«paghÄ• taá¹ƒ majjapÄ• nasaá¹ƒyamena attÅ«paghÄ• taÃ±ca vivajjetvÄ• , dhammesu
vaá¸• á¸• hetvÄ• , vaá¸• á¸• hitakusalatÄ• ya gihibyaÃ±janaá¹ƒ ohÄ• ya pabbajitabhÄ• ve á¹
buddhabuddhasÄ• vakupajjhÄ• cariyÄ• dÄ«su gÄ• ravena nivÄ• tena ca vattasampadaá¹ƒ
paccayagedhaá¹ƒ \Be II 37/ pahÄ• ya, kataÃ±Ã±utÄ• ya sappurisabhÅ«miyaá¹ƒ á¹-hatvÄ• ,
cittalÄ«nataá¹ƒ pahÄ• ya, khantiyÄ• sabbaparissaye abhibhavitvÄ• , sovacassatÄ• ya sanÄ
samaá¹‡adassanena paá¹-ipattipayogaá¹ƒ passantÄ• , dhammasÄ• kacchÄ• ya kaá¹…khÄ•
kaá¹…khaá¹ƒ paá¹-ivinodetvÄ• , indriyasaá¹ƒvaratapena sÄ«lavisuddhiá¹ƒ samaá¹‡adhamm
cittavisuddhiá¹ƒ tato parÄ• ca catasso visuddhiyo sampÄ• dentÄ• , imÄ• ya paá¹-ipadÄ• ya
ariyasaccadassanapariyÄ• yaá¹ƒ Ã±Ä• á¹‡adassanavisuddhiá¹ƒ patvÄ• arahattaphalasaá¹
sacchikaronti. yaá¹ƒ sacchikatvÄ• sinerupabbato viya vÄ• tavuá¹-á¹-hÄ«hi aá¹-á¹-hahi lokad
avikampamÄ• nacittÄ• asokÄ• virajÄ• khemino honti. ye ca khemino, te sabbattha ekenÄ•
sabbattha ca sotthiá¹ƒ gacchanti. tenÄ• ha bhagavÄ• ---

``etÄ• disÄ• ni katvÄ• na, sabbatthamaparÄ• jitÄ• .

sabbattha sotthiá¹ƒ gacchanti, taá¹ƒ tesaá¹ƒ maá¹…galamuttamaâ€™â€™ nti ||

iti paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya maá¹…galasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÅ«cilomasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 34/ \Ee I 301/ __me suta_nti sÅ«cilomasuttaá¹ƒ. kÄ• uppatti? atthavaá¹‡á
uppatti Ä• vi bhavissati. atthavaá¹‡á¹‡anÄ• yaÃ±ca ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• di vutta
viharati á¹-aá¹…kitamaÃ±ce sÅ«cilomassa yakkhassa bhavane_ti ettha pana kÄ• gayÄ• , k
kasmÄ• ca bhagavÄ• tassa yakkhassa bhavane viharatÄ«ti? vuccate --- __gayÄ• _ti gÄ• n
tadubhayampi idha vaá¹-á¹-ati. gayÄ• gÄ• massa hi avidÅ«re dese viharantopi ``gayÄ• yaá¹
vuccati, tassa ca gÄ• massa samÄ«pe avidÅ«re dvÄ• rasantike so á¹-aá¹…kitamaÃ±co. gay
``gayÄ• yaá¹ƒ viharatÄ«â€™â€™ ti vuccati, gayÄ• titthe ca so á¹-aá¹…kitamaÃ±co. __á¹-aá
catunnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ upari vitthataá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ Ä• ropetvÄ• kato pÄ• s
nissÄ• ya yakkhassa bhavanaá¹ƒ Ä• á¸·avakassa bhavanaá¹ƒ viya. yasmÄ• vÄ• pana bha
paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya buddhacakkhunÄ• lokaá
kharalomassa cÄ• ti dvinnampi yakkhÄ• naá¹ƒ sotÄ• pattiphalÅ«panissayaá¹ƒ addasa, tasm
antoaruá¹‡eyeva nÄ• nÄ• disÄ• hi sannipatitassa janassa
kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dinÄ• nappakÄ• rÄ• sucinissandakilinnabhÅ«mibhÄ• gampi taá¹
tasmiá¹ƒ á¹-aá¹…kitamaÃ±ce nisÄ«di sÅ«cilomassa yakkhassa bhavane. tena vuttaá¹ƒ ``ek
gayÄ• yaá¹ƒ viharati á¹-aá¹…kitamaÃ±ce sÅ«cilomassa yakkhassa bhavaneâ€™â€™ ti.

__tena kho pana samayenÄ• _ti yaá¹ƒ samayaá¹ƒ bhagavÄ• tattha viharati, tena samayen
sÅ«cilomo ca yakkho bhagavato avidÅ«re atikkamantÄ«_ti. ke te yakkhÄ• , kasmÄ• ca atik
tesu tÄ• va eko atÄ«te saá¹…ghassa telaá¹ƒ anÄ• pucchÄ• gahetvÄ• attano sarÄ«raá¹ƒ m
niraye paccitvÄ• gayÄ• pokkharaá¹‡itÄ«re yakkhayoniyaá¹ƒ nibbatto. tasseva cassa kamm
virÅ«pÄ• ni aá¹…gapaccaá¹…gÄ• ni ahesuá¹ƒ \Ee I 302/, iá¹-á¹-hakacchadanasadisaÃ±ca l
so kira yadÄ• paraá¹ƒ bhiá¹ƒsÄ• petukÄ• mo hoti, tadÄ• chadaniá¹-á¹-hakasadisÄ• ni cam
bhiá¹ƒsÄ• peti. evaá¹ƒ so kharasamphassattÄ• __kharo yakkho_tveva nÄ• maá¹ƒ labhi.

itaro \Ne II 35/ kassapassa bhagavato kÄ• le upÄ• sako hutvÄ• mÄ• sassa aá¹-á¹-ha divas
dhammaá¹ƒ suá¹‡Ä• ti. so ekadivasaá¹ƒ dhammassavane ghosite saá¹…ghÄ• rÄ• madvÄ•
ugghosanaá¹ƒ sutvÄ• ``sace nhÄ• yÄ• mi, ciraá¹ƒ bhavissatÄ«â€™â€™ ti kiliá¹-á¹-hagattov
pavisitvÄ• mahagghe bhummattharaá¹‡e anÄ• darena nipajjitvÄ• supi. bhikkhu evÄ• yaá¹ƒ
saá¹ƒyuttabhÄ• á¹‡akÄ• . so tena ca aÃ±Ã±ena kammena ca niraye paccitvÄ• gayÄ• pokk

yakkhayoniyaá¹ƒ nibbatto. so tassa kammassa vipÄ• kÄ• vasesena duddasiko ahosi, sarÄ«
lomÄ• ni ahesuá¹ƒ. so hi bhiá¹ƒsÄ• petabbake satte sÅ«cÄ«hi vijjhanto viya bhiá¹ƒsÄ• peti.
sÅ«cisadisalomattÄ• __sÅ«cilomo yakkho_tveva nÄ• maá¹ƒ labhi. te attano gocaratthÄ• ya
nikkhamitvÄ• muhuttaá¹ƒ gantvÄ• gatamaggeneva nivattitvÄ• itaraá¹ƒ disÄ• bhÄ• gaá¹ƒ g
avidÅ«re atikkamanti.

__atha kho kharo_ti kasmÄ• te evamÄ• haá¹ƒsu? kharo samaá¹‡akappaá¹ƒ disvÄ• Ä• ha
na so samaá¹‡o, samaá¹‡apaá¹-irÅ«pakattÄ• pana samaá¹‡ako hotÄ«â€™â€™ ti evaá¹ƒla
bhagavantaá¹ƒ maÃ±Ã±amÄ• no __ ``neso samaá¹‡o, samaá¹‡ako esoâ€™â€™ _ti sahasA
vÄ«maá¹ƒsitukÄ• mo Ä• ha --- __ ``yÄ• vÄ• haá¹ƒ jÄ• nÄ• mÄ«â€™â€™ _ti. ``atha khoâ€™
__sÅ«cilomo yakkho_ti ito pabhuti yÄ• va __apica kho te samphasso pÄ• pakoti, _ tÄ• va u
kevalaÃ±cettha __bhagavato kÄ• ya_nti attano kÄ• yaá¹ƒ bhagavato upanÄ• mesÄ«ti evaá

tato abhÄ• yantaá¹ƒ bhagavantaá¹ƒ \Ee I 303/ disvÄ• __ ``paÃ±haá¹ƒ taá¹ƒ samaá¹‡Ä• â€
kÄ• raá¹‡Ä• ? so hi cintesi --- ``iminÄ• pi nÄ• ma me evaá¹ƒ kharena amanussasamphasse
bhÄ• yati, handÄ• haá¹ƒ etaá¹ƒ buddhavisaye paÃ±haá¹ƒ pucchÄ• mi, addhÄ• ayaá¹ƒ tatth
naá¹ƒ evaá¹ƒ viheá¹-hessÄ• mÄ«â€™â€™ ti. bhagavÄ• taá¹ƒ sutvÄ• ``na khvÄ• haá¹ƒ taá
taá¹ƒ sabbaá¹ƒ Ä• á¸·avakasutte vuttanayeneva sabbÄ• kÄ• rehi veditabbaá¹ƒ.

<273> __atha kho sÅ«cilomo yakkho bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ``rÄ• go ca d
rÄ• gadosÄ• vuttanayÄ• eva. __kutonidÄ• nÄ• _ti kiá¹ƒnidÄ• nÄ• kiá¹ƒhetukÄ• . __kuto_t
veditabbo, samÄ• se cassa lopÄ• bhÄ• vo. atha vÄ• __nidÄ• nÄ• _ti jÄ• tÄ• uppannÄ• ti a
kutojÄ• tÄ• , kutouppannÄ• ti vuttaá¹ƒ hoti. __aratÄ« ratÄ« lomahaá¹ƒso kutojÄ• _ti yÄ• yaá
senÄ• sanesu aÃ±Ã±ataraÃ±Ã±ataresu vÄ• adhikusalesu dhammesu arati \Ne II 36/ aratitÄ
anabhiramaá¹‡Ä• ukkaá¹‡á¹-hitÄ• paritassitÄ• â€™â€™ ti (Vibh 856) evaá¹ƒ vibhattÄ• ara
kÄ• maguá¹‡esu rati, yo ca lomahaá¹ƒsasamuá¹-á¹-hÄ• panato ``lomahaá¹ƒsoâ€™â€™ tve
cittutrÄ• so. ime tayo dhammÄ• kutojÄ• kutojÄ• tÄ• ti pucchati \Be II 40/. __kuto samuá¹-á
uppajjitvÄ• . __mano_ti kusalacittaá¹ƒ, __vitakkÄ• _ti uragasutte vuttÄ• nava kÄ• mavitakk
dhaá¹…kamivossajantÄ«_ti yathÄ• gÄ• madÄ• rakÄ• kÄ«á¸·antÄ• kÄ• kaá¹ƒ suttena pÄ•
khipanti, evaá¹ƒ kusalamanaá¹ƒ akusalavitakkÄ• kuto samuá¹-á¹-hÄ• ya ossajantÄ«ti pucch

<274> athassa bhagavÄ• te paÃ±he vissajjento __ ``rÄ• go cÄ• â€™â€™ _ti dutiyagÄ• tha
attabhÄ• vaá¹ƒ sandhÄ• yÄ• ha. attabhÄ• vanidÄ• nÄ• hi rÄ• gadosÄ• . aratiratilomahaá¹ƒ
kÄ• mavitakkÄ• diakusalavitakkÄ• ca attabhÄ• vatoyeva \Ee I 304/ samuá¹-á¹-hÄ• ya kusal
tadaÃ±Ã±aá¹ƒ pakatiÄ• dikÄ• raá¹‡aá¹ƒ paá¹-ikkhipanto Ä• ha --- __ ``itonidÄ• nÄ• itojÄ• i
samuá¹-á¹-hÄ• yÄ• â€™â€™ _ti. saddasiddhi cettha purimagÄ• thÄ• ya vuttanayeneva ved

275-6__._ evaá¹ƒ te paÃ±he vissajjetvÄ• idÄ• ni yvÄ• yaá¹ƒ ``itonidÄ• nÄ• â€™â€™ tiÄ• d

attabhÄ• vato jÄ• tÄ• attabhÄ• vato samuá¹-á¹-hÄ• yÄ• â€™â€™ ti attho vutto, taá¹ƒ sÄ• d
attasambhÅ«tÄ• â€™â€™ _ti. ete hi sabbepi rÄ• gÄ• dayo vitakkapariyosÄ• nÄ• taá¹‡hÄ•
jÄ• yantÄ• ca paÃ±cupÄ• dÄ• nakkhandhabhede attabhÄ• vapariyÄ• ye attani sambhÅ«tÄ
attasambhÅ«tÄ• â€™â€™ ti. idÄ• ni tadatthajotikaá¹ƒ upamaá¹ƒ karoti __ ``nigrodhasseva
tattha khandhesu jÄ• tÄ• __khandhajÄ• , _ pÄ• rohÄ• nametaá¹ƒ adhivacanaá¹ƒ. kiá¹ƒ vutt
nigrodhassa khandhajÄ• nÄ• ma pÄ• rohÄ• Ä• porasasinehe sati jÄ• yanti, jÄ• yantÄ• ca
tesu sÄ• khappabhedesu sambhavanti, evametepi rÄ• gÄ• dayo ajjhattataá¹‡hÄ• snehe sat
tasmiá¹ƒyeva attabhÄ• ve tesu tesu cakkhÄ• dibhedesu dvÄ• rÄ• rammaá¹‡avatthÅ«su sam
veditabbametaá¹ƒ ``attabhÄ• vanidÄ• nÄ• attabhÄ• vajÄ• attabhÄ• vasamuá¹-á¹-hÄ• nÄ•

avasesadiyaá¸• á¸• hagÄ• thÄ• ya pana ayaá¹ƒ sabbasaá¹…gÄ• hikÄ• atthavaá¹‡á¹‡anÄ•
ete __puthÅ« visattÄ• kÄ• mesu_. rÄ• gopi hi paÃ±cakÄ• maguá¹‡ikÄ• divasena, dosopi Ä
aratiÄ• dayopi tassa tasseva bhedassa vasenÄ• ti sabbathÄ• sabbepime kilesÄ• puthÅ« a
hutvÄ• vatthudvÄ• rÄ• rammaá¹‡Ä• divasena tesu tesu vatthukÄ• mesu tathÄ• tathÄ• vis
37/ saá¹ƒsibbitvÄ• á¹-hitÄ• . kimiva? __mÄ• luvÄ• va vitatÄ• vane, _ yathÄ• vane vitatÄ•
rukkhassa sÄ• khapasÄ• khÄ• dibhedesu visattÄ• hoti laggÄ• laggitÄ• saá¹ƒsibbitvÄ• á¹-
puthuppabhedesu vatthukÄ• mesu visattaá¹ƒ kilesagaá¹‡aá¹ƒ __ye naá¹ƒ pajÄ• nanti yaton
vinodenti suá¹‡ohi yakkha_ \Ee I 305/.

tattha __yatonidÄ• na_nti bhÄ• vanapuá¹ƒsakaniddeso, tena kiá¹ƒ dÄ«peti? ye sattÄ• naá
``yatonidÄ• naá¹ƒ uppajjatÄ«â€™â€™ ti evaá¹ƒ jÄ• nanti, te naá¹ƒ ``taá¹‡hÄ• snehasnehite
uppajjatÄ«â€™â€™ ti Ã±atvÄ• taá¹ƒ taá¹‡hÄ• snehaá¹ƒ Ä• dÄ«navÄ• nupassanÄ• dibhÄ•
vinodenti pajahanti byantÄ«karonti ca, etaá¹ƒ amhÄ• kaá¹ƒ subhÄ• sitaá¹ƒ suá¹‡ohi yakkhÄ
attabhÄ• vajÄ• nanena dukkhapariÃ±Ã±aá¹ƒ taá¹‡hÄ• sneharÄ• gÄ• dikilesagaá¹‡avinodan
dÄ«peti.

ye ca naá¹ƒ vinodenti, __te duttaraá¹ƒ oghamimaá¹ƒ taranti atiá¹‡á¹‡apubbaá¹ƒ apunabbha
maggabhÄ• vanaá¹ƒ nirodhasacchikiriyaÃ±ca dÄ«peti. ye hi naá¹ƒ kilesagaá¹‡aá¹ƒ vinoden
bhÄ• venti. na hi maggabhÄ• vanaá¹ƒ vinÄ• kilesavinodanaá¹ƒ atthi. ye ca maggaá¹ƒ bhÄ•
pakatiÃ±Ä• á¹‡ena kÄ• moghÄ• diá¹ƒ catubbidhampi oghamimaá¹ƒ taranti. maggabhÄ• var
__atiá¹‡á¹‡apubba_nti iminÄ• dÄ«ghena addhunÄ• supinantenapi avÄ«tikkantapubbaá¹ƒ.
nibbÄ• nÄ• ya. evamimaá¹ƒ catusaccadÄ«pikaá¹ƒ gÄ• thaá¹ƒ suá¹‡antÄ• ``sutvÄ• dhamm
dhammÄ• naá¹ƒ atthamupaparikkhantÄ«â€™â€™ tiÄ• dikaá¹ƒ kathaá¹ƒ subhÄ• viniyÄ• pa
sahÄ• yakÄ• yakkhÄ• gÄ• thÄ• pariyosÄ• neyeva sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, pÄ
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• dibbÄ• laá¹…kÄ• ravibhÅ«sitÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya sÅ«cilomasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kapilasutta- (dhammacariyasutta) -vaá¹‡á¹‡anÄ•

__dhammacariya_nti \Ne II 38/ \Be II 42/ kapilasuttaá¹ƒ. kÄ• uppatti? hemavatasutte vuttan
kassape bhagavati dve kulaputtÄ• bhÄ• taro nikkhamitvÄ• sÄ• vakÄ• naá¹ƒ santike pabba
nÄ• ma, kaniá¹-á¹-ho kapilo nÄ• ma. tesaá¹ƒ mÄ• tÄ• sÄ• dhanÄ« nÄ• ma, kaniá¹-á¹-habha
bhikkhunÄ«su \Ee I 306/ pabbajiá¹ƒsu. tato te dvepi hemavatasutte vuttanayeneva ``sÄ• sa
ti pucchitvÄ• sutvÄ• ca jeá¹-á¹-ho ``vÄ• sadhuraá¹ƒ pÅ«ressÄ• mÄ«â€™â€™ ti paÃ±ca va
Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike vasitvÄ• paÃ±cavasso hutvÄ• yÄ• va arahattaá¹ƒ, tÄ•
sutvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• vÄ• yamanto arahattaá¹ƒ pÄ• puá¹‡i. kapilo ``ahaá¹ƒ tÄ• v
vuá¸• á¸• hakÄ• le vÄ• sadhuraá¹ƒ paripÅ«ressÄ• mÄ«â€™â€™ ti ganthadhuraá¹ƒ Ä• rabh
pariyattiá¹ƒ nissÄ• ya parivÄ• ro, parivÄ• raá¹ƒ nissÄ• ya lÄ• bho ca udapÄ• di.

so bÄ• husaccamadena matto paá¹‡á¸• itamÄ• nÄ« anaÃ±Ã±Ä• tepi aÃ±Ã±Ä• tamÄ• nÄ«
akappiyaá¹ƒ, akappiyampi kappiyaá¹ƒ, sÄ• vajjampi anavajjaá¹ƒ, anavajjampi sÄ• vajjanti b
bhikkhÅ«hi, ``mÄ• , Ä• vuso kapila, evaá¹ƒ avacÄ• â€™â€™ tiÄ• dinÄ• nayena ovadiyamÄ
rittamuá¹-á¹-hisadisÄ• â€™â€™ tiÄ• dÄ«hi vacanehi khuá¹ƒsento vambhentoyeva carati. bh
sodhanattherassÄ• pi etamatthaá¹ƒ Ä• rocesuá¹ƒ. sopi naá¹ƒ upasaá¹…kamitvÄ• Ä• ha ---
Ä• yu nÄ• ma tumhÄ• disÄ• naá¹ƒ sammÄ• paá¹-ipatti. mÄ• , Ä• vuso kapila, kappiyampi a
kappiyaá¹ƒ, sÄ• vajjampi anavajjaá¹ƒ, anavajjampi sÄ• vajjanti vadehÄ«â€™â€™ ti. so tass
tato naá¹ƒ sodhanatthero dvattikkhattuá¹ƒ vatvÄ• ---

``ekavÄ• campi dvivÄ• caá¹ƒ, bhaá¹‡eyya anukampako.

tatuttariá¹ƒ na bhÄ• seyya, dÄ• sovayyassa santikeâ€™â€™ ti || (J II 19.34) ---

parivajjetvÄ• ``tvameva, Ä• vuso, sakena kammena paÃ±Ã±Ä• yissasÄ«â€™â€™ ti pakkÄ
bhikkhÅ« chaá¸• á¸• esuá¹ƒ.

so \Ne II 39/ \Be II 43/ durÄ• cÄ• ro hutvÄ• durÄ• cÄ• raparivuto viharanto ekadivasaá¹ƒ ``
osÄ• ressÄ• mÄ«â€™â€™ ti sÄ«hÄ• sanaá¹ƒ abhiruyha citrabÄ«janiá¹ƒ gahetvÄ• nisinno
bhikkhÅ«naá¹ƒ pÄ• timokkhoâ€™â€™ ti tikkhattuá¹ƒ Ä• ha. atheko bhikkhupi ``mayhaá¹ƒ \E
na avoca. na ca tassa tesaá¹ƒ vÄ• pÄ• timokkho vattati. tato so ``pÄ• timokkhe sutepi asute
natthÄ«â€™â€™ ti Ä• sanÄ• vuá¹-á¹-hÄ• si. evaá¹ƒ kassapassa bhagavato sÄ• sanaá¹ƒ o
sodhanatthero tadaheva parinibbÄ• yi. sopi kapilo evaá¹ƒ taá¹ƒ sÄ• sanaá¹ƒ osakkÄ• petvÄ
avÄ«cimahÄ• niraye nibbatti, sÄ• pissa mÄ• tÄ• ca bhaginÄ« ca tasseva diá¹-á¹-hÄ• nugat
bhikkhÅ« akkosamÄ• nÄ• paribhÄ• samÄ• nÄ• kÄ• laá¹ƒ katvÄ• niraye nibbattiá¹ƒsu.

tasmiá¹ƒyeva ca kÄ• le paÃ±casatÄ• purisÄ• gÄ• maghÄ• tÄ• dÄ«ni katvÄ• corikÄ• ya jÄ
anubaddhÄ• palÄ• yamÄ• nÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• tattha kiÃ±ci gahanaá¹ƒ vÄ• paá¹
avidÅ«re pÄ• sÄ• á¹‡e vasantaá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• raÃ±Ã±ikaá¹ƒ bhikkhuá¹ƒ disvÄ• van
paá¹-isaraá¹‡aá¹ƒ hothÄ• â€™â€™ ti bhaá¹‡iá¹ƒsu. thero ``tumhÄ• kaá¹ƒ sÄ«lasadisaá¹ƒ p
sabbe paÃ±ca sÄ«lÄ• ni samÄ• diyathÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti samp
samÄ• diyiá¹ƒsu. thero ``tumhe sÄ«lavanto, idÄ• ni attano jÄ«vitaá¹ƒ vinÄ• sentesupi mÄ•
padÅ«sayitthÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu. atha te jÄ•
ca maggamÄ• nÄ• te core disvÄ• sabbeva jÄ«vitÄ• voropesuá¹ƒ. te kÄ• laá¹ƒ katvÄ• kÄ•
nibbattiá¹ƒsu. tesu jeá¹-á¹-hakacoro jeá¹-á¹-hakadevaputto ahosi, itare tasseva parivÄ• rÄ• .

te anulomapaá¹-ilomaá¹ƒ saá¹ƒsarantÄ• ekaá¹ƒ buddhantaraá¹ƒ devaloke khepetvÄ• amh
devalokato cavitvÄ• jeá¹-á¹-hakadevaputto sÄ• vatthidvÄ• re kevaá¹-á¹-agÄ• mo atthi, tatth
paÃ±casatakulajeá¹-á¹-hassa kevaá¹-á¹-assa pajÄ• patiyÄ• kucchimhi paá¹-isandhiá¹ƒ agga
avasesakevaá¹-á¹-apajÄ• patÄ«naá¹ƒ. evaá¹ƒ tesaá¹ƒ ekadivasaá¹ƒyeva paá¹-isandhiggaha
gabbhavuá¹-á¹-hÄ• naÃ±ca ahosi. atha kevaá¹-á¹-ajeá¹-á¹-ho ``atthi nu kho imasmiá¹ƒ gÄ• n
ajja jÄ• tÄ• â€™â€™ ti vicinanto te dÄ• rake disvÄ• ``ime me \Ee I 308/ puttassa sahÄ• yal
sabbesaá¹ƒ posÄ• vanikaá¹ƒ adÄ• si. te sabbe sahÄ• yakÄ• \Be II 44/ sahapaá¹ƒsuá¹ƒ kÄ«
vayappattÄ• ahesuá¹ƒ. yasojo tesaá¹ƒ aggo ahosi.

kapilopi \Ne II 40/ tadÄ• niraye pakkÄ• vasesena aciravatiyÄ• suvaá¹‡á¹‡avaá¹‡á¹‡o dugg
hutvÄ• nibbatti. athekadivasaá¹ƒ sabbepi kevaá¹-á¹-adÄ• rakÄ• jÄ• lÄ• ni gahetvÄ• ``mac
nadiá¹ƒ gantvÄ• jÄ• lÄ• ni pakkhipiá¹ƒsu. tesaá¹ƒ jÄ• laá¹ƒ so maccho pÄ• visi. taá¹ƒ disvÄ
kevaá¹-á¹-agÄ• mo uccÄ• saddamahÄ• saddo ahosi --- ``amhÄ• kaá¹ƒ puttÄ• paá¹-hamaá¹
suvaá¹‡á¹‡amacchaá¹ƒ bandhiá¹ƒsu, vuá¸• á¸• hi nesaá¹ƒ dÄ• rakÄ• naá¹ƒ, idÄ• ni ca no rÄ
dassatÄ«â€™â€™ ti. atha te paÃ±casatÄ• pi dÄ• rakasahÄ• yakÄ• macchaá¹ƒ nÄ• vÄ• ya
ukkhipitvÄ• raÃ±Ã±o santikaá¹ƒ agamaá¹ƒsu. rÄ• jÄ• disvÄ• ``kiá¹ƒ etaá¹ƒ bhaá¹‡eâ€™â
devÄ• â€™â€™ ti. rÄ• jÄ• suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ macchaá¹ƒ disvÄ• ``bhagavÄ• etass
jÄ• nissatÄ«â€™â€™ ti macchaá¹ƒ gÄ• hÄ• petvÄ• bhagavato santikaá¹ƒ agamÄ• si. mac
jetavanaá¹ƒ ativiya duggandhaá¹ƒ hoti.

rÄ• jÄ• bhagavantaá¹ƒ pucchi --- ``kasmÄ• , bhante, maccho suvaá¹‡á¹‡avaá¹‡á¹‡o jÄ• to
duggandho vÄ• yatÄ«â€™â€™ ti? ayaá¹ƒ, mahÄ• rÄ• ja, kassapassa bhagavato pÄ• vacan
bahussuto Ä• gatÄ• gamo. attano vacanaá¹ƒ agaá¹‡hantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ akkosaka
bhagavato sÄ• sanavinÄ• sako. yaá¹ƒ so tassa bhagavato sÄ• sanaá¹ƒ vinÄ• sesi, tena kan
nibbatti, vipÄ• kÄ• vasesena ca idÄ• ni maccho jÄ• to. yaá¹ƒ dÄ«gharattaá¹ƒ buddhavacana
vaá¹‡á¹‡aá¹ƒ kathesi, tassa nissandena Ä«disaá¹ƒ vaá¹‡á¹‡aá¹ƒ paá¹-ilabhi. yaá¹ƒ bhikkhÅ
akkosakaparibhÄ• sako ahosi, tenassa mukhato duggandho vÄ• yati. ``ullapÄ• pemi naá¹ƒ

``Ä• ma bhagavÄ• â€™â€™ ti. atha bhagavÄ•  \Ee I 309/ macchaá¹ƒ Ä• lapi --- ``tvaá¹ƒsi k
bhagavÄ• , ahaá¹ƒ kapiloâ€™â€™ ti. ``kuto Ä• gatosÄ«â€™â€™ ti? ``avÄ«cimahÄ• nirayat
``sodhano kuhiá¹ƒ gatoâ€™â€™ ti? ``parinibbuto bhagavÄ• â€™â€™ ti. ``sÄ• dhanÄ« kuhi
``mahÄ• niraye nibbattÄ•  bhagavÄ• â€™â€™ ti. ``tÄ• panÄ• kuhiá¹ƒ gatÄ• â€™â€™ ti? ``
bhagavÄ• â€™â€™ ti. ``idÄ• ni tvaá¹ƒ kuhiá¹ƒ gamissasÄ«â€™â€™ ti? ``mahÄ• nirayaá¹ƒ
vippaá¹-isÄ• rÄ• bhibhÅ«to nÄ• vaá¹ƒ sÄ«sena paharitvÄ• kÄ• lakato mahÄ• niraye nibbat
ahosi lomahaá¹-á¹-hajÄ• to. atha \Be II 45/ bhagavÄ• tattha sampattagahaá¹-á¹-hapabbajita
taá¹…khaá¹‡Ä• nurÅ«paá¹ƒ dhammaá¹ƒ desento imaá¹ƒ suttamabhÄ• si.

277-8__._ tattha __dhammacariya_nti kÄ• yasucaritÄ• di dhammacariyaá¹ƒ. __brahmacariy
__etadÄ• hu vasuttama_nti etaá¹ƒ ubhayampi lokiyalokuttaraá¹ƒ sucaritaá¹ƒ saggamokkhas
vasuttamanti Ä• hu ariyÄ• . vasuttamaá¹ƒ nÄ• ma uttamaratanaá¹ƒ, anugÄ• mikaá¹ƒ attÄ• d
asÄ• dhÄ• raá¹‡anti adhippÄ• yo.

 ettÄ• vatÄ• \Ne II 41/ ``gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• sammÄ• paá¹-ipattiyeva pa
dassetvÄ• idÄ• ni paá¹-ipattivirahitÄ• ya pabbajjÄ• ya asÄ• rakattadassanena kapilaá¹ƒ aÃ
garahanto __ ``pabbajitopi ce hotÄ«â€™â€™ _ti evamÄ• dimÄ• ha.

 tatrÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• --- yo hi koci gihibyaÃ±janÄ• ni apanetvÄ• bhaá¹‡á¸• ukÄ
upasaá¹…kamanena __pabbajitopi ce_ __hoti_ pubbe vuttatthaá¹ƒ __agÄ• rasmÄ• anagÄ•
mukharajÄ• tiko_ hoti pharusavacano, nÄ• nappakÄ• rÄ• ya vihesÄ• ya abhiratattÄ• __vihe
hirottappÄ• bhÄ• vena magasadisattÄ• __mago, jÄ«vitaá¹ƒ tassa pÄ• piyo, _ tassa evarÅ«
atipÄ• paá¹ƒ atihÄ«naá¹ƒ. kasmÄ• ? yasmÄ• imÄ• ya micchÄ• paá¹-ipattiyÄ• rÄ• gÄ• dima
vaá¸• á¸• heti attano_.

 <279> na kevalaÃ±ca iminÄ• va kÄ• raá¹‡enassa jÄ«vitaá¹ƒ pÄ• piyo, apica kho pana ayaa
mukharajÄ• tikattÄ• __kalahÄ• bhirato bhikkhu_ subhÄ• sitassa atthavijÄ• nanasammohan
Ä• vuto, _ ``mÄ• , Ä• vuso kapila, evaá¹ƒ avaca, iminÄ• pi pariyÄ• yena taá¹ƒ gaá¹‡hÄ• hÄ«
nayena pesalehi bhikkhÅ«hi __akkhÄ• tampi na jÄ• nÄ• ti dhammaá¹ƒ buddhena desitaá¹ƒ_
taá¹ƒ nÄ• nappakÄ• rena attano vuccamÄ• nampi na jÄ• nÄ• ti. evampissa jÄ«vitaá¹ƒ pÄ• p

 <280> tathÄ• so evarÅ«po vihesÄ• bhiratattÄ• __vihesaá¹ƒ bhÄ• vitattÄ• naá¹ƒ_ bhÄ• vita
sodhanattherapabhutike ``na tumhe vinayaá¹ƒ jÄ• nÄ• tha, na suttaá¹ƒ na abhidhammaá¹ƒ,
vuá¸• á¸• hapabbajitÄ• â€™â€™ tiÄ• dinÄ• nayena vihesanto \Be II 46/. upayogappavattiya
atha vÄ• yathÄ• vutteneva nayena ``vihesaá¹ƒ bhÄ• vitattÄ• naá¹ƒ karontoâ€™â€™ ti pÄ•
nippariyÄ• yameva sÄ• mivacanaá¹ƒ sijjhati. __avijjÄ• ya purakkhato_ti bhÄ• vitattavihesan
Ä• dÄ«navadassanapaá¹-icchÄ• dikÄ• ya avijjÄ• ya purakkhato pesito payojito sesapabbaji
vihesabhÄ• vena pavattaá¹ƒ diá¹-á¹-heva dhamme cittavibÄ• dhanena __saá¹…kilesaá¹ƒ, _

nirayasampÄ• panena __maggaá¹ƒ nirayagÄ• minaá¹ƒ_ na jÄ• nÄ• ti.

<281> ajÄ• nanto ca tena maggena catubbidhÄ• pÄ• yabhedaá¹ƒ __vinipÄ• taá¹ƒ samÄ• p
__gabbhÄ• gabbhaá¹ƒ tamÄ• tamaá¹ƒ_ ekekanikÄ• ye satakkhattuá¹ƒ sahassakkhattumpi
candimasÅ«riyehipi aviddhaá¹ƒsanÄ«yÄ• asurakÄ• yatamÄ• tamaÃ±ca samÄ• panno. __s
__bhikkhu pecca_ ito paralokaá¹ƒ gantvÄ• ayaá¹ƒ kapilamaccho viya nÄ• nappakÄ• raá¹ƒ

<282> kiá¹ƒ kÄ• raá¹‡Ä• ? __ gÅ«thakÅ«po yathÄ• assa, sampuá¹‡á¹‡o gaá¹‡avassiko, _
vaccakuá¹-igÅ«thakÅ«po gaá¹‡avassiko anekavassiko bahÅ«ni vassÄ• ni mukhato gÅ«ther
assa, so udakakumbhasatehi \Ee I 311/ udakakumbhasahassehi dhoviyamÄ• nopi duggand
dubbisodho hoti, evameva __yo evarÅ«po assa_ dÄ«gharattaá¹ƒ saá¹ƒkiliá¹-á¹-hakammante
gÅ«thena pÄ• pena sampuá¹‡á¹‡attÄ• sampuá¹‡á¹‡o puggalo, so __dubbisodho hi sÄ• á¹.
aá¹…gaá¹‡assa vipÄ• kaá¹ƒ paccanubhontopi na sujjhati. tasmÄ• vassagaá¹‡anÄ• ya apan
tÄ• disako bhikkhu pecca dukkhaá¹ƒ nigacchatÄ«ti. atha vÄ• ayaá¹ƒ imissÄ• gÄ• thÄ• ya s
vuttaá¹ƒ ``sa ve tÄ• disako bhikkhu, pecca dukkhaá¹ƒ nigacchatÄ«â€™â€™ ti, tatra siyÄ• t
panÄ• yaá¹ƒ tathÄ• kÄ• tuá¹ƒ, yathÄ• pecca dukkhaá¹ƒ na nigaccheyyÄ• â€™â€™ ti. na s
__gÅ«thakÅ«po ... pe ... sÄ• á¹…gaá¹‡o_ti.

283-4__._ yato \Be II 47/ paá¹-ikacceva __yaá¹ƒ evarÅ«paá¹ƒ jÄ• nÄ• tha, bhikkhavo gehan
evarÅ«paá¹ƒ paÃ±cakÄ• maguá¹‡anissitaá¹ƒ jÄ• neyyÄ• tha abhÅ«taguá¹‡apatthanÄ• kÄ•
icchÄ• ya samannÄ• gatattÄ• __pÄ• picchaá¹ƒ, _ kÄ• mavitakkÄ• dÄ«hi samannÄ• gatattÄ
kÄ• yikavÄ«tikkamÄ• dinÄ• veá¸·udÄ• nÄ• dibhedena ca pÄ• pÄ• cÄ• rena samannÄ• gata
vesiyÄ• dipÄ• pagocarato __pÄ• pagocaraá¹ƒ, sabbe samaggÄ• hutvÄ• na abhinibbajjiyÄ•
__abhinibbajjiyÄ• thÄ• _ti vivajjeyyÄ• tha mÄ• bhajeyyÄ• tha, mÄ• cassa abhinibbajjanam
Ä• pajjeyyÄ• tha, apica kho pana __kÄ• raá¹‡á¸• avaá¹ƒ niddhamatha, kasambuá¹ƒ apakas
kacavarabhÅ«taá¹ƒ puggalaá¹ƒ kacavaramiva anapekkhÄ• niddhamatha, kasaá¹-abhÅ«taÃ
majjhe paviá¹-á¹-haá¹ƒ pabhinnapaggharitakuá¹-á¹-haá¹ƒ caá¹‡á¸• Ä• laá¹ƒ viya apakassath
gahetvÄ• nikkaá¸• á¸• hatha. seyyathÄ• pi \Ee I 312/ Ä• yasmÄ• mahÄ• moggallÄ• no taá
bÄ• hÄ• ya gahetvÄ• bahidvÄ• rakoá¹-á¹-hakÄ• nikkhÄ• metvÄ• sÅ«cighaá¹-ikaá¹ƒ adÄ•
dasseti. kiá¹ƒ kÄ• raá¹‡Ä• ? saá¹…ghÄ• rÄ• mo nÄ• ma sÄ«lavantÄ• naá¹ƒ kato, na dussÄ

285-6__._ yato etadeva __tato palÄ• pe vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• nine, _ yath
taá¹‡á¸• ularahitÄ• pi bahi thusehi vÄ«hÄ« viya dissanti, evaá¹ƒ pÄ• pabhikkhÅ« anto sÄ«lÄ
kÄ• sÄ• vÄ• diparikkhÄ• rena bhikkhÅ« viya dissanti. tasmÄ• ``palÄ• pÄ• â€™â€™ ti vucca
opunÄ• tha, vidhamatha paramatthato assamaá¹‡e vesamattena samaá¹‡amÄ• nine \Ne II
... pe ... patissatÄ• _. tattha __kappayavho_ti kappetha, karothÄ• ti vuttaá¹ƒ hoti. __patissat
aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• sappatissÄ• . __tato samaggÄ• nipakÄ• , dukkhassanta
tumhe suddhÄ• suddhehi saá¹ƒvÄ• saá¹ƒ kappentÄ• , diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±atÄ• ya s

paripÄ• kagatÄ• ya paÃ±Ã±Ä• ya nipakÄ• , sabbassevimassa vaá¹-á¹-adukkhÄ• dino dukkh
arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hapesi.

desanÄ• pariyosÄ• ne te paÃ±casatÄ• kevaá¹-á¹-aputtÄ• saá¹ƒvegamÄ• pajjitvÄ• dukkha
patthayamÄ• nÄ• bhagavato santike pabbajitvÄ• nacirasseva dukkhassantaá¹ƒ \Be II 48/ k
saddhiá¹ƒ Ä• neÃ±javihÄ• rasamÄ• pattidhammaparibhogena ekaparibhogÄ• ahesuá¹ƒ. sÄ
saddhiá¹ƒ ekaparibhogatÄ• udÄ• ne vuttayasojasuttavaseneva veditabbÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kapilasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. brÄ• hmaá¹‡adhammikasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 44/ __me suta_nti brÄ• hmaá¹‡adhammikasuttaá¹ƒ. kÄ• uppatti? ayamev
kho sambahulÄ• â€™â€™ tiÄ• dinÄ• nayena vuttÄ• . tattha \Ee I 313/ __sambahulÄ• _ti ba
kosalaraá¹-á¹-havÄ• sino. __brÄ• hmaá¹‡amahÄ• sÄ• lÄ• _ti jÄ• tiyÄ• brÄ• hmaá¹‡Ä• mal
yesaá¹ƒ kira nidahitvÄ• á¹-hapitaá¹ƒyeva asÄ«tikoá¹-isaá¹…khyaá¹ƒ dhanamatthi, te
``brÄ• hmaá¹‡amahÄ• sÄ• lÄ• â€™â€™ ti vuccanti. ime ca tÄ• disÄ• , tena vuttaá¹ƒ ``brÄ•
__jiá¹‡á¹‡Ä• _ti jajjarÄ«bhÅ«tÄ• jarÄ• ya khaá¹‡á¸• iccÄ• dibhÄ• vamÄ• pÄ• ditÄ• . __vuá¸
aá¹…gapaccaá¹…gÄ• naá¹ƒ vuá¸• á¸• himariyÄ• daá¹ƒ pattÄ• . __mahallakÄ• _ti jÄ• timaha
cirakÄ• lappasutÄ• ti vuttaá¹ƒ hoti. __addhagatÄ• _ti addhÄ• naá¹ƒ gatÄ• , dve tayo rÄ• jap
adhippÄ• yo. __vayo anuppattÄ• _ti pacchimavayaá¹ƒ sampattÄ• . apica __jiá¹‡á¹‡Ä• _ti pc
cirakÄ• lappavattakulanvayÄ• ti vuttaá¹ƒ hoti. __vuá¸• á¸• hÄ• _ti sÄ«lÄ• cÄ• rÄ• diguá¹‡av
__mahallakÄ• _ti vibhavamahantatÄ• ya samannÄ• gatÄ• mahaddhanÄ• mahÄ• bhogÄ• .
brÄ• hmaá¹‡Ä• naá¹ƒ vatacariyÄ• dimariyÄ• daá¹ƒ avÄ«tikkamma caramÄ• nÄ• . __vayo a
jÄ• tivuá¸• á¸• habhÄ• vampi antimavayaá¹ƒ anuppattÄ• ti evampettha yojanÄ• veditabbÄ•

__bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsÅ«_ti khamanÄ«yÄ• dÄ«ni pucchantÄ• aÃ±Ã±ama
ahesuá¹ƒ. yÄ• ya ca ``kacci bhoto gotamassa khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, app
appÄ• taá¹…kaá¹ƒ, balaá¹ƒ, lahuá¹-á¹-hÄ• naá¹ƒ, phÄ• suvihÄ• roâ€™â€™ tiÄ• dikÄ• ya ka
pÄ«tipÄ• mojjasaá¹…khÄ• tasammodajananato sammodituá¹ƒ arahato ca __sammodanÄ«y
atthabyaÃ±janamadhuratÄ• ya sucirampi \Be II 49/ kÄ• laá¹ƒ sÄ• retuá¹ƒ nirantaraá¹ƒ pavat
saritabbabhÄ• vato ca __sÄ• raá¹‡Ä«yaá¹ƒ_. suyyamÄ• nasukhato ca sammodanÄ«yaá¹ƒ,
sÄ• raá¹‡Ä«yaá¹ƒ, tathÄ• byaÃ±janaparisuddhatÄ• ya sammodanÄ«yaá¹ƒ, atthaparisuddh
anekehi pariyÄ• yehi sammodanÄ«yaá¹ƒ __kathaá¹ƒ_ sÄ• raá¹‡Ä«yaá¹ƒ \Ee I 314/ __vÄ«ti
niá¹-á¹-hÄ• petvÄ• yenatthena Ä• gatÄ• , taá¹ƒ pucchitukÄ• mÄ• __ekamantaá¹ƒ nisÄ«diá

``na pacchato na purato, nÄ• pi Ä• sannadÅ«rato.

na passe nÄ• pi paá¹-ivÄ• te, na cÄ• pi oá¹‡atuá¹‡á¹‡ateâ€™â€™ ti || ---

Ä• dinÄ• \Ne II 45/ nayena maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva.

evaá¹ƒ __ekamantaá¹ƒ nisinnÄ• kho te brÄ• hmaá¹‡amahÄ• sÄ• lÄ• bhagavantaá¹ƒ etad
nti? __ ``sandissanti nu khoâ€™â€™ _tiÄ• di. taá¹ƒ sabbaá¹ƒ uttÄ• natthameva. kevalaÃ±h
brÄ• hmaá¹‡adhamme_ti desakÄ• lÄ• didhamme chaá¸• á¸• etvÄ• yo brÄ• hmaá¹‡adhamm
brÄ• hmaá¹‡Ä• _ti yasmÄ• maá¹ƒ tumhe yÄ• cittha, tasmÄ• brÄ• hmaá¹‡Ä• suá¹‡Ä• tha,
manasi karotha, yoniso manasi karotha. tathÄ• payogasuddhiyÄ• suá¹‡Ä• tha, Ä• sayasuc
karotha. avikkhepena suá¹‡Ä• tha, paggahena sÄ• dhukaá¹ƒ manasi karothÄ• tiÄ• dinÄ• n
pubbe avuttopi adhippÄ• yo veditabbo. atha bhagavatÄ• vuttaá¹ƒ taá¹ƒ vacanaá¹ƒ sampaá
bhoâ€™â€™ ti kho te brÄ• hmaá¹‡amahÄ• sÄ• lÄ• bhagavato paccassosuá¹ƒ, _ bhagavat
assosuá¹ƒ. atha vÄ• paá¹-issuá¹‡iá¹ƒsu. ``suá¹‡Ä• tha sÄ• dhukaá¹ƒ manasi karothÄ• â€™
kattukÄ• matÄ• ya paá¹-ijÄ• niá¹ƒsÅ«ti vuttaá¹ƒ hoti. atha tesaá¹ƒ evaá¹ƒ paá¹-issutavataá¹
--- ``kiá¹ƒ taâ€™â€™ nti? __ ``isayo pubbakÄ• â€™â€™ _tiÄ• di.

<287> tattha paá¹-hamagÄ• thÄ• ya tÄ• va __saÃ±Ã±atattÄ• _ti sÄ«lasaá¹ƒyamena saá¹ƒy
indriyasaá¹ƒvaratapayuttÄ• . __attadatthamacÄ• risu_nti mantajjhenabrahmavihÄ• rabhÄ• v
akaá¹ƒsu. sesaá¹ƒ pÄ• kaá¹-ameva.

<288> dutiyagÄ• thÄ• dÄ«supi ayaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ• --- __na pasÅ« brÄ• hm
brÄ• hmaá¹‡Ä• naá¹ƒ pasÅ« na Ä• suá¹ƒ, na te pasupariggahamakaá¹ƒsu. __na hiraÃ±Ã±a
hiraÃ±Ã±aÃ±ca \Ee I 315/ brÄ• hmaá¹‡Ä• naá¹ƒ antamaso jatumÄ• sakopi nÄ• hosi \Be II 5
vÄ«hisÄ• liyavagodhÅ«mÄ• di pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡abhedaá¹ƒ dhÄ• niyampi tesaá¹ƒ
nikkhittajÄ• tarÅ«parajatÄ• asannidhikÄ• rakÄ• va hutvÄ• kevalaá¹ƒ __sajjhÄ• yadhanadh
mantajjhenasaá¹…khÄ• teneva dhanena dhaÃ±Ã±ena ca samannÄ• gatÄ• ahesuá¹ƒ. yo cA
seá¹-á¹-hattÄ• anugÄ• mikattÄ• ca brahmanidhÄ«ti vuccati, taÃ±ca __brahmaá¹ƒ nidhimap
bhÄ• vanÄ• nuyogena.

<289> evaá¹ƒ vihÄ• rÄ«naá¹ƒ __yaá¹ƒ nesaá¹ƒ pakataá¹ƒ Ä• si, _ yaá¹ƒ etesaá¹ƒ pakataá¹
kataá¹ƒ ahosi. __dvÄ• rabhattaá¹ƒ upaá¹-á¹-hita_nti ``brÄ• hmaá¹‡Ä• naá¹ƒ dassÄ• mÄ• â€
dÄ• yakehi attano attano gharadvÄ• re á¹-hapitabhattaá¹ƒ. __saddhÄ• pakata_nti saddhÄ•
saddhÄ• deyyanti vuttaá¹ƒ hoti. __esÄ• na_nti esantÄ«ti esÄ• , tesaá¹ƒ esÄ• naá¹ƒ, esamÄ
pariyesamÄ• nÄ• nanti vuttaá¹ƒ hoti. __dÄ• tave_ti \Ne II 46/ dÄ• tabbaá¹ƒ. __tadamaÃ±Ã±
amaÃ±Ã±iá¹ƒsu, taá¹ƒ dvÄ• re sajjetvÄ• á¹-hapitaá¹ƒ bhattaá¹ƒ saddhÄ• deyyaá¹ƒ pariyesa
brÄ• hmaá¹‡Ä• naá¹ƒ dÄ• tabbaá¹ƒ amaÃ±Ã±iá¹ƒsu dÄ• yakÄ• janÄ• , na tato paraá¹ƒ. an

ahesuá¹ƒ, kevalaá¹ƒ ghÄ• sacchÄ• danaparamatÄ• ya santuá¹-á¹-hÄ• ti adhippÄ• yo.

<290> __nÄ• nÄ• rattehÄ«_ti nÄ• nÄ• vidharÄ• garattehi vatthehi vicitrattharaá¹‡atthatehi, ekabhÅ«mikadvibhÅ«mikÄ• dipÄ• sÄ• davarehi. __Ä• vasathehÄ«_ti evarÅ«pehi upakaraá¹ raá¹-á¹-hÄ• _ ekekappadesabhÅ«tÄ• janapadÄ• ca keci keci sakalaraá¹-á¹-hÄ• ca ``namo sÄ• yaá¹ƒ pÄ• taá¹ƒ brÄ• hmaá¹‡e deve viya namassiá¹ƒsu.

<291> te evaá¹ƒ namassiyamÄ• nÄ• lokena __avajjhÄ• brÄ• hmaá¹‡Ä• _ Ä• suá¹ƒ, na ke vihiá¹ƒsitumpi anabhibhavanÄ«yattÄ• ajeyyÄ• ca ahesuá¹ƒ. kiá¹ƒ kÄ• raá¹‡Ä• ? __dhamm dhammena rakkhitÄ• . te hi paÃ±ca varasÄ«ladhamme rakkhiá¹ƒsu, ``dhammo have rakkha I 10.102; I 15.385) dhammarakkhitÄ• hutvÄ• avajjhÄ• ajeyyÄ• ca ahesunti \Ee I 316/ adh nivÄ• resÄ«_ti te brÄ• hmaá¹‡e kulÄ• naá¹ƒ dvÄ• resu sabbaso bÄ• hiresu ca abbhantares tesu piyasammatesu varasÄ«lasamannÄ• gatesu \Be II 51/ mÄ• tÄ• pitÅ«su viya ativissatth tasmÄ• ``idaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ tayÄ• na pavisitabbaâ€™â€™ nti na koci nivÄ• resi.

<292> evaá¹ƒ dhammarakkhitÄ• kuladvÄ• resu anivÄ• ritÄ• carantÄ• aá¹-á¹-ha ca cattÄ• __aá¹-á¹-hacattÄ• lÄ«saá¹ƒ vassÄ• ni_ kumÄ• rabhÄ• vato pabhuti caraá¹‡ena __komÄ• ra te_. yepi brÄ• hmaá¹‡acaá¹‡á¸• Ä• lÄ• ahesuá¹ƒ, ko pana vÄ• do brahmasamÄ• dÄ«sÅ«ti evaá¹ƒ brahmacariyaá¹ƒ carantÄ• eva hi __vijjÄ• caraá¹‡apariyeá¹-á¹-hiá¹ƒ acaruá¹ƒ brÄ• l abrahmacÄ• rino hutvÄ• . tattha __vijjÄ• pariyeá¹-á¹-hÄ«_ti mantajjhenaá¹ƒ. vuttaÃ±cetaá¹ƒ aá¹-á¹-hacattÄ• lÄ«sa vassÄ• ni komÄ• raá¹ƒ brahmacariyaá¹ƒ carati mante adhÄ«yamÄ• r __caraá¹‡apariyeá¹-á¹-hÄ«_ti sÄ«larakkhaá¹‡aá¹ƒ. ``vijjÄ• caraá¹‡apariyeá¹-á¹-huâ€™â€™ vijjÄ• caraá¹‡aá¹ƒ pariyesituá¹ƒ acarunti attho.

<293> yathÄ• vuttaÃ±ca kÄ• laá¹ƒ brahmacariyaá¹ƒ caritvÄ• tato paraá¹ƒ gharÄ• vÄ• saá¹ brÄ• hmaá¹‡Ä• aÃ±Ã±amagamuá¹ƒ_ khattiyaá¹ƒ vÄ• vessÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ• , mariyÄ• dÄ• vÄ• ti adhippÄ• yo. tathÄ• sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• datvÄ• __napi bhar seyyathÄ• pi etarahi ekacce kiá¹‡anti. te hi dhammena dÄ• raá¹ƒ pariyesanti. kathaá¹ƒ? aá¹ vassÄ• ni brahmacariyaá¹ƒ \Ne II 47/ caritvÄ• brÄ• hmaá¹‡Ä• kaÃ±Ã±Ä• bhikkhaá¹ƒ Ä• hi aá¹-á¹-hacattÄ• lÄ«sa vassÄ• ni ciá¹‡á¹‡abrahmacariyo, yadi vayappattÄ• dÄ• rikÄ• atthi, yassa vayappattÄ• dÄ• rikÄ• hoti, so taá¹ƒ alaá¹…karitvÄ• nÄ«haritvÄ• dvÄ• re á¹-hitass udakaá¹ƒ Ä• siÃ±canto ``imaá¹ƒ te, brÄ• hmaá¹‡a, bhariyaá¹ƒ posÄ• vanatthÄ• ya dammÄ« deti.

kasmÄ• pana te evaá¹ƒ ciraá¹ƒ brahmacariyaá¹ƒ caritvÄ• pi dÄ• raá¹ƒ pariyesanti, na yÄ• hontÄ«ti? micchÄ• diá¹-á¹-hivasena. tesaÃ±hi evaá¹ƒdiá¹-á¹-hi hoti --- ``yo puttaá¹ƒ na uppÄ kulavaá¹ƒsacchedakaro hoti, tato niraye paccatÄ«â€™â€™ ti. cattÄ• ro kira abhÄ• yitabbaá gaá¹‡á¸• uppÄ• do kikÄ« kuntanÄ« brÄ• hmaá¹‡Ä• ti. gaá¹‡á¸• uppÄ• dÄ• kira mahÄ• path

mattabhojino honti, na bahuá¹ƒ mattikaá¹ƒ khÄ• danti. kikÄ« sakuá¹‡ikÄ• Ä• kÄ• sapatanal
uttÄ• nÄ• seti. kuntanÄ« sakuá¹‡ikÄ• pathavikampanabhayena pÄ• dehi bhÅ«miá¹ƒ na su
brÄ• hmaá¹‡Ä• kulavaá¹ƒsÅ«pacchedabhayena dÄ• raá¹ƒ pariyesanti. Ä• ha cettha ---

``gaá¹‡á¸• uppÄ• do kikÄ« ceva, kuntÄ« brÄ• hmaá¹‡adhammiko.

ete abhayaá¹ƒ bhÄ• yanti, sammÅ«á¸·hÄ• caturo janÄ• â€™â€™ ti ||

evaá¹ƒ dhammena dÄ• raá¹ƒ pariyesitvÄ• pi ca __sampiyeneva saá¹ƒvÄ• saá¹ƒ saá¹…gan
sampiyeneva aÃ±Ã±amaÃ±Ã±aá¹ƒ pemeneva kÄ• yena ca cittena ca missÄ«bhÅ«tÄ• saá¹
hutvÄ• saá¹ƒvÄ• saá¹ƒ samarocayuá¹ƒ, na appiyena na niggahena cÄ• ti vuttaá¹ƒ hoti.

<294> evaá¹ƒ sampiyeneva saá¹ƒvÄ• saá¹ƒ karontÄ• pi ca __aÃ±Ã±atra tamhÄ• _ti, yo so
brÄ• hmaá¹‡Ä« brÄ• hmaá¹‡ena upagantabbÄ• , aÃ±Ã±atra tamhÄ• samayÄ• á¹-hapetvÄ
__utuveramaá¹‡iá¹ƒ pati_ bhariyaá¹ƒ, yÄ• va puna so samayo Ä• gacchati, tÄ• va aá¹-á¹-ha
__methunaá¹ƒ dhamma_nti methunÄ• ya dhammÄ• ya. sampadÄ• navacanapattiyÄ• kireta
gacchantÄ«_ti neva gacchanti. __brÄ• hmaá¹‡Ä• _ti ye honti devasamÄ• ca mariyÄ• dÄ•

<295> avisesena pana sabbepi brahmacariyaÃ±ca ... pe ... avaá¹‡á¹‡ayuá¹ƒ. tattha __brah
methunavirati. __sÄ«la_nti sesÄ• ni cattÄ• ri sikkhÄ• padÄ• ni. __ajjava_nti ujubhÄ• vo, atth
48/ amÄ• yÄ• vitÄ• ca. __maddava_nti \Ee I 318/ mudubhÄ• vo, atthato atthaddhatÄ• anat
indriyasaá¹ƒvaro. __soracca_nti suratabhÄ• vo sukhasÄ«latÄ• appaá¹-ikÅ«lasamÄ• cÄ• ra
pÄ• á¹‡iÄ• dÄ«hi avihesikajÄ• tikatÄ• sakaruá¹‡abhÄ• vo. __khantÄ«_ti adhivÄ• sanakkha
avaá¹‡á¹‡ayuá¹ƒ. yepi nÄ• sakkhiá¹ƒsu sabbaso paá¹-ipattiyÄ• Ä• rÄ• dhetuá¹ƒ, tepi tattha
vÄ• cÄ• ya vaá¹‡á¹‡ayiá¹ƒsu pasaá¹ƒsiá¹ƒsu.

<296> evaá¹ƒ vaá¹‡á¹‡entÄ• naÃ±ca __yo nesaá¹ƒ ... pe ... nÄ• gamÄ• , _ yo etesaá¹ƒ brÄ
brahmÄ• ahosi, _ brahmasamo nÄ• ma uttamo brÄ• hmaá¹‡o \Be II 53/ ahosi, daá¸·hena p
__daá¸·haparakkamo_. __sa vÄ• _ti vibhÄ• vane vÄ• -saddo, tena so evarÅ«po brÄ• hmaá
__methunaá¹ƒ dhamma_nti methunasamÄ• pattiá¹ƒ. __supinantepi nÄ• gamÄ• _ti supinepi

<297> tato __tassa vattaá¹ƒ ... pe ... avaá¹‡á¹‡ayuá¹ƒ_. imÄ• ya gÄ• thÄ• ya navamagÄ• t
Ä• diantavasena niddisanto devasame brÄ• hmaá¹‡e pakÄ• seti. te hi viÃ±Ã±ujÄ• tikÄ• paá
brahmasamassa brÄ• hmaá¹‡assa vattaá¹ƒ anusikkhanti pabbajjÄ• ya jhÄ• nabhÄ• vanÄ• y
brahmacariyÄ• diguá¹‡e paá¹-ipattiyÄ• eva vaá¹‡á¹‡ayantÄ«ti. te sabbepi brÄ• hmaá¹‡Ä•
doá¹‡asutte (AN b V 192) vuttanayeneva veditabbÄ• .

<298> idÄ• ni mariyÄ• de brÄ• hmaá¹‡e dassento Ä• ha --- __ ``taá¹‡á¸• ulaá¹ƒ sayanaâ€™

tesu ye honti mariyÄ• dÄ• , te brÄ• hmaá¹‡Ä• sace yaÃ±Ã±aá¹ƒ kappetukÄ• mÄ• honti, at
Ä• makadhaÃ±Ã±apaá¹-iggahaá¹‡Ä• paá¹-iviratattÄ• nÄ• nappakÄ• rakaá¹ƒ __taá¹‡á¸• ula
maÃ±capÄ«á¹-hÄ• dibhedaá¹ƒ __sayanaÃ±ca, _ khomÄ• dibhedaá¹ƒ __vatthaÃ±ca, _ gosa
__sappitelaÃ±ca yÄ• ciya dhammena, _ ``uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ•
vuttena uddissaá¹-hÄ• nasaá¹…khÄ• tena dhammena yÄ• citvÄ• , atha yo yaá¹ƒ icchati dÄ•
dinnataá¹‡á¸• ulÄ• diá¹ƒ __samodhÄ• netvÄ• _ saá¹ƒkaá¸• á¸• hitvÄ• . ``samudÄ• netvÄ• â
ekoyevattho. __tato yaÃ±Ã±amakappayu_nti tato gahetvÄ• dÄ• namakaá¹ƒsu \Ee I 319/.

<299> karontÄ• ca evametasmiá¹ƒ __upaá¹-á¹-hitasmiá¹ƒ_ dÄ• nasaá¹…khÄ• te __yaÃ±Ã
haniá¹ƒsu_ te, na te gÄ• viyo haniá¹ƒsu. gÄ• vÄ«mukhena cettha sabbapÄ• á¹‡Ä• vuttÄ• ti
kiá¹ƒkÄ• raá¹‡Ä• na haniá¹ƒsÅ«ti? brahmacariyÄ• diguá¹‡ayuttattÄ• . apica visesato __yat
nÄ• ssu gÄ• vo haniá¹ƒsu te_. tattha __yÄ• su jÄ• yanti osadhÄ• _ti yÄ• su pittÄ• dÄ«naá¹ƒ
gorasÄ• jÄ• yanti.

<300> __annadÄ• _tiÄ• dÄ«su \Ne II 49/ yasmÄ• paÃ±ca gorase paribhuÃ±jantÄ• naá¹ƒ k
vaá¸• á¸• hati, chavivaá¹‡á¹‡o vippasÄ«dati, kÄ• yikamÄ• nasikaá¹ƒ sukhaá¹ƒ uppajjati \Be
baladÄ• vaá¹‡á¹‡adÄ• sukhadÄ• cetÄ• ti veditabbÄ• . sesamettha uttÄ• natthameva.

<301> evaá¹ƒ te yaÃ±Ã±esu gÄ• vo ahanantÄ• puÃ±Ã±appabhÄ• vÄ• nuggahitasarÄ«rÄ•
sukhamedhittha yaá¹ƒ pajÄ• _. tattha __sukhumÄ• lÄ• _ mudutaluá¹‡ahatthapÄ• dÄ• ditÄ•
Ä• rohapariá¹‡Ä• hasampattiyÄ• , __vaá¹‡á¹‡avanto_ suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya saá¹‡á¹
__yasassino_ lÄ• bhaparivÄ• rasampadÄ• ya. __sehi dhammehÄ«_ti sakehi cÄ• rittehi. __k
kiccesu ``idaá¹ƒ kÄ• tabbaá¹ƒâ€™â€™, akiccesu ``idaá¹ƒ na kÄ• tabbaâ€™â€™ nti ussukk
evaá¹ƒ te porÄ• á¹‡Ä• brÄ• hmaá¹‡Ä• evarÅ«pÄ• hutvÄ• dassanÄ«yÄ• pasÄ• danÄ«yÄ
imÄ• ya paá¹-ipattiyÄ• __yÄ• va loke avattiá¹ƒsu, _ tÄ• va vigataÄ«tibhayupaddavÄ• hutvÄ
__sukhaá¹ƒ edhittha_ pÄ• puá¹‡i, sukhaá¹ƒ vÄ• edhittha sukhaá¹ƒ vuá¸• á¸• hiá¹ƒ agamÄ•
sattalokaá¹ƒ nidasseti.

302-3__._ kÄ• laccayena pana sambhinnamariyÄ• dabhÄ• vaá¹ƒ Ä• pajjitukÄ• mÄ• naá¹ƒ _
... bhÄ• gaso mite_. tattha __vipallÄ• so_ti viparÄ«tasaÃ±Ã±Ä• . __aá¹‡uto aá¹‡u_nti lÄ• m
parittaá¹-á¹-hena appassÄ• daá¹-á¹-hena aá¹‡ubhÅ«tato kÄ• maguá¹‡ato uppannaá¹ƒ jhÄ•
upanidhÄ• ya saá¹…khyampi anupagamanena aá¹‡uá¹ƒ kÄ• masukhaá¹ƒ, lokuttarasukhaá¹
attanÄ• paá¹-iladdhalokiyasamÄ• pattisukhato aá¹‡uá¹ƒ appakatopi appakaá¹ƒ kÄ• masukh
__rÄ• jino cÄ• _ti raÃ±Ã±o ca. __viyÄ• kÄ• ra_nti sampattiá¹ƒ. __Ä• jaÃ±Ã±asaá¹ƒyutte_ti a
__sukate_ti dÄ• rukammalohakammena suniá¹-á¹-hite. __cittasibbane_ti sÄ«hacammÄ• dÄ
I 320/ citrasibbane. __nivesane_ti gharavatthÅ«ni. __nivese_ti tattha patiá¹-á¹-hÄ• pitagharÄ
Ä• yÄ• mavitthÄ• ravasena vibhattÄ• ni. __bhÄ• gaso mite_ti aá¹…gaá¹‡advÄ• rapÄ• sÄ• c
koá¹-á¹-hÄ• saá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• mitÄ• ni. kiá¹ƒ vuttaá¹ƒ hoti? tesaá¹ƒ brÄ• hma

aá¹‡usaÃ±Ã±itaá¹ƒ kÄ• masukhaÃ±ca raÃ±Ã±o byÄ• kÄ• raÃ±ca alaá¹…katanÄ• riyo ca vu
nivese ca disvÄ• dukkhesuyeva etesu vatthÅ«su ``sukhaâ€™â€™ nti pavattattÄ• pubbe
pavattanekkhammasaÃ±Ã±Ä• vipallÄ• sasaá¹…khÄ• tÄ• viparÄ«tasaÃ±Ã±Ä• Ä• si.

<304> te \Be II 55/ evaá¹ƒ viparÄ«tasaÃ±Ã±Ä• hutvÄ• __gomaá¹‡á¸• alaparibyÅ«á¸·haá¹
tattha __gomaá¹‡á¸• alaparibyÅ«á¸·ha_nti goyÅ«thehi parikiá¹‡á¹‡aá¹ƒ. __nÄ• rÄ«varagaá¹
varanÄ• rÄ«gaá¹‡asaá¹ƒyuttaá¹ƒ. __uá¸·Ä• ra_nti vipulaá¹ƒ \Ne II 50/. __mÄ• nusaá¹ƒ bhog
nivesanÄ• dibhogavatthuá¹ƒ. __abhijjhÄ• yiá¹ƒsÅ«_ti ``aho vatidaá¹ƒ amhÄ• kaá¹ƒ assÄ• â
vaá¸• á¸• hetvÄ• abhipatthayamÄ• nÄ• jhÄ• yiá¹ƒsu.

<305> evaá¹ƒ abhijjhÄ• yantÄ• ca ``ete manussÄ• sunhÄ• tÄ• suvilittÄ• kappitakesamas
Ä• muttamaá¹‡iÄ• bharaá¹‡Ä• paÃ±cahi kÄ• maguá¹‡ehi paricÄ• renti, mayaá¹ƒ pana evaá
sedamalakiliá¹-á¹-hagattÄ• parÅ«á¸·hakacchanakhalomÄ• bhogarahitÄ• paramakÄ• ruÃ±
ca hatthikkhandhaassapiá¹-á¹-hisivikÄ• suvaá¹‡á¹‡arathÄ• dÄ«hi vicaranti, mayaá¹ƒ pÄ• de
dvibhÅ«mikÄ• dipÄ• sÄ• datalesu vasanti, mayaá¹ƒ araÃ±Ã±arukkhamÅ«lÄ• dÄ«su. ete ca
atthatÄ• su varaseyyÄ• su sayanti, mayaá¹ƒ taá¹-á¹-ikÄ• cammakhaá¹‡á¸• Ä• dÄ«ni attharit
nÄ• nÄ• rasÄ• ni bhojanÄ• ni bhuÃ±janti, mayaá¹ƒ uÃ±chÄ• cariyÄ• ya yÄ• pema. kathaá¹ƒ
bhaveyyÄ• mÄ• â€™â€™ ti cintetvÄ• ``dhanaá¹ƒ icchitabbaá¹ƒ, na sakkÄ• dhanarahitehi
pÄ• puá¹‡ituâ€™â€™ nti ca avadhÄ• retvÄ• vede bhinditvÄ• dhammayutte purÄ• á¹‡ama
kÅ«á¹-amante ganthetvÄ• dhanatthikÄ• okkÄ• karÄ• jÄ• namupasaá¹…kamma sotthivaca
``amhÄ• kaá¹ƒ, mahÄ• rÄ• ja, brÄ• hmaá¹‡avaá¹ƒse paveá¹‡iyÄ• Ä• gataá¹ƒ porÄ• á¹‡ama
Ä• cariyamuá¹-á¹-hitÄ• ya \Ee I 321/ na kassaci bhaá¹‡imhÄ• , taá¹ƒ mahÄ• rÄ• jÄ• sotuma
assamedhÄ• diyaÃ±Ã±aá¹ƒ vaá¹‡á¹‡ayiá¹ƒsu. vaá¹‡á¹‡ayitvÄ• ca rÄ• jÄ• naá¹ƒ ussÄ• her
pahÅ«tadhanadhaÃ±Ã±o tvaá¹ƒ, natthi te yaÃ±Ã±asambhÄ• ravekallaá¹ƒ, evaÃ±hi te yajato
sagge uppajjissantÄ«â€™â€™ ti avocuá¹ƒ. tena nesaá¹ƒ taá¹ƒ pavattiá¹ƒ dassento Ä• ha b
mante ... pe ... bahu te dhanaâ€™â€™ nti_.

tattha __tatthÄ• _ti tasmiá¹ƒ, yaá¹ƒ bhogamabhijjhÄ• yiá¹ƒsu, tannimittanti vuttaá¹ƒ hoti. nir
etaá¹ƒ bhummavacanaá¹ƒ. __tadupÄ• gamu_nti tadÄ• upÄ• gamuá¹ƒ. __pahÅ«tadhanadh
bhavissasi, abhisamparÄ• yanti adhippÄ• yo. Ä• saá¹ƒsÄ• yaÃ±hi anÄ• gatepi vattamÄ• na
saddakovidÄ• . __yajassÅ«_ti \Be II 56/ yajÄ• hi. __vittaá¹ƒ dhana_nti jÄ• tarÅ«pÄ• diratana
vittaá¹ƒ, samiddhikÄ• raá¹‡ato dhananti vuttaá¹ƒ. atha vÄ• __vitta_nti vittikÄ• raá¹‡abhÅ«ta
upakaraá¹‡aá¹ƒ, yaá¹ƒ ``pahÅ«tavittÅ«pakaraá¹‡oâ€™â€™ tiÄ• dÄ«su (DN I 331) Ä• gacch
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di. kiá¹ƒ vuttaá¹ƒ hoti? te brÄ• hmaá¹‡Ä• mante ganthetvÄ• tadÄ
kinti? ``mahÄ• rÄ• ja, bahÅ« te vittaÃ±ca dhanaÃ±ca, yajassu, Ä• yatimpi pahÅ«tadhanadha
ti.

<306> evaá¹ƒ kÄ• raá¹‡aá¹ƒ vatvÄ• saÃ±Ã±Ä• pentehi __tato ca rÄ• jÄ• ... pe ... adÄ• dh

__saÃ±Ã±atto_ti \Ne II 51/ Ã±Ä• pito. __rathesabho_ti mahÄ• rathesu khattiyesu akampiyaá
__ ``assamedhaâ€™â€™ _ntiÄ• dÄ«su assamettha medhantÄ«ti __assamedho, _ dvÄ«hi p
ekavÄ«satiyÅ«passa á¹-hapetvÄ• bhÅ«miÃ±ca purise ca avasesasabbavibhavadakkhiá¹‡a
adhivacanaá¹ƒ. purisamettha medhantÄ«ti __purisamedho, _ catÅ«hi pariyaÃ±Ã±ehi yajitab
bhÅ«miyÄ• assamedhe vuttavibhavadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. sam
__sammÄ• pÄ• so, _ divase divase sammaá¹ƒ khipitvÄ• tassa patitokÄ• se vediá¹ƒ katvÄ•
sarassatinadiyÄ• nimuggokÄ• sato pabhuti paá¹-ilomaá¹ƒ gacchantena \Ee I 322/ yajitabba
adhivacanaá¹ƒ. vÄ• jamettha pivantÄ«ti __vÄ• japeyyo_. ekena pariyaÃ±Ã±ena sattarasahi
beluvayÅ«passa sattarasakadakkhiá¹‡assa yaÃ±Ã±assetaá¹ƒ adhivacanaá¹ƒ. natthi ettha a
_ navahi pariyaÃ±Ã±ehi yajitabbassa saddhiá¹ƒ bhÅ«miyÄ• ca purisehi ca assamedhe vutt
sabbamedhapariyÄ• yanÄ• massa assamedhavikappassetaá¹ƒ adhivacanaá¹ƒ. sesamettha

307-8__._ idÄ• ni yaá¹ƒ vuttaá¹ƒ ``brÄ• hmaá¹‡Ä• namadÄ• dhanaâ€™â€™ nti, taá¹ƒ dass
sayanaÃ±cÄ• â€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. so hi rÄ• jÄ• ``dÄ«gharattaá¹ƒ lÅ«khÄ•
paribhuÃ±jantÅ«â€™â€™ ti nesaá¹ƒ sapuá¹…gavÄ• ni goyÅ«thÄ• neva adÄ• si, tathÄ• ``d
thaá¹‡á¸• ilasÄ• yitÄ• ya thÅ«lasÄ• á¹-akanivÄ• sanena \Be II 57/ ekaseyyÄ• ya pÄ• dacÄ•
kilantÄ• gonakÄ• diatthatavarasayanÄ• dÄ«su sukhaá¹ƒ anubhontÅ«â€™â€™ ti nesaá¹ƒ n
adÄ• si. evametaá¹ƒ nÄ• nappakÄ• rakaá¹ƒ aÃ±Ã±aÃ±ca hiraÃ±Ã±asuvaá¹‡á¹‡Ä• didhana
``gÄ• vo sayanaÃ±ca vatthaÃ±ca ... pe ... brÄ• hmaá¹‡Ä• namadÄ• dhanaâ€™â€™ nti.

309-10__._ evaá¹ƒ tassa raÃ±Ã±o santikÄ• __te ca tattha ... pe ... puna mupÄ• gamuá¹ƒ_.
tassa raÃ±Ã±o santikÄ• __te_ brÄ• hmaá¹‡Ä• tesu yÄ• gesu __dhanaá¹ƒ_ labhitvÄ• dÄ«
evameva ghÄ• sacchÄ• danaá¹ƒ pariyesitvÄ• nÄ• nappakÄ• rakaá¹ƒ vatthukÄ• ma __sann
__tesaá¹ƒ icchÄ• vatiá¹‡á¹‡Ä• naá¹ƒ_ khÄ«rÄ• dipaÃ±cagorasassÄ• davasena rasataá¹‡hÄ
``khÄ«rÄ• dÄ«nipi tÄ• va gunnaá¹ƒ sÄ• dÅ«ni, addhÄ• imÄ• saá¹ƒ maá¹ƒsaá¹ƒ sÄ• dutara
maá¹ƒsaá¹ƒ paá¹-icca __bhiyyo taá¹‡hÄ• pavaá¸• á¸• hatha_. tato cintesuá¹ƒ --- ``sace ma
khÄ• dissÄ• ma, gÄ• rayhÄ• bhavissÄ• ma, yaá¹ƒnÅ«na mante gantheyyÄ• mÄ• â€™â€™
tadanurÅ«pe __te tattha mante ganthetvÄ• _ te brÄ• hmaá¹‡Ä• tannimittaá¹ƒ \Ee I 323/ kÅ
okkÄ• karÄ• jÄ• naá¹ƒ puna upÄ• gamiá¹ƒsu. imamatthaá¹ƒ bhÄ• samÄ• nÄ• __ ``yathÄ•
dhanaâ€™â€™ _nti.

kiá¹ƒ \Ne II 52/ vuttaá¹ƒ hoti? amhÄ• kaá¹ƒ, mahÄ• rÄ• ja, mantesu etadÄ• gataá¹ƒ __yath
hatthadhovanÄ• disabbakiccesu pÄ• á¹‡Ä«naá¹ƒ upayogaá¹ƒ gacchati, natthi tesaá¹ƒ taton
kasmÄ• ? yasmÄ• __parikkhÄ• ro so hi pÄ• á¹‡inaá¹ƒ, _ upakaraá¹‡atthÄ• ya uppannoti a
mahÄ• pathavÄ« gamanaá¹-á¹-hÄ• nÄ• disabbakiccesu kahÄ• paá¹‡asaá¹…khÄ• taá¹ƒ __h
suvaá¹‡á¹‡arajatÄ• dibhedaá¹ƒ __dhanaá¹ƒ, _ yavagodhÅ«mÄ• dibhedaá¹ƒ __dhÄ• niyaÃ±
saá¹ƒvohÄ• rÄ• disabbakiccesu upayogaá¹ƒ gacchati, __evaá¹ƒ gÄ• vo manussÄ• naá¹ƒ_ s
upayogagamanatthÄ• ya uppannÄ• . tasmÄ• etÄ• hanitvÄ• nÄ• nappakÄ• rake yÄ• ge __

bahu te dhana_nti.

311-12__._ evaá¹ƒ purimanayeneva __tato ca rÄ• jÄ• ... pe ... aghÄ• tayi, _ yaá¹ƒ tato pub
__na pÄ• dÄ• ... pe ... ghÄ• tayi_. tadÄ• kira brÄ• hmaá¹‡Ä• yaÃ±Ã±Ä• vÄ• á¹-aá¹ƒ gÄ• v
maá¹…galausabhaá¹ƒ bandhitvÄ• raÃ±Ã±o mÅ«laá¹ƒ netvÄ• ``mahÄ• rÄ• ja, gomedhayaÄ
brahmalokassa maggo visuddho bhavissatÄ«â€™â€™ ti \Be II 58/ Ä• haá¹ƒsu. rÄ• jÄ• kata
gahetvÄ• puá¹…gavena saha anekasatasahassÄ• gÄ• vo mÄ• resi. brÄ• hmaá¹‡Ä• yaÃ±
khÄ• diá¹ƒsu, pÄ«takodÄ• tarattakambale ca pÄ• rupitvÄ• mÄ• resuá¹ƒ. tadupÄ• dÄ• ya ki
ubbijjanti. tenÄ• ha bhagavÄ• --- ``na pÄ• dÄ• ... pe ... ghÄ• tayÄ«â€™â€™ ti.

<313> __tato devÄ• _ti evaá¹ƒ tasmiá¹ƒ rÄ• jini gÄ• viyo ghÄ• tetumÄ• raddhe atha tadana
goghÄ• takaá¹ƒ disvÄ• ete cÄ• tumahÄ• rÄ• jikÄ• dayo __devÄ• _ ca, __pitaro_ti brÄ• hma
brahmÄ• no ca, sakko __devÄ• namindo_ ca, pabbatapÄ• danivÄ• sino dÄ• navayakkhasa
``adhammo adhammoâ€™â€™ _ti evaá¹ƒ vÄ• caá¹ƒ nicchÄ• rentÄ• ``dhi manussÄ• , dhi r
__pakkanduá¹ƒ_. evaá¹ƒ bhÅ«mito pabhuti so saddo muhuttena yÄ• va brahmalokÄ• agam
ekadhikkÄ• raparipuá¹‡á¹‡o loko ahosi. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __yaá¹ƒ satthaá¹ƒ nipatÄ« ga
satthaá¹ƒ nipatÄ«ti vuttaá¹ƒ hoti.

<314> na kevalaÃ±ca devÄ• dayo pakkanduá¹ƒ, ayamaÃ±Ã±opi loke anattho \Ee I 324/ ud
rogÄ• pure Ä• suá¹ƒ, icchÄ• anasanaá¹ƒ jarÄ• , _ kiÃ±ci kiÃ±cideva patthanataá¹‡hÄ• ca
cÄ• ti vuttaá¹ƒ hoti. te __pasÅ«naÃ±ca samÄ• rambhÄ• , aá¹-á¹-hÄ• navutimÄ• gamuá¹ƒ, _
aá¹-á¹-hanavutibhÄ• vaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti attho.

<315> idÄ• ni bhagavÄ• taá¹ƒ pasusamÄ• rambhaá¹ƒ nindanto Ä• ha __ ``eso adhammoâ
II 53/ pasusamÄ• rambhasaá¹…khÄ• to kÄ• yadaá¹‡á¸• Ä• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ __daá¹‡
aÃ±Ã±ataradaá¹‡á¸• abhÅ«to dhammato apetattÄ• __adhammo okkanto ahu, _ pavatto Ä•
pavattattÄ• __purÄ• á¹‡o, _ yassa okkamanato pabhuti kenaci pÄ• dÄ• dinÄ• ahiá¹ƒsanat
__haÃ±Ã±anti_. yÄ• ghÄ• tentÄ• __dhammÄ• dhaá¹ƒsanti_ cavanti parihÄ• yanti __yÄ• ja

<316> __evameso aá¹‡udhammo_ti evaá¹ƒ eso lÄ• makadhammo hÄ«nadhammo, adham
ettha dÄ• nadhammopi appako atthi \Be II 59/, tasmÄ• taá¹ƒ sandhÄ• yÄ• ha ``aá¹‡udham
tÄ• va cirakÄ• lato pabhuti pavattattÄ• porÄ• á¹‡o. viÃ±Ã±Å«hi pana garahitattÄ• __viÃ±Ã
yasmÄ• ca viÃ±Ã±ugarahito, tasmÄ• __yattha edisakaá¹ƒ passati, yÄ• jakaá¹ƒ garahatÄ«
``abbudaá¹ƒ brÄ• hmaá¹‡ehi uppÄ• ditaá¹ƒ, gÄ• vo vadhitvÄ• maá¹ƒsaá¹ƒ khÄ• dantÄ«â€™
ayamettha anussavo.

<317> __evaá¹ƒ dhamme viyÄ• panne_ti evaá¹ƒ porÄ• á¹‡e brÄ• hmaá¹‡adhamme naá¹-á
pÄ• á¹-ho, viparivattitvÄ• aÃ±Ã±athÄ• bhÅ«teti attho. __vibhinnÄ• suddavessikÄ• _ti pubb

suddÄ• ca vessÄ• ca te vibhinnÄ• . __puthÅ« vibhinnÄ• khattiyÄ• _ti khattiyÄ• pi bahÅ« a
__patiá¹ƒ bhariyÄ• vamaÃ±Ã±athÄ• _ti bhariyÄ• ca gharÄ• vÄ• satthaá¹ƒ issariyabale á¹-h
upetÄ• hutvÄ• patiá¹ƒ avamaÃ±Ã±atha, paribhavi avamaÃ±Ã±i na sakkaccaá¹ƒ upaá¹-á¹-h

<318> evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vibhinnÄ• samÄ• nÄ• __khattiyÄ• brahmabandhÅ« c
vasamanvagu_nti. khattiyÄ• ca brÄ• hmaá¹‡Ä• ca ye caÃ±Ã±e vessasuddÄ• yathÄ• saá¹
attano attano gottena rakkhitattÄ• __gottarakkhitÄ• _. te sabbepi taá¹ƒ __jÄ• tivÄ• daá¹ƒ ni
``ahaá¹ƒ khattiyo, ahaá¹ƒ brÄ• hmaá¹‡oâ€™â€™ ti etaá¹ƒ sabbampi nÄ• setvÄ• \Ee I 325/
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• tÄ• naá¹ƒ __kÄ• mÄ• naá¹ƒ vasaá¹ƒ anvaguá¹ƒ_ Ä• satta
kiÃ±ci akattabbaá¹ƒ nÄ• kaá¹ƒsÅ«ti vuttaá¹ƒ hoti.

evamettha bhagavÄ• ``isayo pubbakÄ• â€™â€™ tiÄ• dÄ«hi navahi gÄ• thÄ• hi porÄ• á¹‡Ä
vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• ``yo nesaá¹ƒ paramoâ€™â€™ ti gÄ• thÄ• ya brahmasamaá¹ƒ, ``
vattamanusikkhantÄ• â€™â€™ ti gÄ• thÄ• ya devasamaá¹ƒ, ``taá¹‡á¸• ulaá¹ƒ sayanaâ€™â
gÄ• thÄ• hi mariyÄ• daá¹ƒ, ``tesaá¹ƒ Ä• si vipallÄ• soâ€™â€™ tiÄ• dÄ«hi sattarasahi gÄ• th
tassa vippaá¹-ipattiyÄ• devÄ• dÄ«naá¹ƒ pakkandanÄ• didÄ«panatthaÃ±ca dassetvÄ• desa
brÄ• hmaá¹‡acaá¹‡á¸• Ä• lo pana idha avuttoyeva. kasmÄ• ? yasmÄ• vipattiyÄ• akÄ• raá¹
brÄ• hmaá¹‡adhammasampattiyÄ• hi brahmasamadevasamamariyÄ• dÄ• kÄ• raá¹‡aá¹ƒ \
vipattiyÄ• sambhinnamariyÄ• do. ayaá¹ƒ pana doá¹‡asutte (AN b V 192) vuttappakÄ• ro br
brÄ• hmaá¹‡adhammavipattiyÄ• pi akÄ• raá¹‡aá¹ƒ. kasmÄ• ? vipanne dhamme uppannattÄ
desanaá¹ƒ niá¹-á¹-hÄ• pesi. etarahi pana sopi brÄ• hmaá¹‡acaá¹‡á¸• Ä• lo dullabho. evama
dhammo vinaá¹-á¹-ho. tenevÄ• ha doá¹‡o brÄ• hmaá¹‡o --- ``evaá¹ƒ sante mayaá¹ƒ, bho go
brÄ• hmaá¹‡acaá¹‡á¸• Ä• lampi na pÅ«remÄ• â€™â€™ ti. sesamettha vuttanayameva.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya brÄ• hmaá¹‡adhammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dhammasutta- (nÄ• vÄ• sutta) -vaá¹‡á¹‡anÄ•

<319> __yasmÄ• _ \Ne II 55/ __hi dhamma_nti dhammasuttaá¹ƒ, ``nÄ• vÄ• suttaâ€™â€™
idaá¹ƒ suttaá¹ƒ Ä• yasmantaá¹ƒ sÄ• riputtattheraá¹ƒ Ä• rabbha vuttaá¹ƒ. ayamettha saá¹…k
dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ uppattito pabhuti veditabbo. seyyathidaá¹ƒ --- anuppanne \
dve aggasÄ• vakÄ• ekaá¹ƒ asaá¹…khyeyyaá¹ƒ kappasatasahassaÃ±ca pÄ• ramiyo pÅ«ret
paá¹-hamo cavitvÄ• rÄ• jagahassa avidÅ«re upatissagÄ• mo nÄ• ma brÄ• hmaá¹‡Ä• naá¹ƒ
saá¹-á¹-hiadhikapaÃ±cakoá¹-isatadhanavibhavassa gÄ• masÄ• mino brÄ• hmaá¹‡assa rÅ«
tassÄ• kucchiyaá¹ƒ paá¹-isandhiá¹ƒ aggahesi. dutiyo tassevÄ• vidÅ«re kolitagÄ• mo nÄ• m
bhogagÄ• mo atthi. tattha tathÄ• rÅ«pavibhavasseva gÄ• masÄ• mino brÄ• hmaá¹‡assa m

tassÄ• kucchiyaá¹ƒ taá¹ƒ divasameva paá¹-isandhiá¹ƒ aggahesi. evaá¹ƒ tesaá¹ƒ ekadivasa
paá¹-isandhiggahaá¹‡aÃ±ca gabbhavuá¹-á¹-hÄ• naÃ±ca ahosi. ekadivaseyeva ca nesaá¹ƒ
jÄ• tattÄ• __upatisso, _ ekassa kolitagÄ• me jÄ• tattÄ• __kolito_ti nÄ• mamakaá¹ƒsu.

te \Be II 61/ sahapaá¹ƒsuá¹ƒ kÄ«á¸·antÄ• sahÄ• yakÄ• anupubbena vuá¸• á¸• hiá¹ƒ pÄ• p
paÃ±capaÃ±camÄ• á¹‡avakasatÄ• ni parivÄ• rÄ• ahesuá¹ƒ. te uyyÄ• naá¹ƒ vÄ• nadÄ«titt
saparivÄ• rÄ• yeva gacchanti. eko paÃ±cahi suvaá¹‡á¹‡asivikÄ• satehi, dutiyo paÃ±cahi Ä•
ca rÄ• jagahe kÄ• lÄ• nukÄ• laá¹ƒ giraggasamajjo nÄ• ma hoti. sÄ• yanhasamaye nagarave
sakalaaá¹…gamagadhavÄ• sino abhiÃ±Ã±Ä• tÄ• khattiyakumÄ• rÄ• dayo sannipatitvÄ• su
maÃ±capÄ«á¹-hÄ• dÄ«su nisinnÄ• samajjavibhÅ«tiá¹ƒ passanti. atha te sahÄ• yakÄ• tena
tattha gantvÄ• paÃ±Ã±attÄ• sanesu nisÄ«diá¹ƒsu. tato upatisso samajjavibhÅ«tiá¹ƒ passan
sannipatitaá¹ƒ disvÄ• ``ettako janakÄ• yo vassasataá¹ƒ appatvÄ• va marissatÄ«â€™â€™ t
maraá¹‡aá¹ƒ Ä• gantvÄ• nalÄ• á¹-ante patiá¹-á¹-hitaá¹ƒ viya ahosi, tathÄ• kolitassa. tesaá¹
naá¹-esu naccantesu dassanamattepi cittaá¹ƒ na nami, aÃ±Ã±adatthu saá¹ƒvegoyeva udap

atha vuá¹-á¹-hite samajje pakkantÄ• ya parisÄ• ya sakaparivÄ• rena pakkantesu tesu sahÄ
upatissaá¹ƒ pucchi --- ``kiá¹ƒ, samma, nÄ• á¹-akÄ• didassanena tava pamodanamattampi \B
ti? so tassa taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• tampi tatheva paá¹-ipucchi. sopi tassa attano pava
``ehi, samma, pabbajitvÄ• amataá¹ƒ gavesÄ• mÄ• â€™â€™ ti Ä• ha. ``sÄ• dhu sammÄ• â
sampaá¹-icchi. tato dvepi janÄ• taá¹ƒ sampattiá¹ƒ chaá¸• á¸• etvÄ• punadeva rÄ• jagaham
samayena rÄ• jagahe saÃ±cayo nÄ• ma paribbÄ• jako paá¹-ivasati. te tassa santike paÃ±ca
saddhiá¹ƒ pabbajitvÄ• katipÄ• heneva tayo vede sabbaÃ±ca paribbÄ• jakasamayaá¹ƒ ugga
satthÄ• naá¹ƒ Ä• dimajjhapariyosÄ• naá¹ƒ upaparikkhantÄ• pariyosÄ• naá¹ƒ adisvÄ• Ä• c
``imesaá¹ƒ satthÄ• naá¹ƒ Ä• dimajjhaá¹ƒ dissati, pariyosÄ• naá¹ƒ pana na dissati `idaá¹ƒ nÄ
pÄ• puá¹‡eyyÄ• ti, yato uttari pÄ• puá¹‡itabbaá¹ƒ natthÄ«â€™â€™ â€™ ti. sopi Ä• ha --- ``
tathÄ• vidhaá¹ƒ pariyosÄ• naá¹ƒ na passÄ• mÄ«â€™â€™ ti. te Ä• haá¹ƒsu --- ``tena hi may
pariyosÄ• naá¹ƒ gavesÄ• mÄ• â€™â€™ ti. te Ä• cariyo ``yathÄ• sukhaá¹ƒ gavesathÄ• â€™
anuÃ±Ã±Ä• tÄ• amataá¹ƒ gavesamÄ• nÄ• Ä• hiá¹‡á¸• antÄ• jambudÄ«pe pÄ• kaá¹-Ä• a
khattiyapaá¹‡á¸• itÄ• dayo paÃ±haá¹ƒ puá¹-á¹-hÄ• uttaruttariá¹ƒ na sampÄ• yanti. ``upatiss
kolitoâ€™â€™ ti vutte pana ``ke ete, na kho mayaá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti bhaá¹‡antÄ•
ahesuá¹ƒ.

evaá¹ƒ tesu amatapariyesanaá¹ƒ caramÄ• nesu amhÄ• kaá¹ƒ bhagavÄ• loke uppajjitvÄ• p
anupubbena rÄ• jagahamanuppatto. te ca paribbÄ• jakÄ• sakalajambudÄ«paá¹ƒ caritvÄ• t
antamaso pariyosÄ• napaÃ±havissajjanamattampi alabhantÄ• punadeva rÄ• jagahaá¹ƒ ag
assaji pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• ti yÄ• va tesaá¹ƒ pabbajjÄ• , tÄ• va sabbaá¹ƒ pa
60) Ä• gatanayeneva vitthÄ• rato daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ pabbajitesu tesu dvÄ«su sahÄ• yakesu Ä• yasmÄ• sÄ• riputto aá¸• á¸• hamÄ• sen
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ sacchÄ• kÄ• si. so yadÄ• assajittherena saddhiá¹ƒ ekav
upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• anantaraá¹ƒ therassa upaá¹-á¹-hÄ• naá¹ƒ gacchati ``pubbÄ• c
etamahaá¹ƒ nissÄ• ya bhagavato sÄ• sanaá¹ƒ aÃ±Ã±Ä• siâ€™â€™ nti gÄ• ravena. yadÄ•
ekavihÄ• re na vasati, tadÄ• yassaá¹ƒ disÄ• yaá¹ƒ thero vasati, taá¹ƒ disaá¹ƒ oloketvÄ• pa
vanditvÄ• aÃ±jaliá¹ƒ paggayha namassati. taá¹ƒ disvÄ• keci bhikkhÅ« kathaá¹ƒ samuá¹-á¹
``sÄ• riputto aggasÄ• vako hutvÄ• disaá¹ƒ namassati, ajjÄ• pi maÃ±Ã±e brÄ• hmaá¹‡adiá¹
atha bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• taá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• paÃ±Ã±attava
attÄ• naá¹ƒ dassento bhikkhÅ« Ä• mantesi --- ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya
\Ne II 57/? te taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. tato bhagavÄ• ``na, bhikkhave, sÄ• riputto dis
yaá¹ƒ nissÄ• ya sÄ• sanaá¹ƒ aÃ±Ã±Ä• si, taá¹ƒ attano Ä• cariyaá¹ƒ vandati namassati sam
bhikkhave, sÄ• riputtoâ€™â€™ ti vatvÄ• tattha sannipatitÄ• naá¹ƒ dhammadesanatthaá¹ƒ

tattha __yasmÄ• hi dhammaá¹ƒ puriso vijaÃ±Ã±Ä• _ti yato puggalÄ• piá¹-akattayappabhe
vÄ• , pariyattiá¹ƒ sutvÄ• adhigantabbaá¹ƒ navalokuttarappabhedaá¹ƒ paá¹-ivedhadhammaá
jÄ• neyya vedeyya. ``yassÄ• â€™â€™ tipi pÄ• á¹-ho, so evattho. __indaá¹ƒva naá¹ƒ devatÄ
sakkaá¹ƒ devÄ• namindaá¹ƒ dvÄ«su devalokesu devatÄ• pÅ«jenti, evaá¹ƒ so puggalo taá¹
vuá¹-á¹-hÄ• ya upÄ• hanaomuÃ±canÄ• diá¹ƒ sabbaá¹ƒ vattapaá¹-ivattaá¹ƒ karonto \Be II 63
garukareyya. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __so pÅ«jito ... pe ... pÄ• tukaroti dhammaá¹ƒ, _ so Ä• c
tasmiá¹ƒ antevÄ• simhi pasannacitto pariyattipaá¹-ivedhavasena bahussuto desanÄ• vasen
desanaá¹ƒ sutvÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattiyÄ• adhigantabbaá¹ƒ paá¹-ivedhadhar
pÄ• tukaroti deseti, desanÄ• ya vÄ• pariyattidhammaá¹ƒ, upamÄ• vasena attanÄ• adhigat
pÄ• tukaroti.

<320> __tadaá¹-á¹-hikatvÄ• na nisamma dhÄ«ro_ti evaá¹ƒ pasannena Ä• cariyena pÄ• tuk
aá¹-á¹-hikatvÄ• na suá¹‡itvÄ• upadhÄ• raá¹‡asamatthatÄ• ya dhÄ«ro puriso. __dhammÄ•
paá¹-ipajjamÄ• no_ti lokuttaradhammassa anulomattÄ• anudhammabhÅ«taá¹ƒ vipassanaá
vibhÄ• vÄ« nipuá¹‡o ca hotÄ«_ti viÃ±Ã±utÄ• saá¹…khÄ• tÄ• ya paÃ±Ã±Ä• ya adhigamena
pÄ• kaá¹-aá¹ƒ katvÄ• Ã±Ä• panasamatthatÄ• ya vibhÄ• vÄ«, paramasukhumatthapaá¹-ived
tÄ• disaá¹ƒ bhajati appamatto_ti yo tÄ• disaá¹ƒ pubbe vuttappakÄ• raá¹ƒ bahussutaá¹ƒ app
hutvÄ• bhajati.

<321> evaá¹ƒ paá¹‡á¸• itÄ• cariyasevanaá¹ƒ pasaá¹ƒsitvÄ• idÄ• ni bÄ• lÄ• cariyasevanaá
bÄ• laâ€™â€™ _nti imaá¹ƒ gÄ• thamÄ• ha. tattha __khudda_nti khuddena kÄ• yakammÄ•
paÃ±Ã±Ä• bhÄ• vato bÄ• laá¹ƒ. __anÄ• gatattha_nti anadhigatapariyattipaá¹-ivedhatthaá¹ƒ
issÄ• manakatÄ• ya antevÄ• sikassa vuá¸• á¸• hiá¹ƒ asahamÄ• naá¹ƒ. sesamettha pÄ• kaá
pana yo bahucÄ«varÄ• dilÄ• bhÄ« Ä• cariyo antevÄ• sikÄ• naá¹ƒ cÄ«varÄ• dÄ«ni na sakko
aniccadukkhÄ• nattavacanamattampi na sakkoti. etehi khuddatÄ• didhammehi samannÄ• g

bÄ• laá¹ƒ anÄ• gatatthaá¹ƒ usÅ«yakaá¹ƒ Ä• cariyaá¹ƒ upasevamÄ• no ``pÅ«timacchaá¹ƒ ku
15.183) vuttanayena sayampi bÄ• lo hoti. tasmÄ• idha sÄ• sane kiÃ±ci appamattakampi \N
pariyattidhammaá¹ƒ paá¹-ivedhadhammaá¹ƒ vÄ• avibhÄ• vayitvÄ• ca avijÄ• nitvÄ• ca yas
ataritvÄ• maraá¹‡aá¹ƒ upetÄ«ti evamassa attho veditabbo.

322-3__._ idÄ• ni tassevatthassa pÄ• kaá¹-akaraá¹‡atthaá¹ƒ __ ``yathÄ• naroâ€™â€™ _ti
__Ä• paga_nti nadiá¹ƒ. __mahodaka_nti bahuudakaá¹ƒ. __salila_nti ito \Be II 64/ cito ca gat
vitthiá¹‡á¹‡anti vuttaá¹ƒ \Ee I 330/ hoti. ``saritaâ€™â€™ ntipi pÄ• á¹-ho, so evattho. __sÄ«g
hÄ• rahÄ• rikaá¹ƒ, vegavatinti vuttaá¹ƒ hoti. __kiá¹ƒ so_ti ettha ``so vuyhamÄ• noâ€™â€™
tassa narassa niddiá¹-á¹-hattÄ• nipÄ• tamatto sokÄ• ro. kiá¹ƒ sÅ«ti vuttaá¹ƒ hoti yathÄ• ``n
so, vinassissÄ• mi nÄ• ma soâ€™â€™ ti. __dhamma_nti pubbe vuttaá¹ƒ duvidhameva. __a
anisÄ• metvÄ• atthaá¹ƒ. sesamettha pÄ• kaá¹-ameva padato.

adhippÄ• yato pana yathÄ• yo kocideva naro vuttappakÄ• raá¹ƒ nadiá¹ƒ otaritvÄ• tÄ• ya n
anusotagÄ• mÄ« sotameva anugacchanto pare pÄ• ratthike kiá¹ƒ sakkhati pÄ• raá¹ƒ netuá¹
pÄ• á¹-ho. tatheva duvidhampi dhammaá¹ƒ attano paÃ±Ã±Ä• ya avibhÄ• vayitvÄ• bahussu
anisÄ• metvÄ• sayaá¹ƒ avibhÄ• vitattÄ• ajÄ• nanto anisÄ• mitattÄ• ca avitiá¹‡á¹‡akaá¹…
nijjhÄ• petuá¹ƒ pekkhÄ• petunti evamettha attho daá¹-á¹-habbo. ``so vata, cunda, attanÄ• p
tiÄ• dikaÃ±cettha (MN I 87) suttapadaá¹ƒ anussaritabbaá¹ƒ.

324-5__._ evaá¹ƒ bÄ• lasevanÄ• ya bÄ• lassa paraá¹ƒ nijjhÄ• petuá¹ƒ asamatthatÄ• ya pÄ•
upamaá¹ƒ vatvÄ• idÄ• ni ``yo tÄ• disaá¹ƒ bhajati appamattoâ€™â€™ ti ettha vuttassa paá¹
nijjhÄ• petuá¹ƒ samatthatÄ• ya pÄ• kaá¹-akaraá¹‡atthaá¹ƒ __ ``yathÄ• pi nÄ• vaâ€™â€™ _
__phiyenÄ• _ti dabbipadarena. __rittenÄ• _ti veá¸·udaá¹‡á¸• ena. __tatthÄ• _ti tassaá¹ƒ nÄ
__tatrÅ«payaÃ±Ã±Å«_ti tassÄ• nÄ• vÄ• ya Ä• haraá¹‡apaá¹-iharaá¹‡Ä• diupÄ• yajÄ• nane
upÄ• yaÃ±Ã±Å«. sikkhitasikkhatÄ• ya sukusalahatthatÄ• ya ca __kusalo_. uppannupaddava
__mutÄ«mÄ• _. __vedagÅ«_ti vedasaá¹…khÄ• tehi catÅ«hi maggaÃ±Ä• á¹‡ehi gato. __bh
maggabhÄ• vanÄ• ya bhÄ• vitacitto. __bahussuto_ti pubbe vuttanayeneva. __avedhadham
\Ee I 331/ akampaniyasabhÄ• vo. __sotÄ• vadhÄ• nÅ«panisÅ«papanne_ti sotaodahanena
upanissayena ca upapanne. sesaá¹ƒ uttÄ• napadatthameva. adhippÄ• yayojanÄ• pi sakkÄ•
vitthÄ• ritÄ• .

<326> evaá¹ƒ \Ne II 59/ \Be II 65/ paá¹‡á¸• itassa pare nijjhÄ• petuá¹ƒ samatthabhÄ• vapÄ
upamaá¹ƒ vatvÄ• tassÄ• paá¹‡á¸• itasevanÄ• ya niyojento __ ``tasmÄ• haveâ€™â€™ _ti
tatrÄ• yaá¹ƒ saá¹…khepattho --- yasmÄ• upanissayasampannÄ• paá¹‡á¸• itasevanena vis
have sappurisaá¹ƒ bhajetha_. kÄ«disaá¹ƒ sappurisaá¹ƒ bhajetha? __medhÄ• vinaÃ±ceva b
paÃ±Ã±Ä• sampattiyÄ• ca medhÄ• vinaá¹ƒ vuttappakÄ• rasutadvayena ca bahussutaá¹ƒ. t
bhÄ• sitassa dhammassa __aÃ±Ã±Ä• ya atthaá¹ƒ_ evaá¹ƒ Ã±atvÄ• ca yathÄ• nusiá¹-á¹-ha

paá¹-ipattiyÄ• paá¹-ivedhavasena __viÃ±Ã±Ä• tadhammo_ so maggaphalanibbÄ• nappabh
labhetha_ adhigaccheyya pÄ• puá¹‡eyyÄ• ti arahattanikÅ«á¹-ena desanaá¹ƒ samÄ• pesÄ«t

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya dhammasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kiá¹ƒsÄ«lasuttavaá¹‡á¹‡anÄ•

<327> __kiá¹ƒsÄ«lo_ti \Ne II 60/ kiá¹ƒsÄ«lasuttaá¹ƒ. kÄ• uppatti? Ä• yasmato sÄ• riputtass
therasseva pituno vaá¹…gantabrÄ• hmaá¹‡assa sahÄ• yassa brÄ• hmaá¹‡assa putto saá¹-
paÃ±casatakoá¹-idhanaá¹ƒ pariccajitvÄ• Ä• yasmato sÄ• riputtattherassa santike pabbajitv
buddhavacanaá¹ƒ pariyÄ• puá¹‡i. tassa thero bahuso ovaditvÄ• kammaá¹-á¹-hÄ• namadÄ•
nÄ• dhigacchati. tato thero ``buddhaveneyyo esoâ€™â€™ ti Ã±atvÄ• taá¹ƒ Ä• dÄ• ya bhag
taá¹ƒ bhikkhuá¹ƒ Ä• rabbha puggalaá¹ƒ aniyametvÄ• ``kiá¹ƒsÄ«loâ€™â€™ ti pucchi. athas
abhÄ• si. tattha __kiá¹ƒsÄ«lo_ti kÄ«disena vÄ• rittasÄ«lena samannÄ• gato, kÄ«disapakati
__kiá¹ƒsamÄ• cÄ• ro_ti kÄ«disena cÄ• rittena yutto. __kÄ• ni kammÄ• ni_ \Ee I 332/ __brÅ
kÄ• yakammÄ• dÄ«ni vaá¸• á¸• hento. __naro sammÄ• niviá¹-á¹-hassÄ• _ti abhirato naro s
bhaveyya. __uttamatthaÃ±ca pÄ• puá¹‡e_ti sabbatthÄ• naá¹ƒ uttamaá¹ƒ arahattaÃ±ca pÄ•

<328> tato \Be II 66/ bhagavÄ• ``sÄ• riputto aá¸• á¸• hamÄ• sÅ«pasampanno sÄ• vakapÄ
Ä• dikammikaputhujjanapaÃ±haá¹ƒ pucchatÄ«â€™â€™ ti Ä• vajjento ``saddhivihÄ• rikaá¹ƒ
pucchÄ• ya vuttaá¹ƒ cÄ• rittasÄ«laá¹ƒ avibhajitvÄ• va tassa sappÄ• yavasena dhammaá¹ƒ
``vuá¸• á¸• hÄ• pacÄ• yÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha paÃ±Ã±Ä• vuá¸• á¸• ho, guá¹‡avuá¸• á¸• ho, jÄ• tivuá¸• á¸• ho, vayovuá¸• á¸• hoti ca
hi daharopi bahussuto bhikkhu appassutamahallakabhikkhÅ«namantare bÄ• husaccapaÃ±Ã
__paÃ±Ã±Ä• vuá¸• á¸• ho_. tassa hi santike mahallakabhikkhÅ«pi buddhavacanaá¹ƒ pariyÄ
ovÄ• davinicchayapaÃ±havissajjanÄ• ni ca paccÄ• sÄ«santi. tathÄ• daharopi bhikkhu adhi
__guá¹‡avuá¸• á¸• ho_ nÄ• ma. tassa hi ovÄ• de patiá¹-á¹-hÄ• ya mahallakÄ• pi vipassanÄ
arahattaphalaá¹ƒ pÄ• puá¹‡anti. tathÄ• daharopi rÄ• jÄ• khattiyo muddhÄ• vasitto brÄ• hm
vandanÄ• rahato __jÄ• tivuá¸• á¸• ho_ nÄ• ma. sabbo pana paá¹-hamajÄ• to __vayovuá¸• á
paÃ±Ã±Ä• ya sÄ• riputtattherassa sadiso natthi á¹-hapetvÄ• bhagavantaá¹ƒ, tathÄ• guá¹‡e
sabbasÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa paá¹-ividdhattÄ• . jÄ• tiyÄ• pi so brÄ• hmaá¹‡amah
tassa bhikkhuno vayena samÄ• nopi so imehi \Ne II 61/ tÄ«hi kÄ• raá¹‡ehi vuá¸• á¸• ho. ima
paÃ±Ã±Ä• guá¹‡ehi eva vuá¸• á¸• habhÄ• vaá¹ƒ sandhÄ• ya bhagavÄ• Ä• ha --- ``vuá¸• á¸
tÄ• disÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ apacitikaraá¹‡ena vuá¸• á¸• hÄ• pacÄ• yÄ«, tesameva
usÅ«yavigamena anusÅ«yako ca siyÄ• ti ayamÄ• dipÄ• dassa attho.

__kÄ• laÃ±Ã±Å« cassÄ• _ti ettha pana rÄ• ge uppanne tassa vinodanatthÄ• ya garÅ«naá¹
kÄ• laÃ±Ã±Å«, dose ... mohe ... kosajje uppanne tassa vinodanatthÄ• ya garÅ«naá¹ƒ dassa
kÄ• laÃ±Ã±Å«, yato evaá¹ƒ kÄ• laÃ±Ã±Å« ca assa garÅ«naá¹ƒ \Ee I 333/ dassanÄ• ya. __d
samathavipassanÄ• yuttaá¹ƒ. __erayita_nti vuttaá¹ƒ. __khaá¹‡aÃ±Ã±Å«_ti tassÄ• kathÄ• y
vÄ• ayaá¹ƒ Ä«disÄ• ya kathÄ• ya savanakkhaá¹‡oti jÄ• nanto. __suá¹‡eyya sakkaccÄ• _ti
suá¹‡eyya. na kevalaÃ±ca tameva, aÃ±Ã±Ä• nipi buddhaguá¹‡Ä• dipaá¹-isaá¹ƒyuttÄ• ni sul
suá¹‡eyyÄ• ti attho.

<329> ``kÄ• laÃ±Ã±Å« cassa garÅ«naá¹ƒ dassanÄ• yÄ• â€™â€™ ti ettha vuttanayaÃ±ca a
uppannarÄ• gÄ• divinodanakÄ• laá¹ƒ Ã±atvÄ• pi garÅ«naá¹ƒ santikaá¹ƒ gacchanto __kÄ• l
67/ __sakÄ• saá¹ƒ, _ ``ahaá¹ƒ kammaá¹-á¹-hÄ• niko dhutaá¹…gadharo cÄ• â€™â€™ ti katv
cetiyavandanabodhiyaá¹…gaá¹‡abhikkhÄ• cÄ• ramaggaatimajjhanhikavelÄ• dÄ«su yattha k
disvÄ• paripucchanatthÄ• ya upasaá¹…kameyya, sakasenÄ• sane pana attano Ä• sane nis
sallakkhetvÄ• kammaá¹-á¹-hÄ• nÄ• dividhipucchanatthaá¹ƒ upasaá¹…kameyyÄ• ti attho. e
__thambhaá¹ƒ niraá¹ƒkatvÄ• nivÄ• tavutti_ thaddhabhÄ• vakaraá¹ƒ mÄ• naá¹ƒ vinÄ• setvÄ
pÄ• dapuÃ±chanacoá¸·akachinnavisÄ• á¹‡usabhauddhatadÄ• á¹-hasappasadiso hutvÄ• up
garunÄ• vuttaá¹ƒ __atthaá¹ƒ dhammaá¹ƒ ... pe ... samÄ• care ca. attha_nti bhÄ• sitatthaá¹
pÄ• á¸·idhammaá¹ƒ. __saá¹ƒyama_nti sÄ«laá¹ƒ. __brahmacariya_nti avasesasÄ• sanabrah
samÄ• care cÄ• _ti atthaá¹ƒ kathitokÄ• se anussareyya, dhammaá¹ƒ saá¹ƒyamaá¹ƒ brahma
anussareyya, anussaraá¹‡amatteneva ca atussanto taá¹ƒ sabbampi samÄ• care samÄ• car
tÄ• saá¹ƒ kathÄ• naá¹ƒ attani pavattane ussukkaá¹ƒ kareyyÄ• ti attho. evaá¹ƒ karonto hi kic

<330> tato paraÃ±ca __dhammÄ• rÄ• mo dhammarato dhamme á¹-hito dhammavinicchaya
cettha __dhammo_ti samathavipassanÄ• , Ä• rÄ• mo ratÄ«ti ekova attho, dhamme Ä• rÄ• r
dhamme rato, na \Ee I 334/ aÃ±Ã±aá¹ƒ pihetÄ«ti __dhammarato_. __dhamme á¹-hito_ dhar
dhammavinicchayaá¹ƒ jÄ• nÄ• ti ``idaá¹ƒ udayaÃ±Ä• á¹‡aá¹ƒ idaá¹ƒ vayaÃ±Ä• á¹‡aâ€™â€
_ evarÅ«po \Ne II 62/ assa. atha yÄ• yaá¹ƒ rÄ• jakathÄ• ditiracchÄ• nakathÄ• taruá¹‡avipa
bahiddhÄ• rÅ«pÄ• dÄ«su abhinandanuppÄ• danena taá¹ƒ samathavipassanÄ• dhammaá¹ƒ
``dhammasandosavÄ• doâ€™â€™ ti vuccati, taá¹ƒ __nevÄ• care dhammasandosavÄ• daá
Ä• vÄ• sagocarÄ• disappÄ• yÄ• ni sevanto __tacchehi nÄ«yetha subhÄ• sitehi_.
samathavipassanÄ• paá¹-isaá¹ƒyuttÄ• nevettha tacchÄ• ni, tathÄ• rÅ«pehi subhÄ• sitehi nÄ
khepeyyÄ• ti attho.

<331> idÄ• ni ``dhammasandosavÄ• daâ€™â€™ nti ettha atisaá¹…khepena vuttaá¹ƒ sama
bhikkhuno upakkilesaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto tadaÃ±Ã±enapi upakkilesena saddhiá¹ƒ __
_nti imaá¹ƒ gÄ• thamÄ• ha. hÄ• santipi pÄ• á¹-ho. vipassakena \Be II 68/ hi bhikkhunÄ• ha
vatthusmiá¹ƒ sitamattameva kÄ• tabbaá¹ƒ, niratthakakathÄ• jappo na bhÄ• sitabbo, Ã±Ä• ti

kÄ• tabbo, khÄ• á¹‡ukaá¹‡á¹-akÄ• dimhi manopadoso na uppÄ• detabbo. __mÄ• yÄ• kata_
__kuhanaá¹ƒ, _ paccayesu __giddhi, _ jÄ• tiÄ• dÄ«hi __mÄ• no, _ paccanÄ«kasÄ• tatÄ• sa
pharusavacanalakkhaá¹‡aá¹ƒ __kakkasaá¹ƒ, _ rÄ• gÄ• dayo __kasÄ• vÄ• , _ adhimattataá
ime ca dosÄ• sukhakÄ• mena aá¹…gÄ• rakÄ• su viya, sucikÄ• mena gÅ«thaá¹-hÄ• naá¹ƒ
Ä• sivisÄ• dayo viya ca pahÄ• tabbÄ• . hitvÄ• ca Ä• rogyamadÄ• divigamÄ• vÄ«tamadena
á¹-hitattena caritabbaá¹ƒ. evaá¹ƒ paá¹-ipanno hi sabbupakkilesaparisuddhÄ• ya bhÄ• vanÄ•
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tenÄ• ha bhagavÄ• --- ``hassaá¹ƒ jappaá¹ƒ ... pe ... á¹-hitattoâ€

<332> idÄ• ni yvÄ• yaá¹ƒ ``hassaá¹ƒ jappaâ€™â€™ ntiÄ• dinÄ• nayena upakkileso vutto,
yasmÄ• sÄ• haso hoti avÄ«maá¹ƒsakÄ• rÄ«, ratto rÄ• gavasena \Ee I 335/ duá¹-á¹-ho dosa
hoti kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya asÄ• taccakÄ• rÄ«, tathÄ• rÅ«passa ca
subhÄ• sitÄ• nÄ«â€™â€™ tiÄ• dinÄ• nayena vutto ovÄ• do niratthako, tasmÄ• imassa sa
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya sutÄ• divuddhipaá¹-ipakkhabhÄ• vaá¹ƒ dassento
_ti imaá¹ƒ gÄ• thamÄ• ha.

tassattho --- yÄ• ni hetÄ• ni samathavipassanÄ• paá¹-isaá¹ƒyuttÄ• ni __subhÄ• sitÄ• ni, _ t
sÄ• ro. yadi viÃ±Ã±Ä• tÄ• ni sÄ• dhu, atha saddamattameva gahitaá¹ƒ, na kiÃ±ci kataá¹ƒ ho
sutamayena Ã±Ä• á¹‡ena viÃ±Ã±Ä• yanti, taá¹ƒ __sutaá¹ƒ, _ etaÃ±ca sutamayaÃ±Ä• á¹‡aa
__viÃ±Ã±Ä• tasamÄ• dhisÄ• raá¹ƒ, _ tesu viÃ±Ã±Ä• tesu dhammesu yo samÄ• dhi cittassÄ
paá¹-ipatti, ayamassa sÄ• ro. na hi vijÄ• nanamatteneva koci attho sijjhati. yo panÄ• yaá¹ƒ n
vattanato __sÄ• haso_ \Ne II 63/, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• ya asÄ• tacca
saddamattaggÄ• hÄ«yeva hoti. tena tassa atthavijÄ• nanÄ• bhÄ• vato sÄ• subhÄ• sitavijÄ•
paá¹-ipattiyÄ• abhÄ• vato sutaÃ±ca na vaá¸• á¸• hatÄ«ti.

<333> evaá¹ƒ \Be II 69/ pamattÄ• naá¹ƒ sattÄ• naá¹ƒ paÃ±Ã±Ä• parihÄ• niá¹ƒ sutaparihÄ•
appamattÄ• naá¹ƒ tadubhayasÄ• rÄ• dhigamaá¹ƒ dassento Ä• ha --- __ ``dhamme ca ye ...
_ti. tattha __ariyappavedito dhammo_ nÄ• ma samathavipassanÄ• dhammo. ekopi hi buddh
adesetvÄ• parinibbuto nÄ• ma natthi. tasmÄ• etasmiá¹ƒ __dhamme ca ye ariyappavedite_
appamattÄ• sÄ• taccÄ• nuyogino, __anuttarÄ• te vacasÄ• manasÄ• kammunÄ• ca, _ te
tividhena manosucaritena tividhena kÄ• yasucaritena ca samannÄ• gatattÄ• vacasÄ• man
avasesasattehi asamÄ• aggÄ• visiá¹-á¹-hÄ• . ettÄ• vatÄ• saddhiá¹ƒ pubbabhÄ• gasÄ«lena
sÄ«laá¹ƒ dasseti. evaá¹ƒ parisuddhasÄ«lÄ• __te santisoraccasamÄ• dhisaá¹‡á¹-hitÄ• , sut
sÄ• ramajjhagÅ«, _ ye ariyappavedite dhamme ratÄ• , te na kevalaá¹ƒ vÄ• cÄ• dÄ«hi anutta
santisoracce samÄ• dhimhi ca saá¹‡á¹-hitÄ• hutvÄ• sutassa \Ee I 336/ paÃ±Ã±Ä• ya ca sÄ
icceva veditabbÄ• . Ä• saá¹ƒsÄ• yaá¹ƒ bhÅ«tavacanaá¹ƒ. tattha __santÄ«_ti nibbÄ• naá¹ƒ,
ratabhÄ• vena yathÄ• bhÅ«tapaá¹-ivedhikÄ• paÃ±Ã±Ä• , santiyÄ• soraccanti __santisorac
nibbÄ• nÄ• rammaá¹‡Ä• ya maggapaÃ±Ã±Ä• yetaá¹ƒ adhivacanaá¹ƒ. __samÄ• dhÄ«_ti taá
__saá¹‡á¹-hitÄ• _ti tadubhaye patiá¹-á¹-hitÄ• . sutapaÃ±Ã±Ä• naá¹ƒ sÄ• raá¹ƒ nÄ• ma arah

vimuttisÄ• raÃ±hi idaá¹ƒ brahmacariyaá¹ƒ.

evamettha bhagavÄ• dhammena pubbabhÄ• gapaá¹-ipadaá¹ƒ, ``anuttarÄ• vacasÄ• â€™â
santisoraccasamÄ• dhÄ«hi paÃ±Ã±Ä• kkhandhasamÄ• dhikkhandheti tÄ«hipi imehi khandh
dassetvÄ• sutapaÃ±Ã±Ä• sÄ• rena akuppavimuttiá¹ƒ dassento arahattanikÅ«á¹-ena desan
desanÄ• pariyosÄ• ne ca so bhikkhu sotÄ• pattiphalaá¹ƒ patvÄ• puna na cirasseva aggaph
patiá¹-á¹-hÄ• sÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kiá¹ƒsÄ«lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ•

<334> __uá¹-á¹-hahathÄ• _ti \Ne II 64/ \Be II 70/ uá¹-á¹-hÄ• nasuttaá¹ƒ. kÄ• uppatti? ekaá
sÄ• vatthiyaá¹ƒ viharanto rattiá¹ƒ jetavanavihÄ• re vasitvÄ• pubbaá¹‡hasamayaá¹ƒ bhikkhu
sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pÄ• cÄ«nadvÄ• rena nagarÄ• nikkhamitvÄ• migÄ
divÄ• vihÄ• ratthÄ• ya. Ä• ciá¹‡á¹‡aá¹ƒ kiretaá¹ƒ bhagavato rattiá¹ƒ jetavanavihÄ• re vasitv
divÄ• vihÄ• rÅ«pagamanaá¹ƒ, rattiÃ±ca migÄ• ramÄ• tupÄ• sÄ• de vasitvÄ• jetavane divÄ
dvinnaá¹ƒ kulÄ• naá¹ƒ anuggahatthÄ• ya mahÄ• pariccÄ• gaguá¹‡aparidÄ«panatthÄ• ya ca
heá¹-á¹-hÄ• paÃ±ca kÅ«á¹-Ä• gÄ• ragabbhasatÄ• ni honti, yesu paÃ±casatÄ• bhikkhÅ« va
heá¹-á¹-hÄ• pÄ• sÄ• de vasati, tadÄ• bhikkhÅ« bhagavato gÄ• ravena uparipÄ• sÄ• daá¹ƒ
pana bhagavÄ• uparipÄ• sÄ• de kÅ«á¹-Ä• gÄ• ragabbhaá¹ƒ pÄ• visi, tena heá¹-á¹-hÄ• pÄ
paÃ±casatÄ• bhikkhÅ« pavisiá¹ƒsu. te ca sabbeva navÄ• honti adhunÄ• gatÄ• imaá¹ƒ \Ee
uddhatÄ• unnaá¸·Ä• pÄ• katindriyÄ• . te pavisitvÄ• divÄ• seyyaá¹ƒ supitvÄ• sÄ• yaá¹ƒ ua
sannipatitvÄ• ``ajja bhattagge tuyhaá¹ƒ kiá¹ƒ ahosi, tvaá¹ƒ kattha agamÄ• si, ahaá¹ƒ Ä• vus
gharaá¹ƒ, ahaá¹ƒ anÄ• thapiá¹‡á¸• ikassa, tattha evarÅ«po ca evarÅ«po ca bhojanavidhi ah
nÄ• nappakÄ• raá¹ƒ Ä• misakathaá¹ƒ kathentÄ• uccÄ• saddamahÄ• saddÄ• ahesuá¹ƒ.

bhagavÄ• taá¹ƒ saddaá¹ƒ sutvÄ• ``ime mayÄ• saddhiá¹ƒ vasantÄ• pi evaá¹ƒ pamattÄ• , a
mahÄ• moggallÄ• nattherassa Ä• gamanaá¹ƒ cintesi. tÄ• vadeva Ä• yasmÄ• mahÄ• mogg
iddhiyÄ• Ä• gamma pÄ• damÅ«le vandamÄ• noyeva ahosi. tato naá¹ƒ bhagavÄ• Ä• mante
sabrahmacÄ• rino pamattÄ• , sÄ• dhu ne saá¹ƒvejehÄ«â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€
mahÄ• moggallÄ• no bhagavato paá¹-issuá¹‡itvÄ• tÄ• vadeva Ä• pokasiá¹‡aá¹ƒ samÄ• pa
á¹-hitaá¹ƒ mahÄ• pÄ• sÄ• daá¹ƒ nÄ• vaá¹ƒ viya mahÄ• vÄ• to pÄ• daá¹…guá¹-á¹-hakena k
patiá¹-á¹-hitapathavippadesena. atha te bhikkhÅ« bhÄ«tÄ• vissaraá¹ƒ karontÄ• sakasakac
catÅ«hi dvÄ• rehi nikkhamiá¹ƒsu. bhagavÄ• tesaá¹ƒ attÄ• naá¹ƒ dassento aÃ±Ã±ena dvÄ•
pavisanto viya ahosi, te bhagavantaá¹ƒ disvÄ• vanditvÄ• aá¹-á¹-haá¹ƒsu \Be II 71/. bhagav

bhikkhave, bhÄ«tatthÄ• â€™â€™ ti pucchi, te ``ayaá¹ƒ, bhante, migÄ• ramÄ• tupÄ• sÄ• do
\Ne II 65/. ``jÄ• nÄ• tha, bhikkhave, kenÄ• â€™â€™ ti? ``na jÄ• nÄ• ma, bhanteâ€™â€™ ti
``tumhÄ• disÄ• naá¹ƒ, bhikkhave, muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ pamÄ• da
saá¹ƒvegajananatthaá¹ƒ moggallÄ• nena kampitoâ€™â€™ ti vatvÄ• tesaá¹ƒ bhikkhÅ«naá¹
suttamabhÄ• si.

tattha __uá¹-á¹-hahathÄ• _ti Ä• sanÄ• uá¹-á¹-hahatha ghaá¹-atha vÄ• yamatha, mÄ• kusÄ
__nisÄ«dathÄ• _ti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• kammaá¹-á¹-hÄ• nÄ• nuyogatthÄ• ya nisÄ«
vo_ti ko tumhÄ• kaá¹ƒ anupÄ• dÄ• parinibbÄ• natthÄ• ya pabbajitÄ• naá¹ƒ \Ee I 338/ supite
supantena koci attho pÄ• puá¹‡ituá¹ƒ. __Ä• turÄ• naÃ±hi kÄ• niddÄ• , sallaviddhÄ• na rupp
appakepi sarÄ«rappadese uá¹-á¹-hitena cakkhurogÄ• dinÄ• rogena Ä• turÄ• naá¹ƒ ekadva
paviá¹-á¹-hena ayasallaaá¹-á¹-hisalladantasallavisÄ• á¹‡asallakaá¹-á¹-hasallÄ• naá¹ƒ aÃ±Ã±
ruppamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ niddÄ• natthi, tattha tumhÄ• kaá¹ƒ sakalacittasarÄ«
uppannehi nÄ• nappakÄ• rakilesarogehi Ä• turÄ• naÃ±hi kÄ• niddÄ• rÄ• gasallÄ• dÄ«hi ca
antohadayaá¹ƒ pavisiya viddhattÄ• sallaviddhÄ• naá¹ƒ ruppataá¹ƒ.

<335> evaá¹ƒ vatvÄ• puna bhagavÄ• bhiyyosomattÄ• ya te bhikkhÅ« ussÄ• hento saá¹ƒv
``uá¹-á¹-hahatha ... pe ... vasÄ• nugeâ€™â€™ _ti. tatrÄ• yaá¹ƒ sÄ• dhippÄ• yayojanÄ• atth
kilesasallaviddhÄ• naÃ±hi vo, bhikkhave, kÄ• lo pabujjhituá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? maá¹‡á
bhikkhave, brahmacariyaá¹ƒ, satthÄ• sammukhÄ«bhÅ«to, ito pubbe pana vo dÄ«gharattaá
suttaá¹ƒ, nadÄ«su suttaá¹ƒ, samesu suttaá¹ƒ, visamesu suttaá¹ƒ, rukkhaggesupi suttaá¹ƒ a
ariyasaccÄ• naá¹ƒ, tasmÄ• tassÄ• niddÄ• ya antakiriyatthaá¹ƒ uá¹-á¹-hahatha nisÄ«datha
santiyÄ• .

tattha purimapÄ• dassattho vuttanayo eva. dutiyapÄ• de pana __santÄ«_ti tisso santiyo ---
tadaá¹…gasanti, sammutisantÄ«ti, nibbÄ• navipassanÄ• diá¹-á¹-higatÄ• nametaá¹ƒ adhivac
accantasanti nibbÄ• namadhippetaá¹ƒ, tasmÄ• nibbÄ• natthaá¹ƒ daá¸·haá¹ƒ sikkhatha, asi
sikkhathÄ• ti vuttaá¹ƒ hoti. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __mÄ• vo pamatte viÃ±Ã±Ä• ya, maccurÄ
vasÄ• nuge_ \Be II 72/, mÄ• tumhe ``pamattÄ• eteâ€™â€™ ti evaá¹ƒ Ã±atvÄ• maccurÄ•
vasÄ• nuge amohayittha, yathÄ• tassa vasaá¹ƒ gacchatha, evaá¹ƒ vasÄ• nuge karonto mÄ
hoti.

<336> yato tassa vasaá¹ƒ anupagacchantÄ• __yÄ• ya devÄ• manussÄ• ca ... pe ... sama
manussÄ• ca atthikÄ• rÅ«pasaddagandharasaphoá¹-á¹-habbatthikÄ• , taá¹ƒ rÅ«pÄ• diá¹ƒ
II 66/ hutvÄ• tiá¹-á¹-hanti, taratha samatikkamatha etaá¹ƒ nÄ• nappakÄ• resu visayesu
visaá¹-avitthiá¹‡á¹‡avisÄ• lattÄ• \Ee I 339/ visattikaá¹ƒ bhavabhogataá¹‡haá¹ƒ. __khaá¹‡o
ayaá¹ƒ tumhÄ• kaá¹ƒ samaá¹‡adhammakaraá¹‡akkhaá¹‡o mÄ• atikkami. yesaÃ±hi ayame
ca imaá¹ƒ khaá¹‡aá¹ƒ atikkamanti, te __khaá¹‡Ä• tÄ«tÄ• hi socanti nirayamhi samappitÄ•

nirayasaÃ±Ã±ite catubbidhepi apÄ• ye patiá¹-á¹-hitÄ• ``akataá¹ƒ vata no kalyÄ• á¹‡aâ€™â
socanti.

<337> evaá¹ƒ bhagavÄ• te bhikkhÅ« ussÄ• hetvÄ• saá¹ƒvejetvÄ• ca idÄ• ni tesaá¹ƒ taá
vigarahitvÄ• sabbeva te appamÄ• de niyojento __ ``pamÄ• do rajoâ€™â€™ _ti imaá¹ƒ gÄ•
__pamÄ• do_ti saá¹…khepato sativippavÄ• so, so cittamalinaá¹-á¹-hena __rajo_. taá¹ƒ pam
__pamÄ• dÄ• nupatito, _ pamÄ• dÄ• nupatitattÄ• aparÄ• paruppanno pamÄ• do eva, sopi
nÄ• ma arajo atthi. tena kiá¹ƒ dÄ«peti? mÄ• tumhe ``daharÄ• tÄ• va mayaá¹ƒ pacchÄ• jÄ
vissÄ• samÄ• pajjittha. daharakÄ• lepi hi pamÄ• do rajo, majjhimakÄ• lepi therakÄ• lepi par
mahÄ• rajo saá¹…kÄ• rakÅ«á¹-o eva hoti, yathÄ• ghare ekadvedivasiko rajo rajo eva, vaá¸
gaá¹‡avassiko saá¹…kÄ• rakÅ«á¹-o eva hoti. evaá¹ƒ santepi pana paá¹-hamavaye buddhav
itaravayesu samaá¹‡adhammaá¹ƒ karonto, paá¹-hamavaye vÄ• pariyÄ• puá¹‡itvÄ• majjhim
pacchimavaye samaá¹‡adhammaá¹ƒ karontopi bhikkhu pamÄ• davihÄ• rÄ« na hoti appamÄ
paá¹-ipannattÄ• . yo pana sabbavayesu pamÄ• davihÄ• rÄ« divÄ• seyyaá¹ƒ Ä• misakathaÃ
tumhe, tasseva so paá¹-hamavaye pamÄ• do rajo, itaravayesu pamÄ• dÄ• nupatito mahÄ•

evaá¹ƒ \Be II 73/ tesaá¹ƒ pamÄ• davihÄ• raá¹ƒ vigarahitvÄ• appamÄ• de niyojento Ä• ha -
vijjÄ• ya, abbahe sallamattanoâ€™â€™ _ti, tassattho --- yasmÄ• evameso sabbadÄ• pi pa
satiavippavÄ• sasaá¹…khÄ• tena appamÄ• dena Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡asaá¹…kh
kulaputto uddhare attano hadayanissitaá¹ƒ rÄ• gÄ• dipaÃ±cavidhaá¹ƒ sallanti arahattanikÅ«
samÄ• pesi. desanÄ• pariyosÄ• ne saá¹ƒvegamÄ• pajjitvÄ• tameva dhammadesanaá¹ƒ ma
vipassanaá¹ƒ Ä• rabhitvÄ• paÃ±casatÄ• pi te bhikkhÅ« arahatte patiá¹-á¹-hahiá¹ƒsÅ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya uá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. rÄ• hulasuttavaá¹‡á¹‡anÄ•

<338> __kacci_ \Ne II 67/ \Ee I 340/ __abhiá¹‡hasaá¹ƒvÄ• sÄ• _ti rÄ• hulasuttaá¹ƒ. kÄ• up
sammÄ• sambodhiá¹ƒ abhisambujjhitvÄ• bodhimaá¹‡á¸• ato anupubbena kapilavatthuá¹ƒ g
rÄ• hulakumÄ• rena ``dÄ• yajjaá¹ƒ me samaá¹‡a dehÄ«â€™â€™ ti dÄ• yajjaá¹ƒ yÄ• cito sÄ
--- ``rÄ• hulakumÄ• raá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. taá¹ƒ sabbaá¹ƒ khandhakaá¹-á¹-hakath
vuttanayeneva gahetabbaá¹ƒ. evaá¹ƒ pabbajitaá¹ƒ pana rÄ• hulakumÄ• raá¹ƒ vuá¸• á¸• hipp
upasampÄ• desi, mahÄ• moggallÄ• natthero assa kammavÄ• cÄ• cariyo ahosi. taá¹ƒ bhaga
jÄ• tiÄ• disampanno, so jÄ• tigottakulavaá¹‡á¹‡apokkharatÄ• dÄ«ni nissÄ• ya mÄ• naá¹ƒ vA
akÄ• sÄ«â€™â€™ ti daharakÄ• lato pabhuti yÄ• va na ariyabhÅ«miá¹ƒ pÄ• puá¹‡i, tÄ• va c
suttamabhÄ• si. tasmÄ• cetaá¹ƒ suttapariyosÄ• nepi vuttaá¹ƒ ``itthaá¹ƒ sudaá¹ƒ bhagavÄ•

imÄ• hi gÄ• thÄ• hi abhiá¹‡haá¹ƒ ovadatÄ«â€™â€™ ti. tattha paá¹-hamagÄ• thÄ• yaá¹ƒ ay
tvaá¹ƒ, rÄ• hula, abhiá¹‡haá¹ƒ saá¹ƒvÄ• sahetu jÄ• tiÄ• dÄ«naá¹ƒ aÃ±Ã±atarena vatthunÄ•
paá¹‡á¸• itaá¹ƒ, Ã±Ä• á¹‡apadÄ«passa dhammadesanÄ• padÄ«passa ca dhÄ• raá¹‡ato __
74/ __kacci apacito tayÄ• _, kacci niccaá¹ƒ pÅ«jito tayÄ• â€™â€™ ti Ä• yasmantaá¹ƒ sÄ• ri
bhaá¹‡ati.

<339> evaá¹ƒ vutte Ä• yasmÄ• rÄ• hulo ``nÄ• haá¹ƒ bhagavÄ• nÄ«capuriso viya saá¹ƒvÄ
vÄ• karomÄ«â€™â€™ ti dÄ«pento imaá¹ƒ paá¹-igÄ• thamÄ• ha __ ``nÄ• haá¹ƒ abhiá¹‡has
uttÄ• natthÄ• eva.

<340> tato naá¹ƒ bhagavÄ• uttariá¹ƒ ovadanto __paÃ±ca kÄ• maguá¹‡e_tiÄ• dikÄ• avase
yasmÄ• paÃ±ca kÄ• maguá¹‡Ä• sattÄ• naá¹ƒ piyarÅ«pÄ• piyajÄ• tikÄ• ativiya sattehi icc
mano ca nesaá¹ƒ ramayanti, te cÄ• yasmÄ• rÄ• hulo hitvÄ• saddhÄ• ya gharÄ• nikkhanto
corÄ• bhinÄ«to, na iá¹‡aá¹-á¹-o, na bhayaá¹-á¹-o, na jÄ«vikÄ• pakato, tasmÄ• naá¹ƒ bhaga
kÄ• maguá¹‡e hitvÄ• , piyarÅ«pe manorame, saddhÄ• ya gharÄ• nikkhammÄ• â€™â€™ _
nekkhammassa patirÅ«pÄ• ya paá¹-ipattiyÄ• niyojento Ä• ha --- __ ``dukkhassantakaro bha

tattha \Ne II 68/ siyÄ• ``nanu cÄ• yasmÄ• dÄ• yajjaá¹ƒ patthento balakkÄ• rena pabbÄ• jit
Ä• ha --- `saddhÄ• ya gharÄ• nikkhammÄ• â€™â€™ â€™ ti vuccate --- nekkhammÄ• dhim
dÄ«gharattaá¹ƒ nekkhammÄ• dhimutto padumuttarasammÄ• sambuddhassa puttaá¹ƒ upar
disvÄ• saá¹…kho nÄ• ma nÄ• garÄ• jÄ• hutvÄ• satta divase dÄ• naá¹ƒ datvÄ• tathÄ• bh
patthanÄ• sampanno abhinÄ«hÄ• rasampanno satasahassakappe pÄ• ramiyo pÅ«retvÄ• a
nekkhammÄ• dhimuttataÃ±cassa bhagavÄ• jÄ• nÄ• ti. tathÄ• gatabalaÃ±Ã±ataraÃ±hi etaá
``saddhÄ• ya gharÄ• nikkhammÄ• â€™â€™ ti. atha vÄ• dÄ«gharattaá¹ƒ saddhÄ• yeva gh
dukkhassantakaro bhavÄ• ti ayamettha adhippÄ• yo.

<341> idÄ• nissa Ä• dito pabhuti vaá¹-á¹-adukkhassa antakiriyÄ• ya paá¹-ipattiá¹ƒ dassetua
kalyÄ• á¹‡eâ€™â€™ _tiÄ• dimÄ• ha. tattha sÄ«lÄ• dÄ«hi adhikÄ• kalyÄ• á¹‡amittÄ• nÄ• n
nissÄ• ya mahÄ• sÄ• lÄ• mÅ«lÄ• dÄ«hi viya sÄ«lÄ• dÄ«hi vaá¸• á¸• hati. tenÄ• ha --- ``mit
ti. __pantaÃ±ca sayanÄ• sanaá¹ƒ, vivittaá¹ƒ appanigghosa_nti yaÃ±ca sayanÄ• sanaá¹ƒ pa
appÄ• kiá¹‡á¹‡aá¹ƒ appanigghosaá¹ƒ, yattha migasÅ«karÄ• disaddena araÃ±Ã±asaÃ±Ã±Ä
tathÄ• rÅ«paá¹ƒ sayanÄ• sanaÃ±ca bhajassu. __mattaÃ±Ã±Å« hohi bhojane_ti pamÄ• á¹‡a
paá¹-iggahaá¹‡amattaá¹ƒ paribhogamattaÃ±ca jÄ• nÄ• hÄ«ti attho. tattha paá¹-iggahaá¹‡an
deyyadhammepi appe dÄ• yakepi appaá¹ƒ dÄ• tukÄ• me appameva gahetabbaá¹ƒ, deyyad
dÄ• tukÄ• mepi appameva gahetabbaá¹ƒ, deyyadhamme pana bahutare \Ee I 342/ dÄ• yak
gahetabbaá¹ƒ, deyyadhammepi bahutare dÄ• yakepi bahuá¹ƒ dÄ• tukÄ• me attano balaá¹ƒ
mattÄ• yeva vaá¹‡á¹‡itÄ• bhagavatÄ• ti paribhogamattaÃ±Ã±unÄ• puttamaá¹ƒsaá¹ƒ viya a
manasi karitvÄ• bhojanaá¹ƒ paribhuÃ±jitabbanti.

<342> evamimÄ• ya gÄ• thÄ• ya brahmacariyassa upakÄ• rabhÅ«tÄ• ya kalyÄ• á¹‡amittas
senÄ• sanabhojanamukhena ca paccayaparibhogapÄ• risuddhisÄ«le samÄ• dapetvÄ• idÄ•
taá¹‡hÄ• ya micchÄ• Ä• jÄ«vo hoti, tasmÄ• taá¹ƒ paá¹-isedhetvÄ• Ä• jÄ«vapÄ• risuddhisÄ
piá¹‡á¸• apÄ• te cÄ• â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha. tattha __paccaye_ti gilÄ• nappac
catÅ«su cÄ«varÄ• dÄ«su bhikkhÅ«naá¹ƒ taá¹‡huppÄ• davatthÅ«su. __taá¹‡haá¹ƒ mÄ• kÄ•
``hirikopÄ«napaá¹-icchÄ• danÄ• diatthameva te cattÄ• ro paccayÄ• niccÄ• turÄ• naá¹ƒ pur
jajjaragharassevimassa atidubbalassa kÄ• yassa upatthambhabhÅ«tÄ• â€™â€™ tiÄ• dinÄ•
taá¹‡haá¹ƒ mÄ• janesi, ajanento anuppÄ• dento viharÄ• hÄ«ti vuttaá¹ƒ hoti. kiá¹ƒ kÄ• raá¹‡
__lokaá¹ƒ punarÄ• gami_. etesu hi taá¹‡haá¹ƒ karonto taá¹‡hÄ• ya Ä• kaá¸• á¸• hiyamÄ• n
Ä• gacchati. so tvaá¹ƒ etesu taá¹‡haá¹ƒ mÄ• kÄ• si, evaá¹ƒ sante na puna imaá¹ƒ lokaá¹ƒ Ä

evaá¹ƒ vutte Ä• yasmÄ• rÄ• hulo ``cÄ«vare taá¹‡haá¹ƒ mÄ• kÄ• sÄ«ti maá¹ƒ bhagavÄ• Ä
cÄ«varapaá¹-isaá¹ƒyuttÄ• ni dve dhutaá¹…gÄ• ni samÄ• diyi paá¹ƒsukÅ«likaá¹…gaÃ±ca, te
``piá¹‡á¸• apÄ• te taá¹‡haá¹ƒ mÄ• kÄ• sÄ«ti maá¹ƒ bhagavÄ• Ä• hÄ• â€™â€™ ti piá¹‡á¸•
dhutaá¹…gÄ• ni samÄ• diyi --- piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ, sapadÄ• nacÄ• rikaá¹…gaá¹ƒ,
pattapiá¹‡á¸• ikaá¹…gaá¹ƒ, khalupacchÄ• bhattikaá¹…ganti. ``senÄ• sane taá¹‡haá¹ƒ mÄ•
Ä• hÄ• â€™â€™ ti senÄ• sanapaá¹-isaá¹ƒyuttÄ• ni \Be II 76/ cha dhutaá¹…gÄ• ni samÄ• d
abbhokÄ• sikaá¹…gaá¹ƒ, rukkhamÅ«likaá¹…gaá¹ƒ, yathÄ• santhatikaá¹…gaá¹ƒ, sosÄ• nika
``gilÄ• nappaccaye taá¹‡haá¹ƒ mÄ• kÄ• sÄ«ti maá¹ƒ bhagavÄ• Ä• hÄ• â€™â€™ ti sabbap
yathÄ• balaá¹ƒ yathÄ• sÄ• ruppanti tÄ«hi \Ee I 343/ santosehi santuá¹-á¹-ho ahosi, yathÄ•
padakkhiá¹‡aggÄ• hÄ« anusÄ• saninti.

<343> evaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ Ä• jÄ«vapÄ• risuddhisÄ«le samÄ• d
samathavipassanÄ• su ca samÄ• dapetuá¹ƒ __ ``saá¹ƒvuto pÄ• timokkhasmiâ€™â€™ _nti
pÄ• timokkhasmi_nti ettha bhavassÅ«ti pÄ• á¹-haseso. __bhavÄ• _ti antimapadena vÄ• sa
dutiyapade. evametehi dvÄ«hi vacanehi pÄ• timokkhasaá¹ƒvarasÄ«le, indriyasaá¹ƒvarasÄ«
pÄ• kaá¹-avasena cettha paÃ±cindriyÄ• ni vuttÄ• ni. lakkhaá¹‡ato pana chaá¹-á¹-hampi vutt
veditabbaá¹ƒ. __sati kÄ• yagatÄ• tyatthÅ«_ti evaá¹ƒ catupÄ• risuddhisÄ«le patiá¹-á¹-hitass
catudhÄ• tuvavatthÄ• nacatubbidhasampajaÃ±Ã±Ä• nÄ• pÄ• nassatiÄ• hÄ• repaá¹-ikÅ«las
kÄ• yagatÄ• sati atthu bhavatu, bhÄ• vehi nanti attho. __nibbidÄ• bahulo bhavÄ• _ti saá¹ƒs
ukkaá¹‡á¹-hanabahulo sabbaloke anabhiratasaÃ±Ã±Ä« hohÄ«ti attho.

<344> ettÄ• vatÄ• nibbedhabhÄ• giyaá¹ƒ upacÄ• rabhÅ«miá¹ƒ dassetvÄ• idÄ• ni appanÄ
``nimittaá¹ƒ parivajjehÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __nimitta_nti rÄ• gaá¹-á¹-hÄ• niyaa
teneva naá¹ƒ parato visesento Ä• ha --- __ ``subhaá¹ƒ rÄ• gÅ«pasaÃ±hitaâ€™â€™ _nti. __
amanasikÄ• rena pariccajÄ• hi. __asubhÄ• ya cittaá¹ƒ bhÄ• vehÄ«_ti yathÄ• saviÃ±Ã±Ä• â
kÄ• ye asubhabhÄ• vanÄ• sampajjati, evaá¹ƒ cittaá¹ƒ bhÄ• vehi. __ekaggaá¹ƒ susamÄ• hi

ekaggaá¹ƒ, appanÄ• samÄ• dhinÄ• susamÄ• hitaá¹ƒ. yathÄ• te Ä«disaá¹ƒ cittaá¹ƒ hoti, tat
attho.

<345> evamassa \Ne II 70/ appanÄ• bhÅ«miá¹ƒ dassetvÄ• vipassanaá¹ƒ dassento __ ``ar
tattha __animittaÃ±ca bhÄ• vehÄ«_ti evaá¹ƒ nibbedhabhÄ• giyena samÄ• dhinÄ• samÄ• h
bhÄ• vehÄ«ti vuttaá¹ƒ hoti. vipassanÄ• hi ``aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccanimitta
vimokkhoâ€™â€™ tiÄ• dinÄ• \Be II 77/ nayena rÄ• ganimittÄ• dÄ«naá¹ƒ vÄ• aggahaá¹‡en
yathÄ• ha ---

``so khvÄ• haá¹ƒ, Ä• vuso, sabbanimittÄ• naá¹ƒ amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dh
viharÄ• mi. tassa mayhaá¹ƒ, Ä• vuso, iminÄ• vihÄ• rena viharato nimittÄ• nusÄ• ri viÃ±Ã±Ä
(SN b IV 340).

__mÄ• nÄ• nusayamujjahÄ• _ti imÄ• ya animittabhÄ• vanÄ• ya aniccasaÃ±Ã±aá¹ƒ paá¹-ila
meghiya, anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti, anattasaÃ±Ã±Ä« asmimÄ• nasamugghÄ• taá¹ƒ
evamÄ• dinÄ• (AN c 9.3; Ud 31) anukkamena mÄ• nÄ• nusayaá¹ƒ ujjaha pajaha pariccajÄ•
mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«_ti athevaá¹ƒ ariyamaggena mÄ• nassa abhisa
paá¹-inissaggÄ• upasanto nibbuto sÄ«tibhÅ«to sabbadarathapariá¸·Ä• havirahito yÄ• va ar
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• si, tÄ• va suÃ±Ã±atÄ• nimittÄ• ppaá¹‡ihitÄ• naá¹ƒ aÃ±Ã±a
phalasamÄ• pattivihÄ• rena carissasi viharissasÄ«ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹

tato paraá¹ƒ ``itthaá¹ƒ sudaá¹ƒ bhagavÄ• â€™â€™ tiÄ• di saá¹…gÄ«tikÄ• rakÄ• naá¹ƒ vac
suda_nti itthaá¹ƒ su idaá¹ƒ, evamevÄ• ti vuttaá¹ƒ hoti. sesamettha uttÄ• natthameva. evaá¹
cÄ• yasmÄ• rÄ• hulo paripÄ• kagatesu vimuttiparipÄ• caniyesu dhammesu cÅ«á¸·arÄ• hul
devatÄ• sahassehi saddhiá¹ƒ arahatte patiá¹-á¹-hÄ• sÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya rÄ• hulasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. nigrodhakappasutta- (vaá¹…gÄ«sasutta) -vaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 71/ __me suta_nti nigrodhakappasuttaá¹ƒ, ``vaá¹…gÄ«sasuttaâ€™â€™ n
ayameva yÄ• ssa nidÄ• ne vuttÄ• . tattha __evaá¹ƒ me_tiÄ• dÄ«ni vuttatthÄ• neva, yato \Be
tathÄ• vidhÄ• ni chaá¸• á¸• etvÄ• avuttanayameva vaá¹‡á¹‡ayissÄ• ma. __aggÄ• á¸·ave ce
aggacetiye. anuppanne hi bhagavati aggÄ• á¸·avagotamakÄ• dÄ«ni anekÄ• ni cetiyÄ• ni ah
bhavanÄ• ni. tÄ• ni uppanne bhagavati manussÄ• vinÄ• setvÄ• vihÄ• re akaá¹ƒsu, teneva
\Ee I 345/ aggÄ• á¸·avacetiyasaá¹…khÄ• te vihÄ• re viharatÄ«ti vuttaá¹ƒ hoti. __Ä• yasmato

__Ä• yasmÄ• _ti piyavacanaá¹ƒ, __vaá¹…gÄ«so_ti tassa therassa nÄ• maá¹ƒ. so jÄ• tito pa
so kira paribbÄ• jakassa putto paribbÄ• jikÄ• ya kucchimhi jÄ• to aÃ±Ã±ataraá¹ƒ vijjaá¹ƒ jÄ•
yassÄ• nubhÄ• vena chavasÄ«saá¹ƒ Ä• koá¹-etvÄ• sattÄ• naá¹ƒ gatiá¹ƒ jÄ• nÄ• ti. manuss
Ã±Ä• tÄ«naá¹ƒ kÄ• lakatÄ• naá¹ƒ susÄ• nato sÄ«sÄ• ni Ä• netvÄ• taá¹ƒ tesaá¹ƒ gatiá¹ƒ pu
nibbatto, asukamanussalokeâ€™â€™ ti vadati. te tena vimhitÄ• tassa bahuá¹ƒ dhanaá¹ƒ d
sakalajambudÄ«pe pÄ• kaá¹-o ahosi.

so satasahassakappaá¹ƒ pÅ«ritapÄ• ramÄ« abhinÄ«hÄ• rasampanno paÃ±cahi purisasaha
gÄ• manigamajanapadarÄ• jadhÄ• nÄ«su vicaranto sÄ• vatthiá¹ƒ anuppatto. tena ca samay
viharati, sÄ• vatthivÄ• sino purebhattaá¹ƒ dÄ• naá¹ƒ datvÄ• pacchÄ• bhattaá¹ƒ sunivatthÄ•
pupphagandhÄ• dÄ«ni gahetvÄ• dhammassavanatthÄ• ya jetavanaá¹ƒ gacchanti. so te dis
gacchatÄ«â€™â€™ ti pucchi. athassa te Ä• cikkhiá¹ƒsu --- ``buddho loke uppanno, so bahu
deseti, tattha gacchÄ• mÄ• â€™â€™ ti. sopi tehi saddhiá¹ƒ saparivÄ• ro gantvÄ• bhagavat
ekamantaá¹ƒ nisÄ«di. atha naá¹ƒ bhagavÄ• Ä• mantesi --- ``kiá¹ƒ, vaá¹…gÄ«sa, jÄ• nÄ• si
yÄ• ya sattÄ• naá¹ƒ chavasÄ«sÄ• ni Ä• koá¹-etvÄ• gatiá¹ƒ pavedesÄ«â€™â€™ ti? ``evaá¹
ti. bhagavÄ• niraye nibbattassa sÄ«saá¹ƒ Ä• harÄ• petvÄ• dassesi, so nakhena Ä• koá¹-e
sÄ«saá¹ƒ bho gotamÄ• â€™â€™ ti Ä• ha. evaá¹ƒ sabbagatinibbattÄ• naá¹ƒ sÄ«sÄ• ni dass
Ä• rocesi. athassa bhagavÄ• khÄ«á¹‡Ä• savasÄ«saá¹ƒ dassesi, so punappunaá¹ƒ Ä• koá¹
aÃ±Ã±Ä• si. tato bhagavÄ• ``avisayo \Be II 79/ te ettha vaá¹…gÄ«sa, mameveso \Ee I 346/
khÄ«á¹‡Ä• savasÄ«saâ€™â€™ nti vatvÄ• imaá¹ƒ gÄ• thamabhÄ• si ---

``gatÄ« migÄ• naá¹ƒ pavanaá¹ƒ, Ä• kÄ• so pakkhinaá¹ƒ gati.

vibhavo gati dhammÄ• naá¹ƒ, nibbÄ• naá¹ƒ arahato gatÄ«â€™â€™ ti || (Vin V 339).

vaá¹…gÄ«so gÄ• thaá¹ƒ sutvÄ• ``imaá¹ƒ me, bho gotama, vijjaá¹ƒ dehÄ«â€™â€™ ti Ä• ha
apabbajitÄ• naá¹ƒ sampajjatÄ«â€™â€™ ti Ä• ha. so ``pabbÄ• jetvÄ• vÄ• maá¹ƒ, bho gota
katvÄ• imaá¹ƒ vijjaá¹ƒ dehÄ«â€™â€™ ti Ä• ha. tadÄ• ca bhagavato nigrodhakappatthero s
bhagavÄ• Ä• á¹‡Ä• pesi --- ``tena hi, nigrodhakappa, imaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. so
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. vaá¹…gÄ«so anupubbena paá¹-isambhidÄ•
ca bhagavatÄ• niddiá¹-á¹-ho ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«na
yadidaá¹ƒ vaá¹…gÄ«soâ€™â€™ ti (AN a I 212).

evaá¹ƒ samudÄ• gatassa Ä• yasmato vaá¹…gÄ«sassa __upajjhÄ• yo_ vajjÄ• vajjÄ• diupan
laddhavohÄ• ro __nigrodhakappo_ nÄ• ma thero. __kappo_ti tassa therassa nÄ• maá¹ƒ, nig
adhigatattÄ• __ ``nigrodhakappoâ€™â€™ _ti bhagavatÄ• vutto. tato naá¹ƒ bhikkhÅ«pi eva
thirabhÄ• vaá¹ƒ pattoti __thero_. __aggÄ• á¸·ave cetiye aciraparinibbuto hotÄ«_ti tasmiá¹ƒ
aciraparinibbuto hoti. __rahogatassa paá¹-isallÄ«nassÄ• _ti gaá¹‡amhÄ• vÅ«pakaá¹-á¹-hat

paá¹-isallÄ«nassa cittena tehi tehi visayehi paá¹-inivattitvÄ• sallÄ«nassa. __evaá¹ƒ cetaso
udapÄ• dÄ«_ti iminÄ• Ä• kÄ• rena vitakko uppajji. kasmÄ• pana udapÄ• dÄ«ti. asammukh
ca. ayaÃ±hi tassa parinibbÄ• nakÄ• le na sammukhÄ• ahosi, diá¹-á¹-hapubbaÃ±cÄ• nena
hatthakukkuccÄ• dipubbÄ• sevanaá¹ƒ, tÄ• disaÃ±ca akhÄ«á¹‡Ä• savÄ• nampi hoti khÄ«á¹‡

tathÄ• hi piá¹‡á¸• olabhÄ• radvÄ• jo pacchÄ• bhattaá¹ƒ divÄ• vihÄ• ratthÄ• ya udenassa
347/ pubbe rÄ• jÄ• hutvÄ• tattha paricÄ• resÄ«ti iminÄ• pubbaparicayena, gavampatitther
suÃ±Ã±aá¹ƒ devavimÄ• naá¹ƒ gacchati devaputto hutvÄ• tattha paricÄ• resÄ«ti iminÄ• pu
pilindavaccho bhikkhÅ« vasalavÄ• dena samudÄ• carati abbokiá¹‡á¹‡Ä• ni paÃ±ca jÄ• tisat
hutvÄ• tathÄ• abhÄ• sÄ«ti iminÄ• pubbaparicayena. tasmÄ• asammukhattÄ• diá¹-á¹-hÄ•
cetaso \Ne II 73/ parivitakko udapÄ• di __ ``parinibbuto nu kho me upajjhÄ• yo, udÄ• hu no
tato paraá¹ƒ uttÄ• natthameva. __ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• _ti ettha pana puna saá¹
vuttaá¹ƒ. ekaá¹ƒsanti ca vÄ• maá¹ƒsaá¹ƒ pÄ• rupitvÄ• á¹-hitassetaá¹ƒ adhivacanaá¹ƒ. yato
pÄ• rupitvÄ• á¹-hitaá¹ƒ hoti, tathÄ• cÄ«varaá¹ƒ katvÄ• ti evamassattho veditabbo. sesaá¹ƒ

<346> __anomapaÃ±Ã±a_nti omaá¹ƒ vuccati parittaá¹ƒ lÄ• makaá¹ƒ, na omapaÃ±Ã±aá¹ƒ,
mahÄ• paÃ±Ã±anti attho. __diá¹-á¹-heva dhamme_ti paccakkhameva, imasmiá¹ƒyeva attab
__vicikicchÄ• na_nti evarÅ«pÄ• naá¹ƒ parivitakkÄ• naá¹ƒ. __Ã±Ä• to_ti pÄ• kaá¹-o. __yasa
lÄ• bhaparivÄ• rasampanno __abhinibbutatto_ti guttacitto apariá¸• ayhamÄ• nacitto vÄ• .

<347> __tayÄ• kata_nti nigrodhamÅ«le nisinnattÄ• ``nigrodhakappoâ€™â€™ ti vadatÄ•
attanÄ• upalakkheti, tathÄ• bhaá¹‡ati. bhagavÄ• pana na nisinnattÄ• eva taá¹ƒ tathÄ• Ä
arahattaá¹ƒ pattattÄ• . __brÄ• hmaá¹‡assÄ• _ti jÄ• tiá¹ƒ sandhÄ• ya bhaá¹‡ati. so kira brÄ•
pabbajito. __namassaá¹ƒ acarÄ«_ti namassamÄ• no vihÄ• si. __mutyapekkho_ti nibbÄ• na
apekkhamÄ• no, nibbÄ• naá¹ƒ patthentoti vuttaá¹ƒ hoti. __daá¸·hadhammadassÄ«_ti bhaga
daá¸·hadhammo hi nibbÄ• naá¹ƒ abhijjanaá¹-á¹-hena, taÃ±ca bhagavÄ• dasseti. tasmÄ• ta
``daá¸·hadhammadassÄ«â€™â€™ ti Ä• ha.

<348> __sakyÄ• _tipi bhagavantameva kulanÄ• mena Ä• lapati. __mayampi sabbe_ti nirav
saá¹…gaá¹‡hitvÄ• attÄ• naá¹ƒ dassento bhaá¹‡ati. __samantacakkhÅ«_tipi bhagavantame
Ä• lapati. __samavaá¹-á¹-hitÄ• _ti sammÄ• avaá¹-á¹-hitÄ• Ä• bhogaá¹ƒ katvÄ• á¹-hitÄ• . _
__savanÄ• yÄ• _ti \Ee I 348/ imassa paÃ±hassa veyyÄ• karaá¹‡assavanatthÄ• ya. __sotÄ•
no satthÄ• tvamanuttarosÄ«_ti thutivacanamattamevetaá¹ƒ.

<349> __chindeva_ \Be II 81/ __no vicikiccha_nti akusalavicikicchÄ• ya nibbicikiccho so,
vicikicchÄ• patirÅ«pakaá¹ƒ pana taá¹ƒ parivitakkaá¹ƒ sandhÄ• yevamÄ• ha. __brÅ«hi meta
yaá¹ƒ mayÄ• yÄ• citosi ``taá¹ƒ sÄ• vakaá¹ƒ sakya, mayampi sabbe aÃ±Ã±Ä• tumicchÄ• m
__brÄ• hmaá¹‡aá¹ƒ parinibbutaá¹ƒ vedaya bhÅ«ripaÃ±Ã±a majjheva no bhÄ• sa, _ parinibb

mahÄ• paÃ±Ã±aá¹ƒ bhagavÄ• majjheva amhÄ• kaá¹ƒ sabbesaá¹ƒ bhÄ• sa, yathÄ• sabbe
devÄ• na sahassanetto_ti idaá¹ƒ pana thutivacanameva. apicassa ayaá¹ƒ adhippÄ• yo --- y
devÄ• naá¹ƒ majjhe \Ne II 74/ tehi sakkaccaá¹ƒ sampaá¹-icchitavacano bhÄ• sati, evaá¹ƒ an
sampaá¹-icchitavacano bhÄ• sÄ• ti.

<350> __ye kecÄ«_ti imampi gÄ• thaá¹ƒ bhagavantaá¹ƒ thunantoyeva vattukÄ• mataá¹ƒ ja
tassattho __ye keci_ abhijjhÄ• dayo __ganthÄ• _ tesaá¹ƒ appahÄ• ne mohavicikicchÄ• naá
``mohamaggÄ• â€™â€™ _ti __ca ``aÃ±Ã±Ä• á¹‡apakkhÄ• â€™â€™ _ti ca __ ``vicikicchaá
vuccanti. sabbe te __tathÄ• gataá¹ƒ patvÄ• _ tathÄ• gatassa desanÄ• balena viddhaá¹ƒsitÄ
kiá¹ƒ kÄ• raá¹‡aá¹ƒ? cakkhuÃ±hi __etaá¹ƒ paramaá¹ƒ narÄ• naá¹ƒ, _ yasmÄ• tathÄ• gato
sabbaganthavidhamanapaÃ±Ã±Ä• cakkhujananato narÄ• naá¹ƒ paramaá¹ƒ cakkhunti vuttaá

<351> __no ce hi jÄ• tÅ«_ti imampi gÄ• thaá¹ƒ thunantoyeva vattukÄ• mataá¹ƒ janentova b
__jÄ• tÅ«_ti ekaá¹ƒsavacanaá¹ƒ. __puriso_ti bhagavantaá¹ƒ sandhÄ• yÄ• ha. __jotimanto_
paÃ±Ã±Ä• jotisamannÄ• gatÄ• sÄ• riputtÄ• dayo. idaá¹ƒ vuttaá¹ƒ hoti --- yadi bhagavÄ• ya
vÄ• to abbhaghanaá¹ƒ vihanati, evaá¹ƒ desanÄ• vegena kilese na vihaneyya \Ee I 349/. tath
nivuto loko tamova hoti ekandhakÄ• ro, evaá¹ƒ aÃ±Ã±Ä• á¹‡anivutopi tamovassa. yepi ime
sÄ• riputtÄ• dayo, tepi narÄ• na tapeyyunti.

<352> __dhÄ«rÄ• cÄ• _ti imampi gÄ• thaá¹ƒ purimanayeneva bhaá¹‡ati. tassattho __dhÄ«
purisÄ• __pajjotakarÄ• bhavanti, _ paÃ±Ã±Ä• pajjotaá¹ƒ uppÄ• denti. tasmÄ• ahaá¹ƒ taá
padhÄ• navÄ«riyasamannÄ• gato bhagavÄ• __tatheva maÃ±Ã±e_ dhÄ«roti ca \Be II 82/ pa
mayaÃ±hi vipassinaá¹ƒ sabbadhamme yathÄ• bhÅ«taá¹ƒ passantaá¹ƒ bhagavantaá¹ƒ jÄ• n
__parisÄ• su no Ä• vikarohi kappaá¹ƒ, _ nigrodhakappaá¹ƒ Ä• cikkha pakÄ• sehÄ«ti.

<353> __khippa_nti imampi gÄ• thaá¹ƒ purimanayeneva bhaá¹‡ati. tassattho __khippaá¹ƒ
acirÄ• yamÄ• no vacanaá¹ƒ bhÄ• sa, __vagguá¹ƒ_ manoramaá¹ƒ bhagavÄ• . yathÄ• suvaá
jÄ• tassaravanasaá¹‡á¸• aá¹ƒ disvÄ• gÄ«vaá¹ƒ __paggayha_ uccÄ• retvÄ• rattatuá¹‡á¸• e
vagguá¹ƒ giraá¹ƒ nikÅ«jati nicchÄ• reti, evameva tvampi __saá¹‡ikaá¹ƒ nikÅ«ja, _ iminÄ•
mahÄ• purisalakkhaá¹‡aÃ±Ã±atarena __bindussarena suvikappitena_ suá¹-á¹-huvikappiten
mayaá¹ƒ __sabbeva ujugatÄ• _ avikkhittamÄ• nasÄ• hutvÄ• tava nikÅ«jitaá¹ƒ __suá¹‡omÄ

<354> __pahÄ«najÄ• timaraá¹‡a_nti \Ne II 75/ imampi gÄ• thaá¹ƒ purimanayeneva bhaá¹‡
aseso, taá¹ƒ __asesaá¹ƒ_. sotÄ• pannÄ• dayo viya kiÃ±ci asesetvÄ• pahÄ«najÄ• timaraá¹
__niggayhÄ• _ti suá¹-á¹-hu yÄ• citvÄ• nibandhitvÄ• . __dhona_nti dhutasabbapÄ• paá¹ƒ. _
kathÄ• pessÄ• mi dhammaá¹ƒ. __na kÄ• makÄ• ro hi puthujjanÄ• na_nti puthujjanÄ• name
patthenti Ã±Ä• tuá¹ƒ vÄ• vattuá¹ƒ vÄ• , taá¹ƒ na sakkonti. __saá¹…kheyyakÄ• ro ca tathÄ•
tathÄ• gatÄ• naá¹ƒ pana vÄ«maá¹ƒsakÄ• ro paÃ±Ã±Ä• pubbaá¹…gamÄ• kiriyÄ• . te yaá¹ƒ

vÄ• , taá¹ƒ sakkontÄ«ti adhippÄ• yo.

<355> idÄ• ni taá¹ƒ saá¹…kheyyakÄ• raá¹ƒ \Ee I 350/ pakÄ• sento __ ``sampannaveyyÄ• l
gÄ• thamÄ• ha. tassattho --- tathÄ• hi tava bhagavÄ• idaá¹ƒ __samujjupaÃ±Ã±assa_ tatth
vuttaá¹ƒ pavattitaá¹ƒ sampannaveyyÄ• karaá¹‡aá¹ƒ, ``santatimahÄ• matto sattatÄ• lamattaa
parinibbÄ• yissati, suppabuddho sakko sattame divase pathaviá¹ƒ pavisissatÄ«â€™â€™ ti
diá¹-á¹-haá¹ƒ. tato pana suá¹-á¹-hutaraá¹ƒ aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• Ä• ha --- ayamaÃ±ja
suppaá¹‡Ä• mito, ayamaparopi aÃ±jalÄ« suá¹-á¹-hutaraá¹ƒ paá¹‡Ä• mito. __mÄ• mohayÄ«
jÄ• naá¹ƒ jÄ• nanto kappassa gatiá¹ƒ. __anomapaÃ±Ã±Ä• _ti bhagavantaá¹ƒ Ä• lapati.

<356> __parovara_nti \Be II 83/ imaá¹ƒ pana gÄ• thaá¹ƒ aparenapi pariyÄ• yena amohana
__parovara_nti lokiyalokuttaravasena sundarÄ• sundaraá¹ƒ dÅ«resantikaá¹ƒ vÄ• . __ariyad
catusaccadhammaá¹ƒ. __viditvÄ• _ti paá¹-ivijjhitvÄ• . __jÄ• na_nti sabbaá¹ƒ Ã±eyyadhamm
__vÄ• cÄ• bhikaá¹…khÄ• mÄ«_ti yathÄ• ghammani ghammatatto puriso kilanto tasito vÄ•
abhikaá¹…khÄ• mi. __sutaá¹ƒ pavassÄ• _ti sutasaá¹…khÄ• taá¹ƒ saddÄ• yatanaá¹ƒ pavass
``sutassa vassÄ• â€™â€™ tipi pÄ• á¹-ho, vuttappakÄ• rassa saddÄ• yatanassa vuá¹-á¹-hiá

<357> idÄ• ni yÄ• disaá¹ƒ vÄ• caá¹ƒ abhikaá¹…khati, taá¹ƒ pakÄ• sento ---

``yadatthikaá¹ƒ brahmacariyaá¹ƒ acarÄ«,

kappÄ• yano kaccissa taá¹ƒ amoghaá¹ƒ.

nibbÄ• yi so Ä• du saupÄ• diseso,

yathÄ• vimutto ahu taá¹ƒ suá¹‡omÄ• â€™â€™ ti || ---

gÄ• thamÄ• ha \Ne II 76/. tattha __kappÄ• yano_ti kappameva pÅ«jÄ• vasena bhaá¹‡ati. __
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• yathÄ• asekkhÄ• , udÄ• hu upÄ• disesÄ• ya yath
sesamettha pÄ• kaá¹-ameva.

<358> evaá¹ƒ dvÄ• dasahi gÄ• thÄ• hi yÄ• cito bhagavÄ• taá¹ƒ viyÄ• karonto ---

``acchecchi taá¹‡haá¹ƒ idha nÄ• marÅ«pe, (iti bhagavÄ•)

kaá¹‡hassa sotaá¹ƒ dÄ«gharattÄ• nusayitaá¹ƒ.

atÄ• ri jÄ• tiá¹ƒ maraá¹‡aá¹ƒ asesaá¹ƒ,

iccabravÄ« bhagavÄ• paÃ±caseá¹-á¹-hoâ€™â€™ ti || ---

gÄ• thamÄ• ha. tattha purimapadassa tÄ• va attho --- yÄ• pi imasmiá¹ƒ nÄ• marÅ«pe kÄ• m
taá¹‡hÄ• dÄ«gharattaá¹ƒ appahÄ«naá¹-á¹-hena anusayitÄ• kaá¹‡hanÄ• makassa mÄ• rass
taá¹ƒ kaá¹‡hassa sotabhÅ«taá¹ƒ dÄ«gharattÄ• nusayitaá¹ƒ \Ee I 351/ idha nÄ• marÅ«pe taá
chindÄ«ti. __iti bhagavÄ• _ti idaá¹ƒ panettha saá¹…gÄ«tikÄ• rÄ• naá¹ƒ vacanaá¹ƒ. __atÄ• n
asesa_nti so \Be II 84/ taá¹ƒ taá¹‡haá¹ƒ chetvÄ• asesaá¹ƒ jÄ• timaraá¹‡aá¹ƒ atÄ• ri, anupÄ
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yÄ«ti dasseti. __iccabravÄ« bhagavÄ• paÃ±caseá¹-á¹-ho
bhagavÄ• etadavoca paÃ±cannaá¹ƒ paá¹-hamasissÄ• naá¹ƒ paÃ±cavaggiyÄ• naá¹ƒ seá¹-á
indriyehi, sÄ«lÄ• dÄ«hi vÄ• dhammakkhandhehi ativisiá¹-á¹-hehi cakkhÅ«hi ca seá¹-á¹-hoti
saá¹…gÄ«tikÄ• rÄ• namevidaá¹ƒ vacanaá¹ƒ.

<359> evaá¹ƒ vutte bhagavato bhÄ• sitamabhinandamÄ• naso vaá¹…gÄ«so __ ``esa sutvÄ
Ä• ha. tattha paá¹-hamagÄ• thÄ• ya __isisattamÄ• _ti bhagavÄ• isi ca sattamo ca uttamaá¹
vipassÄ«sikhÄ«vessabhÅ«kakusandhakoá¹‡Ä• gamanakassapanÄ• make cha isayo attanÄ
pÄ• tubhÅ«totipi isisattamo, taá¹ƒ Ä• lapanto Ä• ha. __na maá¹ƒ vaÃ±cesÄ«_ti yasmÄ• pa
parinibbutabhÄ• vaá¹ƒ icchantaá¹ƒ maá¹ƒ na vaÃ±cesi, na visaá¹ƒvÄ• desÄ«ti attho. sesam

<360> dutiyagÄ• thÄ• ya yasmÄ• mutyapekkho vihÄ• si, tasmÄ• taá¹ƒ sandhÄ• yÄ• ha __
ahu buddhassa sÄ• vakoâ€™â€™ _ti. __maccuno jÄ• laá¹ƒ tata_nti tebhÅ«makavaá¹-á¹-e v
taá¹‡hÄ• jÄ• laá¹ƒ. __mÄ• yÄ• vino_ti bahumÄ• yassa. ``tathÄ• mÄ• yÄ• vinoâ€™â€™ tipi
anekÄ• hi \Ne II 77/ mÄ• yÄ• hi anekakkhattumpi bhagavantaá¹ƒ upasaá¹…kami, tassa tath

<361> tatiyagÄ• thÄ• ya __Ä• dÄ«_ti kÄ• raá¹‡aá¹ƒ. __upÄ• dÄ• nassÄ• _ti vaá¹-á¹-assa. v
upÄ• dÄ• tabbaá¹-á¹-hena idha ``upÄ• dÄ• naâ€™â€™ nti vuttaá¹ƒ, tasseva upÄ• dÄ• nass
avijjÄ• taá¹‡hÄ• dibhedaá¹ƒ kÄ• raá¹‡aá¹ƒ addasa kappoti evaá¹ƒ vattuá¹ƒ vaá¹-á¹-ati bhag
vadati. __accagÄ• vatÄ• _ti atikkanto vata. __maccudheyya_nti maccu ettha dhiyatÄ«ti ma
tebhÅ«makavaá¹-á¹-assetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ suduttaraá¹ƒ maccudheyyaá¹ƒ accagÄ
bhaá¹‡ati. sesamettha pÄ• kaá¹-amevÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya nigrodhakappasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. sammÄ• paribbÄ• janÄ«yasutta- (mahÄ• samayasutta) -vaá¹‡á¹‡anÄ•

<362> __pucchÄ• mi_ \Ne II 78/ \Be II 85/ \Ee I 352/ __muniá¹ƒ pahÅ«tapaÃ±Ã±a_nti
sammÄ• paribbÄ• janÄ«yasuttaá¹ƒ, ``mahÄ• samayasuttaâ€™â€™ ntipi vuccati mahÄ• sam
uppatti? pucchÄ• vasikÄ• uppatti. nimmitabuddhena hi puá¹-á¹-ho bhagavÄ• imaá¹ƒ suttan
pucchÄ• ya ``sammÄ• paribbÄ• janÄ«yasuttaâ€™â€™ nti vuccati. ayamettha saá¹…khepo,
sÄ• kiyakoliyÄ• naá¹ƒ uppattito pabhuti porÄ• á¹‡ehi vaá¹‡á¹‡Ä«yati.

tatrÄ• yaá¹ƒ uddesamaggavaá¹‡á¹‡anÄ• --- paá¹-hamakappikÄ• naá¹ƒ kira raÃ±Ã±o mahÄ
ahosi. rojassa vararojo, vararojassa kalyÄ• á¹‡o, kalyÄ• á¹‡assa varakalyÄ• á¹‡o, varakalyÄ
mandhÄ• tussa varamandhÄ• tÄ• , varamandhÄ• tussa uposatho, uposathassa varo, varas
maghadevo, maghadevassa paramparÄ• caturÄ• sÄ«ti khattiyasahassÄ• ni ahesuá¹ƒ. tesa
okkÄ• kavaá¹ƒsÄ• ahesuá¹ƒ. tesu tatiyaokkÄ• kassa paÃ±ca mahesiyo ahesuá¹ƒ --- hatthÄ
visÄ• khÄ• ti. ekekissÄ• paÃ±ca paÃ±ca itthisatÄ• ni parivÄ• rÄ• . sabbajeá¹-á¹-hÄ• ya catt
okkÄ• mukho, karakaá¹‡á¸• u, hatthiniko, sinipuroti; paÃ±ca dhÄ«taro --- piyÄ• , suppiyÄ• ,
vijitasenÄ• ti. evaá¹ƒ sÄ• nava putte labhitvÄ• kÄ• lamakÄ• si.

atha rÄ• jÄ• aÃ±Ã±aá¹ƒ daharaá¹ƒ abhirÅ«paá¹ƒ rÄ• jadhÄ«taraá¹ƒ Ä• netvÄ• aggamahe
jantuá¹ƒ nÄ• ma ekaá¹ƒ puttaá¹ƒ vijÄ• yi. taá¹ƒ jantukumÄ• raá¹ƒ paÃ±camadivase alaá¹…k
rÄ• jÄ• tuá¹-á¹-ho mahesiyÄ• varaá¹ƒ adÄ• si. sÄ• Ã±Ä• takehi saddhiá¹ƒ mantetvÄ• putt
``nassa vasali, mama puttÄ• naá¹ƒ antarÄ• yamicchasÄ«â€™â€™ ti nÄ• dÄ• si. sÄ• punap
rÄ• jÄ• naá¹ƒ paritosetvÄ• ``na, mahÄ• rÄ• ja, musÄ• vÄ• do vaá¹-á¹-atÄ«â€™â€™ tiÄ• dÄ
rÄ• jÄ• putte Ä• mantesi --- ``ahaá¹ƒ, tÄ• tÄ• , tumhÄ• kaá¹ƒ kaniá¹-á¹-haá¹ƒ jantukumÄ• ra
sahasÄ• varaá¹ƒ adÄ• siá¹ƒ. sÄ• \Be II 86/ puttassa rajjaá¹ƒ pariá¹‡Ä• metuá¹ƒ icchati. tun
Ä• gantvÄ• rajjaá¹ƒ kÄ• reyyÄ• thÄ• â€™â€™ ti aá¹-á¹-hahi amaccehi saddhiá¹ƒ uyyojesi.
caturaá¹…giniyÄ• senÄ• ya nagarÄ• nikkhamiá¹ƒsu. ``kumÄ• rÄ• pituaccayena Ä• gantvÄ
gacchÄ• ma ne upaá¹-á¹-hahÄ• mÄ• â€™â€™ ti cintetvÄ• bahÅ« manussÄ• anubandhiá¹
\Ne II 79/ senÄ• ahosi, dutiyadivase dviyojanamattÄ• , tatiyadivase tiyojanamattÄ• . kumÄ•
``mahÄ• ayaá¹ƒ balakÄ• yo, sace mayaá¹ƒ kaÃ±ci sÄ• mantarÄ• jÄ• naá¹ƒ akkamitvÄ• jan
no na pahossati, kiá¹ƒ paresaá¹ƒ pÄ«á¸·aá¹ƒ katvÄ• laddharajjena, mahÄ• jambudÄ«po, a
mÄ• pessÄ• mÄ• â€™â€™ ti himavantÄ• bhimukhÄ• agamiá¹ƒsu.

tattha nagaramÄ• panokÄ• saá¹ƒ pariyesamÄ• nÄ• himavati kapilo nÄ• ma ghoratapo tÄ•
pokkharaá¹‡itÄ«re mahÄ• sÄ• kasaá¹‡á¸• e, tassa vasanokÄ• saá¹ƒ gatÄ• . so te disvÄ• p
sutvÄ• tesu anukampaá¹ƒ akÄ• si. so kira bhummajÄ• laá¹ƒ nÄ• ma vijjaá¹ƒ jÄ• nÄ• ti, yÄ•
Ä• kÄ• se ca heá¹-á¹-hÄ• bhÅ«miyaÃ±ca guá¹‡adose passati. athekasmiá¹ƒ padese sÅ«ka
tÄ• setvÄ• paripÄ• tenti, maá¹‡á¸• Å«kamÅ«sikÄ• sappe bhiá¹ƒsÄ• penti. so te disvÄ• ``a
pathavÄ«aggaâ€™â€™ nti tasmiá¹ƒ padese assamaá¹ƒ mÄ• pesi. tato so rÄ• jakumÄ• re Ä
nagaraá¹ƒ karotha, demi vo imaá¹ƒ okÄ• saâ€™â€™ nti. te tathÄ• paá¹-ijÄ• niá¹ƒsu. tÄ• pa
á¹-hatvÄ• caá¹‡á¸• Ä• laputtopi cakkavattiá¹ƒ balena atisetÄ«â€™â€™ ti vatvÄ• ``assame

mÄ• petvÄ• nagaraá¹ƒ mÄ• pethÄ• â€™â€™ ti taá¹ƒ okÄ• saá¹ƒ datvÄ• sayaá¹ƒ avidÅ«re
vasi. tato \Ee I 354/ kumÄ• rÄ• tattha nagaraá¹ƒ mÄ• petvÄ• kapilassa vutthokÄ• se katatt
``kapilavatthÅ«â€™â€™ _ti nÄ• maá¹ƒ Ä• ropetvÄ• tattha nivÄ• saá¹ƒ kappesuá¹ƒ.

atha amaccÄ• ``ime kumÄ• rÄ• vayappattÄ• , yadi nesaá¹ƒ pitÄ• santike bhaveyya, so Ä•
idÄ• ni pana amhÄ• kaá¹ƒ bhÄ• roâ€™â€™ ti cintetvÄ• kumÄ• rehi saddhiá¹ƒ mantesuá¹ƒ.
khattiyadhÄ«taro na passÄ• ma, tÄ• sampi bhaginÄ«naá¹ƒ sadise khattiyakumÄ• re, jÄ• tisa
karomÄ• â€™â€™ ti. te jÄ• tisambhedabhayena jeá¹-á¹-habhaginiá¹ƒ mÄ• tuá¹-á¹-hÄ• ne á
saá¹ƒvÄ• saá¹ƒ kappesuá¹ƒ. tesaá¹ƒ pitÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``sakyÄ• vata, bho kum
vata, bho kumÄ• rÄ• â€™â€™ ti udÄ• naá¹ƒ udÄ• nesi. ayaá¹ƒ tÄ• va sakyÄ• naá¹ƒ uppatt
---

``atha kho, ambaá¹-á¹-ha, rÄ• jÄ• okkÄ• ko amacce pÄ• risajje Ä• mantesi --- `kahaá¹ƒ nu l
kumÄ• rÄ• sammantÄ«â€™ ti. atthi, deva, himavantapasse pokkharaá¹‡iyÄ• tÄ«re mahÄ•
kumÄ• rÄ• sammanti. te jÄ• tisambhedabhayÄ• sakÄ• hi bhaginÄ«hi saddhiá¹ƒ saá¹ƒvÄ• s
ambaá¹-á¹-ha, rÄ• jÄ• okkÄ• ko udÄ• naá¹ƒ udÄ• nesi --- `sakyÄ• vata, bho kumÄ• rÄ• , p
kumÄ• rÄ• â€™ ti, tadagge kho pana \Ne II 80/, ambaá¹-á¹-ha, sakyÄ• paÃ±Ã±Ä• yanti, so
pubbapurisoâ€™â€™ ti (DN I 267).

tato nesaá¹ƒ jeá¹-á¹-habhaginiyÄ• kuá¹-á¹-harogo udapÄ• di, koviá¸·Ä• rapupphasadisÄ• n
rÄ• jakumÄ• rÄ• ``imÄ• ya saddhiá¹ƒ ekato nisajjaá¹-á¹-hÄ• nabhojanÄ• dÄ«ni karontÄ• na
saá¹…kamatÄ«â€™â€™ ti cintetvÄ• uyyÄ• nakÄ«á¸·aá¹ƒ gacchantÄ• viya taá¹ƒ yÄ• ne Ä•
pavisitvÄ• pokkharaá¹‡iá¹ƒ khaá¹‡Ä• petvÄ• \Ee I 355/ taá¹ƒ tattha khÄ• danÄ«yabhojanÄ
pakkhipitvÄ• upari padaraá¹ƒ paá¹-icchÄ• dÄ• petvÄ• paá¹ƒsuá¹ƒ datvÄ• pakkamiá¹ƒsu. t
rÄ• jÄ• kuá¹-á¹-harogÄ« orodhehi ca nÄ• á¹-akehi ca jigucchiyamÄ• no tena saá¹ƒvegena j
datvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• tattha paá¹‡á¹‡amÅ«laphalÄ• ni paribhuÃ±janto nacirasse
suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• , ito cito ca vicaranto mahantaá¹ƒ susirarukkhaá¹ƒ disvÄ• tas
soá¸·asahatthappamÄ• á¹‡aá¹ƒ taá¹ƒ kolÄ• paá¹ƒ sodhetvÄ• , dvÄ• raÃ±ca vÄ• tapÄ• naÃ±
bandhitvÄ• tattha vÄ• saá¹ƒ kappesi. so aá¹…gÄ• rakaá¹-Ä• he aggiá¹ƒ katvÄ• rattiá¹ƒ vis
suá¹‡anto sayati. so ``asukasmiá¹ƒ padese sÄ«ho saddamakÄ• si, asukasmiá¹ƒ byagghoâ€
pabhÄ• te tattha gantvÄ• vighÄ• samaá¹ƒsaá¹ƒ Ä• dÄ• ya pacitvÄ• khÄ• dati.

athekadivasaá¹ƒ so paccÅ«sasamaye aggiá¹ƒ jÄ• letvÄ• nisÄ«di. tena ca samayena tassÄ
ghÄ• yitvÄ• byaggho taá¹ƒ padesaá¹ƒ khaá¹‡itvÄ• \Be II 88/ padaratthare vivaramakÄ• si.
byagghaá¹ƒ disvÄ• bhÄ«tÄ• vissaramakÄ• si. so taá¹ƒ saddaá¹ƒ sutvÄ• ``itthisaddo esoâ€
pÄ• tova tattha gantvÄ• ``ko etthÄ• â€™â€™ ti Ä• ha. ``mÄ• tugÄ• mo sÄ• mÄ«â€™â€™ t
nikkhamÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti? ``khattiyakaÃ±Ã±Ä• ahaâ€™
nikhÄ• tÄ• pi mÄ• nameva karoti. so sabbaá¹ƒ pucchitvÄ• ``ahampi khattiyoâ€™â€™ ti jÄ•

dÄ• ni khÄ«re pakkhittasappi viya jÄ• taâ€™â€™ nti Ä• ha. sÄ• ``kuá¹-á¹-haroginÄ«mhi sÄ
nikkhamituâ€™â€™ nti Ä• ha. so ``katakammo dÄ• ni ahaá¹ƒ sakkÄ• tikicchituâ€™â€™ nt
uddharitvÄ• attano vasanokÄ• saá¹ƒ netvÄ• sayaá¹ƒ paribhuttabhesajjÄ• ni eva datvÄ• na
suvaá¹‡á¹‡avaá¹‡á¹‡amakÄ• si. so tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• paá¹-ha
gaá¹‡hitvÄ• dve putte vijÄ• yi, punapi dveti evaá¹ƒ soá¸·asakkhattuá¹ƒ vijÄ• yi. evaá¹ƒ te dv
ahesuá¹ƒ. te anupubbena vuá¸• á¸• hippatte pitÄ• sabbasippÄ• ni sikkhÄ• pesi.

athekadivasaá¹ƒ \Ne II 81/ \Ee I 356/ eko rÄ• maraÃ±Ã±o nagaravÄ• sÄ« pabbate ratanÄ•
padesaá¹ƒ Ä• gato rÄ• jÄ• naá¹ƒ disvÄ• aÃ±Ã±Ä• si. ``jÄ• nÄ• mahaá¹ƒ, deva, tumheâ€™
Ä• gatosÄ«â€™â€™ ti ca tena puá¹-á¹-ho ``nagarato devÄ• â€™â€™ ti Ä• ha. tato naá¹ƒ rÄ
pucchi. evaá¹ƒ tesu samullapamÄ• nesu te dÄ• rakÄ• Ä• gamiá¹ƒsu. so te disvÄ• ``ime ke
``puttÄ• me bhaá¹‡eâ€™â€™ ti. ``imehi dÄ• ni, deva, dvattiá¹ƒsakumÄ• rehi parivuto vane
rajjamanusÄ• sÄ• â€™â€™ ti? ``alaá¹ƒ, bhaá¹‡e, idheva sukhaâ€™â€™ nti. so ``laddhaá¹ƒ
kathÄ• pÄ• bhataâ€™â€™ nti nagaraá¹ƒ gantvÄ• raÃ±Ã±o puttassÄ• rocesi. raÃ±Ã±o putt
Ä• nessÄ• mÄ«â€™â€™ ti caturaá¹…giniyÄ• senÄ• ya tattha gantvÄ• nÄ• nappakÄ• rehi
tÄ• ta kumÄ• ra, idheva sukhaâ€™â€™ nti neva icchi. tato rÄ• japutto ``na dÄ• ni rÄ• jÄ• Ä
handassa idheva nagaraá¹ƒ mÄ• pemÄ«â€™â€™ ti cintetvÄ• taá¹ƒ kolarukkhaá¹ƒ uddhari
nagaraá¹ƒ mÄ• petvÄ• kolarukkhaá¹ƒ apanetvÄ• katattÄ• ``kolanagaraâ€™â€™ nti ca by
``byagghapajjaâ€™â€™ nti cÄ• ti dve nÄ• mÄ• ni Ä• ropetvÄ• agamÄ• si.

tato \Be II 89/ vayappatte kumÄ• re mÄ• tÄ• Ä• á¹‡Ä• pesi --- ``tÄ• tÄ• , tumhÄ• kaá¹ƒ kap
mÄ• tulÄ• honti, dhÄ«taro nesaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti. te yaá¹ƒ divasaá¹ƒ khattiyaka
gacchanti, taá¹ƒ divasaá¹ƒ gantvÄ• nadÄ«titthaá¹ƒ uparundhitvÄ• nÄ• mÄ• ni sÄ• vetvÄ•
rÄ• jadhÄ«taro gahetvÄ• agamaá¹ƒsu. sakyarÄ• jÄ• no sutvÄ• ``hotu bhaá¹‡e, amhÄ• kaá
tuá¹‡hÄ« ahesuá¹ƒ. ayaá¹ƒ koliyÄ• naá¹ƒ uppatti.

evaá¹ƒ tesaá¹ƒ sÄ• kiyakoliyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• havivÄ• haá¹ƒ karontÄ•
sÄ«hahanurÄ• jÄ• , tÄ• va vitthÄ• rato veditabbo --- sÄ«hahanuraÃ±Ã±o kira paÃ±ca puttÄ•
suddhodano, amitodano, dhotodano, sakkodano, sukkodanoti. tesu suddhodane rajjaá¹ƒ kÄ
pajÄ• patiyÄ• aÃ±janaraÃ±Ã±o dhÄ«tÄ• ya mahÄ• mÄ• yÄ• deviyÄ• kucchimhi pÅ«ritapÄ•
vuttanayena tusitapurÄ• cavitvÄ• paá¹-isandhiá¹ƒ gahetvÄ• anupubbena katamahÄ• bhini
abhisambujjhitvÄ• pavattitavaradhammacakko anukkamena kapilavatthuá¹ƒ gantvÄ• sudd
ariyaphale patiá¹-á¹-hÄ• petvÄ• janapadacÄ• rikaá¹ƒ pakkamitvÄ• punapi aparena samaye
pannarasahi bhikkhusatehi saddhiá¹ƒ kapilavatthusmiá¹ƒ viharati nigrodhÄ• rÄ• me.

tattha viharante ca bhagavati sÄ• kiyakoliyÄ• naá¹ƒ udakaá¹ƒ paá¹-icca kalaho ahosi. katha
82/ kira ubhinnampi kapilapurakoliyapurÄ• naá¹ƒ antare rohiá¹‡Ä« nÄ• ma nadÄ« pavattati.
hoti, kadÄ• ci mahodakÄ• . appodakakÄ• le setuá¹ƒ katvÄ• sÄ• kiyÄ• pi koliyÄ• pi attano a

udakaá¹ƒ Ä• nenti. tesaá¹ƒ manussÄ• ekadivasaá¹ƒ setuá¹ƒ karontÄ• aÃ±Ã±amaÃ±Ã±aá¹
tumhÄ• kaá¹ƒ rÄ• jakulaá¹ƒ bhaginÄ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi kukkuá¹-asoá¹‡a
viya, tumhÄ• kaá¹ƒ rÄ• jakulaá¹ƒ susirarukkhe vÄ• saá¹ƒ kappesi pisÄ• cillikÄ• viyÄ• â€™â
khuá¹ƒsetvÄ• attano attano rÄ• jÅ«naá¹ƒ Ä• rocesuá¹ƒ. te kuddhÄ• yuddhasajjÄ• hutvÄ•
sampattÄ• . evaá¹ƒ sÄ• garasadisaá¹ƒ balaá¹ƒ aá¹-á¹-hÄ• si.

atha \Be II 90/ bhagavÄ• ``Ã±Ä• takÄ• kalahaá¹ƒ karonti, handa, ne vÄ• ressÄ• mÄ«â€™
dvinnaá¹ƒ senÄ• naá¹ƒ majjhe aá¹-á¹-hÄ• si. tampi Ä• vajjetvÄ• sÄ• vatthito Ä• gatoti eke.
\Ee I 358/ __attadaá¹‡á¸• asuttaá¹ƒ_ (Sn 941 Ä• dayo) abhÄ• si. taá¹ƒ sutvÄ• sabbe saá¹ƒ
chaá¸• á¸• etvÄ• bhagavantaá¹ƒ namassamÄ• nÄ• aá¹-á¹-haá¹ƒsu, mahagghaÃ±ca Ä• sa
oruyha paÃ±Ã±attÄ• sane nisÄ«ditvÄ• ``kuá¹-hÄ• rÄ«hattho purisoâ€™â€™ tiÄ• dikaá¹ƒ _
13.14), ``vandÄ• mi taá¹ƒ kuÃ±jarÄ• â€™â€™ tiÄ• dikaá¹ƒ __laá¹-ukikajÄ• takaá¹ƒ_ (J I 5.3

``sammodamÄ• nÄ• gacchanti, jÄ• lamÄ• dÄ• ya pakkhino.

yadÄ• te vivadissanti, tadÄ• ehinti me vasaâ€™â€™ nti || (J I 1.33) ---

imaá¹ƒ __vaá¹-á¹-akajÄ• takaÃ±ca_ kathetvÄ• puna tesaá¹ƒ cirakÄ• lappavattaá¹ƒ Ã±Ä• tib
mahÄ• vaá¹ƒsaá¹ƒ kathesi. te ``pubbe kira mayaá¹ƒ Ã±Ä• takÄ• evÄ• â€™â€™ ti ativiya pa
aá¸• á¸• hateyyakumÄ• rasate, koliyÄ• aá¸• á¸• hateyyakumÄ• rasateti paÃ±ca kumÄ• rasa
adaá¹ƒsu. bhagavÄ• tesaá¹ƒ pubbahetuá¹ƒ disvÄ• ``etha bhikkhavoâ€™â€™ ti Ä• ha. te s
nibbattaaá¹-á¹-haparikkhÄ• rayuttÄ• Ä• kÄ• se abbhuggantvÄ• Ä• gamma bhagavantaá¹ƒ
bhagavÄ• te Ä• dÄ• ya mahÄ• vanaá¹ƒ agamÄ• si. tesaá¹ƒ pajÄ• patiyo dÅ«te pÄ• hesuá¹
palobhiyamÄ• nÄ• ukkaá¹‡á¹-hiá¹ƒsu. bhagavÄ• tesaá¹ƒ ukkaá¹‡á¹-hitabhÄ• vaá¹ƒ Ã±atvÄ
tattha __kuá¹‡Ä• lajÄ• takakathÄ• ya_ (J II 21.289 kuá¹‡Ä• lajÄ• takaá¹ƒ) tesaá¹ƒ anabhirat
--- ``diá¹-á¹-hapubbo vo, bhikkhave, himavÄ• â€™â€™ ti? ``na bhagavÄ• â€™â€™ ti. ``etha
pekkhathÄ• â€™â€™ ti attano iddhiyÄ• te Ä• kÄ• sena nento ``ayaá¹ƒ suvaá¹‡á¹‡apabbato
ayaá¹ƒ maá¹‡ipabbatoâ€™â€™ ti nÄ• nappakÄ• re pabbate dassetvÄ• kuá¹‡Ä• ladahe ma
tato ``himavante sabbe catuppadabahuppadÄ• dibhedÄ• tiracchÄ• nagatÄ• pÄ• á¹‡Ä• Ä•
\Ne II 83/ kuá¹‡Ä• lasakuá¹‡oâ€™â€™ ti adhiá¹-á¹-hÄ• si. Ä• gacchante ca te jÄ• tinÄ• mar
``ete, bhikkhave, haá¹ƒsÄ• , ete koÃ±cÄ• \Ee I 359/, ete cakkavÄ• kÄ• , karavÄ«kÄ• , hatth
pokkharasÄ• takÄ• â€™â€™ ti tesaá¹ƒ dassesi.

te \Be II 91/ vimhitahadayÄ• passantÄ• sabbapacchato Ä• gacchantaá¹ƒ dvÄ«hi dijakaÃ±
á¸• aá¹ƒsitvÄ• gahitakaá¹-á¹-havemajjhe nisinnaá¹ƒ sahassadijakaÃ±Ã±Ä• parivÄ• raá¹ƒ ku
acchariyabbhutacittajÄ• tÄ• bhagavantaá¹ƒ Ä• haá¹ƒsu --- ``kacci, bhante, bhagavÄ• pi idh
bhÅ«tapubboâ€™â€™ ti? ``Ä• ma, bhikkhave, mayÄ• vesa kuá¹‡Ä• lavaá¹ƒso kato. atÄ«te
idha vasimhÄ• --- nÄ• rado devilo isi, Ä• nando gijjharÄ• jÄ• , puá¹‡á¹‡amukho phussakoki

sakuá¹‡oâ€™â€™ ti sabbaá¹ƒ mahÄ• kuá¹‡Ä• lajÄ• takaá¹ƒ kathesi. taá¹ƒ sutvÄ• tesaá¹ƒ
purÄ• á¹‡adutiyikÄ• yo Ä• rabbha uppannÄ• anabhirati vÅ«pasantÄ• . tato tesaá¹ƒ bhagav
kathÄ• pariyosÄ• ne sabbapacchimako sotÄ• panno, sabbauparimo anÄ• gÄ• mÄ« ahosi, e
natthi. tato bhagavÄ• te Ä• dÄ• ya punadeva mahÄ• vane oruhi. Ä• gacchamÄ• nÄ• ca te
Ä• gacchiá¹ƒsu.

atha nesaá¹ƒ bhagavÄ• uparimaggatthÄ• ya puna dhammaá¹ƒ desesi. te paÃ±casatÄ• pi
arahatte patiá¹-á¹-hahiá¹ƒsu. paá¹-hamaá¹ƒ patto paá¹-hamameva agamÄ• si ``bhagavato Ä
Ä• gantvÄ• ca ``abhiramÄ• mahaá¹ƒ bhagavÄ• , na ukkaá¹‡á¹-hÄ• mÄ«â€™â€™ ti vatvÄ•
ekamantaá¹ƒ nisÄ«di. evaá¹ƒ te sabbepi anukkamena Ä• gantvÄ• bhagavantaá¹ƒ parivÄ• r
jeá¹-á¹-hamÄ• sauposathadivase sÄ• yanhasamaye. tato paÃ±casatakhÄ«á¹‡Ä• savaparivu
nisinnaá¹ƒ bhagavantaá¹ƒ á¹-hapetvÄ• asaÃ±Ã±asatte ca arÅ«pabrahmÄ• no ca sakaladas
avasesadevatÄ• dayo maá¹…galasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena sukhumattabhÄ• v
``vicitrapaá¹-ibhÄ• naá¹ƒ dhammadesanaá¹ƒ sossÄ• mÄ• â€™â€™ ti. tattha cattÄ• ro khÄ«
samÄ• pattito \Ee I 360/ vuá¹-á¹-hÄ• ya brahmagaá¹‡aá¹ƒ apassantÄ• ``kuhiá¹ƒ gatÄ• â€™
tamatthaá¹ƒ Ã±atvÄ• pacchÄ• Ä• gantvÄ• okÄ• saá¹ƒ alabhamÄ• nÄ• cakkavÄ• á¸·amud
abhÄ• siá¹ƒsu. yathÄ• ha ---

``atha kho catunnaá¹ƒ suddhÄ• vÄ• sakÄ• yikÄ• naá¹ƒ devatÄ• naá¹ƒ etadahosi --- `ayaá¹ƒ
viharati kapilavatthusmiá¹ƒ mahÄ• vane mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±cam
sabbeheva arahantehi. dasahi ca lokadhÄ• tÅ«hi devatÄ• yebhuyyena sannipatitÄ• honti b
bhikkhusaá¹…ghaÃ±ca \Be II 92/. yaá¹ƒnÅ«na mayampi yena bhagavÄ• \Ne II 84/ tenupas
upasaá¹…kamitvÄ• bhagavato santike paccekaá¹ƒ gÄ• thaá¹ƒ bhÄ• seyyÄ• mÄ• â€™â€™

sabbaá¹ƒ sagÄ• thÄ• vagge vuttanayeneva veditabbaá¹ƒ. evaá¹ƒ gantvÄ• ca tattha eko br
puratthimacakkavÄ• á¸·amuddhani okÄ• saá¹ƒ labhitvÄ• tattha á¹-hito imaá¹ƒ gÄ• thaá¹ƒ a

``mahÄ• samayo pavanasmiá¹ƒ ... pe ...

dakkhitÄ• ye aparÄ• jitasaá¹…ghaâ€™â€™ nti || (DN II 332; SN a I 37).

imaÃ±cassa gÄ• thaá¹ƒ bhÄ• samÄ• nassa pacchimacakkavÄ• á¸·apabbate á¹-hito saddaá

dutiyo pacchimacakkavÄ• á¸·amuddhani okÄ• saá¹ƒ labhitvÄ• tattha á¹-hito taá¹ƒ gÄ• thaá
gÄ• thaá¹ƒ abhÄ• si ---

``tatra bhikkhavo samÄ• dahaá¹ƒsu ... pe ...

indriyÄ• ni rakkhanti paá¹‡á¸• itÄ• â€™â€™ ti || (DN II 332; SN a I 37).

tatiyo dakkhiá¹‡acakkavÄ• á¸·amuddhani okÄ• saá¹ƒ labhitvÄ• tattha á¹-hito taá¹ƒ gÄ• tha
gÄ• thaá¹ƒ abhÄ• si ---

``chetvÄ• khÄ«laá¹ƒ chetvÄ• palighaá¹ƒ ... pe ... susunÄ• gÄ• â€™â€™ ti || (DN II 332; SN

catuttho uttaracakkavÄ• á¸·amuddhani okÄ• saá¹ƒ labhitvÄ• tattha á¹-hito taá¹ƒ gÄ• thaá¹ƒ
gÄ• thamabhÄ• si ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se ... pe ...

devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (DN II 332; SN a I 37).

tassapi \Ne II 85/ taá¹ƒ saddaá¹ƒ dakkhiá¹‡acakkavÄ• á¸·amuddhani á¹-hito assosi. evaá¹ƒ
brahmÄ• no parisaá¹ƒ thometvÄ• á¹-hitÄ• ahesuá¹ƒ, mahÄ• brahmÄ• no ekacakkavÄ• á¸·a

atha bhagavÄ• devaparisaá¹ƒ oloketvÄ• bhikkhÅ«naá¹ƒ Ä• rocesi \Ee I 361/ --- ``yepi te, b
atÄ«tamaddhÄ• naá¹ƒ arahanto sammÄ• sambuddhÄ• , tesampi bhagavantÄ• naá¹ƒ etappa
ahesuá¹ƒ. seyyathÄ• pi mayhaá¹ƒ \Be II 93/ etarahi, yepi te, bhikkhave, bhavissanti anÄ• ga
arahanto sammÄ• sambuddhÄ• , tesampi bhagavantÄ• naá¹ƒ etapparamÄ• yeva devatÄ•
seyyathÄ• pi mayhaá¹ƒ etarahÄ«â€™â€™ ti. tato taá¹ƒ devaparisaá¹ƒ bhabbÄ• bhabbavas
bhabbÄ• , ettakÄ• abhabbÄ• â€™â€™ ti. tattha ``abhabbaparisÄ• buddhasatepi dhammaa
bhabbaparisÄ• sakkÄ• bodhetuâ€™â€™ nti Ã±atvÄ• puna bhabbapuggale cariyavasena
rÄ• gacaritÄ• , ettakÄ• dosa-moha-vitakka-saddhÄ• -buddhicaritÄ• â€™â€™ ti. evaá¹ƒ cari
``assÄ• parisÄ• ya kÄ«disÄ• dhammadesanÄ• sappÄ• yÄ• â€™â€™ ti dhammakathaá¹ƒ
manasÄ• kÄ• si --- ``attajjhÄ• sayena nu kho jÄ• neyya, parajjhÄ• sayena, aá¹-á¹-huppattiva
pucchÄ• vasenÄ• â€™â€™ ti. tato ``pucchÄ• vasena jÄ• neyyÄ• â€™â€™ ti Ã±atvÄ• ``pa
atthi, natthÄ«â€™â€™ ti puna sakalaparisaá¹ƒ Ä• vajjetvÄ• ``natthi kocÄ«â€™â€™ ti Ã±at
pucchitvÄ• ahameva vissajjeyyaá¹ƒ, evamassÄ• parisÄ• ya sappÄ• yaá¹ƒ na hoti. yaá¹ƒnÅ
mÄ• peyyanti pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya manomayiddhiyÄ• abhi
mÄ• pesi. sabbaá¹…gapaccaá¹…gÄ« lakkhaá¹‡asampanno pattacÄ«varadharo Ä• lokitavilo
adhiá¹-á¹-hÄ• nacittena saha pÄ• turahosi. so pÄ• cÄ«nalokadhÄ• tuto Ä• gantvÄ• bhagav
evaá¹ƒ Ä• gantvÄ• yÄ• ni bhagavatÄ• imamhi samÄ• game cariyavasena cha suttÄ• ni (S
Ä• dayo, 901 Ä• dayo, 921 Ä• dayo) kathitÄ• ni. seyyathidaá¹ƒ --- purÄ• bhedasuttaá¹ƒ kala
cÅ«á¸·abyÅ«haá¹ƒ mahÄ• byÅ«haá¹ƒ tuvaá¹-akaá¹ƒ idameva sammÄ• paribbÄ• janÄ«yanti
sappÄ• yavasena kathetabbassa imassa suttassa pavattanatthaá¹ƒ paÃ±haá¹ƒ pucchanto _
pahÅ«tapaÃ±Ã±aâ€™â€™ _nti \Ee I 362/ imaá¹ƒ gÄ• thamÄ• ha.

tattha __pahÅ«tapaÃ±Ã±a_nti mahÄ• paÃ±Ã±aá¹ƒ. __tiá¹‡á¹‡a_nti caturoghatiá¹‡á¹‡aá¹ƒ.
nibbÄ• nappattaá¹ƒ. __parinibbuta_nti saupÄ• disesanibbÄ• navasena parinibbutaá¹ƒ. __á¹
akampanÄ«yacittaá¹ƒ. __nikkhamma gharÄ• panujja kÄ• me_ti vatthukÄ• me panuditvÄ• g
__kathaá¹ƒ bhikkhu sammÄ• so loke paribbajeyyÄ• _ti so bhikkhu kathaá¹ƒ loke sammÄ•
anupalitto lokena hutvÄ• , lokaá¹ƒ atikkameyyÄ• ti vuttaá¹ƒ hoti. sesamettha vuttanayameva

<363> atha \Ne II 86/ \Be II 94/ bhagavÄ• yasmÄ• Ä• savakkhayaá¹ƒ appatvÄ• loke sam
natthi, tasmÄ• tasmiá¹ƒ rÄ• gacaritÄ• divasena pariggahite sabbapuggalasamÅ«he taá¹ƒ ta
samÄ• nadosÄ• naá¹ƒ devatÄ• gaá¹‡Ä• naá¹ƒ Ä• ciá¹‡á¹‡adosappahÄ• natthaá¹ƒ __ ``yas
Ä• rabhitvÄ• arahattanikÅ«á¹-eneva khÄ«á¹‡Ä• savapaá¹-ipadaá¹ƒ pakÄ• sento pannarasa

tattha paá¹-hamagÄ• thÄ• ya tÄ• va __maá¹…galÄ• _ti maá¹…galasutte vuttÄ• naá¹ƒ diá¹-
adhivacanaá¹ƒ. __samÅ«hatÄ• _ti suá¹-á¹-hu Å«hatÄ• paÃ±Ã±Ä• satthena samucchinnÄ•
``ukkÄ• pÄ• tadisÄ• á¸• Ä• hÄ• dayo evaá¹ƒ vipÄ• kÄ• hontÄ«â€™â€™ ti evaá¹ƒ pavattÄ•
``pubbaá¹‡hasamaye supinaá¹ƒ disvÄ• idaá¹ƒ nÄ• ma hoti, majjhanhikÄ• dÄ«su idaá¹ƒ, vÄ
diá¹-á¹-he idaá¹ƒ nÄ• ma hoti, dakkhiá¹‡apassÄ• dÄ«hi idaá¹ƒ, supinante candaá¹ƒ disvÄ•
sÅ«riyÄ• dayo disvÄ• idaâ€™â€™ nti evaá¹ƒ pavattÄ• supinÄ• bhinivesÄ• . __lakkhaá¹‡Ä
daá¹‡á¸• alakkhaá¹‡avatthalakkhaá¹‡Ä• dipÄ• á¹-haá¹ƒ paá¹-hitvÄ• ``iminÄ• idaá¹ƒ nÄ• m
pavattÄ• lakkhaá¹‡Ä• bhinivesÄ• . te sabbepi brahmajÄ• le vuttanayeneva veditabbÄ• . __
maá¹…galadosavippahÄ«no_ti aá¹-á¹-hatiá¹ƒsa mahÄ• maá¹…galÄ• ni á¹-hapetvÄ• avases
nÄ• ma. yassa panete maá¹…galÄ• dayo samÅ«hatÄ• , so maá¹…galadosavippahÄ«no hot
uppÄ• tÄ• didosÄ• naÃ±ca pahÄ«nattÄ• maá¹…galadosavippahÄ«no hoti, na maá¹…galÄ•
ariyamaggassa adhigatattÄ• . tasmÄ• __sammÄ• so loke paribbajeyya, _ so khÄ«á¹‡Ä• sa
anupalitto lokenÄ• ti.

<364> dutiyagÄ• thÄ• ya __rÄ• gaá¹ƒ vinayetha mÄ• nusesu, dibbesu kÄ• mesu cÄ• pi bhi
ca kÄ• maguá¹‡esu anÄ• gÄ• mimaggena anuppattidhammataá¹ƒ nento rÄ• gaá¹ƒ vinayeth
dhamma_nti evaá¹ƒ rÄ• gaá¹ƒ vinetvÄ• tato paraá¹ƒ arahattamaggena sabbappakÄ• rato p
sÄ• dhento catusaccabhedampi samecca dhammaá¹ƒ imÄ• ya paá¹-ipadÄ• ya tividhampi a
so_ti sopi bhikkhu sammÄ• loke paribbajeyya.

<365> tatiyagÄ• thÄ• ya __ ``anurodhavirodhavippahÄ«noâ€™â€™ _ti sabbavatthÅ«su pa
vuttanayameva sabbagÄ• thÄ• su ca ``sopi bhikkhu sammÄ• \Be II 95/ loke paribbajeyyÄ•
paraÃ±hi yojanampi avatvÄ• avuttanayameva vaá¹‡á¹‡ayissÄ• ma.

<366> catutthagÄ• thÄ• ya sattasaá¹…khÄ• ravasena duvidhaá¹ƒ __piyaÃ±ca appiyaÃ±ca
chandarÄ• gapaá¹-ighappahÄ• nena __hitvÄ• . anupÄ• dÄ• yÄ• _ti catÅ«hi upÄ• dÄ• nehi k

__anissito_ \Ne II 87/ __kuhiÃ±cÄ«_ti aá¹-á¹-hasatabhedena taá¹‡hÄ• nissayena dvÄ• saá¹
diá¹-á¹-hinissayena ca kuhiÃ±ci rÅ«pÄ• didhamme bhave vÄ• anissito. __saá¹ƒyojaniyehi v
tebhÅ«makadhammÄ• dasavidhasaá¹ƒyojanassa visayattÄ• saá¹ƒyojaniyÄ• , tehi sabbapp
pariÃ±Ã±Ä• tattÄ• ca vippamuttoti attho. paá¹-hamapÄ• dena cettha rÄ• gadosappahÄ• na
upÄ• dÄ• nanissayÄ• bhÄ• vo, tatiyena sesÄ• kusalehi akusalavatthÅ«hi ca vippamokkho.
rÄ• gadosappahÄ• naá¹ƒ, dutiyena tadupÄ• yo, tatiyena tesaá¹ƒ pahÄ«nattÄ• saá¹ƒyojaniy
veditabbo.

<367> paÃ±camagÄ• thÄ• ya __upadhÄ«sÅ«_ti khandhupadhÄ«su. __Ä• dÄ• na_nti Ä• dÄ
vuccanti. __anaÃ±Ã±aneyyo_ti aniccÄ• dÄ«naá¹ƒ sudiá¹-á¹-hattÄ• ``idaá¹ƒ seyyoâ€™â€™
uttÄ• napadatthameva. idaá¹ƒ vuttaá¹ƒ hoti --- Ä• dÄ• nesu catutthamaggena sabbaso char
vinÄ«tachandarÄ• go, tesu upadhÄ«su na sÄ• rameti, sabbe upadhÄ« asÄ• rakatteneva pa
nissayena anissito aÃ±Ã±ena vÄ• kenaci ``idaá¹ƒ seyyoâ€™â€™ ti anetabbo khÄ«á¹‡Ä• s
paribbajeyya.

<368> chaá¹-á¹-hagÄ• thÄ• ya __aviruddho_ti etesaá¹ƒ tiá¹‡á¹‡aá¹ƒ duccaritÄ• naá¹ƒ pahÄ
saddhiá¹ƒ aviruddho. __viditvÄ• dhamma_nti maggena catusaccadhammaá¹ƒ Ã±atvÄ• .
__nibbÄ• napadÄ• bhipatthayÄ• no_ti anupÄ• disesaá¹ƒ khandhaparinibbÄ• napadaá¹ƒ pat
uttÄ• natthameva.

<369> sattamagÄ• thÄ• ya __akkuá¹-á¹-ho_ti dasahi akkosavatthÅ«hi abhisatto. __na sand
upanayhetha na kuppeyya. __laddhÄ• parabhojanaá¹ƒ_ \Be II 96/ __na majje_ti parehi dinn
labhitvÄ• ``ahaá¹ƒ Ã±Ä• to yasassÄ« lÄ• bhÄ«â€™â€™ ti na majjeyya. sesaá¹ƒ uttÄ• natth

<370> aá¹-á¹-hamagÄ• thÄ• ya __lobha_nti visamalobhaá¹ƒ. __bhava_nti kÄ• mabhavÄ• c
padehi bhavabhogataá¹‡hÄ• vuttÄ• . purimena vÄ• sabbÄ• pi taá¹‡hÄ• , pacchimena kam
chedanabandhanÄ• cÄ• _ti evametesaá¹ƒ kammakilesÄ• naá¹ƒ pahÄ«nattÄ• parasattache
sesaá¹ƒ vuttanayameva.

<371> navamagÄ• thÄ• ya __sÄ• ruppaá¹ƒ attano viditvÄ• _ti attano bhikkhubhÄ• vassa pa
pahÄ• ya sammÄ• esanÄ• diÄ• jÄ«vasuddhiá¹ƒ aÃ±Ã±aÃ±ca sammÄ• paá¹-ipattiá¹ƒ tattha
hi Ã±Ä• tamatteneva kiÃ±ci hoti. __yathÄ• tathiya_nti yathÄ• tathaá¹ƒ yathÄ• bhÅ«taá¹ƒ. __
khandhÄ• yatanÄ• dibhedaá¹ƒ \Ee I 365/ yathÄ• bhÅ«taÃ±Ä• á¹‡ena, catusaccadhammaá¹
uttÄ• natthameva.

<372> dasamagÄ• thÄ• ya \Ne II 88/ __so nirÄ• so anÄ• sisÄ• no_ti yassa ariyamaggena v
santi, akusalamÅ«lÄ• ca samÅ«hatÄ• , so nirÄ• so nittaá¹‡ho hoti. tato Ä• sÄ• ya abhÄ• ve
rÅ«pÄ• didhammaá¹ƒ nÄ• sÄ«sati. tenÄ• ha ``nirÄ• so anÄ• sisÄ• noâ€™â€™ ti. sesaá¹ƒ v

<373> ekÄ• dasamagÄ• thÄ• ya __Ä• savakhÄ«á¹‡o_ti khÄ«á¹‡acaturÄ• savo. __pahÄ«na
__rÄ• gapatha_nti rÄ• gavisayabhÅ«taá¹ƒ tebhÅ«makadhammajÄ• taá¹ƒ. __upÄ• tivatto_ti
atikkanto. __danto_ti sabbadvÄ• ravisevanaá¹ƒ hitvÄ• ariyena damathena dantabhÅ«miá¹ƒ
kilesaggivÅ«pasamena sÄ«tibhÅ«to. sesaá¹ƒ vuttanayameva.

<374> dvÄ• dasamagÄ• thÄ• ya __saddho_ti buddhÄ• diguá¹‡esu parappaccayavirahitattÄ
aveccappasÄ• dena samannÄ• gato, na parassa saddhÄ• ya paá¹-ipattiyaá¹ƒ gamanabhÄ•
khvÄ• haá¹ƒ ettha bhante bhagavato saddhÄ• ya \Be II 97/ gacchÄ• mÄ«â€™â€™ ti (AN b
vositasutakiccattÄ• paramatthikasutasamannÄ• gato. __niyÄ• madassÄ«_ti saá¹ƒsÄ• raka
amatapuragÄ• mino sammattaniyÄ• mabhÅ«tassa maggassa dassÄ• vÄ«, diá¹-á¹-hamaggo
na vaggasÄ• rÄ«_ti vaggagatÄ• nÄ• ma dvÄ• saá¹-á¹-hidiá¹-á¹-higatikÄ• aÃ±Ã±amaÃ±Ã±a
vaggÄ• hi diá¹-á¹-hÄ«hi gatesu sattesu na vaggasÄ• rÄ« --- ``idaá¹ƒ ucchijjissati, idaá¹ƒ tath
bhavissatÄ«â€™â€™ ti evaá¹ƒ diá¹-á¹-hivasena agamanato. __paá¹-igha_nti paá¹-ighÄ• tak
vuttaá¹ƒ hoti. dosavisesanamevetaá¹ƒ. __vineyyÄ• _ti vinetvÄ• . sesaá¹ƒ vuttanayameva.

<375> terasamagÄ• thÄ• ya __saá¹ƒsuddhajino_ti saá¹ƒsuddhena arahattamaggena vijitak
__vivaá¹-á¹-acchado_ti vivaá¹-arÄ• gadosamohachadano. __dhammesu vasÄ«_ti catusacca
vasippatto. na hissa sakkÄ• te dhammÄ• yathÄ• Ã±Ä• tÄ• kenaci aÃ±Ã±athÄ• kÄ• tuá¹ƒ
``dhammesu vasÄ«â€™â€™ ti vuccati. __pÄ• ragÅ«_ti pÄ• raá¹ƒ vuccati nibbÄ• naá¹ƒ, taá
adhigatoti vuttaá¹ƒ hoti. __anejo_ti apagatataá¹‡hÄ• calano. __saá¹…khÄ• ranirodhaÃ±Ä• a
saá¹…khÄ• ranirodho vuccati nibbÄ• naá¹ƒ, tamhi Ã±Ä• á¹‡aá¹ƒ ariyamaggapaÃ±Ã±Ä• , tat
bhÄ• vitattÄ• chekoti vuttaá¹ƒ hoti.

<376> cuddasamagÄ• thÄ• ya __atÄ«tesÅ«_ti pavattiá¹ƒ patvÄ• atikkantesu paÃ±cakkhan
pavattiá¹ƒ appattesu paÃ±cakkhandhesu eva. __kappÄ• tÄ«to_ti ``ahaá¹ƒ mamaâ€™â€™ n
taá¹‡hÄ• diá¹-á¹-hikappaá¹ƒ atÄ«to. __aticca suddhipaÃ±Ã±o_ti atÄ«va suddhipaÃ±Ã±o, ati
suddhipaÃ±Ã±o. kiá¹ƒ atikkamitvÄ• ? addhattayaá¹ƒ. arahÄ• hi yvÄ• yaá¹ƒ avijjÄ• saá¹…kh
addhÄ• , jÄ• tijarÄ• maraá¹‡asaá¹…khÄ• to anÄ• gato addhÄ• , viÃ±Ã±Ä• á¹‡Ä• dibhavapa
taá¹ƒ sabbampi atikkamma kaá¹…khaá¹ƒ vitaritvÄ• paramasuddhippattapaÃ±Ã±o hutvÄ• a
``aticca suddhipaÃ±Ã±oâ€™â€™ ti. __sabbÄ• yatanehÄ«_ti dvÄ• dasahÄ• yatanehi. arahÄ
kappÄ• tÄ«tattÄ• aticca suddhipaÃ±Ã±attÄ• ca Ä• yatiá¹ƒ na kiÃ±ci Ä• yatanaá¹ƒ upeti. te
``sabbÄ• yatanehi vippamuttoâ€™â€™ ti.

<377> pannarasamagÄ• thÄ• ya \Be II 98/ __aÃ±Ã±Ä• ya pada_nti ye te ``saccÄ• naá¹ƒ ca
tesu ekekapadaá¹ƒ pubbabhÄ• gasaccavavatthÄ• panapaÃ±Ã±Ä• ya Ã±atvÄ• . __samecca
ariyamaggehi catusaccadhammaá¹ƒ samecca. __vivaá¹-aá¹ƒ disvÄ• na pahÄ• namÄ• savÄ
paccavekkhaá¹‡aÃ±Ä• á¹‡ena Ä• savakkhayasaÃ±Ã±itaá¹ƒ nibbÄ• naá¹ƒ vivaá¹-aá¹ƒ pÄ• k

__sabbupadhÄ«naá¹ƒ parikkhayÄ• _ti sabbesaá¹ƒ khandhakÄ• maguá¹‡akilesÄ• bhisaá¹…
parikkhÄ«á¹‡attÄ• katthaci asajjamÄ• no bhikkhu __sammÄ• so loke paribbajeyya_ vihare
gaccheyyÄ• ti desanaá¹ƒ niá¹-á¹-hÄ• pesi.

<378> tato \Ee I 367/ so nimmito dhammadesanaá¹ƒ thomento __ ``addhÄ• hi bhagavÄ• â
gÄ• thamÄ• ha. tattha __yo so evaá¹ƒ vihÄ• rÄ«_ti yo so maá¹…galÄ• dÄ«ni samÅ«hanitvÄ
sabbamaá¹…galadosappahÄ• navihÄ• rÄ«, yopi so dibbamÄ• nusakesu kÄ• mesu rÄ• gaá¹
dhammÄ• bhisamayavihÄ• rÄ«ti evaá¹ƒ tÄ• ya tÄ• ya gÄ• thÄ• ya niddiá¹-á¹-habhikkhuá¹ƒ
uttÄ• nameva. ayaá¹ƒ pana yojanÄ• --- addhÄ• hi bhagavÄ• tatheva etaá¹ƒ yaá¹ƒ tvaá¹ƒ
samÅ«hatÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• tassÄ• tassÄ• gÄ• thÄ• ya pariyosÄ• ne ``samm
avaca. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? yo so evaá¹ƒvihÄ• rÄ« bhikkhu, so uttamena damathena danto
saá¹ƒyojanÄ• ni caturo ca yoge vÄ«tivatto hoti. tasmÄ• sammÄ• so loke paribbajeyya, natt
vicikicchÄ• ti iti desanÄ• thomanagÄ• thampi vatvÄ• arahattanikÅ«á¹-eneva desanaá¹ƒ niá
suttapariyosÄ• ne koá¹-isatasahassadevatÄ• naá¹ƒ aggaphalappatti ahosi,
sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miphalappattÄ• pana gaá¹‡anato asaá¹…khyeyyÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya sammÄ• paribbÄ• janÄ«yasuttavaá¹‡á¹‡anÄ•

niá¹-á¹-hitÄ• .

14. dhammikasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 90/ \Be II 99/ __me suta_nti dhammikasuttaá¹ƒ. kÄ• uppatti? tiá¹-á¹-hamÄ
lokanÄ• the dhammiko nÄ• ma upÄ• sako ahosi nÄ• mena ca paá¹-ipattiyÄ• ca. so kira sar
bahussuto piá¹-akattayadharo anÄ• gÄ• mÄ« abhiÃ±Ã±Ä• lÄ• bhÄ« Ä• kÄ• sacÄ• rÄ« ahos
upÄ• sakÄ• , tepi tÄ• disÄ• eva ahesuá¹ƒ. tassekadivasaá¹ƒ uposathikassa rahogatassa pa
majjhimayÄ• mÄ• vasÄ• nasamaye evaá¹ƒ parivitakko udapÄ• di --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ a
paá¹-ipadaá¹ƒ puccheyyaâ€™â€™ nti. so paÃ±cahi upÄ• sakasatehi parivuto bhagavantaá¹
tamatthaá¹ƒ pucchi, bhagavÄ• cassa byÄ• kÄ• si. tattha \Ee I 368/ pubbe vaá¹‡á¹‡itasadisa
veditabbaá¹ƒ, apubbaá¹ƒ vaá¹‡á¹‡ayissÄ• ma.

<379> tattha paá¹-hamagÄ• thÄ• ya tÄ• va __kathaá¹ƒkaro_ti kathaá¹ƒ karonto kathaá¹ƒ pa
hotÄ«_ti sundaro anavajjo atthasÄ• dhano hoti. __upÄ• sakÄ• se_ti upÄ• sakÄ• icceva vutt
pÄ• kaá¹-ameva. ayaá¹ƒ pana yojanÄ• --- yo vÄ• agÄ• rÄ• anagÄ• rameti pabbajati, ye vÄ
duvidhesu sÄ• vakesu kathaá¹ƒkaro sÄ• vako sÄ• dhu hotÄ«ti.

380-1__._ idÄ• ni evaá¹ƒ puá¹-á¹-hassa bhagavato byÄ• karaá¹‡asamatthataá¹ƒ dÄ«pento
gÄ• thÄ• dvayamÄ• ha. tattha __gati_nti ajjhÄ• sayagatiá¹ƒ. __parÄ• yaá¹‡a_nti nipphattiá¹
nirayÄ• dipaÃ±cappabhedaá¹ƒ. __parÄ• yaá¹‡a_nti gatito paraá¹ƒ ayanaá¹ƒ gativippamokk
catthi tulyo_ti tayÄ• sadiso natthi. __sabbaá¹ƒ tuvaá¹ƒ Ã±Ä• á¹‡amavecca dhammaá¹ƒ, pa
anukampamÄ• no_ti tvaá¹ƒ bhagavÄ• yadatthi Ã±eyyaá¹ƒ nÄ• ma, taá¹ƒ anavasesaá¹ƒ ave
anukampamÄ• no sabbaá¹ƒ Ã±Ä• á¹‡aÃ±ca dhammaÃ±ca pakÄ• sesi. yaá¹ƒ yaá¹ƒ yassa h
Ä• vikÄ• siyeva desesiyeva, na te atthi Ä• cariyamuá¹-á¹-hÄ«ti vuttaá¹ƒ hoti. __virocasi vima
dhÅ«marajÄ• divirahito viya cando, rÄ• gÄ• dimalÄ• bhÄ• vena vimalo virocasi. sesamettha

<382> idÄ• ni yesaá¹ƒ tadÄ• bhagavÄ• dhammaá¹ƒ desesi, te devaputte kittetvÄ• bhaga
``Ä• gaÃ±chÄ« te santikeâ€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. tattha \Be II 100/ __nÄ• garÄ
ayaá¹ƒ kira \Ne II 91/ erÄ• vaá¹‡o nÄ• ma devaputto kÄ• marÅ«pÄ« dibbe vimÄ• ne vasati.
uyyÄ• nakÄ«á¸·aá¹ƒ gacchati, tadÄ• diyaá¸• á¸• hasatayojanaá¹ƒ kÄ• yaá¹ƒ abhinimminitvÄ
mÄ• petvÄ• erÄ• vaá¹‡o nÄ• ma hatthÄ« hoti. tassa ekekasmiá¹ƒ kumbhe dve dve dantÄ•
satta satta \Ee I 369/ pokkharaá¹‡iyo, ekekissÄ• pokkharaá¹‡iyÄ• satta satta paduminiyo,
satta satta pupphÄ• ni, ekekasmiá¹ƒ pupphe satta satta pattÄ• ni, ekekasmiá¹ƒ patte satta s
naccanti padumaccharÄ• yotveva vissutÄ• sakkassa nÄ• á¹-akitthiyo, yÄ• ca vimÄ• navatt
kaÃ±Ã±Ä• padumesu sikkhitÄ• â€™â€™ ti (Vv 1034) Ä• gatÄ• . tesaá¹ƒ pana tettisaá¹ƒkur
sudassanakumbho nÄ• ma tiá¹ƒsayojanamatto hoti, tattha yojanappamÄ• á¹‡o maá¹‡ipallaa
pupphamaá¹‡á¸• ape attharÄ«yati. tattha sakko devÄ• namindo accharÄ• saá¹…ghaparivut
paccanubhoti. sakke pana devÄ• naminde uyyÄ• nakÄ«á¸·Ä• to paá¹-inivatte puna taá¹ƒ rÅ«
devaputtova hoti. taá¹ƒ sandhÄ• yÄ• ha --- ``Ä• gaÃ±chi te santike nÄ• garÄ• jÄ• erÄ• vaá¹
__jinoti sutvÄ• _ti ``vijitapÄ• padhammo esa bhagavÄ• â€™â€™ ti evaá¹ƒ sutvÄ• . __sopi t
saddhiá¹ƒ mantayitvÄ• , paÃ±haá¹ƒ pucchitvÄ• ti adhippÄ• yo. __ajjhagamÄ• _ti adhiagamÄ
__sÄ• dhÅ«ti sutvÄ• na patÄ«tarÅ«po_ti taá¹ƒ paÃ±haá¹ƒ sutvÄ• ``sÄ• dhu bhanteâ€™â€™
tuá¹-á¹-harÅ«po gatoti attho.

<383> __rÄ• jÄ• pi taá¹ƒ vessavaá¹‡o kuvero_ti ettha so yakkho raÃ±janaá¹-á¹-hena __rÄ•
rÄ• jadhÄ• niyÄ• rajjaá¹ƒ kÄ• retÄ«ti __vessavaá¹‡o, _ purimanÄ• mena __kuvero_ti vedita
brÄ• hmaá¹‡amahÄ• sÄ• lo hutvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• visÄ• á¹‡Ä• ya rÄ•
nibbatto. tasmÄ• ``kuvero vessavaá¹‡oâ€™â€™ ti vuccati. vuttaÃ±cetaá¹ƒ Ä• á¹-Ä• nÄ• á¹

``kuverassa kho pana, mÄ• risa, mahÄ• rÄ• jassa visÄ• á¹‡Ä• nÄ• ma rÄ• jadhÄ• nÄ«, tas
`vessavaá¹‡oâ€™ ti pavuccatÄ«â€™â€™ ti (DN III 291) ---

sesamettha pÄ• kaá¹-ameva.

tattha \Be II 101/ siyÄ• --- kasmÄ• pana dÅ«ratare tÄ• vatiá¹ƒsabhavane vasanto erÄ• vaá

Ä• gato, vessavaá¹‡o pacchÄ• , ekanagareva \Ee I 370/ vasanto ayaá¹ƒ upÄ• sako sabbap
Ä• gamanaá¹ƒ aÃ±Ã±Ä• si, yena evamÄ• hÄ• ti? vuccate --- vessavaá¹‡o kira tadÄ• aneka
dvÄ• dasayojanaá¹ƒ nÄ• rivÄ• hanaá¹ƒ abhiruyha pavÄ• á¸·akuntaá¹ƒ uccÄ• retvÄ• dasasa
parivuto ``bhagavantaá¹ƒ paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti Ä• kÄ• saá¹-á¹-hakavimÄ
maggaá¹ƒ Ä• gacchanto veá¸·ukaá¹‡á¸• akanagare nandamÄ• tÄ• ya upÄ• sikÄ• ya nivesa
upÄ• sikÄ• ya ayamÄ• nubhÄ• vo --- parisuddhasÄ«lÄ• hoti, niccaá¹ƒ vikÄ• labhojanÄ• pa
piá¹-akattayadhÄ• rinÄ«, anÄ• gÄ• miphale patiá¹-á¹-hitÄ• . sÄ• tamhi samaye sÄ«hapaÃ±
utuggahaá¹‡atthÄ• ya mÄ• luteritokÄ• se á¹-hatvÄ• aá¹-á¹-hakapÄ• rÄ• yanavagge parima
madhurena sarena bhÄ• sati. vessavaá¹‡o tattheva yÄ• nÄ• ni á¹-hapetvÄ• yÄ• va upÄ• si
magadhesu viharanto pÄ• sÄ• á¹‡ake cetiye paricÄ• rakasoá¸·asannaá¹ƒ brÄ• hmaá¹‡Ä• n
abhÄ• si, tÄ• va sabbaá¹ƒ sutvÄ• vaggapariyosÄ• ne suvaá¹‡á¹‡amurajasadisaá¹ƒ mahant
``sÄ• dhu sÄ• dhu bhaginÄ«â€™â€™ ti sÄ• dhukÄ• ramadÄ• si. sÄ• ``ko etthÄ• â€™â€™
vessavaá¹‡oâ€™â€™ ti. upÄ• sikÄ• kira paá¹-hamaá¹ƒ sotÄ• pannÄ• ahosi, pacchÄ• ves
sahodarabhÄ• vaá¹ƒ sandhÄ• ya upÄ• sikaá¹ƒ bhaginivÄ• dena samudÄ• carati. upÄ• sikÄ
bhadramukha, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti vutto ``ahaá¹ƒ bhagini tayi p
karomÄ«â€™â€™ ti Ä• ha. tena hi bhadramukha, mama khette nipphannaá¹ƒ sÄ• liá¹ƒ kam
sakkonti, taá¹ƒ tava parisÄ• ya Ä• á¹‡Ä• pehÄ«ti. so ``sÄ• dhu bhaginÄ«â€™â€™ ti yakkhe
aá¸• á¸• haterasa koá¹-á¹-hÄ• gÄ• rasatÄ• ni pÅ«resuá¹ƒ. tato pabhuti koá¹-á¹-hÄ• gÄ• raá¹
nÄ• hosi, ``nandamÄ• tu koá¹-á¹-hÄ• gÄ• raá¹ƒ viyÄ• â€™â€™ ti loke nidassanaá¹ƒ ahosi.
koá¹-á¹-hÄ• gÄ• rÄ• ni pÅ«retvÄ• bhagavantaá¹ƒ upasaá¹…kami. bhagavÄ• ``vikÄ• le Ä• g
bhagavato sabbaá¹ƒ Ä• rocesi. iminÄ• kÄ• raá¹‡ena Ä• sannatarepi cÄ• tumahÄ• rÄ• jikab
pacchÄ• Ä• gato. erÄ• vaá¹‡assa pana na kiÃ±ci antarÄ• karaá¹‡Ä«yaá¹ƒ ahosi, tena so p

ayaá¹ƒ \Be II 102/ pana upÄ• sako kiÃ±cÄ• pi anÄ• gÄ• mÄ« pakatiyÄ• va ekabhattiko, tath
uposathadivasoti katvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya sÄ• yanhasamayaá¹ƒ suniva
paÃ±casataupÄ• sakaparivuto jetavanaá¹ƒ gantvÄ• dhammadesanaá¹ƒ sutvÄ• attano gha
upÄ• sakÄ• naá¹ƒ saraá¹‡asÄ«lauposathÄ• nisaá¹ƒsÄ• dibhedaá¹ƒ upÄ• sakadhammaá¹ƒ
tesaÃ±ca tasseva ghare muá¹-á¹-hihatthappamÄ• á¹‡apÄ• dakÄ• ni paÃ±ca kappiyamaÃ±c
paÃ±Ã±attÄ• ni honti. te attano attano ovarakaá¹ƒ pavisitvÄ• samÄ• pattiá¹ƒ appetvÄ• nisÄ
tathevÄ• kÄ• si. tena ca samayena sÄ• vatthinagare sattapaÃ±Ã±Ä• sa kulasatasahassÄ• n
aá¹-á¹-hÄ• rasakoá¹-imanussÄ• . tena paá¹-hamayÄ• me hatthiassamanussabherisaddÄ• d
mahÄ• samuddo viya ekasaddaá¹ƒ hoti. majjhimayÄ• masamanantare so saddo paá¹-ippas
kÄ• le upÄ• sako samÄ• pattito vuá¹-á¹-hÄ• ya attano guá¹‡e Ä• vajjetvÄ• ``yenÄ• haá¹ƒ m
sukhito viharÄ• mi, idaá¹ƒ sukhaá¹ƒ kaá¹ƒ nissÄ• ya laddhaâ€™â€™ nti cintetvÄ• ``bhagav
ti bhagavati cittaá¹ƒ pasÄ• detvÄ• ``bhagavÄ• etarahi katamena vihÄ• rena viharatÄ«â€™
cakkhunÄ• erÄ• vaá¹‡avessavaá¹‡e disvÄ• dibbÄ• ya sotadhÄ• tuyÄ• dhammadesanaá¹
tesaá¹ƒ pasannacittataá¹ƒ \Ee I 372/ Ã±atvÄ• ``yaá¹ƒnÅ«nÄ• hampi bhagavantaá¹ƒ ubhaya
puccheyyaâ€™â€™ nti cintesi. tasmÄ• so ekanagare vasantopi sabbapacchÄ• Ä• gato, ev

aÃ±Ã±Ä• si. tenÄ• ha --- ``Ä• gaÃ±chi te santike nÄ• garÄ• jÄ• ... pe ... so cÄ• pi sutvÄ• na

<384> idÄ• ni ito bahiddhÄ• lokasammatehi samaá¹‡abrÄ• hmaá¹‡ehi ukkaá¹-á¹-habhÄ• v
pasaá¹ƒsanto __ ``ye kecimeâ€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. tattha __titthiyÄ• _ti nand
Ä• dipuggalehi tÄ«hi titthakarehi kate diá¹-á¹-hititthe jÄ• tÄ• , tesaá¹ƒ sÄ• sane pabbajitÄ• p
satthÄ• ro. tattha nÄ• á¹-aputto nigaá¹‡á¹-ho, avasesÄ• Ä• jÄ«vakÄ• ti te sabbe dassento Ä
titthiyÄ• vÄ• dasÄ«lÄ• â€™â€™ _ti, ``mayaá¹ƒ sammÄ• paá¹-ipannÄ• , aÃ±Ã±e micchÄ•
vÄ• dakaraá¹‡asÄ«lÄ• lokaá¹ƒ mukhasattÄ«hi vitudantÄ• vicaranti. __Ä• jÄ«vakÄ• vÄ• _t
bhinditvÄ• dasseti. __nÄ• titarantÄ«_ti nÄ• tikkamanti. __sabbe_ti aÃ±Ã±epi ye \Be II 103/
titthiyasÄ• vakÄ• dayo, tepi pariggaá¹‡hanto Ä• ha. __ ``á¹-hito vajantaá¹ƒ viyÄ• â€™â€™ _
gativikalo sÄ«ghagÄ• minaá¹ƒ purisaá¹ƒ gacchantaá¹ƒ nÄ• titareyya, evaá¹ƒ te paÃ±Ã±Ä• g
atthappabhede bujjhituá¹ƒ asakkontÄ• á¹-hitÄ• , atijavanapaÃ±Ã±aá¹ƒ bhagavantaá¹ƒ nÄ•

<385> __brÄ• hmaá¹‡Ä• vÄ• dasÄ«lÄ• vuddhÄ• cÄ• _ti ettÄ• vatÄ• caá¹…kÄ«tÄ• rukkh
dasseti, __api brÄ• hmaá¹‡Ä• santi kecÄ«_ti iminÄ• majjhimÄ• pi daharÄ• pi kevalaá¹ƒ br
upalabbhanti kecÄ«ti evaá¹ƒ assalÄ• yanavÄ• seá¹-á¹-haambaá¹-á¹-hauttaramÄ• á¹‡avakÄ
__atthabaddhÄ• _ti ``api nu kho imaá¹ƒ paÃ±haá¹ƒ byÄ• kareyya, imaá¹ƒ kaá¹…khaá¹ƒ chi
atthabaddhÄ• bhavanti. __ye cÄ• pi_ aÃ±Ã±eti aÃ±Ã±epi ye ``mayaá¹ƒ vÄ• dinoâ€™â€™ t
373/ vicaranti khattiyapaá¹‡á¸• itabrÄ• hmaá¹‡abrahmadevayakkhÄ• dayo aparimÄ• á¹‡Ä•
bhavantÄ«ti dasseti.

386-7__._ evaá¹ƒ nÄ• nappakÄ• rehi bhagavantaá¹ƒ pasaá¹ƒsitvÄ• idÄ• ni dhammeneva ta
dhammakathaá¹ƒ yÄ• canto __ ``ayaÃ±hi dhammoâ€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. tatt
sattatiá¹ƒsa bodhipakkhiyadhamme \Ne II 94/ sandhÄ• yÄ• ha. __nipuá¹‡o_ti saá¹‡ho dupp
paá¹-ividdho samÄ• no lokuttarasukhamÄ• vahati, tasmÄ• sukhÄ• vahattÄ• ``sukhoâ€™â€
sudesito. __sussÅ«samÄ• nÄ• _ti sotukÄ• mamhÄ• ti attho. __taá¹ƒ no vadÄ• _ti taá¹ƒ dha
``tvaá¹ƒ noâ€™â€™ tipi pÄ• á¹-ho, tvaá¹ƒ amhÄ• kaá¹ƒ vadÄ• ti attho. __sabbepime bhikkh
nisinnÄ• ni kira paÃ±ca bhikkhusatÄ• ni honti, tÄ• ni dassento yÄ• cati. __upÄ• sakÄ• cÄ•
aÃ±Ã±e ca dasseti. sesamettha pÄ• kaá¹-ameva.

<388> atha bhagavÄ• anagÄ• riyapaá¹-ipadaá¹ƒ tÄ• va dassetuá¹ƒ bhikkhÅ« Ä• mantetvÄ
bhikkhavoâ€™â€™ _tiÄ• dimÄ• ha. tattha __dhammaá¹ƒ dhutaá¹ƒ taÃ±ca carÄ• tha sabbe
evarÅ«paá¹ƒ kilesadhunanakaá¹ƒ paá¹-ipadÄ• dhammaá¹ƒ sÄ• vayÄ• mi vo, taÃ±ca mayÄ•
paá¹-ipajjatha, mÄ• pamÄ• ditthÄ• ti vuttaá¹ƒ hoti. __iriyÄ• patha_nti gamanÄ• dicatubbidh
__pabbajitÄ• nulomika_nti samaá¹‡asÄ• ruppaá¹ƒ satisampajaÃ±Ã±ayuttaá¹ƒ. araÃ±Ã±e ka
pavattamevÄ• ti apare. __sevetha na_nti taá¹ƒ iriyÄ• pathaá¹ƒ bhajeyya \Be II 104/. __attha
hitÄ• nupassÄ«. __mutÄ«mÄ• _ti buddhimÄ• . sesamettha gÄ• thÄ• ya pÄ• kaá¹-ameva.

<389> __no ve vikÄ• le_ti evaá¹ƒ pabbajitÄ• nulomikaá¹ƒ iriyÄ• pathaá¹ƒ sevamÄ• no ca divÄ• majjhanhikavÄ«tikkamaá¹ƒ upÄ• dÄ• ya vikÄ• le na careyya bhikkhu, yuttakÄ• le eva careyya. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __akÄ• lacÄ• riÃ±hi sajanti saá¹…gÄ• , _ akÄ• lacÄ• riá¹ƒ pu aneke saá¹…gÄ• sajanti parissajanti upaguhanti allÄ«yanti. __tasmÄ• vikÄ• le na_ \Ee I 37 _ tasmÄ• ye catusaccabuddhÄ• ariyapuggalÄ• , na te vikÄ• le piá¹‡á¸• Ä• ya carantÄ«ti. te vikÄ• labhojanasikkhÄ• padaá¹ƒ appaÃ±Ã±attaá¹ƒ hoti, tasmÄ• dhammadesanÄ• vasenev Ä• dÄ«navaá¹ƒ dassento imaá¹ƒ gÄ• thamÄ• ha. ariyÄ• pana saha maggapaá¹-ilÄ• bhÄ• e esÄ• dhammatÄ• .

<390> evaá¹ƒ vikÄ• lacariyaá¹ƒ paá¹-isedhetvÄ• ``kÄ• le carantenapi evaá¹ƒ caritabbaâ€™ ``rÅ«pÄ• ca saddÄ• cÄ• â€™â€™ _ti. tassattho --- ye te rÅ«pÄ• dayo nÄ• nappakÄ• rakaâ sammadayanti, tesu piá¹‡á¸• apÄ• tapÄ• risuddhisuttÄ• dÄ«su (MN III 438 Ä• dayo) vuttana yuttakÄ• leneva pÄ• tarÄ• saá¹ƒ paviseyyÄ• ti. ettha ca pÄ• to asitabboti __pÄ• tarÄ• so, _ nÄ• maá¹ƒ. yo yattha labbhati, so padesopi taá¹ƒ yogena ``pÄ• tarÄ• soâ€™â€™ ti idha vut piá¹‡á¸• apÄ• taá¹ƒ labhati, taá¹ƒ okÄ• saá¹ƒ gaccheyyÄ• ti evamettha attho veditabbo.

<391> evaá¹ƒ \Ne II 95/ paviá¹-á¹-ho ---

``piá¹‡á¸• aÃ±ca bhikkhu samayena laddhÄ• ,

eko paá¹-ikkamma raho nisÄ«de.

ajjhattacintÄ« na mano bahiddhÄ• ,

nicchÄ• raye saá¹…gahitattabhÄ• voâ€™â€™ ||

tattha __piá¹‡á¸• a_nti missakabhikkhaá¹ƒ, sÄ• hi tato tato samodhÄ• netvÄ• sampiá¹‡á¸• ``piá¹‡á¸• oâ€™â€™ ti vuccati. __samayenÄ• _ti antomajjhanhikakÄ• le. __eko paá¹-ikkami sampÄ• dento adutiyo nivattitvÄ• . __ajjhattacintÄ«_ti tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• khandha __na mano bahiddhÄ• _ \Be II 105/ __nicchÄ• raye_ti bahiddhÄ• rÅ«pÄ• dÄ«su rÄ• gavaso __saá¹…gahitattabhÄ• vo_ti suá¹-á¹-hu gahitacitto.

<392> evaá¹ƒ viharanto ca ---

``sacepi so sallape sÄ• vakena,

aÃ±Ã±ena vÄ• kenaci bhikkhunÄ• vÄ• .

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ tamudÄ• hareyya,

na pesuá¹‡aá¹ƒ nopi parÅ«pavÄ• daá¹ƒâ€™â€™ ||

kiá¹ƒ vuttaá¹ƒ hoti? so yogÄ• vacaro kiÃ±cideva sotukÄ• matÄ• ya upagatena sÄ• vakena
aÃ±Ã±atitthiyagahaá¹-á¹-hÄ• dinÄ• vÄ• idheva pabbajitena bhikkhunÄ• vÄ• saddhiá¹ƒ sa
yvÄ• yaá¹ƒ maggaphalÄ• dipaá¹-isaá¹ƒyutto \Ee I 375/ dasakathÄ• vatthubhedo vÄ• atappa
dhammo. taá¹ƒ dhammaá¹ƒ paá¹‡Ä«taá¹ƒ udÄ• hareyya, aÃ±Ã±aá¹ƒ pana pisuá¹‡avacana
appamattakampi na udÄ• hareyyÄ• ti.

<393> idÄ• ni tasmiá¹ƒ parÅ«pavÄ• de dosaá¹ƒ dassento Ä• ha __ ``vÄ• daÃ±hi ekeâ€™â
idhekacce moghapurisÄ• parÅ«pavÄ• dasaÃ±hitaá¹ƒ nÄ• nappakÄ• raá¹ƒ viggÄ• hikakath
paá¹-iseniya_nti virujjhanti, yujjhitukÄ• mÄ• hutvÄ• senÄ• ya paá¹-imukhaá¹ƒ gacchantÄ•
mayaá¹ƒ lÄ• makapaÃ±Ã±e na __pasaá¹ƒsÄ• ma_. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __tato tato ne pas
tÄ• disake puggale \Ne II 96/ tato tato vacanapathato samuá¹-á¹-hÄ• ya vivÄ• dasaá¹…gÄ•
kÄ• raá¹‡Ä• sajantÄ«ti? __cittaÃ±hi te tattha gamenti dÅ«re, _ yasmÄ• te paá¹-iseniyantÄ•
gamenti, yattha gataá¹ƒ samathavipassanÄ• naá¹ƒ dÅ«re hotÄ«ti.

394-5__._ evaá¹ƒ parittapaÃ±Ã±Ä• naá¹ƒ pavattiá¹ƒ dassetvÄ• idÄ• ni mahÄ• paÃ±Ã±Ä• n
__ ``piá¹‡á¸• aá¹ƒ vihÄ• raá¹ƒ ... pe ... sÄ• vakoâ€™â€™ _ti. tattha vihÄ• rena patissayo, sa
maÃ±capÄ«á¹-hanti tÄ«hipi padehi senÄ• sanameva vuttaá¹ƒ. __Ä• pa_nti udakaá¹ƒ.
__saá¹…ghÄ• á¹-irajÅ«pavÄ• hana_nti paá¹ƒsumalÄ• dino saá¹…ghÄ• á¹-irajassa dhovana
sugatena desita_nti sabbÄ• savasaá¹ƒvarÄ• dÄ«su ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ
paá¹-ighÄ• tÄ• yÄ• â€™â€™ tiÄ• dinÄ• (MN I 23; AN b VI 58) nayena bhagavatÄ• desitaá
__saá¹…khÄ• ya seve_ \Be II 106/ __varapaÃ±Ã±asÄ• vako_ti etaá¹ƒ idha piá¹‡á¸• anti vut
vihÄ• rÄ• dÄ«hi vuttaá¹ƒ senÄ• sanaá¹ƒ, Ä• pamukhena dassitaá¹ƒ gilÄ• napaccayaá¹ƒ, sa
catubbidhampi paccayaá¹ƒ saá¹…khÄ• ya ``yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• â€™â
58) nayena paccavekkhitvÄ• seve varapaÃ±Ã±asÄ• vako, sevituá¹ƒ sakkuá¹‡eyya varapaÃ
sÄ• vako sekkho vÄ• puthujjano vÄ• , nippariyÄ• yena ca arahÄ• . so hi caturÄ• passeno ``
paá¹-isevati, saá¹…khÄ• yekaá¹ƒ \Ee I 376/ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ parivajjeti, sa
vinodetÄ«â€™â€™ ti (DN III 308; MN II 168; AN c 10.20) vutto. yassÄ• ca saá¹…khÄ• ya s
__tasmÄ• hi piá¹‡á¸• e ... pe ... yathÄ• pokkhare vÄ• ribindu, _ tathÄ• hotÄ«ti veditabbo.

<396> evaá¹ƒ khÄ«á¹‡Ä• savapaá¹-ipattiá¹ƒ dassento arahattanikÅ«á¹-ena anagÄ• riyapaá
niá¹-á¹-hÄ• petvÄ• idÄ• ni agÄ• riyapaá¹-ipadaá¹ƒ dassetuá¹ƒ __ ``gahaá¹-á¹-havattaá¹ƒ pa
_tiÄ• dimÄ• ha. tattha paá¹-hamagÄ• thÄ• ya tÄ• va __sÄ• vako_ti agÄ• riyasÄ• vako. sesa
pana yojanÄ• --- yo mayÄ• ito pubbe kevalo abyÄ• misso sakalo paripuá¹‡á¹‡o bhikkhudh
khettavatthuÄ• dipariggahehi sapariggahena na labbhÄ• phassetuá¹ƒ na sakkÄ• adhigantu

<397> evaá¹ƒ tassa bhikkhudhammaá¹ƒ paá¹-isedhetvÄ• gahaá¹-á¹-hadhammameva dass
haneâ€™â€™ _ti. tattha purimaá¸• á¸• hena tikoá¹-iparisuddhÄ• pÄ• á¹‡Ä• tipÄ• tÄ• veram
pacchimaá¸• á¸• hena sattesu hitapaá¹-ipatti. tatiyapÄ• do cettha khaggavisÄ• á¹‡asutte (Sn
catutthapÄ• de thÄ• varatasabhedo mettasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Sn 143 Ä• dayo) sabba
sesaá¹ƒ uttÄ• natthameva. uppaá¹-ipÄ• á¹-iyÄ• pana yojanÄ• kÄ• tabbÄ• --- tasathÄ• vare
nidhÄ• ya daá¹‡á¸• aá¹ƒ \Ne II 97/ na hane na ghÄ• tayeyya nÄ• nujaÃ±Ã±Ä• ti. ``nidhÄ• ya
vÄ• paraá¹ƒ ``vatteyyÄ• â€™â€™ ti pÄ• á¹-haseso Ä• haritabbo. itarathÄ• hi na pubbenÄ•

<398> evaá¹ƒ paá¹-hamasikkhÄ• padaá¹ƒ dassetvÄ• idÄ• ni dutiyasikkhÄ• padaá¹ƒ dasse
adinnaâ€™â€™ _nti. tattha __kiÃ±cÄ«_ti appaá¹ƒ vÄ• bahuá¹ƒ vÄ• . __kvacÄ«_ti \Be II 10
vÄ• . __sÄ• vako_ti agÄ• riyasÄ• vako. __bujjhamÄ• no_ti ``parasantakamidaâ€™â€™ nti j
adinnaá¹ƒ parivajjayeyyÄ• _ti evaÃ±hi paá¹-ipajjamÄ• no sabbaá¹ƒ adinnaá¹ƒ parivajjeyya,
dÄ«peti. sesamettha vuttanayaÃ±ca pÄ• kaá¹-aÃ±cÄ• ti.

<399> evaá¹ƒ dutiyasikkhÄ• padampi tikoá¹-iparisuddhaá¹ƒ dassetvÄ• ukkaá¹-á¹-haparicc
dassento Ä• ha __ ``abrahmacariyaâ€™â€™ _nti. tattha __asambhuá¹‡anto_ti asakkonto.

<400> idÄ• ni catutthasikkhÄ• padaá¹ƒ dassento \Ee I 377/ Ä• ha __ ``sabhaggato vÄ• â€™
__sabhaggato_ti santhÄ• gÄ• rÄ• digato. __parisaggato_ti pÅ«gamajjagato. sesamettha vu
pÄ• kaá¹-aÃ±cÄ• ti.

<401> evaá¹ƒ catutthasikkhÄ• padampi tikoá¹-iparisuddhaá¹ƒ dassetvÄ• paÃ±camaá¹ƒ da
pÄ• naâ€™â€™ _nti. tattha __majjaÃ±ca pÄ• na_nti gÄ• thÄ• bandhasukhatthaá¹ƒ evaá¹ƒ
``majjapÄ• naÃ±ca na samÄ• careyyÄ• â€™â€™ ti. __dhammaá¹ƒ ima_nti imaá¹ƒ majjapÄ
__ummÄ• dananta_nti ummÄ• danapariyosÄ• naá¹ƒ. yo hi sabbalahuko majjapÄ• nassa vip
ummattakasaá¹ƒvattaniko hoti. __iti naá¹ƒ viditvÄ• _ti iti naá¹ƒ majjapÄ• naá¹ƒ Ã±atvÄ• . se
vuttanayaÃ±ca pÄ• kaá¹-aÃ±cÄ• ti.

<402> evaá¹ƒ paÃ±camasikkhÄ• padampi tikoá¹-iparisuddhaá¹ƒ dassetvÄ• idÄ• ni purima
majjapÄ• nameva saá¹ƒkilesakaraÃ±ca bhedakaraÃ±ca dassetvÄ• daá¸·hataraá¹ƒ tato vera
__ ``madÄ• hi pÄ• pÄ• ni karontÄ«â€™â€™ _ti. tattha __madÄ• _ti madahetu. __hi_kÄ• ro
__pÄ• pÄ• ni karontÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni sabbÄ• kusalÄ• ni karonti. __ummÄ• d
ummÄ• danaá¹ƒ ihaloke mohanaá¹ƒ. sesaá¹ƒ uttÄ• natthameva.

403-4__._ ettÄ• vatÄ• agÄ• riyasÄ• vakassa niccasÄ«laá¹ƒ dassetvÄ• idÄ• ni uposathaá¹.
``pÄ• á¹‡aá¹ƒ na haneâ€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. tattha __abrahmacariyÄ• _ti as
__methunÄ• _ti methunadhammasamÄ• pattito. __rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojana_

divÄ• pi kÄ• lÄ• tikkantabhojanaá¹ƒ \Be II 108/ na bhuÃ±jeyya. __na ca gandha_nti ettha ga
vilepanacuá¹‡á¹‡Ä• dÄ«nipi gahitÄ• nevÄ• ti veditabbÄ• ni. __maÃ±ce_ti kappiyamaÃ±ce.
taá¹-á¹-ikÄ• dÄ«hi kappiyattharaá¹‡ehi atthate. chamÄ• yaá¹ƒ pana gonakÄ• disanthatÄ• ya
__aá¹-á¹-haá¹…gika_nti paÃ±caá¹…gikaá¹ƒ viya tÅ«riyaá¹ƒ, na aá¹…gavinimuttaá¹ƒ. __duk
vaá¹-á¹-adukkhassa antagatena. sesamettha pÄ• kaá¹-ameva. pacchimaá¸• á¸• huá¹ƒ pana
vuttantipi Ä• hu.

<405> evaá¹ƒ uposathaá¹…gÄ• ni dassetvÄ• idÄ• ni uposathakÄ• laá¹ƒ dassento Ä• ha __
_ti. tattha __tato_ti \Ee I 378/ padapÅ«raá¹‡amatte nipÄ• to. __pakkhassupavassuposatha_
yojetabbaá¹ƒ ``pakkhassa cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ aá¹-á¹-haminti ete tayo divase upa
etaá¹ƒ aá¹-á¹-haá¹…gikauposathaá¹ƒ upagamma vasitvÄ• â€™â€™ ti. __pÄ• á¹-ihÄ• riyapa
vassÅ«panÄ• yikÄ• ya purimabhÄ• ge Ä• sÄ• á¸·hamÄ• so, antovassaá¹ƒ tayo mÄ• sÄ• , k
``pÄ• á¹-ihÄ• riyapakkhoâ€™â€™ ti vuccanti. Ä• sÄ• á¸·hakattikaphagguá¹‡amÄ• sÄ• tayo
pakkhuposathadivasÄ• naá¹ƒ purimapacchimadivasavasena pakkhe pakkhe
terasÄ«pÄ• á¹-ipadasattamÄ«navamÄ«saá¹…khÄ• tÄ• cattÄ• ro cattÄ• ro divasÄ• ti apare
gahetabbaá¹ƒ. sabbaá¹ƒ vÄ• pana puÃ±Ã±akÄ• mÄ«naá¹ƒ bhÄ• sitabbaá¹ƒ. evametaá¹ƒ p
pasannamÄ• naso susamattarÅ«paá¹ƒ suparipuá¹‡á¹‡arÅ«paá¹ƒ ekampi divasaá¹ƒ aparicc
uposathaá¹ƒ upavassÄ• ti sambandhitabbaá¹ƒ.

<406> evaá¹ƒ uposathakÄ• laá¹ƒ dassetvÄ• idÄ• ni tesu kÄ• lesu etaá¹ƒ uposathaá¹ƒ upa
taá¹ƒ dassento Ä• ha __ ``tato ca pÄ• toâ€™â€™ _ti. etthÄ• pi __tato_ti padapÅ«raá¹‡ama
vÄ• , athÄ• ti vuttaá¹ƒ hoti. __pÄ• to_ti aparajjudivasapubbabhÄ• ge. __upavutthuposatho_
__annenÄ• _ti yÄ• gubhattÄ• dinÄ• . __pÄ• nenÄ• _ti aá¹-á¹-havidhapÄ• nena. __anumoda
nirantaraá¹ƒ modamÄ• noti attho. __yathÄ• raha_nti attano anurÅ«pena, yathÄ• satti yathÄ
__saá¹ƒvibhajethÄ• _ti bhÄ• jeyya patimÄ• neyya. sesaá¹ƒ pÄ• kaá¹-ameva.

<407> evaá¹ƒ \Be II 109/ upavutthuposathassa kiccaá¹ƒ vatvÄ• idÄ• ni yÄ• vajÄ«vikaá¹ƒ g
Ä• jÄ«vapÄ• risuddhiÃ±ca kathetvÄ• tÄ• ya paá¹-ipadÄ• ya adhigantabbaá¹-á¹-hÄ• naá¹ƒ c
mÄ• tÄ• pitaroâ€™â€™ _ti. tattha __dhammenÄ• _ti dhammaladdhena bhogena \Ee I 379/
__dhammikaá¹ƒ so vaá¹‡ijja_nti sattavaá¹‡ijjÄ• , satthavaá¹‡ijjÄ• , visavaá¹‡ijjÄ• , maá¹ƒsav
surÄ• vaá¹‡ijjÄ• ti imÄ• paÃ±ca \Ne II 99/ adhammavaá¹‡ijjÄ• vajjetvÄ• avasesÄ• dhamm
vaá¹‡ijjÄ• mukhena cettha kasigorakkhÄ• di aparopi dhammiko vohÄ• ro saá¹…gahito. sesa
pana yojanÄ• --- so niccasÄ«lauposathasÄ«ladÄ• nadhammasamannÄ• gato ariyasÄ• vak
vaá¹‡ijjaá¹ƒ, tato laddhena ca dhammato anapetattÄ• dhammena bhogena mÄ• tÄ• pitaro
evaá¹ƒ appamatto Ä• dito pabhuti vuttaá¹ƒ imaá¹ƒ vattaá¹ƒ vattayanto kÄ• yassa bhedÄ• y
andhakÄ• raá¹ƒ vidhametvÄ• Ä• lokakaraá¹‡ena sayampabhÄ• ti laddhanÄ• mÄ• cha kÄ•
nÄ• ma deve upeti bhajati allÄ«yati, tesaá¹ƒ nibbattaá¹-á¹-hÄ• ne nibbattatÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya dhammikasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ca dutiyo vaggo atthavaá¹‡á¹‡anÄ• nayato, nÄ• mena

cÅ«á¸·avaggoti.

3. mahÄ• vaggo

1. pabbajjÄ• suttavaá¹‡á¹‡anÄ•

<408> __pabbajjaá¹ƒ_ \Ne II 100/ \Be II 110/ \Ee II 381/ __kittayissÄ• mÄ«_ti pabbajjÄ• sut
bhagavati kira sÄ• vatthiyaá¹ƒ viharante Ä• yasmato Ä• nandassa parivitakko udapÄ• di ---
mahÄ• sÄ• vakÄ• naá¹ƒ pabbajjÄ• kittitÄ• , taá¹ƒ bhikkhÅ« ca upÄ• sakÄ• ca jÄ• nanti. bh
yaá¹ƒnÅ«nÄ• haá¹ƒ kitteyyaâ€™â€™ nti. so jetavanavihÄ• re Ä• sane nisÄ«ditvÄ• cittabÄ«
bhikkhÅ«naá¹ƒ bhagavato pabbajjaá¹ƒ kittento imaá¹ƒ suttamabhÄ• si.

tattha yasmÄ• pabbajjaá¹ƒ kittentena yathÄ• pabbaji, taá¹ƒ kittetabbaá¹ƒ. yathÄ• ca pabb
yathÄ• vÄ«maá¹ƒsamÄ• no pabbajjaá¹ƒ rocesi, taá¹ƒ kittetabbaá¹ƒ. tasmÄ• ``pabbajjaá¹ƒ
vatvÄ• __ ``yathÄ• pabbajÄ«â€™â€™ _tiÄ• dimÄ• ha. __cakkhumÄ• _ti paÃ±cahi cakkhÅ
attho. sesamÄ• digÄ• thÄ• ya uttÄ• nameva.

<409> idÄ• ni ``yathÄ• vÄ«maá¹ƒsamÄ• noâ€™â€™ ti tamatthaá¹ƒ pakÄ• sento Ä• ha __
tattha __sambÄ• dho_ti puttadÄ• rÄ• disampÄ«á¸·anena kilesasampÄ«á¸·anena ca kusalak
__rajassÄ• yatana_nti kambojÄ• dayo viya assÄ• dÄ«naá¹ƒ, rÄ• gÄ• dirajassa uppattideso.
vuttasambÄ• dhapaá¹-ipakkhabhÄ• vena Ä• kÄ• so viya vivaá¹-Ä• . __iti disvÄ• na pabbajÄ
gharÄ• vÄ• sapabbajjÄ• su byÄ• dhijarÄ• maraá¹‡ehi suá¹-á¹-hutaraá¹ƒ codiyamÄ• nahada
vÄ«maá¹ƒsitvÄ• , mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• \Ee II 382/, anomÄ• nadÄ«tÄ«re
tÄ• vadeva ca dvaá¹…gulamattasaá¹‡á¹-hitasamaá¹‡asÄ• ruppakesamassu hutvÄ• ghaá¹-
aá¹-á¹-ha parikkhÄ• re gahetvÄ• ``evaá¹ƒ nivÄ• setabbaá¹ƒ pÄ• rupitabbaâ€™â€™ nti ken
anekajÄ• tisahassapavattitena attano pabbajjÄ• ciá¹‡á¹‡eneva sikkhÄ• piyamÄ• no pabbaji
nivÄ• setvÄ• ekaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ekaá¹ƒ cÄ«varaá¹ƒ khandhe karitvÄ• m
Ä• laggetvÄ• pabbajitavesaá¹ƒ adhiá¹-á¹-hÄ• sÄ«ti vuttaá¹ƒ hoti. sesamettha uttÄ• nameva

<410> evaá¹ƒ \Ne II 101/ bhagavato pabbajjaá¹ƒ kittetvÄ• tato paraá¹ƒ pabbajitapaá¹-ipatti
anomÄ• nadÄ«tÄ«raá¹ƒ hitvÄ• padhÄ• nÄ• ya gamanaÃ±ca pakÄ• setuá¹ƒ __ ``pabbajitvÄ
\Be II 111/ sabbamabhÄ• si. tattha __kÄ• yena pÄ• pakammaá¹ƒ vivajjayÄ«_ti tividhaá¹ƒ kÄ

__vacÄ«duccarita_nti catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ. __Ä• jÄ«vaá¹ƒ parisodhayÄ«_ti mi
sammÄ• jÄ«vameva pavattayi.

<411> evaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ sodhetvÄ• anomÄ• nadÄ«tÄ«rato tiá¹ƒsayo
__agamÄ• rÄ• jagahaá¹ƒ buddho_. tattha kiÃ±cÄ• pi yadÄ• rÄ• jagahaá¹ƒ agamÄ• si, tad
buddhassa pubbacariyÄ• ti katvÄ• evaá¹ƒ vattuá¹ƒ labbhati --- ``idha rÄ• jÄ• jÄ• to, idha ra
aggahesÄ«â€™â€™ tiÄ• di lokiyavohÄ• ravacanaá¹ƒ viya. __magadhÄ• na_nti magadhÄ•
vuttaá¹ƒ hoti. __giribbaja_nti idampi tassa nÄ• maá¹ƒ. taÃ±hi
paá¹‡á¸• avagijjhakÅ«á¹-avebhÄ• raisigilivepullanÄ• makÄ• naá¹ƒ paÃ±cannaá¹ƒ girÄ«naá
á¹-hitaá¹ƒ, tasmÄ• ``giribbajaâ€™â€™ nti vuccati. __piá¹‡á¸• Ä• ya abhihÄ• resÄ«_ti bhikk
nagare cari. so kira nagaradvÄ• re á¹-hatvÄ• cintesi --- ``sacÄ• haá¹ƒ raÃ±Ã±o bimbisÄ• ra
nivedeyyaá¹ƒ, `suddhodanassa putto siddhattho nÄ• ma kumÄ• ro Ä• gatoâ€™ ti bahumpi
kho pana me taá¹ƒ patirÅ«paá¹ƒ pabbajitassa Ä• rocetvÄ• paccayagahaá¹‡aá¹ƒ, handÄ• h
carÄ• mÄ«â€™â€™ ti devadattiyaá¹ƒ paá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ• mattikÄ• patta
\Ee II 383/ nagaraá¹ƒ pavisitvÄ• anugharaá¹ƒ piá¹‡á¸• Ä• ya acari. tenÄ• ha Ä• yasmÄ• Ä
abhihÄ• resÄ«â€™â€™ ti. __Ä• kiá¹‡á¹‡avaralakkhaá¹‡o_ti sarÄ«re Ä• kiritvÄ• viya á¹-hap
vipulavaralakkhaá¹‡o vÄ• . vipulampi hi ``Ä• kiá¹‡á¹‡aâ€™â€™ nti vuccati. yathÄ• ha --- ``Ä
puriso, dhÄ• ticelaá¹ƒva makkhitoâ€™â€™ ti (J I 6.118; I 9.106). vipulaluddoti attho.

<412> __tamaddasÄ• _ti tato kira purimÄ• ni satta divasÄ• ni nagare nakkhattaá¹ƒ ghositaa
divasaá¹ƒ pana ``nakkhattaá¹ƒ vÄ«tivattaá¹ƒ, kammantÄ• payojetabbÄ• â€™â€™ ti bheri c
rÄ• jaá¹…gaá¹‡e sannipati. rÄ• jÄ• pi ``kammantaá¹ƒ saá¹ƒvidahissÄ• mÄ«â€™â€™ ti sÄ«
balakÄ• yaá¹ƒ passanto taá¹ƒ piá¹‡á¸• Ä• ya abhihÄ• rentaá¹ƒ mahÄ• sattaá¹ƒ addasa. ten
``tamaddasÄ• bimbisÄ• ro, pÄ• sÄ• dasmiá¹ƒ patiá¹-á¹-hitoâ€™â€™ ti. __imamatthaá¹ƒ ab
amaccÄ• naá¹ƒ abhÄ• si.

<413> idÄ• ni \Be II 112/ taá¹ƒ tesaá¹ƒ amaccÄ• naá¹ƒ bhÄ• sitamatthaá¹ƒ dassento Ä• ha
bhontoâ€™â€™ _ti. tattha __ima_nti so rÄ• jÄ• bodhisattaá¹ƒ dasseti, __bhonto_ti amacce
__nisÄ• methÄ• _ti passatha. __abhirÅ«po_ti dassanÄ«yaá¹…gapaccaá¹…go. __brahmÄ•
__sucÄ«_ti parisuddhachavivaá¹‡á¹‡o. __caraá¹‡enÄ• _ti gamanena.

414-5__._ __nÄ«cakulÄ• mivÄ• _ti \Ne II 102/ nÄ«cakulÄ• iva pabbajito na hotÄ«ti attho. m
__kuhiá¹ƒ bhikkhu gamissatÄ«_ti ayaá¹ƒ bhikkhu kuhiá¹ƒ gamissati, ajja kattha vasissatÄ«ti
rÄ• jadÅ«tÄ• sÄ«ghaá¹ƒ gacchantu. dassanakÄ• mÄ• hi mayaá¹ƒ assÄ• ti iminÄ• adhippA
okkhittacakkhutÄ• ya, __susaá¹ƒvuto_ satiyÄ• . guttadvÄ• ro vÄ• satiyÄ• , susaá¹ƒvuto pÄ
saá¹…ghÄ• á¹-icÄ«varadhÄ• raá¹‡ena.

<416> __khippaá¹ƒ pattaá¹ƒ apÅ«resÄ«_ti sampajÄ• nattÄ• patissatattÄ• ca adhikaá¹ƒ ag

ettÄ• vatÄ• â€™â€™ ti ajjhÄ• sayapÅ«raá¹‡ena khippaá¹ƒ pattaá¹ƒ apÅ«resi. __munÄ«_ti
appattamunibhÄ• vopi muniicceva vutto, lokavohÄ• rena vÄ• . lokiyÄ• hi amonasampattam
``munÄ«â€™â€™ ti bhaá¹‡anti. __paá¹‡á¸• avaá¹ƒ abhihÄ• resÄ«_ti taá¹ƒ pabbataá¹ƒ abhi
pucchi ``imasmiá¹ƒ nagare pabbajitÄ• kattha vasantÄ«â€™â€™ ti. athassa \Ee II 384/ te ``
puratthÄ• bhimukhapabbhÄ• reâ€™â€™ ti Ä• rocesuá¹ƒ. tasmÄ• tameva paá¹‡á¸• avaá¹ƒ
bhavissatÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• .

419-23__._ __byagghusabhova sÄ«hova girigabbhare_ti giriguhÄ• yaá¹ƒ byaggho viya usal
nisinnoti attho. ete hi tayo seá¹-á¹-hÄ• vigatabhayabheravÄ• girigabbhare nisÄ«danti, tasm
akÄ• si. __bhaddayÄ• nenÄ• _ti hatthiassarathasivikÄ• dinÄ• uttamayÄ• nena. __sayÄ• na
yÄ• vatikÄ• bhÅ«mi hatthiassÄ• dinÄ• yÄ• nena sakkÄ• gantuá¹ƒ, taá¹ƒ gantvÄ• . __Ä• s
gantvÄ• ti attho. __upÄ• visÄ«_ti nisÄ«di. __yuvÄ• _ti yobbanasampanno. __daharo_ti jÄ• t
__paá¹-hamuppattiko susÅ«_ti tadubhayavisesanameva. __yuvÄ• susÅ«_ti atiyobbano. __
paá¹-hameneva yobbanavesena uá¹-á¹-hito. __daharo cÄ• sÄ«_ti sati ca daharatte susu bÄ

424-5__._ __anÄ«kagga_nti \Be II 113/ balakÄ• yaá¹ƒ senÄ• mukhaá¹ƒ. __dadÄ• mi bhoge
``ahaá¹ƒ te aá¹…gamagadhesu yÄ• vicchasi, tÄ• va dadÄ• mi bhoge. taá¹ƒ tvaá¹ƒ sobhaya
nÄ• gasaá¹…ghapurakkhato bhuÃ±jassÅ«â€™â€™ ti evaá¹ƒ sambandho veditabbo. __ujuá
bhoge bhuÃ±jassu, jÄ• tiá¹ƒ akkhÄ• hi pucchitoâ€™â€™ ti evaá¹ƒ kira vutto mahÄ• puriso
rajjena atthiko assaá¹ƒ, cÄ• tumahÄ• rÄ• jikÄ• dayopi maá¹ƒ attano attano rajjena nimantey
vÄ• cakkavattirajjaá¹ƒ kÄ• reyyaá¹ƒ. ayaá¹ƒ pana rÄ• jÄ• ajÄ• nanto evamÄ• ha --- `handÄ
jÄ• nÄ• pemÄ«â€™â€™ â€™ ti bÄ• haá¹ƒ uccÄ• retvÄ• attano Ä• gatadisÄ• bhÄ• gaá¹ƒ n
rÄ• jÄ• â€™â€™ tiÄ• dimÄ• ha. tattha __himavantassa_ \Ne II 103/ __passato_ti bhaá¹‡an
sassasampattivekallÄ• bhÄ• vaá¹ƒ dasseti. himavantaÃ±hi nissÄ• ya pÄ• sÄ• á¹‡avivarasa
paÃ±cahi vuddhÄ«hi vaá¸• á¸• hanti, kimaá¹…gaá¹ƒ \Ee II 385/ pana khette vuttÄ• ni sassÄ
sampanno_ti bhaá¹‡anto sattahi ratanehi avekallattaá¹ƒ, pararÄ• jÅ«hi atakkanÄ«yaá¹ƒ
vÄ«rapurisÄ• dhiá¹-á¹-hitabhÄ• vaÃ±cassa dasseti. __kosalesu niketino_ti bhaá¹‡anto nava
paá¹-ikkhipati. navakarÄ• jÄ• hi niketÄ«ti na vuccati. yassa pana Ä• dikÄ• lato pabhuti anva
janapado nivÄ• so, so niketÄ«ti vuccati. tathÄ• rÅ«po ca rÄ• jÄ• suddhodano, yaá¹ƒ sandhÄ
niketinoâ€™â€™ ti. tena anvayÄ• gatampi bhogasampattiá¹ƒ dÄ«peti.

<426> ettÄ• vatÄ• attano bhogasampattiá¹ƒ dÄ«petvÄ• ``Ä• diccÄ• nÄ• ma gottena, sÄ•
iminÄ• jÄ• tisampattiÃ±ca Ä• cikkhitvÄ• yaá¹ƒ vuttaá¹ƒ raÃ±Ã±Ä• ``dadÄ• mi bhoge bhuÃ
paá¹-ikkhipanto Ä• ha --- __ ``tamhÄ• kulÄ• pabbajitomhi, na kÄ• me abhipatthayaâ€™â€™
kÄ• me abhipatthayeyyaá¹ƒ, na Ä«disaá¹ƒ dhanavÄ«riyasampannaá¹ƒ dvÄ• sÄ«tisahassav
chaá¸• á¸• etvÄ• pabbajeyyanti ayaá¹ƒ kirettha adhippÄ• yo.

<427> evaá¹ƒ raÃ±Ã±o vacanaá¹ƒ paá¹-ikkhipitvÄ• tato paraá¹ƒ attano pabbajjÄ• hetuá¹ƒ

``kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khematoâ€™â€™ _ti. etaá¹ƒ
iminÄ• sambandhitabbaá¹ƒ. tattha __daá¹-á¹-hÅ«_ti disvÄ• \Be II 114/. sesamettha ito puri
yaá¹ƒ na vicÄ• ritaá¹ƒ, taá¹ƒ taá¹ƒ sabbaá¹ƒ uttÄ• natthattÄ• eva na vicÄ• ritanti veditabba
pabbajjÄ• hetuá¹ƒ vatvÄ• padhÄ• natthÄ• ya gantukÄ• mo rÄ• jÄ• naá¹ƒ Ä• mantento Ä• h
gamissÄ• mi, ettha me raÃ±jatÄ« manoâ€™â€™ _ti. tassattho --- yasmÄ• haá¹ƒ, mahÄ• rÄ
khemato pabbajito, tasmÄ• taá¹ƒ paramatthanekkhammaá¹ƒ nibbÄ• nÄ• mataá¹ƒ sabbadh
padhÄ• naá¹ƒ patthento padhÄ• natthÄ• ya gamissÄ• mi, ettha me padhÄ• ne raÃ±jati man
kira rÄ• jÄ• bodhisattaá¹ƒ Ä• ha --- ``pubbeva metaá¹ƒ, bhante, sutaá¹ƒ `suddhodanaraÃ±Ã
siddhatthakumÄ• ro \Ee II 386/ cattÄ• ri pubbanimittÄ• ni disvÄ• pabbajitvÄ• buddho bhavi
bhante, tumhÄ• kaá¹ƒ adhimuttiá¹ƒ disvÄ• evaá¹ƒpasanno `addhÄ• buddhattaá¹ƒ pÄ• puá
bhante, buddhattaá¹ƒ patvÄ• paá¹-hamaá¹ƒ mama vijitaá¹ƒ okkameyyÄ• thÄ• â€™â€™ ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya pabbajjÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. padhÄ• nasuttavaá¹‡á¹‡anÄ•

<428> __taá¹ƒ_ \Ne II 104/ __maá¹ƒ padhÄ• napahitatta_nti padhÄ• nasuttaá¹ƒ. kÄ• uppa
gamissÄ• mi, ettha me raÃ±jatÄ« manoâ€™â€™ ti Ä• yasmÄ• Ä• nando pabbajjÄ• suttaá¹
gandhakuá¹-iyaá¹ƒ nisinno cintesi --- ``mayÄ• chabbassÄ• ni padhÄ• naá¹ƒ patthayamÄ• n
taá¹ƒ ajja bhikkhÅ«naá¹ƒ kathessÄ• mÄ«â€™â€™ ti. atha gandhakuá¹-ito nikkhamitvÄ• bu
maá¹ƒ padhÄ• napahitattaâ€™â€™ nti Ä• rabhitvÄ• imaá¹ƒ suttamabhÄ• si.

tattha __taá¹ƒ ma_nti dvÄ«hipi vacanehi attÄ• nameva niddisati. __padhÄ• napahitatta_nti
pesitacittaá¹ƒ pariccattaattabhÄ• vaá¹ƒ vÄ• . __nadiá¹ƒ neraÃ±jaraá¹ƒ patÄ«_ti lakkhaá¹‡aá
lakkhaá¹‡aÃ±hi padhÄ• napahitattÄ• ya neraÃ±jarÄ• nadÄ«. teneva cettha upayogavacana
``nadiyÄ• neraÃ±jarÄ• yÄ• â€™â€™ ti, neraÃ±jarÄ• ya tÄ«reti vuttaá¹ƒ hoti. __viparakkam
parakkamitvÄ• . __jhÄ• yanta_nti appÄ• á¹‡akajjhÄ• namanuyuÃ±jantaá¹ƒ \Be II 115/. __yo
catÅ«hi yogehi khemassa nibbÄ• nassa adhigamatthaá¹ƒ.

<429> __namucÄ«_ti mÄ• ro. so hi attano visayÄ• nikkhamitukÄ• me devamanusse na mu
karoti, tasmÄ• ``namucÄ«â€™â€™ ti vuccati. __karuá¹‡aá¹ƒ vÄ• ca_nti anuddayÄ• yuttaá¹
upÄ• gamÄ«_ti idaá¹ƒ uttÄ• nameva. kasmÄ• pana upÄ• gato? mahÄ• puriso kira ekadivas
Ä• hÄ• raá¹ƒ pariyesamÄ• no jÄ«vite sÄ• pekkho hoti, na ca sakkÄ• jÄ«vite sÄ• pekkhena
\Ee II 387/. tato Ä• hÄ• rupacchedÄ• ya paá¹-ipajji, tena kiso dubbaá¹‡á¹‡o ca ahosi. atha n
sambodhÄ• ya maggo hoti, na hotÄ«ti ajÄ• nanto atighoraá¹ƒ tapaá¹ƒ karoti, kadÄ• ci mama
atikkameyyÄ• â€™â€™ ti bhÄ«to ``idaÃ±cidaÃ±ca vatvÄ• vÄ• ressÄ• mÄ«â€™â€™ ti Ä• g

tvamasi dubbaá¹‡á¹‡o, santike maraá¹‡aá¹ƒ tavÄ• â€™â€™ _ti.

<430> evaÃ±ca pana vatvÄ• athassa maraá¹‡asantikabhÄ• vaá¹ƒ sÄ• vento Ä• ha --- __ ``
ekaá¹ƒso tava jÄ«vitaâ€™â€™ _nti. tassattho --- sahassaá¹ƒ bhÄ• gÄ• naá¹ƒ assÄ• ti saha
105/? maraá¹‡assa paccayoti pÄ• á¹-haseso. eko aá¹ƒsoti ekaá¹ƒso. idaá¹ƒ vuttaá¹ƒ hoti ---
appÄ• á¹‡akajjhÄ• nÄ• disahassabhÄ• go tava maraá¹‡assa paccayo, tato pana te eko eva
santike maraá¹‡aá¹ƒ tavÄ• ti. evaá¹ƒ maraá¹‡assa santikabhÄ• vaá¹ƒ sÄ• vetvÄ• atha naá
Ä• ha __ ``jÄ«va bho jÄ«vitaá¹ƒ seyyoâ€™â€™ _ti. kathaá¹ƒ seyyoti ce. __jÄ«vaá¹ƒ puÃ±Ã

<431> atha attanÄ• sammatÄ• ni puÃ±Ã±Ä• ni dassento Ä• ha --- ``carato ca te brahmaca
__brahmacariya_nti kÄ• lena kÄ• laá¹ƒ methunaviratiá¹ƒ sandhÄ• yÄ• ha, yaá¹ƒ tÄ• pasÄ•
juhantassa. sesamettha pÄ• kaá¹-ameva.

<432> __duggo maggo_ti imaá¹ƒ pana aá¸• á¸• hagÄ• thaá¹ƒ padhÄ• navicchandaá¹ƒ jane
appÄ• á¹‡akajjhÄ• nÄ• digahanattÄ• dukkhena gantabboti __duggo, _ dukkhitakÄ• yacitter
__dukkaro, _ santikamaraá¹‡ena tÄ• disenÄ• pi pÄ• puá¹‡ituá¹ƒ asakkuá¹‡eyyato __durabh
veditabbo. ito paraá¹ƒ __imÄ• gÄ• thÄ• bhaá¹‡aá¹ƒ mÄ• ro, aá¹-á¹-hÄ• buddhassa santik
saá¹…gÄ«tikÄ• rehi vuttÄ• . sakalagÄ• thÄ• pÄ«ti eke. bhagavatÄ• eva pana paraá¹ƒ viya
sabbamettha evaá¹ƒjÄ• tikaá¹ƒ vuttanti ayamamhÄ• kaá¹ƒ khanti. tattha __aá¹-á¹-hÄ• _ti aá
uttÄ• nameva.

<433> chaá¹-á¹-hagÄ• thÄ• ya __yenatthenÄ• _ti ettha paresaá¹ƒ antarÄ• yakaraá¹‡ena at
pÄ• pima, Ä• gatosÄ«ti ayamadhippÄ• yo \Ee II 388/. sesaá¹ƒ uttÄ• nameva.

<434> ``jÄ«vaá¹ƒ puÃ±Ã±Ä• ni kÄ• hasÄ«â€™â€™ ti idaá¹ƒ pana vacanaá¹ƒ paá¹-ikkhipan
_ti imaá¹ƒ gÄ• thamÄ• ha. tattha __puÃ±Ã±enÄ• _ti vaá¹-á¹-agÄ• miá¹ƒ mÄ• rena vuttaá¹ƒ
bhaá¹‡ati. sesaá¹ƒ uttÄ• nameva.

<435> idÄ• ni ``ekaá¹ƒso tava jÄ«vitaâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ Ä• rabbha mÄ• raá¹ƒ
saddhÄ• â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha. tatrÄ• yamadhippÄ• yo --- are, mÄ• ra, yo an
bhaveyya, saddhopi vÄ• kusÄ«to, saddho Ä• raddhavÄ«riyo samÄ• nopi vÄ• duppaÃ±Ã±c
jÄ«vitamanupucchamÄ• no sobheyyÄ• si, mayhaá¹ƒ pana anuttare santivarapade okappana
kÄ• yikacetasikamasithilaparakkamatÄ• saá¹…khÄ• taá¹ƒ vÄ«riyaá¹ƒ, vajirÅ«pamÄ• paÃ±Ã
tvaá¹ƒ evaá¹ƒ maá¹ƒ pahitattaá¹ƒ uttamajjhÄ• sayaá¹ƒ kiá¹ƒ jÄ«vamanupucchasi, kasmÄ• j
__paÃ±Ã±Ä• _ \Ne II 106/ __ca mamÄ• _ti ettha ca saddena sati samÄ• dhi ca. evaá¹ƒ san
samannÄ• gatÄ• nibbÄ• naá¹ƒ pÄ• puá¹‡anti, tesu ekenÄ• pi avirahitaá¹ƒ evaá¹ƒ maá¹ƒ pa
jÄ«vamanupucchasi? nanu --- ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, vÄ«riyamÄ• rabhato daá¸·haá¹
paÃ±Ã±avantassa jhÄ• yino, passato udayabbayanti (Dhp 111, 113).

436-8__._ evaá¹ƒ mÄ• raá¹ƒ santajjetvÄ• attano dehacittappavattiá¹ƒ dassento __ ``nadÄ«
gÄ• thÄ• ttayamÄ• ha. tamatthato pÄ• kaá¹-ameva. ayaá¹ƒ pana adhippÄ• yavaá¹‡á¹‡anÄ•
sarÄ«re appÄ• á¹‡akajjhÄ• navÄ«riyavegasamuá¹-á¹-hito vÄ• to vattati, loke gaá¹…gÄ• yan
sotÄ• ni ayaá¹ƒ visosaye, kiÃ±ca me evaá¹ƒ pahitattassa catunÄ• á¸·imattaá¹ƒ lohitaá¹ƒ na
kevalaÃ±ca me lohitameva sussati, apica kho pana tamhi lohite sussamÄ• namhi baddhÄ•
sarÄ«rÄ• nugataá¹ƒ \Ee II 389/ pittaá¹ƒ, asitapÄ«tÄ• dipaá¹-icchÄ• dakaá¹ƒ catunÄ• á¸·imat
kiÃ±cÄ• paraá¹ƒ tattakameva muttaÃ±ca ojaÃ±ca sussati, tesu ca sussamÄ• nesu maá¹ƒsÄ
evaá¹ƒ anupubbena __maá¹ƒsesu khÄ«yamÄ• nesu bhiyyo cittaá¹ƒ pasÄ«dati, _ na tveva t
tvaá¹ƒ Ä«disaá¹ƒ cittamajÄ• nanto sarÄ«ramattameva disvÄ• bhaá¹‡asi ``kiso tvamasi dub
maraá¹‡aá¹ƒ tavÄ• â€™â€™ ti. na kevalaÃ±ca me cittameva pasÄ«dati, apica kho pana __
samÄ• dhi mama tiá¹-á¹-hati, _ aá¹‡umattopi pamÄ• do vÄ• sammoho vÄ• cittavikkhepo v
evaá¹ƒ viharato ye keci samaá¹‡abrÄ• hmaá¹‡Ä• atÄ«taá¹ƒ vÄ• addhÄ• naá¹ƒ anÄ• gataá
vedanÄ• vedayanti, tÄ• saá¹ƒ nidassanabhÅ«taá¹ƒ __pattassa uttamavedanaá¹ƒ_. yathÄ•
phuá¹-á¹-hÄ• naá¹ƒ sukhaá¹ƒ, sÄ«tena uá¹‡haá¹ƒ, uá¹‡hena sÄ«taá¹ƒ, khudÄ• ya bhojanaá
phuá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ apekkhate cittaá¹ƒ, evaá¹ƒ paÃ±casu kÄ• maguá¹‡esu ekakÄ
cittaá¹ƒ. ``aho vatÄ• haá¹ƒ subhojanaá¹ƒ bhuÃ±jitvÄ• sukhaseyyaá¹ƒ sayeyyaâ€™â€™ nti
cittaá¹ƒ na uppannaá¹ƒ, __passa, _ tvaá¹ƒ mÄ• ra, __sattassa suddhata_nti.

439-41__._ evaá¹ƒ attano suddhataá¹ƒ dassetvÄ• ``nivÄ• ressÄ• mi taâ€™â€™ nti Ä• gata
manorathabhaÃ±janatthaá¹ƒ mÄ• rasenaá¹ƒ kittetvÄ• tÄ• ya aparÄ• jitabhÄ• vaá¹ƒ dassen
senÄ• â€™â€™ _tiÄ• dikÄ• cha gÄ• thÄ• yo Ä• ha.

tattha yasmÄ• Ä• ditova agÄ• riyabhÅ«te satte vatthukÄ• mesu kilesakÄ• mÄ• mohayanti
anagÄ• riyabhÄ• vaá¹ƒ upagatÄ• naá¹ƒ pantesu vÄ• senÄ• sanesu aÃ±Ã±ataraÃ±Ã±atares
__arati_ uppajjati. vuttaÃ±cetaá¹ƒ ``pabbajitena kho, Ä• vuso, abhirati dukkarÄ• â€™â€™ ti
331). tato te parapaá¹-ibaddhajÄ«vikattÄ• __khuppipÄ• sÄ• _ bÄ• dheti, tÄ• ya bÄ• dhitÄ•
pariyesana__taá¹‡hÄ• _ cittaá¹ƒ kilamayati, atha nesaá¹ƒ \Ee II 390/ kilantacittÄ• naá¹ƒ __t
okkamati. tato visesamanadhigacchantÄ• naá¹ƒ durabhisambhavesu araÃ±Ã±avanapatthes
utrÄ• sasaÃ±Ã±itÄ• __bhÄ«ru_ jÄ• yati, tesaá¹ƒ ussaá¹…kitaparisaá¹…kitÄ• naá¹ƒ dÄ«gha
vivekarasamanassÄ• dayamÄ• nÄ• naá¹ƒ viharataá¹ƒ ``na siyÄ• nu kho esa maggoâ€™â€
__vicikicchÄ• _ uppajjati, taá¹ƒ vinodetvÄ• viharataá¹ƒ appamattakena visesÄ• dhigamena
jÄ• yanti, tepi vinodetvÄ• viharataá¹ƒ tato adhikataraá¹ƒ visesÄ• dhigamaá¹ƒ nissÄ• ya __l
uppajjanti, lÄ• bhÄ• dimucchitÄ• dhammapatirÅ«pakÄ• ni pakÄ• sentÄ• __micchÄ• yasaá
jÄ• tiÄ• dÄ«hi __attÄ• naá¹ƒ ukkaá¹ƒsenti, paraá¹ƒ vambhenti, _ tasmÄ• kÄ• mÄ• dÄ«naá
veditabbo.

442-3__._ evametaá¹ƒ dasavidhaá¹ƒ senaá¹ƒ uddisitvÄ• yasmÄ• sÄ• kaá¹‡hadhammasa

namucino upakÄ• rÄ• ya saá¹ƒvattati, tasmÄ• naá¹ƒ tava senÄ• ti niddisanto Ä• ha --- __ ``
kaá¹‡hassÄ• bhippahÄ• rinÄ«â€™â€™ _ti. tattha __abhippahÄ• rinÄ«_ti samaá¹‡abrÄ• hm
nippothanÄ«, antarÄ• yakarÄ«ti attho. __na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukha_
senaá¹ƒ asÅ«ro kÄ• ye ca jÄ«vite ca sÄ• pekkho puriso na jinÄ• ti, sÅ«ro pana jinÄ• ti, jetvÄ
phalasukhaÃ±ca adhigacchati. yasmÄ• ca labhate sukhaá¹ƒ, tasmÄ• sukhaá¹ƒ patthayam
parihare_ti. saá¹…gÄ• mÄ• vacarÄ• anivattino purisÄ• attano anivattanakabhÄ• vaviÃ±Ã±
dhaje vÄ• Ä• vudhe vÄ• muÃ±jatiá¹‡aá¹ƒ bandhanti, taá¹ƒ ayampi pariharaticceva maá¹ƒ
parÄ• jitassa __dhiratthu mama jÄ«vitaá¹ƒ, _ tasmÄ• evaá¹ƒ dhÄ• rehi --- __saá¹…gÄ• me
jÄ«ve parÄ• jito, _ yena jÄ«vitena parÄ• jito jÄ«ve, tasmÄ• jÄ«vitÄ• tayÄ• sammÄ• paá¹-i
antarÄ• yakarena saddhiá¹ƒ saá¹…gÄ• me mataá¹ƒ mama seyyoti attho.

<444> kasmÄ• mataá¹ƒ seyyoti ce? yasmÄ• __pagÄ• á¸·hettha ... pe ... subbatÄ• , _ ettha
attukkaá¹ƒsanaparavambhanapariyosÄ• nÄ• ya tava senÄ• ya pagÄ• á¸·hÄ• nimuggÄ• an
samaá¹‡abrÄ• hmaá¹‡Ä• na \Ee II 391/ dissanti, sÄ«lÄ• dÄ«hi guá¹‡ehi nappakÄ• santi, an
viya honti. ete evaá¹ƒ pagÄ• á¸·hÄ• samÄ• nÄ• \Be II 119/ sacepi kadÄ• ci ummujjitvÄ• ni
``sÄ• hu saddhÄ• â€™â€™ tiÄ• dinÄ• nayena ummujjanti, tathÄ• pi tÄ• ya senÄ• ya ajjhot
na jÄ• nanti_ khemaá¹ƒ nibbÄ• nagÄ• mÄ«naá¹ƒ, sabbepi buddhapaccekabuddhÄ• dayo __
imaá¹ƒ pana gÄ• thaá¹ƒ sutvÄ• mÄ• ro puna kiÃ±ci avatvÄ• eva pakkÄ• mi.

445-6__._ pakkante \Ne II 108/ pana tasmiá¹ƒ mahÄ• satto tÄ• ya dukkarakÄ• rikÄ• ya kiÃ±
anadhigacchanto anukkamena ``siyÄ• nu kho aÃ±Ã±o maggo bodhÄ• yÄ• â€™â€™ tiÄ• d
Ä• hÄ• retvÄ• , balaá¹ƒ gahetvÄ• , visÄ• khapuá¹‡á¹‡amadivase pageva sujÄ• tÄ• ya pÄ• y
bhadravanasaá¹‡á¸• e divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• , tattha aá¹-á¹-ha samÄ• pattiyo nibba
vÄ«tinÄ• metvÄ• sÄ• yanhasamaye mahÄ• bodhimaá¹‡á¸• Ä• bhimukho gantvÄ• sotthiye
tiá¹‡amuá¹-á¹-hiyo bodhimÅ«le vikiritvÄ• dasasahassalokadhÄ• tudevatÄ• hi katasakkÄ• ra

``kÄ• maá¹ƒ taco ca nhÄ• ru ca, aá¹-á¹-hi ca avasissatu.

upasussatu nissesaá¹ƒ, sarÄ«re maá¹ƒsalohitaâ€™â€™ nti || ---

caturaá¹…gavÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• ``na dÄ• ni buddhattaá¹ƒ apÄ• puá¹‡itvÄ• palla
bhindissÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ katvÄ• aparÄ• jitapallaá¹…ke nisÄ«di. taá¹ƒ Ã±
siddhattho paá¹-iÃ±Ã±aá¹ƒ katvÄ• nisinno, ajjeva dÄ• nissa sÄ• paá¹-iÃ±Ã±Ä• paá¹-ibÄ• h
bodhimaá¹‡á¸• ato yÄ• va cakkavÄ• á¸·amÄ• yataá¹ƒ dvÄ• dasayojanavitthÄ• raá¹ƒ uddhaá
mÄ• rasenaá¹ƒ samuá¹-á¹-hÄ• petvÄ• diyaá¸• á¸• hayojanasatappamÄ• á¹‡aá¹ƒ girimekha
bÄ• husahassaá¹ƒ mÄ• petvÄ• nÄ• nÄ• vudhÄ• ni gahetvÄ• ``gaá¹‡hatha, hanatha, pahar
Ä• á¸·avakasutte vuttappakÄ• rÄ• vuá¹-á¹-hiyo mÄ• pesi, tÄ• mahÄ• purisaá¹ƒ patvÄ• tatt
sampajjiá¹ƒsu. tato vajiraá¹…kusena hatthiá¹ƒ kumbhe paharitvÄ• mahÄ• purisassa samÄ«

``uá¹-á¹-hehi, bho siddhattha, pallaá¹…kÄ• â€™â€™ ti Ä• ha. mahÄ• puriso ``na uá¹-á¹-hah
II 392/ vatvÄ• taá¹ƒ dhajiniá¹ƒ samantÄ• vilokento imÄ• gÄ• thÄ• yo abhÄ• si __ ``samant

tattha \Be II 120/ __dhajini_nti senaá¹ƒ. __yutta_nti uyyuttaá¹ƒ. __savÄ• hana_nti
girimekhalanÄ• garÄ• jasahitaá¹ƒ. __paccuggacchÄ• mÄ«_ti abhimukho upari gamissÄ• mi
kÄ• yena. kasmÄ• ? __mÄ• maá¹ƒ á¹-hÄ• nÄ• acÄ• vayi, _ maá¹ƒ etasmÄ• á¹-hÄ• nÄ• a
cÄ• lesÄ«ti vuttaá¹ƒ hoti. __nappasahatÄ«_ti sahituá¹ƒ na sakkoti, nÄ• bhibhavati vÄ• . __Ä
kÄ• cajÄ• taá¹ƒ mattikÄ• bhÄ• janaá¹ƒ. __asmanÄ• _ti pÄ• sÄ• á¹‡ena. sesamettha pÄ• ka

447-8__._ idÄ• ni ``etaá¹ƒ te mÄ• rasenaá¹ƒ bhinditvÄ• tato paraá¹ƒ vijitasaá¹…gÄ• mo sa
idaá¹ƒ karissÄ• mÄ«â€™â€™ ti dassento Ä• ha __ ``vasÄ«karitvÄ• â€™â€™ _ti. tattha __v
maggabhÄ• vanÄ• ya sabbaá¹ƒ micchÄ• saá¹…kappaá¹ƒ pahÄ• ya sammÄ• saá¹…kappas
109/ saá¹…kappaá¹ƒ. __satiÃ±ca sÅ«patiá¹-á¹-hita_nti kÄ• yÄ• dÄ«su catÅ«su á¹-hÄ• nesu
upaá¹-á¹-hitaá¹ƒ karitvÄ• evaá¹ƒ vasÄ«katasaá¹…kappo suppatiá¹-á¹-hitassati __raá¹-á¹-hÄ
vicarissÄ• mi_ devamanussabhede __puthÅ« sÄ• vake vinayanto_. atha mayÄ• vinÄ«yam
... na socare, _ taá¹ƒ nibbÄ• nÄ• matamevÄ• ti adhippÄ• yo.

449-51__._ atha mÄ• ro imÄ• gÄ• thÄ• yo sutvÄ• Ä• ha --- ``evarÅ«paá¹ƒ pakkhaá¹ƒ disvÄ
ti? ``Ä• ma, mÄ• ra, na bhÄ• yÄ• mÄ«â€™â€™ ti. ``kasmÄ• na bhÄ• yasÄ«â€™â€™ ti? ``
pÄ• ramipuÃ±Ã±Ä• naá¹ƒ katattÄ• â€™â€™ ti. ``ko etaá¹ƒ jÄ• nÄ• ti dÄ• nÄ• dÄ«ni tvamak
pÄ• pima sakkhikiccena, apica ekasmiá¹ƒyeva bhave vessantaro hutvÄ• yaá¹ƒ dÄ• namad
sattakkhattuá¹ƒ chahi pakÄ• rehi saÃ±jÄ• takampÄ• ayaá¹ƒ mahÄ• pathavÄ«yeva sakkhÄ«
udakapariyantaá¹ƒ katvÄ• mahÄ• pathavÄ« kampi bheravasaddaá¹ƒ muÃ±camÄ• nÄ• , ya
bhÄ«to dhajaá¹ƒ paá¹‡Ä• metvÄ• palÄ• yi saddhiá¹ƒ parisÄ• ya. atha mahÄ• puriso tÄ«hi y
sacchikatvÄ• aruá¹‡uggamane ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ ... pe ... taá¹‡hÄ• naá¹ƒ khayan
393/ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi. mÄ• ro udÄ• nasaddena Ä• gantvÄ• ``ayaá¹ƒ `buddho
handa naá¹ƒ anubandhÄ• mi Ä• bhisamÄ• cÄ• rikaá¹ƒ passituá¹ƒ. sacassa kiÃ±ci kÄ• yena
bhavissati, viheá¹-hessÄ• mi naâ€™â€™ nti pubbe bodhisattabhÅ«miyaá¹ƒ \Be II 121/ chab
buddhattaá¹ƒ pattaá¹ƒ ekaá¹ƒ vassaá¹ƒ anubandhi. tato bhagavato kiÃ±ci khalitaá¹ƒ apassa
vassÄ• nÄ«â€™â€™ _ti imÄ• nibbejanÄ«yagÄ• thÄ• yo abhÄ• si.

tattha __otÄ• ra_nti randhaá¹ƒ vivaraá¹ƒ. __nÄ• dhigacchissa_nti nÄ• dhigamiá¹ƒ. __meda
medapiá¹‡á¸• asadisaá¹ƒ. __anupariyagÄ• _ti parito parito agamÄ• si. __mudu_nti muduka
adhigaccheyyÄ• ma. __assÄ• danÄ• _ti sÄ• dubhÄ• vo. __vÄ• yasetto_ti vÄ• yaso etto. ses

ayaá¹ƒ pana yojanÄ• --- satta vassÄ• ni bhagavantaá¹ƒ otÄ• rÄ• pekkho anubandhiá¹ƒ kat
padÄ• padaá¹ƒ, evaá¹ƒ anubandhitvÄ• pi ca otÄ• raá¹ƒ nÄ• dhigamiá¹ƒ. sohaá¹ƒ yathÄ• nÄ
pÄ• sÄ• á¹‡aá¹ƒ medasaÃ±Ã±Ä« vÄ• yaso ekasmiá¹ƒ passe mukhatuá¹‡á¸• akena vijjhitvÄ

``appeva nÄ• ma ettha mudu vindema, api ito assÄ• danÄ• siyÄ• â€™â€™ ti samantÄ• ta
anupariyÄ• yitvÄ• katthaci assÄ• daá¹ƒ aladdhÄ• ``pÄ• sÄ• á¹‡ovÄ• yaâ€™â€™ nti nibbij
bhagavantaá¹ƒ kÄ• yakammÄ• dÄ«su attano parittapaÃ±Ã±Ä• mukhatuá¹‡á¸• akena vijjhar
``appeva nÄ• ma katthaci aparisuddhakÄ• yasamÄ• cÄ• rÄ• dimudubhÄ• vaá¹ƒ vindema, k
siyÄ• â€™â€™ ti, te dÄ• ni mayaá¹ƒ assÄ• daá¹ƒ alabhamÄ• nÄ• __kÄ• kova selamÄ• saj
Ä• sajja tato gotamÄ• nibbijja apemÄ• ti. evaá¹ƒ vadato kira mÄ• rassa satta vassÄ• ni nip
nissÄ• ya balavasoko udapÄ• di. tenassa visÄ«damÄ• naá¹…gapaccaá¹…gassa beluvapaá
patitÄ• . yÄ• \Ee II 394/ sakiá¹ƒ kusalehi vÄ• ditÄ• cattÄ• ro mÄ• se madhurassaraá¹ƒ mu
sakko paÃ±casikhassa adÄ• si. taá¹ƒ so patamÄ• nampi na bujjhi. tenÄ• ha bhagavÄ• ---

<452> á¹• 21 ``tassa sokaparetassa, vÄ«á¹‡Ä• kacchÄ• abhassatha.

tato so dummano yakkho, tatthevantaradhÄ• yathÄ• â€™â€™ ti ||

saá¹…gÄ«tikÄ• rakÄ• Ä• haá¹ƒsÅ«ti eke, amhÄ• kaá¹ƒ panetaá¹ƒ nakkhamatÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya padhÄ• nasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. subhÄ• sitasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 111/ \Be II 122/ __me suta_nti subhÄ• sitasuttaá¹ƒ. attajjhÄ• sayato cassa
hi subhÄ• sitappiyo, so attano subhÄ• sitasamudÄ• cÄ• rappakÄ• sanena sattÄ• naá¹ƒ dub
paá¹-isedhento imaá¹ƒ suttamabhÄ• si. tattha __evaá¹ƒ me suta_ntiÄ• di saá¹…gÄ«tikÄ• ra
kho bhagavÄ• ... pe ... bhadanteti te bhikkhÅ«_ti etaá¹ƒ apubbaá¹ƒ, sesaá¹ƒ vuttanayamev
apubbapadavaá¹‡á¹‡anatthamidaá¹ƒ vuccati --- __tatrÄ• _ti desakÄ• laparidÄ«panaá¹ƒ. taÃ
viharati, tatra samaye, yasmiÃ±ca Ä• rÄ• me viharati, tatra Ä• rÄ• meti dÄ«peti. bhÄ• sitabb
dÄ«peti. na hi bhagavÄ• ayutte dese kÄ• le vÄ• dhammaá¹ƒ bhÄ• sati. ``akÄ• lo kho, tÄ• v
(Ud 10) cettha sÄ• dhakaá¹ƒ. __kho_ti padapÅ«raá¹‡amatte avadhÄ• raá¹‡Ä• dikÄ• latthe v
lokagaruparidÄ«panaá¹ƒ. bhikkhÅ«ti kathÄ• savanayuttapuggalaparidÄ«panaá¹ƒ. __Ä• mar
sambodhesi.

__bhikkhavo_ti Ä• mantanÄ• kÄ• raparidÄ«panaá¹ƒ. taÃ±ca bhikkhanasÄ«latÄ• diguá¹‡ay
nesaá¹ƒ hÄ«nÄ• dhikajanasevitaá¹ƒ \Ee II 395/ vuttiá¹ƒ pakÄ• sento uddhatadÄ«nabhÄ• va
``bhikkhavoâ€™â€™ ti iminÄ• ca karuá¹‡Ä• vipphÄ• rasommahadayanayananipÄ• tapubb
mukhÄ• bhimukhe karitvÄ• teneva kathetukamyatÄ• dÄ«pakena vacanena tesaá¹ƒ sotukar
sambodhanatthena vacanena sÄ• dhukasavanamanasikÄ• repi te niyojeti. sÄ• dhukasavan

sÄ• sanasampatti. aparesupi devamanussesu vijjamÄ• nesu kasmÄ• bhikkhÅ« eva Ä• man
jeá¹-á¹-haseá¹-á¹-hÄ• sannasadÄ• sannihitabhÄ• vato. sabbaparisasÄ• dhÄ• raá¹‡Ä• hi ay
pÄ• á¹-ipuggalikÄ• . parisÄ• ya ca jeá¹-á¹-hÄ• bhikkhÅ« paá¹-hamuppannattÄ• , seá¹-á¹-hÄ
Ä• diá¹ƒ katvÄ• satthu cariyÄ• nuvidhÄ• yakattÄ• sakalasÄ• sanapaá¹-iggÄ• hakattÄ• ca.
satthu santikattÄ• , sadÄ• sannihitÄ• satthu santikÄ• vacarattÄ• . tena bhagavÄ• sabbapa
dhammaá¹ƒ desento bhikkhÅ« eva Ä• mantesi. apica bhÄ• janaá¹ƒ te imÄ• ya kathÄ• ya ya
paá¹-ipattisabbhÄ• vatotipi te eva \Be II 123/ Ä• mantesi. __bhadante_ti gÄ• ravÄ• dhivacan
bhikkhÅ«_ti ye bhagavÄ• Ä• mantesi, te evaá¹ƒ bhagavantaá¹ƒ Ä• lapantÄ• bhagavato pa

__catÅ«hi_ \Ne II 112/ __aá¹…gehÄ«_ti catÅ«hi kÄ• raá¹‡ehi avayavehi vÄ• . musÄ• vÄ• c
cattÄ• ri subhÄ• sitavÄ• cÄ• ya kÄ• raá¹‡Ä• ni. saccavacanÄ• dayo cattÄ• ro avayavÄ• , kÄ
__catÅ«hÄ«_ti nissakkavacanaá¹ƒ hoti, avayavatthe karaá¹‡avacanaá¹ƒ. __samannÄ• gatÄ
yuttÄ• ca. __vÄ• cÄ• _ti samullapanavÄ• cÄ• . yÄ• sÄ• ``vÄ• cÄ• girÄ• byappathoâ€™â
kaá¹‡á¹‡asukhÄ• â€™â€™ ti (DN I 9; MN III 14) ca evamÄ• dÄ«su Ä• gacchati. yÄ• pana
kammaâ€™â€™ nti (Dhs-a 1 kÄ• yakammadvÄ• ra) evaá¹ƒ viÃ±Ã±atti ca, ``yÄ• catÅ«hi va
... pe ... ayaá¹ƒ vuccati sammÄ• vÄ• cÄ• â€™â€™ ti \Ee II 396/ (Dhs 299; Vibh 206) evaá¹ƒ
``pharusavÄ• cÄ• , bhikkhave, Ä• sevitÄ• bhÄ• vitÄ• bahulÄ«katÄ• nirayasaá¹ƒvattanikÄ•
evaá¹ƒ cetanÄ• ca vÄ• cÄ• ti Ä• gacchati, sÄ• idha na adhippetÄ• . kasmÄ• ? abhÄ• sitab
suá¹-á¹-hu bhÄ• sitÄ• hoti. tenassÄ• atthÄ• vahanataá¹ƒ dÄ«peti. __na dubbhÄ• sitÄ• _ti n
tenassÄ• anatthÄ• nÄ• vahanataá¹ƒ dÄ«peti. __anavajjÄ• _ti vajjasaá¹…khÄ• tarÄ• gÄ• di
kÄ• raá¹‡asuddhiá¹ƒ vuttadosÄ• bhÄ• vaÃ±ca dÄ«peti. __ananuvajjÄ• cÄ• _ti anuvÄ• davi
sabbÄ• kÄ• rasampattiá¹ƒ dÄ«peti. __viÃ±Ã±Å«na_nti paá¹‡á¸• itÄ• naá¹ƒ. tena nindÄ• pas
appamÄ• á¹‡Ä• ti dÄ«peti.

__katamehi catÅ«hÄ«_ti kathetukamyatÄ• pucchÄ• . __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __bh
kathetukÄ• mo, tadÄ• lapanaá¹ƒ. __bhikkhÅ«_ti vuttappakÄ• ravÄ• cÄ• bhÄ• sanakapugga
__subhÄ• sitaá¹ƒyeva bhÄ• satÄ«_ti puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya catÅ«su vÄ
aÃ±Ã±ataraá¹…ganiddesavacanaá¹ƒ. __no dubbhÄ• sita_nti tasseva vÄ• caá¹…gassa
paá¹-ipakkhabhÄ• sananivÄ• raá¹‡aá¹ƒ. tena ``musÄ• vÄ• dÄ• dayopi kadÄ• ci vattabbÄ• â
nisedheti. ``no dubbhÄ• sitaâ€™â€™ nti iminÄ• vÄ• micchÄ• vÄ• cappahÄ• naá¹ƒ dÄ«pet
iminÄ• pahÄ«namicchÄ• vÄ• cena satÄ• bhÄ• sitabbavacanalakkhaá¹‡aá¹ƒ. tathÄ• pÄ• p
upasampadaá¹ƒ \Be II 124/. aá¹…gaparidÄ«panatthaá¹ƒ pana abhÄ• sitabbaá¹ƒ pubbe avat
nayo __dhammaá¹ƒyevÄ• _tiÄ• dÄ«supi.

ettha ca ``subhÄ• sitaá¹ƒyeva bhÄ• sati no dubbhÄ• sitaâ€™â€™ nti iminÄ• pisuá¹‡adosa
samaggakaraá¹‡avacanaá¹ƒ vuttaá¹ƒ, ``dhammaá¹ƒyeva bhÄ• sati no adhammaâ€™â€™ n
dhammato anapetaá¹ƒ mantÄ• vacanaá¹ƒ vuttaá¹ƒ, itarehi dvÄ«hi pharusÄ• likarahitÄ• ni pi
vuttÄ• ni. __imehi kho_tiÄ• dinÄ• pana tÄ• ni aá¹…gÄ• ni paccakkhato dassento taá¹ƒ vÄ•

cettha ``imehi kho, bhikkhave \Ee II 397/, catÅ«hi aá¹…gehi samannÄ• gatÄ• vÄ• cÄ• subl
bhaá¹‡anto \Ne II 113/ yadaÃ±Ã±e paá¹-iÃ±Ã±Ä• dÄ«hi avayavehi nÄ• mÄ• dÄ«hi padehi
liá¹…gavacanavibhattikÄ• lakÄ• rakÄ• dÄ«hi sampattÄ«hi ca samannÄ• gataá¹ƒ vÄ• caá¹ƒ
maÃ±Ã±anti, taá¹ƒ dhammato paá¹-isedheti. avayavÄ• disampannÄ• pi hi pesuÃ±Ã±Ä• disa
dubbhÄ• sitÄ• va hoti attano paresaÃ±ca anatthÄ• vahattÄ• . imehi pana catÅ«hi aá¹…gehi
milakkhubhÄ• sÄ• pariyÄ• pannÄ• ghaá¹-aceá¹-ikÄ• gÄ«tikapariyÄ• pannÄ• vÄ• hoti, tath
lokiyalokuttarahitasukhÄ• vahattÄ• . sÄ«haá¸·adÄ«pe maggapasse sassaá¹ƒ rakkhantiyÄ•
sÄ«haá¸·akeneva jÄ• tijarÄ• maraá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ gÄ«taá¹ƒ gÄ• yantiyÄ• sutvÄ• n
saá¹-á¹-himattÄ• vipassakabhikkhÅ« cettha arahattaá¹ƒ pattÄ• nidassanaá¹ƒ. tathÄ• tisso
Ä• raddhavipassako bhikkhu padumasarasamÄ«pena gacchanto padumasare padumÄ• ni

``pÄ• to phullaá¹ƒ kokanadaá¹ƒ, sÅ«riyÄ• lokena bhajjiyate.

evaá¹ƒ manussattagatÄ• sattÄ• , jarÄ• bhivegena maddÄ«yantÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ«taá¹ƒ gÄ• yantiyÄ• ceá¹-ikÄ• ya sutvÄ• arahattaá¹ƒ patto, buddhantare ca aÃ±
puttehi saddhiá¹ƒ vanÄ• Ä• gamma aÃ±Ã±atarÄ• ya itthiyÄ• musalena taá¹‡á¸• ule koá¹-á

``jarÄ• ya \Be II 125/ parimadditaá¹ƒ etaá¹ƒ, milÄ• tachavicammanissitaá¹ƒ.

maraá¹‡ena bhijjati etaá¹ƒ, maccussa ghasamÄ• misaá¹ƒ ||

``kimÄ«naá¹ƒ Ä• layaá¹ƒ etaá¹ƒ, nÄ• nÄ• kuá¹‡apena pÅ«ritaá¹ƒ.

asucissa bhÄ• janaá¹ƒ etaá¹ƒ, kadalikkhandhasamaá¹ƒ idaâ€™â€™ nti || ---

imaá¹ƒ \Ee II 398/ gÄ«tikaá¹ƒ sutvÄ• saha puttehi paccekabodhiá¹ƒ patto, aÃ±Ã±e ca Ä«dis
ariyabhÅ«miá¹ƒ pattÄ• nidassanaá¹ƒ. anacchariyaá¹ƒ panetaá¹ƒ, yaá¹ƒ bhagavatÄ• Ä• sa
saá¹…khÄ• rÄ• aniccÄ• â€™â€™ tiÄ• dinÄ• nayena vuttÄ• gÄ• thÄ• yo sutvÄ• paÃ±cas
pÄ• puá¹‡iá¹ƒsu, aÃ±Ã±e ca khandhÄ• yatanÄ• dipaá¹-isaá¹ƒyuttÄ• kathÄ• sutvÄ• aneke
catÅ«hi aá¹…gehi samannÄ• gatÄ• vÄ• cÄ• sacepi milakkhubhÄ• sÄ• pariyÄ• pannÄ• ,
ghaá¹-aceá¹-ikÄ• gÄ«tikapariyÄ• pannÄ• vÄ• hoti, tathÄ• pi ``subhÄ• sitÄ• â€™â€™ ti ved
ca anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å«naá¹ƒ atthatthikÄ• naá¹ƒ kulaputtÄ• naá¹ƒ atthap
byaÃ±janapaá¹-isaraá¹‡Ä• nanti.

__idamavoca_ \Ne II 114/ __bhagavÄ• _ti idaá¹ƒ subhÄ• sitalakkhaá¹‡aá¹ƒ bhagavÄ• avo
sugato, athÄ• paraá¹ƒ etadavoca satthÄ• _ti idaÃ±ca lakkhaá¹‡aá¹ƒ vatvÄ• atha aÃ±Ã±am
idÄ• ni vattabbagÄ• thaá¹ƒ dassetvÄ• sabbametaá¹ƒ saá¹…gÄ«tikÄ• rakÄ• Ä• haá¹ƒsu. ta

gÄ• thÄ• bandhavacanaá¹ƒ sandhÄ• ya vuccati. taá¹ƒ duvidhaá¹ƒ hoti --- pacchÄ• Ä• gatap
assavanasussavanaÄ• dhÄ• raá¹‡adaá¸·hÄ«karaá¹‡Ä• dÄ«ni vÄ• sandhÄ• ya tadatthadÄ«
kÄ• raá¹‡ena parihÄ• pitassa atthassa dÄ«panena atthavisesadÄ«pakaÃ±ca ``purisassa hi
jÄ• yate mukheâ€™â€™ tiÄ• dÄ«su (Sn 662) viya. idha pana tadatthadÄ«pakameva.

<453> tattha __santo_ti buddhÄ• dayo. te hi subhÄ• sitaá¹ƒ ``uttamaá¹ƒ seá¹-á¹-haâ€™â€™
__dutiyaá¹ƒ tatiyaá¹ƒ catuttha_nti idaá¹ƒ pana pubbe niddiá¹-á¹-hakkamaá¹ƒ upÄ• dÄ• ya vu
gÄ• thÄ• pariyosÄ• ne pana vaá¹…gÄ«satthero bhagavato subhÄ• site pasÄ«di.

so yaá¹ƒ pasannÄ• kÄ• raá¹ƒ akÄ• si, yaÃ±ca vacanaá¹ƒ bhagavÄ• abhÄ• si, taá¹ƒ dasse
``atha kho Ä• yasmÄ• â€™â€™ _tiÄ• dimÄ• haá¹ƒsu. tattha \Be II 126/ __paá¹-ibhÄ• ti ma_
\Ee II 399/. __paá¹-ibhÄ• tu ta_nti tava bhÄ• go pakÄ• satu. __sÄ• ruppÄ• hÄ«_ti anucchav
pasaá¹ƒsi.

<454> __na tÄ• paye_ti vippaá¹-isÄ• rena na tÄ• peyya. __na vihiá¹ƒseyyÄ• _ti aÃ±Ã±ama
bÄ• dheyya. __sÄ• ve vÄ• cÄ• _ti sÄ• vÄ• cÄ• ekaá¹ƒseneva subhÄ• sitÄ• . ettÄ• vatÄ•
thometi.

<455> __paá¹-inanditÄ• _ti haá¹-á¹-hena hadayena paá¹-imukhaá¹ƒ gantvÄ• nanditÄ• sar
anÄ• dÄ• ya pÄ• pÄ• ni, paresaá¹ƒ bhÄ• sate piya_nti yaá¹ƒ vÄ• caá¹ƒ bhÄ• santo paresaá
paá¹-ikkÅ«lÄ• ni pharusavacanÄ• ni anÄ• dÄ• ya atthabyaÃ±janamadhuraá¹ƒ piyameva vac
piyavÄ• cameva bhÄ• seyyÄ• ti vuttaá¹ƒ hoti. imÄ• ya gÄ• thÄ• ya piyavacanena bhagavan

<456> __amatÄ• _ti amatasadisÄ• sÄ• dubhÄ• vena. vuttampi cetaá¹ƒ ``saccaá¹ƒ have sÄ
(SN a I 73; Sn 184). nibbÄ• nÄ• matapaccayattÄ• vÄ• amatÄ• . __esa dhammo sanantanc
nÄ• ma, esa porÄ• á¹‡o dhammo cariyÄ• paveá¹‡Ä«, idameva hi porÄ• á¹‡Ä• naá¹ƒ Ä• ciá
bhÄ• siá¹ƒsu. tenevÄ• ha --- __ ``sacce atthe ca dhamme ca, ahu \Ne II 115/ santo patiá¹-á¹
tattha sacce patiá¹-á¹-hitattÄ• eva attano ca paresaÃ±ca atthe patiá¹-á¹-hitÄ• . atthe patiá¹-á
ca dhamme patiá¹-á¹-hitÄ• hontÄ«ti veditabbÄ• . paraá¹ƒ vÄ• dvayaá¹ƒ saccavisesanamic
patiá¹-á¹-hitÄ• . kÄ«dise? __atthe ca dhamme ca, _ yaá¹ƒ paresaá¹ƒ atthato anapetattÄ• at
karotÄ«ti vuttaá¹ƒ hoti. satipi ca anuparodhakaratte dhammato anapetattÄ• dhammaá¹ƒ, ya
atthaá¹ƒ sÄ• dhetÄ«ti vuttaá¹ƒ hoti. imÄ• ya gÄ• thÄ• ya saccavacanena bhagavantaá¹ƒ ab

<457> __khema_nti abhayaá¹ƒ nirupaddavaá¹ƒ. kena kÄ• raá¹‡enÄ• ti ce? __nibbÄ• napp
dukkhassantakiriyÄ• ya, _ yasmÄ• kilesanibbÄ• naá¹ƒ pÄ• peti, vaá¹-á¹-adukkhassa ca ant
attho. atha vÄ• yaá¹ƒ buddho nibbÄ• nappattiyÄ• dukkhassantakiriyÄ• yÄ• ti dvinnaá¹ƒ nib
khemamaggappakÄ• sanato khemaá¹ƒ vÄ• caá¹ƒ bhÄ• sati, __sÄ• ve vÄ• cÄ• namuttamÄ
\Ee II 400/ seá¹-á¹-hÄ• ti \Be II 127/ evamettha attho veditabbo. imÄ• ya gÄ• thÄ• ya mantÄ

abhitthavanto arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesÄ«ti ayamettha apubbapadav
vuttanayeneva veditabbanti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya subhÄ• sitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pÅ«raá¸·Ä• sasutta- (sundarikabhÄ• radvÄ• jasutta) -vaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 116/ __me suta_nti pÅ«raá¸·Ä• sasuttaá¹ƒ. kÄ• uppatti? bhagavÄ• pacc
buddhacakkhunÄ• lokaá¹ƒ volokento sundarikabhÄ• radvÄ• jabrÄ• hmaá¹‡aá¹ƒ arahattass
``tattha mayi gate kathÄ• pavattissati, tato kathÄ• vasÄ• ne dhammadesanaá¹ƒ sutvÄ• esa
arahattaá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti ca Ã±atvÄ• tattha gantvÄ• kathaá¹ƒ samuá¹-á¹-h
suttamabhÄ• si.

tattha __evaá¹ƒ me suta_ntiÄ• di saá¹…gÄ«tikÄ• rakÄ• naá¹ƒ vacanaá¹ƒ. __kiá¹ƒjacco bha
brÄ• hmaá¹‡assa, __na brÄ• hmaá¹‡o nomhÄ«_tiÄ• di bhagavato. taá¹ƒ sabbampi samodh
``pÅ«raá¸·Ä• sasuttaâ€™â€™ nti vuccati. tattha vuttasadisaá¹ƒ vuttanayeneva veditabbaá¹ƒ
vaá¹‡á¹‡ayissÄ• ma, taÃ±ca kho uttÄ• natthÄ• ni padÄ• ni anÄ• masantÄ• . __kosalesÅ«_t
rÄ• jakumÄ• rÄ• . tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hisaddena ``kosalÄ• â€™â€™ ti vu
janapade. keci pana ``yasmÄ• pubbe mahÄ• panÄ• daá¹ƒ rÄ• jakumÄ• raá¹ƒ nÄ• nÄ• nÄ•
akarontaá¹ƒ sutvÄ• rÄ• jÄ• Ä• á¹‡Ä• pesi `yo mama puttaá¹ƒ hasÄ• peti, sabbÄ• bharaá¹‡
ti. tato naá¹…galÄ• ni chaá¸• á¸• etvÄ• mahÄ• janakÄ• yo sannipati. te ca manussÄ• atirek
nÄ• nÄ• kÄ«á¸·ikÄ• dayo dassentÄ• pi taá¹ƒ nÄ• sakkhiá¹ƒsu hasÄ• petuá¹ƒ. tato sakko de
dibbanÄ• á¹-akaá¹ƒ \Ee II 401/ dassetvÄ• hasÄ• pesi. atha te manussÄ• attano attano vas
pakkamiá¹ƒsu. te paá¹-ipathe mittasuhajjÄ• dayo disvÄ• paá¹-isanthÄ• ramakaá¹ƒsu `kacci
kusalaâ€™ nti \Be II 128/. tasmÄ• taá¹ƒ `kusalaâ€™ nti saddaá¹ƒ upÄ• dÄ• ya so padeso `
vuccatÄ«â€™â€™ ti vaá¹‡á¹‡ayanti. __sundarikÄ• ya nadiyÄ• tÄ«re_ti sundarikÄ• ti evaá¹

__tena kho panÄ• _ti yena samayena bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ vinetukÄ• mo gan
sasÄ«saá¹ƒ pÄ• rupitvÄ• rukkhamÅ«le nisajjÄ• saá¹…khÄ• tena iriyÄ• pathavihÄ• rena vih
__sundarikabhÄ• radvÄ• jo_ti so brÄ• hmaá¹‡o tassÄ• nadiyÄ• tÄ«re vasati aggiÃ±ca juha
gottaá¹ƒ, tasmÄ• evaá¹ƒ vuccati. __aggiá¹ƒ juhatÄ«_ti Ä• hutipakkhipanena jÄ• leti. __aggi
paricaratÄ«_ti \Ne II 117/ agyÄ• yatanaá¹ƒ sammajjanÅ«palepanabalikammÄ• dinÄ• payiru
habyasesaá¹ƒ bhuÃ±jeyyÄ• _ti so kira brÄ• hmaá¹‡o aggimhi juhitvÄ• avasesaá¹ƒ pÄ• yÄ•
``aggimhi tÄ• va pakkhittapÄ• yÄ• so mahÄ• brahmunÄ• bhutto, ayaá¹ƒ pana avaseso atth
mukhato jÄ• tassa brÄ• hmaá¹‡asseva dadeyyaá¹ƒ, evaá¹ƒ me pitarÄ• saha puttopi santap

ca brahmalokagÄ• mimaggo assa, handÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ gavesÄ• mÄ«â€™â€™
uá¹-á¹-hÄ• yÄ• sanÄ• catuddisÄ• anuvilokesi --- ``ko nu kho imaá¹ƒ habyasesaá¹ƒ bhuÃ±j

__aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le_ti tasmiá¹ƒ vanasaá¹‡á¸• e seá¹-á¹-harukkhamÅ«le. __
sÄ«sena pÄ• rutakÄ• yaá¹ƒ. kasmÄ• pana bhagavÄ• evamakÄ• si, kiá¹ƒ nÄ• rÄ• yanasaá
himapÄ• taá¹ƒ sÄ«tavÄ• taÃ±ca paá¹-ibÄ• hitunti? atthetaá¹ƒ kÄ• raá¹‡aá¹ƒ. na hi buddhÄ•
kÄ• yapaá¹-ijagganaá¹ƒ karonti eva, apica bhagavÄ• ``Ä• gate brÄ• hmaá¹‡e sÄ«saá¹ƒ viv
brÄ• hmaá¹‡o kathaá¹ƒ pavattessati, athassa kathÄ• nusÄ• rena dhammaá¹ƒ desessÄ• mÄ
kathÄ• pavattanatthaá¹ƒ evamakÄ• si. __disvÄ• na vÄ• mena ... pe ... tenupasaá¹…kamÄ«
bhagavantaá¹ƒ disvÄ• brÄ• hmaá¹‡o ``ayaá¹ƒ sasÄ«saá¹ƒ pÄ• rupitvÄ• sabbarattiá¹ƒ pad
dakkhiá¹‡odakaá¹ƒ datvÄ• imaá¹ƒ habyasesaá¹ƒ dassÄ• mÄ«â€™â€™ ti brÄ• hmaá¹‡asa
__muá¹‡á¸• o ayaá¹ƒ bhavaá¹ƒ, muá¹‡á¸• ako ayaá¹ƒ bhava_nti sÄ«se vivaritamatteva kes
``muá¹‡á¸• oâ€™â€™ ti Ä• ha. tato suá¹-á¹-hutaraá¹ƒ olokento parittampi sikhaá¹ƒ adisvÄ•
``muá¹‡á¸• akoâ€™â€™ ti Ä• ha. evarÅ«pÄ• hi nesaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ diá¹-á¹-hi. _
addasa, tamhÄ• padesÄ• __muá¹‡á¸• Ä• pÄ«_ti kenaci kÄ• raá¹‡ena muá¹‡á¸• itasÄ«sÄ•

<458> __na brÄ• hmaá¹‡o nomhÄ«_ti ettha __na_kÄ• ro paá¹-isedhe, __no_kÄ• ro avadhÅ
ntiÄ• dÄ«su (Khp 6.3; Sn 226) viya. tena nevamhi brÄ• hmaá¹‡oti dasseti. __na rÄ• japutto_
vessÄ• yano_ti vessopi namhi. __udakoci nomhÄ«_ti aÃ±Ã±opi suddo vÄ• caá¹‡á¸• Ä• lo v
ekaá¹ƒseneva jÄ• tivÄ• dasamudÄ• cÄ• raá¹ƒ paá¹-ikkhipati. kasmÄ• ? mahÄ• samuddaá¹ƒ
pabbajjÅ«pagatÄ• kulaputtÄ• jahanti purimÄ• ni nÄ• magottÄ• ni. pahÄ• rÄ• dasuttaÃ±cet
evaá¹ƒ jÄ• tivÄ• daá¹ƒ paá¹-ikkhipitvÄ• yathÄ• bhÅ«tamattÄ• naá¹ƒ Ä• vikaronto Ä• ha --- _
puthujjanÄ• naá¹ƒ, akiÃ±cano manta carÄ• mi lokeâ€™â€™ _ti. kathaá¹ƒ gottaá¹ƒ pariÃ±Ã±
tÄ«hi pariÃ±Ã±Ä• hi paÃ±cakkhandhe pariÃ±Ã±Ä• si, tesu ca pariÃ±Ã±Ä• tesu gottaá¹ƒ par
rÄ• gÄ• dikiÃ±canÄ• naá¹ƒ pana abhÄ• vena so akiÃ±cano mantÄ• jÄ• nitvÄ• Ã±Ä• á¹‡Ä•
\Ne II 118/ carati. tenÄ• ha --- ``gottaá¹ƒ ... pe ... lokeâ€™â€™ ti. mantÄ• vuccati paÃ±Ã±Ä
carati. tenevÄ• ha --- ``mantaá¹ƒ carÄ• mi lokeâ€™â€™ ti chandavasena rassaá¹ƒ katvÄ• .

459-60__._ evaá¹ƒ attÄ• naá¹ƒ Ä• vikatvÄ• idÄ• ni ``evaá¹ƒ oá¸·Ä• rikaá¹ƒ liá¹…gampi disv
pucchitabbÄ• pucchitabbaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti brÄ• hmaá¹‡assa upÄ• rambhaá¹
``saá¹…ghÄ• á¹-ivÄ• sÄ« ... pe ... gottapaÃ±haâ€™â€™ nti. ettha ca chinnasaá¹…ghaá¹-ita
cÄ«varÄ• ni ``saá¹…ghÄ• á¹-Ä«â€™â€™ ti adhippetÄ• ni, tÄ• ni nivÄ• seti paridahatÄ«ti \E
__saá¹…ghÄ• á¹-ivÄ• sÄ«. agaho_ti ageho, nittaá¹‡hoti adhippÄ• yo. nivÄ• sÄ• gÄ• raá¹ƒ p
mahÄ• gandhakuá¹-ikarerimaá¹‡á¸• alamÄ• á¸·akosambakuá¹-icandanamÄ• lÄ• dianekapp
yujjati. __nivuttakeso_ti apanÄ«takeso, ohÄ• ritakesamassÅ«ti vuttaá¹ƒ hoti. __abhinibbutat
vÅ«pasantapariá¸·Ä• hacitto, guttacitto vÄ• . __alippamÄ• no idha mÄ• á¹‡avehÄ«_ti upaka
pahÄ«nattÄ• manussehi alitto asaá¹ƒsaá¹-á¹-ho ekantavivitto. __akallaá¹ƒ maá¹ƒ brÄ• hma
II 130/ evaá¹ƒ saá¹…ghÄ• á¹-ivÄ• sÄ« ... pe ... alippamÄ• no idha mÄ• á¹‡avehi, taá¹ƒ maá

pÄ• katikÄ• ni nÄ• magottÄ• ni atÄ«taá¹ƒ pabbajitaá¹ƒ samÄ• naá¹ƒ appatirÅ«paá¹ƒ gottap

evaá¹ƒ vutte upÄ• rambhaá¹ƒ mocento brÄ• hmaá¹‡o Ä• ha --- __pucchanti ve, bho brÄ• h
``brÄ• hmaá¹‡o no bhavaâ€™â€™ _nti. tattha __brÄ• hmaá¹‡o no_ti brÄ• hmaá¹‡o nÅ«ti a
--- nÄ• haá¹ƒ bho akallaá¹ƒ pucchÄ• mi. amhÄ• kaÃ±hi brÄ• hmaá¹‡asamaye brÄ• hmaá¹‡
samÄ• gantvÄ• ``brÄ• hmaá¹‡o nu bhavaá¹ƒ, bhÄ• radvÄ• jo nu bhavaâ€™â€™ nti evaá¹ƒ
evÄ• ti.

461-2__._ evaá¹ƒ vutte bhagavÄ• brÄ• hmaá¹‡assa cittamudubhÄ• vakaraá¹‡atthaá¹ƒ mar
pakÄ• sento Ä• ha --- __ ``brÄ• hmaá¹‡o hi ce tvaá¹ƒ brÅ«si ... pe ... catuvÄ«satakkharaâ€™
--- sace tvaá¹ƒ ``brÄ• hmaá¹‡o ahaá¹ƒâ€™â€™ ti brÅ«si, maÃ±ca abrÄ• hmaá¹‡aá¹ƒ brÅ«s
sÄ• vittiá¹ƒ pucchÄ• mi tipadaá¹ƒ catuvÄ«satakkharaá¹ƒ, taá¹ƒ me brÅ«hÄ«ti. ettha ca bhag
paramatthavedÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ Ä• dibhÅ«taá¹ƒ paramatthabrÄ• hmaá
pakÄ• sitaá¹ƒ atthasampannaá¹ƒ byaÃ±janasampannaÃ±ca ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacch
gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti imaá¹ƒ ariyasÄ• vittiá¹ƒ sa
brÄ• hmaá¹‡o aÃ±Ã±aá¹ƒ vadeyya, addhÄ• naá¹ƒ bhagavÄ• ``nÄ• yaá¹ƒ, brÄ• hmaá¹‡a, a
vuccatÄ«â€™â€™ ti tassa asÄ• rakattaá¹ƒ dassetvÄ• idheva patiá¹-á¹-hÄ• peyya. brÄ• hm
pucchÄ• mi tipadaá¹ƒ \Ee II 404/ catuvÄ«satakkharaâ€™â€™ nti idaá¹ƒ attano samayasidd
sÄ• vittilakkhaá¹‡abyaÃ±janakaá¹ƒ brahmassarena nicchÄ• ritavacanaá¹ƒ sutvÄ• va ``addh
brÄ• hmaá¹‡asamaye \Ne II 119/ niá¹-á¹-haá¹ƒ gato, ahaá¹ƒ pana aÃ±Ã±Ä• á¹‡ena `abrÄ• h
paribhaviá¹ƒ, sÄ• dhurÅ«po mantapÄ• ragÅ« brÄ• hmaá¹‡ova esoâ€™â€™ ti niá¹-á¹-haá¹ƒ
yaÃ±Ã±avidhiá¹ƒ dakkhiá¹‡eyyavidhiÃ±ca pucchÄ• mÄ«â€™â€™ ti tamatthaá¹ƒ pucchanto
lokeâ€™â€™ _ti imaá¹ƒ visamagÄ• thÄ• padattayamÄ• ha. tassattho --- kiá¹ƒnissitÄ• kima
isayo ca khattiyÄ• ca brÄ• hmaá¹‡Ä• ca aÃ±Ã±e ca manujÄ• devatÄ• naá¹ƒ atthÄ• ya yaÃ
__yaÃ±Ã±amakappayiá¹ƒsÅ«_ti makÄ• ro padasandhikaro. __akappayiá¹ƒsÅ«_ti saá¹ƒvida
bahÅ« annapÄ• nadÄ• nÄ• dinÄ• bhedena anekappakÄ• re puthÅ« vÄ• isayo manujÄ• kh
kiá¹ƒnissitÄ• \Be II 131/ yaÃ±Ã±amakappayiá¹ƒsu. kathaá¹ƒ nesaá¹ƒ taá¹ƒ kammaá¹ƒ sami
iminÄ• dhippÄ• yena pucchati.

<463> athassa bhagavÄ• tamatthaá¹ƒ byÄ• karonto __ ``yadantagÅ« vedagÅ« yaÃ±Ã±akÄ
tassijjheti brÅ«mÄ«â€™â€™ _ti idaá¹ƒ sesapadadvayamÄ• ha. tattha __yadantagÅ«_ti yo a
dakÄ• ro ca padasandhikaro ``asÄ• dhÄ• raá¹‡amaÃ±Ã±esaâ€™â€™ ntiÄ• dÄ«su (Khp 8.9
--- yo vaá¹-á¹-adukkhassa tÄ«hi pariÃ±Ã±Ä• hi antagatattÄ• __antagÅ«, _ catÅ«hi ca magg
vijjhitvÄ• gatattÄ• __vedagÅ«, _ so __yassa_ isimanujakhattiyabrÄ• hmaá¹‡Ä• naá¹ƒ aÃ±Ã
yasmiá¹ƒ kismiÃ±ci Ä• hÄ• re paccupaá¹-á¹-hite antamaso vanapaá¹‡á¹‡amÅ«laphalÄ• dim
tato kiÃ±ci deyyadhammaá¹ƒ labheyya, __tassa_ taá¹ƒ yaÃ±Ã±akammaá¹ƒ __ijjhe_ samijjh
bhaveyyÄ• ti __brÅ«mÄ«_ti.

<464> atha brÄ• hmaá¹‡o taá¹ƒ bhagavato paramatthayogagambhÄ«raá¹ƒ atimadhuragira
desanaá¹ƒ sutvÄ• \Ee II 405/ sarÄ«rasampattisÅ«citaÃ±cassa sabbaguá¹‡asampattiá¹ƒ sa
pÄ«tisomanassajÄ• to __ ``addhÄ• hi tassÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __iti brÄ•
saá¹…gÄ«tikÄ• rÄ• naá¹ƒ vacanaá¹ƒ, sesaá¹ƒ brÄ• hmaá¹‡assa. tassattho --- __addhÄ• hi
__hutamijjhe, _ ayaá¹ƒ ajja deyyadhammo ijjhissati samijjhissati mahapphalo bhavissati __y
vedagumaddasÄ• ma, _ yasmÄ• tÄ• disaá¹ƒ bhavantarÅ«paá¹ƒ vedaguá¹ƒ addasÄ• ma. tv
aÃ±Ã±o. ito pubbe pana __tumhÄ• disÄ• naá¹ƒ_ vedagÅ«naá¹ƒ antagÅ«naÃ±ca __adassan
paá¹-iyattaá¹ƒ __aÃ±Ã±o jano bhuÃ±jati pÅ«raá¸·Ä• saá¹ƒ_ carukaÃ±ca pÅ«vaÃ±cÄ• ti.

<465> tato bhagavÄ• attani pasannaá¹ƒ vacanapaá¹-iggahaá¹‡asajjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ
suá¹-á¹-hu pÄ• kaá¹-Ä• honti, evaá¹ƒ nÄ• nappakÄ• rehi dakkhiá¹‡eyye pakÄ• setukÄ• mo
_nti gÄ• thamÄ• ha. tassattho --- yasmÄ• mayi pasannosi, __tasmÄ• _ pana __iha tvaá¹ƒ,
pucchÄ• _ti attÄ• naá¹ƒ \Ne II 120/ dassento Ä• ha. idÄ• ni ito pubbaá¹ƒ atthenaatthikapada
sambandhitabbaá¹ƒ --- atthena atthiko tassa atthatthikabhÄ• vassa anurÅ«paá¹ƒ kilesaggiv
_ kodhadhÅ«mavigamena __vidhÅ«maá¹ƒ, _ dukkhÄ• bhÄ• vena \Be II 132/ __anÄ«ghaá¹ƒ
__nirÄ• saá¹ƒ appevidha_ ekaá¹ƒsena idha á¹-hitova idha vÄ• sÄ• sane __abhivinde_ lacc
__sumedhaá¹ƒ_ varapaÃ±Ã±aá¹ƒ khÄ«á¹‡Ä• savadakkhiá¹‡eyyanti. atha vÄ• yasmÄ• ma
brÄ• hmaá¹‡a, atthena atthiko samÄ• no upasaá¹…kamma puccha santaá¹ƒ vidhÅ«maá¹ƒ a
attÄ• naá¹ƒ dassento Ä• ha. evaá¹ƒ pucchanto appevidha abhivinde sumedhaá¹ƒ khÄ«á¹‡Ä
evampettha yojanÄ• veditabbÄ• .

<466> atha brÄ• hmaá¹‡o yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• no bhagavantaá¹ƒ Ä• ha
... pe ... brÅ«hi metaâ€™â€™ _nti. tattha yaÃ±Ã±o yÄ• go dÄ• nanti atthato ekaá¹ƒ. tasmÄ•
ahaá¹ƒ, tÄ• ya eva dÄ• nÄ• rÄ• matÄ• ya dÄ• naá¹ƒ dÄ• tukÄ• mo, na pana jÄ• nÄ• mi, eva
bhavaá¹ƒ. anusÄ• santo ca uttÄ• neneva nayena yattha hutaá¹ƒ ijjhate brÅ«hi metanti evam
veditabbÄ• . ``yathÄ• hutaâ€™â€™ ntipi pÄ• á¹-ho.

<467> athassa bhagavÄ• vattukÄ• mo Ä• ha --- __ ``tena hi ... pe ... desessÄ• mÄ«â€™â€
anusÄ• sanatthaá¹ƒ tÄ• va ``mÄ• jÄ• tiá¹ƒ pucchÄ«â€™â€™ ti gÄ• thamÄ• ha. tattha __m
hutasamiddhiá¹ƒ dÄ• namahapphalataá¹ƒ paccÄ• sÄ«sasi, jÄ• tiá¹ƒ mÄ• puccha. akÄ• raá
dakkhiá¹‡eyyavicÄ• raá¹‡Ä• ya jÄ• ti. __caraá¹‡aÃ±ca pucchÄ• _ti apica kho sÄ«lÄ• diguá¹
puccha. etaÃ±hi dakkhiá¹‡eyyavicÄ• raá¹‡Ä• ya kÄ• raá¹‡aá¹ƒ.

idÄ• nissa tamatthaá¹ƒ vibhÄ• vento nidassanamÄ• ha --- __ ``kaá¹-á¹-hÄ• have jÄ• yati jÄ
tatrÄ• yamadhippÄ• yo --- idha kaá¹-á¹-hÄ• aggi jÄ• yati, na ca so sÄ• lÄ• dikaá¹-á¹-hÄ• jÄ
karoti, sÄ• pÄ• nadoá¹‡iÄ• dikaá¹-á¹-hÄ• jÄ• to na karoti, apica kho attano acciÄ• diguá¹‡a
evaá¹ƒ na brÄ• hmaá¹‡akulÄ• dÄ«su jÄ• to eva dakkhiá¹‡eyyo hoti, caá¹‡á¸• Ä• lakulÄ• dÄ
__nÄ«cÄ• kulÄ«nopi_ uccÄ• kulÄ«nopi khÄ«á¹‡Ä• sava__muni dhitimÄ• hirÄ«nisedho Ä• j

dhitihiripamukhÄ• ya guá¹‡asampattiyÄ• jÄ• timÄ• uttamadakkhiá¹‡eyyo hoti. so hi dhitiyÄ
hiriyÄ• dose nisedheti. vuttaÃ±cetaá¹ƒ ``hiriyÄ• hi santo na karonti pÄ• paâ€™â€™ nti. ter

``mÄ• \Ne II 121/ \Be II 133/ jÄ• tiá¹ƒ pucchÄ« caraá¹‡aÃ±ca puccha,

kaá¹-á¹-hÄ• have jÄ• yati jÄ• tavedo.

nÄ«cÄ• kulÄ«nopi munÄ« dhitÄ«mÄ• ,

Ä• jÄ• niyo hoti hirÄ«nisedhoâ€™â€™ ti || ---

esa saá¹…khepo, vitthÄ• ro pana assalÄ• yanasuttÄ• nusÄ• rena (MN II 401 Ä• dayo) vedit

<468> evametaá¹ƒ \Ee II 407/ bhagavÄ• cÄ• tuvaá¹‡á¹‡isuddhiyÄ• anusÄ• sitvÄ• idÄ• ni
yathÄ• ca hutaá¹ƒ ijjhate, tamatthaá¹ƒ dassetuá¹ƒ __ ``saccena dantoâ€™â€™ _tiÄ• digÄ•
__saccenÄ• _ti paramatthasaccena. taÃ±hi patto danto hoti. tenÄ• ha --- ``saccena dantoâ€
upeto_ti indriyadamena samannÄ• gato. __vedantagÅ«_ti vedehi vÄ• kilesÄ• naá¹ƒ antaá¹
antaá¹ƒ catutthamaggaÃ±Ä• á¹‡aá¹ƒ gato. __vÅ«sitabrahmacariyo_ti puna vasitabbÄ• bhÄ•
vutthamaggabrahmacariyo. __kÄ• lena tamhi habyaá¹ƒ pavecche_ti attano deyyadhammaá
sammukhÄ«bhÄ• vakÄ• laÃ±ca upalakkhetvÄ• tena kÄ• lena tÄ• dise dakkhiá¹‡eyye deyya
paveseyya paá¹-ipÄ• deyya.

469-71__._ __kÄ• me_ti vatthukÄ• me ca kilesakÄ• me ca. __susamÄ• hitindriyÄ• _ti suá¹-
avikkhittaindriyÄ• ti vuttaá¹ƒ hoti. __candova rÄ• huggahaá¹‡Ä• pamuttÄ• _ti yathÄ• cand
kilesaggahaá¹‡Ä• pamuttÄ• ye atÄ«va bhÄ• santi ceva tapanti ca. __satÄ• _ti satisampan
taá¹‡hÄ• diá¹-á¹-himamÄ• yitÄ• ni.

<472> __yo kÄ• me hitvÄ• _ti ito pabhuti attÄ• naá¹ƒ sandhÄ• ya vadati. tattha __kÄ• me h
pahÄ• ya. __abhibhuyyacÄ• rÄ«_ti tesaá¹ƒ pahÄ«nattÄ• vatthukÄ• me abhibhuyyacÄ• rÄ«
nÄ• ma nibbÄ• naá¹ƒ vuccati, taÃ±ca __yo vedi_ attano paÃ±Ã±Ä• balena aÃ±Ã±Ä• si. __u
anotattadaho kaá¹‡á¹‡amuá¹‡á¸• adaho rathakÄ• radaho chaddantadaho kuá¹‡Ä• ladaho n
sÄ«happapÄ• tadahoti himavati satta mahÄ• rahadÄ• aggisÅ«riyasantÄ• pehi asamphuá¹-
sÄ«talÄ• , tesaá¹ƒ aÃ±Ã±ataro udakarahadova sÄ«to parinibbutakilesapariá¸·Ä• hattÄ• .

<473> __samo_ti tulyo. __samehÄ«_ti vipassiÄ• dÄ«hi buddhehi. te hi paá¹-ivedhasamattÄ
vuccanti. natthi tesaá¹ƒ paá¹-ivedhenÄ• dhigantabbesu guá¹‡esu, pahÄ• tabbesu vÄ• dose
addhÄ• naÄ• yukulappamÄ• á¹‡Ä• bhinikkhamanapadhÄ• nabodhirasmÄ«hi pana nesaá¹ƒ
heá¹-á¹-himaparicchedena \Ee II 408/ catÅ«hi asaá¹…khyeyyehi kappasatasahassena ca pÄ

uparimapariccheda soá¸·asahi asaá¹…khyeyyehi kappasatasahassena ca. ayaá¹ƒ nesaá
heá¹-á¹-himapariccheda ca vassasatÄ• yukakÄ• le uppajjanti, uparimapariccheda vass
ayaá¹ƒ nesaá¹ƒ __Ä• yuvemattatÄ• _. khattiyakule vÄ• brÄ• hmaá¹‡akule vÄ• uppajjanti. a
uccÄ• vÄ• honti aá¹-á¹-hÄ• sÄ«tihatthappamÄ• á¹‡Ä• , nÄ«cÄ• vÄ• pannarasaá¹-á¹-hÄ•
__pamÄ• á¹‡avemattatÄ• _. hatthiassarathasivikÄ• dÄ«hi nikkhamanti vehÄ• sena vÄ• . tat
assarathena nikkhamiá¹ƒsu, sikhÄ«koá¹‡Ä• gamanÄ• hatthikkhandhena, vessabhÅ« sivikÄ
sakyamuni assapiá¹-á¹-hiyÄ• . ayaá¹ƒ __nekkhammavemattatÄ• _. sattÄ• haá¹ƒ vÄ• padhÄ
aá¸• á¸• hamÄ• saá¹ƒ, mÄ• saá¹ƒ, dvemÄ• saá¹ƒ, temÄ• saá¹ƒ, catumÄ• saá¹ƒ, paÃ±camÄ
dviticatupaÃ±cachavassÄ• ni vÄ• . ayaá¹ƒ __padhÄ• navemattatÄ• _. assattho vÄ• bodhiru
vÄ• aÃ±Ã±ataro. ayaá¹ƒ __bodhivemattatÄ• _. byÄ• mÄ• sÄ«tianantapabhÄ• yuttÄ• honti.
asÄ«tippabhÄ• vÄ• sabbesaá¹ƒ samÄ• nÄ• , anantappabhÄ• pana dÅ«rampi gacchati Ä•
dvigÄ• vutaá¹ƒ yojanaá¹ƒ anekayojanaá¹ƒ cakkavÄ• á¸·apariyantampi, maá¹…galassa budd
dasasahassacakkavÄ• á¸·aá¹ƒ agamÄ• si. evaá¹ƒ santepi manasÄ• cintÄ• yattÄ• va sabba
yattakamicchati, tassa tattakaá¹ƒ gacchati. ayaá¹ƒ __rasmivemattatÄ• _. imÄ• aá¹-á¹-ha ve
avasesesu paá¹-ivedhenÄ• dhigantabbesu guá¹‡esu, pahÄ• tabbesu vÄ• dosesu natthi nes
``samÄ• â€™â€™ ti vuccanti. evametehi samo samehi.

__visamehi_ \Be II 135/ __dÅ«re_ti na samÄ• visamÄ• , paccekabuddhÄ• dayo avasesasa
asadisatÄ• ya dÅ«re. sakalajambudÄ«paá¹ƒ pÅ«retvÄ• pallaá¹…kena pallaá¹…kaá¹ƒ saá¹.
paccekabuddhÄ• pi hi guá¹‡ehi ekassa sammÄ• sambuddhassa kalaá¹ƒ nÄ• gghanti soá¸·a
vÄ• do sÄ• vakÄ• dÄ«su. tenÄ• ha --- ``visamehi dÅ«reâ€™â€™ ti. __tathÄ• gato hotÄ«_ti
yojetabbaá¹ƒ. __anantapaÃ±Ã±o_ti aparimitapaÃ±Ã±o. lokiyamanussÄ• naÃ±hi paÃ±Ã±aá¹
aá¹-á¹-hamakassa paÃ±Ã±Ä• adhikÄ• , tassa paÃ±Ã±aá¹ƒ upanidhÄ• ya sotÄ• pannassa.
upanidhÄ• ya paccekabuddhassa paÃ±Ã±Ä• adhikÄ• , paccekabuddhassa paÃ±Ã±aá¹ƒ pa
paÃ±Ã±Ä• adhikÄ• ti na vattabbÄ• , anantÄ• icceva pana vattabbÄ• . tenÄ• ha --- ``ananta
__anÅ«palitto_ti taá¹‡hÄ• diá¹-á¹-hilepehi alitto. __idha vÄ• huraá¹ƒ vÄ• _ti idhaloke vÄ• p
panettha --- samo samehi visamehi dÅ«re tathÄ• gato hoti. kasmÄ• ? yasmÄ• anantapaÃ±
huraá¹ƒ vÄ• , tena tathÄ• gato arahati pÅ«raá¸·Ä• santi.

<474> __yamhi_ \Ne II 123/ __na mÄ• yÄ• _ti ayaá¹ƒ pana gÄ• thÄ• aÃ±Ã±Ä• ca Ä«disÄ
brÄ• hmaá¹‡esu dakkhiá¹‡eyyasaÃ±Ã±Ä• pahÄ• natthaá¹ƒ vuttÄ• ti veditabbÄ• . tattha __a
``idaá¹ƒ mamÄ• â€™â€™ ti pahÄ«namamÄ• yitabhÄ• vo.

<475> __nivesana_nti taá¹‡hÄ• diá¹-á¹-hinivesanaá¹ƒ. tena hi mano tÄ«su bhavesu nivisat
``nivesanaá¹ƒ manasoâ€™â€™ ti vuccati. tattheva vÄ• nivisati taá¹ƒ hitvÄ• gantuá¹ƒ asam
``nivesanaâ€™â€™ nti vuccati. __pariggahÄ• _ti taá¹‡hÄ• diá¹-á¹-hiyo eva, tÄ• hi pariggahi
__kecÄ«_ti appamattakÄ• pi. __anupÄ• diyÄ• no_ti tesaá¹ƒ nivesanapariggahÄ• naá¹ƒ abh
anupÄ• diyamÄ• no.

<476> __samÄ• hito_ maggasamÄ• dhinÄ• . __udatÄ• rÄ«_ti uttiá¹‡á¹‡o. __dhammaá¹ƒ ca
Ã±eyyadhammaá¹ƒ aÃ±Ã±Ä• si. __paramÄ• ya diá¹-á¹-hiyÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡

<477> __bhavÄ• savÄ• _ti \Be II 136/ bhavataá¹‡hÄ• jhÄ• nanikantisassatadiá¹-á¹-hisahag
vÄ• cÄ• . __kharÄ• _ti kakkhaá¸·Ä• pharusÄ• . __vidhÅ«pitÄ• _ti daá¸• á¸• hÄ• . __atthaga
santÄ«_ti vidhÅ«pitattÄ• atthaá¹…gatattÄ• ca. ubhayehi pana ubhayaá¹ƒ yojetabbaá¹ƒ __s
khandhÄ• yatanÄ• dÄ«su.

<478> __mÄ• nasattesÅ«_ti mÄ• nena laggesu. __dukkhaá¹ƒ pariÃ±Ã±Ä• yÄ• _ti vaá¹-á¹-a
parijÄ• nitvÄ• . __sakhettavatthu_nti sahetupaccayaá¹ƒ, saddhiá¹ƒ kammakilesehÄ«ti vuttaa

<479> __Ä• saá¹ƒ anissÄ• yÄ• _ti taá¹‡haá¹ƒ anallÄ«yitvÄ• . __vivekadassÄ«_ti \Ee II 410
__paravediya_nti parehi Ã±Ä• petabbaá¹ƒ. __diá¹-á¹-himupÄ• tivatto_ti dvÄ• saá¹-á¹-hibhed
micchÄ• diá¹-á¹-hiá¹ƒ atikkanto. __Ä• rammaá¹‡Ä• _ti paccayÄ• , punabbhavakÄ• raá¹‡Ä•

<480> __paroparÄ• _ti varÄ• varÄ• sundarÄ• sundarÄ• . parÄ• vÄ• bÄ• hirÄ• , aparÄ• a
Ã±Ä• á¹‡ena paá¹-ivijjhitvÄ• . __dhammÄ• _ti khandhÄ• yatanÄ• dayo dhammÄ• . __upÄ• c
nibbÄ• nÄ• rammaá¹‡ato vimutto, nibbÄ• nÄ• rammaá¹‡avimuttilÄ• bhÄ«ti attho.

<481> __saá¹ƒyojanaá¹ƒjÄ• tikhayantadassÄ«_ti saá¹ƒyojanakkhayantadassÄ« jÄ• tikkhay
saá¹ƒyojanakkhayantena cettha saupÄ• disesÄ• nibbÄ• nadhÄ• tu, jÄ• tikkhayantena anup
hi accantakhayassa samucchedappahÄ• nassetaá¹ƒ adhivacanaá¹ƒ. anunÄ• sikalopo cetth
pÄ«tisukhaâ€™â€™ ntiÄ• dÄ«su viya na kato. __yopÄ• nudÄ«_ti yo apanudi. __rÄ• gapath
rÄ• gameva vÄ• . rÄ• gopi hi duggatÄ«naá¹ƒ pathattÄ• ``rÄ• gapathoâ€™â€™ ti vuccati ka
nidoso vimalo akÄ• co_ti parisuddhakÄ• yasamÄ• cÄ• rÄ• ditÄ• ya __suddho_. yehi ``rÄ• g
dosadosÄ• , mohadosÄ• â€™â€™ ti vuccati. tesaá¹ƒ abhÄ• vÄ• __nidoso_. aá¹-á¹-hapuris
upakkilesÄ• bhÄ• vato akÄ• co. upakkiliá¹-á¹-ho hi upakkilesena ``sakÄ• coâ€™â€™ ti vucc
niddoso, niddosatÄ• ya vimalo, bÄ• hiramalÄ• bhÄ• vena vimalattÄ• akÄ• co. samalo hi \Be
vuccati. vimalattÄ• vÄ• Ä• guá¹ƒ na karoti, tena akÄ• co. Ä• gukiriyÄ• hi upaghÄ• takaraá
vuccati.

<482> __attano attÄ• naá¹ƒ nÄ• nupassatÄ«_ti Ã±Ä• á¹‡asampayuttena cittena vipassanto
attÄ• naá¹ƒ nÄ• ma na passati, khandhamattameva passati. yÄ• cÄ• yaá¹ƒ ``attanÄ• va att
ti tassa saccato thetato diá¹-á¹-hi uppajjati, tassÄ• abhÄ• vÄ• attano attÄ• naá¹ƒ nÄ• nupa
paÃ±Ã±Ä• ya \Ee II 411/ khandhe passati. maggasamÄ• dhinÄ• __samÄ• hito, _ kÄ• yavaa
__ujjugato, _ lokadhammehi akampanÄ«yato __á¹-hitatto, _ taá¹‡hÄ• saá¹…khÄ• tÄ• ya ejÄ
cetokhilÄ• naÃ±ca aá¹-á¹-haá¹-á¹-hÄ• nÄ• ya kaá¹…khÄ• ya ca abhÄ• vÄ• __anejo akhilo a

<483> __mohantarÄ• _ti mohakÄ• raá¹‡Ä• mohapaccayÄ• , sabbakilesÄ• nametaá¹ƒ adhi
Ã±Ä• á¹‡adassÄ«_ti sacchikatasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡o. taÃ±hi sabbesu dhammesu Ã±
passi, ``adhigataá¹ƒ meâ€™â€™ ti sacchikatvÄ• vihÄ• si. tena vuccati ``sabbesu dhammes
ti. __sambodhi_nti arahattaá¹ƒ. __anuttara_nti paccekabuddhasÄ• vakehi asÄ• dhÄ• raá¹‡a
nirupaddavaá¹ƒ sassirikaá¹ƒ vÄ• . __yakkhassÄ• _ti purisassa. __suddhÄ«_ti vodÄ• natÄ•
mohantarÄ• bhÄ• vena sabbadosÄ• bhÄ• vo, tena saá¹ƒsÄ• rakÄ• raá¹‡asamucchedo anti
Ã±Ä• á¹‡adassitÄ• ya sabbaguá¹‡asambhavo. tena anuttarÄ• sambodhipatti, ito paraÃ±ca
vÄ• natthi. tenÄ• ha --- ``ettÄ• vatÄ• yakkhassa suddhÄ«â€™â€™ ti.

<484> evaá¹ƒ vutte brÄ• hmaá¹‡o bhiyyosomattÄ• ya bhagavati pasanno pasannÄ• kÄ• ra
mayhaâ€™â€™ _nti. tassattho --- yamahaá¹ƒ ito pubbe brahmÄ• naá¹ƒ Ä• rabbha aggimhi
saccaá¹ƒ vÄ• hoti, alikaá¹ƒ vÄ• ti na jÄ• nÄ• mi. ajja pana idaá¹ƒ __hutaÃ±ca mayhaá¹ƒ hu
saccahutameva atthÅ«ti yÄ• canto bhaá¹‡ati. __yaá¹ƒ tÄ• disaá¹ƒ vedagunaá¹ƒ alatthaá¹ƒ,
bhavantarÅ«paá¹ƒ \Ne II 125/ vedaguá¹ƒ alatthaá¹ƒ. __brahmÄ• hi sakkhi, _ paccakkhame
yato __paá¹-iggaá¹‡hÄ• tu me bhagavÄ• , _ paá¹-iggahetvÄ• \Be II 138/ ca __bhuÃ±jatu m
pÅ«raá¸·Ä• sa_nti taá¹ƒ habyasesaá¹ƒ upanÄ• mento Ä• ha.

<487> atha bhagavÄ• kasibhÄ• radvÄ• jasutte vuttanayena gÄ• thÄ• dvayamabhÄ• si. tat
na icchati, kampi caÃ±Ã±aá¹ƒ sandhÄ• ya `kevalinaá¹ƒ mahesiá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ kukk
pÄ• nena upaá¹-á¹-hahassÅ«â€™ ti bhaá¹‡atÄ«â€™â€™ ti evaá¹ƒ gÄ• thÄ• ya atthaá¹ƒ as
\Ee II 412/ Ä• ha __ ``sÄ• dhÄ• haá¹ƒ bhagavÄ• â€™â€™ _ti. tattha __sÄ• dhÅ«_ti Ä• yÄ•
yena tvamÄ• ha, tena pakÄ• rena. __vijaÃ±Ã±a_nti jÄ• neyyaá¹ƒ. __ya_nti yaá¹ƒ dakkhiá¹‡
pariyesamÄ• no upaá¹-á¹-haheyyanti pÄ• á¹-haseso. __pappuyyÄ• _ti patvÄ• . __tava sÄ• s
idaá¹ƒ vuttaá¹ƒ hoti. sÄ• dhÄ• haá¹ƒ bhagavÄ• tava ovÄ• daá¹ƒ Ä• gamma tathÄ• vijaÃ±Ã
kevalinanti adhippÄ• yo. yo dakkhiá¹‡aá¹ƒ bhuÃ±jeyya mÄ• disassa, yaá¹ƒ cÄ• haá¹ƒ yaÃ±
upaá¹-á¹-haheyyaá¹ƒ, tathÄ• rÅ«paá¹ƒ me dakkhiá¹‡eyyaá¹ƒ dassehi, sace tvaá¹ƒ na bhuÃ±

488-90__._ athassa bhagavÄ• pÄ• kaá¹-ena nayena tathÄ• rÅ«paá¹ƒ dakkhiá¹‡eyyaá¹ƒ da
yassÄ• â€™â€™ _ti gÄ• thÄ• ttayamÄ• ha. tattha __sÄ«mantÄ• naá¹ƒ vinetÄ• ra_nti __sÄ«
sÄ• dhujanavutti, tassÄ• antÄ• pariyosÄ• nÄ• aparabhÄ• gÄ• ti katvÄ• sÄ«mantÄ• vucc
vinetÄ• ranti attho. sÄ«mantÄ• ti buddhaveneyyÄ• sekkhÄ• ca puthujjanÄ• ca, tesaá¹ƒ vi
__jÄ• timaraá¹‡akovida_nti ``evaá¹ƒ jÄ• ti evaá¹ƒ maraá¹‡aâ€™â€™ nti ettha kusalaá¹ƒ. __
paÃ±Ã±Ä• sampannaá¹ƒ, kÄ• yamoneyyÄ• disampannaá¹ƒ vÄ• . __bhakuá¹-iá¹ƒ vinayitvÄ•
yÄ• cakaá¹ƒ disvÄ• bhakuá¹-iá¹ƒ karonti, taá¹ƒ vinayitvÄ• , pasannamukhÄ• hutvÄ• ti atth
paggahitaaÃ±jalino hutvÄ• .

<491> atha brÄ• hmaá¹‡o bhagavantaá¹ƒ thomayamÄ• no __ ``buddho bhavaâ€™â€™ _n

__Ä• yÄ• go_ti Ä• yajitabbo, tato tato Ä• gamma vÄ• yajitabbametthÄ• tipi Ä• yÄ• go, deyy
adhiá¹-á¹-hÄ• nabhÅ«toti vuttaá¹ƒ hoti \Be II 139/. sesamettha ito purimagÄ• thÄ• su ca yaá
taá¹ƒ sakkÄ• avaá¹‡á¹‡itampi jÄ• nitunti uttÄ• natthattÄ• yeva na vaá¹‡á¹‡itaá¹ƒ. ito paraá¹
kasibhÄ• radvÄ• jasutte vuttanayamevÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya pÅ«raá¸·Ä• sasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• ghasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 126/ \Ee II 413/ __me suta_nti mÄ• ghasuttaá¹ƒ. kÄ• uppatti? ayameva y
ayaÃ±hi mÄ• gho mÄ• á¹‡avo dÄ• yako ahosi dÄ• napati. tassetadahosi --- ``sampattakapa
dinnaá¹ƒ mahapphalaá¹ƒ hoti, udÄ• hu noti samaá¹‡aá¹ƒ gotamaá¹ƒ etamatthaá¹ƒ pucchiss
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti. so bhagavantaá¹ƒ upasaá¹…kam
pucchÄ• nurÅ«paá¹ƒ byÄ• kÄ• si. tayidaá¹ƒ saá¹…gÄ«tikÄ• rÄ• naá¹ƒ brÄ• hmaá¹‡assa bh
samodhÄ• netvÄ• ``mÄ• ghasuttaâ€™â€™ nti vuccati.

tattha __rÄ• jagahe_ti evaá¹ƒnÄ• make nagare. taÃ±hi mandhÄ• tumahÄ• govindÄ• dÄ«hi
``rÄ• jagahaâ€™â€™ nti vuccati. aÃ±Ã±epettha pakÄ• re vaá¹‡á¹‡ayanti. kiá¹ƒ tehi, nÄ• ma
taá¹ƒ panetaá¹ƒ buddhakÄ• le ca cakkavattikÄ• le ca nagaraá¹ƒ hoti, sesakÄ• le suÃ±Ã±aá¹
yakkhapariggahitaá¹ƒ, tesaá¹ƒ vasantavanaá¹ƒ hutvÄ• tiá¹-á¹-hati. evaá¹ƒ gocaragÄ• maá¹
nivÄ• saá¹-á¹-hÄ• namÄ• ha --- __ ``gijjhakÅ«á¹-e pabbateâ€™â€™ _ti. so ca gijjhÄ• tassa
gijjhasadisÄ• ni vÄ• ssa kÅ«á¹-Ä• ni, tasmÄ• ``gijjhakÅ«á¹-oâ€™â€™ ti vuccatÄ«ti veditabb

__atha kho ... pe ... avocÄ• _ti ettha __mÄ• gho_ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ. __m
antevÄ• sivÄ• saá¹ƒ anatÄ«tabhÄ• vena vuccati, jÄ• tiyÄ• pana mahallako. ``pubbÄ• ciá¹‡á¹
piá¹…giyo mÄ• á¹‡avo viya. so hi vÄ«savassasatikopi pubbÄ• ciá¹‡á¹‡avasena ``piá¹…giyo
saá¹…khaá¹ƒ agamÄ• si. sesaá¹ƒ vuttanayameva.

__ahaÃ±hi_ \Be II 140/, __bho gotama ... pe ... pasavÄ• mÄ«_ti ettha __dÄ• yako dÄ• napa
dÄ• napati ca. yo hi aÃ±Ã±assa santakaá¹ƒ tenÄ• á¹‡atto deti, sopi dÄ• yako hoti, tasmiá¹ƒ
issariyÄ• bhÄ• vato na dÄ• napati. ayaá¹ƒ pana attano santakaá¹ƒyeva deti. tenÄ• ha --- ``a
II 414/, dÄ• yako dÄ• napatÄ«â€™â€™ ti. ayameva hi ettha attho, aÃ±Ã±atra pana antaran
abhibhuyyamÄ• no dÄ• yako anabhibhÅ«to dÄ• napatÄ«tiÄ• dinÄ• pi nayena vattuá¹ƒ vaá¹
yÄ• cakÄ• naá¹ƒ vacanaá¹ƒ jÄ• nÄ• mi vuttamatteyeva ``ayamidamarahati ayamidaâ€™â€™
purisavisesÄ• vadhÄ• raá¹‡ena \Ne II 127/ bahÅ«pakÄ• rabhÄ• vagahaá¹‡ena vÄ• . __yÄ•
hi yÄ• cake disvÄ• va bhakuá¹-iá¹ƒ katvÄ• pharusavacanÄ• dÄ«ni bhaá¹‡ati, so na yÄ• cay

tÄ• disoti dÄ«peti. __dhammenÄ• _ti adinnÄ• dÄ• nanikativaÃ±canÄ• dÄ«ni vajjetvÄ• bhikl
attho. yÄ• canÄ• hi brÄ• hmaá¹‡Ä• naá¹ƒ bhogapariyesane dhammo, yÄ• camÄ• nÄ• naÃ±
dinnÄ• bhogÄ• dhammaladdhÄ• nÄ• ma dhammÄ• dhigatÄ• ca honti, so ca tathÄ• pariy
``dhammena bhoge pariyesÄ• mi ... pe ... dhammÄ• dhigatehÄ«â€™â€™ _ti. __bhiyyopi da
dadÄ• mi, pamÄ• á¹‡aá¹ƒ natthi, ettha laddhabhogappamÄ• á¹‡ena dadÄ• mÄ«ti dasseti.

__tagghÄ• _ti ekaá¹ƒsavacane nipÄ• to. ekaá¹ƒseneva hi sabbabuddhapaccekabuddhasÄ•
antamaso tiracchÄ• nagatÄ• nampi dÄ«yamÄ• naá¹ƒ. vuttaÃ±cetaá¹ƒ ``sabbattha vaá¹‡á¹‡i
garahitaá¹ƒ kvacÄ«â€™â€™ ti. tasmÄ• bhagavÄ• pi ekaá¹ƒseneva taá¹ƒ pasaá¹ƒsanto Ä•
mÄ• á¹‡ava ... pe ... pasavasÄ«â€™â€™ _ti. sesaá¹ƒ uttÄ• natthameva. evaá¹ƒ bhagavatÄ
pasavatÄ«â€™â€™ ti vuttepi dakkhiá¹‡eyyato dakkhiá¹‡Ä• visuddhiá¹ƒ sotukÄ• mo brÄ• hr
pucchi. tenÄ• hu saá¹…gÄ«tikÄ• rÄ• --- __ ``atha kho mÄ• gho mÄ• á¹‡avo bhagavantaá¹ƒ
_ti. taá¹ƒ atthato vuttanayameva.

<492> __pucchÄ• maha_ntiÄ• digÄ• thÄ• su \Ee II 415/ pana __vadaÃ±Ã±u_nti vacanavid
sattÄ• naá¹ƒ vuttavacanÄ• dhippÄ• yaÃ±Ã±unti vuttaá¹ƒ hoti. __sujjhe_ti dakkhiá¹‡eyyavas
mahapphalaá¹ƒ bhaveyya. yojanÄ• panettha --- yo yÄ• cayogo dÄ• napati \Be II 141/ gahaa
hutvÄ• paresaá¹ƒ annapÄ• naá¹ƒ dadaá¹ƒ yajati, na aggimhi Ä• hutimattaá¹ƒ pakkhipanto,
puÃ±Ã±apekkhova na paccupakÄ• rakalyÄ• á¹‡akittisaddÄ• diapekkho, tassa evarÅ«passa
sujjheyyÄ• ti?

<493> __Ä• rÄ• dhaye dakkhiá¹‡eyyebhi tÄ• dÄ«_ti tÄ• diso yÄ• cayogo dakkhiá¹‡eyyehi Ä
sodhaye, mahapphalaá¹ƒ taá¹ƒ hutaá¹ƒ kareyya, na aÃ±Ã±athÄ• ti attho. iminÄ• ssa ``katha
sujjheâ€™â€™ iccetaá¹ƒ byÄ• kataá¹ƒ hoti.

<494> __akkhÄ• hi me bhagavÄ• dakkhiá¹‡eyye_ti ettha yo yÄ• cayogo dadaá¹ƒ paresaá¹
dakkhiá¹‡eyye akkhÄ• hÄ«ti evaá¹ƒ yojanÄ• veditabbÄ• .

<495> athassa \Ne II 128/ bhagavÄ• nÄ• nappakÄ• rehi nayehi dakkhiá¹‡eyye pakÄ• sent
_tiÄ• dikÄ• gÄ• thÄ• yo abhÄ• si. tattha __asattÄ• _ti rÄ• gÄ• disaá¹…gavasena alaggÄ• .
pariniá¹-á¹-hitakiccÄ• . __yatattÄ• _ti guttacittÄ• .

496-7__._ __dantÄ• _ anuttarena damathena, __vimuttÄ• _ paÃ±Ã±Ä• cetovimuttÄ«hi, __a
vaá¹-á¹-adukkhÄ• bhÄ• vena, __nirÄ• sÄ• _ sampati kilesÄ• bhÄ• vena. imissÄ• pana gÄ•
bhÄ• vanÄ• nubhÄ• vappakÄ• sananayena vuttÄ• ti veditabbÄ• . ``bhÄ• vanÄ• nuyogaman
viharato kiÃ±cÄ• pi na evaá¹ƒ icchÄ• uppajjeyya `aho vata me anupÄ• dÄ• ya Ä• savehi cit
(AN b 7.71), atha khvÄ• ssa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccatÄ«â€™â€™ ti idaá¹
sÄ• dhakaá¹ƒ.

498-502__._ __rÄ• gaÃ±ca ... pe ... yesu na mÄ• yÄ• ... pe ... na taá¹‡hÄ• su upÄ• tipannÄ
nÄ• dhimuttÄ• . __vitareyyÄ• _ti vitaritvÄ• . __taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• dichabbidhÄ• \E
__bhavÄ• bhavÄ• yÄ• _ti sassatÄ• ya vÄ• ucchedÄ• ya vÄ• . atha vÄ• bhavassa abhavÄ•
punabbhavÄ• bhinibbattiyÄ• ti vuttaá¹ƒ hoti. __idha vÄ• huraá¹ƒ vÄ• _ti idaá¹ƒ pana __ ``ku
imassa vitthÄ• ravacanaá¹ƒ.

<504> __ye_ \Be II 142/ __vÄ«tarÄ• gÄ• ... pe ... samitÄ• vino_ti samitavanto, kilesavÅ«pa
samitÄ• vitattÄ• ca __vÄ«tarÄ• gÄ• akopÄ• . idha vippahÄ• yÄ• _ti idhaloke vattamÄ• ne l
yesaá¹ƒ gamanaá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. ito paraá¹ƒ __ ``ye kÄ• me hitvÄ• agahÄ• cara
tasaraá¹ƒva ujjuâ€™â€™ _nti imampi gÄ• thaá¹ƒ keci paá¹-hanti.

506-8__._ __jahitvÄ• _ti hitvÄ• . ``jahitvÄ• nÄ• â€™â€™ tipi pÄ• á¹-ho, ayamevattho. __atta
eva attano dÄ«paá¹ƒ katvÄ• vicarantÄ• khÄ«á¹‡Ä• savÄ• vuccanti. __ye hetthÄ• _ti hakÄ
padapÅ«raá¹‡amatte. ayaá¹ƒ panattho --- ye ettha khandhÄ• yatanÄ• disantÄ• ne yathÄ• i
tathÄ• jÄ• nanti, yaá¹ƒsabhÄ• vaá¹ƒ taá¹ƒsabhÄ• vaá¹ƒyeva saÃ±jÄ• nanti aniccÄ• divaser
natthi punabbhavo_ti ayaá¹ƒ no antimÄ• jÄ• ti, idÄ• ni natthi punabbhavoti evaÃ±ca ye jÄ•

<509> yo __vedagÅ«_ti idÄ• ni attÄ• naá¹ƒ sandhÄ• ya bhagavÄ• imaá¹ƒ gÄ• thamÄ• ha.
chasatatavihÄ• rasatiyÄ• \Ne II 129/ samannÄ• gato. __sambodhipatto_ti sabbaÃ±Ã±utaá¹
bahÅ«na_nti bahÅ«naá¹ƒ devamanussÄ• naá¹ƒ bhayavihiá¹ƒsanena saraá¹‡abhÅ«to.

<510> evaá¹ƒ dakkhiá¹‡eyye sutvÄ• attamano brÄ• hmaá¹‡o Ä• ha --- __ ``addhÄ• amog
__tvaÃ±hettha jÄ• nÄ• si yathÄ• tathÄ• ida_nti tvaÃ±hi ettha loke idaá¹ƒ sabbampi Ã±eyya
jÄ• nÄ• si yÄ• thÄ• vato jÄ• nÄ• si, yÄ• disaá¹ƒ taá¹ƒ tÄ• disameva jÄ• nÄ• sÄ«ti \Ee II 417
te vidito esa dhammo_ti tathÄ• hi te esÄ• dhammadhÄ• tu suppaá¹-ividdhÄ• , yassÄ• sup
icchasi, taá¹ƒ taá¹ƒ jÄ• nÄ• sÄ«ti adhippÄ• yo.

<511> evaá¹ƒ so brÄ• hmaá¹‡o bhagavantaá¹ƒ pasaá¹ƒsitvÄ• dakkhiá¹‡eyyasampadÄ• ya
dÄ• yakasampadÄ• yapi taá¹ƒ chaá¸·aá¹…gaparipÅ«raá¹ƒ yaÃ±Ã±asampadaá¹ƒ sotukÄ• m
uttaripaÃ±haá¹ƒ pucchi. tatrÄ• yaá¹ƒ yojanÄ• --- yo yÄ• cayogo dadaá¹ƒ paresaá¹ƒ yajati, t
bhagavÄ• yaÃ±Ã±asampadanti.

<512> athassa \Be II 143/ bhagavÄ• dvÄ«hi gÄ• thÄ• hi akkhÄ• si. tatthÄ• yaá¹ƒ atthayoja
yajamÄ• no ca sabbattha vippasÄ• dehi cittaá¹ƒ, tÄ«supi kÄ• lesu cittaá¹ƒ pasÄ• dehi. evaá

``pubbeva dÄ• nÄ• sumano, dadaá¹ƒ cittaá¹ƒ pasÄ• daye.

datvÄ• attamano hoti, esÄ• yaÃ±Ã±assa sampadÄ• â€™â€™ ti || (AN b VI 37; Pv 305) ---

yaÃ±Ã±asampadÄ• vuttÄ• , tÄ• ya sampanno yaÃ±Ã±o bhavissati. tattha siyÄ• ``kathaá¹ƒ
nti? dosappahÄ• nena. kathaá¹ƒ dosappahÄ• naá¹ƒ hoti? yaÃ±Ã±Ä• rammaá¹‡atÄ• ya. aya
yajamÄ• nassa yaÃ±Ã±o ettha patiá¹-á¹-hÄ• ya jahÄ• ti dosaá¹ƒ, _ ayaÃ±hi sattesu mettÄ•
sammÄ• diá¹-á¹-hipadÄ«pavihatamohandhakÄ• rena cittena yajamÄ• nassa deyyadhamma
Ä• rammaá¹‡aá¹ƒ hoti, so ettha yaÃ±Ã±e Ä• rammaá¹‡avasena pavattiyÄ• patiá¹-á¹-hÄ• ya
lobhaá¹ƒ, paá¹-iggÄ• hakapaccayaá¹ƒ kodhaá¹ƒ, tadubhayanidÄ• naá¹ƒ mohanti evaá¹ƒ tivi
evaá¹ƒ bhogesu __vÄ«tarÄ• go, _ sattesu ca __pavineyya dosaá¹ƒ_ tappahÄ• neneva pahÄ
anukkamena upacÄ• rappanÄ• bhedaá¹ƒ aparimÄ• á¹‡asattapharaá¹‡ena ekasatte vÄ• an
appamÄ• á¹‡aá¹ƒ __mettaá¹ƒ cittaá¹ƒ_ bhÄ• vento \Ne II 130/ puna bhÄ• vanÄ• vepullattha
satataá¹ƒ_ sabbairiyÄ• pathesu appamatto hutvÄ• tameva mettajjhÄ• nasaá¹…khÄ• taá¹ƒ
appamaÃ±Ã±a_nti.

<514> atha brÄ• hmaá¹‡o taá¹ƒ mettaá¹ƒ ``brahmalokamaggo ayaâ€™â€™ nti ajÄ• nanto
visayÄ• tÄ«taá¹ƒ mettÄ• bhÄ• vanaá¹ƒ sutvÄ• \Ee II 418/ suá¹-á¹-hutaraá¹ƒ saÃ±jÄ• tasabb
bhagavati attanÄ• brahmalokÄ• dhimuttattÄ• brahmalokÅ«papattimeva ca suddhiá¹ƒ mutti
brahmalokamaggaá¹ƒ pucchanto __ ``ko sujjhatÄ«â€™â€™ _ti gÄ• thamÄ• ha. tatra ca bra
karontaá¹ƒ sandhÄ• yÄ• ha --- __ ``ko sujjhati muccatÄ«â€™â€™ _ti, akarontaá¹ƒ sandhÄ•
cÄ• â€™â€™ _ti. __kenattanÄ• _ti kena kÄ• raá¹‡ena. __sakkhi brahmajjadiá¹-á¹-ho_ti bra
diá¹-á¹-ho. __sacca_nti bhagavato brahmasamattaá¹ƒ Ä• rabbha accÄ• darena sapathaá¹ƒ
upapajjatÄ«_ti accÄ• dareneva punapi pucchati. __jutimÄ• _ti bhagavantaá¹ƒ Ä• lapati.

tattha \Be II 144/ yasmÄ• yo bhikkhu mettÄ• ya tikacatukkajjhÄ• naá¹ƒ uppÄ• detvÄ• tame
vipassanto arahattaá¹ƒ pÄ• puá¹‡Ä• ti, so sujjhati muccati ca, tathÄ• rÅ«po ca brahmalokaá
mettÄ• ya tikacatukkajjhÄ• naá¹ƒ uppÄ• detvÄ• ``santÄ• esÄ• samÄ• pattÄ«â€™â€™ tiÄ
so bajjhati. aparihÄ«najjhÄ• no ca teneva jhÄ• nena brahmalokaá¹ƒ gacchati, tasmÄ• bhag
ca, tassa brahmalokagamanaá¹ƒ ananujÄ• nanto anÄ• masitvÄ• va taá¹ƒ puggalaá¹ƒ yo ba
brahmalokagamanaá¹ƒ dassento brÄ• hmaá¹‡assa sappÄ• yena nayena __ ``yo yajatÄ«â€

<515> tattha __tividha_nti tikÄ• lappasÄ• daá¹ƒ sandhÄ• yÄ• ha. tena dÄ• yakato aá¹…gat
__Ä• rÄ• dhaye dakkhiá¹‡eyyebhi tÄ• dÄ«_ti taÃ±ca so tÄ• diso tividhasampattisÄ• dhako p
yaÃ±Ã±asampadaá¹ƒ dakkhiá¹‡eyyehi khÄ«á¹‡Ä• savehi sÄ• dheyya sampÄ• deyya. iminÄ
aá¹…gattayaá¹ƒ dasseti. __evaá¹ƒ yajitvÄ• sammÄ• yÄ• cayogo_ti evaá¹ƒ mettajjhÄ• napa
chaá¸·aá¹…gasamannÄ• gataá¹ƒ yaÃ±Ã±aá¹ƒ sammÄ• yajitvÄ• so yÄ• cayogo tena chaá¸
mettajjhÄ• nena __upapajjati brahmalokanti_ \Ee II 419/ __brÅ«mÄ«_ti brÄ• hmaá¹‡aá¹ƒ sa
samÄ• pesi. sesaá¹ƒ sabbagÄ• thÄ• su uttÄ• natthameva. ito paraÃ±ca pubbe vuttanayame

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya mÄ• ghasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sabhiyasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 131/ __me suta_nti sabhiyasuttaá¹ƒ. kÄ• uppatti? ayameva yÄ• ssa nidÄ
atthavaá¹‡á¹‡anÄ• kkamepi cassa pubbasadisaá¹ƒ pubbe vuttanayeneva veditabbaá¹ƒ. yaá
uttÄ• natthÄ• ni padÄ• ni pariharantÄ• vaá¹‡á¹‡ayissÄ• ma. __veá¸·uvane kalandakanivÄ•
uyyÄ• nassa nÄ• maá¹ƒ. taá¹ƒ kira veá¸·Å«hi ca parikkhittaá¹ƒ ahosi aá¹-á¹-hÄ• rasahatther
gopuradvÄ• raá¹-á¹-Ä• lakayuttaá¹ƒ \Be II 145/ nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ, tena ``veá¸
kalandakÄ• naÃ±cettha nivÄ• paá¹ƒ adaá¹ƒsu, tena ``kalandakanivÄ• poâ€™â€™ ti vuccati
kÄ• á¸·akÄ• vuccanti. pubbe kira aÃ±Ã±ataro rÄ• jÄ• tattha uyyÄ• nakÄ«á¸·anatthaá¹ƒ Ä•
divÄ• seyyaá¹ƒ supi. parijanopissa ``sutto rÄ• jÄ• â€™â€™ ti pupphaphalÄ• dÄ«hi palobhiy
pakkÄ• mi. atha surÄ• gandhena aÃ±Ã±atarasmÄ• susirarukkhÄ• kaá¹‡hasappo nikkhami
Ä• gacchati. taá¹ƒ disvÄ• rukkhadevatÄ• ``raÃ±Ã±o jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti kÄ
kaá¹‡á¹‡amÅ«le saddamakÄ• si. rÄ• jÄ• paá¹-ibujjhi, kaá¹‡hasappo nivatto. so taá¹ƒ disvÄ
kÄ• á¸·akÄ• ya jÄ«vitaá¹ƒ dinnaâ€™â€™ nti kÄ• á¸·akÄ• naá¹ƒ tattha nivÄ• paá¹ƒ paá¹-á¹-h
\Ee II 420/ ghosÄ• pesi. tasmÄ• taá¹ƒ tato pabhuti ``kalandakanivÄ• poâ€™â€™ ti saá¹…k

__sabhiyassa paribbÄ• jakassÄ• _ti __sabhiyo_ti tassa nÄ• maá¹ƒ, __paribbÄ• jako_ti bÄ•
vuccati. __purÄ• á¹‡asÄ• lohitÄ• ya devatÄ• yÄ• _ti na mÄ• tÄ• na pitÄ• , apica kho panas
hitajjhÄ• sayattÄ• so devaputto ``purÄ• á¹‡asÄ• lohitÄ• devatÄ• â€™â€™ ti vutto. parinibb
bhagavati patiá¹-á¹-hite suvaá¹‡á¹‡acetiye tayo kulaputtÄ• sammukhasÄ• vakÄ• naá¹ƒ san
cariyÄ• nurÅ«pÄ• ni kammaá¹-á¹-hÄ• nÄ• ni gahetvÄ• paccantajanapadaá¹ƒ gantvÄ• araÃ
karonti, antarantarÄ• ca cetiyavandanatthÄ• ya dhammassavanatthÄ• ya ca nagaraá¹ƒ gac
tÄ• vatakampi araÃ±Ã±e vippavÄ• saá¹ƒ arocayamÄ• nÄ• tattheva appamattÄ• vihariá¹ƒsu
kiÃ±ci visesaá¹ƒ adhigamiá¹ƒsu. tato nesaá¹ƒ ahosi --- ``mayaá¹ƒ piá¹‡á¸• Ä• ya gacchantÄ
homa, jÄ«vite sÄ• pekkhena ca na sakkÄ• lokuttaradhammo adhigantuá¹ƒ, puthujjanakÄ• I
mayaá¹ƒ nisseá¹‡iá¹ƒ bandhitvÄ• pabbataá¹ƒ \Ne II 132/ abhiruyha kÄ• ye ca jÄ«vite ca an
samaá¹‡adhammaá¹ƒ karomÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu.

atha nesaá¹ƒ mahÄ• thero upanissayasampannattÄ• tadaheva chaá¸·abhiÃ±Ã±Ä• parivÄ•
sacchÄ• kÄ• si. so iddhiyÄ• himavantaá¹ƒ gantvÄ• anotatte mukhaá¹ƒ dhovitvÄ• uttaraku
katabhattakicco puna aÃ±Ã±ampi padesaá¹ƒ gantvÄ• pattaá¹ƒ pÅ«retvÄ• anotattaudakaÃ±
nÄ• galatÄ• dantapoá¹‡aÃ±ca gahetvÄ• \Be II 146/ tesaá¹ƒ santikaá¹ƒ Ä• gantvÄ• Ä• ha -
mamÄ• nubhÄ• vaá¹ƒ, ayaá¹ƒ uttarakuruto piá¹‡á¸• apÄ• to, idaá¹ƒ himavantato udakadant
imaá¹ƒ bhuÃ±jitvÄ• samaá¹‡adhammaá¹ƒ karotha, evÄ• haá¹ƒ tumhe sadÄ• upaá¹-á¹-hah

sutvÄ• Ä• haá¹ƒsu --- ``tumhe, bhante, katakiccÄ• , tumhehi saha sallÄ• pamattampi amhÄ
tumhe puna amhÄ• kaá¹ƒ \Ee II 421/ santikaá¹ƒ Ä• gamitthÄ• â€™â€™ ti. so kenaci pariyÄ
sampaá¹-icchÄ• petuá¹ƒ asakkonto pakkÄ• mi.

tato tesaá¹ƒ eko dvÄ«hatÄ«haccayena paÃ±cÄ• bhiÃ±Ã±o anÄ• gÄ• mÄ« ahosi. sopi tathe
paá¹-ikkhitto tatheva agamÄ• si. so taá¹ƒ paá¹-ikkhipitvÄ• vÄ• yamanto pabbataá¹ƒ Ä• ruha
divase kiÃ±ci visesaá¹ƒ anadhigantvÄ• va kÄ• lakato devaloke nibbatti. khÄ«á¹‡Ä• savatthe
parinibbÄ• yi, anÄ• gÄ• mÄ« suddhÄ• vÄ• sesu uppajji. devaputto chasu kÄ• mÄ• vacarade
dibbasampattiá¹ƒ anubhavitvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le devalokÄ• cavitvÄ• aÃ±Ã±
kucchimhi paá¹-isandhiá¹ƒ aggahesi. sÄ• kira aÃ±Ã±atarassa khattiyassa dhÄ«tÄ• , taá¹ƒ n
``amhÄ• kaá¹ƒ dhÄ«tÄ• samayantaraá¹ƒ jÄ• nÄ• tÅ«â€™â€™ ti ekassa paribbÄ• jakassa n
antevÄ• siko paribbÄ• jako tÄ• ya saddhiá¹ƒ vippaá¹-ipajji. sÄ• tena gabbhaá¹ƒ gaá¹‡hi. taa
paribbÄ• jikÄ• nikkaá¸• á¸• hiá¹ƒsu. sÄ• aÃ±Ã±attha gacchantÄ« antarÄ• magge sabhÄ• y
``sabhiyoâ€™â€™ _tveva nÄ• maá¹ƒ akÄ• si. sopi sabhiyo vaá¸• á¸• hitvÄ• paribbÄ• jakap
nÄ• nÄ• satthÄ• ni uggahetvÄ• mahÄ• vÄ• dÄ« hutvÄ• vÄ• dakkhittatÄ• ya sakalajambud
vÄ• diá¹ƒ adisvÄ• nagaradvÄ• re assamaá¹ƒ kÄ• rÄ• petvÄ• khattiyakumÄ• rÄ• dayo sipp

atha bhagavÄ• pavattitavaradhammacakko anupubbena rÄ• jagahaá¹ƒ Ä• gantvÄ• veá¸·u
kalandakanivÄ• pe. sabhiyo pana buddhuppÄ• daá¹ƒ na jÄ• nÄ• ti. atha so suddhÄ• vÄ• sa
vuá¹-á¹-hÄ• ya ``imÄ• haá¹ƒ visesaá¹ƒ kassÄ• nubhÄ• vena pattoâ€™â€™ ti Ä• vajjento ka
samaá¹‡adhammakiriyaá¹ƒ te ca sahÄ• ye anussaritvÄ• ``tesu eko \Be II 147/ parinibbuto,
katthÄ• â€™â€™ ti \Ne II 133/ Ä• vajjento ``devalokÄ• cavitvÄ• jambudÄ«pe uppanno buc
jÄ• nÄ• tÄ«â€™â€™ ti Ã±atvÄ• ``handa naá¹ƒ buddhupasevanÄ• ya niyojemÄ«â€™â€™ t
abhisaá¹…kharitvÄ• rattibhÄ• ge tassa assamamÄ• gamma \Ee II 422/ Ä• kÄ• se á¹-hatvÄ
pakkosi. so niddÄ• yamÄ• no tikkhattuá¹ƒ taá¹ƒ saddaá¹ƒ sutvÄ• nikkhamma obhÄ• saá¹ƒ
aá¹-á¹-hÄ• si. tato taá¹ƒ brahmÄ• Ä• ha --- ``ahaá¹ƒ sabhiya tavatthÄ• ya vÄ«sati paÃ±he Ä
uggaá¹‡ha. yo ca te samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• ime paÃ±he puá¹-á¹-ho byÄ• karoti,
brahmacariyaá¹ƒ careyyÄ• sÄ«â€™â€™ ti. imaá¹ƒ devaputtaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ
devatÄ• ya paÃ±hÄ• uddiá¹-á¹-hÄ• hontÄ«â€™â€™ ti. __uddiá¹-á¹-hÄ• _ti uddesamattene

evaá¹ƒ vutte ca ne sabhiyo ekavacaneneva padapaá¹-ipÄ• á¹-iyÄ• uggahesi. atha so brahm
buddhuppÄ• daá¹ƒ nÄ• cikkhi. ``atthaá¹ƒ gavesamÄ• no paribbÄ• jako sayameva satthÄ• ra
ca samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ tucchabhÄ• vaâ€™â€™ nti iminÄ• panÄ• dhippÄ• yena
pe ... careyyÄ• sÄ«â€™â€™ ti. theragÄ• thÄ• su pana catukkanipÄ• te sabhiyattherÄ• pad
bhaá¹‡anti ``sÄ• cassa mÄ• tÄ• attano vippaá¹-ipattiá¹ƒ cintetvÄ• taá¹ƒ jigucchamÄ• nÄ•
brahmaloke uppannÄ• , tÄ• ya brahmadevatÄ• ya te paÃ±hÄ• uddiá¹-á¹-hÄ• â€™â€™ ti.

__ye te_ti idÄ• ni vattabbÄ• naá¹ƒ uddesapaccuddeso. __samaá¹‡abrÄ• hmaá¹‡Ä• _ti pab
lokasammutiyÄ• ca samaá¹‡Ä• ceva brÄ• hmaá¹‡Ä• ca. __saá¹…ghino_ti gaá¹‡avanto. _
``sabbaÃ±Ã±uno mayaâ€™â€™ nti evaá¹ƒ paá¹-iÃ±Ã±Ä• tÄ• ro. __gaá¹‡Ä• cariyÄ• _ti udd
pabbajitagahaá¹-á¹-hagaá¹‡assa Ä• cariyÄ• . __Ã±Ä• tÄ• _ti abhiÃ±Ã±Ä• tÄ• , vissutÄ• pÄ
__yasassino_ti lÄ• bhaparivÄ• rasampannÄ• . __titthakarÄ• _ti tesaá¹ƒ diá¹-á¹-hÄ• nugatiá¹
otaritabbÄ• naá¹ƒ ogÄ• hitabbÄ• naá¹ƒ diá¹-á¹-hititthÄ• naá¹ƒ kattÄ• ro. __sÄ• dhusammatÄ
``sÄ• dhavo ete santo sappurisÄ• â€™â€™ ti evaá¹ƒ bahujanassa sammatÄ• .

__seyyathida_nti \Be II 148/ katame teti ce-iccetasmiá¹ƒ atthe nipÄ• to. __pÅ«raá¹‡o_ti nÄ•
gottaá¹ƒ. so kira jÄ• tiyÄ• dÄ• so, dÄ• sasataá¹ƒ \Ee II 423/ pÅ«rento jÄ• to. tenassa ``pÅ«
nÄ• mamakaá¹ƒsu. palÄ• yitvÄ• pana naggesu pabbajitvÄ• ``kassapo ahaâ€™â€™ nti got
paccaÃ±Ã±Ä• si. __makkhalÄ«_ti nÄ• maá¹ƒ, gosÄ• lÄ• ya jÄ• tattÄ• __gosÄ• lo_tipi vucca
eva, palÄ• yitvÄ• pabbaji, sabbaÃ±Ã±utaÃ±ca paccaÃ±Ã±Ä• si. __ajito_ti nÄ• maá¹ƒ, appic
dhÄ• reti, tena __kesakambalo_tipi vuccati, sopi sabbaÃ±Ã±utaá¹ƒ paccaÃ±Ã±Ä• si \Ne II 1
nÄ• maá¹ƒ, __kaccÄ• yano_ti gottaá¹ƒ. appicchavasena udake jÄ«vasaÃ±Ã±Ä• ya ca nhÄ•
paá¹-ikkhitto, sopi sabbaÃ±Ã±utaá¹ƒ paccaÃ±Ã±Ä• si. __saÃ±cayo_ti nÄ• maá¹ƒ, belaá¹-á¹
__belaá¹-á¹-haputto_ti vuccati, sopi sabbaÃ±Ã±utaá¹ƒ paccaÃ±Ã±Ä• si. __nigaá¹‡á¹-ho_ti p
__nÄ• á¹-aputto_ti pitunÄ• mena vuccati. nÄ• á¹-oti kira nÄ• massa pitÄ• , tassa puttoti nÄ•
sabbaÃ±Ã±utaá¹ƒ paccaÃ±Ã±Ä• si. sabbepi paÃ±casatapaÃ±casatasissaparivÄ• rÄ• ahes
__te paÃ±he_ti te vÄ«sati paÃ±he. __te_ti te cha satthÄ• ro. __na sampÄ• yantÄ«_ti na sam
cittacetasikÄ• naá¹ƒ Ä• vilabhÄ• vaá¹ƒ. __dosa_nti paduá¹-á¹-hacittataá¹ƒ, tadubhayampeta
kodhassevÄ• dhivacanaá¹ƒ. __appaccaya_nti appatÄ«tatÄ• , domanassanti vuttaá¹ƒ hoti. _
kÄ• yavacÄ«vikÄ• rena pakÄ• senti, pÄ• kaá¹-aá¹ƒ karonti.

__hÄ«nÄ• yÄ• _ti gahaá¹-á¹-habhÄ• vÄ• ya. gahaá¹-á¹-habhÄ• vo hi pabbajjaá¹ƒ upanidhÄ
hÄ«nakÄ• masukhapaá¹-isevanato vÄ• ``hÄ«noâ€™â€™ ti vuccati. uccÄ• pabbajjÄ• . __Ä
__kÄ• me paribhuÃ±jeyya_nti kÄ• me paá¹-iseveyyaá¹ƒ. iti kirassa sabbaÃ±Ã±upaá¹-iÃ±Ã±
tucchakattaá¹ƒ disvÄ• ahosi. uppannaparivitakkavaseneva ca Ä• gantvÄ• punappunaá¹ƒ v
kho sabhiyassa paribbÄ• jakassa etadahosi --- ``ayampi kho samaá¹‡oâ€™â€™ _ti ca __ ``
_ti ca __ ``samaá¹‡o kho daharoti na uÃ±Ã±Ä• tabboâ€™â€™ _ti cÄ• ti evamÄ• di. tattha _
padÄ• ni vuttanayÄ• neva. __therÄ• _ti attano samaá¹‡adhamme thirabhÄ• vappattÄ• . __r
ratanaÃ±Ã±Å«, ``nibbÄ• naratanaá¹ƒ jÄ• nÄ• ma mayaâ€™â€™ nti evaá¹ƒ sakÄ• ya paá¹-i
bahurattividÅ« vÄ• . ciraá¹ƒ pabbajitÄ• naá¹ƒ etesanti __cirapabbajitÄ• _. __na uÃ±Ã±Ä• ta
na nÄ«caá¹ƒ katvÄ• jÄ• nitabboti vuttaá¹ƒ \Be II 149/ hoti. __na paribhotabbo_ti na paribha
Ã±assatÄ«â€™â€™ ti evaá¹ƒ na gahetabboti vuttaá¹ƒ hoti.

<516> __kaá¹…khÄ« vecikicchÄ«_ti sabhiyo bhagavatÄ• saddhiá¹ƒ sammodamÄ• no eva
rÅ«pasampattidamÅ«pasamasÅ«citaá¹ƒ sabbaÃ±Ã±utaá¹ƒ sambhÄ• vayamÄ• no vigatuddl

vecikicchÄ«â€™â€™ ti. tattha ``labheyyaá¹ƒ nu kho imesaá¹ƒ byÄ• karaá¹‡aâ€™â€™ nti e
byÄ• karaá¹‡akaá¹…khÄ• ya __kaá¹…khÄ«_. ``ko nu kho imassimassa ca paÃ±hassa attho
__vecikicchÄ«_. dubbalavicikicchÄ• ya vÄ• tesaá¹ƒ paÃ±hÄ• naá¹ƒ atthe kaá¹…khanato ka
vicinanto kicchatiyeva, na sakkoti sanniá¹-á¹-hÄ• tunti vecikicchÄ«. __abhikaá¹…khamÄ• no
patthayamÄ• no. __tesantakaro_ti tesaá¹ƒ paÃ±hÄ• naá¹ƒ antakaro. bhavantova evaá¹ƒ bh
``paÃ±he me puá¹-á¹-ho ... pe ... byÄ• karohi meâ€™â€™ _ti. tattha __paÃ±he me_ti paÃ±h
pucchito. __anupubba_nti \Ne II 135/ paÃ±hapaá¹-ipÄ• á¹-iyÄ• __anudhamma_nti atthÄ• n
Ä• ropento. __byÄ• karohi me_ti mayhaá¹ƒ byÄ• karohi.

<517> __dÅ«rato_ti so kira ito cito cÄ• hiá¹‡á¸• anto sattayojanasatamaggato Ä• gato. tenÄ
``dÅ«rato Ä• gatosÄ«â€™â€™ _ti, kassapassa bhagavato vÄ• sÄ• sanato Ä• gatattÄ• ``dÅ
naá¹ƒ Ä• ha.

<518> __puccha ma_nti imÄ• ya panassa gÄ• thÄ• ya sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ•
manasÄ• icchasi.

__yaá¹ƒ vatÄ• ha_nti yaá¹ƒ vata ahaá¹ƒ. __attamano_ti pÄ«tipÄ• mojjasomanassehi phuá¹
kÄ• yena cittena ca abbhunnato \Ee II 425/. idaá¹ƒ pana padaá¹ƒ na sabbapÄ• á¹-hesu atth
attamano, te dassento Ä• ha --- __ ``pamudito pÄ«tisomanassajÄ• toâ€™â€™ _ti.

<519> __kiá¹ƒ pattina_nti kiá¹ƒ pattaá¹ƒ kimadhigataá¹ƒ. __sorata_nti suvÅ«pasantaá¹ƒ. ``
pÄ• á¹-ho, suá¹-á¹-hu uparatanti attho. __danta_nti damitaá¹ƒ. __buddho_ti vibuddho, buddh
evaá¹ƒ sabhiyo ekekÄ• ya gÄ• thÄ• ya cattÄ• ro cattÄ• ro katvÄ• paÃ±cahi gÄ• thÄ• hi vÄ«
panassa ekamekaá¹ƒ \Be II 150/ paÃ±haá¹ƒ ekamekÄ• ya gÄ• thÄ• ya katvÄ• arahattanikÅ
gÄ• thÄ• hi byÄ• kÄ• si.

<520> tattha yasmÄ• bhinnakileso paramatthabhikkhu, so ca nibbÄ• nappatto hoti, tasmÄ•
pattinamÄ• hu bhikkhunaâ€™â€™ nti imaá¹ƒ paÃ±haá¹ƒ byÄ• karonto __ ``pajjenÄ• â€™â€
yo attanÄ• bhÄ• vitena maggena __parinibbÄ• nagato_ kilesaparinibbÄ• naá¹ƒ patto, parin
__vitiá¹‡á¹‡akaá¹…kho_ vipattisampattihÄ• nibuddhiucchedasassataapuÃ±Ã±apuÃ±Ã±abh
vippahÄ• ya, _ maggavÄ• saá¹ƒ __vusitavÄ• khÄ«á¹‡apunabbhavo_ti ca etesaá¹ƒ thutivac
bhikkhÅ«ti.

<521> yasmÄ• pana vippaá¹-ipattito suá¹-á¹-hu uparatabhÄ• vena nÄ• nappakÄ• rakilesav
tasmÄ• tamatthaá¹ƒ dassento __ ``sabbattha upekkhakoâ€™â€™ _tiÄ• dinÄ• nayena duti
tassattho --- yo __sabbattha_ rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu ``cakkhunÄ• rÅ«paá¹ƒ disvÄ
hoti, na dummanoâ€™â€™ ti evaá¹ƒ pavattÄ• ya chaá¸·aá¹…gupekkhÄ• ya __upekkhako, _
__satimÄ• , na so hiá¹ƒsati_ neva hiá¹ƒsati __kaÃ±ci_ tasathÄ• varÄ• dibhedaá¹ƒ sattaá¹ƒ _

loke, tiá¹‡á¹‡oghattÄ• __tiá¹‡á¹‡o, _ samitapÄ• pattÄ• __samaá¹‡o, _ Ä• vilasaá¹…kappa
__yassa_ cime rÄ• gadosamohamÄ• nadiá¹-á¹-hikilesaduccaritasaá¹…khÄ• tÄ• __sattussa
sukhumÄ• vÄ• __na santi, so_ imÄ• ya upekkhÄ• vihÄ• ritÄ• ya sativepullatÄ• ya ahiá¹ƒsa
suá¹-á¹-hu uparatabhÄ• vena iminÄ• oghÄ• dinÄ• nappakÄ• rakilesavÅ«pasamena \Ee II 4

<522> yasmÄ• ca bhÄ• vitindriyo nibbhayo nibbikÄ• ro danto hoti, tasmÄ• tamatthaá¹ƒ da
``yassindriyÄ• nÄ«â€™â€™ _ti gÄ• thÄ• ya tatiyapaÃ±haá¹ƒ byÄ• kÄ• si. tassattho --- __ya
chaá¸·indriyÄ• ni_ gocarabhÄ• vanÄ• ya aniccÄ• ditilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vÄ• sanÄ•
satisampajaÃ±Ã±agandhaá¹ƒ gÄ• hÄ• petvÄ• __ca bhÄ• vitÄ• ni, _ tÄ• ni ca kho yathÄ• _
gocarabhÄ• vanÄ• ya, evaá¹ƒ pana __bahiddhÄ• ca sabbaloke_ti yattha yattha indriyÄ• na
vÄ• sambhavo, tattha tattha nÄ• bhijjhÄ• divasena __bhÄ• vitÄ• nÄ«_ti \Be II 151/ evaá¹ƒ _
paá¹-ivijjhitvÄ• __imaá¹ƒ paraÃ±ca lokaá¹ƒ_ sakasantatikkhandhalokaá¹ƒ parasantatikkhan
adandhamaraá¹‡aá¹ƒ maritukÄ• mo __kÄ• laá¹ƒ kaá¹…khati, _ jÄ«vitakkhayakÄ• laá¹ƒ Ä• g
bhÄ• yati maraá¹‡assa. yathÄ• ha thero ---

``maraá¹‡e me bhayaá¹ƒ natthi, nikanti natthi jÄ«viteâ€™â€™. (Th 20).

``nÄ• bhikaá¹…khÄ• mi maraá¹‡aá¹ƒ, nÄ• bhikaá¹…khÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 606).

__bhÄ• vito sa danto_ti evaá¹ƒ bhÄ• vitindriyo so dantoti.

<523> yasmÄ• pana buddho nÄ• ma buddhisampanno kilesaniddÄ• vibuddho ca, tasmÄ•
``kappÄ• nÄ«â€™â€™ _ti gÄ• thÄ• ya catutthapaÃ±haá¹ƒ byÄ• kÄ• si. tattha __kappÄ• nÄ
hi tathÄ• tathÄ• vikappanato ``kappÄ• nÄ«â€™â€™ ti vuccanti. __viceyyÄ• _ti aniccÄ• dib
__kevalÄ• nÄ«_ti sakalÄ• ni. __saá¹ƒsÄ• ra_nti yo cÄ• yaá¹ƒ ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || ---

evaá¹ƒ \Ne II 137/ khandhÄ• dipaá¹-ipÄ• á¹-isaá¹…khÄ• to saá¹ƒsÄ• ro, taá¹ƒ saá¹ƒsÄ• raÃ
ettÄ• vatÄ• khandhÄ• naá¹ƒ mÅ«labhÅ«tesu kammakilesesu khandhesu cÄ• ti evaá¹ƒ tÄ«s
Ä• ha. __dubhayaá¹ƒ cutÅ«papÄ• ta_nti sattÄ• naá¹ƒ cutiá¹ƒ upapÄ• tanti imaÃ±ca \Ee II 4
Ã±atvÄ• ti attho. etena cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ Ä• ha. __vigatarajamanaá¹…gaá¹‡aá¹ƒ
rÄ• gÄ• dirajÄ• naá¹ƒ vigamÄ• aá¹…gaá¹‡Ä• naá¹ƒ abhÄ• vÄ• malÄ• naÃ±ca vigamÄ• vi
visuddhaá¹ƒ. __pattaá¹ƒ jÄ• tikhaya_nti nibbÄ• naá¹ƒ pattaá¹ƒ. __tamÄ• hu buddha_nti taá¹

lokuttaravipassanÄ• ya cutÅ«papÄ• taÃ±Ä• á¹‡abhedÄ• ya buddhiyÄ• sampannattÄ• imÄ
kilesaniddÄ• vibuddhattÄ• tÄ• ya paá¹-ipadÄ• ya jÄ• tikkhayaá¹ƒ pattaá¹ƒ buddhamÄ• hu.

atha vÄ• __kappÄ• ni viceyya kevalÄ• nÄ«_ti ``anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe ar
(It 99; Vin III 12) nayena vicinitvÄ• ti attho. etena paá¹-hamavijjamÄ• ha. __saá¹ƒsÄ• raá¹ƒ
cutÅ«papÄ• ta_nti sattÄ• naá¹ƒ cutiá¹ƒ upapÄ• tanti imaÃ±ca ubhayaá¹ƒ saá¹ƒsÄ• raá¹ƒ \B
sattÄ• â€™â€™ tiÄ• dinÄ• nayena vicinitvÄ• ti attho. etena dutiyavijjamÄ• ha. avasesena t
Ä• savakkhayaÃ±Ä• á¹‡ena hi vigatarajÄ• ditÄ• ca nibbÄ• nappatti ca hotÄ«ti. __tamÄ• hu
vijjattayabhedabuddhisampannaá¹ƒ taá¹ƒ buddhamÄ• hÅ«ti.

<525> evaá¹ƒ paá¹-hamagÄ• thÄ• ya vuttapaÃ±he vissajjetvÄ• dutiyagÄ• thÄ• ya vuttapa
brahmabhÄ• vaá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ patto paramatthabrÄ• hmaá¹‡o bÄ• hitasabbapÄ•
dassento __ ``bÄ• hitvÄ• â€™â€™ _ti gÄ• thÄ• ya paá¹-hamaá¹ƒ paÃ±haá¹ƒ byÄ• kÄ• si. t
__bÄ• hitvÄ• sabbapÄ• pakÄ• ni á¹-hitatto, _ á¹-hito icceva vuttaá¹ƒ hoti. bÄ• hitapÄ• pattÄ
vimalabhÄ• vaá¹ƒ brahmabhÄ• vaá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ patto, paá¹-ippassaddhasamÄ•
aggaphalasamÄ• dhinÄ• __sÄ• dhusamÄ• hito, _ saá¹ƒsÄ• rahetusamatikkamena __saá¹ƒ
pariniá¹-á¹-hitakiccatÄ• ya __kevalÄ«, so_ taá¹‡hÄ• diá¹-á¹-hÄ«hi anissitattÄ• __asito, _ lok
nibbikÄ• rattÄ• __ ``tÄ• dÄ«â€™â€™ _ti ca pavuccati. evaá¹ƒ thutiraho __sa brahmÄ• _ sc

<526> yasmÄ• pana samitapÄ• patÄ• ya samaá¹‡o, nhÄ• tapÄ• patÄ• ya \Ee II 428/ nhÄ•
nÄ• goti pavuccati, tasmÄ• tamatthaá¹ƒ dassento tato aparÄ• hi tÄ«hi gÄ• thÄ• hi tayo paÃ
__samitÄ• vÄ«_ti ariyamaggena kilese sametvÄ• á¹-hito. __samaá¹‡o pavuccate tathattÄ•
pavuccatÄ«ti. ettÄ• vatÄ• paÃ±ho byÄ• kato hoti, sesaá¹ƒ tasmiá¹ƒ samaá¹‡e sabhiyassa b
thutivacanaá¹ƒ. yo hi samitÄ• vÄ«, so puÃ±Ã±apÄ• pÄ• naá¹ƒ apaá¹-isandhikaraá¹‡ena \Ne
puÃ±Ã±apÄ• paá¹ƒ rajÄ• naá¹ƒ vigamena virajo, aniccÄ• divasena Ã±atvÄ• imaá¹ƒ paraÃ±
upÄ• tivatto tÄ• di ca hoti.

<527> __ninhÄ• ya ... pe ... nhÄ• tako_ti ettha pana yo ajjhattabahiddhÄ• saá¹…khÄ• te sa
ajjhattabahiddhÄ• rammaá¹‡avasena uppattirahÄ• ni sabbapÄ• pakÄ• ni maggaÃ±Ä• á¹‡en
ninhÄ• tapÄ• pakatÄ• ya taá¹‡hÄ• diá¹-á¹-hikappehi kappiyesu devamanussesu kappaá¹ƒ n
evamattho daá¹-á¹-habbo.

<528> catutthagÄ• thÄ• yapi __Ä• guá¹ƒ na karoti kiÃ±ci loke_ti yo loke appamattakampi p
Ä• guá¹ƒ na karoti, nÄ• go pavuccate tathattÄ• ti \Be II 153/. ettÄ• vatÄ• paÃ±ho byÄ• kato
pubbanayeneva thutivacanaá¹ƒ. yo hi maggena pahÄ«naÄ• guttÄ• Ä• guá¹ƒ na karoti, so k
dasasaÃ±Ã±ojanabhedÄ• ni ca sabbabandhanÄ• ni visajja jahitvÄ• sabbattha khandhÄ• dÄ
sajjati, dvÄ«hi ca vimuttÄ«hi vimutto, tÄ• di ca hotÄ«ti.

<530> evaá¹ƒ dutiyagÄ• thÄ• ya vuttapaÃ±he vissajjetvÄ• tatiyagÄ• thÄ• ya vuttapaÃ±hes
``khettÄ• nÄ«â€™â€™ ti Ä• yatanÄ• ni vuccanti. yathÄ• ha --- ``cakkhupetaá¹ƒ cakkhÄ• yat
khettampetaá¹ƒ vatthupetaâ€™â€™ nti (Dhs 596-598). tÄ• ni vijeyya vijetvÄ• abhibhavitvÄ
aniccÄ• dibhÄ• vena vicinitvÄ• upaparikkhitvÄ• __kevalÄ• ni_ anavasesÄ• ni, visesato par
__dibbaá¹ƒ mÄ• nusakaÃ±ca brahmakhettaá¹ƒ, _ yaá¹ƒ dibbaá¹ƒ \Ee II 429/ dvÄ• dasÄ• ya
mÄ• nusakaÃ±ca, yaÃ±ca brahmakhettaá¹ƒ chaá¸·Ä• yatane cakkhÄ• yatanÄ• didvÄ• dasÄ
vijeyya viceyya vÄ• . yato yadetaá¹ƒ sabbesaá¹ƒ khettÄ• naá¹ƒ mÅ«labandhanaá¹ƒ avijjÄ• l
__sabbakhettamÅ«labandhanÄ• pamutto_. evametesaá¹ƒ khettÄ• naá¹ƒ vijitattÄ• vicinitatt
nÄ• ma hoti, tasmÄ• __ ``khettÄ• nÄ«â€™â€™ _ti imÄ• ya gÄ• thÄ• ya paá¹-hamapaÃ±ha
``kammaá¹ƒ khettaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ bÄ«jaá¹ƒ, taá¹‡hÄ• snehoâ€™â€™ ti (AN a III 77
khettÄ• nÄ«ti vadanti. __dibbaá¹ƒ mÄ• nusakaÃ±ca brahmakhetta_nti ettha ca devÅ«pagaá
manussÅ«pagaá¹ƒ kammaá¹ƒ mÄ• nusakaá¹ƒ, brahmÅ«pagaá¹ƒ kammaá¹ƒ brahmakhettan
vuttanayameva.

<531> yasmÄ• pana sakaá¹-á¹-hena kosasadisattÄ• ``kosÄ• nÄ«â€™â€™ ti kammÄ• ni v
samucchedanÄ• kusalo hoti, tasmÄ• tamatthaá¹ƒ dassento __ ``kosÄ• nÄ«â€™â€™ _ti gÄ
byÄ• kÄ• si. tassattho --- lokiyalokuttaravipassanÄ• ya visayato kiccato ca aniccÄ• dibhÄ• v
kusalÄ• kusalakammasaá¹…khÄ• tÄ• ni \Ne II 139/ __kosÄ• ni viceyya kevalÄ• ni, _ visesa
aá¹-á¹-hakÄ• mÄ• vacarakusalacetanÄ• bhedaá¹ƒ __dibbaá¹ƒ mÄ• nusakaÃ±ca_ navamah
__brahmakosaá¹ƒ_ viceyya. tato imÄ• ya maggabhÄ• vanÄ• ya avijjÄ• bhavataá¹‡hÄ• dibh
mÅ«labandhanÄ• pamutto, evametesaá¹ƒ kosÄ• naá¹ƒ lunanÄ• __ ``kusaloâ€™â€™ _ti p
ca hotÄ«ti. atha vÄ• sattÄ• naá¹ƒ \Be II 154/ dhammÄ• naÃ±ca nivÄ• saá¹-á¹-hena asikosa
``kosÄ• nÄ«â€™â€™ ti tayo bhavÄ• dvÄ• dasÄ• yatanÄ• ni ca veditabbÄ• ni. evamettha y

<532> yasmÄ• ca na kevalaá¹ƒ paá¹‡á¸• atÄ«ti iminÄ• va ``paá¹‡á¸• itoâ€™â€™ ti vuccat
paá¹‡á¸• arÄ• ni ito upagato pavicayapaÃ±Ã±Ä• ya allÄ«notipi ``paá¹‡á¸• itoâ€™â€™ ti vuc
dassento __ ``dubhayÄ• nÄ«â€™â€™ _ti gÄ• thÄ• ya tatiyapaÃ±haá¹ƒ byÄ• kÄ• si \Ee II 43
__ajjhattaá¹ƒ bahiddhÄ• cÄ• _ti evaá¹ƒ __ubhayÄ• ni_ aniccÄ• dibhÄ• vena __viceyya. paá
Ä• yatanÄ• ni. tÄ• ni hi pakatiparisuddhattÄ• ruá¸·hiyÄ• ca evaá¹ƒ vuccanti, tÄ• ni viceyya
niddhantamalattÄ• __suddhipaÃ±Ã±o paá¹‡á¸• ito_ti __pavuccati tathattÄ• , _ yasmÄ• tÄ•
paÃ±Ã±Ä• ya ito hoti, sesamassa thutivacanaá¹ƒ. so hi pÄ• papuÃ±Ã±asaá¹…khÄ• taá¹ƒ ka
tÄ• dÄ« ca hoti, tasmÄ• evaá¹ƒ thuto.

<533> yasmÄ• pana ``monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe
Ã±Ä• á¹‡ena samannÄ• gato munÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ• tamatthaá¹ƒ dassento __
gÄ• thÄ• ya catutthapaÃ±haá¹ƒ byÄ• kÄ• si. tassattho --- yvÄ• yaá¹ƒ akusalakusalappabhe
dhammo, taá¹ƒ __ajjhattaá¹ƒ bahiddhÄ• _ti imasmiá¹ƒ __sabbaloke_ pavicayaÃ±Ä• á¹‡ena
Ã±atvÄ• dhammaá¹ƒ_ tassa Ã±Ä• tattÄ• eva rÄ• gÄ• dibhedato sattavidhaá¹ƒ __saá¹…ga

duvidhaá¹ƒ __jÄ• laÃ±ca aticca_ atikkamitvÄ• á¹-hito. so tena monasaá¹…khÄ• tena pavica
samannÄ• gatattÄ• __muni. devamanussehi pÅ«janÄ«yo_ti idaá¹ƒ panassa thutivacanaá¹ƒ
khÄ«á¹‡Ä• savamunittÄ• devamanussÄ• naá¹ƒ pÅ«jÄ• raho hoti, tasmÄ• evaá¹ƒ thuto.

<535> evaá¹ƒ tatiyagÄ• thÄ• ya vuttapaÃ±he vissajjetvÄ• catutthagÄ• thÄ• ya vuttapaÃ±h
maggaÃ±Ä• á¹‡avedehi kilesakkhayaá¹ƒ karonto gato, so paramatthato __vedagÅ«_ nÄ• m
sabbasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ satthasaÃ±Ã±itÄ• ni __vedÄ• ni, _ tÄ• yeva maggabh
aniccÄ• divasena __viceyya_. tattha chandarÄ• gappahÄ• nena tameva \Be II 155/ __sabba
vedapaccayÄ• vÄ• aÃ±Ã±athÄ• vÄ• uppajjanti vedanÄ• \Ee II 431/, tÄ• su __sabbaveda
tasmÄ• tamatthaá¹ƒ dassento ``idaá¹ƒ \Ne II 140/ pattinaâ€™â€™ nti avatvÄ• __ ``vedÄ• n
paá¹-hamapaÃ±haá¹ƒ byÄ• kÄ• si. yasmÄ• vÄ• yo pavicayapaÃ±Ã±Ä• ya vedÄ• ni viceyya
sabbaá¹ƒ vedamaticca vattati, so satthasaÃ±Ã±itÄ• ni vedÄ• ni gato Ã±Ä• to atikkanto ca ho
vÄ«tarÄ• go, sopi vedanÄ• saÃ±Ã±itÄ• ni vedÄ• ni gato atikkanto ca hoti. vedÄ• ni gatotipi v
atthaá¹ƒ dassento ``idaá¹ƒ pattinaâ€™â€™ nti avatvÄ• imÄ• ya gÄ• thÄ• ya paá¹-hamapaÃ

<536> yasmÄ• pana dutiyapaÃ±he __ ``anuviditoâ€™â€™ _ti anubuddho vuccati, so ca _
papaÃ±canÄ• marÅ«paá¹ƒ ajjhattaá¹ƒ_ attano santÄ• ne taá¹‡hÄ• mÄ• nadiá¹-á¹-hibhedaá
nÄ• marÅ«paÃ±ca aniccÄ• nupassanÄ• dÄ«hi anuvicca anuviditvÄ• , na kevalaÃ±ca __ajjh
rogamÅ«laá¹ƒ, _ parasantÄ• ne ca imassa nÄ• marÅ«parogassa mÅ«laá¹ƒ avijjÄ• bhavataá
papaÃ±caá¹ƒ anuvicca tÄ• ya bhÄ• vanÄ• ya sabbesaá¹ƒ rogÄ• naá¹ƒ mÅ«labandhanÄ• , s
mÅ«labandhanÄ• , avijjÄ• bhavataá¹‡hÄ• dibhedÄ• , tasmÄ• eva vÄ• papaÃ±cÄ• pamutt
``anuviccÄ• â€™â€™ ti gÄ• thÄ• ya dutiyapaÃ±haá¹ƒ byÄ• kÄ• si.

<537> ``kathaÃ±ca vÄ«riyavÄ• â€™â€™ ti ettha pana yasmÄ• yo ariyamaggena sabbapÄ
viratattÄ• ca Ä• yatiá¹ƒ apaá¹-isandhitÄ• ya __nirayadukkhaá¹ƒ aticca_ á¹-hito vÄ«riyavÄ• s
khÄ«á¹‡Ä• savo ``vÄ«riyavÄ• â€™â€™ ti vattabbataá¹ƒ arahati, tasmÄ• tamatthaá¹ƒ dasse
gÄ• thÄ• ya tatiyapaÃ±haá¹ƒ byÄ• kÄ• si. __padhÄ• navÄ• dhÄ«ro tÄ• dÄ«_ti imÄ• ni pana
padhÄ• navÄ• maggajhÄ• napadhÄ• nena, dhÄ«ro kilesÄ• rividdhaá¹ƒsanasamatthatÄ• ya
evaá¹ƒ thuto. sesaá¹ƒ yojetvÄ• vattabbaá¹ƒ.

<538> ``Ä• jÄ• niyo kinti nÄ• ma hotÄ«â€™â€™ ti ettha pana yasmÄ• \Ee II 432/ pahÄ«na
kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±Ã±Å« asso vÄ• hatthÄ« vÄ• ``Ä• jÄ• niyo hotÄ«â€™â€™ ti \Be
tassa sabbaso te dosÄ• pahÄ«nÄ• eva, khÄ«á¹‡Ä• savassa pana te pahÄ«nÄ• , tasmÄ• s
paramatthato vattabbataá¹ƒ arahatÄ«ti dassento __ ``yassÄ• â€™â€™ _ti gÄ• thÄ• ya catu
tassattho --- __ajjhattaá¹ƒ bahiddhÄ• cÄ• _ti evaá¹ƒ ajjhattabahiddhÄ• saÃ±Ã±ojanasaá¹…
lunÄ• ni bandhanÄ• ni_ paÃ±Ã±Ä• satthena chinnÄ• ni padÄ• litÄ• ni. __saá¹…gamÅ«la_nt
saá¹…gassa sajjanÄ• ya anatikkamanÄ• ya mÅ«laá¹ƒ honti, atha vÄ• yassa assu lunÄ• ni
yÄ• ni ajjhattaá¹ƒ bahiddhÄ• ca saá¹…gamÅ«lÄ• ni honti, so sabbasmÄ• saá¹…gÄ• naá¹ƒ

sabbasaá¹…gÄ• naá¹ƒ vÄ• mÅ«labhÅ«tÄ• bandhanÄ• pamutto __ ``Ä• jÄ• niyoâ€™â€™
hotÄ«ti.

<540> evaá¹ƒ \Ne II 141/ catutthagÄ• thÄ• ya vuttapaÃ±he vissajjetvÄ• paÃ±camagÄ• thÄ
yaá¹ƒ chandajjhenamattena akkharacintakÄ• sottiyaá¹ƒ vaá¹‡á¹‡ayanti, vohÄ• ramattasotti
bÄ• husaccena nissutapÄ• patÄ• ya ca paramatthasottiyo hoti, tasmÄ• tamatthaá¹ƒ dasser
nti avatvÄ• __ ``sutvÄ• â€™â€™ _ti gÄ• thÄ• ya paá¹-hamapaÃ±haá¹ƒ byÄ• kÄ• si. tassat
sutamayapaÃ±Ã±Ä• kiccavasena __sutvÄ• _ kÄ• tabbakiccavasena vÄ• sutvÄ• vipassanÄ
aniccÄ• divasena __abhiÃ±Ã±Ä• ya sÄ• vajjÄ• navajjaá¹ƒ yadatthi kiÃ±ci, _ imÄ• ya paá¹-ip
kilesaá¹-á¹-hÄ• niye ca dhamme abhibhavitvÄ• abhibhÅ«ti saá¹…khaá¹ƒ gato, taá¹ƒ sutvÄ•
abhiÃ±Ã±Ä• ya loke sÄ• vajjÄ• navajjaá¹ƒ yadatthi kiÃ±ci, __abhibhuá¹ƒ_ sutavattÄ• __sot
yo akathaá¹ƒkathÄ« kilesabandhanehi vimutto, rÄ• gÄ• dÄ«hi Ä«ghehi anÄ«gho ca hoti sab
khandhÄ• yatanÄ• dÄ«su, tasmÄ• taá¹ƒ __akathaá¹ƒkathiá¹ƒ vimuttaá¹ƒ anÄ«ghaá¹ƒ sabb
``sottiyoâ€™â€™ ti Ä• hÅ«ti.

<541> yasmÄ• pana hitakÄ• mena janena \Ee II 433/ araá¹‡Ä«yato ariyo hoti, abhigamanÄ
yehi guá¹‡ehi so araá¹‡Ä«yo hoti, te dassentÄ• __ ``chetvÄ• â€™â€™ _ti gÄ• thÄ• ya dutiy
tassattho --- cattÄ• ri __Ä• savÄ• ni_ dve ca__ Ä• layÄ• ni_ paÃ±Ã±Ä• satthena __chetvÄ•
catumaggaÃ±Ä• á¹‡Ä« __so_ punabbhavavasena __na upeti_ \Be II 157/ __gabbhaseyyaá
upagacchati, kÄ• mÄ• dibhedaÃ±ca __saÃ±Ã±aá¹ƒ tividhaá¹ƒ_. kÄ• maguá¹‡asaá¹…khÄ• t
panuditvÄ• taá¹‡hÄ• diá¹-á¹-hikappÄ• naá¹ƒ aÃ±Ã±atarampi __kappaá¹ƒ na eti, _ evaá¹ƒ
Ä• savacchedÄ• diguá¹‡asamannÄ• gataá¹ƒ __tamÄ• hu ariyo_ti. yasmÄ• vÄ• pÄ• pakeh
anirÄ«yanÄ• , tasmÄ• tampi atthaá¹ƒ dassento imÄ• ya gÄ• thÄ• ya dutiyapaÃ±haá¹ƒ byÄ•
pÄ• pakÄ• dhammÄ• anayasammatÄ• , te cÄ• nena chinnÄ• panunnÄ• , na ca tehi kamp
ca tesu irÄ«yati tasmÄ• Ä• rakÄ• ssa honti pÄ• pakÄ• dhammÄ• ti iminÄ• patthena. anaye
iminÄ• patthena tamÄ• hu ariyoti ca evampettha yojanÄ• veditabbÄ• . ``vidvÄ• so na upeti
idaá¹ƒ pana imasmiá¹ƒ atthavikappe thutivacanameva hoti.

<542> ``kathaá¹ƒ caraá¹‡avÄ• â€™â€™ ti ettha pana yasmÄ• caraá¹‡ehi pattabbaá¹ƒ pat
vattabbataá¹ƒ arahati, tasmÄ• taá¹ƒ dassento __ ``yo idhÄ• â€™â€™ _ti gÄ• thÄ• ya tatiya
tattha __yo idhÄ• _ti yo imasmiá¹ƒ sÄ• sane. __caraá¹‡esÅ«_ti sÄ«lÄ• dÄ«su hemavatasut
vuttapannarasadhammesu. nimittatthe bhummavacanaá¹ƒ. __pattipatto_ti pattabbaá¹ƒ patto
caraá¹‡ahetu caraá¹‡apaccayÄ• pattabbaá¹ƒ arahattaá¹ƒ pattoti vuttaá¹ƒ hoti. __caraá¹‡av
142/ imÄ• ya caraá¹‡ehi pattabbapattiyÄ• caraá¹‡avÄ• hotÄ«ti. ettÄ• vatÄ• paÃ±ho byÄ•
thutivacanaá¹ƒ. yo hi caraá¹‡ehi pattipatto, so __kusalo_ ca hoti cheko, __sabbadÄ• _ ca __
nibbÄ• nadhammaá¹ƒ_ \Ee II 434/, niccaá¹ƒ nibbÄ• naninnacittatÄ• ya __sabbattha_ ca kha
dvÄ«hi ca vimuttÄ«hi __vimuttacitto_ hoti, __paá¹-ighÄ• yassa na santÄ«_ti.

<543> yasmÄ• pana kammÄ• dÄ«naá¹ƒ paribbÄ• janena paribbÄ• jako nÄ• ma hoti, tasm
``dukkhavepakkaâ€™â€™ _nti gÄ• thÄ• ya catutthapaÃ±haá¹ƒ byÄ• kÄ• si. tattha vipÄ• ko
vepakkamassÄ• ti __dukkhavepakkaá¹ƒ_. pavattidukkhajananato sabbampi tedhÄ• tukakan
atÄ«taá¹ƒ. __adho_ti anÄ• gataá¹ƒ. __tiriyaá¹ƒ vÄ• pi majjhe_ti paccuppannaá¹ƒ. taÃ±hi na
tiriyaá¹ƒ ubhinnaÃ±ca antarÄ• , tena ``majjheâ€™â€™ ti vuttaá¹ƒ. __paribbÄ• jayitvÄ• _ti ni
niddhametvÄ• \Be II 158/. __pariÃ±Ã±acÄ• rÄ«_ti paÃ±Ã±Ä• ya paricchinditvÄ• caranto. a
apubbapadavaá¹‡á¹‡anÄ• . ayaá¹ƒ pana adhippÄ• yayojanÄ• --- yo tiyaddhapariyÄ• panna
kiÃ±ci kammaá¹ƒ, taá¹ƒ sabbampi ariyamaggena taá¹‡hÄ• vijjÄ• sinehe sosento apaá¹-isan
paribbÄ• jayitvÄ• tathÄ• paribbÄ• jitattÄ• eva ca taá¹ƒ kammaá¹ƒ pariÃ±Ã±Ä• ya caraá¹‡a
kevalaÃ±ca kammameva, mÄ• yaá¹ƒ mÄ• namathopi lobhakodhaá¹ƒ imepi dhamme pahÄ•
pariyantamakÄ• si nÄ• marÅ«paá¹ƒ, nÄ• marÅ«passa ca pariyantamakÄ• si paribbÄ• jesi id
kammÄ• dÄ«naá¹ƒ paribbÄ• janena taá¹ƒ paribbÄ• jakamÄ• hu. pattipattanti idaá¹ƒ panass

<544> evaá¹ƒ paÃ±habyÄ• karaá¹‡ena tuá¹-á¹-hassa pana sabhiyassa __ ``yÄ• ni ca tÄ«á¹
abhitthavanagÄ• thÄ• su __osaraá¹‡Ä• nÄ«_ti ogahaá¹‡Ä• ni titthÄ• ni, diá¹-á¹-hiyoti attho.
sakkÄ• yadiá¹-á¹-hiyÄ• saha brahmajÄ• le vuttadvÄ• saá¹-á¹-hidiá¹-á¹-higatÄ• ni gahetvÄ•
yasmÄ• ca tÄ• ni aÃ±Ã±atitthiyasamaá¹‡Ä• naá¹ƒ pavÄ• dabhÅ«tÄ• ni satthÄ• ni sitÄ• ni u
uppattivasena. uppattivasena pana yadetaá¹ƒ ``itthÄ« purisoâ€™â€™ ti saÃ±Ã±akkharaá¹ƒ
vohÄ• ranÄ• maá¹ƒ, yÄ• cÄ• yaá¹ƒ micchÄ• parivitakkÄ• nussavÄ• divasena ``evarÅ«pena
bÄ• lÄ• naá¹ƒ viparÄ«tasaÃ±Ã±Ä• uppajjati, tadubhayanissitÄ• ni tesaá¹ƒ vasena uppajjan
tÄ• ni ca bhagavÄ• __vineyya_ vinayitvÄ• __oghatamagÄ• _ oghatamaá¹ƒ oghandhakÄ• n
``oghantamagÄ• â€™â€™ tipi pÄ• á¹-ho, oghÄ• naá¹ƒ antaá¹ƒ agÄ• , tasmÄ• Ä• ha ``yÄ•
tamagÄ• â€™â€™ ti.

<545> tato paraá¹ƒ vaá¹-á¹-adukkhassa antaá¹ƒ pÄ• raÃ±ca nibbÄ• naá¹ƒ tappattiyÄ• duk
tappaá¹-ipakkhato \Ne II 143/ ca taá¹ƒ sandhÄ• yÄ• ha, ``antagÅ«si pÄ• ragÅ« dukkhassÄ•
pÄ• ragÅ« bhagavÄ• nibbÄ• naá¹ƒ gatattÄ• , taá¹ƒ Ä• lapanto Ä• ha, ``pÄ• ragÅ« antagÅ«
ayamettha sambandho. sammÄ• ca buddho sÄ• maÃ±ca buddhoti __sammÄ• sambuddho
maÃ±Ã±Ä• mi, na aÃ±Ã±anti accÄ• darena bhaá¹‡ati. __jutimÄ• _ti paresampi andhakÄ• ra
__mutimÄ• _ti aparappaccayaÃ±eyyaÃ±Ä• á¹‡asamatthÄ• ya mutiyÄ• paÃ±Ã±Ä• ya \Be II
__pahÅ«tapaÃ±Ã±o_ti anantapaÃ±Ã±o. idha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amadhippetaá¹ƒ. __
Ä• ha. __atÄ• resi ma_nti kaá¹…khÄ• to maá¹ƒ tÄ• resi.

546-9__._ __yaá¹ƒ me_tiÄ• digÄ• thÄ• ya namakkÄ• rakaraá¹‡aá¹ƒ bhaá¹‡ati. tattha __kaá
vÄ«satipaÃ±hanissitaá¹ƒ atthaá¹ƒ sandhÄ• yÄ• ha. so hi tena kaá¹…khito ahosi. __monapa
__vinaá¸·Ä«katÄ• _ti vigatanaá¸·Ä• katÄ• , ucchinnÄ• ti vuttaá¹ƒ hoti. __nÄ• ga nÄ• gassÄ•
Ä• mantanavacanaá¹ƒ, ekassa ``bhÄ• sato anumodantÄ«â€™â€™ ti iminÄ• sambandho. ``
pÄ• á¹-haseso. __sabbe devÄ• _ti Ä• kÄ• saá¹-á¹-hÄ• ca bhÅ«maá¹-á¹-hÄ• ca. __nÄ• rad

devagaá¹‡Ä• paÃ±Ã±avanto, tepi anumodantÄ«ti sabbaá¹ƒ pasÄ• dena ca namakkÄ• raka
436/.

550-53__._ anumodanÄ• rahaá¹ƒ byÄ• karaá¹‡asampadaá¹ƒ sutvÄ• __ ``namo teâ€™â€™
__purisÄ• jaÃ±Ã±Ä• _ti purisesu jÄ• tisampannaá¹ƒ. __paá¹-ipuggalo_ti paá¹-ibhÄ• go pugg
catusaccapaá¹-ivedhena, __satthÄ• _ anusÄ• saniyÄ• satthavÄ• hatÄ• ya ca, __mÄ• rÄ• b
__muni_ buddhamuni. __upadhÄ«_ti khandhakilesakÄ• maguá¹‡Ä• bhisaá¹…khÄ• rabhedÄ
abhirÅ«paá¹ƒ. __puÃ±Ã±e cÄ• _ti lokiye __na limpasi_ tesaá¹ƒ akaraá¹‡ena, pubbe katÄ• r
phalÅ«pabhogÄ• bhÄ• vena. taá¹ƒnimittena vÄ• taá¹‡hÄ• diá¹-á¹-hilepena. __vandati satth
gopphakesu pariggahetvÄ• paÃ±capatiá¹-á¹-hitaá¹ƒ vandi.

__aÃ±Ã±atitthiyapubbo_ti aÃ±Ã±atitthiyo eva. __Ä• kaá¹…khatÄ«_ti icchati. __Ä• raddhaci
abhirÄ• dhitacittÄ• . __apica mettha puggalavemattatÄ• viditÄ• _ti apica mayÄ• ettha aÃ±Ã
parivÄ• se puggalanÄ• nattaá¹ƒ viditaá¹ƒ, na sabbeneva parivasitabbanti. kena pana na par
jaá¹-ilehi, sÄ• kiyena jÄ• tiyÄ• , liá¹…gaá¹ƒ vijahitvÄ• Ä• gatena. avijahitvÄ• Ä• gatopi ca y
maggaphalapaá¹-ilÄ• bhÄ• ya hetusampanno hoti, tÄ• disova sabhiyo paribbÄ• jako. tasmÄ
sabhiya, titthiyavattapÅ«raá¹‡atthÄ• ya parivÄ• sakÄ• raá¹‡aá¹ƒ natthi, atthatthiko tvaá¹ƒ
`maggaphalapaá¹-ilÄ• bhÄ• ya hetusampannoâ€™ ti viditametaá¹ƒ mayÄ• â€™â€™ ti tassa
II 160/ Ä• ha --- ``apica \Ne II 144/ mettha puggalavemattatÄ• viditÄ• â€™â€™ ti. sabhiyo p
dassento Ä• ha __ ``sace bhanteâ€™â€™ _ti. taá¹ƒ sabbaá¹ƒ aÃ±Ã±aÃ±ca tathÄ• rÅ«paá¹
vuttanayattÄ• ca idha na vaá¹‡á¹‡itaá¹ƒ, yato pubbe vaá¹‡á¹‡itÄ• nusÄ• rena veditabbanti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya sabhiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. selasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 145/ \Ee II 437/ __me suta_nti selasuttaá¹ƒ. kÄ• uppatti? ayameva yÄ• ss
atthavaá¹‡á¹‡anÄ• kkamepi cassa pubbasadisaá¹ƒ pubbe vuttanayeneva veditabbaá¹ƒ. yaâ
uttÄ• natthÄ• ni padÄ• ni pariharantÄ• vaá¹‡á¹‡ayissÄ• ma. __aá¹…guttarÄ• pesÅ«_ti aá¹.
gaá¹…gÄ• ya pana yÄ• uttarena Ä• po, tÄ• saá¹ƒ avidÅ«rattÄ• ``uttarÄ• poâ€™â€™ tipi v
uttarena yÄ• Ä• poti? mahÄ• mahÄ«gaá¹…gÄ• ya.

tatrÄ• yaá¹ƒ tassÄ• nadiyÄ• Ä• vibhÄ• vatthaá¹ƒ Ä• dito pabhuti vaá¹‡á¹‡anÄ• --- ayaá¹ƒ
dasasahassayojanaparimÄ• á¹‡o. tattha catusahassayojanaparimÄ• á¹‡o padeso udakena
ti saá¹…khaá¹ƒ gato. tisahassayojanapamÄ• á¹‡e manussÄ• vasanti. tisahassayojanapam
patiá¹-á¹-hito ubbedhena paÃ±cayojanasatiko caturÄ• sÄ«tisahassakÅ«á¹-ehi paá¹-imaá¹‡á

sandamÄ• napaÃ±casatanadÄ«vicitto. yattha Ä• yÄ• mavitthÄ• rena gambhÄ«ratÄ• ya ca p
diyaá¸• á¸• hayojanasataparimaá¹‡á¸• alÄ• pÅ«raá¸·Ä• sasuttavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ•
mahÄ• sarÄ• patiá¹-á¹-hitÄ• .

tesu __anotatto_ sudassanakÅ«á¹-aá¹ƒ, citrakÅ«á¹-aá¹ƒ, kÄ• á¸·akÅ«á¹-aá¹ƒ, gandhamÄ•
kelÄ• sakÅ«á¹-anti imehi paÃ±cahi pabbatehi parikkhitto. tattha sudassanakÅ«á¹-aá¹ƒ suva
dviyojanasatubbedhaá¹ƒ antovaá¹…kaá¹ƒ kÄ• kamukhasaá¹‡á¹-hÄ• naá¹ƒ tameva \Be II 16
á¹-hitaá¹ƒ, citrakÅ«á¹-aá¹ƒ sabbaratanamayaá¹ƒ, kÄ• á¸·akÅ«á¹-aá¹ƒ aÃ±janamayaá¹ƒ, gan
sÄ• numayaá¹ƒ abbhantare muggavaá¹‡á¹‡aá¹ƒ \Ee II 438/ nÄ• nappakÄ• raosadhasaÃ±ch
kÄ• á¸·apakkhuposathadivase Ä• dittamiva aá¹…gÄ• raá¹ƒ jalantaá¹ƒ tiá¹-á¹-hati, kelÄ• sak
sabbÄ• ni sudassanena samÄ• nubbedhasaá¹‡á¹-hÄ• nÄ• ni tameva saraá¹ƒ paá¹-icchÄ• d
devÄ• nubhÄ• vena nÄ• gÄ• nubhÄ• vena ca vassanti, nadiyo ca tesu sandanti. taá¹ƒ sabb
pavisati. candimasÅ«riyÄ• dakkhiá¹‡ena vÄ• uttarena vÄ• gacchantÄ• pabbatantarena ta
gacchantÄ• na obhÄ• senti. tenevassa ``anotattaâ€™â€™ nti saá¹…khÄ• udapÄ• di.

tattha manoharasilÄ• talÄ• ni nimmacchakacchapÄ• ni phalikasadisanimmalÅ«dakÄ• ni na
suppaá¹-iyattÄ• ni \Ne II 146/ honti, yesu buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• isigaá¹‡
devayakkhÄ• dayo ca uyyÄ• nakÄ«á¸·ikaá¹ƒ kÄ«á¸·anti.

catÅ«su cassa passesu sÄ«hamukhaá¹ƒ, hatthimukhaá¹ƒ, assamukhaá¹ƒ, usabhamukhant
yehi catasso nadiyo sandanti. sÄ«hamukhena nikkhantanadÄ«tÄ«re sÄ«hÄ• bahutarÄ• ho
hatthiassausabhÄ• . puratthimadisato nikkhantanadÄ« anotattaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡
tisso nadiyo anupagamma pÄ• cÄ«nahimavanteneva amanussapathaá¹ƒ gantvÄ• mahÄ• s
pacchimadisato ca uttaradisato ca nikkhantanadiyopi tatheva padakkhiá¹‡aá¹ƒ katvÄ• pacc
uttarahimavanteneva ca amanussapathaá¹ƒ gantvÄ• mahÄ• samuddaá¹ƒ pavisanti. dakkhi
pana taá¹ƒ tikkhattuá¹ƒ \Ee II 439/ padakkhiá¹‡aá¹ƒ katvÄ• dakkhiá¹‡ena ujukaá¹ƒ pÄ• sÄ•
saá¹-á¹-hiyojanÄ• ni gantvÄ• pabbataá¹ƒ paharitvÄ• vuá¹-á¹-hÄ• ya pariá¹‡Ä• hena tigÄ• v
hutvÄ• Ä• kÄ• sena saá¹-á¹-hi yojanÄ• ni gantvÄ• tiyaggaá¸·e nÄ• ma pÄ• sÄ• á¹‡e patitÄ
udakadhÄ• rÄ• vegena bhinno. tatra paÃ±Ã±Ä• sayojanapamÄ• á¹‡Ä• tiyaggaá¸·Ä• nÄ• m
pokkharaá¹‡iyÄ• kÅ«laá¹ƒ bhinditvÄ• pÄ• sÄ• á¹‡aá¹ƒ pavisiya saá¹-á¹-hi yojanÄ• ni gatÄ•
bhinditvÄ• umaá¹…gena saá¹-á¹-hi yojanÄ• ni gantvÄ• viÃ±jhaá¹ƒ nÄ• ma tiracchÄ• napab
hatthatale paÃ±caá¹…gulisadisÄ• paÃ±cadhÄ• rÄ• hutvÄ• pavattati. sÄ• tikkhattuá¹ƒ anc
katvÄ• gataá¹-á¹-hÄ• ne __ ``Ä• vaá¹-á¹-agaá¹…gÄ• â€™â€™ _ti vuccati \Be II 162/. ujuka
saá¹-á¹-hi yojanÄ• ni gataá¹-á¹-hÄ• ne __ ``kaá¹‡hagaá¹…gÄ• â€™â€™ _ti vuccati. Ä• kÄ•
gataá¹-á¹-hÄ• ne __ ``Ä• kÄ• sagaá¹…gÄ• â€™â€™ _ti vuccati. tiyaggaá¸·apÄ• sÄ• á¹‡e pa
``tiyaggaá¸·apokkharaá¹‡Ä«â€™â€™ _ti vuccati. kÅ«laá¹ƒ bhinditvÄ• pÄ• sÄ• á¹‡aá¹ƒ pav
gataá¹-á¹-hÄ• ne __ ``bahalagaá¹…gÄ• â€™â€™ _ti vuccati. pathaviá¹ƒ bhinditvÄ• umaá¹.
gataá¹-á¹-hÄ• ne __ ``umaá¹…gagaá¹…gÄ• â€™â€™ _ti vuccati. viÃ±jhaá¹ƒ nÄ• ma tiracch

paÃ±cadhÄ• rÄ• hutvÄ• pavattaá¹-á¹-hÄ• ne ``gaá¹…gÄ• , yamunÄ• , aciravatÄ«, sarabhÅ
vuccati. evametÄ• paÃ±ca mahÄ• gaá¹…gÄ• himavatÄ• sambhavanti. tÄ• su yÄ• ayaá¹ƒ
``mahÄ• mahÄ«gaá¹…gÄ• â€™â€™ ti adhippetÄ• . tassÄ• gaá¹…gÄ• ya uttarena yÄ• Ä•
janapado ``aá¹…guttarÄ• poâ€™â€™ ti veditabbo. tasmiá¹ƒ janapade aá¹…guttarÄ• pesu.

__cÄ• rikaá¹ƒ caramÄ• no_ti addhÄ• nagamanaá¹ƒ kurumÄ• no \Ee II 440/. tattha bhagava
turitacÄ• rikÄ• , aturitacÄ• rikÄ• ca. tattha dÅ«repi bhabbapuggale disvÄ• sahasÄ• gamar
mahÄ• kassapapaccuggamanÄ• dÄ«su daá¹-á¹-habbÄ• . taá¹ƒ paccuggacchanto hi bhagav
agamÄ• si, Ä• á¸·avakadamanatthaá¹ƒ tiá¹ƒsayojanaá¹ƒ, tathÄ• aá¹…gulimÄ• lassatthÄ• y
pana paÃ±cattÄ• lÄ«sayojanaá¹ƒ, mahÄ• kappinassa vÄ«sayojanasataá¹ƒ, dhaniyassatthÄ
addhÄ• naá¹ƒ agamÄ• si. ayaá¹ƒ __turitacÄ• rikÄ• _ nÄ• ma. gÄ• manigamanagarapaá¹-ipÅ
piá¹‡á¸• apÄ• tacariyÄ• dÄ«hi lokaá¹ƒ anuggaá¹‡hantassa gamanaá¹ƒ __aturitacÄ• rikÄ• _
adhippetÄ• . evaá¹ƒ cÄ• rikaá¹ƒ caramÄ• no. __mahatÄ• _ti saá¹…khyÄ• mahatÄ• guá¹‡a
__bhikkhusaá¹…ghenÄ• _ti samaá¹‡agaá¹‡ena. __aá¸• á¸• hateá¸·asehÄ«_ti aá¸• á¸• hena
paÃ±Ã±Ä• sÄ• ya ca bhikkhÅ«hi saddhinti vuttaá¹ƒ hoti. __yena ... pe ... tadavasarÄ«_ti Ä•
nigamo ``Ä• paá¹‡oâ€™â€™ tveva nÄ• maá¹ƒ labhi. tasmiá¹ƒ kira vÄ«satiÄ• paá¹‡amukha
ahesuá¹ƒ. yena disÄ• bhÄ• gena maggena vÄ• so aá¹…guttarÄ• pÄ• naá¹ƒ raá¹-á¹-hassa
tadavasari agamÄ• si, taá¹ƒ nigamaá¹ƒ anupÄ• puá¹‡Ä«ti vuttaá¹ƒ hoti.

__keá¹‡iyo jaá¹-ilo_ti keá¹‡iyoti nÄ• mena, jaá¹-iloti tÄ• paso. so kira brÄ• hmaá¹‡amahÄ•
dhanarakkhaá¹‡atthÄ• ya pana tÄ• pasapabbajjaá¹ƒ samÄ• dÄ• ya raÃ±Ã±o paá¹‡á¹‡Ä• kÄ
gahetvÄ• tattha assamaá¹ƒ kÄ• retvÄ• vasati kulasahassassa nissayo hutvÄ• . assamepi
tÄ• larukkho divase divase ekaá¹ƒ suvaá¹‡á¹‡aphalaá¹ƒ muÃ±catÄ«ti vadanti. so divÄ• kÄ
jaá¹-Ä• ca bandhati, rattiá¹ƒ yathÄ• sukhaá¹ƒ paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹
__sakyaputto_ti uccÄ• kulaparidÄ«panaá¹ƒ. __sakyakulÄ• pabbajito_ti saddhÄ• ya pabbaji
kenaci pÄ• rijuÃ±Ã±ena anabhibhÅ«to aparikkhÄ«á¹‡aá¹ƒyeva taá¹ƒ \Ee II 441/ kulaá¹ƒ pah
pabbajitoti vuttaá¹ƒ hoti. __taá¹ƒ kho panÄ• _ti itthambhÅ«tÄ• khyÄ• natthe upayogavacana
bhoto gotamassÄ• ti attho. __kalyÄ• á¹‡o_ti kalyÄ• á¹‡aguá¹‡asamannÄ• gato, seá¹-á¹-hoti
__kittisaddo_ti kittiyeva thutighoso vÄ• .

__itipi so bhagavÄ• _ti Ä• dimhi pana ayaá¹ƒ tÄ• va yojanÄ• --- so bhagavÄ• itipi arahaá¹
sammÄ• sambuddho ... pe ... itipi bhagavÄ• ti, iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá
Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakaraá
kÄ• raá¹‡ehi so bhagavÄ• __araha_nti veditabbo. Ä• rakÄ• hi so sabbakilesehi maggena s
kilesÄ• naá¹ƒ viddhaá¹ƒsitattÄ• ti Ä• rakattÄ• arahaá¹ƒ. te cÄ• nena kilesÄ• rayo maggena
hatattÄ• pi arahaá¹ƒ. yaÃ±cetaá¹ƒ avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhi, puÃ±Ã±Ä• diabhisa
jarÄ• maraá¹‡anemi, Ä• savasamudayamayena akkhena vijjhitvÄ• tibhavarathe samÄ• yoji
saá¹ƒsÄ• racakkaá¹ƒ. tassÄ• nena bodhimaá¹‡á¸• e vÄ«riyapÄ• dehi sÄ«lapathaviyaá¹ƒ pa

kammakkhayakaraÃ±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbe arÄ• hatÄ• ti arÄ• naá¹ƒ hatattÄ
aggadakkhiá¹‡eyyattÄ• ca cÄ«varÄ• dipaccaye sakkÄ• ragarukÄ• rÄ• dÄ«ni ca arahatÄ«ti
arahaá¹ƒ. yathÄ• ca loke keci paá¹‡á¸• itamÄ• nino bÄ• lÄ• asilokabhayena raho pÄ• paá¹
kadÄ• ci karotÄ«ti pÄ• pakaraá¹‡e rahÄ• bhÄ• vatopi arahaá¹ƒ. hoti cettha ---

``Ä• rakattÄ• hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, arahaá¹ƒ tena pavuccatÄ«â€™â€™ ti ||

sammÄ• sÄ• maÃ±ca saccÄ• naá¹ƒ buddhattÄ• __sammÄ• sambuddho_. atisayavisuddh
caraá¹‡ena ca samannÄ• gatattÄ• \Ee II 442/ __vijjÄ• caraá¹‡asampanno_. sobhanagama
á¹-hÄ• naá¹ƒ gatattÄ• suá¹-á¹-hu gatattÄ• sammÄ• gadattÄ• ca __sugato_. sabbathÄ• pi
__lokavidÅ«_. so hi bhagavÄ• sabhÄ• vato samudayato nirodhato nirodhÅ«pÄ• yatoti sabb
khandhÄ• yatanÄ• dibhedaá¹ƒ saá¹…khÄ• ralokaá¹ƒ avedi, ``eko loko sabbe sattÄ• Ä• hÄ•
nÄ• maÃ±ca rÅ«paÃ±ca. tayo lokÄ• tisso vedanÄ• . cattÄ• ro lokÄ• cattÄ• ro Ä• hÄ• rÄ• .
paÃ±cupÄ• dÄ• nakkhandhÄ• . cha lokÄ• cha ajjhattikÄ• ni Ä• yatanÄ• ni. satta lokÄ• satt
aá¹-á¹-ha lokÄ• aá¹-á¹-ha lokadhammÄ• . nava lokÄ• nava sattÄ• vÄ• sÄ• . dasa lokÄ• da
dvÄ• dasÄ• yatanÄ• ni. aá¹-á¹-hÄ• rasa lokÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™ ti (Paá¹-
saá¹…khÄ• ralokaá¹ƒ avedi. sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, carit
adhimuttiá¹ƒ jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re d
duviÃ±Ã±Ä• paye bhabbe abhabbe satte jÄ• nÄ• tÄ«ti sabbathÄ• sattalokaá¹ƒ avedi. tathÄ
Ä• yÄ• mato vitthÄ• rato ca yojanÄ• naá¹ƒ dvÄ• dasa satasahassÄ• ni tÄ«á¹‡i sahassÄ• ni
satÄ• ni, parikkhepato chattiá¹ƒsa satasahassÄ• ni dasa sahassÄ• ni aá¸• á¸• huá¸• á¸• hÄ•

tattha ---

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• ||

cattÄ• ri \Ne II 149/ satasahassÄ• ni, aá¹-á¹-heva nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, jalaá¹ƒ vÄ• te patiá¹-á¹-hitaá¹ƒ ||

nava satasahassÄ• ni, mÄ• luto nabhamuggato.

saá¹-á¹-hi ceva sahassÄ• ni, esÄ• lokassa saá¹‡á¹-hitiâ€™â€™ ||

evaá¹ƒ saá¹‡á¹-hite cettha yojanÄ• naá¹ƒ ---

caturÄ• sÄ«ti sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato \Ee II 443/ tÄ• vadeva, sineru pabbatuttamo ||

tato \Be II 165/ upaá¸• á¸• hupaá¸• á¸• hena, pamÄ• á¹‡ena yathÄ• kkamaá¹ƒ.

ajjhogÄ• á¸·huggatÄ• dibbÄ• , nÄ• nÄ• ratanacittitÄ• ||

yugandharo Ä«sadharo, karavÄ«ko sudassano.

nemindharo vinatako, assakaá¹‡á¹‡o giri brahÄ• ||

ete satta mahÄ• selÄ• , sinerussa samantato.

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• , devayakkhanisevitÄ• ||

yojanÄ• naá¹ƒ satÄ• nucco, himavÄ• paÃ±ca pabbato.

yojanÄ• naá¹ƒ sahassÄ• ni, tÄ«á¹‡i Ä• yatavitthato ||

caturÄ• sÄ«tisahassehi, kÅ«á¹-ehi paá¹-imaá¹‡á¸• ito.

tipaÃ±cayojanakkhandha-parikkhepÄ• nagavhayÄ• ||

paÃ±Ã±Ä• sayojanakkhandha-sÄ• khÄ• yÄ• mÄ• samantato.

sattayojanavitthiá¹‡á¹‡Ä• , tÄ• vadeva ca uggatÄ• ||

jambÅ« \Ne II 150/ yassÄ• nubhÄ• vena, jambudÄ«po pakÄ• sito.

dve asÄ«tisahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave ||

accuggato tÄ• vadeva, cakkavÄ• á¸·asiluccayo.

parikkhipitvÄ• taá¹ƒ sabbaá¹ƒ, cakkavÄ• á¸·amayaá¹ƒ á¹-hitoâ€™â€™ ||

tattha candamaá¹‡á¸• alaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ, sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ±
tÄ• vatiá¹ƒsabhavanaá¹ƒ dasasahassayojanaá¹ƒ, tathÄ• asurabhavanaá¹ƒ avÄ«cimahÄ• n
aparagoyÄ• naá¹ƒ sattasahassayojanaá¹ƒ, tathÄ• pubbavideho, uttarakuru aá¹-á¹-hasahas
mahÄ• dÄ«po paÃ±casatapaÃ±casataparittadÄ«paparivÄ• ro. taá¹ƒ sabbampi ekaá¹ƒ cakka
cakkavÄ• á¸·antaresu lokantarikanirayÄ• . evaá¹ƒ anantÄ• ni cakkavÄ• á¸·Ä• ni anantÄ• lo
buddhaÃ±Ä• á¹‡ena aÃ±Ã±Ä• sÄ«ti sabbathÄ• okÄ• salokaá¹ƒ avedi. evaá¹ƒ so bhagavÄ•
lokavidÅ«ti veditabbo.

attano pana guá¹‡ehi visiá¹-á¹-hatarassa kassaci abhÄ• vÄ• __anuttaro_. vicittehi vinayan
sÄ• retÄ«ti __purisadammasÄ• rathi_. diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi \Be
yathÄ• rahaá¹ƒ anusÄ• sati nitthÄ• reti cÄ• ti __satthÄ• _. devamanussaggahaá¹‡aá¹ƒ ukka
bhabbapuggalapariggahavasena ca kataá¹ƒ, nÄ• gÄ• dikepi pana esa lokiyatthena anusÄ•
nÄ• ma, sabbassa buddhattÄ• vimokkhantikaÃ±Ä• á¹‡avasena __buddho_. yato pana so -

``bhagyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti ||

ayamettha saá¹…khepo, vitthÄ• rato panetÄ• ni padÄ• ni visuddhimagge (Vism I 124-125)

__so imaá¹ƒ loka_nti so bhagavÄ• imaá¹ƒ lokaá¹ƒ. idÄ• ni vattabbaá¹ƒ nidasseti. __sadeva
kasibhÄ• radvÄ• jaÄ• á¸·avakasuttesu vuttanayÄ• neva. __saya_nti sÄ• maá¹ƒ aparaneyyo
abhiÃ±Ã±Ä• ya. __sacchikatvÄ• _ti paccakkhaá¹ƒ katvÄ• . __pavedetÄ«_ti bodheti Ã±Ä• pe
deseti ... pe ... pariyosÄ• nakalyÄ• á¹‡a_nti so bhagavÄ• sattesu kÄ• ruÃ±Ã±ataá¹ƒ paá¹-ic
anuttaraá¹ƒ vivekasukhaá¹ƒ hitvÄ• pi dhammaá¹ƒ deseti. taÃ±ca kho appaá¹ƒ vÄ• bahuá¹ƒ
Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva deseti. kathaá¹ƒ? ekagÄ• thÄ• pi hi samantabhaddakat
Ä• dikalyÄ• á¹‡Ä• , dutiyatatiyapÄ• dehi majjhekalyÄ• á¹‡Ä• , pacchimapÄ• dena pariyosÄ•
ekÄ• nusandhikaá¹ƒ suttaá¹ƒ nidÄ• nena Ä• dikalyÄ• á¹‡aá¹ƒ, nigamanena pariyosÄ• naka
majjhekalyÄ• á¹‡aá¹ƒ. nÄ• nÄ• nusandhikaá¹ƒ paá¹-hamÄ• nusandhinÄ• Ä• dikalyÄ• á¹‡aa
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sesehi majjhekalyÄ• á¹‡aá¹ƒ. sakalopi sÄ• sanadhammo attan
Ä• dikalyÄ• á¹‡o, samathavipassanÄ• maggaphalehi majjhekalyÄ• á¹‡o, nibbÄ• nena pariy
sÄ«lasamÄ• dhÄ«hi vÄ• Ä• dikalyÄ• á¹‡o, vipassanÄ• maggehi majjhekalyÄ• á¹‡o, phalan
pariyosÄ• nakalyÄ• á¹‡o. buddhasubodhitÄ• ya vÄ• Ä• dikalyÄ• á¹‡o, dhammasudhammat
saá¹…ghasuppaá¹-ipattiyÄ• pariyosÄ• nakalyÄ• á¹‡o \Ee II 445/. taá¹ƒ sutvÄ• tathattÄ• ya
adhigantabbÄ• ya abhisambodhiyÄ• vÄ• Ä• dikalyÄ• á¹‡o, paccekabodhiyÄ• majjhekalyÄ
pariyosÄ• nakalyÄ• á¹‡o \Be II 167/. suyyamÄ• no cesa nÄ«varaá¹‡Ä• divikkhambhanato sa

Ä• vahatÄ«ti Ä• dikalyÄ• á¹‡o, paá¹-ipajjamÄ• no samathavipassanÄ• sukhÄ• vahanato paá
Ä• vahatÄ«ti majjhekalyÄ• á¹‡o, tathÄ• paá¹-ipanno ca paá¹-ipattiphale niá¹-á¹-hite tÄ• dibh
paá¹-ipattiphalenapi kalyÄ• á¹‡ameva Ä• vahatÄ«ti pariyosÄ• nakalyÄ• á¹‡o. nÄ• thappabh
Ä• dikalyÄ• á¹‡o, atthasuddhiyÄ• majjhekalyÄ• á¹‡o, kiccasuddhiyÄ• pariyosÄ• nakalyÄ• á
bahuá¹ƒ vÄ• desento Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva desetÄ«ti veditabbo.

__sÄ• tthaá¹ƒ sabyaÃ±jana_nti evamÄ• dÄ«su pana yasmÄ• imaá¹ƒ dhammaá¹ƒ desento
maggabrahmacariyaÃ±ca pakÄ• seti, nÄ• nÄ• nayehi dÄ«peti, taÃ±ca yathÄ• sambhavaá¹ƒ
_ byaÃ±janasampattiyÄ• __sabyaÃ±janaá¹ƒ_.
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attiatthapadasam
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• sabyaÃ±janaá¹ƒ. atthagambhÄ«
sÄ• tthaá¹ƒ, dhammagambhÄ«ratÄ• desanÄ• gambhÄ«ratÄ• hi sabyaÃ±janaá¹ƒ. atthapaá¹
sÄ• tthaá¹ƒ, dhammaniruttipaá¹-isambhidÄ• visayato sabyaÃ±janaá¹ƒ. paá¹‡á¸• itavedanÄ«
sarikkhakajanappasÄ• dakanti sÄ• tthaá¹ƒ, saddheyyato lokiyajanappasÄ• dakanti sabyaÃ±
gambhÄ«rÄ• dhippÄ• yato sÄ• tthaá¹ƒ, uttÄ• napadato sabyaÃ±janaá¹ƒ. upanetabbassÄ• b
sakalaparipuá¹‡á¹‡abhÄ• vena __kevalaparipuá¹‡á¹‡aá¹ƒ, _ apanetabbassa abhÄ• vato nid
__parisuddhaá¹ƒ_. sikkhattayapariggahitattÄ• brahmabhÅ«tehi seá¹-á¹-hehi caritabbato tes
__brahmacariyaá¹ƒ_. tasmÄ• ``sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ ... pe ... brahmacariyaá¹ƒ pakÄ

apica \Ne II 152/ yasmÄ• sanidÄ• naá¹ƒ sauppattikaÃ±ca desento Ä• dikalyÄ• á¹‡aá¹ƒ des
anurÅ«pato atthassa aviparÄ«tatÄ• ya hetudÄ• haraá¹‡ayogato ca majjhekalyÄ• á¹‡aá¹ƒ \E
saddhÄ• paá¹-ilÄ• bhena nigamanena ca pariyosÄ• nakalyÄ• á¹‡aá¹ƒ. evaá¹ƒ desento ca b
taÃ±ca paá¹-ipattiyÄ• adhigamabyattito sÄ• tthaá¹ƒ, pariyattiyÄ• Ä• gamabyattito sabyaÃ±
sÄ«lÄ• dipaÃ±cadhammakkhandhayuttato kevalaparipuá¹‡á¹‡aá¹ƒ, nirupakkilesato nitthara
lokÄ• misanirapekkhato ca \Be II 168/ parisuddhaá¹ƒ, seá¹-á¹-haá¹-á¹-hena brahmabhÅ«tÄ•
buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ cariyato brahmacariyanti vuccati, tasmÄ• pi ``so dh
brahmacariyaá¹ƒ pakÄ• setÄ«â€™â€™ ti vuccati.

__sÄ• dhu kho panÄ• _ti sundaraá¹ƒ kho pana, atthÄ• vahaá¹ƒ sukhÄ• vahanti vuttaá¹ƒ ho
kathÄ• yÄ• _ti pÄ• nakÄ• nisaá¹ƒsapaá¹-isaá¹ƒyuttÄ• ya. ayaÃ±hi keá¹‡iyo sÄ• yanhasama
assosi. ``tucchahattho bhagavantaá¹ƒ dassanÄ• ya gantuá¹ƒ lajjamÄ• no vikÄ• labhojanÄ•
kappatÄ«â€™â€™ ti cintetvÄ• paÃ±cahi kÄ• jasatehi susaá¹…khataá¹ƒ badarapÄ• naá¹ƒ g
yathÄ• ha bhesajjakkhandhake ``atha kho keá¹‡iyassa jaá¹-ilassa etadahosi, kiá¹ƒ nu kho a
gotamassa harÄ• peyyaâ€™â€™ nti (Vin I 300) sabbaá¹ƒ veditabbaá¹ƒ. tato naá¹ƒ bhagavÄ
II 22 Ä• dayo) sÄ• kiye Ä• vasathÄ• nisaá¹ƒsapaá¹-isaá¹ƒyuttÄ• ya kathÄ• ya, gosiá¹…gasÄ
tayo kulaputte sÄ• maggirasÄ• nisaá¹ƒsapaá¹-isaá¹ƒyuttÄ• ya, rathavinÄ«te (MN I 252 Ä• d
bhikkhÅ« dasakathÄ• vatthupaá¹-isaá¹ƒyuttÄ• ya, evaá¹ƒ taá¹…khaá¹‡Ä• nurÅ«pÄ• ya

pÄ• nakÄ• nisaá¹ƒsapaá¹-isaá¹ƒyuttÄ• ya kathÄ• ya pÄ• nakadÄ• nÄ• nisaá¹ƒsaá¹ƒ sandas
puÃ±Ã±Ä• naá¹ƒ punapi kattabbatÄ• ya niyojento samÄ• dapesi, abbhussÄ• haá¹ƒ janento
sandiá¹-á¹-hikasamparÄ• yikena phalavisesena pahaá¹ƒsento sampahaá¹ƒsesi. tenÄ• ha __
pe ... sampahaá¹ƒsesÄ«â€™â€™ _ti. so bhiyyosomattÄ• ya bhagavati pasanno bhagavanta
cassa tikkhattuá¹ƒ paá¹-ikkhipitvÄ• adhivÄ• sesi. tenÄ• ha __ ``atha kho keá¹‡iyo jaá¹-ilo ...
adhivÄ• sesi_ \Ee II 447/ bhagavÄ• tuá¹‡hÄ«bhÄ• venÄ• â€™â€™ ti.

kimatthaá¹ƒ pana paá¹-ikkhipi bhagavÄ• ti? punappunaá¹ƒ yÄ• canÄ• ya cassa puÃ±Ã±avu
bahutaraÃ±ca paá¹-iyÄ• dessati, tato aá¸• á¸• hatelasÄ• naá¹ƒ bhikkhusatÄ• naá¹ƒ paá¹-iya
aá¸• á¸• hasoá¸·asannaá¹ƒ pÄ• puá¹‡issatÄ«ti. kuto aparÄ• ni tÄ«á¹‡i satÄ• nÄ«ti ce? appa
selo brÄ• hmaá¹‡o tÄ«hi mÄ• á¹‡avakasatehi saddhiá¹ƒ pabbajissati, taá¹ƒ disvÄ• bhagav
__mittÄ• macce_ti mitte ca kammakare ca. __Ã±Ä• tisÄ• lohite_ti samÄ• nalohite ekayonisa
\Ne II 153/ avasesabandhave ca. yenÄ• ti \Be II 169/ yasmÄ• . __me_ti mayhaá¹ƒ. __kÄ• ya
kÄ• yena veyyÄ• vaccaá¹ƒ. __maá¹‡á¸• alamÄ• á¸·aá¹ƒ paá¹-iyÄ• detÄ«_ti setavitÄ• namaá

__tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti irubbedayajubbedasÄ• mavedÄ• naá¹ƒ. saha nighaá¹‡á¸• unÄ
__sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ_. __nighaá¹‡á¸• Å«_ti nÄ• manighaá¹‡á¸• urukkhÄ• dÄ
satthaá¹ƒ. __keá¹-ubha_nti kiriyÄ• kappavikappo kavÄ«naá¹ƒ upakÄ• rÄ• ya satthaá¹ƒ. sah
__sÄ• kkharappabhedÄ• naá¹ƒ_. __akkharappabhedo_ti sikkhÄ• ca nirutti ca. __itihÄ• sap
athabbanavedaá¹ƒ catutthaá¹ƒ katvÄ• ``itiha Ä• sa itiha Ä• sÄ• â€™â€™ ti Ä«disavacanap
purÄ• á¹‡akathÄ• saá¹…khÄ• to itihÄ• so paÃ±camo etesanti itihÄ• sapaÃ±camÄ• . tesaá¹ƒ
padaá¹ƒ tadavasesaÃ±ca byÄ• karaá¹‡aá¹ƒ ajjheti vedeti cÄ• ti __padako veyyÄ• karaá¹‡o_
vitaá¹‡á¸• avÄ• dasatthe mahÄ• purisalakkhaá¹‡Ä• dhikÄ• re ca dvÄ• dasasahasse mahÄ•
paripÅ«rakÄ• rÄ«ti __lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo, _ avayo na hotÄ«ti vu
tÄ• ni atthato ca ganthato ca sandhÄ• retuá¹ƒ na sakkoti.

jaá¹…ghÄ• ya hitaá¹ƒ vihÄ• raá¹ƒ \Ee II 448/ __jaá¹…ghÄ• vihÄ• raá¹ƒ, _ cirÄ• sanÄ• dijan
vinodetuá¹ƒ jaá¹…ghÄ• pasÄ• raá¹‡atthaá¹ƒ adÄ«ghacÄ• rikanti vuttaá¹ƒ hoti. __anucaá¹…
eva. __anuvicaramÄ• no_ti ito cito ca caramÄ• no. __keá¹‡iyassa jaá¹-ilassa assamo_ti keá
nivesanaá¹ƒ. __Ä• vÄ• ho_ti kaÃ±Ã±Ä• gahaá¹‡aá¹ƒ. __vivÄ• ho_ti kaÃ±Ã±Ä• dÄ• naá¹ƒ. _
mahÄ• yajanaá¹ƒ. __mÄ• gadho_ti magadhÄ• naá¹ƒ issaro. mahatiyÄ• senÄ• ya samannÄ
suvaá¹‡á¹‡aá¹ƒ, tasmÄ• sÄ• rasuvaá¹‡á¹‡asadisavaá¹‡á¹‡atÄ• ya __bimbisÄ• ro. so me n
nimantito.

atha brÄ• hmaá¹‡o pubbe katÄ• dhikÄ• rattÄ• buddhasaddaá¹ƒ sutvÄ• va amatenevÄ• bhi
__ ``buddhoti, bho keá¹‡iya, vadesÄ«â€™â€™ _ti. itaro yathÄ• bhÅ«taá¹ƒ Ä• cikkhanto Ä•
sela, vadÄ• mÄ«â€™â€™ _ti. tato naá¹ƒ punapi daá¸·hÄ«karaá¹‡atthaá¹ƒ pucchi, itaropi tat
kappasatasahassehipi buddhasaddassa dullabhabhÄ• vaá¹ƒ dassento \Be II 170/ Ä• ha --- _

dullabho lokasmiá¹ƒ yadidaá¹ƒ buddhoâ€™â€™ _ti. tattha __yadida_nti nipÄ• to, yo esoti v

atha brÄ• hmaá¹‡o buddhasaddaá¹ƒ sutvÄ• ``kiá¹ƒ nu kho so saccameva buddho, udÄ• h
buddhoâ€™â€™ ti vÄ«maá¹ƒsitukÄ• mo cintesi, abhÄ• si eva vÄ• __ ``Ä• gatÄ• ni kho par
vivaá¹-á¹-acchadoâ€™â€™ _ti. tattha __ ``mantesÅ«â€™â€™ _ti vedesu. ``tathÄ• gato kira
paá¹-ikacceva \Ne II 154/ suddhÄ• vÄ• sadevÄ• brÄ• hmaá¹‡avesena lakkhaá¹‡Ä• ni pakk
``tadanusÄ• rena mahesakkhÄ• sattÄ• tathÄ• gataá¹ƒ jÄ• nissantÄ«â€™â€™ ti. tena pubb
mahÄ• purisalakkhaá¹‡Ä• ni Ä• gacchanti. parinibbute pana tathÄ• gate kamena antaradhÄ
__mahÄ• purisassÄ• _ti paá¹‡idhisamÄ• dÄ• naÃ±Ä• á¹‡asamÄ• dÄ• nakaruá¹‡Ä• diguá¹‡
__dveva gatiyo_ti dve eva niá¹-á¹-hÄ• . kÄ• maÃ±cÄ• yaá¹ƒ gatisaddo ``paÃ±ca kho imÄ• ,
tiÄ• dÄ«su (MN I 153) bhavabhede, ``gatÄ« migÄ• naá¹ƒ pavanaâ€™â€™ ntiÄ• dÄ«su (Vin
``evaá¹ƒ adhimattagatimantoâ€™â€™ tiÄ• dÄ«su (MN I 161) paÃ±Ã±Ä• yaá¹ƒ, ``gatigataâ€
visaá¹-abhÄ• ve vattati, idha pana niá¹-á¹-hÄ• yaá¹ƒ veditabbo. tattha kiÃ±cÄ• pi yehi lakkha
rÄ• jÄ• hoti cakkavatti, na tehi eva buddho. jÄ• tisÄ• maÃ±Ã±ato pana tÄ• niyeva tÄ• nÄ«ti
vuttaá¹ƒ ``yehi samannÄ• gatassÄ• â€™â€™ ti.

__sace agÄ• raá¹ƒ ajjhÄ• vasatÄ«_ti yadi agÄ• re vasati. __rÄ• jÄ• hoti cakkavattÄ«_ti cat
saá¹…gahavatthÅ«hi ca lokaá¹ƒ raÃ±janato rÄ• jÄ• . cakkaratanaá¹ƒ vatteti, catÅ«hi sampa
tehi ca paraá¹ƒ vatteti, parahitÄ• ya ca iriyÄ• pathacakkÄ• naá¹ƒ vatto etasmiá¹ƒ atthÄ«ti ca
rÄ• jÄ• ti sÄ• maÃ±Ã±aá¹ƒ, cakkavattÄ«ti visesanaá¹ƒ. dhammena caratÄ«ti __dhammiko,
attho. dhammena rajjaá¹ƒ labhitvÄ• rÄ• jÄ• jÄ• toti __dhammarÄ• jÄ• _. parahitadhammak
attahitadhammakaraá¹‡ena __dhammarÄ• jÄ• _. caturantÄ• ya issaroti __cÄ• turanto, _ cat
cattubbidhadÄ«pavibhÅ«sitÄ• ya ca pathaviyÄ• issaroti attho. ajjhattaá¹ƒ kodhÄ• dipaccatth
sabbarÄ• jÄ• no vijesÄ«ti __vijitÄ• vÄ«. janapadatthÄ• variyappatto_ti janapade dhuvabhÄ•
patto, na sakkÄ• kenaci \Be II 171/ cÄ• letuá¹ƒ, janapado vÄ• tamhi thÄ• variyappatto anus
acalo asampavedhÄ«tipi janapadatthÄ• variyappatto.

__seyyathida_nti nipÄ• to, tassa \Ee II 450/ etÄ• ni katamÄ• nÄ«ti attho. __cakkaratanaá¹ƒ
pariá¹‡Ä• yakaratanameva sattama_nti tÄ• ni sabbappakÄ• rato ratanasuttavaá¹‡á¹‡anÄ• y
cakkavattirÄ• jÄ• cakkaratanena ajitaá¹ƒ jinÄ• ti, hatthiassaratanehi vijite yathÄ• sukhaman
pariá¹‡Ä• yakaratanena vijitamanurakkhati, sesehi upabhogasukhamanubhavati. paá¹-hame
hatthiassagahapatiratanehi pabhusattiyogo, pariá¹‡Ä• yakaratanena mantasattiyogo suparip
itthimaá¹‡iratanehi ca tividhasattiyogaphalaá¹ƒ. so itthimaá¹‡iratanehi bhogasukhamanubho
issariyasukhaá¹ƒ. visesato cassa purimÄ• ni tÄ«á¹‡i adosakusalamÅ«lajanitakammÄ• nubh
sampajjanti, majjhimÄ• ni alobhakusalamÅ«lajanitakammÄ• nubhÄ• vena, pacchimamekaá
amohakusalamÅ«lajanitakammÄ• nubhÄ• venÄ• ti veditabbaá¹ƒ.

__parosahassa_nti atirekasahassaá¹ƒ. __sÅ«rÄ• _ti abhÄ«rukajÄ• tikÄ• . __vÄ«raá¹…garÅ

devaputtasadisakÄ• yÄ• , evaá¹ƒ tÄ• veke. ayaá¹ƒ panettha sabhÄ• vo __vÄ«rÄ• _ti uttama
aá¹…gaá¹ƒ vÄ«raá¹…gaá¹ƒ, vÄ«rakÄ• raá¹‡aá¹ƒ vÄ«riyanti vuttaá¹ƒ hoti. vÄ«raá¹…gaá¹ƒ r
__vÄ«raá¹…garÅ«pÄ• , _ vÄ«riyamayasarÄ«rÄ• viyÄ• ti vuttaá¹ƒ hoti. __parasenappamad
tiá¹-á¹-heyya parasenÄ• , taá¹ƒ pamaddituá¹ƒ samatthÄ• ti adhippÄ• yo. __dhammenÄ• _ti
tiÄ• dinÄ• (DN II 244; MN III 257) paÃ±casÄ«ladhammena. __arahaá¹ƒ hoti sammÄ• samb
vivaá¹-á¹-acchado_ti ettha rÄ• gadosamohamÄ• nadiá¹-á¹-hiavijjÄ• duccaritachadanehi satt
kilesandhakÄ• re loke taá¹ƒ chadanaá¹ƒ vivaá¹-á¹-etvÄ• samantato saÃ±jÄ• tÄ• loko hutvÄ
vivaá¹-á¹-acchado. tattha paá¹-hamena padena pÅ«jÄ• rahatÄ• , dutiyena tassÄ• hetu yasm
tatiyena buddhattahetu vivaá¹-á¹-acchadatÄ• vuttÄ• ti \Ee II 451/ veditabbÄ• . atha vÄ• viv
cÄ• ti vivaá¹-á¹-acchado, vaá¹-á¹-arahito chadanarahito cÄ• ti vuttaá¹ƒ hoti. tena arahaá¹ƒ v
sammÄ• sambuddho chadanÄ• bhÄ• venÄ• ti evaá¹ƒ purimapadadvayasseva hetudvayaá¹
vesÄ• rajjena cettha purimasiddhi, paá¹-hamena dutiyasiddhi, tatiyacatutthehi \Be II 172/ tat
purimaÃ±ca dhammacakkhuá¹ƒ, dutiyaá¹ƒ buddhacakkhuá¹ƒ, tatiyaá¹ƒ samantacakkhuá¹ƒ

idÄ• ni bhagavato santikaá¹ƒ gantukÄ• mo Ä• ha --- __ ``kahaá¹ƒ pana bho ... pe ... sammÄ
__evaá¹ƒ vutte_tiÄ• dÄ«su __yenesÄ• _ti yena disÄ• bhÄ• gena esÄ• . __nÄ«lavanarÄ• jÄ
vanaá¹ƒ kira meghapantisadisaá¹ƒ. yattha bhagavÄ• tadÄ• vihÄ• si, taá¹ƒ niddisanto Ä• ha
sela, nÄ«lavanarÄ• jÄ«â€™â€™ ti. tattha ``so viharatÄ«â€™â€™ ti ayaá¹ƒ panettha pÄ• á¹
karaá¹‡avacanaá¹ƒ. __pade pada_nti padasamÄ«pe padaá¹ƒ. tena turitagamanaá¹ƒ paá¹-is
hÄ«_ti kÄ• raá¹‡aá¹ƒ Ä• ha, yasmÄ• te durÄ• sadÄ• , tasmÄ• evaá¹ƒ bhonto Ä• gacchant
durÄ• sadÄ• ti ce? __sÄ«hÄ• va ekacarÄ• _. __yathÄ• _ hi sÄ«hÄ• sahÄ• yakiccÄ• bhÄ• v
vivekakÄ• matÄ• ya. __ ``yadÄ• cÄ• haâ€™â€™ _ntiÄ• dinÄ• pana te mÄ• á¹‡avake upa
opÄ• tethÄ• _ti mÄ• pavesetha, mÄ• kathethÄ• ti vuttaá¹ƒ hoti. __Ä• gamentÅ«_ti paá¹-im
pariyosÄ• naá¹ƒ gacchati, tÄ• va tuá¹‡hÄ« bhavantÅ«ti attho.

__samannesÄ«_ti gavesi. __yebhuyyenÄ• _ti bahukÄ• ni addasa, appakÄ• ni nÄ• ddasa. t
156/, tÄ• ni dÄ«pento Ä• ha __ ``á¹-hapetvÄ• dveâ€™â€™ _ti. __kaá¹…khatÄ«_ti kaá¹…kh
``aho vata passeyyaâ€™â€™ nti. __vicikicchatÄ«_ti tato tato tÄ• ni vicinanto kicchati na sak
__nÄ• dhimuccatÄ«_ti tÄ• ya vicikicchÄ• ya sanniá¹-á¹-hÄ• naá¹ƒ na gacchati. __na sampa
``paripuá¹‡á¹‡alakkhaá¹‡o ayaâ€™â€™ nti bhagavati pasÄ• daá¹ƒ \Ee II 452/ nÄ• pajjati. k
sudubbalavimati vuttÄ• , vicikicchÄ• ya majjhimÄ• , anadhimuccanatÄ• ya balavatÄ«, asam
dhammehi cittassa kÄ• lussiyabhÄ• vo.

__kosohite_ti vatthikosena paá¹-icchanne. __vatthaguyhe_ti aá¹…gajÄ• te. bhagavato hi va
kosohitaá¹ƒ vatthaguyhaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ padumagabbhasamÄ• naá¹ƒ. taá¹ƒ s
apassanto antomukhagatÄ• ya ca jivhÄ• ya pahÅ«tabhÄ• vaá¹ƒ asallakkhento tesu dvÄ«su
\Be II 173/ vicikicchÄ«. __tathÄ• rÅ«pa_nti kathaá¹ƒ rÅ«paá¹ƒ? kimettha amhehi vattabbaá¹
nÄ• gasenatthereneva milindaraÃ±Ã±Ä• puá¹-á¹-hena (Mil IV 3.3) ---

``dukkaraá¹ƒ, bhante nÄ• gasena, bhagavatÄ• katanti. kiá¹ƒ, mahÄ• rÄ• jÄ• ti? mahÄ• jane
brahmÄ• yubrÄ• hmaá¹‡assa ca antevÄ• siuttarassa ca bÄ• varissa antevÄ• sÄ«naá¹ƒ soá
selassa brÄ• hmaá¹‡assa antevÄ• sÄ«naá¹ƒ tisatamÄ• á¹‡avÄ• naÃ±ca dassesi, bhanteti.
guyhaá¹ƒ dasseti, chÄ• yaá¹ƒ bhagavÄ• dasseti, iddhiyÄ• abhisaá¹…kharitvÄ• nivÄ• sana
kÄ• yabandhanabaddhaá¹ƒ cÄ«varapÄ• rutaá¹ƒ chÄ• yÄ• rÅ«pakamattaá¹ƒ dasseti, mahÄ•
diá¹-á¹-he sati diá¹-á¹-ho eva nanu, bhanteti. tiá¹-á¹-hatetaá¹ƒ, mahÄ• rÄ• ja, hadayarÅ«paá
bujjhanakasatto bhaveyya, hadayamaá¹ƒsaá¹ƒ nÄ«haritvÄ• dasseyya sammÄ• sambuddho
nÄ• gasenÄ• â€™â€™ ti (Mil IV 3.3).

__ninnÄ• metvÄ• _ti nÄ«haritvÄ• . kaá¹‡á¹‡asotÄ• numasanena cettha dÄ«ghabhÄ• vo, nÄ
tanubhÄ• vo, nalÄ• á¹-acchÄ• danena puthulabhÄ• vo pakÄ• sitoti veditabbo. __Ä• cariyapÄ
Ä• cariyÄ• naÃ±ceva Ä• cariyÄ• cariyÄ• naÃ±ca. __sake vaá¹‡á¹‡e_ti attano guá¹‡e.

<554> __paripuá¹‡á¹‡akÄ• yo_ti lakkhaá¹‡ehi paripuá¹‡á¹‡atÄ• ya ahÄ«naá¹…gapaccaá¹.
paripuá¹‡á¹‡asarÄ«ro \Ee II 453/. __surucÄ«_ti sundarasarÄ«rappabho. __sujÄ• to_ti Ä• ro
saá¹‡á¹-hÄ• nasampattiyÄ• ca sunibbatto. __cÄ• rudassano_ti sucirampi passantÄ• naá¹ƒ
appaá¹-ikÅ«laá¹ƒ ramaá¹‡Ä«yaá¹ƒ cÄ• ru eva dassanaá¹ƒ assÄ• ti cÄ• rudassano. keci par
``cÄ• rudassanoti \Ne II 157/ sundaranettoâ€™â€™ ti. __suvaá¹‡á¹‡avaá¹‡á¹‡o_ti suvaá¹‡á¹‡
__asÄ«_ti bhavasi. etaá¹ƒ sabbapadehi yojetabbaá¹ƒ. __susukkadÄ• á¹-ho_ti suá¹-á¹-hu su
hi dÄ• á¹-hÄ• hi candakiraá¹‡Ä• viya ativiya paá¹‡á¸• araraá¹ƒsiyo niccharanti. tenÄ• ha ---
``susukkadÄ• á¹-hosÄ«â€™â€™ ti.

<555> __mahÄ• purisalakkhaá¹‡Ä• _ti pubbe vuttabyaÃ±janÄ• neva vacanantarena nigam

<556> idÄ• ni \Be II 174/ tesu lakkhaá¹‡esu attano abhirucitehi lakkhaá¹‡ehi bhagavantaá¹
__ ``pasannanettoâ€™â€™ _tiÄ• di. bhagavÄ• hi paÃ±cavaá¹‡á¹‡apasÄ• dasampattiyÄ• _
paripuá¹‡á¹‡acandamaá¹‡á¸• alasadisamukhattÄ• __sumukho, _ Ä• rohapariá¹‡Ä• hasam
bahmujugattatÄ• ya __uju, _ jutimantatÄ• ya patÄ• pavÄ• . yampi cettha pubbe vuttaá¹ƒ, ta
samaá¹‡asaá¹…ghassÄ• â€™â€™ _ti iminÄ• pariyÄ• yena thunatÄ• puna vuttaá¹ƒ. Ä«dis
uttaragÄ• thÄ• yapi.

557-8__._ __uttamavaá¹‡á¹‡ino_ti uttamavaá¹‡á¹‡asampannassa. __jambusaá¹‡á¸• assÄ•
pÄ• kaá¹-ena issariyaá¹ƒ vaá¹‡á¹‡ayanto Ä• ha, apica cakkavatti catunnampi dÄ«pÄ• naá¹ƒ

<559> __khattiyÄ• _ti jÄ• tikhattiyÄ• . __bhojÄ• _ti bhogiyÄ• . __rÄ• jÄ• no_ti ye keci rajjaá
__anuyantÄ• _ti anugÄ• mino sevakÄ• . __rÄ• jÄ• bhirÄ• jÄ• _ti rÄ• jÅ«naá¹ƒ pÅ«janiyo rÄ•
adhippÄ• yo. __manujindo_ti manussÄ• dhipati paramissaro hutvÄ• .

<560> evaá¹ƒ vutte bhagavÄ• ``ye te bhavanti arahanto sammÄ• sambuddhÄ• , te sake va
attÄ• naá¹ƒ pÄ• tukarontÄ«â€™â€™ ti imaá¹ƒ selassa manorathaá¹ƒ pÅ«rento Ä• ha __ ``r
tatrÄ• yamadhippÄ• yo --- yaá¹ƒ kho maá¹ƒ tvaá¹ƒ sela yÄ• casi ``rÄ• jÄ• arahasi bhavituá¹
ettha appossukko hoti, __rÄ• jÄ• hamasmi, _ sati ca rÄ• jatte yathÄ• aÃ±Ã±o rÄ• jÄ• samÄ
anusÄ• sati, dve tÄ«á¹‡i vÄ• cattÄ• ri vÄ• paÃ±ca vÄ• yojanasatÄ• ni yojanasahassaá¹ƒ v
II 454/ catudÄ«papariyantamattaá¹ƒ vÄ• , nÄ• hamevaá¹ƒ paricchinnavisayo. ahaÃ±hi __dh
bhavaggato_ avÄ«cipariyantaá¹ƒ katvÄ• tiriyaá¹ƒ appameyyÄ• lokadhÄ• tuyo anusÄ• sÄ•
apadadvipadÄ• dibhedÄ• sattÄ• , ahaá¹ƒ tesaá¹ƒ aggo. na hi me koci sÄ«lena vÄ• ... pe ..
vimuttiÃ±Ä• á¹‡adassanena vÄ• paá¹-ibhÄ• go atthi. svÄ• haá¹ƒ evaá¹ƒ dhammarÄ• jÄ• a
catusatipaá¹-á¹-hÄ• nÄ• dibhedabodhipakkhiyasaá¹…khÄ• tena __dhammena cakkaá¹ƒ vat
idaá¹ƒ upasampajja viharathÄ• â€™â€™ tiÄ• dinÄ• Ä• á¹‡Ä• cakkaá¹ƒ, ``idaá¹ƒ kho pana,
ariyasaccaâ€™â€™ ntiÄ• dinÄ• \Ne II 158/ (SN c V 1081; Vin I 14) pariyattidhammena dha
__cakkaá¹ƒ appaá¹-ivattiya_nti \Be II 175/ yaá¹ƒ cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ hoti samaá¹‡e
kenaci lokasminti.

561-2__._ evaá¹ƒ attÄ• naá¹ƒ Ä• vikarontaá¹ƒ bhagavantaá¹ƒ disvÄ• pÄ«tisomanassajÄ• t
daá¸·hikaraá¹‡atthaá¹ƒ __ ``sambuddho paá¹-ijÄ• nÄ• sÄ«â€™â€™ _ti gÄ• thÄ• dvayamÄ•
senÄ• patÄ«_ti dhammaraÃ±Ã±o bhoto, dhammena pavattitassa dhammacakkassa anuppa

<563> tena ca samayena bhagavato dakkhiá¹‡apasse Ä• yasmÄ• sÄ• riputto nisinno hoti
siriyÄ• sobhamÄ• no, taá¹ƒ dassento bhagavÄ• __ ``mayÄ• pavattitaâ€™â€™ _nti gÄ• th
tathÄ• gata_nti tathÄ• gatahetu anujÄ• to, tathÄ• gatena hetunÄ• jÄ• toti attho.

<564> evaá¹ƒ ``ko nu senÄ• patÄ«â€™â€™ ti paÃ±haá¹ƒ byÄ• karitvÄ• yaá¹ƒ selo Ä• ha
paá¹-ijÄ• nÄ• sÄ«â€™â€™ ti, tatra naá¹ƒ nikkaá¹…khaá¹ƒ kÄ• tukÄ• mo ``nÄ• haá¹ƒ paá¹-i
paá¹-ijÄ• nÄ• mi, apicÄ• haá¹ƒ iminÄ• kÄ• raá¹‡ena buddhoâ€™â€™ ti Ã±Ä• petuá¹ƒ __ ``
gÄ• thamÄ• ha. tattha __abhiÃ±Ã±eyya_nti vijjÄ• ca vimutti ca. maggasaccasamudayasac
bhÄ• vetabbapahÄ• tabbÄ• ni, hetuvacanena pana phalasiddhito tesaá¹ƒ phalÄ• ni nirodha
vuttÄ• neva bhavanti. yato sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä
vuttameva hoti. evaá¹ƒ \Ee II 455/ catusaccabhÄ• vanÄ• phalaÃ±ca vijjÄ• vimuttiá¹ƒ dasser
bujjhitvÄ• buddho jÄ• tosmÄ«â€™â€™ ti yuttena hetunÄ• buddhattaá¹ƒ sÄ• dheti.

565-7__._ evaá¹ƒ nippariyÄ• yena attÄ• naá¹ƒ pÄ• tukatvÄ• attani kaá¹…khÄ• vitaraá¹‡att
abhittharayamÄ• no __ ``vinayassÅ«â€™â€™ _ti gÄ• thÄ• ttayamÄ• ha. tattha __sallakatto
rÄ• gasallÄ• disattasallakattano. __brahmabhÅ«to_ti seá¹-á¹-habhÅ«to. __atitulo_ti tulaá¹ƒ
atÄ«to, nirÅ«pamoti attho. __mÄ• rasenappamaddano_ti ``kÄ• mÄ• te paá¹-hamÄ• senÄ•
avajÄ• nÄ• tÄ«â€™â€™ ti (Sn 440; Nidd I 28; Nidd II nandamÄ• á¹‡avapucchÄ• niddesa 47

mÄ• raparisasaá¹…khÄ• tÄ• ya mÄ• rasenÄ• ya \Be II 176/ pamaddano. __sabbÄ• mitte_ti
khandhakilesÄ• bhisaá¹…khÄ• ramaccudevaputtamÄ• rÄ• dike sabbapaccatthike. __vasÄ«
__akutobhayo_ti kutoci abhayo.

568-70__._ evaá¹ƒ vutte selo brÄ• hmaá¹‡o tÄ• vadeva bhagavati saÃ±jÄ• tappasÄ• do pa
hutvÄ• __ ``imaá¹ƒ bhavantoâ€™â€™ _ti gÄ• thÄ• ttayamÄ• ha yathÄ• taá¹ƒ paripÄ• kag
sammÄ• codiyamÄ• no. tattha __kaá¹‡hÄ• bhijÄ• tiko_ti caá¹‡á¸• Ä• lÄ• dinÄ«cakule jÄ• t

<571> tato tepi mÄ• á¹‡avakÄ• tatheva pabbajjÄ• pekkhÄ• hutvÄ• __ ``etaÃ±ce ruccati b
gÄ• thamÄ• haá¹ƒsu yathÄ• taá¹ƒ tena saddhiá¹ƒ katÄ• dhikÄ• rÄ• kulaputtÄ• .

<572> atha selo tesu mÄ• á¹‡avakesu tuá¹-á¹-hacitto te dassento pabbajjaá¹ƒ yÄ• camÄ• r
_ti gÄ• thamÄ• ha.

<573> tato bhagavÄ• yasmÄ• selo atÄ«te padumuttarassa bhagavato sÄ• sane tesaá¹ƒye
purisasatÄ• naá¹ƒ gaá¹‡aseá¹-á¹-ho hutvÄ• tehi saddhiá¹ƒ pariveá¹‡aá¹ƒ kÄ• rÄ• petvÄ• c
katvÄ• kamena devamanussasampattiá¹ƒ anubhavamÄ• no pacchime bhave tesaá¹ƒyeva
nesaá¹ƒ kammaá¹ƒ vimuttiparipÄ• kÄ• ya paripakkaá¹ƒ ehibhikkhubhÄ• vassa \Ee II 456/ ca
tasmÄ• te sabbeva ehibhikkhupabbajjÄ• ya pabbÄ• jento __ ``svÄ• kkhÄ• taâ€™â€™ _nti
__sandiá¹-á¹-hika_nti paccakkhaá¹ƒ. __akÄ• lika_nti maggÄ• nantaraphaluppattito na kÄ• la
__yatthÄ• _ti yannimittÄ• . maggabrahmacariyanimittÄ• hi pabbajjÄ• appamattassa sativip
sikkhÄ• su sikkhato amoghÄ• hoti. tenÄ• ha --- ``svÄ• kkhÄ• taá¹ƒ ... pe ... sikkhatoâ€™â€

evaÃ±ca vatvÄ• ``etha bhikkhavoâ€™â€™ ti bhagavÄ• avoca. te sabbe pattacÄ«varadha
bhagavantaá¹ƒ abhivÄ• desuá¹ƒ. evamimaá¹ƒ tesaá¹ƒ ehibhikkhubhÄ• vaá¹ƒ sandhÄ• ya s
kho selo ... pe ... upasampadaâ€™â€™ _nti Ä• haá¹ƒsu.

__bhuttÄ• vi_nti \Be II 177/ bhuttavantaá¹ƒ. __onÄ«tapattapÄ• á¹‡i_nti pattato onÄ«tapÄ• â
apanÄ«tahatthanti vuttaá¹ƒ hoti. tattha ``upagantvÄ• â€™â€™ ti pÄ• á¹-haseso daá¹-á¹-hab
bhagavantaá¹ƒ ekamantaá¹ƒ nisÄ«dÄ«ti na yujjati.

<574> __aggihuttamukhÄ• _ti bhagavÄ• keá¹‡iyassa cittÄ• nukÅ«lavasena anumodanto e
aggiparicariyaá¹ƒ vinÄ• brÄ• hmaá¹‡Ä• naá¹ƒ yaÃ±Ã±Ä• bhÄ• vato ``aggihuttamukhÄ• ya
aggihuttaseá¹-á¹-hÄ• \Ne II 160/ aggihuttapadhÄ• nÄ• ti attho. vede sajjhÄ• yantehi paá¹-h
sÄ• vittÄ« ``chandaso mukhaâ€™â€™ nti vuttÄ• . manussÄ• naá¹ƒ seá¹-á¹-hato rÄ• jÄ• ``
nadÄ«naá¹ƒ Ä• dhÄ• rato paá¹-isaraá¹‡ato ca sÄ• garo ``mukhaâ€™â€™ nti vutto. candayo
ajja rohinÄ«â€™â€™ ti saÃ±jÄ• nanato Ä• lokakaraá¹‡ato sommabhÄ• vato ca ``nakkhattÄ
ti vutto. tapantÄ• naá¹ƒ aggattÄ• Ä• dicco ``tapataá¹ƒ mukhaâ€™â€™ nti vutto. dakkhiá¹‡e

visesena tasmiá¹ƒ samaye buddhappamukhaá¹ƒ saá¹…ghaá¹ƒ sandhÄ• ya ``puÃ±Ã±aá¹ƒ Ä
ve yajataá¹ƒ mukhaâ€™â€™ nti vutto. tena saá¹…gho puÃ±Ã±assa Ä• yamukhanti dasseti.

<576> __yaá¹ƒ taá¹ƒ saraá¹‡a_nti aÃ±Ã±abyÄ• karaá¹‡agÄ• thamÄ• ha. tassattho \Ee II 4
cakkhumÄ• bhagavÄ• , yasmÄ• mayaá¹ƒ ito aá¹-á¹-hame divase taá¹ƒ saraá¹‡aá¹ƒ agama
sÄ• sane anuttarena damathena dantamha. aho te saraá¹‡assa Ä• nubhÄ• voti.

577-8__._ tato paraá¹ƒ bhagavantaá¹ƒ dvÄ«hi gÄ• thÄ• hi thunitvÄ• tatiyÄ• ya vandanaá¹ƒ

<579> á¹• 21 ``bhikkhavo tisatÄ• ime, tiá¹-á¹-hanti paÃ±jalÄ«katÄ• .

pÄ• de vÄ«ra pasÄ• rehi, nÄ• gÄ• vandantu satthunoâ€™â€™ ti ||

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya selasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sallasuttavaá¹‡á¹‡anÄ•

<580> __animitta_nti \Ne II 161/ \Be II 178/ sallasuttaá¹ƒ. kÄ• uppatti? bhagavato kira upa
upÄ• sako, tassa putto kÄ• lamakÄ• si. so puttasokÄ• bhibhÅ«to sattÄ• haá¹ƒ nirÄ• hÄ• ro
bhagavÄ• tassa gharaá¹ƒ gantvÄ• sokavinodanatthaá¹ƒ imaá¹ƒ suttamabhÄ• si.

tattha __animatta_nti kiriyÄ• kÄ• ranimittavirahitaá¹ƒ. yathÄ• hi ``yadÄ• haá¹ƒ akkhiá¹ƒ vÄ
bhamukaá¹ƒ vÄ• ukkhipissÄ• mi, tena nimittena taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ t
kiriyÄ• kÄ• ranimittamatthi, na evaá¹ƒ jÄ«vite. na hi sakkÄ• laddhuá¹ƒ ``yÄ• vÄ• haá¹ƒ idaá
karomi, tÄ• va tvaá¹ƒ jÄ«va, mÄ• mÄ«yÄ• â€™â€™ ti. __anaÃ±Ã±Ä• ta_nti ato eva na sak
``ettakaá¹ƒ vÄ• ettakaá¹ƒ vÄ• kÄ• laá¹ƒ iminÄ• jÄ«vitabbaâ€™â€™ nti gatiyÄ• Ä• yupari
cÄ• tumahÄ• rÄ• jikÄ• dÄ«naá¹ƒ parimitaá¹ƒ Ä• yu, na tathÄ• maccÄ• naá¹ƒ, evampi ekaá

__kasira_nti anekapaccayapaá¹-ibaddhavuttibhÄ• vato kicchaá¹ƒ na sukhayÄ• panÄ«yaá¹ƒ
assÄ• sapaá¹-ibaddhaÃ±ca, passÄ• sapaá¹-ibaddhaÃ±ca, mahÄ• bhÅ«tapaá¹-ibaddhaÃ±ca
kabaá¸·Ä«kÄ• rÄ• hÄ• rapaá¹-ibaddhaÃ±ca, usmÄ• paá¹-ibaddhaÃ±ca, viÃ±Ã±Ä• á¹‡apaá¹
jÄ«vati apassasantopi. catÅ«su ca dhÄ• tÅ«su kaá¹-á¹-hamukhÄ• diÄ• sÄ«visadaá¹-á¹-ho \B
pathavÄ«dhÄ• tuppakopena tÄ• va thaddho hoti kaliá¹…garasadiso. yathÄ• ha ---

``patthaddho bhavatÄ« kÄ• yo, daá¹-á¹-ho kaá¹-á¹-hamukhena vÄ• .

pathavÄ«dhÄ• tuppakopena, hoti kaá¹-á¹-hamukheva soâ€™â€™ ti || (Dhs-a 584).

Ä• podhÄ• tuppakopena pÅ«tibhÄ• vaá¹ƒ Ä• pajjitvÄ• paggharitapubbamaá¹ƒsalohito aá¹-
yathÄ• ha ---

``pÅ«tiko \Ne II 162/ bhavatÄ« kÄ• yo, daá¹-á¹-ho pÅ«timukhena vÄ• .

Ä• podhÄ• tuppakopena, hoti pÅ«timukheva soâ€™â€™ ti || (Dhs-a 584).

tejodhÄ• tuppakopena aá¹…gÄ• rakÄ• suyaá¹ƒ pakkhitto viya samantÄ• pariá¸• ayhati. ya

``santatto \Be II 179/ bhavatÄ« kÄ• yo, daá¹-á¹-ho aggimukhena vÄ• .

tejodhÄ• tuppakopena, hoti aggimukheva soâ€™â€™ ti || (Dhs-a 584).

vÄ• yodhÄ• tuppakopena saÃ±chijjamÄ• nasandhibandhano pÄ• sÄ• á¹‡ehi koá¹-á¹-etvÄ•
viya ca hoti. yathÄ• ha ---

``saÃ±chinno bhavatÄ« kÄ• yo, daá¹-á¹-ho satthamukhena vÄ• .

vÄ• yodhÄ• tuppakopena, hoti satthamukheva soâ€™â€™ ti || (Dhs-a 584).

dhÄ• tuppakopabyÄ• pannakÄ• yopi ca na jÄ«vati. yadÄ• pana tÄ• dhÄ• tuyo aÃ±Ã±ama
patiá¹-á¹-hÄ• nÄ• dikiccaá¹ƒ sÄ• dhentÄ• pi samaá¹ƒ vahanti, tadÄ• jÄ«vitaá¹ƒ pavattati. ev
mahÄ• bhÅ«tapaá¹-ibaddhaÃ±ca jÄ«vitaá¹ƒ. dubbhikkhÄ• dÄ«su pana Ä• hÄ• rupaccheder
pÄ• kaá¹-o eva. evaá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ• rapaá¹-ibaddhaÃ±ca jÄ«vitaá¹ƒ. tathÄ• asita
kammajateje khÄ«á¹‡e sattÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡antÄ• pi pÄ• kaá¹-Ä• eva. evaá¹
jÄ«vitaá¹ƒ. viÃ±Ã±Ä• á¹‡e pana niruddhe niruddhato pabhuti sattÄ• naá¹ƒ na hoti jÄ«vitanti
pÄ• kaá¹-ameva. evaá¹ƒ viÃ±Ã±Ä• á¹‡apaá¹-ibaddhaÃ±ca jÄ«vitaá¹ƒ. evaá¹ƒ anekapaccaya
kasiraá¹ƒ veditabbaá¹ƒ.

__parittaÃ±cÄ• _ti appakaá¹ƒ, devÄ• naá¹ƒ jÄ«vitaá¹ƒ upanidhÄ• ya tiá¹‡agge ussÄ• vabin
cittakkhaá¹‡ato uddhaá¹ƒ abhÄ• vena vÄ• parittaá¹ƒ. atidÄ«ghÄ• yukopi hi satto atÄ«tena
jÄ«vati na jÄ«vissati, anÄ• gatena \Ee II 459/ jÄ«vissati na jÄ«vati na jÄ«vittha, paccuppann
jÄ«vittha na jÄ«vissati. vuttaÃ±cetaá¹ƒ ---

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡o ||

``cullÄ• sÄ«tisahassÄ• ni \Ne II 163/, kappÄ• tiá¹-á¹-hanti ye marÅ«.

natveva tepi jÄ«vanti, dvÄ«hi cittehi saá¹ƒyutÄ• â€™â€™ ti || (Nidd I 10).

__taÃ±ca dukkhena saá¹ƒyuta_nti taÃ±ca jÄ«vitaá¹ƒ evaá¹ƒ animittamanaÃ±Ã±Ä• taá¹ƒ ka
samÄ• nampi sÄ«tuá¹‡haá¸• aá¹ƒsamakasÄ• disamphassakhuppipÄ• sÄ• saá¹…khÄ• radu
saá¹ƒyutaá¹ƒ. kiá¹ƒ vuttaá¹ƒ hoti? yasmÄ• Ä«disaá¹ƒ maccÄ• naá¹ƒ jÄ«vitaá¹ƒ, tasmÄ• \B
taá¹ƒ parikkhayaá¹ƒ na gacchati, tÄ• va dhammacariyameva brÅ«haya, mÄ• puttamanusoc

<581> athÄ• pi maÃ±Ã±eyyÄ• si ``sabbÅ«pakaraá¹‡ehi puttaá¹ƒ anurakkhantassÄ• pi me s
ti, evampi mÄ• soci. __na hi so upakkamo atthi, yena jÄ• tÄ• na miyyare, _ na hi sakkÄ• k
jÄ• tÄ• sattÄ• mÄ• marantÅ«ti rakkhitunti vuttaá¹ƒ hoti. tato yasmÄ• so ``jaraá¹ƒ patvÄ•
maraá¹‡aá¹ƒ anurÅ«paá¹ƒ, atidaharo me putto matoâ€™â€™ ti cintesi, tasmÄ• Ä• ha __ ``
maraá¹‡aá¹ƒ, evaá¹ƒdhammÄ• hi pÄ• á¹‡inoâ€™â€™ _ti, jaraá¹ƒ patvÄ• pi appatvÄ• pi ma
niyamoti vuttaá¹ƒ hoti.

<582> idÄ• ni tamatthaá¹ƒ nidassanena sÄ• dhento __ ``phalÄ• namiva pakkÄ• naâ€™â€™
yathÄ• phalÄ• naá¹ƒ pakkÄ• naá¹ƒ yasmÄ• sÅ«riyuggamanato pabhuti sÅ«riyÄ• tapena sa
ca Ä• poraso ca pattato sÄ• khaá¹ƒ sÄ• khato khandhaá¹ƒ khandhato mÅ«lanti evaá¹ƒ anul
pavisati, ogamanato pabhuti pana pathavito mÅ«laá¹ƒ mÅ«lato khandhanti evaá¹ƒ anukkam
sÄ• khÄ• pattapallavÄ• dÄ«ni puna Ä• rohati, evaá¹ƒ Ä• rohanto ca paripÄ• kagate phale va
pavisati. atha sÅ«riyÄ• tapena tappamÄ• ne vaá¹‡á¹-amÅ«le pariá¸·Ä• ho uppajjati. tena tÄ•
niccakÄ• laá¹ƒ patanti, nesaá¹ƒ pÄ• to patanato bhayaá¹ƒ hoti, patanÄ• bhayaá¹ƒ hotÄ«ti a
jÄ• tÄ• naá¹ƒ maccÄ• naá¹ƒ niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ \Ee II 460/. pakkaphalasadisÄ•

583-6__._ kiÃ±ca bhiyyo __ ``yathÄ• pi kumbhakÄ• rassa ... pe ... jÄ«vitaâ€™â€™ _nti. tas
pe ... parÄ• yaá¹‡Ä• â€™â€™ _ti evaá¹ƒ gaá¹‡ha, evaÃ±ca gahetvÄ• __ ``tesaá¹ƒ maccu
Ã±Ä• takeâ€™â€™ _ti evampi gaá¹‡ha. yasmÄ• ca na pitÄ• tÄ• yate puttaá¹ƒ, Ã±Ä• tÄ« v
__pekkhataá¹ƒyeva ... pe ... nÄ«yati_.

tattha \Ne II 164/ ayaá¹ƒ yojanÄ• --- passamÄ• nÄ• naá¹ƒyeva Ã±Ä• tÄ«naá¹ƒ ``amma, tÄ•
puthu anekappakÄ• rakaá¹ƒ lÄ• lapataá¹ƒyeva maccÄ• naá¹ƒ ekameko \Be II 181/ macco y
nÄ«yati, evaá¹ƒ passa, upÄ• saka, yÄ• va atÄ• á¹‡o lokoti.

<587> tattha ye buddhapaccekabuddhÄ• dayo dhitisampannÄ• , te __ ``evamabbhÄ• hato
_ so na sakkÄ• kenaci parittÄ• á¹‡aá¹ƒ kÄ• tuâ€™â€™ nti yasmÄ• jÄ• nanti, __tasmÄ• d

lokapariyÄ• yaá¹ƒ_. imaá¹ƒ lokasabhÄ• vaá¹ƒ Ã±atvÄ• na socantÄ«ti vuttaá¹ƒ hoti.

<588> tvaá¹ƒ pana __yassa maggaá¹ƒ ... pe ... paridevasi_. kiá¹ƒ vuttaá¹ƒ hoti? yassa mÄ•
Ä• gatassa Ä• gatamaggaá¹ƒ vÄ• ito cavitvÄ• aÃ±Ã±attha gatassa gatamaggaá¹ƒ vÄ• na
asampassaá¹ƒ niratthaá¹ƒ paridevasi. dhÄ«rÄ• pana te passantÄ• viditvÄ• lokapariyÄ• ya

<589> idÄ• ni ``niratthaá¹ƒ paridevasÄ«â€™â€™ ti ettha vuttaparidevanÄ• ya niratthakabh
``paridevayamÄ• no ceâ€™â€™ _tiÄ• dimÄ• ha. tattha __udabbahe_ti ubbaheyya dhÄ• rey
attho. __sammÅ«á¸·ho hiá¹ƒsamattÄ• na_nti sammÅ«á¸·ho hutvÄ• attÄ• naá¹ƒ bÄ• dhento
vicakkhaá¹‡o_ti yadi tÄ• diso kaÃ±ci atthaá¹ƒ udabbahe, vicakkhaá¹‡opi naá¹ƒ paridevaá¹ƒ

<590> __na hi ruá¹‡á¹‡enÄ• _ti etthÄ• yaá¹ƒ yojanÄ• --- na pana koci __ruá¹‡á¹‡ena_ vÄ•
santiá¹ƒ pappoti, _ apica kho pana rodato socato ca __bhiyyo assa uppajjate dukkhaá¹ƒ, sa
dubbaá¹‡á¹‡iyÄ• dÄ«hi __upahaÃ±Ã±atÄ«_ti.

<591> __na tena petÄ• _ti tena paridevanena kÄ• lakatÄ• na pÄ• lenti na yÄ• penti, na taá
hoti. tasmÄ• niratthÄ• paridevanÄ• ti.

<592> na kevalaÃ±ca niratthÄ• , anatthampi Ä• vahati. kasmÄ• ? yasmÄ• __sokamappaja
... vasamanvagÅ«_. tattha __anutthunanto_ti anusocanto. __vasamanvagÅ«_ti vasaá¹ƒ gat

<593> evampi \Be II 182/ niratthakattaá¹ƒ anatthÄ• vahattaÃ±ca sokassa dassetvÄ• idÄ• n
ovadanto \Ne II 165/ __ ``aÃ±Ã±epi passÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __gamine_ti ga
á¹-hiteti vuttaá¹ƒ hoti. __phandantevidha pÄ• á¹‡ino_ti maraá¹‡abhayena phandamÄ• neyev

<594> __yena yenÄ• _ti yenÄ• kÄ• rena maÃ±Ã±anti ``dÄ«ghÄ• yuko bhavissati, arogo bh
taá¹ƒ aÃ±Ã±athÄ• yeva hoti, so evaá¹ƒ maÃ±Ã±ito maratipi, rogÄ«pi hoti. etÄ• diso ayaá¹ƒ
maÃ±Ã±itappaccanÄ«kena hoti, passa, upÄ• saka, lokasabhÄ• vanti evamettha adhippÄ• y

<596> __arahato sutvÄ• _ti imaá¹ƒ evarÅ«paá¹ƒ arahato dhammadesanaá¹ƒ sutvÄ• . __ne
peto ``idÄ• ni mayÄ• puna jÄ«vatÅ«â€™â€™ ti na labbhÄ• iti parijÄ• nanto, vineyya paride

<597> kiÃ±ca bhiyyo --- __ ``yathÄ• saraá¹‡amÄ• dittaá¹ƒ ... pe ... dhaá¹ƒsayeâ€™â€™ _
dhitisampadÄ• ya, __sapaÃ±Ã±o_ sÄ• bhÄ• vikapaÃ±Ã±Ä• ya, __paá¹‡á¸• ito_ bÄ• husaco
cintakajÄ• tikatÄ• ya veditabbo. cintÄ• mayasutamayabhÄ• vanÄ• mayapaÃ±Ã±Ä• hi vÄ• y

598-9__._ na kevalaÃ±ca sokameva, __paridevaá¹ƒ ... pe ... sallamattano. tattha pajappa_n
domanassa_nti cetasikadukkhaá¹ƒ. __abbahe_ti uddhare. __salla_nti etameva tippakÄ• raá

dunnÄ«haraá¹‡aá¹-á¹-hena antovijjhanaá¹-á¹-hena ca sallaá¹ƒ. pubbe vuttaá¹ƒ sattavidhaá¹
vÄ• . etasmiÃ±hi abbÅ«á¸·he salle abbÅ«á¸·hasallo ... pe ... nibbutoti arahattanikÅ«á¹-ena d
niá¹-á¹-hÄ• pesi. tattha __asito_ti taá¹‡hÄ• diá¹-á¹-hÄ«hi anissito. __pappuyyÄ• _ti pÄ• puá
ito pubbe vuttattÄ• uttÄ• natthameva, tasmÄ• na vaá¹‡á¹‡itaá¹ƒ.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya sallasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 166/ \Be II 183/ \Ee II 462/ __me suta_nti vÄ• seá¹-á¹-hasuttaá¹ƒ. kÄ• up
yÄ• ssa nidÄ• ne vuttÄ• atthavaá¹‡á¹‡anaá¹ƒ panassa vuttanayÄ• ni uttÄ• natthÄ• ni ca pa
karissÄ• ma. __icchÄ• naá¹…galo_ti gÄ• massa nÄ• maá¹ƒ. brÄ• hmaá¹‡amahÄ• sÄ• lÄ• n
todeyyo_ti vohÄ• ranÄ• mametaá¹ƒ. __pokkharasÄ• ti jÄ• á¹‡ussoá¹‡Ä«_ti nemittikaá¹ƒ. tes
pokkharaá¹‡iyÄ• padume nibbatto, aÃ±Ã±ataro tÄ• paso taá¹ƒ padumaá¹ƒ gahetvÄ• tattha
disvÄ• saá¹ƒvaá¸• á¸• hetvÄ• raÃ±Ã±o dassesi. pokkhare sayitattÄ• ``pokkharasÄ• tÄ«â€
ekassa á¹-hÄ• nantare nemittikaá¹ƒ. tena kira jÄ• á¹‡ussoá¹‡inÄ• makaá¹ƒ purohitaá¹-á¹-hÄ
teneva paÃ±Ã±Ä• yi.

te sabbepi aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• kas
paá¹-ivasantÄ«ti? vedasajjhÄ• yanaparivÄ«maá¹ƒsanatthaá¹ƒ. tena kira samayena kosalaja
brÄ• hmaá¹‡Ä• vedÄ• naá¹ƒ sajjhÄ• yakaraá¹‡atthaÃ±ca atthÅ«paparikkhaá¹‡atthaÃ±ca ta
sannipatanti. tena tepi antarantarÄ• attano bhogagÄ• mato Ä• gamma tattha paá¹-ivasanti.

__vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• na_nti vÄ• seá¹-á¹-hassa ca bhÄ• radvÄ• jassa ca. __ay
attano sahÄ• yakabhÄ• vÄ• nurÅ«paá¹ƒ kathaá¹ƒ kathentÄ• anuvicariá¹ƒsu, tassÄ• kathÄ
ayaá¹ƒ aÃ±Ã±Ä• kathÄ• udapÄ• dÄ«ti vuttaá¹ƒ hoti. __saá¹ƒsuddhagahaá¹‡iko_ti saá¹ƒsu
saá¹ƒsuddhÄ• ya brÄ• hmaá¹‡iyÄ• eva kucchismiá¹ƒ nibbattoti adhippÄ• yo. ``samavepÄ•
tiÄ• dÄ«su hi udaraggi ``gahaá¹‡Ä«â€™â€™ ti vuccati. idha pana mÄ• tukucchi. __yÄ• va s
pitu pitÄ• ti evaá¹ƒ paá¹-ilomena yÄ• va satta jÄ• tiyo. ettha ca pitÄ• maho ca pitÄ• mahÄ« c
mÄ• tÄ• maho ca mÄ• tÄ• mahÄ« ca mÄ• tÄ• mahÄ• , pitÄ• mahÄ• ca mÄ• tÄ• mahÄ• \E
pitÄ• mahÄ• naá¹ƒ yugaá¹ƒ __pitÄ• mahayugaá¹ƒ. yuga_nti Ä• yuppamÄ• á¹‡aá¹ƒ. abhilÄ•
pana pitÄ• mahÄ• yeva pitÄ• mahayugaá¹ƒ. __akkhitto_ti jÄ• tiá¹ƒ Ä• rabbha ``kiá¹ƒ soâ€™
\Be II 184/. __anupakkuá¹-á¹-ho_ti jÄ• tisandosavÄ• dena anupakkuá¹-á¹-hapubbo. __vatas
Ä• cÄ• rasampanno. __saÃ±Ã±Ä• petu_nti Ã±Ä• petuá¹ƒ bodhetuá¹ƒ, nirantaraá¹ƒ kÄ• tunt
gacchÄ• ma.

<600> __anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• tÄ• _ti \Ne II 167/ ``tevijjÄ• tumheâ€™â€™ ti evaá¹ƒ
anuÃ±Ã±Ä• tÄ• attanÄ• ca paá¹-ijÄ• nimhÄ• ti attho. __asmÄ• _ti bhavÄ• ma. __ubho_ti d
pokkharasÄ• tissa, tÄ• rukkhassÄ• yaá¹ƒ mÄ• á¹‡avo_ti ahaá¹ƒ pokkharasÄ• tissa jeá¹-á¹-h
ayaá¹ƒ tÄ• rukkhassÄ• ti adhippÄ• yena bhaá¹‡ati Ä• cariyasampattiá¹ƒ attano sampattiÃ±c

<601> __tevijjÄ• na_nti tivedÄ• naá¹ƒ. __kevalino_ti niá¹-á¹-haá¹…gatÄ• . __asmase_ti am
taá¹ƒ kevalibhÄ• vaá¹ƒ vitthÄ• rento Ä• ha --- __ ``padakasmÄ• ... pe ... sÄ• disÄ• â€™â€™
vede. __kammunÄ• _ti dasavidhena kusalakammapathakammunÄ• . ayaÃ±hi pubbe sattav
sandhÄ• ya ``yato kho bho sÄ«lavÄ• hotÄ«â€™â€™ ti Ä• ha. tividhaá¹ƒ manokammaá¹ƒ s
ti Ä• ha. tena samannÄ• gato hi Ä• cÄ• rasampanno hoti.

602-5__._ idÄ• ni taá¹ƒ vacanantarena dassento Ä• ha --- __ ``ahaÃ±ca kammunÄ• brÅ«m
__khayÄ• tÄ«ta_nti Å«nabhÄ• vaá¹ƒ atÄ«taá¹ƒ, paripuá¹‡á¹‡anti attho. __peccÄ• _ti upaga
namo karonti. __cakkhuá¹ƒ loke samuppanna_nti avijjandhakÄ• re loke, taá¹ƒ andhakÄ• raâ
diá¹-á¹-hadhammikÄ• diatthasandassanena cakkhu hutvÄ• samuppannaá¹ƒ.

<606> evaá¹ƒ abhitthavitvÄ• vÄ• seá¹-á¹-hena yÄ• cito bhagavÄ• dvepi \Ee II 464/ jane sa
__ ``tesaá¹ƒ vo ahaá¹ƒ byakkhissaâ€™â€™ _ntiÄ• di. tattha __byakkhissa_nti byÄ• karissÄ
tiá¹-á¹-hatu tÄ• va brÄ• hmaá¹‡acintÄ• , kÄ«á¹-apaá¹-aá¹…gatiá¹‡arukkhato pabhuti vo anu
evamettha adhippÄ• yo veditabbo, evaá¹ƒ vitthÄ• rakathÄ• ya vinetabbÄ• hi te mÄ• á¹‡ava
jÄ• tivitthÄ• raá¹ƒ. __aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo_ti tesaá¹ƒ tesaÃ±hi pÄ• á¹‡Ä• naá¹ƒ jÄ•
nÄ• nappakÄ• rÄ• ti attho.

<607> tato \Be II 185/ pÄ• á¹‡Ä• naá¹ƒ jÄ• tivibhaá¹…ge kathetabbe __ ``tiá¹‡arukkhepi jÄ•
anupÄ• dinnakÄ• naá¹ƒ tÄ• va kathetuá¹ƒ Ä• raddho. taá¹ƒ kimatthamiti ce? upÄ• dinnesu s
anupÄ• dinnesu hi jÄ• tibhede gahite upÄ• dinnesu so pÄ• kaá¹-ataro hoti. tattha __tiá¹‡Ä•
bahisÄ• rÄ• ni. tasmÄ• tÄ• lanÄ• á¸·ikerÄ• dayopi tiá¹‡asaá¹…gahaá¹ƒ gacchanti. __rukkh
antosÄ• rÄ• . tiá¹‡Ä• ni ca rukkhÄ• ca tiá¹‡arukkhÄ• . te upayogabahuvacanena dassento
``tiá¹‡arukkhepi jÄ• nÄ• thÄ• â€™â€™ _ti. __na cÄ• pi paá¹-ijÄ• nare_ti ``mayaá¹ƒ tiá¹‡Ä•
evampi na paá¹-ijÄ• nanti. __liá¹…gaá¹ƒ jÄ• timaya_nti apaá¹-ijÄ• nantÄ• nampi ca tesaá¹ƒ
saá¹‡á¹-hÄ• naá¹ƒ \Ne II 168/ attano mÅ«labhÅ«tatiá¹‡Ä• disadisameva hoti. kiá¹ƒ kÄ• raá¹
hi jÄ• tiyo, _ yasmÄ• aÃ±Ã±Ä• tiá¹‡ajÄ• ti, aÃ±Ã±Ä• rukkhajÄ• ti; tiá¹‡esupi aÃ±Ã±Ä• tÄ•
nÄ• á¸·ikerajÄ• tÄ«ti evaá¹ƒ vitthÄ• retabbaá¹ƒ.

tena kiá¹ƒ dÄ«peti? yaá¹ƒ jÄ• tivasena nÄ• nÄ• hoti, taá¹ƒ attano paá¹-iÃ±Ã±aá¹ƒ paresaá
vinÄ• pi aÃ±Ã±ajÄ• tito visesena gayhati. yadi ca jÄ• tiyÄ• brÄ• hmaá¹‡o bhaveyya, sopi at
paresaá¹ƒ vÄ• upadesaá¹ƒ vinÄ• khattiyato vessasuddato vÄ• visesena gayheyya, na ca
jÄ• tiyÄ• brÄ• hmaá¹‡oti. parato pana ``yathÄ• etÄ• su jÄ• tÄ«sÅ«â€™â€™ ti imÄ• ya gÄ•

vacÄ«bhedeneva Ä• vikarissati.

<608> evaá¹ƒ anupÄ• dinnesu jÄ• tibhedaá¹ƒ dassetvÄ• upÄ• dinnesu taá¹ƒ dassento __
evamÄ• dimÄ• ha. tattha __kÄ«á¹-Ä• _ti kimayo. __paá¹-aá¹…gÄ• _ti \Ee II 465/ paá¹-aá¹…
kunthakipillike_ti kunthakipillikaá¹ƒ pariyantaá¹ƒ katvÄ• ti attho.

<609> __khuddake_ti kÄ• á¸·akakaá¹‡á¸• akÄ• dayo. __mahallake_ti sasabiá¸·Ä• rÄ• dayo
anekavaá¹‡á¹‡Ä• .

<610> __pÄ• dÅ«dare_ti udarapÄ• de, udaraá¹ƒyeva yesaá¹ƒ pÄ• dÄ• ti vuttaá¹ƒ hoti. __d
sappÄ• naÃ±hi sÄ«sato yÄ• va naá¹…guá¹-á¹-hÄ• piá¹-á¹-hi eva hoti, tena te ``dÄ«ghapiá¹-
vuccanti. tepi anekappakÄ• rÄ• Ä• sÄ«visÄ• dibhedena.

<611> __odake_ti \Be II 186/ udakamhi jÄ• te. macchÄ• pi anekappakÄ• rÄ• rohitamacchÄ

<612> __pakkhÄ«_ti sakuá¹‡e. te hi pakkhÄ• naá¹ƒ atthitÄ• ya ``pakkhÄ«â€™â€™ ti vucca
__pattayÄ• nÄ• _. vehÄ• se gacchantÄ«ti __vihaá¹…gamÄ• _. tepi anekappakÄ• rÄ• kÄ• k

<613> evaá¹ƒ thalajalÄ• kÄ• sagocarÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ jÄ• tibhedaá¹ƒ dassetvÄ•
dassesi, taá¹ƒ Ä• vikaronto __ ``yathÄ• etÄ• sÅ«â€™â€™ _ti gÄ• thamÄ• ha. tassattho saa
vuttÄ• dhippÄ• yavaá¹‡á¹‡anÄ• vaseneva veditabbo.

614-6__._ vitthÄ• rato \Ne II 169/ panettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sayameva dassento __
_tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ yojanÄ• --- yaá¹ƒ vuttaá¹ƒ ``natthi manussesu liá¹…gaá¹ƒ jÄ• t
ti, taá¹ƒ evaá¹ƒ natthÄ«ti veditabbaá¹ƒ. seyyathidaá¹ƒ, __na kesehÄ«_ti. na hi ``brÄ• hmaá¹
kesÄ• honti, khattiyÄ• naá¹ƒ Ä«disÄ• â€™â€™ ti niyamo atthi yathÄ• hatthiassamigÄ• dÄ«
sabbaá¹ƒ yojetabbaá¹ƒ. __liá¹…gaá¹ƒ jÄ• timayaá¹ƒ neva, yathÄ• aÃ±Ã±Ä• su jÄ• tisÅ«_ti
vuttassevatthassa nigamananti veditabbaá¹ƒ. tassa yojanÄ• --- tadeva yasmÄ• imehi kesÄ
liá¹…gaá¹ƒ jÄ• timayaá¹ƒ puthu, tasmÄ• veditabbametaá¹ƒ ``brÄ• hmaá¹‡Ä• dibhedesu ma
jÄ• timayaá¹ƒ neva yathÄ• aÃ±Ã±Ä• su jÄ• tÄ«sÅ«â€™â€™ ti.

<617> idÄ• ni evaá¹ƒ jÄ• tibhede asantepi brÄ• hmaá¹‡o khattiyoti idaá¹ƒ nÄ• nattaá¹ƒ yath
dassetuá¹ƒ __ ``paccattaâ€™â€™ _nti gÄ• thamÄ• ha. tassattho --- etaá¹ƒ tiracchÄ• nÄ• na
kesÄ• disaá¹‡á¹-hÄ• nÄ• nattaá¹ƒ manussesu \Ee II 466/ brÄ• hmaá¹‡Ä• dÄ«naá¹ƒ attano a
avijjamÄ• nepi pana etasmiá¹ƒ yadetaá¹ƒ brÄ• hmaá¹‡o khattiyoti nÄ• nattavidhÄ• napariyÄ
vokÄ• raÃ±ca manussesu __samaÃ±Ã±Ä• ya pavuccati, vohÄ• ramattena_ vuccatÄ«ti.

619-625__._ ettÄ• vatÄ• \Be II 187/ bhagavÄ• bhÄ• radvÄ• jassa vÄ• daá¹ƒ niggahetvÄ•

brÄ• hmaá¹‡o bhaveyya, Ä• jÄ«vasÄ«lÄ• cÄ• ravipannopi brÄ• hmaá¹‡o bhaveyya. yasmÄ
tassa brÄ• hmaá¹‡abhÄ• vaá¹ƒ na icchanti loke ca aÃ±Ã±epi paá¹‡á¸• itamanussÄ• , tasmÄ
vÄ• dapaggahaá¹‡atthaá¹ƒ taá¹ƒ dassento __ ``yo hi koci manussesÅ«â€™â€™ _tiÄ• dikÄ
tattha __gorakkha_nti khettarakkhaá¹ƒ, kasikammanti vuttaá¹ƒ hoti. pathavÄ« hi ``goâ€™â€
tappabhedo ca khettaá¹ƒ. __puthusippenÄ• _ti tantavÄ• yakammÄ• dinÄ• nÄ• sippena. __v
__parapessenÄ• _ti paresaá¹ƒ veyyÄ• vaccena. __issattha_nti Ä• vudhajÄ«vikaá¹ƒ, usuÃ±c
hoti. __porohiccenÄ• _ti purohitakammena.

<626> evaá¹ƒ brÄ• hmaá¹‡asamayena ca lokavohÄ• rena ca Ä• jÄ«vasÄ«lÄ• cÄ• ravipann
sÄ• dhetvÄ• evaá¹ƒ sante na jÄ• tiyÄ• brÄ• hmaá¹‡o, guá¹‡ehi pana brÄ• hmaá¹‡o hoti. ta
jÄ• to yo guá¹‡avÄ• , so brÄ• hmaá¹‡o, ayamettha Ã±Ä• yoti evametaá¹ƒ Ã±Ä• yaá¹ƒ atthat
Ã±Ä• yaá¹ƒ vacÄ«bhedena pakÄ• sento Ä• ha __ ``na cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mÄ

tassattho --- ahaá¹ƒ pana yvÄ• yaá¹ƒ catÅ«su yonÄ«su yattha katthaci jÄ• to, tatrÄ• pi vÄ•
170/ brÄ• hmaá¹‡asamaÃ±Ã±itÄ• ya mÄ• tari sambhÅ«to, taá¹ƒ __yonijaá¹ƒ mattisambhava
sujÄ• toâ€™â€™ tiÄ• dinÄ• (DN I 303; MN II 424) nayena brÄ• hmaá¹‡ehi brÄ• hmaá¹‡ass
parisuddhauppattimaggasaá¹…khÄ• tÄ• yoni kathÄ«yati, ``saá¹ƒsuddhagahaá¹‡ikoâ€™â€™
tatopi jÄ• tasambhÅ«tattÄ• ``yonijo mattisambhavoâ€™â€™ ti ca vuccati, tampi yonijaá¹ƒ n
ca yonijamattisambhavamattena __brÄ• hmaá¹‡aá¹ƒ na brÅ«mi_ \Ee II 467/. kasmÄ• ? yasm
vacanamattena aÃ±Ã±ehi sakiÃ±canehi visiá¹-á¹-hattÄ• __bhovÄ• dÄ« nÄ• ma so hoti, sac
panÄ• yaá¹ƒ yattha katthaci kule jÄ• topi rÄ• gÄ• dikiÃ±canÄ• bhÄ• vena akiÃ±cano, sabba
anÄ• dÄ• no, __akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ_. kasm

<627> kiÃ±ca \Be II 188/ bhiyyo --- __ ``sabbasaá¹ƒyojanaá¹ƒ chetvÄ• â€™â€™ _tiÄ• dikÄ
tattha __sabbasaá¹ƒyojana_nti dasavidhaá¹ƒ saá¹ƒyojanaá¹ƒ. __na paritassatÄ«_ti taá¹‡hÄ
__tamaha_nti taá¹ƒ ahaá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ saá¹…gÄ• naá¹ƒ atikkantattÄ• __saá¹…gÄ•
yogÄ• naá¹ƒ abhÄ• vena __visaá¹ƒyuttaá¹ƒ brÄ• hmaá¹‡aá¹ƒ_ vadÄ• mÄ«ti attho.

<628> __naddhi_nti nayhanabhÄ• vena pavattaá¹ƒ kodhaá¹ƒ. __varatta_nti bandhanabhÄ•
__sandÄ• naá¹ƒ sahanukkama_nti anusayÄ• nukkamasahitaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-hisa
chinditvÄ• á¹-hitaá¹ƒ avijjÄ• palighassa ukkhittattÄ• __ukkhittapalighaá¹ƒ_ catunnaá¹ƒ sac
__buddhaá¹ƒ_ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<629> __aduá¹-á¹-ho_ti evaá¹ƒ dasahi akkosavatthÅ«hi __akkosaÃ±ca_ pÄ• á¹‡iÄ• dÄ«hi
andubandhanÄ• dÄ«hi __bandhanaÃ±ca_ yo akuddhamÄ• naso hutvÄ• adhivÄ• sesi, khan
__khantÄ«balaá¹ƒ, _ punappunaá¹ƒ uppattiyÄ• anÄ«kabhÅ«tena teneva khantÄ«balÄ• nÄ«
__balÄ• nÄ«kaá¹ƒ taá¹ƒ_ evarÅ«paá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<630> __vatanta_nti dhutavatena samannÄ• gataá¹ƒ, catupÄ• risuddhisÄ«lena __sÄ«lavar
taá¹‡hÄ• ussadÄ• bhÄ• vena __anussadaá¹ƒ, _ chaá¸·indriyadamanena __dantaá¹ƒ, _ koá
attabhÄ• vena __antimasÄ• rÄ«raá¹ƒ_ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<631> __yo_ \Ne II 171/ __na limpatÄ«_ti evameva yo abbhantare duvidhepi kÄ• me na lim
saá¹‡á¹-hÄ• ti, tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<632> __dukkhassÄ• _ti khandhadukkhassa. __pannabhÄ• ra_nti ohitakkhandhabhÄ• raá¹
vÄ• __visaá¹ƒyuttaá¹ƒ_ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti \Ee II 468/ attho.

<633> __gambhÄ«rapaÃ±Ã±a_nti gambhÄ«resu khandhÄ• dÄ«su pavattÄ• ya paÃ±Ã±Ä• y
dhammojapaÃ±Ã±Ä• ya __medhÄ• viá¹ƒ, _ ``ayaá¹ƒ duggatiyÄ• , ayaá¹ƒ sugatiyÄ• , ayaá¹ƒ
amaggoâ€™â€™ ti evaá¹ƒ magge amagge ca chekatÄ• ya __maggÄ• maggassa_ \Be II 18
arahattasaá¹…khÄ• taá¹ƒ __uttamatthamanuppattaá¹ƒ_ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ•

<634> __asaá¹ƒsaá¹-á¹-ha_nti dassanasavanasamullÄ• paparibhogakÄ• yasaá¹ƒsaggÄ• n
asaá¹ƒsaá¹-á¹-haá¹ƒ. __ubhaya_nti gihÄ«hi ca anagÄ• rehi cÄ• ti ubhayehipi asaá¹ƒsaá¹-á¹
anÄ• layacÄ• riá¹ƒ, __taá¹ƒ_ evarÅ«paá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<635> __nidhÄ• yÄ• _ti nikkhipitvÄ• oropetvÄ• . __tasesu thÄ• varesu cÄ• _ti taá¹‡hÄ• tÄ
taá¹‡hÄ• bhÄ• vena thiratÄ• ya thÄ• varesu. __yo na hantÄ«_ti yo evaá¹ƒ sabbasattesu vig
nikkhittadaá¹‡á¸• o neva kaÃ±ci sayaá¹ƒ hanati, na aÃ±Ã±ena ghÄ• teti, tamahaá¹ƒ brÄ• hn
attho.

<636> __aviruddha_nti Ä• ghÄ• tavasena viruddhesupi lokiyamahÄ• janesu Ä• ghÄ• tÄ• bl
hatthagate daá¹‡á¸• e vÄ• satthe vÄ• avijjamÄ• nepi paresaá¹ƒ pahÄ• radÄ• nato aviratatt
janesu __nibbutaá¹ƒ_ nikkhittadaá¹‡á¸• aá¹ƒ, paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ ``ahaá¹ƒ man
__sÄ• dÄ• nesu, _ tassa gahaá¹‡assa abhÄ• vena __anÄ• dÄ• naá¹ƒ taá¹ƒ_ evarÅ«paá¹ƒ a
attho.

<637> __Ä• raggÄ• _ti yassete rÄ• gÄ• dayo ayaÃ±ca paraguá¹‡amakkhaá¹‡alakkhaá¹‡o
papatito, yathÄ• sÄ• sapo Ä• ragge na santiá¹-á¹-hati, evaá¹ƒ citte na tiá¹-á¹-hati, tamahaá¹
vadÄ• mÄ«ti attho.

<638> __akakkasa_nti apharusaá¹ƒ. __viÃ±Ã±Ä• pani_nti atthaviÃ±Ã±Ä• paniá¹ƒ. __sacca
__nÄ• bhisaje_ti \Ne II 172/ yÄ• ya girÄ• ya aÃ±Ã±aá¹ƒ kujjhÄ• panavasena na laggÄ• peyy
evarÅ«pameva giraá¹ƒ bhÄ• seyya. tasmÄ• tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti atth

<639> sÄ• á¹-akÄ• bharaá¹‡Ä• dÄ«su __dÄ«ghaá¹ƒ vÄ• rassaá¹ƒ vÄ• , _ maá¹‡imuttÄ• d
__thÅ«laá¹ƒ_ vÄ• mahagghaappagghavasena __subhaá¹ƒ_ vÄ• __asubhaá¹ƒ_ vÄ• yo pu
__loke_ parapariggahitaá¹ƒ __nÄ• diyati, _ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ \Ee II 469/ vadÄ• m

<640> __nirÄ• sÄ• sa_nti nittaá¹‡haá¹ƒ. __visaá¹ƒyutta_nti sabbakilesehi viyuttaá¹ƒ tamah
vadÄ• mÄ«ti attho.

<641> __Ä• layÄ• _ti taá¹‡hÄ• . __aÃ±Ã±Ä• ya akathaá¹ƒkathÄ«_ti aá¹-á¹-ha vatthÅ«ni yat
aá¹-á¹-havatthukÄ• ya vicikicchÄ• ya nibbicikiccho. __amatogadhamanuppatta_nti amataá¹ƒ
anuppattaá¹ƒ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<642> __ubho_ti dvepi puÃ±Ã±Ä• ni pÄ• pÄ• ni ca chaá¸• á¸• etvÄ• ti attho. __saá¹…ga_n
saá¹…gaá¹ƒ. __upaccagÄ• _ti atikkanto. tamahaá¹ƒ vaá¹-á¹-amÅ«lasokena __asokaá¹ƒ, _ a
rÄ• garajÄ• dÄ«naá¹ƒ abhÄ• vena __virajaá¹ƒ, _ nirupakkilesatÄ• ya __suddhaá¹ƒ_ brÄ• hm

<643> __vimala_nti abbhÄ• dimalavirahitaá¹ƒ. __suddha_nti nirupakkilesaá¹ƒ. __vippasann
__anÄ• vila_nti kilesÄ• vilattavirahitaá¹ƒ. __nandÄ«bhavaparikkhÄ«á¹‡a_nti tÄ«su bhavesu
tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<644> __yo_ bhikkhu __imaá¹ƒ_ __rÄ• gapalipatha_Ã±ceva kilesa__dugga_Ã±ca __saá¹ƒ
catunnaá¹ƒ saccÄ• naá¹ƒ appaá¹-ivijjhanaka__moha_Ã±ca atÄ«to, cattÄ• ro oghe __tiá¹‡á¹
anuppatto, duvidhena jhÄ• nena __jhÄ• yÄ«, _ taá¹‡hÄ• ya abhÄ• vena __anejo, _ kathaá¹
__akathaá¹ƒkathÄ«, _ upÄ• dÄ• nÄ• naá¹ƒ abhÄ• vena anupÄ• diyitvÄ• kilesanibbÄ• nena
brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<645> __yo_ puggalo, __idha_ loke, ubhopi __kÄ• me_ hitvÄ• __anÄ• gÄ• ro_ hutvÄ• pa
parikkhÄ«á¹‡akÄ• maÃ±ceva parikkhÄ«á¹‡abhavaÃ±ca ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ

<646> __yo_ \Ne II 173/ \Be II 191/ __idha_ loke chadvÄ• rikaá¹ƒ __taá¹‡haá¹ƒ_ jahitvÄ• g
anatthiko __anÄ• gÄ• ro_ hutvÄ• paribbajati, taá¹‡hÄ• ya ceva bhavassa ca parikkhÄ«á¹‡a
__taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ_ tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<647> __mÄ• nusakaá¹ƒ yoga_nti mÄ• nusakaá¹ƒ Ä• yuÃ±ceva paÃ±cavidhakÄ• maguá¹‡
__upaccagÄ• _ti yo mÄ• nusakaá¹ƒ yogaá¹ƒ hitvÄ• dibbaá¹ƒ atikkanto, taá¹ƒ sabbehi catÅ«
ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<648> __rati_nti paÃ±cakÄ• maguá¹‡aratiá¹ƒ. __arati_nti araÃ±Ã±avÄ• se ukkaá¹‡á¹-hitatt
\Ee II 470/ nibbutaá¹ƒ, __nirupadhi_nti nirupakkilesaá¹ƒ, __vÄ«ra_nti taá¹ƒ evarÅ«paá¹ƒ sab

khandhalokaá¹ƒ abhibhavitvÄ• á¹-hitaá¹ƒ vÄ«riyavantaá¹ƒ ahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ•

<649> __yo vedÄ«_ti yo sattÄ• naá¹ƒ sabbÄ• kÄ• rena cutiÃ±ca paá¹-isandhiÃ±ca pÄ• kaá
__tamahaá¹ƒ_ alaggatÄ• ya __asattaá¹ƒ, _ paá¹-ipattiyÄ• suá¹-á¹-hu gatattÄ• __sugataá¹ƒ
saccÄ• naá¹ƒ buddhatÄ• ya __buddhaá¹ƒ_ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<650> __yassÄ• _ti yassete devÄ• dayo gatiá¹ƒ na jÄ• nanti, __tamahaá¹ƒ_ Ä• savÄ• naá
__khÄ«á¹‡Ä• savaá¹ƒ, _ kilesehi Ä• rakattÄ• __arahantaá¹ƒ_ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«

<651> __pure_ti atÄ«takkhandhesu. __pacchÄ• _ti anÄ• gatesu. __majjhe_ti paccuppanne
yassetesu á¹-hÄ• nesu taá¹‡hÄ• gÄ• hasaá¹…khÄ• taá¹ƒ kiÃ±canaá¹ƒ natthi. __tamahaá¹ƒ
__akiÃ±canaá¹ƒ_. kassaci gahaá¹‡assa abhÄ• vena __anÄ• dÄ• naá¹ƒ_ brÄ• hmaá¹‡aá¹ƒ

<652> acchambhitattena usabhasadisatÄ• ya __usabhaá¹ƒ, _ uttamaá¹-á¹-hena __pavaraá
__vÄ«raá¹ƒ, _ mahantÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ esitattÄ• __mahesiá¹ƒ_, tiá¹‡á¹
__vijitÄ• vinaá¹ƒ_, ninhÄ• takilesatÄ• ya __nhÄ• takaá¹ƒ, _ catusaccabuddhatÄ• ya __budd
brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<653> __yo pubbenivÄ• saá¹ƒ_ pÄ• kaá¹-aá¹ƒ katvÄ• jÄ• nÄ• ti, chabbÄ«satidevalokabhe
catubbidhaá¹ƒ __apÄ• yaÃ±ca_ dibbacakkhunÄ• __passati, atho jÄ• tikkhaya_saá¹…khÄ•
tamahaá¹ƒ brÄ• hmaá¹‡aá¹ƒ vadÄ• mÄ«ti attho.

<654> evaá¹ƒ \Ne II 174/ \Be II 192/ bhagavÄ• guá¹‡ato brÄ• hmaá¹‡aá¹ƒ vatvÄ• ``ye `jÄ•
abhinivesaá¹ƒ karonti, te idaá¹ƒ vohÄ• ramattaá¹ƒ ajÄ• nantÄ• , sÄ• ca nesaá¹ƒ diá¹-á¹-hi d
dassento __ ``samaÃ±Ã±Ä• hesÄ• â€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. tassattho --- ``yad
bhÄ• radvÄ• jo vÄ• seá¹-á¹-hoâ€™â€™ ti __nÄ• magottaá¹ƒ pakappitaá¹ƒ, samaÃ±Ã±Ä• h
paÃ±Ã±attivohÄ• ramattanti veditabbaá¹ƒ. kasmÄ• ? yasmÄ• __sammuccÄ• samudÄ• gat
Ä• gataá¹ƒ. taÃ±hi __tattha tattha_ jÄ• takÄ• leyevassa Ã±Ä• tisÄ• lohitehi __pakappitaá¹ƒ_
evaá¹ƒ pakappeyyuá¹ƒ, na koci kaÃ±ci disvÄ• ``ayaá¹ƒ brÄ• hmaá¹‡oâ€™â€™ ti vÄ• ``bh
jÄ• neyya.

<655> evaá¹ƒ pakappitaÃ±cetaá¹ƒ __dÄ«gharattamanusayitaá¹ƒ diá¹-á¹-higatamajÄ• nataá
nÄ• magottaá¹ƒ, nÄ• magottamattametaá¹ƒ saá¹ƒvohÄ• ratthaá¹ƒ pakappitaâ€™â€™ nti aj
hadaye dÄ«gharattaá¹ƒ diá¹-á¹-higatamanusayitaá¹ƒ, tassa anusayitattÄ• taá¹ƒ nÄ• magott
pabruvanti ``jÄ• tiyÄ• hoti brÄ• hmaá¹‡oâ€™â€™ _ti, ajÄ• nantÄ• yeva evaá¹ƒ vadantÄ«ti

656-7__._ evaá¹ƒ ``ye `jÄ• tito brÄ• hmaá¹‡oâ€™ ti abhinivesaá¹ƒ karonti, te idaá¹ƒ vohÄ• r
ca nesaá¹ƒ diá¹-á¹-hi duddiá¹-á¹-hÄ«â€™â€™ ti dassetvÄ• idÄ• ni nippariyÄ• yameva jÄ• t

kammavÄ• daÃ±ca niropento __ ``na jaccÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha ``kammunÄ• abrÄ• hmaá¹‡oâ€™â€™ ti imissÄ• upaá¸• á¸• hagÄ• thÄ• ya atthavitthÄ• raá¹‡atthaá¹ƒ __ _tiÄ• di vuttaá¹ƒ. tattha __kammunÄ• _ti paccuppannena kasikammÄ• dinibbattakacetanÄ•

<659> __paá¹-iccasamuppÄ• dadassÄ• _ti ``iminÄ• paccayena evaá¹ƒ hotÄ«â€™â€™ ti e paá¹-iccasamuppÄ• dadassÄ• vino. __kammavipÄ• kakovidÄ• _ti sammÄ• nÄ• vamÄ• nÄ• aÃ±Ã±Ä• pi hÄ«napaá¹‡Ä«tatÄ• hÄ«napaá¹‡Ä«te kamme vipaccamÄ• ne hotÄ«ti evaá¹ƒ k

<660> __ ``kammunÄ• vattatÄ«â€™â€™ _ti gÄ• thÄ• ya pana __ ``lokoâ€™â€™ _ti vÄ• _ ``sattÄ• â€™â€™ _ti vÄ• ekoyeva attho, vacanamattameva nÄ• naá¹ƒ. purimapadena cett brahmÄ• mahÄ• brahmÄ• ... pe ... seá¹-á¹-ho sajitÄ• vasÄ« pitÄ• bhÅ«tabhabyÄ• naâ€™ diá¹-á¹-hiyÄ• \Ee II 472/ nisedho veditabbo. kammunÄ• hi vattati tÄ• su tÄ• su gatÄ«su up sajitÄ• ti? dutiyena ``evaá¹ƒ kammunÄ• uppannopi ca pavattiyampi atÄ«tapaccuppannabh 175/ pavattati, sukhadukkhÄ• ni paccanubhonto hÄ«napaá¹‡Ä«tÄ• dibhÄ• vaá¹ƒ Ä• pajjant dasseti. tatiyena tamevatthaá¹ƒ nigameti ``evaá¹ƒ sabbathÄ• pi kammanibandhanÄ• sattÄ• pavattanti, na aÃ±Ã±athÄ• â€™â€™ ti. catutthena tamatthaá¹ƒ upamÄ• ya vibhÄ• veti __ra yathÄ• rathassa yÄ• yato Ä• á¹‡i nibandhanaá¹ƒ hoti, na tÄ• ya anibaddho yÄ• ti, evaá¹ƒ l pavattato ca kammaá¹ƒ nibandhanaá¹ƒ, na tena anibaddho uppajjati nappavattati.

<661> idÄ• ni yasmÄ• evaá¹ƒ kammanibandhano loko, tasmÄ• seá¹-á¹-hena kammunÄ• ``tapenÄ• â€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. tattha __tapenÄ• _ti indriyasaá¹ƒvarena. __ sikkhÄ• nissitena vuttÄ• vasesaseá¹-á¹-hacariyena. __saá¹ƒyamenÄ• _ti sÄ«lena. __damen seá¹-á¹-haá¹-á¹-hena brahmabhÅ«tena kammunÄ• __brÄ• hmaá¹‡o hoti_. kasmÄ• ? yasm brÄ• hmaá¹‡amuttamaá¹ƒ, _ yasmÄ• etaá¹ƒ kammaá¹ƒ uttamo brÄ• hmaá¹‡abhÄ• voti vut ntipi pÄ• á¹-ho, tassattho --- brahmaá¹ƒ Ä• netÄ«ti brahmÄ• naá¹ƒ, brahmabhÄ• vaá¹ƒ Ä• n vuttaá¹ƒ hoti.

<662> dutiyagÄ• thÄ• ya __santo_ti santakileso. __brahmÄ• sakko_ti brahmÄ• ca sakko kevalaá¹ƒ brÄ• hmaá¹‡o, apica kho brahmÄ• ca sakko ca so vijÄ• nataá¹ƒ paá¹‡á¸• itÄ• na jÄ• nÄ• hÄ«ti vuttaá¹ƒ hoti. sesaá¹ƒ vuttanayamevÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya vÄ• seá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kokÄ• likasuttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 176/ \Be II 194/ \Ee II 473/ __me suta_nti kokÄ• likasuttaá¹ƒ. kÄ• uppatti

uppatti atthavaá¹‡á¹‡anÄ• yameva Ä• vi bhavissati. atthavaá¹‡á¹‡anÄ• ya cassa __evaá¹ƒ
vuttanayameva. __atha kho kokÄ• liko_ti ettha pana ko ayaá¹ƒ kokÄ• liko, kasmÄ• ca upas
ayaá¹ƒ kira kokÄ• likaraá¹-á¹-he kokÄ• likanagare kokÄ• likaseá¹-á¹-hissa putto pabbajitvÄ•
vihÄ• reyeva paá¹-ivasati ``cÅ«á¸·akokÄ• likoâ€™â€™ ti nÄ• mena, na devadattassa sisso.
``mahÄ• kokÄ• likoâ€™â€™ ti paÃ±Ã±Ä• yi.

bhagavati kira sÄ• vatthiyaá¹ƒ viharante dve aggasÄ• vakÄ• paÃ±camattehi bhikkhusatehi
janapadacÄ• rikaá¹ƒ caramÄ• nÄ• upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya vivekavÄ• sa
uyyojetvÄ• attano pattacÄ«varamÄ• dÄ• ya tasmiá¹ƒ janapade taá¹ƒ nagaraá¹ƒ patvÄ• taá
tattha te kokÄ• likena saddhiá¹ƒ sammoditvÄ• taá¹ƒ Ä• haá¹ƒsu --- ``Ä• vuso, mayaá¹ƒ idha
mÄ• kassaci Ä• roceyyÄ• sÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tem
pageva nagaraá¹ƒ pavisitvÄ• Ä• rocesi --- ``tumhe aggasÄ• vake idhÄ• gantvÄ• vasamÄ•
paccayenÄ• pi nimantetÄ«â€™â€™ ti. nagaravÄ• sino ``kasmÄ• no, bhante, nÄ• rocayitthÄ
Ä• rocitena, kiá¹ƒ nÄ• ddasatha dve bhikkhÅ« vasante, nanu ete aggasÄ• vakÄ• ti. te khipp
sappiguá¸·avatthÄ• dÄ«ni Ä• netvÄ• kokÄ• likassa purato nikkhipiá¹ƒsu. so cintesi --- ``para
aggasÄ• vakÄ• `payuttavÄ• cÄ• ya uppanno lÄ• bhoâ€™ ti Ã±atvÄ• na sÄ• diyissanti, asÄ
dethÄ• â€™ ti bhaá¹‡issanti, handÄ• haá¹ƒ imaá¹ƒ lÄ• bhaá¹ƒ gÄ• hÄ• petvÄ• gacchÄ• mÄ
tathÄ• akÄ• si, therÄ• disvÄ• va payuttavÄ• cÄ• ya uppannabhÄ• vaá¹ƒ Ã±atvÄ• ``ime pa
kokÄ• likassa vaá¹-á¹-antÄ«â€™â€™ ti cintetvÄ• ``Ä• vÄ• sikassa dethÄ• â€™â€™ ti avat
pakkamiá¹ƒsu. tena kokÄ• liko ``kathaÃ±hi nÄ• ma attanÄ• aggaá¹‡hantÄ• mayhampi na d
domanassaá¹ƒ uppÄ• desi.

te \Be II 195/ bhagavato santikaá¹ƒ agamaá¹ƒsu. bhagavÄ• ca pavÄ• retvÄ• sace attanÄ•
gacchati, aggasÄ• vake peseti --- ``caratha, bhikkhave, cÄ• rikaá¹ƒ bahujanahitÄ• yÄ• â€™
vatvÄ• \Ne II 177/. idamÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatÄ• naá¹ƒ. tena kho pana samayena attan
kho ime punadeva uyyojesi --- ``gacchatha, bhikkhave, caratha cÄ• rikaâ€™â€™ nti. te paÃ
bhikkhusatehi saddhiá¹ƒ cÄ• rikaá¹ƒ caramÄ• nÄ• anupubbena tasmiá¹ƒ raá¹-á¹-he tameva
nÄ• garÄ• there saÃ±jÄ• nitvÄ• saha parikkhÄ• rehi dÄ• naá¹ƒ sajjetvÄ• nagaramajjhe ma
adaá¹ƒsu, therÄ• naÃ±ca parikkhÄ• re upanÄ• mesuá¹ƒ. therÄ• gahetvÄ• bhikkhusaá¹…g
kokÄ• liko cintesi --- ``ime pubbe appicchÄ• ahesuá¹ƒ, idÄ• ni lobhÄ• bhibhÅ«tÄ• pÄ• picc
appicchasantuá¹-á¹-hapavivittasadisÄ• maÃ±Ã±e, ime pÄ• picchÄ• asantaguá¹‡aparidÄ«p
so there upasaá¹…kamitvÄ• ``Ä• vuso, tumhe pubbe appicchÄ• santuá¹-á¹-hÄ• pavivittÄ•
panattha pÄ• pabhikkhÅ« jÄ• tÄ• â€™â€™ ti vatvÄ• pattacÄ«varamÄ• dÄ• ya tÄ• vadeva
gantvÄ• ``bhagavato etamatthaá¹ƒ Ä• rocessÄ• mÄ«â€™â€™ ti sÄ• vatthÄ• bhimukho gan
upasaá¹…kami. ayamettha kokÄ• liko, iminÄ• kÄ• raá¹‡ena upasaá¹…kami. tena vuttaá¹ƒ
bhikkhu yena bhagavÄ• tenupasaá¹…kamÄ«â€™â€™ _tiÄ• di.

bhagavÄ• taá¹ƒ turitaturitaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• va Ä• vajjetvÄ• aÃ±Ã±Ä• si --- ``ag

Ä• gatoâ€™â€™ ti. ``sakkÄ• nu kho paá¹-isedhetuâ€™â€™ nti ca Ä• vajjento ``na sakkÄ•
II 475/ Ä• gato, ekaá¹ƒsena padumaniraye uppajjissatÄ«â€™â€™ ti addasa. evaá¹ƒ disvÄ•
``sÄ• riputtamoggallÄ• nepi nÄ• ma garahantaá¹ƒ sutvÄ• na nisedhetÄ«â€™â€™ ti parÅ«p
ariyÅ«pavÄ• dassa mahÄ• sÄ• vajjabhÄ• vadassanatthaÃ±ca __ ``mÄ• hevaâ€™â€™ _nti
paá¹-isedhesi. tattha __mÄ• heva_nti mÄ• evamÄ• ha, mÄ• evaá¹ƒ abhaá¹‡Ä«ti attho. __
__saddhÄ• yiko_ti saddhÄ• gamakaro, pasÄ• dÄ• vahoti vuttaá¹ƒ hoti. __paccayiko_ti pacc
nti sanniá¹-á¹-hÄ• vahoti vuttaá¹ƒ hoti.

__acirapakkantassÄ• _ti pakkantassa sato na cireneva __sabbo kÄ• yo phuá¹-o ahosÄ«_ti
avajjetvÄ• sakalasarÄ«raá¹ƒ aá¹-á¹-hÄ«ni \Be II 196/ bhinditvÄ• uggatÄ• hi pÄ«á¸·akÄ• hi
tattha yasmÄ• buddhÄ• nubhÄ• vena tathÄ• rÅ«paá¹ƒ kammaá¹ƒ buddhÄ• naá¹ƒ sammuk
dassanÅ«pacÄ• re pana vijahitamatte deti, tasmÄ• tassa acirapakkantassa pÄ«á¸·akÄ• uá
vuttaá¹ƒ ``acirapakkantassa ca kokÄ• likassÄ• â€™â€™ ti. atha kasmÄ• tattheva na aá¹-á¹
kammÄ• nubhÄ• vena. okÄ• sakataÃ±hi kammaá¹ƒ avassaá¹ƒ vipaccati, taá¹ƒ tassa tattha
kammÄ• nubhÄ• vena codiyamÄ• no uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. __kaá¸·Ä• yamattiy
__beluvasalÄ• á¹-ukamattiyo_ti taruá¹‡abeluvamattiyo. __pabhijjiá¹ƒsÅ«_ti bhijjiá¹ƒsu. tÄ• s
sakalasarÄ«raá¹ƒ panasapakkaá¹ƒ viya ahosi. so pakkena gattena anayabyasanaá¹ƒ patvÄ
jetavanadvÄ• rakoá¹-á¹-hake sayi. atha dhammassavanatthaá¹ƒ Ä• gatÄ• gatÄ• manussÄ•
dhi kokÄ• lika, ayuttamakÄ• si, attanoyeva mukhaá¹ƒ nissÄ• ya anayabyasanaá¹ƒ pattosÄ«
tesaá¹ƒ sutvÄ• Ä• rakkhadevatÄ• \Ee II 476/ dhikkÄ• raá¹ƒ akaá¹ƒsu, Ä• rakkhadevatÄ• n
Ä• kÄ• saá¹-á¹-hadevatÄ• ti iminÄ• upÄ• yena yÄ• va akaniá¹-á¹-habhavanÄ• ekadhikkÄ•

tadÄ• ca turÅ« nÄ• ma bhikkhu kokÄ• likassa upajjhÄ• yo anÄ• gÄ• miphalaá¹ƒ patvÄ• su
sopi samÄ• pattiyÄ• vuá¹-á¹-hito taá¹ƒ dhikkÄ• raá¹ƒ sutvÄ• Ä• gamma kokÄ• likaá¹ƒ ovad
cittappasÄ• dajananatthaá¹ƒ. so tassÄ• pi vacanaá¹ƒ aggahetvÄ• aÃ±Ã±adatthu tameva ap
padumaniraye uppajji. tenÄ• ha --- __ ``atha kho kokÄ• liko bhikkhu tenevÄ• bÄ• dhena ... p
Ä• ghÄ• tetvÄ• â€™â€™ _ti.

__atha kho brahmÄ• sahampatÄ«_ti ko ayaá¹ƒ brahmÄ• , kasmÄ• ca bhagavantaá¹ƒ upa
ayaá¹ƒ kassapassa bhagavato sÄ• sane sahako nÄ• ma bhikkhu anÄ• gÄ• mÄ« hutvÄ• su
naá¹ƒ ``sahampati brahmÄ• â€™â€™ ti saÃ±jÄ• nanti. so pana ``ahaá¹ƒ bhagavantaá¹ƒ up
padumanirayaá¹ƒ kittessÄ• mi, tato bhagavÄ• bhikkhÅ«naá¹ƒ Ä• rocessati. kathÄ• nusandh
tatthÄ• yuppamÄ• á¹‡aá¹ƒ pucchissanti, bhagavÄ• Ä• cikkhanto ariyÅ«pavÄ• de Ä• dÄ«na
iminÄ• kÄ• raá¹‡ena bhagavantaá¹ƒ upasaá¹…kamitvÄ• \Be II 197/ etadavoca. bhagavÄ•
bhikkhu pucchi. tena ca puá¹-á¹-ho __ ``seyyathÄ• pi bhikkhÅ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __vÄ«satikhÄ• riko_ti mÄ• gadhakena patthena cattÄ• ro patthÄ• kosalaraá¹-á¹-he e
patthena cattÄ• ro patthÄ• Ä• á¸·hakaá¹ƒ, cattÄ• ri Ä• á¸·hakÄ• ni doá¹‡aá¹ƒ, catudoá¹‡Ä•

khÄ• rÄ«, tÄ• ya khÄ• riyÄ• vÄ«satikhÄ• riko. __tilavÄ• ho_ti tilasakaá¹-aá¹ƒ. __abbudo nir
paccekanirayo natthi, avÄ«cimhiyeva abbudagaá¹‡anÄ• ya paccanokÄ• so pana ``abbudo n
nayo __nirabbudÄ• _dÄ«su.

tattha vassagaá¹‡anÄ• pi evaá¹ƒ veditabbÄ• \Ee II 477/ --- yatheva hi sataá¹ƒ satasahassÄ
evaá¹ƒ sataá¹ƒ satasahassakoá¹-iyo pakoá¹-i nÄ• ma hoti, sataá¹ƒ satasahassapakoá¹-iyo k
sataá¹ƒ satasahassakoá¹-ippakoá¹-iyo nahutaá¹ƒ, sataá¹ƒ satasahassanahutÄ• ni ninnahuta
satasahassaninnahutÄ• ni \Ne II 179/ ekaá¹ƒ abbudaá¹ƒ, tato vÄ«satiguá¹‡aá¹ƒ nirabbudaá
keci pana ``tattha tattha paridevanÄ• nattenapi kammakaraá¹‡anÄ• nattenapi imÄ• ni nÄ• n
vadanti, apare ``sÄ«tanarakÄ• eva eteâ€™â€™ ti.

__athÄ• para_nti tadatthavisesatthadÄ«pakaá¹ƒ gÄ• thÄ• bandhaá¹ƒ sandhÄ• ya vuttaá¹ƒ.
vuttavÄ«satigÄ• thÄ• su hi ettha ``sataá¹ƒ sahassÄ• naâ€™â€™ nti ayamekÄ• eva gÄ• thÄ
visesatthadÄ«pikÄ• eva, avasÄ• ne gÄ• thÄ• dvayameva pana mahÄ• aá¹-á¹-hakathÄ• yaa
tenÄ• vocumha ``vÄ«satigÄ• thÄ• sÅ«â€™â€™ ti.

<663> tattha __kuá¹-hÄ• rÄ«_ti attacchedakaá¹-á¹-hena kuá¹-hÄ• risadisÄ• pharusavÄ• cÄ
kusalamÅ«lasaá¹…khÄ• taá¹ƒ attano mÅ«laá¹ƒyeva nikantati.

<664> __nindiya_nti ninditabbaá¹ƒ. __taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo_ti yo uttamaá¹-á¹-h
puggalo, taá¹ƒ vÄ• so pÄ• picchatÄ• dÄ«ni Ä• ropetvÄ• garahati. __vicinÄ• tÄ«_ti upacinÄ
aparÄ• dhaá¹ƒ.

<665> __ayaá¹ƒ kalÄ«_ti ayaá¹ƒ aparÄ• dho. __akkhesÅ«_ti jÅ«takÄ«á¸·anaakkhesu. __sa
attanÄ• _ti sabbena attano dhanenapi attanÄ• pi saddhiá¹ƒ. __sugatesÅ«_pi \Be II 198/ suá
sundaraÃ±ca á¹-hÄ• naá¹ƒ gatattÄ• sugatanÄ• makesu buddhapaccekabuddhasÄ• vakesu
manaá¹ƒ padÅ«seyya. tassÄ• yaá¹ƒ manopadoso eva mahattaro kalÄ«ti vuttaá¹ƒ hoti.

<666> kasmÄ• ? yasmÄ• __sataá¹ƒ sahassÄ• naá¹ƒ ... pe ... pÄ• pakaá¹ƒ, _ yasmÄ• vas
kÄ• lo, __yaá¹ƒ_ kÄ• laá¹ƒ __ariyagarahÄ«_ \Ee II 478/ __vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ•
upeti, _ tattha paccatÄ«ti vuttaá¹ƒ hoti. idaÃ±hi saá¹…khepena padumaniraye Ä• yuppamÄ•

<667> idÄ• ni aparenapi nayena ``ayameva mahattaro kali, yo sugatesu manaá¹ƒ padÅ«sa
vibhÄ• vento __ ``abhÅ«tavÄ• dÄ«â€™â€™ _ti Ä• dimÄ• ha. tattha __abhÅ«tavÄ• dÄ«_ti a
__niraya_nti padumÄ• diá¹ƒ. __pecca samÄ• bhavantÄ«_ti ito paá¹-igantvÄ• nirayÅ«papat
__paratthÄ• _ti paraloke.

<668> kiÃ±ca \Ne II 180/ bhiyyo --- __yo appaduá¹-á¹-hassÄ• _ti. tattha manopadosÄ• bhÄ

_ avijjÄ• malÄ• bhÄ• vena __suddho, _ pÄ• picchÄ• bhÄ• vena __anaá¹…gaá¹‡o_ti veditab
suddhassa, suddhattÄ• anaá¹…gaá¹‡assÄ• ti evampettha yojetabbaá¹ƒ.

<669> evaá¹ƒ sugatesu manopadosassa mahattarakalibhÄ• vaá¹ƒ sÄ• dhetvÄ• idÄ• ni vÄ
cuddasa gÄ• thÄ• Ä• ha. imÄ• kira kokÄ• likaá¹ƒ mÄ«yamÄ• nameva ovadantenÄ• yasma
``mahÄ• brahmunÄ• â€™â€™ ti eke. tÄ• saá¹ƒ iminÄ• suttena saddhiá¹ƒ ekasaá¹…gahattl
lobhaguá¹‡e anuyuttoâ€™â€™ _tiÄ• di. tattha paá¹-hamagÄ• thÄ• ya tÄ• va ``guá¹‡oâ€™â
anekakkhattuá¹ƒ pavattattÄ• vÄ• lobhoyeva __lobhaguá¹‡o, _ taá¹‡hÄ• yetaá¹ƒ adhivacan
avacanaÃ±Ã±Å« buddhÄ• nampi ovÄ• daá¹ƒ aggahaá¹‡ena. __maccharÄ«_ti paÃ±cavidha
anuyutto_ti aggasÄ• vakÄ• naá¹ƒ bhedakÄ• matÄ• ya. sesaá¹ƒ pÄ• kaá¹-ameva. idaá¹ƒ vut
kokÄ• lika, tumhÄ• diso anuyuttalobhataá¹‡hÄ• ya lobhaguá¹‡e anuyutto assaddho kadariy
pesuá¹‡iyaá¹ƒ anuyutto, so vacasÄ• paribhÄ• sati aÃ±Ã±aá¹ƒ abhÄ• saneyyampi puggalaá
II 479/ ``mukhaduggÄ• â€™â€™ ti gÄ• thÄ• ttayaá¹ƒ.

<670> tassÄ• yaá¹ƒ \Be II 199/ anuttÄ• napadattho --- __mukhadugga_ mukhavisama, __v
alikavÄ• di, __anariya_ asappurisa, __bhÅ«nahu_ bhÅ«tihanaka, vuá¸• á¸• hinÄ• saka, __p
__kali_ alakkhipurisa, __avajÄ• ta_ buddhassa avajÄ• taputta.

<671> __rajamÄ• kirasÄ«_ti kilesarajaá¹ƒ attani pakkhipasi. __papata_nti sobbhaá¹ƒ. ``pap
pÄ• á¹-ho, so evattho. ``papadaâ€™â€™ ntipi pÄ• á¹-ho, mahÄ• nirayanti attho.

<672> __eti hata_nti ettha __ha_-iti nipÄ• to, __ta_nti taá¹ƒ kusalÄ• kusalakammaá¹ƒ. atha
gataá¹ƒ paá¹-ipannaá¹ƒ, upacitanti attho. __suvÄ• mÄ«_ti sÄ• mi tassa kammassa katattÄ•
labhateva, nÄ• ssa taá¹ƒ nassatÄ«ti vuttaá¹ƒ hoti. yasmÄ• ca labhati, tasmÄ• __dukkhaá¹
kibbisakÄ• rÄ«_.

<673> idÄ• ni yaá¹ƒ dukkhaá¹ƒ mando passati, taá¹ƒ pakÄ• sento __ ``ayosaá¹…kusamÄ•
_ntiÄ• dimÄ• ha. tattha purimaupaá¸• á¸• hagÄ• thÄ• ya tÄ• va attho --- yaá¹ƒ taá¹ƒ ayosaá
sandhÄ• ya bhagavatÄ• ``tamenaá¹ƒ, bhikkhave, nirayapÄ• lÄ• paÃ±cavidhabandhanaá¹ƒ
181/ karontÄ«â€™â€™ ti (MN III 250; AN a III 36) vuttaá¹ƒ, taá¹ƒ upeti, evaá¹ƒ upento ca ta
lohapathaviyÄ• nipajjÄ• petvÄ• nirayapÄ• lehi paÃ±casu á¹-hÄ• nesu Ä• koá¹-iyamÄ• naá
khilasaá¹…khÄ• taá¹ƒ __tiá¹‡hadhÄ• ramayasÅ«lamupeti, _ yaá¹ƒ sandhÄ• ya bhagavatÄ•
ayokhilaá¹ƒ hatthe gamentÄ«â€™â€™ tiÄ• di. tato parÄ• upaá¸• á¸• hagÄ• thÄ• anekÄ• n
paccitvÄ• pakkÄ• vasesÄ• nubhavanatthaá¹ƒ anupubbena khÄ• rodakanadÄ«tÄ«raá¹ƒ gat
ayoguá¸·aá¹ƒ mukhe pakkhipanti, tattaá¹ƒ tambalohaá¹ƒ mukhe Ä• siÃ±cantÄ«â€™â€™ ti v
vuttaá¹ƒ. tattha __ayo_ti lohaá¹ƒ. __guá¸·asannibha_nti beluvasaá¹‡á¹-hÄ• naá¹ƒ. ayogaha
tambalohaá¹ƒ, itarena ayoguá¸·aá¹ƒ \Ee II 480/ veditabbaá¹ƒ. __patirÅ«pa_nti katakammÄ•

<674> tato parÄ• su gÄ• thÄ• su __na hi vaggÅ«_ti ``gaá¹‡hatha, paharathÄ• â€™â€™ tiÄ
madhuravÄ• caá¹ƒ na vadanti. __nÄ• bhijavantÄ«_ti na \Be II 200/ sumukhabhÄ• vena abhi
upasaá¹…kamanti, anayabyasanamÄ• vahantÄ• eva upasaá¹…kamantÄ«ti vuttaá¹ƒ hoti. __
tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ paá¹-isaraá¹‡aá¹ƒ hutvÄ• na upagacchanti, gaá¹‡hantÄ• hanantÄ•
hoti. __aá¹…gÄ• re santhate sayantÄ«_ti aá¹…gÄ• rapabbataá¹ƒ Ä• ropitÄ• samÄ• nÄ• an
santhate aá¹…gÄ• re senti. __ginisampajjalita_nti samantato jalitaá¹ƒ sabbadisÄ• su ca sam
__pavisantÄ«_ti mahÄ• niraye pakkhittÄ• samÄ• nÄ• ogÄ• hanti. mahÄ• nirayo nÄ• ma yo
(AN a III 36) vutto, naá¹ƒ yojanasate á¹-hatvÄ• passataá¹ƒ akkhÄ«ni bhijjanti.

<675> __jÄ• lena ca onahiyÄ• nÄ• _ti ayojÄ• lena paliveá¹-hetvÄ• migaluddakÄ• migaá¹ƒ
devadÅ«te avuttakammakÄ• raá¹‡aá¹ƒ. __andhaá¹ƒva timisamÄ• yantÄ«_ti andhakaraá¹‡e
bahalandhakÄ• rattÄ• ``timisaâ€™â€™ nti saÃ±Ã±itaá¹ƒ dhÅ«maroruvaá¹ƒ nÄ• ma naraka
nesaá¹ƒ kharadhÅ«maá¹ƒ ghÄ• yitvÄ• akkhÄ«ni bhijjanti, tena ``andhaá¹ƒvÄ• â€™â€™ ti v
yathÄ• mahikÄ• yo_ti taÃ±ca andhatimisaá¹ƒ mahikÄ• yo viya vitataá¹ƒ hotÄ«ti attho. ``vitth
pÄ• á¹-ho. idampi devadÅ«te avuttakammakÄ• raá¹‡ameva.

<676> __atha lohamaya_nti ayaá¹ƒ pana lohakumbhÄ« pathavipariyantikÄ• catunahutÄ• d
dveyojanasatasahassÄ• ni gambhÄ«rÄ• samatittikÄ• tatralohapÅ«rÄ• hoti. __paccanti hi t
kumbhÄ«su dÄ«gharattaá¹ƒ paccanti. __agginisamÄ• sÅ«_ti aggisamÄ• su \Ee II 481/. __sa
samuppilavantÄ• \Ne II 182/, sakimpi uddhaá¹ƒ sakimpi adho gacchamÄ• nÄ• pheá¹‡udde
hoti. devadÅ«te vuttanayeneva taá¹ƒ veditabbaá¹ƒ.

<677> __pubbalohitamisse_ti pubbalohitamissÄ• ya lohakumbhiyÄ• . __tattha ki_nti tattha.
disaka_nti disaá¹ƒ vidisaá¹ƒ. __adhisetÄ«_ti gacchati. ``abhisetÄ«â€™â€™ tipi pÄ• á¹-ho, ta
disaá¹ƒ allÄ«yati apassayatÄ«ti attho. __kilissatÄ«_ti bÄ• dhÄ«yati. ``kilijjatÄ«â€™â€™ tipi
hotÄ«ti attho. __samphusamÄ• no_ti tena pubbalohitena phuá¹-á¹-ho samÄ• no. idampi dev
avuttakammakÄ• raá¹‡aá¹ƒ.

<678> __puá¸·avÄ• vasathe_ti \Be II 201/ puá¸·avÄ• naá¹ƒ Ä• vÄ• se. ayampi lohakumbhÄ
``gÅ«thanirayoâ€™â€™ ti vuttÄ• , tattha patitassa sÅ«cimukhapÄ• á¹‡Ä• chaviÄ• dÄ«ni ch
khÄ• danti. __gantuá¹ƒ na hi tÄ«ramapatthÄ«_ti apagantuá¹ƒ na hi tÄ«raá¹ƒ atthi. ``tÄ«rava
pÄ• á¹-ho, soyevattho. tÄ«rameva ettha ``tÄ«ravaâ€™â€™ nti vuttaá¹ƒ. __sabbasamÄ• hi
tassÄ• kumbhiyÄ• uparibhÄ• gepi nikujjitattÄ• sabbattha samÄ• samantato kaá¹-Ä• hÄ• ,
natthÄ«ti vuttaá¹ƒ hoti.

<679> __asipattavanaá¹ƒ_ devadÅ«te vuttanayameva. taÃ±hi dÅ«rato ramaá¹‡Ä«yaá¹ƒ an
athettha lobhena nerayikÄ• pavisanti, tato nesaá¹ƒ vÄ• teritÄ• ni pattÄ• ni patitvÄ• aá¹…ga
chindanti. tenÄ• ha --- __ ``taá¹ƒ pavisanti samucchidagattÄ• â€™â€™ _ti. taá¹ƒ pavisanti t

chinnagattÄ• hontÄ«ti. __jivhaá¹ƒ baá¸·isena gahetvÄ• Ä• rajayÄ• rajayÄ• vihanantÄ«_ti t
vegena dhÄ• vitvÄ• patitÄ• naá¹ƒ musÄ• vÄ• dÄ«naá¹ƒ nerayikÄ• naá¹ƒ nirayapÄ• lÄ• jivh
nikkaá¸• á¸• hitvÄ• yathÄ• manussÄ• allacammaá¹ƒ bhÅ«miyaá¹ƒ pattharitvÄ• khilehi Ä•
Ä• koá¹-etvÄ• pharasÅ«hi phÄ• letvÄ• phÄ• letvÄ• ekamekaá¹ƒ \Ee II 482/ koá¹-iá¹ƒ chinc
chinnachinnÄ• koá¹-i punappunaá¹ƒ samuá¹-á¹-hÄ• ti. ``Ä• racayÄ• racayÄ• â€™â€™ tipi p
Ä• viÃ±chitvÄ• ti attho. etampi devadÅ«te avuttakammakÄ• raá¹‡aá¹ƒ.

<680> __vetaraá¹‡i_nti devadÅ«te ``mahatÄ« khÄ• rodakÄ• nadÄ«â€™â€™ ti (MN III 269
gaá¹…gÄ• viya udakabharitÄ• dissati. athettha nhÄ• yissÄ• ma pivissÄ• mÄ• ti nerayikÄ•
__tiá¹‡hadhÄ• rakhuradhÄ• ra_nti tiá¹‡hadhÄ• raá¹ƒ khuradhÄ• raá¹ƒ, tikkhadhÄ• rakhurad
tassÄ• kira nadiyÄ• uddhamadho ubhayatÄ«resu ca tiá¹‡hadhÄ• rÄ• khurÄ• paá¹-ipÄ• á¹
183/ tiá¹-á¹-hanti, tena sÄ• ``tiá¹‡hadhÄ• rÄ• khuradhÄ• rÄ• â€™â€™ ti vuccati. taá¹ƒ tiá¹-
udakÄ• sÄ• ya upenti allÄ«yantÄ«ti attho. evaá¹ƒ upentÄ• ca pÄ• pakammena coditÄ• __t
bÄ• lÄ• ti attho.

<681> __sÄ• mÄ• sabalÄ• _ti etaá¹ƒ parato ``soá¹‡Ä• â€™â€™ ti iminÄ• yojetabbaá¹ƒ. s
kammÄ• savaá¹‡á¹‡Ä• ca soá¹‡Ä• khÄ• dantÄ«ti vuttaá¹ƒ hoti \Be II 202/. __kÄ• kolagaá¹
__paá¹-igiddhÄ• _ti suá¹-á¹-hu saÃ±jÄ• tagedhÄ• hutvÄ• , __ ``mahÄ• gijjhÄ• â€™â€™ _ti
kulalapakkhino, ``senÄ• nametaá¹ƒ nÄ• maâ€™â€™ nti eke. __vÄ• yasÄ• _ti akaá¹‡hakÄ•
avuttakammakÄ• raá¹‡aá¹ƒ. tattha vuttÄ• nipi pana kÄ• nici idha na vuttÄ• ni, tÄ• ni etesaá¹
purimapacchimabhÄ• gattÄ• vuttÄ• neva hontÄ«ti veditabbÄ• ni.

<682> idÄ• ni sabbamevetaá¹ƒ narakavuttiá¹ƒ dassetvÄ• ovadanto __ ``kicchÄ• vatÄ• yaâ
tassattho --- __kicchÄ• vata ayaá¹ƒ idha_ narake nÄ• nappakÄ• rakammakaraá¹‡abhedÄ•
kibbisakÄ• rÄ«. tasmÄ• idha jÄ«vitasese_ jÄ«vitasantatiyÄ• vijjamÄ• nÄ• ya idha loke á¹-h
saraá¹‡agamanÄ• dikusaladhammÄ• nuá¹-á¹-hÄ• nena __kiccakaro naro siyÄ• _ bhaveyya
sÄ• taccakÄ• ritÄ• vaseneva bhaveyya, __na pamajje_ muhuttampi na pamÄ• damÄ• pajje
samuccayavaá¹‡á¹‡anÄ• . yasmÄ• pana vuttÄ• vasesÄ• ni padÄ• ni pubbe vuttanayattÄ•
suviÃ±Ã±eyyÄ• neva, tasmÄ• anupadavaá¹‡á¹‡anÄ• na katÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kokÄ• likasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nÄ• lakasuttavaá¹‡á¹‡anÄ•

<685> __Ä• nandajÄ• te_ti \Ne II 184/ nÄ• lakasuttaá¹ƒ. kÄ• uppatti? padumuttarassa kira
moneyyapaá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ disvÄ• tathattaá¹ƒ abhikaá¹…khamÄ• no tato pabh

pÄ• ramiyo pÅ«retvÄ• asitassa isino bhÄ• gineyyo nÄ• lako nÄ• ma tÄ• paso bhagavantaá
dhammacakkappavattitadivasato sattame divase ``aÃ±Ã±Ä• tametaâ€™â€™ ntiÄ• dÄ«hi dv
moneyyapaá¹-ipadaá¹ƒ pucchi. tassa bhagavÄ• ``moneyyaá¹ƒ te upaÃ±Ã±issaâ€™â€™ nti
byÄ• kÄ• si. parinibbute pana bhagavati saá¹…gÄ«tiá¹ƒ karontenÄ• yasmatÄ• mahÄ• kass
moneyyapaá¹-ipadaá¹ƒ puá¹-á¹-ho yena yadÄ• ca samÄ• dapito nÄ• lako bhagavantaá¹ƒ p
sabbaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassetukÄ• mo ``Ä• nandajÄ• teâ€™â€™ tiÄ• dikÄ• vÄ«s
abhÄ• si. taá¹ƒ sabbampi ``nÄ• lakasuttaâ€™â€™ nti vuccati.

tattha __Ä• nandajÄ• te_ti samiddhijÄ• te vuddhippatte. __patÄ«te_ti tuá¹-á¹-he. atha vÄ• _
pamudite. __patÄ«te_ti somanassajÄ• te. __sucivasane_ti akiliá¹-á¹-havasane. devÄ• naÃ±
vasanÄ• ni rajaá¹ƒ vÄ• malaá¹ƒ vÄ• na gaá¹‡hanti. __dussaá¹ƒ gahetvÄ• _ti idha dussasa
laddhavohÄ• raá¹ƒ dibbavatthaá¹ƒ ukkhipitvÄ• . __asito isÄ«_ti kaá¹‡hasarÄ«ravaá¹‡á¹‡att
isi. __divÄ• vihÄ• re_ti divÄ• vihÄ• raá¹-á¹-hÄ• ne. sesaá¹ƒ padato uttÄ• nameva.

sambandhato pana --- ayaá¹ƒ kira suddhodanassa pitu sÄ«hahanuraÃ±Ã±o purohito suddh
anabhisittakÄ• le sippÄ• cariyo hutvÄ• abhisittakÄ• le purohitoyeva ahosi. tassa sÄ• yaá¹ƒ
rÄ• jupaá¹-á¹-hÄ• naá¹ƒ Ä• gatassa rÄ• jÄ• daharakÄ• le viya nipaccakÄ• raá¹ƒ akatvÄ• a
dhammatÄ• kiresÄ• \Ee II 484/ pattÄ• bhisekÄ• naá¹ƒ sakyarÄ• jÅ«naá¹ƒ. purohito tena ni
``pabbajjÄ• mahaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. rÄ• jÄ• tassa nicchayaá¹ƒ Ã±atvÄ•
uyyÄ• ne vasitabbaá¹ƒ, yathÄ• te ahaá¹ƒ abhiá¹‡haá¹ƒ passeyyaâ€™â€™ nti yÄ• ci. so ``e
paá¹-issuá¹‡itvÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• raÃ±Ã±Ä• upaá¹-á¹-hahiyamÄ• no uyy
kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo paÃ±cÄ• bhiÃ±Ã±Ä• yo ca nibbatte
\Ne II 185/ bhattakiccaá¹ƒ katvÄ• himavantacÄ• tumahÄ• rÄ• jikabhavanÄ• dÄ«naá¹ƒ aÃ±Ã
divÄ• vihÄ• raá¹ƒ karoti. athekadivasaá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ gantvÄ• ratanavimÄ• n
dibbaratanapallaá¹…ke nisinno samÄ• dhisukhaá¹ƒ anubhavitvÄ• sÄ• yanhasamayaá¹ƒ vu
á¹-hatvÄ• ito cito ca vilokento saá¹-á¹-hiyojanÄ• ya mahÄ• vÄ«thiyÄ• celukkhepaá¹ƒ katvÄ
bodhisattaguá¹‡apasaá¹ƒsitÄ• ni thutivacanÄ• ni vatvÄ• kÄ«á¸·ante sakkappamukhe deve
Ä• nando --- ``Ä• nandajÄ• te ... pe ... divÄ• vihÄ• reâ€™â€™ ti.

<686> tato so evaá¹ƒ __disvÄ• na deve ... pe ... kiá¹ƒ paá¹-icca_. tattha __udagge_ti abbhu
__cittiá¹ƒ karitvÄ• nÄ• _ti Ä• daraá¹ƒ katvÄ• . __kalyarÅ«po_ti tuá¹-á¹-harÅ«po. sesaá¹ƒ utt

<687> idÄ• ni \Be II 204/ __ ``yadÄ• pi Ä• sÄ«â€™â€™ _tiÄ• digÄ• thÄ• uttÄ• nasamband
paá¹-hamagÄ• thÄ• ya tÄ• va __saá¹…gamo_ti saá¹…gÄ• mo. __jayo surÄ• na_nti devÄ• n

tassÄ• vibhÄ• vatthaá¹ƒ ayamanupubbikathÄ• veditabbÄ• --- sakko kira magadharaá¹-á¹-
tettiá¹ƒsamanussaseá¹-á¹-ho magho nÄ• ma mÄ• á¹‡avo hutvÄ• satta vattapadÄ• ni pÅ«re
nibbatti saddhiá¹ƒ parisÄ• ya. tato pubbadevÄ• ``Ä• gantukadevaputtÄ• Ä• gatÄ• , sakkÄ•

karissÄ• mÄ• â€™â€™ ti vatvÄ• dibbapadumÄ• ni \Ee II 485/ upanÄ• mesuá¹ƒ, upaá¸• á¸•
sakko upaá¸• á¸• harajjena asantuá¹-á¹-ho sakaparisaá¹ƒ saÃ±Ã±Ä• petvÄ• ekadivasaá¹ƒ s
gahetvÄ• sinerupabbatapÄ• de khipi. tesaá¹ƒ sinerussa heá¹-á¹-himatale dasasahassayoja
nibbatti pÄ• ricchattakapaá¹-icchannabhÅ«tÄ• ya citrapÄ• á¹-aliyÄ• upasobhitaá¹ƒ. tato te s
tÄ• vatiá¹ƒsabhavanaá¹ƒ apassantÄ• ``aho re naá¹-á¹-hÄ• mayaá¹ƒ pÄ• namadadosena, n
pivimhÄ• , asuraá¹ƒ pivimhÄ• , na dÄ• nimhÄ• surÄ• , asurÄ• dÄ• ni jÄ• tamhÄ• â€™â€™
icceva uppannasamaÃ±Ã±Ä• hutvÄ• ``handa dÄ• ni devehi saddhiá¹ƒ saá¹…gÄ• memÄ• â
Ä• rohiá¹ƒsu. tato sakko asure yuddhena abbhuggantvÄ• punapi samudde pakkhipitvÄ• ca
sadisaá¹ƒ indapaá¹-imaá¹ƒ mÄ• petvÄ• á¹-hapesi. tato asurÄ• ``appamatto vatÄ• yaá¹ƒ sa
tiá¹-á¹-hatÄ«â€™â€™ ti cintetvÄ• punadeva nagaraá¹ƒ agamiá¹ƒsu. tato devÄ• attano jaya
mahÄ• vÄ«thiyaá¹ƒ celukkhepaá¹ƒ karontÄ• nakkhattaá¹ƒ kÄ«á¸·iá¹ƒsu. atha asito atÄ«tÄ•
anussarituá¹ƒ samatthatÄ• ya ``kiá¹ƒ nu kho imehi pubbepi evaá¹ƒ kÄ«á¸·itapubbaâ€™â€™
devÄ• surasaá¹…gÄ• me devavijayaá¹ƒ disvÄ• Ä• ha ---

``yadÄ• pi \Ne II 186/ Ä• sÄ« asurehi saá¹…gamo,

jayo surÄ• naá¹ƒ asurÄ• parÄ• jitÄ• .

tadÄ• pi netÄ• diso lomahaá¹ƒsanoâ€™â€™ ti ||

tasmimpi kÄ• le etÄ• diso lomahaá¹ƒsano pamodo na Ä• si. __kimabbhutaá¹ƒ daá¹-á¹-hu m
kiá¹ƒ abbhutaá¹ƒ disvÄ• evaá¹ƒ devÄ• pamuditÄ• ti.

<688> dutiyagÄ• thÄ• ya \Be II 205/ __seá¸·entÄ«_ti mukhena usseá¸·anasaddaá¹ƒ muÃ±c
nÄ• nÄ• vidhÄ• ni gÄ«tÄ• ni, __vÄ• dayanti_ aá¹-á¹-hasaá¹-á¹-hi tÅ«riyasahassÄ• ni, __pho
__pucchÄ• mi voha_nti attanÄ• Ä• vajjetvÄ• Ã±Ä• tuá¹ƒ samatthopi tesaá¹ƒ vacanaá¹ƒ so
__merumuddhavÄ• sine_ti sinerumuddhani vasante. sinerussa hi heá¹-á¹-himatale dasayoja
asurabhavanaá¹ƒ, majjhimatale dvisahassaparittadÄ«paparivÄ• rÄ• cattÄ• ro mahÄ• dÄ«pA
dasayojanasahassaá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ. tasmÄ• devÄ• ``merumuddhavÄ• sinoâ€
deve Ä• manteti, nidukkhÄ• nirÄ• bÄ• dhÄ• ti vuttaá¹ƒ hoti.

<689> athassa tamatthaá¹ƒ Ä• rocentehi devehi vuttÄ• ya tatiyagÄ• thÄ• ya __bodhisatto_t
sammÄ• sambodhiá¹ƒ gantuá¹ƒ araho satto __ratanavaro_ti vararatanabhÅ«to. __tenamha
kÄ• raá¹‡ena mayaá¹ƒ tuá¹-á¹-hÄ• . so hi buddhattaá¹ƒ patvÄ• tathÄ• dhammaá¹ƒ desess
ca devagaá¹‡Ä• sekkhÄ• sekkhabhÅ«miá¹ƒ pÄ• puá¹‡issÄ• ma. manussÄ• pissa dhamma
parinibbÄ• tuá¹ƒ, te dÄ• nÄ• dÄ«ni katvÄ• devaloke paripÅ«ressantÄ«ti ayaá¹ƒ kira nesaá¹
``tuá¹-á¹-hÄ• kalyarÅ«pÄ• â€™â€™ _ti kiÃ±cÄ• pi idaá¹ƒ padadvayaá¹ƒ atthato abhinnaá¹ƒ
daá¹-á¹-hu marÅ« pamoditÄ• , kiá¹ƒ devasaá¹…gho atiriva kalyarÅ«poâ€™â€™ ti imassa pa

vissajjanatthaá¹ƒ vuttanti veditabbaá¹ƒ.

<690> idÄ• ni yena adhippÄ• yena bodhisatte jÄ• te tuá¹-á¹-hÄ• ahesuá¹ƒ, taá¹ƒ Ä• vikaro
catutthagÄ• thÄ• ya sattaggahaá¹‡ena devamanussaggahaá¹‡aá¹ƒ, pajÄ• gahaá¹‡ena sesa
dvÄ«hi padehi paÃ±casupi gatÄ«su seá¹-á¹-habhÄ• vaá¹ƒ dasseti. tiracchÄ• nÄ• pi hi sÄ«h
asantÄ• sÄ• diguá¹‡ayuttÄ• , tepi ayameva atiseti. tasmÄ• __ ``pajÄ• namuttamoâ€™â€™
ye attahitÄ• ya paá¹-ipannÄ• dayo cattÄ• ro puggalÄ• , tesu ubhayahitapaá¹-ipanno __agga
ayaá¹ƒ, naresu ca usabhasadisattÄ• __narÄ• sabho_. tenassa thutiá¹ƒ bhaá¹‡antÄ• idamp

<691> paÃ±camagÄ• thÄ• ya \Be II 206/ __taá¹ƒ sadda_nti taá¹ƒ devehi vuttavacanasadda
__tada bhavana_nti tadÄ• bhavanaá¹ƒ.

<692> chaá¹-á¹-hagÄ• thÄ• ya __tato_ti asitassa vacanato anantaraá¹ƒ. __ukkÄ• mukhevÄ
mÅ«sÄ• mukheti vuttaá¹ƒ hoti. __sukusalasampahaá¹-á¹-ha_nti sukusalena suvaá¹‡á¹‡akÄ
saá¹…ghaá¹-á¹-itaá¹ƒ, saá¹…ghaá¹-á¹-entena tÄ• pitanti adhippÄ• yo. __daddallamÄ• na_n
__asitavhayassÄ• _ti asitanÄ• massa dutiyena nÄ• mena kaá¹‡hadevilassa isino.

<693> sattamagÄ• thÄ• ya __tÄ• rÄ• sabhaá¹ƒ vÄ• _ti tÄ• rÄ• naá¹ƒ usabhasadisaá¹ƒ, car
__visuddha_nti abbhÄ• diupakkilesarahitaá¹ƒ. __saradarivÄ• _ti sarade iva. __Ä• nandajÄ•
uppannÄ• ya pÄ«tiyÄ• pÄ«tijÄ• to. __alattha pÄ«ti_nti disvÄ• punapi pÄ«tiá¹ƒ labhi.

<694> tato paraá¹ƒ bodhisattassa devehi sadÄ• payujjamÄ• nasakkÄ• radÄ«panatthaá¹ƒ v
__anekasÄ• kha_nti anekasalÄ• kaá¹ƒ. __sahassamaá¹‡á¸• ala_nti rattasuvaá¹‡á¹‡amayas
__chatta_nti dibbasetacchattaá¹ƒ. __vÄ«tipatantÄ«_ti sarÄ«raá¹ƒ bÄ«jamÄ• nÄ• patanuppa

<695> navamagÄ• thÄ• ya __jaá¹-Ä«_ti jaá¹-ilo. __kaá¹‡hasirivhayo_ti kaá¹‡hasaddena ca
avhayamÄ• no. taá¹ƒ kira ``sirikaá¹‡hoâ€™â€™ tipi avhayanti Ä• mantenti, Ä• lapantÄ«ti vu
__paá¹‡á¸• ukambale_ti rattakambale. adhikÄ• rato cettha ``kumÄ• raâ€™â€™ nti vattabba
kÄ• tabbo. purimagÄ• thÄ• ya ca ahatthapÄ• sagataá¹ƒ sandhÄ• ya ``disvÄ• â€™â€™ ti vu
hatthapÄ• sagataá¹ƒ paá¹-iggahaá¹‡atthaá¹ƒ upanÄ«taá¹ƒ, tasmÄ• puna vacanaá¹ƒ ``disvÄ
dassanapÄ«tilÄ• bhÄ• pekkhaá¹ƒ gÄ• thÄ• vasÄ• ne ``vipulamalattha pÄ«tiâ€™â€™ nti vac
paá¹-iggahÄ• pekkhaá¹ƒ avasÄ• ne ``sumano paá¹-iggaheâ€™â€™ ti vacanato. purimaÃ±c
setacchattasambandhampi. __disvÄ• _ti satasahassagghanake gandhÄ• rarattakambale su
kumÄ• raá¹ƒ ``chattaá¹ƒ marÅ«â€™â€™ ti ettha vuttappakÄ• raá¹ƒ setacchattaá¹ƒ dhÄ• riy
keci pana ``idaá¹ƒ mÄ• nusakaá¹ƒ chattaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti bhaá¹‡anti. yath
manussÄ• pi chattacÄ• maramorahatthatÄ• lavaá¹‡á¹-avÄ• á¸·abÄ«janihatthÄ• mahÄ• pur
santepi \Be II 207/ na tassa \Ee II 488/ vacanena kocipi atisayo atthi, tasmÄ• yathÄ• vuttam
sundaraá¹ƒ. __paá¹-iggahe_ti ubhohi hatthehi paá¹-iggahesi. isiá¹ƒ kira vandÄ• petuá¹ƒ kum

athassa pÄ• dÄ• parivattitvÄ• isissa matthake patiá¹-á¹-hahiá¹ƒsu. so tampi acchariyaá¹ƒ c
sumano paá¹-iggahesi.

<696> dasamagÄ• thÄ• yaá¹ƒ __jigÄ«sako_ti jigÄ«santo magganto pariyesanto, upaparikk
__lakkhaá¹‡amantapÄ• ragÅ«_ti lakkhaá¹‡Ä• naá¹ƒ vedÄ• naÃ±ca pÄ• raá¹ƒ gato. __anutt
kira attano abhimukhÄ• gatesu mahÄ• sattassa pÄ• datalesu cakkÄ• ni disvÄ• tadanusÄ• r
jigÄ«santo sabbaá¹ƒ lakkhaá¹‡asampattiá¹ƒ disvÄ• ``addhÄ• yaá¹ƒ buddho bhavissatÄ«â€

<697> ekÄ• dasÄ• yaá¹ƒ __athattano gamana_nti paá¹-isandhivasena arÅ«pagamanaá¹ƒ.
assukÄ• nÄ«_ti taá¹ƒ attano arÅ«pÅ«papattiá¹ƒ anussaritvÄ• ``na dÄ• nÄ• haá¹ƒ assa dha
lacchÄ• mÄ«â€™â€™ ti atuá¹-á¹-harÅ«po balavasokÄ• bhibhavena domanassajÄ• to hutvÄ
``garayatÄ«â€™â€™ tipi pÄ• á¹-ho. yadi panesa rÅ«pabhave cittaá¹ƒ nameyya, kiá¹ƒ tattha
yenevaá¹ƒ rodatÄ«ti? na na uppajjeyya, akusalatÄ• ya panetaá¹ƒ vidhiá¹ƒ na jÄ• nÄ• ti. eva
domanassuppattiyevassa ayuttÄ• samÄ• pattilÄ• bhena vikkhambhitattÄ• ti ce? na, vikkhar
maggabhÄ• vanÄ• ya samucchinnÄ• hi kilesÄ• na uppajjanti, samÄ• pattilÄ• bhÄ«naá¹ƒ p
uppajjanti. uppanne kilese parihÄ«najjhÄ• nattÄ• kutassa arÅ«pagamananti ce? appakasire
samÄ• pattilÄ• bhino hi uppanne kilese balavavÄ«tikkamaá¹ƒ anÄ• pajjantÄ• vÅ«pasantam
taá¹ƒ visesaá¹ƒ appakasirenevÄ• dhigacchanti, ``parihÄ«navisesÄ• imeâ€™â€™ tipi duviÃ
eso. __no ce kumÄ• re bhavissati antarÄ• yo_ti na bhavissati nu kho imasmiá¹ƒ kumÄ• re \

<698> dvÄ• dasÄ• yaá¹ƒ __na orakÄ• ya_nti ayaá¹ƒ orako paritto na hoti. uttaragÄ• thÄ• y
buddhabhÄ• vaá¹ƒ sandhÄ• yÄ• ha.

<699> terasÄ• yaá¹ƒ \Be II 208/ __sambodhiyagga_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ
sammÄ• bujjhanato sambodhi, katthaci Ä• varaá¹‡Ä• bhÄ• vena sabbaÃ±Ä• á¹‡uttamato `
__phusissatÄ«_ti pÄ• puá¹‡issati. __paramavisuddhadassÄ«_ti nibbÄ• nadassÄ«. taÃ±hi e
paramavisuddhaá¹ƒ. __vitthÄ• rikassÄ• _ti vitthÄ• rikaá¹ƒ assa. __brahmacariya_nti sÄ• sa

<700> cuddasÄ• yaá¹ƒ \Ne II 189/ __athantarÄ• _ti antarÄ• yeva assa, sambodhippattito o
hoti. __na sossa_nti na suá¹‡issaá¹ƒ. __asamadhurassÄ• _ti asamavÄ«riyassa. __aá¹-á¹-o
gato_ti sukhavinÄ• saá¹ƒ patto. __aghÄ• vÄ«_ti dukkhito, sabbaá¹ƒ domanassuppÄ• damev
hi so Ä• turo. taÃ±cassa sukhabyasanato byasanaá¹ƒ, sukhavinÄ• sanatoti vuttaá¹ƒ hoti. te
cetasikaaghabhÅ«tena aghÄ• vÄ«.

<701> pannarasÄ• yaá¹ƒ __vipulaá¹ƒ janetvÄ• nÄ• _ti vipulaá¹ƒ janetvÄ• . ayameva vÄ• p
niggato. evaá¹ƒ niggato ca __so bhÄ• gineyyaá¹ƒ saya_nti sakaá¹ƒ bhÄ• gineyyaá¹ƒ, attano
vuttaá¹ƒ hoti. __samÄ• dapesÄ«_ti attano appÄ• yukabhÄ• vaá¹ƒ Ã±atvÄ• kaniá¹-á¹-habha
nÄ• lakassa mÄ• á¹‡avakassa upacitapuÃ±Ã±ataá¹ƒ attano balena Ã±atvÄ• ``vuá¸• á¸• hip

Ä• pajjeyyÄ• â€™â€™ ti naá¹ƒ anukampamÄ• no bhaginiyÄ• gharaá¹ƒ gantvÄ• ``kahaá¹ƒ
bhante, kÄ«á¸·atÄ«â€™â€™ ti. ``Ä• netha naâ€™â€™ nti Ä• á¹‡Ä• petvÄ• taá¹…khaá¹‡aá
pabbÄ• jetvÄ• samÄ• dapesi ovadi anusÄ• si. kathaá¹ƒ? __ ``buddhoti ghosaá¹ƒ ... pe ... b
soá¸·asamagÄ• thamÄ• ha.

<702> tattha __yada parato_ti yadÄ• parato. __dhammamagga_nti paramadhammassa ni
vÄ• aggaá¹ƒ saha paá¹-ipadÄ• ya nibbÄ• naá¹ƒ. __tasmi_nti tassa santike. __brahmacariya

<703> sattarasÄ• yaá¹ƒ __tÄ• dinÄ• _ti tassaá¹‡á¹-hitena, tasmiá¹ƒ samaye kilesavikkham
samÄ• dhilÄ• bhe ca sati vikkhambhitakilesena samÄ• hitacittena cÄ• ti adhippÄ• yo. __anÄ
paramavisuddhadassinÄ• _ti ``ayaá¹ƒ nÄ• lako anÄ• gate kÄ• le bhagavato santike parama
passissatÄ«â€™â€™ ti \Be II 209/ evaá¹ƒ diá¹-á¹-hattÄ• so isi iminÄ• pariyÄ• yena ``anÄ•
paramavisuddhadassÄ«â€™â€™ ti vutto. tena anÄ• gate paramavisuddhadassinÄ• . __upa
padumuttarato pabhuti katapuÃ±Ã±asaÃ±cayo. __patikkha_nti Ä• gamayamÄ• no. __pariva
tÄ• pasavesena vasi. __rakkhitindriyo_ti rakkhitasotindriyo hutvÄ• . so kira tato pabhuti udal
``udakaá¹ƒ pavisitvÄ• sotindriyaá¹ƒ vinÄ• seyya, tato dhammassavanabÄ• hiro bhaveyyaâ€

<704> aá¹-á¹-hÄ• rasÄ• yaá¹ƒ __sutvÄ• na ghosa_nti so nÄ• lako evaá¹ƒ parivasanto anup
sambodhiá¹ƒ patvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ dhammacakke pavattite taá¹ƒ ``bhagavatÄ• dha
sammÄ• sambuddho \Ne II 190/ vata so bhagavÄ• uppannoâ€™â€™ tiÄ• dinÄ• nayena _
pavattaghosaá¹ƒ attano atthakÄ• mÄ• hi devatÄ• hi Ä• gantvÄ• Ä• rocitaá¹ƒ sutvÄ• . __gan
sattÄ• haá¹ƒ devatÄ• hi moneyyakolÄ• hale kayiramÄ• ne sattame divase isipatanaá¹ƒ gant
tassa dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti iminÄ• ca abhisandhinÄ• varabuddhÄ• sane
nisabhasadisaá¹ƒ isinisabhaá¹ƒ bhagavantaá¹ƒ. __pasanno_ti saha dassaneneva pasannac
__moneyyaseá¹-á¹-ha_nti Ã±Ä• á¹‡uttamaá¹ƒ, maggaÃ±Ä• á¹‡anti vuttaá¹ƒ hoti. __samÄ• g
sÄ• sane_ti asitassa isino ovÄ• dakÄ• le anuppatte. tena hi --- ``yadÄ• vivarati dhammama
samayaá¹ƒ paripucchamÄ• no carassu tasmiá¹ƒ bhagavati brahmacariyaâ€™â€™ nti anusi
tena vuttaá¹ƒ --- ``samÄ• gate asitÄ• vhayassa sÄ• saneâ€™â€™ ti. sesamettha pÄ• kaá¹-

ayaá¹ƒ tÄ• va vatthugÄ• thÄ• vaá¹‡á¹‡anÄ• .

<705> pucchÄ• gÄ• thÄ• dvaye __aÃ±Ã±Ä• tameta_nti viditaá¹ƒ mayÄ• etaá¹ƒ. __yathÄ•
adhippÄ• yo? yaá¹ƒ asito ``sambodhiyaggaá¹ƒ phusissatÄ• yaá¹ƒ kumÄ• roâ€™â€™ ti Ã±a
ghosaá¹ƒ yada parato suá¹‡osi, sambodhippatto vivarati dhammamaggaâ€™â€™ nti maá¹ƒ
asitassa vacanaá¹ƒ ajja bhagavantaá¹ƒ sakkhiá¹ƒ disvÄ• ``yathÄ• tathamevÄ• â€™â€™ ti
ta_nti tasmÄ• taá¹ƒ. __sabbadhammÄ• na pÄ• ragu_nti hemavatasutte vuttanayena chahi
pÄ• ragataá¹ƒ.

<706> __anagÄ• riyupetassÄ• _ti \Be II 210/ anagÄ• riyaá¹ƒ upetassa, pabbajitassÄ• ti atth
jigÄ«sato_ti ariyehi Ä• ciá¹‡á¹‡aá¹ƒ anupakkiliá¹-á¹-haá¹ƒ bhikkhÄ• cariyaá¹ƒ pariyesamÄ•
munÄ«naá¹ƒ santakaá¹ƒ. __uttamaá¹ƒ pada_nti uttamapaá¹-ipadaá¹ƒ. sesamettha pÄ• kaá

<707> athassa evaá¹ƒ puá¹-á¹-ho bhagavÄ• __ ``moneyyaá¹ƒ te upaÃ±Ã±issaâ€™â€™ _
moneyyapaá¹-ipadaá¹ƒ byÄ• kÄ• si. tattha __upaÃ±Ã±issa_nti upaÃ±Ã±Ä• peyyaá¹ƒ, vivare
attho. __dukkaraá¹ƒ durabhisambhava_nti kÄ• tuÃ±ca dukkhaá¹ƒ kayiramÄ• naÃ±ca sambh
vuttaá¹ƒ hoti. ayaá¹ƒ panettha adhippÄ• yo --- ahaá¹ƒ te moneyyaá¹ƒ paÃ±Ã±Ä• peyyaá¹ƒ,
abhisambhotuá¹ƒ vÄ• sukhaá¹ƒ bhaveyya, evaá¹ƒ pana dukkaraá¹ƒ durabhisambhavaá¹ƒ p
kiliá¹-á¹-hacittaá¹ƒ anuppÄ• detvÄ• paá¹-ipajjitabbato. tathÄ• hi naá¹ƒ ekassa buddhassa e
ca sambhoti cÄ• ti.

evaá¹ƒ \Ne II 191/ bhagavÄ• moneyyassa dukkarabhÄ• vaá¹ƒ durabhisambhavataÃ±ca da
janetvÄ• tamassa vattukÄ• mo Ä• ha __ ``handa te naá¹ƒ pavakkhÄ• mi, santhambhassu c
tattha __handÄ• _ti byavasÄ• yatthe nipÄ• to. __te naá¹ƒ pavakkhÄ• mÄ«_ti tuyhaá¹ƒ taá¹ƒ
__santhambhassÅ«_ti dukkarakaraá¹‡asamatthena vÄ«riyÅ«patthambhena attÄ• naá¹ƒ upa
bhavÄ• _ti durabhisambhavasahanasamatthÄ• ya asithilaparakkamatÄ• ya thiro hoti. kiá¹ƒ
yasmÄ• tvaá¹ƒ upacitapuÃ±Ã±asambhÄ• ro, tasmÄ• haá¹ƒ ekantabyavasitova hutvÄ• eva
durabhisambhavampi samÄ• naá¹ƒ tuyhaá¹ƒ taá¹ƒ moneyyaá¹ƒ pavakkhÄ• mi, santhambha

<708> evaá¹ƒ paramasallekhaá¹ƒ moneyyavattaá¹ƒ vattukÄ• mo nÄ• lakaá¹ƒ santhambhar
niyojetvÄ• paá¹-hamaá¹ƒ tÄ• va gÄ• mÅ«panibaddhakilesappahÄ• naá¹ƒ dassento __ ``sa
upaá¸• á¸• hagÄ• thamÄ• ha. tattha __samÄ• nabhÄ• ga_nti samabhÄ• gaá¹ƒ ekasadisaá¹
__akkuá¹-á¹-havandita_nti akkosaÃ±ca vandanaÃ±ca.

idÄ• ni yathÄ• taá¹ƒ samÄ• nabhÄ• gaá¹ƒ kayirati, taá¹ƒ upÄ• yaá¹ƒ dassento __ ``manop
upaá¸• á¸• hagÄ• thamÄ• ha. tassattho --- akkuá¹-á¹-ho __manopadosaá¹ƒ rakkheyya, _ va
care, _ raÃ±Ã±Ä• pi vandito samÄ• no ``maá¹ƒ vandatÄ«â€™â€™ ti uddhaccaá¹ƒ nÄ• pajje

<709> idÄ• ni \Be II 211/ araÃ±Ã±Å«panibaddhakilesappahÄ• naá¹ƒ dassento __ ``uccÄ• v
tassattho --- araÃ±Ã±asaÃ±Ã±ite __dÄ• yepi_ iá¹-á¹-hÄ• niá¹-á¹-havasena __uccÄ• vacÄ• _
Ä• rammaá¹‡Ä• __niccharanti, _ cakkhÄ• dÄ«naá¹ƒ Ä• pÄ• thamÄ• gacchanti, te ca kho _
pariá¸·Ä• hajanakaá¹-á¹-hena. yathÄ• vÄ• á¸• ayhamÄ• ne vane aggisikhÄ• nÄ• nappakÄ
niccharanti, sadhÅ«mÄ• pi, vidhÅ«mÄ• pi, nÄ«lÄ• pi, pÄ«tÄ• pi, rattÄ• pi, khuddakÄ• pi, ma
sÄ«habyagghamanussÄ• manussavividhavihaá¹…gavirutapupphaphalapallavÄ• dibhedava
uccÄ• vacÄ• Ä• rammaá¹‡Ä• niccharanti bhiá¹ƒsanakÄ• pi, rajanÄ«yÄ• pi, dosanÄ«yÄ• pi
``uccÄ• vacÄ• niccharanti, dÄ• ye aggisikhÅ«pamÄ• â€™â€™ ti. evaá¹ƒ niccharantesu ca
yÄ• kÄ• ci uyyÄ• navanacÄ• rikaá¹ƒ gatÄ• samÄ• nÄ• pakatiyÄ• vÄ• vanacÄ• riniyo kaá

disvÄ• hasitalapitaruditadunnivatthÄ• dÄ«hi __nÄ• riyo muniá¹ƒ palobhenti, tÄ• su taá¹ƒ m
nÄ• riyo taá¹ƒ mÄ• palobhayuá¹ƒ. yathÄ• na palobhenti, tathÄ• karohÄ«ti vuttaá¹ƒ hoti.

710-11__._ evamassa \Ee II 493/ bhagavÄ• gÄ• me ca araÃ±Ã±e ca paá¹-ipattividhiá¹ƒ das
sÄ«lasaá¹ƒvaraá¹ƒ \Ne II 192/ dassento __ ``virato methunÄ• dhammÄ• â€™â€™ _ti gÄ• t
__hitvÄ• kÄ• me paropare_ti methunadhammato avasesepi sundare ca asundare ca paÃ±c
tappahÄ• nena hi methunavirati susampannÄ• hoti. tenÄ• ha --- ``hitvÄ• kÄ• me paropareâ
adhippÄ• yo. __ ``aviruddhoâ€™â€™ _tiÄ• dÄ«ni pana padÄ• ni ``na haneyya, na ghÄ• tay
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iyÄ• sampattidassanatthaá¹ƒ vuttÄ• ni. tatrÄ• yaá¹ƒ saá¹…k
parapakkhiyesu __pÄ• á¹‡esu aviruddho, _ attapakkhiyesu __asÄ• ratto, _ sabbepi sataá¹‡
__tasathÄ• vare_ pÄ• á¹‡e jÄ«vitukÄ• matÄ• ya amaritukÄ• matÄ• ya sukhakÄ• matÄ• ya c
``yathÄ• ahaá¹ƒ tathÄ• eteâ€™â€™ _ti attasamÄ• natÄ• ya tesu virodhaá¹ƒ vinento tenev
tathÄ• ahaâ€™â€™ _nti paresaá¹ƒ samÄ• natÄ• ya ca attani anurodhaá¹ƒ vinento evaá¹ƒ
anurodhavirodhavippahÄ«no hutvÄ• maraá¹‡apaá¹-ikÅ«latÄ• ya __attÄ• naá¹ƒ upamaá¹ƒ k
vÄ• thÄ• vare vÄ• pÄ• á¹‡e __na haneyya_ sÄ• hatthikÄ• dÄ«hi payogehi, __na ghÄ• taye

<712> evamassa \Be II 212/ methunaviratipÄ• á¹‡Ä• tipÄ• taviratimukhena saá¹…khepato
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ vatvÄ• ``hitvÄ• kÄ• meâ€™â€™ tiÄ• dÄ«hi indriyasaá¹ƒv
Ä• jÄ«vapÄ• risuddhiá¹ƒ dassento __ ``hitvÄ• icchaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. tassat
ekaá¹ƒ laddhÄ• dutiyaá¹ƒ icchati, dve laddhÄ• tatiyaá¹ƒ, satasahassaá¹ƒ laddhÄ• taduttar
appaá¹-iladdhavisayaá¹ƒ icchanato __ ``icchÄ• â€™â€™ _ti vuccati, yo cÄ• yaá¹ƒ paá¹-ilad
taá¹ƒ __hitvÄ• icchaÃ±ca lobhaÃ±ca yattha satto puthujjano, _ yasmiá¹ƒ cÄ«varÄ• dipacca
puthujjano satto laggo paá¹-ibaddho tiá¹-á¹-hati, tattha taá¹ƒ ubhayampi hitvÄ• paccayattha
Ä• jÄ«vapÄ• risuddhiá¹ƒ avirodhento Ã±Ä• á¹‡acakkhunÄ• __cakkhumÄ• _ hutvÄ• imaá¹ƒ
__paá¹-ipajjeyya_. evaÃ±hi paá¹-ipanno __tareyya narakaá¹ƒ imaá¹ƒ, _ duppÅ«raá¹‡aá¹-á¹-
micchÄ• jÄ«vahetubhÅ«taá¹ƒ imaá¹ƒ paccayataá¹‡haá¹ƒ tareyya, imÄ• ya vÄ• paá¹-ipadÄ•

<713> evaá¹ƒ paccayataá¹‡hÄ• pahÄ• namukhena Ä• jÄ«vapÄ• risuddhiá¹ƒ dassetvÄ• id
mattaÃ±Ã±utÄ• mukhena paccayaparibhogasÄ«laá¹ƒ tadanusÄ• rena ca yÄ• va arahattapp
dassento __ ``Å«nÅ«daroâ€™â€™ _ti gÄ• thamÄ• ha. tassattho --- dhammena samena lad
paccayesu Ä• hÄ• raá¹ƒ tÄ• va Ä• hÄ• rento ---

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983) ---

vuttanayena \Ne II 193/ __Å«naudaro_ assa, na vÄ• tabharitabhastÄ• viya uddhumÄ• tuda

thinamiddhaá¹ƒ parihareyyÄ• ti vuttaá¹ƒ hoti. Å«nÅ«daro hontopi ca __mitÄ• hÄ• ro_ assa b
``neva davÄ• yÄ• â€™â€™ tiÄ• dinÄ• paccavekkhaá¹‡ena guá¹‡ato dosato ca paricchinnÄ
samÄ• nopi paccayadhutaá¹…gapariyattiadhigamavasena catubbidhÄ• ya appicchatÄ• ya _
moneyyapaá¹-ipadaá¹ƒ paá¹-ipannena bhikkhunÄ• evaá¹ƒ appicchena bhavitabbaá¹ƒ. tatth
tÄ«hi santosehi santussanÄ• __paccayappicchatÄ• _. dhutaá¹…gadharasseva sato ``dhuta
jÄ• nantÅ«â€™â€™ ti anicchanatÄ• __dhutaá¹…gappicchatÄ• _. bahussutasseva sato ``ba
pare jÄ• nantÅ«â€™â€™ ti anicchanatÄ• __pariyattiappicchatÄ• _ majjhantikattherassa viy
sato ``adhigato ayaá¹ƒ kusalaá¹ƒ dhammanti maá¹ƒ pare jÄ• nantÅ«â€™â€™ ti anicchanat
sÄ• ca arahattÄ• dhigamato oraá¹ƒ veditabbÄ• . arahattÄ• dhigamatthaÃ±hi ayaá¹ƒ paá¹-ip
ca arahattamaggena \Ee II 495/ taá¹‡hÄ• loluppaá¹ƒ hitvÄ• __alolupo_ assa. evaá¹ƒ alolup
nicchÄ• to aniccho hoti nibbuto, _ yÄ• ya icchÄ• ya chÄ• tÄ• honti sattÄ• khuppipÄ• sÄ• tu
icchÄ• ya aniccho hoti anicchattÄ• ca nicchÄ• to hoti anÄ• turo paramatittippatto. evaá¹ƒ ni
hoti vÅ«pasantasabbakilesapariá¸·Ä• hoti evamettha uppaá¹-ipÄ• á¹-iyÄ• yojanÄ• veditabb

<714> evaá¹ƒ yÄ• va arahattappatti, tÄ• vapaá¹-ipadaá¹ƒ kathetvÄ• idÄ• ni taá¹ƒ paá¹-ipad
bhikkhuno arahattappattiniá¹-á¹-haá¹ƒ dhutaá¹…gasamÄ• dÄ• naá¹ƒ senÄ• sanavattaÃ±ca
piá¹‡á¸• acÄ• raâ€™â€™ _nti gÄ• thÄ• dvayamÄ• ha. tattha __sa piá¹‡á¸• acÄ• raá¹ƒ carit
caritvÄ• bhattakiccaá¹ƒ vÄ• katvÄ• . __vanantamabhihÄ• raye_ti apapaÃ±cito gihipapaÃ±c
__upaá¹-á¹-hito rukkhamÅ«lasmi_nti rukkhamÅ«le á¹-hito vÄ• hutvÄ• . __Ä• sanÅ«pagato_
hutvÄ• , nisinnoti vuttaá¹ƒ hoti. __munÄ«_ti moneyyapaá¹-ipadaá¹ƒ paá¹-ipanno. ettha ca ``
caritvÄ• â€™â€™ ti iminÄ• piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ vuttaá¹ƒ. yasmÄ• pana ukkaá¹-á¹-
sapadÄ• nacÄ• rÄ« ekÄ• saniko pattapiá¹‡á¸• iko khalupacchÄ• bhattiko ca hotiyeva, tecÄ«
samÄ• diyateva, tasmÄ• imÄ• nipi cha vuttÄ• neva honti. ``vanantamabhihÄ• rayeâ€™â€™
Ä• raÃ±Ã±ikaá¹…gaá¹ƒ vuttaá¹ƒ, ``upaá¹-á¹-hito rukkhamÅ«lasmiâ€™â€™ nti iminÄ• rukkh
``Ä• sanÅ«pagatoâ€™â€™ ti iminÄ• nesajjikaá¹…gaá¹ƒ. yathÄ• kkamaá¹ƒ pana etesaá¹ƒ a
abbhokÄ• sikayathÄ• santhatikasosÄ• nikaá¹…gÄ• ni vuttÄ• niyeva hontÄ«ti evametÄ• ya g
nÄ• lakattherassa kathesi.

<715> __sa jhÄ• napasuto dhÄ«ro_ti so anuppannassa jhÄ• nassa uppÄ• danena uppanna
Ä• vajjanasamÄ• pajjanÄ• dhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• napaccavekkhaá¹‡ehi \Ne II 194/ ca
__dhÄ«ro_ti dhitisampanno. __vanante ramito siyÄ• _ti vane \Be II 214/ abhirato siyÄ• , gÄ•
nÄ• bhirameyyÄ• ti vuttaá¹ƒ hoti. __jhÄ• yetha_ \Ee II 496/ __rukkhamÅ«lasmiá¹ƒ, attÄ• na
kevalaá¹ƒ lokiyajjhÄ• napasutoyeva siyÄ• , apica kho tasmiá¹ƒyeva rukkhamÅ«le sotÄ• patt
lokuttarajjhÄ• nenÄ• pi attÄ• naá¹ƒ atÄ«va tosento jhÄ• yetha. paramassÄ• sappattiyÄ• hi
cittaá¹ƒ atÄ«va tussati, na aÃ±Ã±ena. tenÄ• ha --- ``attÄ• namabhitosayaâ€™â€™ nti. evam
jhÄ• napasutatÄ• ya vanantasenÄ• sanÄ• bhiratiá¹ƒ arahattaÃ±ca kathesi.

<716> idÄ• ni yasmÄ• imaá¹ƒ dhammadesanaá¹ƒ sutvÄ• nÄ• lakatthero vanantamabhihÄ

paá¹-ipadÄ• pÅ«raá¹‡e atÄ«va ussukko ahosi, nirÄ• hÄ• rena ca samaá¹‡adhammaá¹ƒ kÄ•
karontassa hi jÄ«vitaá¹ƒ nappavattati, kilese pana anuppÄ• dentena Ä• hÄ• ro pariyesitabb
tasmÄ• tassa bhagavÄ• aparÄ• paresupi divasesu piá¹‡á¸• Ä• ya caritabbaá¹ƒ, kilesÄ• pa
dassanatthaá¹ƒ arahattappattiniá¹-á¹-haá¹ƒyeva bhikkhÄ• cÄ• ravattaá¹ƒ kathento __ ``tato
_tiÄ• dikÄ• cha gÄ• thÄ• yo abhÄ• si. tattha __tato_ti ``sa piá¹‡á¸• acÄ• raá¹ƒ caritvÄ• , va
ti ettha vuttapiá¹‡á¸• acÄ• ravanantÄ• bhihÄ• rato uttaripi. __ratyÄ• vivasÄ• ne_ti rattisama
dutiyadivaseti vuttaá¹ƒ hoti. __gÄ• mantamabhihÄ• raye_ti Ä• bhisamÄ• cÄ• rikavattaá¹ƒ ka
bhikkhÄ• cÄ• ravelÄ• , tÄ• va vivekamanubrÅ«hetvÄ• gatapaccÄ• gatavatte vuttanayena k
karonto gÄ• maá¹ƒ gaccheyya. __avhÄ• naá¹ƒ nÄ• bhinandeyyÄ• _ti ``bhante, amhÄ• kaá¹
nimantanaá¹ƒ, ``deti nu kho na deti nu kho sundaraá¹ƒ nu kho deti asundaraá¹ƒ nu kho detÄ
evarÅ«paá¹ƒ vitakkaá¹ƒ bhojanaÃ±ca paá¹-ipadÄ• pÅ«rako bhikkhu nÄ• bhinandeyya, napp
hoti. yadi pana balakkÄ• rena pattaá¹ƒ gahetvÄ• pÅ«retvÄ• denti, paribhuÃ±jitvÄ• samaá¹
dhutaá¹…gaá¹ƒ na kuppati, tadupÄ• dÄ• ya pana taá¹ƒ gÄ• maá¹ƒ na pavisitabbaá¹ƒ. __ab
gÄ• maá¹ƒ paviá¹-á¹-hassa pÄ• tisatehipi bhattaá¹ƒ abhiharanti \Ee II 497/, tampi nÄ• bhina
ekasitthampi nappaá¹-iggaá¹‡heyya, aÃ±Ã±adatthu gharapaá¹-ipÄ• á¹-iyÄ• piá¹‡á¸• apÄ• t

<717> __na_ \Be II 215/ __munÄ« gÄ• mamÄ• gamma, kulesu sahasÄ• care_ti so ca mor
gÄ• maá¹ƒ gato samÄ• no kulesu sahasÄ• na care, sahasokitÄ• diananulomikaá¹ƒ gihisaá¹
vuttaá¹ƒ hoti. __ghÄ• sesanaá¹ƒ chinnakatho, na vÄ• caá¹ƒ payutaá¹ƒ bhaá¹‡e_ti chinnakat
obhÄ• saparikathÄ• nimittaviÃ±Ã±attipayuttaá¹ƒ ghÄ• sesanavÄ• caá¹ƒ na bhaá¹‡eyya. sac
samÄ• no \Ne II 195/ gelaÃ±Ã±apaá¹-ibÄ• hanatthÄ• ya bhaá¹‡eyya. senÄ• sanatthÄ• ya v
obhÄ• saparikathÄ• nimittapayuttaá¹ƒ, avasesapaccayatthÄ• ya pana agilÄ• no neva kiÃ±ci

718-9__._ __alatthaá¹ƒ yadida_nti imissÄ• pana gÄ• thÄ• ya ayamattho --- gÄ• maá¹ƒ piá¹
appamattakepi kismiÃ±ci laddhe __ ``alatthaá¹ƒ yaá¹ƒ idaá¹ƒ sÄ• dhÅ«â€™â€™ _ti cintetvÄ
``nÄ• latthaá¹ƒ kusalaâ€™â€™ _nti tampi ``sundaraâ€™â€™ nti cintetvÄ• __ubhayeneva_
tÄ• dÄ«_ nibbikÄ• ro hutvÄ• __rukkhaá¹ƒvupanivattati, _ yathÄ• pi puriso phalagavesÄ« ru
laddhÄ• pi aladdhÄ• pi ananunÄ«to appaá¹-ihato majjhattoyeva hutvÄ• gacchati, evaá¹ƒ ku
laddhÄ• pi aladdhÄ• pi majjhattova hutvÄ• gacchatÄ«ti. __sa pattapÄ• á¹‡Ä«_ ti gÄ• thÄ•

<720> __uccÄ• vacÄ• _ti imissÄ• gÄ• thÄ• ya sambandho --- evaá¹ƒ bhikkhÄ• cÄ• ravatta
tÄ• vatakeneva tuá¹-á¹-hiá¹ƒ anÄ• pajjitvÄ• paá¹-ipadaá¹ƒ Ä• rodheyya. paá¹-ipattisÄ• raÃ±
cÄ• yaá¹ƒ __uccÄ• vacÄ• ... pe ... muta_nti. tassattho --- sÄ• cÄ• yaá¹ƒ maggapaá¹-ipadÄ
__uccÄ• vacÄ• buddhasamaá¹‡ena pakÄ• sitÄ• _. sukhÄ• paá¹-ipadÄ• hi khippÄ• bhiÃ±Ã
dandhÄ• bhiÃ±Ã±Ä• avacÄ• . itarÄ• dve ekenaá¹…gena uccÄ• , ekena avacÄ• . paá¹-ham
avacÄ• . tÄ• ya cetÄ• ya uccÄ• ya avacÄ• ya vÄ• paá¹-ipadÄ• ya __na pÄ• raá¹ƒ diguá¹‡a
nti vÄ• pÄ• á¹-ho, ekamaggena \Ee II 498/ dvikkhattuá¹ƒ nibbÄ• naá¹ƒ na yantÄ«ti attho. ka
kilesÄ• pahÄ«nÄ• , tesaá¹ƒ puna appahÄ• tabbato. etena parihÄ• nadhammÄ• bhÄ• vaá¹ƒ

ekaguá¹‡aá¹ƒ muta_nti taÃ±ca idaá¹ƒ pÄ• raá¹ƒ ekakkhattuá¹ƒyeva phusanÄ• rahampi na h
sabbakilesappahÄ• nÄ• bhÄ• vato. etena ekamaggeneva arahattÄ• bhÄ• vaá¹ƒ dÄ«peti.

<721> idÄ• ni \Be II 216/ paá¹-ipadÄ• nisaá¹ƒsaá¹ƒ dassento __ ``yassa ca visatÄ• â€™â€
tassattho --- __yassa ca_ evaá¹ƒ paá¹-ipannassa bhikkhuno tÄ• ya paá¹-ipadÄ• ya pahÄ«na
aá¹-á¹-hasatataá¹‡hÄ• vicaritabhÄ• vena visatattÄ• __visatÄ• _ taá¹‡hÄ• __natthi, _ tassa
__chinnasotassa_ kusalÄ• kusalappahÄ• nena __kiccÄ• kiccappahÄ«nassa_ rÄ• gajo vÄ•
__pariá¸·Ä• ho na vijjatÄ«_ti.

<722> idÄ• ni yasmÄ• imÄ• gÄ• thÄ• yo sutvÄ• nÄ• lakattherassa cittaá¹ƒ udapÄ• di --- `
sukaraá¹ƒ na dukkaraá¹ƒ, sakkÄ• appakasirena pÅ«retuâ€™â€™ nti, tasmÄ• ssa bhagavÄ
nti dassento puna __ ``moneyyaá¹ƒ te upaÃ±Ã±issaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __upa
upaÃ±Ã±Ä• peyyaá¹ƒ, kathayissanti vuttaá¹ƒ hoti. khuradhÄ• rÄ• upamÄ• assÄ• ti __khura
__bhave_ti bhaveyya. ko adhippÄ• yo? moneyyaá¹ƒ paá¹-ipanno bhikkhu khuradhÄ• raá¹ƒ
vatteyya. yathÄ• madhudiddhaá¹ƒ khuradhÄ• raá¹ƒ lihanto, chedato, jivhaá¹ƒ rakkhati, evaa
paccaye paribhuÃ±janto cittaá¹ƒ kilesuppattito rakkheyyÄ• ti vuttaá¹ƒ hoti. paccayÄ• hi pari
laddhuÃ±ca anavajjaparibhogena paribhuÃ±jituÃ±ca na sukhena sakkÄ• ti bhagavÄ• pacca
bhaá¹‡ati. __jivhÄ• ya tÄ• lumÄ• hacca, udare saÃ±Ã±ato siyÄ• _ti jivhÄ• ya tÄ• luá¹ƒ uppÄ
vinodento kiliá¹-á¹-hena maggena uppannapaccaye asevanto udare saá¹ƒyato siyÄ• .

<723> __alÄ«nacitto ca siyÄ• _ti \Ee II 499/ niccaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ•
aá¹-á¹-hitakÄ• ritÄ• ya akusÄ«tacitto ca bhaveyya. __na cÄ• pi bahu cintaye_ti Ã±Ä• tijanap
ca bahuá¹ƒ na cinteyya. __nirÄ• magandho asito, brahmacariyaparÄ• yaá¹‡o_ti nikkileso ca
taá¹‡hÄ• diá¹-á¹-hÄ«hi kismiÃ±ci bhave anissito sikkhÄ• ttayasakalasÄ• sanabrahmacariyap

724-5__._ __ekÄ• sanassÄ• _ti vivittÄ• sanassa. Ä• sanamukhena cettha sabbairiyÄ• pathA
sabbairiyÄ• pathesu ekÄ«bhÄ• vassa sikkheyyÄ• ti vuttaá¹ƒ hotÄ«ti veditabbaá¹ƒ. ekÄ• sam
sampadÄ• navacanametaá¹ƒ. __samaá¹‡Å«pÄ• sanassa_ \Be II 217/ __cÄ• _ti samaá¹‡eh
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡abhÄ• vanÄ• nuyogassa, samaá¹‡Ä• naá¹ƒ vÄ• upÄ• sanabhÅ
aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡abhedasseva. idampi sampadÄ• navacanameva, upÄ• sanattha
ekÄ• sanena kÄ• yaviveko, samaá¹‡Å«pÄ• sanena cittaviveko vutto hotÄ«ti veditabbo. __e
evamidaá¹ƒ kÄ• yacittavivekavasena ``ekattaá¹ƒ monaâ€™â€™ nti akkhÄ• taá¹ƒ. __eko ce
pana uttaragÄ• thÄ• pekkhaá¹ƒ padaá¹ƒ, ``atha bhÄ• hisi dasadisÄ• â€™â€™ ti iminÄ• ass

__bhÄ• hisÄ«_ti bhÄ• sissasi pakÄ• sessasi. imaá¹ƒ paá¹-ipadaá¹ƒ bhÄ• vento sabbadisÄ•
bhavissasÄ«ti vuttaá¹ƒ hoti. __sutvÄ• dhÄ«rÄ• na_ntiÄ• dÄ«naá¹ƒ pana catunnaá¹ƒ padÄ•
kittighosena bhÄ• hisi dasadisÄ• taá¹ƒ __dhÄ«rÄ• naá¹ƒ jhÄ• yÄ«naá¹ƒ kÄ• macÄ• ginaá¹
tvaá¹ƒ tena uddhaccaá¹ƒ anÄ• pajjitvÄ• __bhiyyo hiriÃ±ca saddhaÃ±ca_ kareyyÄ• si, tena

``niyyÄ• nikapaá¹-ipadÄ• ayaâ€™â€™ nti saddhaá¹ƒ uppÄ• detvÄ• uttari paá¹-ipattimeva
evaÃ±hi sante mama sÄ• vako hotÄ«ti.

<726> __taá¹ƒ nadÄ«hÄ«_ti yaá¹ƒ taá¹ƒ mayÄ• ``hiriÃ±ca saddhaÃ±ca bhiyyo kubbethÄ•
``uddhaccaá¹ƒ \Ne II 197/ na kÄ• tabbaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ iminÄ• nadÄ«nidassan
tabbipariyÄ• yaÃ±ca __sobbhesu_ ca __padaresu_ca jÄ• nÄ• tha. __sobbhesÅ«_ti mÄ• tik
__padaresÅ«_ti darÄ«su. kathaá¹ƒ? __saá¹‡antÄ• yanti kusobbhÄ• , tuá¹‡hÄ« yanti maho
sobbhapadarÄ• dibhedÄ• sabbÄ• pi kunnadiyo saá¹‡antÄ• saddaá¹ƒ karontÄ• uddhatÄ•
pana mahÄ• nadiyo tuá¹‡hÄ« yanti, evaá¹ƒ ``moneyyaá¹ƒ pÅ«remÄ«â€™â€™ ti uddhato h
hiriÃ±ca saddhaÃ±ca uppÄ• detvÄ• nÄ«cacittova hoti.

727-9__._ kiÃ±ca bhiyyo --- __yadÅ«nakaá¹ƒ ... pe ... paá¹‡á¸• ito_ti. tattha siyÄ• --- sace
aá¸• á¸• hakumbhÅ«pamo bÄ• lo saá¹‡antatÄ• ya, rahado pÅ«rova paá¹‡á¸• ito santatÄ• y
evaá¹ƒ dhammadesanÄ• byÄ• vaá¹-o hutvÄ• bahuá¹ƒ bhÄ• satÄ«ti iminÄ• sambandhena
gÄ• thamÄ• ha. tassattho --- __yaá¹ƒ buddhasamaá¹‡o bahuá¹ƒ bhÄ• sati upetaá¹ƒ atthasa
\Be II 218/ dhammupetaÃ±ca hitena ca saá¹ƒhitaá¹ƒ, taá¹ƒ na uddhaccena, apica kho __jÄ•
deseti_ divasampi desento nippapaÃ±cova hutvÄ• . tassa hi sabbaá¹ƒ vacÄ«kammaá¹ƒ Ã±
desento ca ``idamassa hitaá¹ƒ idamassa hitaâ€™â€™ nti nÄ• nappakÄ• rato __jÄ• naá¹ƒ s
kevalaá¹ƒ bahubhÄ• á¹‡itÄ• ya. avasÄ• nagÄ• thÄ• ya sambandho --- evaá¹ƒ tÄ• va sabba
samannÄ• gato buddhasamaá¹‡o jÄ• naá¹ƒ so dhammaá¹ƒ deseti, jÄ• naá¹ƒ so bahu bhÄ•
dhammaá¹ƒ nibbedhabhÄ• giyeneva Ã±Ä• á¹‡ena yo ca jÄ• naá¹ƒ saá¹ƒyatatto, jÄ• naá¹ƒ
monamarahati, sa muni monamajjhagÄ• ti. tassattho --- taá¹ƒ dhammaá¹ƒ jÄ• nanto __saá¹
hutvÄ• yaá¹ƒ bhÄ• sitaá¹ƒ sattÄ• naá¹ƒ hitasukhÄ• vahaá¹ƒ na hoti, taá¹ƒ __jÄ• naá¹ƒ na b
evaá¹ƒvidho monatthaá¹ƒ paá¹-ipannako muni moneyyapaá¹-ipadÄ• saá¹…khÄ• taá¹ƒ __m
arahatiyeva, apica kho pana __sa muni_ arahattamaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ __mon
veditabboti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi.

taá¹ƒ sutvÄ• nÄ• lakatthero tÄ«su á¹-hÄ• nesu appiccho ahosi dassane savane pucchÄ• y
desanÄ• pariyosÄ• ne pasannacitto \Ee II 501/ bhagavantaá¹ƒ vanditvÄ• vanaá¹ƒ paviá¹-á¹
vatÄ• haá¹ƒ bhagavantaá¹ƒ passeyyaâ€™â€™ nti lolabhÄ• vaá¹ƒ na janesi. ayamassa das
``aho vatÄ• haá¹ƒ puna dhammadesanaá¹ƒ suá¹‡eyyaâ€™â€™ nti lolabhÄ• vaá¹ƒ na janes
appicchatÄ• . tathÄ• ``aho vatÄ• haá¹ƒ puna moneyyapaá¹-ipadaá¹ƒ puccheyyaâ€™â€™ n
ayamassa pucchÄ• ya appicchatÄ• .

so evaá¹ƒ appiccho samÄ• no pabbatapÄ• daá¹ƒ pavisitvÄ• ekavanasaá¹‡á¸• e dve divas
ekarukkhamÅ«le dve divasÄ• ni na nisÄ«di, ekagÄ• me dve divasÄ• ni piá¹‡á¸• Ä• ya na pÄ
rukkhato rukkhaá¹ƒ, gÄ• mato gÄ• maá¹ƒ Ä• hiá¹‡á¸• anto anurÅ«papaá¹-ipadaá¹ƒ paá¹-ipa
patiá¹-á¹-hÄ• si. atha yasmÄ• moneyyapaá¹-ipadaá¹ƒ ukkaá¹-á¹-haá¹ƒ katvÄ• pÅ«rento bh

jÄ«vati, majjhimaá¹ƒ katvÄ• pÅ«rento satta vassÄ• ni, mandaá¹ƒ katvÄ• pÅ«rento soá¸·asa
ukkaá¹-á¹-haá¹ƒ katvÄ• pÅ«resi, tasmÄ• satta mÄ• se á¹-hatvÄ• attano Ä• yusaá¹…khÄ•
nhÄ• yitvÄ• nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ
paÃ±capatiá¹-á¹-hitaá¹ƒ vanditvÄ• aÃ±jaliá¹ƒ \Be II 219/ paggahetvÄ• hiá¹…gulakapabbata
á¹-hitakova anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. tassa parinibbutabhÄ• v
bhikkhusaá¹…ghena saddhiá¹ƒ tattha gantvÄ• sarÄ«rakiccaá¹ƒ katvÄ• dhÄ• tuyo gÄ• hÄ•
patiá¹-á¹-hÄ• petvÄ• agamÄ• sÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya nÄ• lakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvayatÄ• nupassanÄ• suttavaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Ne II 199/ __me suta_nti dvayatÄ• nupassanÄ• suttaá¹ƒ. kÄ• uppatti? imassa
uppatti. attajjhÄ• sayena hi bhagavÄ• imaá¹ƒ suttaá¹ƒ desesi. ayamettha saá¹…khepo, vitth
atthavaá¹‡á¹‡anÄ• yameva Ä• vi bhavissati. tattha \Ee II 502/ __evaá¹ƒ me suta_ntiÄ• dÄ«r
__pubbÄ• rÄ• me_ti sÄ• vatthinagarassa puratthimadisÄ• yaá¹ƒ Ä• rÄ• me. __migÄ• ramÄ•
upÄ• sikÄ• attano sasurena migÄ• rena seá¹-á¹-hinÄ• mÄ• tuá¹-á¹-hÄ• ne á¹-hapitattÄ• ``
vuccati. tÄ• ya migÄ• ramÄ• tuyÄ• navakoá¹-iagghanakaá¹ƒ mahÄ• latÄ• piá¸·andhanaá¹ƒ
pÄ• sÄ• do heá¹-á¹-hÄ• ca upari ca paÃ±ca paÃ±ca gabbhasatÄ• ni katvÄ• sahassakÅ«á¹
``migÄ• ramÄ• tupÄ• sÄ• doâ€™â€™ ti vuccati. tasmiá¹ƒ migÄ• ramÄ• tu pÄ• sÄ• de.

__tena kho pana samayena bhagavÄ• _ti yaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiá¹ƒ nissÄ•
pÄ• sÄ• de viharati, tena samayena. __tadahuposathe_ti tasmiá¹ƒ ahu uposathe, uposatha
__pannarase_ti idaá¹ƒ uposathaggahaá¹‡ena sampattÄ• vasesuposathapaá¹-ikkhepavacan
puá¹‡á¹‡amÄ• ya rattiyÄ• _ti pannarasadivasattÄ• divasagaá¹‡anÄ• ya abbhÄ• diupakkiles
rattiguá¹‡asampattiyÄ• ca puá¹‡á¹‡attÄ• puá¹‡á¹‡Ä• ya, paripuá¹‡á¹‡acandattÄ• puá¹‡á¹
__bhikkhusaá¹…ghaparivuto_ti bhikkhusaá¹…ghena parivuto. __abbhokÄ• se nisinno hotÄ«
ratanapÄ• sÄ• dapariveá¹‡e abbhokÄ• se upari appaá¹-icchanne okÄ• se paÃ±Ã±attavarab
__tuá¹‡hÄ«bhÅ«taá¹ƒ tuá¹‡hÄ«bhÅ«ta_nti atÄ«va tuá¹‡hÄ«bhÅ«taá¹ƒ, yato yato vÄ• anuv
tato tuá¹‡hÄ«bhÅ«taá¹ƒ, tuá¹‡hÄ«bhÅ«taá¹ƒ vÄ• cÄ• ya, puna tuá¹‡hÄ«bhÅ«taá¹ƒ kÄ• yen
anuviloketvÄ• _ti taá¹ƒ parivÄ• retvÄ• nisinnaá¹ƒ anekasahassabhikkhuparimÄ• á¹‡aá¹ƒ tu
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ ``ettakÄ• ettha sotÄ• pannÄ• , ettakÄ• sakadÄ•
ettakÄ• Ä• raddhavipassakÄ• kalyÄ• á¹‡aputhujjanÄ• , imassa bhikkhusaá¹…ghassa kÄ«d
sappÄ• yÄ• â€™â€™ ti sappÄ• yadhammadesanÄ• paricchedanatthaá¹ƒ ito cito ca viloketv

__ye_ \Ee II 503/ __te, bhikkhave, kusalÄ• dhammÄ• _ti ye te Ä• rogyaá¹-á¹-hena anavajja

iá¹-á¹-haphalaá¹-á¹-hena kosallasambhÅ«taá¹-á¹-hena ca kusalÄ• sattatiá¹ƒsabodhipakkhiy
vÄ• pariyattidhammÄ• . __ariyÄ• _ \Ne II 200/ __niyyÄ• nikÄ• sambodhagÄ• mino_ti upag
lokato niyyÄ• naá¹-á¹-hena niyyÄ• nikÄ• , sambodhasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ gamanaa
__tesaá¹ƒ vo bhikkhave ... pe ... savanÄ• ya, _ tesaá¹ƒ bhikkhave kusalÄ• naá¹ƒ ... pe ... sa
kÄ• upanisÄ• , kiá¹ƒ kÄ• raá¹‡aá¹ƒ, kiá¹ƒ payojanaá¹ƒ tumhÄ• kaá¹ƒ savanÄ• ya, kimattha
suá¹‡Ä• thÄ• ti vuttaá¹ƒ hoti. __yÄ• vadeva dvayatÄ• naá¹ƒ dhammÄ• naá¹ƒ yathÄ• bhÅ«ta
__yÄ• vadevÄ• _ti paricchedÄ• vadhÄ• raá¹‡avacanaá¹ƒ. dve avayavÄ• etesanti dvayÄ• ,
dvayatÄ• naá¹ƒ. ``dvayÄ• naâ€™â€™ ntipi pÄ• á¹-ho. __yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡Ä• yÄ•
vuttaá¹ƒ hoti? yadetaá¹ƒ lokiyalokuttarÄ• dibhedena dvidhÄ• vavatthitÄ• naá¹ƒ dhammÄ• n
vipassanÄ• saá¹…khÄ• taá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ, etadatthÄ• ya na ito bhiyyoti, sa
taduttari visesÄ• dhigamo bhÄ• vanÄ• yÄ• ti. __kiÃ±ca dvayataá¹ƒ vadethÄ• _ti ettha pana
kiÃ±ca tumhe, bhante, dvayataá¹ƒ vadethÄ• ti ayamadhippÄ• yo. padattho pana ``kiÃ±ca dv
vadethÄ• â€™â€™ ti.

(1) tato bhagavÄ• dvayataá¹ƒ dassento __ ``idaá¹ƒ dukkhaâ€™â€™ _nti evamÄ• dimÄ• h
catusaccadhammÄ• naá¹ƒ ``idaá¹ƒ dukkhaá¹ƒ, ayaá¹ƒ dukkhasamudayoâ€™â€™ ti evaá¹ƒ
sahetukassa vÄ• dukkhassa dassanena __ayaá¹ƒ ekÄ• nupassanÄ• , _ itarÄ• lokuttarassa
saupÄ• yassa vÄ• nirodhassa dassanena __dutiyÄ• nupassanÄ• _. paá¹-hamÄ• cettha tat
dutiyÄ• paÃ±camavisuddhiyÄ• . __evaá¹ƒ sammÄ• dvayatÄ• nupassino_ti iminÄ• vuttana
anupassantassa satiyÄ• \Be II 221/ avippavÄ• sena __appamattassa, _ kÄ• yikacetasikavÄ
kÄ• ye ca jÄ«vite ca nirapekkhattÄ• \Ee II 504/, __pahitattassa_. __pÄ• á¹-ikaá¹…kha_nti i
__diá¹-á¹-heva dhamme aÃ±Ã±Ä• _ti asmiá¹ƒyeva attabhÄ• ve arahattaá¹ƒ. __sati vÄ• upÄ
``upÄ• disesaâ€™â€™ nti punabbhavavasena upÄ• dÄ• tabbakkhandhasesaá¹ƒ vuccati, ta
paá¹-ikaá¹…khoti dasseti. tattha kiÃ±cÄ• pi heá¹-á¹-himaphalÄ• nipi evaá¹ƒ dvayatÄ• nupas
uparimaphalesu pana ussÄ• haá¹ƒ janento evamÄ• ha.

__idamavocÄ• _tiÄ• di saá¹…gÄ«tikÄ• rÄ• naá¹ƒ vacanaá¹ƒ. tattha __ida_nti ``ye te, bhikk
tiÄ• divuttanidassanaá¹ƒ. __eta_nti idÄ• ni ``ye dukkhaâ€™â€™ nti evamÄ• divattabbagÄ•
imÄ• ca gÄ• thÄ• catusaccadÄ«pakattÄ• vuttatthadÄ«pikÄ• eva, evaá¹ƒ santepi gÄ• thÄ•
Ä• gatÄ• naá¹ƒ pubbe vuttaá¹ƒ asamatthatÄ• ya anuggahetvÄ• ``idÄ• ni yadi vadeyya sunc
Ä• kaá¹…khantÄ• naá¹ƒ vikkhittacittÄ• naÃ±ca atthÄ• ya vuttÄ• . visesatthadÄ«pikÄ• vÄ• t
vipassake ca dassetvÄ• tesaá¹ƒ vaá¹-á¹-avivaá¹-á¹-adassanato, tasmÄ• visesatthadassana
nayo ito parampi gÄ• thÄ• vacanesu.

<730> tattha __yattha cÄ• _ti nibbÄ• naá¹ƒ dasseti. nibbÄ• ne hi dukkhaá¹ƒ sabbaso uparu
uparujjhati, sahetukaá¹ƒ uparujjhati, asesaÃ±ca uparujjhati. __taÃ±ca magga_nti taÃ±ca aá
maggaá¹ƒ.

731-3__._ __cetovimuttihÄ«nÄ• te, atho paÃ±Ã±Ä• vimuttiyÄ• _ti ettha arahattaphalasamÄ
cetovimutti, arahattaphalapaÃ±Ã±Ä• avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimuttÄ«ti veditabbÄ• . ta
appanÄ• jhÄ• nabalena kilese vikkhambhetvÄ• adhigataá¹ƒ arahattaphalaá¹ƒ rÄ• gavirÄ• g
diá¹-á¹-hicaritena upacÄ• rajjhÄ• namattaá¹ƒ nibbattetvÄ• vipassitvÄ• adhigataá¹ƒ arahatta
avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimutti. anÄ• gÄ• miphalaá¹ƒ vÄ• kÄ• marÄ• gaá¹ƒ sandhÄ• y
arahattaphalaá¹ƒ sabbappakÄ• rato avijjÄ• virÄ• gÄ• paÃ±Ã±Ä• vimuttÄ«ti. __antakiriyÄ• y
antakaraá¹‡atthÄ• ya \Ee II 505/. __jÄ• tijarÅ«pagÄ• _ti jÄ• tijaraá¹ƒ upagatÄ• , jÄ• tijarÄ• y
parimuccanti jÄ• tijarÄ• yÄ• ti evaá¹ƒ veditabbÄ• . sesamettha Ä• dito pabhuti pÄ• kaá¹-ame
saá¹-á¹-himattÄ• bhikkhÅ« taá¹ƒ \Be II 222/ desanaá¹ƒ uggahetvÄ• vipassitvÄ• tasmiá¹ƒy
pÄ• puá¹‡iá¹ƒsu. yathÄ• cettha, evaá¹ƒ sabbavÄ• resu.

(2) ato eva bhagavÄ• __ ``siyÄ• aÃ±Ã±enapi pariyÄ• yenÄ• â€™â€™ _tiÄ• dinÄ• nayena
dvayatÄ• nupassanaá¹ƒ Ä• ha. tattha dutiyavÄ• re __upadhipaccayÄ• _ti sÄ• savakammap
``upadhÄ«â€™â€™ ti adhippetaá¹ƒ. __asesavirÄ• ganirodhÄ• _ti asesaá¹ƒ virÄ• gena niroc
asesavirÄ• gasaá¹…khÄ• tÄ• vÄ• nirodhÄ• .

<734> __upadhinidÄ• nÄ• _ti kammapaccayÄ• . __dukkhassa jÄ• tippabhavÄ• nupassÄ«_
jÄ• tikÄ• raá¹‡aá¹ƒ ``upadhÄ«â€™â€™ ti anupassanto. sesamettha pÄ• kaá¹-ameva. evaá¹
saccÄ• ni dÄ«petvÄ• arahattanikÅ«á¹-eneva vutto. yathÄ• cÄ• yaá¹ƒ, evaá¹ƒ sabbavÄ• rÄ

(3) tattha tatiyavÄ• re __avijjÄ• paccayÄ• _ti bhavagÄ• mikammasambhÄ• raavijjÄ• paccay
vaá¹-á¹-adukkhameva.

<735> __jÄ• timaraá¹‡asaá¹ƒsÄ• ra_nti \Ne II 202/ khandhanibbattiá¹ƒ jÄ• tiá¹ƒ khandhabh
khandhapaá¹-ipÄ• á¹-iá¹ƒ saá¹ƒsÄ• raÃ±ca. __vajantÄ«_ti gacchanti upenti. __itthabhÄ• va
imaá¹ƒ manussabhÄ• vaá¹ƒ ito avasesaaÃ±Ã±anikÄ• yabhÄ• vaÃ±ca. __gatÄ«_ti paccayab

<736> __avijjÄ• hÄ• ya_nti avijjÄ• hi ayaá¹ƒ. __vijjÄ• gatÄ• ca ye sattÄ• _ti ye ca arahatt
vijjhitvÄ• gatÄ• khÄ«á¹‡Ä• savasattÄ• . sesamuttÄ• natthameva.

(4) catutthavÄ• re __saá¹…khÄ• rapaccayÄ• _ti puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…k

738-9__._ __etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• _ti yadidaá¹ƒ dukkhaá¹ƒ saá¹…khÄ• rapaccayÄ•
__sabbasaá¹…khÄ• rasamathÄ• _ti sabbesaá¹ƒ vuttappakÄ• rÄ• naá¹ƒ saá¹…khÄ• rÄ• naa
upahatatÄ• ya phalasamatthatÄ• yÄ• ti vuttaá¹ƒ hoti. __saÃ±Ã±Ä• na_nti kÄ• masaÃ±Ã±Ä•
uparodhanÄ• . __etaá¹ƒ Ã±atvÄ• yathÄ• tatha_nti etaá¹ƒ \Ee II 506/ dukkhakkhayaá¹ƒ avip
__sammaddasÄ• _ti sammÄ• dassanÄ• . __sammadaÃ±Ã±Ä• yÄ• _ti saá¹…khataá¹ƒ anicc
Ã±atvÄ• . __mÄ• rasaá¹ƒyoga_nti tebhÅ«makavaá¹-á¹-aá¹ƒ. sesamuttÄ• natthameva.

(5) paÃ±camavÄ• re \Be II 223/ __viÃ±Ã±Ä• á¹‡apaccayÄ• _ti kammasahajÄ• taabhisaá¹…

<741> __nicchÄ• to_ti nittaá¹‡ho. __parinibbuto_ti kilesaparinibbÄ• nena parinibbuto hoti. s
pÄ• kaá¹-ameva.

(6) chaá¹-á¹-havÄ• re __phassapaccayÄ• _ti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡asampayuttap
ettha padapaá¹-ipÄ• á¹-iyÄ• vattabbÄ• ni nÄ• marÅ«pasaá¸·Ä• yatanÄ• ni avatvÄ• phasso
rÅ«pamissakattÄ• kammasampayuttÄ• neva na honti, idaÃ±ca vaá¹-á¹-adukkhaá¹ƒ kamma
kammasampayuttadhammato vÄ• ti.

742-3__._ __bhavasotÄ• nusÄ• rina_nti taá¹‡hÄ• nusÄ• rinaá¹ƒ. __pariÃ±Ã±Ä• yÄ• _ti tÄ«h
__aÃ±Ã±Ä• yÄ• _ti arahattamaggapaÃ±Ã±Ä• ya Ã±atvÄ• . __upasame ratÄ• _ti phalasamÄ
__phassÄ• bhisamayÄ• _ti phassanirodhÄ• . sesaá¹ƒ pÄ• kaá¹-ameva.

(7) sattamavÄ• re \Ne II 203/ __vedanÄ• paccayÄ• _ti kammasampayuttavedanÄ• paccayÄ

744-5__._ __adukkhamasukhaá¹ƒ sahÄ• _ti adukkhamasukhena saha. __etaá¹ƒ dukkhanti
vedayitaá¹ƒ ``dukkhakÄ• raá¹‡aâ€™â€™ nti Ã±atvÄ• , vipariá¹‡Ä• maá¹-á¹-hitiaÃ±Ã±Ä• á¹‡
Ã±atvÄ• . __mosadhamma_nti nassanadhammaá¹ƒ. __palokina_nti jarÄ• maraá¹‡ehi palujj
phussÄ• _ti udayabbayaÃ±Ä• á¹‡ena phusitvÄ• phusitvÄ• . __vayaá¹ƒ passa_nti ante bhaa
tattha vijÄ• natÄ«_ti evaá¹ƒ tÄ• vedanÄ• vijÄ• nÄ• ti, tattha vÄ• dukkhabhÄ• vaá¹ƒ vijÄ• n
khayÄ• _ti tato paraá¹ƒ maggaÃ±Ä• á¹‡ena kammasampayuttÄ• naá¹ƒ vedanÄ• naá¹ƒ khay

(8) aá¹-á¹-hamavÄ• re __taá¹‡hÄ• paccayÄ• _ti kammasambhÄ• rataá¹‡hÄ• paccayÄ• \Ee

<747> __etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ dukkhassa sambhava_nti etaá¹ƒ dukkh
Ä• dÄ«navaá¹ƒ Ã±atvÄ• . sesamuttÄ• nameva.

(9) navamavÄ• re __upÄ• dÄ• napaccayÄ• _ti kammasambhÄ• raupÄ• dÄ• napaccayÄ• .

748-9__._ __bhavo_ti \Be II 224/ vipÄ• kabhavo khandhapÄ• tubhÄ• vo. __bhÅ«to dukkha_
vaá¹-á¹-adukkhaá¹ƒ nigacchati. __jÄ• tassa maraá¹‡a_nti yatrÄ• pi ``bhÅ«to sukhaá¹ƒ nigac
maÃ±Ã±anti, tatrÄ• pi dukkhameva dassento Ä• ha --- ``jÄ• tassa maraá¹‡aá¹ƒ hotÄ«â€™â
yojanÄ• --- aniccÄ• dÄ«hi sammadaÃ±Ã±Ä• ya paá¹‡á¸• itÄ• upÄ• dÄ• nakkhayÄ• jÄ• tik
na gacchanti punabbhavanti.

(10) dasamavÄ• re __Ä• rambhapaccayÄ• _ti kammasampayuttavÄ«riyapaccayÄ• .

<751> __anÄ• rambhe vimuttino_ti anÄ• rambhe nibbÄ• ne vimuttassa. sesamuttÄ• namev

(11) ekÄ• dasamavÄ• re __Ä• hÄ• rapaccayÄ• _ti kammasampayuttÄ• hÄ• rapaccayÄ• . a
rÅ«pÅ«pagÄ• , vedanÅ«pagÄ• , saÃ±Ã±Å«pagÄ• , saá¹…khÄ• rÅ«pagÄ• ti. tattha ekÄ• das
__rÅ«pÅ«pagÄ• _ kabaá¸·Ä«kÄ• rÄ• hÄ• rasevanato. rÅ«padhÄ• tuyÄ• sattÄ• aÃ±Ã±atra
phassÄ• hÄ• rasevanato. heá¹-á¹-hÄ• tividhÄ• ya arÅ«padhÄ• tuyÄ• sattÄ• __saÃ±Ã±Å«p
saÃ±Ã±Ä• bhinibbattamanosaÃ±cetanÄ• hÄ• rasevanato \Ne II 204/. bhavagge sattÄ• __sa
saá¹…khÄ• rÄ• bhinibbattaviÃ±Ã±Ä• á¹‡Ä• hÄ• rasevanatoti. evampi yaá¹ƒ kiÃ±ci dukkhaá
Ä• hÄ• rapaccayÄ• ti veditabbaá¹ƒ.

<755> __Ä• rogya_nti nibbÄ• naá¹ƒ. __saá¹…khÄ• ya sevÄ«_ti cattÄ• ro paccaye paccave
``paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ• ni aá¹-á¹-hÄ• rasadhÄ• tuyoâ€™â€™ ti evaá¹ƒ v
``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti Ã±Ä• á¹‡ena sevamÄ• no. __dhammaá¹-á¹-ho_t
__saá¹…khyaá¹ƒ nopetÄ«_ti ``devoâ€™â€™ ti vÄ• ``manussoâ€™â€™ ti vÄ• Ä• dikaá¹ƒ
sesamuttÄ• nameva.

(12) dvÄ• dasamavÄ• re \Ee II 508/ __iÃ±jitapaccayÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hikamma
kammasambhÄ• riÃ±jitapaccayÄ• .

<757> __ejaá¹ƒ vossajjÄ• _ti taá¹‡haá¹ƒ cajitvÄ• . __saá¹…khÄ• re uparundhiyÄ• _ti kamm
saá¹…khÄ• re nirodhetvÄ• . sesamuttÄ• nameva.

(13) terasamavÄ• re \Be II 225/ __nissitassa calita_nti taá¹‡hÄ• ya taá¹‡hÄ• diá¹-á¹-himÄ•
nissitassa sÄ«hasutte (SN b III 78) devÄ• naá¹ƒ viya bhayacalanaá¹ƒ hoti. sesamuttÄ• nam

(14) cuddasamavÄ• re __rÅ«pehÄ«_ti rÅ«pabhavehi rÅ«pasamÄ• pattÄ«hi vÄ• . __arÅ«pÄ
arÅ«pasamÄ• pattiyo vÄ• . __nirodho_ti nibbÄ• naá¹ƒ.

<761> __maccuhÄ• yino_ti maraá¹‡amaccu kilesamaccu devaputtamaccuhÄ• yino, tividha
gÄ• minoti vuttaá¹ƒ hoti. sesamuttÄ• nameva.

(15) pannarasamavÄ• re __ya_nti nÄ• marÅ«paá¹ƒ sandhÄ• yÄ• ha. taÃ±hi lokena dhuvas
saccaâ€™â€™ nti upanijjhÄ• yitaá¹ƒ diá¹-á¹-hamÄ• lokitaá¹ƒ. __tadamariyÄ• na_nti idaá¹ƒ
anunÄ• sikaikÄ• ralopaá¹ƒ katvÄ• vuttaá¹ƒ. __etaá¹ƒ musÄ• _ti etaá¹ƒ dhuvÄ• divasena ga
tÄ• disaá¹ƒ hotÄ«ti. puna __ya_nti nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. taÃ±hi lokena rÅ«paveda
musÄ• natthi kiÃ±cÄ«â€™â€™ ti upanijjhÄ• yitaá¹ƒ. __tadamariyÄ• naá¹ƒ etaá¹ƒ sacca_nt
etaá¹ƒ nikkilesasaá¹…khÄ• tÄ• subhabhÄ• vÄ• , pavattidukkhapaá¹-ipakkhasaá¹…khÄ• tÄ

accantasantisaá¹…khÄ• tÄ• \Ne II 205/ niccabhÄ• vÄ• ca anapagamanena paramatthato `
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ.

762-3__._ __anattani attamÄ• ni_nti anattani nÄ• marÅ«pe attamÄ• niá¹ƒ. __idaá¹ƒ saccan
nÄ• marÅ«paá¹ƒ dhuvÄ• divasena ``saccaâ€™â€™ nti maÃ±Ã±ati. __yena yena hÄ«_ti ye
``mama rÅ«paá¹ƒ, mama vedanÄ• â€™â€™ tiÄ• dinÄ• nayena maÃ±Ã±anti. __tato ta_nti t
nÄ• marÅ«paá¹ƒ __hoti aÃ±Ã±athÄ• _. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __taÃ±hi tassa musÄ• hoti, _
yathÄ• maÃ±Ã±itÄ• kÄ• rÄ• \Ee II 509/ musÄ• hoti, tasmÄ• aÃ±Ã±athÄ• hotÄ«ti attho. ka
__mosadhammaÃ±hi ittaraá¹ƒ, _ yasmÄ• yaá¹ƒ ittaraá¹ƒ parittapaccupaá¹-á¹-hÄ• naá¹ƒ, ta
nassanadhammaá¹ƒ hoti, tathÄ• rÅ«paÃ±ca nÄ• marÅ«panti. __saccÄ• bhisamayÄ• _ti sac

(16) soá¸·asamavÄ• re __ya_nti chabbidhamiá¹-á¹-hÄ• rammaá¹‡aá¹ƒ sandhÄ• yÄ• ha. taÃ
salabhamacchamakkaá¹-Ä• dÄ«hi padÄ«pabaá¸·isalepÄ• dayo viya ``idaá¹ƒ sukhaâ€™â€™
upanijjhÄ• yitaá¹ƒ. __tadamariyÄ• naá¹ƒ etaá¹ƒ dukkha_nti taá¹ƒ idaá¹ƒ ariyÄ• naá¹ƒ ``kÄ•
manoramÄ• , virÅ«parÅ«pena mathenti cittaâ€™â€™ ntiÄ• dinÄ• (Sn 50; Nidd II khaggavis
nayena ``etaá¹ƒ dukkhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá
sandhÄ• yÄ• ha. taÃ±hi lokena kÄ• maguá¹‡Ä• bhÄ• vÄ• ``dukkhaâ€™â€™ nti upanijjhÄ•
taá¹ƒ idaá¹ƒ ariyÄ• naá¹ƒ paramatthasukhato ``etaá¹ƒ sukhaâ€™â€™ nti yathÄ• bhÅ«taá¹ƒ
sudiá¹-á¹-haá¹ƒ.

765-6__._ __kevalÄ• _ti anavasesÄ• . __iá¹-á¹-hÄ• _ti icchitÄ• patthitÄ• . __kantÄ• _ti piyÄ
manavuá¸• á¸• hikarÄ• . __yÄ• vatatthÄ«ti vuccatÄ«_ti yÄ• vatÄ• ete cha Ä• rammaá¹‡Ä•
vacanabyattayo veditabbo. __ete vo_ti ettha __vo_ti nipÄ• tamattaá¹ƒ.

767-8__._ __sukhanti diá¹-á¹-hamariyehi, sakkÄ• yassuparodhana_nti ``sukhaâ€™â€™ mit
paÃ±cakkhandhanirodho diá¹-á¹-ho, nibbÄ• nanti vuttaá¹ƒ hoti. __paccanÄ«kamidaá¹ƒ hotÄ
dassanaá¹ƒ hoti. __passata_nti passantÄ• naá¹ƒ, paá¹‡á¸• itÄ• nanti vuttaá¹ƒ hoti. __yaá¹ƒ
vatthukÄ• me sandhÄ• yÄ• ha. puna __yaá¹ƒ pare_ti ettha nibbÄ• naá¹ƒ.

769-71__._ __passÄ• _ti sotÄ• raá¹ƒ Ä• lapati. __dhamma_nti nibbÄ• nadhammaá¹ƒ. __sa
sampamÅ«á¸·hÄ• ettha aviddasÅ« bÄ• lÄ• . kiá¹ƒkÄ• raá¹‡aá¹ƒ sampamÅ«á¸·hÄ• ? __nivu
510/__, andhakÄ• ro apassataá¹ƒ_ \Ne II 206/, bÄ• lÄ• naá¹ƒ avijjÄ• ya nivutÄ• naá¹ƒ ottha
andhabhÄ• vakaraá¹‡o tamo hoti, yena nibbÄ• nadhammaá¹ƒ daá¹-á¹-huá¹ƒ na sakkonti. __
Ä• loko passatÄ• mivÄ• _ti sataÃ±ca sappurisÄ• naá¹ƒ paÃ±Ã±Ä• dassanena passataá¹ƒ Ä
nibbÄ• naá¹ƒ. __santike na vijÄ• nanti, magÄ• dhammassakovidÄ• _ti yaá¹ƒ attano sarÄ«r
paricchinditvÄ• anantarameva adhigantabbato, attano khandhÄ• naá¹ƒ vÄ• nirodhamattato
taá¹ƒ evaá¹ƒ santike santampi na vijÄ• nanti magabhÅ«tÄ• janÄ• maggÄ• maggadhamma
akovidÄ• , sabbathÄ• __bhavarÄ• ga ... pe ... susambudho_. tattha __mÄ• radheyyÄ• nupa

tebhÅ«makavaá¹-á¹-aá¹ƒ anupannehi.

<772> pacchimagÄ• thÄ• ya \Be II 227/ sambandho ``evaá¹ƒ asusambudhaá¹ƒ __ko nu aÃ
tassattho --- á¹-hapetvÄ• ariye ko nu aÃ±Ã±o nibbÄ• napadaá¹ƒ jÄ• nituá¹ƒ arahati, yaá¹ƒ p
ariyamaggena sammadaÃ±Ã±Ä• ya anantarameva anÄ• savÄ• hutvÄ• kilesaparinibbÄ• ne
vÄ• anÄ• savÄ• hutvÄ• ante anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbantÄ«ti ara
niá¹-á¹-hÄ• pesi.

__attamanÄ• _ti tuá¹-á¹-hamanÄ• . __abhinandu_nti abhinandiá¹ƒsu. __imasmiÃ±ca pana
imasmiá¹ƒ soá¸·asame veyyÄ• karaá¹‡e. __bhaÃ±Ã±amÄ• ne_ti bhaá¹‡iyamÄ• ne. sesaá¹ƒ

evaá¹ƒ sabbesupi soá¸·asasu veyyÄ• karaá¹‡esu saá¹-á¹-himatte saá¹-á¹-himatte katvÄ• s
navannaá¹ƒ bhikkhusatÄ• naá¹ƒ anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsu, soá¸·asak
katvÄ• catusaá¹-á¹-hi saccÄ• nettha veneyyavasena nÄ• nappakÄ• rato desitÄ• nÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya dvayatÄ• nupassanÄ• suttavaá¹‡á¹‡anÄ•

niá¹-á¹-hittÄ• .

niá¹-á¹-hito ca tatiyo vaggo atthavaá¹‡á¹‡anÄ• nayato, nÄ• mena

mahÄ• vaggoti.

4. aá¹-á¹-hakavaggo

1. kÄ• masuttavaá¹‡á¹‡anÄ•

<773> __kÄ• maá¹ƒ_ \Ne II 207/ \Be II 228/ \Ee II 511/ __kÄ• mayamÄ• nassÄ• _ti kÄ• ma
bhagavati kira sÄ• vatthiyaá¹ƒ viharante aÃ±Ã±ataro brÄ• hmaá¹‡o sÄ• vatthiyÄ• jetavanas
aciravatÄ«nadÄ«tÄ«re ``yavaá¹ƒ vapissÄ• mÄ«â€™â€™ ti khettaá¹ƒ kasati. bhagavÄ• bhik
piá¹‡á¸• Ä• ya pavisanto taá¹ƒ disvÄ• Ä• vajjento addasa --- ``assa brÄ• hmaá¹‡assa yavÄ
puna upanissayasampattiá¹ƒ Ä• vajjento cassa sotÄ• pattiphalassa upanissayaá¹ƒ addasa.
pÄ• puá¹‡eyyÄ• â€™â€™ ti Ä• vajjento ``sasse vinaá¹-á¹-he sokÄ• bhibhÅ«to dhammadesa
tato cintesi --- ``sacÄ• haá¹ƒ tadÄ• eva brÄ• hmaá¹‡aá¹ƒ upasaá¹…kamissÄ• mi, na me ov
maÃ±Ã±issati. nÄ• nÄ• rucikÄ• hi brÄ• hmaá¹‡Ä• , handa, naá¹ƒ ito pabhutiyeva saá¹…gaa
muducitto hutvÄ• tadÄ• ovÄ• daá¹ƒ sossatÄ«â€™â€™ ti brÄ• hmaá¹‡aá¹ƒ upasaá¹…kam

brÄ• hmaá¹‡a, karosÄ«â€™â€™ ti. brÄ• hmaá¹‡o ``evaá¹ƒ uccÄ• kulÄ«no samaá¹‡o gotam
paá¹-isanthÄ• raá¹ƒ karotÄ«â€™â€™ ti tÄ• vatakeneva bhagavati pasannacitto hutvÄ• ``kh
kasÄ• mi yavaá¹ƒ vapissÄ• mÄ«â€™â€™ ti Ä• ha. atha sÄ• riputtatthero cintesi --- ``bhagav
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ akÄ• si, na ca ahetu appaccayÄ• tathÄ• gatÄ• evaá¹ƒ karom
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karomÄ«â€™â€™ ti brÄ• hmaá¹‡aá¹ƒ upasaá¹…kamitvÄ• t
evaá¹ƒ mahÄ• moggallÄ• natthero sesÄ• ca asÄ«ti mahÄ• sÄ• vakÄ• . brÄ• hmaá¹‡o atÄ«

atha bhagavÄ• sampajjamÄ• nepi sasse ekadivasaá¹ƒ katabhattakicco sÄ• vatthito jetavan
okkamma brÄ• hmaá¹‡assa santikaá¹ƒ gantvÄ• Ä• ha --- ``sundaraá¹ƒ te, brÄ• hmaá¹‡a, y
``evaá¹ƒ, bho gotama, sundaraá¹ƒ, sace sampajjissati, tumhÄ• kampi saá¹ƒvibhÄ• gaá¹ƒ \E
karissÄ• mÄ«â€™â€™ ti. athassa catumÄ• saccayena yavÄ• nipphajjiá¹ƒsu. tassa ``ajja vÄ
lÄ• yissÄ• mÄ«â€™â€™ ti ussukkaá¹ƒ kurumÄ• nasseva mahÄ• megho uá¹-á¹-hahitvÄ• sa
nadÄ« pÅ«rÄ• Ä• gantvÄ• sabbaá¹ƒ yavaá¹ƒ vahi. brÄ• hmaá¹‡o sabbarattiá¹ƒ anattaman
nadÄ«tÄ«raá¹ƒ gato sabbaá¹ƒ sassavipattiá¹ƒ disvÄ• ``vinaá¹-á¹-homhi, kathaá¹ƒ dÄ• ni jÄ«
balavasokaá¹ƒ uppÄ• desi \Ne II 208/. bhagavÄ• pi tameva \Be II 229/ rattiá¹ƒ paccÅ«sasam
lokaá¹ƒ volokento ``ajja brÄ• hmaá¹‡assa dhammadesanÄ• kÄ• loâ€™â€™ ti Ã±atvÄ• bhik
pavisitvÄ• brÄ• hmaá¹‡assa gharadvÄ• re aá¹-á¹-hÄ• si. brÄ• hmaá¹‡o bhagavantaá¹ƒ disv
assÄ• setukÄ• mo samaá¹‡o gotamo Ä• gatoâ€™â€™ ti cintetvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• p
bhagavantaá¹ƒ nisÄ«dÄ• pesi. bhagavÄ• jÄ• nantova brÄ• hmaá¹‡aá¹ƒ pucchi --- ``kiá¹ƒ br
paduá¹-á¹-hacitto vihÄ• sÄ«â€™â€™ ti? Ä• ma, bho gotama, sabbaá¹ƒ me yavakkhettaá¹ƒ
bhagavÄ• ``na, brÄ• hmaá¹‡a, vipanne domanassaá¹ƒ, sampanne ca somanassaá¹ƒ kÄ• ta
sampajjantipi vipajjantipÄ«â€™â€™ ti vatvÄ• tassa brÄ• hmaá¹‡assa sappÄ• yaá¹ƒ Ã±atvÄ
imaá¹ƒ suttamabhÄ• si. tattha saá¹…khepato padatthasambandhamattameva vaá¹‡á¹‡ayiss
(Nidd I 1) vuttanayeneva veditabbo. yathÄ• ca imasmiá¹ƒ sutte, evaá¹ƒ ito paraá¹ƒ sabbasu

tattha __kÄ• ma_nti manÄ• piyarÅ«pÄ• ditebhÅ«makadhammasaá¹…khÄ• taá¹ƒ vatthukÄ•
icchamÄ• nassa. __tassa ce taá¹ƒ samijjhatÄ«_ti tassa kÄ• mayamÄ• nassa sattassa taá¹ƒ
samijjhati ce, sace so taá¹ƒ labhatÄ«ti vuttaá¹ƒ hoti. __addhÄ• pÄ«timano hotÄ«_ti ekaá¹ƒs
hoti. __laddhÄ• _ti labhitvÄ• . __macco_ti satto. __yadicchatÄ«_ti yaá¹ƒ icchati.

<774> __tassa ce kÄ• mayÄ• nassÄ• _ti tassa puggalassa kÄ• me icchamÄ• nassa, kÄ• m
__chandajÄ• tassÄ• _ti \Ee II 513/ jÄ• tataá¹‡hassa. __jantuno_ti sattassa. __te kÄ• mÄ• p
kÄ• mÄ• parihÄ• yanti ce. __sallaviddhova ruppatÄ«_ti atha ayomayÄ• dinÄ• sallena viddh

<775> tatiyagÄ• thÄ• ya saá¹…khepattho --- __yo_ pana ime __kÄ• me_ tattha chandarÄ•
samucchedena vÄ• attano pÄ• dena __sappassa_ siraá¹ƒ iva __parivajjeti. so_ bhikkhu sa
á¹-hitattÄ• __loke visattikÄ• _saá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ __sato_ hutvÄ• __samativattat

776-8__._ tato \Be II 230/ parÄ• saá¹ƒ tissannaá¹ƒ gÄ• thÄ• naá¹ƒ ayaá¹ƒ saá¹…khepattho
sÄ• likkhettÄ• diá¹ƒ __khettaá¹ƒ_ vÄ• gharavatthÄ• diá¹ƒ __vatthuá¹ƒ_ vÄ• kahÄ• paá¹‡as
__hiraÃ±Ã±aá¹ƒ_ vÄ• goassabhedaá¹ƒ __gavÄ• ssaá¹ƒ_ vÄ• itthisaÃ±Ã±ikÄ• __thiyo_ vÄ
__bandhÅ«_ vÄ• aÃ±Ã±e vÄ• manÄ• piyarÅ«pÄ• dÄ« __puthu kÄ• me anugijjhati, _ taá¹ƒ
__abala_saá¹…khÄ• tÄ• kilesÄ• __balÄ«yanti_ sahanti maddanti, saddhÄ• balÄ• divirahe
puggalaá¹ƒ abalÄ• kilesÄ• balÄ«yanti, abalattÄ• balÄ«yantÄ«ti attho. atha taá¹ƒ kÄ• magi
rakkhantaá¹ƒ \Ne II 209/ pariyesantaÃ±ca sÄ«hÄ• dayo ca pÄ• kaá¹-a__parissayÄ• _ kÄ• y
apÄ• kaá¹-a__parissayÄ• maddanti, tato_ apÄ• kaá¹-aparissayehi abhibhÅ«taá¹ƒ __taá¹ƒ_
jÄ• tiÄ• di__dukkhaá¹ƒ bhinnaá¹ƒ nÄ• vaá¹ƒ udakaá¹ƒ viya anveti. tasmÄ• _ kÄ• yagatÄ• sa
sadÄ• sato_ hutvÄ• vikkhambhanasamucchedavasena rÅ«pÄ• dÄ«su vatthukÄ• mesu sab
parivajjento __kÄ• mÄ• ni parivajjaye_. evaá¹ƒ __te_ kÄ• me __pahÄ• ya_ tappahÄ• nakara
__tare oghaá¹ƒ_ tareyya tarituá¹ƒ sakkuá¹‡eyya. tato yathÄ• puriso udakagarukaá¹ƒ __nÄ•
lahukÄ• ya nÄ• vÄ• ya appakasireneva __pÄ• ragÅ«_ bhaveyya, pÄ• raá¹ƒ gaccheyya, eva
kilesÅ«dakagarukaá¹ƒ siÃ±citvÄ• lahukena attabhÄ• vena pÄ• ragÅ« bhaveyya, sabbadhai
bhaveyya, arahattappattiyÄ• gaccheyya ca, anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parin
arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne \Ee II 514/ brÄ• hm
sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsÅ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kÄ• masuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. guhaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ•

<779> __satto_ \Ne II 210/ \Be II 231/ __guhÄ• ya_nti guhaá¹-á¹-hakasuttaá¹ƒ. kÄ• uppatti
sÄ• vatthiyaá¹ƒ viharante Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo kosambiyaá¹ƒ gaá¹ƒá¹…g
utenassa uyyÄ• naá¹ƒ, tattha agamÄ• si sÄ«tale padese divÄ• vihÄ• raá¹ƒ nisÄ«ditukÄ• mo
gacchateva tattha pubbÄ• sevanena yathÄ• gavampatitthero tÄ• vatiá¹ƒsabhavananti vutta
vaá¹…gÄ«sasuttavaá¹‡á¹‡anÄ• yaá¹ƒ. so tattha gaá¹…gÄ• tÄ«re sÄ«tale rukkhamÅ«le sam
divÄ• vihÄ• raá¹ƒ nisÄ«di. rÄ• jÄ• pi kho uteno taá¹ƒ divasaá¹ƒyeva uyyÄ• nakÄ«á¸·ikaá¹ƒ g
divasabhÄ• gaá¹ƒ naccagÄ«tÄ• dÄ«hi uyyÄ• ne kÄ«á¸·itvÄ• pÄ• namadamatto ekissÄ• itth
sayi. sesitthiyo ``sutto rÄ• jÄ• â€™â€™ ti uá¹-á¹-hahitvÄ• uyyÄ• ne pupphaphalÄ• dÄ«ni ga
disvÄ• hirottappaá¹ƒ upaá¹-á¹-hÄ• petvÄ• ``mÄ• saddaá¹ƒ akatthÄ• â€™â€™ ti aÃ±Ã±am
appasaddÄ• upasaá¹…kamitvÄ• vanditvÄ• theraá¹ƒ samparivÄ• retvÄ• nisÄ«diá¹ƒsu. the
tÄ• saá¹ƒ dhammaá¹ƒ desesi, tÄ• tuá¹-á¹-hÄ• ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti vatvÄ• suá¹

raÃ±Ã±o sÄ«saá¹ƒ aá¹…kenÄ• dÄ• ya nisinnitthÄ« ``imÄ• maá¹ƒ ohÄ• ya kÄ«á¸·antÄ«â€™
Å«ruá¹ƒ cÄ• letvÄ• rÄ• jÄ• naá¹ƒ pabodhesi. rÄ• jÄ• paá¹-ibujjhitvÄ• itthÄ• gÄ• raá¹ƒ apa

vasaliyoâ€™â€™ ti Ä• ha. sÄ• Ä• ha --- ``tumhesu abahukatÄ• `samaá¹‡aá¹ƒ ramayissÄ•
kuddho therÄ• bhimukho agamÄ• si. tÄ• itthiyo rÄ• jÄ• naá¹ƒ disvÄ• ekaccÄ• uá¹-á¹-hahiá
pabbajitassa santike dhammaá¹ƒ suá¹‡Ä• mÄ• â€™â€™ ti na uá¹-á¹-hahiá¹ƒsu. so tena bhi
kuddho theraá¹ƒ avanditvÄ• va ``kimatthaá¹ƒ Ä• gatosÄ«â€™â€™ ti Ä• ha. ``vivekatthaá¹ƒ
``vivekatthÄ• ya Ä• gatÄ• evaá¹ƒ itthÄ• gÄ• raparivutÄ• nisÄ«dantÄ«â€™â€™ ti vatvÄ• ``
kathehÄ«â€™â€™ ti Ä• ha. thero visÄ• radopi vivekakathÄ• ya ``nÄ• yaá¹ƒ aÃ±Ã±Ä• tukÄ•
ahosi. rÄ• jÄ• ``sace na kathesi, tambakipillikehi taá¹ƒ khÄ• dÄ• pessÄ• mÄ«â€™â€™ ti aÃ
tambakipillikapuá¹-aá¹ƒ gaá¹‡hanto attanova upari vikiri. so sarÄ«raá¹ƒ puÃ±chitvÄ• aÃ±Ã±
gahetvÄ• therÄ• bhimukho agamÄ• si. thero ``sacÄ• yaá¹ƒ rÄ• jÄ• mayi aparajjheyya \Be
bhaveyyÄ• â€™â€™ ti taá¹ƒ anukampamÄ• no iddhiyÄ• Ä• kÄ• saá¹ƒ abbhuggantvÄ• gat

tato \Ne II 211/ itthiyo Ä• haá¹ƒsu --- ``mahÄ• rÄ• ja, aÃ±Ã±e rÄ• jÄ• no Ä«disaá¹ƒ pabbajit
pupphagandhÄ• dÄ«hi pÅ«jenti, tvaá¹ƒ tambakipillikapuá¹-ena Ä• sÄ• detuá¹ƒ Ä• raddho ah
nÄ• setuá¹ƒ uá¹-á¹-hitoâ€™â€™ ti. so attano dosaá¹ƒ Ã±atvÄ• tuá¹‡hÄ« hutvÄ• uyyÄ• nap
``aÃ±Ã±ampi divasaá¹ƒ thero idhÄ• gacchatÄ«â€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€
tadÄ• me Ä• roceyyÄ• sÄ«ti. so ekadivasaá¹ƒ there Ä• gate Ä• rocesi. rÄ• jÄ• pi theraá¹ƒ u
pucchitvÄ• pÄ• á¹‡ehi saraá¹‡aá¹ƒ gato ahosi. tambakipillikapuá¹-ena Ä• sÄ• ditadivase pa
Ä• kÄ• senÄ• gantvÄ• puna pathaviyaá¹ƒ nimujjitvÄ• bhagavato gandhakuá¹-iyaá¹ƒ ummu
dakkhiá¹‡ena passena sato sampajÄ• no sÄ«haseyyaá¹ƒ kappayamÄ• no theraá¹ƒ disvÄ•
Ä• gatosÄ«â€™â€™ ti Ä• ha. thero ``Ä• ma bhagavÄ• â€™â€™ ti vatvÄ• sabbaá¹ƒ taá¹ƒ p
sutvÄ• bhagavÄ• ``kiá¹ƒ karissati tassa vivekakathÄ• kÄ• maguá¹‡agiddhassÄ• â€™â€™
passena nipanno eva therassa dhammadesanatthaá¹ƒ imaá¹ƒ suttamabhÄ• si.

tattha __satto_ti laggo. __guhÄ• ya_nti kÄ• ye. kÄ• yo hi rÄ• gÄ• dÄ«naá¹ƒ vÄ• á¸·Ä• naá¹
``guhÄ• â€™â€™ ti vuccati. __bahunÄ• bhichanno_ti bahunÄ• rÄ• gÄ• dikilesajÄ• lena ab
ajjhattabandhanaá¹ƒ vuttaá¹ƒ. __tiá¹-á¹-ha_nti rÄ• gÄ• divasena tiá¹-á¹-hanto. __naro_ti sat
pagÄ• á¸·ho_ti mohanaá¹ƒ vuccati kÄ• maguá¹‡Ä• . ettha hi devamanussÄ• muyhanti, tesu
516/. etena bahiddhÄ• bandhanaá¹ƒ vuttaá¹ƒ. __dÅ«re vivekÄ• hi tathÄ• vidho so_ti so tath
kÄ• yavivekÄ• dikÄ• vivekÄ• dÅ«re anÄ• sanne. kiá¹ƒkÄ• raá¹‡Ä• ? __kÄ• mÄ• hi loke na
kÄ• mÄ• suppahÄ• yÄ• na hontÄ«ti vuttaá¹ƒ hoti.

<780> evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``dÅ«re vivekÄ• tathÄ• vidhoâ€™â€™ ti sÄ• dhetvÄ
sattÄ• naá¹ƒ dhammataá¹ƒ Ä• vikaronto __ ``icchÄ• nidÄ• nÄ• â€™â€™ _ti gÄ• thamÄ• ha
taá¹‡hÄ• hetukÄ• . __bhavasÄ• tabaddhÄ• _ti sukhavedanÄ• dimhi bhavasÄ• te baddhÄ• .
bhavasÄ• tavatthubhÅ«tÄ• \Be II 233/ dhammÄ• , te vÄ• tattha baddhÄ• icchÄ• nidÄ• nÄ
aÃ±Ã±amokkhÄ• _ti aÃ±Ã±ena ca mocetuá¹ƒ na sakkonti. kÄ• raá¹‡avacanaá¹ƒ vÄ• etaá¹
kasmÄ• ? yasmÄ• aÃ±Ã±ena mocetabbÄ• na honti. yadi pana muÃ±ceyyuá¹ƒ, sakena thÄ
attho. __pacchÄ• pure vÄ• pi apekkhamÄ• nÄ• _ti anÄ• gate atÄ«te vÄ• kÄ• me apekkhan

jappanti_ ime vÄ• paccuppanne kÄ• me purime vÄ• duvidhepi atÄ«tÄ• nÄ• gate balavataá
imesaÃ±ca dvinnaá¹ƒ padÄ• naá¹ƒ ``te duppamuÃ±cÄ• na hi aÃ±Ã±amokkhÄ• â€™â€™ ti
212/ veditabbo, itarathÄ• ``apekkhamÄ• nÄ• jappaá¹ƒ kiá¹ƒ karonti kiá¹ƒ vÄ• katÄ• â€™â

781-2__._ evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``dÅ«re vivekÄ• tathÄ• vidhoâ€™â€™ ti sÄ• dhe
tathÄ• vidhÄ• naá¹ƒ sattÄ• naá¹ƒ dhammataá¹ƒ Ä• vikatvÄ• idÄ• ni nesaá¹ƒ pÄ• pakamma
``kÄ• mesu giddhÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- __te_ sattÄ• __kÄ• mesu_ p
pariyesanÄ• dimanuyuttattÄ• __pasutÄ• _ sammohamÄ• pannattÄ• __pamÅ«á¸·hÄ• _ ava
buddhÄ• dÄ«naá¹ƒ vacanaá¹ƒ anÄ• diyanatÄ• ya ca __avadÄ• niyÄ• _. kÄ• yavisamÄ• dim
antakÄ• le __maraá¹‡adukkhÅ«panÄ«tÄ• ``kiá¹ƒsÅ« bhavissÄ• ma ito cutÄ• seâ€™â€™ _
etadeva, __tasmÄ• hi sikkhetha ... pe ... mÄ• hu dhÄ«rÄ• _ti. tattha __sikkhethÄ• _ti tisso s
__idhevÄ• _ti \Ee II 517/ imasmiá¹ƒyeva sÄ• sane. sesamuttÄ• nameva.

<783> idÄ• ni ye tathÄ• na karonti, tesaá¹ƒ byasanappattiá¹ƒ dassento __ ``passÄ• mÄ«â
tattha __passÄ• mÄ«_ti maá¹ƒsacakkhuÄ• dÄ«hi pekkhÄ• mi. __loke_ti apÄ• yÄ• dimhi. __
ca phandamÄ• naá¹ƒ. __pajaá¹ƒ ima_nti imaá¹ƒ sattakÄ• yaá¹ƒ. __taá¹‡hagata_nti taá¹‡hÄ
nipÄ• titanti adhippÄ• yo. __bhavesÅ«_ti kÄ• mabhavÄ• dÄ«su. __hÄ«nÄ• narÄ• _ti hÄ«na
lapantÄ«_ti antakÄ• le sampatte maraá¹‡amukhe paridevanti. __avÄ«tataá¹‡hÄ• se_ti aviga
__bhavÄ• bhavesÅ«_ti kÄ• mabhavÄ• dÄ«su. atha vÄ• __bhavÄ• bhavesÅ«_ti bhavabhav
hoti.

<784> idÄ• ni yasmÄ• avÄ«tataá¹‡hÄ• evaá¹ƒ phandanti ca lapanti ca, tasmÄ• taá¹‡hÄ•
``mamÄ• yiteâ€™â€™ _ti gÄ• thamÄ• ha. tattha __mamÄ• yite_ti taá¹‡hÄ• diá¹-á¹-himamat
pariggahite vatthusmiá¹ƒ. __passathÄ• _ti sotÄ• re \Be II 234/ Ä• lapanto Ä• ha. __etampÄ«
sesaá¹ƒ pÄ• kaá¹-ameva.

<785> evamettha paá¹-hamagÄ• thÄ• ya assÄ• daá¹ƒ, tato parÄ• hi catÅ«hi Ä• dÄ«navaÃ±
saupÄ• yaá¹ƒ nissaraá¹‡aá¹ƒ nissaraá¹‡Ä• nisaá¹ƒsaÃ±ca dassetuá¹ƒ sabbÄ• hi vÄ• etÄ•
okÄ• raá¹ƒ saá¹ƒkilesaÃ±ca dassetvÄ• idÄ• ni nekkhamme Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ __
gÄ• thÄ• dvayamÄ• ha. tattha __ubhosu_ antesÅ«ti phassaphassasamudayÄ• dÄ«su dvÄ«
chanda_nti chandarÄ• gaá¹ƒ vinetvÄ• . __phassaá¹ƒ pariÃ±Ã±Ä• yÄ• _ti cakkhusamphassÄ
vÄ• \Ne II 213/ taá¹ƒsampayutte sabbepi arÅ«padhamme, tesaá¹ƒ vatthudvÄ• rÄ• rammaá
sakalampi nÄ• marÅ«paá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• . __anÄ• nugiddho_ti rÅ«pÄ«
__yadattagarahÄ« tadakubbamÄ• no_ti yaá¹ƒ attanÄ• garahati, taá¹ƒ akurumÄ• no. __nalip
dhÄ«ro_ti so evarÅ«po dhitisampanno dhÄ«ro diá¹-á¹-hesu ca sutesu ca dhammesu dvinna
lepena na lippati. Ä• kÄ• samiva nirupalitto accantavodÄ• nappatto hoti.

<786> __saÃ±Ã±aá¹ƒ pariÃ±Ã±Ä• _ti gÄ• thÄ• ya pana ayaá¹ƒ saá¹…khepattho --- na keva
phassameva, apica kho pana kÄ• masaÃ±Ã±Ä• dibhedaá¹ƒ __saÃ±Ã±ampi, _ saÃ±Ã±Ä• nu
nÄ• marÅ«paá¹ƒ tÄ«hi pariÃ±Ã±Ä• hi parijÄ• nitvÄ• imÄ• ya paá¹-ipadÄ• ya catubbidhamp
so tiá¹‡á¹‡ogho taá¹‡hÄ• diá¹-á¹-hi__pariggahesu_ taá¹‡hÄ• diá¹-á¹-hilepappahÄ• nena __n
khÄ«á¹‡Ä• sava__muni_ rÄ• gÄ• disallÄ• naá¹ƒ abbÅ«á¸·hattÄ• __abbÅ«á¸·hasallo_ sativ
caraá¹ƒ, _ pubbabhÄ• ge vÄ• appamatto caraá¹ƒ tena appamÄ• dacÄ• rena abbÅ«á¸·hasa
sakaparattabhÄ• vÄ• dibhedaá¹ƒ __nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±ca, _ aÃ±Ã±adatthu
nirupÄ• dÄ• no jÄ• tavedova parinibbÄ• tÄ«ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pe
dhammanettiá¹-á¹-hapanameva karonto, na uttariá¹ƒ imÄ• ya desanÄ• ya maggaá¹ƒ vÄ• ph
khÄ«á¹‡Ä• savassa desitattÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya guhaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-haá¹-á¹-hakasuttavaá¹‡á¹‡anÄ•

<787> __vadanti_ \Ne II 214/ \Be II 235/ __ve duá¹-á¹-hamanÄ• pÄ«_ti duá¹-á¹-haá¹-á¹-hak
uppatti? Ä• digÄ• thÄ• ya tÄ• va uppatti --- munisuttanayena bhagavato bhikkhusaá¹…ghas
uppannalÄ• bhasakkÄ• raá¹ƒ asahamÄ• nÄ• titthiyÄ• sundariá¹ƒ paribbÄ• jikaá¹ƒ uyyojesu
janapadakalyÄ• á¹‡Ä« setavatthaparibbÄ• jikÄ• va ahosi. sÄ• sunhÄ• tÄ• sunivatthÄ• mÄ
bhagavato dhammaá¹ƒ sutvÄ• sÄ• vatthivÄ• sÄ«naá¹ƒ jetavanato nikkhamanavelÄ• ya sÄ•
jetavanÄ• bhimukhÄ« gacchati. manussehi ca ``kuhiá¹ƒ gacchasÄ«â€™â€™ ti pucchitÄ• ``
sÄ• vake cassa ramayituá¹ƒ gacchÄ• mÄ«â€™â€™ ti vatvÄ• jetavanadvÄ• rakoá¹-á¹-hake
jetavanadvÄ• rakoá¹-á¹-hake pidahite nagaraá¹ƒ pavisitvÄ• pabhÄ• te puna jetavanaá¹ƒ ga
pupphÄ• ni vicinantÄ« viya carati \Ee II 519/. buddhupaá¹-á¹-hÄ• naá¹ƒ Ä• gatehi ca manus
Ä• gatÄ• sÄ«â€™â€™ ti pucchitÄ• yaá¹ƒkiÃ±cideva bhaá¹‡ati. evaá¹ƒ aá¸• á¸• hamÄ• sam
taá¹ƒ jÄ«vitÄ• voropetvÄ• parikhÄ• taá¹-e nikkhipitvÄ• pabhÄ• te ``sundariá¹ƒ na passÄ• n
katvÄ• raÃ±Ã±o ca Ä• rocetvÄ• tena anuÃ±Ã±Ä• tÄ• jetavanaá¹ƒ pavisitvÄ• vicinantÄ• v
nikkhittaá¹-á¹-hÄ• nÄ• uddharitvÄ• maÃ±cakaá¹ƒ Ä• ropetvÄ• nagaraá¹ƒ abhiharitvÄ• up
pÄ• á¸·iyaá¹ƒ (Ud 38) Ä• gatanayeneva veditabbaá¹ƒ.

bhagavÄ• taá¹ƒ divasaá¹ƒ paccÅ«sasamaye buddhacakkhunÄ• lokaá¹ƒ volokento ``titthiy
uppÄ• dessantÄ«â€™â€™ ti Ã±atvÄ• ``tesaá¹ƒ saddahitvÄ• mÄ• dise cittaá¹ƒ pakopetvÄ•
mÄ• ahosÄ«â€™â€™ ti gandhakuá¹-idvÄ• raá¹ƒ pidahitvÄ• antogandhakuá¹-iyaá¹ƒyeva a
piá¹‡á¸• Ä• ya pÄ• visi. bhikkhÅ« pana dvÄ• raá¹ƒ pidahitaá¹ƒ disvÄ• pubbasadisameva pa
bhikkhÅ« disvÄ• nÄ• nappakÄ• rehi akkosiá¹ƒsu. atha Ä• yasmÄ• Ä• nando bhagavato taa
``titthiyehi, bhante, mahÄ• ayaso uppÄ• dito, na sakkÄ• idha vasituá¹ƒ, vipulo jambudÄ«po

gacchÄ• mÄ• â€™â€™ ti Ä• ha. tatthapi ayase uá¹-á¹-hite kuhiá¹ƒ gamissasi Ä• nandÄ• ti?
bhagavÄ• â€™â€™ ti. atha bhagavÄ• ``Ä• gamehi, Ä• nanda, sattÄ• hamevÄ• yaá¹ƒ sadd
yehi ayaso \Be II 236/ kato, tesaá¹ƒyeva upari patissatÄ«â€™â€™ ti vatvÄ• Ä• nandathera
__ ``vadanti veâ€™â€™ _ti imaá¹ƒ gÄ• thamabhÄ• si.

tattha \Ne II 215/ __vadantÄ«_ti bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca upavadanti. __duá
ve saccamanÄ• _ti ekacce duá¹-á¹-hacittÄ• , ekacce tathasaÃ±Ã±inopi hutvÄ• , titthiyÄ• du
tesaá¹ƒ vacanaá¹ƒ sutvÄ• saddahiá¹ƒsu, te saccamanÄ• ti adhippÄ• yo. __vÄ• daÃ±ca jÄ•
\Ee II 520/ uppannaá¹ƒ. __muni no upetÄ«_ti akÄ• rakatÄ• ya ca akuppanatÄ• ya ca buddh
munÄ« natthi khilo kuhiÃ±cÄ«_ti tena kÄ• raá¹‡ena ayaá¹ƒ muni rÄ• gÄ• dikhilehi natthi khi
veditabbo.

<788> imaÃ±ca gÄ• thaá¹ƒ vatvÄ• bhagavÄ• Ä• nandattheraá¹ƒ pucchi, ``evaá¹ƒ khuá¹ƒs
bhikkhÅ«, Ä• nanda, kiá¹ƒ vadantÄ«â€™â€™ ti. na kiÃ±ci bhagavÄ• ti. ``na, Ä• nanda, `aha
sabbattha tuá¹‡hÄ« bhavitabbaá¹ƒ, loke hi nÄ• bhÄ• samÄ• naá¹ƒ jÄ• nanti missaá¹ƒ bÄ• le
vatvÄ• , ``bhikkhÅ«, Ä• nanda, te manusse evaá¹ƒ paá¹-icodentÅ«â€™â€™ ti dhammadesa
nirayaá¹ƒ upetÄ«â€™â€™ ti imaá¹ƒ gÄ• thamabhÄ• si. thero taá¹ƒ uggahetvÄ• bhikkhÅ« Ä
imÄ• ya gÄ• thÄ• ya paá¹-icodetabbÄ• â€™â€™ ti. bhikkhÅ« tathÄ• akaá¹ƒsu. paá¹‡á¸• ita
rÄ• jÄ• pi rÄ• japurise sabbato pesetvÄ• yesaá¹ƒ dhuttÄ• naá¹ƒ laÃ±jaá¹ƒ datvÄ• titthiyÄ•
gahetvÄ• niggayha taá¹ƒ pavattiá¹ƒ Ã±atvÄ• titthiye paribhÄ• si. manussÄ• pi titthiye disvÄ
paharanti, paá¹ƒsunÄ• okiranti ``bhagavato ayasaá¹ƒ uppÄ• desuâ€™â€™ nti. Ä• nandatth
Ä• rocesi, bhagavÄ• therassa imaá¹ƒ gÄ• thamabhÄ• si __ ``sakaÃ±hi diá¹-á¹-hiá¹ƒ ... pe ..

tassattho --- yÄ• yaá¹ƒ diá¹-á¹-hi titthiyajanassa ``sundariá¹ƒ mÄ• retvÄ• samaá¹‡Ä• naá¹ƒ
avaá¹‡á¹‡aá¹ƒ pakÄ• setvÄ• etenupÄ• yena laddhaá¹ƒ sakkÄ• raá¹ƒ sÄ• diyissÄ• mÄ• â€™
kathaá¹ƒ atikkameyya, atha kho so ayaso tameva titthiyajanaá¹ƒ paccÄ• gato taá¹ƒ diá¹-á¹-h
asakkontaá¹ƒ. yo vÄ• sassatÄ• divÄ• dÄ«, sopi __sakaá¹ƒ diá¹-á¹-hiá¹ƒ kathaá¹ƒ accayeyy
__diá¹-á¹-hicchandena anunÄ«to_ tÄ• ya ca __diá¹-á¹-hiruciyÄ• niviá¹-á¹-ho, _ apica kho pa
samattÄ• ni_ \Be II 237/ __pakubbamÄ• no_ attanÄ• va paripuá¹‡á¹‡Ä• ni tÄ• ni diá¹-á¹-hig
jÄ• neyya, tatheva vadeyyÄ• _ti.

<789> atha rÄ• jÄ• sattÄ• haccayena taá¹ƒ kuá¹‡apaá¹ƒ chaá¸• á¸• Ä• petvÄ• sÄ• yanhas
vihÄ• raá¹ƒ gantvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• Ä• ha --- ``nanu, bhante, Ä«dise ayas
Ä• rocetabbaá¹ƒ siyÄ• â€™â€™ ti. evaá¹ƒ vutte bhagavÄ• , ``na, mahÄ• rÄ• ja, `ahaá¹ƒ sÄ
paresaá¹ƒ Ä• rocetuá¹ƒ \Ne II 216/ ariyÄ• naá¹ƒ patirÅ«paâ€™â€™ nti vatvÄ• tassÄ• aá¹-
attano sÄ«lavatÄ• nÄ«â€™â€™ _ti avasesagÄ• thÄ• yo abhÄ• si.

tattha __sÄ«lavatÄ• nÄ«_ti pÄ• timokkhÄ• dÄ«ni sÄ«lÄ• ni Ä• raÃ±Ã±ikÄ• dÄ«ni dhutaá¹…

__anÄ• nupuá¹-á¹-ho_ti apucchito. __pÄ• vÄ• _ti vadati. __anariyadhammaá¹ƒ kusalÄ• tam
sayameva pÄ• vÄ• _ti yo evaá¹ƒ attÄ• naá¹ƒ sayameva vadati, tassa taá¹ƒ vÄ• daá¹ƒ ``ana
kusalÄ• evaá¹ƒ kathenti.

<790> __santo_ti rÄ• gÄ• dikilesavÅ«pasamena santo, tathÄ• __abhinibbutatto. itihanti sÄ
``ahamasmi sÄ«lasampannoâ€™â€™ tiÄ• dinÄ• nayena iti sÄ«lesu akatthamÄ• no, sÄ«lan
vÄ• caá¹ƒ abhÄ• samÄ• noti vuttaá¹ƒ hoti. __tamariyadhammaá¹ƒ kusalÄ• vadantÄ«_ti tas
``ariyadhammo esoâ€™â€™ ti buddhÄ• dayo khandhÄ• dikusalÄ• vadanti. __yassussadÄ•
khÄ«á¹‡Ä• savassa rÄ• gÄ• dayo satta ussadÄ• kuhiÃ±ci loke natthi, tassa taá¹ƒ akatthana
esoâ€™â€™ ti evaá¹ƒ kusalÄ• vadantÄ«ti sambandho.

<791> evaá¹ƒ khÄ«á¹‡Ä• savapaá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni diá¹-á¹-higatikÄ• naá¹ƒ titth
paá¹-ipattiá¹ƒ raÃ±Ã±o dassento Ä• ha --- __ ``pakappitÄ• saá¹…khatÄ• â€™â€™ _ti. tatth
parikappitÄ• . __saá¹…khatÄ• _ti paccayÄ• bhisaá¹…khatÄ• . __yassÄ• _ti yassa kassaci d
__dhammÄ• _ti diá¹-á¹-hiyo. __purakkhatÄ• _ti purato katÄ• . __santÄ«_ti saá¹ƒvijjanti. __a
avodÄ• tÄ• . __yadattani passati Ä• nisaá¹ƒsaá¹ƒ, taá¹ƒ nissito kuppapaá¹-iccasanti_nti yas
purakkhatÄ• avodÄ• tÄ• santi, so evaá¹ƒvidho yasmÄ• attani tassÄ• diá¹-á¹-hiyÄ• diá¹-á
238/ \Ee II 522/ sakkÄ• rÄ• diá¹ƒ, samparÄ• yikaÃ±ca gativisesÄ• diá¹ƒ Ä• nisaá¹ƒsaá¹ƒ pa
Ä• nisaá¹ƒsaá¹ƒ, taÃ±ca kuppatÄ• ya ca paá¹-iccasamuppannatÄ• ya ca sammutisantitÄ• y
kuppapaá¹-iccasantisaá¹…khÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ nissitova hoti, so tannissitattÄ• attÄ• na
pare vÄ• vambheyya abhÅ«tehipi guá¹‡adosehi.

<792> evaá¹ƒ nissitena ca __diá¹-á¹-hÄ«nivesÄ• ... pe ... Ä• diyatÄ« ca dhamma_nti. tatth
__diá¹-á¹-hÄ«nivesÄ• _ti idaá¹ƒsaccÄ• bhinivesasaá¹…khÄ• tÄ• ni diá¹-á¹-hinivesanÄ• ni. _
sukhena ativattitabbÄ• na honti. __dhammesu niccheyya samuggahÄ«ta_nti dvÄ• saá¹-á¹-
taá¹ƒ samuggahitaá¹ƒ abhiniviá¹-á¹-haá¹ƒ dhammaá¹ƒ nicchinitvÄ• pavattattÄ• diá¹-á¹-hini
svÄ• tivattÄ• ti vuttaá¹ƒ hoti. __tasmÄ• naro tesu nivesanesu, nirassatÄ« Ä• diyatÄ« ca dha
svÄ• tivattÄ• \Ne II 217/, tasmÄ• naro tesuyeva diá¹-á¹-hinivesanesu
ajasÄ«lagosÄ«lakukkurasÄ«lapaÃ±cÄ• tapamaruppapÄ• taukkuá¹-ikappadhÄ• nakaá¹‡á¹-a
satthÄ• radhammakkhÄ• nagaá¹‡Ä• dibhedaÃ±ca taá¹ƒ taá¹ƒ dhammaá¹ƒ nirassati ca Ä• d
ca vanamakkaá¹-o viya taá¹ƒ taá¹ƒ sÄ• khanti vuttaá¹ƒ hoti. evaá¹ƒ nirassanto ca Ä• diyanto
anavaá¹-á¹-hitacittattÄ• asantehipi guá¹‡adosehi attano vÄ• parassa vÄ• yasÄ• yasaá¹ƒ u

<793> yo panÄ• yaá¹ƒ sabbadiá¹-á¹-higatÄ• didosadhunanÄ• ya paÃ±Ã±Ä• ya samannÄ• g
hi ... pe ... anÅ«payo so_. kiá¹ƒ vuttaá¹ƒ hoti? dhonadhammasamannÄ• gamÄ• __dhonass
arahato __katthaci loke_ tesu tesu __bhavesu pakappitÄ• diá¹-á¹-hi natthi, _ so tassÄ• diá
abhÄ• vena, yÄ• ya ca attanÄ• kataá¹ƒ pÄ• pakammaá¹ƒ paá¹-icchÄ• dentÄ• titthiyÄ• mÄ
agatiá¹ƒ gacchanti, tampi __mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dhono_ rÄ• gÄ• dÄ«naá¹ƒ

diá¹-á¹-hadhamme samparÄ• ye vÄ• nirayÄ• dÄ«su gativisesesu kena saá¹…khaá¹ƒ gacch
taá¹‡hÄ• diá¹-á¹-hiupayÄ• naá¹ƒ dvinnaá¹ƒ abhÄ• vena anÅ«payoti.

<794> yo pana tesaá¹ƒ \Ee II 523/ dvinnaá¹ƒ bhÄ• vena upayo hoti, so __upayo hi ... pe ...
sabba_nti. tattha __upayo_ti taá¹‡hÄ• diá¹-á¹-hinissito. __dhammesu upeti vÄ• da_nti ``ratto
``duá¹-á¹-hoâ€™â€™ ti vÄ• evaá¹ƒ tesu \Be II 239/ tesu dhammesu upeti vÄ• daá¹ƒ. __anÅ
vadeyyÄ• _ti taá¹‡hÄ• diá¹-á¹-hipahÄ• nena anÅ«payaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ kena rÄ• gen
``rattoâ€™â€™ ti vÄ• ``duá¹-á¹-hoâ€™â€™ ti vÄ• vadeyya, evaá¹ƒ anupavajjo ca so kiá¹ƒ
katapaá¹-icchÄ• dako bhavissatÄ«ti adhippÄ• yo. __attÄ• nirattÄ• na hi tassa atthÄ«_ti tas
vÄ• ucchedadiá¹-á¹-hi vÄ• natthi, gahaá¹‡aá¹ƒ muÃ±canaá¹ƒ vÄ• pi attanirattasaÃ±Ã±itaá¹
kiá¹ƒkÄ• raá¹‡Ä• natthÄ«ti ce? __adhosi so diá¹-á¹-himidheva sabbaá¹ƒ, _ yasmÄ• so idhe
Ã±Ä• á¹‡avÄ• tena sabbaá¹ƒ diá¹-á¹-higataá¹ƒ adhosi, pajahi, vinodesÄ«ti arahattanikÅ«á¹-
niá¹-á¹-hÄ• pesi. taá¹ƒ sutvÄ• rÄ• jÄ• attamano bhagavantaá¹ƒ abhivÄ• detvÄ• pakkÄ• m

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya duá¹-á¹-haá¹-á¹-hakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. suddhaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ•

<795> __passÄ• mi_ \Ne II 218/ __suddha_nti suddhaá¹-á¹-hakasuttaá¹ƒ. kÄ• uppatti? atÄ
bhagavato kÄ• le bÄ• rÄ• á¹‡asivÄ• sÄ« aÃ±Ã±ataro kuá¹-umbiko paÃ±cahi sakaá¹-asatehi
bhaá¹‡á¸• aggahaá¹‡atthaá¹ƒ. tattha vanacarakena saddhiá¹ƒ mittaá¹ƒ katvÄ• tassa paá¹‡á
pucchi --- ``kacci, te samma, candanasÄ• raá¹ƒ diá¹-á¹-hapubbaâ€™â€™ nti? ``Ä• ma sÄ• n
teneva saddhiá¹ƒ candanavanaá¹ƒ pavisitvÄ• sabbasakaá¹-Ä• ni candanasÄ• rassa pÅ«ret
``yadÄ• , samma, bÄ• rÄ• á¹‡asiá¹ƒ Ä• gacchasi, tadÄ• candanasÄ• raá¹ƒ gahetvÄ• Ä• ga
bÄ• rÄ• á¹‡asiá¹ƒyeva agamÄ• si. athÄ• parena samayena sopi vanacarako candanasÄ• ra
agamÄ• si. so taá¹ƒ disvÄ• sabbaá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• sÄ• yanhasamaye canda
samuggaá¹ƒ pÅ«retvÄ• ``gaccha, samma, nhÄ• yitvÄ• Ä• gacchÄ• â€™â€™ ti attano puri
\Ee II 524/ pesesi. tena ca samayena bÄ• rÄ• á¹‡asiyaá¹ƒ ussavo hoti. atha bÄ• rÄ• á¹‡asiv
\Be II 240/ datvÄ• sÄ• yaá¹ƒ suddhavatthanivatthÄ• mÄ• lÄ• gandhÄ• dÄ«ni gahetvÄ• kas
mahÄ• cetiyaá¹ƒ vandituá¹ƒ gacchanti. so vanacarako te disvÄ• ``mahÄ• jano kuhiá¹ƒ gacc
``vihÄ• raá¹ƒ cetiyavandanatthÄ• yÄ• â€™â€™ ti ca sutvÄ• sayampi agamÄ• si. tattha mar
nÄ• nappakÄ• rehi cetiye pÅ«jaá¹ƒ karonte disvÄ• kiÃ±ci citraá¹ƒ kÄ• tuá¹ƒ ajÄ• nanto taá¹
mahÄ• cetiye suvaá¹‡á¹‡iá¹-á¹-hakÄ• naá¹ƒ. upari kaá¹ƒsapÄ• timattaá¹ƒ maá¹‡á¸• alaá¹ƒ a
sÅ«riyuggamanavelÄ• yaá¹ƒ sÅ«riyarasmiyo uá¹-á¹-hahiá¹ƒsu. so taá¹ƒ disvÄ• pasÄ«di, pa
``yattha yattha nibbattÄ• mi, Ä«disÄ• me rasmiyo ure uá¹-á¹-hahantÅ«â€™â€™ ti. so kÄ• la
tÄ• vatiá¹ƒsesu nibbatti. tassa ure rasmiyo uá¹-á¹-hahiá¹ƒsu, candamaá¹‡á¸• alaá¹ƒ viyassa

virocati, ``candÄ• bho devaputtoâ€™â€™ tveva ca naá¹ƒ saÃ±jÄ• niá¹ƒsu.

so tÄ• ya sampattiyÄ• chasu devalokesu anulomapaá¹-ilomato ekaá¹ƒ buddhantaraá¹ƒ khe
bhagavati uppanne sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti, tathevassa ure
rasmimaá¹‡á¸• alaá¹ƒ ahosi. nÄ• makaraá¹‡adivase cassa maá¹…galaá¹ƒ katvÄ• brÄ• hma
disvÄ• ``dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡o ayaá¹ƒ kumÄ• roâ€™â€™ ti vimhitÄ• ``candÄ• bh
taá¹ƒ vayappattaá¹ƒ brÄ• hmaá¹‡Ä• gahetvÄ• alaá¹…karitvÄ• rattakaÃ±cukaá¹ƒ pÄ• rupÄ
``mahÄ• brahmÄ• \Ne II 219/ ayaâ€™â€™ nti pÅ«jetvÄ• ``yo candÄ• bhaá¹ƒ passati, so y
samparÄ• yaÃ±ca saggaá¹ƒ gacchatÄ«â€™â€™ ti ugghosentÄ• gÄ• manigamarÄ• jadhÄ•
gatagataá¹-á¹-hÄ• ne manussÄ• ``esa kira bho \Ee II 525/ candÄ• bho nÄ• ma, yo etaá¹ƒ p
yasadhanasaggÄ• dÄ«ni labhatÄ«â€™â€™ ti uparÅ«pari Ä• gacchanti, sakalajambudÄ«po
tucchahatthakÄ• naá¹ƒ Ä• gatÄ• naá¹ƒ na dassenti, sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• gahetvÄ•
evaá¹ƒ candÄ• bhaá¹ƒ gahetvÄ• anuvicarantÄ• brÄ• hmaá¹‡Ä• kamena sÄ• vatthiá¹ƒ anu

tena ca samayena bhagavÄ• pavattitavaradhammacakko anupubbena sÄ• vatthiá¹ƒ Ä• ga
jetavane bahujanahitÄ• ya dhammaá¹ƒ desento. atha candÄ• bho sÄ• vatthiá¹ƒ patvÄ• san
apÄ• kaá¹-o ahosi, candÄ• bhoti bhaá¹‡antopi natthi. so sÄ• yanhasamaye mahÄ• janakÄ•
mÄ• lÄ• gandhÄ• dÄ«ni Ä• dÄ• ya jetavanÄ• bhimukhaá¹ƒ gacchantaá¹ƒ disvÄ• ``kuhiá¹ƒ g
``buddho loke uppanno, so bahujanahitÄ• ya dhammaá¹ƒ deseti, taá¹ƒ sotuá¹ƒ jetavanaá¹ƒ
tesaá¹ƒ vacanaá¹ƒ sutvÄ• sopi brÄ• hmaá¹‡agaá¹‡aparivuto tattheva agamÄ• si. bhagavÄ•
dhammasabhÄ• yaá¹ƒ varabuddhÄ• sane nisinnova hoti. candÄ• bho bhagavantaá¹ƒ upasa
madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«di, tÄ• vadeva cassa so Ä• loko an
samÄ«pe asÄ«tihatthabbhantare aÃ±Ã±o Ä• loko nÄ• bhibhoti. so ``Ä• loko me naá¹-á¹-hoâ
uá¹-á¹-hÄ• si, uá¹-á¹-hahitvÄ• ca gantumÄ• raddho. atha naá¹ƒ aÃ±Ã±ataro puriso Ä• ha ---
samaá¹‡assa gotamassa bhÄ«to gacchasÄ«â€™â€™ ti. nÄ• haá¹ƒ bhÄ«to gacchÄ• mi, ap
sampajjatÄ«ti punadeva bhagavato purato nisÄ«ditvÄ• pÄ• datalÄ• paá¹-á¹-hÄ• ya yÄ• va
rÅ«paraá¹ƒsilakkhaá¹‡Ä• disampattiá¹ƒ disvÄ• ``mahesakkho samaá¹‡o gotamo, mama ur
uá¹-á¹-hito, tÄ• vatakenapi maá¹ƒ gahetvÄ• brÄ• hmaá¹‡Ä• sakalajambudÄ«paá¹ƒ vicaran
varalakkhaá¹‡asampattisamannÄ• gatassa samaá¹‡assa gotamassa neva mÄ• no uppanno
anomaguá¹‡asamannÄ• gato bhavissati satthÄ• devamanussÄ• naâ€™â€™ nti ativiya pas
vanditvÄ• \Ee II 526/ pabbajjaá¹ƒ yÄ• ci. bhagavÄ• aÃ±Ã±ataraá¹ƒ theraá¹ƒ Ä• á¹‡Ä• pesi
nti. so taá¹ƒ pabbÄ• jetvÄ• tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so vipassanaá¹
arahattaá¹ƒ patvÄ• ``candÄ• bhattheroâ€™â€™ ti vissuto ahosi. taá¹ƒ Ä• rabbha bhikkhÅ«
samuá¹-á¹-hÄ• pesuá¹ƒ ``kiá¹ƒ nu kho, Ä• vuso, ye candÄ• bhaá¹ƒ addasaá¹ƒsu. te yasaá¹ƒ
labhiá¹ƒsu, saggaá¹ƒ vÄ• gacchiá¹ƒsu, visuddhiá¹ƒ vÄ• pÄ• puá¹‡iá¹ƒsu tena cakkhudvÄ•
ti. bhagavÄ• tassaá¹ƒ aá¹-á¹-huppattiyaá¹ƒ imaá¹ƒ suttamabhÄ• si.

tattha \Ne II 220/ paá¹-hamagÄ• thÄ• ya tÄ• vattho --- na, bhikkhave, evarÅ«pena dassane

kho kilesamalinattÄ• asuddhaá¹ƒ, kilesarogÄ• naá¹ƒ avigamÄ• sarogameva candÄ• bhaá¹
vÄ• evarÅ«paá¹ƒ disvÄ• diá¹-á¹-higatiko bÄ• lo abhijÄ• nÄ• ti __ ``passÄ• mi suddhaá¹ƒ pa
ca diá¹-á¹-hisaá¹…khÄ• tena dassanena __saá¹ƒsuddhi narassa hotÄ«â€™â€™ _ti, so eva
dassanaá¹ƒ __ ``paramaâ€™â€™ nti Ã±atvÄ• _ tasmiá¹ƒ dassane __suddhÄ• nupassÄ«_ s
dassanaá¹ƒ ``maggaÃ±Ä• á¹‡aâ€™â€™ nti __pacceti_. taá¹ƒ pana maggaÃ±Ä• á¹‡aá¹ƒ na
``diá¹-á¹-hena ce suddhÄ«â€™â€™ _ti dutiyagÄ• thaá¹ƒ.

<796> tassattho --- tena rÅ«padassanasaá¹…khÄ• tena __diá¹-á¹-hena_ yadi kilesa__sudd
vÄ• __Ã±Ä• á¹‡ena so_ yadi jÄ• tiÄ• di__dukkhaá¹ƒ pajahÄ• ti_. evaá¹ƒ sante ariyamagga
asuddhimaggeneva __so sujjhati, _ rÄ• gÄ• dÄ«hi upadhÄ«hi saupadhiko eva samÄ• no su
ca evaá¹ƒvidho sujjhati. tasmÄ• __diá¹-á¹-hÄ« hi naá¹ƒ pÄ• va tathÄ• vadÄ• naá¹ƒ, _ sÄ•
``micchÄ• diá¹-á¹-hiko ayaâ€™â€™ nti katheti diá¹-á¹-hianurÅ«paá¹ƒ ``sassato lokoâ€™â€™
tathÄ• vadanti.

<797> __na brÄ• hmaá¹‡o_ti tatiyagÄ• thÄ• . tassattho --- yo pana bÄ• hitapÄ• pattÄ• __b
maggena adhigatÄ• savakkhayo khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o ariyamaggaÃ±Ä• á¹‡ato aÃ
abhimaá¹…galasammatarÅ«pasaá¹…khÄ• te \Ee II 527/ __diá¹-á¹-he_ tathÄ• vidhasaddasa
avÄ«tikkamasaá¹…khÄ• te __sÄ«le_ hatthivatÄ• dibhede __vate_ pathaviÄ• dibhede __mu
micchÄ• Ã±Ä• á¹‡ena __suddhiá¹ƒ na Ä• ha_. sesamassa brÄ• hmaá¹‡assa vaá¹‡á¹‡abha
tedhÄ• tuka__puÃ±Ã±e_ sabbasmiÃ±ca __pÄ• pe anÅ«palitto, _ tassa pahÄ«nattÄ• attadi
gahaá¹‡assa pahÄ«nattÄ• __attaÃ±jaho, _ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ akaraá
vuccati. tasmÄ• naá¹ƒ evaá¹ƒ pasaá¹ƒsanto Ä• ha. sabbasseva cassa purimapÄ• dena sar
ca pÄ• pe ca anÅ«palitto, attaÃ±jaho nayidha pakubbamÄ• no, na brÄ• hmaá¹‡o aÃ±Ã±ato

<798> evaá¹ƒ na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• hÄ• ti vatvÄ• idÄ• ni ye diá¹-á¹-higa
bruvanti, tesaá¹ƒ tassÄ• diá¹-á¹-hiyÄ• anibbÄ• hakabhÄ• vaá¹ƒ dassento __ ``purimaá¹ƒ p
gÄ• thamÄ• ha. tassattho --- te hi aÃ±Ã±ato suddhivÄ• dÄ• samÄ• nÄ• pi yassÄ• diá¹-á¹-h
gahaá¹‡amuÃ±canaá¹ƒ hoti. tÄ• ya __purimaá¹ƒ_ satthÄ• rÄ• diá¹ƒ __pahÄ• ya aparaá¹ƒ_
__ejÄ• _saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya __anugatÄ• _ abhibhÅ«tÄ• rÄ• gÄ• dibhedaá¹ƒ __
atarantÄ• taá¹ƒ taá¹ƒ dhammaá¹ƒ uggaá¹‡hanti ca __nirassajanti_ ca makkaá¹-ova __sÄ• h

<799> paÃ±camagÄ• thÄ• ya \Ne II 221/ \Be II 243/ sambandho --- yo ca so ``diá¹-á¹-hÄ« h
vadÄ• naâ€™â€™ nti vutto, so sayaá¹ƒ samÄ• dÄ• yÄ• ti. tattha __saya_nti sÄ• maá¹ƒ. __
__vatÄ• nÄ«_ti hatthivatÄ• dÄ«ni. __uccÄ• vaca_nti aparÄ• paraá¹ƒ hÄ«napaá¹‡Ä«taá¹ƒ vÄ
satthÄ• rÄ• diá¹ƒ. __saÃ±Ã±asatto_ti kÄ• masaÃ±Ã±Ä• dÄ«su laggo. __vidvÄ• ca vedehi s
paramatthavidvÄ• ca arahÄ• catÅ«hi maggaÃ±Ä• á¹‡avedehi catusaccadhammaá¹ƒ abhis
pÄ• kaá¹-ameva.

<800> __sa sabbadhammesu visenibhÅ«to, yaá¹ƒ_ \Ee II 528/ __kiÃ±ci diá¹-á¹-haá¹ƒva su
so___bhÅ«ripaÃ±Ã±o khÄ«á¹‡Ä• savo yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• mutaá¹
mÄ• rasenaá¹ƒ vinÄ• setvÄ• á¹-hitabhÄ• vena visenibhÅ«to. __tamevadassi_nti taá¹ƒ evaá
vivaá¹-aá¹ƒ caranta_nti___taá¹‡hacchadanÄ• divigamena vivaá¹-aá¹ƒ hutvÄ• carantaá¹ƒ. _
vikappayeyyÄ• _ti kena idha loke taá¹‡hÄ• kappena vÄ• diá¹-á¹-hikappena vÄ• koci vikapp
pahÄ«nattÄ• rÄ• gÄ• dinÄ• pubbe vuttenÄ• ti.

<801> __na kappayantÄ«_ti gÄ• thÄ• ya sambandho attho ca --- kiÃ±ca bhiyyo? te hi tÄ• d
kappÄ• naá¹ƒ purekkhÄ• rÄ• naÃ±ca kenaci __na kappayanti na purekkharonti, _ paramatth
anaccantasuddhiá¹ƒyeva akiriyasassatadiá¹-á¹-hiá¹ƒ __accanta suddhÄ«ti na te vadanti. Ä•
gathitaá¹ƒ visajjÄ• _ti catubbidhampi rÅ«pÄ• dÄ«naá¹ƒ Ä• dÄ• yakattÄ• Ä• dÄ• naganthaá
gathitaá¹ƒ baddhaá¹ƒ ariyamaggasatthena visajja chinditvÄ• . sesaá¹ƒ pÄ• kaá¹-ameva.

<802> __sÄ«mÄ• tigo_ti gÄ• thÄ• ekapuggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya vuttÄ• . p
sambandho, so evaá¹ƒ atthavaá¹‡á¹‡anÄ• ya saddhiá¹ƒ veditabbo --- kiÃ±ca bhiyyo so Ä«d
catunnaá¹ƒ kilesasÄ«mÄ• naá¹ƒ atÄ«tattÄ• __sÄ«mÄ• tigo_ bÄ• hitapÄ• pattÄ• ca __brÄ•
__tassa natthi_ paracittapubbenivÄ• saÃ±Ä• á¹‡ehi __Ã±atvÄ• vÄ• _ maá¹ƒsacakkhudibba
kiÃ±ci __samuggahÄ«taá¹ƒ, _ abhiniviá¹-á¹-hanti vuttaá¹ƒ hoti. so ca kÄ• marÄ• gÄ• bhÄ• v
rÅ«pÄ• rÅ«parÄ• gÄ• bhÄ• vato __na virÄ• garatto_ \Be II 244/. yato evaá¹ƒvidhassa ``idaá
__idha uggahitaá¹ƒ natthÄ«_ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya suddhaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paramaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ•

<803> __paramanti_ \Ne II 222/ \Ee II 529/ __diá¹-á¹-hÄ«sÅ«_ti paramaá¹-á¹-hakasuttaá¹ƒ.
bhagavati kira sÄ• vatthiyaá¹ƒ viharante nÄ• nÄ• titthiyÄ• sannipatitvÄ• attano attano diá¹-
``idaá¹ƒ paramaá¹ƒ, idaá¹ƒ paramaâ€™â€™ nti kalahaá¹ƒ katvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. r
sannipÄ• tÄ• petvÄ• ``imesaá¹ƒ hatthiá¹ƒ dassethÄ• â€™â€™ ti Ä• á¹‡Ä• pesi. rÄ• japuris
hatthiá¹ƒ purato sayÄ• petvÄ• ``passathÄ• â€™â€™ ti Ä• haá¹ƒsu. te hatthissa ekamekaá¹
tato raÃ±Ã±Ä• ``kÄ«diso, bhaá¹‡e, hatthÄ«â€™â€™ ti puá¹-á¹-ho yo soá¹‡á¸• aá¹ƒ parÄ• r
mahÄ• rÄ• ja, naá¹…galÄ«sÄ• â€™â€™ ti bhaá¹‡i. ye dantÄ• dÄ«ni parÄ• masiá¹ƒsu, te ita
purato musÄ• bhaá¹‡Ä«â€™â€™ ti paribhÄ• sitvÄ• ``seyyathÄ• pi, mahÄ• rÄ• ja, bhittikhil
Ä• haá¹ƒsu. rÄ• jÄ• taá¹ƒ sabbaá¹ƒ sutvÄ• ``Ä«diso tumhÄ• kaá¹ƒ samayoâ€™â€™ ti titth
piá¹‡á¸• acÄ• riko taá¹ƒ pavattiá¹ƒ Ã±atvÄ• bhagavato Ä• rocesi. bhagavÄ• tassaá¹ƒ aá¹-á
Ä• mantetvÄ• ``yathÄ• , bhikkhave, jaccandhÄ• hatthiá¹ƒ ajÄ• nantÄ• taá¹ƒ taá¹ƒ aá¹…ga

vivadiá¹ƒsu, evaá¹ƒ titthiyÄ• vimokkhantikadhammaá¹ƒ ajÄ• nantÄ• taá¹ƒ taá¹ƒ diá¹-á¹-hiá
vivadantÄ«â€™â€™ ti vatvÄ• dhammadesanatthaá¹ƒ imaá¹ƒ suttamabhÄ• si.

tattha __parama_nti __diá¹-á¹-hÄ«su paribbasÄ• no_ti ``idaá¹ƒ paramaâ€™â€™ nti gahetv
diá¹-á¹-hiyÄ• vasamÄ• no. __yaduttari kurute_ti yaá¹ƒ attano satthÄ• rÄ• diá¹ƒ seá¹-á¹-haá
aÃ±Ã±e tato sabbamÄ• hÄ• _ti taá¹ƒ attano satthÄ• rÄ• diá¹ƒ á¹-hapetvÄ• tato aÃ±Ã±e sab
Ä• ha. __tasmÄ• vivÄ• dÄ• ni avÄ«tivatto_ti tena kÄ• raá¹‡ena so diá¹-á¹-hikalahe avÄ«tiva

<804> dutiyagÄ• thÄ• ya \Be II 245/ attho --- evaá¹ƒ avÄ«tivatto ca yaá¹ƒ __diá¹-á¹-he sute
etesu vatthÅ«su uppannadiá¹-á¹-hisaá¹…khÄ• te __attani_ pubbe vuttappakÄ• raá¹ƒ __Ä• n
tadeva so tattha sakÄ• ya diá¹-á¹-hiyÄ• Ä• nisaá¹ƒsaá¹ƒ ``idaá¹ƒ seá¹-á¹-haâ€™â€™ nti \E
__aÃ±Ã±aá¹ƒ sabbaá¹ƒ_ parasatthÄ• rÄ• dikaá¹ƒ __nihÄ«nato passati_.

<805> tatiyagÄ• thÄ• ya attho --- evaá¹ƒ passato cassa __yaá¹ƒ_ attano satthÄ• rÄ• diá¹ƒ
parasatthÄ• rÄ• diá¹ƒ __hÄ«naá¹ƒ passati taá¹ƒ_ pana dassanaá¹ƒ __ganthameva kusalÄ•
vuttaá¹ƒ hoti \Ne II 223/. yasmÄ• etadeva, __tasmÄ• hi diá¹-á¹-haá¹ƒva sutaá¹ƒ mutaá¹ƒ vÄ
bhikkhu na nissayeyya, _ nÄ• bhiniveseyyÄ• ti vuttaá¹ƒ hoti.

<806> catutthagÄ• thÄ• ya attho --- na kevalaá¹ƒ diá¹-á¹-hasutÄ• diá¹ƒ na nissayeyya, apic
asaÃ±jÄ• taá¹ƒ uparÅ«pari __diá¹-á¹-himpi lokasmiá¹ƒ na kappayeyya, _ na janeyyÄ• ti vutt
__Ã±Ä• á¹‡ena vÄ• sÄ«lavatena vÄ• pi, _ samÄ• pattiÃ±Ä• á¹‡Ä• dinÄ• Ã±Ä• á¹‡ena vÄ•
etaá¹ƒ diá¹-á¹-hiá¹ƒ na kappeyya. na kevalaÃ±ca diá¹-á¹-hiá¹ƒ na kappayeyya, apica kho pa
jÄ• tiÄ• dÄ«hi vatthÅ«hi __samoti attÄ• namanÅ«paneyya, hÄ«no na maÃ±Ã±etha visesi vÄ

<807> paÃ±camagÄ• thÄ• ya attho --- evaÃ±hi diá¹-á¹-hiá¹ƒ akappento amaÃ±Ã±amÄ• no
anupÄ• diyÄ• no_ idha vÄ• yaá¹ƒ pubbe gahitaá¹ƒ, taá¹ƒ pahÄ• ya aparaá¹ƒ aggaá¹‡hanto
__Ã±Ä• á¹‡e_ duvidhaá¹ƒ __nissayaá¹ƒ no karoti_. akaronto ca __sa ve viyattesu_ nÄ• nÄ•
sattesu __na vaggasÄ• rÄ«_ chandÄ• divasena agacchanadhammo hutvÄ• dvÄ• saá¹-á¹-h
diá¹-á¹-hiá¹ƒ na pacceti, _ na paccÄ• gacchatÄ«ti vuttaá¹ƒ hoti.

808-10__._ idÄ• ni yo so imÄ• ya gÄ• thÄ• ya vutto khÄ«á¹‡Ä• savo, tassa vaá¹‡á¹‡abhaá¹
``yassÅ«bhayanteâ€™â€™ _tiÄ• dikÄ• tisso gÄ• thÄ• yo Ä• ha. tattha __ubhayante_ti pub
__paá¹‡idhÄ«_ti taá¹‡hÄ• . __bhavÄ• bhavÄ• yÄ• _ti punappunabhavÄ• ya. __idha vÄ• hu
sakattabhÄ• vÄ• dibhede idha vÄ• parattabhÄ• vÄ• dibhede parattha vÄ• . __diá¹-á¹-he vÄ
vÄ• . esa nayo \Be II 246/ sutÄ• dÄ«su. __saÃ±Ã±Ä• _ti saÃ±Ã±Ä• samuá¹-á¹-hÄ• pikÄ• d
531/ __tesaá¹ƒ na paá¹-icchitÄ• se_ti dvÄ• saá¹-á¹-hidiá¹-á¹-higatadhammÄ• pi tesaá¹ƒ ``ida
moghamaÃ±Ã±aâ€™â€™ nti evaá¹ƒ na paá¹-icchitÄ• . __pÄ• raá¹…gato na pacceti tÄ• dÄ«
tena maggena pahÄ«ne kilese puna nÄ• gacchati, paÃ±cahi ca Ä• kÄ• rehi tÄ• dÄ« hotÄ«ti

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya paramaá¹-á¹-hakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jarÄ• suttavaá¹‡á¹‡anÄ•

<811> __appaá¹ƒ_ \Ne II 224/ __vata jÄ«vita_nti jarÄ• suttaá¹ƒ. kÄ• uppatti? ekaá¹ƒ sama
sÄ• vatthiyaá¹ƒ vassaá¹ƒ vasitvÄ• yÄ• ni tÄ• ni buddhÄ• naá¹ƒ sarÄ«rÄ• rogyasampÄ• dar
anuppannasikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ veneyyadamanaá¹ƒ tathÄ• rÅ«pÄ• ya aá¹-á¹-hu
jÄ• takÄ• dikathanantiÄ• dÄ«ni janapadacÄ• rikÄ• nimittÄ• ni, tÄ• ni samavekkhitvÄ• janap
anupubbena cÄ• rikaá¹ƒ caramÄ• no sÄ• yaá¹ƒ sÄ• ketaá¹ƒ anuppatto aÃ±janavanaá¹ƒ pÄ
``akÄ• lo idÄ• ni bhagavantaá¹ƒ dassanÄ• yÄ• â€™â€™ ti vibhÄ• tÄ• ya rattiyÄ• mÄ• lÄ• g
santikaá¹ƒ gantvÄ• pÅ«janavandanasammodanÄ• dÄ«ni katvÄ• parivÄ• retvÄ• aá¹-á¹-haa
gÄ• mappavesanavelÄ• , atha bhagavÄ• bhikkhusaá¹…ghaparivuto piá¹‡á¸• Ä• ya pÄ• visi
brÄ• hmaá¹‡amahÄ• sÄ• lo nagarÄ• nikkhanto nagaradvÄ• re addasa. disvÄ• puttasineha
``ciradiá¹-á¹-hosi, putta, mayÄ• â€™â€™ ti paridevayamÄ• no abhimukho agamÄ• si. bhaga
--- ``ayaá¹ƒ, bhikkhave, brÄ• hmaá¹‡o yaá¹ƒ icchati, taá¹ƒ karotu, na vÄ• retabboâ€™â€™ t

brÄ• hmaá¹‡opi vacchagiddhinÄ«va gÄ• vÄ« Ä• gantvÄ• bhagavato \Ee II 532/ kÄ• yaá¹ƒ p
dakkhiá¹‡ato ca vÄ• mato cÄ• ti samantÄ• Ä• liá¹…gi ``ciradiá¹-á¹-hosi, putta, ciraá¹ƒ vinÄ•
bhaá¹‡anto. yadi pana so tathÄ• kÄ• tuá¹ƒ na labheyya, hadayaá¹ƒ phÄ• letvÄ• mareyya.
``bhagavÄ• tumhehi saddhiá¹ƒ Ä• gatabhikkhÅ«naá¹ƒ ahameva bhikkhaá¹ƒ dÄ• tuá¹ƒ sama
anuggahaá¹ƒ karothÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. brÄ• hmaa
purato gacchanto brÄ• hmaá¹‡iyÄ• pesesi --- ``putto me Ä• gato, Ä• sanaá¹ƒ paÃ±Ã±Ä• pe
katvÄ• Ä• gamanaá¹ƒ passantÄ« á¹-hitÄ• bhagavantaá¹ƒ antaravÄ«thiyaá¹ƒyeva disvÄ• p
``ciradiá¹-á¹-hosi, putta, mayÄ• â€™â€™ ti pÄ• desu gahetvÄ• roditvÄ• gharaá¹ƒ atinetvÄ
bhuttÄ• vino brÄ• hmaá¹‡o pattaá¹ƒ apanÄ• mesi. bhagavÄ• tesaá¹ƒ sappÄ• yaá¹ƒ viditvÄ
desanÄ• pariyosÄ• ne ubhopi sotÄ• pannÄ• ahesuá¹ƒ. atha bhagavantaá¹ƒ yÄ• ciá¹ƒsu ---
imaá¹ƒ nagaraá¹ƒ upanissÄ• ya viharati, amhÄ• kaá¹ƒyeva ghare bhikkhÄ• gahetabbÄ• â€
buddhÄ• evaá¹ƒ ekaá¹ƒ nibaddhaá¹-á¹-hÄ• naá¹ƒyeva gacchantÄ«â€™â€™ ti paá¹-ikkhipi.
bhante, bhikkhusaá¹…ghena saddhiá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pi tumhe idheva bhattakicca
desetvÄ• vihÄ• raá¹ƒ gacchathÄ• â€™â€™ ti. bhagavÄ• tesaá¹ƒ anuggahatthÄ• ya \Ne II
brÄ• hmaá¹‡aÃ±ca brÄ• hmaá¹‡iÃ±ca ``buddhapitÄ• buddhamÄ• tÄ• â€™â€™ tveva voha
``buddhakulaâ€™â€™ nti nÄ• maá¹ƒ labhi.

Ä• nandatthero bhagavantaá¹ƒ pucchi --- ``ahaá¹ƒ bhagavato mÄ• tÄ• pitaro jÄ• nÄ• mi, im
`ahaá¹ƒ buddhamÄ• tÄ• ahaá¹ƒ buddhapitÄ• â€™â€™ â€™ ti. bhagavÄ• Ä• ha --- ``nirant

brÄ• hmaá¹‡Ä« ca brÄ• hmaá¹‡o ca paÃ±ca jÄ• tisatÄ• ni mÄ• tÄ• pitaro ahesuá¹ƒ, paÃ±ca
jeá¹-á¹-hakÄ• , paÃ±ca jÄ• tisatÄ• ni kaniá¹-á¹-hakÄ• . te pubbasineheneva kathentÄ«â€™â
gÄ• thamabhÄ• si ---

``pubbeva \Ee II 533/ sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒva yathodakeâ€™â€™ ti || (J I 2.174).

tato bhagavÄ• sÄ• kete yathÄ• bhirantaá¹ƒ viharitvÄ• puna cÄ• rikaá¹ƒ caramÄ• no sÄ• v
brÄ• hmaá¹‡o ca brÄ• hmaá¹‡Ä« ca bhikkhÅ« upasaá¹…kamitvÄ• patirÅ«paá¹ƒ dhammad
pÄ• puá¹‡itvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yiá¹ƒsu. nagare brÄ• l
``amhÄ• kaá¹ƒ \Be II 248/ Ã±Ä• take sakkarissÄ• mÄ• â€™â€™ ti. sotÄ• pannasakadÄ• gÄ
sannipatiá¹ƒsu upÄ• sikÄ• yo ca ``amhÄ• kaá¹ƒ sahadhammike sakkarissÄ• mÄ• â€™â€™
kambalakÅ«á¹-Ä• gÄ• raá¹ƒ Ä• ropetvÄ• mÄ• lÄ• gandhÄ• dÄ«hi pÅ«jentÄ• nagarÄ• nikk

bhagavÄ• pi taá¹ƒ divasaá¹ƒ paccÅ«sasamaye buddhacakkhunÄ• lokaá¹ƒ volokento tesaá
Ã±atvÄ• ``tattha mayi gate dhammadesanaá¹ƒ sutvÄ• bahujanassa dhammÄ• bhisamayo
pattacÄ«varamÄ• dÄ• ya sÄ• vatthito Ä• gantvÄ• Ä• á¸·Ä• hanameva pÄ• visi. manussÄ•
sarÄ«rakiccaá¹ƒ kÄ• tukÄ• mo bhagavÄ• Ä• gatoâ€™â€™ ti vanditvÄ• aá¹-á¹-haá¹ƒsu. nÄ
pÅ«jentÄ• Ä• á¸·Ä• hanaá¹ƒ Ä• netvÄ• bhagavantaá¹ƒ pucchiá¹ƒsu --- ``gahaá¹-á¹-haariya
pÅ«jetabbÄ• â€™â€™ ti. bhagavÄ• ``yathÄ• asekkhÄ• pÅ«jiyanti, tathÄ• pÅ«jetabbÄ• i
tesaá¹ƒ asekkhamunibhÄ• vaá¹ƒ dÄ«pento imaá¹ƒ gÄ• thamÄ• ha ---

``ahiá¹ƒsakÄ• ye munayo, niccaá¹ƒ kÄ• yena saá¹ƒvutÄ• .

te yanti accutaá¹ƒ á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareâ€™â€™ ti || (Dhp 225).

taÃ±ca parisaá¹ƒ oloketvÄ• taá¹…khaá¹‡Ä• nurÅ«paá¹ƒ dhammaá¹ƒ desento imaá¹ƒ sutta

tattha \Ne II 226/ __appaá¹ƒ vata jÄ«vitaá¹ƒ ida_nti ``idaá¹ƒ vata manussÄ• naá¹ƒ jÄ«vitaá
parittaá¹ƒ á¹-hitiparittatÄ• ya sarasaparittatÄ• yÄ• â€™â€™ ti sallasuttepi vuttanayametaá¹ƒ
vassasatÄ• pi miyyatÄ«_ti vassasatÄ• oraá¹ƒ kalalÄ• dikÄ• lepi miyyati. __aticcÄ• _ti vassa
__jarasÄ• pi miyyatÄ«_ti jarÄ• yapi miyyati.

812-6__._ __mamÄ• yite_ti mamÄ• yitavatthukÄ• raá¹‡Ä• . __vinÄ• bhÄ• vasantamevida_n
santavinÄ• bhÄ• vaá¹ƒ vijjamÄ• navinÄ• bhÄ• vameva idaá¹ƒ, na sakkÄ• avinÄ• bhÄ• vena
__mÄ• mako_ti mama upÄ• sako bhikkhu vÄ• ti saá¹…khaá¹ƒ gato, buddhÄ• dÄ«ni vÄ• va
__saá¹…gata_nti samÄ• gataá¹ƒ diá¹-á¹-hapubbaá¹ƒ vÄ• . __piyÄ• yita_nti piyaá¹ƒ kataá¹ƒ.

akkheyya_nti sabbaá¹ƒ rÅ«pÄ• didhammajÄ• taá¹ƒ pahÄ«yati, nÄ• mamattameva tu avasis
dhammarakkhitoâ€™â€™ ti evaá¹ƒ saá¹…khÄ• tuá¹ƒ kathetuá¹ƒ. __munayo_ti khÄ«á¹‡Ä• s
nibbÄ• nadassino.

<817> sattamagÄ• thÄ• \Be II 249/ evaá¹ƒ maraá¹‡abbhÄ• hate loke anurÅ«papaá¹-ipattic
tattha __patilÄ«nacarassÄ• _ti tato tato patilÄ«naá¹ƒ cittaá¹ƒ katvÄ• carantassa. __bhikkhu
kalyÄ• á¹‡aputhujjanassa sekkhassa vÄ• . __sÄ• maggiyamÄ• hu tassa_ __taá¹ƒ, _ __yo a
dassaye_ti tassetaá¹ƒ patirÅ«pamÄ• hu, yo evaá¹ƒpaá¹-ipanno nirayÄ• dibhede bhavane at
evaÃ±hi so imamhÄ• maraá¹‡Ä• mucceyyÄ• ti adhippÄ• yo.

818-20__._ idÄ• ni yo ``attÄ• naá¹ƒ bhavane na dassayeâ€™â€™ ti evaá¹ƒ khÄ«á¹‡Ä• sav
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ ito parÄ• tisso gÄ• thÄ• yo Ä• ha. tattha __sabbatthÄ• _ti dvÄ•
__yadidaá¹ƒ diá¹-á¹-hasutaá¹ƒ mutesu vÄ• _ti ettha pana yadidaá¹ƒ diá¹-á¹-hasutaá¹ƒ, ettha
dhammesu evaá¹ƒ muni na upalimpatÄ«ti evaá¹ƒ sambandho veditabbo. __dhono na hi ten
diá¹-á¹-hasutaá¹ƒ mutesu vÄ• _ti atrÄ• pi yadidaá¹ƒ diá¹-á¹-hasuttaá¹ƒ, tena vatthunÄ• na r
dhammesu na maÃ±Ã±atÄ«ti evameva sambandho veditabbo. __na hi so rajjati no virajjatÄ
viya na rajjati, kalyÄ• á¹‡aputhujjanasekkhÄ• viya na virajjati, rÄ• gassa pana khÄ«á¹‡attÄ•
tveva saá¹…khaá¹ƒ gacchati. sesaá¹ƒ sabbattha pÄ• kaá¹-amevÄ• ti. desanÄ• pariyosÄ• ne
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya jarÄ• suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tissametteyyasuttavaá¹‡á¹‡anÄ•

<821> __methunamanuyuttassÄ• _ti \Ne II 227/ \Ee II 535/ tissametteyyasuttaá¹ƒ. kÄ• upp
sÄ• vatthiyaá¹ƒ viharante tissametteyyÄ• nÄ• ma dve sahÄ• yÄ• sÄ• vatthiá¹ƒ agamaá¹ƒs
mahÄ• janaá¹ƒ jetavanÄ• bhimukhaá¹ƒ gacchantaá¹ƒ disvÄ• ``kuhiá¹ƒ gacchathÄ• â€™â€
``buddho loke uppanno, bahujanahitÄ• ya dhammaá¹ƒ deseti, taá¹ƒ sotuá¹ƒ jetavanaá¹ƒ ga
\Be II 250/ ``mayampi sossÄ• mÄ• â€™â€™ ti agamaá¹ƒsu. te avaÃ±jhadhammadesakassa
sutvÄ• parisantare nisinnÄ• va cintesuá¹ƒ --- ``na sakkÄ• agÄ• ramajjhe á¹-hitenÄ• yaá¹ƒ
nti. atha pakkante mahÄ• jane bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• ciá¹ƒsu. bhagavÄ• ``ime pa
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pesi. so te pabbÄ• jetvÄ• tacapaÃ±cakakammaá¹-á¹-h
araÃ±Ã±avÄ• saá¹ƒ gantumÄ• raddho. metteyyo tissaá¹ƒ Ä• ha --- ``Ä• vuso, upajjhÄ• yo a
gacchÄ• mÄ• â€™â€™ ti. tisso ``alaá¹ƒ Ä• vuso, bhagavato dassanaá¹ƒ dhammassavanaÃ
tvaâ€™â€™ nti vatvÄ• na agamÄ• si. metteyyo upajjhÄ• yena saha gantvÄ• araÃ±Ã±e sa
cirasseva arahattaá¹ƒ pÄ• puá¹‡i saddhiá¹ƒ Ä• cariyupajjhÄ• yehi. tissassÄ• pi jeá¹-á¹-habh

kÄ• lamakÄ• si. so taá¹ƒ sutvÄ• attano gÄ• maá¹ƒ agamÄ• si, tatra naá¹ƒ Ã±Ä• takÄ• palo
metteyyopi Ä• cariyupajjhÄ• yehi saddhiá¹ƒ sÄ• vatthiá¹ƒ Ä• gato. atha bhagavÄ• vutthavas
caramÄ• no anupubbena taá¹ƒ gÄ• maá¹ƒ pÄ• puá¹‡i. tattha metteyyo bhagavantaá¹ƒ vand
gÄ• me mama gihisahÄ• yo atthi, muhuttaá¹ƒ tÄ• va Ä• gametha anukampaá¹ƒ upÄ• dÄ• yA
pavisitvÄ• taá¹ƒ bhagavato santikaá¹ƒ Ä• netvÄ• ekamantaá¹ƒ á¹-hito tassatthÄ• ya Ä• dig
paÃ±haá¹ƒ \Ee II 536/ pucchi. tassa bhagavÄ• byÄ• karonto avasesagÄ• thÄ• yo abhÄ• si.

tattha __methunamanuyuttassÄ• _ti methunadhammasamÄ• yuttassa. __itÄ«_ti evamÄ• ha
piyavacanametaá¹ƒ, __tisso_ti nÄ• maá¹ƒ tassa therassa. so hi tissoti nÄ• mena. __metteyy
gottavaseneva cesa pÄ• kaá¹-o ahosi. tasmÄ• aá¹-á¹-huppattiyaá¹ƒ vuttaá¹ƒ ``tissametteyy
sahÄ• yÄ• â€™â€™ ti. __vighÄ• ta_nti upaghÄ• taá¹ƒ. __brÅ«hÄ«_ti Ä• cikkha. __mÄ• risÄ
nidukkhÄ• ti vuttaá¹ƒ hoti. __sutvÄ• na tava sÄ• sana_nti tava vacanaá¹ƒ sutvÄ• . __viveke
sahÄ• yaá¹ƒ Ä• rabbha dhammadesanaá¹ƒ yÄ• canto bhaá¹‡ati. so pana sikkhitasikkhoyev

<822> __mussate_ \Ne II 228/ __vÄ• pi sÄ• sana_nti pariyattipaá¹-ipattito duvidhampi sÄ•
__vÄ• pÄ«_ti padapÅ«raá¹‡amattaá¹ƒ. __etaá¹ƒ tasmiá¹ƒ anÄ• riya_nti tasmiá¹ƒ puggale et
yadidaá¹ƒ micchÄ• paá¹-ipadÄ• .

<823> __eko_ \Be II 251/ __pubbe caritvÄ• nÄ• _ti pabbajjÄ• saá¹…khÄ• tena vÄ• gaá¹‡a
eko viharitvÄ• . __yÄ• naá¹ƒ bhantaá¹ƒva taá¹ƒ loke, hÄ«namÄ• hu puthujjana_nti taá¹ƒ vib
yathÄ• hatthiyÄ• nÄ• diyÄ• naá¹ƒ adantaá¹ƒ visamaá¹ƒ Ä• rohati, Ä• rohakampi bhaÃ±jati,
kÄ• yaduccaritÄ• divisamÄ• rohanena narakÄ• dÄ«su, atthabhaÃ±janena jÄ• tipapÄ• tÄ• dA
bhantaá¹ƒva Ä• hu hÄ«naá¹ƒ puthujjanaÃ±ca Ä• hÅ«ti.

824-5__._ __yaso kitti cÄ• _ti lÄ• bhasakkÄ• ro pasaá¹ƒsÄ• ca. __pubbe_ti pabbajitabhÄ•
sÄ• _ti tassa vibbhantakassa sato so ca yaso sÄ• ca kitti hÄ• yati. __etampi disvÄ• _ti etam
yasakittÄ«naá¹ƒ bhÄ• vaá¹ƒ pacchÄ• ca hÄ• niá¹ƒ disvÄ• . __sikkhetha methunaá¹ƒ vippah
sikkhetha. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __methunaá¹ƒ vippahÄ• tave, _ methunappahÄ• natthÄ• yA
methunaá¹ƒ na vippajahati, __saá¹…kappehi ... pe ... tathÄ• vidho_ \Ee II 537/. tattha __par
samannÄ• gato. __paresaá¹ƒ nigghosa_nti upajjhÄ• yÄ• dÄ«naá¹ƒ nindÄ• vacanaá¹ƒ. __ma

<826> ito parÄ• gÄ• thÄ• pÄ• kaá¹-asambandhÄ• eva. tÄ• su __satthÄ• nÄ«_ti kÄ• yadu
paresaÃ±ca chedanaá¹-á¹-hena ``satthÄ• nÄ«â€™â€™ ti vuccanti. tesu cÄ• yaá¹ƒ visesato
musÄ• vacanasatthÄ• neva karoti --- ``iminÄ• kÄ• raá¹‡enÄ• haá¹ƒ vibbhantoâ€™â€™ ti b
``esa khvassa mahÄ• gedho, mosavajjaá¹ƒ pagÄ• hatÄ«â€™â€™ _ti. tattha __esa khvassÄ
__mahÄ• gedho_ti mahÄ• bandhanaá¹ƒ. katamoti ce? yadidaá¹ƒ mosavajjaá¹ƒ pagÄ• hati,
mahÄ• gedhoti veditabbo.

<827> __mandova parikissatÄ«_ti pÄ• á¹‡avadhÄ• dÄ«ni karonto tatonidÄ• naÃ±ca dukkh
bhogapariyesanarakkhanÄ• ni ca karonto momÅ«ho viya parikilissati.

828-9__._ __ ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , muni pubbÄ• pare idhÄ• â€™â€™ _ti etaá¹ƒ
hÄ• yatevÄ• pi tassa sÄ• â€™â€™ ti ito pabhuti vutte pubbÄ• pare idha imasmiá¹ƒ sÄ• san
samaá¹‡abhÄ• vato vibbhantakabhÄ• ve \Be II 252/ Ä• dÄ«navaá¹ƒ muni Ã±atvÄ• . __etada
vivekacariyÄ• \Ne II 229/, etaá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ uttamaá¹ƒ, tasmÄ• vivek
adhippÄ• yo. __na tena seá¹-á¹-ho maÃ±Ã±ethÄ• _ti tena ca vivekena na attÄ• naá¹ƒ ``seá
maÃ±Ã±eyya, tena thaddho na bhaveyyÄ• ti vuttaá¹ƒ hoti.

<830> __rittassÄ• _ti vivittassa kÄ• yaduccaritÄ• dÄ«hi virahitassa. __oghatiá¹‡á¹‡assa pih
gadhitÄ• pajÄ• _ti vatthukÄ• mesu laggÄ• sattÄ• tassa caturoghatiá¹‡á¹‡assa pihayanti iá
Ä• á¹‡aá¹‡yassÄ• ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• n
patvÄ• pacchÄ• pabbajitvÄ• arahattaá¹ƒ sacchÄ• kÄ• sÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya tissametteyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. pasÅ«rasuttavaá¹‡á¹‡anÄ•

<831> __idheva_ \Ne II 230/ \Ee II 538/ __suddhÄ«_ti pasÅ«rasuttaá¹ƒ. kÄ• uppatti? bhag
sÄ• vatthiyaá¹ƒ viharante pasÅ«ro nÄ• ma paribbÄ• jako mahÄ• vÄ• dÄ«, so ``ahamasmi s
tasmÄ• yathÄ• jambudÄ«passa jambupaÃ±Ã±Ä• á¹‡aá¹ƒ, evaá¹ƒ mamÄ• pi bhavituá¹ƒ ar
dhajaá¹ƒ katvÄ• sakalajambudÄ«pe paá¹-ivÄ• daá¹ƒ anÄ• sÄ• dento anupubbena sÄ• vatt
vÄ• likatthalaá¹ƒ katvÄ• tattha sÄ• khaá¹ƒ ussÄ• petvÄ• ``yo mayÄ• saddhiá¹ƒ vÄ• daá¹ƒ
imaá¹ƒ sÄ• khaá¹ƒ bhaÃ±jatÅ«â€™â€™ ti vatvÄ• nagaraá¹ƒ pÄ• visi. taá¹ƒ á¹-hÄ• naá¹ƒ m
aá¹-á¹-hÄ• si. tena ca samayena Ä• yasmÄ• sÄ• riputto bhattakiccaá¹ƒ katvÄ• sÄ• vatthito
disvÄ• sambahule gÄ• madÄ• rake pucchi --- ``kiá¹ƒ etaá¹ƒ dÄ• rakÄ• â€™â€™ ti, te sabb
hi naá¹ƒ tumhe uddharitvÄ• pÄ• dehi bhaÃ±jatha, `vÄ• datthiko vihÄ• raá¹ƒ Ä• gacchatÅ«â
ti vatvÄ• pakkÄ• mi.

paribbÄ• jako \Be II 253/ piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco Ä• gantvÄ• uddharitvÄ•
disvÄ• ``kenidaá¹ƒ kÄ• ritaâ€™â€™ nti pucchi. ``buddhasÄ• vakena sÄ• riputtenÄ• â€™â€
``ajja mama jayaá¹ƒ samaá¹‡assa ca parÄ• jayaá¹ƒ paá¹‡á¸• itÄ• passantÅ«â€™â€™ ti pa
Ä• netuá¹ƒ sÄ• vatthiá¹ƒ pavisitvÄ• vÄ«thisiá¹…ghÄ• á¹-akacaccaresu vicaranto ``samaá¹‡
aggasÄ• vakena saha vÄ• de paÃ±Ã±Ä• paá¹-ibhÄ• naá¹ƒ sotukÄ• mÄ• bhonto nikkhaman
``paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ sossÄ• mÄ• â€™â€™ ti sÄ• sane pasannÄ• pi appasannÄ

tato pasÅ«ro mahÄ• janaparivuto ``evaá¹ƒ vutte evaá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ tiÄ• dÄ«
agamÄ• si. thero ``vihÄ• re uccÄ• saddamahÄ• saddo janabyÄ• kulaÃ±ca mÄ• ahosÄ«â€™
Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• nisÄ«di.

paribbÄ• jako theraá¹ƒ upasaá¹…kamitvÄ• ``tvaá¹ƒ, bho, pabbajita, mayhaá¹ƒ jambudhaja
ti Ä• ha. ``Ä• ma paribbÄ• jakÄ• â€™â€™ ti ca vutte ``hotu no, bho, kÄ• ci kathÄ• pavattÄ«
paribbÄ• jakÄ• â€™â€™ ti ca therena sampaá¹-icchite ``tvaá¹ƒ, samaá¹‡a, puccha, ahaá¹ƒ
\Ee II 539/ Ä• ha. tato naá¹ƒ thero avaca ``kiá¹ƒ, paribbÄ• jaka, dukkaraá¹ƒ pucchÄ• , udÄ•
vissajjanaâ€™â€™ nti. vissajjanaá¹ƒ bho, pabbajita, pucchÄ• ya kiá¹ƒ dukkaraá¹ƒ. taá¹ƒ yo
pucchatÄ«ti. ``tena hi, paribbÄ• jaka, tvaá¹ƒ puccha, ahaá¹ƒ vissajjessÄ• mÄ«â€™â€™ ti e
``sÄ• dhurÅ«po bhikkhu á¹-hÄ• ne sÄ• khaá¹ƒ bhaÃ±jÄ• pesÄ«â€™â€™ ti vimhitacitto hutv
purisassa kÄ• moâ€™â€™ ti. ``saá¹…kapparÄ• go purisassa kÄ• moâ€™â€™ ti (AN b VI 6
there viruddhasaÃ±Ã±Ä« hutvÄ• parÄ• jayaá¹ƒ Ä• ropetukÄ• mo Ä• ha --- ``citravicitrÄ• ra
pabbajita, purisassa kÄ• maá¹ƒ na vadesÄ«â€™â€™ ti? ``Ä• ma, paribbÄ• jaka, na vadem
paribbÄ• jako yÄ• va tikkhattuá¹ƒ paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• petvÄ• ``suá¹‡antu bhonto sama
nti paÃ±havÄ«maá¹ƒsake Ä• lapitvÄ• Ä• ha --- ``bho, pabbajita, tumhÄ• kaá¹ƒ sabrahmac
viharantÄ«â€™â€™ ti? ``Ä• ma, paribbÄ• jaka, viharantÄ«â€™â€™ ti. ``te tattha viharantÄ
vitakke vitakkentÄ«â€™â€™ ti? ``Ä• ma, paribbÄ• jaka, puthujjanÄ• sahasÄ• vitakkentÄ«
tesaá¹ƒ samaá¹‡abhÄ• vo kuto? nanu te agÄ• rikÄ• kÄ• mabhogino hontÄ«â€™â€™ ti eva
etadavoca ---

``na \Be II 254/ te ve kÄ• mÄ• yÄ• ni citrÄ• ni loke,

saá¹…kapparÄ• gaÃ±ca vadesi kÄ• maá¹ƒ.

saá¹…kappayaá¹ƒ akusale vitakke,

bhikkhupi te hessati kÄ• mabhogÄ«â€™â€™ ti || (Spk I 1.34).

atha thero paribbÄ• jakassa vÄ• de dosaá¹ƒ dassento Ä• ha --- ``kiá¹ƒ, paribbÄ• jaka, saá¹
purisassa kÄ• maá¹ƒ na vadesi, citravicitrÄ• rammaá¹‡aá¹ƒ vadesÄ«â€™â€™ ti? ``Ä• ma,
tato naá¹ƒ thero yÄ• va tikkhattuá¹ƒ paá¹-iÃ±Ã±aá¹ƒ kÄ• rÄ• petvÄ• ``suá¹‡Ä• tha, Ä• vuso
dosaâ€™â€™ nti paÃ±havÄ«maá¹ƒsake Ä• lapitvÄ• Ä• ha --- ``Ä• vuso pasÅ«ra, tava satt
pabbajita, atthÄ«â€™â€™ ti. ``so cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ passati sad
540/ vÄ• sevatÄ«â€™â€™ ti? ``Ä• ma, pabbajita, sevatÄ«â€™â€™ ti. ``yadi evaá¹ƒ tassa
agÄ• riko kÄ• mabhogÄ« hotÄ«â€™â€™ ti evaÃ±ca pana vatvÄ• athÄ• paraá¹ƒ etadavoca

``te ve kÄ• mÄ• yÄ• ni citrÄ• ni loke,

saá¹…kapparÄ• gaá¹ƒ na vadesi kÄ• maá¹ƒ.

passanto \Ne II 232/ rÅ«pÄ• ni manoramÄ• ni,

suá¹‡anto saddÄ• ni manoramÄ• ni ||

``ghÄ• yanto gandhÄ• ni manoramÄ• ni,

sÄ• yanto rasÄ• ni manoramÄ• ni.

phusanto phassÄ• ni manoramÄ• ni,

satthÄ• pi te hessati kÄ• mabhogÄ«â€™â€™ ti ||

evaá¹ƒ vutte nippaá¹-ibhÄ• no paribbÄ• jako ``ayaá¹ƒ pabbajito mahÄ• vÄ• dÄ«, imassa sa
vÄ• dasatthaá¹ƒ sikkhissÄ• mÄ«â€™â€™ ti sÄ• vatthiá¹ƒ pavisitvÄ• pattacÄ«varaá¹ƒ pariy
paviá¹-á¹-ho tattha lÄ• ludÄ• yiá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ kÄ• yÅ«papannaá¹ƒ sarÄ«rÄ•
samantapÄ• sÄ• dikaá¹ƒ disvÄ• ``ayaá¹ƒ bhikkhu mahÄ• paÃ±Ã±o mahÄ• vÄ• dÄ«â€™â€
pabbajitvÄ• taá¹ƒ vÄ• dena niggahetvÄ• saliá¹…gena taá¹ƒyeva titthÄ• yatanaá¹ƒ pakkam
gotamena saddhiá¹ƒ vÄ• daá¹ƒ karissÄ• mÄ«â€™â€™ ti sÄ• vatthiyaá¹ƒ purimanayeneva u
``evaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ niggahessÄ• mÄ«â€™â€™ tiÄ• dÄ«ni vadanto \Be II 255
jetavanadvÄ• rakoá¹-á¹-hake adhivatthÄ• devatÄ• ``ayaá¹ƒ abhÄ• janabhÅ«toâ€™â€™ ti
bhagavantaá¹ƒ upasaá¹…kamitvÄ• mÅ«go viya nisÄ«di. manussÄ• ``idÄ• ni pucchissati, id
tassa mukhaá¹ƒ ulloketvÄ• ``vadehi, bho pasÅ«ra, vadehi, bho pasÅ«rÄ• â€™â€™ ti uccÄ
atha bhagavÄ• ``kiá¹ƒ pasÅ«ro vadissatÄ«â€™â€™ ti vatvÄ• tattha sampattaparisÄ• ya dh
suttaá¹ƒ abhÄ• si.

tattha paá¹-hamagÄ• thÄ• ya tÄ• va ayaá¹ƒ saá¹…khepo --- ime diá¹-á¹-higatikÄ• attano di
__idheva suddhÄ« iti vÄ• dayanti nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hu_. evaá¹ƒ sante
541/ __nissitÄ• _ tattheva ``esa vÄ• do subhoâ€™â€™ ti evaá¹ƒ __subhaá¹ƒ vadÄ• nÄ• _ h
samaá¹‡abrÄ• hmaá¹‡Ä• ``sassato lokoâ€™â€™ tiÄ• dÄ«su __paccekasaccesu niviá¹-á¹-h

<832> evaá¹ƒ niviá¹-á¹-hÄ• ca --- __te vÄ• dakÄ• mÄ• _ti gÄ• thÄ• . tattha __bÄ• laá¹ƒ da
aÃ±Ã±amaÃ±Ã±a_nti ``ayaá¹ƒ bÄ• lo ayaá¹ƒ bÄ• loâ€™â€™ ti evaá¹ƒ dvepi janÄ• aÃ±Ã±a
bÄ• lato passanti. __vadanti te aÃ±Ã±asitÄ• kathojja_nti te aÃ±Ã±amaÃ±Ã±aá¹ƒ satthÄ• rÄ
vadanti. __pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• _ti pasaá¹ƒsatthikÄ• ubhopi ``mayaá¹ƒ
paá¹‡á¸• itavÄ• dÄ• â€™â€™ ti evaá¹ƒsaÃ±Ã±ino hutvÄ• .

<833> evaá¹ƒ \Ne II 233/ vadÄ• nesu ca tesu eko niyamato eva --- __yutto kathÄ• ya_nti gÄ
kathÄ• ya_nti vivÄ• dakathÄ• ya ussukko. __pasaá¹ƒsamicchaá¹ƒ vinighÄ• ti hotÄ«_ti attan
``kathaá¹ƒ nu kho niggahessÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena pubbeva sallÄ• pÄ• katha
__apÄ• hatasmi_nti paÃ±havÄ«maá¹ƒsakehi ``atthÄ• pagataá¹ƒ te bhaá¹‡itaá¹ƒ, byaÃ±janÄ
bhaá¹‡itaâ€™â€™ ntiÄ• dinÄ• nayena apahÄ• rite vÄ• de. __nindÄ• ya so kuppatÄ«_ti eva
uppannÄ• ya nindÄ• ya so kuppati. __randhamesÄ«_ti parassa randhameva gavesanto.

<834> na \Be II 256/ kevalaÃ±ca kuppati, apica kho pana __yamassa vÄ• da_nti gÄ• thÄ•
apÄ• hata_nti atthabyaÃ±janÄ• dito apÄ• hataá¹ƒ parihÄ«naá¹ƒ vadanti. __paridevatÄ«_ti ta
``aÃ±Ã±aá¹ƒ mayÄ•  Ä• vajjitaâ€™â€™ ntiÄ• dÄ«hi vippalapati. __socatÄ«_ti ``tassa jayoâ
socati. __upaccagÄ• manti anutthunÄ• tÄ«_ti ``so maá¹ƒ vÄ• dena vÄ• daá¹ƒ atikkantoâ€™
suá¹-á¹-hutaraá¹ƒ vippalapati.

<835> __ete vivÄ• dÄ• samaá¹‡esÅ«_ti ettha pana __samaá¹‡Ä• _ vuccanti bÄ• hiraparib
nighÄ• ti hotÄ«_ti etesu vÄ• desu jayaparÄ• jayÄ• divasena cittassa ugghÄ• taá¹ƒ nighÄ• ta
ugghÄ• tÄ« nighÄ• tÄ« ca hoti. __virame kathojja_nti pajaheyya kalahaá¹ƒ. __na haÃ±Ã±ad
pasaá¹ƒsalÄ• bhÄ• _ti na hi ettha pasaá¹ƒsalÄ• bhato aÃ±Ã±o attho atthi.

836-7__._ chaá¹-á¹-hagÄ• thÄ• ya attho --- yasmÄ• ca na haÃ±Ã±adatthatthi pasaá¹ƒsalÄ•
lÄ• bhaá¹ƒ labhantopi ``sundaro ayaâ€™â€™ nti __tattha_ diá¹-á¹-hiyÄ• __pasaá¹ƒsito vÄ•
hoti_ taá¹ƒ __vÄ• daá¹ƒ parisÄ• ya majjhe_ dÄ«petvÄ• , tato __so tena_ jayatthena tuá¹-á¹-
dantavidaá¹ƒsakaá¹ƒ vÄ• Ä• pajjanto __hasati, _ mÄ• nena ca __uá¹‡á¹‡amati_. kiá¹ƒ kÄ•
jayatthaá¹ƒ __pappuyya yathÄ• mÄ• no_ jÄ• to, evaá¹ƒ uá¹‡á¹‡amato ca __yÄ• uá¹‡á¹‡atÄ
__mÄ• nÄ• timÄ• naá¹ƒ vadate paneso_ti eso pana taá¹ƒ uá¹‡á¹‡atiá¹ƒ ``vighÄ• tabhÅ«mÄ
mÄ• naÃ±ca atimÄ• naÃ±ca vadatiyeva.

<838> evaá¹ƒ vÄ• de dosaá¹ƒ dassetvÄ• idÄ• ni tassa vÄ• daá¹ƒ asampaá¹-icchanto __ ``
gÄ• thamÄ• ha. tattha __rÄ• jakhÄ• dÄ• yÄ• _ti rÄ• jakhÄ• danÄ«yena, bhattavetanenÄ• ti
paá¹-isÅ«ramiccha_nti yathÄ• so paá¹-isÅ«raá¹ƒ icchanto abhigajjanto eti, evaá¹ƒ diá¹-á¹-hi
diá¹-á¹-higatikanti dasseti. __yeneva so, tena palehÄ«_ti yena so tuyhaá¹ƒ paá¹-isÅ«ro, tena
__pubbeva_ \Ne II 234/ __natthi yadidaá¹ƒ yudhÄ• yÄ• _ti yaá¹ƒ pana idaá¹ƒ kilesajÄ• taá¹ƒ
etaá¹ƒ pubbeva natthi, bodhimÅ«leyeva pahÄ«nanti dasseti. sesagÄ• thÄ• pÄ• kaá¹-asamb

839-40__._ tattha __vivÄ• dayantÄ«_ti vivadanti. __paá¹-isenikattÄ• _ti paá¹-ilomakÄ• rako.
kilesasenaá¹ƒ vinÄ• setvÄ• . __kiá¹ƒ labhetho_ti \Be II 257/ paá¹-imallaá¹ƒ kiá¹ƒ labhissasi.
taá¹ƒ paribbÄ• jakaá¹ƒ Ä• lapati. __yesÄ«dha natthÄ«_ti yesaá¹ƒ idha natthi.

<841> __pavitakka_nti ``jayo nu kho me bhavissatÄ«â€™â€™ ti Ä• dÄ«ni vitakkento. __dh
samÄ• gamÄ• _ti dhutakilesena buddhena saddhiá¹ƒ yugaggÄ• haá¹ƒ samÄ• panno. __na
sampayÄ• tave_ti kotthukÄ• dayo viya sÄ«hÄ• dÄ«hi, dhonena saha yugaá¹ƒ gahetvÄ• eka
yugaggÄ• hameva vÄ• sampÄ• detuá¹ƒ na sakkhissasÄ«ti. sesaá¹ƒ sabbattha pÄ• kaá¹-an

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya pasÅ«rasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mÄ• gaá¹‡á¸• iyasuttavaá¹‡á¹‡anÄ•

<842> __disvÄ• na_ \Ne II 235/ __taá¹‡ha_nti mÄ• gaá¹‡á¸• iyasuttaá¹ƒ. kÄ• uppatti? eka
sÄ• vatthiyaá¹ƒ viharanto paccÅ«sasamaye \Ee II 543/ buddhacakkhunÄ• lokaá¹ƒ volokent
kammÄ• sadhammanigamavÄ• sino mÄ• gaá¹‡á¸• iyassa nÄ• ma brÄ• hmaá¹‡assa sapajÄ
disvÄ• tÄ• vadeva sÄ• vatthito tattha gantvÄ• kammÄ• sadhammassa avidÅ«re aÃ±Ã±ata
suvaá¹‡á¹‡obhÄ• saá¹ƒ muÃ±camÄ• no. mÄ• gaá¹‡á¸• iyopi taá¹…khaá¹‡aá¹ƒ tattha mukh
suvaá¹‡á¹‡obhÄ• saá¹ƒ disvÄ• ``kiá¹ƒ idaâ€™â€™ nti ito cito ca pekkhamÄ• no bhagavant
tassa kira dhÄ«tÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• , taá¹ƒ bahÅ« khattiyakumÄ• rÄ• dayo vÄ• raya
brÄ• hmaá¹‡o evaá¹ƒladdhiko hoti ``samaá¹‡asseva naá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡assa dassÄ
bhagavantaá¹ƒ disvÄ• ``ayaá¹ƒ me dhÄ«tÄ• ya samÄ• navaá¹‡á¹‡o, imassa naá¹ƒ dassÄ•
uppÄ• desi. tasmÄ• disvÄ• va attamano ahosi. so vegena gharaá¹ƒ gantvÄ• brÄ• hmaá¹‡i
mayÄ• dhÄ«tÄ• ya samÄ• navaá¹‡á¹‡o puriso diá¹-á¹-ho, alaá¹…karohi dÄ• rikaá¹ƒ, tassa
brÄ• hmaá¹‡iyÄ• \Be II 258/ dÄ• rikaá¹ƒ gandhodakena nhÄ• petvÄ• vatthapupphÄ• laá¹…
eva bhagavato bhikkhÄ• cÄ• ravelÄ• sampattÄ• . atha bhagavÄ• kammÄ• sadhammaá¹ƒ

tepi kho dhÄ«taraá¹ƒ gahetvÄ• bhagavato nisinnokÄ• saá¹ƒ agamaá¹ƒsu. tattha bhagavan
ito cito ca vilokentÄ« bhagavato nisajjaá¹-á¹-hÄ• naá¹ƒ tiá¹‡asanthÄ• rakaá¹ƒ addasa. budd
adhiá¹-á¹-hÄ• nabalena nisinnokÄ• so padanikkhepo ca abyÄ• kulÄ• honti. sÄ• brÄ• hmaá
brÄ• hmaá¹‡a, tassa tiá¹‡asanthÄ• roâ€™â€™ ti? ``Ä• ma, bhotÄ«â€™â€™ ti. ``tena hi, brÄ
Ä• gamanakammaá¹ƒ na sampajjissatÄ«â€™â€™ ti. ``kasmÄ• bhotÄ«â€™â€™ ti? ``passa
tiá¹‡asanthÄ• ro, neso kÄ• mabhogino paribhuttoâ€™â€™ ti. brÄ• hmaá¹‡o ``mÄ• , bhoti m
avamaá¹…galaá¹ƒ abhaá¹‡Ä«â€™â€™ ti Ä• ha. punapi brÄ• hmaá¹‡Ä« ito cito ca vicarantÄ
disvÄ• brÄ• hmaá¹‡aá¹ƒ Ä• ha ``ayaá¹ƒ tassa padanikkhepoâ€™â€™ ti? ``Ä• ma, bhotÄ«â
brÄ• hmaá¹‡a, padanikkhepaá¹ƒ, nÄ• yaá¹ƒ satto kÄ• mesu gadhitoâ€™â€™ ti. ``kathaá¹ƒ
ti ca vuttÄ• attano Ã±Ä• á¹‡abalaá¹ƒ dassentÄ« Ä• ha ---

``rattassa \Ne II 236/ \Ee II 544/ hi ukkuá¹-ikaá¹ƒ padaá¹ƒ bhave,

duá¹-á¹-hassa hoti anukaá¸• á¸• hitaá¹ƒ padaá¹ƒ.

mÅ«á¸·hassa hoti sahasÄ• nupÄ«á¸·itaá¹ƒ,

vivaá¹-á¹-acchadassa idamÄ«disaá¹ƒ padaâ€™â€™ nti || (Mp I 1.260-261; Dhp-a I 2 sÄ• mA

ayaÃ±carahi tesaá¹ƒ kathÄ• vippakatÄ• , atha bhagavÄ• katabhattakicco tameva vanasaá
brÄ• hmaá¹‡Ä« bhagavato varalakkhaá¹‡akhacitaá¹ƒ byÄ• mappabhÄ• parikkhittaá¹ƒ rÅ«pa
Ä• ha --- ``esa tayÄ• , brÄ• hmaá¹‡a, diá¹-á¹-hoâ€™â€™ ti? ``Ä• ma bhotÄ«â€™â€™ ti. ``Ä
sampajjissateva, evarÅ«po nÄ• ma kÄ• me paribhuÃ±jissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ
evaá¹ƒ vadantÄ• naÃ±Ã±eva bhagavÄ• tiá¹‡asanthÄ• rake nisÄ«di. atha brÄ• hmaá¹‡o dhA
gahetvÄ• kamaá¹‡á¸• aluá¹ƒ dakkhiá¹‡ena hatthena gahetvÄ• bhagavantaá¹ƒ upasaá¹…k
tvaÃ±ca suvaá¹‡á¹‡avaá¹‡á¹‡o ayaÃ±ca dÄ• rikÄ• , anucchavikÄ• esÄ• tava, imÄ• haá¹ƒ
posÄ• vanatthÄ• ya dammÄ«â€™â€™ ti \Be II 259/ vatvÄ• bhagavato santikaá¹ƒ gantvÄ•
bhagavÄ• brÄ• hmaá¹‡aá¹ƒ anÄ• lapitvÄ• aÃ±Ã±ena saddhiá¹ƒ sallapamÄ• no viya __ ``d
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tassattho --- ajapÄ• lanigrodhamÅ«le nÄ• nÄ• rÅ«pÄ• ni nimminitvÄ• abhikÄ• mamÄ• gata
__disvÄ• na taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca_ chandamattampi me __methunasmiá¹ƒ nÄ• hos
dÄ• rikÄ• ya __muttakarÄ«sapuá¹‡á¹‡aá¹ƒ_ rÅ«paá¹ƒ disvÄ• bhavissati sabbathÄ• __pÄ•
icche, _ kutonena saá¹ƒvasitunti.

<843> tato mÄ• gaá¹‡á¸• iyo ``pabbajitÄ• nÄ• ma mÄ• nusake kÄ• me pahÄ• ya dibbakÄ•
dibbepi kÄ• me na icchati, idampi itthiratanaá¹ƒ, kÄ• nu assa diá¹-á¹-hÄ«â€™â€™ ti pucchi
gÄ• thamÄ• ha. tattha __etÄ• disaá¹ƒ ce ratana_nti dibbitthiratanaá¹ƒ sandhÄ• ya bhaá¹‡at
dhÄ«taraá¹ƒ sandhÄ• ya. __diá¹-á¹-higataá¹ƒ sÄ«lavataá¹ƒ nu jÄ«vita_nti diá¹-á¹-hiÃ±ca sÄ«
vataÃ±ca jÄ«vitaÃ±ca. __bhavÅ«papattiÃ±ca vadesi kÄ«disa_nti attano bhavÅ«papattiÃ±ca

<844> ito parÄ• dve gÄ• thÄ• visajjanapucchÄ• nayena pavattattÄ• pÄ• kaá¹-asambandh
paá¹-hamagÄ• thÄ• ya saá¹…khepattho --- __tassa_ mayhaá¹ƒ, mÄ• gaá¹‡á¸• iya,
dvÄ• saá¹-á¹-hidiá¹-á¹-higata__dhammesu_ nicchinitvÄ• ``idameva saccaá¹ƒ, moghamaÃ±A
__idaá¹ƒ vadÄ• mÄ«ti samuggahitaá¹ƒ na hoti_ natthi na vijjati. kiá¹ƒkÄ• raá¹‡Ä• \Ne II 237
__diá¹-á¹-hÄ«su_ Ä• dÄ«navaá¹ƒ kaÃ±ci diá¹-á¹-hiá¹ƒ aggahetvÄ• saccÄ• ni pavicinanto aj
santibhÄ• vena __ajjhattasanti_saá¹…khÄ• taá¹ƒ nibbÄ• nameva addasanti.

<845> dutiyagÄ• thÄ• ya saá¹…khepattho --- __yÄ• ni_mÄ• ni diá¹-á¹-higatÄ• ni tehi tehi sa
gahitattÄ• __vinicchayÄ• _ti ca attano paccayehi abhisaá¹…khatabhÄ• vÄ• dinÄ• nayena

vuccanti. __te tvaá¹ƒ muni_ diá¹-á¹-higatadhamme aggahetvÄ• __ajjhattasantÄ«ti yametam
Ä• cikkha me, __kathaá¹ƒ nu dhÄ«rehi paveditaá¹ƒ_ kathaá¹ƒ pakÄ• sitaá¹ƒ dhÄ«rehi taá¹ƒ

<846> athassa \Be II 260/ bhagavÄ• yathÄ• yena upÄ• yena taá¹ƒ padaá¹ƒ dhÄ«rehi pak
sapaá¹-ipakkhaá¹ƒ dassento __ ``na diá¹-á¹-hiyÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha ``na d
tiÄ• dÄ«hi diá¹-á¹-hisutiaá¹-á¹-hasamÄ• pattiÃ±Ä• á¹‡abÄ• hirasÄ«labbatÄ• ni paá¹-ikkhipat
``suddhimÄ• hÄ• â€™â€™ _ti ettha vuttaá¹ƒ __Ä• ha_-saddaá¹ƒ sabbattha nakÄ• rena sad
purisabyattayaá¹ƒ katvÄ• ``diá¹-á¹-hiyÄ• suddhiá¹ƒ nÄ• haá¹ƒ kathemÄ«â€™â€™ ti evama
cettha, evaá¹ƒ uttarapadesupi. tattha ca __adiá¹-á¹-hiyÄ• nÄ• hÄ• _ti dasavatthukaá¹ƒ sam
na kathemi. tathÄ• __assutiyÄ• _ti navaá¹…gaá¹ƒ savanaá¹ƒ vinÄ• . __aÃ±Ä• á¹‡Ä• _ti ka
katasaccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ vinÄ• . __asÄ«latÄ• _ti pÄ• timokkhasaá¹ƒvaraá¹ƒ vinÄ•
dhutaá¹…gavataá¹ƒ vinÄ• . __nopi tenÄ• _ti tesu ekamekena diá¹-á¹-hiÄ• dimattenÄ• pi no
veditabbo. __ete ca nissajja anuggahÄ• yÄ• _ti ete ca purime diá¹-á¹-hiÄ• dibhede kaá¹‡hap
samugghÄ• takaraá¹‡ena nissajja, pacchime adiá¹-á¹-hiÄ• dibhede sukkapakkhiye atammay
__santo anissÄ• ya bhavaá¹ƒ na_ \Ee II 546/ __jappe_ti imÄ• ya paá¹-ipattiyÄ• rÄ• gÄ• div
cakkhÄ• dÄ«su kaÃ±ci dhammaá¹ƒ anissÄ• ya ekampi bhavaá¹ƒ apihetuá¹ƒ apatthetuá¹ƒ s
ajjhattasantÄ«ti adhippÄ• yo.

<847> evaá¹ƒ vutte vacanatthaá¹ƒ asallakkhento mÄ• gaá¹‡á¸• iyo __ ``no ce kirÄ• â€™â€
diá¹-á¹-hÄ• dÄ«ni vuttanayÄ• neva. kaá¹‡hapakkhiyÄ• niyeva pana sandhÄ• ya ubhayatrÄ•
nocekira-saddena yojetvÄ• __ ``no ce kirÄ• ha_ no ce kira kathesÄ«â€™â€™ ti evaá¹ƒ atth
__momuha_nti atimÅ«á¸·haá¹ƒ, mohanaá¹ƒ vÄ• . __paccentÄ«_ti jÄ• nanti.

<848> athassa bhagavÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ nissÄ• ya pucchaá¹ƒ paá¹-ikkhipanto __ ``diá
nissÄ• yÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- tvaá¹ƒ, mÄ• gaá¹‡á¸• iya, __diá¹-á¹-hi
pucchamÄ• no yÄ• ni te diá¹-á¹-higatÄ• ni samuggahitÄ• ni, tesveva __samuggahÄ«tesu_ e
__ito ca_ mayÄ• vuttaajjhattasantito \Ne II 238/ paá¹-ipattito dhammadesanato vÄ• __aá¹‡
na passasi, tena kÄ• raá¹‡ena tvaá¹ƒ imaá¹ƒ dhammaá¹ƒ __momuhato_ passasÄ«ti.

<849> evaá¹ƒ samuggahitesu pamohena mÄ• gaá¹‡á¸• iyassa vivÄ• dÄ• pattiá¹ƒ dassetvÄ
dhammesu vigatappamohassa attano nibbivÄ• dataá¹ƒ dassento __ ``samo visesÄ«â€™â€
\Be II 261/ --- __yo_ evaá¹ƒ tividhamÄ• nena vÄ• diá¹-á¹-hiyÄ• vÄ• __maÃ±Ã±ati, so tena
diá¹-á¹-hiyÄ• tena vÄ• puggalena vivadeyya. yo pana amhÄ• diso imÄ• su __tÄ«su vidhÄ•
visesÄ«ti na tassa hoti, _ na ca hÄ«noti pÄ• á¹-haseso.

<850> kiÃ±ca bhiyyo --- __saccanti so_ti gÄ• thÄ• . tassattho --- __so_ evarÅ«po pahÄ«na
mÄ• diso bÄ• hitapÄ• pattÄ• dinÄ• nayena __brÄ• hmaá¹‡o_ ``idameva saccaâ€™â€™ nt
bhaá¹‡eyya, kena vÄ• kÄ• raá¹‡ena bhaá¹‡eyya, ``mayhaá¹ƒ saccaá¹ƒ, tuyhaá¹ƒ musÄ• â

diá¹-á¹-hiyÄ• puggalena vÄ• vivadeyya? __yasmiá¹ƒ_ mÄ• dise khÄ«á¹‡Ä• save ``sadisoh
__samaá¹ƒ_ vÄ• , itaradvayabhÄ• vena pavattiyÄ• __visamaá¹ƒ vÄ• _ maÃ±Ã±itaá¹ƒ __na
vÄ• daá¹ƒ paá¹-isaá¹ƒyujeyya_ paá¹-ipphareyyÄ• ti. nanu ekaá¹ƒseneva evarÅ«po puggalo
gÄ• thÄ• ?

<851> tattha \Ee II 547/ __okaá¹ƒ pahÄ• yÄ• _ti rÅ«pavatthÄ• diviÃ±Ã±Ä• á¹‡assa okÄ• sa
chandarÄ• gappahÄ• nena chaá¸• á¸• etvÄ• . __aniketasÄ• rÄ«_ti rÅ«panimittaniketÄ• dÄ«
__gÄ• me akubbaá¹ƒ muni santhavÄ• nÄ«_ti gÄ• me gihisanthavÄ• ni akaronto. __kÄ• meh
chandarÄ• gÄ• bhÄ• vena sabbakÄ• mehi puthubhÅ«to. __apurekkharÄ• no_ti Ä• yatiá¹ƒ a
__kathaá¹ƒ na viggayha janena kayirÄ• _ti janena saddhiá¹ƒ viggÄ• hikakathaá¹ƒ na kathey
__yehi vivitto_ti gÄ• thÄ• .

<852> tattha __yehÄ«_ti yehi diá¹-á¹-higatehi. __vivitto vicareyyÄ• _ti ritto careyya. __na tÄ
vadeyya nÄ• go_ti ``Ä• guá¹ƒ na karotÄ«â€™â€™ tiÄ• dinÄ• (Nidd II bhadrÄ• vudhamÄ• á
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa 102) nayena nÄ• go tÄ• ni diá¹-á¹-higatÄ• ni uggah
__jalambuja_nti jalasaÃ±Ã±ite ambumhi jÄ• taá¹ƒ kaá¹‡á¹-akanÄ• á¸·aá¹ƒ vÄ• rijaá¹ƒ, padu
__yathÄ• jalena paá¹…kena ca nÅ«palitta_nti taá¹ƒ padumaá¹ƒ yathÄ• jalena ca paá¹…ke
__evaá¹ƒ muni santivÄ• do agiddho_ti evaá¹ƒ ajjhattasantivÄ• do muni gedhÄ• bhÄ• vena a
239/ __ca loke ca_ \Be II 262/ __anÅ«palitto_ti duvidhepi kÄ• me apÄ• yÄ• dike ca loke dvÄ
hoti.

<853> kiÃ±ca bhiyyo --- __na vedagÅ«_ti gÄ• thÄ• . tattha __na vedagÅ« diá¹-á¹-hiyÄ• yak
mÄ• diso diá¹-á¹-hiyÄ• yako na hoti, diá¹-á¹-hiyÄ• gacchanto vÄ• , taá¹ƒ sÄ• rato paccento
vacanattho --- yÄ• yatÄ«ti yÄ• yako, karaá¹‡avacanena diá¹-á¹-hiyÄ• yÄ• tÄ«ti diá¹-á¹-hiyÄ
sÄ• mivacanena diá¹-á¹-hiyÄ• yÄ• tÄ«tipi diá¹-á¹-hiyÄ• yako. __na mutiyÄ• sa mÄ• nametÄ
mutiyÄ• pi so mÄ• naá¹ƒ na eti. __na hi tammayo so_ti taá¹‡hÄ• diá¹-á¹-hivasena tammayo
ayaá¹ƒ pana na tÄ• diso. __na kammunÄ• nopi sutena neyyoti_ puÃ±Ã±Ä• bhisaá¹…khÄ•
sutasuddhiÄ• dinÄ• sutena vÄ• so netabbo na hoti. __anÅ«panÄ«to sa nivesanesÅ«_ti so
pahÄ«nattÄ• sabbesu taá¹‡hÄ• diá¹-á¹-hinivesanesu anÅ«panÄ«to. tassa ca evaá¹ƒvidhas
__saÃ±Ã±Ä• virattassÄ• _ti gÄ• thÄ• .

<854> tattha __saÃ±Ã±Ä• virattassÄ• _ti nekkhammasaÃ±Ã±Ä• pubbaá¹…gamÄ• ya bhÄ•
iminÄ• padena ubhatobhÄ• gavimutto samathayÄ• niko adhippeto. __paÃ±Ã±Ä• vimuttass
bhÄ• vanÄ• ya sabbakilesehi \Ee II 548/ vimuttassa. iminÄ• sukkhavipassako adhippeto. __
diá¹-á¹-hiÃ±ca ye aggahesuá¹ƒ, te ghaá¹-á¹-ayantÄ• vicaranti loke_ti ye kÄ• masaÃ±Ã±Ä• d
aggahesuá¹ƒ, te visesato gahaá¹-á¹-hÄ• kÄ• mÄ• dhikaraá¹‡aá¹ƒ, ye ca diá¹-á¹-hiá¹ƒ aggal
pabbajitÄ• dhammÄ• dhikaraá¹‡aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-entÄ• vicarantÄ«ti. se
taá¹ƒ vuttÄ• nusÄ• reneva veditabbaá¹ƒ. desanÄ• pariyosÄ• ne brÄ• hmaá¹‡o ca brÄ• hma

arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya mÄ• gaá¹‡á¸• iyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. purÄ• bhedasuttavaá¹‡á¹‡anÄ•

<855> __kathaá¹ƒdassÄ«_ti \Ne II 240/ \Be II 263/ purÄ• bhedasuttaá¹ƒ. kÄ• uppatti? imas
paresaÃ±ca paÃ±cannaá¹ƒ kalahavivÄ• dacÅ«á¸·abyÅ«hamahÄ• byÅ«hatuvaá¹-akaattadaá
sammÄ• paribbÄ• janÄ«yassa uppattiyaá¹ƒ vuttanayeneva sÄ• maÃ±Ã±ato uppatti vuttÄ• .
tasmiá¹ƒ mahÄ• samaye rÄ• gacaritadevatÄ• naá¹ƒ sappÄ• yavasena dhammaá¹ƒ desetuá
pucchÄ• petvÄ• sammÄ• paribbÄ• janÄ«yasuttamabhÄ• si, evaá¹ƒ tasmiá¹ƒyeva mahÄ• sa
sarÄ«rabhedÄ• kattabbaâ€™â€™ nti uppannacittÄ• naá¹ƒ devatÄ• naá¹ƒ cittaá¹ƒ Ã±atvÄ•
aá¸• á¸• hateá¸·asabhikkhusataparivÄ• raá¹ƒ nimmitabuddhaá¹ƒ Ä• kÄ• sena Ä• netvÄ• ter
imaá¹ƒ suttamabhÄ• si.

tattha pucchÄ• ya tÄ• va so nimmito __kathaá¹ƒdassÄ«_ti adhipaÃ±Ã±aá¹ƒ __kathaá¹ƒsÄ«
__upasanto_ti adhicittaá¹ƒ pucchati. sesaá¹ƒ pÄ• kaá¹-ameva.

<856> vissajjane pana bhagavÄ• sarÅ«pena adhipaÃ±Ã±Ä• dÄ«ni avissajjetvÄ• va adhipa
kilesÄ• naá¹ƒ upasamÄ• ``upasantoâ€™â€™ ti vuccati, nÄ• nÄ• devatÄ• naá¹ƒ Ä• sayÄ• n
dÄ«pento __ ``vÄ«tataá¹‡hoâ€™â€™ _tiÄ• dikÄ• gÄ• thÄ• yo abhÄ• si. tattha Ä• dito aá¹-a
``taá¹ƒ brÅ«mi upasantoâ€™â€™ ti imÄ• ya gÄ• thÄ• ya sambandho veditabbo. tato parÄ•
vuccatÄ«â€™â€™ ti iminÄ• sabbapacchimena padena.

anupadavaá¹‡á¹‡anÄ• nayena \Ee II 549/ ca --- __vÄ«tataá¹‡ho purÄ• bhedÄ• _ti yo sarÄ
pahÄ«nataá¹‡ho. __pubbamantamanissito_ti atÄ«taddhÄ• dibhedaá¹ƒ pubbantamanissito. _
paccuppannepi addhani ``rattoâ€™â€™ tiÄ• dinÄ• nayena na upasaá¹…khÄ• tabbo. __tas
arahato dvinnaá¹ƒ purekkhÄ• rÄ• naá¹ƒ abhÄ• vÄ• anÄ• gate addhani purakkhatampi natth
evamettha yojanÄ• veditabbÄ• . esa nayo sabbattha. ito paraá¹ƒ pana yojanaá¹ƒ adassetvÄ
anuttÄ• napadavaá¹‡á¹‡anaá¹ƒyeva karissÄ• ma.

<857> __asantÄ• sÄ«_ti tena tena alÄ• bhakena asantasanto. __avikatthÄ«_ti sÄ«lÄ• dÄ«
241/. __akukkuco_ti hatthakukkucÄ• divirahito \Be II 264/. __mantabhÄ• á¹‡Ä«ti_ mantÄ• ya
bhÄ• sitÄ• . __anuddhato_ti uddhaccavirahito. __sa ve vÄ• cÄ• yato_ti so vÄ• cÄ• ya yato s
catudosavirahitaá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• hoti.

<858> __nirÄ• sattÄ«_ti nittaá¹‡ho. __vivekadassÄ« phassesÅ«_ti paccuppannesu cakkhu
attÄ• dibhÄ• vavivekaá¹ƒ passati. __diá¹-á¹-hÄ«su ca na nÄ«yatÄ«_ti dvÄ• saá¹-á¹-hidiá¹-á
diá¹-á¹-hiyÄ• na nÄ«yati.

<859> __patilÄ«no_ti rÄ• gÄ• dÄ«naá¹ƒ pahÄ«nattÄ• tato apagato. __akuhako_ti avimhÄ•
__apihÄ• lÅ«_ti apihanasÄ«lo, patthanÄ• taá¹‡hÄ• ya rahitoti vuttaá¹ƒ hoti. __amaccharÄ«_
paÃ±camaccheravirahito. __appagabbho_ti kÄ• yapÄ• gabbhiyÄ• divirahito. __ajeguccho_t
ajegucchanÄ«yo asecanako manÄ• po. __pesuá¹‡eyye ca no yuto_ti dvÄ«hi Ä• kÄ• rehi up
ayutto.

<860> __sÄ• tiyesu anassÄ• vÄ«_ti sÄ• tavatthÅ«su kÄ• maguá¹‡esu taá¹‡hÄ• santhavav
kÄ• yakammÄ• dÄ«hi samannÄ• gato. __paá¹-ibhÄ• navÄ• _ti pariyattiparipucchÄ• dhigam
__na saddho_ti sÄ• maá¹ƒ adhigatadhammaá¹ƒ na kassaci saddahati. __na virajjatÄ«_ti kh
idÄ• ni na virajjati.

<861> __lÄ• bhakamyÄ• na sikkhatÄ«_ti na lÄ• bhapatthanÄ• ya suttantÄ• dÄ«ni sikkhati.
rasesu nÄ• nugijjhatÄ«_ti virodhÄ• bhÄ• vena ca aviruddho hutvÄ• taá¹‡hÄ• ya mÅ«larasÄ
nÄ• pajjati.

<862> __upekkhako_ti chaá¸·aá¹…gupekkhÄ• ya samannÄ• gato. __sato_ti kÄ• yÄ• nupas

<863> __nissayanÄ• _ti taá¹‡hÄ• diá¹-á¹-hinissayÄ• . __Ã±atvÄ• dhamma_nti aniccÄ• dÄ«
jÄ• nitvÄ• . __anissito_ti evaá¹ƒ tehi nissayehi anissito. tena aÃ±Ã±atra dhammaÃ±Ä• á¹‡Ä
abhÄ• voti dÄ«peti __bhavÄ• ya vibhavÄ• ya vÄ• _ti sassatÄ• ya ucchedÄ• ya vÄ• .

<864> __taá¹ƒ_ \Ne II 242/ \Be II 265/ __brÅ«mi upasanto_ti taá¹ƒ evarÅ«paá¹ƒ ekekagÄ•
upasantoti kathemi. __atarÄ« so visattika_nti so imaá¹ƒ visatÄ• dibhÄ• vena visattikÄ• saá¹
mahÄ• taá¹‡haá¹ƒ atari.

<865> idÄ• ni tameva upasantaá¹ƒ pasaá¹ƒsanto Ä• ha __ ``na tassa puttÄ• â€™â€™ _ti e
atrajÄ• dayo cattÄ• ro. ettha ca puttapariggahÄ• dayo puttÄ• dinÄ• mena vuttÄ• ti veditabb
tesaá¹ƒ vÄ• abhÄ• vena puttÄ• dayo na vijjantÄ«ti.

<866> __yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• _ti yena taá¹ƒ rÄ
puthujjanÄ• sabbepi devamanussÄ• ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ratto vÄ•
__taá¹ƒ tassa apurakkhata_nti taá¹ƒ rÄ• gÄ• divajjaá¹ƒ tassa arahato apurakkhataá¹ƒ __tas
taá¹ƒ kÄ• raá¹‡Ä• nindÄ• vacanesu na kampati.

<867> __na ussesu vadate_ti visiá¹-á¹-hesu attÄ• naá¹ƒ antokatvÄ• ``ahaá¹ƒ visiá¹-á¹-hoâ
atimÄ• navasena na vadati. esa nayo itaresu dvÄ«su. __kappaá¹ƒ neti akappiyo_ti so evarÅ
na eti. kasmÄ• ? yasmÄ• akappiyo, pahÄ«nakappoti vuttaá¹ƒ hoti.

<868> __saka_nti mayhanti pariggahitaá¹ƒ. __asatÄ• ca na socatÄ«_ti avijjamÄ• nÄ• dinÄ
__dhammesu ca na gacchatÄ«_ti sabbesu dhammesu chandÄ• divasena na gacchati. __sa
evarÅ«po naruttamo ``santoâ€™â€™ ti vuccatÄ«ti arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-h
desanÄ• pariyosÄ• ne koá¹-isatasahassadevatÄ• naá¹ƒ arahattappatti ahosi, sotÄ• pannÄ•
natthÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya purÄ• bhedasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. kalahavivÄ• dasuttavaá¹‡á¹‡anÄ•

<869> __kuto_ \Ne II 243/ \Be II 266/ \Ee II 551/ __pahÅ«tÄ• kalahÄ• vivÄ• dÄ• _ti kalaha
uppatti? idampi tasmiá¹ƒyeva mahÄ• samaye ``kuto nu, kho, kalahÄ• dayo aá¹-á¹-ha dhamm
uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ te dhamme Ä• vikÄ• tuá¹ƒ purimanayen
pucchÄ• petvÄ• vuttaá¹ƒ tattha pucchÄ• vissajjanakkamena á¹-hitattÄ• sabbagÄ• thÄ• pÄ

anuttÄ• napadavaá¹‡á¹‡anÄ• panetÄ• saá¹ƒ evaá¹ƒ veditabbÄ• --- __kutopahÅ«tÄ• kala
tassa pubbabhÄ• go vivÄ• do cÄ• ti ime kuto jÄ• tÄ• . __paridevasokÄ• sahamaccharÄ• c
maccharÄ• ca kutopahÅ«tÄ• . __mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• cÄ• _ti mÄ• nÄ• ca
kutopahÅ«tÄ• . __te_ti te sabbepi aá¹-á¹-ha kilesadhammÄ• . __tadiá¹…gha brÅ«hÄ«_ti taá
pucchitamatthaá¹ƒ brÅ«hi yÄ• cÄ• mi taá¹ƒ ahanti. yÄ• canattho hi __iá¹…ghÄ• _ti nipÄ• to

<870> __piyappahÅ«tÄ• _ti piyavatthuto jÄ• tÄ• . yutti panettha niddese (Nidd I 98) vuttÄ•
kalahÄ• vivÄ• dÄ• _ti iminÄ• kalahavivÄ• dÄ• dÄ«naá¹ƒ na kevalaá¹ƒ piyavatthumeva, ma
dasseti. kalahavivÄ• dasÄ«sena cettha sabbepi te dhammÄ• vuttÄ• ti veditabbÄ• . yathÄ•
tathÄ• pesuá¹‡Ä• naÃ±ca vivÄ• daá¹ƒ. tenÄ• ha --- ``__vivÄ• dajÄ• tesu ca pesuá¹‡Ä• nÄ«

<871> __piyÄ• su lokasmiá¹ƒ kutonidÄ• nÄ• ye cÄ• pi lobhÄ• vicaranti loke_ti ``piyÄ• pal
ye ettha vuttÄ• . te piyÄ• lokasmiá¹ƒ kutonidÄ• nÄ• , na kevalaÃ±ca piyÄ• , ye cÄ• pi khatti
vicaranti lobhahetukÄ• lobhenÄ• bhibhÅ«tÄ• vicaranti, tesaá¹ƒ so lobho ca kutonidÄ• noti
pucchÄ• ya pucchati. __Ä• sÄ• ca niá¹-á¹-hÄ• cÄ• _ti Ä• sÄ• ca tassÄ• Ä• sÄ• ya samidd
narassa hontÄ«_ti ye narassa samparÄ• yÄ• ya honti, parÄ• yanÄ• hontÄ«ti vuttaá¹ƒ hoti.

<872> __chandÄ• nidÄ• nÄ• nÄ«_ti \Be II 267/ kÄ• macchandÄ• dichandanidÄ• nÄ• ni. __
cÄ• pi \Ne II 244/ khattiyÄ• dayo lobhÄ• vicaranti tesaá¹ƒ lobhopi chandanidÄ• noti dvepi a
__itonidÄ• nÄ• _ti chandanidÄ• nÄ• evÄ• ti vuttaá¹ƒ hoti. ``kutonidÄ• nÄ• kutonidÄ• nÄ• â
saddasiddhi sÅ«cilomasutte vuttanayeneva \Ee II 552/ veditabbÄ• .

<873> __vinicchayÄ• _ti taá¹‡hÄ• diá¹-á¹-hivinicchayÄ• . __ye vÄ• pi dhammÄ• samaá¹‡e
kodhÄ• dÄ«hi sampayuttÄ• , tathÄ• rÅ«pÄ• vÄ• akusalÄ• dhammÄ• buddhasamaá¹‡ena

<874> __tamÅ«panissÄ• ya pahoti chando_ti taá¹ƒ sukhadukkhavedanaá¹ƒ. tadubhayavatt
sÄ• tÄ• sÄ• taá¹ƒ upanissÄ• ya saá¹ƒyogaviyogapatthanÄ• vasena chando pahoti. ettÄ• va
kutonidÄ• noâ€™â€™ ti ayaá¹ƒ paÃ±ho vissajjito hoti. __rÅ«pesu disvÄ• vibhavaá¹ƒ bhava
uppÄ• daÃ±ca disvÄ• . __vinicchayaá¹ƒ kubbati jantu loke_ti apÄ• yÄ• dike loke ayaá¹ƒ jan
taá¹‡hÄ• vinicchayaá¹ƒ ``attÄ• me uppannoâ€™â€™ tiÄ• dinÄ• nayena diá¹-á¹-hivinicchay
panettha niddese (Nidd I 102) vuttÄ• eva. ettÄ• vatÄ• ``vinicchayÄ• cÄ• pi kutopahÅ«tÄ• a
vissajjito hoti.

<875> __etepi dhammÄ• dvayameva sante_ti etepi kodhÄ• dayo dhammÄ• sÄ• tÄ• sÄ• t
uppajjanti. uppatti ca nesaá¹ƒ niddese (Nidd I 103) vuttÄ• yeva. ettÄ• vatÄ• tatiyapaÃ±hopi
idÄ• ni yo evaá¹ƒ vissajjitesu etesu paÃ±hesu kathaá¹ƒkathÄ« bhaveyya, tassa kathaá¹ƒkat
dassento Ä• ha --- __ ``kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkheâ€™â€™ _ti,
Ã±Ä• á¹‡adassanaÃ±Ä• á¹‡Ä• dhigamanatthaá¹ƒ tisso sikkhÄ• sikkheyyÄ• ti vuttaá¹ƒ hoti.
__Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• _. buddhasamaá¹‡ena hi Ã±atvÄ• va dhamm
aÃ±Ã±Ä• á¹‡aá¹ƒ. attano pana Ã±Ä• á¹‡Ä• bhÄ• vena te ajÄ• nanto na jÄ• neyya, na desan
kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe, Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• ti.

876-7__._ __sÄ• taá¹ƒ_ \Be II 268/ __asÄ• taÃ±ca kutonidÄ• nÄ• _ti ettha sÄ• taá¹ƒ asÄ• t
adhippetÄ• . __na bhavanti hete_ti na bhavanti ete. __vibhavaá¹ƒ bhavaÃ±cÄ• pi yametam
pabrÅ«hi yatonidÄ• na_nti sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavaá¹ƒ bhavaÃ±ca etampi yaá¹ƒ attha
kato. idaá¹ƒ pana vuttaá¹ƒ hoti --- sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavo bhavo cÄ• ti yo esa attho,
yatonidÄ• nanti. \Ne II 245/ ettha ca sÄ• tÄ• sÄ• tÄ• naá¹ƒ vibhavabhavavatthukÄ• vibhava
vibhavabhavÄ• ti \Ee II 553/ atthato veditabbÄ• . tathÄ• hi imassa paÃ±hassa vissajjanapal
``bhavadiá¹-á¹-hipi phassanidÄ• nÄ• , vibhavadiá¹-á¹-hipi phassanidÄ• nÄ• â€™â€™ ti nidd
__itonidÄ• na_nti phassanidÄ• naá¹ƒ.

<878> __kismiá¹ƒ vibhÅ«te na phusanti phassÄ• _ti kismiá¹ƒ vÄ«tivatte cakkhusamphassÄ
phusanti.

<879> __nÄ• maÃ±ca rÅ«paÃ±ca paá¹-iccÄ• _ti sampayuttakanÄ• maá¹ƒ vatthÄ• rammaá

vibhÅ«te na phusanti phassÄ• _ti rÅ«pe vÄ«tivatte paÃ±ca phassÄ• na phusanti.

<880> __kathaá¹ƒ sametassÄ• _ti kathaá¹ƒ paá¹-ipannassa. __vibhoti rÅ«pa_nti rÅ«pa vibl
__sukhaá¹ƒ dukhaÃ±cÄ• _ti iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ rÅ«pameva pucchati.

<881> __na saÃ±Ã±asaÃ±Ã±Ä«_ti yathÄ• sametassa vibhoti rÅ«paá¹ƒ, so pakatisaÃ±Ã±Ä
visaÃ±Ã±asaÃ±Ã±Ä«_ti visaÃ±Ã±Ä• yapi virÅ«pÄ• ya saÃ±Ã±Ä• ya saÃ±Ã±Ä« na hoti umn
__nopi asaÃ±Ã±Ä«_ti saÃ±Ã±Ä• virahitopi na hoti nirodhasamÄ• panno vÄ• asaÃ±Ã±asatt
vibhÅ«tasaÃ±Ã±Ä«_ti ``sabbaso rÅ«pasaÃ±Ã±Ä• naâ€™â€™ ntiÄ• dinÄ• (dha sa0 265; Vi
samatikkantasaÃ±Ã±Ä«pi na hoti arÅ«pajjhÄ• nalÄ• bhÄ«. __evaá¹ƒ sametassa vibhoti rÅ«
saÃ±Ã±asaÃ±Ã±itÄ• dibhÄ• ve aá¹-á¹-hatvÄ• yadetaá¹ƒ vuttaá¹ƒ ``so evaá¹ƒ samÄ• hite ci
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• ya cittaá¹ƒ abhinÄ«haratÄ«â€™â
arÅ«pamaggasamaá¹…gino vibhoti rÅ«paá¹ƒ. __saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…k
yÄ• saÃ±Ã±Ä• , tannidÄ• nÄ• taá¹‡hÄ• diá¹-á¹-hipapaÃ±cÄ• appahÄ«nÄ• eva hontÄ«ti d

882-3__._ __ettÄ• vataggaá¹ƒ_ \Be II 269/ __nu vadanti, heke yakkhassa suddhiá¹ƒ idha pa
aÃ±Ã±ampi vadanti_ __etto_ti ettÄ• vatÄ• nu idha paá¹‡á¸• itÄ• samaá¹‡abrÄ• hmaá¹‡Ä•
vadanti, udÄ• hu aÃ±Ã±ampi etto arÅ«pasamÄ• pattito adhikaá¹ƒ vadantÄ«ti pucchati. __et
heke_ti eke sassatavÄ• dÄ• samaá¹‡abrÄ• hmaá¹‡Ä• paá¹‡á¸• itamÄ• nino ettÄ• vatÄ• pi
__tesaá¹ƒ paneke samayaá¹ƒ vadantÄ«_ti tesaá¹ƒyeva eke ucchedavÄ• dÄ• samayaá¹ƒ u
__anupÄ• disese kusalÄ• vadÄ• nÄ• _ti anupÄ• disese kusalavÄ• dÄ• samÄ• nÄ• .

<884> __ete_ \Ne II 246/ __ca Ã±atvÄ• upanissitÄ• _ti ete ca diá¹-á¹-higatike \Ee II 554/
sassatucchedadiá¹-á¹-hiyo nissitÄ• ti Ã±atvÄ• . __Ã±atvÄ• munÄ« nissaye so vimaá¹ƒsÄ«_
vÄ«maá¹ƒsÄ« paá¹‡á¸• ito buddhamuni. __Ã±atvÄ• vimutto_ti dukkhÄ• niccÄ• dito dhamm
__bhavÄ• bhavÄ• ya na sametÄ«_ti punappunaá¹ƒ upapattiyÄ• na samÄ• gacchatÄ«ti aral
niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne purÄ• bhedasutte vuttasadisoyevÄ• bhisamayo aho

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kalahavivÄ• dasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. cÅ«á¸·abyÅ«hasuttavaá¹‡á¹‡anÄ•

885-6__._ __sakaá¹ƒsakaá¹ƒdiá¹-á¹-hiparibbasÄ• nÄ• _ti \Ne II 247/ cÅ«á¸·abyÅ«hasuttaá¹
tasmiá¹ƒyeva mahÄ• samaye ``sabbepi ime diá¹-á¹-higatikÄ• `sÄ• dhurÅ«pamhÄ• â€™ ti b
sÄ• dhurÅ«pÄ• va ime attanoyeva diá¹-á¹-hiyÄ• patiá¹-á¹-hahanti, udÄ• hu aÃ±Ã±ampi diá¹
gaá¹‡hantÄ«â€™â€™ ti uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ tamatthaá¹ƒ pa

nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ• vuttaá¹ƒ.

tattha Ä• dito dvepi gÄ• thÄ• pucchÄ• gÄ• thÄ• yeva. tÄ• su __sakaá¹ƒsakaá¹ƒdiá¹-á¹-hipa
attano diá¹-á¹-hiyÄ• vasamÄ• nÄ• . __viggayha nÄ• nÄ• kusalÄ• vadantÄ«_ti diá¹-á¹-hiba
tattha ``kusalÄ• mhÄ• â€™â€™ ti paá¹-ijÄ• namÄ• nÄ• \Be II 270/ puthu puthu vadanti eka
jÄ• nÄ• ti sa vedi dhammaá¹ƒ idaá¹ƒ paá¹-ikosamakevalÄ« so_ti taÃ±ca diá¹-á¹-hiá¹ƒ sandh
so dhammaá¹ƒ vedi. idaá¹ƒ pana paá¹-ikkosanto hÄ«no hotÄ«ti vadanti. __bÄ• lo_ti hÄ«no.

887-8__._ idÄ• ni tisso vissajjanagÄ• thÄ• honti. tÄ• purimaá¸• á¸• hena vuttamatthaá¹ƒ pa
paá¹-ibyÅ«hitvÄ• á¹-hitÄ• . tena byÅ«hena uttarasuttato ca appakattÄ• idaá¹ƒ suttaá¹ƒ ``cÅ
nÄ• maá¹ƒ labhati. tattha __parassa ce dhamma_nti parassa diá¹-á¹-hiá¹ƒ. __sabbeva bÄ• l
sabbeva ime bÄ• lÄ• hontÄ«ti adhippÄ• yo. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __sabbevime diá¹-á¹-hipa
sandiá¹-á¹-hiyÄ• ceva na vÄ«vadÄ• tÄ• . saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• mutÄ«mÄ• _ti s
vivadÄ• tÄ• na vodÄ• tÄ• saá¹ƒkiliá¹-á¹-hÄ• va samÄ• nÄ• \Ee II 555/ saá¹ƒsuddhapaÃ±Ã
ca te honti ce. atha vÄ• ``sandiá¹-á¹-hiyÄ• ce pana vÄ«vadÄ• tÄ• â€™â€™ tipi pÄ• á¹-ho.
pana diá¹-á¹-hiyÄ• vodÄ• tÄ• saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• mutimanto honti ce. __na t
tesaá¹ƒ ekopi hÄ«napaÃ±Ã±o na hoti. kiá¹ƒkÄ• raá¹‡Ä• ? __diá¹-á¹-hÄ« hi tesampi tathÄ• s
itaresanti.

<889> __na vÄ• hameta_nti gÄ• thÄ• ya saá¹…khepattho --- __yaá¹ƒ_ te __mithu_ dve dv
``bÄ• loâ€™â€™ ti Ä• hu, ahaá¹ƒ __etaá¹ƒ tathiyaá¹ƒ_ tacchanti __neva brÅ«mi_. kiá¹ƒkÄ•
__sakaá¹ƒ sakaá¹ƒ diá¹-á¹-hiá¹ƒ_ ``idameva __saccaá¹ƒ_ moghamaÃ±Ã±aâ€™â€™ nti __a
__paraá¹ƒ ``bÄ• loâ€™â€™ ti dahanti_. ettha ca ``tathiyaâ€™â€™ nti ``kathivaâ€™â€™ nti

<890> __yamÄ• hÅ«ti_ \Ne II 248/ pucchÄ• gÄ• thÄ• ya __yaá¹ƒ diá¹-á¹-hisaccaá¹ƒ tathiya

<891> __ekaÃ±hi sacca_nti vissajjanagÄ• thÄ• ya ekaá¹ƒ saccaá¹ƒ nirodho maggo vÄ• . __
pajÄ• na_nti yamhi sacce pajÄ• nanto pajÄ• no vivadeyya. __sayaá¹ƒ thunantÄ«_ti attanÄ•

<892> __kasmÄ• nÅ«_ti pucchÄ• gÄ• thÄ• ya __pavÄ• diyÄ• se_ti vÄ• dino. __udÄ• hu te
vÄ• dino udÄ• hu attano takkamattaá¹ƒ anugacchanti.

<893> __na_ \Be II 271/ __hevÄ• _ti vissajjanagÄ• thÄ• ya __aÃ±Ã±atra saÃ±Ã±Ä• ya nicc
saÃ±Ã±Ä• mattena niccanti gahitaggahaá¹‡Ä• ni. __takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ
micchÄ• saá¹…kappamattaá¹ƒ diá¹-á¹-hÄ«su janetvÄ• . yasmÄ• pana diá¹-á¹-hÄ«su vitakk
janenti, tasmÄ• niddese vuttaá¹ƒ ``diá¹-á¹-higatÄ• ni janenti saÃ±janentÄ«â€™â€™ tiÄ• di

894-5__._ idÄ• ni evaá¹ƒ nÄ• nÄ• saccesu asantesu takkamattamanussarantÄ• naá¹ƒ diá¹-

vippaá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``diá¹-á¹-he suteâ€™â€™ _tiÄ• dikÄ• gÄ• thÄ• yo abhÄ• si
diá¹-á¹-haá¹ƒ, diá¹-á¹-hasuddhinti adhippÄ• yo. esa nayo sutÄ• dÄ«su. __ete ca nissÄ• ya v
diá¹-á¹-hidhamme nissayitvÄ• suddhibhÄ• vasaá¹…khÄ• taá¹ƒ vimÄ• naá¹ƒ asammÄ• naá
á¹-hatvÄ• pahassamÄ• no, bÄ• lo paro akkusaloti cÄ• hÄ• _ti evaá¹ƒ vimÄ• nadassÄ«pi ta
á¹-hatvÄ• tuá¹-á¹-hijÄ• to hÄ• sajÄ• to hutvÄ• ``paro hÄ«no ca avidvÄ• cÄ• â€™â€™ ti ev
II 556/ sante __yenevÄ• _ti gÄ• thÄ• . tattha __sayamattanÄ• _ti sayameva attÄ• naá¹ƒ. __
__tadeva pÄ• vÄ• _ti tadeva vacanaá¹ƒ diá¹-á¹-hiá¹ƒ vadati, taá¹ƒ vÄ• puggalaá¹ƒ.

<896> __atisÄ• radiá¹-á¹-hiyÄ• _ti gÄ• thÄ• yattho --- __so_ evaá¹ƒ tÄ• ya lakkhaá¹‡Ä• tisÄ
__atisÄ• radiá¹-á¹-hiyÄ• samatto_ puá¹‡á¹‡o uddhumÄ• to, tena ca diá¹-á¹-himÄ• nena ma
kevalÄ«â€™â€™ ti evaá¹ƒ __paripuá¹‡á¹‡amÄ• nÄ« sayameva_ attÄ• naá¹ƒ __manasÄ• _
abhisiÃ±cati. kiá¹ƒkÄ• raá¹‡Ä• ? __diá¹-á¹-hÄ« hi sÄ• tassa tathÄ• samattÄ• _ti.

<897> __parassa ce_ti gÄ• thÄ• ya sambandho attho ca --- kiÃ±ca bhiyyo? yo so vinicchay
``bÄ• lo paro akkusaloâ€™â€™ ti cÄ• ha. tassa __parassa ce hi vacasÄ• _ so tena vuccam
hoti. __tumo sahÄ• hoti nihÄ«napaÃ±Ã±o, _ sopi teneva saha nihÄ«napaÃ±Ã±o hoti. sopi h
vadati. athassa vacanaá¹ƒ appamÄ• á¹‡aá¹ƒ, so pana __sayameva vedagÅ« ca dhÄ«ro ca
koci bÄ• lo samaá¹‡esu atthi_. sabbepi hi te attano icchÄ• ya paá¹‡á¸• itÄ• .

<898> __aÃ±Ã±aá¹ƒ_ \Be II 272/ __ito_ti gÄ• thÄ• ya sambandho attho ca --- ``atha ce say
dhÄ«ro, na koci bÄ• lo samaá¹‡esu atthÄ«â€™â€™ ti evaÃ±hi vuttepi siyÄ• kassaci ``kasm
vuccate --- yasmÄ• __aÃ±Ã±aá¹ƒ ito yÄ• bhivadanti dhammaá¹ƒ aparaddhÄ• suddhimake
puthuso vadanti, _ ye ito aÃ±Ã±aá¹ƒ diá¹-á¹-hiá¹ƒ abhivadanti, ye aparaddhÄ• viraddhÄ• s
akevalino ca teti evaá¹ƒ puthutitthiyÄ• yasmÄ• vadantÄ«ti vuttaá¹ƒ hoti. kasmÄ• panevaá
__sandiá¹-á¹-hirÄ• gena hi te bhirattÄ• , _ yasmÄ• sakena diá¹-á¹-hirÄ• gena abhirattÄ• ti v

899-900__._ evaá¹ƒ abhirattÄ• ca --- __idheva suddhi_nti gÄ• thÄ• . tattha __sakÄ• yane_t
vadÄ• nÄ• _ti daá¸·havÄ• dÄ• . evaÃ±ca daá¸·havÄ• desu tesu yo koci titthiyo sakÄ• yane v
__kamettha bÄ• loti paraá¹ƒ daheyya, _ saá¹…khepato tattha sassatucchedasaá¹…khÄ• te
natthikaissarakÄ• raá¹‡aniyatÄ• dibhede sake Ä• yatane ``idameva saccaâ€™â€™ nti daá¸
ettha diá¹-á¹-higate ``bÄ• loâ€™â€™ ti saha dhammena \Ee II 557/ passeyya, nanu sabbop
paá¹‡á¸• ito eva suppaá¹-ipanno eva ca. evaá¹ƒ sante ca __sayameva so medhagamÄ• vah
bÄ• lamasuddhidhammaá¹ƒ, _ sopi paraá¹ƒ ``bÄ• lo ca asuddhidhammo ca ayaâ€™â€™ nt
Ä• vaheyya. kasmÄ• ? yasmÄ• sabbopi tassa matena paá¹‡á¸• ito eva suppaá¹-ipanno eva

<901> evaá¹ƒ sabbathÄ• pi __vinicchaye á¹-hatvÄ• sayaá¹ƒ pamÄ• ya uddhaá¹ƒsa lokasm
diá¹-á¹-hiyaá¹ƒ á¹-hatvÄ• sayaÃ±ca satthÄ• rÄ• dÄ«ni minitvÄ• so bhiyyo vivÄ• dametÄ«ti
Ä• dÄ«navaá¹ƒ Ã±atvÄ• ariyamaggena __hitvÄ• na sabbÄ• ni vinicchayÄ• ni na medhagaâ

arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne purÄ• bhedasutte v
ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya cÅ«á¸·abyÅ«hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. mahÄ• byÅ«hasuttavaá¹‡á¹‡anÄ•

<902> __ye_ \Ne II 250/ \Be II 273/ __kecime_ti mahÄ• byÅ«hasuttaá¹ƒ. kÄ• uppatti? idam
mahÄ• samaye ``kiá¹ƒ nu kho ime diá¹-á¹-hiparibbasÄ• nÄ• viÃ±Ã±Å«naá¹ƒ santikÄ• ninda
pasaá¹ƒsampÄ«â€™â€™ ti uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ tamatthaá¹
nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ• vuttaá¹ƒ. tattha __anvÄ• nayantÄ«_ti anu Ä
Ä• haranti.

<903> idÄ• ni yasmÄ• te ``idameva saccaâ€™â€™ nti vadantÄ• diá¹-á¹-higatikÄ• vÄ• dir
pasaá¹ƒsampi labhanti, yaá¹ƒ etaá¹ƒ pasaá¹ƒsÄ• saá¹…khÄ• taá¹ƒ vÄ• daphalaá¹ƒ, taá¹ƒ a
samÄ• ya samatthaá¹ƒ na hoti, ko pana vÄ• do dutiye nindÄ• phale, tasmÄ• etamatthaá¹ƒ
vissajjanagÄ• thamÄ• ha. __ ``appaÃ±hi etaá¹ƒ na alaá¹ƒ samÄ• ya, duve vivÄ• dassa phal
tattha __duve vivÄ• dassa phalÄ• nÄ«_ti nindÄ• pasaá¹ƒsÄ• ca, jayaparÄ• jayÄ• dÄ«ni vÄ
disvÄ• _ti ``nindÄ• aniá¹-á¹-hÄ• eva, pasaá¹ƒsÄ• nÄ• laá¹ƒ samÄ• yÄ• â€™â€™ ti etamp
disvÄ• . __khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«mi_nti avivÄ• dabhÅ«miá¹ƒ \Ee II 558/ nibbÄ
passamÄ• no.

<904> evaÃ±hi avivadamÄ• no --- __yÄ• kÄ• cimÄ• _ti gÄ• thÄ• . tattha __sammutiyo_ti d
puthujjanasambhavÄ• . __so upayaá¹ƒ kimeyyÄ• _ti so upagantabbaá¹-á¹-hena upayaá¹ƒ rÄ
kiá¹ƒ upeyya, kena vÄ• kÄ• raá¹‡ena upeyya. __diá¹-á¹-he sute khantimakubbamÄ• no_ti d
pemaá¹ƒ akaronto.

<905> ito bÄ• hirÄ• pana --- __sÄ«luttamÄ• _ti gÄ• thÄ• . tassattho --- sÄ«laá¹ƒyeva ``utta
maÃ±Ã±amÄ• nÄ• __sÄ«luttamÄ• _ eke bhonto saá¹ƒyamamattena __suddhiá¹ƒ_ vadanti,
samÄ• dÄ• ya upaá¹-á¹-hitÄ• , idheva_ diá¹-á¹-hiyaá¹ƒ __assa_ satthuno __suddhi_nti __bh
bhavajjhositÄ• samÄ• nÄ• vadanti, apica te __kusalÄ• vadÄ• nÄ• _ ``kusalÄ• mayaâ€™â

<906> evaá¹ƒ \Be II 274/ sÄ«luttamesu ca tesu tathÄ• paá¹-ipanno yo koci --- __sace cuto
tassattho --- __sace_ tato __sÄ«lavatato_ paravicchandanena vÄ• anabhisambhuá¹‡anto v
taá¹ƒ \Ne II 251/ sÄ«labbatÄ• dikammaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dikammaá¹ƒ vÄ•
kevalaÃ±ca vedhati, apica kho taá¹ƒ sÄ«labbatasuddhiá¹ƒ __pajappatÄ«_ ca vippalapati __

kimiva? __satthÄ• va hÄ«no pavasaá¹ƒ gharamhÄ• _. gharamhÄ• pavasanto satthato hÄ«
satthaá¹ƒ vÄ• pattheyyÄ• ti.

<907> evaá¹ƒ pana sÄ«luttamÄ• naá¹ƒ vedhakÄ• raá¹‡aá¹ƒ ariyasÄ• vako --- __sÄ«labbat
gÄ• thÄ• . tattha __sÄ• vajjanavajja_nti sabbÄ• kusalaá¹ƒ lokiyakusalaÃ±ca. __etaá¹ƒ sudd
apatthayÄ• no_ti paÃ±cakÄ• maguá¹‡Ä• dibhedaá¹ƒ etaá¹ƒ suddhiá¹ƒ, akusalÄ• dibhedaá¹
__virato care_ti suddhiyÄ• asuddhiyÄ• ca virato careyya. __santimanuggahÄ• yÄ• _ti diá¹-

<908> evaá¹ƒ ito bÄ• hirake sÄ«luttame saá¹ƒyamena visuddhivÄ• de tesaá¹ƒ vighÄ• taá¹ƒ
arahato ca paá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±athÄ• pi suddhivÄ• de bÄ• hirake dasser
``tamÅ«panissÄ• yÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- santaÃ±Ã±epi samaá¹‡abr
amarantapaá¹ƒ vÄ• diá¹-á¹-hasuddhiÄ• dÄ«su vÄ• aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ __upanissÄ•
__uddhaá¹ƒsarÄ• _ hutvÄ• __bhavÄ• bhavesu avÄ«tataá¹‡hÄ• se_ \Ee II 559/ __suddhima
kathentÄ«ti.

<909> evaá¹ƒ tesaá¹ƒ avÄ«tataá¹‡hÄ• naá¹ƒ suddhiá¹ƒ anutthunantÄ• naá¹ƒ yopi suddhipp
maÃ±Ã±eyya, tassapi avÄ«tataá¹‡hattÄ• bhavÄ• bhavesu taá¹ƒ taá¹ƒ vatthuá¹ƒ __patthaya
punappunaá¹ƒ hontiyevÄ• ti adhippÄ• yo. taá¹‡hÄ• hi Ä• sevitÄ• taá¹‡haá¹ƒ vaá¸• á¸• hay
jappitÄ• ni, __pavedhitaá¹ƒ vÄ• pi pakappitesu, _ taá¹‡hÄ• diá¹-á¹-hÄ«hi cassa pakappitesu
hotÄ«ti vuttaá¹ƒ hoti. bhavÄ• bhavesu pana vÄ«tataá¹‡hattÄ• Ä• yatiá¹ƒ __cutÅ«papÄ• to i
vedheyya kuhiá¹ƒva jappe_ti ayametissÄ• gÄ• thÄ• ya sambandho. sesaá¹ƒ niddese vuttan

910-11__._ __yamÄ• hÅ«_ti \Be II 275/ pucchÄ• gÄ• thÄ• . idÄ• ni yasmÄ• ekopi ettha vÄ•
diá¹-á¹-himattakena hi te vadanti, tasmÄ• tamatthaá¹ƒ dassento __ ``sakaÃ±hÄ«â€™â€™ _
vissajjanagÄ• thamÄ• ha. tattha __sammuti_nti diá¹-á¹-hiá¹ƒ.

<912> evametesu sakaá¹ƒ dhammaá¹ƒ paripuá¹‡á¹‡aá¹ƒ bruvantesu aÃ±Ã±assa pana dha
vadantesu yassa kassaci --- __parassa ce vambhayitena hÄ«no_ti gÄ• thÄ• . tassattho --- y
ninditakÄ• raá¹‡Ä• __hÄ«no_ bhaveyya, __na koci dhammesu visesi_ aggo bhaveyya. kiá¹
hi_ \Ne II 252/ __aÃ±Ã±assa vadanti dhammaá¹ƒ, nihÄ«nato_ sabbeva te __samhi daá¸·haá
daá¸·havÄ• dÄ• eva.

<913> kiÃ±ca bhiyyo --- __saddhammapÅ«jÄ• _ti gÄ• thÄ• . tassattho --- te ca titthiyÄ• __
sakÄ• yanÄ• ni, saddhammapÅ«jÄ• pi nesaá¹ƒ tatheva_ vattati. te hi ativiya satthÄ• rÄ• dÄ•
yadi te pamÄ• á¹‡Ä• siyuá¹ƒ, evaá¹ƒ sante __sabbeva vÄ• dÄ• tathiyÄ• bhaveyyuá¹ƒ_. ki
hi nesaá¹ƒ paccattameva, _ na sÄ• aÃ±Ã±atra sijjhati, nÄ• pi paramatthato. attani diá¹-á¹-h
taá¹ƒ tesaá¹ƒ parapaccayaneyyabuddhÄ«naá¹ƒ.

<914> yo vÄ• pana viparÄ«to bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡o, tassa --- __na brÄ• hmaá
gÄ• thÄ• . tassattho --- __brÄ• hmaá¹‡assa_ \Ee II 560/ hi ``sabbe saá¹…khÄ• rÄ• aniccÄ•
Nett 5) nayena sudiá¹-á¹-hattÄ• parena netabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ natthi, diá¹-á¹-hi__dhamm
saccaâ€™â€™ nti nicchinitvÄ• __samuggahÄ«ta_mpi natthi. taá¹ƒkÄ• raá¹‡Ä• so diá¹-á¹-h
so __seá¹-á¹-hato passati dhammamaÃ±Ã±aá¹ƒ_ aÃ±Ã±atra satipaá¹-á¹-hÄ• nÄ• dÄ«hi.

<915> __jÄ• nÄ• mÄ«_ti gÄ• thÄ• ya sambandho attho ca --- evaá¹ƒ tÄ• va paramatthabrÄ
passati dhammamaÃ±Ã±aá¹ƒ, aÃ±Ã±e pana titthiyÄ• paracittaÃ±Ä• á¹‡Ä• dÄ«hi jÄ• nantÄ
passÄ• mi tatheva etaâ€™â€™ _nti evaá¹ƒ vadantÄ• pi ca __diá¹-á¹-hiyÄ• suddhiá¹ƒ pacc
ekopi __addakkhi ce_ addasa cepi __tena_ paracittaÃ±Ä• á¹‡Ä• dinÄ• yathÄ• bhÅ«taá¹ƒ a
tena_ tassa tena dassanena kiá¹ƒ kataá¹ƒ, kiá¹ƒ dukkhapariÃ±Ã±Ä• sÄ• dhitÄ• , udÄ• hu s
\Be II 276/ aÃ±Ã±ataraá¹ƒ, yato sabbathÄ• pi atikkamitvÄ• ariyamaggaá¹ƒ te titthiyÄ• aÃ±Ã
suddhiá¹ƒ, _ atikkamitvÄ• vÄ• te titthiye buddhÄ• dayo aÃ±Ã±eneva vadanti suddhinti.

<916> __passaá¹ƒ naro_ti gÄ• thÄ• ya sambandho attho ca. kiÃ±ca bhiyyo? yvÄ• yaá¹ƒ pa
addakkhi, so __passaá¹ƒ naro dakkhati nÄ• marÅ«paá¹ƒ, _ na tato paraá¹ƒ __disvÄ• na vÄ
nÄ• marÅ«pÄ• ni niccato sukhato vÄ• na aÃ±Ã±athÄ• . so evaá¹ƒ passanto __kÄ• maá¹ƒ b
nÄ• marÅ«paá¹ƒ niccato sukhato ca, athassa evarÅ«pena dassanena __na hi tena suddhiá

<917> __nivissavÄ• dÄ«_ti gÄ• thÄ• ya sambandho attho ca --- tena ca dassanena suddhi
yo ``jÄ• nÄ• mi passÄ• mi tatheva etaâ€™â€™ nti evaá¹ƒ nivissavÄ• dÄ«, etaá¹ƒ vÄ• dass
diá¹-á¹-hiyÄ• suddhiá¹ƒ paccento ``idameva saccaâ€™â€™ nti evaá¹ƒ nivissavÄ• dÄ«, so
tathÄ• __pakappitaá¹ƒ_ abhisaá¹…khataá¹ƒ __diá¹-á¹-hiá¹ƒ purekkharÄ• no_. so hi yaá¹ƒ s
__nissito, tattheva subhaá¹ƒ vadÄ• no suddhiá¹ƒ vado, _ ``parisuddhavÄ• do \Ee II 561/ par
ahaâ€™â€™ nti attÄ• naá¹ƒ maÃ±Ã±amÄ• no tattha tathaddasÄ• so, tattha sakÄ• ya diá¹-
addasa. yathÄ• sÄ• diá¹-á¹-hi pavattati, tatheva naá¹ƒ addasa, na aÃ±Ã±athÄ• passituá¹ƒ

<918> evaá¹ƒ pakappitaá¹ƒ diá¹-á¹-hiá¹ƒ purekkharÄ• nesu titthiyesu --- __na brÄ• hmaá¹‡
saá¹…khÄ• _ti gÄ• thÄ• . tattha __saá¹…khÄ• _ti saá¹…khÄ• ya, jÄ• nitvÄ• ti attho. __napi
samÄ• pattiÃ±Ä• á¹‡Ä• dinÄ• akatataá¹‡hÄ• diá¹-á¹-hibandhu. tattha viggaho --- nÄ• pi ass
atthÄ«ti napi Ã±Ä• á¹‡abandhu. __sammutiyo_ti diá¹-á¹-hisammutiyo. __puthujjÄ• _ti puthuj
__uggahaá¹‡anti maÃ±Ã±e_ti uggahaá¹‡anti aÃ±Ã±e, aÃ±Ã±e tÄ• sammutiyo uggaá¹‡han

<919> kiÃ±ca bhiyyo --- __vissajja ganthÄ• nÄ«_ti gÄ• thÄ• . tattha __anuggaho_ti uggaha
nÄ• ssa uggahoti anuggaho, na vÄ• uggaá¹‡hÄ• tÄ«ti anuggaho.

<920> kiÃ±ca \Be II 277/ bhiyyo --- so evarÅ«po --- __pubbÄ• save_ti gÄ• thÄ• . tattha __p

atÄ«tarÅ«pÄ• dÄ«ni Ä• rabbha uppajjamÄ• nadhamme kilese. __nave_ti paccuppannarÅ«p
uppajjamÄ• nadhamme. __na chandagÅ«_ti chandÄ• divasena na gacchati. __anattagarah
attÄ• naá¹ƒ agarahanto.

<921> evaá¹ƒ anattagarahÄ« ca --- __sa sabbadhammesÅ«_ti gÄ• thÄ• . tattha __sabbadh
dvÄ• saá¹-á¹-hidiá¹-á¹-hidhammesu ``yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ vÄ• â€™â€™ ti evaá¹ƒpabl
patitabhÄ• ro. na kappetÄ«ti __na kappiyo, _ duvidhampi kappaá¹ƒ na karotÄ«ti attho. __nÅ
puthujjanakalyÄ• á¹‡akasekkhÄ• viya uparatisamaá¹…gÄ«pi na hoti. __na patthiyo_ti nittaá
patthiyatÄ«ti patthiyÄ• , nÄ• ssa patthiyÄ• ti na patthiyoti. sesaá¹ƒ tattha tattha pÄ• kaá¹-am
evaá¹ƒ arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, desanÄ• pariyosÄ• ne purÄ• bhed
evÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya mahÄ• byÅ«hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. tuvaá¹-akasuttavaá¹‡á¹‡anÄ•

<922> __pucchÄ• mi_ \Ne II 254/ \Ee II 562/ __ta_nti tuvaá¹-akasuttaá¹ƒ. kÄ• uppatti? idan
mahÄ• samaye ``kÄ• nu kho arahattappattiyÄ• paá¹-ipattÄ«â€™â€™ ti uppannacittÄ• naá
tamatthaá¹ƒ pakÄ• setuá¹ƒ purimanayeneva nimmitabuddhena attÄ• naá¹ƒ pucchÄ• petvÄ•

tattha Ä• digÄ• thÄ• ya tÄ• va __pucchÄ• mÄ«_ti ettha adiá¹-á¹-hajotanÄ• divasena pucch
__Ä• diccabandhu_nti Ä• diccassa gottabandhuá¹ƒ. __vivekaá¹ƒ santipadaÃ±cÄ• _ti viveka
__kathaá¹ƒ disvÄ• _ti kena kÄ• raá¹‡ena disvÄ• , kathaá¹ƒ pavattadassano hutvÄ• ti vuttaá

<923> atha bhagavÄ• yasmÄ• yathÄ• passanto kilese uparundhati, tathÄ• pavattadassa
tasmÄ• tamatthaá¹ƒ Ä• vikaronto nÄ• nappakÄ• rena \Be II 278/ taá¹ƒ devaparisaá¹ƒ kilesa
``mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• yÄ• â€™â€™ _ti Ä• rabhitvÄ• paÃ±ca gÄ• thÄ• abhÄ• s

tattha Ä• digÄ• thÄ• ya tÄ• va saá¹…khepattho --- papaÃ±cÄ• ti saá¹…khÄ• tattÄ• papaÃ±
tassÄ• avijjÄ• dayo kilesÄ• mÅ«laá¹ƒ, taá¹ƒ papaÃ±casaá¹…khÄ• ya mÅ«laá¹ƒ __asmÄ«_
__sabbaá¹ƒ_ mantÄ• ya __uparundhe. yÄ• kÄ• ci ajjhattaá¹ƒ taá¹‡hÄ• _ upajjeyyuá¹ƒ, __t
sikkhe_ upaá¹-á¹-hitassati hutvÄ• sikkheyyÄ• ti.

<924> evaá¹ƒ tÄ• va paá¹-hamagÄ• thÄ• ya eva tisikkhÄ• yuttaá¹ƒ desanaá¹ƒ arahattanikÅ
mÄ• nappahÄ• navasena desetuá¹ƒ __ ``yaá¹ƒ kiÃ±cÄ«â€™â€™ _ti gÄ• thamÄ• ha. tattha
dhammamabhijaÃ±Ã±Ä• ajjhatta_nti yaá¹ƒ kiÃ±ci uccÄ• kulÄ«natÄ• dikaá¹ƒ attano guá¹‡aa

bahiddhÄ• _ti atha vÄ• bahiddhÄ• pi Ä• cariyupajjhÄ• yÄ• naá¹ƒ vÄ• guá¹‡aá¹ƒ jÄ• neyya
kubbethÄ• _ti tena guá¹‡ena thÄ• maá¹ƒ na kareyya.

<925> idÄ• nissa akaraá¹‡avidhiá¹ƒ dassento __ ``seyyo na tenÄ• â€™â€™ _ti gÄ• thamÄ
ca mÄ• nena ``seyyohaâ€™â€™ nti \Ee II 563/ vÄ• ``nÄ«cohaâ€™â€™ nti vÄ• ``sarikkhol
maÃ±Ã±eyya, _ tehi \Ne II 255/ ca uccÄ• kulÄ«natÄ• dÄ«hi guá¹‡ehi __phuá¹-á¹-ho anekar
uccÄ• kulÄ• pabbajitoâ€™â€™ tiÄ• dinÄ• nayena __attÄ• naá¹ƒ vikappento na tiá¹-á¹-hey

<926> evaá¹ƒ mÄ• nappahÄ• navasenapi desetvÄ• idÄ• ni sabbakilesÅ«pasamavasenapi
``ajjhattamevÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __ajjhattamevupasame_ti attani eva rÄ
upasameyya. __na aÃ±Ã±ato bhikkhu santimeseyyÄ• _ti á¹-hapetvÄ• ca satipaá¹-á¹-hÄ• n
santiá¹ƒ na pariyeseyya. __kuto nirattÄ• vÄ• _ti nirattÄ• kuto eva.

<927> idÄ• ni ajjhattaá¹ƒ upasantassa khÄ«á¹‡Ä• savassa tÄ• dibhÄ• vaá¹ƒ dassento __ `
gÄ• thamÄ• ha. tassattho --- __yathÄ• mahÄ• samuddassa_ uparimaheá¹-á¹-himabhÄ• gÄ
catuyojanasahassappamÄ• á¹‡e __majjhe_ pabbatantare á¹-hitassa vÄ• majjhe samuddas
á¹-hitova_ so __hoti_ \Be II 279/ avikampamÄ• no, __evaá¹ƒ_ anejo khÄ«á¹‡Ä• savo lÄ• bh
avikampamÄ• no, so tÄ• diso rÄ• gÄ• di__ussadaá¹ƒ bhikkhu na kareyya kuhiÃ±cÄ«_ti.

<928> idÄ• ni etaá¹ƒ arahattanikÅ«á¹-ena desitaá¹ƒ dhammadesanaá¹ƒ abbhanumodanto
Ä• dipaá¹-ipadaá¹ƒ pucchanto nimmitabuddho __ ``akittayÄ«â€™â€™ _ti gÄ• thamÄ• ha. ta
Ä• cikkhi. __vivaá¹-acakkhÅ«_ti vivaá¹-ehi anÄ• varaá¹‡ehi paÃ±cahi cakkhÅ«hi samannÄ•
sayaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ attapaccakkhaá¹ƒ dhammaá¹ƒ. __parissayavinaya_nti parissaya
__paá¹-ipadaá¹ƒ vadehÄ«_ti idÄ• ni paá¹-ipattiá¹ƒ vadehi. __bhaddante_ti ``bhaddaá¹ƒ tava
bhagavantaá¹ƒ Ä• lapanto Ä• ha. atha vÄ• bhaddaá¹ƒ sundaraá¹ƒ tava paá¹-ipadaá¹ƒ vade
__pÄ• timokkhaá¹ƒ atha vÄ• pi samÄ• dhi_nti tameva paá¹-ipadaá¹ƒ bhinditvÄ• pucchati. p
maggaá¹ƒ pucchati. itarehi sÄ«laá¹ƒ samÄ• dhiÃ±ca pucchati.

929-30__._ athassa bhagavÄ• yasmÄ• indriyasaá¹ƒvaro sÄ«lassa rakkhÄ• \Ee II 564/, ya
desiyamÄ• nÄ• ayaá¹ƒ desanÄ• tÄ• saá¹ƒ devatÄ• naá¹ƒ sappÄ• yÄ• , tasmÄ• indriyasaá
dassento __ ``cakkhÅ«hÄ«â€™â€™ _tiÄ• dimÄ• raddho. tattha __cakkhÅ«hi neva lolassÄ•
adiá¹-á¹-hadakkhitabbÄ• divasena cakkhÅ«hi lolo nevassa. __gÄ• makathÄ• ya Ä• varaye s
sotaá¹ƒ Ä• vareyya. __phassenÄ• ti_ rogaphassena. __bhavaÃ±ca_ __nÄ• bhijappeyyÄ• _
vinodanatthÄ• ya kÄ• mabhavÄ• dibhavaÃ±ca na pattheyya. __bheravesu ca na sampaved
paccayabhÅ«tesu sÄ«habyagghÄ• dÄ«su bheravesu ca na sampavedheyya, avasesesu vÄ
\Ne II 256/ nappavedheyya. evaá¹ƒ paripÅ«ro indriyasaá¹ƒvaro vutto hoti. purimehi vÄ• indr
dassetvÄ• iminÄ• ``araÃ±Ã±e vasatÄ• bheravaá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• na vedhitabb

<931> __laddhÄ• na sannidhiá¹ƒ kayirÄ• _ti etesaá¹ƒ annÄ• dÄ«naá¹ƒ yaá¹ƒkiÃ±ci dhamm
senÄ• sane vasatÄ• sadÄ• dullabhaâ€™â€™ nti cintetvÄ• sannidhiá¹ƒ na kareyya.

<932> __jhÄ• yÄ«_ \Be II 280/ __na pÄ• dalolassÄ• _ti jhÄ• nÄ• bhirato ca na pÄ• dalolo a
nappamajjeyyÄ• _ti hatthakukkuccÄ• dikukkuccaá¹ƒ vinodeyya. sakkaccakÄ• ritÄ• ya cettha

<933> __tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• a_nti Ä• lasiyaÃ±ca mÄ• yaÃ±ca hassaÃ
kÄ• yikacetasikakhiá¸• á¸• aÃ±ca. __savibhÅ«sa_nti saddhiá¹ƒ vibhÅ«sÄ• ya.

934-7__._ __Ä• thabbaá¹‡a_nti Ä• thabbaá¹‡ikamantappayogaá¹ƒ. __supina_nti supinasatt
maá¹‡ilakkhaá¹‡Ä• diá¹ƒ. __no vidahe_ti nappayojeyya. __viruta_nti migÄ• dÄ«naá¹ƒ vassi
pesuÃ±Ã±aá¹ƒ. __kayavikkaye_ti paÃ±cahi sahadhammikehi saddhiá¹ƒ vaÃ±canÄ• vasena
na tiá¹-á¹-heyya. __upavÄ• daá¹ƒ bhikkhu na kareyyÄ• _ti upavÄ• dakare kilese anibbattent
samaá¹‡abrÄ• hmaá¹‡ehi upavÄ• daá¹ƒ na janeyya. __gÄ• me ca nÄ• bhisajjeyyÄ• _ti gÄ•
nÄ• bhisajjeyya. __lÄ• bhakamyÄ• janaá¹ƒ na lapayeyyÄ• _ti lÄ• bhakÄ• matÄ• ya janaá¹ƒ
cÄ«varÄ• dÄ«hi sampayuttaá¹ƒ \Ee II 565/, tadatthaá¹ƒ vÄ• payojitaá¹ƒ.

938-9__._ __mosavajje na nÄ«yethÄ• _ti musÄ• vÄ• de na nÄ«yetha. __jÄ«vitenÄ• _ti jÄ«v
bahuá¹ƒ vÄ• caá¹ƒ, samaá¹‡Ä• naá¹ƒ vÄ• puthujanÄ• na_nti rusito ghaá¹-á¹-ito parehi tesa
khattiyÄ• dibhedÄ• naá¹ƒ vÄ• aÃ±Ã±esaá¹ƒ puthujanÄ• naá¹ƒ bahumpi aniá¹-á¹-havÄ• caá
paá¹-ivajjÄ• _ti na paá¹-ivadeyya. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __na hi santo paá¹-isenikaronti_.

<940> __etaÃ±ca dhammamaÃ±Ã±Ä• yÄ• _ti sabbametaá¹ƒ yathÄ• vuttaá¹ƒ dhammaá¹ƒ Ã
__santÄ«ti nibbutiá¹ƒ Ã±atvÄ• _ti nibbutiá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ santÄ«ti Ã±atvÄ• .

<941> kiá¹ƒkÄ• raá¹‡Ä• \Ne II 257/ nappamajjeiti ce --- __abhibhÅ« hi so_ti gÄ• thÄ• . tatt
rÅ«pÄ• dÄ«naá¹ƒ abhibhavitÄ• . __anabhibhÅ«to_ti tehi anabhibhÅ«to. __sakkhidhammam
paccakkhameva anÄ«tihaá¹ƒ dhammamaddakkhi. __sadÄ• namassamanusikkhe_ti sadÄ•
sikkheyya. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

kevalaá¹ƒ \Be II 281/ pana ettha ``cakkhÅ«hi neva loloâ€™â€™ tiÄ• dÄ«hi indriyasaá¹ƒvar
pÄ• nÄ• naâ€™â€™ ntiÄ• dÄ«hi sannidhipaá¹-ikkhepamukhena paccayapaá¹-isevanasÄ«la
methunamosavajjapesuá¹‡iyÄ• dÄ«hi pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ, ``Ä• thabbaá¹‡aá¹ƒ
ntiÄ• dÄ«hi Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ, ``jhÄ• yÄ« assÄ• â€™â€™ ti iminÄ• samÄ• dhi
iminÄ• paÃ±Ã±Ä• , ``sadÄ• sato sikkheâ€™â€™ ti iminÄ• puna saá¹…khepato tissopi sik
sayanesu, appasaddesu bhikkhu vihareyya, niddaá¹ƒ na bahulÄ«kareyyÄ• â€™â€™ tiÄ• dÄ
sÄ«lasamÄ• dhipaÃ±Ã±Ä• naá¹ƒ upakÄ• rÄ• pakÄ• rasaá¹…gaá¹‡hanavinodanÄ• ni vuttÄ•
paripuá¹‡á¹‡apaá¹-ipadaá¹ƒ vatvÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, desan

purÄ• bhedasutte vuttasadisoyevÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya tuvaá¹-akasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. attadaá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<942> __attadaá¹‡á¸• Ä• _ \Ne II 258/ \Ee II 566/ __bhayaá¹ƒ jÄ• ta_nti attadaá¹‡á¸• asutta
so sammÄ• paribbÄ• janÄ«yasuttassa uppattiyaá¹ƒ vuccamÄ• nÄ• ya sÄ• kiyakoliyÄ• naá¹
vaá¹‡á¹‡ito, taá¹ƒ Ã±atvÄ• bhagavÄ• ``Ã±Ä• takÄ• kalahaá¹ƒ karonti, handa ne vÄ• ressÄ
senÄ• naá¹ƒ majjhe á¹-hatvÄ• imaá¹ƒ suttamabhÄ• si.

tattha paá¹-hamagÄ• thÄ• yattho --- yaá¹ƒ lokassa diá¹-á¹-hadhammikaá¹ƒ vÄ• samparÄ•
jÄ• taá¹ƒ, taá¹ƒ sabbaá¹ƒ __attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taá¹ƒ_ attano duccaritakÄ• raá¹‡
santepi __janaá¹ƒ passatha medhagaá¹ƒ_, imaá¹ƒ sÄ• kiyÄ• dijanaá¹ƒ passatha aÃ±Ã±ama
hiá¹ƒsakaá¹ƒ bÄ• dhakanti. evaá¹ƒ taá¹ƒ paá¹-iviruddhaá¹ƒ vippaá¹-ipannaá¹ƒ janaá¹ƒ parib
sammÄ• paá¹-ipattidassanena tassa saá¹ƒvegaá¹ƒ janetuá¹ƒ Ä• ha \Be II 282/ __ ``saá¹ƒve
yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• â€™â€™ _ti, pubbe bodhisatteneva satÄ• ti adhippÄ• yo.

<943> idÄ• ni yathÄ• nena saá¹ƒvijitaá¹ƒ, taá¹ƒ pakÄ• raá¹ƒ dassento __ ``phandamÄ• naá
tattha __phandamÄ• na_nti taá¹‡hÄ• dÄ«hi kampamÄ• naá¹ƒ. __appodake_ti appaudake. _
disvÄ• _ti nÄ• nÄ• satte ca aÃ±Ã±amaÃ±Ã±ehi saddhiá¹ƒ viruddhe disvÄ• . __maá¹ƒ bhaya
paviá¹-á¹-haá¹ƒ.

<944> __samantamasÄ• ro loko_ti nirayaá¹ƒ Ä• diá¹ƒ katvÄ• samantato loko asÄ• ro nicca
sabbÄ• sameritÄ• _ti sabbÄ• disÄ• aniccatÄ• ya kampitÄ• . __icchaá¹ƒ bhavanamattano_
icchanto. __nÄ• ddasÄ• siá¹ƒ anosita_nti kiÃ±ci á¹-hÄ• naá¹ƒ jarÄ• dÄ«hi anajjhÄ• vutthaá¹
<945> __osÄ• netveva byÄ• ruddhe, disvÄ• me aratÄ« ahÅ«_ti yobbaÃ±Ã±Ä• dÄ«naá¹ƒ c
vinÄ• sake eva jarÄ• dÄ«hi byÄ• ruddhe Ä• hatacitte satte disvÄ• arati me ahosi. __athetth
567/ etesu sattesu rÄ• gÄ• disallaá¹ƒ. __hadayanissita_nti cittanissitaá¹ƒ.

<946> ``kathaá¹ƒÄ• nubhÄ• vaá¹ƒ \Ne II 259/ sallaâ€™â€™ nti ce --- __yena sallena otiá¹‡
__disÄ• sabbÄ• vidhÄ• vatÄ«_ti sabbÄ• duccaritadisÄ• pi puratthimÄ• didisÄ• vidisÄ• pi c
sallamabbuyha, na dhÄ• vati na sÄ«datÄ«_ti tameva sallaá¹ƒ uddharitvÄ• tÄ• ca disÄ• na
na sÄ«datÄ«ti.

<947> evaá¹ƒmahÄ• nubhÄ• vena sallena otiá¹‡á¹‡esvapi ca sattesu --- __tattha sikkhÄ• n
gadhitÄ• nÄ«_ti gÄ• thÄ• . tassattho --- ye __loke_ paÃ±ca kÄ• maguá¹‡Ä• paá¹-ilÄ• bhÄ•
``gadhitÄ• nÄ«â€™â€™ ti vuccanti, cirakÄ• lÄ• sevitattÄ• vÄ• ``gadhitÄ• nÄ«â€™â€™ ti v
nimittaá¹ƒ hatthisikkhÄ• dikÄ• anekÄ• __sikkhÄ• _ kathÄ«yanti uggayhanti vÄ• . passatha
loko, yato paá¹‡á¸• ito kulaputto __tesu_ vÄ• gadhitesu tÄ• su vÄ• sikkhÄ• su adhimutto _
aÃ±Ã±adatthu aniccÄ• didassanena __nibbijjha sabbaso kÄ• me attano nibbÄ• nameva sik

<948> idÄ• ni \Be II 283/ yathÄ• nibbÄ• nÄ• ya sikkhitabbaá¹ƒ, taá¹ƒ dassento __ ``sacco
_tiÄ• dimÄ• ha. tattha __sacco_ti vÄ• cÄ• saccena Ã±Ä• á¹‡asaccena maggasaccena ca sa
pahÄ«napesuá¹‡o. __veviccha_nti macchariyaá¹ƒ.

<949> __niddaá¹ƒ tandiá¹ƒ sahe thÄ«na_nti pacalÄ• yikaÃ±ca kÄ• yÄ• lasiyaÃ±ca cittÄ• la
dhamme abhibhaveyya. __nibbÄ• namanaso_ti nibbÄ• naninnacitto.

950-51__._ __sÄ• hasÄ• _ti rattassa rÄ• gacariyÄ• dibhedÄ• sÄ• hasakaraá¹‡Ä• . __purÄ•
atÄ«tarÅ«pÄ• diá¹ƒ nÄ• bhinandeyya. __nave_ti paccuppanne. __hiyyamÄ• ne_ti vinassam
siyÄ• _ti taá¹‡hÄ• nissito na bhaveyya. taá¹‡hÄ• hi rÅ«pÄ• dÄ«naá¹ƒ Ä• kÄ• sanato ``Ä• k

<952> ``kiá¹ƒkÄ• raá¹‡Ä• Ä• kÄ• saá¹ƒ na sito siyÄ• â€™â€™ ti ce --- ``__gedhaá¹ƒ brÅ«
tassattho --- ahaÃ±hi imaá¹ƒ Ä• kÄ• sasaá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ rÅ«pÄ• dÄ«su gijjhana
``gedhoâ€™â€™ ti vadÄ• mi. kiÃ±ca bhiyyo --- avahananaá¹-á¹-hena __ ``oghoâ€™â€™ _t
``Ä• javaâ€™â€™ _nti ca ``idaá¹ƒ mayhaá¹ƒ, idaá¹ƒ mayhaâ€™â€™ nti jappakÄ• raá¹‡ato
dummuÃ±canaá¹-á¹-hena __ ``Ä• rammaá¹‡aâ€™â€™ _nti \Ee II 568/ ca kampakaraá¹‡ena
brÅ«mi, esÄ• ca lokassa palibodhaá¹-á¹-hena duratikkamanÄ«yaá¹-á¹-hena ca \Ne II 260/ _
duraccayo_ti. ``Ä• kÄ• saá¹ƒ na sito siyÄ• â€™â€™ ti evaá¹ƒ vutte vÄ• ``kimetaá¹ƒ Ä• kÄ•
__gedhaá¹ƒ brÅ«mÄ«_ti. evampi tassÄ• gÄ• thÄ• ya sambandho veditabbo. tattha padayo
brÅ«mÄ«ti. tathÄ• yvÄ• yaá¹ƒ mahoghoti vuccati. taá¹ƒ brÅ«mi, Ä• javaá¹ƒ brÅ«mi, jappana
brÅ«mi, yvÄ• yaá¹ƒ sadevake loke kÄ• mapaá¹…ko duraccayo, taá¹ƒ brÅ«mÄ«ti.

<953> evametaá¹ƒ gedhÄ• dipariyÄ• yaá¹ƒ Ä• kÄ• saá¹ƒ anissito --- __saccÄ• avokkamm
pubbe vuttÄ• tividhÄ• pi __saccÄ• avokkamma_ moneyyappattiyÄ• __munÄ«_ti saá¹…kh
__tiá¹-á¹-hati brÄ• hmaá¹‡o, _ sa ve evarÅ«po sabbÄ• ni Ä• yatanÄ• ni nissajjitvÄ• __ ``sa
vuccatÄ«ti.

<954> kiÃ±ca \Be II 284/ bhiyyo --- __sa ve vidvÄ• _ti gÄ• thÄ• . tattha __Ã±atvÄ• dhamm
saá¹…khatadhammaá¹ƒ Ã±atvÄ• . __sammÄ• so loke iriyÄ• no_ti asammÄ• iriyanakarÄ• n
sammÄ• so loke iriyamÄ• no.

<955> evaá¹ƒ apihento ca --- __yodha kÄ• me_ti gÄ• thÄ• . tattha __saá¹…ga_nti sattavidh
accatari __nÄ• jjhetÄ«_ti nÄ• bhijjhÄ• yati.

<956> tasmÄ• tumhesupi yo evarÅ«po hotumicchati, taá¹ƒ vadÄ• mi --- __yaá¹ƒ pubbe_ti
pubbe_ti atÄ«te saá¹…khÄ• re Ä• rabbha uppajjanadhammaá¹ƒ kilesajÄ• taá¹ƒ atÄ«takam
kiÃ±cana_nti anÄ• gatepi saá¹…khÄ• re Ä• rabbha uppajjanadhammaá¹ƒ rÄ• gÄ• dikiÃ±ca
gahessasÄ«_ti paccuppanne rÅ«pÄ• didhammepi na gahessasi ce.

<957> evaá¹ƒ ``upasanto carissasÄ«â€™â€™ ti arahattappattiá¹ƒ dassetvÄ• idÄ• ni araha
gÄ• thÄ• yo abhÄ• si. tattha __sabbaso_ti gÄ• thÄ• ya __mamÄ• yita_nti mamattakaraá¹‡a
gahitaá¹ƒ vÄ• vatthu. __asatÄ• ca na socatÄ«_ti avijjamÄ• nakÄ• raá¹‡Ä• asantakÄ• raá¹
jÄ«yatÄ«_ti jÄ• nimpi na gacchati.

958-9__._ kiÃ±ca bhiyyo --- __yassa natthÄ«_ti gÄ• thÄ• . tattha \Ee II 569/ __kiÃ±cana_nti
rÅ«pÄ• didhammajÄ• taá¹ƒ. kiÃ±ca bhiyyo --- __aniá¹-á¹-hurÄ«_ti gÄ• thÄ• . tattha __aniá¹-
``aniddhurÄ«â€™â€™ tipi keci paá¹-hanti. __sabbadhÄ« samo_ti sabbattha samo, upekkha
II 261/ vuttaá¹ƒ hoti? yo so ``natthi meâ€™â€™ ti na socati, tamahaá¹ƒ avikampinaá¹ƒ pugg
samÄ• no aniá¹-á¹-hurÄ« ananugiddho anejo sabbadhi samoti imaá¹ƒ tasmiá¹ƒ puggale cat
brÅ«mÄ«ti.

<960> kiÃ±ca bhiyyo --- __anejassÄ• _ti gÄ• thÄ• . tattha __nisaá¹…khatÄ«_ti puÃ±Ã±Ä• b
koci saá¹…khÄ• ro. so hi yasmÄ• nisaá¹…khariyati nisaá¹…kharoti vÄ• , tasmÄ• ``nisaá¹…
__viyÄ• rambhÄ• _ti vividhÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dikÄ• \Be II 285/ Ä• rambhÄ•
sabbattha abhayameva passati.

<961> evaá¹ƒ passanto __na samesÅ«_ti gÄ• thÄ• . tattha __na vadate_ti ``sadisohamasm
mÄ• navasena samesupi attÄ• naá¹ƒ na vadati omesupi ussesupi. __nÄ• deti na nirassatÄ«
dhammaá¹ƒ na gaá¹‡hÄ• ti; na nissajjati. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva. evaá¹ƒ araha
niá¹-á¹-hÄ• pesi, desanÄ• pariyosÄ• ne paÃ±casatÄ• sÄ• kiyakumÄ• rÄ• ca koliyakumÄ•
pabbajitÄ• , te gahetvÄ• bhagavÄ• mahÄ• vanaá¹ƒ pÄ• visÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya attadaá¹‡á¸• asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<962> __na_ \Ne II 262/ __me diá¹-á¹-ho_ti sÄ• riputtasuttaá¹ƒ, ``therapaÃ±hasuttaâ€™â€

uppatti? imassa suttassa uppatti --- rÄ• jagahakassa \Ee II 570/ seá¹-á¹-hissa candanaghaá
paá¹-ilÄ• bhaá¹ƒ Ä• diá¹ƒ katvÄ• tÄ• ya candanaghaá¹-ikÄ• ya katassa pattassa Ä• kÄ• se
piá¹‡á¸• olabhÄ• radvÄ• jassa iddhiyÄ• pattaggahaá¹‡aá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ sÄ• vak
titthiyÄ• naá¹ƒ bhagavatÄ• saddhiá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ kattukÄ• matÄ• , pÄ• á¹-ihÄ• riya
sÄ• vatthigamanaá¹ƒ, titthiyÄ• nubandhanaá¹ƒ, sÄ• vatthiyaá¹ƒ pasenadino buddhÅ«pagam
kaá¹‡á¸• ambapÄ• tubhÄ• vo, catunnaá¹ƒ parisÄ• naá¹ƒ titthiyajayatthaá¹ƒ
pÄ• á¹-ihÄ• riyakaraá¹‡ussukkanivÄ• raá¹‡aá¹ƒ, yamakapÄ• á¹-ihÄ• riyakaraá¹‡aá¹ƒ, katap
tÄ• vatiá¹ƒsabhavanagamanaá¹ƒ, tattha temÄ• saá¹ƒ dhammadesanÄ• , Ä• yasmatÄ• mah
devalokato saá¹…kassanagare orohaá¹‡anti imÄ• ni vatthÅ«ni antarantare ca jÄ• takÄ• ni v
dasasahassacakkavÄ• á¸·adevatÄ• hi pÅ«jiyamÄ• no bhagavÄ• majjhe maá¹‡imayena sop
sopÄ• nakaá¸·evare aá¹-á¹-hÄ• si ---

``ye \Be II 286/ jhÄ• nappasutÄ• dhÄ«rÄ• , nekkhammÅ«pasame ratÄ• .

devÄ• pi tesaá¹ƒ pihayanti, sambuddhÄ• naá¹ƒ satÄ«mataâ€™â€™ nti || (Dhp 181) ---

imissÄ• dhammapadagÄ• thÄ• ya vuccamÄ• nÄ• ya vuttÄ• . sopÄ• nakaá¸·evare á¹-hitaá¹
sabbapaá¹-hamaá¹ƒ Ä• yasmÄ• sÄ• riputto vandi, tato uppalavaá¹‡á¹‡Ä• bhikkhunÄ«, ath
bhagavÄ• cintesi --- ``imissaá¹ƒ parisati moggallÄ• no iddhiyÄ• aggoti pÄ• kaá¹-o, anurudd
puá¹‡á¹‡o dhammakathikattena, sÄ• riputtaá¹ƒ panÄ• yaá¹ƒ parisÄ• na kenaci guá¹‡ena e
yaá¹ƒnÅ«nÄ• haá¹ƒ sÄ• riputtaá¹ƒ paÃ±Ã±Ä• guá¹‡ena pakÄ• seyyaâ€™â€™ nti. atha ther
bhagavatÄ• pucchitaá¹ƒ pucchitaá¹ƒ puthujjanapaÃ±haá¹ƒ, sekkhapaÃ±haá¹ƒ, asekkhapaÃ
vissajjesi. tadÄ• naá¹ƒ jano ``paÃ±Ã±Ä• ya aggoâ€™â€™ ti aÃ±Ã±Ä• si \Ee II 571/. atha bh
idÄ• neva paÃ±Ã±Ä• ya aggo, atÄ«tepi paÃ±Ã±Ä• ya aggoâ€™â€™ ti jÄ• takaá¹ƒ Ä• nesi.

atÄ«te parosahassÄ• isayo vanamÅ«laphalÄ• hÄ• rÄ• pabbatapÄ• de vasanti. tesaá¹ƒ Ä•
263/ uppajji, upaá¹-á¹-hÄ• nÄ• ni vattanti. jeá¹-á¹-hantevÄ• sÄ« ``sappÄ• yabhesajjaá¹ƒ Ä• b
appamattÄ• upaá¹-á¹-hahathÄ• â€™â€™ ti vatvÄ• manussapathaá¹ƒ agamÄ• si. tasmiá¹ƒ
kÄ• lamakÄ• si. taá¹ƒ ``idÄ• ni kÄ• laá¹ƒ karissatÄ«â€™â€™ ti antevÄ• sikÄ• samÄ• pattin
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ sandhÄ• yÄ• ha --- ``natthi kiÃ±cÄ«â€™â€™ ti, an
adhigamoâ€™â€™ ti aggahesuá¹ƒ. atha jeá¹-á¹-hantevÄ• sÄ« bhesajjaá¹ƒ Ä• dÄ• ya Ä• ga
disvÄ• Ä• cariyaá¹ƒ ``kiÃ±ci pucchitthÄ• â€™â€™ ti Ä• ha. Ä• ma pucchimhÄ• , ``natthi kiÃ
kiÃ±ci Ä• cariyena adhigatanti. natthi kiÃ±cÄ«ti vadanto Ä• cariyo Ä• kiÃ±caÃ±Ã±Ä• yatana
Ä• cariyoti.

``parosahassampi samÄ• gatÄ• naá¹ƒ,

kandeyyuá¹ƒ te vassasataá¹ƒ apaÃ±Ã±Ä• .

ekopi seyyo puriso sapaÃ±Ã±o,

yo bhÄ• sitassa vijÄ• nÄ• ti atthaâ€™â€™ nti || (J I 1.99).

kathite \Be II 287/ ca pana bhagavatÄ• jÄ• take Ä• yasmÄ• sÄ• riputto attano saddhivihÄ•
bhikkhusatÄ• namatthÄ• ya sappÄ• yasenÄ• sanagocarasÄ«lavatÄ• dÄ«ni pucchituá¹ƒ __
pubbeâ€™â€™ _ti imaá¹ƒ thutigÄ• thaá¹ƒ Ä• diá¹ƒ katvÄ• aá¹-á¹-ha gÄ• thÄ• yo abhÄ• si.
bhagavÄ• tato parÄ• sesagÄ• thÄ• ti.

tattha __ito pubbe_ti ito saá¹…kassanagare otaraá¹‡ato pubbe. __vagguvado_ti sundarava
gaá¹‡imÄ• gato_ti tusitakÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ Ä• gatattÄ• tusitÄ• Ä• gato, ga
santuá¹-á¹-haá¹-á¹-hena vÄ• tusitasaá¹…khÄ• tÄ• devalokÄ• gaá¹‡iá¹ƒ Ä• gato tusitÄ• na
gaá¹‡iá¹ƒ Ä• gatoti.

<963> dutiyagÄ• thÄ• ya __sadevakassa lokassa yathÄ• dissatÄ«ti_ sadevakassa lokassa
dissati. yathÄ• vÄ• dissatÄ«ti \Ee II 572/ tacchato aviparÄ«tato dissati __cakkhumÄ• _ti utt
pabbajjÄ• saá¹…khÄ• tÄ• dÄ«hi eko. __rati_nti nekkhammaratiÄ• diá¹ƒ.

<964> tatiyagÄ• thÄ• ya __bahÅ«namidha baddhÄ• na_nti idha bahÅ«naá¹ƒ khattiyÄ• dÄ«
\Ne II 264/ Ä• cariye paá¹-ibaddhavuttittÄ• ``baddhÄ• â€™â€™ ti vuccanti __atthi paÃ±hen
paÃ±hena Ä• gatomhi, atthikÄ• naá¹ƒ vÄ• paÃ±hena Ä• gamanaá¹ƒ, paÃ±hena atthi Ä• ga

<965> catutthagÄ• thÄ• ya __vijigucchato_ti jÄ• tiÄ• dÄ«hi aá¹-á¹-Ä«yato __rittamÄ• sana_
maÃ±capÄ«á¹-haá¹ƒ. __pabbatÄ• naá¹ƒ guhÄ• su vÄ• _ti pabbataguhÄ• su vÄ• rittamÄ• s
sambandhitabbaá¹ƒ.

<966> paÃ±camagÄ• thÄ• ya __uccÄ• vacesÅ«_ti hÄ«napaá¹‡Ä«tesu. __sayanesÅ«_ti vih
__kÄ«vanto tattha bheravÄ• _ti kittakÄ• tattha bhayakÄ• raá¹‡Ä• . ``kuvantoâ€™â€™ tipi p
attho. na pana pubbenÄ• paraá¹ƒ sandhiyati.

<967> chaá¹-á¹-hagÄ• thÄ• ya __katÄ« parissayÄ• _ti kittakÄ• upaddavÄ• . __agataá¹ƒ di
agatapubbattÄ• agataá¹ƒ tathÄ• niddisitabbato disÄ• cÄ• ti \Be II 288/. tena vuttaá¹ƒ ``aga
nti. __abhisambhave_ti abhibhaveyya. __pantamhÄ«_ti pariyante.

968-9__._ sattamagÄ• thÄ• ya __kyÄ• ssa byappathayo assÅ«_ti kÄ«disÄ• ni tassa vacanÄ
aá¹-á¹-hamagÄ• thÄ• ya __ekodi nipako_ti ekaggacitto paá¹‡á¸• ito.

<970> evaá¹ƒ Ä• yasmatÄ• sÄ• riputtena tÄ«hi gÄ• thÄ• hi bhagavantaá¹ƒ thometvÄ• paÁ
paÃ±casatÄ• naá¹ƒ sissÄ• namatthÄ• ya senÄ• sanagocarasÄ«lavatÄ• dÄ«ni pucchito bha
__ ``vijigucchamÄ• nassÄ• â€™â€™ _tiÄ• dinÄ• nayena vissajjanamÄ• raddho. tattha paá
jÄ• tiÄ• dÄ«hi __vijigucchamÄ• nassa rittÄ• sanaá¹ƒ sayanaá¹ƒ sevato ce sambodhikÄ• ma
__yadidaá¹ƒ phÄ• su_ yo phÄ• suvihÄ• ro __yathÄ• nudhammaá¹ƒ_ yo ca anudhammo, __
pajÄ• naá¹ƒ_ yathÄ• pajÄ• nanto vadeyya, evaá¹ƒ vadÄ• mÄ«ti.

<971> dutiyagÄ• thÄ• ya __pariyantacÄ• rÄ«_ti sÄ«lÄ• dÄ«su catÅ«su pariyantesu caramÄ
__á¸• aá¹ƒsÄ• dhipÄ• tÄ• na_nti piá¹…galamakkhikÄ• naÃ±ca sesamakkhikÄ• naÃ±ca. ses
adhipatitvÄ• khÄ• danti, tasmÄ• ``adhipÄ• tÄ• â€™â€™ ti vuccanti. __manussaphassÄ• n
corÄ• diphassÄ• naá¹ƒ.

<972> tatiyagÄ• thÄ• ya __paradhammikÄ• _ nÄ• ma satta sahadhammikavajjÄ• sabbepi
kusaladhamme anvesamÄ• no.

<973> catutthagÄ• thÄ• ya \Ne II 265/ __Ä• taá¹…kaphassenÄ• _ti rogaphassena. __sÄ«ta
uá¹‡haÃ±ca. __so tehi phuá¹-á¹-ho bahudhÄ• _ti so tehi Ä• taá¹…kÄ• dÄ«hi anekehi Ä• kÄ•
__anoko_ti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anokÄ• sabhÅ«to.

<974> evaá¹ƒ ``bhikkhuno vijigucchatoâ€™â€™ tiÄ• dÄ«hi tÄ«hi gÄ• thÄ• hi puá¹-á¹-hama
``kyÄ• ssa byappathayoâ€™â€™ tiÄ• dinÄ• nayena puá¹-á¹-haá¹ƒ vissajjento __ ``theyyaá
_tiÄ• dimÄ• ha. tattha __phasse_ti phareyya \Be II 289/. __yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã
Ä• vilattaá¹ƒ vijÄ• neyya, taá¹ƒ sabbaá¹ƒ __ ``kaá¹‡hassa pakkhoâ€™â€™ _ti vinodayeyya

<975> __mÅ«lampi tesaá¹ƒ palikhaÃ±Ã±a tiá¹-á¹-he_ti tesaá¹ƒ kodhÄ• timÄ• nÄ• naá¹ƒ ya
mÅ«laá¹ƒ, tampi palikhaá¹‡itvÄ• tiá¹-á¹-heyya. __addhÄ• bhavanto abhisambhaveyyÄ• _ti
abhibhavanto ekaá¹ƒseneva abhibhaveyya, na tatra sithilaá¹ƒ parakkameyyÄ• ti adhippÄ• y

<976> __paÃ±Ã±aá¹ƒ purakkhatvÄ• _ti paÃ±Ã±aá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• . __kalyÄ•
pÄ«tiyÄ• samannÄ• gato. __caturo sahetha paridevadhamme_ti anantaragÄ• thÄ• ya vucc
saheyya.

<977> __kiá¹ƒsÅ« asissÄ• mÄ«_ti kiá¹ƒ bhuÃ±jissÄ• mi. __kuvaá¹ƒ vÄ• asissa_nti kuhiá¹ƒ
__dukkhaá¹ƒ vata settha kvajja sessa_nti imaá¹ƒ rattiá¹ƒ dukkhaá¹ƒ sayiá¹ƒ, ajja Ä• gamana
sayissaá¹ƒ. __ete vitakke_ti ete piá¹‡á¸• apÄ• tanissite dve, senÄ• sananissite dveti cattÄ•
__aniketacÄ• rÄ«_ti apalibodhacÄ• rÄ« nittaá¹‡hacÄ• rÄ«.

<978> __kÄ• le_ti piá¹‡á¸• apÄ• takÄ• le piá¹‡á¸• apÄ• tasaá¹…khÄ• taá¹ƒ annaá¹ƒ vÄ• c

cÄ«varasaá¹…khÄ• taá¹ƒ vasanaá¹ƒ vÄ• laddhÄ• dhammena samenÄ• ti adhippÄ• yo. __
paá¹-iggahaá¹‡e ca paribhoge ca so pamÄ• á¹‡aá¹ƒ jÄ• neyya. __idhÄ• _ti sÄ• sane, nipÄ•
__tosanattha_nti santosatthaá¹ƒ, etadatthaá¹ƒ mattaá¹ƒ jÄ• neyyÄ• ti vuttaá¹ƒ hoti. __so tes
bhikkhu tesu paccayesu gutto. __yatacÄ• rÄ«_ti saá¹ƒyatavihÄ• ro \Ee II 574/, rakkhitiriyÄ•
rakkhitakÄ• yavacÄ«manodvÄ• ro cÄ• ti vuttaá¹ƒ hoti. ``yaticÄ• rÄ«â€™â€™ tipi pÄ• á¹-ho,
rosito, ghaá¹-á¹-itoti vuttaá¹ƒ hoti.

<979> __jhÄ• nÄ• nuyutto_ti anupannuppÄ• danena uppannÄ• sevanena ca jhÄ• ne anuyu
samÄ• hitatto_ti catutthajjhÄ• nupekkhaá¹ƒ uppÄ• detvÄ• samÄ• hitacitto. __takkÄ• sayaá
\Ne II 266/ kÄ• mavitakkÄ• diá¹ƒ takkaÃ±ca \Be II 290/, kÄ• masaÃ±Ã±Ä• diá¹ƒ tassa takka
hatthakukkuccÄ• diá¹ƒ kukkucciyaÃ±ca upacchindeyya.

<980> __cudito vacÄ«bhi satimÄ• bhinande_ti upajjhÄ• yÄ• dÄ«hi vÄ• cÄ• hi codito samÄ•
codanaá¹ƒ abhinandeyya. __vÄ• caá¹ƒ pamuÃ±ce kusala_nti Ã±Ä• á¹‡asamuá¹-á¹-hitaá¹ƒ v
__nÄ• tivela_nti ativelaá¹ƒ pana vÄ• caá¹ƒ kÄ• lavelaÃ±ca sÄ«lavelaÃ±ca atikkantaá¹ƒ nap
__janavÄ• dadhammÄ• yÄ• _ti janavÄ• dakathÄ• ya. __na cetayeyyÄ• _ti cetanaá¹ƒ na upp

<981> __athÄ• para_nti atha idÄ• ni ito parampi. __paÃ±ca rajÄ• nÄ«_ti rÅ«parÄ• gÄ• dÄ«
__yesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe_ti yesaá¹ƒ upaá¹-á¹-hitassati hutvÄ• vinayanattha
sikkheyya. evaá¹ƒ sikkhanto hi __rÅ«pesu ... pe ... phassesu sahetha rÄ• gaá¹ƒ, _ na aÃ±Ã

<982> tato so tesaá¹ƒ vinayÄ• ya sikkhanto anukkamena --- __etesu dhammesÅ«_ti gÄ• th
rÅ«pÄ• dÄ«su. __kÄ• lena so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no_ti so bhikkhu
samÄ• dhissa kÄ• loâ€™â€™ tiÄ• dinÄ• nayena kÄ• lo vutto, tena kÄ• lena sabbaá¹ƒ saá
aniccÄ• dinayena parivÄ«maá¹ƒsamÄ• no. __ekodibhÅ«to vihane tamaá¹ƒ so_ti so ekagga
vihaneyya. natthi ettha saá¹ƒsayo. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne
arahattaá¹ƒ pattÄ• , tiá¹ƒsakoá¹-isaá¹…khyÄ• naÃ±ca devamanussÄ• naá¹ƒ dhammÄ• bhis

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya sÄ• riputtasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ca catuttho vaggo atthavaá¹‡á¹‡anÄ• nayato, nÄ• mena

aá¹-á¹-hakavaggoti.

5. pÄ• rÄ• yanavaggo

vatthugÄ• thÄ• vaá¹‡á¹‡anÄ•

<983> __kosalÄ• naá¹ƒ_ \Ne II 267/ \Be II 291/ \Ee II 575/ __purÄ• rammÄ• _ti pÄ• rÄ• ya
tÄ• saá¹ƒ uppatti --- atÄ«te kira bÄ• rÄ• á¹‡asivÄ• sÄ« eko rukkhavaá¸• á¸• hakÄ« sake Ä•
soá¸·asa sissÄ• , ekamekassa sahassaá¹ƒ antevÄ• sikÄ• . evaá¹ƒ te sattarasÄ• dhikasoá¸·a
Ä• cariyantevÄ• sino sabbepi bÄ• rÄ• á¹‡asiá¹ƒ upanissÄ• ya jÄ«vikaá¹ƒ kappentÄ• pabba
gahetvÄ• tattheva nÄ• nÄ• pÄ• sÄ• davikatiyo niá¹-á¹-hÄ• petvÄ• kullaá¹ƒ bandhitvÄ• gaá
Ä• netvÄ• sace rÄ• jÄ• atthiko hoti, raÃ±Ã±o, ekabhÅ«mikaá¹ƒ vÄ• ... pe ... sattabhÅ«mik
yojetvÄ• denti. no ce, aÃ±Ã±esampi vikiá¹‡itvÄ• puttadÄ• raá¹ƒ posenti. atha nesaá¹ƒ eka
sakkÄ• vaá¸• á¸• hakikammena niccaá¹ƒ jÄ«vikaá¹ƒ kappetuá¹ƒ, dukkaraÃ±hi jarÄ• kÄ• le
cintetvÄ• antevÄ• sike Ä• mantesi --- ``tÄ• tÄ• , udumbarÄ• dayo, appasÄ• rarukkhe Ä• ne
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• Ä• nayiá¹ƒsu. so tehi kaá¹-á¹-hasakuá¹‡aá¹ƒ katvÄ
pavisitvÄ• yantaá¹ƒ pÅ«resi. kaá¹-á¹-hasakuá¹‡o supaá¹‡á¹‡arÄ• jÄ• viya Ä• kÄ• saá¹ƒ la
caritvÄ• antevÄ• sÄ«naá¹ƒ purato oruhi. atha Ä• cariyo sisse Ä• ha --- ``tÄ• tÄ• , Ä«disÄ• n
katvÄ• sakkÄ• sakalajambudÄ«pe rajjaá¹ƒ gahetuá¹ƒ, tumhepi, tÄ• tÄ• , etÄ• ni karotha, ra
jÄ«vissÄ• ma, dukkhaá¹ƒ vaá¸• á¸• hakisippena jÄ«vituâ€™â€™ nti. te tathÄ• katvÄ• Ä• c
tato ne Ä• cariyo Ä• ha --- ``katamaá¹ƒ, tÄ• tÄ• , rajjaá¹ƒ gaá¹‡hÄ• mÄ• â€™â€™ ti? ``bÄ•
Ä• cariyÄ• â€™â€™ ti. ``alaá¹ƒ, tÄ• tÄ• , mÄ• etaá¹ƒ rucci, mayaÃ±hi taá¹ƒ gahetvÄ• pi `va
vaá¸• á¸• hakiyuvarÄ• jÄ• â€™ ti vaá¸• á¸• hakivÄ• dÄ• na muccissÄ• ma, mahanto jambu
gacchÄ• mÄ• â€™â€™ ti.

tato saputtadÄ• rÄ• kaá¹-á¹-havÄ• hanÄ• ni \Ee II 576/, abhiruhitvÄ• sajjÄ• vudhÄ• hutvÄ
gantvÄ• himavati aÃ±Ã±ataraá¹ƒ nagaraá¹ƒ pavisitvÄ• raÃ±Ã±o nivesaneyeva paccuá¹-á¹-
rajjaá¹ƒ gahetvÄ• Ä• cariyaá¹ƒ rajje abhisiÃ±ciá¹ƒsu. so ``kaá¹-á¹-havÄ• hano rÄ• jÄ• â€™
tampi nagaraá¹ƒ \Ne II 268/ tena gahitattÄ• ``kaá¹-á¹-havÄ• hananagaraâ€™â€™ ntveva n
sakalaraá¹-á¹-hampi \Be II 292/. kaá¹-á¹-havÄ• hano rÄ• jÄ• dhammiko ahosi, tathÄ• yuva
amaccaá¹-á¹-hÄ• nesu ca á¹-hapitÄ• soá¸·asa sissÄ• . taá¹ƒ raá¹-á¹-haá¹ƒ raÃ±Ã±Ä• catÅ«
saá¹…gayhamÄ• naá¹ƒ ativiya iddhaá¹ƒ phÄ«taá¹ƒ nirupaddavaÃ±ca ahosi. nÄ• garÄ• jÄ•
rÄ• japarisaÃ±ca ativiya mamÄ• yiá¹ƒsu ``bhaddako no rÄ• jÄ• laddho, bhaddikÄ• rÄ• japa

athekadivasaá¹ƒ majjhimadesato vÄ• á¹‡ijÄ• bhaá¹‡á¸• aá¹ƒ gahetvÄ• kaá¹-á¹-havÄ• han
paá¹‡á¹‡Ä• kÄ• raÃ±ca gahetvÄ• rÄ• jÄ• naá¹ƒ passiá¹ƒsu. rÄ• jÄ• ``kuto Ä• gatatthÄ• â€
``bÄ• rÄ• á¹‡asito devÄ• â€™â€™ ti. so tattha sabbaá¹ƒ pavattiá¹ƒ pucchitvÄ• --- ``tumhÄ•
mama mittabhÄ• vaá¹ƒ karothÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi
datvÄ• gamanakÄ• le sampatte puna Ä• darena vatvÄ• vissajjesi. te bÄ• rÄ• á¹‡asiá¹ƒ gan
Ä• rocesuá¹ƒ. rÄ• jÄ• ``kaá¹-á¹-havÄ• hanaraá¹-á¹-hÄ• Ä• gatÄ• naá¹ƒ vÄ• á¹‡ijakÄ• naá¹

muÃ±cÄ• mÄ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• ``atthu me kaá¹-á¹-havÄ• hano mittoâ€™â
ahesuá¹ƒ. kaá¹-á¹-havÄ• hanopi ca sakanagare bheriá¹ƒ carÄ• pesi --- ``ajjatagge bÄ• rÄ• â
vÄ• á¹‡ijakÄ• naá¹ƒ suá¹…kaá¹ƒ muÃ±cÄ• mi, paribbayo ca nesaá¹ƒ dÄ• tabboâ€™â€™ ti.
kaá¹-á¹-havÄ• hanassa lekhaá¹ƒ pesesi ``sace tasmiá¹ƒ janapade daá¹-á¹-huá¹ƒ vÄ• sotuá
kiÃ±ci acchariyaá¹ƒ uppajjati, amhepi dakkhÄ• petu ca sÄ• vetu cÄ• â€™â€™ ti. sopissa ta
pesesi. evaá¹ƒ \Ee II 577/ tesaá¹ƒ katikaá¹ƒ katvÄ• vasantÄ• naá¹ƒ kadÄ• ci kaá¹-á¹-havÄ•
accantasukhumÄ• kambalÄ• uppajjiá¹ƒsu bÄ• lasÅ«riyarasmisadisÄ• vaá¹‡á¹‡ena. te dis
pesemÄ«â€™â€™ ti dantakÄ• rehi aá¹-á¹-ha dantakaraá¹‡á¸• ake likhÄ• petvÄ• tesu karaa
pakkhipitvÄ• lÄ• khÄ• cariyehi bahi lÄ• khÄ• goá¸·akasadise kÄ• rÄ• petvÄ• aá¹-á¹-hapi lÄ
pakkhipitvÄ• vatthena veá¹-hetvÄ• rÄ• jamuddikÄ• ya laÃ±chetvÄ• ``bÄ• rÄ• á¹‡asiraÃ±Ã
pesesi. lekhaÃ±ca adÄ• si ``ayaá¹ƒ paá¹‡á¹‡Ä• kÄ• ro nagaramajjhe amaccaparivutena pek

te gantvÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o adaá¹ƒsu. so lekhaá¹ƒ vÄ• cetvÄ• amacce sannipÄ• te
rÄ• jaá¹…gaá¹‡e laÃ±chanaá¹ƒ bhinditvÄ• paliveá¹-hanaá¹ƒ apanetvÄ• samuggaá¹ƒ vivari
lÄ• khÄ• goá¸·ake disvÄ• ``mama sahÄ• yo lÄ• khÄ• goá¸·akehi kÄ«á¸·anakabÄ• lakÄ• na
pesesÄ«â€™â€™ ti maá¹…ku \Be II 293/ hutvÄ• ekaá¹ƒ lÄ• khÄ• goá¸·akaá¹ƒ attano nisin
lÄ• khÄ• paripati, dantakaraá¹‡á¸• ako vivaraá¹ƒ datvÄ• dvebhÄ• go ahosi. so abbhantare
vivari sabbattha tatheva ahosi. ekameko kambalo dÄ«ghato soá¸·asahattho vitthÄ• rato aá¹-
kambale \Ne II 269/ rÄ• jaá¹…gaá¹‡aá¹ƒ sÅ«riyappabhÄ• ya obhÄ• sitamiva ahosi. taá¹ƒ dis
vidhuni, celukkhepaÃ±ca akÄ• si, ``amhÄ• kaá¹ƒ raÃ±Ã±o adiá¹-á¹-hasahÄ• yo kaá¹-á¹-hav
paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi, yuttaá¹ƒ evarÅ«paá¹ƒ mittaá¹ƒ kÄ• tuâ€™â€™ nti attamano a
pakkosÄ• petvÄ• ekamekaá¹ƒ kambalaá¹ƒ agghÄ• pesi, sabbepi anagghÄ• ahesuá¹ƒ. tato
pesentena paá¹-hamaá¹ƒ pesitapaá¹‡á¹‡Ä• kÄ• rato atirekaá¹ƒ pesetuá¹ƒ vaá¹-á¹-ati, sahÄ•
paá¹‡á¹‡Ä• kÄ• ro pesito, kiá¹ƒ nu, kho, ahaá¹ƒ sahÄ• yassa peseyyaâ€™â€™ nti? tena ca
kassapo bhagavÄ• uppajjitvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ viharati. atha raÃ±Ã±o etadahosi --- ``v
aÃ±Ã±aá¹ƒ uttamaratanaá¹ƒ natthi, handÄ• haá¹ƒ vatthuttayaratanassa uppannabhÄ• vaá¹
ti. so ---

``buddho loke samuppanno, hitÄ• ya sabbapÄ• á¹‡inaá¹ƒ.

dhammo loke samuppanno, sukhÄ• ya sabbapÄ• á¹‡inaá¹ƒ.

saá¹…gho loke samuppanno, puÃ±Ã±akkhettaá¹ƒ anuttaraâ€™â€™ nti || ---

imaá¹ƒ gÄ• thaá¹ƒ, yÄ• va arahattaá¹ƒ, tÄ• va ekabhikkhussa paá¹-ipattiÃ±ca suvaá¹‡á¹‡ap
jÄ• tihiá¹…gulakena likhÄ• petvÄ• sattaratanamaye samugge pakkhipitvÄ• taá¹ƒ samugga
maá¹‡imayaá¹ƒ masÄ• ragallamaye, masÄ• ragallamayaá¹ƒ lohitaá¹…gamaye, lohitaá¹…ga
suvaá¹‡á¹‡amayaá¹ƒ rajatamaye, rajatamayaá¹ƒ dantamaye, dantamayaá¹ƒ sÄ• ramaye, s

peá¸·Ä• ya pakkhipitvÄ• peá¸·aá¹ƒ dussena veá¹-hetvÄ• laÃ±chetvÄ• mattavaravÄ• raá¹‡
sovaá¹‡á¹‡Ä• laá¹…kÄ• ra hemajÄ• lasaÃ±channaá¹ƒ kÄ• retvÄ• tassupari pallaá¹…kaá¹ƒ
peá¸·aá¹ƒ Ä• ropetvÄ• setacchattena dhÄ• riyamÄ• nena sabbagandhapupphÄ• dÄ«hi pÅ«
sabbatÄ• á¸·Ä• vacarehi thutisatÄ• ni gÄ• yamÄ• nehi yÄ• va attano rajjasÄ«mÄ• , tÄ• va m
sayameva nesi. tatra ca á¹-hatvÄ• sÄ• mantarÄ• jÅ«naá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi ---
ayaá¹ƒ paá¹‡á¹‡Ä• kÄ• ro pesetabboâ€™â€™ ti \Be II 294/. taá¹ƒ sutvÄ• te te rÄ• jÄ• no p
yÄ• va kaá¹-á¹-havÄ• hanassa rajjasÄ«mÄ• , tÄ• va nayiá¹ƒsu.

kaá¹-á¹-havÄ• hanopi sutvÄ• paá¹-imaggaá¹ƒ Ä• gantvÄ• tatheva pÅ«jento nagaraá¹ƒ pav
ca sannipÄ• tÄ• petvÄ• rÄ• jaá¹…gaá¹‡e paliveá¹-hanadussaá¹ƒ apanetvÄ• peá¸·aá¹ƒ viva
passitvÄ• anupubbena sabbasamugge vivaritvÄ• suvaá¹‡á¹‡apaá¹-á¹-e lekhaá¹ƒ passitvÄ
atidullabhaá¹ƒ mama sahÄ• yo paá¹‡á¹‡Ä• kÄ• raratanaá¹ƒ pesesÄ«â€™â€™ ti attamano
suá¹‡imhÄ• `buddho loke uppannoâ€™ ti, yaá¹ƒnÅ«nÄ• haá¹ƒ gantvÄ• buddhaÃ±ca pass
suá¹‡eyyaâ€™â€™ nti cintetvÄ• amacce Ä• mantesi --- ``buddhadhammasaá¹…gharatanÄ
uppannÄ• ni, kiá¹ƒ kÄ• tabbaá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti \Ne II 270/. te Ä• haá¹ƒsu --- ``i
hotha, mayaá¹ƒ gantvÄ• pavattiá¹ƒ jÄ• nissÄ• mÄ• â€™â€™ ti.

tato soá¸·asasahassaparivÄ• rÄ• soá¸·asa amaccÄ• rÄ• jÄ• naá¹ƒ abhivÄ• detvÄ• ``yadi
dassanaá¹ƒ natthi, yadi na uppanno, Ä• gamissÄ• mÄ• â€™â€™ ti niggatÄ• . raÃ±Ã±o pan
rÄ• jÄ• naá¹ƒ vanditvÄ• ``ahampi gacchÄ• mÄ«â€™â€™ ti Ä• ha. tÄ• ta, tvaá¹ƒ tattha bud
Ä• gantvÄ• mama Ä• rocehÄ«ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• agamÄ• si. t
ekarattivÄ• sena gantvÄ• bÄ• rÄ• á¹‡asiá¹ƒ pattÄ• . asampattesveva ca tesu bhagavÄ• pa
kuhiá¹ƒ buddhoâ€™â€™ ti sakalavihÄ• raá¹ƒ Ä• hiá¹‡á¸• antÄ• sammukhasÄ• vake disvÄ
``buddho parinibbutoâ€™â€™ ti Ä• cikkhiá¹ƒsu. te ``aho dÅ«raddhÄ• naá¹ƒ Ä• gantvÄ• da
labhimhÄ• â€™â€™ ti paridevamÄ• nÄ• ``kiá¹ƒ, bhante, koci bhagavatÄ• dinnaovÄ• do at
Ä• ma, upÄ• sakÄ• atthi, saraá¹‡attaye patiá¹-á¹-hÄ• tabbaá¹ƒ, paÃ±casÄ«lÄ• ni samÄ• dÄ
aá¹-á¹-haá¹…gasamannÄ• gato uposatho upavasitabbo, dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, pabbajita
bhÄ• gineyyaá¹ƒ amaccaá¹ƒ á¹-hapetvÄ• sabbe pabbajiá¹ƒsu. bhÄ• gineyyo paribhogadhÄ
kaá¹-á¹-havÄ• hanaraá¹-á¹-hÄ• bhimukho pakkÄ• mi. paribhogadhÄ• tu nÄ• ma bodhirukkh
pana bhagavato dhammakaraá¹‡aá¹ƒ dhammadharaá¹ƒ vinayadharamekaá¹ƒ theraÃ±ca ga
nagaraá¹ƒ gantvÄ• ``buddho loke uppanno ca parinibbutto cÄ• â€™â€™ ti raÃ±Ã±o Ä• roc
dinnovÄ• daá¹ƒ Ä• cikkhi. rÄ• jÄ• theraá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• vihÄ• n
patiá¹-á¹-hÄ• petvÄ• \Be II 295/ bodhirukkhaá¹ƒ ropetvÄ• saraá¹‡attaye paÃ±casu ca nicca
aá¹-á¹-haá¹…gupetaá¹ƒ uposathaá¹ƒ upavasanto dÄ• nÄ• dÄ«ni dento yÄ• vatÄ• yukaá¹ƒ â
nibbatti. tepi soá¸·asasahassÄ• pabbajitvÄ• puthujjanakÄ• lakiriyaá¹ƒ katvÄ• tasseva raÃ±
sampajjiá¹ƒsu.

te ekaá¹ƒ buddhantaraá¹ƒ devaloke khepetvÄ• amhÄ• kaá¹ƒ bhagavati \Ee II 580/ anuppa

cavitvÄ• Ä• cariyo pasenadiraÃ±Ã±o pitu purohitassa putto jÄ• to nÄ• mena ``bÄ• varÄ«â€
mahÄ• purisalakkhaá¹‡ehi samannÄ• gato tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ«, pituno ca a
aá¹-á¹-hÄ• si. avasesÄ• pi soá¸·asÄ• dhikasoá¸·asasahassÄ• tattheva sÄ• vatthiyÄ• brÄ•
soá¸·asa jeá¹-á¹-hantevÄ• sino bÄ• varissa santike sippaá¹ƒ uggahesuá¹ƒ, itare soá¸·asasa
santiketi evaá¹ƒ te punapi sabbe samÄ• gacchiá¹ƒsu. mahÄ• kosalarÄ• jÄ• pi kÄ• lamakÄ•
abhisiÃ±ciá¹ƒsu. bÄ• varÄ« tassÄ• pi purohito ahosi. rÄ• jÄ• pitarÄ• dinnaÃ±ca aÃ±Ã±aÃ±
bÄ• varissa adÄ• si. so hi daharakÄ• le tasseva santike sippaá¹ƒ uggahesi. tato bÄ• varÄ«
``pabbajissÄ• mahaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``Ä• cariya, tumhesu á¹-hitesu mama pi
pabbajitthÄ• â€™â€™ ti. ``alaá¹ƒ, mahÄ• rÄ• ja, pabbajissÄ• mÄ«â€™â€™ ti. rÄ• jÄ• vÄ•
pÄ• taá¹ƒ mama dassanaá¹-á¹-hÄ• ne rÄ• juyyÄ• ne pabbajathÄ• â€™â€™ ti yÄ• ci. Ä• car
soá¸·asahi sissehi saddhiá¹ƒ tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• rÄ• juyyÄ• ne vasi, rÄ• jÄ•
upaá¹-á¹-hahati. sÄ• yaá¹ƒ pÄ• taÃ±cassa upaá¹-á¹-hÄ• naá¹ƒ gacchati.

athekadivasaá¹ƒ antevÄ• sino Ä• cariyaá¹ƒ Ä• haá¹ƒsu --- ``nagarasamÄ«pe vÄ• so nÄ• m
vijanasampÄ• taá¹ƒ Ä• cariya okÄ• saá¹ƒ gacchÄ• ma, pantasenÄ• sanavÄ• so nÄ• ma bal
Ä• cariyo ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• raÃ±Ã±o Ä• rocesi. rÄ• jÄ• tikkhattuá¹
asakkonto dvesatasahassÄ• ni kahÄ• paá¹‡Ä• ni datvÄ• dve amacce Ä• á¹‡Ä• pesi ``yatth
tattha assamaá¹ƒ katvÄ• dethÄ• â€™â€™ ti. tato Ä• cariyo soá¸·asÄ• dhikasoá¸·asasahas
anuggahamÄ• no uttarajanapadÄ• dakkhiá¹‡ajanapadÄ• bhimukho \Be II 296/ agamÄ• si.
Ä• nando saá¹…gÄ«tikÄ• le pÄ• rÄ• yanavaggassa nidÄ• naá¹ƒ Ä• ropento imÄ• gÄ• thÄ•

tattha __kosalÄ• naá¹ƒ purÄ• _ti kosalaraá¹-á¹-hassa nagarÄ• , sÄ• vatthitoti vuttaá¹ƒ hoti.
akiÃ±canabhÄ• vaá¹ƒ, pariggahÅ«pakaraá¹‡avivekanti vuttaá¹ƒ hoti.

<984> __so assakassa visaye_ \Ee II 581/, __aá¸·akassa samÄ• sane_ti so brÄ• hmaá¹‡o
cÄ• ti dvinnampi rÄ• jÅ«naá¹ƒ samÄ• sanne visaye Ä• sanne raá¹-á¹-he, dvinnampi raá¹-á¹-
adhippÄ• yo. __godhÄ• varÄ« kÅ«le_ti godhÄ• variyÄ• nadiyÄ• kÅ«le. yattha godhÄ• varÄ
tiyojanappamÄ• á¹‡aá¹ƒ antaradÄ«pamakÄ• si sabbaá¹ƒ kapiá¹-á¹-havanasaÃ±channaá¹ƒ,
vasiá¹ƒsu, tasmiá¹ƒ deseti adhippÄ• yo. so kira taá¹ƒ padesaá¹ƒ disvÄ• ``ayaá¹ƒ pubbasam
pabbajitasÄ• ruppaâ€™â€™ nti amaccÄ• naá¹ƒ nivedesi. amaccÄ• bhÅ«miggahaá¹‡atthaá
satasahassaá¹ƒ, aá¸·akaraÃ±Ã±o satasahassaá¹ƒ adaá¹ƒsu. te taÃ±ca padesaá¹ƒ aÃ±Ã±aÃ
sabbampi paÃ±cayojanamattaá¹ƒ padesaá¹ƒ adaá¹ƒsu. tesaá¹ƒ kira rajjasÄ«mantare so pa
assamaá¹ƒ kÄ• retvÄ• sÄ• vatthito ca aÃ±Ã±ampi dhanaá¹ƒ Ä• harÄ• petvÄ• gocaragÄ• m
__uÃ±che_ \Ne II 272/ __na ca phalena cÄ• _ti uÃ±chÄ• cariyÄ• ya ca vanamÅ«laphalena
``tasseva upanissÄ• ya, gÄ• mo ca vipulo ahÅ«â€™â€™ _ti.

<985> tattha __tassÄ• _ti tassa godhÄ• varÄ«kÅ«lassa, tassa vÄ• brÄ• hmaá¹‡assa upay
sÄ• mivacanaá¹ƒ, taá¹ƒ upanissÄ• yÄ• ti attho. __tato jÄ• tena Ä• yena, mahÄ• yaÃ±Ã±am

kasikammÄ• dinÄ• satasahassaá¹ƒ Ä• yo uppajji, taá¹ƒ gahetvÄ• kuá¹-umbikÄ• raÃ±Ã±o
agamaá¹ƒsu ``sÄ• diyatu devo Ä• yaâ€™â€™ nti. so ``nÄ• haá¹ƒ sÄ• diyÄ• mi, Ä• cariyass
Ä• cariyopi taá¹ƒ attano aggahetvÄ• dÄ• nayaÃ±Ã±aá¹ƒ akappayi. evaá¹ƒ so saá¹ƒvacchar
dÄ• namadÄ• si.

<986> __mahÄ• yaÃ±Ã±a_nti \Be II 297/ gÄ• thÄ• yattho --- so evaá¹ƒ saá¹ƒvacchare saá¹
yajanto ekasmiá¹ƒ saá¹ƒvacchare taá¹ƒ __mahÄ• yaÃ±Ã±aá¹ƒ_ yajitvÄ• tato gÄ• mÄ• nikk
assamaá¹ƒ_. paviá¹-á¹-ho \Ee II 582/ ca paá¹‡á¹‡asÄ• laá¹ƒ pavisitvÄ• ``suá¹-á¹-hu dinnaâ
anumajjanto nisÄ«di. evaá¹ƒ __tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi_ taruá¹‡Ä• ya brÄ• hmaá¹‡iy
akÄ• tukÄ• mÄ• ya ``eso, brÄ• hmaá¹‡a, bÄ• varÄ« godhÄ• varÄ«tÄ«re anusaá¹ƒvacchara
gaccha tato paÃ±casatÄ• ni yÄ• citvÄ• dÄ• siá¹ƒ me Ä• nehÄ«â€™â€™ ti pesito __aÃ±Ã±

987-8__._ __ugghaá¹-á¹-apÄ• do_ti maggagamanena ghaá¹-á¹-apÄ• datalo, paá¹‡hikÄ• ya
vÄ• gopphakaá¹ƒ, jaá¹‡á¹‡ukena vÄ• jaá¹‡á¹‡ukaá¹ƒ Ä• hacca ghaá¹-á¹-apÄ• do. __sukha
sukhaÃ±ca kusalaÃ±ca pucchi ``kacci te, brÄ• hmaá¹‡a, sukhaá¹ƒ, kacci kusalaâ€™â€™ n

989-91__._ __anujÄ• nÄ• hÄ«_ti anumaÃ±Ã±Ä• hi saddahÄ• hi. __sattadhÄ• _ti sattavidhe
gomayavanapupphakusatiá¹‡Ä• dÄ«ni Ä• dÄ• ya sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bÄ• varissa assam
bhÅ«miá¹ƒ upalimpitvÄ• pupphÄ• ni vikiritvÄ• tiá¹‡Ä• ni santharitvÄ• vÄ• mapÄ• daá¹ƒ ka
dhovitvÄ• sattapÄ• damattaá¹ƒ gantvÄ• attano pÄ• datale parÄ• masanto evarÅ«paá¹ƒ ku
hoti. __bheravaá¹ƒ so akittayÄ«_ti bhayajanakaá¹ƒ vacanaá¹ƒ akittayi, ``sace me yÄ• camÄ
gÄ• thamabhÄ• sÄ«ti adhippÄ• yo. __dukkhito_ti domanassajÄ• to.

992-4__._ __ussussatÄ«_ti tassa taá¹ƒ vacanaá¹ƒ kadÄ• ci saccaá¹ƒ bhaveyyÄ• ti maÃ±Ã±
__devatÄ• _ti assame adhivatthÄ• devatÄ• eva. __muddhani muddhapÄ• te vÄ• _ti muddh

995-6__._ __bhotÄ« carahi jÄ• nÄ• tÄ«_ti bhotÄ« ce jÄ• nÄ• ti. __muddhÄ• dhipÄ• taÃ±cÄ
__Ã±Ä• á¹‡ametthÄ• _ti Ã±Ä• á¹‡aá¹ƒ me ettha.

<998> __purÄ• _ti ekÅ«natiá¹ƒsavassavayakÄ• le. bÄ• varibrÄ• hmaá¹‡e pana godhÄ• var
aá¹-á¹-hannaá¹ƒ vassÄ• naá¹ƒ accayena buddho loke udapÄ• di. __apacco_ti anuvaá¹ƒso.

<999> __sabbÄ• bhiÃ±Ã±Ä• balappatto_ti \Be II 298/ sabbÄ• bhiÃ±Ã±Ä• ya balappatto, sa
balÄ• ni ca patto. __vimutto_ti Ä• rammaá¹‡aá¹ƒ \Ee II 583/ katvÄ• pavattiyÄ• vimuttacitto

1001-3__._ __sokassÄ• _ti soko assa. __pahÅ«tapaÃ±Ã±o_ti mahÄ• paÃ±Ã±o. __varabhÅ
uttamavipulapaÃ±Ã±o bhÅ«te abhiratavarapaÃ±Ã±o vÄ• . __vidhuro_ti vigatadhuro, appaá¹

1004-9__._ __mantapÄ• rage_ti vedapÄ• rage. __passavho_ti passatha __ajÄ• nata_nti ajÄ
__lakkhaá¹‡Ä• _ti lakkhaá¹‡Ä• ni. __byÄ• kkhÄ• tÄ• _ti kathitÄ• ni, vitthÄ• ritÄ• nÄ«ti vuttaá
samattÄ• ni, paripuá¹‡á¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. __dhammena manusÄ• satÄ«_ti dhammen

<1011> __jÄ• tiá¹ƒ gottaÃ±ca lakkhaá¹‡a_nti ``kÄ«va ciraá¹ƒ jÄ• toâ€™â€™ ti mama jÄ• ti
lakkhaá¹‡aÃ±ca. __mante sisse_ti mayÄ• paricitavede ca mama sisse ca. __manasÄ• yeva
paÃ±he citteneva pucchatha.

1013-8__._ __tissametteyyo_ti ekoyeva esa nÄ• magottavasena vutto. __dubhayo_ti ubho.
visuá¹ƒ visuá¹ƒ gaá¹‡avanto. __pubbavÄ• sanavÄ• sitÄ• _ti pubbe kassapassa bhagavato s
gatapaccÄ• gatavattapuÃ±Ã±avÄ• sanÄ• ya vÄ• sitacittÄ• . __puramÄ• hissati_nti mÄ• hiss
nagaranti vuttaá¹ƒ hoti. taÃ±ca nagaraá¹ƒ paviá¹-á¹-hÄ• ti adhippÄ• yo, evaá¹ƒ sabbattha. _
godhapurassa nÄ• maá¹ƒ. __vanasavhaya_nti pavananagaraá¹ƒ vuccati, ``vanasÄ• vatthiâ€
vanasÄ• vatthito kosambiá¹ƒ, kosambito ca sÄ• ketaá¹ƒ anuppattÄ• naá¹ƒ kira tesaá¹ƒ soá¸
chayojanamattÄ• parisÄ• ahosi.

<1019> atha \Ne II 274/ bhagavÄ• ``bÄ• varissa jaá¹-ilÄ• mahÄ• janaá¹ƒ saá¹ƒvaá¸• á¸• h
tÄ• va nesaá¹ƒ indriyÄ• ni paripÄ• kaá¹ƒ gacchanti, nÄ• pi ayaá¹ƒ deso sappÄ• yo, magadh
pÄ• sÄ• á¹‡akacetiyaá¹ƒ sappÄ• yaá¹ƒ. tatra \Be II 299/ hi mayi dhammaá¹ƒ desente mahÄ
bhavissati, sabbanagarÄ• ni ca pavisitvÄ• Ä• gacchantÄ• bahutarena janena Ä• gamissan
bhikkhusaá¹…ghaparivuto sÄ• vatthito rÄ• jagahÄ• bhimukho \Ee II 584/ agamÄ• si. tepi jaá
Ä• gantvÄ• vihÄ• raá¹ƒ pavisitvÄ• ``ko buddho, kuhiá¹ƒ buddhoâ€™â€™ ti vicinantÄ• gan
bhagavato padanikkhepaá¹ƒ disvÄ• ``rattassa hi ukkuá¹-ikaá¹ƒ padaá¹ƒ bhave ... pe ... viva
idamÄ«disaá¹ƒ padaâ€™â€™ nti (Mp I 1.260-261; Dhp-a I 20 sÄ• mÄ• vatÄ«vatthu; Vism I
buddhoâ€™â€™ ti niá¹-á¹-haá¹ƒ gatÄ• . bhagavÄ• pi anupubbena setabyakapilavatthuÄ• dA
mahÄ• janaá¹ƒ saá¹ƒvaá¸• á¸• hento pÄ• sÄ• á¹‡akacetiyaá¹ƒ gato. jaá¹-ilÄ• pi tÄ• vadeva
sabbÄ• ni tÄ• ni nagarÄ• ni pavisitvÄ• pÄ• sÄ• á¹‡akacetiyameva agamaá¹ƒsu. tena vuttaá
sÄ• ketaá¹ƒ, sÄ• vatthiÃ±ca puruttamaá¹ƒ. setabyaá¹ƒ kapilavatthuâ€™â€™ _ntiÄ• di.

<1020> tattha __mÄ• gadhaá¹ƒ pura_nti magadhapuraá¹ƒ rÄ• jagahanti adhippÄ• yo. __pÄ
mahato pÄ• sÄ• á¹‡assa upari pubbe devaá¹-á¹-hÄ• naá¹ƒ ahosi. uppanne pana bhagavati
purimavohÄ• rena ``pÄ• sÄ• á¹‡akaá¹ƒ cetiyaâ€™â€™ nti vuccati.

<1021> __tasitovudaka_nti te hi jaá¹-ilÄ• vegasÄ• bhagavantaá¹ƒ anubandhamÄ• nÄ• sÄ
pÄ• to gatamaggaÃ±ca sÄ• yaá¹ƒ gacchantÄ• ``ettha bhagavÄ• â€™â€™ ti sutvÄ• ativiya
cetiyaá¹ƒ abhiruhiá¹ƒsu. tena vuttaá¹ƒ __ ``turitÄ• pabbatamÄ• ruhuâ€™â€™ _nti.

<1024> __ekamantaá¹ƒ á¹-hito haá¹-á¹-ho_ti tasmiá¹ƒ pÄ• sÄ• á¹‡ake cetiye sakkena mÄ•

nisinnaá¹ƒ bhagavantaá¹ƒ disvÄ• ``kacci isayo khamanÄ«yaâ€™â€™ ntiÄ• dinÄ• nayena
kate ``khamanÄ«yaá¹ƒ bho gotamÄ• â€™â€™ tiÄ• dÄ«hi sayampi paá¹-isanthÄ• raá¹ƒ katv
ekamantaá¹ƒ á¹-hito haá¹-á¹-hacitto hutvÄ• manopaÃ±he pucchi.

<1025> tattha __Ä• dissÄ• _ti ``kativassoâ€™â€™ ti evaá¹ƒ uddissa. __jammana_nti ``aml
jÄ• tiá¹ƒ brÅ«hÄ«â€™â€™ ti pucchati. __pÄ• rami_nti niá¹-á¹-hÄ• gamanaá¹ƒ.

1026-7__._ __vÄ«saá¹ƒ_ \Ne II 275/ __vassasata_nti vÄ«sativassÄ• dhikaá¹ƒ vassasataá¹ƒ
mahÄ• purisalakkhaá¹‡e. etasmiá¹ƒ ito paresu ca itihÄ• sÄ• dÄ«su anavayoti \Be II 300/ ad
\Ee II 585/ Ä• netvÄ• tesu pÄ• ramiá¹ƒ gatoti yojetabbaá¹ƒ. __paÃ±casatÄ• ni vÄ• cetÄ«_ti
pakatialasadummedhamÄ• á¹‡avakÄ• naá¹ƒ paÃ±casatÄ• ni sayaá¹ƒ mante vÄ• ceti. __sa
tevijjake pÄ• vacaneti vuttaá¹ƒ hoti.

<1028> __lakkhaá¹‡Ä• naá¹ƒ pavicaya_nti lakkhaá¹‡Ä• naá¹ƒ vitthÄ• raá¹ƒ, ``katamÄ• ni t
lakkhaá¹‡Ä• nÄ«â€™â€™ ti pucchati.

1030-31__._ __pucchaÃ±hÄ«_ti pucchamÄ• naá¹ƒ __kametaá¹ƒ paá¹-ibhÄ• satÄ«_ti devÄ•
paÃ±havacanaá¹ƒ paá¹-ibhÄ• satÄ«ti.

1032-33__._ evaá¹ƒ brÄ• hmaá¹‡o paÃ±cannaá¹ƒ paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡aá¹ƒ sutv
``muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±cÄ• â€™â€™ _ti Ä• ha. athassa bhagavÄ• te byÄ• kar
_ti gÄ• thamÄ• ha. tattha yasmÄ• catÅ«su saccesu aÃ±Ã±Ä• á¹‡abhÅ«tÄ• avijjÄ• saá¹ƒs
``avijjÄ• muddhÄ• â€™â€™ ti Ä• ha. yasmÄ• ca arahattamaggavijjÄ• attanÄ• sahajÄ• te
saddhÄ• satisamÄ• dhikattukamyatÄ• chandavÄ«riyehi samannÄ• gatÄ• indriyÄ• naá¹ƒ ek
taá¹ƒ muddhaá¹ƒ adhipÄ• teti, tasmÄ• __ ``dhijjÄ• muddhÄ• dhipÄ• tinÄ«â€™â€™ _tiÄ• d

1034-8__._ __tato vedena mahatÄ• _ti atha imaá¹ƒ paÃ±haveyyÄ• karaá¹‡aá¹ƒ sutvÄ• upp
santhambhitvÄ• alÄ«nabhÄ• vaá¹ƒ, kÄ• yacittÄ• naá¹ƒ udaggaá¹ƒ patvÄ• ti attho. patitvÄ•
imaá¹ƒ gÄ• thamÄ• ha. atha naá¹ƒ anukampamÄ• no bhagavÄ• __ ``sukhitoâ€™â€™ _ti g
``bÄ• varissa cÄ• â€™â€™ _ti sabbaÃ±Ã±upavÄ• raá¹‡aá¹ƒ pavÄ• resi. tattha __sabbesa_
soá¸·asasahassÄ• naá¹ƒ. __tattha pucchi tathÄ• gata_nti tattha pÄ• sÄ• á¹‡ake cetiye, tatth
vÄ• pavÄ• ritesu ajito paá¹-hamaá¹ƒ paÃ±haá¹ƒ pucchÄ«ti. sesaá¹ƒ sabbagÄ• thÄ• su pÄ•

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya vatthugÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. ajitasuttavaá¹‡á¹‡anÄ•

<1039> tasmiá¹ƒ \Ne II 276/ \Be II 301/ \Ee II 586/ pana paÃ±he __nivuto_ti paá¹-icchÄ• dit
__kissÄ• bhilepanaá¹ƒ brÅ«sÄ«_ti kiá¹ƒ assa lokassa abhilepanaá¹ƒ vadesi.

<1040> __vevicchÄ• pamÄ• dÄ• nappakÄ• satÄ«_ti macchariyahetu ca pamÄ• dahetu ca
hissa dÄ• nÄ• diguá¹‡ehi pakÄ• situá¹ƒ na deti, pamÄ• do sÄ«lÄ• dÄ«hi. __jappÄ• bhilepan
makkaá¹-alepo viya makkaá¹-assa abhilepanaá¹ƒ. __dukkha_nti jÄ• tiÄ• dikaá¹ƒ dukkhaá¹ƒ

<1041> __savanti sabbadhi sotÄ• _ti sabbesu rÅ«pÄ• diÄ• yatanesu taá¹‡hÄ• dikÄ• sotÄ•
nivÄ• raá¹‡a_nti tesaá¹ƒ kiá¹ƒ Ä• varaá¹‡aá¹ƒ kÄ• rakkhÄ• ti? __saá¹ƒvaraá¹ƒ brÅ«hÄ«_ti
nivÄ• raá¹‡asaá¹…khÄ• taá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi. etena sÄ• vasesappahÄ• naá¹ƒ puccha
kena dhammena ete sotÄ• pidhiyyanti pacchijjanti. etena anavasesappahÄ• naá¹ƒ pucchat

<1042> __sati tesaá¹ƒ nivÄ• raá¹‡a_nti vipassanÄ• yuttÄ• . kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ
tesaá¹ƒ sotÄ• naá¹ƒ nivÄ• raá¹‡aá¹ƒ. __sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mÄ«_ti tamevÄ• haá
saá¹ƒvaraá¹ƒ brÅ«mÄ«ti adhippÄ• yo. __paÃ±Ã±Ä• yete pidhiyyare_ti rÅ«pÄ• dÄ«su pana
aniccatÄ• dipaá¹-ivedhasÄ• dhikÄ• ya maggapaÃ±Ã±Ä• ya ete sotÄ• sabbaso pidhiyyantÄ•

<1043> __paÃ±Ã±Ä• cevÄ• _ti paÃ±hagÄ• thÄ• ya, yÄ• cÄ• yaá¹ƒ tayÄ• vuttÄ• paÃ±Ã±
tadavasesaá¹ƒ __nÄ• marÅ«paá¹ƒ, etaá¹ƒ_ sabbampi __kattha_ nirujjhati, __etaá¹ƒ me_ pa
brÅ«hÄ«_ti evaá¹ƒ saá¹…khepattho veditabbo.

<1044> vissajjanagÄ• thÄ• ya panassa yasmÄ• paÃ±Ã±Ä• satiyo nÄ• meneva saá¹…gaha
na vuttÄ• . ayamettha saá¹…khepattho --- __yaá¹ƒ maá¹ƒ_ tvaá¹ƒ, __ajita, etaá¹ƒ paÃ±haá¹
``katthetaá¹ƒ uparujjhatÄ«â€™â€™ ti, taá¹ƒ te __yattha nÄ• maÃ±ca rÅ«paÃ±ca asesaá¹ƒ
II 587/ vadanto __vadÄ• mi_ \Ne II 277/, tassa, tassa hi __viÃ±Ã±Ä• á¹‡assa nirodhena_ sa
acarimaá¹ƒ __etthetaá¹ƒ uparujjhati_. ettheva viÃ±Ã±Ä• á¹‡anirodhe nirujjhati etaá¹ƒ, viÃ±Ã
tassa nirodho hoti. taá¹ƒ nÄ• tivattatÄ«ti vuttaá¹ƒ hoti.

<1045> ettÄ• vatÄ• \Be II 302/ ca ``dukkhamassa mahabbhayaâ€™â€™ nti iminÄ• pakÄ•
``yÄ• ni sotÄ• nÄ«â€™â€™ ti iminÄ• samudayasaccaá¹ƒ paÃ±Ã±Ä• yete pidhiyyareti iminÄ
uparujjhatÄ«â€™â€™ ti iminÄ• nirodhasaccanti evaá¹ƒ cattÄ• ri saccÄ• ni sutvÄ• pi ariyab
sekhÄ• sekhapaá¹-ipadaá¹ƒ pucchanto __ ``ye ca saá¹…khÄ• tadhammÄ• seâ€™â€™ _ti g
__saá¹…khÄ• tadhammÄ• _ti aniccÄ• divasena parivÄ«maá¹ƒsitadhammÄ• , arahataá¹ƒ et
sÄ«lÄ• dÄ«ni sikkhamÄ• nÄ• avasesÄ• ariyapuggalÄ• . __puthÅ«_ti bahÅ« sattajanÄ• . __
puá¹-á¹-ho pabrÅ«hÄ«_ti tesaá¹ƒ me sekhÄ• sekhÄ• naá¹ƒ nipako paá¹‡á¸• ito tvaá¹ƒ puá¹-
brÅ«hÄ«ti.

<1046> athassa bhagavÄ• yasmÄ• sekhena kÄ• macchandanÄ«varaá¹‡aá¹ƒ Ä• diá¹ƒ kat
eva, tasmÄ• __ ``kÄ• mesÅ«â€™â€™ _ti upaá¸• á¸• hagÄ• thÄ• ya sekhapaá¹-ipadaá¹ƒ da
``kÄ• mesuâ€™â€™ _ kilesakÄ• mena __nÄ• bhigijjheyya_ kÄ• yaduccaritÄ• dayo ca mana
pajahanto __manasÄ• nÄ• vilo siyÄ• _ti. yasmÄ• pana asekho aniccÄ• divasena sabbasaá
paritulitattÄ• kusalo sabbadhammesu kÄ• yÄ• nupassanÄ• satiÄ• dÄ«hi ca sato sakkÄ• ya
bhinnattÄ• bhikkhubhÄ• vaá¹ƒ patto ca hutvÄ• sabbiriyÄ• pathesu __paribbajati, _ tasmÄ•
upaá¸• á¸• hagÄ• thÄ• ya asekhapaá¹-ipadaá¹ƒ dasseti. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva

evaá¹ƒ bhagavÄ• arahattanikÅ«á¹-ena desanaá¹ƒ niá¹-á¹-hÄ• pesi, desanÄ• pariyosÄ• ne
patiá¹-á¹-hÄ• si saddhiá¹ƒ antevÄ• sisahassena, aÃ±Ã±esaÃ±ca anekasahassÄ• naá¹ƒ dha
arahattappattiyÄ• ca Ä• yasmato ajitassa \Ee II 588/ antevÄ• sisahassassa ca ajinajaá¹-Ä•
antaradhÄ• yiá¹ƒsu. sabbeva iddhimayapattacÄ«varadharÄ• , dvaá¹…gulakesÄ• ehibhikkh
namassamÄ• nÄ• paÃ±jalikÄ• nisÄ«diá¹ƒsÅ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya ajitasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. tissametteyyasuttavaá¹‡á¹‡anÄ•

<1047> __kodha_ \Ne II 278/ \Be II 303/ __santussito_ti tissametteyyasuttaá¹ƒ. kÄ• uppatt
pucchÄ• vasikÄ• eva uppatti. te hi brÄ• hmaá¹‡Ä• ``katÄ• vakÄ• sÄ• pucchavhoâ€™â€™
attano attano saá¹ƒsayaá¹ƒ pucchiá¹ƒsu. puá¹-á¹-ho puá¹-á¹-ho ca tesaá¹ƒ bhagavÄ• byÄ•
pucchÄ• vasikÄ• nevetÄ• ni suttÄ• nÄ«ti veditabbÄ• ni.

niá¹-á¹-hite pana ajitapaÃ±he ``kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ
Nidd II piá¹…giyamÄ• á¹‡avapucchÄ• 144) evaá¹ƒ mogharÄ• jÄ• pucchituá¹ƒ Ä• rabhi. taá
paripÄ• kaá¹ƒ gatÄ• nÄ«â€™â€™ ti Ã±atvÄ• bhagavÄ• ``tiá¹-á¹-ha tvaá¹ƒ, mogharÄ• ja, a
paá¹-ikkhipi. tato tissametteyyo attano saá¹ƒsayaá¹ƒ pucchanto __ ``kodhÄ• â€™â€™ _ti gA
__kodha santussito_ti ko idha tuá¹-á¹-ho. __iÃ±jitÄ• _ti taá¹‡hÄ• diá¹-á¹-hivipphanditÄ• ni.
__ubhantamabhiÃ±Ã±Ä• yÄ• _ti ubho ante abhijÄ• nitvÄ• . __mantÄ• na lippatÄ«_ti paÃ±Ã

1048-9__._ tassetamatthaá¹ƒ byÄ• karonto bhagavÄ• __ ``kÄ• mesÅ«â€™â€™ _ti gÄ• thÄ
brahmacariyavÄ• _ti kÄ• manimittaá¹ƒ brahmacariyavÄ• , kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ•
samannÄ• gatoti vuttaá¹ƒ hoti. ettÄ• vatÄ• santusitaá¹ƒ dasseti, ``vÄ«tataá¹‡hoâ€™â€™ tiA
II 589/. tattha __saá¹…khÄ• ya nibbuto_ti aniccÄ• divasena dhamme vÄ«maá¹ƒsitvÄ• rÄ• g
sesaá¹ƒ tattha tattha vuttanayattÄ• pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne a
patiá¹-á¹-hÄ• si saddhiá¹ƒ antevÄ• sisahassena, aÃ±Ã±esaÃ±ca anekasahassÄ• naá¹ƒ dha
sesaá¹ƒ pubbasadisamevÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya tissametteyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. puá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ•

<1050> __aneja_nti \Ne II 279/ \Be II 304/ puá¹‡á¹‡akasuttaá¹ƒ. imampi purimanayeneva m
paá¹-ikkhipitvÄ• vuttaá¹ƒ. tattha __mÅ«ladassÄ• vi_nti akusalamÅ«lÄ• didassÄ• viá¹ƒ. __is
jaá¹-ilÄ• . __yaÃ±Ã±a_nti deyyadhammaá¹ƒ. __akappayiá¹ƒsÅ«_ti pariyesanti.

<1051> __Ä• sÄ«samÄ• nÄ• _ti rÅ«pÄ• dÄ«ni patthayamÄ• nÄ• . __itthatta_nti itthabhÄ• v
manussÄ• dibhÄ• vaá¹ƒ icchantÄ• ti vuttaá¹ƒ hoti. __jaraá¹ƒ sitÄ• _ti jaraá¹ƒ nissitÄ• . jarÄ•
sabbavaá¹-á¹-adukkhaá¹ƒ vuttaá¹ƒ. tena vaá¹-á¹-adukkhanissitÄ• tato aparimuccamÄ• nÄ•
dÄ«peti.

<1052> __kaccissu te bhagavÄ• yaÃ±Ã±apathe appamattÄ• , atÄ• ruá¹ƒ jÄ• tiÃ±ca jaraÃ±
yaÃ±Ã±oyeva yaÃ±Ã±apatho. idaá¹ƒ vuttaá¹ƒ hoti --- kacci te yaÃ±Ã±e appamattÄ• hutvÄ•
vaá¹-á¹-adukkhamatariá¹ƒsÅ«ti.

<1053> __Ä• sÄ«santÄ«_ti rÅ«papaá¹-ilÄ• bhÄ• dayo patthenti. __thomayantÄ«_ti ``suyiá¹
ntiÄ• dinÄ• nayena yaÃ±Ã±Ä• dÄ«ni pasaá¹ƒsanti. __abhijappantÄ«_ti rÅ«pÄ• dipaá¹-ilÄ• l
__juhantÄ«_ti denti. __kÄ• mÄ• bhijappanti paá¹-icca lÄ• bha_nti rÅ«pÄ• dipaá¹-ilÄ• bhaá¹ƒ
kÄ• me eva abhijappanti, ``aho vata amhÄ• kaá¹ƒ siyuâ€™â€™ nti vadanti, taá¹‡haÃ±ca ta
vuttaá¹ƒ \Ee II 590/ hoti. __yÄ• jayogÄ• _ti yÄ• gÄ• dhimuttÄ• . __bhavarÄ• garattÄ• _ti eva
bhavarÄ• geneva rattÄ• , bhavarÄ• garattÄ• vÄ• hutvÄ• etÄ• ni Ä• sÄ«sanÄ• dÄ«ni karon
jÄ• tiÄ• divaá¹-á¹-adukkhaá¹ƒ na uttariá¹ƒsÅ«ti.

1054-5__._ __athakocarahÄ«_ti atha idÄ• ni ko aÃ±Ã±o atÄ• rÄ«ti. __saá¹…khÄ• yÄ• _ti Ã
__paroparÄ• nÄ«_ti parÄ• ni ca orÄ• ni ca, parattabhÄ• vasakattabhÄ• vÄ• dÄ«ni parÄ• ni
hoti. __vidhÅ«mo_ti kÄ• yaduccaritÄ• didhÅ«mavirahito. __anÄ«gho_ti rÄ• gÄ• diÄ«ghavira
so_ti so evarÅ«po arahÄ• jÄ• tijaraá¹ƒ atÄ• ri. sesamettha pÄ• kaá¹-ameva.

evaá¹ƒ \Be II 305/ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pari
brÄ• hmaá¹‡o arahatte patiá¹-á¹-hÄ• si saddhiá¹ƒ antevÄ• sisahassena, aÃ±Ã±esaÃ±ca an

dhammacakkhuá¹ƒ udapÄ• di. sesaá¹ƒ vuttasadisamevÄ• ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya puá¹‡á¹‡akasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mettagÅ«suttavaá¹‡á¹‡anÄ•

<1056> __pucchÄ• mi_ \Ne II 281/ __ta_nti mettagusuttaá¹ƒ. tattha __maÃ±Ã±Ä• mi taá¹ƒ ``ayaá¹ƒ vedagÅ«â€™â€™ ti ca ``bhÄ• vitattoâ€™â€™ ti ca evaá¹ƒ taá¹ƒ maÃ±Ã±Ä• mi.

<1057> __apucchasÄ«_ti ettha __a_-iti padapÅ«raá¹‡amatte nipÄ• to, pucchasicceva attho pajÄ• na_nti yathÄ• pajÄ• nanto Ä• cikkhati, evaá¹ƒ Ä• cikkhissÄ• mi. __upadhinidÄ• nÄ• taá¹‡hÄ• diupadhinidÄ• nÄ• jÄ• tiÄ• didukkhavisesÄ• pabhavanti.

<1058> evaá¹ƒ upadhinidÄ• nato pabhavantesu dukkhesu --- __yo ve avidvÄ• _ti gÄ• thÄ• saá¹…khÄ• re aniccÄ• divasena jÄ• nanto. __dukkhassa_ __jÄ• tippabhavÄ• nupassÄ«_ti v jÄ• tikÄ• raá¹‡aá¹ƒ ``upadhÄ«â€™â€™ ti anupassanto.

<1059> __sokapariddavaÃ±cÄ• _ti sokaÃ±ca parideva Ã±ca. __tathÄ• hi te vidito esa dhar sattÄ• jÄ• nanti, tathÄ• tathÄ• paÃ±Ã±Ä• panavasena vidito esa dhammoti.

1060-61__._ __kittayissÄ• mi te dhamma_nti \Ee II 591/ nibbÄ• nadhammaá¹ƒ nibbÄ• nagÄ te desayissÄ• mi. __diá¹-á¹-he dhamme_ti diá¹-á¹-he dukkhÄ• didhamme, imasmiá¹ƒyeva v __anÄ«tiha_nti attapaccakkhaá¹ƒ. __yaá¹ƒ viditvÄ• _ti yaá¹ƒ dhammaá¹ƒ ``sabbe saá¹…kh tiÄ• dinÄ• nayena sammasanto viditvÄ• . __taÃ±cÄ• haá¹ƒ abhinandÄ• mÄ«_ti taá¹ƒ vuttap vacanaá¹ƒ ahaá¹ƒ patthayÄ• mi. __dhammamuttama_nti taÃ±ca dhammamuttamaá¹ƒ abhin

<1062> __uddhaá¹ƒ_ \Be II 306/ __adho tiriyaÃ±cÄ• pi majjhe_ti ettha __uddha_nti anÄ• g __adho_ti atÄ«taddhÄ• , __tiriyaÃ±cÄ• pi majjhe_ti paccuppannaddhÄ• . __etesu nandiÃ±c viÃ±Ã±Ä• á¹‡a_nti etesu uddhÄ• dÄ«su taá¹‡haÃ±ca diá¹-á¹-hinivesanaÃ±ca abhisaá¹…kh panudehi, panuditvÄ• ca __bhave na tiá¹-á¹-he, _ evaá¹ƒ sante duvidhepi bhave na tiá¹-á¹- panujjasaddassa panudehÄ«ti imasmiá¹ƒ atthavikappe sambandho, panuditvÄ• ti etasmiá¹ƒ na tiá¹-á¹-heti \Ne II 282/ ayameva sambandho. etÄ• ni nandinivesanaviÃ±Ã±Ä• á¹‡Ä• ni pa na tiá¹-á¹-heyyÄ• ti vuttaá¹ƒ hoti.

1063-4__._ etÄ• ni vinodetvÄ• bhave atiá¹-á¹-hanto eso --- __evaá¹ƒvihÄ• rÄ«_ti gÄ• thÄ• imasmiá¹ƒyeva sÄ• sane, imasmiá¹ƒyeva vÄ• attabhÄ• ve. __sukittitaá¹ƒ gotamanÅ«padhÄ

__anupadhika_nti nibbÄ• naá¹ƒ. taá¹ƒ sandhÄ• ya bhagavantaá¹ƒ Ä• lapanto Ä• ha --- ``sul
gotamanÅ«padhÄ«kaâ€™â€™ nti.

<1065> na kevalaá¹ƒ dukkhameva pahÄ• si --- __te cÄ• pÄ«_ti gÄ• thÄ• . tattha __aá¹-á¹-h
sadÄ• vÄ• . __taá¹ƒ taá¹ƒ namassÄ• mÄ«_ti tasmÄ• taá¹ƒ namassÄ• mi. __sameccÄ• _ti
bhagavantaá¹ƒ Ä• lapanto Ä• ha.

<1066> idÄ• ni taá¹ƒ bhagavÄ• ``addhÄ• hi bhagavÄ• pahÄ• si \Ee II 592/ dukkhaâ€™â€
brÄ• hmaá¹‡ena viditopi attÄ• naá¹ƒ anupanetvÄ• va pahÄ«nadukkhena puggalena ovadan
brÄ• hmaá¹‡aâ€™â€™ _nti gÄ• thamÄ• ha. tassattho --- __yaá¹ƒ_ tvaá¹ƒ abhijÄ• nanto ``a
__brÄ• hmaá¹‡o, _ vedehi gatattÄ• __vedagÅ«, _ kiÃ±canÄ• bhÄ• vena __akiÃ±cano, _ kÄ
asattattÄ• __kÄ• mabhave asattoâ€™â€™ _ti jaÃ±Ã±Ä• jÄ• neyyÄ• si. __addhÄ• hi so im
ca pÄ• raá¹ƒ akhilo akaá¹…kho_.

<1067> kiÃ±ca bhiyyo --- __vidvÄ• ca yo_ti gÄ• thÄ• . tattha __idhÄ• _ti imasmiá¹ƒ sÄ• sa
__visajjÄ• _ti vossajjitvÄ• . sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ \Be II 307/ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pari
eva dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya mettagÅ«suttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dhotakasuttavaá¹‡á¹‡anÄ•

1068-9__._ __pucchÄ• mi_ \Ne II 283/ __ta_nti dhotakasuttaá¹ƒ. tattha __vÄ• cÄ• bhikaá¹…
abhikaá¹…khÄ• mi. __sikkhe nibbÄ• namattano_ti attano rÄ• gÄ• dÄ«naá¹ƒ nibbÄ• natthÄ•
__ito_ti mama mukhato.

<1070> evaá¹ƒ vutte attamano dhotako bhagavantaá¹ƒ abhitthavamÄ• no kathaá¹ƒkathÄ• p
``passÄ• mahaâ€™â€™ _nti gÄ• thamÄ• ha. tattha __passÄ• mahaá¹ƒ devamanussaloke_
devamanussaloke. __taá¹ƒ taá¹ƒ namassÄ• mÄ«_ti taá¹ƒ evarÅ«paá¹ƒ namassÄ• mi. __pa

<1071> athassa bhagavÄ• attÄ• dhÄ«nameva kathaá¹ƒkathÄ• pamokkhaá¹ƒ oghataraá¹‡a
``nÄ• haâ€™â€™ _nti gÄ• thamÄ• ha. tattha __nÄ• haá¹ƒ sahissÄ• mÄ«_ti ahaá¹ƒ na sahis
vÄ• yamissÄ• mÄ«ti vuttaá¹ƒ hoti. __pamocanÄ• yÄ• _ti pamÄ• cetuá¹ƒ. __kathaá¹ƒkathi_n
__taresÄ«_ti tareyyÄ• si.

1072-5__._ evaá¹ƒ vutte attamanataro dhotako bhagavantaá¹ƒ abhitthavamÄ• no anusÄ• sa
``anusÄ• sa brahmeâ€™â€™ _ti gÄ• thamÄ• ha. tattha __brahmÄ• _ti seá¹-á¹-havacaname
Ä• mantayamÄ• no Ä• ha --- ``anusÄ• sa brahmeâ€™â€™ ti \Ee II 593/. __vivekadhamma_
sabbasaá¹…khÄ• ravivekanibbÄ• nadhammaá¹ƒ. __abyÄ• pajjamÄ• no_ti nÄ• nappakÄ• ra
santo_ti idheva samÄ• no. __asito_ti anissito. ito parÄ• dve gÄ• thÄ• mettagusutte vuttana
tattha dhammaá¹ƒ, idha santinti ayaá¹ƒ viseso. tatiyagÄ• thÄ• yapi \Be II 308/ pubbaá¸• á¸•
vutanayameva aparaá¸• á¸• he __saá¹…go_ti sajjanaá¹-á¹-hÄ• naá¹ƒ, lagganti vuttaá¹ƒ h
pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya dhotakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. upasÄ«vasuttavaá¹‡á¹‡anÄ•

<1076> __eko_ \Ne II 284/ __aha_nti upasÄ«vasuttaá¹ƒ. tattha __mahantamogha_nti maha
__anissito_ti puggalaá¹ƒ vÄ• dhammaá¹ƒ vÄ• anissito. __no visahÄ• mÄ«_ti na sakkomi. _
nissayaá¹ƒ. __yaá¹ƒ nissito_ti yaá¹ƒ puggalaá¹ƒ vÄ• dhammaá¹ƒ vÄ• nissito.

<1077> idÄ• ni yasmÄ• so brÄ• hmaá¹‡o Ä• kiÃ±caÃ±Ã±Ä• yatanalÄ• bhÄ« taÃ±ca santa
tenassa bhagavÄ• taÃ±ca nissayaá¹ƒ uttari ca niyyÄ• napathaá¹ƒ dassento __ ``Ä• kiÃ±ca
gÄ• thamÄ• ha. tattha __pekkhamÄ• no_ti taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ sa
vuá¹-á¹-hahitvÄ• ca aniccÄ• divasena passamÄ• no. __natthÄ«ti nissÄ• yÄ• _ti taá¹ƒ ``natt
pavattasamÄ• pattiá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• . __tarassu ogha_nti tato pabhuti pavattÄ•
yathÄ• nurÅ«paá¹ƒ catubbidhampi oghaá¹ƒ tarassu. __kathÄ• hÄ«_ti kathaá¹ƒkathÄ• hi. __
nattamahÄ• bhipassÄ• _ti rattindivaá¹ƒ nibbÄ• naá¹ƒ vibhÅ«taá¹ƒ katvÄ• passa. etenassa
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ katheti.

1078-9__._ idÄ• ni ``kÄ• me pahÄ• yÄ• â€™â€™ ti sutvÄ• vikkhambhanavasena attanÄ•
``sabbesÅ«â€™â€™ _ti gÄ• thamÄ• ha. tattha __hitvÄ• maÃ±Ã±a_nti aÃ±Ã±aá¹ƒ tato heá
samÄ• pattiá¹ƒ \Ee II 594/ hitvÄ• . __saÃ±Ã±Ä• vimokkhe parame_ti sattasu saÃ±Ã±Ä• vim
Ä• kiÃ±caÃ±Ã±Ä• yatane. __tiá¹-á¹-he nu_ \Be II 309/ __so tattha anÄ• nuyÄ• yÄ«_ti so pug
Ä• kiÃ±caÃ±Ã±Ä• yatanabrahmaloke avigacchamÄ• no tiá¹-á¹-heyya nÅ«ti pucchati. athass
saá¹-á¹-hikappasahassamattaá¹ƒyeva á¹-hÄ• naá¹ƒ anujÄ• nanto tatiyagÄ• thamÄ• ha.

<1080> evaá¹ƒ tassa tattha á¹-hÄ• naá¹ƒ sutvÄ• idÄ• nissa sassatucchedabhÄ• vaá¹ƒ puc
ceâ€™â€™ _ti gÄ• thamÄ• ha. tattha __pÅ«gampi vassÄ• na_nti anekasaá¹…khyampi vas
``pÅ«gampi vassÄ• nÄ«â€™â€™ tipi pÄ• á¹-ho, tattha vibhattibyattayena sÄ• mivacanassa
kattabbaá¹ƒ, pÅ«ganti vÄ• etassa bahÅ«nÄ«ti attho vattabbo. ``pÅ«gÄ• nÄ«â€™â€™ ti vÄ
purimapÄ• á¹-hoyeva sabbasundaro. __tattheva so sÄ«ti siyÄ• vimutto_ti so puggalo tatthe
nÄ• nÄ• dukkhehi \Ne II 285/ vimutto sÄ«tibhÄ• vappatto bhaveyya, nibbÄ• nappatto sassat
adhippÄ• yo. __cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassÄ• _ti udÄ• hu tathÄ• vidhassa vi
parinibbÄ• yeyyÄ• ti ucchedaá¹ƒ pucchati, paá¹-isandhiggahaá¹‡atthaá¹ƒ vÄ• pi bhaveyyÄ•
pucchati.

<1081> athassa bhagavÄ• ucchedasassataá¹ƒ anupagamma tattha uppannassa ariyasÄ•
parinibbÄ• naá¹ƒ dassento __ ``accÄ« yathÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __atthaá
gacchati. __na upeti saá¹…kha_nti ``asukaá¹ƒ nÄ• ma disaá¹ƒ gatoâ€™â€™ ti vohÄ• raá¹ƒ
munÄ« nÄ• makÄ• yÄ• vimutto_ti evaá¹ƒ tattha uppanno sekkhamuni pakatiyÄ• pubbeva
catutthamaggaá¹ƒ nibbattetvÄ• dhammakÄ• yassa pariÃ±Ã±Ä• tattÄ• puna nÄ• makÄ• yÄ
khÄ«á¹‡Ä• savo hutvÄ• anupÄ• dÄ• parinibbÄ• nasaá¹…khÄ• taá¹ƒ atthaá¹ƒ paleti, na upe
brÄ• hmaá¹‡o vÄ• â€™â€™ ti evamÄ• dikaá¹ƒ.

<1082> idÄ• ni \Ee II 595/ ``atthaá¹ƒ paletÄ«â€™â€™ ti sutvÄ• tassa yoniso atthaá¹ƒ asal
``atthaá¹…gato soâ€™â€™ _ti gÄ• thamÄ• ha. tassattho --- so atthaá¹…gato udÄ• hu natth
sassatabhÄ• vena __arogo_ avipariá¹‡Ä• madhammo soti evaá¹ƒ taá¹ƒ me munÄ« sÄ• dhu
kÄ• raá¹‡aá¹ƒ? __tathÄ• hi te vidito esa dhammo_ti.

<1083> athassa \Be II 310/ bhagavÄ• tathÄ• avattabbataá¹ƒ dassento __ ``atthaá¹…gatas
gÄ• thamÄ• ha. tattha __atthaá¹…gatassÄ• _ti anupÄ• dÄ• parinibbutassa. __na pamÄ• á¹
rÅ«pÄ• dippamÄ• á¹‡aá¹ƒ natthi. __yena naá¹ƒ vajju_nti yena rÄ• gÄ• dinÄ• naá¹ƒ vadeyy
sabbesu khandhÄ• didhammesu. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• imaá¹ƒ suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya upasÄ«vasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nandasuttavaá¹‡á¹‡anÄ•

1084-5__._ __santi_ \Ne II 286/ __loke_ti nandasuttaá¹ƒ. tattha paá¹-hamagÄ• thÄ• ya atth
khattiyÄ• dayo __janÄ• _ Ä• jÄ«vakanigaá¹‡á¹-hÄ• dike sandhÄ• ya ``santi munayoâ€™â€
kathaá¹ƒsÅ«_ti kiá¹ƒ nu kho te samÄ• pattiÃ±Ä• á¹‡Ä• dinÄ• Ã±Ä• á¹‡ena uppannattÄ• Ã±
muniá¹ƒ vadanti, _ evaá¹ƒvidhaá¹ƒ nu vadanti, __udÄ• hu_ ve nÄ• nappakÄ• rakena lÅ«kha
__jÄ«vitenÅ«papanna_nti athassa bhagavÄ• tadubhayaá¹ƒ paá¹-ikkhipitvÄ• muniá¹ƒ dass
diá¹-á¹-hiyÄ• â€™â€™ _ti gÄ• thamÄ• ha.

1086-7__._ idÄ• ni ``diá¹-á¹-hÄ• dÄ«hi suddhÄ«â€™â€™ ti vadantÄ• naá¹ƒ vÄ• de kaá¹…k
kecimeâ€™â€™ _ti pucchati. tattha __anekarÅ«penÄ• _ti kotÅ«halamaá¹…galÄ• dinÄ• . __
tattha sakÄ• ya diá¹-á¹-hiyÄ• guttÄ• viharantÄ• . athassa tathÄ• suddhiabhÄ• vaá¹ƒ dÄ«p
gÄ• thamÄ• ha.

1088-90__._ evaá¹ƒ ``nÄ• tariá¹ƒsÅ«â€™â€™ ti sutvÄ• idÄ• ni yo atari, taá¹ƒ sotukÄ• mo _
pucchati. athassa bhagavÄ• oghatiá¹‡á¹‡amukhena \Ee II 596/ jÄ• tijarÄ• tiá¹‡á¹‡e dassen
gÄ• thamÄ• ha. tattha __nivutÄ• _ti ovuá¹-Ä• pariyonaddhÄ• . __yesÄ«dhÄ• _ti yesu idha.
nipÄ• tamattaá¹ƒ. __taá¹‡haá¹ƒ pariÃ±Ã±Ä• yÄ• _ti tÄ«hi pariÃ±Ã±Ä• hi taá¹‡haá¹ƒ parijÄ•
pubbe vuttanayattÄ• pÄ• kaá¹-ameva.

evaá¹ƒ \Be II 311/ bhagavÄ• arahattanikÅ«á¹-eneva desanaá¹ƒ niá¹-á¹-hÄ• pesi, desanÄ•
bhagavato bhÄ• sitaá¹ƒ abhinandamÄ• no __ ``etÄ• bhinandÄ• mÄ«â€™â€™ _ti gÄ• tham
eva dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya nandasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. hemakasuttavaá¹‡á¹‡anÄ•

1091-4__._ __ye_ \Ne II 287/ __me pubbe_ti hemakasuttaá¹ƒ. tattha __ye me pubbe viyÄ•
bÄ• variÄ• dayo pubbe mayhaá¹ƒ sakaá¹ƒ laddhiá¹ƒ viyÄ• kaá¹ƒsu. __huraá¹ƒ gotamasÄ• s
pubbataraá¹ƒ. __sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hana_nti sabbaá¹ƒ taá¹ƒ kÄ• mavitakkÄ• di
__taá¹‡hÄ• nigghÄ• tana_nti taá¹‡hÄ• vinÄ• sanaá¹ƒ. athassa bhagavÄ• taá¹ƒ dhammaá¹ƒ
_ti gÄ• thÄ• dvayamÄ• ha. tattha __etadaÃ±Ã±Ä• ya ye satÄ• _ti etaá¹ƒ nibbÄ• napadamad
aniccÄ• â€™â€™ tiÄ• dinÄ• nayena vipassantÄ• anupubbena jÄ• nitvÄ• ye kÄ• yÄ• nupa
__diá¹-á¹-hadhammÄ• bhinibbutÄ• _ti viditadhammattÄ• , diá¹-á¹-hadhammattÄ• , rÄ• gÄ• d
sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne c

dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya hemakasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. todeyyasuttavaá¹‡á¹‡anÄ•

<1095> __yasmiá¹ƒ_ \Ne II 288/ \Be II 312/ __kÄ• mÄ• _ti todeyyasuttaá¹ƒ. tattha __vimok
tassa kÄ«diso vimokkho icchitabboti pucchati \Ee II 597/. idÄ• ni tassa aÃ±Ã±avimokkhÄ• b
bhagavÄ• dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __vimokkho tassa nÄ• paro_ti tassa aÃ±Ã±o vi

1097-8__._ evaá¹ƒ ``taá¹‡hakkhayo eva vimokkhoâ€™â€™ ti vuttepi tamatthaá¹ƒ asallakkh
uda Ä• sasÄ• noâ€™â€™ _ti puna pucchati. tattha __uda paÃ±Ã±akappÄ«_ti udÄ• hu sam
Ã±Ä• á¹‡ena taá¹‡hÄ• kappaá¹ƒ vÄ• diá¹-á¹-hikappaá¹ƒ vÄ• kappayati. athassa bhagavÄ•
gÄ• thamÄ• ha. tattha __kÄ• mabhave_ti kÄ• me ca bhave ca. sesaá¹ƒ sabbattha pÄ• kaá¹

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne c
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya todeyyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kappasuttavaá¹‡á¹‡anÄ•

<1099> __majjhe_ \Ne II 289/ __sarasmi_nti kappasuttaá¹ƒ. tattha __majjhe sarasmi_nti
purimapacchimakoá¹-ipaÃ±Ã±Ä• á¹‡Ä• bhÄ• vato majjhabhÅ«te saá¹ƒsÄ• reti vuttaá¹ƒ hoti.
tiá¹-á¹-hamÄ• nÄ• naá¹ƒ. __yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• _ti yathÄ• idaá¹ƒ dukkhaá¹ƒ

1101-2__._ athassa bhagavÄ• tamatthaá¹ƒ byÄ• karonto tisso gÄ• thÄ• yo abhÄ• si. tattha
kiÃ±canapaá¹-ipakkhaá¹ƒ. __anÄ• dÄ• na_nti Ä• dÄ• napaá¹-ipakkhaá¹ƒ, kiÃ±canÄ• dÄ• na
__anÄ• para_nti aparapaá¹-ibhÄ• gadÄ«pavirahitaá¹ƒ, seá¹-á¹-hanti vuttaá¹ƒ hoti. __na te m
te \Be II 313/ mÄ• rassa paddhacarÄ• paricÄ• rakÄ• sissÄ• na honti. sesaá¹ƒ sabbattha p

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya kappasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. jatukaá¹‡á¹‡isuttavaá¹‡á¹‡anÄ•

1103-4__._ __sutvÄ• naha_nti \Ne II 290/ \Ee II 598/ jatukaá¹‡á¹‡isuttaá¹ƒ. tattha __sutvÄ• vÄ«ramakÄ• makÄ• mi_nti ahaá¹ƒ ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• nayena vÄ«raá¹ akÄ• makÄ• miá¹ƒ buddhaá¹ƒ sutvÄ• . __akÄ• mamÄ• gama_nti nikkÄ• maá¹ƒ bhagavanta __sahajanettÄ• _ti sahajÄ• tasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡acakkhu. __yathÄ• taccha_nti yath puna yÄ• canto bhaá¹‡ati. yÄ• canto hi sahassakkhattumpi bhaá¹‡eyya, ko pana vÄ• do dvi tejasÄ• _ti tejena samannÄ• gato tejasÄ• abhibhuyya. __yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ jÄ• tijar yamahaá¹ƒ jÄ• tijarÄ• naá¹ƒ pahÄ• nabhÅ«taá¹ƒ dhammaá¹ƒ idheva jÄ• neyyaá¹ƒ.

1105-7__._ athassa bhagavÄ• taá¹ƒ dhammamÄ• cikkhanto tisso gÄ• thÄ• yo abhÄ• si. ta khemato_ti nibbÄ• naÃ±ca nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaá¹ƒ ``khemaâ€™â€™ nti disv taá¹‡hÄ• diá¹-á¹-hivasena gahitaá¹ƒ. __nirattaá¹ƒ vÄ• _ti nirassitabbaá¹ƒ vÄ• , muÃ±citabba __mÄ• te vijjitthÄ• _ti mÄ• te ahosi. __kiÃ±cana_nti rÄ• gÄ• dikiÃ±canaá¹ƒ vÄ• pi te mÄ• atÄ«te saá¹…khÄ• re Ä• rabbha uppannakilesÄ• . __brÄ• hmaá¹‡Ä• _ti bhagavÄ• jatukaá¹ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ \Be II 314/ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pari eva dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya jatukaá¹‡á¹‡isuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. bhadrÄ• vudhasuttavaá¹‡á¹‡anÄ•

1108-9__._ __okaÃ±jaha_nti \Ne II 291/ bhadrÄ• vudhasuttaá¹ƒ. tattha __okaÃ±jaha_nti Ä• __taá¹‡hacchida_nti chataá¹‡hÄ• kÄ• yacchidaá¹ƒ. __aneja_nti lokadhammesu nikkampaá¹ anÄ• gatarÅ«pÄ• dipatthanÄ• jahaá¹ƒ. ekÄ• eva hi taá¹‡hÄ• thutivasena \Ee II 599/ idha n __kappaÃ±jaha_nti duvidhakappajahaá¹ƒ. __abhiyÄ• ce_ti ativiya yÄ• cÄ• mi. __sutvÄ• na ito_ti nÄ• gassa tava bhagavÄ• vacanaá¹ƒ sutvÄ• ito pÄ• sÄ• á¹‡akacetiyato bahÅ« janÄ• adhippÄ• yo. __janapadehi saá¹…gatÄ• _ti aá¹…gÄ• dÄ«hi janapadehi idha samÄ• gatÄ• . desehi.

<1110> athassa Ä• sayÄ• nulomena dhammaá¹ƒ desento bhagavÄ• dve gÄ• thÄ• yo abh
rÅ«pÄ• dÄ«naá¹ƒ Ä• dÄ• yikaá¹ƒ gahaá¹‡ataá¹‡haá¹ƒ, taá¹‡hupÄ• dÄ• nanti vuttaá¹ƒ hoti.
lokasmimupÄ• diyantÄ«_ti etesu uddhÄ• dibhedesu yaá¹ƒ yaá¹ƒ gaá¹‡hanti. __teneva mÄ•
upÄ• dÄ• napaccayanibbattakammÄ• bhisaá¹…khÄ• ranibbattavasena paá¹-isandhikkhand
anugacchati.

<1111> __tasmÄ• pajÄ• na_nti tasmÄ• etamÄ• dÄ«navaá¹ƒ aniccÄ• divasena vÄ• saá¹…
iti pekkhamÄ• no, pajaá¹ƒ imaá¹ƒ maccudheyye visatta_nti Ä• dÄ• tabbaá¹-á¹-hena Ä• dÄ•
sabbaloke imaá¹ƒ pajaá¹ƒ maccudheyye laggaá¹ƒ pekkhamÄ• no. Ä• dÄ• nasatte vÄ• Ä• d
Ä• dÄ• nasaá¹…gahetuÃ±ca imaá¹ƒ pajaá¹ƒ maccudheyye laggaá¹ƒ tato vÄ«tikkamituá¹ƒ a
pekkhamÄ• no kiÃ±canaá¹ƒ sabbaloke na uppÄ• diyethÄ• ti sesaá¹ƒ sabbattha pÄ• kaá¹-an

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne c
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya bhadrÄ• vudhasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. udayasuttavaá¹‡á¹‡anÄ•

1112-3__._ __jhÄ• yi_nti \Ne II 292/ udayasuttaá¹ƒ. tattha __aÃ±Ã±Ä• vimokkha_nti paÃ±Ã
vimokkhaá¹ƒ pucchati. atha bhagavÄ• yasmÄ• udayo catutthajjhÄ• nalÄ• bhÄ«, tasmÄ• ss
nÄ• nappakÄ• rato aÃ±Ã±Ä• vimokkhaá¹ƒ dassento \Ee II 600/ gÄ• thÄ• dvayamÄ• ha. tatt
kÄ• macchandÄ• na_nti yamidaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ nibbattentassa kÄ• macchandap
aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi. evaá¹ƒ sabbapadÄ• ni yojetabbÄ• ni.

<1114> __upekkhÄ• satisaá¹ƒsuddha_nti catutthajjhÄ• naupekkhÄ• satÄ«hi saá¹ƒsuddhaá
iminÄ• tasmiá¹ƒ catutthajjhÄ• navimokkhe á¹-hatvÄ• jhÄ• naá¹…gÄ• ni vipassitvÄ• adhiga
vadati. arahattavimokkhassa hi maggasampayuttasammÄ• saá¹…kappÄ• dibhedo dhamma
``dhammatakkapurejavaâ€™â€™ nti. __avijjÄ• ya pabhedana_nti etameva ca aÃ±Ã±Ä• vim
avijjÄ• pabhedanasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ nissÄ• ya jÄ• tattÄ• kÄ• raá¹‡opacÄ• re
nti pabrÅ«mÄ«ti.

1115-6__._ evaá¹ƒ avijjÄ• pabhedanavacanena vuttaá¹ƒ nibbÄ• naá¹ƒ sutvÄ• ``taá¹ƒ kissa
vuccatÄ«â€™â€™ ti pucchanto __ ``kiá¹ƒsu saá¹ƒyojanoâ€™â€™ _ti gÄ• thamÄ• ha. tatth
kiá¹ƒ saá¹ƒyojano. __vicÄ• raá¹‡a_nti vicaraá¹‡akÄ• raá¹‡aá¹ƒ. __kissassa vippahÄ• nenÄ
dhammassa vippahÄ• nena. athassa \Be II 316/ bhagavÄ• tamatthaá¹ƒ byÄ• karonto __ ``n

gÄ• thamÄ• ha. tattha __vitakkassÄ• _ti kÄ• mavitakkÄ• diko vitakko assa.

1117-8__._ idÄ• ni tassa nibbÄ• nassa maggaá¹ƒ pucchanto __ ``kathaá¹ƒ satassÄ• â€™â€
__viÃ±Ã±Ä• á¹‡a_nti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ. athassa maggaá¹ƒ kathento bha
_ti gÄ• thamÄ• ha. tattha __evaá¹ƒ satassÄ• _ti evaá¹ƒ satassa sampajÄ• nassa. sesaá¹ƒ s

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya udayasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. posÄ• lasuttavaá¹‡á¹‡anÄ•

1119-20__._ __yo_ \Ne II 293/ __atÄ«ta_nti posÄ• lasuttaá¹ƒ. tattha __yo atÄ«taá¹ƒ Ä• disa
attano ca paresaÃ±ca ``ekampi jÄ• tiâ€™â€™ ntiÄ• dibhedaá¹ƒ atÄ«taá¹ƒ Ä• disati. __vibh
samatikkantarÅ«pasaÃ±Ã±issa. __sabbakÄ• yappahÄ• yino_ti tadaá¹…gavikkhambhanava
pahÄ«narÅ«pabhavapaá¹-isandhikassÄ• ti \Ee II 601/ adhippÄ• yo. __natthi kiÃ±cÄ«ti passa
viÃ±Ã±Ä• á¹‡Ä• bhÄ• vavipassanena ``natthi kiÃ±cÄ«â€™â€™ ti passato, Ä• kiÃ±caÃ±Ã±Ä
hoti. __Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupucchÄ• mÄ«_ti sakkÄ• ti bhagavantaá¹ƒ Ä• lapanto Ä• ha
pucchÄ• mi, kÄ«disaá¹ƒ pucchitabbanti. __kathaá¹ƒ neyyo_ti kathaá¹ƒ so netabbo, kathama
uppÄ• detabbanti.

<1121> athassa bhagavÄ• tÄ• dise puggale attano appaá¹-ihataÃ±Ä• á¹‡ataá¹ƒ pakÄ• set
byÄ• kÄ• tuá¹ƒ gÄ• thÄ• dvayamÄ• ha. tattha __viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo sabbÄ• , abhijÄ•
abhisaá¹…khÄ• ravasena catasso paá¹-isandhivasena sattÄ• ti evaá¹ƒ sabbÄ• viÃ±Ã±Ä• á
tathÄ• gato. __tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• tÄ«_ti kammÄ• bhisaá¹…khÄ• ravasena tiá¹-á
puggalaá¹ƒ jÄ• nÄ• ti ``Ä• yatiá¹ƒ ayaá¹ƒ evaá¹ƒgatiko bhavissatÄ«â€™â€™ ti. __vimutta_n
Ä• kiÃ±caÃ±Ã±Ä• yatanÄ• dÄ«su adhimuttaá¹ƒ. __tapparÄ• yaá¹‡a_nti tammayaá¹ƒ.

<1122> __Ä• kiÃ±caÃ±Ã±asambhavaá¹ƒ Ã±atvÄ• _ti Ä• kiÃ±caÃ±Ã±Ä• yatanajanakaá¹ƒ k
``kinti palibodho ayaâ€™â€™ nti. __nandÄ« saá¹ƒyojanaá¹ƒ itÄ«_ti yÄ• ca tattha arÅ«parÄ
taÃ±ca saá¹ƒyojanaá¹ƒ iti Ã±atvÄ• . __tato tattha vipassatÄ«_ti tato Ä• kiÃ±caÃ±Ã±Ä• yatan
vuá¹-á¹-hahitvÄ• taá¹ƒ samÄ• pattiá¹ƒ aniccÄ• divasena vipassati. __etaá¹ƒ Ã±Ä• á¹‡aá¹ƒ t
tassa puggalassa evaá¹ƒ vipassato anukkameneva uppannaá¹ƒ arahattaÃ±Ä• á¹‡aá¹ƒ avip
vusitavantassa. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ca
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya posÄ• lasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. mogharÄ• jasuttavaá¹‡á¹‡anÄ•

<1123> __dvÄ• haá¹ƒ_ \Ne II 294/ __sakka_nti mogharÄ• jasuttaá¹ƒ. tattha __dvÄ• ha_nti
pubbe ajitasuttassa ca tissametteyyasuttassa ca avasÄ• ne dvikkhattuá¹ƒ bhagavantaá¹ƒ pu
602/ panassa indriyaparipÄ• kaá¹ƒ Ä• gamayamÄ• no na byÄ• kÄ• si. tenÄ• ha --- ``dvÄ• h
nti. __yÄ• vatatiyaÃ±ca devÄ«si, byÄ• karotÄ«ti me suta_nti yÄ• vatatiyaÃ±ca sahadhammi
visuddhidevabhÅ«to isi bhagavÄ• sammÄ• sambuddho byÄ• karotÄ«ti evaá¹ƒ me sutaá¹ƒ.
evamassosi. tenÄ• ha --- ``byÄ• karotÄ«ti me sutaâ€™â€™ nti.

<1124> __ayaá¹ƒ loko_ti manussaloko. __paro loko_ti taá¹ƒ á¹-hapetvÄ• avaseso. __sade
á¹-hapetvÄ• avaseso \Be II 318/ upapattidevasammutidevayutto, ``brahmaloko sadevakoâ€
``sadevake lokeâ€™â€™ tiÄ• dinayanidassanamattaá¹ƒ, tena sabbopi tathÄ• vuttappakÄ• n

<1125> evaá¹ƒ __abhikkantadassÄ• vi_nti evaá¹ƒ aggadassÄ• viá¹ƒ, sadevakassa lokassa
ajjhÄ• sayÄ• dhimuttigatiparÄ• yaá¹‡Ä• dÄ«ni passituá¹ƒ samatthanti dasseti.

<1126> __suÃ±Ã±ato lokaá¹ƒ avekkhassÅ«_ti avasiyapavattasallakkhaá¹‡avasena vÄ•
tucchasaá¹…khÄ• rasamanupassanÄ• vasena vÄ• ti dvÄ«hi kÄ• raá¹‡ehi suÃ±Ã±ato lokaá¹
Å«haccÄ• _ti sakkÄ• yadiá¹-á¹-hiá¹ƒ uddharitvÄ• . sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

evaá¹ƒ bhagavÄ• imampi suttaá¹ƒ arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne c
dhammÄ• bhisamayo ahosÄ«ti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya mogharÄ• jasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. piá¹…giyasuttavaá¹‡á¹‡anÄ•

<1127> __jiá¹‡á¹‡ohamasmÄ«_ti \Ne II 295/ piá¹…giyasuttaá¹ƒ. tattha __jiá¹‡á¹‡ohamasm
vÄ«tavaá¹‡á¹‡o_ti so kira brÄ• hmaá¹‡o jarÄ• bhibhÅ«to vÄ«savassasatiko jÄ• tiyÄ• , dubb

karissÄ• mÄ«â€™â€™ ti aÃ±Ã±attheva karoti, vinaá¹-á¹-hapurimacchavivaá¹‡á¹‡o ca \Ee II
``jiá¹‡á¹‡ohamasmi abalo vÄ«tavaá¹‡á¹‡oâ€™â€™ ti. __mÄ• haá¹ƒ nassaá¹ƒ momuho anta
dhammaá¹ƒ asacchikatvÄ• antarÄ• yeva avidvÄ• hutvÄ• anassiá¹ƒ. __jÄ• tijarÄ• ya idha
pÄ• damÅ«le pÄ• sÄ• á¹‡ake vÄ• cetiya jÄ• tijarÄ• ya vippahÄ• naá¹ƒ nibbÄ• nadhammaá
me Ä• cikkha.

<1128> idÄ• ni yasmÄ• piá¹…giyo kÄ• ye sÄ• pekkhatÄ• ya ``jiá¹‡á¹‡ohamasmÄ«â€™â€™
kÄ• ye sinehappahÄ• natthaá¹ƒ __ ``disvÄ• na_ \Be II 319/ __rÅ«pesu vihaÃ±Ã±amÄ• neâ€
__rÅ«pesÅ«_ti rÅ«pahetu rÅ«papaccayÄ• . __vihaÃ±Ã±amÄ• ne_ti kammakÄ• raá¹‡Ä• dÄ«
rÅ«pesÅ«_ti cakkhurogÄ• dÄ«hi ca rÅ«pahetuyeva janÄ• ruppanti bÄ• dhÄ«yanti.

1129-30__._ evaá¹ƒ bhagavatÄ• yÄ• va arahattaá¹ƒ tÄ• va kathitaá¹ƒ paá¹-ipattiá¹ƒ sutvÄ•
jarÄ• dubbalatÄ• ya visesaá¹ƒ anadhigantvÄ• va puna __ ``disÄ• catassoâ€™â€™ _ti imÄ•
thomento desanaá¹ƒ yÄ• cati. athassa bhagavÄ• punapi yÄ• va arahattaá¹ƒ, tÄ• va paá¹-ip
``taá¹‡hÄ• dhipanneâ€™â€™ _ti gÄ• thamÄ• ha. sesaá¹ƒ sabbattha pÄ• kaá¹-ameva.

imampi suttaá¹ƒ bhagavÄ• arahattanikÅ«á¹-eneva desesi. desanÄ• pariyosÄ• ne ca piá¹…
patiá¹-á¹-hÄ• si. so kira antarantarÄ• cintesi --- ``evaá¹ƒ vicitrapaá¹-ibhÄ• naá¹ƒ nÄ• ma de
mayhaá¹ƒ mÄ• tulo bÄ• varÄ« savanÄ• yÄ• â€™â€™ ti. tena sinehavikkhepena arahattaá¹
antevÄ• sino panassa sahassajaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. sabbeva iddhimayapa
ehibhikkhavo ahesunti.

paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya piá¹…giyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• yanatthutigÄ• thÄ• vaá¹‡á¹‡anÄ•

ito \Ne II 296/ paraá¹ƒ saá¹…gÄ«tikÄ• rÄ• desanaá¹ƒ thomentÄ• __ ``idamavoca bhagavÄ
tattha __idamavocÄ• _ti idaá¹ƒ parÄ• yanaá¹ƒ avoca. __paricÄ• rakasoá¸·asÄ• na_nti bÄ•
piá¹…giyena saha soá¸·asannaá¹ƒ buddhassa vÄ• bhagavato paricÄ• rakÄ• naá¹ƒ soá¸·as
paricÄ• rakasoá¸·asannaá¹ƒ. te eva \Ee II 604/ ca __brÄ• hmaá¹‡Ä• _. tattha soá¸·asaparis
pacchato ca vÄ• mapassato ca dakkhiá¹‡apassato ca cha cha yojanÄ• ni nisinnÄ• ujukena
__ajjhiá¹-á¹-ho_ti yÄ• cito __atthamaÃ±Ã±Ä• yÄ• _ti pÄ• á¸·iatthamaÃ±Ã±Ä• ya. __dhamma
pÄ• á¸·imaÃ±Ã±Ä• ya. __pÄ• rÄ• yana_nti evaá¹ƒ imassa dhammapariyÄ• yassa adhivacan
brÄ• hmaá¹‡Ä• naá¹ƒ \Be II 320/ nÄ• mÄ• ni kittayantÄ• __ ``ajito tissametteyyo ... pe ... bu
upÄ• gamuâ€™â€™ _nti Ä• haá¹ƒsu.

1131-7__._ tattha __sampannacaraá¹‡a_nti nibbÄ• napadaá¹-á¹-hÄ• nabhÅ«tena pÄ• timok
__isi_nti mahesiá¹ƒ. sesaá¹ƒ pÄ• kaá¹-ameva. tato paraá¹ƒ __brahmacariyamacariá¹ƒsÅ«_t
acariá¹ƒsu. __tasmÄ• pÄ• rÄ• yana_nti tassa pÄ• rabhÅ«tassa nibbÄ• nassa ayananti vutt

pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• vaá¹‡á¹‡anÄ•

<1138> __pÄ• rÄ• yanamanugÄ• yissa_nti assa ayaá¹ƒ sambandho --- bhagavatÄ• hi pÄ•
soá¸·asasahassÄ• jaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, avasesÄ• naÃ±ca cuddasakoá¹-i
devamanussÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``tato pÄ• sÄ• á¹‡ake ramme, pÄ• rÄ• yanasamÄ• game.

amataá¹ƒ pÄ• payÄ« buddho, cuddasa pÄ• á¹‡akoá¹-iyoâ€™â€™ ti ||

niá¹-á¹-hitÄ• ya pana dhammadesanÄ• ya tato tato Ä• gatÄ• manussÄ• bhagavato Ä• nub
gÄ• manigamÄ• dÄ«sveva pÄ• turahesuá¹ƒ. bhagavÄ• pi sÄ• vatthimeva agamÄ• si paricÄ
bhikkhusahassehi parivuto. tattha piá¹…giyo bhagavantaá¹ƒ vanditvÄ• Ä• ha --- ``gacchÄ•
bÄ• varissa buddhuppÄ• daá¹ƒ Ä• rocetuá¹ƒ, paá¹-issutaÃ±hi tassa mayÄ• â€™â€™ ti. ath
Ã±Ä• á¹‡agamaneneva godhÄ• varÄ«tÄ«raá¹ƒ gantvÄ• pÄ• dagamanena assamÄ• bhimul
bÄ• varÄ« brÄ• hmaá¹‡o maggaá¹ƒ olokento nisinno dÅ«ratova khÄ• rijaá¹-Ä• divirahitaá¹ƒ
Ä• gacchantaá¹ƒ disvÄ• ``buddho loke \Ee II 605/ uppannoâ€™â€™ ti niá¹-á¹-haá¹ƒ agamÄ
pucchi --- ``kiá¹ƒ, piá¹…giya, buddho loke uppannoâ€™â€™ ti. ``Ä• ma, brÄ• hmaá¹‡a, upp
nisinno amhÄ• kaá¹ƒ dhammaá¹ƒ desesi, tamahaá¹ƒ tuyhaá¹ƒ desessÄ• mÄ«â€™â€™ ti. ta
sapariso taá¹ƒ pÅ«jetvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi. tattha nisÄ«ditvÄ• piá¹…giyo __
``pÄ• rÄ• yanamanugÄ• yissaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __anugÄ• yissa_nti bhagavatÄ• gÄ«taá¹ƒ anugÄ• yissaá¹ƒ. __yathÄ• ddakkhÄ«_ti y
saccÄ• bhisambodhena asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡ena ca addakkhi. __nikkÄ• mo_ti pahÄ«
``nikkamoâ€™â€™ tipi pÄ• á¹-ho, vÄ«riyavÄ• ti attho nikkhanto vÄ• akusalapakkhÄ• . __ni
kilesavanavirahito, taá¹‡hÄ• virahito eva vÄ• . __kissa hetu musÄ• bhaá¹‡e_ti yehi kilesehi
ete tassa pahÄ«nÄ• ti dasseti. etena brÄ• hmaá¹‡assa savane ussÄ• haá¹ƒ janeti.

1139-41__._ __vaá¹‡á¹‡Å«pasaÃ±hita_nti guá¹‡Å«pasaÃ±hitaá¹ƒ. __saccavhayo_ti ``budd
avhÄ• nena nÄ• mena yutto. __brahmeti_ taá¹ƒ brÄ• hmaá¹‡aá¹ƒ Ä• lapati. __kubbanaka_n
__bahupphalaá¹ƒ kÄ• nanamÄ• vaseyyÄ• _ti anekaphalÄ• divikatibharitaá¹ƒ kÄ• nanaá¹ƒ Ä
bÄ• varipabhutike parittapaÃ±Ã±e. __mahodadhi_nti anotattÄ• diá¹ƒ mahantaá¹ƒ udakarÄ•

1142-4__._ __yeme pubbe_ti ye ime pubbe. __tamanudÄ• sino_ti tamonudo Ä• sino. __bhÅ

Ã±Ä• á¹‡adhajo. __bhÅ«rimedhaso_ti vipulapaÃ±Ã±o. __sandiá¹-á¹-hikamakÄ• lika_nti sÄ•
na ca kÄ• lantare pattabbaphalaá¹ƒ. __anÄ«tika_nti kilesaÄ«tivirahitaá¹ƒ.

1145-50__._ atha naá¹ƒ bÄ• varÄ« Ä• ha __ ``kiá¹ƒ nu tamhÄ• â€™â€™ _ti dve gÄ• thÄ• .
santikÄ• avippavÄ• sameva dÄ«pento __ ``nÄ• haá¹ƒ tamhÄ• â€™â€™ _tiÄ• dimÄ• ha. __
cakkhunÄ• vÄ• _ti taá¹ƒ buddhaá¹ƒ ahaá¹ƒ cakkhunÄ• viya manasÄ• passÄ• mi \Ee II 606
ratti_nti namassamÄ• nova rattiá¹ƒ atinÄ• memi. __tena teneva nato_ti yena disÄ• bhÄ• ge
tenevÄ• hampi nato tanninno tappoá¹‡oti dasseti.

<1151> __dubbalathÄ• makassÄ• _ti appathÄ• makassa, atha vÄ• dubbalassa dutthÄ• m
vuttaá¹ƒ hoti. __teneva kÄ• yo na paletÄ«_ti teneva dubbalathÄ• makattena kÄ• yo na \Ne
vÄ• buddho, tena na gacchati. ``na paretÄ«â€™â€™ tipi pÄ• á¹-ho, so evattho. __tatthÄ• _
__saá¹…kappayantÄ• yÄ• _ti saá¹…kappagamanena. __tena yutto_ti yena buddho, tena yu
dasseti.

<1152> __paá¹…ke_ \Be II 322/ __sayÄ• no_ti kÄ• makaddame sayamÄ• no. __dÄ«pÄ• c
satthÄ• rÄ• dito satthÄ• rÄ• diá¹ƒ abhigacchiá¹ƒ. __athaddasÄ• siá¹ƒ sambuddha_nti sohaá
gahetvÄ• anvÄ• hiá¹‡á¸• anto atha pÄ• sÄ• á¹‡ake cetiye buddhamaddakkhiá¹ƒ.

<1153> imissÄ• gÄ• thÄ• ya avasÄ• ne piá¹…giyassa ca bÄ• varissa ca indriyaparipÄ• ka
sÄ• vatthiyaá¹ƒ á¹-hitoyeva suvaá¹‡á¹‡obhÄ• saá¹ƒ muÃ±ci. piá¹…giyo bÄ• varissa buddha
nisinno eva taá¹ƒ obhÄ• saá¹ƒ disvÄ• ``kiá¹ƒ idaâ€™â€™ nti vilokento bhagavantaá¹ƒ atta
viya disvÄ• bÄ• varibrÄ• hmaá¹‡assa ``buddho Ä• gatoâ€™â€™ ti Ä• rocesi, brÄ• hmaá¹‡
paggahetvÄ• aá¹-á¹-hÄ• si. bhagavÄ• pi obhÄ• saá¹ƒ pharitvÄ• brÄ• hmaá¹‡assa attÄ• na
sappÄ• yaá¹ƒ viditvÄ• piá¹…giyameva Ä• lapamÄ• no __ ``yathÄ• ahÅ« vakkalÄ«â€™â€™

tassattho --- __yathÄ• vakkali_tthero saddhÄ• dhimutto ahosi, saddhÄ• dhurena ca arahat
ca soá¸·asannaá¹ƒ eko __bhadrÄ• vudho_ nÄ• ma yathÄ• ca __Ä• á¸·avi gotamo, evameva
saddhaá¹ƒ_. tato saddhÄ• ya adhimuccanto ``sabbe \Ee II 607/ saá¹…khÄ• rÄ• aniccÄ• â€
vipassanaá¹ƒ Ä• rabhitvÄ• __maccudheyyassa pÄ• raá¹ƒ_ nibbÄ• naá¹ƒ gamissasÄ«ti ara
niá¹-á¹-hÄ• pesi. desanÄ• pariyosÄ• ne piá¹…giyo arahatte bÄ• varÄ« anÄ• gÄ• miphale pa
bÄ• varibrÄ• hmaá¹‡assa sissÄ• pana paÃ±casatÄ• sotÄ• pannÄ• ahesuá¹ƒ.

1154-5__._ idÄ• ni piá¹…giyo attano pasÄ• daá¹ƒ pavedento __ ``esa bhiyyoâ€™â€™ _tiÄ•
__paá¹-ibhÄ• navÄ• _ti paá¹-ibhÄ• napaá¹-isambhidÄ• ya upeto. __adhideve abhiÃ±Ã±Ä• y
Ã±atvÄ• . __parovara_nti hÄ«napaá¹‡Ä«taá¹ƒ, attano ca parassa ca adhidevattakaraá¹ƒ sa
vedÄ«ti vuttaá¹ƒ hoti. __kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nata_nti kaá¹…khÄ«naá¹ƒyeva sataá¹ƒ
ti paá¹-ijÄ• nantÄ• naá¹ƒ.

<1156> __asaá¹ƒhÄ«ra_nti rÄ• gÄ• dÄ«hi asaá¹ƒhÄ• riyaá¹ƒ. __asaá¹ƒkuppa_nti akuppaá
dvÄ«hipi padehi nibbÄ• naá¹ƒ bhaá¹‡ati. __addhÄ• gamissÄ• mÄ«_ti ekaá¹ƒseneva taá¹ƒ
nibbÄ• nadhÄ• tuá¹ƒ \Ne II 299/ gamissÄ• mi. __na mettha kaá¹…khÄ• _ti natthi me \Be II 3
kaá¹…khÄ• . __evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacitta_nti piá¹…giyo ``evameva tvampi par
iminÄ• bhagavato ovÄ• dena attani saddhaá¹ƒ uppÄ• detvÄ• saddhÄ• dhureneva ca vimu
saddhÄ• dhimuttataá¹ƒ pakÄ• sento bhagavantaá¹ƒ Ä• ha --- ``evaá¹ƒ maá¹ƒ dhÄ• rehi adh
ayamettha adhippÄ• yo ``yathÄ• maá¹ƒ tvaá¹ƒ avaca, evameva adhimuttaá¹ƒ dhÄ• rehÄ«â

iti paramatthajotikÄ• ya khuddaka-aá¹-á¹-hakathÄ• ya

suttanipÄ• ta-aá¹-á¹-hakathÄ• ya soá¸·asabrÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ca paÃ±camo vaggo atthavaá¹‡á¹‡anÄ• nayato, nÄ• mena

pÄ• rÄ• yanavaggoti.

nigamanakathÄ•

ettÄ• vatÄ• ca yaá¹ƒ vuttaá¹ƒ ---

``uttamaá¹ƒ vandaneyyÄ• naá¹ƒ, vanditvÄ• ratanattayaá¹ƒ.

yo khuddakanikÄ• yamhi, khuddÄ• cÄ• rappahÄ• yinÄ• ||

``desito lokanÄ• thena, lokanittharaá¹‡esinÄ• .

tassa suttanipÄ• tassa, karissÄ• matthavaá¹‡á¹‡anaâ€™â€™ nti ||

ettha uragavaggÄ• dipaÃ±cavaggasaá¹…gahitassa uragasuttÄ• disattatisuttappabhedassa
atthavaá¹‡á¹‡anÄ• katÄ• hoti. tenetaá¹ƒ vuccati ---

``imaá¹ƒ suttanipÄ• tassa, karontenatthavaá¹‡á¹‡anaá¹ƒ.

saddhammaá¹-á¹-hitikÄ• mena, yaá¹ƒ pattaá¹ƒ kusalaá¹ƒ mayÄ• ||

``tassÄ• nubhÄ• vato \Ne II 300/ khippaá¹ƒ, dhamme ariyappavedite.

vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ, pÄ• puá¹‡Ä• tu ayaá¹ƒ janoâ€™â€™ ti ||

(pariyattippamÄ• á¹‡ato catucattÄ• lÄ«samattÄ• bhÄ• á¹‡avÄ• rÄ• .)

paramavisuddhasaddhÄ• buddhivÄ«riyappaá¹-imaá¹‡á¸• itena \Be II 324/
sÄ«lÄ• cÄ• rajjavamaddavÄ• diguá¹‡asamudayasamuditena sakasamayasamayantaragaha
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satth
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• karaá¹‡ena
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• chaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• dippabhedaguá¹‡apaá¹-imaá¹‡á¸• ite
suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• r
vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahi
ayaá¹ƒ __paramatthajotikÄ• _ nÄ• ma suttanipÄ• ta-aá¹-á¹-hakathÄ• ---

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ paÃ±Ã±Ä• visuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

suttanipÄ• ta-atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

suttanipÄ• tapÄ• á¸·i

1. uragavaggo

1. uragasuttaá¹ƒ

<1> á¹• 21 yo \Be 279/ \Ne 87/ \Ee 1/ \Se 324/ {yo ve (Se) } uppatitaá¹ƒ vineti kodhaá¹ƒ, vis
sappavisaá¹ƒva osadhehi {osadhebhi (Katthaci) }.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ {jiá¹‡á¹‡amiva tacaá¹ƒ (Ce S
jiá¹‡á¹‡amivÄ• tacaá¹ƒ (?) } purÄ• á¹‡aá¹ƒ ||

<2> á¹• 21 yo rÄ• gamudacchidÄ• asesaá¹ƒ, bhisapupphaá¹ƒva saroruhaá¹ƒ {sareruhaá¹ƒ

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ, purÄ• á¹‡aá¹ƒ ||

<3> á¹• 21 yo \Ne 88/ taá¹‡hamudacchidÄ• asesaá¹ƒ, saritaá¹ƒ sÄ«ghasaraá¹ƒ visosayitv

so \Se 325/ bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<4> á¹• 21 yo \Be 280/ mÄ• namudabbadhÄ« asesaá¹ƒ, naá¸·asetuá¹ƒva sudubbalaá¹ƒ ma

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<5> á¹• 21 yo nÄ• jjhagamÄ• bhavesu sÄ• raá¹ƒ, vicinaá¹ƒ pupphamiva {pupphamiva (bah

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<6> á¹• 21 yassantarato na santi kopÄ• , itibhavÄ• bhavataÃ±ca {itibbhavÄ• bhavataÃ±ca

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<7> á¹• 21 yassa \Ee 2/ vitakkÄ• vidhÅ«pitÄ• , ajjhattaá¹ƒ suvikappitÄ• asesÄ• .

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<8> á¹• 21 yo nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«, sabbaá¹ƒ accagamÄ• imaá¹ƒ papaÃ±caá

so \Se 326/ bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<9> á¹• 21 yo nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«, sabbaá¹ƒ vitathamidanti Ã±atvÄ• {utvÄ•

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<10> á¹• 21 yo nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«, sabbaá¹ƒ vitathamidanti vÄ«talobho.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<11> á¹• 21 yo \Be 281/ nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«, sabbaá¹ƒ vitathamidanti vÄ«tar

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<12> á¹• 21 yo nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«, sabbaá¹ƒ vitathamidanti vÄ«tadoso.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<13> á¹• 21 yo \Ne 89/ nÄ• ccasÄ• rÄ« na paccasÄ• rÄ«, sabbaá¹ƒ vitathamidanti vÄ«tam

so \Se 327/ bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<14> á¹• 21 yassÄ• nusayÄ• na santi keci, mÅ«lÄ• ca akusalÄ• samÅ«hatÄ• se.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<15> á¹• 21 yassa darathajÄ• na santi keci, oraá¹ƒ Ä• gamanÄ• ya paccayÄ• se.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<16> á¹• 21 yassa vanathajÄ• na santi keci, vinibandhÄ• ya bhavÄ• ya hetukappÄ• .

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

<17> á¹• 21 yo \Ee 3/ nÄ«varaá¹‡e pahÄ• ya paÃ±ca, anigho tiá¹‡á¹‡akathaá¹ƒkatho visall

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aá¹ƒ ||

uragasuttaá¹ƒ paá¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dhaniyasuttaá¹ƒ

<18> á¹• 21 ``pakkodano \Be 282/ \Se 328/ duddhakhÄ«rohamasmi, (iti dhaniyo gopo)

anutÄ«re mahiyÄ• samÄ• navÄ• so.

channÄ• kuá¹-i Ä• hito gini, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<19> á¹• 21 ``akkodhano vigatakhilohamasmi {vigatakhÄ«lohamasmi (Ce Ee) }, (iti bhagav

anutÄ«re mahiyekarattivÄ• so.

vivaá¹-Ä• kuá¹-i nibbuto gini, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<20> á¹• 21 ``andhakamakasÄ• \Ne 90/ na vijjare, (iti dhaniyo gopo)

kacche rÅ«á¸·hatiá¹‡e caranti gÄ• vo.

vuá¹-á¹-himpi saheyyumÄ• gataá¹ƒ, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<21> á¹• 21 ``baddhÄ• si bhisÄ« susaá¹…khatÄ• , (iti bhagavÄ•)

tiá¹‡á¹‡o pÄ• ragato vineyya oghaá¹ƒ.

attho bhisiyÄ• na vijjati, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<22> á¹• 21 ``gopÄ« \Ee 4/ mama assavÄ• alolÄ• , (iti dhaniyo gopo)

dÄ«gharattaá¹ƒ {dÄ«gharatta (Katthaci) } saá¹ƒvÄ• siyÄ• manÄ• pÄ• .

tassÄ• \Se 329/ na suá¹‡Ä• mi kiÃ±ci pÄ• paá¹ƒ, atha ce patthayasÄ« pavassa devaâ€™â

<23> á¹• 21 ``cittaá¹ƒ mama assavaá¹ƒ vimuttaá¹ƒ, (iti bhagavÄ•)

dÄ«gharattaá¹ƒ paribhÄ• vitaá¹ƒ sudantaá¹ƒ.

pÄ• paá¹ƒ pana me na vijjati, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<24> á¹• 21 ``attavetanabhatohamasmi \Be 283/, (iti dhaniyo gopo)

puttÄ• ca me samÄ• niyÄ• arogÄ• .

tesaá¹ƒ na suá¹‡Ä• mi kiÃ±ci pÄ• paá¹ƒ, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<25> á¹• 21 ``nÄ• haá¹ƒ bhatakosmi kassaci, (iti bhagavÄ•)

nibbiá¹-á¹-hena carÄ• mi sabbaloke.

attho bhatiyÄ• na vijjati, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<26> á¹• 21 ``atthi vasÄ• atthi dhenupÄ• , (iti dhaniyo gopo)

godharaá¹‡iyo paveá¹‡iyopi atthi.

usabhopi gavampatÄ«dha atthi, atha ce patthayasÄ« pavassa devaâ€™â€™ ||

<27> á¹• 21 ``natthi \Ne 91/ vasÄ• natthi dhenupÄ• , (iti bhagavÄ•)

godharaá¹‡iyo paveá¹‡iyopi natthi.

usabhopi \Ee 5/ \Se 330/ gavampatÄ«dha natthi, atha ce patthayasÄ« pavassa devaâ€™â€

<28> á¹• 21 ``khilÄ• nikhÄ• tÄ• asampavedhÄ«, (iti dhaniyo gopo)

dÄ• mÄ• muÃ±jamayÄ• navÄ• susaá¹‡á¹-hÄ• nÄ• .

na hi sakkhinti dhenupÄ• pi chettuá¹ƒ {chetuá¹ƒ (Katthaci) }, atha ce patthayasÄ« pavassa d

<29> á¹• 21 ``usabhoriva chetva {chetvÄ• (Se Katthaci) } bandhanÄ• ni, (iti bhagavÄ•)

nÄ• go pÅ«tilataá¹ƒva dÄ• layitvÄ• {pÅ«tilataá¹ƒ padÄ• layitvÄ• (Se Katthaci) }.

nÄ• haá¹ƒ punupessaá¹ƒ {puna upessaá¹ƒ (Ce Se Ke Ee), punupeyya (Katthaci) } gabbhas
patthayasÄ« pavassa devaâ€™â€™ ||

<30> á¹• 21 ``ninnaÃ±ca thalaÃ±ca pÅ«rayanto, mahÄ• megho pavassi tÄ• vadeva.

sutvÄ• devassa vassato, imamatthaá¹ƒ dhaniyo abhÄ• satha ||

<31> á¹• 21 ``lÄ• bhÄ• \Be 284/ vata no anappakÄ• , ye mayaá¹ƒ bhagavantaá¹ƒ addasÄ•

saraá¹‡aá¹ƒ taá¹ƒ upema cakkhuma, satthÄ• no hohi tuvaá¹ƒ mahÄ• muni ||

<32> á¹• 21 ``gopÄ« ca ahaÃ±ca assavÄ• , brahmacariyaá¹ƒ {brahmacariya (Katthaci) } su

jÄ• timaraá¹‡assa \Se 331/ pÄ• ragÅ« {pÄ• ragÄ• (Ce Se Ke Ee) }, dukkhassantakarÄ• bh

<33> á¹• 21 ``nandati \Ee 6/ puttehi puttimÄ• , (iti mÄ• ro pÄ• pimÄ•)

gomÄ• {gomiko (Ce Ee), gopiko (Se Ke), gopiyo (Katthaci) } gohi tatheva nandati.

upadhÄ« hi narassa nandanÄ• , na hi so nandati yo nirÅ«padhiâ€™â€™ ||

<34> á¹• 21 ``socati puttehi puttimÄ• , (iti bhagavÄ•)

gopiyo gohi tatheva socati.

upadhÄ« hi narassa socanÄ• , na hi so socati yo nirÅ«padhÄ«â€™â€™ ti ||

dhaniyasuttaá¹ƒ dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. khaggavisÄ• á¹‡asuttaá¹ƒ

<35> á¹• 21 sabbesu \Ne 92/ bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, aviheá¹-hayaá¹ƒ aÃ±Ã±at

na puttamiccheyya kuto sahÄ• yaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<36> á¹• 21 saá¹ƒsaggajÄ• tassa \Be 285/ bhavanti snehÄ• , snehanvayaá¹ƒ \Se 332/ dukk

Ä• dÄ«navaá¹ƒ snehajaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<37> á¹• 21 mitte suhajje anukampamÄ• no, hÄ• peti atthaá¹ƒ paá¹-ibaddhacitto.

etaá¹ƒ bhayaá¹ƒ santhave {sandhave (Katthaci) } pekkhamÄ• no, eko care khaggavisÄ• á¹‡

<38> á¹• 21 vaá¹ƒso visÄ• lova yathÄ• visatto, puttesu dÄ• resu ca yÄ• apekkhÄ• .

vaá¹ƒsakkaá¸·Ä«rova \Ee 7/ {vaá¹ƒsakaá¸·Ä«rova (Ce), vaá¹ƒsÄ• kaá¸·Ä«rova (Se Ke Ee), v
(niddesa) } sajjamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<39> á¹• 21 migo araÃ±Ã±amhi yathÄ• abaddho {abandho (Se Ke) }, yenicchakaá¹ƒ gacch

viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<40> á¹• 21 Ä• mantanÄ• hoti sahÄ• yamajjhe, vÄ• se á¹-hÄ• ne gamane cÄ• rikÄ• ya.

anabhijjhitaá¹ƒ seritaá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<41> á¹• 21 khiá¸• á¸• Ä• \Se 333/ ratÄ« hoti sahÄ• yamajjhe, puttesu ca vipulaá¹ƒ hoti pe

piyavippayogaá¹ƒ vijigucchamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<42> á¹• 21 cÄ• tuddiso \Be 286/ appaá¹-igho ca hoti, santussamÄ• no itarÄ«tarena.

parissayÄ• naá¹ƒ sahitÄ• achambhÄ«, eko care khaggavisÄ• á¹‡akappo ||

<43> á¹• 21 dussaá¹…gahÄ• pabbajitÄ• pi eke, atho gahaá¹-á¹-hÄ• gharamÄ• vasantÄ• .

appossukko paraputtesu hutvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<44> á¹• 21 oropayitvÄ• \Ne 93/ gihibyaÃ±janÄ• ni {gihivyaÃ±janÄ• ni (Se Ke Ee) }, saÃ±c
{saá¹ƒsÄ«napatto (Ce) } yathÄ• koviá¸·Ä• ro.

chetvÄ• na \Ee 8/ vÄ«ro gihibandhanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

<45> á¹• 21 sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ridhÄ«

abhibhuyya sabbÄ• ni parissayÄ• ni, careyya tenattamano satÄ«mÄ• ||

<46> á¹• 21 no \Se 334/ ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ, saddhiá¹ƒ caraá¹ƒ sÄ• dhuvih

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya, eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

<47> á¹• 21 addhÄ• pasaá¹ƒsÄ• ma sahÄ• yasampadaá¹ƒ, seá¹-á¹-hÄ• samÄ• sevitabbÄ

ete aladdhÄ• anavajjabhojÄ«, eko care khaggavisÄ• á¹‡akappo ||

<48> á¹• 21 disvÄ• suvaá¹‡á¹‡assa pabhassarÄ• ni, kammÄ• raputtena suniá¹-á¹-hitÄ• ni.

saá¹…ghaá¹-á¹-amÄ• nÄ• ni duve bhujasmiá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<49> á¹• 21 evaá¹ƒ \Be 287/ dutiyena {dutiyena (sabbattha) } sahÄ• mamassa, vÄ• cÄ• bh

etaá¹ƒ bhayaá¹ƒ Ä• yatiá¹ƒ pekkhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<50> á¹• 21 kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá¹ƒ

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<51> á¹• 21 Ä«tÄ« \Se 335/ ca gaá¹‡á¸• o ca upaddavo ca, rogo ca sallaÃ±ca bhayaÃ±ca n

etaá¹ƒ bhayaá¹ƒ kÄ• maguá¹‡esu disvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<52> á¹• 21 sÄ«taÃ±ca \Ee 9/ uá¹‡haÃ±ca khudaá¹ƒ pipÄ• saá¹ƒ, vÄ• tÄ• tape á¸• aá¹ƒsas
{á¸• aá¹ƒsasiriá¹ƒsape (Ce Se Ke Ee) } ca.

sabbÄ• nipetÄ• ni abhisambhavitvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<53> á¹• 21 nÄ• gova yÅ«thÄ• ni vivajjayitvÄ• , saÃ±jÄ• takhandho padumÄ« uá¸·Ä• ro.

yathÄ• bhirantaá¹ƒ viharaá¹ƒ {vihare (Ce Ee niddesa) } araÃ±Ã±e, eko care khaggavisÄ• á¹

<54> á¹• 21 aá¹-á¹-hÄ• nataá¹ƒ \Ne 94/ saá¹…gaá¹‡ikÄ• ratassa, yaá¹ƒ phassaye {phussay
vimuttiá¹ƒ.

Ä• diccabandhussa vaco nisamma, eko care khaggavisÄ• á¹‡akappo ||

<55> á¹• 21 diá¹-á¹-hÄ«visÅ«kÄ• ni upÄ• tivatto, patto niyÄ• maá¹ƒ paá¹-iladdhamaggo.

uppannaÃ±Ä• á¹‡omhi anaÃ±Ã±aneyyo, eko care khaggavisÄ• á¹‡akappo ||

<56> á¹• 21 nillolupo \Be 288/ \Se 336/ nikkuho nippipÄ• so, nimmakkho niddhantakasÄ• v

nirÄ• sayo {nirÄ• sÄ• so (Katthaci) } sabbaloke bhavitvÄ• , eko care khaggavisÄ• á¹‡akappo

<57> á¹• 21 pÄ• paá¹ƒ sahÄ• yaá¹ƒ parivajjayetha, anatthadassiá¹ƒ visame niviá¹-á¹-haá¹ƒ

sayaá¹ƒ na seve pasutaá¹ƒ pamattaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<58> á¹• 21 bahussutaá¹ƒ \Ee 10/ dhammadharaá¹ƒ bhajetha, mittaá¹ƒ uá¸·Ä• raá¹ƒ paá¹-i

aÃ±Ã±Ä• ya atthÄ• ni vineyya kaá¹…khaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<59> á¹• 21 khiá¸• á¸• aá¹ƒ ratiá¹ƒ kÄ• masukhaÃ±ca loke, analaá¹…karitvÄ• anapekkhan

vibhÅ«sanaá¹-á¹-hÄ• nÄ• virato saccavÄ• dÄ«, eko care khaggavisÄ• á¹‡akappo ||

<60> á¹• 21 puttaÃ±ca dÄ• raá¹ƒ pitaraÃ±ca mÄ• taraá¹ƒ, dhanÄ• ni dhaÃ±Ã±Ä• ni ca ban
}.

hitvÄ• na kÄ• mÄ• ni yathodhikÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

<61> á¹• 21 saá¹…go \Se 337/ eso parittamettha sokhyaá¹ƒ, appassÄ• do dukkhamettha b

gaá¸·o eso iti Ã±atvÄ• mutÄ«mÄ• {matÄ«mÄ• (Se Katthaci) }, eko care khaggavisÄ• á¹‡a

<62> á¹• 21 sandÄ• layitvÄ• na {padÄ• layitvÄ• na (Katthaci) } saá¹ƒyojanÄ• ni, jÄ• laá¹ƒva

aggÄ«va daá¸• á¸• haá¹ƒ anivattamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<63> á¹• 21 okkhittacakkhÅ« \Be 289/ na ca pÄ• dalolo, guttindriyo rakkhitamÄ• nasÄ• no.

anavassuto apariá¸• ayhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<64> á¹• 21 ohÄ• rayitvÄ• \Ne 95/ gihibyaÃ±janÄ• ni, saÃ±channapatto {saÃ±chinnapatto (Katthaci) } yathÄ• pÄ• richatto.

kÄ• sÄ• yavattho \Ee 11/ abhinikkhamitvÄ• , eko care khaggavisÄ• á¹‡akappo ||

<65> á¹• 21 rasesu gedhaá¹ƒ akaraá¹ƒ alolo, anaÃ±Ã±aposÄ« sapadÄ• nacÄ• rÄ«.

kule kule appaá¹-ibaddhacitto {appaá¹-ibandhacitto (Katthaci) }, eko care khaggavisÄ• á¹‡ak

<66> á¹• 21 pahÄ• ya \Se 338/ paÃ±cÄ• varaá¹‡Ä• ni cetaso, upakkilese byapanujja sabbe

anissito chetva {chetvÄ• (Se Ee Katthaci) } sinehadosaá¹ƒ {snehadosaá¹ƒ (Katthaci) }, eko khaggavisÄ• á¹‡akappo ||

<67> á¹• 21 vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukhaÃ±ca, pubbeva ca somanassadomanassa

laddhÄ• nupekkhaá¹ƒ samathaá¹ƒ visuddhaá¹ƒ, eko care khaggavisÄ• á¹‡akappo ||

<68> á¹• 21 Ä• raddhavÄ«riyo paramatthapattiyÄ• , alÄ«nacitto akusÄ«tavutti.

daá¸·hanikkamo thÄ• mabalÅ«papanno, eko care khaggavisÄ• á¹‡akappo ||

<69> á¹• 21 paá¹-isallÄ• naá¹ƒ jhÄ• namariÃ±camÄ• no, dhammesu niccaá¹ƒ anudhamma

Ä• dÄ«navaá¹ƒ sammasitÄ• bhavesu, eko care khaggavisÄ• á¹‡akappo ||

<70> á¹• 21 taá¹‡hakkhayaá¹ƒ \Be 290/ patthayamappamatto, aneá¸·amÅ«go {anelamÅ«go satÄ«mÄ• .

saá¹…khÄ• tadhammo niyato padhÄ• navÄ• , eko care khaggavisÄ• á¹‡akappo ||

<71> á¹• 21 sÄ«hova \Ee 12/ \Se 339/ saddesu asantasanto, vÄ• tova jÄ• lamhi asajjamÄ•

padumaá¹ƒva toyena alippamÄ• no {alimpamÄ• no (Ce Se Katthaci) }, eko care khaggavisÄ

<72> á¹• 21 sÄ«ho yathÄ• dÄ• á¹-habalÄ« pasayha, rÄ• jÄ• migÄ• naá¹ƒ abhibhuyya cÄ•

sevetha pantÄ• ni senÄ• sanÄ• ni, eko care khaggavisÄ• á¹‡akappo ||

<73> á¹• 21 mettaá¹ƒ upekkhaá¹ƒ karuá¹‡aá¹ƒ vimuttiá¹ƒ, Ä• sevamÄ• no muditaÃ±ca kÄ•

sabbena lokena avirujjhamÄ• no, eko care khaggavisÄ• á¹‡akappo ||

<74> á¹• 21 rÄ• gaÃ±ca \Ne 96/ dosaÃ±ca pahÄ• ya mohaá¹ƒ, sandÄ• layitvÄ• na saá¹ƒyo

asantasaá¹ƒ jÄ«vitasaá¹…khayamhi, eko care khaggavisÄ• á¹‡akappo ||

<75> á¹• 21 bhajanti sevanti ca kÄ• raá¹‡atthÄ• , nikkÄ• raá¹‡Ä• dullabhÄ• ajja mittÄ• .

attaá¹-á¹-hapaÃ±Ã±Ä• asucÄ« manussÄ• , eko care khaggavisÄ• á¹‡akappo ||

khaggavisÄ• á¹‡asuttaá¹ƒ tatiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. kasibhÄ• radvÄ• jasuttaá¹ƒ

evaá¹ƒ \Be 291/ \Se 340/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• magadhesu viharati
\Ee 13/ {dakkhiá¹‡agirismiá¹ƒ (Katthaci) } ekanÄ• á¸·Ä• yaá¹ƒ brÄ• hmaá¹‡agÄ• me. tena kl
kasibhÄ• radvÄ• jassa brÄ• hmaá¹‡assa paÃ±camattÄ• ni naá¹…galasatÄ• ni payuttÄ• ni h
bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena kasibhÄ• ra
tenupasaá¹…kami. tena kho pana samayena kasibhÄ• radvÄ• jassa brÄ• hmaá¹‡assa pariv
bhagavÄ• yena parivesanÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamantaá¹ƒ aá¹-á¹-

addasÄ• kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ piá¹‡á¸• Ä• ya á¹-hitaá¹ƒ. c
etadavoca --- ``ahaá¹ƒ kho, samaá¹‡a, kasÄ• mi ca vapÄ• mi ca; kasitvÄ• ca vapitvÄ• ca b
samaá¹‡a, kasassu ca vapassu ca; kasitvÄ• ca vapitvÄ• ca bhuÃ±jassÅ«â€™â€™ ti.

``ahampi kho, brÄ• hmaá¹‡a, kasÄ• mi ca vapÄ• mi ca; kasitvÄ• ca vapitvÄ• ca bhuÃ±jÄ•
mayaá¹ƒ {na kho pana samaá¹‡a (Se) } passÄ• ma bhoto gotamassa yugaá¹ƒ vÄ• naá¹…g
pÄ• canaá¹ƒ vÄ• balibadde {balivadde (Ce Ee), balÄ«badde (?) } vÄ• . atha ca pana bhava
`ahampi kho, brÄ• hmaá¹‡a, kasÄ• mi ca vapÄ• mi \Se 341/ ca; kasitvÄ• ca vapitvÄ• ca bh

atha kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

<76> á¹• 21 ``kassako \Ne 97/ paá¹-ijÄ• nÄ• si, na ca passÄ• ma te kasiá¹ƒ.

kasiá¹ƒ no pucchito brÅ«hi, yathÄ• jÄ• nemu te kasiá¹ƒâ€™â€™ ||

<77> á¹• 21 ``saddhÄ• bÄ«jaá¹ƒ tapo vuá¹-á¹-hi, paÃ±Ã±Ä• me yuganaá¹…galaá¹ƒ.

hirÄ« Ä«sÄ• mano yottaá¹ƒ, sati me phÄ• lapÄ• canaá¹ƒ ||

<78> á¹• 21 ``kÄ• yagutto \Ee 14/ vacÄ«gutto, Ä• hÄ• re udare yato.

saccaá¹ƒ karomi niddÄ• naá¹ƒ, soraccaá¹ƒ me pamocanaá¹ƒ ||

<79> á¹• 21 ``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

gacchati anivattantaá¹ƒ, yattha gantvÄ• na socati ||

<80> á¹• 21 ``evamesÄ• \Be 292/ kasÄ« kaá¹-á¹-hÄ• , sÄ• hoti amatapphalÄ• .

etaá¹ƒ kasiá¹ƒ kasitvÄ• na, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti ||

atha kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o mahatiyÄ• kaá¹ƒsapÄ• tiyÄ• pÄ• yasaá¹ƒ {pÄ
vaá¸• á¸• hetvÄ• bhagavato upanÄ• mesi --- ``bhuÃ±jatu bhavaá¹ƒ gotamo pÄ• yasaá¹ƒ. ka
bhavaá¹ƒ gotamo amatapphalaá¹ƒ {amatapphalampi (SN a I 197) } kasiá¹ƒ kasatÄ«â€™â€™

<81> á¹• 21 ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaá¹ƒ, sampassataá¹ƒ brÄ• hmaá¹‡a ne

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• , dhamme satÄ« brÄ• hmaá¹‡a vuttiresÄ• ||

<82> á¹• 21 ``aÃ±Ã±ena \Se 342/ ca kevalinaá¹ƒ mahesiá¹ƒ, khÄ«á¹‡Ä• savaá¹ƒ kukkucca

annena pÄ• nena upaá¹-á¹-hahassu, khettaá¹ƒ hi taá¹ƒ puÃ±Ã±apekkhassa hotÄ«â€™â€™

``atha \Ee 15/ kassa cÄ• haá¹ƒ, bho gotama, imaá¹ƒ pÄ• yasaá¹ƒ dammÄ«â€™â€™ ti? ``n
brÄ• hmaá¹‡a, passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá
yassa so pÄ• yaso bhutto sammÄ• pariá¹‡Ä• maá¹ƒ gaccheyya, aÃ±Ã±atra tathÄ• gatassa
tena hi tvaá¹ƒ, brÄ• hmaá¹‡a, taá¹ƒ pÄ• yasaá¹ƒ appaharite vÄ• chaá¸• á¸• ehi appÄ• á¹‡a
opilÄ• pehÄ«â€™â€™ ti.

atha \Ne 98/ kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o taá¹ƒ pÄ• yasaá¹ƒ appÄ• á¹‡ake udake
pÄ• yaso udake pakkhitto cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati sandhÅ«pÄ• yati sampadhÅ«pÄ•
sampadhÅ«mÄ• yati (Se) }. seyyathÄ• pi nÄ• ma phÄ• lo divasaá¹ƒ santatto {divasasantatto
pakkhitto cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati sandhÅ«pÄ• yati sampadhÅ«pÄ• yati; evameva so
cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati sandhÅ«pÄ• yati sampadhÅ«pÄ• yati.

atha kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o saá¹ƒviggo lomahaá¹-á¹-hajÄ• to yena bhagavÄ
upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• \Be 293/ bhagavantaá¹ƒ etada
bho gotama, abhikkantaá¹ƒ \Se 343/, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ v
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti {dakkhintÄ«ti (Ce Se Ke Ee) }; evamevaá¹ƒ bhotÄ• g
dhammo pakÄ• sito. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi \Ee 16/ d
bhikkhusaá¹…ghaÃ±ca, labheyyÄ• haá¹ƒ bhoto gotamassa santike pabbajjaá¹ƒ, labheyyaá

alattha kho kasibhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavato santike pabbajjaá¹ƒ, alattha upasa
acirÅ«pasampanno kho panÄ• yasmÄ• bhÄ• radvÄ• jo eko vÅ«pakaá¹-á¹-ho appamatto Ä•
nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca {aÃ±Ã±ataro ca kho (Ce Ee), aÃ±Ã±ataro kho (Se Ke Katt
bhÄ• radvÄ• jo arahataá¹ƒ ahosÄ«ti.

kasibhÄ• radvÄ• jasuttaá¹ƒ catutthaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. cundasuttaá¹ƒ

<83> á¹• 21 ``pucchÄ• mi \Se 344/ muniá¹ƒ pahÅ«tapaÃ±Ã±aá¹ƒ, (iti cundo kammÄ• raput

buddhaá¹ƒ dhammassÄ• miá¹ƒ vÄ«tataá¹‡haá¹ƒ.

dvipaduttamaá¹ƒ {dipaduttamaá¹ƒ (Ce Se Ke Ee) } sÄ• rathÄ«naá¹ƒ pavaraá¹ƒ, kati loke sa
brÅ«hiâ€™â€™ ||

<84> á¹• 21 ``caturo \Ne 99/ samaá¹‡Ä• na paÃ±camatthi, (cundÄ• ti bhagavÄ•)

te \Ee 17/ te Ä• vikaromi sakkhipuá¹-á¹-ho.

maggajino maggadesako ca, magge jÄ«vati yo ca maggadÅ«sÄ«â€™â€™ ||

<85> á¹• 21 ``kaá¹ƒ \Be 294/ maggajinaá¹ƒ vadanti buddhÄ• , (iti cundo kammÄ• raputto)

maggakkhÄ• yÄ« kathaá¹ƒ atulyo hoti.

magge jÄ«vati me brÅ«hi puá¹-á¹-ho, atha me Ä• vikarohi maggadÅ«siá¹ƒâ€™â€™ {magga

<86> á¹• 21 ``yo tiá¹‡á¹‡akathaá¹ƒkatho visallo, nibbÄ• nÄ• bhirato anÄ• nugiddho.

lokassa sadevakassa netÄ• , tÄ• diá¹ƒ maggajinaá¹ƒ vadanti buddhÄ• ||

<87> á¹• 21 ``paramaá¹ƒ paramanti yodha Ã±atvÄ• , akkhÄ• ti \Se 345/ vibhajate idheva dh

taá¹ƒ kaá¹…khachidaá¹ƒ muniá¹ƒ anejaá¹ƒ, dutiyaá¹ƒ bhikkhunamÄ• hu maggadesiá¹ƒ ||

<88> á¹• 21 ``yo dhammapade sudesite, magge jÄ«vati saÃ±Ã±ato satÄ«mÄ• .

anavajjapadÄ• ni sevamÄ• no, tatiyaá¹ƒ bhikkhunamÄ• hu maggajÄ«viá¹ƒ ||

<89> á¹• 21 ``chadanaá¹ƒ katvÄ• na subbatÄ• naá¹ƒ, pakkhandÄ« kuladÅ«sako pagabbho

mÄ• yÄ• vÄ« asaÃ±Ã±ato palÄ• po, patirÅ«pena caraá¹ƒ sa maggadÅ«sÄ« ||

<90> á¹• 21 ``ete ca paá¹-ivijjhi yo gahaá¹-á¹-ho, sutavÄ• ariyasÄ• vako sapaÃ±Ã±o.

sabbe \Ee 18/ netÄ• disÄ• ti {sabbe ne tÄ• disÄ• ti (Ce Se Ee) } Ã±atvÄ• , iti disvÄ• na hÄ•

kathaá¹ƒ hi duá¹-á¹-hena asampaduá¹-á¹-haá¹ƒ, suddhaá¹ƒ asuddhena samaá¹ƒ kareyyÄ• â

cundasuttaá¹ƒ paÃ±camaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. parÄ• bhavasuttaá¹ƒ

evaá¹ƒ \Be 295/ \Ne 100/ \Se 346/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhaga
ajjhabhÄ• si ---

<91> á¹• 21 ``parÄ• bhavantaá¹ƒ purisaá¹ƒ, mayaá¹ƒ pucchÄ• ma gotama {gotamaá¹ƒ (Ce

bhagavantaá¹ƒ {bhavantaá¹ƒ (Se Katthaci) } puá¹-á¹-humÄ• gamma, kiá¹ƒ parÄ• bhavato m

<92> á¹• 21 ``suvijÄ• no bhavaá¹ƒ hoti, suvijÄ• no {duvijÄ• no (Se Katthaci) } parÄ• bhavo.

dhammakÄ• mo bhavaá¹ƒ hoti, dhammadessÄ« parÄ• bhavoâ€™â€™ ||

<93> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, paá¹-hamo so parÄ• bhavo.

dutiyaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<94> á¹• 21 ``asantassa piyÄ• honti, sante na kurute piyaá¹ƒ.

asataá¹ƒ dhammaá¹ƒ roceti, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<95> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, dutiyo so parÄ• bhavo.

tatiyaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<96> á¹• 21 ``niddÄ• sÄ«lÄ« \Ee 19/ sabhÄ• sÄ«lÄ«, anuá¹-á¹-hÄ• tÄ• ca yo naro.

alaso kodhapaÃ±Ã±Ä• á¹‡o, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<97> á¹• 21 ``iti \Se 347/ hetaá¹ƒ vijÄ• nÄ• ma, tatiyo so parÄ• bhavo.

catutthaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<98> á¹• 21 ``yo \Ne 101/ mÄ• taraá¹ƒ {yo mÄ• taraá¹ƒ vÄ• (Ce Se Ke Ee) } pitaraá¹ƒ vÄ• gatayobbanaá¹ƒ.

pahu santo na bharati, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<99> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, catuttho so parÄ• bhavo.

paÃ±camaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<100> á¹• 21 ``yo brÄ• hmaá¹‡aá¹ƒ {yo brÄ• hmaá¹‡aá¹ƒ vÄ• (Ce Se Ke Ee) } samaá¹‡aá vanibbakaá¹ƒ.

musÄ• vÄ• dena vaÃ±ceti, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<101> á¹• 21 ``iti \Be 296/ hetaá¹ƒ vijÄ• nÄ• ma, paÃ±camo so parÄ• bhavo.

chaá¹-á¹-hamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<102> á¹• 21 ``pahÅ«tavitto puriso, sahiraÃ±Ã±o sabhojano.

eko bhuÃ±jati sÄ• dÅ«ni, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<103> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, chaá¹-á¹-hamo so parÄ• bhavo.

sattamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<104> á¹• 21 ``jÄ• titthaddho dhanatthaddho, gottatthaddho ca yo naro.

saÃ±Ã±Ä• tiá¹ƒ atimaÃ±Ã±eti, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<105> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, sattamo so parÄ• bhavo.

aá¹-á¹-hamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<106> á¹• 21 ``itthidhutto surÄ• dhutto, akkhadhutto ca yo naro.

laddhaá¹ƒ laddhaá¹ƒ vinÄ• seti, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<107> á¹• 21 ``iti \Ee 20/ \Se 348/ hetaá¹ƒ vijÄ• nÄ• ma, aá¹-á¹-hamo so parÄ• bhavo.

navamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<108> á¹• 21 ``sehi \Ne 102/ dÄ• rehi asantuá¹-á¹-ho {dÄ• rehyasantuá¹-á¹-ho (Katthaci) }, {padissati (Ce) }.

dussati {dissati (Ce Ee) } paradÄ• resu, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<109> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, navamo so parÄ• bhavo.

dasamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<110> á¹• 21 ``atÄ«tayobbano poso, Ä• neti timbarutthaniá¹ƒ.

tassÄ• issÄ• na supati, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<111> á¹• 21 ``iti hetaá¹ƒ vijÄ• nÄ• ma, dasamo so parÄ• bhavo.

ekÄ• dasamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<112> á¹• 21 ``itthiá¹ƒ soá¹‡á¸• iá¹ƒ vikiraá¹‡iá¹ƒ, purisaá¹ƒ vÄ• pi tÄ• disaá¹ƒ.

issariyasmiá¹ƒ á¹-hapeti {á¹-hÄ• peti (Ce Ee), thapeti (Katthaci) }, taá¹ƒ parÄ• bhavato mukh

<113> á¹• 21 ``iti \Be 297/ hetaá¹ƒ vijÄ• nÄ• ma, ekÄ• dasamo so parÄ• bhavo.

dvÄ• dasamaá¹ƒ bhagavÄ• brÅ«hi, kiá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<114> á¹• 21 ``appabhogo mahÄ• taá¹‡ho, khattiye jÄ• yate kule.

so ca rajjaá¹ƒ patthayati, taá¹ƒ parÄ• bhavato mukhaá¹ƒâ€™â€™ ||

<115> á¹• 21 ``ete parÄ• bhave loke, paá¹‡á¸• ito samavekkhiya.

ariyo dassanasampanno, sa lokaá¹ƒ bhajate sivaâ€™â€™ nti ||

parÄ• bhavasuttaá¹ƒ chaá¹-á¹-haá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. vasalasuttaá¹ƒ

evaá¹ƒ \Ne 103/ \Ee 21/ \Se 349/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tena kho pana samayena aggikabhÄ• radvÄ• jassa br
pajjalito hoti Ä• huti paggahitÄ• . atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ sapadÄ• naá¹ƒ piá¹‡á
aggikabhÄ• radvÄ• jassa brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami.

addasÄ• kho aggikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ dÅ«ratova Ä• gacchanta
etadavoca --- ``tatreva {atreva (Se Katthaci) }, muá¹‡á¸• aka; tatreva, samaá¹‡aka; tatreva,
tiá¹-á¹-hÄ• hÄ«â€™â€™ ti.

evaá¹ƒ vutte, bhagavÄ• aggikabhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``jÄ• nÄ•
brÄ• hmaá¹‡a, vasalaá¹ƒ vÄ• vasalakaraá¹‡e vÄ• dhammeâ€™â€™ ti? ``na khvÄ• haá¹ƒ,
vÄ• vasalakaraá¹‡e vÄ• dhamme; sÄ• dhu me bhavaá¹ƒ gotamo tathÄ• dhammaá¹ƒ dese
vasalaá¹ƒ vÄ• vasalakaraá¹‡e vÄ• dhammeâ€™â€™ ti. ``tena hi, brÄ• hmaá¹‡a, suá¹‡Ä•
karohi; bhÄ• sissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, bhoâ€™â€™ ti kho aggikabhÄ• radvÄ• jo br
paccassosi. bhagavÄ• etadavoca ---

<116> á¹• 21 ``kodhano \Be 298/ upanÄ• hÄ« ca, pÄ• pamakkhÄ« ca yo naro.

vipannadiá¹-á¹-hi \Se 350/ mÄ• yÄ• vÄ«, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<117> á¹• 21 ``ekajaá¹ƒ vÄ• dvijaá¹ƒ {dijaá¹ƒ (Ee) } vÄ• pi, yodha pÄ• á¹‡aá¹ƒ vihiá¹ƒsati.

yassa pÄ• á¹‡e dayÄ• natthi, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<118> á¹• 21 ``yo \Ee 22/ hanti parirundhati {uparundheti (Se), uparundhati (Katthaci) }, gÄ
ca.

niggÄ• hako {nigghÄ• tako (?) } samaÃ±Ã±Ä• to, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<119> á¹• 21 ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, yaá¹ƒ paresaá¹ƒ mamÄ• yitaá¹ƒ.

theyyÄ• adinnamÄ• deti {adinnaá¹ƒ Ä• diyati (Ce Ee) }, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<120> á¹• 21 ``yo \Ne 104/ have iá¹‡amÄ• dÄ• ya, cujjamÄ• no {bhuÃ±jamÄ• no (?) } palÄ

na hi te iá¹‡amatthÄ«ti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<121> á¹• 21 ``yo ve kiÃ±cikkhakamyatÄ• , panthasmiá¹ƒ vajantaá¹ƒ janaá¹ƒ.

hantvÄ• kiÃ±cikkhamÄ• deti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<122> á¹• 21 ``attahetu parahetu, dhanahetu ca {dhanahetu va (Katthaci) } yo naro.

sakkhipuá¹-á¹-ho musÄ• brÅ«ti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<123> á¹• 21 ``yo Ã±Ä• tÄ«naá¹ƒ sakhÄ«naá¹ƒ vÄ• , dÄ• resu paá¹-idissati.

sÄ• hasÄ• {sahasÄ• (Ce Se) } sampiyena vÄ• , taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<124> á¹• 21 ``yo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahu santo na bharati, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<125> á¹• 21 ``yo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• , bhÄ• taraá¹ƒ bhaginiá¹ƒ sasuá¹ƒ.

hanti roseti vÄ• cÄ• ya, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<126> á¹• 21 ``yo atthaá¹ƒ pucchito santo, anatthamanusÄ• sati.

paá¹-icchannena \Se 351/ manteti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<127> á¹• 21 ``yo katvÄ• pÄ• pakaá¹ƒ kammaá¹ƒ, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti icchati {Vibh 8

yo paá¹-icchannakammanto, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<128> á¹• 21 ``yo \Be 299/ ve parakulaá¹ƒ gantvÄ• , bhutvÄ• na {sutvÄ• ca (Se Katthaci) }

Ä• gataá¹ƒ nappaá¹-ipÅ«jeti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<129> á¹• 21 ``yo brÄ• hmaá¹‡aá¹ƒ samaá¹‡aá¹ƒ vÄ• , aÃ±Ã±aá¹ƒ vÄ• pi vanibbakaá¹ƒ.

musÄ• vÄ• dena vaÃ±ceti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<130> á¹• 21 ``yo \Ne 105/ \Ee 23/ brÄ• hmaá¹‡aá¹ƒ samaá¹‡aá¹ƒ vÄ• , bhattakÄ• le upaá

roseti vÄ• cÄ• na ca deti, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<131> á¹• 21 ``asataá¹ƒ yodha pabrÅ«ti, mohena paliguá¹‡á¹-hito.

kiÃ±cikkhaá¹ƒ nijigÄ«sÄ• no {nijigiá¹ƒsÄ• no (Ce Se Ke Ee) }, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<132> á¹• 21 ``yo cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca mavajÄ• nÄ• ti {mavajÄ• nati (Ce S

nihÄ«no sena mÄ• nena, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<133> á¹• 21 ``rosako kadariyo ca, pÄ• piccho maccharÄ« saá¹-ho.

ahiriko anottappÄ«, taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<134> á¹• 21 ``yo buddhaá¹ƒ paribhÄ• sati, atha vÄ• tassa sÄ• vakaá¹ƒ.

paribbÄ• jaá¹ƒ {paribbajaá¹ƒ (Katthaci), paribbÄ• jakaá¹ƒ (Se Ke) } gahaá¹-á¹-haá¹ƒ vÄ• , ta
iti ||

<135> á¹• 21 ``yo ve anarahaá¹ƒ {anarahÄ• (Ce Ee) } santo, arahaá¹ƒ paá¹-ijÄ• nÄ• ti {paa
}.

coro sabrahmake loke, eso kho vasalÄ• dhamo ||

<136> á¹• 21 ``ete kho vasalÄ• vuttÄ• , mayÄ• yete pakÄ• sitÄ• .

na \Se 352/ jaccÄ• vasalo hoti, na jaccÄ• hoti brÄ• hmaá¹‡o.

kammunÄ• {kammanÄ• (Ce Ee) } vasalo hoti, kammunÄ• hoti brÄ• hmaá¹‡o ||

<137> á¹• 21 ``tadaminÄ• pi jÄ• nÄ• tha, yathÄ• medaá¹ƒ {yathÄ• pedaá¹ƒ (Katthaci) } nida

caá¹‡á¸• Ä• laputto sopÄ• ko {sapÄ• ko (?) }, mÄ• taá¹…go iti vissuto ||

<138> á¹• 21 ``so \Be 300/ \Ee 24/ yasaá¹ƒ paramaá¹ƒ patto {so yasapparamappatto (Se K
yaá¹ƒ sudullabhaá¹ƒ.

Ä• gacchuá¹ƒ tassupaá¹-á¹-hÄ• naá¹ƒ, khattiyÄ• brÄ• hmaá¹‡Ä• bahÅ« ||

<139> á¹• 21 ``devayÄ• naá¹ƒ \Ne 106/ abhiruyha, virajaá¹ƒ so mahÄ• pathaá¹ƒ.

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• , brahmalokÅ«pago ahu.

na naá¹ƒ jÄ• ti nivÄ• resi, brahmalokÅ«papattiyÄ• ||

<140> á¹• 21 ``ajjhÄ• yakakule jÄ• tÄ• , brÄ• hmaá¹‡Ä• mantabandhavÄ• .

te ca pÄ• pesu kammesu, abhiá¹‡hamupadissare ||

<141> á¹• 21 ``diá¹-á¹-heva dhamme gÄ• rayhÄ• , samparÄ• ye ca duggati.

na ne jÄ• ti nivÄ• reti, duggatyÄ• {duggaccÄ• (Ce Se Ke Ee) } garahÄ• ya vÄ• ||

<142> á¹• 21 ``na jaccÄ• vasalo hoti, na jaccÄ• hoti brÄ• hmaá¹‡o.

kammunÄ• vasalo hoti, kammunÄ• hoti brÄ• hmaá¹‡oâ€™â€™ ti ||

evaá¹ƒ vutte, aggikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkan
... \Se 353/ \Ee 25/ upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upeta
gataâ€™â€™ nti.

vasalasuttaá¹ƒ sattamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. mettasuttaá¹ƒ

<143> á¹• 21 karaá¹‡Ä«yamatthakusalena, yanta santaá¹ƒ padaá¹ƒ abhisamecca.

sakko ujÅ« ca suhujÅ« {sÅ«jÅ« (Ce) } ca, sÅ«vaco cassa mudu anatimÄ• nÄ« ||

<144> á¹• 21 santussako ca subharo ca, appakicco ca sallahukavutti.

santindriyo ca nipako ca, appagabbho kulesvananugiddho ||

<145> á¹• 21 na \Be 301/ ca khuddamÄ• care kiÃ±ci, yena viÃ±Ã±Å« pare upavadeyyuá¹ƒ.

sukhino va khemino hontu, sabbasattÄ• {sabbe sattÄ• (Ce Se) } bhavantu sukhitattÄ• ||

<146> á¹• 21 ye \Ne 107/ keci pÄ• á¹‡abhÅ«tatthi, tasÄ• \Se 354/ vÄ• thÄ• varÄ• vanava

dÄ«ghÄ• vÄ• ye va mahantÄ• {mahanta (?) }, majjhimÄ• rassakÄ• aá¹‡ukathÅ«lÄ• ||

<147> á¹• 21 diá¹-á¹-hÄ• \Ee 26/ vÄ• ye va adiá¹-á¹-hÄ• {adiá¹-á¹-ha (?) }, ye va {ye ca (

dÅ«re vasanti avidÅ«re.

bhÅ«tÄ• va sambhavesÄ« va {bhÅ«tÄ• vÄ• sambhavesÄ« vÄ• (Se Ke Ee Katthaci) }, sab
||

<148> á¹• 21 na paro paraá¹ƒ nikubbetha, nÄ• timaÃ±Ã±etha katthaci na kaÃ±ci {naá¹ƒ kaÃ
kiÃ±ci (Se), na kiÃ±ci (Katthaci) }.

byÄ• rosanÄ• paá¹-ighasaÃ±Ã±Ä• , nÄ• Ã±Ã±amaÃ±Ã±assa dukkhamiccheyya ||

<149> á¹• 21 mÄ• tÄ• yathÄ• niyaá¹ƒ puttamÄ• yusÄ• ekaputtamanurakkhe.

evampi sabbabhÅ«tesu, mÄ• nasaá¹ƒ bhÄ• vaye aparimÄ• á¹‡aá¹ƒ ||

<150> á¹• 21 mettaÃ±ca sabbalokasmi, mÄ• nasaá¹ƒ bhÄ• vaye aparimÄ• á¹‡aá¹ƒ.

uddhaá¹ƒ adho ca tiriyaÃ±ca, asambÄ• dhaá¹ƒ averamasapattaá¹ƒ ||

<151> á¹• 21 tiá¹-á¹-haá¹ƒ \Be 302/ caraá¹ƒ nisinno va {vÄ• (Ce Se Ke Ee) }, sayÄ• no \Se
vitamiddho {vigatamiddo (bahÅ«su) }.

etaá¹ƒ satiá¹ƒ adhiá¹-á¹-heyya, brahmametaá¹ƒ vihÄ• ramidhamÄ• hu ||

<152> á¹• 21 diá¹-á¹-hiÃ±ca anupaggamma, sÄ«lavÄ• dassanena sampanno.

kÄ• mesu vinaya {vineyya (Ce Se Ee) } gedhaá¹ƒ, na hi jÄ• tuggabbhaseyya punaretÄ«ti ||

mettasuttaá¹ƒ aá¹-á¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. hemavatasuttaá¹ƒ

<153> á¹• 21 ``ajja \Ee 27/ pannaraso uposatho, (iti sÄ• tÄ• giro yakkho)

dibbÄ• {dibyÄ• (Ce Se Ke Ee) } ratti upaá¹-á¹-hitÄ• .

anomanÄ• maá¹ƒ satthÄ• raá¹ƒ, handa passÄ• ma gotamaá¹ƒâ€™â€™ ||

<154> á¹• 21 ``kacci \Ne 108/ mano supaá¹‡ihito, (iti hemavato yakkho)

sabbabhÅ«tesu tÄ• dino.

kacci iá¹-á¹-he aniá¹-á¹-he ca, saá¹…kappassa vasÄ«katÄ• â€™â€™ ||

<155> á¹• 21 ``mano cassa supaá¹‡ihito, (iti sÄ• tÄ• giro yakkho)

sabbabhÅ«tesu tÄ• dino.

atho iá¹-á¹-he aniá¹-á¹-he ca, saá¹…kappassa vasÄ«katÄ• â€™â€™ ||

<156> á¹• 21 ``kacci \Se 356/ adinnaá¹ƒ nÄ• diyati, (iti hemavato yakkho)

kacci pÄ• á¹‡esu saÃ±Ã±ato.

kacci Ä• rÄ• pamÄ• damhÄ• , kacci jhÄ• naá¹ƒ na riÃ±catiâ€™â€™ ||

<157> á¹• 21 ``na \Be 303/ so adinnaá¹ƒ Ä• diyati, (iti sÄ• tÄ• giro yakkho)

atho pÄ• á¹‡esu saÃ±Ã±ato.

atho Ä• rÄ• pamÄ• damhÄ• , buddho jhÄ• naá¹ƒ na riÃ±catiâ€™â€™ ||

<158> á¹• 21 ``kacci musÄ• na bhaá¹‡ati, (iti hemavato yakkho)

kacci na khÄ«á¹‡abyappatho.

kacci \Ee 28/ vebhÅ«tiyaá¹ƒ nÄ• ha, kacci samphaá¹ƒ na bhÄ• satiâ€™â€™ ||

<159> á¹• 21 ``musÄ• ca so na bhaá¹‡ati, (iti sÄ• tÄ• giro yakkho)

atho na khÄ«á¹‡abyappatho.

atho vebhÅ«tiyaá¹ƒ nÄ• ha, mantÄ• atthaá¹ƒ ca {atthaá¹ƒ so (Ce Ee Katthaci) } bhÄ• satiâ€

<160> á¹• 21 ``kacci na rajjati kÄ• mesu, (iti hemavato yakkho)

kacci cittaá¹ƒ anÄ• vilaá¹ƒ.

kacci mohaá¹ƒ atikkanto, kacci dhammesu cakkhumÄ• â€™â€™ ||

<161> á¹• 21 ``na \Ne 109/ so rajjati kÄ• mesu, (iti sÄ• tÄ• giro yakkho)

atho cittaá¹ƒ anÄ• vilaá¹ƒ.

sabbamohaá¹ƒ atikkanto, buddho dhammesu cakkhumÄ• â€™â€™ ||

<162> á¹• 21 ``kacci vijjÄ• ya sampanno, (iti hemavato yakkho)

kacci saá¹ƒsuddhacÄ• raá¹‡o.

kaccissa \Se 357/ Ä• savÄ• khÄ«á¹‡Ä• , kacci natthi punabbhavoâ€™â€™ ||

<163> á¹• 21 ``vijjÄ• ya \Ee 29/ ceva sampanno, (iti sÄ• tÄ• giro yakkho)

atho saá¹ƒsuddhacÄ• raá¹‡o.

sabbassa Ä• savÄ• khÄ«á¹‡Ä• , natthi tassa punabbhavoâ€™â€™ ||

<164> á¹• 21 ``sampannaá¹ƒ \Be 304/ munino cittaá¹ƒ, kammunÄ• byappathena ca.

vijjÄ• caraá¹‡asampannaá¹ƒ, dhammato naá¹ƒ pasaá¹ƒsatiâ€™â€™ ||

<165> á¹• 21 ``sampannaá¹ƒ munino cittaá¹ƒ, kammunÄ• byappathena ca.

vijjÄ• caraá¹‡asampannaá¹ƒ, dhammato anumodasiâ€™â€™ ||

<166> á¹• 21 ``sampannaá¹ƒ munino cittaá¹ƒ, kammunÄ• byappathena ca.

vijjÄ• caraá¹‡asampannaá¹ƒ, handa passÄ• ma gotamaá¹ƒ ||

<167> á¹• 21 ``eá¹‡ijaá¹…ghaá¹ƒ kisaá¹ƒ vÄ«raá¹ƒ {dhÄ«raá¹ƒ (Se) }, appÄ• hÄ• raá¹ƒ alo

muniá¹ƒ vanasmiá¹ƒ jhÄ• yantaá¹ƒ, ehi passÄ• ma gotamaá¹ƒ ||

<168> á¹• 21 ``sÄ«haá¹ƒvekacaraá¹ƒ nÄ• gaá¹ƒ, kÄ• mesu anapekkhinaá¹ƒ.

upasaá¹…kamma pucchÄ• ma, maccupÄ• sappamocanaá¹ƒ ||

<169> á¹• 21 ``akkhÄ• tÄ• raá¹ƒ pavattÄ• raá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ.

buddhaá¹ƒ verabhayÄ• tÄ«taá¹ƒ, mayaá¹ƒ pucchÄ• ma gotamaá¹ƒâ€™â€™ ||

<170> á¹• 21 ``kismiá¹ƒ \Ne 110/ loko samuppanno, (iti hemavato yakkho)

kismiá¹ƒ kubbati santhavaá¹ƒ {sandhavaá¹ƒ (Katthaci) }.

kissa loko upÄ• dÄ• ya, kismiá¹ƒ loko vihaÃ±Ã±atiâ€™â€™ ||

<171> á¹• 21 ``chasu \Ee 30/ \Se 358/ {chassu (Ce Ee) } loko samuppanno, (hemavatÄ• ti

chasu kubbati santhavaá¹ƒ.

channameva upÄ• dÄ• ya, chasu loko vihaÃ±Ã±atiâ€™â€™ ||

<172> á¹• 21 ``katamaá¹ƒ taá¹ƒ upÄ• dÄ• naá¹ƒ, yattha loko vihaÃ±Ã±ati.

niyyÄ• naá¹ƒ pucchito brÅ«hi, kathaá¹ƒ dukkhÄ• pamuccatiâ€™â€™ {pamuÃ±cati (Se) } ||

<173> á¹• 21 ``paÃ±ca kÄ• maguá¹‡Ä• loke, manochaá¹-á¹-hÄ• paveditÄ• .

ettha chandaá¹ƒ virÄ• jetvÄ• , evaá¹ƒ dukkhÄ• pamuccati ||

<174> á¹• 21 ``etaá¹ƒ lokassa niyyÄ• naá¹ƒ, akkhÄ• taá¹ƒ vo yathÄ• tathaá¹ƒ.

etaá¹ƒ vo ahamakkhÄ• mi, evaá¹ƒ dukkhÄ• pamuccatiâ€™â€™ ||

<175> á¹• 21 ``ko \Be 305/ sÅ«dha tarati oghaá¹ƒ, kodha tarati aá¹‡á¹‡avaá¹ƒ.

appatiá¹-á¹-he anÄ• lambe, ko gambhÄ«re na sÄ«datiâ€™â€™ ||

<176> á¹• 21 ``sabbadÄ• sÄ«lasampanno, paÃ±Ã±avÄ• susamÄ• hito.

ajjhattacintÄ« {ajjhattasaÃ±Ã±Ä« (Se Ke Katthaci) } satimÄ• , oghaá¹ƒ tarati duttaraá¹ƒ ||

<177> á¹• 21 ``virato kÄ• masaÃ±Ã±Ä• ya, sabbasaá¹ƒyojanÄ• tigo.

nandÄ«bhavaparikkhÄ«á¹‡o, so gambhÄ«re na sÄ«datiâ€™â€™ ||

<178> á¹• 21 ``gabbhÄ«rapaÃ±Ã±aá¹ƒ nipuá¹‡atthadassiá¹ƒ, akiÃ±canaá¹ƒ kÄ• mabhave

taá¹ƒ passatha sabbadhi vippamuttaá¹ƒ, dibbe pathe kamamÄ• naá¹ƒ mahesiá¹ƒ ||

<179> á¹• 21 ``anomanÄ• maá¹ƒ \Ne 111/ nipuá¹‡atthadassiá¹ƒ, paÃ±Ã±Ä• dadaá¹ƒ \Se 3

taá¹ƒ \Ee 31/ passatha sabbaviduá¹ƒ sumedhaá¹ƒ, ariye pathe kamamÄ• naá¹ƒ mahesiá¹ƒ

<180> á¹• 21 ``sudiá¹-á¹-haá¹ƒ vata no ajja, suppabhÄ• taá¹ƒ suhuá¹-á¹-hitaá¹ƒ.

yaá¹ƒ addasÄ• ma sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

<181> á¹• 21 ``ime dasasatÄ• yakkhÄ• , iddhimanto yasassino.

sabbe taá¹ƒ saraá¹‡aá¹ƒ yanti, tvaá¹ƒ no satthÄ• anuttaro ||

<182> á¹• 21 ``te mayaá¹ƒ vicarissÄ• ma, gÄ• mÄ• gÄ• maá¹ƒ nagÄ• nagaá¹ƒ.

namassamÄ• nÄ• sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti ||

hemavatasuttaá¹ƒ navamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. Ä• á¸·avakasuttaá¹ƒ

evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati Ä• á¸·avakassa
kho Ä• á¸·avako yakkho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavan
samaá¹‡Ä• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti \Be 306/ bhagavÄ• nikkhami. ``pavisa
``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• pÄ• visi.

dutiyampi kho ... pe ... tatiyampi kho Ä• á¸·avako yakkho bhagavantaá¹ƒ etadavoca --- ``nik
samaá¹‡Ä• â€™â€™ ti. ``sÄ• dhÄ• vusoâ€™â€™ ti \Se 360/ bhagavÄ• nikkhami. ``pavisa
``sÄ• dhÄ• vusoâ€™â€™ ti bhagavÄ• pÄ• visi.

catutthampi kho Ä• á¸·avako yakkho bhagavantaá¹ƒ etadavoca --- ``nikkhama, samaá¹‡Ä• taá¹ƒ \Ee 32/, Ä• vuso, nikkhamissÄ• mi. yaá¹ƒ te karaá¹‡Ä«yaá¹ƒ, taá¹ƒ karohÄ«â€™â€™

``paÃ±haá¹ƒ \Ne 112/ taá¹ƒ, samaá¹‡a, pucchissÄ• mi. sace me na byÄ• karissasi, cittaá¹ƒ hadayaá¹ƒ vÄ• te phÄ• lessÄ• mi, pÄ• desu vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya khipissÄ•

``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, passÄ• mi sadevake loke samÄ• rake sabrahmake sassa sadevamanussÄ• ya yo me cittaá¹ƒ vÄ• khipeyya hadayaá¹ƒ vÄ• phÄ• leyya pÄ• desu vÄ• khipeyya. api ca tvaá¹ƒ, Ä• vuso, puccha yadÄ• kaá¹…khasÄ«â€™â€™ ti. atha kho Ä• á¸·a gÄ• thÄ• ya ajjhabhÄ• si ---

<183> á¹• 21 ``kiá¹ƒ sÅ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, kiá¹ƒ su suciá¹‡á¹‡aá¹ƒ sukh

kiá¹ƒ su {kiá¹ƒ sÅ« (Ce) } have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, kathaá¹ƒ jÄ«viá¹ƒ jÄ«vitamÄ• hu

<184> á¹• 21 ``saddhÄ«dha vittaá¹ƒ purisassa seá¹-á¹-haá¹ƒ, dhammo suciá¹‡á¹‡o sukhan

saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ, paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haá¹ƒ

<185> á¹• 21 ``kathaá¹ƒ su tarati oghaá¹ƒ, kathaá¹ƒ su tarati aá¹‡á¹‡avaá¹ƒ.

kathaá¹ƒ \Se 361/ su dukkhamacceti, kathaá¹ƒ su parisujjhatiâ€™â€™ ||

<186> á¹• 21 ``saddhÄ• \Ee 33/ tarati oghaá¹ƒ, appamÄ• dena aá¹‡á¹‡avaá¹ƒ.

vÄ«riyena {viriyena (Ce Se Ke Ee) } dukkhamacceti, paÃ±Ã±Ä• ya parisujjhatiâ€™â€™ ||

<187> á¹• 21 ``kathaá¹ƒ \Be 307/ su labhate paÃ±Ã±aá¹ƒ, kathaá¹ƒ su vindate dhanaá¹ƒ.

kathaá¹ƒ su kittiá¹ƒ pappoti, kathaá¹ƒ mittÄ• ni ganthati.

asmÄ• lokÄ• paraá¹ƒ lokaá¹ƒ, kathaá¹ƒ pecca na socatiâ€™â€™ ||

<188> á¹• 21 ``saddahÄ• no arahataá¹ƒ, dhammaá¹ƒ nibbÄ• napattiyÄ• .

sussÅ«saá¹ƒ {sussÅ«sÄ• (Ce Ee) } labhate paÃ±Ã±aá¹ƒ, appamatto vicakkhaá¹‡o ||

<189> á¹• 21 ``patirÅ«pakÄ• rÄ« dhuravÄ• , uá¹-á¹-hÄ• tÄ• vindate dhanaá¹ƒ.

saccena kittiá¹ƒ pappoti, dadaá¹ƒ mittÄ• ni ganthati ||

<190> á¹• 21 ``yassete \Ne 113/ caturo dhammÄ• , saddhassa gharamesino.

saccaá¹ƒ dhammo {damo (?) } dhiti cÄ• go, sa ve pecca na socati ||

<191> á¹• 21 ``iá¹…gha aÃ±Ã±epi pucchassu, puthÅ« samaá¹‡abrÄ• hmaá¹‡e.

yadi saccÄ• damÄ• cÄ• gÄ• , khantyÄ• bhiyyodha vijjatiâ€™â€™ ||

<192> á¹• 21 ``kathaá¹ƒ nu dÄ• ni puccheyyaá¹ƒ, puthÅ« samaá¹‡abrÄ• hmaá¹‡e.

yohaá¹ƒ {sohaá¹ƒ (Ce Ee) } ajja pajÄ• nÄ• mi, yo attho samparÄ• yiko ||

<193> á¹• 21 ``atthÄ• ya vata me buddho, vÄ• sÄ• yÄ• á¸·avimÄ• gamÄ• .

yohaá¹ƒ {aá¹-á¹-hinhÄ• rÅ«hi saá¹ƒyutto (Se Katthaci) } ajja pajÄ• nÄ• mi, yattha dinnaá¹ƒ n

<194> á¹• 21 ``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataâ€™â€™ nti ||

Ä• á¸·avakasuttaá¹ƒ dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. vijayasuttaá¹ƒ

<195> á¹• 21 caraá¹ƒ \Ee 34/ \Se 362/ vÄ• yadi vÄ• tiá¹-á¹-haá¹ƒ, nisinno uda vÄ• sayaá¹

samiÃ±jeti pasÄ• reti, esÄ• kÄ• yassa iÃ±janÄ• ||

<196> á¹• 21 aá¹-á¹-hinahÄ• rusaá¹ƒyutto, tacamaá¹ƒsÄ• valepano.

chaviyÄ• kÄ• yo paá¹-icchanno, yathÄ• bhÅ«taá¹ƒ na dissati ||

<197> á¹• 21 antapÅ«ro \Be 308/ udarapÅ«ro, yakanapeá¸·assa {yakapeá¸·assa (Ce Se) }

hadayassa papphÄ• sassa, vakkassa pihakassa ca ||

<198> á¹• 21 siá¹…ghÄ• á¹‡ikÄ• ya \Ne 114/ kheá¸·assa, sedassa ca medassa ca.

lohitassa lasikÄ• ya, pittassa ca vasÄ• ya ca ||

<199> á¹• 21 athassa navahi sotehi, asucÄ« savati sabbadÄ• .

akkhimhÄ• akkhigÅ«thako, kaá¹‡á¹‡amhÄ• kaá¹‡á¹‡agÅ«thako ||

<200> á¹• 21 siá¹…ghÄ• á¹‡ikÄ• ca nÄ• sato, mukhena vamatekadÄ• .

pittaá¹ƒ semhaÃ±ca vamati, kÄ• yamhÄ• sedajallikÄ• ||

<201> á¹• 21 athassa susiraá¹ƒ sÄ«saá¹ƒ, matthaluá¹…gassa pÅ«ritaá¹ƒ.

subhato naá¹ƒ maÃ±Ã±ati, bÄ• lo avijjÄ• ya purakkhato ||

<202> á¹• 21 yadÄ• ca so mato seti, uddhumÄ• to vinÄ«lako.

apaviddho susÄ• nasmiá¹ƒ, anapekkhÄ• honti Ã±Ä• tayo ||

<203> á¹• 21 khÄ• danti naá¹ƒ suvÄ• nÄ• {supÄ• á¹‡Ä• (Ee) } ca, siá¹…gÄ• lÄ• {sigÄ• lÄ
kimÄ«.

kÄ• kÄ• \Se 363/ gijjhÄ• ca khÄ• danti, ye caÃ±Ã±e santi pÄ• á¹‡ino ||

<204> á¹• 21 sutvÄ• na \Ee 35/ buddhavacanaá¹ƒ, bhikkhu paÃ±Ã±Ä• á¹‡avÄ• idha.

so kho naá¹ƒ parijÄ• nÄ• ti, yathÄ• bhÅ«taÃ±hi passati ||

<205> á¹• 21 yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, kÄ• ye chandaá¹ƒ virÄ• jaye ||

<206> á¹• 21 chandarÄ• gaviratto so, bhikkhu paÃ±Ã±Ä• á¹‡avÄ• idha.

ajjhagÄ• amataá¹ƒ santiá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

<207> á¹• 21 dvipÄ• dakoyaá¹ƒ {dipÄ• dakoyaá¹ƒ (Ce Se Ke Ee) } asuci, duggandho parih
Ke Ee) }.

nÄ• nÄ• kuá¹‡apaparipÅ«ro, vissavanto tato tato ||

<208> á¹• 21 etÄ• disena \Ne 115/ kÄ• yena, yo maÃ±Ã±e uá¹‡á¹‡ametave {unnametave (

paraá¹ƒ vÄ• avajÄ• neyya, kimaÃ±Ã±atra adassanÄ• ti ||

vijayasuttaá¹ƒ ekÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. munisuttaá¹ƒ

<209> á¹• 21 santhavÄ• to \Be 309/ {sandhavato (Katthaci) } bhayaá¹ƒ jÄ• taá¹ƒ, niketÄ• j

aniketamasanthavaá¹ƒ, etaá¹ƒ ve munidassanaá¹ƒ ||

<210> á¹• 21 yo jÄ• tamucchijja na ropayeyya, jÄ• yantamassa nÄ• nuppavecche.

tamÄ• hu ekaá¹ƒ muninaá¹ƒ carantaá¹ƒ, addakkhi \Se 364/ so santipadaá¹ƒ mahesi ||

<211> á¹• 21 saá¹…khÄ• ya \Ee 36/ vatthÅ«ni pamÄ• ya {pahÄ• ya (Katthaci Ce Katthaci),
mÄ« + tvÄ• = pamÄ• ya, yathÄ• nissÄ• yÄ• tipadaá¹ƒ} bÄ«jaá¹ƒ, sinehamassa nÄ• nuppa

sa ve munÄ« jÄ• tikhayantadassÄ«, takkaá¹ƒ pahÄ• ya na upeti saá¹…khaá¹ƒ ||

<212> á¹• 21 aÃ±Ã±Ä• ya sabbÄ• ni nivesanÄ• ni, anikÄ• mayaá¹ƒ aÃ±Ã±atarampi tesaá¹

sa ve munÄ« vÄ«tagedho agiddho, nÄ• yÅ«hatÄ« pÄ• ragato hi hoti ||

<213> á¹• 21 sabbÄ• bhibhuá¹ƒ sabbaviduá¹ƒ sumedhaá¹ƒ, sabbesu dhammesu anÅ«palit

sabbaÃ±jahaá¹ƒ taá¹‡hakkhaye vimuttaá¹ƒ, taá¹ƒ vÄ• pi dhÄ«rÄ• muni {muniá¹ƒ (Ce Ee) }

<214> á¹• 21 paÃ±Ã±Ä• balaá¹ƒ sÄ«lavatÅ«papannaá¹ƒ, samÄ• hitaá¹ƒ jhÄ• narataá¹ƒ sat

saá¹…gÄ• pamuttaá¹ƒ akhilaá¹ƒ anÄ• savaá¹ƒ, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<215> á¹• 21 ekaá¹ƒ \Be 310/ carantaá¹ƒ munimappamattaá¹ƒ, nindÄ• pasaá¹ƒsÄ• su avec

sÄ«haá¹ƒva saddesu asantasantaá¹ƒ, vÄ• taá¹ƒva \Se 365/ jÄ• lamhi asajjamÄ• naá¹ƒ.

padmaá¹ƒva \Ne 116/ {padumaá¹ƒva (Ce Se Ee) } toyena alippamÄ• naá¹ƒ {alimpamÄ• naá
netÄ• ramaÃ±Ã±esamanaÃ±Ã±aneyyaá¹ƒ.

taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<216> á¹• 21 yo \Ee 37/ ogahaá¹‡e thambhorivÄ• bhijÄ• yati, yasmiá¹ƒ pare vÄ• cÄ• pariya
pariyantaá¹ƒ (Katthaci) } vadanti.

taá¹ƒ vÄ«tarÄ• gaá¹ƒ susamÄ• hitindriyaá¹ƒ, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<217> á¹• 21 yo ve á¹-hitatto tasaraá¹ƒva ujju, jigucchati kammehi pÄ• pakehi.

vÄ«maá¹ƒsamÄ• no visamaá¹ƒ samaÃ±ca, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<218> á¹• 21 yo saÃ±Ã±atatto na karoti pÄ• paá¹ƒ, daharo majjhimo ca muni {daharo ca m
Ee) } yatatto.

arosaneyyo na so roseti kaÃ±ci {na roseti (Se) }, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<219> á¹• 21 yadaggato majjhato sesato vÄ• , piá¹‡á¸• aá¹ƒ labhetha paradattÅ«pajÄ«vÄ«

nÄ• laá¹ƒ thutuá¹ƒ nopi nipaccavÄ• dÄ«, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<220> á¹• 21 muniá¹ƒ \Se 366/ carantaá¹ƒ virataá¹ƒ methunasmÄ• , yo yobbane nopanibaj

madappamÄ• dÄ• virataá¹ƒ vippamuttaá¹ƒ, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayanti ||

<221> á¹• 21 aÃ±Ã±Ä• ya \Be 311/ lokaá¹ƒ paramatthadassiá¹ƒ, oghaá¹ƒ samuddaá¹ƒ atita

taá¹ƒ \Ee 38/ chinnaganthaá¹ƒ asitaá¹ƒ anÄ• savaá¹ƒ, taá¹ƒ vÄ• pi dhÄ«rÄ• muni vedayant

<222> á¹• 21 asamÄ• ubho dÅ«ravihÄ• ravuttino, gihÄ« {gihi (Katthaci) } dÄ• raposÄ« ama

parapÄ• á¹‡arodhÄ• ya gihÄ« asaÃ±Ã±ato, niccaá¹ƒ munÄ« rakkhati pÄ• á¹‡ine {pÄ• á¹‡in

<223> á¹• 21 sikhÄ« yathÄ• nÄ«lagÄ«vo {nÄ«lagivo (Se) } vihaá¹…gamo, haá¹ƒsassa nop

evaá¹ƒ gihÄ« nÄ• nukaroti bhikkhuno, munino vivittassa vanamhi jhÄ• yatoti ||

munisuttaá¹ƒ dvÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ. uragavaggo paá¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 117/ ---

urago dhaniyo ceva, visÄ• á¹‡aÃ±ca tathÄ• kasi.

cundo parÄ• bhavo \Se 367/ ceva, vasalo mettabhÄ• vanÄ• ||

sÄ• tÄ• giro Ä• á¸·avako, vijayo ca tathÄ• muni.

dvÄ• dasetÄ• ni suttÄ• ni, uragavaggoti vuccatÄ«ti ||

2. cÅ«á¸·avaggo

1. ratanasuttaá¹ƒ

<224> á¹• 21 yÄ• nÄ«dha \Be 312/ \Ne 118/ \Ee 39/ bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• yÄ• ni va antalikkhe.

sabbeva bhÅ«tÄ• sumanÄ• bhavantu, athopi sakkacca suá¹‡antu bhÄ• sitaá¹ƒ ||

<225> á¹• 21 tasmÄ• hi bhÅ«tÄ• nisÄ• metha sabbe, mettaá¹ƒ karotha mÄ• nusiyÄ• pajÄ

divÄ• ca ratto ca haranti ye baliá¹ƒ, tasmÄ• hi ne rakkhatha appamattÄ• ||

<226> á¹• 21 yaá¹ƒ kiÃ±ci vittaá¹ƒ idha vÄ• huraá¹ƒ vÄ• , saggesu vÄ• yaá¹ƒ ratanaá¹ƒ pa

na no samaá¹ƒ atthi tathÄ• gatena, idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotu ||

<227> á¹• 21 khayaá¹ƒ virÄ• gaá¹ƒ amataá¹ƒ paá¹‡Ä«taá¹ƒ, yadajjhagÄ• \Se 368/ sakyam

na tena dhammena samatthi kiÃ±ci, idampi dhamme ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotu ||

<228> á¹• 21 yaá¹ƒ buddhaseá¹-á¹-ho parivaá¹‡á¹‡ayÄ« suciá¹ƒ, samÄ• dhimÄ• nantarika

samÄ• dhinÄ• \Ee 40/ tena samo na vijjati, idampi dhamme ratanaá¹ƒ paá¹‡Ä«taá¹ƒ.

etena saccena suvatthi hotu ||

<229> á¹• 21 ye \Be 313/ puggalÄ• aá¹-á¹-ha sataá¹ƒ pasatthÄ• , cattÄ• ri etÄ• ni yugÄ• n

te dakkhiá¹‡eyyÄ• sugatassa sÄ• vakÄ• , etesu dinnÄ• ni mahapphalÄ• ni.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena \Se 369/ saccena suvatthi hotu ||

<230> á¹• 21 ye \Ne 119/ suppayuttÄ• manasÄ• daá¸·hena, nikkÄ• mino gotamasÄ• sana

te pattipattÄ• amataá¹ƒ vigayha, laddhÄ• mudhÄ• nibbutiá¹ƒ {nibbuti (Katthaci) } bhuÃ±jan

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<231> á¹• 21 yathindakhÄ«lo pathavissito {padavissito (Katthaci Ce), paá¹-haviá¹ƒ sito (Kat
} siyÄ• , catubbhi vÄ• tehi asampakampiyo.

tathÅ«pamaá¹ƒ sappurisaá¹ƒ vadÄ• mi, yo ariyasaccÄ• ni avecca passati.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<232> á¹• 21 ye ariyasaccÄ• ni vibhÄ• vayanti, gambhÄ«rapaÃ±Ã±ena sudesitÄ• ni.

kiÃ±cÄ• pi te honti bhusaá¹ƒ pamattÄ• , na te bhavaá¹ƒ aá¹-á¹-hamamÄ• diyanti.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena \Se 370/ saccena suvatthi hotu ||

<233> á¹• 21 sahÄ• vassa dassanasampadÄ• ya {sahÄ• vasaddassanasampadÄ• ya (Katt
bhavanti.

sakkÄ• yadiá¹-á¹-hi \Ee 41/ vicikicchitaÃ±ca, sÄ«labbataá¹ƒ vÄ• pi yadatthi kiÃ±ci ||

<234> á¹• 21 catÅ«hapÄ• yehi \Be 314/ ca vippamutto, chaccÄ• bhiá¹-hÄ• nÄ• ni {cha cÄ•
bhabba kÄ• tuá¹ƒ {abhabbo kÄ• tuá¹ƒ (Ce) }.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<235> á¹• 21 kiÃ±cÄ• pi so kamma {kammaá¹ƒ (Ce Se Ke Ee) } karoti pÄ• pakaá¹ƒ, kÄ• ye

abhabba {abhabbo (bahÅ«su) } so tassa paá¹-icchadÄ• ya {paá¹-icchÄ• dÄ• ya (Ce) }, abha
vuttÄ• .

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<236> á¹• 21 vanappagumbe yatha {yathÄ• (Ce Se) } phussitagge, gimhÄ• namÄ• se paá
) } gimhe.

tathÅ«pamaá¹ƒ dhammavaraá¹ƒ adesayi {adesayÄ« (Ce) }, nibbÄ• nagÄ• miá¹ƒ paramaá¹ƒ

idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<237> á¹• 21 varo varaÃ±Ã±Å« varado varÄ• haro, anuttaro dhammavaraá¹ƒ adesayi.

idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<238> á¹• 21 khÄ«á¹‡aá¹ƒ \Ne 120/ purÄ• á¹‡aá¹ƒ nava natthi sambhavaá¹ƒ, virattacittÄ• y

te khÄ«á¹‡abÄ«jÄ• avirÅ«á¸·hichandÄ• , nibbantntti \Ee 42/ \Se 371/ dhÄ«rÄ• yathÄ• yaá¹
} padÄ«po.

idampi saá¹…ghe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, etena saccena suvatthi hotu ||

<239> á¹• 21 yÄ• nÄ«dha \Be 315/ bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni vÄ• yÄ• ni va

tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, buddhaá¹ƒ namassÄ• ma suvatthi hotu ||

<240> á¹• 21 yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni vÄ• yÄ• ni va antalikkh

tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, dhammaá¹ƒ namassÄ• ma suvatthi hotu ||

<241> á¹• 21 yÄ• nÄ«dha bhÅ«tÄ• ni samÄ• gatÄ• ni, bhummÄ• ni vÄ• yÄ• ni va antalikkh

tathÄ• gataá¹ƒ devamanussapÅ«jitaá¹ƒ, saá¹…ghaá¹ƒ namassÄ• ma suvatthi hotÅ«ti ||

ratanasuttaá¹ƒ paá¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. Ä• magandhasuttaá¹ƒ

<242> á¹• 21 ``sÄ• mÄ• kaciá¹…gÅ«lakacÄ«nakÄ• ni \Se 372/ ca, pattapphalaá¹ƒ mÅ«laph

dhammena laddhaá¹ƒ satamasnamÄ• nÄ• {satamasamÄ• nÄ• (Ce Ee), satamassamÄ• nÄ
bhaá¹‡anti ||

<243> á¹• 21 ``yadasnamÄ• no sukataá¹ƒ suniá¹-á¹-hitaá¹ƒ, parehi dinnaá¹ƒ payataá¹ƒ paá

sÄ• lÄ«namannaá¹ƒ \Ee 43/ paribhuÃ±jamÄ• no, so bhuÃ±jasÄ« kassapa Ä• magandhaá¹ƒ

<244> á¹• 21 ``na \Be 316/ Ä• magandho mama kappatÄ«ti, icceva tvaá¹ƒ bhÄ• sasi brahm

sÄ• lÄ«namannaá¹ƒ paribhuÃ±jamÄ• no, sakuntamaá¹ƒsehi susaá¹…khatehi.

pucchÄ• mi taá¹ƒ kassapa etamatthaá¹ƒ, kathaá¹ƒ pakÄ• ro tava Ä• magandhoâ€™â€™ ||

<245> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• to \Ne 121/ vadhachedabandhanaá¹ƒ, theyyaá¹ƒ musÄ• vÄ

ajjhenakuttaá¹ƒ {ajjhena kujjaá¹ƒ (Ce Ee) } paradÄ• rasevanÄ• , esÄ• magandho na hi maá

<246> á¹• 21 ``ye \Se 373/ idha kÄ• mesu asaÃ±Ã±atÄ• janÄ• , rasesu giddhÄ• asucibhÄ
{asucÄ«kamissitÄ• (Ce Se Ke Ee) }.

natthikadiá¹-á¹-hÄ« visamÄ• durannayÄ• , esÄ• magandho na hi maá¹ƒsabhojanaá¹ƒ ||

<247> á¹• 21 ``ye lÅ«khasÄ• dÄ• ruá¹‡Ä• piá¹-á¹-himaá¹ƒsikÄ• {ye lÅ«kharasÄ• dÄ• ruá
parapiá¹-á¹-himaá¹ƒsikÄ• (Katthaci) }, mittadduno nikkaruá¹‡Ä• timÄ• nino.

adÄ• nasÄ«lÄ• na ca denti kassaci, esÄ• magandho na hi maá¹ƒsabhojanaá¹ƒ ||

<248> á¹• 21 ``kodho \Ee 44/ mado thambho paccupaá¹-á¹-hÄ• panÄ• {paccuá¹-á¹-hÄ• pa
paccuá¹-á¹-hÄ• panÄ• (Ee) }, mÄ• yÄ• usÅ«yÄ• bhassasamussayo ca.

mÄ• nÄ• timÄ• no ca asabbhi santhavo, esÄ• magandho na hi maá¹ƒsabhojanaá¹ƒ ||

<249> á¹• 21 ``ye pÄ• pasÄ«lÄ• iá¹‡aghÄ• tasÅ«cakÄ• , vohÄ• rakÅ«á¹-Ä• idha pÄ• á¹-ir

narÄ• dhamÄ• yedha karonti kibbisaá¹ƒ, esÄ• magandho na hi maá¹ƒsabhojanaá¹ƒ ||

<250> á¹• 21 ``ye \Be 317/ idha pÄ• á¹‡esu asaÃ±Ã±atÄ• janÄ• , paresamÄ• dÄ• ya vihes

dussÄ«laluddÄ• pharusÄ• anÄ• darÄ• , esÄ• magandho \Se 374/ na hi maá¹ƒsabhojanaá

<251> á¹• 21 ``etesu giddhÄ• viruddhÄ• tipÄ• tino, niccuyyutÄ• pecca tamaá¹ƒ vajanti ye.

patanti sattÄ• nirayaá¹ƒ avaá¹ƒsirÄ• , esÄ• magandho na hi maá¹ƒsabhojanaá¹ƒ ||

<252> á¹• 21 ``na macchamaá¹ƒsÄ• namanÄ• sakattaá¹ƒ {na macchamaá¹ƒsaá¹ƒ na anÄ•
mÅ«lapÄ• á¹-ho), na maá¹ƒcchamaá¹ƒsÄ• nÄ• nÄ• sakattaá¹ƒ (Se Katthaci) }, na naggiyaá
jaá¹-Ä• jallaá¹ƒ.

kharÄ• jinÄ• ni nÄ• ggihuttassupasevanÄ• , ye vÄ• pi loke amarÄ• bahÅ« tapÄ• .

mantÄ• hutÄ« yaÃ±Ã±amutÅ«pasevanÄ• , sodhenti maccaá¹ƒ avitiá¹‡á¹‡akaá¹…khaá¹ƒ ||

<253> á¹• 21 ``yo tesu \Ee 45/ {sotesu (Ce Ee) } gutto viditindriyo care, dhamme á¹-hito ajja

saá¹…gÄ• tigo sabbadukkhappahÄ«no, na lippati {na limpati (Se kaá¹ƒ Katthaci) } diá¹-á¹-ha
||

<254> á¹• 21 iccetamatthaá¹ƒ bhagavÄ• punappunaá¹ƒ, akkhÄ• si naá¹ƒ {taá¹ƒ (Ce Ee) }

citrÄ• hi gÄ• thÄ• hi munÄ« pakÄ• sayi, nirÄ• magandho asito durannayo ||

<255> á¹• 21 sutvÄ• na \Ne 122/ buddhassa subhÄ• sitaá¹ƒ padaá¹ƒ, nirÄ• magandhaá¹ƒ
sabbadukkhappanÅ«danaá¹ƒ.

nÄ«camano vandi tathÄ• gatassa, tattheva pabbajjamarocayitthÄ• ti ||

Ä• magandhasuttaá¹ƒ dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. hirisuttaá¹ƒ

<256> á¹• 21 hiriá¹ƒ \Be 318/ tarantaá¹ƒ vijigucchamÄ• naá¹ƒ, tavÄ• hamasmi {sakhÄ• han
bhÄ• samÄ• naá¹ƒ.

sayhÄ• ni kammÄ• ni anÄ• diyantaá¹ƒ, neso mamanti iti naá¹ƒ vijaÃ±Ã±Ä• ||

<257> á¹• 21 ananvayaá¹ƒ {atthanvayaá¹ƒ (Katthaci) } piyaá¹ƒ vÄ• caá¹ƒ, yo mittesu pakub

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<258> á¹• 21 na \Ee 46/ so mitto yo sadÄ• appamatto, bhedÄ• saá¹…kÄ« randhamevÄ• n

yasmiÃ±ca seti urasÄ«va putto, sa ve mitto yo parehi abhejjo ||

<259> á¹• 21 pÄ• mujjakaraá¹‡aá¹ƒ á¹-hÄ• naá¹ƒ, pasaá¹ƒsÄ• vahanaá¹ƒ sukhaá¹ƒ.

phalÄ• nisaá¹ƒso bhÄ• veti, vahanto porisaá¹ƒ dhuraá¹ƒ ||

<260> á¹• 21 pavivekarasaá¹ƒ pitvÄ• , rasaá¹ƒ upasamassa ca.

niddaro \Se 376/ hoti nippÄ• po, dhammapÄ«tirasaá¹ƒ pivanti ||

hirisuttaá¹ƒ tatiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. maá¹…galasuttaá¹ƒ

evaá¹ƒ \Ne 123/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ
kevalakappaá¹ƒ jetavanaá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhaga
ajjhabhÄ• si ---

<261> á¹• 21 ``bahÅ« devÄ• manussÄ• ca, maá¹…galÄ• ni acintayuá¹ƒ.

Ä• kaá¹…khamÄ• nÄ• sotthÄ• naá¹ƒ, brÅ«hi maá¹…galamuttamaá¹ƒâ€™â€™ ||

<262> á¹• 21 ``asevanÄ• \Be 319/ ca bÄ• lÄ• naá¹ƒ, paá¹‡á¸• itÄ• naÃ±ca sevanÄ• .

pÅ«jÄ• ca pÅ«janeyyÄ• naá¹ƒ {pÅ«janÄ«yÄ• naá¹ƒ (Ce Se Ke Ee) }, etaá¹ƒ maá¹…galamu

<263> á¹• 21 ``patirÅ«padesavÄ• so ca, pubbe ca katapuÃ±Ã±atÄ• .

attasammÄ• paá¹‡idhi {attasammÄ• paá¹‡Ä«dhÄ« (katthaci) } ca, etaá¹ƒ maá¹…galamuttam

<264> á¹• 21 ``bÄ• husaccaÃ±ca \Ee 47/ sippaÃ±ca, vinayo ca susikkhito.

subhÄ• sitÄ• ca yÄ• vÄ• cÄ• , etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<265> á¹• 21 ``mÄ• tÄ• pitu upaá¹-á¹-hÄ• naá¹ƒ, puttadÄ• rassa saá¹…gaho.

anÄ• kulÄ• \Se 377/ ca kammantÄ• , etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<266> á¹• 21 ``dÄ• naÃ±ca dhammacariyÄ• ca, Ã±Ä• takÄ• naÃ±ca saá¹…gaho.

anavajjÄ• ni kammÄ• ni, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<267> á¹• 21 ``Ä• ratÄ« viratÄ« pÄ• pÄ• , majjapÄ• nÄ• ca saá¹ƒyamo.

appamÄ• do ca dhammesu, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<268> á¹• 21 ``gÄ• ravo \Ne 124/ ca nivÄ• to ca, santuá¹-á¹-hi ca kataÃ±Ã±utÄ• .

kÄ• lena dhammassavanaá¹ƒ {dhammasavaá¹‡aá¹ƒ (katthaci), dhammasavanaá¹ƒ (Ce Katt
maá¹…galamuttamaá¹ƒ ||

<269> á¹• 21 ``khantÄ« ca sovacassatÄ• , samaá¹‡Ä• naÃ±ca dassanaá¹ƒ.

kÄ• lena dhammasÄ• kacchÄ• , etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<270> á¹• 21 ``tapo ca brahmacariyaÃ±ca, ariyasaccÄ• na dassanaá¹ƒ.

nibbÄ• nasacchikiriyÄ• ca, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<271> á¹• 21 ``phuá¹-á¹-hassa lokadhammehi, cittaá¹ƒ yassa na kampati.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, etaá¹ƒ maá¹…galamuttamaá¹ƒ ||

<272> á¹• 21 ``etÄ• disÄ• ni katvÄ• na, sabbatthamaparÄ• jitÄ• .

sabbattha sotthiá¹ƒ gacchanti, taá¹ƒ tesaá¹ƒ maá¹…galamuttamaâ€™â€™ nti ||

maá¹…galasuttaá¹ƒ catutthaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. sÅ«cilomasuttaá¹ƒ

evaá¹ƒ \Be 320/ \Se 378/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• gayÄ• yaá¹ƒ viharat
sÅ«cilomassa yakkhassa bhavane. tena kho pana samayena \Ee 48/ kharo ca yakkho sÅ«c
avidÅ«re atikkamanti. atha kho kharo yakkho sÅ«cilomaá¹ƒ yakkhaá¹ƒ etadavoca --- ``eso s
``neso samaá¹‡o, samaá¹‡ako eso. yÄ• vÄ• haá¹ƒ jÄ• nÄ• mi {yÄ• va jÄ• nÄ• mi (Ce Ee) }
samaá¹‡o (Se) }, yadi vÄ• so samaá¹‡akoâ€™â€™ ti {yadi vÄ• samaá¹‡akoti (Ce Se Ee) }

atha kho sÅ«cilomo yakkho yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
kho bhagavÄ• kÄ• yaá¹ƒ apanÄ• mesi. atha kho sÅ«cilomo yakkho bhagavantaá¹ƒ etadavo
maá¹ƒ, samaá¹‡Ä• â€™â€™ ti? ``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, bhÄ• yÄ• mi; api ca te sa

``paÃ±haá¹ƒ taá¹ƒ, samaá¹‡a, pucchissÄ• mi. sace me na byÄ• karissasi, cittaá¹ƒ vÄ• te k
vÄ• te phÄ• lessÄ• mi, pÄ• desu vÄ• gahetvÄ• pÄ• ragaá¹…gÄ• ya khipissÄ• mÄ«â€™â€

``na khvÄ• haá¹ƒ taá¹ƒ, Ä• vuso, passÄ• mi sadevake loke samÄ• rake sabrahmake sassa
sadevamanussÄ• ya yo me cittaá¹ƒ vÄ• khipeyya hadayaá¹ƒ vÄ• phÄ• leyya pÄ• desu vÄ
khipeyya. api ca tvaá¹ƒ, Ä• vuso, puccha yadÄ• kaá¹…khasÄ«â€™â€™ ti. atha kho sÅ«cilo
gÄ• thÄ• ya ajjhabhÄ• si ---

<273> á¹• 21 ``rÄ• go ca doso ca kutonidÄ• nÄ• , aratÄ« \Se 379/ ratÄ« lomahaá¹ƒso kutoj

kuto samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajantiâ€™â€™ ||

<274> á¹• 21 ``rÄ• go ca doso ca itonidÄ• nÄ• , aratÄ« ratÄ« lomahaá¹ƒso itojÄ• .

ito samuá¹-á¹-hÄ• ya manovitakkÄ• , kumÄ• rakÄ• dhaá¹…kamivossajanti ||

274__._ á¹• 21 ``snehajÄ• \Be 321/ \Ee 49/ attasambhÅ«tÄ• , nigrodhasseva khandhajÄ• .

puthÅ« visattÄ• kÄ• mesu, mÄ• luvÄ• va vitatÄ• vane ||

<275> á¹• 21 ``ye naá¹ƒ pajÄ• nanti yatonidÄ• naá¹ƒ, te naá¹ƒ vinodenti suá¹‡ohi yakkha.

te duttaraá¹ƒ oghamimaá¹ƒ taranti, atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti ||

sÅ«cilomasuttaá¹ƒ paÃ±camaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. dhammacariyasuttaá¹ƒ

<276> á¹• 21 dhammacariyaá¹ƒ \Ne 126/ brahmacariyaá¹ƒ, etadÄ• hu vasuttamaá¹ƒ.

pabbajitopi ce hoti, agÄ• rÄ• anagÄ• riyaá¹ƒ ||

<277> á¹• 21 so ce mukharajÄ• tiko, vihesÄ• bhirato mago.

jÄ«vitaá¹ƒ \Se 380/ tassa pÄ• piyo, rajaá¹ƒ vaá¸• á¸• heti attano ||

<278> á¹• 21 kalahÄ• bhirato bhikkhu, mohadhammena Ä• vuto.

akkhÄ• tampi na jÄ• nÄ• ti, dhammaá¹ƒ buddhena desitaá¹ƒ ||

<279> á¹• 21 vihesaá¹ƒ bhÄ• vitattÄ• naá¹ƒ, avijjÄ• ya purakkhato.

saá¹ƒkilesaá¹ƒ na jÄ• nÄ• ti, maggaá¹ƒ nirayagÄ• minaá¹ƒ ||

<280> á¹• 21 vinipÄ• taá¹ƒ samÄ• panno, gabbhÄ• gabbhaá¹ƒ tamÄ• tamaá¹ƒ.

sa ve tÄ• disako bhikkhu, pecca dukkhaá¹ƒ nigacchati ||

<281> á¹• 21 gÅ«thakÅ«po yathÄ• assa, sampuá¹‡á¹‡o gaá¹‡avassiko.

yo ca evarÅ«po assa, dubbisodho hi sÄ• á¹…gaá¹‡o ||

<282> á¹• 21 yaá¹ƒ evarÅ«paá¹ƒ jÄ• nÄ• tha, bhikkhavo gehanissitaá¹ƒ.

pÄ• picchaá¹ƒ pÄ• pasaá¹…kappaá¹ƒ, pÄ• paÄ• cÄ• ragocaraá¹ƒ ||

<283> á¹• 21 sabbe \Be 322/ \Ee 50/ samaggÄ• hutvÄ• na, abhinibbajjiyÄ• tha {abhinibbaj
8.10) } naá¹ƒ.

kÄ• raá¹‡á¸• avaá¹ƒ {kÄ• raá¹‡á¸• aá¹ƒ va (Se Katthaci) AN c 8.10} niddhamatha, kasambu
{avakassatha (Ce Se Katthaci) } ||

<284> á¹• 21 tato palÄ• pe {palÄ• se (Katthaci) } vÄ• hetha, assamaá¹‡e samaá¹‡amÄ• ni

niddhamitvÄ• na pÄ• picche, pÄ• paÄ• cÄ• ragocare ||

<285> á¹• 21 suddhÄ• \Ne 127/ suddhehi saá¹ƒvÄ• saá¹ƒ, kappayavho patissatÄ• .

tato samaggÄ• nipakÄ• , dukkhassantaá¹ƒ karissathÄ• ti ||

dhammacariyasuttaá¹ƒ {kapilasuttaá¹ƒ (-a) } chaá¹-á¹-haá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. brÄ• hmaá¹‡adhammikasuttaá¹ƒ

evaá¹ƒ \Se 381/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho sambahulÄ• kosalakÄ• brÄ• hmaá¹‡amahÄ•
mahallakÄ• addhagatÄ• vayoanuppattÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasa
sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamanta
nisinnÄ• kho te brÄ• hmaá¹‡amahÄ• sÄ• lÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sandissan
etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡adhammeâ€
sandissanti etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡a
bhavaá¹ƒ gotamo porÄ• á¹‡Ä• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡adhammaá¹ƒ bhÄ•
agarÅ«â€™â€™ ti. ``tena hi, brÄ• hmaá¹‡Ä• , suá¹‡Ä• tha, sÄ• dhukaá¹ƒ manasi karotha, b
``evaá¹ƒ, bhoâ€™â€™ ti kho te brÄ• hmaá¹‡amahÄ• sÄ• lÄ• bhagavato paccassosuá¹ƒ. b

<286> á¹• 21 ``isayo pubbakÄ• Ä• suá¹ƒ, saÃ±Ã±atattÄ• tapassino.

paÃ±ca kÄ• maguá¹‡e hitvÄ• , attadatthamacÄ• risuá¹ƒ ||

<287> á¹• 21 ``na \Ee 51/ pasÅ« brÄ• hmaá¹‡Ä• nÄ• suá¹ƒ, na hiraÃ±Ã±aá¹ƒ na dhÄ• niya

sajjhÄ• yadhanadhaÃ±Ã±Ä• suá¹ƒ, brahmaá¹ƒ nidhimapÄ• layuá¹ƒ ||

<288> á¹• 21 ``yaá¹ƒ \Be 323/ \Se 382/ nesaá¹ƒ pakataá¹ƒ Ä• si, dvÄ• rabhattaá¹ƒ upaá¹-á

saddhÄ• pakatamesÄ• naá¹ƒ, dÄ• tave tadamaÃ±Ã±isuá¹ƒ ||

<289> á¹• 21 ``nÄ• nÄ• rattehi \Ne 128/ vatthehi, sayanehÄ• vasathehi ca.

phÄ«tÄ• janapadÄ• raá¹-á¹-hÄ• , te namassiá¹ƒsu brÄ• hmaá¹‡e ||

<290> á¹• 21 ``avajjhÄ• brÄ• hmaá¹‡Ä• Ä• suá¹ƒ, ajeyyÄ• dhammarakkhitÄ• .

na ne koci nivÄ• resi, kuladvÄ• resu sabbaso ||

<291> á¹• 21 ``aá¹-á¹-hacattÄ• lÄ«saá¹ƒ vassÄ• ni, (komÄ• ra) brahmacariyaá¹ƒ cariá¹ƒsu

vijjÄ• caraá¹‡apariyeá¹-á¹-hiá¹ƒ, acaruá¹ƒ brÄ• hmaá¹‡Ä• pure ||

<292> á¹• 21 ``na brÄ• hmaá¹‡Ä• aÃ±Ã±amagamuá¹ƒ, napi bhariyaá¹ƒ kiá¹‡iá¹ƒsu te.

sampiyeneva saá¹ƒvÄ• saá¹ƒ, saá¹…gantvÄ• samarocayuá¹ƒ ||

<293> á¹• 21 ``aÃ±Ã±atra tamhÄ• samayÄ• , utuveramaá¹‡iá¹ƒ pati.

antarÄ• methunaá¹ƒ dhammaá¹ƒ, nÄ• ssu gacchanti brÄ• hmaá¹‡Ä• ||

<294> á¹• 21 ``brahmacariyaÃ±ca sÄ«laÃ±ca, ajjavaá¹ƒ maddavaá¹ƒ tapaá¹ƒ.

soraccaá¹ƒ avihiá¹ƒsaÃ±ca, khantiÃ±cÄ• pi avaá¹‡á¹‡ayuá¹ƒ ||

<295> á¹• 21 ``yo \Ee 52/ nesaá¹ƒ paramo Ä• si, brahmÄ• daá¸haparakkamo.

sa vÄ• pi methunaá¹ƒ dhammaá¹ƒ, supinantepi nÄ• gamÄ• ||

<296> á¹• 21 ``tassa vattamanusikkhantÄ• , idheke viÃ±Ã±ujÄ• tikÄ• .

brahmacariyaÃ±ca sÄ«laÃ±ca, khantiÃ±cÄ• pi avaá¹‡á¹‡ayuá¹ƒ ||

<297> á¹• 21 ``taá¹‡á¸• ulaá¹ƒ sayanaá¹ƒ vatthaá¹ƒ, sappitelaÃ±ca yÄ• ciya.

dhammena samodhÄ• netvÄ• , tato yaÃ±Ã±amakappayuá¹ƒ ||

<298> á¹• 21 ``upaá¹-á¹-hitasmiá¹ƒ \Se 383/ yaÃ±Ã±asmiá¹ƒ, nÄ• ssu gÄ• vo haniá¹ƒsu te.

yathÄ• mÄ• tÄ• pitÄ• bhÄ• tÄ• , aÃ±Ã±e vÄ• pi ca Ã±Ä• takÄ• .

gÄ• vo no paramÄ• mittÄ• , yÄ• su jÄ• yanti osadhÄ• ||

<299> á¹• 21 ``annadÄ• \Ne 129/ baladÄ• cetÄ• , vaá¹‡á¹‡adÄ• sukhadÄ• tathÄ• {sukh

etamatthavasaá¹ƒ Ã±atvÄ• , nÄ• ssu gÄ• vo haniá¹ƒsu te ||

<300> á¹• 21 ``sukhumÄ• lÄ• \Be 324/ mahÄ• kÄ• yÄ• , vaá¹‡á¹‡avanto yasassino.

brÄ• hmaá¹‡Ä• sehi dhammehi, kiccÄ• kiccesu ussukÄ• .

yÄ• va loke avattiá¹ƒsu, sukhamedhitthayaá¹ƒ pajÄ• ||

<301> á¹• 21 ``tesaá¹ƒ Ä• si vipallÄ• so, disvÄ• na aá¹‡uto aá¹‡uá¹ƒ.

rÄ• jino ca viyÄ• kÄ• raá¹ƒ, nÄ• riyo samalaá¹…katÄ• ||

<302> á¹• 21 ``rathe cÄ• jaÃ±Ã±asaá¹ƒyutte, sukate cittasibbane.

nivesane nivese ca, vibhatte bhÄ• gaso mite ||

<303> á¹• 21 ``gomaá¹‡á¸• alaparibyÅ«á¸·haá¹ƒ, nÄ• rÄ«varagaá¹‡Ä• yutaá¹ƒ.

uá¸·Ä• raá¹ƒ mÄ• nusaá¹ƒ bhogaá¹ƒ, abhijjhÄ• yiá¹ƒsu brÄ• hmaá¹‡Ä• ||

<304> á¹• 21 ``te tattha mante ganthetvÄ• , okkÄ• kaá¹ƒ tadupÄ• gamuá¹ƒ.

pahÅ«tadhanadhaÃ±Ã±osi \Ee 53/, yajassu bahu te vittaá¹ƒ.

yajassu bahu te dhanaá¹ƒ ||

<305> á¹• 21 ``tato ca rÄ• jÄ• saÃ±Ã±atto, brÄ• hmaá¹‡ehi rathesabho.

assamedhaá¹ƒ purisamedhaá¹ƒ, sammÄ• pÄ• saá¹ƒ vÄ• japeyyaá¹ƒ niraggaá¸·aá¹ƒ.

ete \Se 384/ yÄ• ge yajitvÄ• na, brÄ• hmaá¹‡Ä• namadÄ• dhanaá¹ƒ ||

<306> á¹• 21 ``gÄ• vo sayanaÃ±ca vatthaÃ±ca, nÄ• riyo samalaá¹…katÄ• .

rathe cÄ• jaÃ±Ã±asaá¹ƒyutte, sukate cittasibbane ||

<307> á¹• 21 ``nivesanÄ• ni rammÄ• ni, suvibhattÄ• ni bhÄ• gaso.

nÄ• nÄ• dhaÃ±Ã±assa pÅ«retvÄ• , brÄ• hmaá¹‡Ä• namadÄ• dhanaá¹ƒ ||

<308> á¹• 21 ``te \Ne 130/ ca tattha dhanaá¹ƒ laddhÄ• , sannidhiá¹ƒ samarocayuá¹ƒ.

tesaá¹ƒ icchÄ• vatiá¹‡á¹‡Ä• naá¹ƒ, bhiyyo taá¹‡hÄ• pavaá¸• á¸• hatha.

te tattha mante ganthetvÄ• , okkÄ• kaá¹ƒ punamupÄ• gamuá¹ƒ ||

<309> á¹• 21 ``yathÄ• Ä• po ca pathavÄ« ca, hiraÃ±Ã±aá¹ƒ dhanadhÄ• niyaá¹ƒ.

evaá¹ƒ gÄ• vo manussÄ• naá¹ƒ, parikkhÄ• ro so hi pÄ• á¹‡inaá¹ƒ.

yajassu bahu te vittaá¹ƒ, yajassu bahu te dhanaá¹ƒ ||

<310> á¹• 21 ``tato ca rÄ• jÄ• saÃ±Ã±atto, brÄ• hmaá¹‡ehi rathesabho.

nekÄ• satasahassiyo, gÄ• vo yaÃ±Ã±e aghÄ• tayi ||

<311> á¹• 21 ``na \Be 325/ pÄ• dÄ• na visÄ• á¹‡ena, nÄ• ssu hiá¹ƒsanti kenaci.

gÄ• vo eá¸·akasamÄ• nÄ• , soratÄ• kumbhadÅ«hanÄ• .

tÄ• visÄ• á¹‡e gahetvÄ• na, rÄ• jÄ• satthena ghÄ• tayi ||

<312> á¹• 21 ``tato \Ee 54/ devÄ• pitaro ca {tato ca devÄ• pitaro (Ce Se) }, indo asurarakk

adhammo iti pakkanduá¹ƒ, yaá¹ƒ satthaá¹ƒ nipatÄ« gave ||

<313> á¹• 21 ``tayo rogÄ• pure Ä• suá¹ƒ, icchÄ• anasanaá¹ƒ jarÄ• .

pasÅ«naÃ±ca samÄ• rambhÄ• , aá¹-á¹-hÄ• navutimÄ• gamuá¹ƒ ||

<314> á¹• 21 ``eso \Se 385/ adhammo daá¹‡á¸• Ä• naá¹ƒ, okkanto purÄ• á¹‡o ahu.

adÅ«sikÄ• yo haÃ±Ã±anti, dhammÄ• dhaá¹ƒsanti {dhaá¹ƒsenti (Ce Ee) } yÄ• jakÄ• ||

<315> á¹• 21 ``evameso aá¹‡udhammo, porÄ• á¹‡o viÃ±Ã±ugarahito.

yattha edisakaá¹ƒ passati, yÄ• jakaá¹ƒ garahatÄ« {garahÄ« (Katthaci) } jano ||

<316> á¹• 21 ``evaá¹ƒ dhamme viyÄ• panne, vibhinnÄ• suddavessikÄ• .

puthÅ« vibhinnÄ• khattiyÄ• , patiá¹ƒ bhariyÄ• vamaÃ±Ã±atha ||

<317> á¹• 21 ``khattiyÄ• \Ne 131/ brahmabandhÅ« ca, ye caÃ±Ã±e gottarakkhitÄ• .

jÄ• tivÄ• daá¹ƒ niraá¹ƒkatvÄ• {nirÄ• katvÄ• (?) yathÄ• anirÄ• katajjhÄ• noti}, kÄ• mÄ• na
||

evaá¹ƒ vutte, te brÄ• hmaá¹‡amahÄ• sÄ• lÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``abhikkanta
\Ee 55/ ... upÄ• sake no bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ ga

brÄ• hmaá¹‡adhammikasuttaá¹ƒ sattamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. nÄ• vÄ• suttaá¹ƒ

<318> á¹• 21 yasmÄ• \Se 386/ hi dhammaá¹ƒ puriso vijaÃ±Ã±Ä• , indaá¹ƒva naá¹ƒ devatÄ

so pÅ«jito tasmi pasannacitto, bahussuto pÄ• tukaroti dhammaá¹ƒ ||

<319> á¹• 21 tadaá¹-á¹-hikatvÄ• na \Be 326/ nisamma dhÄ«ro, dhammÄ• nudhammaá¹ƒ pa

viÃ±Ã±Å« vibhÄ• vÄ« nipuá¹‡o ca hoti, yo tÄ• disaá¹ƒ bhajati appamatto ||

<320> á¹• 21 khuddaÃ±ca bÄ• laá¹ƒ upasevamÄ• no, anÄ• gatatthaÃ±ca usÅ«yakaÃ±ca.

idheva dhammaá¹ƒ avibhÄ• vayitvÄ• , avitiá¹‡á¹‡akaá¹…kho maraá¹‡aá¹ƒ upeti ||

<321> á¹• 21 yathÄ• naro Ä• pagamotaritvÄ• , mahodakaá¹ƒ salilaá¹ƒ sÄ«ghasotaá¹ƒ.

so vuyhamÄ• no anusotagÄ• mÄ«, kiá¹ƒ so pare sakkhati tÄ• rayetuá¹ƒ ||

<322> á¹• 21 tatheva dhammaá¹ƒ avibhÄ• vayitvÄ• , bahussutÄ• naá¹ƒ anisÄ• mayatthaá¹

sayaá¹ƒ ajÄ• naá¹ƒ avitiá¹‡á¹‡akaá¹…kho, kiá¹ƒ \Se 387/ so pare sakkhati nijjhapetuá¹ƒ ||

<323> á¹• 21 yathÄ• pi \Ee 56/ nÄ• vaá¹ƒ daá¸·hamÄ• ruhitvÄ• , phiyena {piyena (Ce Se) }

so tÄ• raye tattha bahÅ«pi aÃ±Ã±e, tatrÅ«payaÃ±Ã±Å« kusalo mutÄ«mÄ• {matÄ«mÄ• (Se

<324> á¹• 21 evampi \Ne 132/ yo vedagu bhÄ• vitatto, bahussuto hoti avedhadhammo.

so kho pare nijjhapaye pajÄ• naá¹ƒ, sotÄ• vadhÄ• nÅ«panisÅ«papanne ||

<325> á¹• 21 tasmÄ• have sappurisaá¹ƒ bhajetha, medhÄ• vinaÃ±ceva bahussutaÃ±ca.

aÃ±Ã±Ä• ya atthaá¹ƒ paá¹-ipajjamÄ• no, viÃ±Ã±Ä• tadhammo sa sukhaá¹ƒ {so sukhaá¹ƒ (C

nÄ• vÄ• suttaá¹ƒ aá¹-á¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. kiá¹ƒsÄ«lasuttaá¹ƒ

<326> á¹• 21 ``kiá¹ƒsÄ«lo \Be 327/ kiá¹ƒsamÄ• cÄ• ro, kÄ• ni kammÄ• ni brÅ«hayaá¹ƒ.

naro sammÄ• niviá¹-á¹-hassa, uttamatthaÃ±ca pÄ• puá¹‡eâ€™â€™ ||

<327> á¹• 21 ``vuá¸• á¸• hÄ• pacÄ• yÄ« anusÅ«yako siyÄ• , kÄ• laÃ±Ã±Å« \Se 388/ {kÄ• l
garÅ«naá¹ƒ {garÅ«naá¹ƒ (Ce) } dassanÄ• ya.

dhammiá¹ƒ kathaá¹ƒ erayitaá¹ƒ khaá¹‡aÃ±Ã±Å«, suá¹‡eyya sakkacca subhÄ• sitÄ• ni ||

<328> á¹• 21 ``kÄ• lena gacche garÅ«naá¹ƒ sakÄ• saá¹ƒ, thambhaá¹ƒ niraá¹ƒkatvÄ• {nirÄ
+ tvÄ• } nivÄ• tavutti.

atthaá¹ƒ \Ee 57/ dhammaá¹ƒ saá¹ƒyamaá¹ƒ brahmacariyaá¹ƒ, anussare ceva samÄ• care c

<329> á¹• 21 ``dhammÄ• rÄ• mo dhammarato, dhamme á¹-hito dhammavinicchayaÃ±Ã±Å«

nevÄ• care dhammasandosavÄ• daá¹ƒ, tacchehi nÄ«yetha subhÄ• sitehi ||

<330> á¹• 21 ``hassaá¹ƒ jappaá¹ƒ paridevaá¹ƒ padosaá¹ƒ, mÄ• yÄ• kataá¹ƒ kuhanaá¹ƒ gid

sÄ• rambhaá¹ƒ kakkasaá¹ƒ kasÄ• vaÃ±ca mucchaá¹ƒ {sÄ• rambha kakkassa kasÄ• va muc
vÄ«tamado á¹-hitatto ||

<331> á¹• 21 ``viÃ±Ã±Ä• tasÄ• rÄ• ni subhÄ• sitÄ• ni, sutaÃ±ca viÃ±Ã±Ä• tasamÄ• dhisÄ•

na tassa paÃ±Ã±Ä• ca sutaÃ±ca vaá¸• á¸• hati, yo sÄ• haso hoti naro pamatto ||

<332> á¹• 21 ``dhamme \Be 328/ \Ne 133/ ca ye ariyapavedite ratÄ• ,

anuttarÄ• \Se 389/ te vacasÄ• manasÄ• kammunÄ• ca.

te santisoraccasamÄ• dhisaá¹‡á¹-hitÄ• ,

sutassa paÃ±Ã±Ä• ya ca sÄ• ramajjhagÅ«â€™â€™ ti ||

kiá¹ƒsÄ«lasuttaá¹ƒ navamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. uá¹-á¹-hÄ• nasuttaá¹ƒ

<333> á¹• 21 uá¹-á¹-hahatha nisÄ«datha, ko attho supitena vo.

Ä• turÄ• naÃ±hi kÄ• niddÄ• , sallaviddhÄ• na ruppataá¹ƒ ||

<334> á¹• 21 uá¹-á¹-hahatha \Ee 58/ nisÄ«datha, daá¸·haá¹ƒ sikkhatha santiyÄ• .

mÄ• vo pamatte viÃ±Ã±Ä• ya, maccurÄ• jÄ• amohayittha vasÄ• nuge ||

<335> á¹• 21 yÄ• ya devÄ• manussÄ• ca, sitÄ• tiá¹-á¹-hanti atthikÄ• .

tarathetaá¹ƒ visattikaá¹ƒ, khaá¹‡o vo {khaá¹‡o ve (Ee Katthaci) } mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

<336> á¹• 21 pamÄ• do rajo pamÄ• do, pamÄ• dÄ• nupatito rajo.

appamÄ• dena vijjÄ• ya, abbahe {abbÅ«á¸·he (Se Ee), abbuhe (Katthaci-a) } sallamattanot

uá¹-á¹-hÄ• nasuttaá¹ƒ dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. rÄ• hulasuttaá¹ƒ

<337> á¹• 21 ``kacci \Ne 134/ \Se 390/ abhiá¹‡hasaá¹ƒvÄ• sÄ• , nÄ• vajÄ• nÄ• si paá¹‡á¸•

ukkÄ• dhÄ• ro {okkÄ• dhÄ• ro (Se Katthaci) } manussÄ• naá¹ƒ, kacci apacito tayÄ• â€™â€

<338> á¹• 21 ``nÄ• haá¹ƒ abhiá¹‡hasaá¹ƒvÄ• sÄ• , avajÄ• nÄ• mi paá¹‡á¸• itaá¹ƒ.

ukkÄ• dhÄ• ro manussÄ• naá¹ƒ, niccaá¹ƒ apacito mayÄ• â€™â€™ ||

<339> á¹• 21 ``paÃ±ca \Be 329/ kÄ• maguá¹‡e hitvÄ• , piyarÅ«pe manorame.

saddhÄ• ya gharÄ• nikkhamma, dukkhassantakaro bhava ||

<340> á¹• 21 ``mitte bhajassu kalyÄ• á¹‡e, pantaÃ±ca sayanÄ• sanaá¹ƒ.

vivittaá¹ƒ appanigghosaá¹ƒ, mattaÃ±Ã±Å« hohi bhojane ||

<341> á¹• 21 ``cÄ«vare \Ee 59/ piá¹‡á¸• apÄ• te ca, paccaye sayanÄ• sane.

etesu taá¹‡haá¹ƒ mÄ• kÄ• si, mÄ• lokaá¹ƒ punarÄ• gami ||

<342> á¹• 21 ``saá¹ƒvuto pÄ• timokkhasmiá¹ƒ, indriyesu ca paÃ±casu.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulo bhava ||

<343> á¹• 21 ``nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaÃ±hitaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<344> á¹• 21 ``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissatÄ«â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ bhagavÄ• Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ imÄ• hi gÄ• thÄ• hi abhiá¹‡haá¹ƒ

rÄ• hulasuttaá¹ƒ ekÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. nigrodhakappasuttaá¹ƒ

evaá¹ƒ \Ne 135/ \Se 391/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• Ä• á¸·aviyaá¹ƒ vihar
tena kho pana samayena Ä• yasmato vaá¹…gÄ«sassa upajjhÄ• yo nigrodhakappo nÄ• ma
aciraparinibbuto hoti. atha kho Ä• yasmato vaá¹…gÄ«sassa rahogatassa paá¹-isallÄ«nassa
parivitakko udapÄ• di --- ``parinibbuto nu kho me upajjhÄ• yo udÄ• hu no parinibbutoâ€™â€
vaá¹…gÄ«so sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ \Ee 60/ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä•
bhagavantaá¹ƒ etadavoca --- ``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá
udapÄ• di --- `parinibbuto \Be 330/ nu kho me upajjhÄ• yo, udÄ• hu no parinabbutoâ€™â€™
vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• yena bhagavÄ• tena
bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

<345> á¹• 21 ``pucchÄ• ma {pucchÄ• mi (Katthaci) } satthÄ• ramanomapaÃ±Ã±aá¹ƒ, diá¹-
vicikicchÄ• naá¹ƒ chettÄ• .

aggÄ• á¸·ave kÄ• lamakÄ• si bhikkhu, Ã±Ä• to yasassÄ« abhinibbutatto ||

<346> á¹• 21 ``nigrodhakappo \Se 392/ iti tassa nÄ• maá¹ƒ, tayÄ• kataá¹ƒ bhagavÄ• brÄ•

so taá¹ƒ namassaá¹ƒ acari mutyapekkho, Ä• raddhavÄ«riyo daá¸·hadhammadassÄ« ||

<347> á¹• 21 ``taá¹ƒ sÄ• vakaá¹ƒ sakya {sakka (Ce Se Ee) } mayampi sabbe, aÃ±Ã±Ä• tur

samavaá¹-á¹-hitÄ• no savanÄ• ya sotÄ• , tuvaá¹ƒ no satthÄ• tvamanuttarosi ||

<348> á¹• 21 ``chindeva no vicikicchaá¹ƒ brÅ«hi metaá¹ƒ, parinibbutaá¹ƒ vedaya bhÅ«ripa

majjheva {majjhe ca (Se Katthaci) } no bhÄ• sa samantacakkhu, sakkova devÄ• na sahassa

<349> á¹• 21 ``ye keci ganthÄ• idha mohamaggÄ• , aÃ±Ã±Ä• á¹‡apakkhÄ• vicikicchaá¹-h

tathÄ• gataá¹ƒ \Ee 61/ patvÄ• na te bhavanti, cakkhuÃ±hi etaá¹ƒ paramaá¹ƒ narÄ• naá¹ƒ ||

<350> á¹• 21 ``no \Ne 136/ ce hi jÄ• tu puriso kilese, vÄ• to yathÄ• abbhadhanaá¹ƒ vihÄ•

tamovassa nivuto sabbaloko, na \Se 393/ jotimantopi narÄ• tapeyyuá¹ƒ ||

<351> á¹• 21 ``dhÄ«rÄ• \Be 331/ ca pajjotakarÄ• bhavanti, taá¹ƒ taá¹ƒ ahaá¹ƒ vÄ«ra {dhÄ
maÃ±Ã±e.

vipassinaá¹ƒ jÄ• namupÄ• gamumhÄ• {jÄ• namupagamamhÄ• (Ce Se) }, parisÄ• su no Ä•

<352> á¹• 21 ``khippaá¹ƒ giraá¹ƒ eraya vaggu vagguá¹ƒ, haá¹ƒsova paggayha saá¹‡ikaá¹ƒ
nikÅ«ja.

bindussarena suvikappitena, sabbeva te ujjugatÄ• suá¹‡oma ||

<353> á¹• 21 ``pahÄ«najÄ• timaraá¹‡aá¹ƒ asesaá¹ƒ, niggayha dhonaá¹ƒ {dhotaá¹ƒ (Ce) } v

na kÄ• makÄ• ro hi puthujjanÄ• naá¹ƒ, saá¹…kheyyakÄ• ro ca {saá¹…khayyakÄ• rova (Katt

<354> á¹• 21 ``sampannaveyyÄ• karaá¹‡aá¹ƒ tavedaá¹ƒ, samujjupaÃ±Ã±assa {samujjapaÃ
samuggahÄ«taá¹ƒ.

ayamaÃ±jalÄ« pacchimo suppaá¹‡Ä• mito, mÄ• mohayÄ« jÄ• namanomapaÃ±Ã±a ||

<355> á¹• 21 ``parovaraá¹ƒ {varÄ• varaá¹ƒ (katthaci) } ariyadhammaá¹ƒ viditvÄ• , mÄ• mo

vÄ• riá¹ƒ yathÄ• \Ee 62/ ghammani ghammatatto, vÄ• cÄ• bhikaá¹…khÄ• mi \Se 394/ sutaá
(Se) } ||

<356> á¹• 21 ``yadatthikaá¹ƒ {yadatthiyaá¹ƒ (Ee), yadatthitaá¹ƒ (Katthaci) } brahmacariyaá¹

kappÄ• yano kaccissa taá¹ƒ amoghaá¹ƒ.

nibbÄ• yi so Ä• du saupÄ• diseso, yathÄ• vimutto ahu taá¹ƒ suá¹‡omaâ€™â€™ ||

<357> á¹• 21 ``acchecchi \Be 332/ {achejji (Katthaci) } taá¹‡haá¹ƒ idha nÄ• marÅ«pe, (iti bh

kaá¹‡hassa {taá¹‡hÄ• ya (Katthaci) } sotaá¹ƒ dÄ«gharattÄ• nusayitaá¹ƒ.

atÄ• ri jÄ• tiá¹ƒ maraá¹‡aá¹ƒ asesaá¹ƒ, â€™â€™

iccabravÄ« bhagavÄ• paÃ±caseá¹-á¹-ho ||

<358> á¹• 21 ``esa sutvÄ• pasÄ«dÄ• mi, vaco te isisattama.

amoghaá¹ƒ kira me puá¹-á¹-haá¹ƒ, na maá¹ƒ vaÃ±cesi brÄ• hmaá¹‡o ||

<359> á¹• 21 ``yathÄ• vÄ• dÄ« \Ne 137/ tathÄ• kÄ• rÄ«, ahu buddhassa sÄ• vako.

acchidÄ• maccuno jÄ• laá¹ƒ, tataá¹ƒ mÄ• yÄ• vino daá¸·haá¹ƒ ||

<360> á¹• 21 ``addasÄ• bhagavÄ• Ä• diá¹ƒ, upÄ• dÄ• nassa kappiyo.

accagÄ• vata kappÄ• yano, maccudheyyaá¹ƒ suduttaraâ€™â€™ nti ||

nigrodhakappasuttaá¹ƒ dvÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. sammÄ• paribbÄ• janÄ«yasuttaá¹ƒ

<361> á¹• 21 ``pucchÄ• mi \Ee 63/ \Se 395/ muniá¹ƒ pahÅ«tapaÃ±Ã±aá¹ƒ,

tiá¹‡á¹‡aá¹ƒ pÄ• raá¹…gataá¹ƒ parinibbutaá¹ƒ á¹-hitattaá¹ƒ.

nikkhamma gharÄ• panujja kÄ• me, kathaá¹ƒ bhikkhu

sammÄ• so loke paribbajeyyaâ€™â€™ ||

<362> á¹• 21 ``yassa maá¹…galÄ• samÅ«hatÄ• , (iti bhagavÄ•)

uppÄ• tÄ• supinÄ• ca lakkhaá¹‡Ä• ca.

so maá¹…galadosavippahÄ«no,

sammÄ• so loke paribbajeyya ||

<363> á¹• 21 ``rÄ• gaá¹ƒ vinayetha mÄ• nusesu, dibbesu kÄ• mesu cÄ• pi bhikkhu.

atikkamma bhavaá¹ƒ samecca dhammaá¹ƒ, sammÄ• so loke paribbajeyya ||

<364> á¹• 21 ``vipiá¹-á¹-hikatvÄ• na \Be 333/ pesuá¹‡Ä• ni, kodhaá¹ƒ kadariyaá¹ƒ jaheyya

anurodhavirodhavippahÄ«no, sammÄ• so loke paribbajeyya ||

<365> á¹• 21 ``hitvÄ• na \Se 396/ piyaÃ±ca appiyaÃ±ca, anupÄ• dÄ• ya anissito kuhiÃ±ci.

saá¹ƒyojaniyehi vippamutto, sammÄ• so loke paribbajeyya ||

<366> á¹• 21 ``na \Ne 138/ so upadhÄ«su sÄ• rameti, Ä• dÄ• nesu vineyya chandarÄ• gaá

so anissito anaÃ±Ã±aneyyo, sammÄ• so loke paribbajeyya ||

<367> á¹• 21 ``vacasÄ• \Ee 64/ manasÄ• ca kammunÄ• ca, aviruddho sammÄ• viditvÄ•

nibbÄ• napadÄ• bhipatthayÄ• no, sammÄ• so loke paribbajeyya ||

<368> á¹• 21 ``yo vandati manti nuá¹‡á¹‡ameyya {nunnameyya (?) }, akkuá¹-á¹-hopi na sa

laddhÄ• parabhojanaá¹ƒ na majje, sammÄ• so loke paribbajeyya ||

<369> á¹• 21 ``lobhaÃ±ca bhavaÃ±ca vippahÄ• ya, virato chedanabandhanÄ• ca {chedan
bhikkhu.

so tiá¹‡á¹‡akathaá¹ƒkatho visallo, sammÄ• so loke paribbajeyya ||

<370> á¹• 21 ``sÄ• ruppaá¹ƒ \Se 397/ attano viditvÄ• , no ca bhikkhu hiá¹ƒseyya kaÃ±ci lok

yathÄ• tathiyaá¹ƒ viditvÄ• dhammaá¹ƒ, sammÄ• so loke paribbajeyya ||

<371> á¹• 21 ``yassÄ• nusayÄ• \Be 334/ na santi keci, mÅ«lÄ• ca {mÅ«lÄ• (Ce Se) } aku

so nirÄ• so {nirÄ• sayo (Ce), nirÄ• saso (Se) } anÄ• sisÄ• no {anÄ• sayÄ• no (Ce Ee), anÄ•
loke paribbajeyya ||

<372> á¹• 21 ``Ä• savakhÄ«á¹‡o \Ee 65/ pahÄ«namÄ• no, sabbaá¹ƒ rÄ• gapathaá¹ƒ upÄ•

danto parinibbuto á¹-hitatto, sammÄ• so loke paribbajeyya ||

<373> á¹• 21 ``saddho sutavÄ• niyÄ• madassÄ«, vaggagatesu na vaggasÄ• ri dhÄ«ro.

lobhaá¹ƒ dosaá¹ƒ vineyya paá¹-ighaá¹ƒ, sammÄ• so loke paribbajeyya ||

<374> á¹• 21 ``saá¹ƒsuddhajino vivaá¹-á¹-acchado, dhammesu vasÄ« pÄ• ragÅ« anejo.

saá¹…khÄ• ranirodhaÃ±Ä• á¹‡akusalo \Se 398/, sammÄ• so loke paribbajeyya ||

<375> á¹• 21 ``atÄ«tesu anÄ• gatesu cÄ• pi, kappÄ• tÄ«to aticcasuddhipaÃ±Ã±o.

sabbÄ• yatanehi vippamutto, sammÄ• so loke paribbajeyya ||

<376> á¹• 21 ``aÃ±Ã±Ä• ya \Ne 139/ padaá¹ƒ samecca dhammaá¹ƒ, vivaá¹-aá¹ƒ disvÄ• na

sabbupadhÄ«naá¹ƒ parikkhayÄ• no {parikkhayÄ• (Ee) }, sammÄ• so loke paribbajeyyaâ€™

<377> á¹• 21 ``addhÄ• \Be 335/ hi bhagavÄ• tatheva etaá¹ƒ, yo so evaá¹ƒvihÄ• rÄ« danto

sabbasaá¹ƒyojanayogavÄ«tivatto \Ee 66/ {sabbasaá¹ƒyojaniye ca vÄ«tivatto (Ce Se Ee) }, s
paribbajeyyÄ• â€™â€™ ti ||

sammÄ• paribbÄ• janÄ«yasuttaá¹ƒ terasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14. dhammikasuttaá¹ƒ

evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. atha kho dhammiko upÄ• sako \Se 399/ paÃ±cahi upÄ• sakasatehi saddhiá¹ƒ ye
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis

bhagavantaá¹ƒ gÄ• thÄ• hi ajjhabhÄ• si ---

<378> á¹• 21 ``pucchÄ• mi taá¹ƒ gotama bhÅ«ripaÃ±Ã±a, kathaá¹ƒkaro sÄ• vako sÄ• dhu

yo vÄ• agÄ• rÄ• anagÄ• rameti, agÄ• rino vÄ• panupÄ• sakÄ• se ||

<379> á¹• 21 ``tuvaÃ±hi lokassa sadevakassa, gatiá¹ƒ pajÄ• nÄ• si parÄ• yaá¹‡aÃ±ca.

na catthi tulyo nipuá¹‡atthadassÄ«, tuvaÃ±hi buddhaá¹ƒ pavaraá¹ƒ vadanti ||

<380> á¹• 21 ``sabbaá¹ƒ tuvaá¹ƒ Ã±Ä• á¹‡amavecca dhammaá¹ƒ, pakÄ• sesi satte anukar

vivaá¹-á¹-acchadosi samantacakkhu, virocasi vimalo sabbaloke ||

<381> á¹• 21 ``Ä• gaÃ±chi \Ee 67/ te santike nÄ• garÄ• jÄ• , erÄ• vaá¹‡o nÄ• ma jinoti sutv

sopi tayÄ• mantayitvÄ• jjhagamÄ• , sÄ• dhÅ«ti sutvÄ• na patÄ«tarÅ«po ||

<382> á¹• 21 ``rÄ• jÄ• pi \Be 336/ \Ne 140/ \Se 400/ taá¹ƒ vessavaá¹‡o kuvero, upeti dham

tassÄ• pi tvaá¹ƒ pucchito brÅ«si dhÄ«ra, so cÄ• pi sutvÄ• na patÄ«tarÅ«po ||

<383> á¹• 21 ``ye kecime titthiyÄ• vÄ• dasÄ«lÄ• , Ä• jÄ«vakÄ• vÄ• yadi vÄ• nigaá¹‡á¹-h

paÃ±Ã±Ä• ya taá¹ƒ nÄ• titaranti sabbe, á¹-hito vajantaá¹ƒ viya sÄ«ghagÄ• miá¹ƒ ||

<384> á¹• 21 ``ye kecime brÄ• hmaá¹‡Ä• vÄ• dasÄ«lÄ• , vuddhÄ• cÄ• pi brÄ• hmaá¹‡Ä•

sabbe tayi atthabaddhÄ• bhavanti, ye cÄ• pi aÃ±Ã±e vÄ• dino maÃ±Ã±amÄ• nÄ• ||

<385> á¹• 21 ``ayaÃ±hi dhammo nipuá¹‡o sukho ca, yoyaá¹ƒ tayÄ• bhagavÄ• suppavutto

tameva sabbepi {sabbe mayaá¹ƒ (Se) } sussÅ«samÄ• nÄ• , taá¹ƒ no vada pucchito buddha

<386> á¹• 21 ``sabbepi me bhikkhavo sannisinnÄ• , upÄ• sakÄ• cÄ• pi tatheva sotuá¹ƒ.

suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ, subhÄ• sitaá¹ƒ \Se 401/ vÄ• savasseva de

<387> á¹• 21 ``suá¹‡Ä• tha me bhikkhavo sÄ• vayÄ• mi vo, dhammaá¹ƒ dhutaá¹ƒ taÃ±ca c

iriyÄ• pathaá¹ƒ \Ee 68/ pabbajitÄ• nulomikaá¹ƒ, sevetha naá¹ƒ atthadaso mutÄ«mÄ• ||

<388> á¹• 21 ``no ve vikÄ• le vicareyya bhikkhu, gÄ• me ca piá¹‡á¸• Ä• ya careyya kÄ• le.

akÄ• lacÄ• riÃ±hi sajanti saá¹…gÄ• , tasmÄ• vikÄ• le na caranti buddhÄ• ||

<389> á¹• 21 ``rÅ«pÄ• \Be 337/ ca saddÄ• ca rasÄ• ca gandhÄ• , phassÄ• ca ye samma

etesu dhammesu vineyya chandaá¹ƒ, kÄ• lena so pavise pÄ• tarÄ• saá¹ƒ ||

<390> á¹• 21 ``piá¹‡á¸• aÃ±ca bhikkhu samayena laddhÄ• , eko paá¹-ikkamma raho nisÄ«

ajjhattacintÄ« na mano bahiddhÄ• , nicchÄ• raye saá¹…gahitattabhÄ• vo ||

<391> á¹• 21 ``sacepi so sallape sÄ• vakena, aÃ±Ã±ena vÄ• kenaci bhikkhunÄ• vÄ• .

dhammaá¹ƒ \Se 402/ paá¹‡Ä«taá¹ƒ tamudÄ• hareyya, na pesuá¹‡aá¹ƒ nopi parÅ«pavÄ• da

<392> á¹• 21 ``vÄ• daÃ±hi \Ne 141/ eke paá¹-iseniyanti, na te pasaá¹ƒsÄ• ma parittapaÃ±Ã

tato tato ne pasajanti saá¹…gÄ• , cittaÃ±hi te tattha gamenti dÅ«re ||

<393> á¹• 21 ``piá¹‡á¸• aá¹ƒ vihÄ• raá¹ƒ sayanÄ• sanaÃ±ca, Ä• paÃ±ca saá¹…ghÄ• á¹-ira

sutvÄ• na dhammaá¹ƒ sugatena desitaá¹ƒ, saá¹…khÄ• ya seve varapaÃ±Ã±asÄ• vako ||

<394> á¹• 21 ``tasmÄ• hi piá¹‡á¸• e sayanÄ• sane ca, Ä• pe ca saá¹…ghÄ• á¹-irajÅ«pavÄ

etesu \Ee 69/ dhammesu anÅ«palitto, bhikkhu yathÄ• pokkhare vÄ• ribindu ||

<395> á¹• 21 ``gahaá¹-á¹-havattaá¹ƒ pana vo vadÄ• mi, yathÄ• karo sÄ• vako sÄ• dhu hoti

na hesa {na heso (Ce) } labbhÄ• sapariggahena, phassetuá¹ƒ yo kevalo bhikkhudhammo ||

<396> á¹• 21 ``pÄ• á¹‡aá¹ƒ \Be 338/ na hane {na hÄ• ne (Ce) } na ca ghÄ• tayeyya, na cÄ
paresaá¹ƒ.

sabbesu \Se 403/ bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ, ye thÄ• varÄ• ye ca tasÄ• santi {tas

<397> á¹• 21 ``tato adinnaá¹ƒ parivajjayeyya, kiÃ±ci kvaci sÄ• vako bujjhamÄ• no.

na hÄ• raye harataá¹ƒ nÄ• nujaÃ±Ã±Ä• , sabbaá¹ƒ adinnaá¹ƒ parivajjayeyya ||

<398> á¹• 21 ``abrahmacariyaá¹ƒ parivajjayeyya, aá¹…gÄ• rakÄ• suá¹ƒ jalitaá¹ƒva viÃ±Ã±

asambhuá¹‡anto pana brahmacariyaá¹ƒ, parassa dÄ• raá¹ƒ na atikkameyya ||

<399> á¹• 21 ``sabhaggato vÄ• parisaggato vÄ• , ekassa veko {ceto (Ce Se) } na musÄ•

na bhÄ• á¹‡aye bhaá¹‡ataá¹ƒ nÄ• nujaÃ±Ã±Ä• , sabbaá¹ƒ abhÅ«taá¹ƒ parivajjayeyya ||

<400> á¹• 21 ``majjaÃ±ca pÄ• naá¹ƒ na samÄ• careyya, dhammaá¹ƒ imaá¹ƒ rocaye yo gah

na pÄ• yaye pivataá¹ƒ nÄ• nujaÃ±Ã±Ä• , ummÄ• danantaá¹ƒ iti naá¹ƒ viditvÄ• ||

<401> á¹• 21 ``madÄ• hi pÄ• pÄ• ni karonti bÄ• lÄ• , kÄ• renti caÃ±Ã±epi jane pamatte.

etaá¹ƒ \Ee 70/ \Se 404/ apuÃ±Ã±Ä• yatanaá¹ƒ vivajjaye, ummÄ• danaá¹ƒ mohanaá¹ƒ bÄ• la

<402> á¹• 21 ``pÄ• á¹‡aá¹ƒ \Ne 142/ na hane na cÄ• dinnamÄ• diye, musÄ• na bhÄ• se n

abrahmacariyÄ• virameyya methunÄ• , rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

<403> á¹• 21 ``mÄ• laá¹ƒ \Be 339/ na dhÄ• re na ca gandhamÄ• care, maÃ±ce chamÄ• ya

etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ, buddhena dukkhantagunÄ• pakÄ• sitaá¹ƒ ||

<404> á¹• 21 ``tato ca pakkhassupavassuposathaá¹ƒ, cÄ• tuddasiá¹ƒ paÃ±cadasiÃ±ca aá¹

pÄ• á¹-ihÄ• riyapakkhaÃ±ca pasannamÄ• naso, aá¹-á¹-haá¹…gupetaá¹ƒ susamattarÅ«paá¹

<405> á¹• 21 ``tato ca pÄ• to upavutthuposatho, annena pÄ• nena ca bhikkhusaá¹…ghaá¹

pasannacitto anumodamÄ• no, yathÄ• rahaá¹ƒ saá¹ƒvibhajetha viÃ±Ã±Å« ||

<406> á¹• 21 ``dhammena mÄ• tÄ• pitaro bhareyya, payojaye dhammikaá¹ƒ so vaá¹‡ijjaá¹ƒ

etaá¹ƒ \Se 405/ gihÄ« vattayamappamatto, sayampabhe nÄ• ma upeti deveâ€™â€™ ti ||

dhammikasuttaá¹ƒ cuddasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

cÅ«á¸·avaggo dutiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ee 71/ ---

ratanÄ• magandho hiri ca, maá¹…galaá¹ƒ sÅ«cilomena.

dhammacariyaÃ±ca brÄ• hmaá¹‡o {kapilo brÄ• hmaá¹‡opi ca (Se Katthaci) }, nÄ• vÄ• kiá¹ƒ

rÄ• hulo puna kappo ca, paribbÄ• janiyaá¹ƒ tathÄ• .

dhammikaÃ±ca viduno Ä• hu, cÅ«á¸·avagganti cuddasÄ• ti ||

3. mahÄ• vaggo

1. pabbajjÄ• suttaá¹ƒ

<407> á¹• 21 pabbajjaá¹ƒ \Be 340/ \Ne 143/ \Ee 72/ kittayissÄ• mi, yathÄ• pabbaji cakkhu

yathÄ• vÄ«maá¹ƒsamÄ• no so, pabbajjaá¹ƒ samarocayi ||

<408> á¹• 21 sambÄ• dhoyaá¹ƒ gharÄ• vÄ• so, rajassÄ• yatanaá¹ƒ iti.

abbhokÄ• sova pabbajjÄ• , iti disvÄ• na pabbaji ||

<409> á¹• 21 pabbajitvÄ• na kÄ• yena, pÄ• pakammaá¹ƒ vivajjayi.

vacÄ«duccaritaá¹ƒ \Se 406/ hitvÄ• , Ä• jÄ«vaá¹ƒ parisodhayi ||

<410> á¹• 21 agamÄ• rÄ• jagahaá¹ƒ buddho, magadhÄ• naá¹ƒ giribbajaá¹ƒ.

piá¹‡á¸• Ä• ya abhihÄ• resi, Ä• kiá¹‡á¹‡avaralakkhaá¹‡o ||

<411> á¹• 21 tamaddasÄ• bimbisÄ• ro, pÄ• sÄ• dasmiá¹ƒ patiá¹-á¹-hito.

disvÄ• lakkhaá¹‡asampannaá¹ƒ, imamatthaá¹ƒ abhÄ• satha ||

<412> á¹• 21 ``imaá¹ƒ bhonto nisÄ• metha, abhirÅ«po brahÄ• suci.

caraá¹‡ena ca sampanno, yugamattaÃ±ca pekkhati ||

<413> á¹• 21 ``okkhittacakkhu satimÄ• , nÄ• yaá¹ƒ nÄ«cakulÄ• miva.

rÄ• jadÅ«tÄ• bhidhÄ• vantu, kuhiá¹ƒ bhikkhu gamissatiâ€™â€™ ||

<414> á¹• 21 te pesitÄ• rÄ• jadÅ«tÄ• , piá¹-á¹-hito anubandhisuá¹ƒ.

kuhiá¹ƒ gamissati bhikkhu, kattha vÄ• so bhavissati ||

<415> á¹• 21 sapadÄ• naá¹ƒ \Ne 144/ caramÄ• no, guttadvÄ• ro susaá¹ƒvuto.

khippaá¹ƒ pattaá¹ƒ apÅ«resi, sampajÄ• no paá¹-issato ||

<416> á¹• 21 piá¹‡á¸• acÄ• raá¹ƒ \Ee 73/ caritvÄ• na, nikkhamma nagarÄ• muni.

paá¹‡á¸• avaá¹ƒ abhihÄ• resi, ettha vÄ• so bhavissati ||

<417> á¹• 21 disvÄ• na vÄ• sÅ«pagataá¹ƒ, tayo {tato (Ce Ee) } dÅ«tÄ• upÄ• visuá¹ƒ.

tesu ekova {eko ca dÅ«to (Ce Se Ee) } Ä• gantvÄ• , rÄ• jino paá¹-ivedayi ||

<418> á¹• 21 ``esa \Be 341/ bhikkhu mahÄ• rÄ• ja, paá¹‡á¸• avassa puratthato {purakkhato

nisinno byagghusabhova, sÄ«hova girigabbhareâ€™â€™ ||

<419> á¹• 21 sutvÄ• na \Se 407/ dÅ«tavacanaá¹ƒ, bhaddayÄ• nena khattiyo.

taramÄ• narÅ«po niyyÄ• si, yena paá¹‡á¸• avapabbato ||

<420> á¹• 21 sa yÄ• nabhÅ«miá¹ƒ yÄ• yitvÄ• , yÄ• nÄ• oruyha khattiyo.

pattiko upasaá¹…kamma, Ä• sajja naá¹ƒ upÄ• visi ||

<421> á¹• 21 nisajja rÄ• jÄ• sammodi, kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ tato.

kathaá¹ƒ so vÄ«tisÄ• retvÄ• , imamatthaá¹ƒ abhÄ• satha ||

<422> á¹• 21 ``yuvÄ• ca daharo cÄ• si, paá¹-hamuppattiko {paá¹-hamuppattiyÄ• (Ce), paá
susu.

vaá¹‡á¹‡Ä• rohena sampanno, jÄ• timÄ• viya khattiyo ||

<423> á¹• 21 ``sobhayanto anÄ«kaggaá¹ƒ, nÄ• gasaá¹…ghapurakkhato.

dadÄ• mi bhoge bhuÃ±jassu, jÄ• tiá¹ƒ akkhÄ• hi pucchitoâ€™â€™ ||

<424> á¹• 21 ``ujuá¹ƒ janapado rÄ• ja, himavantassa passato.

dhanavÄ«riyena sampanno, kosalesu {kosalassa (Se Katthaci) } niketino ||

<425> á¹• 21 ``Ä• diccÄ• \Ne 145/ \Ee 74/ {Ä• dicco (Katthaci) } nÄ• ma gottena, sÄ• kiyÄ
nÄ• ma jÄ• tiyÄ• .

tamhÄ• kulÄ• pabbajitomhi, na kÄ• me abhipatthayaá¹ƒ ||

<426> á¹• 21 ``kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khemato.

padhÄ• nÄ• ya gamissÄ• mi, ettha me raÃ±jatÄ« manoâ€™â€™ ti ||

pabbajjÄ• suttaá¹ƒ paá¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. padhÄ• nasuttaá¹ƒ

<427> á¹• 21 ``taá¹ƒ \Se 408/ maá¹ƒ padhÄ• napahitattaá¹ƒ, nadiá¹ƒ neraÃ±jaraá¹ƒ pati.

viparakkamma jhÄ• yantaá¹ƒ, yogakkhemassa pattiyÄ• ||

<428> á¹• 21 ``namucÄ« karuá¹‡aá¹ƒ vÄ• caá¹ƒ, bhÄ• samÄ• no upÄ• gami.

`kiso tvamasi dubbaá¹‡á¹‡o, santike maraá¹‡aá¹ƒ tava ||

<429> á¹• 21 `` `sahassabhÄ• go \Be 342/ maraá¹‡assa, ekaá¹ƒso tava jÄ«vitaá¹ƒ.

jÄ«va bho jÄ«vitaá¹ƒ seyyo, jÄ«vaá¹ƒ puÃ±Ã±Ä• ni kÄ• hasi ||

<430> á¹• 21 `` `carato \Ee 75/ ca te brahmacariyaá¹ƒ, aggihuttaÃ±ca jÅ«hato.

pahÅ«taá¹ƒ cÄ«yate puÃ±Ã±aá¹ƒ, kiá¹ƒ padhÄ• nena kÄ• hasi ||

<431> á¹• 21 `` `duggo maggo padhÄ• nÄ• ya, dukkaro durabhisambhavoâ€™â€™ â€™.

imÄ• gÄ• thÄ• bhaá¹‡aá¹ƒ mÄ• ro, aá¹-á¹-hÄ• buddhassa santike ||

<432> á¹• 21 taá¹ƒ tathÄ• vÄ• dinaá¹ƒ mÄ• raá¹ƒ, bhagavÄ• etadabravi.

``pamattabandhu pÄ• pima, yenatthena {senatthena (?), attano atthena (-a saá¹ƒvaá¹‡á¹‡a

<433> á¹• 21 ``aá¹‡umattopi \Ne 146/ {aá¹‡umattenapi (Ce Se) } puÃ±Ã±ena, attho mayha

yesaÃ±ca attho puÃ±Ã±ena, te mÄ• ro vattumarahati ||

<434> á¹• 21 ``atthi saddhÄ• tathÄ• {tato (Ce Ee), tapo (Se Katthaci) } vÄ«riyaá¹ƒ, paÃ±Ã

evaá¹ƒ maá¹ƒ pahitattampi, kiá¹ƒ jÄ«vamanupucchasi ||

<435> á¹• 21 ``nadÄ«namapi sotÄ• ni, ayaá¹ƒ vÄ• to visosaye.

kiÃ±ca \Se 409/ me pahitattassa, lohitaá¹ƒ nupasussaye ||

<436> á¹• 21 ``lohite sussamÄ• namhi, pittaá¹ƒ semhaÃ±ca sussati.

maá¹ƒsesu khÄ«yamÄ• nesu, bhiyyo cittaá¹ƒ pasÄ«dati.

bhiyyo sati ca paÃ±Ã±Ä• ca, samÄ• dhi mama tiá¹-á¹-hati ||

<437> á¹• 21 ``tassa mevaá¹ƒ viharato, pattassuttamavedanaá¹ƒ.

kÄ• mesu {kÄ• me (Ce Se) } nÄ• pekkhate cittaá¹ƒ, passa sattassa suddhataá¹ƒ ||

<438> á¹• 21 ``kÄ• mÄ• \Ee 76/ te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

<439> á¹• 21 ``paÃ±camaá¹ƒ {paÃ±camÄ« (Ce Ee) } thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ

sattamÄ« vicikicchÄ• te, makkho thambho te aá¹-á¹-hamo ||

<440> á¹• 21 ``lÄ• bho siloko sakkÄ• ro, micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca avajÄ• nati ||

<441> á¹• 21 ``esÄ• \Be 343/ namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«.

na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukhaá¹ƒ ||

<442> á¹• 21 ``esa muÃ±jaá¹ƒ parihare, dhiratthu mama {ida (Katthaci) } jÄ«vitaá¹ƒ.

saá¹…gÄ• me me mataá¹ƒ seyyo, yaá¹ƒ ce jÄ«ve parÄ• jito ||

<443> á¹• 21 ``pagÄ• á¸·hettha \Ne 147/ na dissanti, eke samaá¹‡abrÄ• hmaá¹‡Ä• .

taÃ±ca maggaá¹ƒ na jÄ• nanti, yena gacchanti subbatÄ• ||

<444> á¹• 21 ``samantÄ• dhajiniá¹ƒ disvÄ• , yuttaá¹ƒ mÄ• raá¹ƒ savÄ• hanaá¹ƒ.

yuddhÄ• ya paccuggacchÄ• mi, mÄ• maá¹ƒ á¹-hÄ• nÄ• acÄ• vayi ||

<445> á¹• 21 ``yaá¹ƒ \Se 410/ te taá¹ƒ nappasahati, senaá¹ƒ loko sadevako.

taá¹ƒ \Ee 77/ te paÃ±Ã±Ä• ya bhecchÄ• mi {gacchÄ• mi (Ce), vecchÄ• mi (Se), vajjhÄ• mi (
pattaá¹ƒva asmanÄ• {pakkaá¹ƒva amunÄ• (Katthaci) } ||

<446> á¹• 21 ``vasÄ«karitvÄ• {vasiá¹ƒ karitvÄ• (bahÅ«su) } saá¹…kappaá¹ƒ, satiÃ±ca sÅ«

raá¹-á¹-hÄ• raá¹-á¹-haá¹ƒ vicarissaá¹ƒ, sÄ• vake vinayaá¹ƒ puthÅ« ||

<447> á¹• 21 ``te appamattÄ• pahitattÄ• , mama sÄ• sanakÄ• rakÄ• .

akÄ• massa {akÄ• mÄ• (Katthaci) } te gamissanti, yattha gantvÄ• na socareâ€™â€™ ||

<448> á¹• 21 ``satta vassÄ• ni bhagavantaá¹ƒ, anubandhiá¹ƒ padÄ• padaá¹ƒ.

otÄ• raá¹ƒ nÄ• dhigacchissaá¹ƒ, sambuddhassa satÄ«mato ||

<449> á¹• 21 ``medavaá¹‡á¹‡aá¹ƒva pÄ• sÄ• á¹‡aá¹ƒ, vÄ• yaso anupariyagÄ• .

apettha muduá¹ƒ {mudu (Ce) } vindema, api assÄ• danÄ• siyÄ• ||

<450> á¹• 21 ``aladdhÄ• tattha assÄ• daá¹ƒ, vÄ• yasetto apakkami.

kÄ• kova selamÄ• sajja, nibbijjÄ• pema gotamaá¹ƒâ€™â€™ ||

<451> á¹• 21 tassa \Ee 78/ sokaparetassa, vÄ«á¹‡Ä• kacchÄ• abhassatha.

tato so dummano yakkho, tatthevantaradhÄ• yathÄ• ti ||

padhÄ• nasuttaá¹ƒ dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. subhÄ• sitasuttaá¹ƒ

evaá¹ƒ \Be 344/ \Ne 148/ me sutaá¹ƒ --- eka samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« \Se 411/ Ä• mantesi --- `` ``bhadanteâ€™â€™ ti te bhikkhÅ« bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``catÅ«hi, bhikkhave, aá¹…gehi samannÄ• gatÄ• vÄ• cÄ• subhÄ• sitÄ• hoti, na dubbhÄ• ananuvajjÄ• ca viÃ±Ã±Å«naá¹ƒ. katamehi catÅ«hi? idha, bhikkhave, bhikkhu subhÄ• sitaá¹ dubbhÄ• sitaá¹ƒ, dhammaá¹ƒyeva bhÄ• sati no adhammaá¹ƒ, piyaá¹ƒyeva bhÄ• sati no app no alikaá¹ƒ. imehi kho, bhikkhave, catÅ«hi aá¹…gehi samannÄ• gatÄ• vÄ• cÄ• subhÄ• sit anavajjÄ• ca ananuvajjÄ• ca viÃ±Ã±Å«naâ€™â€™ nti. idamavoca bhagavÄ• . idaá¹ƒ vatv etadavoca satthÄ• ---

<452> á¹• 21 ``subhÄ• sitaá¹ƒ uttamamÄ• hu santo, dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ

piyaá¹ƒ bhaá¹‡e nÄ• ppiyaá¹ƒ taá¹ƒ tatiyaá¹ƒ, saccaá¹ƒ bhaá¹‡e nÄ• likaá¹ƒ taá¹ƒ catutthaâ

atha \Ee 79/ kho Ä• yasmÄ• vaá¹…gÄ«so uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ bhagavÄ
sugatÄ• â€™â€™ ti. ``paá¹-ibhÄ• tu taá¹ƒ vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• avoca. atha
bhagavantaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthavi ---

<453> á¹• 21 ``tameva vÄ• caá¹ƒ bhÄ• seyya, yÄ• yattÄ• naá¹ƒ na tÄ• paye.

pare \Se 412/ ca na vihiá¹ƒseyya, sÄ• ve vÄ• cÄ• subhÄ• sitÄ• ||

<454> á¹• 21 ``piyavÄ• cameva bhÄ• seyya, yÄ• vÄ• cÄ• paá¹-inanditÄ• .

yaá¹ƒ anÄ• dÄ• ya pÄ• pÄ• ni, paresaá¹ƒ bhÄ• sate piyaá¹ƒ ||

<455> á¹• 21 ``saccaá¹ƒ ve amatÄ• vÄ• cÄ• , esa dhammo sanantano.

sacce atthe ca dhamme ca, Ä• hu santo patiá¹-á¹-hitÄ• ||

<456> á¹• 21 ``yaá¹ƒ \Be 345/ \Ne 149/ buddho bhÄ• sati vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• nap

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• â€™â€™ ti ||

subhÄ• sitasuttaá¹ƒ tatiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. sundarikabhÄ• radvÄ• jasuttaá¹ƒ

evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu viharati sundarikÄ• ya nadiy
samayena sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o sundarikÄ• ya nadiyÄ• tÄ«re aggiá¹ƒ jul
atha kho sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o aggiá¹ƒ juhitvÄ• aggihuttaá¹ƒ paricaritvÄ•
samantÄ• catuddisÄ• anuvilokesi --- ``ko nu kho imaá¹ƒ habyasesaá¹ƒ bhuÃ±jeyyÄ• â€™â
sundarikabhÄ• radvÄ• jo \Ee 80/ brÄ• hmaá¹‡o bhagavantaá¹ƒ avidÅ«re aÃ±Ã±atarasmiá¹ƒ
pÄ• rutaá¹ƒ nisinnaá¹ƒ; disvÄ• na vÄ• mena hatthena habyasesaá¹ƒ gahetvÄ• dakkhiá¹‡en
gahetvÄ• yena bhagavÄ• tenupasaá¹…kami.

atha kho bhagavÄ• sundarikabhÄ• radvÄ• jassa brÄ• hmaá¹‡assa padasaddena sÄ«saá¹ƒ
sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o --- ``muá¹‡á¸• o ayaá¹ƒ bhavaá¹ƒ, muá¹‡á¸• ako ay

puna nivattitukÄ• mo ahosi. atha kho sundarikabhÄ• radvÄ• jassa brÄ• hmaá¹‡assa etadah
idhekacce brÄ• hmaá¹‡Ä• bhavanti, yaá¹ƒnÅ«nÄ• haá¹ƒ upasaá¹…kamitvÄ• jÄ• tiá¹ƒ pucc
sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kami
``kiá¹ƒjacco bhavaâ€™â€™ nti?

atha kho bhagavÄ• sundarikabhÄ• radvÄ• jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ gÄ• thÄ• hi ajjhabhÄ• s

<457> á¹• 21 ``na brÄ• hmaá¹‡o nomhi na rÄ• japutto, na vessÄ• yano uda koci nomhi.

gottaá¹ƒ pariÃ±Ã±Ä• ya puthujjanÄ• naá¹ƒ, akiÃ±cano manta carÄ• mi loke ||

<458> á¹• 21 ``saá¹…ghÄ• á¹-ivÄ• sÄ« \Be 346/ \Ne 150/ agaho carÄ• mi {agiho (Katthaci
nivuttakeso abhinibbutatto.

alippamÄ• no idha mÄ• á¹‡avehi, akallaá¹ƒ maá¹ƒ brÄ• hmaá¹‡a pucchasi gottapaÃ±haá¹ƒ

<459> á¹• 21 ``pucchanti \Ee 81/ ve bho brÄ• hmaá¹‡Ä• , brÄ• hmaá¹‡ebhi saha brÄ• hma

<460> á¹• 21 ``brÄ• hmaá¹‡o hi ce tvaá¹ƒ brÅ«si, maÃ±ca brÅ«si abrÄ• hmaá¹‡aá¹ƒ.

taá¹ƒ taá¹ƒ sÄ• vittiá¹ƒ pucchÄ• mi, tipadaá¹ƒ catuvÄ«satakkharaá¹ƒ ||

<461> á¹• 21 ``kiá¹ƒ \Se 414/ nissitÄ• isayo manujÄ• , khattiyÄ• brÄ• hmaá¹‡Ä• {paá¹-ha

yaÃ±Ã±amakappayiá¹ƒsu puthÅ« idha loke {dutiyapÄ• danto (Ce) } ||

<462> á¹• 21 ``yadantagÅ« vedagÅ« yaÃ±Ã±akÄ• le, yassÄ• hutiá¹ƒ labhe tassijjheti brÅ«r

<463> á¹• 21 ``addhÄ• hi tassa hutamijjhe, (iti brÄ• hmaá¹‡o)

yaá¹ƒ tÄ• disaá¹ƒ vedagumaddasÄ• ma.

tumhÄ• disÄ• naÃ±hi adassanena, aÃ±Ã±o jano bhuÃ±jati pÅ«raá¸·Ä• saá¹ƒâ€™â€™ ||

<464> á¹• 21 ``tasmÄ• tiha tvaá¹ƒ brÄ• hmaá¹‡a atthena, atthiko upasaá¹…kamma puccha

santaá¹ƒ vidhÅ«maá¹ƒ anÄ«ghaá¹ƒ nirÄ• saá¹ƒ, appevidha abhivinde sumedhaá¹ƒâ€™â€™

<465> á¹• 21 ``yaÃ±Ã±e ratohaá¹ƒ bho gotama, yaÃ±Ã±aá¹ƒ yiá¹-á¹-hukÄ• mo nÄ• haá¹ƒ p

anusÄ• satu maá¹ƒ bhavaá¹ƒ, yattha \Ee 82/ hutaá¹ƒ ijjhate brÅ«hi me taá¹ƒâ€™â€™ ||

``tena hi tvaá¹ƒ, brÄ• hmaá¹‡a, odahassu sotaá¹ƒ; dhammaá¹ƒ te desessÄ• mi ---

<466> á¹• 21 ``mÄ• \Be 347/ jÄ• tiá¹ƒ pucchÄ« caraá¹‡aÃ±ca puccha, kaá¹-á¹-hÄ• have jÄ

nÄ«cÄ• kulÄ«nopi \Se 415/ munÄ« dhitÄ«mÄ• , Ä• jÄ• niyo hoti hirÄ«nisedho ||

<467> á¹• 21 ``saccena danto damasÄ• upeto, vedantagÅ« vÅ«sitabrahmacariyo.

kÄ• lena tamhi habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho {puÃ±Ã±apekho (Ce

<468> á¹• 21 ``ye \Ne 151/ kÄ• me hitvÄ• agahÄ• caranti, susaÃ±Ã±atattÄ• tasaraá¹ƒva

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<469> á¹• 21 ``ye vÄ«tarÄ• gÄ• susamÄ• hitindriyÄ• , candova rÄ• huggahaá¹‡Ä• pamutt

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<470> á¹• 21 ``asajjamÄ• nÄ• vicaranti loke, sadÄ• satÄ• hitvÄ• mamÄ• yitÄ• ni.

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<471> á¹• 21 ``yo kÄ• me hitvÄ• abhibhuyyacÄ• rÄ«, yo vedi jÄ• tÄ«maraá¹‡assa antaá¹ƒ

parinibbuto \Ee 83/ udakarahadova sÄ«to, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<472> á¹• 21 ``samo \Se 416/ samehi visamehi dÅ«re, tathÄ• gato hoti anantapaÃ±Ã±o.

anÅ«palitto idha vÄ• huraá¹ƒ vÄ• , tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<473> á¹• 21 ``yamhi \Be 348/ na mÄ• yÄ• vasati na mÄ• no, yo vÄ«talobho amamo nirÄ•

panuá¹‡á¹‡akodho abhinibbutatto, yo brÄ• hmaá¹‡o sokamalaá¹ƒ ahÄ• si.

tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

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á¹• 21 ``nivesanaá¹ƒ yo manaso ahÄ• si, pariggahÄ• yassa na santi keci.

anupÄ• diyÄ• no idha vÄ• huraá¹ƒ vÄ• , tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<475> á¹• 21 ``samÄ• hito yo udatÄ• ri oghaá¹ƒ, dhammaá¹ƒ caÃ±Ã±Ä• si paramÄ• ya diá

khÄ«á¹‡Ä• savo antimadehadhÄ• rÄ«, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<476> á¹• 21 ``bhavÄ• savÄ• yassa vacÄ« kharÄ• ca, vidhÅ«pitÄ• atthagatÄ• na santi.

sa vedagÅ« sabbadhi vippamutto, tathÄ• gato \Se 417/ arahati pÅ«raá¸·Ä• saá¹ƒ ||

<477> á¹• 21 ``saá¹…gÄ• tigo yassa na santi saá¹…gÄ• , yo mÄ• nasattesu amÄ• nasatto.

dukkhaá¹ƒ \Ee 84/ pariÃ±Ã±Ä• ya sakhettavatthuá¹ƒ, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ

<478> á¹• 21 ``Ä• saá¹ƒ \Ne 152/ anissÄ• ya vivekadassÄ«, paravediyaá¹ƒ diá¹-á¹-himupÄ•

Ä• rammaá¹‡Ä• yassa na santi keci, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<479> á¹• 21 ``paroparÄ• {parovarÄ• (Ce Ee) } yassa samecca dhammÄ• , vidhÅ«pitÄ• a

santo upÄ• dÄ• nakhaye vimutto, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<480> á¹• 21 ``saá¹ƒyojanaá¹ƒ \Be 349/ jÄ• tikhayantadassÄ«, yopÄ• nudi rÄ• gapathaá¹ƒ

suddho nidoso vimalo akÄ• co {akÄ• mo (Ce Se) }, tathÄ• gato \Se 418/ arahati pÅ«raá¸·Ä•

<481> á¹• 21 ``yo attano attÄ• naá¹ƒ {attanÄ• ttÄ• naá¹ƒ (Ce Se) } nÄ• nupassati, samÄ• h

sa ve anejo akhilo akaá¹…kho, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒ ||

<482> á¹• 21 ``mohantarÄ• yassa na santi keci, sabbesu dhammesu ca Ã±Ä• á¹‡adassÄ«

sarÄ«raÃ±ca antimaá¹ƒ dhÄ• reti, patto ca sambodhimanuttaraá¹ƒ sivaá¹ƒ.

ettÄ• vatÄ• yakkhassa suddhi, tathÄ• gato arahati pÅ«raá¸·Ä• saá¹ƒâ€™â€™ ||

<483> á¹• 21 ``hutaÃ±ca \Ee 85/ {huttaÃ±ca (Ce Katthaci) } mayhaá¹ƒ hutamatthu saccaá¹
vedagunaá¹ƒ alatthaá¹ƒ.

brahmÄ• hi sakkhi paá¹-igaá¹‡hÄ• tu me bhagavÄ• , bhuÃ±jatu me bhagavÄ• pÅ«raá¸·Ä•

<484> á¹• 21 ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaá¹ƒ, sampassataá¹ƒ brÄ• hmaá¹‡a n

gÄ• thÄ• bhigÄ«taá¹ƒ panudanti buddhÄ• , dhamme satÄ« brÄ• hmaá¹‡a vuttiresÄ• ||

<485> á¹• 21 ``aÃ±Ã±ena ca kevalinaá¹ƒ mahesiá¹ƒ, khÄ«á¹‡Ä• savaá¹ƒ kukkuccavÅ«pas

annena pÄ• nena upaá¹-á¹-hahassu, khettaÃ±hi taá¹ƒ puÃ±Ã±apekkhassa hotiâ€™â€™ ||

<486> á¹• 21 ``sÄ• dhÄ• haá¹ƒ \Be 350/ \Se 419/ bhagavÄ• tathÄ• vijaÃ±Ã±aá¹ƒ, yo dakk
mÄ• disassa.

yaá¹ƒ yaÃ±Ã±akÄ• le pariyesamÄ• no, pappuyya tava sÄ• sanaá¹ƒâ€™â€™ ||

<487> á¹• 21 ``sÄ• rambhÄ• yassa vigatÄ• , cittaá¹ƒ yassa anÄ• vilaá¹ƒ.

vippamutto ca kÄ• mehi, thinaá¹ƒ yassa panÅ«ditaá¹ƒ ||

<488> á¹• 21 ``sÄ«mantÄ• naá¹ƒ \Ne 153/ vinetÄ• raá¹ƒ, jÄ• timaraá¹‡akovidaá¹ƒ.

muniá¹ƒ moneyyasampannaá¹ƒ, tÄ• disaá¹ƒ yaÃ±Ã±amÄ• gataá¹ƒ ||

<489> á¹• 21 ``bhakuá¹-iá¹ƒ {bhÅ«kuá¹-iá¹ƒ (Katthaci Ce), bhÄ• kuá¹-iá¹ƒ (Katthaci Ce, MN
vinayitvÄ• na, paÃ±jalikÄ• namassatha.

pÅ«jetha annapÄ• nena, evaá¹ƒ ijjhanti dakkhiá¹‡Ä• ||

<490> á¹• 21 ``buddho \Ee 86/ bhavaá¹ƒ arahati pÅ«raá¸·Ä• saá¹ƒ, puÃ±Ã±akhettamanutta

Ä• yÄ• go sabbalokassa, bhoto dinnaá¹ƒ mahapphalaâ€™â€™ nti ||

atha kho sundarikabhÄ• radvÄ• jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bho gotama! seyyathÄ• pi, bho gotama, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-ic
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhotÄ• gotamena anekapariyÄ• yena dhammo pakÄ•
gotamaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. labheyyÄ• haá¹
pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â€™ nti. alattha kho \Se 420/ sundarikabhÄ• ra
... arahataá¹ƒ ahosÄ«ti.

sundarikabhÄ• radvÄ• jasuttaá¹ƒ catutthaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. mÄ• ghasuttaá¹ƒ

evaá¹ƒ me sutaá¹ƒ --- eka samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate
mÄ• á¹‡avo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Be 351/ bhagavatÄ•
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
mÄ• á¹‡avo bhagavantaá¹ƒ \Ee 87/ etadavoca ---

``ahaÃ±hi, bho gotama, dÄ• yako dÄ• napati vadaÃ±Ã±Å« yÄ• cayogo; dhammena bhoge
pariyesitvÄ• dhammaladdhehi bhogehi dhammÄ• dhigatehi ekassapi dadÄ• mi dvinnampi \
catunnampi paÃ±cannampi channampi sattannampi aá¹-á¹-hannampi navannampi dasanna
tiá¹ƒsÄ• yapi cattÄ• lÄ«sÄ• yapi paÃ±Ã±Ä• sÄ• yapi dadÄ• mi, satassapi dadÄ• mi, bhiyyop
gotama, evaá¹ƒ dadanto evaá¹ƒ yajanto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavÄ• mÄ«â€™â€™ ti \Se

``taggha tvaá¹ƒ, mÄ• á¹‡ava, evaá¹ƒ dadanto evaá¹ƒ yajanto bahuá¹ƒ puÃ±Ã±aá¹ƒ pasava
dÄ• yako dÄ• napati vadaÃ±Ã±Å« yÄ• cayogo; dhammena bhoge pariyesati; dhammena bh
bhogehi dhammÄ• dhigatehi ekassapi dadÄ• ti ... pe ... satassapi dadÄ• ti, bhiyyopi dadÄ• t
puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti. atha kho mÄ• gho mÄ• á¹‡avo bhagavantaá¹ƒ gÄ• thÄ

<491> á¹• 21 ``pucchÄ• mahaá¹ƒ gotamaá¹ƒ vadaÃ±Ã±uá¹ƒ, (iti mÄ• gho mÄ• á¹‡avo)

kÄ• sÄ• yavÄ• siá¹ƒ agahaá¹ƒ {agihaá¹ƒ (Ce), agehaá¹ƒ (Ee) } carantaá¹ƒ.

yo yÄ• cayogo dÄ• napati {dÄ• napatÄ« (Ce Se Ee) } gahaá¹-á¹-ho, puÃ±Ã±atthiko {puÃ±Ã±
yajati puÃ±Ã±apekkho.

dadaá¹ƒ \Ee 88/ paresaá¹ƒ idha annapÄ• naá¹ƒ, kathaá¹ƒ hutaá¹ƒ yajamÄ• nassa sujjheâ€™

<492> á¹• 21 ``yo yÄ• cayogo dÄ• napati gahaá¹-á¹-ho, (mÄ• ghÄ• ti bhagavÄ•)

puÃ±Ã±atthiko yajati puÃ±Ã±apekkho.

dadaá¹ƒ paresaá¹ƒ idha annapÄ• naá¹ƒ, Ä• rÄ• dhaye dakkhiá¹‡eyyebhi tÄ• diâ€™â€™ ||

<493> á¹• 21 ``yo \Be 352/ yÄ• cayogo dÄ• napati gahaá¹-á¹-ho, (iti mÄ• gho mÄ• á¹‡avo)

puÃ±Ã±atthiko yajati puÃ±Ã±apekkho.

dadaá¹ƒ paresaá¹ƒ idha annapÄ• naá¹ƒ, akkhÄ• hi me bhagavÄ• dakkhiá¹‡eyyeâ€™â€™ |

<494> á¹• 21 ``ye \Se 422/ ve asattÄ• {alaggÄ• (Se) } vicaranti loke, akiÃ±canÄ• kevalinc

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<495> á¹• 21 ``ye sabbasaá¹ƒyojanabandhanacchidÄ• , dantÄ• vimuttÄ• anÄ«ghÄ• nirÄ•

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<496> á¹• 21 ``ye \Ne 155/ sabbasaá¹ƒyojanavippamuttÄ• , dantÄ• vimuttÄ• anÄ«ghÄ• n

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<497> á¹• 21 ``rÄ• gaÃ±ca dosaÃ±ca pahÄ• ya mohaá¹ƒ, khÄ«á¹‡Ä• savÄ• vÅ«sitabrahm

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<498> á¹• 21 ``yesu na mÄ• yÄ• vasati na mÄ• no, khÄ«á¹‡Ä• savÄ• vÅ«sitabrahmacariy

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<499> á¹• 21 ``ye \Be 353/ \Ee 89/ vÄ«talobhÄ• amamÄ• nirÄ• sÄ• , khÄ«á¹‡Ä• savÄ• vÅ

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<500> á¹• 21 ``ye \Se 423/ ve na taá¹‡hÄ• su upÄ• tipannÄ• , vitareyya oghaá¹ƒ amamÄ•

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<501> á¹• 21 ``yesaá¹ƒ taá¹‡hÄ• natthi kuhiÃ±ci loke, bhavÄ• bhavÄ• ya idha vÄ• huraá¹

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<502> á¹• 21 ``ye kÄ• me hitvÄ• agahÄ• caranti, susaÃ±Ã±atattÄ• tasaraá¹ƒva ujjuá¹ƒ.

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<503> á¹• 21 ``ye vÄ«tarÄ• gÄ• susamÄ• hitindriyÄ• , candova rÄ• huggahaá¹‡Ä• pamutt

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<504> á¹• 21 ``samitÄ• vino vÄ«tarÄ• gÄ• akopÄ• , yesaá¹ƒ gatÄ« natthidha vippahÄ• ya.

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<505> á¹• 21 ``jahitvÄ• jÄ• timaraá¹‡aá¹ƒ asesaá¹ƒ, kathaá¹ƒkathiá¹ƒ sabbamupÄ• tivattÄ

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<506> á¹• 21 ``ye \Be 354/ \Ne 156/ attadÄ«pÄ• vicaranti loke, akiÃ±canÄ• sabbadhi vipp

kÄ• lena \Se 424/ tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<507> á¹• 21 ``ye hettha jÄ• nanti yathÄ• tathÄ• idaá¹ƒ, ayamantimÄ• natthi punabbhavo

kÄ• lena tesu habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajetha ||

<508> á¹• 21 ``yo \Ee 90/ vedagÅ« jhÄ• narato satÄ«mÄ• , sambodhipatto saraá¹‡aá¹ƒ bal

kÄ• lena tamhi habyaá¹ƒ pavecche, yo brÄ• hmaá¹‡o puÃ±Ã±apekkho yajethaâ€™â€™ ||

<509> á¹• 21 ``addhÄ• amoghÄ• mama pucchanÄ• ahu, akkhÄ• si me bhagavÄ• dakkhi

tvaÃ±hettha jÄ• nÄ• si yathÄ• tathÄ• idaá¹ƒ, tathÄ• hi te vidito esa dhammo ||

<510> á¹• 21 ``yo yÄ• cayogo dÄ• napati gahaá¹-á¹-ho, (iti mÄ• gho mÄ• á¹‡avo)

puÃ±Ã±atthiko yajati puÃ±Ã±apekkho.

dadaá¹ƒ paresaá¹ƒ idha annapÄ• naá¹ƒ,

akkhÄ• hi me bhagavÄ• yaÃ±Ã±asampadaá¹ƒâ€™â€™ ||

<511> á¹• 21 ``yajassu yajamÄ• no mÄ• ghÄ• ti bhagavÄ• , sabbattha ca vippasÄ• dehi cit

Ä• rammaá¹‡aá¹ƒ yajamÄ• nassa yaÃ±Ã±o, etthappatiá¹-á¹-hÄ• ya jahÄ• ti dosaá¹ƒ ||

<512> á¹• 21 ``so \Se 425/ vÄ«tarÄ• go pavineyya dosaá¹ƒ, mettaá¹ƒ cittaá¹ƒ bhÄ• vayama

rattindivaá¹ƒ satatamappamatto, sabbÄ• disÄ• pharati appamaÃ±Ã±aá¹ƒâ€™â€™ ||

<513> á¹• 21 ``ko \Be 355/ sujjhati muccati bajjhatÄ« ca, kenattanÄ• gacchati {kenatthenÄ
} brahmalokaá¹ƒ.

ajÄ• nato me muni brÅ«hi puá¹-á¹-ho, bhagavÄ• hi me sakkhi brahmajjadiá¹-á¹-ho.

tuvaÃ±hi \Ee 91/ no brahmasamosi saccaá¹ƒ, kathaá¹ƒ upapajjati brahmalokaá¹ƒ jutimaâ€™

<514> á¹• 21 ``yo yajati tividhaá¹ƒ yaÃ±Ã±asampadaá¹ƒ, (mÄ• ghÄ• ti bhagavÄ•)

Ä• rÄ• dhaye dakkhiá¹‡eyyebhi tÄ• di.

evaá¹ƒ \Ne 157/ yajitvÄ• sammÄ• yÄ• cayogo,

upapajjati brahmalokanti brÅ«mÄ«â€™â€™ ti ||

evaá¹ƒ vutte, mÄ• gho mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bho gota
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

mÄ• ghasuttaá¹ƒ paÃ±camaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. sabhiyasuttaá¹ƒ

evaá¹ƒ \Se 426/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvan
kho pana samayena sabhiyassa paribbÄ• jakassa purÄ• á¹‡asÄ• lohitÄ• ya devatÄ• ya paÃ
``yo te, sabhiya, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• ime paÃ±he puá¹-á¹-ho byÄ• karoti tass
careyyÄ• sÄ«â€™â€™ ti.

atha kho sabhiyo paribbÄ• jako tassÄ• devatÄ• ya santike te paÃ±he uggahetvÄ• ye te sa
saá¹…ghino gaá¹‡ino gaá¹‡Ä• cariyÄ• Ã±Ä• tÄ• yasassino titthakarÄ• sÄ• dhusammatÄ•
seyyathidaá¹ƒ --- pÅ«raá¹‡o kassapo makkhaligosÄ• lo ajito kesakambalo pakudho {kakudh
kaccÄ• no saÃ±cayo {saÃ±jayo (Ce Se Ke Ee) } belaá¹-á¹-haputto {bellaá¹-á¹-hiputto (Ce Ee
(Se) } nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• taputto (Ce Ee) }, te upasaá¹…kamitvÄ• te paÃ±he
\Be 356/ paribbÄ• jakena paÃ±he puá¹-á¹-hÄ• na sampÄ• yanti; asampÄ• yantÄ• kopaÃ±c
pÄ• tukaronti. api ca sabhiyaá¹ƒ yeva paribbÄ• jakaá¹ƒ paá¹-ipucchanti.

atha kho sabhiyassa paribbÄ• jakassa etadahosi --- ``ye kho te bhonto samaá¹‡abrÄ• hmaá
gaá¹‡Ä• cariyÄ• Ã±Ä• tÄ• yasassino titthakarÄ• sÄ• dhusammatÄ• bahujanassa, seyyath
... pe ... nigaá¹‡á¹-ho nÄ• á¹-aputto, te mayÄ• paÃ±he puá¹-á¹-hÄ• na sampÄ• yanti, asam
dosaÃ±ca appaccayaÃ±ca pÄ• tukaronti; api \Se 427/ ca maÃ±Ã±evettha paá¹-ipucchanti. y
hÄ«nÄ• yÄ• vattitvÄ• kÄ• me paribhuÃ±jeyyaâ€™â€™ nti.

atha \Ne 158/ kho sabhiyassa paribbÄ• jakassa etadahosi --- ``ayampi kho samaá¹‡o gotar
gaá¹‡Ä« ca gaá¹‡Ä• cariyo ca Ã±Ä• to yasassÄ« titthakaro sÄ• dhusammato bahujanassa;
gotamaá¹ƒ upasaá¹…kamitvÄ• ime paÃ±he puccheyyaâ€™â€™ nti.

atha kho sabhiyassa paribbÄ• jakassa etadahosi --- ``yepi kho te {ye kho te (Se), yaá¹ƒ kho
bhonto samaá¹‡abrÄ• hmaá¹‡Ä• jiá¹‡á¹‡Ä• vuá¸• á¸• hÄ• mahallakÄ• addhagatÄ• vayo
cirapabbajitÄ• saá¹…ghino gaá¹‡ino gaá¹‡Ä• cariyÄ• Ã±Ä• tÄ• yasassino titthakarÄ• sÄ•
seyyathidaá¹ƒ --- pÅ«raá¹‡o kassapo ... pe0 \Ee 93/ ... nigaá¹‡á¹-ho nÄ• á¹-aputto, tepi may
puá¹-á¹-hÄ• na sampÄ• yanti, asampÄ• yantÄ• kopaÃ±ca dosaÃ±ca appaccayaÃ±ca pÄ•
paá¹-ipucchanti; kiá¹ƒ pana me samaá¹‡o gotamo ime paÃ±he puá¹-á¹-ho byÄ• karissati! sa
ceva jÄ• tiyÄ• , navo ca pabbajjÄ• yÄ• â€™â€™ ti.

atha kho sabhiyassa paribbÄ• jakassa etadahosi --- ``samaá¹‡o kho {samaá¹‡o kho gotam
daharoti na uÃ±Ã±Ä• tabbo na paribhotabbo. daharopi cesa samaá¹‡o gotamo mahiddhiko
yaá¹ƒnÅ«nÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• ime paÃ±he puccheyyaâ

atha \Se 428/ kho sabhiyo paribbÄ• jako yena rÄ• jagahaá¹ƒ tena cÄ• rikaá¹ƒ pakkÄ• mi. a
caramÄ• no yena rÄ• jagahaá¹ƒ veá¸·uvanaá¹ƒ kalandakanivÄ• po, yena bhagavÄ• tenupa

bhagavatÄ• saddhiá¹ƒ \Be 357/ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ
nisÄ«di. ekamantaá¹ƒ nisinno kho sabhiyo paribbÄ• jako bhagavantaá¹ƒ gÄ• thÄ• ya ajjhab

<515> á¹• 21 ``kaá¹…khÄ« vecikicchÄ« Ä• gamaá¹ƒ, (iti sabhiyo)

paÃ±he pucchituá¹ƒ abhikaá¹…khamÄ• no.

tesantakaro bhavÄ• hi {bhavÄ• hi me (Ee Katthaci) } paÃ±he me puá¹-á¹-ho,

anupubbaá¹ƒ anudhammaá¹ƒ byÄ• karohi meâ€™â€™ ||

<516> á¹• 21 ``dÅ«rato \Ee 94/ Ä• gatosi sabhiya, (iti bhagavÄ•)

paÃ±he pucchituá¹ƒ abhikaá¹…khamÄ• no.

tesantakaro bhavÄ• mi {tesamantakaromi te (Katthaci) } paÃ±he te puá¹-á¹-ho,

anupubbaá¹ƒ anudhammaá¹ƒ byÄ• karomi te ||

<517> á¹• 21 ``puccha \Ne 159/ maá¹ƒ sabhiya paÃ±haá¹ƒ, yaá¹ƒ kiÃ±ci manasicchasi.

tassa tasseva paÃ±hassa, ahaá¹ƒ antaá¹ƒ karomi teâ€™â€™ ti ||

atha kho sabhiyassa paribbÄ• jakassa etadahosi --- ``acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ v
vatÄ• haá¹ƒ aÃ±Ã±esu samaá¹‡abrÄ• hmaá¹‡esu okÄ• sakammamattampi {okÄ• samattam
idaá¹ƒ samaá¹‡ena gotamena okÄ• sakammaá¹ƒ kataâ€™â€™ nti. attamano pamudito uda
bhagavantaá¹ƒ \Se 429/ paÃ±haá¹ƒ apucchi ---

<518> á¹• 21 ``kiá¹ƒ pattinamÄ• hu bhikkhunaá¹ƒ, (iti sabhiyo)

sorataá¹ƒ kena kathaÃ±ca dantamÄ• hu.

buddhoti kathaá¹ƒ pavuccati,

puá¹-á¹-ho me bhagavÄ• byÄ• karohiâ€™â€™ ||

<519> á¹• 21 ``pajjena \Ee 95/ katena attanÄ• , (sabhiyÄ• ti bhagavÄ•)

parinibbÄ• nagato vitiá¹‡á¹‡akaá¹…kho.

vibhavaÃ±ca bhavaÃ±ca vippahÄ• ya,

vusitavÄ• khÄ«á¹‡apunabbhavo sa bhikkhu ||

<520> á¹• 21 ``sabbattha \Be 358/ upekkhako satimÄ• , na so hiá¹ƒsati kaÃ±ci sabbaloke.

tiá¹‡á¹‡o samaá¹‡o anÄ• vilo, ussadÄ• yassa na santi sorato so ||

<521> á¹• 21 ``yassindriyÄ• ni bhÄ• vitÄ• ni, ajjhattaá¹ƒ bahiddhÄ• ca sabbaloke.

nibbijjha imaá¹ƒ paraÃ±ca lokaá¹ƒ, kÄ• laá¹ƒ kaá¹…khati bhÄ• vito sa danto ||

<522> á¹• 21 ``kappÄ• ni viceyya kevalÄ• ni, saá¹ƒsÄ• raá¹ƒ dubhayaá¹ƒ cutÅ«papÄ• taá¹

vigatarajamanaá¹…gaá¹‡aá¹ƒ \Se 430/ visuddhaá¹ƒ, pattaá¹ƒ jÄ• tikhayaá¹ƒ tamÄ• hu budd

atha kho sabhiyo paribbÄ• jako bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• attam
pÄ«tisomanassajÄ• to bhagavantaá¹ƒ uttariá¹ƒ {uttari (Katthaci) } paÃ±haá¹ƒ apucchi ---

<523> á¹• 21 ``kiá¹ƒ \Ne 160/ pattinamÄ• hu brÄ• hmaá¹‡aá¹ƒ, (iti sabhiyo)

samaá¹‡aá¹ƒ kena kathaÃ±ca nhÄ• takoti.

nÄ• goti \Ee 96/ kathaá¹ƒ pavuccati,

puá¹-á¹-ho me bhagavÄ• byÄ• karohiâ€™â€™ ||

<524> á¹• 21 ``bÄ• hitvÄ• sabbapÄ• pakÄ• ni, (sabhiyÄ• ti bhagavÄ•)

vimalo sÄ• dhusamÄ• hito á¹-hitatto.

saá¹ƒsÄ• ramaticca kevalÄ« so,

asito tÄ• di pavuccate sa brahmÄ• ||

<525> á¹• 21 ``samitÄ• vi pahÄ• ya puÃ±Ã±apÄ• paá¹ƒ, virajo Ã±atvÄ• imaá¹ƒ paraÃ±ca l

jÄ• timaraá¹‡aá¹ƒ upÄ• tivatto, samaá¹‡o tÄ• di pavuccate tathattÄ• ||

<526> á¹• 21 ``ninhÄ• ya \Be 359/ {ninahÄ• ya (Se) } sabbapÄ• pakÄ• ni, ajjhattaá¹ƒ bahid

devamanussesu \Se 431/ kappiyesu, kappaá¹ƒ neti tamÄ• hu nhÄ• takoâ€™â€™ ti ||

<527> á¹• 21 ``Ä• guá¹ƒ na karoti kiÃ±ci loke, sabbasaá¹ƒyoge {sabbayoge (Katthaci) } visa

sabbattha na sajjatÄ« vimutto, nÄ• go tÄ• di pavuccate tathattÄ• â€™â€™ ti ||

atha kho sabhiyo paribbÄ• jako ... pe ... bhagavantaá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi ---

<528> á¹• 21 ``kaá¹ƒ khettajinaá¹ƒ vadanti buddhÄ• , (iti sabhiyo)

kusalaá¹ƒ kena kathaÃ±ca paá¹‡á¸• itoti.

muni \Ee 97/ nÄ• ma kathaá¹ƒ pavuccati,

puá¹-á¹-ho me bhagavÄ• byÄ• karohiâ€™â€™ ||

<529> á¹• 21 ``khettÄ• ni viceyya kevalÄ• ni, (sabhiyÄ• ti bhagavÄ•)

dibbaá¹ƒ mÄ• nusakaÃ±ca brahmakhettaá¹ƒ.

sabbakhettamÅ«labandhanÄ• pamutto,

khettajino tÄ• di pavuccate tathattÄ• ||

<530> á¹• 21 ``kosÄ• ni \Ne 161/ viceyya kevalÄ• ni, dibbaá¹ƒ mÄ• nusakaÃ±ca brahmako

sabbakosamÅ«labandhanÄ• pamutto, kusalo tÄ• di pavuccate tathattÄ• ||

<531> á¹• 21 ``dubhayÄ• ni \Se 432/ viceyya paá¹‡á¸• arÄ• ni, ajjhattaá¹ƒ bahiddhÄ• ca su

kaá¹‡haá¹ƒ sukkaá¹ƒ upÄ• tivatto, paá¹‡á¸• ito tÄ• di pavuccate tathattÄ• ||

<532> á¹• 21 ``asataÃ±ca \Be 360/ sataÃ±ca Ã±atvÄ• dhammaá¹ƒ, ajjhattaá¹ƒ bahiddhÄ•

devamanussehi pÅ«janÄ«yo, saá¹…gaá¹ƒ jÄ• lamaticca so munÄ«â€™â€™ ti ||

atha kho sabhiyo paribbÄ• jako ... pe ... bhagavantaá¹ƒ uttariá¹ƒ paÃ±haá¹ƒ apucchi ---

<533> á¹• 21 ``kiá¹ƒ pattinamÄ• hu \Ee 98/ vedaguá¹ƒ, (iti sabhiyo)

anuviditaá¹ƒ kena kathaÃ±ca vÄ«riyavÄ• ti.

Ä• jÄ• niyo kinti nÄ• ma hoti,

puá¹-á¹-ho me bhagavÄ• byÄ• karohiâ€™â€™ ||

<534> á¹• 21 ``vedÄ• ni viceyya kevalÄ• ni, (sabhiyÄ• ti bhagavÄ•)

samaá¹‡Ä• naá¹ƒ yÄ• nidhatthi {yÄ• nipatthi (Ce Se Ee) } brÄ• hmaá¹‡Ä• naá¹ƒ.

sabbavedanÄ• su vÄ«tarÄ• go,

sabbaá¹ƒ vedamaticca vedagÅ« so ||

<535> á¹• 21 ``anuvicca papaÃ±canÄ• marÅ«paá¹ƒ, ajjhattaá¹ƒ \Se 433/ bahiddhÄ• ca rog

sabbarogamÅ«labandhanÄ• pamutto, anuvidito tÄ• di pavuccate tathattÄ• ||

<536> á¹• 21 ``virato idha sabbapÄ• pakehi, nirayadukkhaá¹ƒ aticca vÄ«riyavÄ• so.

so vÄ«riyavÄ• padhÄ• navÄ• , dhÄ«ro tÄ• di pavuccate tathattÄ• ||

<537> á¹• 21 ``yassassu lunÄ• ni bandhanÄ• ni, ajjhattaá¹ƒ bahiddhÄ• ca saá¹…gamÅ«la

sabbasaá¹…gamÅ«labandhanÄ• pamutto, Ä• jÄ• niyo tÄ• di pavuccate tathattÄ• â€™â€™

atha \Be 361/ \Ne 162/ kho sabhiyo paribbÄ• jako ... pe ... bhagavantaá¹ƒ uttariá¹ƒ paÃ±ha

<538> á¹• 21 ``kiá¹ƒ pattinamÄ• hu sottiyaá¹ƒ, (iti sabhiyo)

ariyaá¹ƒ \Ee 99/ kena kathaÃ±ca caraá¹‡avÄ• ti.

paribbÄ• jako kinti nÄ• ma hoti,

puá¹-á¹-ho me bhagavÄ• byÄ• karohiâ€™â€™ ||

<539> á¹• 21 ``sutvÄ• sabbadhammaá¹ƒ abhiÃ±Ã±Ä• ya loke, (sabhiyÄ• ti bhagavÄ•)

sÄ• vajjÄ• navajjaá¹ƒ yadatthi kiÃ±ci.

abhibhuá¹ƒ akathaá¹ƒkathiá¹ƒ vimuttaá¹ƒ,

anighaá¹ƒ \Se 434/ sabbadhimÄ• hu sottiyoti ||

<540> á¹• 21 ``chetvÄ• Ä• savÄ• ni Ä• layÄ• ni, vidvÄ• so na upeti gabbhaseyyaá¹ƒ.

saÃ±Ã±aá¹ƒ tividhaá¹ƒ panujja paá¹…kaá¹ƒ, kappaá¹ƒ neti tamÄ• hu ariyoti ||

<541> á¹• 21 ``yo idha caraá¹‡esu pattipatto, kusalo sabbadÄ• Ä• jÄ• nÄ• ti {Ä• jÄ• ni (Se

sabbattha na sajjati vimuttacitto {vimutto (Ce) }, paá¹-ighÄ• yassa na santi caraá¹‡avÄ• so

<542> á¹• 21 ``dukkhavepakkaá¹ƒ yadatthi kammaá¹ƒ, uddhamadho tiriyaá¹ƒ vÄ• pi {tiriyaÃ

paribbÄ• jayitvÄ• pariÃ±Ã±acÄ• rÄ«, mÄ• yaá¹ƒ mÄ• namathopi lobhakodhaá¹ƒ.

pariyantamakÄ• si nÄ• marÅ«paá¹ƒ, taá¹ƒ paribbÄ• jakamÄ• hu pattipattaâ€™â€™ nti ||

atha kho sabhiyo paribbÄ• jako bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• attam
pÄ«tisomanassajÄ• to \Ee 100/ uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ ka
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhi

<543> á¹• 21 ``yÄ• ni \Be 362/ \Se 435/ ca tÄ«á¹‡i yÄ• ni ca saá¹-á¹-hi, samaá¹‡appavÄ• d
{samaá¹‡appavÄ• danissitÄ• ni (Se Katthaci) } bhÅ«ripaÃ±Ã±a.

saÃ±Ã±akkharasaÃ±Ã±anissitÄ• ni, osaraá¹‡Ä• ni vineyya oghatamagÄ• ||

<544> á¹• 21 ``antagÅ«si \Ne 163/ pÄ• ragÅ« {pÄ• ragÅ«si (Se Ee Katthaci) } dukkhassa, a
khÄ«á¹‡Ä• savaá¹ƒ taá¹ƒ maÃ±Ã±e.

jutimÄ• mutimÄ• pahÅ«tapaÃ±Ã±o, dukkhassantakaraá¹ƒ atÄ• resi maá¹ƒ ||

<545> á¹• 21 ``yaá¹ƒ me kaá¹…khitamaÃ±Ã±Ä• si, vicikicchÄ• maá¹ƒ tÄ• rayi namo te.

muni monapathesu pattipatta, akhila Ä• diccabandhu soratosi ||

<546> á¹• 21 ``yÄ• \Ee 101/ me kaá¹…khÄ• pure Ä• si, taá¹ƒ me byÄ• kÄ• si cakkhumÄ•

addhÄ• munÄ«si sambuddho, natthi nÄ«varaá¹‡Ä• tava ||

<547> á¹• 21 ``upÄ• yÄ• sÄ• ca te sabbe, viddhastÄ• vinaá¸·Ä«katÄ• .

sÄ«tibhÅ«to damappatto, dhitimÄ• saccanikkamo ||

<548> á¹• 21 ``tassa te nÄ• ganÄ• gassa, mahÄ• vÄ«rassa bhÄ• sato.

sabbe devÄ• numodanti, ubho nÄ• radapabbatÄ• ||

<549> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi te paá¹-ipuggalo ||

<550> á¹• 21 ``tuvaá¹ƒ \Se 436/ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ« muni.

tuvaá¹ƒ anusaye chetvÄ• , tiá¹‡á¹‡o tÄ• resi maá¹ƒ pajaá¹ƒ ||

<551> á¹• 21 ``upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• .

sÄ«hosi anupÄ• dÄ• no, pahÄ«nabhayabheravo ||

<552> á¹• 21 ``puá¹‡á¸• arÄ«kaá¹ƒ \Be 363/ yathÄ• vaggu, toye na upalimpati {toyena na upalippati (Ee), toyena na upalimpati (Katthaci) }.

evaá¹ƒ puÃ±Ã±e ca pÄ• pe ca, ubhaye tvaá¹ƒ na limpasi.

pÄ• de vÄ«ra pasÄ• rehi, sabhiyo vandati satthunoâ€™â€™ ti ||

atha kho sabhiyo paribbÄ• jako bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ eta
``abhikkantaá¹ƒ, bhante ... pe ... esÄ• haá¹ƒ bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhamm
bhikkhusaá¹…ghaÃ±ca; labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyya
\Ee 102/.

``yo kho, sabhiya, aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…khati pabbajjaá
upasampadaá¹ƒ, so cattÄ• ro mÄ• se parivasati; catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä• ra
pabbÄ• jenti, upasampÄ• denti bhikkhubhÄ• vÄ• ya. api ca mettha puggalavemattatÄ• vidit

``sace, bhante, aÃ±Ã±atitthiyapubbÄ• imasmiá¹ƒ dhammavinaye Ä• kaá¹…khantÄ• pabba
437/ upasampadaá¹ƒ cattÄ• ro mÄ• se parivasanti, catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena Ä
pabbÄ• jenti, upasampÄ• denti bhikkhubhÄ• vÄ• ya, ahaá¹ƒ cattÄ• ri vassÄ• ni parivasissÄ
accayena Ä• raddhacittÄ• bhikkhÅ« pabbÄ• jentu upasampÄ• dentu bhikkhubhÄ• vÄ• yÄ•
paribbÄ• jako bhagavato santike pabbajjaá¹ƒ alattha upasampadaá¹ƒ ... pe ... aÃ±Ã±ataro k
arahataá¹ƒ ahosÄ«ti.

sabhiyasuttaá¹ƒ chaá¹-á¹-haá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. selasuttaá¹ƒ

evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ caram
bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hateá¸·asehi \Ee 103/ bhikkhusatehi yena Ä• paá¹‡
aá¹…guttarÄ• pÄ• naá¹ƒ nigamo tadavasari. assosi \Se 438/ kho keá¹‡iyo jaá¹-ilo ``samaá¹‡
sakyaputto sakyakulÄ• pabbajito aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhi
aá¸• á¸• hateá¸·asehi bhikkhusatehi Ä• paá¹‡aá¹ƒ anuppatto. taá¹ƒ kho pana bhavantaá¹ƒ g
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ desati Ä• dikalyÄ• á¹‡aá¹ƒ ma
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ, kevalaparipuá¹‡á¹‡aá¹ƒ \Ne 165/
brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹

atha kho keá¹‡iyo jaá¹-ilo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samutte
kho keá¹‡iyo jaá¹-ilo bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttej
bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ
bhikkhusaá¹…ghenÄ• â€™â€™ ti. evaá¹ƒ vutte, bhagavÄ• keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ etadavo

keá¹‡iya, bhikkhusaá¹…gho \Ee 104/ aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• ni; tvaÃ±ca brÄ•
abhippasannoâ€™â€™ ti.

dutiyampi kho keá¹‡iyo jaá¹-ilo bhagavantaá¹ƒ etadavoca --- ``kiÃ±cÄ• pi, bho gotama, mah
aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• ni, ahaÃ±ca brÄ• hmaá¹‡esu abhippasanno; adhivÄ•
svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. dutiyampi kho bhaga
etadavoca --- ``mahÄ• kho, keá¹‡iya, bhikkhusaá¹…gho aá¸• á¸• hateá¸·asÄ• ni bhikkhusat
brÄ• hmaá¹‡esu abhippasannoâ€™â€™ ti.

tatiyampi kho keá¹‡iyo jaá¹-ilo bhagavantaá¹ƒ etadavoca --- ``kiÃ±cÄ• pi, bho gotama, mah
aá¸• á¸• hateá¸·asÄ• ni bhikkhusatÄ• ni, ahaÃ±ca brÄ• hmaá¹‡esu abhippasanno, adhivÄ•
bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. ad
tuá¹‡hÄ«bhÄ• vena. atha kho keá¹‡iyo jaá¹-ilo bhagavato adhivÄ• sanaá¹ƒ viditvÄ• \Be 365
yena sako assamo tenupasaá¹…kami; upasaá¹…kamitvÄ• mittÄ• macce Ã±Ä• tisÄ• lohite
bhavanto mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• , samaá¹‡o me gotamo nimantito svÄ• tanÄ• y
bhikkhusaá¹…ghena, yena me kÄ• yaveyyÄ• vaá¹-ikaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti. ``evaá
keá¹‡iyassa jaá¹-ilassa mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• keá¹‡iyassa jaá¹-ilassa paá¹-issu
uddhanÄ• ni khaá¹‡anti, appekacce kaá¹-á¹-hÄ• ni phÄ• lenti, appekacce bhÄ• janÄ• ni dho
udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• penti, appekacce Ä• sanÄ• ni paÃ±Ã±Ä• penti. keá¹‡iyo pa
maá¹‡á¸• alamÄ• á¸·aá¹ƒ \Se 440/ paá¹-iyÄ• deti.

tena kho pana samayena selo brÄ• hmaá¹‡o Ä• paá¹‡e paá¹-ivasati, tiá¹‡á¹‡aá¹ƒ \Ee 105/
sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ \Ne 166/ sÄ• kkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±cam
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo, tÄ«á¹‡i ca mÄ• á¹‡avakasatÄ• ni mante vÄ

tena kho pana samayena keá¹‡iyo jaá¹-ilo sele brÄ• hmaá¹‡e abhippasanno hoti. atha kho
mÄ• á¹‡avakasatehi parivuto jaá¹…ghÄ• vihÄ• raá¹ƒ anucaá¹…kamamÄ• no anuvicaramÄ•
assamo tenupasaá¹…kami. addasÄ• kho selo brÄ• hmaá¹‡o keá¹‡iyassa jaá¹-ilassa assam
(Ce Ee) } appekacce uddhanÄ• ni khaá¹‡ante ... pe ... appekacce Ä• sanÄ• ni paÃ±Ã±apen
jaá¹-ilaá¹ƒ sÄ• maá¹ƒyeva maá¹‡á¸• alamÄ• á¸·aá¹ƒ paá¹-iyÄ• dentaá¹ƒ. disvÄ• na keá¹‡iya
--- ``kiá¹ƒ nu kho bhoto keá¹‡iyassa Ä• vÄ• ho vÄ• bhavissati, vivÄ• ho vÄ• bhavissati, ma
paccupaá¹-á¹-hito, rÄ• jÄ• vÄ• mÄ• gadho seniyo bimbisÄ• ro nimantito svÄ• tanÄ• ya sad
ti?

``na me, bho sela, Ä• vÄ• ho vÄ• bhavissati vivÄ• ho vÄ• , nÄ• pi rÄ• jÄ• mÄ• gadho seni
svÄ• tanÄ• ya saddhiá¹ƒ balakÄ• yena; api ca kho me mahÄ• yaÃ±Ã±o paccupaá¹-á¹-hito.
sakyaputto sakyakulÄ• pabbajito aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ \Be 366/ caramÄ• no mah
saddhiá¹ƒ aá¸• á¸• hateá¸·asehi \Se 441/ bhikkhusatehi Ä• paá¹‡aá¹ƒ anuppatto. taá¹ƒ kho

bhavantaá¹ƒ gotamaá¹ƒ ... pe ... buddho bhagavÄ• ti. so me nimantito svÄ• tanÄ• ya bhatta
bhikkhusaá¹…ghenÄ• â€™â€™ ti. ``buddhoti, bho keá¹‡iya, vadesiâ€™â€™ ? ``buddhoti, b
``buddhoti, bho keá¹‡iya, vadesiâ€™â€™ ? ``buddhoti, bho sela, vadÄ• mÄ«â€™â€™ ti.

atha kho selassa brÄ• hmaá¹‡assa etadahosi --- ``ghosopi kho eso dullabho lokasmiá¹ƒ ya
Ä• gatÄ• ni kho panamhÄ• kaá¹ƒ mantesu dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni, yehi sam
dveva gatiyo bhavanti anaÃ±Ã±Ä• . sace agÄ• raá¹ƒ ajjhÄ• vasati rÄ• jÄ• hoti cakkavatti dh
cÄ• turanto vijitÄ• vÄ« janapadatthÄ• variyappatto sattaratanasamannÄ• gato. tassimÄ• ni s
seyyathidaá¹ƒ --- cakkaratanaá¹ƒ, hatthiratanaá¹ƒ, assaratanaá¹ƒ, maá¹‡iratanaá¹ƒ, itthirata
gahapatiratanaá¹ƒ, pariá¹‡Ä• yakaratanameva sattamaá¹ƒ. parosahassaá¹ƒ kho panassa pu
vÄ«raá¹…garÅ«pÄ• parasenappamaddanÄ• . so imaá¹ƒ pathaviá¹ƒ sÄ• garapariyantaá¹ƒ a
abhivijiya ajjhÄ• vasati. sace kho pana agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, arahaá¹ƒ ho
vivaá¹-á¹-acchado {vivattacchaddo (Ce Ee) }. kahaá¹ƒ pana, bho keá¹‡iya, etarahi so bhava
\Se 442/ arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti?

evaá¹ƒ \Ne 167/ vutte, keá¹‡iyo jaá¹-ilo dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ paggahetvÄ• selaá¹ƒ brÄ
--- ``yenesÄ• \Ee 107/, bho sela, nÄ«lavanarÄ• jÄ«â€™â€™ ti. atha kho selo brÄ• hmaá¹‡o
saddhiá¹ƒ yena bhagavÄ• tenupasaá¹…kami. atha kho selo brÄ• hmaá¹‡o te mÄ• á¹‡avak
bhonto Ä• gacchantu, pade padaá¹ƒ nikkhipantÄ• . durÄ• sadÄ• hi te bhagavanto {bhavant
ekacarÄ• . yadÄ• cÄ• haá¹ƒ, bho, samaá¹‡ena gotamena saddhiá¹ƒ manteyyuá¹ƒ, mÄ• m
opÄ• tetha; kathÄ• pariyosÄ• naá¹ƒ me bhavanto Ä• gamentÅ«â€™â€™ ti.

atha kho selo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di. eka
brÄ• hmaá¹‡o bhagavato \Be 367/ kÄ• ye dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni samanne
addasÄ• kho selo brÄ• hmaá¹‡o bhagavato kÄ• ye dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni
dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«da
vatthaguyhe, pahÅ«tajivhatÄ• ya cÄ• ti.

atha kho bhagavato etadahosi --- ``passati kho me ayaá¹ƒ selo brÄ• hmaá¹‡o dvattiá¹ƒsam
yebhuyyena á¹-hapetvÄ• dve. dvÄ«su mahÄ• purisalakkhaá¹‡esu kaá¹…khati vicikicchati n
sampasÄ«dati --- kosohite ca vatthaguyhe, pahÅ«tajivhatÄ• ya \Se 443/ cÄ• â€™â€™ ti. ath
tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• si {abhisaá¹…khÄ• resi (Se K
brÄ• hmaá¹‡o bhagavato kosohitaá¹ƒ vatthaguyhaá¹ƒ \Ee 108/. atha kho bhagavÄ• jivhaá¹
kaá¹‡á¹‡asotÄ• ni anumasi paá¹-imasi, ubhopi nÄ• sikasotÄ• ni anumasi paá¹-imasi, kevala
nalÄ• á¹-amaá¹‡á¸• alaá¹ƒ jivhÄ• ya chÄ• desi.

atha kho selassa brÄ• hmaá¹‡assa etadahosi --- ``samannÄ• gato kho samaá¹‡o gotamo

dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi paripuá¹‡á¹‡ehi, no apuripuá¹‡á¹‡ehi. no ca kho naá¹
no vÄ• . sutaá¹ƒ kho pana metaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ mahallakÄ• n
bhÄ• samÄ• nÄ• naá¹ƒ --- `ye te bhavanti arahanto sammÄ• sambuddhÄ• , te sake vaá¹‡á¹
pÄ• tukarontÄ«â€™ ti. yaá¹ƒnÅ«nÄ• haá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ sammukhÄ• sÄ• rupp
abhitthaveyyaâ€™â€™ nti. atha kho selo brÄ• hmaá¹‡o bhagavantaá¹ƒ sammukhÄ• sÄ• ru
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<553> á¹• 21 ``paripuá¹‡á¹‡akÄ• yo suruci, sujÄ• to cÄ• rudassano.

suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• , susukkadÄ• á¹-hosi vÄ«riyavÄ• ||

<554> á¹• 21 ``narassa \Ne 168/ hi sujÄ• tassa, ye bhavanti viyaÃ±janÄ• .

sabbe te tava kÄ• yasmiá¹ƒ, mahÄ• purisalakkhaá¹‡Ä• ||

<555> á¹• 21 ``pasannanetto sumukho, brahÄ• uju patÄ• pavÄ• .

majjhe \Se 444/ samaá¹‡asaá¹…ghassa, Ä• diccova virocasi ||

<556> á¹• 21 ``kalyÄ• á¹‡adassano \Be 368/ bhikkhu, kaÃ±canasannibhattaco.

kiá¹ƒ te samaá¹‡abhÄ• vena, evaá¹ƒ uttamavaá¹‡á¹‡ino ||

<557> á¹• 21 ``rÄ• jÄ• arahasi bhavituá¹ƒ, cakkavattÄ« rathesabho.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa {jambumaá¹‡á¸• assa (Katthaci) } issaro ||

<558> á¹• 21 ``khattiyÄ• \Ee 109/ bhogirÄ• jÄ• no {bhojarÄ• jÄ• no (Ce Se) }, anuyantÄ• {
te.

rÄ• jÄ• bhirÄ• jÄ• manujindo, rajjaá¹ƒ kÄ• rehi gotamaâ€™â€™ ||

<559> á¹• 21 ``rÄ• jÄ• hamasmi selÄ• ti, (bhagavÄ•) dhammarÄ• jÄ• anuttaro.

dhammena cakkaá¹ƒ vattemi, cakkaá¹ƒ appaá¹-ivattiyaá¹ƒâ€™â€™ ||

<560> á¹• 21 ``sambuddho paá¹-ijÄ• nÄ• si, (iti selo brÄ• hmaá¹‡o) dhammarÄ• jÄ• anutta

`dhammena cakkaá¹ƒ vattemiâ€™, iti bhÄ• sasi gotama ||

<561> á¹• 21 ``ko nu senÄ• pati bhoto, sÄ• vako satthuranvayo.

ko te tamanuvatteti, dhammacakkaá¹ƒ pavattitaá¹ƒâ€™â€™ ||

<562> á¹• 21 ``mayÄ• pavattitaá¹ƒ cakkaá¹ƒ, (selÄ• ti bhagavÄ•) dhammacakkaá¹ƒ anutta

sÄ• riputto anuvatteti, anujÄ• to tathÄ• gataá¹ƒ ||

<563> á¹• 21 ``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡a ||

<564> á¹• 21 ``vinayassu \Ne 169/ mayi kaá¹…khaá¹ƒ, adhimuccassu brÄ• hmaá¹‡a.

dullabhaá¹ƒ dassanaá¹ƒ hoti, sambuddhÄ• naá¹ƒ abhiá¹‡haso ||

<565> á¹• 21 ``yesaá¹ƒ \Be 369/ \Ee 110/ \Se 445/ ve {yesaá¹ƒ vo (Ee), yassa ve (Se) } dul
pÄ• tubhÄ• vo abhiá¹‡haso.

sohaá¹ƒ brÄ• hmaá¹‡a sambuddho, sallakatto anuttaro ||

<566> á¹• 21 ``brahmabhÅ«to atitulo, mÄ• rasenappamaddano.

sabbÄ• mitte vasÄ«katvÄ• , modÄ• mi akutobhayoâ€™â€™ ||

<567> á¹• 21 ``imaá¹ƒ bhavanto nisÄ• metha, yathÄ• bhÄ• sati cakkhumÄ• .

sallakatto mahÄ• vÄ«ro, sÄ«hova nadatÄ« vane ||

<568> á¹• 21 ``brahmabhÅ«taá¹ƒ atitulaá¹ƒ, mÄ• rasenappamaddanaá¹ƒ.

ko disvÄ• nappasÄ«deyya, api kaá¹‡hÄ• bhijÄ• tiko ||

<569> á¹• 21 ``yo maá¹ƒ icchati anvetu, yo vÄ• nicchati gacchatu.

idhÄ• haá¹ƒ pabbajissÄ• mi, varapaÃ±Ã±assa santikeâ€™â€™ ||

<570> á¹• 21 ``evaÃ±ce {etaÃ±ce (Ce Ee) } ruccati bhoto, sammÄ• sambuddhasÄ• sane {s
Se Ke Ee) }.

mayampi pabbajissÄ• ma, varapaÃ±Ã±assa santikeâ€™â€™ ||

<571> á¹• 21 ``brÄ• hmaá¹‡Ä• tisatÄ• ime, yÄ• canti paÃ±jalÄ«katÄ• .

brahmacariyaá¹ƒ carissÄ• ma, bhagavÄ• tava santikeâ€™â€™ ||

<572> á¹• 21 ``svÄ• kkhÄ• taá¹ƒ brahmacariyaá¹ƒ, (selÄ• ti bhagavÄ•) sandiá¹-á¹-hikamak

yattha amoghÄ• pabbajjÄ• , appamattassa sikkhatoâ€™â€™ ti ||

alattha kho selo brÄ• hmaá¹‡o sapariso bhagavato santike pabbajjaá¹ƒ, alattha upasampad
jaá¹-ilo tassÄ• \Se 446/ rattiyÄ• accayena sake assame paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ b
paá¹-iyÄ• dÄ• petvÄ• bhagavato \Ee 111/ kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bho gotama,
bhattaâ€™â€™ nti \Ne 170/. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• patt
keá¹‡iyassa jaá¹-ilassa assamo tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• san
bhikkhusaá¹…ghena.

atha \Be 370/ kho keá¹‡iyo jaá¹-ilo buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena
bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi. atha kho keá¹‡iyo jaá¹-ilo bhagavanta
onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ•
kho keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ bhagavÄ• imÄ• hi gÄ• thÄ• hi anumodi ---

<573> á¹• 21 ``aggihuttamukhÄ• yaÃ±Ã±Ä• , sÄ• vittÄ« chandaso mukhaá¹ƒ.

rÄ• jÄ• mukhaá¹ƒ manussÄ• naá¹ƒ, nadÄ«naá¹ƒ sÄ• garo mukhaá¹ƒ ||

<574> á¹• 21 ``nakkhattÄ• naá¹ƒ mukhaá¹ƒ cando, Ä• dicco tapataá¹ƒ mukhaá¹ƒ.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nÄ• naá¹ƒ, saá¹…gho ve yajataá¹ƒ mukhaâ€™â€™ nti ||

atha kho bhagavÄ• keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ imÄ• hi gÄ• thÄ• hi anumoditvÄ• uá¹-á¹-hÄ• yÄ
Ä• yasmÄ• selo sapariso eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitatto viharanto n
... \Se 447/ aÃ±Ã±ataro kho panÄ• pasmÄ• selo sapariso arahataá¹ƒ ahosi.

atha kho Ä• yasmÄ• selo sapariso yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

<575> á¹• 21 ``yaá¹ƒ taá¹ƒ saraá¹‡amÄ• gamha {mÄ• gamma (Ce Se Katthaci) }, ito aá¹-á¹

sattarattena bhagavÄ• , dantamha tava sÄ• sane ||

<576> á¹• 21 ``tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ« muni.

tuvaá¹ƒ anusaye chetvÄ• , tiá¹‡á¹‡o tÄ• resimaá¹ƒ pajaá¹ƒ ||

<577> á¹• 21 ``upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• .

sÄ«hosi {sÄ«hova (MN II 401) } anupÄ• dÄ• no, pahÄ«nabhayabheravo ||

<578> á¹• 21 ``bhikkhavo \Ne 171/ tisatÄ• ime, tiá¹-á¹-hanti paÃ±jalÄ«katÄ• .

pÄ• de vÄ«ra pasÄ• rehi, nÄ• gÄ• vandantu satthunoâ€™â€™ ti ||

selasuttaá¹ƒ sattamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. sallasuttaá¹ƒ

<579> á¹• 21 animittamanaÃ±Ã±Ä• taá¹ƒ \Be 371/, maccÄ• naá¹ƒ idha jÄ«vitaá¹ƒ.

kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaá¹ƒ ||

<580> á¹• 21 na \Ee 113/ hi so upakkamo atthi, yena jÄ• tÄ• na miyyare.

jarampi \Se 448/ patvÄ• maraá¹‡aá¹ƒ, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino ||

<581> á¹• 21 phalÄ• namiva pakkÄ• naá¹ƒ, pÄ• to patanato {papatato (Ce Ee-a) } bhayaá¹

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ ||

<582> á¹• 21 yathÄ• pi kumbhakÄ• rassa, katÄ• mattikabhÄ• janÄ• .

sabbe bhedanapariyantÄ• {bhedapariyantÄ• (Se) }, evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒ ||

<583> á¹• 21 daharÄ• ca mahantÄ• ca, ye bÄ• lÄ• ye ca paá¹‡á¸• itÄ• .

sabbe maccuvasaá¹ƒ yanti, sabbe maccuparÄ• yaá¹‡Ä• ||

<584> á¹• 21 tesaá¹ƒ maccuparetÄ• naá¹ƒ, gacchataá¹ƒ paralokato.

na pitÄ• tÄ• yate puttaá¹ƒ, Ã±Ä• tÄ« vÄ• pana Ã±Ä• take ||

<585> á¹• 21 pekkhataá¹ƒ yeva Ã±Ä• tÄ«naá¹ƒ, passa lÄ• lapataá¹ƒ puthu.

ekamekova maccÄ• naá¹ƒ, govajjho viya nÄ«yati {niyyati (bahÅ«su) } ||

<586> á¹• 21 evamabbhÄ• hato \Ne 172/ loko, maccunÄ• ca jarÄ• ya ca.

tasmÄ• dhÄ«rÄ• na socanti, viditvÄ• lokapariyÄ• yaá¹ƒ ||

<587> á¹• 21 yassa maggaá¹ƒ na jÄ• nÄ• si, Ä• gatassa gatassa vÄ• .

ubho ante asampassaá¹ƒ, niratthaá¹ƒ paridevasi ||

<588> á¹• 21 paridevayamÄ• no ce, kiÃ±cidatthaá¹ƒ udabbahe.

sammÅ«á¸·ho hiá¹ƒsamattÄ• naá¹ƒ, kayirÄ• ce naá¹ƒ vicakkhaá¹‡o ||

<589> á¹• 21 na hi ruá¹‡á¹‡ena sokena, santiá¹ƒ pappoti cetaso.

bhiyyassuppajjate dukkhaá¹ƒ, sarÄ«raá¹ƒ cupahaÃ±Ã±ati ||

<590> á¹• 21 kiso \Ee 114/ vivaá¹‡á¹‡o bhavati, hiá¹ƒsamattÄ• namattanÄ• .

na \Se 449/ tena petÄ• pÄ• lenti, niratthÄ• paridevanÄ• ||

<591> á¹• 21 sokamappajahaá¹ƒ \Be 372/ jantu, bhiyyo dukkhaá¹ƒ nigacchati.

anutthunanto kÄ• laá¹…kataá¹ƒ {kÄ• lakataá¹ƒ (Ce Se) }, sokassa vasamanvagÅ« ||

<592> á¹• 21 aÃ±Ã±epi passa gamine, yathÄ• kammÅ«page nare.

maccuno vasamÄ• gamma, phandantevidha pÄ• á¹‡ino ||

<593> á¹• 21 yena yena hi maÃ±Ã±anti, tato taá¹ƒ hoti aÃ±Ã±athÄ• .

etÄ• diso vinÄ• bhÄ• vo, passa lokassa pariyÄ• yaá¹ƒ ||

<594> á¹• 21 api vassasataá¹ƒ jÄ«ve, bhiyyo vÄ• pana mÄ• á¹‡avo.

Ã±Ä• tisaá¹…ghÄ• vinÄ• hoti, jahÄ• ti idha jÄ«vitaá¹ƒ ||

<595> á¹• 21 tasmÄ• arahato sutvÄ• , vineyya paridevitaá¹ƒ.

petaá¹ƒ kÄ• laá¹…kataá¹ƒ disvÄ• , neso labbhÄ• mayÄ• iti ||

<596> á¹• 21 yathÄ• \Ne 173/ saraá¹‡amÄ• dittaá¹ƒ, vÄ• rinÄ• parinibbaye {parinibbuto (C

evampi dhÄ«ro sapaÃ±Ã±o, paá¹‡á¸• ito kusalo naro.

khippamuppatitaá¹ƒ sokaá¹ƒ, vÄ• to tÅ«laá¹ƒva dhaá¹ƒsaye ||

<597> á¹• 21 paridevaá¹ƒ pajappaÃ±ca, domanassaÃ±ca attano.

attano sukhamesÄ• no, abbahe sallamattano ||

<598> á¹• 21 abbuá¸·hasallo asito, santiá¹ƒ pappuyya cetaso.

sabbasokaá¹ƒ atikkanto, asoko hoti nibbutoti ||

sallasuttaá¹ƒ aá¹-á¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. vÄ• seá¹-á¹-hasuttaá¹ƒ

evaá¹ƒ \Ee 115/ \Se 450/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• icchÄ• naá¹…gale v
icchÄ• naá¹…galavanasaá¹‡á¸• e. tena kho pana samayena sambahulÄ• abhiÃ±Ã±Ä• tÄ•
brÄ• hmaá¹‡amahÄ• sÄ• lÄ• icchÄ• naá¹…gale paá¹-ivasanti, seyyathidaá¹ƒ --- caá¹…kÄ«
brÄ• hmaá¹‡o, pokkharasÄ• ti brÄ• hmaá¹‡o, jÄ• á¹‡ussoá¹‡i {jÄ• á¹‡usoá¹‡i (Katthaci) } br
brÄ• hmaá¹‡o, aÃ±Ã±e ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ•

vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• naá¹ƒ mÄ• á¹‡avÄ• naá¹ƒ \Be 373/ jaá¹…ghÄ• vihÄ• raá¹ƒ
anuvicarantÄ• naá¹ƒ {anucaá¹…kamamÄ• nÄ• naá¹ƒ anuvicaramÄ• nÄ• naá¹ƒ (Ce Ee) } ay
``kathaá¹ƒ, bho, brÄ• hmaá¹‡o hotÄ«â€™â€™ ti?

bhÄ• radvÄ• jo mÄ• á¹‡avo evamÄ• ha --- ``yato kho, bho, ubhato sujÄ• to hoti mÄ• tito ca
saá¹ƒsuddhagahaá¹‡iko yÄ• va sattamÄ• pitÄ• mahayugÄ• akkhitto anupakkuá¹-á¹-ho jÄ•
brÄ• hmaá¹‡o hotÄ«â€™â€™ ti.

vÄ• seá¹-á¹-ho mÄ• á¹‡avo evamÄ• ha --- ``yato kho, bho, sÄ«lavÄ• ca hoti vatasampann
II 454) } ca, ettÄ• vatÄ• kho, bho, brÄ• hmaá¹‡o hotÄ«â€™â€™ ti. neva kho asakkhi bhÄ•
vÄ• seá¹-á¹-haá¹ƒ \Ee 116/ mÄ• á¹‡avaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ, na pana asakkhi vÄ• seá¹-á
bhÄ• radvÄ• jaá¹ƒ mÄ• á¹‡avaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ.

atha \Ne 174/ kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhÄ• radvÄ• jaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mante
{ayaá¹ƒ bho (Ce Se Katthaci), ayaá¹ƒ kho (Ee) } bhÄ• radvÄ• ja, samaá¹‡o gotamo sakyapu
pabbajito icchÄ• naá¹…gale viharati icchÄ• naá¹…galavanasaá¹‡á¸• e; taá¹ƒ kho pana bhav
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi ... pe ... buddho bhagavÄ• â€™ ti. Ä• yÄ• ma, bh
samaá¹‡o gotamo tenupasaá¹…kamissÄ• ma; upasaá¹…kamitvÄ• samaá¹‡aá¹ƒ gotamaá¹
yathÄ• no samaá¹‡o gotamo byÄ• karissati tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ• â€™â€™ ti. ``e
bhÄ• radvÄ• jo mÄ• á¹‡avo vÄ• seá¹-á¹-hassa mÄ• á¹‡avassa paccassosi.

atha kho vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• mÄ• á¹‡avÄ• yena bhagavÄ• tenupasaá¹…kam
bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinno kho vÄ• seá¹-á¹-ho mÄ• á¹‡avo bhagavantaá¹ƒ gÄ• thÄ

<599> á¹• 21 ``anuÃ±Ã±Ä• tapaá¹-iÃ±Ã±Ä• tÄ• , tevijjÄ• mayamasmubho.

ahaá¹ƒ pokkharasÄ• tissa, tÄ• rukkhassÄ• yaá¹ƒ mÄ• á¹‡avo ||

<600> á¹• 21 ``tevijjÄ• naá¹ƒ yadakkhÄ• taá¹ƒ, tatra kevalinosmase.

padakasma veyyÄ• karaá¹‡Ä• , jappe Ä• cariyasÄ• disÄ• ||

<601> á¹• 21 ``tesaá¹ƒ \Be 374/ \Ee 117/ no jÄ• tivÄ• dasmiá¹ƒ, vivÄ• do atthi gotama.

jÄ• tiyÄ• brÄ• hmaá¹‡o hoti, bhÄ• radvÄ• jo iti bhÄ• sati.

ahaÃ±ca kammunÄ• {kammanÄ• (Ce Ee) evamuparipi} brÅ«mi, evaá¹ƒ jÄ• nÄ• hi cakkhu

<602> á¹• 21 ``te na sakkoma saÃ±Ã±Ä• petuá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ mayaá¹ƒ ubho.

bhavantaá¹ƒ {bhagavantaá¹ƒ (Katthaci) } puá¹-á¹-humÄ• gamhÄ• , sambuddhaá¹ƒ iti vissuta

<603> á¹• 21 ``candaá¹ƒ \Se 452/ yathÄ• khayÄ• tÄ«taá¹ƒ, pecca paÃ±jalikÄ• janÄ• .

vandamÄ• nÄ• namassanti, evaá¹ƒ lokasmi gotamaá¹ƒ ||

<604> á¹• 21 ``cakkhuá¹ƒ loke samuppannaá¹ƒ, mayaá¹ƒ pucchÄ• ma gotamaá¹ƒ.

jÄ• tiyÄ• brÄ• hmaá¹‡o hoti, udÄ• hu bhavati kammunÄ• .

ajÄ• nataá¹ƒ no pabrÅ«hi, yathÄ• jÄ• nesu brÄ• hmaá¹‡aá¹ƒâ€™â€™ ||

<605> á¹• 21 ``tesaá¹ƒ \Ne 175/ vo ahaá¹ƒ byakkhissaá¹ƒ, (vÄ• seá¹-á¹-hÄ• ti bhagavÄ•) a
yathÄ• tathaá¹ƒ.

jÄ• tivibhaá¹…gaá¹ƒ pÄ• á¹‡Ä• naá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<606> á¹• 21 ``tiá¹‡arukkhepi jÄ• nÄ• tha, na cÄ• pi paá¹-ijÄ• nare.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<607> á¹• 21 ``tato \Ee 118/ kÄ«á¹-e paá¹-aá¹…ge ca, yÄ• va kunthakipillike.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<608> á¹• 21 ``catuppadepi jÄ• nÄ• tha, khuddake ca mahallake.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<609> á¹• 21 ``pÄ• dÅ«darepi jÄ• nÄ• tha, urage dÄ«ghapiá¹-á¹-hike.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<610> á¹• 21 ``tato macchepi jÄ• nÄ• tha, odake vÄ• rigocare.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<611> á¹• 21 ``tato pakkhÄ«pi jÄ• nÄ• tha, pattayÄ• ne vihaá¹…game.

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ tesaá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• hi jÄ• tiyo ||

<612> á¹• 21 ``yathÄ• \Be 375/ \Se 453/ etÄ• su jÄ• tÄ«su, liá¹…gaá¹ƒ jÄ• timayaá¹ƒ puth

evaá¹ƒ natthi manussesu, liá¹…gaá¹ƒ jÄ• timayaá¹ƒ puthu ||

<613> á¹• 21 ``na kesehi na sÄ«sena, na kaá¹‡á¹‡ehi na akkhibhi.

na mukhena na nÄ• sÄ• ya, na oá¹-á¹-hehi bhamÅ«hi vÄ• ||

<614> á¹• 21 ``na gÄ«vÄ• ya na aá¹ƒsehi, na udarena na piá¹-á¹-hiyÄ• .

na soá¹‡iyÄ• na urasÄ• , na sambÄ• dhe na methune {na sambÄ• dhÄ• na methunÄ• (Se

<615> á¹• 21 ``na \Ne 176/ hatthehi na pÄ• dehi, nÄ• á¹…gulÄ«hi nakhehi vÄ• .

na jaá¹…ghÄ• hi na Å«rÅ«hi, na vaá¹‡á¹‡ena sarena vÄ• .

liá¹…gaá¹ƒ jÄ• timayaá¹ƒ neva, yathÄ• aÃ±Ã±Ä• su jÄ• tisu ||

<616> á¹• 21 ``paccattaÃ±ca \Ee 119/ sarÄ«resu {paccattaá¹ƒ sasarÄ«resu (Ce Ee) }, man

vokÄ• raÃ±ca manussesu, samaÃ±Ã±Ä• ya pavuccati ||

<617> á¹• 21 ``yo hi koci manussesu, gorakkhaá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, kassako so na brÄ• hmaá¹‡o ||

<618> á¹• 21 ``yo hi koci manussesu, puthusippena jÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, sippiko so na brÄ• hmaá¹‡o ||

<619> á¹• 21 ``yo hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, vÄ• á¹‡ijo so na brÄ• hmaá¹‡o ||

<620> á¹• 21 ``yo hi koci manussesu, parapessena jÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, pessiko {pessako (Katthaci) } so na brÄ• hmaá¹‡o ||

<621> á¹• 21 ``yo hi koci manussesu, adinnaá¹ƒ upajÄ«vati.

evaá¹ƒ \Se 454/ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, coro eso na brÄ• hmaá¹‡o ||

<622> á¹• 21 ``yo hi koci manussesu, issatthaá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, yodhÄ• jÄ«vo na brÄ• hmaá¹‡o ||

<623> á¹• 21 ``yo hi koci manussesu, porohiccena jÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, yÄ• jako eso na brÄ• hmaá¹‡o ||

<624> á¹• 21 ``yo \Be 376/ hi koci manussesu, gÄ• maá¹ƒ raá¹-á¹-haÃ±ca bhuÃ±jati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, rÄ• jÄ• eso na brÄ• hmaá¹‡o ||

<625> á¹• 21 ``na \Ne 177/ cÄ• haá¹ƒ brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaá

bhovÄ• di nÄ• ma so hoti, sace {sa ve (Ce Se) } hoti sakiÃ±cano.

akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<626> á¹• 21 ``sabbasaá¹ƒyojanaá¹ƒ chetvÄ• , so ve na paritassati.

saá¹…gÄ• tigaá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<627> á¹• 21 ``chetvÄ• \Ee 120/ naddhiá¹ƒ varattaÃ±ca, sandÄ• naá¹ƒ sahanukkamaá¹ƒ.

ukkhittapalighaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<628> á¹• 21 ``akkosaá¹ƒ vadhabandhaÃ±ca, aduá¹-á¹-ho yo titikkhati.

khantÄ«balaá¹ƒ balÄ• nÄ«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<629> á¹• 21 ``akkodhanaá¹ƒ vatavantaá¹ƒ, sÄ«lavantaá¹ƒ anussadaá¹ƒ.

dantaá¹ƒ antimasÄ• rÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<630> á¹• 21 ``vÄ• ri pokkharapatteva, Ä• raggeriva sÄ• sapo.

yo na limpati kÄ• mesu, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<631> á¹• 21 ``yo \Se 455/ dukkhassa pajÄ• nÄ• ti, idheva khayamattano.

pannabhÄ• raá¹ƒ visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<632> á¹• 21 ``gambhÄ«rapaÃ±Ã±aá¹ƒ medhÄ• viá¹ƒ, maggÄ• maggassa kovidaá¹ƒ.

uttamatthamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<633> á¹• 21 ``asaá¹ƒsaá¹-á¹-haá¹ƒ gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ.

anokasÄ• rimappicchaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<634> á¹• 21 ``nidhÄ• ya daá¹‡á¸• aá¹ƒ bhÅ«tesu, tasesu thÄ• varesu ca.

yo na hanti na ghÄ• teti, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<635> á¹• 21 ``aviruddhaá¹ƒ \Ne 178/ viruddhesu, attadaá¹‡á¸• esu nibbutaá¹ƒ.

sÄ• dÄ• nesu anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<636> á¹• 21 ``yassa \Be 377/ rÄ• go ca doso ca, mÄ• no makkho ca pÄ• tito.

sÄ• saporiva Ä• raggÄ• , tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<637> á¹• 21 ``akakkasaá¹ƒ \Ee 121/ viÃ±Ã±Ä• paniá¹ƒ, giraá¹ƒ saccamudÄ«raye.

yÄ• ya nÄ• bhisaje kaÃ±ci, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<638> á¹• 21 ``yodha dÄ«ghaá¹ƒ va rassaá¹ƒ vÄ• , aá¹‡uá¹ƒ thÅ«laá¹ƒ subhÄ• subhaá¹ƒ.

loke adinnaá¹ƒ nÄ• diyati, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<639> á¹• 21 ``Ä• sÄ• yassa na vijjanti, asmiá¹ƒ loke paramhi ca.

nirÄ• sÄ• saá¹ƒ {nirÄ• sayaá¹ƒ (Ce Se Ee), nirÄ• sakaá¹ƒ (?) } visaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ ||

<640> á¹• 21 ``yassÄ• layÄ• na vijjanti, aÃ±Ã±Ä• ya akathaá¹ƒkathÄ«.

amatogadhamanuppattaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<641> á¹• 21 ``yodha \Se 456/ puÃ±Ã±aÃ±ca pÄ• paÃ±ca, ubho saá¹…gamupaccagÄ• .

asokaá¹ƒ virajaá¹ƒ suddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<642> á¹• 21 ``candaá¹ƒva vimalaá¹ƒ suddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<643> á¹• 21 ``yomaá¹ƒ palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ• raá¹ƒ mohamaccagÄ• .

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<644> á¹• 21 ``yodha kÄ• me pahantvÄ• na, anÄ• gÄ• ro paribbaje.

kÄ• mabhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<645> á¹• 21 ``yodha \Ne 179/ taá¹‡haá¹ƒ pahantvÄ• na, anÄ• gÄ• ro paribbaje.

taá¹‡hÄ• bhavaparikkhÄ«á¹‡aá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<646> á¹• 21 ``hitvÄ• mÄ• nusakaá¹ƒ yogaá¹ƒ, dibbaá¹ƒ yogaá¹ƒ upaccagÄ• .

sabbayogavisaá¹ƒyuttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<647> á¹• 21 ``hitvÄ• ratiÃ±ca aratiá¹ƒ, sÄ«tibhÅ«taá¹ƒ nirÅ«padhiá¹ƒ.

sabbalokÄ• bhibhuá¹ƒ vÄ«raá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<648> á¹• 21 ``cutiá¹ƒ \Be 378/ \Ee 122/ yo vedi {yoâ€™ veti (?) itivuttake 99 aá¹-á¹-hakath
passitabbÄ• } ttÄ• naá¹ƒ, upapattiÃ±ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<649> á¹• 21 ``yassa gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<650> á¹• 21 ``yassa pure ca pacchÄ• ca, majjhe ca natthi kiÃ±canaá¹ƒ.

akiÃ±canaá¹ƒ \Se 457/ anÄ• dÄ• naá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<651> á¹• 21 ``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

anejaá¹ƒ nhÄ• takaá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<652> á¹• 21 ``pubbenivÄ• saá¹ƒ yo vedi {yoâ€™ veti (?) itivuttake 99 aá¹-á¹-hakathÄ• saá
passitabbÄ• }, saggÄ• pÄ• yaÃ±ca passati.

atho jÄ• tikkhayaá¹ƒ patto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

<653> á¹• 21 ``samaÃ±Ã±Ä• hesÄ• lokasmiá¹ƒ, nÄ• magottaá¹ƒ pakappitaá¹ƒ.

sammuccÄ• samudÄ• gataá¹ƒ, tattha tattha pakappitaá¹ƒ ||

<654> á¹• 21 ``dÄ«gharattamanusayitaá¹ƒ, diá¹-á¹-higatamajÄ• nataá¹ƒ.

ajÄ• nantÄ• no {ajÄ• nantÄ• te (-a) MN II 460} pabruvanti, jÄ• tiyÄ• hoti brÄ• hmaá¹‡o ||

<655> á¹• 21 ``na \Ne 180/ jaccÄ• brÄ• hmaá¹‡o hoti, na jaccÄ• hoti abrÄ• hmaá¹‡o.

kammunÄ• brÄ• hmaá¹‡o hoti, kammunÄ• hoti abrÄ• hmaá¹‡o ||

<656> á¹• 21 ``kassako kammunÄ• hoti, sippiko hoti kammunÄ• .

vÄ• á¹‡ijo kammunÄ• hoti, pessiko hoti kammunÄ• ||

<657> á¹• 21 ``coropi kammunÄ• hoti, yodhÄ• jÄ«vopi kammunÄ• .

yÄ• jako kammunÄ• hoti, rÄ• jÄ• pi hoti kammunÄ• ||

<658> á¹• 21 ``evametaá¹ƒ \Be 379/ \Ee 123/ yathÄ• bhÅ«taá¹ƒ, kammaá¹ƒ passanti paá¹‡

paá¹-iccasamuppÄ• dadassÄ• , kammavipÄ• kakovidÄ• ||

<659> á¹• 21 ``kammunÄ• vattati loko, kammunÄ• vattati pajÄ• .

kammanibandhanÄ• sattÄ• , rathassÄ• á¹‡Ä«va yÄ• yato ||

<660> á¹• 21 ``tapena brahmacariyena, saá¹ƒyamena damena ca.

etena \Se 458/ brÄ• hmaá¹‡o hoti, etaá¹ƒ brÄ• hmaá¹‡amuttamaá¹ƒ ||

<661> á¹• 21 ``tÄ«hi vijjÄ• hi sampanno, santo khÄ«á¹‡apunabbhavo.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, brahmÄ• sakko vijÄ• nataâ€™â€™ nti ||

evaá¹ƒ vutte, vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• mÄ• á¹‡avÄ• bhagavantaá¹ƒ etadavocuá¹ƒ
gotama ... pe ... upÄ• sake no bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡upete {pÄ• á¹‡
saraá¹‡aá¹ƒ gateâ€™â€™ ti.

vÄ• seá¹-á¹-hasuttaá¹ƒ navamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. kokÄ• likasuttaá¹ƒ

evaá¹ƒ \Ne 181/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho kokÄ• liko bhikkhu yena bhagavÄ• tenupasaá
bhagavantaá¹ƒ \Ee 124/ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho ko
bhagavantaá¹ƒ etadavoca --- ``pÄ• picchÄ• , bhante, sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ•

gatÄ• â€™â€™ ti.

evaá¹ƒ vutte, bhagavÄ• kokÄ• likaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``mÄ• hevaá¹ƒ, kokÄ• lika
pasÄ• dehi, kokÄ• lika, sÄ• riputtamoggallÄ• nesu cittaá¹ƒ. pesalÄ• sÄ• riputtamoggallÄ• n

dutiyampi kho ... pe ... \Se 459/ tatiyampi kho kokÄ• liko bhikkhu bhagavantaá¹ƒ etadavoca
bhante, bhagavÄ• saddhÄ• yiko paccayiko, atha kho pÄ• picchÄ• va sÄ• riputtamoggallÄ•
icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ ti. tatiyampi kho bhagavÄ• kokÄ• likaá¹ƒ bhikkhuá¹ƒ
hevaá¹ƒ, kokÄ• lika \Be 380/, mÄ• hevaá¹ƒ, kokÄ• lika! pasÄ• dehi, kokÄ• lika, sÄ• riputtan
pesalÄ• sÄ• riputtamoggallÄ• nÄ• â€™â€™ ti.

atha kho kokÄ• liko bhikkhu uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakk
acirappakkantassa ca kokÄ• likassa bhikkhuno sÄ• sapamattÄ«hi piá¸·akÄ• hi sabbo kÄ• y
} ahosi; sÄ• sapamattiyo hutvÄ• muggamattiyo ahesuá¹ƒ; muggamattiyo hutvÄ• kaá¸·Ä• y
kaá¸·Ä• yamattiyo hutvÄ• kolaá¹-á¹-himattiyo ahesuá¹ƒ; kolaá¹-á¹-himattiyo \Ee 125/ hutvÄ•
ahesuá¹ƒ; kolamattiyo hutvÄ• Ä• malakamattiyo ahesuá¹ƒ; Ä• malakamattiyo hutvÄ• beá¸·
ahesuá¹ƒ; beá¸·uvasalÄ• á¹-ukamattiyo hutvÄ• billamattiyo ahesuá¹ƒ; billamattiyo hutvÄ• p
pubbaÃ±ca lohitaÃ±ca paggharia¹ƒsu. atha kho kokÄ• liko bhikkhu tenevÄ• bÄ• dhena kÄ•
kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ upapajji sÄ• riputtamoggallÄ• nesu cittaá¹ƒ Ä• ghÄ

atha kho brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ, á¹-hito kho brahmÄ• sahampati bhagavantaá¹ƒ etadavoca --- ``kokÄ• liko, bh
kÄ• laá¹…kato; kÄ• laá¹…kato ca, bhante, kokÄ• liko bhikkhu padumaá¹ƒ nirayaá¹ƒ upapan
cittaá¹ƒ Ä• ghÄ• tetvÄ• â€™â€™ ti. idamavoca brahmÄ• sahampati; idaá¹ƒ vatvÄ• bhagav
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

atha kho bhagavÄ• tassÄ• rattiyÄ• accayena bhikkhÅ« Ä• mantesi --- ``imaá¹ƒ, bhikkhav
sahampati abhikkantÄ• ya rattiyÄ• ... pe ... idamavoca, bhikkhave, brahmÄ• sahampati, ida
padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yÄ«â€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ \Ee 126/ etadavoca --- ``kÄ«vadÄ«ghaá¹
niraye Ä• yuppamÄ• á¹‡aâ€™â€™ nti? ``dÄ«ghaá¹ƒ kho, bhikkhu, padume niraye Ä• yuppa
saá¹…khÄ• tuá¹ƒ ettakÄ• ni vassÄ• ni iti vÄ• ettakÄ• ni vassasatÄ• ni iti vÄ• ettakÄ• ni vas
iti vÄ• ettakÄ• ni vassasatasahassÄ• ni iti vÄ• â€™â€™ ti. ``sakkÄ• pana, bhante, upamÄ
Katthaci) } kÄ• tuâ€™â€™ nti? ``sakkÄ• , bhikkhÅ«â€™â€™ ti bhagavÄ• avoca ---

``seyyathÄ• pi, bhikkhu, vÄ«satikhÄ• riko kosalako tilavÄ• ho; tato puriso vassasatassa vas

ekamekaá¹ƒ tilaá¹ƒ uddhareyya. khippataraá¹ƒ kho so bhikkhu vÄ«satikhÄ• riko kosalako til
upakkamena parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyya, natveva eko abbudo nirayo. sey
abbudÄ• nirayÄ• evameko nirabbudo nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati nirabbudÄ• n
nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati ababÄ• nirayÄ• evameko ahaho nirayo. seyyathÄ• p
ahahÄ• nirayÄ• evameko aá¹-aá¹-o nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati aá¹-aá¹-Ä• nira
nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati kumudÄ• nirayÄ• evameko sogandhiko nirayo. seyy
sogandhikÄ• nirayÄ• evameko uppalako nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati uppalakÄ•
puá¹‡á¸• arÄ«ko nirayo. seyyathÄ• pi, bhikkhu, vÄ«sati puá¹‡á¸• arÄ«kÄ• nirayÄ• evamek
kho pana bhikkhu nirayaá¹ƒ kokÄ• liko bhikkhu upapanno sÄ• riputtamoggallÄ• nesu cittaá¹
idamavoca bhagavÄ• , idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

<662> á¹• 21 ``purisassa \Ne 183/ \Ee 127/ hi jÄ• tassa, kuá¹-hÄ• rÄ« {kudhÄ• rÄ« (Kattha

yÄ• ya chindati attÄ• naá¹ƒ, bÄ• lo dubbhÄ• sitaá¹ƒ bhaá¹‡aá¹ƒ ||

<663> á¹• 21 ``yo nindiyaá¹ƒ pasaá¹ƒsati, taá¹ƒ vÄ• nindati yo pasaá¹ƒsiyo.

vicinÄ• ti mukhena so kaliá¹ƒ, kalinÄ• \Se 462/ tena sukhaá¹ƒ na vindati ||

<664> á¹• 21 ``appamatto \Be 382/ ayaá¹ƒ kali, yo akkhesu dhanaparÄ• jayo.

sabbassÄ• pi sahÄ• pi attanÄ• , ayameva mahattaro {mahantakaro (Ce) } kali.

yo sugatesu manaá¹ƒ padosaye ||

<665> á¹• 21 ``sataá¹ƒ sahassÄ• naá¹ƒ nirabbudÄ• naá¹ƒ, chattiá¹ƒsati paÃ±ca ca abbudÄ
(Katthaci) }.

yamariyagarahÄ« nirayaá¹ƒ upeti, vÄ• caá¹ƒ manaÃ±ca paá¹‡idhÄ• ya pÄ• pakaá¹ƒ ||

<666> á¹• 21 ``abhÅ«tavÄ• dÄ« nirayaá¹ƒ upeti, yo vÄ• pi katvÄ• na karomicÄ• ha.

ubhopi te pecca samÄ• bhavanti, nihÄ«nakammÄ• manujÄ• parattha ||

<667> á¹• 21 ``yo appaduá¹-á¹-hassa narassa dussati, suddhassa posassa anaá¹…gaá¹‡a

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ, sukhumo rajo paá¹-ivÄ• taá¹ƒva khitto ||

<668> á¹• 21 ``yo lobhaguá¹‡e anuyutto, so vacasÄ• paribhÄ• sati aÃ±Ã±e.

asaddho \Ee 128/ \Se 463/ kadariyo avadaÃ±Ã±Å«, macchari pesuá¹‡iyaá¹ƒ {pesuá¹‡iyasm
||

<669> á¹• 21 ``mukhadugga vibhÅ«ta anariya, bhÅ«nahu {bhunahata (Se Katthaci) } pÄ• p

purisanta kalÄ« avajÄ• ta, mÄ• bahubhÄ• á¹‡idha nerayikosi ||

<670> á¹• 21 ``rajamÄ• kirasÄ« \Be 383/ ahitÄ• ya, sante garahasi kibbisakÄ• rÄ«.

bahÅ«ni duccaritÄ• ni caritvÄ• , gacchasi kho papataá¹ƒ cirarattaá¹ƒ ||

<671> á¹• 21 ``na hi nassati kassaci kammaá¹ƒ, eti hataá¹ƒ labhateva suvÄ• mi.

dukkhaá¹ƒ mando paraloke, attani passati kibbisakÄ• rÄ« ||

<672> á¹• 21 ``ayosaá¹…kusamÄ• hataá¹-á¹-hÄ• naá¹ƒ \Ne 184/, tiá¹‡hadhÄ• ramayasÅ«l

atha \Ee 129/ tattaayoguá¸·asannibhaá¹ƒ, bhojanamatthi tathÄ• patirÅ«paá¹ƒ ||

<673> á¹• 21 ``na hi vaggu vadanti vadantÄ• , nÄ• bhijavanti na tÄ• á¹‡amupenti.

aá¹…gÄ• re \Se 464/ santhate sayanti {senti (Ce Se Ee) }, ginisampajjalitaá¹ƒ pavisanti ||

<674> á¹• 21 ``jÄ• lena ca onahiyÄ• na, tattha hananti ayomayakuá¹-ebhi {ayomayakÅ«á¹-

andhaá¹ƒva timisamÄ• yanti, taá¹ƒ vitataÃ±hi yathÄ• mahikÄ• yo ||

<675> á¹• 21 ``atha lohamayaá¹ƒ pana kumbhiá¹ƒ, ginisampajjalitaá¹ƒ pavisanti.

paccanti hi tÄ• su cirarattaá¹ƒ, agginisamÄ• su {ginissamÄ• su (Katthaci) } samuppilavÄ• te

<676> á¹• 21 ``atha pubbalohitamisse, tattha kiá¹ƒ paccati kibbisakÄ• rÄ«.

yaá¹ƒ yaá¹ƒ \Ee 130/ disakaá¹ƒ {disataá¹ƒ (Ce Se Ee) } adhiseti, tattha kilissati samphusam

<677> á¹• 21 ``puá¸·avÄ• vasathe \Be 384/ salilasmiá¹ƒ, tattha kiá¹ƒ paccati kibbisakÄ• rÄ«

gantuá¹ƒ na hi tÄ«ramapatthi, sabbasamÄ• hi samantakapallÄ• ||

<678> á¹• 21 ``asipattavanaá¹ƒ pana tiá¹‡haá¹ƒ, taá¹ƒ pavisanti samucchidagattÄ• .

jivhaá¹ƒ \Se 465/ balisena gahetvÄ• , Ä• rajayÄ• rajayÄ• vihananti ||

<679> á¹• 21 ``atha vetaraá¹‡iá¹ƒ pana duggaá¹ƒ, tiá¹‡hadhÄ• rakhuradhÄ• ramupenti.

tattha mandÄ• papatanti, pÄ• pakarÄ• pÄ• pÄ• ni karitvÄ• ||

<680> á¹• 21 ``khÄ• danti \Ee 131/ hi tattha rudante, sÄ• mÄ• sabalÄ• kÄ• kolagaá¹‡Ä• c

soá¹‡Ä• siá¹…gÄ• lÄ• {sigÄ• lÄ• (Ce Ee) } paá¹-igiddhÄ• {paá¹-igijjhÄ• (Se Ee) }, kulalÄ•
ca vÄ• yasÄ• (?) } vitudanti ||

<681> á¹• 21 ``kicchÄ• vatayaá¹ƒ idha vutti, yaá¹ƒ jano phusati {passati (Ce Se Ee) } kibbis

tasmÄ• idha jÄ«vitasese, kiccakaro siyÄ• naro na cappamajje ||

<682> á¹• 21 ``te \Ne 185/ gaá¹‡itÄ• vidÅ«hi tilavÄ• hÄ• , ye padume niraye upanÄ«tÄ• .

nahutÄ• ni hi koá¹-iyo paÃ±ca bhavanti, dvÄ• dasa koá¹-isatÄ• ni punaÃ±Ã±Ä• {panayye (K

<683> á¹• 21 ``yÄ• va \Be 385/ dukhÄ• {dukkhÄ• (Ce Se), dukkha (Ee Katthaci) } nirayÄ•
tÄ• va ciraá¹ƒ vasitabbaá¹ƒ.

tasmÄ• \Se 466/ sucipesalasÄ• dhuguá¹‡esu, vÄ• caá¹ƒ manaá¹ƒ satataá¹ƒ {pakataá¹ƒ (Se

kokÄ• likasuttaá¹ƒ dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. nÄ• lakasuttaá¹ƒ

<684> á¹• 21 Ä• nandajÄ• te tidasagaá¹‡e patÄ«te, sakkaÃ±ca indaá¹ƒ sucivasane ca dev

dussaá¹ƒ gahetvÄ• atiriva thomayante, asito isi addasa divÄ• vihÄ• re ||

<685> á¹• 21 disvÄ• na \Ee 132/ deve muditamane udagge, cittiá¹ƒ karitvÄ• na idamavoca

(Ce) } tattha.

``kiá¹ƒ devasaá¹…gho atiriva kalyarÅ«po, dussaá¹ƒ gahetvÄ• ramayatha {bhamayatha (Ce

<686> á¹• 21 ``yadÄ• pi Ä• sÄ« asurehi saá¹…gamo, jayo surÄ• naá¹ƒ asurÄ• parÄ• jitÄ•

tadÄ• pi netÄ• diso lomahaá¹ƒsano, kimabbhutaá¹ƒ daá¹-á¹-hu marÅ« pamoditÄ• ||

<687> á¹• 21 ``seá¸·enti gÄ• yanti ca vÄ• dayanti ca, bhujÄ• ni phoá¹-enti {poá¹-henti (Ce E
(Katthaci) } ca naccayanti ca.

pucchÄ• mi \Se 467/ vohaá¹ƒ merumuddhavÄ• sine, dhunÄ• tha me saá¹ƒsayaá¹ƒ khippa m

<688> á¹• 21 ``so \Be 386/ bodhisatto ratanavaro atulyo, manussaloke hitasukhatthÄ• ya {h
Ee) } jÄ• to.

sakyÄ• na gÄ• me janapade lumbineyye, tenamha tuá¹-á¹-hÄ• atiriva kalyarÅ«pÄ• ||

<689> á¹• 21 ``so sabbasattuttamo aggapuggalo, narÄ• sabho sabbapajÄ• namuttamo.

vattessati \Ee 133/ cakkamisivhaye vane, nadaá¹ƒva sÄ«ho balavÄ• migÄ• bhibhÅ«â€™â€

<690> á¹• 21 taá¹ƒ \Ne 186/ saddaá¹ƒ sutvÄ• turitamavasarÄ« so, suddhodanassa tada bh
{upÄ• gami (Ce Ee) }.

nisajja tattha idamavocÄ• si sakye, ``kuhiá¹ƒ kumÄ• ro ahamapi daá¹-á¹-hukÄ• moâ€™â€™

<691> á¹• 21 tato kumÄ• raá¹ƒ jalitamiva suvaá¹‡á¹‡aá¹ƒ, ukkÄ• mukheva sukusalasampa
sampahaá¹-á¹-haá¹ƒ (Katthaci) }.

daddallamÄ• naá¹ƒ {daddaá¸·hamÄ• naá¹ƒ (Katthaci) } siriyÄ• anomavaá¹‡á¹‡aá¹ƒ, dasses
sakyÄ• ||

<692> á¹• 21 disvÄ• kumÄ• raá¹ƒ sikhimiva pajjalantaá¹ƒ, tÄ• rÄ• sabhaá¹ƒva \Se 468/ na

sÅ«riyaá¹ƒ tapantaá¹ƒ saradarivabbhamuttaá¹ƒ, Ä• nandajÄ• to vipulamalattha pÄ«tiá¹ƒ ||

<693> á¹• 21 anekasÄ• khaÃ±ca sahassamaá¹‡á¸• alaá¹ƒ, chattaá¹ƒ marÅ« dhÄ• rayuman

suvaá¹‡á¹‡adaá¹‡á¸• Ä• vÄ«tipatanti cÄ• marÄ• , na dissare cÄ• marachattagÄ• hakÄ• ||

<694> á¹• 21 disvÄ• \Be 387/ \Ee 134/ jaá¹-Ä« kaá¹‡hasirivhayo isi, suvaá¹‡á¹‡anikkhaá¹ƒ paá¹‡á¸• ukambale.

setaÃ±ca chattaá¹ƒ dhariyanta {dhÄ• riyanta (Se), dhÄ• rayantaá¹ƒ (Ce Katthaci) } muddhan paá¹-iggahe ||

<695> á¹• 21 paá¹-iggahetvÄ• pana sakyapuá¹…gavaá¹ƒ, jigÄ«sato {jigiá¹ƒsako (Ce Se E lakkhaá¹‡amantapÄ• ragÅ«.

pasannacitto giramabbhudÄ«rayi, ``anuttarÄ• yaá¹ƒ dvipadÄ• namuttamoâ€™â€™ {dipadÄ

<696> á¹• 21 athattano gamanamanussaranto, akalyarÅ«po gaá¸·ayati assukÄ• ni.

disvÄ• na sakyÄ• isimavocuá¹ƒ rudantaá¹ƒ,

``no ce kumÄ• re bhavissati antarÄ• yoâ€™â€™ ||

<697> á¹• 21 disvÄ• na sakye isimavoca akalye, ``nÄ• haá¹ƒ \Se 469/ kumÄ• re ahitamanu

na cÄ• pimassa bhavissati antarÄ• yo, na orakÄ• yaá¹ƒ adhimÄ• nasÄ• {adhimanasÄ• (Ce

<698> á¹• 21 ``sambodhiyaggaá¹ƒ phusissatÄ• yaá¹ƒ kumÄ• ro, so dhammacakkaá¹ƒ para

vattessatÄ• yaá¹ƒ bahujanahitÄ• nukampÄ«, vitthÄ• rikassa bhavissati brahmacariyaá¹ƒ ||

<699> á¹• 21 ``mamaÃ±ca \Ee 135/ Ä• yu na ciramidhÄ• vaseso, athantarÄ• me bhavissa

sohaá¹ƒ na sossaá¹ƒ {sussaá¹ƒ (Ce Se) } asamadhurassa dhammaá¹ƒ, tenamhi aá¹-á¹-o by aghÄ• vÄ«â€™â€™ ||

<700> á¹• 21 so \Be 388/ \Ne 187/ sÄ• kiyÄ• naá¹ƒ vipulaá¹ƒ janetvÄ• pÄ«tiá¹ƒ, antepuran (Ce Se), nigamÄ• (Katthaci Ce), niragama (Ee) } brahmacÄ• rÄ«.

so bhÄ• gineyyaá¹ƒ sayaá¹ƒ anukampamÄ• no, samÄ• dapesi asamadhurassa dhamme ||

<701> á¹• 21 ``buddhoti ghosaá¹ƒ yada {yadi (Se Katthaci) } parato suá¹‡Ä• si, sambodhipa
dhammamaggaá¹ƒ.

gantvÄ• na tattha samayaá¹ƒ paripucchamÄ• no {sayaá¹ƒ paripucchiyÄ• no (Ce Se) }, caras
brahmacariyaá¹ƒâ€™â€™ ||

<702> á¹• 21 tenÄ• nusiá¹-á¹-ho hitamanena tÄ• dinÄ• , anÄ• gate \Se 470/ paramavisudd

so nÄ• lako upacitapuÃ±Ã±asaÃ±cayo, jinaá¹ƒ patikkhaá¹ƒ {pati + ikkhaá¹ƒ = patikkhaá¹ƒ} p
||

<703> á¹• 21 sutvÄ• na ghosaá¹ƒ jinavaracakkavattane, gantvÄ• na disvÄ• isinisabhaá¹ƒ p

moneyyaseá¹-á¹-haá¹ƒ \Ee 136/ munipavaraá¹ƒ apucchi, samÄ• gate asitÄ• vhayassa sÄ• s

vatthugÄ• thÄ• niá¹-á¹-hitÄ• .

<704> á¹• 21 ``aÃ±Ã±Ä• tametaá¹ƒ vacanaá¹ƒ, asitassa yathÄ• tathaá¹ƒ.

taá¹ƒ taá¹ƒ gotama pucchÄ• mi, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<705> á¹• 21 ``anagÄ• riyupetassa, bhikkhÄ• cariyaá¹ƒ jigÄ«sato.

muni pabrÅ«hi me puá¹-á¹-ho, moneyyaá¹ƒ uttamaá¹ƒ padaá¹ƒâ€™â€™ ||

<706> á¹• 21 ``moneyyaá¹ƒ te upaÃ±Ã±issaá¹ƒ, (iti bhagavÄ•) dukkaraá¹ƒ durabhisambha

handa te naá¹ƒ pavakkhÄ• mi, santhambhassu daá¸·ho bhava ||

<707> á¹• 21 ``samÄ• nabhÄ• gaá¹ƒ \Be 389/ kubbetha, gÄ• me akkuá¹-á¹-havanditaá¹ƒ.

manopadosaá¹ƒ rakkheyya, santo anuá¹‡á¹‡ato care ||

<708> á¹• 21 ``uccÄ• vacÄ• \Ne 188/ \Ee 137/ niccharanti, dÄ• ye aggisikhÅ«pamÄ• .

nÄ• riyo muniá¹ƒ palobhenti, tÄ• su taá¹ƒ mÄ• palobhayuá¹ƒ ||

<709> á¹• 21 ``virato methunÄ• dhammÄ• , hitvÄ• kÄ• me paropare {parovare (Ce Ee), va

aviruddho \Se 471/ asÄ• ratto, pÄ• á¹‡esu tasathÄ• vare ||

<710> á¹• 21 ``yathÄ• ahaá¹ƒ tathÄ• ete, yathÄ• ete tathÄ• ahaá¹ƒ.

attÄ• naá¹ƒ upamaá¹ƒ katvÄ• , na haneyya na ghÄ• taye ||

<711> á¹• 21 ``hitvÄ• icchaÃ±ca lobhaÃ±ca, yattha satto puthujjano.

cakkhumÄ• paá¹-ipajjeyya, tareyya narakaá¹ƒ imaá¹ƒ ||

<712> á¹• 21 ``Å«nÅ«daro mitÄ• hÄ• ro, appicchassa alolupo.

sadÄ• {sa ve (Ee) } icchÄ• ya nicchÄ• to, aniccho hoti nibbuto ||

<713> á¹• 21 ``sa piá¹‡á¸• acÄ• raá¹ƒ caritvÄ• , vanantamabhihÄ• raye.

upaá¹-á¹-hito rukkhamÅ«lasmiá¹ƒ, Ä• sanÅ«pagato muni ||

<714> á¹• 21 ``sa jhÄ• napasuto dhÄ«ro, vanante ramito siyÄ• .

jhÄ• yetha rukkhamÅ«lasmiá¹ƒ, attÄ• namabhitosayaá¹ƒ ||

<715> á¹• 21 ``tato ratyÄ• vivasÄ• ne {vivasane (Ce Se Ee) }, gÄ• mantamabhihÄ• raye.

avhÄ• naá¹ƒ nÄ• bhinandeyya, abhihÄ• raÃ±ca gÄ• mato ||

<716> á¹• 21 ``na munÄ« gÄ• mamÄ• gamma, kulesu sahasÄ• care.

ghÄ• sesanaá¹ƒ chinnakatho, na vÄ• caá¹ƒ payutaá¹ƒ bhaá¹‡e ||

<717> á¹• 21 ``alatthaá¹ƒ yadidaá¹ƒ sÄ• dhu, nÄ• latthaá¹ƒ kusalaá¹ƒ iti.

ubhayeneva so tÄ• dÄ«, rukkhaá¹ƒvupanivattati {rukkhaá¹ƒvuâ€™ pativattati (Katthaci), ruk
(Se) } ||

<718> á¹• 21 ``sa \Ne 189/ \Ee 138/ pattapÄ• á¹‡i vicaranto, amÅ«go mÅ«gasammato.

appaá¹ƒ dÄ• naá¹ƒ na hÄ«á¸·eyya, dÄ• tÄ• raá¹ƒ nÄ• vajÄ• niyÄ• ||

<719> á¹• 21 ``uccÄ• vacÄ• \Be 390/ hi paá¹-ipadÄ• , samaá¹‡ena pakÄ• sitÄ• .

na pÄ• raá¹ƒ \Se 472/ diguá¹‡aá¹ƒ yanti, nayidaá¹ƒ ekaguá¹‡aá¹ƒ mutaá¹ƒ ||

<720> á¹• 21 ``yassa ca visatÄ• natthi, chinnasotassa bhikkhuno.

kiccÄ• kiccappahÄ«nassa, pariá¸·Ä• ho na vijjati ||

<721> á¹• 21 ``moneyyaá¹ƒ te upaÃ±Ã±issaá¹ƒ, khuradhÄ• rÅ«pamo bhave.

jivhÄ• ya tÄ• lumÄ• hacca, udare saÃ±Ã±ato siyÄ• ||

<722> á¹• 21 ``alÄ«nacitto ca siyÄ• , na cÄ• pi bahu cintaye.

nirÄ• magandho asito, brahmacariyaparÄ• yaá¹‡o ||

<723> á¹• 21 ``ekÄ• sanassa sikkhetha, samaá¹‡Å«pÄ• sanassa ca.

ekattaá¹ƒ monamakkhÄ• taá¹ƒ, eko ce abhiramissasi.

atha bhÄ• hisi {bhÄ• sihi (Ce Se Ee) } dasadisÄ• ||

<724> á¹• 21 ``sutvÄ• dhÄ«rÄ• naá¹ƒ nigghosaá¹ƒ, jhÄ• yÄ«naá¹ƒ kÄ• macÄ• ginaá¹ƒ.

tato hiriÃ±ca saddhaÃ±ca, bhiyyo kubbetha mÄ• mako ||

<725> á¹• 21 ``taá¹ƒ \Ee 139/ nadÄ«hi vijÄ• nÄ• tha, sobbhesu padaresu ca.

saá¹‡antÄ• yanti kusobbhÄ• {kussubbhÄ• (Ce) }, tuá¹‡hÄ«yanti mahodadhÄ« ||

<726> á¹• 21 ``yadÅ«nakaá¹ƒ taá¹ƒ saá¹‡ati, yaá¹ƒ pÅ«raá¹ƒ santameva taá¹ƒ.

aá¸• á¸• hakumbhÅ«pamo bÄ• lo, rahado pÅ«rova paá¹‡á¸• ito ||

<727> á¹• 21 ``yaá¹ƒ samaá¹‡o bahuá¹ƒ bhÄ• sati, upetaá¹ƒ atthasaÃ±hitaá¹ƒ.

jÄ• naá¹ƒ so dhammaá¹ƒ deseti, jÄ• naá¹ƒ so bahu bhÄ• sati ||

<728> á¹• 21 ``yo \Ne 190/ ca jÄ• naá¹ƒ saá¹ƒyatatto, jÄ• naá¹ƒ na bahu bhÄ• sati.

sa \Se 473/ munÄ« monamarahati, sa munÄ« monamajjhagÄ• â€™â€™ ti ||

nÄ• lakasuttaá¹ƒ ekÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. dvayatÄ• nupassanÄ• suttaá¹ƒ

evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• m
tena kho pana samayena bhagavÄ• tadahuposathe pannarase \Be 391/ puá¹‡á¹‡Ä• ya pu
bhikkhusaá¹…ghaparivuto abbhokÄ• se nisinno hoti \Ee 140/. atha kho bhagavÄ• tuá¹‡hÄ«
tuá¹‡hÄ«bhÅ«taá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• bhikkhÅ« Ä• mantesi ---

`` `ye te, bhikkhave, kusalÄ• dhammÄ• ariyÄ• niyyÄ• nikÄ• sambodhagÄ• mino, tesaá¹ƒ
dhammÄ• naá¹ƒ ariyÄ• naá¹ƒ niyyÄ• nikÄ• naá¹ƒ sambodhagÄ• mÄ«naá¹ƒ kÄ• upanisÄ•
pucchitÄ• ro assu, te evamassu vacanÄ«yÄ• --- `yÄ• vadeva dvayatÄ• naá¹ƒ dhammÄ• na
Ã±Ä• á¹‡Ä• yÄ• â€™ ti. kiÃ±ca dvayataá¹ƒ vadetha?

(1) ``idaá¹ƒ dukkhaá¹ƒ, ayaá¹ƒ dukkhasamudayoti ayamekÄ• nupassanÄ• . ayaá¹ƒ dukkha
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti, ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• dv
bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viharato dvinnaá¹ƒ phalÄ• naá¹ƒ aÃ±Ã±a
pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ• \Se 474/ upÄ• disese an

idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

<729> á¹• 21 ``ye dukkhaá¹ƒ nappajÄ• nanti, atho dukkhassa sambhavaá¹ƒ.

yattha ca sabbaso dukkhaá¹ƒ, asesaá¹ƒ uparujjhati.

taÃ±ca maggaá¹ƒ na jÄ• nanti, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<730> á¹• 21 ``cetovimuttihÄ«nÄ• te, atho paÃ±Ã±Ä• vimuttiyÄ• .

abhabbÄ• te antakiriyÄ• ya, te ve jÄ• tijarÅ«pagÄ• ||

<731> á¹• 21 ``ye \Ne 191/ ca dukkhaá¹ƒ pajÄ• nanti, atho dukkhassa sambhavaá¹ƒ.

yattha ca sabbaso dukkhaá¹ƒ, asesaá¹ƒ uparujjhati.

taÃ±ca \Ee 141/ maggaá¹ƒ pajÄ• nanti, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<732> á¹• 21 ``cetovimuttisampannÄ• , atho paÃ±Ã±Ä• vimuttiyÄ• .

bhabbÄ• te antakiriyÄ• ya, na te jÄ• tijarÅ«pagÄ• â€™â€™ ti ||

(2) `` `siyÄ• aÃ±Ã±enapi pariyÄ• yena sammÄ• dvayatÄ• nupassanÄ• â€™ ti, iti ce, bhikk
`siyÄ• â€™ tissu vacanÄ«yÄ• . kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti sabbaá
ayamekÄ• nupassanÄ• . upadhÄ«naá¹ƒ \Be 392/ tveva asesavirÄ• ganirodhÄ• natthi dukkh
dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• ---

<733> á¹• 21 ``upadhinidÄ• nÄ• pabhavanti dukkhÄ• , ye \Se 475/ keci lokasmimanekarÅ«

yo ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhamupeti mando.

tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , dukkhassa jÄ• tippabhavÄ• nupassÄ«â€™â€™

(3) `` `siyÄ• aÃ±Ã±enapi pariyÄ• yena sammÄ• dvayatÄ• nupassanÄ• â€™ ti, iti ce, bhikk
`siyÄ• â€™ tissu vacanÄ«yÄ• . kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti sabbaá
ayamekÄ• nupassanÄ• . avijjÄ• ya tveva asesavirÄ• ganirodhÄ• natthi dukkhassa sambhav
dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• ---

<734> á¹• 21 ``jÄ• timaraá¹‡asaá¹ƒsÄ• raá¹ƒ \Ee 142/, ye vajanti punappunaá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, avijjÄ• yeva sÄ• gati ||

<735> á¹• 21 ``avijjÄ• hÄ• yaá¹ƒ mahÄ• moho, yenidaá¹ƒ saá¹ƒsitaá¹ƒ ciraá¹ƒ.

vijjÄ• gatÄ• ca ye sattÄ• , na te gacchanti {nÄ• gacchanti (Ce Ee) } punabbhavaâ€™â€™ n

(4) ``siyÄ• aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti sabba
saá¹…khÄ• rapaccayÄ• ti, ayamekÄ• nupassanÄ• . saá¹…khÄ• rÄ• naá¹ƒ tveva asesavirÄ•
sambhavoti, ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavo

<736> á¹• 21 ``yaá¹ƒ \Ne 192/ \Se 476/ kiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ saá¹…khÄ• n

saá¹…khÄ• rÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavo ||

<737> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , dukkhaá¹ƒ saá¹…khÄ• rapaccayÄ• .

sabbasaá¹…khÄ• rasamathÄ• , saÃ±Ã±Ä• naá¹ƒ uparodhanÄ• .

evaá¹ƒ dukkhakkhayo hoti, etaá¹ƒ Ã±atvÄ• yathÄ• tathaá¹ƒ ||

<738> á¹• 21 ``sammaddasÄ• vedaguno, sammadaÃ±Ã±Ä• ya paá¹‡á¸• itÄ• .

abhibhuyya mÄ• rasaá¹ƒyogaá¹ƒ, na gacchanti {nÄ• gacchanti (Ce Ee) } punabbhavaâ€™â

(5) ``siyÄ• \Be 393/ \Ee 143/ aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá
viÃ±Ã±Ä• á¹‡apaccayÄ• ti, ayamekÄ• nupassanÄ• . viÃ±Ã±Ä• á¹‡assa tveva asesavirÄ• ga
sambhavoti, ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavo

<739> á¹• 21 ``yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• .

viÃ±Ã±Ä• á¹‡assa nirodhena, natthi dukkhassa sambhavo ||

<740> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , dukkhaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• .

viÃ±Ã±Ä• á¹‡Å«pasamÄ• bhikkhu, nicchÄ• to parinibbutoâ€™â€™ ti ||

(6) ``siyÄ• aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti sabba
ayamekÄ• nupassanÄ• . phassassa tveva asesavirÄ• ganirodhÄ• natthi dukkhassa sambh
dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca \Se 477/ satthÄ•

<741> á¹• 21 ``tesaá¹ƒ phassaparetÄ• naá¹ƒ, bhavasotÄ• nusÄ• rinaá¹ƒ.

kummaggapaá¹-ipannÄ• naá¹ƒ, Ä• rÄ• saá¹ƒyojanakkhayo ||

<742> á¹• 21 ``ye ca phassaá¹ƒ pariÃ±Ã±Ä• ya, aÃ±Ã±Ä• yupasame {paÃ±Ã±Ä• ya upasa

te ve phassÄ• bhisamayÄ• , nicchÄ• tÄ• parinibbutÄ• â€™â€™ ti ||

(7) ``siyÄ• \Ne 193/ aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambh

vedanÄ• paccayÄ• ti, ayamekÄ• nupassanÄ• . vedanÄ• naá¹ƒ tveva asesavirÄ• ganirodhÄ•
ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• --

<743> á¹• 21 ``sukhaá¹ƒ \Ee 144/ vÄ• yadi vÄ• dukkhaá¹ƒ, adukkhamasukhaá¹ƒ saha.

ajjhattaÃ±ca bahiddhÄ• ca, yaá¹ƒ kiÃ±ci atthi veditaá¹ƒ ||

<744> á¹• 21 ``etaá¹ƒ dukkhanti Ã±atvÄ• na, mosadhammaá¹ƒ palokinaá¹ƒ {palokitaá¹ƒ (C

phussa phussa vayaá¹ƒ passaá¹ƒ, evaá¹ƒ tattha vijÄ• nati {virajjati (Katthaci Ce) }.

vedanÄ• naá¹ƒ khayÄ• bhikkhu, nicchÄ• to parinibbutoâ€™â€™ ti ||

(8) ``siyÄ• \Be 394/ aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambh
taá¹‡hÄ• paccayÄ• ti, ayamekÄ• nupassanÄ• . taá¹‡hÄ• ya tveva asesavirÄ• ganirodhÄ• n
ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• --

<745> á¹• 21 ``taá¹‡hÄ• dutiyo \Se 478/ puriso, dÄ«ghamaddhÄ• na saá¹ƒsaraá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

<746> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , taá¹‡haá¹ƒ {taá¹‡hÄ• (bahÅ«su) itivuttake 1
sambhavaá¹ƒ.

vÄ«tataá¹‡ho anÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

(9) ``siyÄ• aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti sabba
upÄ• dÄ• napaccayÄ• ti, ayamekÄ• nupassanÄ• . upÄ• dÄ• nÄ• naá¹ƒ {upÄ• dÄ• nassa (S
asesavirÄ• ganirodhÄ• natthi dukkhassa sambhavoti, ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ
athÄ• paraá¹ƒ etadavoca satthÄ• ---

<747> á¹• 21 ``upÄ• dÄ• napaccayÄ• bhavo, bhÅ«to dukkhaá¹ƒ nigacchati.

jÄ• tassa maraá¹‡aá¹ƒ hoti, eso dukkhassa sambhavo ||

<748> á¹• 21 ``tasmÄ• upÄ• dÄ• nakkhayÄ• , sammadaÃ±Ã±Ä• ya paá¹‡á¸• itÄ• .

jÄ• tikkhayaá¹ƒ abhiÃ±Ã±Ä• ya, na gacchanti punabbhavaâ€™â€™ nti ||

(10) ``siyÄ• \Ne 194/ \Ee 145/ aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkha
sabbaá¹ƒ Ä• rambhapaccayÄ• ti, ayamekÄ• nupassanÄ• . Ä• rambhÄ• naá¹ƒ tveva asesav
sambhavoti, ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavo

<749> á¹• 21 ``yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ Ä• rambhapaccayÄ• .

Ä• rambhÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavo ||

<750> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ \Se 479/ Ã±atvÄ• , dukkhaá¹ƒ Ä• rambhapaccayÄ• .

sabbÄ• rambhaá¹ƒ paá¹-inissajja, anÄ• rambhe vimuttino ||

<751> á¹• 21 ``ucchinnabhavataá¹‡hassa, santacittassa bhikkhuno.

vikkhÄ«á¹‡o {vitiá¹‡á¹‡o (Ce) } jÄ• tisaá¹ƒsÄ• ro, natthi tassa punabbhavoâ€™â€™ ti ||

(11) ``siyÄ• \Be 395/ aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ samb
Ä• hÄ• rapaccayÄ• ti, ayamekÄ• nupassanÄ• . Ä• hÄ• rÄ• naá¹ƒ tveva asesavirÄ• ganirodh
ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• --

<752> á¹• 21 ``yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ Ä• hÄ• rapaccayÄ• .

Ä• hÄ• rÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavo ||

<753> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , dukkhaá¹ƒ Ä• hÄ• rapaccayÄ• .

sabbÄ• hÄ• raá¹ƒ pariÃ±Ã±Ä• ya, sabbÄ• hÄ• ramanissito ||

<754> á¹• 21 ``Ä• rogyaá¹ƒ \Ee 146/ sammadaÃ±Ã±Ä• ya, Ä• savÄ• naá¹ƒ parikkhayÄ• .

saá¹…khÄ• ya sevÄ« dhammaá¹-á¹-ho, saá¹…khyaá¹ƒ {saá¹…khaá¹ƒ (Ce Ee) } nopeti veda

(12) ``siyÄ• aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ kiÃ±ci dukkhaá¹ƒ sambhoti sabb
iÃ±jitapaccayÄ• ti, ayamekÄ• nupassanÄ• . iÃ±jitÄ• naá¹ƒ tveva asesavirÄ• ganirodhÄ• na
ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• --

<755> á¹• 21 ``yaá¹ƒ \Ne 195/ \Se 480/ kiÃ±ci dukkhaá¹ƒ sambhoti, sabbaá¹ƒ iÃ±jitapaccay

iÃ±jitÄ• naá¹ƒ nirodhena, natthi dukkhassa sambhavo ||

<756> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , dukkhaá¹ƒ iÃ±jitapaccayÄ• .

tasmÄ• hi ejaá¹ƒ vossajja, saá¹…khÄ• re uparundhiya.

anejo anupÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

(13) ``siyÄ• aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? nissitassa calitaá¹ƒ hotÄ«ti, ayamekÄ•
anissito na calatÄ«ti, ayaá¹ƒ dutiyÄ• nupassanÄ• . evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ

<757> á¹• 21 ``anissito na calati, nissito ca upÄ• diyaá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, saá¹ƒsÄ• raá¹ƒ nÄ• tivattati ||

<758> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , nissayesu mahabbhayaá¹ƒ.

anissito anupÄ• dÄ• no, sato bhikkhu paribbajeâ€™â€™ ti ||

(14) ``siyÄ• \Be 396/ aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? rÅ«pehi, bhikkhave, arÅ«pÄ•
santatarÄ• ti, ayamekÄ• nupassanÄ• . arÅ«pehi \Ee 147/ nirodho santataroti, ayaá¹ƒ dutiyÄ
sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• ---

<759> á¹• 21 ``ye ca rÅ«pÅ«pagÄ• sattÄ• , ye ca arÅ«paá¹-á¹-hÄ• yino {Ä• ruppavÄ• sino

nirodhaá¹ƒ appajÄ• nantÄ• , Ä• gantÄ• ro punabbhavaá¹ƒ ||

<760> á¹• 21 ``ye ca rÅ«pe pariÃ±Ã±Ä• ya, arÅ«pesu asaá¹‡á¹-hitÄ• {susaá¹‡á¹-hitÄ• (Ce

nirodhe \Se 481/ ye vimuccanti, te janÄ• maccuhÄ• yinoâ€™â€™ ti ||

(15) ``siyÄ• aÃ±Ã±enapi ... pe ... kathaÃ±ca siyÄ• ? yaá¹ƒ, bhikkhave, sadevakassa lokass
sabrahmakassa sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya idaá¹ƒ sacca
tadamariyÄ• naá¹ƒ etaá¹ƒ musÄ• ti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹
\Ne 196/, bhikkhave, sadevakassa ... pe ... sadevamanussÄ• ya idaá¹ƒ musÄ• ti upanijjhÄ•
tadamariyÄ• naá¹ƒ etaá¹ƒ saccanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹
evaá¹ƒ sammÄ• ... pe ... athÄ• paraá¹ƒ etadavoca satthÄ• ---

<761> á¹• 21 ``anattani attamÄ• niá¹ƒ {attamÄ• nÄ« (Se), attamÄ• naá¹ƒ (Ee Katthaci) }, pa
sadevakaá¹ƒ.

niviá¹-á¹-haá¹ƒ nÄ• marÅ«pasmiá¹ƒ, idaá¹ƒ saccanti maÃ±Ã±ati ||

<762> á¹• 21 ``yena yena hi maÃ±Ã±anti, tato taá¹ƒ hoti aÃ±Ã±athÄ• .

taÃ±hi tassa musÄ• hoti, mosadhammaÃ±hi ittaraá¹ƒ ||

<763> á¹• 21 ``amosadhammaá¹ƒ \Ee 148/ nibbÄ• naá¹ƒ, tadariyÄ• saccato vidÅ«.

te ve saccÄ• bhisamayÄ• , nicchÄ• tÄ• parinibbutÄ• â€™â€™ ti ||

(16) `` `siyÄ• aÃ±Ã±enapi pariyÄ• yena sammÄ• dvayatÄ• nupassanÄ• â€™ ti, iti ce, bhik
`siyÄ• â€™ tissu vacanÄ«yÄ• . kathaÃ±ca siyÄ• ? yaá¹ƒ, bhikkhave, sadevakassa lokassa
sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya idaá¹ƒ sukhanti upanijjhÄ• yit
dukkhanti yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ, ayamekÄ• nupassanÄ•
sadevakassa ... pe ... sadevamanussÄ• ya idaá¹ƒ dukkhanti upanijjhÄ• yitaá¹ƒ tadamariyÄ•
yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ, ayaá¹ƒ \Be 397/ dutiyÄ• nupassan
dvayatÄ• nupassino kho, bhikkhave, bhikkhuno appamattassa Ä• tÄ• pino pahitattassa viha
aÃ±Ã±ataraá¹ƒ phalaá¹ƒ pÄ• á¹-ikaá¹…khaá¹ƒ --- diá¹-á¹-heva dhamme aÃ±Ã±Ä• , sati vÄ•
idamavoca bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ• ---

<764> á¹• 21 ``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phassÄ• dhammÄ• ca kevalÄ• .

iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• ca, yÄ• vatatthÄ«ti vuccati ||

<765> á¹• 21 ``sadevakassa lokassa, ete vo sukhasammatÄ• .

yattha cete nirujjhanti, taá¹ƒ nesaá¹ƒ dukkhasammataá¹ƒ ||

<766> á¹• 21 ``sukhanti \Ne 197/ diá¹-á¹-hamariyehi, sakkÄ• yassuparodhanaá¹ƒ.

paccanÄ«kamidaá¹ƒ hoti, sabbalokena passataá¹ƒ ||

<767> á¹• 21 ``yaá¹ƒ \Ee 149/ pare sukhato Ä• hu, tadariyÄ• Ä• hu dukkhato.

yaá¹ƒ pare dukkhato Ä• hu, tadariyÄ• sukhato vidÅ« ||

<768> á¹• 21 ``passa dhammaá¹ƒ durÄ• jÄ• naá¹ƒ, sampamÅ«á¸·hetthaviddasu {sampamÅ
sammÅ«á¸·hettha aviddasu (?) }.

nivutÄ• naá¹ƒ tamo hoti, andhakÄ• ro apassataá¹ƒ ||

<769> á¹• 21 ``sataÃ±ca vivaá¹-aá¹ƒ hoti, Ä• loko passatÄ• miva.

santike na vijÄ• nanti, maggÄ• dhammassa kovidÄ• ||

<770> á¹• 21 ``bhavarÄ• gaparetehi \Se 483/, bhavasotÄ• nusÄ• ribhi.

mÄ• radheyyÄ• nupannehi, nÄ• yaá¹ƒ dhammo susambudho ||

<771> á¹• 21 ``ko nu aÃ±Ã±atramariyehi, padaá¹ƒ sambuddhumarahati.

yaá¹ƒ padaá¹ƒ sammadaÃ±Ã±Ä• ya, parinibbanti anÄ• savÄ• â€™â€™ ti ||

idamavoca bhagavÄ• . attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti. imas
(Ce) } pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne saá¹-á¹-himattÄ• naá¹ƒ bhikkhÅ«naá
cittÄ• ni vimucciá¹ƒsÅ«ti.

dvayatÄ• nupassanÄ• suttaá¹ƒ dvÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ \Ee 150/ ---

saccaá¹ƒ \Be 398/ upadhi avijjÄ• ca, saá¹…khÄ• re viÃ±Ã±Ä• á¹‡apaÃ±camaá¹ƒ.

phassavedaniyÄ• taá¹‡hÄ• , upÄ• dÄ• nÄ• rambhaÄ• hÄ• rÄ• .

iÃ±jitaá¹ƒ calitaá¹ƒ rÅ«paá¹ƒ, saccaá¹ƒ dukkhena soá¸·asÄ• ti ||

mahÄ• vaggo tatiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 198/ ---

pabbajjÄ• ca padhÄ• naÃ±ca, subhÄ• sitaÃ±ca sundari.

mÄ• ghasuttaá¹ƒ sabhiyo ca, selo sallaÃ±ca vuccati ||

vÄ• seá¹-á¹-ho cÄ• pi kokÄ• li, nÄ• lako dvayatÄ• nupassanÄ• .

dvÄ• dasetÄ• ni suttÄ• ni, mahÄ• vaggoti vuccatÄ«ti ||

4. aá¹-á¹-hakavaggo

1. kÄ• masuttaá¹ƒ

<772> á¹• 21 kÄ• maá¹ƒ \Be 399/ \Ne 199/ \Ee 151/ \Se 484/ kÄ• mayamÄ• nassa, tassa c

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchati ||

<773> á¹• 21 tassa ce kÄ• mayÄ• nassa {kÄ• mayamÄ• nassa (Katthaci) }, chandajÄ• tass

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppati ||

<774> á¹• 21 yo kÄ• me parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ {so imaá¹ƒ (Ce Ee) } visattikaá¹ƒ loke, sato samativattati ||

<775> á¹• 21 khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• , gavassaá¹ƒ {gavÄ• ssaá¹ƒ (Ce Se Ee

thiyo bandhÅ« puthu kÄ• me, yo naro anugijjhati ||

<776> á¹• 21 abalÄ• naá¹ƒ balÄ«yanti, maddantenaá¹ƒ parissayÄ• .

tato naá¹ƒ dukkhamanveti, nÄ• vaá¹ƒ bhinnamivodakaá¹ƒ ||

<777> á¹• 21 tasmÄ• jantu sadÄ• sato, kÄ• mÄ• ni parivajjaye.

te pahÄ• ya tare oghaá¹ƒ, nÄ• vaá¹ƒ sitvÄ• va {siÃ±citvÄ• (Ce) } pÄ• ragÅ«ti ||

kÄ• masuttaá¹ƒ paá¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. guhaá¹-á¹-hakasuttaá¹ƒ

<778> á¹• 21 satto \Ne 200/ \Se 485/ guhÄ• yaá¹ƒ bahunÄ• bhichanno, tiá¹-á¹-haá¹ƒ naro n

dÅ«re \Ee 152/ vivekÄ• hi tathÄ• vidho so, kÄ• mÄ• hi loke na hi suppahÄ• yÄ• ||

<779> á¹• 21 icchÄ• nidÄ• nÄ• \Be 400/ bhavasÄ• tabaddhÄ• , te duppamuÃ±cÄ• na hi a

pacchÄ• pure vÄ• pi apekkhamÄ• nÄ• , imeva kÄ• me purimeva jappaá¹ƒ ||

<780> á¹• 21 kÄ• mesu giddhÄ• pasutÄ• pamÅ«á¸·hÄ• , avadÄ• niyÄ• te visame niviá¹-á

dukkhÅ«panÄ«tÄ• paridevayanti, kiá¹ƒsÅ« bhavissÄ• ma ito cutÄ• se ||

<781> á¹• 21 tasmÄ• hi sikkhetha idheva jantu, yaá¹ƒ kiÃ±ci jaÃ±Ã±Ä• visamanti loke.

na tassa hetÅ« visamaá¹ƒ careyya, appaÃ±hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• ||

<782> á¹• 21 passÄ• mi loke pariphandamÄ• naá¹ƒ, pajaá¹ƒ imaá¹ƒ taá¹‡hagataá¹ƒ bhave

hÄ«nÄ• \Se 486/ narÄ• maccumukhe lapanti, avÄ«tataá¹‡hÄ• se bhavÄ• bhavesu ||

<783> á¹• 21 mamÄ• yite passatha phandamÄ• ne, maccheva appodake khÄ«á¹‡asote.

etampi disvÄ• amamo careyya, bhavesu Ä• sattimakubbamÄ• no ||

<784> á¹• 21 ubhosu antesu vineyya chandaá¹ƒ, phassaá¹ƒ pariÃ±Ã±Ä• ya anÄ• nugiddho

yadattagarahÄ« tadakubbamÄ• no, na lippatÄ« {na limpatÄ« (Se Katthaci) } diá¹-á¹-hasutes

<785> á¹• 21 saÃ±Ã±aá¹ƒ \Ee 153/ pariÃ±Ã±Ä• vitareyya oghaá¹ƒ, pariggahesu muni nopa

abbÅ«á¸·hasallo caramappamatto, nÄ• sÄ«satÄ« {nÄ• siá¹ƒsatÄ« (Ce Se Ee) } lokamimaá¹

guhaá¹-á¹-hakasuttaá¹ƒ dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. duá¹-á¹-haá¹-á¹-hakasuttaá¹ƒ

<786> á¹• 21 vadanti \Be 401/ \Ne 201/ \Se 487/ ve duá¹-á¹-hamanÄ• pi eke, athopi ve sac

vÄ• daÃ±ca jÄ• taá¹ƒ muni no upeti, tasmÄ• munÄ« natthi khilo kuhiÃ±ci ||

<787> á¹• 21 sakaÃ±hi diá¹-á¹-hiá¹ƒ kathamaccayeyya, chandÄ• nunÄ«to ruciyÄ• niviá¹-á¹

sayaá¹ƒ samattÄ• ni pakubbamÄ• no, yathÄ• hi jÄ• neyya tathÄ• vadeyya ||

<788> á¹• 21 yo attano sÄ«lavatÄ• ni jantu, anÄ• nupuá¹-á¹-hova paresa {parassa (Katthac
Se Ee) }.

anariyadhammaá¹ƒ kusalÄ• tamÄ• hu, yo Ä• tumÄ• naá¹ƒ sayameva pÄ• va ||

<789> á¹• 21 santo ca bhikkhu abhinibbutatto, itihanti sÄ«lesu akatthamÄ• no.

tamariyadhammaá¹ƒ kusalÄ• vadanti, yassussadÄ• natthi kuhiÃ±ci loke ||

<790> á¹• 21 pakappitÄ• \Ee 154/ saá¹…khatÄ• yassa dhammÄ• , purakkhatÄ• {purekkh
avÄ«vadÄ• tÄ• .

yadattani \Se 488/ passati Ä• nisaá¹ƒsaá¹ƒ, taá¹ƒ nissito kuppapaá¹-icca santiá¹ƒ ||

<791> á¹• 21 diá¹-á¹-hÄ«nivesÄ• na hi svÄ• tivattÄ• , dhammesu niccheyya samuggahÄ«t

tasmÄ• naro tesu nivesanesu, nirassatÄ« Ä• diyatÄ« ca dhammaá¹ƒ ||

<792> á¹• 21 dhonassa \Be 402/ hi natthi kuhiÃ±ci loke, pakappitÄ• diá¹-á¹-hi bhavÄ• bhav

mÄ• yaÃ±ca mÄ• naÃ±ca pahÄ• ya dhono, sa kena gaccheyya anÅ«payo so ||

<793> á¹• 21 upayo hi dhammesu upeti vÄ• daá¹ƒ, anÅ«payaá¹ƒ kena kathaá¹ƒ vadeyya.

attÄ• nirattÄ• {attaá¹ƒ nirattaá¹ƒ (bahÅ«su) } na hi tassa atthi, adhosi so diá¹-á¹-himidheva

duá¹-á¹-haá¹-á¹-hakasuttaá¹ƒ tatiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. suddhaá¹-á¹-hakasuttaá¹ƒ

<794> á¹• 21 passÄ• mi \Ne 202/ suddhaá¹ƒ paramaá¹ƒ arogaá¹ƒ, diá¹-á¹-hena saá¹ƒsuddh

evÄ• bhijÄ• naá¹ƒ \Se 489/ {etÄ• bhijÄ• naá¹ƒ (Ce Ee) } paramanti Ã±atvÄ• , suddhÄ• nupa
||

<795> á¹• 21 diá¹-á¹-hena \Ee 155/ ce suddhi narassa hoti, Ã±Ä• á¹‡ena vÄ• so pajahÄ• ti

aÃ±Ã±ena so sujjhati sopadhÄ«ko, diá¹-á¹-hÄ« hi naá¹ƒ pÄ• va tathÄ• vadÄ• naá¹ƒ ||

<796> á¹• 21 na brÄ• hmaá¹‡o aÃ±Ã±ato suddhimÄ• ha, diá¹-á¹-he sute sÄ«lavate mute vA

puÃ±Ã±e ca pÄ• pe ca anÅ«palitto, attaÃ±jaho nayidha pakubbamÄ• no ||

<797> á¹• 21 purimaá¹ƒ pahÄ• ya aparaá¹ƒ sitÄ• se, ejÄ• nugÄ• te na taranti saá¹…gaá¹ƒ

te uggahÄ• yanti nirassajanti, kapÄ«va sÄ• khaá¹ƒ pamuÃ±caá¹ƒ gahÄ• yaá¹ƒ {pamukhaá¹
gahÄ• ya (Katthaci) } ||

<798> á¹• 21 sayaá¹ƒ \Be 403/ samÄ• dÄ• ya vatÄ• ni jantu, uccÄ• vacaá¹ƒ gacchati saÃ±

vidvÄ• ca vedehi samecca dhammaá¹ƒ, na uccÄ• vacaá¹ƒ gacchati bhÅ«ripaÃ±Ã±o ||

<799> á¹• 21 sa sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sutaá¹ƒ muta

tameva \Se 490/ dassiá¹ƒ vivaá¹-aá¹ƒ carantaá¹ƒ, kenÄ«dha lokasmi vikappayeyya ||

<800> á¹• 21 na kappayanti na purekkharonti, accantasuddhÄ«ti na te vadanti.

Ä• dÄ• naganthaá¹ƒ \Ee 156/ gathitaá¹ƒ visajja, Ä• saá¹ƒ na kubbanti kuhiÃ±ci loke ||

<801> á¹• 21 sÄ«mÄ• tigo brÄ• hmaá¹‡o tassa natthi, Ã±atvÄ• va disvÄ• va {Ã±atvÄ• ca
Katthaci) } samuggahÄ«taá¹ƒ.

na rÄ• garÄ• gÄ« na virÄ• garatto, tassÄ«dha natthÄ« paramuggahÄ«tanti ||

suddhaá¹-á¹-hakasuttaá¹ƒ catutthaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paramaá¹-á¹-hakasuttaá¹ƒ

<802> á¹• 21 paramanti \Ne 203/ diá¹-á¹-hÄ«su paribbasÄ• no, yaduttari kurute jantu loke.

hÄ«nÄ• ti aÃ±Ã±e tato sabbamÄ• ha, tasmÄ• vivÄ• dÄ• ni avÄ«tivatto ||

<803> á¹• 21 yadattanÄ« passati Ä• nisaá¹ƒsaá¹ƒ, diá¹-á¹-he \Se 491/ sute sÄ«lavate {sÄ«
vÄ• .

tadeva so tattha samuggahÄ• ya, nihÄ«nato passati sabbamaÃ±Ã±aá¹ƒ ||

<804> á¹• 21 taá¹ƒ \Be 404/ vÄ• pi ganthaá¹ƒ kusalÄ• vadanti, yaá¹ƒ nissito passati hÄ«na

tasmÄ• hi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ bhikkhu na nissayeyya ||

<805> á¹• 21 diá¹-á¹-himpi \Ee 157/ lokasmiá¹ƒ na kappayeyya, Ã±Ä• á¹‡ena vÄ• sÄ«lava

samoti attÄ• namanÅ«paneyya, hÄ«no na maÃ±Ã±etha visesi vÄ• pi ||

<806> á¹• 21 attaá¹ƒ pahÄ• ya anupÄ• diyÄ• no, Ã±Ä• á¹‡epi so nissayaá¹ƒ no karoti.

sa ve viyattesu {viyuttesu (Ce-a), dviyattesu (Katthaci) } na vaggasÄ• rÄ«, diá¹-á¹-himpi {diá
(Katthaci) } so na pacceti kiÃ±ci ||

<807> á¹• 21 yassÅ«bhayante paá¹‡idhÄ«dha natthi, bhavÄ• bhavÄ• ya idha vÄ• huraá¹ƒ

nivesanÄ• tassa na santi keci, dhammesu niccheyya samuggahÄ«taá¹ƒ ||

<808> á¹• 21 tassÄ«dha diá¹-á¹-he va sute mute vÄ• , pakappitÄ• \Se 492/ natthi aá¹‡Å«p

taá¹ƒ brÄ• hmaá¹‡aá¹ƒ diá¹-á¹-himanÄ• diyÄ• naá¹ƒ, kenÄ«dha lokasmiá¹ƒ vikappayeyya ||

<809> á¹• 21 na kappayanti na purekkharonti, dhammÄ• pi tesaá¹ƒ na paá¹-icchitÄ• se.

na \Ee 158/ brÄ• hmaá¹‡o sÄ«lavatena neyyo, pÄ• raá¹…gato na pacceti tÄ• dÄ«ti ||

paramaá¹-á¹-hakasuttaá¹ƒ paÃ±camaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. jarÄ• suttaá¹ƒ

<810> á¹• 21 appaá¹ƒ \Be 405/ \Ne 204/ vata jÄ«vitaá¹ƒ idaá¹ƒ, oraá¹ƒ vassasatÄ• pi miyya

yo cepi aticca jÄ«vati, atha kho so jarasÄ• pi miyyati ||

<811> á¹• 21 socanti janÄ• mamÄ• yite, na hi santi {na hi santÄ• (Ce), na hÄ« santi (katth
pariggahÄ• .

vinÄ• bhÄ• vasantamevidaá¹ƒ, iti disvÄ• nÄ• gÄ• ramÄ• vase ||

<812> á¹• 21 maraá¹‡enapi taá¹ƒ pahÄ«yati {pahiyyati (Ce Se Katthaci) }, yaá¹ƒ puriso ma
(Ce Se Katthaci), mamÄ• yanti (Katthaci) } maÃ±Ã±ati.

etampi viditvÄ• {etaá¹ƒ disvÄ• na (niddese), etampi viditva (?) } paá¹‡á¸• ito, na mamattÄ•
||

<813> á¹• 21 supinena yathÄ• pi saá¹…gataá¹ƒ, paá¹-ibuddho puriso na passati.

evampi \Ee 159/ piyÄ• yitaá¹ƒ janaá¹ƒ, petaá¹ƒ kÄ• lakataá¹ƒ na passati ||

<814> á¹• 21 diá¹-á¹-hÄ• pi \Se 493/ sutÄ• pi te janÄ• , yesaá¹ƒ nÄ• mamidaá¹ƒ pavuccati
Se Ee) }.

nÄ• maá¹ƒyevÄ• vasissati, akkheyyaá¹ƒ petassa jantuno ||

<815> á¹• 21 sokapparidevamaccharaá¹ƒ {sokaparidevamaccharaá¹ƒ (Ce Se Ee), sokaá¹ƒ
na jahanti giddhÄ• mamÄ• yite.

tasmÄ• munayo pariggahaá¹ƒ, hitvÄ• acariá¹ƒsu khemadassino ||

<816> á¹• 21 patilÄ«nacarassa \Be 406/ bhikkhuno, bhajamÄ• nassa vivittamÄ• sanaá¹ƒ.

sÄ• maggiyamÄ• hu tassa taá¹ƒ, yo attÄ• naá¹ƒ bhavane na dassaye ||

<817> á¹• 21 sabbattha munÄ« anissito, na piyaá¹ƒ kubbati nopi appiyaá¹ƒ.

tasmiá¹ƒ paridevamaccharaá¹ƒ, paá¹‡á¹‡e vÄ• ri yathÄ• na limpati {lippati (Ce Ee) } ||

<818> á¹• 21 udabindu yathÄ• pi pokkhare, padume vÄ• ri yathÄ• na limpati.

evaá¹ƒ muni nopalimpati, yadidaá¹ƒ diá¹-á¹-hasutaá¹ƒ mutesu vÄ• ||

<819> á¹• 21 dhono \Ne 205/ \Ee 160/ na hi tena maÃ±Ã±ati, yadidaá¹ƒ diá¹-á¹-hasutaá¹ƒ n

nÄ• Ã±Ã±ena visuddhimicchati, na hi so rajjati no virajjatÄ«ti ||

jarÄ• suttaá¹ƒ chaá¹-á¹-haá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. tissametteyyasuttaá¹ƒ

<820> á¹• 21 ``methunamanuyuttassa, (iccÄ• yasmÄ• tisso metteyyo) vighÄ• taá¹ƒ brÅ«hi

sutvÄ• na tava sÄ• sanaá¹ƒ, viveke sikkhissÄ• mase ||

<821> á¹• 21 ``methunamanuyuttassa, (metteyyÄ• ti bhagavÄ•) mussate vÄ• pi sÄ• sanaá

micchÄ• \Se 494/ ca paá¹-ipajjati, etaá¹ƒ tasmiá¹ƒ anÄ• riyaá¹ƒ ||

<822> á¹• 21 ``eko \Be 407/ pubbe caritvÄ• na, methunaá¹ƒ yo nisevati.

yÄ• naá¹ƒ bhantaá¹ƒ va taá¹ƒ loke, hÄ«namÄ• hu puthujjanaá¹ƒ ||

<823> á¹• 21 ``yaso kitti ca yÄ• pubbe, hÄ• yate vÄ• pi tassa sÄ• .

etampi disvÄ• sikkhetha, methunaá¹ƒ vippahÄ• tave ||

<824> á¹• 21 ``saá¹…kappehi pareto so, kapaá¹‡o viya jhÄ• yati.

sutvÄ• paresaá¹ƒ nigghosaá¹ƒ, maá¹…ku hoti tathÄ• vidho ||

<825> á¹• 21 ``atha satthÄ• ni kurute, paravÄ• dehi codito.

esa khvassa mahÄ• gedho, mosavajjaá¹ƒ pagÄ• hati ||

<826> á¹• 21 ``paá¹‡á¸• itoti samaÃ±Ã±Ä• to, ekacariyaá¹ƒ adhiá¹-á¹-hito.

athÄ• pi {sa cÄ• pi (niddese) } methune yutto, mandova parikissati {parikilissati (Ce) } ||

<827> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ \Ne 206/ \Ee 161/ Ã±atvÄ• , muni pubbÄ• pare idha.

ekacariyaá¹ƒ daá¸·haá¹ƒ kayirÄ• , na nisevetha methunaá¹ƒ ||

<828> á¹• 21 ``vivekaÃ±Ã±eva sikkhetha, etadariyÄ• namuttamaá¹ƒ.

na tena seá¹-á¹-ho maÃ±Ã±etha, sa ve nibbÄ• nasantike ||

<829> á¹• 21 ``rittassa munino carato, kÄ• mesu anapekkhino.

oghatiá¹‡á¹‡assa pihayanti, kÄ• mesu gadhitÄ• {gathitÄ• (Ce) } pajÄ• â€™â€™ ti ||

tissametteyyasuttaá¹ƒ sattamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. pasÅ«rasuttaá¹ƒ

<830> á¹• 21 idheva \Se 495/ suddhi iti vÄ• dayanti {vidiyanti (Ce Ee) }, nÄ• Ã±Ã±esu dhan

yaá¹ƒ nissitÄ• tattha subhaá¹ƒ vadÄ• nÄ• , paccekasaccesu puthÅ« niviá¹-á¹-hÄ• ||

<831> á¹• 21 te \Be 408/ vÄ• dakÄ• mÄ• parisaá¹ƒ vigayha, bÄ• laá¹ƒ dahantÄ« mithu aÃ±

vadanti te aÃ±Ã±asitÄ• kathojjaá¹ƒ, pasaá¹ƒsakÄ• mÄ• kusalÄ• vadÄ• nÄ• ||

<832> á¹• 21 yutto kathÄ• yaá¹ƒ parisÄ• ya majjhe, pasaá¹ƒsamicchaá¹ƒ vinighÄ• ti hoti.

apÄ• hatasmiá¹ƒ pana maá¹…ku hoti, nindÄ• ya so kuppati randhamesÄ« ||

<833> á¹• 21 yamassa \Ee 162/ vÄ• daá¹ƒ parihÄ«namÄ• hu, apÄ• hataá¹ƒ paÃ±havimaá¹

paridevati socati hÄ«navÄ• do, upaccagÄ• manti anutthunÄ• ti ||

<834> á¹• 21 ete vivÄ• dÄ• samaá¹‡esu jÄ• tÄ• , etesu ugghÄ• ti nighÄ• ti hoti.

etampi \Se 496/ disvÄ• virame kathojjaá¹ƒ, na haÃ±Ã±adatthatthipasaá¹ƒsalÄ• bhÄ• ||

<835> á¹• 21 pasaá¹ƒsito \Ne 207/ vÄ• pana tattha hoti, akkhÄ• ya vÄ• daá¹ƒ parisÄ• ya m

so hassatÄ« uá¹‡á¹‡amatÄ« {unnamatÄ« (?) } ca tena, pappuyya tamatthaá¹ƒ yathÄ• man

<836> á¹• 21 yÄ• uá¹‡á¹‡atÄ« {unnatÄ« (?) } sÄ• ssa vighÄ• tabhÅ«mi, mÄ• nÄ• timÄ• na

etampi disvÄ• na vivÄ• dayetha, na hi tena suddhiá¹ƒ kusalÄ• vadanti ||

<837> á¹• 21 sÅ«ro yathÄ• rÄ• jakhÄ• dÄ• ya puá¹-á¹-ho, abhigajjameti paá¹-isÅ«ramiccha

yeneva so tena palehi sÅ«ra, pubbeva natthi yadidaá¹ƒ yudhÄ• ya ||

<838> á¹• 21 ye \Be 409/ diá¹-á¹-himuggayha vivÄ• dayanti {vivÄ• diyanti (Ce Ee) }, idamev
vÄ• dayanti.

te \Ee 163/ tvaá¹ƒ vadassÅ« na hi tedha atthi, vÄ• damhi jÄ• te paá¹-isenikattÄ• ||

<839> á¹• 21 visenikatvÄ• pana ye caranti, diá¹-á¹-hÄ«hi diá¹-á¹-hiá¹ƒ avirujjhamÄ• nÄ• .

tesu \Se 497/ tvaá¹ƒ kiá¹ƒ labhetho pasÅ«ra, yesÄ«dha natthÄ« paramuggahÄ«taá¹ƒ ||

<840> á¹• 21 atha tvaá¹ƒ pavitakkamÄ• gamÄ• , manasÄ• diá¹-á¹-higatÄ• ni cintayanto.

dhonena yugaá¹ƒ samÄ• gamÄ• , na hi tvaá¹ƒ sakkhasi sampayÄ• taveti ||

pasÅ«rasuttaá¹ƒ aá¹-á¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. mÄ• gaá¹‡á¸• iyasuttaá¹ƒ

<841> á¹• 21 ``disvÄ• na taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca {aratiÃ±ca rÄ• gaá¹ƒ (Se Katthaci) }
methunasmiá¹ƒ.

kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ, pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheâ€™â€™

<842> á¹• 21 ``etÄ• disaá¹ƒ \Ee 164/ ce ratanaá¹ƒ na icchasi, nÄ• riá¹ƒ narindehi bahÅ«hi

diá¹-á¹-higataá¹ƒ sÄ«lavataá¹ƒ nu jÄ«vitaá¹ƒ {sÄ«lavatÄ• nujÄ«vitaá¹ƒ (Ce Ee Katthaci) }, bl
vadesi kÄ«disaá¹ƒâ€™â€™ ||

<843> á¹• 21 ``idaá¹ƒ \Ne 208/ vadÄ• mÄ«ti na tassa hoti, (mÄ• gaá¹‡á¸• iyÄ• ti {mÄ• gand
bhagavÄ•)

dhammesu niccheyya samuggahÄ«taá¹ƒ.

passaÃ±ca \Se 498/ diá¹-á¹-hÄ«su anuggahÄ• ya,

ajjhattasantiá¹ƒ pacinaá¹ƒ adassaá¹ƒâ€™â€™ ||

<844> á¹• 21 ``vinicchayÄ• \Be 410/ yÄ• ni pakappitÄ• ni, (iti mÄ• gaá¹‡á¸• iyo {mÄ• gand

te ve munÄ« brÅ«si anuggahÄ• ya.

ajjhattasantÄ«ti yametamatthaá¹ƒ,

kathaá¹ƒ nu dhÄ«rehi paveditaá¹ƒ taá¹ƒâ€™â€™ ||

<845> á¹• 21 ``na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, (mÄ• gaá¹‡á¸• iyÄ• ti bhagav

sÄ«labbatenÄ• pi na suddhimÄ• ha.

adiá¹-á¹-hiyÄ• assutiyÄ• aÃ±Ä• á¹‡Ä• ,

asÄ«latÄ• abbatÄ• nopi tena.

ete ca nissajja anuggahÄ• ya,

santo anissÄ• ya bhavaá¹ƒ na jappeâ€™â€™ ||

<846> á¹• 21 ``no ce kira diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, (iti mÄ• gaá¹‡á¸• iyo)

sÄ«labbatenÄ• pi na suddhimÄ• ha.

adiá¹-á¹-hiyÄ• \Ee 165/ assutiyÄ• aÃ±Ä• á¹‡Ä• ,

asÄ«latÄ• abbatÄ• nopi tena.

maÃ±Ã±Ä• mahaá¹ƒ momuhameva dhammaá¹ƒ,

diá¹-á¹-hiyÄ• eke paccenti suddhiá¹ƒâ€™â€™ ||

<847> á¹• 21 ``diá¹-á¹-haÃ±ca nissÄ• ya anupucchamÄ• no, (mÄ• gaá¹‡á¸• iyÄ• ti bhagavÄ

samuggahÄ«tesu pamohamÄ• gÄ• {samohamÄ• gÄ• (Se Katthaci) }.

ito \Se 499/ ca nÄ• ddakkhi aá¹‡umpi saÃ±Ã±aá¹ƒ,

tasmÄ• tuvaá¹ƒ momuhato dahÄ• si ||

<848> á¹• 21 ``samo \Ne 209/ visesÄ« uda vÄ• nihÄ«no, yo maÃ±Ã±atÄ« so vivadetha ten

tÄ«su vidhÄ• su avikampamÄ• no, samo visesÄ«ti na tassa hoti ||

<849> á¹• 21 ``saccanti so brÄ• hmaá¹‡o kiá¹ƒ vadeyya, musÄ• ti vÄ• so vivadetha kena.

yasmiá¹ƒ samaá¹ƒ visamaá¹ƒ vÄ• pi natthi, sa kena vÄ• daá¹ƒ paá¹-isaá¹ƒyujeyya ||

<850> á¹• 21 ``okaá¹ƒ \Be 411/ pahÄ• ya aniketasÄ• rÄ«, gÄ• me akubbaá¹ƒ muni santhav
}.

kÄ• mehi ritto apurekkharÄ• no, kathaá¹ƒ na viggayha janena kayirÄ• ||

<851> á¹• 21 ``yehi vivitto vicareyya loke, na tÄ• ni uggayha vadeyya nÄ• go.

jalambujaá¹ƒ \Ee 166/ {elambujaá¹ƒ (Ce Se) } kaá¹‡á¸• akaá¹ƒ vÄ• rijaá¹ƒ yathÄ• , jalena pa
canÅ«palittaá¹ƒ.

evaá¹ƒ munÄ« santivÄ• do agiddho, kÄ• me ca loke ca anÅ«palitto ||

<852> á¹• 21 ``na \Se 500/ vedagÅ« diá¹-á¹-hiyÄ• yako {na vedagÅ« diá¹-á¹-hiyÄ• (Kattha
mutiyÄ• , sa mÄ• nameti na hi tammayo so.

na kammunÄ• nopi sutena neyyo, anÅ«panÄ«to sa nivesanesu ||

<853> á¹• 21 ``saÃ±Ã±Ä• virattassa na santi ganthÄ• , paÃ±Ã±Ä• vimuttassa na santi moh

saÃ±Ã±aÃ±ca diá¹-á¹-hiÃ±ca ye aggahesuá¹ƒ, te ghaá¹-á¹-ayantÄ• {ghaá¹-á¹-amÄ• nÄ• (S
lokeâ€™â€™ ti ||

mÄ• gaá¹‡á¸• iyasuttaá¹ƒ navamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. purÄ• bhedasuttaá¹ƒ

<854> á¹• 21 ``kathaá¹ƒdassÄ« kathaá¹ƒsÄ«lo, upasantoti vuccati.

taá¹ƒ me gotama pabrÅ«hi, pucchito uttamaá¹ƒ naraá¹ƒâ€™â€™ ||

<855> á¹• 21 ``vÄ«tataá¹‡ho purÄ• bhedÄ• , (iti bhagavÄ•) pubbamantamanissito.

vemajjhe nupasaá¹…kheyyo, tassa natthi purakkhataá¹ƒ ||

<856> á¹• 21 ``akkodhano \Be 412/ \Ne 210/ \Ee 167/ asantÄ• sÄ«, avikatthÄ« akukkuco.

mantabhÄ• á¹‡Ä« {mantÄ• bhÄ• á¹‡Ä« (Se Ee) } anuddhato, sa ve vÄ• cÄ• yato muni ||

<857> á¹• 21 ``nirÄ• satti anÄ• gate, atÄ«taá¹ƒ nÄ• nusocati.

vivekadassÄ« phassesu, diá¹-á¹-hÄ«su ca na nÄ«yati {niyyati (bahÅ«su) } ||

<858> á¹• 21 ``patilÄ«no akuhako, apihÄ• lu amaccharÄ«.

appagabbho \Se 501/ ajeguccho, pesuá¹‡eyye ca no yuto ||

<859> á¹• 21 ``sÄ• tiyesu anassÄ• vÄ«, atimÄ• ne ca no yuto.

saá¹‡ho ca paá¹-ibhÄ• navÄ• {paá¹-ibhÄ• á¹‡avÄ• (Se Ee) }, na saddho na virajjati ||

<860> á¹• 21 ``lÄ• bhakamyÄ• na sikkhati, alÄ• bhe ca na kuppati.

aviruddho ca taá¹‡hÄ• ya, rasesu nÄ• nugijjhati ||

<861> á¹• 21 ``upekkhako sadÄ• sato, na loke maÃ±Ã±ate samaá¹ƒ.

na visesÄ« na nÄ«ceyyo, tassa no santi ussadÄ• ||

<862> á¹• 21 ``yassa nissayanÄ• {nissayatÄ• (Ce Se Ee) } natthi, Ã±atvÄ• dhammaá¹ƒ a

bhavÄ• ya vibhavÄ• ya vÄ• , taá¹‡hÄ• yassa na vijjati ||

<863> á¹• 21 ``taá¹ƒ brÅ«mi upasantoti, kÄ• mesu anapekkhinaá¹ƒ.

ganthÄ• tassa na vijjanti, atarÄ« so visattikaá¹ƒ ||

<864> á¹• 21 ``na tassa puttÄ• pasavo, khettaá¹ƒ vatthuÃ±ca vijjati.

attÄ• \Ee 168/ vÄ• pi nirattÄ• vÄ• {attaá¹ƒ vÄ• pi nirattaá¹ƒ vÄ• (bahÅ«su) }, na tasmiá¹ƒ

<865> á¹• 21 ``yena naá¹ƒ vajjuá¹ƒ puthujjanÄ• , atho samaá¹‡abrÄ• hmaá¹‡Ä• .

taá¹ƒ tassa apurakkhataá¹ƒ, tasmÄ• vÄ• desu nejati ||

<866> á¹• 21 ``vÄ«tagedho \Ne 211/ amaccharÄ«, na ussesu vadate muni.

na samesu na omesu, kappaá¹ƒ neti akappiyo ||

<867> á¹• 21 ``yassa loke sakaá¹ƒ natthi, asatÄ• ca na socati.

dhammesu ca na gacchati, sa ve santoti vuccatÄ«â€™â€™ ti ||

purÄ• bhedasuttaá¹ƒ dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. kalahavivÄ• dasuttaá¹ƒ

<868> á¹• 21 ``kutopahÅ«tÄ• \Be 413/ \Se 502/ kalahÄ• vivÄ• dÄ• , paridevasokÄ• sahar

mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca, kutopahÅ«tÄ• te tadiá¹…gha brÅ«hiâ€™â€™ ||

<869> á¹• 21 ``piyappahÅ«tÄ• kalahÄ• vivÄ• dÄ• ,

paridevasokÄ• sahamaccharÄ• ca.

mÄ• nÄ• timÄ• nÄ• sahapesuá¹‡Ä• ca,

maccherayuttÄ• kalahÄ• vivÄ• dÄ• .

vivÄ• dajÄ• tesu ca pesuá¹‡Ä• niâ€™â€™ ||

<870> á¹• 21 ``piyÄ• \Ee 169/ su {piyÄ• nu (Se), piyassu (Katthaci) } lokasmiá¹ƒ kutonidÄ• vÄ• pi (Ce Se Ee) } lobhÄ• vicaranti loke.

Ä• sÄ• ca niá¹-á¹-hÄ• ca kutonidÄ• nÄ• , ye samparÄ• yÄ• ya narassa hontiâ€™â€™ ||

<871> á¹• 21 ``chandÄ• nidÄ• nÄ• ni piyÄ• ni loke, ye cÄ• pi lobhÄ• vicaranti loke.

Ä• sÄ• ca niá¹-á¹-hÄ• ca itonidÄ• nÄ• , ye samparÄ• yÄ• ya narassa hontiâ€™â€™ ||

<872> á¹• 21 ``chando \Se 503/ nu lokasmiá¹ƒ kutonidÄ• no, vinicchayÄ• cÄ• pi {vÄ• pi (C

kodho mosavajjaÃ±ca kathaá¹ƒkathÄ• ca, ye vÄ• pi dhammÄ• samaá¹‡ena vuttÄ• â€™â€

<873> á¹• 21 ``sÄ• taá¹ƒ \Ne 212/ asÄ• tanti yamÄ• hu loke, tamÅ«panissÄ• ya pahoti cha

rÅ«pesu disvÄ• vibhavaá¹ƒ bhavaÃ±ca, vinicchayaá¹ƒ kubbati {kurute (bahÅ«su) } jantu lok

<874> á¹• 21 ``kodho \Be 414/ mosavajjaÃ±ca kathaá¹ƒkathÄ• ca, etepi dhammÄ• dvayan

kathaá¹ƒkathÄ« Ã±Ä• á¹‡apathÄ• ya sikkhe, Ã±atvÄ• pavuttÄ• samaá¹‡ena dhammÄ• â€

<875> á¹• 21 ``sÄ• taá¹ƒ asÄ• taÃ±ca kutonidÄ• nÄ• , kismiá¹ƒ asante na bhavanti hete.

vibhavaá¹ƒ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá¹ƒ me pabrÅ«hi yatonidÄ• naá¹ƒâ€™â€™

<876> á¹• 21 ``phassanidÄ• naá¹ƒ sÄ• taá¹ƒ asÄ• taá¹ƒ, phasse asante na bhavanti hete.

vibhavaá¹ƒ \Ee 170/ bhavaÃ±cÄ• pi yametamatthaá¹ƒ, etaá¹ƒ te pabrÅ«mi itonidÄ• naá¹ƒâ€

<877> á¹• 21 ``phasso \Se 504/ nu lokasmi kutonidÄ• no, pariggahÄ• cÄ• pi kutopahÅ«tÄ•

kismiá¹ƒ asante na mamattamatthi, kismiá¹ƒ vibhÅ«te na phusanti phassÄ• â€™â€™ ||

<878> á¹• 21 ``nÄ• maÃ±ca rÅ«paÃ±ca paá¹-icca phasso, icchÄ• nidÄ• nÄ• ni pariggahÄ•

icchÄ• yasantyÄ• na mamattamatthi, rÅ«pe vibhÅ«te na phusanti phassÄ• â€™â€™ ||

<879> á¹• 21 ``kathaá¹ƒsametassa vibhoti rÅ«paá¹ƒ, sukhaá¹ƒ dukhaÃ±cÄ• pi {dukhaá¹ƒ v
vibhoti.

etaá¹ƒ me pabrÅ«hi yathÄ• vibhoti, taá¹ƒ jÄ• niyÄ• mÄ• ti {jÄ• nissÄ• mÄ• ti (Ce Katthaci) }

<880> á¹• 21 ``na saÃ±Ã±asaÃ±Ã±Ä« na visaÃ±Ã±asaÃ±Ã±Ä«, nopi asaÃ±Ã±Ä« na vibhÅ

evaá¹ƒsametassa vibhoti rÅ«paá¹ƒ, saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€™â€™

<881> á¹• 21 ``yaá¹ƒ \Be 415/ taá¹ƒ apucchimha akittayÄ« no,

aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma tadiá¹…gha brÅ«hi.

ettÄ• vataggaá¹ƒ \Ee 171/ nu {no (Ce Se) } vadanti heke,

yakkhassa suddhiá¹ƒ idha paá¹‡á¸• itÄ• se.

udÄ• hu \Se 505/ aÃ±Ã±ampi vadanti etto ||

<882> á¹• 21 ``ettÄ• vataggampi \Ne 213/ vadanti heke, yakkhassa suddhiá¹ƒ idha paá¹‡á¸

tesaá¹ƒ paneke samayaá¹ƒ vadanti, anupÄ• disese kusalÄ• vadÄ• nÄ• ||

<883> á¹• 21 ``ete ca Ã±atvÄ• upanissitÄ• ti, Ã±atvÄ• munÄ« nissaye so vimaá¹ƒsÄ«.

Ã±atvÄ• vimutto na vivÄ• dameti, bhavÄ• bhavÄ• ya na sameti dhÄ«roâ€™â€™ ti ||

kalahavivÄ• dasuttaá¹ƒ ekÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. cÅ«á¸·abyÅ«hasuttaá¹ƒ {cÅ«á¸·aviyÅ«hasuttaá¹ƒ (Ce Se niddesa) }

<884> á¹• 21 sakaá¹ƒsakaá¹ƒdiá¹-á¹-hiparibbasÄ• nÄ• , viggayha nÄ• nÄ• kusalÄ• vadan

yo evaá¹ƒ jÄ• nÄ• ti sa vedi dhammaá¹ƒ, idaá¹ƒ paá¹-ikkosamakevalÄ« so ||

<885> á¹• 21 evampi viggayha vivÄ• dayanti, bÄ• lo paro akkusaloti {akusaloti (Ce Se Ee) }

sacco nu vÄ• do katamo imesaá¹ƒ, sabbeva \Se 506/ hÄ«me kusalÄ• vadÄ• nÄ• ||

<886> á¹• 21 parassa \Be 416/ \Ee 172/ ce dhammamanÄ• nujÄ• naá¹ƒ, bÄ• lomako {bÄ• nihÄ«napaÃ±Ã±o.

sabbeva bÄ• lÄ• sunihÄ«napaÃ±Ã±Ä• , sabbevime diá¹-á¹-hiparibbasÄ• nÄ• ||

<887> á¹• 21 sandiá¹-á¹-hiyÄ• ceva na vÄ«vadÄ• tÄ• , saá¹ƒsuddhapaÃ±Ã±Ä• kusalÄ• n

na tesaá¹ƒ koci parihÄ«napaÃ±Ã±o {kocipi nihÄ«napaÃ±Ã±o (Ce Se Katthaci) }, diá¹-á¹-hÄ« samattÄ• ||

<888> á¹• 21 na vÄ• hametaá¹ƒ tathiyanti {tathivanti (Se Katthaci) } brÅ«mi, yamÄ• hu bÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ.

sakaá¹ƒsakaá¹ƒdiá¹-á¹-himakaá¹ƒsu saccaá¹ƒ, tasmÄ• hi bÄ• loti paraá¹ƒ dahanti ||

<889> á¹• 21 yamÄ• hu saccaá¹ƒ tathiyanti eke, tamÄ• hu aÃ±Ã±e {aÃ±Ã±epi (Se), aÃ±Ã± musÄ• ti.

evampi vigayha vivÄ• dayanti, kasmÄ• na ekaá¹ƒ samaá¹‡Ä• vadanti ||

<890> á¹• 21 ekaÃ±hi \Ne 214/ saccaá¹ƒ na dutÄ«yamatthi, yasmiá¹ƒ pajÄ• no vivade paj

nÄ• nÄ• te {nÄ• nÄ• to (Katthaci) } saccÄ• ni sayaá¹ƒ thunanti, tasmÄ• \Se 507/ na ekaá¹ƒ

<891> á¹• 21 kasmÄ• \Ee 173/ nu saccÄ• ni vadanti nÄ• nÄ• , pavÄ• diyÄ• se kusalÄ• va

saccÄ• ni sutÄ• ni bahÅ«ni nÄ• nÄ• , udÄ• hu te takkamanussaranti ||

<892> á¹• 21 na heva saccÄ• ni bahÅ«ni nÄ• nÄ• , aÃ±Ã±atra saÃ±Ã±Ä• ya niccÄ• ni loke

takkaÃ±ca diá¹-á¹-hÄ«su pakappayitvÄ• , saccaá¹ƒ musÄ• ti dvayadhammamÄ• hu ||

<893> á¹• 21 diá¹-á¹-he \Be 417/ sute sÄ«lavate mute vÄ• , ete ca nissÄ• ya vimÄ• nadass

vinicchaye á¹-hatvÄ• pahassamÄ• no, bÄ• lo paro akkusaloti cÄ• ha ||

<894> á¹• 21 yeneva bÄ• loti paraá¹ƒ dahÄ• ti, tenÄ• tumÄ• naá¹ƒ kusaloti cÄ• ha.

sayamattanÄ• so kusalo vadÄ• no, aÃ±Ã±aá¹ƒ vimÄ• neti tadeva pÄ• va ||

<895> á¹• 21 atisÄ• radiá¹-á¹-hiyÄ• va so samatto, mÄ• nena matto paripuá¹‡á¹‡amÄ• nÄ«

sayameva sÄ• maá¹ƒ manasÄ• bhisitto, diá¹-á¹-hÄ« \Se 508/ hi sÄ• tassa tathÄ• samattÄ•

<896> á¹• 21 parassa ce hi vacasÄ• nihÄ«no, tumo sahÄ• hoti nihÄ«napaÃ±Ã±o.

atha ce sayaá¹ƒ vedagÅ« hoti dhÄ«ro, na koci bÄ• lo samaá¹‡esu atthi ||

<897> á¹• 21 aÃ±Ã±aá¹ƒ \Ee 174/ ito yÄ• bhivadanti dhammaá¹ƒ, aparaddhÄ• suddhimak
(Ce) }.

evampi titthyÄ• puthuso vadanti, sandiá¹-á¹-hirÄ• gena hi tebhirattÄ• {tyÄ• bhirattÄ• (Se K

<898> á¹• 21 idheva suddhi iti vÄ• dayanti, nÄ• Ã±Ã±esu dhammesu visuddhimÄ• hu.

evampi titthyÄ• puthuso niviá¹-á¹-hÄ• , sakÄ• yane tattha daá¸·haá¹ƒ vadÄ• nÄ• ||

<899> á¹• 21 sakÄ• yane vÄ• pi daá¸·haá¹ƒ vadÄ• no, kamettha bÄ• loti paraá¹ƒ daheyya.

sayameva so medhagamÄ• vaheyya {medhakaá¹ƒ Ä• vaheyya (Ce Ee) }, paraá¹ƒ vadaá¹ƒ

<900> á¹• 21 vinicchaye \Be 418/ \Ne 215/ á¹-hatvÄ• sayaá¹ƒ pamÄ• ya, uddhaá¹ƒ sa {udd
lokasmiá¹ƒ vivÄ• dameti.

hitvÄ• na sabbÄ• ni vinicchayÄ• ni, na \Se 509/ medhagaá¹ƒ kubbati jantu loketi ||

cÅ«á¸·abyÅ«hasuttaá¹ƒ dvÄ• dasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. mahÄ• byÅ«hasuttaá¹ƒ

<901> á¹• 21 ye kecime diá¹-á¹-hiparibbasÄ• nÄ• , idameva saccanti vivÄ• dayanti {vivÄ• d

sabbeva te nindamanvÄ• nayanti, atho pasaá¹ƒsampi labhanti tattha ||

<902> á¹• 21 appaÃ±hi \Ee 175/ etaá¹ƒ na alaá¹ƒ samÄ• ya, duve vivÄ• dassa phalÄ• ni b

etampi disvÄ• na vivÄ• dayetha, khemÄ• bhipassaá¹ƒ avivÄ• dabhÅ«miá¹ƒ ||

<903> á¹• 21 yÄ• kÄ• cimÄ• sammutiyo puthujjÄ• , sabbÄ• va etÄ• na upeti vidvÄ• .

anÅ«payo so upayaá¹ƒ kimeyya, diá¹-á¹-he sute khantimakubbamÄ• no ||

<904> á¹• 21 sÄ«luttamÄ• saÃ±Ã±amenÄ• hu suddhiá¹ƒ, vataá¹ƒ samÄ• dÄ• ya upaá¹-á¹-

idheva sikkhema athassa suddhiá¹ƒ, bhavÅ«panÄ«tÄ• \Se 510/ kusalÄ• vadÄ• nÄ• ||

<905> á¹• 21 sace cuto sÄ«lavatato hoti, pavedhatÄ« {sa vedhati (Ce Ee) } kamma virÄ• d

pajappatÄ« patthayatÄ« ca suddhiá¹ƒ, satthÄ• va hÄ«no pavasaá¹ƒ gharamhÄ• ||

<906> á¹• 21 sÄ«labbataá¹ƒ \Be 419/ vÄ• pi pahÄ• ya sabbaá¹ƒ, kammaÃ±ca sÄ• vajjanav

suddhiá¹ƒ \Ee 176/ asuddhinti apatthayÄ• no, virato care santimanuggahÄ• ya ||

<907> á¹• 21 tamÅ«panissÄ• ya jigucchitaá¹ƒ vÄ• , athavÄ• pi diá¹-á¹-haá¹ƒ va sutaá¹ƒ mu

uddhaá¹ƒsarÄ• suddhimanutthunanti, avÄ«tataá¹‡hÄ• se bhavÄ• bhavesu ||

<908> á¹• 21 patthayamÄ• nassa \Ne 216/ hi jappitÄ• ni, pavedhitaá¹ƒ vÄ• pi pakappitesu.

cutÅ«papÄ• to idha yassa natthi, sa kena vedheyya kuhiá¹ƒva jappe {kuhiÃ±ci jappe (Ce Se
pajappe (Ee) niddeso passitabbo} ||

<909> á¹• 21 yamÄ• hu dhammaá¹ƒ paramanti eke, tameva hÄ«nanti panÄ• hu aÃ±Ã±e.

sacco nu vÄ• do katamo imesaá¹ƒ, sabbeva \Se 511/ hÄ«me kusalÄ• vadÄ• nÄ• ||

<910> á¹• 21 sakaÃ±hi dhammaá¹ƒ paripuá¹‡á¹‡amÄ• hu, aÃ±Ã±assa dhammaá¹ƒ pana h

evampi viggayha vivÄ• dayanti, sakaá¹ƒ sakaá¹ƒ sammutimÄ• hu saccaá¹ƒ ||

<911> á¹• 21 parassa ce vambhayitena hÄ«no, na koci dhammesu visesi assa.

puthÅ« hi aÃ±Ã±assa vadanti dhammaá¹ƒ, nihÄ«nato samhi daá¸·haá¹ƒ vadÄ• nÄ• ||

<912> á¹• 21 saddhammapÅ«jÄ• pi \Ee 177/ nesaá¹ƒ tatheva, yathÄ• pasaá¹ƒ santi sakÄ•

sabbeva vÄ• dÄ• {sabbe pavÄ• dÄ• (Se) } tathiyÄ• {tathivÄ• (sabbattha) } bhaveyyuá¹ƒ, s
paccattameva ||

<913> á¹• 21 na \Be 420/ brÄ• hmaá¹‡assa paraneyyamatthi, dhammesu niccheyya samug

tasmÄ• vivÄ• dÄ• ni upÄ• tivatto, na hi seá¹-á¹-hato passati dhammamaÃ±Ã±aá¹ƒ ||

<914> á¹• 21 jÄ• nÄ• mi passÄ• mi tatheva etaá¹ƒ, diá¹-á¹-hiyÄ• eke paccenti suddhiá¹ƒ.

addakkhi ce kiÃ±hi tumassa tena, atisitvÄ• \Se 512/ aÃ±Ã±ena vadanti suddhiá¹ƒ ||

<915> á¹• 21 passaá¹ƒ naro dakkhati {dakkhiti (Ce) } nÄ• marÅ«paá¹ƒ, disvÄ• na vÄ• Ã±a

kÄ• maá¹ƒ bahuá¹ƒ passatu appakaá¹ƒ vÄ• , na hi tena suddhiá¹ƒ kusalÄ• vadanti ||

<916> á¹• 21 nivissavÄ• dÄ« na hi subbinÄ• yo, pakappitaá¹ƒ diá¹-á¹-hi purekkharÄ• no.

yaá¹ƒ nissito tattha subhaá¹ƒ vadÄ• no, suddhiá¹ƒvado tattha tathaddasÄ• so ||

<917> á¹• 21 na brÄ• hmaá¹‡o kappamupeti saá¹…khÄ• {saá¹…khaá¹ƒ (Ce Se Ee) }, na c
Ã±Ä• á¹‡abandhu.

Ã±atvÄ• \Ee 178/ ca so sammutiyo {sammatiyo (Se) } puthujjÄ• , upekkhatÄ« uggahaá¹‡an

<918> á¹• 21 vissajja \Ne 217/ ganthÄ• ni munÄ«dha loke, vivÄ• dajÄ• tesu na vaggasÄ• r

santo asantesu upekkhako so, anuggaho uggahaá¹‡anti maÃ±Ã±e ||

<919> á¹• 21 pubbÄ• save hitvÄ• nave akubbaá¹ƒ, na chandagÅ« nopi nivissavÄ• dÄ«.

sa vippamutto diá¹-á¹-higatehi dhÄ«ro, na \Se 513/ limpati {na lippati (Ce Ee) } loke anattaga

<920> á¹• 21 sa \Be 421/ sabbadhammesu visenibhÅ«to, yaá¹ƒ kiÃ±ci diá¹-á¹-haá¹ƒ va sut

sa pannabhÄ• ro muni vippamutto, na kappiyo nÅ«parato na patthiyoti ||

mahÄ• byÅ«hasuttaá¹ƒ terasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14. tuvaá¹-akasuttaá¹ƒ

<921> á¹• 21 ``pucchÄ• mi \Ee 179/ taá¹ƒ Ä• diccabandhu {Ä• diccabandhuá¹ƒ (Ce Se) }, v
mahesi.

kathaá¹ƒ disvÄ• nibbÄ• ti bhikkhu, anupÄ• diyÄ• no lokasmiá¹ƒ kiÃ±ciâ€™â€™ ||

<922> á¹• 21 ``mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• ya, (iti bhagavÄ•)

mantÄ• asmÄ«ti sabbamuparundhe {sabbamuparuddhe (Se Ee Katthaci) }.

yÄ• kÄ• ci taá¹‡hÄ• ajjhattaá¹ƒ,

tÄ• saá¹ƒ vinayÄ• {vinayÄ• ya (?) } sadÄ• sato sikkhe ||

<923> á¹• 21 ``yaá¹ƒ kiÃ±ci dhammamabhijaÃ±Ã±Ä• , ajjhattaá¹ƒ athavÄ• pi bahiddhÄ• .

na tena thÄ• maá¹ƒ {mÄ• naá¹ƒ (Ce Katthaci) } kubbetha, na \Se 514/ hi sÄ• nibbuti sataá¹

<924> á¹• 21 ``seyyo na tena maÃ±Ã±eyya, nÄ«ceyyo athavÄ• pi sarikkho.

phuá¹-á¹-ho {puá¹-á¹-ho (Ce Se Katthaci) } anekarÅ«pehi, nÄ• tumÄ• naá¹ƒ vikappayaá¹ƒ ti

<925> á¹• 21 ``ajjhattamevupasame \Ne 218/, na aÃ±Ã±ato bhikkhu santimeseyya.

ajjhattaá¹ƒ upasantassa, natthi attÄ• kuto nirattÄ• vÄ• ||

<926> á¹• 21 ``majjhe \Be 422/ \Ee 180/ yathÄ• samuddassa, Å«mi no jÄ• yatÄ« á¹-hito ho

evaá¹ƒ á¹-hito anejassa, ussadaá¹ƒ bhikkhu na kareyya kuhiÃ±ciâ€™â€™ ||

<927> á¹• 21 ``akittayÄ« vivaá¹-acakkhu, sakkhidhammaá¹ƒ parissayavinayaá¹ƒ.

paá¹-ipadaá¹ƒ vadehi bhaddante, pÄ• timokkhaá¹ƒ athavÄ• pi samÄ• dhiá¹ƒâ€™â€™ ||

<928> á¹• 21 ``cakkhÅ«hi neva lolassa, gÄ• makathÄ• ya Ä• varaye sotaá¹ƒ.

rase ca nÄ• nugijjheyya, na \Se 515/ ca mamÄ• yetha kiÃ±ci lokasmiá¹ƒ ||

<929> á¹• 21 ``phassena yadÄ• phuá¹-á¹-hassa, paridevaá¹ƒ bhikkhu na kareyya kuhiÃ±cA

bhavaÃ±ca nÄ• bhijappeyya, bheravesu ca na sampavedheyya ||

<930> á¹• 21 ``annÄ• namatho pÄ• nÄ• naá¹ƒ, khÄ• danÄ«yÄ• naá¹ƒ athopi vatthÄ• naá¹ƒ

laddhÄ• na sannidhiá¹ƒ kayirÄ• , na ca parittase tÄ• ni alabhamÄ• no ||

<931> á¹• 21 ``jhÄ• yÄ« na pÄ• dalolassa, virame kukkuccÄ• nappamajjeyya.

athÄ• sanesu sayanesu, appasaddesu bhikkhu vihareyya ||

<932> á¹• 21 ``niddaá¹ƒ \Ee 181/ na bahulÄ«kareyya, jÄ• gariyaá¹ƒ bhajeyya Ä• tÄ• pÄ«.

tandiá¹ƒ mÄ• yaá¹ƒ hassaá¹ƒ khiá¸• á¸• aá¹ƒ, methunaá¹ƒ vippajahe savibhÅ«saá¹ƒ ||

<933> á¹• 21 ``Ä• thabbaá¹‡aá¹ƒ \Be 423/ supinaá¹ƒ lakkhaá¹‡aá¹ƒ, no vidahe athopi nakk

virutaÃ±ca gabbhakaraá¹‡aá¹ƒ, tikicchaá¹ƒ \Se 516/ mÄ• mako na seveyya ||

<934> á¹• 21 ``nindÄ• ya nappavedheyya, na uá¹‡á¹‡ameyya pasaá¹ƒsito bhikkhu.

lobhaá¹ƒ saha macchariyena, kodhaá¹ƒ pesuá¹‡iyaÃ±ca panudeyya ||

<935> á¹• 21 ``kayavikkaye \Ne 219/ na tiá¹-á¹-heyya, upavÄ• daá¹ƒ bhikkhu na kareyya ku

gÄ• me ca nÄ• bhisajjeyya, lÄ• bhakamyÄ• janaá¹ƒ na lapayeyya ||

<936> á¹• 21 ``na ca katthitÄ• siyÄ• bhikkhu, na ca vÄ• caá¹ƒ payuttaá¹ƒ bhÄ• seyya.

pÄ• gabbhiyaá¹ƒ na sikkheyya, kathaá¹ƒ viggÄ• hikaá¹ƒ na kathayeyya ||

<937> á¹• 21 ``mosavajje na nÄ«yetha, sampajÄ• no saá¹-hÄ• ni na kayirÄ• .

atha \Ee 182/ jÄ«vitena paÃ±Ã±Ä• ya, sÄ«labbatena nÄ• Ã±Ã±amatimaÃ±Ã±e ||

<938> á¹• 21 ``sutvÄ• rusito bahuá¹ƒ vÄ• caá¹ƒ, samaá¹‡Ä• naá¹ƒ vÄ• puthujanÄ• naá¹ƒ
Ee) }.

pharusena ne na paá¹-ivajjÄ• , na \Se 517/ hi santo paá¹-isenikaronti ||

<939> á¹• 21 ``etaÃ±ca dhammamaÃ±Ã±Ä• ya, vicinaá¹ƒ bhikkhu sadÄ• sato sikkhe.

santÄ«ti nibbutiá¹ƒ Ã±atvÄ• , sÄ• sane gotamassa na pamajjeyya ||

<940> á¹• 21 ``abhibhÅ« \Be 424/ hi so anabhibhÅ«to, sakkhidhammamanÄ«tihamadassÄ•

tasmÄ• hi tassa bhagavato sÄ• sane, appamatto sadÄ• namassamanusikkheâ€™â€™ ti ||

tuvaá¹-akasuttaá¹ƒ cuddasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

15. attadaá¹‡á¸• asuttaá¹ƒ

<941> á¹• 21 ``attadaá¹‡á¸• Ä• bhayaá¹ƒ jÄ• taá¹ƒ, janaá¹ƒ passatha medhagaá¹ƒ.

saá¹ƒvegaá¹ƒ kittayissÄ• mi, yathÄ• saá¹ƒvijitaá¹ƒ mayÄ• ||

<942> á¹• 21 ``phandamÄ• naá¹ƒ \Ee 183/ pajaá¹ƒ disvÄ• , macche appodake yathÄ• .

aÃ±Ã±amaÃ±Ã±ehi byÄ• ruddhe, disvÄ• maá¹ƒ bhayamÄ• visi ||

<943> á¹• 21 ``samantamasÄ• ro \Ne 220/ loko, disÄ• sabbÄ• sameritÄ• .

icchaá¹ƒ bhavanamattano, nÄ• ddasÄ• siá¹ƒ anositaá¹ƒ ||

<944> á¹• 21 ``osÄ• netveva \Se 518/ byÄ• ruddhe, disvÄ• me aratÄ« ahu.

athettha sallamaddakkhiá¹ƒ, duddasaá¹ƒ hadayanissitaá¹ƒ ||

<945> á¹• 21 ``yena sallena otiá¹‡á¹‡o, disÄ• sabbÄ• vidhÄ• vati.

tameva sallamabbuyha, na dhÄ• vati na sÄ«dati ||

<946> á¹• 21 ``tattha sikkhÄ• nugÄ«yanti {sikkhÄ• nukiriyanti (Katthaci) }, yÄ• ni loke gadhi

na tesu pasuto siyÄ• , nibbijjha sabbaso kÄ• me.

sikkhe nibbÄ• namattano ||

<947> á¹• 21 ``sacco siyÄ• appagabbho, amÄ• yo rittapesuá¹‡o.

akkodhano lobhapÄ• paá¹ƒ, vevicchaá¹ƒ vitare muni ||

<948> á¹• 21 ``niddaá¹ƒ tandiá¹ƒ sahe thÄ«naá¹ƒ, pamÄ• dena na saá¹ƒvase.

atimÄ• ne na tiá¹-á¹-heyya, nibbÄ• namanaso naro ||

<949> á¹• 21 ``mosavajje \Be 425/ \Ee 184/ na nÄ«yetha, rÅ«pe snehaá¹ƒ na kubbaye.

mÄ• naÃ±ca parijÄ• neyya, sÄ• hasÄ• virato care ||

<950> á¹• 21 ``purÄ• á¹‡aá¹ƒ nÄ• bhinandeyya, nave khantiá¹ƒ na kubbaye.

hiyyamÄ• ne na soceyya, Ä• kÄ• saá¹ƒ na sito siyÄ• ||

<951> á¹• 21 ``gedhaá¹ƒ brÅ«mi mahoghoti, Ä• javaá¹ƒ brÅ«mi jappanaá¹ƒ.

Ä• rammaá¹‡aá¹ƒ pakappanaá¹ƒ, kÄ• mapaá¹…ko duraccayo ||

<952> á¹• 21 ``saccÄ• avokkamma {avokkamaá¹ƒ (niddesa) } muni, thale tiá¹-á¹-hati brÄ•

sabbaá¹ƒ so {sabbaso (Se Katthaci) } paá¹-inissajja, sa ve santoti vuccati ||

<953> á¹• 21 ``sa \Ne 221/ ve vidvÄ• sa vedagÅ«, Ã±atvÄ• dhammaá¹ƒ anissito.

sammÄ• \Se 519/ so loke iriyÄ• no, na pihetÄ«dha kassaci ||

<954> á¹• 21 ``yodha kÄ• me accatari, saá¹…gaá¹ƒ loke duraccayaá¹ƒ.

na so socati nÄ• jjheti, chinnasoto abandhano ||

<955> á¹• 21 ``yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasi ||

<956> á¹• 21 ``sabbaso nÄ• marÅ«pasmiá¹ƒ, yassa natthi mamÄ• yitaá¹ƒ.

asatÄ• ca na socati, sa ve loke na jÄ«yati ||

<957> á¹• 21 ``yassa natthi idaá¹ƒ meti, paresaá¹ƒ vÄ• pi kiÃ±canaá¹ƒ.

mamattaá¹ƒ so asaá¹ƒvindaá¹ƒ, natthi meti na socati ||

<958> á¹• 21 ``aniá¹-á¹-hurÄ« \Ee 185/ ananugiddho, anejo sabbadhÄ« samo.

tamÄ• nisaá¹ƒsaá¹ƒ pabrÅ«mi, pucchito avikampinaá¹ƒ ||

<959> á¹• 21 ``anejassa vijÄ• nato, natthi kÄ• ci nisaá¹…khati {nisaá¹…khiti (Ce Ee) } ||

virato so viyÄ• rabbhÄ• , khemaá¹ƒ passati sabbadhi ||

<960> á¹• 21 ``na samesu na omesu, na ussesu vadate muni.

santo so vÄ«tamaccharo, nÄ• deti na nirassatÄ«â€™â€™ ti ||

attadaá¹‡á¸• asuttaá¹ƒ pannarasamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

16. sÄ• riputtasuttaá¹ƒ

<961> á¹• 21 ``na \Be 426/ \Ne 222/ \Se 520/ me diá¹-á¹-ho ito pubbe, (iccÄ• yasmÄ• sÄ•

na suto uda kassaci.

evaá¹ƒ vagguvado satthÄ• ,

tusitÄ• gaá¹‡imÄ• gato ||

<962> á¹• 21 ``sadevakassa lokassa, yathÄ• dissati cakkhumÄ• .

sabbaá¹ƒ tamaá¹ƒ vinodetvÄ• , ekova ratimajjhagÄ• ||

<963> á¹• 21 ``taá¹ƒ \Ee 186/ buddhaá¹ƒ asitaá¹ƒ tÄ• diá¹ƒ, akuhaá¹ƒ gaá¹‡imÄ• gataá¹ƒ.

bahÅ«namidha baddhÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ ||

<964> á¹• 21 ``bhikkhuno vijigucchato, bhajato rittamÄ• sanaá¹ƒ.

rukkhamÅ«laá¹ƒ susÄ• naá¹ƒ vÄ• , pabbatÄ• naá¹ƒ guhÄ• su vÄ• ||

<965> á¹• 21 ``uccÄ• vacesu sayanesu, kÄ«vanto tattha bheravÄ• .

yehi bhikkhu na vedheyya, nigghose sayanÄ• sane ||

<966> á¹• 21 ``katÄ« parissayÄ• loke, gacchato agataá¹ƒ disaá¹ƒ.

ye bhikkhu abhisambhave, pantamhi sayanÄ• sane ||

<967> á¹• 21 ``kyÄ• ssa byappathayo assu, kyÄ• ssassu idha gocarÄ• .

kÄ• ni sÄ«labbatÄ• nÄ• ssu, pahitattassa bhikkhuno ||

<968> á¹• 21 ``kaá¹ƒ so sikkhaá¹ƒ samÄ• dÄ• ya, ekodi nipako sato.

kammÄ• ro rajatasseva, niddhame malamattanoâ€™â€™ ||

<969> á¹• 21 ``vijigucchamÄ• nassa \Ne 223/ \Se 521/ yadidaá¹ƒ phÄ• su, (sÄ• riputtÄ• ti b

rittÄ• sanaá¹ƒ sayanaá¹ƒ sevato ce.

sambodhikÄ• massa yathÄ• nudhammaá¹ƒ,

taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ ||

<970> á¹• 21 ``paÃ±cannaá¹ƒ dhÄ«ro bhayÄ• naá¹ƒ na bhÄ• ye, bhikkhu sato sapariyanta

á¸• aá¹ƒsÄ• dhipÄ• tÄ• naá¹ƒ sarÄ«sapÄ• naá¹ƒ, manussaphassÄ• naá¹ƒ catuppadÄ• naá

<971> á¹• 21 ``paradhammikÄ• nampi \Be 427/ \Ee 187/ na santaseyya, disvÄ• pi tesaá¹ƒ

athÄ• parÄ• ni abhisambhaveyya, parissayÄ• ni kusalÄ• nuesÄ« ||

<972> á¹• 21 ``Ä• taá¹…kaphassena khudÄ• ya phuá¹-á¹-ho, sÄ«taá¹ƒ atuá¹‡haá¹ƒ {accuá
adhivÄ• sayeyya.

so tehi phuá¹-á¹-ho bahudhÄ• anoko, vÄ«riyaá¹ƒ parakkammadaá¸·haá¹ƒ kareyya ||

<973> á¹• 21 ``theyyaá¹ƒ na kÄ• re {na kareyya (Ce Se Katthaci) } na musÄ• bhaá¹‡eyya,
tasathÄ• varÄ• ni.

yadÄ• vilattaá¹ƒ manaso vijaÃ±Ã±Ä• , kaá¹‡hassa pakkhoti vinodayeyya ||

<974> á¹• 21 ``kodhÄ• timÄ• nassa \Se 522/ vasaá¹ƒ na gacche, mÅ«lampi tesaá¹ƒ palikha

athappiyaá¹ƒ vÄ• pana appiyaá¹ƒ vÄ• , addhÄ• bhavanto abhisambhaveyya ||

<975> á¹• 21 ``paÃ±Ã±aá¹ƒ purakkhatvÄ• kalyÄ• á¹‡apÄ«ti, vikkhambhaye tÄ• ni parissay

aratiá¹ƒ sahetha sayanamhi pante, caturo sahetha paridevadhamme ||

<976> á¹• 21 ``kiá¹ƒsÅ« asissÄ• mi kuvaá¹ƒ vÄ• {kudha vÄ• (Katthaci), kutha vÄ• (nidde
dukkhaá¹ƒ vata settha kvajja sessaá¹ƒ.

ete vitakke paridevaneyye, vinayetha sekho aniketacÄ• rÄ« ||

<977> á¹• 21 ``annaÃ±ca \Ee 188/ laddhÄ• vasanaÃ±ca kÄ• le, mattaá¹ƒ so jaÃ±Ã±Ä• idh

so tesu gutto yatacÄ• ri gÄ• me, rusitopi vÄ• caá¹ƒ pharusaá¹ƒ na vajjÄ• ||

<978> á¹• 21 ``okkhittacakkhu \Be 428/ \Ne 224/ na ca pÄ• dalolo, jhÄ• nÄ• nuyutto bahujÄ

upekkhamÄ• rabbha samÄ• hitatto, takkÄ• sayaá¹ƒ kukkucciyÅ«pachinde ||

<979> á¹• 21 ``cudito \Se 523/ vacÄ«bhi satimÄ• bhinande, sabrahmacÄ• rÄ«su khilaá¹ƒ p

vÄ• caá¹ƒ pamuÃ±ce kusalaá¹ƒ nÄ• tivelaá¹ƒ, janavÄ• dadhammÄ• ya na cetayeyya ||

<980> á¹• 21 ``athÄ• paraá¹ƒ paÃ±ca rajÄ• ni loke, yesaá¹ƒ satÄ«mÄ• vinayÄ• ya sikkhe.

rÅ«pesu saddesu atho rasesu, gandhesu phassesu sahetha rÄ• gaá¹ƒ ||

<981> á¹• 21 ``etesu dhammesu vineyya chandaá¹ƒ, bhikkhu satimÄ• suvimuttacitto.

kÄ• lena \Ee 189/ so sammÄ• dhammaá¹ƒ parivÄ«maá¹ƒsamÄ• no,

ekodibhÅ«to vihane tamaá¹ƒ soâ€™â€™ ti ||

sÄ• riputtasuttaá¹ƒ soá¸·asamaá¹ƒ niá¹-á¹-hitaá¹ƒ. aá¹-á¹-hakavaggo catuttho

niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

kÄ• maá¹ƒ guhaÃ±ca duá¹-á¹-hÄ• ca, suddhaÃ±ca paramÄ• jarÄ• .

metteyyo ca pasÅ«ro ca, mÄ• gaá¹‡á¸• i purÄ• bhedanaá¹ƒ ||

kalahaá¹ƒ dve ca byÅ«hÄ• ni {byÅ«hÄ• ni (Ce) }, punadeva tuvaá¹-á¹-akaá¹ƒ.

attadaá¹‡á¸• avaraá¹ƒ suttaá¹ƒ, therapuá¹-á¹-hena {therapaÃ±hena (Ce), sÄ• riputtena (Se)

iti etÄ• ni suttÄ• ni, sabbÄ• naá¹-á¹-hakavaggikÄ• ti ||

5. pÄ• rÄ• yanavaggo

vatthugÄ• thÄ•

<982> á¹• 21 kosalÄ• naá¹ƒ \Be 429/ \Ne 225/ \Ee 190/ \Se 524/ purÄ• rammÄ• , agamÄ•

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayÄ• no, brÄ• hmaá¹‡o mantapÄ• ragÅ« ||

<983> á¹• 21 so assakassa visaye, aá¸·akassa {muá¸·akassa (Se), mÅ«á¸·hakassa (Kattha
(niddesa) } samÄ• sane.

vasi godhÄ• varÄ«kÅ«le, uÃ±chena ca phalena ca ||

<984> á¹• 21 tasseva upanissÄ• ya, gÄ• mo ca vipulo ahu.

tato jÄ• tena Ä• yena, mahÄ• yaÃ±Ã±amakappayi ||

<985> á¹• 21 mahÄ• yaÃ±Ã±aá¹ƒ yajitvÄ• na, puna pÄ• visi assamaá¹ƒ.

tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡o ||

<986> á¹• 21 ugghaá¹-á¹-apÄ• do tasito {tassito (Katthaci) }, paá¹…kadanto rajassiro.

so ca naá¹ƒ upasaá¹…kamma, satÄ• ni paÃ±ca yÄ• cati ||

<987> á¹• 21 tamenaá¹ƒ bÄ• varÄ« disvÄ• , Ä• sanena nimantayi.

sukhaÃ±ca kusalaá¹ƒ pucchi, idaá¹ƒ vacanamabravi ||

<988> á¹• 21 ``yaá¹ƒ kho mama deyyadhammaá¹ƒ, sabbaá¹ƒ visajjitaá¹ƒ mayÄ• .

anujÄ• nÄ• hi me brahme, natthi paÃ±casatÄ• ni meâ€™â€™ ||

<989> á¹• 21 ``sace \Ee 191/ me yÄ• camÄ• nassa, bhavaá¹ƒ nÄ• nupadassati.

sattame divase tuyhaá¹ƒ, muddhÄ• phalatu sattadhÄ• â€™â€™ ||

<990> á¹• 21 abhisaá¹…kharitvÄ• \Ne 226/ \Se 525/ kuhako, bheravaá¹ƒ so akittayi.

tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , bÄ• varÄ« dukkhito ahu ||

<991> á¹• 21 ussussati anÄ• hÄ• ro, sokasallasamappito.

athopi evaá¹ƒ cittassa, jhÄ• ne na ramatÄ« mano ||

<992> á¹• 21 utrastaá¹ƒ dukkhitaá¹ƒ disvÄ• , devatÄ• atthakÄ• minÄ«.

bÄ• variá¹ƒ upasaá¹…kamma, idaá¹ƒ vacanamabravi ||

<993> á¹• 21 ``na \Be 430/ so muddhaá¹ƒ pajÄ• nÄ• ti, kuhako so dhanatthiko.

muddhani muddhapÄ• te vÄ• , Ã±Ä• á¹‡aá¹ƒ tassa na vijjatiâ€™â€™ ||

<994> á¹• 21 ``bhotÄ« carahi jÄ• nÄ• si, taá¹ƒ me akkhÄ• hi pucchitÄ• .

muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, taá¹ƒ suá¹‡oma vaco tavaâ€™â€™ ||

<995> á¹• 21 ``ahampetaá¹ƒ na jÄ• nÄ• mi, Ã±Ä• á¹‡amettha na vijjati.

muddhani muddhÄ• dhipÄ• te ca, jinÄ• naá¹ƒ hettha {muddhaá¹ƒ muddhÄ• dhipÄ• to ca, jin
dassanaá¹ƒâ€™â€™ ||

<996> á¹• 21 ``atha ko carahi jÄ• nÄ• ti, asmiá¹ƒ pathavimaá¹‡á¸• ale {puthavimaá¹‡á¸• ale

muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, taá¹ƒ me akkhÄ• hi devateâ€™â€™ ||

<997> á¹• 21 ``purÄ• \Ee 192/ kapilavatthumhÄ• , nikkhanto lokanÄ• yako.

apacco okkÄ• karÄ• jassa, sakyaputto pabhaá¹…karo ||

<998> á¹• 21 ``so hi brÄ• hmaá¹‡a sambuddho, sabbadhammÄ• na pÄ• ragÅ«.

sabbÄ• bhiÃ±Ã±Ä• balappatto, sabbadhammesu cakkhumÄ• .

sabbakammakkhayaá¹ƒ patto, vimutto upadhikkhaye ||

<999> á¹• 21 ``buddho so bhagavÄ• loke, dhammaá¹ƒ deseti cakkhumÄ• .

taá¹ƒ \Se 526/ tvaá¹ƒ gantvÄ• na pucchassu, so te taá¹ƒ byÄ• karissatiâ€™â€™ ||

<1000> á¹• 21 sambuddhoti \Ne 227/ vaco sutvÄ• , udaggo bÄ• varÄ« ahu.

sokassa tanuko Ä• si, pÄ«tiÃ±ca vipulaá¹ƒ labhi ||

<1001> á¹• 21 so bÄ• varÄ« attamano udaggo, taá¹ƒ devataá¹ƒ pucchati vedajÄ• to.

``katamamhi gÄ• me nigamamhi vÄ• pana, katamamhi vÄ• janapade lokanÄ• tho.

yattha gantvÄ• na passemu {gantvÄ• namassemu (Ce Se Ee) }, sambuddhaá¹ƒ dvipadutta
(Ce Se Ee) }, ||

<1002> á¹• 21 ``sÄ• vatthiyaá¹ƒ kosalamandire jino, pahÅ«tapaÃ±Ã±o varabhÅ«rimedhasc

so sakyaputto vidhuro anÄ• savo, muddhÄ• dhipÄ• tassa vidÅ« narÄ• sabhoâ€™â€™ ||

<1003> á¹• 21 tato \Be 431/ Ä• mantayÄ« sisse, brÄ• hmaá¹‡e mantapÄ• rage.

``etha mÄ• á¹‡avÄ• akkhissaá¹ƒ, suá¹‡Ä• tha vacanaá¹ƒ mama ||

<1004> á¹• 21 ``yasseso \Ee 193/ dullabho loke, pÄ• tubhÄ• vo abhiá¹‡haso.

svÄ• jja lokamhi uppanno, sambuddho iti vissuto.

khippaá¹ƒ gantvÄ• na sÄ• vatthiá¹ƒ, passavho dvipaduttamaá¹ƒâ€™â€™ ||

<1005> á¹• 21 ``kathaá¹ƒ carahi jÄ• nemu, disvÄ• buddhoti brÄ• hmaá¹‡a.

ajÄ• nataá¹ƒ no pabrÅ«hi, yathÄ• jÄ• nemu taá¹ƒ mayaá¹ƒâ€™â€™ ||

<1006> á¹• 21 ``Ä• gatÄ• ni \Se 527/ hi mantesu, mahÄ• purisalakkhaá¹‡Ä• .

dvattiá¹ƒsÄ• ni ca {dvittiá¹ƒsÄ• ca (Ce Se Ee), dvittiá¹ƒsa tÄ• ni (?) } byÄ• kkhÄ• tÄ• , sam

<1007> á¹• 21 ``yassete honti gattesu, mahÄ• purisalakkhaá¹‡Ä• .

dveyeva tassa gatiyo, tatiyÄ• hi na vijjati ||

<1008> á¹• 21 ``sace agÄ• raá¹ƒ Ä• vasati {ajjhÄ• vasati (Katthaci) }, vijeyya pathaviá¹ƒ im

adaá¹‡á¸• ena asatthena, dhammenamanusÄ• sati ||

<1009> á¹• 21 ``sace \Ne 228/ ca so pabbajati, agÄ• rÄ• anagÄ• riyaá¹ƒ.

vivaá¹-á¹-acchado {vivattachaddo (Ce) } sambuddho, arahÄ• bhavati anuttaro ||

<1010> á¹• 21 ``jÄ• tiá¹ƒ gottaÃ±ca lakkhaá¹‡aá¹ƒ, mante sisse punÄ• pare.

muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, manasÄ• yeva pucchatha ||

<1011> á¹• 21 ``anÄ• varaá¹‡adassÄ• vÄ«, yadi buddho bhavissati.

manasÄ• pucchite paÃ±he, vÄ• cÄ• ya vissajessatiâ€™â€™ ||

<1012> á¹• 21 bÄ• varissa vaco sutvÄ• , sissÄ• soá¸·asa brÄ• hmaá¹‡Ä• .

ajito tissametteyyo, puá¹‡á¹‡ako atha mettagÅ« ||

<1013> á¹• 21 dhotako \Ee 194/ upasÄ«vo ca, nando ca atha hemako.

todeyyakappÄ• dubhayo, jatukaá¹‡á¹‡Ä« ca paá¹‡á¸• ito ||

<1014> á¹• 21 bhadrÄ• vudho \Be 432/ udayo ca, posÄ• lo cÄ• pi brÄ• hmaá¹‡o.

mogharÄ• jÄ• ca medhÄ• vÄ«, piá¹…giyo ca mahÄ• isi ||

<1015> á¹• 21 paccekagaá¹‡ino sabbe, sabbalokassa vissutÄ• .

jhÄ• yÄ« jhÄ• naratÄ• dhÄ«rÄ• , pubbavÄ• sanavÄ• sitÄ• ||

<1016> á¹• 21 bÄ• variá¹ƒ \Se 528/ abhivÄ• detvÄ• , katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

jaá¹-Ä• jinadharÄ• sabbe, pakkÄ• muá¹ƒ uttarÄ• mukhÄ• ||

<1017> á¹• 21 aá¸·akassa patiá¹-á¹-hÄ• naá¹ƒ, purimÄ• hissatiá¹ƒ {purimaá¹ƒ mÄ• hissatiá
mÄ• hissatiá¹ƒ (Se) } tadÄ• .

ujjeniÃ±cÄ• pi gonaddhaá¹ƒ, vedisaá¹ƒ vanasavhayaá¹ƒ ||

<1018> á¹• 21 kosambiÃ±cÄ• pi sÄ• ketaá¹ƒ, sÄ• vatthiÃ±ca puruttamaá¹ƒ.

setabyaá¹ƒ kapilavatthuá¹ƒ, kusinÄ• raÃ±ca mandiraá¹ƒ ||

<1019> á¹• 21 pÄ• vaÃ±ca \Ne 229/ bhoganagaraá¹ƒ, vesÄ• liá¹ƒ mÄ• gadhaá¹ƒ puraá¹ƒ.

pÄ• sÄ• á¹‡akaá¹ƒ cetiyaÃ±ca, ramaá¹‡Ä«yaá¹ƒ manoramaá¹ƒ ||

<1020> á¹• 21 tasitovudakaá¹ƒ \Ee 195/ sÄ«taá¹ƒ, mahÄ• lÄ• bhaá¹ƒva vÄ• á¹‡ijo.

chÄ• yaá¹ƒ dhammÄ• bhitattova, turitÄ• pabbatamÄ• ruhuá¹ƒ ||

<1021> á¹• 21 bhagavÄ• tamhi samaye, bhikkhusaá¹…ghapurakkhato.

bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti, sÄ«hova nadatÄ« vane ||

<1022> á¹• 21 ajito addasa buddhaá¹ƒ, sataraá¹ƒsiá¹ƒ {vÄ«taraá¹ƒsiá¹ƒva (Se), sataraá¹ƒs pÄ«taraá¹ƒsÄ«va (niddesa) } va bhÄ• á¹‡umaá¹ƒ.

candaá¹ƒ yathÄ• pannarase, pÄ• ripÅ«riá¹ƒ upÄ• gataá¹ƒ ||

<1023> á¹• 21 athassa gatte disvÄ• na, paripÅ«raÃ±ca byaÃ±janaá¹ƒ.

ekamantaá¹ƒ á¹-hito haá¹-á¹-ho, manopaÃ±he apucchatha ||

<1024> á¹• 21 ``Ä• dissa jammanaá¹ƒ {jappanaá¹ƒ (Katthaci) } brÅ«hi, gottaá¹ƒ brÅ«hi sala lakkhaá¹‡aá¹ƒ (niddesa) }.

mantesu pÄ• ramiá¹ƒ brÅ«hi, kati vÄ• ceti brÄ• hmaá¹‡oâ€™â€™ ||

<1025> á¹• 21 ``vÄ«saá¹ƒ vassasataá¹ƒ Ä• yu, so ca gottena bÄ• varÄ«.

tÄ«á¹‡issa lakkhaá¹‡Ä• gatte, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

<1026> á¹• 21 ``lakkhaá¹‡e \Be 433/ \Se 529/ itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe.

paÃ±casatÄ• ni vÄ• ceti, sadhamme pÄ• ramiá¹ƒ gatoâ€™â€™ ||

<1027> á¹• 21 ``lakkhaá¹‡Ä• naá¹ƒ \Ee 196/ pavicayaá¹ƒ, bÄ• varissa naruttama.

kaá¹…khacchida {taá¹‡hacchida (bahÅ«su) } pakÄ• sehi, mÄ• no kaá¹…khÄ• yitaá¹ƒ ahuâ

<1028> á¹• 21 ``mukhaá¹ƒ jivhÄ• ya chÄ• deti, uá¹‡á¹‡assa bhamukantare.

kosohitaá¹ƒ vatthaguyhaá¹ƒ, evaá¹ƒ jÄ• nÄ• hi mÄ• á¹‡avaâ€™â€™ ||

<1029> á¹• 21 pucchaÃ±hi \Ne 230/ kiÃ±ci asuá¹‡anto, sutvÄ• paÃ±he viyÄ• kate.

vicinteti jano sabbo, vedajÄ• to kataÃ±jalÄ« ||

<1030> á¹• 21 ``ko nu devo vÄ• brahmÄ• vÄ• , indo vÄ• pi sujampati.

manasÄ• pucchite paÃ±he, kametaá¹ƒ paá¹-ibhÄ• sati ||

<1031> á¹• 21 ``muddhaá¹ƒ muddhÄ• dhipÄ• taÃ±ca, bÄ• varÄ« paripucchati.

taá¹ƒ byÄ• karohi bhagavÄ• , kaá¹…khaá¹ƒ vinaya no iseâ€™â€™ ||

<1032> á¹• 21 ``avijjÄ• muddhÄ• ti jÄ• nÄ• hi, vijjÄ• muddhÄ• dhipÄ• tinÄ«.

saddhÄ• satisamÄ• dhÄ«hi, chandavÄ«riyena saá¹ƒyutÄ• â€™â€™ ||

<1033> á¹• 21 tato vedena mahatÄ• , santhambhitvÄ• na mÄ• á¹‡avo.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , pÄ• desu sirasÄ• pati ||

<1034> á¹• 21 ``bÄ• varÄ« brÄ• hmaá¹‡o bhoto, saha sissehi mÄ• risa.

udaggacitto sumano, pÄ• de vandati cakkhumaâ€™â€™ ||

<1035> á¹• 21 ``sukhito \Ee 197/ bÄ• varÄ« hotu, saha sissehi brÄ• hmaá¹‡o.

tvaÃ±cÄ• pi sukhito hohi, ciraá¹ƒ jÄ«vÄ• hi mÄ• á¹‡ava ||

<1036> á¹• 21 ``bÄ• varissa \Se 530/ ca tuyhaá¹ƒ vÄ• , sabbesaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

katÄ• vakÄ• sÄ• pucchavho, yaá¹ƒ kiÃ±ci manasicchathaâ€™â€™ ||

<1037> á¹• 21 sambuddhena katokÄ• so, nisÄ«ditvÄ• na paÃ±jalÄ«.

ajito paá¹-hamaá¹ƒ paÃ±haá¹ƒ, tattha pucchi tathÄ• gataá¹ƒ ||

vatthugÄ• thÄ• niá¹-á¹-hitÄ• .

1. ajitamÄ• á¹‡avapucchÄ•

<1038> á¹• 21 ``kenassu \Be 434/ \Ne 231/ nivuto loko, (iccÄ• yasmÄ• ajito)

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si, kiá¹ƒsu tassa mahabbhayaá¹ƒâ€™â€™ ||

<1039> á¹• 21 ``avijjÄ• ya nivuto loko, (ajitÄ• ti bhagavÄ•)

vevicchÄ• pamÄ• dÄ• nappakÄ• sati.

jappÄ• bhilepanaá¹ƒ brÅ«mi, dukkhamassa mahabbhayaá¹ƒâ€™â€™ ||

<1040> á¹• 21 ``savanti \Ee 198/ sabbadhi sotÄ• , (iccÄ• yasmÄ• ajito)

sotÄ• naá¹ƒ kiá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«hi, kena sotÄ• pidhiyyareâ€™â€™ {pithiyyare (Ce Se Ee), p
pidhÄ«yare (?) } ||

<1041> á¹• 21 ``yÄ• ni sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ•)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ||

<1042> á¹• 21 ``paÃ±Ã±Ä• ceva sati yaÃ±ca {satÄ« ceva (Ce), satÄ« ca (Se), satÄ« cÄ• p

cÄ• pi (niddesa) }, (iccÄ• yasmÄ• ajito)

nÄ• marÅ«paÃ±ca mÄ• risa.

etaá¹ƒ \Se 531/ me puá¹-á¹-ho pabrÅ«hi, katthetaá¹ƒ uparujjhatiâ€™â€™ ||

<1043> á¹• 21 ``yametaá¹ƒ paÃ±haá¹ƒ apucchi, ajita taá¹ƒ vadÄ• mi te.

yattha nÄ• maÃ±ca rÅ«paÃ±ca, asesaá¹ƒ uparujjhati.

viÃ±Ã±Ä• á¹‡assa nirodhena, etthetaá¹ƒ uparujjhatiâ€™â€™ ||

<1044> á¹• 21 ``ye ca saá¹…khÄ• tadhammÄ• se, ye ca sekhÄ• puthÅ« idha.

tesaá¹ƒ me nipako iriyaá¹ƒ, puá¹-á¹-ho pabrÅ«hi mÄ• risaâ€™â€™ ||

<1045> á¹• 21 ``kÄ• mesu \Ne 232/ nÄ• bhigijjheyya, manasÄ• nÄ• vilo siyÄ• .

kusalo sabbadhammÄ• naá¹ƒ, sato bhikkhu paribbajeâ€™â€™ ti ||

ajitamÄ• á¹‡avapucchÄ• paá¹-hamÄ• niá¹-á¹-hitÄ• .

2. tissametteyyamÄ• á¹‡avapucchÄ•

<1046> á¹• 21 ``kodha \Be 435/ \Ee 199/ santusito loke, (iccÄ• yasmÄ• tissametteyyo)

kassa no santi iÃ±jitÄ• .

ko ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati {limpati (Katthaci) }.

kaá¹ƒ brÅ«si mahÄ• purisoti, ko idha sibbinimaccagÄ• â€™â€™ ||

<1047> á¹• 21 ``kÄ• mesu brahmacariyavÄ• , (metteyyÄ• ti bhagavÄ•)

vÄ«tataá¹‡ho sadÄ• sato.

saá¹…khÄ• ya \Se 532/ nibbuto bhikkhu, tassa no santi iÃ±jitÄ• ||

<1048> á¹• 21 ``so ubhantamabhiÃ±Ã±Ä• ya, majjhe mantÄ• na lippati.

taá¹ƒ brÅ«mi mahÄ• purisoti, so idha sibbinimaccagÄ• â€™â€™ ti ||

tissametteyyamÄ• á¹‡avapucchÄ• dutiyÄ• niá¹-á¹-hitÄ• .

3. puá¹‡á¹‡akamÄ• á¹‡avapucchÄ•

<1049> á¹• 21 ``anejaá¹ƒ mÅ«ladassÄ• viá¹ƒ, (iccÄ• yasmÄ• puá¹‡á¹‡ako)

atthi {atthÄ« (Se) } paÃ±hena Ä• gamaá¹ƒ.

kiá¹ƒ \Ne 233/ nissitÄ• \Ee 200/ isayo manujÄ• , khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒâ€™

<1050> á¹• 21 ``ye kecime isayo manujÄ• , (puá¹‡á¹‡akÄ• ti bhagavÄ•)

khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu puthÅ«dha loke, Ä• sÄ«samÄ• nÄ• puá¹‡á¹‡aka itthattaá¹ƒ {ittha

jaraá¹ƒ sitÄ• yaÃ±Ã±amakappayiá¹ƒsuâ€™â€™ ||

<1051> á¹• 21 ``ye \Be 436/ kecime isayo manujÄ• , (iccÄ• yasmÄ• puá¹‡á¹‡ako)

khattiyÄ• brÄ• hmaá¹‡Ä• devatÄ• naá¹ƒ.

yaÃ±Ã±amakappayiá¹ƒsu \Se 533/ puthÅ«dha loke, kaccissu te bhagavÄ• yaÃ±Ã±apathe a

atÄ• ruá¹ƒ jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒâ€™

<1052> á¹• 21 ``Ä• sÄ«santi thomayanti, abhijappanti juhanti. (puá¹‡á¹‡akÄ• ti bhagavÄ•)

kÄ• mÄ• bhijappanti paá¹-icca lÄ• bhaá¹ƒ, te yÄ• jayogÄ• bhavarÄ• garattÄ• .

nÄ• tariá¹ƒsu jÄ• tijaranti brÅ«miâ€™â€™ ||

<1053> á¹• 21 ``te \Ee 201/ ce nÄ• tariá¹ƒsu yÄ• jayogÄ• , (iccÄ• yasmÄ• puá¹‡á¹‡ako)

yaÃ±Ã±ehi jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

atha ko carahi devamanussaloke, atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒâ€™â€™ ||

<1054> á¹• 21 ``saá¹…khÄ• ya lokasmi paroparÄ• ni {parovarÄ• ni (Ce Se) }, (puá¹‡á¹‡akÄ

yassiÃ±jitaá¹ƒ natthi kuhiÃ±ci loke.

santo vidhÅ«mo anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

puá¹‡á¹‡akamÄ• á¹‡avapucchÄ• tatiyÄ• niá¹-á¹-hitÄ• .

4. mettagÅ«mÄ• á¹‡avapucchÄ•

<1055> á¹• 21 ``pucchÄ• mi \Ne 234/ \Se 534/ taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒ, (iccÄ• yas

maÃ±Ã±Ä• mi taá¹ƒ vedaguá¹ƒ bhÄ• vitattaá¹ƒ.

kuto nu dukkhÄ• samudÄ• gatÄ• ime, ye keci lokasmimanekarÅ«pÄ• â€™â€™ ||

<1056> á¹• 21 ``dukkhassa \Be 437/ \Ee 202/ ve maá¹ƒ pabhavaá¹ƒ apucchasi, (mettagÅ«

taá¹ƒ te pavakkhÄ• mi yathÄ• pajÄ• naá¹ƒ.

upadhinidÄ• nÄ• pabhavanti dukkhÄ• , ye keci lokasmimanekarÅ«pÄ• ||

<1057> á¹• 21 ``yo ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhamupeti mando.

tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , dukkhassa jÄ• tippabhavÄ• nupassÄ«â€™â€™

<1058> á¹• 21 ``yaá¹ƒ taá¹ƒ apucchimha akittayÄ« no, aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• ma {pucc
brÅ«hi.

kathaá¹ƒ nu dhÄ«rÄ• vitaranti oghaá¹ƒ, jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca.

taá¹ƒ me muni sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ||

<1059> á¹• 21 ``kittayissÄ• mi \Se 535/ te dhammaá¹ƒ, (mettagÅ«ti bhagavÄ•)

diá¹-á¹-he dhamme anÄ«tihaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<1060> á¹• 21 ``taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi dhammamuttamaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<1061> á¹• 21 ``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, (mettagÅ«ti bhagavÄ•)

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etesu \Ee 203/ nandiÃ±ca nivesanaÃ±ca, panujja viÃ±Ã±Ä• á¹‡aá¹ƒ bhave na tiá¹-á¹-he ||

<1062> á¹• 21 ``evaá¹ƒvihÄ• rÄ« \Ne 235/ sato appamatto, bhikkhu caraá¹ƒ hitvÄ• mamÄ•

jÄ• tiá¹ƒ jaraá¹ƒ sokapariddavaÃ±ca, idheva vidvÄ• pajaheyya dukkhaá¹ƒâ€™â€™ ||

<1063> á¹• 21 ``etÄ• bhinandÄ• mi \Be 438/ vaco mahesino, sukittitaá¹ƒ gotamanÅ«padhÄ

addhÄ• hi bhagavÄ• pahÄ• si dukkhaá¹ƒ, tathÄ• hi te vidito esa dhammo ||

<1064> á¹• 21 ``te cÄ• pi nÅ«nappajaheyyu dukkhaá¹ƒ, ye tvaá¹ƒ muni aá¹-á¹-hitaá¹ƒ ovad

taá¹ƒ taá¹ƒ namassÄ• mi samecca nÄ• ga, appeva maá¹ƒ bhagavÄ• aá¹-á¹-hitaá¹ƒ ovadey

<1065> á¹• 21 ``yaá¹ƒ \Se 536/ brÄ• hmaá¹‡aá¹ƒ vedagumÄ• bhijaÃ±Ã±Ä• , akiÃ±canaá¹ƒ

addhÄ• hi so oghamimaá¹ƒ atÄ• ri, tiá¹‡á¹‡o ca pÄ• raá¹ƒ akhilo akaá¹…kho ||

<1066> á¹• 21 ``vidvÄ• ca yo {so (Ce Se Ee) } vedagÅ« naro idha, bhavÄ• bhave saá¹…ga

so \Ee 204/ vÄ«tataá¹‡ho anÄ«gho nirÄ• so, atÄ• ri so jÄ• tijaranti brÅ«mÄ«â€™â€™ ti ||

mettagÅ«mÄ• á¹‡avapucchÄ• catutthÄ« niá¹-á¹-hitÄ• .

5. dhotakamÄ• á¹‡avapucchÄ•

<1067> á¹• 21 ``pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒ, (iccÄ• yasmÄ• dhotako)

vÄ• cÄ• bhikaá¹…khÄ• mi mahesi tuyhaá¹ƒ.

tava sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattanoâ€™â€™ ||

<1068> á¹• 21 ``tenahÄ• tappaá¹ƒ karohi, (dhotakÄ• ti bhagavÄ•) idheva nipako sato.

ito sutvÄ• na nigghosaá¹ƒ, sikkhe nibbÄ• namattanoâ€™â€™ ||

<1069> á¹• 21 ``passÄ• mahaá¹ƒ \Be 439/ devamanussaloke, akiÃ±canaá¹ƒ brÄ• hmaá¹‡a

taá¹ƒ taá¹ƒ namassÄ• mi samantacakkhu, pamuÃ±ca \Se 537/ maá¹ƒ sakka kathaá¹ƒkathÄ

<1070> á¹• 21 ``nÄ• haá¹ƒ \Ne 236/ sahissÄ• mi {samissÄ• mi (Se), gamissÄ• mi (Ce), sam
kathaá¹ƒkathiá¹ƒ dhotaka kaÃ±ci loke.

dhammaÃ±ca seá¹-á¹-haá¹ƒ abhijÄ• namÄ• no {Ä• jÄ• namÄ• no (Ce Se Ee) }, evaá¹ƒ tuva

<1071> á¹• 21 ``anusÄ• sa brahme karuá¹‡Ä• yamÄ• no, vivekadhammaá¹ƒ yamahaá¹ƒ vi

yathÄ• haá¹ƒ \Ee 205/ Ä• kÄ• sova abyÄ• pajjamÄ• no, idheva santo asito careyyaá¹ƒâ€™â

<1072> á¹• 21 ``kittayissÄ• mi te santiá¹ƒ, (dhotakÄ• ti bhagavÄ•) diá¹-á¹-he dhamme anÄ

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<1073> á¹• 21 ``taÃ±cÄ• haá¹ƒ abhinandÄ• mi, mahesi santimuttamaá¹ƒ.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<1074> á¹• 21 ``yaá¹ƒ kiÃ±ci sampajÄ• nÄ• si, (dhotakÄ• ti bhagavÄ•)

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

etaá¹ƒ viditvÄ• saá¹…goti loke, bhavÄ• bhavÄ• ya mÄ• kÄ• si taá¹‡haâ€™â€™ nti ||

dhotakamÄ• á¹‡avapucchÄ• paÃ±camÄ« niá¹-á¹-hitÄ• .

6. upasÄ«vamÄ• á¹‡avapucchÄ•

<1075> á¹• 21 ``eko \Se 538/ ahaá¹ƒ sakka mahantamoghaá¹ƒ, (iccÄ• yasmÄ• upasÄ«vo)

anissito no visahÄ• mi tÄ• rituá¹ƒ.

Ä• rammaá¹‡aá¹ƒ brÅ«hi samantacakkhu, yaá¹ƒ nissito oghamimaá¹ƒ tareyyaá¹ƒâ€™â€™

<1076> á¹• 21 ``Ä• kiÃ±caÃ±Ã±aá¹ƒ \Be 440/ pekkhamÄ• no satimÄ• , (upasÄ«vÄ• ti bhag

natthÄ«ti nissÄ• ya tarassu oghaá¹ƒ.

kÄ• me \Ee 206/ pahÄ• ya virato kathÄ• hi, taá¹‡hakkhayaá¹ƒ nattamahÄ• bhipassaâ€™â€
rattamahaá¹ƒ vipassa (Katthaci) } ||

<1077> á¹• 21 ``sabbesu \Ne 237/ kÄ• mesu yo vÄ«tarÄ• go, (iccÄ• yasmÄ• upasÄ«vo)

Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ.

saÃ±Ã±Ä• vimokkhe parame vimutto {dhimutto (Katthaci) }, tiá¹-á¹-he nu so tattha anÄ• nuy
{anÄ• nuvÄ• yÄ« (Se Katthaci) } ||

<1078> á¹• 21 ``sabbesu kÄ• mesu yo vÄ«tarÄ• go, (upasÄ«vÄ• ti bhagavÄ•)

Ä• kiÃ±caÃ±Ã±aá¹ƒ nissito hitvÄ• maÃ±Ã±aá¹ƒ.

saÃ±Ã±Ä• vimokkhe parame vimutto, tiá¹-á¹-heyya so tattha anÄ• nuyÄ• yÄ«â€™â€™ ||

<1079> á¹• 21 ``tiá¹-á¹-he ce so tattha anÄ• nuyÄ• yÄ«, pÅ«gampi \Se 539/ vassÄ• naá¹ƒ

tattheva so sÄ«tisiyÄ• vimutto, cavetha viÃ±Ã±Ä• á¹‡aá¹ƒ tathÄ• vidhassaâ€™â€™ ||

<1080> á¹• 21 ``accÄ« yathÄ• vÄ• tavegena khittÄ• {khittaá¹ƒ (Se), khitto (Ee) }, (upasÄ«

atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒ.

evaá¹ƒ \Ee 207/ munÄ« nÄ• makÄ• yÄ• vimutto, atthaá¹ƒ paleti na upeti saá¹…khaá¹ƒâ€™

<1081> á¹• 21 ``atthaá¹…gato so uda vÄ• so natthi, udÄ• hu ve sassatiyÄ• arogo.

taá¹ƒ me munÄ« sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ||

<1082> á¹• 21 ``atthaá¹…gatassa \Be 441/ na pamÄ• á¹‡amatthi, (upasÄ«vÄ• ti bhagavÄ•

yena naá¹ƒ vajjuá¹ƒ taá¹ƒ tassa natthi.

sabbesu dhammesu samohatesu, samÅ«hatÄ• vÄ• dapathÄ• pi sabbeâ€™â€™ ti ||

upasÄ«vamÄ• á¹‡avapucchÄ• chaá¹-á¹-hÄ« niá¹-á¹-hitÄ• .

7. nandamÄ• á¹‡avapucchÄ•

<1083> á¹• 21 ``santi \Ne 238/ loke munayo, (iccÄ• yasmÄ• nando)

janÄ• vadanti tayidaá¹ƒ kathaá¹ƒsu.

Ã±Ä• á¹‡Å«papannaá¹ƒ \Se 540/ no muniá¹ƒ {muni no (Se Katthaci) } vadanti, udÄ• hu ve jÄ
||

<1084> á¹• 21 ``na diá¹-á¹-hiyÄ• na sutiyÄ• na Ã±Ä• á¹‡ena, (na sÄ«labbatena) { ( ) natth

munÄ«dha nanda kusalÄ• vadanti.

visenikatvÄ• \Ee 208/ anÄ«ghÄ• nirÄ• sÄ• , caranti ye te munayoti brÅ«miâ€™â€™ ||

<1085> á¹• 21 ``ye kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, (iccÄ• yasmÄ• nando)

diá¹-á¹-hassutenÄ• pi {diá¹-á¹-hena sutenÄ• pi (Ce), diá¹-á¹-he sutenÄ• pi (Se Ee Katthaci) }

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ.

kaccissu te bhagavÄ• tattha yatÄ• carantÄ• , atÄ• ru jÄ• tiÃ±ca jaraÃ±ca mÄ• risa.

pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒâ€™â€™ ||

<1086> á¹• 21 ``ye \Be 442/ kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, (nandÄ• ti bhagavÄ•)

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ.

kiÃ±cÄ• pi te tattha yatÄ• caranti, nÄ• riá¹ƒsu jÄ• tijaranti brÅ«miâ€™â€™ ||

<1087> á¹• 21 ``ye \Se 541/ kecime samaá¹‡abrÄ• hmaá¹‡Ä• se, (iccÄ• yasmÄ• nando)

diá¹-á¹-hassutenÄ• pi vadanti suddhiá¹ƒ.

sÄ«labbatenÄ• pi vadanti suddhiá¹ƒ, anekarÅ«pena vadanti suddhiá¹ƒ.

te ce muni {sace muni (Ce) } brÅ«si anoghatiá¹‡á¹‡e, atha \Ee 209/ ko carahi devamanussa

atÄ• ri jÄ• tiÃ±ca jaraÃ±ca mÄ• risa, pucchÄ• mi taá¹ƒ bhagavÄ• brÅ«hi me taá¹ƒâ€™â€™

<1088> á¹• 21 ``nÄ• haá¹ƒ sabbe samaá¹‡abrÄ• hmaá¹‡Ä• se, (nandÄ• ti bhagavÄ•)

jÄ• tijarÄ• ya nivutÄ• ti brÅ«mi.

ye \Ne 239/ sÄ«dha diá¹-á¹-haá¹ƒva sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya s

anekarÅ«pampi pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se.

te ve narÄ• oghatiá¹‡á¹‡Ä• ti brÅ«miâ€™â€™ ||

<1089> á¹• 21 ``etÄ• bhinandÄ• mi vaco mahesino, sukittitaá¹ƒ gotamanÅ«padhÄ«kaá¹ƒ.

ye sÄ«dha diá¹-á¹-haá¹ƒ va sutaá¹ƒ mutaá¹ƒ vÄ• , sÄ«labbataá¹ƒ vÄ• pi pahÄ• ya sabbaá¹ƒ

anekarÅ«pampi \Se 542/ pahÄ• ya sabbaá¹ƒ, taá¹‡haá¹ƒ pariÃ±Ã±Ä• ya anÄ• savÄ• se.

ahampi te oghatiá¹‡á¹‡Ä• ti brÅ«mÄ«â€™â€™ ti ||

nandamÄ• á¹‡avapucchÄ• sattamÄ• niá¹-á¹-hitÄ• .

8. hemakamÄ• á¹‡avapucchÄ•

<1090> á¹• 21 ``ye \Be 443/ me pubbe viyÄ• kaá¹ƒsu, (iccÄ• yasmÄ• hemako)

huraá¹ƒ \Ee 210/ gotamasÄ• sanÄ• .

iccÄ• si iti bhavissati, sabbaá¹ƒ taá¹ƒ itihÄ«tihaá¹ƒ.

sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ, nÄ• haá¹ƒ tattha abhiramiá¹ƒ ||

<1091> á¹• 21 ``tvaÃ±ca me dhammamakkhÄ• hi, taá¹‡hÄ• nigghÄ• tanaá¹ƒ muni.

yaá¹ƒ viditvÄ• sato caraá¹ƒ, tare loke visattikaá¹ƒâ€™â€™ ||

<1092> á¹• 21 ``idha diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu, piyarÅ«pesu hemaka.

chandarÄ• gavinodanaá¹ƒ, nibbÄ• napadamaccutaá¹ƒ ||

<1093> á¹• 21 ``etadaÃ±Ã±Ä• ya ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• .

upasantÄ• ca te sadÄ• , tiá¹‡á¹‡Ä• loke visattikaâ€™â€™ nti ||

hemakamÄ• á¹‡avapucchÄ• aá¹-á¹-hamÄ• niá¹-á¹-hitÄ• .

9. todeyyamÄ• á¹‡avapucchÄ•

<1094> á¹• 21 ``yasmiá¹ƒ \Ne 240/ \Se 543/ kÄ• mÄ• na vasanti, (iccÄ• yasmÄ• todeyyo)

taá¹‡hÄ• yassa na vijjati.

kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa kÄ«disoâ€™â€™ ||

<1095> á¹• 21 ``yasmiá¹ƒ \Ee 211/ kÄ• mÄ• na vasanti, (todeyyÄ• ti bhagavÄ•)

taá¹‡hÄ• yassa na vijjati.

kathaá¹ƒkathÄ• ca yo tiá¹‡á¹‡o, vimokkho tassa nÄ• paroâ€™â€™ ||

<1096> á¹• 21 ``nirÄ• saso so uda Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so uda paÃ±Ã±akapp

muniá¹ƒ ahaá¹ƒ sakka yathÄ• vijaÃ±Ã±aá¹ƒ, taá¹ƒ me viyÄ• cikkha samantacakkhuâ€™â€

<1097> á¹• 21 ``nirÄ• saso \Be 444/ so na ca Ä• sasÄ• no, paÃ±Ã±Ä• á¹‡avÄ• so na ca p

evampi todeyya muniá¹ƒ vijÄ• na, akiÃ±canaá¹ƒ kÄ• mabhave asattaâ€™â€™ nti ||

todeyyamÄ• á¹‡avapucchÄ• navamÄ• niá¹-á¹-hitÄ• .

10. kappamÄ• á¹‡avapucchÄ•

<1098> á¹• 21 ``majjhe \Se 544/ sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, (iccÄ• yasmÄ• kappo)

oghe jÄ• te mahabbhaye.

jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«hi mÄ• risa.

tvaÃ±ca me dÄ«pamakkhÄ• hi, yathÄ• yidaá¹ƒ nÄ• paraá¹ƒ siyÄ• â€™â€™ ||

<1099> á¹• 21 ``majjhe \Ne 241/ \Ee 212/ sarasmiá¹ƒ tiá¹-á¹-hataá¹ƒ, (kappÄ• ti bhagavÄ•

oghe jÄ• te mahabbhaye.

jarÄ• maccuparetÄ• naá¹ƒ, dÄ«paá¹ƒ pabrÅ«mi kappa te ||

<1100> á¹• 21 ``akiÃ±canaá¹ƒ anÄ• dÄ• naá¹ƒ, etaá¹ƒ dÄ«paá¹ƒ anÄ• paraá¹ƒ.

nibbÄ• naá¹ƒ iti {nibbÄ• namÄ«ti (Ce) } naá¹ƒ brÅ«mi, jarÄ• maccuparikkhayaá¹ƒ ||

<1101> á¹• 21 ``etadaÃ±Ã±Ä• ya ye satÄ• , diá¹-á¹-hadhammÄ• bhinibbutÄ• .

na te mÄ• ravasÄ• nugÄ• , na te mÄ• rassa paddhagÅ«â€™â€™ ti {paá¹-á¹-hagÅ«ti (Se Ka

kappamÄ• á¹‡avapucchÄ• dasamÄ• niá¹-á¹-hitÄ• .

11. jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ•

<1102> á¹• 21 ``sutvÄ• nahaá¹ƒ vÄ«ramakÄ• makÄ• miá¹ƒ, (iccÄ• yasmÄ• jatukaá¹‡á¹‡i)

oghÄ• tigaá¹ƒ puá¹-á¹-humakÄ• mamÄ• gamaá¹ƒ.

santipadaá¹ƒ brÅ«hi sahajanetta, yathÄ• tacchaá¹ƒ \Se 545/ bhagavÄ• brÅ«hi me taá¹ƒ ||

<1103> á¹• 21 ``bhagavÄ• \Be 445/ hi kÄ• me abhibhuyya iriyati, Ä• diccova pathaviá¹ƒ tej

parittapaÃ±Ã±assa me bhÅ«ripaÃ±Ã±a, Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒâ€™â€™ ||

<1104> á¹• 21 ``kÄ• mesu \Ee 213/ vinaya gedhaá¹ƒ, (jatukaá¹‡á¹‡Ä«ti bhagavÄ•) nekkha

uggahÄ«taá¹ƒ nirattaá¹ƒ vÄ• , mÄ• te vijjittha kiÃ±canaá¹ƒ ||

<1105> á¹• 21 ``yaá¹ƒ pubbe taá¹ƒ visosehi, pacchÄ• te mÄ• hu kiÃ±canaá¹ƒ.

majjhe ce no gahessasi, upasanto carissasi ||

<1106> á¹• 21 ``sabbaso \Ne 242/ nÄ• marÅ«pasmiá¹ƒ, vÄ«tagedhassa brÄ• hmaá¹‡a.

Ä• savÄ• ssa na vijjanti, yehi maccuvasaá¹ƒ vajeâ€™â€™ ti ||

jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• ekÄ• dasamÄ• niá¹-á¹-hitÄ• .

12. bhadrÄ• vudhamÄ• á¹‡avapucchÄ•

<1107> á¹• 21 ``okaÃ±jahaá¹ƒ taá¹‡hacchidaá¹ƒ anejaá¹ƒ, (iccÄ• yasmÄ• bhadrÄ• vudho)

nandiÃ±jahaá¹ƒ oghatiá¹‡á¹‡aá¹ƒ vimuttaá¹ƒ.

kappaÃ±jahaá¹ƒ abhiyÄ• ce sumedhaá¹ƒ, sutvÄ• na \Se 546/ nÄ• gassa apanamissanti ito

<1108> á¹• 21 ``nÄ• nÄ• janÄ• janapadehi saá¹…gatÄ• , tava vÄ«ra vÄ• kyaá¹ƒ abhikaá¹.

tesaá¹ƒ tuvaá¹ƒ sÄ• dhu viyÄ• karohi, tathÄ• hi te vidito esa dhammoâ€™â€™ ||

<1109> á¹• 21 ``Ä• dÄ• nataá¹‡haá¹ƒ vinayetha sabbaá¹ƒ, (bhadrÄ• vudhÄ• ti bhagavÄ•)

uddhaá¹ƒ adho tiriyaÃ±cÄ• pi majjhe.

yaá¹ƒ \Ee 214/ yaÃ±hi lokasmimupÄ• diyanti, teneva mÄ• ro anveti jantuá¹ƒ ||

<1110> á¹• 21 ``tasmÄ• \Be 446/ pajÄ• naá¹ƒ na upÄ• diyetha, bhikkhu sato kiÃ±canaá¹ƒ

Ä• dÄ• nasatte iti pekkhamÄ• no, pajaá¹ƒ imaá¹ƒ maccudheyye visattaâ€™â€™ nti ||

bhadrÄ• vudhamÄ• á¹‡avapucchÄ• dvÄ• dasamÄ• niá¹-á¹-hitÄ• .

13. udayamÄ• á¹‡avapucchÄ•

<1111> á¹• 21 ``jhÄ• yiá¹ƒ \Ne 243/ virajamÄ• sÄ«naá¹ƒ, (iccÄ• yasmÄ• udayo) katakiccaá

pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«hi, avijjÄ• ya pabhedanaá¹ƒâ€™â€™ ||

<1112> á¹• 21 ``pahÄ• naá¹ƒ \Se 547/ kÄ• macchandÄ• naá¹ƒ, (udayÄ• ti bhagavÄ•) dom

thinassa ca panÅ«danaá¹ƒ, kukkuccÄ• naá¹ƒ nivÄ• raá¹‡aá¹ƒ ||

<1113> á¹• 21 ``upekkhÄ• satisaá¹ƒsuddhaá¹ƒ, dhammatakkapurejavaá¹ƒ.

aÃ±Ã±Ä• vimokkhaá¹ƒ pabrÅ«mi, avijjÄ• ya pabhedanaá¹ƒâ€™â€™ ||

<1114> á¹• 21 ``kiá¹ƒsu \Ee 215/ saá¹ƒyojano loko, kiá¹ƒsu tassa vicÄ• raá¹‡aá¹ƒ.

kissassa vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatiâ€™â€™ ||

<1115> á¹• 21 ``nandisaá¹ƒyojano loko, vitakkassa vicÄ• raá¹‡aá¹ƒ.

taá¹‡hÄ• ya vippahÄ• nena, nibbÄ• naá¹ƒ iti vuccatiâ€™â€™ ||

<1116> á¹• 21 ``kathaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhati.

bhagavantaá¹ƒ puá¹-á¹-humÄ• gamma, taá¹ƒ suá¹‡oma vaco tavaâ€™â€™ ||

<1117> á¹• 21 ``ajjhattaÃ±ca bahiddhÄ• ca, vedanaá¹ƒ nÄ• bhinandato.

evaá¹ƒ satassa carato, viÃ±Ã±Ä• á¹‡aá¹ƒ uparujjhatÄ«â€™â€™ ti ||

udayamÄ• á¹‡avapucchÄ• terasamÄ• niá¹-á¹-hitÄ• .

14. posÄ• lamÄ• á¹‡avapucchÄ•

<1118> á¹• 21 ``yo \Be 447/ \Ne 244/ atÄ«taá¹ƒ Ä• disati, (iccÄ• yasmÄ• posÄ• lo) anejo c

pÄ• raguá¹ƒ sabbadhammÄ• naá¹ƒ, atthi paÃ±hena Ä• gamaá¹ƒ ||

<1119> á¹• 21 ``vibhÅ«tarÅ«pasaÃ±Ã±issa \Se 548/, sabbakÄ• yappahÄ• yino.

ajjhattaÃ±ca bahiddhÄ• ca, natthi kiÃ±cÄ«ti passato.

Ã±Ä• á¹‡aá¹ƒ sakkÄ• nupucchÄ• mi, kathaá¹ƒ neyyo tathÄ• vidhoâ€™â€™ ||

<1120> á¹• 21 ``viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo \Ee 216/ sabbÄ• , (posÄ• lÄ• ti bhagavÄ•) abhij

tiá¹-á¹-hantamenaá¹ƒ jÄ• nÄ• ti, vimuttaá¹ƒ tapparÄ• yaá¹‡aá¹ƒ ||

<1121> á¹• 21 ``Ä• kiÃ±caÃ±Ã±asambhavaá¹ƒ Ã±atvÄ• , nandÄ« saá¹ƒyojanaá¹ƒ iti.

evametaá¹ƒ abhiÃ±Ã±Ä• ya, tato tattha vipassati.

etaá¹ƒ {evaá¹ƒ (Se Katthaci) } Ã±Ä• á¹‡aá¹ƒ tathaá¹ƒ tassa, brÄ• hmaá¹‡assa vusÄ«matoâ€

posÄ• lamÄ• á¹‡avapucchÄ• cuddasamÄ• niá¹-á¹-hitÄ• .

15. mogharÄ• jamÄ• á¹‡avapucchÄ•

<1122> á¹• 21 ``dvÄ• haá¹ƒ sakkaá¹ƒ apucchissaá¹ƒ, (iccÄ• yasmÄ• mogharÄ• jÄ•)

na me byÄ• kÄ• si cakkhumÄ• .

yÄ• vatatiyaÃ±ca devÄ«si, byÄ• karotÄ«ti me sutaá¹ƒ ||

<1123> á¹• 21 ``ayaá¹ƒ loko paro loko, brahmaloko sadevako.

diá¹-á¹-hiá¹ƒ te nÄ• bhijÄ• nÄ• ti, gotamassa yasassino ||

<1124> á¹• 21 ``evaá¹ƒ \Ne 245/ \Ee 217/ \Se 549/ abhikkantadassÄ• viá¹ƒ, atthi paÃ±hena

kathaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatiâ€™â€™ ||

<1125> á¹• 21 ``suÃ±Ã±ato \Be 448/ lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti ||

mogharÄ• jamÄ• á¹‡avapucchÄ• pannarasamÄ• niá¹-á¹-hitÄ• .

16. piá¹…giyamÄ• á¹‡avapucchÄ•

<1126> á¹• 21 ``jiá¹‡á¹‡ohamasmi abalo vÄ«tavaá¹‡á¹‡o, (iccÄ• yasmÄ• piá¹…giyo)

nettÄ• na suddhÄ• savanaá¹ƒ na phÄ• su.

mÄ• haá¹ƒ nassaá¹ƒ momuho antarÄ• va

Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ.

jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒâ€™â€™ ||

<1127> á¹• 21 ``disvÄ• na rÅ«pesu vihaÃ±Ã±amÄ• ne, (piá¹…giyÄ• ti bhagavÄ•)

ruppanti rÅ«pesu janÄ• pamattÄ• .

tasmÄ• tuvaá¹ƒ piá¹…giya appamatto,

jahassu rÅ«paá¹ƒ apunabbhavÄ• yaâ€™â€™ ||

<1128> á¹• 21 ``disÄ• catasso vidisÄ• catasso, uddhaá¹ƒ \Se 550/ adho dasa disÄ• imÄ•

na \Ee 218/ tuyhaá¹ƒ adiá¹-á¹-haá¹ƒ asutaá¹ƒ amutaá¹ƒ {asutaá¹ƒ amutaá¹ƒ vÄ• (Ce), asut
asutaá¹ƒâ€™ mutaá¹ƒ vÄ• (Ee) }, atho aviÃ±Ã±Ä• taá¹ƒ kiÃ±canamatthi {kiÃ±ci matthi (Se)
kiÃ±cinamatthi (Katthaci) } loke.

Ä• cikkha dhammaá¹ƒ yamahaá¹ƒ vijaÃ±Ã±aá¹ƒ, jÄ• tijarÄ• ya idha vippahÄ• naá¹ƒâ€™â€™

<1129> á¹• 21 ``taá¹‡hÄ• dhipanne \Ne 246/ manuje pekkhamÄ• no, (piá¹…giyÄ• ti bhagav

santÄ• pajÄ• te jarasÄ• parete.

tasmÄ• tuvaá¹ƒ piá¹…giya appamatto, jahassu taá¹‡haá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti

piá¹…giyamÄ• á¹‡avapucchÄ• soá¸·asamÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• yanatthutigÄ• thÄ•

idamavoca \Be 449/ bhagavÄ• magadhesu viharanto pÄ• sÄ• á¹‡ake cetiye, paricÄ• rakas
{paricÄ• rakasoá¸·asannaá¹ƒ (Se Katthaci) } brÄ• hmaá¹‡Ä• naá¹ƒ ajjhiá¹-á¹-ho puá¹-á¹-ho
{paÃ±he (Ce Ee) } byÄ• kÄ• si. ekamekassa cepi paÃ±hassa atthamaÃ±Ã±Ä• ya dhamman
paá¹-ipajjeyya, gaccheyyeva jarÄ• maraá¹‡assa pÄ• raá¹ƒ. pÄ• raá¹…gamanÄ«yÄ• ime dh
dhammapariyÄ• yassa pÄ• rÄ• yananteva {pÄ• rÄ• yaá¹‡aá¹ƒtveva (Ce-a) } adhivacanaá¹ƒ

<1130> á¹• 21 ajito tissametteyyo, puá¹‡á¹‡ako atha mettagÅ«.

dhotako upasÄ«vo ca, nando ca atha hemako ||

<1131> á¹• 21 todeyya-kappÄ• \Ee 219/ dubhayo, jatukaá¹‡á¹‡Ä« ca paá¹‡á¸• ito.

bhadrÄ• vudho udayo ca, posÄ• lo cÄ• pi brÄ• hmaá¹‡o.

mogharÄ• jÄ• \Se 551/ ca medhÄ• vÄ«, piá¹…giyo ca mahÄ• isi ||

<1132> á¹• 21 ete buddhaá¹ƒ upÄ• gacchuá¹ƒ, sampannacaraá¹‡aá¹ƒ isiá¹ƒ.

pucchantÄ• nipuá¹‡e paÃ±he, buddhaseá¹-á¹-haá¹ƒ upÄ• gamuá¹ƒ ||

<1133> á¹• 21 tesaá¹ƒ buddho pabyÄ• kÄ• si, paÃ±he puá¹-á¹-ho yathÄ• tathaá¹ƒ.

paÃ±hÄ• naá¹ƒ veyyÄ• karaá¹‡ena, tosesi brÄ• hmaá¹‡e muni ||

<1134> á¹• 21 te tositÄ• cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

brahmacariyamacariá¹ƒsu, varapaÃ±Ã±assa santike ||

<1135> á¹• 21 ekamekassa \Ne 247/ paÃ±hassa, yathÄ• buddhena desitaá¹ƒ.

tathÄ• yo paá¹-ipajjeyya, gacche pÄ• raá¹ƒ apÄ• rato ||

<1136> á¹• 21 apÄ• rÄ• pÄ• raá¹ƒ gaccheyya, bhÄ• vento maggamuttamaá¹ƒ.

maggo so pÄ• raá¹ƒ gamanÄ• ya, tasmÄ• pÄ• rÄ• yanaá¹ƒ iti ||

pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ•

<1137> á¹• 21 ``pÄ• rÄ• yanamanugÄ• yissaá¹ƒ, (iccÄ• yasmÄ• piá¹…giyo)

yathÄ• ddakkhi tathÄ• kkhÄ• si, vimalo bhÅ«rimedhaso.

nikkÄ• mo nibbano {nibbuto (Se) } nÄ• go, kissa hetu musÄ• bhaá¹‡e ||

<1138> á¹• 21 ``pahÄ«namalamohassa \Be 450/ \Ee 220/, mÄ• namakkhappahÄ• yino.

handÄ• haá¹ƒ kittayissÄ• mi, giraá¹ƒ vaá¹‡á¹‡Å«pasaÃ±hitaá¹ƒ ||

<1139> á¹• 21 ``tamonudo buddho samantacakkhu, lokantagÅ« sabbabhavÄ• tivatto.

anÄ• savo sabbadukkhapahÄ«no, saccavhayo \Se 552/ brahme upÄ• sito me ||

<1140> á¹• 21 ``dijo yathÄ• kubbanakaá¹ƒ pahÄ• ya, bahupphalaá¹ƒ kÄ• nanamÄ• vaseyy

evaá¹ƒ pahaá¹ƒ appadasse pahÄ• ya, mahodadhiá¹ƒ haá¹ƒsoriva ajjhapatto ||

<1141> á¹• 21 ``yeme pubbe viyÄ• kaá¹ƒsu, huraá¹ƒ gotamasÄ• sanÄ• .

iccÄ• si iti bhavissati.

sabbaá¹ƒ taá¹ƒ itihitihaá¹ƒ, sabbaá¹ƒ taá¹ƒ takkavaá¸• á¸• hanaá¹ƒ ||

<1142> á¹• 21 ``eko tamanudÄ• sino, jutimÄ• so pabhaá¹…karo.

gotamo bhÅ«ripaÃ±Ã±Ä• á¹‡o, gotamo bhÅ«rimedhaso ||

<1143> á¹• 21 ``yo \Ee 221/ me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ \Se 553/, yassa natthi upamÄ• kvaciâ€™â€™ ||

<1144> á¹• 21 ``kiá¹ƒnu \Ne 248/ tamhÄ• vippavasasi, muhuttamapi piá¹…giya.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||

<1145> á¹• 21 ``yo te dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaciâ€™â€™ ||

<1146> á¹• 21 ``nÄ• haá¹ƒ tamhÄ• vippavasÄ• mi, muhuttamapi brÄ• hmaá¹‡a.

gotamÄ• bhÅ«ripaÃ±Ã±Ä• á¹‡Ä• , gotamÄ• bhÅ«rimedhasÄ• ||

<1147> á¹• 21 ``yo me dhammamadesesi, sandiá¹-á¹-hikamakÄ• likaá¹ƒ.

taá¹‡hakkhayamanÄ«tikaá¹ƒ, yassa natthi upamÄ• kvaci ||

<1148> á¹• 21 ``passÄ• mi \Be 451/ naá¹ƒ manasÄ• cakkhunÄ• va, rattindivaá¹ƒ brÄ• hma

namassamÄ• no vivasemi rattiá¹ƒ, teneva maÃ±Ã±Ä• mi avippavÄ• saá¹ƒ ||

<1149> á¹• 21 ``saddhÄ• ca pÄ«ti ca mano sati ca, nÄ• penti me gotamasÄ• sanamhÄ• .

yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o, sa tena teneva natohamasmi ||

<1150> á¹• 21 ``jiá¹‡á¹‡assa \Ee 222/ me dubbalathÄ• makassa, teneva kÄ• yo na paleti ta

saá¹ƒkappayantÄ• ya {saá¹ƒkappayattÄ• ya (Ce) } vajÄ• mi niccaá¹ƒ, mano hi me brÄ• hma

<1151> á¹• 21 ``paá¹…ke sayÄ• no pariphandamÄ• no, dÄ«pÄ• dÄ«paá¹ƒ upaplaviá¹ƒ {up

athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒâ€™â€™ ||

<1152> á¹• 21 ``yathÄ• ahÅ« vakkali muttasaddho, bhadrÄ• vudho Ä• á¸·avi gotamo ca.

evameva tvampi pamuÃ±cassu saddhaá¹ƒ,

gamissasi tvaá¹ƒ piá¹…giya maccudheyyassa pÄ• raá¹ƒâ€™â€™ {maccudheyyapÄ• raá¹ƒ

<1153> á¹• 21 ``esa bhiyyo pasÄ«dÄ• mi, sutvÄ• na munino vaco.

vivaá¹-á¹-acchado \Se 554/ sambuddho, akhilo paá¹-ibhÄ• navÄ• ||

<1154> á¹• 21 ``adhideve \Ne 249/ abhiÃ±Ã±Ä• ya, sabbaá¹ƒ vedi varovaraá¹ƒ {paro varaá
(niddesa) }.

paÃ±hÄ• nantakaro satthÄ• , kaá¹…khÄ«naá¹ƒ paá¹-ijÄ• nataá¹ƒ ||

<1155> á¹• 21 ``asaá¹ƒhÄ«raá¹ƒ \Ee 223/ asaá¹…kuppaá¹ƒ, yassa natthi upamÄ• kvaci.

addhÄ• gamissÄ• mi na mettha kaá¹…khÄ• , evaá¹ƒ maá¹ƒ dhÄ• rehi adhimuttacittaâ€™â€

pÄ• rÄ• yanavaggo paÃ±camo niá¹-á¹-hito.

suttuddÄ• naá¹ƒ ---

1__._ á¹• 21 urago \Be 452/ {imÄ• uddÄ• nagÄ• thÄ• yo Ce Ee potthakesu na santi} dhaniy
kasi ca.

cundo bhavo punadeva, vasalo ca karaá¹‡Ä«yaÃ±ca.

hemavato atha yakkho, vijayasuttaá¹ƒ munisuttavaranti ||

2__._ á¹• 21 paá¹-hamakaá¹-á¹-havaro varavaggo, dvÄ• dasasuttadharo suvibhatto.

desito cakkhumatÄ• vimalena, suyyati vaggavaro uragoti ||

3__._ á¹• 21 ratanÄ• magandho hirimaá¹…galanÄ• mo, sucilomakapilo ca brÄ• hmaá¹‡adh

nÄ• vÄ• {nÄ• tha (Katthaci) } kiá¹ƒsÄ«lauá¹-á¹-hahano ca, rÄ• hulo \Se 555/ ca punapi vaá¹

4__._ á¹• 21 sammÄ• paribbÄ• janÄ«yopi cettha, dhammikasuttavaro suvibhatto.

cuddasasuttadharo dutiyamhi, cÅ«á¸·akavaggavaroti tamÄ• hu ||

5__._ á¹• 21 pabbajjapadhÄ• nasubhÄ• sitanÄ• mo, pÅ«raá¸·Ä• so punadeva mÄ• gho ca.

sabhiyaá¹ƒ keá¹‡iyameva sallanÄ• mo, vÄ• seá¹-á¹-havaro kÄ• likopi ca ||

6__._ á¹• 21 nÄ• lakasuttavaro suvibhatto, taá¹ƒ anupassÄ« tathÄ• punadeva.

dvÄ• dasasuttadharo tatiyamhi, suyyati vaggavaro mahÄ• nÄ• mo ||

7__._ á¹• 21 kÄ• maguhaá¹-á¹-hakaduá¹-á¹-hakanÄ• mÄ• \Ne 250/, suddhavaro paramaá¹-

jarÄ• mettiyavaro suvibhatto, pasÅ«ramÄ• gaá¹‡á¸• iyÄ• purÄ• bhedo ||

8__._ á¹• 21 kalahavivÄ• do \Be 453/ ubho viyuhÄ• ca, tuvaá¹-akaattadaá¹‡á¸• asÄ• riputtÄ

soá¸·asasuttadharo catutthamhi, aá¹-á¹-hakavaggavaroti \Se 556/ tamÄ• hu ||

9__._ á¹• 21 magadhe janapade ramaá¹‡Ä«ye, desavare katapuÃ±Ã±anivese.

pÄ• sÄ• á¹‡akacetiyavare suvibhatte, vasi bhagavÄ• gaá¹‡aseá¹-á¹-ho ||

10__._ á¹• 21 ubhayavÄ• samÄ• gatiyamhi {ubhayaá¹ƒ vÄ• puá¹‡á¹‡asamÄ• gataá¹ƒ yamh
parisÄ• ya.

soá¸·asabrÄ• hmaá¹‡Ä• naá¹ƒ kira puá¹-á¹-ho, pucchÄ• ya soá¸·asapaÃ±hakammiyÄ• .

nippakÄ• sayi dhammamadÄ• si ||

11__._ á¹• 21 atthapakÄ• sakabyaÃ±janapuá¹‡á¹‡aá¹ƒ, dhammamadesesi parakhemajaniy
(Katthaci) }.

lokahitÄ• ya jino dvipadaggo, suttavaraá¹ƒ bahudhammavicitraá¹ƒ.

sabbakilesapamocanahetuá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

12__._ á¹• 21 byaÃ±janamatthapadaá¹ƒ samayuttaá¹ƒ {byaÃ±janamatthapadasamayuttaá¹
akkharasaÃ±Ã±itaopamagÄ• á¸·haá¹ƒ.

lokavicÄ• raá¹‡aÃ±Ä• á¹‡apabhaggaá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

13__._ á¹• 21 rÄ• gamale \Se 557/ amalaá¹ƒ vimalaggaá¹ƒ, dosamale amalaá¹ƒ vimalaggaá

mohamale amalaá¹ƒ vimalaggaá¹ƒ, lokavicÄ• raá¹‡aÃ±Ä• á¹‡apabhaggaá¹ƒ.

desayi suttavaraá¹ƒ dvipadaggo ||

14__._ á¹• 21 klesamale \Be 454/ amalaá¹ƒ vimalaggaá¹ƒ, duccaritamale amalaá¹ƒ vimalag

lokavicÄ• raá¹‡aÃ±Ä• á¹‡apabhaggaá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

15__._ á¹• 21 Ä• savabandhanayogÄ• kilesaá¹ƒ, nÄ«varaá¹‡Ä• ni ca tÄ«á¹‡i malÄ• ni.

tassa kilesapamocanahetuá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

16__._ á¹• 21 nimmalasabbakilesapanÅ«daá¹ƒ, rÄ• gavirÄ• gamanejamasokaá¹ƒ.

santapaá¹‡Ä«tasududdasadhammaá¹ƒ, desayi \Se 558/ suttavaraá¹ƒ dvipadaggo ||

17__._ á¹• 21 rÄ• gaÃ±ca \Ne 251/ dosakamabhaÃ±jitasantaá¹ƒ {dosaÃ±ca bhaÃ±jitasanta
yonicatuggatipaÃ±caviÃ±Ã±Ä• á¹‡aá¹ƒ.

taá¹‡hÄ• ratacchadanatÄ• á¹‡alatÄ• pamokkhaá¹ƒ {taá¹‡hÄ• talaratacchedanatÄ• á¹‡apam
suttavaraá¹ƒ dvipadaggo ||

18__._ á¹• 21 gambhÄ«raduddasasaá¹‡hanipuá¹‡aá¹ƒ, paá¹‡á¸• itavedaniyaá¹ƒ nipuá¹‡att

lokavicÄ• raá¹‡aÃ±Ä• á¹‡apabhaggaá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

19__._ á¹• 21 navaá¹…gakusumamÄ• lagÄ«veyyaá¹ƒ, indriyajhÄ• navimokkhavibhattaá¹ƒ.

aá¹-á¹-haá¹…gamaggadharaá¹ƒ varayÄ• naá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

20__._ á¹• 21 somupamaá¹ƒ \Be 455/ vimalaá¹ƒ parisuddhaá¹ƒ, aá¹‡á¹‡avamÅ«pamaratan

pupphasamaá¹ƒ ravimÅ«pamatejaá¹ƒ, desayi suttavaraá¹ƒ dvipadaggo ||

21__._ á¹• 21 khemasivaá¹ƒ sukhasÄ«talasantaá¹ƒ, maccutatÄ• á¹‡aparaá¹ƒ paramatthaá¹

tassa sunibbutadassanahetuá¹ƒ, desayi suttavaraá¹ƒ dvipadaggoti ||

suttanipÄ• tapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

sÄ• ratthadÄ«panÄ«-á¹-Ä«kÄ• (paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Be I 1/ \Ne I 1/ __buddhaá¹ƒ, dhammaÃ±ca_ vimalaá¹ƒ varaá¹ƒ.

vande __ariyasaá¹…ghaÃ±ca, _ dakkhiá¹‡eyyaá¹ƒ niraá¹…gaá¹‡aá¹ƒ ||

uá¸·Ä• rapuÃ±Ã±atejena, katvÄ• sattuvimaddanaá¹ƒ.

pattarajjÄ• bhisekena, sÄ• sanujjotanatthinÄ• ||

nissÄ• ya \Ne I 2/ sÄ«haá¸·indena, yaá¹ƒ __parakkamabÄ• hunÄ• _.

katvÄ• nikÄ• yasÄ• maggiá¹ƒ, sÄ• sanaá¹ƒ suvisodhitaá¹ƒ ||

__kassapaá¹ƒ_ taá¹ƒ mahÄ• theraá¹ƒ, saá¹…ghassa pariá¹‡Ä• yakaá¹ƒ.

dÄ«pasmiá¹ƒ tambapaá¹‡á¹‡imhi, sÄ• sanodayakÄ• rakaá¹ƒ ||

paá¹-ipattiparÄ• dhÄ«naá¹ƒ, sadÄ• raÃ±Ã±anivÄ• sinaá¹ƒ.

pÄ• kaá¹-aá¹ƒ gagane canda-maá¹‡á¸• alaá¹ƒ viya sÄ• sane ||

saá¹…ghassa pitaraá¹ƒ vande, vinaye suvisÄ• radaá¹ƒ.

yaá¹ƒ nissÄ• ya vasantohaá¹ƒ, vuddhippattosmi sÄ• sane ||

anutheraá¹ƒ mahÄ• puÃ±Ã±aá¹ƒ, __sumedhaá¹ƒ_ sutivissutaá¹ƒ.

avikhaá¹‡á¸• itasÄ«lÄ• di-parisuddhaguá¹‡odayaá¹ƒ ||

bahussutaá¹ƒ satimantaá¹ƒ, dantaá¹ƒ santaá¹ƒ samÄ• hitaá¹ƒ.

namÄ• mi sirasÄ• dhÄ«raá¹ƒ, garuá¹ƒ me gaá¹‡avÄ• cakaá¹ƒ ||

Ä• gatÄ• gamatakkesu \Be I 2/, saddasatthanayaÃ±Ã±usu.

yassantevÄ• sibhikkhÅ«su, sÄ• sanaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ ||

vinayaá¹-á¹-hakathÄ• yÄ• haá¹ƒ, __lÄ«nasÄ• ratthadÄ«paniá¹ƒ_.

karissÄ• mi suviÃ±Ã±eyyaá¹ƒ, paripuá¹‡á¹‡amanÄ• kulaá¹ƒ ||

porÄ• á¹‡ehi kataá¹ƒ yaá¹ƒ tu, lÄ«natthassa pakÄ• sanaá¹ƒ.

na taá¹ƒ sabbattha bhikkhÅ«naá¹ƒ, atthaá¹ƒ sÄ• dheti sabbaso ||

duviÃ±Ã±eyyasabhÄ• vÄ• ya, sÄ«haá¸·Ä• ya niruttiyÄ• .

gaá¹‡á¹-hipadesvanekesu, likhitaá¹ƒ kiÃ±ci katthaci ||

mÄ• gadhikÄ• ya \Ne I 3/ bhÄ• sÄ• ya, Ä• rabhitvÄ• pi kenaci.

bhÄ• santarehi sammissaá¹ƒ, likhitaá¹ƒ kiÃ±cideva ca ||

asÄ• raganthabhÄ• ropi, tattheva bahu dissati.

Ä• kulaÃ±ca kataá¹ƒ yattha, suviÃ±Ã±eyyampi atthato ||

tato aparipuá¹‡á¹‡ena, tÄ• disenettha sabbaso.

kathamatthaá¹ƒ vijÄ• nanti, nÄ• nÄ• desanivÄ• sino ||

bhÄ• santaraá¹ƒ tato hitvÄ• , sÄ• ramÄ• dÄ• ya sabbaso.

anÄ• kulaá¹ƒ karissÄ• mi, paripuá¹‡á¹‡avinicchayanti ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

vinayasaá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayaá¹ƒ namassitukÄ• mo tassa visiá¹-á¹-haguá¹‡
``yokappakoá¹-Ä«hipÄ«â€™â€™ _tiÄ• dimÄ• ha. visiá¹-á¹-haguá¹‡ayogena hi vandanÄ• ra

vandanÄ• yathÄ• dhippetamatthaá¹ƒ sÄ• dheti. ettha ca saá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayapaá¹‡Ä• makaraá¹‡appayojanaá¹ƒtattha tattha bahudhÄ• papaÃ±centi Ä• cariy
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``saá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayavandanÄ• saá¹ƒvaá¹‡á¹‡etabbassa dhammassa pabhavanissayavisuddhipaá¹-ivedanatthaá¹ƒ, taá¹ƒ pana dhammasaá¹ƒvaá¹‡á¹‡anÄ• su vi bahumÄ• nuppÄ• danatthaá¹ƒ, taá¹ƒ sammadeva tesaá¹ƒ uggahaá¹‡adhÄ• raá¹‡Ä• dikkam sabbahitasukhanipphÄ• danatthaá¹ƒ. atha vÄ• maá¹…galabhÄ• vato \Be I 3/, sabbakiriyÄ• paá¹‡á¸• itehi samÄ• caritabhÄ• vato, Ä• yatiá¹ƒ paresaá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanatoc ratanattayapaá¹‡Ä• makiriyÄ• â€™â€™ ti.

mayaá¹ƒ pana idhÄ• dhippetameva payojanaá¹ƒ dassayissÄ• ma. tasmÄ• saá¹ƒvaá¹‡á¹‡a ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒyathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÄ veditabbaá¹ƒ. idameva hi payojanaá¹ƒÄ• cariyena idhÄ• dhippetaá¹ƒ. tathÄ• hi vakkhati ---

``iccevamaccantanamassaneyyaá¹ƒ \Ne I 4/,

namassamÄ• no ratanattayaá¹ƒ yaá¹ƒ.

puÃ±Ã±Ä• bhisandaá¹ƒ vipulaá¹ƒ alatthaá¹ƒ,

tassÄ• nubhÄ• vena hatantarÄ• yoâ€™â€™ ti ||

ratanattayapaá¹‡Ä• makaraá¹‡ena cettha yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya an ratanattayapÅ«jÄ• yapaÃ±Ã±Ä• pÄ• á¹-avabhÄ• vato, tÄ• ya paÃ±Ã±Ä• pÄ• á¹-avaÃ±ca rÄ vuttaÃ±hetaá¹ƒ ---

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm samayerÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na mohapariyuá¹-á¹-hitaá¹ƒcittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hotÄ«â€™â

tasmÄ• ratanattayapÅ«janena vikkhÄ• litamalÄ• ya paÃ±Ã±Ä• ya pÄ• á¹-avasiddhi.

atha vÄ• ratanattayapÅ«janassa paÃ±Ã±Ä• padaá¹-á¹-hÄ• nasamÄ• dhihetuttÄ• paÃ±Ã±Ä samÄ• dhihetuttaá¹ƒ ---

``evaá¹ƒ ujugatacitto kho, mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dham

dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yati, pÄ«timanassa kÄ• yo p
sukhaá¹ƒ vediyati, sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti (AN c 1I 11.).

samÄ• dhissa ca paÃ±Ã±Ä• ya padaá¹-á¹-hÄ• nabhÄ• vo vuttoyeva ``samÄ• hito yathÄ• bh
b IV 99; Mil II 1.14). tato evaá¹ƒ paá¹-ubhÅ«tÄ• ya paÃ±Ã±Ä• ya paá¹-iÃ±Ã±Ä• mahattakata
khedamabhibhuyya anantarÄ• yena saá¹ƒvaá¹‡á¹‡anaá¹ƒ samÄ• payissati. tena vuttaá¹ƒ
``anantarÄ• yenaparisamÄ• panatthaâ€™â€™ nti.

atha vÄ• ratanattayapÅ«jÄ• ya Ä• yuvaá¹‡á¹‡asukhabalavaá¸• á¸• hanato anantarÄ• yena
ratanattayapaá¹‡Ä• menahi Ä• yuvaá¹‡á¹‡asukhabalÄ• ni vaá¸• á¸• hanti. vuttaÃ±hetaá¹ƒ -

``abhivÄ• danasÄ«lissa \Ne I 5/, niccaá¹ƒ vuá¸• á¸• hÄ• pacÄ• yino.

cattÄ• ro dhammÄ• vaá¸• á¸• hanti, Ä• yu vaá¹‡á¹‡o sukhaá¹ƒ balaâ€™â€™ nti || (Dhp 109

tato Ä• yuvaá¹‡á¹‡asukhabalavuá¸• á¸• hiyÄ• hoteva kÄ• riyaniá¹-á¹-hÄ• namiti vuttaá¹ƒ ``a
parisamÄ• panatthaâ€™â€™ nti.

atha vÄ• ratanattayagÄ• ravassa paá¹-ibhÄ• nÄ• parihÄ• nÄ• vahattÄ• . aparihÄ• nÄ• vaha
ratanesugÄ• ravaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``sattime, bhikkhave, aparihÄ• niyÄ• dhammÄ• . katame satta? satthugÄ• ravatÄ• dhamm
sikkhÄ• gÄ• ravatÄ• samÄ• dhigÄ• ravatÄ• kalyÄ• á¹‡amittatÄ• sovacassatÄ• â€™â€™ t

hoteva ca tato paá¹-ibhÄ• nÄ• parihÄ• nena yathÄ• paá¹-iÃ±Ã±Ä• taparisamÄ• panaá¹ƒ.

atha vÄ• pasÄ• davatthÅ«su pÅ«jÄ• ya puÃ±Ã±Ä• tisayabhÄ• vato. vuttaÃ±hi tassa puÃ±Ã

``pÅ«jÄ• rahe pÅ«jayato, buddhe yadiva sÄ• vake.

papaÃ±casamatikkante, tiá¹‡á¹‡asokapariddave ||

``te tÄ• dise pÅ«jayato, nibbute akutobhaye.

na sakkÄ• puÃ±Ã±aá¹ƒ saá¹…khÄ• tuá¹ƒ, imettamapi kenacÄ«â€™â€™ ti || (Dhp 195-196

puÃ±Ã±Ä• tisayo ca yathÄ• dhippetaparisamÄ• panupÄ• yo. yathÄ• ha ---

``esa devamanussÄ• naá¹ƒ, sabbakÄ• madado nidhi.

yaá¹ƒ yadevÄ• bhipatthenti, sabbametena labbhatÄ«â€™â€™ ti || (Khp 8.10).

upÄ• yesu \Ne I 6/ ca paá¹-ipannassa hoteva kÄ• riyaniá¹-á¹-hÄ• naá¹ƒ. ratanattayapÅ«jÄ•
niratisayapuÃ±Ã±akkhettasaá¹ƒbuddhiyÄ• aparimeyyappabhavo puÃ±Ã±Ä• tisayoti bahuvid
lokasannivÄ• se antarÄ• yanibandhanasakalasaá¹ƒkilesaviddhaá¹ƒsanÄ• yapahoti, bhayÄ•
tasmÄ• suvuttaá¹ƒ ``saá¹ƒvaá¹‡á¹‡anÄ• rambhe
ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒyathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÄ
veditabbaâ€™â€™ nti.

evaá¹ƒ pana sappayojanaá¹ƒ ratanattayavandanaá¹ƒ kattukÄ• mo paá¹-hamaá¹ƒ tÄ• va bha
tammÅ«lakattÄ• sesaratanÄ• naá¹ƒ __ ``yo kappa ... pe ... mahÄ• kÄ• ruá¹‡ikassa tassÄ• â
yassÄ• desanÄ• ya saá¹ƒvaá¹‡á¹‡anaá¹ƒ kattukÄ• mo, sÄ• yasmÄ• karuá¹‡Ä• ppadhÄ• n
karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• , nÄ• pi abhidhammadesanÄ• viya paÃ±Ã±Ä• ppadhÄ•
karuá¹‡Ä• ppadhÄ• namevabhagavato thomanaá¹ƒ Ä• raddhaá¹ƒ. esÄ• hi Ä• cariyassa pa
Ä• rambhÄ• nurÅ«pathomanÄ• . teneva suttantadesanÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• rambhe ``
paÃ±Ã±Ä• pajjotavihatamohatamaâ€™â€™ ntikaruá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• naá¹ƒ, abhidh
saá¹ƒvaá¹‡á¹‡anÄ• rambhe ``karuá¹‡Ä• viya sattesu, paÃ±Ã±Ä• yassa mahesinoâ€™â€™
thomanaá¹ƒ Ä• raddhaá¹ƒ. karuá¹‡Ä• paÃ±Ã±Ä• ppadhÄ• nÄ• hi suttantadesanÄ• tesaá¹ƒ
Ä• sayÄ• nusayÄ• dhimutticariyÄ• dibhedaparicchindanasamatthÄ• ya paÃ±Ã±Ä• ya sattes
sÄ• tisayappavattito. suttantadesanÄ• ya hi mahÄ• karuá¹‡Ä• samÄ• pattibahuloveneyyasa
tadajjhÄ• sayÄ• nulomena gambhÄ«ramatthapadaá¹ƒ patiá¹-á¹-hÄ• pesi. abhidhammadesa
paÃ±Ã±Ä• ppadhÄ• nÄ• paramatthadhammÄ• naá¹ƒ yathÄ• sabhÄ• vapaá¹-ivedhasamatth
sÄ• tisayappavattito.

vinayadesanÄ• pana Ä• sayÄ• dinirapekkhaá¹ƒ kevalaá¹ƒ karuá¹‡Ä• ya pÄ• katikasattenap
apucchitabbÄ• rahaá¹ƒ pucchanto avattabbÄ• rahaÃ±ca vadanto bhagavÄ• sikkhÄ• padaá
paÃ±Ã±apesÄ«tikaruá¹‡Ä• ppadhÄ• nÄ• . tathÄ• hi ukkaá¹ƒsapariyantagatahirottappopi bh
lokiyasÄ• dhujanehipipariharitabbÄ• ni ``sikharaá¹‡Ä«sÄ«â€™â€™ tiÄ• dÄ«ni vacanÄ• ni y
garahavacanÄ• ni vinayapiá¹-akadesanÄ• yamahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso mahÄ•
taá¹ƒtaá¹ƒsikkhÄ• padapaÃ±Ã±attikÄ• raá¹‡Ä• pekkhÄ• yaveraÃ±jÄ• dÄ«su sÄ• rÄ«rikaÃ±
kiÃ±cÄ• pi bhÅ«mantarapaccayÄ• kÄ• rasamayantarakathÄ• naá¹ƒviya vinayapaÃ±Ã±attiyÄ
anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya atisayakiccavatÄ«, karuá¹‡Ä• yakiccaá¹ƒ pana tatopi adhi
karuá¹‡Ä• ppadhÄ• nÄ• vinayadesanÄ• . karuá¹‡Ä• byÄ• pÄ• rÄ• dhikatÄ• yahi desanÄ• y
Ä• rambhÄ• nurÅ«paá¹ƒ karuá¹‡Ä• ppadhÄ• nameva ettha thomanaá¹ƒ katantiveditabbaá¹ƒ

karuá¹‡Ä• ggahaá¹‡ena \Ne I 7/ ca aparimeyyappabhÄ• vÄ• sabbepi buddhaguá¹‡Ä• saá¹

taá¹ƒmÅ«lakattÄ• sesabuddhaguá¹‡Ä• naá¹ƒ. mahÄ• karuá¹‡Ä• ya vÄ• chasu asÄ• dhÄ• r
taá¹ƒsahacaritasesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• nampigahaá¹‡asabbhÄ• vato sabbepi bu
honti. esoyeva hi niravasesatobuddhaguá¹‡Ä• naá¹ƒ dassanupÄ• yo yadidaá¹ƒ nayaggÄ• h
samattho bhagavato guá¹‡eanupadaá¹ƒ niravasesato dassetuá¹ƒ. tenevÄ• ha ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv I 304; III 141; Ps II 425).

teneva ca Ä• yasmatÄ• sÄ• riputtattherenapi buddhaguá¹‡aparicchedanaá¹ƒ patianuyutten
bhanteâ€™â€™ ti paá¹-ikkhipitvÄ• ``apica me, bhante, dhammanvayo viditoâ€™â€™ ti (DI
``yo kappakoá¹-Ä«hipÄ«â€™â€™ tiÄ• dinÄ• karuá¹‡Ä• mukhena saá¹…khepato sakalasab
abhitthavÄ«ti daá¹-á¹-habbaá¹ƒ. ayamettha samudÄ• yattho.

ayaá¹ƒ pana avayavattho --- __yo_ti aniyamavacanaá¹ƒ. tassa ``nÄ• thoâ€™â€™ ti iminÄ•
``kappakoá¹-Ä«hipÄ«â€™â€™ tiÄ• dinÄ• pana yÄ• ya karuá¹‡Ä• ya so ``mahÄ• kÄ• ruá¹‡il
vasena kappakoá¹-igaá¹‡anÄ• yapiappameyyaá¹ƒ kÄ• laá¹ƒ lokahitatthÄ• ya atidukkaraá¹ƒ
dukkhÄ• nubhavanaá¹ƒ dasseti. karuá¹‡Ä• ya baleneva hi so bhagavÄ• hatthagatampi nibb
saá¹ƒsÄ• rapaá¹…ke nimuggaá¹ƒ sattanikÄ• yaá¹ƒtato samuddharaá¹‡atthaá¹ƒ cintetumpi a
nayanajÄ«vitaputtabhariyadÄ• nÄ• dikaá¹ƒ atidukkaramakÄ• si. __kappakoá¹-Ä«hipi appam
kappakoá¹-igaá¹‡anÄ• yapi ``ettakÄ• kappakoá¹-iyoâ€™â€™ tipametuá¹ƒ asakkuá¹‡eyyaá
kappakoá¹-igaá¹‡anavasenapi paricchinditumasakkuá¹‡eyyattÄ• aparicchinnÄ• ni kappasat
cattÄ• ri asaá¹…khyeyyÄ• nÄ«ti vuttaá¹ƒhoti. kappakoá¹-ivaseneva hi so kÄ• lo appameyyo
paricchinnoyeva. ``kappakoá¹-Ä«hipÄ«â€™â€™ ti __api_saddo kappakoá¹-ivasenapi tÄ• va
pagevavassagaá¹‡anÄ• yÄ• ti dasseti. ``appameyyaá¹ƒ kÄ• laâ€™â€™ nti accantasaá¹ƒyo
``mÄ• samadhÄ«te, divasaá¹ƒ caratÄ«â€™â€™ tiÄ• dÄ«su viya. __karonto atidukkarÄ• nÄ•
paÃ±camahÄ• pariccÄ• gÄ• dÄ«niatidukkarÄ• ni karonto. evamatidukkarÄ• ni \Ne I 8/ karon
__khedaá¹ƒgato, _ kÄ• yikaá¹ƒ khedamupagato, parissamaá¹ƒ pattoti attho, dukkhamanubh
dukkhaÃ±hi khijjati sahitumasakkuá¹‡eyyanti ``khedoâ€™â€™ ti vuccati. __lokahitÄ• yÄ• _t
saá¹ƒsÄ• re vaá¹-á¹-adukkhena accantapÄ«á¸·itaá¹ƒ sattalokaá¹ƒ tamhÄ• dukkhato mocetv
karissÄ• mÄ«â€™â€™ ti evaá¹ƒ sattalokassa hitakaraá¹‡atthÄ• yÄ• ti attho. assa ca ``atidu
ti iminÄ• sambandho. lokahitÄ• ya khedaá¹ƒgatoti yojanÄ• yapi natthi doso. __mahÄ• gaá¹
``atidukkarÄ• ni karontokhedaá¹ƒ gato, kimatthanti ce? lokahitÄ• yÄ• â€™â€™ ti vuttaá¹ƒ.

yaá¹ƒ pana evaá¹ƒ yojanaá¹ƒ asambhÄ• ventena __kenaci_ vuttaá¹ƒ ``na hi bhagavÄ• loka
saá¹ƒsÄ• radukkhamanubhavati. na hi kassaci dukkhÄ• nubhavanaá¹ƒ lokassa upakÄ• raá¹
tassa matimattaá¹ƒ. evaá¹ƒ yojanÄ• yapi atidukkarÄ• ni karontassa bhagavato dukkhÄ• nub
lokahitakaraá¹‡atthÄ• yÄ• tiayamattho viÃ±Ã±Ä• yati, na tu dukkhÄ• nubhavaneneva lokahi
vuttayojanÄ• yapihi na dukkarakaraá¹‡amattena lokahitasiddhi. na hi dukkaraá¹ƒ karonto ka
maggaphalÄ• dÄ«supatiá¹-á¹-hÄ• peti, atha kho tÄ• disaá¹ƒ atidukkaraá¹ƒ katvÄ• sabbaÃ±
niyyÄ• nikadhammadesanÄ• yamaggaphalÄ• dÄ«su satte patiá¹-á¹-hÄ• pento lokassa hitaá

kÄ• maÃ±cettha sattasaá¹…khÄ• rabhÄ• janavasena tividho loko, hitakaraá¹‡assa pana ad
taá¹ƒvisayassevasattalokassa vasena attho gahetabbo. so hi lokÄ«yanti ettha puÃ±Ã±apÄ•
``lokoâ€™â€™ ti vuccati. katthaci pana ``sanarÄ• maralokagaruâ€™â€™ ntiÄ• dÄ«su sam
samudÄ• yavasena lokÄ«yati paÃ±Ã±Ä• pÄ«yatÄ«ti. yaá¹ƒ \Be I 8/ panettha __kenaci_vutta
jÄ• tilokaÃ±ca saá¹…gaá¹‡hÄ• ti, tasmÄ• tassa sattalokassa idhalokaparalokahitaá¹ƒ, atikk
ucchinnalokasamudayÄ• naá¹ƒ idha jÄ• tiloke okÄ• saloke vÄ• diá¹-á¹-hadhammasukhavih
sampiá¹‡á¸• etvÄ• lokassa, lokÄ• naá¹ƒ, loke vÄ• hitanti sarÅ«pekasesaá¹ƒ katvÄ• lokahit
taá¹ƒ sÄ• rato paccetabbaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rasaá¹…khaÄ• tahitassapisatta
sattalokaggahaá¹‡eneva ucchinnamÅ«lÄ• naá¹ƒ khÄ«á¹‡Ä• savÄ• nampi saá¹…gahitattÄ•

sabbattha __ ``kenacÄ«â€™â€™ _ti vutte __ ``vajirabuddhiá¹-Ä«kÄ• kÄ• renÄ• â€™â€™ _
``mahÄ• gaá¹‡á¹-hipadeâ€™â€™ _ti vÄ• __ ``majjhimagaá¹‡á¹-hipadeâ€™â€™ _ti vÄ• __
_ti vÄ• vutte __ ``sÄ«haá¸·agaá¹‡á¹-hipadesÅ«â€™â€™ _ti \Ne I 9/ gahetabbaá¹ƒ. kevalaá
``gaá¹‡á¹-hipadeâ€™â€™ _ti vutte __ ``mÄ• gadhabhÄ• sÄ• ya likhite gaá¹‡á¹-hipadeâ€™â

__nÄ• tho_ti lokapaá¹-isaraá¹‡o, lokasÄ• mÄ« lokanÄ• yakoti vuttaá¹ƒ hoti. tathÄ• hi
sabbÄ• natthapaahÄ• rapubbaá¹…gamÄ• yaniravasesahitasukhavidhÄ• natapparÄ• ya nira
sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• yaaparimitanirupamappabhÄ• vaguá¹‡av
sabbasattuttamo bhagavÄ• aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«suaparimÄ• á¹‡Ä• naá¹ƒ sattÄ
patiá¹-á¹-hÄ• . atha vÄ• nÄ• thatÄ«ti __nÄ• tho, _ veneyyÄ• naá¹ƒhitasukhaá¹ƒ mettÄ• yan
patthetÄ«ti attho. atha vÄ• nÄ• thati veneyyagate kileseupatÄ• petÄ«ti attho, nÄ• thatÄ«ti v
bhagavÄ• hi ``sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ attasampattiá¹ƒ paccavekkh
c 8.7) sattÄ• naá¹ƒ taá¹ƒ taá¹ƒ hitapaá¹-ipattiá¹ƒ yÄ• citvÄ• pi karuá¹‡Ä• ya samussÄ• hito t
paramena vÄ• cittissariyena samannÄ• gato sabbasatte Ä«sati abhibhavatÄ«ti paramissaro
ti vuccati. sabbopi cÄ• yamattho saddasatthÄ• nusÄ• rato veditabbo.

__mahÄ• kÄ• ruá¹‡ikassÄ• _ti yo karuá¹‡Ä• ya kampitahadayattÄ• lokahitatthaá¹ƒ atidukka
tÄ• disaá¹ƒ saá¹ƒsÄ• radukkhamanubhavitvÄ• Ä• gato, tassa mahÄ• kÄ• ruá¹‡ikassÄ• tiatt
__karuá¹‡Ä• , _ paradukkhaá¹ƒ vikkhipati apanetÄ«tiattho. dukkhitesu vÄ• kirÄ«yati pasÄ•
atha vÄ• kiá¹‡Ä• tÄ«tikaruá¹‡Ä• , paradukkhe sati kÄ• ruá¹‡ikaá¹ƒ hiá¹ƒsati vibÄ• dheti, vir

dukkhantiattho. paradukkhe sati sÄ• dhÅ«naá¹ƒ kampanaá¹ƒ hadayakhedaá¹ƒ karotÄ«ti vÄ
sukhaá¹ƒ, taá¹ƒ rundhatÄ«ti karuá¹‡Ä• . esÄ• hi paradukkhÄ• panayanakÄ• matÄ• lakkhaá
attasukhanirapekkhatÄ• yakÄ• ruá¹‡ikÄ• naá¹ƒ sukhaá¹ƒ rundhati vibÄ• dhetÄ«ti. karuá¹‡Ä
kÄ• ruá¹‡ikoyathÄ• ``dovÄ• rikoâ€™â€™ ti. yathÄ• hi dvÄ• raá¹-á¹-hÄ• nato aÃ±Ã±attha v
dvÄ• rapaá¹-ibaddhajÄ«vikopuriso dvÄ• rÄ• nativattavuttitÄ• ya dvÄ• re niyuttoti ``dovÄ• rik
evaá¹ƒbhagavÄ• mettÄ• divasena karuá¹‡Ä• vihÄ• rato aÃ±Ã±attha vattamÄ• nopi
karuá¹‡Ä• nativattavuttitÄ• yakaruá¹‡Ä• ya niyuttoti ``kÄ• ruá¹‡ikoâ€™â€™ ti vuccati. mahÄ
paá¹-á¹-hÄ• ya hi yÄ• vamahÄ• parinibbÄ• nÄ• lokahitatthameva lokanÄ• thÄ• tiá¹-á¹-hant
mahÄ• kÄ• ruá¹‡iko. satipi bhagavato tadaÃ±Ã±aguá¹‡Ä• nampi vasena mahantabhÄ• ve k
vuttattÄ• karuá¹‡Ä• vasenettha mahantabhÄ• vo veditabbo yathÄ• ``mahÄ• veyyÄ• karaá¹
``mahÄ• kÄ• ruá¹‡ikassÄ• â€™â€™ ti iminÄ• padena puggalÄ• dhiá¹-á¹-hÄ• nena satthu m

atha \Ne I 10/ vÄ• karuá¹‡Ä• karuá¹‡Ä• yanaá¹ƒ sÄ«laá¹ƒ pakati etassÄ• ti __kÄ• ruá¹‡iko
pathavÄ«phassÄ• dayoviya kakkhaá¸·aphusanÄ• disabhÄ• vÄ• karuá¹‡Ä• yanasabhÄ• vo
sesaá¹ƒ purimasadisameva. atha vÄ• mahÄ• visayatÄ• ya mahÄ• nubhÄ• vatÄ• ya mahÄ•
__mahÄ• karuá¹‡Ä• _. bhagavato hi karuá¹‡Ä• niravasesesu sattesu pavattati, pavattamÄ•
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• pavattati, diá¹-á¹-hadhammikÄ• dibhedaÃ±ca mahantameva s
nipphÄ• deti, mahÄ• karuá¹‡Ä• yaniyuttoti __mahÄ• kÄ• ruá¹‡iko_ti sabbaá¹ƒ vuttanayenev
mahatÄ« pasatthÄ• karuá¹‡Ä• assa atthÄ«ti mahÄ• kÄ• ruá¹‡iko. pÅ«jÄ• vacano hettha ma
``mahÄ• purisoâ€™â€™ tiÄ• dÄ«suviya. pasatthÄ• ca bhagavato karuá¹‡Ä• mahÄ• karuá
anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• ti.

evaá¹ƒ \Be I 10/ karuá¹‡Ä• mukhena saá¹…khepato sakalasabbaÃ±Ã±uguá¹‡ehi bhagavan
idÄ• nisaddhammaá¹ƒ thometuá¹ƒ __ ``asambudhaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __asa
pubbakÄ• lakiriyÄ• niddeso, tassa asambujjhanto appaá¹-ivijjhantoti attho, yathÄ• sabhÄ• v
appaá¹-ivijjhanatoti vuttaá¹ƒ hoti. hetuattho hettha antasaddo ``paá¹-hanto nisÄ«datÄ«â€™â
__ya_nti pubbakÄ• lakiriyÄ• yaaniyamato kammaniddeso. __buddhanisevita_nti tassa vises
buddhasaddassa tÄ• va ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti buddhoâ€™
niddesanayenaattho veditabbo. atha vÄ• savÄ• sanÄ• ya aÃ±Ã±Ä• á¹‡aniddÄ• ya accanta
vikasitabhÄ• vatobuddhavÄ• ti __buddho_ jÄ• garaá¹‡avikasanatthavasena. atha vÄ• kass
anavabuddhassaabhÄ• vena Ã±eyyavisesassa kammabhÄ• vena aggahaá¹‡ato kammavac
avagamanatthavasenevakattuniddeso labbhatÄ«ti buddhavÄ• ti buddho. atthato pana pÄ• r
sayambhÅ«Ã±Ä• á¹‡enasaha vÄ• sanÄ• ya vihataviddhaá¹ƒsitaniravasesakileso
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimeyyaguá¹‡agaá¹‡Ä• dhÄ• rokhand
``buddhoti yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbeananussutesu dhammesu sÄ•
tattha ca sabbaÃ±Ã±utaá¹ƒ patto balesuca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd I 192; Nidd II
pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 161). tena evaá¹ƒ nirupamappabhÄ• vena
gocarÄ• sevanÄ• bhÄ• vanÄ• sevanÄ• hiyathÄ• rahaá¹ƒ nisevitaá¹ƒ anubhÅ«tanti attho.

tattha nibbÄ• naá¹ƒ gocarÄ• sevanÄ• vaseneva nisevitaá¹ƒ, maggo pana attanÄ• bhÄ• vito
bhÄ• vanÄ• sevanÄ• vasenasevito, parehi uppÄ• ditÄ• ni pana maggaphalÄ• ni cetopariyaÃ
parijÄ• nÄ• ti, attanÄ• uppÄ• ditÄ• ni vÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡ena paricchindati, tad
\Ne I 11/ sevitÄ• nihontiyeva. ettha ca pariyattidhammassapi pariyÄ• yato dhammaggahaá¹‡
desanÄ• sammasanaÃ±Ä• á¹‡agocaratÄ• yagocarÄ• sevanÄ• ya sevitoti sakkÄ• gahetuá¹
adhigacchati, tÄ«á¹‡ipiá¹-akÄ• ni sammasÄ«â€™â€™ ti ca aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ•
sacchikiriyÄ• ya sammasanapariyÄ• yolabbhatÄ«ti yaá¹ƒ asambudhaá¹ƒ asambujjhanto asa
atthasambhavato sopi idha vuttoevÄ• ti daá¹-á¹-habbaá¹ƒ. tampi \Be I 11/ ca appaá¹-ivijjhan
gacchati, pariÃ±Ã±Ä• tadhammavinayopana tadatthapaá¹-ipattiyÄ• sammÄ• paá¹-ipanno n
karissati. vuttaÃ±hetaá¹ƒ ---

``yo imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti || (DN II 185; SN a I

ettha ca kiÃ±cÄ• pi maggaphalanibbÄ• nÄ• ni paccekabuddhabuddhasÄ• vakehipi gocarÄ•
tathÄ• pi ukkaá¹-á¹-haparicchedavasena ``buddhanisevitaâ€™â€™ nti vuttaá¹ƒ. __kenaci_
sÄ• maÃ±Ã±ato buddhÄ• nubuddhapaccekabuddhÄ• nampi ettheva saá¹…gaho vutto.

__bhavÄ• bhava_nti aparakÄ• lakiriyÄ• ya kammaniddeso, bhavato bhavanti attho. atha vÄ
__bhavÄ• bhava_ntisugatiduggativasena hÄ«napaá¹‡Ä«tavasena ca khuddakaá¹ƒ mahanta
vuddhatthopi hia-kÄ• ro dissati ``asekkhÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su viya. tasmÄ• _
atha vÄ• __bhavo_ti vuddhi, __abhavo_ti hÄ• ni. __bhavo_ti vÄ• sassatadiá¹-á¹-hi, __abha
vuttappakÄ• ro bhavo ca abhavo ca bhavÄ• bhavo. taá¹ƒ bhavÄ• bhavaá¹ƒ. __gacchatÄ«_t
__jÄ«valoko_ti sattaloko. jÄ«vaggahaá¹‡ena hi saá¹…khÄ• rabhÄ• janalokaá¹ƒnivatteti tass
bhavÄ• bhavagamanÄ• sambhavato. namo atthÅ«ti pÄ• á¹-haseso daá¹-á¹-habbo.

__avijjÄ• dikilesajÄ• laviddhaá¹ƒsino_ti dhammavisesanaá¹ƒ. tattha avindiyaá¹ƒ vindatÄ«ti _
ayuttaá¹-á¹-hena kÄ• yaduccaritÄ• di avindiyaá¹ƒ nÄ• ma, aladdhabbanti attho. tabbiparÄ«ta
vindiyaá¹ƒ nÄ• ma, taá¹ƒ vindiyaá¹ƒ na vindatÄ«ti vÄ• avijjÄ• , khandhÄ• naá¹ƒ rÄ• saá¹-á¹
Ä• yatanaá¹-á¹-haá¹ƒ, dhÄ• tÅ«naá¹ƒ suÃ±Ã±ataá¹-á¹-haá¹ƒ, indriyÄ• naá¹ƒ adhipatiyaá¹-á¹
tathaá¹-á¹-haá¹ƒ aviditaá¹ƒkarotÄ«ti vÄ• avijjÄ• , dukkhÄ• dÄ«naá¹ƒ pÄ«á¸·anÄ• divasena
atthaá¹ƒ aviditaá¹ƒkarotÄ«tipi avijjÄ• , antavirahite saá¹ƒsÄ• re
sabbayonigatibhavaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesusatte javÄ• petÄ«ti \Ne I 12/ vÄ•
avijjamÄ• nesupi itthipurisÄ• dÄ«su javati, vijjamÄ• nesupi khandhÄ• dÄ«su na javatÄ«ti vÄ
yesaá¹ƒ taá¹‡hÄ• dÄ«naá¹ƒ teavijjÄ• dayo, teyeva \Be I 12/ kilissanti etehi sattÄ• ti __kilesÄ
sattÄ• naá¹ƒ bandhanaá¹-á¹-hena jÄ• lasadisÄ• ti __jÄ• laá¹ƒ, _ taá¹ƒ viddhaá¹ƒseti sabbas

sÄ«lenÄ• tiavijjÄ• dikilesajÄ• laviddhaá¹ƒsÄ«. nanu cettha sapariyattiko navalokuttaradham
maggoyeva kilese viddhaá¹ƒseti, netareti ce? vuccate. maggassapi nibbÄ• namÄ• gammak
nibbÄ• nampi kilese viddhaá¹ƒseti nÄ• ma, maggassa kilesaviddhaá¹ƒsanakiccaá¹ƒphalena
``kilesaviddhaá¹ƒsÄ«â€™â€™ ti vuccati. pariyattidhammopikilesaviddhaá¹ƒsanassa paccay
``kilesaviddhaá¹ƒsÄ«â€™â€™ ti vattumarahatÄ«ti na koci doso.

__dhammavarassa tassÄ• _ti pubbe aniyamitassa niyamavacanaá¹ƒ. tattha yathÄ• nusiá¹-á
paá¹-ipajjamÄ• necatÅ«su apÄ• yesu apatamÄ• ne dhÄ• retÄ«ti __dhammo_.

``ye keci dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se, na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (DN II 332;

hi vuttaá¹ƒ. saá¹ƒsÄ• radukkhe vÄ• apatamÄ• ne katvÄ• dhÄ• retÄ«ti dhammo
maggaphaluppattiyÄ• sattakkhattuparamatÄ• divasena saá¹ƒsÄ• rassa paricchinnattÄ• .
apÄ• yÄ• dinibbattakakilesaviddhaá¹ƒsanaÃ±cetthadhÄ• raá¹‡aá¹ƒ. evaÃ±ca katvÄ• ariyar
tadatthasiddhihetutÄ• ya nibbÄ• naÃ±cÄ• ti ubhayamevanippariyÄ• yato dhÄ• reti, ariyapha
taá¹ƒsamucchinnakilesapaá¹-ippassambhanena tadanuguá¹‡atÄ• ya, pariyattidhammo tada
ubhayaá¹ƒ pariyÄ• yato dhÄ• retÄ«ti veditabbaá¹ƒ. vuttappakÄ• rodhammoyeva attano utta
anuttaroti __dhammavaro, _ tassa dhammavarassanamo atthÅ«ti sambandho. ettÄ• vatÄ•
pakÄ• sito. yaá¹ƒ panettha__kenaci_ papaÃ±citaá¹ƒ, amhehi ca idha na dassitaá¹ƒ, na taá¹
paccetabbaá¹ƒ. ito paresupievameva daá¹-á¹-habbaá¹ƒ. tasmÄ• ito paá¹-á¹-hÄ• ya ettakam
dassayissÄ• ma. yatthapana __kenaci_ accantaviruddhaá¹ƒ likhitaá¹ƒ, tampi katthaci dassa
``avijjÄ• dikilesajÄ• laviddhaá¹ƒsinoâ€™â€™ tietena svÄ• kkhÄ• tatÄ• dÄ«hi dhammaá¹ƒ th
``dhammavarassÄ• â€™â€™ ti etena aÃ±Ã±assa visiá¹-á¹-hassaabhÄ• vadÄ«panato paripu
pahÄ• nasampadaá¹ƒ dhammassa dasseti, dutiyena pabhÄ• vasampadaá¹ƒ.

evaá¹ƒ \Be I 13/ \Ne I 13/ saá¹…khepeneva sabbadhammaguá¹‡ehi saddhammaá¹ƒ thomet
thometuá¹ƒ__ ``guá¹‡ehÄ«â€™â€™ _tiÄ• dimÄ• ha. ``guá¹‡ehÄ«â€™â€™ ti padassa ``yut
idÄ• ni yehi guá¹‡ehi yutto, te dassento __ ``sÄ«lasamÄ• dhÄ«â€™â€™ _tiÄ• dimÄ• ha. tat
catupÄ• risuddhisÄ«lÄ• di__ ``sÄ«laâ€™â€™ _nti vuccati. __samÄ• dhÄ«_ti paá¹-hamajjhÄ
paá¹-hamajjhÄ• nÄ• dayovuttÄ• . __paÃ±Ã±Ä• _ti maggapaÃ±Ã±Ä• . vimutti ca vimuttiÃ±Ä•
vimuttivimuttiÃ±Ä• á¹‡antivattabbe ekadesasarÅ«pekasesanayena ``vimuttiÃ±Ä• á¹‡aâ€™â
Ä• disaddapariyÄ• yenapabhutisaddena vÄ• vimuttiggahaá¹‡aá¹ƒ veditabbaá¹ƒ. tattha __vi
__vimuttiÃ±Ä• á¹‡a_ntipaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __pabhuti_-saddena chaá¸·abhiÃ±Ã
guá¹‡Ä• saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ. ettha ca sÄ«lÄ• dayo guá¹‡Ä• lokiyÄ• lokutta
niddiá¹-á¹-hÄ• ti veditabbÄ• . yaá¹ƒ panettha __kenaci_ vuttaá¹ƒ ``sÄ«lÄ• dayo kiÃ±cÄ• pi lo
yathÄ• sambhavaá¹ƒ labbhanti, tathÄ• pi ante `ariyasaá¹…ghaâ€™ nti vacanato sÄ«lÄ• day

lokuttarÄ• vÄ• â€™â€™ ti, taá¹ƒ tassa matimattaá¹ƒ. na hi ariyasaá¹…ghassa lokiyaguá¹‡e
dissati, sabbaÃ±Ã±ubuddhassapi tÄ• va lokiyalokuttaraguá¹‡ehi thomanÄ• hoti, kimaá¹…ga
ariyasaá¹…ghassÄ• ti.

kusalatthikÄ• naá¹ƒ janÄ• naá¹ƒ puÃ±Ã±assa vuddhiyÄ• khettasadisattÄ• khettanti Ä• ha
kusalatthikÄ• naâ€™â€™ _nti. khittaá¹ƒ bÄ«jaá¹ƒ mahapphalabhÄ• vakaraá¹‡ena tÄ• yatÄ
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aviruhanabhÅ«mi, taá¹ƒsadisattÄ• ariyasaá¹…ghopi ``khettaâ€™
iminÄ• ariyasaá¹…ghassa anuttarapuÃ±Ã±akkhettabhÄ• vaá¹ƒ dÄ«peti. ``anuttaraá¹ƒ puÃ±
tihi vuttaá¹ƒ. __ta_nti pubbe ``yoâ€™â€™ ti aniyamena vuttassa niyamavacanaá¹ƒ. __ariya
Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyanato ariyÄ• niruttinayena. atha vÄ• sa
saraá¹‡anti araá¹‡Ä«yato upagantabbato upagatÄ• naÃ±ca tadatthasiddhitoariyÄ• . ariyÄ• n
__ariyasaá¹…gho_. atha vÄ• ariyo ca so yathÄ• vuttanayenasaá¹…gho ca diá¹-á¹-hisÄ«las
saá¹ƒhatabhÄ• vatoti ariyasaá¹…gho, aá¹-á¹-ha ariyapuggalÄ• . taá¹ƒ ariyasaá¹…ghaá¹ƒ. bh
buddhadhammaratanÄ• nampi samadhigamo saá¹…gharatanÄ• dhÄ«noti ariyasaá¹…ghass
idheva __ ``sirasÄ• namÄ• mÄ«â€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ \Be I 14/ gÄ• thÄ• ttayena saá¹…khepato sakalaguá¹‡asaá¹ƒkittanamukhena ratana
idÄ• ni taá¹ƒ nipaccakÄ• raá¹ƒ yathÄ• dhippete payojane pariá¹‡Ä• mento Ä• ha __ ``icceva
iccevaá¹ƒ yathÄ• vuttanayena __accantaá¹ƒ_ ekantena __namassaneyyaá¹ƒ_ namassitabb
ratanattayaá¹ƒ__namassamÄ• no_ kÄ• yavÄ• cÄ• cittehi vandamÄ• no ahaá¹ƒ vipulaá¹ƒ ya
alatthantisambandho. tattha buddhÄ• dayo \Ne I 14/ ratijananaá¹-á¹-hena __ratanaá¹ƒ_. tes
bhagavÄ• â€™â€™ tiÄ• dinÄ• yathÄ• bhÅ«taguá¹‡e Ä• vajjentassa amatÄ• dhigamahetub
pÄ«tipÄ• mojjaá¹ƒ uppajjati. yathÄ• ha ---

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tasm
samayerÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na dosapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, na
mohapariyuá¹-á¹-hitaá¹ƒcittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, ujugata
mahÄ• nÄ• ma, ariyasÄ• vako labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhamm
pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ tiÄ• di (AN c 1I 11).

cittÄ«katÄ• dibhÄ• vo vÄ• ratanaá¹-á¹-ho. vuttaÃ±hetaá¹ƒ ---

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sv II 33).

cittÄ«katabhÄ• vÄ• dayo ca anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• buddhÄ• dÄ«suyeva labbhantÄ«t

``puÃ±Ã±Ä• bhisandanti puÃ±Ã±arÄ• siá¹ƒ puÃ±Ã±appavattaá¹ƒ vÄ• â€™â€™ ti __mahÄ•
__majjhimagaá¹‡á¹-hipade_pana __cÅ«á¸·agaá¹‡á¹-hipade_ ca ``puÃ±Ã±Ä• bhisandanti pu
ntipi attho vutto. __puÃ±Ã±Ä• bhisanda_nti puÃ±Ã±anadiá¹ƒ, puÃ±Ã±appavÄ• hanti evaá¹ƒ
avicchedenapavattiyamÄ• naÃ±hi puÃ±Ã±aá¹ƒ abhisandanaá¹-á¹-hena ``puÃ±Ã±Ä• bhisand
sÄ• ratthapakÄ• siniyÄ• saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• ya (Spk III 5.1027) ---

``cattÄ• rome, bhikkhave, puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ• sukhassÄ• hÄ• rÄ• . k
ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ• gato hoti `itipi \Be I 15/ so bhagavÄ•
bhagavÄ• â€™ ti, ayaá¹ƒ paá¹-hamo puÃ±Ã±Ä• bhisando kusalÄ• bhisandosukhassÄ• hÄ•

evamÄ• dikÄ• ya pÄ• á¸·iyÄ• atthaá¹ƒ dassento ``puÃ±Ã±Ä• bhisandÄ• kusalÄ• bhisandÄ
puÃ±Ã±anadiyokusalanadiyoâ€™â€™ ti vuttaá¹ƒ. yaá¹ƒ pana __gaá¹‡á¹-hipade_ vuttaá¹ƒ `
puÃ±Ã±aphalaâ€™â€™ nti, taá¹ƒ na sundaraá¹ƒ \Ne I 15/. na hi ratanattayaá¹ƒ namassam
puÃ±Ã±aphalaá¹ƒ alattha, kintuanappakaá¹ƒ puÃ±Ã±arÄ• siá¹ƒ tadÄ• alabhi, tassa ca phal
diá¹-á¹-hadhamme tu antarÄ• yavighÄ• totassa ca puÃ±Ã±assa Ä• nisaá¹ƒsamattakaá¹ƒ, ``t
hatantarÄ• yoâ€™â€™ ti ca vuttaá¹ƒ, na capuÃ±Ã±aphale anuppanne tassÄ• nubhÄ• vena
sijjhati, na cetaá¹ƒ tasmiá¹ƒyevakhaá¹‡e diá¹-á¹-hadhammavedanÄ«yaá¹ƒ ahosi. tasmÄ• ta
puÃ±Ã±appavÄ• hassa Ä• nubhÄ• vena hatantarÄ• yotiayameva attho yujjati. athÄ• pi paá¹
puÃ±Ã±ameva puÃ±Ã±aphalanti tassÄ• dhippÄ• yosiyÄ• , evaá¹ƒ sati yujjeyya. so ca puÃ±
atha kho mahantoyevÄ• tidassento Ä• ha __ ``vipulaâ€™â€™ _nti, mahantaá¹ƒ anappakan
__alattha_ntialabhiá¹ƒ, pÄ• puá¹‡inti attho.

__tassÄ• nubhÄ• venÄ• _ti tassa yathÄ• vuttassa puÃ±Ã±appavÄ• hassa Ä• nubhÄ• vena
__hatantarÄ• yo_titaá¹ƒtaá¹ƒsampattiyÄ• vibandhanavasena sattasantÄ• nassa antare ven
antarÄ• yo, diá¹-á¹-hadhammikÄ• dianattho. paá¹‡Ä• mapayojane vuttavidhinÄ• hato viddh
assÄ• tihatantarÄ• yo. assa ``vaá¹‡á¹‡ayissaá¹ƒ vinayaâ€™â€™ nti iminÄ• sambandho, ha
vaá¹‡á¹‡ayissanti vuttaá¹ƒ hoti. etena tassa puÃ±Ã±appavÄ• hassa attano pasÄ• dasampa
khettabhÄ• vasampattiyÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• ya upaghÄ• takaupaddavÄ• naá¹ƒ han

evaá¹ƒ ratanattayassa nipaccakÄ• rakaraá¹‡e payojanaá¹ƒ dassetvÄ• idÄ• ni yassa vinaya
atthaá¹ƒsaá¹ƒvaá¹‡á¹‡etukÄ• mo, tassa tÄ• va bhagavato sÄ• sanassa mÅ«lapatiá¹-á¹-hÄ•
thomentoÄ• ha __ ``yasmiá¹ƒ á¹-hiteâ€™â€™ _tiÄ• di. aá¹-á¹-hitassa susaá¹‡á¹-hitassa bha
yasmiá¹ƒ \Be I 16/ á¹-hite patiá¹-á¹-hitaá¹ƒ hotÄ«ti yojetabbaá¹ƒ. tattha __yasmi_nti yasmiá¹
__á¹-hite_ti pÄ• á¸·ito ca atthato ca anÅ«naá¹ƒ hutvÄ• lajjÄ«puggalesu pavattanaá¹-á¹-hen
__sÄ• sana_nti adhisÄ«laadhicittaadhipaÃ±Ã±Ä• saá¹…khÄ• tasikkhattayasaá¹…gahitaá¹ƒ
__aá¹-á¹-hitassÄ• _tikÄ• masukhallikattakilamathÄ• nuyogasaá¹…khÄ• te antadvaye aá¹-á¹
``appatiá¹-á¹-haá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, anÄ• yÅ«haá¹ƒ oghamatariâ€™â€™ nti (SN a I 1
tÄ«supi__sÄ«haá¸·agaá¹‡á¹-hipadesu_ vuttoyeva. __gaá¹‡á¹-hipade_ pana ``aá¹-á¹-hitassÄ

parinibbutassapibhagavatoâ€™â€™ ti vuttaá¹ƒ.

__patiá¹-á¹-hitaá¹ƒ hotÄ«_ti tesuyeva lajjÄ«puggalesu pavattanaá¹-á¹-hena patiá¹-á¹-hitaá¹ƒ
__susaá¹‡á¹-hitassÄ• _tiettha tÄ• va tÄ«supi __gaá¹‡á¹-hipadesu_ idaá¹ƒ vuttaá¹ƒ
``dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janehisamannÄ• gamanavasena \Ne
attho. anena assa rÅ«pakÄ• yasampattiá¹ƒ nidassetÄ«â€™â€™ ti. __gaá¹‡á¹-hipade_ pana
patiá¹-á¹-hitehi lakkhaá¹‡ehi samannÄ• gatattÄ• rÅ«pakÄ• yena susaá¹‡á¹-hito, kÄ• yavaá
tÄ• dilakkhaá¹‡asamannÄ• gatattÄ• ca nÄ• makÄ• yenapÄ«â€™â€™ ti vuttaá¹ƒ. __kenaci
sattesu suá¹-á¹-hu sammÄ• ca á¹-hitassÄ• ti atthavasena vÄ• susaá¹‡á¹-hitassa. susaá¹‡á
kevalaá¹ƒ sattÄ• naá¹ƒ dukkhaá¹ƒ apanetukÄ• mo hitaá¹ƒ upasaá¹ƒharitukÄ• mosampattiyÄ
ca hutvÄ• vinayaá¹ƒ deseti. tasmÄ• imasmiá¹ƒ vinayasaá¹ƒvaá¹‡á¹‡anÄ• dhikÄ• resÄ• rup
`susaá¹‡á¹-hitassÄ• â€™â€™ â€™ ti vatvÄ• __ ``gaá¹‡á¹-hipadesu_ vuttatthoadhippetÄ• c
hotÄ«â€™â€™ ti vuttaá¹ƒ. ayaá¹ƒ panettha amhÄ• kaá¹ƒ khanti ---
yathÄ• vuttakÄ• masukhallikÄ• diantadvayeaá¹-á¹-hitattÄ• yeva majjhimÄ• ya paá¹-ipadÄ• y
susaá¹‡á¹-hitassÄ• ti evamattho gahetabboti. evaÃ±hi sati Ä• rambhÄ• nurÅ«pathomanÄ•
yathÄ• vuttaantadvayaá¹ƒ vivajjetvÄ• majjhimÄ• yapaá¹-ipadÄ• ya vinayapaÃ±Ã±attiyÄ• ye

__ta_nti pubbe ``yasmiâ€™â€™ nti aniyametvÄ• vuttassa niyamavacanaá¹ƒ, tassa ``vinaya
iminÄ• sambandho. __asammissa_nti bhÄ• vanapuá¹ƒsakaniddeso, nikÄ• yantaraladdhÄ«h
katvÄ• anÄ• kulaá¹ƒ katvÄ• vaá¹‡á¹‡ayissanti vuttaá¹ƒ hoti. sikkhÄ• padapaÃ±Ã±attiyÄ• a
kÄ• lamattassapidhammasenÄ• patisÄ• riputtattherasadisenapi duviÃ±Ã±eyyabhÄ• vato ke
vinayapiá¹-akaá¹ƒattano \Be I 17/ balena vaá¹‡á¹‡ayissÄ• mÄ«ti vacanamattampi aÃ±Ã±eh
vattumasakkuá¹‡eyyattÄ• __ ``nissÄ• ya pubbÄ• cariyÄ• nubhÄ• vaâ€™â€™ _nti Ä• ha. pu
atthatopubbÄ• cariyehi saá¹ƒvaá¹‡á¹‡itÄ• aá¹-á¹-hakathÄ• , tatoyeva ca ``pubbÄ• cariyÄ• n
aá¹-á¹-hakathÄ• â€™â€™ tisabbattha __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. tasmÄ• pubbÄ• cariy
aá¹-á¹-hakathaá¹ƒ nissÄ• yavaá¹‡á¹‡ayissaá¹ƒ, na attanoyeva balaá¹ƒ nissÄ• yÄ• ti vuttaá¹

atha ``porÄ• á¹‡aá¹-á¹-hakathÄ• su vijjamÄ• nÄ• su puna vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya kiá¹
vadeyya, tassa porÄ• á¹‡aá¹-á¹-hakathÄ• ya anÅ«nabhÄ• vaá¹ƒ attano ca saá¹ƒvaá¹‡á¹‡an
``kÄ• maÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. __kÄ• ma_nti ekantena, yathicchakaá¹ƒ vÄ• , sab
``saá¹ƒvaá¹‡á¹‡itoâ€™â€™ tiiminÄ• sambandho. kÄ• maá¹ƒ saá¹ƒvaá¹‡á¹‡itoyeva, no na
kehipana so vinayo saá¹ƒvaá¹‡á¹‡itoti Ä• ha __ ``pubbÄ• cariyÄ• sabhehÄ«â€™â€™ _ti.
mahÄ• kassapattherÄ• dayopubbÄ• cariyÄ• eva akampiyaá¹-á¹-hena uttamaá¹-á¹-hena ca
pubbÄ• cariyÄ• sabhehÄ«ti vuttaá¹ƒhoti. kÄ«disÄ• panete pubbÄ• cariyÄ• ti Ä• ha __ ``Ã±Ã
aggamaggaÃ±Ä• á¹‡asaá¹…khÄ• tena__ambunÄ• _ \Ne I 17/ salilena __niddhotÄ• ni_ niss
anuppattidhammatÄ• pÄ• danena dhotÄ• nivikkhÄ• litÄ• ni visodhitÄ• ni rÄ• gÄ• dÄ«ni tÄ«â
cattÄ• ro Ä• savÄ• yehi te __Ã±Ä• á¹‡ambuniddhÄ• tamalÄ• savÄ• , _ tehÄ«ti attho. iminÄ•
etesuÄ• cariyabhÄ• voyeva, atha kho rÄ• gÄ• dimalarahitÄ• khÄ«á¹‡Ä• savÄ• visuddhasa

khÄ«á¹‡Ä• savabhÄ• vepi na ete sukkhavipassakÄ• , atha kho evarÅ«pehipi Ä• nubhÄ• veh
__ ``visuddhavijjÄ• paá¹-isambhidehÄ«â€™â€™ _ti. visuddhÄ• accantaparisuddhÄ• vijjÄ•
yesaá¹ƒ te visuddhavijjÄ• paá¹-isambhidÄ• , tehi. ekadesena paá¹-isambhidaá¹ƒappattÄ• na
abhÄ• vato etehi adhigatapaá¹-isambhidÄ• paá¹-utaraladdhappabhedÄ• ti dassetuá¹ƒ__vis
__vijjÄ• _ti tisso vijjÄ• , aá¹-á¹-ha vijjÄ• vÄ• . tattha dibbacakkhuÃ±Ä• á¹‡aá¹ƒpubbenivÄ• s
Ä• savakkhayaÃ±Ä• á¹‡aÃ±cÄ• ti imÄ• tisso vijjÄ• . aá¹-á¹-ha vijjÄ• pana ---

``vipassanÄ• Ã±Ä• á¹‡amanomayiddhi \Be I 18/,

iddhippabhedopi ca dibbasotaá¹ƒ.

parassa cetopariyÄ• yaÃ±Ä• á¹‡aá¹ƒ,

pubbenivÄ• sÄ• nugataÃ±ca Ã±Ä• á¹‡aá¹ƒ.

dibbaÃ±ca cakkhÄ• savasaá¹…khayo ca,

etÄ• ni Ã±Ä• á¹‡Ä• ni idhaá¹-á¹-ha vijjÄ• â€™â€™ ti || ---

evaá¹ƒ vipassanÄ• Ã±Ä• á¹‡amanomayiddhÄ«hi saddhiá¹ƒ pariggahitÄ• cha abhiÃ±Ã±Ä• y
atthapaá¹-isambhidÄ• dhammapaá¹-isambhidÄ• niruttipaá¹-isambhidÄ• paá¹-ibhÄ• napaá¹
paá¹-isambhidÄ• . tatthasaá¹…khepato hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , het
dhammapaá¹-isambhidÄ• , hetuhetuphalÄ• nurÅ«paá¹ƒvohÄ• resu Ã±Ä• á¹‡aá¹ƒ niruttipaá¹
Ã±Ä• á¹‡aá¹ƒ imamatthaá¹ƒ jotayatÄ«ti iminÄ• Ä• kÄ• renaheá¹-á¹-hÄ• vuttesu tÄ«su Ã±Ä
paá¹-ibhÄ• napaá¹-isambhidÄ• . etÄ• saá¹ƒ pana vitthÄ• rakathÄ• atipapaÃ±cabhÄ• vato id
paá¹-isambhidÄ• ppattÄ• naá¹ƒ saddhammesu chekabhÄ• vato Ä• ha __ ``saddhammasaá¹
``paá¹-isambhidÄ• ppattÄ• nampi dhammesu abhiyogavasena viseso hotÄ«ti laddhapaá¹-isa
dassetuá¹ƒ Ä• hÄ• â€™â€™ tipi vadanti. __saddhammasaá¹ƒvaá¹‡á¹‡anakovidehÄ«_ti
piá¹-akattayasaá¹…khÄ• tassasaddhammassa saá¹ƒvaá¹‡á¹‡ane sabbaso atthappakÄ• sar
attho.

kilesajÄ• laá¹ƒ \Ne I 18/ parikkhÄ• rabÄ• hullaá¹ƒ vÄ• saá¹ƒlikhati tanuá¹ƒ karotÄ«ti __salle
panakhÄ«á¹‡Ä• savÄ• dhikÄ• rattÄ• parikkhÄ• rabÄ• hullassa sallikhanavaseneva attho ga
ca__gaá¹‡á¹-hipade_ ``sallekhiye parimitaparikkhÄ• ravuttiyÄ• â€™â€™ ti attho vutto. salle
__sallekhiyaá¹ƒ, _ tasmiá¹ƒ sallekhiye, sallekhapaá¹-ipattiyanti vuttaá¹ƒ hoti.
__nosulabhÅ«pamehÄ«_tiasulabhÅ«pamehi sallekhapaá¹-ipattiyÄ• asukasadisÄ• ti tesaá¹ƒ
anucchavikapuggalÄ• naá¹ƒdullabhattÄ• natthi sulabhÄ• upamÄ• etesanti nosulabhÅ«par

cittalapabbataabhayagirisesanikÄ• yadvayaá¹ƒpaá¹-ikkhipati. __dhajÅ«pamehÄ«_ti rathass
rathe baddhadhajaá¹ƒ viya ajÄ• nantÄ• naá¹ƒ ``asukehica asukehi ca therehi nivÄ• sito \Be
nÄ• mÄ• â€™â€™ ti evaá¹ƒ mahÄ• vihÄ• rassasaÃ±jÄ• nanahetuttÄ• mahÄ• vihÄ• rassa
sammÄ• anÅ«naá¹ƒ katvÄ• vaá¹‡á¹‡ito. saá¹ƒvaá¹‡á¹‡ito ayaá¹ƒ vinayoti padacchedo kÄ•
anekappabhedanayattÄ• vicittehi nayehi. __sambuddhavaranvayehÄ«_ti sabbaÃ±Ã±ubudd
adhippÄ• yÄ• nugatehinayehÄ«ti vuttaá¹ƒ hoti. atha vÄ• buddhavaraá¹ƒ anugatehi pubbÄ•
sambandhokÄ• tabbo.

evaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• ya anÅ«nabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni attano saá¹ƒvaá
dassetuá¹ƒ__ ``saá¹ƒvaá¹‡á¹‡anÄ• â€™â€™ _tiÄ• dimÄ• ha. idaá¹ƒ vuttaá¹ƒ hoti --- kiÃ±cÄ
yathÄ• vuttaguá¹‡avisiá¹-á¹-hehiayaá¹ƒ vinayo sabbaso vaá¹‡á¹‡ito, tathÄ• pi tesaá¹ƒ esÄ•
sÄ«haá¸·adÄ«pavÄ• sÄ«naá¹ƒ bhÄ• sÄ• yasaá¹…khatattÄ• racitattÄ• dÄ«pantare bhikkhu
aÃ±Ã±adÄ«pavÄ• sino bhikkhugaá¹‡assakiÃ±ci atthaá¹ƒ payojanaá¹ƒ yasmÄ• nÄ• bhisam
sÄ• dheti, tasmÄ• imaá¹ƒsaá¹ƒvaá¹‡á¹‡anaá¹ƒ pÄ• á¸·inayÄ• nurÅ«paá¹ƒ katvÄ• buddhas
idÄ• ni samÄ• rabhissanti. tattha saá¹ƒvaá¹‡á¹‡iyati attho etÄ• yÄ• ti __saá¹ƒvaá¹‡á¹‡anÄ•
pana dhammasaá¹…gÄ• hakattherehipaá¹-hamaá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni saá¹…gÄ• yitvÄ•
atthavaá¹‡á¹‡anÄ• nurÅ«peneva vÄ• canÄ• maggaá¹ƒ Ä• ropitattÄ• tisso saá¹…gÄ«tiyo Ä•
atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«to kathÄ• maggo. soyevaca mahÄ• mahindattherena tambap
pacchÄ• tambapaá¹‡á¹‡iyehi mahÄ• therehi nikÄ• yantaraladdhÄ«hisaá¹…karapariharaá¹‡
á¹-hapito. tenÄ• ha __ ``sÄ«haá¸·adÄ«pakenÄ• â€™â€™ _tiÄ• di. sÄ«hassalÄ• nato gahaá
sÄ«hakumÄ• ro. taá¹ƒvaá¹ƒsajÄ• tatÄ• ya tambapaá¹‡á¹‡idÄ«pe khattiyÄ• naá¹ƒtesaá¹ƒ niv
tambapaá¹‡á¹‡idÄ«passapi sÄ«haá¸·abhÄ• vo veditabbo, tasmiá¹ƒ sÄ«haá¸·adÄ«pe bhÅ«t
vÄ• kyena_ vacanena, sÄ«haá¸·abhÄ• sÄ• yÄ• ti vuttaá¹ƒ hoti.

__pÄ• á¸·inayÄ• nurÅ«pa_nti pÄ• á¸·inayassa anurÅ«paá¹ƒ katvÄ• , mÄ• gadhabhÄ• sÄ• y
\Ne I 19/. __ajjhesana_nti garuá¹-á¹-hÄ• niyaá¹ƒ payirupÄ• sitvÄ• garutaraá¹ƒ payojanaá¹ƒ
abhipatthanÄ• ajjhesanÄ• , taá¹ƒ ajjhesanaá¹ƒ, Ä• yÄ• cananti attho. tassa ``samanussaran
sambandho. kassa ajjhesananti \Be I 20/ Ä• ha __ ``buddhasirivhayassa therassÄ• â€™â€™
nÄ• maá¹ƒ yassa soyaá¹ƒ __buddhasirivhayo, _ tassa, itthannÄ• massa therassa ajjhesana
samanussaranto hadaye á¹-hapentoti attho.

idÄ• ni attano saá¹ƒvaá¹‡á¹‡anÄ• ya karaá¹‡appakÄ• raá¹ƒ dassento __ ``saá¹ƒvaá¹‡á¹‡an
_tiÄ• dimÄ• ha. tattha taÃ±ca idÄ• ni vuccamÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ samÄ• rabhan
mahÄ• aá¹-á¹-hakathÄ• ya idha gahetabbatomahÄ• aá¹-á¹-hakathaá¹ƒ tassÄ• idÄ• ni vucca
sarÄ«raá¹ƒ katvÄ• mahÄ• paccariyaá¹ƒ yovinicchayo vutto, tatheva kurundÄ«nÄ• mÄ• dÄ«
aá¹-á¹-hakathÄ• su yo vinicchayovutto, tatopi vinicchayato yuttamatthaá¹ƒ apariccajanto ant
katvÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒsamÄ• rabhissanti padatthasambandho veditabbo. ettha ca at
atthakathÄ• , sÄ• yeva __aá¹-á¹-hakathÄ• _ tthakÄ• rassa á¹-á¹-hakÄ• raá¹ƒ katvÄ• ``dukk

pÄ«á¸·anaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is I 17; II 8) viya. __mahÄ• paccariya_nti ettha
uá¸·umpaá¹ƒ vuccati, tasmiá¹ƒnisÄ«ditvÄ• katattÄ• tameva nÄ• maá¹ƒ jÄ• taá¹ƒ. kurundiva
tatthakatattÄ• __kurundÄ«_ti nÄ• maá¹ƒ jÄ• tanti vadanti. Ä• disaddena andhakaá¹-á¹-haka
saá¹…khepaá¹-á¹-hakathaÃ±casaá¹…gaá¹‡hÄ• ti. __vissutÄ• sÅ«_ti sabbattha patthaá¹-Ä•
hoti.

__yuttamattha_nti ettha tÄ• va __majjhimagaá¹‡á¹-hipade cÅ«á¸·agaá¹‡á¹-hipade_ ca idaá¹
``yuttamatthantisaá¹ƒvaá¹‡á¹‡etabbaá¹-á¹-hÄ• nassa yuttamatthaá¹ƒ, na pana tattha ayutta
hotÄ«â€™â€™ ti. __mahÄ• gaá¹‡á¹-hipade_panettha na kiÃ±ci vuttaá¹ƒ. __kenaci_ pana ``
vinayayuttiyÄ• vÄ• yuttamatthaâ€™â€™ ntivuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ viya dissati mahÄ• pac
ayuttassÄ• pi atthassaupari vibhÄ• vanato. ``aá¹-á¹-hakathaá¹ƒyeva gahetvÄ• saá¹ƒvaá¹‡á
karissÄ• mÄ«â€™â€™ ti vutte aá¹-á¹-hakathÄ• suvuttattheravÄ• dÄ• naá¹ƒ bÄ• hirabhÄ• v
__ ``antogadhatheravÄ• daâ€™â€™ _ntiÄ• ha, theravÄ• depi antokatvÄ• ti vuttaá¹ƒ hoti. __
aparakÄ• lakiriyÄ• yakammaniddeso. pubbe vuttaá¹ƒ tu ``saá¹ƒvaá¹‡á¹‡anaâ€™â€™ nti va
``samÄ• rabhantoâ€™â€™ tipubbakÄ• lakiriyÄ• ya kammabhÄ• vena yojetabbaá¹ƒ. __sam
gÄ• thÄ• bandhavasena rassabhÄ• vokatoti veditabbo.

evaá¹ƒ \Be I 21/ karaá¹‡appakÄ• raá¹ƒ dassetvÄ• idÄ• ni sotÅ«hi paá¹-ipajjitabbavidhiá¹ƒ d
meâ€™â€™ _tiÄ• dimÄ• ha. idaá¹ƒ vuttaá¹ƒ hoti --- idÄ• ni vuccamÄ• naá¹ƒ taá¹ƒ mama
saá¹ƒvaá¹‡á¹‡anaá¹ƒdhammapadÄ«passa tathÄ• gatassa \Ne I 20/ dhammaá¹ƒ sÄ• sanad
sakkaccaá¹ƒ paá¹-imÄ• nayantÄ• pÅ«jentÄ• thirehi sÄ«lakkhandhÄ• dÄ«hi samannÄ• gata
navÄ• , tesaá¹ƒ majjhe bhavattÄ• majjhimÄ• ca bhikkhÅ« pasannacittÄ• yathÄ• vuttanaye
vakkhamÄ• navidhinÄ• pamÄ• á¹‡attÄ• ca saddahitvÄ• pÄ«tisomanassayuttacittÄ• issÄ•
suá¹‡antÅ«ti. tattha __dhammappadÄ«passÄ• _ti dhammoyeva sattasantÄ• nesu mohandh
padÄ«pasadisattÄ• padÄ«po assÄ• ti dhammapadÄ«po, bhagavÄ• . tassa dhammapadÄ«p

idÄ• ni attano saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gamavisuddhiá¹ƒ dassetvÄ• pamÄ• á¹‡abhÄ• vaá
_tiÄ• dimÄ• ha. yatheva buddhena yo dhammo ca vinayo ca vutto, so tassa buddhassa yeh
dhammasenÄ• patiÄ• dÄ«hitatheva Ã±Ä• to, tesaá¹ƒ buddhaputtÄ• naá¹ƒ matimaccajantÄ•
yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒsÅ«ti ayamettha sambandho. tattha __dhammo_ti sut
saá¹…gaá¹‡hÄ• ti, __vinayo_tisakalaá¹ƒ vinayapiá¹-akaá¹ƒ. ettÄ• vatÄ• ca sabbampi budd
niddiá¹-á¹-haá¹ƒ hoti. sakalaÃ±hibuddhavacanaá¹ƒ dhammavinayavasena duvidhaá¹ƒ hoti.
atthato ca buddhenabhagavatÄ• vutto. na hi bhagavatÄ• abyÄ• kataá¹ƒ nÄ• ma tantipadaa
atthokathito, tasmÄ• sammÄ• sambuddheneva tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ atthavaá¹‡á¹‡
daá¹-á¹-habbaá¹ƒ. __tattha tattha bhagavatÄ• pavattitÄ• pakiá¹‡á¹‡akadesanÄ• yeva hi aá
Ã±Ä• to_ti yathevabuddhena vutto, tatheva ekapadampi ekakkharampi avinÄ• setvÄ• adhip
viditoti attho. __tesaá¹ƒ matimaccajantÄ• _ti tesaá¹ƒ buddhaputtÄ• naá¹ƒ adhippÄ• yaá¹ƒ a
__aá¹-á¹-hakathÄ• akaá¹ƒsÅ«_ti aá¹-á¹-hakathÄ• yo akaá¹ƒsu. katthaci ``aá¹-á¹-hakathÄ• n

pÄ• á¹-ho dissati, tatthÄ• pi soyevattho, ma-kÄ• ro pana padasandhivasena Ä• gatoti daá¹-á
``aá¹-á¹-hakathÄ• â€™â€™ tibahuvacananiddesena mahÄ• paccariyÄ• dikaá¹ƒ saá¹…gaá¹

__tasmÄ• _ti yasmÄ• tesaá¹ƒ buddhaputtÄ• naá¹ƒ adhippÄ• yaá¹ƒ avikopetvÄ• pure aá¹-á
attho. __hÄ«_ti nipÄ• tamattaá¹ƒ hetuatthassa \Be I 22/ ``tasmÄ• â€™â€™ ti iminÄ• yevapa
aá¹-á¹-hakathÄ• su vuttaá¹ƒ sabbampi pamÄ• á¹‡aá¹ƒ, evaá¹ƒ sati tattha pamÄ• dalekhÄ• p
__ ``vajjayitvÄ• na pamÄ• dalekhaâ€™â€™ _nti. tattha __pamÄ• dalekha_ntiaparabhÄ• ge
pamajjitvÄ• likhanavasena pavattaá¹ƒ pamÄ• dapÄ• á¹-haá¹ƒ. idaá¹ƒ vuttaá¹ƒhoti --- pamÄ
apaccupaá¹-á¹-hapetvÄ• adinnÄ• dÄ• nassa pubbapayoge ``saccepi alikepidukkaá¹-aâ€™â
yaá¹ƒ likhitaá¹ƒ, taá¹ƒ vajjayitvÄ• apanetvÄ• sabbaá¹ƒ pamÄ• á¹‡anti. vakkhati hi tattha ---

``mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ \Ne I 21/ pana saccepi alikepi dukkaá¹-ameva vuttaá¹ƒ, taá¹
veditabbaá¹ƒ. na hi adinnÄ• dÄ• nassa pubbapayoge pÄ• cittiyaá¹-á¹-hÄ• ne dukkaá¹-aá¹ƒ
III-a I 94).

kesaá¹ƒ pamÄ• á¹‡anti Ä• ha __ ``sikkhÄ• su sagÄ• ravÄ• naá¹ƒ idha paá¹‡á¸• itÄ• naâ€™
imasmiá¹ƒsÄ• sane. puna ``yasmÄ• â€™â€™ ti vacanassa ko sambandhoti ce? ettha tÄ• v
__mahÄ• gaá¹‡á¹-hipadegaá¹‡á¹-hipade_ ca na kiÃ±ci vuttaá¹ƒ, __majjhimagaá¹‡á¹-hipade
__cÅ«á¸·agaá¹‡á¹-hipade_ ca idaá¹ƒvuttaá¹ƒ ``yasmÄ• pamÄ• á¹‡aá¹ƒ, tasmÄ• nisÄ• mer
evamassa sambandho daá¹-á¹-habbo. yasmÄ• aá¹-á¹-hakathÄ• su vuttaá¹ƒ pamÄ• á¹‡aá¹ƒ
pamÄ• á¹‡amevÄ• ti pÄ• á¹-hasesaá¹ƒ katvÄ• __vajirabuddhitthero_ vadati. tattha __idhÄ•
samantapÄ• sÄ• dikÄ• yÄ• ti attho gahetabbo.

tattha ``yasmÄ• â€™â€™ ti vacanassa paá¹-hamaá¹ƒ vuttasambandhavasena aá¹-á¹-hakat
pamÄ• á¹‡antisÄ• dhitattÄ• idÄ• ni vuccamÄ• nÄ• pi saá¹ƒvaá¹‡á¹‡anÄ• kevalaá¹ƒ vacan
aá¹-á¹-hakathÄ• yevÄ• ti dassetuá¹ƒ __ ``tato ca bhÄ• santaramevÄ• â€™â€™ _tiÄ• dimÄ•
vuttasambandhavasenapana idha vuttampi kasmÄ• pamÄ• á¹‡anti ce? yasmÄ• vacanama
aá¹-á¹-hakathÄ• yeva, tasmÄ• pamÄ• á¹‡anti dassetuá¹ƒ __ ``tato ca bhÄ• santaramevÄ• â
evamÄ• kulaá¹ƒ dubbiÃ±Ã±eyyasabhÄ• vaÃ±cakatvÄ• __gaá¹‡á¹-hipadesu_ sambandho c
bhadantabuddhaghosÄ• cariyo. na hi so evamÄ• kulaá¹ƒ katvÄ• vattumarahati, tasmÄ•
yathÄ• dhippetamatthamanÄ• kulaá¹ƒ suviÃ±Ã±eyyaÃ±cakatvÄ• yathÄ• á¹-hitassa sambar
kathaá¹ƒ? yasmÄ• aá¹-á¹-hakathÄ• su vuttaá¹ƒ pamÄ• á¹‡aá¹ƒ, tasmÄ• sakkaccaá¹ƒ anus
sambandho daá¹-á¹-habbo. yadi nÄ• ma aá¹-á¹-hakathÄ• suvuttaá¹ƒ pamÄ• á¹‡aá¹ƒ, ayaá¹
vuccamÄ• nÄ• kasmÄ• sakkaccaá¹ƒ anusikkhitabbÄ• tiÄ• ha __ ``tato ca bhÄ• santarame
vuttaá¹ƒ hoti --- yasmÄ• aá¹-á¹-hakathÄ• suvuttaá¹ƒ pamÄ• á¹‡aá¹ƒ, yasmÄ• ca ayaá¹ƒ sa
bhÄ• santarapariccÄ• gÄ• dimattavisiá¹-á¹-hÄ• , atthatopana abhinnÄ• va, tatoyeva ca pam
tasmÄ• sakkaccaá¹ƒ Ä• daraá¹ƒ katvÄ• anusikkhitabbÄ• ti. tathÄ• hi porÄ• á¹‡aá¹-á¹-haka
imissÄ• ca saá¹ƒvaá¹‡á¹‡anÄ• ya bhÄ• santarapariccÄ• gÄ• dimattavisiá¹-á¹-hÄ• yaatthato

ubhayampetaá¹ƒ sakkaccaá¹ƒ anusikkhitabbabhÄ• vahetÅ«ti daá¹-á¹-habbaá¹ƒ. na hi keval
porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ satipi pamÄ• á¹‡abhÄ• ve ayaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• tato
ca sakkaccaá¹ƒ anusikkhitabbÄ• ti vattumarahati, nÄ• pi imissÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya tat
porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ asati pamÄ• á¹‡abhÄ• ve ayaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• sakk
I 22/ vattuá¹ƒ yuttarÅ«pÄ• hoti, tasmÄ• yathÄ• vuttanayena ubhayampetaá¹ƒ sakkaccaá¹ƒ
anusikkhitabbabhÄ• vahetÅ«tidaá¹-á¹-habbaá¹ƒ.

__tato_ti aá¹-á¹-hakathÄ• to. __bhÄ• santarameva hitvÄ• _ti kaÃ±cukasadisaá¹ƒ sÄ«haá¸·a
__vitthÄ• ramaggaÃ±ca samÄ• sayitvÄ• _ti porÄ• á¹‡aá¹-á¹-hakathÄ• su upari vuccamÄ• na
papaÃ±citaá¹ƒ ``Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahena upasampannoti b
ettha apalokanÄ• dÄ«naá¹ƒ catunnampi kammÄ• naá¹ƒ vitthÄ• rakathÄ• viya tÄ• disaá¹ƒ
vitthÄ• ramaggaá¹ƒsaá¹…khipitvÄ• vaá¹‡á¹‡ayissÄ• mÄ• ti adhippÄ• yo. tathÄ• hi vakkhat

``ettha ca Ã±atticatutthakammaá¹ƒ ekameva Ä• gataá¹ƒ, imasmiá¹ƒ pana á¹-hÄ• ne á¹-hatv
saá¹…ghakammÄ• ninÄ«haritvÄ• vitthÄ• rato kathetabbÄ• nÄ«ti sabbaaá¹-á¹-hakathÄ• su
`apalokanakammaá¹ƒÃ±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutthakammaâ€™ nti
vitthÄ• renakhandhakato parivÄ• rÄ• vasÄ• ne kammavibhaá¹…gato ca pÄ• á¸·iá¹ƒ Ä• harit
mayaá¹ƒparivÄ• rÄ• vasÄ• ne kammavibhaá¹…geyeva vaá¹‡á¹‡ayissÄ• ma. evaÃ±hi sati p
na bhÄ• riyÄ• bhavissati, yathÄ• á¹-hitÄ• ya ca pÄ• á¸·iyÄ• vaá¹‡á¹‡anÄ• suviÃ±Ã±eyyÄ•
á¹-hÄ• nÄ• ni asuÃ±Ã±Ä• ni bhavissanti, tasmÄ• anupadavaá¹‡á¹‡anameva karomÄ• â€™
bhikkhupadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•).

__vinicchayaá¹ƒ_ \Be I 24/ __sabbamasesayitvÄ• _ti taá¹ƒtaá¹ƒaá¹-á¹-hakathÄ• su vuttaá¹ƒ
vinicchayaá¹ƒasesayitvÄ• sesaá¹ƒ akatvÄ• , kiÃ±cimattampi apariccajitvÄ• ti vuttaá¹ƒ hoti.
vaá¹‡á¹‡ituá¹ƒyuttarÅ«paá¹ƒ hutvÄ• anukkamena Ä• gataá¹ƒ pÄ• á¸·iá¹ƒ apariccajitvÄ• sa
sÄ«haá¸·aá¹-á¹-hakathÄ• suayuttaá¹-á¹-hÄ• ne vaá¹‡á¹‡itaá¹ƒ yathÄ• á¹-hÄ• neyeva saá¹ƒv
``tantikkamaá¹ƒ kiÃ±ci avokkamitvÄ• â€™â€™ _ti, kiÃ±ci pÄ• á¸·ikkamaá¹ƒ anatikkamitvÄ•
vaá¹‡á¹‡ayissÄ• mÄ• ti adhippÄ• yo.

__suttantikÄ• naá¹ƒ vacanÄ• namattha_nti suttantapÄ• á¸·iyaá¹ƒ Ä• gatÄ• nampi vacanÄ• n
sÄ«haá¸·aá¹-á¹-hakathÄ• su ``suttantikÄ• naá¹ƒ bhÄ• roâ€™â€™ ti vatvÄ• avuttÄ• nampi v
jhÄ• nakathÄ• Ä• nÄ• pÄ• nassatisamaÄ• dhiÄ• dÄ«naá¹ƒsuttantavacanÄ• namatthaá¹ƒ ta
paridÄ«payissÄ• mÄ«ti adhippÄ• yo. __hessatÄ«_tibhavissati, kariyissatÄ«ti vÄ• attho. etth
atthavikappe bhÄ• santarapariccÄ• gÄ• dikaá¹ƒcatubbidhaá¹ƒ kiccaá¹ƒ nipphÄ• detvÄ• sut
vacanÄ• namatthaá¹ƒ paridÄ«payantÄ« ayaá¹ƒ vaá¹‡á¹‡anÄ• bhavissatÄ«ti vaá¹‡á¹‡anÄ•
veditabbÄ• . pacchimasmiá¹ƒ atthavikappe \Ne I 23/ pana heá¹-á¹-hÄ• vuttabhÄ• santarapa
suttantikÄ• naá¹ƒ vacanÄ• namatthaá¹ƒ paridÄ«payantÄ«ayaá¹ƒ vaá¹‡á¹‡anÄ• amhehi kar
Ä• cariyavasena samÄ• nakattukatÄ• veditabbÄ• . __vaá¹‡á¹‡anÄ• pÄ«_ti ettha __api_sac

sakkaccaá¹ƒ anusikkhitabbÄ• ti yojetabbaâ€™â€™ nti__cÅ«á¸·agaá¹‡á¹-hipade_ vuttaá¹ƒ.
vuttappayojanavisesaá¹ƒ pamÄ• á¹‡abhÄ• vaÃ±ca sampiá¹‡á¸• etÄ«tiadhippÄ• yo. __majjh
``tasmÄ• sakkaccaá¹ƒ anusikkhitabbÄ• pÄ«â€™â€™ ti sambandhovutto. ettha pana na kev
hessati, atha kho anusikkhitabbÄ• pÄ«ti imamatthaá¹ƒsampiá¹‡á¸• etÄ«ti adhippÄ• yo. etth
yathÄ• á¹-hitavaseneva apisaddassa attho gahetabbotiamhÄ• kaá¹ƒ khanti. idaá¹ƒ vuttaá¹ƒ
aá¹-á¹-hakathÄ• su vuttaá¹ƒ pamÄ• á¹‡aá¹ƒ, yasmÄ• caayaá¹ƒ vaá¹‡á¹‡anÄ• pi tato abhin
hessati, tasmÄ• sakkaccaá¹ƒ anusikkhitabbÄ• ti.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bÄ• hiranidÄ• nakathÄ•

idÄ• ni \Be I 25/ \Ne I 24/ ``taá¹ƒ vaá¹‡á¹‡ayissaá¹ƒ vinayaâ€™â€™ nti paá¹-iÃ±Ã±Ä• tattÄ•
yathÄ• paá¹-iÃ±Ã±Ä• tavinayasaá¹ƒvaá¹‡á¹‡anaá¹ƒkattukÄ• mo saá¹ƒvaravinayapahÄ• nav
bahuvidhattÄ• idha saá¹ƒvaá¹‡á¹‡etabbabhÄ• venaadhippeto tÄ• va vinayo vavatthapetabb
``tatthÄ• â€™â€™ _tiÄ• di. tattha__tatthÄ• _ti tÄ• su gÄ• thÄ• su. __tÄ• va_-saddo paá¹-ha
daá¹-á¹-habbo. tena paá¹-hamaá¹ƒvinayaá¹ƒ vavatthapetvÄ• pacchÄ• tassa vaá¹‡á¹‡anaá
__vavatthapetabbo_ti niyametabbo. __tenetaá¹ƒ vuccatÄ«_ti yasmÄ• vavatthapetabbo, ten
nÄ• mÄ• â€™â€™ tiÄ• dikaá¹ƒniyÄ• makavacanaá¹ƒ vuccatÄ«ti attho. __assÄ• _ti vinayas
niddesapadÄ• naá¹ƒ jananÄ«á¹-hÄ• ne á¹-hitattÄ• mÄ• tÄ• viyÄ• ti mÄ• tikÄ• ti vuccati.

idÄ• ni vaá¹‡á¹‡etabbamatthaá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• dassento Ä• ha __ ``vuttaá¹ƒ ye
vuttaá¹ƒ hoti --- etaá¹ƒ ``tena samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ viharatÄ«â€™
tiÄ• dinidÄ• navacanapaá¹-imaá¹‡á¸• itaá¹ƒvinayapiá¹-akaá¹ƒ yena puggalena vuttaá¹ƒ, yas
yasmÄ• kÄ• raá¹‡Ä• vuttaá¹ƒ, yena dhÄ• ritaá¹ƒ, yena ca Ä• bhataá¹ƒ, yesu patiá¹-á¹-hitaa
yathÄ• vuttavidhÄ• naá¹ƒ vatvÄ• tato ``tena samayenÄ• â€™â€™ tiÄ• dipÄ• á¹-hassa atth
dassayanto vinayassa atthavaá¹‡á¹‡anaá¹ƒkarissÄ• mÄ«ti. ettha ca ``vuttaá¹ƒ yena yadÄ•
vacanaá¹ƒ ``tena samayena buddhobhagavÄ• â€™â€™ tiÄ• dinidÄ• navacanamattaá¹ƒ ape
avatvÄ• ``nidÄ• nenaÄ• dikalyÄ• á¹‡aá¹ƒ, `idamavocÄ• â€™ ti nigamanena pariyosÄ• naka
nidÄ• nanigamanÄ• nipisatthudesanÄ• ya anuvidhÄ• nattÄ• tadantogadhÄ• nevÄ• ti nidÄ•
antogadhattÄ• ``vuttaá¹ƒ yena yadÄ• yasmÄ• â€™â€™ ti idampi vinayapiá¹-akasambandh
á¹-hapesi. mÄ• tikÄ• ya hi ``etaâ€™â€™ nti vuttaá¹ƒ vinayapiá¹-akaá¹ƒyeva sÄ• maÃ±Ã±at
sambandhamupagacchati.

idÄ• ni pana taá¹ƒ visuá¹ƒ nÄ«haritvÄ• dassento __ ``tattha vuttaá¹ƒ yenÄ• â€™â€™ _tiÄ•
tattha__tatthÄ• _ti tesu mÄ• tikÄ• padesu. atha kasmÄ• idameva vacanaá¹ƒ sandhÄ• ya vu
``idaÃ±hÄ«â€™â€™ _tiÄ• di. __ida_nti ``tena samayena buddho bhagavÄ• â€™â€™ tiÄ• d
__hi_-saddo yasmÄ• ti atthe daá¹-á¹-habbo, yasmÄ• buddhassa bhagavato attapaccakkhav

vuttaá¹ƒ hoti. __attapaccakkhavacanaá¹ƒ na hotÄ«_ti attano paccakkhaá¹ƒ katvÄ• vuttavac
bhagavatÄ• vuttavacanaá¹ƒ \Ne I 25/ na hotÄ«ti adhippÄ• yo. ``attapaccakkhavacanaá¹ƒna
bhÄ• sitaá¹ƒ na hotÄ«ti adhippÄ• yoâ€™â€™ ti __kenaci_ vuttaá¹ƒ. __gaá¹‡á¹-hipade_pan
na hotÄ«ti attano dharamÄ• nakÄ• le vuttavacanaá¹ƒ na hotÄ«â€™â€™ tilikhitaá¹ƒ. tadubh
samÄ• nameva. idÄ• ni paÃ±hakaraá¹‡aá¹ƒ vatvÄ• anukkamena yathÄ• vuttapaÃ±havissa
``Ä• yasmatÄ• â€™â€™ _tiÄ• dimÄ• ha. iminÄ• puggalaá¹ƒ niyameti, __ ``taÃ±cÄ• â€™â€
taÃ±ca upÄ• littherena vuttavacanaá¹ƒ kÄ• lato paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttant

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni taá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«tiá¹ƒ dassetukÄ• mo tassÄ• tantiÄ• ruá¸·hÄ• ya i
dassento__ ``paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cesÄ• ... pe ... veditabbÄ• â€™â€™ _
__paá¹-hamamahÄ• saá¹…gÄ«tinÄ• ma cesÄ• _ti __ca_-saddo Ä«disesu á¹-hÄ• nesu vatta
paá¹-hamamahÄ• saá¹…gÄ«tikÄ• levuttaá¹ƒ, esÄ• ca paá¹-hamamahÄ• saá¹…gÄ«ti evaá¹
upaÃ±Ã±Ä• sattho vÄ• __ca_-saddo. __upaÃ±Ã±Ä• so_ti ca vÄ• kyÄ• rambho vuccati. esÄ
yadidaá¹ƒ kiÃ±ci vatvÄ• puna paraá¹ƒ vattumÄ• rabhantÄ• naá¹ƒ casaddappayogo. yaá¹ƒ
``paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cÄ• ti ettha ca-saddo atirekattho, tena aÃ±Ã±Ä• pi
tadeva tassa ganthakkame akovidataá¹ƒ dasseti. na hettha casaddena atirekattho viÃ±Ã±Ä
etadatthoyeva ca-kÄ• ro adhippeto siyÄ• , evaá¹ƒ sati na kattabboyeva paá¹-hamasaddenev
dutiyÄ• disaá¹…gÄ«tÄ«nampi atthibhÄ• vassa dÄ«pitattÄ• . dutiyÄ• diá¹ƒ upÄ• dÄ• ya hi
paá¹-hamasaddappayogodÄ«ghÄ• diá¹ƒ upÄ• dÄ• ya rassÄ• disaddappayogo viya. yathÄ•
desitattÄ• paÃ±Ã±attattÄ• ca vippakiá¹‡á¹‡Ä• naá¹ƒ dhammavinayÄ• naá¹ƒ saá¹…gahetvÄ
__saá¹…gÄ«ti_. etena taá¹ƒtaá¹ƒsikkhÄ• padÄ• naá¹ƒsuttÄ• naÃ±ca Ä• dipariyosÄ• nesu a
á¹-hapitaá¹ƒ saá¹…gÄ«tikÄ• ravacanaá¹ƒ \Be I 27/ saá¹…gahitaá¹ƒ hoti. mahÄ• visayattÄ•
saá¹…gÄ«ti __mahÄ• saá¹…gÄ«ti, _paá¹-hamÄ• mahÄ• saá¹…gÄ«ti __paá¹-hamamahÄ•
__nidÄ• nakosallattha_nti nidadÄ• ti desanaá¹ƒ desakÄ• lÄ• divasenaaviditaá¹ƒ viditaá¹ƒ ka
nidÄ• naá¹ƒ, tattha kosallaá¹ƒ nidÄ• nakosallaá¹ƒ, tadatthantiattho.

sattÄ• naá¹ƒ dassanÄ• nuttariyasaraá¹‡Ä• dipaá¹-ilÄ• bhahetubhÅ«tÄ• su vijjamÄ• nÄ• sup
``buddho bodheyyaâ€™â€™ nti paá¹-iÃ±Ã±Ä• ya anulomanato veneyyÄ• naá¹ƒ maggaphal
26/ nippariyÄ• yena buddhakiccanti Ä• ha __ ``dhammacakkappavattanaÃ±hi Ä• diá¹ƒ katv
saddhindriyÄ• didhammoyeva pavattanaá¹-á¹-hena cakkanti __dhammacakkaá¹ƒ_. atha vÄ
anapetattÄ• dhammaÃ±ca taá¹ƒ cakkaÃ±cÄ• ti dhammacakkaá¹ƒ, dhammena Ã±Ä• yena c
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``dhammaÃ±ca pavatteti cakkaÃ±cÄ• ti dhammacakkaá¹ƒ, cakkaÃ±ca pavatteti dhammaÃ±
pavattetÄ«ti dhammacakkaá¹ƒ, dhammacariyÄ• ya pavattetÄ«ti dhammacakkaâ€™â€™ nti

__katabuddhakicce_ti kataá¹ƒ pariniá¹-á¹-hÄ• pitaá¹ƒ buddhakiccaá¹ƒ yena, tasmiá¹ƒ katabu
lokanÄ• theti sambandho. etena buddhakattabbassa kassacipi asesitabhÄ• vaá¹ƒ dasseti. ta
parinibbutoti. nanu ca sÄ• vakehi vinÄ«tÄ• pi vineyyÄ• bhagavatÄ• yevavinÄ«tÄ• honti, tat
sÄ• vakabhÄ• sitaá¹ƒ suttaá¹ƒ buddhavacananti vuccati, sÄ• vakavineyyÄ• ca na tÄ• va vin
tesaá¹ƒ vinayanÅ«pÄ• yassa sÄ• vakesu á¹-hapitattÄ• . tenevÄ• ha ---

``na tÄ• vÄ• haá¹ƒ pÄ• pima parinibbÄ• yissÄ• mi, yÄ• va na bhikkhÅ« viyattÄ• vinÄ«tÄ• v
Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• uppannaá¹ƒ parappavÄ
niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™â€™ tiÄ• di (DN II 168).

``kusinÄ• rÄ• yaâ€™â€™ ntiÄ• dinÄ• bhagavato parinibbutadesakÄ• lavisesadassanaá¹ƒ,
ti gÄ• hassa micchÄ• bhÄ• vadassanatthaá¹ƒ loke \Be I 28/ jÄ• tasaá¹ƒvaá¸• á¸• habhÄ• va
manussabhÄ• vassa supÄ• kaá¹-akaraá¹‡atthaá¹ƒ mahÄ• bodhisattÄ• carimabhave dÄ• ra
__kusinÄ• rÄ• ya_nti evaá¹ƒnÄ• make nagare. samÄ«patthe cetaá¹ƒ bhummavacanaá¹ƒ. __
sÄ• lavane_ti tassa nagarassa upavattanabhÅ«taá¹ƒ mallarÄ• jÅ«naá¹ƒ sÄ• lavanuyyÄ• na
pavisitukÄ• mÄ• uyyÄ• nato upecca vattanti gacchanti etenÄ• ti upavattananti sÄ• lavanaá
anurÄ• dhapurassa thÅ«pÄ• rÄ• mo dakkhiá¹‡apacchimadisÄ• yaá¹ƒ, evaá¹ƒ taá¹ƒ uyyÄ• n
dakkhiá¹‡apacchimadisÄ• ya hoti. yathÄ• ca thÅ«pÄ• rÄ• mato dakkhiá¹‡advÄ• rena naga
pavisanamaggopÄ• cÄ«namukho gantvÄ• uttarena nivattati, evaá¹ƒ uyyÄ• nato sÄ• lapanti
gantvÄ• uttarena nivattÄ• , tasmÄ• taá¹ƒ ``upavattanaâ€™â€™ nti vuccati. __yamakasÄ• l
yamakasÄ• lÄ• naá¹ƒvemajjhe. tattha \Ne I 27/ kira bhagavato paÃ±Ã±attassa parinibbÄ• n
sÄ«sabhÄ• gehoti, ekÄ• pÄ• dabhÄ• ge, tatrÄ• pi eko taruá¹‡asÄ• lo sÄ«sabhÄ• gassa Ä•
tasmÄ• ``yamakasÄ• lÄ• namantareâ€™â€™ ti vuttaá¹ƒ. api ca ``yamakasÄ• lÄ• nÄ• ma
mÅ«lakkhandhaviá¹-apapattehiaÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbetvÄ• á¹-hitasÄ• lÄ• â€™â€
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

__anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• _ti upÄ• dÄ«yate kammakilesehÄ«ti upÄ• di, vip
rÅ«paá¹ƒ. so pana upÄ• di kilesÄ• bhisaá¹…khÄ• ramÄ• ranimmathanena nibbÄ• nappattiy
khandhamaccumÄ• ranimmathanena ossaá¹-á¹-ho nisesitoti ayaá¹ƒ anupÄ• disesÄ• nibbÄ
upÄ• disesoti katvÄ• . __nibbÄ• nadhÄ• tÅ«_ti cettha nibbutimattaá¹ƒ adhippetaá¹ƒ, itthamb
karaá¹‡aniddeso. __parinibbÄ• ne_ti parinibbÄ• naá¹-á¹-hÄ• ne, nimittatthevÄ• bhummava
sannipatitÄ• nanti attho. saá¹…ghassa thero __saá¹…ghatthero_. so pana saá¹…gho kiá¹ƒp
``sattannaá¹ƒ bhikkhusatasahassÄ• naâ€™â€™ _nti. niccasÄ• pekkhattÄ• hi Ä«disesu sam
``devadattassa garukulaâ€™â€™ nti. __sattannaá¹ƒ bhikkhusatasahassÄ• na_ntica saá¹…
sattannaá¹ƒ bhikkhusatasahassÄ• naá¹ƒ. tadÄ• hi ``sannipatitÄ• bhikkhÅ« ettakÄ• â€™â€
tathÄ• hi veá¸·uvagÄ• me vedanÄ• vikkhambhanato paá¹-á¹-hÄ• ya ``na cirena bhagavÄ•
tisutvÄ• tato tato Ä• gatesu bhikkhÅ«su ekabhikkhupi pakkanto nÄ• ma natthi, tasmÄ• gaá
saá¹…gho ahosi. Ä• yasmÄ• \Be I 29/ mahÄ• kassapo dhammavinayasaá¹…gÄ• yanatthaá

janesÄ«ti sambandho.

tattha __mahÄ• kassapo_ti mahantehi sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatattÄ• mahanto
kumÄ• rakassapattheraá¹ƒ upÄ• dÄ• ya ayaá¹ƒ mahÄ• thero ``mahÄ• kassapoâ€™â€™ ti v
mahÄ• kassapo dhammavinayasaá¹…gÄ• yanatthaá¹ƒ ussÄ• haá¹ƒ janesÄ«ti Ä• ha __ ``sa
satta ahÄ• ni samÄ• haá¹-Ä• ni sattÄ• haá¹ƒ, sattÄ• haá¹ƒ parinibbutassa assÄ• ti __sattÄ•
tasmiá¹ƒ sattÄ• haparinibbute bhagavati, bhagavato parinibbÄ• nadivasato paá¹-á¹-hÄ• ya s
vuttaá¹ƒ hoti. subhaddena vuá¸• á¸• hapabbajitena vuttavacanaá¹ƒ samanussarantoti samb
__subhaddo_ti tassa nÄ• maá¹ƒ, vuá¸• á¸• hakÄ• le pana pabbajitattÄ• __vuá¸• á¸• hapabb
Ä• vusoâ€™â€™ _tiÄ• dinÄ• tena vuttavacanaá¹ƒ nidasseti. so hi sattÄ• haparinibbutebha
mahÄ• kassapattherena saddhiá¹ƒ pÄ• vÄ• ya kusinÄ• raá¹ƒ addhÄ• namaggappaá¹-ipann
avÄ«tarÄ• ge bhikkhÅ« antarÄ• magge diá¹-á¹-haÄ• jÄ«vakassa \Ne I 28/ santikÄ• bhagav
pattacÄ«varÄ• ni chaá¸• á¸• etvÄ• bÄ• hÄ• paggayha nÄ• nappakÄ• raá¹ƒ paridevantedis

kasmÄ• pana so evamÄ• ha? bhagavati Ä• ghÄ• tena. ayaá¹ƒ kira so __khandhake_ (Vin I
Ä• tumÄ• vatthusmiá¹ƒ nahÄ• pitapubbako vuá¸• á¸• hapabbajito bhagavati kusinÄ• rato nik
bhikkhusatehi saddhiá¹ƒ Ä• tumaá¹ƒ gacchante ``bhagavÄ• Ä• gacchatÄ«â€™â€™ ti sutvÄ
karissÄ• mÄ«â€™â€™ ti sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hite dve putte etadavoca ``bhagavÄ
Ä• gacchati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hateá¸·asehi bhikkhusatehi, g
khurabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya nÄ• á¸·iyÄ• vÄ• pakena anugharakaá¹ƒ anugharakaá¹ƒ Ä•
taá¹‡á¸• ulampi khÄ• danÄ«yampi saá¹ƒharatha, bhagavato Ä• gatassa yÄ• gudÄ• naá¹ƒ ka
akaá¹ƒsu. atha bhagavati Ä• tumaá¹ƒ Ä• gantvÄ• bhusÄ• gÄ• rakaá¹ƒ paviá¹-á¹-he subhad
sÄ• yanhasamayaá¹ƒgÄ• madvÄ• raá¹ƒ gantvÄ• manusse Ä• mantetvÄ• ``hatthakammam
hatthakammaá¹ƒyÄ• citvÄ• ``kiá¹ƒ bhante \Be I 30/ karomÄ• â€™â€™ ti vutte ``idaÃ±cidaÃ
tisabbÅ«pakaraá¹‡Ä• ni gÄ• hÄ• petvÄ• vihÄ• re uddhanÄ• ni kÄ• retvÄ• ekaá¹ƒ kÄ• á¸·al
tÄ• disameva pÄ• rupitvÄ• ``idaá¹ƒ karotha, idaá¹ƒ karothÄ• â€™â€™ ti sabbarattiá¹ƒ vicÄ
vissajjetvÄ• bhojjayÄ• guÃ±ca madhugoá¸·akaÃ±ca paá¹-iyÄ• dÄ• pesi. __bhojjayÄ• gu_nA
pÄ• tabbayÄ• gu, tattha sappimadhuphÄ• á¹‡itamacchamaá¹ƒsapupphaphalarasÄ• di yaá¹ƒ
atthi, taá¹ƒ sabbaá¹ƒ pavisati, kÄ«á¸·itukÄ• mÄ• naá¹ƒ sÄ«samakkhanayoggÄ• hoti sugand

atha bhagavÄ• kÄ• lasseva sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivuto pi
Ä• tumÄ• bhimukhopÄ• yÄ• si. manussÄ• tassa Ä• rocesuá¹ƒ ``bhagavÄ• piá¹‡á¸• Ä• ya g
kassayÄ• gu paá¹-iyÄ• ditÄ• â€™â€™ ti. so yathÄ• nivatthapÄ• ruteheva tehi kÄ• á¸·akakÄ
dabbiÃ±ca kaá¹-acchuÃ±ca gahetvÄ• brahmÄ• viya dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ bl
patiá¹-á¹-hÄ• petvÄ• vanditvÄ• ``paá¹-iggaá¹‡hatu me bhante bhagavÄ• yÄ• guâ€™â€™ n
tathÄ• gatÄ• pucchantÄ«â€™â€™ ti __khandhake_ (Vin I 303) Ä• gatanayena bhagavÄ• p
vuá¸• á¸• hapabbajitaá¹ƒ vigarahitvÄ• tasmiá¹ƒ vatthusmiá¹ƒ akappiyasamÄ• dÄ• panasikk
khurabhaá¹‡á¸• apariharaá¹‡asikkhÄ• padaÃ±cÄ• tidve sikkhÄ• padÄ• ni paÃ±Ã±apetvÄ•

bhojanaá¹ƒ pariyesantehevavÄ«tinÄ• mitÄ• , idaá¹ƒ pana tumhÄ• kaá¹ƒ akappiyaá¹ƒ, adhar
imaá¹ƒ paribhuÃ±jitvÄ• anekÄ• ni attabhÄ• vasahassÄ• ni apÄ• yesveva nibbattissanti, ape
ti bhikkhÄ• cÄ• rÄ• bhimukhoagamÄ• si, ekabhikkhunÄ• pi na kiÃ±ci gahitaá¹ƒ.

subhaddo \Ne I 29/ anattamano hutvÄ• ``ayaá¹ƒ `sabbaá¹ƒ jÄ• nÄ• mÄ«â€™ ti Ä• hiá¹‡á¸• gahetukÄ• mopesetvÄ• Ä• rocetabbaá¹ƒ assa, pakkÄ• hÄ• ro nÄ• ma sabbaciraá¹ƒ tiá¹-á¹-tiá¹-á¹-heyya, idaÃ±ca mama yÄ• vajÄ«vaá¹ƒ pariyattaá¹ƒ assa, sabbaá¹ƒ tena nÄ• sitaá¹ƒ, mayhaâ€™â€™ ntibhagavati Ä• ghÄ• taá¹ƒ bandhitvÄ• dasabale dharamÄ• ne kiÃ±ci vattu kirassaahosi ``ayaá¹ƒ uccakulÄ• pabbajito mahÄ• puriso, sace kiÃ±ci vakkhÄ• mi, mamaá¹ ti. svÄ• yaá¹ƒ ajja mahÄ• kassapattherena saddhiá¹ƒ Ä• gacchanto ``parinibbutobhagavÄ• a laddhassÄ• so \Be I 31/ viya haá¹-á¹-hatuá¹-á¹-ho evamÄ• ha. thero pana taá¹ƒ sutvÄ• hada matthake patitasukkÄ• saniá¹ƒ viya maÃ±Ã±i, dhammasaá¹ƒvego cassa uppajji ``sattÄ• har ajjÄ• pissa suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ dharatiyeva, dukkhenabhagavatÄ• Ä• rÄ• lahuá¹ƒ mahantaá¹ƒ pÄ• pakasaá¹-aá¹ƒ kaá¹‡á¹-ako uppanno, alaá¹ƒkho panesa pÄ• po va evarÅ«pe sahÄ• ye labhitvÄ• sÄ• sanaá¹ƒ osakkÄ• petuâ€™â€™ nti.

tato thero cintesi ``sace kho panÄ• haá¹ƒ imaá¹ƒ mahallakaá¹ƒ idheva pilotikaá¹ƒ nivÄ• setv okirÄ• petvÄ• nÄ«harÄ• pessÄ• mi, manussÄ• `samaá¹‡assa gotamassa sarÄ«re dharam amhÄ• kaá¹ƒ dosaá¹ƒ dassessanti, adhivÄ• semi tÄ• va. bhagavatÄ• hidesitadhammo asa tattha yathÄ• vÄ• tena pahaá¹-apupphÄ• ni yato vÄ• tatovÄ• gacchanti, evameva evarÅ«p gacchante kÄ• le vinaye ekaá¹ƒ dve sikkhÄ• padÄ• ninassissanti vinassissanti, sutte eko dv nassissanti, abhidhamme ekaá¹ƒdve bhÅ«mantarÄ• ni nassissanti, evaá¹ƒ anukkamena mÅ pisÄ• casadisÄ• bhavissÄ• ma, tasmÄ• dhammavinayasaá¹…gahaá¹ƒ karissÄ• mi, evaá¹ƒ saá¹…gahitapupphÄ• ni viya ayaá¹ƒdhammavinayo niccalo bhavissati. etadatthaÃ±hi bhaga gÄ• vutÄ• ni paccuggamanaá¹ƒakÄ• si, tÄ«hi ovÄ• dehi upasampadaá¹ƒ akÄ• si, kÄ• yato a Ä• kÄ• sepÄ• á¹‡iá¹ƒ cÄ• letvÄ• candopamapaá¹-ipadaá¹ƒ kathento maÃ±Ã±eva sakkhiá¹ƒ tikkhattuá¹ƒsakalasÄ• sanaratanaá¹ƒ paá¹-icchÄ• pesi, mÄ• dise bhikkhumhi tiá¹-á¹-hamÄ• vaá¸• á¸• hiá¹ƒmÄ• alatthu, yÄ• va adhammo na dippati, dhammo na paá¹-ibÄ• hÄ«yati, av paá¹-ibÄ• hÄ«yati, adhammavÄ• dino na balavanto honti, dhammavÄ• dino na dubbalÄ• ho balavanto honti, vinayavÄ• dino na dubbalÄ• honti, tÄ• va dhammaÃ±ca vinayaÃ±casaá¹… attano attano pahonakaá¹ƒ gahetvÄ• kappiyÄ• kappiyekathessanti, athÄ• yaá¹ƒ pÄ• po say pÄ• puá¹‡issati, puna sÄ«saá¹ƒ ukkhipituá¹ƒ nasakkhissati, sÄ• sanaá¹ƒ iddhaÃ±ceva phÄ« ti. cintetvÄ• so ``evaá¹ƒ nÄ• mamayhaá¹ƒ cittaá¹ƒ \Ne I 30/ uppannaâ€™â€™ nti kassaci a bhikkhusaá¹…ghaá¹ƒ samassÄ• setvÄ• atha pacchÄ• dhÄ• tubhÄ• janadivase dhammavin bhikkhÅ«naá¹ƒ ussÄ• haá¹ƒ janesi. tena vuttaá¹ƒ ``Ä• yasmÄ• mahÄ• kassapo sattÄ• hapa dhammavinayasaá¹…gÄ• yanatthaá¹ƒ bhikkhÅ«naá¹ƒussÄ• haá¹ƒ janesÄ«â€™â€™ ti.

tattha __ala_nti paá¹-ikkhepavacanaá¹ƒ. __Ä• vuso_ti paridevante bhikkhÅ« Ä• lapati. __mÅ

uppannabalavasokena mÄ• socittha. __mÄ• paridevitthÄ• _ti vÄ• cÄ• ya mÄ• paridevittha
vilÄ• poâ€™â€™ ti vacanato. idÄ• ni asocanÄ• dÄ«su kÄ• raá¹‡aá¹ƒ dassento __ ``sumuttÄ
__tena mahÄ• samaá¹‡enÄ• _ti nissakke karaá¹‡avacanaá¹ƒ, tato mahÄ• samaá¹‡atosuá¹-
upaddutÄ• ca homa tadÄ• ti adhippÄ• yo. __homÄ• _ti vÄ• atÄ«tatthevattamÄ• navacanaá
anussaranto dhammasaá¹ƒvegavasenÄ• ti adhippÄ• yo. dhammasabhÄ• vacintÄ• vasenap
dhammasaá¹ƒvego. vuttaÃ±hetaá¹ƒ ---

``sabbasaá¹…khatadhammesu, ottappÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ.

Ã±Ä• á¹‡amohitabhÄ• rÄ• naá¹ƒ, dhammasaá¹ƒvegasaÃ±Ã±itaâ€™â€™ nti ||

__á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjatÄ«_ti tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• t
__kho_ti avadhÄ• raá¹‡e, etaá¹ƒ kÄ• raá¹‡aá¹ƒ vijjateva, no na vijjatÄ«ti attho. kiá¹ƒ taá¹ƒ k
``yaá¹ƒ pÄ• pabhikkhÅ«â€™â€™ _tiÄ• di. ettha __ya_nti nipÄ• tamattaá¹ƒ, kÄ• raá¹‡anidde
antaradhÄ• peyyuá¹ƒ, tadetaá¹ƒ kÄ• raá¹‡aá¹ƒ vijjatÄ«ti attho. __pÄ• pabhikkhÅ«_ti pÄ• pik
samannÄ• gatÄ• bhikkhÅ«. atÄ«to atikkanto satthÄ• ettha, etassÄ• tivÄ• __atÄ«tasatthuk
padhÄ• naá¹ƒ vacanaá¹ƒ __pÄ• vacanaá¹ƒ, _ dhammavinayanti vuttaá¹ƒhoti. __pakkhaá¹ƒ
alajjÄ«pakkhaá¹ƒ labhitvÄ• . __na cirassevÄ• _ti na cireneva. __yÄ• va ca dhammavinayo t
yattakaá¹ƒ kÄ• laá¹ƒ dhammo ca vinayo ca lajjÄ«puggalesutiá¹-á¹-hati.

__vuttaÃ±hetaá¹ƒ bhagavatÄ• _ti parinibbÄ• namaÃ±cake nipannena bhagavatÄ• bhikkhÅ
vuttantiattho. __desito paÃ±Ã±atto_ti dhammopi desito ceva paÃ±Ã±atto ca. suttÄ• bhidham
dhammassa abhisajjanaá¹ƒ pabodhanaá¹ƒ desanÄ• , tasseva pakÄ• rato Ã±Ä• panaá¹ƒ vin
á¹-hapanaá¹ƒpaÃ±Ã±Ä• panaá¹ƒ, tasmÄ• dhammopi desito ceva paÃ±Ã±atto cÄ• ti \Be I 3
á¹-hapitoti attho. vinayopi desito ceva paÃ±Ã±atto ca. vinayatantisaá¹…gahitassa hi atthass
vinayanato \Ne I 31/ vinayoti laddhÄ• dhivacanassa atisajjanaá¹ƒ pabodhanaá¹ƒ desanÄ• ,
pakÄ• ratoÃ±Ä• panaá¹ƒ asaá¹…karato á¹-hapanaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ, tasmÄ• vinayop
vuccati.

__so vo mamaccayenÄ• _ti so dhammavinayo tumhÄ• kaá¹ƒ mamaccayena satthÄ• . idaá¹
á¹-hiteneva ``idaá¹ƒ lahukaá¹ƒ, idaá¹ƒ garukaá¹ƒ, idaá¹ƒ satekicchaá¹ƒ, idaá¹ƒ atekicchaá¹ƒ
lokavajjaá¹ƒ, idaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ. ayaá¹ƒ Ä• patti puggalassa santike vuá¹-á¹-hÄ• ti,
ayaá¹ƒ saá¹…ghassa santike vuá¹-á¹-hÄ• tÄ«â€™â€™ ti sattannaá¹ƒ Ä• pattikkhandhÄ• na
avÄ«tikkamanÄ«yatÄ• vasenaotiá¹‡á¹‡avatthusmiá¹ƒ sakhandhakaparivÄ• ro ubhatovibhaá
desito, taá¹ƒ sakalampivinayapiá¹-akaá¹ƒ mayi parinibbute tumhÄ• kaá¹ƒ satthukiccaá¹ƒ sÄ
vokattabbaá¹ƒ, idaá¹ƒ vo na kattabbaâ€™â€™ nti kattabbÄ• kattabbassa vibhÄ• gena anus
mayÄ• ``ime cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhi
paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• ni, ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti tena ten

ajjhÄ• sayÄ• nurÅ«penapakÄ• rena ime sattatiá¹ƒsa bodhipakkhiyadhamme vibhajitvÄ• sut
taá¹ƒ sakalampi suttantapiá¹-akaá¹ƒ mayi parinibbute tumhÄ• kaá¹ƒ satthukiccaá¹ƒ
sÄ• dhessatitaá¹ƒtaá¹ƒcariyÄ• nurÅ«paá¹ƒ sammÄ• paá¹-ipattiyÄ• anusÄ• sanato. á¹-hiten
``paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, cattÄ• ri saccÄ• n
hetÅ«, cattÄ• ro Ä• hÄ• rÄ• , satta phassÄ• , satta vedanÄ• , satta saÃ±Ã±Ä• , satta cetanÄ
tatrÄ• pi ettakÄ• dhammÄ• kÄ• mÄ• vacarÄ• , ettakÄ• rÅ«pÄ• vacarÄ• , ettakÄ• arÅ«pÄ•
ettakÄ• apariyÄ• pannÄ• , ettakÄ• lokiyÄ• , ettakÄ• lokuttarÄ• â€™â€™ ti ime dhamme
vibhajitvÄ• abhidhammapiá¹-akaá¹ƒ desitaá¹ƒ, taá¹ƒ sakalampi abhidhammapiá¹-akaá¹ƒ ma
tumhÄ• kaá¹ƒsatthukiccaá¹ƒ sÄ• dhessati, khandhÄ• divibhÄ• gena Ã±Ä• yamÄ• naá¹ƒ cat
satthÄ• rÄ• sammÄ• sambuddhena kattabbakiccaá¹ƒ nipphÄ• dessati. iti sabbampetaá¹ƒ ab
yÄ• vaparinibbÄ• nÄ• paÃ±cacattÄ• lÄ«sa vassÄ• ni bhÄ• sitaá¹ƒ lapitaá¹ƒ, tÄ«á¹‡i piá¹-ak
navaá¹…gÄ• ni, caturÄ• sÄ«ti dhammakkhandhasahassÄ• nÄ«ti evaá¹ƒ mahappabhedaá¹ƒ
I 34/ dhammakkhandhasahassÄ• ni tiá¹-á¹-hanti, ahaá¹ƒ ekova parinibbÄ• yÄ• mi, ahaÃ±ca
anusÄ• sÄ• mi, mayi parinibbute imÄ• ni caturÄ• sÄ«ti buddhasahassÄ• nitumhe ovadissan
ovÄ• dÄ• nusÄ• sanÄ«kiccassa nipphÄ• danatoti.

__sÄ• sana_nti pariyattipaá¹-ipattipaá¹-ivedhavasena tividhaá¹ƒ sÄ• sanaá¹ƒ, nippariyÄ• ya
sattatiá¹ƒsabodhipakkhiyadhammÄ• . __addhaniya_nti addhÄ• namaggagÄ• mÄ«ti addhani
__ciraá¹-á¹-hitika_nti \Ne I 32/ ciraá¹ƒ á¹-hiti etassÄ• ti ciraá¹-á¹-hitikaá¹ƒ, sÄ• sanaá¹ƒ, __as
bhaveyyÄ• tisambandho. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• yena pakÄ• rena idaá¹ƒ sÄ• sanaá
pavattituá¹ƒsamatthaá¹ƒ, tatoyeva ciraá¹-á¹-hitikaá¹ƒ assa, tathÄ• tena pakÄ• rena dhamma
saá¹…gÄ• yeyyanti.

idÄ• ni sammÄ• sambuddhena attano kataá¹ƒ anuggahavisesaá¹ƒ vibhÄ• vento Ä• ha __ ``
_tiÄ• di. tattha ``yaÃ±cÄ• haâ€™â€™ nti etassa ``anuggahitoâ€™â€™ ti etena sambandho
yena kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti. kiriyÄ• parÄ• masanaá¹ƒ vÄ• etaá¹ƒ, tena ``anuggahito
anuggaá¹‡hanaá¹ƒ parÄ• masati. __dhÄ• ressasÄ«_tiÄ• dikaá¹ƒ pana bhagavÄ• aÃ±Ã±ata
rukkhamÅ«lemahÄ• kassapattherena paÃ±Ã±attasaá¹…ghÄ• á¹-iyaá¹ƒ nisinno taá¹ƒ cÄ«va
vikasitapadumapupphavaá¹‡á¹‡ena pÄ• á¹‡inÄ• antare parÄ• masanto Ä• ha. vuttaÃ±hetaa
II 154) mahÄ• kassapattherenevaÄ• nandattheraá¹ƒ Ä• mantetvÄ• kathentena ---

``atha kho, Ä• vuso, bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ te
khvÄ• haá¹ƒ, Ä• vuso, paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ catugguá¹‡aá¹ƒ paÃ±Ã±Ä•
etadavocaá¹ƒ `idha, bhante, bhagavÄ• nisÄ«datu, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya
nisÄ«dikho, Ä• vuso, bhagavÄ• paÃ±Ã±atte Ä• sane, nisajja kho maá¹ƒ, Ä• vuso, bhagavÄ
tyÄ• yaá¹ƒ kassapa paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-Ä«â€™ ti. `paá¹-iggaá¹‡hÄ• tu me
paá¹-apilotikÄ• naá¹ƒsaá¹…ghÄ• á¹-iá¹ƒ anukampaá¹ƒ upÄ• dÄ• yÄ• â€™ ti. `dhÄ• ressasi
sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ninibbasanÄ• nÄ«â€™ ti. `dhÄ• ressÄ• mahaá¹ƒ, bhante, bhag

paá¹ƒsukÅ«lÄ• ni \Be I 35/nibbasanÄ• nÄ«â€™ ti. so khvÄ• haá¹ƒ, Ä• vuso, paá¹-apilotikÄ•
bhagavato pÄ• dÄ• siá¹ƒ, ahaá¹ƒ pana bhagavato sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasan
a II 154).

tattha (Spk II 2.154) __mudukÄ• kho tyÄ• ya_nti mudukÄ• kho te ayaá¹ƒ. kasmÄ• bhagav
saha cÄ«varaá¹ƒ parivattetukÄ• matÄ• ya. kasmÄ• parivattetukÄ• mojÄ• toti? theraá¹ƒ atta
á¹-hapetukÄ• matÄ• ya. kiá¹ƒ sÄ• riputtamoggallÄ• nÄ• natthÄ«ti? atthi, evaá¹ƒ panassa al
á¹-hassanti, kassapo pana vÄ«savassasatÄ• yuko, `so mayi parinibbute sattapaá¹‡á¹‡iguhÄ
dhammavinayasaá¹…gahaá¹ƒ katvÄ• mama sÄ• sanaá¹ƒpaÃ±cavassasahassaparimÄ• á¹
karissatÄ«â€™ ti attano naá¹ƒ á¹-hÄ• ne á¹-hapemi, evaá¹ƒ bhikkhÅ« kassapassa sussÅ«s
maÃ±Ã±issantÄ«â€™â€™ ti, tasmÄ• evamÄ• ha. thero pana yasmÄ• cÄ«varassa \Ne I 33
kathite ``imaá¹ƒ tumhÄ• kaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti cÄ• rittameva, tasmÄ• ``paá¹-iggaá
bhagavÄ• â€™â€™ ti Ä• ha. __dhÄ• ressasi pana me tvaá¹ƒ kassapÄ• _ti kassapatvaá¹ƒ i
paá¹ƒsukÅ«lÄ• ni pÄ• rupituá¹ƒ sakkhissasÄ«ti vadati. taÃ±cakho na kÄ• yabalaá¹ƒ sandhÄ
paá¹-ipattipÅ«raá¹‡aá¹ƒ pana sandhÄ• ya evamÄ• ha. ayaÃ±hettha adhippÄ• yo --- ahaá¹ƒ
puá¹‡á¹‡aá¹ƒ nÄ• ma dÄ• siá¹ƒ pÄ• rupitvÄ• Ä• makasusÄ• ne chaá¸• á¸• itaá¹ƒ tumbama
pÄ• á¹‡akehisamparikiá¹‡á¹‡aá¹ƒ te pÄ• á¹‡ake vidhunitvÄ• mahÄ• ariyavaá¹ƒse á¹-hatvÄ
imaá¹ƒcÄ«varaá¹ƒ gahitadivase dasasahassacakkavÄ• á¸·e mahÄ• pathavÄ« mahÄ• ravaá
Ä• kÄ• saá¹ƒtaá¹-ataá¹-Ä• yi, cakkavÄ• á¸·adevatÄ• sÄ• dhukÄ• raá¹ƒ adaá¹ƒsu ``imaá¹ƒ c
bhikkhunÄ• jÄ• tipaá¹ƒsukÅ«likena jÄ• tiÄ• raÃ±Ã±ikena jÄ• tiekÄ• sanikena jÄ• tisapadÄ•
bhavituá¹ƒvaá¹-á¹-ati, tvaá¹ƒ imassa cÄ«varassa anucchavikaá¹ƒ kÄ• tuá¹ƒ sakkhissasÄ«â€
attanÄ• paÃ±cannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti. so taá¹ƒ atakkayitvÄ• ``ahametaá¹ƒ
pÅ«ressÄ• mÄ«â€™â€™ tiussÄ• hena sugatacÄ«varassa anucchavikaá¹ƒ kÄ• tukÄ• mo ``
Ä• ha. __paá¹-ipajji_nti paá¹-ipannosiá¹ƒ. evaá¹ƒ pana cÄ«varaparivattanaá¹ƒ katvÄ• there
bhagavÄ• pÄ• rupi, satthu cÄ«varaá¹ƒ thero. tasmiá¹ƒ samaye mahÄ• pathavÄ« udakapariy
unnadantÄ«kampittha.

__sÄ• á¹‡Ä• ni_ \Be I 36/ __paá¹ƒsukÅ«lÄ• nÄ«_ti matakaá¸·evaraá¹ƒ pariveá¹-hetvÄ• cha
tumbamattekimÄ« papphoá¹-etvÄ• gahitÄ• ni sÄ• á¹‡avÄ• kamayÄ• ni paá¹ƒsukÅ«lacÄ«va
rathikasusÄ• nasaá¹…kÄ• rakÅ«á¹-Ä• dÄ«naá¹ƒyattha katthaci paá¹ƒsÅ«naá¹ƒ upari á¹-hita
tesu paá¹ƒsukÅ«lamivÄ• ti __paá¹ƒsukÅ«laá¹ƒ_. atha vÄ• paá¹ƒsu viya kucchitabhÄ• vaá¹
paá¹ƒsukÅ«lanti paá¹ƒsukÅ«lasaddassa atthodaá¹-á¹-habbo. __nibbasanÄ• nÄ«_ti niá¹-á¹-h
paribhogajiá¹‡á¹‡Ä• nÄ«ti attho. ettha ``kiÃ±cÄ• piekameva taá¹ƒ cÄ«varaá¹ƒ, anekÄ• vaya
kataâ€™â€™ nti __majjhimagaá¹‡á¹-hipade_ vuttaá¹ƒ. __cÄ«vare sÄ• dhÄ• raá¹‡aparibho
sÄ• dhÄ• raá¹‡aparibhogenÄ• ti viÃ±Ã±Ä• yamÄ• nattÄ• viÃ±Ã±Ä• yamÄ• natthassa ca-sa
``attanÄ• â€™â€™ ti na vuttaá¹ƒ. ``dhÄ• ressasipana me tvaá¹ƒ, kassapa, sÄ• á¹‡Ä• ni paá
vuttattÄ• attanÄ• va sÄ• dhÄ• raá¹‡aparibhogoviÃ±Ã±Ä• yati, nÄ• Ã±Ã±ena. na hi kevalaá
atthanicchayo bhavissati atthapakaraá¹‡Ä• dinÄ• piyebhuyyena atthassa niyametabbattÄ• .

__Ä• cariyadhammapÄ• lattherena_ panettha idaá¹ƒ vuttaá¹ƒ ``cÄ«varesÄ• dhÄ• raá¹‡apar
samasamaá¹-á¹-hapanenÄ• ti idha attanÄ• saddaá¹ƒ Ä• netvÄ• cÄ«vareattanÄ• sÄ• dhÄ•
yojetabbaá¹ƒ.

``yassa \Ne I 34/ yena hi sambandho, dÅ«raá¹-á¹-hampi ca tassa taá¹ƒ.

atthato hyasamÄ• nÄ• naá¹ƒ, Ä• sannattamakÄ• raá¹‡aâ€™â€™ nti ||

atha vÄ• bhagavatÄ• cÄ«vare sÄ• dhÄ• raá¹‡aparibhogena bhagavatÄ• anuggahitoti yoja
karaá¹‡aniddesassasahayogakattutthajotakattasambhavatoti. sabbattha __ ``Ä• cariyadham
_ti vuttesuttantaá¹-Ä«kÄ• kÄ• renÄ• ti gahetabbaá¹ƒ. samÄ• naá¹ƒ dhÄ• raá¹‡ametassÄ• ti
paribhogo. sÄ• dhÄ• raá¹‡aparibhogena ceva samasamaá¹-á¹-hapanena ca anuggahitoti sa

idÄ• ni (SN a II 152) ---

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi vivicca akusalehi dham
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi
yÄ• vade \Be I 37/ Ä• kaá¹…khati vivicceva kÄ• mehi vivicca akusalehidhammehi savitakka
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjha
ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá
kassapopi, bhikkhave, yÄ• vade Ä• kaá¹…khati vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe
upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viha
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedemi, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti `upekkhakosatimÄ
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ• vade Ä• kaá¹…kha
upekkhako ca viharati ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒupasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi sukhassa ca pahÄ• nÄ• dukkhassa ca pa
somanassadomanassÄ• naá¹ƒatthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risu
upasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ• vade Ä• kaá¹…khati sukhassa ca pahÄ
pubbeva ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

``ahaá¹ƒ \Ne I 35/, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ
paá¹-ighasaÃ±Ã±Ä• naá¹ƒatthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajjaviharÄ• mi. kassapopi, bhikkhave, yÄ• vade Ä•

rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• ... pe ... Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajj

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ s
`anantaá¹ƒviÃ±Ã±Ä• á¹‡aâ€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharÄ• mi.
Ä• kaá¹…khatisabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma ... pe ... viÃ±Ã±Ä• á
viharati.

``ahaá¹ƒ \Be I 38/, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• ya
kiÃ±cÄ«â€™ ti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharÄ• mi. kassapopi, bhikkhave
... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ sam
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒupasampajja viharÄ• mi. kassapopi, bhikkhave, yÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒupasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
samatikkammasaÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharÄ• mi. kassapopi ... pe ...
saÃ±Ã±Ä• vedayitanirodhaá¹ƒupasampajja viharati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi anekavihitaá¹ƒ iddhividhaá¹ƒ paccanubho
homi, bahudhÄ• pi hutvÄ• eko homi, Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ tirokuá¹-á¹-aá¹ƒtiropÄ
asajjamÄ• no gacchÄ• mi seyyathÄ• pi Ä• kÄ• se, pathaviyÄ• pi ummujjanimujjaá¹ƒkaromi
abhijjamÄ• ne gacchÄ• mi seyyathÄ• pi pathaviyaá¹ƒ, Ä• kÄ• sepipallaá¹…kena kamÄ• mi
imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• vepÄ• á¹‡inÄ• parimasÄ•
brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattemi. kassapopibhikkhave yÄ• vade Ä• kaá¹…khati an
paccanubhoti ... pe ... yÄ• va brahmalokÄ• pikÄ• yena vasaá¹ƒ vatteti.

``ahaá¹ƒ \Ne I 36/, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi dibbÄ• ya sotadhÄ• tuyÄ• visud
atikkantamÄ• nusikÄ• yaubho sadde suá¹‡Ä• mi dibbe ca mÄ• nuse ca ye dÅ«re santike ca
yÄ• vade Ä• kaá¹…khati dibbÄ• ya sotadhÄ• tuyÄ• ... pe ... ye dÅ«re santike ca.

``ahaá¹ƒ \Be I 39/, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi parasattÄ• naá¹ƒ parapuggalÄ• m
pajÄ• nÄ• mi, sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• mi, vÄ«tarÄ• g
`vÄ«tarÄ• gaá¹ƒ cittaâ€™ nti pajÄ• nÄ• mi, sadosaá¹ƒ vÄ• cittaá¹ƒ ... pe ... vÄ«tadosaá¹ƒvÄ
samohaá¹ƒ vÄ• cittaá¹ƒ ... pe ... vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ... pe ... saá¹ƒkhittaá¹ƒ vÄ• cit
vikkhittaá¹ƒ vÄ• cittaá¹ƒ ... pe ... mahaggataá¹ƒ vÄ• cittaá¹ƒ ... pe ... amahaggataá¹ƒ vÄ• c
... sauttaraá¹ƒ vÄ• cittaá¹ƒ ... pe ... anuttaraá¹ƒ vÄ• cittaá¹ƒ ... pe ... samÄ• hitaá¹ƒ vÄ• cit
... asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ... pe ... vimuttaá¹ƒ vÄ• cittaá¹ƒ ... pe ... avimuttaá¹ƒ vÄ• cit

`avimuttaá¹ƒ cittaâ€™ nti pajÄ• nÄ• mi. kassapopi, bhikkhave, yÄ• vadeÄ• kaá¹…khati para
parapuggalÄ• naá¹ƒ cetasÄ• ceto paricca pajÄ• nÄ• ti, sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ `sarÄ• ga
... pe ... avimuttaá¹ƒ vÄ• cittaá¹ƒ `avimuttaá¹ƒ cittaâ€™ ntipajÄ• nÄ• ti.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussar
ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo paÃ±capijÄ• tiyo dasapi jÄ•
jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sampijÄ• tiyo jÄ• tisatampi jÄ
jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepivivaá¹-á¹-akappe anekepi saá¹ƒ
`amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡oevamÄ• hÄ• ro evaá¹ƒsukhadul
evamÄ• yupariyanto, so tato cuto amutra udapÄ• diá¹ƒ, tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo eva
evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto id
sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒanussarÄ• mi. kassapopi, bhik
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒanussarati. seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ ... pe ... iti sÄ
sauddesaá¹ƒ anekavihitaá¹ƒpubbenivÄ• saá¹ƒ anussarati.

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi dibbena cakkhunÄ• visuddhena atikkanta
cavamÄ• ne upapajjamÄ• ne hÄ«ne \Be I 40/ paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e \Ne I 3
yathÄ• kammÅ«page satte pajÄ• nÄ• mi `ime vata bhonto sattÄ• kÄ• yaduccaritenasaman
samannÄ• gatÄ• manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ•
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ•
nirayaá¹ƒ upapannÄ• . ime vÄ• pana bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vac
manosucaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sa
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti d
atikkantamÄ• nusakena satte passÄ• mi cavamÄ• ne upapajjamÄ• nehÄ«ne paá¹‡Ä«te suv
duggate, yathÄ• kammÅ«page satte pajÄ• nÄ• mi. kassapopi, bhikkhave, yÄ• vade Ä• kaá¹
visuddhena atikkantamÄ• nusakenasatte passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡
sugate duggate, yathÄ• kammÅ«page satte pajÄ• nÄ• ti.

``ahaá¹ƒ, bhikkhave, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimut
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharÄ• mi. kassapopi, bhikkhave, Ä• sav
cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
viharatÄ«â€™â€™ ti (SN a II 152) ---

evaá¹ƒ navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede uttarimanussadhamme attanÄ
bhagavatÄ• vuttaá¹ƒ kassapasaá¹ƒyutte Ä• gataá¹ƒ pÄ• á¸·imimaá¹ƒ peyyÄ• lamukhena Ä•
saá¹…khipitvÄ• dassentoÄ• ha __ ``ahaá¹ƒ bhikkhaveâ€™â€™ _tiÄ• di.

tattha __yÄ• vade Ä• kaá¹…khÄ• mÄ«_ti yÄ• vadeva icchÄ• mÄ«ti attho. tatoyeva hi

__majjhimagaá¹‡á¹-hipadecÅ«á¸·agaá¹‡á¹-hipade_ ca ``yÄ• vadeti yÄ• vadevÄ• ti vuttaá¹ƒ
__saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yampi_ ``yÄ• vade Ä• kaá¹…khÄ• mÄ«ti \Be I 41/ yÄ•
attho vutto. tathÄ• hitattha lÄ«natthapakÄ• saniyaá¹ƒ __Ä• cariyadhammapÄ• lattherenevaiminÄ• samÄ• natthaá¹ƒyÄ• vadeti idaá¹ƒ padaâ€™â€™ nti. potthakesu pana katthaci ``yÄ
pÄ• á¹-hodissati. yÄ• ni pana ito paraá¹ƒ ``vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dinÄ• nayen
rÅ«pÄ• vacarakiriyajhÄ• nÄ• ni, ``sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â€™
arÅ«pasamÄ• pattiyo, ``sabbasonevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma s
ntiÄ• dinÄ• nayena nirodhasamÄ• patti, ``anekavihitaá¹ƒ \Ne I 38/ iddhividhaâ€™â€™ ntiÄ
ca vuttÄ• . tattha yaá¹ƒ vattabbaá¹ƒsiyÄ• , taá¹ƒ anupadavaá¹‡á¹‡anÄ• ya ceva bhÄ• vanÄ
__visuddhimagge_ (Vism I 69-70) sabbaso vitthÄ• ritaá¹ƒ. idhÄ• pi ca veraÃ±jakaá¹‡á¸• e c
rÅ«pÄ• vacarajhÄ• nÄ• ni tissoca vijjÄ• Ä• vi bhavissanti, tasmÄ• tattha yaá¹ƒ vattabbaá¹ƒ
vaá¹‡á¹‡ayissÄ• ma.

__navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede_ti ettha __navÄ• nupubbavihÄ• rÄ
anupaá¹-ipÄ• á¹-iyÄ• samÄ• pajjitabbabhÄ• vato evaá¹ƒsaÃ±Ã±itÄ• nirodhasamÄ• pattiyÄ
__chaá¸·abhiÃ±Ã±Ä• _nÄ• ma Ä• savakkhayaÃ±Ä• á¹‡ena saddhiá¹ƒ paÃ±cÄ• bhiÃ±Ã±Ä
sabbÄ• abhiÃ±Ã±Ä• yo. __uttarimanussadhamme_ti uttarimanussÄ• naá¹ƒ jhÄ• yÄ«naÃ±c
uttarimanussadhammo. atha vÄ• uttari manussadhammÄ• ti uttarimanussadhammo, manu
dasakusalakammapathadhammo. so hi vinÄ• bhÄ• vanÄ• manasikÄ• rena pakatiyÄ• va ma
manussattabhÄ• vÄ• vahatovÄ• ``manussadhammoâ€™â€™ ti vuccati, tato uttari pana jhÄ
``uttarimanussadhammoâ€™â€™ tiveditabbÄ• ni. __attanÄ• samasamaá¹-á¹-hapanenÄ• _
yattake vÄ• samÄ• pattivihÄ• reabhiÃ±Ã±Ä• yo ca vaá¸·aÃ±jemi, tathÄ• kassapopÄ«ti eva
yathÄ• vuttauttarimanussadhamme attanÄ• samasamaá¹ƒ katvÄ• á¹-hapanena. idaÃ±ca
navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• dibhÄ• vasÄ• maÃ±Ã±ena pasaá¹ƒsÄ• mattaá¹ƒ
Ä• yasmÄ• mahÄ• kassapo bhagavÄ• viya devasikaá¹ƒ catuvÄ«satikoá¹-isatasahassasaá
samÄ• pajjati, yamakapÄ• á¹-ihÄ• riyÄ• divasena vÄ• abhiÃ±Ã±Ä• yo vaá¸·aÃ±jeti. etthaca
attanÄ• samasamaá¹-á¹-hapanenÄ• â€™â€™ ti idaá¹ƒ nidassanamattanti veditabbaá¹ƒ. ta

``ovada \Be I 42/ kassapa bhikkhÅ«, karohi kassapa bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá¹ƒ, a
bhikkhÅ« ovadeyyaá¹ƒ tvaá¹ƒ vÄ• , ahaá¹ƒ vÄ• kassapa bhikkhÅ«naá¹ƒ dhammiá¹ƒ kathaá
vÄ• â€™â€™ ti (SN a II 149).

evampi attanÄ• samasamaá¹-á¹-hÄ• ne á¹-hapetiyeva, tassa kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá
dhammavinayasaá¹…gÄ• yanÄ• tiadhippÄ• yo. tattha ``tassÄ• ti tassa anuggahassÄ• â€™â
vuttaá¹ƒ. tassameti vÄ• attho gahetabbo. potthakesu hi katthaci ``tassa meâ€™â€™ ti pÄ•
dhammavinayasaá¹…gÄ• yanaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ kiá¹ƒ nÄ• ma tassa me Ä• á¹‡a
bhavissatÄ«tiattho. __ ``nanu maá¹ƒ bhagavÄ• â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ upa
__sakakavacaissariyÄ• nuppadÄ• nenÄ• _tiettha cÄ«varassa nidassanavasena kavacassa

samÄ• pattiyÄ• \Ne I 39/ nidassanavasena issariyaá¹ƒgahitaá¹ƒ. __kulavaá¹ƒsappatiá¹-á¹-h
kulavaá¹ƒsassa kulappaveá¹‡iyÄ• patiá¹-á¹-hÄ• pakaá¹ƒ. ``me saddhammavaá¹ƒsappatiá¹-
niccasÄ• pekkhattÄ• samÄ• so daá¹-á¹-habbo, me saddhammavaá¹ƒsassapatiá¹-á¹-hÄ• pa
vuttavacanamanussaranto anuggahesÄ«ti cintayantodhammavinayasaá¹…gÄ• yanatthaá¹ƒ
janesÄ«ti sambandho, dhÄ• tubhÄ• janadivase tatthasannipatitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uss

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vento Ä• ha __ ``yathÄ• hÄ• â€™â€™ _t
__ekamidÄ• ha_ntiettha __ida_nti nipÄ• tamattaá¹ƒ. __ekaá¹ƒ samaya_nti ca bhummatthe
ekasmiá¹ƒsamayeti vuttaá¹ƒ hoti. __pÄ• vÄ• yÄ• _ti pÄ• vÄ• nagarato, tattha piá¹‡á¸• Ä• ya
kusinÄ• raá¹ƒgamissÄ• mÄ«ti addhÄ• namaggappaá¹-ipannoti vuttaá¹ƒ hoti. __addhÄ• nam
vuccati. dÄ«ghapariyÄ• yo hettha addhÄ• nasaddo. __mahatÄ• bhikkhusaá¹…ghena saddh
saá¹…khyÄ• mahattenapimahatÄ• . bhikkhÅ«naá¹ƒ saá¹…ghena bhikkhusaá¹…ghena, sam
attho. __ ``paÃ±camattehÄ«â€™â€™ _tiÄ• dinÄ• saá¹…khyÄ• mahattaá¹ƒ vibhÄ• veti. __m
pamÄ• á¹‡avacano ``bhojane mattaÃ±Ã±utÄ• â€™â€™ tiÄ• dÄ«suviya. __sabbaá¹ƒ subha
veditabba_nti sabbaá¹ƒ subhaddakaá¹‡á¸• aá¹ƒ idhaÄ• netvÄ• vitthÄ• rato dassetabbanti a

``tato \Be I 43/ paranti tato bhikkhÅ«naá¹ƒ ussÄ• hajananato paraâ€™â€™ nti
__Ä• cariyadhammapÄ• lattherena_vuttaá¹ƒ. __mahÄ• gaá¹‡á¹-hipade_ pana ``tato paranti
paraâ€™â€™ nti vuttaá¹ƒ. idamevetthasÄ• rato paccetabbanti no takko. ayameva hi ussÄ•
yadidaá¹ƒ ``handa mayaá¹ƒ, Ä• vuso, dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyÄ• ma, pur
tasmÄ• ussÄ• hajananatoparanti na vattabbaá¹ƒ heá¹-á¹-hÄ• ussÄ• hajananappakÄ• rass
ayaÃ±hettha pÄ• á¸·ikkamo ---

``atha kho Ä• yasmÄ• mahÄ• kassapo bhikkhÅ« Ä• mantesi, ekamidÄ• haá¹ƒ, Ä• vuso, sa
addhÄ• namaggappaá¹-ipanno mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bh
Ä• vuso, maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«diá¹ƒ.

``tena kho pana samayena aÃ±Ã±ataro Ä• jÄ«vako kusinÄ• rÄ• ya mandÄ• ravapupphaá¹ƒ
addhÄ• namaggappaá¹-ipanno hoti. addasaá¹ƒ kho ahaá¹ƒ, Ä• vuso, taá¹ƒ Ä• jÄ«vakaá¹ƒ d
disvÄ• na taá¹ƒ Ä• jÄ«vakaá¹ƒ etadavocaá¹ƒ `apÄ• vuso, amhÄ• kaá¹ƒ satthÄ• raá¹ƒ jÄ• nÄ
Ä• vuso, jÄ• nÄ• mi. ajja sattÄ• haparinibbuto samaá¹‡o gotamo, tato meidaá¹ƒ mandÄ• rav
tatrÄ• vuso, ye te bhikkhÅ« avÄ«tarÄ• gÄ• , appekacce bÄ• hÄ• paggayha kandanti, chinna
Ä• vaá¹-á¹-anti vivaá¹-á¹-anti, `atikhippaá¹ƒ bhagavÄ• parinibbuto, atikhippaá¹ƒ sugato pari
atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitaâ€™ nti. yepana te bhikkhÅ« vÄ«tarÄ• gÄ• , te satÄ•
adhivÄ• senti `aniccÄ• saá¹…khÄ• rÄ• , taá¹ƒkutettha labbhÄ• â€™â€™ â€™ ti.

``atha khvÄ• haá¹ƒ, Ä• vuso, te bhikkhÅ« etadavocaá¹ƒ --- `alaá¹ƒ, Ä• vuso, mÄ• socittha n
nanvetaá¹ƒ, Ä• vuso, bhagavatÄ• paá¹-ikacceva akkhÄ• taá¹ƒ `sabbeheva piyehi manÄ• p

aÃ±Ã±athÄ• bhÄ• vo. taá¹ƒ kutettha, Ä• vuso, labbhÄ• , yaá¹ƒ taá¹ƒ jÄ• taá¹ƒbhÅ«taá¹ƒ saá
palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ t

``tena \Be I 44/ kho pana samayena, Ä• vuso, subhaddo nÄ• ma vuá¸• á¸• hapabbajito tass
hoti. atha kho Ä• vuso subhaddo vuá¸• á¸• hapabbajito te bhikkhÅ« etadavoca `alaá¹ƒ, Ä• v
paridevittha, sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena, upaddutÄ• ca mayaá¹ƒ homaâ€
na kappatÄ«â€™ ti, `idÄ• ni pana mayaá¹ƒ yaá¹ƒicchissÄ• ma, taá¹ƒ karissÄ• ma, yaá¹ƒ na
karissÄ• mÄ• â€™ ti. handa mayaá¹ƒÄ• vuso dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyÄ•
paá¹-ibÄ• hÄ«yati, avinayopure dippati, vinayo paá¹-ibÄ• hÄ«yati, pure adhammavÄ• dino b
dhammavÄ• dinodubbalÄ• honti, pure avinayavÄ• dino balavanto honti, vinayavÄ• dino dul

`` `tena hi, bhante, thero bhikkhÅ« uccinatÅ«â€™ ti. atha kho Ä• yasmÄ• mahÄ• kassapo
ekenÅ«napaÃ±caarahantasatÄ• niuccini. bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ eta
Ä• yasmÄ• Ä• nandokiÃ±cÄ• pi sekkho, abhabbo chandÄ• dosÄ• mohÄ• bhayÄ• agatiá
bhagavatosantike dhammo ca vinayo ca pariyatto. tena hi, bhante, thero Ä• yasmantampi Ä
â€™ tiÄ• di (Vin II 437).

tasmÄ• __tato para_nti ettha subhaddakaá¹‡á¸• ato paranti evamattho daá¹-á¹-habbo. ``sa
subhaddakaá¹‡á¸• aá¹ƒvitthÄ• rato veditabbaâ€™â€™ nti hi iminÄ• ``yaá¹ƒ na icchissÄ• m
karissÄ• mÄ• â€™â€™ tietaá¹ƒ pariyantaá¹ƒ \Ne I 41/ subhaddakaá¹‡á¸• apÄ• á¸·iá¹ƒ dass
ussÄ• hajananappakÄ• rappavattaá¹ƒpÄ• á¸·imeva dassento __ ``handa mayaá¹ƒ Ä• vusoâ

tattha __pure adhammo dippatÄ«_ti ettha adhammo nÄ• ma dasakusalakammapathadham
__pure dippatÄ«_ti api nÄ• ma dippati. atha vÄ• yÄ• va adhammo dhammaá¹ƒ paá¹-ibÄ• h
puretaramevÄ• ti attho. Ä• sanne hi anÄ• gate ayaá¹ƒ puresaddo. __dippatÄ«_ti \Be I 45/ di
pure-saddayogena hi anÄ• gatatthe ayaá¹ƒ vattamÄ• napayogo yathÄ• ``purÄ• vassati de
evaá¹ƒ vaá¹‡á¹‡ayanti ``pureti pacchÄ• anÄ• gateyathÄ• addhÄ• naá¹ƒ gacchantassa gar
vuccati, tathÄ• idha daá¹-á¹-habbaâ€™â€™ nti. __avinayo_tipahÄ• navinayasaá¹ƒvaravina
paá¹-ipakkhabhÅ«to avinayo. ``vinayavÄ• dino dubbalÄ• hontÄ«â€™â€™ tievaá¹ƒ iti-sadd
``tato paraá¹ƒ Ä• hÄ• â€™â€™ ti iminÄ• sambandho. potthakesupana katthaci iti-saddo na
pana dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaÃ±ca attheva iti-saddo.

__tena hÄ«_ti uyyojanatthe nipÄ• to. uccinane uyyojentÄ• hi taá¹ƒ mahÄ• kassapattheraá¹
__bhikkhÅ« uccinatÅ«_ti saá¹…gÄ«tiyÄ• anurÅ«pe bhikkhÅ« uccinitvÄ• gaá¹‡hÄ• tÅ«ti att
pe ... pariggahesÄ«â€™â€™ ti etena sukkhavipassakakhÄ«á¹‡Ä• savapariyantÄ• naá¹ƒ ya
satipiÄ• gamÄ• dhigamasabbhÄ• ve saha paá¹-isambhidÄ• hi tevijjÄ• diguá¹‡ayuttÄ• naá¹ƒ
Ä• gamÄ• dhigamasampattiyÄ• ukkaá¹ƒsagatattÄ• saá¹…gÄ«tiyÄ• bahÅ«pakÄ• rataá¹ƒ d
__sakalanavaá¹…gasatthusÄ• sanapariyattidhare_tisakalaá¹ƒ suttageyyÄ• di navaá¹…gaá¹

sakalanavaá¹…gaá¹ƒ, satthusÄ• sanaá¹ƒ. atthakÄ• menapariyÄ• puá¹‡itabbato
diá¹-á¹-hadhammikÄ• dipurisattapariyattabhÄ• vato ca pariyattÄ«ti tÄ«á¹‡i piá¹-akÄ• nivucca
sakalanavaá¹…gasatthusÄ• sanasaá¹…khÄ• taá¹ƒ pariyattiá¹ƒ dhÄ• rentÄ«ti
sakalanavaá¹…gasatthusÄ• sanapariyattidharÄ• , tÄ• diseti attho. bahÅ«naá¹ƒ nÄ• nappak
sakkÄ• yadiá¹-á¹-hiyÄ• ca avihatattÄ• tÄ• janenti, tÄ• hi vÄ• janitÄ• ti __puthujjanÄ• _. du
andhaputhujjanÄ• kalyÄ• á¹‡aputhujjanÄ• ti. tattha yesaá¹ƒ khandhadhÄ• tuÄ• yatanÄ• dÄ«
uggahaparipucchÄ• savanadhÄ• raá¹‡apaccavekkhaá¹‡Ä• ninatthi, te andhaputhujjanÄ• . y
kalyÄ• á¹‡aputhujjanÄ• . te idha ``puthujjanÄ• â€™â€™ ti adhippetÄ• . samathabhÄ• vanÄ
lÅ«khÄ• asiniddhÄ• vipassanÄ• etesanti __sukkhavipassakÄ• _.

__tipiá¹-akasabbapariyattippabhedadhare_ti tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ samÄ• hÄ• ro tipi
tipiá¹-akasaá¹…khÄ• taá¹ƒnavaá¹…gÄ• divasena anekadhÄ• bhinnaá¹ƒ sabbapariyattippab
tipiá¹-akasabbapariyattippabhedadharÄ• , tÄ• diseti \Ne I 42/ attho. anu anu taá¹ƒsamaá¹…
vaá¸• á¸• hetÄ«ti anubhÄ• vo, anubhÄ• vo \Be I 46/ eva Ä• nubhÄ• vo, pabhÄ• vo. mahanto
__mahÄ• nubhÄ• vÄ• _. __tevijjÄ• dibhede_ti tisso vijjÄ• yeva tevijjÄ• , tÄ• Ä• di yesaá¹ƒ c
tevijjÄ• dayo, te bhedÄ• anekappakÄ• rÄ• bhinnÄ• etesanti tevijjÄ• dibhedÄ• , khÄ«á¹‡Ä•
atha vÄ• tisso vijjÄ• etassa atthÄ«ti tevijjo, so Ä• di yesaá¹ƒchaá¸·abhiÃ±Ã±Ä• dÄ«naá¹ƒ t
bhedÄ• yesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ te tevijjÄ• dibhedÄ• , tÄ• diseti attho. __ye sandh
bhikkhÅ« sandhÄ• ya idaá¹ƒ ``atha kho Ä• yasmÄ• â€™â€™ tiÄ• divacanaá¹ƒ__saá¹…gÄ«
vuttanti attho.

__kissa panÄ• _ti kasmÄ• pana. sikkhatÄ«ti __sekkho, _ atha vÄ• sikkhanaá¹ƒ sikkhÄ• , s
sekkho. so hi apariyositasikkhattÄ• ca tadadhimuttattÄ• ca ekantena sikkhanasÄ«lona ase
pariniá¹-á¹-hitasikkho tattha paá¹-ipassaddhussÄ• ho, nÄ• pi vissaá¹-á¹-hasikkho pacurajano
anadhimutto. atha vÄ• ariyÄ• ya jÄ• tiyÄ• tÄ«su sikkhÄ• su jÄ• to, tattha vÄ• bhavoti sekkh
etÄ• yÄ• ti ikkhÄ• , maggaphalasammÄ• diá¹-á¹-hi. saha ikkhÄ• yÄ• tisekkho. uparimaggatt
saha karaá¹‡Ä«yenÄ• ti __sakaraá¹‡Ä«yo_. __assÄ• _ti anena. __asammukhÄ• paá¹-igga
ca ---

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

vuttattÄ• kathametaá¹ƒ yujjatÄ«ti? dve sahassÄ• ni bhikkhutoti vuttampi bhagavato santike
katvÄ• vuttanti nÄ• yaá¹ƒ virodho. __bahukÄ• rattÄ• _ti bahuupakÄ• rattÄ• . upakÄ• ravaca
__assÄ• _ti bhaveyya.

__ativiya vissattho_ti ativiya vissÄ• siko. __na_nti Ä• nandattheraá¹ƒ, ``ovadatÄ«â€™â€™ t

Ä• nandattherassa yebhuyyena navakÄ• ya parisÄ• ya vibbhamanena mahÄ• kassapather
kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ _ti. tathÄ• hi parinibbutesatthari mahÄ• kassap
sannipatitassa bhikkhusaá¹…ghassa majjhe nisÄ«ditvÄ• \Be I 47/ dhammavinayasaá¹…gÄ
bhikkhÅ« uccinitvÄ• ``Ä• vuso, rÄ• jagahevassaá¹ƒ vasantÄ• dhammavinayaá¹ƒ saá¹…gÄ
vassÅ«panÄ• yikÄ• ya attano attanopalibodhaá¹ƒ pacchinditvÄ• rÄ• jagahe sannipatathÄ•
attanÄ• rÄ• jagahaá¹ƒ gato. Ä• nandattheropibhagavato pattacÄ«varamÄ• dÄ• ya mahÄ• ja
sÄ• vatthiá¹ƒ gantvÄ• tato nikkhamma rÄ• jagahaá¹ƒgacchanto dakkhiá¹‡agirismiá¹ƒ cÄ• ri
samaye Ä• nandattherassa tiá¹ƒsamattÄ• saddhivihÄ• rikÄ• yebhuyyena kumÄ• rabhÅ«tÄ•
ceva anupasampannÄ• ca vibbhamiá¹ƒsu. kasmÄ• panete pabbajitÄ• , kasmÄ• vibbhamiá
mÄ• tÄ• pitarocintesuá¹ƒ ``Ä• nandatthero satthuvissÄ• siko aá¹-á¹-ha vare yÄ• citvÄ• upaa
icchiticchitaá¹-á¹-hÄ• naá¹ƒsatthÄ• raá¹ƒ gahetvÄ• gantuá¹ƒ sakkoti, amhÄ• kaá¹ƒ dÄ• rake
pabbÄ• jessÄ• ma, so satthÄ• raá¹ƒ gahetvÄ• Ä• gamissati, tasmiá¹ƒ Ä• gate mayaá¹ƒ ma
labhissÄ• mÄ• â€™â€™ tiiminÄ• tÄ• va kÄ• raá¹‡ena nesaá¹ƒ Ã±Ä• takÄ• te pabbÄ• jesu
tesaá¹ƒsÄ• patthanÄ• upacchinnÄ• , atha ne ekadivaseneva uppabbÄ• jesuá¹ƒ.

atha Ä• nandattheraá¹ƒ dakkhiá¹‡agirismiá¹ƒ cÄ• rikaá¹ƒ caritvÄ• rÄ• jagahamÄ• gataá¹ƒ c
mahÄ• kassapattheroevamÄ• ha ``na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™

``atha kiÃ±carahi tvaá¹ƒ, Ä• vuso Ä• nanda, imehi navehi bhikkhÅ«hi indriyesu aguttadvÄ• r
amattaÃ±Ã±Å«hi jÄ• gariyaá¹ƒ ananuyuttehi saddhiá¹ƒ cÄ• rikaá¹ƒ carasi, sassaghÄ• taá¹ƒ
kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasi, olujjati kho te, Ä• vuso Ä• nanda, parisÄ• , palujjantikh
navappÄ• yÄ• , na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«ti.

``api me bhante kassapa sirasmiá¹ƒ palitÄ• ni jÄ• tÄ• ni, atha ca pana mayaá¹ƒ ajjÄ• pi Ä• y
kumÄ• rakavÄ• dÄ• na muccÄ• mÄ• ti. tathÄ• hi pana tvaá¹ƒ, Ä• vuso Ä• nanda, imehi na
aguttadvÄ• rehi bhojane amattaÃ±Ã±Å«hi jÄ• gariyaá¹ƒ ananuyuttehisaddhiá¹ƒ cÄ• rikaá¹ƒ
maÃ±Ã±e carasi, kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasi, olujjatikho \Be I 48/ te, Ä• vuso Ä• na
kho te Ä• vuso navappÄ• yÄ• , na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti (

tattha (Spk II 2.154) __sassaghÄ• taá¹ƒ maÃ±Ã±ecarasÄ«_ti sassaá¹ƒ ghÄ• tento viya Ä• h
__kulÅ«paghÄ• taá¹ƒ maÃ±Ã±e carasÄ«_ti kulÄ• ni upaghÄ• tento viya hananto viya Ä• ha
__olujjatÄ«_ti palujjati bhijjati. __palujjanti kho te Ä• vuso navappÄ• yÄ• _ti, Ä• vuso, evaá¹ƒ
pÄ• yena yebhuyyena navakÄ• ekavassikaduvassikadaharÄ• cevasÄ• maá¹‡erÄ• ca \Ne
kumÄ• rako mattamaÃ±Ã±Ä• sÄ«_ti ayaá¹ƒkumÄ• rako attano pamÄ• á¹‡aá¹ƒ na vata jÄ• r
__kumÄ• rakavÄ• dÄ• na muccÄ• mÄ• _ti kumÄ• rakavÄ• dato na muccÄ• ma. __tathÄ• h
vattabbatÄ• yakÄ• raá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. ayaÃ±hettha adhippÄ• yo --- yasmÄ• tv
bhikkhÅ«hiindriyasaá¹ƒvararahitehi saddhiá¹ƒ vicarasi, tasmÄ• kumÄ• rakehi saddhiá¹ƒ car

tivattabbataá¹ƒ arahasÄ«ti.

``na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti ettha __vÄ• _-saddo padapÅ«
upamÄ• nasamuccayasaá¹ƒsayavavassaggapadapÅ«raá¹‡avikappÄ• dÄ«su bahÅ«su atthe
``paá¹‡á¸• ito vÄ• pi tena soâ€™â€™ tiÄ• dÄ«su (Dhp 63) upamÄ• ne dissati, sadisabhÄ• v
dhÄ«rÄ• muni vedayantÄ«â€™â€™ tiÄ• dÄ«su (Sn 213) samuccaye. ``ke vÄ• ime kassa v
296) saá¹ƒsaye. ``ayaá¹ƒ vÄ• imesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒsabbabÄ• lo sabba
181) vavassagge. ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• â€™â€™ t
13) vikappeti. idha pana padapÅ«raá¹‡e daá¹-á¹-habbo. teneva ca __Ä• cariyadhammapÄ•
``vÄ• saddassa atthuddhÄ• raá¹ƒ karontena `na vÄ• yaá¹ƒ kumÄ• rako mattamaÃ±Ã±Ä• sÄ
154) padapÅ«raá¹‡eâ€™â€™ ti. aá¹-á¹-hakathÄ• yampi (Spk II 2.154) ettakamevavuttaá¹ƒ
mattamaÃ±Ã±Ä• sÄ«ti ayaá¹ƒ kumÄ• rako attano pamÄ• á¹‡aá¹ƒna vata jÄ• nÄ• tÄ«ti thera
etthÄ• pi __vatÄ• _ti vacanasiliá¹-á¹-hatÄ• ya vuttaá¹ƒ. yaá¹ƒ panettha __kenaci_ vuttaá¹ƒ `
vÄ• ti vibhÄ• sÄ• , aÃ±Ã±Ä• sipi na aÃ±Ã±Ä• sipÄ«tiatthoâ€™â€™ ti \Be I 49/. taá¹ƒ tassa
daá¹-á¹-habbaá¹ƒ. na hettha ayamattho sambhavati, tasmÄ• attano pamÄ• á¹‡aá¹ƒ nÄ• Ã±
veditabbo. __tatrÄ• _ti evaá¹ƒ sati. __chandÄ• gamanaá¹ƒviyÄ• _ti ettha chandÄ• Ä• gama
kÄ• tabbo, chandena Ä• gamanaá¹ƒ pavattanaá¹ƒviyÄ• ti attho, chandena akattabbakaraá¹
chandaá¹ƒ vÄ• Ä• gacchati sampayogavasenÄ• tichandÄ• gamanaá¹ƒ, tathÄ• pavatto apÄ
akusalacittuppÄ• do. atha vÄ• ananurÅ«paá¹ƒ gamanaá¹ƒagamanaá¹ƒ, chandena agaman
sinehena ananurÅ«paá¹ƒ gamanaá¹ƒ pavattanaá¹ƒ akattabbakaraá¹‡aá¹ƒviyÄ• ti vuttaá¹ƒ h
__asekkhapaá¹-isambhidÄ• ppatte_ti asekkhabhÅ«tÄ• paá¹-isambhidÄ• asekkhapaá¹-isam
paá¹-iladdhaasekkhapaá¹-isambhideti attho. __anumatiyÄ• _ti anuÃ±Ã±Ä• ya, yÄ• canÄ• yÄ

``kiÃ±cÄ• pi sekkhoâ€™â€™ ti idaá¹ƒ na sekkhÄ• naá¹ƒ agatigamanasabbhÄ• vena vuttaá
uccinitattÄ• ti daá¹-á¹-habbaá¹ƒ. paá¹-hamamaggeneva hi cattÄ• ri agatigamanÄ• ni pahÄ«y
I 45/ sekkho, tathÄ• pi thero Ä• yasmantampi Ä• nandaá¹ƒ uccinatÅ«ti evamettha sambandh
kiÃ±cÄ• pi sekkho, tathÄ• pi abhabbo agatiá¹ƒ gantunti yojetabbaá¹ƒ. ``abhabboâ€™â€™ ti
dhammasaá¹…gÄ«tiyÄ• tassa arahabhÄ• vaá¹ƒ dassentÄ• vijjamÄ• ne guá¹‡ekathenti. tat
sinehenÄ• ti attho. __agatiá¹ƒ gantu_nti agantabbaá¹ƒgantuá¹ƒ, akattabbaá¹ƒ kÄ• tunti vutta
cattÄ• ri agatigamanÄ• ni bhaá¹‡á¸• abhÄ• janÄ«yeca vinicchayaá¹-á¹-hÄ• ne ca labbhanti.
bhaá¹‡á¸• abhÄ• janÄ«ye tÄ• va attano bhÄ• rabhÅ«tÄ• naá¹ƒ bhikkhÅ«naá¹ƒamanÄ• pe b
parivattitvÄ• manÄ• paá¹ƒ dento chandÄ• gatiá¹ƒ gacchati nÄ• ma. attanopana abhÄ• rabh
bhaá¹‡á¸• e sampatte taá¹ƒ parivattitvÄ• amanÄ• paá¹ƒ dento dosÄ• gatiá¹ƒgacchati nÄ• m
bhÄ• janÄ«yavatthuÃ±ca á¹-hitikaÃ±ca ajÄ• nanto mohÄ• gatiá¹ƒ gacchati nÄ• ma. mukhar
rÄ• jÄ• dinissitÄ• naá¹ƒ vÄ• ``ime me amanÄ• pe bhaá¹‡á¸• e dinne anatthaá¹ƒ kareyyuâ€™
manÄ• paá¹ƒ dento bhayÄ• gatiá¹ƒ gacchati nÄ• ma. yo pana evaá¹ƒ na gacchati, sabbesa
pamÄ• á¹‡abhÅ«to majjhattova hutvÄ• yaá¹ƒ yassa pÄ• puá¹‡Ä• ti, tadeva tassa deti, ayaá
na gacchati nÄ• ma. vinicchayaá¹-á¹-hÄ• ne pana attano bhÄ• rabhÅ«tassa garukÄ• pattiá¹

kathento chandÄ• gatiá¹ƒ gacchati nÄ• ma. itarassa lahukÄ• pattiá¹ƒ garukÄ• pattiá¹ƒ \Be I
dosÄ• gatiá¹ƒ gacchati nÄ• ma. Ä• pattivuá¹-á¹-hÄ• naá¹ƒ pana samuccayakkhandhakaÃ±c
gacchati nÄ• ma. mukharassa vÄ• rÄ• japÅ«jitassa vÄ• ``ayaá¹ƒ me garukaá¹ƒkatvÄ• Ä•
anatthampi kareyyÄ• â€™â€™ ti garukameva lahukÄ• pattiá¹ƒ kathentobhayÄ• gatiá¹ƒ gac
sabbesaá¹ƒ yathÄ• bhÅ«tameva kathesi, ayaá¹ƒ catubbidhampi agatigamanaá¹ƒna gacchat
catunnampi agatigamanÄ• naá¹ƒ paá¹-hamamaggeneva pahÄ«nattÄ• , tasmÄ• saá¹…gÄ•
sampatte chandÄ• divasena aÃ±Ã±athÄ• akathetvÄ• yathÄ• bhÅ«tamevakathetÄ«ti vuttaá
agatiá¹ƒ gantuâ€™â€™ _nti. __pariyatto_ti adhÄ«to, uggahitoti attho.

__ucciniten Ä• _ti uccinitvÄ• gahitena. __etadahosÄ«_ti etaá¹ƒ parivitakkanaá¹ƒ ahosi. __rÄ
mahÄ• gocara_nti ettha ``rÄ• jagahanti rÄ• jagahasÄ• mantaá¹ƒ gahetvÄ• vuttaâ€™â€™ n
majjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ. gÄ• vo caranti etthÄ• ti gocaro, gocaroviya gocaro,
bhikkhÄ• caraá¹‡aá¹-á¹-hÄ• naá¹ƒ. so mahanto assa, etthÄ• ti vÄ• mahÄ• gocaraá¹ƒ, rÄ• ja
__thÄ• varakamma_nti ciraá¹-á¹-hÄ• yikammaá¹ƒ. __visabhÄ• gapuggalo_ subhaddasadisc
__ukkoá¹-eyyÄ• _tinivÄ• reyyÄ• ti attho. __Ã±attidutiyena kammena sÄ• vesÄ«_ti ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imÄ• ni p
46/ sammanneyya `rÄ• jagahe vassaá¹ƒ vasantÄ• ni dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• y
bhikkhÅ«hirÄ• jagahe vassaá¹ƒ vasitabbaâ€™ nti, esÄ• Ã±atti.

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho, saá¹…gho imÄ• ni paÃ±ca bhikkhusatÄ• ni sammann
vasantÄ• ni dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jaga
yassÄ• yasmato khamati imesaá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ sammuti `rÄ• jagahe
vasantÄ• naá¹ƒdhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• ja
nti, sotuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``sammatÄ• ni saá¹…ghena imÄ• ni paÃ±ca bhikkhusatÄ• ni `rÄ• jagahe vassaá¹ƒ vasantÄ
vinayaÃ±casaá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jagahe vassaá¹ƒ \Be I 51/ vasita
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin II 437) ---

evaá¹ƒ Ã±attidutiyena kammena sÄ• vesi. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``taá¹ƒ saá¹…gÄ«tik
Ã±Ä• tabbaâ€™â€™ nti.

ayaá¹ƒ pana kammavÄ• cÄ• tathÄ• gatassa parinibbÄ• nato ekavÄ«satime divase katÄ• .
vuttaÃ±hetaá¹ƒ__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I paá¹-hamasaá¹…gÄ«tikathÄ•
kammavÄ• cÄ• tathÄ• gatassa parinibbÄ• nato ekavÄ«satime divase katÄ• . bhagavÄ• hi
visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒpaccÅ«sasamaye parinibbuto, athassa sattÄ• haá¹ƒ suvaá¹‡
gandhamÄ• lÄ• dÄ«hi pÅ«jayiá¹ƒsu. evaá¹ƒ sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·anadivasÄ• nÄ• m

citakÄ• ya agginÄ• jhÄ• yi, sattÄ• haá¹ƒ sattipaÃ±jaraá¹ƒ katvÄ• santhÄ• gÄ• rasÄ• lÄ• ya
kariá¹ƒsÅ«ti ekavÄ«sati divasÄ• gatÄ• . jeá¹-á¹-hamÅ«lasukkapakkhapaÃ±camiyaá¹ƒ pana
etasmiá¹ƒ dhÄ• tubhÄ• janadivasesannipatitassa mahÄ• bhikkhusaá¹…ghassa subhaddena
anÄ• cÄ• raá¹ƒ Ä• rocetvÄ• vuttanayeneva bhikkhÅ« uccinitvÄ• ayaá¹ƒ kammavÄ• cÄ• ka
katvÄ• thero bhikkhÅ« Ä• mantesi `Ä• vuso idÄ• ni tumhÄ• kaá¹ƒ cattÄ• lÄ«sadivasÄ• okÄ
no palibodho atthÄ«ti vattuá¹ƒ na labbhÄ• , tasmÄ• etthantare yassa rogapalibodhovÄ• Ä•
vÄ• mÄ• tÄ• pitupalibodho vÄ• atthi, pattaá¹ƒ vÄ• pana pacitabbaá¹ƒcÄ«varaá¹ƒ vÄ• kÄ•
palibodhaá¹ƒ chinditvÄ• karaá¹‡Ä«yaá¹ƒ karotÅ«â€™ ti. evaÃ±capana vatvÄ• thero attano
parivuto rÄ• jagahaá¹ƒ gato, aÃ±Ã±epi mahÄ• therÄ• attano attano parivÄ• raá¹ƒ gahetvÄ•
I 47/ mahÄ• janaá¹ƒ assÄ• setukÄ• mÄ• taá¹ƒtaá¹ƒ disaá¹ƒ pakkantÄ• . puá¹‡á¹‡atthero pa
sattasatabhikkhuparivÄ• ro `tathÄ• gatassa parinibbÄ• naá¹-á¹-hÄ• naá¹ƒÄ• gatÄ• gataá¹ƒ
assÄ• sessÄ• mÄ«â€™ ti kusinÄ• rÄ• yameva aá¹-á¹-hÄ• si. Ä• yasmÄ• Ä• nando yathÄ•
parinibbutassapi bhagavato sayameva pattacÄ«varamÄ• dÄ• ya paÃ±cahibhikkhusatehi sa
cÄ• rikaá¹ƒ pakkÄ• mi. gacchato panassa parivÄ• rÄ• bhikkhÅ« gaá¹‡anapathaá¹ƒ vÄ«tivat
tathÄ• gatassa parinibbÄ• nato \Be I 52/ tÄ«susattÄ• hesu atikkantesu ekavÄ«satime divase
sÄ• vetvÄ• thero rÄ• jagahaá¹ƒpakkantoti veditabbaá¹ƒ.

yadi evaá¹ƒ kasmÄ• pana idha __maá¹…galasuttaá¹-á¹-hakathÄ• yaÃ±ca_ (Khp-a V paá¹-h
``sattasu sÄ• dhukÄ«á¸·anadivasesu sattasu ca dhÄ• tupÅ«jÄ• divasesu vÄ«tivattesÅ«â€™
dhÄ• tupÅ«jÄ• divasesu gahitesu tadavinÄ• bhÄ• vato majjhe citakÄ• ya jhÄ• panasattÄ• h
visuá¹ƒ na vuttaá¹ƒ viya dissati. yadi evaá¹ƒ atha kasmÄ• ``aá¸• á¸• hamÄ• soatikkanto, diy
sesoâ€™â€™ ti ca vuttanti? nÄ• yaá¹ƒ doso. appakaÃ±hi Å«namadhikaá¹ƒvÄ• gaá¹‡anÅ«
samudÄ• yo appakena adhikopi anadhiko viya hotÄ«tikatvÄ• aá¸• á¸• hamÄ• sato adhikepi
``aá¸• á¸• hamÄ• so atikkantoâ€™â€™ ti vuttaá¹ƒ ``dvÄ• sÄ«tikhandhakavattÄ• naá¹ƒkatth
asÄ«tikhandhakavattÄ• nÄ«â€™â€™ ti vacanaá¹ƒ viya. tathÄ• appakena Å«nopi ca samud
katvÄ• ``diyaá¸• á¸• hamÄ• sato Å«nepi paÃ±ca divase diyaá¸• á¸• hamÄ• so sesoâ€™â€™
__satipaá¹-á¹-hÄ• navibhaá¹…gaá¹-á¹-hakathÄ• ya_Ã±hi (Vibh-a 356) chamÄ• sato Å«nepi
sajjhÄ• yo kÄ• tabboâ€™â€™ ti vuttavacanaá¹ƒ viya. tattha hi tacapaÃ±cakÄ• dÄ«su catÅ«
chakkesu ekekasmiá¹ƒ anulomato paÃ±cÄ• haá¹ƒ, paá¹-ilomato paÃ±cÄ• haá¹ƒ, anulomapa
tathÄ• purimapurimehi paÃ±cakachakkehi saddhiá¹ƒ anulomatopaÃ±cÄ• haá¹ƒ, paá¹-iloma
anulomapaá¹-ilomato paÃ±cÄ• hanti evaá¹ƒ visuá¹ƒ tipaÃ±cÄ• haá¹ƒekato tipaÃ±cÄ• haÃ±c
chamÄ• saá¹ƒ sajjhÄ• yo kÄ• tabboti vacanaá¹ƒ viya. tatthahi vakkapaÃ±cakÄ• dÄ«su tÄ«s
chakkesu visuá¹ƒ heá¹-á¹-himehi ekatoca sajjhÄ• ye paÃ±cannaá¹ƒ paÃ±cannaá¹ƒ paÃ±cak
paÃ±camÄ• saparipuá¹‡á¹‡Ä• labbhanti, tacapaÃ±cakepana visuá¹ƒ tipaÃ±cÄ• hamevÄ• t
labbhatÄ«ti aá¸• á¸• hamÄ• sÄ• dhikapaÃ±camÄ• sÄ• labbhanti.

evaá¹ƒ sati yathÄ• tattha aá¸• á¸• hamÄ• se Å«nepi mÄ• saparicchedena paricchijjamÄ• ne
mÄ• sÄ• paricchedakÄ• hontÄ«ti paricchijjamÄ• nassa sajjhÄ• yassa sattamÄ• sÄ• dimÄ•

chamÄ• saggahaá¹‡aá¹ƒ kataá¹ƒ, na sakalachamÄ• se sajjhÄ• yappavattidassanatthaá¹ƒ, e
48/ kÄ• lepariccchijjamÄ• ne Å«nepi paÃ±cadivase diyaá¸• á¸• hamÄ• so paricchedako hotÄ
53/ kÄ• lassa dvimÄ• sÄ• dimÄ• santaragamananivÄ• raá¹‡atthaá¹ƒ ``diyaá¸• á¸• hamÄ• so
diyaá¸• á¸• hamÄ• saggahaá¹‡aá¹ƒkatanti evamettha attho gahetabbo. aÃ±Ã±athÄ• ca aá¹
aÃ±Ã±amaÃ±Ã±avirodho Ä• pajjati. ekÄ• hameva vÄ• bhagavato sarÄ«raá¹ƒ citakÄ• ya jhÄ
khuddakabhÄ• á¹‡akÄ• naá¹ƒ adhippÄ• yoti gahetabbaá¹ƒ. evaÃ±hi sati parinibbÄ• nato sa
sÄ• dhukÄ«á¸·anadivasesu vÄ«tivattesu aá¹-á¹-hamiyaá¹ƒ citakÄ• yabhagavato sarÄ«raá¹ƒ
sattasu divasesu dhÄ• tupÅ«jaá¹ƒ akaá¹ƒsÅ«ti aá¸• á¸• hamÄ• so atikkanto, gimhÄ• naá¹ƒ
hoti. parinibbÄ• nasuttantapÄ• á¸·iyampi hi citakÄ• yajhÄ• panasattÄ• haá¹ƒ na Ä• gataá¹ƒ,
Ä• gatÄ• ni, upaparikkhitvÄ• pana yaá¹ƒ ruccati, taá¹ƒ gahetabbaá¹ƒ. ito aÃ±Ã±ena vÄ• pa
virujjhati, tathÄ• kÄ• raá¹‡aá¹ƒ pariyesitabbaá¹ƒ. yaá¹ƒ panettha __kenaci_ vuttaá¹ƒ ``aá¸•
atikkantoti ettha eko divaso naá¹-á¹-ho. so pÄ• á¹-ipadadivaso kolÄ• haladivaso nÄ• ma, tas
gahitoâ€™â€™ ti. taá¹ƒ na sundaraá¹ƒparinibbÄ• nasuttantapÄ• á¸·iyaá¹ƒ pÄ• á¹-ipadadiva
sattÄ• hassa vuttattÄ• aá¹-á¹-hakathÄ• yaÃ±caparinibbÄ• nadivasenapi saddhiá¹ƒ tiá¹‡á¹‡a
gahitattÄ• . tathÄ• hi parinibbÄ• nadivasenasaddhiá¹ƒ tiá¹‡á¹‡aá¹ƒ sattÄ• hÄ• naá¹ƒ gahita
jeá¹-á¹-hamÅ«lasukkapaÃ±camÄ« ekavÄ«satimo divaso hoti.

__sattasu sÄ• dhukÄ«á¸·anadivasesÅ«_ti ettha sÄ• dhukÄ«á¸·anaá¹ƒ nÄ• ma saá¹ƒvegava
kittetvÄ• aniccatÄ• paá¹-isaá¹ƒyuttÄ• ni gÄ«tÄ• ni gÄ• yitvÄ• pÅ«jÄ• vasena kÄ«á¸·anato s
kÄ«á¸·ananti__sÄ• dhukÄ«á¸·anaá¹ƒ_. atha vÄ• saparahitasÄ• dhanaá¹-á¹-hena sÄ• dhu,
kittetvÄ• kittetvÄ• kÄ«á¸·anaá¹ƒ sÄ• dhukÄ«á¸·anaá¹ƒ, uá¸·Ä• rapuÃ±Ã±apasavanato
samparÄ• yikatthÄ• virodhikÄ«á¸·Ä• vihÄ• rotiattho. ettha ca purimasmiá¹ƒ sattÄ• he sÄ• dh
katattÄ• sÄ• dhukÄ«á¸·anadivasÄ• nÄ• ma te jÄ• tÄ• . visesato pana dhÄ• tupÅ«jÄ• divase
akaá¹ƒsu. tatoyevaca mahÄ• parinibbÄ• nasuttantapÄ• á¸·iyaá¹ƒ ---

``atha kho kosinÄ• rakÄ• mallÄ• bhagavato sarÄ«rÄ• ni sattÄ• haá¹ƒ santhÄ• gÄ• re sattip
dhanupÄ• kÄ• raá¹ƒ parikkhipÄ• petvÄ• \Be I 54/ naccehi gÄ«tehi vÄ• ditehi mÄ• lehigandh
kariá¹ƒsu mÄ• nesuá¹ƒ pÅ«jesuâ€™â€™ nti (DN II 235).

etassa aá¹-á¹-hakathÄ• yaá¹ƒ (Sv II 235) vuttaá¹ƒ ---

``kasmÄ• \Ne I 49/ panete evamakaá¹ƒsÅ«ti? ito purimesu dvÄ«su sattÄ• hesu te
bhikkhusaá¹…ghassaá¹-hÄ• nanisajjokÄ• saá¹ƒ karontÄ• khÄ• danÄ«yabhojanÄ«yÄ• dÄ«n
sÄ• dhukÄ«á¸·ikÄ• ya okÄ• saá¹ƒna labhiá¹ƒsu. tato nesaá¹ƒ ahosi `imaá¹ƒ sattÄ• haá¹ƒ sÄ
kÄ«á¸·issÄ• ma, á¹-hÄ• naá¹ƒ khopanetaá¹ƒ vijjati, yaá¹ƒ amhÄ• kaá¹ƒ pamattabhÄ• vaá¹ƒ
dhÄ• tuyo gaá¹‡heyya, tasmÄ• Ä• rakkhaá¹ƒ á¹-hapetvÄ• kÄ«á¸·issÄ• mÄ• â€™ ti, tena te

tasmÄ• visesato sÄ• dhukÄ«á¸·ikÄ• dhÄ• tupÅ«jÄ• divasesuyevÄ• ti daá¹-á¹-habbaá¹ƒ. te

``dhÄ• tupÅ«jÄ• divasÄ• â€™â€™ ti pÄ• kaá¹-Ä•  jÄ• tÄ• ti Ä• ha __ ``sattasu ca dhÄ• tupÅ
__upakaá¹-á¹-hÄ• _ti Ä• sannÄ• . vassaá¹ƒ upanenti upagacchanti etthÄ• ti __vassÅ«panÄ•
gato_ti cÄ• rikaá¹ƒ caritvÄ• mahÄ• janaá¹ƒ assÄ• setuá¹ƒ ekena maggena gato. evaá¹ƒ an
tesu janapadesu cÄ• rikaá¹ƒ caritvÄ• mahÄ• janaá¹ƒ assÄ• sentÄ• gatÄ• ti daá¹-á¹-habbaá
cÄ• rikaá¹ƒ pakkÄ• mÄ«_ti yattha sÄ• vatthi, tatthacÄ• rikaá¹ƒ pakkÄ• mi, yena vÄ• disÄ• b
pakkamitabbÄ• hoti, tena disÄ• bhÄ• genacÄ• rikaá¹ƒ pakkÄ• mÄ«ti attho.

__tatrÄ• _ti tassaá¹ƒ sÄ• vatthiyaá¹ƒ. __suda_nti nipÄ• tamattaá¹ƒ. __aniccatÄ• dipaá¹-isaá
saá¹…khÄ• rÄ• aniccÄ• â€™â€™ tiÄ• dinayappavattÄ• ya. asamucchinnataá¹‡hÄ• nusaya
avijjÄ• taá¹‡hÄ• bhisaá¹…khatenakammunÄ• bhavayonigatiá¹-hitisattÄ• vÄ• sesu khandha
attabhÄ• vaá¹ƒ janeti abhinibbattetÄ«tijano, kilese janeti, ajani, janissatÄ«ti vÄ• jano, maha
__mahÄ• jano, _taá¹ƒ mahÄ• janaá¹ƒ, bahujananti attho. __saÃ±Ã±Ä• petvÄ• _ti samassÄ•
__gandhakuá¹-iyÄ• dvÄ• raá¹ƒ vivaritvÄ• _ti paribhogacetiyabhÄ• vato gandhakuá¹-iá¹ƒ var
dvÄ• raá¹ƒvivarÄ«ti veditabbaá¹ƒ. teneva dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ (Sv I paá¹-h
``gandhakuá¹-iá¹ƒ vanditvÄ• â€™â€™ ti vuttaá¹ƒ. milÄ• taá¹ƒ mÄ• lÄ• kacavaraá¹ƒ __milÄ•
__yathÄ• á¹-hÄ• ne á¹-hapetvÄ• _ti paá¹-hamaá¹-hitaá¹-á¹-hÄ• naá¹ƒ anatikkamitvÄ• \Be I
yathÄ• á¹-hitaá¹-á¹-hÄ• neyevaá¹-hapetvÄ• ti attho. __bhagavato á¹-hitakÄ• le karaá¹‡Ä«ya
sabbamakÄ• sÄ«_ti senÄ• sanekattabbavattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. karonto ca nhÄ• nak
sammajjanaudakÅ«paá¹-á¹-hÄ• nÄ• dikÄ• lesugandhakuá¹-iá¹ƒ gantvÄ• ``nanu bhagavÄ•
ayaá¹ƒ dhammadesanÄ• kÄ• lo, ayaá¹ƒ bhikkhÅ«naá¹ƒ ovÄ• dadÄ• nakÄ• lo, ayaá¹ƒ sÄ«h
mukhadhovanakÄ• loâ€™â€™ tiÄ• dinÄ• nayena paridevamÄ• nova akÄ• si. tamenaá¹ƒ aÃ
Ä• nanda, tumhe evaá¹ƒparidevamÄ• nÄ• kathaá¹ƒ aÃ±Ã±e assÄ• sayissathÄ• â€™â€™ t
saá¹ƒviggahadayosanthambhitvÄ• tathÄ• gatassa parinibbÄ• nato pabhuti á¹-hÄ• nanisajja
ussannadhÄ• tukaá¹ƒ \Ne I 50/ kÄ• yaá¹ƒ samassÄ• setuá¹ƒ khÄ«ravirecanaá¹ƒ pivi. idÄ• n
theroâ€™â€™ _tiÄ• dimÄ• ha.

__ussannadhÄ• tuka_nti upacitasemhÄ• didhÄ• tukaá¹ƒ kÄ• yaá¹ƒ. __samassÄ• setu_nti s
devatÄ• ya saá¹ƒvejitadivasato. ``jetavanavihÄ• raá¹ƒ paviá¹-á¹-hadivasato vÄ• dutiyadivas
viriccati etenÄ• ti virecanaá¹ƒ, osadhaparibhÄ• vitaá¹ƒ khÄ«ramevavirecananti __khÄ«ravir
sandhÄ• yÄ• _ti yaá¹ƒ bhesajjapÄ• naá¹ƒ sandhÄ• ya. aá¹…gasubhatÄ• yasubhoti evaá¹ƒ l
mÄ• á¹‡avena_. __pahitaá¹ƒ mÄ• á¹‡avaka_nti ``satthÄ• parinibbutoÄ• nandatthero kirass
Ä• gato, mahÄ• jano ca taá¹ƒ dassanÄ• ya upasaá¹…kamatÄ«â€™â€™ tisutvÄ• ``vihÄ• ra
mahÄ• janamajjhe na sakkÄ• sukhena paá¹-isanthÄ• raá¹ƒ vÄ• kÄ• tuá¹ƒdhammakathaá¹ƒ
Ä• gataá¹ƒyeva naá¹ƒ disvÄ• sukhena paá¹-isanthÄ• raá¹ƒ karissÄ• mi, ekÄ• ca me kaá¹…
pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• subhena mÄ• á¹‡avena pesitaá¹ƒmÄ• á¹‡avakaá¹ƒ.
khoâ€™â€™ tiÄ• dikaá¹ƒ Ä• nandatthero avoca. __akÄ• lo kho_ti ajja gantuá¹ƒ yuttakÄ• lo
__ ``atthime ajjÄ• â€™â€™ _tiÄ• di. __bhesajjamattÄ• _ti appamattakaá¹ƒ bhesajjaá¹ƒ. app
mattÄ• saddo ``mattÄ• sukhapariccÄ• gÄ• â€™â€™ tiÄ• dÄ«su viya.

__dutiyadivase_ti khÄ«ravirecanaá¹ƒ pÄ«tadivasato dutiyadivase. __cetakattherenÄ• _ti cet
``cetakoâ€™â€™ ti evaá¹ƒladdhanÄ• mena. __subhena mÄ• á¹‡avena puá¹-á¹-ho_ti ``yesu
imaá¹ƒ lokaá¹ƒ \Be I 56/ patiá¹-á¹-hÄ• pesi, te tassa accayena naá¹-á¹-hÄ• nukho, dharanti,
Ä• nando jÄ• nissati, handa naá¹ƒ pucchÄ• mÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• ``yesaá¹ƒ so
vaá¹‡á¹‡avÄ• dÄ« ahosi, yattha ca imaá¹ƒ janataá¹ƒ samÄ• dapesinivesesi patiá¹-á¹-hÄ• pe
bho Ä• nanda dhammÄ• naá¹ƒ so bhavaá¹ƒ gotamo vaá¹‡á¹‡avÄ• dÄ«ahosÄ«â€™â€™ tiÄ
mÄ• á¹‡avena puá¹-á¹-ho. athassa thero tÄ«á¹‡ipiá¹-akÄ• ni sÄ«lakkhandhÄ• dÄ«hi tÄ«hi k
dassento ``tiá¹‡á¹‡aá¹ƒ kho, mÄ• á¹‡ava, khandhÄ• naá¹ƒ so bhagavÄ• vaá¹‡á¹‡avÄ• dÄ«
subhasuttamabhÄ• si. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``dÄ«ghanikÄ• yesubhasuttaá¹ƒ nÄ• m
suttamabhÄ• sÄ«â€™â€™ _ti.

__khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡a_nti ettha __khaá¹‡á¸• a_nti chinnaá¹ƒ. __phulla
tesaá¹ƒ__paá¹-isaá¹…kharaá¹‡aá¹ƒ_ puna sammÄ• pÄ• katikakaraá¹‡aá¹ƒ, abhinavakaraá
__rÄ• jagaha_ntievaá¹ƒnÄ• makaá¹ƒ nagaraá¹ƒ. taÃ±hi mandhatumahÄ• govindÄ• dÄ«hi p
nti vuccati. __chaá¸• á¸• itapatitauklÄ• pÄ• _ti chaá¸• á¸• itÄ• ca patitÄ• ca uklÄ• pÄ• ca a
vuttaá¹ƒhoti --- bhagavato parinibbÄ• naá¹-á¹-hÄ• naá¹ƒ gacchantehi \Ne I 51/ bhikkhÅ«hi c
vissaá¹-á¹-hÄ• , tatoyeva caupacikÄ• dÄ«hi khÄ• ditattÄ• ito cito ca patitÄ• , sammajjanÄ•
Ä• kiá¹‡á¹‡akacavarattÄ• uklÄ• pÄ• ca ahesunti. imamevatthaá¹ƒ dassento Ä• ha __ ``bha
paricchedavasenaveá¹‡iyati dissatÄ«ti __pariveá¹‡aá¹ƒ_. __tatthÄ• _ti tesu vihÄ• resu.
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡antiiminÄ• sambandho. __paá¹-hamaá¹ƒ mÄ• sa_nt
mÄ• saá¹ƒ, accantasaá¹ƒyoge cetaá¹ƒupayogavacanaá¹ƒ. senÄ• sanavattÄ• naá¹ƒ paÃ±Ã±
ca senÄ• sanapaá¹-ibaddhÄ• naá¹ƒ bahÅ«naá¹ƒvacanato ``bhagavatÄ• ... pe ... vaá¹‡á¹‡it

__dutiyadivase_ti ``khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aá¹ƒ karomÄ• â€™â€™ ti cintita
ca vassÅ«panÄ• yikadivasato dutiyadivasoti veditabbo. te hi therÄ• Ä• sÄ• á¸·hÄ«puá¹‡á¹‡
pÄ• á¹-ipade sannipatitvÄ• vassaá¹ƒ upagantvÄ• evaá¹ƒ cintesuá¹ƒ. __ajÄ• tasatturÄ• jÄ•
paccatthiko jÄ• toti ``ajÄ• tasattÅ«â€™â€™ ti laddhavohÄ• rorÄ• jÄ• . tasmiá¹ƒ kira kucchig
dohaá¸·o uppajji ``aho vatÄ• haá¹ƒ raÃ±Ã±odakkhiá¹‡abÄ• huto lohitaá¹ƒ piveyyaâ€™â€™
kathetuá¹ƒ asakkontiyÄ• kisabhÄ• vaá¹ƒ dubbaá¹‡á¹‡abhÄ• vaÃ±ca disvÄ• rÄ• jÄ• sayam
pakkosÄ• petvÄ• suvaá¹‡á¹‡asatthakena bÄ• huá¹ƒ phÄ• letvÄ• suvaá¹‡á¹‡asarakena loh
sambhinditvÄ• pÄ• yesi. nemittakÄ• taá¹ƒ sutvÄ• ``esa gabbho raÃ±Ã±o sattu bhavissati,
rÄ• jÄ• haÃ±Ã±issatÄ«â€™â€™ ti byÄ• kariá¹ƒsu, tasmÄ• ``ajÄ• toyeva raÃ±Ã±o sattu bha
nemittakehiniddiá¹-á¹-hattÄ• ajÄ• tasattu nÄ• ma jÄ• to. __ki_nti kÄ• raá¹‡apucchanatthe n
__paá¹-ivedesu_nti nivedesuá¹ƒ, jÄ• nÄ• pesunti attho. __vissatthÄ• _ti nirÄ• saá¹…kacittÄ
Ä• á¹‡Ä• yeva appaá¹-ihatavuttiyÄ• pavattanaá¹-á¹-hena cakkanti Ä• á¹‡Ä• cakkaá¹ƒ.
__sannisajjaá¹-á¹-hÄ• na_ntisannipatitvÄ• nisÄ«danaá¹-á¹-hÄ• naá¹ƒ.

__rÄ• jabhavanavibhÅ«ti_nti rÄ• jabhavanasampattiá¹ƒ. __avahasantamivÄ• _ti avahÄ• saá
__siriyÄ• niketamivÄ• _ti siriyÄ• vasanaá¹-á¹-hÄ• namiva. __ekanipÄ• tatitthamiva
cadevamanussanayanavihaá¹…gÄ• na_nti ekasmiá¹ƒ pÄ• nÄ«yatitthe sannipatantÄ• pakkh
cakkhÅ«ni maá¹‡á¸• apeyeva nipatantÄ«ti devamanussÄ• naá¹ƒ nayanasaá¹…khÄ• tavihaá
ekanipÄ• tatitthamivaca. __lokarÄ• maá¹‡eyyakamiva sampiá¹‡á¸• ita_nti ekattha sampiá¹‡
lokeramaá¹‡Ä«yabhÄ• vaá¹ƒ viya. yadi loke vijjamÄ• naá¹ƒ ramaá¹‡Ä«yattaá¹ƒ sabbameva
ekatthasampiá¹‡á¸• itaá¹ƒ siyÄ• , taá¹ƒ viyÄ• ti vuttaá¹ƒ hoti. ``daá¹-á¹-habbasÄ• ramaá¹‡á¸
pheggurahitasÄ• raá¹ƒviya kasaá¹-avinimuttaá¹ƒ pasannabhÅ«taá¹ƒ viya ca daá¹-á¹-habbes
araharÅ«pesu sÄ• rabhÅ«taá¹ƒ pasannabhÅ«taÃ±cÄ• â€™â€™ titÄ«supi __gaá¹‡á¹-hipade
dassanÄ«yo \Ne I 52/ sÄ• rabhÅ«to visiá¹-á¹-hataro maá¹‡á¸• o maá¹‡á¸• anaá¹ƒalaá¹…kÄ•
__daá¹-á¹-habbasÄ• ramaá¹‡á¸• o, _ maá¹‡á¸• apoti evamettha attho gahetabboti amhÄ• ka
yuttataraá¹ƒ gahetabbaá¹ƒ. maá¹‡á¸• aá¹ƒ sÅ«riyarasmiá¹ƒ pÄ• ti nivÄ• retÄ«ti__maá¹‡á¸•
cÄ• ruvitÄ• na_nti ettha kusumadÄ• mÄ• ni ca tÄ• ni olambakÄ• nicÄ• ti kusumadÄ• maola
paranipÄ• to daá¹-á¹-habbo, olambakakusumadÄ• mÄ• nÄ«tiattho. tÄ• ni vividhÄ• ni anekap
vamentaá¹ƒ nikkhÄ• mentamivacÄ• ru sobhanaá¹ƒ vitÄ• naá¹ƒ etthÄ• ti
__vividhakusumadÄ• maolambakaviniggalantacÄ• ruvitÄ• no, _maá¹‡á¸• apo, taá¹ƒ alaá¹…
__ratanavicitramaá¹‡ikaoá¹-á¹-imatalamivÄ• _ti
nÄ• nÄ• pupphÅ«pahÄ• ravicittasupariniá¹-á¹-hitabhÅ«mikammattÄ• yevanÄ• nÄ• ratanehi
vicittabhÅ«tamaá¹‡ikoá¹-á¹-imatalamivÄ• ti attho. ettha ca
ratanavicittaggahaá¹‡aá¹ƒnÄ• nÄ• pupphÅ«pahÄ• ravicittatÄ• ya nidassanaá¹ƒ, maá¹‡ikoá¹
supariniá¹-á¹-hitabhÅ«miparikammatÄ• yÄ• tiveditabbaá¹ƒ. maá¹‡iyo koá¹-á¹-etvÄ• katatala
nibbattatalanti maá¹‡ikoá¹-á¹-imatalaá¹ƒ. __na_nti maá¹‡á¸• apaá¹ƒ. __pupphÅ«pahÄ• ro_
__uttarÄ• bhimukha_nti uttaradisÄ• bhimukhaá¹ƒ. __Ä• sanÄ• raha_nti nisÄ«danÄ• rahaá¹ƒ
racitaá¹ƒ, dantehi katantivuttaá¹ƒ hoti. __etthÄ• _ti Ä• sane. __niá¹-á¹-hitaá¹ƒ bhante mama
kattabbakiccaá¹ƒniá¹-á¹-hitanti attho.

tasmiá¹ƒ pana divase ekacce bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ sandhÄ• ya evamÄ• b
bhikkhusaá¹…gheeko bhikkhu vissagandhaá¹ƒ vÄ• yanto vicaratÄ«â€™â€™ ti. thero taá¹ƒ
bhikkhusaá¹…gheaÃ±Ã±o vissagandhaá¹ƒ vÄ• yanto vicaraá¹‡akabhikkhu nÄ• ma natthi, a
vadantÄ«â€™â€™ tisaá¹ƒvegaá¹ƒ Ä• pajji. ekacce naá¹ƒ Ä• haá¹ƒsuyeva ``sve, Ä• vuso, s
idÄ• ni taá¹ƒ dassento Ä• ha __ ``bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• haá¹ƒsÅ«â€™
__Ä• vajjesÄ«_ti upanÄ• mesi. __anupÄ• dÄ• yÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasena kaÃ±ci dha
kilesehi sabbehi vimuccati, tesaá¹ƒ lesamattampi agahetvÄ• tiattho. __Ä• savehÄ«_ti bhava
dhammato vÄ• Ä• gotrabhuá¹ƒ savanato pavattanato Ä• savasaÃ±Ã±itehikilesehi. lakkhaá¹
Ä• savehÄ«ti, tadekaá¹-á¹-hatÄ• ya pana sabbehipi kilesehi, sabbehipi pÄ• padhammehi cit
__cittaá¹ƒ vimuccÄ«_ti cittaá¹ƒ arahattamaggakkhaá¹‡eÄ• savehi vimuccamÄ• naá¹ƒ katvÄ
vimuccÄ«ti attho. __caá¹…kamenÄ• _ti caá¹…kamanakiriyÄ• ya. vivaá¹-á¹-Å«panissayabhÅ
puÃ±Ã±aá¹ƒ etenÄ• ti __katapuÃ±Ã±o, _ arahattÄ• dhigamÄ• yakatÄ• dhikÄ• roti attho. __p

vÄ«riyaá¹ƒ anuyuÃ±ja, arahattÄ• dhigamÄ• ya anuyogaá¹ƒkarohÄ«ti attho. __kathÄ• doso n
aparajjhaá¹ƒ nÄ• ma natthi. __accÄ• raddhaá¹ƒvÄ«riya_nti ativiya Ä• raddhaá¹ƒ vÄ«riyaá¹ƒ
53/ uddhatabhÄ• vÄ• ya. __vÄ«riyasamataá¹ƒyojemÄ«_ti caá¹…kamanavÄ«riyassa adhima
samÄ• dhinÄ• samarasatÄ• pÄ• danena vÄ«riyasamataá¹ƒyojemi.

__dutiyadivase_ti \Be I 59/ therena arahattappattadivasato dutiyadivase. __dhammasabhÄ•
pakkhassa paÃ±camiyaá¹ƒ sannipatiá¹ƒsu. __attano arahattappattiá¹ƒ Ã±Ä• petukÄ• mo_ti
dhammasaá¹…gÄ«tiyÄ• gahetuá¹ƒ ayuttampi bahussutattÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti
therÄ• naá¹ƒ ``idÄ• ni arahattappattoâ€™â€™ ti somanassuppÄ• danatthaá¹ƒ ``appamatto
saphalatÄ• dÄ«panatthaá¹ƒ attupanÄ• yikaá¹ƒ akatvÄ• aÃ±Ã±abyÄ• karaá¹‡assa bhagava
thero attano arahattappattiá¹ƒ Ã±Ä• petukÄ• mo ahosÄ«ti veditabbaá¹ƒ.
__yathÄ• vuá¸• á¸• ha_ntivuá¸• á¸• hapaá¹-ipÄ• á¹-iá¹ƒ anatikkamitvÄ• . __eke_ti majjhimab
pubbe vuttampihi sabbaá¹ƒ majjhimabhÄ• á¹‡akÄ• vadantiyevÄ• ti veditabbaá¹ƒ. dÄ«ghabh
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) panettha evaá¹ƒ vadanti ---

``atha kho Ä• yasmÄ• Ä• nando arahÄ• samÄ• no sannipÄ• taá¹ƒ agamÄ• si. kathaá¹ƒ ag
sannipÄ• tamajjhaá¹ƒ pavisanÄ• rahoâ€™ ti haá¹-á¹-hatuá¹-á¹-hacitto ekaá¹ƒsaá¹ƒ cÄ«vara
bandhanÄ• muttatÄ• lapakkaá¹ƒ viya paá¹‡á¸• ukambale nikkhittajÄ• timaá¹‡i viya vigatava
samuggatapuá¹‡á¹‡acandoviya bÄ• lÄ• tapasamphassavikasitareá¹‡upiÃ±jaragabbhaá¹ƒ p
pariyodÄ• tenasappabhena sassirikena mukhavarena attano arahattappattiá¹ƒ Ä• rocayamÄ
naá¹ƒ disvÄ• Ä• yasmato mahÄ• kassapassa etadahosi `sobhati vata bho arahattappatto Ä
dhareyya, addhÄ• ajja Ä• nandassa sÄ• dhukÄ• raá¹ƒ dadeyya, handa imassÄ• haá¹ƒ idÄ•
sÄ• dhukÄ• raá¹ƒ dadÄ• mÄ«â€™ ti tikkhattuá¹ƒ sÄ• dhukÄ• ramadÄ• sÄ«â€™â€™ ti.

__Ä• kÄ• sena Ä• gantvÄ• nisÄ«dÄ«tipi eke_ti ettha pana tesaá¹ƒ tesaá¹ƒ tathÄ• tathÄ• g
á¹-hapetvÄ• visuá¹ƒ visuá¹ƒ vacane aÃ±Ã±aá¹ƒ visesakÄ• raá¹‡aá¹ƒ natthÄ«ti vadanti. upa
``sattamÄ• saá¹ƒ katÄ• ya dhammasaá¹…gÄ«tiyÄ• kadÄ• ci pathaviyaá¹ƒ nimujjitvÄ• Ä• ga
vadanti. kadÄ• ci Ä• kÄ• sena Ä• gatattÄ• taá¹ƒ gahetvÄ• ekevadantÄ«â€™â€™ ti.

__bhikkhÅ«_ \Be I 60/ __Ä• mantesÄ«_ti bhikkhÅ« Ä• lapi abhÄ• si sambodhesÄ«ti ayamet
Ã±Ä• panepi hoti. yathÄ• ha --- ``Ä• mantayÄ• mi vo, bhikkhave, (DN II 218) paá¹-ivedayÄ•
bhikkhaveâ€™â€™ ti (AN b 7.72). pakkosanepi dissati. yathÄ• ha ``ehi tvaá¹ƒ, bhikkhu, ma
sÄ• riputtaá¹ƒ Ä• mantehÄ«â€™â€™ ti (AN c 9.11). __Ä• vuso_ti Ä• mantanÄ• kÄ• radÄ«p
katvÄ• _ti kaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• . __kiá¹ƒ Ä• nando nappahotÄ«_ti aá¹-á¹-hakathÄ•
á¹-hapitapucchÄ• . __nappahotÄ«_ti nasakkoti. __etadagga_nti eso aggo. liá¹…gavipallÄ• s
__yadida_ntica yo ayanti attho, yadidaá¹ƒ khandhapaÃ±cakanti vÄ• yojetabbaá¹ƒ. __samm
sammataá¹ƒakÄ• si. __upÄ• liá¹ƒ vinayaá¹ƒ puccheyya_nti pucchadhÄ• tussa dvikammakat
__bÄ«janiá¹ƒgahetvÄ• _ti ettha bÄ«janÄ«gahaá¹‡aá¹ƒ dhammakathikÄ• naá¹ƒ dhammatÄ•

dhammakathikÄ• naá¹ƒdhammatÄ• dassanatthameva vicittabÄ«janiá¹ƒ gaá¹‡hÄ• ti. na hi a
alaá¹…kÄ• rabhÅ«taá¹ƒparamukkaá¹ƒsagatasikkhÄ• saá¹ƒyamÄ• naá¹ƒ buddhÄ• naá¹ƒ mu
paá¹-icchÄ• detabbaá¹ƒ hoti. ``paá¹-hamaá¹ƒ, Ä• vuso upÄ• li, pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã
vuttaá¹ƒ, nanu tassa saá¹…gÄ«tiyÄ• purimakÄ• le paá¹-hamabhÄ• vo na yuttoti? no na yutt
paÃ±Ã±attÄ• nukkamena pÄ• timokkhuddesÄ• nukkamenaca paá¹-hamabhÄ• vassa siddha
piá¹-akÄ• ni bhagavato dharamÄ• nakÄ• le á¹-hitÄ• nukkamenevasaá¹…gÄ«tÄ• ni, visesato
vinayÄ• bhidhammapiá¹-akÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. __kismiá¹ƒ vatthusmiá¹ƒ methunadh
bhummavacanaá¹ƒ.

__vatthumpi pucchÄ«_tiÄ• di ``kattha paÃ±Ã±attaâ€™â€™ ntiÄ• dinÄ• dassitena saha tato
avasiá¹-á¹-hampisaá¹…gahetvÄ• dassanavasena vuttaá¹ƒ. kiá¹ƒ panettha paá¹-hamapÄ• r
apanetabbaá¹ƒvÄ• pakkhipitabbaá¹ƒ vÄ• Ä• si nÄ• sÄ«ti? buddhassa bhagavato bhÄ• site
na hi tathÄ• gatÄ• ekabyaÃ±janampi niratthakaá¹ƒ vadanti, sÄ• vakÄ• naá¹ƒ pana devatÄ•
bhÄ• siteapanetabbampi hoti, taá¹ƒ dhammasaá¹…gÄ• hakattherÄ• apanayiá¹ƒsu, pakkhip
sabbatthÄ• piatthi, tasmÄ• yaá¹ƒ yattha pakkhipituá¹ƒ yuttaá¹ƒ, taá¹ƒ tattha pakkhipiá¹ƒsuy
tantice? ``tena samayenÄ• â€™â€™ ti vÄ• ``tena kho pana samayenÄ• â€™â€™ ti vÄ• ``
``evaá¹ƒvutteâ€™â€™ ti vÄ• ``etadavocÄ• â€™â€™ ti vÄ• evamÄ• dikaá¹ƒ sambandhava
pakkhipitabbayuttaá¹ƒpakkhipitvÄ• pana idaá¹ƒ paá¹-hamapÄ• rÄ• jikanti á¹-hapesuá¹ƒ \Be
paá¹-hamapÄ• rÄ• jike saá¹…gahamÄ• ruá¸·hepaÃ±ca arahantasatÄ• ni saá¹…gahaá¹ƒ Ä•
gaá¹‡asajjhÄ• yamakaá¹ƒsu. ``tena samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ viharatÄ
sajjhÄ• yÄ• rambhakÄ• leyeva sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• viyamahÄ• pathavÄ« udak
eteneva nayena sesapÄ• rÄ• jikÄ• nipi saá¹…gahaá¹ƒÄ• ropetvÄ• ``idaá¹ƒ pÄ• rÄ• jikakaá
evaá¹ƒ terasa saá¹…ghÄ• disesÄ• ni ``terasakaâ€™â€™ ntiÄ• dÄ«nivatvÄ• vÄ«sÄ• dhikÄ
``mahÄ• vibhaá¹…goâ€™â€™ ti kittetvÄ• á¹-hapesuá¹ƒ. mahÄ• vibhaá¹…gÄ• vasÄ• nepi p
akampittha. tato bhikkhunivibhaá¹…ge aá¹-á¹-hasikkhÄ• padÄ• ni ``pÄ• rÄ• jikakaá¹‡á¸• aá
tiÄ• dÄ«ni vatvÄ• tÄ«á¹‡i sikkhÄ• padasatÄ• ni cattÄ• rica sikkhÄ• padÄ• ni ``bhikkhunivib
``ayaá¹ƒ ubhatovibhaá¹…go nÄ• ma catusaá¹-á¹-hibhÄ• á¹‡avÄ• roâ€™â€™ tiá¹-hapesuá¹ƒ
vuttanayeneva pathavÄ« akampittha. etenevupÄ• yenaasÄ«tibhÄ• á¹‡avÄ• raparimÄ• á¹‡a
paÃ±cavÄ«satibhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ parivÄ• raÃ±ca saá¹…gahaá¹ƒ Ä• ropetvÄ
nÄ• mÄ• â€™â€™ ti á¹-hapesuá¹ƒ. vinayapiá¹-akÄ• vasÄ• nepi vuttanayeneva pathavÄ«ka
upÄ• littheraá¹ƒ paá¹-icchÄ• pesuá¹ƒ ``Ä• vuso, idaá¹ƒ tuyhaá¹ƒ nissitakevÄ• cehÄ«â€™â€™
viseso veditabbo.

evaá¹ƒ vinayapiá¹-akaá¹ƒ saá¹…gahamÄ• ropetvÄ• suttantapiá¹-akaá¹ƒ saá¹…gÄ• yiá¹ƒsu
__ ``vinayaá¹ƒ saá¹…gÄ• yitvÄ• â€™â€™ _tiÄ• di. __mahÄ• kassapatthero Ä• nandatthera
ayamanukkamo veditabbo --- Ä• nandatthere dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• dhamm
mahÄ• kassapatthero bhikkhÅ« pucchi ``kataraá¹ƒ, Ä• vuso, piá¹-akaá¹ƒpaá¹-hamaá¹ƒ saá¹
``suttantapiá¹-akaá¹ƒ, bhanteti. suttantapiá¹-ake catasso saá¹…gÄ«tiyo, tÄ• su paá¹-hamaá

saá¹…gÄ«tinti? dÄ«ghasaá¹…gÄ«tiá¹ƒ, bhanteti. dÄ«ghasaá¹…gÄ«tiyaá¹ƒ catuttiá¹ƒsa sutt
tesu paá¹-hamaá¹ƒ kataraá¹ƒ vagganti. sÄ«lakkhandhavaggaá¹ƒ, bhanteti. sÄ«lakkhandhav
tesu paá¹-hamaá¹ƒ kataraá¹ƒ suttanti? brahmajÄ• lasuttaá¹ƒ nÄ• ma bhante
tividhasÄ«lÄ• laá¹…kataá¹ƒnÄ• nÄ• vidhamicchÄ• jÄ«vakuhanalapanÄ• dividdhaá¹ƒsanaá¹
dvÄ• saá¹-á¹-hidiá¹-á¹-hijÄ• laviniveá¹-hanaá¹ƒ dasasahassilokadhÄ• tupakampanaá¹ƒ, taá¹
saá¹…gÄ• yÄ• mÄ• â€™â€™ ti. atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä•
Ä• vuso Ä• nanda, kattha bhÄ• sitaâ€™â€™ nti?

__antarÄ• _ \Be I 62/ __ca bhante rÄ• jagahaá¹ƒ antarÄ• ca nÄ• á¸·anda_nti ettha
__antarÄ• _-saddokÄ• raá¹‡akhaá¹‡acittavemajjhavivarÄ• dÄ«su dissati. tathÄ• hi ``tadant
aÃ±Ã±atra tathÄ• gatÄ• â€™â€™ ti (AN b VI 44; c 10.75) ca, ``janÄ• saá¹…gamma mante
kimantaraâ€™â€™ nti (SN a I 228) ca Ä• dÄ«su kÄ• raá¹‡e antarÄ• saddo vattati. ``addasa
aÃ±Ã±atarÄ• itthÄ« vijjantarikÄ• ya bhÄ• janaá¹ƒ dhovantÄ«â€™â€™ tiÄ• dÄ«su (MN II 14
santi kopÄ• â€™â€™ tiÄ• dÄ«su (Ud 20) citte. ``antarÄ• vosÄ• namÄ• pÄ• dÄ«â€™â€™ t
tapodÄ• dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacchatÄ«â€™â€™ tiÄ• dÄ«su (
vivare vattati, tasmÄ• rÄ• jagahassa ca nÄ• á¸·andÄ• ya ca vivaretievamettha attho daá¹-á
pana yuttattÄ• upayogavacanaá¹ƒ kataá¹ƒ. Ä«disesu caá¹-hÄ• nesu akkharacintakÄ• ``ant
yÄ• tÄ«â€™â€™ ti evaá¹ƒ ekameva \Ne I 56/ antarÄ• saddaá¹ƒpayujjanti, so dutiyapadena
ayojiyamÄ• ne upayogavacanaá¹ƒ na pÄ• puá¹‡Ä• tisÄ• mivacanappasaá¹…ge antarÄ• sa
icchitattÄ• . idha pana yojetvÄ• evaá¹ƒ vutto. __rÄ• jÄ• gÄ• rake_ti tattha raÃ±Ã±o kÄ«á¸·a
paá¹-ibhÄ• nacittavicitraá¹ƒ agÄ• raá¹ƒ akaá¹ƒsu, taá¹ƒ rÄ• jÄ• gÄ• rakanti pavuccati, tasmi
__ambalaá¹-á¹-hikÄ• _ti raÃ±Ã±o uyyÄ• naá¹ƒ. tassakira dvÄ• rasamÄ«pe taruá¹‡o ambaru
ambalaá¹-á¹-hikÄ• ti vadanti. tassa avidÅ«rabhavattÄ• uyyÄ• nampi ambalaá¹-á¹-hikÄ• tvev
``varuá¹‡Ä• nagaraâ€™â€™ ntiÄ• dÄ«su viya.

__suppiyaÃ±ca paribbÄ• jaka_nti ettha __suppiyo_ti tassa nÄ• maá¹ƒ, __paribbÄ• jako_ti s
channaparibbÄ• jako. __brahmadattaÃ±ca mÄ• á¹‡avaka_nti ettha __brahmadatto_ti tassa
sattopi coropi taruá¹‡opi vuccati. tathÄ• hi ---

``coditÄ• devadÅ«tehi, ye pamajjanti mÄ• á¹‡avÄ• .

te dÄ«gharattaá¹ƒ socanti, hÄ«nakÄ• yÅ«pagÄ• narÄ• â€™â€™ ti || (MN III 271; AN a III 3

Ä• dÄ«su satto mÄ• á¹‡avoti vutto. ``mÄ• á¹‡avehipi samÄ• gacchanti katakammehipi akata
(MN II 149) coro. ``ambaá¹-á¹-hamÄ• á¹‡avo aá¹…gako mÄ• á¹‡avoâ€™â€™ tiÄ• dÄ«su (D
mÄ• á¹‡avoti vutto. idhÄ• pi ayameva \Be I 63/ adhippeto. idaá¹ƒ vuttaá¹ƒhoti ``brahmadatta
taruá¹‡apurisaá¹ƒ Ä• rabbhÄ• â€™â€™ ti. __jÄ«vakambavane_ti jÄ«vakassakomÄ• rabhac
Ä• rabbhÄ• â€™â€™ ti avatvÄ• ``kenasaddhiâ€™â€™ nti kasmÄ• vuttaá¹ƒ? na etaá¹ƒ sut

raÃ±Ã±Ä• pi ``yathÄ• nu kho imÄ• ni puthusippÄ• yatanÄ• nÄ«â€™â€™ tiÄ• dinÄ• kiÃ±ci l
evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __vedehiputtenÄ• _tiayaá¹ƒ kosalaraÃ±Ã±o dhÄ«tÄ• ya p
``vedehÄ«â€™â€™ ti pana paá¹‡á¸• itÄ• dhivacanametaá¹ƒ. vidanti etenÄ• ti vedo, Ã±Ä• á
vedena Ä«hati ghaá¹-ati vÄ• yamatÄ«tivedehÄ«, vedehiyÄ• putto vedehiputto, tena.

__etenevupÄ• yena paÃ±ca nikÄ• ye pucchÄ«_ti ettha ayamanukkamo veditabbo. vuttanay
pucchÄ• visajjanÄ• vasÄ• ne paÃ±ca arahantasatÄ• ni sajjhÄ• yamakaá¹ƒsu. vuttanayenev
evaá¹ƒ brahmajÄ• laá¹ƒ saá¹…gÄ• yitvÄ• tato paraá¹ƒ ``sÄ• maÃ±Ã±aphalaá¹ƒ panÄ• vus
ntiÄ• dinÄ• pucchÄ• visajjanÄ• nukkamena saddhiá¹ƒ brahmajÄ• lena terasasuttantaá¹ƒsa
57/ sÄ«lakkhandhavaggo nÄ• mÄ• â€™â€™ ti kittetvÄ• á¹-hapesuá¹ƒ. tadanantaraá¹ƒ mah
pÄ• thikavagganti evaá¹ƒ tivaggasaá¹…gahaá¹ƒ catuttiá¹ƒsasuttantapaá¹-imaá¹‡á¸• itaá¹ƒ
catusaá¹-á¹-hibhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒtantiá¹ƒ saá¹…gÄ• yitvÄ• ``ayaá¹ƒ dÄ«ghan
Ä• yasmantaá¹ƒ Ä• nandattheraá¹ƒ paá¹-icchÄ• pesuá¹ƒ ``Ä• vuso, imaá¹ƒ tuyhaá¹ƒ nissita
anantaraá¹ƒ asÄ«tibhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒmajjhimanikÄ• yaá¹ƒ saá¹…gÄ• yitvÄ•
dhammasenÄ• patisÄ• riputtattherassa nissitake paá¹-icchÄ• pesuá¹ƒ ``imaá¹ƒ tumhe parih
tadanantaraá¹ƒ bhÄ• á¹‡avÄ• rasataparimÄ• á¹‡aá¹ƒ saá¹ƒyuttanikÄ• yaá¹ƒ saá¹…gÄ• yitv
paá¹-icchÄ• pesuá¹ƒ ``bhante, imaá¹ƒ tumhÄ• kaá¹ƒ nissitake vÄ• cethÄ• â€™â€™ ti. tadan
vÄ«satibhÄ• á¹‡avÄ• rasatapaamÄ• á¹‡aá¹ƒ aá¹…guttaranikÄ• yaá¹ƒ saá¹…gÄ• yitvÄ•
anuruddhattheraá¹ƒpaá¹-icchÄ• pesuá¹ƒ ``imaá¹ƒ tumhÄ• kaá¹ƒ nissitake vÄ• cethÄ• â€™â

tadanantaraá¹ƒ ---

``dhammasaá¹…gaá¹‡iá¹ƒ vibhaá¹…gaÃ±ca, kathÄ• vatthuÃ±ca puggalaá¹ƒ.

dhÄ• tuyamakaá¹ƒ paá¹-á¹-hÄ• naá¹ƒ, abhidhammoti vuccatÄ«â€™â€™ ti || ---

evaá¹ƒ \Be I 64/ saá¹ƒvaá¹‡á¹‡itaá¹ƒ sukhumaÃ±Ä• á¹‡agocaraá¹ƒ tantiá¹ƒ saá¹…gÄ• yitvÄ
abhidhammapiá¹-akaá¹ƒnÄ• mÄ• â€™â€™ ti vatvÄ• paÃ±ca arahantasatÄ• ni sajjhÄ• yam
pathavÄ«kampo ahosi. tato paraá¹ƒ jÄ• takaá¹ƒ mahÄ• niddeso paá¹-isambhidÄ• maggo ap
khuddakapÄ• á¹-hodhammapadaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ vimÄ• navatthu petavatthu the
imaá¹ƒtantiá¹ƒ saá¹…gÄ• yitvÄ• ``khuddakagantho nÄ• ma ayaâ€™â€™ nti ca vatvÄ• abh
saá¹…gahaá¹ƒÄ• ropayiá¹ƒsÅ«ti dÄ«ghabhÄ• á¹‡akÄ• vadanti. majjhimabhÄ• á¹‡akÄ• pa
``cariyÄ• piá¹-akabuddhavaá¹ƒsehi saddhiá¹ƒsabbampi taá¹ƒ khuddakaganthaá¹ƒ suttantap
nti vadanti. ayamettha adhippÄ• yo --- jÄ• takÄ• dike khuddakanikÄ• yapariyÄ• panne yebh
dhammaniddesabhÅ«te tÄ• dise abhidhammapiá¹-akesaá¹…gaá¹‡hituá¹ƒ yuttaá¹ƒ, na pana
suttantapiá¹-ake, nÄ• pi paÃ±Ã±attiniddesabhÅ«tevinayapiá¹-aketi. dÄ«ghabhÄ• á¹‡akÄ• ``
abhidhammapiá¹-ake saá¹…gahoâ€™â€™ ti vadanti. cariyÄ• piá¹-akabuddhavaá¹ƒsÄ• naÃ
jÄ• takagatikattÄ• . majjhimabhÄ• á¹‡akÄ• pana aá¹-á¹-huppattivasenadesitÄ• naá¹ƒ jÄ• ta

yathÄ• nulomadesanÄ• bhÄ• vato tÄ• dise suttantapiá¹-ake saá¹…gaho yutto, na pana sabl
yathÄ• dhammasÄ• sane abhidhammapiá¹-aketi jÄ• takÄ• dÄ«naá¹ƒ suttapariyÄ• pannataá
vicÄ• retvÄ• gahetabbaá¹ƒ. khuddakanikÄ• yassa sesanikÄ• yÄ• naá¹ƒ viyaapÄ• kaá¹-attÄ
khuddakanikÄ• yaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassento __ ``tattha khuddakanikÄ• yonÄ• mÄ
__tatthÄ• _ti tesu nikÄ• yesu. __tatthÄ• _ti khuddakanikÄ• ye.

evaá¹ƒ \Ne I 58/ nimittapayojanakÄ• ladesakÄ• rakakaraá¹‡appakÄ• rehi paá¹-hamamahÄ•
idÄ• ni tatthavavatthÄ• pitesu dhammavinayesu nÄ• nappakÄ• rakosallatthaá¹ƒ ekavidhÄ• c
``tadetaá¹ƒsabbampÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __anuttaraá¹ƒ sammÄ• sambodhi_n
anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒmaggaÃ±Ä• á¹‡aá¹ƒ maggaÃ±Ä• á¹‡apadaá¹
anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ«â€™â€™ ti vuccati. __paccavekkhanter
pavattadhammaá¹ƒ sandhÄ• yÄ• ha. __vimuttirasa_nti arahattaphalassÄ• daá¹ƒvimuttisamp
aggaphalanipphÄ• danato, vimuttikiccaá¹ƒ vÄ• kilesÄ• naá¹ƒ accantavimuttisampÄ• danato

kiÃ±cÄ• pi avisesena sabbampi buddhavacanaá¹ƒ kilesavinayanena vinayo, yathÄ• nusiá¹-a
apÄ• yapatanÄ• dito dhÄ• raá¹‡ena dhammo ca hoti \Be I 65/, idhÄ• dhippete panadhamma
``tattha vinayapiá¹-akaâ€™â€™ _ntiÄ• dimÄ• ha. khandhÄ• divasena sabhÄ• vadhammade
``avasesaá¹ƒ buddhavacanaá¹ƒ dhammoâ€™â€™ _ti. atha vÄ• yadipi dhammoyeva vinayo
tathÄ• pi vinayasaddasannidhÄ• no abhinnÄ• dhikaraá¹‡abhÄ• vena payutto dhammasaddo
vinayatantiviparÄ«taá¹ƒtantiá¹ƒ dÄ«peti yathÄ• ``puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• ro, gobalÄ«b

__anekajÄ• tisaá¹ƒsÄ• ra_nti ayaá¹ƒ gÄ• thÄ• bhagavatÄ• attano sabbaÃ±Ã±utaÃ±Ã±Ä• a
arahattappattiá¹ƒpaccavekkhantena ekÅ«navÄ«satimassa paccavekkhaá¹‡aÃ±Ä• á¹‡assa a
__ ``idaá¹ƒpaá¹-hamabuddhavacanaâ€™â€™ _nti. idaá¹ƒ kira sabbabuddhehi avijahitaudÄ«
saá¹…khepattho (Dhp-a II 154) --- ahaá¹ƒ imassa attabhÄ• vagehassa kÄ• rakaá¹ƒ taá¹‡hÄ
gavesantoyena Ã±Ä• á¹‡ena taá¹ƒ daá¹-á¹-huá¹ƒ sakkÄ• , tassa bodhiÃ±Ä• á¹‡assatthÄ• ya
katÄ• bhinÄ«hÄ• roettakaá¹ƒ kÄ• laá¹ƒ anekajÄ• tisaá¹ƒsÄ• raá¹ƒ anekajÄ• tisatasahassas
saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ __anibbisaá¹ƒ_anibbisanto taá¹ƒ Ã±Ä• á¹‡aá¹ƒ avindanto alabhant
saá¹ƒsariá¹ƒ. yasmÄ• jarÄ• byÄ• dhimaraá¹‡amissatÄ• ya jÄ• ti nÄ• mesÄ• punappunaá¹ƒ
tasmiá¹ƒ adiá¹-á¹-henivattati, tasmÄ• taá¹ƒ gavesanto sandhÄ• vissanti attho.

__diá¹-á¹-hosÄ«_ti idÄ• ni mayÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhantena diá¹-á¹-h
geha_ntipuna imaá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ mama gehaá¹ƒ __na kÄ• hasi_ na karis
anavasesÄ• kilesa__phÄ• sukÄ• _ mayÄ• __bhaggÄ• _. imassa tayÄ• katassa attabhÄ• v
avijjÄ• saá¹…khÄ• taá¹ƒkaá¹‡á¹‡ikamaá¹‡á¸• alaá¹ƒ __visaá¹…khataá¹ƒ_ viddhaá¹ƒsitaá¹ƒ
nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena__gataá¹ƒ_ anupaviá¹-á¹-haá¹ƒ idÄ• ni mama _
taá¹‡hÄ• naá¹ƒ khayasaá¹…khÄ• taá¹ƒ arahattamaggaá¹ƒ arahattaphalaá¹ƒvÄ• __ajjhagÄ•
__gaá¹‡á¹-hipadesu_ pana ``visaá¹…khÄ• ragatanti cittamevataá¹‡hÄ• naá¹ƒ khayasaá¹…k

\Ne I 59/ arahattaphalaá¹ƒ vÄ• ajjhagÄ• adhigato pattoâ€™â€™ ti evampiattho vutto. ayaá
pavattitadhammÄ• naá¹ƒ Ä• di. ``yadÄ• have pÄ• tubhavanti dhammÄ• tiayaá¹ƒ pana vÄ•
Ä• dÄ«â€™â€™ ti vadanti. antojappanavasena kira bhagavÄ• ``anekajÄ• tisaá¹ƒsÄ• raâ€™

__kecÄ«_ti \Be I 66/ khandhakabhÄ• á¹‡akÄ• . paá¹-hamaá¹ƒ vutto pana dhammapadabhÄ
adhippÄ• yotiveditabbo. ettha ca khandhakabhÄ• á¹‡akÄ• vadanti ``dhammapadabhÄ• á¹‡
desitattÄ• tadÄ• mahato janassa upakÄ• rÄ• ya na hoti, amhÄ• kaá¹ƒ pana gÄ• thÄ• vacÄ
desitattÄ• tadÄ• suá¹‡antÄ• naá¹ƒ devabrahmÄ• naá¹ƒ upakÄ• rÄ• ya ahosi, tasmÄ• idam
nti. dhammapadabhÄ• á¹‡akÄ• pana ``desanÄ• ya janassa upakÄ• rÄ• nupakÄ• rabhÄ• vo
bhagavatÄ• manasÄ• desitattÄ• yeva idaá¹ƒ paá¹-hamabuddhavacanaâ€™â€™ nti vadant
aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhaá¹ƒna hotÄ«ti veditabbaá¹ƒ. nanu ca yadi ``anekajÄ• tisaá¹ƒs
desitaá¹ƒ, athakasmÄ• dhammapadaaá¹-á¹-hakathÄ• yaá¹ƒ (Dhp-a II 153-154) ``anekajÄ•
imaá¹ƒdhammadesanaá¹ƒ satthÄ• bodhirukkhamÅ«le nisinno udÄ• navasena udÄ• netvÄ•
Ä• nandattherenapuá¹-á¹-ho kathesÄ«â€™â€™ ti vuttanti? tatthÄ• pi manasÄ• udÄ• netvÄ
athavÄ• manasÄ• va desitanti evaá¹ƒ gahaá¹‡e kiá¹ƒ kÄ• raá¹‡anti ce? yadi vacÄ«bhedaá
udÄ• napÄ• á¸·iyaá¹ƒ Ä• ruá¸·haá¹ƒ bhaveyya, tasmÄ• udÄ• napÄ• á¸·iyaá¹ƒ anÄ• ruá¸·ha
manasÄ• desitabhÄ• ve kÄ• raá¹‡anti vadanti.

__yadÄ• have pÄ• tubhavanti dhammÄ• _ti ettha __iti_saddo Ä• diattho. tena ``Ä• tÄ• pino
athassa kaá¹…khÄ• vapayanti sabbÄ• . yato pajÄ• nÄ• ti sahetudhammaâ€™â€™ nti Ä• d
__udÄ• nagÄ• tha_nti pana jÄ• tiyÄ• ekavacanaá¹ƒ, tatthÄ• pi paá¹-hamagÄ• thaá¹ƒyeva v
veditabbaá¹ƒ. ettha pana yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ khandhake Ä• vi bhavissati. __pÄ• á¹-ipa
``sabbaÃ±Ã±ubhÄ• vappattassÄ• â€™â€™ ti na etena sambandhitabbaá¹ƒ, ``paccavekkha
pana sambandhitabbaá¹ƒ. visÄ• khapuá¹‡á¹‡amÄ• yameva hi bhagavÄ• paccÅ«sasamaye
__somanassamayaÃ±Ä• á¹‡enÄ• _ti somanassasampayuttaÃ±Ä• á¹‡ena. __Ä• mantayÄ•
__vayadhammÄ• _ti aniccalakkhaá¹‡amukhena dukkhÄ• nattalakkhaá¹‡ampi saá¹…khÄ• rÄ
taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15) vacanato. lakkhaá¹‡
tadÄ• rammaá¹‡aá¹ƒ vipassanaá¹ƒ dassento sabbatitthiyÄ• naá¹ƒ avisayabhÅ«taá¹ƒbuddhÄ
catusaccakammaá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ aviparÄ«taá¹ƒ nibbÄ• nagÄ• miniá¹ƒ paa
pakÄ• setÄ«tidaá¹-á¹-habbaá¹ƒ \Ne I 60/. idÄ• ni \Be I 67/ tattha sammÄ• paá¹-ipattiyaá¹ƒ n
``appamÄ• dena sampÄ• dethÄ• â€™â€™ _ti. atha vÄ• ``vayadhammÄ• saá¹…khÄ• rÄ• á
saá¹ƒvejetvÄ• ``appamÄ• dena sampÄ• dethÄ• â€™â€™ tisaá¹…khepeneva niravasesaá¹
appamÄ• dapadaÃ±hi sikkhattayasaá¹…gahitaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒsÄ• sanaá¹ƒ pari
__antare_ti antarÄ• á¸·e, vemajjheti attho.

__suttantapiá¹-aka_nti ettha yathÄ• kammameva kammantaá¹ƒ, evaá¹ƒ suttameva suttanta
__asaá¹…gÄ«ta_nti saá¹…gÄ«tikkhandhakakathÄ• vatthuppakaraá¹‡Ä• di. keci pana
``subhasuttampipaá¹-hamasaá¹…gÄ«tiyaá¹ƒ asaá¹…gÄ«taâ€™â€™ nti vadanti, taá¹ƒ na yu

``paá¹-hamasaá¹…gÄ«tito puretaramevahi Ä• yasmatÄ• Ä• nandattherena jetavane viharar
desitaâ€™â€™ nti __Ä• cariyadhammapÄ• lattherena_vuttaá¹ƒ. subhasuttaá¹ƒ pana ``evaá
samayaá¹ƒ Ä• yasmÄ• Ä• nando sÄ• vatthiyaá¹ƒviharati jetavane anÄ• thapiá¹‡á¸• ikassa
bhagavatÄ«â€™â€™ tiÄ• dinÄ• (DN I 444) Ä• gataá¹ƒ. tattha ``evaá¹ƒ me sutaâ€™â€™ n
paá¹-hamasaá¹…gÄ«tiyaá¹ƒ Ä• yasmatÄ• Ä• nandatthereneva vattuá¹ƒ yuttarÅ«paá¹ƒ na h
sayameva subhasuttaá¹ƒdesetvÄ• ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dÄ«ni vadati. evaá¹ƒ pa
``ekamidÄ• haá¹ƒ, bhante, samayaá¹ƒ sÄ• vatthiyaá¹ƒ viharÄ• mi jetavane anÄ• thapiá¹‡á¸•
tasmÄ• dutiyatatiyasaá¹…gÄ«tikÄ• rakehi ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dinÄ• subhasut
saá¹…gÄ«timÄ• ropitaá¹ƒviya dissati. atha __Ä• cariyadhammapÄ• lattherassa_ evamadhip
``Ä• nandattherenevavuttampi subhasuttaá¹ƒ paá¹-hamasaá¹…gÄ«tiá¹ƒ Ä• ropetvÄ• tantiá
mahÄ• kassapattherÄ• dÄ«hiÃ±Ã±esu suttesu Ä• gatanayeneva `evaá¹ƒ me sutaâ€™ ntiÄ
ti, evaá¹ƒsati yujjeyya. atha vÄ• Ä• yasmÄ• Ä• nandatthero subhasuttaá¹ƒ sayaá¹ƒ desent
sÄ• maÃ±Ã±aphalÄ• dÄ«subhagavatÄ• desitanayeneva desesÄ«ti bhagavato sammukhÄ•
bhagavatÄ• desitaá¹ƒdhammaá¹ƒ attani adahanto ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dimÄ• h

__ubhayÄ• ni pÄ• timokkhÄ• nÄ«_ti bhikkhubhikkhunÄ«pÄ• timokkhavasena. __dve vibhaá
bhikkhubhikkhunÄ«vibhaá¹…gavasenevadve vibhaá¹…gÄ• ni. __dvÄ• vÄ«sati khandhakÄ•
Ä• gatÄ• ni dvÄ• vÄ«sati khandhakÄ• ni. __soá¸·asaparivÄ• rÄ• _ti soá¸·asahi \Be I 68/ par
soá¸·asaparivÄ• rÄ• tivuttaá¹ƒ. tathÄ• hi parivÄ• rapÄ• á¸·iyaá¹ƒ ``yaá¹ƒ tena bhagavatÄ•
arahatÄ• sammÄ• sambuddhenapaá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™â€™
paÃ±Ã±attivÄ• ro, tato paraá¹ƒ ``methunaá¹ƒdhammaá¹ƒ paá¹-isevanto kati Ä• pattiyo Ä• pa
(Vin V 157) katÄ• pattivÄ• ro, ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunn
vipattiyo \Ne I 61/ bhajantÄ«â€™â€™ tiÄ• dippabhedo (Vin V 182) vipattivÄ• ro, ``methunaá
paá¹-isevantassa Ä• pattiyo sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒkatihi Ä• pattikkhandhehi
tiÄ• dippabhedo (Vin V 183) saá¹…gahavÄ• ro, ``methunaá¹ƒdhammaá¹ƒ paá¹-isevantassa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hantÄ«â€™â€™ tiÄ
samuá¹-á¹-hÄ• navÄ• ro, ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ
adhikaraá¹‡aâ€™â€™ ntiÄ• dinÄ• (Vin V 185) adhikaraá¹‡avÄ• ro, ``methunaá¹ƒ dhamma
sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammantÄ«â€™â€™ tiÄ• dippabhedo (Vin V
tadanantaraá¹ƒ samuccayavÄ• ro cÄ• ti aá¹-á¹-ha vÄ• rÄ• vuttÄ• . tato paraá¹ƒ ``methunaá
paá¹-isevanapaccayÄ• pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™â€™ ntiÄ• dinÄ• (Vin V 188
paÃ±Ã±attivÄ• ro, tassa vasena purimasadisÄ• eva katÄ• pattivÄ• rÄ• dayo sattavÄ• rÄ• ti
vÄ• rÄ• vuttÄ• . iti imÄ• ni aá¹-á¹-ha, purimÄ• nipi aá¹-á¹-hÄ• ti mahÄ• vibhaá¹…gesoá¸·asa
paraá¹ƒ teneva nayena bhikkhunivibhaá¹…gepi soá¸·asa vÄ• rÄ• Ä• gatÄ• tiimehi soá¸·asa
soá¸·asaparivÄ• rÄ• ti vuccati. potthakesu panakatthaci ``parivÄ• roâ€™â€™ ti ettakameva
potthakesu dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒabhidhammaá¹-á¹-hakathÄ• yaÃ±ca ``soá¸
evameva vuttattÄ• ayampi pÄ• á¹-ho na sakkÄ• paá¹-ibÄ• hitunti tassevattho vutto.

__brahmajÄ• lÄ• dicatuttiá¹ƒsasuttasaá¹…gaho_ti brahmajÄ• lasuttÄ• dÄ«ni catuttiá¹ƒsa su
etenÄ• ti vÄ• brahmajÄ• lÄ• dicatuttiá¹ƒsasuttasaá¹…gaho. vuttappamÄ• á¹‡Ä• naá¹ƒ vÄ•
etassÄ• ti brahmajÄ• lÄ• dicatuttiá¹ƒsasuttasaá¹…gahoti. evaá¹ƒ sesesupi veditabbaá¹ƒ.

__vividhavisesanayattÄ• _ti \Be I 69/ imissÄ• gÄ• thÄ• ya atthaá¹ƒ vibhÄ• vento Ä• ha __ `
_tiÄ• di. __daá¸·hÄ«kammasithilakaraá¹‡appayojanÄ• _ti yathÄ• kkamaá¹ƒ lokavajjesu
sikkhÄ• padesudaá¸·hÄ«kammappayojanÄ• , paá¹‡á¹‡attivajjesu sithilakaraá¹‡appayojanÄ•
__ajjhÄ• cÄ• ranisedhanato_tisaÃ±Ã±amavelaá¹ƒ atibhavitvÄ• pavatto Ä• cÄ• ro ajjhÄ• cÄ
nisedhanatotiattho. __tenÄ• _ti vividhanayattÄ• dihetunÄ• . __eta_nti ``vividhavisesanayattÄ
tiÄ• digÄ• thÄ• vacanaá¹ƒ. __etassÄ• _ti vinayassa. __itaraá¹ƒ panÄ• _ti suttaá¹ƒ.

idÄ• ni __atthÄ• naá¹ƒ sÅ«canato_tiÄ• digÄ• thÄ• ya atthaá¹ƒ pakÄ• sento Ä• ha __ ``taÃ±
__attatthaparatthÄ• dibhede_ti yo taá¹ƒ suttaá¹ƒ sajjhÄ• yati suá¹‡Ä• ti vÄ• ceti cinteti dese
saá¹…gahito sÄ«lÄ• diattho tassapi hoti, tena parassa sÄ• dhetabbato parassapi hotÄ«titad
62/ suttaá¹ƒ sÅ«ceti dÄ«peti. tathÄ• diá¹-á¹-hadhammikasamparÄ• yikatthe lokiyalokuttarat
atthe Ä• disaddena saá¹…gaá¹‡hÄ• ti. __attha_saddo cÄ• yaá¹ƒ hitapariyÄ• yavacano, na
siyÄ• , suttaá¹ƒ attanopi bhÄ• sitatthaá¹ƒ sÅ«ceti parassapÄ«ti ayamatthovutto siyÄ• , sutte
pakÄ• sito, so tasseva hoti, na tena parattho sÅ«citohotÄ«ti. tena sÅ«cetabbassa paratthas
abhÄ• vÄ• attaggahaá¹‡aÃ±ca na kattabbaá¹ƒ. attatthaparatthavinimuttassa bhÄ• sitatthas
Ä• diggahaá¹‡aÃ±ca na kattabbaá¹ƒ, tasmÄ• yathÄ• vuttassahitapariyÄ• yassa atthassa su
suttÄ• dhÄ• rassa puggalassa vasena attatthaparatthÄ• vuttÄ• .

atha vÄ• suttaá¹ƒ anapekkhitvÄ• ye attatthÄ• dayo atthappabhedÄ• ``na haÃ±Ã±adatthatt
tietassa padassa __niddese_ (Nidd I 63) vuttÄ• attattho, parattho, ubhayattho, diá¹-á¹-hadh
samparÄ• yiko attho, uttÄ• no attho, gambhÄ«ro attho, guá¸·ho attho, paá¹-icchannoattho, n
attho, anavajjo attho, nikkileso attho, vodÄ• no attho, paramatthoti, te atthe suttaá¹ƒ sÅ«cetÄ
70/ gahetabbo. tathÄ• hikiÃ±cÄ• pi suttanirapekkhaá¹ƒ attatthÄ• dayo vuttÄ• suttatthabhÄ•
aniddiá¹-á¹-hattÄ• , tesu panaekopi atthappabhedo suttena dÄ«petabbataá¹ƒ nÄ• tikkamati,
suttaá¹ƒ sÅ«cetÄ«tivuccati. imasmiÃ±ca atthavikappe __attha_-saddoyaá¹ƒ bhÄ• sitatthapa
purimakÄ• paÃ±ca atthappabhedÄ• hitapariyÄ• yÄ• , tato pare cha bhÄ• sitatthabhedÄ• ,
ubhayasabhÄ• vÄ• . tattha duradhigamatÄ• ya vibhÄ• vane agÄ• dhabhÄ• vo gambhÄ«ro,
mÅ«ludakÄ• dayo viya paá¹ƒsunÄ• akkharasannivesÄ• dinÄ• tirohito paá¹-icchanno. niddh
yathÄ• rutavasena veditabbo nÄ«to. anavajjanikkilesavodÄ• nÄ• pariyÄ• yavasenavuttÄ• ,
kusalavipÄ• kakiriyadhammavasena vÄ• . paramattho nibbÄ• naá¹ƒ, dhammÄ• naá¹ƒ avipa

atha vÄ• attanÄ• ca appiccho hotÄ«ti attatthaá¹ƒ, appicchÄ• kathaÃ±ca paresaá¹ƒ kattÄ•
sÅ«ceti. evaá¹ƒ ``attanÄ• ca pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hotÄ«â€™â€™ tiÄ• dÄ«ni (a

yojetabbÄ• ni. vinayÄ• bhidhammehi ca visesetvÄ• suttasaddassa atthovattabbo, tasmÄ•
veneyyajjhÄ• sayavasappavattÄ• ya desanÄ• ya attahitaparahitÄ• dÄ«ni sÄ• tisayaá¹ƒ pak
tappadhÄ• nabhÄ• vato, na Ä• á¹‡Ä• dhammasabhÄ• vavasappavattÄ• yÄ• ti idameva atth
vuttaá¹ƒ. evaÃ±ca katvÄ• ``ettakaá¹ƒ tassa bhagavato suttÄ• gataá¹ƒ suttapariyÄ• pannaâ
``sakavÄ• de paÃ±ca suttasatÄ• nÄ«â€™â€™ ti (Dhs-a nidÄ• nakathÄ•) ca evamÄ• dÄ«su
gahetabbo.

suttesu \Ne I 63/ Ä• á¹‡Ä• dhammasabhÄ• vÄ• ca veneyyajjhÄ• sayaá¹ƒ anuvattanti, na vi
veneyyajjhÄ• sayoÄ• á¹‡Ä• dhammasabhÄ• ve, tasmÄ• veneyyÄ• naá¹ƒ ekantahitapaá¹-ilÄ
suttantadesanÄ• hotÄ«ti __ ``suvuttÄ• cettha atthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
``ekantahitapaá¹-ilÄ• bhasaá¹ƒvattanikÄ• suttantadesanÄ• â€™â€™ ti idampi veneyyÄ• naá
suttantadesanÄ• ya tapparabhÄ• vaá¹ƒyevasandhÄ• ya vuttaá¹ƒ. tapparabhÄ• vo ca veney
daá¹-á¹-habbo. tenevÄ• ha __ ``veneyyajjhÄ• sayÄ• nulomenavuttattÄ• â€™â€™ _ti \Be I 7
issarabhÄ• vato Ä• á¹‡Ä• patiá¹-á¹-hÄ• panavasenaadesetvÄ• veneyyÄ• naá¹ƒ ajjhÄ• sayÄ
vuttattÄ• desitattÄ• ti attho.

anupubbasikkhÄ• divasena kÄ• lantare abhinipphattiá¹ƒ dassento Ä• ha __ ``sassamiva pha
__pasavatÄ«_ti phalati, nipphÄ• detÄ«ti attho. upÄ• yasamaá¹…gÄ«naá¹ƒyeva nipphajjana
``dhenu viya khÄ«raâ€™â€™ _nti Ä• ha. dhenutopi hi upÄ• yavantÄ• naá¹ƒyeva khÄ«rapaâ
akÄ• le ajÄ• tavacchaá¹ƒ dhenuá¹ƒ dohanto kÄ• lepi vÄ• visÄ• á¹‡aá¹ƒ gahetvÄ• dohanto
``suttÄ• á¹‡Ä• â€™â€™ ti etassa atthaá¹ƒ pakÄ• setuá¹ƒ __ ``suá¹-á¹-hu ca netÄ• yatÄ«â€

__suttasabhÄ• ga_nti suttasadisaá¹ƒ. suttasabhÄ• gataá¹ƒyeva dassento Ä• ha __ ``yathÄ•
__tacchakÄ• naá¹ƒ sutta_nti vaá¸• á¸• hakÄ«naá¹ƒ kÄ• á¸·asuttaá¹ƒ. __pamÄ• á¹‡aá¹ƒ hotÄ
tacchanato. __evametampi viÃ±Ã±Å«na_nti yathÄ• kÄ• á¸·asuttaá¹ƒ pasÄ• retvÄ• saÃ±Ã±
vissajjetabbaÃ±capaÃ±Ã±Ä• yati, evaá¹ƒ vivÄ• desu uppannesu sutte Ä• nÄ«tamatte ``idaâ
vissajjetabbaâ€™â€™ ntiviÃ±Ã±Å«naá¹ƒ pÄ• kaá¹-attÄ• vivÄ• do vÅ«pasammatÄ«ti etamp
pamÄ• á¹‡aá¹ƒ hotÄ«tiattho. idÄ• ni aÃ±Ã±athÄ• pi suttasabhÄ• gataá¹ƒ dassento Ä• ha __
suttaá¹ƒviya pamÄ• á¹‡attÄ• saá¹…gÄ• hakattÄ• ca suttamiva suttanti vuttaá¹ƒ hoti. ettha
attatthÄ• dividhÄ• nesuttassa pamÄ• á¹‡abhÄ• vo attatthÄ• dÄ«naá¹ƒyeva ca saá¹…gÄ• ha
tadatthappakÄ• sanapadhÄ• nattÄ• suttassa. vinayÄ• bhidhammehi visesattaÃ±ca pubbe v
__eta_nti ``atthÄ• naá¹ƒ sÅ«canatoâ€™â€™ tiÄ• dikaá¹ƒ atthavacanaá¹ƒ. __etassÄ• _ti su

__ya_nti yasmÄ• . __etthÄ• _ti abhidhamme. __abhikkamantÄ«_ti ettha __abhi_-saddo
kamanakiriyÄ• yavuá¸• á¸• hibhÄ• vaá¹ƒ atirekataá¹ƒ dÄ«petÄ«ti Ä• ha __ ``abhikkamantÄ«
Ä• gatoâ€™â€™ _ti. __abhiÃ±Ã±Ä• tÄ• _ti aá¸• á¸• hacandÄ• dinÄ• kenaci saÃ±Ã±Ä• á¹‡
pÄ• kaá¹-Ä• ti attho. aá¸• á¸• hacandÄ• dibhÄ• vohi rattiyÄ• upalakkhaá¹‡avasena saÃ±Ã±
aá¸• á¸• ho cando, tasmÄ• aá¹-á¹-hamÄ«, yasmÄ• Å«no, tasmÄ• cÄ• tuddasÄ«, yasmÄ•

pannarasÄ«ti. __abhilakkhitÄ• _ti etthÄ• pi \Ne I 64/ ayamevattho veditabbo. abhilakkhitasa
abhiÃ±Ã±Ä• tasaddoti Ä• ha __ ``abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• tiÄ• dÄ«sulakkhaá¹‡eâ€™
vÄ• cakasaddantarasannidhÄ• nena nipÄ• tÄ• naá¹ƒ tadatthajotakamattattÄ• lakkhitasadda
lakkhaá¹‡e vattatÄ«ti vutto. __rÄ• jÄ• bhirÄ• jÄ• _ti rÄ• jÅ«hi pÅ«jetuá¹ƒ araho rÄ• jÄ• . __p

__abhidhamme_ti ``supinantena sukkavissaá¹-á¹-hiyÄ• anÄ• pattibhÄ• vepi akusalacetanÄ
tiÄ• dinÄ• vinayapaÃ±Ã±attiyÄ• saá¹…karavirahite dhamme. ``pubbÄ• paravirodhÄ• bhÄ•
aÃ±Ã±amaÃ±Ã±asaá¹…karavirahitedhammeâ€™â€™ tipi vadanti. ``pÄ• á¹‡Ä• tipÄ• to aku
maraá¹‡Ä• dhippÄ• yassajÄ«vitindriyupacchedakapayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• ak
pÄ• á¹‡asaá¹…khÄ• tajÄ«vitindriyassaupacchedasaá¹…khÄ• to atipÄ• to, tathÄ• adinnassa
Ä• dÄ• nasaá¹…khÄ• tÄ• viÃ±Ã±atti abyÄ• katodhammo, taá¹ƒviÃ±Ã±attisamuá¹-á¹-hÄ• pi
dhammoti evamÄ• dinÄ• pi aÃ±Ã±amaÃ±Ã±asaá¹…karavirahitedhammeti attho veditabbo.
``jÄ• tarÅ«parajataá¹ƒ na paá¹-iggahetabbaâ€™â€™ ntivadanto vinaye vineti nÄ• ma. ettha
paá¹-iggaá¹‡hato pÄ• cittiyaá¹ƒ, evaá¹ƒ dukkaá¹-antivadanto ca abhivinaye vineti nÄ• mÄ• â
tasmÄ• jÄ• tarÅ«parajataá¹ƒ theyyacittenaparasantakaá¹ƒ gaá¹‡hantassa yathÄ• vatthu
pÄ• rÄ• jikathullaccayadukkaá¹-esu aÃ±Ã±ataraá¹ƒ, bhaá¹‡á¸• Ä• gÄ• rikasÄ«senagaá¹‡ha
attatthÄ• ya gaá¹‡hantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. kevalaá¹ƒlolatÄ• ya gaá¹‡hantassa
rÅ«piyachaá¸• á¸• akassa sammatassa anÄ• pattÄ«ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…karav
vinetunti attho veditabbo. __abhikkantenÄ• _ti ettha kantiyÄ• adhikattaá¹ƒ abhisaddo dÄ«pe
``adhikeâ€™â€™ _ti.

nanu ca ``abhikkamantÄ«â€™â€™ ti ettha abhisaddo kamanakiriyÄ• ya vuá¸• á¸• hibhÄ• va
``abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ ti ettha Ã±Ä• á¹‡alakkhaá¹‡akiriyÄ• naá¹ƒ supÄ•
``abhikkantenÄ• â€™â€™ tiettha kantiyÄ• adhikattaá¹ƒ visiá¹-á¹-hataá¹ƒ dÄ«petÄ«ti idaá¹ƒ
kiriyÄ• visesakattÄ• upasaggassa, ``abhirÄ• jÄ• abhivinayoâ€™â€™ ti pana pÅ«jitaparicch
abhisaddovattatÄ«ti kathametaá¹ƒ yujjeyyÄ• ti ce? idhÄ• pi natthi \Be I 73/ doso
pÅ«janaparicchedanakiriyÄ• dÄ«panato, tÄ• hi ca kiriyÄ• hi rÄ• javinayÄ• naá¹ƒ yuttattÄ• ,
atimÄ• lÄ• dÄ«su atisaddo viyaabhisaddo saha sÄ• dhanena kiriyaá¹ƒ vadatÄ«ti abhirÄ• jaa
evaá¹ƒ abhidhammasaddeabhisaddo saha sÄ• dhanena vuá¸• á¸• hiyÄ• dikiriyaá¹ƒ dÄ«petÄ
daá¹-á¹-habbaá¹ƒ.

__ettha_ \Ne I 65/ __cÄ• _ti abhidhamme. __bhÄ• vetÄ«_ti cittassa vaá¸• á¸• hanaá¹ƒ vutta
Ä• rammaá¹‡assavaá¸• á¸• hanaá¹ƒ vuttaá¹ƒ. __vuá¸• á¸• himanto_ti bhÄ• vanÄ• pharaá¹‡
dhammÄ• vuttÄ• tiattho. __Ä• rammaá¹‡Ä• dÄ«hÄ«_ti Ä• rammaá¹‡asampayuttakammadv
__lakkhaá¹‡Ä«yattÄ• _tisaÃ±jÄ• nitabbattÄ• . ekantato lokuttaradhammÄ• naá¹ƒyeva pÅ«jÄ
dhammÄ• â€™â€™ tiÄ• dinÄ• lokuttarÄ• yeva pÅ«jitÄ• ti dassitÄ• . __sabhÄ• vaparicchinn
phusanÄ• disabhÄ• venaparicchinnattÄ• . __adhikÄ• pi dhammÄ• vuttÄ• _ti ettha kÄ• mÄ•
mahaggatÄ• dhammÄ• pi adhikÄ• nÄ• ma hontÄ«ti tehi saddhiá¹ƒ adhikÄ• dhammÄ• vutt

__yaá¹ƒ panettha avisiá¹-á¹-ha_nti ettha vinayÄ• dÄ«su tÄ«su aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-he
samÄ• naá¹ƒ, taá¹ƒ piá¹-akasaddanti attho. vinayÄ• dayo hi tayo saddÄ• aÃ±Ã±amaÃ±Ã±a
visiá¹-á¹-hÄ• nÄ• ma, piá¹-akasaddo pana tehi tÄ«hipi sÄ• dhÄ• raá¹‡attÄ• avisiá¹-á¹-hoti v
piá¹-akasampadÄ• nenÄ• _tipÄ• á¸·isampadÄ• navasena mÄ• gaá¹‡hathÄ• ti vuttaá¹ƒ hoti
__kudÄ• lapiá¹-akaá¹ƒ_. tattha ku vuccati pathavÄ«, tassÄ• dÄ• lanato vidÄ• lanato ayoma
kudÄ• laá¹ƒnÄ• ma, tÄ• lapaá¹‡á¹‡avettalatÄ• dÄ«hi kato bhÄ• janaviseso piá¹-akaá¹ƒ nÄ•
gahetvÄ• tiattho. __yathÄ• vuttenÄ• _ti ``evaá¹ƒ duvidhatthenÄ• â€™â€™ tiÄ• dinÄ• vuttap

__desanÄ• sÄ• sanakathÄ• bheda_nti ettha kathetabbÄ• naá¹ƒ atthÄ• naá¹ƒ desakÄ• yatte
Ä• á¹‡Ä• dividhinÄ• abhisajjanaá¹ƒ pabodhanaá¹ƒ __desanÄ• _. sÄ• sitabbapuggalagatena
sÄ• sitabbabhÄ• venaanusÄ• sanaá¹ƒ vinayanaá¹ƒ __sÄ• sanaá¹ƒ_ \Be I 74/. kathetabbass
atthassakathanaá¹ƒ vacanapaá¹-ibaddhatÄ• karaá¹‡aá¹ƒ __kathÄ• _ti vuccati. tasmÄ• desi
bhagavantamapekkhitvÄ• desanÄ• , sÄ• sitabbapuggalavasena sÄ• sanaá¹ƒ, kathetabbass
evamettha desanÄ• dÄ«naá¹ƒnÄ• nÄ• karaá¹‡aá¹ƒ veditabbaá¹ƒ. ettha ca kiÃ±cÄ• pi desan
desetabbÄ• dinirapekkhÄ• na honti, Ä• á¹‡Ä• dayo pana visesato desakÄ• diadhÄ«nÄ• ti ta
desanÄ• dÄ«naá¹ƒ bhedovutto. tathÄ• hi Ä• á¹‡Ä• vidhÄ• naá¹ƒ visesato Ä• á¹‡Ä• rahÄ• d
evaá¹ƒ vohÄ• raparamatthavidhÄ• nÄ• nica vidhÄ• yakÄ• dhÄ«nÄ• nÄ«ti Ä• á¹‡Ä• dividhine
aparÄ• dhajjhÄ• sayÄ• nurÅ«paá¹ƒviya dhammÄ• nurÅ«pampi sÄ• sanaá¹ƒ visesato, tathÄ
sÄ• sitabbapuggalavasenasÄ• sanaá¹ƒ vuttaá¹ƒ. saá¹ƒvarÄ• saá¹ƒvaranÄ• marÅ«pÄ• naá¹
diá¹-á¹-hiyÄ• pi kathanaá¹ƒ sativÄ• cÄ• vatthusmiá¹ƒ nÄ• satÄ«ti visesato tadadhÄ«nanti ka
vasena kathÄ• vuttÄ• . bhedasaddo visuá¹ƒ visuá¹ƒ yojetabbo ``desanÄ• bhedaá¹ƒ sÄ• sam
yathÄ• rahaá¹ƒparidÄ«payeâ€™â€™ ti. __bheda_nti ca nÄ• nattanti attho. tesu piá¹-akesu
gambhÄ«rabhÄ• vo \Ne I 66/ ca sikkhÄ• pahÄ• nagambhÄ«rabhÄ• vaá¹ƒ, taÃ±ca yathÄ• ra
pariyattibhedaÃ±cavibhÄ• vayeti sambandho.

__pariyattibheda_nti ca pariyÄ• puá¹‡anabhedanti attho. __yahi_nti yasmiá¹ƒ vinayÄ• dike p
sampattiÃ±ca vipattiÃ±ca yathÄ• pÄ• puá¹‡Ä• ti, tampi sabbaá¹ƒ vibhÄ• vayeti sambandho
pariyattibhedaá¹ƒ sampattiÃ±ca vipattiÃ±cÄ• pi yahiá¹ƒ yathÄ• pÄ• puá¹‡Ä• ti, tampi sabba
yojetabbaá¹ƒ. ettha __yathÄ• _ti yehi
upÄ• rambhÄ• dihetupariyÄ• puá¹‡anÄ• dippakÄ• rehiupÄ• rambhanissaraá¹‡adhammakos
suppaá¹-ipatti duppaá¹-ipattÄ«ti etehipakÄ• rehÄ«ti vuttaá¹ƒ hoti.

__paridÄ«panÄ• vibhÄ• vanÄ• cÄ• _ti heá¹-á¹-hÄ• vuttassa anurÅ«pato vuttaá¹ƒ, atthato
__Ä• á¹‡Ä• rahenÄ• _ti Ä• á¹‡aá¹ƒ á¹-hapetuá¹ƒ arahatÄ«ti Ä• á¹‡Ä• raho, bhagavÄ• . so h
sammÄ• sambuddhatÄ• yamahÄ• kÄ• ruá¹‡ikatÄ• ya ca aviparÄ«tahitopadesakabhÄ• vena
paá¹‡etuá¹ƒ arahati, vohÄ• raparamatthÄ• nampi sambhavato Ä• ha __ ``Ä• á¹‡Ä• bÄ• hull
esevanayo.

__paá¹-hama_nti \Be I 75/ vinayapiá¹-akaá¹ƒ. pacurÄ• parÄ• dhÄ• seyyasakattherÄ• dayo.
``pacurÄ• parÄ• dhÄ• â€™â€™ _ti vuttÄ• . pacuro bahuko bahulo aparÄ• dho dosovÄ«tikka
pacurÄ• parÄ• dhÄ• . __anekajjhÄ• sayÄ• _tiÄ• dÄ«su Ä• sayova __ajjhÄ• sayo_. so ca att
pabhedato pana catubbidhaá¹ƒ hoti. tathÄ• hi pubbacariyavasenaÄ• yatiá¹ƒ sati paccaye u
sassatucchedasaá¹…khÄ• tÄ• micchÄ• diá¹-á¹-hi saccÄ• nulomikaÃ±Ä• á¹‡akammassakat
sammÄ• diá¹-á¹-hi ca __ ``Ä• sayoâ€™â€™ _ti vuccati. vuttaÃ±hetaá¹ƒ ---

``sassatucchedadiá¹-á¹-hi ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasaÃ±Ã±itaâ€™â€™ nti ||

idaÃ±ca catubbidhaá¹ƒ Ä• sayanti ettha sattÄ• nivasantÄ«ti Ä• sayoti vuccati.
__anusayÄ• _kÄ• marÄ• gabhavarÄ• gadiá¹-á¹-hipaá¹-ighavicikicchÄ• mÄ• nÄ• vijjÄ• vaser
kÄ• raá¹‡alÄ• bheuppajjanÄ• rahÄ• anÄ• gatÄ• kilesÄ• , atÄ«tÄ• paccuppannÄ• ca tathe
dhammÄ• naá¹ƒ sabhÄ• vabhedo atthÄ«ti. __cariyÄ• _ti rÄ• gacariyÄ• dikÄ• cha mÅ«lacar
anekavidhÄ• , saá¹ƒsaggavasena pana tesaá¹-á¹-hi honti. atha vÄ• cariyÄ• ti caritaá¹ƒ, taá
sucaritaduccaritavasena duvidhaá¹ƒ. ``adhimutti nÄ• ma `ajjeva pabbajissÄ• mi, ajjevaaraha
gaá¹‡hissÄ• mÄ«â€™ tiÄ• dinÄ• \Ne I 67/ tanninnabhÄ• vena pavattamÄ• naá¹ƒ sanniá¹-á
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. __Ä• cariyadhammapÄ• lattherena_ pana ``sattÄ• naá¹ƒ pub
abhirucÄ«â€™â€™ tivuttaá¹ƒ. sÄ• duvidhÄ• hÄ«napaá¹‡Ä«tabhedena. __yathÄ• nuloma_
anurÅ«paá¹ƒ. __ahaá¹ƒ mamÄ• ti saÃ±Ã±ino_ti diá¹-á¹-himÄ• nataá¹‡hÄ• vasena ahaá¹ƒ m
pavattasaÃ±Ã±ino. __yathÄ• dhamma_ntinatthettha attÄ• attaniyaá¹ƒ vÄ• , kevalaá¹ƒ dhan
dhammasabhÄ• vÄ• nurÅ«panti attho.

__saá¹ƒvarÄ• saá¹ƒvaro_ti ettha saá¹ƒvaraá¹‡aá¹ƒ saá¹ƒvaro, kÄ• yavÄ• cÄ• hi avÄ«tikkam
saá¹ƒvaroasaá¹ƒvaro. vuá¸• á¸• hiattho hi ayaá¹ƒ a-kÄ• ro yathÄ• ``asekkhÄ• dhammÄ• â
khuddakomahanto ca saá¹ƒvaroti attho. __diá¹-á¹-hiviniveá¹-hanÄ• _ti diá¹-á¹-hiyÄ• vimoca
adhisÄ«lasikkhÄ• dÄ«naá¹ƒvibhÄ• go parato paá¹-hamapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• ya
suttantapÄ• á¸·iyaá¹ƒ ``viviccevakÄ• mehÄ«â€™â€™ tiÄ• dinÄ• \Be I 76/ samÄ• dhidesanA
``suttantapiá¹-ake adhicittasikkhÄ• â€™â€™ _tivuttaá¹ƒ. __vÄ«tikkamappahÄ• naá¹ƒ kilesÄ
saá¹ƒkilesadhammÄ• naá¹ƒ kammakilesÄ• naá¹ƒvÄ• yo kÄ• yavacÄ«dvÄ• rehi vÄ«tikkamo
santÄ• ne anuvattantÄ• kilesÄ• kÄ• raá¹‡alÄ• bhe pariyuá¹-á¹-hitÄ• pi sÄ«labhedavasena
labhantÄ«ti Ä• ha__ ``vÄ«tikkamapaá¹-ipakkhattÄ• sÄ«lassÄ• â€™â€™ _ti. __pariyuá¹-á¹-h
okÄ• sadÄ• navasenakilesÄ• naá¹ƒ citte kusalappavattiá¹ƒ pariyÄ• diyitvÄ• uá¹-á¹-hÄ• naá
tassa pahÄ• naá¹ƒcittasantÄ• nesu uppattivasena kilesÄ• naá¹ƒ pariyuá¹-á¹-hÄ• nassa pahA
__anusayappahÄ• na_ntiappahÄ«nabhÄ• vena santÄ• ne anu anu sayanakÄ• kÄ• raá¹‡alA
tepana anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ laddhÄ• uppajjanÄ• rahÄ• thÄ• magatÄ• kÄ• marÄ• g

tesaá¹ƒpahÄ• naá¹ƒ anusayappahÄ• naá¹ƒ. te ca sabbaso ariyamaggapaÃ±Ã±Ä• ya pahÄ«
``anusayapaá¹-ipakkhattÄ• paÃ±Ã±Ä• yÄ• â€™â€™ _ti.

__tadaá¹…gappahÄ• na_nti dÄ«pÄ• lokeneva tamassa dÄ• nÄ• dipuÃ±Ã±akiriyavatthugate
tassa akusalaá¹…gassa pahÄ• naá¹ƒ ``tadaá¹…gappahÄ• naâ€™â€™ nti vuccati. idha pan
tassa tassa dussÄ«lyaá¹…gassa pahÄ• naá¹ƒ ``tadaá¹…gappahÄ• naâ€™â€™ nti veditabb
__vikkhambhanasamaucchedappahÄ• nÄ• nÄ«_tiettha upacÄ• rappanÄ• bhedena samÄ• c
ghaá¹-appahÄ• reneva jalatale sevÄ• lassatesaá¹ƒ tesaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ dhammÄ•
pahÄ• naá¹ƒ __vikkhambhanappahÄ• naá¹ƒ_. catunnaá¹ƒariyamaggÄ• naá¹ƒ bhÄ• vitattÄ•
samudayapakkhikassa kilesagaá¹‡assa accantaá¹ƒappavattisaá¹…khÄ• tasamucchedavase
__samucchedappahÄ• naá¹ƒ_. __duccaritasaá¹ƒkilesassapahÄ• na_nti kÄ• yaduccaritÄ• di
kilesehi vÄ• dÅ«sitaá¹ƒ caritanti duccaritaá¹ƒ. tadeva yattha uppannaá¹ƒ, taá¹ƒ santÄ• naá
bÄ• dhayati upatÄ• peti cÄ• ti saá¹ƒkileso, tassa pahÄ• naá¹ƒ, kÄ• yavacÄ«duccaritavasena
pavattasaá¹ƒkilesassa tadaá¹…gavasena pahÄ• nanti vuttaá¹ƒhoti. samÄ• dhissa kÄ• macc
suttantapiá¹-ake __taá¹‡hÄ• saá¹ƒkilesassa pahÄ• naá¹ƒ_vuttaá¹ƒ. attÄ• divinimuttasabhÄ•
abhidhammapiá¹-ake __diá¹-á¹-hisaá¹ƒkilesassapahÄ• naá¹ƒ_ vuttaá¹ƒ.

__ekamekasmiÃ±cetthÄ• _ti \Be I 77/ etesu tÄ«su piá¹-akesu ekamekasmiá¹ƒ piá¹-aketiatth
__dhammoti pÄ• á¸·Ä«_ti ettha pakaá¹-á¹-hÄ• naá¹ƒ ukkaá¹-á¹-hÄ• naá¹ƒ sÄ«lÄ• diatthÄ• n
bodhanatosabhÄ• vaniruttibhÄ• vato buddhÄ• dÄ«hi bhÄ• sitattÄ• ca pakaá¹-á¹-hÄ• naá¹ƒ
Ä• á¸·Ä«ti pÄ• á¸·i, pariyattidhammo. ``dhammoti pÄ• á¸·Ä«ti ettha bhagavatÄ• vuccamÄ• n
cadÄ«pano saddoyeva pÄ• á¸·i nÄ• mÄ• â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. abhidh
likhite__sÄ«haá¸·agaá¹‡á¹-hipade_ pana idaá¹ƒ vuttaá¹ƒ --- sabhÄ• vatthassa sabhÄ• vavo
anurÅ«pavasena bhagavatÄ• manasÄ• vavatthÄ• pitÄ• paá¹‡á¸• atti pÄ• á¸·Ä«ti vuccati. y
pÄ• á¸·iyÄ• desanÄ• ya ca nÄ• nattena bhavitabbaá¹ƒ. manasÄ• vavatthÄ• pitÄ• ya ca pÄ•
vacÄ«bhedakaraá¹‡amattaá¹ƒ á¹-hapetvÄ• desanÄ• ya nÄ• nattaá¹ƒ natthi. tathÄ• hi desan
vavatthÄ• pitÄ• ya pÄ• á¸·iyÄ• desanÄ• tivacÄ«bhedakaraá¹‡amattaá¹ƒ vinÄ• pÄ• á¸·iyÄ•
vuttÄ• . tathÄ• ca upari ``desanÄ• tipaÃ±Ã±attÄ«â€™â€™ ti vuttattÄ• desanÄ• ya anaÃ±Ã
paá¹‡á¹‡attibhÄ• vo kathito hoti. apica yadi pÄ• á¸·iyÄ• aÃ±Ã±Ä• yeva desanÄ• siyÄ• , ``p
pÄ• á¸·iatthassa ca desanÄ• ya cayathÄ• bhÅ«tÄ• vabodhoâ€™â€™ ti vattabbaá¹ƒ siyÄ• ,
``pÄ• á¸·iyÄ• ca pÄ• á¸·iatthassa ca yathÄ• bhÅ«tÄ• vabodhoâ€™â€™ tivuttattÄ• pÄ• á¸·iy
anaÃ±Ã±abhÄ• vo dassito hoti. evaÃ±ca katvÄ• upari ``desanÄ• nÄ• ma paÃ±Ã±attÄ«â€™
anaÃ±Ã±abhÄ• vato pÄ• á¸·iyÄ• paá¹‡á¹‡attibhÄ• vo kathitovahotÄ«ti.

ettha ca ``saddoyeva pÄ• á¸·i nÄ• mÄ• â€™â€™ ti imasmiá¹ƒ pakkhe dhammassapi sadda
dhammadesanÄ• naá¹ƒko visesoti ce? tesaá¹ƒ tesaá¹ƒ atthÄ• naá¹ƒ bodhakabhÄ• vena Ã±
pubbevavatthÄ• pito saddappabandho __dhammo, _ pacchÄ• paresaá¹ƒ avabodhanatthaá
tadatthappakÄ• sakosaddo __desanÄ• _ti veditabbaá¹ƒ. atha vÄ• yathÄ• vuttasaddasamua

__desanÄ• _ ``desÄ«yati samuá¹-á¹-hÄ• pÄ«yati saddo etenÄ• â€™â€™ ti katvÄ• musÄ• v
musÄ• vÄ• dÄ• disamuá¹-á¹-hÄ• pikÄ• cetanÄ• musÄ• vÄ• dÄ• disaddena voharÄ«yati.

__tÄ«supi cetesu ete dhammatthadesanÄ• paá¹-ivedhÄ• _ti ettha pÄ• á¸·iattho pÄ• á¸·idesa
pÄ• á¸·iatthapaá¹-ivedhocÄ• ti ime tayo pÄ• á¸·ivisayÄ• hontÄ«ti \Be I 78/ vinayapiá¹-akÄ• d
desanÄ• ya paá¹-ivedhassa ca Ä• dhÄ• rabhÄ• vo yutto, piá¹-akÄ• ni pana pÄ• á¸·iyoyevÄ•
Ä• dhÄ• rabhÄ• vo \Ne I 69/ kathaá¹ƒ yujjeyyÄ• ti ce? pÄ• á¸·isamudÄ• yassa avayavapÄ•
avayavassa hisamudÄ• yo Ä• dhÄ• rabhÄ• vena vuccati yathÄ• ``rukkhe sÄ• khÄ• â€™â€
dukkhogÄ• habhÄ• vatotehi dhammÄ• dÄ«hi vinayÄ• dayo gambhÄ«rÄ• ti vinayÄ• dÄ«nam
vuttoyeva, tasmÄ• dhammÄ• dayo eva dukkhogÄ• hattÄ• gambhÄ«rÄ• , na vinayÄ• dayot
sammukhenavisayavisayÄ«mukhena ca vinayÄ• dÄ«naá¹ƒyeva gambhÄ«rabhÄ• vassa vut
tesaá¹ƒ visayo attho, dhammatthavisayÄ• ca desanÄ• paá¹-ivedhÄ• ti. tattha paá¹-ivedhass
dukkarabhÄ• vatodhammatthÄ• naá¹ƒ, desanÄ• Ã±Ä• á¹‡assa dukkarabhÄ• vato desanÄ•
paá¹-ivedhassapana uppÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• taá¹ƒvisayaÃ±Ä• á¹‡uppattiyÄ• ca
dukkhogÄ• hatÄ• veditabbÄ• . dukkhena ogayhantÄ«ti __dukkhogÄ• hÄ• _. ekadesena ogÄ
mandabuddhÄ«hipatiá¹-á¹-hÄ• laddhuá¹ƒ na sakkÄ• ti Ä• ha __ ``alabbhaneyyapatiá¹-á¹-hÄ
__ekamekasmi_nti ekekasmiá¹ƒpiá¹-ake. __etthÄ• _ti etesu piá¹-akesu. niddhÄ• raá¹‡e ceta

idÄ• ni hetuhetuphalÄ• dÄ«naá¹ƒ vasenapi gambhÄ«rabhÄ• vaá¹ƒ dassento Ä• ha __ ``apa
__hetÅ«_ti paccayo. so hi attano phalaá¹ƒ dahati vidahatÄ«ti dhammoti vuccati. dhammasa
hetupariyÄ• yatÄ• kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di. na
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• â€™â€™ _ti etena vacanena dhammassa hetubhÄ
dhammapaá¹-isambhidÄ• ti etassa samÄ• sapadassa avayavapadatthaá¹ƒ dassentena ``he
vuttattÄ• . ``dhamme paá¹-isambhidÄ• dhammapaá¹-isambhidÄ• â€™â€™ ti etthahi ``dhan
dassentena ``hetumhÄ«â€™â€™ ti vuttaá¹ƒ, ``paá¹-isambhidÄ• â€™â€™ tietassa atthaá¹ƒ
nti, tasmÄ• hetudhammasaddÄ• ekatthÄ• Ã±Ä• á¹‡apaá¹-isambhidÄ• saddÄ• cÄ• ti imam
dhammassa hetubhÄ• vo. __hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• _tietena vacan
hetuphalabhÄ• vopi evameva daá¹-á¹-habbo. hetuno phalaá¹ƒ hetuphalaá¹ƒ. taÃ±ca yasmÄ
arÄ«yati adhigamÄ«yati sampÄ• puá¹‡Ä«yati, tasmÄ• atthoti vuccati.

__yathÄ• dhamma_nti ettha __dhamma_saddo hetuá¹ƒ hetuphalaÃ±ca sabbaá¹ƒ saá¹…gaa
hesadhammasaddo, na pariyattihetubhÄ• vavÄ• cako, tasmÄ• __yathÄ• dhamma_nti yo yo
tasmiá¹ƒ tasminti attho. dhammÄ• nurÅ«paá¹ƒ vÄ• yathÄ• dhammaá¹ƒ. desanÄ• pi hi paá¹
viyaaviparÄ«tavisayavibhÄ• vanato dhammÄ• nurÅ«paá¹ƒ pavattati, tatoyeva ca aviparÄ«tÄ
__dhammÄ• bhilÄ• po_ti atthabyaÃ±janako aviparÄ«tÄ• bhilÄ• po. ettha ca abhilappatÄ«ti a
etena ``tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• â€™â€™ ti (V
vuttaá¹ƒ dhammaniruttiá¹ƒ dasseti saddasabhÄ• vattÄ• desanÄ• ya. tathÄ• hi
niruttipaá¹-isambhidÄ• yaparittÄ• rammaá¹‡Ä• dibhÄ• vo __paá¹-isambhidÄ• vibhaá¹…gapÄ

vutto. __aá¹-á¹-hakathÄ• yaÃ±ca_ (Vibh-a 718) ``taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• ram
tiÄ• dinÄ• saddÄ• rammaá¹‡atÄ• dassitÄ• . tathÄ• hi imassa atthassa ayaá¹ƒ saddo vÄ• c
vavatthapetvÄ• taá¹ƒtaá¹ƒvacanatthavibhÄ• vanavasenapavattito saddo desanÄ• ti vuccati
``desanÄ• ti paÃ±Ã±attÄ«â€™â€™ tietaá¹ƒ vacanaá¹ƒ dhammaniruttÄ• bhilÄ• paá¹ƒ sandh
vinimuttaá¹ƒ paÃ±Ã±attiá¹ƒ sandhÄ• yÄ• tiadhippÄ• yaá¹ƒ dasseti. desÄ«yati attho etenÄ• t
pakÄ• rena Ã±Ä• pÄ«yati etena, pakÄ• rato Ã±Ä• petÄ«ti vÄ• __paÃ±Ã±attÄ«_ti dhamman
``desanÄ• nÄ• ma saddoâ€™â€™ ti imasmiá¹ƒ pakkhe ayamattho veditabbo. ``desanÄ• ti p
etthapaÃ±Ã±attivÄ• dino pana evaá¹ƒ vadanti --- kiÃ±cÄ• pi ``dhammÄ• bhilÄ• poâ€™â€™
abhilappatÄ«tiabhilÄ• poti saddo vuccati, na paá¹‡á¹‡atti, tathÄ• pi sadde vuccamÄ• ne tad
vohÄ• raá¹ƒgahetvÄ• tena vohÄ• rena dÄ«pitassa atthassa jÄ• nanato sadde kathite tadan
paá¹‡á¹‡attipikÄ• raá¹‡Å«pacÄ• rena kathitÄ• yeva hoti. atha vÄ• ``dhammÄ• bhilÄ• poti a
``dhammÄ• bhilÄ• potiadhippÄ• yoâ€™â€™ ti vuttattÄ• desanÄ• nÄ• ma saddo na hotÄ«t

idÄ• ni paá¹-ivedhaá¹ƒ niddisanto Ä• ha __ ``paá¹-ivedhoti abhisamayoâ€™â€™ _ti. paá¹-iv
Ã±Ä• á¹‡aá¹ƒpaá¹-ivedhoti vuccati. paá¹-ivijjhanti etenÄ• ti vÄ• paá¹-ivedho \Be I 80/, abhis
abhisamenti etenÄ• ti vÄ• abhisamayo. idÄ• ni abhisamayappabhedato abhisamayappakÄ•
ca pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``so ca lokiyalokuttaroâ€™â€™ _tiÄ• dimÄ• ha. visayato asa
sambandho. tattha __visayato_ atthÄ• dianurÅ«paá¹ƒdhammÄ• dÄ«su avabodho nÄ• ma a
saá¹…khÄ• rÄ• diatthÄ• rammaá¹‡o tadubhayapaÃ±Ã±Ä• panÄ• rammaá¹‡olokiyo avabodh
atthÄ• dianurÅ«paá¹ƒ dhammÄ• dÄ«su avabodho pana nibbÄ• nÄ• rammaá¹‡omaggayutto
sammohaviddhaá¹ƒsano lokuttaro abhisamayo. tathÄ• hi ``ayaá¹ƒ hetu, idamassa phalaá¹ƒ
vohÄ• roâ€™â€™ ti evaá¹ƒ Ä• rammaá¹‡akaraá¹‡avasenalokiyaÃ±Ä• á¹‡aá¹ƒ visayato paá
lokuttaraÃ±Ä• á¹‡aá¹ƒ pana hetuhetuphalÄ• dÄ«su sammohassamaggaÃ±Ä• á¹‡ena samu
paá¹-ivijjhati. __atthÄ• nurÅ«paá¹ƒ dhammesÅ«_ti avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamup
uppÄ• deti avijjÄ• ti evaá¹ƒ kÄ• riyÄ• nurÅ«paá¹ƒkÄ• raá¹‡esÅ«ti attho. atha vÄ•
puÃ±Ã±Ä• bhisaá¹…khÄ• raapuÃ±Ã±Ä• bhisaá¹…khÄ• raÄ• neÃ±jÄ• bhisaá¹…khÄ• resu t
sampayuttaavijjÄ• paccayo, itaresaá¹ƒ yathÄ• nurÅ«pantiÄ• dinÄ• kÄ• riyÄ• nurÅ«paá¹ƒkÄ
attho. __dhammÄ• nurÅ«paá¹ƒ atthesÅ«_ti \Ne I 71/ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€
tiÄ• dinÄ• kÄ• raá¹‡Ä• nurÅ«paá¹ƒ kÄ• riyesu avabodhoti attho. __paÃ±Ã±attipathÄ• nurÅ«
paÃ±Ã±attÄ«sÅ«_tipaÃ±Ã±attiyÄ• vuccamÄ• nadhammÄ• nurÅ«paá¹ƒ paá¹‡á¹‡attÄ«su av

yathÄ• vuttehi dhammÄ• dÄ«hi piá¹-akÄ• naá¹ƒ gambhÄ«rabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``idÄ
piá¹-akesÅ«â€™â€™ _tiÄ• dimÄ• ha. __dhammajÄ• ta_nti kÄ• raá¹‡appabhedo kÄ• raá¹‡a
kÄ• riyappabhedo kÄ• riyamevavÄ• . yÄ• cÄ• yaá¹ƒ desanÄ• ti sambandho. __yo cetthÄ• _
taá¹ƒtaá¹ƒpiá¹-akagatÄ• su dhammatthadesanÄ• suyo paá¹-ivedhoti attho. __dukkhogÄ• ha
avijjÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ dhammatthÄ• naá¹ƒ duppaá¹-ivijjhatÄ• yadukkhogÄ• hatÄ
dukkarabhÄ• vato desanÄ• ya paá¹-ivedhanasaá¹…khÄ• tassa paá¹-ivedhassaca uppÄ• da
asakkuá¹‡eyyatÄ• ya dukkhogÄ• hatÄ• veditabbÄ• . __evampÄ«_ti __pi_saddopubbe vutta

sampiá¹‡á¸• eti. __etthÄ• _ti etesu tÄ«su piá¹-akesu. __vuttatthÄ• _tivutto saá¹ƒvaá¹‡á¹‡ito
vuttatthÄ• .

__tÄ«su_ \Be I 81/ __piá¹-akesÅ«_ti ettha ``ekekasmiâ€™â€™ nti adhikÄ• rato pakaraá¹‡at
__pariyattibhedo_ti pariyÄ• puá¹‡anaá¹ƒ pariyatti. pariyÄ• puá¹‡anavÄ• cako hetthapariyatt
pÄ• á¸·ipariyÄ• yo, tasmÄ• evamettha attho daá¹-á¹-habbo ``tÄ«su piá¹-akesuekekasmiá¹ƒ
daá¹-á¹-habbo Ã±Ä• tabboâ€™â€™ ti. tatoyeva ca ``pariyattiyo pariyÄ• puá¹‡anappakÄ• rÄ
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. atha vÄ• tÄ«hi pakÄ• rehi pariyÄ• puá¹‡itabbÄ• pÄ• á¸·iyo
tatoyeva ca ``pariyattiyo pÄ• á¸·ikkamÄ• â€™â€™ ti abhidhammaá¹-á¹-hakathÄ• ya likhite_
vuttaá¹ƒ. evampi hi alagaddÅ«pamÄ• pariyÄ• puá¹‡anayogato alagaddÅ«pamÄ• pariyattÄ«
evaÃ±ca katvÄ• ``duggahitÄ• upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• alagaddÅ«pamÄ• â€™
upapannaá¹ƒ hoti. tattha hi pÄ• á¸·iyeva duggahitÄ• pariyÄ• puá¹-Ä• ti vattuá¹ƒ vaá¹-á¹-ati.
alagaddo alagaddaggahaá¹‡aá¹ƒ upamÄ• etissÄ• tialagaddÅ«pamÄ• . alagaddassa gahaá
vuttanti daá¹-á¹-habbaá¹ƒ. ``Ä• pÅ«pikoâ€™â€™ ti etthaapÅ«pasaddena apÅ«pakhÄ• dana
gahitapariyatti upamÄ«yati, na pana alagaddena. ``alagaddaggahaá¹‡Å«pamÄ• â€™â€™ ti
majjhepadalopaá¹ƒ katvÄ• ``alagaddÅ«pamÄ• â€™â€™ ti vuttaá¹ƒ ``oá¹-á¹-hamukhoâ€™â
cettha Ä• sÄ«viso vuccati. gadoti hi visassanÄ• maá¹ƒ. taÃ±ca tassa alaá¹ƒ paripuá¹‡á¹‡aá
pariyatto paripuá¹‡á¹‡o gado assÄ• tianunÄ• sikalopaá¹ƒ dakÄ• rÄ• gamaÃ±ca katvÄ• ``al
atha vÄ• alaá¹ƒ jÄ«vitaharaá¹‡esamattho gado assÄ• ti alagaddo. __nissaraá¹‡atthÄ• _ti v
nissaraá¹‡aá¹ƒ attho payojanaá¹ƒetissÄ• ti nissaraá¹‡atthÄ• . __bhaá¹‡á¸• Ä• gÄ• rikapariy
bhaá¹‡á¸• Ä• gÄ• re niyutto bhaá¹‡á¸• Ä• gÄ• riko, bhaá¹‡á¸• Ä• gÄ• riko viya bhaá¹‡á¸• Ä
dhammaratanÄ• nupÄ• lako. aÃ±Ã±aá¹ƒ atthaá¹ƒ anapekkhitvÄ• bhaá¹‡á¸• Ä• gÄ• rikassev
bhaá¹‡á¸• Ä• gÄ• rikapariyatti.

__duggahitÄ• _ti duá¹-á¹-hu gahitÄ• . duggahitabhÄ• vameva vibhÄ• vento Ä• ha __
``upÄ• rambhÄ• dihetupariyÄ• puá¹-Ä• â€™â€™ _ti, upÄ• rambhÄ• itivÄ• dappamokkhÄ•
lÄ• bhasakkÄ• rÄ• dihetupariyÄ• puá¹‡anampi ettheva saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. vu
alagaddasuttaá¹-á¹-hakathÄ• yaá¹ƒ (MN-a I 239) ---

``yo \Be I 82/ hi buddhavacanaá¹ƒ `evaá¹ƒ cÄ«varÄ• dÄ«ni vÄ• labhissÄ• mi, catuparisama
jÄ• nissantÄ«â€™ ti lÄ• bhasakkÄ• rÄ• dihetu pariyÄ• puá¹‡Ä• ti, tassa sÄ• pariyatti alaga
pariyÄ• puá¹‡anato hi buddhavacanaá¹ƒ apariyÄ• puá¹‡itvÄ• niddokkamanaá¹ƒ varataraâ€

nanu ca alagaddaggahaá¹‡Å«pamÄ• pariyatti alagaddÅ«pamÄ• ti vuccati, evaÃ±ca sati su
alagaddÅ«pamÄ• ti vattuá¹ƒ vaá¹-á¹-ati tatthÄ• pi alagaddaggahaá¹‡assa upamÄ• bhÄ• ver
vuttaÃ±hetaá¹ƒ ---

``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« alagaddapariyesanaá¹ƒ

mahantaá¹ƒ alagaddaá¹ƒ, tamenaá¹ƒ ajapadena daá¹‡á¸• ena suniggahitaá¹ƒ niggaá¹‡heyy
suniggahitaá¹ƒ niggahetvÄ• gÄ«vÄ• ya suggahitaá¹ƒ gaá¹‡heyya. kiÃ±cÄ• piso, bhikkhave
hatthaá¹ƒ vÄ• bÄ• haá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• aá¹…gapaccaá¹…gaá¹ƒ bhogehipaliveá
tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡attaá¹ƒ vÄ• dukkhaá¹ƒ. taá¹ƒ kissa
bhikkhave, alagaddassa, evameva kho, bhikkhave, idhekaccekulaputtÄ• dhammaá¹ƒ pariy
geyyaâ€™â€™ ntiÄ• di (MN I 239).

tasmÄ• idha duggahitÄ• eva pariyatti alagaddÅ«pamÄ• ti ayaá¹ƒ viseso kuto viÃ±Ã±Ä• yat
upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• alagaddÅ«pamÄ• ti vuccatÄ«ti? saccametaá¹ƒ, idaá
vuttanti daá¹-á¹-habbaá¹ƒ. tathÄ• hi nissaraá¹‡atthabhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«naá¹ƒv
pÄ• risesato \Ne I 73/ alagaddassa duggahaá¹‡Å«pamÄ• pariyatti alagaddÅ«pamÄ• ti viÃ±
hi pariyatti nissaraá¹‡atthÄ• vÄ• hoti bhaá¹‡á¸• Ä• gÄ• rikapariyatti vÄ• , tasmÄ• suvuttam
upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• alagaddÅ«pamÄ• â€™â€™ ti. __yaá¹ƒsandhÄ• yÄ•
sandhÄ• ya. __vutta_nti alagaddasutte vuttaá¹ƒ.

__alagaddatthiko_ti Ä• sÄ«visatthiko. alagaddaá¹ƒ gavesati pariyesati sÄ«lenÄ• ti __alagad
__alagaddapariyesanaá¹ƒ caramÄ• no_ti alagaddapariyesanatthaá¹ƒ caramÄ• no. __bhoge
bÄ• hÄ• ya_ \Be I 83/ __vÄ• _ti ettha maá¹‡ibandhako yÄ• va agganakhÄ• ``hatthoâ€™â€
aggabÄ• hÄ• ya avasesÄ• ``bÄ• hÄ• â€™â€™ ti. katthaci pana ``kapparato paá¹-á¹-hÄ• ya
hatthoâ€™â€™ ti vuccati. __aÃ±Ã±ataraasmiá¹ƒ vÄ• aá¹…gapaccaá¹…ge_ti vuttalakkhaá¹‡
á¹-hapetvÄ• avasesaá¹ƒ sarÄ«raá¹ƒ ``aá¹…gapaccaá¹…gaâ€™â€™ nti veditabbaá¹ƒ. __ta
taá¹ƒnidÄ• naá¹ƒ, taá¹ƒkÄ• raá¹‡Ä• ti vuttaá¹ƒ hoti. purimapade hi vibhattialopaá¹ƒ katvÄ•
hatthÄ• dÄ«suá¸• aá¹ƒsanaá¹ƒ nidÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ etassÄ• ti taá¹ƒnidÄ• nanti hi vat
nti purimapadepaccatte nissakkavacanaá¹ƒ katvÄ• tassa ca lopaá¹ƒ akatvÄ• niddeso. __ta
vuttaá¹ƒ hatthÄ• dÄ«su á¸• aá¹ƒsanaá¹ƒ taá¹ƒnidÄ• naÃ±ca maraá¹‡Ä• diupagamanaá¹ƒ, ta
kenakÄ• raá¹‡enÄ• ti ce. __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __ekacce moghapurisÄ• _ti ekac
__dhamma_nti pÄ• á¸·idhammaá¹ƒ. __pariyÄ• puá¹‡antÄ«_ti uggaá¹‡hantÄ«ti attho, sajjhÄ
vÄ• cuggatÄ• karontÄ• dhÄ• renti cÄ• ti vuttaá¹ƒ hoti. __attha_nti yathÄ• bhÅ«taá¹ƒ bhÄ• s
payojanatthaÃ±ca. __na upaparikkhantÄ«_ti na pariggaá¹‡hanti na vicÄ• renti. idaá¹ƒ vuttaá
``imasmiá¹ƒá¹-hÄ• ne sÄ«laá¹ƒ kathitaá¹ƒ, idha samÄ• dhi, idha paÃ±Ã±Ä• kathitÄ• , maya
pÅ«ressÄ• mÄ• â€™â€™ tievaá¹ƒ bhÄ• sitatthaá¹ƒ payojanatthaÃ±ca ``sÄ«laá¹ƒ samÄ• dh
vipassanÄ• yÄ• â€™â€™ tiÄ• dinÄ• na pariggaá¹‡hantÄ«ti. __anupaparikkhata_nti anupap
nijjhÄ• naá¹ƒ khamantÄ«_tinijjhÄ• napaÃ±Ã±aá¹ƒ nakkhamanti, nijjhÄ• yitvÄ• paÃ±Ã±Ä• ya
na hontÄ«tiadhippÄ• yo. tena imamatthaá¹ƒ dÄ«peti ``tesaá¹ƒ paÃ±Ã±Ä• ya atthaá¹ƒ anupa
tedhammÄ• na upaá¹-á¹-hahanti, `imasmiá¹ƒ á¹-hÄ• ne sÄ«laá¹ƒ, samÄ• dhi, vipassanÄ• ,
vaá¹-á¹-aá¹ƒ, vivaá¹-á¹-aá¹ƒ kathitaâ€™ nti evaá¹ƒ jÄ• nituá¹ƒ na sakkÄ• hontÄ«â€™â€™ t

__te upÄ• rambhÄ• nisaá¹ƒsÄ• cevÄ• _ti te paresaá¹ƒ vÄ• de dosÄ• ropanÄ• nisaá¹ƒsÄ•

__itivÄ• dappamokkhÄ• nisaá¹ƒsÄ• cÄ• _ti iti evaá¹ƒ etÄ• ya pariyattiyÄ• vÄ• dappamokkh
parehi Ä• ropitavÄ• dassa niggahassa pamokkhappayojanÄ• hutvÄ• dhammaá¹ƒ pariyÄ• p
vuttaá¹ƒ hoti --- parehi sakavÄ• de dose Ä• ropite taá¹ƒ dosaá¹ƒ evaÃ±ca \Ne I 74/ evaÃ±ca
ca kÄ• raá¹‡ena pariyÄ• puá¹‡antÄ«ti. atha vÄ• so so vÄ• do itivÄ• do, itivÄ• dassa pamok
itivÄ• dappamokkho Ä• nisaá¹ƒso etesanti itivÄ• dappamokkhÄ• nisaá¹ƒsÄ• , taá¹ƒtaá¹ƒvÄ•
attho \Be I 84/. __yassa catthÄ• ya dhammaá¹ƒ pariyÄ• puá¹‡antÄ«_tiyassa ca sÄ«lÄ• dipÅ
maggaphalanibbÄ• nassa vÄ• atthÄ• ya imasmiá¹ƒ sÄ• sane kulaputtÄ• dhammaá¹ƒpariy
atthaá¹ƒ nÄ• nubhontÄ«_ti taÃ±ca assa dhammassa sÄ«lÄ• diparipÅ«raá¹‡asaá¹…khÄ• taa
duggahitagÄ• hino nÄ• nubhonti na vindanti.

atha vÄ• yassa upÄ• rambhassa itivÄ• dappamokkhassa vÄ• atthÄ• ya ye moghapurisÄ•
parehi ``ayamattho na hotÄ«â€™â€™ ti vutte duggahitattÄ• yeva soyevatthoti paá¹-ipÄ• da
parassa vÄ• de upÄ• rambhaá¹ƒ Ä• ropetuá¹ƒ attano vÄ• dÄ• taá¹ƒ mocetuÃ±ca asakkont
nÄ• nubhontiyevÄ• ti evamattho daá¹-á¹-habbo. __dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya sa
dhammÄ• duggahitattÄ• upÄ• rambhamÄ• nadappamakkhapalÄ• sÄ• dihetubhÄ• vena dÄ
saá¹ƒvattanti. ettha hi kÄ• raá¹‡e phalavohÄ• rena ``te dhammÄ• ahitÄ• ya dukkhÄ• yasaá
vuttaá¹ƒ. tathÄ• hi kiÃ±cÄ• pi na te dhammÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, tathÄ• p
pariyÄ• puá¹‡antÄ• naá¹ƒ sajjhÄ• yakÄ• le vivÄ• dasamaye ca taá¹ƒmÅ«lakÄ• naá¹ƒ upÄ•
akusalÄ• naá¹ƒ uppattisabbhÄ• vato ``te dhammÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattantÄ«â€
phalavohÄ• rena vuttaá¹ƒ. __taá¹ƒ kissa hetÅ«_ti ettha __ta_nti yathÄ• vuttassatthassaanal
tesaÃ±ca dhammÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanaá¹ƒ parÄ• masati.

__sÄ«lakkhandhÄ• dipÄ• ripÅ«riá¹ƒyevÄ• _ti ettha Ä• disaddena samÄ• dhivipassanÄ• dÄ«
hi buddhavacanaá¹ƒ uggaá¹‡hitvÄ• sÄ«lassa Ä• gataá¹-á¹-hÄ• ne sÄ«laá¹ƒ pÅ«retvÄ• sam
Ä• gataá¹-á¹-hÄ• nesamÄ• dhigabbhaá¹ƒ gaá¹‡hÄ• petvÄ• vipassanÄ• ya Ä• gataá¹-á¹-hÄ
maggaphalÄ• naá¹ƒ Ä• gataá¹-á¹-hÄ• nemaggaá¹ƒ bhÄ• vessÄ• mi, phalaá¹ƒ sacchikarissÄ
sÄ• pariyatti nissaraá¹‡atthÄ• nÄ• ma hoti. __yaá¹ƒ sandhÄ• ya vutta_nti yaá¹ƒ pariyattisu
alagaddasutte vuttaá¹ƒ. __dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattantÄ«_ti sÄ«lÄ• dÄ«
sÄ«lÄ• dÄ«ni pÅ«rentÄ• nampiarahattaá¹ƒ patvÄ• parisamajjhe dhammaá¹ƒ desetvÄ• dha
upanÄ«te cattÄ• ropaccaye paribhuÃ±jantÄ• nampi paresaá¹ƒ vÄ• de sahadhammena upÄ•
sakavÄ• datodosaá¹ƒ harantÄ• nampi dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattanti. tat
nakevalaá¹ƒ suggahitapariyattiá¹ƒ nissÄ• ya maggabhÄ• vanÄ• phalasacchikiriyÄ• dÄ«neva
paravÄ• daniggahasakavÄ• dapatiá¹-á¹-hÄ• panÄ• nipiijjhanti. tathÄ• ca vuttaá¹ƒ ``uppann
sahadhammena suniggahitaá¹ƒ niggahetvÄ• â€™â€™ tiÄ• di (DN II 168).

__pariÃ±Ã±Ä• takkhandho_ti \Ne I 75/ dukkhaparijÄ• nanena pariÃ±Ã±Ä• takkhandho. __pa
samudayappahÄ• nenapahÄ«nakileso. __paá¹-ividdhÄ• kuppo_ti paá¹-ividdhaarahattaphalo
__akuppa_ntihi arahattaphalassetaá¹ƒ nÄ• maá¹ƒ. satipi hi catunnaá¹ƒ maggÄ• naá¹ƒ catur

akuppasabhÄ• vesattannaá¹ƒ sekkhÄ• naá¹ƒ sakasakanÄ• mapariccÄ• gena uparÅ«pari nÄ
maggaphalÄ• ni ``akuppÄ• nÄ«â€™â€™ ti na vuccanti, arahÄ• pana sabbadÄ• pi arahÄ• y
``akuppaâ€™â€™ nti vuttaá¹ƒ. iminÄ• ca imamatthaá¹ƒ dasseti ``khÄ«á¹‡Ä• savasseva pa
bhaá¹‡á¸• Ä• gÄ• rikapariyattinÄ• mÄ• â€™â€™ ti. tassa hi apariÃ±Ã±Ä• taá¹ƒ appahÄ«na
vÄ• natthi, tasmÄ• buddhavacanaá¹ƒ pariyÄ• puá¹‡anto tantidhÄ• rako paveá¹‡Ä«pÄ• lako
uggaá¹‡hÄ• ti. tenevÄ• ha __ ``paveá¹‡Ä«pÄ• lanatthÄ• yÄ• â€™â€™ _tiÄ• di. tattha __pa
dhammassa avicchedenapavattÄ«ti attho. __vaá¹ƒsÄ• nurakkhaá¹‡atthÄ• yÄ• _ti buddhass
vaá¹ƒsÄ• nurakkhaá¹‡atthaá¹ƒ. tassavaá¹ƒsopi atthato paveá¹‡Ä«yevÄ• ti veditabbaá¹ƒ.

nanu ca yadi paveá¹‡Ä«pÄ• lanatthÄ• ya buddhavacanassa pariyÄ• puá¹‡anaá¹ƒ bhaá¹‡á¸
``khÄ«á¹‡Ä• savoâ€™â€™ ti visesetvÄ• vuttaá¹ƒ. ekaccassa puthujjanassapi hi ayaá¹ƒ na
ekacco bhikkhu chÄ• takabhayÄ• dÄ«su ganthadharesu ekasmiá¹ƒ á¹-hÄ• ne vasituá¹ƒ asa
bhikkhÄ• cÄ• rena akilamamÄ• no atimadhuraá¹ƒ buddhavacanaá¹ƒ mÄ• nassatu, tantiá¹ƒ
á¹-hapessÄ• mi, paveá¹‡iá¹ƒ pÄ• lessÄ• mÄ«ti pariyÄ• puá¹‡Ä• ti, tasmÄ• tassapi pariyatti
bhaá¹‡á¸• Ä• gÄ• rikapariyattinÄ• ma kasmÄ• na hotÄ«ti? vuccate --- evaá¹ƒ santepi puthu
bhaá¹‡á¸• Ä• gÄ• rikapariyattinÄ• ma na hoti. kiÃ±cÄ• pi hi puthujjano ``paveá¹‡iá¹ƒ pÄ• les
ajjhÄ• sayena pariyÄ• puá¹‡Ä• ti, attano pana bhavakantÄ• rato anittiá¹‡á¹‡attÄ• tassa par
nissaraá¹‡apariyatti nÄ• ma hoti, tasmÄ• puthujjanassa pariyatti alagaddÅ«pamÄ• vÄ• ho
sattannaá¹ƒ sekkhÄ• naá¹ƒnissaraá¹‡atthÄ• va, khÄ«á¹‡Ä• savÄ• naá¹ƒ bhaá¹‡á¸• Ä• gÄ•
veditabbaá¹ƒ. khÄ«á¹‡Ä• savo \Be I 86/ca bhaá¹‡á¸• Ä• gÄ• rikasadisattÄ• bhaá¹‡á¸• Ä• g
bhaá¹‡á¸• Ä• gÄ• riko alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒpaá¹-isÄ• metvÄ• pasÄ• dhanakÄ• le ta
alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒ raÃ±Ã±o upanÄ• metvÄ• alaá¹…karoti, evaá¹ƒ khÄ«á¹‡Ä• sa
sampaá¹-icchitvÄ• mokkhÄ• dhigamassa bhabbarÅ«pe sahetuke sattepassitvÄ• tadanurÅ
vaá¸• á¸• hetvÄ• maggaá¹…gabojjhaá¹…gÄ• disaá¹…khÄ• tena lokuttarena alaá¹…kÄ• rer
bhaá¹‡á¸• Ä• gÄ• rikoti vuccati.

evaá¹ƒ tisso pariyattiyo vibhajitvÄ• idÄ• ni tÄ«supi piá¹-akesu yathÄ• rahaá¹ƒ sampattivipat
dassento Ä• ha __ ``vinaye panÄ• â€™â€™ _tiÄ• di. __sÄ«lasampattiá¹ƒ nissÄ• yatisso vij
\Ne I 76/ yasmÄ• sÄ«laá¹ƒ visujjhamÄ• naá¹ƒ satisampajaÃ±Ã±abalenakammassakataÃ±Ã
saá¹ƒkilesamalato visujjhati, pÄ• ripÅ«riÃ±ca gacchati, tasmÄ• sÄ«lasampadÄ• sijjhamÄ• r
upanissayasampattibhÄ• vena satibalaá¹ƒ Ã±Ä• á¹‡abalaÃ±ca paccupaá¹-á¹-hapetÄ«ti tass
vijjattayÅ«panissayatÄ• veditabbÄ• sabhÄ• gahetusampadÄ• nato. satibalena hi pubbeniv
sampajaÃ±Ã±enasabbakiccesu sudiá¹-á¹-hakÄ• ritÄ• paricayena cutÅ«papÄ• taÃ±Ä• á¹‡Ä•
siddhi, vÄ«tikkamÄ• bhÄ• vena saá¹ƒkilesappahÄ• nasabbhÄ• vato vivaá¹-á¹-Å«panissayat
tatiyavijjÄ• siddhi. puretarasiddhÄ• naá¹ƒ samÄ• dhipaÃ±Ã±Ä• naá¹ƒ pÄ• ripÅ«riá¹ƒ vinÄ•
Ä• savakkhayaÃ±Ä• á¹‡Å«panissayatÄ• sukkhavipassakakhÄ«á¹‡Ä• savehidÄ«petabbÄ•
pajÄ• nÄ• tÄ«â€™â€™ ti (SN b IV 99; III 5; Nett 40; Mil II 1.14) vacanato samÄ• dhisampad
upanissayo. ``yogÄ• vejÄ• yati bhÅ«rÄ«â€™â€™ ti (Dhp 282) vacanato pubbayogena

garuvÄ• sadesabhÄ• sÄ• kosallauggahaá¹‡aparipucchÄ• dÄ«hica paribhÄ• vitÄ• paÃ±Ã±Ä
paá¹-isambhidÄ• ppabhedassa upanissayo. ettha ca ``sÄ«lasampattiá¹ƒnissÄ• yÄ• â€™â€™
samÄ• dhivijambhanabhÅ«tÄ• anavasesÄ• cha abhiÃ±Ã±Ä• na ijjhanti, tassa ukkaá¹-á¹-h
samÄ• dhisampadÄ• atthÄ«ti satipi vijjÄ• naá¹ƒ abhiÃ±Ã±ekadesabhÄ• vesÄ«lasampattisa
gahitÄ• . yathÄ• hi paÃ±Ã±Ä• sampattisamudÄ• gatÄ• catasso paá¹-isambhidÄ• upanissa
ijjhanti maggakkhaá¹‡e eva tÄ• saá¹ƒ paá¹-ilabhitabbato. evaá¹ƒ sÄ«lasampattisamudÄ• ga
samÄ• dhisampattisamudÄ• gatÄ• ca cha abhiÃ±Ã±Ä• upanissayasampannassa \Be I 87/
maggÄ• dhigameneva tÄ• saá¹ƒ adhigamoveditabbo. paccekabuddhÄ• naá¹ƒ sammÄ• sam
paccekabodhisammÄ• sambodhidhammasamadhigamasadisÄ• hi imesaá¹ƒ ariyÄ• naá¹ƒ in

__tÄ• saá¹ƒyeva ca tattha pabhedavacanato_ti ettha __tÄ• saá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá
chaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• naá¹ƒvinaye pabhedavacanÄ• bhÄ• vaá¹ƒ sandhÄ
hi tisso vijjÄ• va vibhattÄ• ti. dutiye __tÄ• saá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ catasso paá¹-is
kataá¹ƒ, na tissovijjÄ• . tÄ• hi chasu abhiÃ±Ã±Ä• su antogadhattÄ• sutte vibhattÄ• yevÄ• t
__ca_-saddena sesÄ• nampi tattha atthibhÄ• vaá¹ƒ dÄ«peti. abhidhammapiá¹-ake hi tisso v
catasso ca paá¹-isambhidÄ• vuttÄ• yeva. paá¹-isambhidÄ• naá¹ƒ pana aÃ±Ã±attha pabhed
sammÄ• vibhattabhÄ• vaá¹ƒ dÄ«petukÄ• mo heá¹-á¹-hÄ• vuttanayena avadhÄ• raá¹‡aá¹ƒ
parivattetvÄ• avadhÄ• raá¹‡aá¹ƒ á¹-hapesi.

idÄ• ni \Ne I 77/ ``vinaye duppaá¹-ipanno `mudukÄ• naá¹ƒ attharaá¹‡Ä• dÄ«naá¹ƒ samphas
itthisamphassopivaá¹-á¹-atÄ«â€™ ti methunavÄ«tikkame dosaá¹ƒ adisvÄ• sÄ«lavipattiá¹ƒ p
dassentoÄ• ha __ ``vinaye pana duppaá¹-ipannoâ€™â€™ _tiÄ• di. tattha sukho samphasso
__sukhasamphassÄ• ni, _attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«ni. __upÄ• dinnaphasso_ itthiphas
hoti. __vuttampi heta_nti ariá¹-á¹-hena bhikkhunÄ• vuttaá¹ƒ. so hi bahussuto dhammakathi
kammakilesavipÄ• kaupavÄ• daÄ• á¹‡Ä• vÄ«tikkamavasenapaÃ±cavidhesu antarÄ• yikesu
pana akovidattÄ• paá¹‡á¹‡attivÄ«tikkamantarÄ• yikena jÄ• nÄ• ti, tasmÄ• rahogato evaá¹ƒ
paÃ±ca kÄ• maguá¹‡e paribhuÃ±jantÄ• sotÄ• pannÄ• pi sakadÄ• gÄ• minopi anÄ• gÄ• min
cakkhuviÃ±Ã±eyyÄ• nirÅ«pÄ• ni passanti ... pe ... kÄ• yaviÃ±Ã±eyye phoá¹-á¹-habbe phusa
attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«niparibhuÃ±janti, etaá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati, kasmÄ• itthÄ«
rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• na vaá¹-á¹-anti, etepi vaá¹-á¹-antÄ«â€™â€™ ti ar
paccayaparibhuÃ±janarasena sÄ• vajjakÄ• maguá¹‡aparibhogarasaá¹ƒ saá¹ƒsanditvÄ• sac
nicchandarÄ• gaparibhogaÃ±ca ekaá¹ƒ katvÄ• thÅ«lavÄ• kehi saddhiá¹ƒ atisukhumasuttaá
saddhiá¹ƒ sineruno sadisataá¹ƒ upasaá¹ƒharanto \Be I 88/ viya pÄ• pakaá¹ƒdiá¹-á¹-higataá¹
bhagavatÄ• mahÄ• samuddaá¹ƒ bandhantena viya mahatÄ• ussÄ• hena paá¹-hamapÄ• rÄ
ettha dosoâ€™â€™ ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ paá¹-ivirujjhanto vesÄ• rajja
ariyamagge khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«ni pakkhipanto ``methunadhamme doso natthÄ«â€™
pahÄ• ramadÄ• si. tenÄ• ha __ ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ

tattha __antarÄ• yikÄ• _ti taá¹ƒtaá¹ƒsampattiyÄ• vibandhanavasena sattasantÄ• nassa ant
Ä• gacchatÄ«ti antarÄ• yo, diá¹-á¹-hadhammikÄ• dianattho. anatikkamanaá¹-á¹-hena tasmiá
antarÄ• yaá¹ƒ vÄ• phalaá¹ƒ arahanti, antarÄ• yassa vÄ• karaá¹‡asÄ«lÄ• ti antarÄ• yikÄ• ,
antarÄ• yakarÄ• ti vuttaá¹ƒ hoti. te ca kammakilesavipÄ• kaupavÄ• daÄ• á¹‡Ä• vÄ«tikkama
vitthÄ• rakathÄ• parato __ariá¹-á¹-hasikkhÄ• pade_ (Vin IV 417) Ä• vi bhavissati. ayaá¹ƒ pa
padatthasambandho --- ye ime dhammÄ• antarÄ• yikÄ• antarÄ• yakarÄ• ti bhagavatÄ• vu
ca, te dhamme paá¹-isevato paá¹-isevantassa yathÄ• yena pakÄ• rena te dhammÄ• antarÄ
antarÄ• yakaraá¹‡atthaá¹ƒ nÄ• laá¹ƒ samatthÄ• na honti, tathÄ• tena pakÄ• renÄ• haá¹ƒb
dhammaá¹ƒ Ä• jÄ• nÄ• mÄ«ti. __tato dussÄ«labhÄ• vaá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti tato
anavajjasaÃ±Ã±Ä«bhÄ• vahetutovÄ«tikkamitvÄ• dussÄ«labhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti.

__cattÄ• rome_ \Ne I 78/, __bhikkhave_tiÄ• dinÄ• ---

``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame cattÄ• ro
hoti, no parahitÄ• ya, parahitÄ• ya paá¹-ipanno hoti, no attahitÄ• ya, neva attahitÄ• ya paá¹-
parahitÄ• ya, attahitÄ• ya ceva paá¹-ipanno hoti parahitÄ• yacÄ• â€™â€™ ti (AN a IV 96; P
24) ---

Ä• dinÄ• puggaladesanÄ• paá¹-isaá¹ƒyuttasuttantapÄ• á¸·iá¹ƒ nidasseti. __adhippÄ• yaá¹ƒ
puggaladesanÄ• vohÄ• ravasena, na paramatthatoâ€™â€™ ti evaá¹ƒ bhagavato adhippÄ•
bhagavato duvidhÄ• desanÄ• \Be I 89/ sammutidesanÄ• paramatthadesanÄ• cÄ• ti. tatth
puriso khattiyo brÄ• hmaá¹‡o devo mÄ• roâ€™â€™ ti evarÅ«pÄ• __sammutidesanÄ• _. ``a
khandhÄ• dhÄ• tuyo Ä• yatanÄ• ni satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti evarÅ«pÄ• __paramat
sammutivasena desanaá¹ƒ sutvÄ• atthaá¹ƒ paá¹-ivijjhitvÄ• mohaá¹ƒ pahÄ• ya visesamadh
sammutidesanaá¹ƒ deseti. ye pana paramatthavasena desanaá¹ƒ sutvÄ• atthaá¹ƒpaá¹-ivijjh
visesamadhigantuá¹ƒ samatthÄ• , tesaá¹ƒ paramatthadesanaá¹ƒ deseti.

tatrÄ• yaá¹ƒ upamÄ• --- yathÄ• hi desabhÄ• sÄ• kusalo tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ atthasaa
yedamiá¸·abhÄ• sÄ• ya vutte atthaá¹ƒ jÄ• nanti, tesaá¹ƒ damiá¸·abhÄ• sÄ• ya Ä• cikkhati, y
andhakabhÄ• sÄ• dÄ«suaÃ±Ã±atarÄ• ya, tesaá¹ƒ tÄ• ya bhÄ• sÄ• ya, evaá¹ƒ te mÄ• á¹‡av
Ä• cariyamÄ• gamma khippamevasippaá¹ƒ uggaá¹‡hanti. tattha Ä• cariyo viya buddho bhag
kathetabbabhÄ• veá¹-hitÄ• ni tÄ«á¹‡i piá¹-akÄ• ni, desabhÄ• sÄ• ya kosallamiva sammutipa
nÄ• nÄ• desabhÄ• sÄ• mÄ• á¹‡avakÄ• viya sammutiparamatthavasena paá¹-ivijjhanasama
damiá¸·abhÄ• sÄ• diÄ• cikkhanaá¹ƒviya bhagavato sammutiparamatthavasenapi desanÄ•

``duve saccÄ• ni akkhÄ• si, sambuddho vadataá¹ƒ varo.

sammutiá¹ƒ paramatthaÃ±ca, tatiyaá¹ƒ nÅ«palabbhati ||

``saá¹…ketavacanaá¹ƒ \Ne I 79/ saccaá¹ƒ, lokasammutikÄ• raá¹‡Ä• .

paramatthavacanaá¹ƒ saccaá¹ƒ, dhammÄ• naá¹ƒ bhÅ«takÄ• raá¹‡Ä• ||

``tasmÄ• vohÄ• rakusalassa, lokanÄ• thassa satthuno.

sammutiá¹ƒ voharantassa, musÄ• vÄ• do na jÄ• yatÄ«â€™â€™ ti || (Ps I 57; AN-a I 1.170).

apica aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• puggalakathaá¹ƒ katheti --- hirottappadÄ«panatth
kammassakatÄ• dÄ«panatthaá¹ƒpaccattapurisakÄ• radÄ«panatthaá¹ƒ Ä• nantariyadÄ«pana
brahmavihÄ• radÄ«panatthaá¹ƒ pubbenivÄ• sadÄ«panatthaá¹ƒdakkhiá¹‡Ä• visuddhidÄ«pan
appahÄ• natthaÃ±cÄ• ti. ``khandhÄ• dhÄ• tuyo Ä• yatanÄ• nihiriyanti ottappantÄ«â€™â€™
jÄ• nÄ• ti, sammohamÄ• pajjati, paá¹-isattuhoti \Be I 90/ ``kimidaá¹ƒ khandhÄ• dhÄ• tuyo Ä
ottappantinÄ• mÄ• â€™â€™ ti. ``itthÄ« hiriyati ottappati, puriso khattiyo brÄ• hmaá¹‡o devo
mahÄ• jano jÄ• nÄ• ti, na sammohamÄ• pajjati, na paá¹-isattu hoti, tasmÄ• bhagavÄ•
__hirottappadÄ«panatthaá¹ƒ_puggalakathaá¹ƒ katheti. ``khandhÄ• kammassakÄ• dhÄ• tu
vuttepi esevanayo. tasmÄ• bhagavÄ• __kammassakatÄ• dÄ«panatthaá¹ƒ_ puggalakathaá
``veá¸·uvanÄ• dayomahÄ• vihÄ• rÄ• khandhehi kÄ• rÄ• pitÄ• , dhÄ• tÅ«hi Ä• yatanehÄ«â€
tasmÄ• bhagavÄ• __paccattapurisakÄ• radÄ«panatthaá¹ƒ_ puggalakathaá¹ƒ katheti. ``kha
jÄ«vitÄ• voropenti, pitaraá¹ƒ arahantaá¹ƒ, ruhiruppÄ• dakammaá¹ƒ saá¹…ghabhedaá¹ƒ kar
Ä• yatanÄ• nÄ«â€™â€™ tivuttepi eseva nayo. tasmÄ• bhagavÄ• __Ä• nantariyadÄ«panat

``khandhÄ• mettÄ• yanti, dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vuttepi eseva nayo. tasmÄ
__brahmavihÄ• radÄ«panatthaá¹ƒ_puggalakathaá¹ƒ katheti. ``khandhÄ• pubbenivÄ• saá¹ƒ
Ä• yatanÄ• nÄ«â€™â€™ tivuttepi eseva nayo. tasmÄ• bhagavÄ• __pubbenivÄ• sadÄ«pan
katheti. ``khandhÄ• dÄ• naá¹ƒ paá¹-iggaá¹‡hanti, dhÄ• tuyo Ä• yatanÄ• nÄ«â€™â€™ ti vut
sammohamÄ• pajjati, paá¹-isattu hoti ``kimidaá¹ƒ khandhÄ• dhÄ• tuyo Ä• yatanÄ• ni paá¹-i
ti. ``puggalÄ• paá¹-iggaá¹‡hanti sÄ«lavanto kalyÄ• á¹‡adhammÄ• â€™â€™ ti vutte pana jÄ
sammohamÄ• pajjati, na paá¹-isattu hoti. tasmÄ• bhagavÄ• __dakkhiá¹‡Ä• visuddhidÄ«pa
puggalakathaá¹ƒkatheti. lokasammutiÃ±ca buddhÄ• bhagavanto na vijahanti, lokasamaÃ±Ã
lokaniruttiyÄ• lokÄ• bhilÄ• pe á¹-hitÄ• yeva dhammaá¹ƒ desenti. tasmÄ• bhagavÄ• __loka
appahÄ• natthampi_puggalakathaá¹ƒ katheti \Ne I 80/, tasmÄ• iminÄ• ca adhippÄ• yena b
paramatthadesanÄ• tievaá¹ƒ adhippÄ• yaá¹ƒ ajÄ• nantoti vuttaá¹ƒ hoti.

__duggahitaá¹ƒ gaá¹‡hÄ• tÄ«_ti ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• n
tadevidaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• du

viparÄ«taá¹ƒgaá¹‡hÄ• tÄ«ti vuttaá¹ƒ hoti. __duggahita_nti hi bhÄ• vanapuá¹ƒsakaniddeso. _
sandhÄ• yÄ• _tiyaá¹ƒ duggahitagÄ• haá¹ƒ sandhÄ• ya. attanÄ• duggahitena dhammenÄ• t
vÄ• duggahaá¹‡aá¹ƒ duggahitaá¹ƒ. __attanÄ• _ti ca sÄ• miatthe karaá¹‡avacanaá¹ƒ, tasm
I 91/ viparÄ«tagÄ• henÄ• ti vuttaá¹ƒ hoti. __amhe ceva abbhÄ• cikkhatÄ«_tiamhÄ• kaÃ±ca
__attÄ• naÃ±ca khanatÄ«_ti attano kusalamÅ«lÄ• ni khanantoattÄ• naá¹ƒ khanati nÄ• ma.

__dhammacinta_nti dhammasabhÄ• vavijÄ• nanaá¹ƒ. __atidhÄ• vanto_ti á¹-hÄ• tabbamariy
``cittuppÄ• damattenadÄ• naá¹ƒ hoti, sayameva cittaá¹ƒ attano Ä• rammaá¹‡aá¹ƒ hoti, sabb
asabhÄ• vadhammÄ• rammaá¹‡aâ€™â€™ ntievamÄ• dinÄ• atidhÄ• vanto atikkamitvÄ• p
buddhavisayaiddhivisayakammavipÄ• kalokavisayasaá¹…khÄ• tÄ• nicattÄ• ri. vuttaÃ±hetaá

``cattÄ• rimÄ• ni, bhikkhave, acinteyyÄ• ni na cintetabbÄ• ni, yÄ• ni cintento ummÄ• dassav
katamÄ• ni cattÄ• ri? buddhÄ• naá¹ƒ bhikkhave buddhavisayo acinteyyona cintetabbo, yaá¹
vighÄ• tassa bhÄ• gÄ« assa. jhÄ• yissa, bhikkhave, jhÄ• navisayo acinteyyo na cintetabbo
bhikkhave, acinteyyona cintetabbo ... pe ... lokacintÄ• bhikkhave acinteyyÄ• na cintetabbÄ
bhikkhave, cattÄ• ri acinteyyÄ• ni na cintetabbÄ• ni, yÄ• ni cintento ummÄ• dassavighÄ• ta
(AN a IV 77).

tattha ``acinteyyÄ• nÄ«â€™â€™ ti tesaá¹ƒ sabhÄ• vanidassanaá¹ƒ. ``na cintetabbÄ• nÄ«â€
kattabbatÄ• nidassanaá¹ƒ. tattha __acinteyyÄ• nÄ«_ti cintetumasakkuá¹‡eyyÄ• ni, cintetuá¹
hontÄ«tiattho. acinteyyattÄ• eva na cintetabbÄ• ni, kÄ• maá¹ƒ acinteyyÄ• nipi cha
asÄ• dhÄ• raá¹‡Ä• dÄ«nianussarantassa kusaluppattihetubhÄ• vato tÄ• ni cintetabbÄ• ni, i
81/ hontÄ«tiaphalabhÄ• vato na cintetabbÄ• nÄ«ti adhippÄ• yo. tenevÄ• ha __ ``yÄ• ni cinte
bhÄ• gÄ« assÄ• â€™â€™ _ti. __tesa_nti tesaá¹ƒ piá¹-akÄ• naá¹ƒ.

__eta_nti etaá¹ƒ buddhavacanaá¹ƒ. __tivaggasaá¹…gahÄ• nÄ«_ti
sÄ«lakkhandhavaggamahÄ• vaggapÄ• thikavaggasaá¹…khÄ• tehitÄ«hi vaggehi saá¹…gah
__catuttiá¹ƒseva suttantÄ• _ti gÄ• thÄ• yaevamatthayojanÄ• veditabbÄ• --- yassa \Be I 92
suttagaá¹‡anÄ• to catuttiá¹ƒsevaca suttantÄ• vaggasaá¹…gahavasena tayo vaggÄ• assa
saá¹…gaho. esa paá¹-hamo nikÄ• yodÄ«ghanikÄ• yoti __anulomiko_ apaccanÄ«ko, atthÄ•
vuttaá¹ƒhoti.

atthÄ• nulomanato anulomiko, anulomikattaá¹ƒyeva vibhÄ• vetuá¹ƒ __ ``kasmÄ• panÄ• â€
__ekanikÄ• yampÄ«_ti ekasamÅ«hampi. __evaá¹ƒ citta_nti evaá¹ƒ vicittaá¹ƒ. __yathayida_
cikkhallikÄ• ca khattiyÄ• , tesaá¹ƒ nivÄ• so __poá¹‡ikanikÄ• yo cikkhallikanikÄ• yo_tivucca
cettha sÄ• dhakÄ• ni sÄ• sanato ca lokato cÄ• _ti evamÄ• dÄ«ni udÄ• haraá¹‡Ä• niettha ni
samÅ«hanivÄ• sÄ• naá¹ƒ vÄ• cakabhÄ• ve sÄ• sanato ca vohÄ• rato ca sÄ• dhakÄ• ni pan
paá¹-hamamudÄ• haraá¹‡aá¹ƒ sÄ• sanato sÄ• dhakavacanaá¹ƒ, dutiyaá¹ƒ lokatoti veditabb

__paÃ±cadasavaggasaá¹…gahÄ• nÄ«_ti mÅ«lapariyÄ• yavaggÄ• dÄ«hi paÃ±cadasahi vag
paÃ±cadasavaggasaá¹…gahÄ• ni. __diyaá¸• á¸• hasataá¹ƒ dve ca suttÄ• nÄ«_ti aá¸• á¸• he
ekaá¹ƒ sataá¹ƒ dve paÃ±Ã±Ä• sasuttÄ• nicÄ• ti attho. __yatthÄ• _ti yasmiá¹ƒ nikÄ• ye. __p
paÃ±cadasahivaggehi pariggahito saá¹…gahitoti attho.

__suttantÄ• naá¹ƒ sahassÄ• ni sattasuttasatÄ• ni cÄ• _ti pÄ• á¹-he suttantÄ• naá¹ƒ satta sa
cÄ• ti yojetabbaá¹ƒ. katthaci pana ``satta suttasahassÄ• ni satta suttasatÄ• ni cÄ• â€™â€™
__saá¹ƒyuttasaá¹…gaho_ti saá¹ƒyuttanikÄ• yassa saá¹…gaho.

__pubbe nidassitÄ• _ti suttantapiá¹-akaniddese nidassitÄ• . vuttameva pakÄ• rantarena saá
``á¹-hapetvÄ• cattÄ• ro nikÄ• ye avasesaá¹ƒ buddhavacanaâ€™â€™ _nti vuttaá¹ƒ.
__sakalaá¹ƒvinayapiá¹-aka_ntiÄ• dinÄ• niddiá¹-á¹-hameva hi iminÄ• pakÄ• rantarena saá¹
tenevÄ• ha__ ``á¹-hapetvÄ• caturopeteâ€™â€™ _tiÄ• di. __tadaÃ±Ã±a_nti tehi catÅ«hi nik
attho.

__sabbameva_ \Ne I 82/ __hida_nti sabbameva idaá¹ƒ buddhavacanaá¹ƒ. __navappabheda
panetaá¹ƒ navappabhedaá¹ƒhoti. tathÄ• hi navahi aá¹…gehi vavatthitehi aÃ±Ã±amaÃ±Ã±a
bhavitabbaá¹ƒ, tathÄ• casati asuttasabhÄ• vÄ• neva geyyaá¹…gÄ• dÄ«ni \Be I 93/ siyuá¹ƒ
geyyaá¹…gÄ• dÄ«ni, evaá¹ƒ sati suttanti visuá¹ƒ suttaá¹…gameva na siyÄ• , evaá¹ƒ sante a
sÄ• sananti Ä• pajjati. apica ``sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ
nti aá¹-á¹-hakathÄ• yaá¹ƒvuttaá¹ƒ. suttaÃ±ca nÄ• ma sagÄ• thakaá¹ƒ vÄ• siyÄ• niggÄ• tha
tadubhayaá¹ƒ saá¹…gahitantitadubhayavinimuttaÃ±ca suttaá¹ƒ udÄ• nÄ• divisesasaÃ±Ã±Ä
suttaá¹…gaá¹ƒ siyÄ• , athÄ• pikathaÃ±ci visuá¹ƒ suttaá¹…gaá¹ƒ siyÄ• , maá¹…galasuttÄ• c
vÄ• na siyÄ• gÄ• thÄ• bhÄ• vatodhammapadÄ• dÄ«naá¹ƒ viya, geyyaá¹…gasaá¹…gaho v
sagÄ• thakavaggassa viya, tathÄ• ubhatovibhaá¹…gÄ• dÄ«susagÄ• thakappadesÄ• nanti?

suttanti sÄ• maÃ±Ã±avidhi, visesavidhayo pare.

sanimittÄ• niruá¸·hattÄ• , sahatÄ• Ã±Ã±ena nÄ• Ã±Ã±ato ||

yathÄ• vuttassa dosassa, natthi etthÄ• vagÄ• haá¹‡aá¹ƒ.

tasmÄ• asaá¹…karaá¹ƒyeva, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ ||

sabbassapi hi buddhavacanassa suttanti ayaá¹ƒ __sÄ• maÃ±Ã±avidhi_. tathÄ• hi ``ettakaá
bhagavatosuttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ, sÄ• vatthiyÄ• suttavibhaá¹…ge, sakavÄ•
suttasatÄ• nÄ«â€™â€™ tiÄ• divacanatovinayÄ• bhidhammapariyattivisesesupi suttavohÄ•

mahÄ• kaccÄ• nonettiyaá¹ƒ (Nett saá¹…gahavÄ• ra) Ä• ha --- ``navavidhasuttantapariyeá¹-
suttÄ• divasenanavaá¹…gassa sÄ• sanassa pariyeá¹-á¹-hi pariyesanÄ• atthavicÄ• raá¹‡Ä•
``navavidhasuttantapariyeá¹-á¹-hÄ«â€™â€™ ti vuttÄ• . tadekadesesu pana geyyÄ• dayo __
nimittena patiá¹-á¹-hitÄ• . tathÄ• higeyyassa sagÄ• thakattaá¹ƒ tabbhÄ• vanimittaá¹ƒ. lokep
sagÄ• thakaá¹ƒ vÄ• cuá¹‡á¹‡iyaganthaá¹ƒ ``geyyaâ€™â€™ nti vadanti. gÄ• thÄ• virahe pa
visajjanabhÄ• vo veyyÄ• karaá¹‡assatabbhÄ• vanimittaá¹ƒ. pucchÄ• visajjanaÃ±hi ``byÄ• k
byÄ• karaá¹‡ameva veyyÄ• karaá¹‡aá¹ƒ. evaá¹ƒ sante sagÄ• thakÄ• dÄ«nampi pucchaá¹ƒ
pavattÄ• naá¹ƒ veyyÄ• karaá¹‡abhÄ• vo Ä• pajjatÄ«ti? nÄ• pajjati. geyyÄ• disaÃ±Ã±Ä• naá
anokÄ• savidhi balavÄ• ti ``gÄ• thÄ• virahesatÄ«â€™â€™ ti visesitattÄ• ca. tathÄ• hi \Be
kevalaá¹ƒ gÄ• thÄ• bandhesusagÄ• thakattepi somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• yuttes
ntiÄ• divacanasambandhesu \Ne I 83/ abbhutadhammapaá¹-isaá¹ƒyuttesu ca suttavisesesu
gÄ• thÄ• udÄ• naitivuttakaabbhutadhammasaÃ±Ã±Ä• patiá¹-á¹-hitÄ• . ettha hi satipi saÃ±Ã
anokÄ• sasaÃ±Ã±Ä• naá¹ƒ balavabhÄ• veneva gÄ• thÄ• disaÃ±Ã±Ä• patiá¹-á¹-hitÄ• , tathÄ
bhagavato atÄ«tÄ• su jÄ• tÄ«su cariyÄ• nubhÄ• vappakÄ• sakesujÄ• takasaÃ±Ã±Ä• patiá
paÃ±hÄ• visajjanabhÄ• ve sagÄ• thakatte ca kesuci suttantesuvedassa labhÄ• panato veda
patiá¹-á¹-hitÄ• ti evaá¹ƒ tena tena sagÄ• thakattÄ• dinÄ• nimittenatesu tesu suttavisesesu
patiá¹-á¹-hitÄ• ti visesavidhayo suttaá¹…gato paregeyyÄ• dayo. yaá¹ƒ panettha geyyaá¹…g
taá¹ƒ suttaá¹…gaá¹ƒ visesasaÃ±Ã±Ä• parihÄ• renasÄ• maÃ±Ã±asaÃ±Ã±Ä• ya pavattanato

nanu ca evaá¹ƒ santepi sagÄ• thakaá¹ƒ suttaá¹ƒ geyyaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ veyyÄ
na sambhavatÄ«ti codanÄ• tadavatthÄ• evÄ• ti? na tadavatthÄ• . sodhitattÄ• . sodhitaÃ±h
pucchÄ• visajjanabhÄ• vo veyyÄ• karaá¹‡assa tabbhÄ• vanimittanti. yaÃ±cavuttaá¹ƒ ``gÄ•
maá¹…galasuttÄ• dÄ«naá¹ƒ suttaá¹…gasaá¹…gaho na siyÄ• â€™â€™ ti, taá¹ƒ na, niruá¸·h
maá¹…galasuttÄ• dÄ«naá¹ƒ suttabhÄ• vo. na hi tÄ• ni dhammapadabuddhavaá¹ƒsÄ• dayo
gÄ• thÄ• bhÄ• venapaÃ±Ã±Ä• tÄ• ni, atha kho suttabhÄ• veneva. teneva hi aá¹-á¹-hakathÄ
nÄ• maggahaá¹‡aá¹ƒkataá¹ƒ. yaá¹ƒ pana vuttaá¹ƒ ``sagÄ• thakattÄ• geyyaá¹…gasaá¹…ga
natthi. yasmÄ• sahatÄ• Ã±Ã±ena. sahabhÄ• vo hi nÄ• ma atthato aÃ±Ã±ena hoti, saha gÄ
na ca maá¹…galasuttÄ• dÄ«sugÄ• thÄ• vinimutto koci suttappadeso atthi, yo ``saha gÄ• th
nanuca gÄ• thÄ• samudÄ• yo gÄ• thÄ• hi aÃ±Ã±o hoti, tathÄ• ca tassa vasena saha gÄ• t
vattunti? taá¹ƒ na. na hi avayavavinimutto samudÄ• yo nÄ• ma koci atthi. yampivuttaá¹ƒ ``u
sagÄ• thakappadesÄ• naá¹ƒ geyyaá¹…gasaá¹…gaho siyÄ• â€™â€™ ti, tampi na aÃ±Ã±ato
jÄ• takÄ• dipariyÄ• pannattÄ• . atho na tÄ• hi ubhatovibhaá¹…gÄ• dÄ«naá¹ƒ geyyaá¹…gab
aá¹…gÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…karÄ• bhÄ• vo veditabbo.

idÄ• ni \Be I 95/ suttÄ• dÄ«ni navaá¹…gÄ• ni vibhajitvÄ• dassento Ä• ha __ ``tattha
ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rÄ• â€™â€™ _tiÄ• di. tattha __niddeso_ nÄ•

``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhati.

addhÄ• pÄ«timano hoti, laddhÄ• macco yadicchatÄ«â€™â€™ ti || (Sn 772) ---

Ä• dinÄ• \Ne I 84/ Ä• gatassa aá¹-á¹-hakavaggassa,

``kenassu nivuto loko, (iccÄ• yasmÄ• ajito.)

kenassu nappakÄ• sati.

kissÄ• bhilepanaá¹ƒ brÅ«si,

kiá¹ƒsu tassa mahabbhayaâ€™â€™ nti || (Sn 1038) ---

Ä• dinÄ• Ä• gatassa pÄ• rÄ• yanavaggassa,

``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesaá¹ƒ.

na puttamiccheyya kuto sahÄ• yaá¹ƒ,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 35) ---

Ä• dinÄ• Ä• gatassa khaggavisÄ• á¹‡asuttassa ca tadatthavibhÄ• gavasena satthukappena
dhammasenÄ• pati__sÄ• riputtattherena_kato niddeso mahÄ• niddeso cÅ«á¸·aniddesoti ca
suttaá¹…gasaá¹…gaho__bhadantabuddhaghosÄ• cariyena_ dassitoti veditabbo. aÃ±Ã±atth
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• dÄ«susabbattha ubhatovibhaá¹…ganiddesakhandhakapariv
suttaá¹…gasaá¹…gaho eva dassito. __Ä• cariyadhammapÄ• lattherena_pinettipakaraá¹‡aá
suttaá¹…gasaá¹…gahova kathito. keci pana niddesassa gÄ• thÄ• veyyÄ• karaá¹‡aá¹…gesu
vuttaÃ±hetaá¹ƒ niddesaaá¹-á¹-hakathÄ• yaá¹ƒ __upasenattherena_ ---

``tadetaá¹ƒ vinayapiá¹-akaá¹ƒ suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akanti tÄ«su piá¹-akesu
suttantapiá¹-akapariyÄ• pannaá¹ƒ, dÄ«ghanikÄ• yo majjhimanikÄ• yo saá¹ƒyuttanikÄ• yo aa
khuddakanikÄ• yotipaÃ±casu mahÄ• nikÄ• yesu khuddakamahÄ• nikÄ• ye pariyÄ• pannaá
veyyÄ• karaá¹‡aá¹ƒ\Be I 96/ gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhamm
navasusatthusÄ• sanaá¹…gesu yathÄ• sambhavaá¹ƒ gÄ• thÄ• veyyÄ• karaá¹‡aá¹…gadvay
ganthÄ• rambhakathÄ•).

ettha tÄ• va katthaci pucchÄ• visajjanasabhÄ• vato niddesekadesassa veyyÄ• karaá¹‡aá¹…
I 85/, gÄ• thaá¹…gasaá¹…gaho pana kathaá¹ƒ yujjeyyÄ• ti idamettha vÄ«maá¹ƒsitabbaá¹ƒ.
kevalaá¹ƒ gÄ• thÄ• bandhabhÄ• vo gÄ• thaá¹…gassa tabbhÄ• vanimittaá¹ƒ. dhammapadÄ•
gÄ• thÄ• samaÃ±Ã±Ä• patiá¹-á¹-hitÄ• , niddese ca na koci kevalo gÄ• thÄ• bandhappades
sammÄ• sambuddhena bhÄ• sitÄ• naá¹ƒyeva hi aá¹-á¹-hakavaggÄ• disaá¹…gahitÄ• naá¹ƒ
niddesamattaá¹ƒdhammasenÄ• patinÄ• kataá¹ƒ. atthavibhajanatthaá¹ƒ Ä• nÄ«tÄ• pi hi tÄ•
aá¹-á¹-hakavaggÄ• disaá¹…gahitÄ• niddisitabbÄ• mÅ«lagÄ• thÄ• yo suttanipÄ• tapariyÄ• p
niddesasaá¹…khyaá¹ƒ gacchanti ubhatovibhaá¹…gÄ• dÄ«suÄ• gatabhÄ• vepi taá¹ƒ vohÄ•
jÄ• takÄ• digÄ• thÄ• pariyÄ• pannÄ• gÄ• thÄ• yo viya, tasmÄ• kÄ• raá¹‡antaramettha gav
gahetabbaá¹ƒ.

__nÄ• lakasuttatuvaá¹-á¹-akasuttÄ• nÄ«_ti ettha __nÄ• lakasuttaá¹ƒ_ nÄ• ma padumuttaras
sÄ• vakaá¹ƒmoneyyapaá¹-ipadaá¹ƒ paá¹-ipannaá¹ƒ disvÄ• tadatthaá¹ƒ abhikaá¹…khamÄ•
kappasatasahassaá¹ƒ pÄ• ramiyopÅ«retvÄ• Ä• gatena asitassa isino bhÄ• gineyyena nÄ•
dhammacakkappavattitadivasatosattame divase ``aÃ±Ã±Ä• tametaâ€™â€™ ntiÄ• dÄ«hi dv
moneyyapaá¹-ipadaá¹ƒ puá¹-á¹-hena bhagavatÄ• ``moneyyaá¹ƒ te upaÃ±Ã±issaâ€™â€™ n
nÄ• lakattherassa bhÄ• sitaá¹ƒ moneyyapaá¹-ipadÄ• paridÄ«pakaá¹ƒsuttaá¹ƒ. __tuvaá¹-á¹-
mahÄ• samayasuttantadesanÄ• ya sannipatitesu devesu ``kÄ• nu kho arahattappattiyÄ• pa
uppannacittÄ• naá¹ƒ ekaccÄ• naá¹ƒ devatÄ• naá¹ƒ tamatthaá¹ƒ pakÄ• setuá¹ƒ ``pucchÄ• m
tiÄ• dinÄ• (Sn 921; Nidd I 150) nimmitabuddhenaattÄ• naá¹ƒ pucchÄ• petvÄ• ``mÅ«laá¹ƒ
tiÄ• dinÄ• (Sn 922) bhÄ• sitaá¹ƒsuttaá¹ƒ. evamidhasuttanipÄ• te Ä• gatÄ• naá¹ƒ maá¹…ga
suttaá¹…gasaá¹…gaho dassito, tatthevaÄ• gatÄ• naá¹ƒ asuttanÄ• mikÄ• naá¹ƒ suddhikagÄ
gÄ• thaá¹…gasaá¹…gahaÃ±ca dassayissati, evaá¹ƒ sati suttanipÄ• taá¹-á¹-hakathÄ• rambh

``gÄ• thÄ• satasamÄ• kiá¹‡á¹‡o \Be I 97/, geyyabyÄ• karaá¹‡aá¹…kito.

kasmÄ• suttanipÄ• toti, saá¹…khamesa gatoti ceâ€™â€™ ti || (Sn-a I ganthÄ• rambhakath

sakalassapi suttanipÄ• tassa geyyaveyyÄ• karaá¹‡aá¹…gasaá¹…gaho kasmÄ• coditoti? nÄ
tattha codakena sagÄ• thakattaá¹ƒ katthaci pucchÄ• visajjanamattaÃ±ca gahetvÄ• codanÄ
gahetabbaá¹ƒ. aÃ±Ã±athÄ• suttanipÄ• te niggÄ• thakassa suttasseva abhÄ• vato veyyÄ• k
codetabbo siyÄ• ti. sagÄ• thÄ• vaggo geyyanti yojetabbaá¹ƒ. ``aá¹-á¹-hahi aá¹…gehi asaá¹…
paá¹-isambhidÄ• dÄ«â€™â€™ ti \Ne I 86/ tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana
paá¹-isambhidÄ• maggassageyyaveyyÄ• karaá¹‡aá¹…gadvayasaá¹…gahaá¹ƒ vadanti. vutt
__paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ_ (Paá¹-is-a I ganthÄ• rambhakathÄ•) ``nav
yathÄ• sambhavaá¹ƒ geyyaveyyÄ• karaá¹‡aá¹…gadvayasaá¹…gahitaâ€™â€™ nti.

__nosuttanÄ• mikÄ• _ti asuttanÄ• mikÄ• . ``suddhikagÄ• thÄ• nÄ• ma vatthugÄ• thÄ• â€™

vuttaá¹ƒ. tattha __vatthugÄ• thÄ• _ti ---

``kosalÄ• naá¹ƒ purÄ• rammÄ• , agamÄ• dakkhiá¹‡Ä• pathaá¹ƒ.

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayÄ• no, brÄ• hmaá¹‡o mantapÄ• ragÅ«â€™â€™ ti || (Sn 982) ---

Ä• dinÄ• pÄ• rÄ• yanavaggassa nidÄ• naá¹ƒ Ä• ropentena Ä• yasmatÄ• Ä• nandattherena
chappaÃ±Ã±Ä• sa ca gÄ• thÄ• yo, Ä• nandatthereneva saá¹…gÄ«tikÄ• le nÄ• lakasuttassa
---

``Ä• nandajÄ• te tidasagaá¹‡e patÄ«te,

sakkaÃ±ca indaá¹ƒ sucivasane ca deve.

dussaá¹ƒ gahetvÄ• atiriva thomayante,

asito isi addasa divÄ• vihÄ• reâ€™â€™ ti || (Sn 684) ---

Ä• dikÄ• vÄ«satimattÄ• gÄ• thÄ• yo ca vuccanti. tattha ``nÄ• lakasuttassa vatthugÄ• thÄ•
nÄ• lakasuttasaá¹…khyaá¹ƒyevagacchantÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. vu
__suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ_ (Sn-a II 685) ---

``parinibbute pana bhagavati saá¹…gÄ«tiá¹ƒ karontena Ä• yasmatÄ• mahÄ• kassapena Ä•
moneyyapaá¹-ipadaá¹ƒ puá¹-á¹-ho \Be I 98/ yena yadÄ• ca samÄ• dapito nÄ• lako bhagava
sabbaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassetukÄ• mo `Ä• nandajÄ• teâ€™ tiÄ• dikÄ• vÄ«sativat
taá¹ƒ sabbampi nÄ• lakasuttanti vuccatÄ«â€™â€™ ti.

tasmÄ• nÄ• lakasuttassa vatthugÄ• thÄ• yo nÄ• lakasuttaggahaá¹‡eneva saá¹…gahitÄ• ti
pÄ• rÄ• yanikavaggassavatthugÄ• thÄ• yo idha suddhikagÄ• thÄ• ti gahetabbaá¹ƒ. tattheva
ajitamÄ• á¹‡avakÄ• dÄ«naá¹ƒsoá¸·asannaá¹ƒ \Ne I 87/ brÄ• hmaá¹‡Ä• naá¹ƒ pucchÄ• gÄ•
ca idha suddhikagÄ• thÄ• ti evampivattuá¹ƒ yujjati. tÄ• pi hi pÄ• á¸·iyaá¹ƒ suttanÄ• mena av
``ajitamÄ• á¹‡avakapucchÄ• tissamettayyamÄ• á¹‡avakapucchÄ• â€™â€™ tiÄ• dinÄ• (Sn
cuá¹‡á¹‡iyaganthehi amissattÄ• ca nosuttanÄ• mikÄ• suddhikagÄ• thÄ• nÄ• mÄ• ti vattuá

idÄ• ni udÄ• naá¹ƒ sarÅ«pato vavatthapento Ä• ha __ ``somanassaÃ±Ä• á¹‡amayikagÄ• th
_tiÄ• di. kenaá¹-á¹-hena (Ud-a ganthÄ• rambhakathÄ•) panetaá¹ƒ __ ``udÄ• naâ€™â€™ _
udÄ• nanaá¹-á¹-hena. kimidaá¹ƒ udÄ• naá¹ƒ nÄ• ma? pÄ«tivegasamuá¹-á¹-hÄ• pito udÄ• h
minitabbavatthumÄ• naá¹ƒ gahetuá¹ƒ na sakkoti, vissanditvÄ• gacchati, taá¹ƒ ``avasekoâ€

yaÃ±cajalaá¹ƒ taá¸·Ä• kaá¹ƒ gahetuá¹ƒ na sakkoti, ajjhottharitvÄ• gacchati, taá¹ƒ ``mahogh
evameva yaá¹ƒ pÄ«tivegasamuá¹-á¹-hÄ• pitaá¹ƒ vitakkavipphÄ• raá¹ƒ hadayaá¹ƒ sandhÄ•
hutvÄ• anto asaá¹‡á¹-hahitvÄ• bahi vacÄ«dvÄ• rena nikkhanto paá¹-iggÄ• hakanirapekkho
``udÄ• naâ€™â€™ _nti vuccati. dhammasaá¹ƒvegavasenapi ayamÄ• kÄ• ro labbhateva. ta
gÄ• thÄ• bandhavasena katthaci vÄ• kyavasena pavattaá¹ƒ. tathÄ• hi ---

``tena kho pana samayena bhagavÄ• bhikkhÅ« nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ•
sandassetisamÄ• dapeti samuttejeti sampahaá¹ƒseti. tedha bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• m
sabbaá¹ƒcetasÄ• samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti. atha kho bhagavÄ
viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi \Be I 99/ `atthi, bhikkhave, tadÄ
pathavÄ« na Ä• poâ€™â€™ â€™ ti (Ud 71-72) ---

Ä• dÄ«su somanassaÃ±Ä• á¹‡asamuá¹-á¹-hitavÄ• kyavasena pavattaá¹ƒ.

nanu ca udÄ• naá¹ƒ nÄ• ma pÄ«tisomanassasamuá¹-á¹-hÄ• pito dhammasaá¹ƒvegasamuá
dhammapaá¹-iggÄ• hakanirapekkhoudÄ• hÄ• ro tathÄ• ceva sabbattha Ä• gataá¹ƒ, idha ka
bhikkhÅ« Ä• mantesÄ«ti? tesaá¹ƒ bhikkhÅ«naá¹ƒ saÃ±Ã±Ä• panatthaá¹ƒ. nibbÄ• napaá¹-is
tesaá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒdesetvÄ• nibbÄ• naguá¹‡Ä• nussaraá¹‡ena uppannap
udÄ• nento ``idha nibbÄ• navajjosabbo sabhÄ• vadhammo paccayÄ• yattavuttikova upalab
ayaá¹ƒ pana nibbÄ• nadhammokathamappaccayo upalabbhatÄ«â€™â€™ ti tesaá¹ƒ bhikkh
cetoparivitakkamaÃ±Ã±Ä• ya tesaá¹ƒ \Ne I 88/ Ã±Ä• petukÄ• mo ``atthi, bhikkhave, tadÄ• y
-Ä• dimÄ• ha. na ekantato te paá¹-iggÄ• hakekatvÄ• ti veditabbaá¹ƒ.

``sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• rahoâ€™â€™ ti || (Ud 44) ---

evamÄ• dikaá¹ƒ pana dhammasaá¹ƒvegavasappavattaá¹ƒ udÄ• nanti veditabbaá¹ƒ.

``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate sukhaâ€™â€™ nti || (Dhp 131; Ud 13) ---

idampi dhammasaá¹ƒvegavasappavattaá¹ƒ udÄ• nanti vadanti. tathÄ• hi ekasmiá¹ƒ samay
antarÄ• ca sÄ• vatthiá¹ƒ antarÄ• ca jetavanaá¹ƒ ahiá¹ƒ daá¹‡á¸• ehi hananti. tenaca sama
sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya gacchanto antarÄ• magge te dÄ• rake ahiá¹ƒ daá¹‡á¸• ena har
kumÄ• rakÄ• imaá¹ƒ ahiá¹ƒ daá¹‡á¸• ena hanathÄ• â€™â€™ ti pucchitvÄ• ``á¸• aá¹ƒsana
``ime `attano sukhaá¹ƒ karissÄ• mÄ• â€™ ti imaá¹ƒ paharantÄ• nibbattaá¹-á¹-hÄ• nedukkh

avijjÄ• ya nikatikosallaâ€™â€™ nti dhammasaá¹ƒvegaá¹ƒ uppÄ• desi. teneva ca dhammas
udÄ• nesi. evametaá¹ƒ katthaci gÄ• thÄ• bandhavasenakatthaci vÄ• kyavasena katthaci so
dhammasaá¹ƒvegavasena \Be I 100/ pavattantiveditabbaá¹ƒ. tasmÄ• aá¹-á¹-hakathÄ• yaá¹
``somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• nÄ«â€™â€™ ti yaá¹ƒudÄ• nalakl
yebhuyyavasena vuttanti gahetabbaá¹ƒ. yebhuyyena hi udÄ• naá¹ƒgÄ• thÄ• bandhavasena
pÄ«tisomanassasamuá¹-á¹-hÄ• pitaÃ±ca.

tayidaá¹ƒ sabbaÃ±Ã±ubuddhabhÄ• sitaá¹ƒ paccekabuddhabhÄ• sitaá¹ƒ sÄ• vakabhÄ• sitar
paccekabuddhabhÄ• sitaá¹ƒ ---

``sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

aviheá¹-hayaá¹ƒ aÃ±Ã±atarampi tesaâ€™â€™ nti || ---

Ä• dinÄ• __khaggavisÄ• á¹‡asutte_ (Sn 35) Ä• gatameva. sÄ• vakabhÄ• sitÄ• nipi ---

``sabbo rÄ• go \Ne I 89/ pahÄ«no me, sabbo doso samÅ«hato.

sabbo me vihato moho, sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti || ---

Ä• dinÄ• __theragÄ• thÄ• su_ (Th 79),

``kÄ• yena saá¹ƒvutÄ• Ä• siá¹ƒ, vÄ• cÄ• ya uda cetasÄ• .

samÅ«laá¹ƒ taá¹‡hamabbhuyha, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti || ---

__therigÄ• thÄ• su_ (therÄ«gÄ• 0 15) ca Ä• gatÄ• ni. aÃ±Ã±Ä• nipi sakkÄ• dÄ«hi devehi bh
paramadÄ• naá¹ƒ kassape supatiá¹-á¹-hitaâ€™â€™ ntiÄ• dÄ«ni (Ud 27), soá¹‡adaá¹‡á¸• al
bhÄ• sitÄ• ni ``namo tassa bhagavatoâ€™â€™ tiÄ• dÄ«ni (DN II 371; MN I 290) tisso saá¹.
udÄ• nÄ• ni santi eva, na tÄ• ni idha adhippetÄ• ni. yÄ• ni pana sammÄ• sambuddhena sÄ•
jinavacanabhÅ«tÄ• ni, tÄ• neva ca dhammasaá¹…gÄ• hakehi ``udÄ• naâ€™â€™ nti saá¹..
bhagavato pariyattidhammaá¹ƒ navavidhÄ• vibhajitvÄ• uddisantena udÄ• nanti vuttaá¹ƒ.

yÄ• pana ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ• digÄ• thÄ• bhagavatÄ• bodhiyÄ• mÅ«l
pavattitÄ• anekasatasahassÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ udÄ• nabhÅ«tÄ• ca, tÄ•
dhammabhaá¹‡á¸• Ä• gÄ• rikassa bhagavatÄ• desitattÄ• \Be I 101/ dhammasaá¹…gÄ• hal
saá¹…gahaá¹ƒ anÄ• ropetvÄ• dhammapadesaá¹…gahitÄ• . yaÃ±ca ``aÃ±Ã±Ä• si vata bho
udÄ• navacanaá¹ƒ dasasahassilokadhÄ• tuyÄ• devamanussÄ• naá¹ƒ pavedanasamatthani

bhÄ• sitaá¹ƒ, tadapi paá¹-hamabodhiyaá¹ƒ sabbesaá¹ƒeva bhikkhÅ«naá¹ƒ sammÄ• paá¹-ip
``Ä• rÄ• dhayiá¹ƒsu vata maá¹ƒ bhikkhÅ« ekaá¹ƒsamayaâ€™â€™ ntiÄ• divacanaá¹ƒ (MN I
dhammacakkappavattanasuttadesanÄ• pariyosÄ• ne attanÄ• adhigatadhammekadesassa y
sÄ• vakesu sabbapaá¹-hamaá¹ƒ therena adhigatattÄ• attano parissamassa saphalabhÄ• va
pÄ«tisomanassajanitaá¹ƒ udÄ• hÄ• ramattÄ• á¹ƒ, na ``yadÄ• have pÄ• tubhavanti dhammÄ
1-3; Ud 1-3) viya pavattiyÄ• nivattiyÄ• vÄ• pakÄ• sananti na dhammasaá¹…gÄ• hakehi ud
saá¹…gÄ«tanti daá¹-á¹-habbaá¹ƒ.

udÄ• napÄ• á¸·iyaÃ±ca bodhivaggÄ• dÄ«su aá¹-á¹-hasu vaggesu dasa dasa katvÄ• asÄ«ti
I 90/, tatoyeva ca __udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ (Ud-a ganthÄ• rambhakathÄ•) __Ä• ca
vuttaá¹ƒ ---

``asÄ«ti eva suttantÄ• , vaggÄ• aá¹-á¹-ha samÄ• sato.

gÄ• thÄ• ca paÃ±canavuti, udÄ• nassa pakÄ• sitÄ• ||

``aá¸• á¸• hÅ«nanavamattÄ• ca, bhÄ• á¹‡avÄ• rÄ• pamÄ• á¹‡ato.

ekÄ• dhikÄ• tathÄ• sÄ«ti, udÄ• nassÄ• nusandhayo ||

``ekavÄ«sasahassÄ• ni, satameva vicakkhaá¹‡o.

padÄ• netÄ• nudÄ• nassa, gaá¹‡itÄ• ni viniddise || ---

gÄ• thÄ• pÄ• dato pana ---

``aá¹-á¹-hasahassamattÄ• ni, cattÄ• reva satÄ• ni ca.

padÄ• netÄ• nudÄ• nassa, tevÄ«sati ca niddise ||

``akkharÄ• naá¹ƒ sahassÄ• ni, saá¹-á¹-hi satta satÄ• ni ca.

tÄ«á¹‡i dvÄ• sÄ«ti ca tathÄ• , udÄ• nassa paveditÄ• â€™â€™ ti ||

idha pana ``dvÄ• sÄ«ti suttantÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na sameti, tasmÄ• ``asÄ«ti sut
tipÄ• á¹-hena bhavitabbaá¹ƒ.

vuttaÃ±hetaá¹ƒ \Be I 102/ bhagavatÄ• --- ``vuttamarahatÄ• ti me sutaá¹ƒ. ekadhammaá¹ƒ,

ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• ya. katamaá¹ƒ ekadhammaá¹ƒ? lobhaá¹ƒ, bhikkha
ahaá¹ƒ vo pÄ• á¹-ibhogo anÄ• gÄ• mitÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• ekakadukatikacatu
(It 1) saá¹…gahamÄ• ropitÄ• ni dvÄ• dasuttarasatasuttantÄ• ni __itivuttakaá¹ƒ_nÄ• mÄ• ti c
``vuttaÃ±hetaâ€™â€™ _ntiÄ• di. __dasuttarasatasuttantÄ• _ti etthÄ• pi ``dvÄ• dasuttarasat
pÄ• á¹-hena bhavitabbaá¹ƒ. tathÄ• hi ekakanipÄ• te tÄ• va sattavÄ«satisuttÄ• ni, dukanipÄ
tikanipÄ• te \Ne I 91/ paÃ±Ã±Ä• sa, catukkanipÄ• te terasÄ• tidvÄ• dasuttarasatasuttantÄ•
itivuttakapÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni. tatoyeva ca pÄ• á¸·iyaá¹ƒ ---

``lobho doso ca moho ca,

kodho makkhena paÃ±camaá¹ƒ.

mÄ• no sabbaá¹ƒ puna mÄ• no,

lobho dosena terasa ||

``moho kodho puna makkho,

nÄ«varaá¹‡Ä• taá¹‡hÄ• ya paÃ±camaá¹ƒ.

dve sekkhabhedÄ• sÄ• maggÄ«,

paduá¹-á¹-hanirayena terasa ||

``pasannÄ• ekamÄ• bhÄ• yi, puggalaá¹ƒ atÄ«tena paÃ±camaá¹ƒ.

evaÃ±ce opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, sattavÄ«sa pakÄ• sitÄ• â€™â€™ ti || ---

evamÄ• dinÄ• uddÄ• nagÄ• thÄ• hi dvÄ• dasuttarasatasuttÄ• ni gaá¹‡etvÄ• dassitÄ• ni. te
__aá¹-á¹-hakathÄ• ya_mpi (It-a ganthÄ• rambhakathÄ•) ---

``suttato ekakanipÄ• te tÄ• va sattavÄ«sati suttÄ• ni, dukanipÄ• te dvÄ• vÄ«sati, tikanipÄ• t
catukkanipÄ• te terasÄ• ti dvÄ• dasÄ• dhikasatasuttasaá¹…gahaâ€™â€™ nti ---

vuttaá¹ƒ. kÄ• maÃ±cettha appakaá¹ƒ Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti l
``dvÄ• sÄ«tikhandhakavattÄ• nÄ«â€™â€™ ti vattabbe ``asÄ«ti khandhakavattÄ• nÄ«â€™â
``dvÄ• dasuttarasatasuttantÄ• â€™â€™ tivattabbe ``dasuttarasatasuttantÄ• â€™â€™ ti vut
vattuá¹ƒ, tathÄ• piÄ«dise á¹-hÄ• ne pamÄ• á¹‡aá¹ƒ dassentena yÄ• thÄ• vatova niyametvÄ

``dvÄ• dasuttarasatasuttantÄ• â€™â€™ icceva pÄ• á¹-hena bhavitabbaá¹ƒ.

jÄ• taá¹ƒ bhÅ«taá¹ƒ purÄ• vutthaá¹ƒ bhagavato pubbacaritaá¹ƒ kÄ• yati katheti pakÄ• setÄ«

``cattÄ• rome \Ne I 92/, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nande. katame ca
bhikkhuparisÄ• Ä• nandaá¹ƒ dassanÄ• ya upasaá¹…kamati, dassanenapi sÄ• attamanÄ•
dhammaá¹ƒ bhÄ• sati, bhÄ• sitenapi sÄ• attamanÄ• hoti, atittÄ• va, bhikkhave, bhikkhupa
tuá¹‡hÄ« bhavati. sace bhikkhunÄ«parisÄ• ... pe ... upÄ• sakaparisÄ• ... pe ... upÄ• sikÄ•
dassanÄ• ya upasaá¹…kamati, dassanenapi sÄ• attamanÄ• hoti. tattha ceÄ• nando dham
sÄ• attamanÄ• hoti, atittÄ• va, bhikkhave, upÄ• sikÄ• parisÄ• hoti, atha Ä• nando tuá¹‡hÄ
bhikkhave, cattÄ• ro acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ ti (AN a IV 129) e
acchariyaabbhutadhammapaá¹-isaá¹ƒyuttÄ• suttantÄ• __abbhutadhammaá¹ƒ_ nÄ• mÄ• ti
bhikkhaveâ€™â€™ _tiÄ• di.

__cÅ«á¸·avedallÄ• _dÄ«su (MN I 460 Ä• dayo) visÄ• khena nÄ• ma upÄ• sakena puá¹-á¹-h
bhikkhuniyÄ• bhÄ• sitaá¹ƒ suttaá¹ƒ __cÅ«á¸·avedalla_nti veditabbaá¹ƒ. __mahÄ• vedallaá
mahÄ• koá¹-á¹-hikattherena pucchitena Ä• yasmatÄ• sÄ• riputtattherenabhÄ• sitaá¹ƒ. __sa
I 89 Ä• dayo) bhikkhÅ«hi puá¹-á¹-hena tenevÄ• yasmatÄ• sÄ• riputtattherena bhÄ• sitaá¹ƒ.
majjhimanikÄ• yapariyÄ• pannÄ• ni. __sakkapaÃ±haá¹ƒ_ (DN II 344 Ä• dayo) pana sakken
taÃ±ca dÄ«ghanikÄ• yapariyÄ• pannantiveditabbaá¹ƒ. __mahÄ• puá¹‡á¹‡amasutta_mpi (M
pannarase puá¹‡á¹‡amÄ• yarattiyÄ• aÃ±Ã±atarena bhikkhunÄ• puá¹-á¹-hena bhagavatÄ•
majjhimanikÄ• yapariyÄ• pannantiveditabbaá¹ƒ. __veda_nti Ã±Ä• á¹‡aá¹ƒ. __tuá¹-á¹-hi_nti
yathÄ• bhÄ• sitadhammadesanaá¹ƒ viditvÄ• ``sÄ• dhuayye, sÄ• dhÄ• vusoâ€™â€™ tiÄ• c
pÄ«tisomanassaá¹ƒ. __laddhÄ• laddhÄ• _tilabhitvÄ• labhitvÄ• , punappunaá¹ƒ labhitvÄ• ti

evaá¹ƒ \Be I 104/ aá¹…gavasena sakalampi buddhavacanaá¹ƒ vibhajitvÄ• idÄ• ni dhamma
kathetukÄ• mo Ä• ha __ ``kathaá¹ƒ dhammakkhandhavasenÄ• â€™â€™ _tiÄ• di. tattha
__dhammakkhandhavasenÄ• _tidhammarÄ• sivasena. dvÄ• sÄ«ti sahassÄ• ni buddhato ga
bhikkhuto gaá¹‡hintisambandho. tattha __buddhato gaá¹‡hi_nti sammÄ• sambuddhato ugg
dvesahassÄ• dhikÄ• niasÄ«ti dhammakkhandhasahassÄ• ni satthu santikÄ• adhigaá¹‡hint
bhikkhuto_tidve dhammakkhandhasahassÄ• ni bhikkhuto uggaá¹‡hiá¹ƒ, dhammasenÄ• pati
santikÄ• adhigaá¹‡hiá¹ƒ. sÄ• riputtattherÄ• dÄ«hi bhÄ• sitÄ• naá¹ƒ sammÄ• diá¹-á¹-hisuttar
``dve sahassÄ• ni bhikkhutoâ€™â€™ ti vuttaá¹ƒ. __caturÄ• sÄ«ti sahassÄ• nÄ«_ti \Ne I 93/
samodhÄ• netvÄ• catusahassÄ• dhikÄ• ni asÄ«ti sahassÄ• ni. __ye me dhammÄ• pavattin
pavattinopavattamÄ• nÄ• paguá¹‡Ä• vÄ• cuggatÄ• jivhagge parivattanti, te dhammÄ• ca
dhammakkhandhasahassÄ• nÄ«tivuttaá¹ƒ hoti. keci pana ``ye imeâ€™â€™ ti padacchedaá
buddhassabhagavato bhikkhÅ«naÃ±ca pavattino, tehi pavattitÄ• , tesvÄ• haá¹ƒ dvÄ• sÄ«ti s
buddhatogaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhutoti evaá¹ƒ caturÄ• sÄ«ti dhammakkhandhasa

evametthasambandhaá¹ƒ vadanti.

ettha ca __subhasuttaá¹ƒ_ (DN I 444 Ä• dayo) __gopakamoggallÄ• nasutta_Ã±ca (MN III 7
bhagavati Ä• nandattherena vuttattÄ• caturÄ• sÄ«tidhammakkhandhasahassesuantogadha
__paá¹-isambhidÄ• gaá¹‡á¹-hipade_ tÄ• va idaá¹ƒ vuttaá¹ƒ ``sayaá¹ƒvuttadhammakkhandh
saá¹…gahetvÄ• evamÄ• hÄ• ti daá¹-á¹-habbaâ€™â€™ nti. bhagavatÄ• pana dinnanaye á¹
vuttadhammakkhandhÄ• nampi ``buddhato gaá¹‡hiâ€™â€™ nti etthasaá¹…gahaá¹ƒ katvÄ•
yuttataraá¹ƒ viya dissati. bhagavatÄ• yeva hi dinnanayeá¹-hatvÄ• sÄ• vakÄ• dhammaá¹ƒ
tatiyasaá¹…gÄ«tiyaÃ±ca moggaliputtatissattherenabhÄ• sitampi kathÄ• vatthuppakaraá¹‡aa
jÄ• taá¹ƒ, tatoyeva ca attanÄ• bhÄ• sitampisubhasuttÄ• di saá¹…gÄ«tiá¹ƒ Ä• ropentena Ä•
``evaá¹ƒ me sutaâ€™â€™ nti vuttaá¹ƒ.

__evaá¹ƒ paridÄ«pitadhammakkhandhavasenÄ• _ti gopakamoggallÄ• nena brÄ• hmaá¹‡en
bahussutotibuddhasÄ• sane pÄ• kaá¹-o, kittakÄ• dhammÄ• te satthÄ• rÄ• bhÄ• sitÄ• , ta
pucchitetassa paá¹-ivacanaá¹ƒ dentena Ä• yasmatÄ• \Be I 105/ Ä• nandattherena evaá¹ƒ `
buddhatogaá¹‡hiâ€™â€™ ntiÄ• dinÄ• paridÄ«pitadhammakkhandhÄ• naá¹ƒ vasena. __ek
satipaá¹-á¹-hÄ• nÄ• di. satipaá¹-á¹-hÄ• nasuttaÃ±hi ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo
visuddhiyÄ• â€™â€™ tiÄ• dinÄ• (DN II 373) cattÄ• ro satipaá¹-á¹-hÄ• ne Ä• rabhitvÄ• tes
vibhÄ• gadassanavasena pavattattÄ• ``ekÄ• nusandhikaâ€™â€™ nti vuccati. __anekÄ• nu
nÄ• nÄ• nusandhikaá¹ƒ parinibbÄ• nasuttÄ• di. parinibbÄ• nasuttaÃ±hi nÄ• nÄ• á¹-hÄ• nes
vasena pavattattÄ• ``anekÄ• nusandhikaâ€™â€™ ntivuccati. __gÄ• thÄ• bandhesu paÃ±h

``kati chinde kati jahe, kati cuttari bhÄ• vaye.

kati saá¹…gÄ• tigo bhikkhu, `oghatiá¹‡á¹‡oâ€™ ti vuccatÄ«â€™â€™ ti || (SN a I 5) ---

evamÄ• dinayappavattaá¹ƒ \Ne I 94/ paÃ±hapucchanaá¹ƒ eko dhammakkhandhoti attho.

``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±ca saá¹…gÄ• tigo bhikkhu, `oghatiá¹‡á¹‡oâ€™ ti vuccatÄ«â€™â€™ ti || (SN a I 5) ---

evamÄ• dinayappavattaá¹ƒ visajjananti veditabbaá¹ƒ. __tikadukabhÄ• janaá¹ƒ_
nikkhepakaá¹‡á¸• aaá¹-á¹-hakathÄ• kaá¹‡á¸• avasenaveditabbaá¹ƒ. tasmÄ• ``kusalÄ• dha
abyÄ• katÄ• dhammÄ• , sukhÄ• yavedanÄ• ya sampayuttÄ• dhammÄ• , dukkhÄ• ya veda
adukkhamasukhÄ• ya vedanÄ• yasampayuttÄ• dhammÄ• â€™â€™ ti evamÄ• dÄ«su tikes
yaá¹ƒ vuttaá¹ƒnikkhepakaá¹‡á¸• e (Dhs 985-987) ---

``katame dhammÄ• kusalÄ• ? tÄ«á¹‡i kusalamÅ«lÄ• ni alobho adoso amoho, taá¹ƒsampay
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsamuá¹-á¹-hÄ•
manokammaá¹ƒ. ime dhammÄ• kusalÄ• .

``katame dhammÄ• akusalÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni lobho doso moho, tadekaá¹-á¹-hÄ
vedanÄ• kkhandho ... pe ... manokammaá¹ƒ. ime dhammÄ• akusalÄ• .

``katame dhammÄ• abyÄ• katÄ• ? kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ• kÄ•
rÅ«pÄ• vacarÄ• arÅ«pÄ• vacarÄ• apariyÄ• pannÄ• vedanÄ• kkhandho \Be I 106/ ... pe ...
dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• sabbaÃ±ca rÅ«paá¹
dhammÄ• abyÄ• katÄ• â€™â€™ ti ---

ayameko dhammakkhandho. evaá¹ƒ sesattikÄ• nampi ekekassa tikassa vibhajanaá¹ƒ ekeko
veditabbaá¹ƒ.

tathÄ• ``hetÅ« dhammÄ• â€™â€™ ti evamÄ• dikesu dukesu ekekassa dukassa vibhajanav

``katame \Ne I 95/ dhammÄ• hetÅ«? tayo kusalÄ• hetÅ«, tayo akusalÄ• hetÅ«, tayo abyÄ
1059) ---

Ä• di, tatthÄ• pi ekekassa dukassa vibhajanaá¹ƒ ekeko dhammakkhandho. puna aá¹-á¹-hak
1384-1386) ---

``katame dhammÄ• kusalÄ• ? catÅ«su bhÅ«mÄ«su kusalaá¹ƒ. ime dhammÄ• kusalÄ• . ka
akusalacittuppÄ• dÄ• . ime dhammÄ• akusalÄ• . katame dhammÄ• abyÄ• katÄ• ? catÅ«su
kiriyÄ• byÄ• kataá¹ƒ rÅ«paÃ±canibbÄ• naÃ±ca. ime dhammÄ• abyÄ• katÄ• â€™â€™ ti ---

evamÄ• dinÄ• kusalattikÄ• divibhajanavasena pavattesu tikabhÄ• janesu ekekassa tikassa
dhammakkhandho. tathÄ• ---

``katame dhammÄ• hetÅ«? tayo kusalÄ• hetÅ«, tayo akusalÄ• hetÅ«, tayo abyÄ• katÄ• h

Ä• dinayappavattesu dukabhÄ• janesu ekamekaá¹ƒ dukabhÄ• janaá¹ƒ ekeko dhammakkha
evametthatikadukabhÄ• janavasena dhammakkhandhavibhÄ• go veditabbo.

__ekamekaÃ±ca cittavÄ• rabhÄ• jana_nti ettha pana ---

``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasaha

Ã±Ä• á¹‡asampayuttaá¹ƒrÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... tasmiá¹ƒ samaye phasso hoti
hotÄ«â€™â€™ ti (Dhs 1) ---

evamÄ• dinayappavatte \Be I 107/ cittuppÄ• dakaá¹‡á¸• e ekamekaá¹ƒ cittavÄ• rabhÄ• jana
gahetabbaá¹ƒ. __eko dhammakkhandho_ti ettha ``ekekatikadukabhÄ• janaá¹ƒ ekamekaá¹ƒ
vuttattÄ• ekeko dhammakkhandhoti attho veditabbo. ``ekekoâ€™â€™ tiavuttepi hi ayamatt
viÃ±Ã±Ä• yamÄ• nova hotÄ«ti ``eko dhammakkhandhoâ€™â€™ ti vuttaá¹ƒ. __atthi vatthÅ«
sudinnakaá¹‡á¸• Ä• di \Ne I 96/. __mÄ• tikÄ• _ti ``yo panabhikkhu bhikkhÅ«naá¹ƒ sikkhÄ• s
tiÄ• dinÄ• (Vin III 44) tasmiá¹ƒ tasmiá¹ƒ ajjhÄ• cÄ• repaÃ±Ã±attasikkhÄ• padaá¹ƒ. __padab
tassa sikkhÄ• padassa ``yo panÄ• ti yo yÄ• disoâ€™â€™ tiÄ• dinayappavattaá¹ƒ (Vin III 45
__antarÄ• pattÄ«_ti ``paá¹-ilÄ• taá¹ƒ ukkhipati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 3
sikkhÄ• padantaresu paÃ±Ã±attÄ• Ä• patti. __anÄ• pattÄ«_ti ``anÄ• pattiajÄ• nantassa asÄ
khittacittassa vedanÄ• á¹-á¹-assa Ä• dikammikassÄ• â€™â€™ tiÄ• dinayappavattokacched
atikkantasaÃ±Ã±Ä«nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, dasÄ• hÄ• tikkante vematiko nissaggiyaá¹ƒ
dasÄ• hÄ• tikkante anatikkantasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 468
evamÄ• dinayappavattotikapÄ• cittiyatikadukkaá¹-Ä• dibhedo tikapariccheda.

idÄ• ni __evametaá¹ƒ abhedato rasavasena ekavidha_ntiÄ• dinÄ• ``ayaá¹ƒ dhammo, ayaá
caturÄ• sÄ«ti dhammakkhandhasahassÄ• nÄ«â€™â€™ ti buddhavacanaá¹ƒ dhammavinay
vavatthapetvÄ• saá¹…gÄ• yantena mahÄ• kassapapamukhena vasÄ«gaá¹‡ena anekaccha
saá¹…gÄ«tiyÄ• imassa piá¹-akassa vinayabhÄ• vo majjhimabuddhavacanÄ• dibhÄ• vo ca v
kevalaá¹ƒimamevimassa yathÄ• vuttappabhedaá¹ƒ vavatthapetvÄ• saá¹…gÄ«taá¹ƒ, atha k
Ä• ha__ ``na kevalaÃ±ca imamevÄ• â€™â€™ _tiÄ• di. tattha __uddÄ• nasaá¹…gaho_ paá
Ä• gatÄ• naá¹ƒvinÄ«tavatthuÄ• dÄ«naá¹ƒ saá¹…khepato saá¹…gahadassanavasena dham

``makkaá¹-Ä« vajjiputtÄ• ca, gihÄ« naggo ca titthiyÄ• .

dÄ• rikuppalavaá¹‡á¹‡Ä• ca, byaÃ±janehipare duveâ€™â€™ ti || (Vin III 66) ---

Ä• dikÄ• \Be I 108/ gÄ• thÄ• yo. sÄ«lakkhandhavaggamÅ«lapariyÄ• yavaggÄ• divasena sa
uttarimanussadhammapeyyÄ• lanÄ«lacakkapeyyÄ• lÄ• divavatthÄ• panavasena __peyyÄ•
aá¹…guttaranikÄ• yÄ• dÄ«su__ekakanipÄ• tÄ• disaá¹…gaho_. saá¹ƒyuttanikÄ• ye devatÄ•
__saá¹ƒyuttasaá¹…gaho_. majjhimanikÄ• yÄ• dÄ«su mÅ«lapaá¹‡á¹‡Ä• sakÄ• divasena __

assa buddhavacanassa saá¹…gÄ«tipariyosÄ• ne sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• viyÄ• ti s
__saá¹…kampÄ«_tiuddhaá¹ƒ uddhaá¹ƒ gacchantÄ« suá¹-á¹-hu kampi. __sampakampÄ«_ti
sampakampi. __sampavedhÄ«_ti catÅ«su disÄ• su gacchantÄ« suá¹-á¹-hu pavedhi. acchar
yuttÄ• ni__acchariyÄ• ni, _ pupphavassacelukkhepÄ• dÄ«ni \Ne I 97/. yÄ• paá¹-hamamahÄ

dhammasaá¹…gÄ• hakehimahÄ• kassapÄ• dÄ«hi paÃ±cahi satehi yena katÄ• saá¹…gÄ«t
atthÄ«ti__ ``paÃ±casatÄ• â€™â€™ _ti ca, thereheva katattÄ• therÄ• mahÄ• kassapÄ• da
``therikÄ• â€™â€™ _tica loke vuccati, ayaá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• mÄ• ti sa

evaá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«tiá¹ƒ dassetvÄ• yadatthaá¹ƒ sÄ• idha nidassitÄ• , taá
``imissÄ• â€™â€™ _tiÄ• dimÄ• ha. __Ä• yasmatÄ• upÄ• littherena vutta_nti ``tena samaye
vakkhamÄ• naá¹ƒ sabbaá¹ƒ nidÄ• navacanaá¹ƒvuttaá¹ƒ. kimatthaá¹ƒ panettha dhammavina
nidÄ• navacanaá¹ƒ vuttaá¹ƒ, nanu cabhagavatÄ• bhÄ• sitavacanasseva saá¹…gaho kÄ• ta
á¹-hitiasammosasaddhaeyyabhÄ• vasampÄ• danatthaá¹ƒ. kÄ• ladesadesakaparisÄ• pades
desanÄ• ciraá¹-á¹-hitikÄ• hoti asammosadhammÄ• saddheyyÄ• ca, desakÄ• lakattuhetun
vohÄ• ravinicchayo. tenevaca Ä• yasmatÄ• mahÄ• kassapena ``paá¹-hamapÄ• rÄ• jikaá¹ƒ
paÃ±Ã±attaâ€™â€™ ntiÄ• dinÄ• desÄ• dipucchÄ• su katÄ• su tÄ• saá¹ƒ visajjanaá¹ƒ karon
``tenasamayenÄ• â€™â€™ tiÄ• dinÄ• paá¹-hamapÄ• rÄ• jikassa nidÄ• naá¹ƒ bhÄ• sitaá¹ƒ

apica sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹‡Ä• parigg
natthi niratthakÄ• paá¹-ipatti attahitatthÄ• vÄ• , tasmÄ• \Be I 109/ paresaá¹ƒyevatthÄ• yap
sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ yathÄ• pavattaá¹ƒ
vuccamÄ• naá¹ƒdiá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá
sÄ• sanaá¹ƒ, na kabbaracanÄ• . tayidaá¹ƒ satthuracitaá¹ƒ kÄ• ladesadesakaparisÄ• padese
nidÄ• navacanehi yathÄ• rahaá¹ƒpakÄ• sÄ«yati.

apica satthuno pamÄ• á¹‡abhÄ• vappakÄ• sanena sÄ• sanassa pamÄ• á¹‡abhÄ• vadassan
taÃ±cassapamÄ• á¹‡abhÄ• vadassanaá¹ƒ ``buddho bhagavÄ• â€™â€™ ti iminÄ• padadva
__buddho_tihi iminÄ• tathÄ• gatassa anaÃ±Ã±asÄ• dhÄ• raá¹‡asuparisuddhaÃ±Ä• á¹‡Ä•
__bhagavÄ• _tica iminÄ• rÄ• gadosamohÄ• disabbakilesamaladuccaritÄ• didosappahÄ• na
sabbasattuttamabhÄ• vadÄ«panenaayamattho sabbathÄ• pakÄ• sito hotÄ«ti idamettha nid
mukhamattanidassanaá¹ƒ.

__tatrÄ• yaá¹ƒ Ä• cariyaparamparÄ• _ti tasmiá¹ƒ jambudÄ«pe ayaá¹ƒ Ä• cariyÄ• naá¹ƒ para
paá¹-ipÄ• á¹-i. __upÄ• li dÄ• sako_tiÄ• dÄ«su __upÄ• litthero_ pÄ• kaá¹-oyeva, __dÄ• saka
veditabbÄ• \Ne I 98/. vesÄ• liyaá¹ƒ kira eko dÄ• sako nÄ• ma brÄ• hmaá¹‡amÄ• á¹‡avo tiá
antevÄ• sikasatÄ• naá¹ƒjeá¹-á¹-hantevÄ• siko hutvÄ• Ä• cariyassa santike sippaá¹ƒ uggaá
dvÄ• dasavassikoyevatiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« ahosi. so ekadivasaá¹ƒ antevÄ•
dhammavinayaá¹ƒsaá¹…gÄ• yitvÄ• vÄ• likÄ• rÄ• me nivasantaá¹ƒ Ä• yasmantaá¹ƒ upÄ• li
attanovedesu sabbÄ• ni gaá¹‡á¹-hiá¹-á¹-hÄ• nÄ• ni theraá¹ƒ pucchi. theropi sabbaá¹ƒ byÄ•
ekaá¹ƒpaÃ±haá¹ƒ pucchanto nÄ• maá¹ƒ sandhÄ• ya imaá¹ƒ paÃ±haá¹ƒ pucchi ``ekadhamm
dhammesuanupatati, sabbepi, mÄ• á¹‡ava, dhammÄ• ekadhammasmiá¹ƒ osaranti, katamo
dhammoâ€™â€™ ti. sopi kho mÄ• á¹‡avo paÃ±hassa atthaá¹ƒ ajÄ• nanto ``kimidaá¹ƒ bho

buddhamantoyaá¹ƒ mÄ• á¹‡avÄ• ti. sakkÄ• panÄ• yaá¹ƒ bho mayhampi dÄ• tunti. sakkÄ•
gahitapabbajjaá¹ƒ gaá¹‡hantassa dÄ• tunti. ``sÄ• dhu kho bho pabbajitÄ• â€™â€™ ti mÄ• a
attano mÄ• taraá¹ƒ pitaraá¹ƒ Ä• cariyaÃ±ca anujÄ• nÄ• petvÄ• tÄ«hi antevÄ• sikasatehisa
pabbajitvÄ• paripuá¹‡á¹‡avÄ«sativasso upasampadaá¹ƒ \Be I 110/ labhitvÄ• arahattaá¹ƒ pA
dhuraá¹ƒ katvÄ• khÄ«á¹‡Ä• savasahassassa piá¹-akattayaá¹ƒ vÄ• cesi.

__soá¹‡ako_ pana dÄ• sakattherassa saddhivihÄ• riko. so kira kÄ• sÄ«su ekassa vÄ• á¹‡ija
paÃ±cadasavassuddesiko ekaá¹ƒ samayaá¹ƒ mÄ• tÄ• pitÅ«hi saddhiá¹ƒ vÄ• á¹‡ijjÄ• ya giri
paÃ±capaÃ±Ã±Ä• sadÄ• rakehi saddhiá¹ƒ veá¸·uvanaá¹ƒ gantvÄ• tattha dÄ• sakattheraá¹ƒ
pasanno pabbajjaá¹ƒ yÄ• citvÄ• therena mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• ``pabbajÄ• hÄ«
mÄ• tÄ• pitusantikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocetvÄ• tesu anicchantesu chinnabhattoh
anujÄ• nÄ• petvÄ• paÃ±capaÃ±Ã±Ä• sÄ• ya dÄ• rakehi saddhiá¹ƒ therassa santikepabbaji
arahattaá¹ƒ pÄ• puá¹‡i. taá¹ƒ thero sakalaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hÄ• pesi. sopi gaá
bahÅ«naá¹ƒ dhammavinayaá¹ƒ vÄ• cesi.

__siggavatthero_ pana soá¹‡akattherassa saddhivihÄ• riko ahosi. so kira pÄ• á¹-aliputtesigg
hutvÄ• tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikesu tÄ«su pÄ• sÄ• desusampattiá¹ƒ anubhavam
sahÄ• yena caá¹‡á¸• avajjinÄ• seá¹-á¹-hiputtena saddhiá¹ƒ saparivÄ• rokukkuá¹-Ä• rÄ• ma
soá¹‡akattheraá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinnaá¹ƒdisvÄ• vanditvÄ• atta
anÄ• lapantaá¹ƒ Ã±atvÄ• gantvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ bhikkhusaá¹…ghaá¹ƒ pucchitvÄ• b
samÄ• pannÄ• nÄ• lapantÄ«â€™â€™ ti vutto ``kathaá¹ƒ, bhante, samÄ• pattitovuá¹-á¹-hah
pucchitvÄ• tehi ca bhikkhÅ«hi ``satthuno ceva saá¹…ghassa ca pakkosanÄ• yayathÄ• pari
Ä• yusaá¹…khayÄ• \Ne I 99/ ca vuá¹-á¹-hahantÄ«â€™â€™ ti vatvÄ• tassa saparivÄ• rassa
saá¹…ghassa vacanena nirodhÄ• vuá¹-á¹-hÄ• pitaá¹ƒ soá¹‡akattheraá¹ƒ disvÄ• ``kasmÄ•
nÄ• lapitthÄ• â€™â€™ ti pucchitvÄ• therena ``bhuÃ±jitabbakaá¹ƒ kumÄ• ra bhuÃ±jimhÄ• â
kho, bhante, amhehipi taá¹ƒ bhojetuâ€™â€™ nti pucchitvÄ• ``sakkÄ• , kumÄ• ra, amhÄ• d
vutte tamatthaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ Ä• rocetvÄ• tehi anuÃ±Ã±Ä• toattano sahÄ• yena ca
paÃ±cahi purisasatehi saddhiá¹ƒ soá¹‡akattherassa santikepabbajitvÄ• upasampanno aho
caá¹‡á¸• avajjÄ« ca dve \Be I 111/upajjhÄ• yasseva santike dhammavinayaá¹ƒ pariyÄ• puá
chaá¸·abhiÃ±Ã±Ä• ahesuá¹ƒ.

__tissassa_ pana __moggaliputtassa_ anupubbakathÄ• parato Ä• vi bhavissati.
__vijitÄ• vino_tivijitasabbakilesapaá¹-ipakkhattÄ• vijitavanto. __paramparÄ• yÄ• _ti paá¹-ipA
anukkamenÄ• tivuttaá¹ƒ hoti. __jambusirivhaye_ti jambusadisanÄ• me, jambunÄ• maketi vu
jamburukkhena abhilakkhitattÄ• dÄ«popi ``jambÅ«â€™â€™ ti vuccati. __acchijjamÄ• naá¹ƒ

__vinayavaá¹ƒsa_ntiÄ• dÄ«hi tÄ«hi vinayapÄ• á¸·iyeva kathitÄ• pariyÄ• yavacanattÄ• .
__pakataÃ±Ã±uta_ntiveyyattiyaá¹ƒ, paá¹-ubhÄ• vanti vuttaá¹ƒ hoti. __dhuraggÄ• ho ahosÄ«

ahosi, sabbesaá¹ƒ pÄ• mokkho hutvÄ• gaá¹‡hÄ«ti vuttaá¹ƒ hoti. bhikkhÅ«naá¹ƒ samudÄ• y
__bhikkhusamudÄ• yo, _samaá¹‡agaá¹‡oti attho.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• samattÄ• .

dutiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

``yadÄ• nibbÄ• yiá¹ƒsÅ«â€™â€™ ti sambandho. __jotayitvÄ• ca sabbadhÄ«_ti tameva sa
sabbatthapakÄ• sayitvÄ• . ``jutimantoâ€™â€™ ti vattabbe gÄ• thÄ• bandhavasena __ ``jutÄ
paÃ±Ã±Ä• jotisampannÄ• ti attho, tejavantoti vÄ• , mahÄ• nubhÄ• vÄ• ti vuttaá¹ƒ hoti.
__nibbÄ• yiá¹ƒsÅ«_tianupÄ• disesÄ• ya \Ne I 100/ nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yiá¹ƒsu
natthi etesaá¹ƒkatthaci Ä• layo taá¹‡hÄ• ti __anÄ• layÄ• , _ vÄ«tarÄ• gÄ• ti vuttaá¹ƒ hoti.

__vassasataparinibbute bhagavatÄ«_ti vassasataá¹ƒ parinibbutassa assÄ• ti vassasatapari
tasmiá¹ƒ parinibbÄ• nato vassasate atikkanteti vuttaá¹ƒ hoti. __vesÄ• likÄ• _tivesÄ• lÄ«nivÄ
__vajjiputtakÄ• _ti vajjiraá¹-á¹-he vesÄ• liyaá¹ƒ kulÄ• naá¹ƒ puttÄ• . __kappati siá¹…gÄ«loá
loá¹‡aá¹ƒ pariharitvÄ• pariharitvÄ• aloá¹‡akapiá¹‡á¹£• apÄ• tenasaddhiá¹ƒ bhuÃ±jituá¹ƒ ka
karotÄ«ti adhippÄ• yo. __kappati dvaá¹…gulakappo_tidvaá¹…gulaá¹ƒ \Be I 112/ atikkantÄ•
bhojanaá¹ƒ bhuÃ±jituá¹ƒ kappatÄ«ti attho. __kappati gÄ• mantarakappo_ti ``gÄ• mantaraá¹
pavÄ• ritena anatirittabhojanaá¹ƒbhuÃ±jituá¹ƒ kappatÄ«ti attho. __kappati Ä• vÄ• sakappo_
nÄ• nÄ• senÄ• sanesuvisuá¹ƒ visuá¹ƒ uposathÄ• dÄ«ni saá¹…ghakammÄ• ni kÄ• tuá¹ƒ vaá
anumatikappo_ti ``anÄ• gatÄ• naá¹ƒ Ä• gatakÄ• le anumatiá¹ƒ gahessÄ• mÄ«â€™â€™ ti te
saá¹…ghenakammaá¹ƒ katvÄ• pacchÄ• anumatiá¹ƒ gahetuá¹ƒ kappati, vaggakammaá¹ƒ r
Ä• ciá¹‡á¹‡akappo_ti Ä• cariyupajjhÄ• yehi Ä• ciá¹‡á¹‡o kappatÄ«ti attho. sopana ekacco k
na kappati adhammikoti veditabbo. __kappatiamathitakappo_ti yaá¹ƒ khÄ«raá¹ƒ khÄ«rabhÄ
dadhibhÄ• vaá¹ƒ asampattaá¹ƒ, taá¹ƒ bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ bhuÃ±jituá¹ƒ
__kappati jalogiá¹ƒ pÄ• tu_nti ettha__jalogÄ«_ti taruá¹‡asurÄ• . yaá¹ƒ majjasambhÄ• raá¹ƒ
majjabhÄ• vamasampattaá¹ƒ, taá¹ƒ pÄ• tuá¹ƒvaá¹-á¹-atÄ«ti adhippÄ• yo. __jÄ• tarÅ«paraja
anÄ• pajjitvÄ• sabbadÄ• jÄ• taá¹ƒrÅ«pameva hotÄ«ti jÄ• taá¹ƒ rÅ«pametassÄ• ti jÄ• tarÅ«
dhavalasabhÄ• vatÄ• ya rÄ• jatÄ«ti rajataá¹ƒ, rÅ«piyaá¹ƒ. __susunÄ• gaputto_ti susunÄ• ga

__kÄ• kaá¹‡á¹£• akaputto_ti kÄ• kaá¹‡á¹£• akabrÄ• hmaá¹‡assa putto. __vajjÄ«sÅ«_ti janapa
bahuvacanaá¹ƒkataá¹ƒ. ekopi hi janapado ruá¹£·hÄ«saddattÄ• bahuvacanena vuccati. __ye
tadavasarÄ«_ti yena disÄ• bhÄ• gena vesÄ• lÄ« avasaritabbÄ• , yasmiá¹ƒ vÄ• padese ves
pattoti attho. __mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti ettha __mahÄ• vanaá¹ƒ_ nÄ• m
sapariccheda á¹ƒ mahantaá¹ƒ vanaá¹ƒ. kapilavatthusÄ• mantÄ• pana mahÄ• vanaá¹ƒ hima

aparicchedaá¹ƒ hutvÄ• mahÄ• samuddaá¹ƒ Ä• hacca á¹-hitaá¹ƒ, idaá¹ƒ tÄ• disaá¹ƒ na hotÄ
mahantaá¹ƒ vananti mahÄ• vanaá¹ƒ. __kÅ«á¹-Ä• gÄ• rasÄ• lÄ• _ pana mahÄ• vanaá¹ƒ nis
kÅ«á¹-Ä• gÄ• raá¹ƒ anto katvÄ• haá¹ƒsavaá¹-á¹-akacchannena haá¹ƒsamaá¹‡á¸• alÄ• kÄ•

__tadahuposathe_ti \Ne I 101/ ettha __tadahÅ«_ti tasmiá¹ƒ ahani, tasmiá¹ƒ divaseti attho. u
__uposatho, _ upavasitabbadivaso. __upavasantÄ«_ti ca sÄ«lena vÄ• sabbaso Ä• hÄ• ras
anasanena \Be I 113/ vÄ• khÄ«rapÄ• namadhupÄ• nÄ• dimattena vÄ• upetÄ• hutvÄ• vas
aá¹-á¹-hamÄ«cÄ• tuddasÄ«pannarasÄ«bhedena tividho. katthaci pana pÄ• timokkhepi sÄ«l
paÃ±Ã±attiyampi uposathasaddo Ä• gato. tathÄ• hesa ``Ä• yÄ• mÄ• vuso kappina, uposath
tiÄ• dÄ«su pÄ• timokkhuddese Ä• gato. ``evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gato kho visÄ•
tiÄ• dÄ«su (AN c 8.43) sÄ«le. ``suddhassa ve sadÄ• pheggu, suddhassuposatho sadÄ• â€
upavÄ• se. ``uposatho nÄ• ma nÄ• garÄ• jÄ• â€™â€™ tiÄ• dÄ«su (DN II 246; MN III 258) p
upecca vasitabbato uposatho pÄ• timokkhuddeso. upetenasamannÄ• gatena hutvÄ• vasita
uposatho sÄ«laá¹ƒ. asanÄ• disaá¹ƒyamÄ• diá¹ƒvÄ• upecca vasantÄ«ti uposatho upavÄ• s
hatthiassavisese uposathoti samaÃ±Ã±Ä• mattatouposatho paÃ±Ã±atti. idha pana ``na, bhi
sabhikkhukÄ• Ä• vÄ• sÄ• â€™â€™ tiÄ• dÄ«su (Vin I 181) viya uposathadivaso adhippeto,
tasmiá¹ƒ uposathadivasetiattho. __kaá¹ƒsapÄ• ti_nti suvaá¹‡á¹‡apÄ• tiá¹ƒ. __kahÄ• paá¹‡a
kahÄ• paá¹‡assa samabhÄ• go__aá¸• á¸• ho. pÄ• do_ catutthabhÄ• go. mÄ• sakoyeva __n
vattabba_ntiiminÄ• sattasatikakkhandhake (Vin II 446 Ä• dayo) Ä• gatÄ• sabbÄ• pi pÄ• á¸
dasseti. sÄ• kuto vattabbÄ• ti Ä• ha __ ``yÄ• va imÄ• ya pana vinayasaá¹…gÄ«tiyÄ• â€™â
saá¹…gÄ• yitasadisameva saá¹…gÄ• yiá¹ƒsÅ«ti sambandho.

__pubbe kataá¹ƒ upÄ• dÄ• yÄ• _ti pubbe kataá¹ƒ paá¹-hamasaá¹…gÄ«timupÄ• dÄ• ya. sÄ•
saá¹…gÄ«tÄ«tisambandho. __tesÅ«_ti tesu saá¹…gÄ«tikÄ• rakesu theresu. __vissutÄ• _ti
gaá¹‡apÄ• mokkhatÄ• yavissutÄ• sabbattha pÄ• kaá¹-Ä• . tasmiÃ±hi sannipÄ• te aá¹-á¹-he
mahÄ• therÄ• ahesuá¹ƒ, tesu ca vÄ• sabhagÄ• mÄ« sumanoti dve therÄ• anuruddhathera
chaÄ• nandattherassa. ete pana sabbepi aá¹-á¹-ha mahÄ• therÄ• bhagavantaá¹ƒ diá¹-á¹-ha
theresarÅ«pato dassento Ä• ha __ ``sabbakÄ• mÄ« cÄ• â€™â€™ _tiÄ• di. __sÄ• á¹‡asam
sÄ• á¹‡adesavÄ• sÄ«sambhÅ«tatthero \Be I 114/. dutiyo saá¹…gahoti sambandho. __pann
patitakkhandhabhÄ• rÄ• . ``bhÄ• rÄ• have paÃ±cakkhandhÄ• â€™â€™ ti (SN b III 22) hi vu
catÅ«susaccesu catÅ«hi maggehi kattabbassa pariÃ±Ã±Ä• pahÄ• nasaachakiriyÄ• bhÄ• va
soá¸·asavidhassapikiccassa pariniá¹-á¹-hitattÄ• katakiccÄ• .

__abbuda_nti upaddavaá¹ƒ vadanti corakammampi bhagavato vacanaá¹ƒ thenetvÄ• attano
102/. __gaá¹‡á¹-hipade_ pana ``abbudaá¹ƒ gaá¹‡á¸• oâ€™â€™ ti vuttaá¹ƒ. __ima_nti vakkh
sandissamÄ• nÄ• mukhÄ• __sammukhÄ• . uparibrahmalokÅ«papattiyÄ• bhÄ• vitamagga
upapattiyÄ• uppÄ• ditajjhÄ• naá¹ƒ. jhÄ• naÃ±hi tatrÅ«papattiyÄ• upÄ• yabhÄ• vato idha ``n
upÄ• yohi ``maggoâ€™â€™ ti vuccati. vacanattho panettha --- taá¹ƒ taá¹ƒ upapattiá¹ƒ magg

janetinipphÄ• detÄ«ti maggoti evaá¹ƒ veditabbo. atthato cÄ• yaá¹ƒ maggo nÄ• ma cetanÄ•
hoticetanÄ• sampayuttadhammÄ• pi tadubhayampi. ``nirayaÃ±cÄ• haá¹ƒ, sÄ• riputta, jÄ• n
nirayagÄ• miÃ±camaggaâ€™â€™ nti (MN I 153) hi ettha cetanÄ• maggo nÄ• ma.

``saddhÄ• hiriyaá¹ƒ kusalaÃ±ca dÄ• naá¹ƒ,

dhammÄ• ete sappurisÄ• nuyÄ• tÄ• .

etaÃ±hi maggaá¹ƒ diviyaá¹ƒ vadanti,

etena hi gacchati devalokaâ€™â€™ nti || (AN c 8.32; Kv 479) ---

ettha cetanÄ• sampayuttadhammÄ• maggo nÄ• ma. ``ayaá¹ƒ bhikkhave maggo ayaá¹ƒ pa
ti__saá¹…khÄ• rÅ«papattisuttÄ• _dÄ«su (MN III 161) cetanÄ• pi cetanÄ• sampayuttadham
á¹-hÄ• ne jhÄ• nassa adhippetattÄ• cetanÄ• sampayuttadhammÄ• gahetabbÄ• .

__moggalibrÄ• hmaá¹‡assÄ• _ti lokasammatassa aputtakassa moggalinÄ• mabrÄ• hmaá¹‡
vuttaá¹ƒ ``moggalibrÄ• hmaá¹‡assa gehe paá¹-isandhiá¹ƒ gahessatÄ«â€™â€™ ti. kiá¹ƒ
uparÅ«papattiyÄ• paá¹-iladdhasamÄ• pattÄ«nampi kÄ• mÄ• vacare uppatti hotÄ«ti? hoti. s
katÄ• dhikÄ• rÄ• naá¹ƒmahÄ• puÃ±Ã±Ä• naá¹ƒ cetopaá¹‡idhivasena hoti, na sabbesanti da
mahaggatassa garukakammassavipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• parittakammaá¹ƒ kathamatta
karotÄ«ti? ettha ca tÄ• va tÄ«supi __gaá¹‡á¹-hipadesu_ idaá¹ƒ \Be I 115/ vuttaá¹ƒ ``nikantib
jhÄ• nÄ• parihÄ• yati, tato parihÄ«najjhÄ• nÄ• nibbattantÄ«â€™â€™ ti. keci pana ``anÄ«va
nikantiyÄ• jhÄ• nassa parihÄ• ni vÄ«maá¹ƒsitvÄ• gahetabbÄ• â€™â€™ ti vatvÄ• evamett
``satipimahaggatakammuno vipÄ• kapaá¹-ibÄ• hanasamatthassa parittakammassapi abhÄ•
sÄ«lavato cetopaá¹‡idhi visuddhattÄ• â€™ ti (DN III 337; AN c 8.35; SN b IV 352) vacanato
cetopaá¹‡idhi mahaggatakammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• parittakammunovipÄ• ka
ti.

__sÄ• dhu_ \Ne I 103/ __sappurisÄ• _ti ettha __sÄ• dhÅ«_ti Ä• yÄ• canatthe nipÄ• to, taá¹
__haá¹-á¹-hapahaá¹-á¹-ho_ti cittapÄ«á¹‡anavasena punappunaá¹ƒ santuá¹-á¹-ho. __udaggu
sarÄ«ravikÄ• ruppÄ• danapÄ«tivasenaudaggudaggo. pÄ«timÄ• hi puggalo kÄ• yacittÄ• na
``udaggoâ€™â€™ tivuccati. __sÄ• dhÅ«ti paá¹-issuá¹‡itvÄ• _ti ``sÄ• dhÅ«â€™â€™ ti paá¹-
__tÄ«retvÄ• _tiniá¹-á¹-hapetvÄ• . __puna paccÄ• gamiá¹ƒsÅ«_ti puna Ä• gamiá¹ƒsu. __ten
yasmiá¹ƒsamaye dutiyasaá¹…gÄ«tiá¹ƒ akaá¹ƒsu, tasmiá¹ƒ samayeti attho. __navakÄ• _ti v
vibhÄ• vetuá¹ƒ__ ``daharabhikkhÅ«â€™â€™ _ti vuttaá¹ƒ. __taá¹ƒ adhikaraá¹‡aá¹ƒ na sam
vajjiputtakehiuppÄ• ditaá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinituá¹ƒ na sampÄ• puá¹‡iá¹ƒsu nÄ• ga
ahuvatthÄ• tisambandho. __idaá¹ƒ daá¹‡á¸• akamma_nti idÄ• ni vattabbaá¹ƒ sandhÄ• ya v

á¹-hatvÄ• parinibbutÄ• ti sambandho, yÄ• va attano attano Ä• yuparimÄ• á¹‡aá¹ƒ, tÄ• va á¹
parinibbutÄ• tiattho.

kiá¹ƒ pana katvÄ• te therÄ• parinibbutÄ• ti Ä• ha __ ``dutiyaá¹ƒ saá¹…gahaá¹ƒ katvÄ• â€™
saddhammavuá¸• á¸• hiyÄ• hetuá¹ƒ katvÄ• parinibbutÄ• ti sambandho. idÄ• ni ``tepinÄ• m
therÄ• aniccatÄ• ya vasaá¹ƒ gatÄ• , kimaá¹…gaá¹ƒ pana aÃ±Ã±eâ€™â€™ ti saá¹ƒvejetvÄ
``khÄ«á¹‡Ä• savÄ• â€™â€™ _tiÄ• di. __aniccatÄ• vasa_nti aniccatÄ• vasattaá¹ƒ,
aniccatÄ• yattabhÄ• vaá¹ƒaniccatÄ• dhÄ«nabhÄ• vanti vuttaá¹ƒ hoti. __jammiá¹ƒ_ lÄ• maka
anabhibhavanÄ«yaá¹ƒatikkamituá¹ƒ asakkuá¹‡eyyaá¹ƒ aniccataá¹ƒ evaá¹ƒ Ã±atvÄ• ti samb
``durabhisambhavaâ€™â€™ ntiettha ``pÄ• puá¹‡ituá¹ƒ asakkuá¹‡eyyaâ€™â€™ nti imamat
durabhisambhavaá¹ƒ niccaá¹ƒamataá¹ƒ padaá¹ƒ, taá¹ƒ pattuá¹ƒ vÄ• yame dhÄ«roâ€™â€™
vadanti. __sabbÄ• kÄ• renÄ• _tisabbappakÄ• rena vattabbaá¹ƒ kiÃ±cipi asesetvÄ• dutiyas
saá¹ƒvaá¹‡á¹‡itÄ• ti adhippÄ• yo.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

dutiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• samattÄ• .

tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

imissÄ• pana saá¹…gÄ«tiyÄ• dhammasaá¹…gÄ• hakattherehi nikkaá¸• á¸• hitÄ• te dasas
pakkhaá¹ƒ pariyesamÄ• nÄ• attano attano anurÅ«paá¹ƒ dubbalapakkhaá¹ƒ labhitvÄ• visuá
Ä• cariyakulaá¹ƒ \Ne I 104/ nÄ• ma akaá¹ƒsu, tato bhijjitvÄ• aparÄ• ni dve Ä• cariyakulÄ• n
ekabyohÄ• rikÄ• ca. gokulikanikÄ• yato bhijjitvÄ• aparÄ• nidve Ä• cariyakulÄ• ni jÄ• tÄ• ni
bÄ• huliyÄ• ca. bahussutikÄ• tipi tesaá¹ƒyevanÄ• maá¹ƒ, tesaá¹ƒyeva antarÄ• cetiyavÄ• c
Ä• cariyavÄ• dÄ• uppannÄ• . evaá¹ƒ mahÄ• saá¹…ghikÄ• cariyakulatodutiye vassasate pa
tÄ• ni mahÄ• saá¹…ghikehi saddhiá¹ƒ cha honti.

tasmiá¹ƒyeva dutiye vassasate theravÄ• dato bhijjitvÄ• dve Ä• cariyavÄ• dÄ• uppannÄ• m
ca. tattha vajjiputtakavÄ• dato bhijjitvÄ• apare cattÄ• ro Ä• cariyavÄ• dÄ• uppannÄ• dham
channÄ• gÄ• rikÄ• samitikÄ• ti. puna tasmiá¹ƒyeva dutiyevassasate mahisÄ• sakavÄ• dato
dhammaguttikÄ• ti dve Ä• cariyavÄ• dÄ• uppannÄ• . puna sabbatthivÄ• dakulato bhijjitvÄ•
kassapikesupibhinnesu apare saá¹…kantikÄ• nÄ• ma jÄ• tÄ• , saá¹…kantikesu bhinnesu s
jÄ• tÄ• titheravÄ• dato bhijjitvÄ• ime ekÄ• dasa Ä• cariyavÄ• dÄ• uppannÄ• , te theravÄ• d
iti ime ca dvÄ• dasa mahÄ• saá¹…ghikÄ• naÃ±ca cha Ä• cariyavÄ• dÄ• ti sabbe aá¹-á¹-hÄ•
vassasate \Be I 117/ uppannÄ• . aá¹-á¹-hÄ• rasa nikÄ• yÄ• tipi aá¹-á¹-hÄ• rasÄ• cariyakulÄ•
nÄ• maá¹ƒ. etesu pana sattarasa vÄ• dÄ• bhinnakÄ• , theravÄ• doveko asambhinnakotiveo
dÄ«pavaá¹ƒse ---

``nikkaá¸• á¸• hitÄ• pÄ• pabhikkhÅ«, therehi vajjiputtakÄ• .

aÃ±Ã±aá¹ƒ pakkhaá¹ƒ labhitvÄ• na, adhammavÄ• dÄ« bahÅ« janÄ• ||

``dasasahassÄ• samÄ• gantvÄ• , akaá¹ƒsu dhammasaá¹…gahaá¹ƒ.

tasmÄ• yaá¹ƒ dhammasaá¹…gÄ«ti, mahÄ• saá¹…gÄ«ti vuccati ||

``mahÄ• saá¹…gÄ«tikÄ• bhikkhÅ«, vilomaá¹ƒ akaá¹ƒsu sÄ• sane.

bhinditvÄ• mÅ«lasaá¹…gahaá¹ƒ, aÃ±Ã±aá¹ƒ akaá¹ƒsu saá¹…gahaá¹ƒ ||

``aÃ±Ã±atra saá¹…gahitaá¹ƒ suttaá¹ƒ, aÃ±Ã±atra akariá¹ƒsu te.

atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, vinaye nikÄ• yesu ca paÃ±casu ||

``pariyÄ• yadesitaÃ±cÄ• pi \Ne I 105/, atho nippariyÄ• yadesitaá¹ƒ.

nÄ«tatthaÃ±ceva neyyatthaá¹ƒ, ajÄ• nitvÄ• na bhikkhavo ||

``aÃ±Ã±aá¹ƒ sandhÄ• ya bhaá¹‡itaá¹ƒ, aÃ±Ã±aá¹ƒ atthaá¹ƒ á¹-hapayiá¹ƒsu te.

byaÃ±janacchÄ• yÄ• ya te bhikkhÅ«, bahuá¹ƒ atthaá¹ƒ vinÄ• sayuá¹ƒ ||

``chaá¸• á¸• etvÄ• na ekadesaá¹ƒ, suttaá¹ƒ vinayagambhiraá¹ƒ.

patirÅ«paá¹ƒ suttaá¹ƒ vinayaá¹ƒ, taÃ±ca aÃ±Ã±aá¹ƒ kariá¹ƒsu te ||

``parivÄ• raá¹ƒ atthuddhÄ• raá¹ƒ, abhidhammaá¹ƒ chappakaraá¹‡aá¹ƒ.

paá¹-isambhidaÃ±ca niddesaá¹ƒ, ekadesaÃ±ca jÄ• takaá¹ƒ.

ettakaá¹ƒ vissajjetvÄ• na, aÃ±Ã±Ä• ni akariá¹ƒsu te ||

``nÄ• maá¹ƒ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä• ni ca.

pakatibhÄ• vaá¹ƒ vijahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``pubbaá¹…gamÄ• bhinnavÄ• dÄ• , mahÄ• saá¹…gÄ«tikÄ• rakÄ• .

tesaÃ±ca anukÄ• rena, bhinnavÄ• dÄ• bahÅ« ahu ||

``tato aparakÄ• lamhi, tasmiá¹ƒ bhedo ajÄ• yatha.

gokulikÄ• ekabyohÄ• ri, dvidhÄ• bhijjittha bhikkhavo ||

``gokulikÄ• naá¹ƒ \Be I 118/ dve bhedÄ• , aparakÄ• lamhi jÄ• yatha.

bahussutikÄ• ca paÃ±Ã±atti, dvidhÄ• bhijjittha bhikkhavo ||

``cetiyÄ• ca punavÄ• dÄ«, mahÄ• saá¹…gÄ«tibhedakÄ• .

paÃ±ca vÄ• dÄ• ime sabbe, mahÄ• saá¹…gÄ«timÅ«lakÄ• ||

``atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, ekadesaÃ±ca saá¹…gahaá¹ƒ.

ganthaÃ±ca ekadesaÃ±hi, chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``nÄ• maá¹ƒ \Ne I 106/ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä• ni ca.

pakatibhÄ• vaá¹ƒ vijahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``visuddhattheravÄ• damhi, puna bhedo ajÄ• yatha.

mahisÄ• sakÄ• vajjiputtakÄ• , dvidhÄ• bhijjittha bhikkhavo ||

``vajjiputtakavÄ• damhi, catudhÄ• bhedo ajÄ• yatha.

dhammatturikÄ• bhaddayÄ• nikÄ• , channÄ• gÄ• rikÄ• ca samiti ||

``mahisÄ• sakÄ• naá¹ƒ dve bhedÄ• , aparakÄ• lamhi ajÄ• yatha.

sabbatthivÄ• dÄ• dhammaguttÄ• , dvidhÄ• bhijjittha bhikkhavo ||

``sabbatthivÄ• dÄ• naá¹ƒ kassapikÄ• , saá¹…kanti kassapikena ca.

saá¹…kantikÄ• naá¹ƒ suttavÄ• dÄ«, anupubbena bhijjatha ||

``ime ekÄ• dasa vÄ• dÄ• , pabhinnÄ• theravÄ• dato.

atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, ekadesaÃ±ca saá¹…gahaá¹ƒ.

ganthaÃ±ca ekadesaÃ±hi, chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``nÄ• maá¹ƒ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä• ni ca.

pakatibhÄ• vaá¹ƒ vijahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

``sattarasa bhinnavÄ• dÄ• , ekavÄ• do abhinnako.

sabbevaá¹-á¹-hÄ• rasa honti, bhinnavÄ• dena te saha.

nigrodhova mahÄ• rukkho, theravÄ• dÄ• namuttamo ||

``anÅ«naá¹ƒ anadhikaÃ±ca, kevalaá¹ƒ jinasÄ• sanaá¹ƒ.

kaá¹‡á¹-akÄ• viya rukkhamhi, nibbattÄ• vÄ• dasesakÄ• ||

``paá¹-hame \Be I 119/ \Ne I 107/ vassasate natthi, dutiye vassasatantare.

bhinnÄ• sattarasa vÄ• dÄ• , uppannÄ• jinasÄ• saneâ€™â€™ ti ||

aparÄ• paraá¹ƒ pana hemavatÄ• rÄ• jagirikÄ• siddhatthikÄ• pubbaseliyÄ• aparaseliyÄ•
Ä• cariyavÄ• dÄ• uppannÄ• . purimakÄ• naá¹ƒ pana aá¹-á¹-hÄ• rasannaá¹ƒ Ä• cariyavÄ• c
sÄ• sane asoko dhammarÄ• jÄ• paá¹-iladdhasaddho divase divase buddhapÅ«jÄ• ya satas
satasahassaá¹ƒ, saá¹…ghapÅ«jÄ• ya satasahassaá¹ƒ, attano Ä• cariyassa nigrodhattheras
dvÄ• resu bhesajjatthÄ• ya satasahassanti paÃ±ca satasahassÄ• ni pariccajanto sÄ• sane
uá¸·Ä• raá¹ƒlÄ• bhasakkÄ• raá¹ƒ pavattesi. tadÄ• hatalÄ• bhasakkÄ• rehi titthiyehi uppÄ• c
anekappakÄ• raá¹ƒsÄ• sanamalaá¹ƒ visodhetvÄ• moggaliputtatissatthero tipiá¹-akapariyatt
pabhinnapaá¹-isambhidÄ• naá¹ƒbhikkhÅ«naá¹ƒ sahassamekaá¹ƒ gahetvÄ• yathÄ• mahÄ•
dhammaÃ±ca vinayaÃ±casaá¹…gÄ• yiá¹ƒsu, evameva saá¹…gÄ• yanto tatiyasaá¹…gÄ«tiá
tatiyasaá¹…gÄ«tiá¹ƒ mÅ«latopabhuti vitthÄ• retvÄ• dassento Ä• ha __ ``tissopi kho mahÄ•
cavitvÄ• moggalibrÄ• hmaá¹‡assa gehe paá¹-isandhiá¹ƒ aggahesÄ«â€™â€™ _tiÄ• di.

tattha __gehe paá¹-isandhiá¹ƒ aggahesÄ«_ti moggalibrÄ• hmaá¹‡assa gehe brÄ• hmaá¹‡iy
aggahesÄ«ti attho. gehassa pana tannissayattÄ• nissite nissayavohÄ• ravasena ``gehe pa
aggahesÄ«â€™â€™ ti vuttaá¹ƒ yathÄ• ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karonti, sabbogÄ• mo Ä
__sattavassÄ• nÄ«_ti accantasaá¹ƒyoge upayogavacanaá¹ƒ. __aticchathÄ• _ti atikkamitvÄ•
labbhati, ito aÃ±Ã±attha gantvÄ• bhikkhaá¹ƒ pariyesathÄ• ti adhippÄ• yo. __ ``bho pabbajit
brÄ• hmaá¹‡o attano gehe bhikkhÄ• lÄ• bhaá¹ƒ anicchanto Ä• ha. __paá¹-iyÄ• ditabhattato
á¹-hapitabhattato. __tadupiya_nti tadanurÅ«paá¹ƒ. __upasamaá¹ƒdisvÄ• _ti therassa kÄ• y
punappunaá¹ƒ disvÄ• , Ã±atvÄ• ti attho. iriyÄ• pathavÅ«pasamasandassanenahi tanniband
pavattiupasamopi viÃ±Ã±Ä• yati. __bhiyyoso mattÄ• yapasÄ«ditvÄ• _ti \Be I 120/ punappur
adhikataraá¹ƒ pasÄ«ditvÄ• . __bhattavissaggakaraá¹‡atthÄ• yÄ• _tibhattakiccakaraá¹‡atthÄ
sampaá¹-icchitvÄ• .

__soá¸·asavassuddesiko_ti soá¸·asavassoti uddisitabbo voharitabboti soá¸·asavassuddeso,
soyevasoá¸·asavassuddesiko. soá¸·asavassoti vÄ• uddisitabbataá¹ƒ arahatÄ«ti soá¸·asava
soá¸·asavassÄ• ni vÄ• uddisitabbÄ• ni assÄ• ti soá¸·asavassuddesiko, soá¸·asavassoti udd
atthÄ«ti soá¸·asavassuddesiko, atthato pana soá¸·asavassikoti vuttaá¹ƒ hoti. __tiá¹‡á¹‡aá¹ƒ
pÄ• ragÅ«_ti iruvedayajuvedasÄ• mavedasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒp
gatoti pÄ• ragÅ«. pÄ• ragÅ«ti cettha niccasÄ• pekkhatÄ• ya samÄ• sÄ• dikaá¹ƒveditabbaá¹
__na ca kÄ• cÄ«_ti ettha __ca_-saddo avadhÄ• raá¹‡e, kÄ• ci kathÄ• neva uppajjatÄ«ti att
nisÄ«ditabbÄ• sanaá¹ƒ. __uppajjissatÄ«_tietthÄ• pi ``kathÄ• â€™â€™ ti idaá¹ƒ Ä• netvÄ• s
anattamano_ti kopenakupito, anattamano domanassena. domanassasamaá¹…gÄ« hi pugga
attacittoti anattamanoti vuccati. na sakamanoti vÄ• anattamano attano vase aá¹-á¹-hitacitta

__caá¹‡á¸• ikkabhÄ• ve_ti caá¹‡á¸• iko vuccati caá¹‡á¸• o thaddhapuggalo, tassa bhÄ• vo c
thaddhabhÄ• votiattho. idha pana ``caá¹‡á¸• ikkabhÄ• veâ€™â€™ ti vuttattÄ• caá¹‡á¸• iko
gahetabbaá¹ƒ, tena ``caá¹‡á¸• ikkabhÄ• veâ€™â€™ ti ettha thaddhabhÄ• veti attho veditab
kiÃ±civedaá¹ƒ. __aÃ±Ã±e ke jÄ• nissantÄ«_ti na keci jÄ• nissantÄ«ti adhippÄ• yo. __pucch
attano padesaÃ±Ä• á¹‡e á¹-hitattÄ• thero evamÄ• ha. sabbaÃ±Ã±ubuddhÄ• evahi ``pucch
yadÄ• kaá¹…khasÄ«â€™â€™ tiÄ• dinÄ• paccekabuddhÄ• dÄ«hi asÄ• dhÄ• raá¹‡aá¹ƒ sab
sÄ• vakÄ• pana padesaÃ±Ä• á¹‡e á¹-hitattÄ• ``sutvÄ• vedissÄ• mÄ• â€™â€™ ti vÄ• ``pu
nti vÄ• vadanti.

__tÄ«su vedesÅ«_tiÄ• dÄ«su tayo vedÄ• pubbe vuttanayÄ• eva. __nighaá¹‡á¸• Å«_ti
nÄ• manighaá¹‡á¸• urukkhÄ• dÄ«naá¹ƒvevacanappakÄ• sakaá¹ƒ satthaá¹ƒ, __vevacanapp
pariyÄ• yasaddadÄ«pakanti attho, ekekassaatthassa anekapariyÄ• yavacanavibhÄ• vakant
nidassanamattaÃ±cetaá¹ƒanekesaá¹ƒ atthÄ• naá¹ƒ ekasaddassa vacanÄ«yatÄ• vibhÄ• var
pavattattÄ• . vacanÄ«yavÄ• cakabhÄ• venaatthaá¹ƒ saddaÃ±ca nikhaá¹‡á¸• eti bhindati vib

nikhaá¹‡á¸• u, so eva idha kha-kÄ• rassagha-kÄ• raá¹ƒ katvÄ• nighaá¹‡á¸• Å«ti vutto. __ke
kiriyÄ• kappavikappo kavÄ«naá¹ƒupakÄ• rasatthaá¹ƒ. ettha ca __kiriyÄ• kappavikappo_ti va
kiriyÄ• kappÄ«yati vikappÄ«yati etenÄ• ti kiriyÄ• kappo, so pana
vaá¹‡á¹‡apadabandhapadatthÄ• divibhÄ• gatobahuvikappoti kiriyÄ• kappavikappoti vuccati
mÅ«lakiriyÄ• kappaganthaá¹ƒsandhÄ• ya vuttaá¹ƒ. so hi satasahassaparimÄ• á¹‡o nayÄ• c
pakaraá¹‡aá¹ƒ. vacanatthatopana kiá¹-ati gameti kiriyÄ• divibhÄ• gaá¹ƒ, taá¹ƒ vÄ• anavase
gamento pÅ«retÄ«tikeá¹-ubhanti vuccati, saha nighaá¹‡á¸• unÄ• keá¹-ubhena ca __sanigha
tayovedÄ• . tesu sanighaá¹‡á¸• ukeá¹-ubhesu. á¹-hÄ• nakaraá¹‡Ä• divibhÄ• gato \Ne I 109/
akkharÄ• pabhedÄ«yanti etenÄ• ti akkharappabhedo, sikkhÄ• ca nirutti ca. saha
akkharappabhedenÄ• ti__sÄ• kkharappabhedÄ• , _ tesu sÄ• kkharappabhedesu. __itihÄ• s
athabbanavedaá¹ƒcatutthaá¹ƒ katvÄ• ``itiha Ä• sa itiha Ä• sÄ• â€™â€™ ti Ä«disavacanapa
purÄ• á¹‡akathÄ• saá¹…khÄ• toitihÄ• so paÃ±camo etesanti itihÄ• sapaÃ±camÄ• , tayo ve
__neva attanÄ• passatÄ«_ti neva sayaá¹ƒ passati, neva jÄ• nÄ• tÄ«ti attho. __puccha, byÄ
``sabbÄ• pi pucchÄ• vedesuyeva antogadhÄ• â€™â€™ ti sallakkhento evamÄ• ha.

__yassa citta_ntiÄ• dipaÃ±hadvayaá¹ƒ cuticittasamaá¹…gino khÄ«á¹‡Ä• savassa cuticittass
uppÄ• dakkhaá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. tattha paá¹-hamapaÃ±he __uppajjatÄ«_ti uppÄ•
uppajjati. __nanirujjhatÄ«_ti nirodhakkhaá¹‡aá¹ƒ appattatÄ• ya na nirujjhati. __tassa citta_n
puggalassatato paá¹-á¹-hÄ• ya cittaá¹ƒ nirujjhissati nuppajjissatÄ«ti pucchati. __yassa vÄ•
dutiyapaÃ±he __nirujjhissatÄ«_ti yassa cittaá¹ƒ bhaá¹…gakkhaá¹‡aá¹ƒ patvÄ• nirujjhissati.
__nuppajjissatÄ«_tibhaá¹…gato parabhÄ• ge sayaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• nuppajjissati, ta
uppajjatina nirujjhatÄ«ti pucchati. imesaá¹ƒ pana paÃ±hÄ• naá¹ƒ paá¹-hamo paÃ±ho vibhajj
tasmÄ• ``yassa cittaá¹ƒ uppajjati na nirujjhati, tassa cittaá¹ƒ nirujjhissati nuppajjissatÄ«â€™
cittayamaka.63) evaá¹ƒ \Be I 122/ puá¹-á¹-hena satÄ• evamayaá¹ƒ paÃ±ho ca vissajjetabb
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati nirujjhissatina uppajjissati, itaresaá
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, nirujjhissati ceva uppajjissati cÄ• â
cittayamaka.63). yesaÃ±hi paricchinnavaá¹-á¹-adukkhÄ• naá¹ƒkhÄ«á¹‡Ä• savÄ• naá¹ƒ sabh
uppÄ• dakkhaá¹‡e vattati, tesaá¹ƒ tadeva cuticittaá¹ƒnirujjhissati nuppajjissatÄ«ti. uppÄ• da
uppajjati nÄ• ma, bhaá¹…gaá¹ƒ appattatÄ• yana nirujjhati. bhaá¹…gaá¹ƒ pana patvÄ• taá¹ƒ
nirujjhissati, tato appaá¹-isandhikattÄ• aÃ±Ã±aá¹ƒ na uppajjissati. á¹-hapetvÄ• pana
pacchimacittasamaá¹…gikhÄ«á¹‡Ä• savaá¹ƒ itaresaá¹ƒ
sekkhÄ• sekkhaputhujjanÄ• naá¹ƒuppÄ• dakkhaá¹‡asamaá¹…gicittaá¹ƒ uppÄ• dappattatÄ•
appattatÄ• ya na nirujjhati. bhaá¹…gaá¹ƒ pana patvÄ• nirujjhissateva, aÃ±Ã±aá¹ƒ pana tas
vÄ• attabhÄ• ve uppajjissaticeva nirujjhissati ca. dutiyo pana paÃ±ho arahato cuticittassa u
niyamitattÄ• ekaá¹ƒsabyÄ• karaá¹‡Ä«yo, tasmÄ• ``yassa vÄ• pana cittaá¹ƒ nirujjhissati na
cittaá¹ƒ uppajjati na nirujjhatÄ«â€™â€™ ti puá¹-á¹-hena ``Ä• mantÄ• â€™â€™ ti vattabbaá
uppÄ• dakkhaá¹‡asamaá¹…gicuticittaá¹ƒ bhaá¹…gaá¹ƒ patvÄ• nirujjhissati \Ne I 110/ nÄ• n
nuppajjissati. uppÄ• dakkhaá¹‡asamaá¹…gitÄ• ya pana uppajjati ceva bhaá¹…gaá¹ƒ appatt

vuccati.

ayaá¹ƒ pana mÄ• á¹‡avo evamime paÃ±he vissajjetumasakkonto vighÄ• taá¹ƒ pÄ• puá¹‡i, t
uddhaá¹ƒ vÄ• adho vÄ• harituá¹ƒ asakkontoâ€™â€™ _tiÄ• di. tattha __uddhaá¹ƒ vÄ• adh
uparimapade vÄ• heá¹-á¹-himapadaá¹ƒ, heá¹-á¹-himapade vÄ• uparimapadaá¹ƒatthato sa
attho, pubbenÄ• paraá¹ƒ yojetvÄ• paÃ±hassa atthaá¹ƒparicchindituá¹ƒ asakkontoti vuttaá¹ƒ
__dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ tÄ• va Ä• cikkhÄ«_ti ``atthi imasmiá¹ƒ kÄ• yeâ
dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ ``mantassa upacÄ• ro ayaâ€™â€™ ntipaá¹-ham
sÄ«lesu paripÅ«rakÄ• ritÄ• ya samÄ• dinnasÄ«lato natthi parihÄ• nÄ«tiÄ• ha __ ``abhabbo
nivattituâ€™â€™ _nti. __vaá¸• á¸• hetvÄ• _ti uparimaggatthÄ• ya kammaá¹-á¹-hÄ• naá¹ƒva
bhaveyya buddhavacanaá¹ƒ gahetu_nti arahattappattiyÄ• katakiccabhÄ• vatoti \Be I 123/ a
vohÄ• ravidhimhi chekabhÄ• vatthaá¹ƒ __ ``upajjhÄ• yo maá¹ƒ bhantetumhÄ• kaá¹ƒ santika
vuttaá¹ƒ.

__udakadantaponaá¹ƒ upaá¹-á¹-hÄ• pesÄ«_ti paribhogatthÄ• ya udakaÃ±ca dantakaá¹-á¹-h
á¹-hapesi. dante punanti visodhenti etenÄ• ti dantaponaá¹ƒ vuccati dantakaá¹-á¹-haá¹ƒ. guá
saá¹…gahetabbabhÄ• vatothero sÄ• maá¹‡erassa ca khantivÄ«riyaupaá¹-á¹-hÄ• nÄ• diguá
vinÄ• va abhiÃ±Ã±Ä• yapakatiyÄ• vÄ«maá¹ƒsamÄ• no puna sammajjanÄ• diá¹ƒ akÄ• si. ``
cittadamanatthaá¹ƒ akÄ• sÄ«â€™â€™ tipivadanti. __buddhavacanaá¹ƒ paá¹-á¹-hapesÄ«_ti
uggaá¹‡hÄ• petuá¹ƒ Ä• rabhi. __á¹-hapetvÄ• vinayapiá¹-aka_ntiettha ``sÄ• maá¹‡erÄ• naá
cÄ• rittaá¹ƒ na hotÄ«ti á¹-hapetvÄ• vinayapiá¹-akaá¹ƒ avasesaá¹ƒbuddhavacanaá¹ƒ uggaá
tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __avassikova samÄ• no_tiupasampadato paá¹-á¹-hA
aparipuá¹‡á¹‡aekavassoti adhippÄ• yo. moggaliputtatissattherassa hadayepatiá¹-á¹-hÄ• pita
vohÄ• ravasena tassa hatthe patiá¹-á¹-hÄ• pitaá¹ƒ nÄ• ma hotÄ«ti katvÄ• vuttaá¹ƒ__ ``hatt
buddhavacanaá¹ƒ patiá¹-á¹-hÄ• petvÄ• â€™â€™ _ti. __yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ•
parinibbÄ• yiá¹ƒsÅ«_timoggaliputtatissattherassa hatthe sakalasÄ• sanapatiá¹-á¹-hÄ• pane
dutiyasaá¹…gÄ«tikÄ• rakÄ• ropitadaá¹‡á¸• akammatomuttÄ• hutvÄ• yÄ• vatÄ• yukaá¹ƒ á¹

__bindusÄ• rassa raÃ±Ã±o ekasataputtÄ• _ti ettha __bindusÄ• ro_ nÄ• ma sakyakulappasu
putto. tathÄ• hi viá¹-aá¹-Å«bhasaá¹…gÄ• me kapilavatthuto nikkhantasakyaputtehimÄ• pite
khattiyakulasambhavo candaguttakumÄ• ro pÄ• á¹-aliputte rÄ• jÄ• ahosi. tassa putto bindu
rÄ• jakumÄ• ro pitu accayena rÄ• jÄ• hutvÄ• ekasataputtakÄ• naá¹ƒjanako ahosi. __ekasa
ekasataá¹ƒ, ekenÄ• dhikaá¹ƒ satanti attho. ekÄ• va mÄ• tÄ• assÄ• ti __ekamÄ• tikaá¹ƒ, _ a
vuttaá¹ƒ hoti. na tÄ• vaekarajjaá¹ƒ katanti Ä• ha __ ``anabhisittova rajjaá¹ƒ kÄ• retvÄ• â€™â
__ekarajjÄ• bhiseka_ntisakalajambudÄ«pe ekÄ• dhipaccavasena kariyamÄ• naá¹ƒ abhisek
pÄ• puá¹‡itabbÄ• pirÄ• jiddhiyo arahattamaggena Ä• gatÄ• paá¹-isambhidÄ• dayo \Be I 12
viyapayogasampattibhÅ«tÄ• abhisekÄ• nubhÄ• veneva Ä• gatÄ• ti Ä• ha __ ``abhisekÄ• n
Ä• gatÄ• â€™â€™ _ti.

tattha __rÄ• jiddhiyo_ti rÄ• jabhÄ• vÄ• nugatappabhÄ• vÄ• . __yato_ti yato soá¸·asaghaá¹-
uppannasaddho_tibuddhasÄ• sane paá¹-iladdhasaddho. __asandhimittÄ• _ti tassÄ• va nÄ•
sandhayona paÃ±Ã±Ä• yanti, tasmÄ• evaá¹ƒnÄ• mikÄ• jÄ• tÄ• tipi vadanti. devatÄ• eva
Ä• harantÄ«tisambandho. __devasika_nti divase divase. __agadÄ• malaka_nti appakeneva
sarÄ«rasodhanÄ• disamatthaá¹ƒsabbadosaharaá¹‡aá¹ƒ osadhÄ• malakaá¹ƒ. __agadaharÄ
harÄ«takaá¹ƒ. tesu kiradvÄ«su yathÄ• kÄ• mamekaá¹ƒ paribhuÃ±jati. __chaddantadahato_
á¹-hitadevavimÄ• natokapparukkhato vÄ• . ``chaddantadahe tÄ• disÄ• rukkhavisesÄ• sant
tipi vadanti. __dibbaÃ±ca pÄ• naka_nti dibbaphalarasapÄ• nakaÃ±ca. __asuttamayika_nti k
nibbattadibbadussattÄ• suttehi na katanti asuttamayikaá¹ƒ. __sumanapupphapaá¹-a_nti sab
hutvÄ• uggatapupphÄ• naá¹ƒ atthitÄ• ya sumanapupphapaá¹-aá¹ƒ nÄ• ma jÄ• taá¹ƒ. __uá¹
sÄ• lino_tisayaá¹ƒjÄ• tasÄ• lino. samudÄ• yÄ• pekkhaÃ±cettha ekavacanaá¹ƒ, sÄ• lÄ«nant
vÄ• hasahassÄ• nÄ«_tiettha ``catasso muá¹-á¹-hiyo eko kuá¸• uvo, cattÄ• ro kuá¸• uvÄ• ek
patthÄ• eko Ä• á¸·hako, cattÄ• ro Ä• á¸·hakÄ• ekaá¹ƒ doá¹‡aá¹ƒ, cattÄ• ro doá¹‡Ä• ekam
ekakhÄ• rÄ«, vÄ«sati khÄ• riyo eko vÄ• ho, tadeva ekaá¹ƒ sakaá¹-aâ€™â€™ nti suttanipÄ•
II kokÄ• likasuttavaá¹‡á¹‡anÄ• ; Spk I 1.181; AN III 10; 89) vuttaá¹ƒ. idha pana ``dve sakaá
vÄ• hoâ€™â€™ ti vadanti. __nitthusakaá¹‡e karontÄ«_tithusakuá¹‡á¸• akarahite karonti. __
Ä• gantvÄ• samÄ«paá¹-á¹-hÄ• ne madhuá¹ƒ karonti. __balikammaá¹ƒ karontÄ«_ti sabbatth
raá¹-á¹-havÄ• sino viya madhurasaraá¹ƒ vikÅ«jantÄ• baliá¹ƒ karonti. ``Ä• gantvÄ• Ä• kÄ• s
attÄ• naá¹ƒ ajÄ• nÄ• petvÄ• gacchantÄ«â€™â€™ tivadanti.

suvaá¹‡á¹‡asaá¹…khalikÄ• yeva bandhanaá¹ƒ __suvaá¹‡á¹‡asaá¹…khalikabandhanaá¹ƒ_.
kakusandhÄ• dÄ«naá¹ƒcatunnaá¹ƒ buddhÄ• naá¹ƒ. __adhigatarÅ«padassana_nti paá¹-ilad
kira kappÄ• yukattÄ• catunnampi buddhÄ• naá¹ƒ \Ne I 112/ rÅ«pasampattiá¹ƒ paccakkhato
nÄ• ma_ \Be I 125/ __nÄ• garÄ• jÄ• naá¹ƒÄ• nayitvÄ• _ti ettha so pana nÄ• garÄ• jÄ• gaá
nikkhittasuvaá¹‡á¹‡asaá¹…khalikÄ• ya gantvÄ• attanopÄ• desu patitasaÃ±Ã±Ä• ya Ä• gat
asokassa raÃ±Ã±o Ä• á¹‡Ä• heá¹-á¹-hÄ• yojanatoupari pavattati, imassa ca vimÄ• naá¹ƒ y
heá¹-á¹-hÄ• patiá¹-á¹-hitaá¹ƒ, tasmÄ• kathaá¹ƒ ayaá¹ƒnÄ• garÄ• jÄ• raÃ±Ã±o Ä• á¹‡Ä• ya
vimÄ• naá¹ƒ yojanaparicchedato heá¹-á¹-hÄ• patiá¹-á¹-hitaá¹ƒ, tathÄ• pi raÃ±Ã±o Ä• á¹‡Ä•
ekÄ• baddhatÄ• ya tassa Ä• á¹‡aá¹ƒ akÄ• si. yathÄ• hi rajjasÄ«mantaravÄ• sino manussÄ•
nippÄ«á¸·iyamÄ• nÄ• tesaá¹ƒ tesaá¹ƒÄ• á¹‡Ä• ya pavattanti, evaá¹ƒsampadamidanti vada

__Ä• pÄ• thaá¹ƒ karohÄ«_ti sammukhaá¹ƒ karohi, gocaraá¹ƒ karohÄ«ti attho. tena nimmita
passantoti sambandho. kÄ«disaá¹ƒ taá¹ƒ buddharÅ«panti Ä• ha __ ``sakalasarÄ«ravippakiá
tattha __puÃ±Ã±appabhÄ• vanibbatta_ggahaá¹‡aá¹ƒ tena nimmitÄ• nampi
asÄ«tianubyaÃ±janapaá¹-imaá¹‡á¸• itÄ• naá¹ƒdvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• naá¹ƒ b
puÃ±Ã±appabhÄ• vanibbattaasÄ«tianubyaÃ±janÄ• dÄ«hi sadisattÄ• katanti daá¹-á¹-habbaá
nimmitaá¹ƒ anekÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ buddharÅ«paá¹ƒ bhagavatopuÃ±Ã±appabhÄ• v

__asÄ«tianubyaÃ±janaá¹ƒ_ tambanakhatuá¹…ganÄ• sÄ• di. __dvattiá¹ƒsamahÄ• purisalak
suppatiá¹-á¹-hitapÄ• datÄ• di. __vikasita ... pe ... salilatala_ntisÅ«riyarasmisamphassena vik
vikÄ• samupagatehi kaá¹ƒ alaá¹…karotÄ«ti ``kamalaâ€™â€™ ntiladdhanÄ• mehi rattapadu
uppalehi ceva setapadumasaá¹…khÄ• tehi puá¹‡á¸• arÄ«kehica paá¹-imaá¹‡á¸• itaá¹ƒ sam
jalatalamiva. __tÄ• rÄ• gaá¹‡a ... pe ... gaganatala_ntisabbattha vippakiá¹‡á¹‡atÄ• rakagaá
rasmijÄ• lavisadehi vipphuritÄ• ya bhÄ• samÄ• nÄ• ya sobhÄ• yakantiyÄ• samujjalaá¹ƒ sa
gaganatalamiva Ä• kÄ• satalamiva. __saÃ±jhÄ• ppabhÄ• ... pe ... kanakagirisikhara_nti
saÃ±jhÄ• kÄ• lasaÃ±jÄ• tappabhÄ• nurÄ• gehi indacÄ• pehi vijjulatÄ• hi caparikkhittaá¹ƒ sa
kanakagirisikharamiva suvaá¹‡á¹‡apabbatakÅ«á¹-amiva. __vimalaketumÄ• lÄ• _tiettha ``ke
nikkhamitvÄ• upari muddhani puÃ±jo hutvÄ• dissamÄ• narasmirÄ• sÄ«â€™â€™ tivadanti
paÃ±Ã±Ä• yamÄ• no unnatappadesotipi vadantÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_
I 126/ dhammarÄ• jÄ• saÃ±jÄ• tapÄ«tisomanasso sattÄ• haá¹ƒnirÄ• hÄ• ro hutvÄ• yathÄ•
pasÄ• dasommehi cakkhÅ«hi nirantaraá¹ƒ buddharÅ«pamevaolokesi, tasmÄ• akkhÄ«hi pÅ
__ ``akkhipÅ«jaá¹ƒ nÄ• ma akÄ• sÄ«â€™â€™ _ti. atha vÄ• cakkhÅ«naá¹ƒ tÄ• disassa iá¹-
upaá¹-á¹-hÄ• panena akkhÄ«naá¹ƒ pÅ«jÄ• katÄ• nÄ• ma hotÄ«tivuttaá¹ƒ ``akkhipÅ«jaá¹ƒ

iddhivibhÄ• vanÄ• dhikÄ• rappasaá¹…gena \Ne I 113/ cetaá¹ƒ vatthu vuttaá¹ƒ, nÄ• nukkam
--- asoko kira mahÄ• rÄ• jÄ• upari vakkhamÄ• nÄ• nukkamena sÄ«hapaÃ±jarena olokento
nigrodhasÄ• maá¹‡eraá¹ƒiriyÄ• pathasampannaá¹ƒ nÄ• garajananayanÄ• ni Ä• kaá¸• á¸• h
pekkhamÄ• naá¹ƒ disvÄ• pasÄ«ditvÄ• saÃ±jÄ• tapemosabahumÄ• no Ä• mantÄ• petvÄ•
sÄ«hÄ• sane nisÄ«dÄ• petvÄ• bhojetvÄ• sÄ• maá¹‡erassavacanÄ• dÄ• se dissamÄ• naá
ratanattaye pasÄ«ditvÄ• sapariso saraá¹‡asÄ«lesupatiá¹-á¹-hÄ• ya tato paá¹-á¹-hÄ• ya abh
pubbe bhojiyamÄ• nÄ• ni titthiyasaá¹-á¹-hisahassÄ• ni nÄ«haritvÄ• bhikkhÅ«naá¹ƒ saá¹-á¹-
suvakÄ• hatasÄ• lisampÄ• ditabhattaá¹ƒ paá¹-á¹-hapetvÄ• devatopanÄ«taá¹ƒ
anotattasalilaá¹ƒnÄ• galatÄ• dantakaá¹-á¹-haÃ±ca upanÄ• metvÄ• niccasaá¹…ghupaá¹-á¹-
suvaá¹‡á¹‡asaá¹…khalikabandhanaá¹ƒvissajjetvÄ• kÄ• á¸·aá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ Ä• na
vuttappakÄ• raá¹ƒ sirÄ«sobhaggasampannaá¹ƒbuddharÅ«paá¹ƒ passanto dÄ«ghaputhulan
sattÄ• haá¹ƒ akkhipÅ«jamakÄ• si.

idÄ• ni pana yathÄ• nusandhiá¹ƒ ghaá¹-etvÄ• anukkamena tassa sÄ• sanÄ• vatÄ• raá¹ƒ da
abhisekaá¹ƒ pÄ• puá¹‡itvÄ• â€™â€™ _tiÄ• di. __bÄ• hirakapÄ• saá¹‡á¸• a_nti bÄ• hirakap
bÄ• hirakappaveditÄ• hi samayavÄ• dÄ• sattÄ• naá¹ƒ taá¹‡hÄ• pÄ• saá¹ƒ diá¹-á¹-hipÄ• sa
``pÄ• saá¹‡á¸• Ä• â€™â€™ ti vuccanti. __pariggaá¹‡hÄ«_ti vÄ«maá¹ƒsamÄ• no pariggahes
brÄ• hmaá¹‡abhatto ahosÄ«_ti attano pitu candaguttassa kÄ• lato paá¹-á¹-hÄ• yabrÄ• hma
candakena nÄ• ma kira brÄ• hmaá¹‡ena samussÄ• hito candaguttakumÄ• rotena dinnanay
ekarajjamakÄ• si, tasmÄ• tasmiá¹ƒ brÄ• hmaá¹‡e saÃ±jÄ• tabahumÄ• navasenacandagutt
saá¹-á¹-hisahassamattÄ• brÄ• hmaá¹‡ajÄ• tikÄ• tasmiá¹ƒ rÄ• jakule \Be I 127/niccabhattik
__brÄ• hmaá¹‡Ä• na_nti paá¹‡á¸• araá¹…gaparibbÄ• jakÄ• dibhÄ• vamanupagate dasseti.

paá¹‡á¸• araá¹…gaparibbÄ• jakÄ• dayo ca brÄ• hmaá¹‡ajÄ• tivantoti Ä• ha __ ``brÄ• hmaá
_nti. ettha pana diá¹-á¹-hipÄ• sÄ• dÄ«naá¹ƒ oá¸• á¸• anato paá¹‡á¸• araá¹…gÄ• dayova ``p
vuttÄ• . __sÄ«hapaÃ±jare_timahÄ• vÄ• tapÄ• ne. __upasamaparibÄ• hirenÄ• _ti upasamat
upasamarahitenÄ• ti attho. __antepuraá¹ƒ atiharathÄ• _ti antepuraá¹ƒ pavesetha, Ä• nethÄ

amÄ• saha bhavanti kiccesÅ«ti __amaccÄ• , _ rajjakiccavosÄ• panakÄ• . __devÄ• _ti rÄ• j
hi dibbanti kÄ• maguá¹‡ehi kÄ«á¸·anti, tesu vÄ• viharanti vijayasamatthatÄ• yogenapaccat
icchanti, issariyaá¹-hÄ• nÄ• disakkÄ• radÄ• nagahaá¹‡aá¹ƒ taá¹ƒ taá¹ƒ atthÄ• nusÄ• sanaá
puÃ±Ã±Ä• nubhÄ• vappattÄ• ya jutiyÄ• jotantÄ«ti vÄ• ``devÄ• â€™â€™ ti vuccanti \Ne I 1
saá¹…gahavatthÅ«hi janaá¹ƒ raÃ±jentÄ• sayaá¹ƒ yathÄ• vuttehi visesehi rÄ• jantidippanti s
``rÄ• jÄ• noâ€™â€™ ti ca vuccanti. __nigaá¹‡á¹-hÄ• dayo_ti ettha __nigaá¹‡á¹-ho_nÄ• ma
gaá¹‡á¹-hanakileso saá¹ƒsÄ• re palibuddhanakicco rÄ• gÄ• dikileso khettavatthuputtadÄ• rÄ
kilesagaá¹‡á¹-hirahitÄ• mayaâ€™â€™ nti evaá¹ƒ vÄ• ditÄ• ya ``nigaá¹‡á¹-hÄ• â€™â€™ ti

__uccÄ• vacÄ• nÄ«_ti uccÄ• ni ca avacÄ• ni ca, mahantÄ• ni ceva khuddakÄ• ni ca, atha v
lÄ• makÄ• ni cÄ• ti attho. __bhaddapÄ«á¹-hakesÅ«_ti vettamayapÄ«á¹-hesu. __sÄ• ro_ti sÄ
__rÄ• jaá¹…gaá¹‡enÄ• _ti rÄ• janivesanadvÄ• re vivaá¹-ena bhÅ«mippadesena. aá¹…gaá¹
kilesÄ• vuccanti ``rÄ• go aá¹…gaá¹‡aâ€™â€™ ntiÄ• dÄ«su (Vibh 924). rÄ• gÄ• dayo hi aá¹
etehitaá¹ƒsamaá¹…gÄ«puggalÄ• nihÄ«nabhÄ• vaá¹ƒ gacchantÄ«ti aá¹…gaá¹‡Ä• nÄ«ti vuc
paá¹…kovÄ• ``tasseva rajassa vÄ• aá¹…gaá¹‡assa vÄ• pahÄ• nÄ• ya vÄ• yamatÄ«â€™â
sammakkhetÄ«ti hi aá¹…gaá¹‡aá¹ƒ, malÄ• di. katthaci tathÄ• rÅ«po vivaá¹-appadeso
``cetiyaá¹…gaá¹‡aá¹ƒbodhiyaá¹…gaá¹‡aâ€™â€™ ntiÄ• dÄ«su. aÃ±jati tattha á¹-hitaá¹ƒ atis
abhibyaÃ±jetÄ«ti hi aá¹…gaá¹‡aá¹ƒ, vivaá¹-o bhÅ«mippadeso. idhÄ• pi soyeva adhippeto. _
kilesavipphandarahitacittatÄ• ya__dantaá¹ƒ, _ niccaá¹ƒ paccupaá¹-á¹-hitasatÄ• rakkhatÄ• y
cakkhÄ• diindriyÄ• naá¹ƒ \Be I 128/santatÄ• ya __santindriyaá¹ƒ, _ pÄ• sÄ• dikena iriyÄ• pa
__sampannairiyÄ• pathaá¹ƒ_. idÄ• ni nigrodhasÄ• maá¹‡eraá¹ƒ sarÅ«pato vibhÄ• vetukÄ•
nigrodho nÄ• mÄ• â€™â€™ _tiÄ• di.

__tatrÄ• yaá¹ƒ anupubbikathÄ• _ti ettha bindusÄ• rassa kira ekasataputtesu moriyavaá¹ƒsa
dhammadeviyÄ• asokatissanÄ• mÄ• naá¹ƒ dvinnaá¹ƒ puttÄ• naá¹ƒ majjhe jeá¹-á¹-ho asoka
bhuÃ±jati. pitarÄ• pesito pÄ• á¹-aliputtato paÃ±Ã±Ä• sayojanamatthake viá¹-aá¹-Å«bhabha
sÄ• kiyÄ• namÄ• vÄ• saá¹ƒveá¹-isaá¹ƒ nÄ• ma nagaraá¹ƒ patvÄ• tattha veá¹-isaá¹ƒ nÄ• m
ujjenÄ«rÄ• jadhÄ• niyaá¹ƒrajjaá¹ƒ karonto mahindaá¹ƒ nÄ• ma kumÄ• raá¹ƒ saá¹…ghamitta
tehi saddhiá¹ƒrajjasukhamanubhavanto pituno gilÄ• nabhÄ• vaá¹ƒ sutvÄ• ujjeniá¹ƒ pahÄ• y
pÄ• á¹-aliputtaá¹ƒ upagantvÄ• pitu upaá¹-á¹-hÄ• naá¹ƒ katvÄ• tassa accayena rajjaá¹ƒ agg
yuvarÄ• jÄ• sumanÄ• bhidhÄ• nokujjhitvÄ• ``ajja me maraá¹‡aá¹ƒ vÄ• hotu rajjaá¹ƒ vÄ• â
aá¹-á¹-hanavutibhÄ• tikaparivutosaá¹ƒvaá¹-á¹-asÄ• gare jalataraá¹…gasaá¹…ghÄ• to viya a
tato asoko ujjenÄ«rÄ• jÄ• saá¹…gÄ• maá¹ƒ pakkhanditvÄ• sattumaddanaá¹ƒ karonto suma

gahetvÄ• ghÄ• tesi. tena vuttaá¹ƒ __ ``bindusÄ• raraÃ±Ã±o kira dubbalakÄ• leyeva asokak
ujjenÄ«rajjaá¹ƒ \Ne I 115/ pahÄ• ya Ä• gantvÄ• sabbanagaraá¹ƒ attano hatthagataá¹ƒ katv
nÄ• marÄ• jakumÄ• raá¹ƒ aggahesÄ«â€™â€™ _ti.

__paripuá¹‡á¹‡agabbhÄ• _ti paripakkagabbhÄ• . __ekaá¹ƒ sÄ• la_nti sabbaparicchannaá¹ƒ
``devatÄ• ya pana Ä• nubhÄ• vena tasmiá¹ƒ pÄ• sÄ• de mahÄ• janena adissamÄ• nÄ• hu
vadanti. __nibaddhavatta_nti ``ekassa divasassa ettakaâ€™â€™ nti niyÄ• metvÄ• á¹-hapita
__hetusampada_nti arahattÅ«panissayapuÃ±Ã±asampadaá¹ƒ. __khuraggeyevÄ• _ti khurak
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• taá¹ƒ pariggaá¹‡hanto antimÄ• ya kesavaá
samakÄ• lamevaca arahattaá¹ƒ pÄ• puá¹‡Ä«ti vuttaá¹ƒ hoti. __sarÄ«raá¹ƒ jaggitvÄ• _ti
dantakaá¹-á¹-hakhÄ• danamukhadhovanÄ• dÄ«hisarÄ«raparikammaá¹ƒ katvÄ• .

__sÄ«hapaÃ±jare caá¹…kamatÄ«_ti sÄ«hapaÃ±jarasamÄ«pe aparÄ• paraá¹ƒ caá¹…kamat
tasmiá¹ƒ khaá¹‡eyeva. __ayaá¹ƒ jano_ti rÄ• jaá¹…gaá¹‡e caramÄ• naá¹ƒ janaá¹ƒ disvÄ• \E
__bhantamigappaá¹-ibhÄ• go_tianavaá¹-á¹-hitattÄ• kÄ• yacÄ• pallena samannÄ• gatattÄ•
sobhatÄ«ti sambandho. __Ä• lokitavilokita_nti ettha __Ä• lokitaá¹ƒ_ nÄ• ma puratopekkhan
``Ä• lokitaâ€™â€™ nti vuccati. __vilokita_nti anudisÄ• pekkhanaá¹ƒ, yaá¹ƒ disÄ• bhimukha
tadanugatadisÄ• pekkhananti attho. __samiÃ±janaá¹ƒ_ pabbasaá¹…kocanaá¹ƒ. __pasÄ• ra
pasÄ• raá¹‡aá¹ƒ. __lokuttaradhammo_ti sesajanesu avijjamÄ• no visiá¹-á¹-hadhammo. __p
pemaá¹ƒ patiá¹-á¹-hÄ• si, uppajjÄ«ti attho. __vÄ• á¹‡ijako ahosÄ«_timadhuvÄ• á¹‡ijako aho

atÄ«te kira tayo bhÄ• taro madhuvÄ• á¹‡ijakÄ• ahesuá¹ƒ. tesu kaniá¹-á¹-ho madhuá¹ƒ vikk
araÃ±Ã±ato Ä• haranti. tadÄ• eko paccekabuddho paá¹‡á¸• ukarogÄ• turo ahosi. aparopar
madhubhikkhÄ• ya caramÄ• no nagaraá¹ƒ pÄ• visi. paviá¹-á¹-haÃ±ca taá¹ƒ ekÄ• kumbhadÄ
titthaá¹ƒ gacchamÄ• nÄ• addasa. disvÄ• ca pucchitvÄ• Ä• gatakÄ• raá¹‡aÃ±caÃ±atvÄ• `
madhuvÄ• á¹‡ijakÄ• vasanti, tattha gacchathÄ• â€™â€™ ti hatthaá¹ƒ pasÄ• retvÄ• madhu
tattha agamÄ• si. taá¹ƒ disvÄ• kaniá¹-á¹-ho madhuvÄ• á¹‡ijo saÃ±jÄ• tapÄ«tisomanasso ``
bhanteâ€™â€™ ti pucchitvÄ• tamatthaá¹ƒ viditvÄ• pattaá¹ƒ gahetvÄ• madhuno pÅ«retvÄ
madhuá¹ƒ uggantvÄ• mukhato vissanditvÄ• bhÅ«miyaá¹ƒ patamÄ• naá¹ƒ disvÄ• pasanna
puÃ±Ã±akammena jambudÄ«pe ekarajjaá¹ƒ kareyyaá¹ƒ, Ä• á¹‡Ä• ca me Ä• kÄ• se pathavi
pharatÅ«â€™â€™ ti patthanamakÄ• si. paccekabuddhoca ``evaá¹ƒ hotu upÄ• sakÄ• â€™â
gantvÄ• paccekabuddhassa bhesajjamakÄ• si.

kaniá¹-á¹-ho \Ne I 116/ pana madhuvÄ• á¹‡ijo madhuá¹ƒ datvÄ• gehe nisinno itare araÃ±Ã±
evamÄ• ha ``tumhÄ• kaá¹ƒ bhÄ• taro cittaá¹ƒ pasÄ• detha, mamaÃ±ca tumhÄ• kaÃ±ca ma
paccekabuddhassa pattaá¹ƒ pÅ«retvÄ• adÄ• siâ€™â€™ nti. tesu jeá¹-á¹-ho kujjhitvÄ• eva
kÄ• sÄ• vanivÄ• sino honti, nanu tava hatthato madhuá¹ƒ paá¹-iggahetvÄ• gatocaá¹‡á¸• Ä
majjhimo pana kujjhitvÄ• ``tava paccekabuddhaá¹ƒ gahetvÄ• parasamuddenikkhipÄ• hÄ«â

tepi dve bhÄ• taro kaniá¹-á¹-hena vuccamÄ• naá¹ƒ \Be I 130/dÄ• nÄ• nisaá¹ƒsapaá¹-isaá¹ƒ
anumodiá¹ƒsuyeva. sÄ• pi ca kumbhadÄ• sÄ« ``tassamadhudÄ• yakassa aggamahesÄ« bh
tesu kaniá¹-á¹-ho asoko dhammarÄ• jÄ• ahosi, sÄ• ca kumbhadÄ• sÄ« ativiya rÅ«pasobha
nÄ• ma tassa aggamahesÄ«ahosi. parasamuddavÄ• dÄ« pana majjhimo imasmiá¹ƒyeva ta
devÄ• naá¹ƒpiyatisso nÄ• mamahÄ• nubhÄ• vo rÄ• jÄ• ahosi. jeá¹-á¹-ho pana caá¹‡á¸• Ä•
jÄ• to nigrodhonÄ• ma sÄ• maá¹‡ero ahosi. tena vuttaá¹ƒ __ ``pubbe hi kira puÃ±Ã±akaraá
jeá¹-á¹-habhÄ• tÄ• vÄ• á¹‡ijako ahosÄ«â€™â€™ _ti.

__pubbe va sannivÄ• senÄ• _ti ettha (Ja II 2.174) gÄ• thÄ• bandhavasena __vÄ• _-saddas
veditabbaá¹ƒ, pubbe sannivÄ• sena vÄ• ti vuttaá¹ƒ hoti. tattha __pubbe_ti atÄ«tajÄ• tiyaá¹ƒ
sahavÄ• sena. sahasaddattho hi ayaá¹ƒ saá¹ƒsaddo. __paccuppannahitena vÄ• _tipaccupp
hitacaraá¹‡ena vÄ• . evaá¹ƒ imehi dvÄ«hi kÄ• raá¹‡ehi sinehasaá¹…khÄ• taá¹ƒ pemaá¹ƒjÄ•
vuttaá¹ƒ hoti --- pemaá¹ƒ nÄ• metaá¹ƒ dvÄ«hipi kÄ• raá¹‡ehi jÄ• yati, purimabhave mÄ• tÄ•
vÄ• putto vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• pati vÄ• bhariyÄ• vÄ• sahÄ• yo vÄ• mitto vÄ
ekaá¹-á¹-hÄ• ne nivutthapubbo, tassa iminÄ• pubbe vÄ• sannivÄ• sena bhavantarepi anub
vijahati, imasmiá¹ƒattabhÄ• ve katena paccuppannena hitena vÄ• ti evaá¹ƒ imehi dvÄ«hi kÄ
pemaá¹ƒnÄ• ma jÄ• yatÄ«ti. kiá¹ƒ viyÄ• ti Ä• ha __ ``uppalaá¹ƒ va yathodakeâ€™â€™ _ti.
__vÄ• _-saddassavuttanayeneva rassattaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. avuttasampiá¹‡á¸•
tena padumÄ• dayosaá¹…gaá¹‡hÄ• ti. __yathÄ• _-saddo upamÄ• yaá¹ƒ. idaá¹ƒ vuttaá¹ƒ ho
sesaÃ±ca padumÄ• diudake jÄ• yamÄ• naá¹ƒ dve kÄ• raá¹‡Ä• ni nissÄ• ya jÄ• yati udakaÃ
dvÄ«hikÄ• raá¹‡ehi pemaá¹ƒ jÄ• yatÄ«ti.

__raÃ±Ã±o hatthe_ti santikaá¹ƒ upagatassa raÃ±Ã±o hatthe. __raÃ±Ã±o anurÅ«pa_nti
ekÅ«nasatabhÄ• tukÄ• naá¹ƒghÄ• titattÄ• caá¹‡á¸• apakatitÄ• ya rajje á¹-hitattÄ• ca ``pam
maÃ±Ã±amÄ• notadanurÅ«paá¹ƒ dhammapade appamÄ• davaggaá¹ƒ desetuá¹ƒ \Be I 131/
__appamÄ• do_ti satiyÄ• \Ne I 117/ avippavÄ• so, niccaá¹ƒ upaá¹-á¹-hitÄ• ya satiyÄ• etaá
__amatapada_ntiamataá¹ƒ vuccati nibbÄ• naá¹ƒ. taÃ±hi ajÄ• tattÄ• na jÄ«yati na mÄ«yati,
ntivuccati. amatassa padaá¹ƒ amatapadaá¹ƒ, amatassa adhigamupÄ• yoti vuttaá¹ƒ hoti.
__pamÄ• do_tipamajjanabhÄ• vo, muá¹-á¹-hassaccasaá¹…khÄ• tassa satiyÄ• vossaggass
maraá¹‡assa. __pada_nti upÄ• yo maggo. pamatto hi jÄ• tiá¹ƒ nÄ• tivattati, jÄ• to pana jÄ«y
pamÄ• do maccuno padaá¹ƒ nÄ• ma hoti, maraá¹‡aá¹ƒ upanetÄ«ti vuttaá¹ƒ hoti.

__aÃ±Ã±Ä• taá¹ƒ tÄ• ta, pariyosÄ• pehÄ«_ti iminÄ• ``sadÄ• appamÄ• dena hutvÄ• vattita
Ã±Ä• taá¹ƒ, tumhe dhammadesanaá¹ƒ niá¹-á¹-hapethÄ• â€™â€™ ti tasmiá¹ƒ dhamme attan
paá¹-ipajjitukÄ• mataá¹ƒdÄ«pento dhammadesanÄ• ya pariyosÄ• naá¹ƒ pÄ• petvÄ• kathan
``abhÄ• sÄ«ti ettha `bhÄ• sissÄ• mi vitakkemÄ«â€™ ti atthaá¹ƒ gahetvÄ• `sabbaá¹ƒ
appamÄ• davaggaá¹ƒbhÄ• sissÄ• mÄ«â€™ ti sallakkhitattÄ• abhÄ• sÄ«ti vuttaá¹ƒ, raÃ±Ã±
sutvÄ• va `aÃ±Ã±Ä• taá¹ƒtÄ• ta, pariyosÄ• pehÄ«â€™ ti vuttattÄ• `upari na kathesÄ«â€™â

pana yuttaá¹ƒna hotÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __dhuvabhattÄ• vajjÄ• vajjaá¹ƒupanijjhÄ• yatÄ«ti upajjhÄ• yoti Ä• ha __ ``vajjÄ• vajjaá¹ƒ disvÄ• codetÄ• sÄ tattha __vajjÄ• vajja_nti khuddakaá¹ƒ mahantaÃ±ca vajjaá¹ƒ. __codetÄ• _ti ``idaá¹ƒ tayÄ• dubbhÄ• sitaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• codetÄ• . __sÄ• retÄ• _ti attano vajjaá¹ƒ assaran sammÄ• paá¹-ipattiyaá¹ƒ vÄ• sÄ• retÄ• , pavattetÄ• ti attho.

``evaá¹ƒ tayÄ• buddhavacanaá¹ƒ sajjhÄ• yitabbaá¹ƒ, evaá¹ƒ abhikkamitabbaá¹ƒ, evaá¹ƒ p ntiÄ• dinÄ• Ä• cÄ• rassa sikkhÄ• panato Ä• cariyo nÄ• mÄ• ti Ä• ha __ ``imasmiá¹ƒ sÄ• sa sikkhitabbakadhammesupatiá¹-á¹-hÄ• petÄ• â€™â€™ _ti. tattha __sikkhitabbakadhammo_ buddhavacanaá¹ƒ sÄ«lÄ• dayo cadhammÄ• . __ ``pabbajjÄ• ca upasampadÄ• cÄ• â€™â€ vuttaá¹ƒ \Be I 132/. __Ä• cariyupajjhÄ• yÄ• na_nti iminÄ• pabbajjÄ• upasampadÄ• ca yoj cÄ• _tiiminÄ• pana pabbajjÄ• va. tadÄ• sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hitattÄ• nigrodhass upasampadaá¹ƒsandhÄ• ya ubhayampi yojetabbaá¹ƒ. saraá¹‡agamanavasena pabbajjÄ• si pabbajjÄ• yanissayabhÄ• vo veditabbo. bhaá¹‡á¸• ukammavasenapi nissayabhÄ• vo labbha __divasedivase vaá¸• á¸• hÄ• pento_ti vuttanayeneva divase divase tato tato diguá¹‡aá¹ƒ k __pothujjanikenÄ• _ti puthujjanabhÄ• vÄ• nurÅ«pena. nigrodhattherassa Ä• nubhÄ• vakitta vuttampi pacchÄ• vattabbampi sampiá¹‡á¸• etvÄ• Ä• ha __ ``puna rÄ• jÄ• asokÄ• rÄ• ma kÄ• retvÄ• â€™â€™ _tiÄ• di \Ne I 118/. __cetiyapaá¹-imaá¹‡á¸• itÄ• nÄ«_ti ettha cayitabba __cetiyaá¹ƒ, _ iá¹-á¹-hakÄ• dÄ«hi citattÄ• vÄ• cetiyaá¹ƒ, cetiyehi paá¹-imaá¹‡á¸• itÄ• nivib cetiyapaá¹-imaá¹‡á¸• itÄ• ni. __dhammenÄ• _ti dhammato anapetena.

vuttamevatthaá¹ƒ vitthÄ• rato vibhÄ• vento Ä• ha __ ``ekadivasaá¹ƒ kirÄ• â€™â€™ _tiÄ• di __asokÄ• rÄ• memahÄ• dÄ• naá¹ƒ datvÄ• _ti ettha kate Ä• rÄ• me pacchÄ• kÄ• rÄ• pakas niruá¸·haá¹ƒnÄ• mapaá¹‡á¹‡attiá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``asokÄ• rÄ• meâ€™â€™ _ti. k divaserÄ• jÄ• attano ghareyeva sabbaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• bhojetvÄ pucchÄ«â€™â€™ tivadanti. __mahÄ• dÄ• naá¹ƒ datvÄ• _ti bhojetvÄ• sabbaparikkhÄ• radÄ vuttaÃ±hetaá¹ƒ __dÄ«pavaá¹ƒse_ ---

``nivesanaá¹ƒ pavesetvÄ• , nisÄ«dÄ• petvÄ• na Ä• sane.

yÄ• guá¹ƒ nÄ• nÄ• vidhaá¹ƒ khajjaá¹ƒ, bhojanaÃ±ca mahÄ• rahaá¹ƒ.

adÄ• si payatapÄ• á¹‡i, yÄ• vadatthaá¹ƒ yadicchakaá¹ƒ ||

``bhuttÄ• vibhikkhusaá¹…ghassa, onÄ«tapattapÄ• á¹‡ino.

ekamekassa bhikkhuno, adÄ• si yugasÄ• á¹-akaá¹ƒ ||

``pÄ• daabbhaÃ±janaá¹ƒ telaá¹ƒ, chattaÃ±cÄ• pi upÄ• hanaá¹ƒ.

sabbaá¹ƒ samaá¹‡aparikkhÄ• raá¹ƒ, adÄ• si phÄ• á¹‡itaá¹ƒ madhuá¹ƒ ||

``abhivÄ• detvÄ• \Be I 133/ nisÄ«di, asokadhammo mahÄ«pati.

nisajja rÄ• jÄ• pavÄ• resi, bhikkhusaá¹…ghassa paccayaá¹ƒ ||

``yÄ• vatÄ• bhikkhÅ« icchanti, tÄ• va demi yadicchakaá¹ƒ.

santappetvÄ• parikkhÄ• rena, pavÄ• retvÄ• na paccaye.

tato apucchi gambhÄ«raá¹ƒ, dhammakkhandhaá¹ƒ sudesitaâ€™â€™ nti ||

__aá¹…gato, mahÄ• rÄ• ja, nava aá¹…gÄ• nÄ«_tiÄ• di moggaliputtatissattherena vuttanti va
__navakammÄ• dhiá¹-á¹-hÄ• yakaá¹ƒadÄ• sÄ«_ti caturÄ• sÄ«tivihÄ• rasahassesu kattabba
adhiá¹-á¹-hÄ• yakaá¹ƒ vidhÄ• yakaá¹ƒkatvÄ• adÄ• si. __ekadivasameva sabbanagarehi pa
sabbavihÄ• resukira rÄ• hunÄ• \Ne I 119/ candassa gahaá¹‡adivase navakammaá¹ƒ Ä• ral
gahaá¹‡adivaseyevaniá¹-á¹-hÄ• pesuá¹ƒ, tasmÄ• ekadivasameva paá¹‡á¹‡Ä• ni Ä• gamiá¹
sÄ«laá¹…gÄ• nÄ«_tiaá¹-á¹-ha uposathaá¹…gasÄ«lÄ• ni. __ ``sabbÄ• laá¹…kÄ• ravibhÅ«sit
asamÄ• dinnuposathaá¹…gÄ• naá¹ƒvasena vuttaá¹ƒ. __amaravatiyÄ• rÄ• jadhÄ• niyÄ• _ti
__alaá¹…katapaá¹-iyatta_ntialaá¹…katakaraá¹‡avasena sabbasajjitaá¹ƒ.

adhikaá¹ƒ kÄ• raá¹ƒ __adhikÄ• raá¹ƒ, _ adhikaá¹ƒ kiriyanti vuttaá¹ƒ hoti. __lokavivaraá¹‡aá
nÄ• mapÄ• á¹-ihÄ• riyaá¹ƒ akaá¹ƒsÅ«_ti ettha anekasahassasaá¹…khyassa okÄ• salokassa
vivaá¹-abhÄ• vakaraá¹‡apÄ• á¹-ihÄ• riyaá¹ƒ lokavivaraá¹‡aá¹ƒ nÄ• ma. taá¹ƒ pana karonto
Ä• lokaá¹ƒ karoti, paá¹-icchannaá¹ƒ vÄ• vivaá¹-aá¹ƒ, anÄ• pÄ• thaá¹ƒ vÄ• Ä• pÄ• thaá¹ƒ k
yathÄ• paá¹-icchannopi dÅ«re á¹-hitopi attÄ• vÄ• paro vÄ• dissati, evaá¹ƒ attÄ• naá¹ƒvÄ•
pÄ• kaá¹-aá¹ƒ kÄ• tukÄ• mo pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya ``idaá¹ƒ andhakÄ• raá¹-á¹-h
Ä• lokajÄ• taá¹ƒhotÅ«â€™â€™ ti vÄ• ``idaá¹ƒ paá¹-icchannaá¹ƒ vivaá¹-aá¹ƒ hotÅ«â€™â€™
anÄ• pÄ• thaá¹ƒ Ä• pÄ• thaá¹ƒhotÅ«â€™â€™ ti vÄ• Ä• vajjetvÄ• puna pÄ• dakajjhÄ• naá
adhiá¹-á¹-hÄ• ti. saha adhiá¹-á¹-hÄ• nenayathÄ• dhiá¹-á¹-hitameva hoti. apare dÅ«re á¹-hitÄ
passitukÄ• mo passatibhagavÄ• viya devorohaá¹‡e. bhagavÄ• hi devaloke abhidhammade
saá¹…kassanagaraá¹ƒotaranto sinerumuddhani á¹-hatvÄ• puratthimaá¹ƒ lokadhÄ• tuá¹ƒ ol
cakkavÄ• á¸·asahassÄ• nivivaá¹-Ä• ni viya hutvÄ• ekaá¹…gaá¹‡aá¹ƒ \Be I 134/ viya hutvÄ•
puratthimena, evaá¹ƒ pacchimenapi uttarenapi dakkhiá¹‡enapi sabbaá¹ƒ vivaá¹-amaddasa.
avÄ«ci uparica yÄ• va akaniá¹-á¹-habhavanaá¹ƒ, tÄ• va addasa. manussÄ• pi deve passant
tatthaneva manussÄ• uddhaá¹ƒ ullokenti, na devÄ• adho olokenti, sabbe sammukhasamm

passanti, taá¹ƒ divasaá¹ƒ lokavivaraá¹‡aá¹ƒ nÄ• ma ahosi.

apica tambapaá¹‡á¹‡idÄ«pe taá¸·aá¹…garavÄ• sÄ« dhammadinnattheropi imaá¹ƒ pÄ• á¹-ih
ekadivasaá¹ƒ tissamahÄ• vihÄ• re cetiyaá¹…gaá¹‡amhi nisÄ«ditvÄ• ``tÄ«hi, bhikkhave, dh
apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ paá¹-ipanno hotÄ«â€™â€™ ti __apaá¹‡á¹‡akasuttaá¹ƒ_ (a0ni0
heá¹-á¹-hÄ• mukhaá¹ƒ bÄ«janiá¹ƒ akÄ• si, yÄ• va avÄ«cito ekaá¹…gaá¹‡aá¹ƒ ahosi, tato up
brahmalokÄ• ekaá¹…gaá¹‡aá¹ƒ ahosi. thero nirayabhayena tajjetvÄ• saggasukhena ca pal
keci sotÄ• pannÄ• ahesuá¹ƒ, kecisakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ« arahantoti evaá¹ƒ tasm
nÄ• ma ahosi. ime pana bhikkhÅ« yathÄ• \Ne I 120/ asoko dhammarÄ• jÄ• asokÄ• rÄ• me
anuvilokentosamantato samuddapariyantaá¹ƒ jambudÄ«paá¹ƒ passati, caturÄ• sÄ«ti ca vih
uá¸·Ä• rÄ• yavihÄ• ramahapÅ«jÄ• ya virocamÄ• nÄ• ni, evaá¹ƒ adhiá¹-á¹-hahitvÄ• lokaviva
pÄ• á¹-ihÄ• riyaá¹ƒakaá¹ƒsu.

__vihÄ• ramahapÅ«jÄ• yÄ• _ti vihÄ• ramahasaá¹…khÄ• tÄ• ya pÅ«jÄ• ya. __vibhÅ«ti_nti s
__evarÅ«paá¹ƒpÄ«tipÄ• mojja_nti Ä«disaá¹ƒ pariccÄ• gamÅ«lakaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ.
__moggaliputtatissattherassabhÄ• ramakÄ• sÄ«_ti therassa mahÄ• nubhÄ• vattÄ• ``uttarip
tampi soyevakathessatÄ«â€™â€™ ti maÃ±Ã±amÄ• no bhikkhusaá¹…gho raÃ±Ã±Ä• pucch
bhÄ• ramakÄ• si. __sÄ• sanassa dÄ• yÄ• do homi, na homÄ«_ti sÄ• sanassa Ã±Ä• tako ab
yesaá¹ƒ sÄ• sane pabbajitÄ• puttadhÄ«taro na santi, na te sÄ• sane kattabbakiccaá¹ƒattan
vahantÄ«ti imamatthaá¹ƒ sandhÄ• ya thero evamÄ• ha __ ``na kho, mahÄ• rÄ• ja, ettÄ• vat
hotÄ«â€™â€™ _ti. __kathaÃ±carahi, bhante, sÄ• sanassa dÄ• yÄ• dohotÄ«_ti ettha __cara
\Be I 135/ dÄ«peti. idaá¹ƒ vuttaá¹ƒ hoti --- yadi evarÅ«paá¹ƒ pariccÄ• gaá¹ƒ katvÄ• pi sÄ• s
hoti, aÃ±Ã±aá¹ƒ kiá¹ƒ nÄ• ma katvÄ• hotÄ«ti.

__tissakumÄ• rassa pabbajitakÄ• lato pabhutÄ«_ti yadÄ• ca tissakumÄ• ro pabbajito, yena
taá¹ƒ sabbaá¹ƒ vitthÄ• rato uttari Ä• vi bhavissati. __sakkhasÄ«_tisakkhissasi. __pÄ• mojjaj
saÃ±jÄ• tapÄ• mojjo. __puttÄ• naá¹ƒ manaá¹ƒ labhitvÄ• _tiettha puttÄ«pi sÄ• maÃ±Ã±ato p
veditabbÄ• , putto ca dhÄ«tÄ• ca puttÄ• tievaá¹ƒ ekasesanayena vÄ• evaá¹ƒ vuttanti daá¹
dhÄ«tusaddena saha payujjamÄ• no hi puttasaddoekova avasissati, dhÄ«tusaddo nivattatÄ
vadanti. __sikkhÄ• ya patiá¹-á¹-hÄ• pesu_ntitasmiá¹ƒyeva sÄ«mamaá¹‡á¸• ale sikkhÄ• sam
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«su vikÄ• labhojanÄ• veramaá¹‡ipariyosÄ• nÄ• sucha
sikkhÄ• ya patiá¹-á¹-hÄ• pesuá¹ƒ. saá¹-á¹-hivassÄ• yapi hi sÄ• maá¹‡eriyÄ• ``pÄ• á¹‡Ä• tip
vassÄ• ni avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin IV 1
samÄ• diyitvÄ• sikkhitabbÄ• yeva. na hi etÄ• su chasu sikkhÄ• padesudve vassÄ• ni asikk
upasampÄ• detuá¹ƒ vaá¹-á¹-ati. cha vassÄ• ni abhisekassaassÄ• ti __chabbassÄ• bhiseko,
atikkantachavassoti vuttaá¹ƒ hoti.

__sabbaá¹ƒ theravÄ• da_nti dve saá¹…gÄ«tiyo Ä• ruá¸·hÄ• pÄ• á¸·iyevettha ``theravÄ• do

\Ne I 121/ mahÄ• kassapapabhutÄ«naá¹ƒ mahÄ• therÄ• naá¹ƒ vÄ• dattÄ• ``theravÄ• doâ€
__kontaputtatissatthero_tiettha kontasakuá¹‡iyo nÄ• ma kinnarajÄ• tiyo. ``tÄ• su ekissÄ• ku
sayitomanussajÄ• tiko raÃ±Ã±Ä• posito kontaputtatissatthero nÄ• mÄ• â€™â€™ ti tÄ«supi
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. __mahÄ• vaá¹ƒse_pi cetaá¹ƒ vuttaá¹ƒ ---

``pure pÄ• á¹-aliputtamhÄ• , vane vanacaro caraá¹ƒ.

kontakinnariyÄ• saddhiá¹ƒ, saá¹ƒvÄ• saá¹ƒ kira kappayi ||

``tena saá¹ƒvÄ• samanvÄ• ya, sÄ• putte janayÄ« duve.

tisso jeá¹-á¹-ho kaniá¹-á¹-ho tu, sumitto nÄ• ma nÄ• mato ||

``mahÄ• varuá¹‡attherassa \Be I 136/, kÄ• le pabbaji santike.

arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu, chaá¸·abhiÃ±Ã±Ä• guá¹‡aá¹ƒ ubhoâ€™â€™ ti ||

keci pana evaá¹ƒ vadanti ``kontÄ• nÄ• ma kaá¹-á¹-havÄ• hanaraÃ±Ã±o vaá¹ƒse jÄ• tÄ• ek
garuá¸·ayantena araÃ±Ã±agataá¹ƒ eko vanacarako Ä• netvÄ• tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• s
putte vijÄ• yi. tatrÄ• yaá¹ƒ jeá¹-á¹-hako mÄ• tunÄ• mena kontaputto nÄ• ma jÄ• toâ€™â€™
kira nagare sabbepi vibhavasampannÄ• nadÄ«pabbatakÄ«á¸·Ä• dÄ«su garuá¸·asakuá¹‡as
kaá¹-á¹-havÄ• hanarÄ• jÄ• viya garuá¸·avÄ• hanena vicaranti.

__byÄ• dhipaá¹-ikammatthaá¹ƒ bhikkhÄ• cÄ• ravattena Ä• hiá¹‡á¸• anto pasatamattaá¹ƒ sa
kira jeá¹-á¹-hassa kontaputtatissattherassa kucchivÄ• to samuá¹-á¹-hÄ• si. taá¹ƒbÄ• á¸·hÄ•
pÄ«á¸·itaá¹ƒ kaniá¹-á¹-ho sumitto nÄ• ma thero disvÄ• ``kimettha, bhante, laddhuá¹ƒ vaá¹-á
pucchi. tissatthero, ``Ä• vuso, pasatamattaá¹ƒ sappiá¹ƒ laddhuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti v
nivedanaá¹ƒ tassa gilÄ• napaccayaá¹ƒ pacchÄ• bhattaá¹ƒ sappiatthÄ• ya caraá¹‡aÃ±capaá
``bhikkhÄ• cÄ• ravelÄ• yameva piá¹‡á¸• Ä• ya carantena tayÄ• yadi sakkÄ• laddhuá¹ƒ, ev
laddhaá¹ƒ, taá¹ƒ Ä• harÄ• â€™â€™ ti Ä• ha. kaniá¹-á¹-hopi vuttanayeneva bhikkhÄ• cÄ• ra
pasatamattampi sappiá¹ƒ nÄ• lattha. so pana kucchivÄ• to balavataro sappighaá¹-asatenap
asakkuá¹‡eyyo ahosi. thero teneva byÄ• dhibalena kÄ• lamakÄ• si. kecipana ``vicchikanÄ•
á¸• aá¹-á¹-ho thero tassa visavegena adhimattÄ• ya \Ne I 122/ dukkhavedanÄ• yasamannÄ
vuttanayeneva pasatamattaá¹ƒ sappiá¹ƒ alabhitvÄ• parinibbutoâ€™â€™ tivadanti. vuttaÃ±

``pÄ• de kÄ«á¹-avisenÄ• si, á¸• aá¹-á¹-ho jeá¹-á¹-ho savedano.

Ä• ha puá¹-á¹-ho kaniá¹-á¹-hena, bhesajjaá¹ƒ pasataá¹ƒ ghataá¹ƒ ||

``raÃ±Ã±o nivedanaá¹ƒ thero, gilÄ• napaccayepi ca.

sappiatthaÃ±ca caraá¹‡aá¹ƒ, pacchÄ• bhattaá¹ƒ paá¹-ikkhipi ||

``piá¹‡á¸• Ä• ya \Be I 137/ ce caraá¹ƒ sappiá¹ƒ, labhase tvaá¹ƒ tamÄ• hara.

iccÄ• ha tissatthero so, sumittaá¹ƒ theramuttamaá¹ƒ ||

``piá¹‡á¸• Ä• ya caratÄ• tena, na laddhaá¹ƒ pasataá¹ƒ ghataá¹ƒ.

sappikumbhasatenÄ• pi, byÄ• dhi jÄ• to asÄ• dhiyo ||

``teneva byÄ• dhinÄ• thero, patto Ä• yukkhayantikaá¹ƒ.

ovaditvappamÄ• dena, nibbÄ• tuá¹ƒ mÄ• nasaá¹ƒ akÄ• ||

``Ä• kÄ• samhi nisÄ«ditvÄ• , tejodhÄ• tuvasena so.

yathÄ• ruci adhiá¹-á¹-hÄ• ya, sarÄ«raá¹ƒ parinibbuto ||

``jÄ• lÄ• sarÄ«rÄ• nikkhamma, nimaá¹ƒsachÄ• rikaá¹ƒ á¸• ahi.

therassa sakalaá¹ƒ kÄ• yaá¹ƒ, aá¹-á¹-hikÄ• ni tu no á¸• ahÄ«â€™â€™ ti ||

__appamÄ• dena ovaditvÄ• _ti ``amhÄ• disÄ• nampi evaá¹ƒ paccayÄ• dullabhÄ• , tumhe l
appamajjitvÄ• samaá¹‡adhammaá¹ƒ karothÄ• â€™â€™ ti evaá¹ƒ appamÄ• dena ovaditvÄ
Å«rubaddhÄ• sanena. itthambhÅ«talakkhaá¹‡e cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __tejodhÄ• tuá
samÄ• pajjitvÄ• _titejodhÄ• tukasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• . __ther
therassadhÄ• tusakkÄ• raá¹ƒ katvÄ• . __catÅ«su dvÄ• resu pokkharaá¹‡iyo kÄ• rÄ• petvÄ•
ekasmiá¹ƒ dvÄ• re catasso pokkharaá¹‡iyo \Ne I 123/ kÄ• rÄ• petvÄ• tattha ekaá¹ƒ pokkha
pÅ«rÄ• petvÄ• ekaá¹ƒ madhuno, ekaá¹ƒ phÄ• á¹‡itassa, ekaá¹ƒ sakkarÄ• ya pÅ«rÄ• pesi.
kÄ• rÄ• pesÄ«ti vadanti.

__sabhÄ• yaá¹ƒ satasahassa_nti nagaramajjhe vinicchayasÄ• lÄ• yaá¹ƒ satasahassaá¹ƒ. in
sakalanagaratosamuá¹-á¹-hitaá¹ƒ Ä• yaá¹ƒ nidasseti. __paÃ±casatasahassÄ• ni raÃ±Ã±o u
raá¹-á¹-hato uppajjanakaá¹ƒÄ• yaá¹ƒ á¹-hapetvÄ• vuttaá¹ƒ. __tato_ti yathÄ• vuttapaÃ±casa

__nigrodhattherassa devasikaá¹ƒsatasahassaá¹ƒ visajjesÄ«_ti kathaá¹ƒ pana therassa sata
rÄ• jÄ• kira divasassatikkhattuá¹ƒ sÄ• á¹-ake parivattento ``therassa cÄ«varaá¹ƒ nÄ«taâ€™
``Ä• ma nÄ«taâ€™â€™ ntisutvÄ• va parivatteti. theropi divasassa tikkhattuá¹ƒ ticÄ«varaá¹ƒ
hiticÄ«varaá¹ƒ hatthikkhandhe á¹-hapetvÄ• paÃ±cahi ca \Be I 138/ gandhasamuggasatehi
camÄ• lÄ• samuggasatehi saddhiá¹ƒ pÄ• tova Ä• harÄ«yittha, tathÄ• divÄ• ceva sÄ• yaÃ±
bhaá¹‡á¸• ikaá¹ƒbandhitvÄ• á¹-hapesi, sampattasabrahmacÄ• rÄ«naá¹ƒ adÄ• si. tadÄ• kir
bhikkhusaá¹…ghassayebhuyyena nigrodhattherasseva santakaá¹ƒ cÄ«varaá¹ƒ ahosi. evaá
divasesatasahassaá¹ƒ visajjesi. __uá¸·Ä• ro lÄ• bhasakkÄ• ro_ti ettha labbhati pÄ• puá¹‡Ä«
catunnaá¹ƒ paccayÄ• nametaá¹ƒ adhivacanaá¹ƒ. sakkaccaá¹ƒ kÄ• tabbo dÄ• tabboti sakkÄ
paccayÄ• eva hi paá¹‡Ä«tapaá¹‡Ä«tÄ• sundarasundarÄ• abhisaá¹…kharitvÄ• katÄ• ``sa
vÄ• parehi kÄ• tabbagÄ• ravakiriyÄ• pupphÄ• dÄ«hi pÅ«jÄ• vÄ• sakkÄ• ro.

__diá¹-á¹-higatÄ• nÄ«_ti ettha diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ ``gÅ«thagataá¹ƒ muttagataá
saá¹…khÄ• ragataâ€™â€™ ntiÄ• dÄ«su (Nidd I 41) viya. gantabbÄ• bhÄ• vato vÄ• diá¹-á
diá¹-á¹-higataá¹ƒ, diá¹-á¹-hiyÄ• gahaá¹‡amattanti attho. diá¹-á¹-hippakÄ• ro vÄ• diá¹-á¹-hig
diá¹-á¹-hibhedoti vuttaá¹ƒ hoti. lokiyÄ• hi vidhayuttagatappakÄ• rasadde samÄ• natthe icch
panetaá¹ƒ sakkÄ• imesaá¹ƒmajjhe vasantena vÅ«pasametu_nti tesaÃ±hi majjhe vasanto te
Ä• deyyavacanona hoti, tasmÄ• evaá¹ƒ cintesi. tadÄ• tasmiá¹ƒ á¹-hÄ• ne vasantassa sukh
taá¹ƒpahÄ• ya icchitabbasukhavihÄ• ramattaá¹ƒ gahetvÄ• vuttaá¹ƒ __ ``attanÄ• phÄ• suka
viharitukÄ• moâ€™â€™ _ti. __ahogaá¹…gapabbata_nti evaá¹ƒnÄ• makaá¹ƒ pabbataá¹ƒ. __
satthusÄ• sanenÄ• _ti ettha__dhammo_ti bhÅ«taá¹ƒ vatthu. __vinayo_ti codanÄ• sÄ• raá¹
Ã±attisampadÄ• anusÄ• vanasampadÄ• ca, tasmÄ• bhÅ«tena vatthunÄ• codetvÄ• sÄ• r
anusÄ• vanasampadÄ• yaca ukkhepanÄ«yÄ• dikammavasena niggayhamÄ• nÄ• pÄ«ti vutt
thenanaá¹-á¹-hena, __malaá¹ƒ_ kiliá¹-á¹-habhÄ• vakaraá¹‡aá¹-á¹-hena, __kaá¹‡á¹-akaá¹ƒ_
__aggiá¹ƒ paricarantÄ«_ti aggihuttakÄ• viya aggiá¹ƒ pÅ«jenti \Ne I 124/. __paÃ±cÄ• tape ta
á¹-hÄ• nesu aggiá¹ƒ katvÄ• majjhe á¹-hatvÄ• sÅ«riyÄ• tapena tappanti. __Ä• diccaá¹ƒ anu
udayakÄ• lato pabhutisÅ«riyaá¹ƒ olokayamÄ• nÄ• yÄ• vatthaá¹…gamanÄ• sÅ«riyÄ• bhim
__vobhindissÄ• mÄ• tipaggaá¹‡hiá¹ƒsÅ«_ti vinÄ• sessÄ• mÄ• ti ussÄ• hamakaá¹ƒsu. __av

__sattadivasena_ \Be I 139/ __rajjaá¹ƒ sampaá¹-icchÄ• _ti sattadivase rajjasukhaá¹ƒ tÄ• va
__tamatthaá¹ƒ saÃ±Ã±Ä• pesÄ«_ti kukkuccÄ• yitamatthaá¹ƒ bodhesi. kathaá¹ƒ saÃ±Ã±Ä• p
kirÄ• â€™â€™ _tiÄ• di. __cittarÅ«pa_nti cittÄ• nurÅ«paá¹ƒ, yathÄ• kÄ• manti vuttaá¹ƒ hoti.
kÄ• raá¹‡ena. __are tvaá¹ƒ nÄ• ma paricchinnamaraá¹‡a_nti sattahi divasehiparicchinnama
nirÄ• saá¹…kacitto, maraá¹‡asaá¹…kÄ• rahito nibbhayoti vuttaá¹ƒhoti. __assÄ• sapassÄ• s
pekkhamÄ• nÄ• _ti ``aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ, yadantaraá¹ƒ assasitvÄ•
assasÄ• mi, bhagavato sÄ• sanaá¹ƒ manasi kareyyaá¹ƒ, bahu vata me kataá¹ƒ assÄ• â€™
anuyuÃ±janato assÄ• sapassÄ• sappavattikÄ• lapaá¹-ibaddhaá¹ƒmaraá¹‡aá¹ƒ pekkhamÄ•
bahinikkhamananÄ• savÄ• to. __passÄ• so_ti antopavisanavÄ• to. vuttavipariyÄ• yenapi va

__migavaá¹ƒ nikkhamitvÄ• _ti migamÄ• raá¹‡atthÄ• ya ``araÃ±Ã±e migapariyesanaá¹ƒ cari
nikkhamitvÄ• . tattha __migava_nti migÄ• naá¹ƒ vÄ• nanato hesanato bÄ• dhanato ``migava
laddhasamaÃ±Ã±aá¹ƒ migavaá¹ƒ. __yonakamahÄ• dhammarakkhitatthera_nti yonakavisay
pabbajitaá¹ƒ dhammarakkhitanÄ• madheyyaá¹ƒmahÄ• theraá¹ƒ. __hatthinÄ• genÄ• _ti mah
hi nÄ• gasaddoti vadanti. ahinÄ• gÄ• dito vÄ• visesanatthaá¹ƒ ``hatthinÄ• genÄ• â€™â€™
__tassÄ• sayaá¹ƒ_ tassa ajjhÄ• sayaá¹ƒ. __tassa passantassevÄ• _ti anÄ• dare sÄ• mivac
passanteyevÄ• ti attho. __Ä• kÄ• seuppatitvÄ• _ti ettha ayaá¹ƒ vikubbaniddhi na hotÄ«ti gih
iddhipÄ• á¹-ihÄ• riyaá¹ƒdassesi. sÄ• hi ``pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• rakavaá¹‡á
nÄ• gavaá¹‡á¹‡aá¹ƒvÄ• , vividhampi senÄ• byÅ«haá¹ƒ dassetÄ«â€™â€™ ti evaá¹ƒ Ä• gat
pakativaá¹‡á¹‡avijahanavikÄ• ravasenapavattattÄ• vikubbaniddhi nÄ• ma. adhiá¹-á¹-hÄ• ni
natthi. tathÄ• ca vakkhati__khuddakavatthukkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sp (to Vin II)
``iddhipÄ• á¹-ihÄ• riyanti ettha vikubbaniddhipÄ• á¹-ihÄ• riyaá¹ƒpaá¹-ikkhittaá¹ƒ, adhiá¹-á¹-h
appaá¹-ikkhittÄ• ti veditabbÄ• â€™â€™ ti. __laggetvÄ• _ti Ä• kÄ• sekÄ• yabandhanaá¹ƒ pa
laggetvÄ• .

__chaá¹‡avesa_nti \Be I 140/ tuá¹-á¹-hijananavesaá¹ƒ, ussavavesanti attho. __paá¹-iyÄ• de
cÄ«varÄ• dÄ«naá¹ƒ \Ne I 125/ pariyesanaá¹ƒ bhÄ• riyaâ€™â€™ nti paá¹-hamameva pattac
__padhÄ• naghara_nti bhÄ• vanÄ• nuyogavasena vÄ«riyÄ• rambhassa anurÅ«paá¹ƒ vivitta
bhÄ• gineyyaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __anupabbajito_ti uá¸·Ä• ravibhavena khattiyajanena
__gantvÄ• _ti iddhiyÄ• gantvÄ• . __kusalÄ• dhippÄ• yo_ti manÄ• pajjhÄ• sayo. __dveá¸·ha
ekamaggena kathentÄ«â€™â€™ ti saá¹ƒsayamÄ• panno. __ekekaá¹ƒbhikkhusahassapariv
ekekasahassaparicchinnaá¹ƒ bhikkhuparivÄ• raÃ±ca. __gaá¹‡hitvÄ• Ä• gacchathÄ• _ti vutt
paggaá¹‡hituá¹ƒ samatthoâ€™â€™ ti vuttattÄ• therÄ• bhikkhÅ« ``dhammakammaâ€™â€™
Ä«disesu hi á¹-hÄ• nesu kukkuccaá¹ƒ na kÄ• tabbaá¹ƒ. kappiyasÄ• sanaÃ±hetaá¹ƒna gihika
__thero nÄ• gacchÄ«_ti kiÃ±cÄ• pi ``rÄ• jÄ• pakkosatÄ«â€™â€™ tivuttepi dhammakamma
dvikkhattuá¹ƒ pana pesitepi na Ä• gato kira. thero hi sabbattha vikhyÄ• tavasena sambhÄ• v
sambhÄ• vitassa ca uddhaá¹ƒ kattabbakiccasiddhitoasÄ• ruppavacanalesena na Ä• gacchÄ
bhante thero_ti kiÃ±cÄ• pirÄ• jÄ• theraá¹ƒ diá¹-á¹-hapubbo, nÄ• maá¹ƒ pana sallakkhetuá¹
pucchÄ«ti vadanti. __vayha_nti upari maá¹‡á¸• apasadisaá¹ƒ padaracchannaá¹ƒ, sabbapali
chÄ• detvÄ• kataá¹ƒsakaá¹-avisesaá¹ƒ vayhanti vadanti. __nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ ba
poto. so hi orato pÄ• raá¹ƒ patati gacchatÄ«ti poto, satte netÄ«ti nÄ• vÄ• ti ca vuccati. ekato
nÄ• vÄ• nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ, tathÄ• taá¹ƒ bandhitvÄ• ti attho.

sÄ• sanapaccatthikÄ• naá¹ƒ bahubhÄ• vato Ä• ha __ ``Ä• rakkhaá¹ƒ saá¹ƒvidhÄ• yÄ• â€™
kÄ• raá¹‡enÄ• ti attho. ``Ä• guá¹ƒ na karotÄ«ti nÄ• goâ€™â€™ ti (Vin II mettagÅ«mÄ• á¹‡a
vacanato pÄ• pakaraá¹‡Ä• bhÄ• vato samaá¹‡o idha nÄ• go nÄ• mÄ• ti maÃ±Ã±amÄ• nÄ•
samaá¹‡anÄ• go dakkhiá¹‡ahatthe gaá¹‡hissatÄ«â€™â€™ _ti byÄ• kariá¹ƒsu. __abbÄ• hiá

``raÃ±Ã±o hatthaggahaá¹‡aá¹ƒ lÄ«á¸·Ä• vasena kataá¹ƒ viya hotÄ«ti kasmÄ• tiÄ• dicodana
__bÄ• hirato_ti uyyÄ• nassa bÄ• hirato. passantÄ• naá¹ƒ atidukkaraá¹ƒ hutvÄ• paÃ±Ã±Ä•
``padesapathavÄ«kampanaá¹ƒ dukkaraâ€™â€™ _nti. adhiá¹-á¹-hÄ• ne panettha visuá¹ƒ du
__sÄ«maá¹ƒ akkamitvÄ• _ti antosÄ«maá¹ƒ sÄ«mÄ• ya \Be I 141/ abbhantaraá¹ƒ akkamitvÄ
abhiÃ±Ã±Ä• ya patiá¹-á¹-hÄ• bhÅ«taá¹ƒ. vikubbaniddhiyÄ• eva paá¹-ikkhittattÄ• pathavÄ«c
__rathassa antosÄ«mÄ• ya á¹-hito pÄ• dova calÄ«_ti ettha __pÄ• do_ti rathacakkaá¹ƒsandh
rathassa gamanakiccasÄ• dhanato pÄ• dasadisattÄ• idha ``pÄ• doâ€™â€™ ti vuttaá¹ƒ. __
__etamattha_nti vinÄ• cetanÄ• ya pÄ• passa asambhavasaá¹…khÄ• taá¹ƒ atthaá¹ƒ. __cetaÃ±
ahaâ€™â€™ nti padacchedo kÄ• tabbo. __cetayitvÄ• _ti cetanaá¹ƒ pavattayitvÄ• . __dÄ«pa
nisinnabhÄ• vassa dÄ«panato evaá¹ƒladdhanÄ• mo \Ne I 126/ tittiro. yaá¹ƒ araÃ±Ã±aá¹ƒ ne
saddena Ä• gatÄ• gate tittire gaá¹‡hÄ• ti.

__tÄ• pasaá¹ƒ pucchÄ«_ti atÄ«te kira ekasmiá¹ƒ paccantagÄ• me eko sÄ• kuá¹‡iko ekaá¹ƒ
suá¹-á¹-hu sikkhÄ• petvÄ• paÃ±jare pakkhipitvÄ• paá¹-ijaggati. so taá¹ƒaraÃ±Ã±aá¹ƒ netvÄ
Ä• gatÄ• gate tittire gaá¹‡hÄ• ti. tittiro ``maá¹ƒ nissÄ• yabahÅ« mama Ã±Ä• takÄ• nassanti
nti nissaddo ahosi. so tassa nissaddabhÄ• vaá¹ƒÃ±atvÄ• veá¸·upesikÄ• ya taá¹ƒ sÄ«se pa
dukkhÄ• turatÄ• ya saddaá¹ƒ karoti. evaá¹ƒso sÄ• kuá¹‡iko taá¹ƒ nissÄ• ya tittire gahetvÄ•
atha so tittirocintesi ``ime marantÅ«ti mayhaá¹ƒ cetanÄ• natthi, paá¹-icca kammaá¹ƒ pana m
saddaá¹ƒ akaronte hi ete nÄ• gacchanti, karonteyevÄ• gacchanti, Ä• gatÄ• gate ayaá¹ƒ gah
pÄ• peti, atthi nu kho ettha mayhaá¹ƒ pÄ• paá¹ƒ, natthÄ«â€™â€™ ti. so tato paá¹-á¹-hÄ• ya
kaá¹…khaá¹ƒ chindeyyÄ• â€™â€™ ti tathÄ• rÅ«paá¹ƒ paá¹‡á¸• itaá¹ƒ upadhÄ• rento carati
sÄ• kuá¹‡iko bahuke tittire gahetvÄ• pacchiá¹ƒ pÅ«retvÄ• ``pÄ• nÄ«yaá¹ƒ pivissÄ• mÄ«â€
tÄ• pasapabbajjÄ• ya pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• araÃ±Ã±e vasanta
paÃ±jaraá¹ƒ bodhisattassa santike á¹-hapetvÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• vÄ• likÄ• talenipann
tittiro tassa niddamokkantabhÄ• vaá¹ƒ Ã±atvÄ• ``mama kaá¹…khaá¹ƒ imaá¹ƒtÄ• pasaá¹ƒ p
kathessatÄ«â€™â€™ ti paÃ±jare nisinnoyeva ---

``Ã±Ä• tako no nisinnoti, bahu Ä• gacchate jano.

paá¹-icca kammaá¹ƒ phusati, tasmiá¹ƒ me saá¹…kate manoâ€™â€™ ti || (J I 4.75) ---

tÄ• pasaá¹ƒ \Be I 142/ pucchi. tassattho (Ja III 75) --- bhante, sacÄ• haá¹ƒ saddaá¹ƒna kare
tittirajano na Ä• gaccheyya, mayi pana saddaá¹ƒ karonte ``Ã±Ä• tako nonisinnoâ€™â€™ ti
Ä• gacchati, taá¹ƒ Ä• gatÄ• gataá¹ƒ luddo gahetvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pentomaá¹ƒ paá
pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ phusati paá¹-ilabhati vindati, tasmiá¹ƒmaá¹ƒ paá¹-icca kate pÄ
pÄ• paâ€™â€™ nti evaá¹ƒ me mano saá¹…kati parisaá¹…kati kukkuccaá¹ƒÄ• pajjatÄ«ti.

__na paá¹-icca kammaá¹ƒ phusatÄ«_tiÄ• dikÄ• ya pana tÄ• pasena vuttagÄ• thÄ• ya ayam

pÄ• pakiriyÄ• ya mano na padussati, tanninno tappoá¹‡o na hoti, evaá¹ƒ sante luddenataá¹
I 127/ pÄ• pakammaá¹ƒ taá¹ƒ na phusati na allÄ«yati. pÄ• pakiriyÄ• ya hi appossukkassani
parisuddhassa sato tava pÄ• á¹‡Ä• tipÄ• tacetanÄ• ya abhÄ• vÄ• taá¹ƒ pÄ• paá¹ƒ na upali
allÄ«yatÄ«ti.

__samayaá¹ƒ uggaá¹‡hÄ• pesÄ«_ti attano sammÄ• sambuddhassa laddhiá¹ƒ uggaá¹‡hÄ•
__sÄ• á¹‡ipÄ• kÄ• raá¹ƒparikkhipÄ• petvÄ• _ti ettha __sÄ• á¹‡ipÄ• kÄ• ra_nti karaá¹‡atthe
attÄ• naÃ±ca theraÃ±cayathÄ• te bhikkhÅ« na passanti, evaá¹ƒ sÄ• á¹‡ipÄ• kÄ• rena sam
attho, sÄ• á¹‡ipÄ• kÄ• raá¹ƒ vÄ• samantato parikkhipÄ• petvÄ• ti evamettha attho gahetab
__sÄ• á¹‡ipÄ• kÄ• rantare_tisÄ• á¹‡ipÄ• kÄ• rassa abbhantare. __ekaladdhike_ti samÄ• na
sÄ«lenÄ• ti__kiá¹ƒvÄ• dÄ«_. atha vÄ• ko katamo vÄ• do kiá¹ƒvÄ• do, so etassa atthÄ«ti __
attÄ• naÃ±ca lokaÃ±ca vadanti paÃ±Ã±apenti sÄ«lenÄ• ti __sassatavÄ• dino_. atha vÄ• va
diá¹-á¹-hiyÄ• etaá¹ƒ adhivacanaá¹ƒ. sassato vÄ• do sassatavÄ• do, soetesaá¹ƒ atthÄ«ti __
sassatadiá¹-á¹-hinoti attho. atha sassato vÄ• do etesamatthÄ«tikasmÄ• vuttaá¹ƒ, tesaÃ±hi
sassatoti adhippeto, na vÄ• doti? saccametaá¹ƒ. sassatasahacaritatÄ• ya pana vÄ• dopi sa
``kuntÄ• pacarantÄ«â€™â€™ ti. sassatotivÄ• do etesanti vÄ• itisaddalopo daá¹-á¹-habbo.
aÃ±Ã±ataraá¹ƒ attÄ• ti ca lokotica gahetvÄ• taá¹ƒ sassataá¹ƒ amataá¹ƒ niccaá¹ƒ dhuvaá¹ƒ
sassatavÄ• dinoti veditabbÄ• . vuttaÃ±hetaá¹ƒ __niddese paá¹-isambhidÄ• yaÃ±ca_ ---

``rÅ«paá¹ƒ \Be I 143/ attÄ• ceva loko ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±ape
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• ceva loko ca sassato cÄ• ti attÄ•
paÃ±Ã±apentÄ«â€™â€™ ti.

ayaÃ±ca attho ``rÅ«paá¹ƒ attato samanupassati, vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• r
attatosamanupassatÄ«â€™â€™ ti imissÄ• paÃ±cavidhÄ• ya sakkÄ• yadiá¹-á¹-hiyÄ• vaser
``rÅ«pavantaá¹ƒattÄ• naâ€™â€™ ntiÄ• dikÄ• ya pana paÃ±cadasavidhÄ• ya sakkÄ• yadiá¹
cattÄ• ro khandhe ``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±o lokoti paÃ±Ã±apentÄ«ti ayaÃ±c
ekaá¹ƒkhandhaá¹ƒ ``attÄ• â€™â€™ ti gahetvÄ• aÃ±Ã±o attano upabhogabhÅ«to lokoti, sa
``attÄ• â€™â€™ ti gahetvÄ• tadaÃ±Ã±o lokoti paÃ±Ã±apentÄ«ti evamettha attho veditabbo
vÄ• ekaccaá¹ƒ sassataá¹ƒ etassÄ• ti ekaccasassato, ekaccasassatavÄ• do. so etesamatth
ekaccasassatavÄ• dino. te duvidhÄ• honti sattekaccasassatikÄ• saá¹…khÄ• rekaccasassa
``issaro nicco, aÃ±Ã±e sattÄ• aniccÄ• â€™â€™ ti evaá¹ƒpavattavÄ• dÄ• __sattekaccasas
issaravÄ• dÄ• . ``nicco brahmÄ• , aÃ±Ã±esattÄ• aniccÄ• â€™â€™ ti evaá¹ƒ pavattavÄ• dÄ
veditabbÄ• . ``paramÄ• á¹‡avoniccÄ• , dviaá¹‡ukÄ• dayo aniccÄ• â€™â€™ ti evaá¹ƒ pavat
__saá¹…khÄ• rekaccasassatikÄ• _ seyyathÄ• pikaá¹‡Ä• davÄ• dÄ• dayo. ``cakkhÄ• dayo a
niccaâ€™â€™ nti evaá¹ƒvÄ• dinopi saá¹…khÄ• rekaccasassatikÄ• tiveditabbÄ• .

nanu ``ekacce dhammÄ• sassatÄ• , ekacce asassatÄ• â€™â€™ ti etasmiá¹ƒ vÄ• de cakkh

asassatabhÄ• vasanniá¹-á¹-hÄ• naá¹ƒyathÄ• sabhÄ• vÄ• vabodho eva, tayidaá¹ƒ kathaá¹ƒ
evamÄ• ha --- ``cakkhÄ• dÄ«naá¹ƒasassatabhÄ• vasanniá¹-á¹-hÄ• naá¹ƒ micchÄ• dassana
kesaÃ±ci dhammÄ• naá¹ƒ sassatabhÄ• vÄ• bhinivesoidha micchÄ• dassanaá¹ƒ. tena pana
cakkhÄ• dÄ«naá¹ƒ asassatabhÄ• vÄ• vabodho vidÅ«sitosaá¹ƒsaá¹-á¹-habhÄ• vato, visasaá
sappimaá¹‡á¸• o sakiccakaraá¹‡Ä• samatthatÄ• ya sammÄ• dassanapakkhe\Be I 144/ á¹-h
asassatabhÄ• vena nicchitÄ• pi vÄ• cakkhuÄ• dayo samÄ• ropitajÄ«vasabhÄ• vÄ• eva diá
tadavabodhassa micchÄ• dassanabhÄ• vo na sakkÄ• nivÄ• retuá¹ƒ. evaÃ±ca katvÄ• asaá
dhÄ• tuyÄ• vasena yathÄ• kkamaá¹ƒ ekacce dhammÄ• sassatÄ• , ekacce asassatÄ• ti ev
ekaccasassatavÄ• do Ä• pajjatÄ«ti evaá¹ƒpakÄ• rÄ• codanÄ• anavakÄ• sÄ• hoti
aviparÄ«tadhammasabhÄ• vasampaá¹-ipattibhÄ• vato. kÄ• maÃ±cettha purimasassatavÄ•
sassatÄ• ti gahaá¹‡aá¹ƒ visesato micchÄ• dassanaá¹ƒ, sassatÄ• naá¹ƒ pana sassatÄ• tigÄ
yathÄ• sabhÄ• vaggahaá¹‡abhÄ• vato. asassatesuyeva pana kecideva dhammÄ• sassatÄ
vibhÄ• gappavattiyÄ• imassa vÄ• dassa vÄ• dantaratÄ• vuttÄ• . na cettha samudÄ• yanto
sappadesasassataggÄ• ho nippadesasassataggÄ• he samodhÄ• naá¹ƒ gacchatÄ«ti sakkÄ•
vattuá¹ƒvÄ• ditabbisayavisesavasena vÄ• dadvayassa pavattattÄ• . aÃ±Ã±e eva hi diá¹-á¹-h
sassatÄ• â€™â€™ ti abhiniviá¹-á¹-hÄ• , aÃ±Ã±e ekaccasassatÄ• ti saá¹…khÄ• rÄ• naá¹ƒ
anavasesapariyÄ• dÄ• naá¹ƒekadesapariggaho ca vÄ• dadvayassa paribyattoyevÄ• ti.

__antÄ• nantikÄ• _ti ettha amati gacchati ettha sabhÄ• vo osÄ• nanti anto, mariyÄ• dÄ• . ta
kassa panÄ• yaá¹ƒ antÄ• nantoti? lokÄ«yati saá¹ƒsÄ• ranissaraá¹‡atthikehi diá¹-á¹-higatikeh
tehi puÃ±Ã±Ä• puÃ±Ã±aá¹ƒ tabbipÄ• ko cÄ• ti lokoti saá¹…khyaá¹ƒ gatassa paá¹-ibhÄ• gan
anto ca ananto ca antÄ• nanto ca nevantanÄ• nanto cÄ• ti antÄ• nanto sÄ• maÃ±Ã±anidde
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ ntiÄ• dÄ«su \Ne I 129/ viya. antÄ• nanta
yathÄ• ``kuntÄ• pacarantÄ«â€™â€™ ti. antÄ• nantasannissayo vÄ• yathÄ• ``maÃ±cÄ• u
ti. so etesamatthÄ«ti antÄ• nantikÄ• , antÄ• nantavÄ• dino. ``antavÄ• ayaá¹ƒloko, ananto a
ayaá¹ƒ loko ananto ca, nevÄ• yaá¹ƒ loko antavÄ• na panÄ• nantoâ€™â€™ ti evaá¹ƒ antaá¹
antÄ• nantaá¹ƒ vÄ• nevantanÄ• nantaá¹ƒ vÄ• Ä• rabbhapavattavÄ• dÄ• ti attho. catubbidh
antÄ• nantavÄ• dino antavÄ• dÄ« anantavÄ• dÄ«antÄ• nantavÄ• dÄ« nevantanÄ• nantavÄ
paá¹-ibhÄ• ganimittaá¹ƒ cakkavÄ• á¸·apariyantaá¹ƒavaá¸• á¸• hetvÄ• taá¹ƒ ``lokoâ€™â€™
lokasmiá¹ƒ hoti. cakkavÄ• á¸·apariyantaá¹ƒkatvÄ• vaá¸• á¸• hitakasiá¹‡e pana anantasaÃ±
avaá¸• á¸• hetvÄ• pana tiriyaá¹ƒ vaá¸• á¸• hetvÄ• uddhamadho antasaÃ±Ã±Ä« tiriyaá¹ƒ an
yasmÄ• lokasaÃ±Ã±ito attÄ• adhigatavisesehi mahesÄ«hi kadÄ• ci ananto sakkhidiá¹-á¹-ho
nevantavÄ• . yasmÄ• pana tehiyeva kadÄ• ci antavÄ• sakkhidiá¹-á¹-ho anusuyyati, tasmÄ•
nevantanÄ• nantasaÃ±Ã±Ä« lokasmiá¹ƒ hoti. keci pana yadi panÄ• yaá¹ƒ attÄ• antavÄ• siy
upapajjamÄ• nÄ• nussaraá¹‡Ä• dikiccanipphatti na siyÄ• . atha ananto idha á¹-hitassa
devalokanirayÄ• dÄ«susukhadukkhÄ• nubhavanampi siyÄ• . sace pana antavÄ• ca ananto
tadubhayapaá¹-isedhadosasamÄ• yogo, tasmÄ• antavÄ• anantoti ca abyÄ• karaá¹‡Ä«yo a
nevantanÄ• nantasaÃ±Ã±Ä«hotÄ«ti vaá¹‡á¹‡ayanti.

ettha ca yuttaá¹ƒ tÄ• va purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• dÄ«naá¹ƒ antaÃ±ca anantaÃ±ca a
pavattavÄ• dattÄ• antÄ• nantikattaá¹ƒ, pacchimassa pana tadubhayapaá¹-isedhanavasena
antÄ• nantikattanti? tadubhayapaá¹-isedhanavasena pavattavÄ• dattÄ• eva. yasmÄ• antÄ
antÄ• nantavisayoeva taá¹ƒ Ä• rabbha pavattattÄ• . etadatthameva hi Ä• rabbha ``pavattav
vuttaá¹ƒ, evaá¹ƒ santepi yuttaá¹ƒ tÄ• va pacchimavÄ• dadvayassa antÄ• nantikattaá¹ƒ, ant
ubhayavisayattÄ• etesaá¹ƒ vÄ• dassa, purimavÄ• dadvayassa pana kathaá¹ƒ visuá¹ƒ antÄ•
upacÄ• ravuttiyÄ• . samuditesu hi antÄ• nantavÄ• desu pavattamÄ• no antÄ• nantikasaddo
paccekampiantÄ• nantavÄ• dÄ«su pavattati yathÄ• arÅ«pajjhÄ• nesu paccekaá¹ƒ aá¹-á¹-h
caloke sattisayoti.

__amarÄ• vikkhepikÄ• _ti ettha na marati na upacchijjatÄ«ti amarÄ• . kÄ• sÄ• ? ``evantipin
aÃ±Ã±athÄ• tipi me no, notipi me no, no notipi me \Ne I 130/ noâ€™â€™ ti (DN I 62) evaá¹
pariyantarahitÄ• diá¹-á¹-higatikassa diá¹-á¹-hi ceva vÄ• cÄ• ca. ``evantipi me noâ€™â€™ t
nÄ• nappakÄ• ro khepo paravÄ• dÄ«naá¹ƒ khipanaá¹ƒ vikkhepo, amarÄ• ya diá¹-á¹-hiyÄ•
146/ amarÄ• vikkhepo, so etesamatthÄ«tiamarÄ• vikkhepikÄ• . atha vÄ• amarÄ• ya diá¹-á¹
vikkhipantÄ«ti amarÄ• vikkhepino, amarÄ• vikkhepino eva __amarÄ• vikkhepikÄ• _. atha vÄ
sÄ• ummujjananimujjanÄ• divasenaudake sandhÄ• vamÄ• nÄ• gahetuá¹ƒ na sakkÄ• , eva
sabhÄ• ve anavaá¹-á¹-hÄ• natoito cito ca sandhÄ• vati, gÄ• haá¹ƒ na upagacchatÄ«ti amar
amarÄ• vikkhepotivuccati. ayaÃ±hi amarÄ• vikkhepiko ``idaá¹ƒ kusalaâ€™â€™ nti vÄ• ``ak
vÄ• puá¹-á¹-ho na kiÃ±ci byÄ• karoti. ``idaá¹ƒ kusalaâ€™â€™ nti vÄ• puá¹-á¹-ho ``evantipi
tato ``kiá¹ƒ akusalaâ€™â€™ nti vutte ``tathÄ• tipi me noâ€™â€™ ti vadati. ``kiá¹ƒubhayato
vutte ``aÃ±Ã±athÄ• tipi me noâ€™â€™ ti vadati. tato ``tividhenapina hoti, kiá¹ƒ te laddhÄ«â
``notipi me noâ€™â€™ ti vadati. tato ``kiá¹ƒ nono te laddhÄ«â€™â€™ ti vutte ``no notipi me
evaá¹ƒ vikkhepameva Ä• pajjati, ekamekasmimpi pakkhe na tiá¹-á¹-hati. tato ``atthi paro lok
puá¹-á¹-hopi evamevavikkhipati, na ekasmiá¹ƒ pakkhe tiá¹-á¹-hati. so vuttappakÄ• ro amarÄ
etesamatthÄ«tiamarÄ• vikkhepikÄ• .

nanu cÄ• yaá¹ƒ sabbopi amarÄ• vikkhepiko kusalÄ• dayo dhamme paralokatthikÄ• dÄ«ni c
yathÄ• bhÅ«taá¹ƒanavabujjhamÄ• no tattha tattha paÃ±haá¹ƒ puá¹-á¹-ho pucchÄ• ya vikkh
tassa kathaá¹ƒdiá¹-á¹-higatikabhÄ• vo. na hi avattukÄ• massa viya pucchitaá¹ƒ ajÄ• nantas
vikkhepakaraá¹‡amattenadiá¹-á¹-higatikatÄ• yuttÄ• ti? vuccate --- na heva kho pucchÄ• ya
tassa diá¹-á¹-higatikatÄ• , atha kho micchÄ• bhinivesavasena sassatÄ• bhinivesato. micchÄ
puggalomandabuddhitÄ• ya kusalÄ• didhamme paralokatthikÄ• dÄ«ni ca yÄ• thÄ• vato asa
attanÄ• aviÃ±Ã±Ä• tassa atthassa paraá¹ƒ viÃ±Ã±Ä• petuá¹ƒ asakkuá¹‡eyyatÄ• ya musÄ•
vikkhepaá¹ƒÄ• pajjatÄ«ti. tathÄ• ca vuttaá¹ƒ ``satteva ucchedadiá¹-á¹-hiyo, sesÄ• sassata
athavÄ• puÃ±Ã±apÄ• pÄ• naá¹ƒ tabbipÄ• kÄ• naÃ±ca anavabodhena asaddahanena ca ta
vikkhepakaraá¹‡aá¹ƒyevasundaranti khantiá¹ƒ ruciá¹ƒ uppÄ• detvÄ• abhinivisantassa uppa

ekÄ• diá¹-á¹-hi sattabhaá¹…gadiá¹-á¹-hi viyÄ• ti daá¹-á¹-habbaá¹ƒ. tatoyeva ca vuttaá¹ƒ ``pa
diá¹-á¹-higatikassadiá¹-á¹-hi ceva vÄ• cÄ• cÄ• â€™â€™ ti.

__adhiccasamuppannikÄ• _ti \Be I 147/ \Ne I 131/ ettha adhicca yadicchakaá¹ƒ yaá¹ƒ kiÃ±c
samuppanno attÄ• ca loko cÄ• ti dassanaá¹ƒ adhiccasamuppannaá¹ƒ. attalokasaÃ±Ã±itÄ•
adhiccuppattiÄ• kÄ• rÄ• rammaá¹‡aá¹ƒ dassanaá¹ƒ tadÄ• kÄ• rasannissayavasena pavattit
adhiccasamuppannanti vuccati yathÄ• ``maÃ±cÄ• ghosanti, kuntÄ• pacarantÄ«â€™â€™
adhiccasamuppannikÄ• .

__saÃ±Ã±Ä«vÄ• dÄ• _ti saÃ±Ã±Ä« vÄ• do etesamatthÄ«ti saÃ±Ã±Ä«vÄ• dÄ• ``buddhaá¹ƒ
tiyathÄ• . atha vÄ• saÃ±Ã±Ä«ti pavatto vÄ• do saÃ±Ã±Ä«sahacaraá¹‡anayena. saÃ±Ã±Ä«
saÃ±Ã±Ä«vÄ• dÄ• . ``rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• , saÃ±Ã±Ä«ti naá¹ƒ paÃ
hoti, rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti, neva rÅ«pÄ« nÄ• rÅ«pÄ« ca attÄ• hoti. antavÄ• at
attÄ• hoti, antavÄ• ca anantavÄ• ca attÄ• hoti, nevantavÄ• nÄ• nantavÄ• attÄ• hoti. eka
nÄ• nattasaÃ±Ã±Ä« attÄ• hoti. parittasaÃ±Ã±Ä« attÄ• hoti, appamÄ• á¹‡asaÃ±Ã±Ä« attÄ•
hoti, ekantadukkhÄ« attÄ• hoti. sukhadukkhÄ«attÄ• hoti, adukkhamasukhÄ« attÄ• hoti aro
saÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã±apentÄ«â€™â€™ ti (DN I 76) evaá¹ƒ soá¸·asavidhena vibhattavÄ
adhivacanaá¹ƒ.

__asaÃ±Ã±Ä«vÄ• dÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• _ ca saÃ±Ã±Ä«vÄ• de vuttan
``saÃ±Ã±Ä« attÄ• â€™â€™ ti gaá¹‡hantÄ• naá¹ƒ vasena saÃ±Ã±Ä«vÄ• dÄ• vuttÄ• , ``asa
``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ tica gaá¹‡hantÄ• naá¹ƒ vasena asaÃ±Ã±Ä«vÄ• d
ca vuttÄ• ti veditabbÄ• . tattha asaÃ±Ã±Ä«vÄ• dÄ• ``rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ mara
paÃ±Ã±apenti, arÅ«pÄ« attÄ• hoti, rÅ«pÄ« ca arÅ«pÄ« ca attÄ• hoti, neva rÅ«pÄ« nÄ• rÅ«
antavÄ• attÄ• hoti, anantavÄ• attÄ• hoti, antavÄ• ca anantavÄ• ca attÄ• hoti, nevantavÄ
arogo paraá¹ƒ maraá¹‡Ä• , asaÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã±apentÄ«â€™â€™ ti evaá¹ƒ aá¹-á¹-h
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• pi evameva ``rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ mara
naá¹ƒ paÃ±Ã±apentÄ«â€™â€™ tiÄ• dinÄ• (DN I 82) aá¹-á¹-havidhena vibhattÄ• tiveditabb

__ucchedavÄ• dÄ• _ti \Be I 148/ ``ayaá¹ƒ attÄ• rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pe
ucchijjati vinassati, na hoti paraá¹ƒ maraá¹‡Ä• â€™â€™ ti (DN I 85) evamÄ• dinÄ• nayena
ucchedadassanaá¹ƒ ucchedo sahacaraá¹‡anayena. ucchedo vÄ• do yesaá¹ƒ te ucchedavÄ
etesamatthÄ«ti ucchedavÄ• dÄ• , ucchedaá¹ƒ vadantÄ«ti vÄ• ucchedavÄ• dÄ• .

__diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _ti ettha diá¹-á¹-hadhammo nÄ• ma dassanabhÅ«te
paccakkhadhammotiattho. tattha tattha paá¹-iladdhattabhÄ• vassetaá¹ƒ adhivacanaá¹ƒ. diá¹
nibbÄ• naá¹ƒ diá¹-á¹-hadhammanibbÄ• naá¹ƒ, imasmiá¹ƒyeva attabhÄ• ve dukkhavÅ«pasa
diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• . te pana ``yato kho bho ayaá¹ƒ attÄ• paÃ±cahi kÄ• m

samaá¹…gÄ«bhÅ«to paricÄ• reti, ettÄ• vatÄ• kho bho ayaá¹ƒ attÄ• paramadiá¹-á¹-hadham
ti (DN I 94) evamÄ• dinÄ• nayena diá¹-á¹-heva dhamme nibbÄ• naá¹ƒ paÃ±Ã±apenti. te hi
mandhÄ• tukÄ• maguá¹‡asadisemÄ• nusake kÄ• maguá¹‡e, paranimmitavasavattidevarÄ•
kÄ• maguá¹‡eupagatÄ• naá¹ƒ diá¹-á¹-heva dhamme nibbÄ• nappattiá¹ƒ vadanti.

__vibhajjavÄ• dÄ«_ti veraÃ±jakaá¹‡á¸• e Ä• gatanayeneva venayikÄ• dibhÄ• vaá¹ƒ vibhajja

tattha hi bhagavatÄ• ``ahaÃ±hi, brÄ• hmaá¹‡a, vinayÄ• ya dhammaá¹ƒ desemi rÄ• gassÄ•
ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ tiÄ• dinÄ• veraÃ±jabrÄ• hmaá¹‡assa a
vuttoti. apica somanassÄ• dÄ«naá¹ƒ cÄ«varÄ• dÄ«naÃ±ca sevitabbÄ• sevitabbabhÄ• vaá¹
__vibhajjavÄ• dÄ«, _ sassatucchedavÄ• de vÄ• vibhajja vadatÄ«ti vibhajjavÄ• dÄ«, ``sassa
tiÄ• dÄ«naá¹ƒ á¹-hapanÄ«yÄ• naá¹ƒ paÃ±hÄ• naá¹ƒ á¹-hapanato rÄ• gÄ• dikhayasaá¹…kh
sassatassarÄ• gÄ• dikÄ• yaduccaritÄ• diucchedassa vacanato vibhajjavÄ• dÄ«, sassatucch
anteanupaggamma majjhimapaá¹-ipadÄ• bhÅ«tassa paá¹-iccasamuppÄ• dassa desanato v
__parappavÄ• daá¹ƒ maddanto_ti tasmiá¹ƒ tatiyasaá¹…gÄ«tikÄ• le uppannaá¹ƒ vÄ• daá¹ƒ,
yÄ• vasaddhammantaradhÄ• nÄ• Ä• yatiá¹ƒ uppajjanakavÄ• daÃ±ca sandhÄ• ya vuttaá¹ƒ.
theroyÄ• ni ca tadÄ• uppannÄ• ni vatthÅ«ni, yÄ• ni ca Ä• yatiá¹ƒ uppajjissanti, sabbesamp
tesaá¹ƒpaá¹-ibÄ• hanatthaá¹ƒ \Be I 149/ satthÄ• rÄ• dinnanayavaseneva tathÄ• gatena á¹-
vibhajantosakavÄ• de paÃ±ca suttasatÄ• ni, paravÄ• de paÃ±cÄ• ti suttasahassaá¹ƒ Ä• ha
uppannavÄ• dassamaddanato parappavÄ• damaddanaá¹ƒ Ä• yatiá¹ƒ uppajjanakavÄ• dÄ• n
paá¹-isedhanalakkhaá¹‡abhÄ• vato Ä• yatiá¹ƒ paá¹-isedhalakkhaá¹‡aá¹ƒkathÄ• vatthuppak

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• samattÄ• .

Ä• cariyaparamparakathÄ• vaá¹‡á¹‡anÄ•

``kenÄ• bhataâ€™â€™ nti \Ne I 133/ imaá¹ƒ paÃ±haá¹ƒ visajjentena jambudÄ«pe tÄ• va Ä
tatiyasaá¹…gÄ«ti, tÄ• va dassetvÄ• idÄ• ni sÄ«haá¸·adÄ«pe Ä• cariyaparamparaá¹ƒ dasse
pana uddhaâ€™â€™ _ntiÄ• diÄ• raddhaá¹ƒ. __imaá¹ƒ dÄ«pa_nti imaá¹ƒ tambapaá¹‡á¹‡idÄ
kismiÃ±cikÄ• le. __porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ• . __bhaddanÄ• mo_ti bhaddasÄ
ekadesenapihi vohÄ• ro dissati ``devadatto dattoâ€™â€™ ti yathÄ• . Ä• guá¹ƒ na karontÄ«t
vinayapiá¹-akaá¹ƒ vÄ• cayiá¹ƒsÅ«ti sambandho. __tambapaá¹‡á¹‡iyÄ• _ti bhummavacanaá
vÄ• cesu_nti vinayÄ• bhidhammavajje dÄ«ghanikÄ• yÄ• dike paÃ±ca nikÄ• ye ca vÄ• cesu
dhammasaá¹…gaá¹‡Ä«vibhaá¹…gÄ• dike satta abhidhammappakaraá¹‡e ca vÄ• cesuntiatt
medhati hiá¹ƒsatÄ«ti medhÄ• , khippaá¹ƒ gahaá¹‡adhÄ• raá¹‡aá¹-á¹-henavÄ• medhÄ• , pa
__medhÄ• vÄ«. tipeá¹-ako_ti tÄ«á¹‡i piá¹-akÄ• ni etassaatthÄ«ti tipeá¹-ako, tepiá¹-akoti vutt

tipiá¹-akapariyattidharoti attho. tÄ• rakÄ• naá¹ƒrÄ• jÄ• ti __tÄ• rakarÄ• jÄ• , _ candimÄ• . __
virocittha. __pupphanÄ• mo_timahÄ• padumatthero. __saddhammavaá¹ƒsakovido_ti saddh
__pupphanÄ• mo_tisumanatthero. __jambudÄ«pe patiá¹-á¹-hito_ti sumanatthero kira ekasm
sÄ«haá¸·adÄ«pamhisÄ• sane osakkamÄ• ne jambudÄ«paá¹ƒ gantvÄ• uggaá¹‡hitvÄ• sÄ•
patiá¹-á¹-hÄ• si. __maggakovidÄ• _ti saggamaggamokkhamaggesu kovidÄ• .

__bhÄ• raá¹ƒ_ \Be I 150/ __katvÄ• _ti tesaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ sÄ• sanaá¹ƒ bhÄ• ra
paá¹-ibaddhaá¹ƒkatvÄ• ti attho. __ ``te te bhikkhÅ« tattha tattha pesesÄ«â€™â€™ _ti saá¹.
vuttamevatthaá¹ƒvitthÄ• retvÄ• dassento Ä• ha __ ``majjhantikattheraá¹ƒ kasmÄ«ragandhÄ
pesesÄ«â€™â€™ _tiÄ• di. __mahiá¹ƒsakamaá¹‡á¸• ala_nti andhakaraá¹-á¹-haá¹ƒ vadanti.
vanavÄ• siraá¹-á¹-haá¹ƒ. attÄ• paÃ±camoetesanti __attapaÃ±camÄ• , _ taá¹ƒ taá¹ƒ disÄ• b
bhikkhÅ« agamaá¹ƒsÅ«ti vuttaá¹ƒ hoti.

idÄ• ni tattha tattha gatÄ• naá¹ƒ therÄ• naá¹ƒ kiccÄ• nubhÄ• vaá¹ƒ dassetukÄ• mo majjhan
gataá¹-á¹-hÄ• nekiccaá¹ƒ tÄ• va dassento __ ``tena kho pana samayena kasmÄ«ragandhÄ
_tiÄ• dimÄ• ha. __karakavassa_ntihimapÄ• tanakavassaá¹ƒ. __harÄ• petvÄ• _ti udakogher
__aravÄ• á¸·adahapiá¹-á¹-hiya_nti aravÄ• á¸·adahassaudakapiá¹-á¹-hiyaá¹ƒ. __chinnabhinn
satthakena chinnaá¹ƒ raá¹…gena bhinnaá¹ƒ vaá¹‡á¹‡avikÄ• ramÄ• pannaá¹ƒpaá¹-aá¹ƒ dhÄ
chinnabhinnapaá¹-adharo. atha vÄ• satthakena chinnÄ• naá¹ƒ gihivatthavisabhÄ• gÄ• naá
dhÄ• raá¹‡ato __chinnabhinnapaá¹-adharo. bhaá¹‡á¸• Å«_ti muá¹‡á¸• ako. __kÄ• sÄ• vava
__makkhaá¹ƒ asahamÄ• no_ti theraá¹ƒ \Ne I 134/ paá¹-icca attano santÄ• ne uppannaá¹ƒpa
guá¹‡amakkhanalakkhaá¹‡aá¹ƒ makkhaá¹ƒ asahamÄ• no sandhÄ• retuá¹ƒ adhisahituá¹ƒ vÄ
__bhiá¹ƒsanakÄ• nÄ«_ti bheravÄ• rammaá¹‡Ä• ni. tÄ• ni dassetuá¹ƒ __ ``tato tato bhusÄ•
_tiÄ• dimÄ• ha. __bhusÄ• vÄ• tÄ• _ti rukkhabhedanapabbatakÅ«á¹-anipÄ• tanasamatthÄ•
phalantÄ«_ti asaniyo bhijjanti, patantÄ«ti vuttaá¹ƒ hoti. __paharaá¹‡avuá¹-á¹-hiyo_tianekapp
Ä• vudhavuá¹-á¹-hiyo. __niddhamathÄ• _ti gahetvÄ• apanetha. __bhiá¹ƒsanaka_nti
nÄ• garÄ• jassakÄ• yikavÄ• casikapayogajanitabhayanimittaá¹ƒ vippakÄ• raá¹ƒ.

me bhayabheravaá¹ƒ janetuá¹ƒ paá¹-ibalo na assa na bhaveyyÄ• ti sambandho. tattha __bh
khuddÄ• nukhuddakaá¹ƒ bhayaá¹ƒ. atha vÄ• __bhaya_nti cittutrÄ• sabhayaá¹ƒ, paá¹-ighab
__bherava_nti bhayajanakamÄ• rammaá¹‡aá¹ƒ. __sacepi tvaá¹ƒ mahiá¹ƒ sabba_nti sacepi
mahiá¹ƒ samuddena saha __sasamuddaá¹ƒ_ pabbatena saha __sapabbataá¹ƒ_ ukkhipitvÄ
mayhaá¹ƒsÄ«sopari khipeyyÄ• sÄ«ti attho. me bhayabheravaá¹ƒ janetuá¹ƒ neva sakkuá¹‡e
__aÃ±Ã±adatthÅ«_ti ekaá¹ƒsena. __tavevassa vighÄ• to uragÄ• dhipÄ• _ti uragÄ• naá¹ƒ \B
adhipati rÄ• ja tava eva vighÄ• to dukkhaá¹ƒ vihiá¹ƒsÄ• assa bhaveyyÄ• tiattho.

__dhammiyÄ• kathÄ• ya sandassetvÄ• _tiÄ• dÄ«su taá¹…khaá¹‡Ä• nurÅ«pÄ• ya dhamma
diá¹-á¹-hadhammasamparÄ• yikaá¹ƒatthaá¹ƒ sandassetvÄ• kusale dhamme __samÄ• dape

naá¹ƒ __samuttejetvÄ• _saussÄ• haá¹ƒ katvÄ• tÄ• ya ca saussÄ• hatÄ• ya aÃ±Ã±ehi ca vi
__sampahaá¹ƒsetvÄ• _tosetvÄ• ti attho. therena kataá¹ƒ nÄ• gÄ• nusÄ• sanaá¹ƒ dassento
_tiÄ• dimÄ• ha. tattha __ito uddhaá¹ƒ yathÄ• pure_ti yathÄ• tumhe ito pure
saddhammasavanuppattivirahitakÄ• leparassa kodhaá¹ƒ uppÄ• dayittha, idÄ• ni ito paá¹-á¹-
kodhaÃ±ca mÄ• janayittha, vijÄ• tamÄ• tuyÄ• pi putte sinehacchedanaá¹ƒ sabbavinÄ• sam
mÄ• karitthÄ• tiattho. __sukhakÄ• mÄ• hi pÄ• á¹‡ino_ti ettha __hi_-saddo kÄ• raá¹‡opade
sattÄ• sukhakÄ• mÄ• , tasmÄ• hitasukhaupacchedakaraá¹ƒ sassaghÄ• taÃ±ca mÄ• karot

__yathÄ• nusiá¹-á¹-ha_nti yaá¹ƒ yaá¹ƒ anusiá¹-á¹-haá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ, anusiá¹-á¹-
yathÄ• nusiá¹-á¹-haá¹ƒ, therena dinnovÄ• daá¹ƒ anatikkammÄ• ti vuttaá¹ƒ hoti. __dhammÄ•
paá¹-hamamaggaphalÄ• dhigamoahosÄ«ti vadanti. __kulasatasahassa_nti iminÄ• purisÄ•
__kasmÄ«ragandhÄ• rÄ• _tikasmÄ«ragandhÄ• raraá¹-á¹-havÄ• sino. __kÄ• sÄ• vapajjotÄ•
nivatthapÄ• rutakÄ• sÄ• vavatthehiobhÄ• sitÄ• . __isivÄ• tapaá¹-ivÄ• tÄ• _ti \Ne I 135/ bhik
nivÄ• sanapÄ• rupanavÄ• tena ceva hatthapÄ• dÄ• naá¹ƒsamiÃ±janapasÄ• raá¹‡Ä• divÄ•
ahesuá¹ƒ. __duá¹-á¹-ha_nti kupitaá¹ƒ. __bandhanÄ• _ti saá¹ƒsÄ• rabandhanato.

__dhammacakkhu_nti heá¹-á¹-hÄ• maggattaye Ã±Ä• á¹‡aá¹ƒ. keci panettha ``paá¹-hamama
paá¹-ilabhiá¹ƒsÅ«â€™â€™ tivadanti. __codetvÄ• devadÅ«tehÄ«_ti (Ps III 263 Ä• dayo)
__devadÅ«tasuttantadesanÄ• _vasena (MN III 261 Ä• dayo) daharakumÄ• ro jarÄ• jiá¹‡á¹‡
kammakÄ• raá¹‡Ä• kammakÄ• raá¹‡ikÄ• vÄ• matasattoti imehi paÃ±cahi devadÅ«tehi coc
saá¹ƒvegaá¹ƒuppÄ• detvÄ• ti attho. daharakumÄ• rÄ• dayo \Be I 152/ hi tattha ``devadÅ«tÄ
tathÄ• hi daharakumÄ• ro atthato evaá¹ƒ vadati nÄ• ma ``passatha bho mayhampi tumhÄ•
atthi, sake panamhi muttakarÄ«se palipanno, attano dhammatÄ• ya uá¹-á¹-hahitvÄ• nahÄ•
kiliá¹-á¹-ho, nahÄ• petha maâ€™ nti vattumpi na sakkomi, jÄ• titomhiaparimuttatÄ• ya ediso
panÄ• hameva, tumhepi jÄ• tito aparimuttÄ• va. yathevahi mayhaá¹ƒ, evaá¹ƒ tumhÄ• kamp
tassÄ• pure Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒkarothÄ• â€™â€™ ti. tenesa devadÅ«to nÄ• m

jarÄ• jiá¹‡á¹‡asattopi atthato evaá¹ƒ vadati nÄ• ma ``passatha bho ahampi tumhe viya taruâ
ahosiá¹ƒÅ«rubalabÄ• hubalajavasampanno, tassa me tÄ• balajavasampattiyo antarahitÄ• ,
hatthapÄ• dakiccaÃ±cana karonti, jarÄ• yamhi aparimuttatÄ• ya ediso jÄ• to, na kho panÄ•
jarÄ• yaaparimuttÄ• va. yatheva hi mayhaá¹ƒ, evaá¹ƒ tumhÄ• kampi jarÄ• Ä• gamissati, iti
kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenesa devadÅ«to nÄ• ma jÄ• to.

gilÄ• nasattopi atthato evaá¹ƒ vadati nÄ• ma ``passatha bho ahampi tumhe viya nirogo ahos
byÄ• dhinÄ• abhihato sake muttakarÄ«se palipanno, uá¹-á¹-hÄ• tumpi na sakkomi, vijjamÄ•
hatthapÄ• dakiccaá¹ƒ na karonti, byÄ• dhitomhi aparimuttatÄ• yaediso jÄ• to, na kho panÄ•
aparimuttÄ• va. yatheva hi mayhaá¹ƒ, evaá¹ƒ tumhÄ• kampi byÄ• dhi Ä• gamissati, iti tassa
kalyÄ• á¹‡aá¹ƒ karothÄ• â€™â€™ ti. tenesa devadÅ«to nÄ• ma jÄ• to.

kammakÄ• raá¹‡Ä• kammakÄ• raá¹‡ikÄ• vÄ• catuttho devadÅ«toti veditabbÄ• . tattha kar
tÄ• va kammakÄ• raá¹‡Ä• atthato evaá¹ƒ vadanti nÄ• ma ``mayaá¹ƒ nibbattamÄ• nÄ• na r
vÄ• nibbattÄ• ma, tumhÄ• disÄ• naá¹ƒ sarÄ«re nibbattÄ• ma, iti amhÄ• kaá¹ƒ pure nibbatti
karothÄ• â€™â€™ ti. tenetÄ• devadÅ«tÄ• nÄ• ma jÄ• tÄ• . kammakÄ• raá¹‡ikÄ• pi atthato
dvattiá¹ƒsa kammakÄ• raá¹‡Ä• karontÄ• na rukkhÄ• dÄ«su \Be I 153/karoma, tumhÄ• dise
amhÄ• kaá¹ƒ tumhesu pure kammakÄ• raá¹‡Ä• kÄ• raá¹‡atovakalyÄ• á¹‡aá¹ƒ karothÄ• â€
jÄ• tÄ• .

matakasattopi atthato evaá¹ƒ vadati nÄ• ma ``passatha bho maá¹ƒ Ä• makasusÄ• ne chaá¸
uddhumÄ• takÄ• dibhÄ• vaá¹ƒpattaá¹ƒ, maraá¹‡atomhi aparimuttatÄ• ya ediso jÄ• to, na kh
maraá¹‡ato aparimuttÄ• va. yatheva hi mayhaá¹ƒ, evaá¹ƒ tumhÄ• kampi maraá¹‡aá¹ƒ Ä• ga
Ä• gamanÄ• va kalyÄ• á¹‡aá¹ƒkarothÄ• â€™â€™ ti. tenesa devadÅ«to nÄ• ma jÄ• to. tasm
``devadÅ«tÄ• â€™â€™ tiveditabbÄ• .

__anamataggiya_nti anamataggasaá¹ƒyuttaá¹ƒ (SN a II 124). __dhammÄ• mataá¹ƒ pÄ• yes
pÄ• naá¹ƒ paá¹-ilÄ• bhakaraá¹‡avasena pÄ• yesÄ«ti attho. __samadhikÄ• nÄ«_tisahÄ• dhi
saá¹ƒsaddo. __isÄ«_ti sÄ«lakkhandhÄ• dayo dhammakkhandhe esi gavesipariyesÄ«ti isÄ«
raá¹-á¹-hÄ• nÄ«_ti paÃ±cavidhacÄ«naraá¹-á¹-hÄ• ni. himavantaá¹ƒ gantvÄ• dhammacakkap
yakkhasenaá¹ƒ pasÄ• dayÄ«ti yojetabbaá¹ƒ.

__tena ca samayenÄ• _ti tasmiá¹ƒ samaye tesaá¹ƒ gamanato pubbabhÄ• gakÄ• le. __laddh
bhavissatÄ«_tivessavaá¹‡asantikÄ• laddhaá¹ƒ bhavissati. __vegasÄ• _ti vegena. __saman
á¹-hapesÄ«_ti ``ito paá¹-á¹-hÄ• ya mÄ• pavisantÅ«â€™â€™ ti adhiá¹-á¹-hÄ• navasena sam
á¹-hapesi. __aá¸• á¸• huá¸• á¸• hÄ• nisahassÄ• nÄ«_ti aá¸• á¸• hena catutthÄ• ni aá¸• á¸• h
atirekapaÃ±casatÄ• ni tÄ«á¹‡i sahassÄ• nÄ«ti vuttaá¹ƒhoti. __diyaá¸• á¸• hasahassa_nti aá
diyaá¸• á¸• haá¹ƒ, atirekapaÃ±casataá¹ƒ ekaá¹ƒ sahassanti attho. __soá¹‡uttarÄ• _ti soá¹‡u
soá¹‡uttarÄ• . __niddhametvÄ• nÄ• _ti palÄ• petvÄ• na. __adesisu_nti adesayuá¹ƒ.

__ajjhiá¹-á¹-ho_ti Ä• á¹‡atto. __puna dÄ• nÄ«_ti ettha __dÄ• nÄ«_ti nipÄ• tamattaá¹ƒ, puna
vÄ• ti attho. __rÄ• jagahanagaraparivattakenÄ• _ti rÄ• jagahanagaraá¹ƒ parivajjetvÄ• tato
padakkhiá¹‡aá¹ƒ katvÄ• gatamaggena gamanena vÄ• . idÄ• ni theramÄ• tuyÄ• veá¹-isana
nivÄ• sakÄ• raá¹‡aá¹ƒdassetuá¹ƒ tassa nagarassa tassÄ• jÄ• tibhÅ«mibhÄ• vaá¹ƒ therass
dassento __ ``asokokira kumÄ• rakÄ• leâ€™â€™ _tiÄ• dimÄ• ha.

ayaá¹ƒ \Be I 154/ \Ne I 137/ panettha anupubbikathÄ• --- pubbe kira moriyavaá¹ƒse jÄ• tass
raÃ±Ã±o putto bindusÄ• ro nÄ• ma kumÄ• ro pitu accayena pÄ• á¹-aliputtamhi nagarerÄ• jÄ
saudariyÄ• ahesuá¹ƒ, tesaá¹ƒ ekÅ«nasatamattÄ• vemÄ• tikabhÄ• taroahesuá¹ƒ. rÄ• jÄ• p

sabbajeá¹-á¹-hakassa asokakumÄ• rassa uparajjaá¹-á¹-hÄ• naÃ±ca avantiraá¹-á¹-haÃ±cada
upaá¹-á¹-hÄ• naá¹ƒ Ä• gataá¹ƒ disvÄ• ``tÄ• ta, uparÄ• ja, tava raá¹-á¹-haá¹ƒ gantvÄ• tattha
vasÄ• hÄ«â€™â€™ ti Ä• á¹‡Ä• pesi. so pitu vacanena taá¹ƒ ujjeniá¹ƒ gacchantoantarÄ• ma
veá¹-isanÄ• makassa seá¹-á¹-hissa ghare nivÄ• saá¹ƒ upagantvÄ• tassaseá¹-á¹-hissa dhÄ«
lakkhaá¹‡asampannaá¹ƒ yobbanappattaá¹ƒ veá¹-isagiriá¹ƒ nÄ• ma kumÄ• riá¹ƒ disvÄ• tÄ•
mÄ• tÄ• pitÅ«naá¹ƒ kathÄ• petvÄ• taá¹ƒ tehi dinnaá¹ƒ paá¹-ilabhitvÄ• tÄ• ya saddhiá¹ƒ sa
tena saá¹ƒvÄ• sena saÃ±jÄ• tagabbhÄ• hutvÄ• tato ujjeniá¹ƒ nÄ«tÄ• mahindakumÄ• raá¹
atikkante saá¹…ghamittaÃ±ca dhÄ«taraá¹ƒ upalabhitvÄ• uparÄ• jena saddhiá¹ƒ tatthavasa
bindusÄ• ro maraá¹‡amaÃ±ce nipanno puttaá¹ƒ asokakumÄ• raá¹ƒ saritvÄ• taá¹ƒ pakkosÄ•
pesesi. te tato ujjeniá¹ƒ gantvÄ• asokassataá¹ƒ pavattiá¹ƒ Ä• rocesuá¹ƒ. tesaá¹ƒ vacanena
turitagamanenÄ• gacchanto antarÄ• maggeveá¹-isagirinagaramhi puttadÄ• re á¹-hapetvÄ•
pÄ• á¹-aliputtanagaraá¹ƒ gantvÄ• gatasamanantaramevakÄ• lakatassa pituno sarÄ«rakicca
ekÅ«nasatamatte vemÄ• tikabhÄ• taro caghÄ• tÄ• petvÄ• vihatakaá¹‡á¹-ako hutvÄ• tattha
abhisekaá¹ƒ gaá¹‡hi. tadÄ• pitheramÄ• tÄ• dÄ• rake raÃ±Ã±o santikaá¹ƒ pesetvÄ• sayaá¹
veá¹-isagirinagare vasi. tenavuttaá¹ƒ __ ``sÄ• tassa mÄ• tÄ• tena samayena Ã±Ä• tighare

__Ä• ropesÄ«_ti paá¹-ipÄ• desi. __amhÄ• kaá¹ƒ idha kattabbakiccaá¹ƒ niá¹-á¹-hita_nti mÄ•
dassanassakatabhÄ• vaá¹ƒ sandhÄ• yÄ• ha. __anubhavatu tÄ• va me pitarÄ• pesitaá¹ƒ ab
abhisekapesanÄ• dikathÄ• vitthÄ• rena uttarato Ä• vi bhavissati. __chaá¹‡attha_nti chaá¹‡a
chaá¹‡ahetÅ«ti attho, sayaá¹ƒ chaá¹‡akÄ«á¸·aá¹ƒ akÄ• tukÄ• moti vuttaá¹ƒ hoti. tadÄ• kira
jeá¹-á¹-hamÅ«lamÄ• sapuá¹‡á¹‡amiyaá¹ƒnakkhattaá¹ƒ ghosÄ• petvÄ• ``salilakÄ«á¸·Ä• cha
karothÄ• â€™â€™ ti amacce Ä• á¹‡Ä• petvÄ• sayaá¹ƒ migavaá¹ƒ kÄ«á¸·itukÄ• mo missaka
__missakapabbata_nti paá¹ƒsupÄ• sÄ• á¹‡amissakattÄ• evaá¹ƒladdhanÄ• maá¹ƒ pabbataá
anÄ• gÄ• mimaggena paá¹-ividdhasacco, anÄ• gÄ• miphalaá¹ƒpattoti vuttaá¹ƒ hoti. so kira
mÄ• tudeviyÄ• desitaá¹ƒ dhammaá¹ƒ sutvÄ• anÄ• gÄ• miphalaá¹ƒ sacchÄ• kÄ• si, so ca th
tathÄ• hi therassamÄ• tudeviyÄ• bhaginÄ« tassÄ• dhÄ«tÄ• , tassÄ• ayaá¹ƒ putto. vuttaÃ

``deviyÄ• \Ne I 138/ bhaginÄ« dhÄ«tu, putto bhaá¹‡á¸• ukanÄ• mako.

therena deviyÄ• dhammaá¹ƒ, sutvÄ• desitameva tu.

anÄ• gÄ• miphalaá¹ƒ patvÄ• , vasi therassa santikeâ€™â€™ ti ||

__sammÄ• sambuddhena ca tumhe byÄ• katÄ• _ti bodhimÅ«le eva buddhacakkhunÄ• loka
voloketvÄ• tambapaá¹‡á¹‡idÄ«paá¹ƒ disvÄ• anÄ• gate tassa dÄ«passa sampattiá¹ƒ diá¹-á¹
``anÄ• gatemahindo nÄ• ma bhikkhu tambapaá¹‡á¹‡idÄ«paá¹ƒ pasÄ• dessatÄ«â€™â€™ ti
__tambapaá¹‡á¹‡idÄ«pa_ntidÄ«pavÄ• sino vuttÄ• . indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ Ä• sa

``buddhacakkhÅ«â€™â€™ _tivuccati. tena pana indriyaparoparÄ• diá¹ƒ vinÄ• aÃ±Ã±aá¹ƒ
``volokentoâ€™â€™ tiavatvÄ• __ ``voloketvÄ• â€™â€™ _ti vuttaá¹ƒ. __etamattha_nti ``an
nÄ• mabhikkhu tambapaá¹‡á¹‡idÄ«paá¹ƒ pasÄ• dessatÄ«â€™â€™ ti imamatthaá¹ƒ.

__veá¹-isagirimhi rÄ• jagahe_ti deviyÄ• katavihÄ• re. kÄ• lova gamanassa, gacchÄ• ma dÄ
idaÃ±ca tesaá¹ƒ parivitakkanidassanaá¹ƒ. __paá¸·inÄ• _ti Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu. __
evamÄ• kÄ• saá¹ƒ pakkhanditvÄ• kiá¹ƒ te akaá¹ƒsÅ«ti cetiyapabbatenipatiá¹ƒsÅ«ti dassen
therÄ• , nipatiá¹ƒsu naguttameâ€™â€™ _ti. idÄ• nitassa pabbatassa patiá¹-á¹-hitaá¹-á¹-hÄ•
tattha nipatitaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``purato puraseá¹-á¹-hassÄ• â€™â€™ _tiÄ• di
pÄ• cÄ«nadisÄ• bhÄ• ge. __puraseá¹-á¹-hassÄ• _ti anurÄ• dhapurasaá¹…khÄ• tassa purav
__meghasannibhe_tisamantato nÄ«lavaá¹‡á¹‡attÄ• nÄ«lamahÄ• meghasadise. __sÄ«lakÅ
pabbatakÅ«á¹-e. __haá¹ƒsÄ• va nagamuddhanÄ«_ti pabbatamuddhani haá¹ƒsÄ• viya.

tattha \Be I 156/ pana patiá¹-á¹-hahanto kadÄ• patiá¹-á¹-hahÄ«ti Ä• ha __ ``evaá¹ƒ iá¹-á¹-iy
saddhiâ€™â€™ _ntiÄ• di. __parinibbÄ• nato_ti parinibbÄ• navassato taá¹ƒ avadhibhÅ«taá¹
dvinnaá¹ƒ vassasatÄ• naá¹ƒupari chattiá¹ƒsatime vasseti attho gahetabbo. kathaá¹ƒ veditab
``ajÄ• tasattussahÄ«â€™â€™ _tiÄ• di. __tasmiá¹ƒyeva vasse_ti ettha yasmiá¹ƒ saá¹ƒvacch
bhagavÄ• parinibbuto, tasmiá¹ƒ saá¹ƒvacchare tasmiá¹ƒyeva ca divase vijayakumÄ• ro ima
vuttaÃ±hetaá¹ƒ ---

``laá¹…kÄ• yaá¹ƒ vijayasanÄ• mako kumÄ• ro,

otiá¹‡á¹‡o thiramati tambapaá¹‡á¹‡idÄ«pe.

sÄ• lÄ• naá¹ƒ \Ne I 139/ yamakaguá¹‡Ä• namantarasmiá¹ƒ,

nibbÄ• tuá¹ƒ sayitadine tathÄ• gatassÄ• â€™â€™ ti ||

__sÄ«hakumÄ• rassa putto_ti ettha kÄ• liá¹…garÄ• jadhÄ«tu kucchismiá¹ƒ sÄ«hassa jÄ• to
veditabbo, pubbe amanussÄ• vÄ• sattÄ• Ä• ha __ ``manussÄ• vÄ• saá¹ƒ akÄ• sÄ«â€™â€
cuddasame vasse sampatte. __idha vijayo kÄ• lamakÄ• sÄ«_ti imasmiá¹ƒtambapaá¹‡á¹‡id
aá¹-á¹-hatiá¹ƒsa vassÄ• ni rajjaá¹ƒ kÄ• retvÄ• kÄ• lamakÄ• si. tathÄ• hi ajÄ• tasattu rÄ• jÄ
rajjaá¹ƒ kÄ• resi, udayabhaddo soá¸·asa vassÄ• ni, tasmÄ• ajÄ• tasattussa aá¹-á¹-hamava
paá¹-hamavassanti katvÄ• tato uddhaá¹ƒ ajÄ• tasattussacatuvÄ«sati vassÄ• ni udayabhad
vijayassa aá¹-á¹-hatiá¹ƒsa vassÄ• ni paripÅ«riá¹ƒsu. tathÄ• ca vuttaá¹ƒ ---

``vijayo laá¹…kamÄ• gamma, satthu nibbÄ• navÄ• sare.

aá¹-á¹-hatiá¹ƒsa samÄ• kÄ• si, rajjaá¹ƒ yakkhavimaddakoâ€™â€™ ti ||

``udayabhaddassa paÃ±cadasame vasse paá¹‡á¸• uvÄ• sudevo nÄ• ma imasmiá¹ƒ dÄ«pe
tivuttattÄ• udayabhaddassa cuddasamavassasaá¹…khÄ• taá¹ƒ ekaá¹ƒ vassaá¹ƒ imasmiá¹ƒ
paá¹‡á¸• uvÄ• sudevassaca antare sÄ«haá¸·aá¹ƒ arÄ• jikaá¹ƒ hutvÄ• á¹-hitanti veditabbaá
vijayarÄ• jassaamaccÄ• upatissaá¹ƒ nÄ• ma amaccaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• tassa nÄ•
vasantÄ• arÄ• jikaá¹ƒ rajjamanusÄ• siá¹ƒsu. vuttaÃ±hetaá¹ƒ ---

``tasmiá¹ƒ \Be I 157/ mate amaccÄ• te, pekkhantÄ• khattiyÄ• gamaá¹ƒ.

upatissagÄ• me á¹-hatvÄ• na, raá¹-á¹-haá¹ƒ samanusÄ• sisuá¹ƒ ||

``mate vijayarÄ• jamhi, khattiyÄ• gamanÄ• purÄ• .

ekaá¹ƒ vassaá¹ƒ ayaá¹ƒ laá¹…kÄ• -dÄ«po Ä• si arÄ• jikoâ€™â€™ ti ||

__tatthÄ• _ti jambudÄ«pe. __idha paá¹‡á¸• uvÄ• sudevo kÄ• lamakÄ• sÄ«_ti imasmiá¹ƒ sÄ
tiá¹ƒsa vassÄ• ni rajjamanusÄ• sitvÄ• kÄ• lamakÄ• si. tathÄ• hi udayabhaddassa anantara
ca aá¹-á¹-ha vassÄ• ni rajjamanusÄ• siá¹ƒsu, tadanantaraá¹ƒ nÄ• gadÄ• sako catuvÄ«sativ
udayabhaddassa paÃ±cadasamasoá¸·asamavassehi saddhiá¹ƒ anuruddhassa ca muá¹‡á¸•
nÄ• gadÄ• sakassa ca catuvÄ«sativassesu vÄ«sati vassÄ• nÄ«ti paá¹‡á¸• uvÄ• sudevassa
paripÅ«riá¹ƒsu. teneva vuttaá¹ƒ ---

``tato paá¹‡á¸• uvÄ• sudevo, rajjaá¹ƒ tiá¹ƒsa samÄ• akÄ• â€™â€™ ti.

__tatthÄ• _ti jambudÄ«pe. __sattarasame vasse_ti sattarasame vasse sampatte. tathÄ• hi
susunÄ• go aá¹-á¹-hÄ• rasa vassÄ• ni rajjaá¹ƒ kÄ• resi, tasmÄ• nÄ• gadÄ• sakassa catuvÄ
á¹-hapetvÄ• sesehi catÅ«hi vassehi saddhiá¹ƒ susunÄ• gassa aá¹-á¹-hÄ• rasasu vassesus
abhayaraÃ±Ã±o vÄ«sati vassÄ• ni paripÅ«riá¹ƒsu. vuttaÃ±hetaá¹ƒ ---

``abhayo vÄ«sati vassÄ• ni, laá¹…kÄ• rajjamakÄ• rayÄ«â€™â€™ ti.

__dÄ• mariko_ti yuddhakÄ• rako coro. paá¹‡á¸• ukÄ• bhayo pana abhayassa bhÄ• gineyyo
balakkÄ• rena pana rajjassa gahitattÄ• ``dÄ• marikoâ€™â€™ ti vuttaá¹ƒ. __rajjaá¹ƒ aggahe
gahitattÄ• vuttaá¹ƒ. abhayassa hi vÄ«satime vasse na tÄ• va sabbaá¹ƒ rajjamaggahesÄ«ti.
vÄ«satimavassato paá¹-á¹-hÄ• ya abhayassa nava bhÄ• tike \Be I 158/ attano mÄ• tuletatth
ghÄ• tentassa anabhisittasseva sattarasa vassÄ• ni atikkamiá¹ƒsu, tatoyevaca tÄ• ni rÄ• jas
ahesuá¹ƒ. tathÄ• ca vuttaá¹ƒ ---

``paá¹‡á¸• ukÄ• bhayaraÃ±Ã±o ca, abhayassa ca antare.

rÄ• jasuÃ±Ã±Ä• ni vassÄ• ni, ahesuá¹ƒ dasa satta cÄ• â€™â€™ ti ||

__tatthÄ• _ti jambudÄ«pe. __paá¹‡á¸• ukassÄ• _ti paá¹‡á¸• ukÄ• bhayassa. bhavati hi ekad
dattoâ€™â€™ ti yathÄ• . __sattarasa vassÄ• ni paripÅ«riá¹ƒsÅ«_ti anabhisittasseva paripÅ
kÄ• á¸·Ä• sokassa soá¸·asamavassaá¹ƒ á¹-hapetvÄ• pannarasa vassÄ• ni heá¹-á¹-hÄ• su
sattarasamaaá¹-á¹-hÄ• rasamavassÄ• nica dve gahetvÄ• sattarasa vassÄ• ni gaá¹‡itabbÄ•
ekena vassena saha aá¹-á¹-hÄ• rasahontÄ«_ti tÄ• ni rÄ• jasuÃ±Ã±Ä• ni sattarasa vassÄ• n
vijayapaá¹‡á¸• uvÄ• sudevarÄ• jÅ«namantarearÄ• jikena ekena vassena saddhiá¹ƒ aá¹-á¹-h
nÄ• ma honti.

__candaguttassa_ \Ne I 141/ __cuddasame vasse idha paá¹‡á¸• ukÄ• bhayo kÄ• lamakÄ• s
cuddasamevasse imasmiá¹ƒ tambapaá¹‡á¹‡idÄ«pe paá¹‡á¸• ukÄ• bhayo nÄ• ma rÄ• jÄ• s
rajjamanusÄ• sitvÄ• kÄ• lamakÄ• si. tathÄ• hi susunÄ• gassa putto kÄ• á¸·Ä• soko aá¹-á¹-h
kÄ• resi. tato tassa puttÄ• dasa bhÄ• tukÄ• dvevÄ«sati vassÄ• ni rajjaá¹ƒ kÄ• resuá¹ƒ, tes
dvevÄ«sati, candagutto catuvÄ«sati vassÄ• ni rajjaá¹ƒ kÄ• resi. tattha kÄ• á¸·Ä• sokassaaá
pannarasa vassÄ• ni heá¹-á¹-hÄ• gahitÄ• nÄ«ti tÄ• ni á¹-hapetvÄ• sesÄ• ni terasa vassÄ•
dvevÄ«sati, tathÄ• navanandÄ• naá¹ƒ dvevÄ«sati, candaguttassa cuddasamavassaá¹ƒ á¹-h
paá¹‡á¸• ukÄ• bhayassa sattati vassÄ• ni paripÅ«riá¹ƒsu. tathÄ• ca vuttaá¹ƒ ---

``paá¹‡á¸• ukÄ• bhayanÄ• massa, raÃ±Ã±o vassÄ• ni sattatÄ«â€™â€™ ti.

__tattha asokadhammarÄ• jassa sattarasame vasse idha muá¹-asivarÄ• jÄ• kÄ• lamakÄ• s
asokadhammarÄ• jassa sattarasame vasse idha muá¹-asivo nÄ• ma rÄ• jÄ• saá¹-á¹-hi vass
kÄ• lamakÄ• si \Be I 159/. tathÄ• hi candaguttassa putto bindusÄ• roaá¹-á¹-havÄ«sati vass
tato tassa putto asokadhammarÄ• jÄ• rajjaá¹ƒ pÄ• puá¹‡i, tasmÄ• candaguttassa heá¹-á¹-
catuvÄ«sativassesu terasa vassÄ• ni gahitÄ• nÄ«ti tÄ• niá¹-hapetvÄ• sesÄ• ni ekÄ• dasa v
aá¹-á¹-havÄ«sati vassÄ• ni, asokassa anabhisittassacattÄ• ri vassÄ• ni, abhisittassa sattara
saá¹-á¹-hi vassÄ• ni idha muá¹-asivassaparipÅ«riá¹ƒsu. tathÄ• ca vuttaá¹ƒ ---

``muá¹-asivo saá¹-á¹-hi vassÄ• ni, laá¹…kÄ• rajjamakÄ• rayÄ«â€™â€™ ti.

__devÄ• naá¹ƒpiyatisso rajjaá¹ƒ pÄ• puá¹‡Ä«_ti asokadhammarÄ• jassa aá¹-á¹-hÄ• rasame
parinibbute bhagavati ajÄ• tasattuÄ• dÄ«naá¹ƒ vassagaá¹‡anÄ• vasena parinibbÄ• nato dv
chattiá¹ƒsati vassÄ• ni ekato gaá¹‡etvÄ• dassento Ä• ha __ ``parinibbuteca sammÄ• samb
__ajÄ• tasattussa catuvÄ«satÄ«_ti parinibbÄ• navassasaá¹…khÄ• taá¹ƒaá¹-á¹-hamavassaá

__asokassa puttakÄ• dasa bhÄ• tukarÄ• jÄ• no_ti kÄ• á¸·Ä• sokassaputtÄ• bhaddaseno k
sabbaÃ±jaho jÄ• liko ubhako saÃ±cayo korabyonandivaá¸• á¸• hano paÃ±camakoti ime das
veditabbÄ• . uggasenanando paá¹‡á¸• ukanandopaá¹‡á¸• ugatinando bhÅ«tapÄ• lanando r
govisÄ• á¹‡akanando saviddhakanando kevaá¹-á¹-akanandodhananandoti ime __nava nan
__etena rÄ• javaá¹ƒsÄ• nusÄ• renÄ• _ti etena jambudÄ«pavÄ• sirÄ• jÅ«naá¹ƒ vaá¹ƒsÄ• nu

tambapaá¹‡á¹‡idÄ«pavÄ• sÄ«nampi puna rÄ• jÅ«naá¹ƒ vasena evaá¹ƒ gaá¹‡anÄ• veditab
parinibbÄ• navassaá¹ƒidha vijayassa paá¹-hamaá¹ƒ vassanti katvÄ• taá¹ƒ apanetvÄ• parin
vijayassa sattatiá¹ƒsavassÄ• ni, tato arÄ• jikamekavassaá¹ƒ, paá¹‡á¸• uvÄ• sudevassa tiá¹ƒ
vÄ«sativassÄ• ni, paá¹‡á¸• ukÄ• bhayassa abhisekato pubbe sattarasa vassÄ• ni, abhisitta
muá¹-asivassa saá¹-á¹-hi vassÄ• ni, devÄ• naá¹ƒpiyatissassa paá¹-hamaá¹ƒ vassanti evaá¹
dvinnaá¹ƒvassasatÄ• naá¹ƒ upari chattiá¹ƒsa vassÄ• ni veditabbÄ• ni.

jeá¹-á¹-hamÄ• sassa \Be I 160/ puá¹‡á¹‡amiyaá¹ƒ jeá¹-á¹-hanakkhattaá¹ƒ mÅ«lanakkhattaá
``jeá¹-á¹-hamÅ«lanakkhattaá¹ƒnÄ• ma hotÄ«â€™â€™ _ti. tasmiá¹ƒ pana nakkhatte kattabb
tameva nÄ• maá¹ƒ labhatÄ«tiveditabbaá¹ƒ. __migava_nti migÄ• naá¹ƒ vÄ• nanato hesanato
laddhasamaÃ±Ã±aá¹ƒ migavaá¹ƒ. __rohitamigarÅ«pa_nti gokaá¹‡á¹‡amigavesaá¹ƒ. __jiya_
__anubandhanto_ti padasÄ• anudhÄ• vanto. __mamaá¹ƒyeva rÄ• jÄ• passatÅ«_ti ettha ``a
rÄ• jÄ• ativiya bhÄ• yissatÄ«â€™â€™ ti iminÄ• kÄ• raá¹‡ena attÄ• nameva dassetuá¹ƒ ``n
tiadhiá¹-á¹-hÄ• sÄ«ti veditabbaá¹ƒ. __ ``cintesÄ«â€™â€™ _ti vatvÄ• tassa cintanÄ• kÄ• ra
``imasmiá¹ƒ dÄ«pe jÄ• toâ€™â€™ _tiÄ• di. thero tassa parivitakkaá¹ƒ jÄ• nitvÄ• attano sab
assÄ• setukÄ• mo __ ``samaá¹‡Ä• mayaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ _tiÄ• dimÄ• ha. mah
tvaá¹ƒ parivitakkaá¹ƒ mÄ• akÄ• sÄ«ti vuttaá¹ƒ hoti. __taveva anukampÄ• yÄ• _titava anuka
na vimukhabhÄ• vatthÄ• yÄ• ti adhippÄ• yo. ``ime samaá¹‡Ä• nÄ• mÄ• â€™â€™ tiajÄ• na
mahÄ• rÄ• jÄ• â€™â€™ ti kasmÄ• thero Ä• hÄ• ti ce? asokadhammarÄ• jenapesitasÄ• sa
gahitasamaá¹‡asaÃ±Ã±aá¹ƒ sÄ• retuá¹ƒ evamÄ• hÄ• ti. imamatthaá¹ƒ vibhÄ• vetuá¹ƒ__ ``t
_tiÄ• di vuttaá¹ƒ.

adiá¹-á¹-hÄ• hutvÄ• sahÄ• yakÄ• ti __adiá¹-á¹-hasahÄ• yakÄ• , _ aÃ±Ã±amaÃ±Ã±aá¹ƒ ad
upagatÄ• tivuttaá¹ƒ hoti. __chÄ• tapabbatapÄ• de_ti chÄ• tavÄ• hassa nÄ• ma pabbatassa
pabbataá¹ƒanurÄ• dhapurÄ• pubbadakkhiá¹‡adisÄ• bhÄ• ge atirekayojanadvayamatthake
pacchÄ• saddhÄ• tisso nÄ• ma mahÄ• rÄ• jÄ• vihÄ• raá¹ƒ kÄ• rÄ• pesi, taá¹ƒ ``chÄ• tavih
``rathayaá¹-á¹-hippamÄ• á¹‡Ä• _ti Ä• yÄ• mato ca Ä• vaá¹-á¹-ato ca rathapatodena samapp
tÄ«supi__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __mahÄ• vaá¹ƒse_pi vuttaá¹ƒ ---

``chÄ• tapabbatapÄ• damhi \Ne I 143/, tisso ca veá¸·uyaá¹-á¹-hiyo.

jÄ• tÄ• rathapatodena, samÄ• nÄ• parimÄ• á¹‡atoâ€™â€™ ti ||

__gaá¹‡á¹-hipade_ pana ``rathayaá¹-á¹-hippamÄ• á¹‡Ä• ti rathassa dhajayaá¹-á¹-hippamÄ•
__uppajjiá¹ƒsÅ«_titassa abhisekasamakÄ• lameva uppajjiá¹ƒsu. evamuttaripi vakkhamÄ• n
161/acchariyÄ• naá¹ƒ pÄ• tubhÄ• vo veditabbo. tathÄ• ca vuttaá¹ƒ __mahÄ• vaá¹ƒse_ ---

``devÄ• naá¹ƒpiyatisso so, rÄ• jÄ• si pituaccaye.

tassÄ• bhisekena samaá¹ƒ, bahÅ«nacchariyÄ• nahÅ«â€™â€™ ti ||

__ekÄ• latÄ• yaá¹-á¹-hi nÄ• mÄ• _ti kaÃ±canalatÄ• ya paá¹-imaá¹‡á¸• itattÄ• evaá¹ƒladdh
ahosi. __taá¹ƒ alaá¹…karitvÄ• uppannalatÄ• _ti taá¹ƒ rajatavaá¹‡á¹‡aá¹ƒ yaá¹-á¹-hiá¹ƒ alaá
cittakammakatÄ• viya uppannalatÄ• . __khÄ• yatÄ«_ti dissati. __kiÃ±jakkhÄ• nÄ«_ti kesarÄ
capupphayaá¹-á¹-hiyaá¹ƒ nÄ«lapupphÄ• dÄ«ni sakuá¹‡ayaá¹-á¹-hiyaÃ±ca nÄ• nappakÄ• rÄ
cittakammakatÄ• viya paÃ±Ã±Ä• yantÄ«ti daá¹-á¹-habbaá¹ƒ. __setÄ• rajatayaá¹-á¹-hÄ«vÄ•
viya ekÄ• yaá¹-á¹-hi setavaá¹‡á¹‡Ä• tiattho. __latÄ• _ti tattheva cittakammakatÄ• viya diss
__nÄ«lÄ• di yÄ• disaá¹ƒ puppha_ntiyÄ• disaá¹ƒ loke nÄ«lÄ• dipupphaá¹ƒ atthi, tÄ• disaá¹ƒ
khÄ• yatÄ«ti attho.

__anekavihitaá¹ƒ ratanaá¹ƒ uppajjÄ«_ti anekappakÄ• raá¹ƒ ratanaá¹ƒ samuddato sayameva
velante Å«mivegÄ• bhijÄ• tamariyÄ• davaá¹-á¹-i viya uppajji, uá¹-á¹-hahitvÄ• aá¹-á¹-hÄ• sÄ
__tambapaá¹‡á¹‡iyaá¹ƒ pana aá¹-á¹-ha muttÄ• uppajjiá¹ƒsÅ«_ti etthÄ• pi tambapaá¹‡á¹‡iy
uá¹-á¹-hahitvÄ• jÄ• tito aá¹-á¹-ha muttÄ• samuddatÄ«re vuttanayeneva á¹-hitÄ• ti veditabb
__mahÄ• vaá¹ƒse_ ---

``laá¹…kÄ• dÄ«pamhi sakale, nidhayo ratanÄ• ni ca.

antoá¹-hitÄ• ni uggantvÄ• , pathavÄ«talamÄ• ruhuá¹ƒ ||

``laá¹…kÄ• dÄ«pasamÄ«pamhi, bhinnanÄ• vÄ• gatÄ• ni ca.

tatra jÄ• tÄ• ni ca thalaá¹ƒ, ratanÄ• ni samÄ• ruhuá¹ƒ ||

``hayagajÄ• \Ne I 144/ rathÄ• malakÄ• , valayaá¹…guliveá¹-hakÄ• .

kakudhaphalÄ• pÄ• katikÄ• , iccetÄ• aá¹-á¹-ha jÄ• tito ||

``muttÄ• samuddÄ• uggantvÄ• , tÄ«re vaá¹-á¹-i viya á¹-hitÄ• .

devÄ• naá¹ƒpiyatissassa, sabbapuÃ±Ã±avijambhitaâ€™â€™ nti ||

__hayamuttÄ• _ti \Be I 162/ assarÅ«pasaá¹‡á¹-hÄ• namuttÄ• . __gajamuttÄ• _ti hatthirÅ«pa
sabbattha taá¹ƒtaá¹ƒsaá¹‡á¹-hÄ• navasena muttÄ• bhedo veditabbo. __aá¹…guliveá¹-haka
aá¹…gulÄ«yakasaá¹‡á¹-hÄ• nÄ• , muddikÄ• saá¹‡á¹-hÄ• nÄ• ti attho. __kakudhaphalamutt
bahÅ« asÄ• muddikÄ• muttÄ• . __rÄ• jakakudhabhaá¹‡á¸• Ä• nÄ«_ti rÄ• jÄ• rahauttamabh
dassentoÄ• ha __ ``chattaá¹ƒ cÄ• maraâ€™â€™ _ntiÄ• di. aÃ±Ã±aÃ±ca bahuvidhaá¹ƒ paá
sambandho. __saá¹…kha_nti abhisekÄ• siÃ±canakaá¹ƒ sÄ• muddikaá¹ƒ dakkhiá¹‡Ä• vaá¹-
anotattodakameva __ ``gaá¹…godakaâ€™â€™ _ntivuttaá¹ƒ. __vaá¸• á¸• hamÄ• na_nti alaá
``nahÄ• nacuá¹‡á¹‡aâ€™â€™ nti keci. __vaá¹-aá¹ƒsaka_ntikaá¹‡á¹‡apiá¸·andhanavaá¹-aá
``vaá¹-aá¹ƒsakaá¹ƒ kaá¹‡á¹‡acÅ«á¸·ikaá¹-á¹-hÄ• ne olambakaâ€™â€™ ntipivadanti. __bhiá
suvaá¹‡á¹‡amayaá¹ƒ mahÄ• bhiá¹…gÄ• raá¹ƒ. ``makaramukhasaá¹‡á¹-hÄ• nÄ• balikamm
bhÄ• janavikatÄ«â€™â€™ tipi vadanti. __nandiyÄ• vaá¹-á¹-a_nti kÄ• kapadasaá¹‡á¹-hÄ• n
suvaá¹‡á¹‡abhÄ• janavikati. __kaÃ±Ã±a_nti khattiyakumÄ• riá¹ƒ. __adhovimaá¹ƒ dussayug
aggimhi pakkhittamatte parisuddhabhÄ• vamupagacchantaá¹ƒ adhovimaá¹ƒ dussayugaá¹ƒ.
__hatthapuÃ±chana_ntipÄ«tavaá¹‡á¹‡aá¹ƒ mahagghaá¹ƒ hatthapuÃ±chanapaá¹-aá¹ƒ. __ha
harivaá¹‡á¹‡acandanaá¹ƒ, suvaá¹‡á¹‡avaá¹‡á¹‡acandanantiattho. lohitacandanaá¹ƒ vÄ• , g
taá¹ƒ kira uddhane kuthitatelamhipakkhittamattaá¹ƒ sakalampi telaá¹ƒ aggiÃ±ca nibbÄ• pan
candanaá¹ƒ. teneva ``gositacandanaâ€™â€™ ntivuccati. gosaddena hi jalaá¹ƒ vuccati, taá¹
candanaá¹ƒ gositacandanaá¹ƒ. nÄ• gabhavanasambhavaá¹ƒ__aruá¹‡avaá¹‡á¹‡amattikaá¹ƒ
agadaharÄ«takaá¹ƒ agadÄ• malakaá¹ƒ. taá¹ƒ khippamevasarÄ«ramalasodhanÄ• dikaraá¹‡

__uá¹‡hÄ«sa_nti uá¹‡hÄ«sapaá¹-á¹-aá¹ƒ. __veá¹-hana_nti sÄ«saveá¹-hanaá¹ƒ. __sÄ• rapÄ
ratanapÄ• maá¹…gasuttaá¹ƒ. __vatthakoá¹-ika_nti vatthayugameva. __nÄ• gamÄ• haá¹-a_
__ma_-kÄ• ropadasandhikaro. __amatosadha_nti evaá¹ƒnÄ• mikÄ• guá¸·ikajÄ• ti, amatasa
taá¹ƒ kira paripanthaá¹ƒ vidhametvÄ• sabbattha sÄ• dhentehi agadosadhasambhÄ• rehi yo
guá¸·ikaá¹ƒ. taá¹ƒ pana rÄ• jÅ«naá¹ƒ mukhasodhananahÄ• napariyosÄ• ne mahatÄ• parih
aá¹…garÄ• gaá¹ƒ nÄ• ma karonti, karontÄ• ca yathÄ• rahaá¹ƒ dvÄ«hi tÄ«hi
agadosadharaá¹…gatilakÄ• hinalÄ• á¹-akaaá¹ƒsakÅ«á¹-auramajjhasaá¹…khÄ• taá¹ƒ \Ne I 1
sajjetvÄ• aá¹…garÄ• gaá¹ƒ karontÄ«tiveditabbaá¹ƒ. sÄ• pana guá¸·ikÄ• ahivicchikÄ• dÄ«
tenapi taá¹ƒ vuccati ``amatosadhaâ€™â€™ nti.

__ahaá¹ƒ buddhaÃ±cÄ• _tiÄ• dÄ«su sabbadhamme yÄ• thÄ• vato abujjhi paá¹-ibujjhÄ«ti bu
gataá¹ƒsammÄ• sambuddhaÃ±ca, adhigatamagge sacchikatanirodhe yathÄ• nusiá¹-á¹-haá
apÄ• yesuapatamÄ• ne dhÄ• retÄ«ti dhammoti saá¹…khyaá¹ƒ gataá¹ƒ pariyattiyÄ• saddhiá
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatattÄ• saá¹…ghoti saá¹…khyaá¹ƒ gataá¹ƒ ariyasÄ•
saraá¹‡aá¹ƒ gatoparÄ• yaá¹‡anti upagato, bhajiá¹ƒ sevinti attho. atha vÄ• hiá¹ƒsati tappasÄ
vihatakilesenatapparÄ• yaá¹‡atÄ• kÄ• rappavattena cittuppÄ• dena saraá¹‡agatÄ• naá¹ƒ te

bhayaá¹ƒ santÄ• saá¹ƒdukkhaá¹ƒ duggatiá¹ƒ parikilesaá¹ƒ hanati vinÄ• setÄ«ti __saraá¹‡aá
ratanattayassetaá¹ƒ adhivacanaá¹ƒ. apica sammÄ• sambuddho hite pavattanena ahitÄ• ca
bhayaá¹ƒ hiá¹ƒsatÄ«tisaraá¹‡anti vuccati. dhammopi bhavakantÄ• rÄ• uttÄ• raá¹‡ena assÄ
bhayaá¹ƒhiá¹ƒsatÄ«ti saraá¹‡anti vuccati. saá¹…ghopi appakÄ• nampi kÄ• rÄ• naá¹ƒ
vipulaphalapaá¹-ilÄ• bhakaraá¹‡enasattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsatÄ«ti saraá¹‡anti vuccati.
saraá¹‡abhÅ«taá¹ƒ ratanattayaá¹ƒ tenevakÄ• raá¹‡ena saraá¹‡anti gato avagato, jÄ• ninti a
desesi_nti ratanattayaá¹ƒupÄ• satÄ«ti upÄ• sakoti evaá¹ƒ dassitaá¹ƒ upÄ• sakabhÄ• vaá¹ƒ
vÄ• cÄ• ya pakÄ• sesintiattho, ``upÄ• sakohaá¹ƒ ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga
upÄ• sakattaá¹ƒ paá¹-ivedesintivuttaá¹ƒ hoti. __sakyaputtassa sÄ• sane_ti sakyassa suddho
bhagavÄ• sakyaputto, tassa sakyaputtassa sÄ• saneti attho. __saddhÄ• _ti saddhÄ• ya, ``s
abhiÃ±Ã±Ä• sacchikatvÄ• â€™â€™ tiÄ• dÄ«su viya yakÄ• ralopo daá¹-á¹-habbo. __upehÄ«

__asokaraÃ±Ã±Ä• pesitena abhisekenÄ• _ti asokaraÃ±Ã±Ä• pesitena abhisekupakaraá¹‡
devÄ• naá¹ƒpiyatisso mahÄ• rÄ• jÄ• attano sahÄ• yassa dhammÄ• sokaraÃ±Ã±o ito veá¸·u
paá¹‡á¹‡Ä• kÄ• re pesesi. tadÄ• sopi te disvÄ• pasÄ«ditvÄ• ativiya tuá¹-á¹-ho ``imehiatire
mahagghaá¹ƒ paá¹-ipaá¹‡á¹‡Ä• kÄ• raá¹ƒ sahÄ• yassa me pesessÄ• mÄ«â€™â€™ ti amac
laá¹…kÄ• dÄ«pe abhisekaparihÄ• raá¹ƒ pucchitvÄ• ``na tattha Ä«disoabhisekaparihÄ• ro a
``sÄ• dhu vata me sahÄ• yassa abhisekaparihÄ• raá¹ƒ pesessÄ• mÄ«â€™â€™ tivatvÄ• sÄ
saá¹…khÄ• ni ca gaá¹…godakaÃ±ca aruá¹‡avaá¹‡á¹‡amattikaÃ±ca aá¹-á¹-haá¹-á¹-ha
khattiyabrÄ• hmaá¹‡agahapatikaÃ±Ã±Ä• yoca suvaá¹‡á¹‡arajatalohamattikÄ• mayaghaá¹-e
seá¹-á¹-hikulehi saddhiá¹ƒ aá¹-á¹-ha amaccakulÄ• ni cÄ• tievaá¹ƒ sabbaá¹-á¹-hakaá¹ƒ nÄ• n
sahÄ• yassa puna abhisekaá¹ƒ karothÄ• â€™â€™ ti, aÃ±Ã±aÃ±ca abhisekatthÄ• ya \Ne I 1
paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesesi. tena vuttaá¹ƒ ``asokaraÃ±Ã±Ä• pesitenaabhisekenÄ• â€™â€™
assÄ• ti __ekamÄ• sÄ• bhisitto_. kathaá¹ƒpana tassa tadÄ• ekamÄ• sÄ• bhisittatÄ• viÃ±Ã
``visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ hissaabhisekamakaá¹ƒsÅ«â€™â€™ _ti, pubbe katÄ• bhise
anagghenaparihÄ• rena visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ puna abhisekamakaá¹ƒsÅ«ti attho.

``te migasiramÄ• sassa, Ä• dicandodayaá¹ƒ dine.

abhisittaÃ±ca laá¹…kindaá¹ƒ, amaccÄ• sÄ• mibhattino ||

``dhammÄ• sokassa vacanaá¹ƒ, sutvÄ• sÄ• mihite ratÄ• .

punÄ• pi abhiseciá¹ƒsu, laá¹…kÄ• hitasukhe rataâ€™â€™ nti ||

__dÄ«pavaá¹ƒse_pi cetaá¹ƒ vuttaá¹ƒ ---

``visÄ• khamÄ• se dvÄ• dasiyaá¹ƒ, jambudÄ«pÄ• idhÄ• gatÄ• .

abhisekaá¹ƒ saparivÄ• raá¹ƒ, asokadhammena pesitaá¹ƒ ||

``dutiyaá¹ƒ abhisiÃ±cittha, rÄ• jÄ• naá¹ƒ devÄ• naá¹ƒpiyaá¹ƒ.

abhisitto dutiyÄ• bhisekena, visÄ• khamÄ• se uposathe ||

``tato mÄ• se atikkamma, jeá¹-á¹-hamÄ• se uposathe.

mahindo sattamo hutvÄ• , jambudÄ«pÄ• idhÄ• gatoâ€™â€™ ti ||

tadÄ• pana tassa raÃ±Ã±o visÄ• khapuá¹‡á¹‡amÄ• ya abhisekassa katattÄ• tato pabhuti y
visÄ• khapuá¹‡á¹‡amÄ• yamevaabhisekakaraá¹‡amÄ• ciá¹‡á¹‡aá¹ƒ. abhisekavidhÄ• naÃ±
abhisekamaá¹…galatthaá¹ƒ alaá¹…katappaá¹-iyattassa \Be I 165/ maá¹‡á¸• apassa anto ka
udumbarasÄ• khamaá¹‡á¸• apassa majjhe suppatiá¹-á¹-hite udumbarabhaddapÄ«á¹-hamhia
khattiyaá¹ƒ nisÄ«dÄ• petvÄ• paá¹-hamaá¹ƒ tÄ• va maá¹…galÄ• bharaá¹‡abhÅ«sitÄ• jÄ• ti
gaá¹…godakapuá¹‡á¹‡aá¹ƒ sÄ• muddikaá¹ƒ dakkhiá¹‡Ä• vaá¹-á¹-asaá¹…khaá¹ƒ ubhohi hat
sÄ«sopari ussÄ• petvÄ• tena tassa muddhani abhisekodakaá¹ƒ abhisiÃ±cati, evaÃ±cavade
khattiyagaá¹‡Ä• attÄ• namÄ• rakkhaá¹‡atthaá¹ƒ \Ne I 147/ iminÄ• abhisekena abhisekikaá
tvaá¹ƒ rÄ• jadhammesu á¹-hito dhammena samena rajjaá¹ƒ kÄ• rehi, etesu khattiyagaá¹‡es
puttasinehÄ• nukampÄ• ya sahitacitto hitasamamettacitto ca bhava, rakkhÄ• varaá¹‡aguttiy
bhavÄ• hÄ«â€™â€™ ti.

tato puna purohitopi purohiccaá¹-á¹-hÄ• nÄ• nurÅ«pÄ• laá¹…kÄ• rehi alaá¹…katappaá¹-iyat
gaá¹…godakapuá¹‡á¹‡aá¹ƒrajatamayasaá¹…khaá¹ƒ ubhohi hatthehi sakkaccaá¹ƒ gahetvÄ•
tena tassamuddhani abhisekodakaá¹ƒ abhisiÃ±cati, evaÃ±ca vadeti ``deva, taá¹ƒ sabbepi b
attÄ• namÄ• rakkhaá¹‡atthaá¹ƒiminÄ• abhisekena abhisekikaá¹ƒ mahÄ• rÄ• jaá¹ƒ karonti,
dhammenasamena rajjaá¹ƒ kÄ• rehi, etesu brÄ• hmaá¹‡esu tvaá¹ƒ puttasinehÄ• nukampÄ•
hitasamamettacittoca bhava, rakkhÄ• varaá¹‡aguttiyÄ• tesaá¹ƒ rakkhito ca bhavÄ• hÄ«â€™

tato puna seá¹-á¹-hipi seá¹-á¹-hiá¹-á¹-hÄ• nÄ• nurÅ«pabhÅ«sanabhÅ«sito gaá¹…godakapua
ratanamayasaá¹…khaá¹ƒ ubhohi hatthehisakkaccaá¹ƒ gahetvÄ• tassa sÄ«sopari ussÄ• pe
abhisekodakaá¹ƒ abhisiÃ±cati, evaÃ±ca vadeti ``deva taá¹ƒ sabbepi gahapatigaá¹‡Ä• attÄ•
iminÄ• abhisekenaabhisekikaá¹ƒ mahÄ• rÄ• jaá¹ƒ karonti, tvaá¹ƒ rÄ• jadhammesu á¹-hito d
kÄ• rehi, etesu gahapatigaá¹‡esu tvaá¹ƒ puttasinehÄ• nukampÄ• ya sahitacitto hitasamame
rakkhÄ• varaá¹‡aguttiyÄ• tesaá¹ƒ rakkhito ca bhavÄ• hÄ«â€™â€™ ti.

te pana tassa evaá¹ƒ vadantÄ• ``sace tvaá¹ƒ amhÄ• kaá¹ƒ vacanÄ• nurÅ«pena rajjaá¹ƒ kÄ
iccetaá¹ƒkusalaá¹ƒ. no ce kÄ• ressasi, tava muddhÄ• sattadhÄ• phalatÅ«â€™â€™ ti evaá
abhisapantiviyÄ• ti daá¹-á¹-habbaá¹ƒ. imasmiá¹ƒ pana dÄ«pe devÄ• naá¹ƒpiyatissassa \Be
dhammÄ• sokenevaidha pesitÄ• khattiyakaÃ±Ã±Ä• yeva anotattodakapuá¹‡á¹‡ena
sÄ• muddikadakkhiá¹‡Ä• vaá¹-á¹-asaá¹…khena abhisekodakaá¹ƒabhisiÃ±cÄ«ti vadanti. ida
abhisekavidhÄ• naá¹ƒ majjhimanikÄ• ye __cÅ«á¸·asÄ«hanÄ• dasuttavaá¹‡á¹‡anÄ• yaá¹ƒ_s
``paá¹-hamaá¹ƒ tÄ• va abhisekaá¹ƒ gaá¹‡hantÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ suvaá¹‡á¹‡amayÄ• dÄ
gaá¹…godakaÃ±ca khattiyakaÃ±Ã±aÃ±ca laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tiÄ• dinÄ• vutta

__sammodanÄ«yaá¹ƒ kathaá¹ƒ kathayamÄ• no_ti pÄ«tipÄ• mojjasaá¹…khÄ• tasammodaja
yuttabhÄ• vatoca sammodanÄ«yaá¹ƒ ``kacci bhante khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹
appÄ• bÄ• dhaá¹ƒappÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• roâ€™â€™
__cha janedassesÄ«_ti raÃ±Ã±Ä• saddhiá¹ƒ Ä• gatÄ• naá¹ƒ ``na ime yakkhÄ• , manussÄ•
saÃ±jÄ• nanatthaá¹ƒbhaá¹‡á¸• ukassa \Ne I 148/ upÄ• sakassa Ä• nÄ«tattÄ• tena saddhiá
__tevijjÄ• _ti pubbenivÄ• sadibbacakkhuÄ• savakkhayasaá¹…khÄ• tÄ• hitÄ«hi vijjÄ• hi sam
iddhividhaÃ±Ä• á¹‡aá¹ƒ pattÄ• . __cetopariyakovidÄ• _tiparesaá¹ƒ cittÄ• cÄ• re kusalÄ• . e
sarÅ«pena vuttÄ• , dibbasotaá¹ƒpana tÄ• saá¹ƒ vasena Ä• gatameva hoti. __bahÅ«_ti evar
buddhasÄ• vakÄ• bahÅ« gaá¹‡anapathaá¹ƒatikkantÄ• sakalajambudÄ«paá¹ƒ kÄ• sÄ• vap
keci pana ``tevijjÄ• iddhippattÄ• ca khÄ«á¹‡Ä• savÄ• cetopariyakovidÄ• keci khÄ«á¹‡Ä• s
`arahantoâ€™ ti iminÄ• sukkhavipassakÄ• vuttÄ• â€™â€™ ti vadanti.

__paÃ±Ã±Ä• veyyattiya_nti paÃ±Ã±Ä• pÄ• á¹-avaá¹ƒ, paÃ±Ã±Ä• ya tikkhavisadabhÄ• vanti
á¹-hitaá¹ƒ. __sÄ• dhu mahÄ• rÄ• ja paá¹‡á¸• itosÄ«_ti rÄ• jÄ• naá¹ƒ pasaá¹ƒsati. puna vÄ«
te mahÄ• rÄ• jÄ• â€™â€™ _tiÄ• dimÄ• ha. __cÅ«á¸·ahatthipadopamasuttantaá¹ƒ kathesÄ«
samaá¹‡Ä• nÄ• ma Ä«disÄ• , sÄ«lÄ• dipaá¹-ipatti ca tesaá¹ƒ Ä«disÄ«â€™ ti ca na jÄ• nÄ•
cÅ«á¸·ahatthipadopamasuttantadesanÄ• ya samaá¹‡abhÄ• vÅ«pagamanaá¹ƒ samaá¹‡apaá
viÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ticintetvÄ• paá¹-hamaá¹ƒ __cÅ«á¸·ahatthipadopamasuttan

``evameva kho, brÄ• hmaá¹‡a, idha tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddh
pe ... sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ
dhammaá¹ƒsuá¹‡Ä• ti gahapati \Be I 167/ vÄ• gahapatiputto vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• k
dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ paá¹-ilabhati, so tena saddhÄ• paá¹-ilÄ• bhena
paá¹-isaÃ±cikkhati `sambÄ• dho gharÄ• vÄ• so rajopatho, abbhokÄ• so pabbajjÄ• , nayidaá
ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmaca
yannÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• ag
pabbajeyyaâ€™ nti. so aparena samayena appaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya mah
pahÄ• ya appaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

``so evaá¹ƒ pabbajito samÄ• no bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno pÄ• á¹‡Ä•
pahÄ• yapÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti nihitadaá¹‡á¸• o nihitasattho, lajjÄ« dayÄ• pa
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«viharati.

``adinnÄ• dÄ• naá¹ƒ \Ne I 149/ pahÄ• ya adinnÄ• dÄ• nÄ• paá¹-ivirato hoti dinnÄ• dÄ• yÄ«
athenena sucibhÅ«tena attanÄ• viharatÄ«â€™â€™ ti (MN I 291-292) ---

evamÄ• dinÄ• sÄ• sane saddhÄ• paá¹-ilÄ• bhaá¹ƒ paá¹-iladdhasaddhehi ca pabbajjupagan
paá¹-ipajjitabbÄ• sÄ«lakkhandhÄ• dayo dhammÄ• pakÄ• sitÄ• .

__rÄ• jÄ• suttantaá¹ƒ suá¹‡antoyeva aÃ±Ã±Ä• sÄ«_ti ``so bÄ«jagÄ• mabhÅ«tagÄ• masam
ekabhattiko hoti rattuparato virato vikÄ• labhojanÄ• â€™â€™ ti evaá¹ƒ tasmiá¹ƒ suttante (M
taá¹ƒ suá¹‡antoyeva aÃ±Ã±Ä• si. __idheva vasissÄ• mÄ• _ti na tÄ• varattiyÄ• upaá¹-á¹-hita
anÄ• gatavacanamakÄ• si. __Ä• gataphalo_ti anÄ• gÄ• miphalaá¹ƒ sandhÄ• yÄ• ha, sampa
tatoyeva ca visesato aviparÄ«taviditasatthusÄ• sanattÄ• __viÃ±Ã±Ä• tasÄ• sano. idÄ• ni pa
gihiliá¹…gena Ä• nÄ«takiccassa niá¹-á¹-hitattÄ• evamÄ• ha. __acirapakkantassa raÃ±Ã±o_
acirapakkanteti attho. __adhiá¹-á¹-hahitvÄ• _ti antotambapaá¹‡á¹‡idÄ«pe samÄ• gatÄ• suá
adhiá¹-á¹-hahitvÄ• .

__bhÅ«mattharaá¹‡asaá¹…khepenÄ• _ti bhÅ«mattharaá¹‡Ä• kÄ• rena. __uppÄ• tapÄ• á¹-h
nemittakÄ• tiattho. __gahitÄ• dÄ• ni imehi pathavÄ«_ti Ä• sanÄ• naá¹ƒ pathaviyaá¹ƒ atthat
__patiá¹-á¹-hahissatÄ«ticintento_ti ettha tena kÄ• raá¹‡ena sÄ• sanapatiá¹-á¹-hÄ• nassa ab
patiá¹-á¹-hahantassa sÄ• sanassapubbanimittamidanti evaá¹ƒ pubbanimittabhÄ• vena salla
__paá¹‡Ä«tenÄ• _tiuttamena. __sahatthÄ• _ti sahatthena __santappetvÄ• _ti suá¹-á¹-hu tap
suhitaá¹ƒyÄ• vadatthaá¹ƒ katvÄ• ti attho. __petavatthuá¹ƒ vimÄ• navatthuá¹ƒ saccasaá¹ƒyu
kathesÄ«_tidesanÄ• vidhikusalo thero janassa saá¹ƒvegaá¹ƒ janetuá¹ƒ paá¹-hamaá¹ƒ petav
tadanantaraá¹ƒsaá¹ƒvegajÄ• taá¹ƒ janaá¹ƒ assÄ• setuá¹ƒ saggakathÄ• vasena vimÄ• nava
tadanantaraá¹ƒ paá¹-iladdhassÄ• sÄ• naá¹ƒ ``mÄ• ettha assÄ• daá¹ƒ karotha nibbÄ• naá¹ƒ
saá¹…khÄ• ragataá¹ƒ dhuvaá¹ƒ nÄ• maatthi, tasmÄ• paramassÄ• sakaá¹ƒ nibbÄ• namadh
saccapaá¹-ivedhatthÄ• ya ussÄ• haá¹ƒjanento ante saccasaá¹ƒyuttaá¹ƒ kathesÄ«ti veditabb

__tesaá¹ƒ sutvÄ• _ti tesaá¹ƒ santikÄ• therÄ• naá¹ƒ guá¹‡akathaá¹ƒ sutvÄ• . __raÃ±Ã±o sa
katvÄ• _tiraÃ±Ã±o nivedanaá¹ƒ katvÄ• , rÄ• jÄ• naá¹ƒ paá¹-ivedayitvÄ• ti attho. __alaá¹ƒ ga
purassaaccÄ• sannattÄ• sÄ• ruppaá¹ƒ na hotÄ«ti paá¹-ipakkhipanto Ä• ha. __meghavanaá
uyyÄ• na_ntimahÄ• meghavanuyyÄ• naá¹ƒ. tassa kira \Ne I 150/ uyyÄ• nassa bhÅ«miggah
uá¹-á¹-hahitvÄ• sabbataá¸·Ä• kapokkharaá¹‡iyo pÅ«rento gimhÄ• bhihatarukkhalatÄ• dÄ«n
pÄ• vassi, tenakÄ• raá¹‡ena taá¹ƒ mahÄ• meghavanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ jÄ• taá¹ƒ. vu

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``uyyÄ• naá¹-á¹-hÄ• naggahaá¹‡e, mahÄ• megho akÄ• lajo.

pÄ• vassi tena uyyÄ• naá¹ƒ, mahÄ• meghavanaá¹ƒ ahÅ«â€™â€™ ti ||

__sukhasayitabhÄ• vaá¹ƒ pucchitvÄ• _ti ``kacci, bhante, idha sukhaá¹ƒ sayittha, tumhÄ• ka
sukhaâ€™â€™ nti evaá¹ƒ sukhasayitabhÄ• vaá¹ƒ pucchitvÄ• tato therena ``sukhasayitamh
bhikkhÅ«naá¹ƒ phÄ• sukamidaá¹ƒ uyyÄ• naâ€™â€™ nti vutte ``evaá¹ƒ sati \Be I 169/idaá¹ƒ
dassÄ• mÄ«â€™â€™ ti cintetvÄ• __ ``kappati, bhante, bhikkhusaá¹…ghassa Ä• rÄ• moâ€
sutta_nti veá¸·uvanÄ• rÄ• mapaá¹-iggahaá¹‡e vuttamimaá¹ƒ suttaá¹ƒ. __udaka_ntidakkhiá¹
__mahÄ• meghavanuyyÄ• naá¹ƒ adÄ• sÄ«_ti ``imaá¹ƒ mahÄ• meghavanuyyÄ• naá¹ƒ saá¹.
jeá¹-á¹-hamÄ• sassa kÄ• á¸·apakkhe dutiyadivase adÄ• si. mahÄ• vihÄ• rassa dakkhiá¹‡od
patiá¹-á¹-hitabhÄ• vepi na tÄ• va tattha vihÄ• rakammaá¹ƒ niá¹-á¹-hitanti Ä• ha __ ``idaÃ±ca
vihÄ• raá¹-á¹-hÄ• naá¹ƒbhavissatÄ«â€™â€™ _ti. __punadivasepÄ«_ti kÄ• á¸·apakkhassa d
__aá¸• á¸• hanavamÄ• naá¹ƒ pÄ• á¹‡asahassÄ• na_ntiaá¸• á¸• hena navamÄ• naá¹ƒ pÄ• á
paÃ±casatÄ• dhikÄ• naá¹ƒ aá¹-á¹-hasahassÄ• nanti attho. __jotipÄ• tubhÄ• vaá¹-á¹-hÄ• na
pÄ• tubhÄ• vaá¹-á¹-hÄ• naá¹ƒ. __appamÄ• dasutta_nti aá¹…guttaranikÄ• ye __mahÄ• app
_rÄ• jovÄ• dasuttanti vuttaá¹ƒ hoti.

__mahacca_nti karaá¹‡atthe paccattavacanaá¹ƒ, mahatÄ• rÄ• jÄ• nubhÄ• venÄ• ti attho. tu
jÄ• nanatthantisambandho. __ariá¹-á¹-ho nÄ• ma amacco_ti raÃ±Ã±o bhÄ• gineyyo ariá¹-á¹
__paÃ±capaá¹‡á¹‡Ä• sÄ• yÄ• _ti ettha ``catupaá¹‡á¹‡Ä• sÄ• yÄ• â€™â€™ ti vattabbaá¹ƒ.
vuccamÄ• naá¹ƒ ``dvÄ• saá¹-á¹-hi arahantoâ€™â€™ ti vacanaá¹ƒ sameti. teneva ca sÄ«ha
__mahÄ• vaá¹ƒse_ ``catupaá¹‡á¹‡Ä• sÄ• ya saddhiâ€™â€™ nti vuttaá¹ƒ. __dasabhÄ• tikas
muá¹-asivassaputtehi abhayo devÄ• naá¹ƒpiyatisso mahÄ• nÄ• go uttiyo mattÄ• bhayo sÅ«
bhÄ• tikehi samÄ• kiá¹‡á¹‡aá¹ƒ rÄ• jakulaá¹ƒ. __cetiyagirimhi vassaá¹ƒ vasiá¹ƒsÅ«_ti
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amadivaseraÃ±Ã±Ä• dinnavihÄ• reyeva paá¹-iggahetvÄ• pÄ• á¹-ipa
__pavÄ• retvÄ• _timahÄ• pavÄ• raá¹‡Ä• ya pavÄ• retvÄ• . __kattikapuá¹‡á¹‡amÄ• ya_nti a
mahÄ• mahindattherohi purimikÄ• yaá¹ƒ upagantvÄ• vutthavasso mahÄ• pavÄ• raá¹‡Ä• ya
atikkammacÄ• tumÄ• siniyaá¹ƒ puá¹‡á¹‡amadivase ariyagaá¹‡aparivuto rÄ• jakulaá¹ƒ gantv
``mahÄ• rÄ• ja, amhehi ciradiá¹-á¹-ho \Ne I 151/ sammÄ• sambuddhoâ€™â€™ tiÄ• divacan
vakkhati ``puá¹‡á¹‡amÄ• yaá¹ƒmahÄ• vÄ«ro, cÄ• tumÄ• siniyÄ• idhÄ• â€™â€™ ti. yaá¹ƒ p
``vutthavassopavÄ• retvÄ• ti cÄ• tumÄ• siniyÄ• pavÄ• raá¹‡Ä• yÄ• ti attho, paá¹-hamapavÄ
ekamÄ• saá¹ƒtattheva vasitvÄ• kattikapuá¹‡á¹‡amiyaá¹ƒ avoca, aÃ±Ã±athÄ• `puá¹‡á¹‡am
mahÄ• vÄ«roâ€™ tivuttattÄ• na sakkÄ• gahetuâ€™â€™ nti, tattha cÄ• tumÄ• siniyÄ• pav
ayamatthavikappona yujjati. na hi purimikÄ• ya vassÅ«pagatÄ• cÄ• tumÄ• siniyaá¹ƒ pavÄ•
__ciradiá¹-á¹-hosammÄ• sambuddho_ti satthussa sarÄ«rÄ• vayavo ca sammÄ• sambuddho

samudÄ• yavohÄ• ravasenaevamÄ• hÄ• ti daá¹-á¹-habbaá¹ƒ yathÄ• ``samuddo diá¹-á¹-hoâ

therena vuttampi gamanakÄ• raá¹‡aá¹ƒ á¹-hapetvÄ• idha vÄ• se payojanameva dassetvÄ•
paá¹-isedhetukÄ• moÄ• ha __ ``ahaá¹ƒ bhante tumheâ€™â€™ _tiÄ• di. __abhivÄ• danÄ• _
abhivÄ• danakaraá¹‡aá¹ƒ__abhivÄ• danaá¹ƒ_ nÄ• ma. yasmiá¹ƒ vÄ• disÄ• bhÄ• ge Ä• ca
tato abhimukhova vanditvÄ• gacchati, vanditvÄ• tiá¹-á¹-hati, vanditvÄ• nisÄ«dati, vanditvÄ
abhivÄ• danaá¹ƒ nÄ• ma. Ä• cariyaá¹ƒ pana dÅ«ratova disvÄ• paccuá¹-á¹-hÄ• ya
paccuggamanakaraá¹‡aá¹ƒ__paccuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. Ä• cariyaá¹ƒ pana disvÄ• aÃ
á¹-hapetvÄ• Ä• cariyaá¹ƒnamassati, yasmiá¹ƒ disÄ• bhÄ• ge so vasati, tadabhimukhopi tat
gacchantopi á¹-hitopinisinnopi aÃ±jaliá¹ƒ paggayha namassatiyevÄ• ti idaá¹ƒ __aÃ±jalikam
anucchavikakammassapana karaá¹‡aá¹ƒ __sÄ• mÄ«cikaraá¹‡aá¹ƒ_ nÄ• ma. cÄ«varÄ• dÄ«
vÄ• taá¹ƒ vÄ• deti, mahagghaá¹ƒ satamÅ«lagghampi paÃ±casatamÅ«lagghampi satasaha
piá¹‡á¸• apÄ• tÄ• dÄ«supieseva nayo. idaá¹ƒ sÄ• mÄ«cikaraá¹‡aá¹ƒ nÄ• ma. __sarÄ«radh
__aÃ±Ã±Ä• ta_ntiaÃ±Ã±Ä• taá¹ƒ, viditaá¹ƒ mayÄ• ti attho. __kuto lacchÄ• mÄ• _ti kuto labh
__sumanenasaddhiá¹ƒ mantehÄ«_ti paá¹-hamameva sÄ• maá¹‡erassa kathitattÄ• vÄ• ``jÄ
amhÄ• kamadhippÄ• yaâ€™â€™ ntiÃ±atvÄ• vÄ• evamÄ• hÄ• ti daá¹-á¹-habbaá¹ƒ.

__appossukko tvaá¹ƒ mahÄ• rÄ• jÄ• _ti mahÄ• rÄ• ja tvaá¹ƒ dhÄ• tÅ«naá¹ƒ paá¹-ilÄ• bhe m
tvaá¹ƒ tattha vÄ• vaá¹-o bhava, aÃ±Ã±aá¹ƒ tayÄ• kattabbaá¹ƒ karohÄ«ti adhippÄ• yo. idÄ•
kattabbakiccaá¹ƒ dassento __ ``vÄ«thiyo sodhÄ• petvÄ• â€™â€™ _tiÄ• dimÄ• ha.
__sabbatÄ• á¸·Ä• vacareupaá¹-á¹-hÄ• petvÄ• _ti kaá¹ƒsatÄ• á¸·Ä• ditÄ• á¸·aá¹ƒ avacarati e
vuccati Ä• tatavitatÄ• di \Be I 171/ sabbaá¹ƒ tÅ«riyabhaá¹‡á¸• aá¹ƒ. teneva
__parinibbÄ• nasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ ``sabbaÃ±catÄ• á¸·Ä• vacaraá¹ƒ sannipÄ• teth
tÄ• á¸·Ä• vacaranti sabbaá¹ƒ tÅ«riyabhaá¹‡á¸• aâ€™â€™ nti vuttaá¹ƒ. ettha pana sahacara
sabbatÅ«riyabhaá¹‡á¸• Ä• naá¹ƒ vÄ• dakÄ• pi \Ne I 152/ gahetuá¹ƒ vaá¹-á¹-antÄ«ti te sabb
upaá¹-á¹-hÄ• petvÄ• sannipÄ• tetvÄ• ti vuttaá¹ƒ hoti. __lacchasÄ«_ti labhissasi. __therÄ•
cetiyagirimevaagamaá¹ƒsÅ«_ti rÄ• janivesanato nikkhamitvÄ• puna cetiyagirimeva agamaâ

__tÄ• vadevÄ• _ti taá¹ƒ khaá¹‡aá¹ƒyeva. __pÄ• á¹-aliputtadvÄ• re_ti pÄ• á¹-aliputtanagarad
bhantesumana Ä• hiá¹‡á¸• asÄ«_ti sumana tvaá¹ƒ samaá¹‡adhammaá¹ƒ akatvÄ• kasmÄ•
__cetiyagirimhiyevapatiá¹-á¹-hÄ• petvÄ• _ti pacchÄ• tattha vihÄ• ratthÄ• ya Ä• kaá¹…khita
cetiyagirimhiyeva patiá¹-á¹-hÄ• petvÄ• . __vaá¸• á¸• hamÄ• nakacchÄ• yÄ• yÄ• _ti pacchÄ•
pacchÄ• bhattameva hi chÄ• yÄ• vaá¸• á¸• hati. __athassaetadahosÄ«_ti dhÄ• tucaá¹…ko
cintesi. __chattaá¹ƒ apanamatÅ«_ti idaá¹ƒ setacchattaá¹ƒsayameva me sÄ«soparito
dhÄ• tucaá¹…koá¹-akÄ• bhimukhaá¹ƒ hutvÄ• namatÅ«ti attho. __mayhaá¹ƒ matthakepatiâ
dhÄ• tucaá¹…koá¹-akaá¹ƒ therassa hatthato dhÄ• tuyÄ• saha Ä• gantvÄ• sirasmiá¹ƒ mepa
__pokkharavassaá¹ƒ_ nÄ• ma pokkharapattappamÄ• á¹‡aá¹ƒ valÄ• hakamajjhe uá¹-á¹-hah
temetukÄ• meyeva temayamÄ• naá¹ƒ mahantaá¹ƒ hutvÄ• vassati. __mahÄ• vÄ«ro_ti mahâ

mahÄ• vÄ«rÄ• vayavattÄ• cettha satthuvohÄ• rena dhÄ• tuyo eva niddiá¹-á¹-hÄ• . dhÄ• tus
sandhÄ• yaayaá¹ƒ gÄ• thÄ• vuttÄ• .

__pacchimadisÄ• bhimukhova hutvÄ• apasakkanto_ti piá¹-á¹-hito piá¹-á¹-hitoyeva pacchima
osakkanto, gacchantoti attho. kiÃ±cÄ• pi esa pacchimadisaá¹ƒ na oloketi, tathÄ• pi pacchim
gacchatÄ«ti ``pacchimadisÄ• bhimukhoâ€™â€™ ti vuttaá¹ƒ. __puratthimenadvÄ• rena naga
piá¹-á¹-hito piá¹-á¹-hitoyeva Ä• gantvÄ• dvÄ• re sampatte parivattetvÄ• ujukeneva nagaraá
veditabbaá¹ƒ. __mahejavatthu nÄ• mÄ• _ti mahejanÄ• makena yakkhenapariggahitaá¹ƒ eka
veditabbaá¹ƒ \Be I 172/. __paribhogacetiyaá¹-á¹-hÄ• na_ntiettha paribhuttÅ«pakaraá¹‡Ä• ni
cetiyaá¹ƒ paribhogacetiyanti daá¹-á¹-habbaá¹ƒ. tividhaÃ±hicetiyaá¹ƒ vadanti paribhogacetiya
dhammacetiyanti. tattha __paribhogacetiyaá¹ƒ_vuttanayameva. __dhÄ• tucetiyaá¹ƒ_ pana d
kataá¹ƒ. paá¹-iccasamuppÄ• dÄ• dilikhitapotthakaá¹ƒnidahitvÄ• kataá¹ƒ pana __dhammace
sÄ• rÄ«rikaá¹ƒ paribhogikaá¹ƒ uddissakantievampi tippabhedaá¹ƒ cetiyaá¹ƒ vadanti. ayaá¹ƒ
paá¹-imÄ• rÅ«passapi uddissakacetiyenevasaá¹…gahitattÄ• suá¹-á¹-hutaraá¹ƒ yujjati.

kathaá¹ƒ pana idaá¹ƒ á¹-hÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ paribhogacetiyaá¹-á¹-hÄ• n
``atÄ«te kirÄ• â€™â€™ _tiÄ• di. __pajjarakenÄ• _ti ettha pajjarako nÄ• ma rogo vuccati. so
samuppannoti \Ne I 153/ veditabbo. tadÄ• kira puá¹‡á¹‡akÄ• á¸·o nÄ• ma yakkho attano Ä•
manussÄ• nampisarÄ«re pajjarakaá¹ƒ nÄ• ma rogaá¹ƒ samuá¹-á¹-hÄ• pesi. vuttaÃ±hetaá¹ƒ

``rakkhasehi janassettha, rogo pajjarako ahÅ«â€™â€™ ti.

__dÄ«pavaá¹ƒse_pi cetaá¹ƒ vuttaá¹ƒ ---

``rakkhasÄ• ca bahÅ« tattha, pajjarÄ• ca samuá¹-á¹-hitÄ• .

pajjarena bahÅ« sattÄ• , nassanti dÄ«pamuttameâ€™â€™ ti ||

__anayabyasana_nti ettha __anayo_ti avaá¸• á¸• hi. kÄ• yikaá¹ƒ cetasikaÃ±ca sukhaá¹ƒ by
vikkhipativinÄ• setÄ«ti __byasana_nti dukkhaá¹ƒ vuccati. kiÃ±cÄ• pi ``buddhacakkhunÄ• lo
tivuttaá¹ƒ, tathÄ• pi ``te satte anayabyasanamÄ• pajjante disvÄ• â€™â€™ ti vacanato paá¹-
buddhacakkhunÄ• lokaá¹ƒ oloketvÄ• pacchÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena lokaá¹ƒ olok
anayabyasanamÄ• pajjantedisvÄ• ti gahetabbaá¹ƒ. na hi Ä• sayÄ• nusayÄ• dibuddhacakkh
Ä• pajjantÄ• dissanti. __dubbuá¹-á¹-hikÄ• _ti visamavassÄ• divasena duá¹-á¹-hÄ• asobhan
dubbuá¹-á¹-hikÄ• , sassuppattihetubhÅ«tÄ• kÄ• yasukhuppattisappÄ• yÄ• sattupakÄ• rÄ•
hotÄ«tiadhippÄ• yo. tatoyeva ca __ ``dubbhikkhaá¹ƒ dussassaâ€™â€™ _nti vuttaá¹ƒ. bhikk
dullabhabhÄ• vo vÄ• __dubbhikkhaá¹ƒ, _ sulabhÄ• tattha bhikkhÄ• na hotÄ«ti vuttaá¹ƒhot
asampannatÄ• vÄ• __dussassaá¹ƒ. devo_ti meghassetaá¹ƒ nÄ• maá¹ƒ. __sammÄ• dhÄ•

sammÄ• vimuÃ±ci, sammÄ• anupavassÄ«ti vuttaá¹ƒ hoti.

__mahÄ• vivÄ• do hotÄ«_ti tasmiá¹ƒ kira kÄ• le jayantamahÄ• rÄ• jena ca tassa raÃ±Ã±o
kaniá¹-á¹-habhÄ• tukenasamiddhakumÄ• ranÄ• makena uparÄ• jena ca saddhiá¹ƒ imasmiá
upaá¹-á¹-hitaá¹ƒ. tenetaá¹ƒvuttaá¹ƒ ``tena kho pana samayena maá¹‡á¸• adÄ«pe mahÄ• viv
__hotÄ«_ti kiriyÄ• kÄ• lamapekkhitvÄ• vattamÄ• napayogo, vivÄ• dassa pana atÄ«takÄ• li
samayenÄ• â€™â€™ tiiminÄ• va viÃ±Ã±Ä• yati. saddantarasannidhÄ• nena hettha atÄ«tak
vaá¸• á¸• hatetadÄ• â€™â€™ ti. evaá¹ƒ sabbattha Ä«disesu á¹-hÄ• nesu vattamÄ• napayo
__kalahaviggahajÄ• tÄ• _tiettha kalaho nÄ• ma matthakappatto kÄ• yakalahopi vÄ• cÄ• kal
hatthaparÄ• mÄ• sÄ• divasenakÄ• yena kÄ• tabbo kalaho __kÄ• yakalaho_. mammaghaá¹
kalaho__vÄ• cÄ• kalaho_ \Ne I 154/. vipaccanÄ«kagahaá¹‡aá¹ƒ __viggaho_. kalahassa pul
aÃ±Ã±amaÃ±Ã±aviruddhagÄ• ho. atha vÄ• kalaho nÄ• ma __vÄ• cÄ• kalaho_. aÃ±Ã±ama
virÅ«paá¹ƒ viruddhaá¹ƒvÄ• gahaá¹‡aá¹ƒ viggaho __kÄ• yakalaho_. yathÄ• vutto kalaho ca
saÃ±jÄ• toetesanti kalahaviggahajÄ• tÄ• , saÃ±jÄ• takalahaviggahÄ• ti attho.

__tÄ• ni sÄ• sanantaradhÄ• nena nassantÄ«_ti pariyattipaá¹-ivedhapaá¹-ipattisaá¹…khÄ• ta
sÄ• sanassaantaradhÄ• nena dhÄ• tuparinibbÄ• ne sati tÄ• ni cetiyÄ• ni vinassanti. tÄ«á¹‡i
809) hi parinibbÄ• nÄ• ni kilesaparinibbÄ• naá¹ƒ khandhaparinibbÄ• naá¹ƒdhÄ• tuparinibbÄ
amhÄ• kaá¹ƒ bhagavato vasena evaá¹ƒ veditabbÄ• ni. tassa hi__kilesaparinibbÄ• naá¹ƒ_ b
__khandhaparinibbÄ• naá¹ƒ_ kusinÄ• rÄ• yaá¹ƒ. __dhÄ• tuparinibbÄ• naá¹ƒ_ anÄ• gate bh
osakkanakÄ• le imasmiá¹ƒtambapaá¹‡á¹‡idÄ«pe dhÄ• tuyo sannipatitvÄ• \Be I 174/ mahÄ
mahÄ• cetiyatonÄ• gadÄ«pe rÄ• jÄ• yatanacetiyaá¹ƒ, tato mahÄ• bodhipallaá¹…kaá¹ƒ gam
devalokatopibrahmalokatopi dhÄ• tuyo mahÄ• bodhipallaá¹…kameva gamissanti, sÄ• sapa
antarÄ• nassissati. sabbÄ• dhÄ• tuyo mahÄ• bodhipallaá¹…ke rÄ• sibhÅ«tÄ• suvaá¹‡á¹‡a
chabbaá¹‡á¹‡arasmiyo vissajjessanti, tÄ• dasasahassilokadhÄ• tuá¹ƒ pharissanti. tatodasa
devatÄ• sannipatitvÄ• ``ajja satthÄ• parinibbÄ• ti, ajja sÄ• sanaá¹ƒ osakkati, pacchimadas
amhÄ• kaâ€™â€™ nti dasabalassa parinibbutadivasato mahantataraá¹ƒ kÄ• ruÃ±Ã±aá¹ƒka
anÄ• gÄ• mikhÄ«á¹‡Ä• save avasesÄ• sakabhÄ• vena saá¹‡á¹-hÄ• tuá¹ƒ na sakkhissanti.
uá¹-á¹-hahitvÄ• yÄ• va brahmalokÄ• uggacchissati, sÄ• sapamattiyÄ• pi dhÄ• tuyÄ• sati e
dhÄ• tÅ«su pariyÄ• dÄ• naá¹ƒ gatÄ• su paricchijjissati. evaá¹ƒ mahantaá¹ƒÄ• nubhÄ• vaá¹
antarahitÄ• su sÄ• sanaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti.

__divÄ• bodhirukkhaá¹-á¹-hÄ• ne hatthisÄ• lÄ• yaá¹ƒ tiá¹-á¹-hatÄ«_ti divÄ• vatthuvicinanÄ
kurumÄ• notato dhÄ• tuá¹ƒ gahetvÄ• kumbhe á¹-hapetvÄ• sadhÄ• tukova hutvÄ• tiá¹-á¹-h
vuttaÃ±hetaá¹ƒ__mahÄ• vaá¹ƒse_ ---

``rattiá¹ƒ nÄ• gonupariyÄ• ti, taá¹ƒ á¹-hÄ• naá¹ƒ so sadhÄ• tukaá¹ƒ.

bodhiá¹-á¹-hÄ• namhi sÄ• lÄ• yaá¹ƒ, divÄ• á¹-hÄ• ti sadhÄ• tukoâ€™â€™ ti ||

__thÅ«papatiá¹-á¹-hÄ• nabhÅ«miá¹ƒ pariyÄ• yatÄ«_ti matthakato dhÄ• tuá¹ƒ tattha patiá¹-á
thÅ«papatiá¹-á¹-hÄ• nabhÅ«miá¹ƒrattibhÄ• ge \Ne I 155/ pariyÄ• yati, samantato vicaratÄ«t
__jaá¹…ghappamÄ• á¹‡a_nti pupphaá¹-á¹-hÄ• nappamÄ• á¹‡aá¹ƒ. thÅ«pakucchito heá¹-á¹
jaá¹…ghÄ• ti vadanti. __dhÄ• tuoropanatthÄ• yÄ• _ti hatthikumbhatodhÄ• tukaraá¹‡á¸• aka
__sakalanagaraÃ±ca janapado cÄ• _ti nagaravÄ• sino janapadavÄ• sinoca abhedato nagar
``sabbo gÄ• mo Ä• gato, maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ tiÄ• dÄ«suviya. __m
mahÄ• janasamÅ«he. samÅ«hapariyÄ• yo hettha kÄ• yasaddo. ekekadhÄ• tuppadesatotejo
yamakayamakaá¹ƒ hutvÄ• pavattaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ __yamakapÄ• á¹-ihÄ• riyaá¹ƒ_ \B
vaá¹‡á¹‡Ä• naá¹ƒ rasmiyo cÄ• ti sambandho kÄ• tabbo. channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒudaka
sambandhaá¹ƒ vadanti. parinibbutepi bhagavati tassÄ• nubhÄ• venaevarÅ«paá¹ƒ pÄ• á¹-ihÄ
dassetuá¹ƒ __ ``evaá¹ƒ acintiyÄ• â€™â€™ _tiÄ• digÄ• thamÄ• ha. __buddhadhammÄ• _ti

__dharamÄ• nakÄ• lepi tikkhattuá¹ƒ Ä• gamÄ• sÄ«_ti bhagavÄ• kira abhisambodhito navam
phussapuá¹‡á¹‡amadivaseyakkhÄ• dhivÄ• saá¹ƒ laá¹…kÄ• dÄ«pamupagantvÄ• laá¹…kÄ•
mahÄ• nÄ• gavanuyyÄ• nemahÄ• yakkhasamÄ• game upariÄ• kÄ• se á¹-hatvÄ• kappuá¹-á
samuá¹-á¹-hitavuá¹-á¹-hivÄ• tanibbisesavassavÄ• yunÄ• ca lokantarikanirayandhakÄ• rasad
ca sÄ«tanarakanibbisesabahalasÄ«tenaca saá¹ƒvaá¹-á¹-akÄ• lasaÃ±jÄ• tavÄ• tasaá¹…khu
meghanabhagajjitasadisena gaganamedanÄ«ninnÄ• dena ca yakkhÄ• naá¹ƒbhayaá¹ƒ santÄ
yÄ• citÄ• bhayo ``detha me samaggÄ• nisÄ«danaá¹-á¹-hÄ• naâ€™â€™ nti vatvÄ• ``dema
mÄ• risa, abhayaâ€™â€™ nti vutte sabbaá¹ƒ taá¹ƒ upaddavaá¹ƒ antaradhÄ• petvÄ• yakkha
cammakhaá¹‡á¸• aá¹ƒ pattharitvÄ• tattha nisinno samantato jalamÄ• naá¹ƒ cammakhaá¹‡á
kappuá¹-á¹-hÄ• naggisadisadahanÄ• bhibhÅ«tÄ• naá¹ƒ jaladhisalilabhÄ«tÄ• naá¹ƒ samantÄ
bhamantÄ• naá¹ƒyakkhÄ• naá¹ƒ giridÄ«paá¹ƒ dassetvÄ• tesu tattha patiá¹-á¹-hitesu taá¹ƒ y
patiá¹-á¹-hÄ• petvÄ• cammakhaá¹‡á¸• aá¹ƒsaá¹…khipitvÄ• nisinno tadÄ• samÄ• gate ane
desetvÄ• anekapÄ• á¹‡akoá¹-Ä«naá¹ƒdhammÄ• bhisamayaá¹ƒ katvÄ• sumanakÅ«á¹-avÄ
samadhigatasotÄ• pattiphalenayÄ• citapÅ«janÄ«yo sÄ«saá¹ƒ parÄ• masitvÄ• muá¹-á¹-him
tassa datvÄ• jambudÄ«pamagamÄ• si.

dutiyaá¹ƒ abhisambodhito paÃ±came saá¹ƒvacchare cÅ«á¸·odaramahodarÄ• naá¹ƒ jalathal
mÄ• tulabhÄ• gineyyÄ• naá¹ƒnÄ• garÄ• jÅ«naá¹ƒ maá¹‡ipallaá¹…kaá¹ƒ nissÄ• ya upaá¹-á¹
mahÄ• vinÄ• saá¹ƒ disvÄ• cittamÄ• sakÄ• á¸·apakkhassauposathadivase pÄ• tova samidd
rukkhadevaputtena chattaá¹ƒ katvÄ• dhÄ• ritarÄ• jÄ• yatanonÄ• gadÄ«paá¹ƒ samÄ• gantv
pallaá¹…kena nisinno ghorandhakÄ• rena \Ne I 156/ nÄ• ge santÄ• setvÄ• assÄ• sento Ä•
saÃ±jÄ• tapÄ«tisomanassÄ• naá¹ƒ upagatanÄ• gÄ• naá¹ƒ sÄ• maggikaraá¹‡Ä«yaá¹ƒdham
dvÄ«hi nÄ• garÄ• jÅ«hi \Be I 176/ pÅ«jite pathavÄ«talagatemaá¹‡ipallaá¹…ke nisinno nÄ• g
santappito jalathalanivÄ• sino asÄ«tikoá¹-inÄ• gesaraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pe

pallaá¹…kaÃ±ca rÄ• jÄ• yatanapÄ• dapaÃ±ca tatthapatiá¹-á¹-hÄ• petvÄ• jambudÄ«pamag

tatiyampi abhisambodhito aá¹-á¹-hame saá¹ƒvacchare mahodaramÄ• tulena
maá¹‡iakkhikanÄ• garÄ• jenÄ• bhiyÄ• citovisÄ• khapuá¹‡á¹‡amadivase paÃ±cabhikkhusat
maá¹‡iakkhikassa bhavanamupagantvÄ• tattha mÄ• pitaruciraratanamaá¹‡á¸• ape manoha
nÄ• garÄ• jena dibbannapÄ• nehi santappetvÄ• nÄ• gamÄ• á¹‡avikagaá¹‡aparivutena dibb
tattha dhammaá¹ƒ desetvÄ• vuá¹-á¹-hÄ• yÄ• sanÄ• sumanakÅ«á¹-e padaá¹ƒ dassetvÄ• p
katvÄ• dÄ«ghavÄ• picetiyaá¹-á¹-hÄ• neca mubhiyaá¹…gaá¹‡acetiyaá¹-á¹-hÄ• ne ca kalyÄ•
mahÄ• bodhiá¹-á¹-hÄ• ne ca thÅ«pÄ• rÄ• maá¹-á¹-hÄ• ne camahÄ• cetiyaá¹-á¹-hÄ• ne ca s
nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• silÄ• cetiyaá¹-á¹-hÄ• neyevaá¹-hatvÄ• devanÄ• ge
jambudÄ«pamagamÄ• si. evaá¹ƒ bhagavÄ• dharamÄ• nakÄ• lepi imaá¹ƒdÄ«paá¹ƒ tikkhatt

idÄ• ni tadeva tikkhattumÄ• gamanaá¹ƒ saá¹…khepato vibhÄ• vento Ä• ha __ ``paá¹-hamaa
_ntiÄ• di. __rakkhaá¹ƒ karonto_ti yakkhÄ• naá¹ƒ puna apavisanatthÄ• ya rakkhaá¹ƒ karonto
vicari. __mÄ• tulabhÄ• gineyyÄ• na_nti cÅ«á¸·odaramahodarÄ• naá¹ƒ. ettha pana kiÃ±cÄ•
nÄ• ma devaputtena saddhiá¹ƒ Ä• gato, tathÄ• pi pacchÄ• samaá¹‡ena ekenapi bhikkhunÄ
``ekakova Ä• gantvÄ• â€™â€™ _ti vuttaá¹ƒ. tadanurÅ«passa paripanthassa vihatattÄ• __ `
vÅ«pasametvÄ• â€™â€™ _ti vuttaá¹ƒ. __raÃ±Ã±o bhÄ• tÄ• _ti raÃ±Ã±o kaniá¹-á¹-habhÄ• t

__anuá¸·Ä• devÄ«_ti raÃ±Ã±o jeá¹-á¹-habhÄ• tujÄ• yÄ• anuá¸·Ä• devÄ«. __purimakÄ• na
sammÄ• sambuddhÄ• naá¹ƒbodhi patiá¹-á¹-hÄ• sÄ«_ti yadÄ• hi so __kakusandho_ nÄ• m
manussepajjarakÄ• bhibhÅ«te anayabyasanamÄ• pajjante disvÄ• karuá¹‡Ä• ya saÃ±codita
tadÄ• \Be I 177/ taá¹ƒ rogabhayaá¹ƒ vÅ«pasametvÄ• sannipatitÄ• naá¹ƒ dhammaá¹ƒ dese
caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayaá¹ƒ katvÄ• sÄ• yanhasam
bodhipatiá¹-á¹-hÄ• nÄ• rahaá¹-á¹-hÄ• naá¹ƒ gantvÄ• tattha samÄ• pattiá¹ƒsamÄ• pajjitvÄ•
sirÄ«samahÄ• bodhito dakkhiá¹‡amahÄ• sÄ• khamÄ• dÄ• ya rucanandÄ• bhikkhunÄ«idhÄ
\Ne I 157/. sÄ• satthu cittaá¹ƒ Ã±atvÄ• taá¹…khaá¹‡aÃ±Ã±eva khemavatÄ«rÄ• jadhÄ• niy
mahÄ• bodhimupagantvÄ• dakkhiá¹‡amahÄ• sÄ• khÄ• ya manosilÄ• lekhaá¹ƒ khemarÄ• j
chijjitvÄ• suvaá¹‡á¹‡akaá¹-Ä• he á¹-hitaá¹ƒ bodhisÄ• khamÄ• dÄ• ya paÃ±casatabhikkhun
parivÄ• ritÄ• iddhiyÄ• idhÄ• netvÄ• tathÄ• gatena pasÄ• rite dakkhiá¹‡ahatthe
sasuvaá¹‡á¹‡akaá¹-Ä• haá¹ƒmahÄ• bodhiá¹ƒ á¹-hapesi. taá¹ƒ tathÄ• gato abhayassa nÄ• m
tasmiá¹ƒ samaye ``mahÄ• titthavanaâ€™â€™ ntipaÃ±Ã±Ä• te mahÄ• meghavanuyyÄ• ne p

__koá¹‡Ä• gamano_ ca bhagavÄ• dubbuá¹-á¹-hipÄ«á¸·ite dÄ«pavÄ• sino disvÄ• imaá¹ƒ d
vÅ«pasametvÄ• dhammaá¹ƒ desento caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni maggaphalesu
patiá¹-á¹-hÄ• petvÄ• pubbabodhiá¹-á¹-hÄ• naá¹ƒ gantvÄ• samÄ• pattipariyosÄ• ne ``mama
dakkhiá¹‡amahÄ• sÄ• khamÄ• dÄ• yakarakanattÄ• bhikkhunÄ« idhÄ• gacchatÅ«â€™â€™
adhippÄ• yaá¹ƒ viditvÄ• taá¹…khaá¹‡aÃ±Ã±evasobharÄ• jadhÄ• niyÄ• sobharÄ• jÄ• nam

dakkhiá¹‡amahÄ• sÄ• khÄ• ya manosilÄ• lekhaá¹ƒsobharÄ• jena dÄ• petvÄ• taá¹ƒ sayaá¹
patiá¹-á¹-hitaá¹ƒ bodhisÄ• khamÄ• dÄ• ya paÃ±casatabhikkhunÄ«hisaddhiá¹ƒ suragaá¹‡ap
idhÄ• haritvÄ• satthÄ• rÄ• pasÄ• ritadakkhiá¹‡apÄ• á¹‡itale sahemakaá¹-Ä• haá¹ƒmahÄ•
tathÄ• gato samiddhassa raÃ±Ã±o datvÄ• tena tasmiá¹ƒ samaye ``mahÄ• nÄ• gavanaâ€™
mahÄ• meghavanuyyÄ• ne mahÄ• bodhiá¹ƒ patiá¹-á¹-hÄ• pesi.

__kassapo_pi ca bhagavÄ• upaá¹-á¹-hitarÄ• jÅ«parÄ• jayuddhena pÄ• á¹‡ino vinÄ• saá¹ƒ
coditoimaá¹ƒ dÄ«pamÄ• gantvÄ• taá¹ƒ kalahaá¹ƒ vÅ«pasametvÄ• dhammaá¹ƒ desento ca
pÄ• á¹‡asahassÄ• nimaggaphalaá¹ƒ pÄ• petvÄ• mahÄ• bodhiá¹-á¹-hÄ• naá¹ƒ gantvÄ• tat
vuá¹-á¹-hÄ• ya ``mamanigrodhamahÄ• bodhito dakkhiá¹‡amahÄ• sÄ• khamÄ• dÄ• ya sudh
idhÄ• gacchatÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. sÄ• bhagavato cittaá¹ƒ viditvÄ• taá¹…khaá¹‡
bÄ• rÄ• á¹‡asÄ«rÄ• jadhÄ• niyÄ• \Be I 178/ brahmadattarÄ• jÄ• namÄ• dÄ• yamahÄ• bod
dakkhiá¹‡amahÄ• sÄ• khÄ• ya manosilÄ• lekhaá¹ƒ brahmadattena dÄ• petvÄ• taá¹ƒ sayaá
á¹-hitaá¹ƒ bodhisÄ• khamÄ• dÄ• ya paÃ±casatabhikkhunÄ«parivÄ• rÄ• devagaá¹‡aparivut
munindena pasÄ• rite dakkhiá¹‡akaratale sasuvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ mahÄ• bodhiá¹ƒ á¹-
jayantaraÃ±Ã±o datvÄ• tena tasmiá¹ƒ samaye ``mahÄ• sÄ• lavanaâ€™â€™ nti saá¹…khya
mahÄ• meghavanuyyÄ• nemahÄ• bodhiá¹ƒ patiá¹-á¹-hÄ• pesi. evaá¹ƒ imasmiá¹ƒ dÄ«pe pu
sammÄ• sambuddhÄ• naá¹ƒ bodhiá¹ƒpatiá¹-á¹-hÄ• pesi. taá¹ƒ sandhÄ• ya evamÄ• ha ``ima
purimakÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ sammÄ• sambuddhÄ• naá¹ƒbodhi patiá¹-á¹-hÄ• sÄ«â€™â€™

__sarasaraá¹ƒsijÄ• lavissajjanakenÄ• _ti \Ne I 158/ siniddhatÄ• ya rasavantaá¹ƒ ojavantaá¹
abhinavaraá¹ƒsijÄ• laá¹ƒ vissajjentena. atha vÄ• ito cito ca saá¹ƒsaraá¹‡ato sarasaá¹ƒ sajÄ
viya raá¹ƒsijÄ• laá¹ƒ vissajjentena. atha vÄ• sarasakÄ• le dharamÄ• nakÄ• le buddhena viy
muÃ±cantenÄ• ti evamettha atthaá¹ƒvaá¹‡á¹‡ayanti. ekadivaseneva agamÄ• sÄ«ti samban
kaÃ±Ã±Ä• satehÄ«_ti attanoparicÄ• rikehi paÃ±cahi kaÃ±Ã±Ä• satehi. __upassayaá¹ƒ kÄ•
bhikkhunupassayaá¹ƒkÄ• rÄ• petvÄ• . __appesÄ«_ti lekhasÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi. _
rÄ• jasandesaá¹ƒappetvÄ• therassa mukhasÄ• sanaá¹ƒ viÃ±Ã±Ä• pento evaá¹ƒ avoca. __
pattheti.

__chinnahatthaá¹ƒ viyÄ• _ti chinnahatthavantaá¹ƒ viya. chinnÄ• hatthÄ• etassÄ• ti chinnah
aÃ±Ã±apadatthasamÄ• sodaá¹-á¹-habbo. __pabbajjÄ• purekkhÄ• rÄ• _ti pabbajjÄ• bhimukh
saÃ±jÄ• tÄ• bhilÄ• sÄ• ``kadÄ• nu kho pabbajissÄ• mÄ«â€™â€™ ti tattha ussukkamÄ• pa
paá¹-imÄ• netÄ«_timaá¹ƒ udikkhati. satthena ghÄ• taá¹ƒ na arahatÄ«ti __asatthaghÄ• tÄ• r
himavalÄ• hakagabbha_nti himapuá¹‡á¹‡avalÄ• hakagabbhaá¹ƒ. pÄ• á¹-ihÄ• riyavasena jÄ
``valÄ• hakagabbhaâ€™â€™ ntipi vadanti. __doá¹‡amattÄ• _ti magadhanÄ• á¸·iyÄ• soá¸·a

__magga_nti sattayojanikaá¹ƒ maggaá¹ƒ. __paá¹-ijaggÄ• petvÄ• _ti sodhÄ• petvÄ• ,
khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«niharÄ• petvÄ• tattha bahalavipulavÄ• lukaá¹ƒ okirÄ• petvÄ• ti

__kammÄ• ravaá¹‡á¹‡a_ntiraÃ±Ã±o pakatisuvaá¹‡á¹‡akÄ• ravaá¹‡á¹‡aá¹ƒ. __navahatthap
navahatthappamÄ• á¹‡o parikkhepo assÄ• tinavahatthaparikkhepaá¹ƒ, parikkhepato \Be I 1
navahatthappamÄ• á¹‡anti vuttaá¹ƒ hoti. __ ``paÃ±cahatthubbedhaâ€™â€™ _ntiÄ• dÄ«sup
veditabbo. __tihatthavikkhambha_nti tihatthappamÄ• á¹‡avitthÄ• raá¹ƒ.
__samussitadhajapaá¹-Ä• ka_ntiussÄ• pitanÄ«lapÄ«tÄ• divividhadhajapaá¹-Ä• kaá¹ƒ. __nÄ
tattha racitanÄ• nÄ• ratanehisuvicittaá¹ƒ. __anekÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ita_nti pasa
hatthÅ«pagÄ• dÄ«hi nÄ• nÄ• laá¹…kÄ• rehisajjitaá¹ƒ. __nÄ• nÄ• vidhakusumasamÄ• kiá¹‡
upanÄ«tehi nÄ• nappakÄ• rehivaá¹‡á¹‡agandhasampannehi jalathalapupphehi Ä• kiá¹‡á¹‡
__anekatÅ«riyasaá¹…ghuá¹-á¹-ha_nti Ä• tabhavitatÄ• dipaÃ±caá¹…gikatÅ«riyasaá¹…ghosi
adassanaá¹ƒ agamÄ• sÄ«_ti ettha ``handa, mahÄ• rÄ• ja, tayÄ• gahetabbÄ• ayaá¹ƒ sÄ• k
ayaá¹ƒ khandho, na mayaá¹ƒ tayÄ• gahetabbÄ• â€™â€™ ti vadantÄ• viya avasesÄ• sÄ•
adassanamagamaá¹ƒsÅ«ti vadanti. __gavakkhajÄ• lasadisa_nti bhÄ• vanapuá¹ƒsakaá¹ƒ,
jÄ• lakavÄ• á¹-asadisaá¹ƒkatvÄ• ti attho. __celukkhepasatasahassÄ• ni pavattiá¹ƒsÅ«_ti tes
sÄ«soparibhamantÄ• naá¹ƒ uttarÄ• saá¹…gacelÄ• naá¹ƒ ukkhepasatasahassÄ• ni pavattiá
__mÅ«lasatenÄ• _tidasasu lekhÄ• su ekekÄ• ya dasa dasa hutvÄ• nikkhantamÅ«lasatena
mahÄ• mÅ«lÄ• _tipaá¹-hamalekhÄ• ya nikkhantadasamahÄ• mÅ«lÄ• ni.

__devadundubhiyo phaliá¹ƒsÅ«_ti devadundubhiyo thaniá¹ƒsu. __devadundubhÄ«_ti ca na
adhippetÄ• , atha kho uppÄ• tabhÄ• vena Ä• kÄ• sagato nigghosasaddo. __devo_ti himegh
Ä• kÄ• savaá¹‡á¹‡assa devassÄ• bhÄ• vena sukkhagajjitasaÃ±Ã±ite saddeniccharante dev
tasmÄ• devadundubhiyo phaliá¹ƒsÅ«ti devo sukkhagajjitaá¹ƒgajjÄ«ti vuttaá¹ƒ hoti. __pabba
pathavÄ«kampena ito cito ca bhamantÄ• naá¹ƒpabbatÄ• naá¹ƒ naccehi. __yakkhÄ• naá¹ƒ h
vimhayajÄ• tÄ• naá¹ƒ yakkhÄ• naá¹ƒ vimhayappakÄ• sanavasenapavattehi hiá¹…kÄ• rasad
``hiá¹ƒ hiâ€™â€™ nti saddaá¹ƒ nicchÄ• renti. __thutijappehÄ«_ti pasaá¹ƒsÄ• vacanehi. __b
apphoá¹-anehÄ«_ti pÄ«tisomanassajÄ• tÄ• naá¹ƒbrahmÄ• naá¹ƒ bÄ• hÄ• yaá¹ƒ paharaá¹‡
pÄ«tisomanassajÄ• tÄ• hi brahmÄ• no vÄ• mahatthaá¹ƒsamiÃ±jitvÄ• dakkhiá¹‡ena hatthe
denti. __ekakolÄ• hala_nti ekato pavattakolÄ• halaá¹ƒ \Be I 180/. __ekaninnÄ• da_nti ekato
phalato nikkhantÄ• chabbaá¹‡á¹‡arasmiyoujukaá¹ƒ uggantvÄ• onamitvÄ• cakkavÄ• á¸·ap
Ä• hacca tiá¹-á¹-hantÄ«ti Ä• ha __ ``sakalacakkavÄ• á¸·aá¹ƒratanagopÄ• nasÄ«vinaddhaá¹
__taá¹…khaá¹‡ato ca pana pabhutÄ«_ti vuttanayenasuvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitass
chabbaá¹‡á¹‡arasmÄ«naá¹ƒ vissajjitakÄ• lato pabhuti. __himavalÄ• hakagabbhaá¹ƒ pavisit
suvaá¹‡á¹‡akaá¹-Ä• heneva saddhiá¹ƒ uggantvÄ• himodakapuá¹‡á¹‡aá¹ƒvalÄ• hakagabbh
paá¹-hamaá¹ƒ suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitoyeva hi bodhi pacchÄ• vuttappakÄ• raad
hutvÄ• himavalÄ• hakagabbhaá¹ƒ pavisitvÄ• aá¹-á¹-hÄ• si. tenevavakkhati ``paá¹-hamaá¹ƒ
patiá¹-á¹-hahi, tato himagabbhasattÄ• haá¹ƒ abhisekasattÄ• haÃ±ca vÄ«tinÄ• metvÄ• â€™â
__mahÄ• vaá¹ƒse_pi vuttaá¹ƒ ---

``evaá¹ƒ satena mÅ«lÄ• naá¹ƒ, tatthesÄ• gandhakaddame.

patiá¹-á¹-hÄ• si mahÄ• bodhi, pasÄ• dentÄ« mahÄ• janaá¹ƒ ||

``tassÄ• khandho dasahattho, paÃ±ca sÄ• khÄ• manoramÄ• .

catuhatthÄ• catuhatthÄ• , dasaá¸• á¸• haphalamaá¹‡á¸• itÄ• ||

``sahassantu pasÄ• khÄ• naá¹ƒ, sÄ• khÄ• naá¹ƒ tÄ• samÄ• si ca.

evaá¹ƒ Ä• si mahÄ• bodhi, manoharasirindharÄ• ||

``kaá¹-Ä• hamhi \Ne I 160/ mahÄ• bodhi, patiá¹-á¹-hitakkhaá¹‡e mahÄ«.

akampi pÄ• á¹-ihÄ«rÄ• ni, ahesuá¹ƒ vividhÄ• ni ca ||

``sayaá¹ƒ nÄ• dehi tÅ«riyÄ• naá¹ƒ, devesu mÄ• nusesu ca.

sÄ• dhukÄ• raninnÄ• dehi, devabrahmagaá¹‡assa ca ||

``meghÄ• naá¹ƒ migapakkhÄ«naá¹ƒ, yakkhÄ• dÄ«naá¹ƒ ravehi ca.

ravehi ca mahÄ«kampe, ekakolÄ• halaá¹ƒ ahu ||

``bodhiyÄ• phalapattehi, chabbaá¹‡á¹‡araá¹ƒsiyo subhÄ• .

nikkhamitvÄ• cakkavÄ• á¸·aá¹ƒ, sakalaá¹ƒ sobhayiá¹ƒsu ca ||

``sakaá¹-Ä• hÄ• mahÄ• bodhi, uggantvÄ• na tato nabhaá¹ƒ.

aá¹-á¹-hÄ• si himagabbhamhi, sattÄ• hÄ• ni adassanÄ• â€™â€™ ti ||

tasmÄ• \Be I 181/ suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitoyeva bodhi kaá¹-Ä• heneva saddhi uggantvÄ• himavalÄ• hakagabbhaá¹ƒ pavisitvÄ• aá¹-á¹-hÄ• sÄ«ti veditabbaá¹ƒ.

heá¹-á¹-hÄ• pana bhagavato adhiá¹-á¹-hÄ• nakkamaá¹ƒ dassentena yaá¹ƒ vuttaá¹ƒ ---

``bhagavÄ• kira mahÄ• parinibbÄ• namaÃ±ce nipanno laá¹…kÄ• dÄ«pe mahÄ• bodhipatiá asokamahÄ• rÄ• jÄ• mahÄ• bodhiggahaá¹‡atthaá¹ƒ gamissati, tadÄ• mahÄ• bodhissa dak

chijjitvÄ• suvaá¹‡á¹‡akaá¹-Ä• hepatiá¹-á¹-hÄ• tÅ«ti adhiá¹-á¹-hÄ• si, idamekamadhiá¹-á¹-hÄ

``tattha patiá¹-á¹-hÄ• nakÄ• le ca `mahÄ• bodhi himavalÄ• hakagabbhaá¹ƒ pavisitvÄ• tiá¹-á
adhiá¹-á¹-hÄ• si, idaá¹ƒ dutiyamadhiá¹-á¹-hÄ• naá¹ƒ.

``sattame divase himavalÄ• hakagabbhato oruyha suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hahanto
chabbaá¹‡á¹‡arasmiyo muÃ±catÅ«ti adhiá¹-á¹-hÄ• si, idaá¹ƒ tatiyamadhiá¹-á¹-hÄ• naâ€™â

taá¹ƒ \Ne I 161/ iminÄ• na sameti. tattha hi paá¹-hamaá¹ƒ himavalÄ• hakagabbhaá¹ƒ pavisi
sattamedivase himavalÄ• hakagabbhato oruyha chabbaá¹‡á¹‡araá¹ƒsivissajjanaá¹ƒ suvaá¹
patiá¹-á¹-hahanaÃ±cavuttaá¹ƒ, tasmÄ• aá¹-á¹-hakathÄ• ya pubbenÄ• paraá¹ƒ na sameti. __
adhiá¹-á¹-hÄ• nepi paá¹-hamaá¹ƒsuvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hahanaá¹ƒ pacchÄ• yeva
chabbaá¹‡á¹‡araá¹ƒsivissajjanaá¹ƒ himavalÄ• hakagabbhapavisanaÃ±ca. vuttaÃ±hetaá¹ƒ -

``parinibbÄ• namaÃ±camhi, nipannena jinena hi.

kataá¹ƒ mahÄ• adhiá¹-á¹-hÄ• naá¹ƒ, paÃ±cakaá¹ƒ paÃ±cacakkhunÄ• ||

``gayhamÄ• nÄ• mahÄ• bodhi-sÄ• khÄ• sokena dakkhiá¹‡Ä• .

chijjitvÄ• na sayaá¹ƒyeva, patiá¹-á¹-hÄ• tu kaá¹-Ä• hake ||

``patiá¹-á¹-hahitvÄ• sÄ• sÄ• khÄ• , chabbaá¹‡á¹‡arasmiyo subhÄ• .

rÄ• jayantÄ« disÄ• sabbÄ• , phalapattehi muÃ±catu ||

``sasuvaá¹‡á¹‡akaá¹-Ä• hÄ• sÄ• , uggantvÄ• na manoramÄ• .

adissamÄ• nÄ• sattÄ• haá¹ƒ, himagabbhamhi tiá¹-á¹-hatÅ«â€™â€™ ti ||

__bodhivaá¹ƒse_pi \Be I 182/ ca ayameva adhiá¹-á¹-hÄ• nakkamo vutto, tasmÄ• aá¹-á¹-hak
adhiá¹-á¹-hÄ• nakkamo yathÄ• pubbenÄ• paraá¹ƒ na virujjhati, tathÄ• vÄ«maá¹ƒsitvÄ• ga

__himaÃ±ca chabbaá¹‡á¹‡araá¹ƒsiyo ca Ä• vattitvÄ• mahÄ• bodhimeva pavisiá¹ƒsÅ«_ti ma
paá¹-icchÄ• detvÄ• á¹-hitaá¹ƒ himaÃ±ca bodhito nikkhantachabbaá¹‡á¹‡arasmiyo ca Ä• vat
katvÄ• bodhimevapavisiá¹ƒsu, bodhipaviá¹-á¹-hÄ• viya hutvÄ• antarahitÄ• ti vuttaá¹ƒ hoti.
``himaÃ±caraá¹ƒsiyo cÄ• â€™â€™ ti ayameva pÄ• á¹-ho satasodhitasammate porÄ• á¹‡ap
sabbapotthakesudissati. __mahÄ• vaá¹ƒse_pi cetaá¹ƒ vuttaá¹ƒ ---

``atÄ«te tamhi sattÄ• he, sabbe himavalÄ• hakÄ• .

pavisiá¹ƒsu mahÄ• bodhiá¹ƒ, sabbÄ• tÄ• raá¹ƒsiyopi cÄ• â€™â€™ ti ||

__kenaci_ pana ``paÃ±ca raá¹ƒsiyoâ€™â€™ ti pÄ• á¹-haá¹ƒ parikappetvÄ• yaá¹ƒ vuttaá¹ƒ
rasmiyo Ä• vattitvÄ• ti \Ne I 162/ paÃ±cahi phalehi nikkhantattÄ• paÃ±ca, tÄ• pana chabba
taá¹ƒ tassa sammohavijambhitamattanti daá¹-á¹-habbaá¹ƒ.
__paripuá¹‡á¹‡akhandhasÄ• khÄ• pasÄ• khapaÃ±caphalapaá¹-imaá¹‡á¸• ito_tiparipuá¹‡á¹‡
ceva paÃ±cahi ca phalehi paá¹-imaá¹‡á¸• ito, samantato vibhÅ«sitotiattho. __abhisekaá¹ƒ d
anotattodakena abhisekaá¹ƒ datvÄ• . __mahÄ• bodhiá¹-á¹-hÄ• neyevaaá¹-á¹-hÄ• sÄ«_ti bo

__pubbakattikapavÄ• raá¹‡Ä• divase_ti assayujamÄ• sassa juá¹‡hapakkhapuá¹‡á¹‡amiyaá
cÄ• tuddasÄ«uposathattÄ• dvisattÄ• he jÄ• te uposatho sampattoti Ä• ha __ ``kÄ• á¸·apakk
_ti, assayujamÄ• sakÄ• á¸·apakkhassacÄ• tuddasÄ«uposatheti attho. __pÄ• cÄ«namahÄ•
nagarassa pÄ• cÄ«nadisÄ• bhÄ• gejÄ• tassa mahÄ• sÄ• larukkhassa heá¹-á¹-hÄ• maá¹‡á
á¹-hapesi. __sattarasame divase_tipÄ• á¹-ipadadivasato dutiyadivase. __kattikachaá¹‡apÅ«
kattikachaá¹‡avasena bodhissakariyamÄ• naá¹ƒ pÅ«jaá¹ƒ sumanasÄ• maá¹‡ero addasa, d
pavattiá¹ƒ Ä• rocesi. taá¹ƒ sandhÄ• yeva ca thero bodhiÄ• haraá¹‡atthaá¹ƒ pesesi.

__aá¹-á¹-hÄ• rasa devatÄ• kulÄ• nÄ«_ti mahÄ• bodhiá¹ƒ parivÄ• retvÄ• á¹-hitanÄ• gayakk
sambandho. amaccakulÄ• ni bodhissa kattabbavicÄ• raá¹‡atthÄ• ya \Be I 183/adÄ• si, brÄ•
lokasammatattÄ• udakÄ• siÃ±canatthÄ• ya adÄ• si, kuá¹-umbiyakulÄ• nibodhissa kattabba
adÄ• si. ``gopakÄ• rÄ• jakammino tathÄ• taracchÄ• â€™â€™ ti__mahÄ• gaá¹‡á¹-hipade_
pana ``gopakakulÄ• ni bodhisiÃ±canatthaá¹ƒ khÄ«radhenupÄ• lanatthÄ• yataracchakulÄ• n
vissÄ• sikÄ• ni padhÄ• namanussakulÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. __kÄ• liá¹…gakulÄ• nÄ«
kÄ• liá¹…gÄ• â€™â€™ ti __mahÄ• gaá¹‡á¹-hipade_ vuttaá¹ƒ. ``kaliá¹…gesu janapade jÄ• t
kÄ• liá¹…gakulaâ€™â€™ nti keci. __iminÄ• parivÄ• renÄ• _tisahatthe karaá¹‡avacanaá¹ƒ,
vuttappakÄ• raparivÄ• rena saddhinti attho. __viÃ±jhÄ• á¹-aviá¹ƒ samatikkammÄ• _tirÄ• jÄ•
paccuggamanaá¹ƒ karonto senaá¹…gaparivuto thalapathena gacchanto viÃ±jhÄ• á¹-aviá¹ƒ
atikkamitvÄ• . __tÄ• malittiá¹ƒ anuppatto_ti tÄ• malittiá¹ƒ nÄ• ma titthaá¹ƒsampatto. __idam
suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitamahÄ• bodhissa rajjasampadÄ• naá¹ƒ sandhÄ• yavutt
ekavÄ• raá¹ƒ saddhÄ• ya sakalajambudÄ«parajjena mahÄ• bodhiá¹ƒ pÅ«jesiyeva, tasmÄ•
rajjasampadÄ• naá¹ƒ. mahÄ• bodhiá¹ƒ pana yasmiá¹ƒ yasmiá¹ƒ divase rajjenapÅ«jesi, tasm
sakalajambudÄ«parajjato uppannaá¹ƒ Ä• yaá¹ƒ gahetvÄ• mahÄ• bodhipÅ«jaá¹ƒkÄ• resi.

__mÄ• gasiramÄ• sassÄ• _ti \Ne I 163/ migasiramÄ• sassa. __paá¹-hamapÄ• á¹-ipadadivas
sukkapakkhapÄ• á¹-ipadadivase. taÃ±hi kaá¹‡hapakkhapÄ• á¹-ipadadivasaá¹ƒ apekkhitvÄ•

``paá¹-hamapÄ• á¹-ipadadivasaâ€™â€™ nti vuccati. idaÃ±ca imasmiá¹ƒ dÄ«pe pavattamÄ•
vuttaá¹ƒ. tattha pana puá¹‡á¹‡amito paá¹-á¹-hÄ• ya yÄ• vaaparÄ• puá¹‡á¹‡amÄ«, tÄ• va e
pavattattÄ• tena vohÄ• rena ``dutiyapÄ• á¹-ipadadivaseâ€™â€™ tivattabbaá¹ƒ siyÄ• . tatth
kaá¹‡hapakkhapÄ• á¹-ipadadivasaá¹ƒ ``paá¹-hamapÄ• á¹-ipadaâ€™â€™ nti vuccati. __ukk
dinnehi soá¸·asahi jÄ• tisampannakulehi saddhiá¹ƒ ukkhipitvÄ• ti vadanti. __gacchati vatare
khede. tenevÄ• ha ``kanditvÄ• â€™â€™ ti, bodhiyÄ• adassanaá¹ƒasahamÄ• no roditvÄ• p
__sarasaraá¹ƒsijÄ• la_nti ettha pana heá¹-á¹-hÄ• vuttanayenevaattho veditabbo. __mahÄ•
mahÄ• bodhinÄ• samÄ• ruá¸·hÄ• . __passato passato_tianÄ• dare sÄ• mivacanaá¹ƒ, pass
__mahÄ• samuddatalaá¹ƒ pakkhantÄ• _timahÄ• samuddassa udakatalaá¹ƒ pakkhandi. __s
ekekena passena yojanappamÄ• á¹‡epadese. accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá
vÄ«ciyona uá¹-á¹-hahiá¹ƒsu, nÄ• hesunti vuttaá¹ƒ hoti. __pavajjiá¹ƒsÅ«_ti viraviá¹ƒsu, nÄ• c
pavattayiá¹ƒsÅ«tiattho. __rukkhÄ• disannissitÄ• hÄ«_ti ettha __Ä• di_-saddena pabbatÄ• d
devatÄ• saá¹…gaá¹‡hÄ• ti.

__supaá¹‡á¹‡arÅ«penÄ• _ti supaá¹‡á¹‡asadisena rÅ«pena. __nÄ• gakulÄ• ni santÄ• sesÄ
mahÄ• bodhiggahaá¹‡atthaá¹ƒÄ• gatÄ• ni nÄ• gakulÄ• ni santÄ• sesi, tesaá¹ƒ bhayaá¹ƒ up
vuttaá¹ƒ hoti. tadÄ• hi samuddavÄ• sino nÄ• gÄ• mahÄ• bodhiá¹ƒ gahetuá¹ƒ vÄ• tavassar
vikubbanaá¹ƒakaá¹ƒsu. tato saá¹…ghamittattherÄ« garuá¸·avaá¹‡á¹‡aá¹ƒ mÄ• petvÄ• tena
pÅ«rayamÄ• nÄ• sikhÄ• marÄ«cijÄ• lena gaganaá¹ƒ ekandhakÄ• raá¹ƒ katvÄ• pakkhappa
Ä• loá¸·etvÄ• saá¹ƒvaá¹-á¹-ajaladhinÄ• dasadisena ravena nÄ• gÄ• naá¹ƒ hadayÄ• ni bhinc
palÄ• pesi. __te ca utrastarÅ«pÄ• nÄ• gÄ• Ä• gantvÄ• _ti te ca vuttanayena uttÄ• sitÄ• nA
__taá¹ƒ vibhÅ«ti_nti taá¹ƒ iddhipÄ• á¹-ihÄ• riyasaá¹…khÄ• taá¹ƒ vibhÅ«tiá¹ƒ, taá¹ƒ acchariy
__therÄ« yÄ• citvÄ• _ti ``ayye, amhÄ• kaá¹ƒ bhagavÄ• mucalindanÄ• garÄ• jassa bhogÄ•
katvÄ• sattÄ• haá¹ƒ tassa saá¹…gahaá¹ƒ akÄ• si. abhisambujjhanadivase neraÃ±jarÄ• nac
ucchiá¹-á¹-hapattaá¹ƒ mahÄ• kÄ• á¸·anÄ• gassa vissajjesi. uruvelanÄ• gena mÄ• pitaá¹ƒ
visadhÅ«madahanaá¹ƒagaá¹‡etvÄ• tassa saraá¹‡asÄ«lÄ• bharaá¹‡amadÄ• si. mahÄ• mog
nandopanandanÄ• garÄ• jÄ• naá¹ƒdametvÄ• nibbisaá¹ƒ akÄ• si. evaá¹ƒ so lokanÄ• yako a
dosamassaritvÄ• muhuttaá¹ƒ mahÄ• bodhiá¹ƒ vissajjetvÄ• nÄ• galokassa saggamokkham
evaá¹ƒ yÄ• citvÄ• . __mahÄ• bodhiviyogadukkhito_ti mahÄ• bodhiviyogena \Ne I 164/ dukk
saÃ±jÄ• tamÄ• nasikadukkho. __kanditvÄ• _ti imassa pariyÄ• yavacanamattaá¹ƒ __roditvÄ
punappunaá¹ƒroditvÄ• , vilÄ• paá¹ƒ katvÄ• ti attho.

__uttaradvÄ• rato_ti anurÄ• dhapurassa uttaradvÄ• rato. __maggaá¹ƒ sodhÄ• petvÄ• _ti
khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«naá¹ƒuddharÄ• panavasena maggaá¹ƒ sodhÄ• petvÄ• . __alaá
vÄ• lukÄ• dÄ«naá¹ƒokirÄ• panÄ• divasena sajjetvÄ• . __samuddasÄ• lavatthusmi_nti samu
vatthubhÅ«tepadese. tasmiá¹ƒ kira padese á¹-hitehi samuddassa diá¹-á¹-hattÄ• taá¹ƒ accha
pakÄ• setuá¹ƒtattha ekÄ• sÄ• lÄ• katÄ• . sÄ• nÄ• mena ``samuddÄ• sannasÄ• lÄ• â€™â
vuttaÃ±hetaá¹ƒ ---

``samuddÄ• sannasÄ• lÄ• ya, á¹-hÄ• ne á¹-hatvÄ• mahaá¹‡á¹‡ave.

Ä• gacchantaá¹ƒ mahÄ• bodhiá¹ƒ, mahÄ• theriddhiyÄ• ddasa ||

``tasmiá¹ƒ á¹-hÄ• ne katÄ• sÄ• lÄ• , pakÄ• setuá¹ƒ tamabbhutaá¹ƒ.

`samuddÄ• sannasÄ• lÄ• â€™ ti, nÄ• menÄ• sidha pÄ• kaá¹-Ä• â€™â€™ ti ||

__tÄ• ya vibhÅ«tiyÄ• _ti tÄ• ya vuttappakÄ• rÄ• ya pÅ«jÄ• sakkÄ• rÄ• disampattiyÄ• .
__therassÄ• _timahÄ• mahindattherassa. maggassa kira ubhosu passesu antarantarÄ• pu
kÅ«á¹-Ä• gÄ• rasadisasaá¹‡á¹-hÄ• nÄ• nipupphacetiyÄ• ni kÄ• rÄ• pesi. taá¹ƒ sandhÄ• yet
pupphaagghiyÄ• niá¹-hapentoâ€™â€™ _ti. __Ä• gato vatare_ti ettha __are_ti pasaá¹ƒsÄ• y
__soá¸·asahi jÄ• tisampannakulehÄ«_ti aá¹-á¹-hahi amaccakulehi aá¹-á¹-hahi ca brÄ• hmaá
evaá¹ƒsoá¸·asahi jÄ• tisampannakulehi. __samuddatÄ«re mahÄ• bodhiá¹ƒ á¹-hapetvÄ• _ti
samuddavelÄ• talealaá¹…katappaá¹-iyatte ramaá¹‡Ä«ye maá¹‡á¸• ape mahÄ• bodhiá¹ƒ á¹-
sakalatambapaá¹‡á¹‡irajjenamahÄ• bodhiá¹ƒ pÅ«jetvÄ• soá¸·asannaá¹ƒ kulÄ• naá¹ƒ rajjaá
dovÄ• rikaá¹-á¹-hÄ• ne á¹-hatvÄ• tayo divase anekappakÄ• raá¹ƒ pÅ«jaá¹ƒ kÄ• rÄ• pesi. ta
divasÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. __rajjaá¹ƒ vicÄ• resÄ«_ti rajjaá¹ƒ vicÄ• retuá¹ƒ vissa
jÄ• tisampannakulehirajjaá¹ƒ vicÄ• rÄ• pesÄ«ti attho. __catutthe divase_ti migasiramÄ• sas
sukkapakkhadasamiyaá¹ƒ. __anupubbena anurÄ• dhapuraá¹ƒ sampatto_ti dasamiyaá¹ƒ ala
mahÄ• bodhiá¹ƒ á¹-hapetvÄ• uá¸·Ä• rapÅ«jaá¹ƒ kurumÄ• no pÄ• cÄ«napassavihÄ• rassa
patiá¹-á¹-hÄ• tabbaá¹-á¹-hÄ• namÄ• netvÄ• tattha saá¹…ghassa pÄ• tarÄ• saá¹ƒpavattetvÄ
nÄ• gadÄ«pe dasabalena kataá¹ƒ nÄ• gadamanaá¹ƒ sutvÄ• ``sammÄ• sambuddhenanisaj
thÅ«pÄ• dÄ«hi sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• retvÄ• tato Ä
\Ne I 165/ gÄ• madvÄ• re á¹-hapetvÄ• pÅ«jetvÄ• evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• nepÅ«j
anukkamena anurÄ• dhapuraá¹ƒ \Be I 186/ sampatto. __cÄ• tuddasÄ«divase_timigasiramÄ
sukkapakkhacÄ• tuddase. __vaá¸• á¸• hamÄ• nakacchÄ• yÄ• yÄ• _ti chÄ• yÄ• ya vaá¸• á¸•
vuttaá¹ƒ hoti. __samÄ• patti_nti phalasamÄ• pattiá¹ƒ. __tilakabhÅ«te_ti alaá¹…kÄ• rabhÅ«t
__rÄ• javatthudvÄ• rakoá¹-á¹-hakaá¹-á¹-hÄ• ne_ti rÄ• juyyÄ• nassa dvÄ• rakoá¹-á¹-hakaá¹-
mahÄ• bodhissadinnapubbattÄ• upacÄ• ratthaá¹ƒ rÄ• jÄ• dovÄ• rikavesaá¹ƒ gaá¹‡hÄ«â€™

__anupubbavipassana_nti udayabbayÄ• dianupubbavipassanaá¹ƒ. __paá¹-á¹-hapetvÄ• _ti
__atthaá¹…gamite_ti atthaá¹…gate. ``saha bodhipatiá¹-á¹-hÄ• nenÄ• â€™â€™ ti vattabbe
vibhattiviparia¹‡Ä• maá¹ƒkatvÄ• __ ``saha bodhipatiá¹-á¹-hÄ• nÄ• â€™â€™ _ti nissakkava
sahayoge karaá¹‡avacanenabhavitabbaá¹ƒ. __mahÄ• pathavÄ« akampÄ«_ti ca idaá¹ƒ muk
aÃ±Ã±Ä• nipi anekÄ• niacchariyÄ• ni ahesuá¹ƒyeva. tathÄ• hi saha bodhipatiá¹-á¹-hÄ• nen
mahÄ• pathavÄ«akampi, tÄ• ni mÅ«lÄ• ni kaá¹-Ä• hamukhavaá¹-á¹-ito uggantvÄ• taá¹ƒ ka

pathavÄ«talamotariá¹ƒsu, samantato dibbakusumÄ• ni vassiá¹ƒsu, Ä• kÄ• se dibbatÅ«riyÄ•
mahÄ• meghouá¹-á¹-hahitvÄ• vuá¹-á¹-hidhÄ• ramakÄ• si, Ä• kÄ• sapadesÄ• viraviá¹ƒsu, v
devatÄ• sÄ• dhukÄ• ramadaá¹ƒsu, samÄ• gatÄ• sakaladÄ«pavÄ• sino gandhamÄ• lÄ• dÄ
gahitamakarandÄ• mandamÄ• rutÄ• vÄ• yiá¹ƒsu, samantato ghanasÄ«talahimavalÄ• hakÄ
evaá¹ƒ bodhipathaviyaá¹ƒ patiá¹-á¹-hahitvÄ• himagabbhe sannisÄ«ditvÄ• sattÄ• haá¹ƒ lok
agamÄ• si. __himagabbhe sannisÄ«dÄ«_ti himagabbhassa anto aá¹-á¹-hÄ• si. __vipphuran
ca saá¹ƒsarantÄ• . __niccchariá¹ƒsÅ«_ti nikkhamiá¹ƒsu. __dassiá¹ƒsÅ«_ti paÃ±Ã±Ä• yiá¹ƒsu
sabbe tambapaá¹‡á¹‡idÄ«pavÄ• sino. __uttarasÄ• khato ekaá¹ƒ phala_ntiuttarasÄ• khÄ• ya
``pÄ• cÄ«nasÄ• khÄ• ya ekaá¹ƒ phalaâ€™â€™ ntipi keci. __mahÄ• Ä• sanaá¹-á¹-hÄ• ne_ti
patiá¹-á¹-hitaá¹-á¹-hÄ• ne. __issaranimmÄ• navihÄ• re_ti issaranimmÄ• nasaá¹…khÄ• tekas
``issaranimmÄ• navihÄ• reâ€™â€™ ti hi pubbasaá¹…ketavasena vuttaá¹ƒ, idÄ• nipana so v
ti paÃ±Ã±Ä• to. ``issarasamaá¹‡Ä• rÄ• meâ€™â€™ tipi keci paá¹-hanti. tathÄ• ca vuttaá¹ƒ

``tavakkabrÄ• hmaá¹‡agÄ• me \Be I 187/, thÅ«pÄ• rÄ• me tatheva ca.

issarasamaá¹‡Ä• rÄ• me, paá¹-hame cetiyaá¹…gaá¹‡eâ€™â€™ ti ||

__yojaniyaÄ• rÄ• mesÅ«_ti anurÄ• dhapurassa samantÄ• yojanassa anto kataÄ• rÄ• mesu
166/ mahÄ• bodhimhÄ«ti sambandho. anurÄ• dhapurassa samantÄ• evaá¹ƒ puttanattupara
patiá¹-á¹-hiteti attho. __lohapÄ• sÄ• daá¹-á¹-hÄ• naá¹ƒ pÅ«jesÄ«_ti lohapÄ• sÄ• dassa
kattabbaá¹-á¹-hÄ• naá¹ƒpÅ«jesi. ``kiÃ±cÄ• pi lohapÄ• sÄ• daá¹ƒ devÄ• naá¹ƒpiyatissoyeva
tathÄ• pi tasmiá¹ƒ samaye abhÄ• vato `anÄ• gateâ€™ ti vuttaâ€™â€™ nti tÄ«supi __gaá¹‡
pana ``duá¹-á¹-hagÄ• maá¹‡iabhayeneva kÄ• rito lohapÄ• sÄ• doâ€™â€™ ti vadanti. __mÅ
otarantÄ«_ti iminÄ• , mahÄ• rÄ• ja, imasmiá¹ƒ dÄ«pe satthusÄ• sanaá¹ƒ patiá¹-á¹-hitamatta
supatiá¹-á¹-hitanti dasseti, assa satthusÄ• sanassa mÅ«lÄ• ni pana na tÄ• va otiá¹‡á¹‡Ä• n
veditabbo. __otarantÄ«_ti hi atÄ«tatthe vattamÄ• navacanaá¹ƒ. tenevÄ• ha__ ``kadÄ• pana
otiá¹‡á¹‡Ä• ni nÄ• ma bhavissantÄ«â€™â€™ _ti. yo amacco catupaá¹‡á¹‡Ä• sÄ• yajeá¹-á¹
saddhiá¹ƒ cetiyagirimhi pabbajito, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``mahÄ• ariá¹-á¹-hobhikkhÅ
__meghavaá¹‡á¹‡Ä• bhayassa amaccassa pariveá¹‡aá¹-á¹-hÄ• ne_ti meghavaá¹‡á¹‡Ä• bh
kattabbassa pariveá¹‡assa vatthubhÅ«te á¹-hÄ• ne. __maá¹‡á¸• apappakÄ• ra_nti maá¹‡á¸
hi pakÄ• rasaddaá¹ƒ vaá¹‡á¹‡ayanti. __sÄ• sanassa mÅ«lÄ• ni otarantÄ• ni passissÄ• mÄ«
suá¹-á¹-hu patiá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ passissÄ• mÄ«ti dÄ«peti.

meghavirahitassa nimmalasseva Ä• kÄ• sassa viravitattÄ• __ ``Ä• kÄ• saá¹ƒ mahÄ• virava
__paccekagaá¹‡Ä«hÄ«_ti visuá¹ƒ visuá¹ƒ gaá¹‡Ä• cariyehi. paccekaá¹ƒ gaá¹‡aá¹ƒ etesaá¹
yathÄ• vejjo gilÄ• nesu karuá¹‡Ä• ya tikicchanameva purakkhatvÄ• vigatacchandadoso jigu
guyhaá¹-á¹-hÄ• nesu ca bhesajjalepanÄ• dinÄ• tikicchanamevakaroti, evaá¹ƒ bhagavÄ• pi
sattesu karuá¹‡Ä• ya te satte kilesabyÄ• dhidukkhatomocetukÄ• mo avattabbÄ• rahÄ• ni gu

asappÄ• yÄ• ni vadanto vinayapaÃ±Ã±attiyÄ• sattÄ• naá¹ƒ kilesabyÄ• dhiá¹ƒ \Be I 188/ tiki
``satthu karuá¹‡Ä• guá¹‡aparidÄ«pakaâ€™â€™ _nti. __anusiá¹-á¹-hikarÄ• na_nti anusÄ• s
anusÄ• saniá¹ƒ sammÄ• paá¹-ipajjanti, tesanti attho. __kÄ• yakammavacÄ«kammavipphar
kÄ• yavacÄ«dvÄ• resu ajjhÄ• cÄ• ravasenapavattassa kilesavipphanditassa vinayanakaraá

__rÄ• jino_ti upayogatthe sÄ• mivacanaá¹ƒ, rÄ• jÄ• namanusÄ• siá¹ƒsÅ«ti attho. __Ä• loka
__nibbÄ• yiá¹ƒsu mahesayo_ti ettha mahÄ• mahindatthero dvÄ• dasavassiko hutvÄ• tamb
tattha dve vassÄ• ni vasitvÄ• vinayaá¹ƒ patiá¹-á¹-hapesi. dvÄ• saá¹-á¹-hivassiko hutvÄ• pa

__tesaá¹ƒ_ \Ne I 167/ __therÄ• naá¹ƒ antevÄ• sikÄ• _ti tesaá¹ƒ mahÄ• mahindattherappam
antevÄ• sikÄ• . tissadattÄ• dayo pana mahÄ• ariá¹-á¹-hattherassa antevÄ• sikÄ• , tasmÄ•
tissadattakÄ• á¸·asumanadÄ«ghasumanÄ• dayomahÄ• ariá¹-á¹-hattherassa antevÄ• sikÄ•
__antevÄ• sikÄ• naá¹ƒ antevÄ• sikÄ• _tiubhayathÄ• vuttaantevÄ• sikÄ• naá¹ƒ antevÄ• sik
---

``tato mahindo iá¹-á¹-iyo, uttiyo sambalo tathÄ• .

bhaddanÄ• mo ca paá¹‡á¸• ito ||

``ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , jambudÄ«pÄ• idhÄ• gatÄ• .

vinayaá¹ƒ te vÄ• cayiá¹ƒsu, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ||

``nikÄ• ye paÃ±ca vÄ• cesuá¹ƒ, satta ceva pakaraá¹‡e.

tato ariá¹-á¹-ho medhÄ• vÄ«, tissadatto ca paá¹‡á¸• ito ||

``visÄ• rado kÄ• á¸·asumano, thero ca dÄ«ghanÄ• makoâ€™â€™ ti || ---

evamÄ• dinÄ• pubbe vuttappakÄ• rÄ• Ä• cariyaparamparÄ• .

Ä• cariyaparamparakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinayÄ• nisaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ•

ettÄ• vatÄ• \Be I 189/ ca ``kenÄ• bhataâ€™â€™ nti imaá¹ƒ paÃ±haá¹ƒ vitthÄ• rato vibhajit
patiá¹-á¹-hitaâ€™â€™ nti imaá¹ƒ paÃ±haá¹ƒ vissajjento Ä• ha __ ``kattha patiá¹-á¹-hitaâ€™
__telamivÄ• _ti sÄ«hatelamiva. __adhimattasatigatidhÄ«timantesÅ«_ti ettha __satÄ«_ti buo

dhÄ• raá¹‡akasati. __gatÄ«_ti uggaá¹‡hanakagati. __dhÄ«tÄ«_ti sanniá¹-á¹-hÄ• naá¹ƒ katv
__gatÄ«_ti vÄ• paÃ±Ã±Ä• gati. __dhÄ«tÄ«_ti buddhavacanaá¹ƒ uggaá¹‡hanavÄ«riyaá¹ƒ
sajjhÄ• yanavÄ«riyaá¹ƒdhÄ• raá¹‡avÄ«riyaÃ±ca. __lajjÄ«sÅ«_ti pÄ• pajigucchanakalakkha
samannÄ• gatesu. __kukkuccakesÅ«_tiaá¹‡umattesupi vajjesu dosadassÄ• vitÄ• ya \Ne I 1
nissÄ• ya kukkuccakÄ• rÄ«su. __sikkhÄ• kÄ• mesÅ«_ti adhisÄ«laaacittaadhipaÃ±Ã±Ä• vas
kÄ• mayamÄ• nesusampiyÄ• yitvÄ• sikkhantesu.

akattabbato nivÄ• retvÄ• kattabbesu patiá¹-á¹-hÄ• panato __mÄ• tÄ• pituá¹-á¹-hÄ• niyo_ti
__Ä• cÄ• ragocarakusalatÄ• _tiveá¸·udÄ• nÄ• dimicchÄ• jÄ«vassa kÄ• yapÄ• gabbhiyÄ• d
anÄ• cÄ• raá¹ƒ vajjetvÄ• ``kÄ• yiko avÄ«tikkamo vÄ• casiko avÄ«tikkamoâ€™â€™ ti (Vibh
vuttabhikkhusÄ• ruppaÄ• cÄ• rasampattiyÄ• vesiyÄ• diagocaraá¹ƒ vajjetvÄ• piá¹‡á¸• apÄ•
upasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• nasaá¹…khÄ• tagocarena casampannattÄ• samaá¹‡Ä•
kusalatÄ• . apica yo bhikkhu sattharisagÄ• ravo sappatisso sabrahmacÄ• rÄ«su sagÄ• ravo
hirottappasampanno sunivatthosupÄ• ruto pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä•
samiÃ±jitenapasÄ• ritena okkhittacakkhu iriyÄ• pathasampanno indriyesu guttadvÄ• ro bhoj
mattaÃ±Ã±Å«jÄ• gariyamanuyutto satisampajaÃ±Ã±ena samannÄ• gato appiccho santuá¹-
pavivittoasaá¹ƒsaá¹-á¹-ho Ä• bhisamÄ• cÄ• rikesu sakkaccakÄ• rÄ« garucittÄ«kÄ• rabahulo
__Ä• cÄ• ro_.

__gocaro_ pana upanissayagocaro Ä• rakkhagocaro upanibandhagocaroti tividho. tattha
dasakathÄ• vatthuguá¹‡asamannÄ• gatokalyÄ• á¹‡amitto, yaá¹ƒ nissÄ• ya assutaá¹ƒ suá¹‡
kaá¹…khaá¹ƒ vitarati\Be I 190/, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti, cittaá¹ƒ pasÄ• deti, yassa vÄ• pa
anusikkhamÄ• nosaddhÄ• ya vaá¸• á¸• hati, sÄ«lena, sutena, cÄ• gena, paÃ±Ã±Ä• ya vaá¸
__upanissayagocaro_. yopana bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thipaá¹-ipanno okk
yugamattadassÄ• vÄ« saá¹ƒvuto gacchati, na hatthiá¹ƒ olokento, na assaá¹ƒ, na rathaá¹ƒ, n
itthiá¹ƒ, na purisaá¹ƒ olokento, na uddhaá¹ƒ olokento, na adho olokento, na disÄ• vidisampi
gacchati, ayaá¹ƒ __Ä• rakkhagocaro_. upanibandhagocaro pana cattÄ• ro satipaá¹-á¹-hÄ• n
attanocittaá¹ƒ upanibandhati. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``ko ca, bhikkhave, bhikkhuno
visayo, yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti. ayaá¹ƒ __upanibandhagocaro_
iminÄ• ca gocarena samannÄ• gatattÄ• Ä• cÄ• ragocarakusalatÄ• . evaá¹ƒanÄ• cÄ• raá¹ƒ
saddhÄ• pabbajitÄ• naá¹ƒ yathÄ• vuttaÄ• cÄ• ragocaresu kusalabhÄ• vovinayadharÄ• yatt
vinayapariyattiyÄ• dassitoti veditabbo.

__vinayapariyattiá¹ƒ nissÄ• yÄ• _ti vinayapariyÄ• puá¹‡anaá¹ƒ nissÄ• ya. __attano sÄ«lakk
169/ __surakkhito_ti kathamassa attano sÄ«lakkhandho sugutto hoti surakkhito? Ä• pattiÃ±
chahÄ• kÄ• rehi Ä• pajjati alajjitÄ• , aÃ±Ã±Ä• á¹‡atÄ• , kukkuccapakatatÄ• , akappiye kapp
akappiyasaÃ±Ã±itÄ• , satisammosÄ• ti. vinayadharopana imehi chahÄ• kÄ• rehi Ä• pattiá¹ƒ

kathaá¹ƒ __alajjitÄ• ya_ nÄ• pajjati? so hi ``passatha bho, ayaá¹ƒ kappiyÄ• kappiyaá¹ƒ jÄ• nantoyevapaá¹‡á¹‡attivÄ«tikkamaá¹ƒ karotÄ«â€™â€™ ti imaá¹ƒ parÅ«pavÄ• daá¹ƒ rak jÄ• nantoyevamadditvÄ• vÄ«tikkamaá¹ƒ na karoti. evaá¹ƒ alajjitÄ• ya nÄ• pajjati. sahasÄ• desanÄ• gÄ• miniá¹ƒdesetvÄ• vuá¹-á¹-hÄ• nagÄ• miniyÄ• vuá¹-á¹-hahitvÄ• suddhante pa

``saÃ±cicca Ä• pattiá¹ƒ nÄ• pajjati, Ä• pattiá¹ƒ na parigÅ«hati.

agatigamanaÃ±ca na gacchati, ediso vuccati lajjipuggaloâ€™â€™ ti || (Vin V 359) ---

imasmiá¹ƒ lajjibhÄ• ve patiá¹-á¹-hitova hoti.

kathaá¹ƒ \Be I 191/ __aÃ±Ã±Ä• á¹‡atÄ• ya_ nÄ• pajjati? so hi kappiyÄ• kappiyaá¹ƒ jÄ• nÄ• karoti, akappiyaá¹ƒ na karoti. evaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya nÄ• pajjati.

kathaá¹ƒ __kukkuccapakatatÄ• ya_ nÄ• pajjati? kappiyÄ• kappiyaá¹ƒ nissÄ• ya kukkucce u mÄ• tikaá¹ƒ padabhÄ• janaá¹ƒ antarÄ• pattiá¹ƒ anÄ• pattiá¹ƒ oloketvÄ• kappiyaá¹ƒce hoti, na karoti. uppannaá¹ƒ pana kukkuccaá¹ƒ avinicchinitvÄ• va ``vaá¹-á¹-atÄ«â€™â€™ ti madd evaá¹ƒ kukkuccapakatatÄ• ya nÄ• pajjati.

kathaá¹ƒ __akappiye kappiyasaÃ±Ã±itÄ• _dÄ«hi nÄ• pajjati? so hi kappiyÄ• kappiyaá¹ƒ jÄ• kappiyasaÃ±Ã±Ä« na hoti, kappiye akappiyasaÃ±Ã±Ä« na hoti, supatiá¹-á¹-hitÄ• cassa sati adhiá¹-á¹-hÄ• tabbaá¹ƒ adhiá¹-á¹-heti, vikappetabbaá¹ƒ vikappeti. iti imehi chahÄ• kÄ• rehiÄ Ä• pattiá¹ƒ anÄ• pajjanto akhaá¹‡á¸• asÄ«lo hoti parisuddhasÄ«lo. evamassaattano sÄ«lak surakkhito.

__kukkuccapakatÄ• na_nti \Ne I 170/ kappiyÄ• kappiyaá¹ƒ nissÄ• ya uppannena kukkuccer pana kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti? tiroraá¹-á¹-hesu tirojanapadesu ca up ``asukasmiá¹ƒ kira vihÄ• re vinayadharo vasatÄ«â€™â€™ ti dÅ«ratopi tassa santikaá¹ƒÄ• g pucchanti. so tehi katakammassa vatthuá¹ƒ oloketvÄ• Ä• pattÄ• nÄ• pattiá¹ƒgarukalahukÄ• desanÄ• gÄ• miniá¹ƒ desÄ• petvÄ• vuá¹-á¹-hÄ• nagÄ• miniyÄ• vuá¹-á¹-hÄ• petvÄ• suddha kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti.

__visÄ• rado saá¹…ghamajjhe voharatÄ«_ti vigato sÄ• rado bhayaá¹ƒ etassÄ• ti visÄ• rado avinayadharassa hi saá¹…ghamajjhe kathentassa bhayaá¹ƒ sÄ• rajjaá¹ƒ okkamati, vinayad kasmÄ• ? ``evaá¹ƒ kathentassa doso hoti, evaá¹ƒ na dosoâ€™â€™ tiÃ±atvÄ• kathanato.

__paccatthike_ \Be I 192/ __sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• tÄ«_ti ettha dvidh attapaccatthikÄ• ca sÄ• sanapaccatthikÄ• ca. tattha mettiyabhummajakÄ• cabhikkhÅ« va

amÅ«lakena antimavatthunÄ• codesuá¹ƒ, ime __attapaccatthikÄ• _nÄ• ma. ye vÄ• panaÃ
sabbe te attapaccatthikÄ• . viparÄ«tadassanÄ• pana
ariá¹-á¹-habhikkhukaá¹‡á¹-akasÄ• maá¹‡eravesÄ• likavajjiputtakÄ• mahÄ• saá¹…ghikÄ• da
``buddhasÄ• sanaâ€™â€™ nti vatvÄ• katapaggahÄ• __sÄ• sanapaccatthikÄ• _ nÄ• ma. t
sahadhammenasahakÄ• raá¹‡ena vacanena yathÄ• taá¹ƒ asaddhammaá¹ƒ patiá¹-á¹-hÄ• p
suniggahitaá¹ƒkatvÄ• niggaá¹‡hÄ• ti.

__saddhammaá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«_ti ettha pana tividho saddhammo pariyattipa
tattha tipiá¹-akaá¹ƒ buddhavacanaá¹ƒ __pariyattisaddhammo_ nÄ• ma. terasa dhutaá¹…ga
khandhakavattÄ• nidveasÄ«ti mahÄ• vattÄ• nÄ«ti ayaá¹ƒ __paá¹-ipattisaddhammo_ nÄ• ma
phalÄ• nica, ayaá¹ƒ __adhigamasaddhammo_ nÄ• ma. tattha keci therÄ• ``yo vo, Ä• nanda
desito paÃ±Ã±atto, so vo mamaccayena satthÄ• â€™â€™ ti (DN II 216) iminÄ• suttena ``s
mÅ«laâ€™â€™ nti vadanti. keci therÄ• ``ime ca, subhadda, bhikkhÅ« sammÄ• vihareyyuá
arahantehi assÄ• â€™â€™ ti iminÄ• suttena (DN II 214) ``sÄ• sanassa paá¹-ipatti mÅ«laâ€
paÃ±ca bhikkhÅ«sammÄ• paá¹-ipannÄ• saá¹ƒvijjanti, tÄ• va sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hotÄ«
pana therÄ• ``pariyattiyÄ• antarahitÄ• ya suppaá¹-ipannassapi dhammÄ• bhisamayo natth
Ä• haá¹ƒsu. sacepi paÃ±ca bhikkhÅ« cattÄ• ri pÄ• rÄ• jikÄ• ni rakkhaá¹‡akÄ• honti, te sad
paccantime janapade upasampÄ• detvÄ• \Ne I 171/ dasavaggagaá¹‡aá¹ƒ pÅ«retvÄ• majjh
upasampadaá¹ƒkarissanti. etenupÄ• yena vÄ«sativaggasaá¹…ghaá¹ƒ pÅ«retvÄ• attanopi a
katvÄ• sÄ• sanaá¹ƒ vuá¸• á¸• hiá¹ƒ viruá¸·hiá¹ƒ gamayissanti. evamayaá¹ƒ vinayadharo tivi
ciraá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«ti. evamayaá¹ƒ vinayadharo ime paÃ±cÄ• nisaá¹ƒse paá

__vinayo saá¹ƒvaratthÄ• yÄ• _tiÄ• dÄ«su (Sp (to Vin V) 366) __vinayo_ti vinayassa pariyÄ•
vÄ• vinayapaÃ±Ã±atti vuttÄ• , tasmÄ• sakalÄ• pi vinayapaÃ±Ã±atti vinayapariyÄ• puá¹‡an
kÄ• yavacÄ«dvÄ• rasaá¹ƒvaratthÄ• yÄ• ti attho, Ä• jÄ«vapÄ• risuddhipariyosÄ• nassa sÄ«l
vuttaá¹ƒ hoti. __avippaá¹-isÄ• ro_ti pÄ• papuÃ±Ã±Ä• naá¹ƒ
katÄ• katÄ• nusocanavasenapavattacittavippaá¹-isÄ• rÄ• bhÄ• vo. __pÄ• mojja_nti dubbalÄ
balavapÄ«ti. __passaddhÄ«_ti kÄ• yacittadarathapaá¹-ippassaddhi. __sukha_nti kÄ• yikaá¹
taÃ±hi duvidhampi samÄ• dhissa upanissayapaccayo hoti. __samÄ• dhÄ«_ti cittekaggatÄ•
__yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_ntisappaccayanÄ• marÅ«papariggaho. __nibbidÄ• _ti
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒtaruá¹‡avipassanÄ• , udayabbayaÃ±Ä• á¹‡assetaá¹ƒ a
taruá¹‡avipassanÄ• ya upanissayapaccayohoti. __nibbidÄ• _ti sikhÄ• ppattÄ• vuá¹-á¹-hÄ•
__virÄ• go_ti ariyamaggo. __vimuttÄ«_ti arahattaphalaá¹ƒ. catubbidhopi hi ariyamaggo arah
upanissayapaccayohoti. __vimuttiÃ±Ä• á¹‡adassana_nti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ.
__anupÄ• dÄ• parinibbÄ• natthÄ• yÄ• _tikaÃ±ci dhammaá¹ƒ aggahetvÄ• anavasesetvÄ• p
appaccayaparinibbÄ• natthÄ• yÄ• tiattho. appaccayaparinibbÄ• nassa hi vimuttiÃ±Ä• á¹‡ad
tasmiá¹ƒ anuppatteavassaá¹ƒ parinibbÄ• yitabbato, na ca paccavekkhaá¹‡aÃ±Ä• á¹‡e anup
parinibbÄ• naá¹ƒhoti.

__etadatthÄ• kathÄ• _ti ayaá¹ƒ vinayakathÄ• nÄ• ma etadatthÄ• ya, anupÄ• dÄ• parinibb
sabbatthapi. __mantanÄ• _pi vinayamantanÄ• eva, ``evaá¹ƒ karissÄ• ma, na karissÄ• mÄ•
tivinayapaá¹-ibaddhasaá¹ƒsandanÄ• . __etadatthÄ• upanisÄ• _ti upanisÄ«dati ettha phalaá
tappaá¹-ibaddhavuttitÄ• yÄ• tiupanisÄ• vuccati kÄ• raá¹‡aá¹ƒ paccayoti. ``vinayo saá¹ƒvara
tiÄ• dikÄ• kÄ• raá¹‡aparamparÄ• etadatthÄ• ti attho. __etadatthaá¹ƒ sotÄ• vadhÄ• na_nti i
paramparapaccayakathÄ• ya sotÄ• vadhÄ• naá¹ƒimaá¹ƒ kathaá¹ƒ sutvÄ• yaá¹ƒ uppajjati Ã
etadatthaá¹ƒ. __yadidaá¹ƒ anupÄ• dÄ• cittassavimokkho_ti __yadida_nti nipÄ• to. sabbaliá¹
tÄ• disova tattha tattha atthatopariá¹‡Ä• metabbo, tasmÄ• evamettha attho veditabbo --- yo
upÄ• dÄ• nehi anupÄ• diyitvÄ• cittassa arahattaphalasaá¹…khÄ• to vimokkho, sopi etadatth
anupÄ• dÄ• parinibbÄ• natthÄ• yÄ• tievamettha sambandho veditabbo. yo ayaá¹ƒ \Ne I 172
vimokkhasaá¹…khÄ• to maggo, heá¹-á¹-hÄ• vuttaá¹ƒ sabbampi etadatthamevÄ• ti. evaÃ±c
sÄ• dhitabbaá¹ƒ \Be I 194/ niyatappayojanaá¹ƒ dassitaá¹ƒ hoti. heá¹-á¹-hÄ• ``virÄ• go ... pe
nibbÄ• natthÄ• yÄ• â€™â€™ tiiminÄ• pana labbhamÄ• nÄ• nisaá¹ƒsaphalaá¹ƒ dassitanti v
uggahaá¹‡acintanÄ• divasenapunappunaá¹ƒ abhiyogo.

vinayÄ• nisaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

bÄ• hiranidÄ• navaá¹‡á¹‡anÄ• samattÄ• .

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•

á¹• 031

__._ __seyyathida_nti \Be I 195/ \Ne I 173/ taá¹ƒ katamaá¹ƒ, taá¹ƒ kathanti vÄ• attho.
__aniyamaniddesavacana_nti natthi etassa niyamoti aniyamo, niddisÄ«yati attho etenÄ• ti n
etenÄ• ti vacanaá¹ƒ, niddesoyeva vacanaá¹ƒ niddesavacanaá¹ƒ, aniyamassa niddesavacan
aniyamaniddesavacanaá¹ƒ, paá¹-hamaá¹ƒ aniyamitassa samayassa niddesavacananti attho
vuttattÄ• aniyamaá¹ƒ katvÄ• niddiá¹-á¹-havacanaá¹ƒ aniyamaniddesavacanaâ€™â€™ ntipi
yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ niccasambandhabhÄ• vatoÄ• ha __ ``tassa sarÅ«pena avuttenapÄ
__tassÄ• _ti ``tenÄ• â€™â€™ ti etassa. __sarÅ«pena avuttenapÄ«_ti ``yenÄ• â€™â€™ ti e
avuttenapi. __atthatosiddhenÄ• _ti parabhÄ• ge sÄ• riputtattherassa uppajjanakaparivitakka
siddhena. parivitakke hi siddhe yena samayena parivitakko udapÄ• dÄ«ti idaá¹ƒ atthato sidd
tenevÄ• ha __ ``aparabhÄ• ge hi vinayapaÃ±Ã±attiyÄ• canahetubhÅ«to Ä• yasmato sÄ• rip
siddhoâ€™â€™ _tiÄ• di. ``tenÄ• â€™â€™ ti vatvÄ• tato tadatthameva ``yenÄ• â€™â€™ ti
``yenÄ• â€™â€™ ti ayaá¹ƒ ``tenÄ• â€™â€™ ti etassa paá¹-iniddeso nÄ• ma jÄ• to. __paá¹-

vitthÄ• raniddesoti attho.

__aparabhÄ• ge hÄ«_ti ettha __hi_-saddo hetumhi, yasmÄ• ti attho. __vinayapaÃ±Ã±attiyÄ
``etassa bhagavÄ• kÄ• lo, etassa sugata kÄ• lo, yaá¹ƒ bhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ•
uddiseyya pÄ• timokkhaá¹ƒ. yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa ciraá¹-á¹-hiti
pavattassavinayapaÃ±Ã±attiyÄ• canassa kÄ• raá¹‡abhÅ«toti attho. __parivitakko_ti ``katam
buddhÄ• naá¹ƒbhagavantÄ• naá¹ƒ brahmacariyaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ ahosi, katamesÄ•
bhagavantÄ• naá¹ƒ brahmacariyaá¹ƒciraá¹-á¹-hitikaá¹ƒ ahosÄ«â€™â€™ ti evaá¹ƒ pavatto p
yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ niccasambandhotiÄ• ha __ ``tasmÄ• yena samayenÄ• â€™â€™ _
atthato siddhenÄ• _tipubbe vÄ• pacchÄ• vÄ• uppannaatthato siddhena. __paá¹-iniddeso
``yadidaâ€™â€™ ntiiminÄ• sambandho. ``paá¹-iniddeso kattabboâ€™â€™ ti yadidaá¹ƒ yaa
ayaá¹ƒsabbasmiá¹ƒ vinaye yuttÄ«ti attho. atha \Ne I 174/ vÄ• ``paá¹-iniddeso kattabboâ€™
yÄ• ayaá¹ƒ yutti, ayaá¹ƒ sabbasmiá¹ƒ vinaye yuttÄ«ti attho.

__tatridaá¹ƒ_ \Be I 196/ __mukhamattanidassana_nti tassÄ• yathÄ• vuttayuttiyÄ• paridÄ«p
idaá¹ƒmukhamattanidassanaá¹ƒ, upÄ• yamattanidassananti attho. mukhaá¹ƒ dvÄ• raá¹ƒ up
``tena hi bhikkhave bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ _ti pÄ•
paá¹-iniddesamÄ• ha __ ``yena sudinnoâ€™â€™ _tiÄ• dinÄ• . tenÄ• ti hetuatthe karaá¹‡av
paá¹-iniddesopi tÄ• disoyevÄ• ti Ä• ha __ ``yasmÄ• paá¹-isevÄ«â€™â€™ _ti. __pubbe atth
uppannamethunadhammapaá¹-isevanasaá¹…khÄ• taatthato siddhena. __pacchÄ• atthatos
dÄ• rÅ«naá¹ƒ Ä• diyanasaá¹…khÄ• tapacchÄ• uppannaatthato siddhena. __samayasaddo_
iminÄ• sambandho.

__samavÄ• ye_ti paccayasÄ• maggiyaá¹ƒ, kÄ• raá¹‡asamavÄ• yeti attho. __khaá¹‡e_ti okÄ
samayasaddassa samavÄ• yo atthoti sambandho. __appeva nÄ• ma svepi upasaá¹…kame
upÄ• dÄ• yÄ• _ti ettha __kÄ• lo_ nÄ• ma upasaá¹…kamanassa yuttapayuttakÄ• lo. __sama
paccayasÄ• maggÄ«, atthato tadanurÅ«paá¹ƒ sarÄ«rabalaÃ±ceva tappaccayaparissayÄ• b
nÄ• ma Ã±Ä• á¹‡ena tesaá¹ƒ gahaá¹‡aá¹ƒ sallakkhaá¹‡aá¹ƒ, tasmÄ• kÄ• laÃ±ca samayaÃ
gahetvÄ• upadhÄ• retvÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- sace amhÄ• kaá¹ƒ sve gamanassa
kÄ• ye balamattÄ• ceva pharissati, gamanapaccayÄ• ca aÃ±Ã±o aphÄ• suvihÄ• ro na bha
gamanakÄ• raá¹‡asamavÄ• yasaá¹…khÄ• taá¹ƒ samayaÃ±ca upadhÄ• retvÄ• api eva nÄ•

__khaá¹‡o_ti okÄ• so. tathÄ• gatuppÄ• dÄ• diko hi maggabrahmacariyassa okÄ• so tappac
khaá¹‡o eva ca samayo. yo khaá¹‡oti ca samayoti ca vuccati, so ekovÄ• ti hi attho.
__mahÄ• samayo_timahÄ• samÅ«ho. pavuddhaá¹ƒ vanaá¹ƒ __pavanaá¹ƒ, _ tasmiá¹ƒ pava
__samayopikho te bhaddÄ• li appaá¹-ividdho ahosÄ«_ti ettha __samayo_ti sikkhÄ• padapÅ
__bhaddÄ• lÄ«_titassa bhikkhuno nÄ• maá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- bhaddÄ• li tayÄ• paá¹
etaá¹ƒkÄ• raá¹‡aá¹ƒ atthi, tampi te na paá¹-ividdhaá¹ƒ na sallakkhitanti. kiá¹ƒ taá¹ƒ kÄ• raá¹

``bhagavÄ• khoâ€™â€™ _tiÄ• di.

__uggÄ• hamÄ• no_ \Be I 197/ tiÄ• dÄ«su __mÄ• no_ti tassa paribbÄ• jakassa pakatinÄ• m
uggahetuá¹ƒ samatthatÄ• ya ``uggÄ• hamÄ• noâ€™â€™ ti naá¹ƒ saÃ±jÄ• nanti, tasmÄ• ``
\Ne I 175/. samaá¹‡amuá¹‡á¸• ikÄ• ya putto __samaá¹‡amuá¹‡á¸• ikÄ• putto_. sokira devad
samayaá¹ƒ diá¹-á¹-hiá¹ƒ pavadanti etthÄ• ti __samayappavÄ• dako, _ tasmiá¹ƒsamayappav
diá¹-á¹-hippavÄ• daketi attho. tasmiá¹ƒ kira á¹-hÄ• ne caá¹…kÄ«tÄ• rukkhapokkharasÄ• tipa
nigaá¹‡á¹-hÄ• celakaparibbÄ• jakÄ• dayo ca paribbÄ• jakÄ• sannipatitvÄ• attano attanosa
pavadanti kathenti dÄ«penti, tasmÄ• so Ä• rÄ• mo ``samayappavÄ• dakoâ€™â€™ tivuccat
tindukÄ• cÄ«rasaá¹…khÄ• tÄ• ya timbarurukkhapantiyÄ• parikkhittattÄ• __ ``tindukÄ• cÄ«
sÄ• lÄ• etthÄ• ti __ekasÄ• lako_. yasmÄ• panettha paá¹-hamaá¹ƒ ekÄ• sÄ• lÄ• katÄ• ah
poá¹-á¹-hapÄ• daparibbÄ• jakaá¹ƒ nissÄ• ya bahÅ« sÄ• lÄ• katÄ• , tasmÄ• tameva ekaá¹ƒ
laddhanÄ• mavasena ``ekasÄ• lakoâ€™â€™ ti vuccati. mallikÄ• ya panapasenadiraÃ±Ã±o
pupphaphalasaÃ±channo Ä• rÄ• moti katvÄ• __ ``mallikÄ• yaÄ• rÄ• moâ€™â€™ _ti saá¹…
samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• yaÄ• rÄ• me. __paá¹-ivasatÄ«_ti
vasati.

__diá¹-á¹-he dhamme_ti paccakkhe attabhÄ• ve. __attho_ti vuá¸• á¸• hi. __samparÄ• yiko_t
kammakilesavasenasamparetabbato sampÄ• puá¹‡itabbato samparÄ• yo, paraloko. tattha n
paralokattho. __atthÄ• bhisamayÄ• _ti yathÄ• vuttaubhayatthasaá¹…khÄ• tahitapaá¹-ilÄ• bh
kÄ• raá¹‡assa nipphannattÄ• paá¹-iladdho nÄ• ma hotÄ«ti tamatthadvayaá¹ƒ ekato katvÄ•
tivuttaá¹ƒ. dhiyÄ• paÃ±Ã±Ä• ya rÄ• ti gaá¹‡hÄ• tÄ«ti __dhÄ«ro_. atha vÄ• dhÄ« paÃ±Ã±Ä

__sammÄ• mÄ• nÄ• bhisamayÄ• _ti mÄ• nassa sammÄ• pahÄ• nena. sammÄ• ti iminÄ•
aggamaggaÃ±Ä• á¹‡enasamucchedappahÄ• naá¹ƒ vuttaá¹ƒ. __dukkhassa pÄ«á¸·anaá¹-á¹-
pÄ«á¸·anaá¹ƒ taá¹ƒsamaá¹…ginohiá¹ƒsanaá¹ƒ avipphÄ• rikatÄ• karaá¹‡aá¹ƒ, pÄ«á¸·aname
tthakÄ• rassa á¹-á¹-hakÄ• raá¹ƒ katvÄ• vuttaá¹ƒ. evaá¹ƒ sesesupi. samecca paccayehi kata
__saá¹…khataá¹-á¹-ho. santÄ• po_ dukkhadukkhatÄ• divasenasantÄ• panaá¹ƒ paridahanaâ
maraá¹‡ena \Be I 198/ cÄ• ti dvidhÄ• vipariá¹‡Ä• metabbatÄ• . abhisametabbo paá¹-ivijjhita
abhisamayova attho __abhisamayaá¹-á¹-ho, _ pÄ«á¸·anÄ• dÄ«ni. tÄ• ni hi abhisametabbab
upanetvÄ• ``abhisamayaá¹-á¹-hoâ€™â€™ ti vuttÄ• ni, abhisamayassavÄ• paá¹-ivedhassa
abhisamayaá¹-á¹-hoti tÄ• neva pÄ«á¸·anÄ• dÄ«ni abhisamayassa visayabhÄ• vÅ«pagaman

ettha ca upasaggÄ• naá¹ƒ jotakamattattÄ• tassa tassa atthassa vÄ• cako samayasaddo ev
atthuddhÄ• repi saupasaggo abhisamayasaddo vutto. tattha sahakÄ• rÄ«kÄ• raá¹‡asannijjh
samavetÄ«ti__samayo, _ samavÄ• yo. sameti samÄ• gacchati maggabrahmacariyaá¹ƒ etth
__samayo, _khaá¹‡o. samenti ettha, etena vÄ• saá¹ƒgacchanti dhammÄ• sahajÄ• tadham

__samayo, _kÄ• lo. dhammappavattimattatÄ• ya atthato abhÅ«topi hi kÄ• lo dhammappava
adhikaraá¹‡aá¹ƒkÄ• raá¹‡aá¹ƒ viya ca parikappanÄ• mattasiddhena rÅ«pena voharÄ«yati. s
avayavÄ• naá¹ƒayanaá¹ƒ pavatti avaá¹-á¹-hÄ• nanti __samayo, _ samÅ«ho yathÄ• ``samu
sahÄ• vaá¹-á¹-hÄ• namevahi samÅ«ho. paccayantarasamÄ• game eti phalaá¹ƒ etasmÄ• u
__samayo, _hetu yathÄ• ``samudayoâ€™â€™ ti. sameti saá¹ƒyojanabhÄ• vato sambandh
daá¸·haggahaá¹‡abhÄ• vato vÄ• taá¹ƒsaá¹ƒyuttÄ• ayanti pavattanti sattÄ• yathÄ• bhinive
diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojanena hi sattÄ• ativiya bajjhanti. samiti saá¹…gati samodhÄ• na
paá¹-ilÄ• bho. samassa nirodhassa yÄ• naá¹ƒ, sammÄ• vÄ• yÄ• naá¹ƒ apagamo appavatt
Ã±Ä• á¹‡ena abhimukhaá¹ƒ sammÄ• etabbo adhigantabboti __abhisamayo, _ dhammÄ• na
abhimukhabhÄ• vena sammÄ• eti gacchati bujjhatÄ«ti __abhisamayo, _ dhammÄ• naá¹ƒ y
evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe samayasaddassa pavatti veditabbÄ• .

nanu ca atthamattaá¹ƒ paá¹-icca saddÄ• abhinivisanti, na ekena saddena aneke atthÄ• ab
saccametaá¹ƒ saddavisese apekkhite. saddavisese hi apekkhiyamÄ• ne ekena saddena an
sambhavati. na hi yo kÄ• lattho samayasaddo, soyeva samÅ«hÄ• diatthaá¹ƒ vadati. ettha pa
atthÄ• naá¹ƒ samayasaddavacanÄ«yatÄ• sÄ• maÃ±Ã±amupÄ• dÄ• ya anekatthatÄ• \Be I
sabbattha atthuddhÄ• re adhippÄ• yo veditabbo. __idha panassa kÄ• lo attho_tiassa samay
samavÄ• yÄ• dÄ«naá¹ƒ atthÄ• naá¹ƒ idha asambhavato desadesakÄ• dÄ«naá¹ƒviya nidÄ•
apadisitabbato ca.

upayogavacanena bhummavacanena ca niddesamakatvÄ• idha karaá¹‡avacanena niddeso
niddhÄ• retukÄ• moparammukhena codanaá¹ƒ samuá¹-á¹-hÄ• peti __ ``etthÄ• hÄ• â€™â€™
samayenÄ• â€™â€™ tiimasmiá¹ƒ á¹-hÄ• ne vitaá¹‡á¸• avÄ• dÄ« Ä• hÄ• ti attho. __athÄ• _
dÄ«peti, nanÅ«ti iminÄ• samÄ• nattho. kasmÄ• karaá¹‡avacanena niddeso katoti samban
katoti yojetabbaá¹ƒ. etthÄ• pi ``yathÄ• â€™â€™ ti idaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __
suttÄ• bhidhammesu. __tathÄ• _ti upayogabhummavacanehi. __idhÄ• _ti imasmiá¹ƒ vinaye
karaá¹‡avacanena. __accantamevÄ• _ti Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va desanÄ• niá¹-á
nirantaramevÄ• ti \Ne I 177/ attho. __karuá¹‡Ä• vihÄ• renÄ• _ti
parahitapaá¹-ipattisaá¹…khÄ• tenakaruá¹‡Ä• vihÄ• rena. tathÄ• hi karuá¹‡Ä• nidÄ• nattÄ•
parahitapaá¹-ipatti ``karuá¹‡Ä• vihÄ• roâ€™â€™ tivuttÄ• , na pana karuá¹‡Ä• samaÄ• patti
desetabbadhammavisayassadesanÄ• Ã±Ä• á¹‡assa sattavisayÄ• ya mahÄ• karuá¹‡Ä• ya s
bhinnavisayattÄ• , tasmÄ• karuá¹‡Ä• vasena pavatto parahitapaapattisaá¹…khÄ• to vihÄ• n
veditabbo. __tadatthajotanattha_nti accantasaá¹ƒyogatthadÄ«panatthaá¹ƒ upayoganiddeso
ajjhetÄ«â€™â€™ ti.

__adhikaraá¹‡attho_ti Ä• dhÄ• rattho. bhÄ• vo nÄ• ma kiriyÄ• , kiriyÄ• ya
kiriyantaralakkhaá¹‡aá¹ƒbhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ, soyevattho __bhÄ• venabhÄ• va
abhidhamme yathÄ• vuttaatthadvayasambhavotiÄ• ha __ ``adhikaraá¹‡aÃ±hÄ«â€™â€™ _t

attho __kÄ• lattho, _ samÅ«hasaá¹…khÄ• toattho __samÅ«hattho_. atha vÄ• kÄ• lasaddas
samÅ«hasaddassa attho samÅ«hattho. ko so? samayo. idaá¹ƒ vuttaá¹ƒ hoti --- kÄ• lattho sa
tattha abhidhammevuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ adhikaraá¹‡aá¹ƒ Ä• dhÄ• roti y
kÄ• mÄ• vacaraá¹ƒkusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, tasmiá¹ƒyeva kÄ• le puÃ±je ca phas
tattha attho.

nanu \Be I 200/ cÄ• yaá¹ƒ upÄ• dÄ• ya paÃ±Ã±atto kÄ• lo samÅ«ho ca vohÄ• ramattako, s
vuttadhammÄ• nanti? nÄ• yaá¹ƒ doso. yathÄ• hi kÄ• lo sabhÄ• vadhammaparicchinnosaya
Ä• dhÄ• rabhÄ• vena paÃ±Ã±atto taá¹…khaá¹‡appavattÄ• naá¹ƒ tato pubbe paratoca abhÄ
sÄ• yanhe gacchatÄ«â€™â€™ tiÄ• dÄ«su, samÅ«ho ca avayavavinimuttoavijjamÄ• nopi ka
Ä• dhÄ• rabhÄ• vena paÃ±Ã±apÄ«yati ``rukkhe sÄ• khÄ• , yavarÄ• simhi sambhÅ«toâ€™â
daá¹-á¹-habbaá¹ƒ.

abhidhamme Ä• dhÄ• ratthasambhavaá¹ƒ dassetvÄ• idÄ• ni bhÄ• venabhÄ• valakkhaá¹‡a
``khaá¹‡asamavÄ• yahetusaá¹…khÄ• tassÄ• â€™â€™ _tiÄ• di. tattha __khaá¹‡o_ nÄ• ma
buddhuppÄ• dasaá¹…khÄ• to khaá¹‡o, yÄ• ni vÄ• panetÄ• ni ``cattÄ• rimÄ• ni, bhikkhave,
samannÄ• gatÄ• naá¹ƒ devamanussÄ• naá¹ƒ catucakkaá¹ƒpavattatÄ«â€™â€™ ti (AN a IV
sappurisÅ«panissayo, attasammÄ• paá¹‡idhi, pubbe ca katapuÃ±Ã±atÄ• ti cattÄ• ri cakkÄ•
ekajjhaá¹ƒ katvÄ• okÄ• saá¹-á¹-henakhaá¹‡oti veditabbo. tÄ• ni hi kusaluppattiyÄ• okÄ• sa
nÄ• ma ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti \Ne I
b IV 60) evamÄ• dinÄ• niddiá¹-á¹-hÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• disaá¹…khÄ• tasÄ• dhÄ• raá¹‡aphalanipphÄ• dakattenasaá¹‡á¹-hit
cakkhurÅ«pÄ• dipaccayasÄ• maggÄ«. cakkhurÅ«pÄ• dÄ«naÃ±hi cakkhuviÃ±Ã±Ä• á¹‡Ä• di
janakahetu. yathÄ• vuttakhaá¹‡asaá¹…khaÄ• tassa samavÄ• yasaá¹…khÄ• tassa hetusaá¹
sattÄ• ya tesaá¹ƒ phassÄ• didhammÄ• naá¹ƒ bhÄ• vo sattÄ• lakkhÄ«yati viÃ±Ã±Ä• yatÄ«ti
--- yathÄ• ``gÄ• vÄ«su duyhamÄ• nÄ• su gato, duddhÄ• su Ä• gatoâ€™â€™ ti dohanakiriy
evamidhÄ• pi ``yasmiá¹ƒ samaye, tasmiá¹ƒ samayeâ€™â€™ ti ca vutte ``satÄ«â€™â€™ tia
hoti aÃ±Ã±akiriyÄ• ya sambandhÄ• bhÄ• ve padatthassa sattÄ• virahÄ• bhÄ• vatotisamaya
uppÄ• dakiriyÄ• phassÄ• dibhavanakiriyÄ• ca lakkhÄ«yatÄ«ti. ayaÃ±hi tattha attho yasmiâ
paccayasamavÄ• ye hetumhi ca sati kÄ• mÄ• vacaraá¹ƒkusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti
paccayasamavÄ• ye hetumhi ca satiphassÄ• dayopi hontÄ«ti \Be I 201/. __tadatthajotanatth
adhikaraá¹‡atthassa bhÄ• venabhÄ• valakkhaá¹‡atthassaca dÄ«panatthaá¹ƒ.

__idha panÄ• _ti imasmiá¹ƒ vinaye. __hetuattho karaá¹‡attho ca sambhavatÄ«_ti ``annena
vasatÄ«â€™â€™ tiÄ• dÄ«su viya hetuattho ``pharasunÄ• chindati, kudÄ• lena khaá¹‡atÄ«
karaá¹‡attho ca sambhavati. kathaá¹ƒ sambhavatÄ«ti Ä• ha __ ``yo hi soâ€™â€™ _tiÄ• di.
hetubhÅ«tena karaá¹‡abhÅ«tenÄ• _ti ettha pana taá¹ƒtaá¹ƒvatthuvÄ«tikkamova sikkhÄ• pa
karaá¹‡aÃ±ca. tathÄ• hi yadÄ• bhagavÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• paá¹-hamameva te

taá¹ƒtaá¹ƒsikkhÄ• padapaÃ±Ã±attihetubhÅ«taá¹ƒ vÄ«tikkamaá¹ƒ apekkhamÄ• no viharati, t
vÄ«tikkamaá¹ƒ apekkhitvÄ• tadatthaá¹ƒ vasatÄ«ti siddho vatthuvÄ«tikkamassa hetubhÄ• v
apekkhitvÄ• tadatthÄ• ya vasatÄ«â€™â€™ tiÄ• dÄ«su viya. sikkhÄ• padapaÃ±Ã±attikÄ• le
vÄ«tikkamena sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«ti sikkhÄ• padapaÃ±Ã±attiyÄ• sÄ• dhakatam
vÄ«tikkamasseva siddho ``asinÄ• chindatÄ«â€™â€™ tiÄ• dÄ«su viya. vÄ«tikkamaá¹ƒ pana
saddhiá¹ƒ tannissayakÄ• lampi apekkhitvÄ• viharatÄ«tikÄ• lassapi idha hetubhÄ• vo vutto,
paÃ±Ã±apento ca taá¹ƒ taá¹ƒ vÄ«tikkamakÄ• laá¹ƒanatikkamitvÄ• teneva kÄ• lena sikkhÄ•
vÄ«tikkamanissayassa kÄ• lassapikaraá¹‡abhÄ• vo vutto, tasmÄ• iminÄ• pariyÄ• yena kÄ
karaá¹‡abhÄ• vo ca labbhatÄ«tivuttaá¹ƒ ``tena samayena hetubhÅ«tena karaá¹‡abhÅ«tenÄ
pana vÄ«tikkamoyevahetubhÅ«to karaá¹‡abhÅ«to ca. so hi vÄ«tikkamakkhaá¹‡e hetu hutvÄ
sikkhÄ• padapaÃ±Ã±Ä• panekaraá¹‡ampi hotÄ«ti.

__sikkhÄ• padÄ• ni_ \Ne I 179/ __paÃ±Ã±Ä• payanto_ti vÄ«tikkamaá¹ƒ pucchitvÄ• bhikkhu
sannipÄ• tÄ• petvÄ• otiá¹‡á¹‡avatthukaá¹ƒ puggalaá¹ƒ paá¹-ipucchitvÄ• vigarahitvÄ• ca ta
otiá¹‡á¹‡akÄ• laá¹ƒanatikkamitvÄ• teneva kÄ• lena karaá¹‡abhÅ«tena sikkhÄ• padÄ• ni pa
__sikkhÄ• padapaÃ±Ã±attihetuÃ±caapekkhamÄ• no_ti tatiyapÄ• rÄ• jikÄ• dÄ«su viya sikkh
hetubhÅ«taá¹ƒ taá¹ƒ taá¹ƒ vatthuá¹ƒvÄ«tikkamasamayaá¹ƒ apekkhamÄ• no tena samayena
tattha vihÄ• sÄ«tiattho. ``sikkhÄ• padÄ• ni paÃ±Ã±Ä• payanto sikkhÄ• padapaÃ±Ã±attihetu
apekkhamÄ• noâ€™â€™ tivacanato ``tena samayena karaá¹‡abhÅ«tena hetubhÅ«tenÄ• â
paá¹-hamaá¹ƒ ``hetubhÅ«tenÄ• â€™â€™ tivacanaá¹ƒ idha hetuatthassa adhippetattÄ• vutt
veraÃ±jÄ• yaá¹ƒ viharanto therassasikkhÄ• padapaÃ±Ã±attiyÄ• canahetubhÅ«taá¹ƒ parivita
tena samayena hetubhÅ«tenavihÄ• sÄ«ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. kiá¹ƒ pane
Ä• cariyassaidha kamavacanicchÄ• natthÄ«ti evametaá¹ƒ gahetabbaá¹ƒ. teneva __dÄ«gha
(Sv I paribbÄ• jakakathÄ• vaá¹‡á¹‡anÄ•) ``tena samayena hetubhÅ«tena karaá¹‡abhÅ«ten
anukkamo vutto. na hi tattha paá¹-hamaá¹ƒ ``hetubhÅ«tenÄ• â€™â€™ ti vacanaá¹ƒ idha ``t
veraÃ±jÄ• yaá¹ƒ viharatÄ«â€™â€™ ti ettha hetuatthassa adhippetabhÄ• vadÄ«panatthaá¹ƒ
``sikkhÄ• padÄ• nipaÃ±Ã±Ä• payanto hetubhÅ«tena karaá¹‡abhÅ«tena samayena vihÄ• si,
apekkhamÄ• nohetubhÅ«tena samayena vihÄ• sÄ«ti evamettha sambandho kÄ• tabboâ€™
__tadatthajotanattha_ntihetuatthassa karaá¹‡atthassa vÄ• dÄ«panatthaá¹ƒ. __idhÄ• _ti ima
cetthÄ• _tiettha imasmiá¹ƒ padese yathÄ• vuttatthasaá¹…gahavasena ayaá¹ƒ gÄ• thÄ• hot
suttÄ• bhidhammesu.

__porÄ• á¹‡Ä• _ti aá¹-á¹-hakathÄ• cariyÄ• . __abhilÄ• pamattabhedo_ti vacanamattena vise
vibhattivipariá¹‡Ä• mo katoti dasseti. __parato atthaá¹ƒ vaá¹‡á¹‡ayissÄ• mÄ• _tiparato ``itip
tiÄ• dinÄ• Ä• gataá¹-á¹-hÄ• ne vaá¹‡á¹‡ayissÄ• ma. __veraÃ±jÄ• ya_nti ettha ``balikaragga
pÄ«á¸·Ä• bhÄ• vato niddosattÄ• vigato rajo assÄ• ti __veraÃ±jÄ• , _serivÄ• á¹‡ijajÄ• take c
veruppannapadese katattÄ• veraá¹ƒ ettha jÄ• tanti veraÃ±jÄ• , paviá¹-á¹-hapaviá¹-á¹-he na
khÄ• danÄ«yabhojanÄ«yÄ• laá¹…kÄ• rÄ• dÄ«hi ca vividhehi upakaraá¹‡ehi raÃ±janatovivid

paá¹-ipakkhe abhibhavitvÄ• katabhÄ• vato veraá¹ƒ abhibhavitvÄ• jÄ• tÄ• ti veraÃ±jÄ• , vera
assamaá¹-á¹-hÄ• ne katattÄ• veraÃ±jÄ• â€™â€™ ti evamÄ• dinÄ• keci vaá¹‡á¹‡ayanti. kiá
tassa nagarassÄ• ti dassento Ä• ha __ ``veraÃ±jÄ• tiaÃ±Ã±atarassa nagarassetaá¹ƒ adhiva
__samÄ«patthe bhummavacana_nti ``gaá¹…gÄ• yaá¹ƒ gÄ• vo caranti, kÅ«pe gaggakulaâ€™
__avisesenÄ• _ti \Be I 203/ \Ne I 180/ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoviharati. paá¹-ham
upasampajja viharati. mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati. sabba
amanasikÄ• rÄ• animittaá¹ƒ cetosamÄ• dhiá¹ƒ samÄ• pajjitvÄ• viharatÄ«â€™â€™ tiÄ• dÄ
saddantarasannidhÄ• nasiddhena visesaparÄ• masanena vinÄ• . atha vÄ• __avisesenÄ• _
vihÄ• rabhÄ• vasÄ• maÃ±Ã±enÄ• ti attho.

__iriyÄ• patha ... pe ... vihÄ• resÅ«_ti iriyÄ• pathavihÄ• ro dibbavihÄ• ro brahmavihÄ• ro ari
catÅ«su vihÄ• resu. tattha iriyanaá¹ƒ pavattanaá¹ƒ iriyÄ• , kÄ• yappayogo kÄ• yikakiriyÄ• .
pavattanupÄ• yabhÄ• vato iriyÄ• ya pathoti iriyÄ• patho, á¹-hÄ• nanisajjÄ• di. na hi á¹-hÄ• n
vinÄ• kaÃ±ci kÄ• yikakiriyaá¹ƒ pavattetuá¹ƒ sakkÄ• . á¹-hÄ• nasamaá¹…gÄ« vÄ• hi kÄ• ye
gamanÄ• dÄ«su aÃ±Ã±atarasamaá¹…gÄ« vÄ• ti. viharaá¹‡aá¹ƒ, viharati etenÄ• ti vÄ• vihÄ
__iriyÄ• pathavihÄ• ro, _ so ca atthato á¹-hÄ• nanisajjÄ• diÄ• kÄ• rappavattocatusantatirÅ«
dibbo, tattha bahulappavattiyÄ• brahmapÄ• risajjÄ• didevalokabhavotiattho. tattha yo dibbÄ
saá¹ƒvattatÄ«ti vÄ• dibbo, abhiÃ±Ã±Ä• bhinÄ«hÄ• ravasenamahÄ• gatikattÄ• vÄ• dibbo,
__dibbavihÄ• ro, _ dibbabhÄ• vÄ• vahovÄ• vihÄ• ro dibbavihÄ• ro, mahaggatajjhÄ• nÄ• ni
ettheva saá¹…gahaá¹ƒgacchanti. __nettiyaá¹ƒ_ pana ``catasso Ä• ruppasamÄ• pattiyo Ä• n
vuttaá¹ƒ, taá¹ƒ mettÄ• jhÄ• nÄ• dÄ«naá¹ƒ brahmavihÄ• ratÄ• viya tÄ• saá¹ƒ bhÄ• vanÄ• vi
vuttaá¹ƒ. aá¹-á¹-hakathÄ• supana dibbabhÄ• vÄ• vahasÄ• maÃ±Ã±ato tÄ• pi ``dibbavihÄ• r
brahmÄ• naá¹ƒ vihÄ• rÄ• __brahmavihÄ• rÄ• , _ brahmÄ• no vÄ• vihÄ• rÄ• brahmavihÄ•
pavattiyÄ• brahmabhÅ«tÄ• seá¹-á¹-habhÅ«tÄ• vihÄ• rÄ• ti attho, mettÄ• jhÄ• nÄ• dikÄ• c
uttamÄ• vihÄ• rÄ• ti __ariyavihÄ• rÄ• , _ anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• ariyÄ• naá¹ƒ vÄ•
phalasamÄ• pattiyo. visesato pana rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ catasso appamaÃ±Ã±
catutthajjhÄ• nikaphalasamÄ• pattica bhagavato dibbabrahmaariyavihÄ• rÄ• .

__aÃ±Ã±ataravihÄ• rasamaá¹…gÄ«paridÄ«pana_nti \Be I 204/ yathÄ• vuttavihÄ• resu
aÃ±Ã±ataravihÄ• rasamaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ. bhagavÄ• hi lobhadosamohussa
paá¹-ipattiyÄ• vinayanatthaá¹ƒdibbabrahmaaayavihÄ• re upasampajja viharati. tathÄ• hi ya
vippaá¹-ipajjanti, tadÄ• kira bhagavÄ• dibbena vihÄ• rena viharati tesaá¹ƒ alobhakusalamÅ«
``appeva \Ne I 181/ nÄ• ma imaá¹ƒ paá¹-ipattiá¹ƒ disvÄ• ettha ruciá¹ƒ uppÄ• dentÄ• kÄ• m
yadÄ• pana issariyatthaá¹ƒ sattesu vippaá¹-ipajjanti, tadÄ• pana brahmavihÄ• rena viharat
adosakusalamÅ«luppÄ• danatthaá¹ƒ ``appeva nÄ• ma imaá¹ƒ paá¹-ipattiá¹ƒ disvÄ• ettha ru
dosaá¹ƒ vÅ«pasameyyuâ€™â€™ nti. yadÄ• pana pabbajitÄ• dhammÄ• dhikaraá¹‡aá¹ƒ viv
viharati tesaá¹ƒ amohakusalamÅ«luppÄ• danatthaá¹ƒ ``appeva nÄ• ma imaá¹ƒ paá¹-ipattiá¹
uppÄ• detvÄ• amohena mohaá¹ƒ vÅ«pasameyyuâ€™â€™ nti. evaÃ±ca katvÄ• imehi dibb

vividhaá¹ƒ hitasukhaá¹ƒ harati upaharatiupaneti janeti uppÄ• detÄ«ti ``viharatÄ«â€™â€™ ti

iriyÄ• pathavihÄ• rena pana na kadÄ• ci na viharati taá¹ƒ vinÄ• attabhÄ• vapariharaá¹‡Ä• b
dibbavihÄ• rÄ• dÄ«nampi sÄ• dhÄ• raá¹‡o iriyÄ• pathavihÄ• roti Ä• ha __ ``idha panÄ• â€™
__iriyÄ• pathasamÄ• yogaparidÄ«pana_ntiitaravihÄ• rasamÄ• yogaparidÄ«panassa visesav
iriyÄ• pathasamÄ• yogaparidÄ«panassa caatthasiddhattÄ• vuttaá¹ƒ. asmiá¹ƒ pana pakkhe
__vi_-saddo vicchedatthajotano, __haratÄ«_ti neti pavattetÄ«ti attho, vicchinditvÄ• haratÄ«
tattha kassakena vicchindanaá¹ƒ, kathaá¹ƒ kassa pavattananti antolÄ«nacodanaá¹ƒ sandhÄ
_tiÄ• di. __so_ti bhagavÄ• . yadipi bhagavÄ• ekenapi iriyÄ• pathena cirataraá¹ƒ kÄ• laá¹ƒ
attabhÄ• vaá¹ƒpavattetuá¹ƒ sakkoti, tathÄ• pi upÄ• dinnakasarÄ«rassa nÄ• ma ayaá¹ƒ sabh
``ekaá¹ƒiriyÄ• pathabÄ• dhanaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __aparipatanta_nti apatantaá¹ƒ.
bhagavÄ• yattha katthaci vasanto vineyyÄ• naá¹ƒ dhammaá¹ƒ desento nÄ• nÄ• samÄ• patt
vÄ«tinÄ• mentovasatÄ«ti sattÄ• naá¹ƒ attano ca vividhaá¹ƒ hitasukhaá¹ƒ harati upaneti, tas
haratÄ«tiviharatÄ«ti evampettha attho veditabbo.

__naá¸·erupucimandamÅ«le_ti \Be I 205/ ettha vaá¹‡á¹‡ayanti --- __naá¸·erÅ«_ti tasmiá¹ƒ
rukkheadhivatthayakkhassetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• tena adhivattho pucimando ``naá
pucimandonaá¸·erupucimandoâ€™â€™ ti vuccati. atha vÄ• naá¸·e ruhattÄ• jÄ• tattÄ• naá
susirametthanaá¸·asaddena vuccati, tasmÄ• rukkhasusire jÄ• tattÄ• naá¸·eru ca so pucima
naá¸·erupucimandotivuccati. naá¸·avane ruhattÄ• jÄ• tattÄ• vÄ• naá¸·eru. naá¸·avane kira
pucimandarukkhojÄ• to. urunaá¸·o pucimando naá¸·erupucimando. urusaddo cettha mahant
naá¸·asaddosusirapariyÄ• yo, tasmÄ• mahantena susirena samannÄ• gato pucimando naá
Ä• cariyo pana kimettha bahubhÄ• sitenÄ• ti ekamevatthaá¹ƒ dassento __ ``naá¸·erunÄ• ma

mÅ«la-saddo ettha samÄ«pavacano adhippeto, na mÅ«lamÅ«lÄ• dÄ«su vattamÄ• noti dass
samÄ«paâ€™â€™ _ntiÄ• di. nippariyÄ• yena sÄ• khÄ• dimato saá¹…ghÄ• tassa
suppatiá¹-á¹-hitabhÄ• vasÄ• dhaneavayavavisese \Ne I 182/ pavattamÄ• no mÅ«lasaddo ya
tannissaye padese ca ruá¸·hÄ«vasenapariyÄ• yato pavattati, tasmÄ• ``mÅ«lÄ• ni uddharey
nippariyÄ• yato mÅ«laá¹ƒ adhippetantiekena mÅ«lasaddena visesetvÄ• Ä• ha __ ``mÅ«lan
yathÄ• ``dukkhadukkhaá¹ƒ, rÅ«parÅ«paâ€™â€™ nti ca. __asÄ• dhÄ• raá¹‡ahetumhÄ«_ti a
hi lobhasahagataakusalacittuppÄ• dassevahetuttÄ• asÄ• dhÄ• raá¹‡o, tasmÄ• lobhasahag
Ä• veá¹‡ike nesaá¹ƒ suppatiá¹-á¹-hitabhÄ• vasÄ• dhanatomÅ«laá¹-á¹-hena upakÄ• rake pa
atha vÄ• yathÄ• alobhÄ• dayo kusalÄ• byÄ• katasÄ• dhÄ• raá¹‡Ä• , lobhÄ• dayo pana tat
sÄ• dhÄ• raá¹‡attÄ• ti asÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹ƒ. atha vÄ• __Ä• dÄ«sÅ«_ti ettha __Ä
kusalÄ• byÄ• katamÅ«lÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tesupi hi alobhÄ• dikusalamÅ«
asÄ• dhÄ• raá¹‡attÄ• asÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹ƒ, tathÄ• alobhÄ• diabyÄ• katamÅ«la
asÄ• dhÄ• raá¹‡attÄ• ti. __nivÄ• te_ti vÄ• tarahitepadese, vÄ• tassa abhÄ• ve vÄ• . __pata

vÄ• pÄ• á¹-ho. __ramaá¹‡Ä«yo_timanuÃ±Ã±o. __pÄ• sÄ• diko_ti pasÄ• dÄ• vaho, pasÄ• d
kurumÄ• noviyÄ• ti sambandho.

__tatthÄ• _ti \Be I 206/ ``tena samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ viharati naá¸·e
tiyaá¹ƒ vuttaá¹ƒ, tattha. __siyÄ• _ti kassaci evaá¹ƒ parivitakko siyÄ• , vakkhamÄ• nÄ• kÄ• r
vÄ• ti attho. __yadi tÄ• va bhagavÄ• _tiÄ• dÄ«su codakassÄ• yamadhippÄ• yo --- ``pÄ• á¹-
vasatÄ«â€™â€™ tiÄ• dÄ«su viya adhikaraá¹‡Ä• dhikaraá¹‡aá¹ƒ yadi bhaveyya, tadÄ• ``ve
viharatinaá¸·erupucimandamÅ«leâ€™â€™ ti adhikaraá¹‡advayaniddeso yutto siyÄ• , imesa
yutto ubhayaniddesoti. __atha tattha viharatÄ«_ti yadi naá¸·erupucimandamÅ«le viharati. __
nÄ• nÄ• á¹-hÄ• nabhÅ«tattÄ• veraÃ±jÄ• naá¸·erupucimandamÅ«lÄ• naá¹ƒ ``tena samayen
adhippÄ• yo. idÄ• ni codako tameva attano adhippÄ• yaá¹ƒ __ ``na hi sakkÄ• â€™â€™ _tiÄ
veraÃ±jÄ• naá¸·erupucimandamÅ«lÄ• naá¹ƒ bhÅ«mibhÄ• gavasena bhinnattÄ• yeva hi na s
viharituá¹ƒ, ``ubhayattha teneva samayenÄ• â€™â€™ ti ca vuttattÄ• nÄ• nÄ• samayevihÄ•

itaro sabbametaá¹ƒ aviparÄ«tamatthaá¹ƒ ajÄ• nantena tayÄ• vuttanti dassento __ ``na kho
evaá¹ƒdaá¹-á¹-habbaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __eta_nti ``veraÃ±jÄ• yaá¹ƒ viharati
naá¸·erupucimandamÅ«leâ€™â€™ tietaá¹ƒ vacanaá¹ƒ. __eva_nti ``yadi tÄ• va bhagavÄ• â
bhavatÄ• coditaá¹ƒ, taá¹ƒ atthatoevaá¹ƒ na kho pana daá¹-á¹-habbaá¹ƒ, na ubhayattha apu
vihÄ• radassanatthanti attho. idÄ• niattanÄ• yathÄ• dhippetaá¹ƒ \Ne I 183/ aviparÄ«tamatth
paá¹-ikacceva vuttabhÄ• vaá¹ƒ tena ca appaá¹-ividdhataá¹ƒpakÄ• sento __ ``nanu avocumh
bhummavacanaâ€™â€™ _ntiÄ• dimÄ• ha. __goyÅ«thÄ• nÄ«_tigomaá¹‡á¸• alÄ• ni. evamp
viharaticceva vattabbaá¹ƒ, na veraÃ±jÄ• yanti, tasmÄ• samÄ«pÄ• dhikaraá¹‡atthavasena u
kiá¹ƒ payojananti codanaá¹ƒ manasi nidhÄ• yÄ• ha__ ``gocaragÄ• manidassanatthaâ€™â€
bhagavato.

avassaÃ±cettha gocaragÄ• makittanaá¹ƒ kattabbaá¹ƒ. yathÄ• hi naá¸·erupucimandamÅ«la
pabbajitÄ• nuggahakaraá¹‡Ä• dianekappayojanaá¹ƒ, evaá¹ƒ gocaragÄ• makittanampi
gahaá¹-á¹-hÄ• nuggahakaraá¹‡Ä• divividhappayojananti dassento __ ``veraÃ±jÄ• kittanenÄ
tattha __gahaá¹-á¹-hÄ• nuggahakaraá¹‡a_nti tesaá¹ƒ tattha paccayaggahaá¹‡ena
upasaá¹…kamanapayirupÄ• sanÄ• dÄ«naá¹ƒ okÄ• sadÄ• nenadhammadesanÄ• ya saraá¹
patiá¹-á¹-hÄ• panena yathÅ«panissayaá¹ƒ uparivisesÄ• dhigamÄ• vahanenaca gahaá¹-á¹-h
__pabbajitÄ• nuggahakaraá¹‡a_nti uggahaparipucchÄ• naá¹ƒ kammaá¹-á¹-hÄ• nÄ• nuyoga
anurÅ«pavasanaá¹-á¹-hÄ• napariggahenettha pabbajitÄ• naá¹ƒ anuggahakaraá¹‡aá¹ƒ.

paccayaggahaá¹‡eneva paccayaparibhogasiddhito Ä• ha __ ``tathÄ• purimena ... pe ... viva
__purimenÄ• _ti veraÃ±jÄ• vacanena. Ä• hito ahaá¹ƒmÄ• no etthÄ• ti attÄ• , attabhÄ• vo. ta
attakilamatho, attapÄ«á¸·Ä• attadukkhanti vuttaá¹ƒ hoti, tassa anuyogo karaá¹‡aá¹ƒ attakila
upavÄ• sakaá¹‡á¹-akÄ• passayaseyyÄ• dinÄ• attanodukkhuppÄ• dananti vuttaá¹ƒ hoti. tas

__attakilamathÄ• nuyogavivajjanaá¹ƒ_. antogÄ• me vasantÄ• naá¹ƒ anicchantÄ• nampi visabhÄ• garÅ«pÄ• diÄ• rammaá¹‡adassanÄ• disambhavato bahigÄ• mepatirÅ«paá¹-á¹-hÄ Ä• ha __ ``pacchimena vatthukÄ• mappahÄ• natoâ€™â€™ _tiÄ• di. tattha__pacchimenÄ• _ naá¸·erupucimandamÅ«lavacanena. kilesakÄ• massa vatthubhÅ«tattÄ• rÅ«pÄ• dayo paÃ± tassa pahÄ• naá¹ƒ __vatthukÄ• mappahÄ• naá¹ƒ. kÄ• masukhallikÄ• nuyogavivajjanupÄ• y kilesakÄ• masaá¹ƒyuttassa sukhassa yogo anuyogo anubhavo, tassa parivajjaneupÄ• yada

sayameva gocaragÄ• maá¹ƒ upasaá¹…kamitvÄ• attano dhammassavanÄ• nurÅ«pabhabba dhammadesanÄ• yakÄ• lo sampatto nÄ• ma hotÄ«ti dhammadesanÄ• ya abhiyogo viÃ±Ã± dhammadesanÄ• bhiyogaâ€™â€™ _nti. dhammadesanÄ• ya saussÄ• habhÄ• vo __dhamm bahigÄ• mevivittokÄ• se vasantassa Ä• kiá¹‡á¹‡avihÄ• rÄ• bhÄ• vato kÄ• yavivekÄ• dÄ«su tappoá¹‡atÄ• viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``pacchimena vivekÄ• dhimuttiâ€™â€™ _nti.

dhammadesanÄ• bhiyogavivekÄ• dhimuttÄ«naá¹ƒ \Ne I 184/ hetubhÅ«tÄ• eva karuá¹‡Ä• p upagamanassatato apagamanassa kÄ• raá¹‡abhÅ«tÄ• hontÄ«ti Ä• ha __ ``purimena karuá _ntiÄ• di. karuá¹‡Ä• paÃ±Ã±Ä• yeva hi anantaradukassa hetÅ« honti. etena ca karuá¹‡Ä• y nalÄ• bhÄ• dinimittaá¹ƒ \Be I 208/, paÃ±Ã±Ä• ya apagamanaá¹ƒ na virodhÄ• dinimittanti upagamanÄ• pagamanÄ• naá¹ƒnirupakkilesataá¹ƒ vibhÄ• vibhanti daá¹-á¹-habbaá¹ƒ. __adh tanninnabhÄ• vaá¹ƒ. __nirupalepana_ntianupalepanaá¹ƒ anallÄ«yanaá¹ƒ.

__dhammikasukhÄ• pariccÄ• ganimitta_nti ettha dhammikasukhaá¹ƒ nÄ• ma anavajjasukha dhammikaá¹ƒlÄ• bhaá¹ƒ paá¹-icca uppannattÄ• ``dhammikasukhaâ€™â€™ nti vuccati. uttarimanussadhammÄ• bhiyoganimittaá¹ƒphÄ• suvihÄ• ranti sambandho. __manussÄ• naá paccayapaá¹-iggahaá¹‡adhammadesanÄ• divasenaupakÄ• rabahulataá¹ƒ. __devatÄ• naá¹ janavivittatÄ• ya. pacurajanavivittaÃ±hiá¹-hÄ• naá¹ƒ devÄ• upasaá¹…kamitabbaá¹ƒ maÃ±Ã saá¹ƒvaá¸• á¸• habhÄ• va_nti Ä• misopabhogenasaá¹ƒvaá¸• á¸• hitabhÄ• vaá¹ƒ.

__ekapuggalo_ti ettha (Mp I 1.170) __eko_ti dutiyÄ• dipaá¹-ikkhepattho gaá¹‡anapariccheda sammutikathÄ• , na paramatthakathÄ• . buddhassa hi bhagavato duvidhÄ• desanÄ• samm cÄ• ti. ayamattho pana heá¹-á¹-hÄ• vitthÄ• ritovÄ• ti idha na vuccati. ekoca so puggalo cÄ• kenaá¹-á¹-hena ekapuggalo? asadisaá¹-á¹-hena guá¹‡avisiá¹-á¹-haá¹-á¹-henaasamasamaá¹ pÄ• ramÄ«naá¹ƒ paá¹-ipÄ• á¹-iyÄ• Ä• vajjanaá¹ƒ Ä• diá¹ƒ katvÄ• bodhisambhÄ• raguá¹‡e sesamahÄ• janena asadisoti __asadisaá¹-á¹-hena_pi ekapuggalo. yecassa te guá¹‡Ä• , tep guá¹‡ehi visiá¹-á¹-hÄ• ti __guá¹‡avisiá¹-á¹-haá¹-á¹-hena_pi ekapuggalo. purimakÄ• sammÄ asamÄ• , tehi saddhiá¹ƒ ayameva eko rÅ«pakÄ• yaguá¹‡ehiceva nÄ• makÄ• yaguá¹‡ehi ca __asamasamaá¹-á¹-hena_pi ekapuggalo. __loke_ti sattaloke.

__uppajjamÄ• no uppajjatÄ«_ti idaá¹ƒ pana ubhayampi vippakatavacanameva. uppajjanto

bahujanahitatthÄ• yauppajjati, na aÃ±Ã±ena kÄ• raá¹‡enÄ• ti evaá¹ƒ panettha attho veditab
lakkhaá¹‡aá¹ƒna sakkÄ• etaá¹ƒ aÃ±Ã±ena saddalakkhaá¹‡ena paá¹-ibÄ• hituá¹ƒ. apica up
uppajjatinÄ• ma, uppanno nÄ• mÄ• ti ayamettha bhedo veditabbo. esa hi dÄ«paá¹…karapÄ
laddhabyÄ• karaá¹‡obuddhakÄ• rakadhamme pariyesanto dasa pÄ• ramiyo disvÄ• ``ime d
tikatasanniá¹-á¹-hÄ• no dÄ• napÄ• ramiá¹ƒ \Be I 209/ pÅ«rentopi __uppajjamÄ• no_ nÄ• ma
upekkhÄ• pÄ• raminti imÄ• dasa pÄ• ramiyo pÅ«rentopi, dasa upapÄ• ramiyo pÅ«rentopi \
dasa paramatthapÄ• ramiyo pÅ«rentopi uppajjamÄ• no nÄ• ma. paÃ±ca mahÄ• pariccÄ• ge
nÄ• ma. Ã±Ä• tatthacariyaá¹ƒ lokatthacariyaá¹ƒ buddhatthacariyaá¹ƒ pÅ«rayamÄ• nopi upp
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni buddhakÄ• rake dhamme matth
nÄ• ma. vessantarattabhÄ• vaá¹ƒ pahÄ• ya tusitapure paá¹-isandhiá¹ƒ gahetvÄ• saá¹-á¹-hiv
sattapaá¹‡á¹‡Ä• sa vassakoá¹-iyo tiá¹-á¹-hantopi uppajjamÄ• no nÄ• ma. devatÄ• hiyÄ• cito
viloketvÄ• mÄ• yÄ• deviyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒgaá¹‡hantopi, anÅ«nÄ• dhike da
vasantopi uppajjamÄ• no nÄ• ma. ekÅ«natiá¹ƒsavassÄ• ni agÄ• ramajjhe tiá¹-á¹-hantopi up
Ä• dÄ«navaá¹ƒ nekkhamme caÄ• nisaá¹ƒsaá¹ƒ disvÄ• rÄ• hulabhaddassa jÄ• tadivase cha
assavaramÄ• ruyha nikkhamantopiuppajjamÄ• no nÄ• ma. tÄ«á¹‡i rajjÄ• ni atikkamanto and
uppajjamÄ• nonÄ• ma. chabbassÄ• ni mahÄ• padhÄ• naá¹ƒ karontopi uppajjamÄ• no nÄ• m
oá¸·Ä• rikaá¹ƒÄ• hÄ• raá¹ƒ Ä• harantopi uppajjamÄ• no nÄ• ma. sÄ• yanhasamaye visÄ• k
mahÄ• bodhimaá¹‡á¸• aá¹ƒÄ• ruyha mÄ• rabalaá¹ƒ vidhametvÄ• paá¹-hamayÄ• me pubbe
majjhimayÄ• me dibbacakkhuá¹ƒparisodhetvÄ• pacchimayÄ• masamanantare dvÄ• dasaá¹
anulomapaá¹-ilomato sammasitvÄ• sotÄ• pattimaggaá¹ƒ paá¹-ivijjhantopi uppajjamÄ• no nÄ
sotÄ• pattiphalakkhaá¹‡epi sakadÄ• gÄ• miphalakkhaá¹‡epianÄ• gÄ• miphalakkhaá¹‡epi up
arahattamaggakkhaá¹‡e pana __uppajjati_ nÄ• ma. arahattaphalakkhaá¹‡e __uppanno_ nÄ
sÄ• vakÄ• naá¹ƒ viya na paá¹-ipÄ• á¹-iyÄ• iddhividhaÃ±Ä• á¹‡Ä• dÄ«niuppajjanti, saheva p
sakalopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• di guá¹‡arÄ• si Ä• gatovanÄ• ma hoti, tasmÄ• nibba
arahattaphalakkhaá¹‡e uppanno nÄ• ma hoti. imasmimpisutte arahattaphalakkhaá¹‡aá¹ƒye
``uppajjatÄ«â€™â€™ ti vuttaá¹ƒ. uppanno hotÄ«ti ayaÃ±hetthaattho.

__bahujanahitÄ• yÄ• _ti mahÄ• janassa hitatthÄ• ya uppajjati. __bahujanasukhÄ• yÄ• _ti m
uppajjati. __lokÄ• nukampÄ• yÄ• _ti sattalokassa \Be I 210/ anukampaá¹ƒpaá¹-icca uppajjat
katarasattalokassÄ• ti? yo tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• amatapÄ• naá¹ƒpivi,
tassa. bhagavatÄ• hi mahÄ• bodhimaá¹‡á¸• e sattasattÄ• haá¹ƒ vÄ«tinÄ• metvÄ• bodhima
``dveme, bhikkhave, antÄ• pabbajitena na sevitabbÄ• â€™â€™ tidhammacakkappavattana
desite Ä• yasmatÄ• aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherenasaddhiá¹ƒ aá¹-á¹-hÄ• rasakoá¹-isa
amatapÄ• naá¹ƒ piviá¹ƒsu, etassa sattalokassa anukampÄ• yauppanno. paÃ±camadivase
anattalakkhaá¹‡asuttantapariyosÄ• ne paÃ±cavaggiyattherÄ• arahatte patiá¹-á¹-hahiá¹ƒsu,
anukampÄ• ya \Ne I 186/ uppanno. tato yasadÄ• rakappamukhe paÃ±capaá¹‡á¹‡Ä• sa puri
tato kappÄ• sikavanasaá¹‡á¸• e tiá¹ƒsa bhaddavaggiye tayo magge ca phalÄ• ni casampÄ•
anukampÄ• ya uppanno. gayÄ• sÄ«se Ä• dittapariyÄ• yapariyosÄ• ne (SN b IV 28; Vin I 54

patiá¹-á¹-hÄ• pesi, tato laá¹-á¹-hivane bimbisÄ• rappamukhÄ• ekÄ• dasa nahutÄ• brÄ• hma
dhammadesanaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu, ekaá¹ƒ nahutaá¹ƒ saraá¹‡e
tirokuá¹-á¹-aanumodanÄ• vasÄ• ne (Khp 7. 1 Ä• dayo) caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahasseh
sumanamÄ• lÄ• kÄ• rasamÄ• game caturÄ• sÄ«tiyÄ• , dhanapÄ• lasamÄ• game dasahi pÄ
khadiraá¹…gÄ• rajÄ• takasamÄ• game caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassehi, jambukaÄ• jÄ
Ä• nandaseá¹-á¹-hisamÄ• game caturÄ• sÄ«tiyÄ• va pÄ• á¹‡asahassehiamatapÄ• naá¹ƒ pÄ
pÄ• rÄ• yanasuttakathÄ• divase (Sn 982 Ä• dayo) cuddasa koá¹-iyo amatapÄ• naá¹ƒ piviá¹
yamakapÄ• á¹-ihÄ• riyadivase vÄ«sati pÄ• á¹‡akoá¹-iyo, tÄ• vatiá¹ƒsabhavanepaá¹‡á¸• uka
mÄ• taraá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• sattappakaraá¹‡aá¹ƒ abhidhammaá¹ƒdesentassa asÄ
devorohaá¹‡e tiá¹ƒsa pÄ• á¹‡akoá¹-iyo, sakkapaÃ±hasuttante (DN II 344 Ä• dayo) asÄ«ti de
amatapÄ• naá¹ƒ piviá¹ƒsu. mahÄ• samayasuttante (DN II 331 Ä• dayo) maá¹…galasutte (K
maá¹…galasutta) cÅ«á¸·arÄ• hulovÄ• de (MN III 416 Ä• dayo) samacittapaá¹-ipadÄ• yÄ• ti
á¹-hÄ• nesu abhisamayappattasattÄ• naá¹ƒ paricchedo natthi, etassapi sattalokassaanukam
yÄ• vajjadivasÄ• ito \Be I 211/ parampi anÄ• gate imaá¹ƒ sÄ• sanaá¹ƒnissÄ• ya saggamok
patiá¹-á¹-hahantÄ• naá¹ƒ vasenapi ayamattho veditabbo.

__devamanussÄ• na_nti na kevalaá¹ƒ devamanussÄ• naá¹ƒyeva, avasesÄ• naá¹ƒ nÄ• gas
hitÄ• ya sukhÄ• yeva uppanno. sahetukapaá¹-isandhike pana maggaphalasacchikiriyÄ• yab
evaá¹ƒ vuttaá¹ƒ. tasmÄ• etesampi atthatthÄ• ya hitatthÄ• ya sukhatthÄ• yevauppannoti ved

__katamo ekapuggalo_ti kathetukamyatÄ• pucchÄ• . idÄ• ni tÄ• ya pucchÄ• ya puá¹-á¹-haá
__ ``tathÄ• gato arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ _ti Ä• ha. __tadatthaparinipphÄ• d
buddhakiccasampÄ• dananti attho. __paá¹-hamaá¹ƒ lumbinÄ«vane dutiyaá¹ƒ bodhimaá¹‡á¸
rÅ«pakÄ• yena jÄ• to, bodhimaá¹‡á¸• e dhammakÄ• yena. __evamÄ• dinÄ• _ti __Ä• di_-sa
rÅ«pakÄ• yassa anuggaá¹‡hanaá¹ƒ dasseti, naá¸·erupucimandamÅ«lakittanato dhammakÄ
parÄ• dhÄ«nakiriyÄ• karaá¹‡aá¹ƒ, dutiyena attÄ• dhÄ«nakiriyÄ• karaá¹‡aá¹ƒ. purimenavÄ•
paÃ±Ã±Ä• kiccaá¹ƒ \Ne I 187/, purimena cassa paramÄ• ya anukampÄ• ya samannÄ• gam
upekkhÄ• ya samannÄ• gamanti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__pacchimako_ti guá¹‡ena pacchimako. Ä• nandattheraá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.
__saá¹…khyÄ• yapÄ«_tigaá¹‡anatopi. diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatattÄ• saá¹.
vibhÄ• vento Ä• ha __ ``diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…khÄ• tasaá¹…ghÄ• tenasamaá¹
``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassasammÄ• dukkhakkhayÄ• ya
diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 324, 356, MN I 492;
diá¹-á¹-hiyÄ• , ``yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• niacchiddÄ• ni asabalÄ• ni akammÄ•
viÃ±Ã±uppasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni, tathÄ• rÅ«pesu
viharatÄ«â€™â€™ ti (DN III 324; 356; MN I 492; III 54) evaá¹ƒ vuttÄ• naÃ±ca sÄ«lÄ• naá¹ƒ
saá¹…ghato saá¹…ghaá¹-ito sametoti __diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…khÄ• tasaá¹…g

diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatoti vuttaá¹ƒ hoti. tathÄ• hi ``aá¹-á¹-hÄ• nametaá¹ƒ,
yaá¹ƒ diá¹-á¹-hisampanno puggalo saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyya, netaá¹ƒ á¹-h
\Be I 212/ Ä• divacanato diá¹-á¹-hisÄ«lÄ• naá¹ƒ niyatasabhÄ• vattÄ• sotÄ• pannÄ• pi
aÃ±Ã±amaÃ±Ã±aá¹ƒdiá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatÄ• , pageva sakadÄ• gÄ• miÄ
katthacidÅ«re á¹-hitÄ• pi attano guá¹‡asÄ• maggiyÄ• saá¹ƒhatÄ• yeva. ``tathÄ• rÅ«pÄ• ya
diá¹-á¹-hisÄ• maÃ±Ã±agatoviharati (DN III 324, 356; MN I 492; III 54), tathÄ• rÅ«pesu sÄ«le
sÄ«lasÄ• maÃ±Ã±agatoviharatÄ«â€™â€™ ti (DN III 324, 356; MN I 492; III 54) vacanato
puthujjanÄ• nampidiá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vo labbhatiyeva, idha par
adhippeto ``yo tatthapacchimako, so sotÄ• pannoâ€™â€™ ti vacanato. __etenÄ• _ti ``paÃ±
bhikkhusatehÄ«â€™â€™ tietena vacanena. __assÄ• _ti paÃ±camattassa bhikkhusatassa. _
vacanatthoparato eva Ä• vi bhavissati.

__assosÄ«_ti ettha savanamupalabbhoti Ä• ha __ ``assosÄ«ti suá¹‡i upalabhÄ«â€™â€™ _
cÄ• yamupalabbho savanavasenevÄ• ti imamatthaá¹ƒ dassento Ä• ha __
``sotadvÄ• rasampattavacananigghosÄ• nusÄ• renaaÃ±Ã±Ä• sÄ«â€™â€™ _ti. avadhÄ• ra
sabbampi vÄ• kyaá¹ƒ antogadhÄ• vadhÄ• raá¹‡anti Ä• ha__ ``khoti padapÅ«raá¹‡amatte ni
__avadhÄ• raá¹‡atthe_ti pana iminÄ• antogadhÄ• vadhÄ• raá¹‡episabbasmiá¹ƒ vÄ• kye iá
khosaddaggahaá¹‡anti dasseti. tameva iá¹-á¹-hatovadhÄ• raá¹‡aá¹ƒ dassentoÄ• ha __ ``tat
avadhÄ• raá¹‡atthenÄ• â€™â€™ _tiÄ• di. atha padapÅ«raá¹‡atthena khosaddena kiá¹ƒpay
``padapÅ«raá¹‡ena pana byaÃ±janasiliá¹-á¹-hatÄ• mattamevÄ• â€™â€™ _ti. ``assosÄ«â€™
khosaddegahite tena phullitamaá¹‡á¸• itavibhÅ«sitaá¹ƒ viya hontaá¹ƒ pÅ«ritaá¹ƒ nÄ• ma ho
purimapacchimapadÄ• nisiliá¹-á¹-hÄ• ni honti, na tasmiá¹ƒ aggahite, tasmÄ• padapÅ«raá¹‡
byaÃ±janasiliá¹-á¹-hatÄ• mattameva payojanaá¹ƒ. __matta_-saddo cettha visesanivattiattho
anatthantaradÄ«panataá¹ƒ dasseti, __eva_-saddenapana byaÃ±janasiliá¹-á¹-hatÄ• ya ekan

__veraÃ±jo_ti ettha saddalakkhaá¹‡Ä• nusÄ• rena atthaá¹ƒ dassento Ä• ha __ ``veraÃ±jÄ•
__brahmaá¹ƒ aá¹‡atÄ«_ti ettha __brahma_nti vedo vuccati, so pana mantabrahmakappavas
padhÄ• namÅ«labhÄ• vatoyeva aá¹-á¹-hakÄ• dÄ«hi pavuttÄ• , itare pana tannissayena jÄ•
padhÄ• nasseva gahaá¹‡aá¹ƒ. __mante sajjhÄ• yatÄ«_ti iruvedÄ• dike mantasatthesajjhÄ•
hi guttabhÄ• sitabbatÄ• ya ``mantÄ• â€™â€™ ti vuccanti. __idameva hÄ«_ti avadhÄ• raá¹‡
jÄ• totiÄ• dikaá¹ƒ niruttiá¹ƒ paá¹-ikkhipati. __jÄ• tibrÄ• hmaá¹‡Ä• na_ntiiminÄ• aÃ±Ã±epi br
dasseti. duvidhÄ• hi brÄ• hmaá¹‡Ä• jÄ• tibrÄ• hmaá¹‡Ä• visuddhibrÄ• hmaá¹‡Ä• cÄ• ti. id
visuddhibrÄ• hmaá¹‡Ä• naá¹ƒ niruttiá¹ƒ dassento Ä• ha __ ``ariyÄ• panÄ• â€™â€™ _tiÄ• d

__samitapÄ• pattÄ• _ti accantaá¹ƒ anavasesato savÄ• sanaá¹ƒ samitapÄ• pattÄ• . evaÃ±hi
bÄ• hirakaavÄ«tarÄ• gasekkhÄ• sekkhapÄ• pasamaá¹‡atobhagavato pÄ• pasamaá¹‡aá¹ƒ
udÄ• haraá¹‡ena vibhÄ• vento Ä• ha __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di. ettha pana __ ``b
samitapÄ• pattÄ• samaá¹‡oti vuccatÄ«_ti idaá¹ƒ bhinnagÄ• thÄ• sannissitapadadvayaá¹ƒe

nti vadanti. vuttaÃ±hetaá¹ƒ tÄ«supi __gaá¹‡á¹-hipadesu_ ``samitattÄ• hi pÄ• pÄ• naá¹ƒ, sa
idaá¹ƒ vacanaá¹ƒ gahetvÄ• `samitattÄ• samaá¹‡oti vuccatÄ«â€™ tivuttaá¹ƒ. bÄ• hitapÄ• p
pana aÃ±Ã±asmiá¹ƒ gÄ• thÄ• bandhe vuttavacanaâ€™â€™ nti. anekatthattÄ• nipÄ• tÄ• na
adhippetoti Ä• ha __ ``khalÅ«ti anussavanatthenipÄ• toâ€™â€™ _ti. __jÄ• tisamudÄ• gata_
jÄ• tisiddhanti vuttaá¹ƒ hoti. __Ä• lapanamatta_nti piyÄ• lÄ• pavacanamattaá¹ƒ. piyasamud
Ä• vusotivÄ• devÄ• nampiyÄ• ti vÄ• . __bhovÄ• dÄ« nÄ• ma so hotÄ«_ti yo Ä• mantanÄ• d
vicarati, so bhovÄ• dÄ« nÄ• ma hotÄ«ti attho. __sakiÃ±cano_ti rÄ• gÄ• dÄ«hi kiÃ±canehisa
satte kiÃ±centi maddanti palibundhantÄ«ti ``kiÃ±canÄ• nÄ«â€™â€™ tivuccanti. manussÄ•
maddÄ• pentÄ• ``kiÃ±cehi kapila, kiÃ±cehikÄ• á¸·akÄ• â€™â€™ ti vadanti, tasmÄ• madda
veditabbo.

__gottavasenÄ• _ti \Ne I 189/ ettha gaá¹ƒ tÄ• yatÄ«ti gottaá¹ƒ. gosaddena cettha abhidhÄ•
vuccati, tasmÄ• evamettha attho daá¹-á¹-habbo. gotamoti pavattamÄ• naá¹ƒ abhidhÄ• naá
ekaá¹ƒsikavisayatÄ• yatÄ• yati rakkhatÄ«ti gottaá¹ƒ. yathÄ• hi buddhi Ä• rammaá¹‡abhÅ«t
vattati, evaá¹ƒabhidhÄ• naá¹ƒ \Be I 214/ abhidheyyabhÅ«tena, tasmÄ• so gottasaá¹…khÄ•
buddhiabhidhÄ• nÄ• nitÄ• yati rakkhatÄ«ti vuccati. so pana aÃ±Ã±akulaparamparÄ• ya asÄ
Ä• dipurisasamudÄ• gataá¹ƒtaá¹ƒkulapariyÄ• pannasÄ• dhÄ• raá¹‡aá¹ƒ sÄ• maÃ±Ã±arÅ«p
__samaá¹‡o_ti iminÄ• sarikkhakajanehibhagavato bahumatabhÄ• vo dassito samitapÄ• pa
iminÄ• lokiyajanehiuá¸·Ä• rakulasambhÅ«tatÄ• dÄ«panato. sakyassa suddhodanamahÄ• r
iminÄ• ca uditoditavipulakhattiyakulavibhÄ• vanato vuttaá¹ƒ __ ``idaá¹ƒ pana bhagavato ucc
_nti. sabbakhattiyÄ• naÃ±hi Ä• dibhÅ«tamahÄ• sammatamahÄ• rÄ• jato paá¹-á¹-hÄ• ya asa
sakyarÄ• jakulaá¹ƒ. __kenaci pÄ• rijuÃ±Ã±ena anabhibhÅ«to_ti Ã±Ä• tipÄ• rijuÃ±Ã±abhoga
kenacipÄ• rijuÃ±Ã±ena parihÄ• niyÄ• anabhibhÅ«to anajjhotthaá¹-o. tathÄ• hi lokanÄ• tha
kulassa na kiÃ±ci pÄ• rijuÃ±Ã±aá¹ƒ, atha kho vaá¸• á¸• hiyeva. abhinikkhamane ca tato sam
pÄ• kaá¹-o paÃ±Ã±Ä• to. tena __ ``sakyakulÄ• pabbajitoâ€™â€™ _ti idaá¹ƒ vacanaá¹ƒ
bhagavatosaddhÄ• pabbajitabhÄ• vaparidÄ«panatthaá¹ƒ vuttaá¹ƒ mahantaá¹ƒ Ã±Ä• tipariva
bhogakkhandhaá¹ƒ pahÄ• yapabbajitabhÄ• vasiddhito. __tato para_nti ``veraÃ±jÄ• yaá¹ƒ vi

__itthambhÅ«tÄ• khyÄ• natthe upayogavacana_nti itthaá¹ƒ imaá¹ƒ pakÄ• raá¹ƒ bhÅ«to Ä• p
Ä• khyÄ• naá¹ƒ itthambhÅ«tÄ• khyÄ• naá¹ƒ, soyeva attho itthambhÅ«tÄ• khyÄ• nattho. ath
bhÅ«to jÄ• toti evaá¹ƒ kathanattho itthambhÅ«tÄ• khyÄ• nattho, tasmiá¹ƒ upayogavacanant
__abbhuggato_ti ettha __abhi_-saddo itthambhÅ«tÄ• khyÄ• natthajotako abhibhavitvÄ• ugg
tena yogato ``taá¹ƒ kho pana bhavantaá¹ƒ gotamaâ€™â€™ nti idaá¹ƒ upayogavacanaá¹ƒsÄ
itthambhÅ«tÄ• khyÄ• nadÄ«panato ``itthambhÅ«tÄ• khyÄ• nattheâ€™â€™ ti vuttaá¹ƒ. tene
gotamassÄ• ti atthoâ€™â€™ _ti. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• ``sÄ• dhudevadatto mÄ• ta
abhisaddayogato itthambhÅ«tÄ• khyÄ• ne upayogavacanaá¹ƒ kataá¹ƒ, evamidhÄ• pitaá¹ƒ k
abhi evaá¹ƒ kalyÄ• á¹‡o kittisaddo uggatoti abhisaddayogato \Be I 215/ itthambhÅ«tÄ• khyÄ
``sÄ• dhu devadatto mÄ• taramabhÄ«â€™â€™ ti etthahi ``devadatto mÄ• taramabhi mÄ• ta

sÄ• dhÅ«â€™â€™ ti evaá¹ƒ adhikaraá¹‡atthe sÄ• miatthevÄ• bhummavacanassa vÄ• sÄ•
itthambhÅ«tÄ• khyÄ• natthajotakena abhisaddena yogeupayogavacanaá¹ƒ kataá¹ƒ. yathÄ•
visaye mÄ• tusambandhÄ« vÄ• sÄ• dhuttappakÄ• rappattoâ€™â€™ tiayamattho viÃ±Ã±Ä•
``bhoto gotamassa sambandhÄ« kittisaddo abbhuggatoabhibhavitvÄ• uggamanappakÄ• ra
viÃ±Ã±Ä• yati. tattha hi devadattaggahaá¹‡aá¹ƒviya idha kittisaddaggahaá¹‡aá¹ƒ, tathÄ• ta
nti vacanaá¹ƒ viya idha ``taá¹ƒ kho pana bhavantaá¹ƒgotamaâ€™â€™ nti vacanaá¹ƒ, tattha
viya idha uggatasaddaggahaá¹‡aá¹ƒ veditabbaá¹ƒ.

__kalyÄ• á¹‡o_ti bhaddako. kalyÄ• á¹‡abhÄ• vo cassa kalyÄ• á¹‡aguá¹‡avisayatÄ• yÄ• ti Ä
``kalyÄ• á¹‡aguá¹‡asamannÄ• gatoâ€™â€™ _ti, kalyÄ• á¹‡ehi guá¹‡ehi samannÄ• gato ta
taá¹ƒvisayatÄ• hettha samannÄ• gamokalyÄ• á¹‡aguá¹‡avisayatÄ• ya tannissitoti adhippÄ
etthÄ• pi eseva nayo. seá¹-á¹-haguá¹‡avisayatÄ• ya eva hi kittisaddassa seá¹-á¹-hatÄ• ``bh
seá¹-á¹-haâ€™â€™ ntiÄ• dÄ«su viya. ``bhagavÄ• arahaâ€™â€™ ntiÄ• dinÄ• guá¹‡Ä• naá
ca kittisaddo vaá¹‡á¹‡otiÄ• ha __ ``kittisaddoti kitti evÄ• â€™â€™ _ti. vaá¹‡á¹‡oyeva hi kitte
kittisaddanÄ«yatosaddoti ca vuccati. kittipariyÄ• yo hi saddasaddo yathÄ• ``uá¸·Ä• rasaddÄ
guá¹‡avantotapassinoâ€™â€™ ti. abhitthavanavasena pavatto saddo thutighoso, abhitthav

``abbhuggatoâ€™â€™ ti pana etassa attho aá¹-á¹-hakathÄ• yaá¹ƒ na dassito, tasmÄ• tass
--- __abbhuggato_ti abhibhavitvÄ• uggato, anaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡e Ä• rabbha pa
ajjhottharitvÄ• pavattoti vuttaá¹ƒ hoti. kinti saddo abbhuggatoti Ä• ha__ ``itipi so bhagavÄ•
ito paraá¹ƒ pana Ä«disesu á¹-hÄ• nesu yattha yattha pÄ• á¸·ipÄ• á¹-hassaattho vattabbo siy
``pÄ• á¸·iyaá¹ƒ panÄ• â€™â€™ ti vatvÄ• atthaá¹ƒ dassayissÄ• ma, idÄ• nitattha padayojan
dassento Ä• ha __ ``itipi so bhagavÄ• tiÄ• dÄ«su pana_ \Be I 216/ __ayaá¹ƒ tÄ• va yojanÄ•
bhagavÄ• _ti yo so samatiá¹ƒsa pÄ• ramiyopÅ«retvÄ• sabbakilese bhaÃ±jitvÄ• anuttaraá¹
abhisambuddho devÄ• naá¹ƒatidevo sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atibrahmÄ• lok
kÄ• raá¹‡ehibhagavÄ• ti laddhanÄ• mo, so bhagavÄ• . bhagavÄ• ti hi idaá¹ƒ satthu nÄ• ma
Ä• yasmÄ• dhammasenÄ• pati ``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataâ€™â€™
bhagavÄ• ti guá¹‡akittanameva. yathÄ• kammaá¹-á¹-hÄ• nikena ``arahaâ€™â€™ ntiÄ• dÄ
itipisaddaá¹ƒ yojetvÄ• buddhaguá¹‡Ä• anussarÄ«yanti, evaá¹ƒ buddhaguá¹‡asaá¹ƒkittake
arahaá¹ƒ itipi sammÄ• sambuddho ... pe ... itipi bhagavÄ• â€™â€™ _tiÄ• ha. evaÃ±hi sati `
navahi padehi ye sadevake loke ativiyapÄ• kaá¹-Ä• paÃ±Ã±Ä• tÄ• buddhaguá¹‡Ä• , te nÄ
honti. ``itipetaá¹ƒ bhÅ«taá¹ƒ, itipetaá¹ƒ tacchaâ€™â€™ ntiÄ• dÄ«su (DN I 6) viya hi idha __
Ä• sannapaccakkhakÄ• raá¹‡attho \Ne I 191/, __pi_-saddo sampiá¹‡á¸• anattho, tena ca tes
bahubhÄ• vo dÄ«pito, tÄ• ni ca guá¹‡asallakkhaá¹‡akÄ• raá¹‡Ä• nisaddhÄ• sampannÄ• na
paccakkhÄ• ni hontÄ«ti tÄ• ni saá¹ƒkittentena viÃ±Ã±unÄ• cittassa sammukhÄ«bhÅ«tÄ• ne
saá¹ƒkittetabbÄ• nÄ«ti dassento __ ``iminÄ• caiminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hotÄ«â

``suttantikÄ• naá¹ƒ vacanÄ• namatthaá¹ƒ, suttÄ• nurÅ«paá¹ƒ paridÄ«payantÄ«â€™â€™ ti

__visuddhimagge_ (Vism I 125-128) sabbÄ• kÄ• rato saá¹ƒvaá¹‡á¹‡itampi atthaá¹ƒ idhÄ• p
dassetukÄ• motattha payojanamÄ• ha __ ``idÄ• ni vinayadharÄ• naâ€™â€™ _ntiÄ• di. tatth
__cittasampahaá¹ƒsanattha_nti cittasantosanatthaá¹ƒ, cittappasÄ• dajananatthanti vuttaá¹ƒ
``Ä• rakattÄ• â€™â€™ tiÄ• dÄ«su __Ä• rakattÄ• _ti suvidÅ«rattÄ• . __arÄ«na_nti kilesÄ• rÄ
saá¹ƒsÄ• racakkassa arÄ• naá¹ƒ. __hatattÄ• _ti viddhaá¹ƒsitattÄ• . __paccayÄ• dÄ«na_nti
pÅ«jÄ• visesÄ• naÃ±ca.

idÄ• ni yathÄ• vuttamevatthaá¹ƒ vibhÄ• vento Ä• ha __ ``Ä• rakÄ• hi soâ€™â€™ _tiÄ• di. d
upÄ• dÄ• yupÄ• dÄ• ya vuccatÄ«ti paramukkaá¹ƒsagataá¹ƒ dÅ«rabhÄ• vaá¹ƒ dassento __
_ti Ä• ha, suá¹-á¹-hu vidÅ«rabhÄ• veneva vidÅ«re á¹-hitoti attho. so panassa kilesehidÅ«re
á¹-hitabhÄ• vo, na padesavasena, atha kho tesaá¹ƒ sabbaso pahÄ«nattÄ• tidassento Ä• ha
viddhaá¹ƒsitattÄ• â€™â€™ _ti. nanu aÃ±Ã±esampi khÄ«á¹‡Ä• savÄ• naá¹ƒte pahÄ«nÄ• e
vuttaá¹ƒ __ ``savÄ• sanÄ• naâ€™â€™ _nti. na hi á¹-hapetvÄ• bhagavantaá¹ƒ aÃ±Ã±e saha
sakkonti. etena aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒbhagavato arahattanti dassitaá¹ƒ hoti. kÄ• p
nÄ• ma? pahÄ«nakilesassapi appahÄ«nakilesassapayogasadisapayogahetubhÅ«to kilesan
Ä• yasmato pilindavacchassavasalasamudÄ• cÄ• ranimittaá¹ƒ viya. kathaá¹ƒ pana ``Ä• rak
``kilesehÄ«â€™â€™ tiayamattho labbhatÄ«ti sÄ• maÃ±Ã±acodanÄ• ya visese avaá¹-á¹-hÄ
visesassa anupayujjitabbato ``Ä• rakÄ• ssa honti pÄ• pakÄ• akusalÄ• dhammÄ• â€™â€™
suttapadÄ• netthaudÄ• haritabbÄ• ni. __Ä• rakÄ• _ti cettha __Ä• _-kÄ• rassa rassattaá¹ƒ, _
hakÄ• raá¹ƒsÄ• nusÄ• raá¹ƒ katvÄ• niruttinayena ``arahaâ€™â€™ nti padasiddhi veditabb
yathÄ• vuttassevatthassasukhaggahaá¹‡atthaá¹ƒ idamettha vuccati ---

``so tato Ä• rakÄ• nÄ• ma, yassa yenÄ• samaá¹…gitÄ• .

asamaá¹…gÄ« ca dosehi, nÄ• tho tenÄ• rahaá¹ƒ matoâ€™â€™ ti || (Vism I 125).

anatthacaraá¹‡ena \Ne I 192/ kilesÄ• eva arayoti __kilesÄ• rayo_. arÄ«naá¹ƒ hatattÄ• arih
vattabbeniruttinayena __ ``arahaâ€™â€™ _nti vuttaá¹ƒ. etthÄ• pi yathÄ• vuttassatthassa su
idaá¹ƒveditabbaá¹ƒ ---

``yasmÄ• rÄ• gÄ• disaá¹…khÄ• tÄ• , sabbepi arayo hatÄ• .

paÃ±Ã±Ä• satthena nÄ• thena, tasmÄ• pi arahaá¹ƒ matoâ€™â€™ ti || (Vism I 126).

yaÃ±cetaá¹ƒ saá¹ƒsÄ• racakkanti sambandho. rathacakkassa nÄ• bhi viya mÅ«lÄ• vayavab
samavaá¹-á¹-hitaá¹ƒ avijjÄ• bhavataá¹‡hÄ• dvayanti vuttaá¹ƒ __ ``avijjÄ• bhavataá¹‡hÄ• ma
nÄ• bhiyÄ• nemiyÄ• ca sambaddhaarasadisÄ• paccayaphalabhÅ«tehi avijjÄ• taá¹‡hÄ• jar
puÃ±Ã±Ä• bhisaá¹…khÄ• raapuÃ±Ã±Ä• bhisaá¹…khÄ• raÄ• neÃ±jÄ• bhisaá¹…khÄ• rÄ• tiv

``puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• raâ€™â€™ _nti. tattha tattha bhave pariyantabhÄ• vena
jarÄ• maraá¹‡antitaá¹ƒ nemiá¹-á¹-hÄ• niyaá¹ƒ katvÄ• Ä• ha \Be I 218/ __ ``jarÄ• maraá¹‡an
rathacakkappavattiyÄ• padhÄ• nakÄ• raá¹‡aá¹ƒ akkho, evaá¹ƒ saá¹ƒsÄ• racakkappavattiyÄ
``Ä• savasamudayamayenaakkhena vijjhitvÄ• â€™â€™ _ti. Ä• savÄ• eva avijjÄ• dÄ«naá¹ƒ
yathÄ• ha ``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti (MN I 103). vipÄ• kakaá¹-attÄ
tibhavo eva ratho, tasmiá¹ƒ __tibhavarathe_. attano paccayehi samaá¹ƒ, sabbasovÄ• Ä• di
yojitanti __samÄ• yojitaá¹ƒ_. Ä• dirahitaá¹ƒ kÄ• laá¹ƒ pavattatÄ«ti katvÄ• __anÄ• dikÄ• lapp

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || (Vism II 619; Sv II 9
apasÄ• danÄ• vaá¹‡á¹‡anÄ• ; Spk II 2.60; Mp II 4.199) ---

evaá¹ƒ vuttasaá¹ƒsÄ• rova __saá¹ƒsÄ• racakkaá¹ƒ. anenÄ• _ti bhagavatÄ• . __bodhimaá¹‡
bodhisaá¹…khÄ• tassaÃ±Ä• á¹‡assa maá¹‡á¸• abhÄ• vappatte á¹-hÄ• ne kÄ• le vÄ• . bodh
maá¹‡á¸• Ä• pasannÄ• jÄ• tÄ• ti__bodhimaá¹‡á¸• o. vÄ«riyapÄ• dehÄ«_ti saá¹ƒkilesavodA
sannirumbhanasannikkhipanakiccatÄ• yadvidhÄ• pavatteti attano vÄ«riyasaá¹…khÄ• tehi p
__sÄ«lapathaviya_nti patiá¹-á¹-hÄ• naá¹-á¹-henasÄ«lameva pathavÄ«, tassaá¹ƒ. __patiá¹-á
sampÄ• danavasena patiá¹-á¹-hahitvÄ• . __saddhÄ• hatthenÄ• _tianavajjadhammÄ• dÄ• na
tena. __kammakkhayakara_nti kÄ• yakammÄ• dibhedassasabbassapi kammassa khayakar
__Ã±Ä• á¹‡apharasu_nti samÄ• dhisilÄ• yaá¹ƒ sunisitaá¹ƒmaggaÃ±Ä• á¹‡apharasuá¹ƒ gah

evaá¹ƒ \Ne I 193/ ``arÄ• naá¹ƒ hatattÄ• â€™â€™ ti ettha vuttaá¹ƒ arasaá¹…khÄ• taá¹ƒ saá¹
cakkantigahetvÄ• atthayojanaá¹ƒ katvÄ• idÄ• ni paá¹-iccasamuppÄ• dadesanÄ• kkamena
``athavÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __anamataggasaá¹ƒsÄ• ravaá¹-á¹-a_nti anu an
aviÃ±Ã±Ä• tapubbakoá¹-ikaá¹ƒsaá¹ƒsÄ• ramaá¹‡á¸• alaá¹ƒ. __sesÄ• dasa dhammÄ• _ti sa
jÄ• tipariyosÄ• nÄ• dasa dhammÄ• . kathaá¹ƒtesaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá¹ƒ arabhÄ• v
jarÄ• maraá¹‡apariyantattÄ• cÄ• â€™â€™ _ti. tattha avijjÄ• mÅ«laá¹ƒ padhÄ• nakÄ• raá¹
saá¹…khÄ• rÄ• dÄ«naá¹ƒ te avijjÄ• mÅ«lakÄ• , tesaá¹ƒ bhÄ• vo__avijjÄ• mÅ«lakattaá¹ƒ_. j
\Be I 219/ pariyosÄ• nabhÅ«taá¹ƒ etesantijarÄ• maraá¹‡apariyantÄ• , saá¹…khÄ• rÄ• dayo
__jarÄ• maraá¹‡apariyantattaá¹ƒ_. saá¹…khÄ• rÄ• dijÄ• tipariyosÄ• nÄ• naá¹ƒdasadhamm
jarÄ• maraá¹‡apariyosÄ• nattÄ• cÄ• ti attho, nÄ• bhibhÅ«tÄ• ya avijjÄ• yamÅ«lato nemibh
saá¹…khÄ• rÄ• dÄ«naá¹ƒ sambandhattÄ• ti adhippÄ• yo.

__dukkhÄ• dÄ«sÅ«_ti dukkhasamudayanirodhamaggesu. __aÃ±Ã±Ä• á¹‡a_nti Ã±Ä• á¹‡ap
aÃ±Ã±Ä• á¹‡aá¹ƒ, na pana Ã±Ä• á¹‡ato aÃ±Ã±aá¹ƒ, napi Ã±Ä• á¹‡assa abhÄ• vamattaá¹ƒ.
aÃ±Ã±Ä• á¹‡aá¹ƒ yathÄ• sabhÄ• vappaá¹-ivedhÄ• ppadÄ• natotappaá¹-icchÄ• danavasene
lokuttarasaccadvayaá¹ƒ sesaá¹-á¹-hÄ• nesuÄ• rammaá¹‡avasenapi avijjÄ• uppajjati, evaá¹

paá¹-icchÄ• danavaseneva idha adhippetÄ• . sÄ• hi uppannÄ• dukkhasaccaá¹ƒ paá¹-icchÄ
yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ paá¹-ivijjhituá¹ƒ nadeti, tathÄ• samudayaá¹ƒ nirodhaá¹ƒ m

__dukkha_nti cettha dukkhaá¹ƒ ariyasaccaá¹ƒ adhippetanti taá¹ƒ kÄ• mabhavÄ• divasena ti
tappaá¹-icchÄ• dikaÃ±ca avijjaá¹ƒ tidhÄ• katvÄ• avijjÄ• dipaccaye tÄ«su bhavesu saá¹…kh
dassento __ ``kÄ• mabhave ca avijjÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __kÄ• mabhave caa
Ä• dÄ«navapaá¹-icchÄ• dikÄ• avijjÄ• . __rÅ«pabhave avijjÄ• arÅ«pabhaveavijjÄ• _ti etthÄ
__kÄ• mabhave saá¹…khÄ• rÄ• na_nti kÄ• mabhÅ«mipariyÄ• pannÄ• naá¹ƒpuÃ±Ã±Ä• puÃ
nipphÄ• detabbÄ• ye puÃ±Ã±Ä• puÃ±Ã±asaá¹…khÄ• rÄ• , tesaá¹ƒ kÄ• mabhavÅ«papattin
__saá¹…khÄ• rÄ• _ti cettha lokiyakusalÄ• kusalacetanÄ• veditabbÄ• . __paccayo hotÄ«_ti
tÄ• va Ä• rammaá¹‡apaccayena ceva upanissayapaccayena cÄ• ti dvidhÄ• paccayohoti, a
sahajÄ• tassa sahajÄ• tÄ• divasena, asahajÄ• tassa anantarasamanantarÄ• divasena, anÄ
Ä• rammaá¹‡avasena ceva upanissayavasena ca paccayo hoti. __arÅ«pabhave
saá¹…khÄ• rÄ• na_ntiÄ• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ. __paccayo hotÄ«_ti upanissay
panattheettha vitthÄ• riyamÄ• ne \Ne I 194/ atippapaÃ±co hoti, tasmÄ• taá¹ƒ nayidha vitthÄ
__itaresÅ«_tirÅ«pÄ• rÅ«pabhavesu.

__tiá¹‡á¹‡aá¹ƒ_ \Be I 220/ __Ä• yatanÄ• na_nti cakkhusotamanÄ• yatanÄ• naá¹ƒ ghÄ• nÄ•
__ekassÄ• _ti manÄ• yatanassa itaresaá¹ƒ tattha asambhavato. iminÄ• nayena __tiá¹‡á¹‡a
phassÄ• na_ntiÄ• dÄ«supiattho veditabbo. __chabbidhassa phassassÄ• _ti
cakkhusamphassasotasamphassaghÄ• nasamphassajivhÄ• samphassakÄ• yasamphassan
phassassa. __channaá¹ƒ vedanÄ• na_nti cakkhusamphassajÄ• vedanÄ• , tathÄ• sotasam
jivhÄ• samphassajÄ• kÄ• yasamphassajÄ• manosamphassajÄ• vedanÄ• ti imÄ• saá¹ƒ ch
taá¹‡hÄ• kÄ• yÄ• na_nti rÅ«pataá¹‡hÄ• saddataá¹‡hÄ• gandhataá¹‡hÄ• rasataá¹‡hÄ•
phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• ti imesaá¹ƒ channaá¹ƒ taá¹‡hÄ• kÄ• yÄ• naá¹ƒ.
taá¹‡hÄ• _ti rÅ«pataá¹‡hÄ• dibhedÄ• tattha tattha kÄ• mabhavÄ• dÄ«su uppajjanakataá¹‡h

sÄ• taá¹‡hÄ• dimÅ«likÄ• kathÄ• atisaá¹ƒkhittÄ• ti taá¹ƒ upÄ• dÄ• nabhave ca vibhajitvÄ•
``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __kÄ• me paribhuÃ±jissÄ• mÄ«_ti iminÄ• kÄ• ma
__saggasampattiá¹ƒ anubhavissÄ• mÄ«_tiÄ• dÄ«hi. sÄ• pana taá¹‡hÄ• yasmÄ• bhusamÄ
kÄ• mupÄ• dÄ• naá¹ƒ nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``kÄ• mupÄ• dÄ• napaccayÄ• â€™
kÄ• mupÄ• dÄ• napaccayÄ• eva. __brahmalokasampatti_nti rÅ«pÄ«brahmaloke sampattiá
dhammÄ• kÄ• manÄ«yaá¹-á¹-hena kÄ• mÄ• â€™â€™ ti vacanato bhavarÄ• gopi kÄ• mupÄ
``kÄ• mupÄ• dÄ• napaccayÄ• eva mettaá¹ƒ bhÄ• vetÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha _
siniyhatÄ«ti mettÄ• , taá¹ƒ bhÄ• veti vaá¸• á¸• hetÄ«ti attho. atha vÄ• mettÄ• etassa atthÄ«
taá¹ƒsampayuttaá¹ƒ jhÄ• naá¹ƒ vÄ• , taá¹ƒ bhÄ• veti vaá¸• á¸• hetiuppÄ• deti vÄ• ti attho. _
bhÄ• vetÄ«_tiÄ• dÄ«supi iminÄ• va nayena attho veditabbo.

__sesupÄ• dÄ• namÅ«likÄ• supÄ«_ti diá¹-á¹-hupÄ• dÄ• nasÄ«labbatupÄ• dÄ• naattavÄ• d
yojanÄ• sueseva nayoti attho. tatthÄ• yaá¹ƒ yojanÄ• --- idhekacco ``natthi paralokoâ€™â€™
natthikadiá¹-á¹-hiá¹ƒgaá¹‡hÄ• ti, so diá¹-á¹-hupÄ• dÄ• napaccayÄ• kÄ• yena duccaritaá¹ƒ
yojetabbaá¹ƒ. aparo ``asukasmiá¹ƒ sampattibhave attÄ• ucchijjatÄ«â€™â€™ ti ucchedadiá
sotatrÅ«papattiyÄ• kÄ• yena sucaritaá¹ƒ caratÄ«tiÄ• di vuttanayeneva yojetabbaá¹ƒ. aparo
attÄ• \Be I 221/ ucchijjatÄ«â€™â€™ ti rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetibhÄ• vanÄ•
vuttanayeneva veditabbaá¹ƒ. aparopi ``arÅ«pabhave uppajjitvÄ• attÄ• ucchijjatÄ«â€™â€™
I 195/ maggaá¹ƒ bhÄ• veti bhÄ• vanÄ• pÄ• ripÅ«riyÄ• ti sabbaá¹ƒvuttanayeneva veditabba
attavÄ• dupÄ• dÄ• namÅ«likÄ• pi yojanÄ• saá¹ƒvaá¹‡á¹‡itÄ• tidaá¹-á¹-habbaá¹ƒ. evaá¹ƒ
diá¹-á¹-hadhammanibbÄ• navÄ• davasenapi yojanÄ• veditabbÄ• . aparo ``sÄ«lena suddhi,
asuddhimaggaá¹ƒ ``suddhimaggoâ€™â€™ ti parÄ• masanto sÄ«labbatupÄ• dÄ• napaccay
caratÄ«tiÄ• di sabbaá¹ƒ vuttanayeneva yojetabbaá¹ƒ.

idÄ• ni yvÄ• yaá¹ƒ saá¹ƒsÄ• racakkaá¹ƒ dassentena ``kÄ• mabhave avijjÄ• kÄ• mabhave s
paccayohotÄ«â€™â€™ tiÄ• dinÄ• avijjÄ• dÄ«naá¹ƒ paccayabhÄ• vo saá¹…khÄ• rÄ• dÄ«n
dassito, tameva __paá¹-isambhidÄ• maggapÄ• á¸·iá¹ƒ_ Ä• netvÄ• nigamanavasena dasse
_ntiÄ• dimÄ• ha. tattha yathÄ• saá¹…khÄ• rÄ• hetunibbattÄ• , evaá¹ƒ avijjÄ• pi kÄ• mÄ• s
evÄ• tiÄ• ha __ ``ubhopete hetusamuppannÄ• â€™â€™ _ti. __paccayapariggahe_ti nÄ• ma
paccayÄ• naá¹ƒavijjÄ• dÄ«naá¹ƒ paricchijja gahaá¹‡e. nipphÄ• detabbe bhummaá¹ƒ. __paÃ
kaá¹…khÄ• vitaraá¹‡avisuddhisaá¹…khÄ• tÄ• pakÄ• rato jÄ• nanÄ• . __dhammaá¹-á¹-hitiÃ±
phaladhammÄ• tadÄ• yattavuttitÄ• yÄ• tiá¹-hiti, kÄ• raá¹‡aá¹ƒ, dhammÄ• naá¹ƒ á¹-hiti dhar
dhammaá¹-á¹-hitiyÄ• Ã±Ä• á¹‡aá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, paccayaÃ±Ä• á¹‡antiat
paá¹-iccasamuppÄ• dÄ• vabodhoti vuttaá¹ƒ hoti. kÄ• maÃ±cettha paccayapariggahe
paÃ±Ã±Ä• yevadhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, saá¹…khÄ• resu pana adiá¹-á¹-hesu avijjÄ•
paccayabhÄ• vo na sakkÄ• daá¹-á¹-hunti __ ``saá¹…khÄ• rÄ• hetusamuppannÄ• â€™â€™
gahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. __ubhopete hetusamuppannÄ• _ti idaá¹ƒ pana ubhinnan
dassetukÄ• matÄ• yavuttaá¹ƒ. idaÃ±ca dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ yasmÄ• addhattaye
pavattati, tasmÄ• __ ``atÄ«tampi addhÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __etena nayena sa
vitthÄ• retabbÄ• nÄ«_tietena nayena ``avijjÄ• hetÅ«â€™â€™ tiÄ• dinÄ• avijjÄ• yaá¹ƒ vutta
hetu, viÃ±Ã±Ä• á¹‡aá¹ƒ hetusamuppannaâ€™â€™ ntiÄ• dinÄ• sabbapadÄ• ni vitthÄ• retal

saá¹ƒkhippanti ettha avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti __saá¹…khepo, _ hetu vipÄ•
hetuvipÄ• koti saá¹ƒkhippatÄ«ti saá¹…khepo, avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo ca. saá¹…
ekavacanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ \Be I 222/. te pana saá¹…khepÄ• atÄ«te hetu, etar
hetu, Ä• yatiá¹ƒ vipÄ• koti evaá¹ƒ kÄ• lavibhÄ• gena cattÄ• ro jÄ• tÄ• , tenÄ• ha __ ``purima
addhÄ• â€™â€™ _tiÄ• di. paccuppanno addhÄ• ti sambandho. __taá¹‡hupÄ• dÄ• nabhavÄ
avijjÄ• gahaá¹‡ena kilesabhÄ• vasÄ• maÃ±Ã±ato taá¹‡hupÄ• dÄ• nÄ• gahitÄ• , saá¹…khÄ
kammabhÄ• vasÄ• maÃ±Ã±ato bhavo gahito, avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ tehi vinÄ• saki

taá¹‡hupÄ• dÄ• nabhavÄ• gahitÄ• va honti. atha vÄ• avidvÄ• paritassati, paritasito \Ne I 1
tassupÄ• dÄ• napaccayÄ• bhavo, tasmÄ• taá¹‡hupÄ• dÄ• nabhavÄ• pi gahitÄ• honti. tath

``purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• . nikanti taá¹‡hÄ•
cetanÄ• bhavo, iti ime paÃ±ca dhammÄ• purimakammabhavasmiá¹ƒ idhapaá¹-isandhiyÄ•
47).

tattha (Vibh-a 242; Paá¹-is-a I 1.47) __purimakammabhavasmi_nti purime kammabhave, atÄ
kariyamÄ• neti attho. __moho avijjÄ• _ti yo tadÄ• dukkhÄ• dÄ«sumoho yena mÅ«á¸·ho kar
__Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• _ti taá¹ƒ kammaá¹ƒkaroto yÄ• purimacetanÄ• yo, yathÄ•
cittaá¹ƒ uppÄ• detvÄ• mÄ• sampisaá¹ƒvaccharampi dÄ• nÅ«pakaraá¹‡Ä• ni sajjentassa up
paá¹-iggÄ• hakÄ• naá¹ƒ panahatthe dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• payato cetanÄ• bhavoti vu
chasu javanesucetanÄ• Ä• yÅ«hanasaá¹…khÄ• rÄ• nÄ• ma, sattamÄ• bhavo. yÄ• kÄ• ci
sampayuttÄ• Ä• yÅ«hanasaá¹…khÄ• rÄ• nÄ• ma. __nikanti taá¹‡hÄ• _ti yÄ• kammaá¹ƒ ka
upapattibhavenikÄ• manÄ• patthanÄ• , sÄ• taá¹‡hÄ• nÄ• ma. __upagamanaá¹ƒ upÄ• dÄ•
paccayabhÅ«taá¹ƒ ``idaá¹ƒ katvÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne kÄ• me sevissÄ• mi ucc
tiÄ• dinÄ• nayena pavattaá¹ƒ upagamanaá¹ƒ gahaá¹‡aá¹ƒ parÄ• masanaá¹ƒ, idaá¹ƒ upÄ• c
bhavo_ti ``taá¹ƒkammaá¹ƒ karoto yÄ• purimÄ• cetanÄ• yoâ€™â€™ tiÄ• dinÄ• heá¹-á¹-hÄ
atthavikappesuyÄ• cetanÄ• bhavoti vuttÄ• , sÄ• cetanÄ• bhavoti evamattho veditabbo.

idÄ• ni \Be I 223/ sabbepete avijjÄ• dayo dhamme dvÄ«hi vaá¹-á¹-ehi saá¹…gahetvÄ• dass
paÃ±ca dhammÄ• atÄ«te kammavaá¹-á¹-aâ€™â€™ _nti. ettha ca nippariyÄ• yato saá¹…kh
avijjÄ• dayo pana kammasahÄ• yatÄ• ya kammasarikkhakÄ• tadupakÄ• rakÄ• cÄ• ti kam
vipÄ• kadhammadhammatÄ• ya kammasarikkhakÄ• sahajÄ• takoá¹-iyÄ• upanissayakoá¹-i
kammameva ca aÃ±Ã±amaÃ±Ã±asambandhaá¹ƒ hutvÄ• punappunaá¹ƒ parivattanaá¹-á¹-h
__viÃ±Ã±Ä• á¹‡Ä• dayo paÃ±cÄ• _ti viÃ±Ã±Ä• á¹‡Ä• dayo vedanÄ• pariyantÄ• paÃ±ca eta
vuttaá¹ƒ hoti. __avijjÄ• saá¹…khÄ• rÄ• gahitÄ• va hontÄ«_ti etthÄ• pi pubbeviya kilesakam
taá¹‡hupÄ• dÄ• naggahaá¹‡ena avijjÄ• gahitÄ• , bhavaggahaá¹‡ena saá¹…khÄ• rÄ• gahit
bhave gahite tassa pubbabhÄ• gÄ• taá¹ƒsampayuttÄ• vÄ• saá¹…khÄ• rÄ• gahitÄ• vahor
taá¹‡hupÄ• dÄ• naggahaá¹‡ena ca taá¹ƒsampayuttÄ• yÄ• ya vÄ• mÅ«á¸·ho kammaá¹ƒ ka
taá¹‡hupÄ• dÄ• nabhavaggahaá¹‡ena avijjÄ• saá¹…khÄ• rÄ• gahitÄ• va honti. teneva vutt

``idha paripakkattÄ• Ä• yatanÄ• naá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikan
upÄ• dÄ• naá¹ƒ, cetanÄ• bhavo, iti ime paÃ±ca dhammÄ• idha kammabhavasmiá¹ƒ Ä• ya
paá¹-isandhiyÄ• paccayÄ• â€™â€™ ti (Paá¹-is I 47).

tattha __idha paripakkattÄ• Ä• yatanÄ• na_nti paripakkÄ• yatanassa kammakaraá¹‡akÄ• le
heá¹-á¹-hÄ• vuttanayameva.

viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• naá¹ƒ jÄ• tijarÄ• bhaá¹…gÄ• va
vuttÄ• ti avatthÄ• naá¹ƒgahaá¹‡ena avatthÄ• vantÄ• gahitÄ• va honti tadavinÄ• bhÄ• vatot
``jÄ• tijarÄ• maraá¹‡Ä• padesenaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ niddiá¹-á¹-hattÄ• â€™â€™ _ti.
jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ kathanena. __ime_tiviÃ±Ã±Ä• á¹‡Ä• dayo. __Ä• yatiá¹ƒ vipÄ• k
paccuppannahetuto bhÄ• vÄ«naá¹ƒ anÄ• gatÄ• naá¹ƒ gahitattÄ• . __te_ti avijjÄ• dayo. __Ä
avuttÄ• pi tasmiá¹ƒ tasmiá¹ƒ saá¹…gahe Ä• kirÄ«yantiavijjÄ• saá¹…khÄ• rÄ• diggahaá¹‡eh
atÄ«tahetuÄ• dÄ«naá¹ƒ vÄ• pakÄ• rÄ• Ä• kÄ• rÄ• \Be I 224/. tato Ä• kÄ• rato. __vÄ«sativ
hetupaÃ±cakÄ• dibhedatovÄ«sativdhÄ• honti.

__saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naÃ±cettha antarÄ• eko sandhÄ«_ti hetuto phalassa
avicchedappavattibhÄ• vatohetuphalassa sambandhabhÅ«to eko sandhi, tathÄ• bhavajÄ• t
vedanÄ• taá¹‡hÄ• namantarÄ• panaphalato hetuno avicchedappavattibhÄ• vato phalahetu
phalabhÅ«topihi dhammo aÃ±Ã±assa hetusabhÄ• vassa dhammassa paccayo hotÄ«ti.

__itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. tenÄ• ha __ ``catusaá¹…khepaâ€™â€™ _ntiÄ•
vuttehi ca avuttehi ca paá¹-iccasamuppÄ• davibhaá¹…ge anantanayasamantapaá¹-á¹-hÄ• n
Ä• kÄ• rehi. __jÄ• nÄ• tÄ«_ti avabujjhati. __passatÄ«_ti dassanabhÅ«tena Ã±Ä• á¹‡acakkh
__aÃ±Ã±Ä• ti paá¹-ivijjhatÄ«_ti tesaá¹ƒyeva vevacanaá¹ƒ. __ta_nti taá¹ƒ jÄ• nanaá¹ƒ. __Ã±
yathÄ• sabhÄ• vato jÄ• nanaá¹-á¹-hena. __pajÄ• nanaá¹-á¹-henÄ• _ti aniccÄ• dÄ«hi pakÄ•

idÄ• ni \Ne I 198/ yadatthamidaá¹ƒ bhavacakkaá¹ƒ idhÄ• nÄ«taá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``in
vuttaá¹ƒ. tattha __te dhamme_ti te avijjÄ• dike dhamme. __yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• _ti
mahÄ• vajiraÃ±Ä• á¹‡enayÄ• thÄ• vato jÄ• nitvÄ• . __nibbindanto_ti balavavipassanÄ• ya n
__virajjantovimuccanto_ti ariyamaggehi virajjanto vimuccanto. are hanÄ«ti sambandho. tatth
virajjati vimuccati, tadÄ• are hanati nÄ• ma. tato paraá¹ƒ pana abhisambuddhakkhaá¹‡aá¹ƒ
``hani vihani viddhaá¹ƒsesÄ«â€™â€™ ti. __evampi arÄ• naá¹ƒ hatattÄ• araha_ntievaá¹ƒ in
yathÄ• vuttasaá¹ƒsÄ• racakkassa saá¹…khÄ• rÄ• diarÄ• naá¹ƒ hatattÄ• arahaá¹ƒ. ettheda

``arÄ• saá¹ƒsÄ• racakkassa, hatÄ• Ã±Ä• á¹‡Ä• sinÄ• yato.

lokanÄ• thena tenesa, __araha_nti pavuccatÄ«â€™â€™ ti || (Vism I 128).

__aggadakkhiá¹‡eyyattÄ• _ti uttamadakkhiá¹‡eyyabhÄ• vato. cakkavattino acetane cakkara
pÅ«jaá¹ƒ karoti, aÃ±Ã±attha pÅ«jÄ• visesÄ• pacchijjanti, kimaá¹…gaá¹ƒ panasammÄ• sam
``uppanne_ \Be I 225/ __tathÄ• gateâ€™â€™ _tiÄ• dimÄ• ha. ``ekekaá¹ƒ dhammakkhandh
pÅ«jessÄ• mÄ«â€™â€™ ti vuttepi satthÄ• raá¹ƒyeva uddissakatattÄ• __ ``bhagavantaá¹ƒ

vuttaá¹ƒ. __ko pana vÄ• do aÃ±Ã±esaá¹ƒ pÅ«jÄ• visesÄ• na_ntiyathÄ• vuttato aÃ±Ã±esaá¹
kariyamÄ• nÄ• naá¹ƒ nÄ• tiuá¸·Ä• rÄ• naá¹ƒ pÅ«jÄ• visesÄ• naá¹ƒarahabhÄ• ve kÄ• nÄ• n
arahattÄ• pi araha_nti yathÄ• vuttacÄ«varÄ• dipaccayÄ• naá¹ƒpÅ«jÄ• visesassa ca aggada
anucchavikattÄ• pi arahaá¹ƒ. imassapi atthassasukhaggahaá¹‡atthaá¹ƒ idaá¹ƒ vuccati ---

``pÅ«jÄ• visesaá¹ƒ saha paccayehi,

yasmÄ• ayaá¹ƒ arahati lokanÄ• tho.

atthÄ• nurÅ«paá¹ƒ __araha_nti loke,

tasmÄ• jino arahati nÄ• mametaâ€™â€™ nti || (Vism I 129).

__asilokabhayenÄ• _ti akittibhayena, ayasabhayena garahÄ• bhayenÄ• ti vuttaá¹ƒ hoti. __r
``mÄ• naá¹ƒ koci jaÃ±Ã±Ä• â€™â€™ ti rahasi pÄ• paá¹ƒ karonti. __evamesa nakadÄ• ci k
pÄ• pahetÅ«naá¹ƒ bodhimaá¹‡á¸• eyeva suppahÄ«nattÄ• kadÄ• cipievaá¹ƒ na karoti. hoti

``yasmÄ• \Ne I 199/ natthi raho nÄ• ma, pÄ• pakammesu tÄ• dino.

rahÄ• bhÄ• vena tenesa, __arahaá¹ƒ_ iti vissutoâ€™â€™ ti || (Vism I 130).

idÄ• ni sukhaggahaá¹‡atthaá¹ƒ yathÄ• vuttamatthaá¹ƒ sabbampi saá¹…gahetvÄ• dassento
_tiÄ• di. __kilesÄ• rÄ«na so munÄ«_ti ettha gÄ• thÄ• bandhasukhatthaá¹ƒ niggahÄ«talopo
kilesÄ• rÄ«naá¹ƒhatattÄ• ti attho. __paccayÄ• dÄ«na cÄ• raho_ti etthÄ• pi niggahÄ«talopo
daá¹-á¹-habbo.

__araha_nti ettha ayamaparopi nayo daá¹-á¹-habbo --- Ä• rakÄ• ti __arahaá¹ƒ, _ suvidÅ«rab
kuto pana suvidÅ«rabhÄ• vatoti? ye abhÄ• vitakÄ• yÄ• abhÄ• vitasÄ«lÄ• abhÄ• vitacittÄ•
appahÄ«narÄ• gadosamohÄ• ariyadhammassa akovidÄ• ariyadhamme avinÄ«tÄ• ariyadh
micchÄ• paá¹-ipannÄ• ca, tato suvidÅ«rabhÄ• vato. vuttaÃ±hetaá¹ƒbhagavatÄ• ---

``saá¹…ghÄ• á¹-ikaá¹‡á¹‡e \Be I 226/ cepi me, bhikkhave, bhikkhu gahetvÄ• piá¹-á¹-hito pi
assa pÄ• de pÄ• daá¹ƒ nikkhipanto, so ca hoti abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• gobyÄ• p
paduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto p
Ä• rakÄ• va mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhammaÃ±hi so, bhikkhave, bhikk
apassanto na maá¹ƒ passatÄ«â€™â€™ ti (It 92).

yathÄ• vuttapuggalÄ• hi sacepi sÄ• yaá¹ƒpÄ• taá¹ƒ satthu santikÄ• vacarÄ• va siyuá¹ƒ, na

``satthusantikÄ• â€™â€™ ti vattabbÄ• , tathÄ• satthÄ• pi nesaá¹ƒ. iti asappurisÄ• naá¹ƒ Ä•
tenedaá¹ƒ vuccati ---

``sammÄ• na paá¹-ipajjanti, ye nihÄ«nÄ• sayÄ• narÄ• .

Ä• rakÄ• tehi bhagavÄ• , dÅ«re tenÄ• rahaá¹ƒ matoâ€™â€™ ti ||

tathÄ• Ä• rakÄ• ti __arahaá¹ƒ, _ Ä• sannabhÄ• vatoti attho. kuto pana Ä• sannabhÄ• vatot
bhÄ• vitasÄ«lÄ• bhÄ• vitacittÄ• bhÄ• vitapaÃ±Ã±Ä• , tato eva pahÄ«narÄ• gadosamohÄ•
200/ ariyadhamme suvinÄ«tÄ• ariyadhammassa dassÄ• vino sammÄ• paá¹-ipannÄ• , tato
cetaá¹ƒ bhagavatÄ• ---

``yojanasate cepi me, bhikkhave, bhikkhu vihareyya, so ca hoti anabhijjhÄ• lu kÄ• mesuna t
abyÄ• pannacitto apaduá¹-á¹-hamanasaá¹…kappo upaá¹-á¹-hitassati sampajÄ• no samÄ• h
saá¹ƒvutindriyo, atha kho so santikeva mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒkissa hetu? dhamma
bhikkhu passati, dhammaá¹ƒ passanto maá¹ƒ passatÄ«â€™â€™ ti (It 92).

tathÄ• rÅ«pÄ• hi puggalÄ• satthu yojanasatantarikÄ• pi honti, na tÄ• vatÄ• te ``satthu dÅ«
tivattabbÄ• , tathÄ• satthÄ• pi nesaá¹ƒ. iti sappurisÄ• naá¹ƒ Ä• rakÄ• Ä• sanneti arahaá¹ƒ

``ye sammÄ• paá¹-ipajjanti, suppaá¹‡Ä«tÄ• dhimuttikÄ• .

Ä• rakÄ• tehi Ä• sanne, tenÄ• pi __arahaá¹ƒ_ jinoâ€™â€™ ti ||

ye \Be I 227/ ime rÄ• gÄ• dayo pÄ• padhammÄ• yasmiá¹ƒ santÄ• ne uppajjanti, tassa
diá¹-á¹-hadhammikampisamparÄ• yikampi anatthaá¹ƒ Ä• vahanti, nibbÄ• nagÄ• miniyÄ• pa
ujuvipaccanÄ«kabhÅ«tÄ• ca, te attahitaá¹ƒ parahitaÃ±ca paripÅ«retuá¹ƒ sammÄ• paá¹-ipa
rahitabbÄ• pariccajitabbÄ• pahÄ• tabbÄ• ti rahÄ• nÄ• ma, te ca yasmÄ• bhagavato bodhi
pahÄ«nÄ• susamucchinnÄ• . yathÄ• ha ---

``tathÄ• gatassa kho, brÄ• hmaá¹‡a, rÄ• go pahÄ«no doso moho, sabbepi pÄ• pakÄ• akus
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ

tasmÄ• sabbaso na santi etassa rahÄ• ti arahoti vattabbe okÄ• rassa sÄ• nusÄ• raá¹ƒ akÄ
``arahaâ€™â€™ _nti vuttaá¹ƒ. tenedaá¹ƒ vuccati ---

``pÄ• padhammÄ• \Ne I 201/ rahÄ• nÄ• ma, sÄ• dhÅ«hi rahitabbato.

tesaá¹ƒ suá¹-á¹-hu pahÄ«nattÄ• , bhagavÄ• __arahaá¹ƒ_ matoâ€™â€™ ti ||

ye te sabbaso pariÃ±Ã±Ä• takkhandhÄ• pahÄ«nakilesÄ• bhÄ• vitamaggÄ• sacchikatanirc
ye ca sekhÄ• appattamÄ• nasÄ• anuttaraá¹ƒ yogakkhemaá¹ƒ patthayamÄ• nÄ• viharanti,
kalyÄ• á¹‡ajjhÄ• sayÄ• saddhÄ• sÄ«lasutÄ• diguá¹‡asampannÄ• puggalÄ• , tehi na rahita
bhagavatÄ• ti __arahaá¹ƒ_. tathÄ• hi ariyapuggalÄ• satthÄ• rÄ• diá¹-á¹-hadhammassapac
dhammasarÄ«rena avirahitÄ• va honti. yathÄ• ha Ä• yasmÄ• piá¹…giyo ---

``passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• va,

rattindivaá¹ƒ brÄ• hmaá¹‡a appamatto.

namassamÄ• no vivasemi rattiá¹ƒ,

teneva maÃ±Ã±Ä• mi avippavÄ• saá¹ƒ ||

``saddhÄ• \Be I 228/ ca pÄ«ti ca mano sati ca,

nÄ• pentime gotamasÄ• sanamhÄ• .

yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o,

sa tena teneva natohamasmÄ«â€™â€™ ti || (Sn 1148-1149).

teneva ca te aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ na uddisanti. yathÄ• ha ---

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo aÃ±Ã±
uddiseyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (MN III 128; AN a I 276).

kalyÄ• á¹‡aputhujjanÄ• pi yebhuyyena satthari niccalasaddhÄ• eva honti. iti suppaá¹-ipann
purisavisesehiavirahitabbato tesaÃ±ca avirahanato na santi etassa rahÄ• pariccajanakÄ• ,
sÄ• dhÅ«hi pariccajitabbatÄ• ti __arahaá¹ƒ_. tenedaá¹ƒ vuccati ---

``ye sacchikatasaddhammÄ• , ariyÄ• suddhagocarÄ• .

na tehi rahito hoti, nÄ• tho tenÄ• __rahaá¹ƒ_ matoâ€™â€™ ti ||

__raho_ti \Ne I 202/ ca gamanaá¹ƒ vuccati, bhagavato ca nÄ• nÄ• gatÄ«su paribbhamanas

gamanaá¹ƒ natthikammakkhayakarena ariyamaggena bodhimÅ«leyeva sabbaso sasambhÄ
viddhaá¹ƒsitattÄ• . yathÄ• ha ---

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

evaá¹ƒ natthi etassa raho gamanaá¹ƒ gatÄ«su paccÄ• jÄ• tÄ«tipi __arahaá¹ƒ_. tenedaá¹ƒ v

``raho vÄ• gamanaá¹ƒ yassa, saá¹ƒsÄ• re natthi sabbaso.

pahÄ«najÄ• timaraá¹‡o, __arahaá¹ƒ_ sugato matoâ€™â€™ ti ||

pÄ• saá¹ƒsattÄ• vÄ• bhagavÄ• __arahaá¹ƒ_. akkharacintakÄ• hi pasaá¹ƒsÄ• yaá¹ƒ araha
pÄ• saá¹ƒsabhÄ• vo ca bhagavato anaÃ±Ã±asÄ• dhÄ• raá¹‡ato yathÄ• bhuccaguá¹‡Ä• dhi
suppatiá¹-á¹-hito. tathÄ• hesa anuttarena sÄ«lena anuttarena samÄ• dhinÄ• anuttarÄ• ya
\Be I 229/ vimuttiyÄ• asamo asamasamo appaá¹-imo appaá¹-ibhÄ• go appaá¹-ipuggalotieva
guá¹‡e vibhajitvÄ• vuccamÄ• ne paá¹‡á¸• itapurisehi devehi brahmehibhagavatÄ• vÄ• pa
asakkuá¹‡eyyarÅ«po. iti pÄ• saá¹ƒsattÄ• pi bhagavÄ• arahaá¹ƒ. tenedaá¹ƒ vuccati ---

``guá¹‡ehi sadiso natthi, yasmÄ• loke sadevake.

tasmÄ• pÄ• saá¹ƒsiyattÄ• pi, __arahaá¹ƒ_ dvipaduttamoâ€™â€™ ti ||

sabbasaá¹…gahavasena pana ---

Ä• rakÄ• mandabuddhÄ«naá¹ƒ, Ä• rakÄ• ca vijÄ• nataá¹ƒ.

rahÄ• naá¹ƒ suppahÄ«nattÄ• , vidÅ«namaraheyyato.

bhavesu ca rahÄ• bhÄ• vÄ• , pÄ• saá¹ƒsÄ• arahaá¹ƒ jinoti ||

ettÄ• vatÄ• \Ne I 203/ ca ``arahaâ€™â€™ nti padassa sabbaso attho vibhatto hoti.

idÄ• ni __sammÄ• sambuddho_ti imassa atthaá¹ƒ vibhajitvÄ• dassento Ä• ha __ ``sammÄ•
tattha __sammÄ• _ti aviparÄ«taá¹ƒ. __sÄ• ma_nti sayameva, aparaneyyo hutvÄ• ti attho. _

__saá¹ƒ_-saddo sayanti etassa atthassa bodhakoti daá¹-á¹-habbo. __sabbadhammÄ• na_n
anavasesÄ• naá¹ƒneyyadhammÄ• naá¹ƒ. kathaá¹ƒ panettha sabbadhammÄ• nanti ayaá¹ƒ
ekadesassaaggahaá¹‡ato. padesaggahaá¹‡e hi asati gahetabbassa nippadesatÄ• va viÃ±Ã
dadÄ• tÄ«â€™â€™ ti. evaÃ±ca katvÄ• atthavisesanapekkhÄ• kattari eva buddhasaddasid
veditabbÄ• kammavacanicchÄ• ya abhÄ• vato. ``sammÄ• sÄ• maÃ±ca buddhattÄ• samm
idha saddato labbhati, ``sabbadhammÄ• naâ€™â€™ nti idaá¹ƒ pana atthato labbhamÄ• na
bujjhanakiriyÄ• avisayÄ• yujjati.

idÄ• ni tassÄ• visayaá¹ƒ ``sabbadhammeâ€™â€™ ti sÄ• maÃ±Ã±ato vuttaá¹ƒ vibhajitvÄ•
``abhiÃ±Ã±eyyedhammeâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __abhiÃ±Ã±eyye_ti aniccÄ• dito
abhivisiá¹-á¹-henaÃ±Ä• á¹‡ena jÄ• nitabbe catusaccadhamme. __abhiÃ±Ã±eyyato buddho_
bujjhi, pubbabhÄ• ge vipassanÄ• paÃ±Ã±Ä• dÄ«hi adhigamakkhaá¹‡e maggapaÃ±Ã±Ä• ya
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dÄ«hiaÃ±Ã±Ä• sÄ«ti attho. ito paresupi eseva nayo \Be I 230/
dhamme_tianiccÄ• divasena parijÄ• nitabbaá¹ƒ dukkhaá¹ƒ ariyasaccamÄ• ha. __pahÄ• tab
__sacchikÄ• tabbe_ti nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. bahuvacananiddeso panettha sopÄ• d
bhedamapekkhitvÄ• kato, uddeso vÄ• ayaá¹ƒ catusaccadhammÄ• nampi. tathÄ• hivakkha
ntiÄ• di. uddeso ca avinicchitatthaparicchedassa dhammassavasena karÄ«yati. uddesena h
atthitÄ• mattaá¹ƒ vuccati, na paricchedotiaparicchedena bahuvacanena vuttaá¹ƒ yathÄ• ``a
asaá¹…khatÄ• dhammÄ• â€™â€™ ti. __sacchikÄ• tabbe_tivÄ• phalavimuttÄ«nampi gaha
bahuvacananiddeso kato. evaÃ±ca __bhÄ• vetabbe_tiettha jhÄ• nÄ• nampi gahaá¹‡aá¹ƒ da
cÄ• hÄ• _ti selabrÄ• hmaá¹‡assa attano buddhabhÄ• vaá¹ƒsÄ• dhento evamÄ• ha.

kiá¹ƒ pana bhagavÄ• sayameva attano sammÄ• sambuddhabhÄ• vaá¹ƒ sÄ• dhetÄ«ti? sÄ•
aÃ±Ã±esaá¹ƒavisayato. tattha ``ekomhi sammÄ• sambuddho, sabbÄ• bhibhÅ« sabbavidÅ«
341; Vin I 11) suttapadÄ• ni, idameva ca ``abhiÃ±Ã±eyyaâ€™â€™ ntiÄ• di suttapadaá¹ƒeta
tattha __abhiÃ±Ã±eyya_nti iminÄ• dukkhasaccamÄ• ha, __bhÄ• vetabba_ntimaggasaccaá
panettha avuttasamuccayattho, tena sacchikÄ• tabbassa gahaá¹‡aá¹ƒ veditabbaá¹ƒ. atha v
iminÄ• va pÄ• risesaÃ±Ä• yena pariÃ±Ã±eyyadhamme sacchikÄ• tabbadhammeca dasseti.
cattÄ• ri saccÄ• ni mayÄ• buddhÄ• ni, saccavinimuttaÃ±cakiÃ±ci Ã±eyyaá¹ƒ natthi, tasmÄ•
buddhosmi, abbhaÃ±Ã±Ä• sinti attho. __selasuttaá¹-á¹-hakathÄ• yaá¹ƒ_pana idaá¹ƒ vuttaá¹

``abhiÃ±Ã±eyyanti vijjÄ• ca vimutti ca. bhÄ• vetabbaá¹ƒ maggasaccaá¹ƒ. pahÄ• tabbaá¹ƒ s
hetuvacanena pana phalasiddhito tesaá¹ƒ phalÄ• ni nirodhasaccadukkhasaccÄ• nipi vuttÄ•
sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, pariÃ±Ã±Ä• tabbaá¹ƒ pariÃ±Ã±Ä• tanti idampettha
saá¹…gahitamevÄ• ticatusaccabhÄ• vanaá¹ƒ catusaccabhÄ• vanÄ• phalaÃ±ca vimuttiá¹ƒ d
bujjhitvÄ• buddhojÄ• tosmÄ«â€™ ti yuttahetunÄ• buddhabhÄ• vaá¹ƒ sÄ• dhetÄ«â€™â€™

tattha \Be I 231/ __vijjÄ• _ti maggavijjÄ• vuttÄ• ukkaá¹-á¹-haniddesena. __vimuttÄ«_tiphala

kÄ• maÃ±cettha maggavijjÄ• pi bhÄ• vetabbabhÄ• vena gahitÄ• , sabbepi pana sabhÄ• vac
abhiÃ±Ã±eyyabhÄ• vo vutto. iminÄ• va nayena sabbesampi abhiÃ±Ã±eyyabhÄ• vovutto evA
vinÄ• hetubhÄ• vasseva abhÄ• vato hetuvacanena phalasiddhivuttÄ• ti veditabbaá¹ƒ. nirod
maggassa hetubhÄ• vo, dukkhassa nibbattanenataá¹‡hÄ• ya samudayabhÄ• voti.

evaá¹ƒ saccavasena sÄ• maÃ±Ã±ato vuttamatthaá¹ƒ dvÄ• rÄ• rammaá¹‡ehi saddhiá¹ƒ dvÄ
khandhÄ• dÄ«hica saccavaseneva vibhajitvÄ• dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di Ä•
__mÅ«lakÄ• raá¹‡abhÄ• venÄ• _tisantesupi avijjÄ• dÄ«su aÃ±Ã±esu kÄ• raá¹‡esu tesamp
taá¹‡hÄ• hi kammassa vicittabhÄ• vahetuto sahÄ• yabhÄ• vÅ«pagamanato ca dukkhavicitta
__samuá¹-á¹-hÄ• pikÄ• _ti uppÄ• dikÄ• . __purimataá¹‡hÄ• _ti purimabhavasiddhÄ• taá¹‡h
taá¹ƒsamudayassa ca. __appavattÄ«_ti appavattinimittaá¹ƒ. __nirodhappajÄ• nanÄ• _ti
sacchikiriyÄ• bhisamayavasenanirodhassa paá¹-ivijjhanÄ• . __ekekapaduddhÄ• renÄ• _ti ``
cakkhunirodhoâ€™â€™ tiÄ• dinÄ• ekekakoá¹-á¹-hÄ• saniddhÄ• raá¹‡ena. taá¹‡hÄ• yapi pa
upÄ• dÄ• nakkhandhogadhattÄ• saá¹…khÄ• radukkhabhÄ• vatoca dukkhasaccasaá¹…gah
``rÅ«pataá¹‡hÄ• dayo cha taá¹‡hÄ• kÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ, tasmÄ• vattamÄ• nabh
khandhapariyÄ• pannattÄ• saá¹…khÄ• radukkhabhÄ• vato ca dukkhasaccaá¹ƒ. yasmiá¹ƒ p
sÄ• uppajjati, tassa attabhÄ• vassa mÅ«lakÄ• raá¹‡abhÄ• vena samuá¹-á¹-hÄ• pikÄ• purim
taá¹‡hÄ• samudayasaccanti gahetabbÄ• .

__kasiá¹‡Ä• nÄ«_ti kasiá¹‡Ä• rammaá¹‡ikajjhÄ• nÄ• ni. __dvattiá¹ƒsÄ• kÄ• rÄ• _ti dvattiá¹ƒ
koá¹-á¹-hÄ• sÄ• tadÄ• rammaá¹‡ajjhÄ• nÄ• ni ca. __nava bhavÄ• _ti kÄ• mabhavo rÅ«pabh
asaÃ±Ã±Ä«bhavonevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bhavo ekavokÄ• rabhavo catuvokÄ• rabha
tattha bhavatÄ«ti bhavo, kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mena yutto bhavo, kÄ• masaá¹
_ ekÄ• dasa kÄ• mÄ• vacarabhÅ«miyo. kÄ• me pahÄ• ya rÅ«parÄ• gasaá¹…khÄ• tena rÅ«
vÄ• bhavo __rÅ«pabhavo, _ soá¸·asa \Be I 232/ rÅ«pÄ• vacarabhÅ«miyo. kÄ• maÃ±carÅ«
arÅ«parÄ• gasaá¹…khÄ• tena arÅ«pena yutto bhavo, arÅ«pasaá¹…khÄ• to vÄ• bhavo __a
Ä• ruppabhÅ«miyo. saÃ±Ã±Ä• vataá¹ƒ bhavo __saÃ±Ã±Ä«bhavo, _ saÃ±Ã±Ä• vÄ• ettha b
kÄ• mabhavo ca asaÃ±Ã±Ä«bhavamutto rÅ«pabhavo ca nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bha
saÃ±Ã±Ä«bhavo __asaÃ±Ã±Ä«bhavo, _ so rÅ«pabhavekadeso. oá¸·Ä• rikattÄ• bhÄ• vaton
sabbhÄ• vato nÄ• saÃ±Ã±Ä• ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• , tÄ• ya yutto bhavo__nevas
oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vÄ• sukhumÄ• ya ca bhÄ• vÄ• nevasaÃ±Ã±Ä• nÄ• sa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo, so arÅ«pabhavekadeso. ekenarÅ«pakkhandhena vo
assa bhavassÄ• ti __ekavokÄ• rabhavo, _so asaÃ±Ã±Ä«bhavo. catÅ«hi arÅ«pakkhandhehi
vÄ• vokÄ• roassa bhavassÄ• ti __catuvokÄ• rabhavo, _ so arÅ«pabhavo eva. paÃ±cahi kh
paÃ±cahi vÄ• vokÄ• ro assa bhavassÄ• ti __paÃ±cavokÄ• rabhavo, _ so kÄ• mabhavo ca
__vokÄ• ro_ti vÄ• khandhÄ• nametamadhivacanaá¹ƒ, tasmÄ• eko vokÄ• ro assa bhavass
evamÄ• dinÄ• pettha attho veditabbo. __cattÄ• ri jhÄ• nÄ• nÄ«_ti aggahitÄ• rammaá¹‡avise
rÅ«pÄ• vacarajjhÄ• nÄ• ni. vipÄ• kajjhÄ• nÄ• naá¹ƒ vÄ• etaá¹ƒ gahaá¹‡aá¹ƒ. ettha ca

kusaladhammÄ• naá¹ƒupanissayabhÅ«tÄ• taá¹‡hÄ• samuá¹-á¹-hÄ• pikÄ• purimataá¹‡hÄ•
panayattha te kiriyadhammÄ• uppajjanti, tassa attabhÄ• vassa kÄ• raá¹‡abhÅ«tÄ• taá¹‡hÄ
``saá¹…khÄ• rÄ• dukkhasaccaá¹ƒ, avijjÄ• samudayasaccaâ€™â€™ nti iminÄ• anukkame

__anubuddho_ti bujjhitabbadhammassa anurÅ«pato buddho. __tenÄ• _ti yasmÄ• sÄ• maÃ
ekekapaduddhÄ• rena sabbadhamme buddho, tasmÄ• vuttaá¹ƒ. kiá¹ƒ vuttanti Ä• ha __ ``sa
sabbadhammÄ• naá¹ƒ buddhattÄ• â€™â€™ _ti, sabbassapi Ã±eyyassa sabbÄ• kÄ• rato av
abhisambuddhattÄ• ti \Ne I 206/ attho. iminÄ• ssa paropadesarahitassa sabbÄ• kÄ• rena
sabbadhammÄ• vabodhanasamatthassa \Be I 233/ Ä• kaá¹…khappaá¹-ibaddhavuttino anÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa adhigamodassito.

nanu ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±aá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±athÄ
buddhaÃ±Ä• á¹‡Ä• nÄ«â€™â€™ tivacanaá¹ƒ virujjheyyÄ• ti? na virujjhati visayappavattibhe
asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒekasseva Ã±Ä• á¹‡assa dvidhÄ• vuttattÄ• . ekam
anavasesasaá¹…khatÄ• saá¹…khatasammutidhammavisayatÄ• yasabbaÃ±Ã±utaÃ±Ã±Ä• á
nissaá¹…gacÄ• ramupÄ• dÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti vuttaá¹ƒ. yathÄ• ha __paá¹-isa
``sabbaá¹ƒ saá¹…khatamasaá¹…khataá¹ƒ anavasesaá¹ƒ jÄ• nÄ• tÄ«tisabbaÃ±Ã±utaÃ±Ã±Ä
natthÄ«ti anÄ• varaá¹‡aÃ±Ä• á¹‡aâ€™â€™ ntiÄ• di. tasmÄ• natthi nesaá¹ƒatthato bhedo,
evamicchitabbaá¹ƒ. aÃ±Ã±athÄ• sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ sÄ• dhÄ•
ca Ä• pajjeyya. na hi bhagavato Ã±Ä• á¹‡assa aá¹‡umattampi Ä• varaá¹‡aá¹ƒ atthi, anÄ• va
asabbadhammÄ• rammaá¹‡abhÄ• ve yattha taá¹ƒ na pavattati, tatthÄ• varaá¹‡asabbhÄ• va
siyÄ• . atha vÄ• pana hotu aÃ±Ã±ameva anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±
sabbatthaappaá¹-ihatavuttitÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡am
cÄ• dhigamanenabhagavÄ• sabbaÃ±Ã±Å« sabbavidÅ« sammÄ• sambuddhoti ca vuccati n
sabbadhammÄ• vabodhanato. tathÄ• ca vuttaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 162
buddhÄ• naá¹ƒbhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa p
yadidaá¹ƒbuddhoâ€™â€™ ti. sabbadhammÄ• vabodhanasamatthaÃ±Ä• á¹‡asamadhigame
anavasesadhammepaá¹-ivijjhituá¹ƒ samatthatÄ• ahosÄ«ti.

etthÄ• ha --- kiá¹ƒ panidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattamÄ• naá¹ƒ sakiá¹ƒyeva sabbasmiá¹ƒ vis
udÄ• hukamenÄ• ti. kiÃ±cettha --- yadi tÄ• va sakiá¹ƒyeva sabbasmiá¹ƒ visaye pavattati,
atÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• dibhedabhinnÄ• naá¹ƒsaá¹…khatadhamm
asaá¹…khatasammutidhammÄ• naÃ±ca ekajjhaá¹ƒ upaá¹-á¹-hÄ• ne dÅ«rato cittapaá¹-aá¹ƒ
viyapaá¹-ivibhÄ• genÄ• vabodho na siyÄ• , tathÄ• sati ``sabbe dhammÄ• \Be I 234/ anattÄ
anattÄ• kÄ• rena viya sabbadhammÄ• anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡assa visayÄ
``sabbaÃ±eyyadhammÄ• naá¹ƒ á¹-hitalakkhaá¹‡avisayaá¹ƒ vikapparahitaá¹ƒ sabbakÄ• laá¹
pavattati, tena te sabbavidÅ«ti vuccanti, evaÃ±ca katvÄ• `caraá¹ƒ samÄ• hito nÄ• go, tiá¹-á
samÄ• hitoâ€™ ti idampi vacanaá¹ƒ suvuttaá¹ƒ hotÄ«â€™â€™ ti vadanti, tesampi vuttados

á¹-hitalakkhaá¹‡Ä• rammaá¹‡atÄ• ya ca atÄ«tÄ• nÄ• gatasammutidhammÄ• naá¹ƒ tadabhÄ
Ã±Ä• á¹‡aá¹ƒ siyÄ• , tasmÄ• sakiá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti na yujjati.

atha \Ne I 207/ kamena sabbasmiá¹ƒ visaye Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti. evampi na yujjati. n
hijÄ• tibhÅ«misabhÄ• vÄ• divasena disÄ• desakÄ• lÄ• divasena ca anekabhedabhinne Ã±e
anavasesappaá¹-ivedhosambhavati apariyantabhÄ• vato Ã±eyyassa. ye pana ``atthassa av
ekadesaá¹ƒpaccakkhaá¹ƒ katvÄ• sesepi evanti adhimuccitvÄ• vavatthÄ• panena sabbaÃ±
taÃ±caÃ±Ä• á¹‡aá¹ƒ na anumÄ• naÃ±Ä• á¹‡aá¹ƒ saá¹ƒsayÄ• bhÄ• vato. saá¹ƒsayÄ• nuba
anumÄ• naÃ±Ä• á¹‡aâ€™â€™ ntivadanti, tesampi taá¹ƒ na yuttaá¹ƒ. sabbassa hi appaccak
atthÄ• visaá¹ƒvÄ• danena Ã±eyyassaekadesaá¹ƒ paccakkhaá¹ƒ katvÄ• sesepi evanti adhi
asambhavato. yaÃ±hitaá¹ƒ sesaá¹ƒ, taá¹ƒ appaccakkhanti.

atha tampi paccakkhaá¹ƒ tassa sesabhÄ• vo eva na siyÄ• ti? sabbametaá¹ƒ akÄ• raá¹‡aá¹
avisayavicÄ• raá¹‡abhÄ• vato. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``buddhavisayo, bhikkhave,
yocinteyya, ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN a IV 77). idaá¹ƒ pa
yaá¹ƒ kiÃ±ci bhagavatÄ• Ã±Ä• tuá¹ƒ icchitaá¹ƒ sakalaá¹ƒ ekadeso vÄ• , tattha tatthaappaá
paccakkhato Ã±Ä• á¹‡aá¹ƒ pavattati niccasamÄ• dhÄ• naÃ±ca vikkhepÄ• bhÄ• vato. Ã±Ä•
avisayabhÄ• ve tassa Ä• kaá¹…khappaá¹-ibaddhavuttitÄ• na siyÄ• , ekantenevassÄ• icchit
buddhassa bhagavato Ä• vajjanappaá¹-ibaddhÄ• Ä• kaá¹…khappaá¹-ibaddhÄ•
manasikÄ• rappaá¹-ibaddhÄ• cittuppÄ• dappaá¹-ibaddhÄ• â€™â€™ ti (Nidd I 69; Paá¹-is III
atÄ«tÄ• nÄ• gatavisayampibhagavato Ã±Ä• á¹‡aá¹ƒ anumÄ• nÄ• gamatakkagahaá¹‡avirah

nanu \Be I 235/ ca etasmimpi pakkhe yadÄ• sakalaá¹ƒ Ã±Ä• tuá¹ƒ icchitaá¹ƒ, tadÄ• sakiá¹
anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡aá¹ƒ pavatteyyÄ• ti vuttadosÄ• nÄ• tivattiyevÄ• ti?
visodhito hi so buddhavisayo acinteyyoti. aÃ±Ã±athÄ• pacurajanaÃ±Ä• á¹‡asamÄ• navuttit
bhagavantÄ• naá¹ƒ Ã±Ä• á¹‡assa acinteyyatÄ• na siyÄ• , tasmÄ• sakaladhammÄ• ramma
ekadhammÄ• rammaá¹‡aá¹ƒviya suvavatthÄ• piteyeva te dhamme katvÄ• pavattatÄ«ti idan
``yÄ• vatakaá¹ƒÃ±eyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• v
Ã±eyyapariyantikaá¹ƒÃ±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyaâ€™â€™ nti (Paá¹-is I
visuá¹ƒ sakiá¹ƒ kamenavÄ• icchÄ• nurÅ«paá¹ƒ sammÄ• sÄ• maá¹ƒ sabbadhammÄ• naá¹

__vijjÄ• hÄ«_ti ettha vindiyaá¹ƒ vindatÄ«ti vijjÄ• , yÄ• thÄ• vato upalabbhatÄ«ti attho. attano
paá¹-ipakkhassa vijjhanaá¹-á¹-hena vijjÄ• , tamokkhandhÄ• dikassa padÄ• lanaá¹-á¹-henÄ•
visayassa viditakaraá¹‡aá¹-á¹-henapi vijjÄ• . __sampannattÄ• _ti samannÄ• gatattÄ• paripu
avikalattÄ• ti attho. __tatrÄ• _ti ambaá¹-á¹-hasutte. __manomayiddhiyÄ• _ti ettha ``idhabhik
aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manomayaá¹ƒ sabbaá¹…gapaccaá¹…gaá¹
236) iminÄ• nayena Ä• gatÄ• iddhi sarÄ«rabbhantare aÃ±Ã±asseva jhÄ• namanena nibba
nibbattivasena pavattÄ• manomayiddhi nÄ• ma. __cha abhiÃ±Ã±Ä• _ti Ä• savakkhayaÃ±Ä

iddhividhÄ• dikÄ• paÃ±cÄ• bhiÃ±Ã±Ä• yo. tissannaá¹ƒ aá¹-á¹-hannaÃ±ca vijjÄ• naá¹ƒ tatth
veneyyajjhÄ• sayavasenÄ• ti daá¹-á¹-habbaá¹ƒ. __satta saddhammÄ• _ nÄ• ma saddhÄ• h
vÄ«riyaá¹ƒ sati paÃ±Ã±Ä• ca. ye sandhÄ• ya vuttaá¹ƒ ``idha bhikkhu saddho hoti, hirimÄ• ,
Ä• raddhavÄ«riyo, upaá¹-á¹-hitassati, paÃ±Ã±avÄ• hotÄ«â€™â€™ ti (DN III 330). __cattÄ•
kÄ• nici cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni.

kasmÄ• panettha sÄ«lÄ• dayoyeva pannarasa ``caraá¹‡aâ€™â€™ nti vuttÄ• ti codanaá¹ƒ
``imeyevahÄ«â€™â€™ _tiÄ• di. tena tesaá¹ƒ sikkhattayasaá¹…gahato nibbÄ• nupagamane
sÄ• dhanabhÄ• vamÄ• ha. idÄ• ni tadatthasÄ• dhanÄ• ya Ä• gamaá¹ƒ dassento __ ``yathÄ
__bhagavÄ• _tiÄ• di \Be I 236/vuttassevatthassa nigamanavasena vuttaá¹ƒ. nanu cÄ• yaá¹
sÄ• vakesupilabbhatÄ«ti? kiÃ±cÄ• pi labbhati, na pana tathÄ• , yathÄ• bhagavatoti dassetu
vijjÄ• sampadÄ• â€™â€™ _tiÄ• divuttaá¹ƒ. Ä• savakkhayavijjÄ• ya sabbaÃ±Ã±ubhÄ• vasio
bhagavato sabbaÃ±Ã±utaá¹ƒpÅ«retvÄ• á¹-hitÄ• â€™â€™ _ti. catÅ«su jhÄ• nesu antogadh
caraá¹‡adhammapariyÄ• pannattÄ• karuá¹‡Ä• brahmavihÄ• rassayathÄ• rahaá¹ƒ tassa ca
asÄ• dhÄ• raá¹‡asabhÄ• vassa bhagavati upalabbhanato Ä• ha__ ``caraá¹‡asampadÄ• m
á¹-hitÄ• â€™â€™ _ti. yathÄ• sattÄ• naá¹ƒ anatthaá¹ƒ parivajjetvÄ• atthe niyojanaá¹ƒ paÃ±
evaá¹ƒ nesaá¹ƒ atthÄ• natthajÄ• nanaá¹ƒ satthu karuá¹‡Ä• yavinÄ• na hotÄ«ti ubhayampi
siyÄ• . yattha pana yassÄ• padhÄ• nabhÄ• vo, taá¹ƒdassetuá¹ƒ __ ``so sabbaÃ±Ã±utÄ• yÄ
__yathÄ• taá¹ƒ vijjÄ• caraá¹‡asampanno_ti ettha__ta_nti nipÄ• tamattaá¹ƒ, yathÄ• aÃ±Ã±
niyojeti, tathÄ• ayanti attho. tena vijjÄ• caraá¹‡asampannassevÄ• yaá¹ƒ Ä• veá¹‡ikÄ• paá
panÄ• yaá¹ƒ satthuvijjÄ• caraá¹‡asampadÄ• sÄ• sanassa niyyÄ• nikatÄ• ya sÄ• vakÄ• naá
ekantakÄ• raá¹‡antidassetuá¹ƒ __ ``tenassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __attantapÄ
__Ä• di_-saddenaparantapaubhayantapÄ• gahitÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

ettha \Ne I 209/ ca vijjÄ• sampadÄ• ya satthu paÃ±Ã±Ä• mahattaá¹ƒ pakÄ• sitaá¹ƒ hoti, car
karuá¹‡Ä• mahattaá¹ƒ. tesu paÃ±Ã±Ä• ya bhagavato dhammarajjappatti, karuá¹‡Ä• ya dha
saá¹ƒsÄ• radukkhanibbidÄ• , karuá¹‡Ä• ya saá¹ƒsÄ• radukkhasahanaá¹ƒ. paÃ±Ã±Ä• ya pa
karuá¹‡Ä• ya paradukkhapatikÄ• rÄ• rambho. paÃ±Ã±Ä• ya parinibbÄ• nÄ• bhimukhabhÄ•
paÃ±Ã±Ä• ya sayaá¹ƒ taraá¹‡aá¹ƒ, karuá¹‡Ä• yaparesaá¹ƒ tÄ• raá¹‡aá¹ƒ. paÃ±Ã±Ä• ya bu
buddhakiccasiddhi. karuá¹‡Ä• ya vÄ• bodhisattabhÅ«miyaá¹ƒsaá¹ƒsÄ• rÄ• bhimukhabhÄ•
anabhirati, tathÄ• karuá¹‡Ä• ya paresaá¹ƒ abhiá¹ƒsÄ• panaá¹ƒ, paÃ±Ã±Ä• yasayaá¹ƒ pare
paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhati, paÃ±Ã±Ä• ya attÄ• naá¹ƒ rakkhantoparaá¹ƒ rakkha
aparantapo, paÃ±Ã±Ä• ya anattantapo, tena attahitÄ• ya paá¹-ipannÄ• dÄ«sucatÅ«su \Be I
catutthapuggalabhÄ• vo siddho hoti. tathÄ• karuá¹‡Ä• ya lokanÄ• thatÄ• , paÃ±Ã±Ä• ya at
cassa ninnatÄ• bhÄ• vo, paÃ±Ã±Ä• ya unnamÄ• bhÄ• vo. tathÄ• karuá¹‡Ä• yasabbasattes
paÃ±Ã±Ä• nugatattÄ• na ca na sabbattha virattacitto, paÃ±Ã±Ä• ya sabbadhammesuviratta
na ca na sabbasattÄ• nuggahÄ• ya pavatto. yathÄ• hi karuá¹‡Ä• bhagavato sinehasokavira
ahaá¹ƒkÄ• ramamaá¹ƒkÄ• ravinimuttÄ• ti aÃ±Ã±amaÃ±Ã±avisodhitÄ• paramavisuddhÄ• gu

vijjÄ• caraá¹‡asampadÄ• hi pakÄ• sitÄ• ti daá¹-á¹-habbaá¹ƒ.

idÄ• ni __sugato_ti imassa atthaá¹ƒ dassento Ä• ha __ ``sobhanagamanattÄ• â€™â€™ _tiÄ• tiÄ• dÄ«su gamanampi gatanti vuccatÄ«ti Ä• ha __ ``gamanampi hi gatanti vuccatÄ«â€™â€™ subhaá¹ƒ, subhabhÄ• vo visuddhatÄ• ya, visuddhatÄ• dosavigamenÄ• ti Ä• ha __ ``parisuddhaá¹ƒ gamanaÃ±ca nÄ• ma bahuvidhanti idhÄ• dhippetaá¹ƒ gamanaá¹ƒ dassento __ ``ariyamaggaá¹ƒ nibbÄ• nassa gati adhigamoti ca katvÄ• gataá¹ƒ gamananti ca vuccati. idÄ• ni tassevagamanaá¹ƒ dassetuá¹ƒ __ ``tena hesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __khemaá¹ƒ disa_nti nibbÄ• naá¹ƒ. paripanthÄ• bhÄ• vena sugatigamanepi asajjanto saá¹…gaá¹ƒ akaronto, pageva itarattha. a nisÄ«ditvÄ• khippÄ• bhiÃ±Ã±Ä• vaseneva catunnampi maggÄ• naá¹ƒ paá¹-iladdhabhÄ• vayaá¹ƒ gamanaá¹ƒ gacchanto sabbagamanatthaá¹ƒ Ä• vahati, sabbaÃ±ca anuttaraá¹ƒ sampasobhanaá¹ƒ nÄ• ma, tena ca bhagavÄ• gatoti Ä• ha __ ``iti sobhanagamanattÄ• sugatoâ€™ susaddoti katvÄ• .

asundarÄ• naá¹ƒ dukkhÄ• naá¹ƒ saá¹…khÄ• rappavattÄ«naá¹ƒ abhÄ• vato accantasukhattÄ nÄ• maasaá¹…khatÄ• dhÄ• tÅ«ti Ä• ha __ ``sundaraÃ±cesa á¹-hÄ• naá¹ƒ gato amataá¹ƒ n bhagavÄ• ``nibbÄ• naá¹ƒ \Ne I 210/ paramaá¹ƒ sukhaâ€™â€™ nti (MN II 215; Dhp 203-20 suá¹-á¹-hu gamanaÃ±ca nÄ• ma paá¹-ipakkhena anabhibhÅ«tassa gamananti Ä• ha __ ``pa apaccÄ• gacchantoâ€™â€™ _ti, pahÄ«nÄ• naá¹ƒ puna asamudÄ• cÄ• ravasena apaccÄ• g dassetvÄ• vibhÄ• vento Ä• ha __ ``vuttaÃ±cetaâ€™â€™ _ntiÄ• di. __eta_nti tena tenamag puna apaccÄ• gamanaá¹ƒ, idaÃ±ca sikhÄ• ppattaá¹ƒ sammÄ• gamanaá¹ƒ, yÄ• ya Ä• gama siddhaá¹ƒ, sÄ• pi sammÄ• gamanamevÄ• ti evampi bhagavÄ• sugatoti dassetuá¹ƒ __ ``sam vuttaá¹ƒ. __sammÄ• paá¹-ipattiyÄ• _ti sammÄ• sambodhiyÄ• sampÄ• paneaviparÄ«tapaá¹ hitasukhameva karontÄ• _ti etena mahÄ• bodhiyÄ• paá¹-ipadÄ• avibhÄ• gena sabbasattÄ• hitasukhÄ• vahabhÄ• veneva pavattatÄ«ti dasseti. __sassataá¹ƒ ucchedanti ime ante anupa paá¹-iccasamuppÄ• dagatiá¹ƒ dasseti. __kÄ• masukhaá¹ƒ attakilamathanti ime anupagaccha ariyamaggagatiá¹ƒ dasseti.

__tatrÄ• _ti yuttaá¹-á¹-hÄ• ne yuttasseva bhÄ• sane. nipphÄ• detabbe sÄ• dhetabbe cetaá¹ abhÅ«tatthaá¹ƒ. atthamukhena hi vÄ• cÄ• ya abhÅ«tatÄ• bhÅ«tatÄ• vÄ• . __ataccha_nti ta __anatthasaá¹ƒ hita_nti diá¹-á¹-hadhammikena samparÄ• yikena vÄ• anatthena saá¹ƒ hitaá¹ _anatthÄ• vahaá¹ƒ. na atthoti anattho, atthassa paá¹-ipakkho abhÄ• vo ca, tena saá¹ƒ hitaá¹ pisuá¹‡avÄ• caá¹ƒ samphappalÄ• paÃ±cÄ• ti attho. evamettha catubbidhassapi vacÄ«ducca daá¹-á¹-habbo. ettha ca paá¹-hamÄ• vÄ• cÄ• sÄ«lavantaá¹ƒ ``dussÄ«loâ€™â€™ ti, acaá¹ ``caá¹‡á¸• Ä• loâ€™â€™ tiÄ• dinÄ• bhÄ• samÄ• nassa daá¹-á¹-habbÄ• . dutiyÄ• dussÄ«la caá¹‡á¸• Ä• lÄ• dimeva ``caá¹‡á¸• Ä• loâ€™â€™ tiÄ• dinÄ• avinayena bhÄ• samÄ• nassa. nerayikÄ• dibhÄ• vavibhÄ• vanÄ«kathÄ• yathÄ• ``Ä• pÄ• yiko devadatto nerayikoâ€™â€™ ``vedavihitena yaÃ±Ã±avidhinÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dikataá¹ƒ sugatiá¹ƒ Ä• vahatÄ«â€™â€™

paÃ±camÄ« bhÅ«tenapesuÃ±Ã±upasaá¹ƒhÄ• rÄ• kathÄ• . chaá¹-á¹-hÄ• yuttapattaá¹-á¹-hÄ
dÄ• nasÄ«lÄ• dikathÄ• veditabbÄ• . __evaá¹ƒ sammÄ• gadattÄ• _ti yathÄ• vuttaá¹ƒ abhÅ
tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ piyaá¹ƒmanÄ• paá¹ƒ tato eva sammÄ• suá¹-á¹-hu gadanato su
Ä• pÄ• thagamanamattena kassaci appiyampihi bhagavato vacanaá¹ƒ piyaá¹ƒ manÄ• pame
hitasukhÄ• vahattÄ• . ettha pana da-kÄ• rassata-kÄ• raá¹ƒ katvÄ• ``sugatoâ€™â€™ ti vutt

aparo nayo --- sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti __sugato_. bhagavato hi
veneyyajanupasaá¹…kamanaá¹ƒekantena tesaá¹ƒ hitasukhanipphÄ• danato sobhanaá¹ƒ bh
lakkhaá¹‡Ä• nubyaÃ±janappaá¹-imaá¹‡á¸• itarÅ«pakÄ• yatÄ• yadutavilambitakhalitÄ• nukaa
akuá¹-ilÄ• kulatÄ• didosavirahitaá¹ƒ \Ne I 211/ vilÄ• sitarÄ• jahaá¹ƒsavasabhavÄ• raá¹‡ami
239/ kÄ• yagamanaá¹ƒ Ã±Ä• á¹‡agamanaÃ±ca
vipulanimmalakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesahitamabhinÄ«hÄ• ratoyÄ• va mahÄ• b
hitasukhÄ• vahatÄ• ya ca sobhanameva. atha vÄ• sayambhÅ«Ã±Ä• á¹‡enasakalampi loka
parijÄ• nanto sammÄ• gato avagatoti __sugato_. tathÄ• lokasamudayaá¹ƒ pahÄ• nÄ• bhis
anuppattidhammataá¹ƒ Ä• pÄ• dento sammÄ• gatoatÄ«toti sugato. lokanirodhaá¹ƒ nibbÄ•
sacchikiriyÄ• bhisamayavasena sammÄ• gatoadhigatoti sugato. lokanirodhagÄ• miniá¹ƒ pa
bhÄ• vanÄ• bhisamayavasena sammÄ• gato paá¹-ipannotisugato. tathÄ• yaá¹ƒ imassa sa
diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒÃ±Ä• taá¹ƒ anuvicarita
taá¹ƒ hatthatale Ä• malakaá¹ƒ viya sammÄ• paccakkhato gatoabbhaÃ±Ã±Ä• sÄ«ti sugato.

idÄ• ni __lokavidÅ«_ti imassa atthaá¹ƒ pakÄ• sento Ä• ha __ ``sabbathÄ• viditalokattÄ• â€
__sabbathÄ• _ti sabbappakÄ• rena, yo yo loko yena yena pakÄ• rena veditabbo, tenatena p
pakÄ• re dassetuá¹ƒ __ ``sabhÄ• vatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sabhÄ• vato_ti d
loko dukkhasabhÄ• vo. yathÄ• ha ``saá¹ƒkhittenapaÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â
samudeti, tato taá¹‡hÄ• dito. __nirodhato_ti yattha so nirujjhati, tato visaá¹…khÄ• rato. __ni
yena vidhinÄ• so nirodho pattabbo, tato ariyamaggato ito aÃ±Ã±assa pakÄ• rassa abhÄ• vÄ
avedÄ«â€™â€™ ti vatvÄ• tadatthasÄ• dhakaá¹ƒ suttaá¹ƒ dassento __ ``yattha kho, Ä• vus
idaÃ±ca suttaá¹ƒ ``yattha kho, bhante, na jÄ• yati ... pe ... na upapajjati, sakkÄ• nu khoso, b
lokassa anto Ã±Ä• tuá¹ƒ vÄ• daá¹-á¹-huá¹ƒ vÄ• pÄ• puá¹‡ituá¹ƒ vÄ• â€™â€™ ti (saá¹ƒ0ni
okÄ• salokassa gatiá¹ƒ sandhÄ• ya rohitadevaputtena puá¹-á¹-hobhagavÄ• abhÄ• si. tattha
ujukaá¹ƒ jÄ• tiÄ• dÄ«ni paá¹-ikkhipitvÄ• __nacavati na upapajjatÄ«_ti padadvayena aparÄ•
cavanupapatanÄ• ni paá¹-ikkhipati. keci pana ``na \Be I 240/ jÄ• yatÄ«tiÄ• di gabbhaseyyak
itaraá¹ƒ opapÄ• tikavasenÄ• â€™â€™ tivadanti. __ta_nti jÄ• tiÄ• dirahitaá¹ƒ. __gamanenÄ•
__lokassanta_ntisaá¹…khÄ• ralokassa antabhÅ«taá¹ƒ nibbÄ• naá¹ƒ. __Ã±Ä• teyya_nti jÄ• n
__daá¹-á¹-heyya_nti daá¹-á¹-habbaá¹ƒ. __patteyya_nti pattabbaá¹ƒ. ``Ã±Ä• tÄ• yaá¹ƒ diá¹-á
pattÄ• yaâ€™â€™ nti vÄ• pÄ• á¹-ho, tattha gamanenalokassantaá¹ƒ Ã±Ä• tÄ• ayaá¹ƒ diá¹
na vadÄ• mÄ«ti attho. __aya_nti nibbÄ• natthiko.

kÄ• maá¹ƒ padasÄ• gamanena gantvÄ• lokassantaá¹ƒ Ã±Ä• tuá¹ƒ daá¹-á¹-huá¹ƒ pattuá¹ƒ
parimitaparicchinnaá¹-á¹-hÄ• ne \Ne I 212/ taá¹ƒ paÃ±Ã±Ä• petvÄ• dassemÄ«ti dassento _
_tiÄ• dimÄ• ha. tattha __byÄ• mamatte kaá¸·evare_ti byÄ• mappamÄ• á¹‡e attabhÄ• ve. im
__sasaÃ±Ã±imhÄ«_tisaÃ±Ã±Ä• ya sahite. iminÄ• saÃ±Ã±Ä• sÄ«sena vedanÄ• dayo tayo
saÃ±Ã±Ä• sahitattÄ• eva. __samanake_ti saviÃ±Ã±Ä• á¹‡aketi attho. iminÄ• viÃ±Ã±Ä• á¹‡
aviÃ±Ã±Ä• á¹‡akepana utusamuá¹-á¹-hÄ• narÅ«pasamudÄ• yamatte paÃ±Ã±Ä• petuá¹ƒ na
khandhÄ• dilokaá¹ƒ. __lokanirodha_nti tassa lokassa nirujjhanaá¹ƒ nibbÄ• nameva vÄ• . nib
paá¹-iccapaÃ±Ã±Ä• panato sarÄ«rasmiá¹ƒyeva paÃ±Ã±Ä• peti. adesampi hi taá¹ƒ yesaá¹ƒ
vasenadesatopi upacÄ• ravasena niddisÄ«yati yathÄ• ``cakkhuá¹ƒ loke piyarÅ«paá¹ƒ sÄ• t
etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhatÄ«â€™â€™
204).

__gamanenÄ• _ti pÄ• katikagamanena. __lokassanto_ti saá¹…khÄ• ralokassa anto antakiri
nibbÄ• naá¹ƒ. __kudÄ• cana_nti kadÄ• cipi. __appatvÄ• _ti aggamaggena anadhigantvÄ• .
nissaraá¹‡aá¹ƒ. __tasmÄ• _ti yasmÄ• lokantaá¹ƒ appatvÄ• vaá¹-á¹-adukkhatomutti natthi,
nipÄ• tamattaá¹ƒ. __lokavidÅ«_ti sabhÄ• vÄ• dito sabbaá¹ƒlokaá¹ƒ vijÄ• nanto. __sumedho
__lokantagÅ«_ti pariÃ±Ã±Ä• bhisamayenalokaá¹ƒ viditvÄ• pahÄ• nÄ• bhisamayena lokant
pariniá¹-á¹-hitattÄ• __vusitabrahmacariyo_. sabbesaá¹ƒ kilesÄ• naá¹ƒ samitattÄ• catusacc
abhisamitattÄ• __samitÄ• vÄ«_. __nÄ• sÄ«satÄ«_tina pattheti, yathÄ• imaá¹ƒ lokaá¹ƒ, eva
nÄ• sÄ«sati appaá¹-isandhikattÄ• .

evaá¹ƒ \Be I 241/ yadipi lokavidutÄ• anavasesato dassitÄ• sabhÄ• vÄ• dito dassitattÄ• , lo
vuttoti taá¹ƒ anavasesato dassetuá¹ƒ __ ``api ca tayo lokÄ• â€™â€™ _tiÄ• divuttaá¹ƒ. tatth
khandhÄ• naá¹ƒ samÅ«ho santÄ• no ca __sattaloko_. rÅ«pÄ• dÄ«susattavisattatÄ• ya satt
kusalÄ• kusalaá¹ƒ tabbipÄ• ko cÄ• ti loko. anindriyabaddhÄ• naá¹ƒrÅ«pÄ• dÄ«naá¹ƒ samÅ
lokÄ«yanti ettha jaá¹…gamÄ• thÄ• varÄ• ca tesaÃ±caokÄ• sabhÅ«toti katvÄ• . tadÄ• dhÄ
``bhÄ• janalokoâ€™â€™ tipi vuccati. ubhayepikhandhÄ• __saá¹…khÄ• raloko_ paccayehi
palujjanti cÄ• ti. __Ä• hÄ• raá¹-á¹-hitikÄ• _tipaccayaá¹-á¹-hitikÄ• , paccayÄ• yattavuttikÄ• ti
hettha Ä• hÄ• rasaddo ``ayamÄ• hÄ• roanuppannassa vÄ• kÄ• macchandassa uppÄ• dÄ•
viya. evaÃ±hi ``sabbe sattÄ• â€™â€™ ti iminÄ• asaÃ±Ã±asattÄ• pi pariggahitÄ• honti. sÄ
panÄ• yaá¹ƒÄ• hÄ• raá¹-á¹-hitikatÄ• nippariyÄ• yato \Ne I 213/ saá¹…khÄ• radhammo, na
``Ä• hÄ• raá¹-á¹-hitikÄ• tiÄ• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko veditabboâ€™â€™ _ti.

yadi evaá¹ƒ ``sabbe sattÄ• â€™â€™ ti idaá¹ƒ kathanti? puggalÄ• dhiá¹-á¹-hÄ• nadesanÄ• t
pana bhagavÄ• katthaci puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• dhammaá¹ƒ deseti, katthaci
dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒkatvÄ• dhammaá¹ƒ desetÄ«ti? desanÄ• vilÄ• sato veneyyajjh
desanÄ• vilÄ• sappattÄ• hi buddhÄ• bhagavanto, te yathÄ• ruci katthaci puggalÄ• dhiá¹-á¹
dhammÄ• dhiá¹-á¹-hÄ• naá¹ƒkatvÄ• dhammaá¹ƒ desenti. ye vÄ• pana veneyyÄ• sÄ• san

puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒdesanaá¹ƒ desenti. ye ca otiá¹‡á¹‡Ä• , tesaá¹ƒ dhammÄ• dhiá
sammutisaccavisayÄ• puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• , itarÄ• paramatthasaccavisayÄ
itarÄ• paÃ±Ã±Ä• nukÅ«lÄ• . saddhÄ• nusÄ• rÄ«gottÄ• naá¹ƒ vÄ• purimÄ• . te hi puggalap
dhammÄ• nusÄ• rÄ«gottÄ• naá¹ƒ. saddhÄ• caritatÄ• ya vÄ• lokÄ• dhipatÄ«naá¹ƒ vasena p
paÃ±Ã±Ä• caritatÄ• ya dhammÄ• dhipatÄ«naá¹ƒvasena dhammÄ• dhiá¹-á¹-hÄ• nÄ• . purim
nÄ«tatthÄ• . iti bhagavÄ• taá¹ƒ taá¹ƒvisesaá¹ƒ apekkhitvÄ• tattha tattha duvidhaá¹ƒ desan
veditabbaá¹ƒ.

diá¹-á¹-higatikÄ• naá¹ƒ \Be I 242/ sassatÄ• divasena ``attÄ• lokoâ€™â€™ ti parikappanÄ•
na saá¹…khÄ• ravisayÄ• ti Ä• ha __ ``sassato lokoti vÄ• asassato lokoti vÄ• tiÄ• gataá¹-á¹
veditabboâ€™â€™ _ti. __yÄ• vatÄ• candimasÅ«riyÄ• pariharantÄ«_tiyattake á¹-hÄ• ne ca
paribbhamanti. __disÄ• bhanti virocamÄ• nÄ• _titesaá¹ƒ paribbhamaneneva tÄ• tÄ• disÄ•
virocanti. atha vÄ• __disÄ• _ti upayogabahuvacanaá¹ƒ, tasmÄ• sayaá¹ƒ virocamÄ• nÄ• c
disÄ• bhanti sobhenti obhÄ• sayantÄ«tiattho. __tÄ• va sahassadhÄ• loko_ti tattakena pam
okÄ• saloko, sahassalokadhÄ• tuyoti attho. ``tÄ• vasahassavÄ• â€™â€™ ti vÄ• pÄ• á¹-ho,
sahassaá¹ƒassa atthÄ«ti tÄ• vasahassavÄ• . __etthÄ• _ti sahassalokadhÄ• tusaá¹…khÄ• te

__tampÄ«_ti tividhampi lokaá¹ƒ. __sabbathÄ• avedÄ«_ti sabbappakÄ• rato paá¹-ivijjhi. kath
Ä• ha __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di. __tathÄ• hissÄ• _ti imassa ``sabbathÄ• viditoâ€™
__assÄ• _ti anena bhagavatÄ• . __eko loko sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• _tiyÄ• ya p
kathÄ• ya sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paccayÄ• yattavuttitÄ• vuttÄ• , tÄ• yasabbo s
pakÄ• rantarassa abhÄ• vato. __dve lokÄ• _tiÄ• dÄ«supi iminÄ• vanayena attho veditabbo.
cettha nibbÄ• nassa aggahaá¹‡aá¹ƒ tassa alokasabhÄ• vattÄ• . nanu ca ``Ä• hÄ• raá¹-á¹-hi
paccayÄ• yattavuttitÄ• ya maggaphaladhammÄ• nampi lokatÄ• Ä• pajjatÄ«ti? nÄ• pajjati pa
dukkhasaccadhammÄ• naá¹ƒ idha lokoti adhippetattÄ• . atha vÄ• na lujjati na palujjatÄ«ti y
hoti, so lokoti taá¹ƒgahaá¹‡arahitÄ• naá¹ƒlokuttarÄ• naá¹ƒ natthi lokatÄ• .

__tisso vedanÄ• _ti sukhadukkhaupekkhÄ• vasena. __cattÄ• ro Ä• hÄ• rÄ• _ti kabaá¸·Ä«kÄ
manosaÃ±cetanÄ• hÄ• ro viÃ±Ã±Ä• á¹‡Ä• hÄ• roti cattÄ• ro Ä• hÄ• rÄ• . tattha kabaá¸·Ä«k
rÅ«paá¹ƒ Ä• haratÄ«ti Ä• hÄ• ro. phasso tisso vedanÄ• Ä• haratÄ«ti Ä• hÄ• ro. manosaÃ±
paá¹-isandhiá¹ƒ Ä• haratÄ«ti Ä• hÄ• ro. viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-isandhikkhaá¹‡enÄ• marÅ«
upÄ• dÄ• nÄ• naá¹ƒ \Be I 243/ Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• __upÄ• dÄ• nakkhandhÄ
cakkhÄ• yatanÄ• dimanÄ• yatanapariyantÄ• ni. __satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_tinÄ• nat
nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±ino, ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, ekattakÄ• yÄ• ek
tayo Ä• ruppÄ• ti imÄ• satta ``viÃ±Ã±Ä• á¹‡aá¹ƒtiá¹-á¹-hati etthÄ• ti viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti
tattha nÄ• nattaá¹ƒ kÄ• yo etesaá¹ƒ, nÄ• nattovÄ• kÄ• yo etesanti nÄ• nattakÄ• yÄ• , nÄ• n
atthÄ«ti nÄ• nattasaÃ±Ã±ino. iminÄ• nayena sesapadesupi attho veditabbo.

sabbe manussÄ• (Sv II 127; Mp III 7.44-45) chakÄ• mÄ• vacarÄ• cadevÄ• ekacce ca vinip
nÄ• nattasaÃ±Ã±inoâ€™â€™ _ti vuccanti. aparimÄ• á¹‡esuhi cakkavÄ• á¸·esu aparimÄ• á¹
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena dvepi ekasadisÄ• natthi. yepi katthaci yamakabhÄ• ta
saá¹‡á¹-hÄ• nena vÄ• ekasadisÄ• honti, tesampi Ä• lokitavilokitakathitahasitagamanaá¹-hÄ
hotiyeva, paá¹-isandhisaÃ±Ã±Ä• ca nesaá¹ƒ tihetukÄ• pi duhetukÄ• pi ahetukÄ• pihoti, tasm
nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino. chakÄ• mÄ• vacaradevesuca kesaÃ±ci kÄ• yo nÄ«
pÄ«tÄ• divaá¹‡á¹‡o, paá¹-isandhisaÃ±Ã±Ä• ca nesaá¹ƒduhetukÄ• pi tihetukÄ• pi hoti, tasm
nÄ• nattasaÃ±Ã±ino. ekaccevinipÄ• tikÄ• pana catuapÄ• yavinimuttakÄ• uttaramÄ• tÄ• ya
dhammaguttÄ• tievamÄ• dayo daá¹-á¹-habbÄ• . etesaÃ±hi odÄ• takaÄ• á¸·amaá¹…guracch
kisathÅ«larassadÄ«ghÄ• divasenaca kÄ• yo nÄ• nÄ• hoti, manussÄ• naá¹ƒ viya tihetukadu
paá¹-isandhisaÃ±Ã±Ä• pi, te pana devÄ• viya na mahesakkhÄ• \Ne I 215/, kapaá¹‡amanu
dullabhaghÄ• sacchÄ• danÄ• dukkhapÄ«á¸·itÄ• viharanti, ekacce kÄ• á¸·apakkhe dukkhitÄ
honti, tasmÄ• sukhasamussayatovinipatitattÄ• sukhasamussayato vinipÄ• to etesaá¹ƒ atth
vuttÄ• satipi devabhÄ• ve dibbasampattiyÄ• abhÄ• vato. ye panettha tihetukÄ• , tesaá¹ƒ dh
piyaá¹…karamÄ• tÄ• hi yakkhinÄ« paccÅ«sasamaye anuruddhattherassa dhammaá¹ƒ sajjh

``mÄ• \Be I 244/ saddaá¹ƒ kari piyaá¹…kara, bhikkhu dhammapadÄ• ni bhÄ• sati.

apica dhammapadaá¹ƒ vijÄ• niya, paá¹-ipajjema hitÄ• ya no siyÄ• ||

``pÄ• á¹‡esu ca saá¹ƒyamÄ• mase, sampajÄ• namusÄ• na bhaá¹‡Ä• mase.

sikkhema susÄ«lyamattano, api muccema pisÄ• cayoniyÄ• â€™â€™ ti || (SN a I 240) ---

evaá¹ƒ puttakaá¹ƒ saÃ±Ã±Ä• petvÄ• taá¹ƒ divasaá¹ƒ sotÄ• pattiphalaá¹ƒ pattÄ• . uttaramÄ
dhammaá¹ƒ sutvÄ• va sotÄ• pannÄ• jÄ• tÄ• . evamimepi kÄ• yassa ceva paá¹-isandhisaÃ±
``nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±inoâ€™â€™ tveva saá¹…khyaá¹ƒ gacchanti.

brahmapÄ• risajjabrahmapurohitamahÄ• brahmasaá¹…khÄ• tÄ• pana hÄ«namajjhimapaá¹
paá¹-hamajjhÄ• nena nibbattÄ• brahmakÄ• yikÄ• ceva catÅ«su apÄ• yesu sattÄ• ca __ ``n
ekattasaÃ±Ã±inoâ€™â€™ _tivuccanti. etesu hi brahmakÄ• yikesu brahmapurohitÄ• naá¹ƒ k
pamÄ• á¹‡atovipulataro hoti, mahÄ• brahmÄ• naá¹ƒ kÄ• yo pana brahmapurohitehipi pamÄ
kÄ• maÃ±ca nesaá¹ƒ pabhÄ• vasenapi kÄ• yo heá¹-á¹-himaheá¹-á¹-himehi uá¸·Ä• rataro ho
appamÄ• á¹‡aá¹ƒ. tathÄ• hi parittÄ• bhÄ• dÄ«naá¹ƒ parittasubhÄ• dÄ«naÃ±ca kÄ• ye satip
ekattavasenevavavatthapÄ«yatÄ«ti ``ekattakÄ• yÄ• â€™â€™ tveva te vuccanti. evamime b
kÄ• yassanÄ• nattÄ• paá¹-hamajjhÄ• navipÄ• kavasena pana paá¹-isandhisaÃ±Ã±Ä• ya ca
ekattasaÃ±Ã±ino. yathÄ• ca te, evaá¹ƒ catÅ«su apÄ• yesu sattÄ• . nirayesu hi kesaÃ±ci gÄ
kesaÃ±ciaá¸• á¸• hayojanaá¹ƒ, kesaÃ±ci yojanaá¹ƒ attabhÄ• vo hoti, devadattassa pana yoj

tiracchÄ• nesupi keci khuddakÄ• , keci mahantÄ• , pettivisayepi keci saá¹-á¹-hihatthÄ• , kec
keci suvaá¹‡á¹‡Ä• , keci dubbaá¹‡á¹‡Ä• , tathÄ• kÄ• lakaÃ±cikÄ• asurÄ• . api cettha dÄ«g
\Ne I 216/ saá¹-á¹-hiyojanikÄ• pi honti, paá¹-isandhisaÃ±Ã±Ä• pana sabbesampi akusalavip
Ä• pÄ• yikÄ• pi ``nÄ• nattakÄ• yÄ• ekattasaÃ±Ã±inoâ€™â€™ tveva saá¹…khyaá¹ƒ gaccha

dutiyajjhÄ• nabhÅ«mikÄ• \Be I 245/ pana parittÄ• bhÄ• appamÄ• á¹‡Ä• bhÄ• Ä• bhassar
``ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±inoâ€™â€™ _ti vuccanti. nesaÃ±hi sabbesaá¹ƒ kÄ• yo ek
paá¹-isandhisaÃ±Ã±Ä• pana dutiyatatiyajjhÄ• navipÄ• kavasena nÄ• nÄ• hoti.

parittasubhÄ• appamÄ• á¹‡asubhÄ• subhakiá¹‡hÄ• pana tatiyajjhÄ• nabhÅ«mikÄ• __eka
tesaá¹ƒ vuttanayena kÄ• yassa ceva catutthajjhÄ• navipÄ• kavasena paá¹-isandhisaÃ±Ã±Ä
``vehapphalÄ• pi imaá¹ƒyeva catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ bhajanti kÄ• yassa ceva
paÃ±camajjhÄ• navipÄ• kavasenapaá¹-isandhisaÃ±Ã±Ä• ya ca ekarÅ«pattÄ• . suddhÄ• vÄ
vivaá¹-á¹-apakkhe á¹-hitÄ• , na sabbakÄ• likÄ• . kappasatasahassampi asaá¹…khyeyyampi
nuppajjanti, soá¸·asakappasahassabbhantare buddhesu uppajjantesuyeva uppajjanti,
dhammacakkappavattissabhagavato khandhÄ• vÄ• raá¹-á¹-hÄ• nasadisÄ• honti, tasmÄ• n
na sattÄ• vÄ• saá¹ƒ bhajantÄ«â€™â€™ tivadanti. mahÄ• sÄ«vatthero pana ``na kho pana s
sulabharÅ«po, yo mayÄ• anÄ• vuá¹-á¹-hapubbo iminÄ• dÄ«ghena addhunÄ• aÃ±Ã±atra s
(MN I 160) iminÄ• suttena ``suddhÄ• vÄ• sÄ• pi catutthaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ catuttha
bhajantÄ«â€™â€™ ti vadati, taá¹ƒ appaá¹-ibÄ• hiyattÄ• suttassa anuÃ±Ã±Ä• taá¹ƒ. tasmÄ
apanetvÄ• parittasubhÄ• dÄ«suakaniá¹-á¹-hapariyosÄ• nÄ• su navasu bhÅ«mÄ«su sattÄ•
ekattasaÃ±Ã±inoâ€™â€™ ti gahetabbÄ• .

asaÃ±Ã±asattÄ• pana viÃ±Ã±Ä• á¹‡Ä• bhÄ• vÄ• ettha saá¹…gahaá¹ƒ na gacchanti. tathÄ
titthÄ• yatanepabbajitÄ• vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• catutthajjhÄ• naá¹ƒ nibbatte
``dhÄ«cittaá¹ƒ, dhÄ« cittaá¹ƒ, cittassa nÄ• ma abhÄ• voyeva sÄ• dhu. cittaÃ±hi nissÄ• ya
vadhabandhÄ• dipaccayaá¹ƒdukkhaá¹ƒ uppajjati, citte asati natthetaâ€™â€™ nti khantiá¹ƒ
aparihÄ«najjhÄ• nÄ• kÄ• laá¹ƒ katvÄ• rÅ«papaá¹-isandhivasena asaÃ±Ã±abhave nibbattan
manussalokepaá¹‡ihito ahosi, so tena iriyÄ• pathena nibbattitvÄ• paÃ±ca kappasatÄ• ni á¹-
nipanno vÄ• hoti. evaá¹ƒ cittavirÄ• gabhÄ• vanÄ• vasena tesaá¹ƒ tattha viÃ±Ã±Ä• á¹‡uppa
viÃ±Ã±Ä• á¹‡Ä• bhÄ• vato viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ te na bhajanti. nevasaÃ±Ã±Ä• nÄ• sa
246/pana yatheva saÃ±Ã±Ä• ya, evaá¹ƒ viÃ±Ã±Ä• á¹‡assapi sukhumattÄ• viÃ±Ã±Ä• á¹‡aá
nagacchati. taÃ±hi saÃ±Ã±Ä• ya viya viÃ±Ã±Ä• á¹‡assapi saá¹…khÄ• rÄ• vasesasukhumal
paribyattaviÃ±Ã±Ä• á¹‡akiccÄ• bhÄ• vatoneva viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 217/, na ca sabbasc
nevaviÃ±Ã±Ä• á¹‡Ä• nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, tasmÄ• paripphuá¹-aviÃ±Ã±Ä• á¹‡akiccavant
saá¹…gahaá¹ƒ na gacchati. tasmÄ• vinipÄ• tikehisaddhiá¹ƒ chakÄ• mÄ• vacaradevÄ• mar
nÄ• nattasaÃ±Ã±ino, paá¹-hamajjhÄ• nabhÅ«mikÄ• apÄ• yasattÄ• ca nÄ• nattakÄ• yÄ• el
dutiyajjhÄ• nabhÅ«mikÄ• ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, tatiyajjhÄ• nabhÅ«mikÄ• as

catutthajjhÄ• nabhÅ«mikÄ• ca ekattakÄ• yÄ• ekattasaÃ±Ã±inoti imÄ• catasso viÃ±Ã±Ä• á
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ vajjetvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• diheá¹-á¹-
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyoâ€™â€™ ti veditabbÄ• .

__aá¹-á¹-ha lokadhammÄ• _ti lÄ• bho alÄ• bho yaso ayaso nindÄ• pasaá¹ƒsÄ• sukhaá¹ƒ
dhammattÄ• lokadhammÄ• . ime hi sattalokassa avassaá¹ƒbhÄ• vino dhammÄ• , tasmÄ•
natthi. te hi aparÄ• paraá¹ƒ kadÄ• ci lokaá¹ƒ anupatanti, kadÄ• ci te loko ca anupatati. vutta
``aá¹-á¹-hime, bhikkhave, lokadhammÄ• lokaá¹ƒanuparivattanti, loko ca aá¹-á¹-ha lokadhan
anuparivattatÄ«â€™â€™ ti (AN c 8.6). ghÄ• sacchÄ• danÄ• dÄ«naá¹ƒ laddhi, tÄ• ni eva vÄ
tadabhÄ• vo __alÄ• bho_. lÄ• bhaggahaá¹‡enacettha tabbisayo anurodho gahito, alÄ• bhag
__yasÄ• _dÄ«supi tabbisayaanurodhavirodhÄ• naá¹ƒgahaá¹‡aá¹ƒ veditabbaá¹ƒ. lÄ• bhe pa
hotÄ«ti lÄ• bho ca alÄ• bho cavutto. __yasÄ• _dÄ«supi eseva nayo. tathÄ• ca lohite sati ta
pubboviya lÄ• bhÄ• dÄ«su anurodhe sati alÄ• bhÄ• dÄ«su virodho laddhÄ• vasaro eva hoti

__nava sattÄ• vÄ• sÄ• _ti heá¹-á¹-hÄ• vuttasattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo eva asaÃ±Ã±as
saddhiá¹ƒ ``nava sattÄ• vÄ• sÄ• â€™â€™ ti vuccanti. sattÄ• Ä• vasanti etesÅ«ti sattÄ• vÄ
nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«Ä• dibhedÄ• sattanikÄ• yÄ• . te hi sattanikÄ• yÄ• tappa
tÄ• ya eva tappariyÄ• pannatÄ• ya\Be I 247/ Ä• dhÄ• ro viya vattabbataá¹ƒ arahanti samud
yathÄ• ``rukkhesÄ• khÄ• â€™â€™ ti. suddhÄ• vÄ• sÄ• nampi sattÄ• vÄ• saggahaá¹‡e kÄ

__dasÄ• yatanÄ• nÄ«_ti arÅ«pasabhÄ• vaá¹ƒ manÄ• yatanaá¹ƒ rÅ«pÄ• rÅ«pÄ• dimissakaa
kevalaá¹ƒrÅ«padhammÄ• naá¹ƒyeva vasena cakkhÄ• yatanÄ• dayo paÃ±ca, rÅ«pÄ• yatan
vuttÄ• ni, manÄ• yatanadhammÄ• yatanehi pana saddhiá¹ƒ tÄ• niyeva __ ``dvÄ• dasÄ• yat

kasmÄ• \Ne I 218/ panettha cakkhÄ• dayo ``Ä• yatanÄ• nÄ«â€™â€™ ti vuccanti? Ä• yatan
tananato Ä• yatassa ca nayanato Ä• yatanÄ• ni. cakkhurÅ«pÄ• dÄ«su hi taá¹ƒtaá¹ƒdvÄ• rÄ
cittacetasikÄ• dhammÄ• sena sena anubhavanÄ• dinÄ• kiccena Ä• yatanti uá¹-á¹-hahanti
capana Ä• yabhÅ«te dhamme etÄ• ni tanonti vitthÄ• renti, idaÃ±ca anamatagge saá¹ƒsÄ• r
ativiyaÄ• yataá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ yÄ• va na nivattati, tÄ• va nayanti pavattayanti, tas
``Ä• yatanÄ• nÄ«â€™â€™ tivuccanti. api ca nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-h
saÃ±jÄ• tidesaá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-henaca Ä• yatanÄ• ni. tathÄ• hi loke ``issarÄ• ya
vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒÄ• yatananti vuccati. ``su
rajatÄ• yatanaâ€™â€™ ntiÄ• dÄ«su Ä• karo. sÄ• sane pana ``manorameÄ• yatane, sevant
tiÄ• dÄ«su (AN b V 38) samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹‡Ä• pathogunnaá¹ƒ Ä• yat
saÃ±jÄ• tideso. ``tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti satisatiÄ• yataneâ€™â€™
a III 102; b V 23) kÄ• raá¹‡aá¹ƒ Ä• yatanantivuccati. cakkhuÄ• dÄ«su ca te te cittacetasikÄ•
tadÄ• yattavuttitÄ• yÄ• ticakkhÄ• dayo tesaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ. cakkhÄ• dÄ«su ca
tannissitattÄ• tadÄ• rammaá¹‡attÄ• cÄ• ti cakkhÄ• dayova nesaá¹ƒ Ä• karo. tattha tattha

vatthudvÄ• rÄ• rammaá¹‡avasena samosaraá¹‡ato cakkhÄ• dayovanesaá¹ƒ samosaraá¹‡a
tannissayÄ• rammaá¹‡abhÄ• vena tattheva uppattito cakkhÄ• dayova nesaá¹ƒ saÃ±jÄ• tide
abhÄ• vato cakkhÄ• dayova nesaá¹ƒ kÄ• raá¹‡anti yathÄ• vuttenatthena cakkhu cataá¹ƒ Ä•
cakkhÄ• yatanaá¹ƒ. evaá¹ƒ sesÄ• nipi.

imÄ• neva \Be I 248/ pana dvÄ• dasÄ• yatanÄ• ni cakkhuviÃ±Ã±Ä• á¹‡Ä• dichaviÃ±Ã±Ä• á
__aá¹-á¹-hÄ• rasa_vidahanÄ• dito __ ``dhÄ• tuyoâ€™â€™ _ti vuccanti. tathÄ• hi cakkhÄ• c
yathÄ• sambhavaá¹ƒvidahati, dhÄ«yate, vidhÄ• naá¹ƒ, vidhÄ«yate etÄ• ya, ettha vÄ• dhÄ«
lokiyÄ• hi dhÄ• tuyo kÄ• raá¹‡abhÄ• vena vavatthitÄ• va hutvÄ• suvaá¹‡á¹‡arajatÄ• didhÄ
suvaá¹‡á¹‡arajatÄ• diá¹ƒ, anekappakÄ• raá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ vidahanti, bhÄ• rahÄ•
dhÄ«yantidhÄ• rÄ«yanti, dukkhavidhÄ• namattameva cetÄ• avasavattanato. etÄ• hi ca kÄ•
saá¹ƒsÄ• radukkhaá¹ƒsattehi anuvidhÄ«yati, tathÄ• vihitaÃ±ca taá¹ƒ etÄ• sveva dhÄ«yati á
``dhÄ• tuyoâ€™â€™ tivuccanti. api ca yathÄ• titthiyÄ• naá¹ƒ attÄ• nÄ• ma sabhÄ• vato na
attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti dhÄ• tuyo. yathÄ• ca loke vicittÄ• haritÄ• lamanosilÄ• c
``dhÄ• tuyoâ€™â€™ ti vuccanti, evametÄ• pi dhÄ• tuyo viya dhÄ• tuyo. vicittÄ• hetÄ• Ã±Ä
yathÄ• vÄ• sarÄ«rasaá¹…khÄ• tassa samudÄ• yassa avayavabhÅ«tesu rasasoá¹‡itÄ• dÄ
aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkhaá¹‡aparicchinnesu \Ne I 219/ dhÄ• tusamaÃ±Ã±Ä• , ev
paÃ±cakkhandhasaá¹…khÄ• tassa attabhÄ• vassa avayavesu dhÄ• tusamaÃ±Ã±Ä• vedita
aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkhaá¹‡aparicchinnÄ• hete cakkhÄ• dayoti. api ca __dhÄ•
nijjÄ«vamattassetaá¹ƒadhivacanaá¹ƒ. tathÄ• hi bhagavÄ• ``chadhÄ• turo ayaá¹ƒ bhikkhu p
III 343) jÄ«vasaÃ±Ã±Ä• samÅ«hananatthaá¹ƒ dhÄ• tudesanamakÄ• si. tasmÄ• nijjÄ«vaá¹-

ettha ca ``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti paccayÄ• yattavuttitÄ• vacanena saá¹…khÄ• rÄ
``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15) vaca
pakÄ• sitÄ• hontÄ«ti tÄ«á¹‡ipi sÄ• maÃ±Ã±alakkhaá¹‡Ä• ni gahitÄ• ni. __nÄ• ma_nti cattÄ
atthato phassÄ• dayo. __rÅ«pa_nti bhÅ«tupÄ• dÄ• yarÅ«pÄ• ni, tÄ• ni ca atthatopathavÄ«Ä
salakkhaá¹‡ato saá¹…khÄ• rÄ• gahitÄ• . taggahaá¹‡eneva ye te savisesÄ• kusalÄ• dayo h
eva hontÄ«ti Ä• ha __ ``iti ayaá¹ƒ saá¹…khÄ• ralokopisabbathÄ• viditoâ€™â€™ _ti.

evaá¹ƒ \Be I 249/ saá¹…khÄ• ralokassa sabbathÄ• viditabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni sat
viditabhÄ• vaá¹ƒ dassento __ ``yasmÄ• panesÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __Ä• say
cittaá¹ƒ seti etthÄ• ti Ä• sayo migÄ• sayo viya. yathÄ• migo gocarÄ• ya gantvÄ• paccÄ• ga
sayatÄ«ti so tassa Ä• sayo, evaá¹ƒ aÃ±Ã±athÄ• pavattitvÄ• picittaá¹ƒ Ä• gamma yattha se
vuccati. so pana sassatadiá¹-á¹-hiÄ• divasenacatubbidho. vuttaÃ±ca ---

``sassatucchedadiá¹-á¹-hÄ« ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaâ€™â€™ nti ||

tattha sabbadiá¹-á¹-hÄ«naá¹ƒ sassatucchedadiá¹-á¹-hÄ«hi saá¹…gahitattÄ• sabbepi diá¹-á
evadve diá¹-á¹-hiyo sannissitÄ• . yathÄ• ha ``dvayanissito khvÄ• yaá¹ƒ kaccÄ• na loko yebh
natthitaÃ±cÄ• â€™â€™ ti (SN a II 15). __atthitÄ• _ti hi sassataggÄ• ho adhippeto, __natthit
ayaá¹ƒ tÄ• va vaá¹-á¹-anissitÄ• naá¹ƒ puthujjanÄ• naá¹ƒ Ä• sayo, vivaá¹-á¹-anissitÄ• naá¹ƒ
anulomikÄ• khanti yathÄ• bhÅ«taÃ±Ä• á¹‡anti duvidho Ä• sayo. tattha ``anulomikÄ• khanti
yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ pana maggaÃ±Ä• á¹‡aâ€™â€™ nti __sammohavinodaniyÄ• _
(Vibh-a 815) vuttaá¹ƒ \Ne I 220/. taá¹ƒ catubbidhampi sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, jÄ
tesaá¹ƒdiá¹-á¹-higatÄ• naá¹ƒ tesaÃ±ca Ã±Ä• á¹‡Ä• naá¹ƒ appavattikkhaá¹‡epi jÄ• nÄ• ti. vu

``kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo kÄ• magaruko kÄ• mÄ• sayo kÄ•
sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo nekkhammagaruko nekkhammÄ• sayo nekkha
(Paá¹-is I 113).

__anusayaá¹ƒ jÄ• nÄ• tÄ«_ti anu anu sayantÄ«ti anusayÄ• , anurÅ«paá¹ƒ kÄ• raá¹‡aá¹ƒ la
etena nesaá¹ƒ kÄ• raá¹‡alÄ• bhe uppajjanÄ• rahataá¹ƒ dasseti. appahÄ«nÄ• hi kilesÄ• kÄ
uppajjanti. ke pana te? kÄ• marÄ• gÄ• dayo satta anÄ• gatÄ• kilesÄ• , atÄ«tÄ• paccuppan
tathÄ• vuccanti. na hi dhammÄ• naá¹ƒ kÄ• labhedena sabhÄ• vabhedo \Be I 250/ atthi, taá
anusayaá¹ƒ tassa tassa sattassa santÄ• ne paroparabhÄ• venapavattamÄ• naá¹ƒ jÄ• nÄ• t

__caritaá¹ƒ jÄ• nÄ• tÄ«_ti ettha __carita_nti sucaritaduccaritaá¹ƒ. taÃ±hi __vibhaá¹…ge_ (V
caritaniddese niddiá¹-á¹-haá¹ƒ. atha vÄ• __carita_nti cariyÄ• veditabbÄ• . tÄ•
panarÄ• gadosamohasaddhÄ• buddhivitakkavasena cha mÅ«lacariyÄ• , tÄ• saá¹ƒ apariyan
saá¹ƒsaggabhedopana tesaá¹-á¹-hividho. taá¹ƒ caritaá¹ƒ sabhÄ• vato saá¹ƒkilesato vodÄ• n
phalato nissandatotievamÄ• dinÄ• pakÄ• rena jÄ• nÄ• ti.

__adhimuttiá¹ƒ jÄ• nÄ• tÄ«_ti ettha __adhimuttÄ«_ti ajjhÄ• sayadhÄ• tu. sÄ• duvidhÄ•
hÄ«nÄ• dhimuttipaá¹‡Ä«tÄ• dhimuttÄ«ti. yÄ• ya hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimu
paá¹‡Ä«tÄ• dhimuttikÄ• ca paá¹‡Ä«tÄ• dhimuttike eva. sace hi Ä• cariyupajjhÄ• yÄ• na sÄ
saddhivihÄ• rikÄ• sÄ«lavanto honti, te attano Ä• cariyupajjhÄ• yepi na upasaá¹…kamanti, a
sÄ• ruppabhikkhÅ«yeva upasaá¹…kamanti. sace Ä• cariyupajjhÄ• yÄ• sÄ• ruppabhikkhÅ«
Ä• cariyupajjhÄ• ye upasaá¹…kamanti, attanÄ• sadise hÄ«nÄ• dhimuttikeeva upasaá¹…ka
tipiá¹-akacÅ«á¸·Ä• bhayatthero kira nÄ• gadÄ«pe cetiyavandanÄ• ya paÃ±cahi bhikkhusate
ekasmiá¹ƒ gÄ• me manussehi nimantito therena ca saddhiá¹ƒ eko asÄ• ruppabhikkhuatthi,
asÄ• ruppabhikkhu atthi, bhikkhusaá¹…ghesu gÄ• maá¹ƒ osarantesute ubho janÄ• kiÃ±cÄ
nevÄ• sikena vÄ• Ä• gantuko nadiá¹-á¹-hapubbo, evaá¹ƒ santepi ekato \Ne I 221/ hutvÄ• h
kathayamÄ• nÄ• aá¹-á¹-haá¹ƒsu. therodisvÄ• ``sammÄ• sambuddhena jÄ• nitvÄ• __dhÄ•
Ä• dayo) kathitaâ€™â€™ ntiÄ• ha. evamayaá¹ƒ hÄ«nÄ• dhimuttikÄ• dÄ«naá¹ƒ aÃ±Ã±amaÄ

ajjhÄ• sayadhÄ• tuajjhÄ• sayabhÄ• vo adhimuttÄ«ti vuccati, taá¹ƒ adhimuttiá¹ƒ jÄ• nÄ• ti. ``
imassa paá¹‡Ä«tÄ• . tatthÄ• pi imassa mudu, imassa mudutarÄ• , imassa mudutamÄ• â€™
adhimuttiyÄ• pana tikkhamudubhÄ• vÄ• diko indriyÄ• naá¹ƒ tikkhamudubhÄ• vÄ• dinÄ• ve

__apparajakkhe_ti \Be I 251/ paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ parittaá¹ƒ rÄ• gadosamoh
etesantiapparajakkhÄ• , appaá¹ƒ vÄ• rÄ• gÄ• dirajaá¹ƒ etesanti apparajakkhÄ• , anussada
apparajakkhe. __mahÄ• rajakkhe_ti etthÄ• pi eseva nayo, ussadarÄ• gÄ• dirajÄ• mahÄ• ra
``imassa rÄ• garajo appo, imassa dosarajo appoâ€™â€™ tiÄ• dinÄ• apparajakkhÄ• dikejÄ

__tikkhindriye_ti tikhiá¹‡ehi saddhÄ• dÄ«hi indriyehi samannÄ• gate. __mudindriye_timudu
indriyehi samannÄ• gate. ubhayatthÄ• pi upanissayabhÅ«tindriyÄ• niadhippetÄ• ni. __svÄ•
kalyÄ• á¹‡apakatike vivaá¹-á¹-ajjhÄ• sayeti attho. yesaá¹ƒ vÄ• Ä• sayÄ• dayo Ä• kÄ• rÄ• k
__svÄ• kÄ• rÄ• _. viparÄ«tÄ• __dvÄ• kÄ• rÄ• . suviÃ±Ã±Ä• paye_ti sammattaniyÄ• maá¹ƒ
paÃ±Ã±avante ca, ye vÄ• kathitaá¹ƒ kÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti viÃ±
__suviÃ±Ã±Ä• payÄ• _. viparÄ«tÄ• __duviÃ±Ã±Ä• payÄ• . bhabbe abhabbe_ti ettha ye ari
anucchavikÄ• upanissayasampannÄ• kammÄ• varaá¹‡akilesÄ• varaá¹‡avipÄ• kÄ• varaá¹‡
viparÄ«tÄ• __abhabbÄ• . tasmÄ• _ti yasmÄ• bhagavÄ• aparimÄ• á¹‡e satte Ä• sayÄ• dito
assa bhagavato sattalokopi sabbathÄ• vidito.

nanu ca sattesu pamÄ• á¹‡Ä• dipi jÄ• nitabbo atthÄ«ti? atthi, tassa pana jÄ• nanaá¹ƒ na nib
nirodhÄ• yÄ• ti idha na gahitaá¹ƒ, bhagavato pana tampi suviditaá¹ƒ suvavatthÄ• pitameva,
desanaá¹ƒ nÄ• ruá¸·haá¹ƒ. tena vuttaá¹ƒ ---

``atha kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá¹ƒ Ä• ropetvÄ• bhikkhÅ« Ä• m
maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ yo vÄ• yaá¹ƒ mayÄ• paritto nakha
paá¹ƒsuÄ• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ â€™ tiÄ• di (SN c V 1121).

evaá¹ƒ \Ne I 222/ sattalokassapi sabbathÄ• viditabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni okÄ• salok
viditabhÄ• vaá¹ƒdassento Ä• ha __ ``yathÄ• ca_ __sattalokoâ€™â€™ _tiÄ• di \Be I 252/. o
viditoti sambandho. __cakkavÄ• á¸·a_nti lokadhÄ• tu. sÄ• hi nemimaá¹‡á¸• alasadisenacak
samantato parikkhittattÄ• ``cakkavÄ• á¸·aâ€™â€™ nti vuccati. __aá¸• á¸• huá¸• á¸• hÄ• nÄ
tÄ«á¹‡i satÄ• ni paÃ±Ã±Ä• saÃ±cÄ• ti attho. __nahutÄ• nÄ«_ti dasasahassÄ• ni. __saá¹…k
pathavÄ« nÄ• mÄ• yaá¹ƒ tiriyaá¹ƒ aparicchinnÄ• , tasmÄ• __ ``ettakaá¹ƒbahalattena, saá¹.
vasundharÄ• â€™â€™ _ti bahalatoyeva paricchedo vutto. nanu cakkavÄ• á¸·apabbatehitaá
paricchinnÄ• ti? na tadaÃ±Ã±acakkavÄ• á¸·apathaviyÄ• ekÄ• baddhabhÄ• vato. tiá¹‡á¹‡aá
antarÄ• á¸·asadise tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ lokadhÄ• tÅ«naá¹ƒ antareyeva pathavÄ«
natthilokantaranirayabhÄ• vato, cakkavÄ• á¸·apabbatÄ• naá¹ƒ pana cakkavÄ• á¸·apabbatan
pathavÄ«ekÄ• baddhÄ• va, vivaá¹-á¹-akÄ• le saá¹‡á¹-hahamÄ• nÄ• pi pathavÄ« yathÄ• saá

ekÄ• baddhÄ• va saá¹‡á¹-hahati.

__saá¹‡á¹-hitÄ«_ti heá¹-á¹-hÄ• uparito cÄ• ti sabbaso á¹-hiti. __evaá¹ƒ saá¹‡á¹-hite_ti evaá
__etthÄ• _ti cakkavÄ• á¸·e. __ajjhogÄ• á¸·ho_ti ogÄ• hitvÄ• anupavisitvÄ• á¹-hito. __accu
tattakameva caturÄ• sÄ«ti yojanasatasahassÄ• niyeva uggato. na kevalaÃ±cettha ubbedho
Ä• yÄ• mavitthÄ• rÄ• pissa tattakÄ• yeva. vuttaÃ±hetaá¹ƒ ---

``sineru, bhikkhave, pabbatarÄ• jÄ• caturÄ• sÄ«ti yojanasahassÄ• ni Ä• yÄ• mena, caturÄ•
vitthÄ• renÄ• â€™â€™ ti (AN b 7.66).

__sinerupabbatuttamo_ti pabbatesu uttamo, pabbatoyeva vÄ• uttamo pabbatuttamo, sineru
sinerupabbatuttamo, sinerupabbatarÄ• jÄ• ti vuttaá¹ƒ hoti. tassa capÄ• cÄ«napassaá¹ƒ raja
pabhÄ• ya ajjhottharantiyÄ• pÄ• cÄ«nadisÄ• ya samuddodakaá¹ƒ khÄ«raá¹ƒviya paÃ±Ã±Ä
indanÄ«lamaá¹‡imayaá¹ƒ, tasmÄ• dakkhiá¹‡adisÄ• ya samuddodakaá¹ƒyebhuyyena nÄ«la
paÃ±Ã±Ä• yati, tathÄ• Ä• kÄ• saá¹ƒ. pacchimapassaá¹ƒ phalikamayaá¹ƒ. uttarapassaá¹ƒ s
samuddÄ• pi sinerurasmÄ«hi eva paricchinnÄ• . tathÄ• hi pubbadakkhiá¹‡apassehi nikkhan
ekato hutvÄ• mahÄ• samuddapiá¹-á¹-hena gantvÄ• cakkavÄ• á¸·apabbataá¹ƒ Ä• hacca tiá
dakkhiá¹‡apacchimapassehi nikkhantÄ• maá¹‡iphalikarasmiyo, pacchimuttarapassehi \Be
phalikasuvaá¹‡á¹‡arasmiyo, uttarapÄ• cÄ«napassehinikkhantÄ• suvaá¹‡á¹‡arajatarasmiyo
mahÄ• samuddapiá¹-á¹-hena gantvÄ• cakkavÄ• á¸·apabbataá¹ƒ Ä• haccatiá¹-á¹-hanti, tÄ•
cattÄ• ro mahÄ• samuddÄ• honti.

__tato_ti sinerussa heá¹-á¹-hÄ• upari ca vuttappamÄ• á¹‡ato. __upaá¸• á¸• hupaá¸• á¸• he
upaá¸• á¸• hena. idaá¹ƒ vuttaá¹ƒ hoti --- dvÄ• cattÄ• lÄ«sa yojanasahassÄ• ni samudde ajjh
upariuggato __yugandharapabbato, _ ekavÄ«sati yojanasahassÄ• ni mahÄ• samudde ajjho
uggato __Ä«sadharo_ pabbatoti iminÄ• nayena sesesupi upaá¸• á¸• hupaá¸• á¸• happamÄ
mahÄ• samuddo yÄ• va cakkavÄ• á¸·apÄ• damÅ«lÄ• anupubbaninno, evaá¹ƒ yÄ• va siner
sineruppamÄ• á¹‡ato upaá¸• á¸• happamÄ• á¹‡opi yugandharapabbato pathaviyaá¹ƒ suppa
Ä«sadharÄ• dayopÄ«tidaá¹-á¹-habbaá¹ƒ. vuttaÃ±hetaá¹ƒ ``mahÄ• samuddo, bhikkhave, an
anupubbapabbhÄ• roâ€™â€™ ti (Vin II 184; Ud 45). sineruyugandharÄ• dÄ«naá¹ƒ antare _
honti. tattha kira udakaá¹ƒ sukhumaá¹ƒ morapattamattampi pakkhittaá¹ƒ patiá¹-á¹-hÄ• tuá¹ƒ
tasmÄ• te sÄ«dasamuddÄ• nÄ• ma vuccanti. te pana vitthÄ• rato yathÄ• kkamaá¹ƒ sineru
accuggamasamÄ• napaamÄ• á¹‡Ä• tivadanti. __ajjhogÄ• á¸·huggatÄ• _ti ajjhogÄ• á¸·hÄ•
mahantÄ• .

__sinerussa samantato_ti parikkhipanavasena sinerussa samantato á¹-hitÄ• . sineruá¹ƒ tÄ•
á¹-hito yugandharo, taá¹ƒ parikkhipitvÄ• Ä«sadharo. evaá¹ƒ taá¹ƒ taá¹ƒ parikkhipitvÄ• á¹-hi
samantatoâ€™â€™ ti vuttÄ• . katthaci pana ``sineruá¹ƒ parikkhipitvÄ• assakaá¹‡á¹‡o nÄ• n

taá¹ƒ parikkhipitvÄ• vinatako nÄ• ma pabbatoâ€™â€™ ti evaá¹ƒaÃ±Ã±oyeva anukkamo Ä•
__nimijÄ• take_ ---

``sahassayuttaá¹ƒ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

yÄ• yamÄ• no mahÄ• rÄ• jÄ• , addÄ• sÄ«dantare nage.

disvÄ• nÄ• mantayÄ« sÅ«taá¹ƒ, ime ke nÄ• ma pabbatÄ• â€™â€™ ti || (J II 22.566)

evaá¹ƒ \Be I 254/ nimimahÄ• rÄ• jena puá¹-á¹-hena mÄ• talidevaputtena ---

``sudassano karavÄ«ko, Ä«sadharo yugandharo.

nemindharo vinatako, assakaá¹‡á¹‡o girÄ« brahÄ• ||

``ete \Ne I 224/ sÄ«dantare nagÄ• , anupubbasamuggatÄ• .

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• , yÄ• ni tvaá¹ƒ rÄ• ja passasÄ«â€™â€™ ti || (J II 22.568-569

vuttaá¹ƒ.

tattha aá¹-á¹-hakathÄ• yaá¹ƒ idaá¹ƒ vuttaá¹ƒ ---

``ayaá¹ƒ, mahÄ• rÄ• ja, etesaá¹ƒ sabbabÄ• hiro sudassano pabbato nÄ• ma, tadanantare k
sudassanato uccataro. ubhinnampi pana tesaá¹ƒ antare ekopi sÄ«dantaramahÄ• samuddo.
Ä«sadharo nÄ• ma, so karavÄ«kato uccataro. tesampi antare ekosÄ«dantaramahÄ• samud
yugandharo nÄ• ma, so Ä«sadharato uccataro. tesampiantare eko sÄ«dantaramahÄ• samu
nemindharo nÄ• ma, so yugandharatouccataro. tesampi antare eko sÄ«dantaramahÄ• sam
vinatakonÄ• ma, so nemindharato uccataro. tesampi antare eko sÄ«dantaramahÄ• samudd
assakaá¹‡á¹‡o nÄ• ma, so vinatakato uccataro. tesampi antare eko sÄ«dantaramahÄ• sam
sÄ«dantaramahÄ• samudde satta pabbatÄ• anupaá¹-ipÄ• á¹-iyÄ• samuggatÄ• sopÄ• nas
(Ja VI 22.569).

__yojanÄ• naá¹ƒ satÄ• nucco, himavÄ• paÃ±ca pabbato_ti himavÄ• pabbato paÃ±ca yoja
attho. tattha __himavÄ• _ti himapÄ• tasamaye himayuttatÄ• ya himaá¹ƒ assa atthÄ«tihimav
vamatÄ«ti himavÄ• . __pabbato_ti selo. selo hi sandhisaá¹…khÄ• tehipabbehi sahitattÄ• ``
vuccati, pasavanÄ• divasena jalassa sÄ• rabhÅ«tÄ• naá¹ƒ bhesajjÄ• dÄ«naá¹ƒvatthÅ«naÃ
ti ca vuccati. __yojanÄ• naá¹ƒ sahassÄ• ni, tÄ«á¹‡i Ä• yatavitthato_tiyojanÄ• naá¹ƒ tÄ«á¹‡i

\Be I 255/ ca vitthÄ• rato cÄ• ti attho, Ä• yÄ• matoca vitthÄ• rato ca tÄ«á¹‡i yojanasahassÄ•

__caturÄ• sÄ«tisahassehi, kÅ«á¹-ehi paá¹-imaá¹‡á¸• ito_ti sudassanakÅ«á¹-acitrakÅ«á¹-Ä• caturÄ• sÄ«tikÅ«á¹-asahassehipaá¹-imaá¹‡á¸• ito, sobhitoti attho. apicettha avuttopi ayaá¹ƒ (MN-a II 31; Mp III 8.19; Sn-a selasuttavaá¹‡á¹‡anÄ•) --- ayaá¹ƒ \Ne I 225/ himavÄ• nÄ• ma sandamÄ• napaÃ±casatanadÄ«vicitto, yattha Ä• yÄ• mavitthÄ• rena ceva gambhÄ«ratÄ• ya yojanÄ• diyaá¸• á¸• hayojanasataparimaá¹‡á¸• alÄ• anotattadaho kaá¹‡á¹‡amuá¹‡á¸• ada kuá¹‡Ä• ladaho mandÄ• kinÄ«daho sÄ«happapÄ• tadahoti satta mahÄ• sarÄ• patiá¹-á¹-hit sudassanakÅ«á¹-aá¹ƒ citrakÅ«á¹-aá¹ƒ kÄ• á¸·akÅ«á¹-aá¹ƒ gandhamÄ• danakÅ«á¹-aá¹ƒ kel pabbatehi parikkhitto. tattha __sudassanakÅ«á¹-aá¹ƒ_ sovaá¹‡á¹‡amayaá¹ƒ dviyojanasatub kÄ• kamukhasaá¹‡á¹-hÄ• naá¹ƒ tameva saraá¹ƒ paá¹-icchÄ• detvÄ• á¹-hitaá¹ƒ. __citrakÅ«á __kÄ• á¸·akÅ«á¹-aá¹ƒ_ aÃ±janamayaá¹ƒ. __gandhamÄ• danakÅ«á¹-aá¹ƒ_ sÄ• numayaá¹ƒ kÄ• á¸·Ä• nusÄ• riyÄ• dimÅ«lagandhocandanÄ• disÄ• ragandho saralÄ• dipheggugandho l kapiá¹-á¹-hÄ• dipapaá¹-ikagandho sajjÄ• dirasagandhotamÄ• lÄ• dipattagandho nÄ• gakuá jÄ• tiphalÄ• diphalagandho sabbathÄ• gandhabhÄ• vatogandhagandhoti imehi dasahi gand nÄ• nappakÄ• raosadhasaÃ±channaá¹ƒ kÄ• á¸·apakkhauposathadivaseÄ• dittamiva aá¹…g

tattheva nandamÅ«lakaá¹ƒ (Sn-a I 35) nÄ• ma pabbhÄ• raá¹ƒ paccekabuddhÄ• naá¹ƒ vasa suvaá¹‡á¹‡aguhÄ• maá¹‡iguhÄ• rajataguhÄ• ti. tattha maá¹‡iguhÄ• dvÄ• re maÃ±jÅ«sako ubbedhena, yojanaá¹ƒ vitthÄ• rena, so yattakÄ• ni udake vÄ• thale vÄ• pupphÄ• ni, sabbÄ paccekabuddhÄ• gamanadivase, tassÅ«parito sabbaratanamÄ• á¸·ohoti. tattha sammajjana chaá¸• á¸• eti, samakaraá¹‡avÄ• to sabbaratanamayaá¹ƒ vÄ• likaá¹ƒsamaá¹ƒ karoti, siÃ±ca Ä• netvÄ• udakaá¹ƒ siÃ±cati, sugandhakaraá¹‡avÄ• tosabbesaá¹ƒ gandharukkhÄ• naá¹ƒ g pupphÄ• ni ocinitvÄ• pÄ• teti, santharaá¹‡akavÄ• to sabbattha santharati, sadÄ• paÃ±Ã±a honti. yesu \Be I 256/ paccekabuddhuppÄ• dadivase uposathadivase ca sabbapaccekabudd sannipatitvÄ• nisÄ«danti, ayaá¹ƒ tattha pakati. abhisambuddhapaccekabuddho tattha gantv nisÄ«dati. tato sace tasmiá¹ƒ kÄ• le aÃ±Ã±epi paccekabuddhÄ• saá¹ƒvijjanti, tepi taá¹…kha sannipatitvÄ• paÃ±Ã±attÄ• sanesu nisÄ«danti, nisÄ«ditvÄ• kiÃ±cideva samÄ• pattiá¹ƒ sam vuá¹-á¹-hahanti. tato saá¹…ghatthero adhunÄ• gataá¹ƒ paccekabuddhaá¹ƒ sabbesaá¹ƒ anu ``kathamadhigataâ€™â€™ nti kammaá¹-á¹-hÄ• naá¹ƒpucchati, tadÄ• so attano udÄ• naby evamidaá¹ƒ gandhamÄ• danakÅ«á¹-aá¹ƒ paccekabuddhÄ• naá¹ƒÄ• vÄ• saá¹-á¹-hÄ• naá¹ƒ

__kelÄ• sakÅ«á¹-aá¹ƒ_ pana rajatamayaá¹ƒ. sabbÄ• ni cetÄ• ni citrakÅ«á¹-Ä• dÄ«ni sudass samÄ• nubbedhasaá¹‡á¹-hÄ• nÄ• ni \Ne I 226/ tameva saraá¹ƒ paá¹-icchÄ• detvÄ• á¹-hitÄ• paÃ±Ã±Ä• sayojanÄ• ni, Ä• yÄ• matopana ubbedhato viya dviyojanasatÄ• nevÄ• ti vadanti. devÄ• nubhÄ• vena nÄ• gÄ• nubhÄ• venaca á¹-hassanti, nadiyo ca tesu sandanti, taá¹ƒ sal pavisati, candimasÅ«riyÄ• dakkhiá¹‡ena vÄ• uttarena vÄ• gacchantÄ• pabbatantarena ta ujuá¹ƒ gacchantÄ• na karonti, tenevassa __ ``anotattaâ€™â€™ _nti saá¹…khÄ• udapÄ• di

ratanamayamanuÃ±Ã±asopÄ• nasilÄ• talÄ• ninimmacchakacchapÄ• ni phalikasadisanimma
tadupabhogÄ«sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammunÄ• vasuppaá¹-iyattÄ• ni susaá¹‡á¹-hitÄ
buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• ca iddhimantoca isayo nhÄ• yanti, devayakkhÄ• c
kÄ«á¸·anti.

tassa catÅ«su passesu sÄ«hamukhaá¹ƒ hatthimukhaá¹ƒ assamukhaá¹ƒ usabhamukhanti ca
catasso nadiyo sandanti. sÄ«hamukhena nikkhantanadÄ«tÄ«re sÄ«hÄ• bahutarÄ• honti,
hatthimukhÄ• dÄ«hihatthiassausabhÄ• . puratthimadisato nikkhantanadÄ« anotattaá¹ƒ tikkh
katvÄ• itarÄ• tisso nadiyo anupagamma pÄ• cÄ«nahimavanteneva amanussapathaá¹ƒ gan
pacchimadisato ca uttaradisato ca nikkhantanadiyopi tatheva padakkhiá¹‡aá¹ƒ katvÄ•
pacchimahimavantenevauttarahimavanteneva ca amanussapathaá¹ƒ gantvÄ• mahÄ• samu
dakkhiá¹‡adisato nikkhantanadÄ«pana taá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dakkhiá¹
pÄ• sÄ• á¹‡apiá¹-á¹-heneva saá¹-á¹-hi yojanÄ• nigantvÄ• pabbataá¹ƒ paharitvÄ• vuá¹-á¹-h
tigÄ• vutappamÄ• á¹‡Ä• udakadhÄ• rÄ• hutvÄ• Ä• kÄ• senasaá¹-á¹-hi yojanÄ• ni gantvÄ•
\Be I 257/ patitÄ• , pÄ• sÄ• á¹‡o udakadhÄ• rÄ• vegenabhinno. tattha paÃ±Ã±Ä• sayojanap
mahÄ• pokkharaá¹‡Ä« jÄ• tÄ• , mahÄ• pokkharaá¹‡iyÄ• kÅ«laá¹ƒ bhinditvÄ• pÄ• sÄ• á¹‡a
yojanÄ• ni gatÄ• , tato ghanapathaviá¹ƒ bhinditvÄ• umaá¹…gena saá¹-á¹-hi yojanÄ• ni gant
tiracchÄ• napabbataá¹ƒ paharitvÄ• hatthatale paÃ±caá¹…gulisadisÄ• paÃ±cadhÄ• rÄ• hut
tikkhattuá¹ƒ anotattaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gataá¹-á¹-hÄ• ne __ ``Ä• vaá¹-á¹-agaá¹…g
ujukaá¹ƒ pÄ• sÄ• á¹‡apiá¹-á¹-hena saá¹-á¹-hi yojanÄ• ni gataá¹-á¹-hÄ• ne __ ``kaá¹‡hagaá¹
Ä• kÄ• senasaá¹-á¹-hi yojanÄ• ni gataá¹-á¹-hÄ• ne __ ``Ä• kÄ• sagaá¹…gÄ• â€™â€™ _ti, t
paÃ±Ã±Ä• sayojanokÄ• seá¹-hitÄ• __ ``tiyaggaá¸·apokkharaá¹‡Ä«â€™â€™ _ti, kÅ«laá¹ƒ b
pavisitvÄ• saá¹-á¹-hi yojanÄ• nigataá¹-á¹-hÄ• ne __ ``bahalagaá¹…gÄ• â€™â€™ _ti, umaá
gataá¹-á¹-hÄ• ne __ ``umaá¹…gagaá¹…gÄ• â€™â€™ _ti vuccati. viÃ±jhaá¹ƒ nÄ• ma tiracch
paÃ±cadhÄ• rÄ• hutvÄ• pavattaá¹-á¹-hÄ• ne pana gaá¹…gÄ• yamunÄ• aciravatÄ«sarabh
saá¹…khyaá¹ƒ gatÄ• . evametÄ• paÃ±ca mahÄ• nadiyo himavantato pabhavanti.

chaddantadahassa \Ne I 227/ pana (Ja V 16.chaddantajÄ• takavaá¹‡á¹‡anÄ•) majjhe dvÄ•
á¹-hÄ• ne sevÄ• lovÄ• paá¹‡akaá¹ƒ vÄ• natthi, maá¹‡ikkhandhavaá¹‡á¹‡aá¹ƒ udakameva
tadanantaraá¹ƒ yojanavitthataá¹ƒ suddhakallahÄ• ravanaá¹ƒtaá¹ƒ udakaá¹ƒ parikkhipitvÄ•
tadanantaraá¹ƒ yojanavitthatameva suddhanÄ«luppalavanaá¹ƒ taá¹ƒparikkhipitvÄ• á¹-hitaá
yojanayojanavitthatÄ• neva rattuppalasetuppalarattapadumasetapadumakumudavanÄ• nipu
parikkhipitvÄ• á¹-hitÄ• ni, imesaá¹ƒ pana sattannaá¹ƒ vanÄ• naá¹ƒ anantaraá¹ƒ sabbesamp
vasena vomissakavanaá¹ƒ yojanavitthatameva tÄ• ni parikkhipitvÄ• á¹-hitaá¹ƒ, tadanantara
kaá¹-ippamÄ• á¹‡e udake yojanavitthatameva rattasÄ• livanaá¹ƒ, tadanantaraá¹ƒ
udakapariyantenÄ«lapÄ«talohitodÄ• tasurabhisukhumakusumasamÄ• kiá¹‡á¹‡aá¹ƒ khudda
vanÄ• niyojanayojanavitthatÄ• neva. tato khuddakarÄ• jamÄ• samahÄ• rÄ• jamÄ• samugga
tipusaeá¸·Ä• lukaalÄ• bukumbhaá¹‡á¸• avallivanÄ• ni, tato pÅ«garukkhappamÄ• á¹‡aá¹ƒ u

hatthidantappamÄ• á¹‡aphalaá¹ƒ kadalivanaá¹ƒ, tato sÄ• lavanaá¹ƒ, tadanantaraá¹ƒ cÄ• á¹
panasavanaá¹ƒ, tato madhuraphalaá¹ƒ ambavanaá¹ƒ, tato ciÃ±cavanaá¹ƒ, tatokapiá¹-á¹-hav
mahÄ• vanasaá¹‡á¸• o, tato veá¹‡uvanaá¹ƒ, veá¹‡uvanaá¹ƒ pana parikkhipitvÄ• satta \Be I
tesaá¹ƒ bÄ• hirantato paá¹-á¹-hÄ• ya paá¹-hamo cÅ«á¸·akÄ• á¸·apabbatonÄ• ma, dutiyo ma
tato udakapassapabbato nÄ• ma, tato candapassapabbatonÄ• ma, tato sÅ«riyapassapabba
maá¹‡ipassapabbato nÄ• ma, sattamo suvaá¹‡á¹‡apassapabbatonÄ• ma. so ubbedhato sa
parikkhipitvÄ• pattassa mukhavaá¹-á¹-i viya á¹-hito. tassa abbhantarimapassaá¹ƒ suvaá¹‡á
nikkhantena obhÄ• sena chaddantadaho samuggatabÄ• lasÅ«riyoviya hoti. bÄ• hirimapabb
yojanÄ• ni, eko paÃ±ca, ekocattÄ• ri, eko tÄ«á¹‡i, eko dve, eko yojanaá¹ƒ.

evaá¹ƒ sattapabbataparikkhittassa pana tassa dahassa pubbuttarakaá¹‡á¹‡e udakavÄ• tapp
mahÄ• nigrodharukkho, tassa khandho parikkhepato paÃ±cayojaniko, ubbedhato sattayojan
disÄ• sucatasso sÄ• khÄ• yo chachayojanikÄ• , uddhaá¹ƒ uggatasÄ• khÄ• pi chayojanikÄ•
paá¹-á¹-hÄ• yaubbedhena terasayojaniko sÄ• khÄ• naá¹ƒ orimantato yÄ• va pÄ• rimantÄ•
aá¹-á¹-hahipÄ• rohasahassehi paá¹-imaá¹‡á¸• ito muá¹‡á¸• amaá¹‡ipabbato viya vilÄ• samÄ
chaddantadahassapana pacchimadisÄ• bhÄ• ge suvaá¹‡á¹‡apabbate dvÄ• dasayojanikÄ•
nÄ• garÄ• jÄ• vassÄ• ratte aá¹-á¹-hasahassanÄ• gaparivuto kaÃ±canaguhÄ• yaá¹ƒ vasati,
sampaá¹-icchamÄ• nomahÄ• nigrodhamÅ«le pÄ• rohantare tiá¹-á¹-hati.

mandÄ• kiniyÄ• \Ne I 228/ pana majjhe paÃ±cavÄ«satiyojanamatte á¹-hÄ• ne sevÄ• lo vÄ•
phalikavaá¹‡á¹‡aá¹ƒudakameva hoti, tato paraá¹ƒ pana nÄ• gÄ• naá¹ƒ kaá¹-ippamÄ• á¹‡e
aá¸• á¸• hayojanavitthataá¹ƒ setapadumavanaá¹ƒtaá¹ƒ udakaá¹ƒ parikkhipitvÄ• á¹-hitaá¹ƒ.
naá¹…galasÄ«samattaá¹ƒ hoti, bhisaá¹ƒ mahÄ• bheripokkharappamÄ• á¹‡aá¹ƒhoti. tassa e
Ä• á¸·hakappamÄ• á¹‡aá¹ƒ khÄ«raá¹ƒ hoti. padumÄ• naá¹ƒ pupphasamayevÄ• to reá¹‡uva
paduminÄ«pattesu á¹-hapeti, tattha udakaphusitÄ• ni patanti, tatoÄ• diccapÄ• kena paccitvÄ
viya pokkharamadhu tiá¹-á¹-hati, tadanantaraá¹ƒ tÄ• vamahantamevarattapadumavanaá¹ƒ,
rattakumudavanaá¹ƒ, tadanantaraá¹ƒ setakumudavanaá¹ƒ \Be I 259/, tadanantaraá¹ƒ nÄ«lu
tadanantaraá¹ƒ rattuppalavanaá¹ƒ, tadanantaraá¹ƒ sugandhasÄ• livanaá¹ƒ,
tadanantaraá¹ƒeá¸·Ä• lukaalÄ• bukumbhaá¹‡á¸• Ä• dÄ«ni madhurarasÄ• ni valliphalÄ• ni, t
aá¸• á¸• hayojanavitthatamevaucchuvanaá¹ƒ, tattha pÅ«garukkhakkhandhappamÄ• á¹‡aá¹ƒ
kadalivanaá¹ƒ, yato duvepakkÄ• ni khÄ• dantÄ• kilamanti. tadanantaraá¹ƒ cÄ• á¹-ippamÄ•
tadanantaraá¹ƒ ambavanaá¹ƒ, jambuvanaá¹ƒ, kapiá¹-á¹-havananti saá¹…khepato tasmiá¹ƒ
phalaá¹ƒ nÄ• ma natthÄ«tina vattabbaá¹ƒ. iti imasmiá¹ƒ himavati vijjamÄ• nakasattamahÄ•
pamÄ• á¹‡asaá¹‡á¹-hÄ• nÄ• dibhedaá¹ƒsabbameva visesaá¹ƒ bhagavÄ• sabbathÄ• aved
daá¹-á¹-habbaá¹ƒ.

__tipaÃ±cayojanakkhandhaparikkhepÄ• _ti pannarasayojanappamÄ• á¹‡akkhandhaparikkh
pariá¹‡Ä• hopannarasayojanappamÄ• á¹‡oti vuttaá¹ƒ hoti. __nagavhayÄ• _ti nagasaddena

rukkhÄ• bhidhÄ• nÄ• tiattho. rukkho hi na gacchatÄ«ti nagoti vuccati. nagavhayÄ• jambÅ«t
__paÃ±Ã±Ä• sayojanakkhandhasÄ• khÄ• yÄ• mÄ• _ti ubbedhato paÃ±Ã±Ä• sayojanappam
samantatoca paÃ±Ã±Ä• sayojanasÄ• khÄ• yÄ• mÄ• ca. tato eva __satayojanavitthiá¹‡á¹‡Ä
jamburukkhassa hi mÅ«lato paá¹-á¹-hÄ• ya yÄ• va sÄ• khÄ• viá¹-apÄ• , tÄ• va paá¹‡á¹‡Ä•
parampiujukaá¹ƒ uggatasÄ• khÄ• paá¹‡á¹‡Ä• sa yojanÄ• ni, samantato ca ekekÄ• sÄ• kh
yojanÄ• nivaá¸• á¸• hitÄ• ni. tÄ• su pana mahantÄ• mahantÄ• nadiyo sandanti, tÄ• saá¹ƒ
jambupakkÄ• naá¹ƒpatitaá¹-á¹-hÄ• ne suvaá¹‡á¹‡aá¹…kurÄ• uá¹-á¹-hahanti, te nadÄ«jalen
mahÄ• samuddaá¹ƒpavisanti, tatoyeva jambunadiyaá¹ƒ nibbattattÄ• ``jambunadaâ€™â€™
vuccati.

__yassÄ• nubhÄ• venÄ• _ti yassÄ• mahantatÄ• kappaá¹-á¹-hÄ• yikÄ• dippakÄ• rena pabh
jambuyÄ• pamÄ• á¹‡aá¹ƒ, etadeva asurÄ• naá¹ƒ cittapÄ• á¹-aliyÄ• , garuá¸·Ä• naá¹ƒ simba
aparagoyÄ• nekadambassa, uttarakurÅ«su kapparukkhassa, pubbavidehe sirÄ«sassa, tÄ•
pÄ• ricchattakassÄ• ti. tenÄ• hu porÄ• á¹‡Ä• ---

``pÄ• á¹-alÄ« \Ne I 229/ simbalÄ« jambÅ«, devÄ• naá¹ƒ pÄ• richattako.

kadambo kapparukkho ca, sirÄ«sena bhavati sattamaâ€™â€™ nti || (Vism I 137; Mp I 1.322

ettha \Be I 260/ __sirÄ«sena bhavati sattama_nti ettha __sirÄ«senÄ• _ti paccatte karaá¹‡av
__sattama_nti liá¹…gavipallÄ• sena vuttaá¹ƒ, sirÄ«so bhavati sattamoti attho.

__cakkavÄ• á¸·asiluccayo_ti cakkavÄ• á¸·apabbato. __parikkhipitvÄ• taá¹ƒ sabbaá¹ƒ, lokad
heá¹-á¹-hÄ• vuttaá¹ƒ sabbampi taá¹ƒ parikkhipitvÄ• cakkavÄ• á¸·asiluccayo patiá¹-á¹-hito,
lokadhÄ• tu nÄ• mÄ• ti attho. ma-kÄ• ro padasandhivasena Ä• gato. ``taá¹ƒ sabbaá¹ƒlokad
ayaá¹ƒ cakkavÄ• á¸·asiluccayo á¹-hitoâ€™â€™ ti evampettha sambandhaá¹ƒvadanti, evaá¹
cakkavÄ• á¸·apabbatopi lokadhÄ• tuyevÄ• ti veditabbaá¹ƒ.

__tatthÄ• _ti tissaá¹ƒ lokadhÄ• tuyaá¹ƒ. __candamaá¹‡á¸• alaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayoja
Ä• yÄ• matovitthÄ• rato ubbedhato ca ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ, parimaá¹‡á¸• alato p
Å«nadiyaá¸• á¸• hasatayojanaá¹ƒ. __sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ±Ã±Ä• sayojana_nti etthÄ
vuttanayeneva ujukaá¹ƒ paÃ±Ã±Ä• sayojanantiveditabbaá¹ƒ, parimaá¹‡á¸• alato pana diyaá

tesu pana candamaá¹‡á¸• alaá¹ƒ (Sv III 121) heá¹-á¹-hÄ• , sÅ«riyamaá¹‡á¸• alaá¹ƒ upari, a
hoti. candassa heá¹-á¹-himantato sÅ«riyassa uparimantaá¹ƒ yojanasataá¹ƒ hoti, candavimÄ
maá¹‡imayaá¹ƒ, bahi rajatena parikkhittaá¹ƒ, anto ca bahi ca sÄ«talameva hoti. sÅ«riyavim
kanakamayaá¹ƒ, bÄ• hiraá¹ƒ phalikaparikkhittaá¹ƒ hoti, anto ca bahi ca uá¹‡hameva. cando
gacchati. so hi amÄ• vÄ• siyaá¹ƒ sÅ«riyena saddhiá¹ƒ gacchanto divase divasethokaá¹ƒ tho

puá¹‡á¹‡amÄ• siyaá¹ƒ upaá¸• á¸• hamaggato ohÄ«yati, tiriyaá¹ƒ pana sÄ«ghaá¹ƒ gacchati.
mÄ• se kadÄ• ci dakkhiá¹‡ato, kadÄ• ci uttarato dissati, candassa ubhosupassesu nakkhatt
cando dhenu viya vacchaá¹ƒ taá¹ƒ taá¹ƒ nakkhattaá¹ƒ upasaá¹…kamati, nakkhattÄ• ni pana
gamanaá¹-á¹-hÄ• naá¹ƒ na vijahanti, attano vÄ«thiyÄ• va gacchanti. sÅ«riyassapana ujukaá
tiriyaá¹ƒ gamanaá¹ƒ dandhaá¹ƒ. tiriyaá¹ƒ gamanaá¹ƒ nÄ• ma dakkhiá¹‡adisato uttaradisÄ• y
dakkhiá¹‡adisÄ• ya gamanaá¹ƒ, taá¹ƒ dandhaá¹ƒ chahi chahi mÄ• sehi ijjhanato.

sÅ«riyo \Ne I 230/ kÄ• á¸·apakkhauposathe candena saheva gantvÄ• tato paraá¹ƒ pÄ• á¹-ip
satasahassaá¹ƒcandamaá¹‡á¸• alaá¹ƒ ohÄ• ya gacchati attano \Be I 261/ sÄ«ghagÄ• mitÄ•
dandhagÄ• mitÄ• ya, atha cando lekhÄ• viya paÃ±Ã±Ä• yati. tato parampi pakkhassa dutiy
satasahassaá¹ƒcandamaá¹‡á¸• alaá¹ƒ ohÄ• ya gacchati. evaá¹ƒ divase divase yÄ• va sukk
satasahassaá¹ƒsatasahassaá¹ƒ ohÄ• ya gacchati, atha cando anukkamena vaá¸• á¸• hitvÄ•
paripuá¹‡á¹‡o hoti. anukkamena vaá¸• á¸• hanaÃ±cettha uparibhÄ• gato patitasÅ«riyÄ• loka
pavattÄ• ya sÅ«riyassa dÅ«rabhÄ• venadivase divase anukkamena parihÄ• yamÄ• nÄ• ya
anukkamena caá¹‡á¸• amaá¹‡á¸• alappadesassavaá¸• á¸• hamÄ• nassa viya dissamÄ• nat
anukkamena vaá¸• á¸• hitvÄ• viya uposathadivasepuá¹‡á¹‡amÄ• yaá¹ƒ paripuá¹‡á¹‡amaá
sÅ«riyo pÄ• á¹-ipadadivase yojanÄ• naá¹ƒsatasahassaá¹ƒ dhÄ• vitvÄ• puna candamaá¹‡á
dandhagatitÄ• ya attano ca sÄ«ghagatitÄ• ya, tathÄ• dutiyÄ• ya satasahassanti evaá¹ƒ yÄ•
satasahassaá¹ƒ satasahassaá¹ƒ dhÄ• vitvÄ• gaá¹‡hÄ• ti. atha cando anukkamena hÄ• yitv
kÄ• á¸·apakkhauposathadivase sabbaso na paÃ±Ã±Ä• yati, anukkamenahÄ• yamÄ• natÄ•
vaá¸• á¸• hamÄ• natÄ• ya vuttanayena veditabbÄ• . tattha pana chÄ• yÄ• yahÄ• yamÄ• nat
vaá¸• á¸• hamÄ• naá¹ƒ viya dissati, idha ca chÄ• yÄ• ya vaá¸• á¸• hamÄ• natÄ• ya maá¹‡á
dissati, tasmÄ• anukkamena hÄ• yitvÄ• viya uposathadivase sabbaso na paÃ±Ã±Ä• yati. c
sÅ«riyo upari hoti, mahatiyÄ• pÄ• tiyÄ• khuddakabhÄ• janaá¹ƒ viya candamaá¹‡á¸• alaá¹ƒ
gehacchÄ• yÄ• viya candassa chÄ• yÄ• na paÃ±Ã±Ä• yati. so chÄ• yÄ• ya apaÃ±Ã±Ä• ya
padÄ«po viya sayampi na paÃ±Ã±Ä• yati.

imesaá¹ƒ pana ajavÄ«thi nÄ• gavÄ«thi govÄ«thÄ«ti tisso gamanavÄ«thiyo honti. tattha ajÄ•
paá¹-ikÅ«laá¹ƒ hoti, hatthinÄ• gÄ• naá¹ƒ manÄ• paá¹ƒ, gunnaá¹ƒ sÄ«tuá¹‡hasamatÄ• ya ph
vÄ«thiyÄ• sÅ«riye gacchante vassavalÄ• hakadevaputtÄ• sÅ«riyÄ• bhitÄ• pasantattÄ• att
kÄ«á¸·Ä• pasutÄ• hutvÄ• na vicaranti, tadÄ• kira sÅ«riyavimÄ• naá¹ƒpakatimaggato adho
oruyha caraá¹‡eneva candavimÄ• nampi adhooruyha carati taggatikattÄ• , tasmÄ• \Be I 26
udakÄ• bhÄ• vena ajÄ• nurÅ«patÄ• ya__ ``ajavÄ«thÄ«â€™â€™ _ti samaÃ±Ã±Ä• gatÄ• . y
gacchante vassavalÄ• hakadevaputtÄ• sÅ«riyÄ• bhitÄ• pÄ• bhÄ• vato abhiá¹‡haá¹ƒ attano
kÄ«á¸·Ä• pasutÄ• hutvÄ• ito cito ca vicaranti, tadÄ• kira sÅ«riyavimÄ• naá¹ƒ pakatimaggat
Ä• ruhitvÄ• vicarati, tassa uddhaá¹ƒ Ä• ruyha caraá¹‡eneva candavimÄ• nampi uddhaá¹ƒ Ä
taggatikatÄ• ca samÄ• nagati nÄ• ma \Ne I 231/ vÄ• tamaá¹‡á¸• alena vimÄ• nassa phellita
vÄ«thiudakabahubhÄ• vena nÄ• gÄ• nurÅ«patÄ• ya __ ``nÄ• gavÄ«thÄ«â€™â€™ _ti sama

uddhaá¹ƒanÄ• rohanto adho ca anotaranto pakatimaggeneva gacchati, tadÄ• vassavalÄ• h
yathÄ• kÄ• laá¹ƒyathÄ• ruciÃ±ca vimÄ• nato nikkhamitvÄ• sukhena vicaranti, tena kÄ• lena
utusamatÄ• hoti, tÄ• ya utusamatÄ• ya hetubhÅ«tÄ• ya sÄ• candimasÅ«riyÄ• naá¹ƒ gati g
``govÄ«thÄ«â€™â€™ _ti samaÃ±Ã±Ä• gatÄ• . tasmÄ• yaá¹ƒ kÄ• laá¹ƒ candimasÅ«riyÄ•
devo ekabindumpi na vassati. yadÄ• nÄ• gavÄ«thiá¹ƒ Ä• rohanti, tadÄ• bhinnaá¹ƒ viya nal
govÄ«thiá¹ƒ Ä• rohanti, tadÄ• utusamatÄ• sampajjati.

yadÄ• pana rÄ• jÄ• no adhammikÄ• honti, tesaá¹ƒ adhammikatÄ• ya uparÄ• jasenÄ• patip
ca adhammikÄ• honti, tadÄ• tesaá¹ƒ adhammikatÄ• ya visamaá¹ƒ candimasÅ«riyÄ• pariva
bahvÄ• bÄ• dhatÄ• dianiá¹-á¹-haphalÅ«panissayabhÅ«tassa yathÄ• vuttassa adhammikatÄ
pÄ• pakammassa balena visamaá¹ƒ vÄ• yantena vÄ• yunÄ• phelliyamÄ• nÄ• candimasÅ«
visamaá¹ƒ parivattanti, yathÄ• maggena na pavattanti. vÄ• to yathÄ• maggenana vÄ• yati, a
ayathÄ• maggena vÄ• yanto Ä• kÄ• saá¹-á¹-havimÄ• nÄ• ni khobheti, vimÄ• nesukhobhites
cittÄ• ni na namanti, cittesu anamantesu sÄ«tuá¹‡habhedoutu yathÄ• kÄ• lena na sampajja
na sammÄ• devo vassati, kadÄ• civassati, kadÄ• ci na vassati, katthaci vassati, katthaci na
vappakÄ• leaá¹…kurakÄ• le nÄ• á¸·akÄ• le pupphakÄ• le khÄ«raggahaá¹‡Ä• dikÄ• lesu ya
upakÄ• ro na hoti, tathÄ• tathÄ• vassati ca vigacchati ca. tena sassÄ• ni visamapÄ• kÄ• n
vigatagandharasÄ• disampadÄ• ni, ekabhÄ• jane pakkhittataá¹‡á¸• ulesupi ekasmiá¹ƒ pade
hoti, ekasmiá¹ƒ atikilinnaá¹ƒ, ekasmiá¹ƒ samapÄ• kaá¹ƒ. taá¹ƒ paribhuttaá¹ƒkucchiyampi sa
ekadesena pariá¹‡ataá¹ƒ, supariá¹‡atanti evaá¹ƒ tÄ«hiyevapakÄ• rehi paccati, pakkÄ• saya
upagacchati. tena sattÄ• bahvÄ• bÄ• dhÄ• ceva hontiappÄ• yukÄ• ca.

dhammikÄ• naá¹ƒ pana rÄ• jÅ«naá¹ƒ kÄ• le vuttavipariyÄ• yena candimasÅ«riyÄ• samaá¹
pavattanti, utusamatÄ• ca sampajjati, candimasÅ«riyÄ• cha mÄ• se sineruto bahinikkhama
vicaranti. tathÄ• hi sinerusamÄ«pena taá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gacchantÄ• cha mÄ•
attano tiriyaá¹ƒ gamanena cakkavÄ• á¸·Ä• bhimukhÄ• nikkhamanti \Ne I 232/. evaá¹ƒ cha m
sineruto apasakkanavasena tato nikkhamitvÄ• cakkavÄ• á¸·asamÄ«paá¹ƒpattÄ• . tatopi ch
apasakkanavasena nikkhamitvÄ• sinerusamÄ«paá¹ƒ pÄ• puá¹‡antÄ• anto vicaranti. te hi Ä
sinerusamÄ«pena caranti, tato dve mÄ• se nikkhamitvÄ• bahi caranti. paá¹-hamakattikamÄ
tato cakkavÄ• á¸·Ä• bhimukhÄ• gantvÄ• tayomÄ• se cakkavÄ• á¸·asamÄ«pena vicaritvÄ•
majjhena gantvÄ• tatopare dve mÄ• se sineruabhimukhÄ• pakkhanditvÄ• puna Ä• sÄ• á¸
ettha ca sinerussa cakkavÄ• á¸·assa ca yaá¹ƒ á¹-hÄ• naá¹ƒ vemajjhaá¹ƒ, tassa sinerussa ca
vemajjhaá¹ƒ, tena gacchantÄ• sinerusamÄ«pena carantÄ«ti veditabbÄ• , na sinerussa agg
cakkavÄ• á¸·asamÄ«pena caraá¹‡ampi iminÄ• va nayena veditabbaá¹ƒ. yadÄ• pana sineru
vemajjhena gacchanti, tadÄ• vemajjhena vicarantÄ«ti veditabbaá¹ƒ.

evaá¹ƒ vicarantÄ• ca ekappahÄ• rena tÄ«supi dÄ«pesu Ä• lokaá¹ƒ karonti. ekekÄ• ya disÄ
yojanasatasahassÄ• ni andhakÄ• raá¹ƒ vidhamitvÄ• Ä• lokaá¹ƒ dassenti. kathaá¹ƒ? imasm

sÅ«riyuggamanakÄ• lo pubbavidehe majjhanhiko hoti, uttarakurÅ«su atthaá¹…gamanakÄ• l
majjhimayÄ• mo, pubbavidehamhi uggamanakÄ• lo uttarakurÅ«su majjhanhiko, aparagoyÄ
majjhimayÄ• mo, uttarakurÅ«su \Be I 264/ uggamanakÄ• loaparagoyÄ• ne majjhanhiko, idh
pubbavidehe majjhimayÄ• mo, aparagoyÄ• nadÄ«peuggamanakÄ• lo idha majjhanhiko, pub
atthaá¹…gamanakÄ• lo, uttarakurÅ«su majjhimayÄ• mo. imasmiÃ±hi dÄ«pe á¹-hitamajjhanh
pubbavidehavÄ• sÄ«naá¹ƒ atthaá¹…gamanavasena upaá¸• á¸• haá¹ƒ sÅ«riyamaá¹‡á¸• alaá
aparagoyÄ• navÄ• sÄ«naá¹ƒ uggamanavasena upaá¸• á¸• haá¹ƒ paÃ±Ã±Ä• yati. evaá¹ƒ se
pakÄ• rena tÄ«su dÄ«pesu ekappahÄ• reneva candimasÅ«riyÄ• Ä• lokaá¹ƒ dassentÄ«tive

ito aÃ±Ã±athÄ• pana dvÄ«su eva dÄ«pesu ekappahÄ• reneva Ä• lokaá¹ƒ dassenti. yasmiÃ
upaá¸• á¸• haá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ±Ã±Ä• yati, atthaá¹…gamite tattha na paÃ±Ã±
dvÄ«su eva dÄ«pesu ekappahÄ• rena ubhayaá¹ƒ. ekekÄ• ya disÄ• ya nava nava
yojanasatasahassÄ• niandhakÄ• ravidhamanampi iminÄ• va nayena daá¹-á¹-habbaá¹ƒ. ima
á¹-hitamajjhanhikavelÄ• yaá¹ƒ pubbavidehavÄ• sÄ«naá¹ƒatthaá¹…gamanavasena upaá¸• á
paÃ±Ã±Ä• yatÄ«ti pubbavidehe navayojanasatasahassappamÄ• á¹‡e á¹-hÄ• neandhakÄ• r
dasseti, tathÄ• aparagoyÄ• ne uggamanavasena tatthÄ• pi upaá¸• á¸• hassevapaÃ±Ã±Ä• y
pana atthaá¹…gamite na \Ne I 233/ paÃ±Ã±Ä• yatÄ«ti dvÄ«su dÄ«pesu sabbatthaandhakÄ
dasseti aparagoyÄ• nepi uggate sÅ«riye sabbattha andhakÄ• ravidhamanato.

pÄ• tubhavantÄ• ca candimasÅ«riyÄ• ekatova loke pÄ• tubhavanti, tesu sÅ«riyo paá¹-ham
paá¹-hamakappikÄ• naÃ±hi sattÄ• naá¹ƒ sayaá¹ƒpabhÄ• ya antarahitÄ• ya andhakÄ• ro ah
``bhaddakaá¹ƒ vatassa, sace aÃ±Ã±o Ä• loko bhaveyyÄ• â€™â€™ ti cintayiá¹ƒsu. tatomah
janayamÄ• naá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ uá¹-á¹-hahi, tenevassa __ ``sÅ«riyoâ€™â€™ _ti
divasaá¹ƒ Ä• lokaá¹ƒ katvÄ• atthaá¹…gamite puna andhakÄ• ro ahosi. tebhÄ«tatasitÄ• ``b
aÃ±Ã±o Ä• loko uppajjeyyÄ• â€™â€™ ti cintayiá¹ƒsu. athanesaá¹ƒ chandaá¹ƒ Ã±atvÄ• viy
uá¹-á¹-hahi, tenevassa __ ``candoâ€™â€™ _ti nÄ• maá¹ƒ ahosi. evaá¹ƒcandimasÅ«riyesu
tÄ• rakarÅ«pÄ• ni pÄ• tubhavanti \Be I 265/, tato pabhuti rattindivÄ• paÃ±Ã±Ä• yanti. anuk
mÄ• saá¸• á¸• hamÄ• sautusaá¹ƒvaccharÄ• jÄ• yanti. candimasÅ«riyÄ• naá¹ƒ pana pÄ• tu
sinerucakkavÄ• á¸·ahimavantapabbatÄ• cattÄ• ro cadÄ«pÄ• pÄ• tubhavanti, te ca kho apu
phagguá¹‡apuá¹‡á¹‡amadivaseyeva pÄ• tubhavantÄ«tiveditabbaá¹ƒ.

yasmÄ• cettha ``ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ Ä• yÄ• mato ca vitthÄ• rato ca yojanÄ• naá¹ƒ dv
sahassÄ• ni cattÄ• ri satÄ• ni paÃ±Ã±Ä• saÃ±ca yojanÄ• nÄ«â€™â€™ ti __aá¹-á¹-hakathÄ
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•) vuttaá¹ƒ, tasmÄ• vuttappamÄ• á¹‡ato imassa cakkavÄ•
sinerupatiá¹-á¹-hitokÄ• secaturÄ• sÄ«ti yojanasahassÄ• ni parato yÄ• va cakkavÄ• á¸·apab
uttaradisÄ• bhÄ• gappamÄ• á¹‡aÃ±ca pahÄ• yaimissÄ• dakkhiá¹‡adisÄ• ya ---

sinerucakkavÄ• á¸·Ä• naá¹ƒ, antaraá¹ƒ parimÄ• á¹‡ato.

paÃ±ca satasahassÄ• ni, sahassÄ• nÅ«nasaá¹-á¹-hi ca ||

satÄ• ni satta Ã±eyyÄ• ni, paÃ±cavÄ«suttarÄ• ni ca.

majjhavÄ«thigato nÄ• ma, tattha vemajjhago ravi ||

majjhato yÄ• va merumhÄ• , cakkavÄ• á¸·Ä• namantare.

vemajjhago yadÄ• hoti, ubhayantagato tadÄ• ||

majjhato \Ne I 234/ yÄ• va merumhÄ• , cakkavÄ• á¸·Ä• ca pabbatÄ• .

duve satasahassÄ• ni, sahassÄ• nÅ«nasÄ«ti ca ||

aá¹-á¹-hasataá¹ƒ duve saá¹-á¹-hi, yojanÄ• ni dvigÄ• vutaá¹ƒ.

ubhato antato meru-cakkavÄ• á¸·Ä• namantare ||

ekaá¹ƒ satasahassaÃ±ca, sahassÄ• nÅ«natÄ• lÄ«saá¹ƒ.

navasatÄ• nekatiá¹ƒsa, yojanÄ• ni ca gÄ• vutaá¹ƒ ||

pamÄ• á¹‡ato samantÄ• ca, maá¹‡á¸• alaá¹ƒ majjhavÄ«thiyÄ• .

satasahassÄ• nÅ«navÄ«sa, sahassÄ• nekatiá¹ƒsa ca ||

satamekaÃ±ca viÃ±Ã±eyyaá¹ƒ, paÃ±casattati uttaraá¹ƒ.

dakkhiá¹‡aá¹ƒ uttaraÃ±cÄ• pi, gacchanto pana bhÄ• á¹‡umÄ• ||

majjhavÄ«thippamÄ• á¹‡ena \Be I 266/, maá¹‡á¸• aleneva gacchati.

gacchanto ca panevaá¹ƒ so, oruyhoruyha heá¹-á¹-hato ||

Ä• ruyhÄ• ruyha uddhaÃ±ca, yato gacchati sabbadÄ• .

tato gativasenassa, dÅ«ramaddhÄ• namÄ• si taá¹ƒ ||

tiá¹ƒsa satasahassÄ• ni, yojanÄ• ni pamÄ• á¹‡ato.

tasmÄ• so parito yÄ• ti, tattakaá¹ƒva dine dine ||

sahassamekaá¹ƒ paÃ±casataá¹ƒ, catupaÃ±Ã±Ä• sayojanaá¹ƒ.

tigÄ• vutaá¹ƒ terasÅ«sabhaá¹ƒ, tettiá¹ƒsa ratanÄ• ni ca ||

aá¹-á¹-haá¹…gulÄ• ni ca tiriyaá¹ƒ, gacchatekadine ravi.

chatÄ• lÄ«sasahassÄ• ni, cha satÄ• ni tigÄ• vutaá¹ƒ ||

yojanÄ• naá¹ƒ \Ne I 235/ titÄ• lÄ«saá¹ƒ, mÄ• senekena gacchati.

tenavutisahassÄ• ni, dvisataá¹ƒ sattasÄ«ti ca ||

gÄ• vutÄ• ni duve cÄ• pi, dvÄ«hi mÄ• sehi gacchati.

imÄ• ya gatiyÄ• anta-vÄ«thito vÄ«thiantimaá¹ƒ ||

gacchati chahi mÄ• sehi, timÄ• sehi ca majjhimaá¹ƒ.

sinerusantike anta-vÄ«thito pana bhÄ• á¹‡umÄ• .

Ä• gacchanto dvimÄ• sehi, assa dÄ«passa majjhago ||

tasmÄ• sÄ«haá¸·adÄ«passa, majjhato meruantaraá¹ƒ.

duve satasahassÄ• ni, dvisatenÄ• dhikÄ• ni tu ||

tettiá¹ƒsaÃ±ca sahassÄ• ni, aá¹-á¹-hÄ• rasa tigÄ• vutaá¹ƒ.

cakkavÄ• á¸·antaraÃ±cassa, dÄ«passeva ca majjhato ||

tÄ«á¹‡i satasahassÄ• ni, sahassÄ• ni chavÄ«sati.

cha uttarÄ• ni paÃ±ceva, satÄ• nekaÃ±ca gÄ• vutanti ||

evamettha ayampi viseso veditabbo.

__tÄ• vatiá¹ƒsabhavanaá¹ƒ dasasahassayojana_nti ettha tettiá¹ƒsa sahapuÃ±Ã±akÄ• rino e
nibbattÄ• titaá¹ƒsahacaritaá¹-á¹-hÄ• naá¹ƒ tettiá¹ƒsaá¹ƒ, tadeva tÄ• vatiá¹ƒsaá¹ƒ \Be I 267/,
etesanti tÄ• vatiá¹ƒsÄ• , devÄ• , tesaá¹ƒ bhavanaá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ. tathÄ• hi m
saddhiá¹ƒ macalagÄ• make kÄ• laá¹ƒkatvÄ• tattha uppanne tettiá¹ƒsa devaputte upÄ• dÄ•
paá¹‡á¹‡atti jÄ• tÄ• tivadanti. atha vÄ• yasmÄ• sesacakkavÄ• á¸·esupi cha kÄ• mÄ• vaca
vuttampicetaá¹ƒ ``sahassaá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ sahassaá¹ƒ tÄ• vatiá¹ƒsÄ• naâ€
nÄ• mapaá¹‡á¹‡attiyevesÄ• tassa devalokassÄ• ti veditabbÄ• . __dasasahassayojana_nti i
sandhÄ• ya vuttantiveditabbaá¹ƒ. tathÄ• hi tÄ• vatiá¹ƒsakÄ• yikÄ• devÄ• atthi pabbataá¹-
Ä• kÄ• saá¹-á¹-hakÄ• , tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• , tathÄ• cÄ•
yÄ• mÄ• dÄ«naÃ±ca. ekadevalokepihi devÄ• naá¹ƒ paramparÄ• \Ne I 236/ cakkavÄ• á¸·ap
natthi. idaá¹ƒ pana tÄ• vatiá¹ƒsabhavanaá¹ƒsinerussa uparimatale dasasahassayojanike á¹-
veditabbaá¹ƒ. tassa pÄ• cÄ«napacchimadvÄ• rÄ• naá¹ƒantarÄ• dasayojanasahassaá¹ƒ ho
dakkhiá¹‡uttaradvÄ• rÄ• naá¹ƒ. taá¹ƒ kho pana nagaraá¹ƒ dvÄ• rasahassayuttaá¹ƒahosi
Ä• rÄ• mapokkharaá¹‡Ä«paá¹-imaá¹‡á¸• itaá¹ƒ.

tassa majjhe (Dhp-a I 29 maghavatthu) tiyojanasatubbedhehi, dhajehi paá¹-imaá¹‡á¸• ito
sattaratanamayosattayojanasatubbedho sakkassa __vejayanto_ nÄ• ma pÄ• sÄ• do. tattha
maá¹‡idhajÄ• ahesuá¹ƒ, maá¹‡iyaá¹-á¹-hÄ«su suvaá¹‡á¹‡adhajÄ• , pavÄ• á¸·ayaá¹-á¹-hÄ«s
muttayaá¹-á¹-hÄ«su pavÄ• á¸·adhajÄ• , sattaratanamayÄ• suyaá¹-á¹-hÄ«su sattaratanamay

diyaá¸• á¸• hayojanasatÄ• yÄ• mo __vejayantaratho_ (Spk I 1.249 Ä• dayo). tassa hi pacch
majjhe rathapaÃ±jaro paá¹‡á¹‡Ä• sayojano, rathasandhito yÄ• va rathasÄ«sÄ• paá¹‡á¹‡Ä•
pamÄ• á¹‡aá¹ƒ diguá¹‡aá¹ƒ katvÄ• ``tiyojanasatÄ• yÄ• moâ€™â€™ tipi vadantiyeva. tasm
yojanikapallaá¹…koatthato tiá¹-á¹-hati. tattha tiyojanikaá¹ƒ setacchattaá¹ƒ, ekasmiá¹ƒyeva y
sahassaÄ• jaÃ±Ã±ayuttaá¹ƒ. sesÄ• laá¹…kÄ• rassa pamÄ• á¹‡aá¹ƒ natthi. dhajo panassa a
uggato, yassa vÄ• tÄ• hatassapaÃ±caá¹…gikatÅ«riyasseva saddo niccharati.

sakkassa pana __erÄ• vaá¹‡o_ nÄ• ma hatthÄ« diyaá¸• á¸• hayojanasatiko, sopi devaputto
tiracchÄ• nagatÄ• honti, tasmÄ• so \Be I 268/ uyyÄ• nakÄ«á¸·Ä• ya nikkhamanakÄ• leatta
diyaá¸• á¸• hayojanasatiko erÄ• vaá¹‡o nÄ• ma hatthÄ« hoti. so tettiá¹ƒsakumbhemÄ• peti
gÄ• vutaaá¸• á¸• hayojanappamÄ• á¹‡e, sabbesaá¹ƒ majjhe sakkassa atthÄ• ya sudassana
kumbhaá¹ƒ mÄ• peti. tassa upari dvÄ• dasayojaniko ratanamaá¹‡á¸• apo hoti. tattha antara
yojanubbedhÄ• dhajÄ• uá¹-á¹-hahanti. pariyante kiá¹…kiá¹‡ikajÄ• lÄ• olambanti, yassa ma
paÃ±caá¹…gikatÅ«riyasaddasadiso dibbagÄ«tasaddo viya ravo niccharati. maá¹‡á¸• apama
maá¹‡ipallaá¹…ko paÃ±Ã±atto hoti, tattha sakko nisÄ«dati. tettiá¹ƒsÄ• ya kumbhÄ• naá¹ƒ e

satta dante mÄ• peti, tesu ekekopaá¹‡á¹‡Ä• sayojanÄ• yÄ• mo. ekekasmiÃ±cettha dante sa
honti, ekekÄ• yapokkharaá¹‡iyÄ• satta satta paduminÄ«gacchÄ• , ekekasmiá¹ƒ gacche sat
ekekassa pupphassa satta satta pattÄ• ni, ekekasmiá¹ƒ patte satta satta devadhÄ«taro nac
paá¹‡á¹‡Ä• sayojanaá¹-á¹-hÄ• ne hatthidantesuyeva naccanaá¹-asamajjo hoti.

__nandÄ• _ \Ne I 237/ nÄ• ma pana pokkharaá¹‡Ä« paÃ±Ã±Ä• sayojanÄ• . ``paÃ±casatayo

__cittalatÄ• vanaá¹ƒ_ pana saá¹-á¹-hiyojanikaá¹ƒ. ``paÃ±cayojanasatikaâ€™â€™ ntipi vada
panadibbarukkhasahassapaá¹-imaá¹‡á¸• itaá¹ƒ, tathÄ• __nandanavanaá¹ƒ phÄ• rusakavan
panetthaaccharÄ• saá¹…ghaparivuto saá¹-á¹-hiyojanikaá¹ƒ suvaá¹‡á¹‡amahÄ• vÄ«thiá¹ƒ ot
kÄ«á¸·anto nandanavanÄ• dÄ«suvicarati.

__pÄ• ricchattako_ pana koviá¸·Ä• ro samantÄ• tiyojanasataparimaá¹‡á¸• alo
paÃ±cadasayojanapariá¹‡Ä• hakkhandhoyojanasatubbedho. tassa mÅ«le saá¹-á¹-hiyojanÄ•
paÃ±Ã±Ä• sayojanavitthÄ• rÄ• paÃ±cadasayojanubbedhÄ• jayasumanapupphakavaá¹‡á¹‡
yassÄ• mudutÄ• ya sakkassa nisÄ«dato upaá¸• á¸• hakÄ• yoanupavisati, uá¹-á¹-hitakÄ• le

__sudhammÄ• _ \Be I 269/ nÄ• ma devasabhÄ• Ä• yÄ• mato ca vitthÄ• rato ca tiyojanasat
navayojanasatikÄ• , ubbedhato paÃ±cayojanasatikÄ• , tassÄ• phalikamayÄ• bhÅ«mi, than
vÄ• á¸·arÅ«pÄ• disaá¹…ghaá¹-á¹-anakaÄ• á¹‡iyo maá¹‡imayÄ• , suvaá¹‡á¹‡amayÄ• tham
rajatamayÄ• thambhaghaá¹-akÄ• ca saá¹…ghÄ• á¹-aÃ±ca, pavÄ• á¸·amayÄ• ni vÄ• á¸·arÅ
gopÄ• nasiyo ca pakkhapÄ• sÄ• ca mukhavaá¹-á¹-i ca, indanÄ«laiá¹-á¹-hakÄ• hi chadanaá¹
chadanavidhaá¹ƒ, rajatamayÄ• thupikÄ• .

__Ä• sÄ• vatÄ«_ nÄ• ma ekÄ• latÄ• atthi, ``sÄ• pupphissatÄ«â€™â€™ ti devÄ• vassasa
upaá¹-á¹-hÄ• naá¹ƒgacchanti, pÄ• ricchattake pupphamÄ• ne ekaá¹ƒ vassaá¹ƒ upaá¹-á¹-hÄ
paá¹‡á¸• upalÄ• sÄ• dibhÄ• vatopaá¹-á¹-hÄ• ya attamanÄ• honti. yathÄ• ha ---

``yasmiá¹ƒ, bhikkhave, samaye devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ pÄ• ricchattako koviá¸·Ä•
attamanÄ• , bhikkhave, devÄ• tÄ• vatiá¹ƒsÄ• tasmiá¹ƒ samaye honti `paá¹‡á¸• upalÄ• so
koviá¸·Ä• ro, na cirasseva dÄ• ni pannapalÄ• so bhavissatÄ«â€™â€™ â€™ tiÄ• di (a0ni0 b

sabbapÄ• liphullassa pana pÄ• ricchattakassa koviá¸·Ä• rassa samantÄ• paÃ±ca yojanasa
anuvÄ• taá¹ƒ yojanasataá¹ƒ gandho gacchati. pupphite pÄ• ricchattake Ä• rohaá¹‡akiccaá¹
nÄ• manakiccaá¹ƒ vÄ• pupphÄ• haraá¹‡atthaá¹ƒ caá¹…koá¹-akakiccaá¹ƒ vÄ• natthi. kanta
I 238/ pupphÄ• ni vaá¹‡á¹-ato kantati, sampaá¹-icchanakavÄ• to sampaá¹-icchati,
pavesanakavÄ• tosudhammadevasabhaá¹ƒ paveseti, sammajjanakavÄ• to purÄ• á¹‡apupp
santharaá¹‡akavÄ• topattakaá¹‡á¹‡ikakesarÄ• ni racento santharati, majjhaá¹-á¹-hÄ• ne dh

yojanappamÄ• á¹‡o ratanapallaá¹…ko, tassa upari dhÄ• riyamÄ• naá¹ƒ tiyojanikaá¹ƒ setacc
sakkassa devaraÃ±Ã±o Ä• sanaá¹ƒattharÄ«yati, tato bÄ• ttiá¹ƒsÄ• ya devaputtÄ• naá¹ƒ, tat
mahesakkhadevatÄ• naá¹ƒ. aÃ±Ã±esaá¹ƒdevatÄ• naá¹ƒ pana pupphakaá¹‡á¹‡ikÄ• va Ä• s
pavisitvÄ• nisÄ«danti. tato pupphehi reá¹‡uvaá¹-á¹-i uggantvÄ• upari kaá¹‡á¹‡ikaá¹ƒ Ä• ha
devatÄ• naá¹ƒ tigÄ• vutappamÄ• á¹‡aá¹ƒ \Be I 270/ attabhÄ• vaá¹ƒ lÄ• khÄ• parikammasaj
sÄ• kÄ«á¸·Ä• catÅ«himÄ• sehi pariyosÄ• naá¹ƒ gacchati. iti imÄ• hi sampattÄ«hi samannÄ
tÄ• vatiá¹ƒsabhavanaá¹ƒ bhagavÄ• sabbathÄ• avedÄ«ti veditabbaá¹ƒ.

__tathÄ• asurabhavana_nti ettha devÄ• viya na suranti na Ä«saranti na virocantÄ«ti asurÄ
tesaá¹ƒ paá¹-ipakkhÄ• ti vÄ• asurÄ• . sakko kira macalagÄ• make maghonÄ• ma mÄ• á¹‡a
gahetvÄ• kalyÄ• á¹‡akammaá¹ƒ karonto satta vattapadÄ• nipÅ«retvÄ• tattha kÄ• lakato de
parisÄ• ya. tato pubbadevÄ• ``Ä• gantukadevaputtÄ• Ä• gatÄ• , sakkÄ• raá¹ƒ nesaá¹ƒ karo
dibbapadumÄ• ni upanÄ• mesuá¹ƒ, upaá¸• á¸• harajjenaca nimantesuá¹ƒ. sakko upaá¸• á¸•
ahosi, atha nevÄ• sikÄ• ``Ä• gantukadevaputtÄ• naá¹ƒsakkÄ• raá¹ƒ karomÄ• â€™â€™ ti g
sakko sakaparisÄ• ya saÃ±Ã±aá¹ƒ adÄ• si ``mÄ• risÄ• mÄ• gandhapÄ• naá¹ƒ pivittha, piva
dassethÄ• â€™â€™ ti. te tathÄ• akaá¹ƒsu. nevÄ• sikadevatÄ• suvaá¹‡á¹‡asarakehi upanÄ
yÄ• vadatthaá¹ƒ pivitvÄ• mattÄ• tattha tattha suvaá¹‡á¹‡apathaviyaá¹ƒpatitvÄ• sayiá¹ƒsu.
dhutte, haratha dhutteâ€™â€™ ti te pÄ• desu gÄ• hÄ• petvÄ• sinerupÄ• de khipÄ• pesi. sa
tadanuvattakÄ• pi sabbe tattheva patiá¹ƒsu. atha nesaá¹ƒ kammapaccayautusamuá¹-á¹-hÄ•
heá¹-á¹-himatale dasayojanasahassaá¹ƒ asurabhavanaá¹ƒnibbatti pÄ• ricchattakapaá¹-iccha
citrapÄ• á¹-aliyÄ• upasobhitaá¹ƒ. sakko tesaá¹ƒ nivattitvÄ• anÄ• gamanatthÄ• ya Ä• rakkha
sandhÄ• ya vuttaá¹ƒ ---

``antarÄ• dvinnaá¹ƒ ayujjhapurÄ• naá¹ƒ, paÃ±cavidhÄ• á¹-hapitÄ• abhirakkhÄ• .

uragakaroá¹-ipayassa ca hÄ• rÄ«, madanayutÄ• caturo ca mahatthÄ• â€™â€™ ti || (Spk I

tattha \Ne I 239/ __dvinnaá¹ƒ ayujjhapurÄ• na_nti dvinnaá¹ƒ devÄ• suranagarÄ• naá¹ƒ anta
kiranagarÄ• ni yuddhena gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya __ayujjhapurÄ• ni_ nÄ• ma jÄ• tÄ
honti, atha devehi palÄ• yitvÄ• devanagaraá¹ƒ pavisitvÄ• dvÄ• re pihite asurÄ• naá¹ƒsatas
271/ kÄ• tuá¹ƒ na sakkoti. yadÄ• devÄ• balavanto honti, atha asurehi palÄ• yitvÄ• asuran
dvÄ• re pihite sakkÄ• naá¹ƒ satasahassampikiÃ±ci kÄ• tuá¹ƒ na sakkoti. iti imÄ• ni dve naga
nÄ• ma. tesaá¹ƒantarÄ• etesu uragÄ• dÄ«su paÃ±casu á¹-hÄ• nesu sakkena Ä• rakkhÄ• a
__uraga_saddenanÄ• gÄ• gahitÄ• . te udake mahabbalÄ• honti, tasmÄ• sinerussa paá¹-h
sinerussa kira samantato bahalato puthulato ca paÃ±cayojanasahassaparimÄ• á¹‡Ä• ni cat
paribhaá¹‡á¸• Ä• nitÄ• vatiá¹ƒsabhavanassa Ä• rakkhÄ• ya nÄ• gehi garuá¸·ehi kumbhaá¹‡
adhiá¹-á¹-hitÄ• ni. tehikira sinerussa upaá¸• á¸• haá¹ƒ pariyÄ• dinnaá¹ƒ, etÄ• niyeva ca sine
mekhalÄ• nica vuccanti. __karoá¹-i_saddena supaá¹‡á¹‡Ä• gahitÄ• . tesaá¹ƒ kira karoá¹-i n

tena nÄ• maá¹ƒ labhiá¹ƒsu, dutiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __payassahÄ• rÄ«_saddena
dÄ• navarakkhasÄ• kira te, tatiyÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __madanayuta_saddena yak
kira te yuddhasoá¹‡á¸• Ä• , catutthÄ• linde tesaá¹ƒ Ä• rakkhÄ• . __caturoca mahatthÄ• _ti c
vuttÄ• . te hi sinerussa tasmiá¹ƒ tasmiá¹ƒ passeyugandharÄ• dÄ«su paÃ±casataparittadÄ«p
sÄ• sitabbassa mahato atthassa vasena ``mahatthÄ• â€™â€™ ti vuccanti, paÃ±camÄ• lind

te pana asurÄ• Ä• yuvaá¹‡á¹‡ayasaissariyasampattÄ«hi tÄ• vatiá¹ƒsasadisÄ• va. tasmÄ•
pÄ• á¹-aliyÄ• pupphitÄ• ya ``nayidaá¹ƒ devanagaraá¹ƒ, tattha pÄ• ricchattako pupphati, idh
jarasakkena mayaá¹ƒ suraá¹ƒ pÄ• yetvÄ• vaÃ±citÄ• , devanagaraÃ±ca no gahitaá¹ƒ, gacch
yujjhissÄ• mÄ• â€™â€™ ti hatthiassarathe Ä• ruyha suvaá¹‡á¹‡arajatamaá¹‡iphalakÄ• ni g
asurabheriyo vÄ• dentÄ• mahÄ• samudde udakaá¹ƒ dvidhÄ• bhinditvÄ• uá¹-á¹-hahanti. te
vammikamakkhikÄ• vammikaá¹ƒ viya sineruá¹ƒ abhiruhituá¹ƒ Ä• rabhanti. atha nesaá¹ƒ pa
saddhiá¹ƒ yuddhaá¹ƒ hoti. tasmiá¹ƒ kho pana yuddhe na kassaci chavivÄ• cammaá¹ƒ vÄ•
uppajjati, kevalaá¹ƒ kumÄ• rakÄ• naá¹ƒ dÄ• rumeá¹‡á¸• akayuddhaá¹ƒviya aÃ±Ã±amaÃ±Ã±
koá¹-isatÄ• pi koá¹-isahassÄ• pi nÄ• gÄ• tehi saddhiá¹ƒyujjhitvÄ• asurapuraá¹ƒyeva paves
nivattanti. sace pana asurÄ• balavanto honti, atha nÄ• gÄ• osakkitvÄ• dutiye Ä• linde supa
ekatohutvÄ• yujjhanti. esa nayo supaá¹‡á¹‡Ä• dÄ«supi. yadÄ• pana tÄ• ni paÃ±capi á¹-hÄ
tadÄ• ekato sampiá¹‡á¸• itÄ• nipi tÄ• ni paÃ±ca balÄ• ni osakkanti \Ne I 240/. atha cattÄ• r
sakkassa pavattiá¹ƒ Ä• rocenti. sakko tesaá¹ƒ vacanaá¹ƒ sutvÄ• diyaá¸• á¸• hayojanasatika
Ä• ruyha sayaá¹ƒ vÄ• nikkhamati, ekaá¹ƒ vÄ• puttaá¹ƒ peseti. ekasmiá¹ƒ pana divaseevaá
yuddhena abbhuggantvÄ• samudde pakkhipitvÄ• catÅ«su dvÄ• resu attanÄ• sadisÄ• paá
tasmÄ• asurÄ• nÄ• gÄ• dayo jinitvÄ• Ä• gatÄ• pi indapaá¹-imÄ• disvÄ• ``sakko nikkhanto
surÄ• naá¹ƒ paá¹-ipakkhÄ• ti asurÄ• , vepacittipahÄ• rÄ• dÄ• dayo, tesaá¹ƒ bhavanaá¹ƒ as
Ä• yÄ• mato ca vitthÄ• rato ca dasasahassayojananti dassetuá¹ƒ ``tathÄ• asurabhavanaâ€

__avÄ«cimahÄ• nirayo jambudÄ«po cÄ• _ti etthÄ• pi __tathÄ• _-saddo yojetabbo, avÄ«cim
tathÄ• dasasahassayojanamevÄ• ti attho. ettha ca avÄ«cimahÄ• nirayassa abbhantaraá¹ƒ
yojanasataá¹ƒ hoti, lohapathavÄ« lohachadanaá¹ƒ ekekÄ• ca bhittinavanavayojanikÄ• hoti
bhittiyÄ• acci uá¹-á¹-hahitvÄ• pacchimaá¹ƒ bhittiá¹ƒ gahetvÄ• taá¹ƒ vinivijjhitvÄ• parato yo
gacchati. sesadisÄ• supi eseva nayo. iti jÄ• lapariyantavasenaÄ• yÄ• mavitthÄ• rato aá¹-á¹-
tÄ«á¹‡i yojanasatÄ• ni honti, parikkhepena navayojanasatÄ• ni catupaá¹‡á¹‡Ä• saÃ±ca yoja
ussadehi saddhiá¹ƒ dasayojanasahassaá¹ƒ hoti. kasmÄ• panesa narako ``avÄ«cÄ«â€™â€
vÄ«ci nÄ• ma antaraá¹ƒ vuccati, tattha caaggijÄ• lÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ vÄ• dukkhass
tasmÄ• so ``avÄ«cÄ«â€™â€™ ti saá¹…khyaá¹ƒgato. tassa hi puratthimabhittito jÄ• lÄ• uá
saá¹ƒsibbamÄ• nayojanasataá¹ƒ gantvÄ• bhittiá¹ƒvinivijjhitvÄ• parato yojanasataá¹ƒ gacch
eseva nayo. evaá¹ƒ jÄ• lÄ• naá¹ƒnirantaratÄ• ya avÄ«ci. abbhantare panassa yojanasatike
koá¹-á¹-etvÄ• pÅ«ritatipupiá¹-á¹-haá¹ƒviya sattÄ• nirantarÄ• , ``imasmiá¹ƒ á¹-hÄ• ne satto
á¹-hÄ• ne \Be I 273/natthÄ«â€™â€™ ti na vattabbaá¹ƒ, gacchantÄ• naá¹ƒ á¹-hitÄ• naá¹ƒ ni

paccamÄ• nÄ• naá¹ƒ antonatthi, gacchantÄ• á¹-hite vÄ• nisinne vÄ• nipanne vÄ• na bÄ•
nirantaratÄ• yaavÄ«ci. kÄ• yadvÄ• re pana cha upekkhÄ• sahagatÄ• ni cittÄ• ni uppajjanti,
evaá¹ƒ santepi yathÄ• jivhÄ• gge cha madhubindÅ«ni á¹-hapetvÄ• ekasmiá¹ƒ tambalohab
á¹-hapiteanudahanabalavatÄ• ya tadeva paÃ±Ã±Ä• yati, itarÄ• ni abbohÄ• rikÄ• ni honti, ev
anudahanabalavatÄ• yadukkhamevettha nirantaraá¹ƒ, itarÄ• ni abbohÄ• rikÄ• nÄ«ti evaá¹ƒ
avÄ«cÄ«tivuccati. ``ayaÃ±ca avÄ«cimahÄ• nirayo jambudÄ«passa heá¹-á¹-hÄ• patiá¹-á¹-hi

jambudÄ«po \Ne I 241/ pana Ä• yÄ• mato ca vitthÄ• rato ca dasasahassayojanaparimÄ• á¹
catusahassayojanappamÄ• á¹‡opadeso tadupabhogÄ«sattÄ• naá¹ƒ puÃ±Ã±akkhayÄ• uda
ti saá¹…khyaá¹ƒ gato. tisahassayojanappamÄ• á¹‡e manussÄ• vasanti, tisahassayojanapp
patiá¹-á¹-hitoti veditabbo.

__aparagoyÄ• naá¹ƒ sattasahassayojana_ntiÄ• dÄ«su Ä• yÄ• mato ca vitthÄ• rato ca pamÄ
dassitantiveditabbaá¹ƒ. tattha jambudÄ«po sakaá¹-asaá¹‡á¹-hÄ• no, channavutiyÄ• paá¹-á
chapaá¹‡á¹‡Ä• saratanÄ• gÄ• rehinavanavutiyÄ• doá¹‡amukhasatasahassehi tikkhattuá¹ƒ
nagarasahassehi ca samannÄ• gato. jambudÄ«pekira Ä• dito tesaá¹-á¹-himattÄ• ni nagaras
tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ. tÄ• ni pana sampiá¹‡á¸• etvÄ• satasahassaá¹ƒ, tato pa
ca nava sahassÄ• ni ca honti. __doá¹‡amukha_nti ca mahÄ• nagarassa Ä• yuppattiá¹-á¹-hÄ
padhÄ• nagharaá¹ƒ vuccati. aparagoyÄ• noÄ• dÄ• sasaá¹‡á¹-hÄ• no, pubbavideho aá¸• á¸•
uttarakuru pÄ«á¹-hasaá¹‡á¹-hÄ• no. ``taá¹ƒtaá¹ƒnivÄ• sÄ«naá¹ƒtaá¹ƒtaá¹ƒparivÄ• radÄ«pa
mukhampi taá¹ƒtaá¹ƒsaá¹‡á¹-hÄ• naâ€™â€™ nti vadanti.

api cettha uttarakurukÄ• naá¹ƒ puÃ±Ã±Ä• nubhÄ• vasiddho ayampi viseso veditabbo. tattha
ghananicitapattasaÃ±channasÄ• khÄ• pasÄ• khÄ• kÅ«á¹-Ä• gÄ• rupamÄ• manoramÄ• ru
nivesanakiccaá¹ƒ sÄ• dhenti. yattha sukhaá¹ƒ nivasanti, aÃ±Ã±epi tattha rukkhÄ• sujÄ• tÄ•
tiá¹-á¹-hanti. jalÄ• sayÄ• pi vikasitapadumapuá¹‡á¸• arÄ«kasogandhikÄ• dipupphasaÃ±cha
paramasugandhÄ• samantato pavÄ• yantÄ• tiá¹-á¹-hanti.

sarÄ«rampi \Be I 274/ tesaá¹ƒ atidÄ«ghatÄ• didosarahitaá¹ƒ Ä• rohapariá¹‡Ä• hasampanna
anabhibhÅ«tattÄ• valitapalitÄ• didosavirahitaá¹ƒ yÄ• vatÄ• yukaá¹ƒ aparikkhÄ«á¹‡ajavabala
tiá¹-á¹-hati. anuá¹-á¹-hÄ• naphalÅ«pajÄ«vitÄ• ya na ca tesaá¹ƒ kasivaá¹‡ijjÄ• divasena
Ä• hÄ• rapariyeá¹-á¹-hivasena dukkhaá¹ƒatthi, tato eva na dÄ• sadÄ• sÄ«kammakarÄ• dipa
sÄ«tuá¹‡haá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapavÄ• á¸·Ä• diparissayoatthi. yathÄ• nÄ
mÄ• se paccÅ«savelÄ• yaá¹ƒ samasÄ«tuá¹‡ho utu hoti, evameva sabbakÄ• laá¹ƒ tattha sa
ca nesaá¹ƒ koci upaghÄ• to vihesÄ• vÄ• uppajjati.

akaá¹-á¹-hapÄ• kimameva sÄ• liá¹ƒ akaá¹‡aá¹ƒ athusaá¹ƒ suddhaá¹ƒ sugandhaá¹ƒ taá¹‡á¸•
niddhÅ«maá¹…gÄ• rena agginÄ• pacitvÄ• \Ne I 242/ paribhuÃ±janti. tattha kira jotikapÄ• s

te tayo pÄ• sÄ• á¹‡eá¹-hapetvÄ• tattha ukkhaliá¹ƒ Ä• ropenti, pÄ• sÄ• á¹‡ehi tejo samuá¹-á
aÃ±Ã±osÅ«po vÄ• byaÃ±jano vÄ• na hoti, bhuÃ±jantÄ• naá¹ƒ cittÄ• nukÅ«loyevassa raso
panabhuÃ±jantÄ• naá¹ƒ nesaá¹ƒ kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so soso kÄ• so apamÄ• ro
uppajjati. te taá¹ƒ á¹-hÄ• naá¹ƒ sampattÄ• naá¹ƒ dentiyeva, macchariyacittaá¹ƒ nÄ• maneva
buddhapaccekabuddhÄ• dayopi mahiddhikÄ• tattha gantvÄ• piá¹‡á¸• apÄ• taá¹ƒ gaá¹‡har
vÄ• manÄ• vÄ• kÄ• á¹‡Ä• vÄ• kuá¹‡Ä« vÄ• khaÃ±jÄ• vÄ• pakkhahatÄ• vÄ• vikalaá¹.

itthiyopi tattha nÄ• tidÄ«ghÄ• nÄ• tirassÄ• nÄ• tikisÄ• nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·ikÄ•
nÄ• ccodÄ• tÄ• sobhaggappattarÅ«pÄ• honti. tathÄ• hi dÄ«ghaá¹…gulÄ« tambanakhÄ• a
puá¹‡á¹‡acandamukhÄ«visÄ• lakkhÄ« mudugattÄ• sahibhorÅ« odÄ• tadantÄ• gambhÄ«ra
dÄ«ghanÄ«lavellitakesÄ«puthulasussoá¹‡Ä« nÄ• tilomÄ• nÄ• lomÄ• subhagÄ• utusukhas
sakhilasambhÄ• sÄ• nÄ• nÄ• bharaá¹‡avibhÅ«sitÄ• vicaranti, sabbadÄ• pi soá¸·asavassuc

purisÄ• pi paÃ±cavÄ«sativassuddesikÄ• viya, na puttÄ• mÄ• tÄ• dÄ«su rajjanti, ayaá¹ƒ tat
sattÄ• hikameva ca tattha itthipurisÄ• kÄ• maratiyÄ• viharanti \Be I 275/, tato vÄ«tarÄ• gÄ•
gacchanti, na tattha idha viya gabbhokkantimÅ«lakaá¹ƒ gabbhapariharaá¹‡amÅ«lakaá¹ƒ vÄ
vijÄ• yanamÅ«lakaá¹ƒ vÄ• dukkhaá¹ƒ hoti, rattakaÃ±cukato kaÃ±canapaá¹-imÄ• viya dÄ•
amakkhitÄ• eva semhÄ• dinÄ• sukheneva nikkhamanti, ayaá¹ƒ tattha dhammatÄ• . mÄ• tÄ
dhÄ«taraá¹ƒ vÄ• vijÄ• yitvÄ• tesaá¹ƒ vicaraá¹‡akappadese á¹-hapetvÄ• anapekkhÄ• yath
tattha sayitÄ• naá¹ƒ ye passanti purisÄ• vÄ• itthiyo vÄ• , teattano aá¹…guliyo upanÄ• men
tato khÄ«raá¹ƒ pavattati, tena te dÄ• rakÄ• yÄ• penti. evaá¹ƒ pana vaá¸• á¸• hantÄ• katipay
hutvÄ• dÄ• rikÄ• itthiyo upagacchanti, dÄ• rakÄ• purise.

kapparukkhato eva ca tesaá¹ƒ tattha vatthÄ• bharaá¹‡Ä• ni nipphajjanti. nÄ• nÄ• virÄ• gava
vatthÄ• ni sukhumÄ• ni mudusukhasamphassÄ• ni tattha tattha kapparukkhesu olambantÄ•
nÄ• nÄ• vidharaá¹ƒsijÄ• lasamujjalavividhavaá¹‡á¹‡aratanavinaddhÄ• ni
anekavidhamÄ• lÄ• kammalatÄ• kammabhittikammavicittÄ• nisÄ«sÅ«pagagÄ«vÅ«pagakaá
sovaá¹‡á¹‡amayÄ• ni Ä• bharaá¹‡Ä• ni ca kapparukkhatoolambanti. tathÄ•
vÄ«á¹‡Ä• mudiá¹…gapaá¹‡avasammatÄ• á¸·asaá¹…khavaá¹ƒsavetÄ• á¸·aparivÄ• rÄ• dÄ«
tÅ«riyabhaá¹‡á¸• Ä• nipi tato olambanti. tattha ca bahÅ« phalarukkhÄ• kumbhamattÄ• ni pl
madhurarasÄ• ni yÄ• ni paribhuÃ±jitvÄ• te sattÄ• hampi khuppipÄ• sÄ• hi na bÄ• dhÄ«yan

najjopi tattha suvisuddhajalÄ• supatitthÄ• ramaá¹‡Ä«yÄ• akaddamÄ• vÄ• lukatalÄ• nÄ•
nÄ• tiuá¹‡hÄ• surabhigandhÄ«hi jalajapupphehi saÃ±channÄ• sabbakÄ• laá¹ƒ surabhÄ« vÄ
tatthakaá¹‡á¹-akinÄ• kakkhaá¸·agacchalatÄ• honti, akaá¹‡á¹-akÄ• pupphaphalasacchann
candananÄ• garukkhÄ• sayameva rasaá¹ƒ paggharanti. nahÄ• yitukÄ• mÄ• ca nadÄ«titthe
á¹-hapetvÄ• nadiá¹ƒ otaritvÄ• nahÄ• yitvÄ• uttiá¹‡á¹‡Ä• uttiá¹‡á¹‡Ä• upariá¹-á¹-himaá¹ƒ u
vatthÄ• bharaá¹‡aá¹ƒ gaá¹‡hanti, na tesaá¹ƒ evaá¹ƒ hoti ``idaá¹ƒ mama, idaá¹ƒ parassÄ• â

tesaá¹ƒ koci viggahovÄ• vivÄ• do vÄ• , sattÄ• hikÄ• eva ca nesaá¹ƒ kÄ• maratikÄ«á¸·Ä• l
vicaranti. yattha ca rukkhe sayitukÄ• mÄ• honti, tattheva sayanaá¹ƒ upalabbhati.

mate \Be I 276/ ca satte na rodanti na socanti, taÃ±ca maá¹‡á¸• ayitvÄ• nikkhipanti. tÄ• vad
sakuá¹‡Ä• upagantvÄ• mataá¹ƒ dÄ«pantaraá¹ƒ nenti, tasmÄ• susÄ• naá¹ƒ vÄ• asuciá¹-á
na ca tato matÄ• nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• pettivisayaá¹ƒ vÄ• upapajjanti. ``
paÃ±casÄ«lassa Ä• nubhÄ• vena te devaloke nibbattantÄ«â€™â€™ ti vadanti. vassasahas
sabbakÄ• laá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, sabbametaá¹ƒ nesaá¹ƒ paÃ±casÄ«laá¹ƒ viya dhamm

__tadantaresÅ«_ti tesaá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ antaresu. __lokantarikanirayÄ• _ti lokÄ• n
lokadhÄ• tÅ«naá¹ƒantaro vivaro lokantaro, tattha bhavÄ• lokantarikÄ• , nirayÄ• . tiá¹‡á¹‡aÃ
sakaá¹-acakkÄ• naá¹ƒpattÄ• naá¹ƒ vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• sannabhÄ• vena á¹-hapitÄ
tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒantaresu ekeko lokantarikanirayo. so pana p
aá¹-á¹-hayojanasahassappamÄ• á¹‡ohoti niccavivaá¹-o heá¹-á¹-hÄ• upari ca kenaci na pihi
heá¹-á¹-hÄ• udakassa pidhÄ• yikÄ• pathavÄ« natthÄ«ti asaá¹ƒvutÄ• lokantarikanirayÄ• , e
cakkavÄ• á¸·esu viya devavimÄ• nÄ• naá¹ƒabhÄ• vato asaá¹ƒvutÄ• apihitÄ•
cakkhuviÃ±Ã±Ä• á¹‡uppattinivÄ• raá¹‡asamatthena ca andhakÄ• rena samannÄ• gatÄ• . ta
na jÄ• yati Ä• lokassa abhÄ• vato. tÄ«su dÄ«pesu ekappahÄ• renaÄ• lokakaraá¹‡asamatth
Ä• lokaá¹ƒ na dassenti. te hi yugandharasamappamÄ• á¹‡eÄ• kÄ• sappadese vicaraá¹‡ato
vemajjhena vicaranti, cakkavÄ• á¸·apabbataÃ±ca \Ne I 244/ atikkammalokantarikanirayÄ• ,
Ä• lokaá¹ƒ na dassentÄ«ti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ nuppajjati. yadÄ• pana sabbaÃ±Ã±ubo
paá¹-isandhiggahaá¹‡Ä• dÄ«su obhÄ• so uppajjati, tadÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒuppajja
sattÄ• idhÅ«papannÄ• â€™â€™ ti taá¹ƒ divasaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒpassanti. ayaá¹ƒ p
yÄ• gupÄ• namattampi na tiá¹-á¹-hati, accharÄ• saá¹…ghÄ• á¹-amattameva vijjobhÄ• soviya
idaâ€™â€™ nti bhaá¹‡antÄ• naá¹ƒyeva antaradhÄ• yati.

kiá¹ƒ pana kammaá¹ƒ katvÄ• tattha sattÄ• nibbattantÄ«ti? bhÄ• riyaá¹ƒ dÄ• ruá¹‡aá¹ƒ gar
mÄ• tÄ• pitÅ«naá¹ƒdhammikasamaá¹‡abrÄ• hmaá¹‡Ä• naÃ±ca upari aparÄ• dhaá¹ƒ aÃ±Ã±
pÄ• á¹‡avadhÄ• diá¹ƒ sÄ• hasikakammaá¹ƒkatvÄ• uppajjanti tambapaá¹‡á¹‡idÄ«pe abhay
tesaá¹ƒ attabhÄ• vo tigÄ• vutikohoti, vaggulÄ«naá¹ƒ \Be I 277/ viya dÄ«ghanakhÄ• honti. te
viyanakhehi cakkavÄ• á¸·apÄ• de lagganti, yadÄ• saá¹ƒsappantÄ• aÃ±Ã±amaÃ±Ã±assa h
``bhakkhono laddhoâ€™â€™ ti maÃ±Ã±amÄ• nÄ• khÄ• danatthaá¹ƒ gaá¹‡hituá¹ƒ upakkar
lokasandhÄ• rakeudake patanti, vÄ• te paharantepi madhukaphalÄ• ni viya chijjitvÄ• udake
patitamattÄ• vaaccantakhÄ• re udake piá¹-á¹-hapiá¹‡á¸• aá¹ƒ viya vilÄ«yanti atisÄ«talabhÄ•
Ä• tapasantÄ• pÄ• bhÄ• vena. atisÄ«talabhÄ• vameva hi sandhÄ• ya accantakhÄ• ratÄ• v
kappasaá¹‡á¹-hahanaudakaá¹ƒ sampattikaramahÄ• meghavuá¹-á¹-haá¹ƒpathavÄ«sandhÄ•
viya khÄ• raá¹ƒ bhavituá¹ƒ arahati. tathÄ• hi sati pathavÄ«pivilÄ«yeyya, tesaá¹ƒ vÄ• pÄ• p
petÄ• naá¹ƒ pakatiudakassa pubbakheá¸·abhÄ• vÄ• patti viyatassa udakassa tadÄ• khÄ• n

vuttaá¹ƒ ``accantakhÄ• re udake piá¹-á¹-hapiá¹‡á¸• aá¹ƒviya vilÄ«yantÄ«â€™â€™ ti.

__anantÄ• nÄ«_ti aparimÄ• á¹‡Ä• ni, ``ettakÄ• nÄ«â€™â€™ ti aÃ±Ã±ehi minituá¹ƒ asakkuá
anantena buddhaÃ±Ä• á¹‡ena avedi ``ananto Ä• kÄ• so, ananto sattanikÄ• yo, anantÄ• ni c
tividhampi hi anantaá¹ƒ buddhaÃ±Ä• á¹‡ena paricchindati sayampianantattÄ• . yÄ• vatakaÃ
tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakameva Ã±eyyaá¹ƒ. Ã±e
Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyanti. tena vuttaá¹ƒ __ ``anantena buddhaÃ±Ä• á¹‡enaavedÄ
cassa anantaÃ±eyyappaá¹-ivijjhaneneva veditabbÄ• tattha appaá¹-ihatacÄ• rattÄ• . idÄ• ni
nigamento Ä• ha __ ``evamassa okÄ• salokopi sabbathÄ• viditoâ€™â€™ _ti.

api \Ne I 245/ cettha vivaá¹-á¹-Ä• dÄ«nampi viditatÄ• vattabbÄ• , tasmÄ• vivaá¹-á¹-Ä• dayo
evaá¹ƒveditabbÄ• --- saá¹ƒvaá¹-á¹-o saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« vivaá¹-á¹-o vivaá¹-á¹-aá¹-
cattÄ• ri asaá¹…khyeyyÄ• ni. tattha saá¹ƒvaá¹-á¹-anaá¹ƒ vinassanaá¹ƒ __saá¹ƒvaá¹-á¹-o, _
asaá¹…khyeyyakappo. so pana atthatokÄ• loyeva, tadÄ• pavattamÄ• nasaá¹…khÄ• ravase
saá¹ƒvaá¹-á¹-ato uddhaá¹ƒ tathÄ• á¹-hÄ• yÄ«kÄ• lo__saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_. vivaá¹
vaá¸• á¸• hanaá¹ƒ vÄ• __vivaá¹-á¹-o, _ vaá¸• á¸• hamÄ• no asaá¹…khyeyyakappo. sopi att
pavattamÄ• nasaá¹…khÄ• ravasenassa vaá¸• á¸• hi veditabbÄ• . vivaá¹-á¹-ato uddhaá¹ƒ \B
__vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«_. tattha tayo saá¹ƒvaá¹-á¹-Ä• tejosaá¹ƒvaá¹-á¹-o
Ä• posaá¹ƒvaá¹-á¹-ovÄ• yosaá¹ƒvaá¹-á¹-oti. tisso saá¹ƒvaá¹-á¹-asÄ«mÄ• Ä• bhassarÄ• su
yadÄ• kappo tejena saá¹ƒvaá¹-á¹-ati, tadÄ• Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati
saá¹ƒvaá¹-á¹-ati, tadÄ• subhakiá¹‡hato heá¹-á¹-hÄ• udakena vilÄ«yati. yadÄ• vÄ• yunÄ•
vehapphalatoheá¹-á¹-hÄ• vÄ• tena viddhaá¹ƒsati.

vitthÄ• rato pana tÄ«supi saá¹ƒvaá¹-á¹-akÄ• lesu ekaá¹ƒ buddhakkhettaá¹ƒ vinassati. buddh
tividhaá¹ƒ hoti jÄ• tikkhettaá¹ƒ Ä• á¹‡Ä• kkhettaá¹ƒ visayakkhettaÃ±ca. tattha
__jÄ• tikkhettaá¹ƒ_dasasahassacakkavÄ• á¸·apariyantaá¹ƒ hoti, yaá¹ƒ tathÄ• gatassa paá¹-
kampati. yattake hi á¹-hÄ• ne tathÄ• gatassa paá¹-isandhiÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡Ä• nubhÄ•
sarasenevapaá¹-ivijambhati, taá¹ƒ sabbampi buddhaá¹…kurassa nibbattanakkhettaá¹ƒ nÄ•
vuccati. __Ä• á¹‡Ä• kkhettaá¹ƒ_ pana koá¹-isatasahassacakkavÄ• á¸·apariyantaá¹ƒ, yattha
Ä• dayo; Sn 224 Ä• dayo) khandhaparittaá¹ƒ (AN a IV 67; J I 2.105-106; Vin II 251 Ä• dayo)
a I 249) Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ (DN III 275 Ä• dayo) moraparittanti (J I 2.17-18) imesa
Ä• nubhÄ• vo vattati. iddhimÄ• hi cetovasippatto Ä• á¹‡Ä• kkhettapariyÄ• panne yattha kat
á¹-hatvÄ• attanoatthÄ• ya parittaá¹ƒ katvÄ• tattheva aÃ±Ã±aá¹ƒ cakkavÄ• á¸·aá¹ƒ gatopi k
ekacakkavÄ• á¸·e á¹-hatvÄ• sabbasattÄ• naá¹ƒ atthÄ• ya paritte kate Ä• á¹‡Ä• kkhette
sabbasattÄ• nampiabhisambhuá¹‡Ä• teva parittÄ• nubhÄ• vo tattha devatÄ• hi parittÄ• naá
tasmÄ• taá¹ƒ Ä• á¹‡Ä• kkhettanti vuccati. __visayakkhettaá¹ƒ_ pana anantaá¹ƒ aparimÄ• á
anantÄ• parimÄ• á¹‡esuhi cakkavÄ• á¸·esu yaá¹ƒ yaá¹ƒ tathÄ• gato Ä• kaá¹…khati, taá¹ƒ ta
Ä• kaá¹…khappaá¹-ibaddhavuttitÄ• yabuddhaÃ±Ä• á¹‡assa. evametesu tÄ«su buddhakkhe

vinassati, tasmiá¹ƒpana vinassante jÄ• tikkhettaá¹ƒ vinaá¹-á¹-hameva hoti. vinassantampi e
saá¹‡á¹-hahantampiekatova saá¹‡á¹-hahati, tassevaá¹ƒ vinÄ• so saá¹‡á¹-hahanaÃ±ca vedi

yasmiá¹ƒ \Ne I 246/ samaye kappo __agginÄ• _ nassati, Ä• ditova kappavinÄ• sakamahÄ•
uá¹-á¹-hahitvÄ• koá¹-isatasahassacakkavÄ• á¸·e ekaá¹ƒ mahÄ• vassaá¹ƒ vassati \Be I 279/
tuá¹-á¹-hÄ• sabbabÄ«jÄ• ni nÄ«haritvÄ• vapanti, sassesu pana gokhÄ• yitamattesu jÄ• tes
ravantoekabindumpi na vassati, tadÄ• pacchinnapacchinnameva hoti vassaá¹ƒ. idaá¹ƒ san
``hoti so, bhikkhave, samayo yaá¹ƒ bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni bahÅ«ni vass
vassasatasahassÄ• ni devo na vassatÄ«â€™â€™ ti (AN b 7.66) vuttaá¹ƒ. vassÅ«pajÄ«vino
parittÄ• bhÄ• dibrahmaloke nibbattanti, pupphaphalÅ«pajÄ«viniyoca devatÄ• . evaá¹ƒ dÄ«g
tattha tattha udakaá¹ƒ parikkhayaá¹ƒ gacchati, athÄ• nupubbenamacchakacchapÄ• pi kÄ• I
nibbattanti nerayikasattÄ• pi. tattha nerayikÄ• sattamasÅ«riyapÄ• tubhÄ• ve vinassantÄ«ti e

jhÄ• naá¹ƒ pana vinÄ• natthi brahmaloke nibbatti, etesaÃ±ca keci dubbhikkhapÄ«á¸·itÄ• , k
jhÄ• nÄ• dhigamÄ• ya, te kathaá¹ƒ tattha nibbattantÄ«ti? devaloke paá¹-iladdhajjhÄ• navase
``vassasatasahassassa accayena kappavuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti lokabyÅ
muttasirÄ• vikiá¹‡á¹‡akesÄ• rudammukhÄ• assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavatth
virÅ«pavesadhÄ• rino hutvÄ• manussapathe vicarantÄ• evaá¹ƒ Ä• rocenti ``mÄ• risÄ• mÄ
accayena kappavuá¹-á¹-hÄ• naá¹ƒ bhavissati, ayaá¹ƒ loko vinassissati, mahÄ• samuddopi u
mahÄ• pathavÄ« sineru ca pabbatarÄ• jÄ• á¸• ayhissanti vinassissanti, yÄ• va brahmalokÄ
mettaá¹ƒ mÄ• risÄ• bhÄ• vetha, karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaá¹ƒ mÄ• risÄ• bhÄ• veth
upaá¹-á¹-hahatha, pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yinohothÄ• â€™â€™
byÅ«henti sampiá¹‡á¸• entÄ«ti __ ``lokabyÅ«hÄ• â€™â€™ _tivuccanti. te kira disvÄ• manu
á¹-hitÄ• pi nisinnÄ• pi saá¹ƒvegajÄ• tÄ• sambhamappattÄ• va hutvÄ• tesaá¹ƒ Ä• sanne á¹-

kathaá¹ƒ panete kappavuá¹-á¹-hÄ• naá¹ƒ jÄ• nantÄ«ti? ``dhammatÄ• ya saÃ±coditÄ• â€™â
``tÄ• disanimittadassanenÄ• â€™â€™ tieke. ``brahmadevatÄ• hi uyyojitÄ• â€™â€™ ti apar
sutvÄ• yebhuyyenamanussÄ• ca bhummadevatÄ• ca saá¹ƒvegajÄ• tÄ• aÃ±Ã±amaÃ±Ã±
puÃ±Ã±Ä• nikaritvÄ• devaloke nibbattanti. tattha dibbasudhÄ• bhojanaá¹ƒ bhuÃ±jitvÄ• tato
280/ parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ paá¹-ilabhanti. devÄ• naá¹ƒ kira
sukhasamphassavÄ• taggahaá¹‡apaacayenavÄ• yokasiá¹‡e jhÄ• nÄ• ni sukheneva ijjhanti
sattÄ• aparÄ• pariyavedanÄ«yena \Ne I 247/ kammena devaloke nibbattanti. aparÄ• pariya
saá¹ƒsÄ• re saá¹ƒsarantonÄ• ma satto natthi. tepi tattha tatheva jhÄ• naá¹ƒ paá¹-ilabhanti.
paá¹-iladdhajjhÄ• navasenasabbepi brahmaloke nibbattanti. idaÃ±ca yebhuyyavasena vutta

keci pana ``apÄ• yasattÄ• saá¹ƒvaá¹-á¹-amÄ• nalokadhÄ• tÅ«hi aÃ±Ã±esu lokadhÄ• tÅ«su
apÄ• yasattÄ• tadÄ• rÅ«pÄ• rÅ«pabhavesu uppajjantÄ«ti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ apÄ• ye
devalokÅ«papattiyÄ• asambhavato. niyatamicchÄ• diá¹-á¹-hiko pana vinassamÄ• nepikapp

tasmÄ• so tattha anibbattitvÄ• piá¹-á¹-hicakkavÄ• á¸·e nibbattati. niyatamicchÄ• diá¹-á¹-hiy
samannÄ• gatassa bhavato vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi. tÄ• ya hi samannÄ• gatassan
tasmÄ• so saá¹ƒvaá¹-á¹-amÄ• nacakkavÄ• á¸·ato aÃ±Ã±attha niraye nibbattitvÄ• paccati. k
piá¹-á¹-hicakkavÄ• á¸·aá¹ƒ na jhÄ• yatÄ«ti? jhÄ• yati. tasmiá¹ƒ jhÄ• yamÄ• nepi esa Ä• kÄ•
paccatÄ«â€™â€™ ti vadanti.

vassÅ«pacchedato pana uddhaá¹ƒ dÄ«ghassa addhuno accayena dutiyo sÅ«riyo pÄ• tubha
tasmiá¹ƒ neva rattiparicchedo, na divÄ• paricchedo paÃ±Ã±Ä• yati. eko sÅ«riyo uá¹-á¹-heti,
gacchati, avicchinnasÅ«riyasantÄ• pova loko hoti. yathÄ• ca kappavuá¹-á¹-hÄ• nakÄ• latop
uppannasÅ«riyavimÄ• ne sÅ«riyadevaputto hoti, evaá¹ƒ kappavinÄ• sakasÅ«riye natthi. kap
yathÄ• aÃ±Ã±e kÄ• mÄ• vacaradevÄ• , evaá¹ƒ sÅ«riyadevaputtopi jhÄ• naá¹ƒ nibbattetvÄ•
sÅ«riyamaá¹‡á¸• alaá¹ƒ pana pabhassarataraÃ±ceva tejavantataraÃ±ca hutvÄ• pavattati. t
aÃ±Ã±ameva uppajjatÄ«ti apare. tattha pakatisÅ«riye vattamÄ• ne Ä• kÄ• sevalÄ• hakÄ• pi
kappavinÄ• sakasÅ«riye vattamÄ• ne vigatadhÅ«mavalÄ• hakaá¹ƒÄ• dÄ• samaá¹‡á¸• alaá
á¹-hapetvÄ• paÃ±ca mahÄ• nadiyo sesakunnadiÄ• dÄ«suudakaá¹ƒ sussati.

tatopi \Be I 281/ dÄ«ghassa addhuno accayena tatiyo sÅ«riyo pÄ• tubhavati, yassa pÄ• tubl
sussanti.

tatopi dÄ«ghassa addhuno accayena catuttho sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ• vÄ•
pabhavÄ• sÄ«happapÄ• tadaho mandÄ• kinÄ«daho kaá¹‡á¹‡amuá¹‡á¸• adaho rathakÄ• ra
kuá¹‡Ä• ladahoti ime satta mahÄ• sarÄ• sussanti.

tatopi \Ne I 248/ dÄ«ghassa addhuno accayena paÃ±camo sÅ«riyo pÄ• tubhavati, yassa pÄ
anupubbenamahÄ• samudde aá¹…gulipabbatemanamattampi udakaá¹ƒ na saá¹‡á¹-hÄ• ti.

tatopi dÄ«ghassa addhuno accayena chaá¹-á¹-ho sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ•
sakalacakkavÄ• á¸·aá¹ƒekadhÅ«maá¹ƒ hoti pariyÄ• dinnasinehaá¹ƒ dhÅ«mena. yÄ• ya hi Ä
pathavÄ«dhÄ• tuÄ• bandhattÄ• sampiá¹‡á¸• itÄ• hutvÄ• tiá¹-á¹-hati, sÄ• chaá¹-á¹-hasÅ«r
parikkhayaá¹ƒ gacchati. yathÄ• cidaá¹ƒ, evaá¹ƒ koá¹-isatasahassacakkavÄ• á¸·Ä• nipi.

tatopi dÄ«ghassa addhuno accayena sattamo sÅ«riyo pÄ• tubhavati, yassa pÄ• tubhÄ• vÄ•
sakalacakkavÄ• á¸·aá¹ƒekajÄ• laá¹ƒ hoti saddhiá¹ƒ koá¹-isatasahassacakkavÄ• á¸·ehi, yoja
sinerukÅ«á¹-Ä• nipalujjitvÄ• Ä• kÄ• seyeva antaradhÄ• yanti. sÄ• aggijÄ• lÄ• uá¹-á¹-hahit
cÄ• tumahÄ• rÄ• jikegaá¹‡hÄ• ti. tattha kanakavimÄ• naratanavimÄ• namaá¹‡ivimÄ• nÄ• n
tÄ• vatiá¹ƒsabhavanaá¹ƒ gaá¹‡hÄ• ti. etenevÅ«pÄ• yena yÄ• va paá¹-hamajjhÄ• nabhÅ«mi
brahmaloke jhÄ• petvÄ• Ä• bhassareÄ• hacca tiá¹-á¹-hati. sÄ• yÄ• va aá¹‡umattampi saá¹
na nibbÄ• yati. sabbasaá¹…khÄ• raparikkhayÄ• pana sappitelajjhÄ• panaggisikhÄ• viya ch

nibbÄ• yati. heá¹-á¹-hÄ• Ä• kÄ• senasaha upariÄ• kÄ• so eko hoti mahandhakÄ• ro.

evaá¹ƒ ekamasaá¹…khyeyyaá¹ƒ ekaá¹…gaá¹‡aá¹ƒ hutvÄ• á¹-hite lokasannivÄ• se lokassa
devovassituá¹ƒ Ä• rabhati, Ä• ditova antaraá¹-á¹-hake himapÄ• to viya hoti. tato kaá¹‡amatt
taá¹‡á¸• ulamattÄ• muggamÄ• sabadaraÄ• malakaeá¸·Ä• lukakumbhaá¹‡á¸• aalÄ• bumattÄ
\Be I 282/usabhadveusabhaaá¸• á¸• hagÄ• vutagÄ• vutaaá¸• á¸• hayojanayojanadviyojana
yojanasatayojanasahassamattÄ• hutvÄ• koá¹-isatasahassacakkavÄ• á¸·agabbhantaraá¹ƒ y
pÅ«retvÄ• antaradhÄ• yati. taá¹ƒ udakaá¹ƒ heá¹-á¹-hÄ• ca tiriyaÃ±ca vÄ• to samuá¹-á¹-ha
parivaá¹-umaá¹ƒ paduminÄ«patteudakabindusadisaá¹ƒ.

kathaá¹ƒ tÄ• vamahantaá¹ƒ udakarÄ• siá¹ƒ ghanaá¹ƒ karotÄ«ti ce? vivarasampadÄ• nato vA
tahiá¹ƒ vivaraá¹ƒ deti. taá¹ƒ evaá¹ƒ vÄ• tena sampiá¹‡á¸• iyamÄ• naá¹ƒ ghanaá¹ƒ kariyamÄ
parikkhayamÄ• naá¹ƒanupubbena heá¹-á¹-hÄ• otarati. otiá¹‡á¹‡e otiá¹‡á¹‡e udake brahma
brahmaloko, uparicatukÄ• mÄ• vacaradevalokaá¹-á¹-hÄ• ne ca devalokÄ• pÄ• tubhavanti.
cÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsabhavanÄ• nipana pathavÄ«sambandhatÄ• ya na tÄ• va p
purimapathaviá¹-á¹-hÄ• naá¹ƒ otiá¹‡á¹‡e pana balavavÄ• tÄ• uppajjanti, te taá¹ƒ pihitadvÄ•
á¹-hitaudakamiva nirussÄ• saá¹ƒ katvÄ• rumbhanti \Ne I 249/. madhurodakaá¹ƒ parikkhaya
rasapathaviá¹ƒ samuá¹-á¹-hÄ• peti, udakapiá¹-á¹-he uppalinÄ«pattaá¹ƒviya pathavÄ« saá¹‡á
vaá¹‡á¹‡asampannÄ• ceva hoti gandharasasampannÄ• ca nirudakapÄ• yÄ• sassaupari pa
mahÄ• bodhipallaá¹…kaá¹-á¹-hÄ• naá¹ƒ vinassamÄ• ne loke pacchÄ• vinassati, saá¹‡á¹-ha
saá¹‡á¹-hahatÄ«ti veditabbaá¹ƒ.

tadÄ• ca Ä• bhassarabrahmaloke paá¹-hamatarÄ• bhinibbattÄ• sattÄ• Ä• yukkhayÄ• vÄ•
cavitvÄ• opapÄ• tikÄ• hutvÄ• idhÅ«papajjanti, te honti sayaá¹ƒpabhÄ• antalikkhacarÄ• ,
sÄ• yitvÄ• taá¹‡hÄ• bhibhÅ«tÄ• Ä• luppakÄ• rakaá¹ƒ paribhuÃ±jituá¹ƒ upakkamanti. atha
antaradhÄ• yati, andhakÄ• ro hoti. te andhakÄ• raá¹ƒ disvÄ• bhÄ• yanti. tato tesaá¹ƒ bhaya
sÅ«rabhÄ• vaá¹ƒ janayantaá¹ƒ paripuá¹‡á¹‡apaÃ±Ã±Ä• sayojanaá¹ƒ sÅ«riyamaá¹‡á¸• alaá
disvÄ• ``Ä• lokaá¹ƒ paá¹-ilabhimhÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``amhÄ• ka
nÄ• setvÄ• sÅ«rabhÄ• vaá¹ƒ janayanto uá¹-á¹-hito, tasmÄ• sÅ«riyo hotÅ«â€™â€™ ti __sÅ
karonti.

atha sÅ«riye divasaá¹ƒ Ä• lokaá¹ƒ katvÄ• atthaá¹…gate ``yampi Ä• lokaá¹ƒ labhimha, sopi
tipuna bhÄ«tÄ• honti. tesaá¹ƒ evaá¹ƒ hoti ``sÄ• dhu vatassa, sace aÃ±Ã±aá¹ƒ Ä• lokaá¹ƒ la
tesaá¹ƒ cittaá¹ƒ Ã±atvÄ• viya ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ candamaá¹‡á¸• alaá¹ƒ pÄ• tu
disvÄ• bhiyyoso \Be I 283/ mattÄ• ya haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``amhÄ• kaá¹ƒ chanda
uá¹-á¹-hito, tasmÄ• cando hotÅ«â€™â€™ ti __cando_tvevassa nÄ• maá¹ƒ karonti.

evaá¹ƒ candimasÅ«riyesu pÄ• tubhÅ«tesu nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni pÄ• tubhavanti,

paÃ±Ã±Ä• yanti, anukkamena ca mÄ• saá¸• á¸• hamÄ• sautusaá¹ƒvaccharÄ• , candimasÅ«
pÄ• tubhÅ«tadivaseyevasinerucakkavÄ• á¸·ahimavantapabbatÄ• dÄ«pasamuddÄ• ca pÄ•
acarimaá¹ƒphagguá¹‡apuá¹‡á¹‡amadivaseyeva pÄ• tubhavanti. kathaá¹ƒ? yathÄ• nÄ• ma
ekappahÄ• renevapubbuá¸·akÄ• uá¹-á¹-hahanti, eke padesÄ• thÅ«pathÅ«pÄ• honti, eke
evameva thÅ«pathÅ«paá¹-á¹-hÄ• ne pabbatÄ• honti, ninnaninnaá¹-á¹-hÄ• ne samuddÄ• , s

atha tesaá¹ƒ sattÄ• naá¹ƒ rasapathaviá¹ƒ paribhuÃ±jantÄ• naá¹ƒ kammena ekacce vaá¹‡á¹
ekaccedubbaá¹‡á¹‡Ä• honti. tattha vaá¹‡á¹‡avanto dubbaá¹‡á¹‡e atimaÃ±Ã±anti, tesaá¹ƒ
sÄ• pi__rasapathavÄ«_ antaradhÄ• yati, __bhÅ«mipappaá¹-ako_ pÄ• tubhavati. atha nesaá
sopiantaradhÄ• yati, atha __padÄ• latÄ• _ pÄ• tubhavati. teneva nayena sÄ• pi antaradhÄ•
akaá¹-á¹-hapÄ• ko__sÄ• li_ \Ne I 250/ pÄ• tubhavati akaá¹‡o athuso sugandho taá¹‡á¸• ula
bhÄ• janÄ• ni uppajjanti. te sÄ• liá¹ƒ bhÄ• jane á¹-hapetvÄ• pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ á¹
jÄ• lasikhÄ• uá¹-á¹-hahitvÄ• taá¹ƒ pacati. so hoti odano sumanajÄ• tipupphasadiso, na tas
byaÃ±janena vÄ• karaá¹‡Ä«yaá¹ƒatthi, yaá¹ƒ yaá¹ƒ rasaá¹ƒ bhuÃ±jitukÄ• mÄ• honti, taá¹ƒ
taá¹ƒ oá¸·Ä• rikaá¹ƒÄ• hÄ• raá¹ƒ Ä• harayataá¹ƒ tato pabhuti muttakarÄ«saá¹ƒ saÃ±jÄ• yat
bhÅ«mipappaá¹-akopadÄ• latÄ• ti ime tÄ• va paribhuttÄ• sudhÄ• hÄ• ro viya khudaá¹ƒ vin
rasamevaparibyÅ«hentÄ• tiá¹-á¹-hanti vatthuno sukhumabhÄ• vena, na nissandÄ• , sukhu
gahaá¹‡indhanamevaca hoti. odano pana paribhutto rasaá¹ƒ vaá¸• á¸• hentopi vatthuno oá¸
nissandaá¹ƒvissajjento passÄ• vaá¹ƒ karÄ«saÃ±ca uppÄ• deti.

atha tesaá¹ƒ nikkhamanatthÄ• ya vaá¹‡amukhÄ• ni pabhijjanti. purisassa purisabhÄ• vo, itth
itthibhÄ• vopÄ• tubhavati. purimattabhÄ• vesu hi pavattaupacÄ• rajjhÄ• nÄ• nubhÄ• vena y
sattasantÄ• nesukÄ• marÄ• go vikkhambhanavegena samito \Be I 284/, na tÄ• va
bahalakÄ• marÄ• gÅ«panissayÄ• niitthipurisindriyÄ• ni pÄ• turahesuá¹ƒ. yadÄ• panassa vi
bahalakÄ• marÄ• go laddhÄ• vasaroahosi, tadÄ• tadupanissayÄ• ni tÄ• ni sattÄ• naá¹ƒ att
tadÄ• itthÄ« purisaá¹ƒ, puriso ca itthiá¹ƒ ativelaá¹ƒ upanijjhÄ• yati. tesaá¹ƒ ativelaá¹ƒ
upanijjhÄ• yanapaccayÄ• kÄ• mapariá¸·Ä• houppajjati, tato __methunaá¹ƒ dhammaá¹ƒ_ pa
asaddhammapaá¹-isevanapaccayÄ• viÃ±Ã±Å«higarahiyamÄ• nÄ• viheá¹-hiyamÄ• nÄ• ta
paá¹-icchÄ• danahetu __agÄ• rÄ• ni_ karonti. teagÄ• raá¹ƒ ajjhÄ• vasamÄ• nÄ• anukkame
alasajÄ• tikassa sattassa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ• sannidhiá¹ƒ karonti. tato pabhu
taá¹‡á¸• ulaá¹ƒ pariyonandhanti, lÄ• yitaá¹-á¹-hÄ• nampina paá¹-iviruhati.

te sannipatitvÄ• anutthunanti ``pÄ• pakÄ• vata bho dhammÄ• sattesu pÄ• tubhÅ«tÄ• , ma
ahumhÄ• â€™â€™ ti, __aggaÃ±Ã±asutte_ (DN III 128) vuttanayena vitthÄ• retabbaá¹ƒ. tato
athaÃ±Ã±ataro satto aÃ±Ã±assa bhÄ• gaá¹ƒ adinnaá¹ƒ Ä• diyati, taá¹ƒ dvikkhattuá¹ƒparibh
pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• ehi paharanti. te evaá¹ƒ adinnÄ• dÄ• ne kalahamusÄ• vÄ• dada
sannipatitvÄ• cintayanti ``yannÅ«na mayaá¹ƒ ekaá¹ƒ sattaá¹ƒ sammanneyyÄ• ma, yono sa
khÄ«yeyya, garahitabbaá¹ƒ garaheyya, pabbÄ• jetabbaá¹ƒ pabbÄ• jeyya, mayaá¹ƒ panassa

bhÄ• gamanuppadassÄ• mÄ• â€™â€™ ti. evaá¹ƒ katasanniá¹-á¹-hÄ• nesu pana sattesu im
bhagavÄ• bodhisattabhÅ«to tena samayena tesu sattesu abhirÅ«pataro ca \Ne I 251/ dass
mahesakkhataro ca buddhisampanno paá¹-ibalo niggahapaggahaá¹ƒ kÄ• tuá¹ƒ. te taá¹ƒ upa
yÄ• citvÄ• sammanniá¹ƒsu. so tena mahÄ• janena sammatoti __mahÄ• sammato, _ khettÄ
_dhammena samena paresaá¹ƒ raÃ±jetÄ«ti __rÄ• jÄ• _ti tÄ«hi nÄ• mehi paÃ±Ã±Ä• yittha. y
lokeacchariyaá¹-á¹-hÄ• naá¹ƒ, bodhisattova tattha Ä• dipurisoti evaá¹ƒ bodhisattaá¹ƒ Ä• diá
khattiyamaá¹‡á¸• alesaá¹‡á¹-hite anupubbena brÄ• hmaá¹‡Ä• dayopi vaá¹‡á¹‡Ä• saá¹‡á¹-

tattha kappavinÄ• sakamahÄ• meghato yÄ• va jÄ• lopacchedo, idamekamasaá¹…khyeyyaá
kappavinÄ• sakajÄ• lopacchedato yÄ• va \Be I 285/ koá¹-isatasahassacakkavÄ• á¸·aparipÅ
idaá¹ƒ dutiyamasaá¹…khyeyyaá¹ƒ __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ti vuccati. sampattimahÄ
candimasÅ«riyapÄ• tubhÄ• vo, idaá¹ƒ tatiyamasaá¹…khyeyyaá¹ƒ __vivaá¹-á¹-o_ti vuccati.
candimasÅ«riyapÄ• tubhÄ• vatoyÄ• va puna kappavinÄ• sakamahÄ• megho, idaá¹ƒ catutth
__vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ti vuccati. vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«asaá¹…khyeyyaá¹ƒ
catusaá¹-á¹-hiantarakappasaá¹…gahaá¹ƒ. ``vÄ«satiantarakappasaá¹…gahaâ€™â€™ nti ke
kÄ• lato tena samappamÄ• á¹‡Ä• neva. imÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni ekomahÄ• ka
vinÄ• so ca saá¹‡á¹-hahanaÃ±ca veditabbaá¹ƒ.

yasmiá¹ƒ pana samaye kappo __udakena_ nassati, Ä• ditova kappavinÄ• sakamahÄ• megh
vuttanayeneva vitthÄ• retabbaá¹ƒ. ayaá¹ƒ pana viseso --- yathÄ• tattha dutiyasÅ«riyo, evan
khÄ• rudakamahÄ• megho vuá¹-á¹-hÄ• ti. so Ä• dito sukhumaá¹ƒ sukhumaá¹ƒ vassantoanu
koá¹-isatasahassacakkavÄ• á¸·Ä• naá¹ƒ pÅ«rento vassati. khÄ• rudakenaphuá¹-á¹-haphuá¹
vilÄ«yanti, udakaá¹ƒ samantato vÄ• tehi dhÄ• rÄ«yati. pathaviyÄ• heá¹-á¹-himantato pabhut
dutiyajjhÄ• nabhÅ«miá¹ƒ udakaá¹ƒ gaá¹‡hÄ• ti. tena hi khÄ• rudakena phuá¹-á¹-haphuá¹-á¹
udake pakkhittaloá¹‡asakkharÄ• viya vilÄ«yanteva, tasmÄ• pathavÄ«sandhÄ• rakaudaker
taá¹ƒ hotÄ«ti keci. apare pana ``pathavÄ«sandhÄ• rakaudakaá¹ƒ taá¹ƒ sandhÄ• rakavÄ• yu
vinÄ• setvÄ• sabbattha sayameva eko ghanabhÅ«to tiá¹-á¹-hatÄ«â€™â€™ ti vadanti, taá¹ƒ
chapi brahmaloke vilÄ«yÄ• petvÄ• subhakiá¹‡he Ä• hacca tiá¹-á¹-hati, taá¹ƒ yÄ• va aá¹‡um
atthi, tÄ• va na vÅ«pasammati, udakÄ• nugataá¹ƒ pana sabbaá¹ƒ saá¹…khÄ• ragataá¹ƒ ab
vÅ«pasammati, antaradhÄ• naá¹ƒ gacchati. heá¹-á¹-hÄ• Ä• kÄ• sena saha upariÄ• kÄ• so e
sabbaá¹ƒ vuttasadisaá¹ƒ. kevalaá¹ƒ panidha Ä• bhassarabrahmalokaá¹ƒ Ä• diá¹ƒ katvÄ• lo
subhakiá¹‡hato cavitvÄ• Ä• bhassaraá¹-á¹-hÄ• nÄ• dÄ«su sattÄ• nibbattanti. tattha kappav
yÄ• va kappavinÄ• sakakhÄ• rudakopacchedo, idamekamasaá¹…khyeyyaá¹ƒ \Ne I 252/. ud
sampattimahÄ• megho, idaá¹ƒ dutiyamasaá¹…khyeyyaá¹ƒ. sampattimahÄ• meghatoyÄ• va
idaá¹ƒ tatiyamasaá¹…khyeyyaá¹ƒ. candimasÅ«riyapÄ• tubhÄ• vato \Be I 286/yÄ• va kappav
catutthamasaá¹…khyeyyaá¹ƒ. imÄ• ni cattÄ• ri asaá¹…khyeyyÄ• nieko mahÄ• kappo hoti. e
saá¹‡á¹-hahanaÃ±ca veditabbaá¹ƒ.

yasmiá¹ƒ samaye kappo __vÄ• tena_ nassati, Ä• ditova kappavinÄ• sakamahÄ• megho vua
vuttanayeneva vitthÄ• retabbaá¹ƒ. ayaá¹ƒ pana viseso --- yathÄ• tattha dutiyasÅ«riyo, evan
kappavinÄ• sanatthaá¹ƒ vÄ• to samuá¹-á¹-hÄ• ti. so paá¹-hamaá¹ƒ thÅ«larajaá¹ƒ uá¹-á¹-hÄ•
saá¹‡harajaá¹ƒsukhumavÄ• likaá¹ƒ thÅ«lavÄ• likaá¹ƒ sakkharapÄ• sÄ• á¹‡Ä• dayoti yÄ• va
visamaá¹-á¹-hÄ• neá¹-hitamahÄ• rukkhe ca uá¹-á¹-hÄ• peti. te pathavito nabhamuggatÄ• n
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti. athÄ• nukkamena heá¹-á¹-hÄ• mah
samuá¹-á¹-hahitvÄ• pathaviá¹ƒparivattetvÄ• uddhaá¹ƒ mÅ«laá¹ƒ katvÄ• Ä• kÄ• se khipati.
pathavippadesÄ• dviyojanatiyojanacatuyojanapaÃ±cayojanachayojanasattayojanappamÄ• a
vÄ• tavegukkhittÄ• Ä• kÄ• seyeva cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti.
sinerupabbatampivÄ• to ukkhipitvÄ• Ä• kÄ• se khipati. te aÃ±Ã±amaÃ±Ã±aá¹ƒ abhihantvÄ•
hutvÄ• vinassanti. etenevÅ«pÄ• yena bhÅ«maá¹-á¹-hakavimÄ• nÄ• ni ca Ä• kÄ• saá¹-á¹-ha
vinÄ• sentochakÄ• mÄ• vacaradevaloke vinÄ• setvÄ• koá¹-isatasahassacakkavÄ• á¸·Ä• ni
cakkavÄ• á¸·Ä• cakkavÄ• á¸·ehi, himavantÄ• himavantehi, sinerÅ« sinerÅ«hi aÃ±Ã±amaÃ±
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• vinassanti. pathavito yÄ• va tatiyajjhÄ• nabhÅ«mi vÄ• to ga
brahmalokevinÄ• setvÄ• vehapphale Ä• hacca tiá¹-á¹-hati. evaá¹ƒ pathavÄ«sandhÄ• rakau
taá¹ƒsandhÄ• rakavÄ• tenaca saddhiá¹ƒ sabbasaá¹…khÄ• ragataá¹ƒ vinÄ• setvÄ• sayamp
kÄ• raá¹‡Ä• bhÄ• vato. heá¹-á¹-hÄ• Ä• kÄ• senasaha upariÄ• kÄ• so eko hoti mahandhakÄ
idha pana subhakiá¹‡habrahmalokaá¹ƒÄ• diá¹ƒ katvÄ• loko pÄ• tubhavati. vehapphalato ca
subhakiá¹‡haá¹-á¹-hÄ• nÄ• dÄ«su sattÄ• nibbattanti. tattha kappavinÄ• sakamahÄ• meghat
kappavinÄ• sakavÄ• tupacchedo, idamekamasaá¹…khyeyyaá¹ƒ. vÄ• tupacchedato yÄ• va s
dutiyamasaá¹…khyeyyantiÄ• di vuttanayameva. evaá¹ƒvÄ• tena vinÄ• so ca saá¹‡á¹-hahan

atha \Be I 287/ kiá¹ƒkÄ• raá¹‡Ä• evaá¹ƒ loko vinassati. yadipi hi saá¹…khÄ• rÄ• naá¹ƒ ahet
vinÄ• sakÄ• bhÄ• vato, santÄ• nanirodho pana hetuvirahito natthi. yathÄ• taá¹ƒ sattanikÄ•
sahetukena vinÄ• sena bhavitabbaá¹ƒ, tasmÄ• kimevaá¹ƒ lokavinÄ• se kÄ• raá¹‡anti? akus
kÄ• raá¹‡aá¹ƒ. yathÄ• hi tattha nibbattanakasattÄ• naá¹ƒ puÃ±Ã±abalena paá¹-hamaá¹ƒ lo
tesaá¹ƒ pÄ• pakammabalena saá¹ƒvaá¹-á¹-ati, tasmÄ• akusalamÅ«lesu ussannesu evaá¹ƒ
rÄ• gadosamohÄ• naá¹ƒ adhikabhÄ• vena yathÄ• kkamaá¹ƒ rogantarakappo satthantaraka
tividhÄ• antarakappÄ• vivaá¹-á¹-aá¹-á¹-hÄ• yimhi asaá¹…khyeyyakappejÄ• yanti. evamete
saá¹ƒvaá¹-á¹-Ä• rÄ• gÄ• dÄ«naá¹ƒ adhikabhÄ• veneva honti.

tattha rÄ• ge ussannatare agginÄ• vinassati, dose ussannatare udakena vinassati. dosehi u
adhikatarena dosena viya tikkhatarena khÄ• rudakena vinÄ• so yuttoti. kecipana ``dose uss
udakenÄ• â€™â€™ ti vadanti, tesaá¹ƒ kira ayamadhippÄ• yo --- pÄ• kaá¹-asattusadisassa
apÄ• kaá¹-asattusadisassa rÄ• gassa khÄ• rudakasadisatÄ• ca yuttÄ• ti. mohe pana ussan
evaá¹ƒ vinassantopi ca nirantaramevasatta vÄ• re agginÄ• nassati, aá¹-á¹-hame vÄ• re uda
agginÄ• , aá¹-á¹-hameudakenÄ• ti evaá¹ƒ aá¹-á¹-hame aá¹-á¹-hame vÄ• re vinassanto satta
vinassitvÄ• punasatta vÄ• re agginÄ• nassati. ettÄ• vatÄ• tesaá¹-á¹-hi kappÄ• atÄ«tÄ• h

nassanavÄ• raá¹ƒ sampattampi paá¹-ibÄ• hitvÄ• laddhokÄ• so vÄ• to paripuá¹‡á¹‡acatusaá¹-á¹-hikappÄ• yukesubhakiá¹‡he viddhaá¹ƒsento lokaá¹ƒ vinÄ• seti. et sattÄ• naá¹ƒ bahulaá¹ƒ pavattatÄ«tiaggivasena bahuso lokavinÄ• so veditabbo. iti evaá¹ƒ in vinassitvÄ• saá¹‡á¹-hahantaá¹ƒ saá¹‡á¹-hahitvÄ• á¹-hitaÃ±ca okÄ• salokaá¹ƒ bhagavÄ• yA evampissa sabbathÄ• okÄ• saloko viditoti daá¹-á¹-habbaá¹ƒ.

yaá¹ƒ pana heá¹-á¹-hÄ• vuttaá¹ƒ ``sabbathÄ• viditalokattÄ• lokavidÅ«â€™â€™ ti, idÄ• ni ``evaá¹ƒ sabbathÄ• viditalokattÄ• lokavidÅ«â€™â€™ _ti. tattha \Be I 288/ __sabbathÄ• _ti saá¹…khÄ• ralokassa, Ä• sayÄ• dippabhedato sattalokassa, parimÄ• á¹‡asaá¹‡á¹-hÄ• nÄ• evaá¹ƒ sabbappakÄ• rena viditalokattÄ• ti attho.

idÄ• ni __anuttaro_ti padassa atthaá¹ƒ saá¹ƒvaá¹‡á¹‡ento Ä• ha __ ``attano pana guá¹‡ehÄ __attano_ti nissakkatthe sÄ• mivacanametaá¹ƒ, attatoti attho. guá¹‡ehi attanovisiá¹-á¹-hatan taraggahaá¹‡aÃ±cettha ``anuttaroâ€™â€™ ti padassa atthaniddesatÄ• yakataá¹ƒ, na visiá¹ atthitÄ• ya. sadevake hi loke sadisakappopi nÄ• ma koci tathÄ• gatassa natthi, kuto sadiso, kathÄ• . __kassacÄ«_ti kassacipi. __abhibhavatÄ«_ti sÄ«lasampadÄ• ya \Ne I 254/ upaniss hirottappamettÄ• karuá¹‡Ä• naá¹ƒ visesapaccayÄ• naá¹ƒsaddhÄ• sativÄ«riyapaÃ±Ã±Ä• na samudÄ• gamato paá¹-á¹-hÄ• ya na aÃ±Ã±asÄ• dhÄ• raá¹‡o savÄ• sanapaá¹-ipakkhassap satthu sÄ«laguá¹‡o, tena bhagavÄ• sadevakaá¹ƒ lokaá¹ƒ aÃ±Ã±adatthuabhibhuyya pavatta abhibhuyyatÄ«ti adhippÄ• yo. evaá¹ƒ samÄ• dhiguá¹‡Ä• dÄ«supiyathÄ• rahaá¹ƒ vattabbaá lokiyalokuttaramissakÄ• veditabbÄ• , vimuttiÃ±Ä• á¹‡adassanaá¹ƒpana lokiyaá¹ƒ kÄ• mÄ•

yadi evaá¹ƒ kathaá¹ƒ tena sadevakaá¹ƒ lokaá¹ƒ abhibhavatÄ«ti? tassapi Ä• nubhÄ• vato as visayato pavattito pavattiÄ• kÄ• rato ca uttaritarameva. taÃ±hi anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ Ä• rabbha pavattati, pavattamÄ• naÃ±ca atakkÄ• vacaraá¹ƒ paramagambhÄ«raá¹ƒ saá¹‡ha paá¹-ipakkhadhammÄ• naá¹ƒ suppahÄ«nattÄ• suá¹-á¹-hu pÄ• kaá¹-aá¹ƒ vibhÅ«tataraá¹ƒ k vasÄ«bhÄ• vassa pÄ• pakattÄ• bhavaá¹…gaparivÄ• sassa ca atiparittakattÄ• lahulahu pa

evaá¹ƒ sÄ«lÄ• diguá¹‡ehi bhagavato uttaritarassa abhÄ• vaá¹ƒ dassetvÄ• idÄ• ni sadisass dassetuá¹ƒ__ ``sÄ«laguá¹‡enapi asamoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __asamo_ti ekasm sÄ«lÄ• diguá¹‡ena samo sadisoti asamo. tathÄ• asamehi samo __asamasamo_. asamÄ• v sÄ«lÄ• diguá¹‡ena natthi etassa \Be I 289/ paá¹-imÄ• ti __appaá¹-imo_. sesapadadvayepi e upamÄ• mattaá¹ƒ paá¹-imÄ• , sadisÅ«pamÄ• paá¹-ibhÄ• go, yugaggÄ• havasenaá¹-hito pa

__na kho panÄ• haá¹ƒ bhikkhave samanupassÄ• mÄ«_tiÄ• dÄ«su mama samantacakkhun sabbaá¹ƒ lokaá¹ƒ passantopi tattha sadevake ... pe ... pajÄ• ya attano attato sÄ«lasampannataraá¹ƒsampannatarasÄ«laá¹ƒ kaÃ±cipi puggalaá¹ƒ na kho pana passÄ• mi adhippÄ• yo.

__aggappasÄ• dasuttÄ• dÄ«nÄ«_ti ettha ---

``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ•
saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒa
sammÄ• sambuddho. ye, bhikkhave, buddhe pasannÄ• , agge \Ne I 255/ te pasannÄ• . agg
vipÄ• ko hotÄ«â€™â€™ ti (AN a IV 34; It 90) ---

idaá¹ƒ aggappasÄ• dasuttaá¹ƒ. __Ä• di_-saddena ---

``sadevake, bhikkhave, loke ... pe ... sadevamanussÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«
vasavattÄ«, tasmÄ• tathÄ• gatoti vuccatÄ«â€™â€™ ti (AN a IV 23; DN III 188) ---

evamÄ• dÄ«ni suttapadÄ• ni veditabbÄ• ni. __Ä• dikÄ• gÄ• thÄ• yo_ti ---

``ahaÃ±hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tosmi nibbuto || (Vin I 11; MN I 285; II 341).

``danto damayataá¹ƒ seá¹-á¹-ho, santo samayataá¹ƒ isi.

mutto mocayataá¹ƒ aggo, tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo || (It 112)

``nayimasmiá¹ƒ \Be I 290/ loke parasmiá¹ƒ vÄ• pana,

buddhena seá¹-á¹-ho sadiso ca vijjati.

Ä• huneyyÄ• naá¹ƒ paramÄ• hutiá¹ƒ gato,

puÃ±Ã±atthikÄ• naá¹ƒ vipulapphalesinaâ€™â€™ nti || (Vv 1047; Kv 799) ---

evamÄ• dikÄ• gÄ• thÄ• vitthÄ• retabbÄ• .

__purisadammasÄ• rathÄ«_tiÄ• dÄ«su damitabbÄ• ti dammÄ• , damituá¹ƒ araharÅ«pÄ• . p
purisadammÄ• . visesanassa cettha paranipÄ• taá¹ƒ katvÄ• niddeso, dammapurisÄ• ti atth
dammabhÄ• ve purisaggahaá¹‡aá¹ƒ ukkaá¹-á¹-hapariccheda vasenÄ• â€™â€™ ti vadanti. _
dassento Ä• ha __ ``dametÄ«â€™â€™ _tiÄ• di. tattha __dametÄ«_ti sameti, kÄ• yasamÄ•
attho. taá¹ƒ pana kÄ• yasamÄ• dÄ«hi yojanaá¹ƒ yathÄ• rahaá¹ƒ tadaá¹…gavinayÄ• dÄ«sup

Ä• ha __ ``vinetÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. __adantÄ• _ti idaá¹ƒ sabbenasabbaá¹ƒ da
purisadammÄ• ti vuttÄ• ti katvÄ• vuttaá¹ƒ. ye pana vippakatadammabhÄ• vÄ• sabbathÄ• d
tepi purisadammÄ• eva, yato te satthÄ• dameti. bhagavÄ• hi visuddhasÄ«lassa paá¹-hama
paá¹-hamajjhÄ• nalÄ• bhino dutiyajjhÄ• nantiÄ• dinÄ• tassatassa uparÅ«pari visesaá¹ƒ Ä•
sameti. teneva vuttaá¹ƒ __visuddhimagge_ (Vism I 139) ``api ca so bhagavÄ• visuddhasÄ«
paá¹-hamajjhÄ• nÄ• dÄ«ni sotÄ• pannÄ• dÄ«naÃ±cauttarimaggappaá¹-ipadaá¹ƒ Ä• cikkhar
atha vÄ• sabbena sabbaá¹ƒ adantÄ• ekadesena dantÄ• ca idha adantaggahaá¹‡eneva sa
__dametuá¹ƒ yuttÄ• _tidamanÄ• rahÄ• .

__tiracchÄ• napurisÄ• _tiÄ• dÄ«su uddhaá¹ƒ anuggantvÄ• tiriyaá¹ƒ aÃ±citÄ• gatÄ• vaá¸•
devamanussÄ• dayo viya uddhaá¹ƒ dÄ«ghaá¹ƒ ahutvÄ• tiriyaá¹ƒ dÄ«ghÄ• ti attho. tiracchÄ
purisÄ• tiracchÄ• napurisÄ• . manassa \Be I 291/ ussannatÄ• ya __manussÄ• _.
satisÅ«rabhÄ• vabrahmacariyayogyatÄ• diguá¹‡avasenaupacitamÄ• nasÄ• ukkaá¹-á¹-hagu
jambudÄ«pavÄ• sino sattavisesÄ• . tenÄ• habhagavÄ• ---

``tÄ«hi, bhikkhave, á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke ca manusse adhig
tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• satimanto idha brahmacariyavÄ• soâ€™â€™ ti (a0n

tathÄ• hi buddhÄ• bhagavanto paccekabuddhÄ• aggasÄ• vakÄ• mahÄ• sÄ• vakÄ• cakk
sattÄ• tattheva uppajjanti. tehi samÄ• narÅ«pÄ• ditÄ• ya pana saddhiá¹ƒ
parittadÄ«pavÄ• sÄ«hiitaramahÄ• dÄ«pavÄ• sinopi manussÄ• tveva paÃ±Ã±Ä• yiá¹ƒsÅ«ti e
lobhÄ• dÄ«hica alobhÄ• dÄ«hi ca sahitassa manassa ussannatÄ• ya manussÄ• . ye hi satt
visesato lobhÄ• dayo alobhÄ• dayo ca ussannÄ• , te lobhÄ• diussannatÄ• ya apÄ• yamagg
sugatimaggaá¹ƒ nibbÄ• nagÄ• mimaggaÃ±ca pÅ«renti, tasmÄ• lobhÄ• dÄ«hi alobhÄ• dÄ«
ussannatÄ• ya parittadÄ«pavÄ• sÄ«hi saddhiá¹ƒ catumahÄ• dÄ«pavÄ• sino sattavisesÄ• m
pana ``manuno apaccabhÄ• vena manussÄ• â€™â€™ ti vadanti. manu nÄ• ma paá¹-hama
Ä• dibhÅ«to hitÄ• hitavidhÄ• yako sattÄ• naá¹ƒ pituá¹-á¹-hÄ• niyo, yo sÄ• sane mahÄ• sam
paramparÄ• ya \Ne I 257/ ca tassa ovÄ• dÄ• nusÄ• saniyaá¹ƒ á¹-hitÄ• tassa puttasadisatÄ•
vuccanti. tato eva hi te mÄ• á¹‡avÄ• ``manujÄ• â€™â€™ tica voharÄ«yanti, manussÄ• ca
manussapurisÄ• .

__amanussapurisÄ• _ti ettha na manussÄ• ti amanussÄ• . taá¹ƒsadisatÄ• ettha jotÄ«yati. t
natthi, aÃ±Ã±aá¹ƒ samÄ• nanti yakkhÄ• dayo amanussÄ• ti adhippetÄ• . na yekeci manuss
tiracchÄ• napurisÄ• naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ kataá¹ƒ. yakkhÄ• dayoeva ca niddiá¹-á¹-hÄ
himavantavÄ• sÄ«, cÅ«á¸·odaramahodarÄ• nÄ• gadÄ«pavÄ• sino, aggisikhadhÅ«masikhÄ
katÄ• dosavisassa vinodanena. tenÄ• ha __ ``saraá¹‡esu casÄ«lesu ca patiá¹-á¹-hÄ• pitÄ•
__kÅ«á¹-adantÄ• dayo_ti \Be I 292/ __Ä• di_-saddena ghoramukhaupÄ• ligahapatiÄ• dÄ«n
__sakkÄ• dayo_ti __Ä• di_-saddena ajakalÄ• payakkhabakabrahmÄ• dÄ«naá¹ƒ saá¹…gah

damanaá¹ƒ tattha tattha vuttanayeneva sakkÄ• viÃ±Ã±Ä• tunti atippapaÃ±cabhÄ• vatoidha
suttaá¹ƒ vitthÄ• retabba_nti idaá¹ƒ kesÄ«suttaá¹ƒ __ ``vinÄ«tÄ• vicitrehi vinayanÅ«pÄ• yeh
atthe vitthÄ• retabbaá¹ƒ yathÄ• rahaá¹ƒ saá¹‡hÄ• dÄ«hi upÄ• yehivinayanassa dÄ«panato.

__atthapada_nti atthÄ• bhibyaÃ±janakaá¹ƒ padaá¹ƒ, vÄ• kyanti attho. vÄ• kyena hi atthÄ• b
nÄ• mÄ• dipadamattena, ekapadabhÄ• vena ca anaÃ±Ã±asÄ• dhÄ• raá¹‡o satthu purisada
tenÄ• ha __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• di. __aá¹-á¹-ha disÄ• _ti aá¹-á¹-ha samÄ• patti
sambandhÄ• pi asaá¹ƒkiá¹‡á¹‡abhÄ• vena dissanti apadissanti, disÄ• viyÄ• ti vÄ• disÄ• .
sajjamÄ• nÄ• vasÄ«bhÄ• vappattiyÄ• nissaá¹…gacÄ• rÄ• . __dhÄ• vantÄ«_ti javanavuttiy
disaá¹ƒ dhÄ• vatÄ«_ti attano kÄ• yaá¹ƒ aparivattantoti adhippÄ• yo, satthÄ• rÄ• pana dami
ekiriyÄ• patheneva aá¹-á¹-ha disÄ• dhÄ• vanti. tenÄ• ha __ ``ekapallaá¹…kenevanisinnÄ•
disÄ• _ti ca nidassanamattametaá¹ƒ lokiyehi agatapubbaá¹ƒ nirodhasamÄ• pattidisaá¹ƒama

__diá¹-á¹-hadhammikasamparÄ• yikaparamatthehÄ«_tiÄ• dÄ«su diá¹-á¹-hadhammo vuccati
tatthaniyuttoti diá¹-á¹-hadhammiko, idhalokattho. kammakilesavasena samparetabbato sam
gantabbatosamparÄ• yo, paraloko. tattha niyuttoti samparÄ• yiko, paralokattho. paramo utta
nibbÄ• naá¹ƒ. tehi diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi. __yathÄ• raha_ntiyathÄ
atthesu yo yo puggalo yaá¹ƒ yaá¹ƒ arahati, tadanurÅ«paá¹ƒ. __anusÄ• satÄ«_tivineti tasmiá
I 258/ patiá¹-á¹-hÄ• peti. saha atthena vattatÄ«ti __sattho, _ bhaá¹‡á¸• amÅ«lenavaá¹‡ijjÄ•
gacchanto janasamÅ«ho. hitupadesÄ• divasena paripÄ• letabbo sÄ• sitabboso etassa atthÄ
niruttinayena. so viya bhagavÄ• ti Ä• ha __ ``satthÄ• viyÄ• ti satthÄ• , bhagavÄ• satthavÄ•

idÄ• ni \Be I 293/ tamatthaá¹ƒ niddesapÄ• á¸·inayena dassetuá¹ƒ __ ``yathÄ• satthavÄ• ho
tattha __satthe_ti satthike jane. kaá¹ƒ udakaá¹ƒ tÄ• renti etthÄ• ti __kantÄ• ro, _nirudako ar
ruá¸·hÄ«vasena pana itaropi araÃ±Ã±appadeso tathÄ• vuccati. __corakantÄ• ra_nticorehi
adhiá¹-á¹-hitakantÄ• raá¹ƒ, tathÄ• __vÄ• á¸·akantÄ• raá¹ƒ_. __dubbhikkhakantÄ• ra_nti
dullabhabhikkhaá¹ƒkantÄ• raá¹ƒ. __tÄ• retÄ«_ti akhemantaá¹-á¹-hÄ• naá¹ƒ atikkÄ• meti. __
upasaggenapadaá¹ƒ vaá¸• á¸• hetvÄ• vuttaá¹ƒ. atha vÄ• __uttÄ• retÄ«_ti khemantabhÅ«m
__nittÄ• retÄ«_ti akhemantaá¹-á¹-hÄ• nato nikkhÄ• mento tÄ• reti. __patÄ• retÄ«_ti parigga
pariggahetvÄ• tÄ• reti viya tÄ• retÄ«ti attho. sabbampetaá¹ƒ tÄ• raá¹‡uttÄ• raá¹‡Ä• dikhem
á¹-hapanamevÄ• ti Ä• ha __ ``khemantabhÅ«miá¹ƒ sampÄ• petÄ«â€™â€™ _ti. __satte_ti v
mahÄ• natthatÄ• ya dunnittharatÄ• ya ca jÄ• tiyeva kantÄ• ro __jÄ• tikantÄ• ro, _taá¹ƒ jÄ• t

__ukkaá¹-á¹-haparicchedavasenÄ• _ti ukkaá¹-á¹-hasattaparicchedavasena. devamanussÄ•
na tiracchÄ• nÄ• dayo. __eta_nti ``devamanussÄ• naâ€™â€™ nti etaá¹ƒ vacanaá¹ƒ.
__bhabbapuggalaparicchedavasenÄ• _tisammattaniyÄ• mokkamanassa yogyapuggalassa
__bhagavato_ti nissakke sÄ• mivacanaá¹ƒyathÄ• ``upajjhÄ• yato ajjhetÄ«â€™â€™ ti. bhag
__upanissayasampatti_ntitihetukapaá¹-isandhiÄ• dikaá¹ƒ maggaphalÄ• dhigamassa balava

__gaggarÄ• yÄ• _ti gaggarÄ• yanÄ• ma raÃ±Ã±o deviyÄ• , tÄ• ya vÄ• kÄ• ritattÄ• ``gagga
__sare nimittaá¹ƒaggahesÄ«_ti ``dhammo eso vuccatÄ«â€™â€™ ti dhammasaÃ±Ã±Ä• ya s
gaá¹‡hantoca pasannacitto parisapariyante nipajji. __sannirumbhitvÄ• aá¹-á¹-hÄ• sÄ«_ti ta
daá¹‡á¸• assaá¹-hapitabhÄ• vaá¹ƒ apassanto tattha daá¹‡á¸• aá¹ƒ uppÄ«á¸·etvÄ• aá¹-á¹-h
daá¹‡á¸• e á¹-hapitepiuppÄ«á¸·itepi dhammagatena pasÄ• dena vissaramakarontova kÄ• la
nibbattasattÄ• naá¹ƒayaá¹ƒ dhammatÄ• , yÄ• ``kutohaá¹ƒ idha nibbatto, tattha kinnu kho ka
ntiÄ• vajjanÄ• . tasmÄ• attano purimabhavassa diá¹-á¹-hattÄ• Ä• ha __ ``are ahampi nÄ• n
__bhagavato pÄ• de sirasÄ• vandÄ«_ti kataÃ±Ã±utÄ• saá¹ƒvaá¸• á¸• hitena pemagÄ• rava

__jÄ• nantova_ \Be I 294/ \Ne I 259/ __pucchÄ«_ti mahÄ• janassa kammaphalaá¹ƒ buddhÄ
paccakkhaá¹ƒkÄ• tukÄ• mo bhagavÄ• __ ``ko me vandatÄ«â€™â€™ _ti gÄ• thÄ• ya pucch
devanÄ• gayakkhagandhabbÄ• dÄ«su ko, katamoti attho. __me_ti mama. __pÄ• dÄ• nÄ«_t
evarÅ«pÄ• ya deviddhiyÄ• . __yasasÄ• _ti iminÄ• edisena yasenaca parivÄ• rena ca. __ja
__abhikkantenÄ• _ti ativiya kantenakÄ• manÄ«yena sundarena. __vaá¹‡á¹‡enÄ• _ti chaviv
sarÄ«ravaá¹‡á¹‡anibhÄ• ya. __sabbÄ• obhÄ• sayaá¹ƒdisÄ• _ti sabbÄ• dasapi disÄ• pabh
viya ca ekobhÄ• saá¹ƒ ekÄ• lokaá¹ƒkarontoti attho.

evaá¹ƒ pana bhagavatÄ• pucchito devaputto attÄ• naá¹ƒ pavedento __ ``maá¹‡á¸• Å«koha
_ntigÄ• thamÄ• ha. tattha __pure_ti purimajÄ• tiyaá¹ƒ. __udake_ti idaá¹ƒ tadÄ• attano
uppattiá¹-á¹-hÄ• nadassanaá¹ƒ. __udake maá¹‡á¸• Å«ko_ti tena uddhumÄ• yikÄ• dikassa th
nivattanaá¹ƒ kataá¹ƒhoti. gÄ• vo caranti etthÄ• ti gocaro, gunnaá¹ƒ ghÄ• sesanaá¹-á¹-hÄ• n
viyÄ• tigocaro, vÄ• ri udakaá¹ƒ gocaro etassÄ• ti __vÄ• rigocaro_. udakacÄ• rÄ«pi hikoci ka
hotÄ«ti ``vÄ• rigocaroâ€™â€™ ti visesetvÄ• vuttaá¹ƒ. __tavadhammaá¹ƒ suá¹‡antassÄ• _t
karavÄ«karutamaÃ±junÄ• desentassa tava dhammaá¹ƒ ``dhammoeso vuccatÄ«â€™â€™ t
suá¹‡antassa. anÄ• dare cetaá¹ƒ sÄ• mivacanaá¹ƒ. __avadhÄ« vacchapÄ• lako_ti vacche n
mama samÄ«paá¹ƒ Ä• gantvÄ• daá¹‡á¸• amolubbha tiá¹-á¹-hanto mama sÄ«se daá¹‡á¸• aá
mÄ• resÄ«ti attho.

__sitaá¹ƒ katvÄ• _ti ``tathÄ• parittatarenapi puÃ±Ã±Ä• nubhÄ• vena evaá¹ƒ ativiya uá¸·Ä• n
lokiyalokuttarasampattiyolabbhantÄ«â€™â€™ ti pÄ«tisomanassajÄ• to
bhÄ• surataradhavaá¸·avipphurantadasanakhakiraá¹‡Ä• vaá¸·Ä«hi bhiyyosomattÄ• ya taá¹ƒ
sitaá¹ƒ katvÄ• . pÄ«tisomanassavasena hi so ---

``muhuttaá¹ƒ cittapasÄ• dassa, iddhiá¹ƒ passa yasaÃ±ca me.

Ä• nubhÄ• vaÃ±ca me passa, vaá¹‡á¹‡aá¹ƒ passa jutiÃ±ca me ||

``ye \Be I 295/ ca te dÄ«ghamaddhÄ• naá¹ƒ, dhammaá¹ƒ assosuá¹ƒ gotama.

pattÄ• te acalaá¹-á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareâ€™â€™ ti || (Vv 859-860) ---

imÄ• \Ne I 260/ dve gÄ• thÄ• vatvÄ• pakkÄ• mi.

__yaá¹ƒ pana kiÃ±cÄ«_ti ettha __ya_nti aniyamitavacanaá¹ƒ, tathÄ• __kiÃ±cÄ«_ti. __panÄ
vacanÄ• laá¹…kÄ• ramattaá¹ƒ. tasmÄ• yaá¹ƒ kiÃ±cÄ«ti Ã±eyyassa anavasesapariyÄ• dÄ•
vÄ• visesatthadÄ«pakonipÄ• to. tena ``sammÄ• sambuddhoâ€™â€™ ti iminÄ• saá¹…khe
catusaccÄ• bhisambodhovutto. __buddho_ti pana iminÄ• tadaÃ±Ã±assapi Ã±eyyassa avab
satthupaá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vo, pacchimena desanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vo. __
visesojotÄ«yati. __vimokkhantikaÃ±Ä• á¹‡avasenÄ• _ti ettha sabbaso paá¹-ipakkhehi vimuc
aggamaggo, tassa anto, aggaphalaá¹ƒ, tasmiá¹ƒ laddhe laddhabbato tattha bhavaá¹ƒ __vim
Ã±Ä• á¹‡aá¹ƒ_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ sabbampi buddhaÃ±Ä• á¹‡aá¹ƒ.

__evaá¹ƒ pavatto_ti ettha ---

``sabbaÃ±Ã±utÄ• ya buddho, sabbadassÄ• vitÄ• ya buddho, anaÃ±Ã±aneyyatÄ• ya buddho
khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho, nirupalepasaá¹…khÄ• tena buddho, ekantavÄ«ta
ekantavÄ«tadosoti buddho, ekantavÄ«tamohoti buddho, ekantanikkilesoti buddho, ekÄ• yan
eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti buddho, abuddhivihatattÄ• buddh
buddhoti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá¹ƒ
mittÄ• maccehi kataá¹ƒ, na Ã±Ä• tisÄ• lohitehikataá¹ƒ, na samaá¹‡abrÄ• hmaá¹‡ehi kataá¹ƒ
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒbodhiyÄ• mÅ«le saha sabbaÃ±Ã
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ buddhoâ€™â€™ ti (Nidd I 192) ---

ayaá¹ƒ \Be I 296/ niddesapÄ• á¸·inayo. yasmÄ• cettha tassÄ• paá¹-isambhidÄ• pÄ• á¸·iyÄ
natthi, tasmÄ• dvÄ«su ekenapi atthasiddhÄ«ti dassanatthaá¹ƒ __ ``paá¹-isambhidÄ• nayov
__vÄ• _saddo vutto.

tattha (Paá¹-is-a II 1.162; Nidd I-a 192) yathÄ• loke avagantÄ• ``avagatoâ€™â€™ tivuccat
saccÄ• nÄ«ti buddho_ suddhakattuvasena. yathÄ• paá¹‡á¹‡asosÄ• vÄ• tÄ• ``paá¹‡á¹‡as
__bodhetÄ• pajÄ• yÄ• ti buddho_ hetukattuvasena. hetuattho cettha antonÄ«to \Ne I 261/.
buddho_ti sabbadhammabujjhanasamatthÄ• ya buddhiyÄ• buddhoti attho. __sabbadassÄ•
sabbadhammabodhanasamatthÄ• ya buddhiyÄ• buddhotiattho. __anaÃ±Ã±aneyyatÄ• ya b
sayameva buddhattÄ• buddhoti attho. __visavitÄ• ya buddho_ti nÄ• nÄ• guá¹‡avisavanato
vikasanaá¹-á¹-hena buddhoti attho. __khÄ«á¹‡Ä• savasaá¹…khÄ• tenabuddho_ti evamÄ• d
cittasaá¹…kocakaradhammappahÄ• nena niddÄ• kkhayavibuddho purisoviya sabbakilesani
buddhoti vuttaá¹ƒ hoti. tattha saá¹…khÄ• saá¹…khÄ• tanti atthatoekattÄ• __saá¹…khÄ• te

koá¹-á¹-hÄ• senÄ• ti attho. taá¹‡hÄ• lepadiá¹-á¹-hilepÄ• bhÄ• vena __nirupalepasaá¹…khÄ
sabbakilesÄ• naá¹ƒ pahÄ«nattÄ• ekantavacaneneva visesetvÄ• __ ``ekantavÄ«tarÄ• goâ€
__ekantanikkileso_ti rÄ• gadosamohÄ• vasesehi sabbakilesehi nikkileso. __ekÄ• yanamagg
gamanatthÄ• naá¹ƒ buddhiatthatÄ• viya buddhiatthÄ• nampi gamanatthatÄ• labbhatÄ«ti ek
buddhoti vuccatÄ«ti attho. __eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒabhisambuddhoti buddh
buddho, atha kho sayameva anuttaraá¹ƒ sammÄ• sambodhiá¹ƒabhisambuddhattÄ• buddho
buddhipaá¹-ilÄ• bhÄ• buddho_ti buddhibuddhaá¹ƒ bodhoti anatthantaraá¹ƒ. tattha yathÄ• n
paá¹-o, evaá¹ƒ buddhaguá¹‡ayogatobuddhoti Ã±Ä• panatthaá¹ƒ vuttaá¹ƒ. tato paraá¹ƒ __bu
nÄ• ma_ntiÄ• di atthÄ• nugatÄ• yaá¹ƒpaÃ±Ã±attÄ«ti bodhanatthaá¹ƒ vuttanti evamettha imi
buddhoti veditabbo.

idÄ• ni \Be I 297/ __bhagavÄ• _ti imassa atthaá¹ƒ dassento Ä• ha __ ``bhagavÄ• ti idaá¹ƒ p
tattha __assÄ• _ti bhagavato. __guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dhivacana_nti
sÄ«lÄ• diguá¹‡ehivisiá¹-á¹-hassa tato eva sabbasattehi uttamassa garuno gÄ• ravavasena v
bhagavÄ• ti. tathÄ• hi lokanÄ• tho aparimitanirupamappabhÄ• vasÄ«lÄ• diguá¹‡avisesasan
sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• yaniravasesahitasukhavidhÄ• natapparÄ• ya nira
sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• yaca aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su
uttamaá¹ƒ gÄ• ravaá¹-á¹-hÄ• nanti.

__bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-ha_nti seá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ seá¹-á¹-haguá¹‡
``seá¹-á¹-haâ€™â€™ nti vuttaá¹ƒ. atha vÄ• vuccatÄ«ti vacanaá¹ƒ, attho, tasmÄ• yo ``bhag
vacanÄ«yo attho, soseá¹-á¹-hoti attho. __bhagavÄ• ti vacanamuttama_nti etthÄ• pi eseva n
garubhÄ• vayuttogaruguá¹‡ayogato. garukaraá¹‡aá¹ƒ vÄ• sÄ• tisayaá¹ƒ arahatÄ«ti gÄ• rav
attho. ``sippÄ• disikkhÄ• pakÄ• garÅ« honti, na ca gÄ• ravayuttÄ• , ayaá¹ƒ pana tÄ• diso n
ti vatvÄ• `gÄ• ravayuttoâ€™ ti vuttaâ€™â€™ nti keci.

guá¹‡avisesahetukaá¹ƒ \Ne I 262/ ``bhagavÄ• â€™â€™ ti idaá¹ƒ bhagavato nÄ• manti saá¹
vitthÄ• ratovibhajitukÄ• mo nÄ• maá¹ƒyeva tÄ• va atthuddhÄ• ravasena dassento __ ``catu
_ntiÄ• dimÄ• ha. tattha __Ä• vatthika_nti avatthÄ• ya viditaá¹ƒ taá¹ƒ taá¹ƒ avatthaá¹ƒ upÄ•
voharitaá¹ƒ. tathÄ• __liá¹…gikaá¹ƒ_ tena tena liá¹…gena voharitaá¹ƒ. __nemittika_nti nimit
__adhiccasamuppanna_nti yadicchÄ• ya pavattaá¹ƒ, yadicchÄ• ya Ä• gataá¹ƒ yadicchakaá
Ä• vatthikÄ• dÄ«ninÄ• mÄ• ni sarÅ«pato dassento Ä• ha __ ``tattha vaccho dammo balibad
paá¹-hamena__Ä• di_-saddena bÄ• lo yuvÄ• vuá¸• á¸• hoti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ•
evamÄ• diá¹ƒ, tatiyena bahussuto dhammakathiko jhÄ• yÄ«ti evamÄ• diá¹ƒ, catutthena agh
pÄ• vacanantievamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. nemittikanti vuttamatthaá¹ƒ byatirekavasena
``namahÄ• mÄ• yÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vimokkhantika_nti iminÄ• pana idaá
jÄ• takkhaá¹‡eyeva jÄ• tanti dasseti. yadi \Be I 298/ vimokkhantikaá¹ƒ, athakasmÄ• aÃ±Ã±
asÄ• dhÄ• raá¹‡anti Ä• ha __ ``saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• â€™â€

arahattaphalaá¹ƒ nipphajjamÄ• naá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dÄ«hi sabbehi buddhag
saddhiá¹ƒyevanipphajjati. tena vuttaá¹ƒ ``vimokkhantikaâ€™â€™ nti. __sacchikÄ• paÃ±Ã±
sabbadhammÄ• naá¹ƒsacchikiriyÄ• ya nimittÄ• paÃ±Ã±atti. atha vÄ• __sacchikÄ• paÃ±Ã
paÃ±Ã±atti. yaá¹ƒguá¹‡animittÄ• hi sÄ• , te satthu paccakkhabhÅ«tÄ• , taá¹ƒguá¹‡Ä• viya
evanÄ• ma hoti, na paresaá¹ƒ vohÄ• ramattenÄ• ti adhippÄ• yo.

__vadantÄ«_ti mahÄ• therassa garubhÄ• vato bahuvacanenÄ• ha, saá¹…gÄ«tikÄ• rehi vÄ•
issariyÄ• dibhedo bhago assa atthÄ«ti __bhagÄ«_. maggaphalÄ• diariyadhammaratanaá¹ƒ
araÃ±Ã±avanapatthÄ• nipantÄ• ni senÄ• sanÄ• ni appasaddÄ• diguá¹‡ayuttÄ• ni bhaji sevi
bhajanasÄ«lotiattho. __bhÄ• gÄ«_ti cÄ«varapiá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ catunnaá¹ƒ paccay
atthadhammavimuttirasassaca adhisÄ«lÄ• dÄ«naÃ±ca bhÄ• gÄ«ti attho. vibhaji pavibhaji dh
__vibhattavÄ• _. __akÄ• sibhagga_nti rÄ• gÄ• dipÄ• padhammaá¹ƒ bhaggaá¹ƒ akÄ• sÄ«ti
bhagavÄ• tivuccatÄ«ti Ä• ha __ ``garÅ«â€™â€™ _ti. yasmÄ• garu, tasmÄ• pi bhagavÄ• ti
__iti_-saddo. so ca yattha iti-saddo natthi bhagÄ«tiÄ• dÄ«su, tattha paccekaá¹ƒ yojetabbo.
atthÄ«ti __bhÄ• gyavÄ• _. __bahÅ«hi Ã±Ä• yehÄ«_ti kÄ• yabhÄ• vanÄ• dikehi anekehibhÄ
__subhÄ• vitattano_ti sammadeva bhÄ• vitasabhÄ• vassa. paccatte cetaá¹ƒ sÄ• mivacanaá
vuttaá¹ƒ hoti, subhÄ• vitasabhÄ• voti attho. __mahÄ• gaá¹‡á¹-hipade_ pana ``subhÄ• vitatta
ti vuttaá¹ƒ. bhavÄ• naá¹ƒ antaá¹ƒ nibbÄ• naá¹ƒ gatoti __bhavantago_.

__niddese_ \Ne I 263/ __vuttanayenÄ• _ti etthÄ• yaá¹ƒ niddesanayo ---

``bhagavÄ• ti gÄ• ravÄ• dhivacanametaá¹ƒ. apica bhaggarÄ• goti bhagavÄ• , bhaggadosoti
bhagavÄ• , bhaggamÄ• noti bhagavÄ• , bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggataá¹‡hoti b
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti\Be
bhÄ• vitakÄ• yo bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• , bhaji vÄ• bha
pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• nimanussarÄ• ha
paá¹-isallÄ• nasÄ• ruppÄ• nÄ«ti bhagavÄ• . bhÄ• gÄ« vÄ• bhagavÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nantibhagavÄ• .
attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhicittassaadhipaÃ±Ã±Ä• yÄ•
bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒcatunnaá¹ƒ arÅ«p
bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒabhibhÄ• yata
anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• . bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒsaÃ
kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhissa asubhasamÄ• pattiyÄ• tibhag
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒid
indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹
bhagavÄ• . bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ
paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ channaá¹ƒ buddhadhammÄ• nanti bh
netaá¹ƒnÄ• maá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• â€™â€™ ti (Nidd I 8

ettha ca ``gÄ• ravÄ• dhivacanaâ€™â€™ ntiÄ• dÄ«ni yadipi gÄ• thÄ• yaá¹ƒ Ä• gatapadÄ• n
yathÄ• rahaá¹ƒ pana tesaá¹ƒ sabbesampi niddesabhÄ• vena veditabbÄ• ni. tattha __gÄ• ra
garubhÄ• vavÄ• cakaá¹ƒ vacanaá¹ƒ. __bhajÄ«_ti bhÄ• gaso kathesi. tenÄ• ha ``vibhaji pavi
nti. maggaphalÄ• di ariyadhammoyeva __dhammaratanaá¹ƒ_. puna __bhajÄ«_ti imassa se
bhÄ• gÄ• bhidheyyavÄ• . puna __bhÄ• gÄ«_ti ettha bhajanasÄ«loti attho. __attharasassÄ•
rasassa. vimuttÄ• yatanasÄ«se hi á¹-hatvÄ• dhammaá¹ƒ kathentassa suá¹‡antassa catada
uppajjanakapÄ«tisomanassaá¹ƒ attharaso. dhammaá¹ƒ Ä• rabbha __dhammaraso_. yaá¹ƒ
atthavedaá¹ƒ, labhati dhammavedaâ€™â€™ nti (AN b VI 10). __vimuttirasassÄ• _tivimuttib
vimuttisannissayassa vÄ• rasassa. __saÃ±Ã±Ä• bhÄ• vanÄ• na_nti \Be I 300/aniccasaÃ±Ã
saÃ±Ã±Ä• bhÄ• vanÄ• naá¹ƒ \Ne I 264/. __channaá¹ƒ buddhadhammÄ• na_nti cha asÄ• dh
vuttaá¹ƒ. tattha tattha bhagavÄ• tisaddasiddhi niruttinayeneva veditabbÄ• .

yadipi ``bhÄ• gyavÄ• â€™â€™ tiÄ• dÄ«hi padehi vuccamÄ• no attho ``bhagÄ« bhajÄ«â€™
niddesagÄ• thÄ• ya saá¹…gahito eva, tathÄ• pi padasiddhiatthavibhÄ• gaatthayojanÄ• disa
saá¹ƒvaá¹‡á¹‡anÄ• nayotato aÃ±Ã±Ä• kÄ• roti vuttaá¹ƒ __ ``ayaá¹ƒ pana aparo nayoâ€™â
__vaá¹‡á¹‡avipariyÄ• yoti eta_ntiettha __iti_saddo Ä• diattho, tena vaá¹‡á¹‡avikÄ• ro vaá¹‡
niyojanaÃ±cÄ• tiimaá¹ƒ tividhaá¹ƒ lakkhaá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti. __saddanayenÄ• _ti sa
pisodarÄ• dÄ«naá¹ƒ saddÄ• naá¹ƒÄ• katigaá¹‡abhÄ• vato vuttaá¹ƒ __ ``pisodarÄ• dipakkhe
gahetvÄ• â€™â€™ _ti. pakkhipanameva lakkhaá¹‡aá¹ƒ. tappariyÄ• pannatÄ• karaá¹‡aÃ±hi
__pÄ• rappatta_nti paramukkaá¹ƒsagataá¹ƒ pÄ• ramÄ«bhÄ• vappattaá¹ƒ. __bhÄ• gya_nti k
maggakusalaá¹ƒ lokuttarasukhanibbattakaá¹ƒ, itaraá¹ƒ lokiyasukhanibbattakaá¹ƒ, itarampi v
vivaá¹-á¹-upanissayaá¹ƒ pariyÄ• yato lokuttarasukhanibbattakaá¹ƒ siyÄ• .

idÄ• ni __bhagavÄ• _ti imassa atthaá¹ƒ vibhajitvÄ• dassento Ä• ha __ ``yasmÄ• panÄ• â€
lobhÄ• dayo ekakavasena gahitÄ• , tathÄ• viparÄ«tamanasikÄ• ro vipallÄ• sabhÄ• vasÄ• n
ahirikÄ• dayodukavasena. tattha kujjhanalakkhaá¹‡o __kodho, _ so navavidhaÄ• ghÄ• tava
``akkocchimaá¹ƒ avadhi maâ€™â€™ ntiÄ• dinÄ• (Dhp 3-4) punappunaá¹ƒ kujjhanavasena
cittapariyonandhano__upanÄ• ho_. ubhayampi paá¹-ighoyeva, so pavattinÄ• nattato bhindit
uppannokodho kodhoyeva, taduttari upanÄ• ho. vuttaÃ±cetaá¹ƒ ``pubbakÄ• le kodho, apara
(Vibh 891). agÄ• riyassa (Ps I 71) anagÄ• riyassa vÄ• sukatakaraá¹‡avinÄ• sano__makkho
anukampakena daliddo samÄ• no ucce á¹-hÄ• neá¹-hapito aparena samayena ``kiá¹ƒ tayÄ•
tassa sukatakaraá¹‡aá¹ƒ vinÄ• seti. anagÄ• riyopisÄ• maá¹‡erakÄ• lato pabhuti Ä• cariyena
catÅ«hi paccayehi uddesaparipucchÄ• dÄ«hica anuggahetvÄ• dhammakathÄ• nayappakar
aparena \Be I 301/samayena rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi sakkato garukato Ä• cariyupa
caramÄ• no ``ayaá¹ƒ amhehi daharakÄ• le evaá¹ƒ anuggahito saá¹ƒvaá¸• á¸• hito ca, atha c
nissinehojÄ• toâ€™â€™ ti vuccamÄ• no ``kiá¹ƒ mayhaá¹ƒ tumhehi kataâ€™â€™ nti tesaá¹
vinÄ• seti, tasseso pubbakÄ• ritÄ• lakkhaá¹‡assa guá¹‡assa vinÄ• sano udakapuÃ±chaniyÄ

udakaá¹ƒnipuÃ±chanto makkho. tathÄ• hi so paresaá¹ƒ guá¹‡Ä• naá¹ƒ makkhanaá¹-á¹-her
paá¸·Ä• satÄ«ti __paá¸·Ä• so, _ parassa guá¹‡e dassetvÄ• attano guá¹‡ehi same karotÄ«t
bahussutepi \Ne I 265/ puggale ajjhottharitvÄ• ``Ä«disassa ca bahussutassa aniyatÄ• gati,
visesoâ€™â€™ ti, rattaÃ±Ã±Å« cirapabbajite puggale ajjhottharitvÄ• ``tvampiimasmiá¹ƒ sÄ
pabbajito, tvampi sÄ«lamatte á¹-hito, ahampÄ«â€™â€™ tiÄ• dinÄ• nayena uppajjamÄ• no y
yugaggÄ• halakkhaá¹‡o hi paá¸·Ä• so.

paresaá¹ƒ sakkÄ• rÄ• dÄ«ni khÄ«yamÄ• nÄ• usÅ«yamÄ• nÄ• __issÄ• _. attano sampattiy
sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ asahamÄ• naá¹ƒ __macchariyaá¹ƒ_. vaÃ±canikacariyabhÅ«tÄ•
sÄ• sakadosapaá¹-icchÄ• danalakkhaá¹‡Ä• . tathÄ• hi sÄ• attano vijjamÄ• nadosapaá¹-icc
cakkhumohanamÄ• yÄ• viyÄ• ti ``mÄ• yÄ• â€™â€™ ti vuccati. attano avijjamÄ• naguá¹‡ap
kerÄ• á¹-ikabhÄ• venauppajjamÄ• naá¹ƒ __sÄ• á¹-heyyaá¹ƒ_. asantaguá¹‡adÄ«panaÃ±hi `
kerÄ• á¹-ikohi puggalo Ä• yanamaccho viya hoti. Ä• yanamaccho nÄ• ma sappamukhamacc
kira macchÄ• naá¹ƒ naá¹…guá¹-á¹-haá¹ƒ dasseti, sappÄ• naá¹ƒ sÄ«saá¹ƒ ``tumhÄ• kaá¹ƒ s
ntijÄ• nÄ• petuá¹ƒ, evameva kerÄ• á¹-iko puggalo yaá¹ƒ yaá¹ƒ suttantikaá¹ƒ vÄ• Ä• bhidha
upasaá¹…kamati, taá¹ƒ taá¹ƒ evaá¹ƒ vadati ``ahaá¹ƒ tumhÄ• kaá¹ƒ antevÄ• sÄ«, tumhe ma
nÄ• haá¹ƒ tumhe muÃ±cÄ• mÄ«â€™â€™ ti. evamete ``sagÄ• ravo ayaá¹ƒ amhesu sappatis
tassevaá¹ƒ kerÄ• á¹-ikabhÄ• vena uppajjamÄ• naá¹ƒ sÄ• á¹-heyyaá¹ƒ.

sabbaso maddavÄ• bhÄ• vena vÄ• tabharitabhastasadisassa thaddhabhÄ• vassa anonami
paggahitasiraanivÄ• tavuttikÄ• yassaca kÄ• rako \Be I 302/ __thambho_. taduttarikaraá¹‡o
duvidhenalabbhati akusalavasena ceva kusalavasena ca. tattha agÄ• riyassa parena kataá¹
disvÄ• taddiguá¹‡ataddiguá¹‡akaraá¹‡ena uppajjamÄ• no, anagÄ• riyassa ca yattakaá¹ƒ ya
pariyÄ• puá¹‡Ä• tivÄ• katheti vÄ• , mÄ• navasena taddiguá¹‡ataddiguá¹‡akaraá¹‡ena uppa
hisamannÄ• gato puggalo taddiguá¹‡aá¹ƒ taddiguá¹‡aá¹ƒ karoti. agÄ• riyo samÄ• no ekene
sajjite aparo dve vatthÅ«ni sajjeti, aparo cattÄ• ro, aparo aá¹-á¹-ha, aparo soá¸·asa. anagÄ•
ekenekasmiá¹ƒ nikÄ• ye gahite ``nÄ• haá¹ƒ etassa heá¹-á¹-hÄ• bhavissÄ• mÄ«â€™â€™ ti
tayo, aparo cattÄ• ro, aparo paÃ±ca. sÄ• rambhavasena hi gaá¹‡hituá¹ƒna vaá¹-á¹-ati. akus
nirayagÄ• mimaggo. agÄ• riyassa pana paraá¹ƒ ekaá¹ƒ salÄ• kabhattaá¹ƒdentaá¹ƒ disvÄ•
dÄ• tukÄ• matÄ• ya uppajjamÄ• no, anagÄ• riyassa caparena ekanikÄ• ye gahite mÄ• naá¹
disvÄ• attano Ä• lasiyaá¹ƒabhibhuyya dve nikÄ• ye gahetukÄ• matÄ• ya uppajjamÄ• no ku
hiekasmiá¹ƒ ekaá¹ƒ salÄ• kabhattaá¹ƒ dente dve, dve dente cattÄ• ri dÄ• tuá¹ƒ vaá¹-á¹-ati. I
266/ parena ekasmiá¹ƒ nikÄ• ye gahite ``dve nikÄ• ye gahetvÄ• sajjhÄ• yantassa me phÄ•
vivaá¹-á¹-apakkhe á¹-hatvÄ• taduttari gaá¹‡hituá¹ƒ vaá¹-á¹-ati, idha pana akusalapakkhiyo t
``sÄ• rambhoâ€™â€™ ti vutto.

jÄ• tiÄ• dÄ«ni nissÄ• ya seyyassa ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• unnativasena pa
__mÄ• no_. abbhunnativasena pavatto __atimÄ• no_. pubbe kenaci attÄ• naá¹ƒsadisaá¹ƒ k

dahato uppajjamÄ• nako atimÄ• noti veditabbo. jÄ• tiÄ• diá¹ƒpaá¹-icca majjanÄ• kÄ• ro __m
eva. so pana jÄ• timado gottamadoÄ• rogyamado yobbanamado jÄ«vitamado lÄ• bhamado
purekkhÄ• ramadoparivÄ• ramado bhogamado vaá¹‡á¹‡amado sutamado paá¹-ibhÄ• nama
piá¹‡á¸• apÄ• tikamadoanavaÃ±Ã±attimado iriyÄ• pathamado iddhimado yasamado sÄ«lam
sippamadoÄ• rohamado pariá¹‡Ä• hamado saá¹‡á¹-hÄ• namado pÄ• ripÅ«rimadoti anekav

tattha \Be I 303/ (Vibh-a 843-844) jÄ• tiá¹ƒ nissÄ• ya uppanno majjanÄ• kÄ• rappavattomÄ•
khattiyÄ• dÄ«naá¹ƒ catunnampi vaá¹‡á¹‡Ä• naá¹ƒ uppajjati. jÄ• tisampannohi khattiyo ``mÄ
avasesÄ• antarÄ• uá¹-á¹-hÄ• ya khattiyÄ• jÄ• tÄ• , ahaá¹ƒpana vaá¹ƒsÄ• gatakhattiyoâ€™
brÄ• hmaá¹‡Ä• dÄ«supi eseva nayo. gottaá¹ƒ nissÄ• yauppanno majjanÄ• kÄ• rappavatto
khattiyÄ• dÄ«naá¹ƒ catunnampi vaá¹‡á¹‡Ä• naá¹ƒuppajjati. khattiyopi hi ``ahaá¹ƒ koá¹‡á¸• a
Ä• diccagottoâ€™â€™ ti mÄ• naá¹ƒkaroti. brÄ• hmaá¹‡opi ``ahaá¹ƒ kassapagotto, ahaá¹ƒ b
mÄ• naá¹ƒ karoti. vessopi suddopi attano attano kulagottaá¹ƒ nissÄ• ya mÄ• naá¹ƒ karoti. Ä
``ahaá¹ƒ arogo, sesÄ• rogabahulÄ• , kaá¹‡á¸• uvanamattampi mayhaá¹ƒ byÄ• dhi nÄ• ma
majjanavasenauppanno mÄ• no __Ä• rogyamado_ nÄ• ma. ``ahaá¹ƒ taruá¹‡o, avasesasatt
papÄ• teá¹-hitarukkhasadiso, ahaá¹ƒ pana paá¹-hamavaye á¹-hitoâ€™â€™ ti majjanavasen
__yobbanamado_. ``ahaá¹ƒ ciraá¹ƒ jÄ«viá¹ƒ, ciraá¹ƒ jÄ«vÄ• mi, ciraá¹ƒ jÄ«vissÄ• mi, sukha
jÄ«vÄ• mi, sukhaá¹ƒ jÄ«vissÄ• mÄ«â€™â€™ ti majjanavasena uppanno mÄ• no __jÄ«vitar
avasesÄ• sattÄ• appalÄ• bhÄ• , mayhaá¹ƒ pana lÄ• bhassa pamÄ• á¹‡aá¹ƒ natthÄ«â€™â
__lÄ• bhamado_ nÄ• ma.

``avasesÄ• sattÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• labhanti, ahaá¹ƒ pana sukataá¹ƒ paá¹‡Ä«taá¹ƒ cÄ
labhÄ• mÄ«â€™â€™ timajjanavasena uppanno mÄ• no __sakkÄ• ramado_ nÄ• ma. ``avas
pÄ• dapiá¹-á¹-hiyaá¹ƒ akkamitvÄ• \Ne I 267/ gacchantÄ• manussÄ• `ayaá¹ƒ samaá¹‡oâ€™
pana disvÄ• vandanti, pÄ• sÄ• á¹‡acchattaá¹ƒviya garukaá¹ƒ katvÄ• aggikkhandhaá¹ƒ viya
maÃ±Ã±antÄ«â€™â€™ ti majjanavasenauppanno mÄ• no __garukÄ• ramado_ nÄ• ma. ``u
chijjati, bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• pi Ä• gacchantÄ• pi mameva purato katvÄ• parivÄ•
timajjanavasena uppanno mÄ• no __purekkhÄ• ramado_ nÄ• ma. agÄ• riyassa tÄ• va mah
purisasahassampi maá¹ƒ parivÄ• retÄ«â€™â€™ ti, anagÄ• riyassa ``samaá¹‡asatampi sam
parivÄ• reti, sesÄ• appaparivÄ• rÄ• , ahaá¹ƒ mahÄ• parivÄ• ro ceva suciparivÄ• ro cÄ• â€™
mÄ• no __parivÄ• ramado_ nÄ• ma. ``avasesÄ• sattÄ• attano \Be I 304/paribhogamattaka
pana nidhÄ• nagatasseva dhanassa pamÄ• á¹‡aá¹ƒ natthÄ«â€™â€™ timajjanavasena upp
``avasesÄ• sattÄ• dubbaá¹‡á¹‡Ä• durÅ«pÄ• , ahaá¹ƒ abhirÅ«po pÄ• sÄ• dikoâ€™â€™ ti
patthaá¹-aakittino, mayhaá¹ƒpana kittisaddo devamanussesu pÄ• kaá¹-o `itipi thero bahussu
itipi dhutaguá¹‡ayuttoâ€™â€™ â€™ ti, evaá¹ƒ sarÄ«ravaá¹‡á¹‡aá¹ƒ guá¹‡avaá¹‡á¹‡aÃ±ca
uppannomÄ• no __vaá¹‡á¹‡amado_ nÄ• ma.

``avasesÄ• sattÄ• appassutÄ• , ahaá¹ƒ pana bahussutoâ€™â€™ ti majjanavasena uppan

``avasesÄ• sattÄ• appaá¹-ibhÄ• nÄ• , mayhaá¹ƒ pana paá¹-ibhÄ• nassa pamÄ• á¹‡aá¹ƒ n
majjanavasenauppanno mÄ• no __paá¹-ibhÄ• namado_ nÄ• ma. ``ahaá¹ƒ rattaÃ±Ã±Å« asu
rÄ• javaá¹ƒsaá¹ƒjanapadavaá¹ƒsaá¹ƒ gÄ• mavaá¹ƒsaá¹ƒ rattindivaparicchedaá¹ƒ nakkhatta
jÄ• nÄ• mÄ«â€™â€™ ti majjanavasenauppanno mÄ• no __rattaÃ±Ã±umado_ nÄ• ma. ``av
piá¹‡á¸• apÄ• tikÄ• jÄ• tÄ• , ahaá¹ƒ pana jÄ• tipiá¹‡á¸• apÄ• tikoâ€™â€™ ti majjanavasena
__piá¹‡á¸• apÄ• tikamado_ nÄ• ma. ``avasesÄ• sattÄ• uÃ±Ã±Ä• tÄ• avaÃ±Ã±Ä• tÄ• , aha
majjanavasena uppanno mÄ• no__anavaÃ±Ã±attimado_ nÄ• ma. ``avasesÄ• naá¹ƒ sattÄ•
mayhaá¹ƒpana pÄ• sÄ• dikoâ€™â€™ ti majjanavasena uppanno mÄ• no __iriyÄ• pathama
chinnapakkhakÄ• kasadisÄ• , ahaá¹ƒ pana mahiddhiko mahÄ• nubhÄ• voâ€™â€™ ti vÄ• `
karomi, taá¹ƒ taá¹ƒ ijjhatÄ«â€™â€™ ti vÄ• majjanavasena uppanno mÄ• no __iddhimado_

__yasamado_ pana agÄ• rikenapi anagÄ• rikenapi dÄ«petabbo. agÄ• rikopi hi ekaccoaá¹-á
ekissÄ• jeá¹-á¹-hako hoti, tassa ``avasese purise ahaá¹ƒ paá¹-á¹-hapemi, ahaá¹ƒ vicÄ• rem
anagÄ• rikopi ekacco katthaci jeá¹-á¹-hako hoti, tassa ``avasesÄ• bhikkhÅ« mayhaá¹ƒ ovÄ•
jeá¹-á¹-hakoâ€™â€™ ti majjanavasena uppanno mÄ• no __yasamado_nÄ• ma. ``avasesÄ•
ahaá¹ƒ pana sÄ«lavÄ• â€™â€™ ti majjanavasena uppanno mÄ• no__sÄ«lamado_ nÄ• ma
kukkuá¹-assa udakapÄ• namattepi kÄ• le cittekaggatÄ• natthi, ahaá¹ƒ pana upacÄ• rappan
majjanavasena uppanno mÄ• no __jhÄ• namado_ nÄ• ma. ``avasesÄ• sattÄ• nissippÄ• ,
majjanavasena uppanno mÄ• no \Be I 305/__sippamado_ nÄ• ma. ``avasesÄ• sattÄ• rass
majjanavasena uppannomÄ• no __Ä• rohamado_ nÄ• ma. ``avasesÄ• sattÄ• rassÄ• vÄ•
nigrodhaparimaá¹‡á¸• aloâ€™â€™ timajjanavasena uppanno mÄ• no __pariá¹‡Ä• hamado
sattÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒvirÅ«paá¹ƒ bÄ«bhacchaá¹ƒ, mayhaá¹ƒ pana manÄ•
majjanavasena uppanno mÄ• no __saá¹‡á¹-hÄ• namado_nÄ• ma. ``avasesÄ• naá¹ƒ sattÄ•
mayhaá¹ƒ pana sarÄ«re kesaggamattampivajjaá¹ƒ natthÄ«â€™â€™ ti majjanavasena uppa
nÄ• ma. evamayaá¹ƒ sabbopijÄ• tiÄ• diá¹ƒ nissÄ• ya majjanÄ• kÄ• ravasappavatto mÄ• no
kÄ• maguá¹‡esucittassa vossaggo __pamÄ• do, _ paÃ±casu kÄ• maguá¹‡esu satiyÄ• anig
cittassavossajjanaá¹ƒ, sativirahoti vuttaá¹ƒ hoti. __taá¹‡hÄ• vijjÄ• _ pÄ• kaá¹-Ä• yeva.

lobhÄ• dayo ca puna __tividhÄ• kusalamÅ«la_nti tikavasena gahitÄ• . duccaritÄ• dÄ«supi _
yojetabbo. tattha kÄ• yaduccaritÄ• dÄ«ni __tividhaduccaritÄ• ni_. taá¹‡hÄ• saá¹ƒkilesÄ• da
rÄ• gamalÄ• dayo malÄ«nabhÄ• vakarattÄ• __tividhamalÄ• ni_. rÄ• gÄ• dayohi cittaá¹ƒ ma
gÄ• hÄ• penti, tasmÄ• ``malÄ• nÄ«â€™â€™ ti vuccanti. ``rÄ• go visamaá¹ƒ, doso visamaá
(Vibh 924) evaá¹ƒ vuttÄ• rÄ• gÄ• dayo ``kÄ• yavisamaá¹ƒ vacÄ«visamaá¹ƒ manovisamaâ€
evamÄ• gatÄ• kÄ• yaduccaritÄ• dayoca __tividhavisamÄ• ni_. tÄ• ni pana yasmÄ• rÄ• gÄ
ca sattÄ• pakkhalanti, pakkhalitÄ• ca sÄ• sanatopi sugatitopi patanti, tasmÄ• pakkhalanap
``visamÄ• nÄ«â€™â€™ tivuccanti. ``kÄ• masaÃ±Ã±Ä• byÄ• pÄ• dasaÃ±Ã±Ä• vihiá¹ƒsÄ•
evamÄ• gatÄ• kÄ• mÄ• dipaá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä• __tividhasaÃ±Ã±Ä• _. tathÄ• ``kÄ•
byÄ• pÄ• davitakkovihiá¹ƒsÄ• vitakkoâ€™â€™ ti evamÄ• gatÄ• __tividhavitakkÄ• _. taá¹‡h

mÄ• napapaÃ±cotiime __tividhapapaÃ±cÄ• _. vaá¹-á¹-asmiá¹ƒ satte papaÃ±centÄ«ti taá¹‡h
vuccanti.

__catubbidhavipariyesÄ• _tiÄ• dÄ«su __catubbidha_-saddo paccekaá¹ƒ yojetabbo. tattha a
niccantiÄ• dinÄ• nayena viparÄ«tato esantÄ«ti vipariyesÄ• . ``anicce niccantisaÃ±Ã±Ä• vip
diá¹-á¹-hivipariyeso \Be I 306/, dukkhe sukhantisaÃ±Ã±Ä• vipariyeso cittavipariyeso diá¹-á¹-h
asubhe subhanti saÃ±Ã±Ä• vipariyesocittavipariyeso diá¹-á¹-hivipariyeso \Ne I 269/, anattan
saÃ±Ã±Ä• vipariyeso cittavipariyesodiá¹-á¹-hivipariyesoâ€™â€™ ti evamÄ• gatÄ• dvÄ• das
aniccÄ• divatthÅ«naá¹ƒ vasena ``catubbidhavipariyesÄ• â€™â€™ ti vuttÄ• . ettha pana citta
dubbalaá¹-á¹-hÄ• ne diá¹-á¹-hivirahitÄ• yaakusalasaÃ±Ã±Ä• ya sakakiccassa balavakÄ• le s
veditabbo, diá¹-á¹-hivirahitassevaakusalacittassa sakakiccassa balavakÄ• le cittavipallÄ• so
diá¹-á¹-hisampayuttacitte diá¹-á¹-hivipallÄ• so. tasmÄ• sabbadubbalo saÃ±Ã±Ä• vipallÄ• so
cittavipallÄ• so, sabbabalavataro diá¹-á¹-hivipallÄ• so. ajÄ• tabuddhidÄ• rakassa kahÄ• paá
saÃ±Ã±Ä• Ä• rammaá¹‡assa upaá¹-á¹-hÄ• nÄ• kÄ• ramattagahaá¹‡ato. gÄ• mikapurisassa
cittaá¹ƒ lakkhaá¹‡appaá¹-ivedhassapi sampÄ• danato. kammÄ• rassa mahÄ• saá¹‡á¸• Ä• s
diá¹-á¹-hi abhinivesaparÄ• masanato. tattha cattÄ• ro diá¹-á¹-hivipallÄ• sÄ• ,
aniccÄ• nattesuniccantiÄ• divasappavattÄ• cattÄ• ro saÃ±Ã±Ä• cittavipallÄ• sÄ• ti ime aá¹-
sotÄ• pattimaggenapahÄ«yanti. asubhe subhanti saÃ±Ã±Ä• cittavipallÄ• sÄ• sakadÄ• gÄ•
anÄ• gÄ• mimaggena pahÄ«yanti. dukkhe sukhanti saÃ±Ã±Ä• cittavipallÄ• sÄ• arahattama

``kÄ• mÄ• savo bhavÄ• savo diá¹-á¹-hÄ• savo avijjÄ• savoâ€™â€™ ti (Nidd II jatukaá¹‡á¹‡
evamÄ• gatÄ• kÄ• mataá¹‡hÄ• dayo cattÄ• ro Ä• savanti cakkhuÄ• dito sandanti pavattant
cakkhuÄ• dito kusalÄ• dÄ«nampi pavatti atthi, kÄ• mÄ• savÄ• dayo eva pana vaá¹‡atoyÅ«s
paggharaá¹‡akaasucibhÄ• vena sandanti, tasmÄ• te eva ``Ä• savÄ• â€™â€™ ti vuccanti. t
paggharaá¹‡akaasucimhi niruá¸·ho Ä• savasaddoti. atha vÄ• dhammato yÄ• va gotrabhuá¹
savanti gacchanti Ä• rammaá¹‡akaraá¹‡avasena pavattantÄ«ti Ä• savÄ• , ete dhamme etaÃ
pavattantÄ«ti attho. avadhiattho hi __Ä• _-kÄ• ro. avadhi camariyÄ• dÄ• bhividhibhedato du
mariyÄ• daá¹ƒ kiriyaá¹ƒ bahikatvÄ• pavattati yathÄ• ``Ä• pÄ• á¹-aliputtaá¹ƒvuá¹-á¹-ho devo
pana kiriyaá¹ƒ byÄ• petvÄ• pavattati yathÄ• ``Ä• bhavaggaá¹ƒ bhagavato \Be I 307/ yaso p
abhividhiattho cÄ• yaá¹ƒ __Ä• _-kÄ• ro idha gahito, tasmÄ• te dhamme taÃ±ca okÄ• saá¹ƒ
Ä• rammaá¹‡akaraá¹‡avasena savantÄ«ti ``Ä• savÄ• â€™â€™ tivuccanti. cirapÄ• rivÄ• siy
Ä• savÄ• viyÄ• tipi Ä• savÄ• . lokasmiÃ±hicirapÄ• rivÄ• sikÄ• madirÄ• dayo ``Ä• savÄ• â€
cirapÄ• rivÄ• siyaá¹-á¹-henaÄ• savÄ• , eteyeva bhavitumarahanti. vuttaÃ±hetaá¹ƒ ``purimÄ•
paÃ±Ã±Ä• yatiavijjÄ• ya, ito pubbe avijjÄ• nÄ• hosÄ«â€™â€™ tiÄ• di (AN c 10.61). aÃ±Ã±
okÄ• saÃ±ca Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nesu mÄ• nÄ• dÄ«su ca vijjamÄ• nesu
270/ abhibyÄ• panaá¹ƒ madanakaraá¹‡avasena Ä• savasadisatÄ• ca etesaá¹ƒyeva, naaÃ±
atthavikappesu etesuyeva Ä• savasaddo niruá¸·hoti daá¹-á¹-habbo. Ä• yataá¹ƒvÄ• saá¹ƒsÄ

pasavantÄ«tipi Ä• savÄ• . na hi taá¹ƒ kiÃ±ci saá¹ƒsÄ• radukkhaá¹ƒ atthi, yaá¹ƒ Ä• savehi vi

``abhijjhÄ• kÄ• yagantho byÄ• pÄ• do kÄ• yagantho sÄ«labbataparÄ• mÄ• so kÄ• yagantl
idaá¹ƒsaccÄ• bhinivesokÄ• yaganthoâ€™â€™ ti (SN c V 175; Nidd I 29, 147) evamÄ• gatÄ
saá¹ƒvijjanti, taá¹ƒ cutipaá¹-isandhivasena vaá¹-á¹-asmiá¹ƒ ganthenti ghaá¹-entÄ«ti __ganth
``kÄ• moghobhavogho diá¹-á¹-hogho avijjoghoâ€™â€™ ti (SN c V 172; Nidd I 14; Nidd II
mettagÅ«mÄ• á¹‡avapucchÄ• niddesa21) evamÄ• gatÄ• cattÄ• ro kÄ• mataá¹‡hÄ• dayo y
vaá¹-á¹-asmiá¹ƒ ohananti osÄ«dÄ• pentÄ«ti__oghÄ• _. teyeva ``kÄ• mayogo bhavayogo diá
avijjÄ• yogoâ€™â€™ ti (SN c V 173; AN a IV 10) evamÄ• gatÄ• vaá¹-á¹-asmiá¹ƒ yojentÄ«ti
gacchantÄ«ti __agati, _ sÄ• chandÄ• divasena catubbidhÄ• . ``cÄ«varahetu vÄ• bhikkhun
uppajjati, piá¹‡á¸• apÄ• ta, senÄ• sana, itibhavÄ• bhavahetu vÄ• bhikkhuno taá¹‡hÄ• uppa
ti (AN a IV 9) evamÄ• gatÄ• cattÄ• ro __taá¹‡huppÄ• dÄ• _. tattha__itibhavÄ• bhavahetÅ«
nidassane nipÄ• to, yathÄ• cÄ«varÄ• dihetu, evaá¹ƒ bhavÄ• bhavahetupÄ«tiattho. __bhavÄ
paá¹‡Ä«tapaá¹‡Ä«tatarÄ• ni telamadhuphÄ• á¹‡itÄ• dÄ«ni adhippetÄ• ni. kÄ• mupÄ• dÄ• n

__paÃ±ca cetokhilÄ• _tiÄ• dÄ«su \Be I 308/ ``buddhe kaá¹…khati, dhamme, saá¹…ghe, sik
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• toâ€™â€™ ti (MN I 185; D
paÃ±ca cetokhilÄ• ni, ceto khilayati thaddhabhÄ• vaá¹ƒ Ä• pajjatietehÄ«ti __cetokhilÄ• ni_.
__paÃ±ca_-saddo paccekaá¹ƒ yojetabbo. ``kÄ• me avÄ«tarÄ• go hoti, kÄ• ye avÄ«tarÄ• go
yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒbhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhasu
aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒpaá¹‡idhÄ• ya brahmacariyaá¹ƒ caratÄ«â€™â€™ ti (MN I 1
paÃ±ca cittaá¹ƒbandhitvÄ• muá¹-á¹-hiyaá¹ƒ katvÄ• viya gaá¹‡hantÄ«ti __cetovinibandhÄ•
taá¹‡hÄ• ppavattibhÄ• vatokusalappavattiyÄ• avasarÄ• ppadÄ• navasena cittaá¹ƒ bandhaa
gaá¹‡hanti. saddatthatopana ceto virÅ«paá¹ƒ nibandhÄ«yati saá¹ƒyamÄ«yati etehÄ«ti cetov
kÄ• macchandÄ• dÄ«nipaÃ±ca kusaladhamme nÄ«vÄ• renti Ä• varantÄ«ti __nÄ«varaá¹‡Ä•
__paÃ±cÄ• bhinandanÄ• _.

__cha_ \Ne I 271/ __vivÄ• damÅ«lÄ• _tiÄ• dÄ«su kodho makkho issÄ• sÄ• á¹-heyyaá¹ƒ pÄ
sandiá¹-á¹-hiparÄ• mÄ• sotiimÄ• ni __cha vivÄ• damÅ«lÄ• ni_. yasmÄ• kuddho vÄ• kodha
sandiá¹-á¹-hiparÄ• mÄ• sÄ«vÄ• sandiá¹-á¹-hiparÄ• masitÄ• ya kalahaá¹ƒ viggahaá¹ƒ vivÄ•
kodhÄ• dayo ``cha vivÄ• damÅ«lÄ• nÄ«â€™â€™ tivuccanti. rÅ«pataá¹‡hÄ• saddataá¹‡hÄ•
kÄ• marÄ• gapaá¹-ighadiá¹-á¹-hivicikicchÄ• bhavarÄ• gamÄ• nÄ• vijjÄ• __sattÄ• nusayÄ• _
appahÄ«naá¹-á¹-hena ca anusentÄ«ti anusayÄ• .
micchÄ• diá¹-á¹-himicchÄ• saá¹…kappamicchÄ• vÄ• cÄ• micchÄ• kammantamicchÄ• Ä• jÄ
amÄ• dhÄ«__aá¹-á¹-ha micchattÄ• _.

``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ paá¹-icca lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca
vinicchayaá¹ƒpaá¹-icca chandarÄ• go, chandarÄ• gaá¹ƒ paá¹-icca ajjhosÄ• naá¹ƒ, ajjhosÄ•

pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ, macchariyaá¹ƒ paá¹-icca Ä• rakkho, Ä• rakkhÄ• dhi
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹ƒtuvaá¹ƒpesuÃ±Ã±amusÄ•
dhammÄ• sambhavantÄ«â€™â€™ ti (DN II 103; III 359) evamÄ• gatÄ• pariyesanÄ• dayo
(Sv II 103) __taá¹‡haá¹ƒ paá¹-iccÄ• _titaá¹‡haá¹ƒ nissÄ• ya. __pariyesanÄ• _ti rÅ«pÄ• diÄ•
sÄ• \Be I 309/ hitaá¹‡hÄ• ya sati hoti. __lÄ• bho_ti rÅ«pÄ• diÄ• rammaá¹‡apaá¹-ilÄ• bho. s
satihoti. __vinicchayo_ti idha vitakko adhippeto. lÄ• bhaá¹ƒ labhitvÄ• hi
iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒsundarÄ• sundaraÃ±ca vitakkeneva vinicchinati ``ettakaá¹ƒ me rÅ«p
bhavissati, ettakaá¹ƒ saddÄ• diÄ• rammaá¹‡atthÄ• ya, ettakaá¹ƒ mayhaá¹ƒ bhavissati, ettak
paribhuÃ±jissÄ• mi, ettakaá¹ƒ nidahissÄ• mÄ«â€™â€™ ti. tena vuttaá¹ƒ ``lÄ• bhaá¹ƒ paá¹-i
__chandarÄ• go_tievaá¹ƒ akusalavitakkena vitakkite vatthusmiá¹ƒ dubbalarÄ• go ca balava
__chando_ti hi idha dubbalarÄ• gassÄ• dhivacanaá¹ƒ. __ajjhosÄ• na_nti ahaá¹ƒ mamanti b
__pariggaho_ti taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡aá¹ƒ. __macchariya_nti parehi
sÄ• dhÄ• raá¹‡abhÄ• vassaasahanatÄ• . tenevassa porÄ• á¹‡Ä• evaá¹ƒ vacanatthaá¹ƒ va
mayhameva hotu, mÄ• aÃ±Ã±assa acchariyaá¹ƒ hotÅ«ti pavattattÄ• macchariyanti vuccat
__Ä• rakkho_tidvÄ• rapidahanamaÃ±jusagopanÄ• divasena suá¹-á¹-hu rakkhaá¹‡aá¹ƒ. adh
_ kÄ• raá¹‡assetaá¹ƒnÄ• maá¹ƒ. __Ä• rakkhÄ• dhikaraá¹‡a_nti bhÄ• vanapuá¹ƒsakaá¹ƒ, Ä
daá¹‡á¸• Ä• dÄ• nÄ• dÄ«suparanisedhanatthaá¹ƒ daá¹‡á¸• assa Ä• dÄ• naá¹ƒ __daá¹‡á¸•
satthassa Ä• dÄ• naá¹ƒ __satthÄ• dÄ• naá¹ƒ. kalaho_ti kÄ• yakalahopi vÄ• cÄ• kalahopi. p
__viggaho_. pacchimo pacchimo __vivÄ• do_. __tuvaá¹ƒ tuva_nti agÄ• ravavacanaá¹ƒ, tva

pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• nakÄ• mesumicchÄ• cÄ• ramusÄ• vÄ• dapisuá¹‡avÄ• cÄ• p
pÄ• damicchÄ• diá¹-á¹-hÄ« \Ne I 272/ __dasa akusalakammapathÄ• _. cattÄ• ro sassatavÄ
ekaccasassatavÄ• dÄ• cattÄ• roantÄ• nantikÄ• cattÄ• ro amarÄ• vikkhepikÄ• dve adhicca
saÃ±Ã±Ä«vÄ• dÄ• aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«v
paramadiá¹-á¹-hadhammanibbÄ• navÄ• dÄ• tietÄ• ni __dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni_.
rÅ«pataá¹‡hÄ• dichataá¹‡hÄ• yeva paccekaá¹ƒ kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá
tathÄ• hi rÅ«pÄ• rammaá¹‡Ä• taá¹‡hÄ• , rÅ«pe vÄ• taá¹‡hÄ• ti rÅ«pataá¹‡hÄ• , sÄ• kÄ•
assÄ• dentÄ« pavattamÄ• nÄ• kÄ• mataá¹‡hÄ• , sassatadiá¹-á¹-hisahagatarÄ• gabhÄ• ven
dhuvaá¹ƒsassataâ€™â€™ nti evaá¹ƒ assÄ• dentÄ« pavattamÄ• nÄ• bhavataá¹‡hÄ• ,
ucchedadiá¹-á¹-hisahagatarÄ• gabhÄ• vena ``rÅ«paá¹ƒucchijjati vinassati pecca na bhavatÄ
assÄ• dentÄ« pavattamÄ• nÄ• vibhavataá¹‡hÄ• ti \Be I 310/evaá¹ƒ tividhÄ• hoti. yathÄ• c
saddataá¹‡hÄ• dayopÄ«ti etÄ• ni aá¹-á¹-hÄ• rasataá¹‡hÄ• vicaritÄ• ni honti, tÄ• ni ajjhattar
aá¹-á¹-hÄ• rasa, bahiddhÄ• rÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasÄ• tichattiá¹ƒsa, iti atÄ«tÄ• ni chat
chattiá¹ƒsa, paccuppannÄ• ni chattiá¹ƒsÄ• ti__aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni, _
aá¹-á¹-huttarasatataá¹‡hÄ• vicaritÄ• nÄ«ti attho. __pabheda_-saddo paccekaá¹ƒsambandhi
yojanÄ• ``lobhappabhedo dosappabhedo yÄ• va aá¹-á¹-hasatataá¹‡hÄ• vicaritappabhedoâ
__sabbadarathapariá¸·Ä• hakilesasatasahassÄ• nÄ«_ti sabbÄ• ni sattÄ• naá¹ƒ darathapari
kilesÄ• naá¹ƒanekÄ• ni satasahassÄ• ni. Ä• rammaá¹‡Ä• divibhÄ• gato hi pavattiÄ• kÄ• rav

anantappabhedÄ• kilesÄ• .

__saá¹…khepato vÄ• _tiÄ• dÄ«su sampati Ä• yatiÃ±ca sattÄ• naá¹ƒ anatthÄ• vahattÄ• mÄ
vibÄ• dhanaá¹-á¹-henakilesÄ• va mÄ• roti __kilesamÄ• ro_. vadhakaá¹-á¹-hena khandhÄ• v
tathÄ• hi vuttaá¹ƒ ``vadhakaá¹ƒ rÅ«paá¹ƒ, vadhakaá¹ƒ rÅ«panti yathÄ• bhÅ«taá¹ƒ nappajÄ•
jÄ• tijarÄ• dimahÄ• byasananibbattanenaabhisaá¹…khÄ• rova mÄ• ro __abhisaá¹…khÄ• ra
hutvÄ• guá¹‡amÄ• raá¹‡aá¹-á¹-hena devaputtovamÄ• roti __devaputtamÄ• ro_. sattÄ• naá
jÄ«vitaparikkhÄ• rÄ• naÃ±ca jÄ• nikaraá¹‡enamahÄ• bÄ• dharÅ«pattÄ• maccu eva mÄ• ro
samucchedappahÄ• navasena sabbasoappavattikaraá¹‡ena kilesamÄ• raá¹ƒ, samudayapp
khandhamÄ• raá¹ƒ, sahÄ• yavekallakaraá¹‡avasenasabbaso appavattikaraá¹‡ena abhisaá¹
balavidhamanavisayÄ• tikkamanavasena devaputtamaccumÄ• raÃ±caabhaÃ±ji, bhagge akA
__parissayÄ• na_nti upaddavÄ• naá¹ƒ.

__satapuÃ±Ã±ajalakkhaá¹‡adharassÄ• _ti aneka sata puÃ±Ã±a nibbattamahÄ• purisalakkh
``kevalaá¹ƒ satamattena puÃ±Ã±akammena ekekalakkhaá¹‡aá¹ƒ nibbattaâ€™â€™ nti iman
rocayiá¹ƒsuaá¹-á¹-hakathÄ• cariyÄ• \Ne I 273/ ``evaá¹ƒ sante yo koci buddho bhaveyyÄ• â
lokadhÄ• tÅ«suyattakÄ• sattÄ• , tehi sabbehi paccekaá¹ƒ satakkhattuá¹ƒ katÄ• ni dÄ• nÄ•
puÃ±Ã±akammÄ• niyattakÄ• ni, tato ekekaá¹ƒ puÃ±Ã±akammaá¹ƒ mahÄ• sattena sataguá¹
adhippetantiimamatthaá¹ƒ rocayiá¹ƒsu. tasmÄ• idha __sata_-saddo bahubhÄ• vapariyÄ• y
saá¹…khyÄ• visesavacanotidaá¹-á¹-habbo ``satagghaá¹ƒ sataá¹ƒ devamanussÄ• â€™â€™
__rÅ«pakÄ• yasampattidÄ«pitÄ• hoti_ itarÄ• saá¹ƒ phalasampadÄ• naá¹ƒ mÅ«labhÄ• vato
__dÄ«pitÄ• hotÄ«_tiidaá¹ƒ dhammakÄ• yasampattÄ«tiÄ• dÄ«supi yojetabbaá¹ƒ. tattha pah
Ã±Ä• á¹‡asampadÄ• dÄ«naá¹ƒdhammakÄ• yasampatti dÄ«pitÄ• hotÄ«ti veditabbaá¹ƒ. __l
bahumatabhÄ• vo_tiettha bhÄ• gyavantatÄ• ya lokiyÄ• naá¹ƒ bahumatabhÄ• vo, bhaggado
bahumatabhÄ• votiyojetabbaá¹ƒ. evaá¹ƒ ito paresupi yathÄ• kkamaá¹ƒ yojanÄ• veditabbÄ•

puÃ±Ã±avantaá¹ƒ gahaá¹-á¹-hÄ• khattiyÄ• dayo abhigacchanti, pahÄ«nadosaá¹ƒ dosavina
desetÄ«tipabbajitÄ• tÄ• pasaparibbÄ• jakÄ• dayo abhigacchantÄ«ti Ä• ha __ ``gahaá¹-á¹-h
abhigamanÄ«yatÄ• â€™â€™ _ti. abhigatÄ• naÃ±ca tesaá¹ƒ kÄ• yacittadukkhÄ• panayane
Ä• misadÄ• nadhammadÄ• nehi upakÄ• rasabbhÄ• vatorÅ«pakÄ• yaá¹ƒ tassa pasÄ• dacal
paÃ±Ã±Ä• cakkhunÄ• disvÄ• dukkhadvayassa paá¹-ippassambhanatotiveditabbo. bhÄ• gy
Ä• misadÄ• naá¹ƒ deti, bhaggadosatÄ• ya dhammadÄ• naá¹ƒ detÄ«tiÄ• ha __ ``Ä• misadÄ
upakÄ• ritÄ• â€™â€™ _ti. __lokiyalokuttarasukhehi ca saá¹ƒyojanasamatthatÄ• dÄ«pitÄ• h
Ä• misadÄ• nadhammadÄ• nehi mayÄ• ayaá¹ƒ lokaggabhÄ• vo adhigato, tasmÄ• tumheh
nti evaá¹ƒ sammÄ• paá¹-ipattiyaá¹ƒ niyojanena abhigatÄ• naá¹ƒlokiyalokuttarasukhehi saá¹
dÄ«pitÄ• hoti.

__sakacitte issariyaá¹ƒ_ nÄ• ma attano cittassa vasÄ«bhÄ• vÄ• pÄ• danaá¹ƒyeva,

paá¹-ikÅ«lÄ• dÄ«suappaá¹-ikÅ«lasaÃ±Ã±itÄ• divihÄ• rasiddhi, adhiá¹-á¹-hÄ• niddhiÄ• diko i
cittissariyamevacittabhÄ• vanÄ• ya vasÄ«bhÄ• vappattiyÄ• ijjhanato. __aá¹‡imÄ• laghimÄ•
mahimÄ• patti pÄ• kammaá¹ƒ Ä«sitÄ• vasitÄ• yatthakÄ• mÄ• vasÄ• yitÄ• ti ime chapi saá
aá¹‡ubhÄ• vakaraá¹‡aá¹ƒ __aá¹‡imÄ• _. Ä• kÄ• se padasÄ• gamanÄ• dÄ«naá¹ƒ arahabh
mahattaá¹ƒ __mahimÄ• _ kÄ• yassa mahantatÄ• pÄ• danaá¹ƒ. iá¹-á¹-hadesassa pÄ• puá¹‡
adhiá¹-á¹-hÄ• nÄ• divasena icchitanipphÄ• danaá¹ƒ __pÄ• kammaá¹ƒ_. sayaá¹ƒvasitÄ• iss
iddhividhe vasÄ«bhÄ• vo __vasitÄ• _. Ä• kÄ• sena vÄ• gacchato aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci ka
vosÄ• nappatti \Be I 312/ __yatthakÄ• mÄ• vasÄ• yitÄ• _ \Ne I 274/. ``kumÄ• rakarÅ«pÄ• d
evamidaá¹ƒ aá¹-á¹-havidhaá¹ƒ lokiyasammataá¹ƒ issariyaá¹ƒ. taá¹ƒ pana bhagavato
iddhividhantogadhaá¹ƒanaÃ±Ã±asÄ• dhÄ• raá¹‡aÃ±cÄ• ti Ä• ha __ ``sabbakÄ• raparipÅ«ra
lokuttaro dhammoatthÄ«ti sambandho. evaá¹ƒ yasÄ• dÄ«supi __atthi_-saddo yojetabbo.

kesaÃ±ci yaso padesavutti ayathÄ• bhÅ«taguá¹‡asannissayattÄ• aparisuddho ca hoti, na e
tathÄ• gatassÄ• tidassetuá¹ƒ __ ``lokattayabyÄ• pakoâ€™â€™ _ti vuttaá¹ƒ. tattha idha adh
Ä• ruppeuppannÄ• naá¹ƒ ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• bhagavato yaso pÄ• kaá
``lokattayabyÄ• pakoâ€™â€™ ti. __yathÄ• bhuccaguá¹‡Ä• dhigato_ti yathÄ• bhÅ«taguá¹‡e
parisuddho_ti yathÄ• bhÅ«taguá¹‡Ä• dhigatattÄ• eva accantaparisuddho. __sabbÄ• kÄ• rap
anavasesalakkhaá¹‡Ä• nubyaÃ±janÄ• disampattiyÄ• sabbÄ• kÄ• rehi paripuá¹‡á¹‡Ä• . __s
sabbesaá¹ƒ aá¹…gapaccaá¹…gÄ• naá¹ƒ sobhÄ• . __yaá¹ƒyaá¹ƒ etena icchitaá¹ƒ patthita_n
tÄ• reyyaâ€™â€™ ntiÄ• dinÄ• yaá¹ƒ yaá¹ƒ etena lokanÄ• thenamanovacÄ«paá¹‡idhÄ• na
kÄ• yapaá¹‡idhÄ• navasena patthitaá¹ƒ. __tathevÄ• _ti paá¹‡idhÄ• nÄ• nurÅ«pameva. __s
payatto_ti vÄ«riyapÄ• ramibhÄ• vappatto ariyamaggapariyÄ• panno casammÄ• vÄ• yÄ• ma

__kusalÄ• dÄ«hi bhedehÄ«_ti sabbattikadukapadasaá¹…gahitehi kusalÄ• dippabhedehi.
__paá¹-iccasamuppÄ• dÄ• dÄ«hÄ«_ti__Ä• di_-saddena na kevalaá¹ƒ vibhaá¹…gapÄ• á¸·iya
satipaá¹-á¹-hÄ• nÄ• dayova saá¹…gahitÄ• , atha kho saá¹…gahÄ• dayosamayavimuttÄ• da
tikapaá¹-á¹-hÄ• nÄ• dayo ca saá¹…gahitÄ• ti veditabbaá¹ƒ. __pÄ«á¸·anasaá¹…khatasantÄ•
dukkhamariyasacca_ntiÄ• dÄ«su __pÄ«á¸·anaá¹-á¹-ho_ taá¹ƒsamaá¹…gino sattassa hiá¹ƒs
avipphÄ• rikatÄ• karaá¹‡aá¹ƒ. __saá¹…khataá¹-á¹-ho_ samecca saá¹…gamma sambhÅ«ya
__santÄ• paá¹-á¹-ho_ dukkhadukkhatÄ• dÄ«hisantÄ• panaá¹ƒ paridahanaá¹ƒ. __vipariá¹‡Ä
maraá¹‡ena cÄ• ti dvidhÄ• vipariá¹‡Ä• metabbatÄ• . samudayassa __Ä• yÅ«hanaá¹-á¹-ho_
sampiá¹‡á¸• anaá¹ƒ. __nidÄ• naá¹-á¹-ho_ ``idaá¹ƒtaá¹ƒ dukkhaâ€™â€™ nti nidassentassa
__saá¹ƒyogaá¹-á¹-ho_ saá¹ƒsÄ• radukkhena saá¹ƒyojanaá¹ƒ. __palibodhaá¹-á¹-ho_ maggÄ
nirodhassa __nissaraá¹‡aá¹-á¹-ho_ sabbÅ«padhÄ«naá¹ƒ paá¹-inissaggasabhÄ• vattÄ• tato
taá¹ƒnissaraá¹‡animittatÄ• vÄ• . __vivekaá¹-á¹-ho_ sabbasaá¹…khÄ• ravisaá¹ƒyuttatÄ• . _
kenacipi paccayena anabhisaá¹…khatatÄ• . __amataá¹-á¹-ho_ niccasabhÄ• vattÄ• maraá¹‡
maraá¹‡Ä• bhÄ• vahetutÄ• vÄ• . __maggassa niyyÄ• naá¹-á¹-ho_ vaá¹-á¹-adukkhato nikka
nibbÄ• nassa sampÄ• pakabhÄ• vo. __dassanaá¹-á¹-ho_ accantasukhumassa nibbÄ• nass

__Ä• dhipateyyaá¹-á¹-ho_ catusaccadassane sampayuttÄ• naá¹ƒ Ä• dhipaccakaraá¹‡aá¹ƒ,
visesato maggÄ• dhipativacanato \Ne I 275/. satipi hi jhÄ• nÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• d
``jhÄ• nÄ• dhipatinodhammÄ• â€™â€™ ti evamÄ• diá¹ƒ avatvÄ• ``maggÄ• dhipatino dham
viÃ±Ã±Ä• yati ``atthi maggassa Ä• rammaá¹‡Ä• dhipatibhÄ• ve visesoâ€™â€™ ti. eteyeva
soá¸·asÄ• kÄ• rÄ• tivuccanti.

__dibbabrahmaariyavihÄ• re_tiÄ• dÄ«su kasiá¹‡Ä• diÄ• rammaá¹‡Ä• ni rÅ«pÄ• vacarajjhÄ
mettÄ• dijjhÄ• nÄ• ni __brahmavihÄ• ro_. phalasamÄ• patti __ariyavihÄ• ro_. kÄ• mehi
vivekaá¹-á¹-hakÄ• yatÄ• vasenaekÄ«bhÄ• vo __kÄ• yaviveko_. paá¹-hamajjhÄ• nÄ• dinÄ•
vivittacittatÄ• __cittaviveko_. __upadhiviveko_ nibbÄ• naá¹ƒ. __upadhÄ«_ti cettha cattÄ• ro
khandhupadhikilesupadhi abhisaá¹…khÄ• rupadhÄ«ti. kÄ• mÄ• pi hi ``yaá¹ƒ paÃ±ca kÄ• ma
uppajjatisukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• doâ€™â€™ ti (MN I 166) e
sukhassaadhiá¹-á¹-hÄ• nabhÄ• vato upadhÄ«yati ettha sukhanti iminÄ• vacanatthena ``upa
khandhÄ• pi khandhamÅ«lakassa dukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato, kilesÄ• pi apÄ• ya
adhiá¹-á¹-hÄ• nabhÄ• vato, abhisaá¹…khÄ• rÄ• pi bhavadukkhassa adhiá¹-á¹-hÄ• nabhÄ• v
ti vuccanti. imehipana catÅ«hi upadhÄ«hi vivittatÄ• ya nibbÄ• naá¹ƒ ``upadhivivekoâ€™â€™

suÃ±Ã±atÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto ariyamaggo __suÃ±Ã
suÃ±Ã±atÄ• ya dhÄ• tuyÄ• uppannattÄ• suÃ±Ã±ato, kilesehi ca vimuttattÄ• vimokkho. ete
appaá¹‡ihitÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto __appaá¹‡ihitavimo
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto __animittavimokkho_. athavÄ• suÃ±Ã±atÄ
anattÄ• nupassanÄ• ya vasena paá¹-iladdho ariyamaggo Ä• gamanavasena ``suÃ±Ã±atavi
appaá¹‡ihitÄ• nupassanÄ• saá¹…khÄ• tÄ• ya \Be I 314/dukkhÄ• nupassanÄ• ya vasena pa
animittÄ• nupassanÄ• saá¹…khÄ• tÄ• yaaniccÄ• nupassanÄ• ya vasena paá¹-iladdho ``ani
veditabbo. vuttaÃ±hetaá¹ƒ ---

``aniccato manasikaronto adhimokkhabahulo animittavimokkhaá¹ƒ paá¹-ilabhati, dukkhato
manasikarontopassaddhibahulo appaá¹‡ihitavimokkhaá¹ƒ paá¹-ilabhati, anattato manasikar
suÃ±Ã±atavimokkhaá¹ƒpaá¹-ilabhatÄ«â€™â€™ ti (Paá¹-is I 223).

__aÃ±Ã±e_ti lokiyaabhiÃ±Ã±Ä• dike.

kilesÄ• bhisaá¹…khÄ• ravasena \Ne I 276/ bhavesu paribbhamanaá¹ƒ, taÃ±ca taá¹‡hÄ• pa
``taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanaâ€™â€™ _nti. __vanta_nti ariyamaggamukhena uggir
chaá¸• á¸• itaá¹ƒ. bhagavÄ• ti vuccatiniruttinayenÄ• ti dassento Ä• ha __ ``yathÄ• lokeâ€™
niruttinayenaekekapadato ekekamakkharaá¹ƒ gahetvÄ• ``mekhalÄ• â€™â€™ ti vuttaá¹ƒ, e
__mehanassÄ• _tiguyhappadesassa. __khassÄ• _ti okÄ• sassa.

aparo nayo (It-a nidÄ• navaá¹‡á¹‡anÄ•) --- bhÄ• gavÄ• ti bhagavÄ• . bhatavÄ• ti bhagavÄ•
bhage vanÄ«ti bhagavÄ• . bhattavÄ• ti bhagavÄ• . bhage vamÄ«ti bhagavÄ• . bhÄ• gevam

bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jino ||

tattha kathaá¹ƒ __bhÄ• gavÄ• ti bhagavÄ• _? ye te sÄ«lÄ• dayo dhammakkhandhÄ• guá¹‡
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• tathÄ• gatassa atthi upalabbhanti. tathÄ• hissa sÄ
vimuttivimuttiÃ±Ä• á¹‡adassanaá¹ƒ, hirÄ« ottappaá¹ƒ, saddhÄ• vÄ«riyaá¹ƒ, sati sampajaÃ±
sÄ«lavisuddhidiá¹-á¹-hivisuddhi, samatho vipassanÄ• , tÄ«á¹‡i kusalamÅ«lÄ• ni, tÄ«á¹‡i suc
tayosammÄ• vitakkÄ• , tisso anavajjasaÃ±Ã±Ä• , tisso dhÄ• tuyo, cattÄ• ro satipaá¹-á¹-hÄ•
cattÄ• rosammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , cattÄ• ro ariyamaggÄ• , cattÄ• ri ari
catassopaá¹-isambhidÄ• , catuyoniparicchedakaÃ±Ä• á¹‡Ä• ni, cattÄ• ro ariyavaá¹ƒsÄ• , ca
vesÄ• rajjaÃ±Ä• á¹‡Ä• ni, paÃ±ca \Be I 315/ padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…giko samm
sammÄ• samÄ• dhi, paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• t
vimuttÄ• yatanaÃ±Ä• á¹‡Ä• ni, paÃ±ca vimuttiparipÄ• canÄ«yÄ• saÃ±Ã±Ä• , cha anussatiá
cha nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, cha satatavihÄ• rÄ• , cha anuttariyÄ• ni, chanibbedhabh
abhiÃ±Ã±Ä• , chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni, satta aparihÄ• nÄ«yÄ• dhammÄ• , satta
bojjhaá¹…gÄ• ni, sattasappurisadhammÄ• , satta nijjaravatthÅ«ni, satta saÃ±Ã±Ä• ,
sattadakkhiá¹‡eyyapuggaladesanÄ• , sattakhÄ«á¹‡Ä• savabaladesanÄ• , aá¹-á¹-hapaÃ±Ã±
aá¹-á¹-ha sammattÄ• ni, aá¹-á¹-halokadhammÄ• tikkamo, aá¹-á¹-ha Ä• rambhavatthÅ«ni, aá
aá¹-á¹-ha mahÄ• purisavitakkÄ• , aá¹-á¹-haabhibhÄ• yatanadesanÄ• , aá¹-á¹-ha vimokkhÄ•
navayonisomanasikÄ• ramÅ«lakÄ• dhammÄ• , nava pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, n
navaÄ• ghÄ• tappaá¹-ivinayÄ• , nava saÃ±Ã±Ä• , nava nÄ• nattÄ• , nava anupubbavihÄ• rÄ
277/ dhammÄ• , dasa kasiá¹‡Ä• yatanÄ• ni, dasa kusalakammapathÄ• , dasa sammattÄ• n
asekkhadhammÄ• , dasa tathÄ• gatabalÄ• ni, ekÄ• dasa mettÄ• nisaá¹ƒsÄ• , dvÄ• dasa dh
dhutaguá¹‡Ä• , cuddasa buddhaÃ±Ä• á¹‡Ä• ni, paÃ±cadasa vimuttiparipÄ• canÄ«yÄ• dhar
Ä• nÄ• pÄ• nassati, soá¸·asa aparantapanÄ«yÄ• dhammÄ• , aá¹-á¹-hÄ• rasa buddhadham
paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catucattÄ• lÄ«saÃ±Ä• á¹‡avatthÅ«ni, paÃ±Ã±Ä• sa udaya
paropaá¹‡á¹‡Ä• sa kusaladhammÄ• , sattasattati Ã±Ä• á¹‡avatthÅ«ni,
catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ,
anantanayasamantapaá¹-á¹-hÄ• napavicayapaccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni, tathÄ
anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti evamÄ• dayoanan
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• guá¹‡abhÄ• gÄ• guá¹‡akoá¹-á¹-hÄ• sÄ• saá¹ƒvi
yathÄ• vuttavibhÄ• gÄ• guá¹‡abhÄ• gÄ• assa atthÄ«ti bhÄ• gavÄ• ti vattabbe Ä• kÄ• rass
``bhagavÄ• â€™â€™ ti vutto. evaá¹ƒ tÄ• va bhÄ• gavÄ• ti bhagavÄ• .

yasmÄ• sÄ«lÄ• dayo sabbe, guá¹‡abhÄ• gÄ• asesato.

vijjanti sugate tasmÄ• , bhagavÄ• ti pavuccati ||

kathaá¹ƒ __bhatavÄ• ti bhagavÄ• _? ye te sabbalokahitÄ• ya ussukkamÄ• pannehi manuss
samodhÄ• netvÄ• sammÄ• sambodhiyÄ• katamahÄ• bhinÄ«hÄ• rehi \Be I 316/ mahÄ• bo
dÄ• napÄ• ramÄ« sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ•
dasa upapÄ• ramiyo dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo, dÄ• nÄ• dÄ«ni
cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, attapariccÄ• go nayanadhanarajjaputtadÄ• rapariccÄ• gotipa
pubbayogo, pubbacariyÄ• , dhammakkhÄ• naá¹ƒ, Ã±Ä• tatthacariyÄ• , lokatthacariyÄ• , buc
saá¹…khepato vÄ• puÃ±Ã±asambhÄ• raÃ±Ä• á¹‡asambhÄ• rÄ• buddhakarÄ• dhammÄ•
kappÄ• naá¹ƒ satasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni yathÄ• hÄ• nabhÄ• giy
á¹-hitibhÄ• giyÄ• vÄ• na honti, atha kho uttaruttari visesabhÄ• giyÄ• vahonti, evaá¹ƒ sakka
anavasesato bhatÄ• sambhatÄ• assa atthÄ«ti bhatavÄ• ti bhagavÄ• niruttinayena ta-kÄ• r
atha vÄ• __bhatavÄ• _ti teyeva yathÄ• vutte buddhakaredhamme vuttanayena bhari sambl
evampi bhatavÄ• ti bhagavÄ• .

yasmÄ• sambodhiyÄ• sabbe, dÄ• napÄ• ramiÄ• dike.

sambhÄ• re bhatavÄ• nÄ• tho, tasmÄ• pi bhagavÄ• mato ||

kathaá¹ƒ \Ne I 278/ __bhÄ• ge vanÄ«ti bhagavÄ• _? ye te catuvÄ«satikoá¹-isatasahassasaa
vaá¸·aÃ±janakasamÄ• pattibhÄ• gÄ• , te anavasesato lokahitatthaá¹ƒ attano ca diá¹-á¹-had
niccakappaá¹ƒ vani bhajisevi bahulamakÄ• sÄ«ti bhÄ• ge vanÄ«ti bhagavÄ• . atha vÄ• abh
kusalÄ• dÄ«sukhandhÄ• dÄ«su ca ye te pariÃ±Ã±eyyÄ• divasena saá¹…khepato vÄ• catu
vitthÄ• ratopana ``cakkhu pariÃ±Ã±eyyaá¹ƒ, sotaá¹ƒ pariÃ±Ã±eyyaá¹ƒ ... pe ... jarÄ• maraá¹
pariÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 21) aneke pariÃ±Ã±eyyabhÄ• gÄ• , ``cakkhus
... jarÄ• maraá¹‡assa samudayo pahÄ• tabboâ€™â€™ tiÄ• dinÄ• nayena pahÄ• tabbabhÄ
... jarÄ• maraá¹‡assa nirodho sacchikÄ• tabboâ€™â€™ tiÄ• dinÄ• sacchikÄ• tabbabhÄ• gÄ
nirodhagÄ• minÄ«paá¹-ipadÄ• â€™â€™ tiÄ• dinÄ• ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™
bhÄ• vetabbabhÄ• gÄ• ca dhammÄ• vuttÄ• , te sabbe vani bhaji yathÄ• rahaá¹ƒ gocarabhÄ
sevi. evampi bhÄ• ge vanÄ«ti bhagavÄ• . atha vÄ• ye ime sÄ«lÄ• dayo dhammakkhandhÄ•
I 317/ guá¹‡akoá¹-á¹-hÄ• sÄ• guá¹‡abhÄ• gÄ• , kinti nu kho te vineyyasantÄ• nesu
patiá¹-á¹-hapeyyantimahÄ• karuá¹‡Ä• ya vani abhipatthayi, sÄ• cassa abhipatthanÄ• yathÄ
ahosi. evampibhÄ• ge vanÄ«ti bhagavÄ• .

yasmÄ• Ã±eyyasamÄ• patti-guá¹‡abhÄ• ge tathÄ• gato.

bhaji patthayi sattÄ• naá¹ƒ, hitÄ• ya bhagavÄ• tato ||

kathaá¹ƒ __bhage vanÄ«ti bhagavÄ• _? samÄ• sato tÄ• va katapuÃ±Ã±ehi payogasampan
yathÄ• vibhavaá¹ƒbhajÄ«yantÄ«ti bhagÄ• , lokiyalokuttarasampattiyo. tattha lokiye tÄ• va ta
sambodhitopubbe bodhisattabhÅ«to paramukkaá¹ƒsagate vani bhaji sevi, yattha patiá¹-á¹-h
buddhakaradhammesamannÄ• nento buddhadhamme paripÄ• cesi. buddhabhÅ«to pana te
anaÃ±Ã±asÄ• dhÄ• raá¹‡elokuttarepi vani bhaji sevi. vittÄ• rato pana
padesarajjaissariyacakkavattisampattidevarajjasampattiÄ• divasenajhÄ• navimokkhasamÄ•
amaggabhÄ• vanÄ• phalasacchikiriyÄ• diuttarimanussadhammavasenaca anekavihite anaÃ
bhaji sevi. evaá¹ƒ bhage vanÄ«ti bhagavÄ• .

yÄ• tÄ• sampattiyo loke, yÄ• ca lokuttarÄ• puthu.

sabbÄ• tÄ• bhaji sambuddho, tasmÄ• pi bhagavÄ• mato ||

kathaá¹ƒ \Ne I 279/ __bhattavÄ• ti bhagavÄ• _? bhattÄ• daá¸·habhattikÄ• assa bahÅ« atth
tathÄ• gatohi mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimitanirupamappabhÄ•
sabbasattÄ• uttamo, sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidh
payogasampattiyÄ• sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• ya dvattiá¹ƒsa mahÄ
anubyaÃ±jana byÄ• mappabhÄ• dianaÃ±Ã±asÄ• dhÄ• raá¹‡avisesapaá¹-imaá¹‡á¸• itarÅ«p
yathÄ• bhuccaguá¹‡Ä• dhigatena ``itipi so bhagavÄ• â€™â€™ tiÄ• dinayappavattenalokatta
suvisuddhena ca thutighosena samannÄ• gatattÄ• ukkaá¹ƒsapÄ• ramippattÄ• suappicchat
suppatiá¹-á¹-hitabhÄ• vato dasabalacatuvesÄ• rajjÄ• diniratisayaguá¹‡avisesasamaá¹…gÄ«
rÅ«pappasanno, ghosappamÄ• á¹‡o ghosappasanno, lÅ«khappamÄ• á¹‡o lÅ«khappasann
dhammappamÄ• á¹‡odhammappasannoti \Be I 318/ evaá¹ƒ catuppamÄ• á¹‡ike lokasanniv
pasÄ• dÄ• vahabhÄ• venasamantapÄ• sÄ• dikattÄ• aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ sa
Ä• darabahumÄ• nagÄ• ravÄ• yatanatÄ• yaparamapemasambhattiá¹-á¹-hÄ• naá¹ƒ. ye cass
aveccappasÄ• dena samannÄ• gatÄ• honti, kenaci asaá¹ƒhÄ• riyÄ• tesaá¹ƒ sambhatti sa
devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• ti. tathÄ• hi te attano jÄ«vitapaaccÄ• gepi tatth
pariccajanti tassavÄ• Ä• á¹‡aá¹ƒ daá¸·habhattibhÄ• vato. tenevÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro,

kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«â€™â€™ ti || (J II 17.78).

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati, evameva k
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ«vitahetupi nÄ
Vin II 385) ca.

evaá¹ƒ bhattavÄ• ti bhagavÄ• niruttinayena ekassa ta-kÄ• rassa lopaá¹ƒ katvÄ• itarassa ta
katvÄ• .

guá¹‡Ä• tisayayuttassa, yasmÄ• lokahitesino.

sambhattÄ• bahavo satthu, bhagavÄ• tena vuccati ||

kathaá¹ƒ __bhage vamÄ«ti bhagavÄ• _? yasmÄ• tathÄ• gato bodhisattabhÅ«topi purimÄ•
bhagasaá¹…khÄ• taá¹ƒ siriá¹ƒ issariyaá¹ƒ yasaÃ±ca vami uggiri, kheá¸·apiá¹‡á¸• aá¹ƒ viya
chaá¸• á¸• ayi. tathÄ• hissa __somanassakumÄ• rakÄ• le_ (J I 15.211 Ä• dayo) __ hatthipÄ
15.337 Ä• dayo) __ ayogharapaá¹‡á¸• itakÄ• le_ (J I 15.363 Ä• dayo) __ mÅ«gapakkhapaá
Ä• dayo) __ cÅ«á¸·asutasomakÄ• le_ti (J II 17.195 Ä• dayo) evamÄ• dÄ«sunekkhammapÄ•
devarajjasadisÄ• ya rajjasiriyÄ• pariccattattabhÄ• vÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi, carimat
cakkavattisiriá¹ƒ devalokÄ• dhipaccasaasaá¹ƒ catudÄ«pissariyaá¹ƒcakkavattisampattisannis
sattaratanasamujjalaá¹ƒ yasaÃ±ca tiá¹‡Ä• yapi \Be I 319/ amaÃ±Ã±amÄ• nonirapekkho pah
sammÄ• sambodhiá¹ƒ abhisambuddho, tasmÄ• ime siriÄ• dikebhage vamÄ«ti bhagavÄ• . a
nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«tibhagÄ• ,
sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokavisesasannissayÄ• sobhÄ• kappa
bhagavÄ• vami taá¹ƒnivÄ• sisattÄ• vÄ• sasamatikkamanato tappaá¹-ibaddhachandarÄ• ga
bhage vamÄ«ti bhagavÄ• .

cakkavattisiriá¹ƒ yasmÄ• , yasaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

pahÄ• si lokacittaÃ±ca, sugato bhagavÄ• tato ||

kathaá¹ƒ __bhÄ• ge vamÄ«ti bhagavÄ• _? bhÄ• gÄ• nÄ• ma sabhÄ• gadhammakoá¹-á¹-hÄ
khandhÄ• yatanadhÄ• tÄ• divasena, tatthÄ• pi rÅ«pavedanÄ• divasena atÄ«tÄ• divasena c
sabbaá¹ƒ papaÃ±caá¹ƒsabbaá¹ƒ yogaá¹ƒ sabbaá¹ƒ ganthaá¹ƒ sabbaá¹ƒ saá¹ƒyojanaá¹ƒ sa
samadhigacchantovami uggiri, anapekkho chaá¸• á¸• ayi na paccÄ• gami. tathÄ• hesa sab
Ä• paá¹ƒ tejaá¹ƒvÄ• yaá¹ƒ, cakkhuá¹ƒ sotaá¹ƒ ghÄ• naá¹ƒ jivhaá¹ƒ kÄ• yaá¹ƒ manaá¹ƒ, rÅ«
phoá¹-á¹-habbedhamme, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhu
manosamphassaá¹ƒ, cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... pe ... manosamphassajaá¹ƒ ved
saÃ±Ã±aá¹ƒ ... pe ... manosamphassajaá¹ƒ saÃ±Ã±aá¹ƒ, cakkhusamphassajaá¹ƒ cetanaá¹ƒ
manosamphassajaá¹ƒ cetanaá¹ƒ, rÅ«pataá¹‡haá¹ƒ ... pe ... dhammataá¹‡haá¹ƒ, rÅ«pavitak
dhammavitakkaá¹ƒ, rÅ«pavicÄ• raá¹ƒ ... pe ... dhammavicÄ• rantiÄ• dinÄ• anupadadhamma
dhammakoá¹-á¹-hÄ• se anavasesato vami uggiri, anapekkhapariccÄ• genachaá¸• á¸• ayi. v
Ä• nanda, cattaá¹ƒ vantaá¹ƒ muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, taá¹ƒ tathÄ• gato

paccÄ• gamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (DN II 183). evampibhÄ• ge v
__bhÄ• ge vamÄ«_ti sabbepi kusalÄ• kusale sÄ• vajjÄ• navajjehÄ«napaá¹‡Ä«te kaá¹‡hasu
ariyamaggaÃ±Ä• á¹‡amukhena vami uggiri, anapekkhopariccaji pajahi, paresaÃ±ca tathattÄ
vuttampi cetaá¹ƒ ``dhammÄ• pi vo, bhikkhave \Ne I 281/, pahÄ• tabbÄ• pageva adhammÄ•
bhikkhave, dhammaá¹ƒdesessÄ• mi nittharaá¹‡atthÄ• ya, no gahaá¹‡atthÄ• yÄ• â€™â€™ t
bhÄ• gevamÄ«ti bhagavÄ• .

khandhÄ• yatanadhÄ• tÄ• di \Be I 320/ dhammabhedÄ• mahesinÄ• .

kaá¹‡hÄ• sukkÄ• yato vantÄ• , tatopi bhagavÄ• mato ||

tena vuttaá¹ƒ ---

``bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ti ||

ettha ca yasmÄ• saá¹…khepato attahitasampattiparahitapaá¹-ipattivasena duvidhÄ• buddh
attahitasampattipahÄ• nasampadÄ• Ã±Ä• á¹‡asampadÄ• bhedato duvidhÄ• Ä• nubhÄ• va
tadantogadhattÄ• . parahitapaá¹-ipatti payogÄ• sayabhedato duvidhÄ• . tattha payogato
lÄ• bhasakkÄ• rÄ• dinirapekkhacittassasabbadukkhaniyyÄ• nikadhammÅ«padeso, Ä• saya
hitesitÄ• Ã±Ä• á¹‡aparipÄ• kakÄ• lÄ• gamanÄ• diparahitappaá¹-ipatti. Ä• misapaá¹-iggaha
parahitapaapatti hotiyeva, tasmÄ• tesampi vibhÄ• vanavasena__pÄ• á¸·iyaá¹ƒ_ ``arahaâ€™
padÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

tattha __araha_nti iminÄ• padena pahÄ• nasampadÄ• vasena bhagavato attahitasampatti
__sammÄ• sambuddholokavidÅ«_ti ca imehi padehi Ã±Ä• á¹‡asampadÄ• vasena. nanu ca
iminÄ• pisammÄ• sambuddhatÄ• vibhÄ• vÄ«yatÄ«ti? saccaá¹ƒ vibhÄ• vÄ«yati, atthi pana v
tiiminÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• nubhÄ• vo vibhÄ• vito, ``lokavidÅ«â€™â€™ ti pana i
Ä• sayÄ• nusayaÃ±Ä• á¹‡Ä• dÄ«nampiÄ• nubhÄ• vo vibhÄ• vitoti. __vijjÄ• caraá¹‡asampa
attahitasampattivibhÄ• vitÄ• . __sugato_ti pana iminÄ• samudÄ• gamato paá¹-á¹-hÄ• ya bh
parahitapaá¹-ipattica vibhÄ• vitÄ• . __anuttaro purisadammasÄ• rathi satthÄ• devamanuss
padehibhagavato parahitapaá¹-ipatti vibhÄ• vitÄ• . __buddho_ti iminÄ• bhagavato attahitas
parahitapaá¹-ipattica vibhÄ• vitÄ• . evaÃ±ca katvÄ• ``sammÄ• sambuddhoâ€™â€™ ti vatv
vacanaá¹ƒ samatthitaá¹ƒhoti. tenevÄ• ha ``attanÄ• pi bujjhi, aÃ±Ã±epi satte bodhesÄ«â€™â
__bhagavÄ• _tica iminÄ• pi samudÄ• gamato paá¹-á¹-hÄ• ya bhagavato sabbÄ• attahitasa
vibhÄ• vitÄ• .

aparo \Be I 321/ nayo --- hetuphalasattupakÄ• ravasena saá¹…khepato tividhÄ• buddhagu
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno lokavidÅ«_ti imehi padehiphalasampattivase
__anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• na_ntiimehi sattupakÄ• ravasena
__buddho_ti iminÄ• phalavasena sattupakÄ• ravasenaca buddhaguá¹‡Ä• vibhÄ• vitÄ• . __
padehi hetuphalasattupakÄ• ravasenabuddhaguá¹‡Ä• vibhÄ• vitÄ• ti veditabbaá¹ƒ.

__so imaá¹ƒ loka_ntiÄ• dÄ«su __so bhagavÄ• _ti yo ``arahaâ€™â€™ ntiÄ• dinÄ• kittitaguá
loka_nti nayidaá¹ƒ mahÄ• janassa sammukhÄ• mattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho ana
dassetuá¹ƒ __ ``sadevakaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tenÄ• ha __ ``idÄ• ni vattabbaá¹ƒnid
__pajÄ• tattÄ• _ti yathÄ• sakaá¹ƒ kammakilesehi nibbattattÄ• .
__sadevakavacanenapaÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_ pÄ• risesaÃ±Ä• yenÄ• ti
saá¹…gahitattÄ• . __sadevaka_nti ca avayavena viggaho samudÄ• yo samÄ• sattho. __sar
chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ_paccÄ• sattiÃ±Ä• yenÄ• ti daá¹-á¹-habbaá¹ƒ
taá¹ƒnivÄ• sÄ« ca. __sabrahmakavacanena brahmakÄ• yikÄ• dibrahmaggahaá¹‡a_ntietthÄ
... pe ... samaá¹‡abrÄ• hmaá¹‡aggahaá¹‡a_nti nidassanamattametaá¹ƒapaccatthikÄ• naá¹ƒ
asamitÄ• bÄ• hitapÄ• pÄ• naÃ±ca samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sassamaá¹‡abrÄ• hmaá
``sadevakaâ€™â€™ ntiÄ• divisesanÄ• naá¹ƒ vasena sattavisayo lokasaddoti viÃ±Ã±Ä• yati
``salomako sapakkhakoâ€™â€™ tiÄ• dÄ«su pana atulyayogepi ayaá¹ƒ samÄ• so labbhatÄ
pajÄ• gahaá¹‡anti Ä• ha __ ``pajÄ• vacanena sattalokaggahaá¹‡aâ€™â€™ _nti. sadevakÄ
sassamaá¹‡abrÄ• hmaá¹‡Ä«vacanena visuddhidevÄ• naÃ±ca gahitattÄ• Ä• ha __
``sadevamanussavacanenasammutidevaavasesamanussaggahaá¹‡aâ€™â€™ _nti. tattha _
__avasesamanussaggahaá¹‡a_ntisamaá¹‡abrÄ• hmaá¹‡ehi avasesamanussaggahaá¹‡aá¹
sadevakasamÄ• rakasabarhmakavacanehi. __dvÄ«hÄ«_ti sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ sa
padehi.

arÅ«pÄ« \Be I 322/ sattÄ• attano Ä• neÃ±javihÄ• rena viharantÄ• dibbantÄ«ti devÄ• tiimaá
labhantÄ«ti Ä• ha __ ``sadevakaggahaá¹‡ena arÅ«pÄ• vacaraloko gahitoâ€™â€™ _ti. tene
``Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataâ€™â€™ ntiÄ• di (AN a
chakÄ• mÄ• vacaradevalokassa savisesaá¹ƒ mÄ• rassa vase vattanato Ä• ha __ ``samÄ• r
chakÄ• mÄ• vacaradevalokoâ€™â€™ _ti \Ne I 283/. arÅ«pÄ«brahmalokassa visuá¹ƒ gahita
brahmalokoâ€™â€™ _ti. __catuparisavasenÄ• _tikhattiyaparisÄ• ,
brÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsamÄ• rabrahmaparisÄ• ti
khattiyÄ• dicatuparisavasena. itarÄ• pana catasso parisÄ• samÄ• rakaggahaá¹‡ena gahitÄ

kathaá¹ƒ panettha catuparisavasena manussaloko gahito? ``sassamaá¹‡abrÄ• hmaá¹‡iâ€™
iminÄ• samaá¹‡aparisÄ• brÄ• hmaá¹‡aparisÄ• ca gahitÄ• honti, ``sadevamanussaâ€™â€
khattiyaparisÄ• gahapatiparisÄ• ca gahitÄ• , ``pajaâ€™â€™ nti iminÄ• pana imÄ• yeva ca
catuparisasaá¹…khÄ• taá¹ƒ pajanti vuttaá¹ƒ hoti, kathaá¹ƒ pana sammutidevehi saha manu

``sassamaá¹‡abrÄ• hmaá¹‡iâ€™â€™ nti iminÄ• samaá¹‡abrÄ• hmaá¹‡Ä• gahitÄ• , ``sade
iminÄ• sammutidevasaá¹…khÄ• tÄ• khattiyÄ• , gahapatisuddasaá¹…khÄ• tÄ• avasesama
aÃ±Ã±esaá¹ƒ manussasattÄ• naá¹ƒ abhÄ• vato ``pajaâ€™â€™ nti iminÄ• catÅ«hi pakÄ• r
manussasattÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ vikappadvayepi pajÄ• ggahaá¹‡ena
catuparisÄ• divasenaá¹-hitÄ• naá¹ƒ manussÄ• naá¹ƒyeva gahitattÄ• idÄ• ni ``pajaâ€™â€™
saá¹…gahetvÄ• dassetukÄ• mo Ä• ha __ ``avasesasabbasattaloko vÄ• â€™â€™ _ti. tattha
avasesasattalokoveditabbo. etthÄ• pi catuparisavasena sammutidevehi vÄ• saha avasesas
yojetabbaá¹ƒ. catuparisasahito avasesasuddhanÄ• gasupaá¹‡á¹‡anerayikÄ• disattaloko, ca
vÄ• avasesanÄ• gasupaá¹‡á¹‡anerayikÄ• disattaloko gahitoti vuttaá¹ƒ hoti.

ettÄ• vatÄ• bhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni tena tena visesena
yojanaá¹ƒ \Be I 323/ dassetuá¹ƒ __ ``apicetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ukkaá¹
ukkaá¹ƒsagativijÄ• nanena. paÃ±casu hi gatÄ«su devagatipariyÄ• pannÄ• vaseá¹-á¹-hÄ• , t
dÅ«rasamussÄ• ritakilesadukkhatÄ• ya santapaá¹‡Ä«taÄ• neÃ±javihÄ• rasamaá¹…gitÄ• ya
evamÄ• dÄ«hi visesehi ativiya ukkaá¹-á¹-hÄ• . __brahmÄ• mahÄ• nubhÄ• vo_tidasasahass
vadati. ``ukkaá¹-á¹-haparicchedatoâ€™â€™ ti hi vuttaá¹ƒ. __anuttara_nti seá¹-á¹-haá¹ƒ nava
__anusandhikkamo_ti atthÄ• naÃ±ceva padÄ• naÃ±caanusandhÄ• nukkamo. porÄ• á¹‡Ä•
__sadevaka_nti devatÄ• hi saddhiá¹ƒavasesaá¹ƒ lokaá¹ƒ. __samÄ• raka_nti mÄ• rena sadd
__sabrahmaka_ntibrahmehi saddhiá¹ƒ avasesaá¹ƒ lokaá¹ƒ. evaá¹ƒ sabbepi tibhavÅ«page s
devamÄ• rabrahmasahitatÄ• saá¹…khÄ• tehitÄ«hi pakÄ• rehi ``sadevakaâ€™â€™ ntiÄ• dÄ
puna \Ne I 284/ dvÄ«hi padehipariyÄ• diyanto __ ``sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sa
Ä• ha. evaá¹ƒ paÃ±cahipi padehisadevakattÄ• dinÄ• tena tena pakÄ• rena tedhÄ• tukamev

__abhiÃ±Ã±Ä• _ti yakÄ• ralopenÄ• yaá¹ƒ niddeso, abhijÄ• nitvÄ• ti ayamettha atthoti Ä• ha
Ã±Ä• á¹‡ena Ã±atvÄ• â€™â€™ _ti. __anumÄ• nÄ• dipaá¹-ikkhepo_ti
anumÄ• naupamÄ• naatthÄ• pattiÄ• dipaá¹-ikkhepoekappamÄ• á¹‡attÄ• . sabbattha appaá
sabbapaccakkhÄ• buddhÄ• bhagavanto. __anuttaraá¹ƒvivekasukha_nti phalasamÄ• pattis
kadÄ• ci bhagavato dhammadesanÄ• hotÄ«ti __hitvÄ• pÄ«_ti pisaddaggahaá¹‡aá¹ƒ. bhaga
yasmiá¹ƒ khaá¹‡e parisÄ• sÄ• dhukÄ• raá¹ƒ vÄ• deti, yathÄ• sutaá¹ƒ vÄ• dhammaá¹ƒ pac
pubbabhÄ• gena paricchinditvÄ• phalasamÄ• pattiá¹ƒ samÄ• pajjati, yathÄ• paricchedaÃ±c
á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dhammaá¹ƒdeseti. __appaá¹ƒ vÄ• bahuá¹ƒ vÄ• dese
vasena appaá¹ƒ vÄ• , vipaÃ±citaÃ±Ã±ussaneyyassa vÄ• vasena bahuá¹ƒ vÄ• desento. __
desetÄ«_tiÄ• dimhipi kalyÄ• á¹‡aá¹ƒ bhaddakaá¹ƒ anavajjameva katvÄ• deseti. majjhepi pa
kalyÄ• á¹‡aá¹ƒbhaddakaá¹ƒ anavajjameva katvÄ• desetÄ«ti vuttaá¹ƒ hoti. dhammassa hi \B
kalyÄ• á¹‡atÄ• niyyÄ• nikatÄ• ya niyyÄ• nikatÄ• ca sabbaso anavajjabhÄ• vena.

__samantabhaddakattÄ• _ti sabbabhÄ• gehi sundarattÄ• . __dhammassÄ• _ti pariyattidhan
kiÃ±cÄ• piavayavavinimutto samudÄ• yo nÄ• ma paramatthato koci natthi, yesu pana avaya

samudÄ• yarÅ«penaapekkhitesu gÄ• thÄ• ti samaÃ±Ã±Ä• , taá¹ƒ tato bhinnaá¹ƒ viya katvÄ
Ä• ropetvÄ• dassento __ ``paá¹-hamapÄ• dena Ä• dikalyÄ• á¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha
idaá¹ƒnÄ• tibahuvibhÄ• gaá¹ƒ yathÄ• nusandhinÄ• ekÄ• nusandhikaá¹ƒ sandhÄ• ya vuttaá
tenevadesetabbadhammavibhÄ• gena Ä• dimajjhapariyosÄ• nabhÄ• gÄ• labbhantÄ«ti. __n
Ä• nandattherenaá¹-hapitakÄ• ladesadesakaparisÄ• diapadisanalakkhaá¹‡ena nidÄ• nagan
``idamavocÄ• â€™â€™ tiÄ• dikena ``iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™
yathÄ• vuttatthanigamanena. saá¹…gÄ«tikÄ• rakehiá¹-hapitÄ• nipi hi nidÄ• nanigamanÄ• ni
piá¹-akÄ• ni satthu desanÄ• ya anuvidhÄ• natotadantogadhÄ• neva. teneva __dÄ«ghanikÄ•
``ekÄ• nusandhikassa suttassa nidÄ• naá¹ƒÄ• di, idamavocÄ• ti pariyosÄ• naá¹ƒ, ubhinnam
I 190) vuttaá¹ƒ.

evaá¹ƒ suttantapiá¹-akavasena dhammassa Ä• dikalyÄ• á¹‡Ä• ditaá¹ƒ dassetvÄ• idÄ• ni tÄ
gahetvÄ• taá¹ƒ dassetuá¹ƒ __ ``sakalopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sÄ• sanadh

``sabbapÄ• passa \Ne I 285/ akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183; Ne

evaá¹ƒ vuttassa satthusÄ• sanassa pakÄ• sako pariyattidhammo. sÄ«lamÅ«lakattÄ• sÄ• sa
Ä• dikalyÄ• á¹‡oâ€™â€™ _ti vuttaá¹ƒ. samathÄ• dÄ«naá¹ƒ sÄ• sanasampattiyÄ• vemajjha
``samathavipassanÄ• maggaphalehi majjhekalyÄ• á¹‡oâ€™â€™ _ti. nibbÄ• nÄ• dhigamato
karaá¹‡Ä«yÄ• bhÄ• vatovuttaá¹ƒ __ ``nibbÄ• nena pariyosÄ• nakalyÄ• á¹‡oâ€™â€™ _ti. sÄ
paÃ±Ã±Ä• yahoti, tassÄ• ca sÄ«laá¹ƒ samÄ• dhi ca mÅ«lanti Ä• ha __ ``sÄ«lasamÄ• dhÄ«
__vÄ• Ä• dikalyÄ• á¹‡oâ€™â€™ _ti. paÃ±Ã±Ä• pana anubodhapaavedhavasena duvidhÄ•
``vipassanÄ• maggehi majjhekalyÄ• á¹‡oâ€™â€™ _ti Ä• ha. tassÄ• nipphattiphalakiccaá¹ƒ
paraá¹ƒ kattabbaá¹ƒ natthÄ«ti dassento Ä• ha __ ``phalanibbÄ• nehi pariyosÄ• nakalyÄ• á¹
phalaggahaá¹‡ena vÄ• saupÄ• disesaá¹ƒ nibbÄ• namÄ• ha, itarena itaraá¹ƒ tadubhayaÃ±c
osÄ• nantiÄ• ha ``phalanibbÄ• nehi pariyosÄ• nakalyÄ• á¹‡oâ€™â€™ ti.

__buddhasubodhitÄ• ya vÄ• Ä• dikalyÄ• á¹‡o_ti buddhassa subodhitÄ• sammÄ• sambudd
Ä• dikalyÄ• á¹‡otappabhavattÄ• . sabbaso saá¹ƒkilesappahÄ• naá¹ƒ vodÄ• napÄ• ripÅ«rÄ«
tÄ• ya__majjhekalyÄ• á¹‡o_ taá¹ƒsarÄ«rattÄ• . satthÄ• rÄ• yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ•
saá¹…ghasuppaá¹-ipatti, tÄ• ya __pariyosÄ• nakalyÄ• á¹‡o_ tÄ• ya sÄ• sanassa loke suppa
__ta_nti sÄ• sanadhammaá¹ƒ. __tathattÄ• yÄ• _ti yathattÄ• ya bhagavatÄ• dhammo desito
so pana abhisambodhipaccekabodhi sÄ• vakabodhÄ«ti tividho ito aÃ±Ã±athÄ• nibbÄ• nÄ•
tatthasabbaguá¹‡ehi aggabhÄ• vato itarabodhidvayamÅ«latÄ• ya ca paá¹-hamÄ• ya bodhiy
guá¹‡ehivemajjhabhÄ• vato dutiyÄ• ya majjhekalyÄ• á¹‡atÄ• , tadubhayatÄ• ya vÄ• vosÄ•
tatiyÄ• yapariyosÄ• nakalyÄ• á¹‡atÄ• vuttÄ• .

__eso_ti sÄ• sanadhammo. __nÄ«varaá¹‡avikkhambhanato_ti vimuttÄ• yatanasÄ«se á¹-ha
suá¹‡antassanÄ«varaá¹‡Ä• naá¹ƒ vikkhambhanasabbhÄ• vato. vuttaÃ±hetaá¹ƒ ---

``yathÄ• yathÄ• vuso, bhikkhuno satthÄ• vÄ• dhammaá¹ƒ deseti, aÃ±Ã±ataro vÄ• garuá¹
tathÄ• tathÄ• so tattha labhati atthavedaá¹ƒ labhati dhammavedaâ€™â€™ nti.

``yasmiá¹ƒ \Ne I 286/, bhikkhave, samaye ariyasÄ• vako ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, p
tasmiá¹ƒ samaye pahÄ«nÄ• ni hontÄ«â€™â€™ ti ---

ca Ä• di. __samathavipassanÄ• sukhÄ• vahanato_ti samathasukhassa vipassanÄ• sukhass
cetaá¹ƒ ``so vivicceva kÄ• mehi vivicca akusalehi \Be I 326/ dhammehisavitakkaá¹ƒ savicÄ•
pÄ«tisukhaâ€™â€™ ntiÄ• di, tathÄ• ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ ||

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti ca || (Dhp 374-373).

__tathÄ• paá¹-ipanno_ti yathÄ• samathavipassanÄ• sukhaá¹ƒ Ä• vahati, yathÄ• vÄ• satt
tathÄ• paá¹-ipanno sÄ• sanadhammo. __tÄ• dibhÄ• vÄ• vahanato_ti chaá¸·aá¹…gupekkhÄ
tÄ• dibhÄ• vassalokadhammehi anupalepassa Ä• vahanato. __nÄ• thappabhavattÄ• _ti pab
uppattiá¹-á¹-hÄ• naá¹ƒ, nÄ• thova pabhavo etassÄ• ti nÄ• thappabhavo, tassa bhÄ• vo nÄ•
sÄ• sanadhammassa nÄ• thahetukattÄ• tiattho. __atthasuddhiyÄ• majjhekalyÄ• á¹‡o_ti nir
niyyÄ• nikatÄ• atthasuddhi, tÄ• ya majjhekalyÄ• á¹‡o. __kiccasuddhiyÄ• pariyosÄ• nakaly
suppaá¹-ipattisaá¹…khÄ• takiccassasuddhiyÄ• pariyosÄ• nakalyÄ• á¹‡o suppaá¹-ipattipariy
sÄ• sanadhammassa. yathÄ• vuttamatthaá¹ƒnigamento Ä• ha __ ``tasmÄ• â€™â€™ _tiÄ•

__sÄ• sanabrahmacariya_ntiÄ• dÄ«su avisesena tisso sikkhÄ• sakalo ca tantidhammo sÄ•
sandhÄ• ya vuttaá¹ƒ ``katamesÄ• naá¹ƒ kho, bhante, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ br
ciraá¹-á¹-hitikamahosÄ«â€™â€™ tiÄ• di (Vin III 18). ariyo aá¹-á¹-haá¹…giko maggo maggab
sandhÄ• ya vuttaá¹ƒ ``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaâ€
__yathÄ• nurÅ«pa_nti yathÄ• rahaá¹ƒ. sikkhattayasaá¹…gahaÃ±hi sÄ• sanabrahmacariyaá
__sÄ• tthaá¹ƒ, _ tathÄ• maggabrahmacariyaá¹ƒ. itaraá¹ƒ pana tantidhammasaá¹…khÄ• taá
yathÄ• vuttenatthena __sÄ• tthaá¹ƒ sabyaÃ±janaÃ±ca. atthasampattiyÄ• _tisampannatthatÄ
sahasaddo. __byaÃ±janasampattiyÄ• _ti etthÄ• pi esevanayo. yassa hi
yÄ• gubhattÄ• diitthipurisÄ• divaá¹‡á¹‡anÄ• nissitÄ• desanÄ• hoti, na so sÄ• tthaá¹ƒ dese

tassÄ• desanÄ• ya. bhagavÄ• pana tathÄ• rÅ«paá¹ƒ desanaá¹ƒ \Ne I 287/ pahÄ• ya
catusatipaá¹-á¹-hÄ• nÄ• dinissitaá¹ƒdesanaá¹ƒ deseti, tasmÄ• ``atthasampattiyÄ• sÄ• ttha
vuccati \Be I 327/. yassa pana desanÄ• sithiladhanitÄ• dibhedesu byaÃ±janesu ekappakÄ•
byaÃ±janena yuttatÄ• ya ekabyaÃ±janÄ• diyuttÄ• vÄ• damiá¸·abhÄ• sÄ• viya, vivaá¹-aka
oá¹-á¹-heaphusÄ• petvÄ• uccÄ• retabbato sabbaniroá¹-á¹-habyaÃ±janÄ• vÄ• kirÄ• tabhÄ
vissajjanÄ«yayuttatÄ• yasabbavissaá¹-á¹-habyaÃ±janÄ• vÄ• yavanabhÄ• sÄ• viya, sabba
sabbaniggahÄ«tabyaÃ±janÄ• vÄ• pÄ• dasikÄ• di milakkhubhÄ• sÄ• viya, tassa byaÃ±jana
abyaÃ±janÄ• nÄ• ma desanÄ• hoti. sabbÄ• pi hi esÄ• byaÃ±janekadesavaseneva pavattiy
aparipuá¹‡á¹‡abyaÃ±janÄ• tikatvÄ• ``abyaÃ±janÄ• â€™â€™ ti vuccati. bhagavÄ• pana ---

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahÄ«taá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™
(to Vin V) 485) ---

evaá¹ƒ vuttaá¹ƒ dasavidhaá¹ƒ byaÃ±janaá¹ƒ amakkhetvÄ• paripuá¹‡á¹‡abyaÃ±janameva k
tasmÄ• ``byaÃ±janasampattiyÄ• sabyaÃ±janaá¹ƒ desetÄ«â€™â€™ ti vuccati.

idÄ• ni ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™ nti ettha nettinayenapi atthaá¹ƒ dassetuá¹ƒ __ `
... sabyaÃ±janaâ€™â€™ _nti vuttaá¹ƒ. tattha yadipi __nettiyaá¹ƒ_ ``byaÃ±janamukhena
byaÃ±janatthaggahaá¹‡aá¹ƒhotÄ«ti akkharaá¹ƒ padaâ€™â€™ ntiÄ• dinÄ• byaÃ±janapadÄ
uddiá¹-á¹-hÄ• ni, idha pana pÄ• á¸·iyaá¹ƒ ``sÄ• tthaá¹ƒsabyaÃ±janaâ€™â€™ nti Ä• gatattÄ
paá¹-hamaá¹ƒ dassetuá¹ƒ __ ``saá¹…kÄ• sanapakÄ• sanÄ• â€™â€™ _tiÄ• divuttaá¹ƒ. tatth
dÄ«panaá¹ƒ __saá¹…kÄ• sanaá¹ƒ. kÄ• sana_nti ca kÄ• sÄ«yati dÄ«pÄ«yativibhÄ• vÄ«yatÄ
bhikkhu baddho mÄ• rassa amaÃ±Ã±amÄ• no muttoâ€™â€™ tiÄ• dÄ«suviya saá¹…khepen
tattakena hi tena bhikkhunÄ• paá¹-ividdhaá¹ƒ. tenÄ• ha ``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• â€™â€
kÄ• sanaá¹ƒ __pakÄ• sanaá¹ƒ_. ``sabbaá¹ƒ, bhikkhave, Ä• dittaâ€™â€™ ntievamÄ• dÄ«su
paá¹-hamaá¹ƒ vacanena dÄ«panaá¹ƒ pakÄ• sanaá¹ƒ nÄ• ma. Ä• dikammasmiÃ±hiayaá¹ƒ p
paá¹-á¹-hapetÄ«â€™â€™ tiÄ• dÄ«su viya. tikkhindriyÄ• pekkhaÃ±cetaá¹ƒ padadvayaá¹ƒud
saá¹…khepato paá¹-hamaÃ±ca vuttamatthaá¹ƒ paá¹-ipajjati. saá¹ƒkhittassavitthÄ• ravacana
puna vacanaÃ±ca __vivaraá¹‡avibhajanÄ• ni, _ yathÄ• ``kusalÄ• dhammÄ• â€™â€™ tisa
vuttassa atthassa ``katame \Ne I 288/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vaca
ntiÄ• dinÄ• vitthÄ• rato vivaraá¹‡avasena \Be I 328/ vibhajanavasena ca punavacanaá¹ƒ.
majjhimindriyÄ• pekkhametaá¹ƒ padadvayaá¹ƒ niddesabhÄ• vato. vivaá¹-assa vitthÄ• ratarÄ
ca pakÄ• rehi Ã±Ä• panaá¹ƒ vineyyÄ• naá¹ƒ cittaparitosanaá¹ƒ __uttÄ• nÄ«karaá¹‡apaÃ±Ã
hotÄ«â€™â€™ tiÄ• dinÄ• vivaá¹-avibhattassa atthassa ``katamo tasmiá¹ƒ samaye phassol
phasso phusanÄ• saá¹ƒphusanÄ• â€™â€™ tiÄ• dinÄ• uttÄ• nÄ«kiriyÄ• paÃ±Ã±Ä• panÄ•
padadvayaá¹ƒ paá¹-iniddesabhÄ• vato.

atha vÄ• ``sabbaá¹ƒ, bhikkhave, Ä• dittaâ€™â€™ nti evaá¹ƒ paá¹-hamaá¹ƒ dÄ«pitamattha
katvÄ• dÄ«panena ``kiÃ±ca, bhikkhave, sabbaá¹ƒ Ä• dittaá¹ƒ? cakkhu, bhikkhave, Ä• dittaá
ti evamÄ• dinÄ• saá¹ƒkhittassa vitthÄ• rÄ• bhidhÄ• nena sakiá¹ƒ vuttassa punapi abhidhÄ•
desanaá¹ƒ __vivaraá¹‡aá¹ƒ_ nÄ• ma. ``kusalÄ• dhammÄ• â€™â€™ ti saá¹…khepena nikk
kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hotÄ«â€™â
kusale dhamme ``tasmiá¹ƒ samaye phasso hoti vedanÄ• hotÄ«â€™â€™ tivibhÄ• gakaraá¹
vivaá¹-assa vitthÄ• rÄ• bhidhÄ• nena vibhattassa ca upamÄ• bhidhÄ• nenauttÄ• niá¹ƒ karo
vivaritatthassa ``katamo tasmiá¹ƒ samaye phasso hoti? yo tasmiá¹ƒ samaye phasso phusar
ti ativivaritvÄ• kathanaá¹ƒ, vibhajanenavibhattassa ``seyyathÄ• pi, bhikkhave, gÄ• vÄ« nicc
khvÄ• yaá¹ƒ bhikkhave phassÄ• hÄ• rodaá¹-á¹-habboti vadÄ• mÄ«â€™â€™ ti evamÄ• diup
__uttÄ• nÄ«karaá¹‡aá¹ƒ_ nÄ• ma. dhammaá¹ƒ suá¹‡antÄ• naá¹ƒdhammadesanena vicitter
uppÄ• danaá¹ƒ atikhiá¹‡abuddhÄ«naá¹ƒ anekavidhenaÃ±Ä• á¹‡atikhiá¹‡akaraá¹‡aÃ±ca __
cittatosanena cittanisÄ• nena ca paÃ±Ã±Ä• panaá¹ƒpaÃ±Ã±attÄ«ti katvÄ• . __atthapadasar
pariyattiatthassa saá¹…kÄ• sanÄ• diatthapadarÅ«pattÄ• yathÄ• vuttachaatthapadasamÄ• y
saá¹…kÄ• sanapakÄ• sanÄ• dayo hi atthÄ• kÄ• rattÄ• __ ``atthapadÄ• nÄ«â€™â€™ _tivu
byaÃ±janapadehi saá¹…kÄ• sÄ«yati pakÄ• sÄ«yati vivarÄ«yati vibhajÄ«yatiuttÄ• nÄ« karÄ«

__akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• _ti ettha ``saá¹-á¹-hi vassasaha
evamÄ• dÄ«susa-kÄ• ra du-kÄ• ra so-kÄ• rÄ• di viya uccÄ• raá¹‡avelÄ• ya apariyosite pad
__akkharaá¹ƒ_pariyÄ• yavasena akkharaá¹‡ato \Be I 329/ avevacanato. na hi vaá¹‡á¹‡assa
yathÄ• hi padaá¹ƒ savevacanatÄ• ya atthavasena pariyÄ• yaá¹ƒ carantaá¹ƒ saÃ±carantaá¹
evaá¹ƒvaá¹‡á¹‡o avevacanattÄ• . ekakkharaá¹ƒ vÄ• padaá¹ƒ akkharaá¹ƒ ``mÄ• evaá¹ƒ kir
ntiÄ• dÄ«sumÄ• -kÄ• rÄ• dayo \Ne I 289/ viya. keci pana ``tÄ«su dvÄ• resu parisuddhapayo
visuddhakaraá¹‡aá¹-á¹-hÄ• nÄ• naá¹ƒcittena pavattitadesanÄ• vÄ• cÄ• hi akkharaá¹‡ato av
akkharanti saÃ±Ã±itÄ• . taá¹ƒ pÄ• rÄ• yanikabrÄ• hmaá¹‡Ä• naá¹ƒ manasÄ• pucchitapaÃ±
ratanaghare nisÄ«ditvÄ• sammasitapaá¹-á¹-hÄ• namahÄ• pakaraá¹‡avasena ca gahetabba
vibhattiyantaá¹ƒ atthassa Ã±Ä• panato__padaá¹ƒ_. pajjati attho etenÄ• ti hi padaá¹ƒ. taá¹ƒ
Ä• khyÄ• tapadaá¹ƒ upasaggapadaá¹ƒnipÄ• tapadanti catubbidhaá¹ƒ. tattha phasso vedanÄ
dabbapadhÄ• naá¹ƒ__nÄ• mapadaá¹ƒ_. nÄ• mapadehi dabbamÄ• vibhÅ«tarÅ«paá¹ƒ, kiriyÄ
vedayativijÄ• nÄ• tÄ«ti evamÄ• dikaá¹ƒ kiriyÄ• padhÄ• naá¹ƒ __Ä• khyÄ• tapadaá¹ƒ_. Ä• k
kiriyÄ• Ä• vibhÅ«tarÅ«pÄ• , dabbamanÄ• vibhÅ«tarÅ«paá¹ƒ. yathÄ• ``cirappavÄ• siâ€™â€
vasanakiriyÄ• yaviyogavisiá¹-á¹-hataá¹ƒ dÄ«peti, evaá¹ƒ kiriyÄ• visesadÄ«panato kiriyÄ• vis
pa-iti evamÄ• dikaá¹ƒ __upasaggapadaá¹ƒ_. kiriyÄ• ya dabbassa ca sarÅ«pavisesappakÄ•
evamÄ• dikaá¹ƒ __nipÄ• tapadaá¹ƒ_. ``evaá¹ƒ manasi karotha, mÄ• evaá¹ƒ manasÄ• katth
kiriyÄ• visesadÄ«panato kiriyÄ• visesassa jotako evaá¹ƒsaddo, ``evaá¹ƒsÄ«lÄ• evaá¹ƒdhar
tiÄ• dÄ«sudabbavisesassa. saá¹…khepato vuttaá¹ƒ padÄ• bhihitaá¹ƒ atthaá¹ƒ byaÃ±jetÄ«ti
vÄ• kyaá¹ƒ. ``cattÄ• ro iddhipÄ• dÄ• â€™â€™ ti saá¹…khepena kathitamatthaá¹ƒ ``katame

bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ•
vÄ«maá¹ƒsasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒiddhipÄ• daá¹ƒ bhÄ• vet
karotÄ«ti vÄ• kyameva byaÃ±janaá¹ƒ, taá¹ƒ pana atthatopadasamudÄ• yoti daá¹-á¹-habbaá
sanipÄ• taá¹ƒ sakÄ• rakaá¹ƒ savisesanaá¹ƒ vÄ• kyanti hi vadanti. nanu ca padenapi attho b
byaÃ±jananti Ä• pajjatÄ«ti? taá¹ƒ na. padamattasavanepihi adhikÄ• rÄ• divasena labbhamÄ
anusandhÄ• naá¹ƒ katvÄ• va atthasampaá¹-ipatti hotÄ«tivÄ• kyameva atthaá¹ƒ byaÃ±jayatÄ

pakÄ• rato vÄ• kyavibhÄ• go __Ä• kÄ• ro_. ``tattha katamo chando? yo chando chandikatÄ
evamÄ• dÄ«su kathitasseva vÄ• kyassa \Be I 330/ anekavidhena vibhÄ• gakaraá¹‡aá¹ƒÄ• I
Ä• kÄ• rÄ• bhihitaá¹ƒ nibbacanaá¹ƒ __nirutti_. ``phasso vedanÄ• â€™â€™ tievamÄ• dÄ«su
``phusatÄ«ti phasso, vedayatÄ«ti vedanÄ• â€™â€™ ti nÄ«haritvÄ• vitthÄ• ravacanaá¹ƒ niru
maggati, nibbÄ• natthikehi vÄ• maggÄ«yati, kilese vÄ• mÄ• rento gacchatÄ«ti maggoâ€™
nibbacanavitthÄ• ro niravasesadesanattÄ• __niddeso_. atha vÄ• vedayatÄ«ti vedanÄ• ti ni
sukhadukkhaadukkhamasukhÄ• susukhayatÄ«ti sukhÄ• , dukkhayatÄ«ti dukkhÄ• , neva du
adukkhamasukhÄ• tiatthavitthÄ• ro niravasesena kathitattÄ• __niddeso_ nÄ• ma. etesaá¹ƒ
byaÃ±janapadÄ• naá¹ƒsampattiyÄ• sampannatÄ• ya __sabyaÃ±janaá¹ƒ_.

evaá¹ƒ \Ne I 290/ panassa atthapadasamÄ• yogo byaÃ±janapadasampatti ca veditabbÄ• . t
saá¹…kÄ• seti, padehi pakÄ• seti, byaÃ±janehi vivarati, Ä• kÄ• rehi vibhajati, niruttÄ«hi uttÄ
niddesehi paÃ±Ã±apeti. tathÄ• hi padÄ• vayavaggahaá¹‡amukhena padaggahaá¹‡aá¹ƒ, ga
padenapadatthÄ• vabodho gahitapubbasaá¹…ketassa hotÄ«ti bhagavÄ• akkharehi saá¹…k
akkharehisaá¹ƒkhittena dÄ«piyamÄ• no attho padapariyosÄ• ne vÄ• kyassa apariyositattÄ•
pakÄ• sitodÄ«pito hoti, tasmÄ• padehi pakÄ• seti. vÄ• kyapariyosÄ• ne pana so attho vivar
byaÃ±janehi vivarati. yasmÄ• ca pakÄ• rehi vÄ• kyabhede kate tadattho vibhattonÄ• ma ho
vibhajati. tathÄ• vÄ• kyÄ• vayavÄ• naá¹ƒ paccekaá¹ƒ nibbacanavibhÄ• gekate so attho pÄ
uttÄ• niá¹ƒ karoti. katanibbacanehi panavÄ• kyÄ• vayavehi vitthÄ• ravasena niravasesato d
cittaparitosanaá¹ƒ buddhinisÄ• naÃ±cakataá¹ƒ hotÄ«ti niddesehi paÃ±Ã±apeti. apica bhaga
ugghaá¹-etvÄ• padehi vinetiugghaá¹-itaÃ±Ã±uá¹ƒ, byaÃ±janehi vipaÃ±cetvÄ• Ä• kÄ• rehi v
niruttÄ«hinetvÄ• niddesehi vineti neyyaá¹ƒ. evaÃ±cÄ• yaá¹ƒ dhammo ugghaá¹-iyamÄ• no u
vipaÃ±ciyamÄ• no vipaÃ±citaÃ±Ã±uá¹ƒ, nÄ«yamÄ• no neyyaá¹ƒ. tattha ugghaá¹-anÄ• Ä• d
nayanaá¹ƒ ante. evaá¹ƒ tÄ«su kÄ• lesu tidhÄ• desito dosattayavidhamano guá¹‡attayÄ• va
tividhavineyyavinayanotievampi tividhakalyÄ• á¹‡oyaá¹ƒ \Be I 331/ dhammo atthabyaÃ±jana
sÄ• tthosabyaÃ±janoti veditabbo. vuttaÃ±hetaá¹ƒ __nettipakaraá¹‡e_ (Nett 9) ---

``tattha bhagavÄ• akkharehi saá¹…kÄ• seti, padehi pakÄ• seti, byaÃ±janehi vivarati, Ä• kÄ
niruttÄ«hi uttÄ• niá¹ƒ karoti, niddesehi paÃ±Ã±apeti. tattha bhagavÄ• akkharehica padehi c
byaÃ±janehi ca Ä• kÄ• rehi ca vipaÃ±ceti, niruttÄ«hi ca niddesehica vitthÄ• reti. tattha uggh
vipaÃ±canÄ• majjhe, vitthÄ• ranÄ• pariyosÄ• naá¹ƒ. soyaá¹ƒdhammavinayo ugghaá¹-iyan

puggalaá¹ƒ vineti, tena naá¹ƒ Ä• hu Ä• dikalyÄ• á¹‡oti. vipaÃ±ciyanto vipaÃ±citaÃ±Ã±uá¹ƒ p
naá¹ƒ Ä• hu majjhekalyÄ• á¹‡oti. vitthÄ• riyantoneyyaá¹ƒ puggalaá¹ƒ vineti, tena naá¹ƒ Ä• h
pariyosÄ• nakalyÄ• á¹‡otÄ«â€™â€™ ti.

__atthagambhÄ«ratÄ• _tiÄ• dÄ«su __attho_ nÄ• ma tantiattho. __dhammo_ tanti. __paá¹-iv
ca yathÄ• bhÅ«tÄ• vabodho. __desanÄ• _ nÄ• ma manasÄ• vavatthÄ• pitÄ• ya tantiyÄ• d
yasmÄ• sasÄ• dÄ«hi viya mahÄ• samuddo mandabuddhÄ«hi dukkhogÄ• hÄ• alabbhaney
tasmÄ• __gambhÄ«rÄ• _. atha vÄ• __attho_ nÄ• ma hetuphalaá¹ƒ. __dhammo_ hetu. __d
yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• po. anulomapaá¹-ilomasaá¹…khepavitthÄ• rÄ• divase
abhisamayo, atthÄ• nurÅ«paá¹ƒ dhammesu, dhammÄ• nurÅ«paá¹ƒ atthesu, paÃ±Ã±attipat
avabodho. tesaá¹ƒ tesaá¹ƒ vÄ• dhammÄ• naá¹ƒ paá¹-ivijjhitabbo lakkhaá¹‡asaá¹…khÄ• to
cete atthÄ• dayo yasmÄ• anupacitakusalasambhÄ• rehi duppaÃ±Ã±ehi sasÄ• dÄ«hi viya m
alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• __gambhÄ«rÄ• _. tesu paá¹-ivedhassapi atthasann
``atthagambhÄ«ratÄ• paá¹-ivedhagambhÄ«ratÄ• hi sÄ• tthaâ€™â€™ _nti atthaguá¹‡adÄ«p
tÄ• saá¹ƒdhammadesanÄ• naá¹ƒ byaÃ±janasannissitattÄ• vuttaá¹ƒ __ ``dhammagambhÄ«
sabyaÃ±janaâ€™â€™ _ntitÄ• saá¹ƒ byaÃ±janasampattidÄ«panato. atthesu pabhedagataá¹
atthapaá¹-isambhidÄ• , atthadhammaniruttipaá¹-isambhidÄ• supabhedagataá¹ƒ Ã±Ä• á¹‡aá
paá¹-ibhÄ• napaá¹-isambhidÄ• ti imissÄ• pi paá¹-isambhidÄ• ya atthavisayattÄ• Ä• ha __
``atthapaá¹-ibhÄ• napaá¹-isambhidÄ• visayatosÄ• tthaâ€™â€™ _nti atthasampattiyÄ• \Be
__dhammo_ti tanti. __niruttÄ«_ti tantipadÄ• naá¹ƒ niddhÄ• retvÄ• vacanaá¹ƒ. tattha pabhe
dhammaniruttipaá¹-isambhidÄ• tiÄ• ha __ ``dhammaniruttipaá¹-isambhidÄ• visayato sabyaÃ
byaÃ±janasampattiyÄ• tadabhÄ• vato.

__parikkhakajanappasÄ• dakantÄ«_ti ettha __iti_-saddo hetuattho. yasmÄ• parikkhakajanÄ
kiá¹ƒkusalagavesÄ«naá¹ƒpasÄ• dÄ• vahaá¹ƒ, tasmÄ• __sÄ• tthaá¹ƒ_. atthasampannanti p
nadÄ«pÅ«renaviya upari vuá¹-á¹-hipavattiyÄ• . sÄ• tthakatÄ• panassa __paá¹‡á¸• itavedan
paramagambhÄ«rasaá¹‡hasukhumabhÄ• vatoveditabbÄ• . vuttaÃ±hetaá¹ƒ ``gambhÄ«ro du
__lokiyajanappasÄ• dakanti sabyaÃ±jana_ntiyasmÄ• lokiyajanassa pasÄ• dÄ• vahaá¹ƒ, tas
lokiyajano hi byaÃ±janasampattiyÄ• tussati. idhÄ• pi phalena hetuno anumÄ• naá¹ƒ. sabyaÃ
__saddheyyatÄ• ya, _ sÄ• Ä• dikalyÄ• á¹‡Ä• dibhÄ• vato veditabbÄ• . atha vÄ• __paá¹‡á¸•
paÃ±Ã±Ä• padaá¹-á¹-hÄ• natÄ• yaatthasampannataá¹ƒ Ä• ha, tato __parikkhakajanappasÄ
sabyaÃ±jana_nti saddhÄ• padaá¹-á¹-hÄ• natÄ• yabyaÃ±janasampannataá¹ƒ, tato lokiyajana
attho daá¹-á¹-habbo. __gambhÄ«rÄ• dhippÄ• yatosÄ• ttha_nti adhippÄ• yato agÄ• dhÄ• pÄ
aÃ±Ã±athÄ• tadabhÄ• vato. __uttÄ• napadatosabyaÃ±jana_nti subodhasaddakatÄ• ya bya
paramagambhÄ«rassapi atthassa vineyyÄ• naá¹ƒ suviÃ±Ã±eyyabhÄ• vÄ• pÄ• danato. sabb
sÄ• tthaá¹ƒ, byaÃ±janasampattiyÄ• sabyaÃ±jananti sabbapaá¹-hamaá¹ƒ vuttassevaatthadv
daá¹-á¹-habbo. tathÄ• ceva tattha tattha saá¹ƒvaá¹‡á¹‡itaá¹ƒ. tathÄ• hettha vikappassasan
aggahaá¹‡aá¹ƒ. __upanetabbassa abhÄ• vato_ti pakkhipitabbassa vodÄ• natthassa avuttas

sakalÄ• dhivacananti Ä• ha __ ``sakalaparipuá¹‡á¹‡abhÄ• venÄ• â€™â€™ _ti \Ne I 292/, sa
paripuá¹‡á¹‡atÄ• yÄ• ti attho. __apanetabbassÄ• _ti saá¹ƒkilesadhammassa.

__brahmacariyaá¹ƒ pakÄ• setÄ«_ti ettha pana ayaá¹ƒ __brahmacariya_-saddo dÄ• ne veyy
paÃ±casikkhÄ• padasÄ«leappamaÃ±Ã±Ä• su methunaviratiyaá¹ƒ sadÄ• rasantose vÄ«riye
sÄ• sanetiimesu atthesu dissati.

``kiá¹ƒ \Be I 333/ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ,

kissa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca te nÄ• gamahÄ• vimÄ• naá¹ƒ ||

``ahaÃ±ca bhariyÄ• ca manussaloke,

saddhÄ• ubho dÄ• napatÄ« ahumhÄ• .

opÄ• nabhÅ«taá¹ƒ me gharaá¹ƒ tadÄ• si,

santappitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• ca ||

``taá¹ƒ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ,

tassa suciá¹‡á¹‡assa ayaá¹ƒ vipÄ• ko.

iddhÄ« jutÄ« balavÄ«riyÅ«papatti,

idaÃ±ca me dhÄ«ra mahÄ• vimÄ• naâ€™â€™ nti || ---

imasmiÃ±hi __puá¹‡á¹‡akajÄ• take_ (J II 22.1592-1593, 1595) dÄ• naá¹ƒ ``brahmacariyaâ€

``kena pÄ• á¹‡i kÄ• madado, kena pÄ• á¹‡i madhussavo.

kena te brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhati ||

``tena pÄ• á¹‡i kÄ• madado, tena pÄ• á¹‡i madhussavo.

tena me brahmacariyena, puÃ±Ã±aá¹ƒ pÄ• á¹‡imhi ijjhatÄ«â€™â€™ ti || ---

imasmiá¹ƒ \Ne I 293/ __aá¹…kurapetavatthumhi_ (Pv 275, 277) veyyÄ• vaccaá¹ƒ ``brahmac
``evaá¹ƒ kho taá¹ƒ bhikkhave tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosÄ«â€™â€™ ti (Vin II
__tittirajÄ• take_ paÃ±casikkhÄ• padasÄ«laá¹ƒ ``brahmacariyaâ€™â€™ nti vuttaá¹ƒ. ``taá¹ƒ
brahmacariyaá¹ƒ neva nibbidÄ• ya na virÄ• gÄ• ya na nirodhÄ• ya yÄ• vadeva brahmalokÅ
__mahÄ• govindasutte_ (DN II 329) catasso appamaÃ±Ã±Ä• yo ``brahmacariyaâ€™â€™ n
bhavissanti, mayamettha brahmacÄ• rÄ« bhavissÄ• mÄ• â€™â€™ ti imasmiá¹ƒ__sallekhas
``brahmacariyaâ€™â€™ nti vuttÄ• .

``mayaÃ±ca \Be I 334/ bhariyÄ• nÄ• tikkamÄ• ma,

amhe ca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na mÄ«yareâ€™â€™ ti || ---

__mahÄ• dhammapÄ• lajÄ• take_ (J I 10.97) sadÄ• rasantoso ``brahmacariyaâ€™â€™ nti
panÄ• haá¹ƒ, sÄ• riputta, caturaá¹…gasamannÄ• gataá¹ƒ brahmacariyaá¹ƒ caritÄ• , tapass
ti__lomahaá¹ƒsanasutte_ (MN I 155) vÄ«riyaá¹ƒ ``brahmacariyaâ€™â€™ nti vuttaá¹ƒ.

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || ---

evaá¹ƒ (J II 22.429) __nimijÄ• take_ attadamanavasena kato aá¹-á¹-haá¹…giko uposatho ``
ntivutto. ``idaá¹ƒ kho pana me, paÃ±casikha, brahmacariyaá¹ƒ ekantanibbidÄ• ya virÄ• gÄ•
ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ ti __mahÄ• govindasuttasmiá¹ƒ_yeva (DN II 329) a
``brahmacariyaâ€™â€™ nti vutto. ``tayidaá¹ƒ brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca
vitthÄ• rikaá¹ƒbÄ• hujaÃ±Ã±aá¹ƒ puthubhÅ«taá¹ƒ yÄ• vadeva manussehi suppakÄ• sitaâ€™
III 174) sikkhattayasaá¹…gahaá¹ƒ sakalasÄ• sanaá¹ƒ ``brahmacariyaâ€™â€™ nti vuttaá¹ƒ.
``brahmacariyaâ€™â€™ nti adhippetanti Ä• ha __ ``sikkhattayapariggahitattÄ• â€™â€™ _ti
buddhÄ• dÄ«hi seá¹-á¹-hehi. seá¹-á¹-haá¹-á¹-hena brahmabhÅ«taá¹ƒ vÄ• cariyaá¹ƒ __brah

__sanidÄ• na_nti heá¹-á¹-hÄ• vuttalakkhaá¹‡ena nidÄ• nena sanidÄ• naá¹ƒ. __sauppattika
saaá¹-á¹-huppattikaá¹ƒ. __veneyyÄ• naá¹ƒ_ \Ne I 294/ __anurÅ«pato_ti veneyyÄ• naá¹ƒ ca

__atthassÄ• _ti desiyamÄ• nassasÄ«lÄ• diatthassa. __hetudÄ• haraá¹‡ayuttato_ti ``taá¹ƒ k
bhikkhaveâ€™â€™ tica Ä• dinÄ• tattha tattha hetupamaggahaá¹‡ena hetudÄ• haraá¹‡ehi
__saddhÄ• paá¹-ilÄ• bhenÄ• _ti ``te taá¹ƒ dhammaá¹ƒ sutvÄ• tathÄ• gate saddhaá¹ƒ paá¹-
vuttasaddhÄ• paá¹-ilÄ• bhena. __paá¹-ipattiyÄ• _tisÄ«lavisuddhiyÄ• disammÄ• paá¹-ipattiy
attho. __adhigamabyattito_tisaccappaá¹-ivedhena adhigamaveyyattiyasabbhÄ• vato sÄ• tth
tucchaá¹ƒ niratthakaá¹ƒahutvÄ• \Be I 335/ atthasampannanti katvÄ• . __pariyattiyÄ• _ti
pariyattidhammaparicayena. __Ä• gamabyattito_ti durakkhÄ• tadhammesu paricayaá¹ƒ kar
ajanetvÄ• bÄ• husaccaveyyattiyasabbhÄ• vato__sabyaÃ±janaá¹ƒ_. byaÃ±janasampattiyÄ•
__sÄ«lÄ• dipaÃ±cadhammakkhandhayuttato_tisÄ«lÄ• dÄ«hi paÃ±cahi dhammakoá¹-á¹-hÄ•
__kevalaparipuá¹‡á¹‡a_nti anavasesenasamantato puá¹‡á¹‡aá¹ƒ pÅ«ritaá¹ƒ. __nirupakkiles
diá¹-á¹-himÄ• nÄ• diupakkilesÄ• bhÄ• vato. __nittharaá¹‡atthÄ• yÄ• _ti vaá¹-á¹-adukkhato n
__lokÄ• misanirapekkhato_ti kathaÃ±cipitaá¹‡hÄ• sannissayassa anissayato __parisuddha
--- yo ``imaá¹ƒ dhammadesanaá¹ƒnissÄ• ya lÄ• bhaá¹ƒ vÄ• sakkÄ• raá¹ƒ vÄ• labhissÄ• m
aparisuddhÄ• desanÄ• hoti. bhagavÄ• pana lokÄ• misanirapekkho hitapharaá¹‡ena mettÄ
ullumpanasabhÄ• vasaá¹‡á¹-hitenacittena deseti, tasmÄ• tassa desanÄ• parisuddhÄ• ti.

__sÄ• dhÅ«_ti ayaá¹ƒ saddo ``sÄ• dhu me bhante bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ de
95) Ä• yÄ• cane dissati. ``sÄ• dhu bhanteti kho so bhikkhu bhagavato bhÄ• sitaá¹ƒabhinan
tiÄ• dÄ«su (MN III 86) sampaá¹-icchane. ``sÄ• dhu sÄ• dhusÄ• riputtÄ• â€™â€™ tiÄ• dÄ«s
``tena hi brÄ• hmaá¹‡a sÄ• dhukaá¹ƒsuá¹‡ohÄ«â€™â€™ tiÄ• dÄ«su (MN b V 192) daá¸·hÄ

``sÄ• dhu dhammaruci rÄ• jÄ• , sÄ• dhu paÃ±Ã±Ä• á¹‡avÄ• naro.

sÄ• dhu mittÄ• namaddubbho, pÄ• passÄ• karaá¹‡aá¹ƒ sukhaâ€™â€™ nti || ---

Ä• dÄ«su (J II 18.101) sundare. idhÄ• pi sundareyeva daá¹-á¹-habboti Ä• ha __ ``sÄ• dhukh
panÄ• â€™â€™ _ti. tattha __sundara_nti bhaddakaá¹ƒ. bhaddakatÄ• ca passantassahitas
``atthÄ• vahaá¹ƒ sukhÄ• vahaâ€™â€™ _nti. tattha
__atthÄ• vaha_ntidiá¹-á¹-hadhammikasamparÄ• yikaparamatthasaÃ±Ã±itahitÄ• vahaá¹ƒ. __
yathÄ• vuttatividhasukhÄ• vahaá¹ƒ. __tathÄ• rÅ«pÄ• na_nti tÄ• disÄ• naá¹ƒ \Ne I 295/. yÄ•
bhagavÄ• samannÄ• gato, tehi catuppamÄ• á¹‡ikassalokassa sabbakÄ• lepi accantÄ• ya p
yathÄ• bhÅ«tasabhÄ• vattÄ• ti dassento __ ``yathÄ• rÅ«poâ€™â€™ _tiÄ• dimÄ• ha. tattha
arahata_nti iminÄ• dhammappamÄ• á¹‡Ä• naá¹ƒ lÅ«khappamÄ• á¹‡Ä• naÃ±ca sattÄ• naá
pasÄ• dÄ• vahataá¹ƒ dasseti, taá¹ƒdassanena ca itaresampi rÅ«pappamÄ• á¹‡aghosappan
dassitÄ• hotÄ«ti daá¹-á¹-habbaá¹ƒ tadavinÄ• bhÄ• vato. brahmacariyaá¹ƒ pakÄ• setÄ«ti kit
evamettha sambandhoti Ä• ha __ ``dassanamattampi sÄ• dhu hotÄ«ti evamajjhÄ• sayaá¹ƒk
__dassanamattampi sÄ• dhu hotÄ«_ti ettha __kosiyasakuá¹‡avatthu_ kathetabbaá¹ƒ.

2_.___yena vÄ• kÄ• raá¹‡enÄ• _ti hetumhi idaá¹ƒ karaá¹‡avacanaá¹ƒ. hetuattho hi kiriyÄ•
karaá¹‡aá¹ƒ viya kiriyattho, tasmÄ• nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamatthÄ• idha up
``annena vasatÄ«â€™â€™ tiÄ• dÄ«su viya hetuatthamevetaá¹ƒ karaá¹‡avacanaá¹ƒ yuttaá¹
tassaayujjamÄ• nattÄ• ti vuttaá¹ƒ ``yena vÄ• kÄ• raá¹‡enÄ• â€™â€™ ti. avibhÄ• gato hi
satatappavattaniratisayasÄ• duvipulÄ• matarasasaddhammaphalatÄ• yassasÄ• duphalanic
upamito. sÄ• duphalÅ«pabhogÄ• dhippÄ• yaggahaá¹‡enevahi mahÄ• rukkhassa sÄ• dupha
__upasaá¹…kamÄ«_ti upasaá¹…kamanto. sampattakÄ• matÄ• yahi kiÃ±ci á¹-hÄ• naá¹ƒ ga
taá¹ƒtaá¹ƒpadesÄ• tikkamanena upasaá¹…kami upasaá¹…kamantoti vattabbataá¹ƒlabhati.
hotÄ«â€™â€™ _ti, upagatoti attho. __upasaá¹…kamitvÄ• _ti pubbakÄ• lakiriyÄ• niddesotiÄ
``upasaá¹…kamanapariyosÄ• nadÄ«panaâ€™â€™ _nti. __tato_ti yaá¹ƒ á¹-hÄ• naá¹ƒ patto
upagataá¹-á¹-hÄ• nato. __Ä• sannataraá¹ƒ á¹-hÄ• na_nti paÃ±haá¹ƒ vÄ• pucchituá¹ƒ dham
sotuá¹ƒsakkuá¹‡eyyaá¹-á¹-hÄ• naá¹ƒ.

__yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto_ti yathÄ• bhagavÄ• ``kacci te brÄ• hmaá¹‡a kh
kacciyÄ• panÄ«yaâ€™â€™ ntiÄ• dinÄ• khamanÄ«yÄ• dÄ«ni pucchanto tena brÄ• hmaá¹‡
ahosi. pubbabhÄ• sitÄ• ya tadanukaraá¹‡ena evaá¹ƒ sopi brÄ• hmaá¹‡o bhagavatÄ• saddl
ahosÄ«tiyojanÄ• . taá¹ƒ pana samappavattamodataá¹ƒ upamÄ• ya dassetuá¹ƒ __ ``sÄ«toda
vuttaá¹ƒ. __sammodita_nti saá¹ƒsanditaá¹ƒ. __ekÄ«bhÄ• va_nti sammodanakiriyÄ• ya sam
__khamanÄ«ya_nti ``idaá¹ƒ catucakkaá¹ƒ navadvÄ• raá¹ƒ sarÄ«rayantaá¹ƒ dukkhabahulatÄ
sabhÄ• vatodussahaá¹ƒ, kacci khamituá¹ƒ sakkuá¹‡eyyanti pucchati. __yÄ• panÄ«ya_nti
paccayÄ• yattavuttikaá¹ƒcirappabandhasaá¹…khÄ• tÄ• ya yÄ• panÄ• ya kacci yÄ• petuá¹ƒ
sÄ«sarogÄ• diÄ• bÄ• dhÄ• bhÄ• vena__kacci appÄ• bÄ• dhaá¹ƒ_. dukkhajÄ«vikÄ• bhÄ• ve
taá¹ƒtaá¹ƒkiccakaraá¹‡euá¹-á¹-hÄ• nasukhatÄ• ya __kacci lahuá¹-á¹-hÄ• naá¹ƒ_. tadanurÅ«
balaá¹ƒ_. sukhavihÄ• rasambhavena__kacci phÄ• suvihÄ• ro_ atthÄ«ti tattha tattha kaccisa
veditabbo \Ne I 296/. balappattÄ• pÄ«ti __pÄ«ti_yeva. taruá¹‡apÄ«ti __pÄ• mojjaá¹ƒ_. sam
karotÄ«tisammodanikaá¹ƒ, tadeva sammodanÄ«yanti Ä• ha __ ``sammodajananatoâ€™â€™
sammoditabbatosammodanÄ«yanti idaá¹ƒ pana atthaá¹ƒ dassento __ ``sammodituá¹ƒ yutta
__saritabbabhÄ• vato_ti anussaritabbabhÄ• vato. ``saraá¹‡Ä«yaâ€™â€™ nti vattabbe dÄ«g
``sÄ• raá¹‡Ä«yaâ€™â€™ _ntivuttaá¹ƒ. __suyyamÄ• nasukhato_ti Ä• pÄ• thamadhuratamÄ
vimaddaramaá¹‡Ä«yataá¹ƒ. __byaÃ±janaparisuddhatÄ• yÄ• _ti sabhÄ• vaniruttibhÄ• vena t
vacanacÄ• turiyamÄ• ha. __atthaparisuddhatÄ• yÄ• _tiatthassa nirupakkilesataá¹ƒ. __anek
kÄ• raá¹‡ehi.

atidÅ«raaccÄ• sannapaá¹-ikkhepena nÄ• tidÅ«ranÄ• ccÄ• sannaá¹ƒ nÄ• ma gahitaá¹ƒ, taá¹
ubhinnaá¹ƒpasÄ• ritahatthÄ• saá¹…ghaá¹-á¹-anena daá¹-á¹-habbaá¹ƒ. __gÄ«vaá¹ƒ pasÄ• n
parivattanavasena pasÄ• retvÄ• . __me_ti kattuatthe sÄ• mivacananti Ä• ha __ ``mayÄ• su
__jÄ• tibrÄ• hmaá¹‡e_ti jÄ• tiyÄ• brÄ• hmaá¹‡e, na bÄ• hitapÄ• patÄ• yÄ• ti vuttaá¹ƒ hoti. _

Ä• pÄ• dite_tikhaá¹‡á¸• itadantapalitakesÄ• dibhÄ• vaá¹ƒ sampÄ• pite. __vuá¸• á¸• himariy
vuá¸• á¸• hipariccheda á¹ƒsampatte, vuá¸• á¸• hipariyantappatteti vuttaá¹ƒ hoti. __jÄ• timaha
uppattiyÄ• mahallakabhÄ• vena. mahattaá¹ƒ lÄ• ti gaá¹‡hÄ• tÄ«ti mahallako, jÄ• tiyÄ• mal
jÄ• timahallako. __addhÄ• na_nti dÄ«ghakÄ• laá¹ƒ. kittako pana soti Ä• ha __ ``dve tayo rÄ
_ti, dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ rÄ• jÅ«naá¹ƒ rajjapasÄ• sanapaá¹-ipÄ• á¹-iyoti attho. ``addhagat
kathaá¹ƒvayogahaá¹‡aá¹ƒ osÄ• navayÄ• pekkhanti Ä• ha __ ``pacchimavayaá¹ƒ anuppatte
tatiyabhÄ• go_tisattasaá¹-á¹-hito paá¹-á¹-hÄ• ya pacchimavayo koá¹-á¹-hÄ• so.

dutiye \Be I 338/ atthavikappe __jiá¹‡á¹‡e_ti nÄ• yaá¹ƒ jiá¹‡á¹‡atÄ• vayomattena, atha kho
purÄ• á¹‡atÄ• yÄ• ti Ä• ha __ ``jiá¹‡á¹‡eti porÄ• á¹‡eâ€™â€™ _tiÄ• di. tena tesaá¹ƒ brÄ• h
uditoditabhÄ• vamÄ• ha. ``vayoanuppatteâ€™â€™ ti iminÄ• jÄ• tivuá¸• á¸• hiyÄ• vakkham
tato sÄ• tisayattÄ• ca __ ``vuá¸• á¸• heti sÄ«lÄ• cÄ• rÄ• diguá¹‡avuá¸• á¸• hiyutteâ€™â€™
jÄ• timahallakatÄ• yapi teneva vakkhamÄ• nattÄ• __mahallake_ti padena vibhavamahattat
__maggapaá¹-ipanne_ti brÄ• hmaá¹‡Ä• naá¹ƒ paá¹-ipattividhiá¹ƒ upagate taá¹ƒ avokkamma
__antimavaya_ntipacchimavayaá¹ƒ.

paccuá¹-á¹-hÄ• naá¹ƒ nÄ• ma Ä• sanÄ• vuá¹-á¹-hÄ• nanti Ä• ha __ ``nÄ• sanÄ• vuá¹-á¹-ha
nisinnÄ• sanatona vuá¹-á¹-hÄ• tÄ«ti attho. ettha ca jiá¹‡á¹‡e ... pe ... vayoanuppatteti upayo
Ä• sanÄ• vuá¹-á¹-hÄ• nakiriyÄ• pekkhaá¹ƒ na hoti, tasmÄ• jiá¹‡á¹‡e ... pe ... vayoanuppatte
ajjhÄ• hÄ• raá¹ƒkatvÄ• attho veditabbo. atha vÄ• paccuggamanakiriyÄ• pekkhaá¹ƒ upayog
__napaccuá¹-á¹-hetÄ«_ti \Ne I 297/ uá¹-á¹-hÄ• ya paccuggamanaá¹ƒ na karotÄ«ti attho ved
hipaccuá¹-á¹-hÄ• nanti vuccati. vuttaÃ±hetaá¹ƒ ``Ä• cariyaá¹ƒ pana dÅ«ratova disvÄ• pacc
paccuggamanakaraá¹‡aá¹ƒpaccuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ ti. nÄ• sanÄ• vuá¹-á¹-
paccuggamanÄ• bhÄ• vassa upalakkhaá¹‡amattaá¹ƒdassitanti daá¹-á¹-habbaá¹ƒ. __vibhÄ•
pakativibhÄ• vanasaá¹…khÄ• te atthe, __na abhivÄ• detivÄ• _ti na abhivÄ• detabbanti salla

__taá¹ƒ aÃ±Ã±Ä• á¹‡a_nti ``ayaá¹ƒ mama abhivÄ• danÄ• dÄ«ni kÄ• tuá¹ƒ araharÅ«po na h
ajÄ• nanavasenapavattaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ. __olokento_ti ``dukkhaá¹ƒ kho agÄ• ravo vih
kho ahaá¹ƒ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• sakkareyyaá¹ƒ, garuá¹ƒ kareyyaâ€™â
21) Ã±Ä• á¹‡acakkhunÄ• olokento. __nipaccakÄ• rÄ• raha_nti paá¹‡ipÄ• tÄ• rahaá¹ƒ. __sa
jÄ• tasamanantaramevÄ• ti vuttaá¹ƒ hoti. uttarena mukhoti__uttarÄ• bhimukho, _ uttaradisÄ
hoti. __sattapadavÄ«tihÄ• rena gantvÄ• sakalaá¹ƒ dasasahassilokadhÄ• tuá¹ƒ olokesi_nti id
bhikkhave, sampatijÄ• tobodhisatto samehi pÄ• dehi patiá¹-á¹-hahitvÄ• uttarÄ• bhimukho s
gacchati, setamhi chatte anudhÄ• riyamÄ• ne \Be I 339/ sabbÄ• disÄ• viloketi, Ä• sabhiÃ±
vÄ• caá¹ƒbhÄ• satÄ«â€™â€™ ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ (DN II 31) sattapadavÄ«tihÄ• rÅ«par
sabbadisÄ• nuvilokanassakathitattÄ• vuttaá¹ƒ, na panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, satt
pageva disÄ• vilokanassa katattÄ• . mahÄ• satto hi manussÄ• naá¹ƒ hatthato muccitvÄ• pu
anekÄ• ni cakkavÄ• á¸·asahassÄ• niekaá¹…gaá¹‡Ä• ni ahesuá¹ƒ. tattha devamanussÄ• ga

``mahÄ• purisa idhatumhehi sadisopi natthi, kuto uttaritaroâ€™â€™ ti Ä• haá¹ƒsu. evaá¹ƒ c
catassoanudisÄ• heá¹-á¹-hÄ• uparÄ«ti dasapi disÄ• anuviloketvÄ• attano sadisaá¹ƒ adisv
disÄ• â€™â€™ ti sattapadavÄ«tihÄ• rena agamÄ• sÄ«ti veditabbo. __olokesi_nti mamapuÃ
lokavivaraá¹‡apÄ• á¹-ihÄ• riye jÄ• te paÃ±Ã±Ä• yamÄ• naá¹ƒ dasasahassilokadhÄ• tuá¹ƒ n
attho.

__mahÄ• puriso_ti jÄ• tigottakulappadesÄ• divasena mahantapuriso. __aggo_ti guá¹‡ehi sa
__jeá¹-á¹-ho_ti guá¹‡avaseneva sabbesaá¹ƒ vuá¸• á¸• hatamo, guá¹‡ehi mahallakatamoti vu
__seá¹-á¹-ho_tiguá¹‡avaseneva sabbesaá¹ƒ pasatthatamo. atthato pana pacchimÄ• ni dve
vevacanÄ• nÄ«tiveditabbaá¹ƒ. __tayÄ• _ti nissakke karaá¹‡avacanaá¹ƒ. __uttaritaro_ti adhi
__patimÄ• nesÄ«_tipÅ«jesi. __Ä• sabhi_nti uttamaá¹ƒ. __mayhaá¹ƒ abhivÄ• danÄ• diraho p
mayhaá¹ƒabhivÄ• danÄ• dikiriyÄ• ya araho anucchaviko puggalo. niccasÄ• pekkhatÄ• ya p
__tathÄ• gatÄ• _ti tathÄ• gatato, tathÄ• gatassa \Ne I 298/ santikÄ• ti vuttaá¹ƒ hoti.
__evarÅ«pa_ntiabhivÄ• danÄ• disabhÄ• vaá¹ƒ. __paripÄ• kasithilabandhana_nti paripÄ• ke

3_.___taá¹ƒ vacana_nti ``nÄ• haá¹ƒ taá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ tiÄ• divacanaá¹ƒ. ``nÄ•
arasarÅ«pÄ• â€™â€™ ti vutte brÄ• hmaá¹‡o thaddho bhaveyya. tena vuttaá¹ƒ __ ``cittamu
_nti. __ayaÃ±hi pariyÄ• yasaddo desanÄ• vÄ• rakÄ• raá¹‡esu vattatÄ«_ti ettha pariyÄ• yeti
desetabbamatthaá¹ƒavagameti bodhetÄ«ti __pariyÄ• yo, _ desanÄ• . pariyÄ• yati aparÄ• pa
__pariyÄ• yo_ \Be I 340/, vÄ• ro. pariyÄ• yati attano phalaá¹ƒ pariggahetvÄ• vattati, tassa v
kÄ• raá¹‡abhÄ• vaá¹ƒgacchatÄ«ti __pariyÄ• yo, _ kÄ• raá¹‡anti evaá¹ƒ pariyÄ• yasaddassa
pavattiveditabbÄ• . __aÃ±Ã±Ä• ya saá¹‡á¹-haheyyÄ• _ti arahatte patiá¹-á¹-haheyya. __kata
so_tipariyÄ• yÄ• pekkho pulliá¹…ganiddeso, katamo so pariyÄ• yoti attho. __jÄ• tivasenÄ• _
khattiyÄ• dijÄ• tivasena. __upapattivasenÄ• _ti devesu upapattivasena. __seá¹-á¹-hasamma
__api_-saddena pagevaaseá¹-á¹-hasammatÄ• nanti dasseti. __abhinandantÄ• na_nti sappÄ
pamodamÄ• nÄ• naá¹ƒ. __rajjantÄ• na_nti balavarÄ• gavasena rajjantÄ• naá¹ƒ. rÅ«pÄ• dip
uppannataá¹‡hÄ• yuttasomanassavedanÄ• rÅ«pato nibbattitvÄ• hadayatappanato ambaras
``rÅ«parasÄ• â€™â€™ _ti vuccanti. __Ä• viÃ±chantÄ«_tiÄ• kaá¸• á¸• hanti. __vatthÄ• ramm
vatthuÄ• rammaá¹‡Ä• dikÄ• raá¹‡asÄ• maggiyaá¹ƒ. __anukkhipanto_ti attukkaá¹ƒsanavase
asappÄ• yabhÄ• vato attÄ• naá¹ƒ anukkhipantoanukkaá¹ƒsento.

__etasmiá¹ƒ panatthe karaá¹‡e sÄ• mivacana_nti ``jahitÄ• â€™â€™ ti etasmiá¹ƒ atthe. __ta
sÄ• mivacanaá¹ƒ, tathÄ• gatena jahitÄ• ti attho. __mÅ«la_nti bhavamÅ«laá¹ƒ. ``tÄ• lavatthu
tivattabbe ``oá¹-á¹-hamukhoâ€™â€™ tiÄ• dÄ«su viya majjhepadalopaá¹ƒ katvÄ• akÄ• raÃ±
``tÄ• lÄ• vatthukatÄ• â€™â€™ ti vuttanti Ä• ha __ ``tÄ• lavatthu viya nesaá¹ƒ vatthu katanti
tÄ• lÄ• vatthukatÄ• â€™â€™ _ti. tattha tÄ• lassa vatthu tÄ• lavatthu. yathÄ• Ä• rÄ• massa
Ä• rÄ• massa abhÄ• ve ``Ä• rÄ• mavatthÅ«â€™â€™ ti vuccati, evaá¹ƒ tÄ• lassa patiá¹-á¹-h
tÄ• lepadesamatte á¹-hite tÄ• lassa vatthubhÅ«tapubbattÄ• ``tÄ• lavatthÅ«â€™â€™ ti vucc

__nesa_ntirÅ«parasÄ• dÄ«naá¹ƒ. kathaá¹ƒ pana tÄ• lavatthu viya nesaá¹ƒ vatthu katanti Ä•
_tiÄ• di. rÅ«pÄ• diparibhogena uppannataá¹‡hÄ• yuttasomanassavedanÄ• saá¹…khÄ• tarÅ
cittasantÄ• nassa adhiá¹-á¹-hÄ• nabhÄ• vatovuttaá¹ƒ __ ``tesaá¹ƒ pubbe uppannapubbabh
cittasantÄ• ne kateâ€™â€™ _ti. tattha__pubbe_ti pure, sarÄ• gakÄ• leti vuttaá¹ƒ hoti. __tÄ•
vuccantÄ«_titÄ• lavatthu viya attano vatthussa katattÄ• rÅ«parasÄ• dayo ``tÄ• lÄ• vatthuka
etena pahÄ«nakilesÄ• naá¹ƒ puna uppattiyÄ• abhÄ• vo dassito.

__aviruá¸·hidhammattÄ• _ti \Be I 341/ \Ne I 299/ aviruá¸·hisabhÄ• vatÄ• ya. matthakacchinn
pattaphalÄ• dÄ«naá¹ƒavatthubhÅ«to tÄ• lÄ• vatthÅ«ti Ä• ha __ ``matthakacchinnatÄ• lo viy
``tÄ• lÄ• vatthuviya katÄ• ti tÄ• lÄ• vatthukatÄ• â€™â€™ ti ayaá¹ƒ viggaho dassito. ettha pa
tÄ• loviya katÄ• ti avatthutÄ• lÄ• katÄ• ti vattabbe visesanassa padassa paranipÄ• taá¹ƒ ka
``tÄ• lÄ• vatthukatÄ• â€™â€™ tivuttanti daá¹-á¹-habbaá¹ƒ. iminÄ• panatthena idaá¹ƒ dasse
rÅ«parasÄ• divacanena vipÄ• kadhammadhammÄ• hutvÄ• pubbe uppannÄ• kusalÄ• kusa
matthakasadisÄ• naá¹ƒtaá¹‡hÄ• vijjÄ• naá¹ƒ maggasatthena chinnattÄ• Ä• yatiá¹ƒ tÄ• lapa
nibbattetuá¹ƒasamatthÄ• jÄ• tÄ• , tasmÄ• tÄ• lÄ• vatthu viya katÄ• ti tÄ• lÄ• vatthukatÄ•
imasmiÃ±hiatthe ``abhinandantÄ• naâ€™â€™ nti iminÄ• padena kusalasomanassampi saa

__anabhÄ• vaá¹ƒkatÄ• _ti ettha __anu_-saddo pacchÄ• -saddena samÄ• natthoti Ä• ha __
pacchÄ• bhÄ• vona hotÄ«â€™â€™ _tiÄ• di. __anuabhÄ• vaá¹ƒ gatÄ• _ti pacchÄ• anuppa
gatÄ• vinÄ• samupagatÄ• , pahÄ«nÄ• ti attho. ``imÄ• anacchariyÄ• gÄ• thÄ• yo paá¹-ibha
ettha anacchariyasaddaá¹ƒ udÄ• haraá¹‡avasena dassento Ä• ha __ ``yathÄ• anuacchariy
tattha __anuacchariyÄ• _ti savanakÄ• le uparÅ«pari vimhayakarÄ• ti attho.

__yaÃ±ca kho tvaá¹ƒ vadesi, so pariyÄ• yo na hotÄ«_ti yaá¹ƒ
vandanÄ• disÄ• maggirasÄ• bhÄ• vasaá¹…khÄ• taá¹ƒkÄ• raá¹‡aá¹ƒ arasarÅ«patÄ• ya vad
vijjatÄ«ti attho. nanu ca brÄ• hmaá¹‡oyaá¹ƒ vandanÄ• disÄ• maggirasÄ• bhÄ• vasaá¹…khÄ
``arasarÅ«po bhavaá¹ƒ gotamoâ€™â€™ ti Ä• ha, so pariyÄ• yo natthÄ«ti vutte vandanÄ• dÄ
Ä• pajjatÄ«ti imaá¹ƒ aniá¹-á¹-happasaá¹…gaá¹ƒdassento Ä• ha __ ``kasmÄ• pana bhagavÄ

<4> __sabbapariyÄ• yesÅ«_ti sabbavÄ• resu. __sandhÄ• ya bhÄ• sitamatta_nti yaá¹ƒ sand
bhavaá¹ƒ gotamoâ€™â€™ tiÄ• dimÄ• ha, bhagavÄ• ca yaá¹ƒ sandhÄ• ya nibbhogatÄ• diá
sandhÄ• ya bhÄ• sitamattaá¹ƒ \Be I 342/. __chandarÄ• gaparibhogo_ti chandarÄ• gavasen
pariyÄ• ya_nti aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ.

<5> __kulasamudÄ• cÄ• rakamma_nti kulÄ• cÄ• rasaá¹…khÄ• taá¹ƒ kammaá¹ƒ, kulacÄ• rit
akaraá¹‡abhÄ• vaá¹ƒ. duá¹-á¹-hu caritaá¹ƒ duccaritaá¹ƒ, kÄ• yadvÄ• re bÄ• hullavuttitokÄ•
duccaritanti __kÄ• yaduccaritaá¹ƒ_. taá¹ƒ sarÅ«pato dassento __ ``tattha cÄ• â€™â€™ _tiÄ
__pÄ• á¹‡Ä• tipÄ• taadinnÄ• dÄ• namicchÄ• cÄ• racetanÄ• _ \Ne I 300/ __veditabbÄ• _ti e

paramatthato jÄ«vitindriyaá¹ƒ, vohÄ• rato satto. jÄ«vitindriyaÃ±cettha rÅ«pÄ• rÅ«pavasenav
rÅ«pajÄ«vitindriye hi vikopite itarampi taá¹ƒsambandhatÄ• ya vinassati. __satto_tica khandh
tattha hi sattapaÃ±Ã±atti. saraseneva patanasabhÄ• vassa antarÄ• evaatÄ«va pÄ• tanaá¹ƒ
patituá¹ƒ adatvÄ• sÄ«ghaá¹ƒ pÄ• tananti attho. atikkammavÄ• satthÄ• dÄ«hi abhibhavitvÄ
pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡avadhopÄ• á¹‡aghÄ• toti vuttaá¹ƒ hot
pÄ• á¹‡asaÃ±Ã±ino parassa
jÄ«vitindriyupacchedakapayogasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• namaÃ±Ã±atara
hi cetanÄ• ya vattamÄ• nassa jÄ«vitindriyassanissayabhÅ«tesu mahÄ• bhÅ«tesu
upakkamakaraá¹‡ahetukamahÄ• bhÅ«tapaccayÄ• uppajjanakamahÄ• bhÅ«tÄ• nuppajjissa
tÄ• disappayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pÄ• á¹‡Ä• tipÄ• to. laddhupakkamÄ• nihi bl
visadÄ• nÄ«ti samÄ• najÄ• tiyÄ• naá¹ƒ kÄ• raá¹‡Ä• ni na honti.

etthÄ• ha --- khaá¹‡e khaá¹‡e nirujjhanasabhÄ• vesu saá¹…khÄ• resu ko hantÄ• , ko vÄ• h
cittacetasikasantÄ• no, so arÅ«patÄ• ya na chedanabhedanÄ• divasena vikopanasamattho
rÅ«pasantÄ• no, so acetanatÄ• ya kaá¹-á¹-hakaliá¹…garÅ«pamoti na tattha chedanÄ• dinÄ
yathÄ• matasarÄ«re. payogopi pÄ• á¹‡Ä• tipÄ• tassa paharaá¹‡appahÄ• rÄ• di atÄ«tesu v
anÄ• gatesuvÄ• paccuppannesu vÄ• , tattha na tÄ• va atÄ«tÄ• nÄ• gatesu sambhavati tes
paccuppannesuca saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikattÄ• saraseneva \Be I 343/ nirujjhanasal
vinÄ• sÄ• bhimukhesunippayojano payogo siyÄ• , vinÄ• sassa ca kÄ• raá¹‡arahitattÄ• na
paharaá¹‡appahÄ• rÄ• dippayogahetukaá¹ƒmaraá¹‡aá¹ƒ, nirÄ«hakatÄ• ya ca saá¹…khÄ• r
khaá¹‡ikattÄ• vadhÄ• dhippÄ• yasamakÄ• labhijjanatokassa kiriyÄ• , pariyosÄ• nakÄ• lÄ•
pÄ• á¹‡Ä• tipÄ• takammabaddhoti?

vuccate --- yathÄ• vuttavadhakacetanÄ• sahito saá¹…khÄ• rÄ• naá¹ƒ puÃ±jo sattasaá¹…kh
pavattitavadhappayoganimittaá¹ƒapagatusmÄ• viÃ±Ã±Ä• á¹‡ajÄ«vitindriyo matavohÄ• rapp
yathÄ• vuttavadhappayogakaraá¹‡euppajjanÄ• raho rÅ«pÄ• rÅ«padhammasamÅ«ho haÃ±
cittacetasikasantÄ• no. vadhappayogÄ• visayabhÄ• vepitassa paÃ±cavokÄ• rabhave rÅ«pa
rÅ«pasantÄ• ne parena payojitajÄ«vitindriyupacchedakapayogavasenatannibbattivinibandha
vihate vicchedo hotÄ«ti na pÄ• á¹‡Ä• tipÄ• tassaasambhavo, napi ahetuko pÄ• á¹‡Ä• tipÄ•
nippayojano. paccuppannesu saá¹…khÄ• resu katapayogavasena tadanantaraá¹ƒ uppajjan
saá¹…khÄ• rakalÄ• passa \Ne I 301/ tathÄ• anuppattito khaá¹‡ikÄ• naá¹ƒsaá¹…khÄ• rÄ• n
maraá¹‡abhÄ• vena anadhippetattÄ• santatimaraá¹‡assa ca yathÄ• vuttanayenasahetukab
maraá¹‡aá¹ƒ, na ca katturahito pÄ• á¹‡Ä• tipÄ• tapayogo nirÄ«hakesupisaá¹…khÄ• resu sa
upakÄ• rakesu attano attano anurÅ«paphaluppÄ• daniyatesukÄ• raá¹‡esu kattuvohÄ• rasid
pakÄ• seti, nisÄ• karova candimÄ• â€™â€™ ti. na ca kevalassa vadhÄ• dhippÄ• yasahabh
pÄ• á¹‡Ä• tipÄ• to icchitabbosantÄ• navasena avaá¹-á¹-hitasseva paá¹-ijÄ• nanato. santÄ•
padÄ«pÄ• dÄ«naá¹ƒ atthakiriyÄ• dissatÄ«ti attheva pÄ• á¹‡Ä• tipÄ• tena kammabaddho. ay
adinnÄ• dÄ• nÄ• dÄ«supi yathÄ• sambhavaá¹ƒvibhÄ• vetabbo.

so (Ps I 89; Dhs-a akusalakammapathakathÄ•) ca pÄ• á¹‡Ä• tipÄ• to guá¹‡avirahitesutirac
khuddake pÄ• á¹‡e appasÄ• vajjo, mahante mahÄ• sÄ• vajjo. kasmÄ• ? payogamahantatÄ
vatthumahantatÄ• ya. guá¹‡avantesu manussÄ• dÄ«su \Be I 344/appaguá¹‡e pÄ• á¹‡e app
mahÄ• sÄ• vajjo. sarÄ«raguá¹‡Ä• naá¹ƒ pana samabhÄ• ve satipikilesÄ• naá¹ƒ upakkamÄ
tibbatÄ• ya mahÄ• sÄ• vajjoti veditabbo.

kÄ• yavÄ• cÄ• hi na dinnanti adinnaá¹ƒ, parasantakaá¹ƒ, tassa Ä• dÄ• naá¹ƒ __adinnÄ• dÄ
parassaharaá¹‡aá¹ƒtheyyaá¹ƒ, corikÄ• ti vuttaá¹ƒ hoti. atthato pana parapariggahe parapari
tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• namaÃ±Ã±ataradvÄ•
parasantake appasÄ• vajjaá¹ƒ, paá¹‡Ä«temahÄ• sÄ• vajjaá¹ƒ. kasmÄ• ? vatthupaá¹‡Ä«tatÄ
guá¹‡Ä• dhikÄ• naá¹ƒ santake vatthusmiá¹ƒmahÄ• sÄ• vajjaá¹ƒ, taá¹ƒtaá¹ƒguá¹‡Ä• dhikaá
hÄ«naguá¹‡assa santake vatthusmiá¹ƒ appasÄ• vajjaá¹ƒ.

micchÄ• caraá¹‡aá¹ƒ __micchÄ• cÄ• ro, _ methunasamÄ• cÄ• resu ekantanindito lÄ• makÄ
asaddhammÄ• dhippÄ• yena kÄ• yadvÄ• rappavattÄ• agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkam
sÄ«lÄ• diguá¹‡avirahite agamanÄ«yaá¹-á¹-hÄ• ne appasÄ• vajjo, sÄ«lÄ• diguá¹‡asampann
cattÄ• ro sambhÄ• rÄ• --- agamanÄ«yavatthu, tasmiá¹ƒ sevanacittaá¹ƒ, sevanapayogo,
maggenamaggappaá¹-ipattiadhivÄ• sananti. eko payogo sÄ• hatthiko eva.

vacÄ«dvÄ• re bÄ• hullavuttito vÄ• cato pavattaá¹ƒ duccaritanti __vacÄ«duccaritaá¹ƒ_. taá¹ƒ
I 302/ Ä• ha __ ``musÄ• vÄ• dapisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• samphappalÄ• pacetanÄ•
__musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu. musÄ• vadÄ«yati vuccati etÄ• yÄ• ti __musÄ•
tathato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• .
tassa appatÄ• ya appasÄ• vajjo, mahantatÄ• ya mahÄ• sÄ• vajjo. apica gahaá¹-á¹-hÄ• naá
adÄ• tukÄ• matÄ• ya natthÄ«ti Ä• dinayappavatto appasÄ• vajjo, sakkhinÄ• hutvÄ• atthabh
mahÄ• sÄ• vajjo. pabbajitÄ• naá¹ƒ appakampi telaá¹ƒ vÄ• sappiá¹ƒ vÄ• labhitvÄ• hasÄ• d
telaá¹ƒ nadÄ« maÃ±Ã±e sandatÄ«â€™â€™ ti pÅ«raá¹‡akathÄ• nayena pavattoappasÄ• va
diá¹-á¹-hantiÄ• dinÄ• nayena vadantÄ• naá¹ƒ mahÄ• sÄ• vajjo. tassa cattÄ• rosambhÄ• rÄ
visaá¹ƒvÄ• danacittaá¹ƒ, tajjo vÄ• yÄ• mo, parassa tadatthaviÃ±Ã±Ä• pananti. eko payogo s
vÄ• kÄ• yapaá¹-ibaddhena vÄ• vÄ• cÄ• ya vÄ• paravisaá¹ƒvÄ• dakakiriyÄ• karaá¹‡e\Be I
kiriyÄ• ya paro tamatthaá¹ƒ jÄ• nÄ• ti, ayaá¹ƒ kiriyÄ• samuá¹-á¹-hÄ• pikacetanÄ• kkhaá¹‡ey
bajjhati. yasmÄ• pana yathÄ• kÄ• yakÄ• yapaá¹-ibaddhavÄ• cÄ• hi paraá¹ƒ visaá¹ƒvÄ• de
bhaá¹‡Ä• hÄ«â€™â€™ ti Ä• á¹‡Ä• pentopi, paá¹‡á¹‡aá¹ƒ likhitvÄ• purato nissajjantopi, ``a
veditabboâ€™â€™ ti kuá¹-á¹-Ä• dÄ«su likhitvÄ• á¹-hapentopi, tasmÄ• ettha
Ä• á¹‡attikanissaggiyathÄ• varÄ• pipayogÄ• yujjanti. aá¹-á¹-hakathÄ• su pana anÄ• gatattÄ
gahetabbÄ• .

pisatÄ«ti __pisuá¹‡Ä• , _ samagge satte avayavabhÅ«te vagge bhinne karotÄ«ti attho. nirut
piyasuÃ±Ã±akaraá¹‡ato __pisuá¹‡Ä• _. yÄ• ya hi vÄ• cÄ• ya yassa taá¹ƒ vÄ• caá¹ƒ bhÄ• s
piyabhÄ• vaá¹ƒ, parassa ca piyasuÃ±Ã±abhÄ• vaá¹ƒ karoti, sÄ• __pisuá¹‡avÄ• cÄ• _. lakk
saá¹ƒkiliá¹-á¹-hacittassa paresaá¹ƒ vÄ• bhedÄ• ya attano piyakamyatÄ• ya vÄ•
kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• pisuá¹‡avÄ• cÄ• pisuá¹‡aá¹ƒ vadati etÄ
bhedaá¹ƒ karoti, tassaappaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mahÄ• sÄ•
sambhÄ• rÄ• --- bhinditabboparo, ``iti ime nÄ• nÄ• bhavissanti vinÄ• bhavissantÄ«â€™â€
vÄ• ``itiahaá¹ƒ piyo bhavissÄ• mi vissÄ• sikoâ€™â€™ ti piyakamyatÄ• vÄ• , tajjo vÄ• yÄ•
tadatthavijÄ• nananti. pare pana abhinne kammapathabhedo natthi, bhinne eva hoti.

pharusayatÄ«ti __pharusÄ• , _ vÄ• cÄ• . yÄ• ya hi vÄ• cÄ• ya attÄ• nampi parampi pharusa
karoti, sÄ• __pharusavÄ• cÄ• _. atha vÄ• sayampi pharusÄ• domanassasamuá¹-á¹-hitattÄ
kaá¹‡á¹‡asukhÄ• na hadayasukhÄ• ti __pharusavÄ• cÄ• _. ettha pana paresaá¹ƒmammac
ekantaniá¹-á¹-huratÄ• ya sabhÄ• vena kÄ• raá¹‡avohÄ• rena ca vÄ• cÄ• ya pharusasaddap
daá¹-á¹-habbÄ• . taá¹ƒ pharusaá¹ƒ vadati etÄ• yÄ• ti pharusavÄ• cÄ• , parassa
mammacchedakakÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• ekantapharusÄ• cetanÄ• . tass
eko kira dÄ• rako mÄ• tuvacanaá¹ƒ anÄ• diyitvÄ• araÃ±Ã±aá¹ƒ gacchati, taá¹ƒ mÄ• tÄ• ni
``caá¹‡á¸• Ä• taá¹ƒmahiá¹ƒsÄ« anubandhatÅ«â€™â€™ ti akkosi. athassa tatheva araÃ±Ã±
dÄ• rako ``yaá¹ƒmama mÄ• tÄ• mukhena kathesi, taá¹ƒ mÄ• hotu. yaá¹ƒ cittena cintesi, ta
saccakiriyamakÄ• si. mahiá¹ƒsÄ« tattheva baddhÄ• viya aá¹-á¹-hÄ• si \Be I 346/. evaá¹ƒ m
cittasaá¹‡hatÄ• yapharusavÄ• cÄ• na hoti. mÄ• tÄ• pitaro hi kadÄ• ci puttake evampi vada
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ karontÅ«â€™â€™ ti, uppalapattampi ca nesaá¹ƒ upari patan
Ä• cariyupajjhÄ• yÄ• ca kadÄ• ci nissitake evaá¹ƒ vadanti ``kiá¹ƒ ime ahirikÄ• anottappino
neâ€™â€™ ti. atha ca nesaá¹ƒ Ä• gamÄ• dhigamasampattiá¹ƒ icchanti, yathÄ• cittasaá¹‡h
hoti, evaá¹ƒ vacanasaá¹‡hatÄ• ya apharusavÄ• cÄ• pi na hoti. na hi mÄ• rÄ• petukÄ• mass
sayÄ• pethÄ• â€™â€™ ti vacanaá¹ƒ apharusavÄ• cÄ• hoti, cittapharusatÄ• ya pana esÄ•
sandhÄ• ya pavattitÄ• , tassa appaguá¹‡atÄ• ya appasÄ• vajjÄ• , mahÄ• guá¹‡atÄ• ya mah
sambhÄ• rÄ• --- akkositabbo paro, kupitacittaá¹ƒ, akkosanÄ• ti.

saá¹ƒ sukhaá¹ƒ hitaÃ±ca phalati visarati vinÄ• setÄ«ti samphaá¹ƒ, attano paresaÃ±ca anup
kiÃ±ci, samphaá¹ƒ palapati etÄ• yÄ• ti __samphappalÄ• po, _
anatthaviÃ±Ã±Ä• pikakÄ• yavacÄ«payogasamauá¹-á¹-hÄ• pikÄ• akusalacetanÄ• . so Ä• se
Ä• sevanamahantatÄ• ya mahÄ• sÄ• vajjo. tassa dve sambhÄ• rÄ• ---
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratthakakathÄ• purekkhÄ• ratÄ• , tathÄ• rÅ«pÄ«kath
kathaá¹ƒ agaá¹‡hante kammapathabhedo natthi, parena pana samphappalÄ• pe gahiteyeva

__abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-hiyo_ti ettha parasampattiá¹ƒ abhimukhaá¹ƒ jhÄ• y
_parasampattÄ«su lobho. sÄ• pana ``aho vata idaá¹ƒ mamassÄ• â€™â€™ ti evaá¹ƒ

parabhaá¹‡á¸• Ä• bhijjhÄ• yanalakkhaá¹‡Ä• . adinnÄ• dÄ• naá¹ƒ viya appasÄ• vajjÄ• mah
sambhÄ• rÄ• --- parabhaá¹‡á¸• aá¹ƒ, attanopariá¹‡Ä• manaÃ±ca. parabhaá¹‡á¸• avatthuke
kammapathabhedo hoti, yÄ• va ``aho vata idaá¹ƒ mamassÄ• â€™â€™ ti attano na pariá¹‡Ä

hitasukhaá¹ƒ byÄ• pÄ• deti vinÄ• setÄ«ti __byÄ• pÄ• do, _ paá¹-igho. so paravinÄ• sÄ• ya
304/. so pharusavÄ• cÄ• viya appasÄ• vajjo mahÄ• sÄ• vajjo ca. tassa dve sambhÄ• rÄ• -
vinÄ• sanacintÄ• . parasattavatthuke hi kodhe uppannepi na tÄ• va kammapathabhedo hoti
ucchijjeyya vinasseyyÄ• â€™â€™ ti tassa vinÄ• sanaá¹ƒ na cinteti.

yathÄ• bhuccagahaá¹‡Ä• bhÄ• vena \Be I 347/ micchÄ• passatÄ«ti __micchÄ• diá¹-á¹-hi_.
ntiÄ• dinÄ• nayena viparÄ«tadassanalakkhaá¹‡Ä• . samphappalÄ• po viya appasÄ• vajjÄ•
aniyatÄ• appasÄ• vajjÄ• , niyatÄ• mahÄ• sÄ• vajjÄ• . tassa dve sambhÄ• rÄ• --- vatthunc
yathÄ• ca taá¹ƒ gaá¹‡hÄ• ti, tathÄ• bhÄ• vena tassupaá¹-á¹-hÄ• nanti. tattha natthikÄ• hetu
kammapathabhedo hoti.

``anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naâ€™â€™ nti sÄ• maÃ±
pÄ• risesaÃ±Ä• yatovuttÄ• vasesÄ• akusalÄ• dhammÄ• gahetabbÄ• ti Ä• ha __ ``á¹-hape
yathÄ• vuttakÄ• yaduccaritÄ• dike akusaladhamme á¹-hapetvÄ• ti attho. __anekavihitÄ• _ti

<6> __ayaá¹ƒ lokatantÄ«_ti ayaá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ abhivÄ• danÄ• dikiriyÄ• lakkhaá¹‡Ä
anÄ• gÄ• mibrahmÄ• naá¹ƒ alaá¹…kÄ• rÄ• dÄ«su anÄ• gÄ• mibhikkhÅ«naÃ±ca cÄ«varÄ•
anÄ• gÄ• mimaggena paÃ±cakÄ• maguá¹‡ikarÄ• gasseva pahÄ• naá¹ƒ veditabbanti Ä• ha
``paÃ±cakÄ• maguá¹‡ikarÄ• gassÄ• â€™â€™ _ti. rÅ«pÄ• dÄ«su paÃ±casu kÄ• maguá¹‡es
uppajjamÄ• no rÄ• go ``paÃ±cakÄ• maguá¹‡ikarÄ• goâ€™â€™ tiveditabbo. koá¹-á¹-hÄ• sa
``vayoguá¹‡Ä• anupubbaá¹ƒ jahantÄ«â€™â€™ tiÄ• dÄ«su (SN a I 4) viya. __dvÄ«su akusa
domanassasahagatesu dvÄ«su akusalacittesu. mohassa sabbÄ• kusalasÄ• dhÄ• raá¹‡attÄ
``sabbÄ• kusalasambhavassÄ• â€™â€™ _ti. __avasesÄ• na_ntisakkÄ• yadiá¹-á¹-hiÄ• dÄ«

<7> __jigucchati maÃ±Ã±e_ti ``ahamabhijÄ• to rÅ«pavÄ• paÃ±Ã±avÄ• , kathaá¹ƒ nÄ• ma a
abhivÄ• danÄ• diá¹ƒkareyyaâ€™â€™ nti jigucchati viya jigucchatÄ«ti vÄ• sallakkhemi.
__akosallasambhÅ«taá¹-á¹-henÄ• _tiaÃ±Ã±Ä• á¹‡asambhÅ«taá¹-á¹-hena. akusale dhamme
samaá¹…gÄ«bhÄ• vampi jigucchatÄ«tivuttaá¹ƒ __ ``akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ
__samÄ• pattÄ«_ti etasseva vevacanaá¹ƒ__samÄ• pajjanÄ• samaá¹…gibhÄ• vo_ti. __maá
maá¹‡á¸• anasabhÄ• vo, maá¹‡á¸• anasÄ«lotiattho. __jegucchita_nti jigucchanasÄ«lataá¹ƒ.

<8> __lokajeá¹-á¹-hakakamma_nti \Ne I 305/ loke jeá¹-á¹-hakÄ• naá¹ƒ kattabbakammaá¹ƒ,
seá¹-á¹-hasammataá¹ƒkammaá¹ƒ. __tatrÄ• _ti yathÄ• vuttesu dvÄ«supi atthavikappesu. pa
__padattho, _ byaÃ±janatthoti vuttaá¹ƒ hoti. __vinayaá¹ƒ vÄ• arahatÄ«_ti ettha vinayanaá¹

niggaá¹‡hananti attho. tenÄ• ha __ ``niggahaá¹ƒ arahatÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti. nan
vuttesu dvÄ«supi atthavikappesu sakatthe arahatthe ca bhaddhitapaccayo saddalakkhaá¹‡a
``vinayÄ• ya dhammaá¹ƒ desetÄ«â€™â€™ ti imasmiá¹ƒ atthe, tasmÄ• kathamettha taddhit
hi taddhitavuttÄ«â€™â€™ _ti. vicitratÄ• cettha lokappamÄ• á¹‡ato veditabbÄ• . tathÄ• hi y
taddhitappayogo lokassa, tattha tattha taddhitavutti lokatosiddhÄ• ti vicitrÄ• taddhitavutti. ta
``mÄ• saddamakÄ• sÄ«â€™â€™ ti vadanto ``mÄ• saddikoâ€™â€™ tivuccati, evaá¹ƒ vinay
venayikoti vuccatÄ«ti adhippÄ• yo.

<9> __kapaá¹‡apuriso_ti guá¹‡avirahitatÄ• ya dÄ«namanusso. __byaÃ±janÄ• ni avicÄ• retv
viya ``imasmiá¹ƒ atthe ayaá¹ƒ nÄ• ma paccayoâ€™â€™ ti evaá¹ƒ byaÃ±janaá¹ƒ vicÄ• raá¹ƒ
anipphannapÄ• á¹-ipadikavasenÄ• ti vuttaá¹ƒ hoti.

<10> __devalokagabbhasampattiyÄ• _ti vatvÄ• á¹-hapetvÄ• bhummadeve sesesu devesu
paá¹-isandhiyevettha gabbhasampattÄ«ti veditabbÄ• ti vuttamevatthaá¹ƒ vivaritvÄ• dassent
``devalokapaá¹-isandhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattatÄ«â€™â€™ _ti. __assÄ• _ti abhivÄ• da
__mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡e dosaá¹ƒ dassento_ti mÄ• tito aparisuddhabh
akkositukÄ• massa dÄ• siyÄ• puttoti dÄ• sikucchismiá¹ƒ nibbattabhÄ• ve dosaá¹ƒ dassetvÄ
mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡e dosaá¹ƒ dassetvÄ• akkosantopievamÄ• hÄ• ti
devalokapaá¹-isandhito. tenevÄ• ha __ ``abhabbodevalokÅ«papattiá¹ƒ pÄ• puá¹‡itunti adhip
vÄ• gabbho assÄ• tiapagabbho_ti imassa viggahassa ekena pariyÄ• yena adhippÄ• yaá¹ƒ
``devalokagabbhaparibÄ• hirattÄ• Ä• yatiá¹ƒ hÄ«nagabbhapaá¹-ilÄ• bhabhÄ• gÄ«tÄ«â€™â
349/e hetuattho, yasmÄ• Ä• yatimpi hÄ«nagabbhapaá¹-ilÄ• bhabhÄ• gÄ«, tasmÄ• hÄ«no v
adhippÄ• yo.

puna tasseva viggahassa __kodhavasena ... pe ... dassento_ti heá¹-á¹-hÄ• vuttanayassa a
adhippÄ• yaá¹ƒ dassento Ä• ha __ ``hÄ«no vÄ• ssa mÄ• tukucchismiá¹ƒ gabbhavÄ• so aho
__gabbha_-saddo atthi mÄ• tukucchipariyÄ• yo ``gabbhe vasati mÄ• á¹‡avoâ€™â€™ tiÄ• d
306/. atthi mÄ• tukucchismiá¹ƒ nibbattasattapariyÄ• yo ``antamasogabbhapÄ• tanaá¹ƒ upÄ•
(Vin I 129) viya. tattha mÄ• tukucchipariyÄ• yaá¹ƒ gahetvÄ• atthaá¹ƒ dassento Ä• ha __ ``a
gabbhaseyyÄ• â€™â€™ _ti. gabbhe seyyÄ• __gabbhaseyyÄ• . anuttarena maggenÄ• _ti a
maggena vihatattÄ• Ä• ha __ ``vihatakÄ• raá¹‡attÄ• â€™â€™ _ti. __itarÄ• tissopÄ«_ti
aá¹‡á¸• ajasaá¹ƒsedajaopapÄ• tikÄ• . ettha ca yadipi ``apagabbhoâ€™â€™ ti imassaanurÅ
vattabbÄ• , pasaá¹…gato pana labbhamÄ• naá¹ƒ sabbampi vattuá¹ƒ vaá¹-á¹-atÄ«tipunabbh
veditabbÄ• .

idÄ• ni sattapariyÄ• yassa gabbhasaddassa vasena viggahanÄ• nattaá¹ƒ dassento Ä• ha __
imasmiá¹ƒ pana vikappe __gabbhaseyyÄ• punabbhavÄ• bhinibbattÄ«_ti ubhayampi gabbh
vadanti. nanu ca ``Ä• yatiá¹ƒ gabbhaseyyÄ• pahÄ«nÄ• â€™â€™ ti (Vin III 10) vuttattÄ• gab

pahÄ«nÄ• , na pana gabbhoti Ä• pajjatÄ«ti Ä• ha __ ``yathÄ• cÄ• â€™â€™ _tiÄ• di. atha `
ettakameva avatvÄ• punabbhavaggahaá¹‡aá¹ƒ kimatthanti Ä• ha __ ``abhinibbattica nÄ• m
__apunabbhavabhÅ«tÄ• _ti khaá¹‡e khaá¹‡e uppajjamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ abhin

<11> __dhammadhÄ• tu_nti ettha dhamme anavasese dhÄ• reti yÄ• thÄ• vato upadhÄ• ret
yathÄ• sabhÄ• vato avabujjhanasabhÄ• vo, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assetaá¹ƒ adhivacan
__paá¹-ivijjhitvÄ• _tisacchikatvÄ• , paá¹-ilabhitvÄ• ti attho, paá¹-ilÄ• bhahetÅ«ti vuttaá¹ƒ hot
__desanÄ• vilÄ• sappattohotÄ«_ti rucivasena parivattetvÄ• desetuá¹ƒ samatthatÄ• desanÄ
adhigatotiattho. __karuá¹‡Ä• vipphÄ• ra_nti sabbasattesu mahÄ• karuá¹‡Ä• ya pharaá¹‡aá
tÄ• diguá¹‡alakkhaá¹‡amevapuna upamÄ• ya vibhÄ• vetvÄ• \Be I 350/ dassento Ä• ha __
_nti. yathÄ• pathavÄ« suciasucinikkhepachedanabhedanÄ• dÄ«su na vikampati, anurodha
evaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hesu lÄ• bhÄ• lÄ• bhÄ• dÄ«su anurodhavirodhappahÄ• nato
avikampitacittatÄ• yapathavÄ«samacittatanti attho. __akuppadhammata_nti ettha ``akuppad
phalasamÄ• pattÄ«â€™â€™ titÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. ``paresu pana akkosa
pathavÄ«samacittatÄ• lakkhaá¹‡aá¹ƒakujjhanasabhÄ• vatanti evamettha attho gahetabboâ€
__jarÄ• ya anusaá¹-a_ntijarÄ• ya paliveá¹-hitaá¹ƒ. __vaá¹-á¹-akhÄ• á¹‡ubhÅ«ta_nti anekesa
nipÄ• talakkhaá¹‡atthambhabhÅ«tatÄ• yasaá¹ƒsÄ• rakhÄ• á¹‡ubhÅ«taá¹ƒ. brÄ• hmaá¹‡ass
Ä• sannavuttimaraá¹‡anti sambhÄ• vanavasena __ ``ajjamaritvÄ• â€™â€™ _tiÄ• di vuttaá¹
ussÄ• henÄ• _ti ``sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒarahataá¹ƒ dassanaá¹ƒ hotÄ«â€™
saÃ±jÄ• tamahussÄ• hena. __appaá¹-isamaá¹ƒ purejÄ• tabhÄ• va_nti \Ne I 307/ anaÃ±Ã±a
purejÄ• tabhÄ• vaá¹ƒ. natthi etassa paá¹-isamoti __appaá¹-isamo, _ purejÄ• tabhÄ• vo.

``apÄ«â€™â€™ ti avatvÄ• ``pÄ«â€™â€™ ti vadanto pi-saddopi visuá¹ƒ atthi nipÄ• toti das
__sambhÄ• vanatthe_ti ``api nÄ• mevaá¹ƒ siyÄ• â€™â€™ ti vikappanattho sambhÄ• vanatt
pisaddo vattati. __vacanasiliá¹-á¹-hatÄ• yÄ• _ti vacanassa madhurabhÄ• vatthaá¹ƒ, mudubh
__evaÃ±hi loke siliá¹-á¹-havacanaá¹ƒ hotÄ«_ti evaá¹ƒ ekameva gaá¹‡anaá¹ƒ avatvÄ• apar
vacanaá¹ƒ loke siliá¹-á¹-havacanaá¹ƒ hoti yathÄ• ``dve vÄ• tÄ«á¹‡i vÄ• udakaphusitÄ• nÄ
adhisayitÄ• nÄ«_ti pÄ• dÄ• dÄ«hi attanÄ• nesaá¹ƒ kiÃ±ci upaghÄ• taá¹ƒ
akarontiyÄ• bahivÄ• tÄ• diparissayaparihÄ• ratthaá¹ƒ sammadeva upari sayitÄ• ni. upariatth
__utuá¹ƒ gaá¹‡hÄ• pentiyÄ• _ti tesaá¹ƒ allasinehapariyÄ• dÄ• natthaá¹ƒ attano kÄ• yusmÄ•
utuá¹ƒgaá¹‡hÄ• pentiyÄ• . tenÄ• ha __ ``usmÄ«katÄ• nÄ«â€™â€™ _ti. __sammÄ• paribhÄ
kukkuá¹-avÄ• sanÄ• ya vÄ• sitÄ• ni. tenÄ• ha __ ``kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ• nÄ«â

ettha ca sammÄ• parisedanaá¹ƒ kukkuá¹-agandhaparibhÄ• vanaÃ±ca sammÄ• adhisayan
Ä• nubhÄ• vanipphÄ• ditantidaá¹-á¹-habbaá¹ƒ. sammÄ• adhisayaneneva hi itaradvayaá¹ƒ i
sammÄ• adhisayanatovisuá¹ƒ sammÄ• parisedanassa sammÄ• paribhÄ• vanassa ca kara
saddhiá¹ƒyeva itaresaá¹ƒdvinnampi ijjhanato vuttaá¹ƒ __ ``evaá¹ƒ tÄ«hi pakÄ• rehi tÄ• ni aá
paripÄ• liyamÄ• nÄ• nÄ«â€™â€™ _ti. __nakhasikhÄ• _ti nakhaggÄ• ni. __mukhatuá¹‡á¸• a

tanukattÄ• _tiettha yathÄ• kapÄ• lassa tanutÄ• Ä• lokassa anto paÃ±Ã±Ä• yamÄ• nassa k
kapÄ• lassatanutÄ• ya nakhasikhÄ• mukhatuá¹‡á¸• akÄ• naá¹ƒ kharatÄ• ya ca allasinehap
kÄ• raá¹‡avacananti daá¹-á¹-habbaá¹ƒ. __saá¹…kuá¹-itahatthapÄ• dÄ• _ti ettha __hatthÄ•
kukkuá¹-Ä• naá¹ƒ pakkhato aÃ±Ã±o hatthonÄ• ma atthi. __etthÄ• _ti Ä• lokaá¹-á¹-hÄ• ne. _
pakkhe cÄ• lentÄ• . __nikkhamantÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ, nikkhamante

__so jeá¹-á¹-ho iti assa vacanÄ«yo_ti yo paá¹-hamataraá¹ƒ aá¹‡á¸• akosato nikkhanto kukk
jeá¹-á¹-hoti vacanÄ«yo assa, bhaveyyÄ• ti attho. __sampaá¹-ipÄ• dento_ti saá¹ƒsandento.
tibhÅ«makapariyÄ• pannÄ• pi sattÄ• avijjÄ• kosassa anto paviá¹-á¹-hÄ• tattha tattha appa
avijjÄ• yaveá¹-hitattÄ• ti Ä• ha __ ``avijjÄ• kosassa anto paviá¹-á¹-hesu sattesÅ«â€™â€™ _
__aá¹‡á¸• akosa_ntibÄ«jakapÄ• laá¹ƒ. __lokasannivÄ• se_ti loko eva lokasannivÄ• so. __s
I 308/ __sammÄ• _ti aviparÄ«tattho, __saá¹ƒ_-saddo sÄ• manti imamatthaá¹ƒ dÄ«peti, tasm
aviparÄ«tenÄ• kÄ• renasayameva cattÄ• ri saccÄ• ni bujjhati paá¹-ivijjhatÄ«ti sammÄ• sam
tenÄ• ha __ ``sammÄ• sÄ• maÃ±ca bodhiâ€™â€™ _nti, sammÄ• sayameva ca bujjhanak
pasatthavacano, __saá¹ƒ_-saddo sundaravacanoti Ä• ha __ ``atha vÄ• pasatthaá¹ƒ sundar
bodhisaddassa anekatthataá¹ƒ dassetvÄ• idhÄ• dhippetamatthaá¹ƒ niddhÄ• retvÄ• dasset
rukkhopi maggopÄ«â€™â€™ _tiÄ• di. tattha abujjhi etthÄ• ti __rukkho_ bodhi. sayaá¹ƒ bujj
ariyÄ• ti __maggo_ bodhi. sabbadhamme sabbÄ• kÄ• ratobujjhati paá¹-ivijjhatÄ«ti __sabbaÃ
bodhi. bujjhÄ«yati sacchikarÄ«yatÄ«ti __nibbÄ• naá¹ƒ_bodhi. __antarÄ• ca bodhi_nti dutiya
vinÄ• pi rukkhasaddena bodhisaddassa rukkhepavattidassanatthaá¹ƒ vuttaá¹ƒ. __varabhÅ«
viya patthaá¹-avarapaÃ±Ã±oti attho. __asabbaguá¹‡adÄ• yakattÄ• _ti sabbaguá¹‡Ä• naá¹ƒ
na dadÄ• tÄ«ti hi \Be I 352/asabbaguá¹‡adÄ• yako, ayuttasamÄ• soyaá¹ƒ gamakattÄ• yath
mukhÄ• nÄ«â€™â€™ ti.

__tisso vijjÄ• _ti upanissayavato saheva arahattaphalena tisso vijjÄ• deti. nanu cetthatÄ«su
Ä• savakkhayaÃ±Ä• á¹‡assa maggapariyÄ• pannattÄ• kathametaá¹ƒ yujjati ``maggo tissov
nÄ• yaá¹ƒ doso. satipi Ä• savakkhayaÃ±Ä• á¹‡assa maggapariyÄ• pannabhÄ• ve aá¹-á¹-ha
maggaÃ±Ä• á¹‡ena saddhiá¹ƒ tisso vijjÄ• paripuá¹‡á¹‡Ä• hontÄ«ti ``maggo tissovijjÄ• det
__cha abhiÃ±Ã±Ä• _ti etthÄ• pi eseva nayo. __sÄ• vakapÄ• ramiÃ±Ä• á¹‡a_ntiaggasÄ• vab
sabbameva lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ. __paccekabodhiÃ±Ä• á¹‡a_ntietthÄ• pi iminÄ• va
__abbhaÃ±Ã±Ä• si_nti jÄ• niá¹ƒ. jÄ• nanaÃ±ca na anussavÄ• divasenÄ• tiÄ• ha __ ``paá¹-i
paccakkhamakÄ• sinti attho. paá¹-ivedhopi na dÅ«re á¹-hitassa lakkhaá¹‡appaá¹-ivedhoviyÄ
``pattomhÄ«â€™â€™ _ti, pÄ• puá¹‡inti attho. pÄ• puá¹‡anaÃ±ca na sayaá¹ƒ gantvÄ• ti Ä•
_ti, sakasantÄ• ne uppÄ• danavasena paá¹-ilabhinti attho.

__opammasampaá¹-ipÄ• dana_nti opammatthassa upameyyena sammadeva paá¹-ipÄ• dan
yathÄ• kukkuá¹-iyÄ• aá¹‡á¸• esu tividhakiriyÄ• karaá¹‡aá¹ƒ kukkuá¹-acchÄ• pakÄ• naá¹ƒa
mÅ«lakÄ• raá¹‡aá¹ƒ, evaá¹ƒ bodhisattabhÅ«tassa bhagavato tividhÄ• nupassanÄ• karaá¹‡

nikkhamanassa mÅ«lakÄ• raá¹‡anti Ä• ha __ ``yathÄ• hi tassÄ• kukkuá¹-iyÄ• ... pe ...
tividhÄ• nupassanÄ• karaá¹‡aâ€™â€™ _nti. ``santÄ• neâ€™â€™ ti vuttattÄ• aá¹‡á¸• asad
bahinikkhantakukkuá¹-acchÄ• pakasadisatÄ• buddhaguá¹‡Ä• naá¹ƒ, buddhaguá¹‡Ä• ti ca
``tathÄ• gatassakho \Ne I 309/ etaá¹ƒ, vÄ• seá¹-á¹-ha, adhivacanaá¹ƒ dhammakÄ• yo itipÄ«
__avijjaá¹‡á¸• akosassa tanubhÄ• vo_tibalavavipassanÄ• vasena avijjaá¹‡á¸• akosassa tan
paá¹-icchÄ• danasÄ• maÃ±Ã±ena ca avijjÄ• ya aá¹‡á¸• akosasadisatÄ• . mudubhÅ«tassap
tannivattanatthaá¹ƒ __ ``thaddhakharabhÄ• voâ€™â€™ _ti vuttaá¹ƒ. __tikkhakharavippasan
pariggayhamÄ• nesu saá¹…khÄ• resu vipassanÄ• Ã±Ä• á¹‡assa samÄ• dhindriyavasenasu
anupavisitvÄ• pi satindriyavasena anatikkamanato akuá¹‡á¹-hatÄ• __kharabhÄ• vo_. tikkho
lakkhaá¹ƒ patvÄ• kuá¹‡á¹-ho hoti, na tathÄ• idaá¹ƒ. satipi kharabhÄ• ve sukhumappavattiv
kilesasamudÄ• cÄ• rasaá¹…khobharahitatÄ• ya saddhindriyavasena__pasannabhÄ• vo, _ s
anosakkitvÄ• kilesapaccatthikÄ• naá¹ƒsuá¹-á¹-hu abhibhavanato vÄ«riyindriyavasena __sÅ
evamimehi pakÄ• rehisaá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡ameva gahitanti daá¹-á¹-habbaá¹ƒ. _
pariá¹‡Ä• makÄ• lo_tivipassanÄ• ya vuá¹-á¹-hÄ• nagÄ• minibhÄ• vappatti, tadÄ• ca sÄ• m
dhÄ• rentÄ« viya hotÄ«tiÄ• ha __ ``gabbhaggahaá¹‡akÄ• loâ€™â€™ _ti. __gabbhaá¹ƒ gaá
saá¹…khÄ• rupekkhÄ• ya anantaraá¹ƒ sikhÄ• ppattaanulomavipassanÄ• vasenamaggavijÄ
gaá¹‡hÄ• petvÄ• . __anupubbÄ• dhigatenÄ• _ti paá¹-hamamaggapaá¹-ipÄ• á¹-iyÄ• adhigat
lokiyÄ• bhiÃ±Ã±Ä• pakkhe. lokuttarÄ• bhiÃ±Ã±Ä• hi avijjaá¹‡á¸• akosaá¹ƒpadÄ• litÄ• . pott
``chaabhiÃ±Ã±Ä• pakkheâ€™â€™ ti likhanti, so apÄ• á¹-hotiveditabbo. __jeá¹-á¹-ho seá¹-á¹
__jeá¹-á¹-ho, _ sabbaguá¹‡ehi uttamattÄ• pasatthatamoti__seá¹-á¹-ho_.

idÄ• ni ``Ä• raddhaá¹ƒ kho pana me brÄ• hmaá¹‡a vÄ«riyaâ€™â€™ ntiÄ• dikÄ• ya desanÄ
``evaá¹ƒ bhagavÄ• â€™â€™ _tiÄ• di. tattha __pubbabhÄ• gato pabhutÄ«_ti bhÄ• vanÄ• ya
pubbabhÄ• giyavÄ«riyÄ• rambhÄ• ditopaá¹-á¹-hÄ• ya. __cittamevamuppanna_nti evaá¹ƒ up
vakkhamÄ• naparivitakkavasena cittamuppannantiattho. ``cittameva uppannaâ€™â€™ ntip
uppannaá¹ƒ, na tÄ• va bhagavatipasÄ• doti attho. __muá¹-á¹-hassatinÄ• _ti vinaá¹-á¹-hassa
attho. __sÄ• raddhakÄ• yenÄ• _tisadarathakÄ• yena. __bodhimaá¹‡á¸• e_ti bodhisaá¹…kh
maá¹‡á¸• abhÄ• vappatte á¹-hÄ• ne. bodhÄ«tihi paÃ±Ã±Ä• vuccati, sÄ• ettha maá¹‡á¸• Ä
``bodhimaá¹‡á¸• oâ€™â€™ ti paÃ±Ã±Ä• to. __caturaá¹…gasamannÄ• gata_nti ``kÄ• maá¹
avasissatu, sarÄ«re upasussatumaá¹ƒsalohitaâ€™â€™ nti (MN II 184; SN a II 22; AN a II 5
vuttacaturaá¹…gasamannÄ• gataá¹ƒ vÄ«riyaá¹ƒ. tattha tacoti ekaá¹ƒ aá¹…gaá¹ƒ nhÄ• ru ek
aá¹-á¹-hiekaá¹ƒ aá¹…gaá¹ƒ maá¹ƒsalohitaá¹ƒ ekaá¹ƒ aá¹…ganti veditabbaá¹ƒ. __taco ekaá
nirapekkhabhÄ• voekaá¹ƒ aá¹…ganti gahetabbaá¹ƒ. padhÄ• naá¹ƒ anuyuÃ±jantassa hi tace
taá¹ƒnimittaá¹ƒ avosÄ• nÄ• pajjanaá¹ƒtassa vÄ«riyassa ekaá¹ƒ aá¹…gaá¹ƒ ekaá¹ƒ kÄ• raá¹
I 310/ attho veditabbo. __paggahita_ntiÄ• rambhaá¹ƒ sithilaá¹ƒ \Be I 354/ akatvÄ•
daá¸·haparakkamasaá¹…khÄ• tussÄ• hanabhÄ• vena gahitaá¹ƒ. tenÄ• ha __ ``asithilappav
_ti.

__asallÄ«na_nti asaá¹…kucitaá¹ƒ kosajjavasena saá¹…kocaá¹ƒ anÄ• pannaá¹ƒ. __upaá¹-á
ogÄ• hanasaá¹…khÄ• tenaapilÄ• pabhÄ• vena Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hitÄ• . ten
``Ä• rammaá¹‡Ä• bhimukhÄ«bhÄ• venÄ• â€™â€™ _ti. sammosassa viddhaá¹ƒsanavasena
__asammuá¹-á¹-hÄ• _. kiÃ±cÄ• pi cittapassaddhivasenevacittameva passaddhaá¹ƒ, kÄ• ya
passaddho hoti, tathÄ• pi yasmÄ• kÄ• yapassaddhiuppajjamÄ• nÄ• cittapassaddhiyÄ• sa
tasmÄ• vuttaá¹ƒ __ ``kÄ• yacittapassaddhivasenÄ• â€™â€™ _ti. kÄ• yapassaddhiyÄ• ubh
passambhanÄ• vahattÄ• vuttaá¹ƒ __ ``rÅ«pakÄ• yopi passaddhoyevahotÄ«â€™â€™ _ti. _
__vigatadaratho_ti vigatakilesadaratho. nÄ• makÄ• ye hi vigatadarathe rÅ«pakÄ• yopi vÅ«p
hoti. __sammÄ• Ä• hita_ntinÄ• nÄ• rammaá¹‡esu vidhÄ• vanasaá¹…khÄ• taá¹ƒ vikkhepaá
Ä• rammaá¹‡e avikkhittabhÄ• vÄ• pÄ• danenasammadeva Ä• hitaá¹ƒ á¹-hapitaá¹ƒ. tenÄ• h
á¹-hapitaâ€™â€™ _ntiÄ• di. cittassa anekaggabhÄ• vovikkhepavasena caÃ±calatÄ• , sÄ•
Ä• ha __ ``ekaggaá¹ƒ acalaá¹ƒnipphandanaâ€™â€™ _nti. __ettÄ• vatÄ• _ti ``Ä• raddhaá¹ƒ
vÄ«riyasatipassaddhisamÄ• dhÄ«naá¹ƒkiccasiddhidassanena.

nanu ca saddhÄ• paÃ±Ã±Ä• nampi kiccasiddhi jhÄ• nassa pubbapaá¹-ipadÄ• ya icchitabbÄ
pana nÄ• nantarikabhÄ• vena avuttasiddhÄ• ti na gahitÄ• . asati hi saddhÄ• ya vÄ«riyÄ• ra
paÃ±Ã±Ä• pariggahe ca nesaá¹ƒ asati Ã±Ä• yÄ• rambhÄ• dibhÄ• vo na siyÄ• , tathÄ•
asallÄ«nÄ• sammosatÄ• dayovÄ«riyÄ• dÄ«nanti asallÄ«natÄ• diggahaá¹‡enevettha paÃ±Ã
daá¹-á¹-habbaá¹ƒ. jhÄ• nabhÄ• vanÄ• yaá¹ƒvÄ• samÄ• dhikiccaá¹ƒ adhikaá¹ƒ icchitabbant
samÄ• dhipariyosÄ• nÄ• va jhÄ• nassa pubbapaá¹-ipadÄ• kathitÄ• ti daá¹-á¹-habbaá¹ƒ.

paá¹-hamajjhÄ• nakathÄ•

idÄ• ni ``vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dinayappavattÄ• ya pÄ• á¸·iyÄ• jhÄ• navibhaá
atthaá¹ƒ aá¹-á¹-hakathÄ• nayeneva saá¹ƒvaá¹‡á¹‡etukÄ• mo vibhaá¹…gapÄ• á¸·iyaá¹ƒ vutt
\Ne I 311/ dassetuá¹ƒ __ ``kiÃ±cÄ• pi tattha katame kÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha \Be
patthanÄ• kÄ• rena pavatto dubbalo lobho chandanaá¹-á¹-hena __chando, _ tato balavÄ• r
_tatopi balavataro bahalarÄ• go __chandarÄ• go_. nimittÄ• nubyaÃ±janÄ• ni saá¹…kappeti
_tathÄ• pavatto lobho. tattha __nimittasaá¹…kappanÄ• _ nÄ• ma avayave samodhÄ• netvÄ
tiÄ• dinÄ• ekajjhaá¹ƒ katvÄ• uparÅ«pari kilesuppattiyÄ• nimittassa kappanÄ• . __anubyaÃ
``hatthÄ• sobhanÄ• , pÄ• dÄ• sobhanÄ• â€™â€™ ti evaá¹ƒ anubyaÃ±janavasena vibhajit
anu anu byaÃ±janato paribyaÃ±janato paribyattivasena uppattiyÄ• paccayabhÄ• vatoanuby
hatthapÄ• dÄ• diavayavÄ• vuccanti. tato balavÄ• raÃ±janaá¹-á¹-hena __rÄ• go, _ saá¹…ka
balavataro __saá¹…kapparÄ• go_. svÄ• yaá¹ƒ pabhedo ekasseva lobhassa pavattiÄ• kÄ• r
veditabbo yathÄ• ``vaccho dammo balÄ«baddoâ€™â€™ ti. __kÄ• mÄ• _ti kilesakÄ• mÄ• ,
etehÄ«ti vÄ• .

__seyyathida_nti imassa taá¹ƒ katamaá¹ƒ, taá¹ƒ kathanti vÄ• attho. __viviccitvÄ• _ti visuá¹

``vinÄ• hutvÄ• apasakkitvÄ• â€™â€™ _ti, pajahanavasena apakkamitvÄ• ti attho. __vivicc
__viviccÄ• _ti iminÄ• vivecanaá¹ƒ jhÄ• nakkhaá¹‡e kÄ• mÄ• naá¹ƒabhÄ• vamattaá¹ƒ vutta
iminÄ• ekaá¹ƒsato kÄ• mÄ• naá¹ƒ vivecetabbatÄ• dÄ«panenatappaá¹-ipakkhatÄ• jhÄ• nas
jhÄ• nÄ• dhigamÅ«pÄ• yatÄ• dassitÄ• hotÄ«ti imamatthaá¹ƒdassetuá¹ƒ __ ``paá¹-hamajjh
tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• divuttaá¹ƒ. __andhak
etena yathÄ• padÄ«pÄ• bhÄ• vena rattiyaá¹ƒandhakÄ• rÄ• bhibhavo, evaá¹ƒ jhÄ• nÄ• bhÄ
kÄ• mÄ• bhibhavoti dasseti.

__eta_nti pubbapadeyeva avadhÄ• raá¹‡avacanaá¹ƒ, na kho pana evaá¹ƒ daá¹-á¹-habbaá¹
avadhÄ• raá¹‡assaakatattÄ• . __tannissaraá¹‡ato_ti nissaranti niggacchanti etena, ettha vÄ
niggacchanti? kÄ• mÄ• . tesaá¹ƒ kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ pahÄ• naá¹ƒ __tannissara
tatokÄ• manissaraá¹‡atoti attho. kathaá¹ƒ pana samÄ• ne vikkhambhane kÄ• mÄ• nameve
byÄ• pÄ• dÄ• dÄ«nanticodanaá¹ƒ yuttito Ä• gamato ca sÄ• dhetuá¹ƒ __ ``kÄ• madhÄ• tÅ«â
__kÄ• madhÄ• tusamatikkamanato_tisakalassapi kÄ• mabhavassa samatikkamapaá¹-ipadÄ
kÄ• mapariÃ±Ã±Ä• bhÄ• vamÄ• ha\Be I 356/. __kÄ• marÄ• gapaá¹-ipakkhato_ti ``chando k
vuttavibhÄ• gassa kilesakÄ• massa paccatthikabhÄ• vato. tena yathÄ• mettÄ• byÄ• pÄ• d
evamidaá¹ƒ jhÄ• naá¹ƒ kÄ• marÄ• gassa ujuvipaccanÄ«kabhÅ«tanti dasseti. vipÄ• kenacet
\Ne I 312/ attano pavattikkhaá¹‡e kÄ• marÄ• gapaá¹-ipakkhatÄ• ca veditabbÄ• . evamattan
vipÄ• kappavattiyÄ• ca kÄ• marÄ• gato kÄ• madhÄ• tuto ca vinivattasabhÄ• vattÄ• idaá¹ƒ
kÄ• mÄ• nameva nissaraá¹‡aá¹ƒ, svÄ• yamattho pÄ• á¹-hÄ• gato evÄ• ti Ä• ha __ ``yathÄ•
__nekkhamma_nti paá¹-hamajjhÄ• naá¹ƒ.

kÄ• maÃ±cettha tamatthaá¹ƒ dÄ«petuá¹ƒ purimapadeyeva avadhÄ• raá¹‡aá¹ƒ gahitaá¹ƒ, ut
gahetabbamevatathÄ• atthasambhavatoti dassetuá¹ƒ __ ``uttarapadepÄ«â€™â€™ _tiÄ• di
kÄ• macchandato. __esa daá¹-á¹-habbo_ti esa niyamo daá¹-á¹-habbo. __sÄ• dhÄ• raá¹‡ava
sabbavivekasÄ• dhÄ• raá¹‡avacanena. tadaá¹…gavikkhambhanasamucchedapaá¹-ippassa
__tadaá¹…gavivekÄ• dayo_. kÄ• yacittaupadhivivekÄ• __kÄ• yavivekÄ• dayo. tayo eva idh
idha jhÄ• nakathÄ• yaá¹ƒ daá¹-á¹-habbÄ• samucchedavivekÄ• dÄ«naá¹ƒasambhavato. __
1). tattha hi ``uddÄ• nato dve kÄ• mÄ• vatthukÄ• mÄ• kilesakÄ• mÄ• cÄ• â€™â€™ ti uddi
vatthukÄ• mÄ• manÄ• piyÄ• rÅ«pÄ• ... pe ... manÄ• piyÄ• phoá¹-á¹-habbÄ• â€™â€™ tiÄ
niddiá¹-á¹-hÄ• . te pana kÄ• mÄ«yantÄ«tikÄ• mÄ• ti veditabbÄ• . __tatthevÄ• _ti niddeseye
jhÄ• navibhaá¹…ge. __evaÃ±hisatÄ«_ti evaá¹ƒ ubhayesampi kÄ• mÄ• naá¹ƒ saá¹…gahe sa
vatthukÄ• mehiviviccevÄ• tipi attho yujjatÄ«ti evaá¹ƒ yujjamÄ• natthantarasamuccayattho _
kilesakÄ• masamuccayattho. kasmÄ• ? imasmiá¹ƒ atthe kilesakÄ• mehi vivekassa dutiyapa
__tenÄ• _tivatthukÄ• mavivekena. __kÄ• yaviveko vutto hotÄ«_ti puttadÄ• rÄ• dipariggahav
vutto hoti.

__purimenÄ• _ti kÄ• yavivekena. __etthÄ• _ti ``vivicceva kÄ• mehi vivicca akusalehidhamm

padadvaye. ito vÄ• niddhÄ• rite vivekadvaye, akusalasaddena yadikilesakÄ• mÄ• , sabbÄ•
gahitÄ• , sabbathÄ• kilesakÄ• mehiviveko vuttoti Ä• ha __ ``dutiyena kilesakÄ• mehi viveka
__dutiyenÄ• _tica cittavivekenÄ• ti attho. __etesa_nti yathÄ• vuttÄ• naá¹ƒ dvinnaá¹ƒ padÄ•
cetaá¹ƒsÄ• mivacanaá¹ƒ. taá¹‡hÄ• disaá¹ƒkilesÄ• naá¹ƒ vatthuno pahÄ• naá¹ƒ __saá¹ƒkile
__lolabhÄ• vo_nÄ• ma tattha tattha rÅ«pÄ• dÄ«su taá¹‡huppÄ• do, tassa hetÅ« vatthukÄ•
bÄ• labhÄ• vassahetupariccÄ• goti sambandho. __bÄ• labhÄ• vo_ nÄ• ma avijjÄ• , ducintita
ayonisomanasikÄ• ro, sabbepi vÄ• akusalÄ• dhammÄ• hetÅ«.
kÄ• maguá¹‡Ä• dhigamahetupÄ• á¹‡Ä• tipÄ• tÄ• diasuddhappayogo hotÄ«ti tabbivekena __
taá¹‡hÄ• saá¹ƒkilesasodhanenavivaá¹-á¹-Å«panissayasaá¹ƒvaá¸• á¸• hanena ca ajjhÄ• say
__Ä• sayaposanaá¹ƒ. Ä• sayaposana_nti ca jhÄ• nabhÄ• vanÄ• yapaccayabhÅ«tÄ• pubba
ajjhÄ• sayasampadÄ• \Ne I 313/, sÄ• pana taá¹‡hupatÄ• pavigamena hoti. tena vuttaá¹ƒ
``taá¹‡hÄ• saá¹ƒkilesavisodhanenÄ• â€™â€™ ti. __kÄ• mesÅ«_ti niddhÄ• raá¹‡e bhumma

__anekabhedo_ti kÄ• mÄ• savakÄ• marÄ• gasaá¹ƒyojanÄ• divasena rÅ«pataá¹‡hÄ• divase
__kÄ• macchandoyevÄ• _ti kÄ• masabhÄ• voyeva chando, na kattukamyatÄ• chando napi
__akusalapariyÄ• pannopÄ«_ti ``vivicca akusalehÄ«â€™â€™ ti ettha vuttaakusalesuantoga
__jhÄ• napaá¹-ipakkhato_ti jhÄ• nassa paá¹-ipakkhabhÄ• vato taá¹ƒhetu taá¹ƒnimittaá¹ƒ vis
akusalabhÄ• vasÄ• maÃ±Ã±ena aggahetvÄ• visuá¹ƒ sarÅ«pena gahito. yadi kilesakÄ• mov
kathaá¹ƒ bahuvacananti Ä• ha __ ``anekabhedatoâ€™â€™ _tiÄ• di.
__aÃ±Ã±esampÄ«_tidiá¹-á¹-himÄ• naahirikÄ• nottappÄ• dÄ«naá¹ƒ taá¹ƒsahitaphassÄ• dÄ«
__uparijhÄ• naá¹…gapaccanÄ«kapaá¹-ipakkhabhÄ• vadassanato_ti ``savitakkaá¹ƒ savicÄ•
vuccamÄ• nÄ• ni jhÄ• naá¹…gÄ• ni uparijhÄ• naá¹…gÄ• ni, tesaá¹ƒ attano paccanÄ«kÄ• na
tappaccanÄ«kanÄ«varaá¹‡avacanaá¹ƒ. ``uparijhÄ• naá¹…gÄ• naá¹ƒpaccanÄ«kapaá¹-ipakk
pÄ• á¹-ho. tattha __paccanÄ«kapaá¹-ipakkhabhÄ• vadassanato_tiupari vuccamÄ• najhÄ• n
ujuvipaccanÄ«kavasena paá¹-ipakkhabhÄ• vadassanatoti atthaá¹ƒ vadanti. __jhÄ• naá¹…ga
jhÄ• naá¹…gÄ• naá¹ƒ pavattinivÄ• raá¹‡ato jhÄ• naá¹…gapaccanÄ«kÄ• ni. __viddhaá¹ƒsak
__samÄ• dhi kÄ• macchandassa_ \Be I 358/ __paá¹-ipakkho_ti rÄ• gapaá¹‡idhiyÄ• ujuvipac
nÄ• nÄ• rammaá¹‡ehi palobhitassa paribbhamantassa cittassa samÄ• dhÄ• natokÄ• macch
__pÄ«ti byÄ• pÄ• dassÄ• _ti pÄ• mojjena samÄ• nayogakkhemattÄ• byÄ• pÄ• dassa pÄ«ti
thinamiddhassÄ• _ti yoniso saá¹…kappanavasena savipphÄ• rappavattitovitakko thinamidd
__sukhaá¹ƒ uddhaccakukkuccassÄ• _ti sukhaá¹ƒ vÅ«pasantasÄ«talasabhÄ• vattÄ• avÅ«pa
uddhaccakukkuccassa paá¹-ipakkhaá¹ƒ. __vicÄ• ro vicikicchÄ• yÄ• _tivicÄ• ro Ä• rammaá¹‡
paÃ±Ã±Ä• patirÅ«pasabhÄ• vattÄ• vicikicchÄ• ya paá¹-ipakkho. mahÄ• kaccÄ• nattherena
saá¹ƒvaá¹‡á¹‡anÄ• peá¹-akaá¹ƒ, tasmiá¹ƒ __peá¹-ake_.

__paÃ±cakÄ• maguá¹‡abhedavisayassÄ• _ti rÅ«pÄ• dipaÃ±cakÄ• maguá¹‡avisesavisayas
__Ä• ghÄ• tavatthubhedÄ• divisayÄ• na_ntibyÄ• pÄ• davivekavacanena ``anatthaá¹ƒ me a
tiÄ• diÄ• ghÄ• tavatthubhedavisayassa dosassa, mohÄ• dhikehi thinamiddhÄ• dÄ«hi viveka

paá¹-icchÄ• danavasena dukkhÄ• dipubbantÄ• dibhedavisayassamohassa vikkhambhanavi
kÄ• marÄ• gabyÄ• pÄ• datadekaá¹-á¹-hathinamiddhÄ• divikkhambhakaÃ±cetaá¹ƒsabbÄ• ku
sabbakusalÄ• naá¹ƒ, tena sabhÄ• vena sabbÄ• kusalappahÄ• yakaá¹ƒ \Ne I 314/
hontampikÄ• marÄ• gÄ• divikkhambhanasabhÄ• vameva hoti taá¹ƒsabhÄ• vattÄ• ti avisese
nÄ«varaá¹‡Ä• kusalamÅ«lÄ• dÄ«naá¹ƒvikkhambhanaviveko vutto hotÄ«ti Ä• ha.

yathÄ• paccayaá¹ƒ pavattamÄ• nÄ• naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ natthi kÄ• ci vasavatt
vasavattibhÄ• vanivÄ• raá¹‡atthaá¹ƒ__ ``vitakkanaá¹ƒ vitakkoâ€™â€™ _ti vuttaá¹ƒ. __vitak
vitakkanakiriyÄ• , sÄ• ca vitakkassa attano paccayehi pavattimattamevÄ• ti bhÄ• vaniddeso
vasavattibhÄ• vanivÄ• raá¹‡Ä• yahoti. tayidaá¹ƒ vitakkanaá¹ƒ ``Ä«disamidaâ€™â€™ nti Ä•
Ä• ha __ ``Å«hanantivuttaá¹ƒ hotÄ«â€™â€™ _ti. yasmÄ• cittaá¹ƒ vitakkabalena Ä• ramma
viya hoti, tasmÄ• so Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡o vutto. yathÄ• hi koci rÄ• javal
vÄ• mittaá¹ƒ vÄ• nissÄ• ya rÄ• jagehaá¹ƒ Ä• rohati anupavisati, evaá¹ƒ vitakkaá¹ƒ nissÄ• y
Ä• rohati. yadi evaá¹ƒ kathaá¹ƒ avitakkaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohatÄ«ti? vitakka
puriso paricayena tena vinÄ• pi nirÄ• saá¹…ko rÄ• jagehaá¹ƒ pavisati, evaá¹ƒ paricayena vi
avitakkaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati. __paricayenÄ• _ti\Be I 359/ ca santÄ• ne
pavattavitakkabhÄ• vanÄ• saá¹…khÄ• tena paricayena. vitakkassa hi santÄ• neabhiá¹‡haá
Ä• rammaá¹‡Ä• bhiruhanaá¹ƒ ciraparicitaá¹ƒ, tena taá¹ƒ kadÄ• civitakkena vinÄ• pi tattha p
Ã±Ä• á¹‡asahitaá¹ƒ hutvÄ• sammasanavasena ciraparicitaá¹ƒkadÄ• ci Ã±Ä• á¹‡arahitampi
yathÄ• vÄ• kilesasahitaá¹ƒ hutvÄ• pavattaá¹ƒ sabbasokilesarahitampi paricayena kilesavÄ
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__Ä• hananapariyÄ• hananaraso_ti Ä• dito, abhimukhaá¹ƒ vÄ• hananaá¹ƒ __Ä• hananaá¹ƒ
Ä• hananaá¹ƒ __pariyÄ• hananaá¹ƒ_. ``rÅ«paá¹ƒ rÅ«paá¹ƒ, pathavÄ« pathavÄ«â€™â€™ ti
Ä• hananaá¹ƒ pariyÄ• hanananti ca veditabbaá¹ƒ. yasmiÃ±hi Ä• rammaá¹‡e cittaá¹ƒ abhinir
gahaá¹‡ayogyaá¹ƒ karonto vitakko Ä• koá¹-ento viya hoti. yadi evaá¹ƒ nÄ• gasenattherena
vitakko. yathÄ• , mahÄ• rÄ• ja, bherÄ« Ä• koá¹-itÄ• atha pacchÄ• anuravatianusaddÄ• yat
yathÄ• Ä• koá¹-anÄ• , evaá¹ƒ vitakko daá¹-á¹-habbo. athapacchÄ• anuravanÄ• anusadda
daá¹-á¹-habboâ€™â€™ ti Ä• koá¹-analakkhaá¹‡atÄ• vitakkassa kasmÄ• vuttÄ• ? nÄ• yaá¹
kiccasannissitaá¹ƒ katvÄ• lakkhaá¹‡aá¹ƒ vuttaá¹ƒ. dhammÄ• naÃ±hisabhÄ• vavinimuttÄ•
tathÄ• gahetabbÄ• kÄ• ro ca. bodhaneyyajanÄ• nurodhenapana paramatthato ekÄ«bhÄ• v
pariyÄ• yavacanehi viya samÄ• ropitarÅ«pehi bahÅ«hipakÄ• rehi \Ne I 315/ pakÄ• sÄ«yati.
pakÄ• sito hoti. __Ä• nayanapaccupaá¹-á¹-hÄ• no_tiettha __Ä• nayanaá¹ƒ_ citte Ä• ramma
Ä• kaá¸• á¸• hanaá¹ƒ vÄ• .

__anusaÃ±caraá¹‡aá¹ƒ_ anuparibbhamanaá¹ƒ. svÄ• yaá¹ƒ viseso santÄ• namhi labbhamÄ
pÄ• kaá¹-ohotÄ«ti daá¹-á¹-habbo. sesesupi eseva nayo. __anumajjana_nti Ä• rammaá¹‡e c
parimajjananti attho. tathÄ• hi ``vicÄ• ro parimajjanahattho viya saÃ±caraá¹‡ahattho viyÄ• a

__tatthÄ• _ti Ä• rammaá¹‡e. sahajÄ• tÄ• naá¹ƒ anuyojanaá¹ƒ Ä• rammaá¹‡e anuvicaraá¹‡asaá¹…khÄ• taanumajjanavasenevaveditabbaá¹ƒ. anuppabandhanaá¹ƒ Ä• ram viya pavatti. tathÄ• hiso ``anuppabandhanatÄ• â€™â€™ ti niddiá¹-á¹-ho. teneva ca ``ghaá¹ paribbhamanaá¹ƒ viyÄ• â€™â€™ tica vutto. __katthacÄ«_ti paá¹-hamajjhÄ• ne \Be I 360/ p __oá¸·Ä• rikaá¹-á¹-henÄ• _tivicÄ• rato oá¸·Ä• rikaá¹-á¹-hena. yathÄ• ghaá¹‡á¹-Ä• bhighÄ• t paá¹-hamÄ• bhinipÄ• to hoti, evaá¹ƒ Ä• rammaá¹‡Ä• bhimukhaniropanaá¹-á¹-henavitakko c viya hotÄ«ti Ä• ha __ ``ghaá¹‡á¹-Ä• bhighÄ• tasaddo viyÄ• â€™â€™ _tiÄ• di. __vipphÄ• ra nÄ• ma vitakkassa thinamiddhapaá¹-ipakkho Ä• rammaá¹‡e anolÄ«natÄ• asaá¹…koco, so p calanaá¹ƒ viya hotÄ«ti adhippÄ• yenÄ• ha __ ``paripphandanabhÄ• vocittassÄ• â€™â€™ _ ettha parissayÄ• bhÄ• vavÄ«maá¹ƒsanatthaá¹ƒ paribbhamanantiveditabbaá¹ƒ. __dukanipÄ• ---

``Ä• kÄ• se gacchato mahÄ• sakuá¹‡assa ubhohi pakkhehi vÄ• taá¹ƒ gahetvÄ• pakkhe sar Ä• rammaá¹‡e cetaso abhiniropanabhÄ• vena pavatto vitakko, vÄ• taggahaá¹‡atthaá¹ƒpakk gamanaá¹ƒ viya anumajjanabhÄ• vena pavatto vicÄ• roâ€™â€™ ti ---

vuttaá¹ƒ, taá¹ƒ anuppabandhanena pavattiyaá¹ƒ yujjati. tathÄ• hi upacÄ• re vÄ• appanÄ• y pavattiyaá¹ƒ vitakko niccalo hutvÄ• Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya pavattati, na paá pÄ• kaá¹-o hoti. yathÄ• hi apubbÄ• rammaá¹‡e paá¹-hamÄ• bhinipÄ• tabhÅ«to vitakkovipp ekasmiá¹ƒyeva Ä• rammaá¹‡e nirantaraá¹ƒ anuppabandhavasena pavattiyaá¹ƒ, nÄ• tivipph sannisinnabhÄ• vato. __paá¹-hamadutiyajjhÄ• nesu pÄ• kaá¹-o hotÄ«_tivitakkassa viseso a oá¸·Ä• rikattÄ• paá¹-hamajjhÄ• ne pÄ• kaá¹-o hoti, tadabhÄ• vato paÃ±cakanaye dutiyajjhÄ anumajjanÄ• kÄ• ro pÄ• kaá¹-o hoti.

ayaá¹ƒ \Ne I 316/ panettha aparo nayo --- malaggahitaá¹ƒ kaá¹ƒsabhÄ• janaá¹ƒ ekena hatth itarenahatthena cuá¹‡á¹‡atelaeá¸·akalomÄ• dikatacumbaá¹-akena parimajjantassa daá¸·haá vitakko, parimajjanahattho viya vicÄ• ro. tathÄ• kumbhakÄ• rassa daá¹‡á¸• appahÄ• rena c bhamayitvÄ• bhÄ• janaá¹ƒ karontassa piá¹‡á¸• assa uppÄ«á¸·anahattho viya vitakko, tasse saÃ±caraá¹‡ahatthoviya vicÄ• ro. tathÄ• kaá¹ƒsabhÄ• janÄ• dÄ«su kiÃ±ci maá¹‡á¸• alaá¹ƒ karontassa majjhe sannirumbhitvÄ• á¹-hitakaá¹‡á¹-ako viya \Be I 361/ abhiniropano vitakko, paribbhamanakaá¹‡á¹-akoviya anumajjano vicÄ• roti veditabbaá¹ƒ.

yathÄ• pupphaphalasÄ• khÄ• diavayavavinimutto avijjamÄ• nopi rukkho ``sapuppho sapha evaá¹ƒ vitakkÄ• diaá¹…gavinimuttaá¹ƒ avijjamÄ• nampi jhÄ• naá¹ƒ ``savitakkaá¹ƒ savicÄ• r dassetuá¹ƒ __ ``rukkho viyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vibhaá¹…ge panÄ• _tiÄ• dÄ«su puggalavasena desetabbattÄ• ``idha bhikkhu vivicceva kÄ• mehÄ«â€™â€™ tiÄ• dinÄ• (Vi puggalÄ• dhiá¹-á¹-hÄ• nena jhÄ• nÄ• ni uddiá¹-á¹-hÄ• nÄ«ti. yadipi vibhaá¹…ge puggalÄ• d attho pana tatrÄ• pi vibhaá¹…gepi yathÄ• idha ``iminÄ• ca vitakkenÄ• â€™â€™ tiÄ• dinÄ•

daá¹-á¹-habbo, paramatthato puggalasseva abhÄ• vatoti adhippÄ• yo. atha vÄ• jhÄ• nasan
vitakkavicÄ• rasamaá¹…gitÄ• dassanena jhÄ• nasseva savitakkasavicÄ• ratÄ• vuttÄ• tiÄ•
evameva daá¹-á¹-habboâ€™â€™ _ti.

__viveka_saddassa bhÄ• vasÄ• dhanataá¹ƒ sandhÄ• yÄ• ha __ ``tasmÄ• vivekÄ• â€™â€™
nissakkavacanaá¹ƒ, tasmÄ• vivekÄ• hetubhÅ«tÄ• ti attho. __viveka_saddassa kattusÄ• dh
kammasÄ• dhanataá¹ƒvÄ• sandhÄ• yÄ• ha __ ``tasmiá¹ƒ vÄ• vivekeâ€™â€™ _ti. ``vivitto
nÄ«varaá¹‡ehivinÄ• bhÅ«to tehi vivecitoti ca sÄ• dhanadvayampi saá¹…gahitamevÄ• ti. __
tappetivaá¸• á¸• heti vÄ• . __sampiyÄ• yanalakkhaá¹‡Ä• _ti paritussanalakkhaá¹‡Ä• . __pÄ
paribrÅ«hanarasÄ• . __pharaá¹‡arasÄ• _ti paá¹‡Ä«tarÅ«pehi kÄ• yassa byÄ• panarasÄ• .
sukhayatÄ«ti__sukhaá¹ƒ, _ attanÄ• sampayuttadhamme laddhassÄ• de karotÄ«ti attho. sv
kattuniddesopariyÄ• yaladdho dhammato aÃ±Ã±assa kattunivattanattho, nippariyÄ• yena pa
labbhatÄ«ti__ ``sukhanaá¹ƒ sukhaâ€™â€™ _nti vuttaá¹ƒ. __sÄ• talakkhaá¹‡a_nti iá¹-á¹-has
taá¹ƒsamaá¹…gÄ«puggalaá¹ƒ, sampayuttadhamme vÄ• attani sÄ• dayatÄ«ti sÄ• taá¹ƒ da-
sÄ• taá¹ƒmadhuranti vadanti, sÄ• taá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti sÄ• talakkhaá¹‡aá¹ƒ.
__upabrÅ«hanarasa_ntiÄ• dÄ«su__upabrÅ«hanaá¹ƒ_ sampayuttadhammÄ• naá¹ƒ saá¹ƒva
avissajjetvÄ• adukkhamasukhÄ• viya anajjhupekkhitvÄ• anu anu gaá¹‡hanaá¹ƒ upakÄ• ri
__katthacÄ«_ti \Ne I 317/paá¹-hamajjhÄ• nÄ• dike. __paá¹-ilÄ• bhatuá¹-á¹-hÄ«_ti paá¹-ilÄ• l
uppajjanakatuá¹-á¹-hi. __paá¹-iladdharasÄ• nubhavana_nti \Be I 362/paá¹-iladdhassa Ä• ran
anubhavanaá¹ƒ. etena pÄ«tisukhÄ• ni sabhÄ• vato vibhajitvÄ• dassitÄ• ni. __yattha pÄ«ti,
vitakkassa viya vicÄ• rena pÄ«tiyÄ• sukhena accantasaá¹ƒyogamÄ• ha. __yattha sukhaá¹ƒ
pÄ«tÄ«_ti vicÄ• rassa viya vitakkena, sukhassa pÄ«tiyÄ• anaccantasaá¹ƒyogaá¹ƒ. tena
accantÄ• naccantasaá¹ƒyogitÄ• ya pÄ«tisukhÄ• naá¹ƒ visesaá¹ƒ dasseti.

kaá¹ƒ udakaá¹ƒ tÄ• renti etthÄ• ti __kantÄ• raá¹ƒ, _ nirudakamaruá¹-á¹-hÄ• naá¹ƒ. vanamev
__vanacchÄ• yappavesanaudakaparibhogesu viya sukha_nti yathÄ• hi puriso mahÄ• kantÄ
ghammapareto tasito pipÄ• sito paá¹-ipathe purisaá¹ƒ disvÄ• ``kattha pÄ• nÄ«yaá¹ƒ atthÄ«
``aá¹-aviá¹ƒ uttaritvÄ• va jÄ• tassaravanasaá¹‡á¸• o atthi, tattha gantvÄ• labhissasÄ«â€™â
kathaá¹ƒ sutvÄ• va haá¹-á¹-hapahaá¹-á¹-ho bhaveyya, tato gacchanto bhÅ«miyaá¹ƒ
patitÄ• niuppaladalanÄ• á¸·apattÄ• dÄ«ni disvÄ• suá¹-á¹-hutaraá¹ƒ haá¹-á¹-hapahaá¹-á¹-ho
allavatthe allakesepurise passeyya, vanakukkuá¹-avanamorÄ• dÄ«naá¹ƒ saddaá¹ƒ suá¹‡ey
jÄ• tamaá¹‡ijÄ• lasadisaá¹ƒnÄ«lavanasaá¹‡á¸• aá¹ƒ passeyya, sare jÄ• tÄ• ni uppalapadun
acchaá¹ƒ vippasannaá¹ƒudakampi passeyya, so bhiyyo bhiyyo haá¹-á¹-hapahaá¹-á¹-ho hutv
otaritvÄ• yathÄ• rucinhatvÄ• ca pivitvÄ• ca passaddhadaratho bhisamuá¸·Ä• lapokkharÄ•
nÄ«luppalÄ• dÄ«ni piá¸·andhitvÄ• mandÄ• lavamÅ«lÄ• ni khandhe khipitvÄ• uttaritvÄ• sÄ•
udakasÄ• á¹-akaá¹ƒ Ä• tapekatvÄ• sÄ«tacchÄ• yÄ• ya mandamande vÄ• te paharante nip
sukhaâ€™â€™ ntivadeyya, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. tassa hi purisassa
jÄ• tassaravanasaá¹‡á¸• asavanato paá¹-á¹-hÄ• ya yÄ• vaudakadassanÄ• haá¹-á¹-hapaha

pubbabhÄ• gÄ• rammaá¹‡e haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• rÄ• pÄ«ti, nhÄ• yitvÄ• capivitvÄ
vÄ• te paharante ``aho sukhaá¹ƒ aho sukhaâ€™â€™ nti vadantonipannakÄ• lo viya balappa
Ä• rammaá¹‡arasÄ• nubhavanÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ sukhaá¹ƒ.

__tasmiá¹ƒ tasmiá¹ƒ samaye_ti iá¹-á¹-hÄ• rammaá¹‡assa paá¹-ilÄ• bhasamaye paá¹-iladdha
vanacchÄ• yÄ• dÄ«naá¹ƒsavanadassanasamaye paribhogasamaye ca. __pÄ• kaá¹-abhÄ•
pÄ«tisukhÄ• naá¹ƒ vibhÅ«tabhÄ• vato. __vivekajaá¹ƒ_ \Be I 363/ __pÄ«tisukha_nti ettha pu
vivekajanti jhÄ• naá¹ƒvuttaá¹ƒ. pÄ«tisukhasaddato ca atthiatthavisesavato __assa jhÄ• nass
jhÄ• ne_tiettha akÄ• ro daá¹-á¹-habbo yathÄ• arisasoti. dutiye pÄ«tisukhameva vivekajaá¹ƒ
vivekajaá¹ƒpÄ«tisukhantica aÃ±Ã±apadatthasamÄ• so \Ne I 318/ paccattaniddesassa ca alo
``vivekajapÄ«tisukhaâ€™â€™ ntipÄ• á¹-hoti ayaá¹ƒ viseso.

__gaá¹‡anÄ• nupubbato paá¹-hama_nti iminÄ• desanÄ• kkamaá¹ƒ ulliá¹…geti. ``gaá¹‡anÄ
ntipipÄ• á¹-ho, tatthÄ• pi gaá¹‡anÄ• nupubbatÄ• yÄ• ti attho, gaá¹‡anÄ• nupubbatÄ• matta
vacanantiattho. __paá¹-hamaá¹ƒ samÄ• pajjatÄ«ti paá¹-hama_nti idaá¹ƒ pana na ekantalakl
ciá¹‡á¹‡avasÄ«bhÄ• vo hiaá¹-á¹-hasamÄ• pattilÄ• bhÄ« Ä• dito paá¹-á¹-hÄ• ya matthakaá¹ƒ
sakkoti, matthakatopaá¹-á¹-hÄ• ya Ä• diá¹ƒ pÄ• pentopi samÄ• pajjituá¹ƒ sakkoti, antaranta
evaá¹ƒ pubbuppattiyaá¹-á¹-hena pana paá¹-hamaá¹ƒ uppannantipi paá¹-hamaá¹ƒ. teneva __
75) ``gaá¹‡anÄ• nupubbatÄ• paá¹-hamaá¹ƒ, paá¹-hamaá¹ƒ uppannantipi paá¹-hamaâ€™â€
__paccanÄ«kadhamme jhÄ• petÄ«_ti nÄ«varaá¹‡Ä• dipaccanÄ«kadhamme dahati, vikkhan
__gocara_nti kasiá¹‡Ä• diÄ• lambanaá¹ƒ. __ta_nti taá¹ƒ gocaraá¹ƒ. __upanijjhÄ• yatÄ«_tipa
upacÄ• renÄ• _ti saddhiá¹ƒ upacÄ• rajjhÄ• nena. __kasiá¹‡Ä• rammaá¹‡Å«panijjhÄ• yanato
attano Ä• rammaá¹‡assa rÅ«paá¹ƒ viya cakkhunÄ• upanijjhÄ• yanato.
__lakkhaá¹‡Å«panijjhÄ• yanato_tiyathÄ• sambhavaá¹ƒ aniccÄ• dilakkhaá¹‡attayassa nibbÄ
tathalakkhaá¹‡assa ca upanijjhÄ• yanato. tenevÄ• ha__ ``ettha hÄ«â€™â€™ _tiÄ• di. niccÄ
maggo asammohato aniccÄ• dilakkhaá¹‡Ä• niupanijjhÄ• yatÄ«ti lakkhaá¹‡Å«panijjhÄ• nant
upanijjhÄ• yanakiccaâ€™â€™ _ntiÄ• di. __tathalakkhaá¹‡a_nti avinÄ• sadhammassa nibbÄ
aviparÄ«tasabhÄ• vo tathalakkhaá¹‡aá¹ƒ, maggassapi vÄ• nibbÄ• nÄ• rammaá¹‡ato tathal
yojetabbÄ• .

visadisodÄ• haraá¹‡aá¹ƒ tÄ• va dassento Ä• ha __ ``yathÄ• sadhanoâ€™â€™ _tiÄ• di. __a
dhanato parijanato ca aÃ±Ã±o dhanavÄ• parijanavÄ• ca puriso saha dhanena vattati parija
saparijanoti apadesaá¹ƒ arahatÄ«ti apadesÄ• raho hoti \Be I 364/, apadisitabbohotÄ«ti vutta
__senaá¹…gesu eva senÄ• sammutÄ«_ti rathÄ• disenaá¹…gavinimuttÄ• yasenÄ• ya abhÄ•
vattanato sarathÄ• sapatti senÄ• ti rathÄ• disenaá¹…gesuyevasenÄ• vohÄ• roti attho. kasm
aggahitÄ• cittekaggatÄ• gahitÄ• tianuyogaá¹ƒ sandhÄ• yÄ• ha __ ``avuttattÄ• â€™â€™ _t
vuttÄ• yevÄ• _ti evaá¹ƒ sarÅ«pato vibhaá¹…gevuttÄ• yeva. __sacittekaggatanti idha avuttep
``sacittekaggataâ€™â€™ nti evaá¹ƒ sarÅ«patoimasmiá¹ƒ jhÄ• napÄ• á¹-he avuttepÄ«ti atth

jhÄ• naggahaá¹‡ena gahitÄ• eva. tenevÄ• ha__ ``yena hÄ«â€™â€™ _tiÄ• di \Ne I 319/. id
vitakkÄ• dÄ«hi saha vattabbaá¹ƒ, taá¹ƒdhammaá¹ƒ dÄ«petuá¹ƒ tassa pakÄ• sanÄ• dhippÄ•
savicÄ• raâ€™â€™ ntiÄ• dinÄ• uddesokato, so eva adhippÄ• yo tena bhagavatÄ• vibhaá¹
``cittassekaggatÄ• â€™â€™ tiniddisantena pakÄ• sito, tasmÄ• sÄ• jhÄ• napÄ• á¹-he agga

__upasampajjÄ• _ti ettha __upa-saá¹ƒ_saddÄ• ``upalabbhatÄ«â€™â€™ tiÄ• dÄ«su viya n
``upagantvÄ• â€™â€™ tiÄ• diá¹ƒ vatvÄ• puna tesaá¹ƒ sÄ• tthakabhÄ• vaá¹ƒ dassetuá¹ƒ _
_tiÄ• divuttaá¹ƒ, tasmÄ• __upasampajjÄ• _ti ettha patvÄ• sÄ• dhetvÄ• ti vÄ• attho. __iriya
__vutti_ntiÄ• dÄ«ni tasseva vevacanÄ• ni. ekaá¹ƒ iriyÄ• pathabÄ• dhanaá¹ƒ iriyÄ• pathanta
__pÄ• lanaá¹ƒ_. sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡attÄ• Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ
sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡anti vadanti.

paá¹-hamajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

dutiyajjhÄ• nakathÄ•

__vÅ«pasamÄ• _ti vÅ«pasamahetu. vÅ«pasamoti cettha pahÄ• naá¹ƒ adhippetaá¹ƒ, taÃ±ca
atthato dutiyajjhÄ• nakkhaá¹‡e anuppÄ• doti Ä• ha __ ``samatikkamÄ• â€™â€™ _tiÄ• di. k
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo adhippeto, kiá¹ƒ paá¹-hamajjhÄ• nikÄ• naá¹ƒ, udÄ• hud
kiÃ±cettha --- yadi paá¹-hamajjhÄ• nikÄ• naá¹ƒ, natthi tesaá¹ƒ vÅ«pasamo. nahi kadÄ• ci pa
365/ vitakkavicÄ• rarahitaá¹ƒ atthi. atha dutiyajjhÄ• nikÄ• naá¹ƒ, evampi nattheva vÅ«pasam
tesaá¹ƒ tattha abhÄ• vatoti imaá¹ƒ anuyogaá¹ƒ sandhÄ• yÄ• ha__ ``tattha kiÃ±cÄ• pÄ«â€™
diá¹-á¹-hÄ• dÄ«navassa taá¹ƒtaá¹ƒjhÄ• nakkhaá¹‡e anuppattidhammatÄ• pÄ• danaá¹ƒvÅ«p
vitakkÄ• dayo eva ca jhÄ• naá¹…gabhÅ«tÄ• tathÄ• karÄ«yanti, na taá¹ƒsampayuttÄ• phas
vitakkÄ• dÄ«naá¹ƒyeva vÅ«pasamÄ• dhivacanaá¹ƒ jhÄ• ne Ä• gataá¹ƒ. yasmÄ• pana vitak
taá¹ƒsampayuttadhammÄ• nampi ``etena etaá¹ƒ oá¸·Ä• rikaâ€™â€™ nti Ä• dÄ«navadassa
avisesena vitakkÄ• dÄ«naá¹ƒ taá¹ƒsahagatÄ• naÃ±ca vÅ«pasamÄ• dike vattabbe vitakkÄ•
vuccamÄ• no adhikavacanaá¹ƒ aÃ±Ã±amatthaá¹ƒ bodhetÄ«ti katvÄ• kaÃ±ci visesaá¹ƒ dÄ«
``oá¸·Ä• rikassa panÄ• â€™â€™ _tiÄ• dimÄ• ha. ayaÃ±hettha adhippÄ• yo --- yehi vitakkav
oá¸·Ä• rikatÄ• , tesaá¹ƒ samatikkamÄ• dutiyajjhÄ• nassa samadhigamo, na sabhÄ• vatoan
phassÄ• dÄ«naá¹ƒ samatikkamÄ• ti ayamattho ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™
tasmÄ• ``kiá¹ƒ paá¹-hamajjhÄ• nikÄ• naá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo idhÄ• dhipp
dutiyajjhÄ• nikÄ• naâ€™â€™ nti edisÄ« codanÄ• anokÄ• sÄ• va. ``pÄ«tiyÄ• ca virÄ• gÄ•
tasmÄ• vitakkavicÄ• rapÄ«tisukhasamatikkamavacanÄ• ni
oá¸·Ä• rikoá¸·Ä• rikaá¹…gasamatikkamÄ• dutiyÄ• diadhigamadÄ«pakÄ• nÄ«ti tesaá¹ƒ ekad
vitakkavicÄ• rasamatikkamavacanaá¹ƒ avayavenasamudÄ• yopalakkhaá¹‡anayena taá¹ƒ d
visuá¹ƒ á¹-hitepi hi vitakkavicÄ• rasamatikkamavacanÄ• dikepaheyyaá¹…ganiddesatÄ• sÄ•
gahite vitakkavicÄ• ravÅ«pasamavacanassa tadekadesatÄ• hotÄ«ti. atha vÄ• vitakkavicÄ•

taá¹ƒsamatikkamÄ• dutiyÄ• diadhigamadÄ«pakenapÄ«tivirÄ• gÄ• divacanÄ• naá¹ƒ pÄ«tiÄ
tatiyÄ• diadhigamadÄ«pakatÄ• dÄ«pitÄ• hotÄ«titassa taá¹ƒdÄ«pakatÄ• vuttÄ• . evaÃ±hi a
samudÄ• yopalakkhaá¹‡aá¹ƒ vinÄ• vitakkavicÄ• ravÅ«pasamavacanenapÄ«tivirÄ• gÄ• div
samÄ• nabyÄ• pÄ• ratÄ• dassitÄ• hoti.

ajjhattanti niyakajjhattaá¹ƒ adhippetaá¹ƒ, na ajjhattajjhattÄ• dÄ«ti dassento Ä• ha __
``ajjhattantiniyakajjhattaá¹ƒ adhippetaâ€™â€™ _nti. tattha kÄ• raá¹‡amÄ• ha __ ``vibhaá¹…
__panÄ• â€™â€™ _tiÄ• di. __pana_-saddopi apisaddattho, vibhaá¹…gepÄ«ti attho. ayame

__nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viyÄ• _ti nÄ«layogato vatthaá¹ƒ nÄ«laá¹ƒ viyÄ• ti
atthavikappe_ti ``ceto sampasÄ• dayatÄ«â€™â€™ ti etasmiá¹ƒ pakkhe. __cetaso_tica upay
__purimasmi_nti ``sampasÄ• danayogato jhÄ• nampi sampasÄ• danaâ€™â€™ ntivuttapak
sÄ• mivacanaá¹ƒ. ``yÄ• va na pare ekagate karomÄ«â€™â€™ tiÄ• dÄ«suseá¹-á¹-havacano
Ä• ha __ ``seá¹-á¹-hopi hi loke ekoti vuccatÄ«â€™â€™ _ti. ``ekÄ• kÄ«hi khuddakehi jitaâ€™
asahÄ• yatthopi ekasaddo diá¹-á¹-hoti Ä• ha __ ``ekoasahÄ• yo hutvÄ• â€™â€™ _ti. saddh
sampayuttadhammÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato ca asÄ• dhÄ• raá¹‡atoca paccayÄ• hontiye
sampayuttadhammÄ• naá¹ƒ avikkhepalakkhaá¹‡e indaá¹-á¹-hakaraá¹‡enasÄ• tisayaá¹ƒ pa
``sampayuttadhamme ... pe ... adhivacanaâ€™â€™ _ntiÄ• ha.

``sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaâ€™â€™ nti visesanadvayaá¹ƒ jhÄ• nassa atisay
svÄ• yamatisayo yathÄ• imasmiá¹ƒ jhÄ• ne labbhati, na tathÄ• paá¹-hamajjhÄ• neti imaá¹ƒ
``nanu cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. Ä• rammaá¹‡e Ä• hananapariyÄ• hananavasena an
pavattamÄ• nÄ• dhammÄ• satipi nÄ«varaá¹‡appahÄ• nena kilesakÄ• lussiyÄ• pagame sa
khobhaá¹ƒ karontÄ• viya tehi ca te na sannisinnÄ• hontÄ«ti vuttaá¹ƒ __ ``vitakkavicÄ• rakk
suppasannaâ€™â€™ _nti. tattha khuddikÄ• Å«miyo __vÄ«ciyo, _ mahatiyo __taraá¹…gÄ•
pÄ• kaá¹-o_ti satipi indriyasamatte vÄ«riyasamatÄ• ya ca teneva khotena sampasÄ• dÄ• bh
maccho samÄ• dhipi na suá¹-á¹-hu pÄ• kaá¹-o. __vitakkavicÄ• rapalibodhÄ• bhÄ• venÄ• _t
palibodho. __evaá¹ƒ vuttenÄ• _ti yassÄ• saddhÄ• ya vasena sampasÄ• danaá¹ƒ, yassÄ•
ekodibhÄ• vanti ca jhÄ• naá¹ƒ vuttaá¹ƒ, tÄ• saá¹ƒ eva ``saddahanÄ• â€™â€™ tiÄ• dinÄ•
pavattiÄ• kÄ• ravisesavibhÄ• vanavasena vuttena tena vibhaá¹…gapÄ• á¹-hena. __ayaá¹ƒ
``sampasÄ• danayogato, sampasÄ• danato \Be I 367/ vÄ• sampasÄ• danaá¹ƒ. ekodiá¹ƒ bh
jhÄ• naá¹ƒ vuttaâ€™â€™ nti evaá¹ƒ pavattÄ• ayaá¹ƒ atthavaá¹‡á¹‡anÄ• . __aÃ±Ã±adatthu
evaá¹ƒ veditabbÄ• _ti kathaá¹ƒ panÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• tena vibhaá¹…gapÄ• á¹-he
sameti, nanu jhÄ• navibhaá¹…ge ``sampasÄ• danaâ€™â€™ nti padaá¹ƒ uddharitvÄ• ``yÄ•
tiÄ• dinÄ• (Vibh 574) saddhÄ• yeva vuttÄ• , ``cetaso ekodibhÄ• vaâ€™â€™ nti capadaá¹ƒ
á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hitÄ«â€™â€™ tiÄ• dinÄ• samÄ• dhisseva niddesokato, aá¹-á¹-h
``sampasÄ• danaá¹ƒ ekodibhÄ• vaâ€™â€™ nti jhÄ• nameva vuttanti aá¹-á¹-hakathÄ• yavib
virodho Ä• pajjatÄ«ti? nÄ• pajjati vibhaá¹…gepi iminÄ• va adhippÄ• yena niddesassakatattÄ

sampasÄ• danena yogÄ• jhÄ• naá¹ƒ ``sampasÄ• danaâ€™â€™ nti vuccati, tasmiá¹ƒ ``yÄ•
tiÄ• dinÄ• dassite sampasÄ• danaá¹ƒ jhÄ• nanti samÄ• nÄ• dhikaraá¹‡aniddesenevataá¹ƒ
dassitÄ• hoti. ``ekodibhÄ• vaâ€™â€™ nti ca padaá¹ƒ uddharitvÄ• ekodimhi dassite ekodib
samÄ• nÄ• dhikaraá¹‡aniddeseneva jhÄ• nassa ekodivaá¸• á¸• hanatÄ• vuttÄ• va hotÄ«ti i
byaÃ±janavicÄ• raá¹ƒ akatvÄ• dhammamattameva niddiá¹-á¹-hantiavirodho yutto.

yaá¹ƒ pana vuttaá¹ƒ á¹-Ä«kÄ• kÄ• rehi Ä• cariyadhammapÄ• lattherÄ• dÄ«hi ``yadi ekodÄ«
adhippetaá¹ƒ, tadÄ• `ekodibhÄ• vaâ€™ nti padaá¹ƒ uddharitvÄ• samÄ• dhissa niddeso na
ekodibhÄ• vasaddo eva samÄ• dhimhi pavatto sampasÄ• danasaddo viya jhÄ• ne pavattat
aá¹-á¹-hakathÄ• ya virujjhati. tasmÄ• so aá¹-á¹-hakathÄ• nirapekkho visuá¹ƒyevekoatthavik
ayaÃ±hi nesaá¹ƒ adhippÄ• yo --- vitakkavicÄ• rehi anajjhÄ• ruá¸·hattÄ• ekaá¹ƒ udetÄ«ti eko
tathÄ• vidhasamÄ• dhiyuttaá¹ƒ jhÄ• nacittameva gahetvÄ• ekodissa bhÄ• voekodibhÄ• vot
sakkÄ• vattunti. yo panÄ• yaá¹ƒ tesamabhiniveso ``ekodÄ«tisamÄ• dhissa gahaá¹‡e sati `e
uddharitvÄ• samÄ• dhissa niddeso na kattabbosiyÄ• â€™â€™ ti \Ne I 322/, so anekantikat
hi byaÃ±janavicÄ• raá¹ƒ akatvÄ• atthamattassevabÄ• hullena vibhaá¹…ge niddeso dissati.

__santÄ• _ti \Be I 368/ samaá¹ƒ nirodhaá¹ƒ gatÄ• . __samitÄ• _ti bhÄ• vanÄ• ya samaá¹ƒ g
__vÅ«pasantÄ• _ti tato eva suá¹-á¹-hu upasantÄ• . __atthaá¹…gatÄ• _ti atthaá¹ƒ vinÄ• saá
__abbhatthaá¹…gatÄ• _ti upasaggena padaá¹ƒ vaá¸• á¸• hetvÄ• vuttaá¹ƒ. __appitÄ• _ti ga
__sositÄ• _ti pavattisaá¹…khÄ• tassa santÄ• nassa abhÄ• vena sosaá¹ƒ sukkhabhÄ• vaá¹ƒ
__byantÄ«katÄ• _tivigatantÄ• katÄ• .

__ayamattho_ti bhÄ• vanÄ• ya pahÄ«nattÄ• vitakkavicÄ• rÄ• naá¹ƒ abhÄ• vasaá¹…khÄ• t
vuttamatthaá¹ƒsampaá¹-icchitvÄ• parihituá¹ƒ __ ``evametaá¹ƒ siddhovÄ• yamatthoâ€™â
panetaâ€™â€™ _ntiÄ• divuttaá¹ƒ. tattha __eta_nti ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â
__tadatthadÄ«paka_ntitassa vitakkavicÄ• rÄ• bhÄ• vamattasaá¹…khÄ• tassa atthassa dÄ«
kilesakÄ• lussiyassÄ• _tiupacÄ• rakkhaá¹‡e viya nÄ«varaá¹‡asaá¹…khÄ• tassa kilesasaá¹
sampasÄ• dananti attho. nanu ca __ ``purimaá¹ƒ vatvÄ• pi vattabbamevÄ• â€™â€™ _ti ida
hi dutiyajjhÄ• nÄ• diadhigamÅ«pÄ• yadÄ«pakenaajjhattaá¹ƒ sampasÄ• danatÄ• ya cetaso
hetudÄ«pakena avitakkaavicÄ• rabhÄ• vahetudÄ«pakenaca vitakkavicÄ• ravÅ«pasamavac
dÄ«pitoti, kiá¹ƒ puna avitakkaavicÄ• ravacanenakatenÄ• ti? na, adÄ«pitattÄ• . na hi
vitakkavicÄ• ravÅ«pasamavacanena vitakkavicÄ• rÄ• naá¹ƒappavatti vuttÄ• hoti. vitakkavic
taá¹‡hÄ• ppahÄ• naá¹ƒ etesaá¹ƒ vÅ«pasamanaá¹ƒ. oá¸·Ä• rikaá¹…gamukhena hi taá¹ƒtaá¹
vikkhambhanaá¹ƒ vitakkavicÄ• ravÅ«pasamavacanÄ• dÄ«hipakÄ• sitaá¹ƒ. yato vitakkavicÄ
vitakkavicÄ• ravÅ«pasamavacanaá¹ƒ, ye ca saá¹…khÄ• resu taá¹‡hÄ• ppahÄ• naá¹ƒ karon
pahÄ«nataá¹‡hesu ca phalesu saá¹…khÄ• rappavattihoti, evamidhÄ• pi vikkhambhitavitakk
dutiyajjhÄ• nassa vitakkavicÄ• rasampayogopurimena na nivÄ• rito siyÄ• ti tannivÄ• raá¹‡a
Ä• vajjitukÄ• matÄ• diatikkamo ca tesaá¹ƒvÅ«pasamoti dassanatthaÃ±ca __ ``avitakkaá¹ƒ a

vuttaá¹ƒ. paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• nassaupanissayapaccayena paccayo hotÄ«ti Ä•
``paá¹-hamajjhÄ• nasamÄ• dhitoâ€™â€™ _ti. __paá¹-hamampÄ«_tipaá¹-hamajjhÄ• nampi.

__gaá¹‡anÄ• nupubbato_tiÄ• di heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. etthÄ• pi ``dutiya
uppannantipidutiyaâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-atiyeva. vuttamevatthaá¹ƒ vibhaá¹…gapÄ•
``yathÄ• hÄ• â€™â€™ _tiÄ• di. yaá¹ƒ pana __vibhaá¹…ge_ (Vibh 580) ``jhÄ• nanti sampas
sukhaá¹ƒ cittassekaggatÄ• â€™â€™ tivuttaá¹ƒ, taá¹ƒ \Ne I 323/ saparikkhÄ• raá¹ƒ jhÄ• naá
vuttaá¹ƒ. rathassa paá¹‡á¸• ukambalaá¹ƒviya hi sampasÄ• do jhÄ• nassa parikkhÄ• ro, na j
``pariyÄ• yoyeva cesoâ€™â€™ _ti. nippariyÄ• yato pana upanijjhÄ• nalakkhaá¹‡appattÄ• n
tivaá¹…gikamevetaá¹ƒ hotÄ«tiÄ• ha __ ``sampasÄ• danaá¹ƒ pana á¹-hapetvÄ• â€™â€™ _t

dutiyajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

tatiyajjhÄ• nakathÄ•

virajjanaá¹ƒ virÄ• go. taá¹ƒ pana virajjanaá¹ƒ nibbindanamukhena hÄ«á¸·anaá¹ƒ vÄ•
tappaá¹-ibaddharÄ• gappahÄ• naá¹ƒvÄ• ti dassetuá¹ƒ __ ``tassÄ• pÄ«tiyÄ• jigucchanaá¹ƒ
_ti vuttaá¹ƒ. __ubhinnamantarÄ• _tipÄ«tiyÄ• virÄ• gÄ• ti imesaá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ
__sampiá¹‡á¸• anaá¹ƒ_ samuccayo. __maggo_ti upÄ• yo. dutiyajjhÄ• nassa hi paá¹-ilÄ• bh
adhigamo nahotÄ«ti vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo tatiyajjhÄ• nÄ• dhigamassa upÄ• y
__tadadhigamÄ• yÄ• _titatiyamaggÄ• dhigamÄ• ya.

__upapattito_ti samavÄ• hitabhÄ• vena patirÅ«pato jhÄ• nupekkhÄ• pi samavÄ• hitameva a
katvÄ• pavattatÄ«ti Ä• ha __ ``samaá¹ƒ passatÄ«â€™â€™ _ti. __visadÄ• yÄ• _ti saá¹ƒkiles
__vipulÄ• yÄ• _ti sÄ• tisayaá¹ƒ mahaggatabhÄ• vappattito mahatiyÄ• . __thÄ• magatÄ• yÄ
pÄ«tivigamenathirabhÄ• vappattÄ• ya. nanu cettha upekkhÄ• vedanÄ• va na sambhavati, ta
tatiyajjhÄ• nasamaá¹…gÄ«upekkhÄ• ya samannÄ• gatattÄ• ``upekkhakoâ€™â€™ ti vucca
vedanupekkhÄ• vaupekkhÄ• ti vuccati, atha kho aÃ±Ã±Ä• pi upekkhÄ• vijjantÄ«ti dassento
dasavidhÄ• hotÄ«â€™â€™ _tiÄ• di. tattha (Dhs-a 163; Vism I 84) ``idha, bhikkhave, bhikkh
disvÄ• neva sumano hoti na dummano, upekkhako viharati satosampajÄ• noâ€™â€™ ti (A
khÄ«á¹‡Ä• savassa chasu dvÄ• resu
iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• theparisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ
__chaá¸·aá¹…gupekkhÄ• _ nÄ• ma.

yÄ• \Be I 370/ pana ``upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â
evamÄ• gatÄ• sattesu majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __brahmavihÄ• rupek

yÄ• \Ne I 324/ ``upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaâ€™â€™ nti (MN I 2

evamÄ• gatÄ• sahajÄ• tadhammÄ• naá¹ƒ majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __

yÄ• pana ``kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasi karotÄ«â€™â€™ ti (AN a III 10
anaccÄ• raddhanÄ• tisithilavÄ«riyasaá¹…khÄ• tÄ• upekkhÄ• , ayaá¹ƒ __vÄ«riyupekkhÄ• _

yÄ• ---

``kati saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, kati saá¹…khÄ• rupekkhÄ• vipass
aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, dasa saá¹…khÄ• rupekkhÄ• v

``katamÄ• aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti? paá¹-hamajjhÄ• na
nÄ«varaá¹‡epaá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä
dutiyajjhÄ• napaá¹-ilÄ• bhatthÄ• ya vitakkavicÄ• repaá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ
Ã±Ä• á¹‡aá¹ƒ, tatiyajjhÄ• napaá¹-ilÄ• bhatthÄ• ya pÄ«tiá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-han
saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ, catutthajjhÄ• napaá¹-ilÄ• bhatthÄ• ya sukhadukkh
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ,
Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• ya rÅ«pasaÃ±Ã±aá¹ƒpaá¹-ighasa
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• yaÄ• kÄ• sÄ• naÃ±cÄ• yatanasa
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ,
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• yaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ,
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattipaá¹-ilÄ• bhatthÄ• yaÄ• kiÃ±caÃ±Ã±Ä• ya
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ, imÄ• aá¹-á¹-ha saá¹.
uppajjanti.

``katamÄ• \Be I 371/ dasa saá¹…khÄ• rupekkhÄ• vipassanÄ• vasena uppajjanti?
sotÄ• pattimaggapaá¹-ilÄ• bhatthÄ• yauppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ pa
nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá¹ƒjaraá¹ƒ byÄ• dhiá¹ƒ maraá¹‡aá¹ƒ sokaá¹ƒ paridevaá¹ƒ upÄ•
paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• suÃ±Ä• á¹‡aá¹ƒ, so
uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ \Ne I 325/ paá¹-isaá¹…k
paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ, sakadÄ• gÄ• mimaggapaalÄ• bhatthÄ
sakadÄ• gÄ• miphalasamÄ• pattatthÄ• ya ... pe ... anÄ• gÄ• mimaggapaá¹-ilÄ• bhatthÄ• ya
anÄ• gÄ• miphalasamÄ• pattatthÄ• ya ... pe ... arahattamaggapaá¹-ilÄ• bhatthÄ• ya uppÄ•
Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ gatiá¹ƒ nibbattiá¹ƒupapattiá¹ƒ jÄ• tiá¹ƒ jaraá¹ƒ byÄ• dhiá¹ƒ
paridevaá¹ƒ upÄ• yÄ• saá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rup
arahattaphalasamÄ• pattatthÄ• ya ... pe ... suÃ±Ã±atavihÄ• rasamÄ• pattatthÄ• ya ... pe ...
animittavihÄ• rasamaÄ• pattatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ nimittaá¹ƒ Ä• yÅ«hanaá¹ƒ pa

paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ, im
vipassanÄ• vasena uppajjantÄ«â€™â€™ ti (Paá¹-is I 57) ---

evamÄ• gatÄ• nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• kÄ• rabhÅ«tÄ• upekkhÅ
nÄ• ma.

tattha __nÄ«varaá¹‡e paá¹-isaá¹…khÄ• _ti paÃ±ca nÄ«varaá¹‡Ä• ni pahÄ• tabbabhÄ• vena
pariggahetvÄ• tiattho. __santiá¹-á¹-hanÄ• _ti nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• nÄ• bhimukhÄ«bh
abyÄ• pÄ• rabhÄ• vÅ«pagamanenamajjhattatÄ• ya santiá¹-á¹-hanÄ• . __saá¹…khÄ• rupekk
byÄ• pÄ• rÄ• karaá¹‡ena nÄ«varaá¹‡asaá¹…khÄ• tÄ• naá¹ƒsaá¹…khÄ• rÄ• naá¹ƒ upekkha
__vitakkavicÄ• rÄ• _dÄ«su __uppÄ• dÄ• _dÄ«suca. tattha __uppÄ• da_nti purimakammapa
uppattimÄ• ha. __pavatta_nti tathÄ• uppannassapavattiá¹ƒ. __nimitta_nti sabbampi tebhÅ«
saá¹…khÄ• ragataá¹ƒ nimittabhÄ• vena upaá¹-á¹-hÄ• nato. __Ä• yÅ«hana_nti Ä• yatiá¹ƒ pa
kammaá¹ƒ. __paá¹-isandhi_nti Ä• yatiá¹ƒ upapattiá¹ƒ. __gati_nti yÄ• ya gatiyÄ• sÄ• paá¹-i
__nibbatti_nti khandhÄ• naá¹ƒ nibbattanaá¹ƒ. __upapatti_nti vipÄ• kappavattiá¹ƒ. __jÄ• ti_n
paccayabhÅ«taá¹ƒ bhavapaccayÄ• jÄ• tiá¹ƒ. __jarÄ• maraá¹‡Ä• _dayo pÄ• kaá¹-Ä• eva.

ettha \Be I 372/ ca uppÄ• dÄ• dayo paÃ±ceva saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡assa visayav
vevacanavasena. nibbatti jÄ• tÄ«ti idaÃ±hi dvayaá¹ƒ uppÄ• dassa ceva paá¹-isandhiyÄ• ca
upapatti cÄ• ti idaá¹ƒ dvayaá¹ƒ pavattassa, jarÄ• dayo nimittassÄ• ti veditabbaá¹ƒ. nanu cet
maggavÄ• resu ``uppÄ• daâ€™â€™ ntiÄ• dÄ«ni paÃ±ca mÅ«lapadÄ• ni, ``gatÄ«â€™â€™
pannarasa padÄ• ni vuttÄ• ni, chasu pana phalasamÄ• pattivÄ• resu paÃ±ca mÅ«lapadÄ• n
ce? saá¹…khÄ• rupekkhÄ• ya tikkhabhÄ• ve sati kilesappahÄ• nasamatthassamaggassa sa
tikkhabhÄ• vadassanatthaá¹ƒ vevacanapadehi saha daá¸·haá¹ƒ katvÄ• mÅ«lapadÄ• nivutt
nirussÄ• habhÄ• vena santasabhÄ• vattÄ• maggÄ• yattattÄ• ca mandabhÅ«tÄ• pi saá¹…k
hotÄ«ti dassanatthaá¹ƒ mÅ«lapadÄ• neva vuttÄ• nÄ«ti veditabbÄ• ni.

tattha ``sotÄ• pattimaggapaá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ tiÄ• dÄ«su catÅ«su maggavÄ• re
suÃ±Ã±atÄ• nimittappaá¹‡ihitamaggÄ• naá¹ƒaÃ±Ã±ataro vutto. ``sotÄ• pattiphalasamÄ• pa
catÅ«su phalavÄ• resu panaappaá¹‡ihitaphalasamÄ• patti veditabbÄ• . kasmÄ• ? suÃ±Ã±a
animittavihÄ• rasamÄ• pattatthÄ• yÄ• tiitarÄ• saá¹ƒ dvinnaá¹ƒ phalasamÄ• pattÄ«naá¹ƒ vis
aniccÄ• nupassanÄ• vuá¹-á¹-hÄ• navasena hianimittamaggo, tatheva phalasamÄ• pattikÄ•
dukkhÄ• nupassanÄ• vuá¹-á¹-hÄ• navasenaappaá¹‡ihitamaggaphalasamÄ• pattiyo, anattÄ•
suÃ±Ã±atamaggaphalasamÄ• pattiyosuttantanayena veditabbÄ• . evaÃ±ca katvÄ• suÃ±Ã±
magguppattihetubhÅ«tÄ• catasso, tathÄ• appaá¹‡ihitaphalasamÄ• pattiyÄ• catasso,
suÃ±Ã±atavihÄ• raanimittavihÄ• ravasena dvetidasa saá¹…khÄ• rupekkhÄ• vipassanÄ• pa
samathasaá¹…khÄ• rupekkhÄ• pana appanÄ• vÄ«thiyÄ• Ä• sannapubbabhÄ• gebalappat

yÄ• pana ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekk
150) evamÄ• gatÄ• adukkhamasukhasaÃ±Ã±itÄ• upekkhÄ• , ayaá¹ƒ __vedanupekkhÄ• _

yÄ• ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati, upekkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti (MN
evamÄ• gatÄ• vicinane majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __vipassanupekkhÄ• _ nÄ• n

tattha \Be I 373/ __yadatthi yaá¹ƒ bhÅ«ta_nti khandhapaÃ±cakaá¹ƒ, taá¹ƒ muÃ±citukamyat
__upekkhaá¹ƒ paá¹-ilabhatÄ«_ti diá¹-á¹-hasovattikattayassa sappassa lakkhaá¹‡avicinane
viyadiá¹-á¹-halakkhaá¹‡attayassa khandhapaÃ±cakassa saá¹…khÄ• ralakkhaá¹‡avicinane u
attho.

yÄ• pana chandÄ• dÄ«su yevÄ• panakesu Ä• gatÄ• sahajÄ• tÄ• naá¹ƒ samappavattihetub
ayaá¹ƒ __tatramajjhattupekkhÄ• _ nÄ• ma.

yÄ• ``upekkhako ca viharatÄ«â€™â€™ ti (DN I 230; Dhs 163) evamÄ• gatÄ• aggasukhepi
upekkhÄ• , ayaá¹ƒ __jhÄ• nupekkhÄ• _ nÄ• ma.

yÄ• \Ne I 327/ pana ``upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naâ€™â€™ nti (DN I
sabbapaccanÄ«kaparisuddhÄ• paccanÄ«kavÅ«pasamanepi abyÄ• pÄ• rabhÅ«tÄ• upekkh
nÄ• ma.

tattha chaá¸·aá¹…gupekkhÄ• ca brahmavihÄ• rupekkhÄ• ca bojjhaá¹…gupekkhÄ• ca tatra
cajhÄ• nupekkhÄ• ca pÄ• risuddhupekkhÄ• ca atthato ekÄ• tatramajjhattupekkhÄ• va hot
panassÄ• ayaá¹ƒ bhedo ekassapi sato sattassa kumÄ• rayuvatherasenÄ• patirÄ• jÄ• divas
yattha chaá¸·aá¹…gupekkhÄ• , na tattha bojjhaá¹…gupekkhÄ• dayo. yattha vÄ• pana bojjha
chaá¸·aá¹…gupekkhÄ• dayo hontÄ«ti veditabbÄ• . yathÄ• cetÄ• saá¹ƒ atthatoekÄ«bhÄ• vo
saá¹…khÄ• rupekkhÄ• vipassanupekkhÄ• nampi. paÃ±Ã±Ä• eva hi sÄ• kiccavasena dvidh
sÄ• yaá¹ƒ gehaá¹ƒ paviá¹-á¹-haá¹ƒ sappaá¹ƒ ajapadadaá¹‡á¸• aá¹ƒ gahetvÄ• pariyesamÄ•
nipannaá¹ƒ disvÄ• ``sappo nu kho, noâ€™â€™ ti avalokentassa sovattikattayaá¹ƒdisvÄ• n
sappoâ€™â€™ ti vicinane majjhattatÄ• hoti, evameva yÄ• Ä• raddhavipassakassa vipassa
lakkhaá¹‡attaye diá¹-á¹-he saá¹…khÄ• rÄ• naá¹ƒ aniccabhÄ• vÄ• divicinanemajjhattatÄ• up
__vipassanupekkhÄ• _. yathÄ• pana tassa purisassa ajapadena daá¹‡á¸• enagÄ• á¸·haá¹ƒ
``kintÄ• haá¹ƒ imaá¹ƒ sappaá¹ƒ aviheá¹-hento attÄ• naÃ±ca iminÄ• aá¸• aá¹ƒsÄ• pentomu
muÃ±canÄ• kÄ• rameva pariyesato gahaá¹‡e majjhattatÄ• hoti, evameva yÄ• lakkhaá¹‡att
viya tayo bhave passato saá¹…khÄ• raggahaá¹‡e \Be I 374/ majjhattatÄ• , ayaá¹ƒ __saá¹…
vipassanupekkhÄ• ya siddhÄ• ya saá¹…khÄ• rupekkhÄ• pi siddhÄ• va hoti. iminÄ• panesÄ
vicinanagahaá¹‡esumajjhattasaá¹…khÄ• tena kiccena dvidhÄ• bhinnÄ• . vÄ«riyupekkhÄ•
aÃ±Ã±amaÃ±Ã±aÃ±caavasesÄ• hi ca atthato bhinnÄ• evÄ• ti.

imÄ• saá¹ƒ pana dasannampi upekkhÄ• naá¹ƒ bhÅ«mipuggalÄ• divasena vibhÄ• go tattha
dassento Ä• ha __ ``evamayaá¹ƒ dasavidhÄ• pÄ«â€™â€™ _tiÄ• di. tattha __bhÅ«mipugga
``chaá¸·aá¹…gupekkhÄ• kÄ• mÄ• vacarÄ• , brahmavihÄ• rupekkhÄ• rÅ«pÄ• vacarÄ• â€™
``chaá¸·aá¹…gupekkhÄ• khÄ«á¹‡Ä• savasseva, brahmavihÄ• rupekkhÄ• tiá¹‡á¹‡ampi put
ntievamÄ• dinÄ• __puggalato_. ``chaá¸·aá¹…gupekkhÄ• somanassupekkhÄ• sahagatacit
tiÄ• dinÄ• __cittato_. ``chaá¸·aá¹…gupekkhÄ• chaá¸·Ä• rammaá¹‡Ä• , brahmavihÄ• rupek
tiÄ• dinÄ• __Ä• rammaá¹‡ato_. __khandhasaá¹…gahaekakkhaá¹‡akusalattikasaá¹…khepa
vedanÄ• kkhandhenasaá¹…gahitÄ• , itarÄ• nava saá¹…khÄ• rakkhandhenÄ• â€™â€™ ti _
chaá¸·aá¹…gupekkhÄ• brahmavihÄ• rabojjhaá¹…gajhÄ• napÄ• risuddhitatramajjhattupekk
tasmÄ• ekakkhaá¹‡e tÄ• su ekÄ• ya sati na itarÄ• , tathÄ• saá¹…khÄ• rupekkhÄ• vipassa
vedanÄ• vÄ«riyupekkhÄ• naá¹ƒ ekakkhaá¹‡e siyÄ• uppattÄ«ti evaá¹ƒ __ekakkhaá¹‡avase
abyÄ• katÄ• , brahmavihÄ• rupekkhÄ• kusalÄ• byÄ• katÄ• , tathÄ• sesÄ• , vedanupekkhÄ
__kusalattikavasena_. dasapetÄ• saá¹…khepato cattÄ• rova
dhammÄ• vÄ«riyavedanÄ• tatramajjhattatÄ• Ã±Ä• á¹‡avasenÄ• ti evaá¹ƒ __saá¹…khepava

idÄ• ni idhÄ• dhippetÄ• ya jhÄ• nupekkhÄ• ya lakkhaá¹‡Ä• diá¹ƒ niddhÄ• retvÄ• dassento
``lakkhaá¹‡Ä• ditopanÄ• â€™â€™ _tiÄ• di. tattha __anÄ• bhogarasÄ• _ti paá¹‡Ä«tasukhep
avanatipaá¹-ipakkhakiccÄ• tiattho. __abyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• _ti satipi sukhapÄ
sukhe abyÄ• vaá¹-Ä• hutvÄ• paccupatiá¹-á¹-hati, sampayuttÄ• naá¹ƒ vÄ• tattha abyÄ• pÄ•
attho. sampayuttadhammÄ• naá¹ƒkhobhaá¹ƒ uppilavaÃ±ca Ä• vahantehi vitakkÄ• dÄ«hi ab
tattha tatramajjhattatÄ• yakiccaá¹ƒ, tadabhÄ• vato idha paribyattanti Ä• ha __ ``aparibyattak
tenevÄ• ha ``aparibyattaá¹ƒ hÄ«â€™â€™ tiÄ• di.

__idÄ• ni_ \Be I 375/ __sato ca sampajÄ• no_ti ettha ``vuccatÄ«â€™â€™ ti ajjhÄ• haritabba
``satoâ€™â€™ ti padassa kattusÄ• dhanatamÄ• ha. __sampajÄ• nÄ• tÄ«_ti sammadevapa
puggalÄ• dhiá¹-á¹-hÄ• nena. saraá¹‡aá¹ƒ cintanaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ lakkhaá¹‡ametissÄ
sammussanapaá¹-ipakkho asammussanaá¹ƒ kiccaá¹ƒ etissÄ• ti __asammussanarasÄ• _. k
paccupatiá¹-á¹-hati, tato vÄ• Ä• rakkhaá¹ƒ paccupaá¹-á¹-hapetÄ«ti __Ä• rakkhapaccupaá¹-
asammuyhanaá¹ƒ sammadeva pajÄ• nanaá¹ƒ, sammohapaá¹-ipakkho vÄ• asammoho lakk
__asammohalakkhaá¹‡aá¹ƒ. tÄ«raá¹‡aá¹ƒ_ kiccassa pÄ• ragamanaá¹ƒ. __pavicayo_ vÄ«m
upacÄ• rajjhÄ• nÄ• diá¹ƒupÄ• dÄ• ya paá¹-hamadutiyajjhÄ• nÄ• nipi sukhumÄ• neva, imaá
upÄ• dÄ• ya __ ``oá¸·Ä• rikattÄ• pana tesaá¹ƒ jhÄ• nÄ• naâ€™â€™ _nti vuttaá¹ƒ, sÄ• ca c
vitakkÄ• dithÅ«laá¹…gatÄ• ya veditabbÄ• . keci ``bahucetasikatÄ• yÄ• â€™â€™ ti ca vada
purisassÄ• _ti purisassabhÅ«miyaá¹ƒ gati viyÄ• ti vuttaá¹ƒ hoti. __gati sukhÄ• hotÄ«_ti tes
sukhÄ• hoti. __abyattaá¹ƒ tattha satisampajaÃ±Ã±akicca_nti ``idaá¹ƒ nÄ• ma dukkaraá¹ƒ ka
tivattabbassa abhÄ• vato vuttaá¹ƒ. __oá¸·Ä• rikaá¹…gappahÄ• nena pana sukhumattÄ• _ti
dutiyajjhÄ• nepi sambhavati, tathÄ• pi yebhuyyena avippayogÄ«bhÄ• vena vattamÄ• nesu

pÄ«tisukhesupÄ«tisaá¹…khÄ• tassa oá¸·Ä• rikaá¹…gassa pahÄ• nena sukhumatÄ• ya idha
satipaÃ±Ã±Ä• byÄ• pÄ• rotivuttaá¹ƒ __ ``purisassÄ• â€™â€™ _tiÄ• di. dhenuá¹ƒ pivatÄ«ti
khÄ«raá¹ƒpivantoti vuttaá¹ƒ hoti. __punadeva pÄ«tiá¹ƒ upagaccheyyÄ• _ti hÄ• nabhÄ• giya
329/, dutiyajjhÄ• nameva sampajjeyyÄ• ti attho. tenÄ• ha __ ``pÄ«tisampayuttameva siyÄ•
atimadhuraá¹ƒ sukha_nti tatiyajjhÄ• ne sukhaá¹ƒ sandhÄ• yÄ• ha, atimadhuratÄ• cassa
pahÄ• sodagyasabhÄ• vÄ• yapÄ«tiyÄ• abhÄ• veneva veditabbÄ• . __ida_nti ``sato sampaj

__sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesi_nti ettha kathamÄ• bhogena vinÄ• sukhapaá¹-is
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. yasmÄ• tassa nÄ• makÄ• yena sampayuttaá¹ƒ sukhaá¹ƒ,
``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesiâ€™â€™ nti Ä• hÄ• ti yojetabbaá¹ƒ. ayaá¹ƒ panett
``sukhaá¹ƒ vedayÄ• mÄ«â€™â€™ ti evamÄ• bhoge asatipi nÄ• makÄ• yena cetasikasukha
kÄ• yikasukhaheturÅ«pasamuá¹-á¹-hÄ• panena\Be I 376/ kÄ• yikasukhaÃ±ca jhÄ• nasama
vuccatÄ«ti. __tassÄ• _ti jhÄ• nasamaá¹…gino. __yaá¹ƒ vÄ• ta_nti yaá¹ƒ vÄ• taá¹ƒ yathÄ•
nÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ. __taá¹ƒsamuá¹-á¹-hÄ• nenÄ• _titato samuá¹-á¹-hite
assa jhÄ• nasamaá¹…gino rÅ«pakÄ• yo yasmÄ• phuá¹-o, tasmÄ• etamatthaá¹ƒdassentoti
rÅ«pakÄ• yassa. __phuá¹-attÄ• _ti byÄ• pitattÄ• tiattho. yathÄ• hi udakena phuá¹-á¹-hasar
phoá¹-á¹-habbe phuá¹-á¹-he sukhaá¹ƒ uppajjati, evaá¹ƒetehi jhÄ• nacittasamuá¹-á¹-hitehi rÅ
phuá¹-á¹-hasarÄ«rassa. __jhÄ• nÄ• vuá¹-á¹-hitopÄ«_ti jhÄ• namhÄ• vuá¹-á¹-hitopi. __sukh
paá¹-isaá¹ƒvedeyyÄ• _ti cittasamuá¹-á¹-hitarÅ«pehi avasesatisamuá¹-á¹-hitarÅ«pasaá¹…gh
uppannakÄ• yaviÃ±Ã±Ä• á¹‡enakÄ• yikaá¹ƒ sukhaá¹ƒ paá¹-isaá¹ƒvedeyya. __etamattha_nt
cetasikakÄ• yikasukhapaá¹-isaá¹ƒvedanasaá¹…khÄ• taá¹ƒatthaá¹ƒ.

__ya_nti hetuatthe nipÄ• to, yasmÄ• ti attho. tenÄ• ha __ ``yaá¹ƒjhÄ• nahetÅ«â€™â€™ _ti.
__Ä• cikkhantÄ«_tiÄ• dÄ«nipadÄ• ni kittanatthÄ• nÄ«ti adhippÄ• yenÄ• ha __ ``pasaá¹ƒsan
__kintÄ«_tipasaá¹ƒsanÄ• kÄ• rapucchÄ• . __sukhapÄ• ramippatte_ti sukhassa paramaá¹ƒ
__sukhÄ• bhisaá¹…genÄ• _tisukhasmiá¹ƒ Ä• layena. edisesu á¹-hÄ• nesu satiggahaá¹‡ene
hotÄ«tiidha pÄ• á¸·iyaá¹ƒ satiyÄ• eva gahitattÄ• evaá¹ƒ upaá¹-á¹-hitassatitÄ• ya satimÄ• i
sampajÄ• notiheá¹-á¹-hÄ• vuttattÄ• vÄ• . __asaá¹ƒkiliá¹-á¹-ha_nti kilesehi asammissattÄ•
jhÄ• nakkhaá¹‡enippariyÄ• yato cetasikasukhameva labbhatÄ«ti __ ``sukhaá¹ƒ nÄ• makÄ•
_tivuttaá¹ƒ. __tatiyanti gaá¹‡anÄ• nupubbato tatiya_ntiÄ• di heá¹-á¹-hÄ• vuttanayÄ• nusÄ•

tatiyajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

catutthajjhÄ• nakathÄ•

__ ``pubbevÄ• â€™â€™ _ti \Ne I 330/ vuttattÄ• __ ``kadÄ• pana nesaá¹ƒ pahÄ• naá¹ƒ hot
samuá¹-á¹-hÄ• petvÄ• Ä• ha __ ``catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡eâ€™â€™
sambandho. __pahÄ• nakkamenaavuttÄ• na_nti ettha __pahÄ• nakkamo_ nÄ• ma pahÄ• y

uppattipaá¹-ipÄ• á¹-i. tena pana vuccamÄ• ne ``dukkhaá¹ƒ domanassaá¹ƒ sukhaá¹ƒ soman
siyÄ• , kasmÄ• ito aÃ±Ã±athÄ• vacanantiÄ• ha __ ``indriyavibhaá¹…geâ€™â€™ _tiÄ• di \
__uddesakkamenÄ• _ti ``sukhindriyaá¹ƒdukkhindriyaá¹ƒ somanassindriyaá¹ƒ domanassindr
pavattauddesakkamena.

atha kasmÄ• jhÄ• nesveva nirodho vuttoti sambandho. __kattha cuppannaá¹ƒ dukkhindriya
uppannaá¹ƒ avikkhambhitaá¹ƒ dukkhindriyaá¹ƒ. __kattha ca aparisesaá¹ƒ nirujjhatÄ«_tiniro
nirodhakÄ• raá¹‡aá¹ƒ pucchati. tena __katthÄ• _ti pucchÄ• ya __etthÄ• _ti vissajjanepihetu
daá¹-á¹-habbaá¹ƒ. jhÄ• nÄ• nubhÄ• vanimittaÃ±hi anuppajjantaá¹ƒ dukkhindriyaá¹ƒ aparise
vuttaá¹ƒ. __atisayanirodho_ suá¹-á¹-hu pahÄ• naá¹ƒ ujupaá¹-ipakkhena vÅ«pasamo. __niro
__nÄ• nÄ• vajjane_ti yena Ä• vajjanena appanÄ• vÄ«thi, tato bhinnÄ• vajjaneanekÄ• vajjan
upacÄ• ro ekÄ• vajjano, itaro anekÄ• vajjano anekakkhattuá¹ƒpavattanato. visamanisajjÄ• y
__visamÄ• sanupatÄ• po. pÄ«tipharaá¹‡enÄ• _tipÄ«tiyÄ• pharaá¹‡arasattÄ• pÄ«tisamuá¹
paá¹‡Ä«tarÅ«pÄ• naá¹ƒ kÄ• yassa byÄ• panato vuttaá¹ƒ. tenÄ• ha__ ``sabbo kÄ• yo sukho
paá¹‡Ä«tarÅ«paphuá¹-á¹-hasarÄ«rassa sukhokkantakÄ• yattÄ• kuto dukkhuppatti visamÄ•
``paá¹-ipakkhena avihatattÄ• â€™â€™ _ti. __vitakkavicÄ• rapaccayepÄ«_ti __pi_-saddo aá
``pahÄ«nassÄ• â€™â€™ ti etthaÄ• netvÄ• sambandhitabbo. __pahÄ«nassapi domanassin
uppattÄ«â€™â€™ tiiminÄ• sambandhitabbaá¹ƒ. __eta_nti domanassindriyaá¹ƒ. ``uppajjatÄ
sambandho. ``tassa mayhaá¹ƒ aticiraá¹ƒ vitakkayato vicÄ• rayato kÄ• yopi kilami, cittampi Å
tivacanato kÄ• yacittakhedÄ• naá¹ƒ vitakkavicÄ• rapaccayatÄ• veditabbÄ• . __vitakkavicÄ•
``uppajjati domanassindriyaâ€™â€™ nti Ä• netvÄ• sambandhitabbaá¹ƒ. __tatthassa siyÄ•
dutiyajjhÄ• nÅ«pacÄ• re assa pahÄ«nassapi domanassindriyassa uppatti bhaveyya.

ettha ca yadeke vadanti ``tatthassa siyÄ• uppattÄ«ti vadantena jhÄ• nalÄ• bhÄ«nampi dom
dassitaá¹ƒ hoti, tena ca anÄ«varaá¹‡asabhÄ• vo lobho viya dosopi atthÄ«ti \Ne I 331/ dÄ«p
vinÄ• domanassaá¹ƒ pavattati, na cettha paá¹-á¹-hÄ• napÄ• á¸·iyÄ• virodho cintetabbo. ya
parihÄ«najjhÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• naá¹ƒ domanassaá¹ƒ dassitaá
aparihÄ«najjhÄ• naá¹ƒÄ• rammaá¹‡aá¹ƒ katvÄ• uppajjamÄ• nassa domanassassa asambh
domanassaá¹ƒnuppajjatÄ«ti ca na sakkÄ• \Be I 378/ vattuá¹ƒ aá¹-á¹-hasamÄ• pattilÄ• bhin
na heva kho so parihÄ«najjhÄ• no ahosÄ«â€™â€™ ti, taá¹ƒ ayuttaá¹ƒ anÄ«varaá¹‡asabhÄ
domanassassaabhÄ• vato. yadi siyÄ• , rÅ«pÄ• rÅ«pÄ• vacarasattÄ• nampi uppajjeyya, na
kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá
avijjÄ• nÄ«varaá¹‡antiÄ• dÄ«subyÄ• pÄ• dakukkuccanÄ«varaá¹‡Ä• ni anuddhaá¹-Ä• ni, na
kÄ• macchandÄ• dÄ«nampianÄ«varaá¹‡Ä• naá¹ƒyeva nÄ«varaá¹‡asadisatÄ• ya nÄ«varaá
pana vuttaá¹ƒ ``aá¹-á¹-hasamÄ• pattilÄ• bhinoapi tassa uppannattÄ• â€™â€™ ti, tampi akÄ
ca domanassena jhÄ• nato parihÄ• yanato. lahukena pana paccayena parihÄ«naá¹ƒ tÄ• dis
paá¹-ipÄ• katikaá¹ƒ karontÄ«tidaá¹-á¹-habbaá¹ƒ. ``tatthassa siyÄ• uppattÄ«â€™â€™ ti idaá
parikappanavacanaá¹ƒ upacÄ• rakkhaá¹‡e domanassassaappahÄ«nabhÄ• vadassanatthaá

tveva antoappanÄ• yaâ€™â€™ _nti. yadi pana tadÄ• domanassaá¹ƒ uppajjeyya, paá¹-ham
parihÄ«namevÄ• ti daá¹-á¹-habbaá¹ƒ. pahÄ«nampi somanassindriyaá¹ƒpÄ«ti viya na dÅ«re
``Ä• sannattÄ• â€™â€™ _ti vuttaá¹ƒ. nÄ• nÄ• vajjanÅ«pacÄ• re pahÄ«nampipahÄ• naá¹…
antarantarÄ• uppajjeyya vÄ• ti imamatthaá¹ƒ dassento __ ``appanÄ• ppattÄ• yÄ• â€™â€™
Ä• sevanÄ• ya icchitabbattÄ• yathÄ• maggavÄ«thito pubbe dve tayo javanavÄ• rÄ• sadis
evamidhÄ• pi appanÄ• vÄ• rato pubbe dve tayo javanavÄ• rÄ• upekkhÄ• sahagatÄ• va pa

__samÄ• harÄ«_ti samÄ• nesi, saá¹…gahetvÄ• abhÄ• sÄ«ti attho. __sukhumÄ• _ti sukhad
avibhÅ«tatÄ• ya sukhumÄ• , tato eva anuminitabbasabhÄ• vattÄ• __dubbiÃ±Ã±eyyÄ• . dua
duá¹-á¹-hapayogassa, duddamassÄ• ti attho. __sakkÄ• hoti esÄ• gÄ• hayitu_nti aÃ±Ã±Ä•
gÄ• hayitunti adhippÄ• yo. __adukkhamasukhÄ• ya cetovimuttiyÄ• _ti idameva catutthaá¹ƒj
__paccayadassanattha_nti adhigamassa upÄ• yabhÅ«tapaccayadassanatthaá¹ƒ. tenÄ• ha
tassÄ• paccayÄ• â€™â€™ _ti. __dukkhappahÄ• nÄ• dayo_ti ca sopacÄ• rÄ• paá¹-hamajj
__pahÄ«nÄ• ti vuttÄ• _ti ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikk
SN c V 1021) vuttattÄ• . __etÄ• _ti sukhÄ• dayo vedanÄ• . __sukhaá¹ƒ_\Be I 379/ __soman
vasanagandhÄ• lepanapupphÄ• bharaá¹‡asamÄ• lepanÄ• dinibbattaá¹ƒ kÄ• yikasukhaá¹ƒ
``sukhÄ• ya kho, Ä• vuso visÄ• kha vedanÄ• ya, rÄ• gÄ• nusayo anusetÄ«â€™â€™ ti (MN
``somanassaá¹ƒ rÄ• gassa paccayoâ€™â€™ _ti. ``dukkhÄ• ya kho, Ä• vuso visÄ• kha, ved
anusetÄ«â€™â€™ ti vacanato vuttaá¹ƒ __ ``domanassaá¹ƒdosassa paccayoâ€™â€™ _ti. _
sukhÄ• dÄ«naá¹ƒ pahÄ• nena.

__adukkhamasukha_nti ettha na dukkhanti adukkhaá¹ƒ, dukkhavidÅ«raá¹ƒ. yasmÄ• tattha
vuttaá¹ƒ __ ``dukkhÄ• bhÄ• venÄ• â€™â€™ _ti. __asukha_nti etthÄ• pi eseva nayo.
__etenÄ• _tidukkhasukhapaá¹-ikkhepavacanena. __paá¹-ipakkhabhÅ«ta_nti idaá¹ƒ idha tati
dukkhÄ• dÄ«naá¹ƒ samatikkamavasenapattabbattÄ• vuttaá¹ƒ, na kusalÄ• kusalÄ• naá¹ƒ vi
__iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhavanalakkhaá¹‡Ä• _tiiá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tas
majjhattÄ• rammaá¹‡assa, iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«taá¹ƒ vÄ• majjhattÄ• kÄ• rena anub
__majjhattarasÄ• . avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• _ti sukhadukkhÄ• ni viya na vibhÅ«tÄ•
migagatamaggo viya tehi anumÄ• tabbÄ• vibhÅ«tÄ• kÄ• ropaá¹-á¹-hÄ• nÄ• . sukhanirodhon
catutthajjhÄ• nÅ«pacÄ• ro, so padaá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __sukhanirodhapadaá¹-á¹-hÄ•
upekkhÄ• satipÄ• risuddhi_ntipurimapade uttarapadalopenetaá¹ƒ samÄ• sapadanti Ä• ha __
janitasatipÄ• risuddhiâ€™â€™ _nti. sabbapaccanÄ«kadhammaparisuddhÄ• ya paccanÄ«ka
pÄ• risuddhupekkhÄ• ya vattamÄ• nÄ• yacatutthajjhÄ• ne sati sampahaá¹ƒsanapaÃ±Ã±Ä•
hotÄ«ti Ä• ha __ ``satiyÄ• pÄ• risuddhi, sÄ• upekkhÄ• ya katÄ• na aÃ±Ã±enÄ• â€™â€™ _
``upekkhÄ• â€™â€™ tiadhippetÄ• , kathaá¹ƒ satiyeva pÄ• risuddhÄ• ti vuttÄ• ti Ä• ha __ ``n
__satisÄ«senÄ• _tisatiá¹ƒ uttamaá¹…gaá¹ƒ katvÄ• , padhÄ• naá¹ƒ katvÄ• ti vuttaá¹ƒ hoti.

evamapi kasmÄ• idheva sati ``upekkhÄ• satipÄ• risuddhÄ«â€™â€™ ti vuttÄ• ti anuyogaá¹

``tatthakiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha heá¹-á¹-hÄ• tÄ«su jhÄ• nesu vijjamÄ•
tatramajjhattatÄ• yapaccanÄ«kÄ• bhibhavanato sahÄ• yapaccayavekallato ca apÄ• risuddh
taá¹ƒsampayuttÄ• naá¹ƒ tadabhÄ• vatoidha pÄ• risuddhÄ«ti imamatthaá¹ƒ upamÄ• vasena
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sÅ«riyappabhÄ• bhibhavÄ• _tisÅ«riyappabhÄ• ya abh
candalekhÄ• \Be I 380/ viya rattipi sommasabhÄ• vÄ• sabhÄ• gÄ• ya rattiyameva ca canda
tassÄ• saá¹…gayhatÄ«ti dassento __ ``sommabhÄ• venaca attano upakÄ• rakattena vÄ•
Ä• ha. sesamettha uttÄ• natthameva.

catutthajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sakathÄ•

<12> rÅ«pavirÄ• gabhÄ• vanÄ• vasena \Ne I 333/ pavattaá¹ƒ catubbidhampi arÅ«pajjhÄ• n
catutthajjhÄ• nasaá¹…gahamevÄ• tiÄ• ha __ ``cattÄ• ri jhÄ• nÄ• nÄ«â€™â€™ _ti. yuttaá¹ƒ
bhavokkamanatthatÄ• viya vipassanÄ• pÄ• dakatÄ• picatunnaá¹ƒ jhÄ• nÄ• naá¹ƒ sÄ• dhÄ
``cattÄ• ri jhÄ• nÄ• nÄ«â€™â€™ ti vacanaá¹ƒ, abhiÃ±Ã±Ä• pÄ• dakatÄ• pana nirodhapÄ•
jhÄ• nassa Ä• veá¹‡ikÄ• , sÄ• kathaá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒsÄ• dhÄ• raá¹‡Ä• vuttÄ
paramparÄ• dhiá¹-á¹-hÄ• nabhÄ• vato. padaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nampi hi padaá¹-á¹-
kÄ• raá¹‡akÄ• raá¹‡ampi kÄ• raá¹‡anti yathÄ• ``tiá¹‡ehi bhattaá¹ƒ siddhaâ€™â€™ nti. eva
payojananiddeseaá¹-á¹-hasamÄ• pattiggahaá¹‡aá¹ƒ samatthitaá¹ƒ hoti. __cittekaggatatthÄ•
ittasamÄ• dhatthÄ• ni, diá¹-á¹-hadhammasukhavihÄ• ratthÄ• nÄ«tiattho. cittekaggatÄ• sÄ«s
diá¹-á¹-hadhammasukhavihÄ• ro vutto, sukkhavipassakakhÄ«á¹‡Ä• savavasenacetaá¹ƒ vut
``ekaggacittÄ• sukhaá¹ƒ divasaá¹ƒ viharissÄ• mÄ• â€™â€™ _ti. __bhavokkamanatthÄ• nÄ
sattÄ• haá¹ƒ nirodhasamÄ• pattiyÄ• samÄ• pajjanato Ä• ha __ ``sattÄ• haá¹ƒacittakÄ• hut
sattÄ• hameva nirodhaá¹ƒ samÄ• pajjantÄ«ti? tathÄ• kÄ• lapariccheda karaá¹‡ato, taÃ±ca y
Ä• hÄ• rÅ«pajÄ«vÄ«naá¹ƒ sattÄ• naá¹ƒ upÄ• dinnakappavattassa ekadivasaá¹ƒ bhuttÄ• hÄ

kÄ• (Vism II 867-868) panÄ• yaá¹ƒ nirodhasamÄ• patti nÄ• ma, ke taá¹ƒ samÄ• pajjanti, ke
samÄ• pajjanti, kasmÄ• samÄ• pajjanti, kathaÃ±cassÄ• samÄ• pajjanaá¹ƒ hotÄ«ti? vuccat
panÄ• yaá¹ƒ nirodhasamÄ• patti nÄ• mÄ• _ti yÄ• anupubbanirodhavasenacittacetasikÄ• na
__ke taá¹ƒ samÄ• pajjanti_ \Be I 381/, __kena samÄ• pajjantÄ«_ti sabbepi puthujjanasotÄ•
sukkhavipassakÄ• ca anÄ• gÄ• miarahantona samÄ• pajjanti, aá¹-á¹-hasamÄ• pattilÄ• bhin
khÄ«á¹‡Ä• savÄ• ca samÄ• pajjanti. __katthasamÄ• pajjantÄ«_ti paÃ±cavokÄ• rabhave. ka
anupubbasamÄ• pattisabbhÄ• vato. catuvokÄ• rabhavepana paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ
sakkÄ• tattha samÄ• pajjituá¹ƒ. __kasmÄ• samÄ• pajjantÄ«_ti saá¹…khÄ• rÄ• naá¹ƒ pavat
``diá¹-á¹-hadhamme acittakÄ• hutvÄ• nirodhaá¹ƒ nibbÄ• naá¹ƒ patvÄ• sukhaá¹ƒ viharissÄ•
__kathaÃ±cassÄ• samÄ• pajjanaá¹ƒ hotÄ«_tisamathavipassanÄ• vasena ussakkitvÄ• kata
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nirodhayatoevamassÄ• samÄ• pajjanaá¹ƒ hoti. y

so nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒpatvÄ• tiá¹-á¹-hati. yopi vipassanÄ•
phalasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-hati. yo pana ubhayavaseneva ussakkitvÄ• nevasaÃ±Ã
nirodheti, so taá¹ƒ samÄ• pajjatÄ«tiayamettha saá¹…khepo.

ayaá¹ƒ \Ne I 334/ pana vitthÄ• ro --- idha bhikkhu nirodhaá¹ƒ samÄ• pajjitukÄ• mo paá¹-han
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• yatattha saá¹…khÄ• re aniccato dukkhato anattato vipassati. v
tividhÄ• saá¹…khÄ• rapariggaá¹‡hanakavipassanÄ• phalasamÄ• pattivipassanÄ• nirodhas
__saá¹…khÄ• rapariggaá¹‡hanakavipassanÄ• _mandÄ• vÄ• tikkhÄ• vÄ• maggassa pada
__phalasamÄ• pattivipassanÄ• _ tikkhÄ• vavaá¹-á¹-ati maggabhÄ• vanÄ• sadisÄ• . __nirod
nÄ• timandanÄ• titikkhÄ• vaá¹-á¹-ati, tasmÄ• esa nÄ• timandÄ• ya nÄ• titikkhÄ• ya vipass
vipassati. tato dutiyajjhÄ• naá¹ƒ ... pe ... tato viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajjitvÄ
tattha saá¹…khÄ• re tatheva vipassati. atha Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒsamÄ• pajjitvÄ• vu
pubbakiccaá¹ƒ karoti nÄ• nÄ• baddhaavikopanaá¹ƒ saá¹…ghapatimÄ• nanaá¹ƒsatthupakko

tattha __nÄ• nÄ• baddhaavikopana_nti yaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ ekÄ• baddhaá
nÄ• nÄ• baddhaá¹ƒhutvÄ• á¹-hitaá¹ƒ pattacÄ«varaá¹ƒ vÄ• maÃ±capÄ«á¹-haá¹ƒ vÄ• nivÄ•
pana yaá¹ƒ kiÃ±ciparikkhÄ• rajÄ• taá¹ƒ, taá¹ƒ yathÄ• na vikuppati, aggiudakavÄ• tacoraun
vinassati, evaá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ. tatridaá¹ƒ adhiá¹-á¹-hÄ• navidhÄ• naá¹ƒ \Be I 382
imasmiá¹ƒ sattÄ• habbhantaremÄ• agginÄ• jhÄ• yatu, mÄ• udakena vuyhatu, mÄ• vÄ• te
harÄ«yatu, mÄ• undÅ«rÄ• dÄ«hi khajjatÅ«â€™â€™ ti. evaá¹ƒ adhiá¹-á¹-hite taá¹ƒ sattÄ• h
parissayohoti, anadhiá¹-á¹-hahato pana aggiÄ• dÄ«hi nassati, idaá¹ƒ nÄ• nÄ• baddhaavikop
panaekÄ• baddhaá¹ƒ hoti nivÄ• sanapÄ• rupanaá¹ƒ vÄ• nisinnÄ• sanaá¹ƒ vÄ• , tattha visu
adhiá¹-á¹-hÄ• nakiccaá¹ƒnatthi, samÄ• pattiyeva naá¹ƒ rakkhati.

__saá¹…ghapatimÄ• nana_nti bhikkhusaá¹…ghassa patimÄ• nanaá¹ƒ udikkhanaá¹ƒ, yÄ• va
tÄ• vasaá¹…ghakammassa akaraá¹‡anti attho. ettha ca patimÄ• nanaá¹ƒ etassa na pubbak
patimÄ• nanÄ• vajjanaá¹ƒpana pubbakiccaá¹ƒ. tasmÄ• evaá¹ƒ Ä• vajjitabbaá¹ƒ ``sace may
samÄ• pajjitvÄ• nisinne saá¹…gho apalokanakammÄ• dÄ«su kiÃ±cideva kammaá¹ƒ kattukÄ
bhikkhu Ä• gantvÄ• na pakkosati, tÄ• vadeva vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. evaá¹ƒ kat
samaye vuá¹-á¹-hahatiyeva. yo pana evaá¹ƒ na karoti, saá¹…gho ce sannipatitvÄ• taá¹ƒ apa
kuhiâ€™â€™ nti pucchitvÄ• ``nirodhaá¹ƒ samÄ• pannoâ€™â€™ tivutte kaÃ±ci bhikkhuá¹ƒ
pakkosÄ• hÄ«â€™â€™ ti, athassa tena bhikkhunÄ• savanÅ«pacÄ• reá¹-hatvÄ• ``saá¹…gh
patimÄ• netÄ«â€™â€™ ti vuttamatteyeva vuá¹-á¹-hÄ• naá¹ƒ hoti. evaá¹ƒ garukÄ• hi saá¹…
taá¹ƒ Ä• vajjitvÄ• yathÄ• paá¹-hamameva vuá¹-á¹-hÄ• ti, evaá¹ƒ samÄ• pajjitabbaá¹ƒ.

__satthupakkosana_nti \Ne I 335/ idhÄ• pi satthupakkosanÄ• vajjanameva imassa pubbakic
Ä• vajjitabbaá¹ƒ. sesaá¹ƒ purimanayeneva veditabbaá¹ƒ.

__addhÄ• napariccheda_ti jÄ«vitaddhÄ• nassa pariccheda. iminÄ• bhikkhunÄ• addhÄ• na
bhavitabbaá¹ƒ, ``attano Ä• yusaá¹…khÄ• rÄ• sattÄ• haá¹ƒ pavattissanti na pavattissantÄ«â
samÄ• pajjitabbaá¹ƒ. sace hi sattÄ• habbhantare nirujjhanake Ä• yusaá¹…khÄ• re anÄ• vaj
nirodhasamÄ• patti maraá¹‡aá¹ƒ paá¹-ibÄ• hituá¹ƒ na sakkoti, antonirodhemaraá¹‡assa nat
samÄ• pattito vuá¹-á¹-hÄ• ti, tasmÄ• etaá¹ƒ Ä• vajjitvÄ• va samÄ• pajjitabbaá¹ƒ. avasesaÃ
vaá¹-á¹-ati, idaá¹ƒ pana Ä• vajjitabbamevÄ• ti vuttaá¹ƒ. so evaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatana
vuá¹-á¹-hÄ• ya idaá¹ƒ pubbakiccaá¹ƒ katvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ sam
cittavÄ• re atikkamitvÄ• acittako hoti, nirodhaá¹ƒ phusati \Be I 383/. kasmÄ• panassa dvinn
upari cittÄ• ni na pavattantÄ«ti? nirodhassapayogattÄ• . idaÃ±hi imassa bhikkhuno dve sam
yuganaddhe katvÄ• aá¹-á¹-hasamÄ• pattiÄ• rohanaá¹ƒanupubbanirodhassa payogo, na
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• ti nirodhassa payogattÄ• dvinnaá¹ƒ c
pavattantÄ«ti.

yasmÄ• bodhisattena bodhimaá¹‡á¸• upasaá¹…kamanato pubbepi carimabhave catutthajjh
tadÄ• pana taá¹ƒ nibbattitamattameva ahosi, na vipassanÄ• dipÄ• dakaá¹ƒ. tasmÄ•
``bodhirukkhamÅ«lenibbattitaâ€™â€™ nti tato visesetvÄ• vuttaá¹ƒ. __vipassanÄ• pÄ• daka
vipassanÄ• yapÄ• dakaá¹ƒ. __abhiÃ±Ã±Ä• pÄ• daka_nti etthÄ• pi eseva nayo. buddhÄ• na
pÄ• dakajjhÄ• nenapayojanaá¹ƒ ahosi, na tato paraá¹ƒ
uparimaggÄ• dhigamaphalasamÄ• pattiabhiÃ±Ã±Ä• vaá¸·aÃ±janÄ• diatthaá¹ƒ. abhisambod
sabbaá¹ƒ Ã±Ä• á¹‡asamÄ• dhikiccaá¹ƒ Ä• kaá¹…khÄ• mattapaá¹-ibaddhamevÄ• ti.
__sabbakiccasÄ• dhaka_ntianupubbavihÄ• rÄ• disabbakiccasÄ• dhakaá¹ƒ. __sabbalokiyalo
etthavipassanÄ• bhiÃ±Ã±Ä• pÄ• dakattÄ• eva catutthassa jhÄ• nassa bhagavato
sabbalokiyalokuttaraguá¹‡adÄ• yakatÄ• veditabbÄ• . sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹
taá¹ƒpadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ abhisambodhi, tadadhigamasan
buddhaguá¹‡Ä• hatthagatÄ• ahesuá¹ƒ, catutthajjhÄ• nasannissayoca maggÄ• dhigamoti.

``catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siâ€™â€™ nti vatvÄ• ``soâ€™â€™ ti vuttattÄ
_nti. __evaá¹ƒ samÄ• hite_ti ettha __evaá¹ƒ_-saddo heá¹-á¹-hÄ•
jhÄ• nattayÄ• dhigamapaá¹-ipÄ• á¹-isiddhassacatutthajjhÄ• nasamÄ• dhÄ• nassa \Ne I 336
``evanti catutthajjhÄ• nakkamanidassanametaâ€™â€™ _nti. catutthajjhÄ• nassa tassa ca a
nidassanaá¹ƒ, yena samÄ• dhÄ• nÄ• nukkamena catutthajjhÄ• nasamÄ• dhiladdho, tadubh
__ ``iminÄ• ... pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti. tattha __iminÄ• kamenÄ• _ti iminÄ•
paá¹-hamajjhÄ• nÄ• dhigamÄ• dinÄ• kamena. yadipi ``evaâ€™â€™ ntiidaá¹ƒ Ä• gamanas
catutthajjhÄ• nasamÄ• dhÄ• naá¹ƒ dÄ«peti, satipÄ• risuddhisamÄ• dhi evapana iddhiyÄ• a
padhÄ• nanti Ä• ha __ ``catutthajjhÄ• nasamÄ• dhinÄ• samÄ• hiteâ€™â€™ _ti.
sabbapaccanÄ«kadhammupakkilesaparisuddhÄ• ya paccanÄ«kasamanepi abyÄ• vaá¹-Ä• y
pÄ• risuddhupekkhÄ• yavattamÄ• nÄ• ya \Be I 384/ catutthajjhÄ• naá¹ƒ taá¹ƒsampayuttÄ•
suvisadÄ• ca honti, satisÄ«sena pana tattha desanÄ• katÄ• ti Ä• ha __

``upekkhÄ• satipÄ• risuddhibhÄ• venaparisuddheâ€™â€™ _ti, upekkhÄ• ya janitasatipÄ• ri
parisuddhiyÄ• evapaccayavisesena pavattiviseso pariyodÄ• tatÄ• sudhantasuvaá¹‡á¹‡ass
pabhassaratÄ• viyÄ• tiÄ• ha __ ``parisuddhattÄ• yeva pariyodÄ• te, pabhassareti vuttaá¹ƒ

__sukhÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ ghÄ• tenÄ• _ti sukhasomanassÄ• naá¹ƒ dukkhadoma
rÄ• gadosapaccayÄ• naá¹ƒvikkhambhanena. ``sukhaá¹ƒ somanassassa paccayo, somanas
domanassassapaccayo, domanassaá¹ƒ dosassÄ• â€™â€™ ti vuttaá¹ƒ. yathÄ• rÄ• gÄ• day
``aá¹…gaá¹‡Ä• nÄ«â€™â€™ ti vuccanti, evaá¹ƒ upagantvÄ• kilesanaá¹-á¹-hena upakkilesÄ
``anaá¹…gaá¹‡attÄ• eva ca vigatupakkileseâ€™â€™ _ti. tenÄ• ha __ ``aá¹…gaá¹‡ena hi ci
_ti, vibÄ• dhÄ«yati upatÄ• pÄ«yatÄ«ti attho. __subhÄ• vitattÄ• _ti paguá¹‡abhÄ• vÄ• pÄ• d
bhÄ• vitattÄ• . tenÄ• ha __ ``vasÄ«bhÄ• vappatteâ€™â€™ _ti, Ä• vajjanÄ• dinÄ• paÃ±cad
paridamanena vasaá¹ƒvattituá¹ƒ upagateti attho. __vase vattamÄ• naÃ±hi cittaá¹ƒ mudÅ«ti
vattamÄ• naá¹ƒcittaá¹ƒ paguá¹‡abhÄ• vÄ• pattiyÄ• suparimadditaá¹ƒ viya cammaá¹ƒ supa
lÄ• khÄ• mudÅ«ti vuccati. __kammakkhame_ti vikubbanÄ• diiddhikammakkhame. __tadubh
mudutÄ• kammaniyadvayaá¹ƒ.

__nÄ• ha_ntiÄ• dÄ«su (Mp I 1.1) __na_-kÄ• ro paá¹-isedhattho. __aha_nti satthÄ• attÄ• na
__bhikkhave_ti bhikkhÅ« Ä• lapati. __aÃ±Ã±a_nti idÄ• ni vuccamÄ• nacittatoaÃ±Ã±aá¹ƒ. __
sabhÄ• vadhammaá¹ƒ. na samanupassÄ• mÄ«ti sambandho. ayaÃ±hetthaattho --- ahaá¹ƒ,
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena olokentopi aÃ±Ã±aá¹ƒ ekadhammampi na samanupassÄ• m
bhÄ• vitaá¹ƒ tathÄ• punappunaá¹ƒ karaá¹‡ena bahulÄ«kataá¹ƒ evaá¹ƒ savisesamudubhÄ•
kammakkhamatÄ• ya kammaniyaÃ±ca hoti yathÄ• idaá¹ƒ cittanti. __idaá¹ƒ citta_nti ca attan
paccakkhatÄ• ya evamÄ• ha.

yathÄ• yathÄ• vuttÄ• parisuddhatÄ• dayo na vigacchanti, evaá¹ƒ subhÄ• vitaá¹ƒ cittaá¹ƒ ta
idha ``á¹-hitaá¹ƒ Ä• neÃ±jappattaâ€™â€™ nti ca vuttanti Ä• ha __ ``etesu parisuddhabhÄ•
385/__á¹-hitattÄ• á¹-hite, á¹-hitattÄ• yeva Ä• neÃ±jappatteâ€™â€™ _ti. yathÄ• mudukamm
vasÄ«bhÄ• vappattiyÄ• lakkhÄ«yati, evaá¹ƒ vasÄ«bhÄ• vappattipi mudukammaÃ±Ã±atÄ• h
``mudukammaÃ±Ã±abhÄ• venavÄ• attano vase á¹-hitattÄ• á¹-hiteâ€™â€™ _ti vuttaá¹ƒ. ya
niddhÄ• rÄ«yati, evaá¹ƒ phalenapi kÄ• raá¹‡aá¹ƒ niddhÄ• rÄ«yatÄ«ti niccalabhÄ• vena ava
Ä• neÃ±jappattiyÄ• ca sampayuttadhammesuthirabhÄ• vena paá¹-ipakkhehi akammaniyat
saddhÄ• dibalÄ• naá¹ƒ Ä• nubhÄ• vena hotÄ«tiÄ• ha __ ``saddhÄ• dÄ«hi pariggahitattÄ• Ä

idÄ• ni saá¹…khepato vuttamevatthaá¹ƒ vivarituá¹ƒ __ ``saddhÄ• pariggahitaá¹ƒ hÄ«â€™â€
__saddhÄ• pariggahita_nti evaá¹ƒ subhÄ• vitaá¹ƒ vasÄ«bhÄ• vappattaá¹ƒ cittaá¹ƒ ekaá¹ƒse
abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒdhammÄ• naá¹ƒ abhiÃ±Ã±Ä• sacchikiriyÄ• ya saá¹ƒ
saddhÄ• ya pariggahitaá¹ƒ yathÄ• vuttasaddhÄ• balenaupatthambhitaá¹ƒ. __assaddhiyenÄ
assaddhiyena hetunÄ• . __na iÃ±jatÄ«_tina calati na kampati, aÃ±Ã±adatthu uparivisesÄ• v

tiá¹-á¹-hati. __vÄ«riyapariggahita_ntiÄ• dÄ«supiiminÄ• va nayena attho veditabbo. ayaá¹ƒ p
__vÄ«riyapariggahita_nti vasÄ«bhÄ• vÄ• pÄ• danaparidamanasÄ• dhanenavÄ«riyena upat
__satipariggahita_nti yathÄ• vutte bhÄ• vanÄ• bahulÄ«kÄ• re asammosÄ• dikÄ• yakusalÄ•
samanvesamÄ• nÄ• ya satiyÄ• upatthambhitaá¹ƒ. __samÄ• dhipariggahita_ntitattheva avik
samÄ• dhÄ• nena upatthambhitaá¹ƒ. __paÃ±Ã±Ä• pariggahita_nti tassÄ• evabhÄ• vanÄ• y
pajÄ• nanalakkhaá¹‡Ä• ya paÃ±Ã±Ä• ya upatthambhitaá¹ƒ. __obhÄ• sagata_ntiÃ±Ä• á¹‡ob
obhÄ• sabhÅ«tena hi yathÄ• vuttasamÄ• dhÄ• nasaá¹ƒvaddhitena Ã±Ä• á¹‡ena saá¹ƒkilesa
tato utrÄ• santo ottappanto taá¹ƒ abhibhavati, na tena abhibhuyyati. tenÄ• ha __ ``kilesandh
iÃ±jatÄ«â€™â€™ _ti. etena Ã±Ä• á¹‡apariggahitaá¹ƒ hirottappabalaá¹ƒdasseti. __aá¹-á¹-ha
catutthajjhÄ• nasamÄ• dhinÄ• samÄ• hitatÄ• parisuddhatÄ• pariyodÄ• tatÄ• anaá¹…gaá¹
mudubhÄ• vo kammaniyatÄ• Ä• neÃ±jappattiyÄ• á¹-hitatÄ• ti imehiaá¹-á¹-hahi aá¹…gehi s
samÄ• hitassa cittassa imÄ• ni aá¹…gÄ• nÄ«ti ``samÄ• hiteâ€™â€™ tiimaá¹ƒ aá¹…gabhÄ•
á¹-hitiÄ• neÃ±jappattiyo visuá¹ƒ gahetvÄ• yathÄ• vuttehi aá¹-á¹-hahi aá¹…gehi samannÄ• g
daá¹-á¹-habbo. __abhinÄ«hÄ• rakkhama_nti iddhividhÄ• diatthaá¹ƒ \Ne I 338/ abhinÄ«hÄ• r
tadabhimukhakaraá¹‡ayoggaá¹ƒ. tenÄ• ha __ ``abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ
dhammÄ• naá¹ƒabhiÃ±Ã±Ä• sacchikiriyÄ• yÄ• â€™â€™ _ti.

kÄ• maá¹ƒ nÄ«varaá¹‡Ä• ni vikkhambhetvÄ• eva paá¹-hamajjhÄ• nasamadhigamo, vitakkÄ
dutiyajjhÄ• nÄ• disamadhigamo, tathÄ• pi na tathÄ• te tehi dÅ«rÄ«bhÅ«tÄ• , apetÄ• vÄ• y
tasmÄ• cetaso malÄ«nabhÄ• vasaá¹…khobhauppilÄ• bhÄ• vakarehinÄ«varaá¹‡Ä• dÄ«hi s
parisuddhipariyodÄ• tatÄ• ca vuttÄ• ti Ä• ha __ ``nÄ«varaá¹‡a ... pe ... pariyodÄ• teâ€™â€
__jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• na_nti ettha __Ä• cariyadhammapÄ• lattherena_
``jhÄ• napaá¹-ilÄ• bhapaccayÄ• naâ€™â€™ nti pÄ• á¹-haá¹ƒ gahetvÄ• ``jhÄ• napaá¹-ilÄ• b
ayaá¹ƒ pÄ• á¹-hopaá¹-ikkhitto. vuttaÃ±hi tena ---

__ ``jhÄ• napaá¹-ilÄ• bhapaccayÄ• na_nti jhÄ• napaá¹-ilÄ• bhahetukÄ• naá¹ƒ jhÄ• napaá¹-i
uppajjanakÄ• naá¹ƒ. __pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __icchÄ• vacarÄ• na_nti icchÄ•
otiá¹‡á¹‡Ä• naá¹ƒ `aho vata mameva satthÄ• paá¹-ipucchitvÄ• bhikkhÅ«naá¹ƒ dhammaá¹ƒ
tiÄ• dinayappavattÄ• naá¹ƒmÄ• namÄ• yÄ• sÄ• á¹-heyyÄ• dÄ«naá¹ƒ. __abhijjhÄ• dÄ«na_n
saá¹…gaho. abhijjhÄ• cettha paá¹-hamajjhÄ• nena avikkhambhaneyyÄ• mÄ• nÄ• dayo ca
jhÄ• napaá¹-ilÄ• bhapaccayÄ• nantianuvattamÄ• nattÄ• . vikkhambhaneyyÄ• pana nÄ«var
kathaá¹ƒ pana paá¹-hamajjhÄ• nenaavikkhambhaneyyÄ• idha vigacchantÄ«ti? `sabbe kusa
sabbÄ• kusalÄ• naá¹ƒ paá¹-ipakkhÄ• â€™ tisallekhapaá¹-ipattivasena evaá¹ƒ vuttaá¹ƒ jhÄ•
aparÄ• maá¹-á¹-habhÄ• vadassanato. ye panettha `icchÄ• vacarÄ• naá¹ƒabhijjhÄ• dÄ«naâ€
kopaappaccayakÄ• marÄ• gabyÄ• pÄ• dÄ• dayo gahitÄ• ti adhippÄ• yena `jhÄ• napaá¹-ilÄ•
paá¹-ikkhipitvÄ• `jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• naâ€™ ntipÄ• á¹-hoti vadanti, taá¹ƒ tes
pÄ• á¹-hasseva abhÄ• vato, jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• ca nÄ«varaá¹‡Ä• ceva tade
387/ dÅ«rÄ«bhÄ• vaá¹ƒ vatvÄ• puna tesaá¹ƒyevaabhÄ• vavigamacodanÄ• ya ayujjamÄ• n

anaá¹…gaá¹‡asuttavatthasuttesu ayamattho labbhatioá¸·Ä• rikÄ• naá¹ƒyeva pÄ• padhamm
adhippetattÄ• ti. saccametaá¹ƒ, idha pana adhigatacatutthajjhÄ• nassavasena vuttattÄ• su
aá¹…gaá¹‡upakkilesatÄ• sÄ• maÃ±Ã±ena panettha suttÄ• naá¹ƒapadisanaá¹ƒ. tathÄ• hi `s
vuttaá¹ƒ, na pana suttavasenÄ• â€™â€™ ti.

avassaÃ±cetamevaá¹ƒ sampaá¹-icchitabbaá¹ƒ adhigatajjhÄ• nÄ• nampi kesaÃ±ci icchÄ• va
pavattisabbhÄ• vatoti\Ne I 339/. teneva __Ä• cariyadhammapÄ• lattherena_ ``jhÄ• napaá¹-i
pÄ• á¹-haá¹ƒ gahetvÄ• ``jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• naâ€™â€™ nti ayaá¹ƒ pÄ• á¹-
__mahÄ• gaá¹‡á¹-hipade_ visuddhimaggassa __sÄ«haá¸·agaá¹‡á¹-hipadepi_ ca ``jhÄ• nap
ntiimasseva pÄ• á¹-hassa attho vutto, tasmÄ• ayameva pÄ• á¹-ho gahetabbo, atthopi cetth
yathÄ• vuttanayenevaveditabbo. tena ``icchÄ• vacarÄ• nanti icchÄ• ya avacarÄ• naá¹ƒ icch
pavattÄ• naá¹ƒnÄ• nappakÄ• rÄ• naá¹ƒ kopaappaccayÄ• nanti atthoâ€™â€™ ti ayampi pÄ
gahetabbaá¹ƒ, tatoyeva ca __visuddhimagge_ ayaá¹ƒ pÄ• á¹-ho sabbena sabbaá¹ƒ na dass

__iddhipÄ• dakabhÄ• vÅ«pagamanenÄ• _ti iddhiyÄ• pÄ• dakabhÄ• vassa padaá¹-á¹-hÄ• r
__bhÄ• vanÄ• pÄ• ripÅ«riyÄ• _tiito paraá¹ƒ kattabbassa abhÄ• vavasena abhinÄ«hÄ• rakk
paripuá¹‡á¹‡attÄ• . __paá¹‡Ä«tabhÄ• vÅ«pagamanenÄ• _titato eva padhÄ• nabhÄ• vaá¹ƒ
atittikaraá¹-á¹-hena ca paá¹‡Ä«tabhÄ• vassa upagamanena. ubhayaÃ±cetaá¹ƒbhÄ• vanÄ•
kÄ• raá¹‡avacanaá¹ƒ, paripuá¹‡á¹‡Ä• ya bhÄ• vanÄ• ya paá¹‡Ä«tabhÄ• vappattiyÄ• á¹-hit
idaá¹ƒ á¹-hitiyÄ• visesanaá¹ƒ. tenÄ• ha __ ``yathÄ• Ä• neÃ±jappattaá¹ƒ hoti, evaá¹ƒ á¹-hite
pakkhe ``á¹-hite Ä• neÃ±jappatteâ€™â€™ ti ubhayamekaá¹ƒ aá¹…gaá¹ƒ, ``samÄ• hiteâ€™
ekamaá¹…gaá¹ƒ. tenevassa paá¹-hamavikappato visesaá¹ƒ sandhÄ• yÄ• ha __ ``evampi
aá¹-á¹-haá¹…gasamannÄ• gataâ€™â€™ _nti.

pubbenivÄ• saá¹ƒ anussarati, tassa vÄ• anussaraá¹‡aá¹ƒ __pubbenivÄ• sÄ• nussati_
taá¹ƒnissayÄ• dipaccayabhÅ«taá¹ƒpaá¹-icca uppajjanato. __pubbenivÄ• sÄ• nussatimhi ya
__tadatthÄ• yÄ• _tisaá¹…khepena vuttamatthaá¹ƒ vivaranto pubbenivÄ• saá¹ƒ tÄ• va dasse
dassetuá¹ƒ__ ``pubbenivÄ• soâ€™â€™ _tiÄ• dimÄ• ha. tattha ``pubbeâ€™â€™ ti idaá¹ƒ pa
ntiÄ• divacanatoatÄ«tabhavavisayaá¹ƒ idhÄ• dhippetanti Ä• ha __ ``atÄ«tajÄ• tÄ«sÅ«â€™â
kammasÄ• dhano, khandhavinimutto ca nivasitadhammo natthÄ«ti Ä• ha __ ``nivutthakkhar
nivutthatÄ• cettha santÄ• ne pavattatÄ• , tathÄ• bhÅ«tÄ• ca te anu anu bhÅ«tÄ• jÄ• tÄ• p
uppajjitvÄ• vigatÄ• ca hontÄ«ti Ä• ha __ ``nivutthÄ• ti ajjhÄ• vutthÄ• anubhÅ«tÄ• attano s
niruddhÄ• â€™â€™ _ti. evaá¹ƒ sasantatipariyÄ• pannadhammavasena nivÄ• sasaddassa a
vattuá¹ƒ __ ``nivutthadhammÄ• vÄ• nivutthÄ• â€™â€™ _ti vatvÄ• taá¹ƒ vivarituá¹ƒ__ ``go
_tiÄ• di vuttaá¹ƒ. gocarabhÅ«tÄ• pi hi gocarÄ• sevanÄ• ya Ä• sevitÄ• Ä• rammaá¹‡akaraá
nÄ• ma honti. te pana duvidhÄ• saparaviÃ±Ã±Ä• á¹‡agocaratÄ• yÄ• ti ubhayepite dassetua
vuttaá¹ƒ. tattha __ ``attano viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• â€™â€™ _tivatvÄ• __ ``paricch
ye te gocaranivÄ• sena \Ne I 340/ nivutthadhammÄ• , na te kevalaá¹ƒviÃ±Ã±Ä• á¹‡ena viÃ±

yathÄ• pubbe nÄ• magottavaá¹‡á¹‡aliá¹…gÄ• hÄ• rÄ• dÄ«hi visesehiparicchedakÄ• rikÄ•
gahitÄ• , tathevetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ paricchijja gaá¹‡hÄ• tÄ«tiimassa atthassa dÄ«panattha
paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tÄ• pi vÄ• nivutthÄ• ti sambandho. na kevalaá¹ƒ attanova viÃ
paresaá¹ƒ viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• pÄ«ti attho. idhÄ• pi ``paricchinnÄ• â€™â€™ ti p
sambandhitabbaá¹ƒ, paresampi vÄ• viÃ±Ã±Ä• á¹‡enaviÃ±Ã±Ä• tÄ• paricchinnÄ• ti. tassa
vuttanayeneva vattabbaá¹ƒ.

te ca kho yasmÄ• atÄ«tÄ• su eva jÄ• tÄ«su aÃ±Ã±ehi viÃ±Ã±Ä• tÄ• paricchinnÄ• , te ca p
viÃ±Ã±Ä• tÄ• , tesaá¹ƒ tadÄ• vattamÄ• nasantÄ• nÄ• nusÄ• rena tesampi atÄ«te pavattiviÃ
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa visayabhÅ«taá¹ƒ pubbenivÄ• saá¹ƒ dassetuá¹ƒ__
``chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«sÅ«â€™â€™ _ti vuttaá¹ƒ. chinnavaá¹-umakÄ• sam
tesaá¹ƒanussaraá¹‡aá¹ƒ __chinnavaá¹-umakÄ• nussaraá¹‡aá¹ƒ_. ``Ä• disaddena
paccekabuddhabuddhasÄ• vakÄ• nussaraá¹‡Ä• nigayhantÄ«â€™â€™ ti keci vadanti. chinn
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutÄ• chinnasaá¹ƒsÄ• ramaggattÄ• , tesaá
paá¹-ipattiyÄ• anussaraá¹‡aá¹ƒ. sÄ• pana paá¹-ipatti saá¹…khepato \Be I 389/
chaá¸·Ä• rammaá¹‡aggahaá¹‡alakkhaá¹‡Ä• ti tÄ• ni idha paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tagg
purimÄ• su jÄ• tÄ«su attano viÃ±Ã±Ä• á¹‡ena aviÃ±Ã±Ä• tÄ• naá¹ƒ parinibbutÄ• naá¹ƒsabl
buddhapaccekabuddhasÄ• vakÄ• naá¹ƒ anussaraá¹‡aá¹ƒ chinnavaá¹-umakÄ• nussaraá¹‡a
panettha purimÄ• su jÄ• tÄ«su attano viÃ±Ã±Ä• á¹‡ena aviÃ±Ã±Ä• tÄ• naá¹ƒ
aparinibbutÄ• nampivattamÄ• nakkhandhapaá¹-ipÄ• á¹-iyÄ• agantvÄ• sÄ«hokkantikavase
ime panayathÄ• vuttachinnavaá¹-umakÄ• nussaraá¹‡Ä• dayo buddhÄ• naá¹ƒyeva labbhant
bhagavantoevaá¹ƒ vipassiá¹ƒsu, evaá¹ƒ maggaá¹ƒ bhÄ• vesuá¹ƒ, phalanibbÄ• nÄ• ni sacch
veneyyevinesunti ettha sabbathÄ• aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡assa gati atthÄ«ti. ye pana purim
viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• , te parinibbutepi khandhapaá¹-ibaddhattÄ• sÄ• vakÄ• anu
pubbenivÄ• saá¹ƒ anussarati, sÄ• pubbenivÄ• sÄ• nussatÄ«ti Ä• netvÄ• sambandhitabbaá
jhÄ• nÄ• rammaá¹‡ato apanetvÄ• pubbenivÄ• sÄ• bhimukhaá¹ƒ pesesiá¹ƒ, pubbenivÄ• sa
pubbenivÄ• sapabbhÄ• raá¹ƒ akÄ• sinti attho.

pÄ• á¸·iyaá¹ƒ ``abhininnÄ• mesiâ€™â€™ nti uttamapurisappayogattÄ• ``soâ€™â€™ ti etth
Ä• netvÄ• vuccamÄ• no tadattho pÄ• kaá¹-o hotÄ«ti __ ``so ahaâ€™â€™ _nti vuttaá¹ƒ.
__anekavidha_ntinÄ• nÄ• bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sÄ• divasena ba
nÄ• magottÄ• diÄ• kÄ• rehisaddhiá¹ƒ. sahayoge \Ne I 341/ cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __p
pavattitaá¹ƒ. tenÄ• ha__ ``saá¹ƒvaá¹‡á¹‡itaâ€™â€™ _nti, vitthÄ• ritanti attho. __nivÄ• sa_n
antogadhabhedasÄ• maÃ±Ã±avacanametantite bhede byÄ• panicchÄ• vasena saá¹…gahe
nivutthasantÄ• naâ€™â€™ _ntiÄ• ha. __anugantvÄ• anugantvÄ• _ti Ã±Ä• á¹‡agatiyÄ• an
__anudevÄ• _tianu eva, da-kÄ• ro padasandhivasena Ä• gato. ``abhininnÄ• mesiâ€™â€™
tivuttattÄ• cittassa abhinÄ«hÄ• rasamanantarabhÄ• vasaraá¹‡aá¹ƒ anusaddo dÄ«petÄ«ti Ä
``citteabhininnÄ• mitamatte eva sarÄ• mÄ«ti dassetÄ«â€™â€™ _ti. __parikammaá¹ƒ vattab

``pubbenivÄ• saá¹ƒanussaritukÄ• mena Ä• dikammikena bhikkhunÄ• pacchÄ• bhattaá¹ƒ pi
rahogatenapaá¹-isallÄ«nena paá¹-ipÄ• á¹-iyÄ• cattÄ• ri jhÄ• nÄ• ni samÄ• pajjitvÄ•
abhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• natovuá¹-á¹-hÄ• ya sabbapacchimÄ• nisajjÄ• Ä• vajjita
pubbenivÄ• saÃ±Ä• á¹‡assa parikammabhÅ«taá¹ƒpubbakaraá¹‡aá¹ƒ vattabbaá¹ƒ bhaveyya

__Ä• raddhappakÄ• radassanatthe_ti \Be I 390/ anussarituá¹ƒ Ä• raddhassa pubbenivÄ• sa
__ekampi jÄ• ti_nti ekampi bhavaá¹ƒ. so hi ekakammanibbatto Ä• dÄ• nanikkhepaparicchin
khandhappabandho idha ``jÄ• tÄ«â€™â€™ ti adhippeto jÄ• yatÄ«ti jÄ• tÄ«ti katvÄ• . tenÄ•
khandhasantÄ• naâ€™â€™ _nti. __parihÄ• yamÄ• no_ti khÄ«yamÄ• no vinassamÄ• no. __
pana atthato kÄ• lo, tadÄ• pavattamÄ• nasaá¹…khÄ• ravasenassaparihÄ• ni veditabbÄ• . _
vivaá¹-á¹-akappo_ti etthÄ• pi eseva nayo. yo pana ``kÄ• laá¹ƒkhepeti, kÄ• lo ghasati bhÅ«tÄ
sahattanÄ• â€™â€™ ti (J I 2.190) Ä• dÄ«sukÄ• lassapi khayo vuccati, so idha nÄ• dhippeto
saá¹ƒvaá¹-á¹-anaá¹ƒ vinassanaá¹ƒ saá¹ƒvaá¹-á¹-o, saá¹ƒvaá¹-á¹-ato uddhaá¹ƒ tathÄ• á¹-hÄ•
__saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_. __tammÅ«lakattÄ• _ti taá¹ƒpubbakattÄ• . vivaá¹-á¹-anaá¹ƒ
vaá¸• á¸• hanaá¹ƒ vÄ• __vivaá¹-á¹-o_.

tejena saá¹ƒvaá¹-á¹-o __tejosaá¹ƒvaá¹-á¹-o_. __saá¹ƒvaá¹-á¹-asÄ«mÄ• _ti saá¹ƒvaá¹-á¹-ana
__saá¹ƒvaá¹-á¹-atÄ«_ti vinassati. __sadÄ• _ti sabbakÄ• laá¹ƒ, tÄ«supi saá¹ƒvaá¹-á¹-akÄ• le
buddhakkhetta_nti idha yaá¹ƒsandhÄ• ya vuttaá¹ƒ, taá¹ƒ niyametvÄ• dassetuá¹ƒ __ ``budd
tividhaâ€™â€™ _ntiÄ• divuttaá¹ƒ. yattake á¹-hÄ• ne tathÄ• gatassa paá¹-isandhiÃ±Ä• á¹‡Ä
puÃ±Ã±aphalasamuttejitosaraseneva parijambhati, taá¹ƒ sabbampi buddhaá¹…kurassa nibl
Ä• ha __ ``jÄ• tikkhettaá¹ƒdasasahassacakkavÄ• á¸·apariyantaâ€™â€™ _nti. __Ä• nubhÄ•
cetovasippattoÄ• á¹‡Ä• kkhettapariyÄ• panne yattha katthaci cakkavÄ• á¸·e á¹-hatvÄ• atta
katvÄ• tattheva aÃ±Ã±aá¹ƒ cakkavÄ• á¸·aá¹ƒ gatopi kataparitto eva hotÄ«ti katvÄ• vuttaá¹ƒ
ekasmiá¹ƒ cakkavÄ• á¸·e á¹-hatvÄ• sabbasattÄ• naá¹ƒ atthÄ• ya paritte kate Ä• á¹‡Ä• kkhe
sabbasattÄ• naá¹ƒabhisambhuá¹‡Ä• tveva parittÄ• nubhÄ• vo tattha devatÄ• hi parittÄ• naa
sampaá¹-icchitabbatoti vuttaá¹ƒ ``Ä• nubhÄ• vo pavattatÄ«â€™â€™ ti. __yaá¹ƒ yÄ• vatÄ•
vutta_nti yaá¹ƒ visayakkhettaá¹ƒsandhÄ• ya ekasmiá¹ƒyeva khaá¹‡e sarena abhiviÃ±Ã±Ä•
rÅ«padassanaÃ±ca paá¹-ijÄ• nantena bhagavatÄ• ``yÄ• vatÄ• vÄ• pana Ä• kaá¹…kheyyÄ
__yatthÄ• _ti yasmiá¹ƒ padese anantÄ• parimÄ• á¹‡evisayakkhette. __yaá¹ƒ yaá¹ƒ Ä• kaá¹
anussaratÄ«_ti Ä• kaá¹…khamattapaá¹-ibaddhavuttitÄ• yabuddhaÃ±Ä• á¹‡assa yaá¹ƒ yaá¹
icchati, taá¹ƒ taá¹ƒ anussarati. __ekaá¹ƒÄ• á¹‡Ä• kkhettaá¹ƒ vinassatÄ«_ti iminÄ• tiriyato
saá¹ƒvaá¹-á¹-amÄ• naparicchedo vutto. __saá¹‡á¹-hahanta_ntivivaá¹-á¹-amÄ• naá¹ƒ jÄ• ya
ca saá¹‡á¹-hahanaÃ±ca visuddhimagge vutta_nti amhehipiheá¹-á¹-hÄ• ``lokavidÅ«â€™â€™
atthasaá¹ƒvaá¹‡á¹‡anÄ• dhikÄ• re pasaá¹…gato vuttattÄ• idha na vuccati.

evaá¹ƒ pasaá¹…gena saá¹ƒvaá¹-á¹-Ä• dike pakÄ• setvÄ• idÄ• ni yathÄ• dhigataá¹ƒ tesaá¹ƒ
dassetuá¹ƒ__ ``ye panete saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• vuttÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth

niddhÄ• raá¹‡e bhummaá¹ƒsaá¹ƒvaá¹-á¹-avivaá¹-á¹-akappasamudÄ• yato anekesaá¹ƒ saá¹
niddhÄ• riyamÄ• nattÄ• . __amumhi saá¹ƒvaá¹-á¹-akappe_tiettha __vÄ• _-saddo luttaniddiá
ca aniyamatthena itarÄ• saá¹ƒ asaá¹…khyeyyÄ• nampisaá¹…gaho siddhoti. atha vÄ• __an
idaá¹ƒ saá¹ƒvaá¹-á¹-akappassa Ä• dito pÄ• á¸·iyaá¹ƒgahitattÄ• vuttaá¹ƒ. tatthÄ• pi hi imass
bhavÄ• dÄ«su saá¹ƒsaraá¹‡aá¹ƒ upalabbhatÄ«ti. saá¹ƒvaá¹-á¹-akappe vÄ• vattamÄ• ne ye
upapatti ahosi, taá¹ƒdassanametaá¹ƒ daá¹-á¹-habbaá¹ƒ. __bhave vÄ• _tiÄ• dÄ«su kÄ• mÄ•
aá¹‡á¸• ajÄ• diyoniyÄ• vÄ• devÄ• digatiyÄ• vÄ• nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«Ä• c
sattÄ• vÄ• se vÄ• khattiyÄ• disattanikÄ• ye vÄ• . yasmÄ• idaá¹ƒ bhagavato vasena
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒÄ• gataá¹ƒ, tasmÄ• tasseva nÄ• mÄ• divasena atthaa
``evaá¹ƒnÄ• motivessantaro vÄ• jotipÄ• lo vÄ• â€™â€™ _tiÄ• di. __sÄ• limaá¹ƒsodanÄ• h
gihikÄ• laá¹ƒsandhÄ• ya vuttaá¹ƒ. __pavattaphalabhojano vÄ• _ti tÄ• pasÄ• dikÄ• laá¹ƒ sar
__pavattaphalabhojano_tisayampatitaphalÄ• hÄ• ro. __sÄ• misanirÄ• misÄ• dippabhedÄ• r
gehassitasomanassÄ• dayo, __nirÄ• misÄ• _ nekkhammassitasomanassÄ• dayo. __Ä• di_
vivekajasamÄ• dhijasukhÄ• dÄ«naá¹ƒsaá¹…gaho.

heá¹-á¹-hÄ• sÄ• maÃ±Ã±ato vuttamevatthaá¹ƒ vibhajitvÄ• dassetukÄ• mo __ ``atha vÄ• â€
tattha__amutrÄ• si_nti sÄ• maÃ±Ã±aniddesoyaá¹ƒ, byÄ• panicchÄ• lopo vÄ• , amutra amut
__anupubbena Ä• rohantassa yÄ• vadicchakaá¹ƒ anussaraá¹‡a_nti ettha __Ä• rohantassÄ•
pubbenivÄ• saá¹ƒ Ä• rohantassa. __paá¹-inivattantassÄ• _ti pubbenivÄ• saá¹ƒanussaraá¹‡
yÄ• vadicchakaá¹ƒ gantvÄ• paccÄ• gacchantassa. __paccavekkhaá¹‡a_ntianussaritÄ• nus
__tasmÄ• _ti vuttassevatthassa kÄ• raá¹‡abhÄ• vena paccÄ• masanaá¹ƒ, paá¹-inivattantas
vuttaá¹ƒ hoti. __idhÅ«papattiyÄ• _ti \Ne I 343/ idha carimabhaveupapattiyÄ• . __anantara_n
atÄ«tÄ• nantaramÄ• ha. __amutrÄ• _ti amukasmiá¹ƒ bhaveti attho. __udapÄ• di_nti uppajji
tusitadevatÄ• hi. __ekagotto_ti tusitagottenaekagotto. mahÄ• bodhisattÄ• naá¹ƒ santÄ• nas
pariyosÄ• nÄ• vatthÄ• yaá¹ƒ devalokÅ«papattijanakaá¹ƒnÄ• ma akusalena kammunÄ• anu
__ ``dukkhaá¹ƒ pana saá¹…khÄ• radukkhamattamevÄ• â€™â€™ _tivuttaá¹ƒ. mahÄ• puÃ±Ã
pubbanimittuppattikÄ• lÄ• dÄ«su aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yogohotiyevÄ• ti ``kadÄ• c
natthÄ«â€™â€™ ti na sakkÄ• vattuá¹ƒ, dhammÄ• naá¹ƒuppÄ• danirodhasaá¹…khÄ• raduk
__sattapaÃ±Ã±Ä• sa ... pe ... pariyanto_ti idaá¹ƒmanussavassagaá¹‡anÄ• vasena vuttaá¹ƒ.
vassagaá¹‡anÄ• ya pana catusahassameva.

__itÄ«_ti vuttatthanidassanametaá¹ƒ, taÃ±ca kho yathÄ• rahato, na yathÄ• nupubbatoti das
``nÄ• magottavasenÄ• â€™â€™ _tiÄ• dimÄ• ha. __uddisÄ«yatÄ«_ti disvÄ• va aviÃ±Ã±eyya
pucchite ``tissogotamoâ€™â€™ ti nÄ• magottena uddisÄ«yati. __vaá¹‡á¹‡Ä• dÄ«hÄ«_ti
vaá¹‡á¹‡Ä• hÄ• ravedayitÄ• yuparicchedehi. __sÄ• motÄ«_ti ettha __iti_-saddo Ä• diattho,
evamÄ• dievaá¹ƒpakÄ• ranÄ• nattatotidassitaá¹ƒ hoti. __nÄ• magottaá¹ƒ uddeso_ti uddisÄ«
nÄ• magottaá¹ƒ. __itare Ä• kÄ• rÄ• _ti Ä• karÄ«yati disvÄ• va satto viÃ±Ã±Ä• yati etehÄ«ti
vaá¹‡á¹‡Ä• dayoÄ• kÄ• rÄ• . __ ``no ca kho avisesenÄ• â€™â€™ _ti saá¹…khepato vuttam

dassentoÄ• ha __ ``titthiyÄ• hÄ«â€™â€™ _tiÄ• di. tattha __titthiyÄ• _ti aÃ±Ã±atitthiyÄ• . te
kiriyavÄ• dino tÄ• pasÄ• dayo. yasmÄ• titthiyÄ• naá¹ƒ __brahmajÄ• lÄ• _dÄ«su cattÄ• lÄ«
saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• naá¹ƒ anussaraá¹‡aá¹ƒ Ä• gataá¹ƒ, tasmÄ• __ ``na tato paraâ€
tatthakÄ• raá¹‡aá¹ƒ vadanto __ ``dubbalapaÃ±Ã±attÄ• â€™â€™ _tiÄ• dimÄ• ha. tena vipas
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assavisesakÄ• raá¹‡anti dasseti. tatoyeva ca balavapaÃ±Ã
aggasÄ• vakamahÄ• sÄ• vakeitare pakatisÄ• vakÄ• kappasatampi kappasahassampi anus
daá¹-á¹-habbaá¹ƒ. teneva vuttaá¹ƒ __visuddhimagge_ (Vism II 402) ``pakatisÄ• vakÄ• kapp
kappasahassampianussarantiyeva balavapaÃ±Ã±attÄ• â€™â€™ ti. __ettako hi tesaá¹ƒ abh
kappÄ• naá¹ƒsatasahassampi tadadhikaá¹ƒ ekaá¹ƒ dve ca asaá¹…khyeyyÄ• nÄ«ti kÄ• lava
yathÄ• kkamaá¹ƒtesaá¹ƒ mahÄ• sÄ• vakaaggasÄ• vakapaccekabuddhÄ• naá¹ƒ puÃ±Ã±aÃ
sÄ• vakapaccekabodhipÄ• ramitÄ• siddhÄ• . yadi bodhisambhÄ• rasambharaá¹‡akÄ• lapar
ariyÄ• naá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡avibhavo, evaá¹ƒ sante buddhÄ• nampissa paricchedatÄ
``buddhÄ• naá¹ƒ pana paricchedonatthÄ«â€™â€™ _ti. ``yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ, tÄ• vata
(Paá¹-is III 5) vacanato sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assaviya buddhÄ• naá¹ƒ abhiÃ±Ã±Ä• Ã±
paricchedo nÄ• ma natthÄ«ti tattha yaá¹ƒ yaá¹ƒ Ã±Ä• tuá¹ƒicchanti, taá¹ƒ taá¹ƒ jÄ• nanti \N
satipi kÄ• laparicchede kÄ• raá¹‡Å«pÄ• yakosallapariggahÄ• dinÄ• sÄ• tisayattÄ• mahÄ• b
paÃ±Ã±Ä• pÄ• ramitÄ• ya pavattiÄ• nubhÄ• vassa paricchedo nÄ• manatthi, kuto taá¹ƒnibb
abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• nanti Ä• ha __ ``buddhÄ• naá¹ƒ pana paricchedo natthÄ«â€™â€™
kappÄ• naá¹ƒ asaá¹…khyeyyÄ• nÄ«â€™â€™ ti evaá¹ƒ kÄ• laparicchedo natthi anÄ• gatea
tenÄ• ha __ ``yÄ• va icchanti tÄ• va sarantÄ«â€™â€™ _ti.

evaá¹ƒ paÃ±cannaá¹ƒ janÄ• naá¹ƒ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ kÄ• lavibhÄ• gato dass
Ä• rammaá¹‡aggahaá¹‡avasenassapavattivisesaá¹ƒ dassento __ ``titthiyÄ• cÄ• â€™â€™ _
__khandhapaá¹-ipÄ• á¹-imeva sarantÄ«_tiettha __khandhapaá¹-ipÄ• á¹-i_ khandhÄ• naá¹ƒ
paá¹-á¹-hÄ• ya uppaá¹-ipÄ• á¹-ivasena. keci panettha ``iriyÄ• pathapaá¹-ipÄ• á¹-i khandhap
vadanti. vuttamevatthaá¹ƒ byatirekatovibhÄ• vento Ä• ha __ ``paá¹-ipÄ• á¹-iá¹ƒ muÃ±citvÄ•
__cutipaá¹-isandhivasenÄ• _tiattano parassa vÄ• tasmiá¹ƒ tasmiá¹ƒ attabhÄ• ve cutiá¹ƒ dis
anÄ• masitvÄ• paá¹-isandhiyÄ• eva gahaá¹‡avasena. yathÄ• pana andhÄ• yaá¹-á¹-hiá¹ƒ
te khandhapaá¹-ipÄ• á¹-iá¹ƒamuÃ±citvÄ• va sarantÄ«ti Ä• ha __ ``tesaÃ±hi andhÄ• naá¹ƒ v
icchitappadesokkamanaá¹ƒ natthÄ«â€™â€™ _ti. __sÄ• vakÄ• _ti pakatisÄ• vakÄ• pi mahÄ
sÄ• maÃ±Ã±ato vuttÄ• . pakatisÄ• vakÄ• pihi khandhapaá¹-ipÄ• á¹-iyÄ• pi anussaranti \Be
cutipaá¹-isandhivasenapi saá¹…kamantibalavapaÃ±Ã±attÄ• , tathÄ• asÄ«timahÄ• sÄ• vak
aggasÄ• vakÄ• naá¹ƒ khandhapaá¹-ipÄ• á¹-ikiccaá¹ƒnatthi. ekassa attabhÄ• vassa cutiá¹ƒ
passanti, puna aparassa cutiá¹ƒ disvÄ• paá¹-isandhinti evaá¹ƒ cutipaá¹-isandhivasenapi saá
yathÄ• nÄ• ma saradasamaye á¹-hitamajjhanhikavelÄ• yaá¹ƒcaturatanike gehe cakkhumat
supÄ• kaá¹-ameva hotÄ«ti lokasiddhametaá¹ƒ. siyÄ• pana tassa sukhumataratirokuá¹-á¹-Ä
agocaratÄ• , na tveva buddhÄ• naá¹ƒ Ã±Ä• tuá¹ƒicchitassa Ã±eyyassa agocaratÄ• , atha kh
obhÄ• sitaá¹ƒ hatthatale Ä• malakaá¹ƒviya supÄ• kaá¹-aá¹ƒ suvibhÅ«tameva hoti, tathÄ• Ã

suppahÄ«nattÄ• ti Ä• ha __ ``buddhÄ• panÄ• â€™â€™ _tiÄ• di.

tattha __sÄ«hokkantavasenÄ• _ti sÄ«hagatipatanavasena. __yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ Ä• yasmiá¹ƒkappe yasmiá¹ƒ bhave yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ jÄ• nituá¹ƒ icchanti. __taá¹ƒ sabb Ã±Ä• tuá¹ƒicchitaá¹ƒ taá¹ƒ sabbaá¹ƒ sarantiyeva, na na saranti. buddhÄ• naÃ±hi neva khandhapaá¹-ipÄ• á¹-ikiccaá¹ƒ, na ca cutipaá¹-isandhivasena saá¹…kamanakiccaá¹ƒ atthi. t kappakoá¹-Ä«suheá¹-á¹-hÄ• vÄ• upari vÄ• yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ icchanti, taá¹ƒ taá¹ƒ tasmÄ• yathÄ• peyyÄ• lapÄ• á¸·iá¹ƒpaá¹-hantÄ• ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ± ntiÄ• dipariyosÄ• nameva gaá¹‡hantÄ• saá¹…khipitvÄ• sajjhÄ• yanti, na anupadaá¹ƒ, evaá kappakoá¹-iyo peyyÄ• lapÄ• á¸·iá¹ƒ viya saá¹…khipitvÄ• yaá¹ƒ yaá¹ƒ icchanti, tattha tatthev okkamantÄ• sÄ«hokkantavasena gacchanti. evaá¹ƒgacchantÄ• naÃ±ca tesaá¹ƒ Ã±Ä• á¹‡a katavÄ• lavedhiparicayassa sarabhaá¹…gasadisassa dhanuggahassa khittosaro antarantar asajjamÄ• no lakkheyeva patati na sajjati na virajjhati, evaá¹ƒ antarantarÄ• su jÄ• tÄ«su na virajjhati, asajjamÄ• naá¹ƒ avirajjhamÄ• naá¹ƒ icchiticchitaá¹-á¹-hÄ• naá¹ƒyevagaá¹‡hÄ• ti.

atÄ«tabhave khandhÄ• tappaá¹-ibaddhanÄ• magottÄ• ni ca sabbaá¹ƒ pubbenivÄ• santveva ``kiá¹ƒ viditaá¹ƒ karoti? pubbenivÄ• saâ€™â€™ _nti. moho paá¹-icchÄ• dakaá¹-á¹-hena tam ``sveva mohoâ€™â€™ _tiÄ• di. __obhÄ• sakaraá¹‡aá¹-á¹-henÄ• _ti kÄ• tabbato karaá¹‡aá obhÄ• sakaraá¹‡aá¹ƒ, attano paccayehi obhÄ• sabhÄ• vena nibbattetabbaá¹-á¹-henÄ• ti att __sesaá¹ƒpasaá¹ƒsÄ• vacana_nti paá¹-ipakkhavidhamanapavattivisesÄ• naá¹ƒ bodhanato vihatÄ• _tietena vijÄ• nanaá¹-á¹-hena vijjÄ• ti ayampi \Be I 395/ attho dÄ«pitoti daá¹-á¹-habb yasmÄ• vijjÄ• uppannÄ• _ti etena vijjÄ• paá¹-ipakkhÄ• avijjÄ• , paá¹-ipakkhatÄ• cassÄ• ca pahÄ• yakabhÄ• venÄ• ti dasseti. __esa nayo itarasmimpi padadvaye_ti iminÄ• tamo vih yasmÄ• Ä• loko uppannoti imamatthaá¹ƒ atidisati. kilesÄ• naá¹ƒÄ• tÄ• panaparitÄ• panaá¹ Ä• tÄ• poti Ä• ha __ ``vÄ«riyÄ• tÄ• pena Ä• tÄ• pinoâ€™â€™ _ti, vÄ«riyavatoti attho. __pes yathÄ• dhippetatthasiddhiá¹ƒ pativissaá¹-á¹-hacittassa. __yathÄ• appamattassa Ä• tÄ• pinc viharato_ti aÃ±Ã±assapi kassaci mÄ• disassÄ• tiadhippÄ• yo. __padhÄ• nÄ• nuyogassÄ• _ sesamettha uttÄ• nattÄ• vuttanayattÄ• ca suviÃ±Ã±eyyameva.

pubbenivÄ• sakathÄ• niá¹-á¹-hitÄ• .

dibbacakkhuÃ±Ä• á¹‡akathÄ•

<13> __cutiyÄ• _ti cavane. __upapÄ• te_ti upapajjane. samÄ«patthe cetaá¹ƒ bhummavacan cutikkhaá¹‡asÄ• mantÄ• upapattikkhaá¹‡asÄ• mantÄ• cÄ• ti vuttaá¹ƒ hoti. tathÄ• hi vakkh Ä• sannacutikÄ• â€™â€™ tiÄ• di. __yena Ã±Ä• á¹‡enÄ• _ti yena dibbacakkhuÃ±Ä• á¹‡ena sattÄ• naá¹ƒ cuti caupapatti ca Ã±Ä• yati. __parikammaá¹ƒ vattabbaá¹ƒ siyÄ• _ti ``dibbacak uppÄ• detukÄ• menaÄ• dikammikena kulaputtena kasiá¹‡Ä• rammaá¹‡aá¹ƒ abhiÃ±Ã±Ä• pÄ

abhinÄ«hÄ• rakkhamaá¹ƒkatvÄ• tejokasiá¹‡aá¹ƒ odÄ• takasiá¹‡aá¹ƒ Ä• lokakasiá¹‡anti im
346/ aÃ±Ã±ataraá¹ƒÄ• sannaá¹ƒ kÄ• tabbaá¹ƒ, upacÄ• rajjhÄ• nagocaraá¹ƒ katvÄ• vaá¸• á
ntiÄ• dinÄ• dibbacakkhuÃ±Ä• á¹‡assaparikammaá¹ƒ vattabbaá¹ƒ bhaveyya.

__so aha_nti so katacittÄ• bhinÄ«hÄ• ro ahaá¹ƒ. __dibbasadisattÄ• _ti divi bhavanti dibbaá
pasÄ• dacakkhu, tena dibbena cakkhunÄ• sadisattÄ• ti attho. __dibbasadisattÄ• _tica hÄ«
devatÄ• naá¹ƒ dibbacakkhutopi imassa \Be I 396/ mahÄ• nubhÄ• vattÄ• . idÄ• nitaá¹ƒ dibba
__ ``devatÄ• naÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
__sucaritakammanibbatta_ntisaddhÄ• bahulatÄ• visuddhadiá¹-á¹-hitÄ• Ä• nisaá¹ƒsadassÄ•
caritattÄ• sucaritenadevÅ«papattijanakena puÃ±Ã±akammena nibbattaá¹ƒ. __pittasemharu
__Ä• di_-saddenavÄ• tarogÄ• dÄ«naá¹ƒ saá¹…gaho. __apalibuddha_nti anupaddutaá¹ƒ. pi
anupaddutattÄ• kammassa ca uá¸·Ä• ratÄ• ya upakkilesavimutti veditabbÄ• . upakkilesados
kammaá¹ƒtiá¹‡Ä• didosarahitaá¹ƒ viya sassaá¹ƒ uá¸·Ä• raphalaá¹ƒ anupakkiliá¹-á¹-haá¹ƒ ho
cassaphalaá¹ƒ tathÄ• voharÄ«yati yathÄ• ``sukkaá¹ƒ sukkavipÄ• kaâ€™â€™ nti. __dÅ«re
__pi_-saddenasukhumassapi Ä• rammaá¹‡assa sampaá¹-icchanasamatthataá¹ƒ saá¹…gaá
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒpasÄ• dalakkhaá¹‡aá¹ƒ cakkhu. __vÄ«riyabhÄ• vanÄ• ba
vÄ«riyÄ• rambhavaseneva ijjhanato sabbÄ• pikusalabhÄ• vanÄ• vÄ«riyabhÄ• vanÄ• , padh
vÄ• iddhipÄ• dabhÄ• vanÄ• visesato vÄ«riyabhÄ• vanÄ• , tassÄ• Ä• nubhÄ• vena nibbatt
vÄ«riyabhÄ• vanÄ• balanibbattaá¹ƒ. Ã±Ä• á¹‡amayaá¹ƒ cakkhu __Ã±Ä• á¹‡acakkhu. tÄ• di
upakkilesavimuttatÄ• ya dÅ«repi sukhumassapi Ä• rammaá¹‡assa sampaá¹-icchanasamatth

__dibbavihÄ• ravasena paá¹-iladdhattÄ• _ti dibbavihÄ• rasaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ
paá¹-iladdhattÄ• . iminÄ• kÄ• raá¹‡avasenassa dibbabhÄ• vamÄ• ha. __dibbavihÄ• rasann
aá¹-á¹-haá¹…gasamannÄ• gamenaukkaá¹ƒsagataá¹ƒ pÄ• dakajjhÄ• nasaá¹…khÄ• taá¹ƒ di
pavattattÄ• , dibbavihÄ• rapariyÄ• pannaá¹ƒvÄ• attanÄ• sampayuttaá¹ƒ rÅ«pÄ• vacaracat
paccayabhÅ«taá¹ƒ sannissitattÄ• ti evametthaattho daá¹-á¹-habbo. __Ä• lokapariggahena m
dibba_nti kasiá¹‡Ä• lokÄ• nuggahenapattabbattÄ• sayaá¹ƒ Ã±Ä• á¹‡Ä• lokapharaá¹‡abhÄ•
dibbanti attho. mahÄ• jutikampihi dibbanti vuccati ``dibbamidaá¹ƒ byamhaâ€™â€™ ntiÄ• dÄ
mahanÄ«yagamanattÄ• , vimhayanÄ«yappavattikattÄ• ti attho. vimhayanÄ«yÄ• hissa pava
tirokuá¹-á¹-Ä• digatarÅ«padassanato. __taá¹ƒ sabba_nti ``heá¹-á¹-hÄ• vuttaá¹ƒ atthapaÃ±c
vuttaâ€™â€™ nti vadanti. kecipana ``jutigatiatthesupi saddavidÅ« divusaddaá¹ƒ icchantÄ«ti
mahÄ• gatikattÄ• tiidameva dvayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasmÄ• `saddasatthÄ• nusÄ• r
dibbati jotayatÄ«tidibbaá¹ƒ, dibbati \Ne I 347/ gacchati asajjamÄ• naá¹ƒ pavattatÄ«ti dibbant
dassetuá¹ƒ vuttaâ€™â€™ ntivadanti. __Ä• cariyadhammapÄ• latthero_ pana ---

``dibbacakkhulÄ• bhÄ• ya \Be I 397/ yogino parikammakaraá¹‡aá¹ƒ tappaá¹-ipakkhÄ• bhibh
vijayicchÄ• nÄ• ma hoti, dibbacakkhulÄ• bhÄ« ca iddhimÄ• devatÄ• naá¹ƒ
vacanagahaá¹‡akkhamanadhammadÄ• navasenamahÄ• moggallÄ• nattherÄ• dayo viya dÄ

pavatteyyÄ• ti evaá¹ƒ vihÄ• ravijayicchÄ• vohÄ• rajutigatisaá¹…khÄ• tÄ• naá¹ƒatthÄ• naá¹ƒ
abhiÃ±Ã±Ä• Ã±Ä• á¹‡assa dibbacakkhubhÄ• vasiddhito saddavidÅ« ca tesu evaatthesu div
sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaâ€™ nti vuttaâ€™â€™ nti ---

Ä• ha.

__dassanaá¹-á¹-henÄ• _ti rÅ«padassanabhÄ• vena. cakkhunÄ• hi sattÄ• rÅ«paá¹ƒ passan
maá¹ƒsacakkhuviÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ samavisamaá¹ƒ Ä• cikkhantaá¹ƒ viya pava
idaá¹ƒ pana sayamevatato sÄ• tisayaá¹ƒ cakkhukiccakÄ• rÄ«ti Ä• ha __ ``cakkhukiccakaraá
cakkhÅ«â€™â€™ _ti. __diá¹-á¹-hivisuddhihetuttÄ• _ti saá¹…khepato vuttamatthaá¹ƒ vivaritu
_tiÄ• di vuttaá¹ƒ. __ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• tÄ«_ti parato uppattiyÄ• adassanato ``e
ucchinno, evamitarepÄ«â€™â€™ ti ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. __navasattapÄ• tubh
gaá¹‡hÄ• tÄ«_ti jhÄ• nalÄ• bhÄ«adhiccasamuppanniko viya gaá¹‡hÄ• ti. yathÄ• hi so asaÃ
idhÅ«papanno pabbajitosamÄ• no abhiÃ±Ã±Ä• lÄ• bhÄ« hutvÄ• pubbenivÄ• saá¹ƒ anussa
tatoparaá¹ƒ asaÃ±Ã±abhave uppattiá¹ƒ anussaritumasakkonto ``ahaá¹ƒ adhiccasamuppann
etarahi ahutvÄ• sattatÄ• ya pariá¹‡ato, sesÄ• pi sattÄ• tÄ• disÄ• yevÄ• â€™â€™ ti
abhinavasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒgaá¹‡hÄ• ti, evamayampi upapÄ• tamattameva dis
navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti.

idÄ• ni aÃ±Ã±athÄ• pi visuddhikÄ• raá¹‡aá¹ƒ dassento Ä• ha __ ``ekÄ• dasaupakkilesavira
__yathÄ• hÄ• _ti upakkilesasutte Ä• gatapÄ• á¸·iá¹ƒ nidasseti. tattha hi anuruddho nandiyo
kulaputte Ä• mantetvÄ• dhammaá¹ƒ dassentena ``anuruddhÄ• tumhe kiá¹ƒ imehi naÄ• luá
upÄ• dÄ• ya ekÄ• dasahi upakkilesehi Ä• luá¸·itapubboâ€™â€™ tidassetuá¹ƒ ---

``ahampi \Be I 398/ \Ne I 348/ sudaá¹ƒ anuruddhÄ• pubbeva sambodhÄ• anabhisambuddh
obhÄ• saÃ±ceva saÃ±jÄ• nÄ• mi dassanaÃ±ca rÅ«pÄ• naá¹ƒ, so kho pana me obhÄ• so na
dassanaÃ±ca rÅ«pÄ• naá¹ƒ. tassa mayhaá¹ƒ anuruddhÄ• etadahosi `ko nu kho hetu, kopa
antaradhÄ• yati dassanaÃ±ca rÅ«pÄ• naâ€™ nti. tassa mayhaá¹ƒ anuruddhÄ• etadahosi `v
vicikicchÄ• dhikaraá¹‡aÃ±ca me samÄ• dhi cavi, samÄ• dhimhi cute obhÄ• so antaradhÄ• y
sohaá¹ƒ tathÄ• karissÄ• mi, yathÄ• me puna na vicikicchÄ• uppajjissatÄ«â€™ ti.

``so kho ahaá¹ƒ anuruddhÄ• appamatto Ä• tÄ• pÄ« pahitatto viharanto obhÄ• saÃ±ceva sa
rÅ«pÄ• naá¹ƒ, so kho pana me obhÄ• so na cirasseva antaradhÄ• yati dassanaÃ±ca rÅ«pÄ
anuruddhÄ• etadahosi `ko nu kho hetu, ko paccayo, yena me obhÄ• so antaradhÄ• yatidas
tassa mayhaá¹ƒ anuruddhÄ• etadahosi `amanasikÄ• ro kho me udapÄ• di, amanasikÄ• rÄ
samÄ• dhi cavi, samÄ• dhimhi cute obhÄ• so antaradhÄ• yatidassanaÃ±ca rÅ«pÄ• naá¹ƒ, s
yathÄ• me puna na vicikicchÄ• uppajjissatina amanasikÄ• roâ€™â€™ â€™ ti ---

Ä• dinÄ• (MN III 241) desanaá¹ƒ Ä• rabhitvÄ• idaá¹ƒ vuttaá¹ƒ ``so kho ahaá¹ƒ anuruddhÄ•
upakkilesoti iti viditvÄ• â€™â€™ tiÄ• di.

tattha (Ps III 241) __vicikicchÄ• _ti mahÄ• sattassa Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkh
rÅ«pÄ• ni passantassa ``idaá¹ƒ nu kho kiâ€™â€™ nti uppannÄ• vicikicchÄ• . manasikÄ• ra
upaá¹-á¹-hahiá¹ƒsu, rÅ«pÄ• ni passato vicikicchÄ• uppajjati, tasmÄ• idÄ• ni kiÃ±ci na man
tuá¹‡hÄ« bhavati, taá¹ƒ tuá¹‡hÄ«bhÄ• vappattiá¹ƒ sandhÄ• yÄ• ha__ ``amanasikÄ• roâ€™
kiÃ±ci amanasikarontassa uppannaá¹ƒ thinamiddhaá¹ƒ. tathÄ• bhÅ«tassa hi savipphÄ• rika
thinamiddhaá¹ƒ uppajjati. __chambhitatta_ntithinamiddhaá¹ƒ vinodetvÄ• yathÄ• raddhaman
himavantÄ• bhimukhaá¹ƒ Ä• lokaá¹ƒvaá¸• á¸• hetvÄ• dÄ• navarakkhasaajagarÄ• dayo pas
chambhitattaá¹ƒ. __uppila_nti ``mayÄ• diá¹-á¹-habhayaá¹ƒ pakatiyÄ• cakkhuviÃ±Ã±Ä• á¹‡e
passati, adiá¹-á¹-he parikappitasadisekiá¹ƒnÄ• ma bhayaâ€™â€™ nti bhayassa vinodanava
paccavekkhaá¹‡Ä• kosallaá¹ƒ nissÄ• yauppannaá¹ƒ uppilÄ• vitattaá¹ƒ. __duá¹-á¹-hulla_nti k
thinamiddhaá¹ƒ chambhitattÄ• naá¹ƒvÅ«pasamanatthaá¹ƒ gÄ• á¸·haá¹ƒ vÄ«riyaá¹ƒ \Ne I 34
uppilasaá¹…khÄ• tÄ• cittasamÄ• dhidÅ«sitÄ• gehassitÄ• balavapÄ«ti uppannÄ• â€™â€™
karontassa hi kÄ• yaduá¹-á¹-hullaá¹ƒ kÄ• yadaratho kÄ• yÄ• lasiyaá¹ƒudapÄ• di.

__accÄ• raddhavÄ«riya_nti ``mama vÄ«riyaá¹ƒ sithilaá¹ƒ karoto duá¹-á¹-hullaá¹ƒ uppannaâ€
vÄ«riyaá¹ƒpaggaá¹‡hato uppannaá¹ƒ accÄ• raddhavÄ«riyaá¹ƒ. __atilÄ«navÄ«riya_nti ``man
paggaá¹‡hatoevaá¹ƒ jÄ• taâ€™â€™ nti puna vÄ«riyaá¹ƒ sithilayato uppannaá¹ƒ atilÄ«navÄ
__abhijappÄ• _tidevalokÄ• bhimukhaá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• devasaá¹…ghaá¹ƒ pa
``evaá¹ƒ me hotÅ«â€™â€™ tihi abhinivisanavasena jappatÄ«ti abhijappÄ• , taá¹‡hÄ• . __nA
``mayhaá¹ƒ ekajÄ• tikaá¹ƒrÅ«paá¹ƒ manasikarontassa abhijappÄ• uppannÄ• , nÄ• nÄ• vid
karissÄ• mÄ«â€™â€™ tikÄ• lena devalokÄ• bhimukhaá¹ƒ kÄ• lena manussalokÄ• bhimukh
rÅ«pÄ• nimanasikaroto uppannÄ• nÄ• nattasaÃ±Ã±Ä• , nÄ• natte nÄ• nÄ• sabhÄ• ve saÃ±
__atinijjhÄ• yitatta_nti ``mayhaá¹ƒ nÄ• nÄ• vidhÄ• ni rÅ«pÄ• ni manasikarontassa nÄ• natta
iá¹-á¹-haá¹ƒ vÄ• aniá¹-á¹-haá¹ƒvÄ• ekajÄ• tikameva rÅ«paá¹ƒ manasi karissÄ• mÄ«â€™â€™
uppannaá¹ƒ rÅ«pÄ• naá¹ƒ atinijjhÄ• yitattaá¹ƒ, ativiya uttari katvÄ• nijjhÄ• naá¹ƒ pekkhana
atinijjhÄ• yitattaá¹ƒ. __obhÄ• sa_nti parikammasamuá¹-á¹-hitaá¹ƒobhÄ• saá¹ƒ. __na ca rÅ«
parikammobhÄ• samanasikÄ• rappasutatÄ• ya dibbacakkhunÄ• rÅ«pÄ• ni na passÄ• mi. __
parikammobhÄ• sena pharitvÄ• á¹-hitaá¹-á¹-hÄ• ne dibbacakkhuno visayabhÅ«tÄ• ni rÅ«pa

__evamÄ• dÄ«_ti __Ä• di_-saddena ---

``kevalampi rattiá¹ƒ kevalampi divaá¹ƒ kevalampi rattindivaá¹ƒ tassa mayhaá¹ƒ anuruddhÄ•
hetu, ko paccayo, yvÄ• haá¹ƒ \Be I 400/ obhÄ• saÃ±hi kho saÃ±jÄ• nÄ• mi, na ca rÅ«pÄ• n
passÄ• mi, na ca obhÄ• saá¹ƒ saÃ±jÄ• nÄ• mi kevalampirattiá¹ƒ kevalampi divaá¹ƒ kevalam
mayhaá¹ƒ anuruddhÄ• etadahosi `yasmiÃ±hi kho ahaá¹ƒ samaye rÅ«panimittaá¹ƒ amanasi

manasi karomi. obhÄ• saÃ±hi kho tasmiá¹ƒ samaye saÃ±jÄ• nÄ• mi, na ca rÅ«pÄ• ni passÄ
samayeobhÄ• sanimittaá¹ƒ amanasikaritvÄ• rÅ«panimittaá¹ƒ manasi karomi. rÅ«pÄ• ni hi k
passÄ• mi, na ca obhÄ• saá¹ƒ saÃ±jÄ• nÄ• mi kevalampi rattiá¹ƒ kevalampi divaá¹ƒ kevalam
III 243) ---

evamÄ• dipÄ• á¸·iá¹ƒ \Ne I 350/ saá¹…gaá¹‡hÄ• ti.

manussÄ• naá¹ƒ idanti mÄ• nusakaá¹ƒ, manussÄ• naá¹ƒ gocarabhÅ«taá¹ƒ rÅ«pÄ• rammaá
dibbatirokuá¹-á¹-asukhumÄ• dibhedassarÅ«passa dassanato atikkantamÄ• nusakaá¹ƒ. evam
manussÅ«pacÄ• raá¹ƒ atikkantaá¹ƒ nÄ• mahotÄ«ti Ä• ha __ ``manussÅ«pacÄ• raá¹ƒ atikka
_ti. tattha __manussÅ«pacÄ• ra_ntimanussehi upacaritabbaá¹-á¹-hÄ• naá¹ƒ, pakatiyÄ• cak
visayanti adhippÄ• yo. evaá¹ƒ visayamukhena dassetvÄ• idÄ• ni visayimukhena dassetuá¹
vÄ• â€™â€™ _tiÄ• divuttaá¹ƒ. tatthÄ• pi maá¹ƒsacakkhÄ• tikkamo tassa kiccÄ• tikkamenev
__dibbenacakkhunÄ• _ti dibbacakkhuÃ±Ä• á¹‡enapi daá¹-á¹-huá¹ƒ na sakkÄ• khaá¹‡assa
atisukhumatÄ• ya kesaÃ±cirÅ«passa, apica dibbacakkhussa paccuppannaá¹ƒ rÅ«pÄ• ramm
purejÄ• tapaccayabhÅ«taá¹ƒ, naca Ä• vajjanaparikammehi vinÄ• mahaggatassa pavatti att
rÅ«paá¹ƒ Ä• rammaá¹‡apaccayobhavituá¹ƒ sakkoti, bhijjamÄ• naá¹ƒ vÄ• , tasmÄ• cutÅ«pa
dibbacakkhunÄ• daá¹-á¹-huá¹ƒna sakkÄ• ti suvuttametaá¹ƒ.

yadi dibbacakkhuÃ±Ä• á¹‡aá¹ƒ rÅ«pÄ• rammaá¹‡ameva, atha kasmÄ• ``satte passÄ• mÄ«
yebhuyyenasattasantÄ• nagatarÅ«padassanato evaá¹ƒ vuttaá¹ƒ. sattagahaá¹‡assa vÄ• kÄ
vohÄ• ravasena vuttantipivadanti. te cavamÄ• nÄ• ti adhippetÄ• ti sambandho. __evarÅ«pe
cutÅ«papÄ• takkhaá¹‡asamaá¹…ginotiadhippÄ• yo. mohÅ«panissayaá¹ƒ nÄ• ma kammaá¹
hotÄ«ti Ä• ha __ ``mohanissandayuttattÄ• â€™â€™ _ti. mohÅ«panissayatÄ• ca kusalakam
mohappavattibahulatÄ• ya veditabbÄ• . tÄ• ya pana mohappavattiyÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ
jÄ• tiÄ• diá¹ƒ nipphÄ• detÄ«tinihÄ«najÄ• tiÄ• dayo mohassa nissandaphalÄ• nÄ«ti Ä• ha __
jÄ• tikulabhogÄ• dÄ«naâ€™â€™ _ntiÄ• di. __hÄ«á¸·ite_ti garahite. __ohÄ«á¸·ite_ti visesato
__uÃ±Ã±Ä• te_ti lÄ• makabhÄ• venaÃ±Ä• te. __avaÃ±Ã±Ä• te_ti visesato lÄ• makabhÄ• ve
__amohanissandayuttattÄ• _tiettha amoho sampayuttavasena pubbabhÄ• gavasena ca pav
tihetukapaá¹-isandhikedasseti. __tabbiparÄ«te_ti tassa hÄ«á¸·itÄ• dibhÄ• vassa viparÄ«te,
anohÄ«á¸·iteanuÃ±Ã±Ä• te anavaÃ±Ã±Ä• te cittÄ«kateti attho.

__suvaá¹‡á¹‡e_ti sundaravaá¹‡á¹‡e. __dubbaá¹‡á¹‡e_ti asundaravaá¹‡á¹‡e. sÄ• panÄ• ya
suvaá¹‡á¹‡adubbaá¹‡á¹‡atÄ• yathÄ• kkamaá¹ƒ kammassa adosadosÅ«panissayatÄ• ya ho
``adosanissandayuttattÄ• â€™â€™ _tiÄ• di. adosÅ«panissayatÄ• ca kammassa mettÄ• dÄ
paribhÄ• vitasantÄ• nappavattiyÄ• veditabbÄ• . __abhirÅ«pevirÅ«pe_ti \Ne I 351/ idaá¹ƒ sa
vuttaá¹ƒ. saá¹‡á¹-hÄ• navacanopi hi vaá¹‡á¹‡asaddo hoti ``mahantaá¹ƒhatthivaá¹‡á¹‡aá¹ƒ
tiÄ• dÄ«su (SN a I 138) viya. paá¹-hamaá¹ƒ vuttopana attho vaá¹‡á¹‡avaseneva vutto. sund

sugatÄ• ti Ä• ha __ ``sugatigateâ€™â€™ _ti, sugatiá¹ƒ upapanneti attho. alobhajjhÄ• sayÄ•
vigatamaccherÄ• alobhÅ«panissayenakammunÄ• sugatÄ• samiddhÄ• hontÄ«ti Ä• ha __
aá¸• á¸• he mahaddhaneâ€™â€™ _ti. dukkhaá¹ƒ gatiá¹ƒ gatÄ• duggatÄ• ti Ä• ha __ ``dugg
lobhajjhÄ• sayÄ• sattÄ• luddhÄ• maccharino lobhÅ«panissayena kammunÄ• duggatÄ• d
``lobhanissandayuttattÄ• vÄ• dalidde appannapÄ• neâ€™â€™ _ti. __upacita_nti phalÄ• va
yathÄ• kataÃ±hi kammaá¹ƒ phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• kataá¹ƒ upacitaá¹ƒ. __cav
dibbacakkhukiccaá¹ƒvutta_nti visayamukhena visayibyÄ• pÄ• ramÄ• ha. __purimehÄ«_ti ``d
tiÄ• dÄ«nipadÄ• ni sandhÄ• ya vuttaá¹ƒ. __Ä• dÄ«hÄ«_ti ettha __ca_-saddo luttaniddiá¹-á¹-
pe ... passÄ• mÄ«â€™â€™ ti imehi ``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi ca dibbacakkhukicca
\Be I 402/ __pana padenÄ• _ti ``yathÄ• kammÅ«page satte pajÄ• nÄ• mÄ«â€™â€™ ti imin
attho iminÄ• ti hi padaá¹ƒ vÄ• kyaá¹ƒ.

__mahantaá¹ƒ dukkhamanubhavamÄ• ne_ti ettha dibbacakkhuÃ±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ
dukkhÄ• nubhavanaá¹ƒkÄ• mÄ• vacaracitteneva jÄ• nÄ• tÄ«ti veditabbaá¹ƒ. __so_ti nerayik
disvÄ• á¹-hito dibbacakkhuÃ±Ä• á¹‡alÄ• bhÄ«. __evaá¹ƒ manasi karotÄ«_ti tesaá¹ƒ nerayik
nirayasaá¹ƒvattanikassakammassa Ã±Ä• tukÄ• matÄ• vasena pÄ• dakajjhÄ• naá¹ƒ samÄ•
parikammavasena manasikaroti. __kiá¹ƒ nu kho_tiÄ• di manasikÄ• ravidhidassanaá¹ƒ. evaá
katvÄ• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hitassa taá¹ƒ kammaá¹ƒ Ä• rammaá¹‡
uppajjati, tasmiá¹ƒ niruddhe cattÄ• ri paÃ±ca vÄ• javanÄ• ni javanti. yesaá¹ƒ purimÄ• ni tÄ«
parikammaupacÄ• rÄ• nulomagotrabhunÄ• makÄ• ni kÄ• mÄ• vacarÄ• ni, catutthaá¹ƒ paÃ±
appanÄ• cittaá¹ƒrÅ«pÄ• vacaraá¹ƒ catutthajjhÄ• nikaá¹ƒ, tattha yaá¹ƒ tena appanÄ• cittena
Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡antiveditabbaá¹ƒ. __ ``visuá¹ƒ parikamm
pana dibbacakkhuÃ±Ä• á¹‡ena vinÄ• yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa visuá¹ƒ parikamm
vuttaá¹ƒ. evaÃ±cetaá¹ƒ icchitabbaá¹ƒ, aÃ±Ã±athÄ• yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa ma
devÄ• naá¹ƒ dassanepi eseva nayo. nerayikadevaggahaá¹‡aÃ±cettha nidassanamattaá¹ƒ d
Ä• kaá¹…khamÄ• no hi dibbacakkhulÄ• bhÄ« aÃ±Ã±agatikesupievaá¹ƒ paá¹-ipajjatiyeva. ta
``apÄ• yaggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«petÄ«â€™â€™ tiÄ• di, ``sugatiggahaá¹‡ena
saá¹…gayhatÄ«â€™â€™ ti ca. taá¹ƒ nirayasaá¹ƒvattaniyakammaá¹ƒ Ä• rammaá¹‡ametass
phÄ• rusakavanÄ• dÄ«sÅ«_ti __Ä• di_-saddena cittalatÄ• vanÄ• dÄ«naá¹ƒ saá¹…gaho.

__yathÄ• _ \Ne I 352/ __cimassÄ• _ti yathÄ• ca imassa yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa
evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assapÄ«tivisuá¹ƒ parikammÄ• bhÄ• vaÃ±ca nidasseti. tatth
``dibbacakkhupÄ• dakÄ• neva hiimÄ• nÄ«â€™â€™ _ti. tatrÄ• yamadhippÄ• yo --- yathÄ• d
nirayÄ• diabhimukhaá¹ƒ Ä• lokaá¹ƒvaá¸• á¸• hetvÄ• nerayikÄ• dike satte disvÄ• tehi pubb
nirayasaá¹ƒvattaniyÄ• dikaá¹ƒkammaá¹ƒ tÄ• disena samÄ• dÄ• nena tajjena ca manasikÄ•
yÄ• thÄ• vato jÄ• nÄ• ti, evaá¹ƒ yassa yassa sattassa samanantaraá¹ƒ anÄ• gataá¹ƒ attabh
taá¹ƒ odissaÄ• lokaá¹ƒ vaá¸• á¸• hetvÄ• tena tena atÄ«te etarahi vÄ• Ä• yÅ«hitaá¹ƒ tassa
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena \Be I 403/ disvÄ• tena tena nibbattetabbaá¹ƒ anÄ• gataá

tÄ• disenasamÄ• dÄ• nena tajjena ca manasikÄ• rena parikkhate citte yÄ• thÄ• vato jÄ• nÄ
attabhÄ• vesu. etaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ nÄ• ma. yasmÄ• etaá¹ƒ dvayaá¹ƒ dibb
sijjhati, nÄ• sati. tena vuttaá¹ƒ __ ``imÄ• ni dibbacakkhunÄ• saheva ijjhantÄ«â€™â€™ _ti.

__kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ• uppannaá¹ƒ duccarita_nti kÄ• yena duá¹-á¹-hu carit
uppannaá¹ƒ kilesapÅ«tikattÄ• duá¹-á¹-hu caritaá¹ƒ kÄ• yaduccaritanti evaá¹ƒ yathÄ• kkama
__kÄ• yo_ti cettha copanakÄ• yo adhippeto. kÄ• yaviÃ±Ã±attivasena pavattaá¹ƒakusalaá¹ƒ
kÄ• yaduccaritaá¹ƒ. yasmiá¹ƒ santÄ• ne kammaá¹ƒ katupacitaá¹ƒ, asatiÄ• hÄ• rupacchede
avigacchanato so tena sahitoyevÄ• ti vattabbotiÄ• ha __ ``samannÄ• gatÄ• ti samaá¹…gÄ«
__anatthakÄ• mÄ• hutvÄ• _ti etena mÄ• tÄ• pitaroviya puttÄ• naá¹ƒ, Ä• cariyupajjhÄ• yÄ•
atthakÄ• mÄ• hutvÄ• garahakÄ• upavÄ• dakÄ• na hontÄ«ti dasseti. __guá¹‡aparidhaá¹ƒs
guá¹‡Ä• naá¹ƒ viddhaá¹ƒsanena, vinÄ• sanenÄ• ti attho. nanu ca antimavatthunÄ• pi upavÄ
guá¹‡aparidhaá¹ƒsanamevÄ• ti? saccametaá¹ƒ, guá¹‡Ä• ti panettha jhÄ• nÄ• divisesÄ• utt
adhippetÄ• ti sÄ«laparidhaá¹ƒsanaá¹ƒ visuá¹ƒgahitaá¹ƒ. tenÄ• ha __ ``natthi imesaá¹ƒ sama
_tiÄ• di. __samaá¹‡adhammo_ti ca sÄ«lasaá¹ƒyamaá¹ƒsandhÄ• ya vadati. __jÄ• naá¹ƒ vÄ•
ariyabhÄ• vaá¹ƒ jÄ• nanto vÄ• . __ajÄ• naá¹ƒvÄ• _ti ajÄ• nanto vÄ• . jÄ• nanÄ• jÄ• nanaÃ±
ariyabhÄ• vo eva pamÄ• á¹‡aá¹ƒ. tenÄ• ha__ ``ubhayathÄ• pi ariyÅ«pavÄ• dova hotÄ«â€™
ajÄ• nato aduá¹-á¹-hacittassevatattha ariyaguá¹‡abhÄ• vaá¹ƒ pavedentassa guá¹‡aparidhaa
tassa ariyÅ«pavÄ• do natthÄ«â€™â€™ tivadanti. __bhÄ• riyaá¹ƒ kamma_nti Ä• nantariyasa
kammaá¹ƒ, satekicchaá¹ƒpana hoti khamÄ• panena, na Ä• nantariyaá¹ƒ viya atekicchaá¹ƒ.

__tassa_ \Ne I 353/ __ca Ä• vibhÄ• vattha_nti bhÄ• riyÄ• disabhÄ• vassa pakÄ• sanatthaá¹
taá¹ƒtheraá¹ƒ, taá¹ƒ vÄ• kiriyaá¹ƒ jigucchi. __aticchÄ• to_ti ativiya khudÄ• bhibhÅ«to.
__mahallako_tisamaá¹‡Ä• naá¹ƒ sÄ• ruppamasÄ• ruppaá¹ƒ, lokasamudÄ• cÄ• ramattaá¹ƒ
vuttattÄ• guá¹‡aparidhaá¹ƒsanena garahatÄ«ti \Be I 404/ veditabbaá¹ƒ. __amhÄ• kaá¹ƒ lajji
``samaá¹‡ena nÄ• ma evaá¹ƒ kataâ€™â€™ nti vutte mayaá¹ƒ sÄ«saá¹ƒ ukkhipituá¹ƒ na sa
jÄ• nanto eva thero __ ``atthi te Ä• vuso imasmiá¹ƒ sÄ• sane patiá¹-á¹-hÄ• â€™â€™ _ti puc
itaropisaccÄ• bhisamayo sÄ• sane patiá¹-á¹-hÄ• ti Ä• ha __ ``sotÄ• panno ahaâ€™â€™ _n
karuá¹‡Ä• yamÄ• no__ ``khÄ«á¹‡Ä• savo tayÄ• upavaditoâ€™â€™ _ti attÄ• naá¹ƒ Ä• vi a
pÄ• katikaá¹ƒahosÄ«_ti tena assa taá¹ƒ kammaá¹ƒ maggÄ• varaá¹‡aá¹ƒ nÄ• hosÄ«ti adhip
panasotÄ• pannattÄ• apÄ• yagÄ• mÄ«naá¹ƒ suppahÄ«nabhÄ• vato saggÄ• varaá¹‡amass
kammaá¹ƒ. __attanÄ• vuá¸• á¸• hataro hotÄ«_ti ettha ``ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• khamÄ•
__visuddhimagge_vuttaá¹ƒ. sotÄ• pannasakadÄ• gÄ• mino dosenapi nakkhamanti, sesaari
atthakÄ• mÄ• hutvÄ• Ä• yatiá¹ƒ saá¹ƒvaraá¹‡atthÄ• ya na khamÄ• peyyunti Ä• ha __ ``sac
__attanÄ• vuá¸• á¸• hataro hoti, á¹-hitakenevÄ• _ti etthÄ• pi ``ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• â€™
(Vism II 411) vuttaá¹ƒ. evaÃ±hi tattha vuttaá¹ƒ ---

``sace disÄ• pakkanto hoti, sayaá¹ƒ vÄ• gantvÄ• saddhivihÄ• rike vÄ• pesetvÄ• khamÄ•

gantuá¹ƒ, na pesetuá¹ƒ sakkÄ• hoti, ye tasmiá¹ƒ vihÄ• re bhikkhÅ« vasanti, tesaá¹ƒ santika
navakatarÄ• honti, ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• , sace vuá¸• á¸• hatarÄ• , vuá¸• á¸• hesu vutt
`ahaá¹ƒ, bhante, asukaá¹ƒ nÄ• ma Ä• yasmantaá¹ƒ idaÃ±cidaÃ±caavacaá¹ƒ, khamatu me s
khamÄ• petabbaá¹ƒ. sammukhÄ• akhamantepi etadevakÄ• tabbaâ€™â€™ nti.

idaá¹ƒ pana parampi tattha (Vism II 411) vuttaá¹ƒ ---

``sace ekacÄ• rikabhikkhu hoti, nevassa vasanaá¹-á¹-hÄ• naá¹ƒ, na gataá¹-á¹-hÄ• naá¹ƒ pa
paá¹‡á¸• itassabhikkhuno santikaá¹ƒ gantvÄ• `ahaá¹ƒ, bhante, asukaá¹ƒ nÄ• ma Ä• yasma
avacaá¹ƒ, taá¹ƒ me anussarato anussarato vippaá¹-isÄ• ro hoti, kiá¹ƒ karomÄ«â€™ ti vattab
`tumhe mÄ• cintayittha, thero tumhÄ• kaá¹ƒ khamati, cittaá¹ƒ vÅ«pasamethÄ• â€™ ti. tena
gatadisÄ• bhimukhena aÃ±jaliá¹ƒ paggahetvÄ• `khamatÅ«â€™ ti vattabbaâ€™â€™ nti.

__parinibbutamaÃ±caá¹-á¹-hÄ• na_nti \Be I 405/ \Ne I 354/ pÅ«jÄ• karaá¹‡aá¹-á¹-hÄ• naá¹ƒ
__pÄ• katikamevahotÄ«_ti evaá¹ƒ kate attano cittaá¹ƒ pasÄ«datÄ«ti taá¹ƒ kammaá¹ƒ saggÄ
maggÄ• varaá¹‡aÃ±cana hotÄ«ti adhippÄ• yoti keci vadanti. __cariyÄ• piá¹-ake
mÄ• taá¹…gacaritasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Cp-a II 64) ---

``pÄ• ramitÄ• paribhÄ• vanasamiddhÄ• hi nÄ• nÄ• samÄ• pattivihÄ• raparipÅ«ritÄ• hi
sÄ«ladiá¹-á¹-hisampadÄ• hisusaá¹…khatasantÄ• ne mahÄ• karuá¹‡Ä• dhivÄ• se mahÄ• sa
ariyÅ«pavÄ• dakammaabhisapasaá¹…khÄ• taá¹ƒ pharusavacanaá¹ƒsaá¹ƒyuttaá¹ƒ mahÄ• s
tassa ca ajjhÄ• sayapharusatÄ• ya diá¹-á¹-hadhammavedanÄ«yaá¹ƒhutvÄ• sace so mahÄ•
sattame divase vipaccanasabhÄ• vaá¹ƒ jÄ• taá¹ƒ. khamÄ• pitepana mahÄ• satte payogasa
paá¹-ibÄ• hitattÄ• avipÄ• kadhammataá¹ƒ Ä• pajji ahosikammabhÄ• vato. ayaÃ±hi ariyÅ«p
diá¹-á¹-hadhammavedanÄ«yassa ca dhammatÄ• â€™â€™ ti ---

__Ä• cariyadhammapÄ• lattherena_ vuttattÄ• evaá¹ƒ khamÄ• pite taá¹ƒ kammaá¹ƒ payoga
vipÄ• kassapaá¹-ibÄ• hitattÄ• ahosikammabhÄ• vena avipÄ• kadhammataá¹ƒ Ä• pannanti
mokkhÄ• varaá¹‡aÃ±cahotÄ«ti evamettha attho gahetabbo.

viparÄ«taá¹ƒ dassanametesanti __viparÄ«tadassanÄ• _. samÄ• dÄ• tabbaá¹-á¹-hena samÄ
kammÄ• nisamÄ• dÄ• nÄ• ni yesaá¹ƒ te kammasamÄ• dÄ• nÄ• , micchÄ• diá¹-á¹-hivasena
__micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , _hetuatthaá¹ƒ vÄ• antogadhaá¹ƒ katvÄ• mic
kammesu samÄ• dÄ• pakÄ• __micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• _. tayimaá¹ƒ attha
``micchÄ• diá¹-á¹-hivasenÄ• â€™â€™ _tiÄ• dimÄ• ha. ye ca ... pe ... samÄ• dapenti, tepi
micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ti yojetabbaá¹ƒ. __sÄ«lasampanno_tiÄ• di paripak
vasena vuttaá¹ƒ, aggamaggaá¹-á¹-he pana vattabbameva natthi. atha vÄ• aggamaggapariy
veditabbÄ• . aggamaggaá¹-á¹-hassa hi diá¹-á¹-heva dhamme ekaá¹ƒsikÄ• aÃ±Ã±Ä• rÄ• dh

anekaá¹ƒsikÄ• . __aÃ±Ã±a_nti arahattaá¹ƒ. __evaá¹ƒsampadamida_nti ettha sampajjanaá¹
evaá¹ƒ avirajjhanakanipphattikanti attho, yathÄ• taá¹ƒ avassambhÄ• vÄ«, evamidampÄ«ti v
yathÄ• hi maggÄ• nantaraá¹ƒ avirajjhitvÄ• va phalaá¹ƒnibbattaá¹ƒ, evametaá¹ƒ imassapi pu
avirajjhitvÄ• va niraye paá¹-isandhi hotÄ«tidasseti. sakalasmiÃ±hi buddhavacane na imÄ• y
gÄ• á¸·hataraá¹ƒ katvÄ• vuttaupamÄ• atthi. __taá¹ƒ vÄ• caá¹ƒ appahÄ• yÄ• _tiÄ• dÄ«su (
sandhÄ• ya ``punaevarÅ«piá¹ƒ vÄ• caá¹ƒ na vakkhÄ• mÄ«â€™â€™ ti vadanto vÄ• caá¹ƒ p
evarÅ«paá¹ƒ cittaá¹ƒ nauppÄ• dessÄ• mÄ«â€™â€™ ti cintento \Ne I 355/ cittaá¹ƒ pajahati n
diá¹-á¹-hiá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™ tipajahanto diá¹-á¹-hiá¹ƒ pajahati nÄ• ma. tathÄ•
na paá¹-inissajjati. __yathÄ• bhataá¹ƒnikkhitto evaá¹ƒ niraye_ti yathÄ• nirayapÄ• lehi Ä• ha
á¹-hapito, evaá¹ƒ nirayeá¹-hapitoyeva, nÄ• ssa nirayÅ«papattiyÄ• koci vibandho. tatrÄ• yaá
nirayÅ«pago ariyÅ«pavÄ• dÄ«tadÄ• dÄ• yakassa avijahanato seyyathÄ• pi micchÄ• diá¹-á¹
vÄ• caá¹ƒ appahÄ• yÄ• â€™â€™ tievamÄ• divacanena tadÄ• dÄ• yakassa appahÄ• nenev
anatthÄ• vahova, pahÄ• nena pana accayaá¹ƒ desetvÄ• khamÄ• panena na antarÄ• yiko a
vuá¹-á¹-hitÄ• desitÄ• ca Ä• pattÄ«ti dasseti. micchÄ• diá¹-á¹-hivasena akattabbaá¹ƒ nÄ• ma
saá¹ƒsÄ• rakhÄ• á¹‡ubhÄ• vopinÄ• ma hotÄ«ti Ä• ha __ ``micchÄ• diá¹-á¹-hiparamÄ• ni, bh

``ucchinnabhavanettiko, bhikkhave, tathÄ• gatassa kÄ• yo tiá¹-á¹-hati (DN 1. 147), ayaÃ±ce
nÄ• marÅ«paâ€™â€™ nti ca evamÄ• dÄ«su viya idha __kÄ• ya_-saddo khandhapaÃ±caka
bhedÄ• ti upÄ• dinnakkhandhapariccÄ• gÄ• â€™â€™ _ti. avÄ«tarÄ• gassa maraá¹‡ato par
bhavantarÅ«pÄ• dÄ• namevÄ• ti Ä• ha __ ``paraá¹ƒ maraá¹‡Ä• ti tadanantaraá¹ƒ abhinibba
_ti. yena tiá¹-á¹-hati, tassa upacchedeneva kÄ• yo bhijjatÄ«ti Ä• ha __ ``kÄ• yassa bhedÄ• t
jÄ«vitindriyassaupacchedÄ• â€™â€™ _ti. eti imasmÄ• sukhanti ayo, puÃ±Ã±anti Ä• ha __
ayÄ• â€™â€™ _ti. Ä• yanti etasmÄ• sukhÄ• nÄ«ti Ä• yo, puÃ±Ã±akammÄ• dÄ«naá¹ƒ sukh
``sukhÄ• naá¹ƒvÄ• Ä• yassa abhÄ• vÄ• â€™â€™ _ti. __vivasÄ• _ti kammassa vase vattan
sakkontÄ«ti vigato vaso etesanti vivasÄ• , avasavattinoti \Be I 407/ attho. iyati assÄ• dÄ«yat
assÄ• doti Ä• ha __ ``assÄ• dasaÃ±Ã±ito ayoâ€™â€™ _ti.

__nÄ• garÄ• jÄ• dÄ«na_nti __Ä• di_-saddena supaá¹‡á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho. __asur
__so hÄ«_ti so asurakÄ• yo. __sabbasamussayehÄ«_ti sabbehi sampattisamussayehi, sab
hoti. __vuttavipariyÄ• yenÄ• _ti ``suá¹-á¹-hu caritaá¹ƒ, sobhanaá¹ƒvÄ• caritaá¹ƒ anavajjattÄ
ntiÄ• dinÄ• kÄ• yaduccaritenÄ• tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vuttassaatthassa vipariyÄ• yen
gacchÄ• â€™â€™ ti (It 83) vacanato manussagatipisugatiyevÄ• ti Ä• ha __ ``sugatiggahaá¹
saá¹…gayhatÄ«â€™â€™ _ti. sesamettha vuttanayattÄ• uttÄ• natthato ca suviÃ±Ã±eyyame

dibbacakkhuÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

Ä• savakkhayaÃ±Ä• á¹‡akathÄ•

<14> __vipassanÄ• pÄ• daka_nti \Ne I 356/ vipassanÄ• ya padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ. vip
vipassakapuggalabhedena. mahÄ• bodhisattÄ• naÃ±hi paccekabodhisattÄ• naÃ±ca cintÄ•
sayambhÅ«Ã±Ä• á¹‡abhÅ«tÄ• , itaresaá¹ƒ sutamayaÃ±Ä• á¹‡asaá¹ƒvaddhitattÄ• paropad
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒavasesarÅ«pÄ• rÅ«pajjhÄ• nÄ• naá¹ƒ aÃ±Ã±atara
anekadhÄ• arÅ«pamukhavasena catudhÄ• tuvavatthÄ• nevuttÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ dh
aÃ±Ã±ataramukhavasena anekadhÄ• va __visuddhimagge_nÄ• nÄ• nayato vibhÄ• vitÄ• . n
catuvÄ«satikoá¹-isatasahassamukhena pabhedagamanatonÄ• nÄ• nayaá¹ƒ sabbaÃ±Ã±uta
ariyamaggaÃ±Ä• á¹‡assa adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ pubbabhÄ• gaÃ±Ä• á¹‡agabbhaá¹ƒ g
gacchantaá¹ƒ paramagambhÄ«raá¹ƒ saá¹‡hasukhumataraá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹
yaá¹ƒ aá¹-á¹-hakathÄ• su mahÄ• vajiraÃ±Ã±Ä• á¹‡anti vuccati. yassa ca pavattivibhÄ• gena
catuvÄ«satikoá¹-isatasahassapabhedassapÄ• dakabhÄ• vena samÄ• pajjiyamÄ• nÄ•
catuvÄ«satikoá¹-isatasahassasaá¹…khyÄ• devasikaá¹ƒ satthu vaá¸·aÃ±janakasamÄ• patti
buddhÄ• naá¹ƒ vipassanÄ• cÄ• ro __paramatthamaÃ±jusÄ• yaá¹ƒ_ \Be I 408/ visuddhimag
dassito, atthikehi tato gahetabbo.

Ä• savÄ• naá¹ƒ khepanato samucchindanato Ä• savakkhayo ariyamaggo, ukkaá¹-á¹-hanidd
arahattamaggaggahaá¹‡aá¹ƒ. Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡aá¹ƒ Ä• savakkhayaÃ±Ä• á¹‡
Ã±Ä• á¹‡aâ€™â€™ _nti vatvÄ• __khaye_ti ca Ä• dhÄ• re bhummaá¹ƒ, na visayeti dassento
``tappariyÄ• pannattÄ• â€™â€™ _ti Ä• ha. __idaá¹ƒ dukkha_nti dukkhassa ariyasaccassa t
gahitabhÄ• vadassanaá¹ƒ. __ettakaá¹ƒ dukkha_ntitassa paricchijja gahitabhÄ• vadassanaá
anavasesetvÄ• gahitabhÄ• vadassanaá¹ƒ. tenÄ• ha __ ``sabbampi dukkhasaccaâ€™â€™
__sarasalakkhaá¹‡apaá¹-ivedhenÄ• _ti sabhÄ• vasaá¹…khÄ• tassalakkhaá¹‡assa asammo
asammohapaá¹-ivedhoti ca yathÄ• tasmiá¹ƒ Ã±Ä• á¹‡e pavattepacchÄ• dukkhassa sarÅ«p
hoti, tathÄ• pavatti. tenÄ• ha __ ``yathÄ• bhÅ«taá¹ƒabbhaÃ±Ã±Ä• siâ€™â€™ _nti. __nibba
__yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• _tiyaá¹ƒ nibbÄ• naá¹ƒ maggassa Ä• rammaá¹‡apaccayaá¹-á¹
Ä• gamma. tadubhayavato hi puggalassapatti tadubhayassa pattÄ«ti vuttaá¹ƒ. __patvÄ• _ti
__appavatti_nti appavattinimittaá¹ƒ. te vÄ• na pavattanti etthÄ• ti appavatti, nibbÄ• naá¹ƒ. _
dukkhanirodhassa. __sampÄ• paka_nti sacchikiriyÄ• vasena sammadeva pÄ• pakaá¹ƒ.

__kilesavasenÄ• _ti \Ne I 357/ Ä• savasaá¹…khÄ• takilesavasena. yasmÄ• Ä• savÄ• naá¹ƒ
tappariyÄ• pannattÄ• , sesasaccÄ• naÃ±ca taá¹ƒsamudayÄ• dipariyÄ• yo atthi, tasmÄ• vut
_ti. dassento saccÄ• nÄ«ti yojanÄ• . Ä• savÄ• naá¹ƒyeva cettha gahaá¹‡aá¹ƒ ``Ä• savÄ• na
tiÄ• raddhattÄ• . tathÄ• hi Ä• savavimuttisÄ«seneva sabbasaá¹ƒkilesavimutti vuttÄ• . __ida
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• si_ntiÄ• dinÄ• missakamaggo idha kathitoti __ ``sahavipa
maggaá¹ƒ kathetÄ«â€™â€™ _ti vuttaá¹ƒ. ettha ca saccappaá¹-ivedhassatadÄ• atÄ«takÄ•
abbhaÃ±Ã±Ä• siâ€™â€™ nti vatvÄ• pi abhisamayakÄ• le tassapaccuppannataá¹ƒ upÄ• dÄ
passatoâ€™â€™ ti vattamÄ• nakÄ• lena niddeso kato. so ca kÄ• maá¹ƒ maggakkhaá¹‡ato
atÄ«takÄ• liko eva, sabbapaá¹-hamaá¹ƒ panassa atÄ«takÄ• likattaá¹ƒphalakkhaá¹‡eneva v

__ ``vimuccitthÄ• ti iminÄ• phalakkhaá¹‡aá¹ƒdassetÄ«â€™â€™ _ti. __jÄ• nato passato_ti v
jÄ• nanahetu dassanahetu kÄ• mÄ• savÄ• picittaá¹ƒ vimuccitthÄ• ti yojanÄ• . bhavÄ• savag
bhavarÄ• gassa viya bhavadiá¹-á¹-hiyÄ• pisamavarodhoti diá¹-á¹-hÄ• savassapi saá¹…gaho

yasmÄ• pahÄ«nakilesapaccavekkhaá¹‡ena vijjamÄ• nassapi kammassa Ä• yatiá¹ƒ appaá¹
``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ ti jÄ• nÄ• ti, yasmÄ• ca maggapaccavekkhaá¹‡Ä• dÄ«hi vus
pajÄ• nÄ• ti, tasmÄ• vuttaá¹ƒ __ ``khÄ«á¹‡Ä• jÄ• tÄ«ti Ä• dÄ«hi tassa bhÅ«miâ€™â€™ _n
__tassÄ• _tipaccavekkhaá¹‡aÃ±Ä• á¹‡assa. __bhÅ«mi_nti pavattiá¹-á¹-hÄ• naá¹ƒ. yenÄ• d
panÄ• â€™â€™ _tiÄ• dinÄ• codanÄ• katÄ• , taá¹ƒ pakÄ• setvÄ• parihÄ• raá¹ƒ vattukÄ• m
_tiÄ• di. __na tÄ• vassa atÄ«tÄ• jÄ• ti khÄ«á¹‡Ä• _ti maggabhÄ• vanÄ• ya na khÄ«á¹‡Ä• t
kÄ• raá¹‡amÄ• ha__ ``pubbeva khÄ«á¹‡attÄ• â€™â€™ _ti. na anÄ• gatÄ• assa jÄ• ti khÄ«
anÄ• gatÄ• _tica anÄ• gatattasÄ• maÃ±Ã±aá¹ƒ gahetvÄ• lesena vadati. tenÄ• ha __ ``anÄ
_ti. vijjamÄ• neyeva hi payogo sambhavati, nÄ• vijjamÄ• neti adhippÄ• yo. anÄ• gataviseso
ca khepane vÄ• yÄ• mopi labbhateva. tenÄ• ha __ ``yÄ• pana maggassÄ• â€™â€™ _tiÄ•
Ä• dinÄ• maggabhÄ• vanÄ• ya anÄ• gatajÄ• tiyÄ• eva hetuvinÄ• sanadvÄ• rena khÄ«á¹‡a
__ekacatupaÃ±cavokÄ• rabhavesÅ«_ti bhavattayaggahaá¹‡aá¹ƒ vuttanayena anavasesato
jÄ• tiyÄ• khÄ«á¹‡abhÄ• vadassanatthaá¹ƒ. __ta_nti yathÄ• vuttajÄ• tiá¹ƒ. __so_ti bhagavÄ•

brahmacariyavÄ• so nÄ• ma idha maggabrahmacariyassa nibbattanamevÄ• ti Ä• ha __ ``ni
sammÄ• diá¹-á¹-hiyÄ• catÅ«su saccesu pariÃ±Ã±Ä• dikiccasÄ• dhanavasena pavattamÄ• n
dukkhasaccepariÃ±Ã±Ä• bhisamayÄ• nuguá¹‡Ä• pavatti, itarasaccesu ca nesaá¹ƒ pahÄ• n
\Ne I 358/ pÄ• kaá¹-Ä• eva. tena vuttaá¹ƒ __ ``catÅ«hi maggehi
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasenÄ• â€™â€™ _ti. __nÄ• pa
itthaá¹ƒ, tabbhÄ• vo itthattaá¹ƒ, tadatthanti vuttaá¹ƒ hoti. te pana pakÄ• rÄ• ariyamaggabyÄ
pariÃ±Ã±Ä• dayo idhÄ• dhippetÄ• ti Ä• ha __ ``evaá¹ƒsoá¸·asakiccabhÄ• vÄ• yÄ• â€™â€™
paccavekkhato maggÄ• nubhÄ• vena pÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hahanti \Be I 410/, pari
padhÄ• naá¹ƒ, tadatthattÄ• ya itaresanti Ä• ha __ ``kilesakkhayÄ• ya vÄ• â€™â€™ _ti.
pahÄ«nakilesapaccavekkhaá¹‡avasena vÄ• etaá¹ƒ vuttaá¹ƒ. ``nÄ• paraá¹ƒ itthattÄ• yÄ• ti a
ntietthÄ• yamaparo nayo --- __itthattÄ• yÄ• _ti nissakke sampadÄ• navacanaá¹ƒ. tenÄ• yan
itthattÄ• yaitthambhÄ• vato imasmÄ• evaá¹ƒpakÄ• rÄ• idÄ• ni vattamÄ• nakkhandhasantÄ
anÄ• gatakkhandhasantÄ• naá¹ƒmayhaá¹ƒ natthi, ime pana carimattabhÄ• vasaá¹…khÄ• tÄ
appatiá¹-á¹-hÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• rukkhÄ• viya. apariÃ±Ã±Ä• tamÅ«lakÄ• hi p
``kabaá¸·Ä«kÄ• re ce, bhikkhave, Ä• hÄ• re atthi rÄ• go atthi nandÄ« atthi taá¹‡hÄ• , patiá¹-
viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haâ€™â€™ ntiÄ• di (SN a II 64; Kv 296; Nidd I 7). te pana paÃ±ca
carimakaviÃ±Ã±Ä• á¹‡anirodhenaanupÄ• dÄ• no viya jÄ• tavedo nibbÄ• yissantÄ«ti abbhaÄ

__paccavekkhaá¹‡aÃ±Ä• á¹‡apariggahita_nti na paá¹-hamadutiyaÃ±Ä• á¹‡advayÄ• dhigam
__dassento_ti nigamanavasena dassento. sarÅ«pato hi pubbe dassitamevÄ• ti. sesamettha

suviÃ±Ã±eyyameva.

__tikkhattuá¹ƒ jÄ• to_ti iminÄ• pana idaá¹ƒ dasseti ``ahaá¹ƒ, brÄ• hmaá¹‡a, paá¹-hamavijjÄ
jÄ• toyevapurejÄ• tassa sahajÄ• tassa vÄ• abhÄ• vato sabbesaá¹ƒ vuá¸• á¸• ho mahallako
tÄ«hivijjÄ• hi tikkhattuá¹ƒ jÄ• toti. __pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«taá¹ƒsaÃ±Ä• á¹‡a_nti
atÄ«tÄ• rammaá¹‡asabhÄ• gatÄ• yatabbhÄ• vÄ«bhÄ• vato ca pubbenivÄ• saÃ±Ä• á¹‡ena
yojetabbaá¹ƒ. tattha__atÄ«taá¹ƒsaÃ±Ä• á¹‡a_nti atÄ«takkhandhÄ• yatanadhÄ• tusaá¹…kh
appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ. dibbacakkhuÃ±Ä• á¹‡assapaccuppannÄ• rammaá¹‡attÄ• yath
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa ca dibbacakkhuvaseneva ijjhanatodibbacakkhuno paribhaá¹‡
dibbacakkhumhiyeva ca á¹-hitassa cetopariyaÃ±Ä• á¹‡asiddhito vuttaá¹ƒ__ ``dibbacakkhun
paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡aâ€™â€™ _nti. tattha __dibbacakkhunÄ• _ti
saparibhaá¹‡á¸• enadibbacakkhuÃ±Ä• á¹‡ena. paccuppannaá¹ƒso ca anÄ• gataá¹ƒso ca pa
tattha Ã±Ä• á¹‡aá¹ƒ __paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ_. Ä• savakkhayaÃ±Ä• á
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa viya
sesÄ• sÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡adasabalaÃ±Ä• á¹‡aÄ• veá¹‡ikabuddhadhammÄ• dÄ«nam
buddhaguá¹‡Ä• naá¹ƒ ijjhanato \Be I 411/ \Ne I 359/ vuttaá¹ƒ __ ``Ä• savakkhayena
sakalalokiyalokuttaraguá¹‡aâ€™â€™ _nti. tenÄ• ha __ ``sabbepi sabbaÃ±Ã±uguá¹‡e pakÄ

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

desanÄ• numodanakathÄ•

<15> __pÄ«tivipphÄ• raparipuá¹‡á¹‡agattacitto_ti pÄ«tipharaá¹‡ena paripuá¹‡á¹‡akÄ• yacit
aÃ±Ã±Ä• á¹‡assÄ• ti attho. __dhÄ«_saddassa yogato hi sÄ• miatthe etaá¹ƒ upayogavacana
atikkantÄ• , vigatÄ• ti atthoti Ä• ha __ ``khaye dissatÄ«â€™â€™ _ti. teneva hi __ ``nikkhant
yÄ• moâ€™â€™ _ti vuttaá¹ƒ. __abhikkantataro cÄ• _ti ativiyakantataro manoramo, tÄ• disc
hotÄ«ti Ä• ha __ ``sundare dissatÄ«â€™â€™ _ti. __ko_ti devanÄ• gayakkhagandhabbÄ• d
__pÄ• dÄ• nÄ«_ti pÄ• de. __iddhiyÄ• _ti imÄ• ya evarÅ«pÄ• ya deviddhiyÄ• . __yasasÄ• _
paricchedena. __jala_nti vijjotamÄ• no. __abhikkantenÄ• _ti ativiya kantena kamanÄ«yena
__vaá¹‡á¹‡enÄ• _ti chavivaá¹‡á¹‡ena sarÄ«ravaá¹‡á¹‡anibhÄ• ya. __sabbÄ• obhÄ• sayaá
disÄ• pabhÄ• sento cando viya sÅ«riyo viya ca ekobhÄ• saá¹ƒ ekÄ• lokaá¹ƒ karontoti gÄ• t
uá¸·Ä• rarÅ«pe sampannarÅ«pe.

__abhikkantaá¹ƒ bho gotama, abhikkantaá¹ƒ bho gotamÄ• _ti vacanadvayassa __ ``sÄ• dhu
_tiÄ• meá¸• itavasena atthaá¹ƒ dassetvÄ• tassa visayaá¹ƒ niddhÄ• rento Ä• ha __ ``bhaye
tattha ``coro coro, sappo sappoâ€™â€™ tiÄ• dÄ«su __bhaye_ Ä• meá¸• itaá¹ƒ. ``vijjha vijjh
tiÄ• dÄ«su __kodhe_. ``sÄ• dhu sÄ• dhÅ«â€™â€™ tiÄ• dÄ«su __pasaá¹ƒsÄ• yaá¹ƒ_. ``gac
lunÄ• hÄ«â€™â€™ tiÄ• dÄ«su __turite_. ``Ä• gaccha Ä• gacchÄ• â€™â€™ tiÄ• dÄ«su __k

cintentoâ€™â€™ tiÄ• dÄ«su (Bv II 44) __acchare_. ``abhikkamathÄ• yasmanto, abhikkama
(DN III 20; AN c 9.11) __hÄ• se_. ``kahaá¹ƒekaputtaka, kahaá¹ƒ ekaputtakÄ• â€™â€™ tiÄ•
sukhaá¹ƒ, aho sukhaâ€™â€™ ntiÄ• dÄ«su (Ud 20; Vin II 332) __pasÄ• de_. __ca_-saddo a
412/. tena garahaasammÄ• nÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. tattha ``pÄ• po pÄ• p
__garahÄ• yaá¹ƒ_. ``abhirÅ«paka abhirÅ«pakÄ• â€™â€™ tiÄ• dÄ«su __asammÄ• ne_ daá

nayidaá¹ƒ \Ne I 360/ Ä• meá¸• itavasena dvikkhattuá¹ƒ vuttaá¹ƒ, atha kho atthadvayavasen
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __abhikkanta_nti vacanaá¹ƒ apekkhitvÄ• napuá¹ƒsakaliá¹…
bhagavato vacanaá¹ƒdhammassa desanÄ• ti katvÄ• vuttaá¹ƒ __ ``yadidaá¹ƒ bhoto gotama
atthamattadassanaá¹ƒvÄ• etaá¹ƒ, tasmÄ• atthavasena liá¹…gavibhattivipariá¹‡Ä• mo vedi
esevanayo. __dosanÄ• sanato_ti rÄ• gÄ• dikilesaviddhaá¹ƒsanato. __guá¹‡Ä• dhigamanato
sÄ«lÄ• diguá¹‡Ä• naá¹ƒsampÄ• panato. ye guá¹‡e desanÄ• adhigameti, tesu padhÄ• nabh
tepadhÄ• nabhÅ«te guá¹‡e tÄ• va dassetuá¹ƒ __ ``saddhÄ• jananato paÃ±Ã±Ä• jananatoâ€
saddhÄ• pamukhÄ• hi lokiyÄ• guá¹‡Ä• , paÃ±Ã±Ä• pamukhÄ• lokuttarÄ• . __sÄ• tthato_ti
sÄ«lÄ• diatthasampattiyÄ• __sÄ• tthato, _ sabhÄ• vaniruttisampattiyÄ• __sabyaÃ±janato_.
suviÃ±Ã±eyyasaddappayogatÄ• ya __uttÄ• napadato, _saá¹‡hasukhumabhÄ• vena duviÃ±
__gambhÄ«ratthato_. siniddhamudumadhurasaddappayogatÄ• ya __kaá¹‡á¹‡asukhato, _vi
__hadayaá¹…gamato_. mÄ• nÄ• timÄ• navidhamanena __anattukkaá¹ƒsanato, _thambhas
__aparavambhanato_. hitÄ• dhippÄ• yappavattiyÄ• paresaá¹ƒ rÄ• gapariá¸·Ä• hÄ• divÅ«pa
_ kilesandhakÄ• ravidhamanena __paÃ±Ã±Ä• vadÄ• tato_. karavÄ«karutamaÃ±jutÄ• ya__
pubbÄ• parÄ• viruddhasuvisuddhatthatÄ• ya __vimaddakkhamato_. Ä• pÄ• tharamaá¹‡Ä«y
vimaddakkhamatÄ• ya hitajjhÄ• sayappavattitÄ• ya ca __vÄ«maá¹ƒsiyamÄ• nahitato_tievam
__evamÄ• dÄ«hÄ«_ti __Ä• di_-saddena saá¹ƒsÄ• racakkanivattanato, saddhammacakkapp
micchÄ• vÄ• davidhamanato, sammÄ• vÄ• dapatiá¹-á¹-hÄ• panato, akusalamÅ«lasamuddh
kusalamÅ«lasaá¹ƒropanato, apÄ• yadvÄ• rapidhÄ• nato, saggamaggadvÄ• ravivaraá¹‡ato,
pariyuá¹-á¹-hÄ• navÅ«pasamanato, anusayasamugghÄ• tanatotievamÄ• dÄ«naá¹ƒ saá¹…g

__adhomukhaá¹-hapita_nti kenaci adhomukhaá¹ƒ á¹-hapitaá¹ƒ. __heá¹-á¹-hÄ• mukhajÄ• ta
heá¹-á¹-hÄ• mukhaá¹ƒjÄ• taá¹ƒ. __ugghÄ• á¹-eyyÄ• _ti vivaá¹-aá¹ƒ kareyya. __hatthe_ \Be
``puratthÄ• bhimukhouttarÄ• bhimukho vÄ• gacchÄ• â€™â€™ tiÄ• dÄ«ni avatvÄ• hatthe g
maggo, evaá¹ƒ gacchÄ• â€™â€™ ti dasseyya. __kÄ• á¸·apakkhacÄ• tuddasÄ«_ti kÄ• á¸·ap
kÄ• á¸·apakkhacÄ• tuddasÄ«. __nikkujjitaá¹ƒ ukkujjeyyÄ• _ti Ä• dheyyassa anÄ• dhÄ• rabh
Ä• dhÄ• rabhÄ• vÄ• pÄ• danavasenaukkujjeyya. heá¹-á¹-hÄ• mukhajÄ• tatÄ• ya __saddhan
adhomukhaá¹-hapitatÄ• ya __asaddhamme patiá¹-á¹-hita_ntievaá¹ƒ padadvayaá¹ƒ yathÄ• r
yathÄ• saá¹…khyaá¹ƒ. kÄ• maá¹ƒ kÄ• macchandÄ• dayopi paá¹-icchÄ• dakÄ• nÄ«varaá¹‡a
savisesaá¹ƒ paá¹-icchÄ• dikÄ• satte micchÄ• bhinivesanenÄ• tiÄ• ha __ ``micchÄ• diá¹-á¹-
_nti. tenÄ• ha bhagavÄ• --- ``micchÄ• diá¹-á¹-hiparamÄ• haá¹ƒ, bhikkhave, vajjaá¹ƒ vadÄ•
apÄ• yagÄ• mimaggo __kummaggo_ kucchito maggoti katvÄ• , sammÄ• diá¹-á¹-hiÄ• dÄ«na

micchÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha \Ne I 361/ micchattadhammÄ• __micchÄ• maggo_. ter
tadubhayapaá¹-ipakkhataá¹ƒ sandhÄ• ya __ ``saggamokkhamaggaá¹ƒ Ä• cikkhantenÄ• â€™
sappiÄ• disannissayo padÄ«po na tathÄ• , ujjalo yathÄ• telasannissayoti telapajjotaggahaá
pariyÄ• yehÄ«_ti etehi nikkujjitukkujjanapaá¹-icchannavivaraá¹‡Ä• diupamopamitabbappakÄ
yathÄ• vuttehi arasarÅ«patÄ• dÄ«naá¹ƒ attani aÃ±Ã±athÄ• paá¹-ipÄ• danapariyÄ• yehi
attanodibbavihÄ• ravibhÄ• vanapariyÄ• yehi vijjattayavibhÄ• vanÄ• padesena attano
sabbaÃ±Ã±uguá¹‡avibhÄ• vanapariyÄ• yehica. tenÄ• ha __ ``anekapariyÄ• yena dhammo

desanÄ• numodanakathÄ• niá¹-á¹-hitÄ• .

pasannÄ• kÄ• rakathÄ•

__pasannÄ• kÄ• ra_nti pasannehi kÄ• tabbaá¹ƒ sakkÄ• raá¹ƒ. __saraá¹‡aá¹ƒ gacchÄ• mÄ«
iti-saddoluttaniddiá¹-á¹-hoti Ä• ha __ ``saraá¹‡anti gacchÄ• mÄ«â€™â€™ _ti. ettha hi nÄ• y
nÄ«saddÄ• dayoviya dvikammako, tasmÄ• yathÄ• ajaá¹ƒ gÄ• maá¹ƒ netÄ«ti vuccati, evaá
gacchÄ• mÄ«â€™â€™ tivattuá¹ƒ na sakkÄ• , ``saraá¹‡anti gacchÄ• mÄ«â€™â€™ ti pana v
iti-saddo luttaniddiá¹-á¹-hotiveditabbaá¹ƒ. __saraá¹‡a_nti paá¹-isaraá¹‡aá¹ƒ. tenÄ• ha __ ``p
_nti. parÄ• yaá¹‡abhÄ• vo \Be I 414/ca anatthanisedhanena atthasampaá¹-ipÄ• danena ca
tÄ• tÄ• hitassaca vidhÄ• tÄ• â€™â€™ _ti. __aghassÄ• _ti dukkhatoti vadanti, pÄ• patoti pa
cetaá¹ƒ sÄ• mivacanaá¹ƒ. saraá¹‡anti gamanaÃ±cettha tadadhippÄ• yena bhajanaá¹ƒ tathÄ
__ ``iti iminÄ• adhippÄ• yenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __gacchÄ• mÄ«_tiÄ• dÄ«s
pacchimaá¹ƒ atthavacanaá¹ƒ. __bhajanaá¹ƒ_ vÄ• saraá¹‡Ä• dhippÄ• yenaupasaá¹…kama
santikÄ• vacaratÄ• , __payirupÄ• sanaá¹ƒ_ vattappaá¹-ivattakaraá¹‡ena upaá¹-á¹-hÄ• nanti
anaÃ±Ã±asaraá¹‡ataá¹ƒyeva dÄ«peti. __gacchÄ• mÄ«_ti padassa kathaá¹ƒ bujjhÄ• mÄ«ti a
``yesaá¹ƒ hÄ«â€™â€™ _tiÄ• di.

__adhigatamagge sacchikatanirodhe_ti padadvayenapi phalaá¹-á¹-hÄ• eva dassitÄ• , na m
dassento__ ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne cÄ• â€™â€™ _ti Ä• ha. nanu ca ka
yathÄ• nusiá¹-á¹-haá¹ƒpaá¹-ipajjatÄ«ti vuccatÄ«ti? kiÃ±cÄ• pi vuccati, nippariyÄ• yena pana
tathÄ• vattabbÄ• , na itare niyÄ• mokkamanÄ• bhÄ• vato. tathÄ• hi te eva __ ``apÄ• yesu
_tivuttÄ• . sammattaniyÄ• mokkamanena hi apÄ• yavinimuttasambhavo. __akkhÄ• yatÄ«ti_
Ä• diattho, pakÄ• rattho vÄ• . tena ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• a
tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) __suttapadaá¹ƒ_saá¹…gaá¹‡hÄ
vÄ• iminÄ• . ettha ca ariyamaggo niyyÄ• nikatÄ• ya, nibbÄ• naá¹ƒ tassa tadatthasiddhihetu
nippariyÄ• yena dhammoti vutto. nibbÄ• naÃ±hiÄ• rammaá¹‡apaccayabhÅ«taá¹ƒ labhitvÄ•
tathÄ• pi ariyaphalÄ• naá¹ƒ ``yasmÄ• tÄ• yasaddhÄ• ya avÅ«pasantÄ• yÄ• â€™â€™ tiÄ•
samucchinnÄ• naá¹ƒ kilesÄ• naá¹ƒ paá¹-ippassaddhippahÄ• nakiccatÄ• yaniyyÄ• nÄ• nugu
niyyÄ• napariyosÄ• natÄ• ya ca. pariyattidhammassa pana niyyÄ• nadhammasamadhigama

vuttanayena dhammabhÄ• vo labbhati eva, svÄ• yamattho pÄ• á¹-hÄ• ruá¸·ho evÄ• tidasse
_ntiÄ• dimÄ• ha.

__rÄ• gavirÄ• goti maggo kathito_ti kÄ• marÄ• go bhavarÄ• goti evamÄ• dibhedo sabbopirÄ
etenÄ• ti rÄ• gavirÄ• goti maggo kathito. __anejamasokantiphala_nti ejÄ• saá¹…khÄ• tÄ• y
antonijjhÄ• nalakkhaá¹‡assa sokassa ca taduppattiyaá¹ƒsabbaso parikkhÄ«á¹‡attÄ• anejan
kathitaá¹ƒ. __appaá¹-ikÅ«la_nti avirodhadÄ«panatokenaci aviruddhaá¹ƒ, iá¹-á¹-haá¹ƒ paá¹‡Ä
paguá¹‡arÅ«pena pavattitattÄ• , pakaá¹-á¹-haguá¹‡avibhÄ• vanatovÄ• __paguá¹‡aá¹ƒ_. ya
paguá¹‡aá¹ƒ nabhÄ• siá¹ƒ, dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesubrahmeâ€™â€™ ti (MN I 2
sabbadhammakkhandhÄ• kathitÄ• ti yojanÄ• . __diá¹-á¹-hisÄ«lasaá¹…ghÄ• tenÄ• _ti ``yÄ•
niyyÄ• nikÄ• niyyÄ• ti takkarassa sammÄ• dukkhakkhayÄ• ya, tathÄ• rÅ«pÄ• yadiá¹-á¹-hiy
viharatÄ«â€™â€™ ti (DN III 324, 356; MN I 492; III 54) evaá¹ƒ vuttÄ• ya diá¹-á¹-hiyÄ• ``yÄ•
akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• nibhujissÄ• ni viÃ±Ã±uppasatthÄ•
samÄ• dhisaá¹ƒvattanikÄ• ni, tathÄ• rÅ«pehi sÄ«lehisÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€™
492; III 54; AN b VI 12) evaá¹ƒ vuttÄ• naá¹ƒ sÄ«lÄ• naÃ±ca saá¹ƒhatabhÄ• vena, diá¹-á¹-his
attho. __saá¹ƒhato_tighaá¹-ito, sametoti attho. ariyapuggalÄ• hi yattha katthaci dÅ«re á¹-hit
guá¹‡asÄ• maggiyÄ• saá¹ƒhatÄ• eva. __aá¹-á¹-ha ca puggalÄ• dhammadasÄ• te_ti puris
puggalavasenaaá¹-á¹-heva ariyadhammassa paccakkhadassÄ• vitÄ• ya dhammadasÄ• . tÄ
gamanena tikkhattuá¹ƒgamanena ca __tÄ«á¹‡i saraá¹‡agamanÄ• ni. paá¹-ivedesÄ«_ti attan
vÄ• cÄ• yapavedesi.

pasannÄ• kÄ• rakathÄ• niá¹-á¹-hitÄ• .

saraá¹‡agamanakathÄ•

saraá¹‡agamanassa \Ne I 363/ visayappabhedaphalasaá¹ƒkilesabhedÄ• naá¹ƒ viya kattu ca
kosallÄ• yahotÄ«ti __ ``saraá¹‡agamanesu kosallatthaá¹ƒ saraá¹‡aá¹ƒ ... pe ... veditabboâ€
vinÄ• saraá¹‡agamanasseva asambhavato. tattha __saraá¹‡a_nti padatthato tÄ• va hiá¹ƒs
hiá¹ƒsatthassa hi sarasaddassa vasenetaá¹ƒ padaá¹ƒ daá¹-á¹-habbaá¹ƒ, tasmÄ• saraá¹‡ag
saraá¹‡agamanenavaá¹-á¹-abhayaá¹ƒ cittutrÄ• saá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ duggatipariyÄ•
dukkhaá¹ƒ hanati, vinÄ• setÄ«ti attho. ratanattayassevetaá¹ƒ adhivacanaá¹ƒ \Be I 416/. atha
pavattanena ``sampannasÄ«lÄ• , bhikkhave, viharathÄ• â€™â€™ tiÄ• dinÄ• (MN I 64) atth
nivattanena ``pÄ• á¹‡Ä• tipÄ• tassa kho pana pÄ• pako vipÄ• ko, pÄ• pakaá¹ƒ abhisamparÄ
ntiÄ• dinÄ• Ä• dÄ«navadassanÄ• dimukhena anatthato nivattanena sattÄ• naá¹ƒ bhayaá¹ƒ
appavattipavattihetukaá¹ƒbyasanaá¹ƒ apavattikaraá¹‡ena vinÄ• seti buddho. bhavakantÄ• n
maggasaá¹…khÄ• to dhammosattÄ• naá¹ƒ bhayaá¹ƒ hiá¹ƒsati, itaro assÄ• sadÄ• nena. app
pÅ«jÄ• vasena caupanÄ«tÄ• naá¹ƒ sakkÄ• rÄ• naá¹ƒ vipulaphalapaá¹-ilÄ• bhakaraá¹‡ena s
saá¹…gho anuttaradakkhiá¹‡eyyabhÄ• vato, tasmÄ• iminÄ• pi vibhajitvÄ• vuttapariyÄ• yen

saraá¹‡aá¹ƒ. ``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno sa
pavattaratanattayapasaÄ• dataggarukatÄ• hi vidhutadiá¹-á¹-hivicikicchÄ• sammohaassaddh
tadeva ratanattayaá¹ƒ saraá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ gati tÄ• á¹‡aá¹ƒ leá¹‡anti evaá¹ƒ
pavattiyÄ• tapparÄ• yaá¹‡atÄ• kÄ• rappavatto cittuppÄ• do __saraá¹‡agamanaá¹ƒ_ saraá¹‡
katvÄ• . tena yathÄ• vuttacittuppÄ• dena samannÄ• gato satto saraá¹‡anti gacchati, vuttapp
``etÄ• ni me tÄ«á¹‡i ratanÄ• ni saraá¹‡aá¹ƒ, etÄ• ni parÄ• yaá¹‡aâ€™â€™ nti evaá¹ƒ upeti
sevatipayirupÄ• sati, evaá¹ƒ vÄ• jÄ• nÄ• ti, bujjhatÄ«ti attho. evaá¹ƒ tÄ• va saraá¹‡aá¹ƒ, sa
ca saraá¹‡aá¹ƒ gacchati, idaá¹ƒ tayaá¹ƒ veditabbaá¹ƒ.

__saraá¹‡agamanappabhede_ pana duvidhaá¹ƒ saraá¹‡agamanaá¹ƒ lokuttaraá¹ƒ lokiyaÃ±c
lokuttaraá¹ƒdiá¹-á¹-hasaccÄ• naá¹ƒ maggakkhaá¹‡e saraá¹‡agamanupakkilesasamuccheda
nibbÄ• nÄ• rammaá¹‡aá¹ƒhutvÄ• kiccato sakalepi ratanattaye ijjhati. atthato catusaccÄ• dh
lokuttarasaraá¹‡agamanaá¹ƒ. tattha hi nibbÄ• nadhammo sacchikiriyÄ• bhisamayavasena,
bhÄ• vanÄ• bhisamayavasena paá¹-ivijjhiyamÄ• noyevasaraá¹‡agamanatthaá¹ƒ sÄ• dheti,
sÄ• vakagocarabhÅ«tÄ• pariÃ±Ã±Ä• bhisamayavasena, tathÄ• ariyasaá¹…ghaguá¹‡Ä• . t
ratanattaye ijjhatÄ«â€™â€™ ti \Ne I 364/. ijjhantaÃ±ca saheva ijjhati, na lokiyaá¹ƒ viya paá¹
asammohapaá¹-ivedhena paá¹-ividdhattÄ• . ye pana vadanti ``nasaraá¹‡agamanaá¹ƒ nibbÄ
pavattati, maggassa adhigatattÄ• pana adhigatameva hotiekaccÄ• naá¹ƒ tevijjÄ• dÄ«naá¹ƒ
lokiyavijjÄ• dayo viyÄ• â€™â€™ ti, tesaá¹ƒ lokiyamevasaraá¹‡agamanaá¹ƒ siyÄ• , na lokutt
duvidhassapi icchitabbattÄ• . lokiyaá¹ƒpana saraá¹‡agamanaá¹ƒ puthujjanÄ• naá¹ƒ
saraá¹‡agamanupakkilesavikkhambhanena Ä• rammaá¹‡ato buddhÄ• diguá¹‡Ä• rammaá¹‡
buddhÄ• dÄ«su vatthÅ«su ``sammÄ• sambuddho bhagavÄ• â€™â€™ tiÄ• dinÄ• saddhÄ• p
yathÄ• vuttasaddhÄ• pubbaá¹…gamÄ• ca sammÄ• diá¹-á¹-hi, dasasu puÃ±Ã±akiriyavatthÅ
diá¹-á¹-hijukammantivuccati. ettha ca ``saddhÄ• paá¹-ilÄ• bhoâ€™â€™ ti iminÄ• mÄ• tÄ• d
ussÄ• hitadÄ• rakÄ• dÄ«naá¹ƒ viyaÃ±Ä• á¹‡avippayuttasaraá¹‡agamanaá¹ƒ dassitanti vedi
``sammÄ• diá¹-á¹-hÄ«â€™â€™ ti iminÄ• pana Ã±Ä• á¹‡asampayuttaá¹ƒsaraá¹‡agamanaá
dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipattiÃ±ca lokiyÄ• vabodhavasenevasammÄ•

tayidaá¹ƒ lokiyasaraá¹‡agamanaá¹ƒ catudhÄ• pavattati attasanniyyÄ• tanena tapparÄ• yaá
sissabhÄ• vÅ«pagamanenapaá¹‡ipÄ• tenÄ• ti. tattha __attasanniyyÄ• tanaá¹ƒ_ nÄ• ma ``aj
attÄ• naá¹ƒbuddhassa niyyÄ• temi, dhammassa, saá¹…ghassÄ• â€™â€™ ti evaá¹ƒ buddhA
saá¹ƒsÄ• radukkhanittharaá¹‡atthaá¹ƒattano attabhÄ• vassa pariccajanaá¹ƒ. __tapparÄ• ya
Ä• diá¹ƒ katvÄ• ahaá¹ƒ buddhaparÄ• yaá¹‡odhammaparÄ• yaá¹‡o saá¹…ghaparÄ• yaá¹‡o
evaá¹ƒ tapparÄ• yaá¹‡abhÄ• vo. __sissabhÄ• vÅ«pagamanaá¹ƒ_nÄ• ma ``ajja Ä• diá¹ƒ kat
antevÄ• siko, dhammassa, saá¹…ghassÄ• â€™ ti maá¹ƒ dhÄ• rethÄ• â€™â€™ tievaá¹ƒ sis
nÄ• ma ``ajja Ä• diá¹ƒ katvÄ• `ahaá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒaÃ±jalikamm
buddhÄ• dÄ«naá¹ƒyeva tiá¹‡á¹‡aá¹ƒ vatthÅ«naá¹ƒ karomÄ«â€™ ti maá¹ƒ dhÄ• rethÄ• â€™
paramanipaccakÄ• ro. imesaÃ±hi catunnaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarampi karontenag

saraá¹‡agamanaá¹ƒ.

apica ``bhagavato attÄ• naá¹ƒ pariccajÄ• mi, dhammassa saá¹…ghassa attÄ• naá¹ƒ paricca
jÄ«vitaá¹ƒpariccajÄ• mi, pariccattoyeva me attÄ• , pariccattaá¹ƒyeva me jÄ«vitaá¹ƒ,
jÄ«vitapariyantikaá¹ƒbuddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, buddho me saraá¹‡aá¹ƒ leá¹‡aá¹
__attasanniyyÄ• tanaá¹ƒ_veditabbaá¹ƒ. ``satthÄ• raÃ±ca vatÄ• haá¹ƒ passÄ• mi, bhagavan
vatÄ• haá¹ƒ passÄ• mi, bhagavantameva passÄ• mi, sammÄ• sambuddhaÃ±ca vatÄ• haá¹
passÄ• mÄ«â€™â€™ ti (saá¹ƒ0ni0 a II 154) evaá¹ƒ mahÄ• kassapattherassa saraá¹‡agam
__sissabhÄ• vÅ«pagamanaá¹ƒ_ daá¹-á¹-habbaá¹ƒ.

``so \Be I 418/ \Ne I 365/ ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataá¹ƒ || (SN a I 246; Sn 194).

``te mayaá¹ƒ vicarissÄ• ma, gÄ• mÄ• gÄ• maá¹ƒ nagÄ• nagaá¹ƒ ... pe ... sudhammataâ€™

evampi Ä• á¸·avakasÄ• tÄ• girahemavatÄ• dÄ«naá¹ƒ saraá¹‡agamanaá¹ƒ viya __tapparÄ•
Ä• á¸·avakÄ• dayo maggeneva Ä• gatasaraá¹‡agamanÄ• , kathaá¹ƒ tesaá¹ƒ tapparÄ• yaá¹
maggenÄ• gatasaraá¹‡agamanehipi ``sohaá¹ƒ vicarissÄ• mi gÄ• mÄ• gÄ• maâ€™â€™ nti
tapparÄ• yaá¹‡atÄ• kÄ• rassa paveditattÄ• tathÄ• vuttaá¹ƒ. atha kho brahmÄ• yu brÄ• hm
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagava
paricumbati, pÄ• á¹‡Ä«hi ca parisambÄ• hati, nÄ• maÃ±ca sÄ• veti ``brahmÄ• yu ahaá¹ƒ, b
brahmÄ• yu ahaá¹ƒ, bho gotama, brÄ• hmaá¹‡oâ€™â€™ ti (MN II 394) evampi __paá¹‡ipÄ

so panesa Ã±Ä• tibhayÄ• cariyadakkhiá¹‡eyyatÄ• vasena catubbidho hoti. tattha
dakkhiá¹‡eyyatÄ• hetukenapaá¹‡ipÄ• tena saraá¹‡agamanaá¹ƒ hoti, na itarehi Ã±Ä• tibhay
paá¹‡ipÄ• tehi. seá¹-á¹-havaseneva hi saraá¹‡aá¹ƒ gayhati, seá¹-á¹-havasena bhijjati, tasm
koliyovÄ• ``buddho amhÄ• kaá¹ƒ Ã±Ä• takoâ€™â€™ ti vandati, aggahitameva hoti saraá¹‡
gotamo rÄ• japÅ«jito mahÄ• nubhÄ• vo avandiyamÄ• no anatthampi kareyyÄ• â€™â€™ ti
saraá¹‡aá¹ƒ. yopi bodhisattakÄ• le bhagavato santike kiÃ±ciuggahitaá¹ƒ saramÄ• no buddh

``ekena bhogaá¹ƒ bhuÃ±jeyya, dvÄ«hi kammaá¹ƒ payojaye.

catutthaÃ±ca nidhÄ• peyya, Ä• padÄ• su bhavissatÄ«â€™â€™ ti || (DN III 265) ---

evarÅ«piá¹ƒ diá¹-á¹-hadhammikaá¹ƒ anusÄ• saniá¹ƒ uggahetvÄ• ``Ä• cariyo meâ€™â€™ t
saraá¹‡aá¹ƒ, samparÄ• yikaá¹ƒ pana niyyÄ• nikaá¹ƒ vÄ• anusÄ• saniá¹ƒ paccÄ• sÄ«santo
dakkhiá¹‡eyyapaá¹‡ipÄ• tamevakaroti. yo pana ``ayaá¹ƒ loke aggadakkhiá¹‡eyyoâ€™â€™

hotisaraá¹‡aá¹ƒ.

evaá¹ƒ \Be I 419/ \Ne I 366/ gahitasaraá¹‡assa ca upÄ• sakassa vÄ• upÄ• sikÄ• ya vÄ• aÂ
pabbajitampiÃ±Ä• tiá¹ƒ ``Ã±Ä• tako me ayaâ€™â€™ nti vandatopi saraá¹‡agamanaá¹ƒ na
apabbajitaá¹ƒ. tathÄ• rÄ• jÄ• naá¹ƒ bhayavasena vandato. so hi raá¹-á¹-hapÅ«jitattÄ• avar
kareyyÄ• ti. tathÄ• yaá¹ƒ kiÃ±ci sippasikkhÄ• pakaá¹ƒ titthiyampi ``Ä• cariyo me ayaâ€™â€
bhijjati. evaá¹ƒ __saraá¹‡agamanassa pabhedo_ veditabbo.

saraá¹‡agamanakathÄ• niá¹-á¹-hitÄ• .

saraá¹‡agamanaphalakathÄ•

ettha ca lokuttarassa saraá¹‡agamanassa cattÄ• ri sÄ• maÃ±Ã±aphalÄ• ni vipÄ• kaphalaá¹
lokuttarasaraá¹‡agamanantiadhippetattÄ• . sakalassa pana vaá¹-á¹-adukkhassa anuppÄ• d
Ä• nisaá¹ƒsaphalaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yo ca buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

cattÄ• ri ariyasaccÄ• ni, sammappaÃ±Ã±Ä• ya passati ||

``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaÃ±caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

``etaá¹ƒ kho saraá¹‡aá¹ƒ khemaá¹ƒ, etaá¹ƒ saraá¹‡amuttamaá¹ƒ.

etaá¹ƒ saraá¹‡amÄ• gamma, sabbadukkhÄ• pamuccatÄ«â€™â€™ ti || (Dhp 190-192).

apica niccato anupagamanÄ• divasena petassa Ä• nisaá¹ƒsaphalaá¹ƒ veditabbaá¹ƒ. vuttaÃ

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo kaÃ±c
niccatoupagaccheyya, sukhato upagaccheyya, kaÃ±ci dhammaá¹ƒ attato upagaccheyya, m
pitaraá¹ƒ jÄ«vitÄ• voropeyya, arahantaá¹ƒ jÄ«vitÄ• voropeyya, paduá¹-á¹-hacittotathÄ• gat
uppÄ• deyya, saá¹…ghaá¹ƒ bhindeyya, aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyya, netaá¹ƒ á¹-hÄ
III 128; AN a I 276).

lokiyassa \Be I 420/ \Ne I 367/ pana saraá¹‡agamanassa bhavasampadÄ• pi bhogasampad
vuttaÃ±hetaá¹ƒ ---

``ye keci buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• se,

na te gamissanti apÄ• yabhÅ«miá¹ƒ.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ,

devakÄ• yaá¹ƒ paripÅ«ressantÄ«â€™â€™ ti || (DN II 332; SN a I 37).

aparampi vuttaá¹ƒ ---

``atha kho sakko devÄ• namindo asÄ«tiyÄ• devatÄ• sahassehi saddhiá¹ƒ yenÄ• yasmÄ• n
... pe ... ekamantaá¹ƒ á¹-hitaá¹ƒ kho sakkaá¹ƒ devÄ• namindaá¹ƒ Ä• yasmÄ• mahÄ• mogg
devÄ• naminda, buddhasaraá¹‡agamanaá¹ƒ hoti, buddhasaraá¹‡agamanahetu kho, devÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjanti. te aÃ±Ã±e
adhigaá¹‡hanti dibbena Ä• yunÄ• dibbena vaá¹‡á¹‡ena sukhena yasenaÄ• dhipateyyena c
gandhehi rasehi phoá¹-á¹-habbehÄ«â€™â€™ â€™ ti (SN b IV 341).

esa nayo dhamme saá¹…ghe ca.

apica velÄ• masuttÄ• divasenapi saraá¹‡agamanassa phalaviseso veditabbo. tathÄ• hi __v
``karÄ«sassa catutthabhÄ• gappamÄ• á¹‡Ä• naá¹ƒ caturÄ• sÄ«tisahassasaá¹…khyÄ• naá¹
suvaá¹‡á¹‡apÄ• tirÅ«piyapÄ• tikaá¹ƒsapÄ• tÄ«naá¹ƒyathÄ• kkamaá¹ƒ rÅ«piyasuvaá¹‡á¹‡al
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• hatthisahassÄ• naá¹ƒcatur
caturÄ• sÄ«tiyÄ• rathasahassÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• dhenusahassÄ• naá¹ƒcaturÄ• sÄ
caturÄ• sÄ«tiyÄ• pallaá¹…kasahassÄ• naá¹ƒ caturÄ• sÄ«tiyÄ• vatthakoá¹-isahassÄ• naá¹
khajjabhojjÄ• dibhedassa Ä• hÄ• rassa pariccajanavasena sattamÄ• sÄ• dhikÄ• ni sattasaá
pavattavelÄ• mamahÄ• dÄ• nato ekassa sotÄ• pannassa dinnaá¹ƒ mahapphalataraá¹ƒ, tato
dinnadÄ• nato ekassa sakadÄ• gÄ• mino, tato \Be I 421/ ekassaanÄ• gÄ• mino, tato ekassa
paccekasambuddhassa, tato sammÄ• sambuddhassa, tato buddhappamukhassa saá¹…gha
mahapphalataraá¹ƒ, tato \Ne I 368/ cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa vihÄ• rakaraá¹‡aá
saraá¹‡agamanaá¹ƒ mahapphalataraâ€™â€™ nti pakÄ• sitaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``yaá¹ƒ, gahapati, velÄ• mo brÄ• hmaá¹‡o dÄ• naá¹ƒ adÄ• si mahÄ• dÄ• naá¹ƒ, yo cekaá¹ƒ
diá¹-á¹-hisampannaá¹ƒbhojeyya, idaá¹ƒ tato mahapphalataraâ€™â€™ nti (AN c 9.20) ---

Ä• di. evaá¹ƒ __saraá¹‡agamanaphalaá¹ƒ_ veditabbaá¹ƒ.

saraá¹‡agamanaphalakathÄ• niá¹-á¹-hitÄ• .

saraá¹‡agamanasaá¹ƒkilesabhedakathÄ•

tattha ca lokiyasaraá¹‡agamanaá¹ƒ tÄ«su vatthÅ«su aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ• Ã±Ä
namahÄ• jutikaá¹ƒ, na ujjalaá¹ƒ aparisuddhaá¹ƒ apariyodÄ• taá¹ƒ hoti, na mahÄ• vipphÄ• ra
ca __aÃ±Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma vatthuttayassa guá¹‡Ä• naá¹ƒ ajÄ• nanaá¹ƒ tattha sammo
khoâ€™â€™ tiÄ• dinÄ• vicikicchÄ• __saá¹ƒsayo. micchÄ• Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma tassa
guá¹‡Ä• naá¹ƒaguá¹‡abhÄ• vaparikappanena viparÄ«taggÄ• hoti veditabbaá¹ƒ. lokuttarass
natthisaá¹ƒkileso. lokiyassa ca saraá¹‡agamanassa duvidho bhedo sÄ• vajjo anavajjo ca. ta
aÃ±Ã±asatthÄ• rÄ• dÄ«su attaniyyÄ• tanÄ• dÄ«hi hoti, so aniá¹-á¹-haphalo. __anavajjo_par
lokiyaÃ±hi saraá¹‡agamanaá¹ƒ sikkhÄ• padasamÄ• dÄ• naá¹ƒ viya aggahitakÄ• laparicche
hoti, tasmÄ• tassa khandhabhedena bhedo, so avipÄ• kattÄ• aphalo. lokuttarassa pana ne
bhavantarepi hi ariyasÄ• vako aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ na uddisatÄ«ti. evaá¹ƒ saraá¹‡agar
__bhedo_ ca veditabbo.

kasmÄ• panettha vodÄ• naá¹ƒ na gahitaá¹ƒ, nanu vodÄ• navibhÄ• vanÄ• pi tattha kosallÄ•
taá¹ƒ pana saá¹ƒkilesaggahaá¹‡ena atthato dÄ«pitaá¹ƒ hotÄ«ti na gahitaá¹ƒ. yÄ• ni hitesaá
saá¹ƒkilesakÄ• raá¹‡Ä• ni aÃ±Ã±Ä• á¹‡Ä• dÄ«ni \Be I 422/, tesaá¹ƒ sabbena sabbaá¹ƒ anu
pahÄ• nena vodÄ• naá¹ƒ hotÄ«ti. evamettha ``saraá¹‡aá¹ƒ saraá¹‡agamanaâ€™â€™ ntiÄ•
imassa pana yathÄ• vuttapapaÃ±cassa idha avacane kÄ• raá¹‡aá¹ƒ dassento Ä• ha __ ``sc
_tiÄ• di. tattha __saraá¹‡avaá¹‡á¹‡anato_ti sÄ• maÃ±Ã±aphalasutte vuttasaraá¹‡avaá¹‡á¹‡

saraá¹‡agamanasaá¹ƒkilesabhedakathÄ• niá¹-á¹-hitÄ• .

upÄ• sakattapaá¹-ivedanÄ• kathÄ•

__evaá¹ƒ_ \Ne I 369/ __dhÄ• retÅ«_ti evaá¹ƒ jÄ• nÄ• tÅ«ti attho. ettha __ko upÄ• sako_ti sa
kiá¹ƒlakkhaá¹‡o upÄ• sakoti vuttaá¹ƒ hoti. __kasmÄ• _ti hetupucchÄ• . tena kenapavattinim
tasmiá¹ƒ puggale niruá¸·hoti dasseti. tenÄ• ha __ ``kasmÄ• upÄ• sakoti vuccatÄ«â€™â€™
abhidheyyapavattinimittaá¹ƒ tadatthassa tabbhÄ• vakÄ• raá¹‡aá¹ƒ. __kimassa sÄ«la_nti kÄ
sÄ«laá¹ƒ, kittakena sÄ«lenÄ• yaá¹ƒ sÄ«lasampannonÄ• ma hotÄ«ti attho. __ko Ä• jÄ«vo_ti
pana micchÄ• jÄ«vassaparivajjanena hotÄ«ti sopi vibhajÄ«yati. __kÄ• vipattÄ«_ti kassa sÄ
vÄ• vipatti. anantarassa hi vidhi vÄ• paá¹-isedho vÄ• . __sampattÄ«_ti etthÄ• pi eseva nay

__idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabba_nti kathaá¹ƒ veditabbaá¹ƒ? vuccate --- __ko upÄ• sak
koci tisaraá¹‡aá¹ƒ gato gahaá¹-á¹-ho. saraá¹‡agamanameva hettha kÄ• raá¹‡aá¹ƒ, na jÄ• ti
vuttaÃ±hetaá¹ƒ ``yato kho, mahÄ• nÄ• ma, buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhammaá¹ƒ, s

gatohoti. ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sako hotÄ«â€™â€™ ti (SN c V 1033).

__kasmÄ• upÄ• sako_ti ratanattayaupÄ• sanato. teneva saraá¹‡agamanena tattha ca sakkaccakiriyÄ• yaÄ• daragÄ• ravabahumÄ• nÄ• diyogena payirupÄ• sanatoti vuttaá¹ƒ hoti upÄ• satÄ«tiupÄ• sako. dhammaá¹ƒ, saá¹…ghaá¹ƒ upÄ• satÄ«ti upÄ• sako.

__kimassa_ \Be I 423/ __sÄ«la_nti paÃ±ca veramaá¹‡iyo. __veramaá¹‡iyo_ti cettha veraá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su dussÄ«lyaá¹ƒ, tassa mananato hananato vinÄ• sanato veramaá viratippadhÄ• nattÄ• tassa sÄ«lassa. vuttaÃ±hetaá¹ƒ ``yato kho, mahÄ• nÄ• ma, upÄ• sak paá¹-ivirato hoti, adinnÄ• dÄ• nÄ• , kÄ• mesumicchÄ• cÄ• rÄ• , musÄ• vÄ• dÄ• , surÄ• me paá¹-ivirato hoti. ettÄ• vatÄ• kho, mahÄ• nÄ• ma, upÄ• sakosÄ«lavÄ• hotÄ«â€™â€™ ti (S

__ko Ä• jÄ«vo_ti paÃ±ca micchÄ• vaá¹‡ijjÄ• pahÄ• ya dhammena samena jÄ«vitakappana ``paÃ±cimÄ• , bhikkhave, vaá¹‡ijjÄ• upÄ• sakena akaraá¹‡Ä«yÄ• . katamÄ• paÃ±ca? satt \Ne I 370/ maá¹ƒsavaá¹‡ijjÄ• majjavaá¹‡ijjÄ• visavaá¹‡ijjÄ• . imÄ• kho, bhikkhave, paÃ±ca akaraá¹‡Ä«yÄ• â€™â€™ ti (AN b V 177).

ettha ca __satthavaá¹‡ijjÄ• _ti Ä• vudhabhaá¹‡á¸• aá¹ƒ katvÄ• vÄ• kÄ• retvÄ• vÄ• yathÄ paá¹-ilabhitvÄ• tassa vikkayo. __sattavaá¹‡ijjÄ• _ti manussavikkayo. __maá¹ƒsavaá¹‡ijjÄ• _ migasÅ«karÄ• dike posetvÄ• maá¹ƒsaá¹ƒ sampÄ• detvÄ• vikkayo. __majjavaá¹‡ijjÄ• _ti y tassa vikkayo. __visavaá¹‡ijjÄ• _ti visaá¹ƒ yojetvÄ• saá¹…gahetvÄ• vÄ• tassa vikkayo. tat paroparodhanimittatÄ• ya akaraá¹‡Ä«yÄ• vuttÄ• , sattavaá¹‡ijjÄ• abhujissabhÄ• vakaraá¹‡ vadhahetuto, majjavaá¹‡ijjÄ• pamÄ• daá¹-á¹-hÄ• natoti veditabbÄ• .

__kÄ• vipattÄ«_ti yÄ• tasseva sÄ«lassa ca Ä• jÄ«vassa ca vipatti bhedo kopo pakopo ca, yÄ• ya esa caá¹‡á¸• Ä• lo ceva hoti malaÃ±ca paá¹-ikuá¹-á¹-ho ca, sÄ• pissavipattÄ«ti vedit assaddhiyÄ• dayo paÃ±ca dhammÄ• honti. yathÄ• ha ---

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako upÄ• sakacaá¹‡á¸• Ä• lo ca h upÄ• sakapaá¹-ikuá¹-á¹-ho ca. katamehi paÃ±cahi? assaddho hoti, dussÄ«lo hoti, kotÅ«hala maá¹…galaá¹ƒ pacceti, no kammaá¹ƒ \Be I 424/, ito ca bahiddhÄ• dakkhiá¹‡eyyaá¹ƒ pariye pubbakÄ• raá¹ƒ karotÄ«â€™â€™ ti (AN b V 175).

ettha ca __upÄ• sakapaá¹-ikuá¹-á¹-ho_ti upÄ• sakanihÄ«no. buddhÄ• dÄ«su kammakamma saddhÄ• vipariyÄ• yoassaddhiyaá¹ƒ micchÄ• dhimokkho, yathÄ• vuttena assaddhiyena sam yathÄ• vuttasÄ«lavipattiÄ• jÄ«vavipattivasena__dussÄ«lo_. ``iminÄ• diá¹-á¹-hÄ• dinÄ• ida hotÄ«â€™â€™ ti evaá¹ƒ bÄ• lajanaparikappitakotÅ«halasaá¹…khÄ• tenadiá¹-á¹-hasutamut __kotÅ«halamaá¹…galiko. maá¹…galaá¹ƒ paccetÄ«_ti diá¹-á¹-hamaá¹…galÄ• dibhedaá¹ƒm

__no kamma_nti kammassakataá¹ƒ no pattiyÄ• yati. __itobahiddhÄ• _tiito sabbaÃ±Ã±ubudd
bÄ• hirakasamaye. __dakkhiá¹‡eyyaá¹ƒ pariyesatÄ«_ti duppaá¹-ipannaá¹ƒdakkhiá¹‡Ä• raha
__pubbakÄ• raá¹ƒ karotÄ«_ti dÄ• namÄ• nanÄ• dikaá¹ƒ kusalakiriyaá¹ƒpaá¹-hamataraá¹ƒ k
dakkhiá¹‡eyyapaayesanapubbakÄ• re ekaá¹ƒ katvÄ• paÃ±ca dhammÄ• veditabbÄ• .

__kÄ• _ \Ne I 371/ __sampattÄ«_ti sÄ• va tassa sÄ«lasampadÄ• ca Ä• jÄ«vasampadÄ• ca
ratanabhÄ• vÄ• dikarÄ• saddhÄ• dayo paÃ±ca dhammÄ• . yathÄ• ha ---

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato upÄ• sako upÄ• sakaratanaÃ±ca hoti
upÄ• sakapadumaÃ±caupÄ• sakapuá¹‡á¸• arÄ«ko ca. katamehi paÃ±cahi? saddho hoti, sÄ
kotÅ«halamaá¹…galikohoti, kammaá¹ƒ pacceti, no maá¹…galaá¹ƒ, na ito bahiddhÄ• dakkhi
idhaca pubbakÄ• raá¹ƒ karotÄ«â€™â€™ ti.

ettha ca catunnampi parisÄ• naá¹ƒ ratijananaá¹-á¹-hena upÄ• sakova ratanaá¹ƒ __upÄ• sak
guá¹‡asobhÄ• kittisaddasugandhatÄ• hiupÄ• sakova padumaá¹ƒ __upÄ• sakapadumaá¹ƒ,
__upÄ• sakapuá¹‡á¸• arÄ«ko_ ca veditabbo. sesamettha vipattiyaá¹ƒ vuttavipariyÄ• yena v
``ko upÄ• sakoâ€™â€™ tiÄ• dikaá¹ƒpakiá¹‡á¹‡akaá¹ƒ vitthÄ• rato veditabbaá¹ƒ. imassa pa
vitthÄ• retvÄ• avacanekÄ• raá¹‡aá¹ƒ dassento Ä• ha __ ``taá¹ƒ atibhÄ• riyakaraá¹‡atoâ€™

__Ä• dimhÄ«_ti \Be I 425/ Ä• diatthe. __koá¹-iya_nti pariyantakoá¹-iyaá¹ƒ.
__vihÄ• raggenÄ• _tiovarakakoá¹-á¹-hÄ• sena, ``imasmiá¹ƒ gabbhe vasantÄ• naá¹ƒ idaá¹ƒ
pÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ• dinÄ• taá¹ƒtaá¹ƒvasanaá¹-á¹-hÄ• nakoá¹-á¹-hÄ• senÄ• ti att
attho. __pÄ• á¹‡ehi upeta_ntiiminÄ• tassa saraá¹‡agamanassa Ä• pÄ• á¹‡akoá¹-ikataá¹ƒ c
jÄ«vitaá¹ƒ pavattatÄ«â€™â€™ _tiÄ• dÄ«nivatvÄ• puna jÄ«vitenapahaá¹ƒ vatthuttayaá¹ƒ pa
saraá¹‡agamanaÃ±ca rakkhÄ• mÄ«ti uppannaá¹ƒ tassabrÄ• hmaá¹‡assa adhippÄ• yaá¹ƒ v
_tiÄ• dimÄ• ha. __pÄ• á¹‡ehi upeta_nti hiyÄ• va me pÄ• á¹‡Ä• dharanti, tÄ• va saraá¹‡aá¹
vÄ• cÄ• mattena na ekavÄ• raá¹ƒ cittuppÄ• danamattena, atha kho pÄ• á¹‡Ä• naá¹ƒ paricc
upetanti evamettha attho veditabbo.

__adhivÄ• setÅ«_ti sÄ• diyatu, taá¹ƒ pana sÄ• diyanaá¹ƒ manasÄ• sampaá¹-iggaho hotÄ«
``sampaá¹-icchatÅ«â€™â€™ _ti. __kÄ• yaá¹…ga_nti kÄ• yameva aá¹…ganti vadanti, kÄ• y
kÄ• yaá¹…gaá¹ƒ, sÄ«sÄ• disarÄ«rÄ• vayavanti vuttaá¹ƒ hoti. __vÄ• caá¹…ga_nti ``hotu sÄ•
evamÄ• divÄ• cÄ• ya aá¹…gaá¹ƒavayavaá¹ƒ. vÄ• caá¹…gassa copanaá¹ƒ vÄ• cÄ• ya pava
__abbhantareyevÄ• _ti attanocittasantÄ• neyeva. __khantiá¹ƒ cÄ• retvÄ• _ti khantiá¹ƒ pava
uppÄ• detvÄ• ti vuttaá¹ƒhoti. ``khantiá¹ƒ dhÄ• retvÄ• â€™â€™ tipi pÄ• á¹-ho, uppannaá¹ƒ r
dhÄ• retvÄ• vacÄ«bhedenaapakÄ• setvÄ• ti vuttaá¹ƒ hoti.

kathaá¹ƒ \Ne I 372/ pana veraÃ±jo brÄ• hmaá¹‡o bhagavato adhivÄ• sanaá¹ƒ aÃ±Ã±Ä• si. r

cittappavattipaccakkhato viÃ±Ã±Ä• tuá¹ƒ, tasmÄ• ``bhagavato adhivÄ• sanaá¹ƒ viditvÄ• â€
kiÃ±cÄ• pi tena na sakkÄ• cittappavatti paccakkhato viÃ±Ã±Ä• tuá¹ƒ, tathÄ• pi
Ä• kÄ• rasallakkhaá¹‡akusalatÄ• yaanvayabyatirekavasena anumÄ• nato aÃ±Ã±Ä• sÄ«ti d
samaá¹‡o gotamoâ€™â€™ _tiÄ• di. __Ä• kÄ• rasallakkhaá¹‡akusalatÄ• yÄ• _ti cittappavat
adhippÄ• yavijÄ• nanekusalatÄ• yÄ• ti vuttaá¹ƒ hoti. __dasanakhasamodhÄ• nasamujjala_
dasannaá¹ƒnakhÄ• naá¹ƒ samodhÄ• nena ekÄ«bhÄ• vena samujjalantaá¹ƒ. __aÃ±jali_nti h
__paá¹-imukhoyevÄ• _tiabhimukhoyeva, na bhagavato piá¹-á¹-hiá¹ƒ dassetvÄ• ti attho. __v
paÃ±capatiá¹-á¹-hitenavanditvÄ• .

upÄ• sakattapaá¹-ivedanÄ• kathÄ• niá¹-á¹-hitÄ• .

dubbhikkhakathÄ•

<16> __susassakÄ• lepÄ«_ti \Be I 426/ sampannasassakÄ• lepi. __atisamagghepÄ«_tiatis
kiÃ±cideva datvÄ• bahuá¹ƒ pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aá¹ƒ gaá¹‡hanti, tÄ• disekÄ• lepÄ«t
dhaÃ±Ã±aá¹ƒ __pubbaá¹‡á¹‡aá¹ƒ, _ muggamÄ• sÄ• di __aparaá¹‡á¹‡aá¹ƒ_. dvidhÄ• pava
dvÄ«hitikÄ• ti majjhapadalopÄ«bÄ• hiratthasamÄ• soyamÄ«ti dassentoÄ• ha __ ``dvidhÄ•
Ä«hanaá¹ƒ Ä«hitanti Ä«hitasaddoyaá¹ƒ bhÄ• vasÄ• dhanotiÄ• ha __ ``Ä«hitaá¹ƒ nÄ• ma iri
__iriyÄ• _ti kiriyÄ• . kassa panesÄ• kiriyÄ• tiÄ• ha __ ``cittairiyÄ• â€™â€™ _ti, cittakiriyÄ•
attho. tenevÄ• ha __ ``cittaÄ«hÄ• â€™â€™ _ti. kathaá¹ƒ panettha Ä«hitassa dvidhÄ• pava
nu khoâ€™â€™ _tiÄ• di. tattha __lacchÄ• manu kho_ti idaá¹ƒ duggatÄ• naá¹ƒ vasena vutta
sakkhissÄ• ma nu kho, no_tiidaá¹ƒ pana issarÄ• naá¹ƒ vasena vuttanti veditabbaá¹ƒ. __bhi
yÄ• camÄ• nÄ• . ``duhitikÄ• â€™â€™ tipipÄ• á¹-ho. tatthÄ• pi vuttanayenevattho veditabbo
du-saddÄ• desenÄ• yaá¹ƒ niddesohoti. dukkhaá¹ƒ vÄ• Ä«hitaá¹ƒ ettha na sakkÄ• koci pa
__duhitikÄ• , _dukkarajÄ«vitappayogÄ• ti attho.

du-sadde vÄ• ukÄ• rassa vakÄ• raá¹ƒ katvÄ• dvÄ«hitikÄ• ti ayaá¹ƒ niddesoti Ä• ha __ ``at
__byÄ• dhi rogo_ti etÄ• ni ``Ä• turatÄ• â€™â€™ ti imassa vevacanÄ• ni. tena setaá¹-á¹-ikÄ
dasseti. so pana rogo pÄ• á¹‡akadosena sambhavati. eko kira pÄ• á¹‡ako \Ne I 373/ nÄ• á¸
gaá¹‡á¹-hiá¹ƒ vijjhati, yena viddhattÄ• nikkhantampi sÄ• lisÄ«saá¹ƒ khÄ«raá¹ƒ gahetuá¹ƒ n
``pacchinnakhÄ«raâ€™â€™ _ntiÄ• di.

__vuttasassa_nti vapitasassaá¹ƒ. __tatthÄ• _ti veraÃ±jÄ• yaá¹ƒ. salÄ• kÄ• mattaá¹ƒ vuttaá¹
etthÄ• ti__salÄ• kÄ• vuttÄ• , _ purimapade uttarapadalopenÄ• yaá¹ƒ niddeso. tenÄ• ha __
sampajjatÄ«â€™â€™ _ti. yaá¹ƒ tattha vuttaá¹ƒ vÄ• pitaá¹ƒ, taá¹ƒ salÄ• kÄ• mattameva aho
attho. __sampajjatÄ«_tica iminÄ• ``salÄ• kÄ• vuttÄ• â€™â€™ ti etthÄ• yaá¹ƒ vuttasaddo n
__salÄ• kÄ• yÄ• _tiveá¸·uvilÄ«vatÄ• lapaá¹‡á¹‡Ä• dÄ«hi katasalÄ• kÄ• ya. __dhaÃ±Ã±avik
dhaÃ±Ã±aá¹ƒ vikkiá¹‡antÄ«tidhaÃ±Ã±avikkayakÄ• , tesaá¹ƒ samÄ«panti attho. __kayakesÅ

__kiá¹‡itvÄ• _tigahetvÄ• . __dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• ne_ti koá¹-á¹-hÄ• gÄ• rassa samA
dhaÃ±Ã±aminanaá¹-á¹-hÄ• neti vuttaá¹ƒ hoti \Be I 427/. __vaá¹‡á¹‡ajjhakkha_nti kahÄ• paá
__nasukarÄ• uÃ±chena paggahena yÄ• petu_ntipaggayhatÄ«ti paggaho, patto. tena pagga
pattaá¹ƒ gahetvÄ• bhikkhÄ• cariyÄ• yayÄ• petuá¹ƒ na sakkÄ• ti vuttaá¹ƒ hoti. tenevÄ• ha _
uÃ±choâ€™â€™ _tiÄ• di. __nasukarÄ• _ti sukarabhÄ• vo ettha natthÄ«ti nasukarÄ• . __piá
piá¹‡á¸• Ä• yacaraá¹‡ahetu. hetuatthepi hi tvÄ• saddameke icchanti.

uttarÄ• pathato Ä• gatÄ• , uttarÄ• patho vÄ• nivÄ• so etesanti uttarÄ• pathakÄ• ti vattabbe
``uttarÄ• hakÄ• â€™â€™ ti vuttaá¹ƒ. tenÄ• ha __ ``uttarÄ• pathavÄ• sikÄ• â€™â€™ _tiÄ• d
iccevavÄ• pÄ• á¸·ipÄ• á¹-ho veditabbo. keci pana ``uttaraá¹ƒ visiá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹
uttarÄ• hakÄ• , uttaraá¹ƒ vÄ• adhikaá¹ƒ agghaá¹ƒ nentÄ«ti uttarÄ• hakÄ• â€™â€™ tiÄ• dir
atthaá¹ƒvaá¹‡á¹‡ayanti. __assÄ• naá¹ƒ uá¹-á¹-hÄ• naá¹-á¹-hÄ• ne_ti assÄ• naá¹ƒ Ä• karaá
veraÃ±jÄ• yaá¹ƒ. bhummatthe hetaá¹ƒ upayogavacanaá¹ƒ. __mandira_nti assasÄ• laá¹ƒ. __
paÃ±Ã±Ä• yiá¹ƒsÅ«_tiparimaá¹‡á¸• alÄ• kÄ• rena katattÄ• assamaá¹‡á¸• alikÄ• yoti pÄ• ka
katÄ• naÃ±ca assasÄ• lÄ• naá¹ƒbahuttÄ• bahuvacananiddeso kato. dasannaá¹ƒ dasannaá
ekekÄ• assamaá¹‡á¸• alikÄ• tipivadanti. __addhÄ• nakkhamÄ• na hontÄ«_ti dÄ«ghakÄ• la
honti, na cirakÄ• lappavattinotivuttaá¹ƒ hoti.

gaá¹…gÄ• ya dakkhiá¹‡Ä• disÄ• appatirÅ«padeso, uttarÄ• disÄ• patirÅ«padesoti adhippA
_tiÄ• di. gaá¹…gÄ• ya dakkhiá¹‡atÄ«rajÄ• tÄ• __dakkhiá¹‡Ä• pathamanussÄ• _. ``amhÄ• b
buddhaá¹ƒ mamÄ• yantÄ«ti __buddhamÄ• makÄ• _. evaá¹ƒ sesesupi. __paá¹-iyÄ• detu_nt
__niccabhattasaá¹…khepenÄ• _ti niccabhattÄ• kÄ• rena. __pubbaá¹‡hasamaya_nti idaá¹ƒ
upayogavacanantiÄ• ha __ ``pubbaá¹‡hasamayeti_ \Ne I 374/ __atthoâ€™â€™ _ti. accanta
upayogavacananti dassetuá¹ƒyathÄ• accantasaá¹ƒyogattho sambhavati, tathÄ• atthaá¹ƒ d
``pubbaá¹‡he vÄ• samayaâ€™â€™ _ntiÄ• di. __eva_nti evaá¹ƒ pacchÄ• vuttanayena atth
nisÄ«dantÄ• piantaravÄ• sakaá¹ƒ nivÄ• setvÄ• va nisÄ«danti, tasmÄ• ``nivÄ• setvÄ• â€™â
vuttantiÄ• ha __ ``vihÄ• ranivÄ• sanaparivattanavasenÄ• â€™â€™ _tiÄ• di. vihÄ• ranivÄ• s
vihÄ• renisinnakÄ• le nivatthampi puna gÄ• mappavesanasamaye cÄ• letvÄ• \Be I 428/ ito
sakkaccaá¹ƒ nivÄ• sanamevÄ• ti veditabbaá¹ƒ. tenevÄ• ha __ ``na hi te tato pubbeanivatthÄ
__pattacÄ«varamÄ• dÄ• yÄ• _ti pattaÃ±ca cÄ«varaÃ±ca gahetvÄ• . gahaá¹‡aÃ±cetthana k
yena kenaci Ä• kÄ• rena dhÄ• raá¹‡amevÄ• ti dassento yathÄ• sambhavamatthayojanaá¹ƒ
hatthehÄ«â€™â€™ _tiÄ• dinÄ• .

__gatagataá¹-á¹-hÄ• ne_ti assamaá¹‡á¸• alikÄ• su sampattasampattaá¹-á¹-hÄ• ne. __udukh
koá¹-á¹-etvÄ• paribhuÃ±jantÄ«_ti ettha kasmÄ• pana te bhikkhÅ« sayameva evaá¹ƒ katvÄ•
kimevaá¹ƒladdhaá¹ƒ kappiyakÄ• rakehi yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• pacÄ• petvÄ• sayaá
paribhuÃ±jituá¹ƒna vaá¹-á¹-atÄ«ti Ä• ha __ ``therÄ• naá¹ƒ koci kappiyakÄ• rako natthÄ«â€™
kappiyÄ• kappiyabhÄ• vaá¹ƒanapekkhitvÄ• bhikkhÅ«naá¹ƒ evaá¹ƒ kÄ• tuá¹ƒ sÄ• ruppaá¹ƒ

akappiyabhÄ• vampidassento Ä• ha __ ``na ca vaá¹-á¹-atÄ«â€™â€™ _ti. bhÄ• janÄ• dipari
bahubhaá¹‡á¸• ikatÄ• ya abhÄ• vatovuttaá¹ƒ __ ``sallahukavuttitÄ• â€™â€™ _ti. __sakaá¹ƒ
attano attanokoá¹-á¹-hÄ• saá¹ƒ. __appossukkÄ• _ti samaá¹‡adhammato aÃ±Ã±attha niruss
tadanurÅ«paá¹ƒ. __pisatÄ«_ti cuá¹‡á¹‡eti. puÃ±Ã±aÃ±Ä• á¹‡avisesehi kattabbakammassa
``puÃ±Ã±avatÄ• â€™â€™ _tiÄ• di. __na_nti naá¹ƒ patthapulakaá¹ƒ. ``na tato paá¹-á¹-hÄ• y
tatopubbe bhagavato piá¹‡á¸• Ä• ya caraá¹‡ampi dassitanti veditabbaá¹ƒ.

__laddhÄ• _ti labhitvÄ• . ``laddhoâ€™â€™ ti vÄ• pÄ• á¹-ho, upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá
kadÄ• pana thero upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ laddhoti? vuccate (Sv II 11; Mp I 1.219-2
bhagavÄ• nÄ• gasamÄ• lattherena saddhiá¹ƒ addhÄ• namaggappaá¹-ipanno dvedhÄ• path
``bhagavÄ• ahaá¹ƒ iminÄ• maggena gacchÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ bhagavÄ
gacchÄ• mÄ• â€™â€™ ti Ä• ha. so ``handa bhagavÄ• tumhÄ• kaá¹ƒ pattacÄ«varaá¹ƒgaá
gacchÄ• mÄ«â€™â€™ ti vatvÄ• pattacÄ«varaá¹ƒ chamÄ• yaá¹ƒ á¹-hapetuá¹ƒ Ä• raddho. a
bhikkhÅ«â€™â€™ ti vatvÄ• pattacÄ«varaá¹ƒ gahetvÄ• gato. tassapi bhikkhuno itarena ma
corÄ• pattacÄ«varaÃ±ceva hariá¹ƒsu, sÄ«saÃ±ca bhindiá¹ƒsu. so ``bhagavÄ• dÄ• ni me p
aÃ±Ã±oâ€™â€™ ti cintetvÄ• lohitena gaá¸·antena bhagavato santikaá¹ƒ Ä• gami. ``kimida
vutte taá¹ƒ pavattiá¹ƒ Ä• rocesi. atha \Be I 429/ naá¹ƒ bhagavÄ• ``mÄ• cintayi bhikkhu, etaa
te nivÄ• rayimhÄ• â€™â€™ ti vatvÄ• samassÄ• sesi.

ekadÄ• pana bhagavÄ• meghiyattherena saddhiá¹ƒ pÄ• cÄ«navaá¹ƒsamigadÄ• ye jantugÄ
tatrÄ• pimeghiyo jantugÄ• me piá¹‡á¸• Ä• ya caritvÄ• nadÄ«tÄ«re pÄ• sÄ• dikaá¹ƒ ambava
``bhagavÄ• tumhÄ• kaá¹ƒ pattacÄ«varaá¹ƒ gaá¹‡hatha, ahaá¹ƒ etasmiá¹ƒ ambavane sama
vatvÄ• bhagavatÄ• tikkhattuá¹ƒ nivÄ• riyamÄ• nopi gantvÄ• akusalavitakkehi anvÄ• satto
taá¹ƒpavattiá¹ƒ Ä• rocesi. tampi bhagavÄ• ``idameva te kÄ• raá¹‡aá¹ƒ sallakkhayitvÄ• niv
tivatvÄ• anupubbena sÄ• vatthiá¹ƒ agamÄ• si. tattha gandhakuá¹-ipariveá¹‡e paÃ±Ã±attava
bhikkhusaá¹…ghaparivuto bhikkhÅ« Ä• mantesi --- ``bhikkhave, idÄ• nimhi mahallako, ekac
maggena gacchÄ• mÄ• â€™ ti vutte aÃ±Ã±ena gacchanti, ekacce mayhaá¹ƒpattacÄ«varaá
mayhaá¹ƒ nibaddhupaá¹-á¹-hÄ• kaá¹ƒ bhikkhuá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti. bhikkhÅ«naá¹ƒ
athÄ• yasmÄ• sÄ• riputto uá¹-á¹-hÄ• ya bhagavantaá¹ƒ vanditvÄ• ``ahaá¹ƒ, bhante, tumhe
satasahassakappÄ• dhikaá¹ƒ asaá¹…khyeyyaá¹ƒ pÄ• ramiyo pÅ«resiá¹ƒ, nanumÄ• diso ma
vaá¹-á¹-ati, ahaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ bhagavÄ• ``alaá¹ƒ, sÄ•
disÄ• yaá¹ƒ tvaá¹ƒ viharasi, asuÃ±Ã±Ä• yeva sÄ• disÄ• , tava ovÄ• dobuddhÄ• naá¹ƒ ovÄ
upaá¹-á¹-hÄ• kakiccaá¹ƒ atthÄ«â€™â€™ ti paá¹-ikkhipi. etenevupÄ• yenamahÄ• moggallÄ•
asÄ«timahÄ• sÄ• vakÄ• uá¹-á¹-hahiá¹ƒsu. sabbe bhagavÄ• paá¹-ikkhipi.

Ä• nandatthero pana tuá¹‡hÄ«yeva nisÄ«di. atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu ``Ä• vuso,
bhikkhusaá¹…ghoupaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cati, tvampi yÄ• cÄ• hÄ«â€™â€™ ti.
nÄ• ma Ä• vuso kÄ«disaá¹ƒhoti, kiá¹ƒ maá¹ƒ satthÄ• na passati, sace rocessati, ``Ä• nand

upaá¹-á¹-hÄ• tÅ«â€™â€™ ti vakkhatÄ«ti. atha bhagavÄ• ``na, bhikkhave, Ä• nando aÃ±Ã±
jÄ• nitvÄ• maá¹ƒ upaá¹-á¹-hahissatÄ«â€™â€™ tiÄ• ha. tato bhikkhÅ« ``uá¹-á¹-hehi Ä• vuso
Ä• vuso Ä• nanda, dasabalaá¹ƒ upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒyÄ• cÄ• hÄ«â€™â€™ ti Ä•
cattÄ• ro paá¹-ikkhepe ca catasso ca Ä• yÄ• canÄ• tiaá¹-á¹-ha vare yÄ• ci.

__cattÄ• ro_ \Be I 430/ __paá¹-ikkhepÄ• _ nÄ• ma ``sace me, bhante bhagavÄ• , attanÄ• la
cÄ«varaá¹ƒ na dassati \Ne I 376/, piá¹‡á¸• apÄ• taá¹ƒ na dassati, ekagandhakuá¹-iyaá¹ƒ va
nimantanaá¹ƒ gahetvÄ• na gamissati, evÄ• haá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â
panettha, Ä• nanda, Ä• dÄ«navaá¹ƒ addasÄ• â€™â€™ ti vutte Ä• ha ``sacÄ• haá¹ƒ, bhante
labhissÄ• mi, bhavissanti vattÄ• ro `Ä• nando dasabalena laddhaá¹ƒ paá¹‡Ä«taá¹ƒ cÄ«vara
piá¹‡á¸• apÄ• taá¹ƒparibhuÃ±jati, ekagandhakuá¹-iyaá¹ƒ vasati, ekanimantanaá¹ƒ gacchati,
labhanto tathÄ• gataá¹ƒupaá¹-á¹-hÄ• ti, ko evaá¹ƒ upaá¹-á¹-hahato bhÄ• roâ€™â€™ â€™ t
yÄ• ci.

__catasso Ä• yÄ• canÄ• _ nÄ• ma ``sace, bhante bhagavÄ• , mayÄ• gahitaá¹ƒ nimantanaá
tiroraá¹-á¹-hÄ• tirojanapadÄ• bhagavantaá¹ƒ daá¹-á¹-huá¹ƒ Ä• gataparisaá¹ƒ Ä• gatakkhaá
dassetuá¹ƒlacchÄ• mi, yadÄ• me kaá¹…khÄ• uppajjati, tasmiá¹ƒyeva khaá¹‡e bhagavanta
lacchÄ• mi, tathÄ• yaá¹ƒ bhagavÄ• mayhaá¹ƒ parammukhaá¹ƒ dhammaá¹ƒ deseti, taá¹ƒ Ä
evÄ• haá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti vatvÄ• ``kaá¹ƒ panettha, Ä•
passasÄ«â€™â€™ tivutte Ä• ha ``idha, bhante, saddhÄ• kulaputtÄ• bhagavato okÄ• saá¹
vadanti `sveva, bhante Ä• nanda, bhagavatÄ• saddhiá¹ƒ amhÄ• kaá¹ƒ ghare bhikkhaá¹ƒ ga
sacebhagavÄ• tattha na gamissati, icchitakkhaá¹‡eyeva parisaá¹ƒ dassetuá¹ƒ kaá¹…khaÃ±
okÄ• saá¹ƒna lacchÄ• mi, bhavissanti vattÄ• ro `kiá¹ƒ Ä• nando dasabalaá¹ƒ upaá¹-á¹-hÄ• t
anuggahaá¹ƒbhagavÄ• na karotÄ«â€™ ti. bhagavato ca parammukhÄ• maá¹ƒ pucchissan
gÄ• thÄ• idaá¹ƒ suttaá¹ƒ idaá¹ƒ jÄ• takaá¹ƒ kattha desitaâ€™ nti. sacÄ• haá¹ƒ taá¹ƒ na sar
bhavissantivattÄ• ro `ettakampi, Ä• vuso, na jÄ• nÄ• si, kasmÄ• tvaá¹ƒ chÄ• yÄ• viya bhag
vijahantodÄ«gharattaá¹ƒ ciraá¹ƒ vicarÄ«â€™ ti. tenÄ• haá¹ƒ parammukhÄ• desitassapi dha
icchÄ• mÄ«â€™â€™ ti. imÄ• catasso Ä• yÄ• canÄ• yÄ• ci. bhagavÄ• pissa adÄ• si. evaá
nibaddhupaá¹-á¹-hÄ• koahosi.

tasseva á¹-hÄ• nantarassa atthÄ• ya kappasatasahassaá¹ƒ pÅ«ritÄ• naá¹ƒ pÄ• ramÄ«naá¹
pÄ• puá¹‡itvÄ• ca upaá¹-á¹-hÄ• kÄ• naá¹ƒ aggo hutvÄ• bhagavantaá¹ƒ upaá¹-á¹-hahi. ther
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ laddhakÄ• latopaá¹-á¹-hÄ• ya bhagavantaá¹ƒ duvidhena uc
dantakaá¹-á¹-hena pÄ• daparikammena piá¹-á¹-hiparikammenagandhakuá¹-ipariveá¹‡asam
kiccehi upaá¹-á¹-hahanto ``imÄ• ya nÄ• ma velÄ• yasatthu idaá¹ƒ \Be I 431/ nÄ• ma laddhu
nÄ• ma kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• taá¹ƒ taá¹ƒ nipphÄ• dento mahatiá¹ƒ da
ekarattiá¹ƒ gandhakuá¹-ipariveá¹‡aá¹ƒ navavÄ• re anupariyÄ• yati. evaÃ±hissa ahosi ``sace
okkameyya, bhagavatipakkosante paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ nÄ• haá¹ƒ sakkuá¹‡eyyaâ€™

daá¹‡á¸• adÄ«pikaá¹ƒhatthena na muÃ±cati, evametassa nibaddhupaá¹-á¹-hÄ• kaá¹-á¹-hÄ•
aladdhabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``no cakho upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ lad
__nibaddhupaá¹-á¹-hÄ• ko nÄ• ma natthÄ«_ti niyatupaá¹-á¹-hÄ• ko nÄ• ma natthi. aniyatup
bhagavato paá¹-hamabodhiyaá¹ƒ bahÅ« ahesuá¹ƒ, te dassento Ä• ha __ ``kadÄ• cinÄ• gas
Ã±Ä• ti ca so pasatthatamaguá¹‡ayogato seá¹-á¹-ho cÄ• ti __Ã±Ä• tiseá¹-á¹-ho_. __evarÅ«
patirÅ«po_ti Ä• padÄ• su Ä• misassa abhisaá¹…kharitvÄ• dÄ• naá¹ƒ nÄ• maÃ±Ä• takenev
adhippÄ• yo.

__mÄ• rÄ• vaá¹-á¹-anÄ• yÄ• _ti mÄ• rena katacittÄ• vaá¹-á¹-anÄ• ya, mÄ• rÄ• nubhÄ• ven
saÃ±jÄ• tacittasammohenÄ• tivuttaá¹ƒ hoti. tenevÄ• ha __ ``Ä• vaá¹-á¹-etvÄ• mohetvÄ• â€
__tiá¹-á¹-hantu ... pe ... tampi mÄ• ro Ä• vaá¹-á¹-eyyÄ• _ti phussassa bhagavato kÄ• le katu
akusalakammassatadÄ• laddhokÄ• savasena upaá¹-á¹-hitattÄ• . vuttaÃ±hetaá¹ƒ __apadÄ•

``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sayiá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• layo ||

``tena kammavipÄ• kena, temÄ• saá¹ƒ khÄ• ditaá¹ƒ yavaá¹ƒ.

nimantito brÄ• hmaá¹‡ena, veraÃ±jÄ• yaá¹ƒ vasiá¹ƒ tadÄ• â€™â€™ ti || (Ap thera I 39.88-8

__pariyuá¹-á¹-hitacitto_ti pariyonaddhacitto, abhibhÅ«tacittoti attho.
__Ä• vaá¹-á¹-itapariyosÄ• neÄ• gamiá¹ƒsÅ«_ti mÄ• rena Ä• vaá¹-á¹-etvÄ• gate pacchÄ• Ä
asakkuá¹‡eyyatÄ• ya. __abhihaá¹-abhikkhÄ• yÄ• _ti pacitvÄ• abhihariyamÄ• nabhikkhÄ• y
``ettakaá¹ƒkÄ• laá¹ƒ bhagavato dassÄ• mÄ• â€™â€™ ti niccabhattavasena paricchinditvÄ•
__appitavatthassÄ• _ti ``idaá¹ƒ buddhassa catupaccayaparibhogatthaâ€™â€™ nti vihÄ• ra
__na visahatÄ«_tina sakkoti. __abhihaá¹-abhikkhÄ• saá¹…khepenÄ• _ti abhihaá¹-abhikkhÄ
__byÄ• mappabhÄ• yÄ• _ti samantato byÄ• mamattÄ• ya pabhÄ• ya. ettha ca anubyaÃ±jan
nippabhÄ• karaá¹‡aá¹ƒ antarÄ• yoti daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``candimasÅ«riyadev
_tiÄ• di. anubyaÃ±janÄ• naá¹ƒ byÄ• mappabhÄ• ya ekÄ• baddhattÄ• vuttaá¹ƒ __ ``anubya
patvÄ• â€™â€™ _ti. __sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa antarÄ• yo_ nÄ• ma Ã±eyyadhamm

__assosi kho bhagavÄ• udukkhalasadda_nti kiá¹ƒ sayameva uppannaá¹ƒ udukkhalasadda
cetiÄ• ha __ ``patthapatthapulakaá¹ƒ koá¹-á¹-entÄ• naâ€™â€™ _ntiÄ• di. __atthasaÃ±hita_
__anatthasaÃ±hite_ti anatthanissite vacane. ghÄ• tÄ• pekkhaá¹ƒ bhummavacanaá¹ƒ. yasm
ghÄ• tonipphÄ• dÄ«yati, tasseva tena ghÄ• to kato nÄ• ma hotÄ«ti Ä• ha __ ``maggeneva t
samucchedoti vuttaá¹ƒ hotÄ«â€™â€™ _ti. sÄ• miatthe vÄ• bhummavacananti maÃ±Ã±am
daá¹-á¹-habbaá¹ƒ. vacanassa ca samugghÄ• to tammÅ«lakilesÄ• naá¹ƒ samugghÄ• tenÄ•

Ä• karoti attano anurÅ«patÄ• ya samariyÄ• daá¹ƒ saparicchedaá¹ƒ phalaá¹ƒ nipphattetÄ«ti
__ ``Ä• kÄ• rehÄ«ti kÄ• raá¹‡ehÄ«â€™â€™ _ti. __aá¹-á¹-huppattiyutta_nti paccuppannavat
__tÄ• ya pucchÄ• ya vÄ«tikkamaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• _ti ``saccaá¹ƒ kira tvaá¹ƒbhikkhÅ
tena bhikkhunÄ• katavÄ«tikkamaá¹ƒ pakÄ• setvÄ• , vÄ«tikkamappakÄ• sanaÃ±cakimattha
paÃ±Ã±apetÄ«ti anujÄ• nanatthaá¹ƒ.

__natthi kiÃ±ci vattabba_nti pubbe vuttanayattÄ• na kiÃ±ci ettha apubbaá¹ƒ vattabbamatth
__ ``pubbe vuttameva hÄ«â€™â€™ _tiÄ• di. __sÄ• dhu sÄ• dhÅ«_ti idaá¹ƒ pasaá¹ƒsÄ• yaá
``Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ sampahaá¹ƒsentoâ€™â€™ _ti. __dvÄ«su
Ä• kÄ• resÅ«_tidhammadesanasikkhÄ• padapaÃ±Ã±attisaá¹…khÄ• tesu dvÄ«su kÄ• raá¹‡
dhammaá¹ƒvÄ• desessÄ• mÄ• ti evaá¹ƒ vuttakÄ• raá¹‡aá¹ƒ gahetvÄ• . __evaá¹ƒdubbhikkh
labhitabbÄ• bhikkhÄ• etthÄ• ti evaá¹ƒdubbhikkhe kÄ• le, dese vÄ• . __dullabhapiá¹‡á¸• e_t
bhÄ• janÄ• dipariharaá¹‡avasena bahubhaá¹‡á¸• ikatÄ• ya abhÄ• vato vuttaá¹ƒ __ ``imÄ• y
_ti. ettakameva alaá¹ƒ yÄ• petunti uttari patthanÄ• bhÄ• vato pana __ ``iminÄ• ca sallekher
__dubbhikkhaá¹ƒ vijita_nti ettha hi bhikkhÄ• naá¹ƒ abhÄ• vo __dubbhikkhaá¹ƒ_ ``nimmakkh
bhikkhÄ• bhÄ• voyeva hi taá¹ƒnimittacittavighÄ• tÄ• naá¹ƒ abhÄ• vato bhikkhÅ«hi \Be I 433
__lobho vijito_ti Ä• misahetu ratticchedavassacchedasamuá¹-á¹-hÄ• pakololuppÄ• dopi tesa
Ä• misalolatÄ• saá¹…khÄ• to lobho vijito. __icchÄ• cÄ• rovijito_ti ``Ä• misahetu aÃ±Ã±amaÅ
uttarimanussadhammappakÄ• sanavasena guá¹‡avaá¹‡ijjaá¹ƒkatvÄ• jÄ«vikaá¹ƒ kappessÄ
pavattaicchÄ• cÄ• rassa abhÄ• vato yathÄ• vutto icchÄ• cÄ• rovijito. cittuppÄ• damattassap
sandhÄ• ya __ ``cintÄ• vÄ• â€™â€™ _ti vuttaá¹ƒ. punappunÄ• nusocanavasena pana citta
dassanatthaá¹ƒ __ ``vighÄ• to vÄ• â€™â€™ _tivuttaá¹ƒ.

__ratticchedo vÄ• _ti sattÄ• hakaraá¹‡Ä«yavasena gantvÄ• bahi aruá¹‡uá¹-á¹-hÄ• panavas
sattÄ• hakiccavasenapi katthaci agatattÄ• . sattÄ• hakiccavasena vippavÄ• saÃ±hisandhÄ•
aá¹-á¹-hakathÄ• vohÄ• ro, tatoyeva ca __vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ
panettha pÄ• á¸·imuttakaratticchedavinicchayoâ€™â€™ ti vatvÄ• ``dhammassavanatthÄ• y
vaá¹-á¹-atÄ«â€™â€™ tiÄ• dinÄ• sattÄ• hakaraá¹‡Ä«yameva vibhattaá¹ƒ. __mahÄ• aá¹-á¹-
``sattÄ• hakiccena gantvÄ• ekabhikkhunÄ• pi ratticchedo vÄ• na katoâ€™â€™ ti. evaÃ±ca
sattÄ• hakaraá¹‡Ä«yavasena hoti, na aÃ±Ã±athÄ• ti ratticchedalakkhaá¹‡aÃ±cakathitanti da
paccayavekallasaá¹…khÄ• te vassacchedakÄ• raá¹‡e sati ratticchedassapivuttattÄ• yattha
labbhati, tattha sattÄ• hakiccena gantumpi vaá¹-á¹-atÄ«ti siddhanti__cÅ«á¸·agaá¹‡á¹-hipade
majjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ, taá¹ƒ suvuttaá¹ƒ vassÅ«panÄ• yikakkhandhake vass

``tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se vassÅ«pagatÄ• naá¹ƒ bhikkhÅ«na
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, yena gÄ• mo tena gantuâ

ettha ``sace gÄ• mo avidÅ«ragato hoti, tattha piá¹‡á¸• Ä• ya caritvÄ• vihÄ• rameva Ä• gant
dÅ«ragato, sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabbo. na sakkÄ• ce hoti, tattheva sab
vasitabbaâ€™â€™ nti (Sp (to Vin I) 201) iminÄ• aá¹-á¹-hakathÄ• vacanenapi saá¹ƒsandana
vuá¹-á¹-hite \Be I 434/ bhikkhÄ• ya abhÄ• vato vassacchedepi anÄ• pattiá¹ƒ vadantenabhag
bhikkhave, yena gÄ• mo tena gantuâ€™â€™ nti (Vin I 201) vuttattÄ• bhikkhÄ• ya abhÄ• vo
tattha ``sace dÅ«ragato, sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabboâ€™â€™ ti (Sp (to V
aá¹-á¹-hakathÄ• vacanaá¹ƒ vassacchedakÄ• raá¹‡e sati sattÄ• hakiccena gantumpivaá¹-á¹-
sÄ• dheti.

yaá¹ƒ pana vuttaá¹ƒ __kenaci_ ---

__ ``ratticchedo_ti sattÄ• hakiccaá¹ƒ sandhÄ• ya vutto, sattÄ• hakaraá¹‡Ä«yena gantvÄ• ra
vÄ• ekabhikkhunÄ• pi na katoti vuttaá¹ƒ kira mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ, tasmÄ• vassa
sattÄ• hakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti eke. vinayadharÄ• pana na icchanti, tasmÄ• aá
vÄ«maá¹ƒsitabboâ€™â€™ ti.

taá¹ƒ pana sayaá¹ƒ sammÅ«á¸·hassa paresaá¹ƒ mohuppÄ• danamattaá¹ƒ. na hi vinayadha
kÄ• raá¹‡aá¹ƒdissati \Ne I 380/ aá¹-á¹-hakathÄ• ya virujjhanato yuttiabhÄ• vato ca. yaÃ±hi k
vassacchedepi anÄ• pattiá¹ƒsÄ• dheti, tasmiá¹ƒ sati vinÄ• vassacchedaá¹ƒ sattÄ• hakiccen
vaá¹-á¹-atÄ«ti kÄ• nÄ• mayutti. ``pacchimikÄ• ya tattha vassaá¹ƒ upagacchÄ• mÄ• â€™â€
bhikkhÅ«naá¹ƒ anurÅ«paparivitakkanapaadÄ«panaá¹ƒ, na pana visesatthaparidÄ«panaá¹ƒ.
vassacchedakaraá¹‡asabbhÄ• vato purimikÄ• yatÄ• va vassacchedepi anÄ• patti. pacchimi
gamanepi natthi dosopacchimikÄ• ya vassÅ«panÄ• yikadivasassa asampattabhÄ• vato.

__na kismiÃ±ci maÃ±Ã±antÄ«_ti kismiÃ±ci guá¹‡e sambhÄ• vanavasena na maÃ±Ã±anti.
__pakÄ• setvÄ• _tipaá¹-iladdhajjhÄ• nÄ• diguá¹‡avasena pakÄ• setvÄ• . ``pacchÄ• sÄ«laá
ti vuttanayenakucchipaá¹-ijaggane sati tathÄ• pavattaicchÄ• cÄ• rassa aparisuddhabhÄ• va
abhÄ• vatopuna vÄ• yamitvÄ• saá¹ƒvare patiá¹-á¹-hÄ• tabbanti Ä• ha __ ``pacchÄ• sÄ«laa
adhiá¹-á¹-haheyyÄ• mÄ• â€™â€™ _ti.

__kiá¹ƒ ida_nti garahaá¹‡avasena vuttaá¹ƒ. sÄ• litaá¹‡á¸• ulehi sampÄ• ditaá¹ƒ maá¹ƒsena
odanaá¹ƒ__sÄ• limaá¹ƒsodanaá¹ƒ_. __atimaÃ±Ã±issatÄ«_ti avaÃ±Ã±Ä• takaraá¹‡avasena
lÄ• makaá¹ƒ nihÄ«naá¹ƒ katvÄ• maÃ±Ã±issatÄ«ti vuttaá¹ƒ hoti \Be I 435/. tenÄ• ha __ ``oÃ
karissatÄ«â€™â€™ _ti. heá¹-á¹-hÄ• katvÄ• nihÄ«naá¹ƒ katvÄ• Ã±Ä• taá¹ƒ __oÃ±Ã±Ä• ta
vevacanaá¹ƒ. __svÄ• ya_nti so ayaá¹ƒ janapado. __imÄ• ya paá¹-ipattiyÄ• _ti veraÃ±jÄ• ya
paá¹-ipattiyÄ• . __tumhe nissÄ• yÄ• _ti tumhÄ• kaá¹ƒ imaá¹ƒ appicchapaá¹-ipadaá¹ƒnissÄ•
__sabrahmacÄ• rÄ«saá¹…khÄ• tÄ• _ti chabbaggiyÄ• dayo vuttÄ• . __tumhÄ• kaá¹ƒ antaren
nisÄ«ditvÄ• , tumhehi saddhiá¹ƒ nisÄ«ditvÄ• ti vuttaá¹ƒhoti. __omÄ• na_nti atimÄ• naá¹ƒ. a

nihÄ«natÄ• ya ``omÄ• naâ€™â€™ ntivutto, na pana hÄ«á¸·etvÄ• maÃ±Ã±anaá¹ƒ. tumhehi
vijitaá¹ƒ sÄ• limaá¹ƒsodanaá¹ƒpacchimÄ• janatÄ• atimaÃ±Ã±issatÄ«ti evamettha pÄ• á¸·iá
vaá¹‡á¹‡ayanti. idaá¹ƒ vuttaá¹ƒhoti --- yaá¹ƒ laddhaá¹ƒ, teneva tussitvÄ• sÄ• limaá¹ƒsodan
chinnattÄ• ca tumhehi vijitaá¹ƒabhibhÅ«taá¹ƒ sÄ• limaá¹ƒsodanaá¹ƒ pacchimÄ• janatÄ• ta
chindituá¹ƒ asamatthatÄ• ya atimaÃ±Ã±issatÄ«ti.

dubbhikkhakathÄ• niá¹-á¹-hitÄ• .

mahÄ• moggallÄ• nassa sÄ«hanÄ• dakathÄ•

<17> Ä• yasmÄ• ti vÄ• devÄ• naá¹ƒpiyÄ• ti vÄ• bhadrabhavanti vÄ• piyasamudÄ• cÄ• ro
381/ __piyavacanametaâ€™â€™ _nti. viÃ±Ã±ujÄ• tikÄ• hi paraá¹ƒ piyena samudÄ• carant
``devÄ• naá¹ƒpiyÄ• â€™â€™ ti vÄ• ``Ä• yasmÄ• â€™â€™ ti vÄ• samudÄ• caranti, tasmÄ
Ä• vusoti, tirokkhaá¹ƒ Ä• yasmÄ• ti ayampi samudÄ• cÄ• ro. tayidaá¹ƒ piyavacanaá¹ƒgarug
vuccatÄ«ti Ä• ha __ ``garugÄ• ravasappatissÄ• dhivacanametaâ€™â€™ _nti. guá¹‡amahat
cÅ«á¸·amoggallÄ• nassa atthitÄ• yÄ• ti Ä• ha __ ``mahÄ• ca so guá¹‡amahantatÄ• yÄ• â€
pathavÄ«sandhÄ• rakaá¹ƒ udakaá¹ƒ Ä• hacca á¹-hite mahÄ• pathaviyÄ• heá¹-á¹-himatale s
ajjhotthaá¹-e bhÅ«mippadese saÃ±jÄ• takaddamapaá¹-alasadisaá¹ƒ atimadhurapathavÄ«m
assa patirÅ«pa_nti taá¹ƒ anÄ• pucchÄ• karaá¹‡aá¹ƒ na me anucchavikaá¹ƒ bhaveyyÄ• ti a
ca yathÄ• bhagavÄ• icchiticchitaá¹ƒ kiÃ±ci anÄ• pucchÄ• karoti, evamahampÄ«ti bhagava
attÄ• naá¹ƒ mÄ• nena kataá¹ƒ viya bhavissatÄ«ti \Be I 436/Ä• ha __ ``yugaggÄ• ho viya bha
bhaveyyÄ• â€™â€™ _ti. parena hi saddhiá¹ƒattÄ• naá¹ƒ yugaá¹ƒ yugaá¸·aá¹ƒ samÄ• naá¹ƒ
ko visesoti gahaá¹‡aá¹ƒ __yugaggÄ• ho_.

__sampanna_nti sampattiyuttaá¹ƒ. sÄ• panettha rasasampatti adhippetÄ• sÄ• maÃ±Ã±ajo
viseseavaá¹-á¹-hÄ• nato. tenÄ• ha __ ``sampannanti madhuraá¹ƒ sÄ• durasanti atthoâ€™â
sampannaá¹ƒparipuá¹‡á¹‡asamaá¹…gÄ«madhuravasena. tattha ---

``sampannaá¹ƒ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na ne vÄ• retumussaheâ€™â€™ ti || (J I 14.1) ---

idaá¹ƒ __paripuá¹‡á¹‡asampannaá¹ƒ_ nÄ• ma. paripuá¹‡á¹‡ampi hi samantato pannaá¹ƒ p
``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupeto upagato samupagato sampannosa
511) idaá¹ƒ __samaá¹…gÄ«sampannaá¹ƒ_ nÄ• ma. samaá¹…gÄ«pi hi sammadeva pannog
``tatrassa rukkho sampannaphalo ca upapannaphalocÄ• â€™â€™ ti (MN II 48) idaá¹ƒ __ma
tattha madhurasampannaá¹ƒ idhÄ• dhippetantiveditabbaá¹ƒ. __upapannaphalo_ti bahuphal
heá¹-á¹-himatalassa. __opammanidassanattha_ntiupamÄ• ya nidassanatthaá¹ƒ. __anÄ«á¸·

niddosatÄ• cettha makkhikÄ• dirahitatÄ• yÄ• tiÄ• ha __ ``nimmakkhikaâ€™â€™ _ntiÄ• di.
nimmakkhikaá¹ƒ. makkhikÄ• saddenacettha makkhikaá¹‡á¸• akampi sÄ• maÃ±Ã±ato gahita
gaá¹‡á¹-hipadesu_vuttaá¹ƒ ``nimmakkhikanti imassevatthaá¹ƒ pakÄ• setuá¹ƒ nimmakkhikaá
makkhikÄ• hitÄ• saá¹ƒ aá¹‡á¸• akehi \Ne I 382/ ca virahitanti atthoâ€™â€™ ti. ayaá¹ƒ pane
``makkhikÄ• naá¹ƒaá¹‡á¸• Ä• ni makkhikaá¹‡á¸• Ä• ni, natthi ettha makkhikaá¹‡á¸• Ä• nÄ«t
iminÄ• makkhikÄ• naá¹ƒ aá¹‡á¸• ehi rahitatÄ• vuttÄ• , `nimmakkhikaâ€™ nti iminÄ• pana
vuttoâ€™â€™ ti. __etaá¹ƒ kira madhÅ«_ti khuddakamakkhikÄ• hi katamadhu.
__sabbamadhÅ«hÄ«_timahÄ• makkhikabhamaramakkhikÄ• dikatehi. __agga_nti uttamaá¹ƒ
pasatthatamaá¹ƒ. __surasa_ntisobhanarasaá¹ƒ. __ojavanta_nti accantamojasampannaá¹ƒ.

__Ä• yÄ• canavacanameta_nti iminÄ• sampaá¹-icchanasampahaá¹ƒsanÄ• diatthaá¹ƒ nivat
pÄ• á¹‡italaá¹ƒ. __ ``abhinimminissÄ• mÄ«â€™â€™ _ti vuttamatthaá¹ƒ pakÄ• setuá¹ƒ __
``pathavÄ«sadisaá¹ƒkarissÄ• mÄ«â€™â€™ _ti vuttaá¹ƒ. __ayaá¹ƒ nu kho pathavÄ«, udÄ• l
437/ nimmitapathaviyÄ• pakatipathaviyÄ• ca sandissamÄ• nattÄ• ``esÄ• nu kho amhÄ• k
aÃ±Ã±Ä• â€™â€™ ti uppajjamÄ• nakukkuccaá¹ƒ dasseti. nibaddhavipulÄ• gamo gÄ• mo__
mahÄ• gÄ• moti vuttaá¹ƒ hoti. __na vÄ• esa vipallÄ• so_ti pubbapakkhaá¹ƒnidasseti. kasm
hotÄ«ti Ä• ha __ ``acinteyyo hi iddhimatoiddhivisayoâ€™â€™ _ti. iddhibaleneva tesaá¹ƒ sat
vipallÄ• so na bhavissatÄ«tiadhippÄ• yo. idÄ• ni aÃ±Ã±athÄ• vipallÄ• sappaá¹-ilÄ• bhaá¹ƒ
panÄ• â€™â€™ _tiÄ• di. __garahantÄ• _ti sammukhÄ• garahantÄ• . __upavadantÄ• _ti pa

nanu ca uttarakuruá¹ƒ piá¹‡á¸• Ä• ya gamanaá¹ƒ paá¹-isedhetvÄ• vipallÄ• sampi sattÄ•
paá¹-ilabheyyuntikÄ• raá¹‡aá¹ƒ na vuttaá¹ƒ, tasmÄ• kimettha kÄ• raá¹‡anti Ä• ha __ ``tatth
_tiÄ• di. yadipina vuttaá¹ƒ, tathÄ• pi ``vipallÄ• sampi sattÄ• paá¹-ilabheyyuâ€™â€™ nti pub
tenevakÄ• raá¹‡ena piá¹‡á¸• Ä• ya uttarakurugamanampi bhagavatÄ• paá¹-isiddhanti viÃ±
kÄ• raá¹‡aá¹ƒidhÄ• pi gahetabbanti dassento Ä• ha __ ``pubbe vuttanayeneva gahetabbaâ
__vipallÄ• sampisattÄ• paá¹-ilabheyyu_nti idaá¹ƒ idha avuttampi Ä• netvÄ• sambandhitabl
cassa vuttasadisameva veditabboti. ``evaá¹ƒ pana vipallÄ• saá¹ƒ paá¹-ilabheyyuâ€™â€™ n
vuttameva atthavikappaá¹ƒ sandhÄ• ya vadati. yaá¹ƒ pana tattha vuttaá¹ƒ ``te guá¹‡e nibba
pathaviá¹ƒ parivattetvÄ• pappaá¹-akojaá¹ƒ paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti, taá¹ƒ apanetvÄ•
dubbhikkhakÄ• le uttarakuruá¹ƒ gantvÄ• piá¹‡á¸• Ä• ya caritvÄ• paribhuÃ±jiá¹ƒsÅ«tievame
__ekena padavÄ«tihÄ• renÄ• _ti ettha padassa vÄ«tiharaá¹‡aá¹ƒ nikkhipanaá¹ƒpadavÄ«tih
ekena padanikkhepenÄ• ti vuttaá¹ƒ hoti. ekenapadavÄ«tihÄ• rena atikkamitabbaá¹-á¹-hÄ• n
383/ dvinnaá¹ƒ padÄ• naá¹ƒ antare muá¹-á¹-hiratanamattaá¹ƒ, tasmÄ• . __mÄ• tikÄ• mattaa
muá¹-á¹-hiratanappamÄ• á¹‡aá¹ƒ mÄ• tikÄ• mattaá¹ƒ adhiá¹-á¹-hÄ• yÄ• tiattho.

niá¹-á¹-hitÄ• mahÄ• moggallÄ• nassa sÄ«hanÄ• dakathÄ• .

vinayapaÃ±Ã±attiyÄ• canakathÄ•

<18> __vinayapaÃ±Ã±attiyÄ• _ti \Be I 438/ pubbe apaÃ±Ã±attasikkhÄ• padaá¹ƒ sandhÄ• ya
paÃ±Ã±attasikkhÄ• padÄ• ni á¹-hapetvÄ• idÄ• ni paÃ±Ã±apetabbasikkhÄ• padÄ• ni pÄ• tin
``etassa bhagavÄ• kÄ• lo, etassa sugata kÄ• lo, yaá¹ƒ bhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ•
uddiseyya pÄ• timokkhaâ€™â€™ nti (Vin III 21) Ä• ha. bhagavatÄ• pi ---

``ko nu kho, bhante, hetu, ko paccayo, yena pubbe appatarÄ• ni ceva sikkhÄ• padÄ• niahes
bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahiá¹ƒsu. ko pana, bhante, hetu, ko paccayo, yena etarahi
sikkhÄ• padÄ• ni honti, appatarÄ• ca bhikkhÅ« aÃ±Ã±Ä• ya saá¹‡á¹-hahantÄ«ti. evametaá
hÄ• yamÄ• nesu saddhamme antaradhÄ• yamÄ• ne bahutarÄ• ni cevasikkhÄ• padÄ• ni ho
saá¹‡á¹-hahantÄ«ti. na tÄ• va, bhaddÄ• li, satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghepÄ• tubhavantÄ«â€™â€™ ti ---

imasmiá¹ƒ __bhaddÄ• lisutte_ (MN II 145) viya ekaccesu paÃ±Ã±attesupi tato paraá¹ƒ paÃ±
``na tÄ• va, sÄ• riputta, satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«â€™â€™
aá¹-á¹-hakathÄ• yaá¹ƒ ``sÄ• mampi pacanaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ na hoti, na ca vaá¹-
``ratticchedo vÄ• vassacchedo vÄ• na katoâ€™â€™ ti vacanaÃ±ca pubbe paÃ±Ã±attasikk
pamÄ• á¹‡anti daá¹-á¹-habbaá¹ƒ. sesasikkhÄ• padÄ• naÃ±ceva pÄ• timokkhuddesassa ca
Ä• yÄ• canenapaÃ±Ã±attattÄ• __ ``mÅ«lato pabhuti nidÄ• naá¹ƒ dassetuâ€™â€™ _nti Ä•
janavivittaá¹ƒ á¹-hÄ• naá¹ƒ upagatassa. tena gaá¹‡asaá¹…gaá¹‡ikÄ• bhÄ• vena therassa k
__paá¹-isallÄ«nassÄ• _ti nÄ• nÄ• rammaá¹‡acÄ• rato cittassa nivattiyÄ• paá¹-i sammadeva
avisaá¹-acittassa. tena cittasaá¹…gaá¹‡ikÄ• bhÄ• venassa pubbabhÄ• giyaá¹ƒ cittavivekam
kÄ• lÄ• pekkhaá¹ƒ accantasaá¹ƒyoge upayogavacanaá¹ƒ. __cirÄ• _ti cirakÄ• layuttÄ• á¹-hi

__etaá¹ƒ_ \Be I 439/ \Ne I 384/ __na sakkotÄ«_ti etaá¹ƒ vinicchinituá¹ƒ na sakkoti.
aá¹-á¹-hakathÄ• yaá¹ƒvuttanayaá¹ƒ dassetvÄ• idÄ• ni theravÄ• daá¹ƒ dassento Ä• ha __ ``
panÄ• â€™â€™ _tiÄ• di. aá¹-á¹-hakathÄ• yampi ``na sakkotÄ«â€™â€™ ti idaá¹ƒ yasmÄ• j
paricchindituá¹ƒna sakkoti, tasmÄ• vuttanti vadanti. __soá¸·asavidhÄ• ya paÃ±Ã±Ä• ya ma
__majjhimanikÄ• yeanupadasuttantadesanÄ• ya_ (MN III 93) ---

``mahÄ• paÃ±Ã±o bhikkhave sÄ• riputto, puthupaÃ±Ã±o bhikkhave sÄ• riputto, hÄ• sapaÃ±
javanapaÃ±Ã±o bhikkhave sÄ• riputto, tikkhapaÃ±Ã±o bhikkhave sÄ• riputto, nibbedhikapaÃ
sÄ• riputtoâ€™â€™ ti ---

evamÄ• gatÄ• mahÄ• paÃ±Ã±Ä• dikÄ• cha, tasmiá¹ƒyeva sutte Ä• gatÄ• navÄ• nupubba
arahattamaggapaÃ±Ã±Ä• ti imÄ• saá¹ƒ soá¸·asappabhedÄ• naá¹ƒ paÃ±Ã±Ä• naá¹ƒ sÄ• va
ukkaá¹-á¹-hakoá¹-ippattassa.

kasmÄ• panettha bhagavÄ• vipassÄ«Ä• dÄ«naá¹ƒ sattannaá¹ƒyeva buddhÄ• naá¹ƒ brahm
ciraá¹-á¹-hitikÄ• ciraá¹-á¹-hitikabhÄ• vaá¹ƒkathesi, na buddhavaá¹ƒsadesanÄ• yaá¹ƒ viya pa
buddhÄ• naá¹ƒ, tato vÄ• pana bhiyyoti? yesaá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ paá¹-ivedhas
nicchayena ajjÄ• pi dharati, na antarahitaá¹ƒ, te eva kittento vipassÄ«Ä• dÄ«naá¹ƒyeva bha
brahmacariyassa ciraá¹-á¹-hitikÄ• ciraá¹-á¹-hitikabhÄ• vaá¹ƒidha kathesi. tesaá¹ƒyeva hi sÄ•
etarahi ca suddhÄ• vÄ• sabhÅ«miyaá¹ƒ á¹-hitÄ• , naaÃ±Ã±esaá¹ƒ parinibbutattÄ• . siddhatt
buddhÄ• naá¹ƒ sÄ• vakÄ• suddhÄ• vÄ• sesuuppannÄ• uppattisamanantarameva imasmiá
arahattaá¹ƒ adhigantvÄ• nacirasseva parinibbÄ• yiá¹ƒsu, na tattha tattha sÄ• vakÄ• yÄ• va
aá¹-á¹-haá¹ƒsÅ«ti vadanti. apubbÄ• carimaniyamopana aparÄ• paraá¹ƒ saá¹ƒsaraá¹‡akasa
lokadhÄ• tuyÄ• icchitoti na tenetaá¹ƒvirujjhatÄ«ti daá¹-á¹-habbaá¹ƒ.

<19> asÄ• dhÄ• raá¹‡o hetu, sÄ• dhÄ• raá¹‡o paccayoti evamÄ• divibhÄ• gena idha payoja
vipassÄ«Ä• dÄ«naá¹ƒpana brahmacariyassa aciraá¹-á¹-hitikatÄ• ya ciraá¹-á¹-hitikatÄ• ya ca
kÄ• raá¹‡apucchÄ• parattÄ• codanÄ• yÄ• tiÄ• ha __ ``hetu paccayoti ubhayametaá¹ƒ kÄ•
hinoti tena \Be I 440/phalanti hetÅ«ti karaá¹‡asÄ• dhanoyaá¹ƒ hetusaddoti Ä• ha __ ``tena t
_ntiÄ• di. kattusÄ• dhanopi hetusaddo no na yujjati hinoti phalassa hetubhÄ• vaá¹ƒ upagac
paá¹-icca eti pavattatÄ«ti taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca tassa phalaá¹ƒ eti pavattati nibbatta

__kilÄ• suno_ \Ne I 385/ __ahesu_nti appossukkÄ• ahesuá¹ƒ, nirussÄ• hÄ• ahesunti attho
na Ä• lasiyavasenÄ• ti Ä• ha __ ``na Ä• lasiyakilÄ• sunoâ€™â€™ _ti, Ä• lasiyavasenakilÄ•
tattha kÄ• raá¹‡amÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di. __Ä• lasiyaá¹ƒvÄ• _ti iminÄ• thinar
akusalÄ• naá¹ƒ abhÄ• vamÄ• ha. __osannavÄ«riyatÄ• vÄ• _tiiminÄ• pana ``Ä• lasiyÄ• bh
annabhÄ• ranesÄ• dÄ• nampi sakkaccaá¹ƒyeva dhammaá¹ƒdesetÄ«â€™â€™ ti vacanato y
nirussÄ• hatÄ• natthÄ«ti dÄ«peti sabbesaá¹ƒsamakeneva ussÄ• hena dhammadesanÄ• ya
``buddhÄ• hÄ«â€™â€™ _tiÄ• di. __osannavÄ«riyÄ• _tiohÄ«navÄ«riyÄ• , appossukkÄ• ti a
adhikavÄ«riyÄ• , mahussÄ• hÄ• tiattho. __vegenÄ• _ti javena. dhamme garu etesanti __dha
gÄ• ravametesanti__dhammagÄ• ravÄ• _. vipassissa bhagavato kÄ• le asÄ«ti vassasahass
sikhissasattati vassasahassÄ• ni, vessabhussa saá¹-á¹-hivassasahassÄ• ni Ä• yuppamÄ• á
kÄ• le dÄ«ghÄ• yukÄ• sattÄ• â€™â€™ _ti. __abhisamentÄ«_ti paá¹-ivijjhanti.

__niddosatÄ• yÄ• _ti vÄ«tikkamadosassa abhÄ• vato. ``imasmiá¹ƒ vÄ«tikkame ayaá¹ƒ nÄ•
Ä• pattivasena apaÃ±Ã±apetvÄ• ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ pahÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• paá
(DN I 8, 194) dhammadesanÄ• vasena ovÄ• dasikkhÄ• padÄ• naá¹ƒyeva paÃ±Ã±attattÄ• v
``sattÄ• pattikkhandhavasenaÄ• á¹‡Ä• sikkhÄ• padaá¹ƒ apaÃ±Ã±attaâ€™â€™ _nti. channa
accayenÄ• ti pÄ• á¹-haseso daá¹-á¹-habbo. atha vÄ• channaá¹ƒ channaá¹ƒ vassÄ• naá¹ƒ c
__ ``sakiá¹ƒ sakiâ€™â€™ _nti vuttattÄ• tadapekkhamidaá¹ƒ sÄ• mivacanaá¹ƒ. sakalajambu
bhikkhusaá¹…gho ekasmiá¹ƒyeva á¹-hÄ• neuposathaá¹ƒ akÄ• sÄ«ti sambandho. katamaá¹
``bandhumatiyÄ• rÄ• jadhÄ• niyÄ• â€™â€™ _tiÄ• di. isipatanaá¹ƒ \Be I 441/ tena samayen

hoti, migÄ• naá¹ƒ pana abhayavÄ• satthÄ• yadinnattÄ• migadÄ• yoti vuccati. taá¹ƒ sandhÄ
migadÄ• yeâ€™â€™ _ti.

__abbokiá¹‡á¹‡Ä• ni dasapi vÄ«satipi bhikkhusahassÄ• ni vasantÄ«_ti visabhÄ• gapuggale
asaá¹ƒsaá¹-á¹-hÄ• nidasapi vÄ«satipi bhikkhÅ«naá¹ƒ sahassÄ• ni vasanti. __dÄ«ghanikÄ•
``te sabbepidvÄ• dasasahassabhikkhugaá¹‡hanakÄ• mahÄ• vihÄ• rÄ•
abhayagiricetiyapabbatacittalapabbatavihÄ• rasadisÄ• ca ahesuâ€™â€™ nti vuttaá¹ƒ. __up
uposathÄ• rocanakÄ• . tÄ• kira devatÄ• ekamhi vasse nikkhante tattha tattha gantvÄ• Ä•
mÄ• risÄ• , ekaá¹ƒvassaá¹ƒ, paÃ±ca dÄ• ni vassÄ• ni sesÄ• ni, paÃ±cannaá¹ƒ vassÄ• naá
rÄ• jadhÄ• nÄ« upasaá¹…kamitabbÄ• pÄ• timokkhuddesÄ• yÄ• â€™â€™ ti. tathÄ• dvÄ«su
kho, mÄ• risÄ• , dve vassÄ• ni \Ne I 386/, cattÄ• ri vassÄ• ni sesÄ• ni, catunnaá¹ƒ vassÄ•
rÄ• jadhÄ• nÄ«upasaá¹…kamitabbÄ• pÄ• timokkhuddesÄ• yÄ• â€™â€™ ti Ä• rocenti. imin
paÃ±casuvassesu atikkantesu Ä• rocenti. tena vuttaá¹ƒ __ ``mÄ• risÄ• ekaá¹ƒ vassaá¹ƒ ati
__sÄ• nubhÄ• vÄ• _ti iddhÄ• nubhÄ• vena sÄ• nubhÄ• vÄ• . __te kira bhikkhÅ«_ti ye devat
sandhÄ• ya vadati. __pÄ• cÄ«nasamuddante_ti pÄ• cÄ«nasamuddassa samÄ«padese. __g
kÄ• tabbaá¹ƒ senÄ• sanapaá¹-ijagganÄ• divattaá¹ƒ. __uposathagga_nti uposathakaraá¹‡aá
hontÄ«_ti devatÄ• nubhÄ• vena gatÄ• eva honti. __te_ti attano attano Ä• nubhÄ• venadeva
sabbepi.

__khantÄ« parama_ntiÄ• dÄ«su (Sv II 90; Dhp-a II 185) parÅ«pavÄ• daá¹ƒ parÄ• pakÄ• raa
guá¹‡oparodhaá¹ƒ khamati sahati adhivÄ• setÄ«ti __khanti_. sÄ• pana sÄ«lÄ• dÄ«naá¹ƒpa
savisesaá¹ƒ tapati santapati vidhamatÄ«ti __paramaá¹ƒ_ uttamaá¹ƒ __tapo_. titikkhanaá¹ƒk
__titikkhÄ• _. khantiyÄ• yevetaá¹ƒ vevacanaá¹ƒ. akkharacintakÄ• hi khamÄ• yaá¹ƒ titikkhÄ
tasmÄ• evamettha attho daá¹-á¹-habbo ``titikkhÄ• saá¹…khÄ• tÄ• adhivÄ• sanakhanti nÄ•
__nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• _ti bhavena bhavantaraá¹ƒ vinÄ• ti bhavanikan
sataá¹‡hasseva vÄ• Ä• yatiá¹ƒ punabbhavabhÄ• vato phalena saddhiá¹ƒ kammaá¹ƒ vinÄ•
vÄ• nanti saá¹…khyaá¹ƒ gatÄ• ya taá¹‡hÄ• ya nikkhantaá¹ƒ nibbÄ• naá¹ƒ tattha tassÄ• sab
nibbÄ• naá¹ƒ pana santapaá¹‡Ä«tanipuá¹‡asivakhemÄ• dinÄ• sabbÄ• kÄ• rena paramanti

__na hi pabbajito parÅ«paghÄ• tÄ«_ti yo adhivÄ• sanakhantirahitattÄ• paraá¹ƒ upaghÄ• te
pabbajito nÄ• ma na hoti pabbÄ• jetabbadhammassa apabbÄ• janato. catutthapÄ• dopana
anatthantarattÄ• . ``na hi pabbajitoâ€™â€™ ti etassa hi ``nasamaá¹‡o hotÄ«â€™â€™ ti vev
``parÅ«paghÄ• tÄ«â€™â€™ ti etassa ``paraá¹ƒ viheá¹-hayantoâ€™â€™ ti vevacanaá¹ƒ. ath
sÄ«lÅ«paghÄ• tÄ«. sÄ«laÃ±hi uttamaá¹-á¹-hena ``paraâ€™â€™ nti vuccati parasaddassase
``puggalaparoparaÃ±Ã±Å«â€™â€™ tiÄ• dÄ«su viya. yo ca samaá¹‡o paraá¹ƒ yaá¹ƒ kaÃ±ci
parÅ«paghÄ• tÄ« hoti attano sÄ«lavinÄ• sako, so pabbajito nÄ• ma nahotÄ«ti attho. atha vÄ
adhivÄ• sanakhantiyÄ• abhÄ• vÄ• parÅ«paghÄ• tÄ« hoti, paraá¹ƒ antamasoá¸• aá¹ƒsama
hi pabbajito. kiá¹ƒ kÄ• raá¹‡Ä• ? pÄ• pamalassa apabbÄ• jitattÄ• anÄ«haá¹-attÄ• . ``pabbÄ

tasmÄ• pabbajitoti vuccatÄ«â€™â€™ ti (Dhp 388) idaÃ±hi pabbajitalakkhaá¹‡aá¹ƒ \Ne I 38
upaghÄ• teti na mÄ• reti, apica daá¹‡á¸• Ä• dÄ«hi viheá¹-heti, sopi paraá¹ƒ viheá¹-hayanto
kiá¹ƒkÄ• raá¹‡Ä• ? vihesÄ• ya asamitattÄ• . samitattÄ• samaá¹‡oti vuccatÄ«ti idaÃ±hi sama
``samitattÄ• hi pÄ• pÄ• naá¹ƒ, samaá¹‡oti pavuccatÄ«â€™â€™ ti (Dhp 265) hi vuttaá¹ƒ.

apica bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaá¹ƒ uddisanto pÄ• timokkhakathÄ• ya ca sÄ«
visesato doso paá¹-ipakkhoti tassa niggaá¹‡hanavidhiá¹ƒ dassetuá¹ƒ Ä• dito __ ``khantÄ« p
Ä• ha. tena aniá¹-á¹-hassa paá¹-ihananÅ«pÄ• yo vutto, titikkhÄ• ggahaá¹‡ena pana iá¹-á¹-h
tadubhayenapiuppannaá¹ƒ aratiá¹ƒ uppannaá¹ƒ ratiá¹ƒ abhibhuyya viharatÄ«ti ayamattho d
taá¹‡hÄ• vÄ• nassavÅ«pasamanato nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• . tattha khan
abhÄ• vodassito, titikkhÄ• ggahaá¹‡ena Ä• sayavipattiyÄ• abhÄ• vo. tathÄ• khantiggahaá
titikkhÄ• ggahaá¹‡ena paresu anaparajjhanÄ• dassitÄ• . evaá¹ƒ kÄ• raá¹‡amukhena anvay
idÄ• ni byatirekato \Be I 443/ taá¹ƒ dassetuá¹ƒ __ ``na hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tena
jÄ«vitÄ• voropanaá¹ƒ paraá¹ƒ pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi viheá¹-hanaÃ±ca ``par
viheá¹-hanaâ€™â€™ nti vuccati, evaá¹ƒ tesaá¹ƒ sÄ• pateyyÄ• vaharaá¹‡aá¹ƒ parÄ• masan
aÃ±Ã±amaÃ±Ã±abhedanaá¹ƒpharusavacanena mammaghaá¹-á¹-anaá¹ƒ niratthakavippalÄ•
ucchedacintanaá¹ƒ micchÄ• bhinivesanaÃ±caupaghÄ• to paraviheá¹-hanaÃ±ca hotÄ«ti yas
kammapathassa kammassa ca karaá¹‡enapabbajito samaá¹‡o ca na hotÄ«ti dasseti.

dutiyagÄ• thÄ• ya __sabbapÄ• passÄ• _ti sabbÄ• kusalassa sabbassapi dvÄ• dasÄ• kusal
sabbacittuppÄ• dasaá¹…gahitassasÄ• vajjadhammassa. __akaraá¹‡a_nti anuppÄ• danaá¹ƒ
attano santÄ• ne uppÄ• danantitappaá¹-ikkhepato akaraá¹‡aá¹ƒ anuppÄ• danaá¹ƒ. __kusal
catubhÅ«mikakusalassa. ``kusalassÄ• â€™â€™ tihi idaá¹ƒ ``etaá¹ƒ buddhÄ• na sÄ• sanaâ
ariyamaggadhamme tesaÃ±ca sambhÄ• rabhÅ«tebhÅ«mikakusale dhamme bodheti. __u
taá¹ƒ pana atthato tassakusalassa samadhigamo paá¹-ilÄ• bho. __sacittapariyodapana_nti
jotanaá¹ƒcittassa pabhassarabhÄ• vakaraá¹‡aá¹ƒ sabbaso parisodhanaá¹ƒ. taá¹ƒ pana aral
yasmÄ• aggamaggasamaá¹…gino cittaá¹ƒ sabbaso pariyodapÄ«yati nÄ• ma, aggaphalakkh
puna pariyodapetabbatÄ• ya abhÄ• vato, tasmÄ• pariniá¹-á¹-hitapariyodapanataá¹ƒ sandhÄ
arahattena hotÄ«â€™â€™ ti. iti sÄ«lasaá¹ƒvarena sabbapÄ• paá¹ƒ pahÄ• ya lokiyalokuttar
\Ne I 388/ kusalaá¹ƒ sampÄ• detvÄ• arahattaphalena cittaá¹ƒ pariyodapetabbanti etaá¹ƒbu
ovÄ• do anusiá¹-á¹-hi.

tatiyagÄ• thÄ• ya __anupavÄ• do_ti vÄ• cÄ• ya kassaci anupavadanaá¹ƒ. __anupaghÄ• to_
upaghÄ• tÄ• karaá¹‡aá¹ƒ manasÄ• pi paresaá¹ƒ anatthacintanÄ• divasena upaghÄ• takara
__pÄ• timokkhe_ti yaá¹ƒ taá¹ƒ paatimokkhaá¹ƒ atipamokkhaá¹ƒ uttamaá¹ƒ sÄ«laá¹ƒ, pÄ• ti
duggatibhayehi, yo vÄ• naá¹ƒ pÄ• ti, taá¹ƒ mokkhetÄ«ti pÄ• timokkhantivuccati, tasmiá¹ƒ p
__saá¹ƒvaro_ti sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ avÄ«tikkamalakkhaá¹‡osaá¹ƒvaro. __
mattaÃ±Ã±utÄ• paá¹-iggahaá¹‡aparibhogavasena pamÄ• á¹‡aÃ±Ã±utÄ• . __pantaÃ±ca sa

janasaá¹…ghaá¹-á¹-avirahitaá¹ƒ nijjanasambÄ• dhaá¹ƒ vivittaá¹ƒ senÄ• sanaÃ±ca. etthadvÄ
paccayehi catupaccayasantoso dÄ«pitoti veditabbo paccayasantosasÄ• maÃ±Ã±enaitaradv
lakkhaá¹‡ahÄ• ranayena jotitabhÄ• vato. __adhicitte ca Ä• yogo_ti vipassanÄ• pÄ• dakaá¹ƒ
adhicittaá¹ƒ, tatopi ca maggaphalacittameva adhicittaá¹ƒ, tasmiá¹ƒ yathÄ• vutteadhicitte Ä•
attho. __etaá¹ƒ buddhÄ• na sÄ• sana_nti etaá¹ƒ parassa anupavadanaá¹ƒanupaghÄ• tanaá
paá¹-iggahaá¹‡aparibhogesu mattaÃ±Ã±utÄ• vivittasenÄ• sanasevanaá¹ƒadhicittÄ• nuyogo
ovÄ• do anusiá¹-á¹-hi.

imÄ• pana sabbabuddhÄ• naá¹ƒ pÄ• timokkhuddesagÄ• thÄ• hontÄ«ti veditabbÄ• . tenÄ•
_tiÄ• di. __yÄ• va sÄ• sanapariyantÄ• _ti dharamÄ• nakabuddhÄ• naá¹ƒ anusÄ• sanapariy
buddhÄ• dharanti, tÄ• va uddisitabbataá¹ƒ Ä• gacchantÄ«ti vuttaá¹ƒ hoti. ovÄ• dapÄ• timok
uddisanti, na sÄ• vakÄ• . paá¹-hamabodhiyaá¹ƒyeva uddesamÄ• gacchantÄ«tisambandho.
vÄ«sativassaparicchinnÄ• ti __mahÄ• gaá¹‡á¹-hipade_ vuttaá¹ƒ. taÃ±caheá¹-á¹-hÄ• aá¹-á¹
``bhagavato hi paá¹-hamabodhiyaá¹ƒ vÄ«sativassantare nibaddhupaá¹-á¹-hÄ• ko nÄ• ma na
``paá¹-hamabodhi nÄ• ma vÄ«sativassÄ• nÄ«â€™â€™ ti gahetvÄ• vuttaá¹ƒ. __Ä• cariyadh
``paÃ±cacattÄ• lÄ«sÄ• ya vassesu Ä• dito pannarasa vassÄ• ni paá¹-hamabodhÄ«â€™â€™
pannarasa vassÄ• ni majjhimabodhi, ante pannarasa vassÄ• ni pacchimabodhÄ«ti tiá¹‡á¹‡a
samappamÄ• á¹‡atÄ• siyÄ• ti tampi yuttaá¹ƒ. pannarasattikena hi paÃ±cacattÄ• lÄ«sa vass
aá¹-á¹-hakathÄ• yaá¹ƒ pana pannarasavassappamÄ• á¹‡Ä• ya paá¹-hamabodhiyÄ• vÄ«sat
``paá¹-hamabodhiyaá¹ƒ vÄ«sativassantareâ€™â€™ ti vuttanti evampi sakkÄ• viÃ±Ã±Ä• tua

nanu \Ne I 389/ ca kÄ• nici sikkhÄ• padÄ• ni paÃ±Ã±apetvÄ• pi na tÄ• va Ä• á¹‡Ä• pÄ• tim
therassa Ä• yÄ• canena anuÃ±Ã±Ä• tattÄ• , tasmÄ• kathametaá¹ƒ vuttaá¹ƒ ``sikkhÄ• pada
Ä• á¹‡Ä• pÄ• timokkhameva uddisÄ«yatÄ«â€™â€™ ti, yadipi kÄ• nici sikkhÄ• padÄ• ni
paÃ±Ã±apetvÄ• vaÄ• á¹‡Ä• pÄ• timokkhaá¹ƒ na anuÃ±Ã±Ä• taá¹ƒ, tathÄ• pi apaÃ±Ã±atte s
natthi, kintu paÃ±Ã±atteyevÄ• ti imamatthaá¹ƒ dassetuá¹ƒ __ ``sikkhÄ• padapaÃ±Ã±attikÄ•
_tivuttaá¹ƒ. __pubbÄ• rÄ• me_ti sÄ• vatthiyÄ• \Be I 445/ pÄ• cÄ«nadisÄ• bhÄ• ge katattÄ•
evaá¹ƒladdhavohÄ• remahÄ• vihÄ• re. __migÄ• ramÄ• tupÄ• sÄ• de_ti migÄ• raseá¹-á¹-hin
migÄ• ramÄ• tÄ• tisaá¹…khyaá¹ƒ gatÄ• ya visÄ• khÄ• mahÄ• upÄ• sikÄ• ya kÄ• rite pÄ• sA
hetupaá¹-ikkhepo. __anavakÄ• so_ti paccayapaá¹-ikkhepo. ubhayenapi kÄ• raá¹‡ameva pa
yenakÄ• raá¹‡ena.

__tesa_nti bhikkhÅ«naá¹ƒ. __sammukhasÄ• vakÄ• naá¹ƒ santike pabbajitÄ• _ti sabbantimÄ
subhaddasadisÄ• naá¹ƒsammukhasÄ• vakÄ• naá¹ƒ santike pabbajite sandhÄ• ya vadati. kh
vividhÄ• kulÄ• ti sambandho. __uccanÄ«cauá¸·Ä• ruá¸·Ä• rabhogÄ• dikulavasena vÄ• _ti
uccanÄ«cakulavasenauá¸·Ä• ruá¸·Ä• rabhogÄ• dikulavasena vÄ• ti yojetabbaá¹ƒ. tattha kha
khattiyabrÄ• hmaá¹‡agahapatikÄ• naá¹ƒvasena vÄ• __uccakulatÄ• _ veditabbÄ• , sesÄ• n
__uá¸·Ä• ruá¸·Ä• rabhogÄ• dikulavasenavÄ• _ti uá¸·Ä• rataratamaupabhogavantÄ• dikulava

uá¸·Ä• rÄ• tisayajotanatthaÃ±hi puna uá¸·Ä• raggahaá¹‡aá¹ƒ ``dukkhadukkhaâ€™â€™ ntiÄ
uá¸·Ä• rÄ• nuá¸·Ä• rÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

__brahmacariyaá¹ƒ rakkhantÄ«_ti vuttamevatthaá¹ƒ pakÄ• setvÄ• dassento Ä• ha __ ``cira
pariyattidhammaá¹ƒpariharantÄ«â€™â€™ _ti. apaÃ±Ã±attepi sikkhÄ• pade yadi samÄ• naj
attanoattano kulÄ• nugataganthaá¹ƒ viya na nÄ• seyyuá¹ƒ. yasmÄ• pana sikkhÄ• padampi
bhikkhÅ« na samÄ• najÄ• tiÄ• dikÄ• , tasmÄ• vinÄ• sesunti imamatthaá¹ƒ dassetuá¹ƒ __ ``
tasmÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ viheá¹-hentÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yadi evaá¹ƒ kasmÄ
``nÄ• nÄ• nÄ• mÄ• â€™â€™ tiÄ• di vuttanti? satipi tesaá¹ƒ nÄ• nÄ• jaccÄ• dibhÄ• ve sikkh
sÄ• sanassa cirappavattÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. sikkhÄ• padapaÃ±Ã±attivaseneva sÄ
yasmÄ• buddhÄ• attano parinibbÄ• nato uddhampi vinetabbasattasambhave sati sikkhÄ•
na paÃ±Ã±apenti, tasmÄ• ti veditabbo. yathÄ• kÄ• yavacÄ«dvÄ• rasaá¹…khÄ• taá¹ƒ viÃ±Ã
samuá¹-á¹-hÄ• petvÄ• pavattamÄ• nampi cittaá¹ƒ tassÄ• yeva viÃ±Ã±attiyÄ• vasena pavat
pavattaâ€™â€™ ntivuccati, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. __yathÄ• ta_nti ett
nipÄ• tamattaá¹ƒ. __vaggasaá¹…gahapaá¹‡á¹‡Ä• sasaá¹…gahÄ• dÄ«hÄ«_ti \Ne I 390/
sÄ«lakkhandhavaggamahÄ• vaggÄ• divaggasaá¹…gahavasena
mÅ«lapaá¹‡á¹‡Ä• samaajhamapaá¹‡á¹‡Ä• sÄ• dipaá¹‡á¹‡Ä• sasaá¹…gahavasena. __Ä• d
veditabbo.

__evaá¹ƒ_ \Be I 446/ __vitakketha, mÄ• evaá¹ƒ vitakkayitthÄ• _ti ettha __eva_nti
yathÄ• nusiá¹-á¹-hÄ• yaanusÄ• saniyÄ• vidhivasena paá¹-isedhanavasena ca pavattitÄ• kÄ
sammÄ• vitakkÄ• naá¹ƒmicchÄ• vitakkÄ• naÃ±ca pavattiÄ• kÄ• radassanavasena pavattati
Ä• dÄ«navassa cavibhÄ• vanatthaá¹ƒ. tenÄ• ha __ ``nekkhammavitakkÄ• dayo tayo vitakke
ettha __Ä• di_-saddena abyÄ• pÄ• davitakkaavihiá¹ƒsÄ• vitakkÄ• naá¹ƒ gahaá¹‡aá¹ƒ vedita
nekkhammaá¹ƒvuccati lobhato nikkhantattÄ• alobho, nÄ«varaá¹‡ehi nikkhantattÄ• paá¹-ha
sabbÄ• kusalehinikkhantattÄ• sabbo kusalo dhammo, sabbasaá¹…khatehi nikkhantattÄ• n
upanissayatosampayogato Ä• rammaá¹‡akaraá¹‡ato ca nekkhammena paá¹-isaá¹ƒyutto vit
_sammÄ• saá¹…kappo. so asubhajjhÄ• nassa pubbabhÄ• ge kÄ• mÄ• vacaro hoti, asubha
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggaphalakÄ• le lokuttaro. byÄ• pÄ• dassa paá¹
byÄ• pÄ• denti etenÄ• ti vÄ• abyÄ• pÄ• do, mettÄ• . yathÄ• vuttenaabyÄ• pÄ• dena paá¹-i
__abyÄ• pÄ• davitakko_. so mettÄ• jhÄ• nassa pubbabhÄ• gekÄ• mÄ• vacaro hoti, mettÄ•
paá¹-hamajjhÄ• ne rÅ«pÄ• vacaro, taá¹ƒ jhÄ• naá¹ƒpÄ• dakaá¹ƒ katvÄ• uppannamaggaph
paá¹-ipakkhÄ• , na vihiá¹ƒsantivÄ• etÄ• ya satteti avihiá¹ƒsÄ• , karuá¹‡Ä• . tÄ• ya paá¹-isaa
__avihiá¹ƒsÄ• vitakko_. so karuá¹‡Ä• jhÄ• nassa pubbabhÄ• ge kÄ• mÄ• vacaro, karuá¹‡Ä
paá¹-hamajjhÄ• nerÅ«pÄ• vacaro, taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• uppannamaggaph

nanu ca alobhÄ• dosÄ• mohÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• virahato nesaá¹ƒ vasena uppajjan
nekkhammavitakkÄ• dÄ«naá¹ƒaÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato vavatthÄ• naá¹ƒ na hotÄ

padhÄ• no hotiniyamitapariá¹‡atasamudÄ• cÄ• rÄ• divasena, tadÄ• itare dve tadanvÄ• yik
yadÄ• alobhappadhÄ• no nekkhammagaruko cittuppÄ• do hoti, tadÄ• laddhÄ• vasaro nek
taá¹ƒsampayuttassa pana adosalakkhaá¹‡assa abyÄ• pÄ• dassa vasena yo tasseva abyÄ•
sati ca abyÄ• pÄ• davitakkabhÄ• ve kassacipi aviheá¹-hanajÄ• tikatÄ• ya avihiá¹ƒsÄ• vitak
itare \Be I 447/ dve tasseva nekkhammavitakkassa anugÄ• minosarÅ«pato adissanato tasm
hontÄ«ti anumÄ• neyyÄ• bhavanti. evameva yadÄ• mettÄ• padhÄ• no cittuppÄ• do hoti, ta
\Ne I 391/ bhavanti. yadÄ• karuá¹‡Ä• padhÄ• no cittuppÄ• do hoti, tadÄ• itare dve tadanv

__kÄ• mavitakkÄ• dayo_ti ettha __Ä• di_-saddena byÄ• pÄ• davitakkavihiá¹ƒsÄ• vitakkÄ• r
tattha kÄ• mapaá¹-isaá¹ƒyutto vitakko __kÄ• mavitakko_. ettha hi dve kÄ• mÄ• vatthukÄ• r
vatthukÄ• mapakkhe Ä• rammaá¹‡avasena kÄ• mehi paá¹-isaá¹ƒyutto vitakkokÄ• mavitakk
sampayogavasena kÄ• mena paá¹-isaá¹ƒyuttoti yojetabbaá¹ƒ. byÄ• pÄ• dapaá¹-isaá¹ƒyutto
__byÄ• pÄ• davitakko_. vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto vitakko__vihiá¹ƒsÄ• vitakko_. tesu dve
saá¹…khÄ• resupi uppajjanti. kÄ• mavitakkohi piye manÄ• pe satte vÄ• saá¹…khÄ• re vÄ•
byÄ• pÄ• davitakkoappiye amanÄ• pe satte vÄ• saá¹…khÄ• re vÄ• kujjhitvÄ• olokanakÄ•
vinÄ• sanÄ• uppajjati, vihiá¹ƒsÄ• vitakko saá¹…khÄ• resu nuppajjati. saá¹…khÄ• ro hi dukk
``ime sattÄ• haÃ±Ã±antu vÄ• ucchijjantu vÄ• vinassantu vÄ• mÄ• vÄ• ahesuâ€™â€™ r
uppajjati. atha kasmÄ• vuttaá¹ƒ ``saá¹…khÄ• ro dukkhÄ• petabbo nÄ• ma natthÄ«â€™â€™
icchitÄ• sattasaÃ±Ã±itÄ• , tepi atthato saá¹…khÄ• rÄ• evÄ• ti? saccametaá¹ƒ, te pana indr
saviÃ±Ã±Ä• á¹‡akatÄ• ya dukkhaá¹ƒ paá¹-isaá¹ƒvedenti, tasmÄ• te vihiá¹ƒsÄ• vitakkassav
sattasaÃ±Ã±itÄ• . ye pana na dukkhaá¹ƒ paá¹-isaá¹ƒvedenti vuttalakkhaá¹‡Ä• yogato, te sa
``vihiá¹ƒsÄ• vitakko saá¹…khÄ• resu nuppajjatÄ«â€™â€™ ti vuttaá¹ƒ.

__anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsÅ«_ti ettha __Ä• savehÄ«_ti katthuattheka
__cittÄ• nÄ«_ti paccattabahuvacanaá¹ƒ, __vimucciá¹ƒsÅ«_ti kammasÄ• dhanaá¹ƒ, tasmÄ•
anupÄ• dÄ• ya Ä• rammaá¹‡avasena aggahetvÄ• cittÄ• ni vimuccitÄ• nÄ«tievamettha atth
``tesaÃ±hi cittÄ• nÄ«â€™â€™ _tiÄ• di. __yehi Ä• savehÄ«_tietthÄ• pi kattuatthe eva karaá¹
__vimucciá¹ƒsÅ«_ti kammasÄ• dhanaá¹ƒ. __na te_ \Be I 448/ __tÄ• ni gahetvÄ• vimucciá¹
cittÄ• ni Ä• rammaá¹‡avasenana gahetvÄ• vimucciá¹ƒsu vimocesuá¹ƒ. ettha hi __cittÄ• nÄ
__vimucciá¹ƒsÅ«_tikattusÄ• dhanaá¹ƒ. __anuppÄ• danirodhena nirujjhamÄ• nÄ• _ti Ä• yati
nirodhenanirujjhamÄ• nÄ• Ä• savÄ• . __aggahetvÄ• vimucciá¹ƒsÅ«_ti Ä• rammaá¹‡akaraa
vimocesuá¹ƒ. __vikasitacittÄ• ahesu_nti sÄ• tisayaÃ±Ä• á¹‡arasmisamphassenasamphulla
__purimavacanÄ• pekkha_nti ``aÃ±Ã±atarasmiá¹ƒ bhiá¹ƒsanake vanasaá¹‡á¸• eâ€™â€™ t
__ ``yaá¹ƒ vuttaá¹ƒ aÃ±Ã±atarasmiá¹ƒ bhiá¹ƒsanake vanasaá¹‡á¸• eti, tatrÄ• â€™â€™ _ti.
bhÄ• vasÄ• dhanavÄ• ci idaá¹ƒ padanti Ä• ha __ ``bhiá¹ƒsanakatasmiá¹ƒ_ \Ne I 392/ __hot
bhiá¹ƒsanakakiriyÄ• yÄ• â€™â€™ _ti. bhiá¹ƒsanassa karaá¹‡aá¹ƒ kiriyÄ• bhiá¹ƒsanakataá
__bhiá¹ƒsanakatasmiá¹ƒ_.

idÄ• ni aÃ±Ã±athÄ• pi atthayojanaá¹ƒ dassento Ä• ha __ ``atha vÄ• â€™â€™ _tiÄ• di. imas
atthavikappebhiá¹ƒsayatÄ«ti bhiá¹ƒsano, bhiá¹ƒsano eva bhiá¹ƒsanako, tassa bhÄ• vo bhiá
ta-kÄ• rassalopaá¹ƒ katvÄ• ``bhiá¹ƒsanakataâ€™â€™ nti vuttanti dassento Ä• ha __ ``bhiá
bhiá¹ƒsanakabhÄ• vetiatthoâ€™â€™ _tiÄ• di. yebhuyyaggahaá¹‡aá¹ƒ lomavantavasenapi y
lomavasenevÄ• ti Ä• ha__ ``bahutarÄ• naá¹ƒ vÄ• â€™â€™ _tiÄ• di.

__purisayugavasenÄ• _ti purisakÄ• lavasena, purisÄ• naá¹ƒ Ä• yuppamÄ• á¹‡avasenÄ• ti v
``sabbapacchimako subhaddasadisoâ€™â€™ ti __tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. tas
dvinnaá¹ƒ purisÄ• naá¹ƒ Ä• yuparicchedaá¹ƒ sakalameva gahetvÄ• __ ``satasahassaá¹ƒ ..
aá¹-á¹-hÄ• sÄ«â€™â€™ _ti vuttaá¹ƒ. __dveyeva purisayugÄ• nÄ«_ti ettha purisÄ• naá¹ƒ
yugappavattikÄ• lopurisayugaá¹ƒ. abhilÄ• pamattameva cetaá¹ƒ, atthato pana purisova puri
bhagavatiekaá¹ƒ purisayugaá¹ƒ, parinibbute ekanti katvÄ• ``dveyeva purisayugÄ• nÄ«â€™
parinibbute pana bhagavati ekameva purisayugaá¹ƒ asÄ«tiyeva vassasahassÄ• ni brahmac
veditabbaá¹ƒ.

<20> __sÄ• vakayugÄ• nÄ«_ti sÄ• vakÄ• eva sÄ• vakayugÄ• ni. __asambhuá¹‡antenÄ• _
gaá¹‡hÄ• pentassÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa vijÄ• yanatthaá¹ƒ Ã±Ä• á¹‡agabbha

<21> __ko_ \Be I 449/ __anusandhÄ«_ti pubbÄ• parakathÄ• naá¹ƒ kiá¹ƒ anusandhÄ• naá¹ƒ
__sikkhÄ• padapaÃ±Ã±attiyÄ• canÄ• pekkha_nti yÄ• cÄ«yatÄ«ti yÄ• canÄ• , sikkhÄ• padap
sikkhÄ• padapaÃ±Ã±attiyÄ• canÄ• , taá¹ƒ apekkhatÄ«ti sikkhÄ• padapaÃ±Ã±attiyÄ• canÄ•
yÄ• ciyamÄ• nasikkhÄ• padapaÃ±Ã±attiapekkhaá¹ƒ bhummavacananti vuttaá¹ƒ hoti. yÄ• ca
sikkhÄ• padapaÃ±Ã±attiyevahi ``tatthÄ• â€™â€™ ti iminÄ• parÄ• maá¹-á¹-hÄ• , teneva val
sikkhÄ• padapaÃ±Ã±attiyÄ• â€™â€™ ti. __yaá¹ƒ vutta_nti ``sikkhÄ• padaá¹ƒ paÃ±Ã±apeyy
sikkhÄ• padapaÃ±Ã±apanaá¹ƒ vuttaá¹ƒ, yÄ• citanti attho. __tattha tassÄ• sikkhÄ• padapaÃ
yÄ• ciyamÄ• nasikkhÄ• padapaÃ±Ã±attiyantiattho. __akÄ• la_nti sikkhÄ• padapaÃ±Ã±attiyÄ

__Ä• savaá¹-á¹-hÄ• nÄ«yÄ• _ti ettha adhikaraá¹‡e anÄ«yasaddoti Ä• ha __ ``Ä• savÄ• tiá¹
_tiÄ• di \Ne I 393/. ke pana te Ä• savÄ• , ke ca dhammÄ• tadadhikaraá¹‡abhÅ«tÄ• ti Ä• ha
diá¹-á¹-hadhammikasamparÄ• yikÄ• â€™â€™ _tiÄ• di. __diá¹-á¹-hadhammikÄ• _ parÅ«pav
Ä• pÄ• yikÄ• apÄ• yadukkhavisesÄ• . te Ä• savanti tena tena paccayavasena pavattantÄ«t
parÅ«pavÄ• dÄ• diÄ• savÄ• naá¹ƒ. __te_ti vÄ«tikkamadhammÄ• . asati Ä• savaá¹-á¹-hÄ• n
sikkhÄ• padapaÃ±Ã±attiyaá¹ƒ ko doso, yenevaá¹ƒ vuttanti Ä• ha __ ``yadi hi paÃ±Ã±apeyyÄ
vÄ«tikkamadosaá¹ƒ adisvÄ• yadi paÃ±Ã±apeyyÄ• ti adhippÄ• yo. parammukhÄ• akkosana
vacanesudosÄ• ropanaá¹ƒ __parÅ«pÄ• rambho, _ sammukhÄ• garahanaá¹ƒ __garahados

kathaÃ±hi nÄ• ma paliveá¹-hessatÄ«ti sambandho, kathaá¹ƒ-saddayoge anÄ• gatappayogo
__anvÄ• yiko_tianuvattako. __bhogakkhandha_nti bhogarÄ• siá¹ƒ. ``amhÄ• kameteâ€™â€™

pitÄ• mahapituputtÄ• divasena parivaá¹-á¹-anaá¹-á¹-hena parivaá¹-á¹-o, Ã±Ä• tÄ«yeva pariv
__Ã±Ä• tiparivaá¹-á¹-o. ghÄ• sacchÄ• danaparamatÄ• ya santuá¹-á¹-hÄ• _ti ghÄ• sacchÄ•
santuá¹-á¹-hÄ• , ghÄ• sacchÄ• danapariyesanesallekhavasena paramatÄ• ya ukkaá¹-á¹-hal
ghÄ• sacchÄ• danameva vÄ• paramaá¹ƒ paramÄ• koá¹-i etesaá¹ƒ na tato paraá¹ƒ kiÃ±ci a
paccÄ• sÄ«santi cÄ• ti ghÄ• sacchÄ• danaparamÄ• , tesaá¹ƒ bhÄ• vo ghÄ• sacchÄ• danap
__ghÄ• sacchÄ• danaparamatÄ• ya santuá¹-á¹-hÄ• . tesu nÄ• mako_ti yathÄ• vuttaguá¹‡av
bhikkhÅ«su ko nÄ• ma. __lokÄ• misabhÅ«ta_ntilokapariyÄ• pannaá¹ƒ hutvÄ• kilesehi Ä• m
lokÄ• misabhÅ«taá¹ƒ. __pabbajjÄ• saá¹…khepenevÄ• _ti ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡
pabbajjÄ• mukheneva. __eta_nti methunÄ• dÄ«naá¹ƒ akaraá¹‡aá¹ƒ. __thÄ• ma_nti sikkhÄ•
paÃ±Ã±Ä• panakiriyÄ• ya sÄ• matthiyaá¹ƒ. __bala_nti yÄ• thÄ• vato sabbadhammÄ• naá¹ƒ
Ã±Ä• á¹‡abalaá¹ƒ. __kuppeyyÄ• _ti kuppaá¹ƒ bhaveyya. etassevatthassa pÄ• kaá¹-akaraá¹
tiá¹-á¹-heyyÄ• _ti, paÃ±Ã±attiá¹-á¹-hÄ• ne na tiá¹-á¹-heyyÄ• ti attho. __akusalo_ti tikicchituá
aparijÄ• nanato akusalo acheko. avuddhi __anayo, byasanaá¹ƒ_ dukkhaá¹ƒ. __paá¹-ikacce
paá¹-hamameva. __saÃ±chaviá¹ƒ katvÄ• _ti sobhanacchaviá¹ƒ katvÄ• . __bÄ• lavejjo_ti ap
__lohitakkhayaÃ±ca maá¹ƒ pÄ• petÄ«_ti vibhattivipariá¹‡Ä• maá¹ƒkatvÄ• yojetabbaá¹ƒ.

__akÄ• laá¹ƒ dassetvÄ• _ti sikkhÄ• padapaÃ±Ã±attiyÄ• akÄ• laá¹ƒ dassetvÄ• . __rogaá¹ƒ
katvÄ• . __sake Ä• cariyake_ti Ä• cariyassa bhÄ• vo, kammaá¹ƒ vÄ• Ä• cariyakaá¹ƒ, tasmi
Ä• cariyakamme vÄ• . nimittatthe cetaá¹ƒ bhummavacanaá¹ƒ. __viditÄ• nubhÄ• vo_ti pÄ• k

__vipulabhÄ• venÄ• _ti \Ne I 394/ pabbajitÄ• naá¹ƒ bahubhÄ• vena. __sÄ• sane ekacce Ä•
uppajjantÄ«_ti yasmÄ• senÄ• sanÄ• ni pahonti, tasmÄ• Ä• vÄ• samacchariyÄ• dihetukÄ•
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• na uppajjanti. __iminÄ• nayenÄ• _ti etena
padasodhammasikkhÄ• padÄ• dÄ«naá¹ƒsaá¹…gaho daá¹-á¹-habbo.

__lÄ• bhaggamahatta_nti cÄ«varÄ• dilabhitabbapaccayo lÄ• bho, tassa aggaá¹ƒ mahattaá¹
bahubhÄ• vovÄ• . bahussutassa bhÄ• vo __bÄ• husaccaá¹ƒ. ayoniso ummujjamÄ• nÄ• _ti
viparÄ«tato jÄ• namÄ• nÄ• ti attho. __rasena rasaá¹ƒ saá¹ƒsanditvÄ• _ti sabhÄ• venasabh
anuÃ±Ã±Ä• tapaccattharaá¹‡Ä• dÄ«su sukhasamphassasÄ• maÃ±Ã±ato upÄ• dinnaphass
anupÄ• dinnaphassarasena upÄ• dinnaphassarasaá¹ƒ saá¹ƒsanditvÄ• , samÄ• nabhÄ• vaá
__uddhammaá¹ƒ ubbinayaá¹ƒ_ \Be I 451/ __satthusÄ• sanaá¹ƒ dÄ«pentÄ«_ti ``tathÄ• haá¹
desitaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin IV 418) satthusÄ• sanaá¹ƒuddhammaá¹

__imasmiá¹ƒ atthe_ti ``nirabbudo hi, sÄ• riputta, bhikkhusaá¹…ghoâ€™â€™ ti (Vin III 21)
evaá¹ƒvuttabhikkhusaá¹…ghasaÃ±Ã±ite atthe. kathaá¹ƒ pana dussÄ«lÄ• naá¹ƒ corabhÄ• v
hiassamaá¹‡Ä• va hutvÄ• â€™â€™ _tiÄ• di. __kÄ• á¸·akadhammayogÄ• _ti dussÄ«latÄ• s
__pabhassaro_ti pabhassarasÄ«lo. __sÄ• roti vuccantÄ«_ti sÄ• sanabrahmacariyassa sÄ•
guá¹‡Ä• ``sÄ• roâ€™â€™ ti vuccanti.

__sabbaparittaguá¹‡o_ti sabbehi nihÄ«naguá¹‡o, appaguá¹‡o vÄ• . __so sotÄ• panno_ti Ä•
vadati. __sotaá¹ƒ Ä• panno_ti maggasotaá¹ƒ Ä• panno. paá¹-ipakkhadhammÄ• naá¹ƒ anav
ariyamaggoti Ä• ha __ ``sototi ca maggassetaá¹ƒ adhivacanaâ€™â€™ _nti. __sotÄ• panno
puggalassÄ• _ti iminÄ• maggasamaá¹…gÄ« sotÄ• pannoti vatvÄ• tamevatthaá¹ƒ udÄ• har
idhÄ• dhippetapuggalaá¹ƒ niddhÄ• retvÄ• dassento Ä• ha__ ``idha panÄ• â€™â€™ _tiÄ• d
``phalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dÄ«su (SN c V 488) viya vattamÄ• nakÄ•
phalassa nÄ• maá¹ƒ dinnaâ€™â€™ _nti. maggena hi attanÄ• sadisassa aá¹-á¹-haá¹…gika
phalassa sototi nÄ• maá¹ƒdinnaá¹ƒ, atÄ«takÄ• likatte pana sarasatova nÄ• malÄ• bho siyÄ
maggasotaá¹ƒ Ä• pajjatinÄ• ma, phalakkhaá¹‡e Ä• panno.

virÅ«paá¹ƒ \Ne I 395/ sadukkhaá¹ƒ saupÄ• yÄ• saá¹ƒ nipÄ• tetÄ«ti __vinipÄ• to, _ apÄ• yad
__dhammo_tisabhÄ• vo. tenÄ• ha __ ``na attÄ• naá¹ƒ apÄ• yesu vinipÄ• tanasabhÄ• voâ€™
apÄ• yesu khipanako sakkÄ• yadiá¹-á¹-hiÄ• diko akusaladhammo. yassa pana soakusaladh
pahÄ«nattÄ• , so yasmÄ• apÄ• yesu attÄ• naá¹ƒ vinipÄ• tanasabhÄ• vona hoti, tasmÄ• vu
apÄ• yesu vinipÄ• tanasabhÄ• voti vuttaá¹ƒhotÄ«â€™â€™ _ti. __kasmÄ• _ti avinipÄ• tanad
pucchati. apÄ• yaá¹ƒ gamentÄ«ti__apÄ• yagamanÄ«yÄ• . vinipÄ• tanasabhÄ• vo_ti uppajja
__sammattaniyÄ• mena maggenÄ• _tisammÄ• \Be I 452/ bhavaniyÄ• makena paá¹-iladdha
heá¹-á¹-himantato sattamabhavatoupari anuppajjanadhammatÄ• ya niyato. __sambodhÄ«_
uparimaggattayasaá¹…khÄ• tÄ• sambodhi. sambujjhatÄ«tihi sambodhi, ariyamaggo. so ca
adhigatattÄ• avasiá¹-á¹-ho eva adhigantabbabhÄ• venaicchitabboti. tenÄ• ha __ ``uparimag
sampÄ• pakoâ€™â€™ _ti. uparimaggattayaá¹ƒavassaá¹ƒ sampÄ• puá¹‡Ä• tÄ«ti __sampÄ•

vinayapaÃ±Ã±attiyÄ• canakathÄ• niá¹-á¹-hitÄ• .

buddhÄ• ciá¹‡á¹‡akathÄ•

<22> __anudhammatÄ• _ti lokuttaradhammÄ• nugato dhammo. __anapaloketvÄ• _ti padas
``anÄ• pucchitvÄ• â€™â€™ _ti. __janapadacÄ• rikaá¹ƒ pakkamantÄ«_ti ettha iti-saddo gam
evaá¹ƒ aÃ±Ã±atthÄ• pi Ä«disesu á¹-hÄ• nesu. tattha __janapadacÄ• rika_nti janapadesu ca
cÄ• ro, so eva cÄ• rikÄ• , janapadesu cÄ• rikÄ• janapadacÄ• rikÄ• . taá¹ƒ pakkamanti, jana
attho. __pakkamantiyevÄ• _ti avadhÄ• raá¹‡ena no na pakkamantÄ«tidasseti. ``janapadacÄ
ti ettha á¹-hatvÄ• bhagavato cÄ• rikÄ• pakkamanavidhiá¹ƒdassento Ä• ha __ ``janapadacÄ
_tiÄ• di. cÄ• rikÄ• ca nÄ• mesÄ• (Sv I 254; Ps I 254) duvidhÄ• turitacÄ• rikÄ• ceva aturita
dÅ«repi bodhaneyyapuggalaá¹ƒ disvÄ• tassa bodhanatthÄ• ya sahasÄ• gamanaá¹ƒ __turi
mahÄ• kassapattherapaccuggamanÄ• dÄ«su daá¹-á¹-habbÄ• . bhagavÄ• hi mahÄ• kassap
paccuggacchantomuhuttena tigÄ• vutamagamÄ• si, Ä• á¸·avakassatthÄ• ya tiá¹ƒsayojanaá
pukkusÄ• tissapana paÃ±cacattÄ• lÄ«sayojanaá¹ƒ, mahÄ• kappinassa vÄ«sayojanasataá¹ƒ

sattayojanasatÄ• ni agamÄ• si, dhammasenÄ• patino saddhivihÄ• rikassa vanavÄ• sÄ«tiss
tigÄ• vutÄ• dhikaá¹ƒ vÄ«sayojanasataá¹ƒagamÄ• si, ayaá¹ƒ turitacÄ• rikÄ• . yaá¹ƒ pana
gÄ• manigamanagarapaá¹-ipÄ• á¹-iyÄ• devasikaá¹ƒ yojanaáá¹…• á¹…• hayojanavasenapiá¹‡á
lokaá¹ƒ anuggaá¹‡hantassa gamanaá¹ƒ, ayaá¹ƒ __aturitacÄ• rikÄ• _ nÄ• ma. imaá¹ƒ pana
mahÄ• maá¹‡á¹…• alaá¹ƒ majjhimamaá¹‡á¹…• alaá¹ƒ antimamaá¹‡á¹…• alanti imesaá¹ƒtiá¹‡á¹‡a
453/ aÃ±Ã±atarasmiá¹ƒ carati. tattha ``janapadacÄ• rikaâ€™â€™ nti vuttattÄ• aturitacÄ• rik
tameva vibhajitvÄ• dassento Ä• ha __ ``mahÄ• maá¹‡á¹…• alaá¹ƒ majjhimamaá¹‡á¹…• alaâ€™

tattha __antimamaá¹‡á¹…• ala_nti khuddakamaá¹‡á¹…• alaá¹ƒ, itaresaá¹ƒ vÄ• maá¹‡á¹…• alÄ• n
antimamaá¹‡á¹…• alaá¹ƒ, abbhantarimamaá¹‡á¹…• alanti vuttaá¹ƒ hoti. imesaá¹ƒ pana maá¹‡á
pamÄ• á¹‡anti Ä• ha __ ``tatthamahÄ• maá¹‡á¹…• alaá¹ƒ navayojanasatikaâ€™â€™ _ntiÄ• c
á¹-hÄ• naá¹ƒ majjhimadesapariyÄ• pannameva, tato paraá¹ƒ nÄ• dhippetaá¹ƒ turitacÄ• rikÄ
nikkhantakÄ• lato paá¹-á¹-hÄ• yagatagataá¹-á¹-hÄ• nassa catÅ«su passesu samantato yoja
hoti, purimaá¹ƒ purimaá¹ƒÄ• gatÄ• nimantetuá¹ƒ labhanti, itaresu dvÄ«su maá¹‡á¹…• alesu s
mahÄ• maá¹‡á¹…• alaá¹ƒ osarati, tattha buddhÄ• bhagavanto tesu tesu gÄ• manigamesu ek
mahÄ• janaá¹ƒ Ä• misapaá¹-iggahenaanuggaá¹‡hanti, dhammadÄ• nena ca vivaá¹-á¹-Å«pa
vaá¹…• á¹…• henti, tasmÄ• vuttaá¹ƒ __ ``gÄ• manigamÄ• dÄ«sumahÄ• janaá¹ƒ Ä• misapaá¹-ig
_tiÄ• di. __samathavipassanÄ• taruá¹‡Ä• hontÄ«_tiettha taruá¹‡Ä• vipassanÄ• ti saá¹…k
Ã±Ä• á¹‡aá¹ƒ kaá¹…khÄ• vitaraá¹‡e Ã±Ä• á¹‡aá¹ƒ sammasane Ã±Ä• á¹‡aá¹ƒmaggÄ• mag
Ã±Ä• á¹‡Ä• naá¹ƒ adhivacanaá¹ƒ. samathassa taruá¹‡abhÄ• vo pana upacÄ• rasamÄ• dhiv
antovasse bhikkhÅ«naá¹ƒ samathavipassanÄ• taruá¹‡Ä• hontÄ«â€™â€™ ti idaá¹ƒnidassa
aÃ±Ã±enapi majjhimamaá¹‡á¹…• ale veneyyÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kÄ• dikÄ• raá¹‡enan
caritukÄ• mÄ• cÄ• tumÄ• saá¹ƒ vasitvÄ• va nikkhamanti.

__pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ datvÄ• _ti anumatidÄ• navasena datvÄ• . __mÄ• gasirass
mÄ• gasiramÄ• sassapaá¹-hamadivase. idaÃ±cetarahi pavattavohÄ• ravasena kattikamÄ• s
aparapakkhapÄ• á¹-ipadadivasaá¹ƒsandhÄ• ya vuttaá¹ƒ. __tesa_nti tesaá¹ƒ buddhÄ• naá¹ƒ
``tesaá¹ƒ vineyyasattÄ• â€™â€™ tivuttaá¹ƒ. __vineyyasattÄ• _ti ca cÄ• rikÄ• ya vinetabbas
__mÄ• gasiramÄ• sampi tatthevavasitvÄ• phussamÄ• sassa paá¹-hamadivase_ti idampi ni
daá¹-á¹-habbaá¹ƒ. catumÄ• savutthÄ• nampibuddhÄ• naá¹ƒ vineyyasattÄ• aparipakkindriyÄ
indriyaparipÄ• kaá¹ƒ Ä• gamayamÄ• nÄ• aparampi ekamÄ• saá¹ƒ vÄ• dviticatumÄ• saá¹ƒ
mahÄ• bhikkhusaá¹…ghaparivÄ• rÄ• nikkhamitvÄ• purimanayeneva lokaá¹ƒ anuggaá¹‡han
vÄ• paÃ±cahi vÄ• catÅ«hi vÄ• mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• penti. __veneyyavasenevÄ
cÄ«varÄ• dihetu carantÄ«ti dasseti. tathÄ• \Ne I 397/ hi imesu tÄ«su maá¹‡á¹…• alesu yattha
cÄ• rikaá¹ƒcarantÄ• na cÄ«varÄ• dihetu caranti, atha kho ye duggatabÄ• lajiá¹‡á¹‡abyÄ• c
``kadÄ• tathÄ• gataá¹ƒ Ä• gantvÄ• passissanti, mayi pana cÄ• rikaá¹ƒ carante mahÄ• jano
labhissati, tattha keci cittÄ• ni pasÄ• dessanti, keci mÄ• lÄ• dÄ«hi pÅ«jessanti, kecikaá¹-acc
dassanti, keci micchÄ• dassanaá¹ƒ pahÄ• ya sammÄ• diá¹-á¹-hikÄ• bhavissanti, taá¹ƒnesa

dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti evaá¹ƒ lokÄ• nukampÄ• ya cÄ• rikaá¹ƒ ca

apica catÅ«hi kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti jaá¹…ghavihÄ• ravase
aá¹-á¹-huppattikÄ• lÄ• bhikaá¹…khanatthÄ• ya, bhikkhÅ«naá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• par
paripÄ• kagatindriyebodhaneyyasatte bodhanatthÄ• yÄ• ti. aparehipi catÅ«hi kÄ• raá¹‡ehi b
cÄ• rikaá¹ƒcaranti buddhaá¹ƒ saraá¹‡aá¹ƒ gacchissantÄ«ti vÄ• , dhammaá¹ƒ, saá¹…ghaá¹ƒ
gacchissantÄ«ti vÄ• , mahatÄ• dhammavassena catasso parisÄ• santappessÄ• mÄ• ti vÄ•
kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti pÄ• á¹‡Ä• tipÄ• tÄ• viramissantÄ«ti
kÄ• mesumicchÄ• cÄ• rÄ• , musÄ• vÄ• dÄ• , surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• v
aá¹-á¹-hahi kÄ• raá¹‡ehibuddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
dutiyaá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilabhissantÄ«t
aá¹-á¹-hahi kÄ• raá¹‡ehi buddhÄ• bhagavanto cÄ• rikaá¹ƒ caranti sotÄ• pattimaggaá¹ƒ adhi
sotÄ• pattiphalaá¹ƒ ... pe ... arahattaphalaá¹ƒ sacchikarissantÄ«ti vÄ• ti.

__pupphÄ• ni ocinantÄ• viya carantÄ«_ti iminÄ• yathÄ• mÄ• lÄ• kÄ• ro bahuá¹ƒ pupphag
á¹-hatvÄ• pupphÄ• ni ocinitvÄ• pupphasuÃ±Ã±aá¹ƒ gacchaá¹ƒ disvÄ• tattha papaÃ±caá¹
aÃ±Ã±attha gantvÄ• pupphÄ• ni ocinanto vicarati, evameva buddhÄ• pi yatthagÄ• manigar
honti, tattha cirampi vasantÄ• te vinetvÄ• vineyyasuÃ±Ã±agÄ• mÄ• dÄ«supapaÃ±caá¹ƒ ak
aÃ±Ã±attha bahuvineyyakesu gÄ• mÄ• dÄ«su vasantÄ• vicarantÄ«tidasseti. tatoyeva ca at
antimamaá¹‡á¸• ale upanissayavantÄ• naá¹ƒ bahubhÄ• vato tÄ• vabahumpi kÄ• laá¹ƒ satta
caranti.

santasabhÄ• vattÄ• \Be I 455/ kilesasamaá¹‡ahetutÄ• ya vÄ• santaá¹ƒ nibbÄ• naá¹ƒ, sukh
Ä• ha __ ``santaá¹ƒ sukhaá¹ƒ nibbÄ• namÄ• rammaá¹‡aá¹ƒ katvÄ• â€™â€™ _ti.
__dasasahassacakkavÄ• á¸·e_tijÄ• tikkhettabhÅ«tÄ• ya dasasahassilokadhÄ• tuyÄ• . idaÃ±
vuttaá¹ƒ, manussÄ• pana imasmiá¹ƒyeva cakkavÄ• á¸·e bodhaneyyÄ• \Ne I 398/ honti.
__bodhaneyyasattasamavalokana_nti paá¹-hamaá¹ƒmahÄ• karuá¹‡Ä• ya pharitvÄ• pacchÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ajÄ• laá¹ƒ pattharitvÄ• tassa anto paviá¹-á¹-hÄ• naá¹ƒ bodhaney
buddhÄ• kira mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• ya ``ye sa
paripÄ• kaÃ±Ä• á¹‡Ä• ajjayeva mayÄ• vinetabbÄ• , te mayhaá¹ƒ Ã±Ä• á¹‡assa upaá¹-á¹-h
cittaá¹ƒadhiá¹-á¹-hÄ• ya samannÄ• haranti. tesaá¹ƒ saha samannÄ• hÄ• rÄ• eko vÄ• dve
vinayÅ«pagÄ• veneyyÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa Ä• pÄ• thamÄ• gacchanti, ayame
Ä• pÄ• thamÄ• gatÄ• naá¹ƒpana nesaá¹ƒ upanissayaá¹ƒ pubbacariyaá¹ƒ pubbahetuá¹ƒ sam
paá¹-ipattiá¹ƒ olokenti. veneyyasattapariggaá¹‡hanatthaÃ±hi samannÄ• hÄ• re kate paá¹-ha
veneyyabhÄ• veneva upaá¹-á¹-hÄ• naá¹ƒhoti. atha ``kiá¹ƒ nu kho bhavissatÄ«â€™â€™ ti sa
kaÃ±ci nipphattiá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• pubbupanissayÄ• ni olokenti.

__otiá¹‡á¹‡e_ti Ä• rocite, parisamajjhaá¹ƒ vÄ• otiá¹‡á¹‡e. __dvikkhattu_nti ekasmiá¹ƒ

saá¹ƒvaccharedvikkhattuá¹ƒ. buddhakÄ• le kira ekekasmiá¹ƒ saá¹ƒvacchare dve vÄ• re bhi
sannipatantiupakaá¹-á¹-havassÅ«panÄ• yikakÄ• le ca pavÄ• raá¹‡Ä• kÄ• le ca. upakaá¹-á¹-
dasapivÄ«sampi tiá¹ƒsampi cattÄ• lÄ«sampi paÃ±Ã±Ä• sampi bhikkhÅ« vaggavaggÄ• hutv
Ä• gacchanti. bhagavÄ• tehi saddhiá¹ƒ sammoditvÄ• ``kasmÄ• , bhikkhave, upakaá¹-á¹-hÄ
vicarathÄ• â€™â€™ tipucchati. atha te ``bhagavÄ• kammaá¹-á¹-hÄ• natthaá¹ƒ Ä• gatamha
dethÄ• â€™â€™ ti yÄ• canti. satthÄ• tesaá¹ƒ cariyavasena rÄ• gacaritassa asubhakamma
dosacaritassa mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ, mohacaritassa ``uddeso paripucchÄ• kÄ• le
dhammasÄ• kacchÄ• idaá¹ƒ tuyhaá¹ƒsappÄ• yaâ€™â€™ nti Ä• cikkhati. kiÃ±cÄ• pi hi moh
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ sappÄ• yaá¹ƒ, kammaá¹-á¹-hÄ• nabhÄ• vanÄ• y
sammohavigamÄ• ya \Be I 456/ paá¹-hamaá¹ƒ uddesaparipucchÄ• dhammassavanadhamm
vitakkacaritassa Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ deti. saddhÄ• caritassa visesato
sappÄ• yÄ• , tÄ• saá¹ƒ pana anuyuÃ±jane ayaá¹ƒ pubbabhÄ• gapaá¹-ipattÄ«ti dassetuá¹ƒp
buddhasubodhitaá¹ƒ dhammasudhammataá¹ƒ saá¹…ghasuppaá¹-ipattiÃ±ca pakÄ• seti. Ã±
maraá¹‡assati upasamÄ• nussati catudhÄ• tuvavatthÄ• naá¹ƒ Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±
upakÄ• radhammadassanatthaá¹ƒ aniccatÄ• dipaá¹-isaá¹ƒyutte gambhÄ«re suttante kathet
gahetvÄ• sace sappÄ• yaá¹ƒ hoti, satthu santike eva vasanti. no ce hoti, sappÄ• yaá¹ƒ sen
gacchanti. tepi tattha vasantÄ• temÄ• sikaá¹ƒ paá¹-ipadaá¹ƒ gahetvÄ• ghaá¹-entÄ• vÄ• ya
sakadÄ• gÄ• minopi anÄ• gÄ• minopi arahantopi. tato vutthavassÄ• pavÄ• retvÄ• satthu s
ahaá¹ƒ tumhÄ• kaá¹ƒ santikekammaá¹-á¹-hÄ• naá¹ƒ \Ne I 399/ gahetvÄ• sotÄ• pattiphalaá
aggaphalaá¹ƒ arahattaâ€™â€™ ntipaá¹-iladdhaguá¹‡aá¹ƒ Ä• rocenti, upari anadhigatassa a
kammaá¹-á¹-hÄ• naÃ±ca yÄ• canti. tena vuttaá¹ƒ__ ``pure vassÅ«panÄ• yikÄ• ya ca kamm
... pe ... upari kammaá¹-á¹-hÄ• naggahaá¹‡atthaÃ±cÄ• â€™â€™ _ti.

__Ä• yÄ• mÄ• _ti ettha __Ä• _-saddo ``Ä• gacchÄ• â€™â€™ ti iminÄ• samÄ• natthoti Ä• h
yÄ• mÄ• â€™â€™ _ti, ehi gacchÄ• mÄ• ti attho. __Ä• nandÄ• _ti bhagavÄ• santikÄ• vacan
tadÄ• satthu santike vasantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• vato. paÃ±casataparimÄ• á¹‡ol
bhikkhusaá¹…gho. thero pana ``gaá¹‡hathÄ• vuso pattacÄ«varÄ• ni, bhagavÄ• asukaá¹-á¹-
bhikkhÅ«naá¹ƒ Ä• roceti. ``atha kho bhagavÄ• Ä• yasmantaá¹ƒÄ• nandaá¹ƒ Ä• mantesÄ«â
``bhagavato paccassosÄ«â€™â€™ _ti idha __bhagavato_ti sÄ• mivacanaá¹ƒÄ• mantanava
apekkhatÄ«ti iminÄ• adhippÄ• yena __ ``bhagavato vacanaá¹ƒpaá¹-iassosÄ«â€™â€™ _ti v
idaá¹ƒ patissavasambandhena sampadÄ• navacanaá¹ƒ yathÄ• ``devadattassa paá¹-issuá¹‡
__paccassosÄ«_ti ettha __paá¹-i_-saddo abhimukhavacanoti Ä• ha__ ``abhimukho hutvÄ•
bhagavato mukhÄ• bhimukho hutvÄ• adhivÄ• setvÄ• suá¹‡i, na udÄ• sino hutvÄ• ti adhipp

tassa \Be I 457/ pÄ• á¹-ihÄ• riyassa Ä• gantukavasena katattÄ• vuttaá¹ƒ __ ``nagaradvÄ• r
_ti. __suvaá¹‡á¹‡arasapiÃ±jarÄ• hi rasmÄ«hÄ«_ti ettha __rasa_-saddo udakapariyÄ• yo,
__piÃ±jara_-saddohemavaá¹‡á¹‡apariyÄ• yo, tasmÄ• suvaá¹‡á¹‡ajaladhÄ• rÄ• viya suvaa
rasmÄ«hÄ«ti attho. __samujjotayamÄ• no_tiobhÄ• sayamÄ• no. __assÄ• _ti veraÃ±jassa b

upanisÄ«ditukÄ• mo_tibhagavantaá¹ƒ upagantvÄ• nisÄ«ditukÄ• mo, bhagavato samÄ«pe n

brÄ• hmaá¹‡a tayÄ• nimantitÄ• vassaá¹ƒvutthÄ• amhÄ• ti pÄ• á¸·iyaá¹ƒ sambandho vedit
dÄ• tabbo bhaveyya. __no asanto_ti neva avijjamÄ• no, kintu vijjamÄ• noyevÄ• tidÄ«peti. v
liá¹…gavipallÄ• senettha attho daá¹-á¹-habboti Ä• ha __ ``atha vÄ• â€™â€™ _tiÄ• di. iminÄ
ettha napuá¹ƒsakaliá¹…ganiddesoti dasseti. __no natthÄ«_ti no amhÄ• kaá¹ƒnatthi. __no_ti
vivaraá¹‡aá¹ƒ __natthÄ«_ti. kesaá¹ƒ adÄ• tukÄ• matÄ• viyÄ• tiÄ• ha __ ``yathÄ• â€™â€™
__pahÅ«tavittÅ«pakaraá¹‡Ä• na_nti ettha __vittÄ«_ti tuá¹-á¹-hi, vittiyÄ• upakaraá¹‡aá¹ƒ vitt
tuá¹-á¹-hikÄ• raá¹‡anti attho. pahÅ«taá¹ƒ
dhanadhaÃ±Ã±ajÄ• tarÅ«parajatanÄ• nÄ• vidhÄ• laá¹…kÄ• rasuvaá¹‡á¹‡abhÄ• janÄ• dibh
pahÅ«tavittÅ«pakaraá¹‡Ä• , tesaá¹ƒ pahÅ«tavittÅ«pakaraá¹‡Ä• naá¹ƒ maccharÄ«naá¹ƒyath
adÄ• tukÄ• matÄ• pi \Ne I 400/ natthÄ«ti sambandho. __taá¹ƒ kutetthalabbhÄ• _ti ettha __ta
taá¹ƒ kiccaá¹ƒ vÄ• . __etthÄ• _ti gharÄ• vÄ• se. dutiyepana atthavikappe __ta_nti deyyadha
__etthÄ• _ti imasmiá¹ƒ temÄ• sabbhantaretiattho. __ya_nti yena kÄ• raá¹‡ena, kiriyÄ• parÄ
pana atthavikappe__ya_nti yaá¹ƒ deyyadhammanti attho.

__alaá¹ƒ gharÄ• vÄ• sapalibodhacintÄ• yÄ• ti saÃ±Ã±Ä• petvÄ• _ti brÄ• hmaá¹‡a netaá¹ƒ g
atha kho mÄ• rÄ• vaá¹-á¹-anenÄ• ti brÄ• hmaá¹‡aá¹ƒ saÃ±Ã±Ä• petvÄ• . __taá¹…khaá¹‡Ä•
tassaajjhÄ• sayappavatti, tadanurÅ«pÄ• yÄ• ti attho. tassa tadÄ• tÄ• disassa vivaá¹-á¹-asa
Ã±Ä• á¹‡aparipÄ• kassaabhÄ• vato kevalaá¹ƒ abbhantarasannissito eva attho dassitoti Ä• h
``diá¹-á¹-hadhammikasamparÄ• yikaá¹ƒatthaá¹ƒ sandassetvÄ• â€™â€™ _ti, paccakkhato v
dhamme_titebhÅ«make kusale \Be I 458/ dhamme. __tatthÄ• _ti kusaladhamme yathÄ• sam
brÄ• hmaá¹‡aá¹ƒ. __samuttejetvÄ• _ti sammadeva uparÅ«pari nivesetvÄ• puÃ±Ã±akiriyÄ•
Ä• pÄ• detvÄ• . taá¹ƒ pana atthato tassa ussÄ• hajananaá¹ƒ hotÄ«ti Ä• ha __ ``saussÄ• ha
puÃ±Ã±akiriyÄ• ya saussÄ• hato evarÅ«paguá¹‡asamaá¹…gitÄ• ca niyamato
diá¹-á¹-hadhammikÄ• diatthasampÄ• danantievaá¹ƒ saussÄ• hatÄ• ya aÃ±Ã±ehi ca tasmiá¹
__sampahaá¹ƒsetvÄ• _ sammadeva haá¹-á¹-hatuá¹-á¹-habhÄ• vaá¹ƒÄ• pÄ• detvÄ• .

yadi bhagavÄ• dhammaratanavassaá¹ƒ vassi, atha kasmÄ• so visesaá¹ƒ nÄ• dhigacchi?
upanissayasampattiyÄ• abhÄ• vato. yadi evaá¹ƒ kasmÄ• bhagavÄ• tassa tathÄ• dhamma
vuccate --- yadipi tassa visesÄ• dhigamo natthi, Ä• yatiá¹ƒ pana nibbÄ• nÄ• dhigamatthÄ• y
casabbÄ• purimapacchimadhammakathÄ• ahosÄ«ti daá¹-á¹-habbÄ• . na hi bhagavato nira
__temÄ• sikopi deyyadhammo_ti temÄ• saá¹ƒ dÄ• tabbopi deyyadhammo. __yaá¹ƒ divasa_

<23> __buddhapariá¹‡Ä• yaka_nti buddho pariá¹‡Ä• yako etassÄ• ti buddhapariá¹‡Ä• yako
buddhapariá¹‡Ä• yakaá¹ƒ, buddhajeá¹-á¹-hakanti attho. __yÄ• vadatthaá¹ƒ katvÄ• _ti yÄ• va
tadÄ• katanti adhippÄ• yo. dÄ• tuá¹ƒ upanÄ«tabhikkhÄ• ya paá¹-ikkhepo nÄ• ma hatthasa

vacÄ«bhedena vÄ• hotÄ«ti Ä• ha __ ``hatthasaÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di. __onÄ«tapa
pattato pÄ• á¹‡i etassÄ• ti onÄ«tapattapÄ• á¹‡Ä«ti bhinnÄ• dhikaraá¹‡avisayoyaá¹ƒ saddob
__ ``pattato onÄ«tapÄ• á¹‡iâ€™â€™ _ntiÄ• di. ``onittapattapÄ• á¹‡iâ€™â€™ ntipipÄ• á¹-ho
nÄ• nÄ• bhÅ«taá¹ƒ vinÄ• bhÅ«taá¹ƒ Ä• misÄ• panayanena vÄ• sucikataá¹ƒ pattaá¹ƒpÄ• á¹
\Ne I 401/, taá¹ƒ onittapattapÄ• á¹‡iá¹ƒ, hatthe ca pattaÃ±ca dhovitvÄ• ekamante pattaá¹ƒ n
nisinnanti attho. __pattuá¹‡á¹‡apaá¹-á¹-apaá¹-e cÄ• _ti pattuá¹‡á¹‡apaá¹-eca paá¹-á¹-apaá¹
pattuá¹‡á¹‡apadese bhavÄ• pattuá¹‡á¹‡Ä• , kosiyavisesÄ• tipi vadanti. paá¹-á¹-Ä• ni pana
__Ä• yogÄ• _dÄ«su __Ä• yogo_ti paá¹-iÄ• yogo, __aá¹ƒsabaddhakaá¹ƒ_ pattatthavikÄ• dÄ
bhesajjasampÄ• kena sÄ• dhitatelÄ• naá¹ƒ. __tumbÄ• nÄ«_ti \Be I 459/cammamayatelabhÄ
sahassagghanakaá¹ƒ telamadÄ• sÄ«ti sambandho.

__mahÄ• yÄ• gaá¹ƒ yajitvÄ• _ti mahÄ• dÄ• naá¹ƒ datvÄ• . __saputtadÄ• raá¹ƒ vanditvÄ• n
saddhiá¹ƒ vanditvÄ• nisinnaá¹ƒ. __temÄ• sa_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ. ``te
ajjeva suá¹‡issÄ• mÄ«â€™â€™ ti nisinnassa taá¹ƒ ajjhÄ• sayaá¹ƒ pÅ«retvÄ• desitattÄ• vu
``paripuá¹‡á¹‡asaá¹…kappaá¹ƒ kurumÄ• noâ€™â€™ _ti. __anubandhitvÄ• _ti anugantvÄ•

buddhÄ• naá¹ƒ anabhiratiparitassitÄ• nÄ• ma natthÄ«ti Ä• ha __ ``yathÄ• jjhÄ• sayaá¹ƒ ya
vÄ• saá¹ƒvasitvÄ• â€™â€™ _ti. abhirantaá¹ƒ abhiratÄ«ti hi atthato ekaá¹ƒ. abhirantasaddo
abhirucipariyÄ• yo, na assÄ• dapariyÄ• yo. assÄ• davasena ca katthaci vasantassa assÄ• d
tassatattha anabhirati, tayidaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ natthi, pageva buddhÄ• naá¹ƒ, tas
katthacivasitvÄ• tadabhÄ• vato aÃ±Ã±attha gamanaá¹ƒ nÄ• ma buddhÄ• naá¹ƒ natthi, vine
katthacivasitvÄ• tasmiá¹ƒ siddhe vineyyavinayatthameva tato aÃ±Ã±attha gacchanti, ayam
__soreyyÄ• dÄ«ni anupagammÄ• _ti mahÄ• maá¹‡á¸• alacÄ• rikÄ• ya vÄ«thibhÅ«tÄ• ni so
__payÄ• gapatiá¹-á¹-hÄ• na_nti gÄ• massapi adhivacanaá¹ƒ titthassapi. __gaá¹…gaá¹ƒ nad
nadiá¹ƒ. __tadavasarÄ«_ti ettha __ta_nti karaá¹‡atthe upayogavacananti Ä• ha __ ``tena av
_ti.

buddhÄ• ciá¹‡á¹‡akathÄ• niá¹-á¹-hitÄ• .

__samantapÄ• sÄ• dikÄ• yÄ• _ti samantato sabbaso pasÄ• daá¹ƒ janetÄ«ti samantapÄ• sÄ
tassÄ• samantapÄ• sÄ• dikÄ• ya. __tatridaá¹ƒ samantapÄ• sÄ• dikÄ• ya samantapÄ• sÄ• d
purimavacanÄ• pekkhaá¹ƒ, __ida_nti vakkhamÄ• nakÄ• raá¹‡avacanÄ• pekkhaá¹ƒ. tatrÄ• y
``samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• yÄ• â€™â€™ ti, tatra yÄ• sÄ•
samantapÄ• sÄ• dikÄ• tisaá¹ƒvaá¹‡á¹‡anÄ• vuttÄ• \Ne I 402/, tassÄ• samantapÄ• sÄ• di
samantapÄ• sÄ• dikattasmiá¹ƒsamantapÄ• sÄ• dikabhÄ• ve sabbaso pasÄ• dajanakatte ida
``Ä• cariyaparamparatoâ€™â€™ _tiÄ• di.

__Ä• cariyaparamparato_ti \Be I 460/ ``upÄ• li dÄ• sakoâ€™â€™ tiÄ• dinÄ• (Vin V 3). vutta

__nidÄ• navatthuppabhedadÄ«panato_ti nidÄ• nappabhedadÄ«panato vatthuppabhedadÄ«
tatthabÄ• hiranidÄ• naabbhantaranidÄ• nasikkhÄ• padanidÄ• nadassanavasena __nidÄ• na
veditabbaá¹ƒ, theravÄ• dappakÄ• sanaá¹ƒ pana __vatthu_ppabhedadÄ«panaá¹ƒ. __parasa
paá¹-iÃ±Ã±Ä• yamettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ tiÄ• dÄ«su (Vin III 384) micc
paresaá¹ƒ laddhinirÄ• karaá¹‡ato, tatoyeva ca attano samayapatiá¹-á¹-hÄ• panena sakasan

__byaÃ±janaparisodhanato_ti pÄ• á¹-hasodhanena byaÃ±janaparisodhanaá¹ƒ veditabbaá¹ƒ
vÄ• nibbacanaá¹ƒ dassetvÄ• padanipphattidassanaá¹ƒ byaÃ±janaparisodhanaá¹ƒ. __vibha
``tissoitthiyoâ€™â€™ tiÄ• dipadabhÄ• janassa anurÅ«pavasena nayabhedadassanato. __s
Ã±Ä• á¹‡acakkhunÄ• sammÄ• passantÄ• naá¹ƒ, upaparikkhantÄ• nanti attho. __apÄ• sÄ•
__etthÄ• _tisamantapÄ• sÄ• dikÄ• ya. sampassataá¹ƒ viÃ±Ã±Å«nanti sambandho. tasmÄ•
samantapÄ• sÄ• dikÄ• tvevapavattÄ• ti yojetabbaá¹ƒ. kassa kena desitassa saá¹ƒvaá¹‡á¹‡a
``vinayassÄ• â€™â€™ _tiÄ• di.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• samattÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

sÄ• ratthadÄ«panÄ«-á¹-Ä«kÄ• (dutiyo bhÄ• go)

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• rÄ• jikaá¹ƒ

sudinnabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<24> __anupadavaá¹‡á¹‡ana_nti \Be II 1/ \Ne II 1/ padaá¹ƒ padaá¹ƒ paá¹-ivaá¹‡á¹‡anaá¹ƒ, vaá¹‡á¹‡anaá¹ƒ vÄ• . __bhaá¹‡á¸• appayojanauddhÄ• rasÄ• raá¹‡Ä• dinÄ• kiccenÄ• _ti et vikkiá¹‡anaá¹ƒ __bhaá¹‡á¸• appayojanaá¹ƒ, _dÄ• tuá¹ƒ \Ne II 2/ saá¹…ketite divase gantvÄ __uddhÄ• ro, _ ``asukasmiá¹ƒ divase dÄ• tabbaâ€™â€™ ntisatuppÄ• danaá¹ƒ __sÄ• raá¹‡ khattiyabrÄ• hmaá¹‡agahapatisamaá¹‡Ä• naá¹ƒ vasena catubbidhÄ• ya, bhikkhubhikkhunÄ vÄ• . __disvÄ• nassa etadahosÄ«_ti hetuatthoayaá¹ƒ disvÄ• na-saddo asamÄ• nakattuko y balaá¹ƒ hoti, sÄ«haá¹ƒ disvÄ• bhayaá¹ƒhotÄ«â€™â€™ ti. dassanakÄ• raá¹‡Ä• hi evaá¹ƒ p kiÃ±cÄ• pi ettha ``bhabbakulaputtassÄ• â€™â€™ tivuttaá¹ƒ, tathÄ• pi upanissayasampanna antarÄ• yo bhavissatÄ«ti imassatherassapi katapÄ• pakammamÅ«lavippaá¹-isÄ• ravasena vadanti.

kiá¹ƒ pana yesaá¹ƒ maggaphalÄ• naá¹ƒ upanissayo atthi, buddhÄ• naá¹ƒ sammukhÄ«bhÄ• Ä• ma hoti, na pana buddhe paá¹-icca. buddhÄ• hi paresaá¹ƒ \Be II 2/ maggaphalÄ• dhigan nirantaraá¹ƒ yuttapayuttÄ• eva honti, tasmÄ• te paá¹-icca tesaá¹ƒ antarÄ• yona hoti, atha kiriyÄ• parihÄ• niyÄ• vÄ• pÄ• pamittatÄ• ya vÄ• hoti, kiriyÄ• parihÄ• nica desakassa tass tajjapayogÄ• bhÄ• vato veditabbÄ• , desakavasena panetthaparihÄ• ni sÄ• vakÄ• naá¹ƒ va buddhÄ• naá¹ƒ vasena. tathÄ• hi sace dhammasenÄ• patidhanaÃ±jÄ• niyassa brÄ• hmaá¹ dhammaá¹ƒ desayissa, brÄ• hmaá¹‡o sotÄ• panno abhavissa. evaá¹ƒ tÄ• va desakassa va antarÄ• yo hoti. sace pesso hatthÄ• rohaputtobhagavato sammukhÄ• dhammaá¹ƒ suá¹‡an yÄ• va tassa bhagavÄ• attantapÄ• dikecattÄ• ro puggale vitthÄ• rena vibhajitvÄ• deseti, so saá¹ƒyutto abhavissa. evaá¹ƒ puggalassa vasena kiriyÄ• parihÄ• niyÄ• antarÄ• yo hoti nÄ• upÄ• sakassakiriyÄ• parihÄ• ni jÄ• tÄ• apariniá¹-á¹-hitÄ• ya desanÄ• ya uá¹-á¹-hahitvÄ• pa ajÄ• tasattudevadattassa vacanaá¹ƒ gahetvÄ• pitughÄ• takammaá¹ƒ nÄ• karissa, sÄ• maÃ sotÄ• pannoabhavissa, tassa vacanaá¹ƒ gahetvÄ• pitughÄ• takammassa katattÄ• pana nÄ pÄ• pamittatÄ• yaantarÄ• yo hoti. sudinnassapi pÄ• pamittavasena antarÄ• yo ahosÄ«ti daa mÄ• tÄ• pitÅ«naá¹ƒ vacanaá¹ƒ gahetvÄ• purÄ• á¹‡adutiyikÄ• ya methunadhammo paá¹-ise

taá¹ƒmÅ«lavippaá¹-isÄ• ravasena adhigamantarÄ• yo abhavissa.

__yannÅ«nÄ• _ti parivitakkanatthe nipÄ• toti Ä• ha __ ``parivitakkadassanametaâ€™â€™ _
``dhammaá¹ƒsuá¹‡eyyaâ€™â€™ nti kiriyÄ• padena vuccamÄ• no eva hi attho ``yannÅ«nÄ•
jotÄ«yati. ahaá¹ƒ yannÅ«na dhammaá¹ƒ suá¹‡eyyanti yojanÄ• . __yannÅ«nÄ• _ti ca yadi pa
idampi hi tena samÄ• natthameva. yaá¹ƒ dhammaá¹ƒ suá¹‡Ä• tÄ«ti sambandho.
__uá¸·Ä• ruá¸·Ä• rajanÄ• _tikhattiyamahÄ• sÄ• lÄ• diuá¸·Ä• ruá¸·Ä• rajanÄ• kiá¹‡á¹‡Ä• \Ne
paá¹-hamaá¹ƒ Ä• gaccheyya, bhagavantaá¹ƒ upasaá¹…kamitvÄ• nisÄ«dituá¹ƒ araharÅ«pot
Ä• gatenÄ• â€™â€™ _ti.
__sikkhattayÅ«pasaá¹ƒhita_ntiadhisÄ«laadhicittaadhipaÃ±Ã±Ä• saá¹…khÄ• tasikkhattayayu
dhammakathaá¹ƒ sutvÄ• ahosÄ«tisambandho. idhÄ• pi sutvÄ• -saddo hetuatthoti daá¹-á¹-h
etadahosÄ«ti vuttaá¹ƒ \Be II 3/ hoti. yadi evaá¹ƒ atha kasmÄ• ``ekamantaá¹ƒ nisinnassa ...
etadahosÄ«â€™â€™ tivuttanti Ä• ha __ ``taá¹ƒ panassa yasmÄ• â€™â€™ _tiÄ• di. tattha _

__saá¹…khepakathÄ• _ti visuá¹ƒ visuá¹ƒ paduddhÄ• raá¹ƒ akatvÄ• samÄ• sato atthavaá¹‡
Ä• kÄ• renÄ• _tiyena yena pakÄ• rena. __tena tena me upaparikkhato_ti ``kÄ• mÄ• nÄ• m
vipariá¹‡Ä• madhammÄ• aá¹-á¹-hikaá¹…kalÅ«pamÄ• â€™â€™ ti (MN I 234; II 42; Vin IV 4
khaggavisÄ• á¹‡asuttaniddesa 147) ca Ä• dinÄ• yena yena Ä• kÄ• rena kÄ• mesuÄ• dÄ«n
tabbipariyÄ• yato nekkhamme Ä• nisaá¹ƒsaá¹ƒ guá¹‡aá¹ƒ pakÄ• sentaá¹ƒbhagavatÄ• dhar
avabujjhÄ• mi, tena tena pakÄ• rena upaparikkhato vÄ«maá¹ƒsantassamayhaá¹ƒ evaá¹ƒ ho
__sikkhattayabrahmacariya_nti adhisÄ«lasikkhÄ• disikkhattayasaá¹…gahaá¹ƒseá¹-á¹-hacar
divasa_nti ekadivasamattampi. __akhaá¹‡á¸• aá¹ƒ katvÄ• _ti dukkaá¹-amattassapianÄ• pajj
katvÄ• , akhaá¹‡á¸• aacchiddÄ• dibhÄ• vÄ• pÄ• danena vÄ• . akhaá¹‡á¸• alakkhaá¹‡avaca
cuticittaá¹ƒ. kiÃ±cipi ekadesaá¹ƒ asesetvÄ• ekanteneva paripÅ«retabbatÄ• ya__ekantapari
kilesamalena amalÄ«naá¹ƒ katvÄ• _ti taá¹‡hÄ• saá¹ƒkilesÄ• dinÄ• asaá¹ƒkiliá¹-á¹-haá¹ƒ kat
saá¹ƒkilesamalaá¹ƒ anuppÄ• detvÄ• . accantamevavisuddhaá¹ƒ katvÄ• pariharitabbatÄ• ya
tato eva saá¹…khaá¹ƒ viya likhitanti__saá¹…khalikhitaá¹ƒ_. tenÄ• ha __ ``likhitasaá¹…khas
pariyodÄ• taá¹-á¹-hena nimmalabhÄ• venasaá¹…khaá¹ƒ viya likhitaá¹ƒ dhotanti saá¹…khali
``dhotasaá¹…khasappaá¹-ibhÄ• gaâ€™â€™ _nti. ``ajjhÄ• vasatÄ• â€™â€™ tipadappayoge
upayogavacananti Ä• ha __ ``agÄ• ramajjheâ€™â€™ _ti. dÄ• á¹-hikÄ• pimassuggahaá¹‡en
_tveva vuttaá¹ƒ, uttarÄ• dharamassunti attho. kasÄ• yenarattÄ• nÄ«ti __kÄ• sÄ• yÄ• nÄ«_t
``kasÄ• yarasapÄ«tatÄ• yÄ• â€™â€™ _ti. __paridahitvÄ• _tinivÄ• setvÄ• ceva pÄ• rupitvÄ
agÄ• ravÄ• so agÄ• raá¹ƒ uttarapadalopena, tassa vaá¸• á¸• hiÄ• vahaá¹ƒ agÄ• rassa hitaá

<25> __Ã±Ä• tisÄ• lohitÄ• _tiÄ• dÄ«su ``ayaá¹ƒ ajjhattikoâ€™â€™ ti jÄ• nanti, Ã±Ä• yanti v
sambandhÄ• ti __sÄ• lohitÄ• _. pitupakkhikÄ• Ã±Ä• tÄ«, mÄ• tupakkhikÄ• sÄ• lohitÄ• . mÄ
Ã±Ä• tÄ« \Be II 4/, sassusasurapakkhikÄ• sÄ• lohitÄ• . mittÄ• yantÄ«ti __mittÄ• , _ \Ne II 4/
sabbaguyhesu anto pakkhipantÄ«ti__mittÄ• _. kiccakaraá¹‡Ä«yesu sahabhÄ• vaá¹-á¹-hena

mamÄ• yatÄ«ti __mÄ• tÄ• , _piyÄ• yatÄ«ti __pitÄ• . sarÄ«rakiccalesenÄ• _ti uccÄ• rapassÄ
__ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ na pabbÄ• jetÄ«_ti ``mÄ• tÄ• pitÅ«naá¹ƒ lokiyamahÄ• janas
hotÅ«â€™â€™ ti na pabbÄ• jeti. tatoyeva ca suddhodanamahÄ• rÄ• jassa tathÄ• varo dinn

<26> __dhuranikkhepenÄ• _ti bhaá¹‡á¸• appayojanÄ• dÄ«su dhuranikkhepena. tenÄ• ha _
piyÄ• yitabboti __piyo_ti Ä• ha __ ``pÄ«tijananakoâ€™â€™ _ti. manassa appÄ• yanato __m
``manavaá¸• á¸• hanakoâ€™â€™ _ti. __sukhedhito_ taruá¹‡adÄ• rakakÄ• le, tato paraÃ±ca
sappikhÄ«rÄ• disÄ• durasamanuÃ±Ã±abhojanÄ• diÄ• hÄ• rasampattiyÄ• __sukhaparihato_
daá¸·habhattikadhÄ• tijanÄ• diparijanasampattiyÄ• ceva paricchedasampattiyÄ• ca
uá¸·Ä• rapaá¹‡Ä«tasukhapaccayÅ«pahÄ• rehi ca __sukhedhito, _ akiccheneva
dukkhapaccayavinodanena__sukhaparihato_. ajjhattikaá¹…gasampattiyÄ• vÄ• __sukhedh
bÄ• hiraá¹…gasampattiyÄ• __sukhaparihato_.

__kiÃ±cÄ«_ti etassa vivaraá¹‡aá¹ƒ __ ``appamattakampi kalabhÄ• gaâ€™â€™ _nti. yadÄ•
na hoti, tadÄ• tassa payoge ``sappino jÄ• nÄ• ti, madhuno jÄ• nÄ• tÄ«â€™â€™ tiÄ• dÄ«su
sÄ• mivacanaá¹ƒ saddatthavidÅ« icchantÄ«ti Ä• ha __ ``kiÃ±ci dukkhena nÄ• nubhosÄ«â€™
``karaá¹‡atthe sÄ• mivacanaá¹ƒ, anubhavanatthe ca jÄ• nanÄ• â€™â€™ _ti. ettha ca __kiÃ
kenaci dukkhena karaá¹‡abhÅ«tena visayaá¹ƒ nÄ• nubhosÄ«ti evamattho veditabbo. ``kiÃ±
karaá¹‡atthe sÄ• mivacanassa lopo kato. teneva ca vakkhati ``vikappadvayepipurimapadass
samÄ• navibhattilopo daá¹-á¹-habboâ€™â€™ ti. yadÄ• pana jÄ• nÄ• ti-saddo saraá¹‡attho
saraá¹‡atthÄ• naá¹ƒ dhÄ• tusaddÄ• naá¹ƒ payoge ``mÄ• tu sarati, pitu sarati, bhÄ• tu jÄ• nA
upayogatthe sÄ• mivacanaá¹ƒ saddasatthavidÅ« vadantÄ«ti Ä• ha __ ``atha vÄ• kiÃ±ci duk
atthoâ€™â€™ _ti, kassaci dukkhassa ananubhÅ«tattÄ• attanÄ• anubhÅ«taá¹ƒ appamattal
pariyesamÄ• nopi abhÄ• vatoyeva nassarasÄ«ti attho \Be II 5/. __vikappadvayepÄ«_tianubh
vutte dutiyatatiyavikappadvaye. __purimapadassÄ• _ti ``kiÃ±cÄ«â€™â€™ tipadassa. __utta
``dukkhassÄ• â€™â€™ ti padena. __samÄ• navibhattilopo_ti uttarapadenasamÄ• nassa sÄ
dukkhassÄ• â€™â€™ ti vattabbe vikappadvayepi purimapadesÄ• mivacanassa lopaá¹ƒ kat
ti niddeso kato. __anicchakÄ• _tianicchantÄ• . __evaá¹ƒ sante_ti nanu mayaá¹ƒ sudinna sÄ
upÄ• yena appaá¹-isÄ• dhanenaappaá¹-ikÄ• rena maraá¹‡enapi tayÄ• akÄ• makÄ• pi \Ne
sati. __yenÄ• _ti yenakÄ• raá¹‡ena. __kiá¹ƒ panÄ• _ti ettha __ki_nti karaá¹‡atthe paccattav
Ä• ha__ ``kena pana kÄ• raá¹‡enÄ• â€™â€™ _ti.

<28> __gandhabbanaá¹-anÄ• á¹-akÄ• dÄ«nÄ«_ti ettha __gandhabbÄ• _ nÄ• ma gÄ• yanak
raá¹…ganaá¹-Ä• , __nÄ• á¹-akÄ• _ laá¹…ghanakÄ• dayo. __paricÄ• rehÄ«_ti ettha parito ta
visayesucÄ• rehÄ«ti atthoti Ä• ha __ ``indriyÄ• ni cÄ• rehÄ«â€™â€™ _tiÄ• di. __paricÄ• re
sukhÅ«pakaraá¹‡ehiattÄ• naá¹ƒ paricÄ• rehi attano paricaraá¹‡aá¹ƒ kÄ• rehi. tathÄ• bhÅ«to
kÄ«á¸·antonÄ• ma hoti, tasmÄ• __ ``laá¸·Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. bhuÃ±jitabbato par
visesatopaÃ±ca kÄ• maguá¹‡Ä• bhogÄ• nÄ• mÄ• ti Ä• ha __ ``bhoge bhuÃ±jantoâ€™â€™

niccadÄ• naá¹ƒ __dÄ• naá¹ƒ_ nÄ• ma, uposathadivasÄ• dÄ«su dÄ• tabbaá¹ƒ atirekadÄ• na
paveá¹‡Ä«rakkhaá¹‡avasena vÄ• dÄ«yamÄ• naá¹ƒ __dÄ• naá¹ƒ_ nÄ• ma, attanÄ• va paá
__padÄ• naá¹ƒ_nÄ• ma. pacurajanasÄ• dhÄ• raá¹‡aá¹ƒ vÄ• nÄ• tiuá¸·Ä• raá¹ƒ __dÄ• naá
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ atiuá¸·Ä• raá¹ƒ __padÄ• naá¹ƒ_nÄ• ma. __Ä• di_-saddena s
natthi etassa vacanappaá¹-ivacanasaá¹…khÄ• to Ä• lÄ• pasallÄ• poti__nirÄ• lÄ• pasallÄ• p

<30> __balaá¹ƒ gÄ• hetvÄ• _ti ettha balaggahaá¹‡aá¹ƒ nÄ• ma kÄ• yabalassa uppÄ• dana
``kÄ• yabalaá¹ƒjanetvÄ• â€™â€™ _ti. __assumukha_nti assÅ«ni mukhe etassÄ• ti assumu
assukilinnamukhanti attho. gÄ• moyeva __gÄ• mantasenÄ• sanaá¹ƒ_ gÄ• mapariyÄ• panna
__atirekalÄ• bhapaá¹-ikkhepenÄ• _ti ``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• yÄ• â€™â€™ ti
vuttabhikkhÄ• hÄ• ralÄ• bhato adhikalÄ• bho saá¹…ghabhattÄ• diatirekalÄ• bho, tassa paá
__ ``cuddasa_ \Be II 6/ __bhattÄ• ni paá¹-ikkhipitvÄ• â€™â€™ _ti. saá¹…ghabhattaá¹ƒ
uddesabhattaá¹ƒnimantanabhattaá¹ƒ salÄ• kabhattaá¹ƒ pakkhikaá¹ƒ uposathikaá¹ƒ pÄ• á¹-i
Ä• gantukabhattaá¹ƒ gamikabhattaá¹ƒgilÄ• nabhattaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vih
dhurabhattaá¹ƒ vÄ• rabhattanti imÄ• ni cuddasa bhattÄ• ni. tattha sakalassa saá¹…ghassa
__saá¹…ghabhattaá¹ƒ_. katipaye bhikkhÅ« uddisitvÄ• dÄ• tabbaá¹ƒbhattaá¹ƒ __uddesabh
ekadivasaá¹ƒ dÄ• tabbaá¹ƒ bhattaá¹ƒ __pakkhikaá¹ƒ_. uposathedÄ• tabbaá¹ƒ bhattaá¹ƒ __
pÄ• á¹-ipadadivase dÄ• tabbaá¹ƒ bhattaá¹ƒ __pÄ• á¹-ipadikaá¹ƒ_. vihÄ• raá¹ƒuddissa dÄ• t
__vihÄ• rabhattaá¹ƒ_. dhurageheyeva á¹-hapetvÄ• dÄ• tabbaá¹ƒ bhattaá¹ƒ __dhurabhattaá
vÄ• rena dÄ• tabbaá¹ƒ bhattaá¹ƒ __vÄ• rabhattaá¹ƒ_.

atha __ ``gahapaticÄ«varaá¹ƒ paá¹-ikkhipitvÄ• â€™â€™ _ti kasmÄ• vuttaá¹ƒ. gahaá¹‡e hi
paá¹-ikkhepoyujjeyya, na ca paá¹-hamabodhiyaá¹ƒ gahapaticÄ«varassa paá¹-iggahaá¹‡aá¹ƒ
__jÄ«vakavatthusmiá¹ƒ_anuÃ±Ã±Ä• tattÄ• . teneva vakkhati __jÄ«vakavatthusmiá¹ƒ_ (Sp (
hibuddhabhÄ• vappattito \Ne II 6/ paá¹-á¹-hÄ• ya yÄ• va idaá¹ƒ vatthaá¹ƒ, etthantare vÄ«sa
gahapaticÄ«varaá¹ƒsÄ• diyi, sabbe paá¹ƒsukÅ«likÄ• va ahesuâ€™â€™ nti. sudinno ca paá
pabbajito. teneva vakkhati ``sudinno hi bhagavato dvÄ• dasame vasse pabbajito, vÄ«satime
Ã±Ä• tikulaá¹ƒpiá¹‡á¸• Ä• ya paviá¹-á¹-ho, sayaá¹ƒ pabbajjÄ• ya aá¹-á¹-havassiko hutvÄ• â€
``gahapaticÄ«varaá¹ƒ paá¹-ikkhipitvÄ• â€™â€™ tikasmÄ• vuttanti? vuccate --- ananuÃ±Ã±
paá¹ƒsukÅ«likaá¹…gasamÄ• dÄ• navasenagahapaticÄ«varaá¹ƒ paá¹-ikkhittaá¹ƒ nÄ• ma ho
``gahapaticÄ«varaá¹ƒ paá¹-ikkhipitvÄ• â€™â€™ ti.

__loluppacÄ• raá¹ƒ paá¹-ikkhipitvÄ• _ti kusalabhaá¹‡á¸• assa bhusaá¹ƒ vilumpanaá¹-á¹-hen
vuccatitaá¹‡hÄ• , loluppena caraá¹‡aá¹ƒ loluppacÄ• ro, taá¹‡hÄ• vasena gharapaá¹-ipÄ• á¹
bhikkhÄ• yacaraá¹‡aá¹ƒ, taá¹ƒ paá¹-ikkhipitvÄ• ti attho. tenÄ• ha __ ``gharapaá¹-ipÄ• á¹-iyÄ
pavisatÄ«â€™â€™ _ti. ettha ca Ä• raÃ±Ã±ikaá¹…gÄ• dipadhÄ• naá¹…gavasena sesadhuta
veditabbaá¹ƒ. __vajjÄ«na_nti rÄ• jÄ• no apekkhitvÄ• sÄ• mivacanaá¹ƒ kataá¹ƒ, vajjÄ«rÄ• jÄ
janapada-saddassataá¹ƒnivÄ• sÄ«supi pavattanato __ ``vajjÄ«sÅ«â€™â€™ _ti janapadÄ• p

vajjinÄ• makejanapadeti attho.

__upabhogaparibhogÅ«pakaraá¹‡amahantatÄ• yÄ• _ti \Be II 7/ paÃ±cakÄ• maguá¹‡asaá¹…
upabhogÄ• naÃ±cevahatthiassarathaitthiyÄ• diupabhogÅ«pakaraá¹‡Ä• naÃ±ca mahantatÄ•
idha paribhogÅ«pakaraá¹‡asaddenavuttÄ• ni. tenevÄ• ha __ ``ye hi tesaá¹ƒ upabhogÄ• , yÄ
upabhogÅ«pakaraá¹‡Ä• ni, tÄ• ni mahantÄ• nÄ«â€™â€™ _ti. ``upabhogÄ• hatthiassaratha
upabhogÅ«pakaraá¹‡Ä• ni tesameva suvaá¹‡á¹‡Ä• diupakaraá¹‡Ä• nÄ«â€™â€™ tipivadan
sÄ• rabhÅ«tÄ• ni. __nidhetvÄ• _ti nidahitvÄ• , nidhÄ• naá¹ƒ katvÄ• tiattho.
__divasaparibbayasaá¹…khÄ• tabhogamahantatÄ• yÄ• _ti divase divase
paribhuÃ±jitabbasaá¹…khÄ• tabhogÄ• naá¹ƒmahantatÄ• ya. __jÄ• tarÅ«parajatasseva pah
piá¹‡á¸• apiá¹‡á¸• avasena ceva suvaá¹‡á¹‡amÄ• sakarajatamÄ• sakÄ• divasenaca jÄ• tar
__vittÄ«_ti tuá¹-á¹-hi, vittiyÄ• upakaraá¹‡aá¹ƒ vittÅ«pakaraá¹‡aá¹ƒ, pahÅ«taá¹ƒ
nÄ• nÄ• vidhÄ• laá¹…kÄ• rabhÅ«taá¹ƒ vittÅ«pakaraá¹‡ametesanti __pahÅ«tavittÅ«pakaraá
``alaá¹…kÄ• rabhÅ«tassÄ• â€™â€™ _tiÄ• di. __vohÄ• ravasenÄ• _ti vaá¹‡ijjÄ• vasena vaá
__dhanadhaÃ±Ã±assapahÅ«tatÄ• yÄ• _ti sattaratanasaá¹…khÄ• tassa dhanassa
sabbapubbaá¹‡á¹‡Ä• paraá¹‡á¹‡asaá¹…gahitassa dhaÃ±Ã±assa ca pahÅ«tatÄ• yÄ• tiattho
``suvaá¹‡á¹‡arajatamaá¹‡imuttÄ• veá¸·uriyavajirapavÄ• á¸·Ä• ni satta ratanÄ• nÄ«â€™â€™
__pubbaá¹‡á¹‡aá¹ƒ_ purakkhataá¹ƒ sassaphalanti katvÄ• , tabbipariyÄ• yato muggamÄ• sÄ
__aparaá¹‡á¹‡a_nti veditabbaá¹ƒ. __ukkaá¹-á¹-hapiá¹‡á¸• apÄ• tikattÄ• _ti sesadhutaá¹…g
ukkaá¹-á¹-hapiá¹‡á¸• apÄ• tadhutaá¹…genasamannÄ• gatattÄ• . tenÄ• ha __ ``sapadÄ• na

<31> antojÄ• tatÄ• ya vÄ• Ã±Ä• tisadisÄ« dÄ• sÄ«ti __Ã±Ä• tidÄ• sÄ«_. pÅ«tibhÄ• veneva
__Ä• bhidosiko, _ abhidosaá¹ƒ vÄ• paccÅ«sakÄ• laá¹ƒ gato patto atikkantoti __Ä• bhidosik
``ekarattÄ• tikkantassa vÄ• â€™â€™ _tiÄ• di. pÅ«tibhÅ«tabhÄ• vena paribhogaá¹ƒ nÄ• rah
chaá¸• á¸• anÄ«yasabhÄ• ve nicchitepi pucchÄ• kÄ• le sandehavohÄ• ravaseneva pucchitu
``saceâ€™â€™ _ti. __ariyavohÄ• renÄ• _ti ariyasamudÄ• cÄ• rena. ariyÄ• hi mÄ• tugÄ• m
samudÄ• caranti. __nissaá¹-á¹-hapariggaha_nti pariccattÄ• layaá¹ƒ.

``Ä• kirÄ• â€™â€™ ti vuttattÄ• __ ``viÃ±Ã±atti vÄ• â€™â€™ _ti vuttaá¹ƒ, ``sace taá¹ƒ cha
ntipariyÄ• yaá¹ƒ amuÃ±citvÄ• vuttattÄ• __ ``payuttavÄ• cÄ• vÄ• â€™â€™ _ti vuttaá¹ƒ,
paccayapaá¹-isaá¹ƒyuttÄ• vÄ• cÄ• payuttavÄ• cÄ• . __vattuá¹ƒ vaá¹-á¹-atÄ«_ti nirapekkhal
8/, idhapana visesato aparibhogÄ• rahattÄ• va vatthuno. __aggaariyavaá¹ƒsiko_ti
ariyavaá¹ƒsapaá¹-ipattipÅ«rakÄ• naá¹ƒaggo uttamo. nimÄ«yati saÃ±Ã±Ä• yatÄ«ti __nimittaa
Ä• kÄ• roti Ä• ha__ ``gihikÄ• le sallakkhitapubbaá¹ƒ Ä• kÄ• raâ€™â€™ _nti. hatthapiá¹-á¹-h
``sÄ• miputtassa me sudinnassa viya suvaá¹‡á¹‡akacchapapiá¹-á¹-hisadisÄ• imÄ• hatthap
haritÄ• lavaá¹-á¹-iyo viya suvaá¹-á¹-itÄ• aá¹…guliyo, madhuro saroâ€™â€™ ti gihikÄ• le
sallakkhitapubbaá¹ƒÄ• kÄ• raá¹ƒ aggahesi saÃ±jÄ• ni sallakkhesi. kasmÄ• pana sÄ• Ã±Ä•
saÃ±jÄ• nÄ«tiÄ• ha __ ``sudinno hÄ«â€™â€™ _tiÄ• di. __pabbajjupagatenÄ• _ti pabbajjaá

pabbajitenÄ• tiattho. __gharaá¹ƒ pavisitvÄ• _ti gehasÄ• miniyÄ• nisÄ«ditabbaá¹-á¹-hÄ• nab
pavisitvÄ• . __yagghe_ti imassa Ä• rocayÄ• mÄ«ti ayamatthoti Ä• ha __ ``Ä• rocanatthe nip
jÄ• neyyÄ• sÄ«ti suá¹-á¹-hu jÄ• neyyÄ• sÄ«â€™â€™ tipi atthaá¹ƒ vadanti. __Ä• lapane_ti d
tenÄ• ha __ ``evaÃ±hÄ«â€™â€™ _tiÄ• di.

<32> __gharesu sÄ• lÄ• hontÄ«_ti gharesu ekamante bhojanasÄ• lÄ• honti
pÄ• kÄ• raparikkhittÄ• susaá¹ƒvihitadvÄ• rabandhÄ• susammaá¹-á¹-havÄ• likaá¹…gaá¹‡Ä•
kaÃ±jiyaÃ±ca. kasmÄ• pana Ä«disÄ• yameva sÄ• lÄ• ya aÃ±Ã±ataraá¹ƒ kuá¹-á¹-amÅ«lant
``nahi pabbajitÄ• â€™â€™ _tiÄ• di. __asÄ• ruppe á¹-hÄ• ne_ti bhikkhÅ«naá¹ƒ ananucchav
__nu_-saddo pucchanatthe, __kho_-saddo vacanasiliá¹-á¹-hatÄ• ya vutto. __nukho_tivÄ• n
pucchanattho. tena nÄ• ma-saddassa pucchanatthataá¹ƒ dasseti. __yesaá¹ƒ no tva_ntiyesa
__Ä«dise á¹-hÄ• ne_ti kiÃ±cÄ• pi \Ne II 8/ taá¹ƒ á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ananurÅ«paá¹
mÄ• disÄ• naá¹ƒ mahÄ• bhogakulÄ• naá¹ƒ puttassa parakule Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«d
ayuttarÅ«panti maÃ±Ã±amÄ• no Ä• ha. tenevÄ• ha ``nanu nÄ• ma, tÄ• ta sudinna, sakaá¹ƒ
aÃ±Ã±enapi pakÄ• rena nÄ• masaddassa pucchanatthatameva dassento Ä• ha __ ``tathÄ•
_tiÄ• di. __tathÄ• _ti samuccayattho. idÄ• ni nÄ• masaddassa maÃ±Ã±anatthataá¹ƒdassent
maÃ±Ã±eâ€™â€™ _tiÄ• di.

__dukkhÄ• bhitunnatÄ• yÄ• _ti mÄ• nasikena dukkhena abhipÄ«á¸·itattÄ• . __etamattha_nt
sudinna, amhÄ• kaá¹ƒ dhanaâ€™â€™ ntiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ. __anokappanÄ•
ettha __anokappanaá¹ƒ_ asaddahanaá¹ƒ. __amarisanaá¹ƒ_ asahanaá¹ƒ. __anÄ• gatavaca
attho pana vattamÄ• nakÄ• likova. tenÄ• ha __ ``paccakkhampÄ«â€™â€™ _ti. __na marisa
__taá¹ƒ na sundara_nti ``tadÄ• yaâ€™â€™ nti pÄ• á¹-haá¹ƒ sandhÄ• yÄ• ha. __alaá¹ƒ, gah
bhattakicca_nti thero ukkaá¹-á¹-haekÄ• sanikatÄ• ya paá¹-ikkhipantoevamÄ• ha. __ukkaá¹-á
ca idaá¹ƒ bhÅ«takathanavasena vuttaá¹ƒ therassa tathÄ• bhÄ• vadÄ«panatthaá¹ƒ. muduka
nisajjÄ• ya kiÃ±cimattampi bhojanaá¹ƒ bhuttaá¹ƒ, vattasÄ«senapitato vuá¹-á¹-hitassa puna l
vaá¹-á¹-ati. tenÄ• ha __tipiá¹-akacÅ«á¸·Ä• bhayatthero_ ``Ä• sanaá¹ƒvÄ• rakkheyya bhojan
__ukkaá¹-á¹-hapiá¹‡á¸• apÄ• tikopi samÄ• no_ti nidassanamattamidaá¹ƒ, thero sapadÄ• na
ukkaá¹-á¹-hoyeva. ukkaá¹-á¹-hasapadÄ• nacÄ• rikopi hi purato ca pacchatoca Ä• haá¹-abhi
gharadvÄ• re á¹-hatvÄ• pattavissajjanameva karoti, tasmÄ• theroukkaá¹-á¹-hasapadÄ• na
bhikkhaá¹ƒ nÄ• dhivÄ• seti. atha kasmÄ• ``adhivÄ• sesÄ«â€™â€™ tiÄ• ha __ ``sace ekab
_tiÄ• di. paá¹‡á¸• itÄ• hi mÄ• tÄ• pitÅ«naá¹ƒ Ä• cariyupajjhÄ• yÄ• naá¹ƒvÄ• kÄ• tabbaá¹ƒ
dhutaá¹…gavisuddhikÄ• na bhavanti.

<33> __majjhimappamÄ• á¹‡o_ti catuhattho puriso majjhimappamÄ• á¹‡o. ``chahatthoâ€™
etÄ• yÄ• ti tirokaraá¹‡Ä«ti sÄ• á¹‡ipÄ• kÄ• ravacano ayaá¹ƒ __tirokaraá¹‡Ä«_-saddotiÄ• ha
karaá¹‡atthe bhummaâ€™â€™ _nti. ``tirokaraá¹‡iyÄ• â€™â€™ ti vattabbe ``tirokaraá¹‡iyaâ
bhummaá¹ƒ vuttaá¹ƒ. __tirokaraá¹‡Ä«ya_-saddo vÄ• ayaá¹ƒ sÄ• á¹‡ipÄ• kÄ• rapariyÄ• yot

vÄ• â€™â€™ _tiÄ• di. __taá¹ƒ parikkhipitvÄ• _ti taá¹ƒ samantato khipitvÄ• , parito bandhitv
tenÄ• ha __ ``samantato katvÄ• â€™â€™ _ti. vibhattipatirÅ«pakopinipÄ• to hotÄ«ti Ä• ha _
vÄ• â€™â€™ _tiÄ• di.

<34> ``atha \Ne II 9/ kho Ä• yasmato sudinnassa pitÄ• sake nivesane paá¹‡Ä«taá¹ƒ khÄ• c
paá¹-iyÄ• dÄ• petvÄ• Ä• yasmato sudinnassa kÄ• laá¹ƒ Ä• rocesi --- `kÄ• lo, tÄ• ta sudinna
ntiâ€™â€™ evaá¹ƒ kÄ• lÄ• rocanassa pÄ• á¸·iyaá¹ƒ anÄ• ruá¸·hattÄ• Ä• ha --- __ ``kiÃ±cÄ
pÄ• á¸·iyaá¹ƒkÄ• lÄ• rocanaá¹ƒ_ \Be II 10/__ na vuttaâ€™â€™ _nti. __Ä• rociteyeva kÄ• le
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti kÄ• le Ä• rociteyeva. __dve puÃ±je_ti
kahÄ• paá¹‡apuÃ±jaÃ±casuvaá¹‡á¹‡apuÃ±jaÃ±ca.

__pettika_nti pitito Ä• gataá¹ƒ pettikaá¹ƒ. __nihita_nti bhÅ«migataá¹ƒ. __payutta_ntivaá¸• á¸
payojitaá¹ƒ. __taddhitalopaá¹ƒ katvÄ• veditabba_nti yathÄ• aÃ±Ã±atthÄ• pi ``pitÄ• mahaá¹
sukhaá¹ƒ jÄ«vati saÃ±jayoâ€™â€™ ti vuttaá¹ƒ, evaá¹ƒ taddhitalopaá¹ƒ katvÄ• vuttanti daá¹
pitÄ• mahato Ä• gataá¹ƒ, pitÄ• mahassa vÄ• idaá¹ƒ __petÄ• mahaá¹ƒ_. __pabbajitaliá¹…g
rÄ• jabhÄ«to_ti aparÄ• dhakÄ• raá¹‡Ä• na rÄ• jakulÄ• bhÄ«to. yesaá¹ƒ santakaá¹ƒ dhana
__iá¹‡Ä• yikÄ• _. __palibuddho_ pÄ«á¸·ito.

__vibhattipatirÅ«pako_ti ``tenÄ• â€™â€™ ti padaá¹ƒ sandhÄ• yÄ• ha. __taá¹ƒnidÄ• na_nti
kÄ• raá¹‡amassÄ• ti taá¹ƒnidÄ• naá¹ƒ. __assÄ• _ti paccattavacanassa, padassa vÄ• . __bh
utrastÄ• kÄ• rena pavattabhayaá¹ƒ adhippetaá¹ƒ, na Ã±Ä• á¹‡abhayaá¹ƒ, nÄ• pi ``bhÄ• yat
vuttaá¹ƒ Ä• rammaá¹‡abhayanti Ä• ha __ ``cittutrÄ• soti atthoâ€™â€™ _ti. __chambhitatta_
cittutrÄ• sabhayena sakalasarÄ«rassa chambhitabhÄ• vo. visesato pana hadayamaá¹ƒsaca
hadayamaá¹ƒsacalanaâ€™â€™ _nti. __lomahaá¹ƒso_ti tena bhayena tena chambhitattenas
haá¹-á¹-habhÄ• vo, so pana nesaá¹ƒ bhittiyaá¹ƒ nÄ• gadantÄ• naá¹ƒ viya uddhaá¹ƒmukhatÄ
haá¹ƒsanaá¹ƒ uddhaggabhÄ• voâ€™â€™ _ti.

<35> __attanÄ• _ti paccatte karaá¹‡avacanaá¹ƒ, sayanti attho. __devaccharÄ• na_nti anac
__devanÄ• á¹-akÄ• na_nti naccantiyo, pariyÄ• yavacanaá¹ƒ vÄ• etaá¹ƒ devakaÃ±Ã±Ä• naá
hutvÄ• _ti ayaá¹ƒ loko nÄ• ma attÄ• naá¹ƒva cinteti, tasmÄ• sÄ• pi ``idÄ• ni ahaá¹ƒ anÄ• th
attÄ• naá¹ƒva cintayamÄ• nÄ• ``ayaá¹ƒ ajja Ä• gamissati, ajjaÄ• gamissatÄ«â€™â€™ ti aá
nikkhantÄ• etaá¹ƒ nissÄ• ya mayÄ• dÄ• rakopi na laddho, yassa Ä• nubhÄ• vena jÄ«veyy
aÃ±Ã±ato cÄ• ti samuppannabalavasokÄ• hutvÄ• . kularukkhapatiá¹-á¹-hÄ• pane bÄ«jasad
kulavaá¹ƒsappatiá¹-á¹-hÄ• pako putto idha bÄ«jakotiadhippetoti Ä• ha __ ``kulavaá¹ƒsabÄ«j
__ekaá¹ƒ puttaâ€™â€™ _nti. saá¹ƒnÄ• ma dhanaá¹ƒ, tassa patÄ«ti saá¹ƒpati, dhanavÄ• \N
diá¹-á¹-hadhammikasamparÄ• yikahitÄ• vahattÄ• tassa hitanti sÄ• pateyyaá¹ƒ, tadeva dhan
``imaá¹ƒ sÄ• pateyyaá¹ƒ evaá¹ƒ mahantaá¹ƒamhÄ• kaá¹ƒ vibhavaâ€™â€™ _nti.

<36> itthÄ«naá¹ƒ kumÄ• rÄ«bhÄ• vappattito paá¹-á¹-hÄ• ya pacchimavayato oraá¹ƒ asati vi
aá¹-á¹-hamesattÄ• he gabbhÄ• sayasaÃ±Ã±ite tatiye Ä• vatte katipayÄ• lohitapÄ«á¸·akÄ•
aggahitapubbÄ• eva bhijjanti, tato lohitaá¹ƒ paggharati, tattha utusamaÃ±Ã±Ä• pupphasam
__ ``pupphantiutukÄ• le uppannalohitassa nÄ• maâ€™â€™ _nti. __gabbhapatiá¹-á¹-hÄ• na
okÄ• sedÄ• rako nibbattati, tasmiá¹ƒ padese. __saá¹‡á¹-hahitvÄ• _ti nibbattitvÄ• . __bhijjan
eva bhijjanti. ayaÃ±hi tÄ• saá¹ƒ sabhÄ• vo. __dosenÄ• _ti lohitamalena. __suddhe vatthum
paggharitalohitattÄ• anÄ• mayattÄ• ca nahÄ• nato paraá¹ƒ catutthadivasato paá¹-á¹-hÄ• y
suddhe pana vatthumhi mÄ• tÄ• pitÅ«su ekavÄ• raá¹ƒ sannipatitesu yÄ• va sattadivasÄ• ni
gabbhasaá¹‡á¹-hahanassa parittassa lohitalepassa vijjamÄ• nattÄ• . kecipana ``aá¸• á¸• ha
khettamevÄ• â€™â€™ ti vadanti. __bÄ• hÄ• ya_nti adhikaraá¹‡e bhummantiÄ• ha __ ``pur
tatra naá¹ƒ gahetvÄ• â€™â€™ _ti. upayogatthe bhummavacanampiyujjatiyeva yathÄ• ``su
gahetvÄ• â€™â€™ ti.

pubbepi paÃ±Ã±attasikkhÄ• padÄ• naá¹ƒ sabbhÄ• vato __apaÃ±Ã±atte sikkhÄ• pade_ti pÄ
vuttantiÄ• ha --- __ ``paá¹-hamapÄ• rÄ• jikasikkhÄ• pade aá¹-á¹-hapiteâ€™â€™ _ti. vuttam
Ä• ha --- __ ``bhagavato kira paá¹-hamabodhiyaâ€™â€™ _ntiÄ• di. __evarÅ«pa_nti pÄ• rÄ
anurÅ«paá¹ƒ. nidassanamattaÃ±cetaá¹ƒ, saá¹…ghÄ• disesapaÃ±Ã±attiyÄ• anurÅ«pampi a
tenevÄ• ha --- __ ``avasese paÃ±ca khuddakÄ• pattikkhandhe eva paÃ±Ã±apesÄ«â€™â€™
thullaccayÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒlahukÄ• pattikkhandhÄ• naá¹ƒ sabbhÄ• vamattaá¹ƒ s
paÃ±cÄ• pattikkhandhÄ• naá¹ƒ anavasesatopaÃ±Ã±attattÄ• va. paá¹-hamabodhiyaá¹ƒ paÃ
sabbhÄ• vavacaneneva dhammasenÄ• patissasikkhÄ• padapaÃ±Ã±attiyÄ• canÄ• visesato
pÄ• timokkhuddesassa ca hetubhÅ«tÄ• tidaá¹-á¹-habbÄ• . keci \Be II 12/ pana ``tasmiá¹ƒ ta
avasesapaÃ±cakhuddakÄ• pattikkhandheeva paÃ±Ã±apesÄ«ti idaá¹ƒ dvÄ• dasame vasse
bhagavatÄ• tato paá¹-á¹-hÄ• ya aá¹-á¹-havassabbhantarepaÃ±Ã±attasikkhÄ• padaá¹ƒ sand
vadanti, taá¹ƒ na sundaraá¹ƒ tato pubbepi sikkhÄ• padapaÃ±Ã±attiyÄ• sabbhÄ• vato. tenev
``ekabhikkhunÄ• pi ratticchedo vÄ• pacchimikÄ• yatattha vassaá¹ƒ upagacchÄ• mÄ• ti vas
ti ca ``sÄ• mampi pacanaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ na hoti, na ca vaá¹-á¹-atÄ«â€™â€™ ti
__Ä• rÄ• dhayiá¹ƒsÅ«_ti cittaá¹ƒ gaá¹‡hiá¹ƒsu, ajjhÄ• sayaá¹ƒ \Ne II 11/ pÅ«rayiá¹ƒsu, hada
paá¹-ipattiá¹ƒ paá¹-ipajjiá¹ƒsÅ«ti attho. __ekaá¹ƒ samaya_nti ekasmiá¹ƒsamaye, paá¹-hama

yaá¹ƒ Ä• dÄ«navanti sambandho. __sikkhÄ• padaá¹ƒ paÃ±Ã±apento_ti paá¹-hamapÄ• rÄ•
__Ä• dÄ«navaá¹ƒ dassessatÄ«_ti ``varaá¹ƒ te, moghapurisa, Ä• sÄ«visassa ghoravisassam
pakkhittaá¹ƒ, na tveva mÄ• tugÄ• massa aá¹…gajÄ• te aá¹…gajÄ• taá¹ƒ pakkhittaâ€™â€™
dassessati. __abhiviÃ±Ã±Ä• pesÄ«_ti imassa ``pavattesÄ«â€™â€™ ti ayamattho kathaá¹ƒ
``pavattanÄ• pi hÄ«â€™â€™ _tiÄ• di. __kÄ• yaviÃ±Ã±atticopanato_ti kÄ• yaviÃ±Ã±attivase
panesa methunadhammena anatthikopi samÄ• no tikkhattuá¹ƒ abhiviÃ±Ã±Ä• pesÄ«tiÄ• ha
abhiviÃ±Ã±Ä• panaÃ±cesÄ• â€™â€™ _tiÄ• di. tattha __tikkhattuá¹ƒ abhiviÃ±Ã±Ä• pana_nt
vÄ• resu methunadhammassa pavattanaá¹ƒ.

sabbesampi padÄ• naá¹ƒ avadhÄ• raá¹‡aphalattÄ• vinÄ• pi evakÄ• raá¹ƒ avadhÄ• raá¹‡at
``tenevaajjhÄ• cÄ• renÄ• â€™â€™ _ti. aá¹-á¹-ha hi gabbhakÄ• raá¹‡Ä• ni. vuttaÃ±hetaá¹ƒ

``methunacoá¸·aggahaá¹‡aá¹ƒ, tanusaá¹ƒsaggo ca nÄ• bhiÄ• masanaá¹ƒ.

pÄ• naá¹ƒ dassanasavanaá¹ƒ, ghÄ• yanamiti gabbhahetavo aá¹-á¹-hÄ• â€™â€™ ti ||

idÄ• ni avadhÄ• raá¹‡ena nivattitamatthaá¹ƒ dassetukÄ• mo Ä• ha --- __ ``kiá¹ƒ pana aÃ±Ã
gabbhaggahaá¹‡aá¹ƒhotÄ«â€™â€™ _tiÄ• di. nanu ca nÄ• bhiparÄ• masanampi kÄ• yasaá
vuttanti? ubhayesaá¹ƒ chandarÄ• gavasena kÄ• yasaá¹ƒsaggo vutto, itthiyÄ• chandarÄ• ga
nÄ• bhiparÄ• masanaá¹ƒ, vatthuvasena vÄ• taá¹ƒ visuá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. katha
kÄ• yasaá¹ƒsaggena gabbhaggahaá¹‡aá¹ƒ hoti, kathaÃ±ca tattha sukkasoá¹‡itassa sambha
hÄ«â€™â€™ _tiÄ• di \Be II 13/. chandarÄ• guppattivasena itthiyÄ• sukkakoá¹-á¹-hÄ• so ca
gabbhasaá¹‡á¹-hÄ• nassa paccayohotÄ«ti adhippÄ• yo. itthisantÄ• nepi hi rasÄ• disattadhÄ
tenÄ• ha --- __ ``aá¹…gapaccaá¹…gaparÄ• masanaá¹ƒ sÄ• diyantiyopi gabbhaá¹ƒ gaá¹‡ha
__gaá¹‡á¹-hipadesu_ pana ``kÄ• yasaá¹ƒsaggÄ• dinÄ• sattappakÄ• rena gabbhaggahaá¹‡
vinÄ• chandarÄ• gavasena mÄ• tu vikÄ• rappattaá¹ƒlohitameva gabbhasaá¹‡á¹-hÄ• nassa
vuttaá¹ƒ. ``yassa aá¹…gapaccaá¹…gaparÄ• masanaá¹ƒ sÄ• diyitvÄ• mÄ• tÄ• puttaá¹ƒ paá
samayena paripuá¹‡á¹‡indriyo hutvÄ• tÄ• disaá¹ƒ pitaraá¹ƒmanussajÄ• tikaá¹ƒ jÄ«vitÄ• vo
hotÄ«â€™â€™ ti vadanti.

__taá¹ƒ_ \Ne II 12/ __asuciá¹ƒ ekadesaá¹ƒ mukhena aggahesÄ«_ti purÄ• á¹‡acÄ«varaá¹ƒ
asuciá¹ƒaddasa, taá¹ƒ asuciá¹ƒ ekadesaá¹ƒ pivi. ``vaá¹-á¹-ati tumhÄ• kaá¹ƒ methunadhamm
``kappatuvÄ• mÄ• vÄ• kappatu, mayaá¹ƒ tena anatthikÄ• â€™â€™ ti dassento Ä• ha __
etenÄ• â€™â€™ _ti. kiÃ±cÄ• pi nÄ• bhiparÄ• masane methunarÄ• go natthi, tathÄ• pi nÄ•
phassasÄ• diyanavasenaassÄ• damattaá¹ƒ tassÄ• ahosÄ«ti gahetabbaá¹ƒ, aÃ±Ã±athÄ• g
siyÄ• . diá¹-á¹-hamaá¹…galikÄ• yanÄ• bhiparÄ• masanena maá¹‡á¸• abyassa nibbatti ahos
nÄ• bhiyaá¹ƒ vicchikÄ• pharitvÄ• gatÄ• , tena caá¹‡á¸• apajjotassa nibbatti ahosÄ«ti Ä• ha
nayenÄ• â€™â€™ _tiÄ• di. __purisaá¹ƒupanijjhÄ• yatÄ«_ti vÄ• tapÄ• nÄ• dinÄ• disvÄ• vÄ
purisaá¹ƒ upanijjhÄ• yati. __rÄ• jorodhÄ• viyÄ• _ti sÄ«haá¸·adÄ«pe kira ekissÄ• itthiyÄ• t
evaá¹ƒvuttaá¹ƒ.

__idhÄ• _ti imasmiá¹ƒ vatthusmiá¹ƒ. __aya_nti sudinnassa purÄ• á¹‡adutiyikÄ• . __yaá¹ƒ sa
ajjhÄ• cÄ• raá¹ƒ sandhÄ• ya. sukkaá¹ƒ sandhÄ• ya __ ``mÄ• tÄ• pitaro ca sannipatitÄ• hon
__mÄ• tÄ• ca utunÄ« hotÄ«_ti lohitaá¹ƒ sandhÄ• ya. tattha __sannipatitÄ• hontÄ«_ti asad
á¹-hÄ• ne samÄ• gatÄ• saá¹…gatÄ• honti. __mÄ• tÄ• ca utunÄ« hotÄ«_ti idaá¹ƒ utusama
lokasamaÃ±Ã±Ä• karajassa lagganadivasamattaá¹ƒ. __gandhabbo_ti tatrÅ«pagasatto, gant

ta-kÄ• rassa dha-kÄ• ro katoti daá¹-á¹-habbaá¹ƒ. atha vÄ• gandhanatouppajjanagatiyÄ• ni
sÅ«canato \Be II 14/ dÄ«panato gandhoti laddhanÄ• mena bhavagÄ• mikammunÄ• abbati p
uppajjanakasatto. __paccupaá¹-á¹-hito hotÄ«_ti upagatohoti. ettha ca na mÄ• tÄ• pitÅ«naá¹
olokayamÄ• no samÄ«pe á¹-hito nÄ• ma hoti, kammayantayantito pana eko satto tasmiá¹ƒ
purimajÄ• tiyaá¹ƒ á¹-hitoyevagatinimittÄ• diÄ• rammaá¹‡akaraá¹‡avasena upapattÄ• bhimu

__sannipÄ• tÄ• _ti samodhÄ• nena samÄ• gamena. __gabbhassÄ• _ti gabbhe nibbattanak
gabbhenibbattanakasattopi hi gabbhoti vuccati. yathÄ• ha --- ``yathÄ• kho panÄ• nanda, aÂ
dasa vÄ• mÄ• se gabbhaá¹ƒ kucchinÄ• pariharitvÄ• vijÄ• yantÄ«â€™â€™ ti (MN III 205).
mÄ• tukucchi vutto. yathÄ• ha ---

``yamekarattiá¹ƒ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti || (J I 15.363). ---

ettha \Ne II 13/ ca gabbhati attabhÄ• vabhÄ• vena pavattatÄ«ti gabbho, kalalÄ• diavattho dh
taá¹ƒnissitattÄ• pana sattasantÄ• no ``gabbhoâ€™â€™ ti vutto yathÄ• ``maÃ±cÄ• ukkuá¹-
taá¹ƒnissayabhÄ• vatomÄ• tukucchi ``gabbhoâ€™â€™ ti veditabbo. gabbho viyÄ• ti vÄ• . y
nivÄ• saá¹-á¹-hÄ• natÄ• yasattÄ• naá¹ƒ ovarako ``gabbhoâ€™â€™ ti vuccati, evaá¹ƒ gabbh
yÄ• va abhijÄ• tinivÄ• saá¹-á¹-hÄ• natÄ• ya mÄ• tukucchi ``gabbhoâ€™â€™ ti vuttoti vedita
hotÄ«_tinibbatti hoti.

__Ä• rakkhadevatÄ• _ti tassa Ä• rakkhatthÄ• ya á¹-hitÄ• devatÄ• . assa taá¹ƒ ajjhÄ• cÄ• ra
nicchÄ• resu_nti tathÄ• mahantaá¹ƒ saddaá¹ƒ katvÄ• nicchÄ• resuá¹ƒ. kiÃ±cÄ• pi idha
pÄ• á¸·iyaá¹ƒÄ• kÄ• saá¹-á¹-hadevatÄ• visuá¹ƒ na Ä• gatÄ• , tathÄ• pi saddassa anussÄ•
dassetuá¹ƒcÄ• tumahÄ• rÄ• jikadevatÄ• yo dvidhÄ• katvÄ• Ä• kÄ• saá¹-á¹-hadevatÄ• vis
Ä• kÄ• saá¹-á¹-hakÄ• naá¹ƒvisuá¹ƒ gahitattÄ• cÄ• tumahÄ• rÄ• jikÄ• ti paribhaá¹‡á¸• apab
__itihÄ• _tinipÄ• tasamudÄ• yo evaá¹ƒsaddassa atthe daá¹-á¹-habboti Ä• ha __ ``evaâ€™â
muhuttenÄ• _tipadadvayaá¹ƒ vevacanabhÄ• vato samÄ• natthamevÄ• ti daá¹-á¹-habbaá¹ƒ.
devabrahmalokesu \Be II 15/ ekakolÄ• halamahosi. kiÃ±cÄ• pi hi so saddo yÄ• va brahmalo
na so manussÄ• naá¹ƒ visayo tesaá¹ƒ rÅ«paá¹ƒ viya, teneva bhikkhÅ« pucchiá¹ƒsu --- ``kac
sudinna, anabhiratoâ€™â€™ ti.

<37> __ ``evaá¹ƒ mÄ• tÄ• puttÄ• naá¹ƒ pabbajjÄ• saphalÄ• ahosi, pitÄ• pana vippaá¹-isÄ
_ti vacanato sudinnassa tasmiá¹ƒ attabhÄ• ve arahattÄ• dhigamo nÄ• hosÄ«ti viÃ±Ã±Ä• ya
``pubbekatapuÃ±Ã±atÄ• ya codiyamÄ• nassa bhabbakulaputtassÄ• ti vuttattÄ• sudinnotaá¹
arahattaá¹ƒ sacchÄ• kÄ• si, teneva pabbajjÄ• anuÃ±Ã±Ä• tÄ• â€™â€™ tivadanti. taá¹ƒ pÄ
na sameti. pubbekatapuÃ±Ã±atÄ• ca appamÄ• á¹‡aá¹ƒ tÄ• disassapiantarÄ• katapÄ• paka

viya adhigamantarÄ• yadassanato. katÄ• katÄ• nusocanalakkhaá¹‡aá¹ƒkukkuccaá¹ƒ idhÄ• ``ajjhÄ• cÄ• rahetuko pacchÄ• nutÄ• poâ€™â€™ _ti. kataá¹ƒajjhÄ• cÄ• raá¹ƒ paá¹-icca anu saraá¹‡aá¹ƒ cintanaá¹ƒ __vippaá¹-isÄ• ro_ti Ä• ha __ ``vippaá¹-isÄ• rotipitasseva nÄ• maâ€ kataá¹ƒ kiriyÄ• ti kukataá¹ƒ, kukatameva __kukkucca_ntiÄ• ha __ ``kucchitakiriyÄ• bhÄ• vat __pariyÄ• dinnamaá¹ƒsalohitattÄ• _tiparikkhÄ«á¹‡amaá¹ƒsalohitattÄ• . __avipphÄ• riko_ti u byÄ• pÄ• rarahito, abyÄ• vaá¹-otiattho. __vahacchinno_ti \Ne II 14/ chinnavaho, bhÄ• ravah vuttaá¹ƒ hoti. __taá¹ƒtaá¹ƒ cintayÄ«_ti ``yadi ahaá¹ƒ taá¹ƒ pÄ• paá¹ƒ na karissaá¹ƒ, ime bhi paripuá¹‡á¹‡asÄ«loassaâ€™â€™ ntiÄ• dinÄ• taá¹ƒ taá¹ƒ cintayi.

<38> __evaá¹ƒbhÅ«ta_nti kisalÅ«khÄ• dibhÄ• vappattaá¹ƒ. __gaá¹‡asaá¹…gaá¹‡ikÄ• papa janasamÄ• gamesannipatanaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• , gaá¹‡asaá¹…gaá¹‡ikÄ• yeva pa gaá¹‡asaá¹…gaá¹‡ikÄ• papaÃ±co, tena. __yassÄ• _tiye assa. __kathÄ• phÄ• sukÄ• _ti vis kathÄ• karaá¹‡e phÄ• sukÄ• , sukhenavattuá¹ƒ sakkuá¹‡eyyÄ• , sukhasambhÄ• sÄ• ti attho Å«nÄ• dhikattaá¹ƒ sabbadÄ• sabbesaá¹ƒ natthÄ«ti Ä• ha __ ``pasÄ• dapatiá¹-á¹-hÄ• nokÄ• _ti. __dÄ• nÄ«_tiimasmiá¹ƒ atthe etarahi-saddo atthÄ«ti Ä• ha __ ``dÄ• nÄ«ti nipÄ• toâ€™â __no_-saddopinu-saddo viya pucchanatthoti Ä• ha __ ``kacci_ \Be II 16/ __nu tvaâ€™â€™ anabhirati_ntitehi bhikkhÅ«hi pucchitaá¹ƒ tameva gihibhÄ• vapatthanÄ• kÄ• raá¹ƒ anabhirat avadhÄ• raá¹‡enanivattitamatthaá¹ƒ dassento Ä• ha __ ``adhikusalÄ• naâ€™â€™ _ntiÄ• di samathavipassanÄ• dayo. __atthÄ«_ti visayabhÄ• vena citte parivattanaá¹ƒ sandhÄ• ya vut vattamÄ• nataá¹ƒ sandhÄ• ya, atthi visayabhÄ• vena citte parivattatÄ«ti vuttaá¹ƒ hoti. tenÄ• ``niccakÄ• laá¹ƒ abhimukhaá¹ƒviya me tiá¹-á¹-hatÄ«â€™â€™ _ti.

__yaá¹ƒ tva_nti ettha __ya_nti hetuatthe nipÄ• to, karaá¹‡atthe vÄ• paccattavacananti Ä• h pÄ• penÄ• â€™â€™ _ti. __anekapariyÄ• yenÄ• _ti ettha __pariyÄ• ya_-saddo kÄ• raá¹‡ava ``anekakÄ• raá¹‡enÄ• â€™â€™ _ti. __virÄ• gatthÄ• yÄ• _ti bhavabhogesu virajjanatthÄ• ya rajjanatthÄ• yÄ• _ti bhavabhogesuyeva rÄ• gena araÃ±janatthÄ• ya. tenÄ• ha __ ``bhagava nayo sabbapadesÅ«_ti adhippÄ• yikamattaá¹ƒ sabbapadesu atidissati. __idaá¹ƒ panetthapa ``visaá¹ƒyogÄ• yÄ• â€™â€™ tiÄ• dÄ«su sabbapadesu ``kilesehi visaá¹ƒyujjanatthÄ• yÄ• â tiÄ• dinÄ• padatthavibhÄ• vanavasena vuttapariyÄ• yavacanaá¹ƒ sandhÄ• ya vadati. __na kilesehina saá¹ƒyujjanatthÄ• ya. __aggahaá¹‡atthÄ• yÄ• _ti kilese aggahaá¹‡atthÄ• ya, bha taá¹‡hÄ• diá¹-á¹-hivasenaaggahaá¹‡atthÄ• ya. __na saá¹…gahaá¹‡atthÄ• yÄ• _ti etthÄ• pi veditabbo.

__nibbattitalokuttaranibbÄ• namevÄ• _ti saá¹…khÄ• rehi nikkhantaá¹ƒ vivittaá¹ƒ, tatoyeva lo lokuttaraá¹ƒ nibbÄ• naá¹ƒ. __madanimmadanÄ• yÄ• ti vÄ• _ti ettha avuttasamuccayatthena __iti_-saddena vÄ• ``pipÄ• savinayÄ• yÄ• â€™â€™ tiÄ• di sabbaá¹ƒ saá¹…gahitantidaá¹-á Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nena ariyamaggena pahÄ«yamÄ• nÄ• rÄ• gamÄ• n nÄ• mÄ• ti Ä• ha __ ``yasmÄ• pana taá¹ƒ Ä• gammÄ• â€™â€™ _tiÄ• di. tattha __taá¹ƒÄ•

paá¹-icca \Ne II 15/ ariyamaggassa Ä• rammaá¹‡apaccayabhÄ• vahetu. __mÄ• namadapur
jÄ• tiÄ• diá¹ƒ nissÄ• ya seyyassa ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• uppajjanakamÄ•
__mÄ• namado. purisamado_ vuccati purisamÄ• no, ``ahaá¹ƒ purisoâ€™â€™ ti uppajjanak
``asaddhammasevanasamatthataá¹ƒ nissÄ• ya pavatto mÄ• no, rÄ• go eva vÄ• purisamad
__Ä• di_-saddena balamadayobbanamadÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti \Be II 17/. __mahÄ• ga
pana__majjhimagaá¹‡á¹-hipade_ ca ``purisamado nÄ• ma sambhavoâ€™â€™ ti vuttaá¹ƒ, t
nadissati. na hi ``bhagavatÄ• sambhavassa vinÄ• sÄ• ya dhammo desitoâ€™â€™ ti vattuá
__nimmadÄ• _ti vigatamadabhÄ• vÄ• . imameva hi atthaá¹ƒ dassetuá¹ƒ __ ``amadÄ• â€™â
nimmadÄ«yanti ettha amadabhÄ• vaá¹ƒ vinÄ• saá¹ƒ gacchantÄ«ti __madanimmadano_. es

__kÄ• mapipÄ• sÄ• _ti kÄ• mÄ• naá¹ƒ pÄ• tukamyatÄ• , kÄ• mataá¹‡hÄ• ti attho. Ä• lÄ«ya
abhiramitabbaá¹-á¹-henasevÄ«yantÄ«ti Ä• layÄ• , paÃ±ca kÄ• maguá¹‡Ä• ti Ä• ha __ ``paÃ
_ti. paÃ±casuhi kÄ• maguá¹‡esu chandarÄ• gappahÄ• neneva paÃ±ca kÄ• maguá¹‡Ä• pi p
bhikkhave, rÅ«pesu chandarÄ• goâ€™â€™ tiÄ• di (SN b III 323) vuttaá¹ƒ. paÃ±cakÄ• magu
__paÃ±cakÄ• maguá¹‡Ä• layÄ• _. Ä• lÄ«yanti allÄ«yanti abhiramanavasena sevantÄ«ti Ä•
taá¹‡hÄ• vicaritÄ• naá¹ƒ adhivacanaá¹ƒ. __tebhÅ«makavaá¹-á¹-a_nti tÄ«su bhÅ«mÄ«su
kammakilesavipÄ• kÄ• vaá¹-á¹-anaá¹-á¹-hena vaá¹-á¹-aá¹ƒ. __virajjatÄ«_ti palujjati. __ ``vira
kÄ• mavinÄ• so vutto, __nirujjhatÄ«_ti ekappahÄ• rena vinÄ• soâ€™â€™ ti __gaá¹‡á¹-hipa
nirodho_tisÄ• maÃ±Ã±acodanÄ• yapi ``taá¹‡hÄ• kkhayoâ€™â€™ ti adhikatattÄ• taá¹‡hÄ•
nirujjhanaÃ±cavuttaá¹ƒ.

__catasso yoniyo_ti ettha __yonÄ«_ti khandhakoá¹-á¹-hÄ• sassapi kÄ• raá¹‡assapi passÄ•
``catasso nÄ• gayoniyo (SN b III 342-343) catasso supaá¹‡á¹‡ayoniyoâ€™â€™ tiettha hi kh
nÄ• ma. ``yoni hesÄ• bhÅ«mija phalassa adhigamÄ• yÄ• â€™â€™ ti (MN III 226) ettha kÄ•
brÄ• hmaá¹‡aá¹ƒ brÅ«mi, yonijaá¹ƒ mattisambhavaâ€™â€™ nti (MN II 457; Dhp 396) ettha
khandhakoá¹-á¹-hÄ• so ``yonÄ«â€™â€™ tiadhippeto. yavanti tÄ• ya sattÄ• amissitÄ• pi sa
hontÄ«ti __yoni_. sÄ• pana atthato aá¹‡á¸• Ä• diuppattiá¹-á¹-hÄ• navisiá¹-á¹-ho khandhÄ• n
pavattiviseso, sÄ• ca aá¹‡á¸• ajajalÄ• bujasaá¹ƒsedajaopapÄ• tikavasenacatubbidhÄ• . vut
imÄ• , sÄ• riputta, yoniyo. katamÄ• catasso? aá¹‡á¸• ajÄ• yoni jalÄ• bujÄ• yoni saá¹ƒseda
yonÄ«â€™â€™ ti (MN I 152).

tattha \Be II 18/ \Ne II 16/ aá¹‡á¸• e jÄ• tÄ• __aá¹‡á¸• ajÄ• _. jalÄ• bumhi jÄ• tÄ• __jalÄ• b
__saá¹ƒsedajÄ• _. vinÄ• etehi kÄ• raá¹‡ehi uppatitvÄ• viya nibbattÄ• ti __opapÄ• tikÄ• _.
tiracchÄ• ne manussesu ca aá¹‡á¸• ajÄ• dayo catassopi yoniyo sambhavanti, manussesu p
honti mahÄ• padumakumÄ• rÄ• dayo viya. aá¹‡á¸• ajÄ• pikontaputtÄ• dvebhÄ• tiyatherÄ•
padumagabbhe nibbattapokkharasÄ• tibrÄ• hmaá¹‡apadumavatÄ«devÄ«Ä• dayoviya kecid
manussÄ• jalÄ• bujÄ• va. petesupi nijjhÄ• mataá¹‡hikapetÄ• naá¹ƒniccadukkhÄ• turatÄ• y
te gabbhaseyyakÄ• na honti. jÄ• lÄ• vantatÄ• yana tÄ• saá¹ƒ kucchiyaá¹ƒ gabbho saá¹‡á¹-

opapÄ• tikÄ• yeva saá¹ƒsedajatÄ• yapi asambhavato, avasesapetÄ• pana catuyonikÄ• pi h
yakkhÄ• pi sabbacatuppadapakkhijÄ• tidÄ«ghajÄ• tiÄ• dayopisabbe catuyonikÄ• yeva. sabl
catumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya uparidevÄ• caopapÄ• tikÄ• yeva, bhummadevÄ• pan
devamanussesu saá¹ƒsedajaopapÄ• tikÄ• naá¹ƒayaá¹ƒ viseso --- saá¹ƒsedajÄ• mandÄ• c
opapÄ• tikÄ• soá¸·asavassuddesikÄ• hutvÄ• .

__paÃ±ca gatiyo_ti ettha sukatadukkaá¹-akammavasena gantabbÄ• upapajjitabbÄ• ti gatiy
paramatthato asatipi kÄ• rake paccayasÄ• maggiyÄ• siddho, taá¹ƒsamaá¹…ginÄ• santÄ•
voharÄ«yati, evaá¹ƒ upapattibhavalakkhaá¹‡agatiyo paramatthato asatipi gamake taá¹ƒtaá¹
tÄ• ni kammÄ• ni tehi gantabbÄ• ti voharÄ«yanti. apica gatigati nibbattigatiajjhÄ• sayagati v
nipphattigatÄ«ti bahuvidhÄ• gati nÄ• ma. tattha ``taá¹ƒ gatiá¹ƒ peccagacchÄ• mÄ«â€™â€™
``yassa gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• â€™â€™ ti (Dhp 420; Sn 649) c
``imesaá¹ƒ kho panÄ• haá¹ƒ bhikkhÅ«naá¹ƒsÄ«lavantÄ• naá¹ƒ neva jÄ• nÄ• mi Ä• gatiá¹ƒ v
508) ayaá¹ƒ __nibbattigati_nÄ• ma. ``evampi kho te ahaá¹ƒ brahme gatiÃ±ca pajÄ• nÄ• mi
ti (MN I 503) ayaá¹ƒ __ajjhÄ• sayagati_ nÄ• ma. ``vibhavo gati dhammÄ• naá¹ƒ, nibbÄ• naá
gatÄ«â€™â€™ ti (Vin V 339) ayaá¹ƒ __vibhavagati_ nÄ• ma. ``dveyeva gatiyo sambhavant
258; II 34; III 200) ayaá¹ƒ __nipphattigati_ nÄ• ma. tÄ• su idhagatigati adhippetÄ• , sÄ• pan
nirayatiracchÄ• nayonipettivisayamanaussadevÄ• naá¹ƒ vasena paÃ±cavidhÄ• hoti. vuttaÃ±
imÄ• , sÄ• riputta, gatiyo. katamÄ• paÃ±ca? nirayotiracchÄ• nayoni pettivisayo manussÄ•
153).

tattha \Ne II 17/ yassa uppajjati, taá¹ƒ brÅ«hentoyeva uppajjatÄ«ti ayo, sukhaá¹ƒ. natthi etth
_ tato eva ramitabbaá¹ƒ assÄ• detabbaá¹ƒ tattha natthÄ«ti niratiatthena nirassÄ• daá¹-á¹-he
vuccati. tiriyaá¹ƒ aÃ±citÄ• ti __tiracchÄ• nÄ• , _ devamanussÄ• dayo viya uddhaá¹ƒdÄ«ghÄ
dÄ«ghÄ• ti attho. pakaá¹-á¹-hato sukhato ayanaá¹ƒ apagamo peccabhÄ• vo, taá¹ƒpeccabhÄ
__pettivisayo, _ petayoni. manassa ussannatÄ• ya __manussÄ• , _satisÅ«rabhÄ• vabrahma
upacitamÄ• nasatÄ• ya ukkaá¹-á¹-haguá¹‡acittatÄ• ya manussÄ• tivuttaá¹ƒ hoti, ayaá¹ƒ pan
jambudÄ«pavÄ• sÄ«vasena veditabbo. yathÄ• ha --- ``tÄ«hi, bhikkhave, á¹-hÄ• nehi jambud
uttarakuruke ca manusse adhiggaá¹‡hantideve ca tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• s
brahmacariyavÄ• soâ€™â€™ ti (a0ni0 c 9.21). tathÄ• hi buddhÄ• ca bhagavanto pacceka
mahÄ• sÄ• vakÄ• cakkavattinoaÃ±Ã±e ca mahÄ• nubhÄ• vÄ• sattÄ• tattheva uppajjanti,
saddhiá¹ƒ parittadÄ«pavÄ• sÄ«hiitaramahÄ• dÄ«pavÄ• sinopi manussÄ• tveva paÃ±Ã±Ä• y

apare pana bhaá¹‡anti ``lobhÄ• dÄ«hi alobhÄ• dÄ«hi ca sahitassa manassa ussannatÄ• ya
manussajÄ• tikÄ• , tesu visesato lobhÄ• dayo alobhÄ• dayo ca ussannÄ• . te lobhÄ• diussa
alobhÄ• diussannatÄ• ya sugatimaggaá¹ƒ nibbÄ• nagÄ• mimaggaÃ±ca paripÅ«renti, tasmÄ
sahitassa manassa ussannatÄ• ya parittadÄ«pavÄ• sÄ«hi saddhiá¹ƒ catumahÄ• dÄ«pavÄ•
vuccantÄ«â€™â€™ ti. lokiyÄ• pana ``manuno \Be II 20/ apaccabhÄ• venamanussÄ• â€™â

paá¹-hamakappiko lokamariyÄ• dÄ• ya Ä• dibhÅ«to sattÄ• naá¹ƒhitÄ• hitavidhÄ• yako katta
pituá¹-á¹-hÄ• niyo, yo sÄ• sane mahÄ• sammatoti vuccatiamhÄ• kaá¹ƒ bodhisatto, paccakk
ovÄ• dÄ• nusÄ• saniyaá¹ƒ á¹-hitÄ• sattÄ• puttasadisatÄ• ya ``manussÄ• , mÄ• nusÄ• â€™
te ``mÄ• navÄ• manujÄ• â€™â€™ ti cavoharÄ«yanti.

paÃ±cahi kÄ• maguá¹‡ehi attano attano devÄ• nubhÄ• vasaá¹…khÄ• tehi iddhivisesehi ca
jotantÄ«ti __devÄ• _. tattha kÄ• madevÄ• kÄ• maguá¹‡ehi ceva iddhivisesehica, itare iddhi
veditabbÄ• . saraá¹‡anti vÄ• gamiyanti abhitthavÄ«yantÄ«tivÄ• devÄ• . ettha ca nirayagati
saddhiá¹ƒ okÄ• sena khandhÄ• vuttÄ• . tiracchÄ• nayonipettivisayaggahaá¹‡ena khandhÄ•
veditabbaá¹ƒ tesaá¹ƒ tÄ• disassa paricchinnassaokÄ• sassa abhÄ• vato. yattha yattha vÄ•
araÃ±Ã±asamuddapabbatapÄ• dÄ• dike nibaddhavÄ• saá¹ƒ vasanti, tÄ• disassa á¹-hÄ• nas
gahetabbo. __satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo nava sattÄ• vÄ• sÄ• _ca heá¹-á¹-hÄ• saá¹ƒv
__aparÄ• parabhÄ• vÄ• yÄ• _ti aparÄ• paraá¹ƒ yoniÄ• dito yoniÄ• dibhÄ• vÄ• ya. __Ä• bar
__saá¹ƒsibbanaá¹ƒ_ tunnakaraá¹‡aá¹ƒ. __taá¹‡hÄ• ya nikkhantaá¹ƒ_ tattha tassÄ• sabbaso
nikkhamanaÃ±cassa taá¹‡hÄ• ya visaá¹ƒyogo evÄ• ti Ä• ha __ ``visaá¹ƒyuttaâ€™â€™ _nti.

__kÄ• mÄ• naá¹ƒ pahÄ• na_nti ettha kÄ• maggahaá¹‡ena kÄ• mÄ«yatÄ«ti kÄ• mo, kÄ• me
saá¹…gaho katoti Ä• ha __ ``vatthukÄ• mÄ• naá¹ƒ kilesakÄ• mÄ• naÃ±ca pahÄ• naâ€™â€
vatthukÄ• mappahÄ• naÃ±cettha tesu chandarÄ• gappahÄ• nenÄ• ti veditabbaá¹ƒ. __kÄ• n
kÄ• masahagatÄ• naá¹ƒ vÄ• saÃ±Ã±Ä• naá¹ƒ. __pariÃ±Ã±Ä• _ti tividhÄ• pi pariÃ±Ã±Ä• id
``Ã±Ä• tatÄ«raá¹‡apahÄ• navasena tividhÄ• pariÃ±Ã±Ä• â€™â€™ _ti. tattha katamÄ• Ã±Ã
sabbaá¹ƒtebhÅ«makaá¹ƒ nÄ• marÅ«paá¹ƒ ``idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá¹ƒ, na ito bh
ettakaá¹ƒnÄ• maá¹ƒ, na ito bhiyyoâ€™â€™ ti bhÅ«tupÄ• dÄ• yabhedaá¹ƒ rÅ«paá¹ƒ phassÄ
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• natovavatthapeti, kammÄ• vijjÄ• dikaÃ±
pariggaá¹‡hÄ• ti, ayaá¹ƒ __Ã±Ä• tapariÃ±Ã±Ä• _.

katamÄ• \Be II 21/ tÄ«raá¹‡apariÃ±Ã±Ä• ? evaá¹ƒ Ã±Ä• taá¹ƒ katvÄ• taá¹ƒ sabbaá¹ƒ tÄ«re
rogatoti dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi, ayaá¹ƒ __tÄ«raá¹‡apariÃ±Ã±Ä• _ nÄ• ma. katan
tÄ«rayitvÄ• aggamaggena sabbasmiá¹ƒ chandarÄ• gaá¹ƒ pajahati, ayaá¹ƒ __pahÄ• napari
diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhiyo vÄ• Ã±Ä• tapariÃ±Ã±Ä• ,
maggÄ• maggapaá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiÄ• dayo, kalÄ• pasammasanÄ• dian
tÄ«raá¹‡apariÃ±Ã±Ä• , ariyamagge Ã±Ä• á¹‡aá¹ƒ nippariyÄ• yenapahÄ• napariÃ±Ã±Ä• . id
sabhÄ• valakkhaá¹‡apaá¹-ivedhavasena aniccÄ• disÄ• maÃ±Ã±alakkhaá¹‡avasenaca pava
Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• nampi kiccanipphattiyÄ• maggeneva ijjhanato maggakkhaá¹‡
pariÃ±Ã±Ä• vuttÄ• . teneva ``imesu paÃ±casu á¹-hÄ• nesu kilesakkhayakarolokuttaramagg
vuttaá¹ƒ.

kÄ• mesu, kÄ• me vÄ• pÄ• tumicchÄ• kÄ• mapipÄ• sÄ• ti Ä• ha --- __ ``kÄ• mesu pÄ• tab

pÄ• tumicchÄ• naâ€™â€™ _nti. __imesu paÃ±casu á¹-hÄ• nesÅ«_ti ``kÄ• mÄ• naá¹ƒ pahÄ
ntiÄ• dinÄ• vuttesu paÃ±casu á¹-hÄ• nesu. __tÄ«su á¹-hÄ• nesÅ«_ti ``virÄ• gÄ• ya dhamm
visaá¹ƒyogÄ• ya dhammo desito, no saá¹ƒyogÄ• ya, anupÄ• dÄ• nÄ• ya dhammo desito, n
vuttesu á¹-hÄ• nesu. __vippaá¹-isÄ• raá¹ƒ karotÄ«_ti evaá¹ƒ taá¹ƒ pÄ• paá¹ƒ vippaá¹-isÄ• r
kÄ«disaá¹ƒ vippaá¹-isÄ• raá¹ƒ karotÄ«ti Ä• ha __ ``Ä«disepi nÄ• mÄ• â€™â€™ _tiÄ• di.

<39> __neva_ \Ne II 19/ __piyakamyatÄ• yÄ• _ti attani satthu neva piyabhÄ• vakÄ• matÄ•
bhedapurekkhÄ• ratÄ• yÄ• _tina satthu tena bhikkhunÄ• bhedanÄ• dhippÄ• yapurekkhÄ• r
kalisÄ• sanÄ• ropanatthÄ• yÄ• _tina dosÄ• ropanatthÄ• ya. __kalÄ«_ti kodhassetaá¹ƒ adhi
kalisÄ• sanaá¹ƒ, kodhavasena vuccamÄ• no garahadoso. __vela_nti sikkhÄ• padavelaá¹ƒ.
tassevavevacanaá¹ƒ. sikkhÄ• padaÃ±hi anatikkamanÄ«yaá¹-á¹-hena ``velÄ• , mariyÄ• dÄ•

__ajjhÄ• cÄ• ravÄ«tikkamo_ti methunavasena pavattaajjhÄ• cÄ• rasaá¹…khÄ• to vÄ«tikkam
__pa_-saddo Ä• rambhavacanoti Ä• ha __ ``kattuá¹ƒ Ä• rabhatÄ«â€™â€™ _ti. katthaci upa
na visesatthajotakoti Ä• ha __ ``karotiyeva vÄ• â€™â€™ _ti. __jÄ• tiyÄ• _ti\Be II 22/ khattiy
__gottenÄ• _ti gotamakassapÄ• digottena. __kolaputtiyenÄ• _tikhattiyÄ• dijÄ• tÄ«suyeva
sakkakulasotthiyakulÄ• divisiá¹-á¹-hakulÄ• naá¹ƒ puttabhÄ• vena. __yasassÄ«_timahÄ• pa
piyasÄ«laá¹ƒ. __avikampamÄ• nenÄ• _ti paá¹-ighÄ• nunayehiakampamÄ• nena. yassa tas
uppajjanÄ• rahÄ• naá¹ƒ maggaphalÄ• naá¹ƒ upanissayo natthi, taá¹ƒ buddhÄ• ``moghapu
ariá¹-á¹-halÄ• á¸·udÄ• yÄ«Ä• dike viya. upanissaye satipitasmiá¹ƒ khaá¹‡e magge vÄ• pha
``moghapurisÄ• â€™â€™ ti vadantiyeva dhaniyaupasenattherÄ• dikeviya. sudinnassa pana
maggaphalÄ• naá¹ƒ upanissayo samucchinnoyeva, tenanaá¹ƒ ``moghapurisÄ• â€™â€™ ti

__samaá¹‡akaraá¹‡Ä• naá¹ƒ dhammÄ• na_nti hirottappÄ• dÄ«naá¹ƒ. __maggaphalanibbÄ•
paá¹-ivedhasÄ• sanassagahitattÄ• __sÄ• sanÄ• na_nti paá¹-ipattipariyattisÄ• sanÄ• naá¹ƒ
__chavi_ntitesaá¹ƒ pabhassarakaraá¹‡aá¹ƒ chaviá¹ƒ. kiá¹ƒ tanti Ä• ha __ ``chÄ• yaâ€™â€™
pakÄ• sakaá¹ƒobhÄ• santi attho. kiá¹ƒ tanti Ä• ha __ ``sundarabhÄ• vaâ€™â€™ _nti. chavi
__anucchavikaá¹ƒ_. __patirÅ«pa_ntiÄ• dÄ«supi ``tesaâ€™â€™ nti Ä• netvÄ• sambandhita
kammaá¹ƒ sÄ• maá¹‡akaá¹ƒ, na sÄ• maá¹‡akaá¹ƒ __assÄ• maá¹‡akaá¹ƒ_. kathaá¹ƒ-sadda
ti anÄ• gatavacanaá¹ƒ kataá¹ƒ. ``nÄ• ma-saddayogenÄ• â€™â€™ ti ca vadanti.

__dayÄ• lukenÄ• _ti anukampÄ• ya sahitena. __paribhÄ• santo_ti garahanto. niruttinayena
dassento Ä• ha __ ``Ä• su sÄ«ghaâ€™â€™ _ntiÄ• di. __etassÄ• _ti Ä• sÄ«visassa. __Ä• g
taá¹ƒ patiÄ• gacchati. Ä• sittavisotipi __Ä• sÄ«viso, _ sakalakÄ• yeÄ• siÃ±citvÄ• viya á¹-ha
sarÄ«re Ä• siÃ±canavisoti attho. asitavisotipi__Ä• sÄ«viso_. yaá¹ƒ yaÃ±hi etena asitaá¹ƒ ho
taá¹ƒ visameva sampajjati, tasmÄ• asitaá¹ƒ visaá¹ƒ etassÄ• ti asitavisoti vattabbe ``Ä• sÄ«v
niruttinayena \Ne II 20/ vuttaá¹ƒ. asisadisavisotipi __Ä• sÄ«viso, _ asi viya tikhiá¹‡aá¹ƒ para
mammacchedanasamatthaá¹ƒ visaá¹ƒetassÄ• ti Ä• sÄ«visoti vuttaá¹ƒ hoti. Ä• sÄ«ti vÄ• dÄ

sannihitavisoti__Ä• sÄ«viso_. sesasappehi kaá¹‡hasappassa mahÄ• visattÄ• Ä• sÄ«visass
kaá¹‡hasappovutto. sappamukhampi \Be II 23/ aá¹…gÄ• rakÄ• su viya bhayÄ• vahattÄ• ak
hotÄ«ti akusalakammato nivÄ• raá¹‡Ä• dhippÄ• yena sÄ«labhedatopi suddhasÄ«le á¹-hitas
dassetuá¹ƒ ``Ä• sÄ«visassa kaá¹‡hasappassa mukhe aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒvaraâ€™
pabbajitena hi katapÄ• pakammaá¹ƒ bhagavato Ä• á¹‡Ä• tikkamanato vatthumahantatÄ• ya
Ä• vÄ• á¹-opi vuccati rÄ• sipi.

``kinnu santaramÄ• nova, kÄ• suá¹ƒ khaá¹‡asi sÄ• rathi.

puá¹-á¹-ho me samma akkhÄ• hi, kiá¹ƒ kÄ• suyÄ• karissasÄ«â€™â€™ ti || (J II 22.3) ---

ettha hi Ä• vÄ• á¹-o kÄ• su nÄ• ma.

``aá¹…gÄ• rakÄ• suá¹ƒ apare phuá¹‡anti, narÄ• rudantÄ• paridaá¸• á¸• hagattÄ• â€™â€™

ettha rÄ• si. idha pana ubhayampi adhippetanti Ä• ha __ ``aá¹…gÄ• rapuá¹‡á¹‡akÅ«pe aá¹
_ti. kassati khaá¹‡Ä«yatÄ«ti kÄ• su, Ä• vÄ• á¹-o. kasÄ«yati cÄ«yatÄ«ti kÄ• su, rÄ• si. __pac
dippamÄ• nÄ• ya. saá¹ƒ-saddo ettha samantapariyÄ• yoti Ä• ha __ ``samantato pajjalitÄ• y

idaá¹ƒ mÄ• tugÄ• massa aá¹…gajÄ• te aá¹…gajÄ• tapakkhipanaá¹ƒ nidÄ• naá¹ƒ kÄ• raá¹‡
__itonidÄ• naá¹ƒ, _bhÄ• vanapuá¹ƒsakaÃ±cetaá¹ƒ. paccattavacanassa to-Ä• deso kato, tas
__tattha nÄ• ma tva_nti ettha __tvaá¹ƒ_-saddo ``samÄ• pajjissasÄ«â€™â€™ ti iminÄ•
sambandhamupagacchamÄ• noatthÄ«ti Ä• ha __ ``tvanti taá¹ƒsaddassa vevacanaâ€™â€™
pÄ• á¹-ho yuttarÅ«poâ€™â€™ ti__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. yaá¹ƒ tanti nÄ• yaá¹ƒ uddes
yaá¹ƒ vÄ• taá¹ƒ vÄ• tiavaÃ±Ã±Ä• tavacanaá¹ƒ, evaá¹ƒ daá¹-á¹-habbanti Ä• ha --- __ ``yaá¹
hÄ«á¸·itaá¹ƒ avaÃ±Ã±Ä• tanti vuttaá¹ƒhotÄ«â€™â€™ _ti. __nÄ«cajanÄ• na_nti nihÄ«nagua
__gÄ• madhamma_nti ettha __gÄ• ma_-saddenagÄ• mavÄ• sino vuttÄ• abhedÅ«pacÄ• re
``gÄ• mavÄ• sikamanussÄ• naâ€™â€™ _nti. __kilesapaggharaá¹‡akaá¹ƒdhamma_nti rÄ• g
\Ne II 21/. methunadhammo hi rÄ• gaá¹ƒ paggharati. methunadhammassa mahÄ• sÄ• vajja
__ ``asukhumaâ€™â€™ _nti. __anipuá¹‡a_ntitasseva vevacanaá¹ƒ. udake bhavaá¹ƒ odaka
udakakiccanti Ä• ha --- __ ``udakakiccaá¹ƒantikaá¹ƒ avasÄ• naá¹ƒ assÄ• â€™â€™ _ti. __sa
anÄ• gatavacanaá¹ƒ nÄ• ma-saddayogenakatanti Ä• ha --- __ ``samÄ• pajjissatÄ«ti ... pe ..
24/ __yojetabbaâ€™â€™ _nti. loke methunadhammassa Ä• dikattÄ• koci paá¹-hamakappik
``sÄ• sanaá¹ƒsandhÄ• ya vadatÄ«â€™â€™ _ti. __bahÅ«na_nti puggalÄ• pekkhaá¹ƒ, na pa
``bahÅ«naá¹ƒpuggalÄ• naâ€™â€™ _nti.

yaá¹ƒ asaá¹ƒvaraá¹ƒ paá¹-icca dubbharatÄ• dupposatÄ• di hoti, so asaá¹ƒvaro dubbharatÄ•
phalÅ«pacÄ• renÄ• ti Ä• ha --- __ ``dubbharatÄ• dÄ«naá¹ƒ vatthubhÅ«tassa asaá¹ƒvarassÄ

__vatthubhÅ«tassÄ• _ti kÄ• raá¹‡abhÅ«tassa. vasati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ•
__attÄ• _ti cittaá¹ƒ sarÄ«raÃ±ca, cittameva vÄ• . __dubbharataÃ±ceva dupposataÃ±ca Ä• p
paccayadÄ• yakehi ca dukkhena bharitabbataá¹ƒ posetabbataÃ±ca Ä• pajjati. asaá¹ƒvare á
dubbharo hoti dupposo, ekacco upaá¹-á¹-hÄ• kÄ• nampi. kathaá¹ƒ? yohi ambilÄ• dÄ«ni ladd
pariyesati, aÃ±Ã±assa ghare laddhaá¹ƒ aÃ±Ã±assa ghare chaá¸• á¸• entosabbaá¹ƒ gÄ• ma
vihÄ• raá¹ƒ pavisitvÄ• nipajjati, ayaá¹ƒ __attano dubbharo_. yo pana sÄ• limaá¹ƒsodanÄ• d
dinnepi dummukhabhÄ• vaá¹ƒ anattamanabhÄ• vameva dasseti, tesaá¹ƒ vÄ• sammukhÄ•
``kiá¹ƒ tumhehi dinnaâ€™â€™ nti apasÄ• dento sÄ• maá¹‡eragahaá¹-á¹-hÄ• dÄ«naá¹ƒdeti,
__upaá¹-á¹-hÄ• kÄ• naá¹ƒ dubbharo_. etaá¹ƒ disvÄ• manussÄ• dÅ«ratova parivajjenti ``du
posetuâ€™â€™ nti.

__mahicchata_nti ettha mahantÄ• ni vatthÅ«ni icchati, mahatÄ« vÄ• panassa icchÄ• ti mah
mahicchatÄ• , santaguá¹‡avibhÄ• vanatÄ• paá¹-iggahaá¹‡e amattaÃ±Ã±utÄ• ca. mahicch
attani vijjamÄ• nasÄ«ladhutadhammÄ• diguá¹‡e vibhÄ• veti, tÄ• disassa paá¹-iggahaá¹‡e a
sandhÄ• ya vadanti ``santaguá¹‡asambhÄ• vanatÄ• paá¹-iggahaá¹‡e ca amattaÃ±Ã±utÄ•
mahicchatÄ• lakkhaá¹‡aâ€™â€™ nti. sÄ• panesÄ• mahicchatÄ• ``idhekacco saddho sam
jÄ• nÄ• tÅ«â€™ ti icchati, sÄ«lavÄ• samÄ• no `sÄ«lavÄ• ti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ tiâ
Ä• gatÄ• yeva, tÄ• ya samannÄ• gatopuggalo dussantappiyo hoti, vijÄ• tamÄ• tÄ• pissa citt
tenetaá¹ƒvuccati ---

``aggikkhandho \Ne II 22/ samuddo ca, mahiccho cÄ• pi puggalo.

sakaá¹-ena paccayaá¹ƒ dentu, tayopete atappiyÄ• â€™â€™ ti || (Ps I 252; AN-a I 1.63; Vibh
I-a 85).

sattehi \Be II 25/ kilesehi ca saá¹…gaá¹‡anaá¹ƒ samodhÄ• naá¹ƒ __saá¹…gaá¹‡ikÄ• _ti Ä•
``gaá¹‡asaá¹…gaá¹‡ikÄ• yaceva kilesasaá¹…gaá¹‡ikÄ• ya cÄ• â€™â€™ _ti. __kosajjÄ• nu
kusÄ«tabhÄ• vena anugatohoti, kusÄ«tassa bhÄ• vo kosajjaá¹ƒ. __aá¹-á¹-hakusÄ«tavatthu
kucchitaá¹ƒsÄ«datÄ«ti kusÄ«to da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• . yassa dhammassa vase
tivuccati, so kusÄ«tabhÄ• vo idha kusÄ«ta-saddena vutto. vinÄ• pi hi bhÄ• vajotanasaddaá¹
yathÄ• ``paá¹-assa sukkaâ€™â€™ nti, tasmÄ• kusÄ«tabhÄ• vavatthÅ«nÄ«ti attho, kosajja
hoti. tathÄ• hi ---

``kammaá¹ƒ kho me kattabbaá¹ƒ bhavissati, kammaá¹ƒ kho pana me karontassa kÄ• yo kila
nipajjÄ• mÄ«ti so nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassaadh
asacchikatassa sacchikiriyÄ• ya, idaá¹ƒ paá¹-hamaá¹ƒ kusÄ«tavatthu. ahaá¹ƒ kho kammaá¹
pana me karontassa kÄ• yo kilanto, handÄ• haá¹ƒ nipajjÄ• mi ... pe ... maggo kho me ganta
kho pana me gacchantassa kÄ• yo kilamissati, handÄ• haá¹ƒ nipajjÄ• mi ... pe ... ahaá¹ƒ kh

maggaá¹ƒ kho pana me gacchantassa kÄ• yokilanto, handÄ• haá¹ƒ nipajjÄ• mi ... pe ... aha
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya carantonÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bho
pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo kilantoakammaÃ±Ã±o, handÄ• haá¹ƒ nipajjÄ• mi ... pe ... a
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya carantoalatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojan
pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo garukoakammaÃ±Ã±o mÄ• sÄ• citaá¹ƒ maÃ±Ã±e, handÄ•
uppanno kho me ayaá¹ƒ appamattakoÄ• bÄ• dho, atthi kappo nipajjituá¹ƒ, handÄ• haá¹ƒ nip
kho gilÄ• nÄ• vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• , tassa me kÄ• yo dubbalo akamma
nipajjÄ• mÄ«tiso nipajjati, na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• anadhigatassa adh
asacchikatassasacchikiriyÄ• ya. idaá¹ƒ aá¹-á¹-hamaá¹ƒ kusÄ«tavatthuâ€™â€™ nti (DN III 3

evamÄ• gatÄ• ni \Be II 26/ \Ne II 23/ ``handÄ• haá¹ƒ nipajjÄ• mÄ«â€™â€™ ti evaá¹ƒ pavatt
uparÅ«parikosajjakÄ• raá¹‡attÄ• aá¹-á¹-ha kusÄ«tavatthÅ«ni nÄ• ma, tesaá¹ƒ pÄ• ripÅ«riy

__subharo hoti suposo_ti attano upaá¹-á¹-hÄ• kehi ca sukhena bharitabbo posetabboti attho
ekacco attanopi subharo hoti suposo, ekacco upaá¹-á¹-hÄ• kÄ• nampi. kathaá¹ƒ? yo hi yaá¹
paá¹‡Ä«taá¹ƒ vÄ• laddhÄ• tuá¹-á¹-hacittova bhuÃ±jitvÄ• vihÄ• raá¹ƒgantvÄ• attano kam
__attano subharo_. yo pana paresampi appaá¹ƒ vÄ• bahuá¹ƒvÄ• lÅ«khaá¹ƒ vÄ• paá¹‡Ä«
ahÄ«á¸·etvÄ• attamano vippasannamukho hutvÄ• etesaá¹ƒ sammukhÄ• vaparibhuÃ±jitvÄ
__upaá¹-á¹-hÄ• kÄ• naá¹ƒ subharo_. etaá¹ƒ disvÄ• manussÄ• ativiyavissatthÄ• honti, ``a
subharo, thokathokenapi tussati, mayameva naá¹ƒposessÄ• mÄ• â€™â€™ ti paá¹-iÃ±Ã±aá
__appicchata_nti icchÄ• virahitattaá¹ƒ. etthahi byaÃ±janaá¹ƒ sÄ• vasesaá¹ƒ viya, attho pana
appa-saddo hettha abhÄ• vatthoti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ ``appÄ• bÄ• dhataÃ±ca saÃ±jÄ•
225) viya. tenevÄ• ha__ ``nittaá¹‡habhÄ• vaâ€™â€™ _nti.

__tippabhedÄ• ya santuá¹-á¹-hiyÄ• _ti yathÄ• lÄ• bhÄ• disantosasÄ• maÃ±Ã±ena vuttaá¹ƒ,
tayo santosÄ• ti dvÄ• dasavidho hoti santoso. kathaá¹ƒ? cÄ«vare yathÄ• lÄ• bhasantoso
yathÄ• balasantosoyathÄ• sÄ• ruppasantosoti tividho hoti santoso. evaá¹ƒ piá¹‡á¸• apÄ• tÄ
pabhedasaá¹ƒvaá¹‡á¹‡anÄ• (Ps I 252; Spk II 2.144; Mp I 1.65) --- idha bhikkhucÄ«varaá¹ƒ
asundaraá¹ƒ vÄ• , so teneva yÄ• peti aÃ±Ã±aá¹ƒ na pattheti, labhantopina gaá¹‡hÄ• ti. aya
yathÄ• lÄ• bhasantoso_. atha pana pakatidubbalo vÄ• hotiÄ• bÄ• dhajarÄ• bhibhÅ«to vÄ•
kilamati, so sabhÄ• gena bhikkhunÄ• saddhiá¹ƒtaá¹ƒ parivattetvÄ• lahukena yÄ• pentopi s
ayamassa __cÄ«vare yathÄ• balasantoso_. pakatidubbalÄ• dÄ«naÃ±hi garucÄ«varÄ• ni na
sarÄ«rakhedÄ• vahÄ• ni ca hontÄ«tipayojanavasena anatricchatÄ• divasena tÄ• ni parivatte
lahukacÄ«varaparibhogo na santosavirodhÄ«ti. aparo \Be II 27/ paá¹‡Ä«tapaccayalÄ• bhÄ«
paá¹-á¹-acÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ mahagghacÄ«varaá¹ƒbahÅ«ni vÄ• pana cÄ«
therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ, idaá¹ƒ bahussutÄ• naá¹ƒanurÅ«paá¹ƒ, idaá¹ƒ gilÄ• nÄ•
appalÄ• bhÄ• naá¹ƒ hotÅ«â€™â€™ ti datvÄ• tesaá¹ƒ purÄ• á¹‡acÄ«varaá¹ƒvÄ• saá¹…kÄ
uccinitvÄ• tehi saá¹…ghÄ• á¹-iá¹ƒ katvÄ• dhÄ• rentopi santuá¹-á¹-hovahoti. ayamassa __c

yathÄ• sÄ• ruppasantoso_. mahagghaÃ±hi cÄ«varaá¹ƒ bahÅ«ni vÄ• \Ne II 24/ cÄ«varÄ• ni
vissajjetvÄ• tadaÃ±Ã±assa gahaá¹‡aá¹ƒ yathÄ• sÄ• ruppanaye á¹-hitattÄ• na santosaviro

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
napattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa __piá¹‡á¸• apÄ• te yathÄ• lÄ• bhasantoso
attanopakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ labhati, yenass
aphÄ• suhoti, so sabhÄ• gassa bhikkhuno taá¹ƒ datvÄ• tassa hatthato sappÄ• yabhojanaá
samaá¹‡adhammaá¹ƒkarontopi santuá¹-á¹-hova hoti. ayamassa __piá¹‡á¸• apÄ• te yathÄ•
paá¹‡Ä«taá¹ƒpiá¹‡á¸• apÄ• taá¹ƒ labhati, so taá¹ƒ cÄ«varaá¹ƒ viya cirapabbajitabahussutaa
datvÄ• tesaá¹ƒ vÄ• sesakaá¹ƒ piá¹‡á¸• Ä• ya vÄ• caritvÄ• missakÄ• hÄ• raá¹ƒ bhuÃ±jant
ayamassa __piá¹‡á¸• apÄ• te yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu senÄ• sanaá¹ƒ labhati manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ• , so tena ne
napaá¹-ighaá¹ƒ uppÄ• deti, antamaso tiá¹‡asantharakenapi yathÄ• laddheneva tussati. aya
__senÄ• saneyathÄ• lÄ• bhasantoso_. yo pana attano pakativiruddhaá¹ƒ vÄ• byÄ• dhiviru
labhati, yatthassa vasato aphÄ• su hoti, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa sa
sappÄ• yasenÄ• sanevasantopi santuá¹-á¹-hova hoti. ayamassa __senÄ• sane yathÄ• bala
mahÄ• puÃ±Ã±oleá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni bahÅ«ni paá¹‡Ä«tasenÄ• san
viyacirapabbajitabahussutaappalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ• yattha katthaci vasantopi sa
ayamassa __senÄ• sane yathÄ• sÄ• ruppasantoso_. yopi ``uttamasenÄ• sanaá¹ƒ nÄ• ma p
nisinnassa thinamiddhaá¹ƒ okkamati, niddÄ• bhibhÅ«tassa puna paá¹-ibujjhato pÄ• pavitak
ti paá¹-isaÃ±cikkhitvÄ• tÄ• disaá¹ƒ senÄ• sanaá¹ƒ \Be II 28/ pattampi na sampaá¹-icchati, s
paá¹-ikkhipitvÄ• abbhokÄ• sarukkhamÅ«lÄ• dÄ«su vasantopi santuá¹-á¹-hova hoti. ayampi
yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so yaá¹ƒ labhati,
tussatiaÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti. ayamassa __gilÄ• napaccaye yath
pana telena atthiko phÄ• á¹‡itaá¹ƒ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• tassa
gahetvÄ• aÃ±Ã±adeva vÄ• pariyesitvÄ• bhesajjaá¹ƒ karontopi santuá¹-á¹-hova hoti. ayam
yathÄ• balasantoso_. aparo mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tab
so taá¹ƒ cÄ«varaá¹ƒ viya cirapabbajitabahussutaappalÄ• bhagilÄ• nÄ• naá¹ƒ datvÄ• tesaá
yÄ• pentopi santuá¹-á¹-hova hoti. yo pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«takaá¹ƒá¹-hapet
catumadhuraá¹ƒ ``gaá¹‡ha, bhante, yadicchasÄ«â€™â€™ ti vuccamÄ• no sacassa tesuaÃ±
vÅ«pasammati, atha ``muttaharÄ«takaá¹ƒ nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itaâ€™â€™ nti
muttaharÄ«takeneva bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova hoti. ayamassa
__gilÄ• napaccayeyathÄ• sÄ• ruppasantoso_. evaá¹ƒ yathÄ• lÄ• bhÄ• divasena tippabhedo
paccayÄ• naá¹ƒvasena dvÄ• dasavidho hotÄ«ti veditabbo.

kÄ• mavitakkabyÄ• pÄ• davitakkavihiá¹ƒsÄ• vitakkÄ• naá¹ƒ vasena __akusalavitakkattayaá
nekkhammavitakkaabyÄ• pÄ• davitakkaavihiá¹ƒsÄ• vitakkÄ• naá¹ƒ vasena __kusalavitakka
__sabbakilesÄ• pacayabhÅ«tÄ• ya vivaá¹-á¹-Ä• yÄ• _tirÄ• gÄ• disabbakilesÄ• naá¹ƒ apaca
nibbÄ• nadhÄ• tuyÄ• . __aá¹-á¹-havÄ«riyÄ• rambhavatthupÄ• ripÅ«riyÄ• _tiaá¹-á¹-hannaá¹
vÄ«riyÄ• rambhakÄ• raá¹‡Ä• naá¹ƒ pÄ• ripÅ«riyÄ• . yathÄ• tathÄ• paá¹-hamaá¹ƒ pavattaa
uparivÄ«riyÄ• rambhassa kÄ• raá¹‡aá¹ƒ hoti. anurÅ«papaccavekkhaá¹‡Ä• sahitÄ• ni hi abb
tammÅ«lakÄ• nivÄ• paccavekkhaá¹‡Ä• ni aá¹-á¹-ha vÄ«riyÄ• rambhavatthÅ«nÄ«ti veditab

``kammaá¹ƒ kho me kattabbaá¹ƒ bhavissati, kammaá¹ƒ kho pana me karontena na sukaraá
manasi kÄ• tuá¹ƒ, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi appattassa pattiyÄ• anadhigatas
sacchikiriyÄ• ya. ahaá¹ƒ kho kammaá¹ƒ akÄ• siá¹ƒ, kammaá¹ƒ kho panÄ• haá¹ƒ karonto\Be
buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi kÄ• tuá¹ƒ, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... p
bhavissati, maggaá¹ƒ kho pana me gacchantena na sukaraá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ
vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... ahaá¹ƒ kho maggaá¹ƒ agamÄ• siá¹ƒ, maggaá¹ƒkho panÄ•
nÄ• sakkhiá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ manasi kÄ• tuá¹ƒ, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä•
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡
bhojanassayÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo lahuko kammaÃ±Ã±o, handÄ•
... pe ... ahaá¹ƒ kho gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«kh
vÄ• bhojanassayÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, tassa me kÄ• yo balavÄ• kammaÃ±Ã±o, h
Ä• rabhÄ• mi ... pe ... uppanno kho me ayaá¹ƒ appamattako Ä• bÄ• dho, á¹-hÄ• naá¹ƒ kho
Ä• bÄ• dhopavaá¸• á¸• heyya, handÄ• haá¹ƒ vÄ«riyaá¹ƒ Ä• rabhÄ• mi ... pe ... ahaá¹ƒ kho
aciravuá¹-á¹-hitogelaÃ±Ã±Ä• , á¹-hÄ• naá¹ƒ \Ne II 26/ kho panetaá¹ƒ vijjati, yaá¹ƒ me Ä• bÄ
handÄ• haá¹ƒ vÄ«riyaá¹ƒÄ• rabhÄ• mi appattassa pattiyÄ• anadhigatassa adhigamÄ• ya a
sacchikiriyÄ• yÄ• â€™â€™ ti (DN III 335; AN c 8.80) ---

evaá¹ƒ pavattaanurÅ«papaccavekkhaá¹‡Ä• sahitÄ• ni abbhussahanÄ• ni tammÅ«lakÄ• ni v
vÄ«riyÄ• rambhavatthÅ«ni nÄ• ma.

__tadanucchavikaá¹ƒ tadanulomika_nti ettha __ta_-saddo vakkhamÄ• nÄ• pekkho ca atÄ«t
``yaá¹ƒ idÄ• ni sikkhÄ• padaá¹ƒ paÃ±Ã±apessatÄ«â€™â€™ _tiÄ• di. sabbanÄ• mÄ• nihi va
pakkantavacanÄ• nipi. __saá¹ƒvarappahÄ• napaá¹-isaá¹ƒyutta_nti paÃ±casaá¹ƒvarehiceva
paá¹-isaá¹ƒyuttaá¹ƒ. paÃ±cavidho hi saá¹ƒvaro sÄ«lasaá¹ƒvaro satisaá¹ƒvaroÃ±Ä• á¹‡asaá
vÄ«riyasaá¹ƒvaroti. pahÄ• nampi paÃ±cavidhaá¹ƒ tadaá¹…gappahÄ• naá¹ƒ
vikkhambhanappahÄ• naá¹ƒsamucchedappahÄ• naá¹ƒ paá¹-ippassaddhippahÄ• naá¹ƒ niss

tattha ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoâ€™â€™ ti (Vibh 511) evam
__sÄ«lasaá¹ƒvaro_ nÄ• ma, so ca atthato \Be II 30/ kÄ• yikavÄ• casikoavÄ«tikkamo. ``rakk
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti (DN I 213; MN I 295; SN b IV 239; AN a

indriyÄ• rakkhÄ• __satisaá¹ƒvaro, _ sÄ• ca atthato tathÄ• pavattÄ• sati eva. ``sotÄ• naá¹ƒ
paÃ±Ã±Ä• yetepidhÄ«yareâ€™â€™ ti (Sn 1041; Nett 11) evamÄ• gato __Ã±Ä• á¹‡asaá¹ƒv
saá¹ƒvaraá¹ƒ brÅ«mÄ«â€™â€™ ti vatvÄ• ``paÃ±Ã±Ä• yete pidhÄ«yareâ€™â€™ ti vacana
sotasaá¹…khÄ• tÄ• naá¹ƒtaá¹‡hÄ• diá¹-á¹-hiduccaritaavijjÄ• dikilesÄ• naá¹ƒ samucchedaka
pidahanaá¹-á¹-hena saá¹ƒvaroti vuttaá¹ƒ. ``khamo hoti sÄ«tassa uá¹‡hassÄ• â€™â€™ tieva
159; a0ni0 a IV 114) adhivÄ• sanÄ• __khantisaá¹ƒvaro, _ sÄ• ca atthato tathÄ• pavattÄ• k
paÃ±Ã±Ä• ti eke, taá¹ƒ na gahetabbaá¹ƒ. ``uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«
evamÄ• gataá¹ƒ kÄ• mavitakkÄ• dÄ«naá¹ƒ vinodanavasena pavattaá¹ƒ vÄ«riyameva __vÄ«
saá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvaritabbÄ• naá¹ƒ dussÄ«lyasaá¹…khÄ• tÄ• naá¹ƒ
kÄ• yavacÄ«duccaritÄ• naá¹ƒmuá¹-á¹-hassaccasaá¹…khÄ• tassa pamÄ• dassa abhijjhÄ• d
aÃ±Ã±Ä• á¹‡akosajjÄ• naÃ±ca saá¹ƒvaraá¹‡ato pidahanatochÄ• danato ``saá¹ƒvaroâ€™â€
saá¹ƒvaro, pidahati nivÄ• reti pavattituá¹ƒna \Ne II 27/ detÄ«ti attho. paccayasamavÄ• ye up
kÄ• yaduccaritÄ• dÄ«naá¹ƒ tathÄ• tathÄ• anuppÄ• danamevahi idha saá¹ƒvaraá¹‡aá¹ƒ nÄ
saá¹ƒvaro veditabbo.

tena tena guá¹‡aá¹…gena tassa tassa aguá¹‡aá¹…gassa pahÄ• naá¹ƒ __tadaá¹…gappahÄ
nÄ• marÅ«paparicchedÄ• dÄ«suhi vipassanÄ• Ã±Ä• á¹‡esu paá¹-ipakkhabhÄ• vato dÄ«pÄ
nÄ• marÅ«pavavatthÄ• nena sakkÄ• yadiá¹-á¹-hiyÄ• , paccayapariggahena ahetuvisamahe
aparabhÄ• ge uppannena kaá¹…khÄ• vitaraá¹‡enakathaá¹ƒkathÄ«bhÄ• vassa, kalÄ• pasan
gÄ• hassa, maggÄ• maggavavatthÄ• nena amaggemaggasaÃ±Ã±Ä• ya, udayadassanena u
sassatadiá¹-á¹-hiyÄ• , bhayadassanena sabhayeabhayasaÃ±Ã±Ä• yÄ• tiÄ• dinÄ• nayena t
tassa tassa aguá¹‡aá¹…gassa pahÄ• naá¹ƒ __tadaá¹…gappahÄ• na_ntiveditabbaá¹ƒ. yaá¹
samÄ• dhinÄ• pavattinivÄ• raá¹‡ato ghaá¹-appahÄ• reneva udakapiá¹-á¹-hesevÄ• lassa te
nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• naá¹ƒ, etaá¹ƒ __vikkhambhanappahÄ• naá¹ƒ_ nÄ•
vikkhambhanappahÄ• naá¹ƒ. yaá¹ƒ catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒtaá¹
santÄ• ne ``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277) nayenavu
kilesagaá¹‡assa accantaá¹ƒ appavattibhÄ• vena pahÄ• naá¹ƒ, idaá¹ƒ __samucchedappahÄ
phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ vÅ«pasantatÄ• kilesÄ• naá¹ƒ, etaá¹ƒ __paá¹-ippas
yaá¹ƒ sabbasaá¹…khatanissaá¹-attÄ• pahÄ«nasabbasaá¹…khataá¹ƒ nibbÄ• naá¹ƒ, etaá¹ƒ
nÄ• ma. sabbampi cetaá¹ƒ cÄ• gaá¹-á¹-hena pahÄ• nanti vuccati. evamimehi yathÄ• vuttas
paá¹-isaá¹ƒyuttÄ• dhammadesanÄ• ``saá¹ƒvarappahÄ• napaá¹-isaá¹ƒyuttÄ• â€™â€™ ti v

__asuttantavinibaddha_nti suttantesu anibaddhaá¹ƒ, pÄ• á¸·ianÄ• ruá¸·hanti attho. pakiá¹‡á
saá¹…gahaá¹ƒ na Ä• rohati. vuttamevatthaá¹ƒ pakÄ• sento Ä• ha __ ``pÄ• á¸·ivinimuttaâ€™
__asuttantavinibaddha_nti suttÄ• bhidhammapÄ• á¸·iá¹ƒ anÄ• ruá¸·habhÄ• vaá¹ƒ sandhÄ•
__pÄ• á¸·ivinimutta_nti vinayapÄ• á¸·iá¹ƒ anÄ• ruá¸·habhÄ• vaá¹ƒ sandhÄ• ya. __okkantika
Ã±Ä• á¹‡ena anupavisitvÄ• antarÄ• kathiyamÄ• nÄ• dhammadesanÄ• ,
__paá¹-ikkhipanÄ• dhippÄ• yÄ• _bhaddÄ• littherasadisÄ• . samparetabbato pecca gantabb

tattha bhavaá¹ƒ__samparÄ• yikaá¹ƒ_. __vaá¹-á¹-abhayena tajjento_ti ``evaá¹ƒ dussÄ«lÄ• n
dukkhaá¹ƒpÄ• puá¹‡antÄ«â€™â€™ ti tajjento. __dÄ«ghanikÄ• yappamÄ• á¹‡ampi majjhima
dhammadesanaá¹ƒkarotÄ«_ti ``tena khaá¹‡ena tena muhuttena kathaá¹ƒ bhagavÄ• tÄ• var
karotÄ«â€™â€™ tina vattabbaá¹ƒ. yÄ• vatÄ• hi lokiyamahÄ• janÄ• ekaá¹ƒ padaá¹ƒ kather
aá¹-á¹-hapadÄ• ni katheti. Ä• nandatthere pana ekaá¹ƒ \Ne II 28/ padaá¹ƒ kathenteyeva bha
katheti. iminÄ• nayena lokiyajanassa ekapaduccÄ• raá¹‡akkhaá¹‡e bhagavÄ• aá¹-á¹-havÄ
kasmÄ• ? bhagavato hi jivhÄ• mudu, dantÄ• varaá¹‡aá¹ƒ suphusitaá¹ƒ, vacanaá¹ƒ agaá¸·it
bhavaá¹…gaparivÄ• solahuko, tasmÄ• sace eko bhikkhu kÄ• yÄ• nupassanaá¹ƒ pucchati,
aÃ±Ã±o cittÄ• nupassanaá¹ƒ, aÃ±Ã±o dhammÄ• nupassanaá¹ƒ, ``iminÄ• puá¹-á¹-he ahaá¹
ekaá¹ƒ na oloketi, evaá¹ƒ santepi tesaá¹ƒ bhikkhÅ«naá¹ƒ ``ayaá¹ƒ paá¹-hamaá¹ƒ pucchi, ay
ntiÄ• dinÄ• pucchanavÄ• ro tÄ• disassa paÃ±Ã±avato paÃ±Ã±Ä• yati sukhumassa antaras
pana desanÄ• vÄ• ro aÃ±Ã±esaá¹ƒ na paÃ±Ã±Ä• yateva \Be II 32/ accharÄ• saá¹…ghÄ• ta
khaá¹‡eanekakoá¹-isahassacittappavattisambhavato. daá¸·hadhammena dhanuggahena kh
vidatthicaturaá¹…gulaá¹ƒtÄ• lacchÄ• yaá¹ƒ atikkamanato puretaraá¹ƒyeva bhagavÄ• cudda
kÄ• yÄ• nupassanaá¹ƒ, navavidhenavedanÄ• nupassanaá¹ƒ, soá¸·asavidhena cittÄ• nupas
dhammÄ• nupassanaá¹ƒ katheti. tiá¹-á¹-hantu vÄ• ete cattÄ• ro, sace hi aÃ±Ã±e cattÄ• ro s
iddhipÄ• desu, aÃ±Ã±e paÃ±cindriyesu, aÃ±Ã±e paÃ±cabalesu, aÃ±Ã±e sattabojjhaá¹…ges
aá¹-á¹-hamaggaá¹…gesupaÃ±he puccheyyuá¹ƒ, tampi bhagavÄ• katheyya. tiá¹-á¹-hantu vÄ
aÃ±Ã±e sattatiá¹ƒsajanÄ• bodhipakkhiyesu paÃ±he puccheyyuá¹ƒ, tampi bhagavÄ• tÄ• va

__mÅ«laá¹ƒ nissayo patiá¹-á¹-hÄ• _ti pacchimaá¹ƒ pacchimaá¹ƒ paá¹-hamassa paá¹-hamas
daá¹-á¹-habbaá¹ƒ. tattha__patiá¹-á¹-hÄ• _ti sampayogavasena upanissayavasena ca okÄ• s
sikkhÄ• saá¹…khÄ• tÄ• naÃ±hi avasesakusaladhammÄ• naá¹ƒmethunaviratisampayogavas
upanissayabhÄ• vena vÄ• . tenevÄ• ha __ ``methunasaá¹ƒvarohÄ«â€™â€™ _tiÄ• di. __vut
patiá¹-á¹-hÄ• adhigamÅ«pÄ• yavasena. sikkhÄ• padavibhaá¹…geniddiá¹-á¹-haviraticetanÄ•
sikkhÄ• padanti dassetukÄ• mo Ä• ha --- __ ``ayaÃ±caattho sikkhÄ• padavibhaá¹…ge vutta
sikkhÄ• padavibhaá¹…ge hi viratiÄ• dayodhammÄ• nippariyÄ• yato pariyÄ• yato ca ``sikkh
vuttaÃ±hetaá¹ƒ ---

``tattha \Ne II 29/ katamaá¹ƒ kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? ya
kÄ• mÄ• vacaraá¹ƒkusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asa
kÄ• mesumicchÄ• cÄ• rÄ• viramantassa, yÄ• tasmiá¹ƒ samaye kÄ• mesumicchÄ• cÄ• rÄ•
veramaá¹‡Ä«akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• natikkamo setughÄ• to, idaá¹ƒ vuc
kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ. avasesÄ• dhammÄ• veramaá¹‡

``tattha katamaá¹ƒ kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sa
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ kÄ• mesumicch
tasmiá¹ƒ \Be II 33/ samaye cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ, idaá¹ƒ vuccatikÄ• mesum

sikkhÄ• padaá¹ƒ. avasesÄ• dhammÄ• cetanÄ• ya sampayuttÄ• .

``tattha katamaá¹ƒ kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sa
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ kÄ• mesumicch
tasmiá¹ƒ samaye phasso ... pe ... paggÄ• ho avikkhepo, idaá¹ƒ vuccatikÄ• mesumicchÄ• cÄ
sikkhÄ• padaâ€™â€™ nti (Vibh 706).

ettha hi yasmÄ• na kevalaá¹ƒ viratiyeva sikkhÄ• padaá¹ƒ, cetanÄ• pi sikkhÄ• padameva, ta
dutiyanayo vutto. yasmÄ• ca na kevalaá¹ƒ eteyeva dve dhammÄ• sikkhÄ• padaá¹ƒ, cetanÄ
paropaá¹‡á¹‡Ä• sa dhammÄ• pi sikkhitabbakoá¹-á¹-hÄ• sato sikkhÄ• padameva, tasmÄ• ta
sikkhÄ• padaá¹ƒ nippariyÄ• yasikkhÄ• padaá¹ƒ pariyÄ• yasikkhÄ• padanti. tattha virati
__nippariyÄ• yasikkhÄ• padaá¹ƒ_. sÄ• hi ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ ti p
viramanto ca tÄ• ya eva tato tato viramati, na cetanÄ• ya, cetanampipana Ä• haritvÄ• dass
sesacetanÄ• sampayuttadhamme. tasmÄ• cetanÄ• ceva avasesasampayuttadhammÄ• ca
veditabbaá¹ƒ.

idÄ• ni na kevalaá¹ƒ idha viratiÄ• dayo dhammÄ• va sikkhÄ• padaá¹ƒ, atha kho tadatthajotil
paÃ±Ã±attipÄ«tidassento Ä• ha __ ``apicÄ• â€™â€™ _tiÄ• di. __ ``yo tattha nÄ• makÄ• yo
idaá¹ƒmahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaâ€™â€™ nti vadanti. __nÄ• makÄ• yo_ti nÄ• mas
padaniruttibyaÃ±janÄ• ni nÄ• mavevacanÄ• neva ``nÄ• maá¹ƒ nÄ• makammaá¹ƒ nÄ• mani
1313-1315) viya. __sikkhÄ• koá¹-á¹-hÄ• so_ti viratiÄ• dayova vuttÄ• , tadatthajotakaá¹ƒvaca
idampi ettha labbhateva.

__atthavase_ti vuddhivisese Ä• nisaá¹ƒsavisese. tesaá¹ƒ pana sikkhÄ• padapaÃ±Ã±attikÄ•
kÄ• raá¹‡avaseâ€™â€™ _ti, dasa kÄ• raá¹‡aviseseti attho. tenÄ• ha __ ``hitaviseseâ€™â€
__atthavaso, _ dasa atthe dasa kÄ• raá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. atha vÄ• attho \Be II 34/ ph
tadadhÄ«navuttitÄ• ya vaso \Ne II 30/ etassÄ• ti __atthavaso, _ hetÅ«ti evampettha atthoda
__suá¹-á¹-hu devÄ• _ti idaá¹ƒ __rÄ• jantepurappavesanasikkhÄ• pade_ (Vin IV 494 Ä• dayo
sotabbaá¹ƒ saddahÄ• tabbaá¹ƒ maÃ±Ã±issanti, tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya
vuttattÄ• __ ``yo ca tathÄ• gatassa vacanaá¹ƒ sampaá¹-icchati, tassa taá¹ƒ dÄ«gharattaá¹ƒ
hotÄ«â€™â€™ _ti vuttaá¹ƒ. __asampaá¹-icchane Ä• dÄ«nava_nti __bhaddÄ• lisutte_ (MN
asampaá¹-icchane Ä• dÄ«navaá¹ƒ dassetvÄ• . sukhavihÄ• rÄ• bhÄ• ve sahajÄ«vamÄ• nas
sukhavihÄ• rova vutto. sukhavihÄ• ro nÄ• ma catunnaá¹ƒ iriyÄ• pathavihÄ• rÄ• naá¹ƒphÄ•

__maá¹…kuta_nti nittejabhÄ• vaá¹ƒ. __dhammenÄ• _tiÄ• dÄ«su __dhammo_ti bhÅ«taá¹ƒ v
sÄ• raá¹‡Ä• ca. __satthusÄ• sana_nti Ã±attisampadÄ• ceva anussÄ• vanasampadÄ• ca.
sikkhÄ• kÄ• mÄ• naá¹ƒ. tesaÃ±hi sÄ«laá¹ƒ piyaá¹ƒ hoti. tenevÄ• ha __ ``sikkhattayapÄ• rip
_ti. __sandiá¹-á¹-hamÄ• nÄ• _ti saá¹ƒsayaá¹ƒ Ä• pajjamÄ• nÄ• . __ubbÄ• á¸·hÄ• hontÄ«_t

__saá¹…ghakammÄ• nÄ«_ti satipi uposathapavÄ• raá¹‡Ä• naá¹ƒ saá¹…ghakammabhÄ• ve
uposathaá¹ƒpavÄ• raá¹‡aÃ±ca á¹-hapetvÄ• upasampadÄ• disesasaá¹…ghakammÄ• naá¹ƒ
samaggÄ• naá¹ƒ bhÄ• vo __sÄ• maggÄ«_.

``na vo ahaá¹ƒ, cunda, diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dha
III 182) ettha vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ• .

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36)

ettha tebhÅ«makaá¹ƒ kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• . idha pana
parÅ«pavÄ• davippaá¹-isÄ• ravadhabandhÄ• dayoceva apÄ• yadukkhabhÅ«tÄ• ca nÄ• na
Ä• ha --- __ ``asaá¹ƒvare á¹-hitenatasmiá¹ƒyeva attabhÄ• ve pattabbÄ• â€™â€™ _tiÄ• di. y
sikkhÄ• padaá¹ƒ na paÃ±Ã±apeyya, tato asaddhammapaá¹-isevanaadinnÄ• dÄ• napÄ• á¹‡
parÅ«pavÄ• dÄ• dayo diá¹-á¹-hadhammikÄ• nÄ• nappakÄ• rÄ• anatthÄ• , ye ca taá¹ƒnimit
nibbattassa paÃ±cavidhabandhanakammakÄ• raá¹‡Ä• divasenamahÄ• dukkhÄ• nubhavana
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya sa
paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti. diá¹-á¹-hadhammo vuccati paccakkho attabhÄ• vo \Ne II 31
__diá¹-á¹-hadhammikÄ• _. tena vuttaá¹ƒ __ ``tasmiá¹ƒyeva attabhÄ• ve pattabbÄ• â€™â€™
garahaá¹‡aá¹ƒ __akitti, _ parammukhÄ• garahaá¹‡aá¹ƒ __ayaso_. atha vÄ• sammukhÄ•
__akitti, _ parivÄ• rahÄ• ni __ayaso_ti veditabbaá¹ƒ.
__Ä• gamanamaggathakanÄ• yÄ• _tiÄ• gamanadvÄ• rapidahanatthÄ• ya. samparetabbato
paralokoti Ä• ha__ ``samparÄ• ye narakÄ• dÄ«sÅ«â€™â€™ _ti. methunÄ• dÄ«ni __rajjana
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni __dussanaá¹-á¹-hÄ• nÄ• ni_.

__cuddasa khandhakavattÄ• ni_ nÄ• ma vattakkhandhake vuttÄ• ni Ä• gantukavattaá¹ƒ
Ä• vÄ• sikagamikaanumodanabhattaggapiá¹‡á¸• acÄ• rikaÄ• raÃ±Ã±ikasenÄ• sanajantÄ• g
Ä• rikaÄ• cariyaantevÄ• sikavattantiimÄ• ni cuddasa vattÄ• ni. tato aÃ±Ã±Ä• ni pana kadÄ•
tajjanÄ«yakammakatÄ• dikÄ• leyeva caritabbÄ• ni__dveasÄ«ti mahÄ• vattÄ• ni, _ na sabbÄ
tasmÄ• cuddasakhandhakavattesuagaá¹‡itÄ• ni, tÄ• ni pana ``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkh
paÃ±Ã±apessÄ• mÄ«â€™â€™ ti (Vin II 75 Ä• dayo) Ä• rabhitvÄ• ``na upasampÄ• detabba
caá¹…kamante caá¹…kame caá¹…kamitabbaâ€™â€™ nti (Vin II 76) vuttÄ• vasÄ• nÄ• ni ch
bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• sikavuá¸• á¸• hatarena bhikkhunÄ• sado
mÅ«lÄ• yapaá¹-ikassanÄ• rahena, mÄ• nattÄ• rahena, mÄ• nattacÄ• rikena, abbhÄ• nÄ• ra
ekacchanne Ä• vÄ• se vatthabbaâ€™â€™ ntiÄ• dinÄ• (Vin II 82) vuttavattÄ• ni pakatattaca

visuá¹ƒ agaá¹‡etvÄ• pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ«supuggalantaresu caritabbattÄ• t
sampiá¹‡á¸• etvÄ• ekekaá¹ƒ katvÄ• gaá¹‡itÄ• ni paÃ±cÄ• tiekasattati vattÄ• ni, ukkhepanÄ
vuttaá¹ƒ ``na pakatattassa bhikkhuno abhivÄ• danaá¹ƒpaccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ•
piá¹-á¹-hiparikammaá¹ƒ sÄ• ditabbaâ€™â€™ nti (Vin II 75) idaá¹ƒ abhivÄ• danÄ• dÄ«naá¹ƒ
pakatatto bhikkhu sÄ«lavipattiyÄ• anuddhaá¹ƒsetabboâ€™â€™ tiÄ• dÄ«ni (Vin II 51) dasÄ
vattÄ• ni. etesveva pana kÄ• nici tajjanÄ«yakammÄ• divattÄ• Ä• ni, kÄ• nici pÄ• rivÄ• sikÄ•
aggahitaggahaá¹‡ena dvÄ• sÄ«ti eva, aÃ±Ã±attha pana aá¹-á¹-hakathÄ• padeseappakaá¹ƒ
vÄ• gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti ``asÄ«ti khandhakavattÄ• nÄ«â€™â€™ tivuttaá¹ƒ.

__saá¹ƒvaravinayo_ti sÄ«lasaá¹ƒvaro satisaá¹ƒvaro Ã±Ä• á¹‡asaá¹ƒvaro khantisaá¹ƒvaro
vÄ«riyasaá¹ƒvarotipaÃ±cavidhopi saá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvaritabbÄ• naá¹ƒ vinetab
kÄ• yaduccaritÄ• dÄ«naá¹ƒ saá¹ƒvaraá¹‡atosaá¹ƒvaro, vinayanato vinayoti vuccati. __pahÄ
tadaá¹…gappahÄ• naá¹ƒ vikkhambhanappahÄ• naá¹ƒsamucchedappahÄ• naá¹ƒ paá¹-ippa
nissaraá¹‡appahÄ• nanti paÃ±cavidhampi pahÄ• naá¹ƒ yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• na
vinayanaá¹-á¹-hena vinayo, tasmÄ• pahÄ• navinayoti vuccati. __samathavinayo_tisatta adh
__paÃ±Ã±attivinayo_ti sikkhÄ• padameva. sikkhÄ• padapaÃ±Ã±attiyÄ• hivijjamÄ• nÄ• ya e
paÃ±Ã±attivinayopi sikkhÄ• padapaÃ±Ã±attiyÄ• anuggahitohoti.

idÄ• ni ---

``yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• su, yaá¹ƒ saá¹…ghaphÄ• su, taá¹ƒ dum
niggahÄ• ya, yaá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya, taá¹ƒ pesalÄ• naá¹ƒ
phÄ• suvihÄ• rÄ• ya, yaá¹ƒ pesalÄ• naá¹ƒbhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, taá¹ƒ diá¹-á
Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, yaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒÄ• savÄ• naá¹ƒ saá¹ƒvar
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, yaá¹ƒ samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒpaá¹-ighÄ•
pasÄ• dÄ• ya, yaá¹ƒ appasannÄ• naá¹ƒ pasÄ• dÄ• ya, taá¹ƒ pasannÄ• naá¹ƒ bhiyyobhÄ• v
bhiyyobhÄ• vÄ• ya, taá¹ƒ saddhammaá¹-á¹-hitiyÄ• , yaá¹ƒ saddhammaá¹-á¹-hitiyÄ• , taá¹ƒ v

``yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• su, yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ du
puggalÄ• naá¹ƒ niggahÄ• ya, yaá¹ƒsaá¹…ghasuá¹-á¹-hu, taá¹ƒ pesalÄ• naá¹ƒ bhikkhÅ«naá
saá¹…ghasuá¹-á¹-hu, taá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒÄ• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, yaá
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ
yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya, yaá¹ƒ saá¹…ghasuá
taá¹ƒsaddhammaá¹-á¹-hitiyÄ• , yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ vinayÄ• nuggahÄ• ya.

``yaá¹ƒ \Be II 37/ saá¹…ghaphÄ• su, taá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ•
taá¹ƒ pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, yaá¹ƒ saá¹…ghaphÄ• su, taá¹ƒ d
Ä• savÄ• naá¹ƒsaá¹ƒvarÄ• ya, yaá¹ƒ saá¹…ghaphÄ• su, taá¹ƒ samparÄ• yikÄ• naá¹ƒ Ä• sa

saá¹…ghaphÄ• su, taá¹ƒappasannÄ• naá¹ƒ pasÄ• dÄ• ya, yaá¹ƒ saá¹…ghaphÄ• su, taá¹ƒ
yaá¹ƒ saá¹…ghaphÄ• su, taá¹ƒsaddhammaá¹-á¹-hitiyÄ• , yaá¹ƒ saá¹…ghaphÄ• su, taá¹ƒ vi
saá¹…ghaphÄ• su, taá¹ƒ saá¹…ghasuá¹-á¹-hutÄ• ya.

``yaá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya ... pe ... yaá¹ƒ pesalÄ• naá¹ƒ bhi
... pe ... yaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya ... pe ... yaá¹ƒ sa
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya ... pe ... yaá¹ƒ appasannÄ• naá¹ƒ pasÄ• dÄ• ya ... pe ... y
bhiyyobhÄ• vÄ• ya ... pe ... yaá¹ƒ saddhammaá¹-á¹-hitiyÄ• ... pe ... yaá¹ƒ vinayÄ• nuggahÄ
saá¹…ghasuá¹-á¹-hutÄ• ya \Ne II 33/, yaá¹ƒ vinayÄ• nuggahÄ• ya, taá¹ƒ saá¹…ghaphÄ• su
vinayÄ• nuggahÄ• ya, taá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya, yaá¹ƒ vinay
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, yaá¹ƒ vinayÄ• nuggahÄ• ya, taá¹ƒ diá¹-
Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, yaá¹ƒ vinayÄ• nuggahÄ• ya, taá¹ƒsamparÄ• yikÄ• naá¹ƒ Ä•
yaá¹ƒ vinayÄ• nuggahÄ• ya, taá¹ƒ appasannÄ• naá¹ƒ pasÄ• dÄ• ya, yaá¹ƒ vinayÄ• nuggah
bhiyyobhÄ• vÄ• ya, yaá¹ƒ vinayÄ• nuggahÄ• ya, taá¹ƒ saddhammaá¹-á¹-hitiyÄ• (Vin V 334

``atthasataá¹ƒ dhammasataá¹ƒ, dve ca niruttisatÄ• ni.

cattÄ• ri Ã±Ä• á¹‡asatÄ• ni, atthavase pakaraá¹‡eâ€™â€™ ti (Vin V 334) ---

yaá¹ƒ vuttaá¹ƒ __parivÄ• re, _ taá¹ƒ dassento __ ``apicetthÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha ``yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• su, yaá¹ƒ saá¹…ghaphÄ• su, taá¹
puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€™ tiiminÄ• anukkamena yaá¹ƒ vuttaá¹ƒ, taá¹ƒ sandh
uparÅ«paripadehi saddhiá¹ƒyojitattÄ• saá¹…khalikabandhanasadisattÄ• __ ``saá¹…khalik
saá¹…khalikanayaá¹ƒ katvÄ• tisambandho. ``yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghap
saá¹…ghasuá¹-á¹-hu, taá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€™ t
ekamekaá¹ƒ padaá¹ƒ tadavasesehi navanavapadehi yojetvÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ sandhÄ
``ekekapadamÅ«likaá¹ƒ dasakkhattuá¹ƒ yojanaá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ.

__atthasata_ntiÄ• dÄ«su \Be II 38/ saá¹…khalikanaye tÄ• va purimapurimapadÄ• naá¹ƒ vas
dhammasataá¹ƒveditabbaá¹ƒ, pacchimapacchimÄ• naá¹ƒ vasena atthasataá¹ƒ daá¹-á¹-habl
__parivÄ• re_ ``yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• sÅ«â€™â€™ tiÄ• dinÄ•
khaá¹‡á¸• acakkameva vuttaá¹ƒ, tathÄ• piteneva nayena baddhacakkassapi nayo dinno, tas
saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• sÅ«â€™â€™ tiÄ• diá¹ƒvatvÄ• ``yaá¹ƒ vinayÄ•
saá¹…ghasuá¹-á¹-hÅ«â€™â€™ ti yojetvÄ• baddhacakkaá¹ƒ kÄ• tabbaá¹ƒ. evaá¹ƒ ``yaá¹ƒ s
dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€™ tiÄ• diá¹ƒ vatvÄ• pi ``yaá¹ƒ v
saá¹…ghasuá¹-á¹-hu, yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• sÅ«â€™â€™ ti yoje
kÄ• tabbaá¹ƒ. iminÄ• anukkamena sesapadesupi yojitesu saá¹…khalikanayena dasa baddh

ekekasmiá¹ƒcakke purimapurimapadÄ• naá¹ƒ vasena dasa dasa dhammÄ• , pacchimapacc
atthÄ• tisaá¹…khalikanaye atthasataá¹ƒ dhammasataÃ±ca sampajjati. ekamÅ«lakanaye pa
saá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• su, yaá¹ƒ saá¹…ghasuá¹-á¹-hu, taá¹ƒ dummaá¹
niggahÄ• yÄ• â€™â€™ ti evamÄ• dinÄ• ekameva padaá¹ƒ sesehinavahi padehi yojitanti p
ekattÄ• ekameva dhammapadaá¹ƒ naveva atthapadÄ• ni honti, tasmÄ• ekamÅ«lakanaye
mÅ«laá¹ƒ katvÄ• dasakkhattuá¹ƒ yojanÄ• ya katÄ• yadhammapadÄ• naá¹ƒ vasena dhamm
navutÄ«ti atthasataá¹ƒ dhammasataÃ±ca na sampajjati, tasmÄ• ekamÅ«lakanaye saá¹…kh
atthasataá¹ƒ dhammasataÃ±ca aggahetvÄ• yaá¹ƒ tattha dasadhammapadÄ• naá¹ƒnavutia
padasataá¹ƒ vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ dhammasatanti gahetvÄ• tadatthajotanavasenaaá¹-á
saá¹…ghasuá¹-á¹-hubhÄ• vÄ• dÄ«ni atthapadÄ• ni atthasatanti evaá¹ƒ gahite atthasataá¹ƒ
evaá¹ƒ tÄ• va atthasataá¹ƒ dhammasataÃ±ca veditabbaá¹ƒ. __dve ca niruttisatÄ• nÄ«_tiett
niruttÄ«naá¹ƒ vasena niruttisataá¹ƒ, dhammabhÅ«tÄ• naá¹ƒ niruttÄ«naá¹ƒ vasenaniruttisata
ca veditabbÄ• ni. __cattÄ• ri Ã±Ä• á¹‡asatÄ• nÄ«_ti atthasateÃ±Ä• á¹‡asataá¹ƒ, dhammasa
niruttisatesu dve Ã±Ä• á¹‡asatÄ• nÄ«ti cattÄ• ri Ã±Ä• á¹‡asatÄ• ni.

__evaÃ±ca pana, bhikkhave_ti ettha __ca_-saddo bhinnakkamena yojetabboti Ä• ha __ ``u
kathaá¹ƒ panettha ``uddiseyyÄ• thÄ• â€™â€™ ti vutte pariyÄ• puá¹‡eyyÄ• thÄ• tiÄ• di atth
``atirekÄ• nayanattho hi ettha ca-saddoâ€™â€™ _ti. vuttatthato atirekassa atthassaÄ• naya
atirekÄ• nayanaá¹ƒ, so attho etassÄ• ti __atirekÄ• nayanattho, _ avuttasamuccayatthoti \Be
``asaá¹ƒvÄ• soâ€™â€™ ti vuttattÄ• __ ``daá¸·haá¹ƒ katvÄ• â€™â€™ _tivuttaá¹ƒ.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

paá¹-hamapaÃ±Ã±attikathÄ• niá¹-á¹-hitÄ• .

sudinnabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

makkaá¹-ivatthukathÄ• vaá¹‡á¹‡anÄ•

<40> __anuttÄ• napadavaá¹‡á¹‡anÄ• _ti uttÄ• naá¹ƒ vuccati pÄ• kaá¹-aá¹ƒ, tappaá¹-ipakkh
apÄ• kaá¹-aá¹ƒappacuraá¹ƒ duviÃ±Ã±eyyaÃ±ca, anuttÄ• nÄ• naá¹ƒ padÄ• naá¹ƒ vaá¹‡á¹‡a
uttÄ• napadavaá¹‡á¹‡anÄ• yapayojanÄ• bhÄ• vato anuttÄ• naggahaá¹‡aá¹ƒ. __pacurapaá¹
bahulapaá¹-isevano hoti, divase divase nirantaraá¹ƒ paá¹-isevatÄ«ti attho. __pacuratthe hi
vattamÄ• navacana_nti sabbadÄ• paá¹-isevanÄ• bhÄ• vepi ``iha \Ne II 35/ mallÄ• yujjhantÄ
bÄ• hullavuttiá¹ƒ upÄ• dÄ• yavattamÄ• navacanaá¹ƒ. __Ä• hiá¹‡á¸• antÄ• _ti vicarantÄ• . _
bhikkhÅ«su.

<41> __sahoá¸• á¸• haggahito_ti saha bhaá¹‡á¸• ena gahito. attano micchÄ• gÄ• hena lesa

paripuá¹‡á¹‡atthampipaá¹-hamapaÃ±Ã±attiá¹ƒ aÃ±Ã±athÄ• karonto ``taÃ±ca kho manussit
tiracchÄ• nagatÄ• yÄ• â€™â€™ tiÄ• ha. __dassana_nti sÄ• nurÄ• gadassanaá¹ƒ. __gahaá
gahaá¹‡aá¹ƒ. __Ä• masanaá¹ƒ_ attano sarÄ«rena tassÄ• sarÄ«rassa upari Ä• masanamat
daá¸·hataraá¹ƒkatvÄ• saá¹ƒphusanaá¹ƒ, __ghaá¹-á¹-anaá¹ƒ_ tatopi daá¸·hataraá¹ƒ katvÄ•
ghaá¹-á¹-anaá¹ƒ. __taá¹ƒsabbampÄ«_ti dassanÄ• di sabbampi.

<42> __daá¸·hataraá¹ƒ sikkhÄ• padamakÄ• sÄ«_ti imasmiá¹ƒ adhikÄ• re anupaÃ±Ã±attiyÄ
sikkhÄ• padassadaá¸·hÄ«karaá¹‡aá¹ƒ sithilakaraá¹‡aÃ±ca pasaá¹…gato Ä• pannaá¹ƒ vibha
``duvidhaÃ±hi sikkhÄ• padaâ€™â€™ _ntiÄ• dimÄ• ha. tattha yassa sacittakassa sikkhÄ• pa
hoti, taá¹ƒ lokavajjaá¹ƒ. yassasacittakÄ• cittakapakkhasahitassa acittakassa ca sacittakapak
akusalameva \Be II 40/ hoti, tampi surÄ• pÄ• nÄ• di lokavajjanti imamatthaá¹ƒ sampiá¹‡á¸•
``yassa sacittakapakkhe cittaá¹ƒ akusalameva hoti, taá¹ƒ lokavajjaá¹ƒ nÄ• mÄ• â€™â€™ _t
``sacittakapakkheâ€™â€™ ti hi idaá¹ƒ vacanaá¹ƒ acittakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi ek
``sacittakapakkheâ€™â€™ ti visesane payojanaá¹ƒ atthi. sacittakapakkheti ca vatthuvÄ«tikk
``sacittakapakkheâ€™â€™ ti gahetabbaá¹ƒ, na paá¹‡á¹‡attivijÄ• nanacittena. yadi hi ``na va
tipaá¹‡á¹‡attivijÄ• nanacittenapi yassa sikkhÄ• padassa sacittakapakkhe cittaá¹ƒ akusalame
vadeyya, sabbesaá¹ƒ paá¹‡á¹‡attivajjasikkhÄ• padÄ• nampi lokavajjatÄ• Ä• pajjeyyapaá¹‡
vaá¹-á¹-atÄ«â€™â€™ ti jÄ• nitvÄ• vÄ«tikkame akusalacittasseva sambhavato. na hi bhaga
maddantassa kusalacittaá¹ƒ uppajjati anÄ• dariyavasena paá¹-ighacittassevauppajjanato.

apicettha ``sacittakapakkhe cittaá¹ƒ akusalamevÄ• â€™â€™ ti vacanato acittakassa
vatthuajÄ• nanavasenaacittakapakkhe cittaá¹ƒ akusalamevÄ• ti ayaá¹ƒ niyamo natthÄ«ti viÃ
hiacittakassa acittakapakkhepi cittaá¹ƒ akusalameva siyÄ• , ``sacittakapakkheâ€™â€™ ti id
niratthakaá¹ƒ siyÄ• . ``yassa cittaá¹ƒ akusalameva hoti, taá¹ƒ lokavajjaâ€™â€™ ntiettake vu
ajÄ• nitvÄ• pivantassa gandhavaá¹‡á¹‡akÄ• dibhÄ• vaá¹ƒ ajÄ• nitvÄ• tÄ• ni limpantÄ«naá
36/ vinÄ• pi akusalacittena Ä• pattisambhavato ekantÄ• kusalaá¹ƒ sacittakasikkhÄ• padaá¹
surÄ• pÄ• nÄ• diacittakasikkhÄ• padÄ• naá¹ƒ lokavajjatÄ• na siyÄ• ti tesampi saá¹…gaá¹‡
sacittakapakkhe cittaá¹ƒ akusalameva hoti, taá¹ƒ lokavajjaâ€™â€™ nti vuttaá¹ƒ. teneva__c
majjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ ``etaá¹ƒ sattaá¹ƒ mÄ• ressÄ• mÄ«ti tasmiá¹ƒyevapad
mÄ• rentassa pÄ• á¹‡asÄ• maÃ±Ã±assa atthitÄ• ya yathÄ• pÄ• á¹‡Ä• tipÄ• to hoti, evaá¹ƒ
aÃ±Ã±aá¹ƒ majjaá¹ƒ pivantassa majjasÄ• maÃ±Ã±assa atthitÄ• ya akusalamevahoti. yathÄ
sappaá¹ƒ ghÄ• tentassa pÄ• á¹‡Ä• tipÄ• to na hoti, evaá¹ƒ nÄ• á¸·ikerapÄ• nasaÃ±Ã±Ä• ya
na hotÄ«â€™â€™ ti.

keci pana vadanti ``sÄ• maá¹‡erassa surÄ• ti ajÄ• nitvÄ• pivantassa pÄ• rÄ• jiko natthi, aku
ti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. ``bhikkhuno ajÄ• nitvÄ• pi bÄ«jato paá¹-á¹-hÄ• ya majjaá¹ƒpi
pÄ• cittiyaá¹ƒ, sÄ• maá¹‡ero jÄ• nitvÄ• \Be II 41/ pivanto sÄ«labhedaá¹ƒ Ä• pajjati, na ajÄ•
ettakameva hi aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, ``akusalaá¹ƒ pana hotÄ«â€™â€™ ti navuttan

``ajÄ• nitvÄ• pivantassapi sotÄ• pannassa mukhaá¹ƒ surÄ• na pavisatikammapathappatta
pÄ• tabbatoâ€™â€™ ti, tampi na sundaraá¹ƒ. bodhisatte kucchigatebodhisattamÄ• tu sÄ«la
ariyasÄ• vakÄ• naá¹ƒ dhammatÄ• siddhanti veditabbaá¹ƒ. tenevadÄ«ghanikÄ• ye
__kÅ«á¹-adantasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 352) vuttaá¹ƒ ---

``bhavantarepi hi ariyasÄ• vako jÄ«vitahetupi neva pÄ• á¹‡aá¹ƒ hanati, na suraá¹ƒ pivati. sa
khÄ«raÃ±ca missetvÄ• mukhe pakkhipanti, khÄ«rameva pavisati, na surÄ• . yathÄ• kiá¹ƒ?
koÃ±casakuá¹‡Ä• naá¹ƒ khÄ«ramissake udake khÄ«rameva pavisati, na udakaá¹ƒ. idaá¹ƒ y
dhammatÄ• siddhanti veditabbaâ€™â€™ nti.

yadi evaá¹ƒ __surÄ• pÄ• nasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 329) ``vatthu
acittakatÄ• veditabbÄ• , akusaleneva pÄ• tabbatÄ• ya lokavajjatÄ• â€™â€™ ti kasmÄ• vut
ayaÃ±hettha adhippÄ• yo --- sacittakapakkhe akusalacitteneva pÄ• tabbatÄ• ya lokavajjatÄ
adhippÄ• yena aÃ±Ã±esupi lokavajjesu acittakasikkhÄ• padesu akusalacittatÄ• yeva vuttÄ•
teneva __bhikkhunÄ«vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 1227) vuttaá¹ƒ ---

``giraggasamajjaá¹ƒ \Ne II 37/ cittÄ• gÄ• rasikkhÄ• padaá¹ƒ saá¹…ghÄ• á¹‡i itthÄ• laá¹…kÄ
vÄ• sitakapiÃ±Ã±Ä• ko bhikkhunÄ«Ä• dÄ«hi ummaddanaparimaddanÄ• ti imÄ• ni dasa sikk
lokavajjÄ• niakusalacittÄ• nÄ«â€™â€™ ti,

ayaá¹ƒ panettha adhippÄ• yo --- vinÄ• pi cittena Ä• pajjitabbattÄ• acittakÄ• ni, citte panasa
Ä• pajjitabbattÄ• lokavajjÄ• ni ceva akusalacittÄ• ni cÄ• ti. tasmÄ• __bhikkhuvibhaá¹…ge_
surÄ• pÄ• nauyyuttauyyodhikasikkhÄ• padÄ• ni tÄ«á¹‡i, __bhikkhunÄ«vibhaá¹…ge_Ä• gatÄ
dasÄ• ti imesaá¹ƒ terasannaá¹ƒ acittakasikkhÄ• padÄ• naá¹ƒ lokavajjatÄ• dassanatthaá¹ƒ `
idaá¹ƒ visesanaá¹ƒ katanti niá¹-á¹-hamettha gantabbaá¹ƒ. yasmÄ• \Be II 42/pana paá¹‡á¹‡a
vatthuvÄ«tikkamavijÄ• nanacittena sacittakapakkhe cittaá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusala
abyÄ• kataá¹ƒ, tasmÄ• tassa sacittakapakkhe cittaá¹ƒ akusalamevÄ• tiayaá¹ƒ niyamo natth
paá¹‡á¹‡attivajjanti vuttaá¹ƒ.

__rundhantÄ«_ti vÄ«tikkamaá¹ƒ rundhantÄ«. __dvÄ• raá¹ƒ pidahantÄ«_ti vÄ«tikkamalesass
__sotaá¹ƒ pacchindamÄ• nÄ• _ti uparÅ«pari vÄ«tikkamasotaá¹ƒ pacchindamÄ• nÄ• . atha v
__rundhantÄ«_tianÄ• pattilesaá¹ƒ rundhantÄ«. __dvÄ• raá¹ƒ pidahantÄ«_ti anÄ• pattilesass
__sotaá¹ƒpacchindamÄ• nÄ• _ti anÄ• pattisotaá¹ƒ pacchindamÄ• nÄ• , Ä• pattimeva kurum
lokavajje kÄ• ci anupaÃ±Ã±atti uppajjamÄ• nÄ• sithilaá¹ƒ karontÄ« uppajjati, tasmÄ• __ ``
uppajjamÄ• nÄ• ... pe ... gÄ• á¸·hataraá¹ƒ karontÄ« uppajjatÄ«â€™â€™ _tiidaá¹ƒ kasmÄ•
``aÃ±Ã±atra adhimÄ• nÄ•  aÃ±Ã±atra supinantÄ• â€™â€™ _tiÄ• di. ``aÃ±Ã±atraadhimÄ• n
anupaÃ±Ã±attiyÄ• ``vÄ«tikkamÄ• bhÄ• vÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, ``aÃ±Ã±atr
``abbohÄ• rikattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. tattha __vÄ«tikkamÄ• bhÄ• vÄ• _tipÄ

icchÄ• pakatotiÄ• divÄ«tikkamÄ• bhÄ• vÄ• . uttarimanussadhamme hi ``pÄ• picchoicchÄ• p
ullapatÄ«â€™â€™ ti (Vin I 129) vacanato visaá¹ƒvÄ• danÄ• dhippÄ• yenamusÄ• bhaá¹‡an
pana adhimÄ• nena adhigatasaÃ±Ã±Ä« hutvÄ• ullapati, nasikkhÄ• padaá¹ƒ vÄ«tikkamitukÄ
adhimÄ• nÄ• â€™â€™ ti ayaá¹ƒ anupaÃ±Ã±atti uppajjamÄ• nÄ• vÄ«tikkamÄ• bhÄ• vÄ• an
__abbohÄ• rikattÄ• _ti supinante vijjamÄ• nÄ• yapicetanÄ• ya vÄ«tikkamicchÄ• ya ca abbo
supinante mocanassÄ• dacetanÄ• saá¹ƒvijjati, kadÄ• ci upakkamanampi hoti, tathÄ• pi thin
taá¹ƒ cittaá¹ƒabbohÄ• rikaá¹ƒ, cittassa abbohÄ• rikattÄ• upakkamakiriyÄ• saá¹ƒvattanikÄ•
teneva \Ne II 38/ ``atthesÄ• bhikkhave cetanÄ• , sÄ• ca kho abbohÄ• rikÄ• â€™â€™ ti (Vi
bhagavatÄ• vuttÄ• , tasmÄ• ``aÃ±Ã±atra supinantÄ• â€™â€™ ti ayaá¹ƒ anupaÃ±Ã±atti abb
anÄ• pattikarÄ• jÄ• tÄ• .

__akate vÄ«tikkame_ti ``kukkuccÄ• yantÄ• na bhuÃ±jiá¹ƒsÅ«â€™â€™ tiÄ• dÄ«su viya vÄ«
karontÄ«_ti paá¹-hamaá¹ƒ sÄ• maÃ±Ã±ato baddhasikkhÄ• padaá¹ƒ mocetvÄ• \Be II 43/atta
anÄ• pattikaraá¹‡avasena sithilaá¹ƒ karontÄ«. __dvÄ• raá¹ƒ dadamÄ• nÄ• _ti anÄ• pattiyÄ•
tenevÄ• ha __ ``aparÄ• parampi anÄ• pattiá¹ƒ kurumÄ• nÄ• â€™â€™ _ti. nanu casaÃ±cari
taá¹…khaá¹‡ikÄ• yapÄ«â€™â€™ ti anupaÃ±Ã±atti uppajjamÄ• nÄ• Ä• pattimevakarontÄ«
``anÄ• pattiá¹ƒ kurumÄ• nÄ• uppajjatÄ«â€™â€™ ti vuttanti Ä• ha__ ``antamaso taá¹…khaá
udÄ• yinÄ• bhikkhunÄ• taá¹…khaá¹‡ikÄ• ya saÃ±carittaá¹ƒ Ä• pannavatthusmiá¹ƒpaÃ±Ã±
vÄ«tikkameâ€™â€™ _ti vuttaá¹ƒ. __paÃ±Ã±attigatikÄ• va hotÄ«_ti mÅ«lapaÃ±Ã±attiyaá¹ƒy

makkaá¹-ivatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

santhatabhÄ• á¹‡avÄ• ro

vajjiputtakavatthuvaá¹‡á¹‡anÄ•

<43> vesÄ• lÄ« nivÄ• so etesanti __vesÄ• likÄ• _ti Ä• ha __ ``vesÄ• livÄ• sinoâ€™â€™ _ti
vajjino, vajjÄ«naá¹ƒ puttakÄ• __vajjiputtakÄ• _ti Ä• ha __ ``vajjiraá¹-á¹-hevesÄ• liyaá¹ƒ kulÄ
_ti. __Ã±Ä• tÄ«naá¹ƒ byasana_nti Ã±Ä• tÄ«naá¹ƒ vinÄ• so. so panaÃ±Ä• tÄ«naá¹ƒ vinÄ• so
hotÄ«ti Ä• ha __ ``rÄ• jadaá¹‡á¸• abyÄ• dhimaraá¹‡avippavÄ• sanimittenÄ• â€™â€™ _ti. b
__bhogabyasanaá¹ƒ_. taÃ±ca hiraÃ±Ã±asuvaá¹‡á¹‡adÄ• sidÄ• sÄ• dÄ«naá¹ƒ
upabhogaparibhogavatthÅ«naá¹ƒrÄ• jadaá¹‡á¸• Ä• dinÄ• vinÄ• soti Ä• ha __ ``esa nayo du
buddhaá¹ƒ garahÄ• mÄ• _ti ``asabbaÃ±Ã±u buddhoâ€™â€™ tiÄ• dinÄ• buddhaá¹ƒ na gar
``aniyyÄ• nikodhammoâ€™â€™ tiÄ• dinÄ• dhammaá¹ƒ na garahÄ• ma. __na saá¹…ghaga
saá¹…ghoâ€™â€™ tiÄ• dinÄ• saá¹…ghaá¹ƒ na garahÄ• ma. __aá¹-á¹-hatiá¹ƒsÄ• rammaá¹
asubhÄ• dasÄ• nussatiyo cattÄ• robrahmavihÄ• rÄ• cattÄ• ro Ä• ruppÄ• catudhÄ• tuvava
paá¹-ikÅ«lasaÃ±Ã±Ä• ti imesucattÄ• lÄ«sakammaá¹-á¹-hÄ• nesu pÄ• á¸·iyaá¹ƒ anÄ• gatattÄ
Ä• lokÄ• kÄ• sakasiá¹‡advayaá¹ƒ á¹-hapetvÄ• avasesÄ• nigahetvÄ• vuttaá¹ƒ. __vibhattÄ•

__dhammÄ• _ti ``imasmiá¹ƒ Ä• rammaá¹‡e idaá¹ƒ hotÄ«â€™â€™ tievaá¹ƒ vibhattÄ• upac
paá¹-hamajjhÄ• nÄ• dayo mahaggatakusalÄ• dhammÄ• \Be II 44/. __teva dhamme_ti te e
majjhimayÄ• mo bhikkhÅ«naá¹ƒ niddÄ• kilamathavinodanokÄ• sattÄ• na gahitoti Ä• ha __ `
pacchimayÄ• maÃ±cÄ• â€™â€™ _ti. saccÄ• ni bujjhati paá¹-ivijjhatÄ«tibodhi, arahattamagg
upakÄ• rakattena tassa pakkhe bhavÄ• __bodhipakkhiyÄ• _ti Ä• ha __ ``bodhissapakkhe b
arahattamaggaÃ±Ä• á¹‡assa upakÄ• rakÄ• naâ€™â€™ _nti. cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyoaá¹-á
sattatiá¹ƒsa bodhipakkhiyadhammÄ• . __ ``gihipalibodhaá¹ƒ Ä• vÄ• sapalibodhaÃ±capahÄ•
dvinnaá¹ƒ palibodhÄ• naá¹ƒ upacchedassa sudukkarabhÄ• vato vuttaá¹ƒ. __yuttapayuttÄ• _

__Ä• saya_nti ajjhÄ• sayaá¹ƒ. sikkhaá¹ƒ appaccakkhÄ• ya bhikkhubhÄ• ve á¹-hatvÄ• paá¹
vajjiputtakÄ• naá¹ƒ upasampadaá¹ƒ anujÄ• nanto bhagavÄ• ``pÄ• rÄ• jiko hoti asaá¹ƒvÄ• s
paÃ±Ã±attasikkhÄ• padaá¹ƒ samÅ«hanati nÄ• mÄ• ti Ä• ha --- __ ``yadi hi bhagavÄ• ... pe
paÃ±Ã±attaá¹ƒsamÅ«haneyyÄ• â€™â€™ _ti. ``yo pana bhikkhÅ«â€™â€™ ti vuttattÄ• pan
paá¹-isevitamethunassaupasampadaá¹ƒ anujÄ• nanto na samÅ«hanati nÄ• ma. na hi so bh
``soÄ• gato na upasampÄ• detabboâ€™â€™ ti vacanato sÄ• maá¹‡erabhÅ«mi anuÃ±Ã±Ä•
``sÄ• maá¹‡erabhÅ«miyaá¹ƒpana á¹-hitoâ€™â€™ _tiÄ• di. __uttamattha_nti arahattaá¹ƒ nib

vajjiputtakavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catubbidhavinayakathÄ• vaá¹‡á¹‡anÄ•

<45> __nÄ«haritvÄ• _ti sÄ• sanato nÄ«haritvÄ• . tathÄ• hi ``paÃ±cahupÄ• li aá¹…gehi sam
nÄ• nuyuÃ±jitabbaá¹ƒ. katamehi paÃ±cahi? suttaá¹ƒ na jÄ• nÄ• ti, suttÄ• nulomaá¹ƒna jÄ• n
evamÄ• dipariyattisÄ• sanato suttaá¹ƒ suttÄ• nulomaÃ±ca nÄ«haritvÄ• pakÄ• sesuá¹ƒ, ``an
Ä• cariyÄ• naá¹ƒ uggaho paripucchÄ• ti gaá¹‡hÄ• tÄ«â€™â€™ tievamÄ• dipariyattisÄ• san
nÄ«haritvÄ• pakÄ• sesuá¹ƒ, __bhÄ• rukacchakavatthusmiá¹ƒ_ (Vin III 78) ``Ä• yasmÄ• \B
anÄ• patti Ä• vuso supinantenÄ• â€™â€™ tievamÄ• dipariyattisÄ• sanato eva attanomatiá¹
tÄ• ya hi attanomatiyÄ• thero etadaggaá¹-á¹-hÄ• naá¹ƒ labhi.

__vutta_nti \Ne II 40/ nÄ• gasenattherena vuttaá¹ƒ. pajjate anena atthoti padaá¹ƒ, bhagavat
kaá¹‡á¹-hÄ• divaá¹‡á¹‡appavattiá¹-á¹-hÄ• naá¹ƒÄ• hacca visesetvÄ• bhÄ• sitaá¹ƒ padaá¹ƒ
bhagavatoyeva vacanaá¹ƒ. tenÄ• ha __ ``Ä• haccapadantisuttaá¹ƒ adhippetaâ€™â€™ _nti.
kappatÄ«â€™â€™ ti evaá¹ƒ avisesetvÄ• ``yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappatÄ«â
taÃ±ce akappiyaá¹ƒ anulometi, kappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo na kappatÄ«â€™â€™ ti
vuttaá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒidha ``rasoâ€™â€™ ti adhippetanti Ä• ha __ ``rasoti s
dhammasaá¹…gÄ• hakappabhutiÄ• cariyaparamparatoÄ• nÄ«tÄ• aá¹-á¹-hakathÄ• tanti idh
adhippetÄ• ti Ä• ha __ ``Ä• cariyavaá¹ƒsotiÄ• cariyavÄ• doâ€™â€™ _ti.

idha vinayavinicchayassa adhikatattÄ• tadanucchavikameva suttaá¹ƒ dassento Ä• ha --- __
vinayapiá¹-ake pÄ• á¸·Ä«â€™â€™ _ti. __mahÄ• padesÄ• _ti mahÄ• okÄ• sÄ• , mahantÄ• n
patiá¹-á¹-hÄ• panaá¹-á¹-hÄ• nÄ• ni yesu patiá¹-á¹-hÄ• pito vinayo vinicchayati asandehato. n
kÄ• raá¹‡Ä• ni __mahÄ• padesÄ• , _ mahantÄ• ni vinayavinicchayakÄ• raá¹‡Ä• nÄ«ti vutta
`yaá¹ƒ, bhikkhaveâ€™ tiÄ• dinÄ• vuttÄ• sÄ• dhippÄ• yÄ• pÄ• á¸·iyeva mahÄ• padesÄ• â€
``ye bhagavatÄ• evaá¹ƒ vuttÄ• â€™â€™ _tiÄ• di. ime ca mahÄ• padesÄ• khandhakeÄ• ga
vinicchayakathÄ• tattheva Ä• vi bhavissatÄ«ti idha na vuccati. yadipitattha tattha bhagavatÄ
pakiá¹‡á¹‡akadesanÄ• va aá¹-á¹-hakathÄ• , sÄ• pana dhammasaá¹…gÄ• hakehi paá¹-ham
saá¹…gÄ• yitvÄ• tassa atthavaá¹‡á¹‡anÄ• nurÅ«peneva vÄ• canÄ• maggaá¹ƒ Ä• ropitattÄ
tivuccati Ä• cariyÄ• vadanti saá¹ƒvaá¹‡á¹‡enti pÄ• á¸·iá¹ƒ etenÄ• ti katvÄ• . tenÄ• ha --- __
... pe ... aá¹-á¹-hakathÄ• tantÄ«â€™â€™ _ti. tisso saá¹…gÄ«tiyo Ä• ruá¸·hoyeva ca
buddhavacanassaatthasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«to kathÄ• maggo mahÄ• mahindattherena
pacchÄ• tambapaá¹‡á¹‡iyehimahÄ• therehi sÄ«haá¸·abhÄ• sÄ• ya á¹-hapito
nikÄ• yantaraladdhisaá¹…karapariharaá¹‡atthaá¹ƒ. kiÃ±cÄ• pi attanomatisuttÄ• dÄ«hi saá¹ƒ
parikappÄ«yati, tathÄ• pi sÄ• na suttÄ• dÄ«su visesato \Be II 46/niddiá¹-á¹-hÄ• ti Ä• ha __
``suttasuttÄ• nulomaÄ• cariyavÄ• de muÃ±citvÄ• â€™â€™ _ti. __anubuddhiyÄ• _tisuttÄ• d
__nayaggÄ• henÄ• _ti suttÄ• dito labbhamÄ• nanayaggahaá¹‡ena.

attanomatiá¹ƒ sÄ• maÃ±Ã±ato paá¹-hamaá¹ƒ dassetvÄ• idÄ• ni tameva visesetvÄ• dassen
_tiÄ• dimÄ• ha. idÄ• ni tattha paá¹-ipajjitabbÄ• kÄ• raá¹ƒ dassento Ä• ha --- __ ``taá¹ƒ pana
gahetvÄ• kathentenÄ• â€™â€™ _tiÄ• di. __atthenÄ• _ti attanÄ• sallakkhitena atthena. __Ä
otÄ• retabbÄ• _tiÄ• cariyavÄ• de Ã±Ä• á¹‡ena anuppavesetabbÄ• . __sabbadubbalÄ• _ti p
paá¹-ibhÄ• nabhÄ• vato. pamÄ• dapÄ• á¹-havasena Ä• cariyavÄ• dassa kadÄ• ci suttÄ• nu
na gahetabbotidassento Ä• ha --- __ ``Ä• cariyavÄ• dopi ... pe ... samento eva gahetabboâ€
__samentamevagahetabba_nti yathÄ• suttena saá¹ƒsandati, evaá¹ƒ mahÄ• padesato atthÄ
suttÄ• nulomassa suttekadesattepi sutte viya ``idaá¹ƒ kappati, idaá¹ƒ na kappatÄ«â€™â€™
Ä• haccabhÄ• sitaá¹ƒ kiÃ±ci natthÄ«ti Ä• ha --- __ ``suttÄ• nulomato hi suttamevabalavatara
__appaá¹-ivattiya_nti appaá¹-ibÄ• hiyaá¹ƒ. __kÄ• rakasaá¹…ghasadisa_nti
pamÄ• á¹‡attÄ• saá¹…gÄ«tikÄ• rakasaá¹…ghasadisaá¹ƒ. __buddhÄ• naá¹ƒ á¹-hitakÄ• lasa
kathitattÄ• dharamÄ• nabuddhasadisanti vuttaá¹ƒ hoti. sutte hi paá¹-ibÄ• hite buddhova paá
__sakavÄ• dÄ« suttaá¹ƒ gahetvÄ• kathetÄ«_ti sakavÄ• dÄ« attano suttaá¹ƒ gahetvÄ• voha
suttÄ• nuloma_nti aÃ±Ã±anikÄ• yavÄ• dÄ« attano nikÄ• ye suttÄ• nulomaá¹ƒ gahetvÄ• kath
vÄ• akatvÄ• _ti ``kiá¹ƒ iminÄ• â€™â€™ ti khepaá¹ƒ vÄ•  ``kimesabÄ• lo vadatÄ«â€™â€™
__suttÄ• nuloma_nti paravÄ• dinÄ• vuttaá¹ƒ aÃ±Ã±anikÄ• yesuttÄ• nulomaá¹ƒ. __sutte otÄ
attano sutte otÄ• retabbaá¹ƒ. __suttasmiá¹ƒyeva á¹-hÄ• tabba_nti attano sutteyeva á¹-hÄ• t
sesavÄ• resupi atthayojanÄ• kÄ• tabbÄ• . __aya_nti sakavÄ• dÄ«. __paro_ti aÃ±Ã±anikÄ•

nanu ca ``suttÄ• nulomato suttameva balavataraâ€™â€™ nti heá¹-á¹-hÄ• vuttaá¹ƒ, idha pa
otÄ• retabbaâ€™â€™ ntiÄ• di kasmÄ• vuttanti? nÄ• yaá¹ƒ virodho. ``suttÄ• nulomatosuttar
idaá¹ƒ \Be II 47/ sakamateyeva suttaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tattha hi sakamatipariyÄ• par
sandhÄ• ya ``attanomati sabbadubbalÄ• , attanomatitoÄ• cariyavÄ• do balavataro, Ä• cariy
balavataraá¹ƒ, suttÄ• nulomato suttamevabalavataraâ€™â€™ nti ca vuttaá¹ƒ. idha pana pa
aÃ±Ã±anikÄ• ye suttaá¹ƒ sandhÄ• ya ``suttÄ• nulomesuttaá¹ƒ otÄ• retabbaâ€™â€™ ntiÄ•
paravÄ• dinÄ• Ä• nÄ«taá¹ƒ suttÄ• diá¹ƒ attanosuttÄ• nulomaÄ• cariyavÄ• daattanomatÄ«s
gahetabbaá¹ƒ, itaraá¹ƒ na gahetabbantiayaá¹ƒ nayo idha vuccatÄ«ti na koci pubbÄ• paravir

__bÄ• hirakasutta_nti tisso saá¹…gÄ«tiyo anÄ• ruá¸·haguá¸·havessantarÄ• dÄ«ni
mahÄ• saá¹…ghikanikÄ• yavÄ• sÄ«naá¹ƒsuttÄ• ni. __vedallÄ• dÄ«na_nti __Ä• di_-sadden
veditabbaá¹ƒ, itaraá¹ƒgÄ• rayhasuttaá¹ƒ na gahetabbaá¹ƒ. __attanomatiyameva á¹-hÄ• tabl
aÃ±Ã±anikÄ• yatoÄ• nÄ«tasuttatopi sakanikÄ• ye attanomatiyeva balavatarÄ• ti dasseti. sa
katheti, paravÄ• dÄ«pi suttamevÄ• tievamÄ• dinÄ• \Ne II 42/ samÄ• najÄ• tikÄ• naá¹ƒ vase
sutteyeva otÄ• raá¹‡aá¹ƒ bhinnaá¹ƒ viya hutvÄ• na paÃ±Ã±Ä• yati, vuttanayenevaca sakkÄ

idÄ• ni sakavÄ• dÄ«paravÄ• dÄ«naá¹ƒ kappiyÄ• kappiyÄ• dibhÄ• vaá¹ƒ sandhÄ• ya vivÄ•
paá¹-ipajjitabbavidhiá¹ƒdassento Ä• ha --- __ ``atha panÄ• yaá¹ƒ kappiyanti gahetvÄ• kathe
tattha __sutteca suttÄ• nulome ca otÄ• retabba_nti sakavÄ• dinÄ• attanoyeva sutte ca sutt
otÄ• retabbaá¹ƒ. __paro kÄ• raá¹‡aá¹ƒ na vindatÄ«_ti paravÄ• dÄ« kÄ• raá¹‡aá¹ƒ na labha
kÄ• raá¹‡aÃ±ca vinicchayaÃ±ca dassetÄ«_ti paravÄ• dÄ« attano suttato bahuá¹ƒ kÄ• raá¹‡
vinicchayaÃ±caÄ• haritvÄ• dasseti. __sÄ• dhÅ«ti sampaá¹-icchitvÄ• akappiyeva á¹-hÄ• ta
nikÄ• ye suttÄ• dÄ«ni alabhantena sakavÄ• dinÄ• paravÄ• dÄ«vacaneyeva á¹-hÄ• tabbant
kÄ• raá¹‡acchÄ• yÄ• dissatÄ«_ti sakavÄ• dÄ«paravÄ• dÄ«naá¹ƒ ubhinnampi
kappiyÄ• kappiyabhÄ• vasÄ• dhakaá¹ƒkÄ• raá¹‡apatirÅ«pakaá¹ƒ dissati. yadi dvinnampi kÄ
kasmÄ• ``akappiyevaá¹-hÄ• tabbaâ€™â€™ nti Ä• ha __ ``vinayaÃ±hi patvÄ• â€™â€™ _tiÄ
ti vuttamevatthaá¹ƒpÄ• kaá¹-ataraá¹ƒ katvÄ• dassento Ä• ha __ ``kappiyÄ• kappiyavicÄ• ra
__rundhitabba_ntiÄ• dÄ«su \Be II 48/ dubbiÃ±Ã±eyyavinicchaye kappiyÄ• kappiyabhÄ• ve s
rundhitabbaá¹ƒ, akappiyanti gahaá¹‡aá¹ƒ __gÄ• á¸·haá¹ƒ kÄ• tabbaá¹ƒ_. aparÄ• paraá¹ƒ
pavattakappiyagahaá¹‡a__sotaá¹ƒ pacchinditabbaá¹ƒ, _garukabhÄ• vasaá¹…khÄ• te akapp
attho.

__bahÅ«hi suttavinicchayakÄ• raá¹‡ehÄ«_ti bahÅ«hi suttehi ceva tato Ä• nÄ«tavinicchayak
gahaá¹‡aá¹ƒ na vissajjetabba_nti sakavÄ• dinÄ• attano akappiyanti gahaá¹‡aá¹ƒ na vissajj
vuttamevatthaá¹ƒ nigamento __ ``evaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __yo_ti sakavÄ• dÄ«
pana ``sakavÄ• dÄ«suyeva yo koci idhÄ• dhippetoâ€™â€™ ti vadanti, evaá¹ƒsante ``atha p
gahetvÄ• kathetÄ«â€™â€™ tiÄ• dÄ«su sabbattha ubhopi sakavÄ• dinoyevasiyuá¹ƒ heá¹-á
nigamanavasena ``evaâ€™â€™ ntiÄ• dÄ«naá¹ƒ vuttattÄ• , tasmÄ• taá¹ƒ na gahetabbaá¹ƒ

labhatÄ«_ti ettha suttÄ• dÄ«su purimaá¹ƒ purimaá¹ƒ atirekakÄ• raá¹‡aá¹ƒ nÄ• ma, yo vÄ•
bahutaraá¹ƒ kÄ• raá¹‡aá¹ƒ labhati, so atirekakÄ• raá¹‡aá¹ƒ labhati nÄ• ma.

suá¹-á¹-hu pavatti etassÄ• ti suppavatti, suá¹-á¹-hu pavattati sÄ«lenÄ• ti vÄ• suppavatti. ter
``suppavattÄ«ti suá¹-á¹-hu pavattaâ€™â€™ _nti. vÄ• cÄ• ya uggataá¹ƒ __vÄ• cuggataá¹ƒ,
suggahitantivuttaá¹ƒ hoti. __suttato_ti imassa vivaraá¹‡aá¹ƒ __ ``pÄ• á¸·itoâ€™â€™ _ti. ett
``suttaá¹ƒnÄ• ma sakalaá¹ƒ vinayapiá¹-akaâ€™â€™ nti vuttattÄ• \Ne II 43/ __pÄ• á¸·ito_ti t
aÃ±Ã±Ä• yeva pÄ• á¸·iveditabbÄ• . __anubyaÃ±janaso_ti imassa vivaraá¹‡aá¹ƒ __ ``paripu
cÄ• â€™â€™ _ti. pÄ• á¸·iá¹ƒ anugantvÄ• atthassa byaÃ±janato pakÄ• sanato __anubyaÃ±
aá¹-á¹-hakathÄ• ca vuccati. ettha ca aá¹-á¹-hakathÄ• ya visuá¹ƒ gahitattÄ• __paripucchÄ•
saá¹…ghabhedassa pubbabhÄ• ge pavattakalahassetaá¹ƒ adhivacanaá¹ƒ __saá¹…gharÄ•
__kukkuccako_tiaá¹‡umattesupi vajjesu bhayadassanavasena kukkuccaá¹ƒ uppÄ• dento. _
avisaá¹ƒvÄ• detvÄ• _tipÄ• á¸·iá¹ƒ aÃ±Ã±athÄ• akatvÄ• . __avokkamanto_ti anatikkamanto

__vitthunatÄ«_ti atthaá¹ƒ adisvÄ• nitthunati. __vipphandatÄ«_ti kampati. __santiá¹-á¹-hituá
ekasmiá¹ƒyeva atthe patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti. tenÄ• ha __ ``yaá¹ƒ_ \Be II 49/__yaá¹ƒ
taá¹ƒ anujÄ• nÄ• tÄ«â€™â€™ _ti. __paravÄ• daá¹ƒ gaá¹‡hÄ• tÄ«_ti ``ucchumhi kasaá¹-aá
sattÄ• hakÄ• liko, tadubhayavinimutto ca ucchunÄ• ma visuá¹ƒ natthi, tasmÄ• ucchupi vikÄ
paravÄ• dinÄ• vutte tampi gaá¹‡hÄ• ti. __ekekaloma_nti palitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __
puggale. __parikkhayaá¹ƒpariyÄ• dÄ• na_nti atthato ekaá¹ƒ.

__Ä• cariyaparamparÄ• kho panassa suggahitÄ• hotÄ«_ti ettha __Ä• cariyaparamparÄ• _
Ä• cariyÄ• naá¹ƒvinicchayaparamparÄ• . teneva vakkhati ``yathÄ• Ä• cariyo ca Ä• cariyÄ•
paripucchaÃ±cavadanti, tathÄ• Ã±Ä• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. __pubbÄ• parÄ• nusa
pubbavacanaá¹ƒ, idaá¹ƒparavacanaá¹ƒ, ayamanusandhÄ«â€™â€™ ti evaá¹ƒ pubbÄ• parÄ
__Ä• cariyaparampara_nti imassevavevacanaá¹ƒ __theravÄ• daá¹…ga_nti, therapaá¹-ipÄ•
parivaá¹-á¹-Ä• _ti dvetisso paramparÄ• .

__imehi ca pana tÄ«hi lakkhaá¹‡ehÄ«_ti ``suttamassa svÄ• gataá¹ƒ hotÄ«â€™â€™ tiÄ• dir
lakkhaá¹‡ehi. ettha ca paá¹-hamena lakkhaá¹‡ena vinayassa suá¹-á¹-hu uggahitabhÄ• vo vu
acalatÄ• suppatiá¹-á¹-hitatÄ• vuttÄ• , tatiyena yaá¹ƒ pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca na
tampiÄ• cariyavacanena vinicchinituá¹ƒ samatthatÄ• vuttÄ• . __otiá¹‡á¹‡e vatthusmi_nti
codanÄ• saá¹…khÄ• tevÄ«tikkamasaá¹…khÄ• te vÄ• vatthusmiá¹ƒ saá¹…ghamajjhe otiá¹‡
vibhÄ• vento__ ``codakena ca cuditakena ca vutte vattabbeâ€™â€™ _ti Ä• ha. keci pana ``
vatthusmiá¹ƒ cuditakena ca vutte vattabbeâ€™â€™ ti evaá¹ƒ yojenti. apare pana ``codaken
vutte vinayadharena ca vattabbeâ€™â€™ ti evampi yojenti. ``codakena ca cuditakena ca vu
ayameva pana yojanÄ• sundaratarÄ• ti veditabbÄ• . __vatthu oloketabba_nti tassa tassa si
oloketabbaá¹ƒ. ``tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• ... pe ... yo Ä• gaccheyya, Ä• patti \Ne II 44

ti (Vin III 517) hi idaá¹ƒnissaggiye aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padassa vatthusmiá¹ƒ pa
thullaccayadubbhÄ• sitÄ• pattÄ«naá¹ƒmÄ• tikÄ• ya anÄ• gatattÄ• __ ``paÃ±cannaá¹ƒ Ä• p
_nti vuttaá¹ƒ. __aÃ±Ã±ataraá¹ƒ vÄ• Ä• patti_nti ``kÄ• le vikÄ• lasaÃ±Ã±Ä« Ä• patti dukkaá¹
Ä• pattidukkaá¹-assÄ• â€™â€™ ti \Be II 50/ evamÄ• dinÄ• (Vin IV 250) Ä• gataá¹ƒ dukkaá
__sikkhÄ• padantaresÅ«_ti vinÄ«tavatthuá¹ƒ antokatvÄ• ekekasmiá¹ƒ sikkhÄ• padantare.

__sukhumÄ• _ti attanopi duviÃ±Ã±eyyasabhÄ• vassa lahuparivattino cittassa sÄ«ghapariva
__ ``cittalahukÄ• â€™â€™ _ti. cittaá¹ƒ lahu sÄ«ghaparivatti etesanti__cittalahukÄ• . te_ti te
__taá¹ƒvatthuka_nti te adinnÄ• dÄ• namanussaviggahavÄ«tikkamÄ• vatthu adhiá¹-á¹-hÄ• n
taá¹ƒvatthukaá¹ƒ. __sÄ«lÄ• ni sodhetvÄ• _ti yaá¹ƒvatthukaá¹ƒkukkuccaá¹ƒ uppannaá¹ƒ, taá
avasesasÄ«lÄ• ni sodhetvÄ• . pÄ• kaá¹-abhÄ• vato sukhavaá¸·aÃ±janatÄ• yaca __ ``dvattiá
karohÄ«â€™â€™ _ti vuttaá¹ƒ. aÃ±Ã±asmiá¹ƒ pana kammaá¹-á¹-hÄ• nekataparicayena tade
__kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayatÄ«_ti antarantarÄ• khaá¹‡á¸• aá¹ƒ adassetvÄ• cittena
cirakÄ• laá¹ƒ ghaá¹-ayati. __saá¹…khÄ• rÄ• pÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hahantÄ«_tivipa
ce, tassa saá¹…khÄ• rÄ• pÄ• kaá¹-Ä• hutvÄ• upaá¹-á¹-hahanti. sace katapÄ• rÄ• jikavÄ«
asaritukÄ• matÄ• ya vippaá¹-isÄ• ravatthuvasena punappunaá¹ƒ taá¹ƒ upaá¹-á¹-hahatÄ«tici
tena vuttaá¹ƒ __ ``kammaá¹-á¹-hÄ• naá¹ƒ na ghaá¹-ayatÄ«â€™â€™ _tiÄ• di. __attanÄ• jÄ•
paccatte cetaá¹ƒ karaá¹‡avacanaá¹ƒ, attÄ• jÄ• nÄ• tÄ«ti vuttaá¹ƒhoti. __aÃ±Ã±Ä• ca deva
Ä• rakkhadevatÄ• hi aÃ±Ã±Ä• paracittaviduniyo devatÄ• ca jÄ• nanti.

niá¹-á¹-hitÄ• catubbidhavinayakathÄ• vaá¹‡á¹‡anÄ•

vinayadharassa ca lakkhaá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ• .

bhikkhupadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

__tasmÄ• _ti yasmÄ• pana-saddaá¹ƒ apanetvÄ• aniyamena puggaladÄ«pakaá¹ƒ yo-sadda
imasmiá¹ƒ yo-sadde. pana-saddassa nipÄ• tamattattÄ• yo-saddasseva atthaá¹ƒ pakÄ• sen
hotÄ«â€™â€™ _ti Ä• ha. __yo koci nÄ• mÄ• _ti yo vÄ• so vÄ• yokocÄ«ti vutto. __vÄ• sad
vipassanÄ• dhurayutto vÄ• . __sÄ«lesÅ«_tipakatÄ«su.

__bhikkhatÄ«_ti \Be II 51/ \Ne II 45/ yÄ• cati. __labhanto vÄ• alabhanto vÄ• _ti yo kocibhikk
esati gavesati, so taá¹ƒ labhatu vÄ• mÄ• vÄ• , tathÄ• pi bhikkhatÄ«ti bhikkhÅ«tiayamettha
yÄ• canÄ• yÄ• _ti ``uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ• â€™â€™ ti evaa
na kapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ viya ``dehi dehÄ«â€™â€™ ti evaá¹ƒ pavat
__bhikkhÄ• cariya_nti uÃ±chÄ• cariyaá¹ƒ. __ajjhupagatattÄ• _tianuá¹-á¹-hitattÄ• . __kÄ• jab
Ä• nÄ«taá¹ƒ bhattaá¹ƒ. __agghaphassavaá¹‡á¹‡abhedenÄ• _tiagghÄ• dÄ«naá¹ƒ purimapak
purimapakativijahanaÃ±hettha bhedoti adhippetaá¹ƒ. dhovitvÄ• apanetuá¹ƒ asakkuá¹‡eyya

tathÄ• apanetuá¹ƒ sakkuá¹‡eyyasabhÄ• vÄ• __jallikÄ• _. __bhinnapaá¹-adharo_ti nibbaca
bhikkhu-saddassa niruá¸·hattÄ• kataá¹ƒ.

__upanissayasampanna_nti pubbe aá¹-á¹-haparikkhÄ• radÄ• nÅ«panissayasampannaá¹ƒ. y
parikkhÄ• re pattacÄ«varameva vÄ• sotÄ• pannÄ• diariyassa puthujjanasseva vÄ• sÄ«las
parikkhÄ• radÄ• naá¹ƒ anÄ• gate ehibhikkhubhÄ• vÄ• ya paccayo hotÅ«â€™â€™ ti patthan
taá¹ƒ sati adhikÄ• rasampattiyaá¹ƒ buddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve iddhimayaparikkhÄ
saá¹ƒvattatÄ«tiveditabbaá¹ƒ. __brahmaghosa_nti uttamaghosaá¹ƒ, brahmuno ghosasadisaa
__brahmacariya_ntisÄ• sanabrahmacariyaá¹ƒ maggabrahmacariyaÃ±ca. dukkhassa samm
yojetabbaá¹ƒ. __bhaá¹‡á¸• Å«_ti muá¹‡á¸• o. __vÄ• sÄ«_ti dantakaá¹-á¹-hacchedanavÄ• si
kÄ• yabandhanaá¹ƒ. yutto bhÄ• vanÄ• nuyogo assÄ• ti __yuttayogo, _ tassa yuttayogassa,
bhÄ• vanÄ• nuyogamanuyuttassÄ• tivuttaá¹ƒ hoti. iriyÄ• pathasampannatÄ• vibhÄ• vanatth
``saá¹-á¹-hivassikatthero viyÄ• â€™â€™ _ti vuttaá¹ƒ. buddhova pabbajjÄ• cariyo upasampa
__buddhÄ• cariyako_. paá¹-hamabodhiyampipaá¹-hamakÄ• leyeva sesaupasampadÄ• naá
``paá¹-hamabodhiyaá¹ƒ ekasmiá¹ƒ kÄ• leâ€™â€™ _ti. __paÃ±ca paÃ±cavaggiyattherÄ• _ti
__tÄ«á¹‡i sata_nti tÄ«á¹‡i satÄ• ni, gÄ• thÄ• bandhasukhatthaá¹ƒ vacanavipallÄ• so kato. _
aá¹…gulimÄ• lattheraá¹ƒ sandhÄ• yavuttaá¹ƒ. __na vuttÄ• _ti aá¹-á¹-hakathÄ• yaá¹ƒ na vut
vinayapÄ• á¸·iyaá¹ƒ.

veá¸·uvanamahÄ• vihÄ• re \Be II 52/ gandhakuá¹-iyaá¹ƒ nisinnoyeva bhagavÄ• mahÄ• kas
uddissa pabbajitabhÄ• vaá¹ƒ viditvÄ• tassa paccuggamanaá¹ƒ karonto tigÄ• vutaá¹ƒ magg
bahuputtanigrodhamÅ«le pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinno attano santikaá¹ƒÄ• gantvÄ•
dassetvÄ• ``satthÄ• me bhante bhagavÄ• , sÄ• vakohamasmi, satthÄ• me bhante bhagav
tikkhattuá¹ƒ attano sÄ• vakattaá¹ƒ sÄ• vetvÄ• á¹-hitassamahÄ• kassapattherassa nipaccak
46/ attano ca mahÄ• nubhÄ• vataá¹ƒ dÄ«petuá¹ƒ yassa aÃ±Ã±assa ajÄ• naá¹ƒyeva ``jÄ• n
bÄ• hirakassa satthuno evaá¹ƒ sabbacetasÄ• samannÄ• gato pasannacittosÄ• vako evarÅ
kareyya, tassa vaá¹‡á¹-acchinnatÄ• lapakkaá¹ƒ viya gÄ«vato muddhÄ• pivipateyya, sattadh
dassento ``yo kho, kassapa, evaá¹ƒ sabbacetasÄ• samannÄ• gataá¹ƒsÄ• vakaá¹ƒ ajÄ• naa
ti, apassaá¹ƒyeva vadeyya `passÄ• mÄ«â€™ ti, muddhÄ• pitassa vipateyya, sattadhÄ• vÄ•
kassapa, jÄ• naá¹ƒyeva vadÄ• mi `jÄ• nÄ• mÄ«â€™ ti, passaá¹ƒyeva vadÄ• mi `passÄ• mÄ
vatvÄ• jÄ• timadamÄ• namadarÅ«pamadappahÄ• natthaá¹ƒtÄ«hi ovÄ• dehi mahÄ• kassap
te kassapÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha (Spk II 2.154) __tasmÄ• tihÄ• _ti tasmÄ• icceva vuttaá¹ƒ hoti, yasmÄ• ahaá¹ƒjÄ• na
ti passanto eva ca ``passÄ• mÄ«â€™â€™ ti vadÄ• mi, tasmÄ• ti attho. __ti_-kÄ• ra __ha_-k
vÄ• imasmiá¹ƒ sÄ• sane, __ta_-kÄ• ro padasandhivasenaÄ• gato. __evaá¹ƒ sikkhitabba_n
sikkhitabbaá¹ƒ. __tibba_ntibahalaá¹ƒ mahantaá¹ƒ. __hirottappaÃ±cÄ• _ti hirÄ« ca ottappaÃ
__paccupaá¹-á¹-hitaá¹ƒ bhavissatÄ«_tiupasaá¹…kamanato paá¹-hamatarameva upaá¹-á¹-hi

sati tesaá¹ƒ purato assa sagÄ• ravasappatissavatÄ• saá¹‡á¹-hÄ• ti. yo ca therÄ• dÄ«su hir
upaá¹-á¹-hapetvÄ• upasaá¹…kamati, therÄ• dayopi taá¹ƒ sahirikÄ• saottappÄ• ca hutvÄ•
ayamettha Ä• nisaá¹ƒso. __kusalÅ«pasaá¹ƒhita_nti kusalanissitaá¹ƒ, anavajjadhammanissi
__aá¹-á¹-hiá¹ƒ katvÄ• _ti attÄ• naá¹ƒ tena dhammena aá¹-á¹-hikaá¹ƒ katvÄ• , taá¹ƒ vÄ• dh
dhammoâ€™â€™ ti aá¹-á¹-hiá¹ƒ katvÄ• . __manasi katvÄ• _ti citte á¹-hapetvÄ• . __sabbac
cittassa thokampi bahi gantuá¹ƒ adento \Be II 53/sabbena samannÄ• hÄ• racittena samann
á¹-hapitasoto, dhamme nihitasototiattho. __evaÃ±hi te sikkhitabba_nti Ã±Ä• á¹‡asotaÃ±ca
odahitvÄ• ``mayÄ• desitaá¹ƒdhammaá¹ƒ sakkaccameva suá¹‡issÄ• mÄ«â€™â€™ ti evaÃ
__sÄ• tasahagatÄ• ca me kÄ• yagatÄ• satÄ«_tiasubhesu ceva Ä• nÄ• pÄ• ne ca paá¹-han
kÄ• yagatÄ• sati. yo ca panÄ• yaá¹ƒtividho ovÄ• do, therassa ayameva pabbajjÄ• ca upas

kasiá¹‡Ä• rammaá¹‡aá¹ƒ rÅ«pÄ• vacarajjhÄ• naá¹ƒ rÅ«pasaÃ±Ã±Ä• . saÃ±Ã±Ä• sÄ«sena
cauddhumÄ• takapaá¹-ibhÄ• gÄ• rammaá¹‡attÄ• __ ``uddhumÄ• takasaÃ±Ã±Ä• â€™â€™
bhagavatÄ• puá¹-á¹-ho ``ete dve rÅ«pÄ• vacarabhÄ• vena ekatthÄ• , byaÃ±janameva nÄ•
__Ä• raddhacitto_tiÄ• rÄ• dhitacitto. garudhammapaá¹-iggahaá¹‡Ä• diupasampadÄ• upari
bhavissati.

__kalyÄ• á¹‡aputhujjanÄ• dayo_ti \Ne II 47/ ettha bahÅ«naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ sak
avihatattÄ• janeti, tÄ• hi vÄ• janitoti puthujjano, kalyÄ• á¹‡o ca so puthujjano cÄ• ti kalyÄ•
Ä• di yesaá¹ƒ sotÄ• pannÄ• dÄ«naá¹ƒ te kalyÄ• á¹‡aputhujjanÄ• dayo. kalyÄ• á¹‡aggahaá
nivatteti. dvidhÄ• hi puthujjanÄ• andhaputhujjano kalyÄ• á¹‡aputhujjanoti. vuttaÃ±hetaá¹ƒ

``duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjanoâ€™â€™ ti || (Sv I 7; Ps I 2; Spk II 2.61; Mp

bhadrÄ• ya paÃ±Ã±Ä• ya bhadrÄ• ya vimuttiyÄ• ti yojetabbaá¹ƒ. __sÄ«lenÄ• _tiÄ• dÄ«su _
catupÄ• risuddhisÄ«laá¹ƒ. __samÄ• dhÄ«_ti vipassanÄ• pÄ• dakÄ• aá¹-á¹-ha samÄ• patti
lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ. __vimuttÄ«_ti ariyaphalavimutti. __vimuttiÃ±Ä• á¹‡adassana_
ekÅ«navÄ«satividhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. yathÄ• sambhavena cettha yojanÄ
kalyÄ• á¹‡aputhujjanassa hi sÄ«lÄ• dayo tayo eva sambhavanti, ariyÄ• naá¹ƒ pana sabbep
bhikkhÅ«tipi kalyÄ• á¹‡aputhujjanÄ• dayova vuttÄ• tiÄ• ha __ ``tehiyeva sÄ«lasÄ• rÄ• dÄ«h
nippariyÄ• yato khÄ«á¹‡Ä• savova sÄ• ro\Be II 54/ bhikkhu nÄ• mÄ• ti Ä• ha __ ``vigatakile
_tiÄ• di.

yopi kalyÄ• á¹‡aputhujjano anulomapaá¹-ipadÄ• ya paripÅ«rakÄ• rÄ« sÄ«lasampanno indri
mattaÃ±Ã±Å« jÄ• gariyÄ• nuyogamanuyutto pubbarattÄ• pararattaá¹ƒ bodhipakkhiyÄ• naá¹
dhammÄ• naá¹ƒbhÄ• vanÄ• nuyogamanuyutto viharati ``ajja vÄ• sve vÄ• aÃ±Ã±ataraá¹ƒ

adhigamissÄ• mÄ«â€™â€™ ti, sopi vuccati sikkhatÄ«ti sekhoti Ä• ha __ ``puthujjanakalyÄ•
_nti. __sattaariyÄ• _ti cattÄ• ro maggaá¹-á¹-hÄ• , heá¹-á¹-himÄ• ca tayo phalaá¹-á¹-hÄ• ti i
__tisso sikkhÄ• _tiadhisÄ«lÄ• dikÄ• tisso sikkhÄ• . sikkhÄ• su jÄ• toti vÄ• __sekho_. ariya
jÄ• tiyÄ• jÄ• yamÄ• no sikkhÄ• su jÄ• yati, na yoniyaá¹ƒ. sikkhanasÄ«loti vÄ• __sekho, _p
vÄ• kathÄ• ya sekhassa ayanti anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• maggaphalattayadhammÄ• s
ca yattha sekhabhÄ• vÄ• saá¹…kÄ• atthi, tatthÄ• yaá¹ƒ paá¹-isedhoti lokiyanibbÄ• nesuase
daá¹-á¹-habbÄ• . sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• hi sikkhÄ• attano paá¹-ipakkh
parisuddhÄ• , upakkilesÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vampi anupagamanato \Ne II 48/ etÄ•
aá¹-á¹-hasupi maggaphalesu vijjanti, tasmÄ• catumaggaheá¹-á¹-himaphalattayasamaá¹…gi
arahattaphalasamaá¹…gÄ«pi tÄ• su sikkhÄ• su jÄ• toti taá¹ƒsamaá¹…gino arahato itaresaá
sekhassa ayanti, sikkhÄ• sÄ«laá¹ƒ etassÄ• ti ca sekhoti vattabbo siyÄ• ti taá¹ƒnivattanattha
ti yathÄ• vuttasekhabhÄ• vapaá¹-isedho kato. arahattaphalehi pavattamÄ• nÄ• sikkhÄ•
pariniá¹-á¹-hitasikkhÄ• kiccattÄ• na sikkhÄ• kiccaá¹ƒ karonti, kevalaá¹ƒ sikkhÄ• phalabhÄ•
tasmÄ• tÄ• na sikkhÄ• vacanaá¹ƒ arahanti, nÄ• pi taá¹ƒsamaá¹…gÄ« sekhavacanaá¹ƒ, na
jÄ• toti ca vattabbataá¹ƒ arahati, heá¹-á¹-himaphalesu pana sikkhÄ•
sakadÄ• gÄ• mimaggavipassanÄ• dÄ«naá¹ƒupanissayabhÄ• vato sikkhÄ• kiccaá¹ƒ karontÄ
taá¹ƒsamaá¹…gino ca sekhavacanaá¹ƒsikkhanasÄ«lÄ• , sikkhÄ• su jÄ• tÄ• ti ca vattabbata
sekhÄ• â€™â€™ ti apariyositasikkhÄ• naá¹ƒdassitattÄ• , ``na sikkhatÄ«ti asekhoâ€™â€™
dassito, na sikkhÄ• yarahitoti Ä• ha --- __ ``sekkhadhamme atikkamma_ \Be II 55/ __ ... pe
asekhotivuccatÄ«â€™â€™ _ti. vuddhippattasikkho vÄ• asekhoti etasmiá¹ƒ atthe sekhadha
kassaci ariyassa asekhabhÄ• vÄ• pattÄ«ti arahattamaggadhammÄ• vuddhippattÄ• ca yath
katvÄ• taá¹ƒsamaá¹…gino aggamaggaá¹-á¹-hassa asekhabhÄ• vo Ä• pannoti? na, taá¹ƒsa
arahattamaggato hi ninnÄ• nÄ• karaá¹‡aá¹ƒ arahattaphalaá¹ƒ á¹-hapetvÄ•
pariÃ±Ã±Ä• kiccakaraá¹‡aá¹ƒvipÄ• kabhÄ• vaÃ±ca, tasmÄ• te eva sekhÄ• aggaphaladhar
vattuá¹ƒ. kusalasukhato ca vipÄ• kasukhaá¹ƒ santataratÄ• ya paá¹‡Ä«tataranti vuddhippatt
hontÄ«titaá¹ƒsamaá¹…gÄ« asekhoti vuccatÄ«ti.

__sabbantimena pariyÄ• yenÄ• _ti sabbantimena paricchedena. upasampadÄ• kammassa
``paÃ±cavaggakaraá¹‡Ä«yeâ€™â€™ _ti vuttaá¹ƒ. paÃ±cannaá¹ƒ vaggo samÅ«hoti paÃ±ca
paÃ±caparimÄ• á¹‡ayuttovÄ• vaggo paÃ±cavaggo, tena kattabbaá¹ƒ kammaá¹ƒ __paÃ±ca
bhikkhÅ«_tiyattakÄ• bhikkhÅ«. __kammappattÄ• _ti kammÄ• rahÄ• pÄ• rÄ• jikaá¹ƒ anÄ• p
upasampadÄ• kammassa paÃ±cavaggakaraá¹‡Ä«yattÄ• paÃ±ceva bhikkhÅ« kammappatt
chandÄ• rahÄ• . __Ã±atticatutthenÄ• _ti ettha kiÃ±cÄ• pi Ã±atti sabbapaá¹-hamaá¹ƒ vuccat
anussÄ• vanÄ• naá¹ƒ atthabyaÃ±janabhedÄ• bhÄ• vato atthabyaÃ±janabhinnÄ• Ã±atti tÄ•
``Ã±atticatutthaâ€™â€™ nti vuccati. byaÃ±janÄ• nurÅ«pameva aá¹-á¹-hakathÄ• yaá¹ƒ __ ``
ca Ã±attiyÄ• â€™â€™ _ti vuttaá¹ƒ, atthappavattikkamena pana ``ekÄ• ya Ã±attiyÄ• tÄ«hi a
tivattabbaá¹ƒ. __vatthuÃ±attianaussÄ• vanasÄ«mÄ• parisasampattisampannattÄ• _ti ettha
__vatthÅ«_tiupasampadÄ• pekkho puggalo, so á¹-hapetvÄ• Å«navÄ«sativassaá¹ƒ \Ne II 49

ajjhÄ• pannapubbaá¹ƒpaá¹‡á¸• akÄ• dayo ca ekÄ• dasa abhabbapuggale veditabbo. Å«nav
puggalÄ• upasampadÄ• ya avatthu, ime pana á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ upasampadÄ• p
upasampadÄ• kammaá¹ƒ__vatthusampattisampannaá¹ƒ_ nÄ• ma hoti.

vatthusaá¹…ghapuggalaÃ±attÄ«naá¹ƒ aparÄ• masanÄ• ni pacchÄ• Ã±attiá¹-á¹-hapanaÃ±c
Ã±attidosÄ• . tattha ``ayaá¹ƒ itthannÄ• moâ€™â€™ ti upasampadÄ• pekkhassa akittanaá¹ƒ
nÄ• ma. ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™ ti ettha ``suá¹‡Ä• tu me, bhanteâ€™â
tiabhaá¹‡anaá¹ƒ __saá¹…ghaaparÄ• masanaá¹ƒ_ nÄ• ma. ``itthannÄ• massa upasampadÄ
akittanaá¹ƒ__puggalaaparÄ• masanaá¹ƒ_ \Be II 56/ nÄ• ma. sabbena sabbaá¹ƒ Ã±attiyÄ• a
__Ã±attiaparÄ• masanaá¹ƒ_nÄ• ma. paá¹-hamaá¹ƒ kammavÄ• caá¹ƒ niá¹-á¹-hÄ• petvÄ• ``
``khamati saá¹…ghassÄ• â€™â€™ tievaá¹ƒ Ã±attikittanaá¹ƒ __pacchÄ• Ã±attiá¹-á¹-hapana
dosehi vimuttÄ• ya Ã±attiyÄ• sampannaá¹ƒ __Ã±attisampattisampannaá¹ƒ_ nÄ• ma.

vatthusaá¹…ghapuggalÄ• naá¹ƒ aparÄ• masanÄ• ni sÄ• vanÄ• ya hÄ• panaá¹ƒ akÄ• le sÄ•
anussÄ• vanadosÄ• . tattha __vatthÄ• _dÄ«naá¹ƒ aparÄ• masanÄ• ni Ã±attiyaá¹ƒ vuttasad
anussÄ• vanÄ• su yatthakatthaci etesaá¹ƒ aparÄ• masanaá¹ƒ aparÄ• masanameva, sabbe
avatvÄ• catukkhattuá¹ƒÃ±attikittanameva. atha vÄ• pana kammavÄ• cabbhantare akkhara
anuccÄ• raá¹‡aá¹ƒvÄ• duruccÄ• raá¹‡aá¹ƒ vÄ• __sÄ• vanÄ• ya hÄ• panaá¹ƒ_ nÄ• ma. sÄ
Ã±attiá¹ƒaá¹-á¹-hapetvÄ• anussÄ• vanakaraá¹‡aá¹ƒ __akÄ• le sÄ• vanaá¹ƒ_ nÄ• ma. iti im
vimuttÄ• yaanussÄ• vanÄ• ya sampannaá¹ƒ __anussÄ• vanasampattisampannaá¹ƒ_ nÄ• m

vipattisÄ«mÄ• lakkhaá¹‡aá¹ƒ samatikkantÄ• ya pana sÄ«mÄ• ya kataá¹ƒ __sÄ«mÄ• sampa
yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , tesaá¹ƒ anÄ• gamanaá¹ƒ, chandÄ• rahÄ• naá¹ƒ cha
sammukhÄ«bhÅ«tÄ• naá¹ƒpaá¹-ikkosananti ime pana tayo parisadosÄ• , tehi vimuttÄ• ya p
__parisasampattisampannaá¹ƒ_nÄ• ma.

upasampadÄ• kammavÄ• cÄ• saá¹…khÄ• taá¹ƒ bhagavato vacanaá¹ƒ upasampadÄ• kamm
á¹-hÄ• naá¹ƒ, yathÄ• ca taá¹ƒ kattabbanti bhagavatÄ• anusiá¹-á¹-haá¹ƒ, tathÄ• katattÄ• ta
yathÄ• vuttaá¹ƒ anÅ«naá¹ƒÃ±attianussÄ• vanaá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• ca avuttaá¹ƒ __á¹-h
kattabbanti hi bhagavatÄ• vuttaá¹ƒ, tathÄ• akate upasampadÄ• kammassa kÄ• raá¹‡aá¹ƒ n
á¹-hÄ• nÄ• rahaá¹ƒ. tenÄ• ha__ ``kÄ• raá¹‡Ä• rahena satthusÄ• sanÄ• rahenÄ• â€™â€™ _
Ã±attianussÄ• vanasampatti kathitÄ• tiveditabbÄ• . ``samaggena saá¹…ghenÄ• â€™â€™ t
parisasampatti kathitÄ• va. ``akuppenÄ• â€™â€™ tiiminÄ• pÄ• risesato vatthusÄ«mÄ• sam
veditabbÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana akuppalakkhaá¹‡aá¹ƒekattha sampiá¹‡á¸• etvÄ• c
imassa ``vatthuÃ±attianussÄ• vanasÄ«mÄ• parisasampattisampannattÄ• akopetabbataá¹ƒ
upagatenÄ• â€™â€™ ti attho vutto. keci pana ``á¹-hÄ• nÄ• rahenÄ• tiettha `na hatthacchinn
(Vin I 119) satthusÄ• sanaá¹ƒ á¹-hÄ• naâ€™â€™ nti vadanti.

``Ã±atticatutthena \Be II 57/ kammenÄ• â€™â€™ ti imasmiá¹ƒ adhikÄ• re pasaá¹…gato Ä•
kammalakkhaá¹‡aá¹ƒ sabbaaá¹-á¹-hakathÄ• su papaÃ±citaá¹ƒ, taá¹ƒ yathÄ• Ä• gataá¹-á¹-h
idhatassa avacane tattha vacane ca payojanaá¹ƒ dassetuá¹ƒ __ ``imasmiá¹ƒ pana á¹-hÄ• n
_tiÄ• dimÄ• ha.

aá¹-á¹-hasu upasampadÄ• su ehibhikkhÅ«pasampadÄ• saraá¹‡agamanÅ«pasampadÄ• ov
paÃ±habyÄ• karaá¹‡Å«pasampadÄ• tiimÄ• hi upasampadÄ• hi upasampannÄ• naá¹ƒ lokav
abhabbattÄ• garudhammapaá¹-iggahaá¹‡Å«pasampadÄ• dÅ«tenÅ«pasampadÄ• aá¹-á¹-h
tissannaá¹ƒ upasampadÄ• naá¹ƒ bhikkhunÄ«naá¹ƒyevaanuÃ±Ã±Ä• tattÄ• Ã±atticatutthene
gahitoti veditabbo. tathÄ• hiehibhikkhÅ«pasampadÄ• antimabhavikÄ• naá¹ƒyeva, saraá¹‡a
parisuddhÄ• naá¹ƒ, ovÄ• dapaá¹-iggahaá¹‡apaÃ±habyÄ• karaá¹‡Å«pasampadÄ• mahÄ• ka
bhabbÄ• pÄ• rÄ• jikÄ• dilokavajjaá¹ƒ Ä• pajjituá¹ƒ, garudhammapaá¹-iggahaá¹‡Ä• dayoca
anuÃ±Ã±Ä• tÄ• , ayaÃ±ca bhikkhu, tasmÄ• ettha Ã±atticatutthena upasampannovagahitoti

paá¹‡á¹‡attivajjesu pana sikkhÄ• padesu aÃ±Ã±epi ehibhikkhÅ«pasampadÄ• ya upasampa
gacchanti. tepi hi sahaseyyÄ• dipaá¹‡á¹‡attivajjaá¹ƒ Ä• pattiá¹ƒ Ä• pajjantiyeva. yadi evaá¹ƒ
paá¹‡á¹‡attivajjesupisikkhÄ• padesu ``ayaá¹ƒ imasmiá¹ƒ atthe adhippeto bhikkhÅ«â€™â€™
kammenaupasampanno kasmÄ• vuttoti? sabbasikkhÄ• padavÄ«tikkamÄ• rahattÄ• sabbak
ehibhikkhÅ«pasampadÄ• dayo hi na sabbasikkhÄ• padavÄ«tikkamÄ• rahÄ• asabbakÄ• lik
upasampadÄ• su Ã±atticatutthakammÅ«pasampadÄ• dÅ«tenÅ«pasampadÄ• aá¹-á¹-havÄ
thÄ• varÄ• , sesÄ• buddhe dharamÄ• neyeva ahesuá¹ƒ. teneva ca __bhikkhunÄ«vibhaá¹…
yÄ• yaá¹ƒ bhikkhunÄ« samaggena ubhatosaá¹…ghena Ã±atticatutthena kammena akupper
ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• bhikkhunÄ«â€™â€™ ti dÅ«tenÅ«pasampadÄ• yaaá¹-á
upasampannaá¹ƒ antokatvÄ• ubhatosaá¹…ghena Ã±atticatuttheneva kammenaupasampan
garudhammapaá¹-iggahaá¹‡Å«pasampadÄ• ya upasampannÄ• tassÄ• upasampadÄ• yap
asabbakÄ• likattÄ• . garudhammapaá¹-iggahaá¹‡Å«pasampadÄ• hi mahÄ• pajÄ• patiyÄ• e
pÄ• á¹-ipuggalikÄ• ti, tasmÄ• sabbasikkhÄ• padavÄ«tikkamÄ• rahaá¹ƒ \Be II 58/sabbakÄ•
Ã±atticatutthakammÅ«pasampadÄ• ya upasampannameva gahetvÄ• sabbasikkhÄ• padÄ•
yadi evaá¹ƒ paá¹‡á¹‡attivajjesu sikkhÄ• padesu ca ehibhikkhÅ«pasampannÄ• dÄ«nampisa
viÃ±Ã±Ä• yatÄ«ti? atthato Ä• pannattÄ• . tathÄ• hi ``dve puggalÄ• abhabbÄ• Ä• pattiá¹ƒÄ
paccekabuddhÄ• ca, dve puggalÄ• bhabbÄ• Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhikkhÅ«ca bhikkhu
322) sÄ• maÃ±Ã±ato vuttattÄ• ehibhikkhÅ«pasampannÄ• dayopiasaÃ±cicca assatiyÄ• aci
sahaseyyÄ• diÄ• pattiá¹ƒ Ä• pajjantÄ«ti atthatoÄ• pannanti ayamettha sÄ• ro. yaá¹ƒ panett
__kenaci_ papaÃ±citaá¹ƒ, na taá¹ƒ sÄ• ratopaccetabbaá¹ƒ.

__niruttivasenÄ• _ti nibbacanavasena. __abhilÄ• pavasenÄ• _ti vohÄ• ravasena. __anuppa
anuppannÄ• ya Ã±atticatutthakammavÄ• cÄ• ya. __guá¹‡avasenÄ• _ti sÄ«lÄ• ditaá¹ƒtaá¹ƒ
pÄ• pake akusale dhammeti bhikkhÅ«ti nibbacanaá¹ƒ veditabbaá¹ƒ.

bhikkhupadabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• sÄ• jÄ«vapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

__sikkhitabbÄ• _ti Ä• sevitabbÄ• . __uttama_nti visiá¹-á¹-haá¹ƒ. adhisÄ«lÄ• dÄ«su vijjamÄ•
bhavitabbaá¹ƒ. yathÄ• hi omakatarappamÄ• á¹‡aá¹ƒ chattaá¹ƒ vÄ• dhajaá¹ƒ vÄ• upÄ• dÄ
``atichattaá¹ƒ atidhajoâ€™â€™ ti vuccati, evamihÄ• pi ``anukkaá¹-á¹-hasÄ«laá¹ƒ upÄ• dÄ•
adhisÄ«lenabhavitabbaá¹ƒ, tathÄ• anukkaá¹-á¹-haá¹ƒ cittaá¹ƒ paÃ±Ã±aÃ±ca upÄ• dÄ• ya a
ca bhavitabbaâ€™â€™ ntimanasi katvÄ• sÄ«lÄ• diá¹ƒ sarÅ«pato vibhÄ• vetukÄ• mo __ ``k
_ntiÄ• dimÄ• ha. aá¹-á¹-haá¹…gasÄ«laá¹ƒ dasaá¹…gasÄ«lesveva antogadhattÄ• visuá¹ƒ a
``paÃ±caá¹…gadasaá¹…gasÄ«laâ€™â€™ _nti ettakamevavuttaá¹ƒ. __pÄ• timokkhasaá¹ƒv
cÄ• rittavÄ• rittavasena duvidhaá¹ƒ vinayapiá¹-akapariyÄ• pannaá¹ƒsikkhÄ• padasÄ«laá¹ƒ.
rakkhati, taá¹ƒ mokkheti moceti Ä• pÄ• yikÄ• dÄ«hidukkhehÄ«ti pÄ• timokkhanti vuccati. sa
\Be II 59/, kÄ• yavÄ• cÄ• hiavÄ«tikkamo. pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒv
sÄ«lantipÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ.

aparo \Ne II 52/ nayo (Ud-a 31; It-a 97) --- kilesÄ• naá¹ƒ balavabhÄ• vato pÄ• pakiriyÄ• yas
puÃ±Ã±akiriyÄ• ya ca dukkarabhÄ• vato bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti pÄ• tÄ«,
bhavÄ• bhavÄ• dÄ«su kammavegakkhitto ghaá¹-iyantaá¹ƒ viya anavaá¹-á¹-hÄ• nenaparibb
maraá¹‡avasena vÄ• tamhi tamhi sattanikÄ• ye attabhÄ• vassapatanasÄ«loti pÄ• tÄ«, satt
taá¹ƒ pÄ• tinaá¹ƒ saá¹ƒsÄ• radukkhato mokkhetÄ«tipÄ• timokkhaá¹ƒ. cittassa hi vimokkhen
vuttaÃ±hi ``cittavodÄ• nÄ• visujjhantÄ«â€™â€™ ti (SN b III 100), ``anupÄ• dÄ• ya Ä• saveh
nti (Vin I 28) ca.

atha vÄ• avijjÄ• dinÄ• hetunÄ• saá¹ƒsÄ• re patati gacchati pavattatÄ«ti pÄ• ti.
``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒsattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ s
124) hi vuttaá¹ƒ. tassa pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho etenÄ• ti pÄ
``kaá¹‡á¹-hekÄ• á¸·oâ€™â€™ tiÄ• dÄ«naá¹ƒviyassa samÄ• sasiddhi veditabbÄ• .

atha vÄ• pÄ• teti vinipÄ• teti dukkhehÄ«ti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ``cittena nÄ«yatiloko, ci
parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino mokkho etenÄ• tipÄ• timokkho. patati v
saá¹ƒsÄ• radukkhe cÄ• ti pÄ• ti, taá¹‡hÄ• saá¹ƒkileso. vuttaÃ±hi ``taá¹‡hÄ• janeti purisaá¹ƒ
taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (AN a IV 9; It 15, 105) ca Ä• di. tato pÄ• tito mokkhoti pÄ•

atha vÄ• patati etthÄ• ti pÄ• ti, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaÃ±hi ``chasu lo
kubbati santhavaâ€™â€™ nti (SN a I 70; Sn 171). tatochaajjhattikabÄ• hirÄ• yatanasaá¹…k
pÄ• timokkho.

atha \Be II 60/ vÄ• pÄ• to vinipÄ• to assa atthÄ«ti pÄ• tÄ«, saá¹ƒsÄ• ro. tato mokkhotipÄ• t

atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• patÄ«ti vuccati, muccati et
mokkho tena paÃ±Ã±attattÄ• ti patimokkho, patimokkho eva pÄ• timokkho. sabbaguá¹‡Ä• r
uttamaá¹-á¹-hena pati ca so yathÄ• vuttena atthena mokkho cÄ• ti \Ne II 53/ patimokkho, pa
pÄ• timokkho. tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhanti mukhametaá¹ƒ pamukhametaâ€™â€™

atha vÄ• pa-iti pakÄ• re, __atÄ«_ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accantaá¹ƒ m
idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena samÄ• dhisahitaá¹ƒ paÃ±Ã±Ä• sahitaÃ±ca
vikkhambhanavasenasamucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti pÄ• timokkho.

pati pati mokkhoti vÄ• patimokkho, tamhÄ• tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkh
pÄ• timokkho. mokkho vÄ• nibbÄ• naá¹ƒ, tassa mokkhassa paá¹-ibimbabhÅ«totipatimokkh
sÅ«riyassa aruá¹‡uggamanaá¹ƒ viya nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• goca yathÄ
patimokkhoyeva pÄ• timokkho. pativattati mokkhÄ• bhimukhantivÄ• patimokkhaá¹ƒ, patim
evaá¹ƒ tÄ• vettha pÄ• timokkhasaddassa atthoveditabbo.

saá¹ƒvarati pidahati etenÄ• ti saá¹ƒvaro, pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒv
__pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ, _ atthato pana tato tato vÄ«tikkamitabbato viratiyo ceva

__adhisÄ«lanti vuccatÄ«_ti anavasesato kÄ• yikavÄ• casikasaá¹ƒvarabhÄ• vato ca maggas
padaá¹-á¹-hÄ• nabhÄ• vatoca pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ adhikaá¹ƒ visiá¹-á¹-haá¹ƒ sÄ
vuccati. __pajjotÄ• na_ntiÄ• lokÄ• naá¹ƒ. nanu ca paccekabuddhÄ• pi dhammatÄ• vasena
samannÄ• gatÄ• vahonti, evaá¹ƒ sati kasmÄ• ``buddhuppÄ• deyeva pavattati, na vinÄ• bu
61/niyametvÄ• vuttanti Ä• ha --- __ ``na hi taá¹ƒ paÃ±Ã±attiá¹ƒ uddharitvÄ• â€™â€™ _tiÄ•
kiÃ±cÄ• pipaccekabuddhÄ• pÄ• timokkhasaá¹ƒvarasampannÄ• gatÄ• honti, na pana tesa
hutvÄ• pavattatÄ«ti adhippÄ• yo. ``imasmiá¹ƒ vatthusmiá¹ƒ imasmiá¹ƒ vÄ«tikkame idaá¹ƒ n
tipaÃ±Ã±apanaá¹ƒ aÃ±Ã±esaá¹ƒ avisayo, buddhÄ• naá¹ƒyeva esa visayo, buddhÄ• naá¹ƒ b
``buddhÄ• yevapanÄ• â€™â€™ _tiÄ• di. lokiyasÄ«lassa adhisÄ«labhÄ• vo pariyÄ• yenÄ• t
dassetuá¹ƒ__ ``pÄ• timokkhasaá¹ƒvaratopi ca maggaphalasampayuttameva sÄ«laá¹ƒ adhis
__nahi taá¹ƒ samÄ• panno bhikkhÅ«_ti gahaá¹-á¹-hesu sotÄ• pannÄ• naá¹ƒ sadÄ• ravÄ«tik
tathÄ• hi te saputtadÄ• rÄ• agÄ• raá¹ƒ ajjhÄ• vasanti.

__samÄ• dÄ• panaá¹ƒ_ \Ne II 54/ __samÄ• dÄ• naÃ±cÄ• _ti aÃ±Ã±esaá¹ƒ samÄ• dÄ• pan
__adhicittanti vuccatÄ«_ti maggasamÄ• dhissa adhiá¹-á¹-hÄ• nabhÄ• vato adhicittanti vucc
buddhuppÄ• dÄ• _ti kiÃ±cÄ• pi paccekabuddhÄ• naá¹ƒ vipassanÄ• pÄ• dakaá¹ƒ aá¹-á¹-has
pana tetattha aÃ±Ã±e samÄ• dÄ• petuá¹ƒ sakkontÄ«ti na tesaá¹ƒ vasena vitthÄ• ritaá¹ƒ hut

adhippÄ• yo. vipassanÄ• paÃ±Ã±Ä• yapi adhipaÃ±Ã±atÄ• sÄ• dhane ``na vinÄ• buddhupp
adhippÄ• yenavuttanti veditabbaá¹ƒ. lokiyacittassa adhicittatÄ• pariyÄ• yenÄ• ti nippariyÄ•
__ ``tatopi ca maggaphalacittameva adhicittaâ€™â€™ _nti Ä• ha. __taá¹ƒ pana idha anadh
aá¹-á¹-hakathÄ• vacanena lokiyacittassa vasena adhicittasikkhÄ• pi idha adhippetÄ• ti viÃ±
samÄ• panno bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevatÄ«_ti ca iminÄ• lokiyaadhicittaá
dhammaá¹ƒ paá¹-isevatÄ«ti Ä• pannaá¹ƒ. adhipaÃ±Ã±Ä• niddese ca ``tatopi ca
maggaphalapaÃ±Ã±Ä• vaadhipaÃ±Ã±Ä• â€™â€™ ti vatvÄ• ``sÄ• pana idha anadhippetÄ•
methunaá¹ƒdhammaá¹ƒ paá¹-isevatÄ«â€™â€™ ti vuttattÄ• lokiyapaÃ±Ã±Ä• vasena adhipa
idhÄ• dhippetabhÄ• votaá¹ƒ samÄ• pannassa methunadhammapaá¹-isevanaÃ±ca aá¹-á¹-ha
viÃ±Ã±Ä• yati. idaÃ±ca sabbaá¹ƒ ``tatra yÄ• yaá¹ƒ adhisÄ«lasikkhÄ• , ayaá¹ƒ imasmiá¹ƒ att
sikkhÄ• â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• na sameti. ayaÃ±hi pÄ• á¸·i adhisÄ«lasikkhÄ• va id
dÄ«peti, tasmÄ• pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca evamadhippÄ• yo veditabbo ---
lokiyaadhicittaadhipaÃ±Ã±Ä• samÄ• pannassa tathÄ• rÅ«papaccayaá¹ƒpaá¹-icca ``methuna
paá¹-isevissÄ• mÄ«â€™â€™ ti citte uppanne tato adhicittato \Be II 62/adhipaÃ±Ã±ato ca pa
taá¹ƒ dvayaá¹ƒ samÄ• pannena na sakkÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevituntipÄ• á¸·i
vuttÄ• . adhisÄ«lasikkhaÃ±hi yÄ• va vÄ«tikkamaá¹ƒ na karoti, tÄ• vasamÄ• pannova hoti. n
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ bhinnaá¹ƒ nÄ• ma hotÄ«ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana lok
adhipaÃ±Ã±ato ca parihÄ• yitvÄ• pi bhikkhuno methunadhammapaá¹-isevanaá¹ƒkadÄ• ci b
appaá¹-ikkhipitvÄ• maggaphaladhammÄ• naá¹ƒ akuppasabhÄ• vattÄ• taá¹ƒsamÄ• pannas
methunadhammapaá¹-isevanaá¹ƒ nÄ• ma na kadÄ• ci sambhavatÄ«tilokuttarÄ• dhicittaadh
paá¹-ikkhepo katoti veditabbo.

__atthi dinnaá¹ƒ atthi yiá¹-á¹-hantiÄ• dinayappavatta_nti iminÄ• ---

``tattha katamaá¹ƒ kammassakataÃ±Ã±Ä• á¹‡aá¹ƒ? `atthi dinnaá¹ƒ, atthi yiá¹-á¹-haá¹ƒ, atthi
atthisukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko, atthi paro
atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• sammaggatÄ• s
paá¹-ipannÄ• , ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• p
evarÅ«pÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi, ida
vuccatikammassakataÃ±Ã±Ä• á¹‡aá¹ƒ. á¹-hapetvÄ• saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sab
paÃ±Ã±Ä• kammassakataÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Vibh 793) ---

imaá¹ƒ vibhaá¹…gapÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti.

tattha (Vibh-a 793) __atthi dinna_ntiÄ• dÄ«su dinnapaccayÄ• phalaá¹ƒ atthÄ«ti iminÄ• upÄ
__dinna_nti ca deyyadhammasÄ«sena dÄ• naá¹ƒ vuttaá¹ƒ. __yiá¹-á¹-ha_nti mahÄ• yÄ• go,
mahÄ• dÄ• nanti attho. __huta_nti pahonakasakkÄ• ro adhippeto. __atthimÄ• tÄ• , atthi pitÄ
sammÄ• paá¹-ipattimicchÄ• paá¹-ipattiÄ• dÄ«naá¹ƒ phalasambhavovutto. __idaá¹ƒ vuccatÄ

``idaá¹ƒ kammaá¹ƒ sakaá¹ƒ, idaá¹ƒ no sakaâ€™â€™ nti jÄ• nÄ• ti, idaá¹ƒ kammassakataÃ±
vuccatÄ«ti attho. tattha tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ catubbidhaá¹ƒvacÄ«duccaritaá¹ƒ tivid
manoduccaritanti idaá¹ƒ __na sakakammaá¹ƒ_ nÄ• ma, tÄ«su dvÄ• resudasavidhampi suca
nÄ• ma. attano vÄ• pi hotu parassa vÄ• , sabbampi akusalaá¹ƒ__na sakakammaá¹ƒ_ \Be II
atthabhaÃ±janato anatthajananato ca. attanovÄ• hotu parassa vÄ• , sabbampi kusalaá¹ƒ _
kasmÄ• ? anatthabhaÃ±janatoatthajananato ca. evaá¹ƒ jÄ• nanasamatthe imasmiá¹ƒ kamm
bahuá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ pÅ«retvÄ• uposathaá¹ƒ samÄ• diyitvÄ• sukhena sukh
anubhavitvÄ• nibbÄ• naá¹ƒ pattÄ• naá¹ƒ sattÄ• naá¹ƒ gaá¹‡anaparicchedo natthi. __á¹-hap
Ã±Ä• á¹‡a_ntimaggasaccassa paramatthasaccassa ca anulomanato saccÄ• nulomikanti lac
vipassanÄ• Ã±Ä• á¹‡aá¹ƒá¹-hapetvÄ• avasesÄ• sabbÄ• pi sÄ• savÄ• kusalÄ• paÃ±Ã±Ä•
attho.

__tilakkhaá¹‡Ä• kÄ• raparicchedaka_nti aniccÄ• dilakkhaá¹‡attayassa hutvÄ• abhÄ• vÄ• d
__adhipaÃ±Ã±Ä• ti vuccatÄ«_ti maggapaÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÄ• vato vipassanÄ•
adhipaÃ±Ã±Ä• tivuccati.

``kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakaá¹ƒ.

anubhoti dvayametaá¹ƒ, anubandhati kÄ• rakaâ€™â€™ nti || (SN a I 256).

evaá¹ƒ \Ne II 56/ atÄ«te anÄ• gate ca vaá¹-á¹-amÅ«lakadukkhasallakkhaá¹‡avasena saá¹ƒv
vimuttiÄ• kaá¹…khÄ• yapaccayabhÅ«tÄ• kammassakatapaÃ±Ã±Ä• adhipaÃ±Ã±Ä• tipi vac
adhipaÃ±Ã±Ä• bhÄ• vopariyÄ• yenÄ• ti nippariyÄ• yameva taá¹ƒ dassetuá¹ƒ __ ``tatopi ca
adhipaÃ±Ã±Ä• â€™â€™ _tivuttaá¹ƒ.

saha Ä• jÄ«vanti etthÄ• ti __sÄ• jÄ«vo_ti sabbasikkhÄ• padaá¹ƒ vuttanti Ä• ha --- __ ``sabb
sÄ• jÄ«vanti vuccatÄ«â€™â€™ _ti. tattha __sikkhÄ• pada_nti ``nÄ• makÄ• yo padakÄ• yo
niruttikÄ• yobyaÃ±janakÄ• yoâ€™â€™ ti vuttaá¹ƒ bhagavato vacanasaá¹…khÄ• taá¹ƒ sikkh
__sabhÄ• gavuttino_ti samÄ• navuttikÄ• , sadisappavattikÄ• ti attho. __tasmiá¹ƒ sikkhatÄ«_
Ä• dheyyÄ• pekkhattÄ• adhikaraá¹‡assakimÄ• dheyyamapekkhitvÄ• ``tasmiâ€™â€™ nti a
Ä• ha --- __ ``taá¹ƒ sikkhÄ• padaá¹ƒcittassa adhikaraá¹‡aá¹ƒ katvÄ• â€™â€™ _ti, taá¹ƒ sÄ•
sikkhÄ• padaá¹ƒ ``yathÄ• sikkhÄ• padaá¹ƒ nukho sikkhÄ• mi, na sikkhÄ• mÄ«â€™â€™ ti e
sikkhÄ• padavisayattÄ• tadÄ• dheyyabhÅ«tassacittassa adhikaraá¹‡aá¹ƒ katvÄ• ti attho. na
``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti imassa padabhÄ• janaá¹ƒkarontena ``yaá¹ƒ si
samÄ• panno, tadubhayaá¹ƒ dassetvÄ• tesu sikkhati, tena \Be II 64/ vuccati sikkhÄ• sÄ• jÄ
vattabbaá¹ƒ siyÄ• , evamavatvÄ• ``tasmiá¹ƒsikkhati, tena vuccati sÄ• jÄ«vasamÄ• pannoâ€
vuttanti antolÄ«nacodanaá¹ƒsandhÄ• yÄ• ha __ ``na kevalaÃ±cÄ• yametasmiâ€™â€™ _nti

__tassÄ• ca sikkhÄ• yÄ• _ti tassÄ• adhisÄ«lasaá¹…khÄ• tÄ• ya sikkhÄ• ya. __sikkhaá¹ƒ p

sÄ«lasaá¹ƒvaraá¹ƒ paripÅ«rento, vÄ• rittasÄ«lavasena viratisampayuttaá¹ƒ cetanaá¹ƒ
cÄ• rittasÄ«lavasenaviratiippayuttaá¹ƒ cetanaÃ±ca attani pavattentoti attho. __tasmiÃ±ca s
avÄ«tikkamantosikkhatÄ«_ti ``nÄ• makÄ• yo padakÄ• yo niruttikÄ• yo byaÃ±janakÄ• yoâ€™
vuttaá¹ƒbhagavato vacanasaá¹…khÄ• taá¹ƒ sikkhÄ• padaá¹ƒ avÄ«tikkamanto hutvÄ• tasm
sikkhatÄ«tiattho. sÄ«lasaá¹ƒvarapÅ«raá¹‡aá¹ƒ sÄ• jÄ«vÄ• natikkamanaÃ±cÄ• ti idameva ca
nÄ• mÄ• tiadhippÄ• yo. tattha sÄ• jÄ«vÄ• natikkamo sikkhÄ• pÄ• ripÅ«riyÄ• paccayo. sÄ•
maggÄ• sikkhÄ• pÄ• ripÅ«rÄ« hoti. apicettha ``sikkhaá¹ƒ paripÅ«rento sikkhatÄ«â€™â€™
viraticetanÄ• saá¹…khÄ• tassa sÄ«lasaá¹ƒvarassa visesato santÄ• ne pavattanakÄ• lova g
sikkhatÄ«â€™â€™ ti iminÄ• pana appavattanakÄ• lopi. sikkhaÃ±hi paripÅ«raá¹‡avasenaat
niddÄ• divasena appavattentopi vÄ«tikkamÄ• bhÄ• vÄ• ``avÄ«tikkamantosikkhatÄ«â€™â€

sikkhÄ• sÄ• jÄ«vapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• paccakkhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ•

``appaccakkhÄ• ya \Ne II 57/ appaccakkhÄ• tÄ• yÄ• â€™â€™ ti ubhayathÄ• pi pÄ• á¹-ho t
vutto. __dubbalye Ä• vikatepÄ«_ti ``yaá¹ƒnÅ«nÄ• haá¹ƒ buddhaá¹ƒ paccakkheyyaâ€™â€™
dubbalabhÄ• vepakÄ• sitepi. __sikkhÄ• ya pana paccakkhÄ• tÄ• yÄ• _ti ``buddhaá¹ƒ pacca
sikkhÄ• yapaccakkhÄ• tÄ• ya. yasmÄ• dirattavacane gahite tena purimapacchimapadÄ• ni
na tasmiá¹ƒ aggahite, tasmÄ• dirattavacanena byaÃ±janasiliá¹-á¹-hatÄ• mattameva payoja
``byaÃ±janasiliá¹-á¹-hatÄ• yÄ• â€™â€™ _ti. __mukhÄ• ruá¸·hatÄ• yÄ• _ti yasmÄ• evarÅ«p
mukhamÄ• ruá¸·haá¹ƒ, tasmÄ• ti attho.

__byaÃ±janaá¹ƒ_ \Be II 65/ __sampÄ• detÄ«_ti tassa visuá¹ƒ atthÄ• bhÄ• vato vuttamevatth
byaÃ±janaá¹ƒ sampÄ• deti. vuttamevatthaá¹ƒ kÄ• raá¹‡ena vibhÄ• vento Ä• ha __ ``parivÄ•
_tiÄ• di. atthadÄ«pakaá¹ƒ padaá¹ƒ __atthapadaá¹ƒ_.

__sikkhÄ• paccakkhÄ• nassÄ• _ti ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• disikkhÄ• pa
``buddhaá¹ƒpaccakkhÄ• mÄ«â€™â€™ tiÄ• dÄ«su ``evaá¹ƒ kho, bhikkhave, dubbalyÄ• vika
capaccakkhÄ• tÄ• â€™â€™ ti vuttattÄ• ubhayampi hotÄ«ti Ä• ha --- __ ``ekaccaá¹ƒ dubba
hotÄ«â€™â€™ _ti. kiÃ±cÄ• pi ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• disikkhÄ• pacca
dubbalyÄ• vikammapadatthona hoti, tathÄ• pi ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vut
dubbalyÄ• vibhÄ• vassapigamyamÄ• nattÄ• ``sikkhÄ• paccakkhÄ• nassa ekaccaá¹ƒ dubba
ti vuttaá¹ƒ. __naá¹ƒ sandhÄ• yÄ• _ti naá¹ƒ atthabhÅ«taá¹ƒ dubbalyÄ• vikammaá¹ƒ sandhÄ•

__visesÄ• visesa_nti ettha yena dubbalyÄ• vikammameva hoti, na sikkhÄ• paccakkhÄ• naá

tatthasikkhÄ• paccakkhÄ• nadubbalyÄ• vikammÄ• naá¹ƒ atthi viseso. yena pana sikkhÄ• pa
dubbalyÄ• vikammaÃ±cahoti, tattha nevatthi visesoti veditabbaá¹ƒ. kaá¹-hakicchajÄ«vaneti
paá¹-hitattÄ• vuttaá¹ƒ __ ``kicchajÄ«vikappattoâ€™â€™ _ti. ukkaá¹‡á¹-hanaá¹ƒ ukkaá¹‡á¹-h
taá¹ƒito pattoti __ukkaá¹‡á¹-hito. ito_ti ito á¹-hÄ• nato, ito vihÄ• rato vÄ• . __etthÄ• _tigantur
padesaá¹ƒ vadati. anabhiratiyÄ• pÄ«á¸·ito vikkhittacitto hutvÄ• sÄ«saá¹ƒukkhipitvÄ• uddh
olokento Ä• hiá¹‡á¸• atÄ«ti Ä• ha __ ``uddhaá¹ƒ kaá¹‡á¹-haá¹ƒkatvÄ• viharamÄ• noâ€™â€

__aá¹-á¹-Ä«yamÄ• no_ti ettha aá¹-á¹-amiva attÄ• namÄ• carati aá¹-á¹-Ä«yatÄ«ti aá¹-á¹-Ä«y
antogadhaupamÄ• nabhÅ«takammattÄ• \Ne II 58/ upameyyabhÅ«tena attanÄ• va sakamm
Ä• ha __ ``bhikkhubhÄ• vanti bhikkhubhÄ• venÄ• â€™â€™ _ti. na hi so bhikkhubhÄ• vaá¹ƒ
kiÃ±carahi attÄ• naá¹ƒ tasmÄ• bhikkhubhÄ• vena karaá¹‡abhÅ«tenaattÄ• naá¹ƒ aá¹-á¹-Ä«
daá¹-á¹-habboti Ä• ha __ ``karaá¹‡atthe upayogavacanaâ€™â€™ _nti. __kaá¹‡á¹-he Ä• sat
ettha pana karaá¹‡attheyeva karaá¹‡avacananti Ä• ha --- __ ``yathÄ• lakkhaá¹‡aá¹ƒkaraá¹‡
_nti. kattuatthe vÄ• upayogavacanaá¹ƒ daá¹-á¹-habbanti Ä• ha --- __ ``tenavÄ• bhikkhubh
tena kattubhÅ«tena bhikkhubhÄ• venÄ• ti attho. imasmiá¹ƒ panattheaá¹-á¹-aá¹ƒ karotÄ«ti aa
66/ aá¹-á¹-Ä«ya-saddaá¹ƒ nipphÄ• detvÄ• tato kammani mÄ• na-saddekate ``aá¹-á¹-Ä«yam
veditabbÄ• . tenevÄ• ha --- __ ``aá¹-á¹-o kariyamÄ• no pÄ«á¸·iyamÄ• noâ€™â€™ _ti. __jigu
sambandhe kariyamÄ• ne bhikkhubhÄ• vanti upayogatthe eva upayogavacanantiÄ• ha --- _
jigucchantoâ€™â€™ _ti, taá¹ƒ bhikkhubhÄ• vaá¹ƒ jigucchantoti attho. __sacÄ• ha_nti sace

__paccakkhÄ• nÄ• kÄ• rena vuttÄ• nÄ«_ti ``paccakkheyyaá¹ƒ paccakkheyyaâ€™â€™ nti v
paccakkhÄ• nÄ• kÄ• rasambandhenavuttÄ• ni. __bhÄ• vavikappÄ• kÄ• renÄ• _ti ``assaá¹ƒ
yaá¹ƒ bhavitukÄ• mo, tassa tassa bhÄ• vassa vikappÄ• kÄ• rena, bhikkhubhÄ• vato aÃ±Ã±
adhippÄ• yo.

<50> __na ussahÄ• mÄ«_ti attano tattha tattha ussahÄ• bhÄ• vaá¹ƒ dasseti. __na visahÄ•
ekabhattÄ• dÄ«naá¹ƒasayhabhÄ• vaá¹ƒ dasseti. __na ramÄ• mÄ«_ti ``pabbajjÄ• mÅ«lakaá
dasseti. __nÄ• bhiramÄ• mÄ«_ti pabbajjÄ• ya attano santosÄ• bhÄ• vaá¹ƒ dasseti.

idÄ• ni sikkhÄ• paccakkhÄ• navÄ• re á¹-hatvÄ• ayaá¹ƒ vinicchayo veditabbo --- tattha ``sÄ•
cavitukÄ• moâ€™â€™ tiÄ• dÄ«hipadehi cittaniyamaá¹ƒ dasseti. ``buddhaá¹ƒ dhammaâ€™â
khettaniyamaá¹ƒ dasseti. yathÄ• hi loke sassÄ• naá¹ƒ ruhanaá¹-á¹-hÄ• naá¹ƒ ``khettaâ€™â
evamidampi sikkhÄ• paccakkhÄ• nassaruhanaá¹-á¹-hÄ• nattÄ• ``khettaâ€™â€™ nti vuccat
dhÄ• rehÄ«â€™â€™ ti etena kÄ• laniyamaá¹ƒdasseti. ``vadatÄ«â€™â€™ ti iminÄ• payoga
buddhena, kinnume buddhena, na mamattho buddhena, sumuttÄ• haá¹ƒ buddhenÄ• â€™â
anÄ• maá¹-á¹-hakÄ• lavasenapi paccakkhÄ• naá¹ƒhotÄ«ti dasseti. ``viÃ±Ã±Ä• petÄ«â€™â
dasseti. ``ummattakosikkhaá¹ƒ paccakkhÄ• ti, ummattakassa santike sikkhaá¹ƒ paccakkhÄ•
puggalaniyamaá¹ƒdasseti. ``ariyakena milakkhassa santike sikkhaá¹ƒ paccakkhÄ• ti, so ca

appaccakkhÄ• tÄ• hoti sikkhÄ• â€™â€™ tiÄ• dÄ«hi puggalÄ• diniyame satipi vijÄ• nananiy
59/. ``davÄ• ya sikkhaá¹ƒ paccakkhÄ• ti, appaccakkhÄ• tÄ• hoti sikkhÄ• â€™â€™ tiÄ• dÄ«
cittaniyamÄ• bhÄ• vena na ruhatÄ«ti dasseti. ``sÄ• vetukÄ• mo na sÄ• veti, apaccakkhÄ• tÄ
iminÄ• cittaniyamepi sati payoganiyamÄ• bhÄ• vena na ruhatÄ«ti \Be II 67/dasseti. ``aviÃ±Ã
viÃ±Ã±ussa na sÄ• vetÄ«â€™â€™ ti etehi cittakhettakÄ• lapayogapuggalavijÄ• nananiyam
uddissa sÄ• veti, tasseva savanena ruhati, na aÃ±Ã±assÄ• ti dasseti. ``sabbaso vÄ• pana
appaccakkhÄ• tÄ• hoti sikkhÄ• â€™â€™ ti idaá¹ƒ pana cittÄ• diniyamenevasikkhÄ• pacca
aÃ±Ã±athÄ• ti dassanatthaá¹ƒ vuttaá¹ƒ. tasmÄ• cittakhettakÄ• lapayogapuggalavijÄ• nana
paccakkhÄ• naá¹ƒ Ã±atvÄ• tadabhÄ• vena appaccakkhÄ• naá¹ƒ veditabbaá¹ƒ.

kathaá¹ƒ? upasampannabhÄ• vato cavitukÄ• matÄ• citteneva hi sikkhÄ• paccakkhÄ• naá¹ƒ
bhaá¹‡antassa. evaá¹ƒ __cittavasena_ sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

tathÄ• ``buddhaá¹ƒ paccakkhÄ• mi, dhammaá¹ƒ paccakkhÄ• mi, saá¹…ghaá¹ƒ paccakkhÄ
pÄ• timokkhaá¹ƒ, uddesaá¹ƒ, upajjhÄ• yaá¹ƒ, Ä• cariyaá¹ƒ, saddhivihÄ• rikaá¹ƒ, antevÄ• si
samÄ• nupajjhÄ• yakaá¹ƒ, samÄ• nÄ• cariyakaá¹ƒ, sabrahmacÄ• riá¹ƒ paccakkhÄ• mÄ«â€
buddhÄ• dÄ«naá¹ƒ catuddasannaá¹ƒ, ``gihÄ«ti maá¹ƒ dhÄ• rehi, upÄ• sako, Ä• rÄ• miko, s
titthiyasÄ• vako, assamaá¹‡o, asakyaputtiyoti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ vuttÄ•
aá¹-á¹-hannaÃ±cÄ• tiimesaá¹ƒ dvÄ• vÄ«satiyÄ• khettapadÄ• naá¹ƒ yassa kassaci savevac
yaá¹ƒkiÃ±civattukÄ• massa yaá¹ƒkiÃ±ci vadatopi sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na rukkhÄ
nÄ• maá¹ƒgahetvÄ• sikkhaá¹ƒ paccakkhantassa. evaá¹ƒ __khettavasena_ sikkhÄ• paccak
tadabhÄ• vena.

tattha yadetaá¹ƒ ``paccakkhÄ• mÄ«â€™â€™ ti ca ``maá¹ƒ dhÄ• rehÄ«â€™â€™ ti ca vuttaá
yÄ• nica ``alaá¹ƒ me buddhena, kinnu me buddhena, na mamattho buddhena, sumuttÄ• haá
tiÄ• dinÄ• nayena Ä• khyÄ• tavasena kÄ• laá¹ƒ anÄ• masitvÄ• purimehi cuddasahi padehi
``alaá¹ƒ meâ€™â€™ tiÄ• dÄ«ni cattÄ• ri padÄ• ni, tesaá¹ƒyeva ca savevacanÄ• naá¹ƒ vase
``paccakkhÄ• siâ€™â€™ nti vÄ•  ``paccakkhissaâ€™â€™ nti vÄ• ``maá¹ƒ dhÄ• resÄ«â€™
ti vÄ• ``yanÅ«nÄ• haá¹ƒ paccakkheyyaâ€™â€™ nti vÄ• tiÄ• dÄ«ni atÄ«tÄ• nÄ• gataparika
evaá¹ƒ __vattamÄ• nakÄ• lavasena_ ceva __anÄ• maá¹-á¹-hakÄ• lavasena_ ca paccakkhÄ

payogo \Be II 68/ \Ne II 60/ pana duvidho kÄ• yiko vÄ• casiko. tattha ``buddhaá¹ƒ paccakkh
tiÄ• dinÄ• nayena yÄ• ya kÄ• yaci bhÄ• sÄ• ya vacÄ«bhedaá¹ƒ katvÄ• vÄ• casikapayogen
akkharalikhanaá¹ƒ vÄ• hatthamuddÄ• didassanaá¹ƒ vÄ• kÄ• yapayogaá¹ƒ karontassa. eva
__vÄ• casikapayogeneva_paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

puggalo pana duvidho yo ca paccakkhÄ• ti, yassa ca paccakkhÄ• ti. tattha yo paccakkhÄ• t
ummattakakhittacittavedanÄ• á¹-á¹-Ä• naá¹ƒ aÃ±Ã±ataro na hoti. yassa pana paccakkhÄ• t

hoti, na ca ummattakÄ• dÄ«naá¹ƒ aÃ±Ã±ataro, sammukhÄ«bhÅ«to ca sikkhÄ• paccakkhÄ•
asammukhÄ«bhÅ«tassa dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• Ä• rocanaá¹ƒ ruhati. evaá¹ƒ
__yathÄ• vuttapuggalavasena_paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

vijÄ• nanampi niyamitÄ• niyamitavasena duvidhaá¹ƒ. tattha yassa yesaá¹ƒ vÄ• niyametvÄ•
Ä• rocemÄ«â€™â€™ ti vadati, sace te yathÄ• pakatiyÄ• loke manussÄ• vacanaá¹ƒ sutvÄ
evaá¹ƒ tassa vacanÄ• nantarameva tassa ``ayaá¹ƒ ukkaá¹‡á¹-hitoâ€™â€™ ti vÄ• ``gihibhÄ
ti vÄ• yena kenaci Ä• kÄ• rena sikkhÄ• paccakkhÄ• nabhÄ• vaá¹ƒ jÄ• nanti, paccakkhÄ• tÄ
aparabhÄ• ge ``kiá¹ƒ iminÄ• vuttaâ€™â€™ nti cintetvÄ• jÄ• nanti, aÃ±Ã±e vÄ• jÄ• nanti,
sikkhÄ• . aniyametvÄ• Ä• rocentassa panasace vuttanayena yo koci manussajÄ• tiko vaca
paccakkhÄ• tÄ• va hoti sikkhÄ• . evaá¹ƒ __vijÄ• nanavasena_ paccakkhÄ• naá¹ƒ hoti, na ta
vuttappakÄ• rÄ• naá¹ƒcittÄ• dÄ«naá¹ƒ vaseneva sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na aÃ±Ã±

<51> ``vadatÄ«â€™â€™ ti vacÄ«bhedappayogaá¹ƒ dassetvÄ• tadanantaraá¹ƒ ``viÃ±Ã±Ä•
vacÄ«bhedena adhippÄ• yaviÃ±Ã±Ä• panaá¹ƒ idhÄ• dhippetaá¹ƒ, na yena kenaci upÄ• yen
vacÄ«bhedenÄ• â€™â€™ _ti. __padapaccÄ• bhaá¹-á¹-haá¹ƒ katvÄ• _ti padaviparÄ• vuttiá¹
padappayogassa aniyamitattÄ• vuttaá¹ƒ. yathÄ• hi loke ``Ä• hara pattaá¹ƒ, pattaá¹ƒ Ä• ha
padappayogena tadatthaviÃ±Ã±Ä• panaá¹ƒ diá¹-á¹-haá¹ƒ, evamidhÄ• pi ``buddhaá¹ƒ pacca
paccakkhÄ• mibuddhaâ€™â€™ nti aniyamitena padappayogena tadatthaviÃ±Ã±Ä• panaá¹ƒ
buddhaá¹ƒpaccakkhÄ• mÄ«ti atthappadhÄ• no ayaá¹ƒ \Be II 69/ niddeso, na saddappadhÄ•
``milakkhabhÄ• sÄ• suvÄ• aÃ±Ã±atarabhÄ• sÄ• ya tamatthaá¹ƒ vadeyyÄ• â€™â€™ _ti. m
sabbÄ• pi andhadamiá¸·Ä• dibhÄ• sÄ• milakkhabhÄ• sÄ• ti veditabbÄ• . khettapadesu ekaá
vadeyya, khettapadantogadhattÄ• paccakkhÄ• tÄ• va \Ne II 61/ hoti sikkhÄ• ti dassento Ä•
paccakkhÄ• mÄ«tivattukÄ• moâ€™â€™ _tiÄ• di. yadipi ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™
cittenataá¹ƒ paá¹-ikkhipitvÄ• aÃ±Ã±aá¹ƒ vattukÄ• mo puna virajjhitvÄ• tameva vadeyya, ta
sÄ• sanatocavitukÄ• matÄ• citte sati khettapadasseva vuttattÄ• aá¹…gapÄ• ripÅ«risambha
sikkhÄ• paccakkhÄ• nantiveditabbaá¹ƒ. __khettameva otiá¹‡á¹‡a_nti sikkhÄ• paccakkhÄ• n
ruhanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ khettameva otiá¹‡á¹‡aá¹ƒ.

``paccakkhÄ• mi dhÄ• rehÄ«â€™â€™ ti vattamÄ• nakÄ• lassa padhÄ• nabhÄ• vena vattu
atÄ«tÄ• nÄ• gataparikappavacanehinevatthi sikkhÄ• paccakkhÄ• nanti dassento Ä• ha __ `
paccakkhinti vÄ• â€™â€™ _tiÄ• di. __vadati viÃ±Ã±Ä• petÄ«_ti ettha __vadatÄ«_ti iminÄ•
ekassa santikeattano vacÄ«bhedappayogeneva sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na dÅ«tas
dassentoÄ• ha __ ``dÅ«taá¹ƒ vÄ• pahiá¹‡Ä• tÄ«â€™â€™ _tiÄ• di. tattha ``mama sikkhÄ• p
kathehÄ«â€™â€™ timukhasÄ• sanavasena ``dÅ«taá¹ƒ vÄ• pahiá¹‡Ä• tÄ«â€™â€™ ti vutta
pahiá¹‡anavasena __ ``sÄ• sanaá¹ƒvÄ• pesetÄ«â€™â€™ _ti vuttaá¹ƒ. rukkhÄ• dÄ«su akk
dassanavasena __ ``akkharaá¹ƒvÄ• chindatÄ«â€™â€™ _ti vuttaá¹ƒ. __hatthamuddÄ• ya v
hatthena adhippÄ• yaviÃ±Ã±Ä• panaá¹ƒsandhÄ• ya vuttaá¹ƒ. adhippÄ• yaviÃ±Ã±Ä• pako h

hattha-saddo cetthatadekadesesu aá¹…gulÄ«su daá¹-á¹-habbo ``na sabbaá¹ƒ hatthaá¹ƒ mu
tiÄ• dÄ«su (Vin IV 618) viya. tasmÄ• adhippÄ• yaviÃ±Ã±Ä• pakena aá¹…gulisaá¹…kocÄ• c
tamatthaá¹ƒ Ä• rocetÄ«tievamettha attho daá¹-á¹-habbo.

__cittasampayutta_nti paccakkhÄ• tukÄ• matÄ• cittasampayuttaá¹ƒ. idÄ• ni vijÄ• nanavase
sikkhÄ• paccakkhÄ• naá¹ƒniyamitÄ• niyamitavasena dvidhÄ• veditabbanti dassento Ä• ha
jÄ• nÄ• tÅ«â€™â€™ _tiÄ• di. ayaÃ±ca vibhÄ• go ``vadati viÃ±Ã±Ä• petÄ«ti ekavisayattÄ•
tassevavijÄ• nanaá¹ƒ adhippetaá¹ƒ, na aÃ±Ã±assÄ• â€™â€™ ti iminÄ• nayena laddhoti da
vadati, tato aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petÄ«ti ayamattho sambhavati. __soyeva jÄ• nÄ• tÄ«_ti a
avijÄ• nanteyeva aÃ±Ã±assa jÄ• nanaá¹ƒ paá¹-ikkhipati. tenevÄ• ha --- __ ``atha so na jÄ•
á¹-hito jÄ• nÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• â€™â€™ _ti. tasmÄ• ``ayamevajÄ• nÄ• tÅ
Ä• rocite yadipi sopi jÄ• nÄ• ti aÃ±Ã±opi, niyamitassapana niyamitavasena vijÄ• nanasamb
sikkhÄ• paccakkhÄ• naá¹ƒ hotiyevÄ• ti daá¹-á¹-habbaá¹ƒ ``aÃ±Ã±o mÄ• jÄ• nÄ• tÅ«â€™â€
niyametvÄ• _ti idaá¹ƒ ``dve vÄ• jÄ• nantu ekovÄ• , imesaá¹ƒyeva dvinnaá¹ƒ Ä• rocemÄ«â€
Ä• rocanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenevÄ• ha --- __ ``ekasmiá¹ƒ_ \Ne II 62/ __jÄ• nantepi
jÄ• nantesupÄ«â€™â€™ _ti. tasmÄ• ``dveyeva jÄ• nantu, eko mÄ• jÄ• nÄ• tÅ«â€™â€™ t
Ä• rocite dvÄ«suyeva jÄ• nantesu sikkhÄ• paccakkhÄ• naá¹ƒhoti, na ekasmiá¹ƒ jÄ• nanteti

__sabhÄ• ge_ti vissÄ• sike. __parisaá¹…kamÄ• no_ti ``sace te jÄ• neyyuá¹ƒ, maá¹ƒ te vÄ•
tiÄ• saá¹…kamÄ• no. __samayaÃ±Ã±Å«_ti sÄ• sanÄ• cÄ• rakusalo, idha pana tadadhippÄ•
samayaÃ±Ã±Å«nÄ• ma hoti. teneva Ä• ha --- __ ``ukkaá¹‡á¹-hito ayaá¹ƒ ... pe ... sÄ• sanat
_ti. tasmÄ• ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti imassa atthaá¹ƒ Ã±atvÄ• pi sace ``ay
cavitukÄ• mo, gihÄ« vÄ• hotukÄ• moâ€™â€™ ti na jÄ• nÄ• ti, appaccakkhÄ• tÄ• va hoti si
``buddhaá¹ƒpaccakkhÄ• mÄ«â€™â€™ ti vacanassa atthaá¹ƒ ajÄ• nitvÄ• pi ``ukkaá¹‡á¹-hito
tiadhippÄ• yaá¹ƒ jÄ• nÄ• ti, paccakkhÄ• tÄ• va hoti sikkhÄ• . aÃ±Ã±asmiá¹ƒ khaá¹‡e sotavi
saddaggahaá¹‡aá¹ƒ, aÃ±Ã±asmiá¹ƒyeva ca manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• tadatthavijÄ• na
``taá¹…khaá¹‡aÃ±Ã±eva pana apubbaá¹ƒacarimaá¹ƒ dujjÄ• naâ€™â€™ _nti. na hi ekasmiá
tadatthavijÄ• nanaÃ±ca sambhavati. tathÄ• hi ``ghaá¹-oâ€™â€™ ti vÄ• ``paá¹-oâ€™â€™
gha-saddaá¹ƒ paccuppannaá¹ƒ gahetvÄ• ekÄ• sotaviÃ±Ã±Ä• á¹‡avÄ«thi uppajjitvÄ• nirujjh
manoviÃ±Ã±Ä• á¹‡avÄ«thitameva atÄ«taá¹ƒ gahetvÄ• uppajjati. evaá¹ƒ tena vuttavacane y
honti, tesu ekamekaá¹ƒ akkharaá¹ƒ paccuppannamatÄ«taÃ±ca gahetvÄ• sotaviÃ±Ã±Ä• á¹‡
manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• ca uppajjitvÄ• niruddhÄ• ya avasÄ• ne \Be II 71/ tÄ• ni akkh
akkharasamÅ«haá¹ƒgahetvÄ• ekÄ• manoviÃ±Ã±Ä• á¹‡avÄ«thi uppajjitvÄ• nirujjhati. tada
``ayamakkharasamÅ«hoetassa nÄ• maâ€™â€™ nti nÄ• mapaÃ±Ã±attiggahaá¹‡avasena a
uppajjitvÄ• niruddhÄ• yatadanantaraá¹ƒ uppannÄ• ya manoviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• ``aya
pakatiyÄ• tadatthavijÄ• nanaá¹ƒsambhavati.

__Ä• vajjanasamayenÄ• _ti bhummatthe karaá¹‡avacanaá¹ƒ, atthÄ• bhogasamayeti attho.

Ä• vajjanasamayaá¹ƒvibhÄ• vento Ä• ha --- __ ``yathÄ• pakatiyÄ• ... pe ... jÄ• nantÄ«â€™
vacÄ«bhedenaadhippÄ• yaviÃ±Ã±Ä• panassa idhÄ• dhippetattÄ• aparabhÄ• ge ``kiá¹ƒ imi
kaá¹…khantassacirena adhippÄ• yavijÄ• nanaá¹ƒ aÃ±Ã±enapi kenaci upÄ• yantarena samb
vacÄ«bhedamattenÄ• tiÄ• ha --- __ ``atha aparabhÄ• ge ... pe ... appaccakkhÄ• tÄ• hoti sik
``gihÄ«bhavissÄ• mÄ«â€™â€™ ti vutte atthabhedo kÄ• labhedo ca hotÄ«ti appaccakkhÄ• t
``dhÄ• rehÄ«â€™â€™ ti hi imassa yo attho kÄ• lo ca, na so ``bhavissÄ• mÄ«â€™â€™ ti eta
homÄ«â€™â€™ ti vutte pana atthabhedoyeva, na kÄ• labhedo ``homÄ«â€™â€™ ti vattam
``gihÄ« jÄ• tomhi, gihÄ«mhÄ«â€™â€™ ti etthÄ• pi atthassa ceva kÄ• lassa ca bhinnattÄ• a
sikkhÄ• . ``ajja paá¹-á¹-hÄ• yÄ• â€™â€™ ti idaá¹ƒ tathÄ• vuttepi dosabhÄ• vato paripuá¹‡â
``dhÄ• rehÄ«â€™â€™ ti atthappadhÄ• nattÄ• niddesassa pariyÄ• yavacanehipi sikkhÄ• pa
dassento Ä• ha __ ``jÄ• nÄ• hÄ«â€™â€™ _tiÄ• di. dhÄ• rehi jÄ• nÄ• hi saÃ±jÄ• nÄ• himan
atthato kÄ• lato ca abhinnÄ• ni.

<52> __purimÄ• neva cuddasÄ• _ti buddhÄ• disabrahmacÄ• rÄ«pariyantÄ• ni. hotu bhavat
idampipaá¹-ikkhepamattamevÄ• ti Ä• ha __ ``hotu, pariyattanti atthoâ€™â€™ _ti.

<53> __vaá¹‡á¹‡apaá¹-á¹-hÄ• na_nti mahÄ• saá¹…ghikÄ• naá¹ƒ buddhaguá¹‡aparidÄ«pak
__upÄ• ligÄ• thÄ• sÅ«_ti (MN II 76) ---

``dhÄ«rassa \Be II 72/ vigatamohassa,

pabhinnakhÄ«lassa vijitavijayassa.

anÄ«ghassa susamacittassa.

vuddhasÄ«lassa sÄ• dhupaÃ±Ã±assa.

vesamantarassa vimalassa.

bhagavato tassa sÄ• vakohamasmi ||

``akathaá¹ƒkathissa tusitassa.

vantalokÄ• misassa muditassa.

katasamaá¹‡assa manujassa.

antimasÄ• rÄ«rassa narassa.

anopamassa virajassa.

bhagavato tassa sÄ• vakohamasmi ||

``asaá¹ƒsayassa kusalassa.

venayikassa sÄ• rathivarassa.

anuttarassa \Ne II 64/ ruciradhammassa.

nikkaá¹…khassa pabhÄ• sakassa.

mÄ• nacchidassa vÄ«rassa.

bhagavato tassa sÄ• vakohamasmi ||

``nisabhassa appameyyassa.

gambhÄ«rassa monappattassa.

khemaá¹…karassa vedassa.

dhammaá¹-á¹-hassa saá¹ƒvutattassa.

saá¹…gÄ• tigassa muttassa.

bhagavato tassa sÄ• vakohamasmi ||

``nÄ• gassa pantasenassa.

khÄ«á¹‡asaá¹ƒyojanassa muttassa.

paá¹-imantakassa dhonassa.

pannaddhajassa vÄ«tarÄ• gassa.

dantassa nippapaÃ±cassa.

bhagavato tassa sÄ• vakohamasmi ||

``isisattamassa \Be II 73/ akuhassa.

tevijjassa brahmappattassa.

nhÄ• takassa padakassa.

passaddhassa viditavedassa.

purindadassa sakkassa.

bhagavato tassa sÄ• vakohamasmi ||

``ariyassa bhÄ• vitattassa.

pattippattassa veyyÄ• karaá¹‡assa.

satimato vipassissa.

anabhinatassa no apanatassa.

anejassa \Ne II 65/ vasippattassa.

bhagavato tassa sÄ• vakohamasmi ||

``samuggatassa jhÄ• yissa.

ananugatantarassa suddhassa.

asitassa hitassa.

pavivittassa aggappattassa.

tiá¹‡á¹‡assa tÄ• rayantassa.

bhagavato tassa sÄ• vakohamasmi ||

``santassa bhÅ«ripaÃ±Ã±assa.

mahÄ• paÃ±Ã±assa vÄ«talobhassa.

tathÄ• gatassa sugatassa.

appaá¹-ipuggalassa asamassa.

visÄ• radassa nipuá¹‡assa.

bhagavato tassa sÄ• vakohamasmi ||

``taá¹‡hacchidassa \Be II 74/ buddhassa.

vÄ«tadhÅ«massa anupalittassa.

Ä• huneyyassa yakkhassa.

uttamapuggalassa atulassa.

mahato yasaggappattassa.

bhagavato tassa sÄ• vakohamasmÄ«â€™â€™ ti || ---

evaá¹ƒ upÄ• ligahapatinÄ• vuttÄ• su upÄ• lisutte Ä• gatagÄ• thÄ• su.

__yathÄ• rutamevÄ• _ti yathÄ• vuttameva, pÄ• á¸·iyaá¹ƒ Ä• gatamevÄ• ti adhippÄ• yo. yas
``sammÄ• sambuddhaá¹ƒanantabuddhiá¹ƒ anomabuddhiá¹ƒ bodhipaÃ±Ã±Ä• á¹‡aâ€™â€™
Ä• gatanÄ• mÄ• ni, ``dhÄ«raâ€™â€™ ntiÄ• dÄ«nipana upÄ• ligÄ• thÄ• su Ä• gatanÄ• mÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ saÃ±jÄ• nanahetuttÄ• paÃ±Ã±Ä• á¹‡aá¹ƒ etassÄ• ti _
dhiyÄ• paÃ±Ã±Ä• ya rÄ• ti gaá¹‡hÄ• ti \Ne II 66/, sevatÄ«tivÄ• __dhÄ«ro_. samucchinnas
__pabhinnakhÄ«lo_. sabbaputhujjane vijiniá¹ƒsuvijayanti vijinissanti cÄ• ti vijayÄ• . ke te?
maccumÄ• rakilesamÄ• radevaputtamÄ• rÄ• . te vijitÄ• vijayÄ• etenÄ• ti __vijitavijayo, _ b
kilesamÄ• ramaccumÄ• ravijayenevapanettha abhisaá¹…khÄ• rakkhandhamÄ• rÄ• pi vijitÄ•

__svÄ• kkhÄ• ta_ntiÄ• dÄ«su (Vism I 147)
sÄ• tthasabyaÃ±janakevalaparipuá¹‡á¹‡aparisuddhabrahmacariyassapakÄ• sanato __svÄ•

atthavipallÄ• sÄ• bhÄ• vato vÄ• suá¹-á¹-hu akkhÄ• toti __svÄ• kkhÄ• to_. yathÄ• hi aÃ±Ã±
attho vipallÄ• saá¹ƒ Ä• pajjati ``antarÄ• yikÄ• â€™â€™ ti vuttadhammÄ• naá¹ƒantarÄ• yika
``niyyÄ• nikÄ• â€™â€™ ti ca vuttadhammÄ• naá¹ƒ niyyÄ• nikattÄ• bhÄ• vato, tena te aÃ±Ã
durakkhÄ• tadhammÄ• yeva honti, na tathÄ• bhagavato dhammassa attho vipallÄ• saá¹ƒÄ
antarÄ• yikÄ• niyyÄ• nikÄ• â€™â€™ ti evaá¹ƒ vuttadhammÄ• naá¹ƒ tathÄ• bhÄ• vÄ• natik
pariyattidhammo svÄ• kkhÄ• to dhammo.

lokuttaradhammo pana nibbÄ• nÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• paá¹-ipadÄ• nurÅ«passa ca
akkhÄ• tattÄ• svÄ• kkhÄ• to. yathÄ• ha ---

``supaÃ±Ã±attÄ• \Be II 75/ kho pana tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• min
nibbÄ• naÃ±ca paá¹-ipadÄ• ca. seyyathÄ• pi nÄ• ma gaá¹…godakaá¹ƒ yamunodakena saá
supaÃ±Ã±attÄ• tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• saá¹
cÄ• â€™â€™ ti (DN II 296).

ariyamaggo cettha antadvayaá¹ƒ anupagamma majjhimÄ• paá¹-ipadÄ• bhÅ«tova ``majjhim
tiakkhÄ• tattÄ• svÄ• kkhÄ• to. sÄ• maÃ±Ã±aphalÄ• ni paá¹-ippassaddhakilesÄ• neva ``paá
tiakkhÄ• tattÄ• svÄ• kkhÄ• tÄ• ni. nibbÄ• naá¹ƒ sassatÄ• matatÄ• á¹‡aleá¹‡Ä• disabhÄ• v
sassatÄ• disabhÄ• vavasenaakkhÄ• tattÄ• svÄ• kkhÄ• tanti evaá¹ƒ lokuttaradhammopi svÄ

ariyamaggo attano santÄ• ne rÄ• gÄ• dÄ«naá¹ƒ abhÄ• vaá¹ƒ karontena ariyapuggalena sÄ
``ariyamaggena mama rÄ• gÄ• dayo pahÄ«nÄ• â€™â€™ ti sayaá¹ƒ attanÄ• anaÃ±Ã±aney
sandiá¹-á¹-hi eva __sandiá¹-á¹-hiko_. apica navavidho lokuttaradhammo yena yena adhigat
ariyasÄ• vakena parasaddhÄ• ya gantabbataá¹ƒ hitvÄ• paccakkhaÃ±Ä• á¹‡ena sayaá¹ƒ da
__sandiá¹-á¹-hiko_. atha vÄ• pasatthÄ• diá¹-á¹-hi sandiá¹-á¹-hi, sandiá¹-á¹-hiyÄ• jayatÄ«ti
__sandiá¹-á¹-hiko_. tathÄ• hettha ariyamaggosampayuttÄ• ya, ariyaphalaá¹ƒ kÄ• raá¹‡abh
visayibhÅ«tÄ• ya sandiá¹-á¹-hiyÄ• kilesejayati, tasmÄ• yathÄ• rathena jayatÄ«ti rathiko, e
lokuttaradhammo sandiá¹-á¹-hiyÄ• jayatÄ«ti \Ne II 67/ sandiá¹-á¹-hiko. atha vÄ• diá¹-á¹-han
vuccati, diá¹-á¹-hameva sandiá¹-á¹-haá¹ƒ, sandassanantiattho. sandiá¹-á¹-haá¹ƒ arahatÄ«ti
lokuttaradhammo hi bhÄ• vanÄ• bhisamayavasenasacchikiriyÄ• bhisamayavasena ca dissa
nivatteti, tasmÄ• yathÄ• vatthamarahatÄ«tivatthiko, evaá¹ƒ sandiá¹-á¹-haá¹ƒ arahatÄ«ti sa

attano phaladÄ• naá¹ƒ sandhÄ• ya nÄ• ssa Ä• gametabbo kÄ• lo atthÄ«ti akÄ• lo. yathÄ•
lokiyakusalassaupapajjaaparÄ• pariyÄ• yetiÄ• dinÄ• phaladÄ• naá¹ƒ pati Ä• gametabbo kÄ
evametassÄ• tiattho. akÄ• loyeva __akÄ• liko, _ na paÃ±cÄ• hasattÄ• hÄ• dibhedaá¹ƒ kÄ•
attano pana pavattisamanantarameva phaladoti \Be II 76/ vuttaá¹ƒ hoti. atha vÄ• attano pha
vippakaá¹-á¹-ho dÅ«ro kÄ• lo patto upanÄ«to assÄ• ti kÄ• liko, kÄ• lantaraphaladÄ• yÄ«. ko
ayaá¹ƒ pana samanantaraphaladÄ• yakattÄ• na kÄ• likoti__akÄ• liko_. maggameva hi sano

idaá¹ƒ vuttaá¹ƒ.

``ehi passa imaá¹ƒ dhammaâ€™â€™ nti evaá¹ƒ pavattaá¹ƒ ehipassavidhiá¹ƒ arahatÄ«ti __
panesa taá¹ƒ vidhiá¹ƒ arahatÄ«ti? paramatthato vijjamÄ• nattÄ• parisuddhattÄ• ca.
rittamuá¹-á¹-hiyaÃ±hihiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• atthÄ«ti vatvÄ• pi ``ehi passa
vattuá¹ƒ. kasmÄ• ? avijjamÄ• nattÄ• . vijjamÄ• nampi ca gÅ«thaá¹ƒ vÄ• muttaá¹ƒ vÄ•
manuÃ±Ã±abhÄ• vappakÄ• sanenacittasampahaá¹ƒsanatthaá¹ƒ ``ehi passa imaâ€™â€™ n
naá¹ƒ tiá¹‡ehivÄ• paá¹‡á¹‡ehi vÄ• paá¹-icchÄ• detabbameva hoti. kasmÄ• ? aparisuddhat
navavidhopilokuttaradhammo sabhÄ• vato ca vijjamÄ• no vigatavalÄ• hake ca Ä• kÄ• se
sampuá¹‡á¹‡acandamaá¹‡á¸• alaá¹ƒviya paá¹‡á¸• ukambale nikkhittajÄ• timaá¹‡i viya ca pa
vijjamÄ• nattÄ• parisuddhattÄ• ca ehipassavidhiá¹ƒ arahatÄ«ti ehipassiko.

upanetabboti __opaneyyiko_. ayaá¹ƒ panettha vinicchayo --- upanayanaá¹ƒ upanayo, Ä• dit
sÄ«saá¹ƒ vÄ• ajjhupekkhitvÄ• pi bhÄ• vanÄ• vasena attano citte upanayanaá¹ƒ uppÄ• dan
idaá¹ƒ saá¹…khate lokuttaradhamme yujjati, asaá¹…khato pana attanocitte Ä• rammaá¹‡ab
arahatÄ«ti opaneyyiko, sacchikiriyÄ• vasena allÄ«yanaá¹ƒarahatÄ«ti attho \Ne II 68/. atha v
upaneti ariyapuggalanti ariyamaggo upaneyyo, sacchikÄ• tabbataá¹ƒ upanetabboti phalanib
upaneyyo eva __opaneyyiko_.

sabbehi ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«hi viÃ±Ã±Å«hi ``bhÄ• vito me maggo, adhigataá¹ƒ phala
ti attani attani veditabboti __paccattaá¹ƒ veditabbo viÃ±Ã±Å«hi_. na hiupajjhÄ• yena bhÄ• v
saddhivihÄ• rikassa kilesÄ• pahÄ«yanti, na so tassa phalasamÄ• pattiyÄ• phÄ• su viharati,
nibbÄ• naá¹ƒ sacchikaroti, tasmÄ• na esa parassa sÄ«seÄ• bharaá¹‡aá¹ƒ viya daá¹-á¹-hab
daá¹-á¹-habbo, anubhavitabbo viÃ±Ã±Å«hÄ«ti vuttaá¹ƒhoti.

__asaá¹…khata_nti \Be II 77/ saá¹…gamma samÄ• gamma paccayasamodhÄ• nalakkhaá¹-
sannipatitvÄ• anurÅ«pehi paccayehi akataá¹ƒ anibbattitanti asaá¹…khataá¹ƒ. natthi ettha m
_etasmiá¹ƒ vÄ• adhigate natthi puggalassa mataá¹ƒ maraá¹‡anti amataá¹ƒ. kiÃ±cÄ• pi etth
``svÄ• kkhÄ• taá¹ƒdhammaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• sabbattha dhamma-s
dhamma-saddenaayojetvÄ• vutte vevacane na paccakkhÄ• naá¹ƒ nÄ• ma na hotÄ«ti ``svÄ
paccakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• vuttepi sikkhÄ• paccakkhÄ• naá¹ƒ hotiyevÄ• ti daá¹-á
dhammaâ€™â€™ ntiÄ• dinÄ• panadhamma-saddappayogo svÄ• kkhÄ• tÄ• -disaddÄ• naá
katoti veditabbaá¹ƒ. __ekadhammakkhandhassapi nÄ• ma_nti ettha ``paá¹-hamadhammakk
dutiyadhammakkhandhaá¹ƒ pucchÄ• dhammakkhandhaá¹ƒvissajjanÄ• dhammakkhandhaâ
dhammakkhandhanÄ• mÄ• ni veditabbÄ• ni.

__suppaá¹-ipanna_nti svÄ• kkhÄ• te dhammavinaye yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipannattÄ
majjhimÄ• yapaá¹-ipadÄ• ya antadvayaá¹ƒ anupagamma paá¹-ipannattÄ•

kÄ• yavacÄ«manovaá¹…kakuá¹-ilajimhadosappahÄ• nÄ• ya paá¹-ipannattÄ• ca __ujuppaá
nibbÄ• naá¹ƒ ariyamaggÄ• dÄ«hi Ã±Ä• yati paá¹-ivijjhÄ«yatisacchikarÄ«yatÄ«ti katvÄ• , tad
__Ã±Ä• yappaá¹-ipannaá¹ƒ_. yathÄ• paá¹-ipannÄ• guá¹‡asambhÄ• vanÄ• yaparehi kariya
paccuá¹-á¹-hÄ• nÄ• disÄ• mÄ«cikammaá¹ƒ arahanti, tathÄ• paá¹-ipannattÄ• __sÄ• mÄ«ci

yugaá¸·avasena paá¹-hamamaggaá¹-á¹-ho phalaá¹-á¹-hoti idamekaá¹ƒ yugaá¸·anti evaá¹ƒ c
purisayugÄ• nihonti. ettha pana ``catupurisayugaá¹ƒ saá¹…ghaâ€™â€™ nti vattabbe ``cattÄ
vibhattilopaá¹ƒakatvÄ• niddeso katoti daá¹-á¹-habbaá¹ƒ. cattÄ• ri purisayugÄ• ni etthÄ• ti _
saá¹…gho vuccati. __aá¹-á¹-hapurisapuggala_nti \Ne II 69/ purisapuggalavasena eko paá¹-h
ekophalaá¹-á¹-hoti iminÄ• nayena aá¹-á¹-heva purisapuggalÄ• honti. aá¹-á¹-ha purisapugga
etthÄ• ti__aá¹-á¹-hapurisapuggalo, _ saá¹…gho. ettha ca purisoti vÄ• puggaloti vÄ• ekatth
veneyyavasena panetaá¹ƒ vuttaá¹ƒ.

__Ä• huneyya_ntiÄ• dÄ«su (Vism I 156) Ä• netvÄ• hunitabbanti Ä• hunaá¹ƒ, dÅ«ratopiÄ• n
dÄ• tabbÄ• naá¹ƒ catunnaá¹ƒ paccayÄ• nametaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• hunaá¹ƒ paá¹-
mahapphalabhÄ• vakaraá¹‡atoti __Ä• huneyyo, _ saá¹…gho. atha vÄ• dÅ«ratopi Ä• gantv
hunitabbanti \Be II 78/ Ä• havanÄ«yo, sakkÄ• dÄ«nampi vÄ• Ä• havanaá¹ƒarahatÄ«ti Ä• ha
brÄ• hmaá¹‡Ä• naá¹ƒ Ä• havanÄ«yo aggi, yattha hutaá¹ƒ mahapphalantitesaá¹ƒ laddhi. sac
Ä• havanÄ«yo, saá¹…ghova Ä• havanÄ«yo. saá¹…ghe hutaÃ±himahapphalaá¹ƒ hoti. yathÄ

``yo ca vassasataá¹ƒ jantu, aggiá¹ƒ paricare vane.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• yeva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaâ€™â€™ nti || (Dhp 107).

tadetaá¹ƒ nikÄ• yantare ``Ä• havanÄ«yoâ€™â€™ ti padaá¹ƒ idha ``Ä• huneyyoâ€™â€™ ti
byaÃ±janato panettha kiÃ±cimattameva nÄ• naá¹ƒ.

__pÄ• huneyya_nti ettha pana pÄ• hunaá¹ƒ vuccati disÄ• vidisato Ä• gatÄ• naá¹ƒ piyamanÄ
Ã±Ä• timittÄ• naá¹ƒatthÄ• ya sakkÄ• rena paá¹-iyattaá¹ƒ Ä• gantukadÄ• naá¹ƒ. tampi á¹-ha
piyamittÄ• dikepÄ• hunake saá¹…ghasseva dÄ• tuá¹ƒ yuttaá¹ƒ, saá¹…ghova taá¹ƒ paá¹-igg
saá¹…ghasadiso hipÄ• hunako natthi. tathÄ• hesa ekabuddhantare vÄ«tivatteyeva dissati,
piyamanÄ• pattakarehisÄ«lÄ• didhammehi samannÄ• gatoti evaá¹ƒ pÄ• hunamassa dÄ• tu
paá¹-iggahetuá¹ƒyuttoti __pÄ• huneyyo_.

dakkhanti etÄ• ya sattÄ• yathÄ• dhippetÄ• hi sampattÄ«hi vaá¸• á¸• hantÄ«ti dakkhiá¹‡Ä• ,
saddahitvÄ• dÄ• tabbadÄ• naá¹ƒ. taá¹ƒ dakkhiá¹‡aá¹ƒ arahati, dakkhiá¹‡Ä• ya vÄ• hito yas

mahapphalakaratÄ• ya visodhetÄ«ti__dakkhiá¹‡eyyo_. ubho hatthe sirasi patiá¹-á¹-hÄ• petv
kariyamÄ• naá¹ƒ aÃ±jalikammaá¹ƒarahatÄ«ti __aÃ±jalikaraá¹‡Ä«yo. anuttaraá¹ƒ puÃ±Ã±ak
asadisaá¹ƒpuÃ±Ã±aviruhanaá¹-á¹-hÄ• naá¹ƒ \Ne II 70/. yathÄ• hi raÃ±Ã±o vÄ• amaccassa
yavÄ• naá¹ƒ vÄ• viruhanaá¹-á¹-hÄ• naá¹ƒraÃ±Ã±o sÄ• likkhettaá¹ƒ yavakkhettanti vuccati,
sabbalokassa puÃ±Ã±Ä• naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ. saá¹…ghaá¹ƒ nissÄ• ya hi lokassa
nÄ• nappakÄ• rahitasukhasaá¹ƒvattanikÄ• ni puÃ±Ã±Ä• ni viruhanti, tasmÄ• saá¹…gho an
lokassa. etthÄ• pi ``suppaá¹-ipannaá¹ƒ saá¹…ghaâ€™â€™ ntiÄ• dinÄ• sabbattha saá¹…gh
suppaá¹-ipannÄ• -disaddÄ• naá¹ƒ saá¹…ghavisesanabhÄ• vadassanatthaá¹ƒ kato, tasmÄ•
paccakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• vuttepi sikkhÄ• paccakkhÄ• naá¹ƒ hotiyevÄ• ti daá¹-â

sikkhÄ• vevacanesu \Be II 79/ pana sikkhÄ• -saddaá¹ƒ vinÄ• kevalaá¹ƒ bhikkhu-saddo bhik
adhivacanaá¹ƒ na hotÄ«ti __ ``bhikkhusikkhaá¹ƒ bhikkhunÄ«sikkhaâ€™â€™ _nti vutteyevas
adhisÄ«lÄ• dayo pana sikkhÄ• evÄ• ti ``adhisÄ«laá¹ƒ paccakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ•
__paá¹-hamaá¹ƒ pÄ• rÄ• jika_ntiÄ• dinÄ• sikkhÄ• padÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ veditabba

upajjhÄ• yavevacanesu upajjhÄ• yo hutvÄ• yo pabbÄ• jesi ceva upasampÄ• desi ca, taá¹ƒ
pabbÄ• jesÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __yassa mÅ«lenÄ• _ti yassa padhÄ• nabhÄ• vena
mÅ«laá¹ƒ padhÄ• nabhÄ• vo kÄ• raá¹‡abhÄ• vo vÄ• etissÄ• ti __yassamÅ«likÄ• , _ pabba
mÅ«la-saddassa sÄ• pekkhabhÄ• vepi niccasÄ• pekkhatÄ• ya gamakattÄ• taddhitavutti da

Ä• cariyavevacanesu pana yo upajjhaá¹ƒ adatvÄ• Ä• cariyova hutvÄ• pabbÄ• jesi, kamma
upasampÄ• desi ca, taá¹ƒ sandhÄ• ya __ ``yo maá¹ƒ pabbÄ• jesi, yo maá¹ƒ anusÄ• vesÄ«â
dvÄ«hi vacanehi pabbajjÄ• cariyo ca upasampadÄ• cariyo ca dassito. __yÄ• haá¹ƒnissÄ• y
nissayÄ• cariyaá¹ƒ dasseti. __yÄ• haá¹ƒ uddisÄ• pemÄ«_tiÄ• dinÄ• pana dhammÄ• cariyo
pÄ• á¹-haá¹ƒ uddisÄ• pemi. __paripucchÄ• mÄ«_ti uggahitapÄ• á¹-hassaatthaá¹ƒ paripucch
saddhivihÄ• rikavevacanÄ• dÄ«su ca vuttÄ• nusÄ• reneva attho veditabbo. __tassa mÅ«le_
santiketi attho daá¹-á¹-habbo.

__okallako_ti khuppipÄ• sÄ• didukkhaparetÄ• naá¹ƒ khÄ«á¹‡asukhÄ• naá¹ƒ
nahÄ• nÄ• disarÄ«rapaá¹-ijagganarahitÄ• naá¹ƒkapaá¹‡amanussÄ• nametaá¹ƒ adhivacana
sikhÄ• baddho omukkamakuá¹-o vÄ• . kiÃ±cÄ• pidvevÄ• ciko upÄ• sako paá¹-hamabodhiya
tadÄ• labbhamÄ• nanÄ• maá¹ƒ gahetvÄ• vuttepi sikkhÄ• paccakkhÄ• naá¹ƒ hotiyevÄ• ti da
upÄ• sakoâ€™â€™ _ti vuttaá¹ƒ. ``dvevÄ• cikoâ€™â€™ ti idameva \Ne II 71/ panettha veva
tasmÄ• ``dvevÄ• cikoti maá¹ƒdhÄ• rehÄ«â€™â€™ ti ettakepi vutte sÄ«saá¹ƒ eti. evaá¹ƒ se

__kumÄ• rako_ti \Be II 80/ kumÄ• rÄ• vattho ativiya daharasÄ• maá¹‡ero. __cellako_titato n
khuddakasÄ• maá¹‡ero. __ceá¹-ako_ti majjhimo. __moá¸·igallo_ti mahÄ• sÄ• maá¹‡ero. __
avisesato sÄ• maá¹‡erÄ• dhivacanaá¹ƒ. __nigaá¹‡á¹-hupaá¹-á¹-hÄ• ko_tiÄ• dÄ«nipi

titthiyasÄ• vakavevacanÄ• nÄ«tidaá¹-á¹-habbaá¹ƒ.

__dussÄ«lo_ti nissÄ«lo sÄ«lavirahito. __pÄ• padhammo_ti dussÄ«lattÄ• eva hÄ«najjhÄ• sa
__asucisaá¹…kassarasamÄ• cÄ• ro_ti aparisuddhakÄ• yakammÄ• ditÄ• ya asuci hutvÄ• sa
dussÄ«lo hi kiÃ±cideva asÄ• ruppaá¹ƒ disvÄ• ``idaá¹ƒ asukenakataá¹ƒ bhavissatÄ«â€™â€
Ä• saá¹…kanÄ«yo hoti. kenacideva karaá¹‡Ä«yena mantayante bhikkhÅ«disvÄ• ``kacci nu
jÄ• nitvÄ• mantentÄ«â€™â€™ ti attanoyeva saá¹…kÄ• yasaritabbasamÄ• cÄ• ro. __paá¹-i
lajjitabbatÄ• ya paá¹-icchÄ• detabbakammanto. __assamaá¹‡o_ti na samaá¹‡o. salÄ• kagg
samaá¹‡oâ€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya__samaá¹‡apaá¹-iÃ±Ã±o, _ aseá¹-á¹-hacÄ•
uposathÄ• dÄ«su ``ahampi brahmacÄ• rÄ«â€™â€™ timicchÄ• paá¹-iÃ±Ã±Ä• ya __brahma
kammena sÄ«lavipattiyÄ• anto anupaviá¹-á¹-hattÄ• __antopÅ«ti, _ chahi dvÄ• rehi rÄ• gÄ•
tintattÄ• __avassuto, _ saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• sÄ«lavantehi chaá¸• á¸• etabbatt
koá¹‡á¹-ho_ti dussÄ«lÄ• dhivacanametaá¹ƒ.

``yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi buddhavevacanÄ• ni vÄ• â€™â€™ tiÄ• dinÄ• yaá¹ƒ-sa
buddhÄ• divevacanÄ• naá¹ƒyevataá¹ƒ-saddena parÄ• masanaá¹ƒ hotÄ«ti Ä• ha --- __ ``teh
buddhÄ• dÄ«naá¹ƒ vevacanehÄ«â€™â€™ _ti. kathaá¹ƒ pana tÄ• ni Ä• kÄ• rÄ• disaddehi v
``vevacanÄ• ni hÄ«â€™â€™ _tiÄ• di. saá¹‡á¹-hÄ• navantÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ saá¹
saá¹‡á¹-hÄ• narahitÄ• naá¹ƒ pana dhammasikkhÄ• dÄ«naá¹ƒkathanti Ä• ha __ ``sikkhÄ• pa
eva vÄ• â€™â€™ _ti. sikkhÄ• paccakkhÄ• narÅ«pÄ• ni hivevacanÄ• ni __ ``sikkhÄ• paccal
_ti vuccanti. __evaá¹ƒ kho_ti ettha __kho_tiavadhÄ• raá¹‡atthe nipÄ• toti Ä• ha __ ``evame

<54> __mucchÄ• pareto_ti \Be II 81/ mucchÄ• ya abhibhÅ«to. vacanatthavijÄ• nanasamatth
tiracchÄ• nagataá¹ƒdassetuá¹ƒ __ ``nÄ• gamÄ• á¹‡avakassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. _
yebhuyyavasenavuttaá¹ƒ. na hi sabbÄ• pi devatÄ• \Ne II 72/ tihetukapaá¹-isandhikÄ• va ho
sambhavato. __atikhippaá¹ƒ jÄ• nantÄ«_ti devatÄ• naá¹ƒ bhavaá¹…gaparivÄ• sassa manus
vuttaá¹ƒ.

__sabhÄ• gassÄ• _ti purisassa. __visabhÄ• gassÄ• _ti mÄ• tugÄ• massa. __anariyako_ti m
__davÄ• _ti sahasÄ• . __ravÄ• _ti virajjhitvÄ• . aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«ti aÃ±Ã±aá¹ƒbh
paccakkhÄ• mÄ«ti bhaá¹‡atÄ«ti yojetabbaá¹ƒ. akkharasamayÄ• nabhiÃ±Ã±atÄ• ya vÄ• ka
kathetabbaá¹ƒ kathetuá¹ƒ asakkonto hutvÄ• aÃ±Ã±aá¹ƒ kathento ravÄ• bhaá¹‡ati nÄ• ma.
bhaá¹‡itukÄ• massa aÃ±Ã±abhaá¹‡anaá¹ƒ samÄ• nanti Ä• ha __ ``purimena ko visesoâ€™

__vÄ• cetÄ«_ti pÄ• á¸·iá¹ƒ kathento aÃ±Ã±aá¹ƒ uggaá¹‡hÄ• pento vÄ• vÄ• ceti. __paripuc
paripucchanto pÄ• á¸·iá¹ƒ paripucchati. __uggaá¹‡hÄ• tÄ«_ti aÃ±Ã±assa santike pÄ• á¸·iá¹
__sajjhÄ• yaá¹ƒ karotÄ«_ti uggahitapÄ• á¸·iá¹ƒ sajjhÄ• yati. __vaá¹‡á¹‡etÄ«_ti pÄ• á¸·iyÄ•
saá¹ƒvaá¹‡á¹‡ento pÄ• á¸·iá¹ƒ vaá¹‡á¹‡eti. mahallakassa kiÃ±ci ajÄ• nanato aviditindriyatÄ

``potthakarÅ«pasadisassÄ• â€™â€™ _ti vuttaá¹ƒ, mattikÄ• ya katarÅ«pasadisassÄ• ti attho
__garumedhassÄ• _tiÄ• rammaá¹‡esu lahuppavattiyÄ• abhÄ• vato dandhagatikatÄ• ya ga
vuttaá¹ƒhoti. __sabbaso vÄ• _ti iminÄ• ``idaá¹ƒ padaá¹ƒ sÄ• vessÄ• mi `sikkhaá¹ƒ paccakk
pavattacittuppÄ• dassa abhÄ• vaá¹ƒ dasseti. yasmÄ• pana asati evarÅ«pe cittuppÄ• de ke
tathÄ• vidhaá¹ƒ vacÄ«bhedaá¹ƒ katvÄ• sÄ• vanaá¹ƒ nÄ• ma neva sambhavati, tasmÄ• vu
paccakkhÄ• mÄ«tiÄ• dÄ«su ... pe ... vacÄ«bhedaá¹ƒ katvÄ• na sÄ• vetÄ«â€™â€™ _ti.

sikkhÄ• paccakkhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<55> __niddisitabbassÄ• _ti \Be II 82/ vivaritabbassa pakÄ• setabbassa. __kilesehÄ«_tiahi
__ito paá¹-á¹-hÄ• yÄ• _ti duá¹-á¹-hulla-padato paá¹-á¹-hÄ• ya. __tassa
kammassÄ• _timethunadhammapaá¹-isevanasaá¹…khÄ• tassa kammassa. __dassana_ntiÄ
methunadhammassa.

dvÄ«hi dvÄ«hi samÄ• pajjitabbÄ• __dvayaá¹ƒdvayasamÄ• pattÄ«_ti Ä• ha __ ``dvayena dv
_ti. rÄ• gapariyuá¹-á¹-hÄ• nena sadisabhÄ• vappattiyÄ• mithunÄ• naá¹ƒ idaá¹ƒ methunaá¹
__methunadhammo_ti \Ne II 73/ Ä• ha __ ``ubhinnaá¹ƒ rattÄ• naâ€™â€™ _ntiÄ• di. tattha _
methunarÄ• gena rattÄ• naá¹ƒ. __sÄ• rattÄ• na_nti teneva rÄ• gena ativiya rattÄ• naá¹ƒ. __
lokassÄ• damittasanthavavasenauppannamethunarÄ• gena tintÄ• naá¹ƒ. __pariyuá¹-á¹-hitÄ
methunarÄ• guppattiyÄ• pariyonaddhacittÄ• naá¹ƒ. __sadisÄ• na_nti rattatÄ• dÄ«hi sadisÄ

yasmÄ• ``paá¹-isevati nÄ• mÄ• â€™â€™ ti padaá¹ƒ mÄ• tikÄ• ya natthi, tasmÄ• ``paá¹-ise
uddhaá¹-aâ€™â€™ nti yo maÃ±Ã±ati, tassa kÄ• raá¹‡aá¹ƒ dassento __ ``paá¹-iseveyyÄ• ti
mÄ• tikÄ• padaâ€™â€™ _nti Ä• ha. __itthiyÄ• nimittenÄ• _ti idaá¹ƒ ``maggena gacchatÄ«â
daá¹-á¹-habbaá¹ƒ. yathÄ• hi ``maggena gacchatÄ«â€™â€™ ti vutte ``maggaá¹ƒ gacchati, n
tiayamattho labbhati, evaá¹ƒ ``itthiyÄ• nimittena pavesetÄ«â€™â€™ ti vutte ``itthiyÄ• nimit
nimitte vÄ• pavesetÄ«â€™â€™ ti ayamattho labbhati. idaÃ±ca yebhuyyena purisapayogad
__nimittaá¹ƒ aá¹…gajÄ• ta_nti atthato ekaá¹ƒ. pavesanaá¹ƒ nÄ• ma na bahi chupanamattan
asamphuá¹-á¹-he allokÄ• seâ€™â€™ _ti. abbhantaraÃ±hi pavesento ``pavesetÄ«â€™â€™
__abbhantara_nti ca pakatiyÄ• sabbaso pihitassa nimittassavÄ• tena asamphuá¹-á¹-hokÄ•

idÄ• ni sabbathÄ• lesokÄ• sapidahanatthaá¹ƒ itthinimitte purisanimitte ca labbhamÄ• naá¹ƒ
pavesakÄ• leaÃ±Ã±amaÃ±Ã±aá¹ƒ phassÄ• rahaá¹ƒ padesavisesaá¹ƒ vibhajitvÄ• dassento
cattÄ• ripassÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. vÄ• tena hi asamphuá¹-á¹-he allokÄ• se yatth
padesenachupitvÄ• pavesento ``pavesetÄ«â€™â€™ ti vuccati. __vemajjha_nti yathÄ• catt
paveseti, evaá¹ƒ katavivarassa itthinimittassa heá¹-á¹-himatalaá¹ƒ vuccati \Be II 83/, purisan

__majjha_nti aggakoá¹-iá¹ƒ sandhÄ• ya vadati. __uparÄ«_ti aggakoá¹-itouparibhÄ• gappad
samiÃ±jitvÄ• pavesentassa majjhimapabbasamiÃ±jitaá¹…guliá¹ƒkatthaci pavesentassa aá¹
majjhimapabbapiá¹-á¹-hisadisaá¹ƒ aá¹…gajÄ• tassa uparibhÄ• gavemajjhaá¹ƒ sandhÄ• yav
pavesento_ti itthinimittassa heá¹-á¹-himabhÄ• gena chupantaá¹ƒ pavesento. __majjhenapav
abbhantaratalaá¹ƒ chupitvÄ• majjhena pavesento. katthaci acchupantaá¹ƒ pavesetvÄ• nÄ«
pÄ• rÄ• jikaá¹ƒ, dukkaá¹-aá¹ƒ pana hoti chinnasÄ«savatthusmiá¹ƒ vaá¹-á¹-akatemukhe acch
nÄ«harantassa viya. __majjheneva chupantaá¹ƒ pavesento_ti aggakoá¹-iyÄ• chupantaá¹ƒ p
majjhimapabbapiá¹-á¹-hiyÄ• samiÃ±jitaá¹…gulinti sambandho. atha vÄ•
samiÃ±jitaá¹…guliá¹ƒmajjhimapabbapiá¹-á¹-hiyÄ• pavesento viyÄ• ti yojetabbaá¹ƒ. __saá¹.
nimittamajjhenabhinditvÄ• . __uparibhÄ• genÄ• _ti saá¹…kocitassa uparibhÄ• gakoá¹-iyÄ• .
purisanimittassaheá¹-á¹-hÄ• vuttesu chasu á¹-hÄ• nesu uparÄ«ti vuttaá¹-á¹-hÄ• nantarassa
\Ne II 74/ passÄ• nigahetvÄ• purisanimitte dasadhÄ• á¹-hÄ• nabhedaá¹ƒ dassento __ ``tat
heá¹-á¹-hÄ• panavisuá¹ƒ tÄ• ni aggahetvÄ• ``cattÄ• ri passÄ• nÄ«â€™â€™ ti vacanasÄ• n
labbhamÄ• nÄ• niekaccaá¹ƒ gahetvÄ• cha á¹-hÄ• nÄ• ni vuttÄ• ni. __tulÄ• daá¹‡á¸• asadis
ujukaá¹ƒpavesentassa.

__nimitte jÄ• ta_nti attano nimitte jÄ• taá¹ƒ. __cammakhÄ«la_nti nimitte uá¹-á¹-hitaá¹ƒ camm
``uá¹‡á¹‡igaá¹‡á¸• oâ€™â€™ tipi vadanti. nimitte jÄ• tampi cammakhÄ«lÄ• di nimittamevÄ•
``Ä• pattipÄ• rÄ• jikassÄ• â€™â€™ _ti. ``upahatakÄ• yappasÄ• daâ€™â€™ nti avatvÄ• __
_nti vacanaá¹ƒupÄ• dinnabhÄ• vassa natthitÄ• dassanatthaá¹ƒ. tenevÄ• ha --- __ ``matacam
sukkhapÄ«á¸·akaá¹ƒ vÄ• â€™â€™ _ti. sati hi upÄ• dinnabhÄ• ve upahatepi kÄ• yappasÄ•
viya pÄ• rÄ• jikÄ• pattiyevasiyÄ• , matacammaá¹ƒ pana sukkhapÄ«á¸·akaÃ±ca anupÄ• dinn
pÄ• rÄ• jikÄ• patti. tenevÄ• ha __ ``Ä• patti dukkaá¹-assÄ• â€™â€™ _ti. na ca evaá¹ƒ karon
sakkÄ• vattunti dukkaá¹-aá¹ƒ vuttaá¹ƒ, itthinimittassa pana naá¹-á¹-hepi upÄ• dinnabhÄ• ve
mate akkhÄ• yite yebhuyyena akkhÄ• yite pÄ• rÄ• jikÄ• pattivacanato __methunassÄ• denÄ
iminÄ• kÄ• yasaá¹ƒsaggarÄ• gaá¹ƒ nivatteti. sati hi kÄ• yasaá¹ƒsaggarÄ• ge saá¹…ghÄ• di
bÄ«jÄ• nipinimittasaá¹…khyaá¹ƒ na gacchantÄ«ti dukkaá¹-ameva vuttaá¹ƒ. ``nimittena nimit
tihi vuttaá¹ƒ.

idÄ• ni \Be II 84/ imissÄ• methunakathÄ• ya asabbhirÅ«pattÄ• ``Ä«disaá¹ƒ á¹-hÄ• naá¹ƒ ka
evaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti anusÄ• santo __ ``ayaÃ±ca methunakathÄ• nÄ• mÄ• â
methunakathÄ• ya rÄ• gavuddhihetuttÄ• hÄ• savisayattÄ• ca tadubhayanivattanatthaá¹ƒ
paá¹-ikÅ«lamanasikÄ• rÄ• dÄ«suniyojeti. paá¹-ikÅ«lamanasikÄ• rena hi rÄ• go nivattati, sam
paccupaá¹-á¹-hitesuhÄ• so nivattati. __sattÄ• nuddayÄ• yÄ• _ti sattÄ• naá¹ƒ apÄ• yadukkhÄ
anurakkhaá¹‡atthaá¹ƒ. __lokÄ• nukampÄ• yÄ• _tisattalokavisayÄ• ya anukampÄ• ya.

__mukhaá¹ƒ apidhÄ• yÄ• _ti mukhaá¹ƒ apidahitvÄ• , yena kenaci pamÄ• dena kadÄ• ci ma
garuttaá¹ƒ kuppeyya, tasmÄ• tÄ• dise kÄ• le garubhÄ• vassa avikopanatthaá¹ƒbÄ«jakena

nisÄ«ditabbanti adhippÄ• yo. atha vÄ• __mukhaá¹ƒ apidhÄ• yÄ• _timukhaá¹ƒ pidahitvÄ• ti
paá¹-icchÄ• detvÄ• hasamÄ• nena na nisÄ«ditabbantiayamettha adhippÄ• yo. __dantavida
vivaritvÄ• cÄ• ti attho. __gabbhitenÄ• _ti saá¹…kocaá¹ƒ anÄ• pajjantena, ussÄ• hajÄ• tenÄ
``Ä«disaá¹ƒ nÄ• maasabbhiá¹ƒ kathemÄ«â€™â€™ ti saá¹…kocaá¹ƒ \Ne II 75/ Ä• pajjeyya,
tasmÄ• ``tÄ• disenasammÄ• sambuddhenapi tÄ• va Ä«disaá¹ƒ kathitaá¹ƒ, kimaá¹…gaá¹ƒ p
evaá¹ƒ ussÄ• hajÄ• tenakathetabbanti adhippÄ• yo. __satthupaá¹-ibhÄ• genÄ• _ti satthuka
attho.

mÅ«lapaÃ±Ã±attivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anupaÃ±Ã±attivaá¹‡á¹‡anÄ•

__tiracchÄ• nesu gatÄ• yÄ• _ti tiracchÄ• nesu uppannÄ• ya. yasmÄ• tiracchÄ• nagatÄ• nA
yesaá¹ƒ maggesu tilaphalamattampi pavesanaá¹ƒ nappahoti, tasmÄ• na sabbÄ• va
tiracchÄ• nagatitthiyopÄ• rÄ• jikavatthubhÅ«tÄ• ti pavesanappahonakavasena labbhamÄ• n
paricchinditvÄ• dassento __ ``pÄ• rÄ• jikavatthubhÅ«tÄ• eva cetthÄ• â€™â€™ _tiÄ• dimÄ•
ahimacchÄ• _tiÄ• digÄ• thÄ• pÄ• rÄ• jikavatthÅ«naá¹ƒ heá¹-á¹-himaparicchedadassanattha
tattha __ahÄ«_ti jÄ• tiniddesenasabbÄ• pi \Be II 85/ sappajÄ• ti saá¹…gahitÄ• ti Ä• ha --- __
pe ... dÄ«ghajÄ• tisaá¹…gahitÄ• â€™â€™ _ti. tattha __gonasÄ• _ti sappavisesÄ• , yesaá¹ƒ
maá¹‡á¸• alÄ• nisandissanti. __maccha_ggahaá¹‡aá¹ƒ odakajÄ• tiyÄ• upalakkhaá¹‡apada
``macchaggahaá¹‡ena ... pe ... odakajÄ• ti saá¹…gahitÄ• â€™â€™ _ti. teneva maá¹‡á¸• Å«
sapÄ• dakattepi odakajÄ• tikattÄ• saá¹…gaho kato.

__mukhasaá¹‡á¹-hÄ• na_nti oá¹-á¹-hacammasaá¹‡á¹-hÄ• naá¹ƒ. __vaá¹‡asaá¹…khepaá¹ƒ
gacchati navasu vaá¹‡amukhesusaá¹…gahitattÄ• ti adhippÄ• yo. vaá¹‡e thullaccayaÃ±ca ``
paveseti, Ä• pattithullaccayassÄ• â€™â€™ ti imassa vasena veditabbaá¹ƒ. tasmiÃ±hi sutte
ekenavaá¹‡ena pavesetvÄ• dutiyena nÄ«harantassa thullaccayaá¹ƒ vuttaá¹ƒ. vakkhati ca `
suttassaanulomavasena sabbattha vaá¹‡asaá¹…khepe thullaccayaá¹ƒ veditabbaâ€™â€™ n
__kukkuá¹-i_ggahaá¹‡ampisabbÄ• ya pakkhijÄ• tiyÄ• upalakkhaá¹‡apadanti Ä• ha --- __ ``
... pakkhijÄ• tisaá¹…gahitÄ• â€™â€™ _ti. __majjÄ• ri_ggahaá¹‡ampi catuppadajÄ• tiyÄ• u
daá¹-á¹-habbaá¹ƒ. tenÄ• ha --- __ ``majjÄ• riggahaá¹‡ena ... pe ... catuppadajÄ• ti saá¹…ga
__rukkhasunakhÄ• _ nÄ• ma kalandakÄ• tipivadanti. __maá¹…gusÄ• _ti naá¹…gulÄ• .

parÄ• jita-saddo upasaggassa vuddhiá¹ƒ katvÄ• ta-kÄ• rassa ca ka-kÄ• raá¹ƒ katvÄ• __pÄ
Ä• ha __ ``pÄ• rÄ• jikoti parÄ• jitoâ€™â€™ _ti. __ ``katthaci Ä• pattÄ«_ti `pÄ• rÄ• jikena dh
anuddhaá¹ƒseyyÄ• â€™ tiÄ• dÄ«su \Ne II 76/ (Vin III 384, 391), __katthaci sikkhÄ• pada_nt
jÄ• nitabbaâ€™â€™ nti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. parÄ• jayatÄ«ti pÄ• rÄ• jikaá¹ƒ, pÄ•
kattusÄ• dhanena pÄ• rÄ• jika-saddena sikkhÄ• padaá¹ƒ Ä• patti ca vuccatÄ«tidassento Ä•

atikkamatÄ«â€™â€™ _tiÄ• di. puggalo pana kammasÄ• dhanena pÄ• rÄ• jika-saddenavuc
``puggalo yasmÄ• parÄ• jitoâ€™â€™ _tiÄ• di.

__etameva hi atthaá¹ƒ sandhÄ• yÄ• _ti ``taá¹ƒ Ä• pattiá¹ƒ Ä• panno puggalo parÄ• jito hoti
tietamatthaá¹ƒ sandhÄ• ya. __cuto paraddho_tiÄ• dinÄ• hi taá¹ƒ Ä• pattiá¹ƒ Ä• pannapugg
parÄ• jayaá¹ƒ Ä• pannoti ayamattho viÃ±Ã±Ä• yati, na pana puggalo pÄ• rÄ• jiko nÄ• ma h
sandhÄ• yÄ• ti evamattho gahetabbo. na hi __parivÄ• re_pi gÄ• thÄ•
puggalavuttipÄ• rÄ• jikasaddanibbacanadassanatthaá¹ƒvuttÄ• \Be II 86/ Ä• pattivuttÄ«naá¹
pÄ• rÄ• jikÄ• -disaddÄ• naá¹ƒ nibbacanavibhÄ• gappasaá¹…gevuttattÄ• . ayaÃ±hi parivÄ•
V) 339) --- yadidaá¹ƒ puggalÄ• pattisikkhÄ• padapÄ• rÄ• jikesuÄ• pattipÄ• rÄ• jikaá¹ƒ nÄ• r
Ä• pajjanto puggalo yasmÄ• parÄ• jito parÄ• jayamÄ• pannosaddhamÄ• cuto paraddho bh
anÄ«haá¹-e tasmiá¹ƒ puggale puna uposathapavÄ• raá¹‡Ä• dibhedosaá¹ƒvÄ• so natthi, __t
kÄ• raá¹‡ena etaá¹ƒ Ä• pattipÄ• rÄ• jikaá¹ƒ itivuccatÄ«ti. ayaá¹ƒ panettha saá¹…khepattho
hoti etena, tasmÄ• etaá¹ƒ pÄ• rÄ• jikantivuccatÄ«ti. __paribhaá¹-á¹-ho_ti sÄ• sanato bhaá¹
attho. __chinno_ti antarÄ• khaá¹‡á¸• ito.

__saddhiá¹ƒ yojanÄ• yÄ• _ti padayojanÄ• ya saddhiá¹ƒ. __catubbidhaá¹ƒ saá¹…ghakamma
apalokanÄ• divasenacatubbidhaá¹ƒ kammaá¹ƒ. __sÄ«mÄ• paricchinnehÄ«_ti ekasÄ«mÄ• p
__pakatattÄ• _nÄ• ma pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• anukkhittÄ• ca. __paÃ±cavidhopÄ«_t
nidÄ• nuddesÄ• divasenapaÃ±cavidhopi. nahÄ• pitapubbakÄ• naá¹ƒ viya odhisaanuÃ±Ã±Ä
sabbampi sikkhÄ• padaá¹ƒsabbehipi lajjÄ«puggalehi anatikkamanÄ«yattÄ• vuttaá¹ƒ __ ``sa
samaá¹ƒsikkhitabbabhÄ• vatoâ€™â€™ _ti. __sama_nti saddhiá¹ƒ, ekappahÄ• rena vÄ• .
__sikkhitabbabhÄ• vato_tianatikkamanavasena uggahaparipucchÄ• dinÄ• ca sikkhitabbabh
sÄ• maÃ±Ã±asikkhÄ• padesu ``idaá¹ƒtayÄ• na sikkhitabbaâ€™â€™ nti evaá¹ƒ abahikÄ• ta
bahiddhÄ• sandissatÄ«â€™â€™ _tivuttaá¹ƒ. yaá¹ƒ taá¹ƒ vuttanti sambandho.

<56> __na kevalaá¹ƒ itthiyÄ• eva nimittaá¹ƒ pÄ• rÄ• jikavatthÅ«_ti iminÄ• kevalaá¹ƒitthiyÄ
II 77/ pÄ• rÄ• jikavatthu na hoti, atha kho ubhatobyaÃ±janakapaá¹‡á¸• akapurisÄ• nampinin
pÄ• rÄ• jikavatthÅ«ti dasseti. __na ca manussitthiyÄ• evÄ• _ti iminÄ• pana manussitthiyÄ•
pÄ• rÄ• jikavatthu na hoti, amanussitthitiracchÄ• nagatitthiamanussubhatobyaÃ±janakÄ• dÄ
pÄ• rÄ• jikavatthÅ«ti dasseti. __ ``vatthumeva na hotÄ«_ti amanussitthipasaá¹…genaÄ• gat
suvaá¹‡á¹‡arajatÄ• dimayaá¹ƒ paá¹-ikkhipatÄ«â€™â€™ ti __tÄ«supi gaá¹‡á¹-hipadesu_ vu
na dissati. na hi ito pubbe amanussitthiggahaá¹‡aá¹ƒ kataá¹ƒ atthi, yena tappasaá¹…gosiyÄ
``tisso itthiyoâ€™â€™ tiÄ• dinÄ• amanussitthiggahaá¹‡aá¹ƒ kataá¹ƒ, na caamanussitthigga
suvaá¹‡á¹‡arajatÄ• dimayÄ• naá¹ƒ \Be II 87/ pasaá¹…go yutto. manussÄ• manussatiracchÄ
katvÄ• pÄ• rÄ• jikavatthubhÅ«tasattÄ• naá¹ƒ niddesena suvaá¹‡á¹‡arajatÄ• dimayÄ• naá¹
tathÄ• hi itthipurisÄ• dÄ«su manussÄ• manussÄ• dÄ«su vÄ• kaÃ±ci anÄ• masitvÄ• avise
paá¹-iseveyyÄ• â€™â€™ ti ettakameva mÄ• tikÄ• yaá¹ƒ vuttaá¹ƒ. tassa padabhÄ• janeca ``

mÄ• tikaá¹ƒ padaá¹ƒ uddharitvÄ• ``yo nimittena nimittaá¹ƒ aá¹…gajÄ• tenaaá¹…gajÄ• taá¹
tilaphalamattampi paveseti, eso paá¹-isevati nÄ• mÄ• â€™â€™ ti paá¹-isevanÄ• kÄ• rovada
pÄ• rÄ• jikavatthubhÅ«tanimittanissayÄ• manussÄ• manussatiracchÄ• nagatÄ•
itthipurisapaá¹‡á¸• akaubhatobyaÃ±janakÄ• niyametvÄ• dassitÄ• , tasmÄ• ``itthiyÄ• eva n
pÄ• rÄ• jikavatthu, udÄ• huaÃ±Ã±esampÄ«â€™â€™ ti evamÄ• di sandeho siyÄ• , nimittavo
suvaá¹‡á¹‡arajatÄ• dimayarÅ«pakesuca labbhatiyeva. teneva __vinÄ«tavatthÅ«su_ (Vin III
nimittaá¹ƒaá¹…gajÄ• tena chupi, dÄ• rudhÄ«talikÄ• ya nimittaá¹ƒ aá¹…gajÄ• tena chupÄ«â
nimittasÄ• maÃ±Ã±ato ``suvaá¹‡á¹‡arajatÄ• dimayÄ• nampi nimittaá¹ƒ pÄ• rÄ• jikavatthu h
kassaci Ä• saá¹…kÄ• siyÄ• . teneva ``lepacittÄ• divatthÅ«su tassa kukkuccaá¹ƒ ahosÄ«â€™
tasmÄ• tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ pÄ• rÄ• jikavatthubhÅ«tasattaniyamanatthaÃ±ca
manussÄ• manussÄ• ditotidhÄ• katvÄ• pÄ• rÄ• jikavatthubhÅ«te satte bhagavÄ• vibhajitv
``vatthumevana hotÄ«â€™â€™ ti nimittasÄ• maÃ±Ã±ato pasaá¹…gÄ• gataá¹ƒ suvaá¹‡á¹‡a
paá¹-ikkhipatÄ«tivattabbaá¹ƒ.

__tayo magge_ti bhummatthe upayogavacananti Ä• ha __ ``tÄ«su maggesÅ«ti attho veditab
sabbatthÄ• _ti iminÄ• ``dve maggeâ€™â€™ ti etthÄ• pi dvÄ«su maggesÅ«ti attho veditabb

anupaÃ±Ã±attivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamacatukkakathÄ• vaá¹‡á¹‡anÄ•

<57> __assÄ• _ti \Ne II 78/ Ä• khyÄ• tikapadanti tassa atthaá¹ƒ dassento __ ``hotÄ«â€™â€
__gaá¹‡á¹-hipadesu_pana ``assÄ• ti puggalaá¹ƒ parÄ• masitvÄ• hotÄ«ti \Be II 88/ vacanas
tipiatthavikappo dassito, na so sundarataro. yadi hi vacanaseso adhippeto siyÄ• , ``hotÄ«â€
teneva aÃ±Ã±asmiá¹ƒ atthavikappe hotÄ«ti vacanaseso kato.

<58> __sÄ• diyantassevÄ• _ti ettha sÄ• diyanaá¹ƒ nÄ• ma sevetukÄ• matÄ• cittassa upaá¹
``paá¹-isevanacittasamaá¹…gissÄ• â€™â€™ _ti. __ ``paá¹-ipakkhaá¹ƒ atthayantÄ«_ti sikkh
bhikkhÅ«naá¹ƒpaá¹-ipakkhaá¹ƒ dussÄ«labhÄ• vaá¹ƒ atthayantÄ«â€™â€™ ti __gaá¹‡á¹-hip
veripuggalassapana paá¹-ipakkhabhÅ«taá¹ƒ kaÃ±ci amittaá¹ƒ atthayanti gavesantÄ«ti evam
daá¹-á¹-habbo. paccatthikÄ• hi attano veriá¹ƒ nÄ• setukÄ• mÄ• tassa paá¹-ipakkhabhÅ«taá
sahÄ• yabhÄ• vamupagacchantaá¹ƒicchanti. rÄ• japaccatthikÄ• dÄ«naá¹ƒ upari vakkhamÄ
atthaá¹ƒ dassento __ ``bhikkhÅ«eva paccatthikÄ• bhikkhupaccatthikÄ• â€™â€™ _ti Ä• ha.
bhikkhupaccatthikÄ• â€™â€™ tievaá¹ƒ pana vuccamÄ• ne bhikkhussa paccatthikÄ• rÄ• jÄ
saá¹…gayhantÄ«ti rÄ• japaccatthikÄ• dayovisuá¹ƒ na vattabbÄ• siyuá¹ƒ, aÃ±Ã±attha pana
bhikkhupaccatthikÄ• ti ayamattholabbhateva ``sÄ• sanapaccatthikÄ• â€™â€™ ti yathÄ• . __
lÄ• bhasakkÄ• rÄ• diasahanalakkhaá¹‡Ä• yaissÄ• ya abhibhÅ«tÄ• . __nipparipphanda_nti p
calituá¹ƒ parivattituá¹ƒna sakkoti, tathÄ• gahetvÄ• ti attho. __sampayojentÄ«_ti vaccamagg

yojenti.

__tasmiá¹ƒ khaá¹‡e_ti tasmiá¹ƒ pavesanakkhaá¹‡e, aggato yÄ• va mÅ«lÄ• pavesanakÄ• lo
tivuccati. sÄ• diyanaá¹ƒ nÄ• ma sevanacittassa uppÄ• dananti Ä• ha __ ``sevanacittaá¹ƒ up
_ti. __paviá¹-á¹-hakÄ• le_ti aá¹…gajÄ• tassa yattakaá¹ƒ á¹-hÄ• naá¹ƒ pavesanÄ• rahaá¹ƒ, t
paviá¹-á¹-hakÄ• le. evaá¹ƒ paviá¹-á¹-hassa uddharaá¹‡Ä• rambhato antarÄ• á¹-hitakÄ• lo _
aá¹-á¹-hakathÄ• yaá¹ƒ pana mÄ• tugÄ• massasukkavissaá¹-á¹-hiá¹ƒ patvÄ• sabbathÄ• vÄ
á¹-hitakÄ• laá¹ƒ sandhÄ• ya __ ``sukkavissaá¹-á¹-hisamayeâ€™â€™ _tivuttaá¹ƒ. __uddhara
nÄ«haraá¹‡akÄ• loti Ä• ha --- __ ``nÄ«haraá¹‡akÄ• le paá¹-isevanacittaá¹ƒupaá¹-á¹-hÄ• pet
__aá¹…gÄ• rakÄ• su_nti aá¹…gÄ• rarÄ• siá¹ƒ. evarÅ«pe kÄ• le asÄ• diyanaá¹ƒ nÄ• mana
``imaÃ±hi evarÅ«paá¹ƒ Ä• raddhavipassakaâ€™â€™ _ntiÄ• di \Be II 89/. __ekÄ• dasahi ag
rÄ• gadosamohajÄ• tijarÄ• maraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• sasaá¹…khÄ
hi anuá¸• ahanaá¹-á¹-hena ``aggÄ«â€™â€™ ti vuccanti. te hiyassa santi \Ne II 79/, taá¹ƒ niá
mahÄ• pariá¸·Ä• hÄ• ca honti dunnibbÄ• payÄ• ca. bhagavatÄ• ca dummaá¹…kÅ«naá¹ƒp
icchitoyevÄ• ti Ä• ha --- __ ``paccatthikÄ• naÃ±cassa manorathavighÄ• taá¹ƒ karontoâ€™â
asÄ• diyantassa yathÄ• vuttaguá¹‡asamaá¹…gissa.

paá¹-hamacatukkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÅ«nasattatidvisatacatukkakathÄ• vaá¹‡á¹‡anÄ•

59-60__._ akkhÄ• yitanimittÄ• akkhÄ• yita-saddena vuttÄ• uttarapadalopenÄ• ti Ä• ha __
``soá¹‡asiá¹…gÄ• lÄ• dÄ«hiakkhÄ• yitanimittaâ€™â€™ _nti. akkhÄ• yitaá¹ƒ nimittaá¹ƒ yass
__akkhÄ• yitanimittÄ• _. ``jÄ• garantiâ€™â€™ ntiÄ• di visesanarahitattÄ• __ ``suddhikacat
vuttaá¹ƒ.

__samÄ• nÄ• cariyakÄ• therÄ• _ti ekÄ• cariyassa pÄ• á¹-hakantevÄ• sikÄ• . __mahÄ• bha
gaá¹…gÄ• ya aparabhÄ• go __aparagaá¹…gaá¹ƒ_. __vata re_ti garahatthe nipÄ• to. avissa
Ä• ha __ ``niccakÄ• laá¹ƒ sotabbaâ€™â€™ _ntiÄ• di. __evaá¹ƒ vinayagarukÄ• na_nti iminÄ
vuccamÄ• navinicchayassa garukaraá¹‡Ä«yatÄ• ya kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. __sabbaá¹ƒ pa
pÄ• rÄ• jikakkhettaá¹ƒ anavasesato gahetvÄ• . __sotaá¹ƒ chinditvÄ• _ti pÄ• rÄ• jikakkhettev
chinditvÄ• . apaÃ±Ã±attabhÄ• vato yuttiabhÄ• vato ca __ ``pÄ• rÄ• jikacchÄ• yÄ• panettha
vuttaá¹ƒ. keci pana ``upaá¸• á¸• hakkhÄ• yitabhÄ• vassa dubbinicchayattÄ• tattha pÄ• rÄ• j
paÃ±Ã±apesÄ«â€™â€™ ti vadanti, taá¹ƒ akÄ• raá¹‡aá¹ƒ, na ca dubbinicchayatÄ•
apaÃ±Ã±attikÄ• raá¹‡aá¹ƒyebhuyyakkhÄ• yitÄ• dÄ«supi dubbinicchayabhÄ• vassa samÄ• n
kiÃ±cidevaadhikaá¹ƒ Å«naá¹ƒ vÄ• yadi khÄ• yitaá¹ƒ siyÄ• , tampi yebhuyyena khÄ• yitaá¹ƒ
saá¹…khyaá¹ƒgacchatÄ«ti upaá¸• á¸• hakkhÄ• yitamiva yebhuyyakkhÄ• yitÄ• dÄ«nipi dubb
upaá¸• á¸• hakkhÄ• yitaá¹ƒyadi sabhÄ• vato \Be II 90/ pÄ• rÄ• jikakkhettaá¹ƒ siyÄ• , na tatth

dubbinicchayantipÄ• rÄ• jikaá¹ƒ na paÃ±Ã±apeti.

idÄ• ni therena katavinicchayameva upatthambhetvÄ• aparampi tattha kÄ• raá¹‡aá¹ƒ dass
_tiÄ• dimÄ• ha. nimitte appamattikÄ• pi maá¹ƒsarÄ• ji sace avasiá¹-á¹-hÄ• hoti, taá¹ƒ __ye
hoti, tato paraá¹ƒ pana sabbaso khÄ• yite nimitte dukkaá¹-amevÄ• ti dassento Ä• ha __ ``ta
paraá¹ƒthullaccayaá¹ƒ natthÄ«â€™â€™ _ti. atha vÄ• __yebhuyyena khÄ• yitaá¹ƒ_ nÄ• ma
vaccamaggapassÄ• vamaggamukhÄ• naá¹ƒcatÅ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• se a
tatiyakoá¹-á¹-hÄ• sassa pariyosÄ• nÄ• \Ne II 80/ khÄ• ditaá¹ƒ, tato paraá¹ƒ pana tatiyakoá¹
yÄ• va catutthakoá¹-á¹-hÄ• sassa pariyosÄ• nÄ• khÄ• ditaá¹ƒ dukkaá¹-avatthÅ«tiveditabba
__matasarÄ«rasmiá¹ƒyeva veditabba_nti ``mataá¹ƒ yebhuyyena akkhÄ• yitaâ€™â€™ ntiÄ•
nimittaá¹ƒ sabbaso khÄ• yita_ntiÄ• di sabbaá¹ƒ jÄ«vamÄ• nakasarÄ«rameva sandhÄ• yavu
__mahÄ• gaá¹‡á¹-hipade_ vuttaá¹ƒ. __kenaci_ pana ``taá¹ƒ vÄ«maá¹ƒsitvÄ• gahetabbaâ€
vÄ«maá¹ƒsitabbaá¹ƒ jÄ«vamÄ• nakasarÄ«rasseva adhikatattÄ• matasarÄ«re labbhamÄ• n
vakkhamÄ• nattÄ• ca. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yampi_ (Kkh paá¹-hamapÄ• rÄ•

``jÄ«vamÄ• nakasarÄ«rassa vuttappakÄ• re magge sacepi tacÄ• dÄ«ni anavasesetvÄ• sab
chinnenimittasaá¹‡á¹-hÄ• namattaá¹ƒ paÃ±Ã±Ä• yati, tattha antamaso aá¹…gajÄ• te uá¹-á¹
anaá¹-á¹-hakÄ• yappasÄ• daá¹ƒ pÄ«á¸·akaá¹ƒvÄ• cammakhÄ«laá¹ƒ vÄ• pavesentassapi s
naá¹-á¹-hakÄ• yappasÄ• daá¹ƒ sukkhapÄ«á¸·akaá¹ƒvÄ• matacammaá¹ƒ vÄ• lomaá¹ƒ vÄ•
nimittasaá¹‡á¹-hÄ• namattampi anavasesetvÄ• sabbaso maggo uppÄ• á¹-ito, tattha upakka
thullaccayaâ€™â€™ nti ---

jÄ«vamÄ• nakasarÄ«rasmiá¹ƒyeva yathÄ• vuttavinicchayo dassito.

__sabbaso khÄ• yita_nti nimittappadese bahiá¹-á¹-hitaá¹ƒ chavicammaá¹ƒ sabbaso chinditv
soá¹‡asiá¹…gÄ• lÄ• dÄ«hikhÄ• yitasadisaá¹ƒ kataá¹ƒ. tenevÄ• ha __ ``chavicammaá¹ƒ natt
nimittamaá¹ƒsassa pana abbhantarechavicammassa ca vijjamÄ• nattÄ• __ ``nimittasaá¹‡á¹
paÃ±Ã±Ä• yatÄ«â€™â€™ _ti vuttaá¹ƒ. tenevÄ• ha__ ``pavesanaá¹ƒ jÄ• yatÄ«â€™â€™ _ti.
pana_ \Be II 91/ __anavasesetvÄ• _tinimittÄ• kÄ• rena á¹-hitaá¹ƒ chavicammamaá¹ƒsÄ• diâ
jÄ«vamÄ• nakasarÄ«re labbhamÄ• navisesaá¹ƒdassetvÄ• idÄ• ni matasarÄ«re labbhamÄ•
``matasarÄ«re panÄ• â€™â€™ _tiÄ• di.

__manussÄ• naá¹ƒ jÄ«vamÄ• nakasarÄ«re_tiÄ• dinÄ• pana akkhiÄ• dayopi vaá¹‡asaá¹…g
vaá¹‡enaekapariccheda á¹ƒ katvÄ• akkhiÄ• dÄ«supi thullaccayaá¹ƒ vuttaá¹ƒ. tesaÃ±ca vaá
``navadvÄ• romahÄ• vaá¹‡oâ€™â€™ ti (Mil II 6.1) evamÄ• disuttÄ• nusÄ• rena veditabbo.
tiracchÄ• nagatÄ• naá¹ƒakkhikaá¹‡á¹‡avaá¹‡esu dukkaá¹-aá¹ƒ pana aá¹-á¹-hakathÄ• ppam
hi manussÄ• manussatiracchÄ• nagatesuvaccamaggapassÄ• vamaggamukhÄ• naá¹ƒ pÄ•
natthi, evaá¹ƒ akkhiÄ• dÄ«nampithullaccayÄ• divatthubhÄ• ve ninnÄ• nÄ• karaá¹‡ena bhav

thullaccayaÃ±ca ``amaggena \Ne II 81/ amaggaá¹ƒ paveseti, Ä• patti thullaccayassÄ• â€™â
sÄ• maÃ±Ã±ato vuttaá¹ƒ, na pana ``manussÄ• naâ€™â€™ ntivisesanaá¹ƒ atthi. yadi ca tira
thullaccayena na bhavitabbaá¹ƒ, pataá¹…gamukhamaá¹‡á¸• Å«kassamukhasaá¹‡á¹-hÄ• ne
thullaccayaá¹ƒ na vattabbaá¹ƒ, vuttaÃ±ca, tasmÄ• aá¹-á¹-hakathÄ• cariyÄ• evetthapamÄ•
adhippÄ• yaÃ±Ã±uno hi aá¹-á¹-hakathÄ• cariyÄ• . teneva vuttaá¹ƒ ``buddhena dhammovina
puttehi tatheva Ã±Ä• toâ€™â€™ tiÄ• di (Sp (to Vin III) I).
__manussÄ• na_ntiitthipurisapaá¹‡á¸• akaubhatobyaÃ±janakÄ• naá¹ƒ sÄ• maÃ±Ã±ato vutt
vatthipuá¹-esupurisÄ• naá¹ƒ aá¹…gajÄ• takosesu. matasarÄ«raá¹ƒ yÄ• va uddhumÄ• takÄ•
tÄ• va allasarÄ«ranti veditabbaá¹ƒ. tenÄ• ha --- __ ``yadÄ• pana sarÄ«raá¹ƒ uddhumÄ• tak
__pÄ• rÄ• jikavatthuÃ±ca thullaccayavatthuÃ±ca vijahatÄ«_ti ettha pÄ• rÄ• jikavatthubhÄ• v
thullaccayavatthubhÄ• vaÃ±cavijahatÄ«ti attho veditabbo. matÄ• naá¹ƒ tiracchÄ• nagatÄ• n

methunarÄ• gena vatthikosaá¹ƒ pavesentassa thullaccayaá¹ƒ vuttanti Ä• ha __ ``patthikosa
_ti. __itthiyÄ• appavesento_ti itthiyÄ• nimittaá¹ƒ appavesento. __appavesento_tica pavesa
abhÄ• vaá¹ƒ dasseti. pavesanÄ• dhippÄ• yena bahi chupantassa pana methunassapubbap
bhavitabbaá¹ƒ. __nimittena nimittaá¹ƒ chupati, thullaccaya_ntiidaá¹ƒ ``na ca, bhikkhave, ratt
aá¹…gajÄ• taá¹ƒ chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayassÄ• â€™â€™ ti \Be II 92
suttassa vasena vuttaá¹ƒ. tattha ca kesaÃ±ci aÃ±Ã±athÄ• piatthavikappassa vidhiá¹ƒ dasse
``mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha kiÃ±cÄ• pi ``katvÄ•
sarÄ«raâ€™â€™ nti (Sp (to Vin III) I ganthÄ• rambhakathÄ•) vuttaá¹ƒ, tathÄ• pisesaaá¹-á¹
``methunarÄ• gena mukhenÄ• â€™â€™ ti vacanassa abhÄ• vaá¹ƒ dassetuá¹ƒ ``mahÄ• aá¹
vuttaá¹ƒ. ``aá¹…gajÄ• tenÄ• â€™â€™ ti avuttattÄ• __ ``avisesenÄ• â€™â€™ _ti vuttaá¹ƒ.

idÄ• ni mahÄ• aá¹-á¹-hakathaá¹ƒ pÄ• á¸·iyÄ• saá¹ƒsanditvÄ• dassento __ ``yaá¹ƒ tÄ• va n
_ntiÄ• dimÄ• ha. __itarathÄ• hi dukkaá¹-aá¹ƒ siyÄ• _ti pakatimukhena chupantassa visÄ• â
dukkaá¹-aá¹ƒsiyÄ• . evaá¹ƒ mahÄ• aá¹-á¹-hakathaá¹ƒ pÄ• á¸·iyÄ• saá¹ƒsanditvÄ• idÄ• ni t
atthavikappaá¹ƒdassento __ ``keci panÄ• â€™â€™ _tiÄ• dimÄ• ha. __saá¹…ghÄ• diseso_t
kÄ• yasaá¹ƒsaggasikkhÄ• padenasaá¹…ghÄ• diseso. __vuttanayenevÄ• _ti methunarÄ• ge
vuttattÄ• tiracchÄ• nagatitthiyÄ• passÄ• vamaggaá¹ƒ methunarÄ• gena pakatimukhena ch
veditabbaá¹ƒ. __kÄ• yasaá¹ƒsaggarÄ• gena dukkaá¹-a_nti nimittamukhena vÄ• pakatimukh
kÄ• yasaá¹ƒsaggarÄ• genachupantassa dukkaá¹-ameva.

ekÅ«nasattatidvisatacatukkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

santhatacatukkabhedakathÄ• vaá¹‡á¹‡anÄ•

61-2__._ __paá¹-ipannakassÄ• _ti \Ne II 82/ Ä• raddhavipassakassa. __upÄ• dinnaka_nti k
vuttaá¹ƒ. __upÄ• dinnakena phusatÄ«_ti upÄ• dinnakena phusÄ«yati ghaá¹-á¹-Ä«yatÄ«ti ev

attho veditabbo. atha vÄ• evaá¹ƒ karonto kiÃ±ci upÄ• dinnakaá¹ƒupÄ• dinnakena na phusa
evamettha attho daá¹-á¹-habbo. __lesaá¹ƒ oá¸• á¸• essantÄ«_tilesaá¹ƒ samuá¹-á¹-hÄ• pess
vuttaá¹ƒ hoti. __santhatÄ• dibhedehi bhinditvÄ• _tisanthatÄ• divisesanehi visesetvÄ• , santh
yojetvÄ• ti vuttaá¹ƒ hoti.

__santhatÄ• yÄ• _ti ekadese samudÄ• yavohÄ• ro ``paá¹-o daá¸• á¸• hoâ€™â€™ tiÄ• dÄ«s
paá¹-assaekadesepi daá¸• á¸• he ``paá¹-o daá¸• á¸• hoâ€™â€™ ti voharanti \Be II 93/, evaá
vaccamaggÄ• dÄ«sukismiÃ±ci magge santhate itthÄ« ``santhatÄ• â€™â€™ ti vuccati. tenÄ
nÄ• mÄ• â€™â€™ _tiÄ• di. vatthÄ• dÄ«ni anto appavesetvÄ• bahi á¹-hapetvÄ• bandhana
``paliveá¹-hetvÄ• â€™â€™ _tivuttaá¹ƒ. ekadese samudÄ• yavohÄ• ravaseneva bhikkhupi ``
Ä• ha__ ``santhato nÄ• mÄ• â€™â€™ _tiÄ• di. __yattake paviá¹-á¹-he_ti tilaphalamatte pav
akkhiÄ• dimhisanthatepi yathÄ• vatthukamevÄ• ti Ä• ha __ ``thullaccayakkhette thullaccaya
dukkaá¹-akkhettedukkaá¹-ameva hotÄ«â€™â€™ _ti.

__khÄ• á¹‡uá¹ƒ ghaá¹-á¹-entassa dukkaá¹-a_nti itthinimittassa anto khÄ• á¹‡uá¹ƒ pavesetvÄ
samatalaá¹ƒatirittaá¹ƒ vÄ• khÄ• á¹‡uá¹ƒ ghaá¹-á¹-entassa dukkaá¹-aá¹ƒ pavesÄ• bhÄ• vato
antopavisitvÄ• á¹-hitaá¹ƒ khÄ• á¹‡ukameva aá¹…gajÄ• tena chupati, pÄ• rÄ• jikameva. __t
veá¸·unaá¸·Ä• dikassaantotalaá¹ƒ. vinÄ«tavatthÅ«su ``tena kho pana samayena aÃ±Ã±atar
gantvÄ• chinnasÄ«saá¹ƒ passitvÄ• vaá¹-á¹-akate mukhe acchupantaá¹ƒ aá¹…gajÄ• taá¹ƒ p
kukkuccaá¹ƒahosi ... pe ... anÄ• patti bhikkhu pÄ• rÄ• jikassa, Ä• patti dukkaá¹-assÄ• â€™â
suttassa anulomato __ ``Ä• kÄ• sagatameva katvÄ• pavesetvÄ• nÄ«harati, dukkaá¹-aâ€™
vuttaá¹ƒ. __bahiddhÄ• khÄ• á¹‡uke_ti antopavesitaveá¹‡upabbÄ• dikassa bahi nikkhantakh
indriyabaddhaÄ• nindriyabaddhasantÄ• nesu yattha katthaci upakkamantassa na sakkÄ• an
``dukkaá¹-amevÄ• â€™â€™ _ti vuttaá¹ƒ. teneva vinÄ«tavatthumhi aá¹-á¹-hikesuupakkaman
vuttaá¹ƒ.

santhatacatukkabhedakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• japaccatthikÄ• dicatukkabhedakathÄ• vaá¹‡á¹‡anÄ•

<65> sÄ• maÃ±Ã±ajotanÄ• ya \Ne II 83/ pakaraá¹‡ato visesavinicchayoti Ä• ha __ ``dhuttÄ•
methunupasaá¹ƒhitakhiá¸• á¸• Ä• pasutÄ• â€™â€™ _tiÄ• di. idÄ• ni sÄ• maÃ±Ã±atopi atth
``itthidhuttasurÄ• dhuttÄ• dayo vÄ• â€™â€™ _ti Ä• ha. __hadaya_nti hadayamaá¹ƒsaá¹ƒ.

sabbÄ• kÄ• rena catukkabhedakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattÄ• nÄ• pattivÄ• ravaá¹‡á¹‡anÄ•

<66> __paá¹-iÃ±Ã±Ä• karaá¹‡aá¹ƒ_ \Be II 94/ __natthÄ«_ti pucchitabbÄ• bhÄ• vato. na hi c
vÄ«tikkamaá¹ƒ akÄ• si, jÄ• nitvÄ• akÄ• si, udÄ• hu ajÄ• nitvÄ• â€™â€™ ti evaá¹ƒpucchÄ•
vesÄ• liyaá¹ƒ mahÄ• vane eva. __sabbaá¹…gagata_nti á¹-hapetvÄ• kesalomadantanakhÄ•
maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ceva thaddhasukkhacammaÃ±ca udakamiva telabindu ava
á¹-hitaá¹ƒ. __sarÄ«rakampÄ• dÄ«nÄ«_ti __Ä• di_-saddena akkhÄ«naá¹ƒ pÄ«tavaá¹‡á¹‡Ä•
__pittakosake á¹-hita_nti hadayapapphÄ• sÄ• naá¹ƒ antare yakanamaá¹ƒsaá¹ƒ nissÄ• ya p
mahÄ• kosÄ• takÄ«kosasadisepittakose á¹-hitaá¹ƒ. __kupite_ti pittakosato calitvÄ• bahi nik

__vissaá¹-á¹-hacitto_ti vissaá¹-á¹-hapakaticitto. __yakkhummattako_ti yakkhÄ• kira yassa c
honti, tassa setamukhaá¹ƒ nÄ«lodaraá¹ƒ surattahatthapÄ• daá¹ƒ mahÄ• sÄ«saá¹ƒ pajjalitan
attabhÄ• vaá¹ƒ nimminitvÄ• dassenti, bheravaá¹ƒ vÄ• saddaá¹ƒ sÄ• venti, kathentassevav
pakkhipitvÄ• hadayamaá¹ƒsaá¹ƒ maddanti, tena so satto ummattako hoti khittacitto. tenevÄ
vÄ• Ä• rammaá¹‡Ä• ni dassetvÄ• â€™â€™ _tiÄ• di. tattha __bheravÄ• nÄ«_ti dassanamat
chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detuá¹ƒ samatthÄ• ni. __niccameva ummattako ho
pittaá¹ƒ calitvÄ• bahi nikkhantaá¹ƒ hoti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. yassapana pittaá¹ƒ calit
á¹-hitaá¹ƒ hoti bahi anikkhantaá¹ƒ, so antarantarÄ• saÃ±Ã±aá¹ƒpaá¹-ilabhati, na niccameva
veditabbaá¹ƒ. __Ã±atvÄ• _ti saÃ±Ã±Ä• paá¹-ilÄ• bhenajÄ• nitvÄ• . __adhimattÄ• yÄ• _ti ad

Ä• pattÄ• nÄ• pattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__pakiá¹‡á¹‡aka_nti \Ne II 84/ vomissakanayaá¹ƒ. __samuá¹-á¹-hÄ• na_nti uppattikÄ• raá¹‡
__kiriyÄ• _tiÄ• dinidassanamattaá¹ƒ, akiriyÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. __veda
karaá¹‡avacanaá¹ƒ, vedanÄ• ya saha kusalaÃ±cÄ• ti vuttaá¹ƒ hoti. __sabbasaá¹…gÄ• haka
sabbesaá¹ƒsikkhÄ• padÄ• naá¹ƒ saá¹…gÄ• hakavasena. __cha sikkhÄ• padasamuá¹-á¹-hÄ
kÄ• yavÄ• cÄ• kÄ• yacittaá¹ƒ vÄ• cÄ• cittaá¹ƒ kÄ• yavÄ• cÄ• cittanti evaá¹ƒ vuttÄ• ni cha Ä
Ä• pattiyeva hi sikkhÄ• padasÄ«sena vuttÄ• . samuá¹-á¹-hÄ• nÄ• dayo hi Ä• pattiyÄ• honti
pana chasu samuá¹-á¹-hÄ• nesu purimÄ• ni tÄ«á¹‡i acittakÄ• ni, pacchimÄ• ni sacittakÄ• ni
vÄ• tÄ«hi vÄ• catÅ«hi vÄ• chahi vÄ• samuá¹-á¹-hÄ• nehi Ä• pattiyo samuá¹-á¹-hahanti, p
Ä• patti nÄ• ma natthi. tattha __ekasamuá¹-á¹-hÄ• nÄ• _ catutthena ca paÃ±camena ca cha
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti, na aÃ±Ã±ena. __dvisamuá¹-á¹-hÄ• nÄ• _ paá¹-hama
dutiyapaÃ±camehica tatiyachaá¹-á¹-hehi ca catutthachaá¹-á¹-hehi ca paÃ±camachaá¹-á¹-he
samuá¹-á¹-hÄ• ti, na aÃ±Ã±ehi. __tisamuá¹-á¹-hÄ• nÄ• _ paá¹-hamehi ca tÄ«hi, pacchimehi
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, na aÃ±Ã±ehi. __catusamuá¹-á¹-hÄ• nÄ• _ paá¹-hama
ca dutiyatatiyapaÃ±camachaá¹-á¹-hehi ca samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, na aÃ±Ã±e

chahipi samuá¹-á¹-hÄ• ti.

__sikkhÄ• padaá¹ƒ nÄ• ma atthi chasamuá¹-á¹-hÄ• na_nti etthÄ• pi sikkhÄ• padasÄ«sena Ä
teneva vakkhati ``sabbaÃ±cetaá¹ƒ Ä• pattiyaá¹ƒ yujjati, sikkhÄ• padasÄ«sena panasabbaaá
Ä• ruá¸·hÄ• â€™â€™ ti. kÄ• yÄ• dÄ«hi chahi samuá¹-á¹-hÄ• naá¹ƒ uppatti, cha vÄ• samuá
__chasamuá¹-á¹-hÄ• naá¹ƒ_. __atthi catusamuá¹-á¹-hÄ• na_nti kÄ• yo kÄ• yavÄ• cÄ• kÄ• y
imÄ• ni cattÄ• ri, vÄ• cÄ• kÄ• yavÄ• cÄ• vÄ• cÄ• cittaá¹ƒ kÄ• yavÄ• cÄ• cittantiimÄ• ni vÄ
etassÄ• ti catusamuá¹-á¹-hÄ• naá¹ƒ. __atthi tisamuá¹-á¹-hÄ• na_ntikÄ• yo vÄ• cÄ• kÄ• yav
kÄ• yacittaá¹ƒ vÄ• cÄ• cittaá¹ƒ kÄ• yavÄ• cÄ• cittantiimÄ• ni vÄ• tÄ«á¹‡i samuá¹-á¹-hÄ• nÄ
tisamuá¹-á¹-hÄ• naá¹ƒ. dvisamuá¹-á¹-hÄ• naá¹ƒ ekasamuá¹-á¹-hÄ• naÃ±ca samuá¹-á¹-hÄ•
``atthi kathinasamuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. terasa hi samuá¹-á¹-hÄ• nasÄ«s
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒadinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ saÃ±caritt
samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ kathinasamuá¹-á¹-hÄ• naá¹ƒ
eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒpadasodhammasamuá¹-á¹-hÄ• naá¹ƒ addhÄ• nasamuá¹-á
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ dhammadesanÄ• samuá¹-á¹-hÄ• naá¹ƒ
bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒcorivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ ananuÃ±Ã±

tattha \Be II 96/ \Ne II 85/ ``atthi chasamuá¹-á¹-hÄ• naâ€™â€™ nti iminÄ• saÃ±carittasamu
vuttaá¹ƒ. ``atthicatusamuá¹-á¹-hÄ• naâ€™â€™ nti iminÄ• pana addhÄ• nasamuá¹-á¹-hÄ• n
ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naÃ±ca saá¹…gahitaá¹ƒ. yaÃ±hipaá¹-hamatatiyacatutthach
idaá¹ƒ addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ pana dutiyatatiyapaÃ±camachaá¹-á¹-hehisam
ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ. ``atthi tisamuá¹-á¹-hÄ• naâ€™â€™ nti iminÄ•
adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒbhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naÃ±ca saá¹…gahitaá¹
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, idaá¹ƒadinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ pa
samuá¹-á¹-hÄ• ti, idaá¹ƒ bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒ. ``atthi kathinasamuá¹-á¹-hÄ•
avasesasamuá¹-á¹-hÄ• nasÄ«sena dvisamuá¹-á¹-hÄ• naá¹ƒ ekasamuá¹-á¹-hÄ• naÃ±casaá¹
tatiyachaá¹-á¹-hehi samuá¹-á¹-hÄ• ti, idaá¹ƒ kathinasamuá¹-á¹-hÄ• nanti vuccati. yaá¹ƒpaá¹-
samuá¹-á¹-hÄ• ti, idaá¹ƒ eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ chaá¹-á¹-heneva samuá¹-
dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ, samanubhÄ• sanasamuá¹-á¹-hÄ• nantipi tasseva nÄ•
pana
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• napadasodhammatheyyasatthadhammadesanÄ• cori
¹ƒ kÄ• yacittato samuá¹-á¹-hÄ• ti, idaá¹ƒ paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ
samuá¹-á¹-hÄ• ti, idaá¹ƒ padasodhammasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ catutthachaá¹-á¹-hehi
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒpaÃ±cameneva samuá¹-á¹-hÄ• ti, idaá¹ƒ dhammad
yaá¹ƒ paÃ±camachaá¹-á¹-hehi samuá¹-á¹-hÄ• ti, idaá¹ƒ corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ•

evaá¹ƒ samuá¹-á¹-hÄ• nasÄ«sena sabbasikkhÄ• padÄ• ni terasadhÄ• dassetvÄ• idÄ• ni k
__ ``tatrÄ• pi kiÃ±ci kiriyato samuá¹-á¹-hÄ• tÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __kiÃ±cÄ«_

Ä• pattiá¹ƒ vadati. tasmÄ• yÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• pathavÄ«khaá¹‡anÄ• dÄ«su
hoti, ayaá¹ƒ __kiriyato samuá¹-á¹-hÄ• ti_ nÄ• ma. yÄ• kÄ• yavÄ• cÄ• ya kattabbaá¹ƒakaron
paá¹-hamakathinÄ• patti viya, ayaá¹ƒ __akiriyato samuá¹-á¹-hÄ• ti_ nÄ• ma. yÄ• karontassa
aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varapaá¹-iggahaá¹‡Ä• pattiviya, ayaá¹ƒ __kiriy
samuá¹-á¹-hÄ• ti_ nÄ• ma. yÄ• siyÄ• karontassa ca siyÄ• akarontassaca hoti rÅ«piyapaá¹
ayaá¹ƒ __siyÄ• kiriyato siyÄ• akiriyato samuá¹-á¹-hÄ• ti_nÄ• ma. yÄ• siyÄ• karontassa ca
akarontassa ca hoti kuá¹-ikÄ• rÄ• pattiviya, ayaá¹ƒ __siyÄ• kiriyato siyÄ• kiriyÄ• kiriyato sa
nÄ• ma.

idÄ• ni \Be II 97/ sabbasikkhÄ• padÄ• ni saÃ±Ã±Ä• vasena dvidhÄ• katvÄ• dassento __ ``
saÃ±Ã±Ä• vimokkhaâ€™â€™ _ntiÄ• dimÄ• ha. saÃ±Ã±Ä• ya abhÄ• vena vimokkho assÄ•
__saÃ±Ã±Ä• vimokkha_ntimajjhepadalopasamÄ• so daá¹-á¹-habbo. yato hi vÄ«tikkamasaÃ
saÃ±Ã±Ä• vimokkhantivuccati. __cittaá¹…gaá¹ƒ labhatiyevÄ• _ti kÄ• yacittÄ• disacittakasan
samuá¹-á¹-hahanato \Ne II 86/. ``labhatiyevÄ• â€™â€™ ti avadhÄ• raá¹‡ena no na labhatÄ
cittaá¹…gaá¹ƒ labhati, nalabhati ca, taá¹ƒ __ ``itaraâ€™â€™ _nti vuttaá¹ƒ itara-saddassa
vuttapaá¹-iyogavisayattÄ• .

puna sabbasikkhÄ• padÄ• ni cittavasena dvidhÄ• dassento __ ``puna atthi sacittakaâ€™â€
saheva cittena Ä• pajjatÄ«_ti yaá¹ƒ sacittakeneva samuá¹-á¹-hÄ• nena Ä• pajjati, no acittak
__api_-saddena sahÄ• pi cittena Ä• pajjatÄ«ti dasseti. yaÃ±hi kadÄ• ci acittakena, kadÄ• ci
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti, taá¹ƒ acittakanti vuccati. ettha ca saÃ±Ã±Ä• dukaá¹ƒ
sacittakadukaá¹ƒ Ä• pattimukhena vuttanti idametesaá¹ƒ nÄ• nÄ• karaá¹‡antiveditabbaá¹ƒ.

lokavajjadukassa heá¹-á¹-hÄ• vuttalakkhaá¹‡attÄ• taá¹ƒ avibhajitvÄ• idÄ• ni sabbasikkhÄ
kammavasenaduvidhÄ• ni, kusalÄ• divasena vedanÄ• vasena ca tividhÄ• ni hontÄ«ti dasse
``kammakusalavedanÄ• vasenÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha pana kiÃ±cÄ• pi aá¹-á¹-ha
kÄ• yakammaá¹ƒ vacÄ«kammanti kammavasena dukaá¹ƒvuttaá¹ƒ, tikameva pana dassetuâ
sikkhÄ• padaá¹ƒ kÄ• yadvÄ• re Ä• pajjitabbatovacÄ«dvÄ• re Ä• pajjitabbato kÄ• yavacÄ«dv
tividhaá¹ƒ hoti. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh paá¹-hamapÄ• rÄ• jikavaá¹
``sabbÄ• va kÄ• yakammavacÄ«kammatadubhayavasenatividhÄ• honti. tattha kÄ• yadvÄ•
vuccati, vacÄ«dvÄ• reÄ• pajjitabbÄ• vacÄ«kammanti vuccati, ubhayattha Ä• pajjitabbÄ• kÄ
nti. tatoyeva ca adinnÄ• dÄ• nasikkhÄ• padÄ• dÄ«su kÄ• yakammavacÄ«kammanti tadubh

__atthi pana sikkhÄ• padaá¹ƒ kusala_ntiÄ• dinÄ• Ä• pattiá¹ƒ Ä• pajjanto kusalacittasamaá¹
akusalacittasamaá¹…gÄ« vÄ• abyÄ• katacittasamaá¹…gÄ« vÄ• ti \Be II 98/ dasseti, na pan
atthÄ«ti. na hi kusalÄ• Ä• patti nÄ• ma atthi ``Ä• pattÄ• dhikaraá¹‡aá¹ƒsiyÄ• akusalaá¹ƒ si
natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti (Vin V 303) vacanato. __dasa kÄ• mÄ•
hasituppÄ• davoá¹-á¹-habbanehi saddhiá¹ƒ aá¹-á¹-ha mahÄ• kiriyacittÄ• ni. dvinnaá¹ƒ abhiÃ

Ä• pattisamuá¹-á¹-hÄ• pakattaá¹ƒ paÃ±Ã±attiá¹ƒ ajÄ• nantassa iddhivikubbanÄ• dÄ«sudaá¹
kusalacittena Ä• pajjatÄ«_ti yaá¹ƒ sikkhÄ• padasÄ«sena gahitaá¹ƒ Ä• pattiá¹ƒkusalacittasan
iminÄ• pana vacanena taá¹ƒ kusalanti Ä• pattiyÄ• vuccamÄ• nokusalabhÄ• vo pariyÄ• yat
dasseti. kusalacittena hi Ä• pattiá¹ƒ Ä• pajjantosaviÃ±Ã±attikaá¹ƒ aviÃ±Ã±attikaá¹ƒ \Ne II 87
sikkhÄ• padavÄ«tikkamÄ• kÄ• rappavattaá¹ƒ rÅ«pakkhandhasaá¹…khÄ• taá¹ƒ abyÄ• katÄ•
itara_nti itarehi akusalÄ• byÄ• katacittehi yaá¹ƒ Ä• pajjati, taá¹ƒ itaraá¹ƒ, akusalaá¹ƒ abyÄ•
idaÃ±ca Ä• pattiá¹ƒ Ä• pajjanto akusalacittasamaá¹…gÄ« vÄ• Ä• pajjatikusalÄ• byÄ• katac
dassanatthaá¹ƒ vuttaá¹ƒ. evaá¹ƒ santepi sabbasikkhÄ• padesu kiÃ±ciakusalacittameva kiÃ±
dvicittaá¹ƒ, kiÃ±ci sabbesaá¹ƒ vasena ticittantiayameva pabhedo labbhati, na aÃ±Ã±oti vedi

__tivedanaá¹ƒ dvivedanaá¹ƒ ekavedana_nti idaÃ±ca yathÄ• vuttavedanÄ• vaseneva labbha
nÄ• Ã±Ã±athÄ• tidaá¹-á¹-habbaá¹ƒ. nipajjitvÄ• nirodhaá¹ƒ samÄ• pannassa sahaseyyavase
tadÄ• kÄ• rappavattarÅ«pakkhandhassevaÄ• pattibhÄ• vato ``atthi avedanaâ€™â€™ ntipi v
karahaci yadicchakaá¹ƒ sambhavatÄ«tiaggahetvÄ• yebhuyyavasena labbhamÄ• naá¹ƒyeva
veditabbaá¹ƒ.

idÄ• ni yathÄ• vuttasamuá¹-á¹-hÄ• nÄ• dÄ«ni imasmiá¹ƒ saá¹ƒvaá¹‡á¹‡iyamÄ• nasikkhÄ• p
``imaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ viditvÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __viditvÄ• _ti imassa ``
aparakÄ• lakiriyÄ• vacanena sambandho veditabbo. __kiriyasamuá¹-á¹-hÄ• na_nti idaá¹ƒ ye
parÅ«pakkame sati sÄ• diyantassa akiriyasamuá¹-á¹-hÄ• nabhÄ• vato. ``manodvÄ• re Ä• pa
bÄ• hullavaseneva vuttaâ€™â€™ nti vadanti. __cittaá¹ƒ panettha aá¹…gamattaá¹ƒhotÄ«_ti
kÄ• yacittato samuá¹-á¹-hÄ• tÄ«ti cittamettha Ä• pattiyÄ• aá¹…gameva hoti. __na tassa vas
labbhatÄ«_ti viÃ±Ã±attijanakavasena \Be II 99/ kÄ• yadvÄ• repavattattÄ• tassa cittassa vas
sikkhÄ• padassa manokammabhÄ• vo na labbhatÄ«ti attho. sikkhÄ• padassa heá¹-á¹-hÄ• v
__ ``sabbaÃ±cetaá¹ƒ Ä• pattiyaá¹ƒ yujjatÄ«â€™â€™ _tivuttaá¹ƒ. na hi yathÄ• vuttasamuá¹-
paÃ±Ã±attiyaá¹ƒ yujjati.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

__idaá¹ƒ ki_nti kathetukamyatÄ• ya pucchati. vinÄ«tÄ• ni vinicchitÄ• ni vatthÅ«ni __vinÄ«ta
``Ä• pattiá¹ƒ tvaá¹ƒ bhikkhu Ä• panno pÄ• rÄ• jikaá¹ƒ. anÄ• patti bhikkhu pÄ• rÄ• jikassa, Ä
saá¹…ghÄ• disesassa. anÄ• patti bhikkhu asÄ• diyantassÄ• â€™â€™ tiÄ• dinÄ• bhagavat
tenÄ• ha __ ``bhagavatÄ• sayaá¹ƒ vinicchitÄ• naâ€™â€™ _nti. __uddÄ• nagÄ• thÄ• _ti ud
saá¹…gahagÄ• thÄ• tivuttaá¹ƒ hoti. __vatthugÄ• thÄ• _ti ``tena kho pana samayena aÃ±Ã±
tiÄ• dikÄ• nidÄ• navatthudÄ«pikÄ• vinÄ«tavatthupÄ• á¸·iyeva tesaá¹ƒ tesaá¹ƒ vatthÅ«naá¹
``vatthugÄ• thÄ• â€™â€™ ti vuttÄ• , na chandovicitilakkhaá¹‡ena. gÄ• thÄ• naá¹ƒ vatthu __

vÄ• ettha attho daá¹-á¹-habbo. __etthÄ• _ti vinÄ«tavatthÅ«su. __dutiyÄ• dÄ«na_nti dutiyap
dutiyÄ• dÄ«ni vinicchinitabbÄ• nÄ«ti yojetabbaá¹ƒ. __sippikÄ• na_nti cittakÄ• rÄ• disippikÄ•
passitvÄ• cittakÄ• rÄ• dayocittakammÄ• dÄ«ni uggaá¹‡hantÄ• karonti, taá¹ƒ __ ``paá¹-icch
vuccati.

<67> __purimÄ• ni dve vatthÅ«nÄ«_ti makkaá¹-ivatthuá¹ƒ vajjiputtakavatthuÃ±ca. tÄ• ni par
anupaÃ±Ã±attiyaá¹ƒ Ä• gatÄ• neva, tathÄ• pi bhagavatÄ• sayaá¹ƒ vinicchitavatthubhÄ• va
adinnÄ• dÄ• nÄ• dÄ«suanupaÃ±Ã±attiyaá¹ƒ Ä• gatÄ• ni rajakÄ• divatthÅ«ni viya puna vinÄ
yadi evaá¹ƒ ``tassa kukkuccaá¹ƒ ahosÄ«â€™â€™ ti idaá¹ƒ virujjheyya, anupaÃ±Ã±attiyaÃ±
taá¹ƒ bhikkhuá¹ƒ codesunti? saccametaá¹ƒ, tehi pana bhikkhÅ«hi anupaÃ±Ã±attiyaá¹ƒvutta
Ä• vuso, tatheva taá¹ƒ hotÄ«â€™â€™ ti vutte tassa kukkuccaá¹ƒahosÄ«ti gahetabbaá¹ƒ. ``
Ä• rocesÄ«â€™â€™ ti idaÃ±ca tehi bhikkhÅ«hi anupaÃ±Ã±attiyaá¹ƒvuttanayena bhagavato
tvaá¹ƒ bhikkhu makkaá¹-iyÄ• methunaá¹ƒ dhammaá¹ƒpaá¹-isevÄ«â€™â€™ ti bhagavatÄ•
``saccaá¹ƒ bhagavÄ• â€™â€™ ti bhagavato etamatthaá¹ƒÄ• rocesÄ«ti gahetabbaá¹ƒ.

vajjiputtakavatthumhi pana sikkhaá¹ƒ appaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• methun
paá¹-isevitvÄ• vibbhamitvÄ• ye Ä• nandattheraá¹ƒ upasaá¹…kamitvÄ• puna pabbajjaá¹ƒ u
sandhÄ• ya ``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• so, yaá¹ƒ tathÄ• gato vajjÄ«naá¹ƒ
vÄ• kÄ• raá¹‡Ä• sÄ• vakÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ samÅ«h
anupaÃ±Ã±attiyaá¹ƒvuttaá¹ƒ. ye pana avibbhamitvÄ• saliá¹…ge á¹-hitÄ• yeva uppannakukk
etamatthaá¹ƒÄ• rocesuá¹ƒ, te sandhÄ• ya ``Ä• pattiá¹ƒ tumhe, bhikkhave, Ä• pannÄ• pÄ• n
idhavuttaá¹ƒ. keci pana imaá¹ƒ adhippÄ• yaá¹ƒ ajÄ• nantÄ• va ``aÃ±Ã±ameva makkaá¹-ivat
vinÄ«tavatthÅ«su Ä• gataâ€™â€™ nti vadanti.

__kuse ganthetvÄ• _ti kusatiá¹‡Ä• ni ganthetvÄ• . __kesehÄ«_ti manussakesehi. __taá¹ƒ rÄ
kÄ• yasaá¹ƒsaggarÄ• gaá¹ƒ. __Ã±atvÄ• _ti sayameva jÄ• nitvÄ• . yadi kÄ• yasaá¹ƒsaggarÄ
kÄ• yasaá¹ƒsaggarÄ• gasikkhÄ• padassa \Ne II 89/ vinÄ«tavatthÅ«su avatvÄ• idha kasmÄ
kiÃ±cÄ• pi taá¹ƒ kÄ• yasaá¹ƒsaggarÄ• gena kataá¹ƒ, tassa pana bhikkhuno pÄ• rÄ• jikakkh
``pÄ• rÄ• jikaá¹ƒ nu kho ahaá¹ƒ Ä• pannoâ€™â€™ ti pÄ• rÄ• jikavisayaá¹ƒ kukkuccaá¹ƒaho
tenevÄ• ha --- ``anÄ• patti bhikkhu pÄ• rÄ• jikassa, Ä• patti saá¹…ghÄ• disesassÄ• â€™â€

<68> __atidassanÄ«yÄ• _ti divasampi passantÄ• naá¹ƒ atittikaraá¹‡ato ativiya dassanayogg
__vaá¹‡á¹‡apokkharatÄ• yÄ• _ti ettha pokkharatÄ• vuccati sundarabhÄ• vo, vaá¹‡á¹‡assa
vaá¹‡á¹‡apokkharatÄ• , tÄ• ya vaá¹‡á¹‡apokkharatÄ• ya, vaá¹‡á¹‡asampattiyÄ• ti attho. po
sarÄ«raá¹ƒ vadanti, vaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡ameva. tesaá¹ƒ matena vaá¹‡á¹‡aÃ±ca pokkhar
vaá¹‡á¹‡apokkharÄ• ni, tesaá¹ƒ bhÄ• vo vaá¹‡á¹‡apokkharatÄ• , tasmÄ• __vaá¹‡á¹‡apokk
vaá¹‡á¹‡ena ceva sarÄ«rasaá¹‡á¹-hÄ• nasampattiyÄ• cÄ• ti attho. atha vÄ• vaá¹‡á¹‡asam
vaá¹‡á¹‡apokkharanti uttarapadalopo pubbapadassa daá¹-á¹-habbo, tassa bhÄ• vovaá¹‡á¹‡

__vaá¹‡á¹‡apokkharatÄ• ya, _ vaá¹‡á¹‡asampannasarÄ«ratÄ• yÄ• ti attho. __padhaá¹ƒses
kathaá¹ƒ pana asÄ• diyantÄ« nisÄ«dÄ«ti Ä• ha --- __ ``asaddhammÄ• dhippÄ• yena ... pe .
_ti.

__na_ \Be II 101/ __limpatÄ«_ti na allÄ«yati. __kÄ• mesÅ«_ti vatthukÄ• makilesakÄ• mesu.
yathÄ• paduminipaá¹‡á¹‡e udakabindu na saá¹‡á¹-hÄ• ti, yathÄ• ca sÅ«cimukhesÄ• sapo
yo abbhantare duvidhenapi kÄ• mena na limpati, tasmiá¹ƒkÄ• mo na saá¹‡á¹-hÄ• ti, tamaha
vadÄ• mÄ«ti.

<69> __purisasaá¹‡á¹-hÄ• naá¹ƒ antarahitaá¹ƒ, itthisaá¹‡á¹-hÄ• naá¹ƒ uppanna_nti phalass
vinÄ• suppÄ• dadassanenakÄ• raá¹‡assapi vinÄ• suppÄ• dÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. p
purisasaá¹‡á¹-hÄ• naá¹ƒantaradhÄ• yati, itthindriye samuppanne itthisaá¹‡á¹-hÄ• naá¹ƒ pÄ•
``yassa itthindriyaá¹ƒuppajjati, tassa purisindriyaá¹ƒ uppajjatÄ«ti? no. yassa vÄ• pana puris
uppajjati, tassa itthindriyaá¹ƒ uppajjatÄ«ti? noâ€™â€™ ti __yamakapakaraá¹‡e_ (Yam 3. in
vuttattÄ• indriyadvayassa ekasmiá¹ƒ santÄ• ne sahapavattiyÄ• asambhavato yasmiá¹ƒ kha
itthindriyaá¹ƒpÄ• tubhavati, tato pubbe sattarasamacittato paá¹-á¹-hÄ• ya purisindriyaá¹ƒ nu
pubbeuppannesu ca purisindriyesu sahajarÅ«pehi saddhiá¹ƒ kamena niruddhesu tasmiá¹ƒ s
itthindriyaá¹ƒuppajjati. tato purisasaá¹‡á¹-hÄ• nÄ• kÄ• rena pavattesu kammajarÅ«pesu ses
kaÃ±cikÄ• laá¹ƒ pavattitvÄ• niruddhesu itthisaá¹‡á¹-hÄ• nÄ• kÄ• rena \Ne II 90/ ca catujarÅ
pavattÄ• ya purisasaá¹‡á¹-hÄ• naá¹ƒantarahitaá¹ƒ, itthisaá¹‡á¹-hÄ• naá¹ƒ pÄ• tubhÅ«tanti v
purisaliá¹…gapÄ• tubhÄ• vepi ayamevanayo veditabbo.

__purisaliá¹…gaá¹ƒ uttamaá¹ƒ, itthiliá¹…gaá¹ƒ hÄ«na_nti iminÄ• ca purisindriyassa uttamal
ca hÄ«nabhÄ• vo vuttoti daá¹-á¹-habbaá¹ƒ. na hi indriyassa hÄ«nukkaá¹-á¹-habhÄ• vaá¹ƒ vi
liá¹…gassa hÄ«nukkaá¹-á¹-hatÄ• sambhavati. __purisaliá¹…gaá¹ƒ balavaakusalena
antaradhÄ• yatÄ«_tiÄ• dinÄ• piindriyasseva vinÄ• suppÄ• dÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. I
uppanne ca tannissayassaliá¹…gassapi antaradhÄ• naá¹ƒ patiá¹-á¹-hÄ• naÃ±ca sambhavat
purisaliá¹…gaá¹ƒ balavaakausalenaantaradhÄ• yati, itthiliá¹…gaá¹ƒ dubbalakusalena patiá¹
--- paá¹-isandhiyaá¹ƒ tÄ• vapurisindriyuppÄ• dakaá¹ƒ anupahatasÄ• matthiyaá¹ƒ balavakus
yÄ• vatÄ• yukaá¹ƒ purisindriyamevauppÄ• deti, antarÄ• pana kenaci laddhapaccayena pÄ•
balavaakusalakammenaupahatasÄ• matthiyaá¹ƒ tadeva paá¹-isandhidÄ• yakaá¹ƒ kusalakar
purisindriyaá¹ƒ anuppÄ• detvÄ• attano sÄ• matthiyÄ• nurÅ«paá¹ƒ \Be II 102/ itthindriyaá¹ƒ p
pana paá¹-isandhidÄ• nakÄ• leyevakenaci laddhapaccayena pÄ• radÄ• rikattÄ• dinÄ• bala
purisindriyuppÄ• danasÄ• matthiyaá¹ƒupahataá¹ƒ hoti, tadÄ• dubbalÄ«bhÅ«taá¹ƒ kusalaka
anuppÄ• detvÄ• paá¹-isandhiyaá¹ƒyevaitthindriyaá¹ƒ uppÄ• deti. tasmÄ• ``purisaliá¹…gaá¹
antaradhÄ• yati, itthiliá¹…gaá¹ƒdubbalakusalena patiá¹-á¹-hÄ• tÄ«â€™â€™ ti vuccati.

__dubbalaakusalena antaradhÄ• yatÄ«_ti pÄ• radÄ• rikattÄ• dibalavaakusalakammassa

purisindriyuppÄ• danavibandhakassadubbalabhÄ• ve sati antaradhÄ• yantaá¹ƒ itthiliá¹…gaá
antaradhÄ• yatÄ«ti vuttaá¹ƒ. tathÄ• hi pÄ• radÄ• rikattÄ• dinÄ• balavaakusalakammena bA
purisindriyuppÄ• dane asamatthaá¹ƒpaá¹-isandhiyaá¹ƒ itthiyÄ• itthindriyuppÄ• dakaá¹ƒ dub
pavattiyaá¹ƒ brahmacariyavÄ• samicchÄ• cÄ• rapaá¹-ivirativasenapurisattapatthanÄ• vaser
katupacitabalavakusalakammena Ä• hitasÄ• matthiyaá¹ƒ purisindriyuppÄ• danesamatthaá¹
anuppÄ• detvÄ• attano sÄ• matthiyÄ• nurÅ«paá¹ƒ purisindriyaá¹ƒ uppÄ• deti, tadÄ• purisi
balavaakusalakammassa dubbalabhÄ• ve sati taá¹ƒ itthindriyaá¹ƒantarahitanti ``itthiliá¹…ga
antaradhÄ• yantaá¹ƒ dubbalaakusalena antaradhÄ• yatÄ«â€™â€™ ti vuccati. yathÄ• vuttar
kusalakammena purisindriyassa uppÄ• ditattÄ• ``purisaliá¹…gaá¹ƒbalavakusalena patiá¹-á¹
vuccati. pubbe itthibhÅ«tassa paá¹-isandhiyaá¹ƒ purisindriyuppÄ• depiayaá¹ƒ nayo veditabb
akusalena antaradhÄ• yati, kusalena paá¹-ilabbhatÄ«_ti idaá¹ƒsugatibhavaá¹ƒ sandhÄ• ya
pana ubhinnaá¹ƒ uppatti vinÄ• so ca akusalakammenevÄ• tidaá¹-á¹-habbaá¹ƒ.

__ubhinnampi_ \Ne II 91/ __sahaseyyÄ• patti hotÄ«_ti ``yo pana bhikkhu mÄ• tugÄ• mena
pÄ• cittiyaá¹ƒ. yÄ• pana bhikkhunÄ« purisena sahaseyyaá¹ƒ kappeyya, pÄ• cittiyaâ€™â€™
sahaseyyavasena pÄ• cittiyÄ• patti hoti. __dukkhÄ«_ti cetodukkhasamaá¹…gitÄ• ya dukkhÄ
duá¹-á¹-hamano, virÅ«pamano vÄ• domanassÄ• bhibhÅ«tatÄ• ya. __ ``samassÄ• setabbo
samassÄ• setabbavidhiá¹ƒ dassento __ ``hotu mÄ• cintayitthÄ• â€™â€™ _tiÄ• dimÄ• ha.
__dhammo_ti pariyattipaá¹-ipattipaá¹-ivedhasaá¹…khÄ• to tividhopi saddhammo. saggoca
saggassa \Be II 103/ vÄ• maggo saggamaggo, saggÅ«papattisÄ• dhikÄ• paá¹-ipatti. bhikkh
saá¹ƒvidhÄ• ya addhÄ• nagamane Ä• patti pariharitabbÄ• ti dassento__ ``saá¹ƒvidahanaá¹
Ä• ha. __ ``mayaá¹ƒ asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ gacchÄ• mÄ• â€™â€™ _tivatvÄ• ``eh
tiÄ• dinÄ• asaá¹ƒvidahitattÄ• anÄ• patti.

__bahigÄ• me_ti attano vasanagÄ• mato bahi.
__gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡aohÄ«yanÄ• pattÄ«hianÄ• pattÄ«_ti ``dut
hotÄ«â€™â€™ tiÄ• dinÄ• (Vin IV 693) vuttaanÄ• pattilakkhaá¹‡ehi saá¹ƒsandanato vuttaá¹
cittÄ• rÄ• dhane samatthÄ• . __tÄ• kopetvÄ• _ti tÄ• pariccajitvÄ• . __lajjiniyo ... pe ... labb
asatiukkaá¹‡á¹-hitvÄ• vibbhameyyÄ• pÄ«â€™â€™ ti saá¹…gahavaseneva vuttaá¹ƒ. __alaj
labbhatÄ«_tialajjibhÄ• vato asantapakkhaá¹ƒ bhajantÄ«ti vuttaá¹ƒ. __aÃ±Ã±Ä• tikÄ• ... pe
idaá¹ƒpana imissÄ• Ä• veá¹‡ikaá¹ƒ katvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ anuÃ±Ã±Ä• tanti vadant
__bhikkhubhÄ• vepÄ«_tibhikkhukÄ• lepi. __parisÄ• vacaro_ti upajjhÄ• yo ca Ä• cariyo ca h
__aÃ±Ã±assa santike nissayo gahetabbo_ti tassa santike upasampannehi saddhivihÄ• rikel
santike nissayo gahetabbo. __taá¹ƒ nissÄ• ya vasantehipÄ«_ti antevÄ• sikesandhÄ• ya vac
gahetabbÄ• _ti upasampadatthaá¹ƒ upajjhÄ• gahetabbÄ• , aÃ±Ã±assa santikeupasampajji

__vinayakamma_nti vikappanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __puna kÄ• tabba_nti puna vikapp
paá¹-iggahetvÄ• sattÄ• haá¹ƒ vaá¹-á¹-atÄ«_ti ``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«naá¹

bhikkhÅ«naá¹ƒ sannidhi bhikkhunÄ«hi paá¹-iggÄ• hÄ• petvÄ• paribhuÃ±jituâ€™â€™ nti (V
paá¹-iggahitaá¹ƒ tadahu sÄ• misampi vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __sattamediv
nissaggiyaá¹ƒ anÄ• pajjitvÄ• va punapi sattÄ• haá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«tidassana
yasmÄ• pana bhikkhuniyÄ• nissaggiyaá¹ƒ bhikkhussa vaá¹-á¹-ati, bhikkhussa nissaggiyaá
vaá¹-á¹-ati, tasmÄ• aá¹-á¹-hamepi divase liá¹…gaparivatte sati anissajjitvÄ• va antosattÄ• h
vaá¹-á¹-atÄ«ti \Ne II 92/ vadanti. __taá¹ƒ pakatatto rakkhatÄ«_ti aparivattaliá¹…go taá¹ƒ
paá¹-iggahaá¹‡avijahanatorakkhati, avibhattatÄ• ya paá¹-iggahaá¹‡aá¹ƒ na vijahatÄ«ti adhip
gahetvÄ• na nikkhipeyyÄ• _tipaá¹-iggahetvÄ• sayaá¹ƒ nikkhipeyya. __paribhuÃ±jantassa_
liá¹…gaparivattesati paá¹-iggahaá¹‡avijahanato puna paá¹-iggahetvÄ• paribhuÃ±jantassa Ä

__ ``hÄ«nÄ• yÄ• vattanenÄ• _ti pÄ• rÄ• jikaá¹ƒ Ä• pannassa gihibhÄ• vÅ«pagamanenÄ• â€
gaá¹‡á¹-hipadesu_vuttaá¹ƒ, taá¹ƒ suvuttaá¹ƒ. na hi pÄ• rÄ• jikaá¹ƒ anÄ• pannassa sikkhaá¹
``vibbhamissÄ• mÄ«â€™â€™ tigihiliá¹…gaggahaá¹‡amattena bhikkhubhÄ• vo vinassati. pÄ
bhikkhuliá¹…ge á¹-hitoyÄ• va na paá¹-ijÄ• nÄ• ti, tÄ• va attheva tassa bhikkhubhÄ• vo, na s
anupasampannasaá¹…khyaá¹ƒ gacchati. tathÄ• hi so saá¹ƒvÄ• saá¹ƒ sÄ• diyantopi theyya
sahaseyyÄ• diÄ• pattiá¹ƒ najaneti, omasavÄ• de pÄ• cittiyaÃ±ca janeti. teneva ``asuddho h
pÄ• rÄ• jikaá¹ƒdhammaá¹ƒ ajjhÄ• panno, taÃ±ce suddhadiá¹-á¹-hi samÄ• no okÄ• saá¹ƒ kÄ
akkosÄ• dhippÄ• yovadeti, Ä• patti omasavÄ• dassÄ• â€™â€™ ti (Vin III 389) omasavÄ• d
asatihi bhikkhubhÄ• ve dukkaá¹-aá¹ƒ bhaveyya, sati ca bhikkhubhÄ• ve paá¹-iggahitassa
paá¹-iggahaá¹‡avijahanaá¹ƒnÄ• ma ayuttaá¹ƒ, tasmÄ• sabbaso bhikkhubhÄ• vassa abhÄ•
gihiliá¹…gaggahaá¹‡enagihibhÄ• vÅ«pagamanaá¹ƒ idha ``hÄ«nÄ• yÄ• vattanaâ€™â€™ nti
pakatattassa gihiliá¹…gaggahaá¹‡amattaá¹ƒ. teneva katthaci sikkhÄ• paccakkhÄ• nena san
hÄ«nÄ• yÄ• vattanaá¹ƒ visuá¹ƒ na gaá¹‡hanti. sikkhÄ• paccakkhÄ• nena paá¹-iggahaá¹‡av
Ä• pannassa gihibhÄ• vÅ«pagamanenasabbaso bhikkhubhÄ• vassa abhÄ• vato vattabbam
__buddhadattÄ• cariyena_attano vinayavinicchaye ---

``acchedagÄ• hanirapekkhanisaggato ca,

sikkhÄ• ppahÄ• namaraá¹‡ehi ca liá¹…gabhedÄ• .

dÄ• nena tassa ca parassa abhikkhukassa,

sabbaá¹ƒ paá¹-iggahaá¹‡ameti vinÄ• samevaâ€™â€™ nti || ---

ettakameva vuttaá¹ƒ. tathÄ• __dhammasirittherena_pi ---

``sikkhÄ• maraá¹‡aliá¹…gehi, anapekkhavisaggato.

acchedÄ• nupasampanna-dÄ• nÄ• gÄ• hopasammatÄ«â€™â€™ ti || ---

vuttaá¹ƒ \Be II 105/ \Ne II 93/. yadi ca pakatattassa gihiliá¹…gaggahaá¹‡amattenapi paá¹-igg
vijaheyya, tepi Ä• cariyÄ• visuá¹ƒ tampi vadeyyuá¹ƒ, na vuttaÃ±ca, tato viÃ±Ã±Ä• yati
``pakatattassagihiliá¹…gaggahaá¹‡amattaá¹ƒ idha hÄ«nÄ• yÄ• vattananti nÄ• dhippetaâ€™
sikkhÄ• paccakkhÄ• nassaabhÄ• vato gihiliá¹…gaggahaá¹‡amattenapi paá¹-iggahaá¹‡aá¹ƒ

__anapekkhavissajjanenÄ• _ti aÃ±Ã±assa adatvÄ• va anatthikatÄ• ya ``natthi iminÄ• kamm
paribhuÃ±jissÄ• mÄ«â€™â€™ ti vatthÅ«su vÄ• ``puna paá¹-iggahetvÄ• paribhuÃ±jissÄ• m
vÄ• anapekkhavissajjanena. __acchinditvÄ• gÄ• henÄ• _ti corÄ• dÄ«hi acchinditvÄ• gaha

__etthÄ• _ti bhikkhuvihÄ• re. __uparopakÄ• _ti tena ropitÄ• rukkhagacchÄ• . __terasasu
sammutÄ«sÅ«_tibhattuddesakasenÄ• sanapaÃ±Ã±Ä• pakabhaá¹‡á¸• Ä• gÄ• rikacÄ«varap
• jakaphalabhÄ• jakakhajjabhÄ• jakaappamattakavissajjakasÄ• á¹-iyaggÄ• hÄ• pakapattagg
¹‡erapesakasammutisaá¹…khÄ• tÄ• suterasasu sammutÄ«su. kÄ• maá¹ƒ purimikÄ• ya pac
paá¹-ippassambhatiyeva, purimikÄ• ya pana senÄ• sanaggÄ• he paá¹-ippassaddhe pacchim
sakkÄ• tipurimikÄ• ya senÄ• sanaggÄ• hapaá¹-ippassaddhiá¹ƒ visuá¹ƒ dassetvÄ• pacchim
senÄ• sanaggÄ• hepaá¹-ippassaddhe na sakkÄ• aÃ±Ã±attha upagantunti tattha bhikkhÅ«h
dassento __ ``sacepacchimikÄ• ya senÄ• sane gahiteâ€™â€™ _tiÄ• dimÄ• ha.

__pakkhamÄ• nattameva dÄ• tabba_nti bhikkhunÄ«naá¹ƒ paá¹-icchannÄ• yapi Ä• pattiyÄ•
anuÃ±Ã±Ä• tattÄ• . __puna pakkhamÄ• nattameva dÄ• tabba_nti bhikkhukÄ• le ciá¹‡á¹‡am
__bhikkhunÄ«hiabbhÄ• nakammaá¹ƒ kÄ• tabba_nti bhikkhukÄ• le ciá¹‡á¹‡amÄ• nattatÄ• y
ciá¹‡á¹‡amÄ• nattÄ• icceva saá¹…khyaá¹ƒ gacchatÄ«ti katvÄ• vuttaá¹ƒ. __sace akusalavip
chÄ• rattaá¹ƒmÄ• nattameva dÄ• tabba_nti mÄ• nattaá¹ƒ carantassa liá¹…gaparivattÄ• dhi
panabhikkhukÄ• le paá¹-icchannÄ• ya sÄ• dhÄ• raá¹‡Ä• pattiyÄ• parivasantassa asamÄ• d
liá¹…gaá¹ƒparivattati, tassa bhikkhunÄ«kÄ• le pakkhamÄ• nattaá¹ƒ carantassa akusalavipÄ
punaliá¹…ge parivattite parivÄ• saá¹ƒ datvÄ• parivutthaparivÄ• sassa chÄ• rattaá¹ƒ mÄ• na
dÄ• tabbantivadanti.

__saÃ±carittÄ• pattÄ«_ti \Be II 106/ sÄ• dhÄ• raá¹‡Ä• pattidassanatthaá¹ƒ vuttaá¹ƒ. __pariv
bhikkhukÄ• le appaá¹-icchannabhÄ• vato. bhikkhunÄ«kÄ• le pana Ä• rocitÄ• pi sÄ• dhÄ• ra
anÄ• rocitÄ• , paá¹-icchannÄ• va hotÄ«ti vadanti. __bhikkhÅ«hi mÄ• natte adinne_tiaciá¹‡á
liá¹…gaparivatte \Ne II 94/ sati. bhikkhunÄ«bhÄ• ve á¹-hitÄ• yapi tÄ• suppaá¹-ippassaddhÄ
__yÄ• Ä• pattiyo pubbe paá¹-ippassaddhÄ• _ti yÄ• asÄ• dhÄ• raá¹‡Ä• pattiyo pubbe bhikk
``pÄ• rÄ• jikaá¹ƒ Ä• pannassa liá¹…gaparivatte sati santÄ• nassa ekattÄ• na punaso upasa
vibbhantÄ• pi bhikkhunÄ« liá¹…gaparivatte sati puna upasampadaá¹ƒ nalabhatÄ«â€™â€™

<71> ``anupÄ• dinnakesÅ«ti adhikÄ• rattÄ• upÄ• dinnakepi eseva nayoti vuttaâ€™â€™ nti
majjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ, taá¹ƒ duvuttaá¹ƒ. na hi upÄ• dinnakesunimitte upakka
dissati. tathÄ• hi upÄ• dinnakesu nimitte appavesetvÄ• bahi upakkamantassa thullaccayaá
bhikkhave, rattacittena aá¹…gajÄ• taá¹ƒ chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayass
252) vuttattÄ• . ettha ca yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ pubbe vi
__dukkaá¹-amevÄ• _ti mocanarÄ• gassa abhÄ• vato. __tathevÄ• _ti muccatu vÄ• mÄ• vÄ

__avisayo_ti asÄ• diyanaá¹ƒ nÄ• ma evarÅ«pe á¹-hÄ• ne dukkaranti katvÄ• vuttaá¹ƒ. __mÄ
gahetvÄ• _ti ``ahaá¹ƒ vÄ• yamissÄ• mi, tvaá¹ƒ mÄ• vÄ• yamÄ«â€™â€™ tiÄ• dinÄ• vuttav
ubhayavÄ• yÄ• meneva Ä• pattÄ«ti saÃ±Ã±Ä• ya ``tvaá¹ƒ mÄ• vÄ• yamÄ«â€™â€™ ti vutt

<73> __vaá¹-á¹-akate_ti imassa atthaá¹ƒ dassento __ ``vivaá¹-eâ€™â€™ _ti Ä• ha.
``pÄ• rÄ• jikabhayenaÄ• kÄ• sagatameva katvÄ• pavesanÄ• dÄ«ni karontassa sahasÄ• tÄ
aá¹…gajÄ• taá¹ƒphusati ce, dukkaá¹-ameva methunarÄ• gassa abhÄ• vatoâ€™â€™ ti vada
__suphusitÄ• _ti suá¹-á¹-hu pihitÄ• . __antomukhe okÄ• so natthÄ«_ti dantÄ• naá¹ƒ supihita
pavesetuá¹ƒ okÄ• so natthi. __uppÄ• á¹-ite pana oá¹-á¹-hamaá¹ƒse dantesuyeva upakkama
pataá¹…gamukhamaá¹‡á¸• Å«kassa mukhasaá¹‡á¹-hÄ• ne \Be II 107/ viya vaá¹‡asaá¹…kh
``methunarÄ• gena itthiyÄ• appavesento nimittena nimittaá¹ƒ chupati, thullaccayaâ€™â€™
lakkhaá¹‡ena samÄ• nattÄ• idha thullaccayaá¹ƒ vuttaá¹ƒ. __bahi nikkhantadantajivhÄ• su_

__amuccante thullaccaya_nti ``ceteti upakkamati na muccati, Ä• patti thullaccayassÄ• â€™â
vacanato. __nijjhÄ• mataá¹‡hikÄ• dÄ«_ti __Ä• di_-saddena khuppipÄ• sikÄ• dipetÄ«naá¹ƒs
__allÄ«yitumpi na sakkÄ• _ti nijjhÄ• mataá¹‡hikÄ• naá¹ƒ lomakÅ«pehi samuá¹-á¹-hitaaggijÄ
pajjalitasarÄ«ratÄ• ya khuppipÄ• sikÄ• dÄ«naá¹ƒ ativiya
paá¹-ikÅ«lavirÅ«pabÄ«bhacchaá¹-á¹-hicammÄ• vasiá¹-á¹-haniccÄ• turasarÄ«ratÄ• ya \Ne
sakkÄ• . __devatÄ• viya sampattiá¹ƒ anubhontÄ«_ti ettha __yÄ• sa_ntisÄ• mivacanaá¹ƒ __
vipariá¹‡Ä• metvÄ• yojetabbaá¹ƒ ``yÄ• devatÄ• viya sampattiá¹ƒanubhontÄ«â€™â€™ ti. _
__dassanaá¹ƒ_ nÄ• ma bhikkhunÄ• tÄ• saá¹ƒ dassanaá¹ƒ, __gahaá¹‡ampi_bhikkhunÄ• va
aá¹…gapaccaá¹…gagahaá¹‡aá¹ƒ. __Ä• masanÄ• _dÄ«ni pana tÄ• saá¹ƒ kiccÄ• ni. tattha _
sarÄ«rena bhikkhuno sarÄ«rassa upari Ä• masanamattaá¹ƒ, __phusanaá¹ƒ_ tato daá¸·hata
__ghaá¹-á¹-anaá¹ƒ_ tatopi daá¸·hataraá¹ƒ katvÄ• sarÄ«rena sarÄ«rassa ghaá¹-á¹-anaá¹ƒ. _
yathÄ• so katampi upakkamanaá¹ƒ na jÄ• nÄ• ti, evaá¹ƒ katvÄ• . yadipi Ä• masanÄ• di tas
anÄ• pattiá¹ƒ avatvÄ• ``taá¹ƒ puggalaá¹ƒ visaÃ±Ã±aá¹ƒ katvÄ• â€™â€™ ti vacanatoakatav
sÄ• diyati ce, pÄ• rÄ• jikameva. bhikkhuno pana dassanagahaá¹‡esusati asÄ• diyanaá¹ƒ nÄ
dassanagahaá¹‡esu paÃ±Ã±Ä• yamÄ• nesu anÄ• patti na vuttÄ• . yadi pana paá¹-hamaá¹ƒ
taá¹ƒ puggalaá¹ƒ visaÃ±Ã±aá¹ƒ katvÄ• Ä• masanÄ• dÄ«ni karontÄ«attano manorathaá¹ƒ p
pÄ• rÄ• jikaá¹ƒ.

__upahatakÄ• yappasÄ• do_ti anaá¹-á¹-hepi kÄ• yappasÄ• de kÄ• yaviÃ±Ã±Ä• á¹‡uppÄ• d
asamatthatÄ• pÄ• danavasenavÄ• tapittÄ• dÄ«hi upahatakÄ• yappasÄ• do. __sevanacittav
santhatanimittavasenaupÄ• dinnaphassaá¹ƒ avindantassapi sevanacittavasena Ä• patti, eva
pittavÄ• tÄ• dinÄ• upahatakÄ• yappasÄ• dattÄ• avediyantassapi sevanacittavasena Ä• pat

nanu \Be II 108/ ca chupitamattavatthusmiá¹ƒ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevissÄ• mÄ
chupitamattevippaá¹-isÄ• rÄ« ahosÄ«â€™â€™ ti vuttattÄ• methunassa pubbapayoge dukk
athakasmÄ• ``Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti vuttanti imaá¹ƒ antolÄ«nacodana
taá¹ƒpariharituá¹ƒ __ ``yo methunaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __sÄ«sa_nti ma
maggapaá¹-ipÄ• danaá¹ƒ. taÃ±hi payogÄ• naá¹ƒ matthakasadisattÄ• ``sÄ«saâ€™â€™ nti
payogÄ• bhÄ• vato. __dukkaá¹-etiá¹-á¹-hantÄ«_ti dukkaá¹-aá¹ƒ janenti. dukkaá¹-aÃ±hi janen
payogÄ• ``dukkaá¹-etiá¹-á¹-hantÄ«â€™â€™ ti vuttÄ• aÃ±Ã±issÄ• Ä• pattiyÄ• janakavase

<74> __jÄ• tipupphagumbÄ• na_nti jÄ• tisumanagumbÄ• naá¹ƒ. __ussannatÄ• yÄ• _ti bÄ•
Ä• sannappadese. __tena vÄ• tupatthambhenÄ• _ti ``aá¹…gamaá¹…gÄ• ni vÄ• tupatthaddh
vuttavÄ• tupatthambhena. iminÄ• niddokkamanassa kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. __ekarasa_nt
abbokiá¹‡á¹‡aá¹ƒ.

<76> __saá¹…gÄ• masÄ«sayodho_ \Ne II 96/ __bhikkhÅ«_ti yasmÄ• kilesÄ• rÄ«hi anabhib
tasmÄ• saá¹…gÄ• mamukhe yodhasadiso bhikkhu.

<77> __uppanne vatthusmi_nti methunavatthusmiá¹ƒ uppanne. __parivattakadvÄ• ramevÄ•
saá¹ƒvaraá¹‡avivaraá¹‡avasenaito cito ca parivattanayoggadvÄ• rameva. __rukkhasÅ«cika
rukkhasÅ«cidvÄ• raá¹ƒkaá¹‡á¹-akadvÄ• raÃ±ca. ``rukkhasÅ«cidvÄ• raá¹ƒ kaá¹‡á¹-akadvÄ•
pÄ• á¹-ho. yaá¹ƒ ubhosu passesurukkhathambhe nikhaá¹‡itvÄ• tattha vijjhitvÄ• majjhe dve
pavesetvÄ• karonti, taá¹ƒ __rukkhasÅ«cidvÄ• raá¹ƒ_. yaá¹ƒ pavesananikkhamanakÄ• le ap
ekÄ• ya bahÅ«hivÄ• kaá¹‡á¹-akasÄ• khÄ• hi kataá¹ƒ, taá¹ƒ __kaá¹‡á¹-akadvÄ• raá¹ƒ_. __
heá¹-á¹-hÄ• etaá¹ƒcakkaá¹ƒ yojetvÄ• kataá¹ƒ mahÄ• dvÄ• raá¹ƒ, yaá¹ƒ na sakkÄ• ekena
__gopphetvÄ• _tirajjÅ«hi ganthetvÄ• . __ekaá¹ƒ dussasÄ• á¹‡idvÄ• ramevÄ• _ti ettha kilaÃ
saá¹…gahaá¹ƒgacchati.

yattha dvÄ• raá¹ƒ saá¹ƒvaritvÄ• nipajjituá¹ƒ na sakkÄ• hoti, tattha kattabbavidhiá¹ƒ dasset
``sacebahÅ«naá¹ƒ vaá¸·aÃ±janaá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. bahÅ«na
avaá¸·aÃ±janaá¹-á¹-hÄ• nepi ekaá¹ƒ Ä• pucchitvÄ• nipajjituá¹ƒ vaá¹-á¹-atiyeva. __atha bhik
nisinnÄ• hontÄ«_ti idaá¹ƒ tattha bhikkhÅ«naá¹ƒsannihitabhÄ• vasandassanatthaá¹ƒ vuttaá
vÄ• pana hotu nipannovÄ• , yena kenaci iriyÄ• pathena samannÄ• gato sace tattha sannih
kÄ• tuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti __tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana ``nisinn
nipannÄ• honti, Ä• bhogaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na sunda

hontÄ«â€™â€™ ti vacanato nipanne Ä• bhogaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, á¹-hitepi caá¹…
kÄ• tuá¹ƒ na vaá¹-á¹-ati. na hi nisinnavacanaá¹ƒ nipannaá¹ƒyeva nivatteti, tasmÄ• ``nisinnÄ
idaá¹ƒ tattha tesaá¹ƒ atthitÄ• mattasandassanatthaá¹ƒ, na sesairiyÄ• pathasamaá¹…gitÄ• n
santepi nipajjitvÄ• niddÄ• yanto asantapakkhe á¹-hitattÄ• Ä• bhogÄ• raho na hotÄ«ti amhÄ
asantapakkhe á¹-hitattÄ• yeva hi raho nisajjÄ• ya nipajjitvÄ• niddÄ• yanto anÄ• pattiá¹ƒna
dvÄ• rasaá¹ƒvaraá¹‡aá¹ƒ nÄ• ma bhikkhunÄ«Ä• dÄ«naá¹ƒ pavesananivÄ• raá¹‡atthanti Ä•
mÄ• tugÄ• maá¹ƒ vÄ• Ä• pucchituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti. ``itthiubhatobyaÃ±janak
Ä• pucchituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. mÄ• tugÄ• massa antogabbhe á¹-hitabh
yathÄ• vuttavidhiá¹ƒ katvÄ• nipajjantassa anÄ• patti. __nisseá¹‡iá¹ƒ Ä• ropetvÄ• _tiuparita
visaá¹…kharitvÄ• bhÅ«miyaá¹ƒ pÄ• tetvÄ• chinditvÄ• vÄ• nipajjitumpivaá¹-á¹-ati. __dvepi
jaggitabbÄ• nÄ«_ti ettha sace ekasmiá¹ƒ dvÄ• re kavÄ• á¹-aá¹ƒ vÄ• natthi, heá¹-á¹-hÄ• vu
vÄ• na sakkÄ• , itaraá¹ƒ dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• pi nipajjituá¹ƒ vaá¹-á¹-ati.

__bhikkhÄ• cÄ• rÄ• _ \Ne II 97/ __paá¹-ikkammÄ• _ti bhikkhÄ• cÄ• rato nivattitvÄ• . __dvÄ•
dvÄ• rakoá¹-á¹-hakemahÄ• dvÄ• re nisseá¹‡imÅ«le vÄ• á¹-hatvÄ• dvÄ• rarakkhaá¹‡akass
ekÄ• nubandhavasenaÄ• gacchante sandhÄ• ya vuttaá¹ƒ. asaá¹ƒvutadvÄ• re antogabbhe v
vÄ• _tigabbhato bahi. __nipajjanakÄ• lepi ... pe ... vaá¹-á¹-atiyevÄ• _ti ettha ``dvÄ• rajaggan
tadadhÄ«nattÄ• tadÄ• tassa tattha sannihitÄ• sannihitabhÄ• vaá¹ƒ anupadhÄ• retvÄ• pi Ä•
vaá¹-á¹-atiyevÄ• â€™â€™ tivadanti.

__yena kenaci parikkhitte_ti pÄ• kÄ• rena vÄ• vatiyÄ• vÄ• yena kenaci parikkhitte. ``parik
pamÄ• á¹‡aá¹ƒ sahaseyyappahonake vuttanayena veditabbaâ€™â€™ nti vadanti. yadi pan
vuttappamÄ• á¹‡ato nÄ«cataro hoti, vaá¹-á¹-ati. __mahÄ• pariveá¹‡aá¹ƒ hotÄ«_timahantaá¹
aá¹…gaá¹‡aá¹ƒ hoti. __mahÄ• bodhiyaá¹…gaá¹‡alohapÄ• sÄ• dayaá¹…gaá¹‡asadisa_nti
bahusaÃ±cÄ• radassanatthaá¹ƒvuttaá¹ƒ, na mahÄ• paricchedadassanatthaá¹ƒ. __aruá¹‡e u
anÄ• pattÄ«_ti suddhacittenanipannassa niddÄ• yantasseva aruá¹‡e uggateyeva niddÄ• va
__pabujjhitvÄ• puna supati, Ä• pattÄ«_ti aruá¹‡e uggate pabujjhitvÄ• aruá¹‡uggamanaá¹ƒ
anuá¹-á¹-hahitvÄ• vasayitasantÄ• nena sayantassa Ä• patti, purÄ• ruá¹‡e pabujjhitvÄ• pi aj
sayitasantÄ• nenasayantassapi aruá¹‡e uggate Ä• pattiyeva. __yathÄ• paricchedameva vua
uggateyevauá¹-á¹-hahati. __tassa Ä• pattÄ«_ti asuddhacitteneva nipannattÄ• niddÄ• yanta
uggatedivÄ• paá¹-isallÄ• namÅ«likÄ• Ä• patti. __ ``evaá¹ƒ nipajjanto anÄ• dariyadukkaá¹-Ä
_tivuttattÄ• asuddhacittena nipajjanto aruá¹‡uggamanato puretaraá¹ƒ uá¹-á¹-hahantopi
anuá¹-á¹-hahantopinipajjanakÄ• leyeva anÄ• dariyadukkaá¹-aá¹ƒ Ä• pajjati, divÄ• paá¹-isall
dukkaá¹-aá¹ƒaruá¹‡e uggateyeva Ä• pajjati.

yaá¹ƒ panettha __tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ ``rattiá¹ƒ dvÄ• raá¹ƒ saá¹ƒvaritvÄ• n
sacearuá¹‡uggamanavelÄ• yaá¹ƒ dvÄ• re vivaá¹-epi nipajjati, tassa Ä• patti akhette saá¹ƒva
aruá¹‡uggamanavelÄ• yaá¹ƒ vivaá¹-epi dvÄ• re ``nipajjissÄ• mÄ«â€™â€™ ti rattiá¹ƒ dvÄ• r

saá¹ƒvaritvÄ• pinipannassa akhette pihitattÄ• nipajjanakÄ• le anÄ• dariyadukkaá¹-aá¹ƒ, aru
nipajjanamÅ«ladukkaá¹-aÃ±cahoti. rattiá¹ƒ pihitepi apihitepi dvÄ• re nipannassa aruá¹‡ugga
apihitadvÄ• repihite pihitadvÄ• re ca puna vivaritvÄ• pihite khette pihitattÄ• anÄ• pattÄ«â€
taá¹ƒaá¹-á¹-hakathÄ• ya na sameti. rattiá¹ƒ dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• nipannasseva hi aru
Ä• pattiaá¹-á¹-hakathÄ• yaá¹ƒ dassitÄ• , tasmÄ• khette vÄ• pihitaá¹ƒ hotu akhette vÄ• , sa
pamÄ• á¹‡antiamhÄ• kaá¹ƒ khanti.

__niddÄ• vasena nipajjatÄ«_ti niddÄ• bhibhÅ«tatÄ• ya ekapassena nipajjati, evaá¹ƒ pana n
nÄ• ma na hotÄ«ti __anÄ• patti_ vuttÄ• . __apassÄ• ya supantassÄ• _ti kaá¹-iyÄ• piá¹-á¹-h
appamattakampi padesaá¹ƒ bhÅ«miá¹ƒ aphusÄ• petvÄ• thambhÄ• diá¹ƒ apassÄ• ya supan
vuá¹-á¹-hÄ• tÄ«_ti pakkhalitvÄ• patito viya sahasÄ• vuá¹-á¹-hÄ• ti. __tattheva sayati na
vuá¹-á¹-hÄ• tÄ«_tiniddÄ• bhibhÅ«tatÄ• ya \Be II 111/ supanto na vuá¹-á¹-hÄ• ti, na mucchÄ
``avisayattÄ• Ä• patti na dissatÄ«â€™â€™ ti na vuttaá¹ƒ.

__ekabhaá¹…genÄ• _ti ekassa passassa bhaÃ±janena, heá¹-á¹-hÄ• vuttanayena pÄ• de b
passaá¹ƒ bhaÃ±jitvÄ• nÄ• metvÄ• nipannoti vuttaá¹ƒ hoti. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ p
mahÄ• padumattherenavuttanti sambandho. mucchitvÄ• patitattÄ• therena __ ``avisayattÄ
dissatÄ«â€™â€™ _tivuttaá¹ƒ. Ä• cariyÄ• pana yathÄ• yakkhagahitako bandhitvÄ• nipajjÄ
evaá¹ƒ aparavasattÄ• mucchitvÄ• patito kaÃ±ci kÄ• laá¹ƒ jÄ• nitvÄ• pi nipajjatÄ«ti anÄ• pa
ca yakkhagahitako, yo ca bandhitvÄ• nipajjÄ• pito_ti imassa mahÄ• aá¹-á¹-hakathÄ• vÄ• da
pamÄ• á¹‡ato gahetabbo. tathÄ• ca vakkhati ``sabbattha yo yo aá¹-á¹-hakathÄ• vÄ• dovÄ•
vuccati, sova pamÄ• á¹‡ato daá¹-á¹-habboâ€™â€™ ti (Sp (to Vin III) I 92). yakkhagahitagga
visaÃ±Ã±Ä«bhÅ«topi saá¹…gahitoti veditabbaá¹ƒ. ekabhaá¹…gena nipannopana atthato an
mahÄ• aá¹-á¹-hakathÄ• vÄ• dena so appaá¹-ikkhittova hotÄ«tidaá¹-á¹-habbaá¹ƒ. divÄ• saá
kenaci vivaá¹-epi dvÄ• re anÄ• patti nipajjanakÄ• lesaá¹ƒvaritvÄ• nipannattÄ• . sace divÄ•
dvÄ• rasamÄ«pe nipanno pacchÄ• sayameva dvÄ• raá¹ƒvivarati, evampi vaá¹-á¹-ati. acitta
kiriyÄ• ca akiriyÄ• ca.

<78> __ ``apade padaá¹ƒ karonto viyÄ• â€™â€™ _ti vatvÄ• puna tamevatthaá¹ƒ Ä• vikaro
dassento viyÄ• â€™â€™ _ti Ä• ha. __etadagga_nti eso aggo. __yadida_nti yo ayaá¹ƒ. sesa

vinÄ«tavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__tatrida_ntiÄ• di heá¹-á¹-hÄ• vuttatthameva.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikaá¹ƒ

adutiyena \Be II 112/ \Ne II 99/ jinena yaá¹ƒ dutiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ pakÄ• sitaá¹ƒ, tassa i
yasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• kkamo patto, tasmÄ• yaá¹ƒ suviÃ±Ã±eyyaá¹ƒ, yaÃ±ca pubbe
vajjayitvÄ• assa dutiyassa ayaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• hotÄ«ti sambandho.

dhaniyavatthuvaá¹‡á¹‡anÄ•

<84> __rÄ• jagahe_ti ettha duggajanapadaá¹-á¹-hÄ• navisesasampadÄ• diyogato padhÄ• r
gahitaá¹ƒpariggahitanti __rÄ• jagaha_nti Ä• ha __ ``mandhÄ• tu ... pe ... vuccatÄ«â€™â€™
mahÄ• govindenamahÄ• sattena pariggahitaá¹ƒ reá¹‡unÄ• pariggahitameva hotÄ«ti mahÄ
mahÄ• govindapaaggahitatÄ• kittanaÃ±hitadÄ• reá¹‡unÄ• magadharÄ• jena pariggahitab
so purohito. __ ``mahÄ• govindo_timahÄ• nubhÄ• vo purÄ• tano eko magadharÄ• jÄ• â€™
rÄ• jadhÄ• nÄ«bhÄ• venapariggahitattÄ• . gayhatÄ«ti gaho, rÄ• jÅ«naá¹ƒ gahoti __rÄ• jaga
nagarasaddÄ• pekkhÄ• ya napuá¹ƒsakaniddeso. __aÃ±Ã±epettha pakÄ• re_ti ``nagaramÄ•
kÄ• ritasabbagahattÄ• rÄ• jagahaá¹ƒ, gijjhakÅ«á¹-Ä• dÄ«hiparikkhittattÄ• pabbatarÄ• jehi
parikkhittagehasadisantipi rÄ• jagahaá¹ƒ, sampannabhavanatÄ• yarÄ• jamÄ• naá¹ƒ gehant
suvihitÄ• rakkhatÄ• ya anatthÄ• vahabhÄ• vena upagatÄ• naá¹ƒ paá¹-irÄ• jÅ«naá¹ƒgahaá¹
rÄ• jÅ«hi disvÄ• sammÄ• patiá¹-á¹-hÄ• pitattÄ• tesaá¹ƒ gahaá¹ƒ gehabhÅ«tantipirÄ• jaga
Ä• rÄ• marÄ• maá¹‡eyyakÄ• dÄ«hi rÄ• jate, nivÄ• sasukhatÄ• dinÄ• sattehi mamattavaser
rÄ• jagahaâ€™â€™ nti edise pakÄ• re. so padeso á¹-hÄ• navisesabhÄ• venauá¸·Ä• rasatta
panetaâ€™â€™ _ntiÄ• di. tattha __buddhakÄ• le cakkavattikÄ• lecÄ• _ti idaá¹ƒ yebhuyyava
yakkhÄ• naá¹ƒ. __vasanavana_nti Ä• pÄ• nabhÅ«mibhÅ«taá¹ƒupavanaá¹ƒ. gijjhÄ• ettha sa
taá¹ƒ etassÄ• ti __gijjhakÅ«á¹-o_. gijjhoviyÄ• ti vÄ• gijjhaá¹ƒ, kÅ«á¹-aá¹ƒ. taá¹ƒ etassÄ• ti _
pabbato. gijjhasadisakÅ«á¹-otigijjhakÅ«á¹-oti \Ne II 100/ vÄ• majjhepadalopÄ«samÄ• so ya
``sÄ• kapatthavoâ€™â€™ ti, tasmiá¹ƒ gijjhakÅ«á¹-e. tenÄ• ha __ ``gijjhÄ• â€™â€™ _tiÄ• d

__tato_ \Be II 113/ __paraá¹ƒ saá¹…gho_ti tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ upari saá¹…gho
catuvaggakaraá¹‡Ä«yÄ• dikammappattattÄ• . __tasmiá¹ƒ pabbate sannipatitvÄ• samÄ• pa
yathÄ• phÄ• sukaá¹-á¹-hÄ• ne piá¹‡á¸• Ä• yacaritvÄ• katabhattakiccÄ• Ä• gantvÄ• cetiya
vivarantÄ• viya taá¹ƒ pabbataá¹ƒdvidhÄ• katvÄ• anto pavisitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹
tattha samÄ• pattiyÄ• vÄ«tinÄ• menti.

kadÄ• panete tattha vasiá¹ƒsu? atÄ«te kira anuppanne tathÄ• gate bÄ• rÄ• á¹‡asiá¹ƒ upan
ekÄ• kuladhÄ«tÄ• khettaá¹ƒ rakkhati, tassÄ• khettakuá¹-iyÄ• vÄ«hayo bhajjantiyÄ•
tatthamahÄ• karaÃ±japupphappamÄ• á¹‡Ä• mahantamahantÄ• manoharÄ• paÃ±casatan
gahetvÄ• mahati paduminipatte á¹-hapesi. tasmiÃ±ca samaye eko paccekasambuddho tass

khettapÄ• á¸·iyÄ• gacchati. sÄ• taá¹ƒ disvÄ• pasannamÄ• nasÄ• supupphitaá¹ƒ mahanta
tattha lÄ• je pakkhipitvÄ• paccekabuddhaá¹ƒ upasaá¹…kamitvÄ• paÃ±cahi lÄ• jasatehi sa
padumapupphaá¹ƒ datvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• ``imassa, bhante, puÃ±Ã±ass
Ä• nubhÄ• venaÄ• nubhÄ• vasampanne paÃ±casataputte labheyyaâ€™â€™ nti paÃ±ca pu
khaá¹‡epaÃ±casatÄ• migaluddakÄ• sambhatasambhÄ• rÄ• paripakkapaccekabodhiÃ±Ä•
paccekabuddhassamadhuramaá¹ƒsaá¹ƒ datvÄ• ``etissÄ• puttÄ• bhaveyyÄ• mÄ• â€™â€™
anekÄ• sujÄ• tÄ«su tassÄ• puttabhÄ• vena Ä• gatattÄ• tathÄ• tesaá¹ƒ ahosi. sÄ• yÄ• va
devalokenibbatti, tato cutÄ• jÄ• tassare padumagabbhe nibbatti. tameko tÄ• paso disvÄ• p
padasÄ• vicarantiyÄ• paduddhÄ• re paduddhÄ• re bhÅ«mito padumÄ• ni uá¹-á¹-hahanti. e
bÄ• rÄ• á¹‡asiraÃ±Ã±o Ä• rocesi. rÄ• jÄ• taá¹ƒ Ä• netvÄ• aggamahesiá¹ƒ akÄ• si, tassÄ•
mahÄ• padumakumÄ• ro mÄ• tukucchiyaá¹ƒ vasi, sesÄ• bahi nikkhantaá¹ƒ gabbhamalaá¹
nibbattÄ• . ``opapÄ• tikabhÄ• venÄ• â€™â€™ ti keci. te vayappattÄ• uyyÄ• ne padumassa
padume nisÄ«ditvÄ• khayavayaá¹ƒ paá¹-á¹-hapetvÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒnibbatta
byÄ• karaá¹‡agÄ• thÄ• ahosi ---

``saroruhaá¹ƒ \Be II 114/ padumapalÄ• samatrajaá¹ƒ, supupphitaá¹ƒ bhamaragaá¹‡Ä• nuci

aniccatÄ• yaá¹ƒ vayataá¹ƒ viditvÄ• , eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || ---

tasmiá¹ƒ \Ne II 101/ kÄ• le te tattha vasiá¹ƒsu. tadÄ• cassa pabbatassa __ ``isigilÄ«â€™â€
samaÃ±Ã±Ä• udapÄ• di. __ime isayo_ti ime paccekabuddhaisÄ«. samÄ• Ã±Ä• yati etÄ• yÄ
attho.

tiá¹‡acchadanÄ• kuá¹-iyo majjhepadalopÄ«samÄ• saá¹ƒ katvÄ• , ekadese vÄ• samudÄ• y
``tiá¹‡akuá¹-iyoâ€™â€™ tivuttÄ• . ``vassaá¹ƒ upagacchiá¹ƒsÅ«â€™â€™ ti vacanato vassÅ«
sadvÄ• rabandhÄ• eva veditabbÄ• tiÄ• ha __ ``tiá¹‡acchadanÄ• sadvÄ• rabandhÄ• kuá¹-
upagacchantenÄ• _tivassÄ• vÄ• saá¹ƒ upagacchantena. __nÄ• lakapaá¹-ipada_nti ``money
ntiÄ• dinÄ• (Sn 721) satthÄ• rÄ• nÄ• lakattherassa desitaá¹ƒ puthujjanakÄ• lato pabhuti
kilesacittaá¹ƒanuppÄ• detvÄ• paá¹-ipajjitabbaá¹ƒ moneyyapaá¹-ipadaá¹ƒ. taá¹ƒ pana paá¹-i
nÄ• lakattherotÄ«su á¹-hÄ• nesu appiccho ahosi dassane savane pucchÄ• yÄ• ti. so hi des
bhagavantaá¹ƒ vanditvÄ• vanaá¹ƒ paviá¹-á¹-ho. puna ``aho vatÄ• haá¹ƒ bhagavantaá¹ƒ pa
ntilolabhÄ• vaá¹ƒ na janesi, ayamassa __dassane_ appicchatÄ• . tathÄ• ``aho vatÄ• haá¹ƒ
dhammadesanaá¹ƒsuá¹‡eyyaâ€™â€™ nti lolabhÄ• vaá¹ƒ na janesi, ayamassa __savane_
vatÄ• haá¹ƒpuna moneyyapaá¹-ipadaá¹ƒ puccheyyaâ€™â€™ nti lolabhÄ• vaá¹ƒ na janesi,
appicchatÄ• .

so evaá¹ƒ appiccho samÄ• no pabbatapÄ• daá¹ƒ pavisitvÄ• ekavanasaá¹‡á¸• e dve divasÄ
ekarukkhamÅ«ledve divasÄ• ni na nisÄ«di, ekasmiá¹ƒ gÄ• me dve divasÄ• ni piá¹‡á¸• Ä• y

vanaá¹ƒ, rukkhato rukkhaá¹ƒ, gÄ• mato gÄ• maá¹ƒ Ä• hiá¹‡á¸• anto anurÅ«papaá¹-ipadaá¹
patiá¹-á¹-hÄ• si. ekassa bhagavato kÄ• le ekoyeva naá¹ƒ pÅ«reti. imaÃ±hi moneyyapaá¹-ipa
katvÄ• pÅ«rento bhikkhu satteva mÄ• sÄ• ni jÄ«vati, majjhimaá¹ƒ katvÄ• pÅ«rentosatta va
pÅ«rento soá¸·asa vassÄ• ni. ayaá¹ƒ pana thero ukkaá¹-á¹-haá¹ƒkatvÄ• pÅ«resi, tasmÄ• s
attano \Be II 115/ Ä• yusaá¹…khÄ• rassa parikkhayaá¹ƒÃ±atvÄ• nahÄ• yitvÄ• nivÄ• setvÄ
diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• dasabalÄ• bhimukhopaÃ±capatiá¹-á¹-hitena ta
paggahetvÄ• hiá¹…gulakapabbataá¹ƒ nissÄ• ya á¹-hitakovaanupÄ• disesÄ• ya nibbÄ• nad
parinibbutabhÄ• vaá¹ƒ Ã±atvÄ• bhagavÄ• bhikkhusaá¹…ghena saddhiá¹ƒ tattha gantvÄ• s
dhÄ• tuyo gÄ• hÄ• petvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• agamÄ• si. evarÅ«paá¹ƒ paá¹-ipa
vassaá¹ƒ upagacchantena channe sadvÄ• rabandheyeva á¹-hÄ• ne upagantabbaá¹ƒ. appic
sikkhÄ• padassa anatikkamanÄ«yattaá¹ƒ dassetuá¹ƒ __ ``nÄ• lakapaá¹-ipadaá¹ƒ paá¹-ipann

__paÃ±cannaá¹ƒ chadanÄ• na_nti tiá¹‡apaá¹‡á¹‡aiá¹-á¹-hakasilÄ• sudhÄ• saá¹…khÄ• tÄ•
chadanÄ• naá¹ƒ. __ ``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ \Ne II 102/ upagantabba_n
vacÄ«bhedaá¹ƒ katvÄ• vassÅ«pagamanaá¹ƒ sandhÄ• yeva paá¹-ikkhepo, na Ä• layakaraá¹
sandhÄ• yÄ• â€™â€™ ti vadanti. pÄ• á¸·iyaá¹ƒ pana avisesattÄ• aá¹-á¹-hakathÄ• yaÃ±ca
paá¹-ipannenapÄ«â€™â€™ tiÄ• dinÄ• avisesenevadaá¸·haá¹ƒ katvÄ• vuttattÄ• asenÄ• s
aÃ±Ã±attha Ä• layo na vaá¹-á¹-atÄ«ti amhÄ• kaá¹ƒkhanti. nÄ• vÄ• satthavajesuyeva hi ``an
nÄ• vÄ• yaá¹ƒ vassaá¹ƒ upagantuâ€™â€™ ntiÄ• dinÄ• (Vin I 203) sati asati vÄ• senÄ• sa
anuÃ±Ã±Ä• tattÄ• ``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabbaâ€™â€™ nti a
labbhatÄ«ti asati senÄ• saneÄ• layavasenapi nÄ• vÄ• dÄ«su upagamanaá¹ƒ vuttaá¹ƒ. __an
__rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«nÄ«_ti__Ä• di_-saddena vaccakuá¹-ipassÄ• vaá
saá¹…gaá¹‡hÄ• ti.

__katikavattÄ• ni ca khandhakavattÄ• ni ca adhiá¹-á¹-hÄ• yÄ• _ti pariyattidhammo nÄ• ma t
saddhammaá¹ƒpatiá¹-á¹-hÄ• peti, tasmÄ• sakkaccaá¹ƒ uddisatha uddisÄ• petha, sajjhÄ• ya
vasantÄ• naá¹ƒsaá¹…ghaá¹-á¹-anaá¹ƒ akatvÄ• antovihÄ• re nisÄ«ditvÄ• uddisatha uddisÄ
karotha, dhammassavanaá¹ƒsamiddhaá¹ƒ karotha, pabbÄ• jentÄ• sodhetvÄ• pabbÄ• jetha
sodhetvÄ• nissayaá¹ƒ detha. ekopi hi kulaputto pabbajjaÃ±ca upasampadaÃ±ca labhitvÄ• s
sÄ• sanaá¹ƒpatiá¹-á¹-hÄ• peti. attano thÄ• mena yattakÄ• ni sakkotha, tattakÄ• ni dhutaá¹…
antovassaá¹ƒnÄ• metaá¹ƒ sakaladivasaá¹ƒ rattiyÄ• ca paá¹-hamapacchimayÄ• mesu appa
vÄ«riyaá¹ƒ Ä• rabhitabbaá¹ƒ \Be II 116/. porÄ• á¹‡akamahaÄ• therÄ• pi sabbapalibodhe ch
ekacariyavattaá¹ƒpÅ«rayiá¹ƒsu. bhasse mattaá¹ƒ jÄ• nitvÄ• dasavatthukakathaá¹ƒ
dasaasubhadasÄ• nussatiaá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡akathaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati. Ä• ga
kÄ• tuá¹ƒ, sattÄ• hakaraá¹‡Ä«yena gatÄ• naá¹ƒ apaloketvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. viggÄ• h
mÄ• vadatha, divase divase sÄ«lÄ• ni Ä• vajjentÄ• caturÄ• rakkhaá¹ƒ ahÄ• pentÄ• manas
cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• vandantenagandhamÄ• laá¹ƒ vÄ• pÅ«jentena pattaá¹ƒ vÄ• th
kathetabbaá¹ƒ, antogÄ• memanussehi saddhiá¹ƒ paccayasaá¹ƒyuttakathÄ• vÄ• visabhÄ•

rakkhitindriyehibhavitabbaá¹ƒ, khandhakavattaÃ±ca sekhiyavattaÃ±ca pÅ«retabbanti evamÄ
khandhakavattÄ• nica adhiá¹-á¹-hahitvÄ• .

``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ tÄ«hi á¹-hÄ• nehi pavÄ• retuâ€™â
vuá¹-á¹-havassÄ• naá¹ƒ pavÄ• raá¹‡Ä• ya anuÃ±Ã±Ä• tattÄ• imassa suttassa vasena pavÄ
aruá¹‡uggamanatopaá¹-á¹-hÄ• ya appavÄ• ritÄ• pi ``vuá¹-á¹-havassÄ• â€™â€™ ti vuccanti
temÄ• saá¹ƒ vassaá¹ƒupemÄ«â€™â€™ ti (Sp (to Vin I) 184) vacanato pavÄ• raá¹‡Ä• divas
taá¹ƒ divasaá¹ƒyÄ• va na pavÄ• renti \Ne II 103/, tÄ• va vassaá¹ƒ vasantÄ• nÄ• ma honti, t
avuá¹-á¹-hampi taá¹ƒdivasaá¹ƒ vuá¹-á¹-habhÄ• gÄ• pekkhÄ• ya vuá¹-á¹-hameva hotÄ«ti kat
katÄ• katabhÄ• gÄ• pekkhÄ• ya samudÄ• yepavattakatÄ• katavohÄ• ro viya. vippakataÃ±h
nti vuccati. ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ kathinaá¹ƒ atthariturâ€™
imassapana suttassa vasena nippariyÄ• yato mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• ritÄ• pÄ• á¹-
``vuá¹-á¹-havassÄ• â€™â€™ tivuccantÄ«ti dassetuá¹ƒ __ ``mahÄ• pavÄ• raá¹‡Ä• ya pavÄ•
pÄ• á¹-ipadadivasatopaá¹-á¹-hÄ• ya hi vassÄ• nassa pacchime mÄ• se kathinatthÄ• ro anu
``kathinassaatthÄ• ramÄ• so jÄ• nitabboti vassÄ• nassa pacchimo mÄ• so jÄ• nitabboâ€™â
``mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• ritÄ• â€™â€™ ti idaÃ±ca purimikÄ• ya vassÅ«pagatÄ• na
kenaciantarÄ• yena appavÄ• ritÄ• pi ``vuá¹-á¹-havassÄ• â€™â€™ icceva vuccanti.

__ ``Ä• pucchitabbÄ• â€™â€™ _ti vatvÄ• idÄ• ni Ä• pucchanavidhiá¹ƒ dassento __ ``sace
_ntiÄ• dimÄ• ha. __paá¹-ijagganakaá¹ƒ vÄ• na labhatÄ«_ti vihÄ• rapaccante kate \Be II 11
nalabhati. te pana bhikkhÅ« janapadacÄ• rikaá¹ƒ pakkamiá¹ƒsÅ«ti sambandho. addhÄ• nag
cÄ• rikÄ• vohÄ• rosÄ• sane niruá¸·ho. kiÃ±cÄ• pi ayaá¹ƒ cÄ• rikÄ• nÄ• ma mahÄ• janasaá
labbhati, buddhe upÄ• dÄ• ya pana ruá¸·hÄ«saddavasena sÄ• vakÄ• nampi vuccati kilaÃ±jA
katabÄ«janÄ«nampitÄ• lavaá¹‡á¹-avohÄ• ro viya. __saá¹…gopetvÄ• _ti ekasmiá¹ƒ padese
tamevasaá¹…gopanavidhiá¹ƒ dassento __ ``yathÄ• ca á¹-hapitaâ€™â€™ _ntiÄ• dimÄ• ha.
__anovassakaá¹ƒ, _kammani aka-saddo daá¹-á¹-habbo. yathÄ• ca á¹-hapitaá¹ƒ na ovassÄ
attho.

__anavayo_ti ettha __vayo_ti hÄ• ni ``Ä• yavayoâ€™â€™ tiÄ• dÄ«su viya. natthi etassa att
__avayo_ti Ä• ha __ ``anÅ«no paripuá¹‡á¹‡asippoâ€™â€™ _ti. Ä• cariyassakammaá¹ƒ __Ä
``Ä• cariyakammeâ€™â€™ _ti. __piá¹-á¹-hasaá¹…ghÄ• á¹-o_ dvÄ• rabÄ• hÄ• , kaá¹-á¹-hak
__telatambamattikÄ• yÄ• _ti telamissatambamattikÄ• ya.

<85> __kuá¹-ikÄ• ya karaá¹‡abhÄ• va_nti kuá¹-iyÄ• katabhÄ• vaá¹ƒ. saddasatthavidÅ«hi
kiá¹ƒ-saddayogeanÄ• gatavacanassa icchitattÄ• vuttaá¹ƒ __ ``tassa lakkhaá¹‡aá¹ƒ saddas
pariyesitabbaâ€™â€™ _nti. __mettÄ• pubbabhÄ• ga_nti mettÄ• jhÄ• nassa pubbabhÄ• gab
hitapharaá¹‡amattaá¹ƒ. kasmÄ• panetaá¹ƒ vuttaá¹ƒ, nanu anuddayÄ• -saddo karuá¹‡Ä• ya
ayaá¹ƒ pana anuddayÄ• saddoanurakkhaá¹‡amatthaá¹ƒ antonÄ«taá¹ƒ katvÄ• pavattamÄ•

pavattatÄ«ti idha mettÄ• yapavattamÄ• no \Ne II 104/ vutto, tasmÄ• suvuttametaá¹ƒ ``etena
dassetÄ«â€™â€™ ti. __karuá¹‡Ä• pubbabhÄ• ga_ntikaruá¹‡Ä• jhÄ• nassa pubbabhÄ• gab
__cikkhallaá¹ƒ_ mattikÄ• , tassa __maddanaá¹ƒ_udakaá¹ƒ Ä• siÃ±citvÄ• hatthÄ• dÄ«hi pa
__mettÄ• karuá¹‡Ä• na_nti appanÄ• ppattamettÄ• karuá¹‡Ä• naá¹ƒ. kiÃ±cÄ• pi therena saÃ
pÄ• á¹‡Ä• maraá¹‡Ä• dhippÄ• yena na byÄ• bÄ• dhitÄ• , tathÄ• pikaruá¹‡Ä• ya abhÄ• ver
vinassissantÄ«â€™â€™ ti anupaparikkhitvÄ• katattÄ• theraá¹ƒ vigarahi. janÄ• naá¹ƒ samÅ
``pacchimo janasamÅ«hoâ€™â€™ _ti. __pÄ• tabyabhÄ• va_ntivinÄ• setabbataá¹ƒ. __pÄ• a
therena akatepi pÄ• á¹‡Ä• tipÄ• teparehi sallakkhaá¹‡Ä• kÄ• raá¹ƒ dasseti. __imassa diá¹-á
diá¹-á¹-hiyÄ• anugamanaá¹ƒ. __ghaá¹ƒsitabbe_ti ghaá¹-á¹-ayitabbe, vinÄ• sitabbeti attho. _
yathÄ• therenakataá¹ƒ, evaá¹ƒ mÄ• maÃ±Ã±i. ``mÄ• pacchimÄ• \Be II 118/ janatÄ• pÄ•
Ä• pajjÄ«â€™â€™ tivacanato yo bhikkhu
iá¹-á¹-hakapacanapattapacanakuá¹-ikaraá¹‡avihÄ• rakÄ• rÄ• panavihÄ• rasammajjanapaá¹
aá¹‡Ä• panÄ• dÄ«suyattha ``khuddÄ• nukhuddakÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ vihiá¹ƒsÄ• bha
tÄ• dise padesekappiyavacanaá¹ƒ vatvÄ• pi na taá¹ƒ kammaá¹ƒ kÄ• retabbanti dasseti.

__tattha tattha vuttameva Ä• patti_nti pathavÄ«khaá¹‡anabhÅ«tagÄ• mapÄ• tabyatÄ• dÄ«s
vuttapÄ• cittiyÄ• diÄ• pattiá¹ƒ. __Ä• dikammikattÄ• anÄ• pattÄ«_ti kuá¹-ikaraá¹‡apaccayÄ•
__sikkhÄ• padaá¹ƒ atikkamitvÄ• _ti ``na ca, bhikkhave, sabbamattikÄ• mayÄ• kuá¹-ikÄ• kÅ
Ä• patti dukkaá¹-assÄ• â€™â€™ tivuttasikkhÄ• padaá¹ƒ atikkamitvÄ• . yadi aÃ±Ã±ena kata
anÄ• patti siyÄ• , na bhagavÄ• taá¹ƒ kuá¹-ikaá¹ƒ bhindÄ• peyyÄ• ti Ä• ha --- __ ``kataá¹ƒ la
vasantÄ• nampidukkaá¹-amevÄ• â€™â€™ _ti. __yathÄ• vÄ• tathÄ• vÄ• missÄ• hotÅ«_t
dabbasambhÄ• rÄ• tiÄ• dinÄ• yena kenaci Ä• kÄ• rena missÄ• hotu. __giÃ±jakÄ• vasathas
giÃ±jakÄ• vuccanti iá¹-á¹-hakÄ• , giÃ±jakÄ• hi eva kato Ä• vasatho giÃ±jakÄ• vasatho. iá¹-á
Ä• vasathassetaá¹ƒadhivacanaá¹ƒ. taá¹ƒ kira Ä• vasathaá¹ƒ yathÄ• sudhÄ• parikammena
iá¹-á¹-hakÄ• hieva cinitvÄ• chÄ• detvÄ• karonti, tulÄ• daá¹‡á¸• akavÄ• á¹-aphalakÄ• ni pa
__vikirantÄ• _ticuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karontÄ• .

__kissÄ• _ti kena kÄ• raá¹‡ena. __vayakammampi atthÄ«_ti dvÄ• rakavÄ• á¹-Ä• diabhisaá¹
katavayakammampiatthi. bhikkhÅ«naá¹ƒ akappiyattÄ• eva titthiyavatÄ• nurÅ«pattÄ• __titth
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒvuttakÄ• raá¹‡esu attano adhippetakÄ• raá¹‡advayaá¹ƒ patiá¹
tattha vuttakÄ• raá¹‡Ä• nidassento Ä• ha --- __ ``aá¹-á¹-hakathÄ• yaá¹ƒ pana aÃ±Ã±Ä• nipi
vuttÄ• nÄ«â€™â€™ _tiÄ• di. tattha \Ne II 105/ __sattÄ• nuddayÄ• yÄ• _ti tÄ• disÄ• ya kuá¹
vinassamÄ• nasattesu anuddayÄ• ya. yasmÄ• sabbamattikÄ• mayÄ• kuá¹-i sukarÄ• bhin
á¹-hapitaá¹ƒ pattacÄ«varÄ• diaguttaá¹ƒ hoti, corÄ• dÄ«hi avahituá¹ƒ sakkÄ• . tena vuttaá¹
``pattacÄ«varaguttatthÄ• yÄ• â€™â€™ _ti. __senÄ• sanabÄ• hullapaá¹-isedhanatthÄ• yÄ•
bahubhÄ• vanisedhanatthÄ• ya, tÄ• disassa vÄ• senÄ• sanassa abhisaá¹…kharaá¹‡e bhikk
sesakammÄ• ni pariccajitvÄ• niccabyÄ• vaá¹-atÄ• nisedhanatthaá¹ƒ. __anupavajjo_ti dosa

pÄ• á¸·imuttakavinicchayavaá¹‡á¹‡anÄ•

pÄ• á¸·imuttakavinicchayesu \Be II 119/ __taÃ±ca kho ... pe ... na vaá¹‡á¹‡amaá¹-á¹-hatthÄ
idaá¹ƒchattadaá¹‡á¸• aggÄ• hakasalÄ• kapaÃ±jaravinandhanaá¹ƒ sandhÄ• yÄ• ti vadanti. _
chattadaá¹‡á¸• e sabbattha. __Ä• raggenÄ• _ti nikhÄ• danamukhena. __ghaá¹-akampi vÄ•
dhÄ• retabba_ntisace tÄ• disaá¹ƒ akappiyachattaá¹ƒ labhati, ghaá¹-akampi vÄ• á¸·arÅ«pam
dhÄ• retabbaá¹ƒ. __suttakena vÄ• daá¹‡á¸• o veá¹-hetabbo_ti yathÄ• chattadaá¹‡á¸• e lek
tathÄ• veá¹-hetabbo. __daá¹‡á¸• abunde_ti daá¹‡á¸• amÅ«le, chattadaá¹‡á¸• assa heá¹-á¹
__chattamaá¹‡á¸• alika_ntichattassa anto khuddakamaá¹‡á¸• alaá¹ƒ. __ukkiritvÄ• _ti uá¹-á¹
vaá¹-á¹-atÄ«_ti yadipirajjukehi na bandhanti, bandhituá¹ƒ pana yuttaá¹-á¹-hÄ• nattÄ• vaá¹-á

__nÄ• nÄ• suttakehÄ«_ti nÄ• nÄ• vaá¹‡á¹‡ehi suttehi. idaÃ±ca tathÄ• karontÄ• naá¹ƒ
karaá¹‡appakÄ• radassanatthaá¹ƒvuttaá¹ƒ, ekavaá¹‡á¹‡asuttakenapi vuttappakÄ• rena sibb
__paá¹-á¹-amukhe_tipaá¹-á¹-akoá¹-iyaá¹ƒ. dvinnaá¹ƒ paá¹-á¹-Ä• naá¹ƒ saá¹…ghaá¹-á¹-itaá¹
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __pariyante_ti cÄ«varapariyante. cÄ«varaanuvÄ• taá¹ƒ sandhÄ•
__veá¹‡i_nti varakasÄ«sÄ• kÄ• rena sibbanaá¹ƒ. __saá¹…khalika_ntibiá¸·Ä• labandhanÄ• l
``veá¹‡iá¹ƒ saá¹…khalikaâ€™â€™ nti cettha upayogavacanaá¹ƒ ``karontÄ«â€™â€™ tikara
__agghiyagayamuggarÄ• dÄ«nÄ«_ti ettha __agghiyaá¹ƒ_ nÄ• ma cetiyasaá¹‡á¹-hÄ• nenas
mahantaá¹ƒ katvÄ• gadÄ• kÄ• rena sibbanaá¹ƒ __gayÄ• , _ mÅ«le caagge ca ekasadisaá¹
sibbanaá¹ƒ __muggaro_. __kakkaá¹-akkhÄ«ni ukkirantÄ«_tigaá¹‡á¹-hikapaá¹-á¹-apÄ• sakap
pÄ• á¸·ibaddhaá¹ƒ katvÄ• kakkaá¹-akÄ• naá¹ƒ akkhisaá¹‡á¹-hÄ• naá¹ƒ uá¹-á¹-hapenti, karo
``koá¹‡asuttapiá¸·akÄ• _ti gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-Ä• naá¹ƒ koá¹‡ehi nÄ«haá¹-asuttÄ•
__tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. kathaá¹ƒ pana tÄ• piá¸·akÄ• duviÃ±Ã±eyyarÅ«pÄ•
nÄ«haá¹-asuttÄ• naá¹ƒ antesu ekavÄ• raá¹ƒ gaá¹‡á¹-hikakaraá¹‡ena vÄ• puna \Ne II 106/
duviÃ±Ã±eyyasabhÄ• vaá¹ƒ katvÄ• suttakoá¹-iyo rassaá¹ƒ katvÄ• chinditabbÄ• . __dhamm

``koá¹‡asuttÄ• ca piá¸·akÄ• , duviÃ±Ã±eyyÄ• va kappareâ€™â€™ ti ---

vuttaá¹ƒ. tathÄ• __Ä• cariyabuddhadattattherena_pi ---

``suttÄ• ca piá¸·akÄ• tattha, duviÃ±Ã±eyyÄ• va dÄ«pitÄ• â€™â€™ ti ---

vuttaá¹ƒ \Be II 120/. tasmÄ• tesaá¹ƒ matena koá¹‡asuttÄ• ca piá¸·akÄ• ca koá¹‡asuttapiá
daá¹-á¹-habbo.

__maá¹‡inÄ• _ti masÄ• ragallÄ• dipÄ• sÄ• á¹‡ena. __na ghaá¹-á¹-etabba_nti na ghaá¹ƒsita
aá¹ƒsabaddhakakÄ• yabandhanÄ• nipana saá¹…khÄ• dÄ«hi ghaá¹ƒsituá¹ƒ vaá¹-á¹-ati. __p

bandhitabba_nti rajanakÄ• le bandhitabbaá¹ƒ, sesakÄ• le mocetvÄ• á¹-hapetabbaá¹ƒ. __ga
dantamayÄ• digaá¹‡á¹-hike. __piá¸·akÄ• _tibinduá¹ƒ binduá¹ƒ katvÄ• uá¹-á¹-hÄ• petabbapi

__ ``telavaá¹‡á¹‡o_ti samaá¹‡asÄ• ruppavaá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, maá¹‡ivaá¹‡á¹
aÃ±Ã±ena kataá¹ƒlabhitvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __pattamaá¹
tipusÄ«sÄ• dimaye pattamaá¹‡á¸• ale. ``na, bhikkhave, citrÄ• ni pattamaá¹‡á¸• alÄ• ni dhÄ•
rÅ«pakÄ• kiá¹‡á¹‡Ä• ni bhittikammakatÄ• nÄ«â€™â€™ ti (Vin II 253) vuttattÄ• __ ``bhittika
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, makaradantakaá¹ƒ chindituâ
``makaradantakaá¹ƒ pana vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ.

__makaramukha_nti makaramukhasaá¹‡á¹-hÄ• naá¹ƒ. __deá¸• á¸• hubhasÄ«sa_nti udakas
__acchÄ«nÄ«_tikuÃ±jaracchisaá¹‡á¹-hÄ• nÄ• ni. __rajjukakÄ• yabandhanaá¹ƒ ekameva va
bandhantena ekaguá¹‡amevakatvÄ• bandhituá¹ƒ vaá¹-á¹-ati, majjhe bhinditvÄ• diguá¹‡aá¹
vaá¹-á¹-ati, diguá¹‡aá¹ƒpana akatvÄ• ekarajjukameva satavÄ• rampi punappunaá¹ƒ Ä• vijji
vaá¹-á¹-ati. __ekampina vaá¹-á¹-atÄ«_ti ekaguá¹‡ampi katvÄ• bandhituá¹ƒ na vaá¹-á¹-ati. _
pe0.. vaá¹-á¹-atÄ«_tiidaá¹ƒ kÄ• yabandhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na dasÄ• sandhÄ• ya
kÄ• yabandhanaá¹ƒ bandhituá¹ƒ vaá¹-á¹-ati. teneva __Ä• cariyabuddhadattattherena_ vutta

``ekarajjumayaá¹ƒ \Ne II 107/ vuttaá¹ƒ, muninÄ• kÄ• yabandhanaá¹ƒ.

paÃ±capÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ, ekampi ca na vaá¹-á¹-ati ||

``rajjuke ekato katvÄ• , bahÅ« ekÄ• ya rajjuyÄ• .

nirantaraÃ±hi veá¹-hetvÄ• , kataá¹ƒ vaá¹-á¹-ati bandhituâ€™â€™ nti ||

murajaá¹ƒ pana kÄ• yabandhanaá¹ƒ na vaá¹-á¹-ati ``na, bhikkhave, uccÄ• vacÄ• ni kÄ• yab
dhÄ• retabbÄ• nikalÄ• bukaá¹ƒ deá¸• á¸• hubhakaá¹ƒ murajaá¹ƒ maddavÄ«á¹‡aá¹ƒ, yo dhÄ
dukkaá¹-assÄ• â€™â€™ ti (Vin II 278) vuttattÄ• . kiá¹ƒ pana bahurajjuke ekato katvÄ• \Be
nirantaraá¹ƒveá¹-hetvÄ• kataá¹ƒ murajasaá¹…khyaá¹ƒ na gacchatÄ«ti? Ä• ma na gacchati.
nÄ• nÄ• vaá¹‡á¹‡ehisuttehi murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹-hetvÄ• kataá¹ƒ. keci pa
bahurajjukeekato saá¹…kaá¸• á¸• hitvÄ• ekÄ• ya rajjuyÄ• paliveá¹-hetvÄ• katarajjÅ«â€™â
gahetabbaá¹ƒ. yadi cetaá¹ƒ murajaá¹ƒ siyÄ• , ``bahurajjuke ekato katvÄ• ekena nirantaraá¹
kataá¹ƒbahurajjukaâ€™â€™ nti na vattabbaá¹ƒ, ``taá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti idaá¹ƒ viruj
pÄ• maá¹…gasaá¹‡á¹-hÄ• naÃ±cadasÄ• su vaá¹-á¹-ati ``kÄ• yabandhanassa dasÄ• jÄ«ran
murajaá¹ƒ maddavÄ«á¹‡aâ€™â€™ nti (Vin II 278) vuttattÄ• . teneva vakkhati ``anujÄ• nÄ• n
maddavÄ«á¹‡antiidaá¹ƒ dasÄ• suyeva anuÃ±Ã±Ä• taâ€™â€™ nti.

__kÄ• yabandhanavidhe_ti ``kÄ• yabandhanassa pavananto jÄ«rati. anujÄ• nÄ• mi, bhikkha
kÄ• yabandhanassa pÄ• sante dasÄ• mÅ«le tassa thirabhÄ• vatthaá¹ƒ kattabbe dantavisÄ•
``aá¹-á¹-ha maá¹…galÄ• ni_ nÄ• ma saá¹…kho cakkaá¹ƒ puá¹‡á¹‡akumbho gayÄ• sirÄ«va
dhajaá¹ƒsovatthikaâ€™â€™ nti vadanti. __paricchedalekhÄ• matta_nti ubhosu koá¹-Ä«su
kÄ• tabbaparicchedarÄ• jimattaá¹ƒ. ``ujukamevÄ• â€™â€™ ti vuttattÄ• caturassÄ• divaá¹…
``chattadaá¹‡á¸• adhammakaraá¹‡aaÃ±jananÄ• á¸·ikÄ• nÄ• nÄ• vaá¹‡á¹‡alekhÄ• paakam
vadanti.

__Ä• rakaá¹‡á¹-ake_ti potthakÄ• diabhisaá¹…kharaá¹‡atthaá¹ƒ kate dÄ«ghamukhasatthake
__vaá¹-á¹-amaá¹‡ika_ntivaá¹-á¹-aá¹ƒ katvÄ• aggakoá¹-iyaá¹ƒ uá¹-á¹-hÄ• petabbapubbuá¸·
vaá¹‡á¹‡amaá¹-á¹-ha_nti iminÄ• piá¸·akÄ• diá¹ƒsaá¹…gaá¹‡hÄ• ti. __maá¹‡ika_nti ekÄ• va
__piá¸·aka_nti sÄ• sapamattikÄ• muttarÄ• jisadisÄ• bahuvaá¹-á¹-alekhÄ• . ``imasmiá¹ƒ adh
lekhaniyaá¹ƒ yaá¹ƒ kiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivadanti. __valita
uá¹-á¹-hÄ• petvÄ• . __maá¹‡á¸• alaá¹ƒ hotÄ«_ti uttarÄ• raá¹‡iyÄ• pavesanatthaá¹ƒÄ• haá¹

kiÃ±cÄ• pi \Ne II 108/ ettha dantakaá¹-á¹-hacchedanavÄ• siyeva vuttÄ• , mahÄ• vÄ• siyamp
ujukamevabandhitunti sambandho. ``ubhosu vÄ• passesu ekapassevÄ• â€™â€™ ti vacana
kattarayaá¹-á¹-hikoá¹-iyaá¹ƒkataayovalayÄ• nipi vaá¹-á¹-anti, yesaá¹ƒ aÃ±Ã±amaÃ±Ã±asaá
niccharati.

__Ä• maá¹‡á¸• asÄ• rake_ti \Be II 122/ Ä• malakehi katabhÄ• jane. __bhÅ«mattharaá¹‡e_ti
cittakaá¹-asÄ• rakacittattharaá¹‡Ä• dikeparikammakatÄ• ya bhÅ«miyÄ• attharitabbaatthara
iminÄ• kuá¹‡á¸• ikasarakepisaá¹…gaá¹‡hÄ• ti. __bÄ«jane_ti caturassabÄ«jane. __sabbaá¹
vaá¹-á¹-atÄ«_ti yathÄ• vuttesu maÃ±capÄ«á¹-hÄ• dÄ«suitthirÅ«paá¹ƒ vinÄ• sabbaá¹ƒ mÄ•
vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ bhikkhuno vaá¹-á¹-ati. __senÄ• sane kiÃ±cipaá¹-isedhetabbaá¹ƒ n
viruddhasenÄ• sanÄ• _ti etthÄ• yamadhippÄ• yo --- senÄ• sanaparikkhÄ• resupaá¹-isedhet
viruddhasenÄ• sanaá¹ƒ pana sayameva paá¹-ikkhipitabbanti. __aÃ±Ã±esa_nti sÄ«masÄ• m
paranikÄ• yikÄ• pi ekanikÄ• yikÄ• piuposathapavÄ• raá¹‡Ä• naá¹ƒ antarÄ• yakarÄ• alajjinc
__tesaá¹ƒ lajjiparisÄ• _titesaá¹ƒ sÄ«masÄ• mikÄ• naá¹ƒ pakkhÄ• hutvÄ• anubalaá¹ƒ dÄ•
__sukatamevÄ• _tiaÃ±Ã±esaá¹ƒ santakepi attano sÄ«mÄ• ya antovuttavidhinÄ• kataá¹ƒ su

pÄ• á¸·imuttakavinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<86> __devena gahitadÄ• rÅ«nÄ«_ti raÃ±Ã±Ä• pariggahitadÄ• rÅ«ni, raÃ±Ã±o santakÄ• n
__khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karonto_ti khuddakaá¹ƒ mahantaÃ±ca khaá¹‡á¸• aá¹ƒ karon

<87> kulabhogaissariyÄ• dÄ«hi mahatÄ« mattÄ• pamÄ• á¹‡aá¹ƒ etassÄ• ti __mahÄ• matto
issariyamattÄ• ya samannÄ• gatoâ€™â€™ _ti.

<88> __avajjhÄ• yantÄ«_ti heá¹-á¹-hÄ• katvÄ• olokenti, cintenti vÄ• . tenÄ• ha __ ``avajÄ•
__lÄ• makato vÄ• cintentÄ«_ti nihÄ«nato cintenti. __kathentÄ«_ti ``kiá¹ƒ nÄ• metaá¹ƒkiá¹ƒ
aÃ±Ã±amaÃ±Ã±aá¹ƒ kathenti.

kathaá¹ƒ panettha ``dÄ• rÅ«nÄ«â€™â€™ ti bahuvacanaá¹ƒ ``adinnaâ€™â€™ nti ekavacan
sambandhamupagacchatÄ«tiÄ• ha --- __ ``adinnaá¹ƒ Ä• diyissatÄ«ti ayaá¹ƒ ujjhÄ• yanattho
ujjhÄ• yanassa adinnÄ• dÄ• navisayattÄ• adinnÄ• dÄ• naá¹ƒ ujjhÄ• yanatthoti vuttaá¹ƒ. sat
dinnadÄ• rÅ«naá¹ƒ \Ne II 109/ gahaá¹‡e ujukaá¹ƒavatvÄ• lesena gahitattÄ• thero ``adinna
veditabbo. __vacanabhede_tiekavacanabahuvacanÄ• naá¹ƒ bhede.

__sabbÄ• vantaá¹ƒ_ \Be II 123/ __parisa_nti bhikkhubhikkhunÄ«Ä• disabbÄ• vayavavantaá
catuparisasaá¹…khaÄ• tÄ• pajÄ• ettha atthÄ«ti __sabbÄ• vantÄ• , _ parisÄ• . senÄ• etas
eva __seniyo_. __bimbisÄ• roti tassa nÄ• ma_nti ettha __bimbÄ«_tisuvaá¹‡á¹‡aá¹ƒ, tasmÄ
sÄ• rasuvaá¹‡á¹‡asadisavaá¹‡á¹‡atÄ• ya bimbisÄ• roti vuccatÄ«ti veditabbo. __catuttho bh
iminÄ• va sabbajanapadesu kahÄ• paá¹‡assa vÄ«satimobhÄ• go mÄ• sakoti idaÃ±ca vutta
porÄ• á¹‡asatthÄ• nurÅ«paá¹ƒ lakkhaá¹‡asampannÄ• uppÄ• ditÄ• __nÄ«lakahÄ• paá¹‡Ä•
uppÄ• dito __rudradÄ• mako_. so kira nÄ«lakahÄ• paá¹‡assatibhÄ• gaá¹ƒ agghati. yasmiá¹
na santi, tatthÄ• pi nÄ«lakahÄ• paá¹‡Ä• naá¹ƒvaá¸·aÃ±janaá¹-á¹-hÄ• ne ca avaá¸·aÃ±janaá
samÄ• naagghavasena pavattamÄ• naá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• nÄ«lakahÄ• paá¹‡ava
vadanti.

dhaniyavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__tassattho ... pe ... vuttanayeneva veditabbo_ti iminÄ• ``bhagavatÄ• bhikkhÅ«naá¹ƒ idaá¹
sikkhÄ• padaá¹ƒevaá¹ƒ paÃ±Ã±attaá¹ƒ hoti ca, idaÃ±ca aÃ±Ã±aá¹ƒ vatthu udapÄ• dÄ«â€™
__paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sp (to Vin III) I 39) vuttanayena tassattho ve
taá¹ƒ aÃ±Ã±aá¹ƒ vatthuuppannaá¹ƒ, taá¹ƒ dassetuá¹ƒ `tena kho pana samayenÄ• â€™ tiÄ•
anupaÃ±Ã±attisambandhoca tattha vuttanayeneva veditabboti dasseti.

90-91__._ rajakÄ• attharanti etthÄ• ti __rajakattharaá¹‡aá¹ƒ, _ rajakattharaá¹‡anti rajakatitt
vuccatÄ«tiÄ• ha __ ``rajakatitthaá¹ƒ gantvÄ• â€™â€™ _ti. vuttamevatthaá¹ƒ vibhÄ• vento Ä
_tiÄ• di.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<92> ``abhinavaniviá¹-á¹-ho ekakuá¹-ikÄ• digÄ• mo yÄ• va manussÄ• pavisitvÄ• vÄ• saá¹
gÄ• masaá¹…khyaá¹ƒ na gacchatÄ«â€™â€™ ti vadanti, tasmÄ• tattha gÄ• mappavesanÄ•

__yakkhapariggahabhÅ«to_ti saupaddavavasena vuttaá¹ƒ, yakkhanagarÄ• diá¹ƒ vÄ• saá¹.
yakkhanagarampiÄ• paá¹‡Ä• dÄ«su dissamÄ• nesu gÄ• masaá¹…khyaá¹ƒ \Be II 124/ gacc
tasmÄ• \Ne II 110/ yakkhanagarampi pavisantena Ä• paá¹‡Ä• dÄ«su dissamÄ• nesu sabba
kÄ• tabbaá¹ƒ, adissamÄ• nesu na kÄ• tabbanti vadanti. __punapi Ä• gantukÄ• mÄ• _ti imin
tatthasÄ• pekkhabhÄ• vaá¹ƒ dasseti. yato pana nirapekkhÄ• va hutvÄ• pakkamanti, so gÄ•
tasmÄ• tattha gÄ• mappavesanÄ• pucchÄ• dikiccampi natthi.

nanu ca ``gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• â€™â€™ ti ettakameva mÄ• tikÄ• yaá¹ƒ vuttaá¹ƒ
gÄ• malakkhaá¹‡aá¹ƒdassetvÄ• araÃ±Ã±ameva dassetabbaá¹ƒ siyÄ• , gÄ• mÅ«pacÄ• ro
vuttantiÄ• ha --- __ ``gÄ• mÅ«pacÄ• rotiÄ• di araÃ±Ã±aparicchedadassanatthaá¹ƒ vuttaâ€™
dassite á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ araÃ±Ã±aá¹ƒ nÄ• mÄ
dassetuá¹ƒ, idaÃ±ca gÄ• magÄ• mÅ«pacÄ• re asaá¹…karato dassetuá¹ƒ vuttaá¹ƒ. mÄ• tikÄ
gÄ• mÅ«pacÄ• ropi saá¹…gahitoti daá¹-á¹-habbaá¹ƒ. gÄ• mÅ«pacÄ• ro hi loke gÄ• masaá¹
katvÄ• mÄ• tikÄ• ya anavasesaavaharaá¹‡aá¹-á¹-hÄ• napariggaho siddho hoti. __indakhÄ«
__araÃ±Ã±asaá¹…khepaá¹ƒ gacchatÄ«_ti ``nikkhamitvÄ• bahi indakhÄ«lÄ• sabbametaá¹ƒ
529) abhidhamme vuttattÄ• . __vemajjhameva indakhÄ«loti vuccatÄ«_ti indakhÄ«laá¹-á¹-hÄ
indakhÄ«le vemajjhameva tathÄ• vuccati. yattha pana dvÄ• rabÄ• hÄ• pi natthi, tattha ubho
pÄ• kÄ• rassa vÄ• koá¹-ivemajjhameva indakhÄ«laá¹-á¹-hÄ• niyattÄ• ``indakhÄ«loâ€™â€™
__uá¸• á¸• Ä• pento_ti palÄ• pento. __luá¹-hitvÄ• _ti parivattetvÄ• .

__majjhimassa purisassÄ• _ti thÄ• mamajjhimassa purisassa. iminÄ• pana vacanena
suppamusalapÄ• topibaladassanavaseneva katoti daá¹-á¹-habbaá¹ƒ. __kurundaá¹-á¹-hakat
mahÄ• paccariyaÃ±ca_ gharÅ«pacÄ• ro gÄ• motiadhippÄ• yena ``gharÅ«pacÄ• re á¹-hitass
gÄ• mÅ«pacÄ• roâ€™â€™ ti vuttaá¹ƒ. __dvÄ• re_tinibbakosassa udakapatanaá¹-á¹-hÄ• na
vuttaá¹ƒ. __antogehe_ti ca pamukhassaabbhantarameva sandhÄ• ya vuttaá¹ƒ. __kataparik
samantato tattakoparicchedo gharÅ«pacÄ• ro nÄ• mÄ• ti vuttaá¹ƒ hoti. yassa pana gharass
gorÅ«pÄ• naá¹ƒpavesananivÄ• raá¹‡atthaá¹ƒ pÄ• kÄ• ravatiÄ• dÄ«hi parikkhepo kato hoti,
gharÅ«pacÄ• ro, suppapÄ• tÄ• diparicchedo pana aparikkhittagharaá¹ƒ sandhÄ• ya vuttoti
125/. __idamettha pamÄ• á¹‡a_nti vikÄ• lagÄ• mappavesanÄ• dÄ«su gÄ• magÄ• mÅ«pacÄ
vinicchayassaveditabbattÄ• . __kurundÄ«_Ä• dÄ«su vuttanayena hi gharÅ«pacÄ• rassa gÄ
gharagharÅ«pacÄ• ragÄ• magÄ• mÅ«pacÄ• rÄ• naá¹ƒsaá¹…karo siyÄ• . __evaá¹ƒ sabbatt
pacchimasseva vÄ• dassa pamÄ• á¹‡abhÄ• vaá¹ƒdasseti \Ne II 111/. keci pana ``ito paá¹-á
vakkhamÄ• navÄ• daá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vadanti, taá¹ƒ nagahetabbaá¹ƒ.

__sesampÄ«_ti gÄ• mÅ«pacÄ• ralakkhaá¹‡aá¹ƒ sandhÄ• ya vadati. __tatrÄ• _ti tasmiá¹ƒ gÄ
__tassa gÄ• maparicchedadassanattha_nti tassa aparicchedassa gÄ• massa gÄ• maparicc
evaá¹ƒ ``gÄ• mo nÄ• mÄ• â€™â€™ ti padaá¹ƒ uddharitvÄ• ``aparikkhittassa gÄ• massa gh
majjhimassa purisassa leá¸• á¸• upÄ• toâ€™â€™ ti kasmÄ• na vuttanti? ``gÄ• mo nÄ• mÄ

adhikÄ• ravasena labbhatiyevÄ• â€™â€™ ti vadanti. apare pana bhaá¹‡anti ``gÄ• mÅ«pacÄ
gÄ• massa ca gÄ• mÅ«pacÄ• rassa ca saá¹…gaho daá¹-á¹-habbo. kathaá¹ƒ? `gÄ• massa u
evaá¹ƒ viggahe kariyamÄ• ne `parikkhittassa gÄ• massa indakhÄ«le á¹-hitassamajjhimassa
leá¸• á¸• upÄ• toâ€™ ti iminÄ• parikkhittassa gÄ• massa gÄ• mÅ«pacÄ• ralakkhaá¹‡aá¹ƒ c
`gÄ• masaá¹…khÄ• to upacÄ• ro gÄ• mÅ«pacÄ• roâ€™ ti evaá¹ƒ pana gayhamÄ• ne `apar
á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• toâ€™ ti iminÄ• aparikkhittassa gÄ• mass
sakkÄ• viÃ±Ã±Ä• tuâ€™â€™ nti. ``gharÅ«pacÄ• re á¹-hitassa majjhimassa purisassa leá¸•
parikkhittassapi gÄ• massa sace leá¸• á¸• upÄ• tato dÅ«re parikkhepo hoti, leá¸• á¸• upÄ• t
gahetabbanti vadanti. __pubbe vuttanayenevÄ• _ti parikkhittagÄ• mevuttanayeneva.

__saá¹…karÄ«yatÄ«_ti missÄ«yati. __etthÄ• _ti gharagharÅ«pacÄ• ragÄ• magÄ• mÅ«pacÄ
gÄ• mappavesaneparikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa Ä• patti pÄ• citt
aparikkhittassagÄ• massa upacÄ• raá¹ƒ okkamantassa Ä• patti pÄ• cittiyassÄ• â€™â€™ ti
gÄ• magÄ• mÅ«pacÄ• rÄ• naá¹ƒasaá¹…karatÄ• icchitabbÄ• ti Ä• ha --- __ ``asaá¹…karato
vikÄ• le gÄ• mappavesanÄ• dÄ«sÅ«â€™â€™ _ti. ettha ca ``parikkhittassa gÄ• massa parik
II 126/ parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒatikkamantassa vikÄ• lagÄ• mappavesanÄ• patti ho
taá¹ƒ na gahetabbaá¹ƒpadabhÄ• janiyaá¹ƒ pana ``parikkhittassa gÄ• massa parikkhepaá¹ƒ
pÄ• cittiyassa, aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantassa Ä• patti pÄ• cittiyass
vuttattÄ• . aparikkhittassa gÄ• massa gharÅ«pacÄ• rato paá¹-á¹-hÄ• ya dutiyaleá¸• á¸• upÄ
gÄ• mÅ«pacÄ• rassaokkamane Ä• patti veditabbÄ• . teneva __vikÄ• lagÄ• mappavesanasi
(Vin IV-a 512) ``aparikkhittassa gÄ• massa upacÄ• ro adinnÄ• dÄ• ne vuttanayeneva vedita
__mÄ• tikÄ• á¹-á¹-hakathÄ• yampi_ (Kkh dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``yvÄ• y
upacÄ• ro dassito, tassa vasena \Ne II 112/ vikÄ• lagÄ• mappavesanÄ• dÄ«su Ä• pattiparic
evaá¹ƒ ``vikÄ• le gÄ• maá¹ƒ paviseyyÄ• â€™â€™ ti iminÄ• virujjhatÄ«ti? na virujjhati gÄ• n
gÄ• maggahaá¹‡ena gahitattÄ• . tasmÄ• parikkhittassa gÄ• massa parikkhepaá¹ƒatikkama
upacÄ• raá¹ƒ okkamantassa vikÄ• lagÄ• mappavesanÄ• patti hotÄ«tiniá¹-á¹-hamettha ganta
gÄ• mappavesanÄ• dÄ«sÅ«_ti __Ä• di_-saddena gharagharÅ«pacÄ• rÄ• dÄ«suá¹-hitÄ• na
saá¹…gaá¹‡hÄ• ti.

__nikkhamitvÄ• bahi indakhÄ«lÄ• _ti indakhÄ«lato bahi nikkhamitvÄ• ti attho. ettha ca vinay
``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vin
suttantapariyÄ• yena Ä• raÃ±Ã±ikaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma s
paÃ±cadhanusatikaá¹ƒpacchimaâ€™â€™ nti (Vin III 654) Ä• gataá¹ƒ. vinayasuttantÄ• ubho
abhidhammopana nippariyÄ• yadesanÄ• . nippariyÄ• yato ca gÄ• mavinimuttaá¹ƒ á¹-hÄ• na
abhidhammapariyÄ• yenaaraÃ±Ã±aá¹ƒ dassetuá¹ƒ ``nikkhamitvÄ• bahi indakhÄ«lÄ• â€™â
``Ä• cariyadhanu_nÄ• ma pakatihatthena navavidatthippamÄ• á¹‡aá¹ƒ, jiyÄ• ya pana Ä• rop
catuhatthappamÄ• á¹‡aâ€™â€™ ntivadanti. __lesokÄ• sanisedhanattha_nti ``mayÄ• neva
ghare vÄ• gharÅ«pacÄ• resuvÄ• gÄ• mÅ«pacÄ• resu vÄ• aÃ±Ã±atarasmiâ€™â€™ nti va

hoti.

__kappiya_nti anurÅ«pavasena vuttaá¹ƒ. akappiyampi pana appaá¹-iggahitaÃ±ce, adinnasa
pariccÄ• gÄ• dimhi akate ``idaá¹ƒ mayhaá¹ƒ santakaâ€™â€™ nti aviditampi parapariggahita
mÄ• tÄ• pitÅ«naá¹ƒ accayena mandÄ• naá¹ƒ uttÄ• naseyyakÄ• naá¹ƒ dÄ• rakÄ• naá¹ƒ san

yassa vasena puriso thenoti vuccati, taá¹ƒ __theyya_nti Ä• ha __ ``avaharaá¹‡acittassetaá¹
_nti. __saá¹…khÄ• _-saddo Ã±Ä• á¹‡akoá¹-á¹-hÄ• sapaÃ±Ã±attigaá¹‡anÄ• dÄ«su dissati. `
paá¹-isevatÄ«â€™â€™ tiÄ• dÄ«su (MN II 168) hi Ã±Ä• á¹‡e dissati. ``papaÃ±casaÃ±Ã±Ä• s
samudÄ• carantÄ«â€™â€™ tiÄ• dÄ«su (MN I 204) koá¹-á¹-hÄ• se. ``tesaá¹ƒ tesaá¹ƒ dham
samaÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (Dhs 1313) paÃ±Ã±attiyaá¹ƒ. ``na sukaraá¹ƒ saá¹…khÄ
Ap thera0I 10.2) gaá¹‡anÄ• yaá¹ƒ. tattha koá¹-á¹-hÄ• savacanaá¹ƒ saá¹…khÄ• -saddaá¹ƒ s
``saá¹…khÄ• saá¹…khÄ• tanti atthato ekaâ€™â€™ _nti. tenÄ• ha __ ``koá¹-á¹-hÄ• sasseta
__papaÃ±casaá¹…khÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hisaá¹…khÄ• tÄ• papaÃ±cakoá¹-á¹-hÄ
cittakoá¹-á¹-hÄ• so_ti yaÃ±ca pubbabhÄ• ge avaharissÄ• mÄ«ti pavattaá¹ƒ cittaá¹ƒ, yaÃ±ca
parÄ• masanÄ• disÄ• dhakaá¹ƒ vÄ• majjhe pavattaá¹ƒ, yaÃ±ca \Ne II 113/ á¹-hÄ• nÄ• cÄ•
ayameveko pacchimo cittakoá¹-á¹-hÄ• so idhÄ• dhippetoâ€™â€™ ti keci vadanti. __cÅ«á¸·a
``Å«namÄ• sakamÄ• sakaÅ«napaÃ±camÄ• sakapaÃ±camÄ• sakÄ• vaharaá¹‡acittesu eko
``anekappabhedattÄ• cittassa eko cittakoá¹-á¹-hÄ• soti vuttaâ€™â€™ nti
__mahÄ• gaá¹‡á¹-hipademajjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ. idamevettha sundarataraá¹ƒ
ekocittakoá¹-á¹-hÄ• soâ€™â€™ ti vuttattÄ• . __theyyasaá¹…khÄ• tenÄ• _ti theyyacittakoá¹-
karaá¹‡abhÅ«tena, na vissÄ• satÄ• vakÄ• likÄ• digÄ• havasappavattacittakoá¹-á¹-hÄ• senÄ

__abhiyogavasenÄ• _ti aá¸• á¸• akaraá¹‡avasena. __abhiyuÃ±jatÄ«_ti codeti, aá¸• á¸• aá¹ƒ
__parikappitaá¹-á¹-hÄ• na_nti okÄ• saparikappanavasena parikappitappadesaá¹ƒ. __suá¹…
ettharÄ• jÅ«naá¹ƒ deyyabhÄ• gassa etaá¹ƒ adhivacanaá¹ƒ suá¹…koti, so ettha haÃ±Ã±ati a
gacchantehÄ«tisuá¹…kaghÄ• to. ``ettha paviá¹-á¹-hehi suá¹…ko dÄ• tabboâ€™â€™ ti rukkh
niyamitappadesassetaá¹ƒadhivacanaá¹ƒ.

paÃ±cavÄ«satiavahÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__Ä• kulÄ• _ti \Be II 128/ saá¹…kulÄ• . __luá¸·itÄ• _ti viloá¸·itÄ• . __katthacÄ«_ti ekissÄ• ya
__ekaá¹ƒ paÃ±cakaá¹ƒ dassita_nti ``parapariggahitaÃ±ca hoti, parapariggahitasaÃ±Ã±Ä«ca
parikkhÄ• ro paÃ±camÄ• sako vÄ• atirekapaÃ±camÄ• sako vÄ• , theyyacittaÃ±capaccupaa
Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti p
(Vin III 122) evaá¹ƒ vuttapaÃ±caavahÄ• raá¹…gÄ• niekaá¹ƒ paÃ±cakanti dassitaá¹ƒ. __dve
dassitÄ• nÄ«_ti ``chahÄ• kÄ• rehi adinnaá¹ƒÄ• diyantassa Ä• patti pÄ• rÄ• jikassa. na ca sa
vissÄ• saggÄ• hÄ«, na ca tÄ• vakÄ• likaá¹ƒ, garuko ca hoti parikkhÄ• ro paÃ±camÄ• sako v

theyyacittaÃ±capaccupaá¹-á¹-hitaá¹ƒ hoti, Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä
á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti evaá¹ƒ vuttesu chasu padesu eka
paÃ±ca padÄ• ni ekaá¹ƒ paÃ±cakanti dassetvÄ• heá¹-á¹-hÄ• vuttapaÃ±cakaÃ±ca gahetvÄ
__ettha panÄ• _ti ``paÃ±cahÄ• kÄ• rehi adinnaá¹ƒ Ä• diyantassÄ• â€™â€™ tiÄ• dÄ«su. __
``parapariggahitaÃ±ca hotÄ«â€™â€™ tiÄ• dÄ«hi padehi. __labbhamÄ• nÄ• niyevapaÃ±cak
avahÄ• resu labbhamÄ• napaÃ±cakÄ• ni.

paÃ±cannaá¹ƒ avahÄ• rÄ• naá¹ƒ samÅ«ho paÃ±cakaá¹ƒ, sako hattho sahattho, tena nibbat
\Ne II 114/ sÄ• hatthiko, avahÄ• ro. sÄ• hatthikÄ• di paÃ±cakaá¹ƒ __sÄ• hatthikapaÃ±caka_
Ä• dipadavasenanÄ• malÄ• bho daá¹-á¹-habbo kusalÄ• dittikassa kusalattikavohÄ• ro viya.
pubbapayogÄ• dipaÃ±cakaá¹ƒ __pubbapayogapaÃ±cakaá¹ƒ, _ theyyÄ• vahÄ• rÄ• di paÃ±c
__theyyÄ• vahÄ• rapaÃ±caka_nti nÄ• malÄ• bhodaá¹-á¹-habboti. __tatiyapaÃ±camesu paÃ
sÄ• hatthikapaÃ±cakatheyyÄ• vahÄ• rapaÃ±cakesu. __labbhamÄ• napadavasenÄ• _tisÄ• l
nissaggiyÄ• vahÄ• rapadassa vasena theyyÄ• vahÄ• rapaÃ±cake labbhamÄ• nassaparikap
yojetabbanti attho.

Ä• á¹‡attiyÄ• nibbatto avahÄ• ro __Ä• á¹‡attiko_. nissajjanaá¹ƒ nissaggo, suá¹…kaghÄ• ta
parikappitokÄ• sevÄ• á¹-hatvÄ• bhaá¹‡á¸• assa bahi pÄ• tanaá¹ƒ. nissaggova __nissaggiy
puretaramevapÄ• rÄ• jikÄ• pattisaá¹…khÄ• taá¹ƒ \Be II 129/ atthaá¹ƒ sÄ• dhetÄ«ti __atthas
``asukassabhaá¹‡á¸• aá¹ƒ yadÄ• sakkosi, tadÄ• avaharÄ• â€™â€™ ti evarÅ«po hi Ä• á¹‡
telakumbhiyÄ• pÄ• dagghanakaá¹ƒ telaá¹ƒ avassaá¹ƒ pivanakÄ• naá¹ƒ upÄ• hanÄ• dÄ«naá
Ä• á¹‡attassa bhaá¹‡á¸• aggahaá¹‡atoupÄ• hanÄ• dÄ«naá¹ƒ telapÄ• tanato ca puretarame
pÄ• rÄ• jikÄ• pattisaá¹…khÄ• taá¹ƒ atthaá¹ƒ sÄ• dheti. sÄ• hatthikapayogopihi evarÅ«po att
vuttaÃ±hetaá¹ƒ __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) -

``atthasÄ• dhako nÄ• ma `asukassa bhaá¹‡á¸• aá¹ƒ yadÄ• sakkosi, tadÄ• taá¹ƒ avaharÄ•
sace paro anantarÄ• yiko hutvÄ• taá¹ƒ avaharati, Ä• á¹‡Ä• pakassa Ä• á¹‡attikkhaá¹‡eyev
vÄ• pana telakumbhiyÄ• pÄ• dagghanakaá¹ƒ telaá¹ƒ avassaá¹ƒ pivanakÄ• ni upÄ• hanÄ•
muttamatteyeva pÄ• rÄ• jikaâ€™â€™ nti.

dhurassa nikkhipanaá¹ƒ __dhuranikkhepo_. Ä• rÄ• mÄ• bhiyuÃ±janÄ• dÄ«su attano ca para
dÄ• naggahaá¹‡esunirussÄ• habhÄ• vÄ• pajjanaá¹ƒ. __sahatthÄ• avaharatÄ«_ti sahatthen
``asukassabhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petÄ«_ti etthÄ• pi Ä•
Ä• á¹‡attikkhaá¹‡eyevaÄ• patti daá¹-á¹-habbÄ• . yadi evaá¹ƒ imassa, atthasÄ• dhakassa ca
taá¹…khaá¹‡aÃ±Ã±eva gahaá¹‡eniyuÃ±janaá¹ƒ Ä• á¹‡attikapayogo, kÄ• lantarena gahaá¹‡
atthasÄ• dhakoti ayametesaá¹ƒviseso. tenevÄ• ha --- __ ``asukassa bhaá¹‡á¸• aá¹ƒ yadÄ•
Ä• á¹‡Ä• petÄ«â€™â€™ _ti. ettha ca Ä• á¹‡Ä• panapayogova atthasÄ• dhakoti dassito, sÄ
atthasÄ• dhakapayogopana upari Ä• vi bhavissati. __dhuranikkhepo pana upanikkhittabhaá

veditabbo_tiidaá¹ƒ nidassanamattaá¹ƒ. Ä• rÄ• mÄ• bhiyuÃ±janÄ• dÄ«supi tÄ• vakÄ• likabh
esevanayo.

__ ``Ä• á¹‡attivasena_ \Ne II 115/ __pubbapayogo veditabboâ€™â€™ _ti vuttattÄ• anantar
`asukassabhaá¹‡á¸• aá¹ƒ avaharÄ• â€™ ti Ä• á¹‡Ä• panaá¹ƒ bhaá¹‡á¸• aggahaá¹‡ato pubb
saha vattamÄ• noavahÄ• ro __sahapayogo, _ ``asukaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ harissÄ•
\Be II 130/sammantayitvÄ• avaharaá¹‡aá¹ƒ __saá¹ƒvidÄ• vahÄ• ro_. __saá¹…ketakammaa
pubbaá¹‡hÄ• dikÄ• laparicchedavasenasaÃ±jÄ• nanakammaá¹ƒ, __nimittakammaá¹ƒ_ nÄ•
akkhinikhaá¹‡anÄ• dinimittakaraá¹‡aá¹ƒ. __á¹-hÄ• nÄ• cÄ• vanavasena sahapayogo_ti idaa
daá¹-á¹-habbaá¹ƒ, khilasaá¹…kamanÄ• dÄ«supiasati ca á¹-hÄ• nÄ• cÄ• vane sahapayogo
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (kaá¹…khÄ• 0-a dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) ``á¹-h
khilÄ• dÄ«ni saá¹…kÄ• metvÄ• khettÄ• diggahaá¹‡avasenaca sahapayogo veditabboâ€™â

theno vuccati coro, tassa bhÄ• vo theyyaá¹ƒ, tena avaharaá¹‡aá¹ƒ __theyyÄ• vahÄ• ro_. yo
sandhicchedÄ• dÄ«nikatvÄ• adissamÄ• no avaharati, tulÄ• kÅ«á¹-amÄ• nakÅ«á¹-akÅ«á¹-a
vaÃ±cetvÄ• gaá¹‡hÄ• ti, tassevaá¹ƒ gaá¹‡hato avahÄ• ro theyyÄ• vahÄ• ro. pasayha abhib
__pasayhÄ• vahÄ• ro_. yo hi pasayha balakkÄ• rena paresaá¹ƒ santakaá¹ƒ gaá¹‡hÄ• ti gÄ•
pattabalitovÄ• vuttanayena adhikaá¹ƒ gaá¹‡hÄ• ti rÄ• jabhaá¹-Ä• dayo viya, tassevaá¹ƒ gaa
pasayhÄ• vahÄ• ro. bhaá¹‡á¸• avasena ca okÄ• savasena ca parikappetvÄ• avaharaá¹‡aá
tiá¹‡apaá¹‡á¹‡Ä• dÄ«hiaá¹…gulimuddikÄ• diá¹ƒ paá¹-icchÄ• detvÄ• pacchÄ• tassa paá¹-ic
__paá¹-icchannÄ• vahÄ• ro_. kusaá¹ƒ saá¹…kÄ• metvÄ• avaharaá¹‡aá¹ƒ __kusÄ• vahÄ• r

__tulayitvÄ• _ti upaparikkhitvÄ• . __sÄ• mÄ«cÄ«_ti vattaá¹ƒ, Ä• patti pana natthÄ«ti adhipp
__mahÄ• janasammaddo_ti mahÄ• janasaá¹…khobho. __bhaá¹-á¹-he janakÄ• ye_ti apagat
kÄ• sÄ• vaá¹ƒattano santakaá¹ƒ katvÄ• etasseva bhikkhuno dehÄ«â€™â€™ _ti kiá¹ƒkÄ• r
cÄ«varasÄ• mikenayasmÄ• dhuranikkhepo kato, tasmÄ• tassa adinnaá¹ƒ gahetuá¹ƒ na va
vippaá¹-isÄ• rassauppannakÄ• lato paá¹-á¹-hÄ• ya cÄ«varasÄ• mikaá¹ƒ pariyesanto vicarat
cÄ«varasÄ• mikenaca ``mametaâ€™â€™ nti vutte etenapi avahÄ• rakena Ä• layo pariccatt
yadievaá¹ƒ cÄ«varasÄ• mikoyeva ``attano santakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti kasmÄ• n
ubhinnampikukkuccavinodanatthaá¹ƒ. kathaá¹ƒ? avahÄ• rakassa ``mayÄ• sahatthena na d
bhaá¹‡á¸• adeyyametaâ€™â€™ ntikukkuccaá¹ƒ uppajjeyya, itarassa ``mayÄ• paá¹-hamaá
pacchÄ• adinnaá¹ƒgahitaâ€™â€™ nti kukkuccaá¹ƒ uppajjeyyÄ• ti.

__samaggha_nti \Be II 131/ appagghaá¹ƒ. __dÄ• ruatthaá¹ƒ pharatÄ«_ti dÄ• rÅ«hi kattabba
sante_tiÄ• di \Ne II 116/ sabbaá¹ƒ raÃ±Ã±Ä• pasÄ• dena vuttaá¹ƒ, ``therena pana ananucc
na maÃ±Ã±itabbaá¹ƒ.

ekadivasaá¹ƒ dantakaá¹-á¹-hacchedanÄ• dinÄ• yÄ• ayaá¹ƒ agghahÄ• ni vuttÄ• , sÄ• sabb

kiá¹‡itvÄ• gahitameva sandhÄ• ya vuttÄ• , sabbaá¹ƒ panetaá¹ƒ aá¹-á¹-hakathÄ• cariyappa
pÄ• sÄ• á¹‡aÃ±ca sakkharaÃ±ca __pÄ• sÄ• á¹‡asakkharaá¹ƒ_. __dhÄ• reyyatthaá¹ƒ vicak
vivaraá¹‡aá¹ƒ__ ``Ä• pattiá¹ƒ vÄ• anÄ• pattiá¹ƒ vÄ• â€™â€™ _tiÄ• di.

paÃ±cavÄ«satiavahÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__akkhadassÄ• _ti ettha __akkha_-saddena kira vinicchayasÄ• lÄ• vuccati. tattha nisÄ«dit
passantÄ«ti __akkhadassÄ• _ vuccanti dhammavinicchanakÄ• . __haneyyu_nti etthahanan
pothanaÃ±ceva sÄ«sÄ• dicchedanaÃ±ca hotÄ«ti Ä• ha --- __ ``haneyyuntipotheyyuÃ±ceva
teneva padabhÄ• janiyaÃ±ca ``hatthena vÄ• pÄ• dena vÄ• kasÄ• ya vÄ• vettena vÄ• aá¸
chejjÄ• ya vÄ• haneyyuâ€™â€™ nti vuttaá¹ƒ. tattha __aá¸• á¸• hadaá¹‡á¸• akenÄ• _tidviha
rassamuggarena veá¸·upesikÄ• ya vÄ• . __chejjÄ• yÄ• _ti hatthapÄ• dasÄ«sÄ• dÄ«naá¹ƒc
gÄ• manigamÄ• dito nÄ«hareyyuá¹ƒ. __corosi ... pe ... thenosÄ«_tiettha ``paribhÄ• seyyuâ€
ajjhÄ• haritvÄ• attho veditabboti Ä• ha __ ``corosÄ«tievamÄ• dÄ«ni ca vatvÄ• paribhÄ• se

<93> yaá¹ƒ taá¹ƒ bhaá¹‡á¸• aá¹ƒ dassitanti sambandho. __yattha yattha á¹-hita_nti bhÅ«mi
yatthaá¹-hitaá¹ƒ. __yathÄ• yathÄ• Ä• dÄ• naá¹ƒ gacchatÄ«_ti bhÅ«miÄ• dÄ«su á¹-hitaá¹ƒ
aggahaá¹‡epiyena yena Ä• kÄ• rena gahaá¹‡aá¹ƒ upagacchati.

bhÅ«maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<94> __phandÄ• peti, sabbattha dukkaá¹-amevÄ• _ti ettha ``uá¹-á¹-hahissÄ• mÄ«â€™â€™
anuá¹-á¹-hahitvÄ• tattheva sayantassapi aá¹…gapaccaá¹…gaá¹ƒ aphandÄ• petvÄ• ekapa
uá¹-á¹-hahantassapidukkaá¹-amevÄ• ti daá¹-á¹-habbaá¹ƒ. __aÃ±Ã±asmiá¹ƒ vÄ• gamanass
__anupakÄ• re_ti yathÄ• dvÄ• rapidahane kumbhiá¹-á¹-hÄ• nagamanassa anupakÄ• rattÄ•
vÄ• gamanassa anupakÄ• rekÄ• yavacÄ«kamme anÄ• patti. __vÄ• cÄ• ya vÄ• cÄ• yÄ• _ti
vÄ• cÄ• ya. __upaladdho_ti Ã±Ä• to. __puÃ±Ã±Ä• ni ca karissÄ• mÄ• _ti ettha ``musÄ• vÄ•
puÃ±Ã±Ä• nikarissÄ• mÄ• ti vadantassa dukkaá¹-amevÄ• â€™â€™ ti \Ne II 117/ __tÄ«supi
taá¹ƒ imasmiá¹ƒyevapadese aá¹-á¹-hakathÄ• vacanena virujjhati. tathÄ• hi ``yaá¹ƒ yaá¹ƒ va
tattha pÄ• cittiyaâ€™â€™ ntica ``na hi adinnÄ• dÄ• nassa pubbapayoge pÄ• cittiyaá¹-á¹-hÄ
atthÄ«â€™â€™ ti cavakkhati. evaá¹ƒ pana vutte na virujjhati ``musÄ• vÄ• daá¹ƒ katvÄ• pu
karissÄ• mÄ• tivadantassa pÄ• cittiyena saddhiá¹ƒ dukkaá¹-aâ€™â€™ nti. tathÄ• hi ``akap
khaá¹‡antÄ• naá¹ƒ dukkaá¹-ehisaddhiá¹ƒ pÄ• cittiyÄ• nÄ«ti mahÄ• paccariyaá¹ƒ vuttaâ€™â
evaá¹ƒ sabbattha pÄ• cittiyaá¹-á¹-hÄ• nedukkaá¹-Ä• na muccatÄ«â€™â€™ ti ca vakkhati.
``puÃ±Ã±Ä• ni karissÄ• mÄ• â€™â€™ tivadati, anÄ• patti ``buddhapÅ«jaá¹ƒ vÄ• dhammap
vÄ• karissÄ• mÄ• ti kusalaá¹ƒuppÄ• deti, kusalacittena gamane anÄ• pattÄ«â€™â€™ ti ca
sabbattha atheyyacittassaanÄ• pattÄ«â€™â€™ ti ca vakkhamÄ• nattÄ• .

__pamÄ• dalikhitanti veditabba_nti aparabhÄ• ge potthakÄ• ruá¸·hakÄ• le pamajjitvÄ• likhi
pÄ• á¸·iyaá¹ƒ sesaaá¹-á¹-hakathÄ• su ca ``kudÄ• laá¹ƒ vÄ• piá¹-akaá¹ƒ vÄ• â€™â€™ ti ida
vÄ• sipharasÅ«naá¹ƒ avuttattÄ• tesampi saá¹…khepaá¹-á¹-hakathÄ• dÄ«su Ä• gatabhÄ• v
``saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒpana mahÄ• paccariyaÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ
``dukkaá¹-ehi saddhiá¹ƒpÄ• cittiyÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. __tato paraá¹ƒ sabbakiriyÄ• s
paraá¹ƒ kattabbakiriyÄ• su. __sabbaá¹ƒ purimanayenevÄ• _ti yÄ• va piá¹-akapariyosÄ• nÄ•
dukkaá¹-aá¹ƒ.

__therehi dassita_nti pubbapayogasahapayogadukkaá¹-esu asammohatthaá¹ƒ samodhÄ• n
dhammasaá¹…gÄ• hakattherehidassitaá¹ƒ. ``sabbesampi dukkaá¹-Ä• naá¹ƒ imesuyeva aá¹
saá¹…gahetabbabhÄ• vato itarehi sattahidukkaá¹-ehi vinimuttaá¹ƒ vinayadukkaá¹-eyeva saa
vadanti. __dasavidhaá¹ƒ ratana_nti ``muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·a
jÄ• tarÅ«paá¹ƒ lohitaá¹…go masÄ• ragallaâ€™â€™ ntievamÄ• gataá¹ƒ dasavidhaá¹ƒ ratan

``maá¹‡i \Be II 133/ muttÄ• veá¸·uriyo ca saá¹…kho,

silÄ• pavÄ• á¸·aá¹ƒ rajataÃ±ca hemaá¹ƒ.

salohitaá¹…gaÃ±ca masÄ• ragallaá¹ƒ,

daseti dhÄ«ro ratanÄ• ni jaÃ±Ã±Ä• â€™â€™ ti || ---

hi vuttaá¹ƒ.

__sattavidhaá¹ƒ_ \Ne II 118/ __dhaÃ±Ã±a_nti sÄ• li vÄ«hi yavo kaá¹…gu kudrÅ«so varako
sattavidhaá¹ƒdhaÃ±Ã±aá¹ƒ. __Ä• vudhabhaá¹‡á¸• Ä• di_nti __Ä• di_-saddena tÅ«riyabhaá
saá¹…gaá¹‡hÄ• ti. anÄ• masitabbevatthumhi dukkaá¹-aá¹ƒ __anÄ• mÄ• sadukkaá¹-aá¹ƒ_.
``na kattabbaâ€™â€™ ntivÄ• ritassa katattÄ• duá¹-á¹-hu Ä• ciá¹‡á¹‡aá¹ƒ caritanti durupaci
dukkaá¹-aá¹ƒ durupaciá¹‡á¹‡adukkaá¹-aá¹ƒ. vinaye paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ __vinayad
``saá¹…ghabhedÄ• ya parakkamatÄ«â€™â€™ ti sutvÄ• taá¹ƒnivÄ• raá¹‡atthÄ• ya Ã±Ä• te
__Ã±Ä• tadukkaá¹-aá¹ƒ_. ekÄ• dasa samanubhÄ• sanÄ• nÄ• ma bhikkhupÄ• timokkhecatt
saá¹…ghÄ• disesÄ• , ariá¹-á¹-hasikkhÄ• padanti paÃ±ca, bhikkhunÄ«pÄ• timokkheekaá¹ƒ y
pÄ• rÄ• jikaá¹ƒ, cattÄ• ro saá¹…ghÄ• disesÄ• , caá¹‡á¸• akÄ• á¸·Ä«sikkhÄ• padanti cha. va
paá¹-issuá¹‡itvÄ• na sampÄ• dentassa paá¹-issavanimittaá¹ƒ dukkaá¹-aá¹ƒ __paá¹-issavad

pubbasahapayoge ca, anÄ• mÄ• sadurupaciá¹‡á¹‡e.

vinaye ceva Ã±Ä• te ca, Ã±attiyÄ• ca paá¹-issave.

aá¹-á¹-hete dukkaá¹-Ä• vuttÄ• , vinaye vinayaÃ±Ã±unÄ• ||

sahapayogato paá¹-á¹-hÄ• ya cettha purimÄ• purimÄ• Ä• pattiyo paá¹-ippassambhantÄ«ti
dhuranikkhepaá¹ƒakatvÄ• â€™â€™ _tiÄ• di. tattha ``dhuranikkhepaá¹ƒ akatvÄ• â€™â€™ t
dhuranikkhepaá¹ƒkatvÄ• khaá¹‡antassa purimÄ• pattiyo na paá¹-ippassambhantÄ«ti daá¹-
__viyÅ«hanadukkaá¹-aá¹ƒ paá¹-ippassambhati, uddharaá¹‡adukkaá¹-e patiá¹-á¹-hÄ• tÄ«_ti
Ä• gatÄ• nukkamena dassetuá¹ƒ vuttaá¹ƒ. yadi pana paá¹ƒsuá¹ƒ uddharitvÄ• saussÄ• hov
uddharaá¹‡adukkaá¹-aá¹ƒ paá¹-ippassambhati, khaá¹‡anadukkaá¹-epatiá¹-á¹-hÄ• ti.

kataá¹ƒ karaá¹‡aá¹ƒ kiriyÄ• ti atthato ekanti Ä• ha __ ``virÅ«pÄ• sÄ• kiriyÄ• â€™â€™ _ti.
__parivÄ• rapÄ• á¸·iyÄ• _ nidassento __ ``vuttampi cetaâ€™â€™ _ntiÄ• dimÄ• ha. tattha__
khalita_nti sabbametaá¹ƒ __yaÃ±ca dukkaá¹-a_nti ettha vuttassa dukkaá¹-assapariyÄ• yava
duá¹-á¹-hu kataá¹ƒ, virÅ«paá¹ƒ vÄ• kataá¹ƒ \Be II 134/, taá¹ƒ dukkaá¹-aá¹ƒ. taá¹ƒ panetaá¹
vuttaá¹ƒ, evaá¹ƒ akatattÄ• __aparaddhaá¹ƒ, _ kusalaá¹ƒ virajjhitvÄ• pavattattÄ• __viraddh
ariyavaá¹ƒsappaá¹-ipadaá¹ƒ anÄ• ruá¸·hattÄ• __khalitaá¹ƒ_. __yaá¹ƒ manusso kare_ti idaá
opammanidassanaá¹ƒ. tassattho --- yathÄ• yaá¹ƒ loke manusso Ä• vi vÄ• yadi vÄ• rahop
dukkaá¹-anti pavedenti, evamidampi buddhapaá¹-ikuá¹-á¹-hena lÄ• makabhÄ• venapÄ• paá
veditabbanti.

yathÄ• \Ne II 119/ dukkhÄ• , kucchitÄ• vÄ• gati dugatÄ«ti vattabbe ``duggatÄ«â€™â€™ ti
cakaá¹-ukaá¹ƒ phalametassÄ• ti kaá¹-ukaphalanti vattabbe ``kaá¹-ukapphalaâ€™â€™ nti vu
evamidhÄ• pithÅ«lattÄ• accayattÄ• ca thÅ«laccayanti vattabbe ``thullaccayaâ€™â€™ nti v
``samparÄ• yeca duggatÄ«â€™â€™ _tiÄ• dimÄ• ha. saá¹ƒyoge pana kate saá¹ƒyogaparas
manasikatvÄ• __ ``saá¹ƒyogabhÄ• vo veditabboâ€™â€™ _ti ettakameva vuttaá¹ƒ. __ekass
__accayo tena samo natthÄ«_ti desanÄ• gÄ• mÄ«su accayesu tena samothÅ«lo accayo na
vuccatÄ«_ti thÅ«lattÄ• accayassa etaá¹ƒ thullaccayantivuccatÄ«ti attho.

``sabbatthÄ• pi Ä• masane dukkaá¹-aá¹ƒ phandÄ• pane thullaccayaÃ±ca visuá¹ƒ visuá¹ƒ th
Ä• masanaphandÄ• panapayogaá¹ƒkarontasseva hoti, ekapayogena gaá¹‡hantassa pana u
dukkaá¹-athullaccayÄ• nÄ«â€™â€™ tivadanti. __sahapayogaá¹ƒ pana akatvÄ• _ti ettha ``p
Ä• pannÄ• pattÄ«naá¹ƒ paá¹-ippassaddhiyÄ• abhÄ• vato sahapayogaá¹ƒ katvÄ• pi lajjidhar
Ä• pannÄ• pattiyo desetabbÄ• â€™â€™ ti__tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. aá¹-á¹-ha
sahapayoge pubbapayoge Ä• pannÄ• pattÄ«nampipaá¹-ippassaddhiá¹ƒ dÄ«peti, aÃ±Ã±ath
akatvÄ• â€™â€™ ti idaá¹ƒ visesanameva niratthakaá¹ƒsiyÄ• . yaÃ±ca heá¹-á¹-hÄ• vuttaá¹
tatthajÄ• take tiá¹‡arukkhalatÄ• dimhi chinnepi lajjidhammookkamati, saá¹ƒvaro uppajjati, ch
dukkaá¹-aá¹ƒ desetvÄ• muccatÄ«â€™â€™ ti, tampisahapayoge kate pubbapayoge Ä• pan

paá¹-ippassaddhimeva dÄ«peti sahapayoge chedanapaccayÄ• Ä• pannadukkaá¹-asseva de
__sahapayogato paá¹-á¹-hÄ• yevÄ• _ti ca idaá¹ƒ sahapayogaá¹ƒpattassa tato pubbe Ä• pa
pubbapayogÄ• pattÄ«nampi paá¹-ippassaddhiá¹ƒ dÄ«peti. tenahi ayamattho viÃ±Ã±Ä• yati
pÄ• puá¹‡Ä• ti, tÄ• va pubbe Ä• pannÄ• pattÄ«naá¹ƒ paá¹-ippassaddhina \Be II 135/ hoti, s
pana paá¹-á¹-hÄ• ya tÄ• sampi paá¹-ippassaddhi hotÄ«â€™â€™ ti, tasmÄ• suá¹-á¹-hu upa
gahetabbaá¹ƒ.

__bahukÄ• pi Ä• pattiyo hontu, ekameva desetvÄ• muccatÄ«_ti etthÄ• yamadhippÄ• yo ---
sacekhaá¹‡anaviyÅ«hanuddharaá¹‡esu dasa dasa katvÄ• Ä• pattiyo Ä• pannÄ• , tÄ• su u
Ä• pattiyodesetvÄ• muccati visabhÄ• gakiriyaá¹ƒ patvÄ• purimÄ• purimÄ• pattÄ«naá¹ƒ pa
jÄ• tivasena pana samÄ• nakiriyÄ• ya Ä• pannÄ• pattiyo ekattena gahetvÄ• ``ekameva des
tasmÄ• iminÄ• pi kurundaá¹-á¹-hakathÄ• vacanena paá¹-hamaá¹ƒ mahÄ• aá¹-á¹-hakathÄ•
vuttapurimÄ• pattipaá¹-ippassaddhimevasamatthayati, na pana ubhinnaá¹ƒ aá¹-á¹-hakathÄ•
nÄ• nÄ• karaá¹‡aá¹ƒ atthi. aparampettha pakÄ• raá¹ƒvaá¹‡á¹‡ayanti ``samÄ• nakiriyÄ• sup
purimapurimakhaá¹‡anapaccayÄ• Ä• pannÄ• pattiyo pacchimapacchimakhaá¹‡anaá¹ƒpatv
120/ iminÄ• adhippÄ• yena `paá¹ƒsukhaá¹‡anÄ• dÄ«su ca lajjidhamme uppannebahukÄ• p
desetvÄ• muccatÄ«ti __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaâ€™â€™ â€™ nti. ``evaÃ±ca s
hontÅ«â€™ ti na vattabbaá¹ƒ bhaveyya, vuttaÃ±ca, tasmÄ• visabhÄ• gakiriyameva patvÄ•
paá¹-ippassaddhiá¹ƒ icchanteneva bahukÄ• supi Ä• pattÄ«suekameva desetvÄ• muccatÄ«
visuá¹ƒyeveko desanÄ• kkamo dassitoâ€™â€™ tipivadanti. ayametesaá¹ƒ adhippÄ• yo --- y
purimÄ• pattÄ«naá¹ƒ paá¹-ippassaddhi aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡enagahitÄ• , eva
ekameva desetvÄ• muccatÄ«ti idampi idha aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡atoyevavedit
pÄ• á¸·iyaá¹ƒ pÄ• cittiyaá¹-á¹-hÄ• nepi dukkaá¹-ameva hotÄ«ti idha Ä• veá¹‡ikaá¹ƒkatvÄ• Ä
evaá¹ƒ purimÄ• pattÄ«naá¹ƒ paá¹-ippassaddhiviseso ca desanÄ• visesoca aá¹-á¹-hakathÄ•

__heá¹-á¹-hato osÄ«dento_ti ``sÄ• mikesu Ä• gantvÄ• apassitvÄ• gatesu gaá¹‡hissÄ• mÄ
heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ osÄ«dento. __bundenÄ• _ti kumbhiyÄ• heá¹-á¹-himatalena. evaá
kumbhiyÄ• á¹-hÄ• nÄ• cÄ• vanaá¹ƒ chahi Ä• kÄ• rehi veditabbanti sambandho. __valayaá
Ä• kÄ• sagataá¹ƒ akatvÄ• ghaá¹ƒsitvÄ• nÄ«harantassa chinnakoá¹-itonÄ«haá¹-amatte pÄ
sÄ• retÄ«_ti ghaá¹ƒsantoyeva Ä• kÄ• sagataá¹ƒ akatvÄ• sÄ• reti.

__chinnamatte_ \Be II 136/ __pÄ• rÄ• jika_nti avassaá¹ƒ ce patati, chinnamatte pÄ• rÄ• jika
``paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• â€™â€™ ti vuttagaá¹‡anaparic
``heá¹-á¹-hÄ• á¹-hitaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti hatthena dvidhÄ• karonto.
__upaá¸• á¸• hakumbhiya_ntiupaá¸• á¸• hapuá¹‡á¹‡Ä• ya kumbhiyÄ• . nanu ca aá¹-á¹-haka
saá¹…khepaá¹-á¹-hakathÄ• dÄ«su vuttampikasmÄ• na gahetabbanti Ä• ha --- __ ``vinayav
á¹-hÄ• tabbaâ€™â€™ _nti. __vinayadhammatÄ• _ti vinayagarukÄ• naá¹ƒ dhammatÄ• . vin
Ä• gategaruke tiá¹-á¹-hanti. vinayagarukatÄ• byÄ• panatthaÃ±hi vinayagarukoyevettha vina

vinayassa vÄ• esÄ• dhammatÄ• tesaá¹ƒ garugÄ• ravaá¹-á¹-hÄ• nassa vinayavisayattÄ• .

idÄ• ni saá¹…khepaá¹-á¹-hakathÄ• dÄ«su vuttaá¹ƒ pÄ• á¸·iyÄ• pi na sametÄ«ti dassento Ä•
_tiÄ• di. __bhÄ• jana_nti pattÄ• dibhÄ• janaá¹ƒ. pattÄ• diá¹ƒ apÅ«retvÄ• gaá¹‡hantassa ar
mukhavaá¹-á¹-iparicchedohoti, pÅ«retvÄ• gaá¹‡hantassa pana uddharaá¹‡akÄ• le hotÄ«ti
``mukhavaá¹-á¹-iparicchedena vÄ• uddhÄ• rena vÄ• â€™â€™ _ti. yadÄ• pana telakumbhÄ
abahubhÄ• vato bhÄ• janaá¹ƒ \Ne II 121/ nimujjÄ• petvÄ• gaá¹‡hituá¹ƒ na sakkÄ• hoti, tad
mukhavaá¹-á¹-iparicchedeneva hoti. __cikkana_nti thaddhaá¹ƒ. __Ä• kaá¸• á¸• hanavikaá¸•
abhimukhaá¹ƒ kaá¸• á¸• hanaá¹ƒ __Ä• kaá¸• á¸• hanaá¹ƒ, _ parato kaá¸• á¸• hanaá¹ƒ __vik
__paá¹-inÄ«haritu_nti attano bhÄ• janato paá¹-inÄ«harituá¹ƒ. __hatthato muttamatte pÄ• rÄ
parasantakaggahaá¹‡apayogassa katattÄ• . __mahÄ• aá¹-á¹-hakathÄ• yameva_ ``sacepi m
sukkhataá¸·Ä• kassa udakanibbahanaá¹-á¹-hÄ• naá¹ƒ udakaniddhamanatumbaá¹ƒ vÄ• pid
vÄ• pÄ• á¸·iá¹ƒ bandhati, sukkhamÄ• tikaá¹ƒ vÄ• ujuá¹ƒ karoti, pacchÄ• devevuá¹-á¹-he u
mariyÄ• daá¹ƒ bhindati, sabbattha bhaá¹‡á¸• adeyyaâ€™â€™ nti vuttattÄ• __ ``taá¹ƒpana
sukkhamÄ• tikÄ• ya ujukaraá¹‡avinicchayena virujjhatÄ«â€™â€™ _ti vuttaá¹ƒ.

__avahÄ• ralakkhaá¹‡a_nti paÃ±cavÄ«satiyÄ• avahÄ• resu ekampi avahÄ• ralakkhaá¹‡aá
vÄ• . __uddhÄ• re_ti kumbhiyÄ• phuá¹-á¹-haá¹-á¹-hÄ• nato kesaggamattepi uddhaá¹-e. __y
á¹-hÄ• nÄ• cÄ• vanapayogasabbhÄ• vatoyuttaá¹ƒ. __saá¹…gopanatthÄ• yÄ• _ti iminÄ• su
__palibujjhissatÄ«_ti nivÄ• ressati. __vuttanayeneva pÄ• rÄ• jika_nti hatthato muttamatteye
__suddhacittova_ \Be II 137/__uddharatÄ«_ti kumbhiyaá¹ƒ telassa Ä• kiraá¹‡ato puretaram
nikkhipitvÄ• pacchÄ• suddhacittova uddharati. __neva avahÄ• ro_ti theyyacittena avaharaá
attano bhÄ• janattÄ• pana __ ``na gÄ«vÄ• â€™â€™ _ti vuttaá¹ƒ, anÄ• pattimattameva vutt
vicÄ• ritanti adhippÄ• yo. atha vÄ• __anÄ• pattimattameva vutta_nti iminÄ• pi tattha ``gÄ«v
tivacanÄ• bhÄ• vato ``na gÄ«vÄ• â€™â€™ ti pubbe vuttamahÄ• aá¹-á¹-hakathÄ• vÄ• dame
dassitenakurundivÄ• denapi mahÄ• aá¹-á¹-hakathÄ• vÄ• dova samatthito. __attano bhaá¹‡a
telÄ• kiraá¹‡atopuretarameva attano kumbhiyaá¹ƒ suddhacittena á¹-hapitaá¹ƒ pÄ«tatelaá¹ƒ
__sammohaá¹-á¹-hÄ• na_ntiÄ• pattivinicchayavasena sammohaá¹-á¹-hÄ• naá¹ƒ.

__bahigataá¹ƒ nÄ• ma hotÄ«_ti tato paá¹-á¹-hÄ• ya telassa aá¹-á¹-hÄ• nabhÄ• vato adhomu
nÄ• mahoti. anto paá¹-á¹-hÄ• ya chidde kariyamÄ• ne telassa nikkhamitvÄ• gatagataá¹-á¹-h
bhÄ• janasaá¹…khyamevagacchatÄ«ti Ä• ha --- __ ``bÄ• hirantato pÄ• dagghanake gaá¸·ite
__yathÄ• tathÄ• vÄ• katassÄ• _ti bÄ• hirantato abbhantarato vÄ• paá¹-á¹-hÄ• ya katassa
katachidde_timajjhe thokaá¹ƒ kapÄ• laá¹ƒ á¹-hapetvÄ• pacchÄ• taá¹ƒ chindantena katachi
``mariyÄ• dacchedaneanto á¹-hatvÄ• bahimukho chindanto bahi antena kÄ• retabbo, bahi a
chindantoanto antena kÄ• retabbo, anto ca bahi ca chinditvÄ• majjhe á¹-hapetvÄ• taá¹ƒ ch
majjhenakÄ• retabboâ€™â€™ ti (Sp (to Vin III) I 108) vuttattÄ• __ ``taá¸·Ä• kassa ca
mariyÄ• dabhedenasametÄ«â€™â€™ _ti vuttaá¹ƒ. __idamettha yutta_nti \Ne II 122/ anto ca

katachidde majjhenakÄ• retabbo. __anto paá¹-á¹-hÄ• ya kate pana bÄ• hirantena, bahi paá
abbhantarena kÄ• retabbo_tiayaá¹ƒ tippakÄ• ropi ettha vemaá¹-á¹-hachidde yutto. udake ka
``á¹-hÄ• nÄ• cÄ• vanapayogassaabhÄ• vÄ• â€™â€™ _ti vuttaá¹ƒ.

__aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• va vutta_nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. patthinnas
pÄ• naÃ±casappiÄ• dÄ«naá¹ƒ paribhogoti Ä• ha --- __ ``akhÄ• ditabbaá¹ƒ vÄ• apÄ• tabba
kathaá¹ƒ pana tathÄ• karotÄ«ti Ä• ha __ ``uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• â€™â€™ _t
panetthadukkaá¹-aá¹ƒ vuttanti Ä• ha __ ``á¹-hÄ• nÄ• cÄ• vanassa natthitÄ• ya dukkaá¹-aâ€
__purimadvaya_ntibhedanaá¹ƒ chaá¸• á¸• anaÃ±ca. kasmÄ• na sametÄ«ti \Be II 138/ Ä• h
__kumbhijajjarakaraá¹‡enÄ• _tipuá¹‡á¹‡akumbhiyÄ• jajjarakaraá¹‡ena. __mÄ• tikÄ• ujauk
udakapuá¹‡á¹‡Ä• ya mÄ• tikÄ• yaujukaraá¹‡ena. __ekalakkhaá¹‡a_nti bhedanaá¹ƒ kumbhi
chaá¸• á¸• anaá¹ƒ mÄ• tikÄ• ya ujukaraá¹‡enasaddhiá¹ƒ ekasabhÄ• vaá¹ƒ á¹-hÄ• nÄ• cÄ•
__pacchimaá¹ƒ pana dvaya_nti jhÄ• panaá¹ƒ aparibhogakaraá¹‡aÃ±ca.

__ettha evaá¹ƒ vinicchayaá¹ƒ vadantÄ«_ti ettha mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vutte eke Ä•
vinicchayaá¹ƒvadanti. __pacchimadvayaá¹ƒ sandhÄ• ya vutta_nti ettha purimadvaye vinicch
vuttÄ• nusÄ• renasakkÄ• viÃ±Ã±Ä• tunti tattha kiÃ±ci avatvÄ• pacchimadvayaá¹ƒ sandhÄ
natthitÄ• yadukkaá¹-anti idaá¹ƒ vuttanti adhippÄ• yo. __theyyacittenÄ• _ti attano vÄ• paras
kÄ• tukÄ• matÄ• vasenauppannatheyyacittena. __vinÄ• setukÄ• matÄ• yÄ• _ti hatthapÄ• d
vinÄ• setukÄ• matÄ• ya. purimadvaye kiá¹ƒ hoti, kiá¹ƒ adhippÄ• yena na kiÃ±ci vuttanti Ä• I
``purimadvayepana ... pe ... pÄ• rÄ• jikaâ€™â€™ _nti. tattha __vuttanayena bhindantassa v
vÄ• _timuggarena pothetvÄ• bhindantassa udakaá¹ƒ vÄ• vÄ• likaá¹ƒ vÄ• Ä• kiritvÄ• uttar
__ayuttanti ce_ti pÄ• á¸·iyaá¹ƒ purimapadadvayepi dukkaá¹-asseva vuttattÄ• ``purimadvaye
pÄ• rÄ• jikanti idaá¹ƒ ayuttaâ€™â€™ nti yadi tumhÄ• kaá¹ƒ siyÄ• ti attho. __nÄ• _ti
ayuttabhÄ• vappasaá¹…gaá¹ƒnisedhetvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``aÃ±Ã±athÄ• gah
panettha attho gahetabbotiÄ• ha __ ``pÄ• á¸·iyaá¹ƒ hÄ«â€™â€™ _tiÄ• di. nÄ• setukÄ• mat
vuttanayeneva atthassa avirujjhanato__ ``theyyacittapakkheâ€™â€™ _ti vuttaá¹ƒ. ``evaá¹ƒ
vadantÄ«â€™â€™ ti ito paá¹-á¹-hÄ• ya vuttassasabbassapi ekasseva vacanattÄ• __ ``eva
nigamanavasena vuttaá¹ƒ.

idÄ• ni yathÄ• vuttavasena pÄ• á¸·iyÄ• atthe gayhamÄ• ne mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ c
vuttassapacchimadvayaá¹ƒ sandhÄ• ya vuttanti vacane visesÄ• bhÄ• vato pÄ• á¸·iyaá¹ƒ vu
``chaá¸• á¸• eti \Ne II 123/ vÄ• aparibhogaá¹ƒ vÄ• karotÄ«â€™â€™ ti imesaá¹ƒ padÄ• naá
visesÄ• bhÄ• vappasaá¹…gato ca sayaá¹ƒ aÃ±Ã±athÄ• pÄ• á¸·iá¹ƒ aá¹-á¹-hakathaÃ±ca saá
dassetukÄ• mo __ ``ayaá¹ƒ panettha sÄ• roâ€™â€™ _tiÄ• dimÄ• ha. vinÄ«tavatthumhi ``sa
tiá¹‡aá¹ƒ theyyacitto jhÄ• pesÄ«â€™â€™ si (Vin III 156) vuttattÄ• __vinÄ«tavatthumhi tiá¹‡
iminÄ• va \Be II 139/ __á¹-hÄ• nÄ• acÄ• vetukÄ• movÄ• _tietthÄ• pi theyyacittena á¹-hÄ• n
vuttameva hotÄ«ti daá¹-á¹-habbaá¹ƒ. __achaá¸• á¸• etukÄ• moyevÄ• _tietthÄ• pi theyyacitte

idaÃ±hi theyyacittapakkhaá¹ƒ sandhÄ• ya vuttaá¹ƒ nÄ• setukÄ• matÄ• pakkhassavakkham
``nÄ• setukÄ• matÄ• pakkhe panÄ• â€™â€™ _tiÄ• di. __itarathÄ• pi yujjatÄ«_titheyyacittÄ
cÄ• vetukÄ• massapi dukkaá¹-aá¹ƒ yujjatÄ«ti vuttaá¹ƒ hoti.

bhÅ«maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• kÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<96> Ä• kÄ• saá¹-á¹-hakathÄ• yaá¹ƒ __mukhatuá¹‡á¸• akenÄ• _ti mukhaggena. __kalÄ• pa
piÃ±chakalÄ• passaaggena. __pasÄ• retÄ«_ti gahaá¹‡atthaá¹ƒ pasÄ• reti. __aggahetvÄ•
paharitvÄ• nayanavasena aggahetvÄ• vÄ• . Ä• kÄ• saá¹-á¹-havinicchaye vuccamÄ• nepi ta
Ä• kÄ• saá¹-á¹-hassavehÄ• saá¹-á¹-hÄ• dibhÄ• vamupagatepi asammohatthaá¹ƒ __ ``yasm
_tiÄ• di vuttaá¹ƒ. __antovatthumhÄ«_ti parikkhittavatthussa anto. __antogÄ• me_ti parikkhit
aparikkhitte pana vatthumhi, gÄ• me vÄ• á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ. __aá¹-avin
karotÄ«_tiaraÃ±Ã±Ä• bhimukhaá¹ƒ karoti. __rakkhatÄ«_ti tena payogena tassa icchitaá¹-á¹-
rakkhati. bhÅ«miyÄ• gacchantaá¹ƒ sandhÄ• ya __ ``dutiyapadavÄ• re vÄ• â€™â€™ _ti vut
nikkhantassÄ• _tiparikkhittagÄ• mato nikkhantassa. __kapiÃ±jaro_ nÄ• ma ekÄ• pakkhijÄ•

Ä• kÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vehÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<97> vehÄ• saá¹-á¹-hakathÄ• yaá¹ƒ pana cÄ«varavaá¹ƒse á¹-hapitassa cÄ«varassa Ä• kaá
yathÄ• vuttappadesÄ• tikkamoekadvaá¹…gulamattÄ• kaá¸• á¸• hanena siyÄ• ti adhippÄ• ye
``ekadvaá¹…gulamattÄ• kaá¸• á¸• hanenevapÄ• rÄ• jikaâ€™â€™ _nti. idaÃ±ca tÄ• disaá¹ƒ
cÄ«varavaá¹ƒsadaá¹‡á¸• akaá¹ƒ sandhÄ• ya vuttaá¹ƒ, mahantepana tato adhikamattÄ• kaá
siyÄ• . __rajjukena bandhitvÄ• _ti ekÄ• yarajjukoá¹-iyÄ• cÄ«varaá¹ƒ bandhitvÄ• \Ne II 124
cÄ«varavaá¹ƒsaá¹ƒ bandhitvÄ• á¹-hapitacÄ«varaá¹ƒ. muttamatte aá¹-á¹-hatvÄ• patanakas
pÄ• rÄ• jikaâ€™â€™ _nti vuttaá¹ƒ.

__ekamekassa phuá¹-á¹-hokÄ• samatte atikkante pÄ• rÄ• jika_nti bhittiá¹ƒ aphusÄ• petvÄ•
__bhittiá¹ƒ nissÄ• ya á¹-hapita_nti paá¹-ipÄ• á¹-iyÄ• á¹-hapitesu nÄ• gadantÄ• dÄ«suyeva
phusÄ• petvÄ• á¹-hapitaá¹ƒ. __paá¹‡á¹‡antaraá¹ƒ Ä• ropetvÄ• á¹-hapitÄ• _ti aÃ±Ã±ehi á¹-
vuttaá¹ƒ.

vehÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

udakaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<98> udakaá¹-á¹-hakathÄ• yaá¹ƒ sandamÄ• naudake nikkhittaá¹ƒ na tiá¹-á¹-hatÄ«ti Ä• ha _
_ti. __anÄ• pattÄ«_ti hatthavÄ• rapadavÄ• resu dukkaá¹-Ä• pattiyÄ• abhÄ• vaá¹ƒ sandhÄ•
__kaá¸• á¸• hatÄ«_tiheá¹-á¹-hato osÄ• reti. __uppalÄ• dÄ«sÅ«_ti __Ä• di_-saddena padum
saá¹…gaá¹‡hÄ• ti. rattaá¹ƒ __padumaá¹ƒ, _ setaá¹ƒ __puá¹‡á¸• arÄ«kaá¹ƒ_. setaá¹ƒ vÄ• _
__puá¹‡á¸• arÄ«kaá¹ƒ_. atha vÄ• rattaá¹ƒ vÄ• hotu setaá¹ƒ vÄ• satapattaá¹ƒ __padumaá
__puá¹‡á¸• arÄ«kaá¹ƒ_. __vatthu pÅ«ratÄ«_ti pÄ• rÄ• jikavatthu pahoti. __tasmiá¹ƒ chinnar
udakatoaccuggatassa udakavinimuttaá¹-á¹-hÄ• nato chedanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ya
pÅ«retÄ«_tiyaá¹ƒ pupphaá¹ƒ pÄ• rÄ• jikavatthuá¹ƒ pÅ«reti. dasahi pupphehi katakalÄ• po _
kalÄ• paá¹ƒ katvÄ• baddhaá¹ƒ __bhÄ• rabaddhaá¹ƒ_. __rajjukesu tiá¹‡Ä• ni santharitvÄ• _
udakapiá¹-á¹-he á¹-hapetvÄ• tesaá¹ƒ upari tiriyato tiá¹‡Ä• ni santharitvÄ• tesaá¹ƒ upariban
abandhitvÄ• vÄ• tiriyatoyeva pupphÄ• ni á¹-hapetvÄ• heá¹-á¹-hato gatÄ• ni dve rajjukÄ• n
pupphamatthake á¹-hapentÄ«â€™â€™ ti vadanti.

__kesaggamattampi yathÄ• á¹-hitaá¹-á¹-hÄ• nato cÄ• vetÄ«_ti pÄ• rimantena phuá¹-á¹-hokÄ
orimantenakesaggamattaá¹ƒ cÄ• veti. __sakalamudaka_nti daá¹‡á¸• ena phuá¹-á¹-hokÄ• sa
__naudakaá¹ƒ á¹-hÄ• na_nti attanÄ• kataá¹-á¹-hÄ• nassa aá¹-á¹-hÄ• nattÄ• . __idaá¹ƒ ubh
amocetvÄ• ... pe ... pÄ• rÄ• jikaâ€™â€™ nti idamevekaá¹ƒ, ``paá¹-hamaá¹ƒ bandhanaá¹ƒ
á¹-hÄ• naparicchedoâ€™â€™ ti idaá¹ƒdutiyaá¹ƒ. __paduminiya_nti padumagacche. __uppÄ
atthÄ• ya uppÄ• á¹-itÄ• ya.

__bahi_ \Be II 141/ __á¹-hapite_ti udakato bahi á¹-hapite. hatthakavasena khuddakaá¹ƒ katv

baddhaá¹ƒ __kalÄ• pabaddhaá¹ƒ_. __muá¸·Ä• la_nti kandaá¹ƒ. __pattaá¹ƒ vÄ• pupphaá¹ƒ
pavisitvÄ• á¹-hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __sakalamudaka_nti \Ne II 125/ vÄ• piÄ• dÄ«su
pariyÄ• pannaá¹ƒsakalamudakaá¹ƒ. __niddhamanatumba_nti vÄ• piyÄ• udakassa nikkham
__udakavÄ• haka_ntimahÄ• mÄ• tikaá¹ƒ. __na avahÄ• ro_ti idaá¹ƒ pubbasadisaá¹ƒ na hotÄ
pe ... evarÅ«pÄ• hi tattha katikÄ• â€™â€™ _ti. __avahÄ• ro natthÄ«_ti sabbasÄ• dhÄ• raá
apariggahaá¹-á¹-hÄ• negahitattÄ• . __mÄ• tikaá¹ƒ Ä• ropetvÄ• _ti khuddakamÄ• tikaá¹ƒ Ä•
... tiá¹-á¹-hantÄ«_ti ettha ``matamacchÄ• naá¹ƒyeva tesaá¹ƒ santakattÄ• amate gaá¹‡hanta
avahÄ• roâ€™â€™ tivadanti.

udakaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• vaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<99> nÄ• vaá¹-á¹-hakathÄ• yaá¹ƒ pana __yÄ• bandhanÄ• muttamatte á¹-hÄ• nÄ• na cava
baddhanÄ• vaá¹ƒpaá¹-ikkhipati. __tÄ• va dukkaá¹-a_nti ``bandhanaá¹ƒ moceti, Ä• patti dukk

evaá¹ƒmocentassa paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __thullaccayampi pÄ
paá¹-hamaá¹ƒ á¹-hÄ• nÄ• acÄ• vetvÄ• mutte thullaccayaá¹ƒ, paá¹-hamaá¹ƒ á¹-hÄ• nÄ• cÄ
pÄ• rÄ• jikantiveditabbaá¹ƒ.

``pÄ• se baddhasÅ«karo viyÄ• â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ sandhÄ• yÄ• ha __ ``tattha yu
_ti. __vippanaá¹-á¹-hÄ• nÄ• vÄ• _ti visamavÄ• tÄ• dÄ«hi vinÄ• saá¹ƒ patvÄ• udake nimujji
bhÅ«mitalaá¹ƒ appatvÄ• majjhe á¹-hitaá¹ƒ sandhÄ• ya vadati. teneva __ ``adho vÄ• opilÄ•
nÄ• vÄ• talena phuá¹-á¹-hokÄ• saá¹ƒ mukhavaá¹-á¹-iá¹ƒ atikkantamatte pÄ• rÄ• jikaâ€™â€
__opilÄ• pentassÄ• _tiosÄ«dÄ• pentassa. __atikkantamatte_ti phuá¹-á¹-hokÄ• saá¹ƒ atikkan
nayo_timuttamatte pÄ• rÄ• jikanti dasseti.

nÄ• vÄ• kaá¸• á¸• hanayoggamahÄ• yottatÄ• ya yottakoá¹-ito paá¹-á¹-hÄ• ya sakalampi __
vuttaá¹ƒ.

asatipi vÄ• te yathÄ• vÄ• taá¹ƒ gaá¹‡hÄ• ti, tathÄ• á¹-hapitattÄ• __ ``vÄ• taá¹ƒ gaá¹‡hÄ•
__balavÄ• ca vÄ• to Ä• gammÄ• _ti iminÄ• \Be II 142/ asati vÄ• te ayaá¹ƒ payogo katotida
``puggalassa natthi avahÄ• roâ€™â€™ _ti vuttaá¹ƒ. sati pana vÄ• tekato payogo á¹-hÄ• nÄ
mÄ• tikÄ• ujukaraá¹‡e viya attheva avahÄ• rotidaá¹-á¹-habbaá¹ƒ. __á¹-hÄ• nÄ• cÄ• vanapa
sukkhamÄ• tikÄ• ujukaraá¹‡e viya asati vÄ• te katapayogattÄ• . __bhaá¹‡á¸• adeyyaá¹ƒ pa
bhaá¹‡á¸• adeyyaá¹ƒ hoti.

nÄ• vaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yÄ• naá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<100> yÄ• naá¹-á¹-hakathÄ• yaá¹ƒ \Ne II 126/ __dukayuttassÄ• _ti dvÄ«hi goá¹‡ehi yuttass
goá¹‡ehi ayuttaá¹ƒ. __kappakatÄ• _ti yathÄ• dvÄ«hi bhÄ• gehi heá¹-á¹-hÄ• patiá¹-á¹-hÄ• t
__tÄ«á¹‡ivÄ• cattÄ• ri vÄ• á¹-hÄ• nÄ• nÄ«_ti akappakatÄ• ya upatthambhaniyÄ• vasena
kappakatÄ• ya vasena cattÄ• ri á¹-hÄ• nÄ• nÄ«ti. tathÄ• pathaviyaá¹ƒ á¹-hapitassa tÄ«á¹‡i
sambandho. __ta_nti phalakassa vÄ• dÄ• rukassa vÄ• upari á¹-hapitaá¹ƒ pathaviyaá¹ƒ á¹-
akkhasÄ«sehÄ«_tidvÄ«hi akkhakoá¹-Ä«hi. __dÄ• rÅ«naá¹ƒ upari á¹-hapitassÄ• _ti dvinnaá¹
akkhakoá¹-Ä«hiolambetvÄ• sakaá¹-asÄ• lÄ• yaá¹ƒ á¹-hapitassa. __heá¹-á¹-himatalassÄ• _t
bhÅ«miá¹ƒ phusitvÄ• á¹-hitassa heá¹-á¹-himabhÄ• gassa. __sesaá¹ƒ nÄ• vÄ• yaá¹ƒ vuttasa
taá¹ƒ evaá¹ƒgacchantaá¹ƒ pakatigamanaá¹ƒ upacchinditvÄ• aÃ±Ã±aá¹ƒ disÄ• bhÄ• gaá¹ƒ
sayamevayaá¹ƒ kaÃ±ci gÄ• maá¹ƒ sampattaá¹ƒ á¹-hÄ• nÄ• acÄ• ventova vikkiá¹‡itvÄ• ga
bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«â€™â€™ ti imaá¹ƒ nayaá¹ƒ atidissati.

yÄ• naá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<101> bhÄ• raá¹-á¹-hakathÄ• yaá¹ƒ __purimagale galavÄ• á¹-ako_ti purimagale uparimagal
__uraparicchedamajjhe_ti urapariyantassa majjhe. __anÄ• á¹‡attattÄ• _ti ``asukaá¹-á¹-hÄ•
tianÄ• á¹‡attattÄ• . __yo cÄ• yaá¹ƒ sÄ«sabhÄ• re_ \Be II 143/ __vutto_ti yo cÄ• yaá¹ƒ vinic
sÄ«sÄ• dÄ«hi vÄ• gahito hotÅ«ti sambandho. __tÄ• disa_nti tappaá¹-icchÄ• danasamattha

bhÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• rÄ• maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<102> Ä• rÄ• maá¹-á¹-hakathÄ• yaá¹ƒ __bandhana_nti pupphÄ• naá¹ƒ vaá¹‡á¹-e patiá¹-á¹-
__abhiyuÃ±jatÄ«_ticodeti aá¸• á¸• aá¹ƒ karoti. __adinnÄ• dÄ• nassa payogattÄ• _ti sahapay
katapayogattÄ• . sahapayogavasena hetaá¹ƒ dukkaá¹-aá¹ƒ. __vinicchayappasuta_nti vinicc
__kakkhaá¸·o_tidÄ• ruá¹‡o. __dhuraá¹ƒ nikkhipatÄ«_ti ussÄ• haá¹ƒ á¹-hapeti, attano santak
nirussÄ• hohotÄ«ti attho. kÅ«á¹-aá¸• á¸• akÄ• rakopi \Ne II 127/ sace dhuraá¹ƒ na nikkhipat
Ä• ha__ ``sace sayampi katadhuranikkhepo hotÄ«â€™â€™ _ti. __sayampÄ«_ti abhiyuÃ±ja
``na dÄ• ni naá¹ƒ imassa dassÄ• mÄ«â€™â€™ ti evaá¹ƒ tassa dÄ• ne katadhuranikkhepo.
__kiá¹…kÄ• rappaá¹-issÄ• vibhÄ• ve_ti ``kiá¹ƒ karomi kiá¹ƒ karomÄ«â€™â€™ ti evaá¹ƒ kiá
paá¹-issuá¹‡antovicaratÄ«ti kiá¹…kÄ• rapaá¹-issÄ• vÄ«, tassa bhÄ• vo kiá¹…kÄ• rapaá¹-iss
attanovasavattibhÄ• veti vuttaá¹ƒ hoti.

__ukkocaá¹ƒ datvÄ• _ti laÃ±jaá¹ƒ datvÄ• . __kÅ«á¹-avinicchayikÄ• na_nti kÅ«á¹-avinicchay
vinayadharÄ• naá¹ƒ. ``gaá¹‡hÄ• â€™â€™ ti avatvÄ• ``asÄ• mikassa sÄ• miko ayaâ€™â€™
tassa santakabhÄ• vaá¹ƒ paricchinditvÄ• pavattavacanattÄ• kÅ«á¹-avinicchayaá¹ƒkarontÄ
kÅ«á¹-asakkhÄ«naÃ±ca pÄ• rÄ• jikameva. asatipi cettha á¹-hÄ• nÄ• cÄ• vane ubhinnaá¹ƒ
dhuranikkhepoyevaá¹-hÄ• nÄ• cÄ• vanaá¹-á¹-hÄ• ne tiá¹-á¹-hati. imasmiá¹ƒ dhuranikkhepe
vimatuppÄ• danapayogekate thullaccayaá¹ƒ, tasseva dhuranikkhepapayoge nipphÄ• dite pÄ
parÄ• jayaá¹ƒpÄ• puá¹‡Ä• tÄ«_ti kÅ«á¹-aá¸• á¸• akÄ• rako parÄ• jayaá¹ƒ pÄ• puá¹‡Ä• ti.

Ä• rÄ• maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vihÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<103> vihÄ• raá¹-á¹-hakathÄ• yaá¹ƒ \Be II 144/ vihÄ• ropi pariveá¹‡ampi Ä• vÄ• sopi vihÄ•
gacchatÄ«ti Ä• ha __ ``vihÄ• raá¹ƒ vÄ• â€™â€™ _tiÄ• di. tattha __vihÄ• ra_nti mahÄ• vihÄ
mahÄ• vihÄ• rassa abbhantare visuá¹ƒ visuá¹ƒ pÄ• kÄ• raparicchinnaá¹-á¹-hÄ• naá¹ƒ. __Ä•

Ä• vasathaá¹ƒ. abhiyoge katepi avahÄ• rassa asijjhanato vuttaá¹ƒ __ ``abhiyogo na ruhatÄ«
gaá¹‡asantake pana paricchinnasÄ• mikattÄ• sakkÄ• dhuraá¹ƒ nikkhipÄ• petunti Ä• ha __
``dÄ«ghabhÄ• á¹‡akÄ• dibhedassapana gaá¹‡assÄ• â€™â€™ _ti. idhÄ• pi sace ekopi dhur
rakkhatiyeva. sabbesaá¹ƒdhuranikkhepeneva hi pÄ• rÄ• jikaá¹ƒ.

vihÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khettaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<104> khettaá¹-á¹-hakathÄ• yaá¹ƒ __satta dhaÃ±Ã±Ä• nÄ«_ti sÄ• livÄ«hiyavakaá¹…gukudr
vasenasatta dhaÃ±Ã±Ä• ni \Ne II 128/. __nirumbhitvÄ• vÄ• _tiÄ• dÄ«su ``gaá¹‡hantassÄ•
yojetabbaá¹ƒ. tattha nirumbhitvÄ• gahaá¹‡aá¹ƒ nÄ• ma vÄ«hisÄ«saá¹ƒ acchinditvÄ• yathÄ
gahetvÄ• Ä• kaá¸• á¸• hitvÄ• bÄ«jamattasseva gahaá¹‡aá¹ƒ. __ekameka_nti ekamekaá¹ƒ
__uppÄ• á¹-etvÄ• vÄ• _ti muggamÄ• sÄ• dÄ«ni uddharitvÄ• vÄ• . __yasmiá¹ƒ bÄ«je vÄ• _
gahaá¹‡Ä• dÄ«suyathÄ• kkamaá¹ƒ yojetabbaá¹ƒ. sÄ• lisÄ«sÄ• dÄ«ni nirumbhitvÄ• gaá¹‡h
vatthupÅ«rati, ekamekaá¹ƒ hattheneva chinditvÄ• gaá¹‡hantassa yasmiá¹ƒ sÄ«se vatthu pÅ
gaá¹‡hantassa yassaá¹ƒ muá¹-á¹-hiyaá¹ƒ vatthu pÅ«rati, bahÅ«ni ekato uppÄ• á¹-etvÄ• ga
muggamÄ• sÄ• diphale vatthu pÅ«ratÄ«ti evamettha yathÄ• kkamo veditabbo. __ ``tasmiá¹
_ti vacanato tasmiá¹ƒ bÄ«jÄ• dimhi bandhanÄ• mocite sati tato anapanÄ«tepipÄ• rÄ• jikam
__acchijjamÄ• no_ti acchinno hutvÄ• á¹-hito. __jaá¹-itÄ• nÄ«_tichinditÄ• ni acchinnehi sadd
hontÄ«ti attho. __sabhusa_nti palÄ• lasahitaá¹ƒ. __abhusa_nti palÄ• larahitaá¹ƒ.

__khÄ«lenÄ• _ti \Be II 145/ khÄ• á¹‡ukena. ettha ca khÄ«lasaá¹…kamanÄ• dÄ«su ubhayaá
sahapayogodhuranikkhepo ca. yadÄ• hi parassa khettÄ• dÄ«su ekadesaá¹ƒ khÄ«lasaá¹…k
santakaá¹ƒkaroti, tadÄ• satipi paá¹-hamataraá¹ƒ sÄ• mikÄ• naá¹ƒ dhuranikkhepe khÄ«lasa
vinÄ• nahotÄ«ti sahapayogeneva pÄ• rÄ• jikaá¹ƒ. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹
dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``á¹-hÄ• nÄ• cÄ• vanavasena khÄ«lÄ• dÄ«ni saá
khettÄ• diggahaá¹‡avasena ca sahapayogo veditabboâ€™â€™ ti. yadÄ• pana asati dhuran
khÄ«lasaá¹…kamanÄ• dimattaá¹ƒ kataá¹ƒ, tadÄ• vinÄ• dhuranikkhepena nahotÄ«ti dhuran
tenevettha __ ``taÃ±ca kho sÄ• mikÄ• naá¹ƒ dhuranikkhepenÄ• â€™â€™ _tivuttaá¹ƒ. __eva
yathÄ• vuttamatthaá¹ƒ rajjusaá¹…kamanÄ• dÄ«supi atidisati.

__yaá¹-á¹-hi_nti mÄ• nadaá¹‡á¸• aá¹ƒ. __ekasmiá¹ƒ anÄ• gate thullaccayaá¹ƒ, tasmiá¹ƒ Ä•
sace dÄ• rÅ«ni nikhaá¹‡itvÄ• tattakeneva gaá¹‡hitukÄ• mo hoti, avasÄ• ne dÄ• rumhi pÄ•
sÄ• khÄ• yopi katvÄ• gahetukÄ• mo hoti, avasÄ• nasÄ• khÄ• ya pÄ• rÄ• jikanti veditabbaá
dÄ• rÅ«ni nikhaá¹‡itvÄ• vatiá¹ƒ kÄ• tuá¹ƒ asakkonto. __khettamariyÄ• da_ntivuttamevattha
``kedÄ• rapÄ• á¸·iâ€™â€™ _nti vuttaá¹ƒ. __vitthataá¹ƒ karotÄ«_tipubbe vijjamÄ• nameva m
vitthiá¹‡á¹‡aá¹ƒ karoti. __akataá¹ƒ vÄ• pana patiá¹-á¹-hapetÄ«_ti pubbeakataá¹ƒ vÄ• mari

khettaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vatthuá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<105> vatthuá¹-á¹-hakathÄ• yaá¹ƒ \Ne II 129/ __tiá¹‡á¹‡aá¹ƒ pÄ• kÄ• rÄ• na_nti iá¹-á¹-haka
tiá¹‡á¹‡aá¹ƒ pÄ• kÄ• rÄ• naá¹ƒ. __eteneva nayenÄ• _ti iminÄ• ``kevalaá¹ƒ bhÅ«miá¹ƒ sodl
aparikkhipitvÄ• vÄ• â€™â€™ ti vuttamatthaá¹ƒ nidasseti.

gÄ• maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<106> gÄ• maá¹-á¹-hakathÄ• yaá¹ƒ gÄ• mo nÄ• mÄ• ti pÄ• á¸·iyaá¹ƒ na vuttaá¹ƒ sabbaso g
pubbevuttattÄ• .

araÃ±Ã±aá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<107> araÃ±Ã±aá¹-á¹-hakathÄ• yaá¹ƒ \Be II 146/ __araÃ±Ã±aá¹ƒ nÄ• mÄ• _ti idaá¹ƒ pana
pubbevuttaaraÃ±Ã±alakkhaá¹‡appattimattena araÃ±Ã±aá¹ƒ idhÄ• dhippetaá¹ƒ, kintu yaá¹ƒ
araÃ±Ã±alakkhaá¹‡ena araÃ±Ã±aá¹ƒparapariggahitaÃ±ca hoti, taá¹ƒ araÃ±Ã±aá¹ƒ idhÄ• dh
vuttaá¹ƒ. __tenÄ• _ti punaaraÃ±Ã±avacanena. __na pariggahitabhÄ• vo araÃ±Ã±assa lakkh
pariggahitabhÄ• vo araÃ±Ã±alakkhaá¹‡aá¹ƒsiyÄ• , ``araÃ±Ã±aá¹ƒ nÄ• ma yaá¹ƒ manussÄ•
ettakameva vadeyyÄ• ti adhippÄ• yo. __ya_nti iminÄ• pubbe vuttalakkhaá¹‡ameva araÃ±Ã
Ä• ha __ ``yaá¹ƒ pana attano araÃ±Ã±alakkhaá¹‡enaaraÃ±Ã±aâ€™â€™ _nti.

__vinivijjhitvÄ• _ti ujukameva vinivijjhitvÄ• . __paá¹‡á¹‡aá¹ƒ vÄ• _ti tÄ• lapaá¹‡á¹‡Ä• di paá
__addhagatopÄ«_ti cirakÄ• laá¹ƒ tattheva á¹-hitopi. __na gahetabbo_ti ettha pana yo pareh
hatthato kiá¹‡itvÄ• tacchetvÄ• tattheva á¹-hapito, so araÃ±Ã±asÄ• mikena anuÃ±Ã±Ä• top
chaá¸• á¸• itoti gahetuá¹ƒ vaá¹-á¹-atÄ«_ti paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya gahaá¹‡aá¹ƒ vuttaá¹ƒ.
__lakkhaá¹‡acchinnassÄ• pÄ«_ti araÃ±Ã±asÄ• mikÄ• naá¹ƒ hatthato kiá¹‡itvÄ• gaá¹‡hant
__challiyÄ• pariyonaddhaá¹ƒ hotÄ«_ti iminÄ• sÄ• mikÄ• naá¹ƒ nirapekkhataá¹ƒ dÄ«peti. te
vaá¹-á¹-atÄ«â€™â€™ _ti. yadi sÄ• mikÄ• naá¹ƒ sÄ• pekkhatÄ• atthi, na vaá¹-á¹-ati. __tÄ• n
ca hontÄ«_ti tÄ• ni gehÄ• dÄ«ni katÄ• ni pariniá¹-á¹-hitÄ• ni manussehica ajjhÄ• vutthÄ• ni
gehÄ• dÄ«naá¹ƒ katattÄ• tato avasiá¹-á¹-hadÄ• rÅ«nipi. __etesa_nti etesaá¹ƒ yathÄ• vutta

__tesaá¹ƒ_ \Ne II 130/ __Ä• rakkhaá¹-á¹-hÄ• na_nti tesaá¹ƒ araÃ±Ã±apÄ• lÄ• naá¹ƒ á¹-hita
vutte dÄ• tabbamevÄ• _tiettha ``dehÄ«â€™â€™ ti vutte ``dassÄ• mÄ«â€™â€™ ti Ä• bhoga
avutte adatvÄ• pigantuá¹ƒ vaá¹-á¹-atiyeva. __gantuá¹ƒ dethÄ• _ti gamanaá¹ƒ detha. __adis
bhaá¹‡á¸• adeyya_ntiparisuddhacittena gacchati, bhaá¹‡á¸• adeyyaá¹ƒ. yattha katthaci nÄ«

araÃ±Ã±asÄ• mikÄ• naá¹ƒyevasantakattÄ• suddhacittena nikkhantopi puna theyyacittaá¹ƒ pÄ• rÄ• jikamevÄ• tivadanti.

araÃ±Ã±aá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

udakakathÄ• vaá¹‡á¹‡anÄ•

<108> udakakathÄ• yaá¹ƒ \Be II 147/ mahÄ• kucchikÄ• udakacÄ• á¹-i __udakamaá¹‡iko_. udakamaá¹‡ikoâ€™â€™ tipi vadanti. __tatthÄ• _ti tesu bhÄ• janesu. __nibbahanaudaka_nt taá¸·Ä• kamariyÄ• daá¹ƒ mÄ• chindÄ«â€™â€™ ti taá¸·Ä• karakkhaá¹‡atthaá¹ƒ tassa ekap __niddhamanatumba_nti sassÄ• dÄ«naá¹ƒ atthÄ• ya udakanikkhamanamaggaá¹ƒ. __mariy idaá¹ƒ avassaá¹ƒ chinnasabhÄ• vadassanatthaá¹ƒ bhaá¹‡á¸• adeyyavisayadassanatthaÃ±c dubbalaá¹ƒ akatvÄ• pi yathÄ• vuttappayoge kate mariyÄ• daá¹ƒ chinditvÄ• nikkhantaudaka kÄ• retabbameva.

__aniggate_ti anikkhamitvÄ• taá¸·Ä• kasmiá¹ƒyeva udake á¹-hite. __asampattevÄ• _ti taá¸· mahÄ• mÄ• tikÄ• ya eva á¹-hite. __anikkhante_ti taá¸·Ä• kato anikkhante udake. __subaddl na hotÄ«ti adhippÄ• yo. tenÄ• ha __ ``nikkhante baddhÄ• bhaá¹‡á¸• adeyyaâ€™â€™ _nti, paresaá¹ƒ khuddakamÄ• tikÄ• mukhaá¹ƒ apÄ• puá¹‡itvÄ• mahÄ• mÄ• tikÄ• yaá¹ƒyevaá¹-h attho. ``anikkhante baddhÄ• subaddhÄ• , nikkhante baddhÄ• bhaá¹‡á¸• adeyyaâ€™â€™ n heá¹-á¹-hÄ• vuttavikappadvayassa yathÄ• kkamena vuttaá¹ƒ. __natthi avahÄ• ro_tiettha ``a bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«â€™â€™ ti keci vadanti, taá¸·Ä• kagataudakassasabbasÄ ayuttaá¹ƒ viya dissati, ``anikkhante baddhÄ• subaddhÄ• â€™â€™ ti iminÄ• ca aá¹-á¹-haka __vatthuá¹ƒ ... pe ... na sametÄ«_ti ettha taá¸·Ä• kagataudakassasabbasÄ• dhÄ• raá¹‡attÄ vatthunti adhippÄ• yo.

udakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dantaponakathÄ• vaá¹‡á¹‡anÄ•

<109> dantakaá¹-á¹-hakathÄ• yaá¹ƒ \Ne II 131/ __tato paá¹-á¹-hÄ• ya avahÄ• ro natthÄ«_ti bhikkhusaá¹…gho paribhuÃ±jatÅ«â€™â€™ ti yathÄ• sukhaá¹ƒ paribhogatthÄ• ya á¹-hapita abhÄ• jetabbattÄ• arakkhitabbattÄ• sabbasÄ• dhÄ• raá¹‡attÄ• ca aÃ±Ã±aá¹ƒ saá¹…ghika theyyacittena gaá¹‡hantassapi natthi avahÄ• ro \Be II 148/. __vatta_nti dantakaá¹-á¹-haggal idÄ• ni tadeva vattaá¹ƒ dassento __ ``yo hÄ«â€™â€™ _tiÄ• dimÄ• ha. __ ``puna sÄ• maá¹ keci therÄ• vadeyyunti yojetabbaá¹ƒ.

dantaponakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vanappatikathÄ• vaá¹‡á¹‡anÄ•

<110> vanappatikathÄ• yaá¹ƒ __ ``ujukameva tiá¹-á¹-hatÄ«_ti rukkhabhÄ• rena kiÃ±cideva
á¹-hitattÄ• hotiyeva á¹-hÄ• nÄ• cÄ• vananti adhippÄ• yena vuttaâ€™â€™ nti vadanti. __vÄ•
sodhetÄ«_tiyathÄ• vÄ• to Ä• gantvÄ• rukkhaá¹ƒ pÄ• teti, evaá¹ƒ vÄ• tassa Ä• gamanama
á¹-hitÄ• nisÄ• khÄ• gumbÄ• dÄ«ni chinditvÄ• apanento sodheti. __ ``maá¹‡á¸• Å«kakaá¹‡á
visa_ntimaá¹‡á¸• Å«kÄ• naá¹ƒ naá¹…guá¹-á¹-he aggakoá¹-iyaá¹ƒ á¹-hitakaá¹‡á¹-akaâ€™â€
visamacchakaá¹‡á¹-akaâ€™â€™ ntipivadanti.

vanappatikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

haraá¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<111> haraá¹‡akakathÄ• yaá¹ƒ __haraá¹‡aka_nti hariyamÄ• naá¹ƒ. abhimukhaá¹ƒ katvÄ•
__Ä• kaá¸• á¸• hanaá¹ƒ, _sesadisÄ• kaá¸• á¸• hanaá¹ƒ __vikaá¸• á¸• hanaá¹ƒ_. __pÄ• daá
ettha antaá¹ƒ nagaá¹‡hÄ• mÄ«ti asallakkhitattÄ• antassa ca gaá¹‡hissÄ• mÄ«ti sallakkhita
ekadesattÄ• pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ. __sahabhaá¹‡á¸• ahÄ• raka_nti bhaá¹‡á¸• ahÄ• rake
__santajjetvÄ• _ti dhanuÄ• dÄ«hisantajjetvÄ• .

__so_ti bhaá¹‡á¸• ahÄ• rako. __anajjhÄ• vutthaka_nti apariggahitakaá¹ƒ, asÄ• mikanti atth

__Ä• harÄ• pente dÄ• tabba_nti ettha ``chaá¸• á¸• etvÄ• dhuraá¹ƒ nikkhipitvÄ• gatÄ• nam
Ä• harÄ• panassa vuttattÄ• bhikkhÅ«nampi attano santake parikkhÄ• re acchinditvÄ• pare
dhuranikkhepaá¹ƒ katvÄ• pi puna taá¹ƒ balakkÄ• renapi Ä• harÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™
vadanti, sÄ«haá¸·adÄ«pavÄ• sino pana taá¹ƒ keci Ä• cariyÄ• na icchanti. teneva \Be II 149
majjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ ``amhÄ• kaá¹ƒ pana taá¹ƒ naruccatÄ«â€™â€™ ti. __
mahÄ• paccariÄ• dÄ«su. __vicÄ• raá¹‡Ä• eva natthÄ«_ti tatthÄ• pipaá¹-ikkhepÄ• bhÄ• vat

haraá¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upanidhikathÄ• vaá¹‡á¹‡anÄ•

<112> upanidhikathÄ• yaá¹ƒ ``saá¹…gopanatthÄ• ya attano hatthe nikkhittassa bhaá¹‡á¸• a
paá¹-isÄ• manapayogaá¹ƒvinÄ• aÃ±Ã±asmiá¹ƒ payoge akatepi rajjasaá¹…khobhÄ• dikÄ• l
mayhaá¹ƒdÄ• ni dassatÄ«â€™ ti ubhohipi sakasakaá¹-á¹-hÄ• ne nisÄ«ditvÄ• dhuranikkhep
pÄ• rÄ• jikamevapaá¹-isÄ• manapayogassa katattÄ• â€™â€™ ti vadanti. __attano hatthe n

attanohatthe saá¹…gopanatthÄ• ya nikkhittakÄ• lato paá¹-á¹-hÄ• ya tappaá¹-ibaddhattÄ• Ä
bhaá¹‡á¸• asÄ• mikaá¹-á¹-hÄ• ne á¹-hitattÄ• á¹-hÄ• nassa ca tadÄ• yattatÄ• ya á¹-hÄ• nÄ•
avahÄ• roti adhippÄ• yo.

__dhammaá¹ƒ vÄ• cÄ• petvÄ• _ti dhammaá¹ƒ kathÄ• petvÄ• . __eseva nayo_ti uddhÄ• rey
aÃ±Ã±ehi asÄ• dhÄ• raá¹‡assa abhiÃ±Ã±Ä• á¹‡assa vuttattÄ• . __ ``aÃ±Ã±aá¹ƒ tÄ• disame
idaá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ kathenteneva `asukasmiá¹ƒ á¹-hÄ• neâ€™ ti okÄ• sassa ca niyan
á¹-hitaá¹ƒ pattaá¹ƒ apanetvÄ• tasmiá¹ƒ okÄ• se aÃ±Ã±aá¹ƒ tÄ• disameva pacchÄ• á¹-hap
kathitaâ€™â€™ nti __tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. corena sallakkhitapattassa gaha
thenetvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti tasmiá¹ƒ okÄ• se á¹-hite tÄ• dise vatthumatte tassa
theyyacittasabbhÄ• vatoaÃ±Ã±aá¹ƒ tÄ• disameva gaá¹‡hante yujjatÄ«ti corassa avahÄ• ro
therenanÄ«haritvÄ• dinnaá¹ƒ pattaá¹ƒ gahetvÄ• gacchato corassa padavÄ• rena. __taá¹ƒ
gaá¹‡hanteyujjatÄ«_ti ``mamÄ• yaá¹ƒ patto na hotÄ«â€™â€™ ti vÄ• ``mayÄ• kathito ayaá
tivÄ• jÄ• nitvÄ• theyyacittena gaá¹‡hantassa ``idaá¹ƒ thenetvÄ• gaá¹‡hissÄ• mÄ«â€™â€
theyyacittaá¹ƒuppÄ• detvÄ• gaá¹‡hantassa ca avahÄ• rasabbhÄ• vato vuttaá¹ƒ.

__gÄ• madvÄ• ra_nti \Be II 150/ samaá¹‡asÄ• ruppaá¹ƒ vohÄ• ramattametaá¹ƒ, antogÄ• m
__vuttanayeneva therassa_ \Ne II 133/ __pÄ• rÄ• jika_nti theyyacitteneva parasantakassa g
therassa pÄ• rÄ• jikaá¹ƒ. __corassa dukkaá¹-a_nti asuddhacittena gahitattÄ• gahitakÄ• lec
__vuttanayeneva ubhinnampi dukkaá¹-a_nti corassa sÄ• mikena dinnattÄ• pÄ• rÄ• jikaá¹ƒ n
gahitattÄ• dukkaá¹-aá¹ƒ, therassa pana attano santakepi asuddhacittatÄ• yadukkaá¹-anti.

__Ä• á¹‡attiyÄ• gahitattÄ• _ti ettha ``pattacÄ«varaá¹ƒ gaá¹‡ha, asukaá¹ƒ nÄ• ma gÄ• maá
carissÄ• mÄ• â€™â€™ ti evaá¹ƒ therena kataÄ• á¹‡attiyÄ• vihÄ• rassa parabhÄ• ge upacÄ
gÄ• massa parato upacÄ• ro, tÄ• va sabbaá¹ƒ khettameva jÄ• tanti adhippÄ• yo. __maggat
sakaá¹-acakkamaggÄ• naá¹ƒ antarÄ• á¸·ampi maggoyevÄ• ti daá¹-á¹-habbaá¹ƒ. __aá¹-á¹-h
vihÄ• raá¹ƒ pavisitvÄ• sÄ«sÄ• dÄ«su bhÄ• raá¹ƒ bhÅ«miyaá¹ƒ anikkhipitvÄ• vatiá¹-á¹-hant
vissamitvÄ• theyyacitte vÅ«pasante puna theyyacittaá¹ƒ uppÄ• detvÄ• gacchati ce, pÄ• du
bhÅ«miyaá¹ƒ nikkhipitvÄ• puna taá¹ƒ gahetvÄ• gacchati, uddhÄ• rena kÄ• retabbo. kasmÄ
Ä• á¹‡attiyÄ• yaá¹ƒ kattabbaá¹ƒ, tassa tÄ• va pariniá¹-á¹-hitattÄ• . keci pana ``purimasmiá¹
avÅ«pasantepi vuttanayeneva vissamitvÄ• gacchatopÄ• duddhÄ• rena uddhÄ• rena vÄ• k
``asukaá¹ƒ nÄ• ma gÄ• manti aniyametvÄ• `antogÄ• maá¹ƒ pavisissÄ• mÄ• â€™ ti avisese
sabbopi gocaragÄ• mo khettamevÄ• â€™â€™ tipivadanti. __sesa_nti maggukkamanavihÄ•
__purimasadisamevÄ• _tianÄ• á¹‡attiyÄ• gahitepi sÄ• mikassa kathetvÄ• gahitattÄ• heá¹
vuttavihÄ• rÅ«pacÄ• rÄ• di sabbaá¹ƒkhettamevÄ• ti katvÄ• vuttaá¹ƒ.

__eseva nayo_ti ``antarÄ• magge theyyacittaá¹ƒ uppÄ• detvÄ• â€™â€™ tiÄ• dinÄ• vuttana
vÄ• kate_ti ``cÄ«varaá¹ƒ me kiliá¹-á¹-haá¹ƒ, ko nu kho rajitvÄ• dassatÄ«â€™â€™ tiÄ• dinÄ

__vuttanayenevÄ• _ti anÄ• á¹‡attassa therena saddhiá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• gama
__ekapasse vÄ• _ti vihÄ• rassa mahantatÄ• ya attÄ• naá¹ƒ adassetvÄ• ekasmiá¹ƒpasse va
paribhuÃ±janto jÄ«rÄ• petÄ«_ti theyyacitte uppanne á¹-hÄ• nÄ• cÄ• vanaá¹ƒakatvÄ• nivatt
paribhuÃ±janto \Be II 151/ jÄ«rÄ• peti, á¹-hÄ• nÄ• cÄ• ventassapana theyyacitte sati pÄ• rÄ
bhÄ• raá¹ƒ khandhe karaá¹‡Ä• dÄ«su viya. __yathÄ• tathÄ• vÄ• nassatÄ«_ti aggiÄ• dinÄ•
khÄ• ditaá¹ƒ vÄ• nassati.

__aÃ±Ã±o vÄ• kocÄ«_ti iminÄ• pana yena á¹-hapitaá¹ƒ, sopi saá¹…gahitoti veditabbaá¹ƒ.
thÅ«lasÄ• á¹-akoladdho_tiÄ• dinÄ• musÄ• vÄ• de dukkaá¹-aá¹ƒ adinnÄ• dÄ• napayogattÄ•
uddhÄ• repÄ• rÄ• jika_nti \Ne II 134/ ettha ``pavisitvÄ• tava sÄ• á¹-akaá¹ƒ gaá¹‡hÄ• hÄ«â€
upanidhibhÄ• vato muttattÄ• sÄ• mikassa itaraá¹ƒ gaá¹‡hatopi attano sÄ• á¹-ake Ä• layassa
pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ. __na jÄ• nantÄ«_ti tena vuttaá¹ƒ vacanaá¹ƒ asuá¹‡antÄ• na jÄ• n
ettha sacejÄ• nitvÄ• pi cittena na sampaá¹-icchanti, eseva nayoti daá¹-á¹-habbaá¹ƒ. __paá¹-
etthacittena paá¹-ikkhepopi saá¹…gahitovÄ• ti veditabbaá¹ƒ. __yÄ• citÄ• vÄ• ayÄ• citÄ• v
cittenapi sampaá¹-icchanti, naá¹-á¹-he gÄ«vÄ• . ayÄ• citÄ• pana yadipi cittena sampaá¹-icc

__gahetvÄ• á¹-hapetÄ«_ti ettha cÄ• letvÄ• tasmiá¹ƒyeva á¹-hÄ• ne á¹-hapitepi naá¹-á¹-he
__upacÄ• revijjamÄ• ne_ti bhaá¹‡á¸• Ä• gÄ• rassa samÄ«pe uccÄ• rapassÄ• vaá¹-á¹-hÄ• n
saá¹…ghassaca senÄ• sane vinaá¹-á¹-he_ti ettha ``kevalaá¹ƒ saá¹…ghassa senÄ• sanaá¹ƒ
adhippÄ• yenavivaritumpi vaá¹-á¹-atiyevÄ• â€™â€™ ti vadanti. __sahÄ• yehi bhavitabba_n
dÄ• tabbanti vuttaá¹ƒ hoti. __ayaá¹ƒ sÄ• mÄ«cÄ«_ti bhaá¹‡á¸• Ä• gÄ• re vasantÄ• naá¹ƒ id

__lolamahÄ• thero_ti mando momÅ«ho hasitakÄ«á¸·itappasuto vÄ• mahÄ• thero. attano at
sabhÄ• gabhikkhÅ«naá¹ƒ parikkhÄ• raá¹ƒ á¹-hapentÄ«ti yojetabbaá¹ƒ. __itarehÄ«_ti tasmiá
itarabhikkhÅ«hi. vihÄ• ravÄ• re niyutto __vihÄ• ravÄ• riko, _ vÄ• raá¹ƒ katvÄ• vihÄ• rarakkh
bhattavetanaá¹ƒ. __paá¹-ipathaá¹ƒ gatesÅ«_ti corÄ• naá¹ƒ Ä• gamanaá¹ƒÃ±atvÄ• ``paá¹-h
saddaá¹ƒ karissÄ• mÄ• â€™â€™ ti corÄ• naá¹ƒ abhimukhaá¹ƒ gatesu. __nissitakejaggentÄ
sikkhÄ• cariyÄ• ya posentÄ• pi nissitakevihÄ• raá¹ƒ jaggÄ• penti. ``asahÄ• yassa adutiyass
yutto, pacchimaá¹ƒ purimassevavevacanaá¹ƒ. __asahÄ• yassa vÄ• attadutiyassa vÄ• _ti im
ekena Ä• nÄ«taá¹ƒdvinnaá¹ƒ nappahotÄ«ti \Be II 152/ attadutiyassapi vÄ• ro nivÄ• ritoti vac
``yassasabhÄ• go bhikkhu bhattaá¹ƒ Ä• netvÄ• dÄ• tÄ• natthÄ«â€™â€™ ti iminÄ• na san
__upajÄ«vantenaá¹-hÄ• tabba_nti abbhokÄ• sikena rukkhamÅ«likenapi pÄ• kavaá¹-á¹-aá¹ƒ
pattacÄ«vararakkhaá¹‡atthÄ• yavihÄ• ravÄ• re sampatte á¹-hÄ• tabbaá¹ƒ. __paripuccha_nt
pucchitapaÃ±havissajjanaá¹ƒ aá¹-á¹-hakathaá¹ƒvÄ• . __diguá¹‡a_nti vassaggena pÄ• pitaá
koá¹-á¹-hÄ• seti vadanti. __pakkhavÄ• renÄ• _tiá¸• á¸• hamÄ• savÄ• rena.

upanidhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suá¹…kaghÄ• takathÄ• vaá¹‡á¹‡anÄ•

<113> suá¹…kaghÄ• takathÄ• yaá¹ƒ \Ne II 135/ __tato hanantÄ«_ti tato nÄ«harantÄ• hana
suá¹…kaá¹-á¹-hÄ• naá¹ƒ. __yato_ti yato nÄ«hariyamÄ• nabhaá¹‡á¸• ato. __rÄ• jaka_nti rÄ•
rÄ• jÄ• rahamevÄ• ti Ä• ha __ ``ayamevatthoâ€™â€™ _ti. __ito_ti ito bhaá¹‡á¸• ato. __duti
atikkÄ• metÄ«_tiettha ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ paricchedato bahi á¹-hapetvÄ• dutiye pÄ•
pÄ• rÄ• jikaâ€™â€™ ntivadanti uddharitvÄ• bahi aá¹-á¹-hapitopi bahi á¹-hitoyeva nÄ• ma h
yattha padavÄ• renaÄ• patti kÄ• retabbÄ• , tattha tattha sabbatthÄ• pi eseva nayoti vadanti
__bahisuá¹…kaghÄ• taá¹ƒ_. __avassaá¹ƒ patanaka_nti avassaá¹ƒ suá¹…kaghÄ• tato bahi
vuttanayenevÄ• _tiavassaá¹ƒ patanake hatthato muttamatteti vuttaá¹ƒ hoti. __vaá¹-á¹-antaá
pavisatÄ«_ti mahÄ• aá¹-á¹-hakathÄ• vacanassakurundisaá¹…khepaá¹-á¹-hakathÄ• hi adhip
á¹-hatvÄ• bahi gacchantaá¹ƒ rakkhatÄ«_tibhikkhuno payogena gamanavegassa antoyeva
__parivattetvÄ• abbhantarimaá¹ƒ bahiá¹-hapetÄ«_ti abbhantare á¹-hitaá¹ƒ puá¹-akaá¹ƒ par
á¹-hapeti. ettha ca ``abbhantarimepuá¹-ake bhÅ«mito mocitamatte pÄ• rÄ• jikaâ€™â€™ nti

__ ``gacchante yÄ• ne vÄ• ... pe ... á¹-hapetÄ«_ti suá¹…kaghÄ• taá¹ƒ apavisitvÄ• bahiyev
ti__tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ suá¹…kaá¹-á¹-hÄ• nassa bahi á¹-hapitanti vakkham
``suá¹…kaá¹-á¹-hÄ• nassa bahi á¹-hitaâ€™â€™ nti pÄ• á¹-haá¹ƒ vikappetvÄ• ``paá¹-hamaa
paviá¹-á¹-hesuyevayÄ• nÄ• dÄ«su á¹-hapitaá¹ƒ pacchÄ• yÄ• nena saddhiá¹ƒ nÄ«haá¹-aá¹
á¹-hitaá¹ƒ, na ca tena nÄ«taâ€™â€™ nti \Be II 153/ atthaá¹ƒ vadanti. ayaá¹ƒ pana tesaá¹ƒ a
suá¹…kaá¹-á¹-hÄ• nassa anto paviá¹-á¹-hayÄ• nÄ• dÄ«suá¹-hapitepi bhikkhussa payogaá¹
nÄ«haá¹-attÄ• nevatthi pÄ• rÄ• jikaá¹ƒ, __ ``atra paviá¹-á¹-hassasuá¹…kaá¹ƒ gaá¹‡hantÅ«
aÃ±Ã±ena nÄ«haá¹-assa bahi á¹-hite bhaá¹‡á¸• adeyyampi na hotÄ«ti. ayameva ca nayo ``
vÄ• aÃ±Ã±o naá¹ƒ vaá¹-á¹-essatÄ«ti vÄ• anto á¹-hapitaá¹ƒ pacchÄ• sayaá¹ƒ vÄ• vaá¹-á¹-
vaá¹-á¹-itaá¹ƒ bahi gacchati, rakkhatiyevÄ• â€™â€™ ti iminÄ• vacanenasametÄ«ti yuttatar
suá¹…kaá¹-á¹-hÄ• nassa anto pavisitvÄ• puna paccÄ• gacchatopi tenapassena paricchedat
tatopi gacchantÄ• naá¹ƒ hatthato suá¹…kaá¹ƒ gaá¹‡hanti, sÄ«mÄ• tikkamepÄ• rÄ• jikamev

__hatthisuttÄ• dÄ«sÅ«_ti hatthisikkhÄ• dÄ«su. __imasmiá¹ƒ á¹-hÄ• ne_ti yathÄ• vuttayÄ• n
nÄ«haraá¹‡e. __anÄ• pattÄ«_ti tattha ``sahatthÄ• â€™â€™ ti vacanato aÃ±Ã±ena nÄ«harÄ
__idhÄ• _ti imasmiá¹ƒ \Ne II 136/ adinnÄ• dÄ• nasikkhÄ• pade. __tatrÄ• _ti tasmiá¹ƒ eá¸·ak
__hontÄ«ti_ ettha __iti_-saddo hetuattho, yasmÄ• eá¸·akalomÄ• ni nissaggiyÄ• ni honti, tas
attho. __idha anÄ• pattÄ«_ti imasmiá¹ƒ sikkhÄ• pade avahÄ• rÄ• bhÄ• vÄ• anÄ• patti. __u
suá¹…kaghÄ• taparicchedato bahi samantÄ• dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ abbhanta
vatiÄ• sannappadesasaá¹…khÄ• taá¹ƒupacÄ• raá¹ƒ. tÄ• disaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ•
dukkaá¹-aá¹ƒ vuttaá¹ƒ. __etthÄ• _ti suá¹…kaghÄ• te. __ ``dvÄ«hi leá¸• á¸• upÄ• tehÄ«_ti ay
Ä• cariyaparamparÄ• bhatoâ€™â€™ ti__mahÄ• gaá¹‡á¹-hipade_ vuttaá¹ƒ.

suá¹…kaghÄ• takathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<114> pÄ• á¹‡akathÄ• yaá¹ƒ tiracchÄ• nagatassa ekantena pÄ• dagghanakatÄ• na sambh
``ekaá¹ƒsenaavahÄ• rakappahonakapÄ• á¹‡aá¹ƒ dassentoâ€™â€™ _ti. __bhujissaá¹ƒ hara
parapariggahitÄ• bhÄ• vato. __bhujisso_ti adÄ• so. __Ä• á¹-hapito_ti mÄ• tÄ• pitÅ«hi iá¹‡aa
iá¹‡adÄ• nÄ• ayaá¹ƒ tumhÄ• kaá¹ƒ santike hotÅ«â€™â€™ ti iá¹‡adÄ• yakÄ• naá¹ƒ niyyÄ•
mÄ• tÄ• pitarodÄ• sÄ• naá¹ƒ viya puttÄ• naá¹ƒ na \Be II 154/ sÄ• mino. yesaÃ±ca santike Ä
hatthakamme sÄ• mino, na tassÄ• ti Ä• ha __ ``avahÄ• ro natthÄ«â€™â€™ _ti. __dhanaá¹ƒ
vaá¸• á¸• hatÄ«_ti ettha ``Ä• á¹-hapetvÄ• gahitadhanaá¹ƒ vaá¸• á¸• hiyÄ• saha avahÄ• rak
ti__tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

__antojÄ• ta ... pe ... avahÄ• ro hotÄ«_ti ettha padesacÄ• rittavasena attanÄ• va attÄ• naá¹
niyyÄ• tetvÄ• dÄ• sabyaá¹ƒ upagataá¹ƒ avaharantassapi pÄ• rÄ• jikamevÄ• ti veditabbaá¹ƒ
kucchimhidÄ• sassa jÄ• to_ti evampi sambhavatÄ«ti sambhavantaá¹ƒ gahetvÄ• vuttaá¹ƒ. g
kucchismiá¹ƒpana aÃ±Ã±assa jÄ• topi ettheva saá¹…gahito. __karamarÄ• nÄ«to_ nÄ• ma b
``paradesato paharitvÄ• â€™â€™ _tiÄ• di. tattha __paradesato paharitvÄ• _ti paradesaá¹ƒ
vilumpakehirÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi mahÄ• corehi paradesato paharitvÄ• . __anÄ•
tassa vacanena tato adhikaá¹ƒ vegaá¹ƒ na vaá¸• á¸• heti, anÄ• patti. __pariyÄ• yenÄ• _ti pa
manussaviggahe ``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti vuttattÄ• p
muccati, idha pana ``adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyyÄ• â€™â€™ ti Ä• dÄ• nas
pariyÄ• yakathÄ• yamuccati.

pÄ• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

apadakathÄ• vaá¹‡á¹‡anÄ•

apadakathÄ• yaá¹ƒ \Ne II 137/ __nÄ• menÄ• _ti sappanÄ• mena vÄ• sÄ• mikena katanÄ•
__karaá¹‡á¸• apuá¹-a_ntipeá¸·Ä• ya pidhÄ• naá¹ƒ. __Ä• haccÄ• _ti paharitvÄ• .

catuppadakathÄ• vaá¹‡á¹‡anÄ•

<116> catuppadakathÄ• yaá¹ƒ __bhiá¹…kacchÄ• pa_nti bhiá¹…kabhiá¹…kÄ• ti saddÄ• yan
hatthipotakaá¹ƒ. __antovatthumhÄ«_ti parikkhitte antovatthumhi. __rÄ• jaá¹…gaá¹‡e_ti pari
vatthudvÄ• ratobahirÄ• jaá¹…gaá¹‡e. __hatthisÄ• lÄ• á¹-hÄ• na_nti nibbakosato udakapÄ•
__bahinagareá¹-hitassÄ• _ti \Be II 155/ parikkhittanagaraá¹ƒ sandhÄ• ya vuttaá¹ƒ, aparikkhi
antonagareá¹-hitassapi á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ. __khaá¹‡á¸• advÄ• ra_nti att

khaá¹‡á¸• itadvÄ• raá¹ƒ. __sÄ• khÄ• bhaá¹…ga_ntibhaÃ±jitasÄ• khaá¹ƒ. __nipannassa dve
__ghÄ• tetÄ«_ti ettha ``theyyacittenavinÄ• sentassa sahapayogattÄ• dukkaá¹-ameva, na p
Ä• cariyÄ• vadanti.

catuppadakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

oá¹‡irakkhakathÄ• vaá¹‡á¹‡anÄ•

oá¹‡irakkhakathÄ• yaá¹ƒ __oá¹‡i_nti oá¹‡Ä«taá¹ƒ, Ä• nÄ«tanti attho. ``oá¹‡irakkhassa santi
bhaá¹‡á¸• aá¹ƒ upanidhi viya saá¹…gopanatthÄ• ya anikkhipitvÄ• muhuttaá¹ƒ olokanatthÄ•
á¹-hÄ• nÄ• cÄ• vanamattena pÄ• rÄ• jikaá¹ƒ janetÄ«â€™â€™ ti vadanti.

saá¹ƒvidÄ• vahÄ• rakathÄ• vaá¹‡á¹‡anÄ•

saá¹ƒvidÄ• vahÄ• rakathÄ• yaá¹ƒ ``sambahulÄ• saá¹ƒvidahitvÄ• eko bhaá¹‡á¸• aá¹ƒ avah
sabbesaá¹ƒpÄ• rÄ• jikassÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ avisesena vuttattÄ• Ä• á¹‡Ä• pakÄ•
Ä• patti, avahÄ• rakassa uddhÄ• reti yathÄ• sambhavaá¹ƒ yojetvÄ• attho gahetabbo Ä• á¹-
taá¹ƒbhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti sabbesaá¹ƒ pÄ• rÄ• jikassÄ• â€™â€™ tiÄ• dÄ«su v
Ä• á¹‡Ä• pakassaÄ• á¹‡attikkhaá¹‡eyeva Ä• patti vuttÄ• . tathÄ• ca vakkhati ``atha taá¹ƒ b
hÄ• riyaá¹ƒhoti, yaá¹ƒ \Ne II 138/ parato sabbesaá¹ƒ Ä• patti pÄ• rÄ• jikassÄ• ti vuttaá¹ƒ, ta
taá¹…khaá¹‡eyeva pÄ• rÄ• jikaá¹ƒhotÄ«ti ayaá¹ƒ yutti sabbattha veditabbÄ• â€™â€™ ti (Sp
saá¹ƒvidÄ• vahÄ• re ca ``Ä• á¹‡atti natthÄ«â€™â€™ ti na vattabbÄ• ``antevÄ• sikesu ekar
mÄ• sakosÄ• hatthiko hoti, paÃ±ca Ä• á¹‡attikÄ• â€™â€™ ti vacanato. Ä• á¹‡attiyÄ• ca sa
Ä• á¹‡Ä• pakassaÄ• á¹‡attikkhaá¹‡eyeva Ä• patti icchitabbÄ• , na uddhÄ• re.

yadi evaá¹ƒ __ ``tesu eko bhaá¹‡á¸• aá¹ƒ avaharati, tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jika
kasmÄ• vuttanti? nÄ• yaá¹ƒ doso. ettha hi sabbesaá¹ƒyeva Ä• pattidassanatthaá¹ƒ \Be II 15
avahÄ• rakassapiÄ• pattisambhavaá¹-á¹-hÄ• naá¹ƒ dassento ``tassuddhÄ• re sabbesaá¹ƒ p
pana Ä• á¹‡Ä• pakÄ• nampiuddhÄ• reyeva Ä• pattidassanatthanti evamattho gahetabbo. __
Ä• á¹‡Ä• penti `gacchetaá¹ƒ Ä• harÄ• â€™ ti, tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jikaâ€™â
gahetabbo. atha vÄ• saá¹ƒvidÄ• vahÄ• re Ä• á¹‡Ä• pakÄ• nampi uddhÄ• reyeva Ä• patti, r
Ä• veá¹‡ikamidaá¹ƒlakkhaá¹‡anti aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡ena gahetabbaá¹ƒ, ito
yathÄ• aá¹-á¹-hakathÄ• yaá¹ƒpubbenÄ• paraá¹ƒ na virujjhati, tathÄ• vÄ«maá¹ƒsitvÄ• gah

__saá¹ƒvidhÄ• yÄ• _ti saá¹ƒvidahitvÄ• . __tena nesaá¹ƒ dukkaá¹-Ä• pattiyo_ti Ä• á¹‡attivas
pÄ• rÄ• jikÄ• pattiyÄ• asambhave sati vuttaá¹ƒ. yadi hi te Ä• á¹‡attÄ• avassaá¹ƒ taá¹ƒ hara
pÄ• rÄ• jikÄ• pattiyevanesaá¹ƒ daá¹-á¹-habbÄ• , na dukkaá¹-Ä• patti. __sÄ• hatthikaá¹ƒ vÄ•
Ä• á¹‡attikaá¹ƒ vÄ• sÄ• hatthikassaaá¹…gaá¹ƒ na hotÄ«_ti bhinnakÄ• lavisayattÄ• aÃ±Ã±

hoti. tathÄ• hi sahatthÄ• avaharantassaá¹-hÄ• nÄ• cÄ• vane Ä• patti, Ä• á¹‡attiyÄ• pana
bhinnakÄ• lavisayÄ• sÄ• hatthikÄ• á¹‡attikehiÄ• pajjitabbÄ• pattiyo.

saá¹ƒvidÄ• vahÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ketakammakathÄ• vaá¹‡á¹‡anÄ•

<119> saá¹…ketakammakathÄ• yaá¹ƒ __ocarake vuttanayenevÄ• _ti ``avassaá¹ƒ hÄ• riye
tiÄ• dinÄ• vuttanayena. pÄ• á¸·iyaá¹ƒ __taá¹ƒ saá¹…ketaá¹ƒ pure vÄ• pacchÄ• vÄ• _ti ett
sÄ• miattheupayogavacananti daá¹-á¹-habbaá¹ƒ, tassa saá¹…ketassÄ• ti attho. atha vÄ• ta
asampatvÄ• pure vÄ• taá¹ƒ saá¹…ketaá¹ƒ atikkamma pacchÄ• vÄ• ti evamettha yojanÄ•
``ajjÄ• tiniyÄ• mitaá¹ƒ_ \Ne II 139/ __taá¹ƒ saá¹…ketaá¹ƒ atikkammÄ• â€™â€™ _tiÄ• di. __
pacchÄ• vÄ• _tietthÄ• pi iminÄ• va nayena attho veditabbo.

saá¹…ketakammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nimittakammakathÄ• vaá¹‡á¹‡anÄ•

<120> nimittakammakathÄ• yaá¹ƒ \Be II 157/ akkhinikhaá¹‡Ä• dinimittakammaá¹ƒ pana lah
tasmÄ• taá¹…khaá¹‡eyeva taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharituá¹ƒ na sakkÄ• . tathÄ• hi kiÃ±ci
kiÃ±ci bhÄ• riyaá¹ƒ, taá¹ƒ gahetuá¹ƒ yÄ• va gacchati, yÄ• va ukkhipituá¹ƒ vÄ• yamati, tÄ• v
pacchÄ• hoti. evaá¹ƒ santepi nimittakammato paá¹-á¹-hÄ• ya gaá¹‡hituá¹ƒ Ä• raddhattÄ• te
avaharatÄ«ti vuccati. yadi evaá¹ƒ ``purebhattapayogova esoâ€™â€™ ti vÄ• dopamÄ• á¹‡al
nÄ• pajjati. na hi saá¹…ketakammaá¹ƒ viya nimittakammaá¹ƒ daá¹-á¹-habbaá¹ƒ. tattha hi kÄ
idha natthi. kÄ• lavasena hi saá¹…ketakammaá¹ƒ vuttaá¹ƒ, kiriyÄ• vasenanimittakammanti
``taá¹ƒ nimittaá¹ƒ pure vÄ• pacchÄ• vÄ• taá¹ƒbhaá¹‡á¸• aá¹ƒ avaharati, mÅ«laá¹-á¹-hassa
idaá¹ƒ pana tena nimittakamme kate gaá¹‡hituá¹ƒ anÄ• rabhitvÄ• sayameva gaá¹‡hantassa

nimittakammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• á¹‡attikathÄ• vaá¹‡á¹‡anÄ•

<121> Ä• á¹‡attikathÄ• yaá¹ƒ __asammohattha_nti yasmÄ• saá¹…ketakammanimittakamm
vÄ• akkhinikhaá¹‡anÄ• dÄ«ni vÄ• disvÄ• ``gaá¹‡hÄ• â€™â€™ ti vadati, ekogahetabbabh
``purebhattaá¹ƒ evaá¹ƒvaá¹‡á¹‡asaá¹‡á¹-hÄ• naá¹ƒ bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• â€™â€™ ti v
itthannÄ• massa pÄ• vada, so aÃ±Ã±assa pÄ• vadatÅ«â€™â€™ tiÄ• dinÄ• puggalapaá¹-ip
kÄ• lavasena kiriyÄ• vasena bhaá¹‡á¸• avasena puggalavasena ca Ä• á¹‡atte visaá¹…ketÄ
saá¹…ketakammanimittakammesu asammohatthaá¹ƒ. __nimittasaÃ±Ã±aá¹ƒ katvÄ• _ti ``Ä«

nti vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena gahaá¹‡assa nimittabhÅ«taá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ k

__yathÄ• dhippÄ• yaá¹ƒ gacchatÄ«_ti dutiyo tatiyassa, tatiyo catutthassÄ• ti evaá¹ƒ paá¹-ip
vuttaá¹ƒ hoti. sace pana dutiyo catutthassa Ä• roceti, na yathÄ• dhippÄ• yaá¹ƒ Ä• á¹‡attigat
nevatthi thullaccayaá¹ƒ, paá¹-hamaá¹ƒ vuttadukkaá¹-ameva hoti. __tadeva hotÄ«_ti bhaá¹‡a
kevalaá¹ƒ sÄ• sanappaá¹-iggahaá¹‡amattasseva siddhattÄ• tadeva thullaccayaá¹ƒ hoti \Be
nÄ• pi pÄ• rÄ• jikanti attho. __sabbatthÄ• _ti Ä«disesu sabbaá¹-á¹-hÄ• nesu.

__tesampi dukkaá¹-a_nti Ä• rocanapaccayÄ• dukkaá¹-aá¹ƒ. __paá¹-iggahitamatte_ti ettha a
paá¹-iggaá¹‡hÄ• ti, tato pubbeva Ä• cariyassa thullaccayaá¹ƒ, na pana paá¹-iggahiteti daá¹-
panassa thullaccayanti Ä• ha --- __ ``mahÄ• jano hi tena pÄ• pe niyojitoâ€™â€™ _ti.

__mÅ«laá¹-á¹-hasseva dukkaá¹-a_nti ayaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• nayo, Ä• cariyÄ• pana
mÅ«laá¹-á¹-hassÄ• tipÄ• á¸·iyaá¹ƒ avuttattÄ• paá¹-iggaá¹‡hantasseva taá¹ƒ dukkaá¹-aá¹ƒ v
heá¹-á¹-hÄ• Ä• gatavÄ• resupipaá¹-iggaá¹‡hantÄ• naá¹ƒ paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ ve
tattha okÄ• sÄ• bhÄ• vato avatvÄ• idha vuttaâ€™â€™ nti vadanti.

__evaá¹ƒ puna Ä• á¹‡attiyÄ• pi dukkaá¹-ameva hotÄ«_ti paá¹-hamaá¹ƒ atthasÄ• dhakattÄ•
__Ä• á¹‡attikkhaá¹‡eyevapÄ• rÄ• jiko_ti maggÄ• nantaraphalaá¹ƒ viya atthasÄ• dhikÄ• á¹‡
pÄ• rÄ• jiko. __badhiratÄ• yÄ• _ti uccaá¹ƒ bhaá¹‡anto badhiratÄ• ya vÄ• na sÄ• vetÄ«ti vu
ahaá¹ƒtayÄ• â€™â€™ ti imasmiá¹ƒ vÄ• re puna paá¹-ikkhipitabbÄ• bhÄ• vena atthasÄ• dha
mÅ«laá¹-á¹-hassa natthipÄ• rÄ• jikaá¹ƒ. ``paá¹‡á¹‡e vÄ• silÄ• ya vÄ• yattha katthaci `coriy
likhitvÄ• á¹-hapite pÄ• rÄ• jikamevÄ• â€™â€™ ti __tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. taa
adinnÄ• dÄ• natopariyÄ• yakathÄ• ya muccati, tasmÄ• vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. ya
nÄ• maá¹-hÄ• ne asukaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ á¹-hitaá¹ƒ, taá¹ƒ avaharÄ• â€™â€™ ti p
peseti, soce taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• á¹‡attiyÄ• avahaá¹-aá¹ƒ nÄ• ma hotÄ«ti yu
pÄ• rÄ• jikaá¹ƒ.

Ä• á¹‡attikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattibhedavaá¹‡á¹‡anÄ•

<122> __tattha tatthÄ• _ti bhÅ«maá¹-á¹-hathalaá¹-á¹-hÄ• dÄ«su. aá¹…gaÃ±ca dassentoti y
__vatthubhedenÄ• _tiavaharitabbassa vatthussa garukalahukabhedena. __Ä• pattibheda_n
pÄ• rÄ• jikathullaccayadukkaá¹-Ä• naá¹ƒvasena Ä• pattibhedaá¹ƒ. manussabhÅ«tena paren
__parapariggahitaá¹ƒ_.

<125> __na_ \Be II 159/ \Ne II 141/ __ca sakasaÃ±Ã±Ä«_ti iminÄ• pana parapariggahitaá¹

__na ca vissÄ• saggÄ• hÄ«, na ca tÄ• vakÄ• lika_nti iminÄ• pana parapariggahitasaÃ±Ã±Ä
vissÄ• saggÄ• hitÄ• _ti vissÄ• saggÄ• hena aggahitabhÄ• vo. __na tÄ• vakÄ• likatÄ• _tipa
aggahitabhÄ• vo. __anajjhÄ• vutthaka_nti ``mamedaâ€™â€™ nti pariggahavasenaanajjhÄ•
dÄ• rutiá¹‡apaá¹‡á¹‡Ä• di. __chaá¸• á¸• ita_nti kaá¹-á¹-hahÄ• rÄ• dÄ«hi atibhÄ• rÄ• ditÄ• y
araÃ±Ã±Ä• dÄ«su chaá¸• á¸• itaá¹ƒ. __chinnamÅ«laka_nti naá¹-á¹-haá¹ƒ pariyesitvÄ• Ä• la
chinnattÄ• chinnamÅ«laá¹ƒ. __asÄ• mika_nti anajjhÄ• vutthakÄ• dÄ«hi tÄ«hi Ä• kÄ• rehida
__ubhayampÄ«_ti yathÄ• vuttalakkhaá¹‡aá¹ƒ asÄ• mikaá¹ƒ attano santakaÃ±ca.

Ä• pattibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pattibhedavaá¹‡á¹‡anÄ•

<131> yÄ• ya seyyÄ• ya sayito kÄ• laá¹ƒ karoti, sÄ• __anuá¹-á¹-hÄ• naseyyÄ• _ nÄ• ma. _
adhivÄ• setÄ«â€™â€™ _ti vuttamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``na kiÃ±ci vadatÄ«â€™â€™
kÄ• tu_nti yattakaá¹ƒ gahitaá¹ƒ paribhuttaá¹ƒ vÄ• , tattakaá¹ƒ dÄ• tabbanti vuttaá¹ƒhoti.

__paá¹-idassÄ• mÄ«_ti yaá¹ƒ gahitaá¹ƒ, tadeva vÄ• aÃ±Ã±aá¹ƒ vÄ• tÄ• disaá¹ƒ puna das
saá¹…ghasantakesaá¹…ghaá¹ƒ anujÄ• nÄ• petumasakkuá¹‡eyyattÄ• kassaci vatthuno an
``saá¹…ghasantakaá¹ƒpana paá¹-idÄ• tumeva vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ.

__tasmiá¹ƒyeva attabhÄ• ve nibbattÄ• pÄ«_ti tasmiá¹ƒyeva matasarÄ«re uppannÄ• pi.
vinÄ«tavatthÅ«susÄ• á¹-akataá¹‡hÄ• ya tasmiá¹ƒyeva matasarÄ«re nibbattapeto viyÄ• ti da
__rukkhÄ• dÄ«su laggitasÄ• á¹-akevattabbameva natthÄ«_ti manussehi apariggahitaá¹ƒ sa
taá¹ƒ Ä• rakkhakehipariggahitaá¹ƒ hoti, gahetuá¹ƒ na vaá¹-á¹-atÄ«ti.

anÄ• pattibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

dÄ• rukhaá¹‡á¸• Ä• dÄ«su \Be II 160/ \Ne II 142/ ``bhÄ• riyamidaá¹ƒ, tvaá¹ƒ ekapassaá¹ƒ u
ekapassaá¹ƒukkhipÄ• mÄ«â€™â€™ ti ubhayesaá¹ƒ payogena ekassa vatthuno á¹-hÄ• nÄ•
``sÄ• hatthikÄ• á¹‡attikaâ€™â€™ _ntivuttaá¹ƒ. idaÃ±ca kÄ• yavÄ• cÄ• naá¹ƒ Ä«dise á¹-hÄ•
aá¹…gabhÄ• vamattadassanatthaá¹ƒ vuttaá¹ƒ. yÄ• ya panacetanÄ• ya samuá¹-á¹-hÄ• pito
vÄ• padhÄ• nabhÄ• vena á¹-hÄ• nÄ• cÄ• vanaá¹ƒ sÄ• dheti, tassÄ• vasena Ä• patti kÄ• r
sÄ• hatthikaá¹ƒ vÄ• Ä• á¹‡attikassa aá¹…gaá¹ƒ na hoti, Ä• á¹‡attikaá¹ƒ vÄ• sÄ• hatthikas

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<132> vinÄ«tavatthÅ«su __sandhÄ• vatÄ«_ti suá¹-á¹-hu dhÄ• vati. __vidhÄ• vatÄ«_ti vividh
nÄ• nappakÄ• renadhÄ• vati. __kÄ• yavacÄ«dvÄ• rabhedaá¹ƒ vinÄ• pÄ«_ti kÄ• yacopanaá
__paá¹-isaá¹…khÄ• nabalenÄ• _titathÄ• vidhacittuppÄ• de Ä• dÄ«navapaccavekkhaá¹‡aba

<135> __pucchÄ• sabhÄ• genÄ• _ti pucchÄ• nurÅ«pena. nirutti eva patho niruttipatho, tasm
__ ``vohÄ• ravacanamatteâ€™â€™ _ti.

<137> __yathÄ• kammaá¹ƒ gato_ti iminÄ• tassa matabhÄ• vaá¹ƒ dasseti. __abbhuá¹‡he_t
pariyÄ• yantarena vibhÄ• vetuá¹ƒ __ ``allasarÄ«reâ€™â€™ _ti vuttaá¹ƒ. __visabhÄ• gasarÄ
visabhÄ• gasarÄ«rattÄ• accÄ• sannena na bhavitabbanti Ä• ha __ ``sÄ«se vÄ• â€™â€™ _
visabhÄ• gasarÄ«repi attanÄ• va vuttavidhiá¹ƒ kÄ• tuá¹ƒ sÄ• á¹-akaÃ±ca gahetuá¹ƒ vaá¹-á¹
``kiÃ±cÄ• pi iminÄ• sikkhÄ• padena anÄ• patti, itthirÅ«paá¹ƒ pana Ä• masantassa dukkaá¹

<138> __kusaá¹ƒ saá¹…kÄ• metvÄ• _ti kusaá¹ƒ parivattetvÄ• .
__kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hÄ«_ti__Ä• di_-saddena tulÄ• kÅ«á¹-akaá¹ƒsa
saá¹…gaá¹‡hÄ• ti. tattha \Be II 161/ kÅ«á¹-amÄ• naá¹ƒhadayabhedasikhÄ• bhedarajjubhed
tattha __hadaya_nti nÄ• á¸·iÄ• dimÄ• nabhÄ• janÄ• naá¹ƒabbhantaraá¹ƒ, tassa bhedo chid
_ so sappitelÄ• diminanakÄ• le labbhati. tÄ• ni hi gaá¹‡hanto heá¹-á¹-hÄ• chiddena mÄ• ne
Ä• siÃ±cÄ• â€™â€™ ti vatvÄ• antobhÄ• janebahuá¹ƒ paggharÄ• petvÄ• gaá¹‡hÄ• ti, dada
pÅ«retvÄ• \Ne II 143/ deti. __sikhÄ• bhedo_tilataá¹‡á¸• ulÄ• diminanakÄ• le labbhati. tÄ• n
saá¹‡ikaá¹ƒ sikhaá¹ƒ ussÄ• petvÄ• gaá¹‡hÄ• ti, dento vegena pÅ«retvÄ• sikhaá¹ƒ chindar
khettavatthuminanakÄ• lelabbhati. khettÄ• diá¹ƒ minantÄ• hi amahantampi mahantaá¹ƒ kat
amahantaá¹ƒ. __kÅ«á¹-akahÄ• paá¹‡o_ pÄ• kaá¹-oyeva.

__tulÄ• kÅ«á¹-aá¹ƒ_ pana rÅ«pakÅ«á¹-aá¹ƒ aá¹…gakÅ«á¹-aá¹ƒ gahaá¹‡akÅ«á¹-aá¹ƒ paá¹-i
catubbidhaá¹ƒ hoti. tattha __rÅ«pakÅ«á¹-aá¹ƒ_ nÄ• ma dve tulÄ• sarÅ«pÄ• katvÄ• gaá¹‡h
dadanto khuddikÄ• yadeti. __aá¹…gakÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto pacchÄ• bhÄ• ge ha
pubbabhÄ• geakkamati. __gahaá¹‡akÅ«á¹-aá¹ƒ_ nÄ• ma gaá¹‡hanto mÅ«le rajjuá¹ƒ gaá¹‡h
__paá¹-icchannakÅ«á¹-aá¹ƒ_ nÄ• ma tulaá¹ƒ susiraá¹ƒ katvÄ• anto ayacuá¹‡á¹‡aá¹ƒ pakkh
pacchÄ• bhÄ• ge karoti, dadanto aggabhÄ• ge.

kaá¹ƒso vuccati suvaá¹‡á¹‡apÄ• ti, tÄ• ya vaÃ±canaá¹ƒ __kaá¹ƒsakÅ«á¹-aá¹ƒ_. kathaá¹ƒ?
suvaá¹‡á¹‡apÄ• tiá¹ƒkatvÄ• aÃ±Ã±Ä• dve tisso lohapÄ• tiyo suvaá¹‡á¹‡avaá¹‡á¹‡Ä• karo
gantvÄ• kiÃ±cideva aá¸• á¸• haá¹ƒ kulaá¹ƒ pavisitvÄ• ``suvaá¹‡á¹‡abhÄ• janÄ• ni kiá¹‡ath

pucchitesamagghataraá¹ƒ dÄ• tukÄ• mÄ• honti. tato tehi ``kathaá¹ƒ imesaá¹ƒ suvaá¹‡á¹‡a
tivutte ``vÄ«maá¹ƒsitvÄ• gaá¹‡hathÄ• â€™â€™ ti suvaá¹‡á¹‡apÄ• tiá¹ƒ pÄ• sÄ• á¹‡e ghaá
datvÄ• gacchanti.

__vaÃ±canaá¹ƒ_ nÄ• ma tehi tehi upÄ• yehi paresaá¹ƒ vaÃ±canaá¹ƒ. tatridamekaá¹ƒ vatthu
migaÃ±ca migapotakaÃ±ca gahetvÄ• Ä• gacchati. tameko dhutto ``kiá¹ƒ, bho, migoagghati
ti Ä• ha. ``migo dve kahÄ• paá¹‡e, migapotako ekaâ€™â€™ ntica vutte ekaá¹ƒ kahÄ• paá¹‡
gahetvÄ• thokaá¹ƒ gantvÄ• nivatto ``na me, bho, migapotakena attho, migaá¹ƒ me dehÄ«â
dve kahÄ• paá¹‡e dehÄ«ti. so Ä• ha --- ``nanu, bho, mayÄ• paá¹-hamaá¹ƒ eko kahÄ• paá¹‡
ti? ``Ä• ma dinnoâ€™â€™ ti. ``imaá¹ƒ migapotakaá¹ƒ gaá¹‡ha, evaá¹ƒ so ca kahÄ• paá¹‡o,
kahÄ• paá¹‡agghanakomigapotakoti dve kahÄ• paá¹‡Ä• bhavissantÄ«â€™â€™ ti. so ``kÄ•
sallakkhetvÄ• migapotakaá¹ƒ gahetvÄ• migaá¹ƒ adÄ• sÄ«ti.

__balasÄ• _ti balena. __panthaghÄ• ta_-ggahaá¹‡ena himaviparÄ• mosagumbaviparÄ• mo
himapÄ• tasamaye himena paá¹-icchannÄ• hutvÄ• maggappaá¹-ipannaá¹ƒ janaá¹ƒ mÅ«sa
yaá¹ƒ gummÄ• dÄ«hi paá¹-icchannÄ• janaá¹ƒ mÅ«santi, ayaá¹ƒ __gumbaviparÄ• moso_.

__uddhÄ• reyeva_ \Ne II 144/ __pÄ• rÄ• jika_nti ``sace sÄ• á¹-ako bhavissati, gaá¹‡hissÄ•
parikappassapavattattÄ• sÄ• á¹-akassa ca tattha sabbhÄ• vato. __padavÄ• rena kÄ• retab
anikkhipitvÄ• vavÄ«maá¹ƒsitattÄ• vuttaá¹ƒ. __pariyuá¹-á¹-hito_ti anubaddho. __disvÄ• haá
parikappÄ• vahÄ• rona dissatÄ«_ti iminÄ• parikappÄ• vahÄ• rassa asambhavaá¹ƒ dassent
vuttassaayuttabhÄ• vaá¹ƒ vibhÄ• veti. __mahÄ• aá¹-á¹-hakathÄ• ya_ntiÄ• dinÄ• pana parik
pÄ• á¸·iyÄ• saá¹ƒsandanabhÄ• vaÃ±ca vibhÄ• vento mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttame
teneva__mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi mahÄ• aá¹-á¹-hakathÄ• nayova dassito.

__kecÄ«_ti mahÄ• aá¹-á¹-hakathÄ• yameva ekacce Ä• cariyÄ• . __mahÄ• paccariyaá¹ƒ par
mahÄ• paccarivÄ• dassa visesasandassanattho. tena kecivÄ• do mahÄ• paccarivÄ• denap
mahÄ• aá¹-á¹-hakathÄ• nayo eva ca mahÄ• paccarivÄ• denapi saá¹ƒsandanato yuttatarotiv

__alaá¹…kÄ• rabhaá¹‡á¸• a_nti aá¹…gulimuddikÄ• di alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒ. __kusa
vilÄ«vamayaá¹ƒvÄ• tÄ• lapaá¹‡á¹‡amayaá¹ƒ vÄ• katasaÃ±Ã±Ä• á¹‡aá¹ƒ yaá¹ƒ kiÃ±ci kus
__samagghatara_nti appagghataraá¹ƒ. parakoá¹-á¹-hÄ• sato kuse uddhaá¹-epi na tÄ• va ku
jÄ• tanti vuttaá¹ƒ __ ``uddhÄ• rerakkhatÄ«â€™â€™ _ti. __siveyyaka_nti siviraá¹-á¹-he jÄ• ta

<139> jantÄ• gharavatthusmiá¹ƒ yasmÄ• Ä• nandatthero tattha anÄ• pattibhÄ• vaá¹ƒ jÄ• n
``tassakukkuccaá¹ƒ ahosÄ«â€™â€™ ti na vuttaá¹ƒ. yasmÄ• ca sayaá¹ƒ bhagavato nÄ• roc
``Ä• rocesÄ«â€™â€™ tiekavacanaá¹ƒ na vuttaá¹ƒ.

<140> __vighÄ• sa_nti \Be II 163/ khÄ• ditÄ• vasesaá¹ƒ ucchiá¹-á¹-haá¹ƒ vÄ• . __kappiyaá¹
kÄ• rÄ• petvÄ• _tipacÄ• petvÄ• . __attaguttatthÄ• yÄ• _ti taá¹ƒnimittaupaddavato attÄ• naá
jighacchÄ• bhibhÅ«tÄ• hi sÄ«hÄ• dayo attanÄ• khÄ• diyamÄ• naá¹ƒ gaá¹‡hantÄ• naá¹ƒ an
__parÄ• nuddayatÄ• yÄ• _tisÄ«hÄ• dÄ«su parasattesu anukampÄ• ya. jighacchÄ• vinodan
te palÄ• petvÄ• gaá¹‡hato tesu anukampÄ• nÄ• ma na bhavissati.

<141> __tekaá¹-ulayÄ• guvatthumhi viyÄ• _ti musÄ• vÄ• dasÄ• maÃ±Ã±ato vuttaá¹ƒ. __Ä•
Ä• á¹‡attehi. __Ä• á¹‡attenÄ• _ti sÄ• mikehi Ä• á¹‡attena. __aparassa bhÄ• gaá¹ƒ dehÄ«_t
dassetvÄ• \Ne II 145/ gahitattÄ• __ ``bhaá¹‡á¸• adeyyaâ€™â€™ _nti vuttaá¹ƒ. __aÃ±Ã±en
yathÄ• vuttehisammatÄ• dÄ«hi catÅ«hi aÃ±Ã±ena. __ ``aparampi bhÄ• gaá¹ƒ dehÄ«â€™â€
saá¹…ghasantakattÄ• amÅ«lakamevagahitanti __ ``uddhÄ• reyeva bhaá¹‡á¸• agghena kÄ•
__itarehi dÄ«yamÄ• na_ntisammatena, tena Ä• á¹‡attena vÄ• dÄ«yamÄ• naá¹ƒ. __evaá¹ƒ
bhÄ• gaá¹ƒ dehÄ«â€™â€™ tivatvÄ• vÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• vÄ• gaá¹‡hato. __
sÄ• mikena, tena Ä• á¹‡attenavÄ• dÄ«yamÄ• naá¹ƒ gihisantakaá¹ƒ ``aparassa bhÄ• gaá¹ƒ
gaá¹‡hato aparassa abhÄ• vato sÄ• misantakamevahotÄ«ti bhaá¹‡á¸• adeyyaá¹ƒ jÄ• taá¹ƒ.
dÄ«yamÄ• naá¹ƒ ``aparampi bhÄ• gaá¹ƒ dehÄ«tivatvÄ• vÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ•
vuttattÄ• aÃ±Ã±Ä• takaviÃ±Ã±attimattaá¹ƒá¹-hapetvÄ• neva pÄ• rÄ• jikaá¹ƒ na bhaá¹‡á¸•

142-3__._ parikkhÄ• ravatthÅ«su vuttaparikkhÄ• rassa heá¹-á¹-hÄ• vuttabhaá¹‡á¸• assa ca
yaá¹ƒparibhogayoggaá¹ƒ Ä• bharaá¹‡Ä• dirÅ«paá¹ƒ akatvÄ• yathÄ• sabhÄ• vato á¹-hapita
yaá¹ƒ pana tathÄ• katvÄ• paribhuÃ±jituá¹ƒ anucchavikÄ• kÄ• rena á¹-hapitaá¹ƒ Ä• bharaá¹
__parikkhÄ• ra_ntiveditabbaá¹ƒ.

144-146__._ __saá¹…kÄ• metvÄ• _ti á¹-hitaá¹-á¹-hÄ• nato apanetvÄ• . __thavika_nti upÄ•
yaá¹ƒkiÃ±cithavikaá¹ƒ. __Ä• harÄ• pentesu bhaá¹‡á¸• adeyya_nti ``gahite attamano hotÄ«â
vacanato anattamanassa santakaá¹ƒ gahitampi \Be II 164/ puna dÄ• tabbamevÄ• ti vuttaá¹ƒ
bhÄ• jetabbaâ€™â€™ nti (Vin I 379) vacanato bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ
upacÄ• rasÄ«maá¹-á¹-hÄ• naá¹ƒyevapÄ• puá¹‡Ä• tÄ«ti Ä• ha __ ``upacÄ• rasÄ«mÄ• yaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ _ti.

148-9__._ __ ``bhaá¹‡á¸• adeyya_nti ubhinnaá¹ƒ sÄ• layabhÄ• ve sati corassa vÄ• sÄ• mil
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __eseva nayo_ti paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya gah
theyyacittena pÄ• rÄ• jikanti attho. __gÄ• mesÅ«_ti gÄ• mikesu manussesu. gÄ• ma-ggaha
vuttÄ• . __vuá¹-á¹-hahantesÅ«_ti gÄ• maá¹ƒ chaá¸• á¸• etvÄ• palÄ• yantesu. __puna Ä• va
jÄ• napadikesu puna Ä• gantvÄ• vasantesu.

__avisesena vutta_nti ``saussÄ• hÄ• vÄ• nirussÄ• hÄ• vÄ• â€™â€™ ti visesaá¹ƒ aparÄ•
na hi katipayÄ• naá¹ƒ anussÄ• he sati saá¹…ghikaá¹ƒ asaá¹…ghikaá¹ƒ hotÄ«ti ayamettha a

__saussÄ• hamattameva pamÄ• á¹‡a_nti sÄ• mikÄ• naá¹ƒ paricchinnabhÄ• vato vuttaá¹ƒ.
gaá¹‡asantakatopuggalasantakato vÄ• . __senÄ• sanatthÄ• ya niyamita_nti idaá¹ƒ nidassa
paccayesu \Ne II 146/ yassa kassaci atthÄ• ya niyamitepi vuttanayameva. __issaravatÄ• yÄ
Ä• pucchitvÄ• vÄ• anÄ• pucchitvÄ• vÄ• dÄ• tabbakiccaá¹ƒ natthi, ayamevettha pamÄ• á¹
issarabhÄ• vena. __agghena kÄ• retabbo_ti agghÄ• nurÅ«paá¹ƒ dukkaá¹-ena thullaccayena
__issaravatÄ• yaparibhuÃ±jato gÄ«vÄ• _ti na kevalaá¹ƒ ettheva gÄ«vÄ• , heá¹-á¹-hÄ• kula
issaravatÄ• yavÄ• dinnepi gÄ«vÄ• yeva. __sukhÄ• ditamevÄ• _ti antovihÄ• re nisÄ«ditvÄ•
ghaá¹‡á¹-ippaharaá¹‡Ä• divuttavidhÄ• nassakatattÄ• sukhÄ• ditaá¹ƒ. saá¹…ghikaÃ±hi veb
antovihÄ• re vÄ• bahisÄ«mÄ• ya vÄ• hotu, bahisÄ«mÄ• yaá¹ƒ á¹-hitehi apaloketvÄ• bhÄ•
ubhayattha á¹-hitampi pana antosÄ«mÄ• yaá¹ƒá¹-hitehi apaloketvÄ• bhÄ• jetuá¹ƒ vaá¹-á¹-a
gaá¹‡á¹-hipadesu_ vuttaá¹ƒ ``vihÄ• reyeva nisÄ«ditvÄ• evaá¹ƒ katattÄ• sukhÄ• ditanti Ä• h
attho __vassÅ«panÄ• yikakkhandhakaá¹-á¹-hakathÄ• yaá¹ƒ_Ä• vi bhavissati.

<150> vuttavÄ• dakavatthÅ«su pÄ• á¸·iyaá¹ƒ __yugasÄ• á¹-aka_nti sÄ• á¹-akayugaá¹ƒ. __t
__doá¹‡a_nti soá¸·asanÄ• á¸·imattaá¹ƒ. __paricchedaá¹ƒ pana katvÄ• _ti yattakaá¹ƒ \Be II 1
tattakaá¹ƒ agghavasena vÄ• cÄ«varÄ• dipaccayavasena vÄ• paricchedaá¹ƒ katvÄ• . __up
aparicchedaá¹ƒ katvÄ• vadantÄ«â€™â€™ ti evaá¹ƒ dosÄ• ropanato.

<153> __chÄ• tajjhatta_nti jighacchÄ• dukkhena pÄ«á¸·itaattasantÄ• naá¹ƒ. __dhanuka_nti
__baddho hotÄ«_ti tiriyaá¹ƒ baddho hoti. __sunakhadaá¹-á¹-ha_nti sÄ• mikehi vissajjitasuna
__yaá¹-á¹-hiyÄ• saha pÄ• tetÄ«_ti sÅ«karassa Ä• gamanato puretarameva tattha abajjhana
__maddanto gacchati, bhaá¹‡á¸• adeyya_nti ekasÅ«karagghanakaá¹ƒ bhaá¹‡á¸• aá¹ƒ dÄ• t
maggenagacchantÄ• sabbeva sÅ«karÄ• tena pÄ• sena bajjhanti, ekoyeva paá¹-hamataraá
ekasÅ«karagghanakaá¹ƒ bhaá¹‡á¸• aá¹ƒ dÄ• tabbaá¹ƒ. __pacchÄ• gacchatÄ«_ti tena kata
sayameva gacchati. heá¹-á¹-hÄ• vuttesupi Ä«disesu á¹-hÄ• nesu eseva nayo. __uddharitvÄ
puretarameva uddharitvÄ• chaá¸• á¸• eti. __vihÄ• rabhÅ«miya_nti vihÄ• rasÄ• mantÄ• ara
yÄ• citvÄ• _ti rÄ• jarÄ• jamahÄ• mattÄ• dÄ«naá¹ƒ santikaá¹ƒ gantvÄ• anuddissa rakkhaá¹

__kumÄ«namukha_nti kumÄ«nassa anto macchÄ• naá¹ƒ pavisanamukhaá¹ƒ. __gumbe khi
bhaá¹‡á¸• adeyyamevÄ• _tikumÄ«nassa anto pavisitabbÄ• naá¹ƒ macchÄ• naá¹ƒ agghena

<156> vÄ«satiá¹ƒsÄ• divasena paricchinnÄ• bhikkhÅ« etthÄ• ti __paricchinnabhikkhukaá¹ƒ
__therÄ• na_ntiÄ• gantukattherÄ• naá¹ƒ \Ne II 147/. __tesampÄ«_ti Ä• vÄ• sikabhikkhÅ«na
saá¹…ghikaparibhogavasena paribhuÃ±janatthÄ• ya. gahaá¹‡eti pÄ• á¹-haseso daá¹-á¹-hab
Ä• vÄ• se. __aÃ±Ã±esaá¹ƒatthibhÄ• va_nti aÃ±Ã±esaá¹ƒ Ä• gantukabhikkhÅ«naá¹ƒ atthibh
Ä• vÄ• se. __bhÄ• jetvÄ• khÄ• dantÄ«_ti Ä• gantukÄ• nampi sampattÄ• naá¹ƒ bhÄ• jetvÄ•
__catÅ«su paccayesu sammÄ• upanentÄ«_ti ambaphalÄ• dÄ«ni vikkiá¹‡itvÄ• cÄ«varÄ• d
upanenti. __cÄ«varatthÄ• ya niyametvÄ• dinnÄ• _ti ``imesaá¹ƒ rukkhÄ• naá¹ƒ phalÄ• nivik

upanetabbÄ• ni, na bhÄ• jetvÄ• khÄ• ditabbÄ• nÄ«â€™â€™ ti evaá¹ƒ niyametvÄ• dinnÄ• .
166/ __anissarÄ• _ti paccayaparibhogatthÄ• yaniyametvÄ• dinnattÄ• bhÄ• jetvÄ• khÄ• di

__na tesu ... pe ... á¹-hÄ• tabba_nti ettha Ä• gantukehi heá¹-á¹-hÄ• vuttanayena bhÄ• jetvÄ
khÄ• ditabbantiadhippÄ• yo. __tesaá¹ƒ katikÄ• ya á¹-hÄ• tabba_nti ``bhÄ• jetvÄ• na khÄ• d
``ettakesu rukkhesu phalÄ• ni gaá¹‡hissÄ• mÄ• â€™â€™ ti vÄ• ``ettakÄ• ni phalÄ• ni gaá¹
``ettakÄ• naá¹ƒ divasÄ• naá¹ƒ abbhantare gaá¹‡hissÄ• mÄ• â€™â€™ ti vÄ• ``na kiÃ±ci ga
evaá¹ƒ katÄ• ya Ä• vÄ• sikÄ• naá¹ƒ katikÄ• ya Ä• gantukehi á¹-hÄ• tabbaá¹ƒ. mahÄ• aá¹-á
``anissarÄ• â€™â€™ ti vacanena dÄ«pitoyeva attho mahÄ• paccariyaá¹ƒ __ ``catunnaá¹ƒ p
_ntiÄ• dinÄ• vitthÄ• retvÄ• dassito. __paribhogavasenevÄ• _ti ettha __eva_-saddo aá¹-á¹-h
paribhogavasenatameva bhÄ• jetvÄ• ti yojetabbaá¹ƒ. __etthÄ• _ti etasmiá¹ƒ vihÄ• re raá¹-á
__senÄ• sanapaccaya_ntisenÄ• sanaÃ±ca tadatthÄ• ya niyametvÄ• á¹-hapitaÃ±ca.

__lÄ• makakoá¹-iyÄ• _ti lÄ• makaá¹ƒ Ä• diá¹ƒ katvÄ• , lÄ• makasenÄ• sanato paá¹-á¹-hÄ• y
senÄ• sanepi tiá¹‡Ä• dÄ«ni lÄ• makakoá¹-iyÄ• va vissajjetabbÄ• ni, senÄ• sanaparikkhÄ• r
lÄ• makakoá¹-iyÄ• vavissajjetabbÄ• . __mÅ«lavatthucchedaá¹ƒ pana katvÄ• na upanetabb
hotÄ«ti? __tÄ«supi gaá¹‡á¹-hipadesu_ tÄ• va idaá¹ƒ vuttaá¹ƒ ``sabbÄ• ni senÄ• sanÄ• ni na
vissajjetabbÄ• nÄ«tivuttaá¹ƒ hotÄ«â€™â€™ ti. lÄ• makakoá¹-iyÄ• vissajjentehipi senÄ• sa
vissajjetabbÄ• tiayamattho vutto hotÄ«ti no khanti, vÄ«maá¹ƒsitvÄ• yaá¹ƒ ruccati, taá¹ƒ gah

dhammasantakena buddhapÅ«jaá¹ƒ kÄ• tuá¹ƒ, buddhasantakena vÄ• dhammapÅ«jaá¹ƒ kÄ
vaá¹-á¹-atÄ«ti? ``tathÄ• gatassa kho etaá¹ƒ vÄ• seá¹-á¹-ha adhivacanaá¹ƒ dhammakÄ• yo i
vakkali, dhammaá¹ƒpassati, so maá¹ƒ passatÄ«â€™â€™ ti (SN b III 87) ca vacanato vaá¹-á
kecipana ``evaá¹ƒ sante `yo, bhikkhave, maá¹ƒ upaá¹-á¹-haheyya, so gilÄ• naá¹ƒ upaá¹-á¹-h
vacanatobuddhasantakena gilÄ• nassapi bhesajjaá¹ƒ kÄ• tuá¹ƒ yuttanti Ä• pajjeyya, tasmÄ
tivadanti, taá¹ƒ \Ne II 148/ akÄ• raá¹‡aá¹ƒ. na hi ``yo, bhikkhave, maá¹ƒ upaá¹-á¹-haheyya,
upaá¹-á¹-haheyyÄ• â€™â€™ tiiminÄ• attano ca gilÄ• nassa ca ekasadisatÄ• tadupaá¹-á¹-h
samaphalatÄ• vuttÄ• . ayaÃ±hettha attho ``yo maá¹ƒ ovÄ• dÄ• nusÄ• sanÄ«karaá¹‡ena up
upaá¹-á¹-haheyya, mama ovÄ• dakaraá¹‡ena gilÄ• no upaá¹-á¹-hÄ• tabboâ€™â€™ ti. bhag
upaá¹-á¹-hÄ• naá¹ƒ ekasadisantievaá¹ƒ panettha attho na gahetabbo. tasmÄ• ``yo vo, Ä• n
vinayo cadesito paÃ±Ã±atto, so vo mamaccayena satthÄ• â€™â€™ ti vacanato ``ahaÃ±ca
ovadÄ• mianusÄ• sÄ• mi, mayi parinibbute imÄ• ni caturÄ• sÄ«ti buddhasahassÄ• ni tumhe
ovadissantianusÄ• sissantÄ«â€™â€™ ti vuttattÄ• ca bahussutaá¹ƒ bhikkhuá¹ƒ pasaá¹ƒsan
so tumhÄ• kaá¹ƒ sÄ• vako nÄ• ma, buddho nÄ• ma esa cundÄ• â€™â€™ ti vuttattÄ• dhan
pubbanayo eva pasatthataroti amhÄ• kaá¹ƒ khanti.

__paá¹‡á¹‡aá¹ƒ Ä• ropetvÄ• _ti ``ettakeheva rukkhehi ettakameva gahetabbaâ€™â€™ nti p
likhitvÄ• ti vuttaá¹ƒ hoti. __nimittasaÃ±Ã±aá¹ƒ katvÄ• _ti saá¹…ketaá¹ƒ katvÄ• . __dÄ• rakÄ

puttanattÄ• dayo dÄ• rakÄ• . aÃ±Ã±epi ye keci gopakÄ• honti, tesabbepi vuttÄ• . sabbatthÄ
gopakadÄ• ne yattakaá¹ƒ gopakÄ• denti, tattakaá¹ƒgahetabbaá¹ƒ. saá¹…ghike pana yathÄ
gahetabbanti dÄ«pitattÄ• __ ``atthato ekaâ€™â€™ _ntivuttaá¹ƒ.

__tato_ti yathÄ• vuttauposathÄ• gÄ• rÄ• dikaraá¹‡atthÄ• ya á¹-hapitadÄ• rusambhÄ• rato.
__Ä• pucchitvÄ• _tikÄ• rakasaá¹…ghaá¹ƒ Ä• pucchitvÄ• . __taá¹ƒ sabbampi Ä• haritvÄ• _ti
tÄ• vakÄ• likaá¹ƒÄ• haritvÄ• . __Ä• harÄ• pento_ti ettha anÄ• harÄ• pentepi dÄ• tabbamev
ekassa bhikkhuno pÄ• puá¹‡anaá¹-á¹-hÄ• naá¹ƒ, tatoyeva senÄ• sanato tassa dÄ• tabbaá¹
uá¹-á¹-hÄ• petabboti vuttaá¹ƒ hoti.

__ ``udakapÅ«ja_nti cetiyaá¹-á¹-hÄ• nesu siÃ±canaâ€™â€™ nti __gaá¹‡á¹-hipadesu_ vutta
__vattasÄ«senÄ• _tikevalaá¹ƒ saddhÄ• ya, na vetanÄ• diatthÄ• ya. __savatthuka_nti saha
panadÄ• tabba_nti kasmÄ• vuttaá¹ƒ, kiá¹ƒ taá¹ƒ garubhaá¹‡á¸• aá¹ƒ na hotÄ«ti? na hoti.
arakkhitaagopitaá¹-á¹-hÄ• nehi vinassakabhÄ• vena á¹-hitaá¹ƒ garubhaá¹‡á¸• aá¹ƒ na hoti,
sandhÄ• ya ``tiá¹‡amattaá¹ƒ panadÄ• tabbaâ€™â€™ nti vuttaá¹ƒ. __jaggitvÄ• _ti saá¹ƒvac
jaggitvÄ• .

__kuá¹-á¹-a_nti \Be II 168/ gehabhittiá¹ƒ. __pÄ• kÄ• ra_nti parikkhepapÄ• kÄ• raá¹ƒ.
__tato_tichaá¸• á¸• itavihÄ• rato. __tato_ \Ne II 149/ __Ä• haritvÄ• senÄ• sanaá¹ƒ kataá¹ƒ
sÄ• mantagÄ• mavÄ• sÄ«hi bhikkhÅ«hichaá¸• á¸• itavihÄ• rato dÄ• rusambhÄ• rÄ• diá¹ƒ Ä
hoti.

<157> __catubhÄ• gaudakasambhinne_ti catutthabhÄ• gena udakena sambhinne. __odana
aparassa bhÄ• gaâ€™â€™ nti Ä• gatavatthusmiá¹ƒ.

<159> ayyÄ• attanÄ• kÄ• tuá¹ƒ yuttampi na karonti, ativiya thaddhÄ• ti pasÄ• daá¹ƒ bhind
tasmÄ• __ ``pasÄ• dÄ• nurakkhaá¹‡atthÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __iddhiá¹ƒ paá¹-isaá
vissajjesi. __sakaá¹-á¹-hÄ• neyeva aá¹-á¹-hÄ• sÄ«_ti iddhiyÄ• vissajjitattÄ• eva ``pÄ• sÄ•
Ä• gacchatÅ«â€™â€™ ti anadhiá¹-á¹-hitepi sayameva Ä• gantvÄ• sakaá¹-á¹-hÄ• neyeva a
dÄ• rakÄ• pÄ• sÄ• daá¹ƒ Ä• rohanti, tÄ• va pÄ• sÄ• do tesaá¹ƒ santike hotÅ«â€™â€™ ti pu
kÄ• laparicchedaá¹ƒ katvÄ• adhiá¹-á¹-hitena tato paraá¹ƒ iddhi vissajjitÄ• nÄ• ma hotÄ«ti k
iddhiá¹ƒ paá¹-isaá¹ƒharÄ«â€™â€™ ti. yasmÄ• te dÄ• rakÄ• evaá¹ƒ gahetvÄ• gatÄ• naá¹ƒ
Ä«disena payogena therena te Ä• nÄ«tÄ• nÄ• ma na honti, tasmÄ• theroevamakÄ• sÄ«ti
``vohÄ• ravasenÄ• â€™â€™ _tiÄ• di. attano pakativaá¹‡á¹‡aá¹ƒ avijahitvÄ• bahiddhÄ• hat
hutvÄ• bahudhÄ• hotÄ«â€™â€™ ti (DN I 238; MN I 147; SN c V 842) Ä• gataÃ±ca adhiá¹-
__adhiá¹-á¹-hÄ• niddhi_nÄ• ma. ``so pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá
nÄ• gavaá¹‡á¹‡aá¹ƒ vÄ• ... pe ... vividhampi senÄ• byÅ«haá¹ƒ dassetÄ«â€™â€™ ti (Paá¹-
iddhi pakativaá¹‡á¹‡avijahanavikÄ• ravasenapavattattÄ• __vikubbaniddhi_ nÄ• ma. attÄ• n

hatthiÄ• didassanampi etthevasaá¹…gahitanti daá¹-á¹-habbaá¹ƒ. pakativaá¹‡á¹‡avijahanaÃ
pakatirÅ«passa aÃ±Ã±esaá¹ƒ adassanaá¹ƒ, na sabbena sabbaá¹ƒ tassa nirodhanaá¹ƒ. eva
adassetvÄ• bahiddhÄ• hatthiÄ• didassanampiettheva saá¹…gahitaâ€™â€™ nti idaá¹ƒ ``pa
vijahitvÄ• â€™â€™ ti vuttamÅ«lapadena na virujjhati.

vinÄ«tavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• samattÄ• .

anusÄ• sanÄ«kathÄ• vaá¹‡á¹‡anÄ•

__parÄ• jitakilesenÄ• _ti \Be II 169/ \Ne II 150/ santÄ• ne puna anuppattidhammatÄ• pÄ• da
catÅ«himaggaÃ±Ä• á¹‡ehi saha vÄ• sanÄ• ya samucchinnasabbakilesena. __idhÄ• _ti ima
tenasikkhÄ• padena samaá¹ƒ aÃ±Ã±aá¹ƒ anekanayavokiá¹‡á¹‡aá¹ƒ gambhÄ«ratthavinicch
vijjatÄ«ti yojetabbaá¹ƒ. attho ca vinicchayo ca atthavinicchayÄ• , gambhÄ«rÄ• atthavinicch
__gambhÄ«ratthavinicchayaá¹ƒ_. __vatthumhi otiá¹‡á¹‡e_ti codanÄ• vatthumhi saá¹…gha
ekasmiá¹ƒ codite, sayameva vÄ• Ä• gantvÄ• attano katavÄ«tikkame Ä• rocitetivuttaá¹ƒ ho
vatthumhi.

vinicchayaá¹ƒ karontena sahasÄ• ``pÄ• rÄ• jikaâ€™â€™ nti avatvÄ• yaá¹ƒ kattabbaá¹ƒ, ta
``pÄ• á¸·iâ€™â€™ _ntiÄ• dimÄ• ha. __vinicchayo_ti pÄ• rÄ• jikÄ• pattivinicchayo. __avatvÄ
pÄ• rÄ• jikaá¹ƒ Ä• pannoâ€™â€™ tiavatvÄ• va. __kappiyepi ca vatthusmi_nti avatvÄ• pi ga
mÄ• tupitusantakepivatthusmiá¹ƒ. __lahuvattino_ti theyyacittuppÄ• dena lahuparivattino.
__Ä• sÄ«visa_ntisÄ«ghameva sakalasarÄ«re pharaá¹‡asamatthavisaá¹ƒ.

anusÄ• sanÄ«kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• aá¹-á¹-hakathÄ• ya paá¹-hamabhÄ• gavaá¹‡á¹‡anÄ• samattÄ• .

3. tatiyapÄ• rÄ• jikaá¹ƒ

__tÄ«hÄ«_ti \Ne II 151/ kÄ• yavacÄ«manodvÄ• rehi. __vibhÄ• vita_nti pakÄ• sitaá¹ƒ, desita
hoti.

paá¹-hamapaÃ±Ã±attinidÄ• navaá¹‡á¹‡anÄ•

<162> __tikkhattuá¹ƒ pÄ• kÄ• raparikkhepavaá¸• á¸• hanenÄ• _ti tikkhattuá¹ƒ pÄ• kÄ• rapa
nagarabhÅ«miyÄ• vaá¸• á¸• hanena. __visÄ• lÄ«bhÅ«tattÄ• _ti gÄ• vutantaraá¹ƒ gÄ• vutan
bÄ• rÄ• á¹‡asiraÃ±Ã±okira (Ps I 146; Khp-a 6. ratanasuttavaá¹‡á¹‡anÄ•) aggamahesiyÄ•
saá¹‡á¹-hÄ• si, sÄ• Ã±atvÄ• raÃ±Ã±o nivedesi, rÄ• jÄ• gabbhaparihÄ• raá¹ƒ adÄ• si. sÄ•
gabbhaparipÄ• kakÄ• le vijÄ• yanagharaá¹ƒ pÄ• visi. puÃ±Ã±avantÄ«naá¹ƒpaccÅ«sasama
sÄ• ca tÄ• saá¹ƒ aÃ±Ã±atarÄ• , tena paccÅ«sasamaye alattakapaá¹-alabandhujÄ«vakapu
vijÄ• yi. tato ``aÃ±Ã±Ä• deviyo suvaá¹‡á¹‡abimbasadise putte vijÄ• yanti, aggamahesÄ«ma
purato mama avaá¹‡á¹‡o uppajjeyyÄ• â€™â€™ ti cintetvÄ• tena avaá¹‡á¹‡abhayenataá¹ƒ
bhÄ• jane pakkhipitvÄ• paá¹-ikujjitvÄ• rÄ• jamuddikÄ• ya laÃ±chetvÄ• gaá¹…gÄ• ya sote
chaá¸• á¸• itamatte devatÄ• Ä• rakkhaá¹ƒ saá¹ƒvidahiá¹ƒsu. suvaá¹‡á¹‡apaá¹-á¹-ikaÃ±cett
``bÄ• rÄ• á¹‡asiraÃ±Ã±o aggamahesiyÄ• pajÄ• â€™â€™ ti likhitvÄ• bandhiá¹ƒsu. tatotaá¹
Å«mibhayÄ• dÄ«hi anupaddutaá¹ƒ gaá¹…gÄ• sotena pÄ• yÄ• si.

tena ca samayena aÃ±Ã±ataro tÄ• paso gopÄ• lakakulaá¹ƒ nissÄ• ya gaá¹…gÄ• tÄ«re viha
otiá¹‡á¹‡o taá¹ƒ bhÄ• janaá¹ƒ Ä• gacchantaá¹ƒ disvÄ• paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya aggahes
akkharapaá¹-á¹-ikaá¹ƒ rÄ• jamuddikÄ• laÃ±chanaÃ±ca disvÄ• muÃ±citvÄ• taá¹ƒ maá¹ƒsap
disvÄ• nassaetadahosi ``siyÄ• gabbho, tathÄ• hissa duggandhapÅ«tibhÄ• vo natthÄ«â€™
udakappavÄ• henÄ• gatassapihi usmÄ• na vigacchati, usmÄ• ca nÄ• ma Ä«disÄ• ya savi
``siyÄ• gabbhoâ€™â€™ ti \Ne II 152/ cintesi. puÃ±Ã±avantatÄ• ya pana duggandhaá¹ƒ nÄ•
pÅ«tibhÄ• vo ca. evaá¹ƒ pana cintetvÄ• assamaá¹ƒ netvÄ• naá¹ƒ suddhe okÄ• se á¹-hape
aá¸• á¸• hamÄ• saccayena dvemaá¹ƒsapesiyo ahesuá¹ƒ. tÄ• paso disvÄ• sÄ• dhukataraá¹
aá¸• á¸• hamÄ• saccayenaekamekissÄ• pesiyÄ• hatthapÄ• dasÄ«sÄ• namatthÄ• ya paÃ±
uá¹-á¹-hahiá¹ƒsu. atha tato aá¸• á¸• hamÄ• saccayenaekÄ• maá¹ƒsapesi suvaá¹‡á¹‡abimb
dÄ• rikÄ• ahosi. tesu tÄ• pasassaputtasineho uppajji, dÄ• rakÄ• naá¹ƒ puÃ±Ã±upanissayat
khÄ«raá¹ƒ nibbatti. tato pabhuti ca khÄ«rabhattaá¹ƒ alabhittha. tÄ• paso bhattaá¹ƒ bhuÃ±jit
dÄ• rakÄ• naá¹ƒ mukheÄ• siÃ±cati. tesaá¹ƒ pana yaá¹ƒ yaá¹ƒ udaraá¹ƒ pavisati, taá¹ƒ sabb
maá¹‡ibhÄ• janagataá¹ƒ viya dissati. carimabhave bodhisatte kucchigate bodhisattamÄ• tu
II 171/ acchavippasannatÄ• yaevaá¹ƒ te nicchavÄ« ahesuá¹ƒ. apare Ä• hu ``sibbitvÄ• á¹-ha
aÃ±Ã±amaÃ±Ã±aá¹ƒlÄ«nÄ• chavi ahosÄ«â€™â€™ ti. evaá¹ƒ te nicchavitÄ• ya vÄ• lÄ«na
``licchavÄ«â€™â€™ _tipaÃ±Ã±Ä• yiá¹ƒsu.

tÄ• paso dÄ• rake posento ussÅ«re gÄ• maá¹ƒ bhikkhÄ• ya pavisati, atidivÄ• paá¹-ikkamat
Ã±atvÄ• gopÄ• lakÄ• Ä• haá¹ƒsu --- ``bhante, pabbajitÄ• naá¹ƒ dÄ• rakaposanaá¹ƒ palibo
detha, mayaá¹ƒ posessÄ• ma, tumhe attano kammaá¹ƒ karothÄ• â€™â€™ ti. tÄ• paso ``sÄ
gopÄ• lakÄ• dutiyadivase maggaá¹ƒ samaá¹ƒ katvÄ• pupphehi okiritvÄ• dhajapaá¹-Ä• kÄ•
vajjamÄ• nehi assamaá¹ƒ Ä• gatÄ• . tÄ• paso ``mahÄ• puÃ±Ã±Ä• dÄ• rakÄ• , appamÄ• de
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vÄ• haá¹ƒ karotha, paÃ±cagorasena rÄ• jÄ• naá¹ƒtosetvÄ• bhÅ«
mÄ• petha, tattha kumÄ• raá¹ƒ abhisiÃ±cathÄ• â€™â€™ ti vatvÄ• dÄ• rake adÄ• si. te ``sÄ

paá¹-issuá¹‡itvÄ• dÄ• rake netvÄ• posesuá¹ƒ. dÄ• rakÄ• vuá¸• á¸• himanvÄ• ya kÄ«á¸·ant
gopÄ• lakadÄ• rake hatthenapi pÄ• denapi paharanti, te rodanti. ``kissa rodathÄ• â€™â€™
``ime nimmÄ• tÄ• pitikÄ• tÄ• pasapositÄ• amhe atÄ«va paharantÄ«â€™â€™ ti vadanti. tat
posakamÄ• tÄ• pitaropi ``imedÄ• rakÄ• aÃ±Ã±e dÄ• rake vihesenti dukkhÄ• penti, na ime s
imeâ€™â€™ tiÄ• haá¹ƒsu. tato pabhuti kira so padeso __ ``vajjÄ«â€™â€™ _ti vuccati yojan

atha taá¹ƒ padesaá¹ƒ gopÄ• lakÄ• rÄ• jÄ• naá¹ƒ tosetvÄ• aggahesuá¹ƒ. tattha ca nagaraá
soá¸·asavassuddesikaá¹ƒkumÄ• raá¹ƒ abhisiÃ±citvÄ• rÄ• jÄ• naá¹ƒ akaá¹ƒsu. rajjasampatt
katattÄ• asambhinne eva rÄ• jakule uppannattÄ• ca rÄ• jakumÄ• rassa puÃ±Ã±Ä• nubhÄ•
devatÄ• dhiggahitÄ• akaá¹ƒsÅ«ti keci. dÄ• rakassa dÄ• rikÄ• ya saddhiá¹ƒ vÄ• reyyaá¹ƒ ka
``bÄ• hirato \Ne II 153/ dÄ• rikÄ• na Ä• netabbÄ• , ito dÄ• rikÄ• na kassaci dÄ• tabbÄ• â€™
paá¹-hamasaá¹ƒvÄ• senadve dÄ• rakÄ• jÄ• tÄ• dhÄ«tÄ• ca putto ca. evaá¹ƒ soá¸·asakkh
tesaá¹ƒdÄ• rakÄ• naá¹ƒ yathÄ• kkamaá¹ƒ vaá¸• á¸• hantÄ• naá¹ƒ Ä• rÄ• muyyÄ• nanivÄ• s
gahetuá¹ƒ appahontaá¹ƒnagaraá¹ƒ tikkhattuá¹ƒ gÄ• vutantarena gÄ• vutantarena parikkhipi
visÄ• lÄ«katattÄ• __ ``vesÄ• lÄ«â€™â€™ _tveva \Be II 172/ nÄ• maá¹ƒ jÄ• taá¹ƒ. tena vutta
pÄ• kÄ• raparikkhepavaá¸• á¸• hanenavisÄ• lÄ«bhÅ«tattÄ• vesÄ• lÄ«ti vuccatÄ«â€™â€™

__idampi ca nagara_nti na kevalaá¹ƒ rÄ• jagahasÄ• vatthiyo yevÄ• ti dasseti. __tattha mahA
majjhimabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• naá¹ƒ samÄ• naá¹-á¹-hakathÄ• . __majjhima
saá¹ƒyuttaá¹-á¹-hakathÄ• yaÃ±ca_ (Spk III 5.984-985) iminÄ• va nayenavuttaá¹ƒ.
__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 359) pana __ ``mahÄ• vane_ti bahinagarehin
ekÄ• baddhaá¹ƒ hutvÄ• á¹-hitaá¹ƒ sayaá¹ƒjÄ• taá¹ƒ vanaá¹ƒ atthi, yaá¹ƒ mahantabhÄ• ven
tasmiá¹ƒ mahÄ• vane. __kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti tasmiá¹ƒ vanasaá¹‡á¸• e saá¹…ghA
tattha kaá¹‡á¹‡ikaá¹ƒ yojetvÄ• thambhÄ• naá¹ƒ upari kÅ«á¹-Ä• gÄ• rasÄ• lÄ• saá¹…khepe
pÄ• sÄ• daá¹ƒakaá¹ƒsu, taá¹ƒ upÄ• dÄ• ya sakalopi saá¹…ghÄ• rÄ• mo kÅ«á¹-Ä• gÄ• rasÄ
vuttaá¹ƒ. vanamajjhe katattÄ• __ ``vanaá¹ƒ nissÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä• rÄ• me
__haá¹ƒsavaá¹-á¹-akacchadanenÄ• _tihaá¹ƒsavaá¹-á¹-akapaá¹-icchannena, haá¹ƒsamaá¹‡á

__anekapariyÄ• yenÄ• _ti ettha __pariyÄ• ya_-saddo kÄ• raá¹‡avacanoti Ä• ha __ ``anekeh
ayaá¹ƒ kÄ• yo aviÃ±Ã±Ä• á¹‡akopi saviÃ±Ã±Ä• á¹‡akopi evampi asubho evampi asubhoti n
attho. __asubhÄ• kÄ• rasandassanappavatta_nti kesÄ• divasena tatthÄ• pi vaá¹‡á¹‡Ä• dito
dassanavasena pavattaá¹ƒ. __kÄ• yavicchandaniyakatha_nti attano parassaca karajakÄ• y
vicchandanuppÄ• danakathaá¹ƒ. __muttaá¹ƒ vÄ• _tiÄ• dinÄ• byatirekamukhena kÄ• yassa
Ä• dito tÄ«hi padehi adassanÄ«yatÄ• ya asÄ• rakatÄ• ya majjhe catÅ«hiduggandhatÄ• ya,
manuÃ±Ã±atÄ• bhÄ• vamassa dasseti. __atha kho_tiÄ• dinÄ• anvayato sarÅ«peneva aman
__chando_ti dubbalarÄ• go. __rÄ• go_ti balavarÄ• go. ``kesÄ• lomÄ• dÄ«â€™â€™ ti saá¹
vibhÄ• gena dassetuá¹ƒ __ ``yepi hÄ«â€™â€™ _tiÄ• divuttaá¹ƒ. __asubhÄ• _ti Ä• gantuke
asubhÄ• . __asucino_tiattano sabhÄ• veneva asucino. __paá¹-ikÅ«lÄ• _ti nÄ• garikassa as

jigucchanÄ«yattÄ• paá¹-ikÅ«lÄ• .

kesÄ• \Be II 173/ \Ne II 154/ nÄ• mete vaá¹‡á¹‡atopi paá¹-ikÅ«lÄ• , saá¹‡á¹-hÄ• natopi gan
Ä• sayatopiokÄ• satopi paá¹-ikÅ«lÄ• ti dassento __ ``so ca nesaá¹ƒ ... pe ... paÃ±cahi kÄ• r
_ti Ä• ha. manuÃ±Ã±epi (Vism I 383; Vibh-a 356) hi yÄ• gupattevÄ• bhattapatte vÄ• kesav
``kesamissakamidaá¹ƒ, haratha naâ€™â€™ nti jigucchanti, evaá¹ƒ kesÄ• __vaá¹‡á¹‡ato_ p
paribhuÃ±jantÄ• pi kesasaá¹‡á¹-hÄ• naá¹ƒ akkavÄ• kaá¹ƒvÄ• makacivÄ• kaá¹ƒ vÄ• chupi
evaá¹ƒ __saá¹‡á¹-hÄ• nato_pi paá¹-ikÅ«lÄ• . telamakkhanapupphadhÅ«pÄ• disaá¹…khÄ• r
gandho paramajeguccho hoti, tatojegucchataro aggimhi pakkhittÄ• naá¹ƒ. kesÄ• hi vaá¹‡á¹
appaá¹-ikÅ«lÄ• pi siyuá¹ƒ, gandhena pana paá¹-ikÅ«lÄ• yeva. yathÄ• hi daharassa kumÄ•
vaá¹‡á¹‡ato haliddivaá¹‡á¹‡aá¹ƒ, saá¹‡á¹-hÄ• natopi haliddipiá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ, sa
chaá¸• á¸• itaÃ±ca uddhumÄ• takakÄ• á¸·asunakhasarÄ«raá¹ƒ vaá¹‡á¹‡atotÄ• lapakkavaá¹
vaá¹-á¹-etvÄ• vissaá¹-á¹-hamudiá¹…gasaá¹‡á¹-hÄ• naá¹ƒ, dÄ• á¹-hÄ• pissa sumanamakuá
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato siyÄ• appaá¹-ikÅ«laá¹ƒ, gandhena pana paá¹-ikÅ«lameva, evaá
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikÅ«lÄ• , __gandhena_ pana paá¹-ikÅ«lÄ• yevÄ• ti.

yathÄ• pana asuciá¹-á¹-hÄ• ne gÄ• manissandena jÄ• tÄ• ni sÅ«peyyapaá¹‡á¹‡Ä• ni nÄ• g
jegucchÄ• nihonti aparibhogÄ• ni, evaá¹ƒ kesÄ• pi pubbalohitamuttakarÄ«sapittasemhÄ• di
jÄ• tattÄ• jegucchÄ• ti idaá¹ƒ tesaá¹ƒ __Ä• sayato_ pÄ• á¹-ikulyaá¹ƒ. ime ca kesÄ• nÄ• ma
gÅ«tharÄ• simhiuá¹-á¹-hitakaá¹‡á¹‡akaá¹ƒ viya ekatiá¹ƒsakoá¹-á¹-hÄ• sarÄ• simhi jÄ• tÄ• ,
susÄ• nasaá¹…kÄ• raá¹-á¹-hÄ• nÄ• dÄ«su jÄ• tasÄ• kaá¹ƒviya parikhÄ• dÄ«su jÄ• takama
asuciá¹-á¹-hÄ• ne jÄ• tattÄ• paramajegucchÄ• tiidaá¹ƒ tesaá¹ƒ __okÄ• sato_ pÄ• á¹-ikulyaá
evaá¹ƒ sabbakoá¹-á¹-hÄ• sÄ• naÃ±ca vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• savasena
veditabbÄ• ti Ä• ha __ ``evaá¹ƒ lomÄ• dÄ«naâ€™â€™ _nti. __paÃ±capaÃ±cappabhedenÄ•
daá¹-á¹-habbo paÃ±ca paÃ±ca pabhedÄ• etassÄ• ti paÃ±capaÃ±cappabhedoti.

__saá¹ƒvaá¹‡á¹‡ento_ti vitthÄ• rento. __asubhÄ• yÄ• _ti asubhamÄ• tikÄ• ya. __phÄ• tikar
__paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• gata_nti ettha kÄ• macchando by
uddhaccakukkuccaá¹ƒ vicikicchÄ• ti imesaá¹ƒ paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ \Be II 17
paÃ±caá¹…gavippahÄ«natÄ• veditabbÄ• . na hi etesu appahÄ«nesu jhÄ• naá¹ƒ uppajjati, t
pahÄ• naá¹…gÄ• nÄ«ti vuccanti. kiÃ±cÄ• pi hi jhÄ• nakkhaá¹‡e aÃ±Ã±epi akusalÄ• dhamm
etÄ• neva visesena jhÄ• nantarÄ• yakarÄ• ni. kÄ• macchandena hi nÄ• nÄ• visayapalobhita
ekattÄ• rammaá¹‡e samÄ• dhiyati, kÄ• macchandÄ• bhibhÅ«taá¹ƒ \Ne II 155/ vÄ• cittaá¹ƒ
kÄ• madhÄ• tuppahÄ• nÄ• yapaá¹-ipadaá¹ƒ paá¹-ipajjati, byÄ• pÄ• dena ca Ä• rammaá¹‡e
nirantaraá¹ƒ pavattati, thinamiddhÄ• bhibhÅ«taá¹ƒakammaÃ±Ã±aá¹ƒ hoti, uddhaccakukkuc
hutvÄ• paribbhamati, vicikicchÄ• yaupahataá¹ƒ jhÄ• nÄ• dhigamasÄ• dhikaá¹ƒ paá¹-ipadaá
jhÄ• nantarÄ• yakarattÄ• etÄ• neva pahÄ• naá¹…gÄ• nÄ«ti vuttÄ• ni.

yasmÄ• pana vitakko Ä• rammaá¹‡e cittaá¹ƒ abhiniropeti, vicÄ• ro anuppabandhati, tehi
avikkhepÄ• yasampÄ• ditapayogassa cetaso payogasampattisambhavÄ• pÄ«ti pÄ«nanaá¹
karoti, atha naá¹ƒ sasampayuttadhammaá¹ƒ etehi abhiniropanÄ• nubandhanapÄ«nanaupab
ekaggatÄ• ekattÄ• rammaá¹‡e samaá¹ƒ sammÄ• Ä• dhiyati, tasmÄ• vitakko vicÄ• ro pÄ«t
cittekaggatÄ• tiimesaá¹ƒ paÃ±cannaá¹ƒ uppattivasena paÃ±caá¹…gasamannÄ• gatatÄ• ve
paÃ±casujhÄ• naá¹ƒ uppannaá¹ƒ nÄ• ma hoti, tenassa etÄ• ni paÃ±ca samannÄ• gataá¹…
etehi samannÄ• gataá¹ƒ aÃ±Ã±adeva jhÄ• naá¹ƒ nÄ• ma atthÄ«ti gahetabbaá¹ƒ. yathÄ• pa
aá¹…gamattavasenevacaturaá¹…ginÄ« senÄ• , paÃ±caá¹…gikaá¹ƒ tÅ«riyaá¹ƒ aá¹-á¹-haá¹.
evamidampiaá¹…gamattavaseneva ``paÃ±caá¹…gikaâ€™â€™ nti vÄ• ``paÃ±caá¹…gasam
veditabbaá¹ƒ.

etÄ• ni ca paÃ±caá¹…gÄ• ni kiÃ±cÄ• pi upacÄ• rakkhaá¹‡epi atthi, atha kho upacÄ• re pak
idha pana upacÄ• ratopi balavatarÄ• ni rÅ«pÄ• vacarakkhaá¹‡appattÄ• ni. ettha hi vitakko s
Ä• rammaá¹‡e cittaá¹ƒ abhiniropayamÄ• no uppajjati, vicÄ• ro ativiya Ä• rammaá¹‡aá¹ƒanu
sabbÄ• vantampi kÄ• yaá¹ƒ pharamÄ• naá¹ƒ. teneva vuttaá¹ƒ ``nÄ• ssakiÃ±ci sabbÄ• vato
pÄ«tisukhena apphuá¹-aá¹ƒ hotÄ«â€™â€™ ti. cittekaggatÄ• piheá¹-á¹-himamhi samuggapa
samuggapaá¹-alaá¹ƒ viya Ä• rammaá¹‡e suphusitÄ• hutvÄ• uppajjati. ayametesaá¹ƒ \Be I
tasmÄ• ``paÃ±caá¹…gasamannÄ• gataâ€™â€™ nti appanÄ• jhÄ• namevavisesetvÄ• vutt

__tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá¹‡asampanna_nti ettha pana jhÄ• nassa Ä• dimajjhapa
tividhakalyÄ• á¹‡atÄ• , tesaá¹ƒyeva Ä• dimajjhapariyosÄ• nÄ• naá¹ƒ lakkhaá¹‡avasena das
veditabbÄ• . vitthÄ• ranayaá¹ƒpanettha sayameva pakÄ• sayissati. kilesacorehi anabhibhav
``cittamaÃ±jÅ«saâ€™â€™ _ntivuttaá¹ƒ. __nissÄ• yÄ• _ti pÄ• dakaá¹ƒ katvÄ• .

dasalakkhaá¹‡avibhÄ• vaneneva \Ne I 156/ tividhakalyÄ• á¹‡atÄ• pi vibhÄ• vitÄ• hotÄ«ti da
dassento__ ``tatrimÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __pÄ• ripanthikato cittavisuddhÄ
padÄ• naá¹ƒattho ``tatrÄ• yaá¹ƒ pÄ• á¸·Ä«â€™â€™ tiÄ• dinÄ• vuttapÄ• á¸·ivaá¹‡á¹‡anÄ• y
__tatrÄ• _titasmiá¹ƒ dasalakkhaá¹‡avibhÄ• vane. __paá¹-ipadÄ• visuddhÄ«_ti paá¹-ipajjati j
paá¹-ipadÄ• , gotrabhupariyosÄ• no pubbabhÄ• giyo bhÄ• vanÄ• nayo. paripanthato visujjh
paá¹-ipadÄ• yavisuddhi paá¹-ipadÄ• visuddhi. sÄ• panÄ• yaá¹ƒ yasmÄ• jhÄ• nassa uppÄ•
vuttaá¹ƒ__ ``paá¹-ipadÄ• visuddhi Ä• dÄ«â€™â€™ _ti. __upekkhÄ• nubrÅ«hanÄ• _ti visodh
abhÄ• vatojhÄ• napariyÄ• pannÄ• ya tatramajjhattupekkhÄ• ya kiccanipphattiyÄ• anubrÅ«h
yasmÄ• visesato jhÄ• nassa á¹-hitikkhaá¹‡e labbhati, tena vuttaá¹ƒ __ ``upekkhÄ• nubrÅ«h
__sampahaá¹ƒsanÄ• _ti tattha dhammÄ• naá¹ƒ anativattanÄ• disÄ• dhakassa Ã±Ä• á¹‡ass
pariyodapanÄ• . sÄ• pana yasmÄ• jhÄ• nassa osÄ• nakkhaá¹‡e pÄ• kaá¹-Ä• hoti, tasmÄ•
pariyosÄ• naâ€™â€™ _nti. __imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• nÄ«_ti paripanthato cittassa visu
samathanimittassapaá¹-ipajjanÄ• kÄ• ro, tattha pakkhandanÄ• kÄ• roti imÄ• ni tÄ«á¹‡i jhÄ•
uppÄ• dakkhaá¹‡eappanÄ• ppattilakkhaá¹‡Ä• ni. tehi Ä• kÄ• rehi vinÄ• appanÄ• ppattiyÄ•

caappanÄ• yaá¹ƒ tadabhÄ• vato __Ä• dikalyÄ• á¹‡aÃ±ceva_ visuddhipaá¹-ipadattÄ• yathÄ
samannÄ• gatattÄ• ca __tilakkhaá¹‡asampannaÃ±ca_. iminÄ• nayena majjhapariyosÄ• na
veditabbÄ• .

keci \Be II 176/ pana ``paá¹-ipadÄ• visuddhi nÄ• ma sasambhÄ• riko upacÄ• ro, upekkhÄ• n
sampahaá¹ƒsanÄ• nÄ• ma paccavekkhaá¹‡Ä• â€™â€™ ti vaá¹‡á¹‡ayanti, taá¹ƒ na yuttaá¹
ajhÄ• nadhammehi jhÄ• nassa guá¹‡asaá¹ƒkittanaá¹ƒ nÄ• ma kataá¹ƒ hoti. na hi bhÅ«mant
bhÅ«mantarapariyÄ• pannaá¹ƒhoti, pÄ• á¸·iyÄ• cetaá¹ƒ virujjhati. ``ekattagataá¹ƒ cittaá¹ƒ
paá¹-ipadÄ• visuddhipakkhandaÃ±cevahoti upekkhÄ• nubrÅ«hitaÃ±ca Ã±Ä• á¹‡ena ca sam
I 158) hi pÄ• á¸·iyaá¹ƒvuttaá¹ƒ. ettha hi __ekattagataá¹ƒ citta_nti indriyÄ• naá¹ƒ ekarasabhÄ
sikhÄ• ppattiyÄ• tadanuguá¹‡aá¹ƒ ekattagataá¹ƒ sasampayuttaá¹ƒ appanÄ• ppattaá¹ƒ citta
paá¹-ipadÄ• visuddhipakkhandatÄ• di anantaraá¹ƒ vuccate. tasmÄ• pÄ• á¸·iyaá¹ƒ ekasmiá¹
paá¹-ipadÄ• visuddhiÄ• dÄ«naá¹ƒ vuttattÄ• antoappanÄ• yameva parikammÄ• gamanavas
tatramajjhattupekkhÄ• ya kiccavasena upekkhÄ• nubrÅ«hanÄ• , dhammÄ• naá¹ƒ
anativattanÄ• dibhÄ• vasÄ• dhanenapariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasena
veditabbÄ• .

kathaá¹ƒ? yasmiá¹ƒ (Paá¹-is-a II 1.158; Vism I 175) vÄ• re appanÄ• uppajjati \Ne II 157/, ta
nÄ«varaá¹‡asaá¹…khÄ• to kilesagaá¹‡o __tassa_ jhÄ• nassa __paripantho, tato cittaá¹ƒ vis
Ä• varaá¹‡avirahitaá¹ƒ hutvÄ• __majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipajjati_. majjhimaá¹
samathanimittaá¹ƒnÄ• ma samappavatto appanÄ• samÄ• dhiyeva, lÄ«nuddhaccasaá¹…khÄ
anupagamanena __majjhimo, _savisesaá¹ƒ paccanÄ«kadhammÄ• naá¹ƒ vÅ«pasamanato _
sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato__nimitta_nti katvÄ• . tassa pana appanÄ• cittassa
gotrabhucittaá¹ƒ satipiparittamahaggatabhÄ• vabhede paccayapaccayuppannabhÄ• vabhed
pariá¹‡Ä• mÅ«pagamanatoekasantatipariá¹‡Ä• manayena tathattaá¹ƒ appanÄ• samÄ• dhiv
upagacchamÄ• naá¹ƒ __majjhimaá¹ƒsamathanimittaá¹ƒ paá¹-ipajjati_ nÄ• ma. evaá¹ƒ paá¹-
tathattupagamanena __tattha pakkhandati_nÄ• ma. yasmiÃ±hi khaá¹‡e tathattaá¹ƒ majjhim
paá¹-ipajjati, tasmiá¹ƒyeva khaá¹‡e tathattupagamanenaappanÄ• samÄ• dhinÄ• samÄ• hit
pakkhandati_ nÄ• ma. evaá¹ƒ tÄ• va purimasmiá¹ƒgotrabhucitte vijjamÄ• nÄ•
paripanthavisuddhimajjhimasamathappaá¹-ipattipakkhandanÄ• kÄ• rÄ• Ä• gamanavasenan
jhÄ• nassa_ uppÄ• dakkhaá¹‡eyeva __paá¹-ipadÄ• visuddhÄ«_ti veditabbÄ• . teyevahi Ä• k
jhÄ• nakkhaá¹‡e nipphajjamÄ• nÄ• __paá¹-ipadÄ• visuddhÄ«_ti vuttÄ• .

evaá¹ƒ \Be II 177/ visuddhassa pana tassa cittassa puna sodhetabbÄ• bhÄ• vato visodhane
__visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati_ nÄ• ma. samathabhÄ• vÅ«pagamanena samathappa
byÄ• pÄ• raá¹ƒ akaronto __samathappaá¹-ipannaá¹ƒ ajjhupekkhati_ nÄ• ma. samathappaá¹
kilesasaá¹ƒsaggaá¹ƒ pahÄ• ya ekattena upaá¹-á¹-hitassa puna ekattupaá¹-á¹-hÄ• ne byÄ• p
__ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati_ nÄ• ma. evaá¹ƒ tatramajjhattupekkhÄ• ya kiccava

upekkhÄ• nubrÅ«hanÄ• veditabbÄ• .

ye panete evaá¹ƒ upekkhÄ• nubrÅ«hite tasmiá¹ƒ jhÄ• nacitte jÄ• tÄ• samÄ• dhipaÃ±Ã±Ä• yuganaddhadhammÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattamÄ• nÄ• hutvÄ• pavattÄ• , yÄ• ni c nÄ• nÄ• kilesehivimuttattÄ• vimuttirasena ekarasÄ• ni hutvÄ• pavattÄ• ni, yaÃ±cesa tadup anativattanaekarasasabhÄ• vÄ• naá¹ƒanucchavikaá¹ƒ vÄ«riyaá¹ƒ vÄ• hayati, yÄ• cassa ta Ä• sevanÄ• , sabbepite Ä• kÄ• rÄ• yasmÄ• Ã±Ä• á¹‡ena saá¹ƒkilesavodÄ• nesu taá¹ƒ taá disvÄ• tathÄ• tathÄ• sampahaá¹ƒsitattÄ• visodhitattÄ• pariyodÄ• pitattÄ• nipphannÄ• , t anativattanÄ• dibhÄ• vasÄ• dhanenapariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasen vuttaá¹ƒ.

atha \Ne II 158/ kasmÄ• sampahaá¹ƒsanÄ• va ``pariyosÄ• naâ€™â€™ nti vuttÄ• , na upek yasmÄ• tasmiá¹ƒ bhÄ• vanÄ• citte upekkhÄ• vasena Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, tasm sampahaá¹ƒsanÄ• ``pariyosÄ• naâ€™â€™ nti vuttÄ• . tathÄ• hi appanÄ• kÄ• le bhÄ• van paá¹-ipakkhassaca suppahÄ• nato paggahÄ• dÄ«su byÄ• pÄ• rassa akÄ• tabbato ajjhupek sandhÄ• yavuttaá¹ƒ ``samaye cittassa ajjhupekkhanÄ• visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhatÄ panÄ• yaá¹ƒ ajjhupekkhanÄ• Ã±Ä• á¹‡assa kiccasiddhiyÄ• hoti visesato Ã±Ä• á¹‡asÄ• dh tasmÄ• Ã±Ä• á¹‡akiccabhÅ«tÄ• sampahaá¹ƒsanÄ• ``pariyosÄ• naâ€™â€™ nti vuttÄ• . ev paá¹-ipadÄ• visuddhiyÄ• laddhavisesÄ• ya tividhÄ• ya upekkhÄ• nubrÅ«hanÄ• ya sÄ• tisay adhimattabhÄ• vena catubbidhÄ• pisampahaá¹ƒsanÄ• sijjhatÄ«ti Ä• gamanupekkhÄ• Ã±Ä jhÄ• ne eva veditabbÄ• .

__evaá¹ƒ_ \Be II 178/ __tividhattagataá¹ƒ citta_ntiÄ• dÄ«ni tasseva cittassa thomanavacan tividhattagata_nti evaá¹ƒ yathÄ• vuttena vidhinÄ• paá¹-ipadÄ• visuddhipakkhandanaupekkhÄ• nubrÅ«hanaÃ±Ä• á¹‡asampahaá¹ƒsanÄ• vase __vitakkasampanna_nti kilesakkhobhavirahitattÄ• vitakkena sundarabhÄ• vamupagataá¹ƒ. adhiá¹-á¹-hÄ• nasampanna_nti tasmiá¹ƒyeva Ä• rammaá¹‡e cittassa nirantarappavattisaá¹. sampannaá¹ƒ anÅ«naá¹ƒ. yathÄ• adhiá¹-á¹-hÄ• navasiyaá¹ƒ adhiá¹-á¹-hÄ• nanti jhÄ• napp idhÄ• picittassa adhiá¹-á¹-hÄ• nanti cittekaggatÄ• pi yujjati. tena hi ekasmiá¹ƒyeva Ä• ramm cittaá¹ƒadhiá¹-á¹-hÄ• ti, na ettha vikkhipatÄ«ti. __samÄ• dhisampanna_nti visuá¹ƒ vuttattÄ• vuttanayenevagahetabbo. atha vÄ• samÄ• dhisseva jhÄ• naá¹…gasaá¹…gahitattÄ• ``citta adhiá¹-á¹-hÄ• nasampannaâ€™â€™ nti jhÄ• naá¹…gapaÃ±cakavasenavuttaá¹ƒ. __samÄ• indriyasaá¹…gahitattÄ• indriyapaÃ±cakavasena.

__asubhasaÃ±Ã±Ä• paricitenÄ• _ti sakalaá¹ƒ kÄ• yaá¹ƒ asubhanti pavattÄ• ya saÃ±Ã±Ä• y jhÄ• naá¹ƒasubhasaÃ±Ã±Ä• , tena paricitena paribhÄ• vitena. __cetasÄ• _ti cittena. __bahu __viharato_ti viharantassa, asubhasamÄ• pattibahulassÄ• ti attho. __methunadhammasam samaá¹…gibhÄ• vato. __paá¹-ilÄ«yatÄ«_ti ekapassena nilÄ«yati nilÄ«naá¹ƒ viya hoti. __paá

saá¹…kucati. __paá¹-ivattatÄ«_ti nivattati. __na sampasÄ• rÄ«yatÄ«_tina visarati, abhirativa
pakkhandatÄ«ti attho. atha vÄ• __paá¹-ilÄ«yatÄ«_ti saá¹…kucatitattha paá¹-ikÅ«latÄ• ya sa
__paá¹-ikuá¹-atÄ«_ti apasakkati na upasakkati. __paá¹-ivattatÄ«_tinivattati, tato eva __na
sampasÄ• rÄ«yatÄ«_ti. __nhÄ• rudaddula_nti nhÄ• rukhaá¹‡á¸• aá¹ƒ nhÄ• ruvilekhanaá¹ƒv

__addhamÄ• sa_nti \Ne II 159/ accantasaá¹ƒyoge upayogavacanaá¹ƒ. __paá¹-isallÄ«yitu_n
paá¹-ipaá¹-i divase divase samÄ• pattiyaá¹ƒ dhammacintÄ• ya cittaá¹ƒ nilÄ«yituá¹ƒ.
__payuttavÄ• ca_ntipaccayapaá¹-isaá¹ƒyuttavÄ• caá¹ƒ, buddhÄ• imesu divasesu piá¹‡á¸• A
nisÄ«danti, tesaá¹ƒ dinnaá¹ƒ mahapphalaá¹ƒ hotÄ«ti Ä• divacanaá¹ƒ.

__kalyÄ• á¹‡Å«panissayavasenÄ• _ti pabbajjÄ• ya upanissayavasena. __pare kirÄ• _ti __k
tenÄ• ha __ ``idaá¹ƒ pana icchÄ• mattaâ€™â€™ _nti, pavattiajÄ• nanaá¹ƒ Ä• rocayitÄ• bhÄ
idaá¹ƒ tesaá¹ƒ icchÄ• mattaá¹ƒ \Be II 179/, na pana kÄ• raá¹‡anti attho. apare pana vadanti
aá¸• á¸• hamÄ• se na koci buddhaveneyyo ahosi, atha satthÄ• imaá¹ƒ aá¸• á¸• hamÄ• saá¹
vÄ«tinÄ• messÄ• mi, iti mayhaÃ±ceva sukhavihÄ• ro bhavissati, anÄ• gate ca pacchimÄ• j
pahÄ• ya ekako vihÄ• si, kimaá¹…gaá¹ƒ pana mayaâ€™ ntidiá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjissa
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• ti iminÄ• kÄ• raá¹‡enaevamÄ• hÄ• â€™â€™ ti. __nev
upasaá¹…kamatÄ«_ti á¹-hapetvÄ• piá¹‡á¸• apÄ• tanÄ«hÄ• rakaá¹ƒaÃ±Ã±o koci neva bhag
bhikkhusaá¹…gho pana satthu vacanaá¹ƒ sampaá¹-icchitvÄ• ekaá¹ƒbhikkhuá¹ƒ adÄ• si. so
gandhakuá¹-ipariveá¹‡asammajjanamukhodakadantakaá¹-á¹-hadÄ• nÄ• dÄ«ni sabbakiccÄ•
katvÄ• apagacchati.

__anekakÄ• raá¹‡asammisso_ti ettha kÄ• yassa asuciduggandhajegucchapaá¹-ikÅ«latÄ• va
__maá¹‡á¸• anakapakatiko_ti alaá¹…kÄ• rakasabhÄ• vo. koci taruá¹‡opi yuvÄ• na hoti, koc
maá¹‡á¸• anakajÄ• tiko na hoti yathÄ• upasantasabhÄ• vo Ä• lasiyabyasanÄ• dÄ«hi vÄ• a
ceva yuvÄ• ca maá¹‡á¸• anakajÄ• tiko ca adhippeto. __paá¹-hamayobbanaá¹ƒ_ nÄ• ma pa
dvattiá¹ƒsa saá¹ƒvaccharÄ• ni, soá¸·asavassato vÄ• yÄ• va tettiá¹ƒsa vassÄ• ni. __kuá¹‡ap
ahissa kuá¹‡apaá¹ƒ __ahikuá¹‡apaá¹ƒ_. evaá¹ƒ itarÄ• nipi. atipaá¹-ikÅ«lajigucchanÄ«yasab
tÄ«á¹‡i vuttÄ• nÄ«ti veditabbÄ• ni. aÃ±Ã±esaÃ±hi sasasÅ«karÄ• dÄ«naá¹ƒ kuá¹‡apaá¹ƒma
kaá¹-ukabhaá¹‡á¸• Ä• dÄ«hi abhisaá¹…kharitvÄ• paribhuÃ±jantipi, imesaá¹ƒ pana kuá¹‡ap
abhinavampijigucchantiyeva, ko pana vÄ• do kÄ• lÄ• tikkamena pÅ«tibhÅ«te. atipaá¹-ikÅ«la
nesaá¹ƒ ativiya duggandhatÄ• ya, sÄ• ca ahÄ«naá¹ƒ tikhiá¹‡akopatÄ• ya kukkuramanussÄ
odanakummÄ• sÅ«pacayatÄ• yaca sarÄ«rassa hotÄ«ti vadanti.

__samaá¹‡akuttako_ti samaá¹‡akiccako, kÄ• sÄ• vanivÄ• sanÄ• divasena samaá¹‡akiccak
160/. tenÄ• ha __ ``samaá¹‡avesadhÄ• rakoâ€™â€™ _ti. __sabbamakaá¹ƒsÅ«_ti puthujjan
anavajjasaÃ±Ã±ino hutvÄ• karaá¹‡akÄ• rÄ• panasamanuÃ±Ã±atÄ• dibhedaá¹ƒ sabbamaka
``lohitagataâ€™â€™ ntipi paá¹-hanti. vaggÅ«ti matÄ• __vaggumatÄ• _.

__puÃ±Ã±asammatÄ• _tipujjabhavaphalanibbattanena \Be II 180/ sattÄ• naá¹ƒ punanena v
sammatÄ• . __pavÄ• hessÄ• mÄ«_ti gamayissÄ• mi, visodhessÄ• mÄ«ti attho.

<163> mÄ• radheyyaá¹ƒ vuccati tebhÅ«makÄ• dhammÄ• . vacanatthato pana mÄ• rassa c
__dheyya_nti á¹-hÄ• naá¹ƒ vatthu nivÄ• so gocaro. mÄ• ro vÄ• ettha dhiyati tiá¹-á¹-hati
pavattatÄ«ti__mÄ• radheyyaá¹ƒ, mÄ• ro_ti cettha kilesamÄ• ro adhippeto, kilesamÄ• ravas
devaputtamÄ• rassakÄ• mabhave Ä• dhipaccanti. __mÄ• ravisayaá¹ƒ nÄ• tikkamissatÄ«ti c
saá¹ƒvegaá¹ƒpaá¹-ilabhitvÄ• mÄ• ravisayaá¹ƒ atikkameyyÄ• pi, mayÄ• pana evaá¹ƒ vutte
paá¹-ippassambhetvÄ• mÄ• ravisayaá¹ƒ nÄ• tikkamissatÄ«ti evaá¹ƒ cintetvÄ• . __dvivacana
vacanaá¹ƒ, Ä• meá¸• itavacanantivuttaá¹ƒ hoti. __niyojentÄ«_ti ettha ayaá¹ƒ andhabÄ• lÄ•
uppannasaá¹ƒvegamÅ«lakaá¹ƒsamaá¹‡adhammaá¹ƒ katvÄ• ``ayaá¹ƒ mÄ• ravisayaá¹ƒ atik
attano aÃ±Ã±Ä• á¹‡atÄ• ya ``matÄ• saá¹ƒsÄ• rato muccantÄ«â€™â€™ ti evaá¹ƒladdhikÄ•
matÄ• bhikkhÅ«saá¹ƒsÄ• rato muccantÄ«ti imamatthaá¹ƒ anupaparikkhitvÄ• taá¹ƒ tattha n

kiÃ±cÄ• pi asubhakathaá¹ƒ kathentena bhagavatÄ• yathÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ maraá
tathÄ• desitattÄ• bhikkhÅ«naÃ±ca taá¹ƒ dhammakathaá¹ƒ sutvÄ• asubhabhÄ• vanÄ• nuyo
vigatachandarÄ• gatÄ• yamaraá¹‡assa abhipatthitabhÄ• vato bhayaá¹ƒ natthi, taá¹ƒ pana a
vicarantaá¹ƒ disvÄ• tadaÃ±Ã±esaá¹ƒbhikkhÅ«naá¹ƒ uppajjanakabhayaá¹ƒ sandhÄ• ya ``ho
vuttanti vadanti. ``attanÄ• piattÄ• naá¹ƒ jÄ«vitÄ• voropenti, aÃ±Ã±amaÃ±Ã±ampi jÄ«vitÄ•
vuttattÄ• __ ``sabbÄ• nipitÄ• ni paÃ±ca bhikkhusatÄ• ni jÄ«vitÄ• voropesÄ«â€™â€™ _ti id
vuttanti gahetabbaá¹ƒ. appakaÃ±hi Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti ``p
vuttaá¹ƒ. tasmÄ• yeca attanÄ• va attÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aÃ±ca jÄ«vitÄ• voropesuá¹
puthujjanabhikkhÅ«sabbe ca ariye ayaá¹ƒ jÄ«vitÄ• voropesÄ«ti veditabbaá¹ƒ.

<164> __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti ettha __paá¹-isallÄ• na_nti tehi tehi sattasaá¹…kh
paá¹-inivattitvÄ• apasakkitvÄ• sallÄ• naá¹ƒ nilÄ«yanaá¹ƒ vivecanaá¹ƒ, kÄ• yacittehi tato viv
ekÄ«bhÄ• votivuttaá¹ƒ hoti. tenÄ• ha __ ``ekÄ«bhÄ• vatoâ€™â€™ _ti \Be II 181/, pavivekat
__ekÄ«bhÄ• vo_ti hi \Ne II 161/ kÄ• yacittaviveko vutto. __vuá¹-á¹-hito_ti tato
duvidhavivekatobhavaá¹…guppattiyÄ• rÅ«pÄ• rammaá¹‡Ä• disaá¹…khÄ• rasamÄ• yogena
gahaá¹-á¹-hapabbajitÄ• disattasamÄ• gamena ca apeto. __uddesaá¹ƒ paripucchaá¹ƒ gaá¹‡
Ä• cariyÄ• naá¹ƒ santike gaá¹‡hanti. kÄ• maá¹ƒ dasÄ• nussatiggahaá¹‡eneva Ä• nÄ• pÄ• n
tattha sannipatitabhikkhÅ«subahÅ«naá¹ƒ sappÄ• yÄ• sÄ• tthikÄ• ca, tasmÄ• puna gahitÄ
kammaá¹-á¹-hÄ• naá¹ƒtesaá¹ƒ bhikkhÅ«naá¹ƒ kathesi. Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• asu
cattÄ• ropana Ä• ruppÄ• Ä• dikammikÄ• naá¹ƒ ananurÅ«pÄ• ti tesaá¹ƒ idha aggahaá¹‡aá¹

__vesÄ• liá¹ƒ upanissÄ• yÄ• _ti vesÄ• lÄ«nagaraá¹ƒ gocaragÄ• maá¹ƒ katvÄ• .
__upaá¹-á¹-hÄ• nasÄ• lÄ• ya_ntidhammasabhÄ• yaá¹ƒ. __muhuttenevÄ• _ti satthari saddha
upagatabhikkhÅ«naá¹ƒ vacanasamanantaramevauá¹-á¹-hahiá¹ƒsÅ«ti katvÄ• vuttaá¹ƒ. budd

bhagavato sandesaá¹ƒ sirasÄ• sampaá¹-icchituá¹ƒohitasotÄ• viharanti. __yassÄ• _ti yassa
__kÄ• la_nti desanÄ• kÄ• laá¹ƒ sandhÄ• yavadati.

paá¹-hamapaÃ±Ã±attinidÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• vaá¹‡á¹‡anÄ•

<165> __arahattappattiyÄ• _ti arahattappattiatthÄ• ya. __aÃ±Ã±aá¹ƒ pariyÄ• ya_nti
arahattÄ• dhigamatthÄ• yaaÃ±Ã±ampi kÄ• raá¹‡aá¹ƒ. __Ä• cikkhanto_ti pasaá¹ƒsÄ• pubba
tattha abhirucijananenaussÄ• hanatthÄ• . taÃ±hi sutvÄ• bhikkhÅ« ``bhagavÄ• imaá¹ƒ sam
pasaá¹ƒsati, santo kirÄ• yaá¹ƒ samÄ• dhi paá¹‡Ä«to ca asecanako ca sukho ca vihÄ• ro, pÄ
á¹-hÄ• nasoantaradhÄ• petÄ«â€™â€™ ti saÃ±jÄ• tÄ• bhirucino ussÄ• hajÄ• tÄ• sakkacca
paá¹-ipajjitabbaá¹ƒmaÃ±Ã±anti.

__atthayojanakkama_nti atthaÃ±ca yojanakkamaÃ±ca. bhagavÄ• attano paccakkhabhÅ«ta
desanÄ• nubhÄ• venatesampi bhikkhÅ«naá¹ƒ Ä• sannaá¹ƒ paccakkhaÃ±ca karonto \Be II 1
``ayampikhoâ€™â€™ _tiÄ• dimÄ• ha. __assÄ• sapassÄ• sapariggÄ• hikÄ• _ti dÄ«gharass
saddhiá¹ƒassÄ• sapassÄ• se paricchijja gÄ• hikÄ• , te Ä• rabbha pavattÄ• ti attho.

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vento Ä• ha __ ``vuttaÃ±hetaâ€™â€™ _n
\Ne II 162/ __no assÄ• so_ti so soyeva attho paá¹-isedhena visesetvÄ• vutto. __assÄ• sava
Ä• rammaá¹‡aá¹ƒ katvÄ• ti vuttaá¹ƒ hoti. __passÄ• savasenÄ• _ti etthÄ• pi esevanayo. __u
asammussanatÄ• ya tameva assÄ• saá¹ƒ passÄ• saÃ±ca upagantvÄ• á¹-hÄ• naá¹ƒ satinÄ
Ä• nÄ• pÄ• nesu sati __Ä• nÄ• pÄ• nassatÄ«_ti ayamattho vutto hoti. idÄ• ni sativaseneva
__ ``yo assasati, tassupaá¹-á¹-hÄ• ti, yopassasati, tassupaá¹-á¹-hÄ• tÄ«â€™â€™ _ti vuttaá¹
sati assÄ• saá¹ƒ upagantvÄ• tiá¹-á¹-hati. yo passasati, tassa sati passÄ• saá¹ƒ upagantvÄ•
attho.

__yutto_ti sampayutto. __Ä• nÄ• pÄ• nassatiya_nti Ä• nÄ• pÄ• nassatiyaá¹ƒ paccayabhÅ«t
atthe samÄ• dhissa satiyÄ• sahajÄ• tÄ• dipaccayabhÄ• vo vutto sampayuttavacanato, duti
upanissayabhÄ• vopi. upacÄ• rajjhÄ• nasahagatÄ• hi sati appanÄ• samÄ• dhissa upanissa
sahajÄ• tÄ• dÄ«naá¹ƒ sattannampi paccayÄ• naá¹ƒ vasena paccayabhÄ• vaá¹ƒ dasseti. ``p
akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá¹-ipannÄ• me sÄ• vakÄ• ca
satipaá¹-á¹-hÄ• nebhÄ• ventÄ«â€™â€™ tiÄ• dÄ«su (MN II 247) uppÄ• danavaá¸• á¸• hana
tadubhayavasenaatthaá¹ƒ dassento __ ``bhÄ• vitoti uppÄ• dito vaá¸• á¸• hito cÄ• â€™â€™
vijjamÄ• nataá¹ƒito gatoti __bhÄ• vito, _ uppÄ• dito paá¹-iladdhamattoti attho. uppanno pan
bhÄ• vito, paguá¹‡abhÄ• vaá¹ƒ Ä• pÄ• dito vaá¸• á¸• hitoti attho. __bahulÄ«kato_ti bahulaá
tenaÄ• vajjanÄ• divasÄ«bhÄ• vappattimÄ• ha. yo hi vasÄ«bhÄ• vaá¹ƒ Ä• pÄ• dito, so icchit

samÄ• pajjitabbatopunappunaá¹ƒ pavattissati. tena vuttaá¹ƒ __ ``punappunaá¹ƒ katoâ€™â€
bhikkhave, samaá¹‡o (MN I 139; AN a IV 241) vivicceva kÄ• mehÄ«â€™â€™ ti (DN I 226; S
paá¹-hamapade vutto eva-saddo \Be II 183/dutiyÄ• dÄ«supi vuttoyeva hoti, evamidhÄ• pÄ«
eva-saddena niyamo veditabboâ€™â€™ _ti.

ubhayapadaniyamena laddhaguá¹‡aá¹ƒ dassetuá¹ƒ __ ``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• di vutta
__asubhakammaá¹-á¹-hÄ• na_ntiasubhÄ• rammaá¹‡aá¹ƒ jhÄ• namÄ• ha. taÃ±hi asubhesu
sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vatoca ``asubhakammaá¹-á¹-hÄ• naâ€™â€™ nti vucc
Ä• rammaá¹‡aá¹ƒ nivatteti. __paá¹-ivedhavasenÄ• _ti jhÄ• napaá¹-ivedhavasena. jhÄ• naÃ
ijjhantaá¹ƒ attano visayaá¹ƒpaá¹-ivijjhantameva pavattati yathÄ• sabhÄ• vato paá¹-ivijjhÄ«ya
paá¹-ivedhoti vuccati. __oá¸·Ä• rikÄ• rammaá¹‡attÄ• _tibÄ«bhacchÄ• rammaá¹‡attÄ• . __pa
jigucchitabbÄ• rammaá¹‡attÄ• . __pariyÄ• yenÄ• _ti \Ne II 163/ kÄ• raá¹‡ena lesantarena v
__Ä• rammaá¹‡asantatÄ• yapÄ«_ti anukkamena vicetabbataá¹ƒ pattÄ• rammaá¹‡assapara
sante hi sannisinne Ä• rammaá¹‡e pavattamÄ• no dhammo sayampisannisinnova hoti. tenÄ
vÅ«pasanto nibbutoâ€™â€™ _ti, nibbutasabbapariá¸·Ä• hotiattho. Ä• rammaá¹‡asantatÄ• y
dhammÄ• naá¹ƒ santatÄ• lokuttaradhammÄ• rammaá¹‡Ä• hi paccavekkhaá¹‡Ä• hidÄ«peta

nÄ• ssa santapaá¹‡Ä«tabhÄ• vÄ• vahaá¹ƒ kiÃ±ci secananti __asecanako, _ asecanakattÄ•
_anÄ• sittakattÄ• eva __abbokiá¹‡á¹‡o_ asammisso parikammÄ• dinÄ• , tatoyeva __pÄ• á
__Ä• veá¹‡iko_ asÄ• dhÄ• raá¹‡o. sabbametaá¹ƒ sarasato eva santabhÄ• vaá¹ƒ dassetuá¹
santabhÄ• vanimittaá¹ƒ. __parikamma_nti ca kasiá¹‡akaraá¹‡Ä• dinimittuppÄ• dapariyosÄ•
natthÄ«ti adhippÄ• yo. tadÄ• hi kammaá¹-á¹-hÄ• naá¹ƒ nirassÄ• dattÄ• asantaá¹ƒ appaá¹‡
vÄ• natthi ettha santatÄ• ti yojanÄ• . yathÄ• upacÄ• rakkhaá¹‡e nÄ«varaá¹‡avigamenaaá¹
paresaá¹ƒ santatÄ• hoti, na evamimassa. ayaá¹ƒ pana Ä• dimanasi ... pe ... paá¹‡Ä«to cÄ•
uttaravihÄ• ravÄ• sike sandhÄ• yÄ• ha. __anÄ• sittako_tiupasecanena anÄ• sittako. tenÄ•
ojavantasadisoti attho. __madhuro_ti iá¹-á¹-ho. cetasikasukhappaá¹-ilÄ• bhasaá¹ƒvattanaá¹
tikacatukkajjhÄ• navasena upekkhÄ• yavÄ• santabhÄ• vena sukhagatikattÄ• sabbesampi
jhÄ• nasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-asarÄ«ratÄ• vasenapana kÄ• yikasukhappa
184/ daá¹-á¹-habbaá¹ƒ, taÃ±ca kho jhÄ• nato vuá¹-á¹-hitakÄ• le. imasmiá¹ƒ pakkhe __appita
hetumhi bhummavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__avikkhambhite_ti jhÄ• nena sakasantÄ• nato anÄ«haá¹-e appahÄ«ne. __akosallasambhÅ
avijjÄ• , tato sambhÅ«te. avijjÄ• pubbaá¹…gamÄ• hi sabbe pÄ• padhammÄ• . __khaá¹‡en
pavattikkhaá¹‡eneva. __antaradhÄ• petÄ«_ti ettha antaradhÄ• panaá¹ƒ vinÄ• sanaá¹ƒ. taá¹
idhÄ• dhippetattÄ• pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ hotÄ«ti Ä• ha __ ``vikkhambhetÄ«â€™
visesena upasameti. visesena upasamanaá¹ƒ pana sammadeva upasamanaá¹ƒ hotÄ«tiÄ• h
upasametÄ«â€™â€™ _ti.

nanu ca aÃ±Ã±opi samÄ• dhi attano pavattikkhaá¹‡eneva paá¹-ipakkhadhamme antaradhÄ
kasmÄ• ayameva samÄ• dhi evaá¹ƒ visesetvÄ• vuttoti? pubbabhÄ• gato paá¹-á¹-hÄ• ya
nÄ• nÄ• vitakkavÅ«pasamanasabbhÄ• vato. vuttaÃ±hetaá¹ƒ ``Ä• nÄ• pÄ• nassati bhÄ• vet
ti \Ne II 164/ (AN c 9.1; Ud 31). apica tikkhapaÃ±Ã±assa Ã±Ä• á¹‡uttarassetaá¹ƒ kammaá¹-
Ã±Ä• á¹‡uttarassa ca kilesappahÄ• naá¹ƒitarehi sÄ• tisayaá¹ƒ yathÄ• saddhÄ• dhimuttehi
imaá¹ƒ visesaá¹ƒ sandhÄ• ya ``á¹-hÄ• nasoantaradhÄ• peti vÅ«pasametÄ«â€™â€™ ti vutta
nimittapÄ• tubhÄ• ve sati khaá¹‡eneva aá¹…gapÄ• tubhÄ• vasabbhÄ• vatoayameva samÄ
vÅ«pasametÄ«â€™â€™ ti vutto yathÄ• taá¹ƒ mahato akÄ• lameghassauá¹-á¹-hitassa dhÄ
pathaviyaá¹ƒ rajojallassa vÅ«pasamo. tenevÄ• ha ``seyyathÄ• pi, bhikkhave, mahÄ• akÄ•
tiÄ• di. sÄ• sanikassa jhÄ• nabhÄ• vanÄ• yebhuyyenanibbedhabhÄ• giyÄ• va hotÄ«ti Ä• h
``nibbedhabhÄ• giyattÄ• â€™â€™ _ti. buddhÄ• naá¹ƒ pana ekaá¹ƒsena nibbedhabhÄ• giy
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• sabbepi sammÄ• sambuddhÄ• sammÄ• sambodhiá¹
pÄ• dakabhÅ«to ayaá¹ƒ samÄ• dhi anukkamena vaá¸• á¸• hitvÄ• ariyamaggabhÄ• vaá¹ƒ u
``anupubbena ariyamaggavuá¸• á¸• hippattoâ€™â€™ _ti. ayaá¹ƒ panattho
virÄ• ganirodhapaá¹-inissaggÄ• nupassanÄ• naá¹ƒvasena sammadeva yujjati.

__katha_nti \Be II 185/ idaá¹ƒ pucchanÄ• kÄ• ravibhÄ• vanapadaá¹ƒ, pucchÄ• cettha
kathetukamyatÄ• vasenaaÃ±Ã±esaá¹ƒ asambhavato, sÄ• ca upari desanaá¹ƒ Ä• ruá¸·hÄ•
pakÄ• ravisesÄ• naá¹ƒ Ä• masanavasenÄ• tiimamatthaá¹ƒ dassento __ ``kathanti ... pe ...
vitthÄ• retukamyatÄ• pucchÄ• â€™â€™ _ti Ä• ha. __kathaá¹ƒ bahulÄ«kato_ti etthÄ• pi Ä•
padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. tattha __katha_nti Ä• nÄ• pÄ• nassatisamÄ• dhiba
vitthÄ• retukamyatÄ• pucchÄ• . __bahulÄ«kato Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_ti tathÄ• p
imamatthaá¹ƒ __ ``esevanayoâ€™â€™ _ti iminÄ• yeva atidissati. heá¹-á¹-hÄ• papaÃ±cava
sukhaggahaá¹‡atthaá¹ƒ saá¹…gahetvÄ• dassento __ ``ayaá¹ƒ panettha saá¹…khepatthoâ€
piá¹‡á¸• atthoti vuttaá¹ƒ hoti.

__tamattha_nti taá¹ƒ ``kathaá¹ƒ bhÄ• vitoâ€™â€™ tiÄ• dinÄ• pucchÄ• vasena saá¹…khep
``idhatathÄ• gato loke uppajjatÄ«â€™â€™ tiÄ• dÄ«su (MN I 291; AN a III 61) idha-saddolok
``idheva tiá¹-á¹-hamÄ• nassÄ• â€™â€™ tiÄ• dÄ«su (DN II 369) okÄ• saá¹ƒ. ``idhÄ• haá¹ƒ,
assaá¹ƒ pavÄ• ritoâ€™â€™ tiÄ• dÄ«su (MN I 30) padapÅ«raá¹‡amattaá¹ƒ. ``idha bhikkhu c
pariyÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ• dÄ«su (AN b V 73) pana sÄ• sanaá¹ƒ. ``idha, bhikkhave,
sÄ• sanamevÄ• ti dassento ``bhikkhave, imasmiá¹ƒ sÄ• sanebhikkhÅ«â€™â€™ ti vatvÄ• t
katvÄ• dassetuá¹ƒ __ ``ayaá¹ƒ hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha
__sabbappakÄ• raÄ• nÄ• pÄ• nassatisamÄ• dhinibbattakassÄ• _ti sabbappakÄ• raggahaá¹
te hi \Ne II 165/ imasmiá¹ƒyeva sÄ• sane. bÄ• hirakÄ• hi jÄ• nantÄ• Ä• dito catuppakÄ• ra
``aÃ±Ã±asÄ• sanassa tathÄ• bhÄ• vappaá¹-isedhanoâ€™â€™ _ti, yathÄ• vuttassa
puggalassanissayabhÄ• vappaá¹-isedhanoti attho. etena ``idha, bhikkhaveâ€™â€™ ti idaá¹
dasseti. santi hi ekapadÄ• nipi avadhÄ• raá¹‡Ä• ni yathÄ• vÄ• yubhakkhoti. tenevÄ• ha __

samaá¹‡oâ€™â€™ _tiÄ• di. paripuá¹‡á¹‡asamaá¹‡akaraá¹‡adhammo hi yo, so
sabbappakÄ• raÄ• nÄ• pÄ• nassatisamÄ• dhinibbattako. __parappavÄ• dÄ• _ti paresaá¹ƒ a
nÄ• nappakÄ• ravÄ• dÄ• titthÄ• yatanÄ• ni.

araÃ±Ã±Ä• dikasseva \Be II 186/ bhÄ• vanÄ• nurÅ«pasenÄ• sanataá¹ƒ dassetuá¹ƒ __ ``ima
_tiÄ• divuttaá¹ƒ. duddamo damathaá¹ƒ anupagato goá¹‡o __kÅ«á¹-agoá¹‡o_. yathÄ• thane
paggharati, evaá¹ƒ dohapaá¹-ibandhinÄ« __kÅ«á¹-adhenu_. __assÄ• _ti gopassa. rÅ«pasa
uppajjanakaassÄ• do __rÅ«pÄ• rammaá¹‡Ä• diraso_. __pubbe Ä• ciá¹‡á¹‡Ä• rammaá¹‡a_
vÄ• saá¹ƒsÄ• re paricitÄ• rammaá¹‡aá¹ƒ. upacÄ• ravasena upanisÄ«dati, appanÄ• vasena

__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __nibandheyyÄ• _ti bandheyya. __satiyÄ• _ti sammadeva
kammaá¹-á¹-hÄ• nasallakkhaá¹‡avasappavattÄ• yasatiyÄ• . __Ä• rammaá¹‡e_ti kammaá¹-a
__daá¸·ha_nti thiraá¹ƒ, yathÄ• satokÄ• rissaupacÄ• rappanÄ• bhedo samÄ• dhi ijjhati, tath
attho.

__muddhabhÅ«ta_nti santatÄ• divisesaguá¹‡avantatÄ• ya buddhÄ• dÄ«hi ariyehi samÄ• se
muddhasadisaá¹ƒ, uttamanti attho. __visesÄ• dhigamadiá¹-á¹-hadhammasukhavihÄ• rapad
buddhÄ• naá¹ƒ ekaccÄ• naá¹ƒpaccekabuddhÄ• naá¹ƒ buddhasÄ• vakÄ• naÃ±ca visesÄ• d
aÃ±Ã±akammaá¹-á¹-hÄ• nena adhigatavisesÄ• naá¹ƒdiá¹-á¹-hadhammasukhavihÄ• rassa c
__vatthuvijjÄ• cariyo viya bhagavÄ• _ yogÄ«naá¹ƒ anurÅ«panivÄ• saá¹-á¹-hÄ• nupadissana
araÃ±Ã±e ekako viharitvÄ• paá¹-ipakkhanimmathanena icchitatthasÄ• dhanato. __phalamu
sÄ• maÃ±Ã±aphalamÄ• ha. __parakkamajavayoggabhÅ«mi_nti bhÄ• vanussÄ• hajavassay

__evaá¹ƒ vuttalakkhaá¹‡esÅ«_ti abhidhammapariyÄ• yena suttantapariyÄ• yena vuttalakkh
__rukkhasamÄ«pa_nti ``yÄ• vatÄ• majjhanhike kÄ• le samantÄ• chÄ• yÄ• pharati, nivÄ• t
ettÄ• vatÄ• rukkhamÅ«lanti vuccatÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ rukkhassa samÄ«paá¹-á¹-
__avasesasattavidhasenÄ• sana_ntipabbataá¹ƒ kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanap
palÄ• lapuÃ±janti evaá¹ƒ vuttaá¹ƒ. __ututtayÄ• nukÅ«laá¹ƒ dhÄ• tucariyÄ• nukÅ«la_nti gimh
semhÄ• didhÄ• tuttayassamohÄ• dicaritattayassa \Ne II 166/ ca anukÅ«laá¹ƒ. tathÄ• hi gim
anukÅ«laá¹ƒ sommasÄ«talabhÄ• vato, hemante rukkhamÅ«laá¹ƒ himapÄ• tanivÄ• raá¹‡ato
vassanivÄ• raá¹‡agehasambhavato. semhadhÄ• tukassa semhapakatikassa araÃ±Ã±aá¹ƒ a
bhikkhÄ• caraá¹‡ena semhassavÅ«pasamanato, pittadhÄ• tukassa rukkhamÅ«laá¹ƒ anukÅ
sÄ«tavÄ• tasamphassasambhavato \Be II 187/, vÄ• tadhÄ• tukassa suÃ±Ã±Ä• gÄ• raá¹ƒ an
mohacaritassa araÃ±Ã±aá¹ƒ anukÅ«laá¹ƒ. mahÄ• araÃ±Ã±e hi cittaá¹ƒ na saá¹…kucati viva
dosacaritassa rukkhamÅ«laá¹ƒ anukÅ«laá¹ƒpasÄ• danÄ«yabhÄ• vato, rÄ• gacaritassa suÃ±
visabhÄ• gÄ• rammaá¹‡Ä• naá¹ƒ pavesanivÄ• raá¹‡ato. __alÄ«nÄ• nuddhaccapakkhika_nt
sayanaÃ±hi kosajjapakkhikaá¹ƒ, á¹-hÄ• nacaá¹…kamanÄ• ni uddhaccapakkhikÄ• ni, na eva
santatÄ• . __nisajjÄ• yadaá¸·habhÄ• vaá¹ƒ_ pallaá¹…kÄ• bhujanena, __assÄ• sapassÄ• sÄ

uparimakÄ• yassa ujukaá¹-á¹-hapanena, __Ä• rammaá¹‡apariggahÅ«pÄ• yaá¹ƒ_ parimukha
dassento.

__Å«rubaddhÄ• sana_nti Å«rÅ«namadhobandhanavasena nisajjÄ• . heá¹-á¹-himakÄ• yassa
nisajjÄ• vacanenevabodhitanti. __ujuá¹ƒ kÄ• ya_nti ettha __kÄ• ya_-saddo uparimakÄ• yav
``uparimaá¹ƒsarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• â€™â€™ _ti. taá¹ƒ pana ujukaá¹-á¹-hapanaá
dassetuá¹ƒ__ ``aá¹-á¹-hÄ• rasÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na paá¹‡amantÄ«_ti na oá¹‡
paripatatÄ«_tina vigacchati vÄ«thiá¹ƒ na vilaá¹…gheti, tato eva pubbenÄ• paraá¹ƒ visesupp
phÄ• tiá¹ƒupagacchati. idha __pari_-saddo abhi-saddena samÄ• natthoti Ä• ha __ ``kamma
_nti, bahiddhÄ• puthuttÄ• rammaá¹‡ato nivÄ• retvÄ• kammaá¹-á¹-hÄ• naá¹ƒyeva purakkha
__parÄ«tipariggahaá¹-á¹-ho_ ``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su (Dhs 16, 20) viya. __ni
paá¹-ipakkhatoniggamanaá¹-á¹-ho, tasmÄ• __pariggahitaniyyÄ• na_nti sabbathÄ• gahitÄ•
pariccattasammosaá¹ƒsatiá¹ƒ katvÄ• , paramaá¹ƒ satinepakkaá¹ƒ upaá¹-á¹-hapetvÄ• ti atthe
samannÄ• gatoeva saranto eva assasati, nÄ• ssa kÄ• ci sativirahitÄ• assÄ• sappavatti hot
passasatÄ«_ti etthÄ• pi satova passasatÄ«ti eva-saddo Ä• netvÄ• vattabbo. __satokÄ• rÄ«
eva vÄ• kÄ• tabbassa kattÄ• , karaá¹‡asÄ«lo vÄ• .

__bÄ• ttiá¹ƒsÄ• ya Ä• kÄ• rehÄ«_ti catÅ«su catukkesu Ä• gatÄ• ni dÄ«gharassÄ• dÄ«ni so
padÄ• niassÄ• sapassÄ• savasena dvidhÄ• vibhajitvÄ• vuttehi dÄ«ghamassÄ• saá¹ƒ Ä• d
paá¹-inissaggÄ• nupassipassÄ• sapariyantehibÄ• ttiá¹ƒsÄ• kÄ• rehi. yadi ``satova assasati,
etassa vibhaá¹…gevuttaá¹ƒ, atha kasmÄ• ``assasati \Be II 188/ passasatiâ€™â€™ cceva a
ti \Ne II 167/ vuttaá¹ƒ? ekarasaá¹ƒ desanaá¹ƒ kÄ• tukÄ• matÄ• ya. paá¹-hamacatukke pada
vattamÄ• nakÄ• lavasenaÄ• gataá¹ƒ, itarÄ• ni anÄ• gatakÄ• lavasena, tasmÄ• ekarasaá¹ƒ
sabbattha ``satokÄ• riâ€™â€™ ccevavuttaá¹ƒ. __dÄ«ghaá¹ƒassÄ• savasenÄ• _ti dÄ«ghaa
katvÄ• niddeso. dÄ«ghanti vÄ• bhagavatÄ• vuttaassÄ• savasena. __cittassa ekaggataá¹ƒ
vikkhepassapaá¹-ipakkhabhÄ• vato avikkhepoti laddhanÄ• maá¹ƒ cittassa ekaggabhÄ• vaá¹
upaá¹-á¹-hitÄ• Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hitÄ• hoti. __tÄ• ya satiyÄ• tena Ã±Ä• á¹
satiyÄ• yathÄ• vuttena ca Ã±Ä• á¹‡ena. idaá¹ƒ vuttaá¹ƒ hoti --- dÄ«ghaá¹ƒ assÄ• saá¹ƒ Ä• n
avikkhittacittassaasammohato vÄ• sampajÄ• nantassa tattha sati upaá¹-á¹-hitÄ• va hoti, taa
Ä• rammaá¹‡akaraá¹‡avasenaasammohavasena vÄ• sampajaÃ±Ã±aá¹ƒ, tadadhÄ«nasatis
yogÄ• vacaro satokÄ• rÄ«nÄ• ma hotÄ«ti. __paá¹-inissaggÄ• nupassÄ« assÄ• savasenÄ• _
assasanassa vasena. ``paá¹-inissaggÄ• nupassiassÄ• savasenÄ• â€™â€™ ti vÄ• pÄ• á¹-h
tassapaá¹-inissaggÄ• nupassino assÄ• sÄ• paá¹-inissaggÄ• nupassiassÄ• sÄ• , tesaá¹ƒ va

anto uá¹-á¹-hitasasanaá¹ƒ assÄ• so, bahi uá¹-á¹-hitasasanaá¹ƒ passÄ• soti Ä• ha --- __ ``as
bahinikkhamanavÄ• toâ€™â€™ _tiÄ• di. __suttantaá¹-á¹-hakathÄ• yaá¹ƒ_ pana bahi uá¹-á¹
assÄ• so, anto uá¹-á¹-hahitvÄ• pibahi sasanato passÄ• soti katvÄ• uppaá¹-ipÄ• á¹-iyÄ• vut
mÄ• tukucchiyaá¹ƒ bahinikkhamituá¹ƒ aladdhokÄ• so nÄ• sikÄ• vÄ• to mÄ• tukucchito nikkh

nikkhamatÄ«ti__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ uppattikkamena ``Ä• dimhi sÄ• so assÄ• soâ
bahinikkhamanavÄ• tovutto. tenevÄ• ha __ ``sabbesampi gabbhaseyyakÄ• naâ€™â€™ _nt
__suttantaá¹-á¹-hakathÄ• yaá¹ƒ_pana pavattiyaá¹ƒ bhÄ• vanÄ• rambhasamaye paá¹-hamaâ
Ä• kaá¸• á¸• hitvÄ• pacchÄ• bahi vissajjanatopavattikkamena ``Ä• dimhi sÄ• so assÄ• soâ
vutto. suttantanayoyevacettha ``assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchato a
cittena kÄ• yopicittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca, passÄ• sÄ• dimajj
satiyÄ• anugacchato bahiddhÄ• \Be II 189/ vikkhepagatena cittena kÄ• yopi cittampi sÄ• ra
ca phanditÄ• cÄ• â€™â€™ ti (Paá¹-is I 157) imÄ• ya pÄ• á¸·iyÄ• sameti. ``bhÄ• vanÄ• ran
icchitattÄ• sundarataroâ€™â€™ ti vadanti. __tÄ• luá¹ƒ Ä• haccanibbÄ• yatÄ«_ti tÄ• luá¹ƒ Ä
kira sampatijÄ• to bÄ• ladÄ• rakokhipitaá¹ƒ karoti. __evaá¹ƒ tÄ• vÄ• _tiÄ• di yathÄ• vuttass
keci ``evaá¹ƒtÄ• vÄ• ti anena pavattikkamena assÄ• so bahinikkhamanavÄ• toti gahetabbar
tivadanti.

__addhÄ• navasenÄ• _ti \Ne II 168/ kÄ• laddhÄ• navasena. ayaÃ±hi addhÄ• na-saddo kÄ•
tattha desaddhÄ• naá¹ƒ udÄ• haraá¹‡abhÄ• vena dassetvÄ• kÄ• laddhÄ• nassa vasena as
dÄ«gharassataá¹ƒvibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __okÄ•
okÄ• sabhÅ«taá¹ƒaddhÄ• naá¹ƒ. __pharitvÄ• _ti byÄ• petvÄ• . __cuá¹‡á¹‡avicuá¹‡á¹‡Ä• pi
__dÄ«ghamaddhÄ• na_ntidÄ«ghaá¹ƒ padesaá¹ƒ. __tasmÄ• _ti saá¹‡ikaá¹ƒ pavattiyÄ• dÄ«
vuccanti. ettha ca hatthiÄ• disarÄ«re sunakhÄ• disarÄ«re ca assÄ• sapassÄ• sÄ• naá¹ƒ des
kÄ• laddhÄ• navasenevadÄ«gharassatÄ• vuttÄ• ti veditabbÄ• ``saá¹‡ikaá¹ƒ pÅ«retvÄ• sa
sÄ«ghaá¹ƒpÅ«retvÄ• sÄ«ghameva nikkhamantÄ«â€™â€™ ti vacanato. __manussesÅ«_ti
manussasarÄ«resu. __dÄ«ghaá¹ƒ assasantÄ«_ti dÄ«ghaá¹ƒ assÄ• sappabandhaá¹ƒ pavatt
__passasantÄ«_ti etthÄ• pieseva nayo. sunakhasasÄ• dayo viya rassaá¹ƒ assasanti passas
panadÄ«ghaá¹ƒ rassaÃ±ca assasanaá¹ƒ passasanaÃ±ca tesaá¹ƒ sattÄ• naá¹ƒ sarÄ«rassa
__tesa_ntitesaá¹ƒ sattÄ• naá¹ƒ. __te_ti assÄ• sapassÄ• sÄ• . __ittaramaddhÄ• na_nti appa
__navahÄ• kÄ• rehÄ«_tibhÄ• vanamanuyuÃ±jantassa pubbenÄ• paraá¹ƒ aladdhavisesassa
vuttÄ• tayo Ä• kÄ• rÄ• , te ca kho ekacco assÄ• saá¹ƒ suá¹-á¹-hu sallakkheti, ekacco passÄ
ekaccotadubhayanti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vasena. keci pana ``assasatipi p
vacanaá¹ƒ bhÄ• vanÄ• ya nirantaraá¹ƒ pavattidassanatthaâ€™â€™ nti vadanti. chandavase
pÄ• mojjavasenÄ• ti imehi navahi Ä• kÄ• rehi.

kÄ• maÃ±cettha ekassa puggalassa tayo eva Ä• kÄ• rÄ• labbhanti, tantivasena pana sabb
pÄ• á¸·iÄ• ruá¸·hattÄ• tesaá¹ƒ vasena parikammassa kÄ• tabbattÄ• ca __ ``tatrÄ• yaá¹ƒ_ \
navahÄ• kÄ• rehÄ«â€™â€™ _tivuttaá¹ƒ. __evaá¹ƒ pajÄ• nato_ti evaá¹ƒ yathÄ• vuttehi Ä• k
pajÄ• nato, tattha manasikÄ• raá¹ƒ pavattentassa. __ekenÄ• kÄ• renÄ• _ti dÄ«ghaá¹ƒassÄ
Ä• kÄ• resuekena Ä• kÄ• rena, navasu tÄ«su vÄ• ekena. tathÄ• hi vakkhati ---

``dÄ«gho rasso ca assÄ• so,

passÄ• sopi ca tÄ• diso.

cattÄ• ro vaá¹‡á¹‡Ä• vattanti,

nÄ• sikaggeva bhikkhunoâ€™â€™ ti || (Sp (to Vin III) II 165).

ayaá¹ƒ bhÄ• vanÄ• assÄ• sapassÄ• sakÄ• yÄ• nupassanÄ• ti katvÄ• vuttaá¹ƒ __
``kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• sampajjatÄ«â€™â€™ _ti.

idÄ• ni \Ne II 169/ pÄ• á¸·ivaseneva te nava Ä• kÄ• re bhÄ• vanÄ• vidhiÃ±ca dassetuá¹ƒ __
_tiÄ• diÄ• raddhaá¹ƒ. tattha __ ``kathaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ _ti pajÄ• nanavidhiá¹ƒ ka
__dÄ«ghaá¹ƒ assÄ• sa_nti vuttalakkhaá¹‡aá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ. __addhÄ• nasaá¹…
saá¹…khaá¹ƒgate dÄ«ghe kÄ• le, dÄ«ghaá¹ƒ khaá¹‡anti attho. koá¹-á¹-hÄ• sapariyÄ• yo vÄ
``theyyasaá¹…khÄ• taâ€™â€™ ntiÄ• dÄ«suviya, tasmÄ• __addhÄ• nasaá¹…khÄ• te_ti ad
attho. __chando uppajjatÄ«_tibhÄ• vanÄ• ya pubbenÄ• paraá¹ƒ visesaá¹ƒ Ä• vahantiyÄ• la
sÄ• tisayo kattukÄ• matÄ• lakkhaá¹‡okusalacchando uppajjati. __chandavasenÄ• _ti tathÄ•
visesabhÄ• vanamanuyuÃ±jantassakammaá¹-á¹-hÄ• naá¹ƒ vuá¸• á¸• hiá¹ƒ phÄ• tiá¹ƒ game
yathÄ• vuttachandappavattiyÄ• purimakato sukhumataraá¹ƒ. bhÄ• vanÄ• balena hi
paá¹-ippassaddhadarathapariá¸·Ä• hatÄ• ya kÄ• yassa assÄ• sapassÄ• sÄ• sukhumatarÄ•
uppajjatÄ«_ti assÄ• sapassÄ• sÄ• naá¹ƒ sukhumatarabhÄ• venaÄ• rammaá¹‡assa santata
vÄ«thippaá¹-ipannatÄ• ya bhÄ• vanÄ• cittasahagato pamodo khuddikÄ• dibhedÄ• taruá¹‡a
vivattatÄ«_ti anukkamena assÄ• sapassÄ• sÄ• naá¹ƒ ativiyasukhumatarabhÄ• vappattiyÄ•
vicetabbÄ• kÄ• rappattehi tehi \Be II 191/ cittaá¹ƒvinivattatÄ«ti keci. bhÄ• vanÄ• balena pan
sukhumatarabhÄ• vappattesu assÄ• sapassÄ• sesu tatthapaá¹-ibhÄ• ganimitte uppanne pa
nivattati. __upekkhÄ• saá¹‡á¹-hÄ• tÄ«_titasmiá¹ƒ paá¹-ibhÄ• ganimitte upacÄ• rappanÄ• b
puna jhÄ• nanibbattanatthaá¹ƒ byÄ• pÄ• rÄ• bhÄ• vatoajjhupekkhanaá¹ƒ hoti, sÄ• panÄ• y
tatramajjhattupekkhÄ• ti veditabbÄ• .

__imehi navahi Ä• kÄ• rehÄ«_ti imehi yathÄ• vuttehi navahi pakÄ• rehi pavattÄ• . __dÄ«gh
kÄ• yo_ti dÄ«ghÄ• kÄ• rÄ• assÄ• sapassÄ• sÄ• cuá¹‡á¹‡avicuá¹‡á¹‡Ä• pi samÅ«haá¹-á¹-
nissÄ• ya uppannanimittampi ettha assÄ• sapassÄ• sasÄ• maÃ±Ã±avasena vuttaá¹ƒ. __up
Ä• rammaá¹‡aá¹ƒ upagantvÄ• tiá¹-á¹-hatÄ«ti sati upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. __anupassa
samathavasena nimittassa anupassanÄ• vipassanÄ• vasena assÄ• sapassÄ• se tannissay
nti, cittaá¹ƒ taá¹ƒsampayuttadhamme ca ``arÅ«paâ€™â€™ nti vavatthapetvÄ• nÄ• marÅ«p
Ã±Ä• á¹‡aá¹ƒ tattha yathÄ• bhÅ«tÄ• vabodho. __kÄ• yo upaá¹-á¹-hÄ• na_nti so kÄ• yo
Ä• rammaá¹‡akaraá¹‡avasenaupagantvÄ• sati ettha tiá¹-á¹-hatÄ«ti upaá¹-á¹-hÄ• naá¹ƒ nÄ•
upaá¹-á¹-hÄ• naâ€™â€™ nti iminÄ• itarakÄ• yassapi saá¹…gahoti tathÄ• vuttaá¹ƒ sammas

icchitattÄ• . __no satÄ«_ti sokÄ• yo sati nÄ• ma na hoti. sati upaá¹-á¹-hÄ• naÃ±ceva sati ca
upaá¹-á¹-hÄ• naá¹-á¹-hena ca. __tÄ• ya satiyÄ• _tiyathÄ• vuttÄ• ya satiyÄ• . __tena Ã±Ä• á
Ã±Ä• á¹‡ena. __taá¹ƒ kÄ• ya_nti taá¹ƒassÄ• sapassÄ• sakÄ• yaÃ±ceva tannissayarÅ«pakÄ
jhÄ• nasampayuttaÃ±Ä• á¹‡enaceva vipassanÄ• Ã±Ä• á¹‡ena \Ne II 170/ ca anu anu passa
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• _ti tena anupassanena yathÄ• vutte kÄ
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• tivuccati. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• a
assÄ• sapassÄ• sakÄ• ye tassa nissayabhÅ«tekarajakÄ• ye ca kÄ• yasseva anupassanÄ•
udakÄ• nupassanÄ• viyana aniccÄ• disabhÄ• ve kÄ• ye niccÄ• dibhÄ• vÄ• nupassanÄ• , a
aniccadukkhÄ• nattÄ• subhabhÄ• vasseva anupassanÄ• . atha vÄ• kÄ• ye ``ahanti vÄ• , m
purisoâ€™â€™ ti vÄ• gahetabbassa kassaci abhÄ• vato tÄ• disaá¹ƒ ananupassitvÄ• \Be I
anupassanÄ• kÄ• yÄ• nupassanÄ• , tÄ• ya kÄ• yÄ• nupassanÄ• ya sampayuttÄ• satiyeva
satipaá¹-á¹-hÄ• naá¹ƒ, tassa bhÄ• vanÄ• vaá¸• á¸• hanÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á

__eseva nayo_ti ``navahi Ä• kÄ• rehÄ«â€™â€™ tiÄ• dinÄ• vuttavidhiá¹ƒ rassa-pade atidis
yathÄ• dassite ``kathaá¹ƒ dÄ«ghaá¹ƒ assasantoâ€™â€™ tiÄ• dinÄ• Ä• gate pÄ• á¸·inaye.
rassapadavasena Ä• gate pÄ• á¸·inaye. __aya_nti yogÄ• vacaro. __addhÄ• navasenÄ• _tic
__ittaravasenÄ• _ti parittakÄ• lavasena. __imehi Ä• kÄ• rehÄ«_tiimehi navahi Ä• kÄ• rehi.

__tÄ• diso_ti dÄ«gho rasso ca. __cattÄ• ro vaá¹‡á¹‡Ä• _ti cattÄ• ro Ä• kÄ• rÄ• te ca dÄ«gh
bhikkhuno_ti gÄ• thÄ• sukhatthaá¹ƒ rassaá¹ƒ katvÄ• vuttaá¹ƒ. __nÄ• sikaggevÄ• _ti __vÄ•
uttaroá¹-á¹-haá¹ƒ saá¹…gaá¹‡hÄ• ti.

__sabbakÄ• yappaá¹-isaá¹ƒvedÄ«_ti sabbassa kÄ• yassa paá¹-i paá¹-i paccekaá¹ƒ sammad
tassa vÄ• paá¹-i paá¹-i sammadeva vedo etassa atthi, taá¹ƒ vÄ• paá¹-i paá¹-isammadeva v
tattha tattha sabba-ggahaá¹‡ena assÄ• sÄ• dikÄ• yassa anavasesapariyÄ• dÄ• nesiddhepi
tassa sabbesampi bhÄ• gÄ• naá¹ƒ saá¹ƒvedanadassanatthaá¹ƒ paá¹-i-saddaggahaá¹‡aá¹ƒ
sakkaccakÄ• ribhÄ• vadassanatthaá¹ƒ saá¹ƒ-saddaggahaá¹‡anti imamatthaá¹ƒ dassento __
_tiÄ• dimÄ• ha. tattha yathÄ• samÄ• nesupi assÄ• sapassÄ• sesu yogino paá¹-ipattividhÄ•
sakkaccaá¹ƒyevapaá¹-ipajjitabbanti dassetuá¹ƒ visuá¹ƒ desanÄ• katÄ• , evaá¹ƒ tamevattha
atthassasamÄ• natÄ• ya ``sakalassÄ• â€™â€™ tiÄ• dinÄ• padadvayassa visuá¹ƒ visuá¹ƒ a
veditabbÄ• . __pÄ• kaá¹-aá¹ƒ karonto_ti vibhÅ«taá¹ƒ karonto, sabbaso vibhÄ• ventoti attho.
pÄ• kaá¹-Ä«karaá¹‡aá¹ƒvibhÄ• vanaá¹ƒ tattha asammuyhanaÃ±Ä• á¹‡eneva nesaá¹ƒ pava
``evaá¹ƒ viditaá¹ƒkarontoâ€™â€™ _tiÄ• dimÄ• ha \Ne II 171/. tattha __tasmÄ• _ti yasmÄ•
Ã±Ä• á¹‡asampayuttacitteneva assÄ• sapassÄ• sepavatteti, na vippayuttacittena, tasmÄ• e
sabbakÄ• yappaá¹-isaá¹ƒvedÄ« assasissÄ• mi passasissÄ• mÄ«tisikkhatÄ«ti vuccati buddh
__cuá¹‡á¹‡avicuá¹‡á¹‡avisaá¹-e_ti anekakalÄ• patÄ• yacuá¹‡á¹‡avicuá¹‡á¹‡abhÄ• vena vi
\Be II 193/ __hoti_ satiyÄ• Ã±Ä• á¹‡assaca vasena katapubbÄ• bhisaá¹…khÄ• rassa pavat
bhavitabba_nti catutthapuggalasadisenabhavitabbaá¹ƒ, pageva satiá¹ƒ Ã±Ä• á¹‡aÃ±ca pac

á¹-hÄ• nesu Ã±Ä• á¹‡asampayuttameva cittaá¹ƒpavattetabbanti adhippÄ• yo.

__eva_nti vuttappakÄ• rena sabbakÄ• yappaá¹-isaá¹ƒvedanavaseneva. __ghaá¹-atÄ«_ti us
__vÄ• yamatÄ«_tivÄ• yÄ• maá¹ƒ karoti, manasikÄ• raá¹ƒ pavattetÄ«ti attho. __tathÄ• bhÅ«
Ä• nÄ• pÄ• nassatiá¹ƒbhÄ• ventassa. __saá¹ƒvaro_ti sati vÄ«riyampi vÄ• . __tÄ• ya satiyÄ•
Ä• nÄ• pÄ• neÄ• rabbha pavattÄ• sati, tÄ• ya. __tena manasikÄ• renÄ• _ti yo so tattha sat
bhÄ• vanÄ• manasikÄ• ro, tena saddhinti adhippÄ• yo. __Ä• sevatÄ«_ti ``tisso sikkhÄ• yoâ
adhikusaladhammeÄ• sevati. tadÄ• sevanaÃ±hettha sikkhananti adhippetaá¹ƒ. __purimana
bhÄ• vanÄ• naye, paá¹-hamavatthudvayeti adhippÄ• yo. tatthÄ• pi kÄ• maá¹ƒ Ã±Ä• á¹‡upp
assÄ• sapassÄ• sÄ• naá¹ƒyÄ• thÄ• vato dÄ«gharassabhÄ• vÄ• vabodhasabbhÄ• vato, tath
yathÄ• pavattÄ• naá¹ƒ tesaá¹ƒ gahaá¹‡amattabhÄ• vatotitattha vattamÄ• nakÄ• lappayogo
purisassa khuradhÄ• rÄ• yaá¹ƒ gamanasadisaá¹ƒ, tasmÄ• sÄ• tisayenettha pubbÄ• bhisaâ
dÄ«petuá¹ƒ anÄ• gatakÄ• lappayogo katotiimamatthaá¹ƒ dassetuá¹ƒ __ ``tattha yasmÄ• â€
tattha __Ã±Ä• á¹‡uppÄ• danÄ• dÄ«sÅ«_ti__Ä• di_-saddena kÄ• yasaá¹…khÄ• rapassambl
saá¹…gaá¹‡hÄ• ti. keci panettha ``saá¹ƒvarasamÄ• dÄ• nÄ• naá¹ƒsaá¹…gahoâ€™â€™ ti v

__kÄ• yasaá¹…khÄ• ra_nti assÄ• sapassÄ• saá¹ƒ. so hi cittasamuá¹-á¹-hÄ• nopi samÄ• no
karajakÄ• yapaá¹-ibaddhavuttitÄ• yatena saá¹…kharÄ«yatÄ«ti kÄ• yasaá¹…khÄ• roti vucca
``kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ• roâ€™â€™ ti (MN I 102) evamÄ• gato kÄ• yasaá¹
dvÄ• rantaruppattiyaá¹ƒ yebhuyyavuttiyÄ• tabbahulavuttiyÄ• ca kÄ• yadvÄ• rena lakkhito, s
__passambhento_tiÄ• dÄ«supacchimaá¹ƒ pacchimaá¹ƒ padaá¹ƒ purimassa purimassa atth
passambhanaá¹ƒ nÄ• ma vÅ«pasamanaá¹ƒ, taÃ±ca tathÄ• payoge asati uppajjanÄ• rahass
kÄ• yasaá¹…khÄ• rassa payogasampattiyÄ• anuppÄ• danantidaá¹-á¹-habbaá¹ƒ \Be II 194/
kÄ• yasaá¹…khÄ• raá¹ƒ passambhentoâ€™â€™ ti ettha. __apariggahitakÄ• le_ti kammaá¹
tato eva kÄ• yacittÄ• nampi apariggahitakÄ• le. ``nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• uju
paá¹‡idhÄ• yÄ• â€™â€™ ti hi iminÄ• kÄ• yapariggaho \Ne II 172/, ``parimukhaá¹ƒ satiá¹ƒ u
iminÄ• cittapariggaho vutto. tenevÄ• ha --- __ ``kÄ• yopicittampi pariggahitÄ• hontÄ«â€™â
karajakÄ• yo. __sadarathÄ• _ti sapariá¸·Ä• hÄ• . sÄ• ca nesaá¹ƒ sadarathatÄ• garubhÄ• v
avinÄ• bhÄ• vinÄ«ti Ä• ha __ ``oá¸·Ä• rikÄ• â€™â€™ _ti. __balavatarÄ• _ti sabalÄ• thÅ«lÄ
cittaá¹ƒ tÄ• va bahiddhÄ• vikkhepÄ• bhÄ• venaekaggaá¹ƒ hutvÄ• kammaá¹-á¹-hÄ• naá¹ƒ
santaá¹ƒ hoti vÅ«pasantaá¹ƒ, tato evataá¹ƒsamuá¹-á¹-hÄ• nÄ• rÅ«padhammÄ• lahumudul
tadanuguá¹‡atÄ• ya sesaá¹ƒ tisantatirÅ«pantievaá¹ƒ citte kÄ• ye ca vÅ«pasante pavattamÄ
assÄ• sapassÄ• sÄ• santasabhÄ• vÄ• anukkamenasukhumasukhumatarasukhumatamÄ•
``yadÄ• panassa kÄ• yopÄ«â€™â€™ _tiÄ• di. __passambhemÄ«_ti paá¹-hamÄ• vajjanÄ•
anu anu Ä• haraá¹‡aá¹ƒ __samannÄ• hÄ• ro, _tasmiá¹ƒyeva atthe aparÄ• paraá¹ƒ pavattaÄ
manasikaraá¹‡aá¹ƒ citte á¹-hapanaá¹ƒ __manasikÄ• ro, _vÄ«maá¹ƒsÄ• __paccavekkhaá¹‡

__sÄ• raddhe_ti sadarathe sapariá¸·Ä• he. __adhimatta_nti balavaá¹ƒ oá¸·Ä• rikaá¹ƒ, liá¹…

kÄ• yasaá¹…khÄ• ro hi adhippeto. ``adhimattaá¹ƒ hutvÄ• pavattatÄ«â€™â€™ ti kiriyÄ• vis
__sukhuma_nti etthÄ• pi eseva nayo. __kÄ• yamhÄ«_ti ettha citte cÄ• ti Ä• netvÄ• samban

paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• ya kariyamÄ• naá¹ƒ dutiyajjhÄ• nassa nÄ• nÄ• vajjanaá¹ƒ
paá¹-hamajjhÄ• naá¹ƒ viyadÅ«rasamussÄ• ritapaá¹-ipakkhanti katvÄ• taá¹ƒsamuá¹-á¹-hÄ•
paá¹-hamajjhÄ• ne ca dutiyajjhÄ• nÅ«pacÄ• reca oá¸·Ä• rikoti sadiso vutto. esa nayo sesup
dutiyajjhÄ• nÄ• dÄ«naá¹ƒadhigamÄ• ya paá¹-ipajjato dukkhÄ• paá¹-ipadÄ• divasena kilama
kÄ• yakilamathacittupaghÄ• tÄ• divasenavitakkÄ• disaá¹…khobhena saparipphandatÄ• ya
dutiyajjhÄ• nÄ• diupacÄ• resu kÄ• yasaá¹…khÄ• rassaoá¸·Ä• rikatÄ• veditabbÄ• . __atisuk
kÄ• yasaá¹…khÄ• ro catutthajjhÄ• ne\Be II 195/ atikkantasukhumo. sukhumabhÄ• vopissa t
oá¸·Ä• rikatÄ• appavattanato. tenÄ• ha __ ``appavattimeva pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti.

lÄ• bhissa sato anupubbasamÄ• pattisamÄ• pajjanavelaá¹ƒ ekÄ• saneneva vÄ• sabbesaá¹
paá¹-ilÄ• bhaá¹ƒsandhÄ• ya majjhimabhÄ• á¹‡akÄ• heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato up
sukhumataraá¹ƒ icchanti. tattha hi sopacÄ• rÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ uparÅ«pari visesavan
sambhaveyya, ekÄ• vajjanÅ«pacÄ• raá¹ƒvÄ• sandhÄ• ya evaá¹ƒ vuttaá¹ƒ. evaÃ±hi heá¹-á¹
vÄ• dassa avirodho siddhobhinnavisayattÄ• . __sabbesaá¹ƒyevÄ• _ti ubhayesampi. yasmÄ
vidhinÄ• passaddhimicchantiyeva \Ne II 173/. __apariggahitakÄ• le pavattakÄ• yasaá¹…khÄ
paá¹-ippassambhatÄ«_tiidaá¹ƒ sadisasantÄ• natÄ• ya vuttaá¹ƒ. na hi te eva oá¸·Ä• rikÄ• as
honti. passambhanÄ• kÄ• ro pana tesaá¹ƒ heá¹-á¹-hÄ• vuttoyeva.

__mahÄ• bhÅ«tapariggahe sukhumo_ti catudhÄ• tumukhena vipassanÄ• bhinivesaá¹ƒ sand
__sakalarÅ«papariggahesukhumo_ bhÄ• vanÄ• ya uparÅ«pari paá¹‡Ä«tabhÄ• vato. tenevÄ
sukhumoâ€™â€™ _ti. __lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• yÄ• _ti kalÄ• pasammasana
paá¹-á¹-hÄ• ya__balavavipassanÄ• , _ tato oraá¹ƒ __dubbalavipassanÄ• _. __pubbe vuttan
``apariggahitakÄ• leâ€™â€™ tiÄ• dinÄ• samathanaye vuttanayena. ``apariggahe pavatto kÄ
mahÄ• bhÅ«tapariggahe paá¹-ippassambhatÄ«â€™â€™ tiÄ• dinÄ• vipassanÄ• nayepi paá
vuttaá¹ƒ hoti.

__assÄ• _ti imassa ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raâ€™â€™ nti padassa. __codan
anuyogaparihÄ• rehi. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. __katha_nti yaá¹ƒ idaá¹ƒ `
sikkhatÄ«â€™â€™ tivuttaá¹ƒ, taá¹ƒ kathaá¹ƒ kena pakÄ• rena kÄ• yasaá¹…khÄ• rassa pas
sikkhanaá¹ƒ hotÄ«tikathetukÄ• matÄ• ya pucchitvÄ• kÄ• yasaá¹…khÄ• re sarÅ«pato oá¸·Ä
anuyogaparihÄ• ratoca dassetuá¹ƒ __ ``katame kÄ• yasaá¹…khÄ• rÄ• â€™â€™ _tiÄ• di Ä•
rÅ«pakÄ• yebhavÄ• . __kÄ• yappaá¹-ibaddhÄ• _ti kÄ• yasannissitÄ• . kÄ• ye sati honti, asa
akÄ• yasamuá¹-á¹-hÄ• nÄ• pi kÄ• yena saá¹…kharÄ«yantÄ«ti __kÄ• yasaá¹…khÄ• rÄ• _.
__passambhento_tioá¸·Ä• rikoá¸·Ä• rikaá¹ƒ passambhento.

sesapadadvayaá¹ƒ \Be II 196/ tasseva vevacanaá¹ƒ. oá¸·Ä• rikaÃ±hi kÄ• yasaá¹…khÄ• raá
avÅ«pasantasabhÄ• vaá¹ƒsannisÄ«dÄ• pento __ ``passambhentoâ€™â€™ _ti vuccati, anu
``nirodhentoâ€™â€™ _ti, suá¹-á¹-hu santasabhÄ• vaá¹ƒ nayanto __ ``vÅ«pasamentoâ€™â

__yathÄ• rÅ«pehÄ«_ti yÄ• disehi. __kÄ• yasaá¹…khÄ• rehÄ«_ti oá¸·Ä• rikehi kÄ• yasaá¹…
__Ä• namanÄ• _tiabhimukhena kÄ• yassa namanÄ• . __vinamanÄ• _ti visuá¹ƒ visuá¹ƒ pas
__sannamanÄ• _tisabbato, suá¹-á¹-hu vÄ• namanÄ• . __paá¹‡amanÄ• _ti pacchato naman
Ä• namanÄ• dÄ«naá¹ƒvevacanÄ• ni, adhimattÄ• ni vÄ• abhimukhacalanÄ• dÄ«ni Ä• nama
__passambhayaá¹ƒ kÄ• yasaá¹…khÄ• ra_nti \Ne II 174/ tathÄ• rÅ«paá¹ƒ Ä• namanÄ• dÄ«n
oá¸·Ä• rikaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒpaá¹-ippassambhento. tasmiÃ±hi passambhite Ä• na
honti.

__santaá¹ƒ sukhuma_nti yathÄ• rÅ«pehi kÄ• yasaá¹…khÄ• rehi kÄ• yassa aparipphandana
tathÄ• rÅ«paá¹ƒ darathÄ• bhÄ• vato santaá¹ƒ, anoá¸·Ä• rikatÄ• ya sukhumaá¹ƒ. __passam
kÄ• yasaá¹…khÄ• ra_ntisÄ• maÃ±Ã±ato ekaá¹ƒ katvÄ• vadati. atha vÄ• pubbe oá¸·Ä• riko
kÄ• yasaá¹…khÄ• raá¹ƒ paá¹-ippassambhentoanukkamena kÄ• yassa aparipphandanahetu
uppÄ• detvÄ• tepi paá¹-ippassambhetvÄ• paramasukhumatÄ• ya koá¹-ippattaá¹ƒ yaá¹ƒ kÄ
paá¹-ippassambheti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ__ ``santaá¹ƒ sukhumaá¹ƒ passambhayaá¹ƒ
_nti.

__itÄ«_tiÄ• di codakavacanaá¹ƒ. tattha __itÄ«_ti pakÄ• ratthe nipÄ• to, __kirÄ• _ti arucisÅ«
ayaÃ±hettha adhippÄ• yo ``vuttappakÄ• rena yadi atisukhumampi kÄ• yasaá¹…khÄ• raá¹ƒp
sante_ti evaá¹ƒ sati tayÄ• vuttÄ• kÄ• re labbhamÄ• ne. __vÄ• tÅ«paladdhiyÄ• _tivÄ• tassa
samuccayattho, assÄ• sÄ• divÄ• tÄ• rammaá¹‡assa cittassa pabhÄ• vanÄ• uppÄ• danÄ• p
passambhetabbÄ• ti adhippÄ• yo. __assÄ• sapassÄ• sÄ• naÃ±capabhÄ• vanÄ• _ti oá¸·Ä•
paá¹-ippassambhetvÄ• sukhumÄ• naá¹ƒ tesaá¹ƒpabhÄ• vanÄ• ca na hoti ubhayesaá¹ƒ tes
paá¹-ippassambhetabbato. __Ä• nÄ• pÄ• nassatiyÄ• _tiÄ• nÄ• pÄ• nÄ• rammaá¹‡Ä• ya sa
Ä• nÄ• pÄ• nÄ• naá¹ƒ \Be II 197/ abhÄ• vato. tato eva taá¹ƒsampayuttassa Ä• nÄ• pÄ• nas
uppÄ• danÄ• pi na hoti. na hi kadÄ• ci Ä• rammaá¹‡ena vinÄ• sÄ• rammaá¹‡Ä• dhammÄ•
ta_nti ettha__na_nti nipÄ• tamattaá¹ƒ. taá¹ƒ vuttavidhÄ• naá¹ƒ samÄ• pattiá¹ƒ paá¹‡á¸• itÄ•
samÄ• pajjantipitato na vuá¹-á¹-hahantipÄ«ti yojanÄ• . evaá¹ƒ codako sabbena sabbaá¹ƒ ab
passambhanantiadhippÄ• yena codeti.

puna __iti kirÄ• _tiÄ• di yathÄ• vuttÄ• ya codanÄ• ya vissajjanÄ• . tattha __kirÄ• _ti yadÄ«ti
iti kira sikkhati, mayÄ• vuttÄ• kÄ• rena yadi sikkhatÄ«ti attho. __evaá¹ƒ sante_ti evaá¹ƒ pas
__pabhÄ• vanÄ• hotÄ«_ti yadipi oá¸·Ä• rikÄ• kÄ• yasaá¹…khÄ• rÄ• paá¹-ippassambhanti,
anukkamena paramasukhumabhÄ• vappattassa vasena nimittuppattiyÄ• Ä• nÄ• pÄ• nassa
ca pabhÄ• vanÄ• ijjhatevÄ• ti adhippÄ• yo.

__yathÄ• _ \Ne II 175/ __kathaá¹ƒ viyÄ• _ti yathÄ• vuttavidhÄ• naá¹ƒ taá¹ƒ kathaá¹ƒ viya da
kiÃ±ci tadatthasampaá¹-ipÄ• dane opammanti adhippÄ• yo. idÄ• ni opammaá¹ƒ dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ. tattha __seyyathÄ• pÄ«_ti opammatthe nipÄ• to. __kaá¹ƒse_ti kaá¹ƒsabhÄ
__nimitta_ntinimittassa, tesaá¹ƒ saddÄ• naá¹ƒ pavattÄ• kÄ• rassÄ• ti attho. sÄ• miatthe hi i
__suggahitattÄ• _ti suá¹-á¹-hu gahitattÄ• . __sumanasikatattÄ• _ti suá¹-á¹-hu citte á¹-hapita
__sÅ«padhÄ• ritattÄ• _ti sammadeva upadhÄ• ritattÄ• sallakkhitattÄ• . __sukhumakÄ• sa
appakÄ• . appattho hi ayaá¹ƒ __ka_-saddo. __sukhumasaddanimittÄ• rammaá¹‡atÄ• pÄ«_
sukhumasaddanimittaá¹ƒ, tadÄ• rammaá¹‡atÄ• yapÄ«ti vuttaá¹ƒ hoti. kÄ• maá¹ƒtadÄ• suk
saddanimittassa pana suggahitattÄ• sukhumatarasaddanimittÄ• rammaá¹‡abhÄ• venapicit
paá¹-á¹-hÄ• ya hi tassa tassa niruddhassa saddassa nimittaá¹ƒ avikkhittenacittena upadhÄ•
pariyosÄ• ne atisukhumasaddanimittampi Ä• rammaá¹‡aá¹ƒkatvÄ• cittaá¹ƒ pavattateva. __
gacchati_ tasmiá¹ƒ yathÄ• upaá¹-á¹-hite nimittesamÄ• dhÄ• nasabbhÄ• vato.

__evaá¹ƒ sante_tiÄ• di vuttassevatthassa nigamanavasena vuttaá¹ƒ. tattha yassa suttapada
saddhiá¹ƒcodanÄ• sodhanÄ• hi attho vutto, taá¹ƒ uddharitvÄ• kÄ• yÄ• nupassanÄ• satipaá
vibhÄ• gatodassetuá¹ƒ __ ``passambhayaâ€™â€™ _ntiÄ• di vuttaá¹ƒ \Be II 198/. tattha __p
kÄ• yasaá¹…khÄ• ra_ntivuttaassÄ• sapassÄ• sÄ• kÄ• yoti yojanÄ• veditabbÄ• . atha vÄ•
kÄ• yasaá¹…khÄ• ra_ntiettha assÄ• sapassÄ• sÄ• kÄ• yoti evamattho daá¹-á¹-habbo. __m
II 372 Ä• dayo; MN I 105 Ä• dayo) kÄ• yÄ• nupassanaá¹ƒ kathentena paá¹-hamacatukkass
__Ä• nÄ• pÄ• nassatisutte_pi ``yasmiá¹ƒ samaye, bhikkhave, bhikkhu dÄ«ghaá¹ƒ vÄ• assa
pajÄ• nÄ• ti ... pe ... passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sikkhati.
bhikkhave, tasmiá¹ƒ samaye bhikkhu viharatÄ«â€™â€™ ti (MN II 149) vuttattÄ• ca ``kÄ• yÄ
vuttassa paá¹-hamacatukkassÄ• â€™â€™ ti vuttaá¹ƒ.

__Ä• dikammikassa kammaá¹-á¹-hÄ• navasenÄ• _ti samathakammaá¹-á¹-hÄ• naá¹ƒ sandhÄ
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒpana itaracatukkesupi labbhateva. __etthÄ• _ti paá¹-han
paá¹-isambhidÄ• hÄ«_ti nidassanamattametaá¹ƒ, puÃ±Ã±avantÄ• naá¹ƒ pana upanissayas
sijjhatiyeva. __catubbidha_nti pÄ• timokkhasaá¹ƒvarÄ• divasenacatubbidhaá¹ƒ. __anÄ• paj
Ä• pattikkhandhÄ• naá¹ƒ aÃ±Ã±atarassa anÄ• pajjanaá¹ƒ. __Ä• pannavuá¹-á¹-hÄ• na_ntiÄ•
yathÄ• dhammaá¹ƒ paá¹-ikammakaraá¹‡ena vuá¹-á¹-hÄ• naá¹ƒ, desanÄ• gÄ• minitodesanÄ
parivÄ• sÄ• divinayakammakaraá¹‡ena vuá¹-á¹-hÄ• nanti vuttaá¹ƒ hoti \Ne II 176/. desanÄ•
vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti sÄ• pi vuá¹-á¹-hÄ• neneva saá¹…gahitÄ• . __kilesehica appaá¹-ip
upanÄ• ho makkho palÄ• so issÄ• macchariyaá¹ƒ mÄ• yÄ• sÄ• á¹-heyyaá¹ƒthambho sÄ•
pamÄ• doti evamÄ• dÄ«hi pÄ• padhammehi appaá¹-ipÄ«á¸·anaá¹ƒ, tesaá¹ƒ anuppÄ• danan

yamidaá¹ƒ Ä• bhisamÄ• cÄ• rikasÄ«laá¹ƒ vuccatÄ«ti sambandho. __dveasÄ«ti khandhakav
cuddasavidhaá¹ƒmahÄ• vatta_nti ettha __mahÄ• vattaá¹ƒ_ nÄ• ma vattakkhandhake vuttÄ•

Ä• vÄ• sikagamikaanumodanabhattaggapiá¹‡á¸• acÄ• rikaÄ• raÃ±Ã±ikasenÄ• sanajantÄ• g
Ä• rikaÄ• cariyaantevÄ• sikavattanticuddasa vattÄ• ni. tato aÃ±Ã±Ä• ni pana kadÄ• ci tajjan
caritabbÄ• nidvÄ• sÄ«ti khandhakavattÄ• ni, na sabbÄ• su avatthÄ• su caritabbÄ• ni, tasmÄ
agaá¹‡itÄ• ni. tattha ``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• mÄ«â
upasampÄ• detabbaá¹ƒ ... pe ... na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kamit
vuttavattÄ• ni chasaá¹-á¹-hi, tato paraá¹ƒ \Be II 199/ ``na, bhikkhave, pÄ• rivÄ• sikena bhikk
pÄ• rivÄ• sikavuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ mÅ«lÄ• yapaá¹-ikassanÄ• rahena,
mÄ• nattacÄ• rikena, abbhÄ• nÄ• rahena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vat
82) vuttÄ• ni pakatatte caritabbehianaÃ±Ã±attÄ• visuá¹ƒ tÄ• ni agaá¹‡etvÄ• pÄ• rivÄ• sika
puggalantaresu caritabbattÄ• tesaá¹ƒ vasena sampiá¹‡á¸• etvÄ• ekekaá¹ƒ katvÄ• gaá¹‡itÄ
vattÄ• ni, ukkhepanÄ«yakammakatavattesuvattapaÃ±Ã±Ä• panavasena vuttaá¹ƒ ``na pakat
abhivÄ• danaá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒsÄ• ditabbaâ€™â€™ nti (Vin II 5
abhivÄ• danÄ• dÄ«naá¹ƒ asÄ• diyanaá¹ƒ ekaá¹ƒ, ``na pakatatto bhikkhusÄ«lavipattiyÄ• an
tiÄ• dÄ«ni (Vin II 51) ca dasÄ• ti evametÄ• ni dvÄ• sÄ«ti. etesveva pana kÄ• nici tajjanÄ«ya
kÄ• nici pÄ• rivÄ• sikÄ• divattÄ• nÄ«tiaggahitaggahaá¹‡ena dvÄ• sÄ«ti eva. aÃ±Ã±attha pa
appakaá¹ƒ Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«pagaá¹ƒna hotÄ«ti asÄ«ti khandhakavattÄ• nÄ
__Ä• bhisamÄ• cÄ• rikasÄ«la_nti ettha__abhisamÄ• cÄ• ro_ti uttamasamÄ• cÄ• ro, abhisa
abhisamÄ• cÄ• raá¹ƒvÄ• Ä• rabbha paÃ±Ã±attaá¹ƒ Ä• bhisamÄ• cÄ• rikaá¹ƒ, tadeva sÄ«la
khandhakavattapariyÄ• pannassasÄ«lassetaá¹ƒ adhivacanaá¹ƒ. __ahaá¹ƒ sÄ«laá¹ƒ rakkhÄ
Ä• bhisamÄ• cÄ• rikenÄ• _tiÄ• dÄ«su __sÄ«la_ntiubhatovibhaá¹…gapariyÄ• pannameva g
khandhakavattapariyÄ• pannassa Ä• bhisamÄ• cÄ• rikaggahaá¹‡ena gahitattÄ• . __paripÅ«
paripÅ«riteti vÄ• attho.

__tato_ti \Ne II 177/ yathÄ• vuttasÄ«lavisodhanato paraá¹ƒ. __Ä• vÄ• so_ti Ä• vÄ• sapalibo
eseva nayo. tattha (Vism I 41) __Ä• vÄ• so_ti ekopi ovarako vuccati ekampi pariveá¹‡aá¹ƒ s
saá¹…ghÄ• rÄ• mo. svÄ• yaá¹ƒ na sabbasseva palibodho hoti, yo panetthanavakammÄ• di
bahubhaá¹‡á¸• asannicayo vÄ• hoti, yena kenaci vÄ• kÄ• raá¹‡ena apekkhavÄ• paá¹-ibad
hoti, na itarassa.

__kula_nti Ã±Ä• tikulaá¹ƒ vÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ vÄ• . ekaccassa hi upaá¹-á¹-hÄ• kak
``sukhitesukhitoâ€™â€™ tiÄ• dinÄ• nayena saá¹ƒsaá¹-á¹-hassa viharato palibodho hoti, so
dhammassavanÄ• ya sÄ• mantavihÄ• rampi na gacchati. ekaccassa mÄ• tÄ• pitaropi palibo
koraá¹‡á¸• akavihÄ• ravÄ• sittherassa bhÄ• gineyyadaharabhikkhuno viya.

__lÄ• bho_ti \Be II 200/ cattÄ• ro paccayÄ• . te kathaá¹ƒ palibodhÄ• honti? puÃ±Ã±avantas
gatagataá¹-á¹-hÄ• ne manussÄ• mahÄ• parivÄ• re paccaye denti, so tesaá¹ƒ anumodentoc
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ okÄ• saá¹ƒ na labhati, aruá¹‡uggamanato yÄ• va paá¹-han
manussasaá¹ƒsaggo na upacchijjati, puna balavapaccÅ«seyeva bÄ• hullikapiá¹‡á¸• apÄ• ti

asuko upaá¹-á¹-hÄ• ko upÄ• sako upÄ• sikÄ• amacco amaccadhÄ«tÄ• tumhÄ• kaá¹ƒdass
``gaá¹‡hÄ• vuso pattacÄ«varaâ€™â€™ nti gamanasajjova hoti niccabyÄ• vaá¹-o, tasseva t
honti. tena gaá¹‡aá¹ƒ pahÄ• ya yattha naá¹ƒ na jÄ• nanti, tatthaekakena caritabbaá¹ƒ. evaá
upacchijjati.

__gaá¹‡o_ti suttantikagaá¹‡o vÄ• Ä• bhidhammikagaá¹‡o vÄ• . yo tassa uddesaá¹ƒ vÄ• p
samaá¹‡adhammassa okÄ• saá¹ƒ na labhati, tassa gaá¹‡o palibodho hoti. tena soevaá¹ƒ u
tesaá¹ƒ bhikkhÅ«naá¹ƒ bahu kataá¹ƒ hoti, appaá¹ƒ avasiá¹-á¹-haá¹ƒ, taá¹ƒniá¹-á¹-hapetvÄ•
pavisitabbaá¹ƒ. sace appaá¹ƒ kataá¹ƒ, bahu avasiá¹-á¹-haá¹ƒ, yojanato paraá¹ƒ agantvÄ• a
aÃ±Ã±aá¹ƒ gaá¹‡avÄ• cakaá¹ƒ upasaá¹…kamitvÄ• ``ime Ä• yasmÄ• uddesÄ• dÄ«hi saá¹.
evampi alabhamÄ• nena ``mayhaá¹ƒ, Ä• vuso, ekaá¹ƒ kiccaá¹ƒ atthi, tumhe
yathÄ• phÄ• sukaá¹-á¹-hÄ• nÄ• nigacchathÄ• â€™â€™ ti gaá¹‡aá¹ƒ pahÄ• ya attano kamm

__kammenÄ• _ti kammapalibodhena. ``kammaÃ±ca paÃ±camaâ€™â€™ ntipi pÄ• á¹-ho. ta
taá¹ƒ karontena vaá¸• á¸• hakÄ«Ä• dÄ«hi laddhÄ• laddhaá¹ƒ jÄ• nitabbaá¹ƒ, katÄ• kate uss
sabbathÄ• pi \Ne II 178/ palibodho hoti. sopi evaá¹ƒ upacchinditabbo --- sace appaá¹ƒavasi
niá¹-á¹-hapetabbaá¹ƒ. sace bahu, saá¹…ghikaá¹ƒ ce, navakammaá¹ƒ saá¹…ghassa vÄ• bh
niyyÄ• tetabbaá¹ƒ. attano santakaá¹ƒ ce, attano bhÄ• rahÄ• rakÄ• naá¹ƒ niyyÄ• tetabbaá¹ƒ
saá¹…ghassa pariccajitvÄ• gantabbaá¹ƒ.

__addhÄ• na_nti maggagamanaá¹ƒ. yassa hi katthaci pabbajjÄ• pekkho vÄ• hoti, paccayaj
laddhabbaá¹ƒ hoti. sace taá¹ƒ alabhanto na sakkoti adhivÄ• setuá¹ƒ, araÃ±Ã±aá¹ƒ pavisitvÄ
karontassapi gamikacittaá¹ƒ nÄ• ma duppaá¹-ivinodayaá¹ƒ \Be II 201/ hoti, tasmÄ• gantvÄ•
tÄ«retvÄ• va samaá¹‡adhamme ussukkaá¹ƒ kÄ• tabbaá¹ƒ.

__Ã±Ä• tÄ«_ti vihÄ• re Ä• cariyupajjhÄ• yasaddhivihÄ• rikaantevÄ• sikasamÄ• nupajjhÄ• y
mÄ• tÄ• pitÄ• bhÄ• tÄ• ti evamÄ• dikÄ• . te gilÄ• nÄ• imassa palibodhÄ• honti. tasmÄ• s
upaá¹-á¹-hahitvÄ• tesaá¹ƒ pÄ• katikakaraá¹‡ena upacchinditabbo. tattha upajjhÄ• yotÄ• va
vuá¹-á¹-hÄ• ti, yÄ• vajÄ«vaá¹ƒ paá¹-ijaggitabbo, tathÄ• pabbajjÄ• cariyoupasampadÄ• cari
upasampÄ• ditapabbÄ• jitaantevÄ• sikasamÄ• nupajjhÄ• yakÄ• ca.
nissayÄ• cariyauddesÄ• cariyanissayantevÄ• sikauddesantevÄ• sikasamÄ• nÄ• cariyakÄ•
anupacchinnÄ• , tÄ• va paá¹-ijaggitabbÄ• . pahontena tato uddhampi paá¹-ijaggitabbÄ• eva
viya paá¹-ijaggitabbaá¹ƒ. sacepi hi te rajje á¹-hitÄ• honti, puttato ca upaá¹-á¹-hÄ• naá¹ƒ pac
kÄ• tabbameva. atha tesaá¹ƒ bhesajjaá¹ƒ natthi, attano santakaá¹ƒdÄ• tabbaá¹ƒ. asati, bhik
pariyesitvÄ• pi dÄ• tabbameva. bhÄ• tubhaginÄ«naá¹ƒ pana tesaá¹ƒsantakameva yojetvÄ•
attano santakaá¹ƒ tÄ• vakÄ• likaá¹ƒ datvÄ• pacchÄ• labhantena gaá¹‡hitabbaá¹ƒ, alabhant
aÃ±Ã±Ä• takassa bhaginiyÄ• sÄ• mikassa bhesajjaá¹ƒneva kÄ• tuá¹ƒ, na dÄ• tuá¹ƒ vaá¹-á
dehÄ«â€™â€™ ti vatvÄ• pana bhaginiyÄ• dÄ• tabbaá¹ƒ. bhÄ• tu jÄ• yÄ• yapi eseva nayo,

Ã±Ä• takÄ• yevÄ• ti tesaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati.

__Ä• bÄ• dho_ti yo koci rogo. so bÄ• dhayamÄ• no palibodho hoti, tasmÄ• bhesajjakaraá¹
pana katipÄ• haá¹ƒ bhesajjaá¹ƒ karontassapi na vÅ«pasammati, ``nÄ• haá¹ƒtuyhaá¹ƒ dÄ• s
posento anamatagge saá¹ƒsÄ• ravaá¹-á¹-e dukkhappattoâ€™â€™ tiattabhÄ• vaá¹ƒ garahit

__gantho_ti \Ne II 179/ pariyattipariharaá¹‡aá¹ƒ. taá¹ƒ sajjhÄ• yÄ• dÄ«hi niccabyÄ• vaá¹-as
na itarassa.

__iddhiyÄ• _ti \Be II 202/ iddhipalibodhena. ``iddhÄ«ti te dasÄ• â€™â€™ tipi pÄ• á¹-ho. tatt
pothujjanikÄ• iddhi. sÄ• hi uttÄ• naseyyakadÄ• rako viya taruá¹‡asassaá¹ƒ viyaca duppari
appamattakena ca bhijjati. sÄ• pana vipassanÄ• ya palibodho hoti, na samÄ• dhissa samÄ
tasmÄ• vipassanÄ• tthikena iddhipalibodho upacchinditabbo, itarena avasesÄ• ti. kammaá
paribundheti uparodheti pavattituá¹ƒ na detÄ«ti__palibodho, _ ra-kÄ• rassa la-kÄ• raá¹ƒ kat
paripanthoti attho. __upacchinditabbo_tisamÄ• panena saá¹…gahaá¹‡ena uparundhitabbo,
attho.

kammaá¹-á¹-hÄ• ne niyutto __kammaá¹-á¹-hÄ• niko, _ bhÄ• vanamanuyuÃ±janto. tena kam
__paricchinditvÄ• _ti ``imasmiá¹ƒ vihÄ• re sabbepi bhikkhÅ«â€™â€™ ti evaá¹ƒ paricchindit
__sahavÄ• sÄ«na_ntisahavÄ• sÄ«naá¹ƒ bhikkhÅ«naá¹ƒ. __muducittataá¹ƒ janetÄ«_ti attan
ayaÃ±ca sahavÄ• sÄ«naá¹ƒ cittamaddavajananÄ• diattho ``manussÄ• naá¹ƒ piyo hotÄ«â€™
tiÄ• dinayappavattena__mettÄ• nisaá¹ƒsasuttena_ (AN c 8.1) dÄ«petabbo.

__anolÄ«navuttiko hotÄ«_ti sammÄ• paá¹-ipattiyaá¹ƒ olÄ«navuttiko hÄ«navÄ«riyo na hoti, Ä
attho. dibbesupi Ä• rammaá¹‡esu, pageva itaresÅ«ti adhippÄ• yo. __sabbatthÄ• _ti sabbas
sabbasmiá¹ƒ vÄ• kammaá¹-á¹-hÄ• nÄ• nuyoge. __atthayitabba_ntipubbÄ• sevanavasena a
bhÄ• vanÄ• ya anuyuÃ±janaá¹ƒ yogÄ• nuyogo, tadevakaraá¹‡Ä«yaá¹-á¹-hena kammaá¹ƒ, t
__padaá¹-á¹-hÄ• nattÄ• _ti nipphattihetuttÄ• .

odÄ• takasiá¹‡e Ä• lokakasiá¹‡aá¹ƒ, kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sakasiá¹‡e paricchinnÄ• k
katvÄ• pÄ• á¸·iyaá¹ƒ pathavÄ«kasiá¹‡Ä• dÄ«naá¹ƒ rÅ«pajjhÄ• nÄ• rammaá¹‡Ä• naá¹ƒ aá¹
kasiá¹‡Ä• naá¹ƒsarÅ«pato vuttattÄ• Ä• kÄ• sakasiá¹‡aá¹ƒ Ä• lokakasiá¹‡aÃ±ca vajjetvÄ• _
``aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esÅ«â€™â€™ _tipÄ• á¸·iyaá¹ƒ Ä• gatanayeneva vuttaá¹ƒ. aá
Ä• kÄ• sakasiá¹‡e Ä• lokakasiá¹‡e cavisuá¹ƒ gahite cattÄ• lÄ«saá¹ƒyeva kammaá¹-á¹-hÄ• n
kammaá¹-á¹-hÄ• nÄ• ni --- dasakasiá¹‡Ä• , dasa asubhÄ• \Be II 203/, dasa anussatiyo, cat
cattÄ• ro Ä• ruppÄ• , ekÄ• saÃ±Ã±Ä• , ekaá¹ƒ vavatthÄ• nanti. tattha pathavÄ«kasiá¹‡aá¹ƒ
Ä• pokasiá¹‡aá¹ƒtejokasiá¹‡aá¹ƒ vÄ• yokasiá¹‡aá¹ƒ nÄ«lakasiá¹‡aá¹ƒ pÄ«takasiá¹‡aá¹ƒ \N
lohitakasiá¹‡aá¹ƒ odÄ• takasiá¹‡aá¹ƒ Ä• lokakasiá¹‡aá¹ƒparicchinnÄ• kÄ• sakasiá¹‡anti im

uddhumÄ• takaá¹ƒ vinÄ«lakaá¹ƒ vipubbakaá¹ƒvicchiddakaá¹ƒ vikkhÄ• yitakaá¹ƒ vikkhittakaá
lohitakaá¹ƒ puá¸·avakaá¹ƒ aá¹-á¹-hikantiime __dasa asubhÄ• _. buddhÄ• nussati dhamma s
devatÄ• nussati maraá¹‡assati kÄ• yagatÄ• satiÄ• nÄ• pÄ• nassati upasamÄ• nussatÄ«ti in
karuá¹‡Ä• muditÄ• upekkhÄ• ti ime __cattÄ• ro brahmavihÄ• rÄ• _. Ä• kÄ• sÄ• naÃ±cÄ• y
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒÄ• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±Ä• __ekÄ• saÃ±Ã±Ä• _. catudhÄ• tuvavatthÄ• naá¹ƒ __ekaá

__yaá¹ƒ yassa caritÄ• nukÅ«la_nti ettha rÄ• gacaritassa tÄ• va dasa asubhÄ• kÄ• yagatÄ•
ekÄ• dasakammaá¹-á¹-hÄ• nÄ• ni anukÅ«lÄ• ni, dosacaritassa cattÄ• ro brahmavihÄ• rÄ•
vaá¹‡á¹‡akasiá¹‡Ä• nÄ«tiaá¹-á¹-ha, mohacaritassa ca vitakkacaritassa ca ekaá¹ƒ
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• nameva, saddhÄ• caritassapurimÄ• cha anussatiyo, b
upasamÄ• nussati catudhÄ• tuvavatthÄ• naá¹ƒÄ• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• ti cattÄ• ri, s
Ä• ruppÄ• sabbacaritÄ• naá¹ƒanukÅ«lÄ• ni. kasiá¹‡esu ca yaá¹ƒ kiÃ±ci parittaá¹ƒ vitakkaca
mohacaritassaanukÅ«lanti veditabbaá¹ƒ. __yathÄ• vutteneva nayenÄ• _ti ``yogÄ• nuyogaka
padaá¹-á¹-hÄ• nattÄ• â€™â€™ tiimamatthaá¹ƒ atidisati.

yaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetukÄ• mo hoti, tasseva vasena catukkapaÃ±cakajjhÄ• nÄ
nibbattetvÄ• jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• Ä• savakkhayapp
santike gahetabbantiÄ• ha --- __ ``iminÄ• va kammaá¹-á¹-hÄ• nena ... pe ... uggahetabbaâ€
__arahantÄ• dayo hÄ«_tiÄ• diekaccakhÄ«á¹‡Ä• savato bahussutova kammaá¹-á¹-hÄ• nadÄ
Ä• raddhaá¹ƒ. __mahÄ• hatthipathaá¹ƒnÄ«haranto viyÄ• _ti kammaá¹-á¹-hÄ• napathaviá¹ƒ
dassento viya. __sappÄ• yÄ• sappÄ• yaá¹ƒparicchinditvÄ• _ti yassa kammaá¹-á¹-hÄ• naá¹ƒ
upakÄ• rÄ• nupakÄ• raá¹ƒ yuttimagganenaparicchinditvÄ• .

idÄ• ni \Be II 204/ kammaá¹-á¹-hÄ• nadÄ• yakassa santikaá¹ƒ gacchantena dhotamakkhiteh
Ä• ruhitvÄ• chattaá¹ƒ gahetvÄ• telanÄ• á¸·imadhuphÄ• á¹‡itÄ• dÄ«ni gÄ• hÄ• petvÄ• ant
gantabbaá¹ƒ, gamikavattaá¹ƒ pana pÅ«retvÄ• attano pattacÄ«varaá¹ƒ sayameva gahetvÄ•
vihÄ• raá¹ƒ pavisati, sabbattha paviá¹-á¹-hakÄ• le Ä• gantukavattaá¹ƒ, nikkhamanakÄ• le
gamikavattantiyathÄ• rahaá¹ƒ taá¹ƒ taá¹ƒ vattaá¹ƒ pÅ«rentena sallahukaparikkhÄ• rena par
hutvÄ• gantabbantiimamatthaá¹ƒ saá¹…khipitvÄ• dassento __ ``sallahukavuttinÄ• vinayÄ•
_ti Ä• ha. evaá¹ƒ pana gantvÄ• taá¹ƒ vihÄ• raá¹ƒ \Ne II 181/ pavisantena antarÄ• yeva dan
kappiyaá¹ƒ kÄ• rÄ• petvÄ• gahetvÄ• pavisitabbaá¹ƒ, na ca muhuttaá¹ƒ vissamitvÄ• pÄ• da
Ä• cariyassa santikaá¹ƒgamissÄ• mÄ«ti aÃ±Ã±aá¹ƒ pariveá¹‡aá¹ƒ pavisitabbaá¹ƒ. kasmÄ•
Ä• cariyassavisabhÄ• gÄ• bhikkhÅ« bhaveyyuá¹ƒ, taá¹ƒ te Ä• gamanakÄ• raá¹‡aá¹ƒ pucch
avaá¹‡á¹‡aá¹ƒ pakÄ• setvÄ• ``naá¹-á¹-hosi, sace tassa santikaá¹ƒ Ä• gatoâ€™â€™ ti vippa
uppÄ• deyyuá¹ƒ, yena tatovapaá¹-inivatteyya, tasmÄ• Ä• cariyassa vasanaá¹-á¹-hÄ• naá¹ƒ
tattheva gantabbaá¹ƒ.

__vuttappakÄ• ramÄ• cariya_nti ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (AN b 7.37; Nett

evamÄ• dinÄ• vuttappakÄ• raá¹ƒ saddhÄ• diguá¹‡asamannÄ• gataá¹ƒ ekantahitesiá¹ƒ vuá
kalyÄ• á¹‡amittaá¹ƒÄ• cariyaá¹ƒ. __vattapaá¹-ipattiyÄ• Ä• rÄ• dhitacittassÄ• _ti ettha sace
daharatarohoti, pattacÄ«varapaá¹-iggahaá¹‡Ä• dÄ«ni na sÄ• ditabbÄ• ni. sace vuá¸• á¸• ha
vanditvÄ• á¹-hÄ• tabbaá¹ƒ. ``nikkhipÄ• vuso, pattacÄ«varaâ€™â€™ nti vuttena nikkhipitabb
pivÄ• â€™â€™ tivuttena sace icchati, pÄ• tabbaá¹ƒ. ``pÄ• de dhovÄ• â€™â€™ ti vuttena n
Ä• cariyena Ä• bhatamudakaá¹ƒ bhaveyya, na sÄ• ruppaá¹ƒ siyÄ• . ``dhovÄ• vuso, na may
Ä• bhataâ€™â€™ nti vuttena pana yattha Ä• cariyo na passati, evarÅ«pe paá¹-icchanne vÄ
okÄ• seabbhokÄ• savihÄ• rassapi vÄ• ekamante nisÄ«ditvÄ• pÄ• dÄ• dhovitabbÄ• . sace
telanÄ• á¸·iá¹ƒÄ• harati, uá¹-á¹-hahitvÄ• ubhohi hatthehi sakkaccaá¹ƒ \Be II 205/ gahetabb
nagaá¹‡heyya, ``ayaá¹ƒ bhikkhu ito eva paá¹-á¹-hÄ• ya sambhogaá¹ƒ kopetÄ«â€™â€™ ti Ä
aÃ±Ã±athattaá¹ƒbhaveyya. gahetvÄ• pana na Ä• ditova pÄ• dÄ• makkhetabbÄ• . sace hi t
gattabbhaÃ±janatelaá¹ƒbhaveyya, na sÄ• ruppaá¹ƒ siyÄ• , tasmÄ• paá¹-hamaá¹ƒ sÄ«saá¹
makkhetabbÄ• ni. ``sabbapÄ• rihÄ• riyatelamidaá¹ƒ, Ä• vuso, pÄ• depi makkhehÄ«â€™â€™
makkhetvÄ• ``imaá¹ƒ telanÄ• á¸·iá¹ƒ á¹-hapemi, bhanteâ€™â€™ ti vatvÄ• Ä• cariye gaá¹‡

gatadivasato paá¹-á¹-hÄ• ya ``kammaá¹-á¹-hÄ• naá¹ƒ me, bhante, kathethaâ€™â€™ icceva
dutiyadivasatopana paá¹-á¹-hÄ• ya sace Ä• cariyassa pakatiupaá¹-á¹-hÄ• ko atthi, taá¹ƒ yÄ•
kÄ• tabbaá¹ƒ. saceyÄ• citopi \Ne II 182/ na deti, okÄ• se laddheyeva kÄ• tabbaá¹ƒ. karonte
khuddakamajjhimamahantÄ• nitÄ«á¹‡i dantakaá¹-á¹-hÄ• ni upanÄ• metabbÄ• ni. sÄ«taá¹ƒ
mukhadhovanudakaÃ±ca nhÄ• nodakaÃ±capaá¹-iyÄ• detabbaá¹ƒ. tato yaá¹ƒ Ä• cariyo tÄ«
tÄ• disameva niccaá¹ƒupaá¹-á¹-hÄ• petabbaá¹ƒ, niyamaá¹ƒ akatvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ•
yathÄ• laddhaá¹ƒ upanÄ• metabbaá¹ƒ. kiá¹ƒ bahunÄ• vuttena, yaá¹ƒ taá¹ƒ bhagavatÄ• ``a
Ä• cariyamhi sammÄ• vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sammÄ• vattanÄ• --- kÄ• lasseva vuá¹-á¹
ekaá¹ƒsaá¹ƒuttarÄ• saá¹…gaá¹ƒ karitvÄ• dantakaá¹-á¹-haá¹ƒ dÄ• tabbaá¹ƒ, mukhodakaá¹ƒ
paÃ±Ã±apetabbaá¹ƒ. saceyÄ• gu hoti, bhÄ• janaá¹ƒ dhovitvÄ• yÄ• gu upanÄ• metabbÄ• â
khandhakevattaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ sabbampi kÄ• tabbaá¹ƒ. iti iminÄ• yathÄ• vuttena
vattapaá¹-ipattiyÄ• cittaá¹ƒ Ä• rÄ• dhetÄ«ti daá¹-á¹-habbaá¹ƒ.

__paÃ±casandhika_nti paÃ±capabbaá¹ƒ, paÃ±cabhÄ• ganti attho. __kammaá¹-á¹-hÄ• nass
kammaá¹-á¹-hÄ• naganthassauggaá¹‡hanaá¹ƒ, tadatthaparipucchÄ• __kammaá¹-á¹-hÄ• na
ganthato atthato cakammaá¹-á¹-hÄ• nassa uggaá¹‡hanaá¹ƒ __uggaho, _ tattha saá¹ƒsayap
__paripucchÄ• _. __kammaá¹-á¹-hÄ• nassaupaá¹-á¹-hÄ• na_nti nimittupaá¹-á¹-hÄ• naá¹ƒ, e

bhÄ• vanamanuyuÃ±jantassa ``evamidaá¹ƒ nimittaá¹ƒ upaá¹-á¹-hÄ• tÄ«â€™â€™ tiupadhÄ•
__kammaá¹-á¹-hÄ• nappanÄ• _ ``evaá¹ƒ jhÄ• namappetÄ«â€™â€™ ti. __kammaá¹-á¹-hÄ•
lakkhaá¹‡a_ntigaá¹‡anÄ• nubandhanÄ• phusanÄ• naá¹ƒ vasena bhÄ• vanaá¹ƒ ussukkÄ• p
parampivÄ• sallakkhaá¹‡Ä• divasena matthakappattÄ«ti kammaá¹-á¹-hÄ• nasabhÄ• vassa
__ ``kammaá¹-á¹-hÄ• nasabhÄ• vupadhÄ• raá¹‡anti vuttaá¹ƒ hotÄ«â€™â€™ _ti.

__attanÄ• pi_ \Be II 206/ __na kilamati_ odhiso kammaá¹-á¹-hÄ• nassa uggaá¹‡hanato, tato
viheá¹-heti_ dhammÄ• dhikaraá¹‡ampi bhÄ• vanÄ• ya matthakaá¹ƒ pÄ• panato. __tasmÄ•
attanoakilamanaÄ• cariyÄ• viheá¹-hanahetu. __thoka_nti thokaá¹ƒ thokaá¹ƒ. __tatthÄ• _ti y
tattha. __sappÄ• yaá¹ƒ hotÄ«_ti Ä• vÄ• sasappÄ• yÄ• dilÄ• bhenamanasikÄ• raphÄ• sutÄ•
__yojanaparama_nti iminÄ• gÄ• vutaaá¸• á¸• hayojanÄ• nipisaá¹…gaá¹‡hÄ• ti. yasmÄ• pa
aá¸• á¸• hayojane yojanamatte vÄ• vasanto kammaá¹-á¹-hÄ• nassakismiÃ±cideva á¹-hÄ• n
jÄ• te kÄ• lasseva vihÄ• re vattaá¹ƒkatvÄ• antarÄ• magge piá¹‡á¸• Ä• ya caritvÄ• bhattaki
Ä• cariyassa vasanaá¹-á¹-hÄ• naá¹ƒgantvÄ• taá¹ƒ divasaá¹ƒ Ä• cariyassa santike kammaá
dutiyadivase Ä• cariyaá¹ƒvanditvÄ• nikkhamitvÄ• antarÄ• magge piá¹‡á¸• Ä• ya caritvÄ• a
vasanaá¹-á¹-hÄ• naá¹ƒÄ• gantuá¹ƒ sakkhissati, tasmÄ• vuttaá¹ƒ __ ``mandapaÃ±Ã±o yojan
_ti. sacetikkhapaÃ±Ã±o yojanaparame phÄ• sukaá¹-á¹-hÄ• naá¹ƒ na labhati, tena kammaá¹
gaá¹‡á¹-hiá¹-á¹-hÄ• naá¹ƒ chinditvÄ• \Ne II 183/ visuddhaá¹ƒ Ä• vajjanapaá¹-ibaddhaá¹ƒ ka
katvÄ• yojanaparamato dÅ«rampi gantuá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha__ ``tikkhapaÃ±Ã±o dÅ«ran

__aá¹-á¹-hÄ• rasasenÄ• sanadosavivajjita_nti mahattaá¹ƒ, navattaá¹ƒ, jiá¹‡á¹‡attaá¹ƒ, pant
soá¹‡á¸• Ä«, paá¹‡á¹‡aá¹ƒ, pupphaá¹ƒ, phalaá¹ƒ, patthanÄ«yatÄ• , nagarasannissitatÄ• , d
khettasannissitatÄ• , visabhÄ• gÄ• naá¹ƒ puggalÄ• naá¹ƒ atthitÄ• , paá¹-á¹-anasannissitatÄ
rajjasÄ«masannissitatÄ• , asappÄ• yatÄ• , kalyÄ• á¹‡amittÄ• naá¹ƒ alÄ• bhoti imehi aá¹-á¹-
vivajjitaá¹ƒ. imesaÃ±hi aá¹-á¹-hÄ• rasannaá¹ƒ dosÄ• naá¹ƒ aÃ±Ã±atarena samannÄ• gataá
ananurÅ«paá¹ƒ.

kasmÄ• ? __mahÄ• vihÄ• re_ (Vism I 52) tÄ• va bahÅ« nÄ• nÄ• chandÄ• sannipatanti, te
aÃ±Ã±amaÃ±Ã±aá¹ƒpaá¹-iviruddhatÄ• ya vattaá¹ƒ na karonti, bodhiyaá¹…gaá¹‡Ä• dÄ«ni a
anupaá¹-á¹-hÄ• pitaá¹ƒpÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ. tatrÄ• yaá¹ƒ ``gocaragÄ• me piá¹
ti pattacÄ«varamÄ• dÄ• yanikkhantopi sace passati vattaá¹ƒ akataá¹ƒ, pÄ• nÄ«yaghaá¹-aá¹
vattaá¹ƒ kÄ• tabbaá¹ƒhoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ \Be II 207/, akaronto vat
Ä• pajjati. karontassa kÄ• lo atikkamati, atidivÄ• paviá¹-á¹-ho niá¹-á¹-hitÄ• ya bhikkhÄ• ya k
paá¹-isallÄ• nagatopi sÄ• maá¹‡eradaharabhikkhÅ«naá¹ƒ uccÄ• saddena saá¹…ghakamme
panasabbaá¹ƒ vattaá¹ƒ katameva hoti, avasesÄ• pi ca ghaá¹-á¹-anÄ• natthi, evarÅ«pe mah
vihÄ• tabbaá¹ƒ.

__navavihÄ• re_ bahu navakammaá¹ƒ hoti, akarontaá¹ƒ ujjhÄ• yanti. yattha pana bhikkhÅ«

yathÄ• sukhaá¹ƒ samaá¹‡adhammaá¹ƒ karotu, mayaá¹ƒ navakammaá¹ƒ karissÄ• mÄ• â€™

__jiá¹‡á¹‡avihÄ• re_ pana bahu paá¹-ijaggitabbaá¹ƒ hoti, antamaso attano senÄ• sanamatta
appaá¹-ijaggantaá¹ƒujjhÄ• yanti, paá¹-ijaggantassa kammaá¹-á¹-hÄ• naá¹ƒ parihÄ• yati.

__panthanissite_ mahÄ• pathavihÄ• re rattindivaá¹ƒ Ä• gantukÄ• sannipatanti. vikÄ• le Ä•
senÄ• sanaá¹ƒ datvÄ• rukkhamÅ«le vÄ• pÄ• sÄ• á¹‡apiá¹-á¹-he vÄ• vasitabbaá¹ƒ hoti, pu
kammaá¹-á¹-hÄ• nassa okÄ• so na hoti. yattha pana evarÅ«po Ä• gantukasambÄ• dho na h

__soá¹‡á¸• Ä«_ \Ne II 184/ nÄ• ma pÄ• sÄ• á¹‡apokkharaá¹‡Ä« hoti. tattha pÄ• nÄ«yatthaá
nagaravÄ• sÄ«naá¹ƒrÄ• jakulÅ«pakattherÄ• naá¹ƒ antevÄ• sikÄ• rajanakammatthÄ• ya Ä•
bhÄ• janadÄ• rudoá¹‡ikÄ• dÄ«nipucchantÄ• naá¹ƒ ``asuke ca asuke ca á¹-hÄ• neâ€™â€™
sabbakÄ• lampiniccabyÄ• vaá¹-o hoti.

yattha nÄ• nÄ• vidhaá¹ƒ __sÄ• kapaá¹‡á¹‡aá¹ƒ_ hoti, tatthassa kammaá¹-á¹-hÄ• naá¹ƒ gah
nisinnassapisantike sÄ• kahÄ• rikÄ• gÄ• yamÄ• nÄ• paá¹‡á¹‡aá¹ƒ uccinantiyo visabhÄ• g
kammaá¹-á¹-hÄ• nantarÄ• yaá¹ƒkaronti.

yattha pana nÄ• nÄ• vidhÄ• __mÄ• lÄ• gacchÄ• _ supupphitÄ• honti, tatrÄ• pi tÄ• disoyev

yattha nÄ• nÄ• vidhaá¹ƒ __ambajambupanasÄ• diphalaá¹ƒ_ hoti, tattha phalatthikÄ• Ä• ga
kujjhanti, balakkÄ• rena vÄ• gaá¹‡hanti, sÄ• yanhasamaye vihÄ• ramajjhe caá¹…kamanter
evaá¹ƒ karothÄ• â€™â€™ ti vuttÄ• yathÄ• ruci akkosanti, avÄ• sÄ• yapissaparakkamanti.

__patthanÄ«ye_ \Be II 208/ pana lokasammate dakkhiá¹‡agirihatthikucchicetiyagiricittalapab
viharantaá¹ƒ ``ayaá¹ƒ arahÄ• â€™â€™ ti sambhÄ• vetvÄ• vanditukÄ• mÄ• manussÄ• sa
phÄ• su hoti. yassa pana taá¹ƒ sappÄ• yaá¹ƒ hoti, tena divÄ• aÃ±Ã±attha gantvÄ• rattiá¹ƒ

__nagarasannissite_ visabhÄ• gÄ• rammaá¹‡Ä• ni Ä• pÄ• thamÄ• gacchanti, kumbhadÄ• s
nighaá¹ƒsantiyogacchanti, okkamitvÄ• maggaá¹ƒ na denti, issaramanussÄ• pi vihÄ• ramajj
parikkhipitvÄ• nisÄ«danti.

__dÄ• rusannissaye_ pana yattha kaá¹-á¹-hÄ• ni ca dabbupakaraá¹‡arukkhÄ• ca santi, tatt
kaá¹-á¹-hahÄ• rikÄ• pubbe vuttasÄ• kapupphahÄ• rikÄ• viya aphÄ• sukaá¹ƒ karonti. vihÄ•
``chinditvÄ• gharÄ• ni karissÄ• mÄ• â€™â€™ ti manussÄ• Ä• gantvÄ• chindanti. sace sÄ
nikkhamitvÄ• vihÄ• ramajjhe caá¹…kamanto te disvÄ• ``kiá¹ƒ upÄ• sakÄ• evaá¹ƒ karothÄ
akkosanti, avÄ• sÄ• yapissa parakkamanti.

yo \Ne II 185/ pana __khettasannissito_ hoti samantÄ• khettehi parivÄ• rito, tattha manussÄ
vihÄ• ramajjheyevakhalaá¹ƒ katvÄ• dhaÃ±Ã±aá¹ƒ maddanti, pamukhesu sayanti, aÃ±Ã±an
karonti. yatrapi mahÄ• saá¹…ghabhogo hoti, Ä• rÄ• mikakulÄ• naá¹ƒ gÄ• vo rundhanti, uda
manussÄ• vÄ«hisÄ«saá¹ƒ gahetvÄ• ``passatha tumhÄ• kaá¹ƒ Ä• rÄ• mikakulÄ• naá¹ƒ kar
saá¹…ghassadassenti. tena tena kÄ• raá¹‡ena rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ gharadvÄ•
khettasannissitenevasaá¹…gahito.

yattha __aÃ±Ã±amaÃ±Ã±avisabhÄ• gÄ• verÄ«_ bhikkhÅ« viharanti, ye kalahaá¹ƒ karontÄ•
karothÄ• â€™â€™ ti vÄ• riyamÄ• nÄ• ``etassa paá¹ƒsukÅ«likassa Ä• gatakÄ• lato paá¹-á¹
tivattÄ• ro bhavanti.

yopi __udakapaá¹-á¹-anaá¹ƒ vÄ• thalapaá¹-á¹-anaá¹ƒ vÄ• _ sannissito hoti, tattha abhiá¹‡h
satthehica Ä• gatamanussÄ• ``okÄ• saá¹ƒ detha, pÄ• nÄ«yaá¹ƒ detha, loá¹‡aá¹ƒ dethÄ• â
aphÄ• suá¹ƒkaronti.

__paccantasannissite_ pana manussÄ• buddhÄ• dÄ«su appasannÄ• honti.

__rajjasÄ«masannissite_ \Be II 209/ rÄ• jabhayaá¹ƒ hoti. taÃ±hi padesaá¹ƒ eko rÄ• jÄ• ``na
vattatÄ«â€™â€™ ti paharati, itaropi ``na mayhaá¹ƒ vase vattatÄ«â€™â€™ ti. tatrÄ• yaá¹ƒ b
raÃ±Ã±o vijite vicarati, kadÄ• ci etassa, atha naá¹ƒ ``carapuriso ayaâ€™â€™ ntimaÃ±Ã±am
pÄ• penti.

__asappÄ• yatÄ• _ti visabhÄ• garÅ«pÄ• diÄ• rammaá¹‡asamosaraá¹‡ena vÄ• amanussap
tatridaá¹ƒ vatthu --- eko kira thero araÃ±Ã±e vasati. athassa ekÄ• yakkhinÄ« paá¹‡á¹‡asÄ•
gÄ• yi. so nikkhamitvÄ• dvÄ• re aá¹-á¹-hÄ• si, sÄ• gantvÄ• caá¹…kamanasÄ«se gÄ• yi. th
caá¹…kamanasÄ«saá¹ƒagamÄ• si, sÄ• sataporise papÄ• te á¹-hatvÄ• gÄ• yi. thero paá¹-i
vegenagantvÄ• gahetvÄ• ``mayÄ• , bhante, na eko, na dve tumhÄ• disÄ• khÄ• ditÄ• â€™

yattha na sakkÄ• hoti Ä• cariyaá¹ƒ vÄ• Ä• cariyasamaá¹ƒ vÄ• upajjhÄ• yaá¹ƒ vÄ• upajjhÄ
kalyÄ• á¹‡amittaá¹ƒladdhuá¹ƒ, tattha so __kalyÄ• á¹‡amittÄ• naá¹ƒ alÄ• bho_ mahÄ• dosoy
aá¹-á¹-hÄ• rasannaá¹ƒdosÄ• naá¹ƒ aÃ±Ã±atarena samannÄ• gataá¹ƒ senÄ• sanaá¹ƒ bhÄ•
veditabbaá¹ƒ. vuttampicetaá¹ƒ __aá¹-á¹-hakathÄ• su_ ---

``mahÄ• vÄ• saá¹ƒ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca pupphaÃ±ca, phalaá¹ƒ patthitameva ca ||

``nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

``aá¹-á¹-hÄ• rasetÄ• ni á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ sappaá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti || (Vism I 52).

__paÃ±casenÄ• sanaá¹…gasamannÄ• gata_nti gÄ• mato nÄ• tidÅ«ranÄ• ccÄ• sannatÄ• d
senÄ• sanaá¹…gehisamannÄ• gataá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``kathaÃ±ca, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ hoti? idha, bhikkh
senÄ• sanaá¹ƒnÄ• tidÅ«raá¹ƒ hoti nÄ• ccÄ• sannaá¹ƒ gamanÄ• gamanasampannaá¹ƒ, divÄ
appasaddaá¹ƒappanigghosaá¹ƒ, appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassa
viharantassa \Be II 210/ appakasirena uppajjanti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• , tasmiá¹ƒ kho p
viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• , t
upasaá¹…kamitvÄ• paripucchati paripaÃ±hati `idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko atthoâ€
Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±cauttÄ• niá¹ƒ karonti, anekavihi
kaá¹…khÄ• á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave
paÃ±caá¹…gasamannÄ• gataá¹ƒ hotÄ«â€™â€™ ti (AN c 10.11).

ettha ca nÄ• tidÅ«raá¹ƒ nÄ• ccÄ• sannaá¹ƒ gamanÄ• gamanasampannanti ekaá¹ƒ aá¹…ga
appÄ• kiá¹‡á¹‡aá¹ƒrattiá¹ƒ appasaddaá¹ƒ appanigghosanti ekaá¹ƒ,
appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassanti ekaá¹ƒ, tasmiá¹ƒ kho pana \Ne
viharantassa ... pe ... parikkhÄ• rÄ• ti ekaá¹ƒ, tasmiá¹ƒ kho pana senÄ• sanetherÄ• ... pe ..
paá¹-ivinodentÄ«ti ekaá¹ƒ. evaá¹ƒ paÃ±caá¹…gÄ• ni veditabbÄ• ni.

__upacchinnakhuddakapalibodhenÄ• _ti ettha pana khuddakapalibodhe upacchindantena d
kesanakhalomÄ• nichinditabbÄ• ni, jiá¹‡á¹‡acÄ«varesu aggaá¸·aanuvÄ• taparibhaá¹‡á¸• ad
vÄ• tantucchedÄ• dÄ«sutunnakammaá¹ƒ vÄ• kÄ• tabbaá¹ƒ, kiliá¹-á¹-hÄ• ni vÄ• rajitabbÄ•
pattopacitabbo, maÃ±capÄ«á¹-hÄ• dÄ«ni sodhetabbÄ• ni. __bhattasammadaá¹ƒ paá¹-ivinod
bhojananimittaá¹ƒparissamaá¹ƒ vinodetvÄ• . Ä• hÄ• re hi Ä• sayaá¹ƒ paviá¹-á¹-hamatte tass
yebhuyyenasiyÄ• sarÄ«rassa koci parissamo, taá¹ƒ vÅ«pasametvÄ• . tasmiÃ±hi avÅ«pasa
ekaggataá¹ƒ na labheyyÄ• ti. uggahetabbato uggaho, sabbopi kammaá¹-á¹-hÄ• navidhi, nap
Ä• cariyato uggaho __Ä• cariyuggaho, _ tato. __ekapadampÄ«_tiekakoá¹-á¹-hÄ• sampi.

__anubandhanÄ• _ti assÄ• sapassÄ• sÄ• naá¹ƒ anugamanavasena satiyÄ• nirantaraá¹ƒ a
__phusanÄ• _tiassÄ• sapassÄ• se gaá¹‡entassa gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ• te satiy

appanÄ• hoti, tathÄ• cittaá¹ƒ á¹-hapentassa ca nÄ• sikaggÄ• diá¹-á¹-hÄ• nassa nesaá¹ƒ ph
panagaá¹‡anÄ• divasena viya phusanÄ• divasena visuá¹ƒ manasikÄ• ro natthi, phuá¹-á¹-ha
\Be II 211/gaá¹‡anÄ• kÄ• tabbÄ• ti dassetuá¹ƒ idha phusanÄ• gahaá¹‡anti dÄ«pento __ ``p
phuá¹-á¹-haá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• ha. __á¹-hapanÄ• _ti samÄ• dhÄ• naá¹ƒ. taÃ±hi sa
Ä• dhÄ• naá¹ƒ á¹-hapanaá¹ƒ hoti. tathÄ• hi samÄ• dhi ``cittassa á¹-hiti saá¹‡á¹-hitÄ«â€™â€
samÄ• dhippadhÄ• nÄ• pana appanÄ• tiÄ• ha __ ``á¹-hapanÄ• ti appanÄ• â€™â€™ _ti. an
__sallakkhaá¹‡Ä• vipassanÄ• _. pavattato nimittato ca vinivaá¹-á¹-anato __vinivaá¹-á¹-anÄ•
sakalasaá¹ƒkilesapaá¹-ippassaddhibhÄ• vatosabbaso suddhÄ«ti __pÄ• risuddhi phalaá¹ƒ_.
vivaá¹-á¹-anÄ• pÄ• risuddhÄ«naá¹ƒ. __paá¹-ipassanÄ• _tipati pati dassanaá¹ƒ pekkhanaá¹ƒ
``paccavekkhaá¹‡Ä• â€™â€™ _ti.

__khaá¹‡á¸• a_nti ekaá¹ƒ tÄ«á¹‡i paÃ±cÄ• ti evaá¹ƒ gaá¹‡anÄ• ya khaá¹‡á¸• anaá¹ƒ. __ok
gaá¹‡anÄ• vidhiá¹ƒsandhÄ• yÄ• ha, gaá¹‡anÄ• nissitova na kammaá¹-á¹-hÄ• nanissito. __s
idaá¹ƒ cirataraá¹ƒgaá¹‡anÄ• ya manasikarontassa vasena vuttaá¹ƒ. so hi tathÄ• laddhaá¹ƒ
nissÄ• ya evaá¹ƒmaÃ±Ã±eyya. __assÄ• sapassÄ• sesu yo upaá¹-á¹-hÄ• ti, taá¹ƒ gahetvÄ•
assÄ• sapassÄ• sesuyassa ekova paá¹-hamaá¹ƒ upaá¹-á¹-hÄ• ti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ
upaá¹-á¹-hahanti, tena ubhayampigahetvÄ• gaá¹‡etabbaá¹ƒ \Ne II 188/. __yo upaá¹-á¹-hÄ•
nÄ• sÄ• puá¹-avÄ• tesu yo pÄ• kaá¹-ataroupaá¹-á¹-hÄ• ti, so gahetabboti ayampi attho dÄ«
__pavattamÄ• naá¹ƒ pavattamÄ• na_ntiÄ• meá¸• itavacanena nirantaraá¹ƒ assÄ• sapassÄ•
dasseti. __eva_nti vuttappakÄ• renaupalakkhetvÄ• vÄ• ti attho. paá¹-hamaá¹ƒ ekekasmiá¹ƒ
upalakkhetvÄ• va gaá¹‡entassa kamenaubhopi pÄ• kaá¹-Ä• hontÄ«ti Ä• ha --- __ ``assÄ• s
hontÄ«â€™â€™ _ti. tena ``upalakkhetvÄ• va gaá¹‡etabbaâ€™â€™ nti imassa ``tassevaá¹ƒ
pÄ• kaá¹-Ä• hontÄ«â€™â€™ tiidaá¹ƒ kÄ• raá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tattha __pÄ•
gaá¹‡anÄ• vasena bahiddhÄ• vikkhepÄ• bhÄ• vatovibhÅ«tÄ• honti.

palighÄ• ya parivattanakaá¹ƒ yattha nikkhipanti, so __palighatthambho_. __tiyÄ• maratti_nti
accantasaá¹ƒyogeupayogavacanaá¹ƒ. __purimanayenÄ• _ti sÄ«ghagaá¹‡anÄ• ya, gopÄ• la
dvetÄ«á¹‡i cattÄ• ri paÃ±cÄ• _ti gaá¹‡anÄ• vidhidassanaá¹ƒ. tasmÄ• __aá¹-á¹-hÄ• _tiÄ• dA
paá¹-á¹-hÄ• yevapaccekaá¹ƒ aá¹-á¹-hÄ• dÄ«ni pÄ• petabbÄ• ni. __ ``sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ
vatvÄ• tattha \Be II 212/ kÄ• raá¹‡aá¹ƒ nidassanaÃ±ca dasseti __ ``gaá¹‡anÄ• paá¹-ibaddh
tatthaarÄ«yati tena nÄ• vÄ• ti arittaá¹ƒ, pÄ• janadaá¹‡á¸• o. arittena upatthambhanaá¹ƒ __a
_tassa __vasena_.

nippariyÄ• yato nirantarappavatti nÄ• ma á¹-hapanÄ• yamevÄ• ti Ä• ha __ ``nirantarappava
anto pavisantaá¹ƒ manasikaronto anto cittaá¹ƒ paveseti nÄ• ma. bahi cittanÄ«haraá¹‡epiesc
__vÄ• tabbhÄ• hata_nti abbhantaragatavÄ• taá¹ƒ bahulaá¹ƒ manasikarontassa vÄ• tena taa
viya medena pÅ«ritaá¹ƒ viya ca hoti, tathÄ• upaá¹-á¹-hÄ• ti. __nÄ«harato_ti phuá¹-á¹-hokÄ•
nÄ«harato. tathÄ• pana nÄ«harato vÄ• tassa gatisamanvesanamukhena nÄ• nÄ• rammaá¹

__ ``puthuttÄ• rammaá¹‡e cittaá¹ƒ vikkhipatÄ«â€™â€™ _ti.

__eta_nti etaá¹ƒ assÄ• sapassÄ• sajÄ• taá¹ƒ. __anugamana_nti pavattapavattÄ• naá¹ƒ ass
Ä• rammaá¹‡akaraá¹‡avasenasatiyÄ• anu anu pavattanaá¹ƒ anugacchanaá¹ƒ. tenevÄ• ha
Ä• dimajjhapariyosÄ• nÄ• nugamanavasenÄ• â€™â€™ _ti. __nÄ• bhi Ä• di_ tattha paá¹-ha
paá¹-hamuppattivasena hi idha Ä• dicintÄ• , na uppattimattavasena. tathÄ• hi te nÄ• bhito
nÄ• sikaggÄ• sabbattha uppajjanteva. yattha yattha ca uppajjanti, tattha tattheva bhijjanti d
gamanÄ• bhÄ• vato. yathÄ• paccayaá¹ƒ pana desantarappattiyaá¹ƒ gatisamaÃ±Ã±Ä• . __h
hadayasamÄ«paá¹ƒ tassa uparibhÄ• go majjhaá¹ƒ. __nÄ• sikaggaá¹ƒ pariyosÄ• na_ntinÄ•
pariyosÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ samaÃ±Ã±Ä• ya tadavadhibhÄ• vato. tathÄ• h
na ca bahiddhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Ne II 189/ sambhavo atthi. tenÄ• ha __ ``a
nÄ• sikaggaá¹ƒ Ä• dÄ«â€™â€™ _ti. pavisananikkhamanapariyÄ• yo pana taá¹ƒsadisavase
__vikkhepagata_nti vikkhepaá¹ƒ upagataá¹ƒ, vikkhittaá¹ƒ asamÄ• hitanti attho.
__sÄ• raddhÄ• yÄ• _tisadarathabhÄ• vÄ• ya. __iÃ±janÄ• yÄ• _ti kammaá¹-á¹-hÄ• namanas
__vikkhepagatena cittenÄ• _tihetumhi karaá¹‡avacanaá¹ƒ, itthambhÅ«talakkhaá¹‡e vÄ• . _
__iÃ±jitÄ• _ti iÃ±janakÄ• calanakÄ• , tathÄ• __phanditÄ• _.

__Ä• dimajjhapariyosÄ• navasenÄ• _tiÄ• dimajjhapariyosÄ• nÄ• nugamanavasena na man
``anubandhanÄ• ya manasikarontena phusanÄ• vasena \Be II 213/ á¹-hapanÄ• vasena ca n
adhippÄ• yena vuttaá¹ƒ, taá¹ƒ vivarituá¹ƒ __ ``gaá¹‡anÄ• nubandhanÄ• vasena viyÄ• â€™â
__visuá¹ƒ manasikÄ• ro natthÄ«_ti gaá¹‡anÄ• ya anubandhanÄ• ya ca vinÄ• yathÄ• kkam
á¹-hapanÄ• vasena ca kammaá¹-á¹-hÄ• namanasikÄ• ro natthi. nanu phusanÄ• ya vinÄ• á
vinÄ• gaá¹‡anÄ• yapi manasikÄ• ro natthiyevÄ• ti? yadipi natthi, gaá¹‡anÄ• panayathÄ•
kammaá¹-á¹-hÄ• namanasikÄ• rassa mÅ«labhÄ• vato padhÄ• nabhÄ• vena gahetabbÄ• , e
á¹-hapanÄ• yatÄ• ya vinÄ• á¹-hapanÄ• ya asambhavato. tasmÄ• satipi phusanÄ• ya nÄ• n
gaá¹‡anÄ• nubandhanÄ• eva mÅ«labhÄ• vato padhÄ• nabhÄ• vena gahetvÄ• itarÄ• saá¹ƒ
``gaá¹‡anÄ• nubandhanÄ• vasenaviya hi phusanÄ• á¹-hapanÄ• vasena visuá¹ƒ manasikÄ•
evaá¹ƒ tÄ• kasmÄ• uddese visuá¹ƒ gahitÄ• ti Ä• ha __ ``phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• n
tattha __phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyevagaá¹‡ento_ti iminÄ• gaá¹‡anÄ• ya phusa
tenÄ• ha --- __ ``gaá¹‡anÄ• ya ca phusanÄ• yaca manasi karotÄ«â€™â€™ _ti. __tatthevÄ•
phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyeva. __te_ti assÄ• sapassÄ• se. __satiyÄ• anubandha
anugantvÄ• satiyÄ• nibandhanto, phuá¹-á¹-hokÄ• seyevate nirantaraá¹ƒ upadhÄ• rentoti a
cittaá¹ƒ á¹-hapento_ti yathÄ• appanÄ• hoti, evaá¹ƒ yathÄ• upaá¹-á¹-hite nimitte cittaá¹ƒ á¹-h
samÄ• dahanto. __anubandhanÄ• ya cÄ• _tiÄ• dÄ«suanubandhanÄ• ya ca phusanÄ• ya ca
vuccatÄ«ti yojanÄ• . __svÄ• yamattho_tiyvÄ• yaá¹ƒ ``phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neye
gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ• te satiyÄ• anubandhantoâ€™â€™ tivutto, so ayamattho.
na vinicchinati, sÄ• mÄ• nassa samÄ«petiupamÄ• yathÄ• goá¹‡o viya gavayoti.

__paá¹…guá¸·o_ti pÄ«á¹-hasappÄ«. __dolÄ• _ti peá¹…kholo. __kÄ«á¸·ata_nti kÄ«á¸·antÄ•
__mÄ• tÄ• puttÄ• na_ntiattano bhariyÄ• ya puttassa ca. __ubho koá¹-iyo_ti Ä• gacchantass
gacchantassapacchimakoá¹-inti dvepi koá¹-iyo. __majjhaÃ±cÄ• _ti dolÄ• phalakasseva majj
upanibandhanatthambhoviyÄ• ti __upanibandhanatthambho, _ nÄ• sikaggaá¹ƒ mukhanimitt
á¹-hatvÄ• . kathaá¹ƒ á¹-hatvÄ• \Ne II 190/? satiyÄ• vasena. satiÃ±hi tattha sÅ«paá¹-á¹-hita
yogÄ• vacaro tattha á¹-hitonÄ• ma hoti avayavadhammena samudÄ• yassa apadisitabbato
nÄ• sikaggÄ• dinimitte. __satiyÄ• nisinno_ti sativasena nisÄ«danto. ``satiÃ±hi tatthÄ• â€™
á¹-hÄ• neviya vattabbaá¹ƒ. __tatthÄ• _ti phuá¹-á¹-haá¹-á¹-hÄ• ne. __te_ti nagarassa anto ba
tesaá¹ƒsaá¹…gahÄ• ca hatthagatÄ• . __Ä• dito pabhutÄ«_ti upameyyatthadassanato paá¹-

gÄ• thÄ• yaá¹ƒ __nimitta_nti upanibandhananimittaá¹ƒ. __anÄ• rammaá¹‡amekacittassÄ• _
Ä• rammaá¹‡aá¹ƒ, Ä• rammaá¹‡aá¹ƒ na hontÄ«ti attho. __ajÄ• nato ca tayo dhamme_ti nim
ime nimittÄ• dayo tayo dhamme Ä• rammaá¹‡akaraá¹‡avasena avindantassa. __ca_-saddo
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• . __nupalabbhatÄ«_ti naupalabbhati na sijjhatÄ«t
attho. dutiyÄ• pana parihÄ• ragÄ• thÄ• suviÃ±Ã±eyyÄ• va.

__katha_nti tÄ• saá¹ƒ codanÄ• parihÄ• ragÄ• thÄ• naá¹ƒ atthaá¹ƒ vivarituá¹ƒ kathetukamya
dhammÄ• _tiÄ• dÄ«su padayojanÄ• ya saddhiá¹ƒ ayamatthaniddeso --- ime nimittÄ• dayo t
kathaá¹ƒ Ä• rammaá¹‡aá¹ƒ na honti, asatipi Ä• rammaá¹‡abhÄ• ve na cime na ca ime tayo
kathaÃ±ca na honti aviditÄ• , tesaÃ±hi aviditatte cittaÃ±ca kathaá¹ƒvikkhepaá¹ƒ na gacchati
bhÄ• vanÄ• ya nipphÄ• dakaá¹ƒ vÄ«riyaÃ±ca kathaá¹ƒ paÃ±Ã±Ä• yati, nÄ«varaá¹‡Ä• naá¹
samÄ• dhÄ• nÄ• vahaá¹ƒ bhÄ• vanÄ• nuyogasaá¹…khÄ• taá¹ƒ payogaÃ±ca yogÄ« kathaá
lokiyalokuttaraÃ±ca visesaá¹ƒ kathamadhigacchatÄ«ti.

idÄ• ni tamatthaá¹ƒ kakacopamÄ• ya sÄ• dhetuá¹ƒ __ ``seyyathÄ• pÄ«â€™â€™ _tiÄ• di vu
bhÅ«mibhÄ• gassavisamatÄ• ya caÃ±cale rukkhe chedanakiriyÄ• na sukarÄ• siyÄ• , tathÄ
kakacadantagatiduviÃ±Ã±eyyÄ• ti Ä• ha --- __ ``same bhÅ«mibhÄ• geâ€™â€™ _ti. __kaka
kharapattena. tenÄ• ha __ ``purisoâ€™â€™ _ti. __phuá¹-á¹-hakakacadantÄ• na_nti
phuá¹-á¹-haphuá¹-á¹-hakakacadantÄ• naá¹ƒ vasena. tena kakacadantehi phuá¹-á¹-haphuá¹-
purisassa satiyÄ• upaá¹-á¹-hÄ• naá¹ƒ dasseti. tenÄ• ha --- __ ``na Ä• gate vÄ• gate vÄ• k
karotÄ«â€™â€™ _ti.

kakacassa \Be II 215/ Ä• kaá¸• á¸• hanakÄ• le purisÄ• bhimukhaá¹ƒ pavattÄ• Ä• gatÄ• , pe
gatÄ• ti vuttÄ• , na ca Ä• gatÄ• vÄ• gatÄ• vÄ• kakacadantÄ• aviditÄ• honti sabbatthasa
chinditabbaá¹-á¹-hÄ• naá¹ƒ aphusitvÄ• gacchantÄ• naá¹ƒ Ä• gacchantÄ• naÃ±ca kakacada
__padhÄ• na_nti \Ne II 191/ rukkhassa chedanavÄ«riyaá¹ƒ. __payoga_nti tasseva chedana
``visesamadhigacchatÄ«â€™â€™ ti padaá¹ƒ pÄ• á¸·iyaá¹ƒ natthi, yojetvÄ• pana dassetabb
teneva__visuddhimagge_ (Vism I 227) upamÄ• yampi ``visesamadhigacchatÄ«â€™â€™ ti

taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca ``visesanti anekabhÄ• vÄ• pÄ• danaá¹ƒ, tena ca sÄ• dhet
ntiattho vutto.

__yathÄ• rukkho_tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. upanibandhati Ä• rammaá¹‡e cittaá¹ƒ
nÄ• ma, tassÄ• assÄ• sapassÄ• sÄ• naá¹ƒ sallakkhaá¹‡assa nimittanti __upanibandhanÄ•
mukhanimittaá¹ƒ vÄ• . __evameva_nti yathÄ• so puriso kakacena rukkhaá¹ƒ chindantoÄ• g
amanasikarontopi phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyeva satiyÄ• upaá¹-á¹-hapanena Ä•
jÄ• nÄ• ti, suttapadaÃ±ca avirajjhanto atthakiccaá¹ƒ sÄ• dheti, evamevaá¹ƒ. __nÄ• sikagge
dÄ«ghanÄ• siko nÄ• sikagge, itaro mukhaá¹ƒ asanaá¹ƒ nimÄ«yati chÄ• dÄ«yatietenÄ• ti mu
uttaroá¹-á¹-he.

__idaá¹ƒ padhÄ• na_nti yena vÄ«riyÄ• rambhena Ä• raddhavÄ«riyassa yogino kÄ• yopi citt
kammaniyaá¹ƒbhÄ• vanÄ• kammakkhamaá¹ƒ bhÄ• vanÄ• kammayoggaá¹ƒ hoti, idaá¹ƒ vÄ«
hetuá¹ƒdasseti. __upakkilesÄ• pahÄ«yantÄ«_ti cittassa upakkilesabhÅ«tÄ• ni nÄ«varaá¹‡Ä
vikkhambhanavasenapahÄ«yanti. __vitakkÄ• vÅ«pasammantÄ«_ti tato eva kÄ• mavitakkÄ
micchÄ• vitakkÄ• upasamaá¹ƒ gacchanti, nÄ«varaá¹‡appahÄ• nena vÄ• paá¹-hamajjhÄ• n
vitakkavÅ«pasamÄ• padesenadutiyajjhÄ• nÄ• dÄ«namadhigamamÄ• ha. __ayaá¹ƒ payogo
hetubhÅ«to kammaá¹-á¹-hÄ• nÄ• nuyogopayogo. __saá¹ƒyojanÄ• pahÄ«yantÄ«_ti dasapi
maggappaá¹-ipÄ• á¹-iyÄ• samucchedavasenapahÄ«yanti. __anusayÄ• byantÄ« hontÄ«_ti
anuppattidhammatÄ• pÄ• danenabhaá¹…gamattassapi anavasesato vigatantÄ• honti. ettha
nÄ• ma anusayanirodheneva\Be II 216/ hoti, pahÄ«nesu ca saá¹ƒyojanesu anusayÄ• naá¹ƒ
cadassanatthaá¹ƒ ``saá¹ƒyojanÄ• pahÄ«yanti, anusayÄ• byantÄ« hontÄ«â€™â€™ ti vutta
viseso_tiimaá¹ƒ samÄ• dhiá¹ƒ nissÄ• ya anukkamena labbhamÄ• no ayaá¹ƒ saá¹ƒyojanapp
samÄ• dhissavisesoti attho.

__yassÄ• _ti yena. __anupubba_nti anukkamena. __paricitÄ• _ti pariciá¹‡á¹‡Ä• . ayaÃ±hett
Ä• nÄ• pÄ• nassati yathÄ• buddhena bhagavatÄ• desitÄ• , tathÄ• yena dÄ«gharassapaja
anupubbaá¹ƒ paricitÄ• suá¹-á¹-hu bhÄ• vitÄ• , tato eva paripuá¹‡á¹‡Ä• soá¸·asannaá¹ƒ va
pÄ• ripÅ«riyÄ• sabbaso puá¹‡á¹‡Ä• , so bhikkhu imaá¹ƒ attano khandhÄ• dilokaá¹ƒ paÃ±Ã±
yathÄ• kiá¹ƒ? abbhÄ• muttova candimÄ• abbhÄ• diupakkilesavimutto candimÄ• tÄ• rakar
muttova candimÄ• â€™â€™ ti hi padassa niddese mahikÄ• dÄ«nampi vuttattÄ• ettha Ä• di

__idhÄ• _ti kakacÅ«pamÄ• ya. __assÄ• _ti yogino. __idhÄ• _ti vÄ• imasmiá¹ƒ á¹-hÄ• ne. _
kakacassa. Ä• gatagatavasena yathÄ• tassa purisassa amanasikÄ• ro, evaá¹ƒ assÄ• sapa
amanasikÄ• ramattameva Ä• nayanappayojanaá¹ƒ. __na cirenevÄ• _ti idaá¹ƒ katÄ• dhikÄ•
__nimitta_nti paá¹-ibhÄ• ganimittaá¹ƒ. __avasesajjhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• _ti
vitakkÄ• diavasesajjhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• tivadanti, vicÄ• rÄ• dÄ«ti pana vattab
vitakkassa appanÄ• bhÄ• vato. so hipÄ• á¸·iyaá¹ƒ ``appanÄ• byappanÄ• â€™â€™ ti niddiá

yasmÄ• jhÄ• naá¹ƒ appanÄ• tiaá¹-á¹-hakathÄ• vohÄ• ro, jhÄ• naá¹…gesu ca samÄ• dhi pa
appanÄ• ti dassento __ ``avasesajjhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• appanÄ• saá¹…khÄ• t
sampajjatÄ«â€™â€™ _ti Ä• ha. __kassaci pana gaá¹‡anÄ• vaseneva manasikÄ• rakÄ• lato
``anukkamato ... pe ... pattaá¹ƒ viya hotÄ«â€™â€™ _ti ettakova ganthoparihÄ«no, purÄ• á¹
katthaci so gantho likhitoyeva tiá¹-á¹-hati.

__sÄ• raddhakÄ• yassa_ \Be II 217/ kassaci puggalassa. __onamati_ vatthikÄ• dipalamban
saddaá¹ƒ karoti. __valiá¹ƒ gaá¹‡hÄ• tÄ«_ti. tattha tattha valinaá¹ƒ hoti. kasmÄ• ? yasmÄ• s
hotÄ«ti. kÄ• yadarathavÅ«pasamena saddhiá¹ƒ sijjhamÄ• no oá¸·Ä• rikaassÄ• sapassÄ• sa
sÄ• dhanaá¹ƒ viya vutto. __oá¸·Ä• rikaassÄ• sapassÄ• sanirodhavasenÄ• _tianvayavasena
__kÄ• yadarathe vÅ«pasante_ti cittajarÅ«pÄ• naá¹ƒ lahumudukammaÃ±Ã±abhÄ• venayo s
lahuÄ• dibhÄ• vo, so idha kÄ• yassa lahubhÄ• voti adhippeto. svÄ• yaá¹ƒ yasmÄ• cittassa
natthi, tasmÄ• vuttaá¹ƒ __ ``kÄ• yopi cittampilahukaá¹ƒ hotÄ«â€™â€™ _ti.

__oá¸·Ä• rike assÄ• sapassÄ• se niruddhe_tiÄ• di heá¹-á¹-hÄ• vuttanayamhi
vicetabbÄ• kÄ• rappattassakÄ• yasaá¹…khÄ• rassa vicayanavidhiá¹ƒ dassetuá¹ƒ Ä• nÄ«ta

__uparÅ«pari_ \Ne II 193/ __vibhÅ«tÄ• nÄ«_ti bhÄ• vanÄ• balena uddhaá¹ƒ uddhaá¹ƒ pÄ•
pakatiyÄ• phusanadesato, pubbe attano phusanavasena upadhÄ• ritaá¹-á¹-hÄ• nato.

__ ``kattha natthÄ«â€™â€™ _ti á¹-hÄ• navasena __ ``kassa natthÄ«â€™â€™ _ti puggalav
vÄ«maá¹ƒsiyamÄ• namatthaá¹ƒekajjhaá¹ƒ katvÄ• vibhÄ• vetuá¹ƒ __ ``antomÄ• tukucchiya
tattha ``yathÄ• udake nimuggassa niruddhokÄ• satÄ• ya assÄ• sapassÄ• sÄ• na pavattant
antomÄ• tukucchiyaá¹ƒ. yathÄ• matÄ• naá¹ƒ samuá¹-á¹-hÄ• pakacittÄ• bhÄ• vato, evaá¹ƒ
mucchÄ• paretÄ• naá¹ƒ asaÃ±Ã±Ä«suvÄ• jÄ• tÄ• naá¹ƒ, tathÄ• nirodhasamÄ• pannÄ• na
__Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ. __mahÄ• gaá¹‡á¹-hipade_pana ``mucchÄ• pa
dubbalabhÄ• vatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. catutthajjhÄ• nasamÄ• pannÄ• naá¹ƒ
anuppajjanaá¹ƒ, tathÄ• rÅ«pÄ• rÅ«pabhavasamaá¹…gÄ«naá¹ƒ. keci pana ``anupubbatosu
catutthajjhÄ• nasamÄ• pannassa, rÅ«pabhave rÅ«pÄ• naá¹ƒ bhavaá¹…gassa ca sukhumab
rÅ«pabhavasamaá¹…gÄ«naá¹ƒnatthÄ«â€™â€™ ti kÄ• raá¹‡aá¹ƒ vadanti. atthiyeva te assÄ
adhippÄ• yoyathÄ• vuttasattaá¹-á¹-hÄ• navinimuttassa assÄ• sapassÄ• sÄ• naá¹ƒ anuppajj
__pakatiphuá¹-á¹-havasenÄ• _tipakatiyÄ• phusanaá¹-á¹-hÄ• navasena. __nimittaá¹ƒ á¹-hap
sukhappavattanatthaá¹ƒ \Be II 218/ thirataraá¹ƒ saÃ±Ã±Ä• á¹‡aá¹ƒ pavattetabbaá¹ƒ. thirasa
hi sati. __imamevÄ• _tiimaá¹ƒ eva anupaá¹-á¹-hahantassa kÄ• yasaá¹…khÄ• rassa kaá¹‡á¹
upaá¹-á¹-hÄ• panavidhimeva. __atthavasa_ntihetuá¹ƒ. attho hi phalaá¹ƒ. so yassa vasena p
atthavasoti. __muá¹-á¹-hassatissÄ• _tivinaá¹-á¹-hassatissa. __asampajÄ• nassÄ• _ti sampa
bhÄ• ventassa anukkamena anupaá¹-á¹-hahanteassÄ• sapassÄ• se vÄ«maá¹ƒsitvÄ• ``ime
sammadeva jÄ• nituÃ±ca samatthÄ• hisatipaÃ±Ã±Ä• hi virahitassÄ• ti adhippÄ• yo. __ito aÅ

kammaá¹-á¹-hÄ• naá¹ƒ. __garuka_ntibhÄ• riyaá¹ƒ. sÄ• cassa garukatÄ• bhÄ• vanÄ• ya su
``garukabhÄ• vanaâ€™â€™ _nti.

uparÅ«pari santasukhumabhÄ• vÄ• pattito ``balavatÄ« suvisadÄ• sÅ«rÄ• ca sati paÃ±Ã±Ä
tivatvÄ• sukhumassa nÄ• ma atthassa sÄ• dhanenapi sukhumeneva bhavitabbanti dassetu
_tiÄ• di vuttaá¹ƒ. idÄ• ni anupaá¹-á¹-hahantÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ pariyesanu
ca panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __anupada_nti padÄ• nupadaá¹ƒ. __caritvÄ• _ti
__tasmiá¹ƒyeva á¹-hÄ• ne_ti upanibandhananimittasaÃ±Ã±ite á¹-hÄ• ne. __yojetvÄ• _timan
``satirasmiyÄ• bandhitvÄ• â€™â€™ _ti vÄ• vuttamevatthamÄ• ha __ ``tasmiá¹ƒyevaá¹-hÄ
upameyye bandhanayojanaá¹-á¹-hÄ• nÄ• ni visuá¹ƒ labbhanti. __nimitta_ntiuggahanimittaá¹
vÄ• . ubhayampi hi \Ne II 194/ idha ekajjhaá¹ƒ vuttaá¹ƒ. tathÄ• hi tÅ«lapicuÄ• diupamattaya
sesaá¹ƒ ubhayattha. __ekacce_ti eke Ä• cariyÄ• .

__tÄ• rakarÅ«paá¹ƒ viyÄ• _ti tÄ• rakÄ• ya pabhÄ• rÅ«paá¹ƒ viya. __maá¹‡iguá¸·ikÄ• _diupa
paá¹-ibhÄ• gevaá¹-á¹-anti. kathaá¹ƒ panetaá¹ƒ ekaá¹ƒyeva kammaá¹-á¹-hÄ• naá¹ƒ anekÄ•
Ä• ha __ ``taÃ±capanetaâ€™â€™ _ntiÄ• di. __suttanta_nti ekaá¹ƒ suttaá¹ƒ. paguá¹‡appava
avicchedaá¹ƒmahÄ• visayataÃ±ca sandhÄ• yÄ• ha __ ``mahatÄ« pabbateyyÄ• nadÄ« viyÄ
byaÃ±janasampattiyÄ• samantabhaddakaá¹ƒ suttaá¹ƒ sabbabhÄ• gamanoharÄ• sabbapÄ•
Ä• ha __ ``ekÄ• vanarÄ• ji viyÄ• â€™â€™ _ti. tenÄ• ha bhagavÄ• ``vanappagumbe yatha
13; Sn 236) nÄ• nÄ• nusandhiyaá¹ƒ nÄ• nÄ• peyyÄ• laá¹ƒ vividhanayanipuá¹‡aá¹ƒ
bahuvidhakammaá¹-á¹-hÄ• namukhaá¹ƒsuttantaá¹ƒ atthikehi sakkaccaá¹ƒ samupapajjitabba
``sÄ«tacchÄ• yo ... pe ... rukkho_ \Be II 219/ __viyÄ• â€™â€™ _ti. __saÃ±Ã±Ä• nÄ• natÄ•
nimittupaá¹-á¹-hÄ• nato pubbepavattasaÃ±Ã±Ä• naá¹ƒ nÄ• nÄ• vidhabhÄ• vato. __saÃ±Ã±
bhÄ• vanÄ• saÃ±Ã±Ä• janitaá¹ƒ bhÄ• vanÄ• saÃ±Ã±Ä• ya saÃ±jÄ• nanamattaá¹ƒ. na hi as
samuá¹-á¹-hÄ• naá¹ƒ atthi. tenÄ• ha --- __ ``nÄ• nato upaá¹-á¹-hÄ• tÄ«â€™â€™ _ti, upaá¹-
vuttaá¹ƒ hoti.

__ime tayo dhammÄ• _ti assÄ• so passÄ• so nimittanti ime tayo dhammÄ• . __natthÄ«_tika
manasikÄ• tabbabhÄ• vena natthi na upalabbhati. __na upacÄ• ra_nti upacÄ• rampina pÄ•
adhippÄ• yo. __yassa panÄ• _ti vijjamÄ• napakkho vuttanayÄ• nusÄ• renevaveditabbo.

idÄ• ni vuttasseva atthassa samatthanatthaá¹ƒ kakacÅ«pamÄ• yaá¹ƒ Ä• gatÄ• __ ``nimitta
paccÄ• nÄ«tÄ• . __nimitte_ti yathÄ• vutte paá¹-ibhÄ• ganimitte. __evaá¹ƒ hotÄ«_ti bhÄ• va
tasmÄ• ``punappunaá¹ƒ evaá¹ƒ manasi karohÄ«â€™â€™ ti vattabbo. __vosÄ• naá¹ƒ Ä• pa
dukkaraá¹ƒ uppÄ• detuá¹ƒ, tayidaá¹ƒ laddhaá¹ƒ, handÄ• haá¹ƒ dÄ• ni yadÄ• vÄ• tadÄ• vÄ
nibbattessÄ• mÄ«â€™â€™ ti saá¹…kocaá¹ƒ Ä• pajjeyya. __visÄ«deyyÄ• _ti ``ettakaá¹ƒ kÄ
nimittampi na uppannaá¹ƒ, abhabbo maÃ±Ã±e visesassÄ• â€™â€™ ti visÄ• daá¹ƒ Ä• pajje
jarÄ• maraá¹‡ato muccissÄ• mÄ«ti paá¹-ipannassa nimittaâ€™â€™ nti vutte kathaá¹ƒsaá¹…

mattÄ• ya ussÄ• hameva kareyyÄ• ti __ ``nimittamidaá¹ƒ ... pe ... vattabboâ€™â€™ _ti__m
__eva_nti vuttappakÄ• rena paá¹-ibhÄ• ganimitteyeva bhÄ• vanÄ• cittassaá¹-hapanena. __
paá¹-ibhÄ• ganimittuppattito paá¹-á¹-hÄ• ya. pubbe yaá¹ƒ vuttaá¹ƒ ``anubandhanÄ• ya phus
manasi karotÄ«â€™â€™ ti (Sp (to Vin III) II Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ•), tattha \N
phusanaÃ±ca vissajjetvÄ• á¹-hapanÄ• vaseneva bhÄ• vetabbanti Ä• ha __ ``á¹-hapanÄ• va
_ti.

__porÄ• á¹‡ehi_ vuttovÄ• yamatthoti dassento __ ``nimitteâ€™â€™ _ti gÄ• thamÄ• ha. tatt
__nimitte_tipaá¹-ibhÄ• ganimitte. __á¹-hapayaá¹ƒ citta_nti bhÄ• vanÄ• cittaá¹ƒ á¹-hapento, a
manasikarontotiattho. __nÄ• nÄ• kÄ• ra_nti ``cattÄ• ro vaá¹‡á¹‡Ä• â€™â€™ ti evaá¹ƒ vutta
Ä• kÄ• rasÄ• maÃ±Ã±avasenahetaá¹ƒ ekavacanaá¹ƒ. __vibhÄ• vaya_nti vibhÄ• vento anta
nimittuppattitopaá¹-á¹-hÄ• ya hi te Ä• kÄ• rÄ• amanasikÄ• rato antarahitÄ• viya honti. __as
220/ assÄ• sapassÄ• se yo nÄ• nÄ• kÄ• ro, taá¹ƒ __vibhÄ• vayaá¹ƒ, _ assÄ• sapassÄ• sas
cittaá¹ƒ nibandhatÄ«_ti tÄ• ya eva á¹-hapanÄ• ya attano cittaá¹ƒupanibandhati, appetÄ«ti a
``vibhÄ• vayanti vibhÄ• vento, viditaá¹ƒpÄ• kaá¹-aá¹ƒ karontoâ€™â€™ ti atthaá¹ƒ vadanti, t
yujjeyya. ayaÃ±hettha attho --- dhitisampannattÄ• dhÄ«ro yogÄ« assÄ• sapassÄ• se nÄ• n
nÄ• nÄ• kÄ• ratote pajÄ• nanto vidite pÄ• kaá¹-e karonto nÄ• nÄ• kÄ• raá¹ƒ vÄ• oá¸·Ä• rik
passambhentovÅ«pasamento tattha yaá¹ƒ laddhaá¹ƒ nimittaá¹ƒ, tasmiá¹ƒ cittaá¹ƒ á¹-hapent
cittaá¹ƒnibandhati appetÄ«ti.

yadÄ• saddhÄ• dÄ«ni indriyÄ• ni suvisadÄ• ni tikkhÄ• ni pavattanti, tadÄ• assaddhiyÄ• dÄ
dÅ«rÄ«bhÄ• venasÄ• tisayaá¹ƒ thÄ• mappattehi sattahi balehi laddhupatthambhÄ• ni vitakk
jhÄ• naá¹…gÄ• nibahÅ«ni hutvÄ• pÄ• tubhavanti. tato eva tesaá¹ƒ ujuvipaccanÄ«kabhÅ«tÄ
saddhiá¹ƒtadekaá¹-á¹-hehi pÄ• padhammehi vidÅ«rÄ« bhavanti paá¹-ibhÄ• ganimittuppattiy
Ä• rabbhaupacÄ• rajjhÄ• naá¹ƒ uppajjati. tena vuttaá¹ƒ __ ``nimittupaá¹-á¹-hÄ• nato pabhut
vikkhambhitÄ• nevahontÄ«â€™â€™ _tiÄ• di. tattha __sannisinnÄ• vÄ• _ti sammadeva nisÄ
upasantÄ• yevÄ• tiattho. __vikkhambhitÄ• neva sannisinnÄ• vÄ• _ti avadhÄ• raá¹‡ena pan
kÄ• tabbotidasseti. __dvÄ«hÄ• kÄ• rehÄ«_ti jhÄ• nadhammÄ• naá¹ƒ paá¹-ipakkhadÅ«rÄ«b
cÄ• tiimehi dvÄ«hi kÄ• raá¹‡ehi. idÄ• ni tÄ• ni kÄ• raá¹‡Ä• ni avatthÄ• mukhena dassetuá¹ƒ
``upacÄ• rabhÅ«miyaá¹ƒvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __upacÄ• rabhÅ«miya_nti up
hi tadÄ• jhÄ• naá¹…gÄ• ni paá¹-utarÄ• ni mahaggatabhÄ• vappattÄ• ni nuppajjanti, tesaá¹ƒ
paá¹-ipakkhadhammÄ• naá¹ƒ vikkhambhanenacittaá¹ƒ samÄ• dhiyati. tenÄ• ha __ ``nÄ«var
__paá¹-ilÄ• bhabhÅ«miya_nti jhÄ• nassaadhigamÄ• vatthÄ• yaá¹ƒ. tadÄ• hi appanÄ• ppatt
uppattiyÄ• cittaá¹ƒ samÄ• dhiyati. tenÄ• ha __ ``aá¹…gapÄ• tubhÄ• venÄ• â€™â€™ _ti.

upacÄ• re \Ne II 196/ aá¹…gÄ• ni na thÄ• majÄ• tÄ• ni honti aá¹…gÄ• naá¹ƒ athÄ• majÄ• ta
kumÄ• rakoukkhipitvÄ• á¹-hapiyamÄ• no punappunaá¹ƒ bhÅ«miyaá¹ƒ patati, evameva upa
nimittaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, kÄ• lena bhavaá¹…gaá¹ƒ otarati. tena vuttaá¹ƒ __

``upacÄ• rasamÄ• dhikusalavÄ«thiyaá¹ƒ javitvÄ• bhavaá¹…gaá¹ƒ otaratÄ«â€™â€™ _ti. ap
thÄ• majÄ• tÄ• nihonti \Be II 221/ tesaá¹ƒ thÄ• majÄ• tattÄ• . yathÄ• nÄ• ma balavÄ• puris
vuá¹-á¹-hÄ• yadivasampi tiá¹-á¹-heyya, evameva appanÄ• samÄ• dhimhi uppanne cittaá¹ƒ s
chinditvÄ• kevalampi rattiá¹ƒ kevalampi divasaá¹ƒ tiá¹-á¹-hati, kusalajavanapaá¹-ipÄ• á¹-ivas
tenÄ• ha --- __ ``appanÄ• samÄ• dhi ... pe ... na bhavaá¹…gaá¹ƒ otaratÄ«â€™â€™ _ti.
__vaá¹‡á¹‡ato_tipicupiá¹‡á¸• atÄ• rakarÅ«pÄ• dÄ«su viya upaá¹-á¹-hitavaá¹‡á¹‡ato. __lakk
kharabhÄ• vÄ• disabhÄ• vato aniccÄ• disabhÄ• vatovÄ• . rakkhitabbaá¹ƒ taá¹ƒ nimittanti sa

__laddhaparihÄ• nÄ«_ti laddhaupacÄ• rajjhÄ• naparihÄ• ni. nimitte avinassante tadÄ• ramn
aparihÄ«namevahoti, nimitte pana Ä• rakkhÄ• bhÄ• vena vinaá¹-á¹-he laddhaá¹ƒ laddhaá¹ƒ
tadÄ• yattavuttito. tenÄ• ha __ ``Ä• rakkhamhÄ«â€™â€™ _tiÄ• di.

idÄ• ni __tatrÄ• yaá¹ƒ rakkhaá¹‡Å«pÄ• yo_tiÄ• dinÄ• ---

``Ä• vÄ• so gocaro bhassaá¹ƒ, puggalo bhojanaá¹ƒ utu.

iriyÄ• pathoti sattete, asappÄ• ye vivajjaye ||

``sappÄ• ye satta sevetha, evaÃ±hi paá¹-ipajjato.

na cireneva kÄ• lena, hoti kassaci appanÄ• â€™â€™ ti || (Vism I 59) ---

evaá¹ƒ vuttaá¹ƒ rakkhaá¹‡avidhiá¹ƒ saá¹…khepato vibhÄ• veti. tatrÄ• yaá¹ƒ vitthÄ• ro --- ya
__Ä• vÄ• se_vasantassa anuppannaá¹ƒ vÄ• nimittaá¹ƒ nuppajjati, uppannaá¹ƒ vÄ• vinass
na upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• dhiyati, ayaá¹ƒ asappÄ• yo. yattha n
thÄ• varaÃ±ca hoti, sati upaá¹-á¹-hÄ• ti, cittaá¹ƒ samÄ• dhiyati, ayaá¹ƒ sappÄ• yo. tasmÄ• y
Ä• vÄ• sÄ• honti, tattha ekamekasmiá¹ƒ tÄ«á¹‡i tÄ«á¹‡i divasÄ• ni vasitvÄ• yatthassa citta
tattha vasitabbaá¹ƒ.

__gocaragÄ• mo_ \Ne II 197/ pana yo senÄ• sanato uttarena vÄ• dakkhiá¹‡ena vÄ• nÄ• ti
diyaá¸• á¸• hakosabbhantarehoti sulabhasampannabhikkho, so sappÄ• yo, viparÄ«to asapp

__bhassa_nti \Be II 222/ dvattiá¹ƒsatiracchÄ• nakathÄ• pariyÄ• pannaá¹ƒ asappÄ• yaá¹ƒ. ta
nimittantaradhÄ• nÄ• yasaá¹ƒvattati. dasakathÄ• vatthunissitaá¹ƒ sappÄ• yaá¹ƒ, tampimatt

__puggalopi_ atiracchÄ• nakathiko sÄ«lÄ• diguá¹‡asampanno, yaá¹ƒ nissÄ• ya asamÄ• hit
cittaá¹ƒsamÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ thirataraá¹ƒ hoti, evarÅ«po sappÄ• yo. kÄ
tiracchÄ• nakathiko asappÄ• yo. so hi taá¹ƒ kaddamodakamiva acchaá¹ƒ udakaá¹ƒ malÄ«n

Ä• gamma koá¹-apabbatavÄ• sÄ«daharasseva samÄ• patti vinassati, pageva nimittaá¹ƒ.

__bhojanaá¹ƒ_ pana kassaci madhuraá¹ƒ, kassaci ambilaá¹ƒ sappÄ• yaá¹ƒ hoti. __utupi_ k
uá¹‡ho sappÄ• yo hoti. tasmÄ• yaá¹ƒ bhojanaá¹ƒ vÄ• utuá¹ƒ vÄ• sevantassa phÄ• suhoti
samÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• thirataraá¹ƒ hoti. taá¹ƒ bhojanaá¹ƒ, so ca utu sappÄ• yo.
itaro ca utu asappÄ• yo.

__iriyÄ• pathesupi_ kassaci caá¹…kamo sappÄ• yo hoti, kassaci sayanaá¹-á¹-hÄ• nanisajjÄ
taá¹ƒ Ä• vÄ• saá¹ƒ viya tÄ«á¹‡i divasÄ• ni upaparikkhitvÄ• yasmiá¹ƒ iriyÄ• pathe asamÄ• h
samÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• thirataraá¹ƒ hoti, so sappÄ• yo, itaro asappÄ• yotiveditab
sattavidhaá¹ƒ asappÄ• yaá¹ƒ vajjetvÄ• sappÄ• yaá¹ƒ sevitabbaá¹ƒ. evaá¹ƒ paá¹-ipannassa
na cireneva kÄ• lena hoti kassaci appanÄ• .

yassa pana evampi paá¹-ipajjato na hoti, tena dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ sampÄ• de
``vatthuvisadakiriyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha (Sv II 385; Ps I 118; Spk III 5.232; Mp
__vitthuvisadakiriyÄ• _ nÄ• ma ajjhattikabÄ• hirÄ• naá¹ƒvatthÅ«naá¹ƒ visadabhÄ• vakaraá¹
kesanakhalomÄ• ni dÄ«ghÄ• ni honti, sarÄ«raá¹ƒ vÄ• sedamalaggahitaá¹ƒ, tadÄ• ajjhattika
aparisuddhaá¹ƒ. yadÄ• panassa cÄ«varaá¹ƒjiá¹‡á¹‡aá¹ƒ kiliá¹-á¹-haá¹ƒ duggandhaá¹ƒ hoti,
uklÄ• paá¹ƒ, tadÄ• bÄ• hiraá¹ƒ vatthu avisadaá¹ƒhoti aparisuddhaá¹ƒ. ajjhattikabÄ• hire hi
II 223/ uppannesucittacetasikesu Ã±Ä• á¹‡ampi aparisuddhaá¹ƒ hoti aparisuddhÄ• ni dÄ«pa
\Ne II 198/ nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• so viya. aparisuddhena ca Ã±Ä• á¹‡en
saá¹…khÄ• rÄ• piavibhÅ«tÄ• honti, kammaá¹-á¹-hÄ• namanuyuÃ±jato kammaá¹-á¹-hÄ• na
vepullaá¹ƒ nagacchati. visade pana ajjhattikabÄ• hire vatthumhi uppannesu cittacetasikesu
hoti parisuddhÄ• ni dÄ«pakapallikavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ
Ã±Ä• á¹‡ena saá¹…khÄ• re sammasato saá¹…khÄ• rÄ• pi vibhÅ«tÄ• honti,
kammaá¹-á¹-hÄ• namanuyuÃ±jatokammaá¹-á¹-hÄ• nampi vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ

__indriyasamattapaá¹-ipÄ• danatÄ• _ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samabhÄ•
saddhindriyaá¹ƒbalavaá¹ƒ hoti, itarÄ• ni mandÄ• ni, tato vÄ«riyindriyaá¹ƒ paggahakiccaá¹ƒ,
upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indriyaá¹ƒ dassan
sakkoti. tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• yathÄ• vÄ• manasikar
amanasikÄ• renahÄ• petabbaá¹ƒ. __vakkalittheravatthu_ cettha nidassanaá¹ƒ. sace pana v
hoti, atha neva saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ sakkoti, na itarÄ• ni itarakicc
taá¹ƒ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatrÄ• pi __soá¹‡attheravatthu_ dasset
ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asamatthatÄ• veditabbÄ• .

visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samataá¹ƒ pasaá¹
mandapaÃ±Ã±omudhappasanno hoti, avatthusmiá¹ƒ pasÄ«dati. balavapaÃ±Ã±o mandasad

bhajati, bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti. ubhinnaá¹ƒ samatÄ• ya vatthusmiá
balavasamÄ• dhiá¹ƒ pana mandavÄ«riyaá¹ƒ samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ al
balavavÄ«riyaá¹ƒmandasamÄ• dhiá¹ƒvÄ«riyassa uddhaccapakkhattÄ• uddhaccaá¹ƒ abhibl
saá¹ƒyojitokosajje patituá¹ƒ na labhati, vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ uddhacce
tasmÄ• tadubhayaá¹ƒ samaá¹ƒ kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• hoti. apica sa
balavatÄ«pisaddhÄ• vaá¹-á¹-ati. evaÃ±hi saddahanto okappento appanaá¹ƒ pÄ• puá¹‡issa
panasamÄ• dhikammikassa ekaggatÄ• balavatÄ« vaá¹-á¹-ati. evaÃ±hi so appanaá¹ƒ pÄ• p
vipassanÄ• kammikassapaÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati \Be II 224/. evaÃ±hi so lakkhaá¹‡
pÄ• puá¹‡Ä• ti, ubhinnaá¹ƒpana samatÄ• yapi appanÄ• hotiyeva. sati pana sabbattha bala
cittaá¹ƒuddhaccapakkhikÄ• naá¹ƒ saddhÄ• vÄ«riyapaÃ±Ã±Ä• naá¹ƒ vasena uddhaccapÄ• t
samÄ• dhinÄ• kosajjapÄ• tato rakkhati. tasmÄ• sÄ• loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±
ca sabbarÄ• jakiccesu sabbattha icchitabbÄ• .

__nimittakusalatÄ• _ \Ne II 199/ nÄ• ma pathavÄ«kasiá¹‡Ä• dikassa cittekaggatÄ• nimittass
karaá¹‡akosallaá¹ƒ, katassa bhÄ• vanÄ• kosallaá¹ƒ, bhÄ• vanÄ• ya laddhassa rakkhaá¹‡ak
adhippetaá¹ƒ.

kathaá¹ƒ __yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ niggaá¹‡h
accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ cittaá¹ƒ hoti, tadÄ• dhammavicayasambojjhaá¹.
passaddhisambojjhaá¹…gÄ• dayo bhÄ• veti. vuttaÃ±hetaá¹ƒ bhagavatÄ• (SN c V 234) ---

``seyyathÄ• pi, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ• mo assa, s
tiá¹‡Ä• ni pakkhipeyya, sukkhÄ• ni ca gomayÄ• ni pakkhipeyya, sukkhÄ• ni ca kaá¹-á¹-hÄ•
mukhavÄ• taÃ±ca dadeyya, na ca paá¹ƒsukena okireyya, bhabbo nu kho so purisotaá¹ƒ ma
nibbÄ• petunti. no hetaá¹ƒ, bhante. evameva kho, bhikkhave, yasmiá¹ƒ samaye uddhataá¹ƒ
tasmiá¹ƒ samaye dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya. akÄ• lo vÄ«riya ... pe
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ
duvÅ«pasamayaá¹ƒ hoti.

``yasmiá¹ƒ kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye
passaddhisambojjhaá¹…gassabhÄ• vanÄ• ya. kÄ• lo samÄ• dhi ... pe ... kÄ• lo upekkhÄ• s
taá¹ƒ kissahetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi suvÅ«pasamayaá¹
bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ• mo assa, so tattha allÄ• ni
pakkhipeyya, allÄ• ni ca gomayÄ• ni pakkhipeyya, allÄ• ni ca \Be II 225/ kaá¹-á¹-hÄ• nipakk
dadeyya, paá¹ƒsukena ca okireyya, bhabbo nu kho so purisotaá¹ƒ mahantaá¹ƒ aggikkhandh
evaá¹ƒ, bhanteâ€™â€™ ti.

ettha ca yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ• van

vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``atthi, bhikkhave, kÄ• yappassaddhi cittappassaddhi, tattha yonisomanasikÄ• rabahulÄ«kÄ
anuppannassa vÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya \Ne II 200/, uppannassa v
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒ vattati. tathÄ• atthi, bh
abyagganimittaá¹ƒ, tattha yonisomanasikÄ• rabahulÄ«kÄ• ro ayamÄ• hÄ• ro anuppannassa
uppÄ• dÄ• ya, uppannassa vÄ• samÄ• dhisambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ
saá¹ƒ vattati ... pe ... tathÄ• atthi, bhikkhave, upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• c
yonisomanasikÄ• rabahulÄ«kÄ• ro ayamÄ• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjha
upekkhÄ• sambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ
232).

tattha yathÄ• ssa passaddhiÄ• dayo uppannapubbÄ• , taá¹ƒ Ä• kÄ• raá¹ƒ sallakkhetvÄ• tes
uppÄ• danavasenapavattamanasikÄ• rova tÄ«su padesupi __yonisomanasikÄ• ro_ nÄ• ma
samathassevetaá¹ƒ adhivacanaá¹ƒ, avikkhepaá¹-á¹-hena ca tasseva __abyagganimitta_nti.

apica satta dhammÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒ vattanti --- paá¹‡Ä
utusukhasevanatÄ• , iriyÄ• pathasukhasevanatÄ• , majjhattappayogatÄ• , sÄ• raddhakÄ• y
passaddhakÄ• yapuggalasevanatÄ• , tadadhimuttatÄ• ti.

ekÄ• dasa dhammÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒ vattanti --- vatthu
indriyasamattapaá¹-ipÄ• danatÄ• , samaye cittassa niggahaá¹‡atÄ• , samaye cittassa pagga
nirassÄ• dassacittassa saddhÄ• saá¹ƒ vegavasena \Be II 226/ sampahaá¹ƒ sanatÄ• , samap
asamÄ• hitapuggalaparivajjanatÄ• , samÄ• hitapuggalasevanatÄ• , jhÄ• navimokkhapaccav
tadadhimuttatÄ• ti.

paÃ±ca dhammÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒ vattanti --- sattamajj
saá¹…khÄ• ramajjhattatÄ• , sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• ,
sattasaá¹…khÄ• ramajjhattapuggalasevanatÄ• , tadadhimuttatÄ• ti. iti imehi Ä• kÄ• rehi ete
passaddhisambojjhaá¹…gÄ• dayo bhÄ• veti nÄ• ma. evaá¹ƒ yasmiá¹ƒ samaye cittaá¹ƒ nigg
cittaá¹ƒ niggaá¹‡hÄ• ti.

kathaÃ±ca __yasmiá¹ƒ samaye cittaá¹ƒ paggahetabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ paggaa
atisithilavÄ«riyatÄ• dÄ«hi \Ne II 201/ cittaá¹ƒ lÄ«naá¹ƒ hoti, tadÄ• passaddhisambojjhaá¹…
tayoabhÄ• vetvÄ• dhammavicayasambojjhaá¹…gÄ• dayo bhÄ• veti. vuttaÃ±hetaá¹ƒ bhaga

``seyyathÄ• pi, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa, so tattha allÄ• ni
pakkhipeyya ... pe ... paá¹ƒ sukena ca okireyya, bhabbo nu kho so purisotaá¹ƒ parittaá¹ƒ agg

no hetaá¹ƒ, bhante. evameva kho, bhikkhave, yasmiá¹ƒ samaye lÄ«naá¹ƒ cittaá¹ƒ hoti. akÄ•
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya. akÄ• lo samÄ• dhi ... pe ... akÄ• lo upekkhÄ
bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi dusa
hoti.

``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye
dhammavicayasambojjhaá¹…gassabhÄ• vanÄ• ya, kÄ• lo vÄ«riya ... pe ... kÄ• lo pÄ«tisamb
taá¹ƒ kissahetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi susamuá¹-á¹-hÄ• pay
bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa, so tattha sukkhÄ• ni ceva tiá¹‡Ä
... na ca paá¹ƒsukena okireyya, bhabbo nu kho so puriso taá¹ƒ parittaá¹ƒaggiá¹ƒ ujjÄ• letunt
bhanteâ€™â€™ ti.

etthÄ• pi \Be II 227/ yathÄ• sakaá¹ƒ Ä• hÄ• ravasena dhammavicayasambojjhaá¹…gÄ• dÄ«
vuttaÃ±hetaá¹ƒ bhagavatÄ• (SN c V 232) ---

``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• sÄ• vajjÄ• navajjÄ• dhammÄ• hÄ«nappaá¹
dhammÄ• kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• , tattha yonisomanasikÄ• rabahulÄ«
dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• dhammavicayasamboj
bhiyyobhÄ• vÄ• yavepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati. tathÄ• atthi, bhi
Ä• rambhadhÄ• tunikkamadhÄ• tu parakkamadhÄ• tu, tattha yonisomanasikÄ• rabahulÄ«kÄ
vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• vÄ«riyasambojjhaá¹…gassa b
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattati. tathÄ• atthi, bhikkhave, pÄ«tisambojjhaá¹…gaá
tattha yonisomanasikÄ• rabahulÄ«kÄ• ro ayamÄ• hÄ• ro \Ne II 202/ anuppannassa vÄ•
pÄ«tisambojjhaá¹…gassauppÄ• dÄ• ya, uppannassa vÄ• pÄ«tisambojjhaá¹…gassa bhiyyo
pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti.

tattha sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡appaá¹-ivedhavasena pavattamanasikÄ• ro kusalÄ
__yonisomanasikÄ• ro_nÄ• ma. Ä• rambhadhÄ• tuÄ• dÄ«naá¹ƒ uppÄ• davasena pavattam
__yonisomanasikÄ• ro_nÄ• ma. tattha __Ä• rambhadhÄ• tÅ«_ti paá¹-hamavÄ«riyaá¹ƒ vucc
kosajjatonikkhantattÄ• tato balavataraá¹ƒ. __parakkamadhÄ• tÅ«_ti paraá¹ƒ paraá¹ƒ á¹-hÄ
tatopibalavataraá¹ƒ. __pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• _ti pana pÄ«tiyÄ
tassÄ• piuppÄ• dakamanasikÄ• ro __yonisomanasikÄ• ro_ nÄ• ma.

apica satta dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- p
vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±apuggalaparivajjanÄ• , pa
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• , tadadhimuttatÄ• ti.

ekÄ• dasa dhammÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- apÄ• yÄ•

vÄ«riyÄ• yattalokiyalokuttaravisesÄ• dhigamÄ• nisaá¹ƒsadassitÄ• , ``buddhapaccekabuddh
mayÄ• gantabbo, so \Be II 228/ ca na sakkÄ• kusÄ«tena gantuâ€™â€™ nti evaá¹ƒgaman
dÄ• yakÄ• naá¹ƒ mahapphalatÄ• karaá¹‡ena piá¹‡á¸• Ä• pacÄ• yanatÄ• , ``vÄ«riyÄ• rambh
so ca anatikkamanÄ«yasÄ• sano, amhÄ• kaÃ±ca bahÅ«pakÄ• ro, paá¹-ipattiyÄ• ca pÅ«jiya
itarathÄ• â€™â€™ ti evaá¹ƒ satthu mahattapaccavekkhaá¹‡atÄ• , ``saddhammasaá¹…khÄ•
gahetabbaá¹ƒ, taÃ±ca na sakkÄ• kusÄ«tena gahetuâ€™â€™ nti evaá¹ƒ dÄ• yajjamahattap
Ä• lokasaÃ±Ã±Ä• manasikÄ• rairiyÄ• pathaparivattanaabbhokÄ• sasevanÄ• dÄ«hi thinamid
kusÄ«tapuggalaparivajjanatÄ• , Ä• raddhavÄ«riyapuggalasevanatÄ• , sammappadhÄ• napa
tadadhimuttatÄ• ti.

ekÄ• dasa dhammÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- buddhÄ• nu
dhammasaá¹…ghasÄ«lacÄ• gadevatÄ• nussati, upasamÄ• nussati, lÅ«khapuggalaparivajja
siniddhapuggalasevanatÄ• , pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ•
dhamme uppÄ• dento dhammavicayasambojjhaá¹…gÄ• dayobhÄ• veti nÄ• ma. evaá¹ƒ yas
paggahetabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ paggaá¹‡hÄ• ti.

kathaá¹ƒ \Ne II 203/ __yasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒsetabbaá¹ƒ, tasmiá¹ƒ samaye
sampahaá¹ƒseti_? yadÄ• ssa paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upasamasukhÄ• nadhig
hoti, tadÄ• naá¹ƒ aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒvejeti. __aá¹-á¹-ha sa
jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• nicattÄ• ri, apÄ• yadukkhaá¹ƒ paÃ±camaá¹ƒ, atÄ«te vaá¹-á¹-
anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá
buddhadhammasaá¹…ghaguá¹‡Ä• nussaraá¹‡ena cassa pasÄ• daá¹ƒjaneti. evaá¹ƒ yasmiá
sampahaá¹ƒsetabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒseti.

kathaá¹ƒ __yasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ ajjhup
evaá¹ƒ paá¹-ipajjato alÄ«naá¹ƒ anuddhataá¹ƒ anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavatta
samathavÄ«thippaá¹-ipannaá¹ƒcittaá¹ƒ hoti, tadÄ• tassa paggahaniggahasampahaá¹ƒsane
sÄ• rathi viyaca samappavattesu assesu. evaá¹ƒ yasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhitabb
samayecittaá¹ƒ ajjhupekkhati.

__asamÄ• hitapuggalaparivajjanÄ• _ \Be II 229/ nÄ• ma nekkhammapaá¹-ipadaá¹ƒ anÄ• ru
anekakiccappasutÄ• naá¹ƒvikkhittahadayÄ• naá¹ƒ puggalÄ• naá¹ƒ Ä• rakÄ• pariccÄ• go. _
nÄ• ma nekkhammapaá¹-ipadaá¹ƒpaá¹-ipannÄ• naá¹ƒ samÄ• dhilÄ• bhÄ«naá¹ƒ puggalÄ• n
upasaá¹…kamanaá¹ƒ. __tadadhimuttatÄ• _nÄ• ma samÄ• dhimuttatÄ• ,
samÄ• dhigarusamÄ• dhininnasamÄ• dhipoá¹‡asamÄ• dhipabbhÄ• ratÄ• ti attho. evametaa
sampÄ• detabbaá¹ƒ. tenÄ• ha --- __ ``imÄ• ni dasa appanÄ• kosallÄ• niavijahantenÄ• â€™
appanÄ• ya kusalo hoti, so dasavidhopi vidhiappanÄ• kosallaá¹ƒ tannibbattaá¹ƒ vÄ• Ã±Ä• a
dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ sampÄ• dentassapaá¹-iladdhanimittasmiá¹ƒ appanÄ• up

``evaÃ±hi sampÄ• dayato, appanÄ• kosallaá¹ƒ imaá¹ƒ.

paá¹-iladdhe nimittasmiá¹ƒ, appanÄ• sampavattatÄ«â€™â€™ ti || (Vism I 67).

__yogo karaá¹‡Ä«yo_ti appanÄ• kosallaá¹ƒ sampÄ• dentassapi yadi appanÄ• na hoti, tena
avijahitvÄ• reá¹‡uÄ• dÄ«su madhukarÄ• dÄ«naá¹ƒ pavatti Ä• kÄ• raá¹ƒ sallakkhetvÄ• lÄ«r
mocetvÄ• vÄ«riyasamataá¹ƒ yojentena punappunaá¹ƒ yogo kÄ• tabbo. vuttaÃ±hetaá¹ƒ ---

``evaÃ±hi \Ne II 204/ paá¹-ipannassa, sace sÄ• nappavattati.

tathÄ• pi na jahe yogaá¹ƒ, vÄ• yametheva paá¹‡á¸• ito ||

``hitvÄ• hi sammavÄ• yÄ• maá¹ƒ, visesaá¹ƒ nÄ• ma mÄ• á¹‡avo.

adhigacche parittampi, á¹-hÄ• nametaá¹ƒ na vijjati ||

``cittappavattiÄ• kÄ• raá¹ƒ, tasmÄ• sallakkhayaá¹ƒ budho.

samataá¹ƒ vÄ«riyasseva, yojayetha punappunaá¹ƒ ||

``Ä«sakampi layaá¹ƒ yantaá¹ƒ, paggaá¹‡hetheva mÄ• nasaá¹ƒ.

accÄ• raddhaá¹ƒ nisedhetvÄ• , samameva pavattaye ||

``reá¹‡umhi uppaladale, sutte nÄ• vÄ• ya nÄ• á¸·iyÄ• .

yathÄ• madhukarÄ• dÄ«naá¹ƒ, pavatti sammavaá¹‡á¹‡itÄ• ||

``lÄ«nauddhatabhÄ• vehi, mocayitvÄ• na sabbaso.

evaá¹ƒ nimittÄ• bhimukhaá¹ƒ, mÄ• nasaá¹ƒ paá¹-ipÄ• dayeâ€™â€™ ti || (Vism I 67).

yathÄ• \Be II 230/ hi acheko madhukaro ``asukasmiá¹ƒ rukkhe pupphaá¹ƒ pupphitaâ€™â€™
vegena pakkhando taá¹ƒ atikkamitvÄ• paá¹-inivattento khÄ«á¹‡e reá¹‡umhi sampÄ• puá¹‡Ä
javena pakkhando khÄ«á¹‡eyeva sampÄ• puá¹‡Ä• ti, cheko pana samena javenapakkhand
sampatvÄ• yÄ• vadicchakaá¹ƒ reá¹‡uá¹ƒ Ä• dÄ• ya madhuá¹ƒ sampÄ• detvÄ• madhuá¹ƒa
sallakattaantevÄ• sikesu udakathÄ• lagate uppalapatte satthakammaá¹ƒ sikkhantesueko ac

pÄ• tento uppalapattaá¹ƒ dvidhÄ• vÄ• chindati, udake vÄ• paveseti, aparo acheko chijjana
satthakena phusitumpi na visahati, cheko pana samenapayogena tattha satthapadaá¹ƒ dass
hutvÄ• tathÄ• rÅ«pesu á¹-hÄ• nesu kammaá¹ƒkatvÄ• lÄ• bhaá¹ƒ labhati, yathÄ• ca ``yo c
makkaá¹-akasuttaá¹ƒ Ä• harati, so cattÄ• risahassÄ• ni labhatÄ«â€™â€™ ti raÃ±Ã±Ä• vutt
makkaá¹-akasuttaá¹ƒ Ä• kaá¸• á¸• hantotahiá¹ƒ tahiá¹ƒ chindatiyeva, aparo acheko chedana
phusitumpi na visahati, chekopana koá¹-ito paá¹-á¹-hÄ• ya samena payogena daá¹‡á¸• ake
lÄ• bhaá¹ƒ labhati, yathÄ• ca acheko niyÄ• mako balavavÄ• te laá¹…kÄ• raá¹ƒ \Ne II 205/ p
pakkhandÄ• peti, aparoacheko mandavÄ• te laá¹…kÄ• raá¹ƒ oropento nÄ• vaá¹ƒ tattheva á
mandavÄ• te pÅ«retvÄ• balavavÄ• te aá¸• á¸• halaá¹…kÄ• raá¹ƒ katvÄ• sotthinÄ• icchitaá
yathÄ• ca ``yo telena achaá¸• á¸• entonÄ• á¸·iá¹ƒ pÅ«reti, so lÄ• bhaá¹ƒ labhatÄ«â€™â€™
antevÄ• sikÄ• naá¹ƒ vutte eko achekolÄ• bhaluddho vegena pÅ«rento telaá¹ƒ chaá¸• á¸• et
telachaá¸• á¸• anabhayÄ• Ä• siÃ±citumpina visahati, cheko pana samena payogena pÅ«re
evameva eko bhikkhuuppanne nimitte ``sÄ«ghameva appanaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â
karoti, tassacittaá¹ƒ accÄ• raddhavÄ«riyattÄ• uddhacce patati, so na sakkoti appanaá¹ƒ pÄ
ekoaccÄ• raddhavÄ«riyatÄ• ya dosaá¹ƒ disvÄ• ``kiá¹ƒ dÄ• ni me appanÄ• yÄ• â€™â€™ ti
cittaá¹ƒ atilÄ«navÄ«riyattÄ• kosajje patati, sopi na sakkoti appanaá¹ƒ pÄ• puá¹‡ituá¹ƒ. yo p
II 231/ lÄ«naá¹ƒ lÄ«nabhÄ• vato, uddhataá¹ƒ uddhaccato mocetvÄ• samenapayogena nimi
so appanaá¹ƒ pÄ• puá¹‡Ä• ti, tÄ• disena bhavitabbaá¹ƒ.

idÄ• ni evaá¹ƒ paá¹-ipannassa appanÄ• pavattiá¹ƒ dassento __ ``tassevaá¹ƒ anuyuttassÄ• a
tattha __paá¹-hamaá¹ƒ parikamma_ntiÄ• di aggahitaggahaá¹‡ena vuttaá¹ƒ, gahitaggahaá¹‡
avisesenasabbesaá¹ƒ sabbÄ• samaÃ±Ã±Ä• . sabbÄ• nipi hi appanÄ• ya parikammattÄ• p
``parikammÄ• nÄ«â€™â€™ _tipi, yathÄ• gÄ• mÄ• dÄ«naá¹ƒ Ä• sannappadeso ``gÄ• mÅ«
vuccati, evaá¹ƒ appanÄ• yaÄ• sannattÄ• samÄ«pacÄ• rittÄ• vÄ• __ ``upacÄ• rÄ• nÄ«â€™
parikammÄ• naá¹ƒ upariappanÄ• ya ca anulomanato __ ``anulomÄ• nÄ«â€™â€™ _tipi vuc
taá¹ƒparittagottÄ• bhibhavanato mahaggatagottabhÄ• vanato ca __ ``gotrabhÅ«â€™â€™ _
tÄ• yatÄ«tihi gottaá¹ƒ, parittanti pavattamÄ• naá¹ƒ abhidhÄ• naá¹ƒ buddhiÃ±ca ekaá¹ƒsikav
rakkhatÄ«ti__parittagottaá¹ƒ_. yathÄ• hi buddhi Ä• rammaá¹‡abhÅ«tena atthena vinÄ• na
abhidhÄ• naá¹ƒabhidheyyabhÅ«tena, tasmÄ• so tÄ• ni tÄ• yati rakkhatÄ«ti vuccati. taá¹ƒ p
mahaggatÄ• nuttaravidhuraá¹ƒkÄ• mataá¹‡hÄ• ya gocarabhÅ«taá¹ƒ kÄ• mÄ• vacaradhamm
daá¹-á¹-habbaá¹ƒ. mahaggatagottepi iminÄ• nayena attho veditabbo. iti evarÅ«passa paritta
mahaggatagottassa cabhÄ• vanato uppÄ• danato antimaá¹ƒ ``gotrabhÅ«â€™â€™ tipi vucc
paÃ±camaá¹ƒvÄ• _ti khippÄ• bhiÃ±Ã±adandhÄ• bhiÃ±Ã±Ä• naá¹ƒ vasena vuttaá¹ƒ. khippÄ
appeti, dandhÄ• bhiÃ±Ã±assa paÃ±camaá¹ƒ. kasmÄ• pana catutthaá¹ƒ paÃ±camaá¹ƒ vÄ•
sattamaá¹ƒvÄ• ti Ä• ha __ ``Ä• sannabhavaá¹…gapÄ• tattÄ• â€™â€™ _ti. yathÄ• hi puriso
dhÄ• vantoá¹-hÄ• tukÄ• mopi pariyante pÄ• daá¹ƒ katvÄ• á¹-hÄ• tuá¹ƒ na sakkoti, papÄ• te
chaá¹-á¹-haá¹ƒvÄ• sattamaá¹ƒ vÄ• appetuá¹ƒ na sakkoti bhavaá¹…gassa Ä• sannattÄ• . ta
appanÄ• hotÄ«ti veditabbÄ• .

``purimÄ• \Ne II 206/ purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kus
Ä• sevanapaccayenapaccayoâ€™â€™ ti (Paá¹-á¹-h I 1.12) vuttattÄ• __ ``Ä• sevanapaccay
balavantohontÄ«â€™â€™ _ti Ä• ha. yathÄ• aladdhÄ• sevanaá¹ƒ paá¹-hamaá¹ƒ javanaá¹ƒ
uppÄ• deti, laddhÄ• sevanaá¹ƒ pana \Be II 232/ balavabhÄ• vato dutiyaá¹ƒ vÄ• tatiyaá¹ƒ vÄ
evaá¹ƒ laddhÄ• sevanatÄ• ya balavabhÄ• vato chaá¹-á¹-hampi sattamampi appetÄ«ti theras
__ ``tasmÄ• chaá¹-á¹-haá¹ƒ sattamaá¹ƒ vÄ• appetÄ«â€™â€™ _ti. __ta_nti therassa vacan
__paá¹-ikkhitta_ntisuttasuttÄ• nulomaÄ• cariyavÄ• dehi anupatthambhitattÄ• ``attanomatim
ntivatvÄ• paá¹-ikkhittaá¹ƒ. ``purimÄ• purimÄ• kusalÄ• dhammÄ• â€™â€™ ti pana
suttapadamakÄ• raá¹‡aá¹ƒÄ• sevanapaccayalÄ• bhassa balavabhÄ• ve anekantikattÄ• . ta
paá¹-hamacetanÄ• diá¹-á¹-hadhammavedanÄ«yÄ• hoti, laddhÄ• sevanÄ• dutiyacetanÄ• y
aparÄ• pariyavedanÄ«yÄ• . yadi chaá¹-á¹-haá¹ƒ sattamaÃ±ca parikkhÄ«á¹‡ajavattÄ• dubba
balavaá¹ƒ, kathaá¹ƒ sattamajavanacetanÄ• upapajjavedanÄ«yÄ• Ä• nantariyÄ• ca hotÄ«ti
Ä• sevanapaccayalÄ• bhena balavappattiyÄ• kiÃ±carahi kiriyÄ• vatthÄ• visesato. kiriyÄ• va
Ä• dimajjhapariyosÄ• navasena tividhÄ• . tattha pariyosÄ• nÄ• vatthÄ• ya sanniá¹-á¹-hÄ• pa
upapajjavedanÄ«yÄ• ditÄ• hoti, na balavabhÄ• venÄ• tidaá¹-á¹-habbaá¹ƒ. ``paá¹-isandhiyÄ
vipÄ• kasantÄ• nassa anantarapaccayabhÄ• vena tathÄ• abhisaá¹…khatattÄ• â€™â€™ ti c
chaá¹-á¹-hasattamÄ• naá¹ƒ papÄ• tÄ• bhimukhatÄ• ya parikkhÄ«á¹‡ajavatÄ• nasakkÄ• ni
__pubbabhÄ• gacittÄ• nÄ«_ti tÄ«á¹‡i cattÄ• ri vÄ• cittÄ• ni.

__etthÄ• _ti etissaá¹ƒ kÄ• yÄ• nupassanÄ• yaá¹ƒ. __pÄ• risuddhiá¹ƒ pattukÄ• mo_ti adhiga
ca. tattha sallakkhaá¹‡Ä• vivaá¹-á¹-anÄ• vasena adhigantukÄ• mo, sallakkhaá¹‡avasena
samÄ• pajjitukÄ• motiyojetabbaá¹ƒ. __Ä• vajjanasamÄ• pajjana ... pe ... vasippatta_nti ettha
vasiyoveditabbÄ• --- paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• ya paá¹-hamaá¹ƒ vitakkaá¹ƒ Ä• vajja
upacchinditvÄ• uppannÄ• vajjanÄ• nantaraá¹ƒ vitakkÄ• rammaá¹‡Ä• neva cattÄ• ri paÃ±ca
bhavaá¹…gÄ• ni, tato pana vicÄ• rÄ• rammaá¹‡aá¹ƒ Ä• vajjanaá¹ƒ vuttanayeneva javanÄ•
jhÄ• naá¹…gesu yadÄ• nirantaraá¹ƒ cittaá¹ƒ pesetuá¹ƒ sakkoti, athassa __Ä• vajjanavasÄ«
panabhavaá¹…gadvayantaritÄ• matthakappattÄ• vasÄ« bhagavato yamakapÄ• á¹-ihÄ• riy
dhammasenÄ• patiÄ• dÄ«naá¹ƒevarÅ«pe uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya lahutaraá¹ƒ Ä• v
ca kho ittarÄ• parittakÄ• lÄ• , na satthu yamakapÄ• á¹-ihÄ• riye \Be II 233/ viya ciratarappa
hi taá¹ƒ sÄ• vakehiasÄ• dhÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. ito paraá¹ƒ sÄ«ghatarÄ• Ä• vajjanavasÄ«

Ä• yasmato \Ne II 207/ pana mahÄ• moggallÄ• nassa nandopanandanÄ• garÄ• jadamane v
samÄ• pajjanasamatthatÄ• __samÄ• pajjanavasÄ«_ nÄ• ma. ettha ca samÄ• pajjitukÄ• ma
bhavaá¹…gesu uppannesu bhavaá¹…gaá¹ƒ upacchinditvÄ• uppannÄ• vajjanÄ• nantaraá¹ƒ
samÄ• pajjanasamatthatÄ• . ayaÃ±ca matthakappattÄ• samÄ• pajjanavasÄ«satthu dhamm
sandhÄ• ya vuttaá¹ƒ ``so kho ahaá¹ƒ, aggivessana, tassÄ• yevakathÄ• ya pariyosÄ• ne tas
samÄ• dhinimitte ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemisannisÄ• demi ekodiá¹ƒ karomi samÄ

niccakappaá¹ƒ viharÄ• mÄ«â€™â€™ ti (MN I 387). ito sÄ«ghatarÄ• hi samÄ• pajjanavasÄ

accharÄ• mattaá¹ƒ vÄ• dasaccharÄ• mattaá¹ƒ vÄ• khaá¹‡aá¹ƒ jhÄ• naá¹ƒ á¹-hapetuá¹ƒ sa
__adhiá¹-á¹-hÄ• navasÄ«_ nÄ• ma. tatheva accharÄ• mattaá¹ƒ vÄ• dasaccharÄ• mattaá¹ƒ
jhÄ• nasamaá¹…gÄ« hutvÄ• jhÄ• nato vuá¹-á¹-hÄ• tuá¹ƒsamatthatÄ• __vuá¹-á¹-hÄ• navas
bhavaá¹…gacittappavattiyeva hettha jhÄ• nato vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma. etthaca yathÄ• `
jhÄ• naá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ ti pubbaparikammavasena adhiá¹-á¹-hÄ• nasamatth
``ettakameva khaá¹‡aá¹ƒ jhÄ• nasamaá¹…gÄ« hutvÄ• jhÄ• nato vuá¹-á¹-hahissÄ• mÄ«â€™
vuá¹-á¹-hÄ• nasamatthatÄ• vuá¹-á¹-hÄ• navasÄ«ti veditabbÄ• , yÄ• samÄ• pattivuá¹-á¹-hÄ
__paccavekkhaá¹‡avasÄ«_ pana Ä• vajjanavasiyÄ• eva vuttÄ• . paccavekkhaá¹‡ajavanÄ•
Ä• vajjanÄ• nantarÄ• ni. yadaggena hi Ä• vajjanavasÄ«siddhi, tadaggena paccavekkhaá¹‡a

__arÅ«papubbaá¹…gamaá¹ƒ vÄ• ... pe ... vipassanaá¹ƒ paá¹-á¹-hapetÄ«_ti saá¹…khepato
dassetuá¹ƒ__ ``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __jhÄ• naá¹…gÄ• ni pariggahetvÄ•
jhÄ• naá¹…gÄ• nitaá¹ƒsampayutte ca dhamme salakkhaá¹‡arasÄ• divasena pariggahetvÄ•
idaá¹ƒnidassanamattaá¹ƒ, jhÄ• naá¹…gÄ• ni pana passanto taá¹ƒsampayutte ca dhamme p
nissayaá¹ƒhadayavatthu_nti yathÄ• nÄ• ma puriso antogehe sappaá¹ƒ disvÄ• anubandhan
evameva kho ayampi yogÄ• vacaro te arÅ«padhamme upaparikkhanto ``ime dhammÄ• kiá
pariyesamÄ• no tesaá¹ƒ nissayaá¹ƒ \Be II 234/ hadayavatthuá¹ƒ passati. __jhÄ• naá¹…gÄ•
taá¹ƒsampayuttadhammÄ• nampi gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

arÅ«papubbaá¹…gamaá¹ƒ rÅ«papariggahaá¹ƒ dassetvÄ• idÄ• ni rÅ«papubbaá¹…gamaá¹ƒ
``athavÄ• â€™â€™ _tiÄ• dimÄ• ha. __kesÄ• dÄ«su koá¹-á¹-hÄ• sesu ... pe ... taá¹ƒnissitar
pariggahetvÄ• _tiettha pana kese tÄ• va thaddhalakkhaá¹‡aá¹ƒ pathavÄ«dhÄ• tÅ«ti parigga
Ä• bandhanalakkhaá¹‡aá¹ƒ Ä• podhÄ• tÅ«ti, paripÄ• canalakkhaá¹‡aá¹ƒ \Ne II 208/ tejodhÄ
vitthambhanalakkhaá¹‡aá¹ƒ vÄ• yodhÄ• tÅ«ti evaá¹ƒ sabbakoá¹-á¹-hÄ• sesuekekasmiá¹ƒ k
cattÄ• ri mahÄ• bhÅ«tÄ• ni pariggahetabbÄ• ni. athÄ• nenayÄ• thÄ• vato sarasalakkhaá¹‡a
kammasamuá¹-á¹-hÄ• namhi tÄ• va kese vuttalakkhaá¹‡Ä• tÄ• catasso ca dhÄ• tuyo taá¹ƒ
raso ojÄ• jÄ«vitaá¹ƒ kÄ• yapasÄ• dotievaá¹ƒ kÄ• yadasakavasena dasa rÅ«pÄ• ni, tatthev
bhÄ• vadasakavasena dasa rÅ«pÄ• ni, Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ojaá¹-á¹-hamakaá¹ƒ
cittasamuá¹-á¹-hÄ• nanti aparÄ• nipi catuvÄ«satÄ«tievaá¹ƒ catusamuá¹-á¹-hÄ• nesu catuvÄ
catucattÄ• lÄ«sa rÅ«pÄ• ni pariggahetabbÄ• ni. sedo assu kheá¸·o siá¹…ghÄ• á¹‡ikÄ• ti im
utucittasamuá¹-á¹-hÄ• nesu dvinnaá¹ƒ ojaá¹-á¹-hamakÄ• naá¹ƒvasena soá¸·asa soá¸·asa rÅ
karÄ«saá¹ƒ pubbaá¹ƒ muttanti imesu catÅ«su utusamuá¹-á¹-hÄ• nesuutusamuá¹-á¹-hÄ• nas
vasena aá¹-á¹-ha aá¹-á¹-ha rÅ«pÄ• ni pariggahetabbÄ• ni. esa tÄ• va dvattiá¹ƒsÄ• kÄ• rena

ye pana imasmiá¹ƒ dvattiá¹ƒsÄ• kÄ• re Ä• vibhÅ«te apare cattÄ• ro tejokoá¹-á¹-hÄ• sÄ• , ch
vÄ• yokoá¹-á¹-hÄ• sÄ• tidasa Ä• kÄ• rÄ• Ä• vi bhavanti, tattha asitÄ• diparipÄ• cake tÄ• va

kammajatejokoá¹-á¹-hÄ• samhiojaá¹-á¹-hamakaÃ±ceva jÄ«vitaÃ±cÄ• ti nava rÅ«pÄ• ni, tath
assÄ• sapassÄ• sakoá¹-á¹-hÄ• se ojaá¹-á¹-hamakaÃ±cevasaddo cÄ• ti nava, sesesu catusa
jÄ«vitanavakaÃ±ceva tÄ«á¹‡i ca ojaá¹-á¹-hamakÄ• nÄ«titettiá¹ƒsa tettiá¹ƒsa rÅ«pÄ• ni parig
vitthÄ• rato dvÄ• cattÄ• lÄ«sÄ• kÄ• ravasenaimesu bhÅ«tupÄ• dÄ• yarÅ«pesu pÄ• kaá¹-es
paÃ±ca cakkhudasakÄ• dayo hadayavatthudasakaÃ±cÄ• tiparÄ• nipi saá¹-á¹-hi rÅ«pÄ• ni
panassa tena tena mukhena rÅ«paá¹ƒ pariggahetvÄ• arÅ«paá¹ƒ pariggaá¹‡hato sukhumatt
upaá¹-á¹-hÄ• ti, tena dhuranikkhepaá¹ƒ akatvÄ• rÅ«pameva \Be II 235/ punappunaá¹ƒ sam
kÄ• tabbaá¹ƒ pariggahetabbaá¹ƒ vavatthapetabbaá¹ƒ. yathÄ• yathÄ• hissa rÅ«paá¹ƒ suvik
nijjaá¹-aá¹ƒ suparisuddhaá¹ƒ, tathÄ• tathÄ• tadÄ• rammaá¹‡Ä• arÅ«padhammÄ• sayame

yathÄ• hi cakkhumato purisassa aparisuddhe Ä• dÄ• se mukhanimittaá¹ƒ olokentassa nimi
Ä• dÄ• saá¹ƒ chaá¸• á¸• eti, atha kho naá¹ƒ punappunaá¹ƒ parimajjati, tassa parisuddheÄ•
pÄ• kaá¹-aá¹ƒ hoti, evameva tena bhikkhunÄ• dhuranikkhepaá¹ƒ akatvÄ• rÅ«pameva puna
manasi kÄ• tabbaá¹ƒ pariggahetabbaá¹ƒ vavatthapetabbaá¹ƒ. yathÄ• yathÄ• hissa rÅ«paá
nijjaá¹-aá¹ƒ suparisuddhaá¹ƒ, tathÄ• tathÄ• tadÄ• rammaá¹‡Ä• arÅ«padhammÄ• sayame
suvisuddharÅ«papariggahassa panassa arÅ«padhammÄ• tÄ«hÄ• kÄ• rehiupaá¹-á¹-hahant
vÄ• viÃ±Ã±Ä• á¹‡avasena vÄ• .

kathaá¹ƒ \Ne II 209/? ekassa tÄ• va ``kese pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• ... pe
pathavÄ«dhÄ• tukakkhaá¸·alakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• nayena dhÄ• tuyo pariggaá¹‡
phasso, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ• kkhandho, saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho,
saá¹…khÄ• rakkhandho, cittaá¹ƒviÃ±Ã±Ä• á¹‡akkhandhoti upaá¹-á¹-hÄ• ti. evaá¹ƒ arÅ«pad
upaá¹-á¹-hahanti. ekassa ``kesepathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• ... pe ... assÄ• sa
kakkhaá¸·alakkhaá¹‡Ä• â€™â€™ ti tadÄ• rammaá¹‡arasÄ• nubhavanakavedanÄ• vedanÄ•
saÃ±Ã±Ä• kkhandho, taá¹ƒsampayutto phasso ca cetanÄ• casaá¹…khÄ• rakkhandho, taá¹
viÃ±Ã±Ä• á¹‡akkhandhoti upaá¹-á¹-hÄ• ti. evaá¹ƒ vedanÄ• vasenaarÅ«padhammÄ• upaá¹-
pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• ... pe ... assÄ• sapassÄ• sepathavÄ«dhÄ• tu kak
Ä• rammaá¹‡apaá¹-ivijÄ• nanaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• ve
saÃ±Ã±Ä• kkhandho, phasso ca cetanÄ• ca saá¹…khÄ• rakkhandhoti upaá¹-á¹-hÄ• ti. evaá
arÅ«padhammÄ• upaá¹-á¹-hahanti. etenevupÄ• yena ``kammasamuá¹-á¹-hÄ• ne kese
pathavÄ«dhÄ• tukakkhaá¸·alakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• nayena dvÄ• cattÄ• lÄ«sÄ• y
catunnaá¹ƒdhÄ• tÅ«naá¹ƒ vasena sesesupi vatthu cakkhÄ• dÄ«su dasakesu manodhÄ• tur
nissayalakkhaá¹‡aá¹ƒhadayavatthu rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá
vatthudvÄ• ravasena pariggaá¹‡hantassapaá¹-hamÄ• bhinipÄ• to phasso, taá¹ƒsampayuttÄ
vedanÄ• kkhandhotiÄ• dinÄ• \Be II 236/phassÄ• divasena tÄ«hi Ä• kÄ• rehi arÅ«padhamm
vuttaá¹ƒ __ ``yathÄ• pariggahitarÅ«pÄ• rammaá¹‡aá¹ƒyathÄ• pariggahitarÅ«pavatthudvÄ• r
sasampayuttadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±ca passatÄ«â€™â€™ _ti.

idÄ• ni aÃ±Ã±athÄ• pi rÅ«papubbaá¹…gamaá¹ƒ arÅ«papariggahaá¹ƒ dassento __ ``atha vÄ
tattha__yathÄ• hÄ«_tiÄ• di kÄ• yassa cittassa ca assÄ• sapassÄ• sÄ• naá¹ƒ samudayabhÄ
__kammÄ• ragaggarÄ«_tikammÄ• rÄ• naá¹ƒ ukkÄ• ya aggidhamanabhastÄ• . __dhamamÄ
gÄ• hÄ• pentiyÄ• tiattho. __tajja_nti tadanurÅ«paá¹ƒ. __evameva_nti ettha kammÄ• ragagg
vÄ• yÄ• mo viya cittaá¹ƒ daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pi assÄ• sapassÄ• sÄ• cittasamuá¹-á¹
vinÄ• tesaá¹ƒ appavattanato __ ``kÄ• yaÃ±ca cittaÃ±ca paá¹-icca assÄ• sapassÄ• sÄ• â€™

__tassÄ• _ti nÄ• marÅ«passa. __paccayaá¹ƒ pariyesatÄ«_ti ``avijjÄ• samudayÄ• rÅ«pasam
tiÄ• dinÄ• avijjÄ• dikaá¹ƒ paccayaá¹ƒ pariyesati vÄ«maá¹ƒsati pariggaá¹‡hÄ• ti. __kaá¹…kh
``ahosiá¹ƒnu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayappavattaá¹ƒ soá¸·asavatt
atikkamatipajahati. ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ ntiÄ• d
__kalÄ• pasammasanaá¹ƒ_. __pubbabhÄ• ge_ti paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhipa
udayabbayÄ• nupassanÄ• ya pubbabhÄ• geuppanne. __obhÄ• sÄ• dayo_ti obhÄ• so Ã±Ä•
adhimokkho paggahoupekkhÄ• upaá¹-á¹-hÄ• naá¹ƒ nikantÄ«ti ime obhÄ• sÄ• dayo dasa.

tattha (Vism II 733; Paá¹-is-a II 2.6) __obhÄ• so_ti vipassanobhÄ• so, so ca
vipassanÄ• cittasamuá¹-á¹-hitaá¹ƒsantatipatitaá¹ƒ utusamuá¹-á¹-hÄ• naÃ±ca pabhassararÅ«
vipassanÄ• cittasamuá¹-á¹-hitaá¹ƒ yogino sarÄ«raá¹-á¹-hamevapabhassaraá¹ƒ hutvÄ• tiá¹-á
cittajarÅ«pÄ• naá¹ƒ sarÄ«raá¹ƒ muÃ±citvÄ• bahi appavattanato, itaraá¹ƒsarÄ«raá¹ƒ muÃ±c
Ã±Ä• á¹‡Ä• nubhÄ• vÄ• nurÅ«paá¹ƒ samantato pattharati, taá¹ƒ tasseva paÃ±Ã±Ä• yati. te
rÅ«pagatampi passati, passanto ca cakkhuviÃ±Ã±Ä• á¹‡ena passati, udÄ• hu manoviÃ±Ã±Ä
vadanti. dibbacakkhulÄ• bhino viya taá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyamevÄ• tivattuá¹ƒ
kho panÄ• yaá¹ƒ obhÄ• so kassaci bhikkhuno pallaá¹…kaá¹-á¹-hÄ• namattamevaobhÄ• sen
kassaci antogabbhaá¹ƒ, kassaci bahigabbhampi, kassaci sakalavihÄ• raá¹ƒ, gÄ• vutaá¹ƒ, a
yojanaá¹ƒ, dviyojanaá¹ƒ, tiyojanaá¹ƒ, kassaci pathavÄ«talatoyÄ• va akaniá¹-á¹-habrahmalok
kurumÄ• no. bhagavato pana dasasahassilokadhÄ• tuá¹ƒ obhÄ• sentoudapÄ• di. tasmiá¹ƒ
vata me ito pubbe evarÅ«po obhÄ• souppannapubbo, addhÄ• maggappattosmi phalappatto
``maggoâ€™â€™ ti, aphalamevaca ``phalaâ€™â€™ nti gaá¹‡hÄ• ti. tassa amaggaá¹ƒ ``ma
``phalaâ€™â€™ nti gaá¹‡hatovipassanÄ• vÄ«thi ukkantÄ• nÄ• ma hoti. so attano mÅ«laka
vissajjetvÄ• obhÄ• samevaassÄ• dento nisÄ«dati.

__Ã±Ä• á¹‡a_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. tassa kira rÅ«pÄ• rÅ«padhamme tulayantassa
vissaá¹-á¹-haindavajiramivaavihatavegaá¹ƒ tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ ativisadaá¹ƒ Ã±Ä• á¹‡aá¹

__pÄ«tÄ«_ti vipassanÄ• pÄ«ti. tassa kira tasmiá¹ƒ samaye khuddikÄ• pÄ«ti khaá¹‡ikÄ• pÄ
ubbegÄ• pÄ«ti pharaá¹‡Ä• pÄ«tÄ«ti ayaá¹ƒ paÃ±cavidhÄ• pÄ«ti sakalasarÄ«raá¹ƒpÅ«ray

__passaddhÄ«_ti vipassanÄ• passaddhi. tassa kira tasmiá¹ƒ samaye rattiá¹-á¹-hÄ• ne vÄ•

vÄ• nisinnassa kÄ• yacittÄ• naá¹ƒ neva daratho, na gÄ• ravaá¹ƒ, na kakkhaá¸·atÄ• , na aka
gelaÃ±Ã±aá¹ƒ, na vaá¹…katÄ• hoti, atha kho panassa kÄ• yacittÄ• ni passaddhÄ• ni lahÅ«
\Ne II 211/ suvisadÄ• ni ujukÄ• niyeva honti. so imehi passaddhÄ• dÄ«hi anuggahitakÄ• ya
amÄ• nusiá¹ƒ nÄ• ma ratiá¹ƒ anubhavati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassato ||

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 373-374).

evamassa imaá¹ƒ amÄ• nusiá¹ƒ ratiá¹ƒ sÄ• dhayamÄ• nÄ• lahutÄ• disampayuttÄ• passad

__sukha_nti \Be II 238/ vipassanÄ• sukhaá¹ƒ. tassa kira tasmiá¹ƒ samaye sakalasarÄ«raá¹
abhisandayamÄ• naá¹ƒatipaá¹‡Ä«taá¹ƒ sukhamuppajjati.

__adhimokkho_ti saddhÄ• . vipassanÄ• sampayuttÄ• yeva hissa cittacetasikÄ• naá¹ƒ atisay
saddhÄ• uppajjati.

__paggaho_ti vÄ«riyaá¹ƒ. vipassanÄ• sampayuttameva hissa asithilamanaccÄ• raddhaá¹ƒ
vÄ«riyaá¹ƒuppajjati.

__upaá¹-á¹-hÄ• na_nti sati. vipassanÄ• sampayuttÄ• yeva hissa sÅ«paá¹-á¹-hitÄ• suppatiá
acalÄ• pabbatarÄ• jasadisÄ• sati uppajjati. so yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ Ä• vajjati samannÄ
karotipaccavekkhati, taá¹ƒ taá¹ƒ á¹-hÄ• namassa okkantitvÄ• pakkhanditvÄ• dibbacakkhu
upaá¹-á¹-hÄ• ti.

__upekkhÄ• _ti vipassanupekkhÄ• ceva Ä• vajjanupekkhÄ• ca. tasmiÃ±hissa samaye
sabbasaá¹…khÄ• resumajjhattabhÅ«tÄ• vipassanupekkhÄ• balavatÄ« uppajjati, manodvÄ
sÄ• hissa taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ Ä• vajjentassa vissaá¹-á¹-haindavajiramiva pattapuá¹-e p
viyaca sÅ«rÄ• tikhiá¹‡Ä• hutvÄ• vahati.

__nikantÄ«_ti \Ne II 212/ vipassanÄ• nikanti. evaá¹ƒ obhÄ• sÄ• dipaá¹-imaá¹‡á¸• itÄ• ya his
Ä• layaá¹ƒkurumÄ• nÄ• sukhumÄ• santÄ• kÄ• rÄ• nikanti uppajjati, yÄ• ``kilesoâ€™â€™
hoti.

yathÄ• ca obhÄ• se, evaá¹ƒ etesupi aÃ±Ã±atarasmiá¹ƒ uppanne yogÄ• vacaro ``na vata m
Ã±Ä• á¹‡aá¹ƒ uppannapubbaá¹ƒ, evarÅ«pÄ• pÄ«ti, passaddhi, sukhaá¹ƒ, adhimokkho, pag
upekkhÄ• , nikanti uppannapubbÄ• , addhÄ• maggappattosmi phalappattosmÄ«â€™â€™ t
tiaphalameva ca ``phalaâ€™â€™ nti gaá¹‡hÄ• ti, tassa amaggaá¹ƒ ``maggoâ€™â€™ ti aph
ntigaá¹‡hato vipassanÄ• vÄ«thi ukkantÄ• nÄ• ma hoti. so attano mÅ«lakammaá¹-á¹-hÄ• na
assÄ• dento nisÄ«dati.

ettha ca obhÄ• sÄ• dayo upakkilesavatthutÄ• ya ``upakkilesÄ• â€™â€™ ti vuttÄ• , na akusa
upakkileso ceva upakkilesavatthu ca \Be II 239/. vatthuvaseneva cetedasa, gÄ• havasena p
kathaá¹ƒ? ``mama obhÄ• so uppannoâ€™â€™ ti gaá¹‡hato hidiá¹-á¹-higgÄ• ho hoti, ``manÄ
uppannoâ€™â€™ ti gaá¹‡hato mÄ• naggÄ• ho, obhÄ• saá¹ƒassÄ• dayato taá¹‡hÄ• gÄ• ho
diá¹-á¹-himÄ• nataá¹‡hÄ• vasena tayo gÄ• hÄ• . tathÄ• sesesupÄ«tievaá¹ƒ gÄ• havasena
tesaá¹ƒ vasena akusalo abyatto yogÄ• vacaroobhÄ• sÄ• dÄ«su kampati vikkhipati, obhÄ• s
mama, esohamasmi, eso me attÄ• â€™â€™ ti samanupassati. tenÄ• hu porÄ• á¹‡Ä• ---

``obhÄ• se ceva Ã±Ä• á¹‡e ca, pÄ«tiyÄ• ca vikampati.

passaddhiyÄ• sukhe ceva, yehi cittaá¹ƒ pavedhati ||

``adhimokkhe ca paggÄ• he, upaá¹-á¹-hÄ• ne ca kampati.

upekkhÄ• vajjanÄ• ya ceva, upekkhÄ• ya ca nikantiyÄ• â€™â€™ ti || (Paá¹-is II 7)

kusalo paá¹‡á¸• ito byatto buddhisampanno yogÄ• vacaro obhÄ• sÄ• dÄ«su uppannesu ``a
so kho panÄ• yaá¹ƒ anicco saá¹…khato paá¹-iccasamuppanno khayadhammo vayadhamm
nirodhadhammoâ€™â€™ ti iti vÄ• taá¹ƒ paÃ±Ã±Ä• ya paricchindati upaparikkhati. atha vÄ
evaá¹ƒ hoti --- sace obhÄ• so attÄ• bhaveyya, attÄ• ti gahetuá¹ƒ vaá¹-á¹-eyya, anattÄ• vap
ti gahito. tasmÄ• so avasavattanaá¹-á¹-hena anattÄ• , hutvÄ• abhÄ• vaá¹-á¹-hena anicco,
uppÄ• davayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhoti upaparikkhati. yathÄ• ca obhÄ• se, evaá
upaparikkhitvÄ• obhÄ• saá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™â€™ ti sa
pe ... nikantiá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€™â€™ ti samanupassati.
obhÄ• sÄ• dÄ«su na kampati na vedhati. tenÄ• hu porÄ• á¹‡Ä• ---

``imÄ• ni dasa á¹-hÄ• nÄ• ni, paÃ±Ã±Ä• yassa pariccitÄ• .

dhammuddhaccakusalo hoti, na ca vikkhepa gacchatÄ«â€™â€™ ti || (Paá¹-is II 7).

so evaá¹ƒ vikkhepaá¹ƒ agacchanto taá¹ƒ samatiá¹ƒsavidhaá¹ƒ upakkilesajaá¹-aá¹ƒ vijaá¹-et

``obhÄ• sÄ• dayodhammÄ• na maggo, upakkilesavimuttaá¹ƒ pana vÄ«thippaá¹-ipannaá¹ƒ
240/maggoâ€™â€™ ti amaggaá¹ƒ maggaÃ±ca vavatthapeti. yaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá
dasavipassanupakkilese pahÄ• ya upakkilesavimuttaá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ maggot
__udayaá¹ƒ pahÄ• yÄ• _ti udayabbayÄ• nupassanÄ• ya gahitaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ u
tesaá¹ƒbhaá¹…gasseva anupassanato bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ __patvÄ• _
nibbidÄ• nupassanÄ• ya__nibbindanto_
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nupassanÄ• saá¹…khÄ• rupekkhÄ• nulomaÃ±Ä• á¹‡
ciá¹‡á¹‡apariyanteuppannagotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ uppannena maggaÃ±Ä• á¹‡ena
vimuccanto_. maggakkhaá¹‡e hi ariyo virajjati vimuccatÄ«ti ca vuccati. tenÄ• ha --- __ ``yat
ariyamagge pÄ• puá¹‡itvÄ• â€™â€™ _ti.
maggaphalanibbÄ• napahÄ«nÄ• vasiá¹-á¹-hakilesasaá¹…khÄ• tassapaccavekkhitabbassa
__ekÅ«navÄ«satibhedassa_. arahato hi avasiá¹-á¹-hakilesÄ• bhÄ• venaekÅ«navÄ«sati pac
__assÄ• _ti Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• nikassa.

__visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayo nÄ• ma natthÄ«_ti paá¹-hamacatukkavaser
vedanÄ• cittadhammÄ• nupassanÄ• vasenadesitattÄ• vuttaá¹ƒ. __tesa_nti tiá¹‡á¹‡aá¹ƒ ca
__pÄ«tippaá¹-isaá¹ƒvedÄ«_ti pÄ«tiyÄ• paá¹-i paá¹-i sammadeva vedanasÄ«lo, tassÄ• vÄ•
vedo etassa atthi, taá¹ƒ vÄ• paá¹-i paá¹-i sammadeva vedayamÄ• no. tattha kÄ• maá¹ƒ __s
pÄ«tiyÄ• sakkaccaá¹ƒ viditabhÄ• vo bodhito hoti, yehi pana pakÄ• rehi tassÄ• saá¹ƒvedana
dassetuá¹ƒ __paá¹-i_-saddaggahaá¹‡aá¹ƒ ``paá¹-i paá¹-i saá¹ƒvedÄ«ti paá¹-isaá¹ƒvedÄ«â€
``dvÄ«hÄ• kÄ• rehÄ«â€™â€™ _tiÄ• di.

tattha \Ne II 214/ __kathaá¹ƒ Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«_ti pucchÄ• va
dvejhÄ• ne samÄ• pajjatÄ«â€™â€™ _ti pÄ«tisahagatÄ• ni dve paá¹-hamadutiyajjhÄ• nÄ• n
samÄ• pajjati. __tassÄ• _ti tena. ``paá¹-isaá¹ƒviditÄ• â€™â€™ ti hi padaá¹ƒ apekkhitvÄ• ka
sÄ• mivacanaá¹ƒ. __samÄ• pattikkhaá¹‡e_ti samÄ• pannakkhaá¹‡e. __jhÄ• napaá¹-ilÄ• bh
samaá¹…gibhÄ• vena. __Ä• rammaá¹‡ato_ti Ä• rammaá¹‡amukhena, tadÄ• rammaá¹‡ajjhÄ
paá¹-isaá¹ƒviditÄ• hotiÄ• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ• . kiá¹ƒ vuttaá¹ƒ hoti? yathÄ•
sappapariyesanaá¹ƒ carantenatassa Ä• saye \Be II 241/ paá¹-isaá¹ƒvidite sopi paá¹-isaá¹ƒv
mantÄ• gadabalenatassa gahaá¹‡assa sukarattÄ• , evaá¹ƒ pÄ«tiyÄ• Ä• sayabhÅ«te Ä• ran
pÄ«tipaá¹-isaá¹ƒviditÄ• eva hoti salakkhaá¹‡ato sÄ• maÃ±Ã±alakkhaá¹‡ato ca tassÄ• gah

kathaá¹ƒ asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti Ä• netvÄ• sambandhitabbaá¹ƒ.
__vipassanÄ• kkhaá¹‡e_tivipassanÄ• paÃ±Ã±Ä• ya tikkhavisadappavattÄ• ya visayato dass
__lakkhaá¹‡apaá¹-ivedhenÄ• _ti pÄ«tiyÄ• salakkhaá¹‡assa sÄ• maÃ±Ã±alakkhaá¹‡assa ca
yassa visesato sÄ• maÃ±Ã±ato ca lakkhaá¹‡aá¹ƒ, tasmiá¹ƒ vidite so yÄ• thÄ• vato vidito ev
``asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«â€™â€™ _ti.

idÄ• ni tamatthaá¹ƒ pÄ• á¸·iyÄ• eva vibhÄ• vetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ
__dÄ«ghaá¹ƒassÄ• savasenÄ• _tiÄ• dÄ«suyaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttamev
satokÄ• ritÄ• dassanavasena pÄ• á¸·i Ä• gatÄ• , idha pÄ«tippaá¹-isaá¹ƒviditÄ• vasena. pÄ«
atthato vibhattÄ• eva. apica ayametthasaá¹…khepattho --- dÄ«ghaá¹ƒassÄ• savasenÄ• ti d
Ä• rammaá¹‡abhÅ«tassa vasena pajÄ• natosÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti samband
avikkhepaá¹ƒ pajÄ• nato_tijhÄ• napariyÄ• pannaá¹ƒ avikkhepoti laddhanÄ• maá¹ƒ cittassek
taá¹ƒsampayuttÄ• ya paÃ±Ã±Ä• yapajÄ• nato. yatheva hi Ä• rammaá¹‡amukhena pÄ«ti paá
taá¹ƒsampayuttadhammÄ• piÄ• rammaá¹‡amukhena paá¹-isaá¹ƒviditÄ• eva hontÄ«ti. __sa
dÄ«ghaá¹ƒassÄ• savasenajhÄ• nasampayuttÄ• sati tassa Ä• rammaá¹‡e upaá¹-á¹-hitÄ• Ä
upaá¹-á¹-hitÄ• nÄ• mahoti. __tÄ• ya satiyÄ• _ti evaá¹ƒ upaá¹-á¹-hitÄ• ya tÄ• ya satiyÄ• yat
Ã±Ä• á¹‡ena_ suppaá¹-ividitattÄ• Ä• rammaá¹‡assa tassa vasena tadÄ• rammaá¹‡Ä• sÄ•
hoti_. __dÄ«ghaá¹ƒpassÄ• savasenÄ• _tiÄ• dÄ«supiiminÄ• va nayena attho veditabbo.

evaá¹ƒ paá¹-hamacatukkavasena dassitaá¹ƒ pÄ«tippaá¹-isaá¹ƒvedanaá¹ƒ Ä• rammaá¹‡ato
II 215/ dassetuá¹ƒ __ ``Ä• vajjatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __Ä• vajjato_ti jhÄ• naá¹
pÄ«tÄ«_ti sÄ• jhÄ• napariyÄ• pannÄ• pÄ«ti. __jÄ• nato_ti samÄ• pannakkhaá¹‡e Ä• ramn
pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti sambandho. __passato_ti dassanabhÅ«tena \Be II 242/ Ã±
vuá¹-á¹-hÄ• ya passantassa. __paccavekkhato_ti jhÄ• naá¹ƒ paccavekkhantassa. __cittaá¹ƒ
``ettakaá¹ƒ velaá¹ƒ jhÄ• nasamaá¹…gÄ« bhavissÄ• mÄ«â€™â€™ ti jhÄ• nacittaá¹ƒ adhiá¹-
paÃ±cannaá¹ƒ vasÄ«bhÄ• vÄ• naá¹ƒ vasena jhÄ• nassa pajÄ• nanamukhena Ä• rammaá¹‡
paá¹-isaá¹ƒvedanÄ• dassitÄ• .

idÄ• ni yehi dhammehi jhÄ• naá¹ƒ vipassanÄ• ca sijjhanti, tesaá¹ƒ jhÄ• napariyÄ• pannÄ• n
vipassanÄ• maggapariyÄ• pannÄ• naÃ±casaddhÄ• dÄ«naá¹ƒ vasena pÄ«tippaá¹-isaá¹ƒved
adhimuccatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __adhimuccato_ti saddahantassa, samathav
adhippÄ• yo. __vÄ«riyaá¹ƒ paggaá¹‡hato_tiÄ• dÄ«supieseva nayo. __abhiÃ±Ã±eyya_nti ab
jÄ• nitabbaá¹ƒ. __abhijÄ• nato_tivipassanÄ• paÃ±Ã±Ä• pubbaá¹…gamÄ• ya maggapaÃ±Ã
dukkhasaccaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• yamaggapaÃ±Ã±Ä• ya ca parijÄ• nato. __pahÄ• tab
pahÄ• napariÃ±Ã±Ä• ya maggapaÃ±Ã±Ä• yaca __pajahato_. __bhÄ• vayato sacchikaroto b
__sacchikÄ• tabbaá¹ƒ_ nirodhasaccaá¹ƒ. keci panettha pÄ«tiyÄ• eva vasena abhiÃ±Ã±eyy
ayuttaá¹ƒ jhÄ• nÄ• disamudÄ• yaá¹ƒuddharitvÄ• tato pÄ«tiyÄ• niddhÄ• raá¹‡assa adhippe

ettha ca ``dÄ«ghaá¹ƒassÄ• savasenÄ• â€™â€™ tiÄ• dinÄ• paá¹-hamacatukkavasena Ä• r
pÄ«tippaá¹-isaá¹ƒvedanaá¹ƒvuttaá¹ƒ, tathÄ• ``Ä• vajjatoâ€™â€™ tiÄ• dÄ«hi paÃ±cahi pad
abhijÄ• natoâ€™â€™ tiÄ• dÄ«hipana asammohato, ``saddhÄ• ya adhimuccatoâ€™â€™ tiÄ
samathavasena Ä• rammaá¹‡atovipassanÄ• vasena asammohato pÄ«tippaá¹-isaá¹ƒvedana
kasmÄ• panettha vedanÄ• nupassanÄ• yaá¹ƒpÄ«tisÄ«sena vedanÄ• gahitÄ• , na sarÅ«pa
bhÅ«mivibhÄ• gÄ• divasena vedanaá¹ƒ bhinditvÄ• catudhÄ• vedanÄ• nupassanaá¹ƒ dasse

vedanÄ• kammaá¹-á¹-hÄ• naá¹ƒ dassento bhagavÄ• pÄ«tiyÄ• oá¸·Ä• rikattÄ• taá¹ƒsampa
sukhaggahaá¹‡atthaá¹ƒ pÄ«tisÄ«sena dasseti.

__eteneva nayena avasesapadÄ• nÄ«_ti sukhappaá¹-isaá¹ƒvedÄ« cittasaá¹…khÄ• rappaá¹
padÄ• nipÄ«tippaá¹-isaá¹ƒvedÄ«-pade Ä• gatanayeneva atthato veditabbÄ• ni. sakkÄ• hi
``dvÄ«hÄ• kÄ• rehisukhappaá¹-isaá¹ƒviditÄ• hoti, cittasaá¹…khÄ• rappaá¹-isaá¹ƒviditÄ• ho
tiÄ• dinÄ• pÄ«tiá¹-á¹-hÄ• nesukhÄ• dipadÄ• ni \Be II 243/ pakkhipitvÄ• ``sukhasahagatÄ•
cattÄ• ri vÄ• jhÄ• nÄ• ni samÄ• pajjatÄ«â€™â€™ tiÄ• dinÄ• atthaá¹ƒ viÃ±Ã±Ä• tuá¹ƒ. tenÄ
jhÄ• nÄ• naá¹ƒ vasenÄ• â€™â€™ _tiÄ• di. __vedanÄ• dayo_ti \Ne II 216/ __Ä• di_-sadden
``dve khandhÄ• â€™â€™ _ti. __vipassanÄ• bhÅ«midassanattha_ntipakiá¹‡á¹‡akasaá¹…kh
vipassanÄ• ya bhÅ«midassanatthaá¹ƒ __ ``sukhanti dve sukhÄ• nÄ«â€™â€™ _tiÄ• divutta
kÄ• yikasukhÄ• bhÄ• vato. __so_ti so passambhanapariyÄ• yena vutto nirodho. ``imassa hi
apariggahitakÄ• leâ€™â€™ tiÄ• dinÄ• vitthÄ• rato kÄ• yasaá¹…khÄ• re vutto, tasmÄ• tatt
tattha kÄ• yasaá¹…khÄ• ravasena Ä• gato, idha cittasaá¹…khÄ• ravasenÄ• tiayameva vise

evaá¹ƒ cittasaá¹…khÄ• rassa passambhanaá¹ƒ atidesena dassetvÄ• yadaÃ±Ã±aá¹ƒ imasm
taá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pÄ«tipade_ti ``pÄ«tippaá¹
tiÄ• dinÄ• desitakoá¹-á¹-hÄ• se. __pÄ«tisÄ«sena vedanÄ• vuttÄ• _ti pÄ«tiapadesena taá¹ƒ
na pÄ«tÄ«ti adhippÄ• yo. tattha kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. __dvÄ«su cittasaá¹…
``cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« passambhayaá¹ƒ cittasaá¹…khÄ• raâ€™â€™ nti
cittasaá¹…khÄ• rapaá¹-isaá¹ƒyuttesu dvÄ«supadesu. ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«
paá¹-ibaddhÄ• ti __cittapaá¹-ibaddhÄ• _. tato eva kÄ• maá¹ƒ cittena saá¹…kharÄ«yantÄ«ti
saÃ±Ã±Ä• vedanÄ• dayo, idha pana upalakkhaá¹‡amattaá¹ƒ, saÃ±Ã±Ä• vedanÄ• va adhipp
``saÃ±Ã±Ä• sampayuttÄ• vedanÄ• â€™â€™ _ti.

__cittappaá¹-isaá¹ƒvedÄ«_ti ettha dvÄ«hÄ• kÄ• rehi cittapaá¹-isaá¹ƒviditÄ• hoti Ä• rammaá
kathaá¹ƒ Ä• rammaá¹‡ato? cattÄ• ri jhÄ• nÄ• ni samÄ• pajjati, tassa samÄ• pattikkhaá¹‡e
jhÄ• napaá¹-ilÄ• bhenÄ• tiÄ• dinÄ• vuttanayÄ• nusÄ• rena sabbaá¹ƒ suviÃ±Ã±eyyanti Ä• ha
jhÄ• nÄ• naá¹ƒ vasena cittapaá¹-isaá¹ƒviditÄ• veditabbÄ• â€™â€™ _ti. __cittaá¹ƒ modento
cittaá¹ƒ sampayuttÄ• ya pÄ«tiyÄ• modayamÄ• no, taá¹ƒ vÄ• pÄ«tiá¹ƒ Ä• rammaá¹‡aá¹ƒ ka
vipassanÄ• cittaá¹ƒ tÄ• ya eva Ä• rammaá¹‡abhÅ«tÄ• yapÄ«tiyÄ• modayamÄ• no. __pamo
vevacanÄ• ni pÄ«tipariyÄ• yabhÄ• vato.

__sampayuttÄ• ya pÄ«tiyÄ• cittaá¹ƒ Ä• modetÄ«_ti jhÄ• nacittasampayuttÄ• ya
pÄ«tisambojjhaá¹…gabhÅ«tÄ• yaodagyalakkhaá¹‡Ä• ya jhÄ• napÄ«tiyÄ• tameva jhÄ• nac
\Be II 244/ cevajhÄ• napaccayavasena ca paribrÅ«hento haá¹-á¹-happahaá¹-á¹-hÄ• kÄ• raá
pamodeti ca. __Ä• rammaá¹‡aá¹ƒ katvÄ• _ti uá¸·Ä• raá¹ƒ jhÄ• nasampayuttaá¹ƒ pÄ«tiá¹ƒ Ä
pavattamÄ• naá¹ƒ vipassanÄ• __cittaá¹ƒ_tÄ• ya eva Ä• rammaá¹‡abhÅ«tÄ• ya pÄ«tiyÄ• y

haá¹-á¹-happahaá¹-á¹-hÄ• kÄ• raá¹ƒ pÄ• pento __ ``Ä• modetipamodetÄ«â€™â€™ _ti vucc

__samaá¹ƒ_ \Ne II 217/ __á¹-hapento_ti yathÄ• Ä«sakampi lÄ«napakkhaá¹ƒ uddhaccapakk
anonataá¹ƒ anunnataá¹ƒ yathÄ• indriyÄ• naá¹ƒ samattapaá¹-ipattiyÄ• avisamaá¹ƒ, samÄ•
ukkaá¹ƒsagamanena Ä• neÃ±jappattiyÄ• sammadeva á¹-hitaá¹ƒ hoti, evaá¹ƒ appanÄ• vase
__lakkhaá¹‡appaá¹-ivedhenÄ• _ti aniccÄ• dikassalakkhaá¹‡assa paá¹-i paá¹-i vijjhanena kh
avabodhena. __khaá¹‡ikacittekaggatÄ• _ti khaá¹‡amattaá¹-á¹-hitikosamÄ• dhi. sopi hi Ä• ra
ekÄ• kÄ• rena pavattamÄ• no paá¹-ipakkhena anabhibhÅ«toappito viya cittaá¹ƒ niccalaá¹ƒ
__ ``evaá¹ƒ uppannÄ• yÄ• â€™â€™ _tiÄ• di.

__mocento_ti vikkhambhanavimuttivasena vivecento visuá¹ƒ karonto, nÄ«varaá¹‡Ä• ni paja
__vipassanÄ• kkhaá¹‡e_ti bhaá¹…gÄ• nupassanÄ• kkhaá¹‡e. bhaá¹…go hi nÄ• ma anicca
bhaá¹…gÄ• nupassako yogÄ• vacaro cittamukhena sabbaá¹ƒ saá¹…khÄ• ragataá¹ƒ anicca
dukkhattÄ• dukkhassa ca anattattÄ• tadeva dukkhato anupassati, no sukhato, anattato an
yasmÄ• pana yaá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , na taá¹ƒ abhinanditabbaá¹ƒ, yaÃ±ca na
taá¹ƒ raÃ±jitabbaá¹ƒ, tasmÄ• bhaá¹…gadassanÄ• nusÄ• rena ``aniccaá¹ƒ dukkhaá¹ƒ anatt
diá¹-á¹-he tasmiá¹ƒ nibbindati, no nandati, virajjati, no rajjati, so evaá¹ƒ nibbindanto virajjant
tÄ• va Ã±Ä• á¹‡ena rÄ• gaá¹ƒnirodheti no samudeti, nÄ• ssa samudayaá¹ƒ karotÄ«ti attho.
virattoyathÄ• diá¹-á¹-haá¹ƒ saá¹…khÄ• ragataá¹ƒ, taá¹ƒ tathÄ• diá¹-á¹-haá¹ƒ attano Ã±Ä•
samudeti, nirodhamevassamanasi karoti, no samudayanti attho, so evaá¹ƒ paá¹-ipanno paá
Ä• diyatÄ«tivuttaá¹ƒ hoti. ayaÃ±hi aniccÄ• dianupassanÄ• saddhiá¹ƒ khandhÄ• bhisaá¹…k
pariccajanatosaá¹…khatadosadassanena tabbiparÄ«te nibbÄ• ne tanninnatÄ• ya pakkhand
__pariccÄ• gapaá¹-inissaggoceva pakkhandanapaá¹-inissaggo_ \Be II 245/ __cÄ• _ti vucca
samannÄ• gatoyogÄ• vacaro vuttanayena kilese ca pariccajati, nibbÄ• ne ca pakkhandati. t
vipassanÄ• kkhaá¹‡e aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• to cittaá¹ƒ mocento vimocent
paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• nato cittaá¹ƒ mocento vimocento assasaticeva pass

tattha aniccassa, aniccanti vÄ• anupassanÄ• __aniccÄ• nupassanÄ• _. tebhÅ«makadham
pavattÄ• ya vipassanÄ• ya etaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±Ä• to_ti saá¹…khatadhamme
pavattÄ• ya micchÄ• saÃ±Ã±Ä• ya. saÃ±Ã±Ä• sÄ«sena cittadiá¹-á¹-hÄ«nampi gahaá¹‡aá¹ƒ
__sukhasaÃ±Ã±Ä• _dÄ«supi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu nibbindanÄ•
\Ne II 218/. __nandito_ti sappÄ«tikataá¹‡hÄ• to. __virÄ• gÄ• nupassanÄ• yÄ• _titathÄ• vira
anupassanÄ• ya. tena vuttaá¹ƒ __ ``rÄ• gato mocentoâ€™â€™ _ti. __nirodhÄ• nupassanÄ•
nirodhassa anupassanÄ• ya. yathÄ• saá¹…khÄ• rÄ• nirujjhantiyevaÄ• yatiá¹ƒ punabbhava
vÄ• anupassanÄ• nirodhÄ• nupassanÄ• . muÃ±citukamyatÄ• hi ayaá¹ƒ balappattÄ• . tenÄ
mocentoâ€™â€™ _ti. paá¹-inissajjanÄ• kÄ• renapavattÄ• anupassanÄ• __paá¹-inissaggÄ
niccÄ• divasena gahaá¹‡ato, paá¹-isandhiggahaá¹‡ato vÄ• ti evamettha attho daá¹-á¹-habb

aniccanti anupassÄ«, aniccassa vÄ• anupassanasÄ«lo __aniccÄ• nupassÄ«_ti ettha kiá¹ƒp
kathaá¹ƒ vÄ• aniccaá¹ƒ, kÄ• vÄ• aniccÄ• nupassanÄ• , kassa vÄ• aniccÄ• nupassanÄ• t
taá¹ƒ dassento __ ``aniccaá¹ƒ veditabbaâ€™â€™ _ntiÄ• dimÄ• ha. tatthaniccaá¹ƒ nÄ• ma c
taá¹ƒ nibbÄ• naá¹ƒ, na niccanti __aniccaá¹ƒ, _ udayabbayavantaá¹ƒ, atthato saá¹…khatÄ•
__aniccanti paÃ±cakkhandhÄ• . kasmÄ• ? uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• _ti, uppÄ• d
attho. tattha saá¹…khatadhammÄ• naá¹ƒ hetupaccayehi uppajjanaá¹ƒ ahutvÄ• sambhavo a
uppannÄ• naá¹ƒ tesaá¹ƒ khaá¹‡anirodho vinÄ• so __vayo, _ jarÄ• yaaÃ±Ã±athÄ• bhÄ• vo _
uppÄ• dÄ• vatthÄ• ya bhinnÄ• ya bhaá¹…gÄ• vatthÄ• yaá¹ƒ vatthubhedo natthi, evaá¹ƒ á¹-
bhaá¹…gÄ• bhimukhÄ• vatthÄ• yampi vatthubhedo natthi. yattha jarÄ• vohÄ• ro, tasmÄ• ek
yujjati, yÄ• khaá¹‡ikajarÄ• ti \Be II 246/ vuccati. ekaá¹ƒsenaca uppÄ• dabhaá¹…gÄ• vatthÄ
icchitabbo, aÃ±Ã±athÄ• ``aÃ±Ã±o uppajjati, aÃ±Ã±o bhijjatÄ«â€™â€™ tiÄ• pajjeyya. tayida
sandhÄ• yÄ• ha ``aÃ±Ã±athattaâ€™â€™ nti.

yassa lakkhaá¹‡attayassa bhÄ• vÄ• khandhesu aniccasamaÃ±Ã±Ä• , tasmiá¹ƒ lakkhaá¹‡at
``aniccatÄ• ti tesaá¹ƒyeva uppÄ• davayaÃ±Ã±athattaâ€™â€™ nti vatvÄ• visesato dhammÄ
khaá¹‡ikanirodheaniccatÄ• vohÄ• roti dassento __ ``hutvÄ• abhÄ• vo vÄ• â€™â€™ _tiÄ• c
uppÄ• dapubbakattÄ• abhÄ• vassa __hutvÄ• _-gahaá¹‡aá¹ƒ. tena pÄ• kaá¹-abhÄ• vapubba
dasseti. __tenevÄ• kÄ• renÄ• _tinibbattanÄ• kÄ• rena. __khaá¹‡abhaá¹…genÄ• _ti khaá¹‡i
aniccatÄ• yÄ• _ti khaá¹‡ikabhaá¹…gasaá¹…khÄ• tÄ• yaaniccatÄ• ya. __tÄ• ya anupassanÄ
aniccÄ• nupassanÄ• ya. __samannÄ• gato_tisamaá¹…gibhÅ«to yogÄ• vacaro.

__khayo_ti saá¹…khÄ• rÄ• naá¹ƒ vinÄ• so. virajjanaá¹ƒ tesaá¹ƒyeva vilujjanaá¹ƒ __virÄ• go
__khayavirÄ• go, _ khaá¹‡ikanirodho. accantamettha etasmiá¹ƒ adhigate saá¹…khÄ• rÄ• v
__accantavirÄ• go, _ \Ne II 219/ nibbÄ• naá¹ƒ. tenÄ• ha __ ``khayavirÄ• goti saá¹…khÄ• rÄ
accantavirÄ• goti nibbÄ• naâ€™â€™ _nti. __tadubhayadassanavasena pavattÄ• _tikhayavi
vipassanÄ• ya, accantavirÄ• gÄ• nupassanÄ• vasena maggassa pavatti yojetabbÄ• . Ä• ran
khayavirÄ• gÄ• nupassanÄ• vasena pavatti, tanninnabhÄ• vato accantavirÄ• gÄ• nupassan
asammohato khayavirÄ• gÄ• nupassanÄ• vasena, Ä• rammaá¹‡ato accantavirÄ• gÄ• nupa
__eseva nayo_ti iminÄ• yasmÄ• virÄ• gÄ• nupassÄ«pade vuttanayÄ• nusÄ• rena ``dve nir
accantanirodho cÄ• â€™â€™ ti evamÄ• diatthavaá¹‡á¹‡anaá¹ƒ atidissati, tasmÄ• virÄ• gaa
pakkhipitvÄ• ``khayo saá¹…khÄ• rÄ• naá¹ƒ vinÄ• soâ€™â€™ tiÄ• dinÄ• idhavuttanayena
veditabbÄ• .

paá¹-inissajjanaá¹ƒ pahÄ• tabbassa tadaá¹…gavasena vÄ• samucchedavasena vÄ• paric
__pariccÄ• gapaá¹-inissaggo_. tathÄ• sabbupadhÄ«naá¹ƒ paá¹-inissaggabhÅ«te visaá¹…k
tanninnatÄ• ya vÄ• tadÄ• rammaá¹‡atÄ• yavÄ• tattha pakkhandanaá¹ƒ __pakkhandanapa
__tadaá¹…gavasenÄ• _ti ettha aniccÄ• nupassanÄ• tÄ• va tadaá¹…gappahÄ• navasena ni
pariccajantÄ« ca tassÄ• tathÄ• appavattiyaá¹ƒ \Be II 247/ ye ``niccaâ€™â€™ nti gahaá¹‡a

tammÅ«lakÄ• ca abhisaá¹…khÄ• rÄ• tadubhayamÅ«lakÄ• ca vipÄ• kakkhandhÄ• anÄ• g
appavattikaraá¹‡avasena pariccajati, tathÄ• dukkhasaÃ±Ã±Ä• dayo. tenÄ• ha --- __ ``vipas
saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehikilese pariccajatÄ«â€™â€™ _ti. __saá¹…khatados
tebhÅ«makasaá¹…khÄ• ragate aniccatÄ• didosadassanena. niccÄ• dibhÄ• vena __tabbipa
tadadhimuttatÄ• ya. __pakkhandatÄ«_ti anupavisatianupavisantaá¹ƒ viya hoti. __saddhiá¹ƒ
khandhÄ• bhisaá¹…khÄ• rehi kilese pariccajatÄ«_ti maggenakilesesu pariccattesu avipÄ• k
abhisaá¹…khÄ• rÄ• tammÅ«lakÄ• ca khandhÄ• anuppattirahabhÄ• venapariccattÄ• nÄ•
pariccajatÄ«ti vuttaá¹ƒ. __ubhaya_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒmaggaÃ±Ä• á¹‡aÃ±ca. mag
gotrabhuÃ±Ä• á¹‡assa anu pacchÄ• nibbÄ• nadassanato anupassanÄ• tivuccati.

idaÃ±ca catutthacatukkaá¹ƒ suddhavipassanÄ• vaseneva vuttaá¹ƒ, purimÄ• ni pana tÄ«á¹‡
evaá¹ƒ catunnaá¹ƒ catukkÄ• naá¹ƒ vasena soá¸·asavatthukÄ• ya Ä• nÄ• pÄ• nassatiyÄ• b
soá¸·asavatthuvasena ca ayaá¹ƒ Ä• nÄ• pÄ• nassati bhÄ• vitÄ• mahapphalÄ• hoti mahÄ•
``evaá¹ƒ bhÄ• vito kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhÄ«â€™â€™ tiÄ• dinÄ• par
santabhÄ• vÄ• divasenamahÄ• nisaá¹ƒsatÄ• dassitÄ• . vitakkupacchedasamatthatÄ• yapi
220/ daá¹-á¹-habbÄ• . ayaÃ±hisantapaá¹‡Ä«taasecanakasukhavihÄ• rattÄ• samÄ• dhianta
vasena ito cito cacittassa vidhÄ• vanaá¹ƒ upacchinditvÄ• Ä• nÄ• pÄ• nÄ• rammaá¹‡Ä• bhi
tenevavuttaá¹ƒ --- ``Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• yÄ• â€™â€™ ti
vijjÄ• vimuttipÄ• ripÅ«riyÄ• mÅ«labhÄ• venapi cassÄ• mahÄ• nisaá¹ƒsatÄ• veditabbÄ• . v

``Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• cattÄ• ro satipaá¹-á¹-hÄ• ne pa
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti, satta bojjha
bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti (MN III 147).

apica carimakÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ viditabhÄ• vakaraá¹‡atopissÄ• mahÄ• n
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``evaá¹ƒ \Be II 248/ bhÄ• vitÄ• ya, rÄ• hula, Ä• nÄ• pÄ• nassatiyÄ• evaá¹ƒ bahulÄ«katÄ• y
assÄ• sapassÄ• sÄ• , tepi viditÄ• va nirujjhanti, no aviditÄ• â€™â€™ ti (MN II 121).

tattha nirodhavasena tayo carimakÄ• bhavacarimakÄ• jhÄ• nacarimakÄ• cuticarimakÄ• ti.
assÄ• sapassÄ• sÄ• pavattanti, rÅ«pÄ• rÅ«pabhavesu na pavattanti, tasmÄ• te __bhavac
jhÄ• nattaye pavattanti, catutthe nappavattanti, tasmÄ• te __jhÄ• nacarimakÄ• _. ye pana c
soá¸·asamena cittena saddhiá¹ƒ uppajjitvÄ• cuticittena saha nirujjhanti, ime __cuticarimakÄ
carimakÄ• ti adhippetÄ• .

ime kira imaá¹ƒ kammaá¹-á¹-hÄ• namanuyuttassa bhikkhuno pÄ• kaá¹-Ä• honti Ä• nÄ• pÄ•
suá¹-á¹-hupariggahitattÄ• . cuticittassa hi purato soá¸·asamacittassa uppÄ• dakkhaá¹‡e upp

Ä• vajjayatouppÄ• dopi nesaá¹ƒ pÄ• kaá¹-o hoti, á¹-hitiá¹ƒ Ä• vajjayato á¹-hitipi nesaá¹ƒ pÄ•
bhaá¹…gaá¹ƒÄ• vajjayato bhaá¹…gopi nesaá¹ƒ pÄ• kaá¹-o hoti. ito aÃ±Ã±aá¹ƒ kammaá¹-á¹
arahattappattassabhikkhuno hi Ä• yuantaraá¹ƒ paricchinnaá¹ƒ vÄ• hoti aparicchinnaá¹ƒ vÄ•
soá¸·asavatthukaá¹ƒÄ• nÄ• pÄ• nassatiá¹ƒ bhÄ• vetvÄ• arahattappattassa Ä• yuantaraá¹ƒ
``ettakaá¹ƒdÄ• ni me Ä• yusaá¹…khÄ• rÄ• pavattissanti, na ito paraâ€™â€™ nti Ã±atvÄ• a
sarÄ«rapaá¹-ijaggananivÄ• sanapÄ• rupanÄ• dÄ«ni \Ne II 221/ sabbakiccÄ• ni katvÄ• akkh
koá¹-apabbatavihÄ• ravÄ• sitissatthero viya, mahÄ• karaÃ±jiyavihÄ• ravÄ• simahÄ• tissatth
devaputtaraá¹-á¹-he piá¹‡á¸• apÄ• tikatthero viya, cittalapabbatavihÄ• ravÄ• sino dvebhÄ• t

tatridaá¹ƒ ekavatthuparidÄ«panaá¹ƒ --- dvebhÄ• tikattherÄ• naá¹ƒ kireko puá¹‡á¹‡amuposa
pÄ• timokkhaá¹ƒosÄ• retvÄ• bhikkhusaá¹…ghaparivuto attano vasanaá¹-á¹-hÄ• naá¹ƒ gant
juá¹‡hapakkhe padosavelÄ• yaá¹ƒcandÄ• lokena samantato Ä• siÃ±camÄ• nakhÄ«radhÄ•
rajatapaá¹-á¹-asadisaá¹ƒ vÄ• likÄ• santhataÃ±cabhÅ«mibhÄ• gaá¹ƒ disvÄ• ``ramaá¹‡Ä«yo
mama ajjhÄ• sayasadiso, kÄ«va ciraá¹ƒnu kho ayaá¹ƒ dukkhabhÄ• ro \Be II 249/ vahitabboa
Ä• yusaá¹…khÄ• re upadhÄ• retvÄ• bhikkhusaá¹…ghaá¹ƒ Ä• ha --- ``tumhehi kathaá¹ƒ pari
diá¹-á¹-hapubbÄ• â€™â€™ ti. tatrakeci Ä• haá¹ƒsu --- ``amhehi Ä• sane nisinnakÄ• va pari
diá¹-á¹-hapubbÄ• â€™â€™ ti. keci ``amhehi Ä• kÄ• se pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinna
``ahaá¹ƒdÄ• ni vo caá¹…kamantameva parinibbÄ• yamÄ• naá¹ƒ dassayissÄ• mÄ«â€™â€™
lekhaá¹ƒkatvÄ• ``ahaá¹ƒ ito caá¹…kamakoá¹-ito parakoá¹-iá¹ƒ gantvÄ• nivattamÄ• no imaa
parinibbÄ• yissÄ• mÄ«â€™â€™ tivatvÄ• caá¹…kamaá¹ƒ oruyha parabhÄ• gaá¹ƒ gantvÄ•
lekhaá¹ƒ akkantakkhaá¹‡eyevaparinibbÄ• yÄ«ti.

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamapaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ•

<167> yadipi ariyÄ• neva attanÄ• va attÄ• naá¹ƒ jÄ«vitÄ• voropesuá¹ƒ, nÄ• Ã±Ã±amaÃ±Ã
nÄ• pi migalaá¹‡á¸• ikaá¹ƒ samaá¹‡akuttakaá¹ƒ upasaá¹…kamitvÄ• samÄ• dapesuá¹ƒ, tat
pakÄ• rehi matÄ• naá¹ƒ antare ariyÄ• nampi sabbhÄ• vato __ ``ariyapuggalamissakattÄ• â€
ariyÄ• pÄ• á¹‡Ä• tipÄ• taá¹ƒ kariá¹ƒsu na samÄ• dapesuá¹ƒ, nÄ• pi samanuÃ±Ã±Ä• ahes
attanÄ• va attÄ• naá¹ƒ ghÄ• tetvÄ• maraá¹‡asamaye vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariya
matÄ• nampi ariyÄ• naá¹ƒ sabbhÄ• vato iminÄ• va nayena attanÄ• va attÄ• naá¹ƒ jÄ«vitÄ•
sabbhÄ• vato ariyapuggalamissakattÄ• ``moghapurisÄ• â€™â€™ ti na vuttaá¹ƒ. __ ``te bhi
``kathaÃ±hi nÄ• ma te, bhikkhave, bhikkhÅ« attanÄ• piattÄ• naá¹ƒ jÄ«vitÄ• voropessantÄ«
``moghapurisÄ• â€™â€™ ti avatvÄ• ``te bhikkhÅ«â€™â€™ tivuttaá¹ƒ.

anupaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ•

<168> itthÄ«su \Ne II 222/ paá¹-ibaddhacittatÄ• nÄ• ma chandarÄ• gena sÄ• rattatÄ• sÄ•
``sÄ• rattÄ• apekkhavantoâ€™â€™ _ti. maraá¹‡assa guá¹‡akittanaá¹ƒ jÄ«vite Ä• dÄ«nava
__ ``jÄ«vite Ä• dÄ«navaá¹ƒ dassetvÄ• â€™â€™ _ti. ``kiá¹ƒ tuyhiminÄ• pÄ• pakena dujjÄ«v
idaá¹ƒjÄ«vite Ä• dÄ«navadassanaá¹ƒ. ``mataá¹ƒ \Be II 250/ te jÄ«vitÄ• seyyoâ€™â€™ tiÄ•
panamaraá¹‡aguá¹‡akittananti daá¹-á¹-habbaá¹ƒ. lobhÄ• dÄ«naá¹ƒ ativiya ussannattÄ• an
kataá¹ƒsÄ• hasikakammaá¹ƒ kibbisanti vuccatÄ«ti Ä• ha --- __ ``kibbisaá¹ƒ sÄ• hasikakam
lobhÄ• dikilesussadaâ€™â€™ _nti. __kasmÄ• idaá¹ƒ vuccatÄ«_ti chabbaggiyÄ• naá¹ƒyeve
``gataâ€™â€™ ntiÄ• dÄ«suviya bhÄ• vavacanoti Ä• ha __ ``tava maraá¹‡aâ€™â€™ _nti. _
katamaraá¹‡akÄ• lo. athavÄ• __kÄ• lo_ti maraá¹‡assetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• __kat
attho. tenevÄ• ha __ ``kÄ• laá¹ƒ katvÄ• , maritvÄ• â€™â€™ _ti. divi bhavÄ• __dibbÄ• _ti Ä
``devalokeuppannehÄ«â€™â€™ _ti. __samappito_ti yutto. __samaá¹…gÄ«bhÅ«to_ti samm

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> __ussukkavacana_nti pubbakÄ• lakiriyÄ• vacanaá¹ƒ. ayaÃ±hi samÄ• nakattukesu
pubbÄ• parakÄ• lakiriyÄ• vacanesupubbakÄ• lakiriyÄ• vacanassa niruttivohÄ• ro. __saÃ±ci
``jÄ• nitvÄ• saÃ±jÄ• nitvÄ• cecca abhivitaritvÄ• â€™â€™ ti evaá¹ƒ pubbakÄ• lakiriyÄ• vase
byaÃ±janÄ• nurÅ«paá¹ƒkatvÄ• padabhÄ• jane vattabbe tathÄ• avatvÄ• ``jÄ• nanto saÃ±jÄ
puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• ``cecca abhivitaritvÄ• vÄ«tikkamoâ€™â€™ ti jÄ«vitÄ•
tadatthavasena niddiá¹-á¹-hattÄ• vuttaá¹ƒ __ ``byaÃ±jane Ä• daraá¹ƒ akatvÄ• â€™â€™ _ti.
avisesena vuttepi ``saÃ±ciccamanussaviggahaá¹ƒ jÄ«vitÄ• voropeyyÄ• â€™â€™ ti vuttattÄ
jÄ• nananti Ä• ha __ ``pÄ• á¹‡otijÄ• nantoâ€™â€™ _ti, satto ayanti jÄ• nantoti attho. __pÄ•
satto, paramatthato jÄ«vitindriyaá¹ƒ vuccati. ``manussaviggahoti jÄ• nantoâ€™â€™ ti avatv
``pÄ• á¹‡otijÄ• nantoâ€™â€™ ti vacanaá¹ƒ ``manusso ayaâ€™â€™ nti ajÄ• nitvÄ• kevalaa
ghÄ• tentassapipÄ• rÄ• jikabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. teneva __eá¸·akacatukke_ (Sp
eá¸·akasaÃ±Ã±Ä• yamanussapÄ• á¹‡aá¹ƒ vadhantassa pÄ• rÄ• jikÄ• patti dassitÄ• . tasmÄ
avatvÄ• ``pÄ• á¹‡oti jÄ• nantoâ€™â€™ ti avisesena vuttaá¹ƒ.

__saÃ±jÄ• nanto_ti ettha saha-saddena samÄ• nattho __saá¹ƒ_-saddoti Ä• ha --- __ ``tenev
pÄ• á¹‡ajÄ• nanÄ• kÄ• renasaddhiá¹ƒ_ \Ne II 223/ __jÄ• nantoâ€™â€™ _ti, teneva pÄ• á¹‡
saddhiá¹ƒ jÄ«vitÄ• voropemÄ«tijÄ• nantoti attho. yadipi ekasseva cittassa ubhayÄ• ramma
pÄ• á¹‡oti jÄ• nanenasaddhiá¹ƒ jÄ«vitÄ• voropemÄ«ti jÄ• nanaá¹ƒ ekakkhaá¹‡e na sambha
pana avijahitvÄ• mÄ• remÄ«ti jÄ• nanaá¹ƒ sandhÄ• ya ``teneva ... pe ... saddhiá¹ƒ jÄ• nant
tasmÄ• __saddhi_ntiavijahitvÄ• ti vuttaá¹ƒ hoti. keci pana ``Ã±Ä• tapariÃ±Ã±Ä• ya diá¹-á¹-h
dhammesutÄ«raá¹‡apariÃ±Ã±Ä• ya tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• `rÅ«paá¹ƒ aniccaâ€™ ntiÄ
ekakkhaá¹‡eaniccÄ• dilakkhaá¹‡ajÄ• nanaá¹ƒ viya `imaá¹ƒ pÄ• á¹‡aá¹ƒ mÄ• remÄ«â€™ ti
jÄ• nÄ• tÄ«â€™â€™ tivadanti. apare pana Ä• cariyÄ• tatthÄ• pi evaá¹ƒ na kathenti.

__vadhakacetanÄ• vasena cetetvÄ• _ti ``imaá¹ƒ mÄ• remÄ«â€™â€™ ti vadhakacetanÄ• ya
``vadhÄ• mi naâ€™â€™ nti evaá¹ƒ cittena paricchinditvÄ• . __abhivitaritvÄ• _ti sanniá¹-á¹-h
tenevÄ• ha __ ``nirÄ• saá¹…kacittaá¹ƒ pesetvÄ• â€™â€™ _ti. __upakkamavasenÄ• _ti sÄ•
__evaá¹ƒ pavattassÄ• _ti evaá¹ƒ yathÄ• vuttavidhinÄ• pavattassa. kiÃ±cÄ• pi ``saÃ±ciccÄ•
vippakatavacanattÄ• ``jÄ«vitÄ• voropeyyÄ• â€™â€™ ti iminÄ• va aparakÄ• lakiriyÄ• vaca
pariniá¹-á¹-hitavÄ«tikkamo vutto, tathÄ• pi ``saÃ±ciccÄ• â€™â€™ ti iminÄ• vuccamÄ• naá¹
avasÄ• naá¹ƒ pÄ• petvÄ• dassetuá¹ƒ __ ``vÄ«tikkamoâ€™â€™ _ti padabhÄ• janaá¹ƒvutta
saÃ±ciccasaddassa sikhÄ• ppatto atthoti vuttaá¹ƒ hotÄ«â€™â€™ _ti.

__Ä• dito paá¹-á¹-hÄ• yÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ uppannakalalarÅ«pa
sayantietthÄ• ti seyyÄ• , mÄ• tukucchisaá¹…khÄ• to gabbho seyyÄ• etesanti __gabbhasey
aá¹‡á¸• ajÄ• jalÄ• bujÄ• ca. tesaá¹ƒ gabbhaseyyakÄ• naá¹ƒ vasena sabbasukhumattabhÄ•
mÄ• tukucchismiâ€™â€™ _ntiÄ• divuttaá¹ƒ, na pÄ• rÄ• jikavatthuniyamanatthaá¹ƒ. opapÄ•
manussÄ• pÄ• rÄ• jikavatthumeva. na cevimaá¹ƒ sabbapaá¹-hamaá¹ƒ manussaviggahaá¹ƒ
paá¹-isandhicittenahi saddhiá¹ƒ tiá¹ƒsa kammajarÅ«pÄ• ni nibbattanti, tesu pana á¹-hitesuye
bhavaá¹…gacittÄ• niuppajjitvÄ• nirujjhanti. etasmiá¹ƒ antare gahitapaá¹-isandhikassa dÄ• n
panassa antarÄ• yo natthi. ayaÃ±hi maraá¹‡assa anokÄ• so nÄ• ma. ekasmiÃ±hi soá¸·asad
maraá¹‡aá¹ƒ natthi tadÄ• cuticittassa asambhavato, mÄ• tuyÄ• pi \Be II 252/tattakaá¹ƒ kÄ•
tadanantareyeva cavanadhammÄ• ya gabbhaggahaá¹‡asseva asambhavato. cittaggahaá¹‡
sesaarÅ«padhammÄ• nampi gahitattÄ• rÅ«pakÄ• yupatthambhitasseva canÄ• makÄ• yass
vuttaá¹ƒ __ ``sakalÄ• pi paÃ±cavokÄ• rapaá¹-isandhi dassitÄ• hotÄ«â€™â€™ _ti. tattha __
__paÃ±cavokÄ• rapaá¹-isandhÄ«_ti paripuá¹‡á¹‡Ä• anÅ«nÄ• rÅ«pÄ• dipaÃ±cakkhandhÄ•
gahetabbo, na pana sakalÄ• pi paÃ±cavokÄ• rabhave paá¹-isandhÄ«ti. tenevÄ• ha__ ``tasm
cittaá¹ƒ ... pe ... kalalarÅ«panti ayaá¹ƒ sabbapaá¹-hamo manussaviggahoâ€™â€™ _ti. ``tad
lomaá¹ƒ jÄ• tiuá¹‡á¹‡Ä• â€™â€™ ti keci. ``himavantappadese jÄ• timantaeá¸·akalomaá¹ƒjÄ
apare. sukhumajÄ• tilomÄ• eva kira keci eá¸·akÄ• himavante vijjanti. ``gabbhaá¹ƒ phÄ• let
gahitaeá¸·akalomaá¹ƒ jÄ• tiuá¹‡á¹‡Ä• â€™â€™ ti aÃ±Ã±e.

__ekena aá¹ƒsunÄ• _ti __khuddakabhÄ• á¹‡akÄ• naá¹ƒ_ matena vuttaá¹ƒ. tathÄ• hi
``gabbhaseyyakasattÄ• naá¹ƒpaá¹-isandhikkhaá¹‡e paÃ±cakkhandhÄ• apacchÄ• apure ek
khaá¹‡e pÄ• tubhÅ«tÄ• kalalasaá¹…khÄ• tÄ• rÅ«pasantati parittÄ• hoti khuddakamakkhik
pÄ• tabbamattÄ• â€™â€™ ti vatvÄ• puna ``atibahuá¹ƒ etaá¹ƒ, saá¹‡hasÅ«ciyÄ• tele pakkh
paggharitvÄ• aggeá¹-hitabindumattaâ€™â€™ nti vuttaá¹ƒ. tampi paá¹-ikkhipitvÄ• ``ekakes
gahitetassa paggharitvÄ• agge á¹-hitabindumattaâ€™â€™ nti vuttaá¹ƒ. tampi paá¹-ikkhipitv
manussÄ• naá¹ƒ kese aá¹-á¹-hadhÄ• phÄ• lite tato ekakoá¹-á¹-hÄ• sappamÄ• á¹‡o uttarak
pasannatilatelato uddhaá¹-assa agge á¹-hitabindumattaâ€™â€™ nti vuttaá¹ƒ. tampi paá¹-ikk
``jÄ• tiuá¹‡á¹‡Ä• nÄ• ma sukhumÄ• , tassÄ• ekaaá¹ƒsuno pasannatilatele pakkhipitvÄ• u
á¹-hitabindumattaâ€™â€™ nti (Vibh-a 26) __khuddakabhÄ• á¹‡akehi_ vuttaá¹ƒ. __saá¹ƒyut

jÄ• tiuá¹‡á¹‡aá¹ƒsÅ«hi katasuttagge saá¹‡á¹-hitatelabinduppamÄ• á¹‡aá¹ƒ kalalaá¹ƒ hotÄ«
vadanti. __ ``acchaâ€™â€™ _nti vuttamatthaá¹ƒ pariyÄ• yantarena vibhÄ• veti__ ``vippasa

__sappimaá¹‡á¸• o_ti pasannasappi. __yathÄ• _ti idaá¹ƒ Ä• netvÄ• etthÄ• pi sambandhita
sappimaá¹‡á¸• opivuttabinduppamÄ• á¹‡ova idha adhippeto. __evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ
vuttappamÄ• á¹‡asaá¹‡á¹-hÄ• naparicchinnaá¹ƒ \Be II 253/. atha vÄ• __evaá¹ƒvaá¹‡á¹‡ap
evaá¹ƒvaá¹‡á¹‡aá¹ƒ evaá¹ƒsaá¹‡á¹-hÄ• naÃ±ca. paá¹-ibhajanaá¹ƒvÄ• __paá¹-ibhÄ• go, _
sadisatÄ• pattÄ«ti attho. evaá¹ƒvidho vaá¹‡á¹‡appaá¹-ibhÄ• go rÅ«patosaá¹‡á¹-hÄ• nato ca
__evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ_. __kalalanti pavuccatÄ«_tibhÅ«tupÄ• dÄ• rÅ«pasaá
pavattamÄ• no attabhÄ• vo kalalaá¹ƒ nÄ• mÄ• ti kathÄ«yati. __vÄ«savassasatÄ• yukassÄ•
Å«nÄ• dhikÄ• yukamanussÄ• nampi sabbhÄ• vato.

__kalalakÄ• lepÄ«_ti paá¹-hamasattÄ• habbhantare yaá¹ƒ santativasena pavattamÄ• naá¹ƒ
attabhÄ• vaá¹ƒjÄ«vitÄ• voropetuá¹ƒ sakkÄ• , taá¹ƒ sandhÄ• ya vadati. __tato vÄ• uddha_
dutiyasattÄ• hÄ• dÄ«suabbudÄ• dibhÄ• vappattaá¹ƒ \Ne II 225/ sandhÄ• ya vuttaá¹ƒ. nanu
dhammÄ• naá¹ƒ sarasanirodheneva nirujjhanatoantarÄ• upacchedo na sakkÄ• kÄ• tuá¹ƒ,
jÄ«vitindriyaá¹ƒ upacchindatiuparodhetÄ«â€™â€™ ti kasmÄ• vuttanti Ä• ha --- __ ``jÄ«vitin
paveá¹‡Ä«ghaá¹-anaá¹ƒ ... pe ... uparodhetÄ«ti vuccatÄ«â€™â€™ _ti. kathaÃ±cÄ• yamatth
``svÄ• yamatthoâ€™â€™ _tiÄ• di.

etthÄ• ha (Sp-á¹- I 5; It-a 74) --- khaá¹‡e khaá¹‡e nirujjhanasabhÄ• vesu saá¹…khÄ• resuk
haÃ±Ã±ati, yadi cittacetasikasantÄ• no, so arÅ«patÄ• ya na chedanabhedanÄ• divasenavik
vikopanÄ«yo. atha rÅ«pasantÄ• no, so acetanatÄ• ya kaá¹-á¹-hakaliá¹…garÅ«pamotina tatt
pÄ• á¹‡Ä• tipÄ• to labbhati yathÄ• matasarÄ«re. payogopi pÄ• á¹‡Ä• tipÄ• tassa yathÄ• vu
atÄ«tesu vÄ• saá¹…khÄ• resu bhaveyya anÄ• gatesu vÄ• paccuppannesu vÄ• , tatthana t
sambhavati tesaá¹ƒ abhÄ• vato, paccuppannesu ca saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikattÄ• sa
nirujjhanasabhÄ• vatÄ• ya vinÄ• sÄ• bhimukhesu nippayojano payogo siyÄ• , vinÄ• sassac
paharaá¹‡appahÄ• rÄ• dippayogahetukaá¹ƒ maraá¹‡aá¹ƒ, nirÄ«hakatÄ• ya ca saá¹…khÄ•
khaá¹‡ikattÄ• vadhÄ• dhippÄ• yasamakÄ• labhijjanakassa kiriyÄ• pariyosÄ• nakaÄ• lÄ• na
pÄ• á¹‡Ä• tipÄ• takammabaddhoti?

vuccate \Be II 254/ --- vadhakacetanÄ• sahito saá¹…khÄ• rÄ• naá¹ƒ puÃ±jo sattasaá¹…khÄ
tenapavattitavadhappayoganimittaá¹ƒ apagatusmÄ• viÃ±Ã±Ä• á¹‡ajÄ«vitindriyo matavohÄ•
yathÄ• vuttavadhappayogÄ• karaá¹‡euppajjanÄ• raho rÅ«pÄ• rÅ«padhammasamÅ«ho haÃ
cittacetasikasantÄ• no vadhappayogÄ• visayabhÄ• vepitassa paÃ±cavokÄ• rabhave rÅ«pas
rÅ«pasantÄ• ne parena payojitajÄ«vitindriyupacchedakapayogavasenatannibbattivinibandha
vihate vicchedo hotÄ«ti na pÄ• á¹‡Ä• tipÄ• tassaasambhavo, napi ahetuko pÄ• á¹‡Ä• tipÄ•
paccuppannesu saá¹…khÄ• resukatappayogavasena tadanantaraá¹ƒ uppajjanÄ• rahassa s

anuppattito. khaá¹‡ikÄ• naá¹ƒsaá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ikamaraá¹‡assa idha maraá¹‡ab
santatimaraá¹‡assa ca yathÄ• vuttanayenasahetukabhÄ• vato na ahetukaá¹ƒ maraá¹‡aá¹ƒ,
pÄ• á¹‡Ä• tipÄ• tappayogo nirÄ«hakesupisaá¹…khÄ• resu sannihitatÄ• mattena upakÄ• rak
anurÅ«paphaluppÄ• dane niyatesukÄ• raá¹‡esu kattuvohÄ• rasiddhito yathÄ• ``padÄ«po p
candimÄ• â€™â€™ ti. na ca kevalassa vadhÄ• dhippÄ• yasahabhuno cittacetasikakalÄ• pa
santÄ• navasena avaá¹-á¹-hitasseva paá¹-ijÄ• nanato, santÄ• navasena \Ne II 226/ pavattan
padÄ«pÄ• dÄ«naá¹ƒ atthakiriyÄ• siddhidissatÄ«ti attheva pÄ• á¹‡Ä• tipÄ• tena kammunÄ•
adinnÄ• dÄ• nÄ• dÄ«supiyathÄ• sambhavaá¹ƒ vibhÄ• vetabbo.

__voropetuá¹ƒ na sakkÄ• _ti upakkamena voropetuá¹ƒ na sakkÄ• .
__sattaá¹-á¹-hajavanavÄ• ramatta_nti__khuddakabhÄ• á¹‡akÄ• naá¹ƒ_ matena vuttaá¹ƒ. __
``rÅ«pasantati arÅ«pasantatÄ«â€™â€™ tidve santatiyo vatvÄ• ``udakaá¹ƒ akkamitvÄ• gat
akkantaudakalekhÄ• na vippasÄ«dati, addhÄ• nato Ä• gatassa yÄ• va kÄ• ye usumabhÄ•
Ä• gantvÄ• gabbhaá¹ƒ paviá¹-á¹-hassayÄ• va andhakÄ• rabhÄ• vo na vigacchati, antogabb
karitvÄ• divÄ• vÄ• tapÄ• naá¹ƒvivaritvÄ• olokentassa yÄ• va akkhÄ«naá¹ƒ phandanabhÄ•
rÅ«pasantati nÄ• ma. dve tayo javanavÄ• rÄ• arÅ«pasantati nÄ• mÄ• â€™â€™ ti vatvÄ• `
santatipaccuppannaá¹ƒ nÄ• mÄ• â€™â€™ tivadanti \Be II 255/. __majjhimabhÄ• á¹‡akÄ• _
``ekadvesantativÄ• rapariyÄ• pannaá¹ƒsantatipaccuppannaá¹ƒ. tattha andhakÄ• re nisÄ«dit
gatassa na ca tÄ• va Ä• rammaá¹‡aá¹ƒpÄ• kaá¹-aá¹ƒ hoti. yÄ• va pana taá¹ƒ pÄ• kaá¹-aá¹ƒ
rÅ«pasantati arÅ«pasantativÄ• ekadvesantativÄ• rÄ• nÄ• mÄ• ti veditabbÄ• . Ä• lokaá¹-á¹
paviá¹-á¹-hassapina tÄ• va sahasÄ• rÅ«paá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. yÄ• va pana taá¹ƒ pÄ• ka
pavattÄ• rÅ«pasantatiarÅ«pasantati vÄ• ekadvesantativÄ• rÄ• veditabbÄ• . dÅ«re á¹-hatv
hatthavikÄ• raá¹ƒghaá¹‡á¹-ibheriÄ• koá¹-anavikÄ• raÃ±ca disvÄ• pi na tÄ• va saddaá¹ƒ suá
suá¹‡Ä• ti, etasmimpi antare ekadvesantativÄ• rÄ• veditabbÄ• â€™â€™ ti. ettha ca Ä• loka
ovarakaá¹ƒpaviá¹-á¹-hassa pageva tattha nisinnassa yÄ• va rÅ«pagataá¹ƒ pÄ• kaá¹-aá¹ƒ ho
upaá¸• á¸• havelÄ• avibhÅ«tappÄ• yÄ• , upaá¸• á¸• havelÄ• vibhÅ«tappÄ• yÄ• tadubhaya
``dvesantativÄ• rÄ• â€™â€™ ti vuttaá¹ƒ, tayidaá¹ƒ na sabbasÄ• dhÄ• raá¹‡aá¹ƒ, ekaccassa
hotÄ«ti ``ekadvesantativÄ• rÄ• â€™â€™ ti ekaggahaá¹‡ampi kataá¹ƒ.

__sabhÄ• gasantativasenÄ• _ti kusalÄ• kusalasomanassupekkhÄ• dinÄ• sabhÄ• gasantat
dassitÄ• . __sattaá¹-á¹-hajavanavÄ• ramatta_nti ca kÄ• mÄ• vacarajavanavaseneva veditab
itarajavanavasena. na hi te parimitakÄ• lÄ• , antarÄ• pavattabhavaá¹…gÄ• dayopi tadantog
__yÄ• va vÄ• uá¹‡hato Ä• gantvÄ• _tiÄ• dinÄ• pana rÅ«pasantatiá¹ƒ dasseti. __andhakÄ•
na vigacchati. santatipaccuppannaÃ±cettha aá¹-á¹-hakathÄ• su Ä• gataá¹ƒ, addhÄ• paccup
__bhaddekarattasutte_ addhÄ• paccuppannaá¹ƒ sandhÄ• ya ``yo cÄ• vuso mano, yeca dha
paccuppannaá¹ƒ, tasmiá¹ƒ ce paccuppanne chandarÄ• gapaá¹-ibaddhaá¹ƒ hoti viÃ±Ã±Ä• á
chandarÄ• gapaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa \Ne II 227/ tadabhinandati, tadabhinanda
saá¹ƒhÄ«ratÄ«â€™â€™ ti (MN III 284) vuttaá¹ƒ. ettha hi __mano_ti sasampayuttaá¹ƒ viÃ±Ã

__dhammÄ• _tiÄ• rammaá¹‡adhammÄ• . __mano_ti vÄ• manÄ• yatanaá¹ƒ. __dhammÄ• _
__ubhayametaá¹ƒpaccuppanna_nti addhÄ• paccuppannaá¹ƒ etaá¹ƒ ubhayaá¹ƒ hotÄ«ti atth
nikantiviÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi tasmiá¹ƒ paccuppanne chandarÄ• gavasena paá¹-ibaddha
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanÄ• hiabhinandati \Be II 256/. tathÄ• bhÅ«to ca vatthupariÃ±
paccuppannesudhammesu __saá¹ƒhÄ«rati, _ taá¹‡hÄ• diá¹-á¹-hÄ«hi Ä• kaá¸• á¸• hÄ«yatÄ«
``dvÄ• dasÄ• yatanÄ• niekaá¹ƒ paccuppannaâ€™â€™ nti Ä• gatattÄ• tattha pavatto chanc
addhÄ• paccuppannÄ• rammaá¹‡o, na khaá¹‡apaccuppannÄ• rammaá¹‡otiviÃ±Ã±Ä• yati.

__satto_ti khandhasantÄ• no. tattha hi sattapaÃ±Ã±atti. __jÄ«vitindriya_nti rÅ«pÄ• rÅ«pajÄ«
rÅ«pajÄ«vitindriye hi vikopite itarampi taá¹ƒsambandhatÄ• ya vinassatÄ«ti. __taá¹ƒ vuttappa
jÄ«vitindriyÄ• tipÄ• tanavidhÄ• naá¹ƒ heá¹-á¹-hÄ• vuttappakÄ• rameva. saraseneva patana
atÄ«va pÄ• tanaá¹ƒ atipÄ• to, saá¹‡ikaá¹ƒ patituá¹ƒ adatvÄ• sÄ«ghapÄ• tananti attho. atikk
abhibhavitvÄ• pÄ• tanaá¹ƒ atipÄ• to, pÄ• á¹‡assa atipÄ• to __pÄ• á¹‡Ä• tipÄ• to_. yÄ• yac
jÄ«vitindriyassa nissayabhÅ«tesu mahÄ• bhÅ«tesu upakkamakaraá¹‡ahetu
taá¹ƒmahÄ• bhÅ«tapaccayÄ• uppajjanamahÄ• bhÅ«tÄ• nuppajjissanti, sÄ• tÄ• disappayo
vadhakacetanÄ• pÄ• á¹‡Ä• tipÄ• to. tenÄ• ha __ ``yÄ• ya cetanÄ• yÄ• â€™â€™ _tiÄ• di.

__paharaá¹‡a_nti kÄ• yaviÃ±Ã±attisahitÄ• ya vadhakacetanÄ• ya adhippetatthasÄ• dhanaá
__Ä• á¹‡Ä• pana_ntivacÄ«viÃ±Ã±attisahitÄ• ya vadhakacetanÄ• ya adhippetatthasÄ• dhan
nasÄ• vetÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. __upanikkhipana_nti asiÄ• dÄ«naá¹ƒ tassa upanikkh

aá¹-á¹-hakathÄ• su vuttamatthaá¹ƒ saá¹…khipitvÄ• dassento __ ``saá¹…khepatoâ€™â€™
__vijjÄ• parijappana_ntimantaparijappanaá¹ƒ. idÄ• ni aá¹-á¹-hakathÄ• su vitthÄ• ritamatthaá
``aá¹-á¹-hakathÄ• su panÄ• â€™â€™ _tiÄ• di. tattha __Ä• thabbaá¹‡ikÄ• _ti Ä• thabbaá¹‡a
payojentÄ«_ti Ä• thabbaá¹‡avedavihitaá¹ƒmantaá¹ƒ tattha vuttavidhinÄ• payojenti. Ä• thab
aloá¹‡akaá¹ƒ bhuÃ±jitvÄ• dabbe attharitvÄ• pathaviyaá¹ƒ sayamÄ• nÄ• tapaá¹ƒ caritvÄ• s
susÄ• nabhÅ«miá¹ƒ sajjetvÄ• sattame pade á¹-hatvÄ• hatthaá¹ƒ vaá¹-á¹-etvÄ• vaá¹-á¹-etv
parijappanti, atha nesaá¹ƒ kammaá¹ƒsamijjhati. __paá¹-isenÄ• yÄ• _ti idaá¹ƒ heá¹-á¹-hÄ• u
sambandhamupagacchati. __Ä«tiá¹ƒ_ \Ne II 228/ __uppÄ• dentÄ«_ti á¸• aá¹ƒsitvÄ• mÄ• ra
vicchikÄ• dÄ«naá¹ƒ vissajjanavasena pÄ«á¸·aá¹ƒ uppÄ• denti \Be II 257/. etÄ«ti __Ä«ti_. __
adhikatarapÄ«á¸·aá¹ƒ. __pajjaraka_ntivisamajjaraá¹ƒ. __sÅ«cika_nti aá¹…gapaccaá¹…gÄ•
vijjhitvÄ• pavattamÄ• naá¹ƒ sÅ«laá¹ƒ. __visÅ«cika_nti sasÅ«laá¹ƒ Ä• mÄ• tisÄ• raá¹ƒ. __p
rattÄ• tisÄ• raá¹ƒ. __vijjaá¹ƒ parivattetvÄ• _tigandhÄ• ravijjÄ• dikaá¹ƒ attano vijjaá¹ƒ katupa
parijappitvÄ• mantapaá¹-hanakkamena paá¹-hitvÄ• . __tehÄ«_ti tehi vatthÅ«hi.

__payojana_nti pavattamÄ• naá¹ƒ. __disvÄ• _tiÄ• di diá¹-á¹-havisÄ• dÄ«naá¹ƒ yathÄ• kkam
__dvattibyÄ• masatappamÄ• á¹‡anÄ• guddharaá¹‡e_tidvattibyÄ• masatappamÄ• á¹‡e mah
nÄ• gÄ• naá¹ƒ uddharaá¹‡e. __kumbhaá¹‡á¸• Ä• na_ntikumbhaá¹‡á¸• adevÄ• naá¹ƒ. te kir

rahassaá¹…gampi ca nesaá¹ƒ kumbho viyamahantaá¹ƒ hoti, tasmÄ• ``kumbhaá¹‡á¸• Ä• â€
vessavaá¹‡assa yakkhÄ• dhipatibhÄ• vepinayanÄ• vudhena kumbhaá¹‡á¸• Ä• naá¹ƒ maraá
tassa Ä• á¹‡Ä• pavatti veditabbÄ• .

__kecÄ«_ti mahÄ• saá¹…ghikÄ• . ``aho vata yaá¹ƒ taá¹ƒ kucchigataá¹ƒ gabbhaá¹ƒ na sotth
abhinikkhameyyÄ• â€™â€™ tipÄ• á¹-ho sundarataro. ``aho vatÄ• yaá¹ƒ taâ€™â€™ ntipi pÄ
kucchigataá¹ƒgabbhaá¹ƒ na sotthinÄ• abhinikkhÄ• meyyÄ• â€™â€™ ti vattabbaá¹ƒ. __kulu
kulassevavÄ• , kuá¹-umbassÄ• ti vuttaá¹ƒ hoti. __bhÄ• vanÄ• mayiddhiyÄ• _ti adhiá¹-á¹-hÄ
vadanti. ghaá¹-abhedanaá¹ƒ viya iddhivinÄ• so, agginibbÄ• panaá¹ƒ viya parÅ«paghÄ• toti
__taá¹ƒtesaá¹ƒ icchÄ• mattamevÄ• _ti etthÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- tumhe iddhiyÄ• parÅ
iddhinÄ• ma cesÄ• adhiá¹-á¹-hÄ• niddhi vikubbaniddhi manomayiddhi Ã±Ä• á¹‡avipphÄ• ri
samÄ• dhivipphÄ• riddhiariyiddhi kammavipÄ• kajiddhi puÃ±Ã±avatoiddhi vijjÄ• mayiddhi ta
sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-henaiddhÄ«ti dasavidhÄ• . tattha kataraá¹ƒ iddhiá¹ƒ
bhÄ• vanÄ• mayanti. kiá¹ƒ pana bhÄ• vanÄ• mayiddhiyÄ• parÅ«paghÄ• takammaá¹ƒ hotÄ«
hi Ä• dittagharassa upari udakabhariteghaá¹-e khitte ghaá¹-opi bhijjati, aggipi nibbÄ• yati, ev
bhÄ• vanÄ• mayiddhiyÄ• ekavÄ• raá¹ƒparÅ«paghÄ• takammaá¹ƒ hoti, tato paá¹-á¹-hÄ• ya
``bhÄ• vanÄ• mayiddhiyÄ• nevaekavÄ• raá¹ƒ, na dve vÄ• re parÅ«paghÄ• takammaá¹ƒ ho
Ä• gacchantÄ• pucchitabbÄ• ``bhÄ• vanÄ• mayiddhi kiá¹ƒ kusalÄ• , akusalÄ• , abyÄ• katÄ
sampayuttÄ• , dukkhÄ• ya \Be II 258/, adukkhamasukhÄ• ya, savitakkasavicÄ• rÄ• , avitakk
avitakkaavicÄ• rÄ• , kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• â€™â€™ ti.

imaá¹ƒ pana paÃ±haá¹ƒ ye jÄ• nanti, te evaá¹ƒ vakkhanti ``bhÄ• vanÄ• mayiddhi kusalÄ• v
229/ vÄ• , adukkhamasukhavedanÄ«yÄ• eva, avitakkaavicÄ• rÄ• eva, rÅ«pÄ• vacarÄ• ev
``pÄ• á¹‡Ä• tipÄ• tacetanÄ• kusalÄ• kusalÄ• dÄ«su kataraá¹ƒ koá¹-á¹-hÄ• saá¹ƒ bhajatÄ«â
``pÄ• á¹‡Ä• tipÄ• tacetanÄ• akusalÄ• va, dukkhavedanÄ«yÄ• va, savitakkasavicÄ• rÄ• va,
evaá¹ƒ sante ``tumhÄ• kaá¹ƒ kathÄ• neva kusalattikena sameti, na vedanÄ• ttikena, na vita
parittattikenÄ• â€™â€™ ti. kiá¹ƒ pana evaá¹ƒ mahantaá¹ƒ suttaá¹ƒ niratthakanti? no niratth
atthaá¹ƒ na jÄ• nÄ• tha. __iddhimÄ• cetovasippatto_ti etthahi na bhÄ• vanÄ• mayiddhi adh
pana adhippetÄ• . sÄ• hi ettha labbhamÄ• nÄ• labbhatÄ«ti.

haritabbaá¹ƒ upanikkhipitabbanti hÄ• raá¹ƒ, hÄ• rameva __hÄ• raka_nti Ä• ha __ ``atha vÄ
jÄ«vitaharaá¹‡akaá¹ƒ upanikkhipitabbaá¹ƒ vÄ• satthaá¹ƒ __satthahÄ• raka_nti vikappadvay
``hÄ• rakasatthaâ€™â€™ ntica vattabbe __satthahÄ• raka_nti visesanassa paranipÄ• taá¹ƒ
labhati, tathÄ• kareyyÄ• _ti adhippÄ• yatthamÄ• ha. __upanikkhipeyyÄ• _ti ``pariyeseyyÄ• a
sikhÄ• ppattamatthaá¹ƒdasseti. __itarathÄ• _ti ``pariyeseyyÄ• â€™â€™ ti imassa upanikkhi
aggahetvÄ• yadi pariyesanamattameva adhippetaá¹ƒ siyÄ• ti attho. __pariyiá¹-á¹-hamattenÄ
``satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ• â€™â€™ ti iminÄ• vuccamÄ• nassa atthassa
byaÃ±janÄ• nurÅ«patoparipuá¹‡á¹‡aá¹ƒ katvÄ• avuttattÄ• Ä• ha __ ``byaÃ±janaá¹ƒ anÄ•

hiá¹ƒsatÄ«ti__satthaá¹ƒ, _ sasanti hiá¹ƒsanti tenÄ• ti vÄ• __sattha_nti laguá¸·apÄ• sÄ• á¹‡
satthasaá¹…gahitattÄ• Ä• ha --- __ ``yaá¹ƒ ettha thÄ• varappayogasaá¹…gahitaá¹ƒ satthaá
_nti.

__vuttÄ• vasesa_nti vuttaasiÄ• dÄ«hi avasiá¹-á¹-haá¹ƒ. __laguá¸·a_nti muggarassetaá¹ƒ ad
__satthasaá¹…gaho_ti mÄ• tikÄ• yaá¹ƒ ``satthahÄ• rakaâ€™â€™ nti ettha vuttasatthasaá¹.
tasmÄ• dvidhÄ• bhinditvÄ• padabhÄ• janaá¹ƒ vutta_nti Ä«disaá¹ƒ heá¹-á¹-hÄ•
vuttavibhaá¹…ganayabhedadassanantiveditabbaá¹ƒ. __narake vÄ• papatÄ• tiÄ• dÄ«_ti ett
vÄ• papatÄ• â€™â€™ tiparato vuttaá¹ƒ avuttaÃ±ca ``rukkhato vÄ• papatÄ• â€™â€™ tiÄ•
saá¹…gaá¹‡hÄ• ti. tenevÄ• ha \Be II 259/ __ ``na hi sakkÄ• sabbaá¹ƒ sarÅ«peneva vattuâ€
vuttanayattÄ• _tiparato nigamanavasena vuttassa dutiyapadassa padabhÄ• jane vuttanayat
vuttamevÄ• _timaraá¹‡Å«pÄ• yassa bahuvidhatÄ• nidassanatthaá¹ƒ, tato ekadese dassite s
hotÄ«tiadhippÄ• yo. __na hi sakkÄ• ... pe ... vattu_nti ``rukkhato vÄ• papatÄ• â€™â€™ tiÄ
sarÅ«patosabbaá¹ƒ maraá¹‡Å«pÄ• yaá¹ƒ pariyosÄ• naá¹ƒ pÄ• petvÄ• na sakkÄ• vattunti

__mataá¹ƒ_ \Ne II 230/ __te jÄ«vitÄ• seyyoti_ ettha vuttamaraá¹‡aá¹ƒ yasmÄ• iti-saddo ni
tatthavuttamaraá¹‡aá¹ƒ iti-saddassa atthoti tampi gahetvÄ• atthaá¹ƒ dassento Ä• ha --- __
``maraá¹‡acittomaraá¹‡amanoti atthoâ€™â€™ _ti. __cittassa atthadÄ«panatthaá¹ƒ vutto_ti
vicittÄ• dianekatthavisayattÄ• nÄ• yaá¹ƒ citta-saddo idha aÃ±Ã±asmiá¹ƒ atthe vattamÄ• no
viÃ±Ã±Ä• á¹‡asmiá¹ƒyevavattamÄ• no veditabboti tassa atthassa niyamanatthaá¹ƒ vutto. im
idhaanavakÄ• soti dasseti. __na tÄ• va attho vutto_ti ``iti cittamanoâ€™â€™ ti
uddharitvÄ• piiti-saddanidassitassa maraá¹‡assa aparÄ• maá¹-á¹-habhÄ• vato vuttaá¹ƒ. tÄ•
``cittasaá¹…kappoâ€™â€™ tiimassa padabhÄ• jane ``maraá¹‡asaÃ±Ã±Ä«â€™â€™ tiÄ• di
vakkhamÄ• nataá¹ƒ vibhÄ• veti. tatthahi iti-saddanidassitaá¹ƒ maraá¹‡asaá¹…khÄ• tamatth
``maraá¹‡asaÃ±Ã±Ä« maraá¹‡acetano maraá¹‡Ä• dhippÄ• yoâ€™â€™ tivuttaá¹ƒ. tenevÄ•
imasmiá¹ƒ pade adhikÄ• ravasena itisaddo Ä• haritabboâ€™â€™ _ti. kasmÄ• Ä• haritabbo
_tiÄ• di. kathaá¹ƒ panetaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha__ ``tathÄ• hissÄ• â€™â€™ _tiÄ• di. _
__tameva attha_nti maraá¹‡asaá¹…khÄ• tamatthaá¹ƒ. ``maraá¹‡asaÃ±Ã±Ä«â€™â€™ tiÄ•
iti-saddassa attho, ``saÃ±Ã±Ä«â€™â€™ tiÄ• di saá¹…kappasaddassa. cittasaddassa panet
saá¹…kappasaddassa saÃ±Ã±Ä• cetanÄ• dhippÄ• yavasena tidhÄ• atthaá¹ƒdassentena vi
tenevÄ• ha --- __ ``citto nÄ• nappakÄ• rako saá¹…kappoâ€™â€™ _tiÄ• di. adhippÄ• yasad
--- __ ``adhippÄ• yoti vitakko veditabboâ€™â€™ _ti. __na idaá¹ƒ vitakkassa nÄ• ma_nti ida
vitakkasseva nÄ• manti dassetuá¹ƒvuttaá¹ƒ. pÄ• kaá¹-attÄ• oá¸·Ä• rikattÄ• ca uccÄ• kÄ• r
apÄ• kaá¹-attÄ• anoá¸·Ä• rikattÄ• ca avacÄ• kÄ• ratÄ• .

<174> kÄ• yekadesepi \Be II 260/ kÄ• ya-saddo vattatÄ«ti Ä• ha __ ``hatthena vÄ• â€™â€™
__paharaá¹‡enÄ• _ti satthena. satthaÃ±hi paharanti etenÄ• ti paharaá¹‡anti vuccati. __kam
pÄ• á¹‡Ä• tipÄ• takammunÄ• bajjhati, pÄ• á¹‡Ä• tipÄ• takammassa siddhanti vuttaá¹ƒ hoti

yassa kassaci ekasseva jÄ«vitindriyavisayÄ• vadhakacetanÄ• pavattati, na pahÄ• rapacca
jÄ«vitindriyavisayÄ• , nÄ• pi samÅ«hassÄ• ti veditabbÄ• . __ubhayathÄ• pÄ«_tiuddesÄ• nu
vadhakacittaá¹ƒ paccuppannÄ• rammaá¹‡ampi jÄ«vitindriyaá¹ƒ pabandhavicchedanavasen
pavattatÄ«ti Ä• ha __ ``pacchÄ• vÄ• teneva rogenÄ• â€™â€™ _tiÄ• di. yenahi pabandho
payogaá¹ƒ nibbattentaá¹ƒ tadÄ• vadhakacittaá¹ƒ pavattantaá¹ƒ paharitamatteyevakammun
manussaarahantassa ca puthujjanakÄ• leyeva satthappahÄ• re vÄ• visevÄ• dinnepi yadi s
marati, arahantaghÄ• tako hotiyeva. yaá¹ƒ panaputhujjanakÄ• le dinnaá¹ƒ dÄ• naá¹ƒ arahat
paribhuÃ±jati, puthujjanasseva taá¹ƒ dinnaá¹ƒhoti.

nanu \Ne II 231/ ca yathÄ• arahattaá¹ƒ patvÄ• paribhuttampi puthujjanakÄ• le dinnaá¹ƒ pu
evaá¹ƒ maraá¹‡Ä• dhippÄ• yena puthujjanakÄ• le pahÄ• re dinne arahattaá¹ƒ patvÄ• tenev
arahantaghÄ• takoyeva hoti, na puthujjanaghÄ• takoti? visesasabbhÄ• vato. dÄ• naÃ±hidey
pariccÄ• gamattena hoti. tathÄ• hi dÄ• nacetanÄ• cajitabbaá¹ƒ vatthuá¹ƒ Ä• rammaá¹‡aá¹
hoti, aÃ±Ã±asantakakaraá¹‡aá¹ƒva tassa cajanaá¹ƒ, tasmÄ• yassa taá¹ƒ santakaá¹ƒ kataá
dinnaá¹ƒ hoti, na evaá¹ƒ vadho. so hi pÄ• á¹‡o pÄ• á¹‡asaÃ±Ã±itÄ• vadhakacetanÄ• upak
imesaá¹ƒ paÃ±cannaá¹ƒ aá¹…gÄ• naá¹ƒ pÄ• ripÅ«riyÄ• va hoti, na apÄ• ripÅ«riyÄ• . tasmÄ
maraá¹‡anti arahantaghÄ• takoyeva hoti, na puthujjanaghÄ• tako. yasmÄ• pana ``imaá¹ƒ m
santÄ• naá¹ƒ Ä• rabbha mÄ• raá¹‡icchÄ• , tassa puthujjanakhÄ«á¹‡Ä• savabhÄ• vena payo
satipi santÄ• nabhede abhedoyeva, yadÄ• ca atthasiddhi, tadÄ• khÄ«á¹‡Ä• savabhÄ• vo,
hotÄ«ti niá¹-á¹-hamettha gantabbaá¹ƒ.

__aÃ±Ã±acittenÄ• _ti avadhÄ• dhippÄ• yena amÄ• retukÄ• matÄ• cittena. __natthi
pÄ• á¹‡Ä• tipÄ• to_tiamÄ• retukÄ• matÄ• cittena pahaá¹-attÄ• . kiÃ±cÄ• pi paá¹-hamappah
sakkotimÄ• retuá¹ƒ, dutiyaá¹ƒ pana labhitvÄ• sakkonto jÄ«vitavinÄ• sanahetu hoti, tasmÄ•
maraá¹‡aâ€™â€™ nti iminÄ• saá¹ƒsandanato paá¹-hamappahÄ• reneva kammabaddho yu
aÃ±Ã±acittena dinnattÄ• . tena vuttaá¹ƒ __ ``ubhayehi matepi paá¹-hamappahÄ• reneva ka

__kammÄ• pattibyattibhÄ• vattha_nti Ä• nantariyÄ• dikammavibhÄ• gassa pÄ• rÄ• jikÄ• diÄ
vibhÄ• vanatthaá¹ƒ. ``eá¸·akaá¹ƒ mÄ• remÄ«â€™â€™ ti pavattacetanÄ• ya pubbabhÄ• gat
tisanniá¹-á¹-hÄ• pakacetanÄ• ya tadÄ• sannihitattÄ• yathÄ• vatthukaá¹ƒ kammabaddho ho
``imaá¹ƒvatthuá¹ƒ mÄ• remÄ«ti cetanÄ• ya atthibhÄ• vatoâ€™â€™ _tiÄ• di. sabbattha hi pu
abhisandhicittaá¹ƒappamÄ• á¹‡aá¹ƒ tena atthasiddhiyÄ• abhÄ• vato, vadhakacittaá¹ƒ pana
jÄ«vitindriyaá¹ƒ anantariyÄ• dibhÄ• vepamÄ• á¹‡anti daá¹-á¹-habbaá¹ƒ. __ghÄ• tako ca hot
hoti, pÄ• á¹‡Ä• tipÄ• takammunÄ• vabaddho hotÄ«ti attho. __pubbe vuttanayeneva veditab
pÄ• rÄ• jikathullaccayapÄ• cittiyÄ• niveditabbÄ• ni. ``mÄ• tÄ• pituarahantÄ• naá¹ƒ aÃ±Ã±at
guá¹‡amahantesu pavattapubbabhÄ• gacetanÄ• yadÄ• ruá¹‡abhÄ• vato tathÄ• vidhapubba
sanniá¹-á¹-hÄ• pakacetanÄ• dÄ• ruá¹‡Ä• va hotÄ«tiÄ• ha --- __ ``idha pana cetanÄ• dÄ• r
iminÄ• ca ``eá¸·akaá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ timÄ• tÄ• pituÄ• dÄ«naá¹ƒ mÄ• raá¹‡ep

adÄ• ruá¹‡attÄ• aÃ±Ã±athÄ• pavattaÄ• nantariyakammatoevaá¹ƒ pavattÄ• nantariyassa n
hotÄ«ti daá¹-á¹-habbÄ• .

__lohitaka_nti \Ne II 232/ lohitamakkhitaá¹ƒ. __kammaá¹ƒ karonte_ti yuddhakammaá¹ƒ karo
__yathÄ• dhippÄ• yaá¹ƒgate_ti yodhaá¹ƒ vijjhitvÄ• pitari viddhe. idaÃ±ca yathÄ• dhippÄ• y
tathÄ• viddhabhÄ• vadassanatthaá¹ƒvuttaá¹ƒ. ayathÄ• dhippÄ• yaá¹ƒ pana ujukameva gan
maraá¹‡Ä• dhippÄ• yena attanÄ• vakatappayogattÄ• nevatthi visaá¹…ketoti vadanti. __Ä•
pitaraá¹ƒ uddissakatappayogÄ• bhÄ• vato.

adhiá¹-á¹-hÄ• yÄ• ti mÄ• tikÄ• vasena Ä• á¹‡attikapayogakathÄ• vaá¹‡á¹‡anÄ•

__evaá¹ƒ_ \Be II 262/ __vijjhÄ• _ti evaá¹ƒ dhanuá¹ƒ kaá¸• á¸• hetvÄ• vijjha. __evaá¹ƒ paha
asiá¹ƒ gahetvÄ• pahara. __evaá¹ƒ ghÄ• tehÄ«_ti evaá¹ƒ kammakÄ• raá¹‡aá¹ƒ katvÄ• mÄ
piá¹-á¹-himajjhe. __etenÄ• _ti ``adhiá¹-á¹-hahitvÄ• Ä• á¹‡Ä• petÄ«â€™â€™ tiÄ• dinÄ• .
__tatthÄ• _tiÄ• á¹‡attikappayoge.

kiÃ±cÄ• pi kiriyaviseso aá¹-á¹-hakathÄ• su anÄ• gato, pÄ• á¸·iyaá¹ƒ pana ``evaá¹ƒ vijjha, ev
ghÄ• tehÄ«â€™â€™ ti kiriyÄ• visesassa parÄ• maá¹-á¹-hattÄ• Ä• cariyaparamparÄ• ya Ä•
kiriyÄ• visesaá¹ƒpÄ• á¸·iyÄ• saá¹ƒsandanato gahetvÄ• dassento __ ``aparo nayoâ€™â€™
hatthÄ• dichedanaá¹ƒ. __bhedana_nti kucchiÄ• diphÄ• lanaá¹ƒ. atha vÄ• usunÄ• __vijjhan
__chedanaá¹ƒ, _ muggarÄ• dÄ«hisÄ«sÄ• di__bhedana_nti evamettha attho daá¹-á¹-habbo.
saá¹…khamuá¹‡á¸• akammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ•
uttaroá¹-á¹-haubhatokaá¹‡á¹‡acÅ«á¸·ikagalavÄ• á¹-akapariccheda cammaá¹ƒ chinditvÄ•
gaá¹‡á¹-hiá¹ƒ katvÄ• daá¹‡á¸• akena paliveá¹-hetvÄ• uppÄ• á¹-enti, saha kesehi cammaá¹
sÄ«sakaá¹-Ä• haá¹ƒ thÅ«lasakkharÄ• hi ghaá¹ƒsitvÄ• dhovantÄ• saá¹…khavaá¹‡á¹‡aá¹ƒ
__evamÄ• dÄ«_ti__Ä• di_-saddena bilaá¹…gathÄ• likaá¹ƒ rÄ• humukhaá¹ƒ jotimÄ• likaá¹ƒ
erakavattikaá¹ƒcÄ«rakavÄ• sikaá¹ƒ eá¹‡eyyakaá¹ƒ baá¸·isamaá¹ƒsikaá¹ƒ kahÄ• paá¹‡ikaá¹
palighaparivattikaá¹ƒpalÄ• lapÄ«á¹-hakanti evamÄ• diá¹ƒ sabbaá¹ƒ kammakÄ• raá¹‡aá¹ƒ s

tattha (Mp II 2.1) __bilaá¹…gathÄ• lika_nti kaÃ±jiyaukkhalikakammakÄ• raá¹‡aá¹ƒ. taá¹ƒkar
sÄ«sakapÄ• laá¹ƒ uppÄ• á¹-etvÄ• tattaá¹ƒ ayoguá¸·aá¹ƒ saá¹‡á¸• Ä• sena gahetvÄ• tattha
matthaluá¹…gaá¹ƒ pakkuthitvÄ• upari uttarati. __rÄ• humukha_nti rÄ• humukhakammakÄ•
saá¹…kunÄ• mukhaá¹ƒ vivaritvÄ• antomukhe dÄ«paá¹ƒ jÄ• lenti, kaá¹‡á¹‡acÅ«á¸·ikÄ• hi v
nikhÄ• danena khaá¹‡anti, lohitaá¹ƒ paggharitvÄ• mukhaá¹ƒ pÅ«reti. __jotimÄ• lika_ntisaka
telapilotikÄ• ya veá¹-hetvÄ• Ä• limpenti. __hatthapajjotika_nti hatthetelapilotikÄ• ya veá¹-he
pajjÄ• lenti. __erakavattika_nti erakavattakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• heá¹-á¹-hÄ•
cammavaá¹-á¹-e \Ne II 233/ kantitvÄ• gopphake \Be II 263/ pÄ• tenti, atha naá¹ƒ yottehi ba
kaá¸• á¸• hanti, so attanova cammavaá¹-á¹-e akkamitvÄ• patati.

__cÄ«rakavÄ• sika_nticÄ«rakavÄ• sikakammakÄ• raá¹‡aá¹ƒ. taá¹ƒ karontÄ• tatheva camm
kaá¹-iyaá¹ƒ á¹-hapenti, kaá¹-ito paá¹-á¹-hÄ• ya kantitvÄ• gopphakesu á¹-hapenti, uparimehi
heá¹-á¹-himasarÄ«raá¹ƒ cÄ«rakanivÄ• sananivatthaá¹ƒviya hoti. __eá¹‡eyyaka_nti eá¹‡eyya
karontÄ• ubhosu kapparesuca jaá¹‡á¹‡ukesu ca ayavalayÄ• ni datvÄ• ayasÅ«lÄ• ni koá¹-á
ayasÅ«lehi bhÅ«miyaá¹ƒpatiá¹-á¹-hahati, atha naá¹ƒ parivÄ• retvÄ• aggiá¹ƒ karonti, taá¹ƒ k
sandhito sÅ«lÄ• niapanetvÄ• catÅ«hi aá¹-á¹-hikoá¹-Ä«hiyeva á¹-hapenti.

__baá¸·isamaá¹ƒsika_nti ubhatomukhehi baá¸·isehi paharitvÄ• cammamaá¹ƒsanahÄ• rÅ«n
__kahÄ• paá¹‡ika_nti sakalasarÄ«raá¹ƒ tikhiá¹‡Ä• hi vÄ• sÄ«hi koá¹-ito paá¹-á¹-hÄ• ya kah
kahÄ• paá¹‡amattaá¹ƒpÄ• tentÄ• koá¹-á¹-enti. __khÄ• rÄ• patacchika_nti sarÄ«raá¹ƒ tattha
paharitvÄ• kocchehikhÄ• raá¹ƒ ghaá¹ƒsanti, cammamaá¹ƒsanahÄ• rÅ«ni paggharitvÄ• aá
tiá¹-á¹-hati. __palighaparivattika_ntiekena passena nipajjÄ• petvÄ• kaá¹‡á¹‡achidde ayasÅ
pathaviyÄ• ekÄ• baddhaá¹ƒ karonti, atha naá¹ƒ pÄ• de gahetvÄ• Ä• viÃ±chanti. __palÄ• la
kÄ• raá¹‡iko chavicammaá¹ƒacchinditvÄ• nisadapotehi aá¹-á¹-hÄ«ni bhinditvÄ• kesesu ga
maá¹ƒsarÄ• siyevahoti, atha naá¹ƒ keseheva pariyonandhitvÄ• gaá¹‡hantÄ• palÄ• lavaá¹-
paliveá¹-henti.

vatthuá¹ƒ visaá¹ƒvÄ• detvÄ• tato aÃ±Ã±aá¹ƒ mÄ• retÄ«ti sambandho. purimapassÄ• dÄ«n
vatthusabhÄ• gatovatthuggahaá¹‡eneva gahaá¹‡anti Ä• ha __ ``purato paharitvÄ• â€™â€™
vÄ• â€™â€™ tiniyamaá¹ƒ katvÄ• vÄ• akatvÄ• vÄ• ``purato paharitvÄ• mÄ• rehÄ«â€™â
aÃ±Ã±atthapaharitvÄ• mÄ• reti, lesaá¹ƒ oá¸• á¸• etvÄ• avuttattÄ• visaá¹…ketova hoti. citt
paharitvÄ• mÄ• raá¹‡aá¹ƒ icchantopi sace ``purato paharitvÄ• mÄ• rehÄ«â€™â€™ ti vada
oá¸• á¸• etvÄ• tathÄ• vuttamatthaá¹ƒ á¹-hapetvÄ• teneva cittena samuá¹-á¹-hÄ• pitaviÃ±Ã
manussaviggahapÄ• rÄ• jikatopariyÄ• yena amuccanato ``aÃ±Ã±attha paharitvÄ• mÄ• rite
ti vadanti, keci pana taá¹ƒ na icchanti. __vatthuvisesenÄ• _ti mÄ• tuÄ• divatthuvisesena \Be
__kammaviseso_ti Ä• nantariyÄ• dikammaviseso. __Ä• pattiviseso_ti pÄ• rÄ• jikÄ• diÄ• pat

__ ``etaá¹ƒ gÄ• me á¹-hitaâ€™â€™ _nti gÄ• mo puggalaniyamanatthaá¹ƒ vutto, na okÄ• sa
tasmÄ• okÄ• saá¹ƒ aniyametvÄ• puggalasseva niyamitattÄ• natthi visaá¹…keto. __ ``gÄ• n
_tiÄ• dÄ«supana okÄ• sassa niyamitattÄ• aÃ±Ã±attha mÄ• rite visaá¹…keto vutto.

__tuá¹‡á¸• enÄ• _ti \Ne II 234/ khaggakoá¹-iyÄ• . __tharunÄ• _ti khaggamuá¹-á¹-hinÄ• .

__ ``etaá¹ƒ gacchantaâ€™â€™ _nti gamanena puggalova niyamito, na iriyÄ• patho. tenÄ• h
``natthivisaá¹…ketoâ€™â€™ _ti. __ ``gacchantamevÄ• â€™â€™ _tiÄ• dinÄ• iriyÄ• patho n
``visaá¹…ketohotÄ«â€™â€™ _ti.

``dÄ«ghaá¹ƒ mÄ• rehÄ«â€™â€™ ti vuttepi dÄ«ghasaá¹‡á¹-hÄ• nÄ• naá¹ƒ bahubhÄ• vato i

dÄ«ghantiaÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡alakkhaá¹‡ena aniddiá¹-á¹-hattÄ• __ ``aniyametvÄ
vuttaá¹ƒ. tenevÄ• ha __ ``yaá¹ƒ kiÃ±ci tÄ• disaá¹ƒ mÄ• retÄ«â€™â€™ _ti. ettha ca ``cittena
dÄ«ghasaá¹‡á¹-hÄ• nesuekaá¹ƒ niyametvÄ• vuttepi vÄ• cÄ• ya aniyamitattÄ• aÃ±Ã±asmi
visaá¹…ketoâ€™â€™ tivadanti. parapÄ• á¹‡imhi pÄ• á¹‡asaÃ±Ã±itÄ• lakkhaá¹‡assa aá¹…
pÄ• á¹‡Ä• tipÄ• toti Ä• ha__ ``Ä• á¹‡Ä• pako muccatÄ«â€™â€™ _ti. yadi evaá¹ƒ okÄ• sani
pÄ• á¹‡Ä• tipÄ• toti? okÄ• saá¹ƒ niyamentassa tasmiá¹ƒ okÄ• se nisinnassa jÄ«vitindriyaá¹
hotÄ«tigahetabbaá¹ƒ. okÄ• saÃ±hi niyametvÄ• niddisanto tasmiá¹ƒ okÄ• se nisinnaá¹ƒ mÄ
pana tadÄ• tattha natthi, tasmÄ• okÄ• sena saha attano jÄ«vitindriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ

adhiá¹-á¹-hÄ• yÄ• ti mÄ• tikÄ• vasena Ä• á¹‡attikapayogakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ

dÅ«takathÄ• vaá¹‡á¹‡anÄ•

__evaá¹ƒ Ä• á¹‡Ä• pentassa Ä• cariyassa tÄ• va dukkaá¹-a_nti sace sÄ• Ä• á¹‡atti yathÄ•
Ä• cariyassa Ä• á¹‡attikkhaá¹‡e dukkaá¹-aá¹ƒ. sace \Be II 265/ pana sÄ• Ä• á¹‡atti yathÄ•
yaá¹ƒ parato thullaccayaá¹ƒ vuttaá¹ƒ, Ä• á¹‡attikkhaá¹‡e tadeva hoti. atha so taá¹ƒ avassaá
parato ``sabbesaá¹ƒ Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti vuttaá¹ƒ, tato imassa taá¹…khaá
hotÄ«ti evamettha attho gahetabbo. __Ä• cariyena_ pana heá¹-á¹-hÄ• adinnÄ• dÄ• nakath
vuttanayeneva ayamattho sakkÄ• viÃ±Ã±Ä• tunti idha na vutto. vuttaÃ±hitattha ``Ä• patti du
Ä• á¹‡Ä• pentassa Ä• cariyassa tÄ• va dukkaá¹-aá¹ƒ. sace panasÄ• Ä• á¹‡atti yathÄ• dhip
parato thullaccayaá¹ƒ vuttaá¹ƒ, Ä• á¹‡attikkhaá¹‡e tadeva hoti. atha taá¹ƒ bhaá¹‡á¸• aá¹ƒ a
hoti, yaá¹ƒ parato `sabbesaá¹ƒ Ä• patti pÄ• rÄ• jikassÄ• â€™ tivuttaá¹ƒ, tato imassa taá¹…k
pÄ• rÄ• jikaá¹ƒ hotÄ«ti ayaá¹ƒ yutti sabbattha veditabbÄ• â€™â€™ ti. __tesampi dukkaá¹-a
dukkaá¹-aá¹ƒ. __paá¹-iggahitamatte_ti ettha avassaá¹ƒce paá¹-iggaá¹‡hÄ• ti, tato pubbeva
235/ thullaccayaá¹ƒ, na pana paá¹-iggahiteti daá¹-á¹-habbaá¹ƒ. kasmÄ• panassa thullaccay
``mahÄ• jano hi tena pÄ• pe niyojitoâ€™â€™ _ti.

__mÅ«laá¹-á¹-hasseva dukkaá¹-a_nti idaá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayadas
Ä• cariyassaadhippetaá¹ƒ. tenÄ• ha __ ``evaá¹ƒ santeâ€™â€™ _tiÄ• di, evaá¹ƒ mahÄ• aá¹
atthesatÄ«ti attho. __paá¹-iggahaá¹‡e Ä• pattiyeva na siyÄ• _ti vadhakassa ``sÄ• dhu suá¹-
timÄ• raá¹‡apaá¹-iggahaá¹‡e dukkaá¹-Ä• patti na siyÄ• , evaá¹ƒ anoá¸·Ä• rikavisayepi tÄ• v
kimaá¹…gaá¹ƒ pana mÄ• raá¹‡apaá¹-iggahaá¹‡eti dassanatthaá¹ƒ saÃ±carittapaá¹-iggahaá
vataitthannÄ• mo hato assÄ• â€™â€™ ti evaá¹ƒ maraá¹‡Ä• bhinandanepi dukkaá¹-e sati pa
mÄ• raá¹‡apaá¹-iggahaá¹‡etiadhippÄ• yo. __paá¹-iggaá¹‡hantassevetaá¹ƒ dukkaá¹-a_nti a
visaá¹…ketattÄ• imassa paá¹-iggahaá¹‡apaccayÄ• mÅ«laá¹-á¹-hassa nattheva Ä• pattÄ«ti
vuttadukkaá¹-aá¹ƒ paá¹-iggaá¹‡hantassevÄ• tiettakameva avadhÄ• raá¹‡ena dassitaá¹ƒ, na
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttadukkaá¹-aá¹ƒ paá¹-ikkhittaâ€™â€™ ntivadanti. __purima
avisakkiyadÅ«taniddese. __eta_nti dukkaá¹-aá¹ƒ. yadi evaá¹ƒ kasmÄ• pÄ• á¸·iyaá¹ƒ na vut

``okÄ• sÄ• bhÄ• venÄ• â€™â€™ _ti. tattha mÅ«laá¹-á¹-hassathullaccayavacanato paá¹-igg
vattuá¹ƒ okÄ• so natthÄ«ti okÄ• sÄ• bhÄ• venana vuttaá¹ƒ, na pana abhÄ• vatoti adhippÄ•

__Ä• á¹‡attikkhaá¹‡e_ \Be II 266/ __puthujjano_ti ettha anÄ• gate
voropetabbajÄ«vitindriyavasenaatthasÄ• dhikacetanÄ• ya pavattattÄ• arahantaghÄ• tako j

dÅ«takathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<175> sayaá¹ƒ saá¹…ghattherattÄ• __ ``upaá¹-á¹-hÄ• nakÄ• leâ€™â€™ _ti vuttaá¹ƒ. __vÄ
dukkaá¹-a_nti ``yo koci mama vacanaá¹ƒ sutvÄ• imaá¹ƒ dhÄ• retÅ«â€™â€™ ti iminÄ• adh
kevalaá¹ƒmaraá¹‡Ä• bhinandanavaseneva vuttattÄ• ``corÄ• pi nÄ• ma taá¹ƒ na hanantÄ«â
dukkaá¹-amevavuttaá¹ƒ. __ayamattho etena vutto_ti yathÄ• so jÄ• nÄ• tÄ«ti sambandho.
__vÄ• kyabheda_ntivacÄ«bhedaá¹ƒ. __dvinnaá¹ƒ uddissÄ• _ti dve uddissa, dvinnaá¹ƒ vÄ•
uddissamaraá¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡entassa cetanÄ• ya ekattepi ``dve pÄ• á¹‡Ä• tipÄ• tÄ• â
balavabhÄ• vaá¹ƒÄ• pajjitvÄ• paá¹-isandhivipÄ• kasamanantaraá¹ƒ pavattiyaá¹ƒ anekÄ• su
aparÄ• pariyacetanÄ• vasenadukkhuppÄ• danato mahÄ• vipÄ• kattÄ• ``akusalarÄ• sÄ«â€™
maraá¹‡asaá¹ƒvaá¹‡á¹‡anepieseva nayo.

__eva_nti \Ne II 236/ ``sÄ«saá¹ƒ vÄ• chinditvÄ• papÄ• te vÄ• papatitvÄ• â€™â€™ tiÄ• di
__Ä• rocitamatte_tivuttamatte. yathÄ• ariyamaggakkhaá¹‡e cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
cakiccavasena ijjhanti, evaá¹ƒ cetanÄ• ya ekattepi kiccavasena anekÄ• pÄ• á¹‡Ä• tipÄ• tÄ
``tattakÄ• pÄ• á¹‡Ä• tipÄ• tÄ• â€™â€™ _ti. yathÄ• hi attÄ• naá¹ƒ sataá¹ƒ katvÄ• dassetu
sataá¹ƒ homÄ«â€™â€™ ti kataparikammavasena laddhapaccuppannaparittÄ• rammaá¹‡aá
abhiÃ±Ã±Ä• cittaá¹ƒsatantogadhÄ• naá¹ƒ vaá¹‡á¹‡esu ekassa vaá¹‡á¹‡aá¹ƒ Ä• rammaá¹‡a
nipphÄ• deti, yathÄ• caekassa maraá¹‡e pavattamÄ• nÄ• pi vadhakacetanÄ• sakalasarÄ«
nirujjhamÄ• naÃ±ca sakalampijÄ«vitindriyaá¹ƒ ekappahÄ• reneva Ä• lambitumasakkuá¹‡ey
ekadesappavattaá¹ƒjÄ«vitindriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• Ä• rammaá¹‡abhÅ«taá¹ƒ sa
vinÄ• seti, evameva paccuppannaparittÄ• rammaá¹‡Ä• ya vadhakacetanÄ• ya mÄ• retukÄ•
ekassevajÄ«vitindriye Ä• rammaá¹‡e katepi kiccanipphattivasena sabbepi mÄ• ritÄ• va hon

<176> __yesaá¹ƒ_ \Be II 267/ __hatthato_ti yesaá¹ƒ Ã±Ä• takapavÄ• ritÄ• naá¹ƒ hatthato. _
muccatÄ«_ti idaá¹ƒ tena katapayogassa puna pÄ• katikabhÄ• vÄ• pÄ• danaá¹ƒ avasÄ• naá
vuttaá¹ƒ. ``mÅ«lena kÄ«taá¹ƒ pana potthakaá¹ƒ potthakasÄ• mikÄ• naá¹ƒ datvÄ• muccatiye
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __kenaci_ pana ``sace potthakaá¹ƒsÄ• mikÄ• naá¹ƒ datvÄ•
muccati attaniyabhÄ• vato amocitattÄ• â€™â€™ ti vatvÄ• bahudhÄ• papaÃ±citaá¹ƒ, na taá
potthakasÄ• mikÄ• naÃ±hi potthake dinneaÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• attanÄ• katap
kathaá¹ƒ so na mucceyya, na capariccattassa attaniyabhÄ• vo diá¹-á¹-hoti. __gaá¹‡á¹-hipad
kÄ«to hoti, potthakasÄ• mikÄ• naá¹ƒpotthakaá¹ƒ, yesaá¹ƒ hatthato mÅ«laá¹ƒ gahitaá¹ƒ, tes

muccatÄ«ti kasmÄ• vuttaá¹ƒ. potthakanimittaá¹ƒ mÅ«lassa gahitattÄ• akappiyametaá¹ƒ. ya
potthakaá¹ƒdatvÄ• sayameva mÅ«laá¹ƒ gaá¹‡heyya, akappiyameva taá¹ƒ. athÄ• pi potthak
santikÄ• mÅ«laá¹ƒ aggahetvÄ• sayameva taá¹ƒ potthakaá¹ƒ jhÄ• peyya, tathÄ• pi aÃ±Ã±Ä
saddhÄ• deyyavinipÄ• taneÄ• patti, tasmÄ• evamÄ• hÄ• â€™â€™ ti vuttaá¹ƒ, tampi na sÄ
__gaá¹‡á¹-hipadesu_vuttanayovettha sÄ• rato daá¹-á¹-habbo. __ ``maraá¹‡avaá¹‡á¹‡aá¹ƒ l
ekajjhÄ• sayÄ• hutvÄ• _tiidaá¹ƒ tathÄ• karonte sandhÄ• ya vuttaá¹ƒ, evaá¹ƒ pana asaá¹ƒv
maraá¹‡Ä• dhippÄ• yena tasmiá¹ƒpotthake vuttavidhiá¹ƒ karontassa pÄ• rÄ• jikameva.

__pamÄ• á¹‡e_ti attanÄ• sallakkhite pamÄ• á¹‡e. __tacchetvÄ• _ti unnatappadesaá¹ƒ tacc
__paá¹ƒsupacchi_ntisabbantimaá¹ƒ paá¹ƒsupacchiá¹ƒ. ``ettakaá¹ƒ alaâ€™â€™ nti niá¹-á¹-h
sabbantimapayogasÄ• dhikÄ• cetanÄ• sanniá¹-á¹-hÄ• pakacetanÄ• \Ne II 237/. __suttantil
apakataÃ±Ã±uno suttantabhÄ• á¹‡akÄ• . mahÄ• aá¹-á¹-hakathÄ• cariyatthereyeva sandhÄ•
jÄ• nantÄ«ti upahÄ• savasena suttantikattherÄ• tivuttaâ€™â€™ ntipi vadanti. ettha ca __ma
``Ä• vÄ• á¹-e niá¹-á¹-hite patitvÄ• marantu, aniá¹-á¹-hite mÄ• marantÅ«â€™â€™ ti iminÄ•
sandhÄ• ya sabbantimÄ• sanniá¹-á¹-hÄ• pakacetanÄ• vuttÄ• , __mahÄ• paccarisaá¹…khe
paá¹-hamappahÄ• rato paá¹-á¹-hÄ• ya ``imasmiá¹ƒ Ä• vÄ• á¹-e patitvÄ• marantÅ«â€™â€™
karontassa yasmiá¹ƒ yasmiá¹ƒ payoge kate tattha patitÄ• maranti, taá¹ƒtaá¹ƒpayogasÄ• dhi
sanniá¹-á¹-hÄ• pakacetanaá¹ƒ \Be II 268/ sandhÄ• ya ``ekasmimpikudÄ• lappahÄ• re dinne
tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. tasmÄ• tenatena pariyÄ• yena aá¹-á¹-hakathÄ• vÄ•
aÃ±Ã±amaÃ±Ã±Ä• virodho yutto. atha vÄ• __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ekasmiá¹ƒyev
payogena khaá¹‡itvÄ• niá¹-á¹-hÄ• pentaá¹ƒ sandhÄ• ya sabbantimÄ• sanniá¹-á¹-hÄ• paka
``imasmiá¹ƒ patitvÄ• marantÅ«â€™â€™ ti adhippÄ• yena ekasmiá¹ƒ divasekiÃ±ci khaá¹‡itv
tatheva kiÃ±ci kiÃ±ci khaá¹‡itvÄ• niá¹-á¹-hÄ• pentaá¹ƒ sandhÄ• yavuttanti. evampi aá¹-á¹-h
aÃ±Ã±amaÃ±Ã±Ä• virodho yuttoti amhÄ• kaá¹ƒ khanti.

__attano dhammatÄ• yÄ• _ti ajÄ• nitvÄ• pakkhalitvÄ• vÄ• . __arahantÄ• pi saá¹…gahaá¹ƒ
pÄ• tiyamÄ• nÄ• naá¹ƒ amaritukÄ• mÄ• nampi arahantÄ• naá¹ƒ maraá¹‡aá¹ƒ sambhavatÄ«
``maritukÄ• mÄ• idha marissantÄ«â€™â€™ ti vuttanaye. __tattha patitaá¹ƒ bahi nÄ«haritvÄ
Ä• vÄ• á¹-eyeva marantÅ«ti niyamÄ• bhÄ• vato bahi nÄ«haritvÄ• mÄ• ritepi pÄ• rÄ• jikaá¹ƒ
thokaá¹ƒ cirÄ• yitvÄ• gacchantaá¹ƒ gahetvÄ• mÄ• rite Ä• vÄ• á¹-asmiá¹ƒyevaaggahitattÄ•
hotÄ«â€™â€™ ti vadanti, taá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ ``patitappayogenagahitattÄ• â€
idhÄ• pi sambhavato vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __amaritukÄ• mÄ• vÄ• _tipi adhippÄ•
uttarituá¹ƒ asakkuá¹‡itvÄ• matepi pÄ• rÄ• jikaá¹ƒvuttaá¹ƒ. __nibbattitvÄ• _ti vuttattÄ• pata
ce? opapÄ• tikassa tatthanibbattiyeva patananti natthi virodho. yasmÄ• mÄ• tuyÄ• patitvÄ•
matÄ• yaso mÄ• tughÄ• tako hoti, na kevalaá¹ƒ manussapurisaghÄ• tako, tasmÄ• patitass
adhippÄ• yena __ ``patanarÅ«paá¹ƒ pamÄ• á¹‡aâ€™â€™ _nti vuttaá¹ƒ. idaá¹ƒ pana akÄ• n
``manussabhÅ«taá¹ƒmÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• api parivattaliá¹…gaá¹ƒ jÄ«vitÄ• voro
Ä• nantariyaá¹ƒhotÄ«â€™â€™ ti ettakameva hi aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ.

tattha ca liá¹…ge parivattepi so eva ekakammanibbatto bhavaá¹…gappabandho jÄ«vitindriy
aÃ±Ã±oti ``api parivattaliá¹…gaâ€™â€™ nti vuttaá¹ƒ. yo hi liá¹…ge aparivatte tasmiá¹ƒ
attabhÄ• vebhavaá¹…gajÄ«vitindriyappabandho \Ne II 238/, so eva parivattepi liá¹…ge taá¹
ekajÄ• tisamaÃ±Ã±Ä• . na cettha bhÄ• vakalÄ• pagatajÄ«vitindriyassa vasena codanÄ• kÄ
adhippetattÄ• . taÃ±hi tattha avicchedavuttiyÄ• pabandhavohÄ• raá¹ƒ labhati, itarampi \Be
bhÄ• vÄ• nupÄ• latÄ• sÄ• maÃ±Ã±enÄ• tianokÄ• sÄ• va codanÄ• . tasmÄ• parivattepi liá¹
santÄ• nassajÄ«vitÄ• voropanato vohÄ• rabhedato so itthighÄ• tako vÄ• hotu purisaghÄ•
Ä• nantariyakammatona muccatÄ«ti ettakameva tattha vattabbaá¹ƒ. idha pana yaá¹ƒyaá¹ƒjÄ
temaraá¹‡asamaye attano attano jÄ• tirÅ«peneva maranti, nÄ• Ã±Ã±arÅ«pena, jÄ• tivasene
pÄ• cittiyathullaccayapÄ• rÄ• jikehibhavitabbaá¹ƒ. tasmÄ• nÄ• go vÄ• supaá¹‡á¹‡o vÄ• y
vÄ• patitvÄ• attanotiracchÄ• narÅ«pena marati, tattha pÄ• cittiyameva yuttaá¹ƒ, na thullac
tiracchÄ• nagatasseva matattÄ• . teneva dutiyattheravÄ• de maraá¹‡arÅ«paá¹ƒ pamÄ• á¹‡
vuttaá¹ƒ. ayameva cavÄ• do yuttataro, teneva so pacchÄ• vutto.

iminÄ• va nayena manussaviggahe nÄ• gasupaá¹‡á¹‡asadise tiracchÄ• nagate patitvÄ• at
bhavitabbaá¹ƒ. evaá¹ƒ sante pÄ• á¸·iyaá¹ƒ ``yakkho vÄ• peto vÄ• tiracchÄ• nagatamanuss
patati, Ä• patti dukkaá¹-assa. patite dukkhÄ• vedanÄ• uppajjati, Ä• pattidukkaá¹-assa. mar
thullaccayassÄ• â€™â€™ ti kasmÄ• vuttanti ce? tattha kecivadanti --- yakkho vÄ• peto vÄ
sakarÅ«peneva á¹-hite yakkhapete dassetvÄ• punaaÃ±Ã±arÅ«penapi á¹-hite teyeva yakkh
``tiracchÄ• nagatamanussaviggaho vÄ• â€™â€™ ti vuttaá¹ƒ, na pana tÄ• disaá¹ƒ tiracchÄ•
dassetuá¹ƒ. tasmÄ• tiracchÄ• nagataviggaho vÄ• manussaviggahovÄ• yakkho vÄ• peto
kÄ• tabbÄ• ti. __gaá¹‡á¹-hipadesu_ pana tÄ«supi ``pÄ• á¸·iyaá¹ƒ manussaviggahena á¹-hita
Ä• veá¹‡ikaá¹ƒ katvÄ• thullaccayaá¹ƒ vuttaá¹ƒviya dissatÄ«â€™â€™ ti kathitaá¹ƒ. __yakkh
eseva nayo_ti iminÄ• maraá¹‡arÅ«passevapamÄ• á¹‡attÄ• thullaccayaá¹ƒ atidissati.

__mudhÄ• _ti amÅ«lena, kiÃ±ci mÅ«laá¹ƒ aggahetvÄ• ti vuttaá¹ƒ hoti. __so niddoso_titena
abhÄ• vato. yadi pana sopi tattha kiÃ±ci kiÃ±ci karoti, namuccatiyevÄ• ti dassento Ä• ha __
patitÄ• â€™â€™ _tiÄ• di. tattha __eva_nti evaá¹ƒ mayÄ• kateti attho. __na nassissantÄ«_ti
gamissanti, na palÄ• yissantÄ«ti adhippÄ• yo. __vippaá¹-isÄ• re uppanne_ti mÅ«laá¹-á¹-haá
yadi pana pacchimopi labhitvÄ• tatthavuttappakÄ• raá¹ƒ kiÃ±ci katvÄ• puna vippaá¹-isÄ• r
tassapi esevanayo. __paá¹ƒsumhi patitvÄ• maratÄ«_ti \Be II 270/ abhinavapÅ«rite \Ne II 23
pÄ• depavesetvÄ• uddharituá¹ƒ asakkonto tattheva patitvÄ• marati. __jÄ• tapathavÄ« jÄ•
matthakappattaá¹ƒ thirabhÄ• vaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. paá¹ƒsunÄ• pÅ«rentena pana
pÄ• dadaá¹‡á¸• Ä• dÄ«himaddanatÄ• á¸·anÄ• dinÄ• suá¹-á¹-hutaraá¹ƒ thirabhÄ• vaá¹ƒ Ä•
nibbisese kate jÄ• tapathavÄ«lakkhaá¹‡aá¹ƒappattepi muccatiyeva. __opÄ• taá¹ƒ haratÄ«_
pokkharaá¹‡Ä«sadisattÄ• muccati.

__hatthÄ• muttamatte_ti oá¸• á¸• etvÄ• hatthato muttamatte. __vatiá¹ƒ katvÄ• _ti ettha yad
pÄ• sevuttappakÄ• raá¹ƒ kaÃ±ci visesaá¹ƒ na karoti, attanÄ• katavatiyÄ• viddhaá¹ƒsitÄ• y
__thaddhataraá¹ƒ vÄ• pÄ• sayaá¹-á¹-hiá¹ƒ á¹-hapetÄ«_ti thirabhÄ• vatthaá¹ƒ aparÄ• ya pÄ
bandhitvÄ• vÄ• tameva vÄ• sithilabhÅ«taá¹ƒ thaddhataraá¹ƒ bandhitvÄ• á¹-hapeti. __daá¸
thirataraá¹ƒ vÄ• _ti etthÄ• pieseva nayo. __khÄ• á¹‡uka_nti pÄ• sayaá¹-á¹-hibandhanakhÄ•
mÄ• raá¹‡atthÄ• ya katappayogattÄ• na muccati. __vippaá¹-isÄ• re uppanne_ti mÅ«laá¹-á¹-
uppanne.

__tena alÄ• tena ... pe ... na muccatÄ«_ti ettha ``pubbe katappayogaá¹ƒ vinÄ• setvÄ• pacc
katepi na muccatÄ«ti idaá¹ƒ sandhÄ• ya gantabbaâ€™â€™ nti tÄ«supi __gaá¹‡á¹-hipadesu
adhippÄ• yo yutto siyÄ• --- Ä• ditoyeva mÄ• raá¹‡atthÄ• ya katappayogattÄ• katapariyositÄ
tappaccayÄ• ye ye sattÄ• marissanti, tesaá¹ƒ tesaá¹ƒ vasena paá¹-hamataraá¹ƒyevapÄ• á
pacchÄ• kusalacittena aÃ±Ã±athÄ• katepi na muccatÄ«ti. __rajjuke_tikhuddakarajjuke. __
bahurajjuke ekato katvÄ• attanÄ• vaá¹-á¹-itaá¹ƒ. __ubbaá¹-á¹-etvÄ• _tite rajjuke visuá¹ƒ vis
__garukataraá¹ƒ karotÄ«_ti atibhÄ• riyaá¹ƒ karoti. __pariyesitvÄ• kata_nti araÃ±Ã±aá¹ƒ gar
chinditvÄ• tacchetvÄ• kataá¹ƒ.

<177> __Ä• lambanarukkho vÄ• _ti tatthajÄ• takaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tadatthamevÄ
__visamaá¹‡á¸• ala_nti maÃ±capÄ«á¹-hÄ• dÄ«su Ä• littaá¹ƒ visamaá¹‡á¸• alaá¹ƒ. __vatvÄ•
upanikkhipatÄ«_tiettha mukhena avatvÄ• vuttappakÄ• raá¹ƒ manasÄ• cintetvÄ• upanikkh
__purimanayenÄ• _ti ``yesaá¹ƒ hatthato mÅ«laá¹ƒ gahitaâ€™â€™ ntiÄ• dinÄ• . sarÄ«rassa
kuá¹-á¹-hÄ• di __visabhÄ• garogo_nÄ• ma, jÄ«vitappavattiyÄ• vÄ• asabhÄ• gattÄ• ananu
yo koci jÄ«vitappavattipaccanÄ«ko__visabhÄ• garogo_.

<178> __paraá¹ƒ_ \Be II 271/ __vÄ• amanÄ• parÅ«pa_nti ettha amanÄ• paá¹ƒ rÅ«paá¹ƒ et
bÄ• hiratthasamÄ• so \Ne II 240/ daá¹-á¹-habbo. __manÄ• piyepi eseva nayo_ti etena __ma
upasaá¹ƒharatÄ«_ti ettha paraá¹ƒ vÄ• manÄ• parÅ«paá¹ƒ tassa samÄ«pe á¹-hapeti, attanÄ
samannÄ• gatotiá¹-á¹-hatÄ«tiÄ• di yojetabbanti dasseti. teneva aÃ±Ã±atarasmiá¹ƒ __gaá¹‡á

``mamÄ• lÄ• bhena esitthÄ«, maratÅ«ti samÄ«pago.

duá¹-á¹-hacitto sace yÄ• ti, hoti so itthimÄ• rako ||

``bhikkhatthÄ• ya sace yÄ• ti, jÄ• nantopi na mÄ• rako.

anatthiko hi so tassÄ• , maraá¹‡ena upekkhakoâ€™â€™ ti ||

aparampi tattheva vuttaá¹ƒ ---

``viyogena ca me jÄ• yÄ• , jananÄ« ca na jÄ«vati.

iti jÄ• naá¹ƒ viyuÃ±janto, tadatthÄ« hoti mÄ• rako ||

``pabbajjÄ• dinimittaÃ±ce, yÄ• ti jÄ• naá¹ƒ na mÄ• rako.

anatthiko hi so tesaá¹ƒ, maraá¹‡ena upekkhakoâ€™â€™ ti ||

__alaá¹…karitvÄ• upasaá¹ƒharatÄ«_ti ``alÄ• bhakena sussitvÄ• maratÅ«â€™â€™ ti iminÄ
adhippÄ• yenaupasaá¹ƒharati. teneva __ ``sace uttasitvÄ• marati, visaá¹…ketoâ€™â€™ _t
__alÄ• bhakenasussitvÄ• maratÄ«_ti ettha ca pÄ• rÄ• jikanti pÄ• á¹-haseso daá¹-á¹-habbo
cÄ• _tiahiÄ• dikuá¹‡apÄ• naá¹ƒ gandhÄ• . __haá¹ƒsapuppha_nti haá¹ƒsÄ• dÄ«naá¹ƒ pakkh

<179> __asaÃ±ciccÄ• _ti idaá¹ƒ maraá¹‡asaá¹ƒvattanikaupakkamassa asallakkhaá¹‡aá¹ƒ s
``iminÄ• upakkamenÄ• â€™â€™ _tiÄ• di. __ajÄ• nantassÄ• _ti idaá¹ƒ pana
maraá¹‡asaá¹ƒvattanikaupakkamakaraá¹‡assaajÄ• nanaá¹ƒ sandhÄ• ya vuttanti Ä• ha __ `
marissatÄ«â€™â€™ _tiÄ• di. __namaraá¹‡Ä• dhippÄ• yassÄ• _tiidaá¹ƒ upakkamaá¹ƒ jÄ• n
abhÄ• vaá¹ƒ sandhÄ• ya vuttanti Ä• ha __ ``maraá¹‡aá¹ƒanicchantassÄ• â€™â€™ _tiÄ• di

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__domanassacitteneva_ \Be II 272/ \Ne II 241/ __bhaá¹‡atÄ«_ti iminÄ• sanniá¹-á¹-hÄ• pak
dukkhavedanÄ• yasampayuttÄ• evÄ• ti dasseti. sukhabahulatÄ• ya hi rÄ• jÄ• no hasamÄ•
tivadanti, hÄ• so pana nesaá¹ƒ anatthavÅ«pasamÄ• diaÃ±Ã±avisayoti sanniá¹-á¹-hÄ• paka
dukkhavedanÄ• yasampayuttÄ• eva. sati pana domanasse kathaá¹ƒ taá¹ƒ nappakÄ• satÄ«
``sukhavokiá¹‡á¹‡attÄ• â€™â€™ _tiÄ• di, pubbÄ• pariyavasena ubhosu passesu uppajjana
uppannassa ca domanassassaanuppabandhanena pavattiyÄ• abhÄ• vato tadÄ• uppanna
attho.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<180> __maraá¹‡atthikÄ• va hutvÄ• _ti imassa kÄ• yassa bhedena saggapÄ• panÄ• dhipp
atthatomaraá¹‡atthikÄ• va hutvÄ• . __maraá¹‡atthikabhÄ• vaá¹ƒ ajÄ• nantÄ• _ti evaá¹ƒ adh
maraá¹‡atthikÄ• nÄ• ma hontÄ«ti attano maraá¹‡atthikabhÄ• vaá¹ƒ ajÄ• nantÄ• . na hi te at
jÄ• nanti. __vohÄ• ravasenÄ• _ti pubbabhÄ• gavohÄ• ravasena, maraá¹‡Ä• dhippÄ• yassa

sanniá¹-á¹-hÄ• pakacetanÄ• kkhaá¹‡ekaruá¹‡Ä• ya abhÄ• vato kÄ• ruÃ±Ã±ena pÄ• se bad
hotÄ«ti adhippÄ• yo. __yathÄ• yunÄ• _ti vuttamevatthaá¹ƒ __yathÄ• nusandhinÄ• _ti pariyÄ
yathÄ• nusandhinÄ• yathÄ• yuparicchedenÄ• ti vuttaá¹ƒ hoti. atha vÄ• __yathÄ• nusandhin
yÄ• va tasmiá¹ƒ bhave santÄ• nassa anuppabandho avicchinnappavatti hoti, tÄ• va á¹-hatvÄ

__appaá¹-ivekkhitvÄ• _ti anupaparikkhitvÄ• . __uddhaá¹ƒ vÄ• adho vÄ• saá¹…kamantÄ«_
Ä• gatÄ• naá¹ƒokÄ• sadÄ• natthaá¹ƒ nisinnapÄ• á¸·iyÄ• uddhaá¹ƒ vÄ• adho vÄ• gacchan
natthÄ«_tipacchÄ• Ä• gatehi upaparikkhaá¹‡akiccaá¹ƒ natthi. heá¹-á¹-hÄ• kismiÃ±ci vijjam
valina gaá¹‡hÄ• tÄ«ti Ä• ha __ ``tasmiá¹ƒ vali na paÃ±Ã±Ä• yatÄ«â€™â€™ _ti. paá¹-ivekkh
santakeyevÄ• tidaá¹-á¹-habbaá¹ƒ.

pÄ• á¸·iyaá¹ƒ __musale ussite_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhetvÄ• dvÄ«su musalesu
__udukkhalabhaá¹‡á¸• ika_nti udukkhalatthÄ• ya Ä• nÄ«taá¹ƒ dÄ• rubhaá¹‡á¸• aá¹ƒ. __paá
bhojanapaá¹-ibaddhaá¹ƒ, bhojanantarÄ• yanti vuttaá¹ƒ hoti.

<181> __aggakÄ• rika_nti \Be II 273/ \Ne II 242/ ettha __kÄ• rikÄ• _-saddassa bhÄ• vavaca
``aggakiriyaâ€™â€™ _nti atthaá¹ƒ vatvÄ• pi yasmÄ• kiriyaá¹ƒ dÄ• tuá¹ƒ na sakkÄ• , tasmÄ
aggakiriyÄ• yayuttaá¹ƒ piá¹‡á¸• apÄ• tameva idha upacÄ• ravuttiyÄ• ``aggakiriyÄ• â€™â€™
``paá¹-hamaá¹ƒladdhapiá¹‡á¸• apÄ• taâ€™â€™ _ntiÄ• di.

182-183__._ __daá¹‡á¸• amuggara_nti nikhÄ• danamuggaraá¹ƒ. __vibhattibyattayenÄ• _ti
__visesÄ• dhigamo_ti samÄ• dhi vipassanÄ• ca ativiya pÄ• kaá¹-attÄ• __ ``hatthappatto vi
vuttaá¹ƒ. __upacchindatÄ«_ti ``visesÄ• dhigamassa vikkhepo mÄ• hotÅ«â€™â€™ tiÄ• hÄ•
__visesÄ• dhigama_nti lokuttaradhammapaá¹-ilÄ• bhaá¹ƒ. __byÄ• karitvÄ• _tiÄ• rocetvÄ• .
vaá¹-á¹-atÄ«_ti yasmÄ• sabhÄ• gÄ• naá¹ƒ lajjibhikkhÅ«naá¹ƒyeva ariyÄ• attanÄ• adhigata
sati Ä• rocenti, te ca bhikkhÅ« appatirÅ«pÄ• ya anesanÄ• yapaccayaá¹ƒ na pariyesanti, tas
pariyesitapaccaye kukkuccaá¹ƒ uppÄ• detvÄ• Ä• hÄ• raá¹ƒupacchindituá¹ƒ na vaá¹-á¹-atÄ«
byÄ• katattÄ• upacchindituá¹ƒ na labhati. te hi kappiyakhettaá¹ƒ. teneva ``sabhÄ• gÄ• naÃ
kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tiidaá¹ƒ ``upacchindati, na vaá¹-á¹-atÄ«â€™â€™ ti imassa
vuttanti tÄ«supi __gaá¹‡á¹-hipadesu_vuttaá¹ƒ.

atha vÄ• __visesÄ• dhigamaá¹ƒ byÄ• karitvÄ• _ti idaá¹ƒ visesassa adhigatabhÄ• vadassan
adhigamantarÄ• yaá¹ƒ asaá¹…kanteneva ca Ä• hÄ• rupacchedo kÄ• tabboti anuÃ±Ã±Ä• ta
dassetuá¹ƒ __ ``visesÄ• dhigamaá¹ƒ byÄ• karitvÄ• Ä• hÄ• raá¹ƒ upacchindati, na vaá¹-á¹-a
kiá¹ƒ pana ariyÄ• attanÄ• adhigatavisesaá¹ƒ aÃ±Ã±esaá¹ƒ Ä• rocentÄ«ti imissÄ• codanÄ
lajjibhikkhÅ«naá¹ƒ kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. ayamettha yuttataroti amh
__gaá¹‡á¹-hipade_pi ayamattho dassitoyevÄ• ti. __bhaá¹‡á¸• akaá¹ƒ dhovantÄ• _ti cÄ«vara
__dhovanadaá¹‡á¸• aka_nti bhaá¹‡á¸• adhovanadaá¹‡á¸• aá¹ƒ.

<184> __ahaá¹ƒ kukkuccako_ti ``mama kiriyÄ• ya mareyya nu kho, no vÄ• â€™â€™ ti evaá
sabbatthÄ• pi panettha evarÅ«pesu vatthÅ«su amate thullaccayassa vuttattÄ• tena katappa
uppajjatu vÄ• mÄ• vÄ• , pÄ• rÄ• jikÄ• ya abhÄ• vato bhagavatovacanena thullaccayamev

<185> gabbho \Be II 274/ patati etenÄ• ti __gabbhapÄ• tanaá¹ƒ, _ tÄ• disaá¹ƒ bhesajjaá¹ƒ.
paribhuttenÄ• â€™â€™ _tiÄ• di \Ne II 243/. ``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡ey
pariyÄ• yatoÄ• pattimokkho na hotÄ«ti Ä• ha __ ``pariyÄ• yo nÄ• ma natthÄ«â€™â€™ _ti.

__gabbhaá¹ƒ na gaá¹‡hÄ• tÄ«_ti gabbhaá¹ƒ na dhÄ• reti. vÄ• tena pÄ• á¹‡akehi vÄ• gabb
na nassatÄ«ti adhippÄ• yena __ ``dvÄ«hÄ• kÄ• rehÄ«â€™â€™ _ti vuttaá¹ƒ. __dÄ«ghanikÄ
26) pana ``gabbho hi vÄ• tena pÄ• á¹‡akehi kammunÄ• cÄ• ti tÄ«hi kÄ• raá¹‡ehivinassatÄ
vinassante pana buddhÄ• pi paá¹-ibÄ• hituá¹ƒ na sakkontÄ«â€™â€™ tivuttaá¹ƒ. tattha vÄ•
gabbhe vinassante na purimakammunÄ• okÄ• sokato, apica tappaccayÄ• kammaá¹ƒ vipa
okÄ• se kate naekantena vÄ• to pÄ• á¹‡akÄ• vÄ• apekkhitabbÄ• ti iminÄ• adhippÄ• yena
kÄ• raá¹‡abhÄ• vovuttoti daá¹-á¹-habbaá¹ƒ. pÄ• á¹‡akÄ• khÄ• ditvÄ• antaradhÄ• pentÄ«ti
avijÄ• yanatthÄ• yabhesajjaá¹ƒ dentassa kucchiyaá¹ƒ uppajjitvÄ• vinassissantÄ«ti iminÄ•
dinneopÄ• takkhaá¹‡anÄ• dÄ«su viya kammabaddho, kucchiyaá¹ƒ na uppajjissantÄ«ti imin
nevatthi kammabaddho.

__sahadhammikÄ• na_nti ekassa satthuno sÄ• sane sahasikkhamÄ• nadhammÄ• naá¹ƒ. p
vivaá¹-á¹-anissitasÄ«lattÄ• __ ``samasÄ«lasaddhÄ• paÃ±Ã±Ä• naâ€™â€™ _nti vuttaá¹ƒ.
__Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato_ti attano tesaá¹ƒvÄ• Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• na
appavÄ• ritaá¹-á¹-hÄ• natopi viÃ±Ã±attiyÄ• anuÃ±Ã±Ä• tattÄ• katÄ• pi akatÄ• viyÄ• ti __a
bhante, paccayenÄ• â€™â€™ ti evaá¹ƒ akatapavÄ• raá¹‡aá¹-á¹-hÄ• neca viÃ±Ã±atti __aka

__paá¹-iyÄ• diyatÄ«_ti sampÄ• deti. __akÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti ettha dukkaá¹-aá¹ƒ va
__sahadhammikesuvuttanayenevÄ• _ti ``imesampi paÃ±cannaá¹ƒ akataviÃ±Ã±attiyÄ• pi bh
vaá¹-á¹-atÄ«â€™â€™ ti__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• kathitaá¹ƒ. __yÄ• va Ã±
tassa Ã±Ä• takÄ• passanti. pitu bhaginÄ« __pitucchÄ• _. mÄ• tu bhÄ• tÄ• __mÄ• tulo_. __
sakkonti. __sacepi na yÄ• cantÄ«_ti ``yÄ• cituá¹ƒ dukkhaâ€™â€™ nti adhippÄ• yenayadi n
katvÄ• _ti idaá¹ƒ kattabbatÄ• dassanavasena vuttaá¹ƒ, ``Ä• bhogaá¹ƒpana akatvÄ• pi \Be I
vaá¹-á¹-atÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ likhitaá¹ƒ. __etedasa Ã±Ä• take á¹-h
puttanattÄ• dayopi tappaá¹-ibaddhattÄ• Ã±Ä• takÄ• evÄ• ti tepi etthevasaá¹…gahitÄ• . ten
aÃ±Ã±Ä• takÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ. tenevÄ• ha __ ``etesaá¹ƒputtaparamparÄ
__kulaparivaá¹-á¹-o_ti kulÄ• naá¹ƒ paá¹-ipÄ• á¹-i, kulaparamparÄ• tivuttaá¹ƒ hoti. ``mayhaá
karissantÄ«â€™â€™ ti paccÄ• sÄ• ya karontassapi yÄ• citvÄ• pigahetabbaá¹-á¹-hÄ• natÄ•
vejjakammaá¹ƒ vÄ• kuladÅ«sakÄ• patti vÄ• na hotÄ«ti vadanti. __sabbapadesupi viniccha

__cÅ«á¸·amÄ• tuyÄ• _tiÄ• dÄ«su sabbapadesu ``cÅ«á¸·amÄ• tuyÄ• sÄ• mikoâ€™â€™ tiÄ•
vuttanayena vinicchayo veditabbo.

__vuttanayena pariyesitvÄ• _ti iminÄ• ``Ã±Ä• tisÄ• maá¹‡erehi vÄ• â€™â€™ tiÄ• dinÄ• vu
__apaccÄ• sÄ«santenÄ• _ti ``mayhaá¹ƒ dassanti karissantÄ«â€™â€™ ti evaá¹ƒ attano atth
bhikkhusaá¹…ghassa pana upakÄ• rakattaá¹ƒ paccÄ• sÄ«santena kÄ• tuá¹ƒ vaá¹-á¹-ati. ``b
Ä• cikkhathÄ• â€™â€™ tivuttepi yathÄ• __ ``aÃ±Ã±amaÃ±Ã±aá¹ƒ pana kathÄ• kÄ• tabbÄ
vaá¹-á¹-ati, evaá¹ƒ heá¹-á¹-hÄ• vuttanayena __ ``idaÃ±cidaÃ±ca gahetvÄ• karontÄ«â€™â€
kathentassapinevatthi dosoti Ä• cariyÄ• .

vinayalakkhaá¹‡aá¹ƒ ajÄ• nantassa anÄ• cariyassa tadanurÅ«pavohÄ• rÄ• sambhavato Ä«
natthÄ«ti __ ``Ä• cariyabhÄ• go nÄ• mÄ• yaâ€™â€™ _nti vuttaá¹ƒ, vinaye pakataÃ±Ã±unÄ
ayanti vuttaá¹ƒ hoti. pupphapÅ«janatthÄ• ya dinnepi akappiyavohÄ• rena vidhÄ• nassaayut
``kappiyavasenÄ• â€™â€™ _ti vuttaá¹ƒ, ``pupphaá¹ƒ Ä• harathÄ• â€™â€™ tiÄ• dinÄ• kap

yadi ``parittaá¹ƒ karothÄ• â€™â€™ ti vutte karonti, gihiveyyÄ• vaccakaraá¹‡aá¹-á¹-hÄ• ne t
``parittaá¹ƒkarotha, bhanteti vutte na kÄ• tabbaâ€™â€™ _nti vuttaá¹ƒ, __ ``bhaá¹‡athÄ• â€
panadhammakathÄ• ya ajjhesanaá¹-á¹-hÄ• ne á¹-hitattÄ• __ ``kÄ• tabbaâ€™â€™ _nti vutt
anajjhiá¹-á¹-henapikathetuá¹ƒ vaá¹-á¹-ati, pageva ajjhiá¹-á¹-hena. __cÄ• letvÄ• suttaá¹ƒ par
parittaá¹ƒ karontenakÄ• tabbavidhiá¹ƒ dasseti. __vihÄ• rato ... pe ... dukkaá¹-a_nti aÃ±Ã±Ä•
dadato dukkaá¹-aá¹ƒ. __no ce jÄ• nantÄ«_ti yadi evaá¹ƒ vattuá¹ƒ na jÄ• nanti. __udaka_nti
pÄ• desuapanÄ«tesu avamaá¹…galasaÃ±Ã±ino hontÄ«ti Ä• ha __ ``na pÄ• dÄ• apanetabb
__gantuá¹ƒ vaá¹-á¹-atÄ«_ti ``parivÄ• ratthÄ• ya Ä• gacchantÅ«â€™â€™ ti vuttepi evaá¹ƒ sa
vaá¹-á¹-ati.

__anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• to_ti apabbajitassa hatthato laddho attanÄ• aÃ±Ã±ena vÄ
aggahitaaggopiá¹‡á¸• apÄ• to. __thÄ• lake_ti iminÄ• pattopi gahitoyevÄ• ti daá¹-á¹-habbaá
__dÄ• marikacorassÄ• _tirajjaá¹ƒ patthayamÄ• nassa pÄ• kaá¹-acorassa. __coranÄ• gavat
kira Ä• maá¹-á¹-haá¹ƒdento kujjhissati, anÄ• maá¹-á¹-haá¹ƒ na vaá¹-á¹-atÄ«ti thero pattagga
aggaá¹ƒ gahetvÄ• patte bhattaá¹ƒ \Ne II 245/ sabbamadÄ• si, so tena tussi. `ettakaá¹ƒ may
ekapasseyevathokaá¹ƒ á¹-hapetvÄ• pi puna tena saddhiá¹ƒ sabbampi dÄ• tuá¹ƒ vaá¹-á¹-atÄ
__cÅ«á¸·agaá¹‡á¹-hipade_ vuttaá¹ƒ.

Ä• misassa dhammassa ca alÄ• bhena attano parassa ca antare sambhavantassa chiddass
bhedassapaá¹-isantharaá¹‡aá¹ƒ pidahanaá¹ƒ gaá¹‡hanaá¹ƒ __paá¹-isanthÄ• ro_. ayaÃ±hi l
alabbhamÄ• nena Ä• misenaca dhammena cÄ• ti dvÄ«hi chiddo, tassa taá¹ƒ chiddaá¹ƒ yath
pÄ«á¹-hassa viya paccattharaá¹‡enaÄ• misena ca dhammena ca paá¹-isantharaá¹‡aá¹ƒ Ä•
dhammapaá¹-isanthÄ• ro cÄ• ti vuccati. tattha dhammapaá¹-isanthÄ• ro kassaci na kÄ• tabl

gahaá¹-á¹-hassa vÄ• pabbajitassavÄ• dhammena saá¹…gaho kÄ• tabboyeva. __ ``paá¹-is
kassa na kÄ• tabboâ€™â€™ _tiidaá¹ƒ pana Ä• misapaá¹-isanthÄ• raá¹ƒ sandhÄ• ya vuttaá
tiyojanaá¹ƒvilumpanto manusse palÄ• petvÄ• aÃ±Ã±esaá¹ƒ avÄ• saá¹ƒ katvÄ• . __saá¹…g
Ä• haá¹-Ä• _tipÄ• kavaá¹-á¹-ato taá¹ƒdivasassatthÄ• ya Ä• haá¹-Ä• . __varapotthacittatthara
anekappakÄ• rauttamarÅ«pavicittattharaá¹‡aá¹ƒ.

<187> sattarasavaggiyesu pubbe ekassa aá¹…gulipatodena mÄ• ritattÄ• sesasoá¸·asajane
nisinnamekaá¹ƒ á¹-hapetvÄ• __ ``sesÄ• pi pannarasa janÄ• â€™â€™ _ti vuttaá¹ƒ. __adÅ«
adÅ«hale Ä• ropitapÄ• sÄ• á¹‡Ä• viya. __kammÄ• dhippÄ• yÄ• _ti tajjanÄ«yÄ• dikammaka
__Ä• vÄ• hetvÄ• _ti Ä• visÄ• petvÄ• . __vÄ• á¸·avihÄ• ra_nti caá¹‡á¸• asattehi adhiá¹-á¹-hit

<189> __yo_ \Be II 277/ __rukkhena otthatopi na maratÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ,
taá¹ƒ__bhÅ«tagÄ• masikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ sayameva vakkhati. evaÃ±hi tatt
92) ---

__ ``manussaviggahapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ_ pana sabbaaá¹-á¹-hakathÄ• su `sac
vÄ• ajjhotthato hoti opÄ• te vÄ• patito, sakkÄ• ca hoti ekena passena rukkhaá¹ƒ chinditvÄ•
khaá¹‡itvÄ• nikkhamituá¹ƒ, jÄ«vitahetupi attanÄ• na kÄ• tabbaá¹ƒ, aÃ±Ã±ena pana bhikkh
khaá¹‡itvÄ• rukkhaá¹ƒ vÄ• chinditvÄ• allarukkhato vÄ• daá¹‡á¸• akaá¹ƒ chinditvÄ• taá¹ƒ
nikkhamÄ• petuá¹ƒ vaá¹-á¹-ati, anÄ• pattÄ«â€™ ti vuttaá¹ƒ. tattha kÄ• raá¹‡aá¹ƒ na dissati,
bhikkhave, davaá¸• Ä• he á¸• ayhamÄ• ne paá¹-aggiá¹ƒ dÄ• tuá¹ƒ parittaá¹ƒ kÄ• tuâ€™ nti
ekameva suttaá¹ƒ dissati. sace etassa anulomaá¹ƒ, attano na vaá¹-á¹-ati, aÃ±Ã±assa vaá¹-á
nÄ• nÄ• karaá¹‡aá¹ƒ na sakkÄ• laddhuá¹ƒ. attano atthÄ• ya \Ne II 246/ karonto attasinehe
akusalacittenevakaroti, paro pana kÄ• ruÃ±Ã±ena. tasmÄ• anÄ• pattÄ«ti ce, etampi akÄ• r
kusalacittenapihi imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, sabbaá¹-á¹-hakathÄ• su pana vuttattÄ• na sa
paá¹-isedhetuá¹ƒ, gavesitabbÄ• ettha yutti, aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ vÄ• saddhÄ• ya

tasmÄ• yaá¹ƒ ettha ito aÃ±Ã±athÄ• kenaci papaÃ±citaá¹ƒ, __gaá¹‡á¹-hipadesu_ ca kÄ• ra
sÄ• rato paccetabbaá¹ƒ.

<190> __alla ... pe ... pÄ• cittiya_nti sukkhaá¹-á¹-hÄ• nepi aggiá¹ƒ pÄ• tetvÄ• iminÄ• adhip
pÄ• cittiyameva. __dukkaá¹-a_nti sukkhaá¹-á¹-hÄ• ne vÄ• sukkhaá¹ƒ ``asukkhaâ€™â€™ n
pÄ• tentassa dukkaá¹-aá¹ƒ. kÄ«á¸·Ä• dhippÄ• yepi eseva nayo. kÄ«á¸·Ä• dhippÄ• yo ca
paá¹-apaá¹-Ä• yamÄ• nasaddassÄ• davaseneva veditabbo. paá¹-ipakkhabhÅ«to aggi __paá
Ä• rakkhakaraá¹‡aá¹ƒ. __sayaá¹ƒ vÄ• uá¹-á¹-hita_nti vÄ• teritÄ• naá¹ƒ
veá¸·uÄ• dÄ«naá¹ƒaÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á¹-anena samuá¹-á¹-hitaá¹ƒ. __nirupÄ• dÄ

191-192__._ __khettameva otiá¹‡á¹‡attÄ• pÄ• rÄ• jika_nti ``dvÄ«hÄ«â€™â€™ ti vutte dvÄ

paccÄ• sÄ«sanato ekena vinÄ• dvinnaá¹ƒ abhÄ• vato \Be II 278/ ca pÄ• rÄ• jikaá¹ƒ. ``dvÄ«
ekena pahÄ• rena mÄ• rite natthi pÄ• rÄ• jikaâ€™â€™ nti vadanti. paá¹-hamaá¹ƒ
Ä• hitabalavegassapubbÄ• nuciá¹‡á¹‡avasena dhammÄ• naá¹ƒ desantaruppattiyÄ• gaman
jÄ«vitindriyassa tatthaavijjamÄ• nattÄ• __ ``sÄ«sacchedakassÄ• â€™â€™ _ti vuttaá¹ƒ. __i
Ä• ghÄ• tanavatthussa. __ ``pÄ• naparibhogenÄ• _ti vuttattÄ• loá¹‡asovÄ«rakaá¹ƒ yÄ• ma

vinÄ«tavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikaá¹ƒ

__catusaccavidÅ«_ti \Ne II 247/ cattÄ• ri saccÄ• ni samÄ• haá¹-Ä• ni catusaccaá¹ƒ, taá¹ƒ a
catusaccavidÅ«. satipi sÄ• vakÄ• naá¹ƒ paccekabuddhÄ• naÃ±ca catusaccavidubhÄ• ve an
catusaccadassanassa tattha ca sabbaÃ±Ã±utÄ• ya balesu ca vasÄ«bhÄ• vassa pattito para
pasÄ• ritabhÄ• vena pÄ• kaá¹-attÄ• ca bhagavÄ• va visesena ``catusaccavidÅ«â€™â€™ t

vaggumudÄ• tÄ«riyabhikkhuvatthuvaá¹‡á¹‡anÄ•

<193> __adhiá¹-á¹-hemÄ• _ti saá¹ƒvidahÄ• ma. __dÅ«takamma_nti gihÄ«naá¹ƒ paá¹‡á¹‡aa
gahetvÄ• tattha tattha gamanaá¹ƒ. __iriyÄ• pathaá¹ƒ saá¹‡á¹-hapetvÄ• _ti padhÄ• nÄ• nur
__pucchantÄ• naá¹ƒ vÄ• _ti ``ayyÄ• santairiyÄ• pathÄ• ativiya upasantÄ• , kataraá¹ƒ vises
ti pucchantÄ• naá¹ƒ. __anÄ• gatasambandhe pana asatÄ«_ti ``bhÄ• sito bhavissatÄ«â€™â
anÄ• gatasambandhe asati. ``bhÄ• sitoâ€™â€™ ti atÄ«tavacanaá¹ƒ kathaá¹ƒ anÄ• gatavac
sambandhamupagacchatÄ«ti Ä• ha __ ``lakkhaá¹‡aá¹ƒ pana saddasatthato pariyesitabbaâ€
á¹-hÄ• ne ``dhÄ• tusambandhe paccayÄ• â€™â€™ ti iminÄ• lakkhaá¹‡ena dhÄ• tvatthasan
ayathÄ• kÄ• lavihitÄ• pi paccayÄ• sÄ• dhavo bhavantÄ«ti saddasatthavidÅ« vadanti.

<194> __vaá¹‡á¹‡avÄ• _ti \Be II 279/ iminÄ• sakalasarÄ«rÄ• nugatavaá¹‡á¹‡assa manÄ• p
__pasannamukhavaá¹‡á¹‡Ä• _ti iminÄ• sakalasarÄ«ravaá¹‡á¹‡atopi adhikataraá¹ƒ mukhav
vuttÄ• . __vippasannachavivaá¹‡á¹‡Ä• _ti iminÄ• pana vijjamÄ• nasseva sarÄ«ravaá¹‡á¹‡a
vuttÄ• . yasmÄ• indriyÄ• naá¹ƒ Å«nattaá¹ƒ vÄ• pÅ«raá¹‡attaá¹ƒ vÄ• natthi, tasmÄ• __ ``a
paripuá¹‡á¹‡attÄ• â€™â€™ _ti vuttaá¹ƒ. chaá¹-á¹-hassa abhiniviá¹-á¹-hokÄ• so hadayavatth
abhiniviá¹-á¹-hokÄ• sassa paripuá¹‡á¹‡atÄ• vacaneneva hadayavatthuÄ• disakalasarÄ«ras
dassitÄ• yeva hotÄ«ti Ä• ha --- __ ``manacchaá¹-á¹-hÄ• naá¹ƒ_ \Ne II 248/ __indriyÄ• naâ€™
ta_nti ettha __ta_nti nipÄ• tamattaá¹ƒ. __bhantamigappaá¹-ibhÄ• gÄ• _ti kattabbÄ• kattabba

bhantamigasadisÄ• . __catucakka_nti catuiriyÄ• pathaá¹ƒ. iriyÄ• patho hi idha pavattanaá¹-
nti adhippeto. __navadvÄ• ra_nti navahi vaá¹‡amukhehi navadvÄ• raá¹ƒ. __dukkha_nti sÄ«
__sabbakiccesÅ«_ti pattapacanacÄ«vararajanayogaá¹-á¹-hÄ• nÄ• dikiccesu. __yÄ• petu_n
tenÄ• ha __ ``gametuâ€™â€™ _nti.

<195> __santo_ti iminÄ• tesaá¹ƒ vijjamÄ• nataá¹ƒ dasseti, __saá¹ƒvijjamÄ• nÄ• _ti iminÄ•
upalabbhamÄ• nataá¹ƒ dasseti. tenÄ• ha --- __ ``atthi ceva upalabbhanti cÄ• â€™â€™ _ti.
dissanti, Ã±Ä• yantÄ«ti attho. __panthadÅ«hanakamma_nti panthaghÄ• tanakammaá¹ƒ. __
__ghÄ• tento_ti mÄ• rÄ• pento. atha vÄ• __hananto_ti bandhanatÄ• á¸·anÄ• dÄ«hi hiá¹ƒsa
__chindanto_ti paresaá¹ƒ hatthÄ• dÄ«ni chindanto. __pacanto_ti daá¹‡á¸• ena uppÄ«á¸·ent
dahanaá¹ƒ vibÄ• dhanaá¹ƒ adhippetaá¹ƒ. __pacanto_ti vÄ• tajjento tÄ• sento. atha vÄ• __
aggipÄ• tanavasena gehÄ• dÄ«ni jhÄ• petvÄ• tattha ajeá¸·akÄ• dÄ«ni pacanto.

ye sikkhÄ• padesu bahulagÄ• ravÄ• na honti Ä• pattivÄ«tikkamabahulÄ• , te sikkhÄ• pades
__uddhate_ti akappiye kappiyasaÃ±Ã±itÄ• ya kappiye akappiyasaÃ±Ã±itÄ• ya avajje vajjas
avajjasaÃ±Ã±itÄ• ya ca uddhaccapakatike. __unnaá¸·e_ti uggatanaá¸·e, uá¹-á¹-hitatuccham
__capale_ti pattacÄ«varamaá¹‡á¸• anÄ• dinÄ• cÄ• pallena yutte. __mukhare_ti mukhakha
vuttaá¹ƒ hoti. __vikiá¹‡á¹‡avÄ• ce_ti asaá¹ƒyatavacane divasampi niratthakavacanappalÄ•
naá¹-á¹-hÄ• sati etesanti __muá¹-á¹-hassatÄ«, _ sativirahiteti vuttaá¹ƒ hoti. __asampajÄ• n
__pÄ• katindriye_ti saá¹ƒvarÄ• bhÄ• vena gihikÄ• le viya vivaá¹-aindriye. __Ä• cariyupajjhÄ
dhammena Ä• misena ca asaá¹…gahetvÄ• Ä• cariyupajjhÄ• yehi pariccatte anÄ• the appa
paccayagaruke.

__iriyÄ• pathasaá¹‡á¹-hapanÄ• dÄ«nÄ«_ti __Ä• di_-saddena paccayapaá¹-isevanasÄ• mar
veditabbaá¹ƒ. __mahÄ• niddese_ (Nidd I 87) hi iriyÄ• pathasaá¹‡á¹-hapanapaccayapaá¹-ise
tividhaá¹ƒ kuhakavatthu Ä• gataá¹ƒ. tattha pÄ• picchasseva sato sambhÄ• vanÄ• dhippÄ• y
vimhÄ• panaá¹ƒ __iriyÄ• pathasaá¹‡á¹-hapanasaá¹…khÄ• taá¹ƒ kuhakavatthu_. tathÄ• cÄ
tadatthikasseva sato pÄ• picchataá¹ƒ nissÄ• ya paá¹-ikkhepanena te ca gahapatike attani s
Ã±atvÄ• puna tesaá¹ƒ ``aho ayyo appiccho, na kiÃ±ci paá¹-iggaá¹‡hituá¹ƒ icchati, suladdha
sace appamattakampi \Ne II 249/ kiÃ±ci paá¹-iggaá¹‡heyyÄ• â€™â€™ ti nÄ• nÄ• vidhehi up
cÄ«varÄ• dÄ«ni upanentÄ• naá¹ƒ tadanuggahakÄ• mataá¹ƒyeva Ä• vikatvÄ• paá¹-iggahaá
asÄ«tisakaá¹-abhÄ• rehi upanÄ• manahetubhÅ«taá¹ƒ vimhÄ• panaá¹ƒ __paccayapaá¹-isev
kuhakavatthÅ«_ti veditabbaá¹ƒ. pÄ• picchasseva pana sato uttarimanussadhammÄ• dhigan
tathÄ• vimhÄ• panaá¹ƒ __sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhakavatthÅ«_ti veditabba
__lokasammatasenÄ• sanaá¹ƒ_ nÄ• ma. lokasammata ... pe ... upÄ• yehi saá¹ƒvaá¹‡á¹‡iya
__paripÄ• cetu_nti pariá¹‡Ä• metuá¹ƒ. suddhacittena attano ganthadhurÄ• dikammaá¹ƒ kat
tammÅ«lakapaccayaparibhoge dosÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``ye panÄ• â€™â€™ _tiÄ•
asampajjamÄ• ne_ti gocaragÄ• me bhikkhÄ• ya caritvÄ• labhitabbapiá¹‡á¸• apÄ• te asamp

sabbampetaá¹ƒ karonti, na lÄ• bhanimittaá¹ƒ. tena vuttaá¹ƒ __ ``tantipaveá¹‡ighaá¹-anakÄ• _ti.

__kicchenÄ• _ti na dukkhÄ• ya paá¹-ipadÄ• ya. buddhÄ• naÃ±hi cattÄ• ropi maggÄ• sukhÄ pÄ• ramÄ«pÅ«raá¹‡akÄ• le pana sarÄ• gadosamohasseva sato Ä• gatÄ• naá¹ƒ yÄ• cakÄ• sÄ«saá¹ƒ kantitvÄ• galalohitaá¹ƒ \Be II 281/ nÄ«haritvÄ• suaÃ±jitÄ• ni akkhÄ«ni uppÄ• á¹- kulavaá¹ƒsappatiá¹-á¹-hÄ• pakaá¹ƒ puttaá¹ƒ manÄ• pacÄ• riniá¹ƒ bhariyanti evamÄ• dÄ«ni khantivÄ• dÄ«sadisesu attabhÄ• vesu chejjabhejjÄ• dÄ«ni pÄ• puá¹‡antassa Ä• gamanÄ«y vuttaá¹ƒ. __kasirenÄ• _ti tasseva vevacanaá¹ƒ.

ekasseva dÄ• tuá¹ƒ asakkuá¹‡eyyatÄ• ya garubhÄ• vato __ ``garubhaá¹‡á¸• Ä• nÄ«â€™â€ bhÄ• jetvÄ• pi gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya __ ``garuparikkhÄ• rÄ• nÄ«â€™â€™ _ti vut __sÄ• dhÄ• raá¹‡aparikkhÄ• rabhÄ• venÄ• _ti saá¹…ghikattÄ• sabbabhikkhusÄ• dhÄ• raá __saá¹…gaá¹‡hÄ• ti upalÄ• petÄ«_ti idaá¹ƒ atheyyacittaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenevÄ• h thenetvÄ• â€™â€™ _ti, avissajjiyaavebhaá¹…giyabhÄ• vato thenetvÄ• ti attho. garubhaá¹‡á kulasaá¹…gahatthÄ• ya vissajjento vibhajanto ca tassa avissajjiyaavaebhaá¹…giyabhÄ• vaá __kuladÅ«sakadukkaá¹-aá¹ƒ Ä• pajjatÄ«_ti ettha ``yo vissajjeyya, Ä• patti thullaccayassÄ• â vissajjanapaccayÄ• thullaccayenapi na muccati.

__asanta_nti avijjamÄ• naá¹ƒ. __abhÅ«ta_nti anuppannaá¹ƒ. anuppannattÄ• hi tassa taá¹ƒ pacchimaá¹ƒ kÄ• raá¹‡avacanaá¹ƒ. __ullapatÄ«_ti uggatÄ• yuko lapati. sÄ«laÃ±hi bhikkhun tathÄ• lapanasamakÄ• lameva vigacchati. __asantasambhÄ• vanÄ• yÄ• _ti attano avijjamÄ __evaÃ±hi gaá¹‡hatÄ• ... pe ... thenetvÄ• gahitÄ• hontÄ«_ti ettha asantasambhÄ• vanÄ• \Ne II 250/ thenetvÄ• gahitattÄ• lokuttaradhammopi thenitoyeva hoti. __kitavassevÄ• _ti ki sakuá¹‡aggahaá¹‡amiva. __kerÄ• á¹-ikassÄ• _ti saá¹-hassa. gottaá¹ƒ vuccati sÄ• dhÄ• raá luttaniddiá¹-á¹-ho, tasmÄ• samaá¹‡Ä• ti gottamattaá¹ƒ anubhavanti dhÄ• rentÄ«ti __gotrab nÄ• mamattasamaá¹‡Ä• ti vuttaá¹ƒ hoti.

vaggumudÄ• tÄ«riyabhikkhuvatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhimÄ• navatthuvaá¹‡á¹‡anÄ•

<196> heá¹-á¹-himamaggehi Ã±Ä• tamariyÄ• dÄ• ya eva jÄ• nanato aÃ±Ã±Ä• aggamagga aggaphalapaÃ±Ã±Ä• taá¹ƒsahagatÄ• sammÄ• saá¹…kappÄ• dayo ca aÃ±Ã±Ä• ti vuttÄ• ti byÄ• kariá¹ƒsÅ«ti arahattaá¹ƒ byÄ• kariá¹ƒsÅ«â€™â€™ _ti. __ariyasÄ• vakassa tÄ• va nup pahÄ«nÄ• dhimÄ• napaccayattÄ• nuppajjati \Be II 282/. __sÄ«lavatopi ... pe ... nuppajjati_ __tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• _ti kalÄ• pasammasanavasena tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• udayabbayÄ• nupassanÄ• ya Ä• raddhavipassakassa. suddhasamathalÄ• bhÄ« vipassanÄ

kilesasamudÄ• cÄ• raá¹ƒ apassanto kevalaá¹ƒ aÃ±Ã±Ä• á¹‡abalena ``ariyohamasmÄ«â€™
``suddhasamathalÄ• bhiá¹ƒ vÄ• â€™â€™ _ti. __ ``arahÄ• ahaâ€™â€™ nti maÃ±Ã±ati_ uc
__mahÄ• nÄ• gatthero_ viya.

talaá¹…garavÄ• sÄ« __dhammadinnatthero_ kira nÄ• ma eko pabhinnappaá¹-isambhido ma
bhikkhusaá¹…ghassa ovÄ• dadÄ• yako ahosi. so ekadivasaá¹ƒ attano divÄ• á¹-á¹-hÄ• ne n
amhÄ• kaá¹ƒ Ä• cariyassa uccavÄ• laá¹…kavÄ• sÄ«mahÄ• nÄ• gattherassa samaá¹‡abhÄ
noâ€™â€™ ti Ä• vajjento puthujjanabhÄ• vamevassa disvÄ• ``mayi agacchante puthujjana
karissatÄ«â€™â€™ ti ca Ã±atvÄ• iddhiyÄ• vehÄ• saá¹ƒ uppatitvÄ• divÄ• á¹-á¹-hÄ• ne nis
orohitvÄ• vanditvÄ• vattaá¹ƒ dassetvÄ• ekamantaá¹ƒ nisÄ«di. ``kiá¹ƒ, Ä• vuso dhammadi
Ä• gatosÄ«â€™â€™ ti ca vutto ``paÃ±haá¹ƒ, bhante, pucchituá¹ƒ Ä• gatomhÄ«â€™â€™ ti
jÄ• namÄ• nÄ• kathayissÄ• mÄ• â€™â€™ ti vutto paÃ±hasahassaá¹ƒ pucchi. thero pucchi
asajjamÄ• nova kathesi. tato ``atitikkhaá¹ƒ vo, bhante, Ã±Ä• á¹‡aá¹ƒ, kadÄ• tumhehi ayaá¹
ti vutto ``ito saá¹-á¹-hivassakÄ• le, Ä• vusoâ€™â€™ ti Ä• ha. samÄ• dhimhi, bhante, vaá¸·a
Ä• vuso, bhÄ• riyanti. tena hi, bhante, ekaá¹ƒ hatthiá¹ƒ mÄ• pethÄ• ti. thero sabbasetaá¹ƒ h
idÄ• ni, bhante, yathÄ• ayaá¹ƒ hatthÄ« aÃ±jitakaá¹‡á¹‡o pasÄ• ritanaá¹…guá¹-á¹-ho soá¹‡
pakkhipitvÄ• bheravaá¹ƒ koÃ±canÄ• daá¹ƒ karonto tumhÄ• kaá¹ƒ abhimukhaá¹ƒ Ä• gaccha
thero tathÄ• katvÄ• vegena Ä• gacchato hatthissa bheravaá¹ƒ Ä• kÄ• raá¹ƒ disvÄ• uá¹-á¹
Ä• raddho. tamenaá¹ƒ khÄ«á¹‡Ä• savatthero hatthaá¹ƒ pasÄ• retvÄ• cÄ«varakaá¹‡á¹‡e ga
khÄ«á¹‡Ä• savassa sÄ• rajjaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti Ä• ha. so tasmiá¹ƒ kÄ• le attano
``avassayo me, Ä• vuso, dhammadinna hohÄ«â€™â€™ ti vatvÄ• pÄ• damÅ«le ukkuá¹-ikaa
tumhÄ• kaá¹ƒ avassayo bhavissÄ• miccevÄ• haá¹ƒ Ä• gato, mÄ• cintayitthÄ• â€™â€™ ti k
kathesi. thero kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• caá¹…kamaá¹ƒ oruyha tatiye padavÄ• re a
pÄ• puá¹‡i. thero kira dosacarito ahosi.

adhimÄ• navatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

savibhaá¹…gasikkhÄ• padavaá¹‡á¹‡anÄ•

197-198__._ __yasmÄ• panÄ• _tiÄ• di ``asantaá¹ƒ abhÅ«taá¹ƒ asaá¹ƒvijjamÄ• naâ€™â€™
kÄ• raá¹‡avacanaá¹ƒ. tattha __ya_nti yaá¹ƒ uttarimanussadhammaá¹ƒ. __anabhijÄ• na_nti
ajÄ• nanto. __samudÄ• caratÄ«_ti ``atthi mayhaá¹ƒ esa dhammoâ€™â€™ ti katheti jÄ• nÄ•
abhÅ«taâ€™â€™ nti imassa kÄ• raá¹‡avacanaá¹ƒ __santÄ• ne anuppanno_ti. __Ã±Ä• á¹‡
pana ``asaá¹ƒvijjamÄ• naâ€™â€™ nti etassa kÄ• raá¹‡avacanaá¹ƒ. pakatimanussehi uttari
buddhÄ• diuttamapurisÄ• naá¹ƒ adhigamadhammo __uttarimanussadhammo_ti Ä• ha __ ``
__ta_nti uttarimanussadhammaá¹ƒ. atha padabhÄ• jane bahuvacananiddeso kasmÄ• katot
panÄ• â€™â€™ _tiÄ• di. kiÃ±cÄ• pi uttarimanussadhammo abyÄ• katopi hoti, Ä• rogyaá¹-á
viya __ ``kusale dhammeâ€™â€™ _ti vuttaá¹ƒ. __assÄ• _ti uttarimanussadhammassa. kha

aÃ±Ã±attha bhinnatthÄ• pi honti, idha pana khaá¹‡apariyÄ• yavaseneva ``taá¹ƒ khaá¹‡aá¹ƒ
muhuttaâ€™â€™ nti __pÄ• á¸·iyaá¹ƒ_ vuttaá¹ƒ.

adhigantabbato adhigamo, jhÄ• nÄ• di, adhigamassa pucchÄ• __adhigamapucchÄ• _. tenÄ
``jhÄ• navimokkhÄ• dÄ«sÅ«â€™â€™ _tiÄ• di. __upÄ• yapucchÄ• _ti adhigamupÄ• yapucc
kena vidhinÄ• ti attho. __katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«_ti idaá¹ƒ pana publ
adhigataâ€™â€™ nti aniddhÄ• ritabhedÄ• jhÄ• nÄ• divisesÄ• pucchitÄ• ti idÄ• ni tesaá¹ƒ
pucchanÄ• kÄ• radassanaá¹ƒ.

__tasmÄ• _ti \Ne II 252/ yasmÄ• yathÄ• vuttehi chahÄ• kÄ• rehi adhigamabyÄ• karaá¹‡aá¹
__ettÄ• vatÄ• vÄ• _ti ettakena byÄ• karaá¹‡amatteneva na sakkÄ• tabbo. byÄ• karaá¹‡aÃ±
hotÄ«ti. __imesu pana chasu á¹-hÄ• nesu sodhanatthaá¹ƒ vattabbo_ti yathÄ• nÄ• ma jÄ• ta
284/ jÄ• tarÅ«paá¹ƒ viya khÄ• yatÄ«ti jÄ• tarÅ«paá¹ƒ nighaá¹ƒsanatÄ• panacchedanehi soc
idÄ• neva vuttesu chasu á¹-hÄ• nesu pakkhipitvÄ• sodhanatthaá¹ƒ vattabbo. __vimokkhÄ•
samÄ• dhisamÄ• pattiÃ±Ä• á¹‡adassanamaggabhÄ• vanÄ• phalasacchikiriyÄ• diá¹ƒ saá¹..
adhigatavisesassa satisammosÄ• bhÄ• vato. sesapucchÄ• supi __pÄ• kaá¹-o hotÄ«_ti pade

__sabbesaÃ±hi attanÄ• adhigatamaggena pahÄ«nakilesÄ• pÄ• kaá¹-Ä• hontÄ«_ti idaá¹ƒ
kassaci hi attanÄ• adhigatamaggavajjhakilesesu sandeho uppajjatiyeva mahÄ• nÄ• massa
sakadÄ• gÄ• mÄ« samÄ• nopi ``tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti `ko su nÄ• ma me dh
yena me ekadÄ• lobhadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, dosadhammÄ• pi c
tiá¹-á¹-hanti, mohadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™â€™ â€™ ti (MN I
pucchi. ayaá¹ƒ kira rÄ• jÄ• sakadÄ• gÄ• mimaggena lobhadosamohÄ• niravasesÄ• pahÄ
ariyasÄ• vakassa evaá¹ƒ sandeho uppajjatÄ«ti? Ä• ma uppajjati. kasmÄ• ? paá¹‡á¹‡attiyaá
kileso asukamaggavajjhoâ€™â€™ ti imissÄ• paá¹‡á¹‡attiyÄ• akovidassa hi ariyasÄ• vaka
tassa paccavekkhaá¹‡Ä• natthÄ«ti? atthi, sÄ• pana na sabbesaá¹ƒ paripuá¹‡á¹‡Ä• hoti. e
paccavekkhati, eko avasiá¹-á¹-hakilesameva, eko maggameva, eko phalameva, eko nibbÄ•
paÃ±casu paccavekkhaá¹‡Ä• su ekaá¹ƒ vÄ• dve vÄ• no laddhuá¹ƒ na vaá¹-á¹-ati. iti yassa
paripuá¹‡á¹‡Ä• , tassa maggavajjhakilesapaá¹‡á¹‡attiyaá¹ƒ akovidattÄ• evaá¹ƒ hoti.
__uggahaparipucchÄ• kusalÄ• _ti sajjhÄ• yamaggasaá¹ƒvaá¹‡á¹‡anÄ• su nipuá¹‡Ä• .

yÄ• ya paá¹-ipadÄ• ya yassa ariyamaggo Ä• gacchati, sÄ• pubbabhÄ• gapaá¹-ipatti __Ä• g
__sodhetabbÄ• _ti suddhÄ• udÄ• hu na suddhÄ• ti vicÄ• raá¹‡avasena sodhetabbÄ• . __n
pamÄ• dapaá¹-ipattisabbhÄ• vato. __apanetabbo_ti attano paá¹-iÃ±Ã±Ä• ya apanetabbo. _
vatvÄ• sujjhanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``dÄ«gharattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __pa
``yadÄ«â€™â€™ _ti padaá¹ƒ Ä• netvÄ• yadi so bhikkhu tÄ• ya paá¹-ipadÄ• ya paÃ±Ã±Ä• y
catÅ«su paccayesu \Ne II 253/ alaggattÄ• __ ``Ä• kÄ• se pÄ• á¹‡isamena cetasÄ• â€™â€™
__vuttasadisa_nti tassa bhikkhuno byÄ• karaá¹‡aá¹ƒ imasmiá¹ƒ sutte vuttena sadisaá¹ƒ, sa

__khÄ«á¹‡Ä• savapaá¹-ipattisadisÄ• paá¹-ipadÄ• hotÄ«_ti dÄ«gharattaá¹ƒ suvikkhambhita
__khÄ«á¹‡Ä• savassa nÄ• ma ... pe ... na hotÄ«_ti pahÄ«navipallÄ• sattÄ• jÄ«vitanikantiyÄ
puthujjanassa pana appahÄ«navipallÄ• sattÄ• jÄ«vitanikantisabbhÄ• vato ca appamattaken

tatrimÄ• ni vatthÅ«ni --- __dÄ«ghabhÄ• á¹‡akaabhayatthero_ kira ekaá¹ƒ piá¹‡á¸• apÄ• tika
asakkonto daharassa saÃ±Ã±aá¹ƒ adÄ• si. so taá¹ƒ nahÄ• yamÄ• naá¹ƒ kalyÄ• á¹‡Ä«nadÄ
aggahesi. piá¹‡á¸• apÄ• tiko ``kumbhÄ«loâ€™â€™ ti saÃ±Ã±Ä• ya mahÄ• saddaá¹ƒ akÄ• s
``puthujjanoâ€™â€™ ti jÄ• niá¹ƒsu. __candamukhatissarÄ• jakÄ• le_ pana mahÄ• vihÄ• re
dubbalacakkhuko vihÄ• reyeva acchati. taá¹ƒ rÄ• jÄ• ``theraá¹ƒ pariggaá¹‡hissÄ• mÄ«â€™
bhikkhÄ• cÄ• raá¹ƒ gatesu appasaddo upasaá¹…kamitvÄ• sappo viya pÄ• de aggahesi. the
hutvÄ• ``ko etthÄ• â€™â€™ ti Ä• ha. ahaá¹ƒ, bhante, tissoti. sugandhaá¹ƒ vÄ• yasi no tissA
khÄ«á¹‡Ä• savassa bhayaá¹ƒ nÄ• ma natthi. ekacco pana puthujjanopi atisÅ«ro hoti nibbha
Ä• rammaá¹‡ena pariggaá¹‡hitabbo. __vasabharÄ• jÄ• pi_ hi ekaá¹ƒ theraá¹ƒ pariggaá¹‡ha
tassa santike badarasÄ• á¸·avaá¹ƒ maddamÄ• no nisÄ«di. mahÄ• therassa kheá¸·o calito, t
Ä• vibhÅ«to. khÄ«á¹‡Ä• savassa hi rasataá¹‡hÄ• nÄ• ma suppahÄ«nÄ• , dibbesupi rasesu
imehi upÄ• yehi pariggahetvÄ• sacassa bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• rasataá¹‡hÄ•
arahÄ• â€™â€™ ti apanetabbo.

asantaguá¹‡asambhÄ• vanalakkhaá¹‡Ä• pÄ• picchÄ• ti Ä• ha --- __ ``yÄ• sÄ• idhekacco
nayenÄ• â€™â€™ _ti. __Ä• di_-saddena ``assaddho samÄ• no `saddhoti maá¹ƒ jano jÄ• nA
appassutova samÄ• no `bahussutoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchati, saá¹…gaá¹‡ikÄ•
`pavivittoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchati, kusÄ«tova samÄ• no \Be II 286/ `Ä• raddh
jÄ• nÄ• tÅ«â€™ ti icchati, muá¹-á¹-hassatÄ«va samÄ• no `upaá¹-á¹-hitassatÄ«ti maá¹ƒ jano
asamÄ• hitova samÄ• no `samÄ• hitoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchati, duppaÃ±Ã±ov
jano jÄ• nÄ• tÅ«â€™ ti icchati, akhÄ«á¹‡Ä• savova samÄ• no `khÄ«á¹‡Ä• savoti maá¹ƒ jan
yÄ• evarÅ«pÄ• icchÄ• icchÄ• gatÄ• pÄ• picchatÄ• rÄ• go sÄ• rÄ• go cittassa sÄ• rÄ• go
pÄ• picchatÄ• â€™â€™ ti (Vibh 851) evaá¹ƒ vuttaá¹ƒ pÄ• á¸·ipadesaá¹ƒ saá¹…gaá¹‡hÄ• ti.
254/ lÄ• mikÄ• ya icchÄ• ya. __apakato_ti pÄ• pikÄ• ya icchÄ• ya sammÄ• Ä• jÄ«vato apet
tathÄ• bhÅ«to ca micchÄ• jÄ«vena abhibhÅ«to parÄ• jito nÄ• ma hotÄ«ti Ä• ha __ ``abhibh

__sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá¹ƒ nirayÄ• yupakaá¸• á¸• hatÄ«_ti yathÄ• kuso y
anukantati phÄ• leti, evameva samaá¹‡adhammasaá¹…khÄ• taá¹ƒ sÄ• maÃ±Ã±ampi khaá¹
dupparÄ• maá¹-á¹-haá¹ƒ nirayÄ• ya upakaá¸• á¸• hati, niraye nibbattÄ• petÄ«ti attho. __sith
karaá¹‡ena sithilaggÄ• hena kato. __paribbÄ• jo_ti khaá¹‡á¸• Ä• dibhÄ• vappatto samaá¹‡a
raja_nti abbhantare vijjamÄ• naá¹ƒ rÄ• garajÄ• diá¹ƒ evarÅ«po samaá¹‡adhammo apanetua
tassa upari aparampi rÄ• garajÄ• diá¹ƒ Ä• kiratÄ«ti attho. __bhikkhubhÄ• vo_ti pÄ• rÄ• jikaa
``samaá¹‡o ahaâ€™â€™ nti paá¹-ijÄ• nanato vohÄ• ramattasiddho bhikkhubhÄ• vo. __ajÄ•

avadhÄ• raá¹‡atthe nipÄ• to. __ajÄ• nameva_nti pÄ• á¹-he pana evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ
yojetabbaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<199> __asubhajjhÄ• nÄ• dÄ«nÄ«_ti __Ä• di_-saddena kÄ• yagatÄ• satijjhÄ• naÃ±ca kasi
tena ``kÄ• yagatÄ• satijjhÄ• naá¹ƒ pathavÄ«kasiá¹‡ajjhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ ntiÄ•
hotÄ«ti veditabbaá¹ƒ. __vimokkho_ti ettha __vi_-saddo visesattho vividhattho vÄ• ti dassent
``suá¹-á¹-hu muttoâ€™â€™ _tiÄ• di. __vimokkho_ti cattÄ• ro ariyamaggÄ• . tassa saguá¹‡a
suÃ±Ã±atÄ• dinÄ• malÄ• bhaá¹ƒ dassento Ä• ha __ ``so panÄ• yaâ€™â€™ _ \Be II 287/ nt
kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati sarasena vÄ• paccanÄ«kena vÄ• saguá¹‡ena vÄ• Ä• ram
sace hi saá¹…khÄ• rupekkhÄ• aniccato saá¹…khÄ• re sammasitvÄ• vuá¹-á¹-hÄ• ti, animitt
dukkhato sammasitvÄ• vuá¹-á¹-hÄ• ti, appaá¹‡ihitavimokkhena vimuccati, sace anattato sa
suÃ±Ã±atavimokkhena vimuccati, idaá¹ƒ __sarasato_ nÄ• maá¹ƒ nÄ• ma. yasmÄ• panesa
saá¹…khÄ• rÄ• naá¹ƒ ghanavinibbhogaá¹ƒ katvÄ• niccanimittadhuvanimittasassatanimittÄ•
animitto. dukkhÄ• nupassanÄ• ya pana sukhasaÃ±Ã±aá¹ƒ pahÄ• ya paá¹‡idhiá¹ƒ patthanaa
appaá¹‡ihito. anattÄ• nupassanÄ• ya attasattapuggalasaÃ±Ã±aá¹ƒ pahÄ• ya saá¹…khÄ• rÄ
diá¹-á¹-hattÄ• suÃ±Ã±atoti idaá¹ƒ __paccanÄ«kato_ nÄ• maá¹ƒ nÄ• ma.

rÄ• gÄ• dÄ«hi \Ne II 255/ panesa suÃ±Ã±atattÄ• suÃ±Ã±ato. rÅ«panimittÄ• dÄ«naá¹ƒ rÄ• g
abhÄ• vena animitto. rÄ• gÄ• dipaá¹‡idhiÄ• dÄ«naá¹ƒ abhÄ• vato appaá¹‡ihitoti idamassa _
svÄ• yaá¹ƒ suÃ±Ã±ataá¹ƒ animittaá¹ƒ appaá¹‡ihitaÃ±ca nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ ka
appaá¹‡ihitoti vuccati, idamassa __Ä• rammaá¹‡ato_ nÄ• maá¹ƒ. Ä• gamanaá¹ƒ pana duvid
maggÄ• gamanaÃ±ca. tattha magge vipassanÄ• gamanaá¹ƒ labbhati, phale maggÄ• gaman
suÃ±Ã±atÄ• nÄ• ma, suÃ±Ã±atavipassanÄ• ya maggo suÃ±Ã±ato. aniccÄ• nupassanÄ• a
animittavipassanÄ• ya maggo animitto. idaá¹ƒ pana nÄ• maá¹ƒ na abhidhammapariyÄ• yen
saá¹…khÄ• ranimittassa avijahanato na nippariyÄ• yena animittaá¹ƒ, suttantapariyÄ• yena p
gotrabhuÃ±Ä• á¹‡aá¹ƒ animittaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• animittanÄ• mak
Ä• gamaniyaá¹-á¹-hÄ• ne á¹-hatvÄ• maggassa nÄ• maá¹ƒ detÄ«ti vadanti, tena maggo ani
pana phalaá¹ƒ animittanti yujjatiyeva. dukkhÄ• nupassanÄ• saá¹…khÄ• resu paá¹‡idhiá¹ƒ s
appaá¹‡ihitÄ• nÄ• ma, appaá¹‡ihitavipassanÄ• ya maggo appaá¹‡ihito, appaá¹‡ihitamagga
appaá¹‡ihitaá¹ƒ. evaá¹ƒ vipassanÄ• attano nÄ• maá¹ƒ maggassa deti, maggo phalassÄ• ti
nÄ• maá¹ƒ. __suÃ±Ã±attÄ• _ti vivittattÄ• . na hi magge rÄ• gÄ• dayo santi, uparÅ«pari uppa
kÄ• raá¹‡attÄ• rÄ• gÄ• dayo nimittanti Ä• ha __ ``rÄ• gadosamohanimittehÄ«â€™â€™ _ti.
upaá¹-á¹-hÄ• nampettha nimittanti vadanti. rÄ• gÄ• dayova \Be II 288/ pavattiá¹-á¹-hÄ• naá¹
Ä• ha __ ``rÄ• gadosamohapaá¹‡idhÄ«naâ€™â€™ _nti.

vatthuvijjÄ• diá¹ƒ sandhÄ• ya avacanato __ ``vijjÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™â€™ _ti vuttep

__ekekakoá¹-á¹-hÄ• savasenÄ• _ti satipaá¹-á¹-hÄ• nacatukkÄ• diekekakoá¹-á¹-hÄ• savasen
mahÄ• aá¹-á¹-hakathÄ• yampi ekekakoá¹-á¹-hÄ• savaseneva dassitaá¹ƒ, tattha pana ``loku
satipaá¹-á¹-hÄ• nÄ• naâ€™â€™ ntiÄ• dinÄ• paccekaá¹ƒ lokuttara-saddaá¹ƒ yojetvÄ• ekek
vuttaá¹ƒ, idha lokuttara-saddena vinÄ• ti ayamettha viseso. __tatthÄ• _ti tesu koá¹-á¹-hÄ• s

nanu ca ``kilesappahÄ• namevÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ. na hi kilesÄ• naá¹ƒ pahÄ•
hotÄ«ti yo vadeyya, taá¹ƒ sandhÄ• ya kilesappahÄ• nassa maggakiccattÄ• kiccavasena ma
``taá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. kÄ• marÄ• gaá¹ƒ sandhÄ• ya __ ``tatiyamaggena
pahÄ• naâ€™â€™ _nti vuttaá¹ƒ, na pana rÅ«parÄ• gaarÅ«parÄ• ge sandhÄ• ya. na hi te te
pahÄ• tabbattÄ• .

__rÄ• gÄ• _ \Ne II 256/ __cittaá¹ƒ vinÄ«varaá¹‡atÄ• _ti rÄ• gÄ• cittassa vinÄ«varaá¹‡atÄ•
vimuttassa cittassa tasseva rÄ• ganÄ«varaá¹‡assa abhÄ• vena vigatanÄ«varaá¹‡attÄ• vin
veditabbo. esa nayo sesesupi.

yÄ• ca paÃ±ca vijjÄ• ti yojetabbaá¹ƒ. __nibbaá¹-á¹-italokuttarattÄ• _ti visuá¹ƒyeva lokato ap
yathÄ• vinÄ• lokuttara-saddena ``satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ lÄ• bhÄ«mhÄ«â€™â€™ t
evamidhÄ• pi ``atthapaá¹-isambhidÄ• ya lÄ• bhÄ«mhÄ«ti vuttepi hotiyevÄ• â€™â€™ ti vattu
yujjati, atha kho mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vibhÄ• gena vuttattÄ• na sakkÄ• evamidaá
``mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana ... pe ... na sakkÄ• aÃ±Ã±aá¹ƒ pamÄ• á¹‡aá¹ƒ kÄ• tu
tattheva paá¹-ikkhittanti sambandho.

suddhikavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<200> __ullapanÄ• kÄ• ra_nti \Be II 289/ samÄ• pajjintiÄ• diullapanÄ• kÄ• raá¹ƒ. __Ä• patti
paá¹-ivijÄ• nantassa Ä• patti thullaccayassÄ• â€™â€™ tiÄ• diÄ• pattibhedaá¹ƒ. __puna Ä•
paá¹-hamajjhÄ• nÄ• dÄ«hi na yojita_nti ettha ``paá¹-hamajjhÄ• nenÄ• â€™â€™ ti pÄ• á¹-ho
vuttaá¹ƒ, tadeva yuttaá¹ƒ.

kattusÄ• dhanopi __bhaá¹‡ita_-saddo hotÄ«ti Ä• ha __ ``atha vÄ• â€™â€™ _tiÄ• di. yena c
teneva cittena na sakkÄ• ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti jÄ• nituá¹ƒ, antarantarÄ• par
bhaá¹‡Ä• mÄ«â€™â€™ ti jÄ• nÄ• tÄ«ti vuttaá¹ƒ __ ``bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä•
attho dassito_ti tÄ«hi aá¹…gehi samannÄ• gato musÄ• vÄ• doti ayamettha attho dassito. __
pubbabhÄ• gato paá¹-á¹-hÄ• ya Ä• bhogaá¹ƒ katvÄ• bhaá¹‡itattÄ• na sakkÄ• na bhavituá
kÄ• retabbo_ti pubbabhÄ• gakkhaá¹‡e ``musÄ• bhaá¹‡issÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ
vacanakkhaá¹‡e ``musÄ• etaâ€™â€™ nti upaá¹-á¹-hitepi nivattetumasakkuá¹‡eyyatÄ• ya a
na kÄ• retabbo. __davÄ• _ti sahasÄ• . __ravÄ• _ti aÃ±Ã±aá¹ƒ vattukÄ• massa khalitvÄ• aÃ

taá¹ƒ jÄ• nÄ• tÄ«ti taá¹ƒÃ±Ä• á¹‡aá¹ƒ, tassa bhÄ• vo __taá¹ƒÃ±Ä• á¹‡atÄ• , _ Ã±Ä• á¹‡ass
__Ã±Ä• á¹‡asamodhÄ• na_nti Ã±Ä• á¹‡assa bahubhÄ• vo, ekacittuppÄ• de anekaÃ±Ä• á¹‡
pe ... jÄ• nitu_nti Ä• rammaá¹‡akaraá¹‡assa abhÄ• vato vuttaá¹ƒ. asammohÄ• vabodho ca
Ã±Ä• á¹‡assa natthi, ``bhaá¹‡issÄ• mÄ«â€™â€™ ti pavattacittaá¹ƒ ``bhaá¹‡Ä• mÄ«â€™â€
hutvÄ• nirujjhati, taÃ±ca ``bhaá¹‡itaâ€™â€™ nti pavattacittassa paccayo hutvÄ• ti Ä• ha ---
purimaá¹ƒ pana ... pe ... nirujjhatÄ«â€™â€™ _ti. tasmiá¹ƒ pubbabhÄ• ge sati ``sesadvayaá
etaá¹ƒ natthi, avassaá¹ƒ hotiyevÄ• ti vuttaá¹ƒ hoti, bhaá¹‡issÄ• mÄ«ti pubbabhÄ• ge sati ``b
bhaá¹‡itaâ€™â€™ nti etaá¹ƒ dvayaá¹ƒ na na hoti, hotiyevÄ• ti adhippÄ• yo. __ekaá¹ƒ viya
anekakkhaá¹‡e uppannampi cittaá¹ƒ ekakkhaá¹‡e uppannasadisaá¹ƒ hutvÄ• pakÄ• sati. __
__Ä• di_-saddena samÄ• pajjÄ• mi, samÄ• pannoti \Be II 290/ imÄ• ni dve saá¹…gaá¹‡hÄ•
samÄ• pannoti imesaá¹ƒ asatipi kÄ• lanÄ• natte vacanavisesaá¹ƒ sandhÄ• ya visuá¹ƒ gaha

<207> __sakabhÄ• vapariccajanavasenÄ• _ti attano santakabhÄ• vassa pariccajanavasena
``sarÄ• go sadosoâ€™â€™ ti vattabbatÄ• bhÄ• vato cattampi keci gaá¹‡hanti, nayidameva
``vantoâ€™â€™ _ti vuttaá¹ƒ. na hi yaá¹ƒ yena vantaá¹ƒ, so puna taá¹ƒ Ä• diyati. tenÄ• ha _
``anÄ• diyanabhÄ• vadassanavasenÄ• â€™â€™ _ti. vantampi kiÃ±ci santatilaggaá¹ƒ siyÄ•
dassanatthaá¹ƒ __ ``muttoâ€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``santatito vimocanavasenÄ•
kiÃ±ci muttabandhanaá¹ƒ viya phalaá¹ƒ kuhiÃ±ci tiá¹-á¹-hati, na evamidanti dassanatthaá¹ƒ
_ti vuttaá¹ƒ. tenÄ• ha __ ``kvaci anavaá¹-á¹-hÄ• nadassanavasenÄ• â€™â€™ _ti. yathÄ• k
puna Ä• dÄ• ya sammadeva nissaá¹-á¹-haá¹ƒ paá¹-inissaá¹-á¹-hanti vuccati, evaá¹ƒ vipassa
Ä• dinnasadisaá¹ƒ maggena pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti dassanatth
``paá¹-inissaá¹-á¹-hoâ€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ ``Ä• dinnapubbassa paá¹-inissagga
__ukkheá¹-ito_ti uttÄ• sito, uttÄ• setvÄ• palÄ• pitoti vuttaá¹ƒ hoti. yo ca uttÄ• setvÄ• palÄ•
taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«ti Ä• ha __ ``puna anallÄ«yanabhÄ• vadassanavasenÄ• â
santÄ• ne anuppattibhÄ• vadassanavasenÄ• ti attho. khiá¹-a-saddaá¹ƒ saddasatthavidÅ« u
Ä• ha --- __ ``svÄ• yamattho saddasatthato pariyesitabboâ€™â€™ _ti. aá¹‡uyeva __aá¹‡us
atikhuddakanti vuttaá¹ƒ hoti.

suddhikavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vattukÄ• mavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<215> __kevalaÃ±hiya_nti kevalaÃ±hi ayaá¹ƒ. ``vÄ• roâ€™â€™ ti ajjhÄ• haritabbaá¹ƒ. __ta
jÄ• nÄ• tÄ«_ti ``paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ ntiÄ• dimhi vutte tadatthassa pa
vijÄ• nanalakkhaá¹‡aá¹ƒ sandhÄ• ya \Ne II 258/ vuttaá¹ƒ. evaá¹ƒ pana vacÄ«bhedaá¹ƒ aka
aÃ±Ã±ataro bhikkhu ``maá¹ƒ arahÄ• ti jÄ• nÄ• tÅ«â€™â€™ ti tamhÄ• Ä• vÄ• sÄ• paá¹-ha
Ä• gatavatthumhi viya tasmiá¹ƒ khaá¹‡e aviditepi nikkhantamatte pÄ• rÄ• jikaá¹ƒ. __jÄ• nan
``taá¹…khaá¹‡e jÄ• nanaá¹ƒ nÄ• ma Ä«disaâ€™â€™ nti vuttalakkhaá¹‡aá¹ƒ \Be II 291/. __

kÄ• yavacÄ«viÃ±Ã±attÄ«naá¹ƒ gahaá¹‡ayogge padese, pakaticakkhunÄ• pakatisotena ca
arahaá¹-á¹-hÄ• neti vuttaá¹ƒ hoti. tena viÃ±Ã±attipathaá¹ƒ atikkamitvÄ• á¹-hito ce koci dibb
dibbÄ• ya ca sotadhÄ• tuyÄ• disvÄ• sutvÄ• ca jÄ• nÄ• ti, na pÄ• rÄ• jikanti dÄ«peti. assu
vuttaâ€™â€™ nti saá¹ƒsayuppattisabbhÄ• vato __ ``sutaá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ. pa
assutapubbenapi ``paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti vutte ``kimidaâ€™â€™ n
``jhÄ• naá¹ƒ nÄ• ma kiresa samÄ• pajjÄ«â€™â€™ ti ettakamattepi Ã±Ä• te pÄ• rÄ• jikaá¹ƒ

anÄ• pattibhedakathÄ• vaá¹‡á¹‡anÄ•

<222> __anullapanÄ• dhippÄ• yassÄ• _ti atikkamitvÄ• avattukÄ• massa, ``uttarimanussad
asallakkhentassÄ• ti adhippÄ• yo. sarÅ«pato pana ``anÄ• patti bhikkhu anullapanÄ• dhippÄ
vinÄ«tavatthÅ«su tattha tattha Ä• gatavatthuvasena veditabbo. ``uttarimanussadhammo aya
asallakkhetvÄ• vadantopi vohÄ• rato aÃ±Ã±aá¹ƒ byÄ• karonto nÄ• ma hotÄ«ti vuttaá¹ƒ __
byÄ• karontassÄ• â€™â€™ _ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__bhÄ• yantopÄ«_ti ``imassa mayi natthibhÄ• vaá¹ƒ aÃ±Ã±epi jÄ• nantÄ• atthi nu khoâ€™

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<223> __sekkhabhÅ«miya_nti iminÄ• jhÄ• nabhÅ«mimpi saá¹…gaá¹‡hÄ• ti. __tiá¹‡á¹‡aá¹
kÄ• yacittaupadhivivekÄ• naá¹ƒ.

piá¹‡á¸• Ä• ya caraá¹‡assa bhojanapariyosÄ• nattÄ• vuttaá¹ƒ __ ``yÄ• va bhojanapariyosÄ
Ä• gacchantassapi \Ne II 259/ puna vuttanayeneva sambhÄ• vanicchÄ• ya cÄ«varasaá¹‡á¹
dukkaá¹-ameva.

<225> __Ä• rÄ• dhanÄ«yo, Ä• vuso, dhammo Ä• raddhavÄ«riyenÄ• _ti vatthudvayaá¹ƒ eka
visuá¹ƒ visuá¹ƒ Ä• rocitattÄ• bhagavatÄ• vinicchinitaá¹ƒ sabbampi vinÄ«tavatthÅ«su Ä• ro
Ä• ropitaá¹ƒ.

<226> __pasÄ• dabhaÃ±Ã±a_nti \Be II 292/ kevalaá¹ƒ pasÄ• damattena bhaá¹‡anaá¹ƒ, na
arahantoyevÄ• â€™â€™ ti cintetvÄ• . tenevettha anÄ• patti vuttÄ• . yadi pana ``ete sabhÄ•
ti maÃ±Ã±amÄ• no ``Ä• yantu bhonto arahantoâ€™â€™ tiÄ• dÄ«ni vadati, na sampaá¹-icch

<227> padasÄ• gamanaá¹ƒ sandhÄ• ya katikÄ• ya katattÄ• __ ``yÄ• nena vÄ• â€™â€™ _
vijjÄ• mayiddhiá¹ƒ sandhÄ• ya ``iddhiyÄ• â€™â€™ ti vuttaá¹ƒ. __aÃ±Ã±amaÃ±Ã±aá¹ƒ rakk

Ä• vÄ• sÄ• paá¹-hamaá¹ƒ pakkamissati, taá¹ƒ mayaá¹ƒ `arahÄ• â€™ ti jÄ• nissÄ• mÄ• â€™
katattÄ• apubbÄ• carimaá¹ƒ asuddhacittena gacchantÄ• pi saha nikkhantabhÄ• vato aÃ±Ã
pana ``hatthapÄ• saá¹ƒ avijahitvÄ• aÃ±Ã±amaÃ±Ã±assa hatthaá¹ƒ gaá¹‡hanto viya gaccha
gacchÄ• ma, etha gacchÄ• mÄ• â€™ ti evaá¹ƒ saá¹ƒvidahitvÄ• gamane pubbÄ• paraá¹ƒ g
vadanti. __etaá¹ƒ pana adhammikaá¹ƒ katikavatta_nti ``idha arahantoyeva vasantÅ«ti yadi b
karonti, etaá¹ƒ adhammikaá¹ƒ katikavattaâ€™â€™ nti __cÅ«á¸·agaá¹‡á¹-hipade_ vuttaá¹ƒ.
pana sabbampi katikavattaá¹ƒ sandhÄ• ya etaá¹ƒ vuttanti amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsit
__nÄ• nÄ• verajjakÄ• _ti nÄ• nÄ• janapadavÄ• sino. __saá¹…ghalÄ• bho_ti yathÄ• vuá¸• á
pÄ• puá¹‡anakoá¹-á¹-hÄ• so. ayaÃ±ca paá¹-ikkhepo iminÄ• va nÄ«hÄ• rena bahisÄ«maá¹-á
saá¹…ghalÄ• bhassa sÄ• mibhÄ• vÄ• pÄ• danaá¹ƒ sandhÄ• ya kato. visesato pana bahisÄ
ekekakoá¹-á¹-hÄ• sato ``ettakaá¹ƒ dÄ• tuá¹ƒ, Ä«disaá¹ƒ vÄ• dÄ• tuá¹ƒ, ettakÄ• naá¹ƒ vÄ•
dÄ• tuá¹ƒ ruccati saá¹…ghassÄ• â€™â€™ ti apalokanakammaá¹ƒ katvÄ• dÄ• tuá¹ƒ vaá¹-á

<228> __Ä• yasmÄ• ca lakkhaá¹‡o_tiÄ• dÄ«su ko panÄ• yasmÄ• lakkhaá¹‡o, kasmÄ• ca
ko cÄ• yasmÄ• mahÄ• moggallÄ• no, kasmÄ• ca sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti taá¹ƒ sabbaá
_ntiÄ• di Ä• raddhaá¹ƒ. __lakkhaá¹‡asampannenÄ• _ti purisalakkhaá¹‡asampannena. __br
brahmattabhÄ• vasamena. Ä«sakaá¹ƒ hasitaá¹ƒ sitanti vuccatÄ«ti Ä• ha __ ``mandahasitaâ
__aá¹-á¹-hikasaá¹…khalika_nti nayidaá¹ƒ aviÃ±Ã±Ä• á¹‡akaá¹ƒ aá¹-á¹-hisaá¹…khalikamatta
Ä• ha __ ``petaloke nibbattaá¹ƒ sattaâ€™â€™ _nti. __ete attabhÄ• vÄ• _ti petattabhÄ• vÄ•
Ä• gacchantÄ«_ti devattabhÄ• vÄ• viya pakatiyÄ• Ä• pÄ• thaá¹ƒ na Ä• gacchanti. tesaá¹ƒ
Ä• pÄ• thaá¹ƒ Ä• gaccheyyuá¹ƒ. manussÄ• naá¹ƒ dukkhÄ• bhibhÅ«tÄ• naá¹ƒ anÄ• thabhÄ
karuá¹‡Ä• ti Ä• ha __ ``kÄ• ruÃ±Ã±e kattabbeâ€™â€™ _ti. attano ca sampattiá¹ƒ buddhaÃ±
paccekaá¹ƒ sampatti-saddo yojetabbo. tadubhayaá¹ƒ vibhÄ• vetuá¹ƒ __ ``taÃ±hÄ«â€™â€™
``attano ca sampattiá¹ƒ anussaritvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«â€™â€™ ti padaá¹ƒ Ä• netv
__dhammadhÄ• tÅ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• ya vadati, __dhammadhÄ•
__upapattÄ«_ti jÄ• ti. upapattisÄ«sena hi tathÄ• rÅ«paá¹ƒ attabhÄ• vaá¹ƒ vadati. dussaddh
tesaá¹ƒ dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. __dussaddhÄ• payÄ• _ti idaÃ±ca na lakkhaâ
vuttaá¹ƒ, ye pana suá¹‡anti ``evaá¹ƒ kira vuttaâ€™â€™ nti, te sandhÄ• ya. atha lakkhaá¹‡a
addasa, kimassa dibbacakkhu natthÄ«ti? no natthi, mahÄ• moggallÄ• no pana Ä• vajjento a
na addasa.

__vituá¸• entÄ«_ti vinivijjhitvÄ• á¸• enti, asidhÄ• rÅ«pamehi tikhiá¹‡ehi lohatuá¹‡á¸• akehi v
ito cito ca gacchantÄ«ti attho. tenÄ• ha __ ``vinivijjhitvÄ• gacchantÄ«â€™â€™ _ti. ``vitudan
pÄ• á¹-ho. __phÄ• suá¸·antarikÄ• hÄ«_ti bhummatthe nissakkavacanaá¹ƒ. __lohatuá¹‡á¸• a
lohasalÄ• kÄ• sadisehi, kÄ• á¸·alohamayeheva vÄ• tuá¹‡á¸• akehi. __pasÄ• dussadÄ• _ti i
aá¹-á¹-hisaá¹…ghÄ• tamattaá¹ƒ hutvÄ• paÃ±Ã±Ä• yamÄ• nÄ• nampi kÄ• yappasÄ• dassa
__pakkagaá¹‡á¸• asadisÄ• _ti iminÄ• pana ativiya mudusabhÄ• vataá¹ƒ dasseti. __acchari
garahanacchariyaá¹ƒ nÄ• metaá¹ƒ.

__cakkhubhÅ«tÄ• _ti sampattadibbacakkhukÄ• , lokassa cakkhubhÅ«tÄ• ti evaá¹ƒ vÄ• etth
__yatrÄ• _ti hetuatthe nipÄ• toti Ä• ha __ ``yatrÄ• ti kÄ• raá¹‡avacanaâ€™â€™ _nti. appam
kho vibhÄ• gena kÄ• mabhavÄ• dibhede bhave, nirayÄ• dibhedÄ• gatiyo,
nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«Ä• diviÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, tathÄ• rÅ«pe sattÄ• vÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aÃ±ca me upanetuá¹ƒ paccakkhaá¹ƒ karontena.

__goghÄ• tako_ti gunnaá¹ƒ abhiá¹‡haá¹ƒ hananako. tenÄ• ha __ ``vadhitvÄ• vadhitvÄ• â€
gunnaá¹ƒ hananakammassa. __aparÄ• pariyakammassÄ• _ti aparÄ• pariyavedanÄ«yakam
vipÄ• ke \Ne II 261/ dÄ«yamÄ• ne \Be II 294/ aladdhokÄ• saá¹ƒ aparÄ• pariyavedanÄ«yaá¹
idÄ• ni laddhokÄ• saá¹ƒ __ ``avasesakammaâ€™â€™ _nti vuttaá¹ƒ. __kammasabhÄ• gatÄ
sabhÄ• gabhÄ• vena sadisabhÄ• vena. __Ä• rammaá¹‡asabhÄ• gatÄ• yÄ• _ti Ä• rammaá¹
sadisabhÄ• vena. yÄ• dise hi Ä• rammaá¹‡e pubbe taá¹ƒ kammaá¹ƒ tassa ca vipÄ• ko pava
idaá¹ƒ kammaá¹ƒ imassa vipÄ• ko ca pavattoti katvÄ• vuttaá¹ƒ __ ``tasseva kammassa vip
bhavati hi taá¹ƒsadisepi tabbohÄ• ro yathÄ• so eva tittiro, tÄ• niyeva osadhÄ• nÄ«ti. yasmÄ
kammasarikkhakavisaye __ ``kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• â€™â€™ _ti dvayamev
gatinimittaá¹ƒ viya kammaá¹ƒ kammanimittaÃ±ca kammato bhinnaá¹ƒ visuá¹ƒ hutvÄ• na tiá
sarikkhakavipÄ• kadÄ• nassa kÄ• raá¹‡abhÄ• vato yattha kammasarikkhakena vipÄ• kena
vÄ• kammanimittaá¹ƒ vÄ• gahetvÄ• paá¹-isandhi hotÄ«ti vadanti. tenevÄ• ha --- __ ``tassa
nimittaá¹ƒ ahosÄ«â€™â€™ _ti. tattha __nimittaá¹ƒ ahosÄ«_ti pubbe katÅ«pacitassa petÅ«p
katokÄ• sassa tassa kammassa nimittabhÅ«taá¹ƒ idÄ• ni tathÄ• upaá¹-á¹-hahantaá¹ƒ tassa
Ä• rammaá¹‡aá¹ƒ ahosi. __so_ti goghÄ• tako. __aá¹-á¹-hikasaá¹…khalikapeto jÄ• to_ kamm

<229> __pesiyo katvÄ• _ti gÄ• viá¹ƒ vadhitvÄ• vadhitvÄ• gomaá¹ƒsaá¹ƒ phÄ• letvÄ• pesi
__sukkhÄ• petvÄ• _ti kÄ• lantaraá¹ƒ á¹-hapanatthaá¹ƒ sukkhÄ• petvÄ• . sukkhÄ• pitamaá¹ƒ
__vallÅ«ra_samaÃ±Ã±Ä• ti. __nippakkhacamme_ti vigatapakkhacamme. urabbhe hantÄ«ti
aje. __nivÄ• papuá¹-á¹-he_ti attanÄ• dinnanivÄ• pena posite asinÄ• vadhitvÄ• vadhitvÄ•
miga_nti dÄ«pakamigaá¹ƒ. __kÄ• raá¹‡Ä• hÄ«_ti yÄ• tanÄ• hi. __Ã±atvÄ• _ti kammaá¹-á¹-h
pesuÃ±Ã±upasaá¹ƒhÄ• ravasena ito sutaá¹ƒ amutra, amutra vÄ• sutaá¹ƒ idha sÅ«cetÄ«ti _
pÄ• pesi manusseti sambandho.

__vinicchayÄ• macco_ti raÃ±Ã±Ä• aá¸• á¸• akaraá¹‡e á¹-hapito vinicchayamahÄ• matto. s
kÅ«á¹-aá¹-á¹-hena vaÃ±cetÄ«ti __ ``gÄ• makÅ«á¹-oâ€™â€™ _ti vuccati. keci ``tÄ• disoyeva
gÄ• makÅ«á¹-oâ€™â€™ ti vadanti. samena bhavitabbaá¹ƒ \Be II 295/ dhammaá¹-á¹-hoti va
nisÄ«danavasena __visamÄ• nisajjÄ• _ ahosi. __phusanto_ti theyyÄ• ya phusanto.

<230> __anissaro_ti mÄ• tugÄ• mo sasÄ• miko attano phasse anissaro. __dhaá¹ƒsitvÄ• _ti
apagantvÄ• . maá¹…ganavasena ulatÄ«ti __maá¹…guli, _ virÅ«pabÄ«bhacchabhÄ• vena p

``virÅ«paá¹ƒ duddasikaá¹ƒ bÄ«bhacchaâ€™â€™ _nti.

uddhaá¹ƒ uddhaá¹ƒ agginÄ• pakkasarÄ«ratÄ• ya __uppakkaá¹ƒ, _ heá¹-á¹-hato paggharaá
kilinnasarÄ«ratÄ• ya __okilinÄ«, _ ito cito ca aá¹…gÄ• rasamparikiá¹‡á¹‡atÄ• ya __okirinÄ«
kirÄ• â€™â€™ _tiÄ• di. __aá¹…gÄ• racitake_ti aá¹…gÄ• rasaÃ±caye. sarÄ«rato paggharar
sedagatÄ• ni. __tassa kira raÃ±Ã±o_ti kÄ• liá¹…gassa raÃ±Ã±o. __nÄ• á¹-akinÄ«_ti naccar
__seda_nti sedanaá¹ƒ, tÄ• pananti attho.

__asÄ«sakaá¹ƒ kabandhaá¹ƒ hutvÄ• nibbatti_ kammÄ• yÅ«hanakÄ• le tathÄ• nimittaggah
__lÄ• makabhikkhÅ«_ti hÄ«nÄ• cÄ• ratÄ• ya lÄ• mako, bhikkhuvesatÄ• ya bhikkhÄ• hÄ• re
__cittakeá¸·i_nti cittaruciyaá¹ƒ taá¹ƒ taá¹ƒ kÄ«á¸·anto. __ayamevÄ• _ti bhikkhuvatthusmiá¹ƒ

<231> __nissevÄ• lapaá¹‡akakaddamo_ti tilabÄ«jakÄ• dibhedena sevÄ• lena nÄ«lamaá¹‡á
udakapiá¹-á¹-haá¹ƒ chÄ• detvÄ• nibbattapaá¹‡akena kaddamena ca virahito. __sundarehi t
sukhÄ• vagÄ• haá¹‡aá¹-á¹-hÄ• natÄ• ya kaddamÄ• didosavirahato ca sundarehi titthehi. __
taá¹ƒ upanissÄ• yÄ• ti attho. nÄ• gabhavanagatopi hi so rahado tato uparimanussaloke jalÄ
tena vuttaá¹ƒ __ ``tato ayaá¹ƒ tapodÄ• sandatÄ«â€™â€™ _ti. atha vÄ• __tato_ti nÄ• gabh
tapodÄ• sandati. taÃ±hi uparibhÅ«mitalaá¹ƒ Ä• rohati, uá¹‡habhÄ• vena tapanato tapaá¹ƒ
anvatthanÄ• mavasena __tapodÄ• _ti vuccati. __petaloko_ti petÄ• naá¹ƒ Ä• vÄ• saá¹-á¹-hÄ
``petalokoti lohakumbhÄ«nirayÄ• idhÄ• dhippetÄ• â€™â€™ ti vadanti, nagarassa pana \Be
pabbatapÄ• davanantaresu bahÅ« petÄ• vÄ• sÄ• pi santeva. svÄ• yamattho petavatthupÄ•
imÄ• ya ca vinÄ«tavatthupÄ• á¸·iyÄ• dÄ«petabbo.

__katahatthÄ• _ti thirataraá¹ƒ lakkhesu avirajjhanasarakkhepÄ• . Ä«disÄ• pana tattha vasÄ
nÄ• ma honti, tasmÄ• yo sippameva uggaá¹‡hÄ• ti, so katahattho nÄ• ma na hoti, ime pana
ciá¹‡á¹‡avasÄ«bhÄ• vÄ• ti vuttaá¹ƒ hoti. sippadassanavasena kataá¹ƒ rÄ• jakulÄ• ni upecc
etehÄ«ti __katupÄ• sanÄ• , _ rÄ• jakulÄ• dÄ«su dassitasippÄ• ti vuttaá¹ƒ hoti. __pabhaggo

<232> dosadassana \Ne II 263/ pubbaka rÅ«pa virÄ• ga bhÄ• vanÄ• saá¹…khÄ• ta paá¹-ip
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ suppahÄ«nattÄ• mahatÄ• pi saddena arÅ«pasamÄ• pattito na v
suppahÄ«nattÄ• sabbarÅ«pÄ• vacarasamÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ siyÄ• ti idha Ä• neÃ
catutthajjhÄ• nasamÄ• patti adhippetÄ• ti Ä• ha __ ``anejaá¹ƒ acalaá¹ƒ kÄ• yavÄ• cÄ• vippl
catutthajjhÄ• nasamÄ• dhiâ€™â€™ _nti. aÃ±Ã±attha pana samÄ• dhipaccanÄ«kÄ• naá¹ƒ a
Ä• neÃ±joti arÅ«pÄ• vacarasamÄ• dhi vuccati. __samÄ• dhiparipanthake dhamme_ti vitakk
vadati. vitakkÄ• dÄ«su Ä• dÄ«navasallakkhaá¹‡assa na suá¹-á¹-hukatabhÄ• vaá¹ƒ sandhÄ•
parisodhetvÄ• â€™â€™ _ti.

nanu cÄ• yamÄ• yasmÄ• mahÄ• moggallÄ• no bhagavato paá¹-hamavasseva abhinavappa

uttarimanussadhammapÄ• rÄ• jikaá¹ƒ vÄ«satimavassato upari paÃ±Ã±attaá¹ƒ, kathaá¹ƒ im
pÄ• rÄ• jike bhagavatÄ• vinicchitabhÄ• vo vuttoti? nÄ• yaá¹ƒ doso. ayaÃ±hettha Ä• cariyÄ
apaÃ±Ã±attepi sikkhÄ• pade therassa vacanaá¹ƒ sutvÄ• ``attano appatirÅ«paá¹ƒ uttariman
vadatÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• bhikkhÅ« therassa dosaá¹ƒ Ä• ropentÄ• ujjhÄ• yiá
tathÄ• vacane kÄ• raá¹‡aá¹ƒ dassetvÄ• niddosabhÄ• vaá¹ƒ karonto ``anÄ• patti, bhikkhave
Ä• ha. saá¹…gÄ«tikÄ• rakÄ• pana uttarimanussadhammÄ• dhikÄ• rattÄ• tampi vatthuá¹ƒ

sÄ• vakÄ• naá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• anussaraá¹‡aá¹ƒ natthÄ«ti dassetuá¹ƒ __ ``na uppaá
Ä• ha. __asaÃ±Ã±asamÄ• patti_nti saÃ±Ã±Ä• virÄ• gabhÄ• vanÄ• ya vÄ• yokasiá¹‡anibba
catutthajjhÄ• nasamÄ• pattiá¹ƒ vadati. pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ cutipaá¹-isandhiá¹ƒ gaá
anantarapaccayakkamavantÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ vaseneva gaá¹‡hÄ• tÄ«ti Ä• l
cutimeva addasÄ• â€™â€™ _ti. __nayato sallakkhesÄ«_ti vaá¹-á¹-e saá¹ƒsaraá¹‡akasattÄ
abhÄ• vakÄ• lo nÄ• ma natthi, asaÃ±Ã±abhave pana acittakÄ• hutvÄ• paÃ±ca kappasatÄ
sallakkhesi. __dukkaraá¹ƒ kata_nti khandhavikalassa pubbenivÄ• sassa anussaraá¹‡aá¹ƒ á
sammÄ• sambuddhaá¹ƒ na sakkÄ• aÃ±Ã±ehi kÄ• tunti nayato sallakkhentenapi dukkaraá¹
__paá¹-ividdhÄ• _ti paá¹-ividdhasadisÄ• . yathÄ• nÄ• ma koci dhanusippe katahattho ekaá
vÄ• laá¹ƒ satakkhattuá¹ƒ vidÄ• letvÄ• tato ekaá¹ƒ aá¹ƒsuá¹ƒ gahetvÄ• vÄ• tiá¹…gaá¹‡aph
bandhitvÄ• aparaá¹ƒ aá¹ƒsuá¹ƒ kaá¹‡á¸• assa aggakoá¹-iyaá¹ƒ yathÄ• tassa aá¹ƒsussa Å
likkhÄ• mattaá¹ƒ vÄ• kaá¹‡á¸• assa aggakoá¹-ito adhikaá¹ƒ hutvÄ• tiá¹-á¹-hati, evaá¹ƒ ban
á¹-hÄ• ne á¹-hito kaá¹‡á¸• abaddhÄ• ya vÄ• lakoá¹-iyÄ• vÄ• tiá¹…gaá¹‡abaddhaá¹ƒ vÄ• la
\Ne II 264/, evameva iminÄ• pi kataá¹ƒ dukkaranti vuttaá¹ƒ hoti. __etadagga_nti eso aggo. _
ayaá¹ƒ. liá¹…gavipallÄ• savasenetaá¹ƒ vuttaá¹ƒ.

vinÄ«tavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

<233> __idhÄ• _ti imasmiá¹ƒ bhikkhuvibhaá¹…ge. __uddiá¹-á¹-hÄ• _ti idha pÄ• timokkhava
cattÄ• ro pÄ• rÄ• jikÄ• va uddiá¹-á¹-hÄ• kathitÄ• ti attho gahetabbo. yadi evaá¹ƒ heá¹-á¹-hÄ
thullaccayadukkaá¹-Ä• nampi vuttattÄ• pÄ• rÄ• jikÄ• va uddiá¹-á¹-hÄ• ti kasmÄ• vuttÄ• ti?
santesupi thullaccayadukkaá¹-esu idha pÄ• rÄ• jikÄ• va vuttÄ• . yesaá¹ƒ ... pe ... asaá¹ƒvÄ•
dÄ«petukÄ• mo taá¹ƒsambandhena __ ``uddiá¹-á¹-hÄ• cattÄ• ro pÄ• rÄ• jikÄ• â€™â€™ _t
__tatthÄ• yasmante_tiÄ• dikaá¹ƒ pana anuÃ±Ã±Ä• tapÄ• timokkhuddesakkamopi ayameva
vuttaá¹ƒ. __bhikkhunÄ«naá¹ƒ asÄ• dhÄ• raá¹‡Ä• ni cattÄ• rÄ«_ti ubbhajÄ• á¹‡umaá¹‡á¸• a
ukkhittÄ• nuvattikÄ• aá¹-á¹-havatthukÄ• ti imÄ• ni cattÄ• ri bhikkhunÄ«naá¹ƒ bhikkhÅ«hi as
etesu __ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• _ nÄ• ma yÄ• kÄ• yasaá¹ƒsaggarÄ• gena avassutÄ
manussapurisassa akkhakÄ• naá¹ƒ adho jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ \Be II 298/ kapparÄ•
sarÄ«rÄ• vayavena Ä• masanÄ• diá¹ƒ sÄ• diyati, tassÄ• adhivacanaá¹ƒ. yÄ• pana bhikkhu

pÄ• rÄ• jikasaá¹…khÄ• taá¹ƒ vajjaá¹ƒ jÄ• naá¹ƒ paá¹-icchÄ• deti, sÄ• __vajjapaá¹-icchÄ• d
saá¹…ghena ukkhittaá¹ƒ bhikkhuá¹ƒ yÄ• bhikkhunÄ« yaá¹ƒdiá¹-á¹-hiko so hoti, tassÄ• diá¹
gahaá¹‡avasena anuvattati, sÄ• __ukkhittÄ• nuvattikÄ• _ nÄ• ma. yÄ• pana kÄ• yasaá¹ƒs
tathÄ• vidhasseva purisassa hatthaggahaá¹‡aá¹ƒ vÄ• saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡a
kÄ• yasaá¹ƒsaggasaá¹…khÄ• tassa asaddhammassa paá¹-isevanatthÄ• ya purisassa hatth
tattha á¹-hatvÄ• sallapati vÄ• , saá¹…ketaá¹ƒ vÄ• gacchati, purisassa Ä• gamanaá¹ƒ vÄ•
paá¹-icchannokÄ• saá¹ƒ pavisati, hatthapÄ• se vÄ• á¹-hatvÄ• kÄ• yaá¹ƒ upasaá¹ƒharati, a
__aá¹-á¹-havatthukÄ• _ nÄ• mÄ• ti veditabbaá¹ƒ.

__vatthuvipannÄ• _ti pabbajjupasampadÄ• ya avatthubhÄ• vato vatthuvipannÄ• . nesaÃ±hi
pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• pabbajjÄ• u
tasmÄ• te bhikkhubhÄ• vÄ• ya abhabbattÄ• pÄ• rÄ• jikÄ• pannasadisatÄ• ya ``pÄ• rÄ• jik
tabbhÄ• vabhÄ• vitÄ• ya bhikkhubhÄ• vo vasati etthÄ• ti vatthu, puggalÄ• naá¹ƒ bhikkhubh
pabbajjakkhandhakÄ• gatasabbadosavirahitasampattiyuttatÄ• . taá¹ƒ vipannaá¹ƒ paá¹‡á¸• a
te __vatthuvipannÄ• _. __ahetukapaá¹-isandhikÄ• _ti iminÄ• tesaá¹ƒ vipÄ• kÄ• varaá¹‡ena
dassento maggÄ• varaá¹‡e kÄ• raá¹‡amÄ• ha. pÄ• rÄ• jikÄ• pannasadisattÄ• __pÄ• rÄ• ji
theyyasaá¹ƒvÄ• sakÄ• dikammaá¹ƒ mÄ• tughÄ• tÄ• dikaá¹ƒ viya Ä• nantariyaá¹ƒ na hotÄ«t
tiá¹‡á¹‡aá¹ƒ saggo avÄ• ritoâ€™â€™ _ti.

dÄ«ghatÄ• ya lambamÄ• naá¹ƒ aá¹…gajÄ• tametassÄ• ti __lambÄ«_. so ettÄ• vatÄ• na pÄ
anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ mukhe vÄ• vaccamagge vÄ• paveseti, ta
piá¹-á¹-hi etassÄ• ti __mudupiá¹-á¹-hiko, _ kataparikammÄ• ya mudukÄ• ya piá¹-á¹-hiyÄ• s
anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ attano mukhavaccamaggesu aÃ±Ã±ataraá
pÄ• rÄ• jiko hoti. __parassa aá¹…gajÄ• taá¹ƒ attano mukhena gaá¹‡hÄ• tÄ«_ti yo anabhirat
suttassa vÄ• pamattassa vÄ• aá¹…gajÄ• taá¹ƒ attano mukhena \Be II 299/ gaá¹‡hÄ• ti. __
abhinisÄ«datÄ«_ti yo anabhiratiyÄ• pÄ«á¸·ito parassa aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ disv
tassÅ«pari nisÄ«dati, taá¹ƒ attano vaccamaggaá¹ƒ pavesetÄ«ti attho.

etthÄ• ha --- mÄ• tughÄ• takapitughÄ• takaarahantaghÄ• takÄ• tatiyapÄ• rÄ• jikaá¹ƒ Ä• pa
lambÄ«Ä• dayo cattÄ• ro paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• evÄ• ti kathaá¹ƒ catuvÄ«sa
mÄ• tughÄ• takÄ• dayo hi cattÄ• ro idha anupasampannÄ• eva adhippetÄ• , lambÄ«Ä• da
paá¹-hamapÄ• rÄ• jikena saá¹…gahitÄ• , yasmÄ• pana etena pariyÄ• yena methunaá¹ƒ dh
tasmÄ• visuá¹ƒ vuttÄ• ti. __etena pariyÄ• yenÄ• _ti ubhinnaá¹ƒ rÄ• gapariyuá¹-á¹-hÄ• nasa
dutiyavikappe __kaccitthÄ• _ti ettha kacci atthÄ• ti padacchedo veditabbo.

nigamanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

idÄ• ni \Be II 300/ \Ne II 266/ pÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• samanantarÄ• yÄ• terasakÄ•
samÄ• raddhÄ• , tassÄ• pi ---

anÄ• kulÄ• asandehÄ• , paripuá¹‡á¹‡avinicchayÄ• .

atthabyaÃ±janasampannÄ• , hoti __sÄ• ratthadÄ«panÄ«_ ||

__terasakassÄ• _ti terasa sikkhÄ• padÄ• ni parimÄ• á¹‡Ä• ni assa kaá¹‡á¸• assÄ• ti terasa
kaá¹‡á¸• assÄ• ti attho.

<234> __anabhirato_ti aÃ±Ã±attha gihibhÄ• vaá¹ƒ patthayamÄ• no vuccati, idha pana kÄ• n
ukkaá¹‡á¹-hitatÄ• ya vikkhittacittatÄ• ya samannÄ• gato adhippetoti Ä• ha __vikkhittacitto_t

236-237__._ __saÃ±cetanikÄ• _ti ettha __saá¹ƒ_-saddo vijjamÄ• natthatÄ• ya sÄ• tthakoti
__saá¹ƒvijjati cetanÄ• assÄ• _ti. tattha __cetanÄ• _ti vÄ«tikkamavasappavattÄ• pubbabhÄ
sukkavissaá¹-á¹-hiyÄ• . imasmiá¹ƒ vikappe __ika_-saddassa visuá¹ƒ attho natthÄ«ti Ä• ha _
saÃ±cetanikÄ• _ti. idÄ• ni __saá¹ƒ_-saddassa atthaá¹ƒ anapekkhitvÄ• __ika_-saddova ass
dassento __saÃ±cetanÄ• vÄ• assÄ• atthÄ«ti saÃ±cetanikÄ• _ti dutiyavikappamÄ• ha. saá
padabhÄ• jane vattabbe byaÃ±jane Ä• daraá¹ƒ akatvÄ• __jÄ• nanto_tiÄ• di vuttaá¹ƒ. __up
mocanatthaá¹ƒ upakkamÄ• mÄ«ti jÄ• nanto.

__Ä• sayabhedato_ti pittÄ• diÄ• sayabhedato. buddhapaccekabuddhÄ• nampi hi raÃ±Ã±op
pittasemhapubbalohitÄ• sayesu \Ne II 267/ catÅ«su aÃ±Ã±ataro Ä• sayo hotiyeva, mandap
cattÄ• ropi Ä• sayÄ• honti. __dhÄ• tunÄ• nattato_ti pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ catunna
cakkhÄ• dÄ«naá¹ƒ vÄ• aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ, rasasoá¹‡itÄ• dÄ«naá¹ƒ vÄ

__vatthisÄ«sa_nti \Be II 301/ vatthipuá¹-assa abbhantare matthakapassaá¹ƒ. __ ``rÄ• ga ...
asakkontoâ€™â€™ _ti rÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. rÄ• jÄ• pana ``sa
á¹-hÄ• naâ€™â€™ nti sutapubbattÄ• vÄ«maá¹ƒsanatthaá¹ƒ evamakÄ• sÄ«ti vadanti. __da
aá¹…gajÄ• tappadesanti vuttaá¹ƒ hoti. dakasotorohaá¹‡ato paá¹-á¹-hÄ• ya pana upÄ• dinna
utusamuá¹-á¹-hÄ• nameva rÅ«paá¹ƒ avasissati, sesaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ natthÄ«ti ve

santÄ• navasena pavattamÄ• nÄ• ya avatthÄ• viseso sambhavo, so catusamuá¹-á¹-hÄ• nik
catusamuá¹-á¹-hÄ• nikesu sambhavassa vuttattÄ• . so pana soá¸·asavassakÄ• le uppajjati,
á¹-hÄ• nÄ• cÄ• vanaá¹ƒ hotÄ«ti vadanti, tasmÄ• yaá¹ƒ vuttaá¹ƒ __kathÄ• vatthuaá¹-á¹-hak
``sukkavissaá¹-á¹-hi nÄ• ma rÄ• gasamuá¹-á¹-hÄ• nÄ• hotÄ«â€™â€™ ti, taá¹ƒ sambhavas
sandhÄ• ya vuttanti veditabbaá¹ƒ, na pana sambhavo cittasamuá¹-á¹-hÄ• noyevÄ• ti dÄ«pe
vissaá¹-á¹-higgahaá¹‡aá¹ƒ kataá¹ƒ. ``khÄ«á¹‡Ä• savÄ• naá¹ƒ pana brahmÄ• naÃ±ca sambl
__Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ, tasmÄ• yaá¹ƒ vuttaá¹ƒ __kathÄ• vatthuaá¹-á
``tÄ• saá¹ƒ devatÄ• naá¹ƒ sukkavissaá¹-á¹-hi nÄ• ma natthÄ«â€™â€™ ti, tampi á¹-hÄ• nÄ•
vuttanti gahetabbaá¹ƒ, na pana devatÄ• naá¹ƒ sabbaso sambhavassa abhÄ• vaá¹ƒ sandhÄ
kÄ• mÄ• vacaradevatÄ• naá¹ƒ kÄ• mÄ• pÄ• katikÄ• yeva. manussÄ• viya hi te dvayaá¹ƒd
paá¹-isevanti, kevalaá¹ƒ pana nissandÄ• bhÄ• vo tesaá¹ƒ vattabbo. taá¹…khaá¹‡ikapariá¸·Ä
samphassasukhameva hi tesaá¹ƒ kÄ• makiccaá¹ƒ. keci pana ``cÄ• tumahÄ• rÄ• jikatÄ• vati
dvayaá¹ƒdvayasamÄ• pattiyÄ• kÄ• makiccaá¹ƒ ijjhati, yÄ• mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ
tusitÄ• naá¹ƒ hatthÄ• masanamattena, nimmÄ• naratÄ«naá¹ƒ hasitamattena, paranimmitav
kÄ• makiccaá¹ƒ ijjhatÄ«â€™â€™ ti vadanti, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittaá¹ƒ tÄ
virajjanassa tesu abhÄ• vato kÄ• mÄ• naÃ±ca uttaruttari paá¹‡Ä«tatarapaá¹‡Ä«tatamabhÄ•

__tathevÄ• _ti ``mocanassÄ• dena nimitte upakkamatoâ€™â€™ tiÄ• diá¹ƒ atidisati. ``vissaá
cÄ• vanÄ• vuccatÄ«â€™â€™ ti vuttattÄ• __dakasotaá¹ƒ otiá¹‡á¹‡amatte_ti kasmÄ• vutta
__dakasotorohaá¹‡aÃ±cetthÄ• _tiÄ• di. __etthÄ• _ti tÄ«supi vÄ• desu. __adhivÄ• setvÄ• _t
II 302/ puna vippaá¹-isÄ• re uppanne adhivÄ• setvÄ• . __antarÄ• nivÄ• retu_nti á¹-hÄ• nato
otarituá¹ƒ adatvÄ• antarÄ• nivÄ• retuá¹ƒ. tenÄ• ha --- __á¹-hÄ• nÄ• cutaÃ±hi avassaá¹ƒ c
\Ne II 268/. __á¹-hÄ• nÄ• cÄ• vanamattenevÄ• _ti dakasotaá¹ƒ anotiá¹‡á¹‡epÄ«ti adhippÄ•
á¹-hÄ• naâ€™â€™ nti vÄ• de á¹-hÄ• nÄ• cÄ• vanaá¹ƒ vadantena sakalasarÄ«rato cutassap
appamattakassa antarÄ• á¸·assa sambhavato vuttaá¹ƒ. sakalasarÄ«re vÄ• tasmiá¹ƒ tasmiá
á¹-hÄ• nÄ• cutaá¹ƒ sandhÄ• ya ``á¹-hÄ• nÄ• cÄ• vanamattenevÄ• â€™â€™ ti vuttaá¹ƒ. __
mocanassÄ• dena upakkamantassa. hatthaparikammÄ• dÄ«su satipi mocanassÄ• de nimitt
Ä• pattÄ«ti Ä• ha __ ``hattaparikamma ... pe ... anÄ• pattÄ«â€™â€™ _ti. __ayaá¹ƒ
sabbÄ• cariyasÄ• dhÄ• raá¹‡avinicchayo_ti ``dakasotorohaá¹‡aÃ±cetthÄ• â€™â€™ tiÄ• dir
Ä• cariyÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o vinicchayo.

__khobhakaraá¹‡apaccayo_ nÄ• ma visabhÄ• gabhesajjasenÄ• sanÄ• hÄ• rÄ• dipaccayo.
anatthakÄ• matÄ• ya vÄ• _ti pasannÄ• atthakÄ• matÄ• ya, kuddhÄ• anatthakÄ• matÄ• ya
sabhÄ• vato bhavitabbÄ• ya atthÄ• ya vÄ• anatthÄ• ya vÄ• . __upasaá¹ƒharantÄ«_ti attano
__bodhisattamÄ• tÄ• viya puttapaá¹-ilÄ• bhanimitta_nti tadÄ• kira pure puá¹‡á¹‡amÄ• ya s
paá¹-á¹-hÄ• ya vigatasurÄ• pÄ• naá¹ƒ mÄ• lÄ• gandhÄ• divibhÅ«tisampannaá¹ƒ nakkhattak
bodhisattamÄ• tÄ• sattame divase pÄ• tova uá¹-á¹-hÄ• ya gandhodakena nhÄ• yitvÄ• sab
varabhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya sirigabbhaá¹ƒ pavisitvÄ•

niddaá¹ƒ okkamamÄ• nÄ• imaá¹ƒ supinaá¹ƒ addasa --- cattÄ• ro kira naá¹ƒ mahÄ• rÄ• jÄ•
ukkhipitvÄ• anotattadahaá¹ƒ netvÄ• nhÄ• petvÄ• dibbavatthaá¹ƒ nivÄ• setvÄ• dibbagand
dibbapupphÄ• ni piá¸·andhitvÄ• tato avidÅ«re rajatapabbato, tassa anto kanakavimÄ• naá¹
pÄ• cÄ«nato sÄ«saá¹ƒ katvÄ• nipajjÄ• pesuá¹ƒ. atha bodhisatto setavaravÄ• raá¹‡o hutvÄ
suvaá¹‡á¹‡apabbato, tattha caritvÄ• tato oruyha rajatapabbataá¹ƒ abhiruhitvÄ• kanakavim
mÄ• taraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dakkhiá¹‡apassaá¹ƒ phÄ• letvÄ• kucchiá¹ƒ paviá¹-á¹
supinaá¹ƒ sandhÄ• ya etaá¹ƒ vuttaá¹ƒ ``bodhisattamÄ• tÄ• viya puttapaá¹-ilÄ• bhanimittaâ€

__paÃ±ca_ \Be II 303/ __mahÄ• supine_ti (Mp III 5.196) mahantehi purisehi passitabbato m
atthÄ• naá¹ƒ nimittabhÄ• vato mahÄ• supine. te pana paÃ±ca mahÄ• supine neva lokiyama
mahÄ• rÄ• jÄ• no, na cakkavattirÄ• jÄ• no, na aggasÄ• vakÄ• , na paccekabuddhÄ• , na sa
sabbaÃ±Ã±ubodhisattoyeva passati. tena vuttaá¹ƒ ``bodhisatto viya paÃ±ca mahÄ• supineâ
pana bodhisatto kadÄ• te supine passÄ«ti? ``sve buddho bhavissÄ• mÄ«â€™â€™ ti cÄ• tu
rattivibhÄ• yanakÄ• le passi. kÄ• lavasena hi divÄ• diá¹-á¹-ho \Ne II 269/ supino na sameti,
paá¹-hamayÄ• me majjhimayÄ• me ca. pacchimayÄ• me balavapaccÅ«se pana asitapÄ«tas
kÄ• yasmiá¹ƒ ojÄ• ya patiá¹-á¹-hitÄ• ya aruá¹‡e uggacchamÄ• ne diá¹-á¹-hasupino sameti. i
supinaá¹ƒ passanto iá¹-á¹-haá¹ƒ paá¹-ilabhati, aniá¹-á¹-hanimittaá¹ƒ passanto aniá¹-á¹-haá¹ƒ
bodhisattopi supinaá¹ƒ passanto rattivibhÄ• yanakÄ• le passi.

ke pana te paÃ±ca mahÄ• supinÄ• ti? tathÄ• gatassa arahato sammÄ• sambuddhassa pub
anabhisambuddhassa bodhisattasseva sato paÃ±ca mahÄ• supinÄ• pÄ• turahesuá¹ƒ (AN
mahÄ• pathavÄ« mahÄ• sayanaá¹ƒ ahosi, himavÄ• pabbatarÄ• jÄ• bimbohanaá¹ƒ ahosi, p
ohito ahosi, pacchime samudde dakkhiá¹‡ahattho ohito ahosi, dakkhiá¹‡asamudde ubho pÄ
ayaá¹ƒ paá¹-hamo mahÄ• supino pÄ• turahosi.

puna caparaá¹ƒ dabbatiá¹‡asaá¹…khÄ• tÄ• tiriyÄ• nÄ• ma tiá¹‡ajÄ• ti naá¹…galamattena
uggantvÄ• tassa passantasseva vidatthimattaá¹ƒ ratanamattaá¹ƒ byÄ• mamattaá¹ƒ yaá¹-á¹
gÄ• vutamattaá¹ƒ aá¸• á¸• hayojanamattaá¹ƒ yojanamattanti evaá¹ƒ uggantvÄ• anekayojan
á¹-hitÄ• ahosi, ayaá¹ƒ dutiyo mahÄ• supino pÄ• turahosi.

puna caparaá¹ƒ setÄ• kimÄ« kaá¹‡hasÄ«sÄ• pÄ• dehi ussakkitvÄ• yÄ• va jÄ• á¹‡umaá¹‡
ayaá¹ƒ tatiyo mahÄ• supino pÄ• turahosi.

puna caparaá¹ƒ cattÄ• ro sakuá¹‡Ä• nÄ• nÄ• vaá¹‡á¹‡Ä• catÅ«hi disÄ• hi Ä• gantvÄ• pÄ
sampajjiá¹ƒsu, ayaá¹ƒ catuttho mahÄ• supino pÄ• turahosi.

puna \Be II 304/ caparaá¹ƒ bodhisatto mahato mÄ«á¸·hapabbatassa uparÅ«pari caá¹…kam
ayaá¹ƒ paÃ±camo mahÄ• supino pÄ• turahosi. ime paÃ±ca mahÄ• supinÄ• .

tattha paá¹-hamo anuttarÄ• ya sammÄ• sambodhiyÄ• pubbanimittaá¹ƒ, dutiyo ariyassa aá¹
devamanussesu suppakÄ• sitabhÄ• vassa pubbanimittaá¹ƒ, tatiyo bahÅ«naá¹ƒ odÄ• tavasa
bhagavantaá¹ƒ upasaá¹…kamitvÄ• saraá¹‡agamanassa pubbanimittaá¹ƒ, catuttho khattiyÄ
vaá¹‡á¹‡Ä• naá¹ƒ tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb
anuttaravimuttisacchikiriyÄ• ya pubbanimittaá¹ƒ, paÃ±camo catunnaá¹ƒ paccayÄ• naá¹ƒ lÄ•
anupalittabhÄ• vassa pubbanimittaá¹ƒ.

apica \Ne II 270/ yaá¹ƒ so cakkavÄ• á¸·amahÄ• pathaviá¹ƒ sirisayanabhÅ«taá¹ƒ addasa, taá
pubbanimittaá¹ƒ. yaá¹ƒ himavantaá¹ƒ pabbatarÄ• jÄ• naá¹ƒ bimbohanaá¹ƒ addasa, taá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡abimbohanassa pubbanimittaá¹ƒ. yaá¹ƒ cattÄ• ro hatthapÄ• de s
gantvÄ• cakkavÄ• á¸·amatthake á¹-hite addasa, taá¹ƒ dhammacakkassa appaá¹-ivattiyabh
attÄ• naá¹ƒ uttÄ• nakaá¹ƒ nipannaá¹ƒ addasa, taá¹ƒ tÄ«su bhavesu avakujjÄ• naá¹ƒ sattÄ•
uttÄ• namukhabhÄ• vassa pubbanimittaá¹ƒ. yaá¹ƒ akkhÄ«ni ummÄ«letvÄ• passanto viya a
dibbacakkhupaá¹-ilÄ• bhassa pubbanimittaá¹ƒ. yaá¹ƒ yÄ• va bhavaggÄ• ekÄ• lokaá¹ƒ ahos
anÄ• varaá¹‡aÃ±Ä• á¹‡assa pubbanimittaá¹ƒ. sesaá¹ƒ vuttanayameva. iti taá¹ƒtaá¹ƒvisesÄ•
paÃ±ca mahÄ• supine passi. tena vuttaá¹ƒ ``bodhisatto viya paÃ±ca mahÄ• supineâ€™â€™

__kosalarÄ• jÄ• viya soá¸·asa supine_ti ---

``usabhÄ• rukkhÄ• gÄ• viyo gavÄ• ca,

asso kaá¹ƒso siá¹…gÄ• lÄ« ca kumbho.

pokkharaá¹‡Ä« ca apÄ• kacandanaá¹ƒ,

lÄ• bÅ«ni sÄ«danti silÄ• plavanti ||

``maá¹‡á¸• Å«kiyo kaá¹‡hasappe gilanti,

kÄ• kaá¹ƒ suvaá¹‡á¹‡Ä• parivÄ• rayanti.

tasÄ• vakÄ• eá¸·akÄ• naá¹ƒ bhayÄ• hÄ«â€™â€™ ti || (J I 1.77) ---

ime soá¸·asa supine passanto kosalarÄ• jÄ• viya.

1__._ ekadivasaá¹ƒ \Be II 305/ kira kosalarÄ• jÄ• rattiá¹ƒ niddÅ«pagato pacchimayÄ• me s
I 1.mahÄ• supinajÄ• takavaá¹‡á¹‡anÄ•). tattha cattÄ• ro aÃ±janavaá¹‡á¹‡Ä• kÄ• á¸·ausab

catÅ«hi disÄ• hi rÄ• jaá¹…gaá¹‡aá¹ƒ Ä• gantvÄ• ``usabhayuddhaá¹ƒ passissÄ• mÄ• â€™â
yujjhanÄ• kÄ• raá¹ƒ dassetvÄ• naditvÄ• gajjitvÄ• ayujjhitvÄ• va paá¹-ikkantÄ• . imaá¹ƒ pa
addasa.

2__._ khuddakÄ• \Ne II 271/ rukkhÄ• ceva gacchÄ• ca pathaviá¹ƒ bhinditvÄ• vidatthimatt
anuggantvÄ• va pupphanti ceva phalanti ca. imaá¹ƒ dutiyaá¹ƒ addasa.

3__._ gÄ• viyo tadahujÄ• tÄ• naá¹ƒ vacchÄ• naá¹ƒ khÄ«raá¹ƒ pivantiyo addasa. ayaá¹ƒ tati

4__._ dhuravÄ• he Ä• rohapariá¹‡Ä• hasampanne mahÄ• goá¹‡e yugaparamparÄ• ya ayoj
yojente addasa, te dhuraá¹ƒ vahituá¹ƒ asakkontÄ• chaá¸• á¸• etvÄ• aá¹-á¹-haá¹ƒsu, sakaá
ayaá¹ƒ catuttho supino.

5__._ ekaá¹ƒ ubhatomukhaá¹ƒ assaá¹ƒ addasa, tassa ubhosu passesu yavasÄ«saá¹ƒ denti
khÄ• dati. ayaá¹ƒ paÃ±camo supino.

6__._ mahÄ• jano satasahassagghanakaá¹ƒ suvaá¹‡á¹‡apÄ• tiá¹ƒ sammajjitvÄ• ``idha pas
ekassa jarasiá¹…gÄ• lassa upanÄ• mesi, taá¹ƒ tattha passÄ• vaá¹ƒ karontaá¹ƒ addasa. aya

7__._ eko puriso rajjuá¹ƒ vaá¹-á¹-etvÄ• pÄ• damÅ«le nikkhipati, tena nisinnapÄ«á¹-hassa h
chÄ• tasiá¹…gÄ• lÄ« tassa ajÄ• nantasseva taá¹ƒ khÄ• dati. imaá¹ƒ sattamaá¹ƒ supinaá¹ƒ a

8__._ rÄ• jadvÄ• re bahÅ«hi tucchakumbhehi parivÄ• retvÄ• á¹-hapitaá¹ƒ ekaá¹ƒ mahantaa
cattÄ• ropi pana vaá¹‡á¹‡Ä• catÅ«hi disÄ• hi catÅ«hi anudisÄ• hi ca ghaá¹-ehi udakaá¹ƒ Ä
pÅ«ritakumbhameva pÅ«renti, pÅ«ritapÅ«ritaá¹ƒ udakaá¹ƒ uttaritvÄ• palÄ• yati, tepi punap
udakaá¹ƒ Ä• siÃ±canti, tucchakumbhe olokentÄ• pi natthi. ayaá¹ƒ aá¹-á¹-hamo supino.

9__._ ekaá¹ƒ \Be II 306/ paÃ±capadumasaÃ±channaá¹ƒ gambhÄ«raá¹ƒ sabbatotitthaá¹ƒ po
samantato dvipadacatuppadÄ• otaritvÄ• tattha pÄ• nÄ«yaá¹ƒ pivanti, tassÄ• majjhe gamb
Ä• vilaá¹ƒ, tÄ«rappadese dvipadacatuppadÄ• naá¹ƒ akkamanaá¹-á¹-hÄ• ne acchaá¹ƒ vippa
navamo supino.

10__._ ekissÄ• yeva ca kumbhiyÄ• paccamÄ• naá¹ƒ odanaá¹ƒ apÄ• kaá¹ƒ addasa, ``apÄ•
vibhajitvÄ• á¹-hapitaá¹ƒ viya tÄ«hÄ• kÄ• rehi paccamÄ• naá¹ƒ ekasmiá¹ƒ passe atikilinno h
uttaá¹‡á¸• ulo, ekasmiá¹ƒ supakkoti. ayaá¹ƒ dasamo supino.

11__._ satasahassagghanakaá¹ƒ \Ne II 272/ candanasÄ• raá¹ƒ pÅ«titakkena vikkiá¹‡ante a
supino.

12__._ tucchalÄ• bÅ«ni udake sÄ«dantÄ• ni addasa. ayaá¹ƒ dvÄ• dasamo supino.

13__._ mahantamahantÄ• kÅ«á¹-Ä• gÄ• rappamÄ• á¹‡Ä• ghanasilÄ• nÄ• vÄ• viya udak
terasamo supino.

14__._ khuddakamadhukapupphappamÄ• á¹‡Ä• maá¹‡á¸• Å«kiyo mahante kaá¹‡hasappe
viya chinditvÄ• maá¹ƒsaá¹ƒ khÄ• ditvÄ• gilantiyo addasa. ayaá¹ƒ cuddasamo supino.

15__._ dasahi asaddhammehi samannÄ• gataá¹ƒ gÄ• magocaraá¹ƒ kÄ• kaá¹ƒ kaÃ±canava
``suvaá¹‡á¹‡Ä• â€™â€™ ti laddhanÄ• me suvaá¹‡á¹‡arÄ• jahaá¹ƒse parivÄ• rente addasa.

16__._ pubbe dÄ«pino eá¸·ake khÄ• danti, te pana eá¸·ake dÄ«pino anubandhitvÄ• murÄ•
athaÃ±Ã±e tasÄ• vakÄ• eá¸·ake dÅ«ratova disvÄ• tasitÄ• tÄ• sappattÄ• hutvÄ• eá¸·akÄ
gumbagahanÄ• ni pavisitvÄ• nilÄ«yiá¹ƒsu. ayaá¹ƒ soá¸·asamo supino.

1__._ tattha adhammikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ adhammikÄ• naÃ±ca manussÄ• naá¹ƒ kÄ• le
osanne akusale ussanne lokassa parihÄ«nakÄ• le \Be II 307/ devo na sammÄ• vassissati,
sassÄ• ni milÄ• yissanti, dubbhikkhaá¹ƒ bhavissati, vassitukÄ• mÄ• viya catÅ«hi disÄ• hi m
itthikÄ• hi Ä• tape patthaá¹-Ä• naá¹ƒ vÄ«hiÄ• dÄ«naá¹ƒ temanabhayena anto pavesitakÄ• l
Ä• dÄ• ya Ä• á¸·ibandhanatthÄ• ya nikkhantesu vassanÄ• kÄ• raá¹ƒ dassetvÄ• gajjitvÄ• v
usabhÄ• viya ayujjhitvÄ• avassitvÄ• va palÄ• yissanti. ayaá¹ƒ paá¹-hamassa vipÄ• ko.

2__._ lokassa parihÄ«nakÄ• le manussÄ• naá¹ƒ parittÄ• yukakÄ• le sattÄ• tibbarÄ• gÄ• b
kumÄ• riyo purisantaraá¹ƒ gantvÄ• utuniyo ceva gabbhiniyo ca hutvÄ• puttadhÄ«tÄ• hi vaá
khuddakarukkhÄ• naá¹ƒ pupphaá¹ƒ viya hi tÄ• saá¹ƒ utunibhÄ• vo, phalaá¹ƒ viya ca puttadh
ayaá¹ƒ dutiyassa vipÄ• ko.

3__._ manussÄ• naá¹ƒ \Ne II 273/ jeá¹-á¹-hÄ• pacÄ• yikakammassa naá¹-á¹-hakÄ• le sattÄ
sassusasuresu vÄ• lajjaá¹ƒ anupaá¹-á¹-hapetvÄ• sayameva kuá¹-umbaá¹ƒ saá¹ƒvidahantÄ
mahallakÄ• naá¹ƒ dÄ• tukÄ• mÄ• dassanti, adÄ• tukÄ• mÄ• na dassanti, mahallakÄ• anÄ
dÄ• rake Ä• rÄ• dhetvÄ• jÄ«vissanti tadahujÄ• tÄ• naá¹ƒ vacchÄ• naá¹ƒ khÄ«raá¹ƒ pivanti
tatiyassa vipÄ• ko.

4__._ adhammikarÄ• jÅ«naá¹ƒ kÄ• le adhammikarÄ• jÄ• no paá¹‡á¸• itÄ• naá¹ƒ paveá¹‡iku
kammanittharaá¹‡asamatthÄ• naá¹ƒ mahÄ• mattÄ• naá¹ƒ yasaá¹ƒ na dassanti, dhammasal
vinicchayaá¹-á¹-hÄ• nepi paá¹‡á¸• ite vohÄ• rakusale mahallake amacce na á¹-hapessanti.
taruá¹‡ataruá¹‡Ä• naá¹ƒ yasaá¹ƒ dassanti, tathÄ• rÅ«pe eva ca vinicchayaá¹-á¹-hÄ• ne á¹-h

rÄ• jakammÄ• ni ceva yuttÄ• yuttaÃ±ca ajÄ• nantÄ• neva taá¹ƒ yasaá¹ƒ ukkhipituá¹ƒ sakkh
nitthariituá¹ƒ, te asakkontÄ• kammadhuraá¹ƒ chaá¸• á¸• essanti, mahallakÄ• pi paá¹‡á¸• itÄ
alabhantÄ• kiccÄ• ni nitthariituá¹ƒ samatthÄ• pi ``kiá¹ƒ amhÄ• kaá¹ƒ etehi, mayaá¹ƒ bÄ• hir
abbhantarikÄ• taruá¹‡adÄ• rakÄ• jÄ• nissantÄ«â€™â€™ ti uppannÄ• ni kammÄ• ni na ka
tesaá¹ƒ rÄ• jÅ«naá¹ƒ hÄ• niyeva bhavissati, dhuraá¹ƒ vahituá¹ƒ asamatthÄ• naá¹ƒ vacchad
yojitakÄ• lo viya, dhuravÄ• hÄ• naÃ±ca \Be II 308/ mahÄ• goá¹‡Ä• naá¹ƒ yugaparamparÄ•
bhavissati. ayaá¹ƒ catutthassa vipÄ• ko.

5__._ adhammikarÄ• jakÄ• leyeva adhammikabÄ• larÄ• jÄ• no adhammike lolamanusse vi
pÄ• papuÃ±Ã±esu anÄ• darÄ• bÄ• lÄ• sabhÄ• yaá¹ƒ nisÄ«ditvÄ• vinicchayaá¹ƒ dentÄ• u
hatthato laÃ±jaá¹ƒ gahetvÄ• khÄ• dissanti asso viya dvÄ«hi mukhehi yavasÄ«saá¹ƒ. ayaá¹

6__._ adhammikÄ• yeva vijÄ• tirÄ• jÄ• no jÄ• tisampannÄ• naá¹ƒ kulaputtÄ• naá¹ƒ Ä• saá¹
akulÄ«ne vaá¸• á¸• hessanti, evaá¹ƒ mahÄ• kulÄ• ni duggatÄ• ni bhavissanti, lÄ• makakulÄ
kulÄ«nÄ• purisÄ• jÄ«vituá¹ƒ asakkontÄ• ``ime nissÄ• ya jÄ«vissÄ• mÄ• â€™â€™ ti akulÄ
iti tÄ• saá¹ƒ kuladhÄ«tÄ• naá¹ƒ akulÄ«nehi saddhiá¹ƒ saá¹ƒvÄ• so jarasiá¹…gÄ• lassa suva
passÄ• vakaraá¹‡asadiso bhavissati. ayaá¹ƒ chaá¹-á¹-hassa vipÄ• ko.

7__._ gacchante gacchante kÄ• le itthiyo purisalolÄ• surÄ• lolÄ• alaá¹…kÄ• ralolÄ• visikh
bhavissanti dussÄ«lÄ• durÄ• cÄ• rÄ• . tÄ• sÄ• mikehi kasigorakkhÄ• dÄ«ni kammÄ• ni ka
kasirena sambhataá¹ƒ dhanaá¹ƒ jÄ• rehi saddhiá¹ƒ suraá¹ƒ pivantiyo mÄ• lÄ• gandhavilepa
antogehe accÄ• yikampi kiccaá¹ƒ anoloketvÄ• gehaparikkhepassa uparibhÄ• genapi chidd
upadhÄ• rayamÄ• nÄ• sve vapitabbayuttakaá¹ƒ bÄ«jampi koá¹-á¹-etvÄ• yÄ• gubhattakhajj
vilumpissanti heá¹-á¹-hÄ• pÄ«á¹-hakanipannakachÄ• takasiá¹…gÄ• lÄ« viya vaá¹-á¹-etvÄ•
nikkhittarajjuá¹ƒ. ayaá¹ƒ sattamassa vipÄ• ko.

8__._ gacchante gacchante kÄ• le loko parihÄ• yissati, raá¹-á¹-haá¹ƒ nirojaá¹ƒ bhavissati, r
kapaá¹‡Ä• bhavissanti. yo issaro bhavissati, tassa bhaá¹‡á¸• Ä• gÄ• re satasahassamattÄ•
bhavissanti, te evaá¹ƒ duggatÄ• sabbe janapade attano kammaá¹ƒ kÄ• rayissanti, upaddut
chaá¸• á¸• etvÄ• rÄ• jÅ«naá¹ƒyeva atthÄ• ya pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• ni vapantÄ• \B
maddantÄ• pavesentÄ• ucchukhettÄ• ni karontÄ• yantÄ• ni vÄ• hentÄ• phÄ• á¹‡itÄ• dÄ«
phalÄ• rÄ• me ca karontÄ• tattha tattha nipphannÄ• ni pupphaphalÄ• dÄ«ni Ä• haritvÄ• ra
pÅ«ressanti, attano gehesu tucchakoá¹-á¹-he olokentÄ• pi na bhavissanti, tucchatucchakum
pÅ«ritakumbhapÅ«raá¹‡asadisameva bhavissati. ayaá¹ƒ aá¹-á¹-hamassa vipÄ• ko.

9__._ gacchante gacchante kÄ• le rÄ• jÄ• no adhammikÄ• bhavissanti, chandÄ• divasena
kÄ• ressanti, dhammena vinicchayaá¹ƒ nÄ• ma na dassanti, laÃ±javittakÄ• bhavissanti dha
raá¹-á¹-havÄ• sikesu tesaá¹ƒ khantimettÄ• nuddayaá¹ƒ nÄ• ma na bhavissati, kakkhaá¸·Ä•

ucchugaá¹‡á¹-hikÄ• viya manusse pÄ«á¸·entÄ• nÄ• nappakÄ• raá¹ƒ baliá¹ƒ uppÄ• detvÄ•
manussÄ• balipÄ«á¸·itÄ• kiÃ±ci dÄ• tuá¹ƒ asakkontÄ• gÄ• manigamÄ• dayo chaá¸• á¸• e
vÄ• saá¹ƒ kappessanti, majjhimajanapado suÃ±Ã±o bhavissati, paccanto ghanavÄ• so seyy
majjhe udakaá¹ƒ Ä• vilaá¹ƒ pariyante vippasannaá¹ƒ. ayaá¹ƒ navamassa vipÄ• ko.

10__._ gacchante gacchante kÄ• le rÄ• jÄ• no adhammikÄ• bhavissanti, tesu adhammikes
brÄ• hmaá¹‡agahapatikÄ• pi negamajÄ• napadÄ• pÄ«ti samaá¹‡abrÄ• hmaá¹‡e upÄ• dÄ•
bhavissanti, tato tesaá¹ƒ Ä• rakkhadevatÄ• balipaá¹-iggÄ• hikadevatÄ• rukkhadevatÄ• Ä•
evaá¹ƒ devatÄ• pi adhammikÄ• bhavissanti, adhammikarÄ• jÅ«naá¹ƒ rajje vÄ• tÄ• visamÄ
Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni kampessanti, tesu kampitesu devatÄ• kupitÄ• devaá¹ƒ v
vassamÄ• nopi sakalaraá¹-á¹-he ekappahÄ• reneva na vassissati, vassamÄ• nopi sabbatth
vappakammassa vÄ• upakÄ• ro hutvÄ• na vassissati. yathÄ• \Ne II 275/ ca raá¹-á¹-he, ev
ekataá¸·Ä• kassarepi ekappahÄ• reneva na vassissati, taá¸·Ä• kassa uparibhÄ• ge vassant
vassissati, heá¹-á¹-hÄ• vassanto upari na vassissati, ekasmiá¹ƒ bhÄ• ge sassaá¹ƒ ativasse
ekasmiá¹ƒ avassanto milÄ• yissati, ekasmiá¹ƒ sammÄ• vassamÄ• no sampÄ• dessati, eva
vuttÄ• \Be II 310/ sassÄ• tippakÄ• rÄ• bhavissanti ekakumbhiyÄ• odano viya. ayaá¹ƒ das

11__._ gacchante gacchante kÄ• le sÄ• sane parihÄ• yante paccayalolÄ• alajjikÄ• bahÅ«
bhagavatÄ• paccayaloluppaá¹ƒ nimmathetvÄ• kathitadhammadesanaá¹ƒ cÄ«varÄ• dicatu
desessanti, paccayehi mucchitvÄ• niratthakapakkhe á¹-hitÄ• nibbÄ• nÄ• bhimukhaá¹ƒ katv
sakkhissanti, kevalaá¹ƒ ``padabyaÃ±janasampattiÃ±ceva madhurasaddaÃ±ca sutvÄ• maha
dassantiâ€™â€™ iccevaá¹ƒ desessanti. apare antaravÄ«thicatukkarÄ• jadvÄ• rÄ• dÄ«su n
kahÄ• paá¹‡aaá¸• á¸• hakahÄ• paá¹‡apÄ• damÄ• sakarÅ«pÄ• dÄ«nipi nissÄ• ya desessan
nibbÄ• nagghanakaá¹ƒ katvÄ• desitaá¹ƒ dhammaá¹ƒ catupaccayatthÄ• ya ceva
kahÄ• paá¹‡aaá¸• á¸• hakahÄ• paá¹‡Ä• diatthÄ• ya ca vikkiá¹‡itvÄ• desentÄ• satasahass
pÅ«titakkena vikkiá¹‡antÄ• viya bhavissanti. ayaá¹ƒ ekÄ• dasamassa vipÄ• ko.

12__._ adhammikarÄ• jakÄ• le loke viparivattanteyeva rÄ• jÄ• no jÄ• tisampannÄ• naá¹ƒ ku
dassanti, akulÄ«nÄ• naÃ±Ã±eva dassanti, te issarÄ• bhavissanti, itare daliddÄ• . rÄ• jasam
amaccasammukhepi vinicchayaá¹-á¹-hÄ• nepi tucchalÄ• busadisÄ• naá¹ƒ akulÄ«nÄ• naá¹ƒ
viya niccalÄ• suppatiá¹-á¹-hitÄ• bhavissati, saá¹…ghasannipÄ• tepi saá¹…ghakammagaá¹
pattacÄ«varapariveá¹‡Ä• divinicchayaá¹-á¹-hÄ• nesu ca dussÄ«lÄ• naá¹ƒ pÄ• papuggalÄ•
bhavissati, na lajjibhikkhÅ«nanti evaá¹ƒ sabbathÄ• pi tucchalÄ• bÅ«naá¹ƒ sÄ«danakÄ• lo vi
dvÄ• dasamassa vipÄ• ko.

13__._ tÄ• diseyeva kÄ• le adhammikarÄ• jÄ• no akulÄ«nÄ• naá¹ƒ yasaá¹ƒ dassanti, te iss
duggatÄ• . tesu na keci gÄ• ravaá¹ƒ karissanti, itaresuyeva karissanti, rÄ• jasammukhe vÄ•
vinicchayaá¹-á¹-hÄ• ne vÄ• vinicchayakusalÄ• naá¹ƒ ghanasilÄ• sadisÄ• naá¹ƒ kulaputtÄ•

patiá¹-á¹-hahissati. tesu kathentesu ``kiá¹ƒ ime kathentÄ«â€™â€™ ti itare parihÄ• sameva k
bhikkhusannipÄ• tepi vuttappakÄ• resu á¹-hÄ• nesu neva pesale bhikkhÅ« garukÄ• tabbe m
\Be II 311/ \Ne II 276/ kathÄ• pariyogÄ• hitvÄ• patiá¹-á¹-hahissati, silÄ• naá¹ƒ plavakÄ• lo v
ayaá¹ƒ terasamassa vipÄ• ko.

14__._ loke parihÄ• yanteyeva manussÄ• tibbarÄ• gÄ• dijÄ• tikÄ• kilesÄ• nuvattakÄ• hutv
attano bhariyÄ• naá¹ƒ vase vattissanti, gehe dÄ• sakammakarÄ• dayopi gomahiá¹ƒsÄ• day
sabbaá¹ƒ tÄ• saá¹ƒyeva Ä• yattaá¹ƒ bhavissati, ``asukahiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ vÄ• pari
kahaâ€™â€™ nti vutte ``yattha vÄ• tattha vÄ• hotu, kiá¹ƒ tuyhiminÄ• byÄ• pÄ• rena, tvaá
santaá¹ƒ vÄ• asantaá¹ƒ vÄ• jÄ• nitukÄ• mo jÄ• toâ€™â€™ ti vatvÄ• nÄ• nappakÄ• rehi a
koá¹-á¹-etvÄ• dÄ• saceá¹-akaá¹ƒ viya vase katvÄ• attano issariyaá¹ƒ pavattessanti, evaá¹ƒ
madhukapupphappamÄ• á¹‡amaá¹‡á¸• Å«kapotikÄ• naá¹ƒ Ä• sÄ«vise kaá¹‡hasappe gilana
cuddasamassa vipÄ• ko.

15__._ dubbalarÄ• jakÄ• le rÄ• jÄ• no hatthisippÄ• dÄ«su akusalÄ• yuddhesu avisÄ• radÄ
rÄ• jÄ• dhipaccaá¹ƒ Ä• saá¹…kamÄ• nÄ• samÄ• najÄ• tikÄ• naá¹ƒ kulaputtÄ• naá¹ƒ issari
pÄ• damÅ«likanhÄ• pakakappakÄ• dÄ«naá¹ƒ dassanti, jÄ• tigottasampannÄ• kulaputtÄ• n
alabhamÄ• nÄ• jÄ«vikaá¹ƒ kappetuá¹ƒ asamatthÄ• hutvÄ• issariyaá¹-á¹-hÄ• ne jÄ• tigotta
upaá¹-á¹-hahantÄ• vicarissanti, suvaá¹‡á¹‡arÄ• jahaá¹ƒsehi kÄ• kassa parivÄ• ritakÄ• lo vi
pannarasamassa vipÄ• ko.

16__._ adhammikarÄ• jakÄ• leyeva ca akulÄ«nÄ• va rÄ• javallabhÄ• issarÄ• bhavissanti,
duggatÄ• . te rÄ• javallabhÄ• rÄ• jÄ• naá¹ƒ attano kathaá¹ƒ gÄ• hÄ• petvÄ• vinicchayaá¹-á
hutvÄ• dubbalÄ• naá¹ƒ paveá¹‡iÄ• gatÄ• ni khettavatthuÄ• dÄ«ni ``amhÄ• kaá¹ƒ santakÄ•
abhiyuÃ±jitvÄ• te ``na tumhÄ• kaá¹ƒ, amhÄ• kaâ€™â€™ nti Ä• gantvÄ• vinicchayaá¹-á¹-hÄ
vettalatÄ• dÄ«hi pahÄ• rÄ• petvÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• apakaá¸• á¸• hÄ• petvÄ• ``atta
amhehi saddhiá¹ƒ vivadatha, idÄ• ni vo raÃ±Ã±o kathetvÄ• hatthapÄ• dacchedÄ• dÄ«ni kÄ
santajjessanti, te tesaá¹ƒ bhayena attano santakÄ• ni khettavatthÅ«ni ``tumhÄ• kaá¹ƒyeva \
gaá¹‡hathÄ• â€™â€™ ti niyyÄ• tetvÄ• attano gehÄ• ni pavisitvÄ• bhÄ«tÄ• nipajjissanti. p
bhikkhÅ« yathÄ• ruci viheá¹-hessanti, pesalÄ• bhikkhÅ« paá¹-isaraá¹‡aá¹ƒ alabhamÄ• nÄ•
gahanaá¹-á¹-hÄ• nesu nilÄ«yissanti, evaá¹ƒ hÄ«najaccehi ceva pÄ• pabhikkhÅ«hi ca upado
jÄ• timantakulaputtÄ• naÃ±ceva pesalabhikkhÅ«naÃ±ca eá¸·akÄ• naá¹ƒ bhayena tasavakÄ
bhavissati \Ne II 277/. ayaá¹ƒ soá¸·asamassa vipÄ• ko. evaá¹ƒ tassa tassa atthassa pubbar
supine passi. tena vuttaá¹ƒ --- ``kosalarÄ• jÄ• viya soá¸·asa supineâ€™â€™ ti. ettha ca pu
atthÄ• natthanimittaá¹ƒ supinaá¹ƒ passanto attano kammÄ• nubhÄ• vena passati, kosalarÄ
atthÄ• natthanimittaá¹ƒ supinaá¹ƒ passanto pana sabbasattasÄ• dhÄ• raá¹‡akammÄ• nubh
veditabbaá¹ƒ.

__kuddhÄ• hi devatÄ• _ti nÄ• gamahÄ• vihÄ• re mahÄ• therassa kuddhÄ• devatÄ• viya.
mahÄ• thero bhikkhusaá¹…ghaá¹ƒ anapaloketvÄ• va ekaá¹ƒ nÄ• garukkhaá¹ƒ chindÄ• pesi
therassa kuddhÄ• paá¹-hamameva naá¹ƒ saccasupinena palobhetvÄ• pacchÄ• ``ito te sa
upaá¹-á¹-hÄ• ko rÄ• jÄ• marissatÄ«â€™â€™ ti supine Ä• rocesi. thero taá¹ƒ kathaá¹ƒ Ä• h
Ä• cikkhi. tÄ• ekappahÄ• reneva mahÄ• viravaá¹ƒ viraviá¹ƒsu. rÄ• jÄ• ``kiá¹ƒ etaâ€™â€™
therena vuttaâ€™â€™ nti Ä• rocayiá¹ƒsu. rÄ• jÄ• divase gaá¹‡Ä• petvÄ• sattÄ• he vÄ«tiv
chindÄ• pesi. __ekantasaccameva hotÄ«_ti phalassa saccabhÄ• vato vuttaá¹ƒ, dassanaá¹ƒ
teneva pahÄ«navipallÄ• sÄ• pubbanimittabhÅ«tampi supinaá¹ƒ na passanti, dvÄ«hi tÄ«hi v
supinaá¹ƒ passantÄ«ti Ä• ha __ ``saá¹ƒsaggabhedatoâ€™â€™ _ti. ``asekkhÄ• na passanti
pahÄ«navipallÄ• sattÄ• â€™â€™ ti vacanato catunnampi kÄ• raá¹‡Ä• naá¹ƒ vipallÄ• so eva
daá¹-á¹-habbaá¹ƒ.

__ta_nti supinakÄ• le pavattaá¹ƒ bhavaá¹…gacittaá¹ƒ. __rÅ«panimittÄ• diÄ• rammaá¹‡a_nt
aÃ±Ã±aá¹ƒ rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ na hoti. __Ä«disÄ• nÄ«_ti paccakkhato
anubhÅ«tapubbaparikappitarÅ«pÄ• diÄ• rammaá¹‡Ä• ni ceva rÄ• gÄ• disampayuttÄ• ni ca.
pakaticittena. __dvÄ«hi antehi mutto_ti \Be II 313/ kusalÄ• kusalasaá¹…khÄ• tehi dvÄ«hi an
__Ä• vajjanatadÄ• rammaá¹‡akkhaá¹‡e_ti idaá¹ƒ yÄ• va tadÄ• rammaá¹‡uppatti, tÄ• va pa
sandhÄ• ya vuttaá¹ƒ. ``supineneva diá¹-á¹-haá¹ƒ viya me, sutaá¹ƒ viya meti kathanakÄ• le p
Ä• vajjanamattasseva uppajjanatoâ€™â€™ ti vadanti. evaá¹ƒ vadantehi paÃ±cadvÄ• re dut
manodvÄ• repi Ä• vajjanaá¹ƒ dvattikkhattuá¹ƒ uppajjitvÄ• javanaá¹-á¹-hÄ• ne á¹-hatvÄ• bh
adhippetanti daá¹-á¹-habbaá¹ƒ ekacittakkhaá¹‡ikassa Ä• vajjanassa uppattiyaá¹ƒ ``diá¹-á¹-h
viya meâ€™â€™ ti kappanÄ• ya asambhavato.

ettha ca ``supinantepi tadÄ• rammaá¹‡avacanato paccuppannavasena vÄ• atÄ«tavasena v
supinante Ä• rammaá¹‡aá¹ƒ hontÄ«â€™â€™ ti vadanti. ``yadipi supinante vibhÅ«taá¹ƒ hutv
278/ rÅ«pÄ• divatthumhi tadÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ, tathÄ• pi supinante upaá¹-á¹-hitanim
gahetabbatÄ• ya dubbalabhÄ• vato dubbalavatthukattÄ• ti vuttaâ€™â€™ nti tÄ«supi __gaá
keci pana ``karajakÄ• yassa nirussÄ• hasantabhÄ• vappattito tannissitaá¹ƒ hadayavatthu na
tato tannissitÄ• pi cittuppatti na suppasannÄ• asuppasannavaá¹-á¹-inissitadÄ«pappabhÄ•
__dubbalavatthukattÄ• _ti ettha dubbalahadayavatthukattÄ• â€™â€™ ti atthaá¹ƒ vadanti, vA
yuttataraá¹ƒ gahetabbaá¹ƒ.

__supinantacetanÄ• _ti manodvÄ• rikajavanavasena pavattÄ• supinante cetanÄ• . supinaÃ
manodvÄ• rikeneva javanena passati, na paÃ±cadvÄ• rikena. paá¹-ibujjhanto ca manodvÄ•
paÃ±cadvÄ• rikena. niddÄ• yantassa hi mahÄ• vaá¹-á¹-iá¹ƒ jÄ• letvÄ• dÄ«pe cakkhusamÄ•
cakkhudvÄ• rikaá¹ƒ Ä• vajjanaá¹ƒ bhavaá¹…gaá¹ƒ na Ä• vaá¹-á¹-eti, manodvÄ• rikameva Ä
javitvÄ• bhavaá¹…gaá¹ƒ otarati. dutiyavÄ• re cakkhudvÄ• rikaá¹ƒ Ä• vajjanaá¹ƒ bhavaá¹…
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni javanapariyosÄ• nÄ• ni pavattanti, tadanantaraá¹ƒ bhavaá¹…

manodvÄ• rikaÄ• vajjanena bhavaá¹…ge Ä• vaá¹-á¹-ite manodvÄ• rikajavanaá¹ƒ javati, tena
imasmiá¹ƒ á¹-hÄ• ne Ä• lokoâ€™â€™ ti jÄ• nÄ• ti. tathÄ• niddÄ• yantassa kaá¹‡á¹‡asamÄ
ghÄ• nasamÄ«pe sugandhesu vÄ• duggandhesu vÄ• pupphesu upanÄ«tesu mukhe sappi
piá¹-á¹-hiyaá¹ƒ pÄ• á¹‡inÄ• pahÄ• re dinne paá¹-hamaá¹ƒ sotadvÄ• rikÄ• dÄ«ni Ä• vajjanÄ
Ä• vaá¹-á¹-enti \Be II 314/, manodvÄ• rikameva Ä• vaá¹-á¹-eti, atha javanaá¹ƒ javitvÄ• bhav
dutiyavÄ• re sotadvÄ• rikÄ• dÄ«ni Ä• vajjanÄ• ni bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-enti, tato
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni javanapariyosÄ• nÄ• ni pavattanti, tadanan
pavattati. tatiyavÄ• re manodvÄ• rikaÄ• vajjanena bhavaá¹…ge Ä• vaá¹-á¹-ite manodvÄ• rik
cittena Ã±atvÄ• ``kiá¹ƒ ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne saddo, saá¹…khasaddo bherisaddoâ€™
imasmiá¹ƒ á¹-hÄ• ne gandho, mÅ«lagandho sÄ• ragandhoâ€™â€™ ti vÄ• ``kiá¹ƒ idaá¹ƒ ma
sappi phÄ• á¹‡itaâ€™â€™ nti vÄ• ``kenamhi piá¹-á¹-hiyaá¹ƒ pahaá¹-o, atithaddho me pahÄ
hoti, evaá¹ƒ manodvÄ• rikajavaneneva paá¹-ibujjhati, na paÃ±cadvÄ• rikena. supinampi ten
paÃ±cadvÄ• rikena.

__assÄ• _ti assa Ä• pattinikÄ• yassa. nanu ca ayuttoyaá¹ƒ niddeso ``saá¹…gho Ä• dimhi ce
assÄ• â€™â€™ ti. na hi Ä• pattinikÄ• yassa Ä• dimhi ceva sese ca saá¹…gho icchito, kiÃ±c
imaá¹ƒ codanaá¹ƒ manasi sannidhÄ• ya yathÄ• na virujjhati, tathÄ• adhippÄ• yaá¹ƒ vivara
hotÄ«â€™â€™ _tiÄ• dimÄ• ha. Ä• pattito vuá¹-á¹-hÄ• nassa Ä• dimhi ceva sese \Ne II 279/
Ä• pattiyÄ• va icchito nÄ• ma hotÄ«ti ayamettha adhippÄ• yo. __Ä• pattivuá¹-á¹-hÄ• na_nti
vuá¹-á¹-hÄ• naá¹ƒ, anÄ• pattikabhÄ• vÅ«pagamananti attho. __vacanakÄ• raá¹‡a_nti ``saá
vacane kÄ• raá¹‡aá¹ƒ. samudÄ• ye niruá¸·ho nikÄ• ya-saddo tadekadese pavattamÄ• nopi
pavattatÄ«ti Ä• ha __ruá¸·Ä«saddenÄ• _ti. atha vÄ• kiÃ±ci nimittaá¹ƒ gahetvÄ• satipi aÃ±Ã
taá¹ƒnimittayutte kismiÃ±cideva visaye sammutiyÄ• cirakÄ• latÄ• vasena nimittavirahepi pa
nÄ• ma. yathÄ• mahiyaá¹ƒ setÄ«ti mahiá¹ƒso, gacchatÄ«ti goti, evaá¹ƒ nikÄ• ya-saddassap
veditabbo. ekasmimpi visiá¹-á¹-he satipi sÄ• maÃ±Ã±Ä• viya samudÄ• ye pavattavohÄ• ro
__avayave samÅ«havohÄ• rena vÄ• _ti. __navamassa adhippÄ• yassÄ• _ti vÄ«maá¹ƒsÄ• d

238-239__._ lomÄ• etesaá¹ƒ santÄ«ti __lomasÄ• , _ bahulomÄ• ti vuttaá¹ƒ hoti. __arogo b
rÄ• gapariá¸·Ä• havÅ«pasamato nirogo bhavissÄ• mi. __mocanenÄ• _ti mocanatthÄ• ya up
upakkamakaraá¹‡aÃ±hettha mocananti adhippetaá¹ƒ moceti etenÄ• ti katvÄ• . __bÄ«jaá¹ƒ
coá¸·aggahaá¹‡Ä• dikammaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<240> __dve_ \Be II 315/ __Ä• pattisahassÄ• nÄ«_ti khaá¹‡á¸• acakkÄ• dibhedaá¹ƒ anÄ• n
pana khaá¹‡á¸• acakkÄ• dibhedenapi Ä• pattigaá¹‡anÄ• kÄ• tabbÄ• . __missakacakka_nti
sandhÄ• ya vuttaá¹ƒ. ettha ca nÄ«laÃ±ca pÄ«takaÃ±cÄ• tiÄ• dinÄ• ekakkhaá¹‡e anekavaá
mocanÄ• dhippÄ• yavacanaá¹ƒ yathÄ• dhippÄ• yena mocanaá¹ƒ bhavatu vÄ• mÄ• vÄ• , i
mocentassa Ä• patti hotÄ«ti dassanatthaá¹ƒ. na hi ekasmiá¹ƒ khaá¹‡e nÄ«lÄ• dÄ«naá¹ƒ sal
__aÃ±Ã±aá¹ƒ vadatÄ«_ti attano dosaá¹ƒ ujuá¹ƒ vattuá¹ƒ asakkonto puna puá¹-á¹-ho aÃ±Ã±

__mocanassÄ• do_ti mocanassa pubbabhÄ• ge pavattaassÄ• do. teneva ``mocetuá¹ƒ assÄ
vuttaá¹ƒ. __gehassitapema_nti ettha __geha_-saddena gehe á¹-hitÄ• mÄ• tubhaginÄ«Ä• d
gahitÄ• . tesu mÄ• tupemÄ• divasena uppanno sineho gehassitapemaá¹ƒ, aÃ±Ã±attha pana
paÃ±cakÄ• maguá¹‡ikarÄ• go vuccati. __sampayuttaassÄ• dasÄ«senÄ• _ti rÄ• gasampayu
padenÄ• _ti gehassitapema-padena.

__tathevÄ• _ti mocanassÄ• dacetanÄ• ya eva. pubbabhÄ• ge mocanassÄ• davasena katap
sayitattÄ• __ ``sace pana ... pe ... saá¹…ghÄ• disesoâ€™â€™ _ti vuttaá¹ƒ. puna suddhacit
280/ payogassa paá¹-ippassaddhattÄ• __ ``suddhacitto ... pe ... anÄ• pattÄ«â€™â€™ _ti vu
__jagganatthÄ• yÄ• _ti dhovanatthÄ• ya. __anokÄ• sa_nti aá¹…gajÄ• tappadesaá¹ƒ.

263-264__._ __gehassitakÄ• mavitakka_nti paÃ±cakÄ• maguá¹‡asannissitaá¹ƒ kÄ• mavital
gahetvÄ• _ti aá¹…gajÄ• tassa agge passÄ• vaniggamanaá¹-á¹-hÄ• ne cammaá¹ƒ daá¸·haá
upakkamÄ• bhÄ• vato ``mocanassÄ• dÄ• dhippÄ• yassapi mutte anÄ• pattÄ«â€™â€™ ti vu

<265> ``ehi me tvaá¹ƒ, Ä• vuso, sÄ• maá¹‡erÄ• ti Ä• á¹‡attiyÄ• aÃ±Ã±ena katopi payogo a
katvÄ• Ä• patti vuttÄ• . yadi pana anÄ• á¹‡atto sayameva karoti, aá¹…gapÄ• ripÅ«riyÄ• ab
ti vadanti. __suttasÄ• maá¹‡eravatthusmiá¹ƒ_ asucimhi muttepi aá¹…gajÄ• tassa gahaá¹‡a
vuttaá¹ƒ, na pana muttapaccayÄ• .

<266> __kÄ• yatthambhanavatthusmiá¹ƒ_ \Be II 316/ calanavasena yathÄ• aá¹…gajÄ• tep
tathÄ• pi vijambhitattÄ• Ä• patti vuttÄ• . ``pacchato vÄ• â€™â€™ ti vacanato ubhosu passe
Å«ruppadesopi gahitoyevÄ• ti daá¹-á¹-habbaá¹ƒ, tasmÄ• ubhosupi passesu á¹-hatvÄ• imas
upanijjhÄ• yantassapi Ä• pattiyeva. ``aá¹…gajÄ• taâ€™â€™ nti vacanato __nimitta_nti pass
__ummÄ«lananimÄ«lanavasena pana na kÄ• retabbo_ti ummÄ«lananimÄ«lanappayogavas
attho. anekakkhattumpi ummÄ«letvÄ• nimÄ«letvÄ• upanijjhÄ• yantassa ekameva dukkaá¹
avipphandetvÄ• abhimukhaá¹ƒ sampattassa mÄ• tugÄ• massa nimittolokanepi Ä• pattiyevÄ
``dÄ• rudhÄ«talikalepacittÄ• naá¹ƒ aá¹…gajÄ• tupanijjhÄ• nepi dukkaá¹-aâ€™â€™ nti vada

<267> __pupphÄ• valÄ«_ti kÄ«á¸·Ä• visesassÄ• dhivacanaá¹ƒ. taá¹ƒ kÄ«á¸·antÄ• nadÄ«Ä
cikkhallaá¹ƒ katvÄ• tattha ubho pÄ• de pasÄ• retvÄ• nisinnÄ• papatanti. ``pupphÄ• valiya
__pavesentassÄ• _ti dvikammakattÄ• vÄ• likaá¹ƒ aá¹…gajÄ• tanti ubhayatthÄ• pi upayoga
__vÄ• lika_nti vÄ• likÄ• yÄ• ti attho. cetanÄ• , upakkamo, muccananti imÄ• nettha tÄ«á¹‡i a

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

<269> dutiye \Ne II 281/ __yesu vivaá¹-esu andhakÄ• ro hoti, tÄ• ni vivaranto_ti brÄ• hmaá¹
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjitukÄ• mo evamakÄ• si. tena katassapi vippakÄ• rassa att
vippakÄ• raâ€™â€™ _nti vuttaá¹ƒ. __uá¸·Ä• rattatÄ• _ti uá¸·Ä• racittatÄ• , paá¹‡Ä«tÄ• dhin

<270> __otiá¹‡á¹‡o_ti idaá¹ƒ kammasÄ• dhanaá¹ƒ kattusÄ• dhanaá¹ƒ vÄ• hotÄ«ti tadubha
__ ``yakkhÄ• dÄ«hi viya sattÄ• â€™â€™ _tiÄ• dimÄ• ha. __asamapekkhitvÄ• _ti yathÄ• sa
yathÄ• te ratijanakÄ• rÅ«pÄ• dayo \Be II 317/ visayÄ• aniccadukkhÄ• subhÄ• nattÄ• kÄ•
apassitvÄ• ti vuttaá¹ƒ hoti.

<271> __saÃ±Ã±amavela_nti sÄ«lamariyÄ• daá¹ƒ. __Ä• cÄ• ro_ti Ä• caraá¹‡aá¹ƒ hatthaga
``kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• â€™â€™ ti padassa.

<273> __etesaá¹ƒ padÄ• naá¹ƒ vasenÄ• _ti Ä• masanÄ• dipadÄ• naá¹ƒ vasena. __ito cito c
attano hatthaá¹ƒ vÄ• kÄ• yaá¹ƒ vÄ• tiriyaá¹ƒ ito cito ca saÃ±cÄ• reti. __ ``kÄ• yato amocet
matthakato paá¹-á¹-hÄ• ya hatthaá¹ƒ otÄ• rentassa kÄ• yato mocetvÄ• nivatthasÄ• á¹-akÅ«
thullaccayaá¹ƒ, sÄ• á¹-akato otÄ• retvÄ• jaá¹…ghato paá¹-á¹-hÄ• ya kÄ• yaá¹ƒ omasantass
saá¹…ghÄ• disesoâ€™â€™ ti vadanti.

dvÄ• dasasupi Ä• masanÄ• dippayogesu ekekasmiá¹ƒ payoge kÄ• yato amocite ekekÄ• va
``mÅ«laggahaá¹‡ameva pamÄ• á¹‡aâ€™â€™ _nti. idaÃ±ca ekena hatthena kÄ• yaá¹ƒ gah
kÄ• yaparÄ• masanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ekena pana hatthena kÄ• yapaá¹-ibaddhaá¹ƒ
tattha kÄ• yaá¹ƒ parÄ• masato payogagaá¹‡anÄ• ya Ä• patti. ayaá¹ƒ pana saá¹…ghÄ• dise
vatthuvaseneva, apica saÃ±Ã±Ä• vasenapÄ«ti Ä• ha __ ``itthiyÄ• itthisaÃ±Ã±issa saá¹…gh
pÄ• á¸·iyaá¹ƒ __tiracchÄ• nagato ca hotÄ«_ti ettha tiracchÄ• nagatitthiyÄ• tiracchÄ• nagata
gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

__samasÄ• rÄ• go_ti kÄ• yasaá¹ƒsaggarÄ• gena ekasadisarÄ• go. __purimanayenevÄ• _ti
gahaá¹‡e vuttanayena. puna __purimanayenevÄ• _ti samasÄ• rÄ• go vutto. __anantaranay
kÄ• yapaá¹-ibaddhaÄ• masananayena \Ne II 282/. veá¹‡iggahaá¹‡ena lomÄ• nampi saá¹…
saá¹…ghÄ• diseso vutto. idÄ• ni vuttamevatthaá¹ƒ pakÄ• setukÄ• mo __ ``upÄ• dinnakena

__yathÄ• niddiá¹-á¹-haniddese_ti yathÄ• vuttakÄ• yasaá¹ƒsagganiddese. __tenÄ• _ti tena y
__saÃ±Ã±Ä• ya virÄ• gitamhÄ«_ti saÃ±Ã±Ä• ya viraddhÄ• ya. liá¹…gabyattayena ``virÄ• gi
__imaá¹ƒ nÄ• ma vatthu_nti imasmiá¹ƒ sikkhÄ• pade Ä• gataá¹ƒ \Be II 318/ sandhÄ• ya vad
vatthuá¹ƒ sandhÄ• ya vadatÄ«tipi keci. __sÄ• ratta_nti kÄ• yasaá¹ƒsaggarÄ• gena sÄ• ratta
kÄ• yasaá¹ƒsaggarÄ• garahitaá¹ƒ mÄ• tubhaginÄ«Ä• diá¹ƒ sandhÄ• ya vadati. __ ``virattaá
virattaá¹ƒ gaá¹‡hi, dukkaá¹-a_nti mÄ• tupemÄ• divasena gahaá¹‡e dukkaá¹-aá¹ƒ vuttaá¹ƒ.

imÄ• ya pÄ• á¸·iyÄ• sametÄ«ti sambandho. kathaá¹ƒ sametÄ«ti ce? yadi hi ``itthiyÄ• kÄ• y
gaá¹‡hissÄ• mÄ«â€™â€™ ti citte uppanne itthisaÃ±Ã±Ä• virÄ• gitÄ• bhaveyya, kÄ• yapaá
thullaccayaá¹ƒ vadantena bhagavatÄ• ``itthÄ« ca hoti itthisaÃ±Ã±Ä« cÄ• â€™â€™ ti na vat
vuttaÃ±ca, tasmÄ• ``itthiyÄ• kÄ• yapaá¹-ibaddhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti kÄ• yaá
virÄ• gitÄ• nÄ• ma na hotÄ«ti ``kÄ• yapaá¹-ibaddhaá¹ƒ gaá¹‡hissÄ• mÄ«ti kÄ• yaá¹ƒ gaá¹‡
Ä• pajjatÄ«â€™â€™ ti __mahÄ• sumattherena_ vuttavÄ• do imÄ• ya pÄ• á¸·iyÄ• sameti. y
itthisaÃ±Ã±Ä• ya kÄ• yapaá¹-ibaddhaá¹ƒ gaá¹‡hantassa gahaá¹‡asamaye `kÄ• yapaá¹-ibad
saÃ±Ã±aá¹ƒ á¹-hapetvÄ• `itthiá¹ƒ gaá¹‡hÄ• mÄ«â€™ ti saÃ±Ã±Ä• ya abhÄ• vato vatthusa
ayuttaâ€™â€™ nti vadeyya, so pucchitabbo ``kiá¹ƒ kÄ• yapaá¹-ibaddhaá¹ƒ vatthÄ• diá¹ƒ ga
gaá¹‡hÄ• ti, udÄ• hu vatthÄ• dÄ«su rÄ• genÄ• â€™â€™ ti. yadi ``vatthÄ• dÄ«su rÄ• gena g
itthiyÄ• kÄ• yapaá¹-ibaddhaá¹ƒ ahutvÄ• aÃ±Ã±attha á¹-hitaá¹ƒ vatthÄ• diá¹ƒ gaá¹‡hantass
tasmÄ• itthÄ« itthisaÃ±Ã±Ä• sÄ• rattabhÄ• vo gahaá¹‡aÃ±cÄ• ti aá¹…gapÄ• ripÅ«risabbh
__mahÄ• sumattheravÄ• dova_ yuttavÄ• do. __aá¹-á¹-hakathÄ• vinicchayehi ca sametÄ«_t
yadi saÃ±Ã±Ä• virÄ• gena virÄ• gitaá¹ƒ nÄ• ma siyÄ• , ``sambahulÄ• itthiyo bÄ• hÄ• hi par
gaá¹‡hÄ• mÄ«â€™â€™ ti evaá¹ƒsaÃ±Ã±issa ``majjhagatitthiyo kÄ• yapaá¹-ibaddhena gaá¹
saÃ±Ã±Ä• ya abhÄ• vato majjhagatÄ• naá¹ƒ vasena thullaccayaá¹ƒ na siyÄ• , evaá¹ƒ sante
thullaccayassa vuttattÄ• saÃ±Ã±Ä• virÄ• gena virÄ• gitaá¹ƒ nÄ• ma na hotÄ«ti ayamattho s
duviÃ±Ã±eyyasabhÄ• vato kÄ• á¸·itthÄ« vuttÄ• .

<279> __sevanÄ• dhippÄ• yo_ti phassasukhasevanÄ• dhippÄ• yo. itthiyÄ• kÄ• yena bhikk
kÄ• yapaá¹-ibaddhÄ• masanavÄ• repi \Ne II 283/ __phassaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti idaá¹ƒ
kÄ• yapaá¹-ibaddhÄ• masanepi kÄ• yasambandhasabhÄ• vato vuttaá¹ƒ. __etthÄ• _ti nissag
__mokkhÄ• dhippÄ• yo_ti ettha paá¹-hamaá¹ƒ kÄ• yasaá¹ƒsaggarÄ• ge satipi pacchÄ• mo

<281> __pÄ• ripanthikÄ• _ti \Be II 319/ vilumpanikÄ• , antarÄ• yikÄ• ti vuttaá¹ƒ hoti. __nadÄ
mÄ• tara_nti ukkaá¹-á¹-haparicchedadassanatthaá¹ƒ vuttaá¹ƒ, aÃ±Ã±Ä• supi pana itthÄ«su
mÄ• tari vuttanayena paá¹-ipajjantassa nevatthi dosoti vadanti. ``mÄ• taraâ€™â€™ nti vutta
vaá¹-á¹-atÄ«ti vadantÄ• pi atthi. __tiá¹‡aá¹‡á¸• upaka_nti hirÄ«verÄ• dimÅ«lehi katacumbaá
__tÄ• lapaá¹‡á¹‡amuddika_nti tÄ• lapaá¹‡á¹‡ehi kataaá¹…gulimuddikaá¹ƒ. __parivattetvÄ•
nivÄ• sanapÄ• rupanabhÄ• vato apanetvÄ• , cÄ«varatthÄ• ya apanÄ• metvÄ• ti vuttaá¹ƒ ho
á¹-hapeti, vaá¹-á¹-atÄ«_ti idaá¹ƒ nidassanamattaá¹ƒ, paccattharaá¹‡avitÄ• nÄ• diatthampi v
pÅ«jÄ• diatthaá¹ƒ tÄ• vakÄ• likampi gahetuá¹ƒ vaá¹-á¹-ati.

__itthisaá¹‡á¹-hÄ• nena kata_nti ettha heá¹-á¹-himaparicchedato pÄ• rÄ• jikavatthubhÅ«tati
anÄ• mÄ• sabhÄ• vato tÄ• disaá¹ƒ itthisaá¹‡á¹-hÄ• nena kataá¹ƒ tiracchÄ• nagatarÅ«pamp
daá¹-á¹-habbaá¹ƒ. ``bhikkhunÄ«hi paá¹-imÄ• rÅ«paá¹ƒ Ä• masituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
itthirÅ«pÄ• ni dassetvÄ• kataá¹ƒ vatthaÃ±ca paccattharaá¹‡aÃ±ca bhittiÃ±ca itthirÅ«paá¹ƒ

gaá¹‡hituá¹ƒ vaá¹-á¹-ati. __bhinditvÄ• _ti ettha hatthena aggahetvÄ• va kenacideva daá¹‡á¸
bhinditabbaá¹ƒ. ettha ca ``anÄ• mÄ• sampi hatthena aparÄ• masitvÄ• daá¹‡á¸• Ä• dinÄ• k
vaá¹-á¹-atÄ«â€™â€™ ti idha vuttattÄ• ``paá¹ƒsukÅ«laá¹ƒ gaá¹‡hantena mÄ• tugÄ• masarÄ
katvÄ• gahetabbaâ€™â€™ nti vuttattÄ• ca gahitamaá¹‡á¸• Å«kasappiniá¹ƒ daá¹‡á¸• Ä• dÄ
maá¹‡á¸• Å«kaá¹ƒ vissajjÄ• petuá¹ƒ vaá¹-á¹-ati.

__maggaá¹ƒ adhiá¹-á¹-hÄ• yÄ• _ti magge gacchÄ• mÄ«ti evaá¹ƒ maggasaÃ±Ã±Ä« hutvÄ• t
idaá¹ƒ gihisantakaá¹ƒ sandhÄ• ya vuttaá¹ƒ, bhikkhusantakaá¹ƒ pana yena kenaci adhippÄ•
durupaciá¹‡á¹‡abhÄ• vato. __tÄ• lapanasÄ• dÄ«nÄ«_ti cettha __Ä• di_-saddena
nÄ• á¸·ikeralabujatipusaalÄ• bukumbhaá¹‡á¸• apussaphalaeá¸·Ä• lukaphalÄ• naá¹ƒ saá¹…
``yathÄ• vuttaphalÄ• naá¹ƒyeva cettha kÄ«á¸·Ä• dhippÄ• yena Ä• masanaá¹ƒ na vaá¹-á¹-at
pÄ• sÄ• á¹‡asakkharÄ• dÄ«ni kÄ«á¸·Ä• dhippÄ• yenapi Ä• masituá¹ƒ vaá¹-á¹-ati.

__muttÄ• _ti hatthikumbhajÄ• dikÄ• aá¹-á¹-havidhÄ• muttÄ• . tathÄ• hi hatthikumbhaá¹ƒ,
bhujaá¹…gasÄ«saá¹ƒ, valÄ• hakaá¹ƒ, veá¸·u, macchasiro, saá¹…kho, sippÄ«ti aá¹-á¹-ha mu
__hatthikumbhajÄ• _ \Ne II 284/ pÄ«tavaá¹‡á¹‡Ä• pabhÄ• vihÄ«nÄ• . __varÄ• hadÄ• á¹-ha
varÄ• hadÄ• á¹-havaá¹‡á¹‡Ä• va. __bhujaá¹…gasÄ«sajÄ• _ nÄ«lÄ• divaá¹‡á¹‡Ä• suvisudd
__valÄ• hakajÄ• _ Ä• bhÄ• sÅ«rÄ• dubbibhÄ• garÅ«pÄ• rattibhÄ• ge andhakÄ• raá¹ƒ vidd
devÅ«pabhogÄ• eva ca honti. __veá¸·ujÄ• _ karakaphalasamÄ• navaá¹‡á¹‡Ä• na Ä• bhÄ•
amanussagocare eva padese jÄ• yanti. __macchasirajÄ• _ pÄ• á¹-hÄ«napiá¹-á¹-hisamaÄ• n
laghavo ca honti pabhÄ• vihÄ«nÄ• ca, te ca macchÄ• samuddamajjheyeva jÄ• yanti. __sa
saá¹…khaudaracchavivaá¹‡á¹‡Ä• kolaphalappamÄ• á¹‡Ä• pi honti pabhÄ• vihÄ«nÄ• va. __
honti nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• . evaá¹ƒ jÄ• tito aá¹-á¹-havidhÄ• su muttÄ• su yÄ• macchas
sÄ• muddikÄ• . bhujaá¹…gajÄ• pi kÄ• ci sÄ• muddikÄ• honti, itarÄ• asÄ• muddikÄ• . yasm
muttÄ• loke dissanti, tatthÄ• pi sappijÄ• va, itarÄ• kadÄ• ci kÄ• ci, tasmÄ• __sammohavin
sÄ• muddikÄ• muttÄ• â€™â€™ ti vuttaá¹ƒ.

__maá¹‡Ä«_ti á¹-hapetvÄ• veá¸·uriyÄ• dike seso jotirasÄ• dibhedo sabbopi maá¹‡i. __veá¸
vaá¹ƒsavaá¹‡á¹‡amaá¹‡i. __saá¹…kho_ti sÄ• muddikasaá¹…kho. __silÄ• _ti
kÄ• á¸·asilÄ• paá¹‡á¸• usilÄ• setasilÄ• dibhedÄ• sabbÄ• pi silÄ• . __rajata_nti kahÄ• paá¹‡
ratanasammataá¹ƒ. __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __lohitaá¹…ko_ti rattamaá¹‡i. __ma
kabaramaá¹‡i. __bhaá¹‡á¸• amÅ«latthÄ• yÄ• _ti pattacÄ«varÄ• dibhaá¹‡á¸• amÅ«latthÄ• y
nidassanamattaá¹ƒ, tÄ• ya vÅ«pasametabbassa yassa kassaci rogassatthÄ• yapi vaá¹-á¹-a
adhiá¹-á¹-hÄ• yeva muttÄ• vaá¹-á¹-atÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.
muttamatto. ``bhaá¹‡á¸• amÅ«latthÄ• ya sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti iminÄ•
vaá¹-á¹-atÄ«ti dasseti. __pacitvÄ• kato_ti kÄ• cakÄ• rehi pacitvÄ• kato.

__dhotaviddho ca ratanamisso_ti alaá¹…kÄ• ratthaá¹ƒ kaÃ±canalatÄ• diá¹ƒ dassetvÄ• kato

anÄ• mÄ• so. dhotaviddho ca ratanamisso cÄ• ti visuá¹ƒ vÄ• padaá¹ƒ sambandhitabbaá¹ƒ.
iminÄ• ca saá¹…khena katapÄ• nÄ«yabhÄ• janapidhÄ• nÄ• disamaá¹‡aparikkhÄ• ropi Ä•
siddhaá¹ƒ. __sesa_nti ratanamissaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ. muggavaá¹‡á¹‡aá¹ƒyeva
321/ karonti, na aÃ±Ã±anti Ä• ha __ ``muggavaá¹‡á¹‡Ä• vÄ• â€™â€™ _ti, muggavaá¹‡á¹‡
vaá¹-á¹-atÄ«ti vuttaá¹ƒ hoti. __sesÄ• _ti ratanasammissaá¹ƒ á¹-hapetvÄ• avasesÄ• mugga

__bÄ«jato paá¹-á¹-hÄ• yÄ• _ti dhÄ• tupÄ• sÄ• á¹‡ato paá¹-á¹-hÄ• ya. __suvaá¹‡á¹‡acetiya
__paá¹-ikkhipÄ«_ti ``dhÄ• tuá¹-á¹-hapanatthÄ• ya gaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``tumh
pesitattÄ• paá¹-ikkhipi. __suvaá¹‡á¹‡abubbuá¸·aka_nti suvaá¹‡á¹‡atÄ• rakaá¹ƒ. __ ``keá¸·
ca saÃ±cÄ• rantehi Ä• masituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Ne II 285/ __mahÄ• aá¹-á¹-hakat
__kacavarameva harituá¹ƒ vaá¹-á¹-atÄ«_ti cetiyagopakÄ• vÄ• bhikkhÅ« hontu aÃ±Ã±e vÄ
kacavaraá¹ƒ apanetuá¹ƒ vaá¹-á¹-ati, malampi pamajjituá¹ƒ vaá¹-á¹-atiyeva.

__Ä• rakÅ«á¹-aloha_nti kittimalohaá¹ƒ. tÄ«á¹‡i hi kittimalohÄ• ni kaá¹ƒsalohaá¹ƒ, vaá¹-á¹-al
Ä• rakÅ«á¹-anti. tattha tiputambe missetvÄ• kataá¹ƒ __kaá¹ƒsalohaá¹ƒ, _ sÄ«satambe mis
__vaá¹-á¹-alohaá¹ƒ, _ pakatirasatambe missetvÄ• kataá¹ƒ __Ä• rakÅ«á¹-aá¹ƒ_. teneva taá
``kittimalohaâ€™â€™ nti vuccati. ``jÄ• tarÅ«pagatikamevÄ• ti vuttattÄ• Ä• rakÅ«á¹-aá¹ƒ su
Ä• masituá¹ƒ na vaá¹-á¹-ati, aÃ±Ã±aá¹ƒ pana vaá¹-á¹-atÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hi
pana ``Ä• rakÅ«á¹-aá¹ƒ anÄ• masitabbato jÄ• tarÅ«pagatikamevÄ• ti vuttaá¹ƒ, tasmÄ• ubh
Ä• masituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. paá¹-hamaá¹ƒ vuttoyeva ca attho __gaá¹‡
adhippeto. __paá¹-ijaggituá¹ƒ vaá¹-á¹-atÄ«_ti senÄ• sanapaá¹-ibaddhattÄ• vuttaá¹ƒ.

__sÄ• mikÄ• naá¹ƒ pesetabba_nti sÄ• mikÄ• naá¹ƒ sÄ• sanaá¹ƒ pesetabbaá¹ƒ. __bhinditvÄ
aÃ±Ã±ena yena kenaci bhinditvÄ• . __bherisaá¹…ghÄ• á¹-o_ti saá¹…ghaá¹-itacammabherÄ
saá¹…ghaá¹-itacammavÄ«á¹‡Ä• . cammavinaddhÄ• naá¹ƒ bherivÄ«á¹‡Ä• nametaá¹ƒ adhiv
avinaddhacammaá¹ƒ bheripokkharaá¹ƒ vÄ«á¹‡Ä• pokkharaÃ±ca. __Ä• ropitacamma_nti bh
mukhavaá¹-á¹-iyaá¹ƒ Ä• ropitacammaá¹ƒ tato uddharitvÄ• visuá¹ƒ á¹-hapitacammaÃ±ca. __
bheripokkharÄ• dÄ«ni cammaá¹ƒ Ä• ropetvÄ• vinandhituá¹ƒ. __onahÄ• petuá¹ƒ vÄ• _ti tath
vinandhÄ• petuá¹ƒ. __pÄ• rÄ• jikappahonakakÄ• le_ti akuthitakÄ• le.

<282> saá¹…kamÄ• di \Be II 322/ bhÅ«migatikattÄ• na kÄ• yapaá¹-ibaddhaá¹-á¹-hÄ• niyan
__ekapadikasaá¹…kamo_ti khuddakasetu. __sakaá¹-amaggasaá¹…kamo_ti sakaá¹-amagga
cÄ• letu_nti rajjuá¹ƒ á¹-hÄ• nÄ• cÄ• letuá¹ƒ. __paá¹-icchÄ• detabbÄ• _ti apanetabbÄ• . ma
itthisaÃ±Ã±itÄ• , kÄ• yasaá¹ƒsaggarÄ• go, tena rÄ• gena vÄ• yÄ• mo, hatthaggÄ• hÄ• disa
aá¹…gÄ• ni.

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<283> tatiye \Ne II 286/ uttarapadalopena chinnaottappÄ• ``chinnikÄ• â€™â€™ ti vuttÄ• ti
chinnaotappÄ• â€™â€™ _ti.

<285> __yathÄ• yuvÄ• yuvati_nti etena obhÄ• sane nirÄ• saá¹…kabhÄ• vaá¹ƒ dasseti. __
idaá¹ƒ duá¹-á¹-hullavÄ• cÄ• ya sikhÄ• ppattalakkhaá¹‡adassanaá¹ƒ. __itthilakkhaá¹‡enÄ• _
vivarituá¹ƒ __ ``subhalakkhaá¹‡enÄ• â€™â€™ _ti vuttaá¹ƒ. __na tÄ• va sÄ«saá¹ƒ etÄ«_ti ``
samannÄ• gatÄ• sÄ«â€™â€™ tiÄ• dinÄ• vaá¹‡á¹‡abhaá¹‡anaá¹ƒ saá¹…ghÄ• disesÄ• pat
pÄ• puá¹‡Ä• ti. vaá¹‡á¹‡abhaá¹‡anaÃ±hi yenÄ• kÄ• rena bhaá¹‡antassa saá¹…ghÄ• dises
bhaá¹‡antassa sikhÄ• ppattaá¹ƒ nÄ• ma hoti. ``itthilakkhaá¹‡ena samannÄ• gatÄ• sÄ«tiÄ• c
duá¹-á¹-hullavÄ• cassÄ• darÄ• gavasena bhaá¹‡antassa dukkaá¹-aâ€™â€™ nti __gaá¹‡á¹-

__ekÄ• dasahi padehi aghaá¹-ite sÄ«saá¹ƒ na etÄ«_ti ``animittÄ• sÄ«â€™â€™ tiÄ• dÄ«hi e
avaá¹‡á¹‡abhaá¹‡anaá¹ƒ sÄ«saá¹ƒ na eti, avaá¹‡á¹‡abhaá¹‡anaá¹ƒ nÄ• ma na hotÄ«ti vutt
__ghaá¹-itepÄ«_ti ekÄ• dasahi padehi avaá¹‡á¹‡abhaá¹‡ane ghaá¹-itepi. __imehi tÄ«hi gha
saá¹…ghÄ• diseso_ti ``sikharaá¹‡Ä«â€™â€™ tiÄ• dÄ«hi tÄ«hiyeva padehi avaá¹‡á¹‡abhaá
saá¹…ghÄ• diseso passÄ• vamaggassa niyatavacanattÄ• accoá¸·Ä• rikattÄ• ca. __animitt
aá¹-á¹-hahi padehi ghaá¹-ite kevalaá¹ƒ avaá¹‡á¹‡abhaá¹‡anameva \Be II 323/ sampajjati, na
tasmÄ• tÄ• ni thullaccayavatthÅ«nÄ«ti keci. akkosanamattattÄ• dukkaá¹-avatthÅ«nÄ«ti ap
paribbÄ• jikÄ• vatthusmiá¹ƒ viya thullaccayamevettha yuttataraá¹ƒ dissati. __kuÃ±cikapaá¹‡
kuÃ±cikÄ• chiddamattaá¹ƒ.

286-287__._ __garukÄ• patti_nti bhikkhuniyÄ• kÄ• yasaá¹ƒsagge pÄ• rÄ• jikÄ• pattiá¹ƒ sa
hasanto_ti sabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. ahasantopi vÄ• cassÄ• darÄ• gena punappu
__kÄ• yacittato_ti hatthamuddÄ• ya obhÄ• santassa kÄ• yacittato samuá¹-á¹-hÄ• ti.

<288> __tasmÄ• dukkaá¹-a_nti appaá¹-ivijÄ• nanahetu dukkaá¹-aá¹ƒ, paá¹-ivijÄ• nantiyÄ•
thullaccayena bhavitabbaá¹ƒ. teneva paribbÄ• jikÄ• vatthusmiá¹ƒ paá¹-ivijÄ• nantiyÄ• thulla

<289> __asaddhammaá¹ƒ_ \Ne II 287/ __sandhÄ• yÄ• hÄ• _ti ``vÄ• pitaâ€™â€™ nti imass
vuttaá¹ƒ. __saá¹ƒsÄ«datÄ«_ti vahati pavattati. atha vÄ• __saá¹ƒsÄ«datÄ«_ti saá¹ƒsÄ«diss
itthisaÃ±Ã±itÄ• , duá¹-á¹-hullavÄ• cassÄ• darÄ• go, tena rÄ• gena obhÄ• sanaá¹ƒ, taá¹…kh
paÃ±ca aá¹…gÄ• ni.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<290> catutthe __cÄ«vara_nti nivÄ• sanÄ• di yaá¹ƒ kiÃ±ci cÄ«varaá¹ƒ. __piá¹‡á¸• apÄ• ta_
piá¹‡á¸• olyena bhikkhuno patte patanato tattha tattha laddhabhikkhÄ• naá¹ƒ piá¹‡á¸• Ä• na
vÄ• piá¹‡á¸• apÄ• toti vuccati. __senÄ• sana_nti sayanaÃ±ca Ä• sanaÃ±ca. yattha hi vihÄ•
Ä• sati nisÄ«dati, taá¹ƒ senÄ• sanaá¹ƒ. pati eti etasmÄ• ti paccayoti Ä• ha __ ``patikaraá¹‡a
paccayoâ€™â€™ _ti. rogassa patiayanaá¹-á¹-hena vÄ• paccayo, paccanÄ«kagamanaá¹-á¹
vÅ«pasamanatthenÄ• ti vuttaá¹ƒ hoti. dhÄ• tukkhobhalakkhaá¹‡assa hi taá¹ƒhetukadukkhav
rogassa paá¹-ipakkhabhÄ• vo patiayanaá¹-á¹-ho. __yassa kassacÄ«_ti sappiÄ• dÄ«su yass
__sappÄ• yassÄ• _ti hitassa vikÄ• ravÅ«pasamenÄ• ti \Be II 324/ adhippÄ• yo. bhisakkassa
vidhÄ• tabbato, tenÄ• ha __ ``anuÃ±Ã±Ä• tattÄ• â€™â€™ _ti. __nagaraparikkhÄ• rehÄ«_ti
rakkhaá¹‡akehi. Ä• vÄ• á¹-aparikkhepo parikhÄ• uddÄ• po pÄ• kÄ• ro esikÄ• paligho pÄ•
satta nagaraparikkhÄ• rÄ• ti vadanti. __setaparikkhÄ• ro_ti suvisuddhasÄ«lÄ• laá¹…kÄ• ro.
``rathoâ€™â€™ ti adhippeto. tassa ca sammÄ• vÄ• cÄ• dayo alaá¹…kÄ• raá¹-á¹-hena ``par
__cakkavÄ«riyo_ti vÄ«riyacakko. __jÄ«vitaparikkhÄ• rÄ• _ti jÄ«vitassa pavattikÄ• raá¹‡Ä• r
sammÄ• uddhaá¹ƒ uddhaá¹ƒ Ä• netabbÄ• pariyesitabbÄ• . parivÄ• ropi hoti antarÄ• yÄ• n
tenÄ• ha --- __ ``jÄ«vita ... pe ... rakkhaá¹‡atoâ€™â€™ _ti. tattha __antara_nti vivaraá¹ƒ, ok
__rakkhaá¹‡ato_ti verikÄ• naá¹ƒ antaraá¹ƒ adatvÄ• attano sÄ• mÄ«naá¹ƒ parivÄ• retvÄ• á
rakkhaá¹‡ato. __assÄ• _ti jÄ«vitassa. __kÄ• raá¹‡abhÄ• vato_ti cirappavattiyÄ• kÄ• raá¹‡a
rasÄ• yanabhÅ«taÃ±hi bhesajjaá¹ƒ sucirampi kÄ• laá¹ƒ jÄ«vitaá¹ƒ pavattetiyeva.

<291> __upacÄ• re_ti yattha á¹-hito viÃ±Ã±Ä• petuá¹ƒ sakkoti, tÄ• dise. kÄ• mo ceva hetu c
__sesaá¹ƒ byaÃ±jana_ntiÄ• dÄ«su pÄ• á¸·iyaá¹ƒ ``attakÄ• maâ€™â€™ nti padaá¹ƒ uddhar
kÄ• maá¹ƒ, attano hetuá¹ƒ, attano adhippÄ• yaá¹ƒ, attano pÄ• ricariyanti cattÄ• ro atthÄ• p
tesu paá¹-hame atthavikappe kÄ• mo ca hetu ca pÄ• ricariyÄ• ca attho, sesaá¹ƒ adhippÄ• y
paá¹-hamaviggahe tadatthassa asambhavabhÄ• vato niratthakattÄ• . dutiye pana atthavikap
pÄ• ricariyÄ• ca attho, kÄ• mo ca hetu cÄ• ti sesaá¹ƒ padadvayaá¹ƒ byaÃ±janaá¹ƒ tesaá¹ƒ
evaá¹ƒ cattÄ• ri padÄ• ni dvinnaá¹ƒ viggahÄ• naá¹ƒ vasena yojitÄ• nÄ«ti keci vadanti. __ga
ayamevattho vutto. __cÅ«á¸·amajjhimamahÄ• gaá¹‡á¹-hipadesu_ pana ``paá¹-hamasmiá¹ƒ
ca pÄ• ricariyÄ• ca adhippÄ• yattho, sesaá¹ƒ methunadhammasaá¹…khÄ• tena kÄ• menÄ
akkharavivaraá¹‡amattato byaÃ±janamattaá¹ƒ. dutiye atthavikappe adhippÄ• yo ca pÄ• rica
sesaá¹ƒ attanÄ• kÄ• mitÄ• icchitÄ• tiÄ• di viggahavÄ• kyaá¹ƒ akkharavivaraá¹‡amattato b
evamattho vutto \Be II 325/. ``byaÃ±jane Ä• daraá¹ƒ akatvÄ• â€™â€™ ti vacanato ayameva
viÃ±Ã±Ä• yati. __byaÃ±jane Ä• daraá¹ƒ akatvÄ• _ti iminÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ vuttav
Ä• daraá¹ƒ akatvÄ• ti ayamattho dÄ«pito.

idÄ• ni yathÄ• vuttamevatthaá¹ƒ padabhÄ• janena saá¹ƒsanditvÄ• dassetuá¹ƒ __ ``attano k
attano pÄ• ricariyanti hi vutte jÄ• nissanti paá¹‡á¸• itÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. idaa
``attano hetuâ€™â€™ nti vutte attano atthÄ• yÄ• ti ayamattho viÃ±Ã±Ä• yati. ``attano kÄ• m

pÄ• ricariyaâ€™â€™ nti ca vutte kÄ• mena pÄ• ricariyÄ• ti ayamattho viÃ±Ã±Ä• yati. tasmÄ
hetuá¹ƒ attano pÄ• ricariyanti imehi tÄ«hi padehi attano atthÄ• ya kÄ• mena pÄ• ricariyÄ• a
ayamatthavikappo vuttoti viÃ±Ã±Å« jÄ• nissanti. ``attano adhippÄ• yaâ€™â€™ nti vutte par
kÄ• mitasaddena samÄ• natthabhÄ• vato attano pÄ• ricariyanti imassa ca ubhayaviggahas
icchitakÄ• mitaá¹-á¹-hena attakÄ• mapÄ• ricariyÄ• ti ayamatthavikappo dvÄ«hi padehi dass
jÄ• nissantÄ«ti.

__etadagga_nti esÄ• aggÄ• . duá¹-á¹-hullavÄ• cÄ• sikkhÄ• pade kiÃ±cÄ• pi methunayÄ• c
taá¹ƒ duá¹-á¹-hullavÄ• cassÄ• darÄ• gavasena vuttaá¹ƒ, idha pana attano methunassÄ• da
viseso. __vinÄ«tavatthÅ«su_ ``tena hi bhagini aggadÄ• naá¹ƒ dehÄ«â€™â€™ ti idaá¹ƒ atta
veditabbaá¹ƒ. manussitthÄ«, itthisaÃ±Ã±itÄ• , attakÄ• mapÄ• ricariyÄ• ya rÄ• go, tena rÄ• g
vaá¹‡á¹‡abhaá¹‡anaá¹ƒ, taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…gÄ• ni.

attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

<296> paÃ±came \Ne II 289/ paá¹‡á¸• itassa bhÄ• vo __paá¹‡á¸• iccaá¹ƒ, _ Ã±Ä• á¹‡asset
__gatimantÄ• _ti Ã±Ä• á¹‡agatiyÄ• samannÄ• gatÄ• . __paá¹‡á¸• itÄ• _ti iminÄ• sabhÄ• v
vuttÄ• , __byattÄ• _ti iminÄ• itthikattabbesu visÄ• radapaÃ±Ã±Ä• ya. tenÄ• ha __ ``upÄ• y
_ti. __medhÄ• vinÄ«_ti á¹-hÄ• nuppattipaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya tasmiá¹ƒ tasmiá¹ƒ atth
á¹-hÄ• naso taá¹…khaá¹‡e eva \Be II 326/ uppajjanapaÃ±Ã±Ä• ya samannÄ• gatÄ• . tenÄ•
diá¹-á¹-haá¹ƒ karotÄ«â€™â€™ _ti. __chekÄ• _ti yÄ• gubhattasampÄ• danÄ• dÄ«su nipuá¹‡
__uá¹-á¹-hÄ• navÄ«riyasampannÄ• _ti kÄ• yikena vÄ«riyena samannÄ• gatÄ• , yathÄ• aÃ±
nisinnaá¹-á¹-hÄ• ne nisinnÄ• va honti, á¹-hitaá¹-á¹-hÄ• ne á¹-hitÄ• va, evaá¹ƒ ahutvÄ• vipp
sabbakiccaá¹ƒ nipphÄ• detÄ«ti vuttaá¹ƒ hoti. __kumÄ• rikÄ• yÄ• _ti nimittatthe bhummaá¹ƒ
karaá¹‡avacanaá¹ƒ. tenÄ• ha __ ``kumÄ• rikÄ• ya kÄ• raá¹‡Ä• â€™â€™ _ti. Ä• vahanaá¹ƒ
dÄ• rikÄ• ya gaá¹‡hÄ• panaá¹ƒ, tathÄ• dÄ• panaá¹ƒ __vivÄ• ho_. tenÄ• ha __ ``dÄ• rakas

297-298__._ bhattapÄ• canaá¹ƒ sandhÄ• ya __randhÄ• panaá¹ƒ_ vuttaá¹ƒ, yassa kassaci p
__pacÄ• panaá¹ƒ_ vuttaá¹ƒ. duá¹-á¹-huá¹ƒ kulaá¹ƒ gatÄ• duggatÄ• ti imamatthaá¹ƒ dasser
gatÄ• â€™â€™ _tiÄ• dimÄ• ha. Ä• haraá¹‡aá¹ƒ __Ä• hÄ• ro_. __na upÄ• haá¹-a_nti na di
__vikkayo_ dÄ• naá¹ƒ. tadubhayaá¹ƒ saá¹…gaá¹‡hitvÄ• __ ``vohÄ• roâ€™â€™ _ti vuttaá¹
ettha bÄ• hirupakaraá¹‡ena alaá¹…karaá¹‡aá¹ƒ __maá¹‡á¸• anaá¹ƒ, _ ajjhattikÄ• naá¹ƒ kes
saá¹‡á¹-hapanaá¹ƒ __pasÄ• dhanaá¹ƒ_.

<300> ``abbhutaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti iminÄ• dukkaá¹-aá¹ƒ hotÄ«ti dÄ«
dÄ• tabbaâ€™â€™ _nti vuttattÄ• adento dhuranikkhepena kÄ• retabbo. acirakÄ• le adhikÄ

__acirakÄ• lÄ• dhikÄ• rikaá¹ƒ, _ saÃ±carittaá¹ƒ. ``acirakÄ• lÄ• cÄ• rikaâ€™â€™ nti vÄ• pÄ
ajjhÄ• cÄ• ro etassÄ• ti __acirakÄ• lÄ• cÄ• rikaá¹ƒ_.

kiÃ±cÄ• pi ehibhikkhÅ«pasampannÄ• ceva saraá¹‡agamanÅ«pasampannÄ• ca saÃ±caritt
Ä• pattiá¹ƒ Ä• pajjanti, tesaá¹ƒ pana na sabbakÄ• likattÄ• te vajjetvÄ• sabbakÄ• lÄ• nurÅ«
bhagavÄ• idhÄ• pi Ã±atticatuttheneva kammena upasampannaá¹ƒ bhikkhuá¹ƒ dassetuá¹ƒ
... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adhippeto bhikkhÅ«â€™â€™ _ti padabhÄ• janaá¹ƒ Ä• ha,
saÃ±carittÄ• diÄ• pajjane abhabbabhÄ• vato. khÄ«á¹‡Ä• savÄ• pi hi appassutÄ• kiÃ±cÄ• p
paá¹‡á¹‡attiyaá¹ƒ pana akovidattÄ• vihÄ• rakÄ• raá¹ƒ kuá¹-ikÄ• raá¹ƒ sahÄ• gÄ• raá¹ƒ sah
290/ kÄ• yadvÄ• re Ä• pattiyo Ä• pajjanti, saÃ±carittaá¹ƒ padasodhammaá¹ƒ uttarichappaÃ±
bhÅ«tÄ• rocananti evarÅ«pÄ• vacÄ«dvÄ• re \Be II 327/ Ä• pattiyo Ä• pajjanti, upanikkhittas
manodvÄ• re rÅ«piyapaá¹-iggahaá¹‡Ä• pattiá¹ƒ Ä• pajjanti.

<301> saÃ±caraá¹‡aá¹ƒ saÃ±caro, so etassa atthÄ«ti saÃ±carÄ«, tassa bhÄ• vo __saÃ±ca
``saÃ±caraá¹‡abhÄ• vaâ€™â€™ _nti, itthipurisÄ• naá¹ƒ antare saÃ±caraá¹‡abhÄ• vanti att
jÄ• rattane_ti ca nimittatthe bhummaá¹ƒ, jÄ• yabhÄ• vatthaá¹ƒ jÄ• rabhÄ• vatthanti vuttaá¹ƒ
bhariyabhÄ• vÄ• ya. __jÄ• rabhÄ• ve_ti sÄ• mikabhÄ• vÄ• ya. kiÃ±cÄ• pi imassa padabhÄ•
ti itthiliá¹…gavasena padabhÄ• janaá¹ƒ vuttaá¹ƒ, jÄ• rattaneti pana niddesassa ubhayaliá¹…
purisaliá¹…gavasenapi yojetvÄ• atthaá¹ƒ dassento __ ``itthiyÄ• matiá¹ƒ purisassa Ä• rocen
Ä• rocetÄ«â€™â€™ _tiÄ• dimÄ• ha. ettha hi ``jÄ• ro bhavissasÄ«â€™â€™ ti itthiyÄ• matiá
jÄ• rattane Ä• roceti nÄ• ma. pÄ• á¸·iyaá¹ƒ pana itthiliá¹…gavaseneva yojanÄ• katÄ• , tada
purisaliá¹…gavasenapi sakkÄ• yojetunti.

idÄ• ni pÄ• á¸·iyaá¹ƒ vuttanayenapi atthaá¹ƒ dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha
vuttamevatthaá¹ƒ ``sÄ• miko bhavissasÄ«â€™â€™ ti pariyÄ• yavacanena visesetvÄ• dass
niddesassa ubhayaliá¹…gasÄ• dhÄ• raá¹‡attÄ• vuttaá¹ƒ. __muhuttikÄ• bhavissasÄ«_ti as
vuttaá¹ƒ, __jÄ• rÄ« bhavissasÄ«_ti sasÄ• mikaá¹ƒ sandhÄ• ya. __antamaso taá¹…khaá¹‡ik
nidassanamattanti Ä• ha __ ``etenevupÄ• yenÄ• â€™â€™ _tiÄ• di.

<303> __serivihÄ• ra_nti sacchandacÄ• raá¹ƒ. __attano vasa_nti attano Ä• á¹‡aá¹ƒ. __gott
gottaá¹ƒ. __dhammo_ti paá¹‡á¸• araá¹…gaparibbÄ• jakÄ• dÄ«naá¹ƒ, tesaá¹ƒ tesaá¹ƒ vÄ•
gottavantesu gottasaddo, dhammacÄ• rÄ«su ca dhammasaddo vattatÄ«ti Ä• ha __ ``sagott
__sagottehÄ«_ti samÄ• nagottehi, ekavaá¹ƒsajÄ• tehÄ«ti attho. __sahadhammikehÄ«_ti ek
sahacaritabbadhammehi, samÄ• nakuladhammehi vÄ• . tenevÄ• ha __ ``ekaá¹ƒ satthÄ• raâ
``ekaá¹ƒ satthÄ• raá¹ƒ uddissa pabbajitehÄ«â€™â€™ ti iminÄ• paá¹‡á¸• araá¹…gaparibbÄ
__ekagaá¹‡apariyÄ• pannehÄ«_ti mÄ• lÄ• kÄ• rÄ• diekagaá¹‡apariyÄ• pannehi.

sasÄ• mikÄ• \Be II 328/ __sÄ• rakkhÄ• _. yassÄ• gamane raÃ±Ã±Ä• daá¹‡á¸• o á¹-hapito

__pacchimÄ• naá¹ƒ dvinna_nti sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ micchÄ• cÄ• ro hoti tÄ•
itarÄ• sa_nti itarÄ• saá¹ƒ \Ne II 291/ mÄ• turakkhitÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ purisantara
micchÄ• cÄ• ro tÄ• saá¹ƒ asÄ• mikabhÄ• vato. yÄ• hi sÄ• mikassa santakaá¹ƒ phassaá¹ƒ
uppÄ• denti, tÄ• saá¹ƒ micchÄ• cÄ• ro, na ca mÄ• tÄ• dayo tÄ• saá¹ƒ phasse issarÄ• . mÄ•
phassÄ• nubhavanatthaá¹ƒ tÄ• rakkhanti, kevalaá¹ƒ anÄ• cÄ• raá¹ƒ nisedhentÄ• purisanta
vÄ• renti. purisassa pana etÄ• su aá¹-á¹-hasupi hotiyeva micchÄ• cÄ• ro mÄ• tÄ• dÄ«hi yat
saá¹ƒvÄ• saá¹ƒ na kappeti, tathÄ• rakkhitattÄ• paresaá¹ƒ rakkhitagopitaá¹ƒ phassaá¹ƒ the
phuá¹-á¹-habhÄ• vato.

__dhanena kÄ«tÄ• _ti bhariyabhÄ• vatthaá¹ƒ dhanena kÄ«tÄ• . tenÄ• ha __ ``yasmÄ• pan
__bhogenÄ• _ti bhogahetu. bhogatthaÃ±hi vasantÄ« ``bhogavÄ• sinÄ«â€™â€™ ti vuccati.
vÄ• seti, tassa hatthato labhitvÄ• . udakapattaá¹ƒ Ä• masitvÄ• gahitÄ• __odapattakinÄ«_.
``ubhinnaâ€™â€™ _ntiÄ• di. __dhajena Ä• haá¹-Ä• _ti ettha dhajayogato senÄ• va dhajasa
ussitaddhajÄ• ya senÄ• ya Ä• haá¹-Ä• ti vuttaá¹ƒ hoti. tenÄ• ha __ ``ussitaddhajÄ• yÄ• â€™

<305> __bahiddhÄ• vimaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«_ti aÃ±Ã±attha Ä• rocitaá¹ƒ nÄ• ma hot
sampÄ• dessatÄ«_ti tassÄ• Ä• rocetvÄ• taá¹ƒ kiccaá¹ƒ sampÄ• detu vÄ• mÄ• vÄ• , taá¹
sandhÄ• ya vuttaá¹ƒ. dÄ• rakaá¹ƒ dÄ• rikaÃ±ca ajÄ• nÄ• petvÄ• tesaá¹ƒ mÄ• tÄ• pituÄ• dÄ
santikaá¹ƒ sÄ• sane pesitepi haraá¹‡avÄ«maá¹ƒsanapaccÄ• haraá¹‡asaá¹…khÄ• tÄ• ya tiv
saá¹…ghÄ• diseso hotiyevÄ• ti daá¹-á¹-habbaá¹ƒ. yaá¹ƒ uddissa sÄ• sanaá¹ƒ pesitaá¹ƒ, taá
mÄ• tuÄ• dÄ«naá¹ƒ Ä• rocite vatthuno ekattÄ• mÄ• tuÄ• dayopi khettamevÄ• ti khettameva
dassetuá¹ƒ __ ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ _tiÄ• di udÄ• haá¹-aá¹ƒ. __iminÄ• s
--- yathÄ• sayaá¹ƒ anÄ• rocetvÄ• aÃ±Ã±ena antevÄ• siÄ• dinÄ• Ä• rocÄ• pentassa visaá
sayaá¹ƒ \Be II 329/ anÄ• rocetvÄ• Ä• rocanatthaá¹ƒ mÄ• tuÄ• dÄ«naá¹ƒ vadantassapi natt
nayatÄ«ti __gharaá¹‡Ä«_. __mÅ«laá¹-á¹-hÄ• naÃ±ca vasenÄ• _ti ettha purisassa mÄ• tuÄ•
mÅ«labhÅ«tattÄ• ``mÅ«laá¹-á¹-hÄ• â€™â€™ ti vuccanti. __mÄ• turakkhitÄ• ya mÄ• tÄ• bl
attano vÄ• dhÄ«tu santikaá¹ƒ ``itthannÄ• massa bhariyÄ• hotÅ«â€™â€™ ti bhikkhuá¹ƒ pa
santikaá¹ƒ ``mama dhÄ«tÄ• itthannÄ• massa bhariyÄ• hotÅ«â€™â€™ ti pahiá¹‡atÄ«ti gah
sesesupi. __pubbe vuttanayattÄ• _ti paá¹-hamasaá¹…ghÄ• disese vuttanayattÄ• .

<338> __ettova pakkamatÄ«_ti puna Ä• gantvÄ• Ä• á¹‡Ä• pakassa anÄ• rocetvÄ• tatoyev
karaá¹‡Ä«yenÄ• _ti gamanahetuvisuddhidassanatthaá¹ƒ vuttaá¹ƒ. teneva pana karaá¹‡Ä«y
kiÃ±ci anÄ• rocento __na vÄ«maá¹ƒsati_ nÄ• ma. __anabhinanditvÄ• _ti idaá¹ƒ tathÄ• paá
vuttaá¹ƒ, satipi abhinandane sÄ• sanaá¹ƒ anÄ• rocento pana __na vÄ«maá¹ƒsati_ nÄ• ma.
vuttanayenÄ• _ti ``so tassÄ• vacanaá¹ƒ anabhinanditvÄ• â€™â€™ tiÄ• dinÄ• vuttanayena
sambahulÄ• naá¹ƒ itthipurisÄ• naá¹ƒ samabhÄ• ve sati dvinnaá¹ƒ dvinnaá¹ƒ itthipurisavatth
sace pana ekato adhikÄ• honti, adhikÄ• naá¹ƒ gaá¹‡anÄ• ya Ä• pattibhedo veditabbo.

339-340__._ pÄ• á¸·iyaá¹ƒ catutthavÄ• re asatipi ``gacchanto na sampÄ• deti, Ä• gacchant
anÄ• pattÄ«â€™â€™ ti idaá¹ƒ atthato Ä• pannamevÄ• ti katvÄ• vuttaá¹ƒ __ ``catutthe anÄ
__kÄ• rukÄ• na_nti vaá¸• á¸• hakÄ«Ä• dÄ«naá¹ƒ. tacchakaayokÄ• ratantavÄ• yarajakanhÄ
``kÄ• rukÄ• â€™â€™ ti vuccanti. __evarÅ«pena ... pe ... anÄ• pattÄ«_ti tÄ• disaá¹ƒ gihivey
katvÄ• vuttaá¹ƒ.

__kÄ• yato samuá¹-á¹-hÄ• tÄ«_ti paá¹‡á¹‡attiá¹ƒ vÄ• alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ vÄ• ajÄ
samuá¹-á¹-hÄ• ti. __vÄ• cato samuá¹-á¹-hÄ• tÄ«_ti etthÄ• pi eseva nayo. __kÄ• yavÄ• cato
paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ ajÄ• nantassapi kÄ• yavÄ• cato sa
veditabbaá¹ƒ. __alaá¹ƒvacanÄ«yÄ• hontÄ«_ti desacÄ• rittavasena paá¹‡á¹‡adÄ• nÄ• dinÄ
__paá¹‡á¹‡attiá¹ƒ_ \Be II 330/ __pana jÄ• nitvÄ• _ti ettha alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ vÄ•
teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•) ``t
eteheva tÄ«hi nayehi samÄ• pajjantassa tÄ• neva tÄ«á¹‡i tadubhayajÄ• nanacittena sacitta
vuttaá¹ƒ. tasmÄ• __paá¹‡á¹‡attijÄ• nanacittenÄ• _ti etthÄ• pi tadubhayajÄ• nanaá¹ƒ vattab
ajÄ• nÄ• petvÄ• attano adhippÄ• yaá¹ƒ paá¹‡á¹‡e likhitvÄ• dinnaá¹ƒ harantassapi Ä• patti
sikkhÄ• padassa acittakattÄ• ti na gahetabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana ``Ä• rocetÄ«â€™â€™
aá¹-á¹-hakathÄ• yaÃ±ca tattha tattha Ä• rocanasseva dassitattÄ• kÄ• yena vÄ• vÄ• cÄ• ya
hotÄ«ti gahetabbaá¹ƒ.

<341> __duá¹-á¹-hullÄ• dÄ«supÄ«_ti __Ä• di_-saddena saÃ±carittampi saá¹…gaá¹‡hÄ• ti.
nÄ• ma manussitthÄ«, na yakkhÄ«, na petÄ«, na tiracchÄ• nagatÄ• , puriso nÄ• ma manus
vuttaá¹ƒ, tathÄ• pi manussajÄ• tikÄ• va itthipurisÄ• idha adhippetÄ• . tasmÄ• yesu saÃ±ca
tesaá¹ƒ manussajÄ• tikatÄ• , na nÄ• laá¹ƒvacanÄ«yatÄ• , paá¹-iggaá¹‡hanavÄ«maá¹ƒsana
imÄ• nettha paÃ±caá¹…gÄ• ni.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<342> chaá¹-á¹-he \Ne II 293/ __ettakenÄ• _ti ettakena dÄ• ruÄ• dinÄ• . __aparicchinnappa
aparicchinnadÄ• ruÄ• dippamÄ• á¹‡Ä• yo. __mÅ«lacchejjÄ• ya purisaá¹ƒ yÄ• cituá¹ƒ na va
parasantakabhÄ• vato mocetvÄ• attanoyeva santakaá¹ƒ katvÄ• yÄ• cituá¹ƒ na vaá¹-á¹-ati.
aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato yÄ• cantassa aÃ±Ã±Ä• takaviÃ±Ã±attiyÄ• dukkaa
atthÄ• ya sÄ• diyantassapi dukkaá¹-ameva ``dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato ho
vacanato. Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato pana dÄ• saá¹ƒ mÅ«lacchejjÄ• ya yÄ• cantas
dukkaá¹-aá¹ƒ. __sakakammaá¹ƒ na yÄ• citabbÄ• _ti pÄ• á¹‡Ä• tipÄ• tasikkhÄ• padarakkha
__aniyametvÄ• pi na yÄ• citabbÄ• _ti manussÄ• naá¹ƒ aÃ±Ã±athÄ• gÄ• hassapi sambhav
hatthakammaá¹ƒ yÄ• cantassa Ä• patti nÄ• ma natthi.

__sabbakappiyabhÄ• vadÄ«panattha_nti \Be II 331/ sabbaso kappiyabhÄ• vadÄ«panatthaá
vattuá¹ƒ vaá¹-á¹-atÄ«_ti yasmÄ• mÅ«laá¹ƒ dassÄ• mÄ• ti tehi paá¹-hamaá¹ƒ vuttattÄ• viÃ±
mÅ«lanti bhaá¹‡itaá¹ƒ sÄ• maÃ±Ã±avacanato akappiyavacanaá¹ƒ na hoti, tasmÄ• mÅ«laá
vaá¹-á¹-ati. __anajjhÄ• vutthaka_nti apariggahitaá¹ƒ. __akappiyakahÄ• paá¹‡Ä• di na dÄ• ta
akappiyakahÄ• paá¹‡Ä• diá¹ƒ asÄ• diyantena kappiyavohÄ• rato dÄ• tuá¹ƒ vaá¹-á¹-ati, tath
manussÄ• ca etassa santakaá¹ƒ kiÃ±ci atthÄ«ti viheá¹-hetabbaá¹ƒ maÃ±Ã±antÄ«ti akappiy
paá¹-ikkhittaá¹ƒ. __tatheva pÄ• cetvÄ• _ti hatthakammavaseneva pÄ• cetvÄ• . ``kiá¹ƒ, bhan
pucchite yadatthÄ• ya paviá¹-á¹-ho, taá¹ƒ kathetuá¹ƒ vaá¹-á¹-ati pucchitapaÃ±hattÄ• .

__vatta_nti cÄ• rittaá¹ƒ, Ä• patti pana na hotÄ«ti adhippÄ• yo. __kappiyaá¹ƒ kÄ• rÄ• petvÄ•
sÄ• khÄ• ya laggarajasmiá¹ƒ patte patitepi sÄ• khaá¹ƒ chinditvÄ• khÄ• ditukÄ• matÄ• yapi
vuttaá¹ƒ. __ ``nadiá¹ƒ vÄ• ... pe ... Ä• harÄ• â€™â€™ ti vatthuá¹ƒ vaá¹-á¹-atÄ«_ti aparigga
__gehato ... pe ... paribhuÃ±jitabba_nti pariggahitaudakattÄ• viÃ±Ã±attiyÄ• dukkaá¹-aá¹ƒ h
__alajjÄ«hi ... pe ... na kÄ• retabba_nti idaá¹ƒ uttaribhaá¹…gÄ• dhikÄ• rattÄ• ajjhoharaá¹‡Ä
vuttaá¹ƒ. bÄ• hiraparibhogesu pana alajjÄ«hipi hatthakammaá¹ƒ kÄ• retuá¹ƒ vaá¹-á¹-atÄ«ti.

__goá¹‡aá¹ƒ pana ... pe ... Ä• harÄ• petuá¹ƒ na vaá¹-á¹-atÄ«_ti attano atthÄ• ya mÅ«lacche
Ä• harÄ• petuá¹ƒ na vaá¹-á¹-ati. __Ä• harÄ• pentassa dukkaá¹-a_nti aÃ±Ã±Ä• takaviÃ±Ã±a
atthÄ• ya sÄ• diyanepi \Ne II 294/ dukkaá¹-ameva ``hatthigavÄ• ssavaá¸·avapaá¹-iggahaá¹‡
hotÄ«â€™â€™ ti (DN I 10, 194) vuttattÄ• . tenevÄ• ha __ ``Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• na
yÄ• cituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti. __rakkhitvÄ• _ti yathÄ• corÄ• na haranti, evaá¹ƒ
__jaggitvÄ• _ti tiá¹‡adÄ• nÄ• dÄ«hi jaggitvÄ• . __na sampaá¹-icchitabba_nti attano atthÄ• y
paá¹-ikkhittattÄ• vuttaá¹ƒ.

__sakaá¹-aá¹ƒ dethÄ• ti ... pe ... vaá¹-á¹-atÄ«_ti mÅ«lacchejjavasena sakaá¹-aá¹ƒ dethÄ• ti
vaá¹-á¹-ati. __tÄ• vakÄ• likaá¹ƒ vaá¹-á¹-atÄ«_ti tÄ• vakÄ• likaá¹ƒ katvÄ• sabbattha yÄ• citu
valliÄ• dÄ«su ca parapariggahitesu eseva nayoti yojetabbaá¹ƒ \Be II 332/. __garubhaá¹‡á¸•
valliÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena veá¸·umuÃ±japabbajatiá¹‡amattikÄ• naá¹ƒ saá¹…
pana vatthuvasena appaá¹ƒ hutvÄ• agghavasena mahantaá¹ƒ haritÄ• lahiá¹…gulakÄ• di, ta
appahontampi yÄ• cituá¹ƒ na vaá¹-á¹-atÄ«ti vadanti.

__sÄ• _ti viÃ±Ã±attiá¹ƒ parÄ• masati. sÄ• ca idha parikathÄ• dinÄ• yena kenaci adhippÄ•
viÃ±Ã±attÄ«ti gahetabbÄ• . tenÄ• ha __ ``sabbena sabbaâ€™â€™ _nti, sabbappakÄ• renÄ
``parikathÄ• divasenapi viÃ±Ã±Ä• panaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti dÄ«peti. parikathobh
cÄ«varapiá¹‡á¸• apÄ• tesu dvÄ«su paccayesu na vaá¹-á¹-ati. idÄ• ni senÄ• sanapaccaye a
parikathÄ• dÄ«hi visesetvÄ• dassento __ ``Ä• hara dehÄ«ti viÃ±Ã±attimattameva na vaá¹-á
__parikathobhÄ• sanimittakammÄ• ni vaá¹-á¹-antÄ«_ti ettha __parikathÄ• _ nÄ• ma pariyÄ•

bhikkhusaá¹…ghassa senÄ• sanaá¹ƒ sambÄ• dhantiÄ• divacanaá¹ƒ. __obhÄ• so_ nÄ• ma
adhippÄ• yo vibhÅ«to hoti, evaá¹ƒ obhÄ• sanaá¹ƒ, upÄ• sakÄ• , tumhe kuhiá¹ƒ vasathÄ• ti?
bhikkhÅ«naá¹ƒ pana, upÄ• sakÄ• , pÄ• sÄ• do na vaá¹-á¹-atÄ«tiÄ• divacanaá¹ƒ. __nimittak
uddissa yathÄ• adhippÄ• yo viÃ±Ã±Ä• yati, evaá¹ƒ nimittakammaá¹ƒ, senÄ• sanatthaá¹ƒ b
karontassa ``kiá¹ƒ, bhante, karosi, ko kÄ• rÄ• petÄ«â€™â€™ ti vutte ``na kocÄ«â€™â€™ ti

idÄ• ni gilÄ• napaccaye viÃ±Ã±attiÄ• dikaá¹ƒ sabbampi vaá¹-á¹-atÄ«ti dassento Ä• ha __ ``
panÄ• â€™â€™ _tiÄ• di. tathÄ• uppannaá¹ƒ pana bhesajjaá¹ƒ roge vÅ«pasante paribhuÃ±
vaá¹-á¹-atÄ«ti? tattha vinayadharÄ• ``bhagavatÄ• rogasÄ«sena paribhogassa dvÄ• raá¹ƒ
arogakÄ• lepi paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, Ä• patti na hotÄ«â€™â€™ ti vadanti. suttantikÄ•
II 295/ Ä• patti na hoti, Ä• jÄ«vaá¹ƒ pana kopeti, tasmÄ• sallekhappaá¹-ipattiyaá¹ƒ á¹-hitass
sallekhaá¹ƒ kopetÄ«â€™â€™ ti vadanti. __ukkamantÄ«_ti apagacchanti.

<344> maá¹‡i kaá¹‡á¹-he assÄ• ti __maá¹‡ikaá¹‡á¹-ho, _ maá¹‡inÄ• upalakkhito vÄ• kaá¹
__maá¹‡ikaá¹‡á¹-ho_ti majjhapadalopÄ«samÄ• so daá¹-á¹-habbo. __devavaá¹‡á¹‡a_nti dev
__pasannÄ• kÄ• ra_nti pasannehi kÄ• tabbakiccaá¹ƒ, kÄ• yaveyyÄ• vaccasaá¹…khÄ• taá¹ƒ
hoti. maá¹‡iyÄ• canÄ• ya tassa anÄ• gamanena \Be II 333/ attano vaá¸• á¸• hi hotÄ«ti vutta
atthoâ€™â€™ ti, mantapadanÄ«hÄ• rena vÄ• tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ.

<345> __vattamÄ• nasamÄ«pe_ti vattamÄ• nassa samÄ«pe atÄ«te. __evaá¹ƒ vattuá¹ƒ labb
vattabbe vattamÄ• nasamÄ«pattÄ• ``Ä• gacchasÄ«â€™â€™ ti evaá¹ƒ vattamÄ• navohÄ• n
lakkhaá¹‡aá¹ƒ panettha saddasatthÄ• nusÄ• rato veditabbaá¹ƒ. __so eva nayo_ti ``Ä• gato
``Ä• gacchÄ• mÄ«â€™â€™ ti ayampi vattamÄ• nasamÄ«pe vattamÄ• navohÄ• roti dasseti

348-349__._ yasmÄ• pana na sakkÄ• kevalaá¹ƒ yÄ• canÄ• ya kiÃ±ci kÄ• tuá¹ƒ, tasmÄ• ``
upakaraá¹‡ehÄ«â€™â€™ ti adhippÄ• yattho vutto. uddhaá¹ƒmukhaá¹ƒ littÄ• __ullittÄ• , _ a
__avalittÄ• _. yasmÄ• pana uddhaá¹ƒmukhaá¹ƒ limpantÄ• yebhuyyena anto limpanti, adho
tasmÄ• vuttaá¹ƒ __ ``ullittÄ• ti antolittÄ• , avalittÄ• ti bahilittÄ• â€™â€™ _ti. tattha __ullittÄ•
á¹-hapetvÄ• tulÄ• piá¹-á¹-hasaá¹…ghÄ• tavÄ• tapÄ• nadhÅ«machiddÄ• dibhedaá¹ƒ alepok
kuá¹-á¹-ehi saddhiá¹ƒ ghaá¹-etvÄ• chadanassa anto sudhÄ• ya vÄ• mattikÄ• ya vÄ• littÄ•
vuttanayeneva chadanassa bahi littÄ• . __ullittÄ• valittÄ• _ nÄ• ma tatheva chadanassa ant

__byaÃ±janaá¹ƒ sametÄ«_ti ``kÄ• rayamÄ• nenÄ• â€™â€™ ti hetukattuvasena uddiá¹-á¹-h
``kÄ• rÄ• pentenÄ• â€™â€™ ti hetukattuvaseneva niddesassa katattÄ• byaÃ±janaá¹ƒ sam
kÄ• rÄ• pento vÄ• â€™â€™ ti kasmÄ• tassa padabhÄ• janaá¹ƒ vuttanti Ä• ha __ ``yasmÄ•
vippakataá¹ƒ parehi pariyosÄ• petÄ«â€™â€™ tiÄ• divacanato __ ``karontenapi idha vuttana
paá¹-ipajjitabbaâ€™â€™ _nti vuttaá¹ƒ. tattha __idha vuttanayenevÄ• _ti imasmiá¹ƒ sikkhÄ•
__ubhopete_ti kÄ• rakakÄ• rÄ• pakÄ• . __kÄ• rayamÄ• nenÄ• ti iminÄ• va padena saá¹…g

na hi kÄ• rayamÄ• no karonto nÄ• ma hoti, evaá¹ƒ panettha adhippÄ• yo veditabbo --- yasm
kÄ• rayamÄ• nenapi idha vuttanayeneva paá¹-ipajjitabbaá¹ƒ, tasmÄ• kÄ• rayamÄ• nena ev
vutte pageva karontenÄ• ti idaá¹ƒ atthato \Ne II 296/ Ä• gatamevÄ• ti ``kÄ• rayamÄ• nenÄ•
vuttaá¹ƒ. tato ``kÄ• rayamÄ• nenÄ• â€™â€™ ti vutte sÄ• matthiyato labbhamÄ• nopi attho
hotÄ«ti. __byaÃ±janaá¹ƒ_ \Be II 334/ __vilomitaá¹ƒ bhaveyyÄ• _ti yasmÄ• ``kÄ• rayamÄ• n
``karontenÄ• â€™â€™ ti idaá¹ƒ pariyÄ• yavacanaá¹ƒ na hoti, tasmÄ• karontena vÄ• kÄ• r
padatthavasena niddese kate byaÃ±janaá¹ƒ viruddhaá¹ƒ bhaveyyÄ• ti adhippÄ• yo. __attha
sÄ• matthiyato ca labbhamÄ• naá¹ƒ atthamattameva.

__uddeso_ti uddisitabbo. __abbohÄ• rika_nti appamÄ• á¹‡aá¹ƒ. ``Ä• yÄ• mato ca vitthÄ• ra
vikappatthassa __vÄ• _-saddassa vuttattÄ• ekatobhÄ• gena vaá¸• á¸• hitepi Ä• pattiyevÄ•
panÄ• â€™â€™ _tiÄ• dimÄ• ha. __tihatthÄ• _ti vaá¸• á¸• hakÄ«hatthena tihatthÄ• . __pam
pakatividatthiyÄ• navavidatthippamÄ• á¹‡o maÃ±co. __pamÄ• á¹‡ikÄ• kÄ• retabbÄ• _ti uk
sandhÄ• ya vuttattÄ• ukkaá¹-á¹-happamÄ• á¹‡ayuttÄ• va kuá¹-i adesitavatthukÄ• na vaá¹-
Å«natarÄ• adesitavatthukÄ• pi vaá¹-á¹-atÄ«ti kassaci sandeho siyÄ• ti taá¹ƒnivattanatthaá¹
Å«natarampÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pamÄ• á¹‡ato Å«natara_nti pÄ• á¸·iyaá¹
Å«nataraá¹ƒ. pacchimena pamÄ• á¹‡ena catuhatthato Å«natarÄ• kuá¹-i nÄ• ma na hotÄ«ti
kuá¹-ilakkhaá¹‡appattaá¹ƒ kuá¹-iá¹ƒ dassetuá¹ƒ __ ``catuhatthaá¹ƒ paÃ±cahatthampÄ«â€™
__kalalalepo_ti kenaci silesena katalepo, tambamattikÄ• dikalalalepo vÄ• . __alepo evÄ• _t
adhippÄ• yo. __piá¹-á¹-hasaá¹…ghÄ• á¹-o_ dvÄ• rabÄ• hÄ• . __oloketvÄ• pÄ«_ti apaloketv
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• yo.

<353> yathÄ• sÄ«hÄ• dÄ«naá¹ƒ gocarÄ• ya pakkamantÄ• naá¹ƒ nibaddhagamanamaggo
nibaddhagamanamaggo na vaá¹-á¹-ati. __etesa_nti sÄ«hÄ• dÄ«naá¹ƒ. __cÄ• ribhÅ«mÄ«_t
gahitÄ• _ti na vÄ• ritÄ• ti adhippÄ• yo. __Ä• rogyatthÄ• yÄ• _ti nirupaddavatthÄ• ya. __ses
pubbaá¹‡á¹‡anissitÄ• dÄ«ni. __pubbaá¹‡á¹‡anissita_nti ettha pubbaá¹‡á¹‡aviruhanaá¹-á¹-h
pubbaá¹‡á¹‡a-saddena gahitaá¹ƒ. tenÄ• ha --- __ ``sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ ... pe ...
abhihananti etthÄ• ti __abbhÄ• ghÄ• taá¹ƒ_. ``verigharaâ€™â€™ nti vuttamevatthaá¹ƒ vibh
mÄ• raá¹‡atthÄ• ya kataâ€™â€™ _nti vuttaá¹ƒ. __dhammagandhikÄ• _ti hatthapÄ• dÄ• dic

__Ä• vijjituá¹ƒ_ \Be II 335/ __na sakkÄ• hotÄ«_ti chindataá¹-Ä• disambhavato na sakkÄ• h
__pÄ• cina_nti kuá¹-ivatthusÄ• mantÄ• cinitabbaadhiá¹-á¹-hÄ• naá¹ƒ. kiÃ±cÄ• pi idha pubb
adinnÄ• dÄ• ne viya viseso natthi, tathÄ• pi tesaá¹ƒ vibhÄ• gena dassanaá¹ƒ chinditvÄ• pu
II 297/ kuá¹-iyÄ• bhedanaparicchedadassanatthaá¹ƒ kataá¹ƒ. __tadatthÄ• yÄ• _ti tacchana
kata_nti adesitavatthuá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ vÄ• kataá¹ƒ. dÄ• runÄ• kataá¹ƒ kuá¹-á
__dÄ• rukuá¹-á¹-ikÄ• , _ kuá¹-i. __silÄ• kuá¹-á¹-ika_ntiÄ• dÄ«supi eseva nayo. __paá¹‡á¹‡a
paá¹‡á¹‡ehi chÄ• detabbaá¹ƒ ullittÄ• valittaá¹ƒ kuá¹-imeva vadati. tenevÄ• ha __ ``sabhittic
limpissÄ• mÄ«â€™â€™ _ti.

antolepeneva niá¹-á¹-hÄ• petukÄ• maá¹ƒ sandhÄ• ya __ ``antolepe vÄ• â€™â€™ _tiÄ• di v
etthÄ• pi eseva nayo. tasmiá¹ƒ dvÄ• rabaddhe vÄ• vÄ• tapÄ• ne vÄ• á¹-hapiteti yojetabba
dvÄ• rabaddhassa vÄ• vÄ• tapÄ• nassa vÄ• okÄ• saá¹ƒ. __puna vaá¸• á¸• hetvÄ• vÄ• _ti
khuddakaá¹ƒ ce, bhedanena puna vaá¸• á¸• hetvÄ• . __lepo na ghaá¹-iyatÄ«_ti pubbe dinna
vÄ• tapÄ• nena vÄ• saddhiá¹ƒ na ghaá¹-iyati, ekÄ• baddhaá¹ƒ hutvÄ• na tiá¹-á¹-hatÄ«ti vu
dvÄ• rabaddhaá¹ƒ vÄ• vÄ• tapÄ• naá¹ƒ vÄ• . __paá¹-hamameva saá¹…ghÄ• diseso_ti lepa
dvÄ• rabaddhaá¹ƒ vÄ• vÄ• tapÄ• naá¹ƒ vÄ• á¹-hapanato pubbeyeva saá¹…ghÄ• diseso. _
appattacchadanaá¹ƒ katvÄ• _ti ettha evaá¹ƒ me Ä• patti na siyÄ• ti bhittiyaá¹ƒ vÄ• chadane
okÄ• saá¹ƒ lepena aghaá¹-etvÄ• á¹-hapeti, vaá¹-á¹-atÄ«ti vadanti. mattikÄ• kuá¹-á¹-ameva
mattikÄ• lepasaá¹…khyaá¹ƒ gacchatÄ«ti Ä• ha --- __ ``sace mattikÄ• ya kuá¹-á¹-aá¹ƒ karoti
saddhiá¹ƒ ghaá¹-ane Ä• pattÄ«â€™â€™ _ti. __ubhinnaá¹ƒ anÄ• pattÄ«_ti purimassa lepass
attuddesikatÄ• sambhavato ubhinnaá¹ƒ anÄ• patti, tasmÄ• vinÄ• pi vattasÄ«sena tena anÄ
karoti, ubhinnaá¹ƒ anÄ• pattiyeva. sace tena Ä• á¹‡atto karoti, mÅ«laá¹-á¹-hasseva Ä• patti.

<354> __chattiá¹ƒsa catukkÄ• ni_ nÄ• ma ``bhikkhu kuá¹-iá¹ƒ karotÄ«â€™â€™ tiÄ• dimhi p
adesitavatthukacatukkaá¹ƒ desitavatthukacatukkaá¹ƒ pamÄ• á¹‡Ä• tikkantacatukkaá¹ƒ pam
adesitavatthukappamÄ• á¹‡Ä• tikkantacatukkaá¹ƒ desitavatthukappamÄ• á¹‡ikacatukkanti \
evaá¹ƒ samÄ• disativÄ• rÄ• dÄ«supi paÃ±casÅ«ti chattiá¹ƒsa. __Ä• pattibhedadassanattha
ce bhikkhu vatthusmiá¹ƒ aparikkamaneâ€™â€™ ti avisesena mÄ• tikÄ• ya vuttattÄ• sÄ• ra
saá¹…ghÄ• disesova siyÄ• ti micchÄ• gÄ• hanivattanatthaá¹ƒ sÄ• rambhe aparikkamane ca
adesitavatthukatÄ• ya pamÄ• á¹‡Ä• tikkantatÄ• ya ca saá¹…ghÄ• disesoti evaá¹ƒ Ä• pattib

355-361__._ ``dvÄ«hi saá¹…ghÄ• disesehÄ«â€™â€™ ti vattabbe vibhattibyattayena ca vac
__dvinnaá¹ƒ saá¹…ghÄ• disesenÄ• _ti vuttanti Ä• ha __ ``dvÄ«hi saá¹…ghÄ• disesehi ... pe
_ti. ``aÃ±Ã±assa vÄ• dÄ• tabbÄ• â€™â€™ ti vuttattÄ• vippakataá¹ƒ kuá¹-iá¹ƒ labhitvÄ• at
karontassapi Ä• dito \Ne II 298/ paá¹-á¹-hÄ• ya akatattÄ• anÄ• pattiyevÄ• ti vadanti. __apa
viddhaá¹ƒsetabbÄ• . __bhÅ«misamaá¹ƒ katvÄ• _ti kuá¹-ivatthusamaá¹ƒ katvÄ• .

<364> __na hettha lepo ghaá¹-iyatÄ«_ti chadanalepassa abhÄ• vato vuttaá¹ƒ, visuá¹ƒyeva
sacepi leá¹‡assa anto uparibhÄ• ge cittakammÄ• dikaraá¹‡atthaá¹ƒ lepaá¹ƒ denti, vaá¹-á¹-a
akatÄ• iá¹-á¹-hakÄ• diguhÄ• guhÄ• nÄ• mÄ• ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __tiá¹‡ehi
chÄ• ditakuá¹-ikÄ• va vuttÄ• _ti ``kukkuá¹-acchikagehaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• `
daá¹‡á¸• akehÄ«â€™â€™ tiÄ• dinÄ• puna taá¹ƒ dassentehi tiá¹‡apaá¹‡á¹‡acchadanÄ• ku
daá¹‡á¸• akehi jÄ• labandhaá¹ƒ katvÄ• _ti chadanaá¹ƒ dÄ«ghato tiriyato ca á¹-hapitadaá¹‡á
bandhitvÄ• . __ogumphetvÄ• _ti tiá¹‡Ä• diá¹ƒ viddhaá¹ƒsetvÄ• . __bhittilepena saddhiá¹ƒ le
ullittÄ• valittabhÄ• vassa chadanaá¹ƒ sandhÄ• ya vuttattÄ• sacepi bhittilepena anatthiko ho
samantato bhittiyÄ• appamattakenapi ghaá¹-ite bhittilepena vinÄ• pi Ä• pattiyevÄ• ti vadant

upacikÄ• mocanatthameva heá¹-á¹-hÄ• pÄ• sÄ• á¹‡akuá¹-á¹-aá¹ƒ katvÄ• taá¹ƒ alimpitvÄ•
ghaá¹-iyati nÄ• ma, __anÄ• pattiyevÄ• _ti iminÄ• aá¹-á¹-hakathÄ• vacanena taá¹ƒ na same
``bhittiá¹ƒ alimpitukÄ• matÄ• ya abhÄ• vato chadanalepe pÄ• sÄ• á¹‡akuá¹-á¹-ena saddhiá
anÄ• patti vuttÄ• â€™â€™ ti, tampi na yuttaá¹ƒ. ``upacikÄ• mocanatthamevÄ• â€™â€™ ti
pÄ• sÄ• á¹‡akuá¹-á¹-e puna limpitukÄ• matÄ• ya abhÄ• voyeva viÃ±Ã±Ä• yati, teneva ``taá
337/ vuttaá¹ƒ. tasmÄ• ``ullittÄ• dibhÄ• vo ... pe ... chadanameva sandhÄ• ya vuttoâ€™â€™
bhittilepe chadanalepena vinÄ• Ä• patti na hotÄ«ti chadanalepassa padhÄ• nabhÄ• vadass
pana bhittilepena vinÄ• pi Ä• patti hotÄ«ti dassanatthanti vadanti, idameva cettha yuttataran
khanti. __etthÄ• _ti tiá¹‡akuá¹-ikÄ• ya.

ettha ca tiá¹‡akuá¹-ikÄ• ya eva sabbathÄ• anÄ• pattibhÄ• vassa dassanaá¹ƒ __parivÄ• rap
tiá¹‡akuá¹-ikÄ• ya sÄ• rambhÄ• dipaccayÄ• pi anÄ• pattibhÄ• vo sukhena sakkÄ• sÄ• dhe
ca sabbathÄ• anÄ• pattibhÄ• ve sÄ• dhite teneva nayena leá¹‡aguhÄ• dÄ«supi sÄ• rambh
sakkÄ• viÃ±Ã±Ä• tunti. teneva __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tathÄ• hi tiá¹‡
sÄ• rambhÄ• dipaccayÄ• pi anÄ• pattibhÄ• ve sÄ• dhite teneva nayena aÃ±Ã±assatthÄ• ya
sÄ• rambhÄ• dipaccayÄ• pi anÄ• pattibhÄ• vo atthato dassitoyeva hoti. evaÃ±ca sati bhikkh
``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti, samÄ• disati ca desitavatthukÄ• ca hotu anÄ• rambhÄ
tassa kuá¹-iá¹ƒ karonti adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. ``Ä• patti kÄ•
dukkaá¹-Ä• naâ€™â€™ nti pÄ• á¸·iyaá¹ƒ aÃ±Ã±assatthÄ• ya \Ne II 299/ karontassapi sÄ• r
dukkaá¹-aá¹ƒ kasmÄ• vuttanti imaá¹ƒ codanaá¹ƒ manasi nidhÄ• ya __ ``yaá¹ƒ pana ... pe ..
vuttaâ€™â€™ _nti idaá¹ƒ vuttaá¹ƒ. ayaÃ±hettha adhippÄ• yo --- aÃ±Ã±assatthÄ• ya karont
sÄ• rambhÄ• dipaccayÄ• pi anÄ• pattiyeva. ``Ä• patti kÄ• rukÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dukkaá
aÃ±Ã±assatthÄ• ya karontassa na sÄ• rambhÄ• dipaccayÄ• Ä• pattidassanatthaá¹ƒ vuttaá
yathÄ• samÄ• diá¹-á¹-hÄ• ya akaraá¹‡apaccayÄ• Ä• pattidassanatthanti. yasmÄ• bahÅ«su
ca purÄ• á¹‡apotthake ayameva pÄ• á¹-hakkamo dissati, tasmÄ• yathÄ• diá¹-á¹-hapÄ• á¹-h
pakÄ• sito. katthaci potthake pana ``kuá¹-ilakkhaá¹‡appattampi kuá¹-iá¹ƒ ... pe ... anÄ• pattÄ
imassÄ• nantaraá¹ƒ ``yaá¹ƒ panÄ• â€™â€™ tiÄ• dipÄ• á¹-haá¹ƒ likhanti, evaÃ±ca sati tatth
pÄ• kaá¹-oyeva. __anÄ• pattÄ«ti vatvÄ• _ti uposathÄ• gÄ• raÃ±ca bhavissati, ahaÃ±ca vas
vÄ• sÄ• gÄ• ratthÄ• ya eva aniyamitattÄ• anÄ• pattÄ«ti vatvÄ• .

pamÄ• á¹‡Ä• tikkantakuá¹-ikaraá¹‡alakkhaá¹‡Ä• \Be II 338/ kiriyÄ• yeva, adesitavatthumÅ«
aá¹…gaá¹ƒ hoti pamÄ• á¹‡Ä• tikkantamÅ«likÄ• yapi, tadubhayaá¹ƒ ekato katvÄ• ``kiriyÄ• k
vatthuá¹ƒ adesÄ• petvÄ• pamÄ• á¹‡ayuttaá¹ƒ kuá¹-iá¹ƒ karontassapi vatthuá¹ƒ desÄ• petv
kuá¹-ikaraá¹‡akiriyÄ• ya ca samuá¹-á¹-hÄ• nato kiriyÄ• kiriyatova samuá¹-á¹-hÄ• tÄ«ti vedita
paá¹‡á¹‡attiajÄ• nanacittena acittakaá¹ƒ. ullittÄ• dÄ«naá¹ƒ aÃ±Ã±ataratÄ• , heá¹-á¹-himapp
adesitavatthutÄ• , pamÄ• á¹‡Ä• tikkantatÄ• , attuddesikatÄ• , vÄ• sÄ• gÄ• ratÄ• , lepaghaá
vÄ• satta vÄ• aá¹…gÄ• ni.

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<365> sattame __evaá¹ƒnÄ• make nagare_ti kosambÄ«nÄ• make. tassa kira nagarassa Ä•
tesu á¹-hÄ• nesu kosambarukkhÄ• va ussannÄ• ahesuá¹ƒ, tasmÄ• kosambÄ«ti saá¹…khy
isino assamato avidÅ«re mÄ• pitattÄ• ti eke. idaá¹ƒ vuttaá¹ƒ hoti --- kusumbassa isino nivÄ•
tassa ca avidÅ«re bhavattÄ• nagaraá¹ƒ kosambÄ«ti saá¹…khyaá¹ƒ gatanti. __ghositanÄ• n
so kÄ• rito_ti ettha ko ghositaseá¹-á¹-hi, kathaÃ±cÄ• nena so Ä• rÄ• mo kÄ• ritoti? pubbe ki
nÄ• ma ahosi. tato kotÅ«halako nÄ• ma daliddo chÄ• takabhayena saputtadÄ• ro subhikkha
puttaá¹ƒ \Ne II 300/ vahituá¹ƒ asakkonto chaá¸• á¸• etvÄ• agamÄ• si. mÄ• tÄ• nivattitvÄ•
ekaá¹ƒ gopÄ• lakagÄ• maá¹ƒ pavisiá¹ƒsu. gopÄ• lakÄ• naÃ±ca tadÄ• bahupÄ• yÄ• so paá
labhitvÄ• bhuÃ±jiá¹ƒsu. atha so puriso bahutaraá¹ƒ pÄ• yÄ• saá¹ƒ bhutto jÄ«rÄ• petuá¹ƒ as
kÄ• laá¹ƒ katvÄ• tattheva sunakhiyÄ• kucchismiá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• kukkuro jÄ•
ahosi. gopÄ• lako ca paccekabuddhaá¹ƒ upaá¹-á¹-hÄ• ti. paccekabuddhopi bhattakiccakÄ•
piá¹‡á¸• aá¹ƒ deti. so paccekabuddhe sinehaá¹ƒ uppÄ• detvÄ• gopÄ• lakena saddhiá¹ƒ pa
gopÄ• lake \Be II 339/ asannihite bhattavelÄ• yaá¹ƒ sayameva gantvÄ• kÄ• lÄ• rocanattha
bhussati, antarÄ• maggepi caá¹‡á¸• amige disvÄ• bhussitvÄ• palÄ• peti. so paccekabuddh
katvÄ• devaloke nibbatti. tatrÄ• ssa ``ghosakadevaputtoâ€™â€™ tveva nÄ• maá¹ƒ ahosi.

so devalokato cavitvÄ• kosambiyaá¹ƒ ekasmiá¹ƒ kulaghare nibbatti. taá¹ƒ aputtako kira seá
mÄ• tÄ• pitÅ«naá¹ƒ dhanaá¹ƒ datvÄ• puttaá¹ƒ katvÄ• aggahesi. atha attano putte jÄ• te sa
ghÄ• tÄ• petuá¹ƒ upakkami. so puÃ±Ã±avantatÄ• ya sattasupi á¹-hÄ• nesu maraá¹‡aá¹ƒ ap
seá¹-á¹-hidhÄ«tÄ• ya veyyattiyena laddhajÄ«viko aparabhÄ• ge pitu accayena seá¹-á¹-hiá¹-
ghositaseá¹-á¹-hi nÄ• ma jÄ• to. aÃ±Ã±epi kosambiyaá¹ƒ kukkuá¹-aseá¹-á¹-hi, pÄ• vÄ• riyas
seá¹-á¹-hino atthi, iminÄ• saddhiá¹ƒ tayo ahesuá¹ƒ.

tena ca samayena tesaá¹ƒ sahÄ• yakÄ• naá¹ƒ seá¹-á¹-hÄ«naá¹ƒ kulÅ«pakÄ• paÃ±casatÄ•
te kÄ• lena kÄ• laá¹ƒ loá¹‡ambilasevanatthaá¹ƒ manussapathaá¹ƒ Ä• gacchanti. athekasmi
manussapathaá¹ƒ Ä• gacchantÄ• nirudakaá¹ƒ mahÄ• kantÄ• raá¹ƒ atikkamitvÄ• kantÄ• ra
nigrodharukkhaá¹ƒ disvÄ• cintesuá¹ƒ ``yÄ• diso ayaá¹ƒ rukkho, addhÄ• ettha mahesakkhÄ
bhavitabbaá¹ƒ, sÄ• dhu vatassa, sace no pÄ• nÄ«yaá¹ƒ vÄ• paribhojanÄ«yaá¹ƒ vÄ• dadey
isÄ«naá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ• ``imesaá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€™ ti atta
viá¹-apantarato naá¹…galasÄ«samattaá¹ƒ udakadhÄ• raá¹ƒ pavattesi. isigaá¹‡o rajatakkhar
udakavaá¹-á¹-iá¹ƒ disvÄ• attano bhÄ• janehi udakaá¹ƒ gahetvÄ• paribhogaá¹ƒ katvÄ• cint
amhÄ• kaá¹ƒ paribhogudakaá¹ƒ dinnaá¹ƒ, idaá¹ƒ pana agÄ• makaá¹ƒ mahÄ• raÃ±Ã±aá¹ƒ,
Ä• hÄ• rampi dadeyyÄ• â€™â€™ ti. devatÄ• isÄ«naá¹ƒ upakappanavasena dibbÄ• ni yÄ•
santappesi.

isayo cintayiá¹ƒsu ``devatÄ• ya amhÄ• kaá¹ƒ paribhogudakampi bhojanampi sabbaá¹ƒ dinn
301/, sace no attÄ• naá¹ƒ dasseyyÄ• â€™â€™ ti. devatÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ viditvÄ•
dassesi. devate mahatÄ« te sampatti, kiá¹ƒ kammaá¹ƒ katvÄ• imaá¹ƒ sampattiá¹ƒ adhigatÄ
parittakaá¹ƒ kammaá¹ƒ katvÄ• ti. upaá¸• á¸• huposathakammaá¹ƒ nissÄ• ya hi devatÄ• ya s
anÄ• thapiá¹‡á¸• ikassa \Be II 340/ kira gehe ayaá¹ƒ devaputto kammakÄ• ro ahosi. seá¹-á¹
uposathadivasesu antamaso dÄ• sakammakÄ• re upÄ• dÄ• ya sabbo jano uposathiko hoti.
ekakova pÄ• to uá¹-á¹-hÄ• ya kammantaá¹ƒ gato. mahÄ• seá¹-á¹-hi nivÄ• paá¹ƒ labhamÄ•
etassevekassa araÃ±Ã±aá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• assa sÄ• yamÄ• satthÄ• ya nivÄ• pa
ekasseva bhattaá¹ƒ pacitvÄ• araÃ±Ã±ato Ä• gatassa bhattaá¹ƒ vaá¸• á¸• hetvÄ• adÄ• si. k
``aÃ±Ã±esu divasesu imasmiá¹ƒ kÄ• le gehaá¹ƒ ekasaddaá¹ƒ ahosi, ajja ativiya sannisinnaa
etaâ€™â€™ nti. tassa sÄ• Ä• cikkhi ``ajja imasmiá¹ƒ gehe sabbe manussÄ• uposathikÄ• ,
tuyhevekassa nivÄ• paá¹ƒ adÄ• sÄ«â€™â€™ ti. evaá¹ƒ ammÄ• ti. Ä• ma sÄ• mÄ«ti. ``imas
samÄ• dinnassa uposathakammaá¹ƒ hoti, na hotÄ«â€™â€™ ti mahÄ• seá¹-á¹-hiá¹ƒ puccha
pucchito mahÄ• seá¹-á¹-hi Ä• ha --- ``sakalauposathakammaá¹ƒ na hoti, upaá¸• á¸• hakam
hotÄ«â€™â€™ ti. kammakÄ• ro bhattaá¹ƒ abhuÃ±jitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• uposath
vasanaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nipajji. tassa Ä• hÄ• raparikkhÄ«á¹‡akÄ• yassa rattiá¹ƒ v
paccÅ«sasamaye kÄ• laá¹ƒ katvÄ• upaá¸• á¸• huposathakammanissandena mahÄ• vattan
nigrodharukkhadevaputto hutvÄ• nibbatti.

so taá¹ƒ pavattiá¹ƒ isÄ«naá¹ƒ Ä• rocesi. isayo pucchiá¹ƒsu ``tumhehi mayaá¹ƒ `buddho dha
assutapubbaá¹ƒ sÄ• vitÄ• , uppanno nu kho loke buddhoâ€™â€™ ti. Ä• ma, bhante, uppan
vasatÄ«ti. sÄ• vatthiyaá¹ƒ nissÄ• ya jetavane, bhanteti. isayo ``tiá¹-á¹-hatha tumhe, mayaá¹
passissÄ• mÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• nikkhamitvÄ• anupubbena kosambÄ«na
mahÄ• seá¹-á¹-hino ``isayo Ä• gatÄ• â€™â€™ ti paccuggamanaá¹ƒ katvÄ• ``sve amhÄ• ka
bhanteâ€™â€™ ti nimantetvÄ• punadivase isigaá¹‡assa mahÄ• dÄ• naá¹ƒ adaá¹ƒsu. isayo
ti Ä• pucchiá¹ƒsu. bhante, tumhe aÃ±Ã±asmiá¹ƒ kÄ• le ekampi mÄ• saá¹ƒ dvepi tayopi catt
gacchatha, imasmiá¹ƒ pana vÄ• re hiyyo Ä• gantvÄ• ``ajjeva gacchÄ• mÄ• â€™â€™ ti vad
gahapatayo buddho loke uppanno, na kho pana sakkÄ• jÄ«vitantarÄ• yo jÄ• nituá¹ƒ, tena n
gacchÄ• mÄ• ti \Be II 341/. tena hi, bhante, mayampi Ä• gacchÄ• ma, amhehi saddhiá¹ƒyev
agÄ• riyÄ• nÄ• ma mahÄ• jaá¹-Ä• , tiá¹-á¹-hatha tumhe, mayaá¹ƒ puretaraá¹ƒ gamissÄ• m
II 302/ ekaá¹-á¹-hÄ• ne dve divasÄ• ni avasitvÄ• turitagamanena sÄ• vatthiá¹ƒ patvÄ• jeta
santikameva agamaá¹ƒsu. tattha madhuradhammakathaá¹ƒ sutvÄ• sabbeva pabbajitvÄ• a

tepi tayo seá¹-á¹-hino paÃ±cahi paÃ±cahi sakaá¹-asatehi sappimadhuphÄ• á¹‡itÄ• dÄ«ni ce
paá¹-á¹-uá¹‡á¹‡adukÅ«lÄ• dÄ«ni ca Ä• dÄ• ya kosambito nikkhamitvÄ• anupubbena sÄ• v
jetavanasÄ• mante khandhÄ• vÄ• raá¹ƒ bandhitvÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• p
ekamantaá¹ƒ nisÄ«diá¹ƒsu. satthÄ• tiá¹‡á¹‡ampi sahÄ• yÄ• naá¹ƒ madhuradhammakathaá

balavasomanassajÄ• tÄ• satthÄ• raá¹ƒ nimantetvÄ• punadivase mahÄ• dÄ• naá¹ƒ adaá¹ƒ
punadivaseti evaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ dÄ• naá¹ƒ datvÄ• ``bhante, amhÄ• kaá¹ƒ janap
paá¹-iÃ±Ã±aá¹ƒ dethÄ• â€™â€™ ti pÄ• damÅ«le nipajjiá¹ƒsu. bhagavÄ• ``suÃ±Ã±Ä• gÄ• r
abhiramantÄ«â€™â€™ ti Ä• ha. ``ettÄ• vatÄ• paá¹-iÃ±Ã±Ä• dinnÄ• nÄ• ma hotÄ«â€™â€
``dinnÄ• no bhagavatÄ• paá¹-iÃ±Ã±Ä• â€™â€™ ti pÄ• damÅ«le nipajjitvÄ• dasabalaá¹ƒ v
antarÄ• magge yojane yojane vihÄ• raá¹ƒ kÄ• retvÄ• anupubbena kosambiá¹ƒ patvÄ• ``lo
kathayiá¹ƒsu. tayo janÄ• attano attano Ä• rÄ• me mahantaá¹ƒ dhanapariccÄ• gaá¹ƒ katvÄ•
kÄ• rÄ• pesuá¹ƒ. tattha kukkuá¹-aseá¹-á¹-hinÄ• kÄ• rito __kukkuá¹-Ä• rÄ• mo_ nÄ• ma aho
ambavane kÄ• rito __pÄ• vÄ• rikambavanaá¹ƒ_ nÄ• ma. ghositena kÄ• rito __ghositÄ• rÄ•
sandhÄ• ya vuttaá¹ƒ ``ghositanÄ• makena kira seá¹-á¹-hinÄ• so kÄ• ritoâ€™â€™ ti.

yo abhinikkhamanakÄ• le saddhiá¹ƒ nikkhanto, yassa ca satthÄ• rÄ• parinibbÄ• nakÄ• le b
taá¹ƒ sandhÄ• yÄ• ha __ ``bodhisattakÄ• le upaá¹-á¹-hÄ• kachannassÄ• â€™â€™ _ti. imin
channovÄ• dasutte_ (MN III 389 Ä• dayo) gilÄ• no hutvÄ• dhammasenÄ• patinÄ• ovadiyan
adhivÄ• setuá¹ƒ asakkonto tiá¹‡hena satthena kaá¹‡á¹-hanÄ• á¸·iá¹ƒ chinditvÄ• maraá¹‡ab
ca upaá¹-á¹-hite attano puthujjanabhÄ• vaá¹ƒ Ã±atvÄ• saá¹ƒviggo vipassanaá¹ƒ paá¹-á¹-ha
pariggaá¹‡hanto arahattaá¹ƒ \Be II 342/ patvÄ• samasÄ«sÄ« hutvÄ• parinibbÄ• yi, ayaá¹ƒ
pÅ«jÄ• vacanappayoge kattari sÄ• mivacanassapi icchitattÄ• Ä• ha __ ``gÄ• massa vÄ• p
lakkhaá¹‡aá¹ƒ panettha saddasatthÄ• nusÄ• rato veditabbaá¹ƒ. __ekeko koá¹-á¹-hÄ• so_ti

<366> __kiriyato samuá¹-á¹-hÄ• nabhÄ• vo_ti kevalaá¹ƒ kiriyÄ• mattato samuá¹-á¹-hÄ• nab
vatthuno pana adesanÄ• ya kuá¹-ikaraá¹‡akiriyÄ• ya ca samuá¹-á¹-hÄ• nato kiriyÄ• kiriyato
veditabbaá¹ƒ \Ne II 303/. imasmiá¹ƒ sikkhÄ• pade __bhikkhÅ« vÄ• anabhineyyÄ• _ti ettha
so mahÄ• nÄ• goâ€™â€™ tiÄ• dÄ«su viya avadhÄ• raá¹‡atthoti daá¹-á¹-habbo.

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<380> aá¹-á¹-hame pÄ• kÄ• rena parikkhittanti sambandho. __gopuraá¹-á¹-Ä• lakayutta_nti
tattha tattha pÄ• kÄ• ramatthake patiá¹-á¹-hÄ• pitaaá¹-á¹-Ä• lakehi ca yuttaá¹ƒ. veá¸·Å«hi pa
abbhantare pupphÅ«pagaphalÅ«pagarukkhasaÃ±channattÄ• ca __nÄ«lobhÄ• saá¹ƒ_. chÄ
bhÅ«mibhÄ• gasampattiyÄ• ca __manoramaá¹ƒ_. __kÄ• á¸·akavesenÄ• _ti kalandakarÅ«p
__ta_nti uyyÄ• naá¹ƒ. __dabboti tassa therassa nÄ• ma_nti dabbatthambhe patitattÄ• dabb
nÄ• maá¹ƒ ahosi.

kassapadasabalassa sÄ• sanosakkanakÄ• le kira satta bhikkhÅ« ekacittÄ• hutvÄ• aÃ±Ã±e
disvÄ• ``idha kiá¹ƒ karoma, ekamante samaá¹‡adhammaá¹ƒ katvÄ• dukkhassantaá¹ƒ kari

nisseá¹‡iá¹ƒ bandhitvÄ• uccaá¹ƒ pabbatasikharaá¹ƒ abhiruhitvÄ• attano cittabalaá¹ƒ jÄ• na
pÄ• tentu, jÄ«vite sÄ• layÄ• otarantu, mÄ• pacchÄ• nutappino ahuvatthÄ• â€™â€™ ti vatv
nisseá¹‡iá¹ƒ pÄ• tetvÄ• ``appamattÄ• hotha, Ä• vusoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ova
nisÄ«ditvÄ• samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.

tatreko \Be II 343/ thero paÃ±came divase arahattaá¹ƒ patvÄ• ``mama kiccaá¹ƒ nipphannaa
á¹-hÄ• ne kiá¹ƒ karissÄ• mÄ«â€™â€™ ti iddhiyÄ• uttarakuruto piá¹‡á¸• apÄ• taá¹ƒ Ä• harit
imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jatha, bhikkhÄ• cÄ• rakiccaá¹ƒ mamÄ• yattaá¹ƒ hotu,
karothÄ• â€™â€™ ti. kiá¹ƒ nu mayaá¹ƒ, Ä• vuso, nisseá¹‡iá¹ƒ pÄ• tentÄ• evaá¹ƒ avacumh
dhammaá¹ƒ sacchikaroti, so bhikkhaá¹ƒ Ä• haratu, tenÄ• bhataá¹ƒ sesÄ• paribhuÃ±jitvÄ•
karissantÄ«â€™â€™ ti. natthi, Ä• vusoti. tumhe attano pubbahetunÄ• va labhittha, mayamp
vaá¹-á¹-assantaá¹ƒ karissÄ• ma, gacchatha tumheti. thero te saÃ±Ã±Ä• petuá¹ƒ asakkonto
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• gato. aparopi thero sattame divase anÄ• gÄ• miphalaá
suddhÄ• vÄ• sabrahmaloke nibbatto, itare therÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu
kulesu nibbattÄ• . eko gandhÄ• raraá¹-á¹-he takkasilanagare rÄ• jagehe nibbatto, eko pacca
304/ paribbÄ• jikÄ• ya kucchimhi nibbatto, eko bÄ• hiyaraá¹-á¹-he kuá¹-umbiyagehe nibbatto
kuá¹-umbiyagehe nibbatto.

ayaá¹ƒ pana dabbatthero mallaraá¹-á¹-he anupiyanagare ekassa mallaraÃ±Ã±o gehe paá¹-i
mÄ• tÄ• upavijaÃ±Ã±Ä• kÄ• lamakÄ• si. matasarÄ«raá¹ƒ susÄ• naá¹ƒ netvÄ• dÄ• rucitak
adaá¹ƒsu. aggivegasantattaá¹ƒ udarapaá¹-alaá¹ƒ dvedhÄ• ahosi. dÄ• rako attano puÃ±Ã±a
ekasmiá¹ƒ dabbatthambhe nipati, taá¹ƒ dÄ• rakaá¹ƒ gahetvÄ• ayyikÄ• ya adaá¹ƒsu. sÄ• ta
dabbatthambhe patitvÄ• laddhajÄ«vikattÄ• ``dabboâ€™â€™ ti tassa nÄ• maá¹ƒ akÄ• si. te
therassa nÄ• maâ€™â€™ nti.

tassa sattavassikakÄ• le satthÄ• bhikkhusaá¹…ghaparivuto mallaraá¹-á¹-he cÄ• rikaá¹ƒ car
patvÄ• anupiyambavane viharati. dabbakumÄ• ro satthÄ• raá¹ƒ disvÄ• saha dassaneneva
hutvÄ• ``ahaá¹ƒ dasabalassa santike pabbajissÄ• mÄ«â€™â€™ ti ayyikaá¹ƒ Ä• pucchi. sÄ
dabbakumÄ• raá¹ƒ Ä• dÄ• ya satthu santikaá¹ƒ gantvÄ• ``bhante, imaá¹ƒ kumÄ• raá¹ƒ pab
satthÄ• aÃ±Ã±atarassa bhikkhuno saÃ±Ã±aá¹ƒ adÄ• si ``bhikkhu imaá¹ƒ dÄ• rakaá¹ƒ pabb
satthu vacanaá¹ƒ sutvÄ• dabbakumÄ• raá¹ƒ pabbÄ• jento tacapaÃ±cakakammaá¹-á¹-hÄ• n
pubbahetusampanno katÄ• bhinÄ«hÄ• ro \Be II 344/ paá¹-hamakesavaá¹-á¹-iyÄ• voropana
patiá¹-á¹-hÄ• si, dutiyÄ• ya kesavaá¹-á¹-iyÄ• oropiyamÄ• nÄ• ya sakadÄ• gÄ• miphale, tati
sabbakesÄ• naá¹ƒ pana oropanaÃ±ca arahattaphalasacchikiriyÄ• ca apacchÄ• apure ahos
__ ``thero kira sattavassikova saá¹ƒvegaá¹ƒ labhitvÄ• pabbajito khuraggeyeva arahattaá¹ƒ
veditabboâ€™â€™ _ti.

__sÄ• vakena pattabba_nti yathupanissayaá¹ƒ tena tena sÄ• vakena pattabbaá¹ƒ. __tisso v

yathÄ• sambhavavasena vuttaá¹ƒ. __guá¹‡ajÄ• ta_nti ``yaÃ±ca kiÃ±ci sÄ• vakena pattabba
napuá¹ƒsakaliá¹…gasambandhadassanatthaá¹ƒ vuttaá¹ƒ. __catÅ«su saccesu catÅ«hi magg
kiccassa katattÄ• _ti dukkhasamudayanirodhamaggasaá¹…khÄ• tesu catÅ«su saccesu duk
samudayappahÄ• naá¹ƒ nirodhasacchikiriyÄ• maggabhÄ• vanÄ• ti ekekassa maggassa ca
vasena soá¸·asavidhassa kiccassa katattÄ• . __tato tato paá¹-ikkamitvÄ• _ti tato tato kiccato
paá¹-ivattitvÄ• . __silÄ• paá¹-á¹-ake_ti pÄ• sÄ• á¹‡aphalake. __terasÄ• pÄ«_ti
bhattuddesakasenÄ• sanaggÄ• hÄ• pakabhaá¹‡á¸• Ä• gÄ• rikacÄ«varapaá¹-iggÄ• hakacÄ«
hÄ• janakakhajjabhÄ• janakaappamattakavissajjakasÄ• á¹-iyaggÄ• hÄ• pakapattaggÄ• hÄ•
sakasammutÄ«naá¹ƒ \Ne II 305/ vasena terasÄ• pi sammutiyo dÄ• tuá¹ƒ vaá¹-á¹-anti.

<382> __apisÅ«_ti ettha __sÅ«_ti nipÄ• tamattaá¹ƒ, __api_-saddo aá¹-á¹-hÄ• nappayutto ``
anantaraá¹ƒ daá¹-á¹-habbo, vikÄ• lepi Ä• gacchantÄ«ti attho. __jÄ• nantÄ• _ti dÅ«rabhÄ• v
sabbapadesÅ«_ti ettha katikasaá¹‡á¹-hÄ• nÄ• dÄ«naá¹ƒ nÄ• nappakÄ• rattÄ• tasmiá¹ƒ tas
katikavattÄ• dÄ«ni visuá¹ƒ visuá¹ƒ kathÄ• petÄ«ti veditabbaá¹ƒ. sabbavihÄ• resu ca gaman
katvÄ• adhiá¹-á¹-hÄ• tÄ«ti vadanti. __ayaÃ±hi nimmitÄ• naá¹ƒ dhammatÄ• _ti aniyametvÄ•
``ekasmiá¹ƒ bhÄ• samÄ• nasmiâ€™â€™ ntiÄ• di dhammatÄ• . tathÄ• hi ye
vaá¹‡á¹‡avayasarÄ«rÄ• vayavaparikkhÄ• rakiriyÄ• visesÄ• dÄ«hi niyamaá¹ƒ akatvÄ• nimm
nimmitattÄ• iddhimatÄ• sadisÄ• va honti. á¹-hÄ• nanisajjÄ• dÄ«su bhÄ• sitatuá¹‡hÄ«bhÄ•
iddhimÄ• karoti, taá¹ƒ tadeva karonti. sace pana nÄ• nappakÄ• re kÄ• tukÄ• mo hoti, keci p
majjhimavaye, keci pacchimavaye, tathÄ• dÄ«ghakese, upaá¸• á¸• hamuá¹‡á¸• e \Be II 345
upaá¸• á¸• harattacÄ«vare, paá¹‡á¸• ukacÄ«vare,
padabhÄ• á¹‡adhammakathÄ• sarabhaÃ±Ã±apaÃ±hapucchanapaÃ±havissajjanacÄ«varasi
vÄ• nÄ• nappakÄ• rake kÄ• tukÄ• mo hoti, tena pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya ``ettakÄ
hontÅ«â€™â€™ tiÄ• dinÄ• nayena parikammaá¹ƒ katvÄ• puna samÄ• pajjitvÄ• vuá¹-á¹-h
adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒ icchiticchitappakÄ• rÄ• yeva honti. __avatthukavacanaá¹
nimmitÄ• naá¹ƒ ``ayaá¹ƒ maÃ±coâ€™â€™ tiÄ• divacanaá¹ƒ avatthukaá¹ƒ na hoti sabbattha
sambhavato.

<383> __ekacÄ• rikabhatta_nti atimanÄ• pattÄ• visuá¹ƒ á¹-hitikÄ• ya pÄ• petabbaá¹ƒ bhatt
__taddhitavohÄ• renÄ• _ti cattÄ• ri parimÄ• á¹‡amassa catukkanti evaá¹ƒ taddhitavohÄ• re
sÄ• dhakatamattÄ• Ä• ha --- __ ``karaá¹‡attheyeva karaá¹‡avacanaâ€™â€™ _nti, odanen
pucchantÄ«ti vuttaá¹ƒ hoti. ye ca odanena karaá¹‡abhÅ«tena pucchanti, tesaá¹ƒ pucchanÄ•
``kiá¹ƒ, bhante, odanaá¹ƒ demÄ• ti pucchantÄ«â€™â€™ _ti vuttaá¹ƒ.

__bhavo_ti bhavitabbo. __asamannÄ• haritvÄ• _ti Ä• bhogaá¹ƒ akatvÄ• . __rattiá¹ƒ samma
kÄ• laá¹ƒ supitvÄ• vuá¹-á¹-hÄ• ya sammantayamÄ• nÄ• . rattiyaÃ±hi paá¹-hamayÄ• mama
pabuddhÄ• naá¹ƒ ajjatanakÄ• lepi anajjatanÄ• bhimÄ• no hoti, tasmÄ• te ``hiyyoâ€™â€™
rattiyaá¹ƒ kammappasutÄ• jÄ• gariyamanuyuttÄ• honti, tesaá¹ƒ ajjatanÄ• bhimÄ• noyeva,

icceva voharanti, na ``hiyyoâ€™â€™ ti. __padhÅ«pÄ• yantÄ• _ti punappunaá¹ƒ uppajjanak
padhÅ«pÄ• yantÄ• .

<384> __dabba_ \Ne II 306/ __dabbÄ• _ti dutiyo __dabba_-saddo paá¹‡á¸• itÄ• dhivacanot
paá¹‡á¸• itÄ• â€™â€™ _ti. evaá¹ƒ na nibbeá¹-hentÄ«ti sambandho. __nibbeá¹-hentÄ«_ti at
__vuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ maÃ±Ã±amÄ• nÄ• _ti vuá¹-á¹-hÄ• nalakkhaá¹‡anti maÃ±Ã±
therassa susÄ«lapaá¹-iÃ±Ã±Ä• ya tassÄ• dussÄ«lapaá¹-iÃ±Ã±Ä• vacanaá¹ƒ na ghaá¹-iyat
vattabbaá¹ƒ, taá¹ƒ parato Ä• vi bhavissati. __nÄ• sethÄ• _ti setakaá¹ƒ datvÄ• gihibhÄ• vaá
liá¹…ganÄ• sanÄ• hettha adhippetÄ• . imameva ca dassetuá¹ƒ __ ``tisso nÄ• sanÄ• â€™â
ekakammÄ• disaá¹ƒvÄ• sassa akaraá¹‡aá¹ƒ __saá¹ƒvÄ• sanÄ• sanÄ• _. __daá¹‡á¸• akam
okiritvÄ• yÄ• va khamÄ• peti, tÄ• va daá¹‡á¸• akammavasena \Be II 346/ nikkaá¸• á¸• hana
nikkaá¸• á¸• hanÄ• kÄ• radassanaá¹ƒ. tattha __carÄ• _ti gaccha, apehÄ«ti vuttaá¹ƒ hoti. __
amhÄ• kaá¹ƒ anajjhattikabhÅ«tÄ• ti attho. __pire_ti hi para-saddena samÄ• natthaá¹ƒ samb
__pire_ti ``paratoâ€™â€™ ti iminÄ• samÄ• natthaá¹ƒ nipÄ• tapadaá¹ƒ, tasmÄ• __cara pire
idha tiá¹-á¹-hÄ• ti attho. __vinassÄ• _ti adassanaá¹ƒ gaccha.

yasmÄ• te bhikkhÅ« attÄ• naá¹ƒ appakÄ• setvÄ• á¹-hitÄ• , tasmÄ• __anuyuÃ±jathÄ• _ti i
jÄ• nÄ• thÄ• _ti attho vutto. __kÄ• rako hotÄ«_ti ``ayyenamhi dÅ«sitÄ• â€™â€™ ti paá¹-iÃ±
paá¹-iÃ±Ã±Ä• ya yadi nÄ• sitÄ• , thero kÄ• rako hoti, sadosoti attho. __akÄ• rako hotÄ«_ti t
anapekkhitvÄ• yadi bhagavatÄ• pakatidussÄ«labhÄ• vaá¹ƒyeva sandhÄ• ya sÄ• nÄ• sitÄ
adhippÄ• yo. ``sakÄ• ya paá¹-iÃ±Ã±Ä• ya nÄ• sethÄ• â€™â€™ ti vutte ``ayyenamhi dÅ«sit
katapaá¹-iÃ±Ã±Ä• ya bhÅ«tatÄ• Ä• pajjatÄ«ti Ä• ha --- __ ``bhante, tumhÄ• kaá¹ƒ vÄ• de th
sadosoâ€™â€™ _ti. __bhikkhuniá¹ƒ anuddhaá¹ƒseti, dukkaá¹-a_nti iminÄ• mahÄ• aá¹-á¹-h
__musÄ• vÄ• de pÄ• cittiyanti vutta_nti bhikkhuniá¹ƒ anuddhaá¹ƒsentassa musÄ• vÄ• de p

__tatrÄ• _ti tesu dukkaá¹-apÄ• cittiyesu. ito paá¹-á¹-hÄ• ya ``tasmÄ• pÄ• cittiyameva yujjat
vacanapariyantaá¹ƒ dvÄ«supi aá¹-á¹-hakathÄ• su adhippÄ• yavibhÄ• vanaá¹ƒ. tattha __pur
anuddhaá¹ƒseti, dukkaá¹-aâ€™â€™ nti vuttaaá¹-á¹-hakathÄ• naye. dukkaá¹-ameva yujjatÄ«
tattha kÄ• raá¹‡aá¹ƒ dassento __ ``yathÄ• â€™â€™ _tiÄ• dimÄ• ha. __bhikkhuno bhikkhus
bhikkhuá¹ƒ amÅ«lakena antimavatthunÄ• anuddhaá¹ƒsentassa bhikkhuno saá¹…ghÄ• dise
``bhikkhuniá¹ƒ anuddhaá¹ƒsentassa musÄ• vÄ• de pÄ• cittiyaâ€™â€™ nti vuttaá¹ƒ. __kuru
pÄ• cittiyameva yujjatÄ«_ti visaá¹ƒvÄ• dapurekkhatÄ• ya pÄ• cittiyameva yujjatÄ«ti adhippÄ
bhikkhuá¹ƒ amÅ«lakena \Ne II 307/ antimavatthunÄ• anuddhaá¹ƒsentassa akkosantassa ca
pÄ• cittiyeneva bhavitabbanti ce? tattha satipi musÄ• vÄ• de vacanappamÄ• á¹‡ato
saá¹…ghÄ• disesaomasavÄ• dapÄ• cittiyeheva bhavitabbaá¹ƒ, na sampajÄ• namusÄ• vÄ•
``vacanappamÄ• á¹‡atoâ€™â€™ _tiÄ• dimÄ• ha. tattha __vacanappamÄ• á¹‡ato_ti \Be II 3
vuttapÄ• á¸·ivacanappamÄ• á¹‡ato. idÄ• ni taá¹ƒ vacanaá¹ƒ dassetuá¹ƒ __ ``anuddhaá¹ƒsa
_tiÄ• di vuttaá¹ƒ. __bhikkhussa pana bhikkhuniyÄ• dukkaá¹-anti vacanaá¹ƒ natthÄ«_ti bhikl

bhikkhuno dukkaá¹-anti vacanaá¹ƒ natthi tathÄ• pÄ• á¸·iyaá¹ƒ anÄ• gatattÄ• . __sampajÄ• vacanamatthÄ«_ti sÄ• maÃ±Ã±ato vuttaá¹ƒ sampajÄ• namusÄ• vÄ• dasikkhÄ• padaá¹ƒ da

idÄ• ni dvÄ«supi aá¹-á¹-hakathÄ• vÄ• desu adhippÄ• yaá¹ƒ vibhÄ• vetvÄ• tesu pacchimav purimavÄ• daá¹ƒ patiá¹-á¹-hapetukÄ• mo Ä• cariyo __ ``tatra panÄ• â€™â€™ _tiÄ• dimÄ• ``pÄ• cittiyameva yujjatÄ«â€™â€™ ti vuttavÄ• de. __anuddhaá¹ƒsanÄ• dhippÄ• ye asati pÄ sampajÄ• namusÄ• vÄ• de pÄ• cittiyassa okÄ• saá¹ƒ dasseti. __visuá¹ƒ pÄ• cittiyaá¹ƒ vutta pÄ• cittiyato visuá¹ƒ aÃ±Ã±ameva pÄ• cittiyaá¹ƒ vuttaá¹ƒ. __etehi nÄ• sanÄ• natthÄ«_ti sÄ imissÄ• pana dukkaá¹-ena nÄ• sanÄ• natthÄ«ti adhippÄ• yo. yadi evaá¹ƒ kasmÄ• naá¹ƒ b ``yasmÄ• panÄ• â€™â€™ _tiÄ• di.

385-386__._ __dÅ«sito_ti duá¹-á¹-hasaddassa kammasÄ• dhanataá¹ƒ dasseti. dÅ«sayati pa __dÅ«sako_. iminÄ• ``dÅ«sayatÄ«ti dosoâ€™â€™ ti dosasaddassa kattusÄ• dhanatÄ• vu jahÄ• pito_ti dusasaddassa vikatiyaá¹ƒ paá¹-hitattÄ• vuttaá¹ƒ, pakatiyÄ• sommabhÄ• vaá¹ vikÄ• ramÄ• pÄ• ditoti vuttaá¹ƒ hoti. __Ä• kÄ• ranÄ• nattenÄ• _ti dÅ«sitÄ• kÄ• rassa dÅ«sa __anabhiraddho_ti atuá¹-á¹-ho. yo pana atuá¹-á¹-ho, so sukhito nÄ• ma na hotÄ«ti Ä• ha __ _ti. ``Ä• rÄ• dhito rÄ• jÄ• â€™â€™ tiÄ• dÄ«su pasÄ• ditoti atthasambhavato __ ``na vÄ• pa khÄ«lasaddo thaddhabhÄ• vavacano kacavarapariyÄ• yo ca hotÄ«ti Ä• ha --- __ ``cittathaddhabhÄ• vacittakacavarasaá¹…khÄ• taá¹ƒ paá¹-ighakhÄ«laâ€™â€™ _nti. khÄ«la thaddhabhÄ• vaá¹ƒ Ä• pajjatÄ«ti khÄ«laá¹ƒ, cittassa thaddhabhÄ• vo. so ca atthato paá¹-igh thaddhabhÄ• valakkhaá¹‡o hi paá¹-igho, tasmiÃ±ca uppanne cittaá¹ƒ uklÄ• pajÄ• taá¹-á¹-hÄ hoti, tasmÄ• kacavarasadisattÄ• pi paá¹-ighova ``khÄ«laâ€™â€™ nti vutto. tenÄ• ha __ ``p _nti. cittassa thaddhabhÄ• vattÄ• kacavarasadisattÄ• ca paá¹-ighoyeva khÄ«laá¹ƒ __paá¹- __nappatÄ«to_ti pÄ«tisukhÄ• dÄ«hi na abhigato na anugato, na upetoti attho. yo ca pÄ«tisu so tehi \Ne II 308/ vajjito \Be II 348/ nÄ• ma hotÄ«ti Ä• ha __ ``pÄ«tisukhÄ• dÄ«hi vajjitoâ€™ vajjito, na so tena abhisaá¹-o nÄ• ma hotÄ«ti Ä• ha __ ``na abhisaá¹-oâ€™â€™ _ti, pÄ«tisu patthaá¹-oti attho.

__yenÄ• _ti yena kopena. __duá¹-á¹-ho_ti mÄ• tikÄ• ya Ä• gatapadaá¹ƒ dasseti, __kupito_t Ä• gatapadaá¹ƒ. atthato ekattepi ubhinnaá¹ƒ padÄ• naá¹ƒ vasena __ ``ubhayampÄ«â€™â€ ca kopena tena ca dosenÄ• â€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ vasena __ ``dvÄ«hÄ«â€™â dosoyeva. so ca saá¹…khÄ• rakkhandhapariyÄ• pannoti Ä• ha __ ``imehi dvÄ«hi saá¹…khÄ dassetÄ«â€™â€™ _ti. ``anattamanatÄ• anabhiraddhÄ«â€™â€™ ti vacanehi domanassave ``imehi dvÄ«hi vedanÄ• kkhandhaá¹ƒ dassetÄ«â€™â€™ _ti.

yadÄ• pana codakena adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparisaá¹…kitaá¹ƒ vÄ• hoti, tadÄ• amÅ«la __ ``taá¹ƒ panassa ... pe ... codakavasena adhippetaâ€™â€™ _nti. yadi cuditakavasena ad amÅ«lakaá¹ƒ nÄ• ma anajjhÄ• pannanti padabhÄ• janaá¹ƒ vadeyyÄ• ti adhippÄ• yo. __yaá

anurÅ«pesu ekÅ«navÄ«satiyÄ• pÄ• rÄ• jikesu aÃ±Ã±ataraá¹ƒ. padabhÄ• jane pana pÄ• á¸
``catunnaá¹ƒ aÃ±Ã±atarenÄ• â€™â€™ ti vuttaá¹ƒ. __eta_nti cuditakassa Ä• pannÄ• nÄ• pa
imasmiá¹ƒ sikkhÄ• pade.

__tathevÄ• _ti pasÄ• dasotena dibbasotena vÄ• ti imamatthaá¹ƒ atidisati. sutvÄ• va jÄ• nita
``sutaá¹-á¹-hÄ• neyeva tiá¹-á¹-hatÄ«â€™â€™ _ti vuttaá¹ƒ. parisaá¹…kanaá¹ƒ parisaá¹…kita
diá¹-á¹-hÄ• nugataá¹ƒ parisaá¹…kitaá¹ƒ __diá¹-á¹-haparisaá¹…kitaá¹ƒ_. evaá¹ƒ sesesupi. _
sÄ• mivacanaá¹ƒ, imehÄ«ti attho. __karissanti vÄ• _ti ettha vibhattipariá¹‡Ä• maá¹ƒ katvÄ•
__diá¹-á¹-haá¹ƒ atthi samÅ«lakaá¹ƒ, atthi amÅ«laka_nti idaá¹ƒ ajjhÄ• cÄ• rassa sabbhÄ• vÄ
vuttaá¹ƒ. __atthi saÃ±Ã±Ä• samÅ«lakaá¹ƒ, atthi saÃ±Ã±Ä• amÅ«laka_nti idaá¹ƒ pana diá¹-á
sabbhÄ• vÄ• sabbhÄ• vaá¹ƒ sandhÄ• ya.

__samÄ«pe á¹-hatvÄ• _ti dvÄ• dasahatthabbhantare samÄ«pe á¹-hatvÄ• ti vadantÄ«ti tÄ«s
vuttaá¹ƒ. parato pana ``dÅ«taá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sanaá¹ƒ pesetvÄ• codentass
parammukhÄ• codanÄ• ya eva anÄ• pattiyÄ• vuttattÄ• ``samÄ«pe á¹-hatvÄ• â€™â€™ ti id
sammukhabhÄ• vamattadassanatthaá¹ƒ vuttanti amhÄ• kaá¹ƒ khanti \Be II 349/. teneva
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•) aá¹…
``cÄ• vanÄ• dhippÄ• yena sammukhÄ• codanÄ• â€™â€™ ti vuttaá¹ƒ, na ca sammukhabhÄ
\Ne II 309/ niyamo sakkÄ• vatthuá¹ƒ. vinayavinicchayaÃ±ca patvÄ• garukeyeva á¹-hÄ• tab
upaparikkhitvÄ• yuttataraá¹ƒ gahetabbaá¹ƒ. __codÄ• pakasseva vÄ• cÄ• ya vÄ• cÄ• ya sa
vÄ• cÄ• ya vÄ• cÄ• ya codÄ• pakassa saá¹…ghÄ• diseso. __mayÄ• pi diá¹-á¹-haá¹ƒ sutaá¹
Ä• á¹‡attassapi codakabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, evaá¹ƒ pana avatvÄ• pi ``pÄ• rÄ• j
ajjhÄ• pannosÄ«â€™â€™ ti idameva vacanaá¹ƒ parassa vacanaá¹ƒ viya akatvÄ• anuddha
saá¹…ghÄ• disesoyeva. satipi pana anuddhaá¹ƒsanÄ• dhippÄ• ye ``asukena evaá¹ƒ vuttaâ
vadantassa natthi saá¹…ghÄ• disesoti vadanti.

__sambahulÄ• sambahule sambahulehi vatthÅ«hi codentÄ«_ti ettha __sambahule_ti bahut
dissati. vatthucodakÄ• naá¹ƒyeva hi ekÄ• nekavasena idaá¹ƒ catukkamÄ• gataá¹ƒ, na cudit
tathÄ• hi ekasseva cuditakassa vasena
ekavatthuekacodakaekavatthunÄ• nÄ• codakanÄ• nÄ• vatthuekacodakanÄ• nÄ• vatthunÄ•
catukkamÄ• gataá¹ƒ, teneva catutthacodanaá¹ƒ dassentenapi __ ``imissÄ• codanÄ• ya nÄ
nÄ• nÄ• codakÄ• â€™â€™ _ti vuttaá¹ƒ, na pana ``nÄ• nÄ• cuditakÄ• â€™â€™ ti, tasmÄ•
bahuttaniddese kÄ• raá¹‡aá¹ƒ na dissati. atha vÄ• paá¹-hamaá¹ƒ tÄ«supi codanÄ• su ekat
niddisitvÄ• pi idha bahuttena niddeso ``na kevalaá¹ƒ ekasmiá¹ƒyeva cuditake codanÄ• sam
sambahulesupÄ«â€™â€™ ti imamatthaá¹ƒ dassetuá¹ƒ kato.

__codetuá¹ƒ pana ko labhati, ko na labhatÄ«_tiÄ• di anuddhaá¹ƒsanÄ• dhippÄ• yaá¹ƒ vinÄ
dassetuá¹ƒ vuttaá¹ƒ. __sÄ«lasampanno_ti idaá¹ƒ dussÄ«lassa vacanaá¹ƒ appamÄ• á¹‡anti

bhikkhunÄ«naá¹ƒ pana bhikkhuá¹ƒ codetuá¹ƒ anissarattÄ• __ ``bhikkhunimevÄ• â€™â€™
bhikkhunÄ«naá¹ƒ bhikkhÅ«su anissarabhÄ• ve tÄ• hi katacodanÄ• pi codanÄ• ruhattÄ• co
``paÃ±capi sahadhammikÄ• labhantÄ«â€™â€™ _ti vuttaá¹ƒ. __bhikkhussa sutvÄ• codetÄ
sutvÄ• codeti, tesampi vacanaá¹ƒ pamÄ• á¹‡amevÄ• ti sampaá¹-icchitattÄ• tesaá¹ƒ codan
thero suttaá¹ƒ nidassesi.

__dÅ«taá¹ƒ_ \Be II 350/ __vÄ• paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ• pesetvÄ• _ti ``tvaá¹ƒye
ti dÅ«taá¹ƒ vÄ• pesetvÄ• yo taá¹ƒ codetuá¹ƒ sakkoti, tassa mukhasÄ• sanaá¹ƒ vÄ• paá¹‡
__sÄ«saá¹ƒ na etÄ«_ti saá¹…ghÄ• diseso na hotÄ«ti adhippÄ• yo. kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ
vÄ• â€™â€™ ti sÄ• maÃ±Ã±ato vuttattÄ• dÅ«tasÄ• sanÄ• dÄ«hi codÄ• pentassapi Ä• patt
na etÄ«â€™â€™ ti \Ne II 310/ idaá¹ƒ pana aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡ena gahetabb
pakatiyÄ• saddaá¹ƒ sutvÄ• atthavijÄ• nanasamayena.

__garukÄ• naá¹ƒ dvinna_nti pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• naá¹ƒ. __avasesÄ• naá¹ƒ vase
vasena. ``natthi dinnaâ€™â€™ ntiÄ• di dasavatthukÄ• __micchÄ• diá¹-á¹-hi_. ``antavÄ• lo
tiÄ• dinayappavattÄ• diá¹-á¹-hi sassatucchedasaá¹…khÄ• taá¹ƒ antaá¹ƒ gaá¹‡hÄ• tÄ«ti __a
__Ä• jÄ«vahetu paÃ±Ã±attÄ• naá¹ƒ channaá¹ƒ sikkhÄ• padÄ• naá¹ƒ vasenÄ• _ti Ä• jÄ«vah
icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapati, Ä• patti pÄ• rÄ• jik
Ä• jÄ«vakÄ• raá¹‡Ä• saÃ±carittaá¹ƒ samÄ• pajjati, Ä• patti saá¹…ghÄ• disesassa, Ä• jÄ«v
vihÄ• re vasati, so bhikkhu arahÄ• ti bhaá¹‡ati, paá¹-ivijÄ• nantassa Ä• patti thullaccayassa
Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhu paá¹‡Ä«tabhojanÄ• ni agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• p
pÄ• cittiyassa, Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhunÄ« paá¹‡Ä«tabhojanÄ• ni agilÄ
viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa, Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá
odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti dukkaá¹-ass
imÄ• cha Ä• pattiyo Ä• pajjatÄ«ti evaá¹ƒ __parivÄ• rapÄ• á¸·iyaá¹ƒ_ (Vin V 287) dassitÄ• n
sikkhÄ• padÄ• naá¹ƒ vasena. diá¹-á¹-hivipattiÄ• jÄ«vavipattÄ«hi codentopi tammÅ«likÄ• ya

``kasmÄ• maá¹ƒ na vandasÄ«â€™â€™ ti pucchite ``assamaá¹‡osi asakyaputtiyosÄ«â€™â€™
vuttattÄ• antimavatthuá¹ƒ ajjhÄ• panno na vanditabboti vadanti. codetukÄ• matÄ• ya eva a
vattabbassa vuttamatthaá¹ƒ á¹-hapetvÄ• avandiyabhÄ• ve taá¹ƒ kÄ• raá¹‡aá¹ƒ na hotÄ«ti _
majjhimagaá¹‡á¹-hipade_ \Be II 351/ ca vuttaá¹ƒ. antimavatthuá¹ƒ ajjhÄ• pannassa avandan
saddhiá¹ƒ sayantassa sahaseyyÄ• pattiyÄ• abhÄ• vato tassa ca paá¹-iggahaá¹‡assa ruhan
viÃ±Ã±Ä• yati. kiÃ±cÄ• pi yÄ• va so bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, tÄ• va vanditabbo.
``assamaá¹‡omhÄ«â€™â€™ ti paá¹-ijÄ• nÄ• ti, tadÄ• na vanditabboti ayamettha viseso ve
ajjhÄ• pannassa hi bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nantasseva bhikkhubhÄ• vo, na tato paraá
appaá¹-ijÄ• nanto hi anupasampannapakkhaá¹ƒ bhajati. yasmÄ• Ä• misaá¹ƒ dento attano i
tasmÄ• paá¹-ipÄ• á¹-iyÄ• nisinnÄ• naá¹ƒ yÄ• gubhattÄ• dÄ«ni dentena ekassa codetukÄ•
na hotÄ«ti Ä• ha __ ``na tÄ• vatÄ• codanÄ• hotÄ«â€™â€™ _ti.

__tiá¹ƒsÄ• nÄ«_ti \Ne II 311/ tiá¹ƒsa etesamatthÄ«ti tiá¹ƒsÄ• ni, tiá¹ƒsavantÄ• nÄ«ti attho, ti
vuttaá¹ƒ hoti. guá¹‡avacanattÄ• taddhitalopaá¹ƒ katvÄ• ``tiá¹ƒsÄ• nÄ«â€™â€™ ti vuttaá¹ƒ
codanÄ• adhikÄ• etesÅ«ti tiá¹ƒsÄ• ni. tasmiá¹ƒ adhikamiti á¸• akÄ• rapaccaye sati rÅ«pam
__navutÄ• nÄ«_ti etthÄ• pi eseva nayo.

__ubbÄ• hikÄ• ya taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitabba_nti ubbÄ• hikÄ• ya sammatehi taá
vinicchinitabbaá¹ƒ. alajjussannÄ• ya hi parisÄ• ya dasahaá¹…gehi samannÄ• gato bhikkhu
sammannitabbo. ``sÄ«lavÄ• hoti pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocara
__samathakkhandhake_ (Vin II 231) vuttadasaá¹…gasampattiyÄ• samannÄ• gatÄ• dve ta
tattheva vuttÄ• ya Ã±attidutiyakammavÄ• cÄ• ya sammannitabbÄ• . evaá¹ƒ sammatehi pan
nisÄ«ditvÄ• tassÄ• yeva vÄ• parisÄ• ya ``aÃ±Ã±ehi na kiÃ±ci kathetabbaâ€™â€™ nti sÄ•
vinicchinitabbaá¹ƒ. __tumhÄ• ka_nti cuditakacodake sandhÄ• ya vuttaá¹ƒ.

__kimhÄ«_ti kismiá¹ƒ vatthusmiá¹ƒ. __kimhi nampi na jÄ• nÄ• sÄ«_ti kimhi nanti vacanamp
anuyogo dÄ• tabbo_ti nÄ• ssa pucchÄ• paá¹-ipucchÄ• dÄ• tabbÄ• . ``dummaá¹…kÅ«naá¹
tiÄ• divacanato __ ``alajjÄ«niggahatthÄ• ya ... pe ... paÃ±Ã±attaâ€™â€™ _nti vuttaá¹ƒ. __e
__diá¹-á¹-hasantÄ• nenÄ• _ti diá¹-á¹-hasambandhena, diá¹-á¹-haniyÄ• menÄ• ti vuttaá¹ƒ ho
vivÄ• davatthusaá¹…khÄ• te atthe \Be II 352/ paccatthikÄ• __atthappaccatthikÄ• . saÃ±Ã±
kathaá¹ƒ pacchinditvÄ• attano vacanaá¹ƒ sÄ• dhetuá¹ƒ saÃ±Ã±aá¹ƒ katvÄ• . asuddhasaÃ±
``ananucchavikoâ€™â€™ _ti Ä• ha. __ekasambhogaparibhogÄ• _ti idaá¹ƒ attano santikÄ•
vuttaá¹ƒ, na pana tesaá¹ƒ aÃ±Ã±amaÃ±Ã±asambhoge yojanatthaá¹ƒ. __vinicchayo na kÄ•
aá¹-á¹-hÄ• tabbasabhÄ• vÄ• ete alajjinoâ€™â€™ ti jÄ• nantena vinicchayo na kÄ• tabbo.

__viraddhaá¹ƒ hotÄ«_ti attanÄ• katadosappaá¹-icchÄ• danatthaá¹ƒ kaÃ±ci musÄ• vÄ• daá
__paá¹-iÃ±Ã±aá¹ƒ na detÄ«_ti sace mayÄ• katadosaá¹ƒ vakkhÄ• mi, mayhaá¹ƒ anuvattak
mayÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ na deti. __suddho hotÅ«_ti tesaá¹ƒ vacanena suddho n
ekadvevÄ• ramassa vinicchayo dÄ• tabboti adhippÄ• yo. __á¹-hÄ• ne na tiá¹-á¹-hatÄ«_ti laj
tiá¹-á¹-hati. __vinicchayo na dÄ• tabbo_ti alajjibhÄ• vamÄ• pannattÄ• na dÄ• tabbo.

amÅ«lakampi samÅ«lakampi mÅ«laá¹ƒ gahetvÄ• vadantÄ«ti Ä• ha __ ``dve mÅ«lÄ• nÄ«â€
vakkhÄ• mÄ«_tiÄ• dÄ«su \Ne II 312/ eko ekaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ• codento __kÄ• len
saá¹…ghamajjhe gaá¹‡amajjhe salÄ• kaggayÄ• guaggavitakkamÄ• á¸·akabhikkhÄ• cÄ• ran
upaá¹-á¹-hÄ• kehi parivÄ• ritakkhaá¹‡e vÄ• codento __akÄ• lena vadati_ nÄ• ma. tacchena
nÄ• ma. ``ambho mahallaka-parisÄ• vacara-paá¹ƒsukÅ«lika-dhammakathika-patirÅ«paá¹ƒ t
__pharusena vadati_ nÄ• ma. kÄ• raá¹‡anissitaá¹ƒ pana katvÄ• ``bhante mahallakÄ• ttha,
paá¹ƒsukÅ«likÄ• dhammakathikÄ• ttha, patirÅ«paá¹ƒ tumhÄ• kaá¹ƒ idaâ€™â€™ nti vadant
kÄ• raá¹‡anissitaá¹ƒ katvÄ• vadanto __atthasaÃ±hitena vadati_ nÄ• ma. __mettacitto vakk

mettacittaá¹ƒ upaá¹-á¹-hÄ• petvÄ• vakkhÄ• mi, na duá¹-á¹-hacitto hutvÄ• . __pannarasasu
parisuddhakÄ• yasamÄ• cÄ• ratÄ• , parisuddhavacÄ«samÄ• cÄ• ratÄ• , sabrahmacÄ• rÄ«s
ubhinnaá¹ƒ pÄ• timokkhÄ• naá¹ƒ vitthÄ• rena svÄ• gatasuvibhattasuppavattasuvinicchitatÄ
vakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• vuttapaÃ±cadhammÄ• , kÄ• ruÃ±Ã±atÄ• , hitesitÄ• , anu
vinayapurekkhÄ• ratÄ• ti imesu pannarasasu dhammesu. tattha __kÄ• ruÃ±Ã±atÄ• _ti kÄ• r
karuá¹‡Ä• ca karuá¹‡Ä• pubbabhÄ• go ca dassito. __hitesitÄ• _ti hitagavesanatÄ• . __anu
353/ hitena saá¹ƒyojanÄ• . dvÄ«hipi mettÄ• ca mettÄ• pubbabhÄ• go ca dassito. __Ä• patt
Ä• pattito vuá¹-á¹-hÄ• petvÄ• suddhante patiá¹-á¹-hÄ• panÄ• . vatthuá¹ƒ codetvÄ• sÄ• retv
Ä• ropetvÄ• yathÄ• paá¹-iÃ±Ã±Ä• ya kammakaraá¹‡aá¹ƒ __vinayapurekkhÄ• ratÄ• _ nÄ• r
vacÄ«sacce ca akuppatÄ• ya ca. cuditakena hi saccaÃ±ca vattabbaá¹ƒ, kopo ca na kÄ• tab
kujjhitabbo, na paro ghaá¹-á¹-etabboti attho.

__bhummappattiyÄ• _ti bhummavacane sampatte, bhummatthe idaá¹ƒ upayogavacananti v
etthÄ• ti __adhikaraá¹‡Ä• ni_. ke adhikarÄ«yanti? samathÄ• . kathaá¹ƒ adhikarÄ«yanti? sam
adhikaraá¹‡aá¹ƒ samenti vÅ«pasamentÄ«ti hi __samathÄ• _. atha vÄ• samanatthÄ• ya pav
adhikÄ• tabbÄ• nÄ«ti __adhikaraá¹‡Ä• ni_. yathÄ• hi samanavasena samathÄ• naá¹ƒ vivÄ
evaá¹ƒ vivÄ• dÄ• dÄ«naá¹ƒ tehi adhikattabbatÄ• pi. tenÄ• ha __ ``samathehi adhikaraá¹‡Ä«
adhikaraá¹‡asaddassa kammasÄ• dhanatÄ• vuttÄ• . __gÄ• ha_nti ``asukaá¹ƒ codessÄ• m
gahaá¹‡aá¹ƒ. __cetana_nti ``codessÄ• mÄ«â€™â€™ ti uppannacetanaá¹ƒ. __akkhanti_nti
akkhantiá¹ƒ. __vohÄ• ra_nti codanÄ• vasappattavacanaá¹ƒ. __paá¹‡á¹‡atti_nti
codanÄ• vasappavattanÄ• mapaá¹‡á¹‡attiá¹ƒ. __attÄ• dÄ• naá¹ƒ gahetvÄ• _ti codanaá¹ƒ m
adhikaraá¹‡a_nti taá¹ƒ gÄ• halakkhaá¹‡aá¹ƒ adhikaraá¹‡aá¹ƒ.

__tasmÄ• _ \Ne II 313/ __paá¹‡á¹‡atti adhikaraá¹‡a_nti aá¹-á¹-hakathÄ• su katasanniá¹-á¹-
idÄ• ni tampi na yuttanti dassetuá¹ƒ __ ``taá¹ƒ panetaâ€™â€™ _ntiÄ• dimÄ• ha. __te_ti aá
__pÄ• rÄ• jikadhammo_ti pÄ• rÄ• jikÄ• patti. __accantaakusalattÄ• _ti lokavajjabhÄ• vato p
ekantaakusalattÄ• . __yÄ• ya paá¹‡á¹‡attiyÄ• _ti nÄ• mapaá¹‡á¹‡attiá¹ƒ sandhÄ• ya vadati
vevacanaá¹ƒ. __paÃ±Ã±atto_ti vohÄ• ravasena kathito. __adhikaraá¹‡e pavattattÄ• ca adh
maÃ±caá¹-á¹-hesu maÃ±cavohÄ• ro viya. yasmÄ• amÅ«lakena codento cuditake puggale t
natthÄ«ti sallakkheti, tasmÄ• tassa vacanaá¹ƒ abhidheyyasuÃ±Ã±anti Ä• ha __ ``sabhÄ• va
__taÃ±ca kho idhevÄ• _ti taÃ±ca yathÄ• vuttapariyÄ• yena paá¹‡á¹‡attiyÄ• adhikaraá¹‡abl
sikkhÄ• pade. ``mÄ• tÄ• pi puttena vivadatÄ«â€™â€™ tiÄ• dinayappavattassa \Be II 354/ v
adhikaraá¹‡abhÄ• vo na sambhavati samathehi anadhikaraá¹‡Ä«yattÄ• ti Ä• ha __ ``idheka

__aá¹-á¹-hÄ• rasabhedakaravatthÅ«nÄ«_ti lakkhaá¹‡avacanametaá¹ƒ yathÄ• ``yadi me by
dÄ• tabbamidamosadhaâ€™â€™ nti, tasmÄ• tesu aÃ±Ã±ataraÃ±Ã±ataraá¹ƒ nissÄ• ya upp
``aá¹-á¹-hÄ• rasabhedakaravatthÅ«ni nissÄ• ya uppannoâ€™â€™ ti vuccati. __anuvÄ• do_
ca. tattha upavadanÄ• nÄ• ma akkoso. __paÃ±capi Ä• pattikkhandhÄ• _ti mÄ• tikÄ• ya Ä•

__sattÄ• _ti teyeva paÃ±ca, vibhaá¹…ge Ä• gatÄ• thullaccayadubbhÄ• sitÄ• pattiyo dveti s
kattabbatÄ• . __karaá¹‡Ä«yatÄ• _ti tasseva vevacanaá¹ƒ. ubhayenapi apalokanÄ• disaá¹…
tenÄ• ha __ ``apalokanakammaâ€™â€™ _ntiÄ• di.

Ä• pattÄ• dhikaraá¹‡aá¹ƒ á¹-hapetvÄ• sesÄ• dhikaraá¹‡ehi codanÄ• yeva natthÄ«ti Ä• ha _
pe ... Ä• pattÄ• dhikaraá¹‡ameva adhippetaâ€™â€™ _nti. __sapadÄ• nukkamaniddesassÄ
niddeso padÄ• nukkamaniddeso, padabhÄ• janassetaá¹ƒ adhivacanaá¹ƒ. tena saha vattam
sapadÄ• nukkamaniddesaá¹ƒ, sikkhÄ• padaá¹ƒ, tassa padÄ• nukkamaniddesasahitassa sik
padabhÄ• janasahitassÄ• ti vuttaá¹ƒ hoti.

__assÄ• _ti kattuatthe sÄ• mivacanaá¹ƒ, anenÄ• ti attho. tenÄ• ha __ ``etena codakenÄ• â€
__idhÄ• gatesÅ«_ti imasmiá¹ƒ sikkhÄ• pade Ä• gatesu. __aÃ±Ã±atra Ä• gatesÅ«_ti ito aÃ±
omasavÄ• dÄ• disikkhÄ• padapÄ• á¸·iyaá¹ƒ Ä• gatesu. __dussÄ«lo_ti nissÄ«lo sÄ«lavirahit
dussÄ«lattÄ• eva hÄ«najjhÄ• sayatÄ• ya lÄ• makasabhÄ• vo. __asucisaá¹…kassarasamÄ
aparisuddhakÄ• yakammÄ• ditÄ• ya asuci hutvÄ• saá¹…kÄ• ya saritabbasamÄ• cÄ• ro. du
asÄ• ruppaá¹ƒ disvÄ• ``idaá¹ƒ asukena kataá¹ƒ bhavissatÄ«â€™â€™ ti paresaá¹ƒ Ä• saá¹
vÄ• karaá¹‡Ä«yena mantayante bhikkhÅ« disvÄ• ``kacci nu kho ime mayÄ• katakammaá¹
ti attanoyeva saá¹…kÄ• ya saritabbasamÄ• cÄ• ro. __paá¹-icchannakammanto_ti lajjitabbat
paá¹-icchÄ• detabbakammanto. __assamaá¹‡o_ti \Be II 355/ na samaá¹‡o. salÄ• kaggahaá
samaá¹‡oâ€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya samaá¹‡apaá¹-iÃ±Ã±o. aseá¹-á¹-hacÄ• ritÄ
uposathÄ• dÄ«su ``ahampi brahmacÄ• rÄ«â€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya brahmacÄ
sÄ«lavipattiyÄ• anto anupaviá¹-á¹-hattÄ• __antopÅ«ti_. chadvÄ• rehi rÄ• gÄ• dikilesÄ• nu
__avassuto_. saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• sÄ«lavantehi chaá¸• á¸• etabbattÄ• ca __

__idha pÄ• á¸·iya_nti imasmiá¹ƒ sikkhÄ• pade pÄ• á¸·iyaá¹ƒ. __jeá¹-á¹-habbatiko_ti kalidev
kalidevÄ« kira sirÄ«deviyÄ• jeá¹-á¹-hÄ• , tasmÄ• tassÄ• vatadharo ``jeá¹-á¹-habbatikoâ€™
pana vataá¹ƒ samÄ• diyitvÄ• pÅ«rento sakalasarÄ«re masiá¹ƒ makkhetvÄ• kÄ• kapattÄ• r
kalideviá¹ƒ phalake likhÄ• petvÄ• taá¹ƒ kÄ• jakoá¹-iyaá¹ƒ bandhitvÄ• thomento vicarati. __
yattakena. __tadaggenÄ• _ti tattakena. __no kappetÄ«_tiÄ• di vematikabhÄ• vadÄ«panatth
__mahÄ• padumattherassa_ adhippÄ• yo. dutiyatthero pana ``no kappeti, nassarati, pamuá
vematikabhÄ• vÄ• vatthÄ• ya adÄ«panato aÃ±Ã±o vematikabhÄ• vo, aÃ±Ã±Ä• ni no kappa
atthaá¹ƒ dasseti, tasmÄ• tassa vÄ• do yuttataroti pacchÄ• vutto. __dassane vematiko hotÄ
tassa kiriyÄ• ya sammÄ• adiá¹-á¹-habhÄ• vato cirakÄ• lÄ• tikkamato vÄ• taá¹ƒ kiriyaá¹ƒ ka
diá¹-á¹-ho vÄ• , na vÄ• â€™â€™ ti dassane vematiko hoti. __puggale vematiko hotÄ«_ti ten
taá¹ƒ kammaá¹ƒ karontassa sammÄ• adiá¹-á¹-habhÄ• vato kÄ• lantarabhÄ• vato vÄ• ``tas
vÄ• , noâ€™â€™ ti puggale vematiko hoti.

<389> ``tajjanÄ«yakammÄ• disattavidhampi kammaá¹ƒ karissÄ• mÄ• â€™â€™ ti Ä• pattiyÄ

__kammÄ• dhippÄ• yo_. ``Ä• pattito vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti adhippÄ• yo __vu
__anuddhaá¹ƒsentassÄ• _ti iminÄ• cÄ• vanÄ• dhippÄ• yaá¹ƒ dasseti. __akkosÄ• dhippÄ•
akkosÄ• dhippÄ• yena sattahipi Ä• pattikkhandhehi sammukhÄ• vadantassa pÄ• cittiyaá¹ƒ
akkosÄ• dhippÄ• yena vadantassa dukkaá¹-aá¹ƒ.

``evaá¹ƒ saá¹ƒvaddhÄ• hi tassa bhagavato parisÄ• yadidaá¹ƒ aÃ±Ã±amaÃ±Ã±avacanena
aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panenÄ• â€™â€™ ti vacanato __kurundaá¹-á¹-hakathÄ• nay
``kurundiyaá¹ƒ_ \Be II 356/ __panÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne II 315/. __sabbatthevÄ• _
__yya_-kÄ• re sampatte __re_-kÄ• ro atikkanto nÄ• ma hotÄ«ti Ä• ha __ ``re-kÄ• re anatikk
uposathassa Ã±attikammabhÄ• vato Ã±attiyÄ• samattÄ• ya uposatho kato nÄ• ma hotÄ«ti
na labbhatÄ«â€™â€™ _ti.

__idaÃ±cidaÃ±cÄ• _ti ``pÄ• á¹‡Ä• tipÄ• taá¹ƒ adinnÄ• dÄ• naâ€™â€™ ntiÄ• diá¹ƒ. ``asuko
anupÄ• sakoâ€™â€™ ti akkosÄ• dhippÄ• yena parammukhÄ• vadantassa dukkaá¹-aá¹ƒ, s
pÄ• cittiyameva. yathÄ• ``asÅ«riyaá¹ƒ passati kaÃ±Ã±Ä• â€™â€™ ti ettha ``sÅ«riyaá¹ƒ na
ayamattho labbhati, evaá¹ƒ ``anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• â€™â€™ ti etthÄ• pi ``okÄ• saá
ayamattho labbhatÄ«ti Ä• ha __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di. yaá¹ƒ codeti, tassa upasa
saá¹…khyÅ«pagamanaá¹ƒ, tasmiá¹ƒ suddhasaÃ±Ã±itÄ• , yena pÄ• rÄ• jikena codeti, tassa
amÅ«lakatÄ• , cÄ• vanÄ• dhippÄ• yena sammukhÄ• codanÄ• , tassa taá¹…khaá¹‡avijÄ• n
aá¹…gÄ• ni.

paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<391> navame __disvÄ• _ti ajikÄ• ya vippaá¹-ipajjantaá¹ƒ chagalakaá¹ƒ disvÄ• . __mettiyaá
bhikkhunikÄ• laá¹ƒ gahetvÄ• bhÅ«tapubbavohÄ• rena voharanti. __veá¸·uvaneyevÄ• _ti th
aggahetvÄ• tehi vuttabhattuddesavelaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. __kacci no_ti kacci nu
Ä• rocesu_nti aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kaÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ
anuddhaá¹ƒsitabhÄ• vaá¹ƒ Ä• rocesuá¹ƒ.

__aÃ±Ã±abhÄ• gassÄ• _ti aÃ±Ã±akoá¹-á¹-hÄ• sassa, therassa manussajÄ• tibhikkhubhÄ•
tiracchÄ• najÄ• tichagalakabhÄ• vasaá¹…khÄ• tassa koá¹-á¹-hÄ• sassÄ• ti vuttaá¹ƒ hoti. __
napuá¹ƒsakaniddesena chagalakaá¹ƒ niddisati, idaá¹ƒ chagalakajÄ• tanti attho, ayaá¹ƒ chag
adhikaraá¹‡asaddÄ• pekkho vÄ• napuá¹ƒsakaniddeso, idaá¹ƒ chagalakasaá¹…khÄ• taá¹ƒ
vuttaá¹ƒ hoti. __aÃ±Ã±abhÄ• go_ti yathÄ• vuttatiracchÄ• najÄ• tichagalakabhÄ• vasaá¹…kh
aÃ±Ã±akoá¹-á¹-hÄ• soti attho. __assÄ• _ti chagalakassa. ``aÃ±Ã±abhÄ• gasambandhÄ« aÃ
paá¹-hamaviggahassa attho, ``aÃ±Ã±abhÄ• gavantaá¹ƒ aÃ±Ã±abhÄ• giyaâ€™â€™ nti duti

viggahehi aÃ±Ã±abhÄ• giyanti chagalakova \Ne II 316/ vutto. tiracchÄ• najÄ• tichagalakabh
paramatthato visuá¹ƒ chagalake asatipi ``paá¹-imÄ• ya sarÄ«raâ€™â€™ ntiÄ• dÄ«su viya a
pavattalokavohÄ• ravasena __ ``aÃ±Ã±abhÄ• gassa idaá¹ƒ, aÃ±Ã±abhÄ• go vÄ• assa atth

idÄ• ni dvÄ«hipi viggahehi vuttamatthaá¹ƒ vitthÄ• retvÄ• dassento __ ``yo hi soâ€™â€™ _t
chagalako. tassa ``hotÄ«â€™â€™ ti iminÄ• sambandho. __tato_ti tato manussajÄ• tito bhil
aÃ±Ã±abhÄ• go_ti yathÄ• vuttatiracchÄ• najÄ• tichagalakabhÄ• vasaá¹…khÄ• to aÃ±Ã±abl
so chagalako aÃ±Ã±abhÄ• giyasaá¹…khÄ• taá¹ƒ labhatÄ«ti yojetabbaá¹ƒ. ``adhikaraá¹‡ant
adhiá¹-á¹-hÄ• naâ€™â€™ nti heá¹-á¹-hÄ• vuttamatthaá¹ƒ sarÅ«pato dassetuá¹ƒ __ ``yasm
__tesa_nti mettiyabhÅ«majakÄ• naá¹ƒ. __ima_nti chagalakaá¹ƒ. __nÄ• makaraá¹‡asaÃ±Ã±
nÄ• makaraá¹‡asaá¹…khÄ• tÄ• ya saÃ±Ã±Ä• ya so chagalako adhikaraá¹‡anti veditabboti
sandhÄ• yÄ• _ti ``avassaá¹ƒ tumhehi leso oá¸• á¸• ito, kiá¹ƒ vadatha, kiá¹ƒ passitthÄ• â€™â
bhikkhÅ«hi ``chagalakassa vippaá¹-ipattiá¹ƒ disvÄ• dabbassa nÄ• maá¹ƒ tassa karimhÄ• â
nÄ• makaraá¹‡asaÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ taá¹ƒ chagalakaá¹ƒ sandhÄ• ya.
anuyuÃ±jakÄ• bhikkhÅ«. Ä• pattilesampi puggalasmiá¹ƒyeva Ä• ropetvÄ• vuttattÄ• ``pugg
ti vuttaá¹ƒ. __padabhÄ• jane pana ... pe ... veditabba_nti iminÄ• nÄ• makaraá¹‡asaÃ±Ã±Ä
chagalakasaá¹…khÄ• tassa adhikaraá¹‡assa avacane kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

<393> ``aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assÄ• â€™â€™ ti ettha pÄ• á¸·iÄ• gataadhikaraá
aÃ±Ã±aá¹ƒ adhikaraá¹‡asaddaá¹ƒ pÄ• á¸·iÄ• gatatadaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ• ya ubhaya
``adhikaraá¹‡aá¹ƒ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• nÄ«â€™â€™ _ti vuttaá¹ƒ. atthuddhÄ• ra
dassentena pÄ• á¸·iyaá¹ƒ Ä• gatasaddapatirÅ«pako aÃ±Ã±o saddo ubhayapadattho uddhar
uddharitvÄ• \Be II 358/ aÃ±Ã±assa attho vattabbo, tasmÄ• pÄ• á¸·iÄ• gataadhikaraá¹‡asa
ubhayapadatthasÄ• dhÄ• raá¹‡o adhikaraá¹‡asaddo uddhaá¹-oti daá¹-á¹-habbaá¹ƒ. tenevÄ
vacanasÄ• maÃ±Ã±ato atthuddhÄ• ravasena pavattÄ• ni cattÄ• ri adhikaraá¹‡Ä• nÄ«â€™â
... pe ... codanÄ• vuttÄ• _ti bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti, sa
saá¹…ghÄ• disesadiá¹-á¹-hÄ« hoti, taÃ±ce pÄ• rÄ• jikena codetÄ«tiÄ• dicodanaá¹ƒ sandhÄ

methunavÄ«tikkamÄ• pattiyo vatthuto sabhÄ• gÄ• , itarÄ• saá¹ƒ pana adinnÄ• dÄ• nÄ• diÄ
pÄ• rÄ• jikÄ• pattibhÄ• ve vatthuto visabhÄ• gÄ• ti Ä• ha __ ``sabhÄ• gavisabhÄ• gavatthu
__sabhÄ• vasarikkhÄ• sarikkhato_ti \Ne II 317/ sabhÄ• vena sadisÄ• sadisabhÄ• vato. paá
paá¹-hamapÄ• rÄ• jikÄ• pattiyÄ• methunarÄ• gena sabhÄ• vato sadisaá¹ƒ, dosasampayutt
nanu ca ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡assa siyÄ• tabbhÄ• giyaá¹ƒ, siyÄ
vuttattÄ• uddesÄ• nukkamena tabbhÄ• giyataá¹ƒ aniddisitvÄ• aÃ±Ã±abhÄ• giyatÄ• paá¹-
niddiá¹-á¹-hÄ• ti Ä• ha __ ``Ä• dito paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. __vuttanayenevÄ• _t
``sabhÄ• gavisabhÄ• gavatthutoâ€™â€™ tiÄ• dinÄ• vuttanayena.

``saá¹…ghakammÄ• ni nissÄ• ya uppannaâ€™â€™ nti vuttattÄ• saá¹…ghakammato kiccÄ

dissatÄ«ti Ä• ha __ ``kiá¹ƒ panÄ• â€™â€™ _tiÄ• di. ``kiccameva kiccÄ• dhikaraá¹‡aâ€™â€
``saá¹…ghakammÄ• namevetaá¹ƒ adhivacanaâ€™â€™ _nti vuttaá¹ƒ. yadi evaá¹ƒ ``saá¹…g
uppannaâ€™â€™ nti kasmÄ• vuttanti Ä• ha __ ``evaá¹ƒ santepÄ«â€™â€™ _tiÄ• di. tassa
bhagavatÄ• vuttaá¹ƒ itikattabbatÄ• lakkhaá¹‡aá¹ƒyeva tato saá¹…ghakammassa nipphajjan
saá¹…ghakammanti vattabbataá¹ƒ arahatÄ«ti Ä• ha __ ``yaá¹ƒ kammalakkhaá¹‡aá¹ƒ mana
uppajjanatoâ€™â€™ _ti. parivÄ• sÄ• disaá¹…ghakammaá¹ƒ nissÄ• ya mÄ• nattÄ• dÄ«naá
ukkhepanÄ«yakammasÄ«mÄ• sammutikammÄ• dÄ«ni issÄ• ya osÄ• raá¹‡asÄ«mÄ• samÅ
``purimaá¹ƒ purimaá¹ƒ saá¹…ghakammaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

395-400__._ __savatthukaá¹ƒ katvÄ• _ti puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• . __dÄ«ghÄ• d
dÄ«gharassakÄ• á¸·aodÄ• tÄ• dino. __diá¹-á¹-hÄ• dino_ti diá¹-á¹-hasutÄ• dino. __lohapatta
ayopattasadiso. aá¹…gÄ• ni paá¹-hamaduá¹-á¹-hadose vuttasadisÄ• ni, idha pana kaÃ±cide
upÄ• diyanÄ• adhikÄ• .

dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

<410> dasame ye dubbalÄ• honti appathÄ• mÄ• , na sakkonti araÃ±Ã±akÄ• dÄ«ni sevantÄ
sandhÄ• yÄ• ha __ ``bahÅ«naá¹ƒ kulaputtÄ• naá¹ƒ maggantarÄ• yÄ• ya saá¹ƒvattantÄ«â€™
__adhivÄ• sanakhantisampanno_ti ``khamo hoti sÄ«tassÄ• â€™â€™ tiÄ• dinÄ• vuttasÄ«tu
khantiyÄ• samannÄ• gato. byaÃ±janapadameva paramaá¹ƒ assÄ• ti __padaparamo_. yass
suá¹‡ato bahumpi bhaá¹‡ato bahumpi dhÄ• rayato bahumpi vÄ• cayato na tÄ• ya jÄ• tiyÄ•
318/, ayaá¹ƒ ``padaparamoâ€™â€™ ti vuccati. __abhisambhuá¹‡itvÄ• _ti nipphÄ• detvÄ• .
na sampÄ• deti, araÃ±Ã±avÄ• saá¹ƒ sampÄ• detuá¹ƒ na sakkotÄ«ti vuttaá¹ƒ hoti. dhammat
__asabbaÃ±Ã±Å« assÄ• _ti tesaá¹ƒ anurÅ«passa ajÄ• nanato asabbaÃ±Ã±Å« bhaveyya. ``
vassaá¹ƒ upagantabbaâ€™â€™ nti (Vin I 204) vacanato __ ``cattÄ• ro pana ... pe ... paá¹-ik
vuttaá¹ƒ. idameva vacanaá¹ƒ sandhÄ• ya pÄ• á¸·iyampi ``aá¹-á¹-ha mÄ• se kho mayÄ• dev
rukkhamÅ«lasenÄ• sanaá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ nti vuttaá¹ƒ.

__tÄ«hi koá¹-Ä«hÄ«_ti tÄ«hi Ä• kÄ• rehi, tÄ«hi kÄ• raá¹‡ehÄ«ti attho. __tadubhayavimuttap
diá¹-á¹-haá¹ƒ sutanti idaá¹ƒ ubhayaá¹ƒ anissÄ• ya ``kiá¹ƒ nu kho idaá¹ƒ bhikkhuá¹ƒ uddissa
sampÄ• ditaâ€™â€™ nti kevalameva parisaá¹…kitaá¹ƒ. macchabandhanaá¹ƒ __jÄ• laá¹ƒ, v
__kappatÄ«_ti yadi tesaá¹ƒ vacanena Ä• saá¹…kÄ• upacchinnÄ• hoti, vaá¹-á¹-ati. __pavat
vikkÄ• yikamaá¹ƒsaá¹ƒ. __maá¹…galÄ• dÄ«na_nti __Ä• di_-saddena Ä• hunapÄ• hunÄ• di
__bhikkhÅ«naá¹ƒyeva atthÄ• yÄ• _ti ettha aá¹-á¹-hÄ• nappayutto __eva_-saddo, bhikkhÅ«n
sambandhitabbaá¹ƒ. tasmÄ• ``bhikkhÅ«naÃ±ca dassÄ• ma, maá¹…galÄ• dÄ«naÃ±ca atthÄ
missetvÄ• katampi na vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. keci pana ``bhikkhÅ«naá¹ƒyevÄ• ti \Be l

bhikkhÅ«naÃ±ca aÃ±Ã±esaÃ±ca atthÄ• ya kataá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ n
nibbematiko hotÄ«_ti bhikkhÅ«naá¹ƒ atthÄ• ya katepi sabbena sabbaá¹ƒ parisaá¹…kitÄ• bh
Ä• vikÄ• tuá¹ƒ __ ``sace panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __itaresaá¹ƒ vaá¹-á¹-atÄ«_ti ajÄ
jÄ• nato evettha Ä• patti hotÄ«ti. __teyevÄ• _ti ye uddissa kataá¹ƒ, teyeva. uddisakatamaá¹
akappiyamaá¹ƒsaparibhogassa visesaá¹ƒ dassetuá¹ƒ __ ``akappiyamaá¹ƒsaá¹ƒ panÄ• â€™
purimasmiá¹ƒ sacittakÄ• Ä• patti, itarasmiá¹ƒ acittakÄ• . tenÄ• ha __ ``akappiyamaá¹ƒsaá¹
bhuÃ±jantassapi Ä• pattiyevÄ• â€™â€™ _ti. ``paribhogakÄ• le pucchitvÄ• paribhuÃ±jissÄ•
pucchitvÄ• paribhuÃ±jitabbaâ€™â€™ nti vacanato akappiyamaá¹ƒsaá¹ƒ ajÄ• nitvÄ• gaá¹‡
anÄ• patti siyÄ• . ajÄ• nitvÄ• pi bhuÃ±jantasseva hi Ä• patti vuttÄ• . __vattanti vadantÄ«_ti
natthÄ«ti dasseti.

sallekhÄ• vutti etesanti __sallekhavuttino_. __bÄ• huliko_ti ekassa __la_-kÄ• rassa lopaá¹
__kappa_nti Ä• yukappaá¹ƒ. saá¹…ghabhedako hi ekaá¹ƒ kappaá¹ƒ asÄ«tibhÄ• ge katvÄ•
kÄ• laá¹ƒ niraye tiá¹-á¹-heyyÄ• ti Ä• yukappaá¹ƒ sandhÄ• ya __ ``kappaá¹ƒ nirayamhi pacca
kappaá¹-á¹-hakathÄ• yaá¹ƒ (Vibh-a 809) pana ``saá¹‡á¹-hahante hi kappe kappavemajjhe v
katvÄ• kappavinÄ• seyeva muccati. sacepi hi sve kappo vinassissatÄ«ti ajja saá¹…ghabhe
II 319/ muccati, ekadivasameva niraye paccatÄ«â€™â€™ ti vuttaá¹ƒ. tatthÄ• pi __kappavin
Ä• yukappavinÄ• seyevÄ• ti atthe sati natthi virodho. __saá¹‡á¹-hahante_ti idampi ``sve vin
viya abhÅ«taparikappanavasena vuttaá¹ƒ. ``ekadivasameva niraye paccatÄ«â€™â€™ ti ett
kappÄ• bhÄ• ve Ä• yukappassapi abhÄ• vatoti avirodhato atthayojanÄ• daá¹-á¹-habbÄ• . _
seá¹-á¹-haá¹ƒ puÃ±Ã±aá¹ƒ. __kappaá¹ƒ saggamhi modatÄ«_ti etthÄ• pi Ä• yukappameva.

<411> __laddhinÄ• nÄ• saá¹ƒvÄ• sakenÄ• _ti bhÄ• vappadhÄ• noyaá¹ƒ niddeso, laddhinÄ•
attho. __kammanÄ• nÄ• saá¹ƒvÄ• sakenÄ• _ti etthÄ• pi eseva nayo. aÃ±Ã±athÄ• nÄ• nÄ•
samÄ• nasaá¹ƒvÄ• sakassapi \Be II 361/ saá¹…ghassa asamÄ• nasaá¹ƒvÄ• sakattaá¹ƒ Ä•
__laddhinÄ• nÄ• saá¹ƒvÄ• sako_ nÄ• ma ukkhittÄ• nuvattako. so hi attano laddhiyÄ• nÄ• n
``laddhinÄ• nÄ• saá¹ƒvÄ• sakoâ€™â€™ ti vuccati. __kammanÄ• nÄ• saá¹ƒvÄ• sako_ nÄ•
ukkhepanÄ«yakammavasena nÄ• nÄ• saá¹ƒvÄ• sako hotÄ«ti ``kammanÄ• nÄ• saá¹ƒvÄ• sa
vimutto. kÄ• yasÄ• maggÄ«dÄ• naá¹ƒ tesu tesu saá¹…ghakammesu hatthapÄ• sÅ«pagama

``bhedÄ• ya parakkameyyÄ• â€™â€™ ti visuá¹ƒ vuttattÄ• bhedanasaá¹ƒvattanikassa adhi
paggaá¹‡hato pubbepi pakkhapariyesanÄ• divasena saá¹…ghabhedÄ• ya parakkamantass
kÄ• tabbanti veditabbaá¹ƒ. __imÄ• ni vatthÅ«nÄ«_ti aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni. _
apalokanÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarena kammena. __uddesenÄ• _ti paÃ±casu
uddesena. __vohÄ• renÄ• _ti tÄ• hi tÄ• hi upapattÄ«hi ``adhammaá¹ƒ dhammoâ€™â€™
tiÄ• diaá¹-á¹-hÄ• rasabhedakaravatthudÄ«pakena vohÄ• rena. __anussÄ• vanÄ• yÄ• _ti ``n
uccÄ• kulÄ• pabbajitabhÄ• vaá¹ƒ bahussutabhÄ• vaÃ±ca, mÄ• diso nÄ• ma uddhammaá¹ƒ
gÄ• heyyÄ• ti cittampi uppÄ• detuá¹ƒ tumhÄ• kaá¹ƒ yuttaá¹ƒ, kiá¹ƒ mayhaá¹ƒ avÄ«ci nÄ«lu

kimahaá¹ƒ apÄ• yato na bhÄ• yÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena kaá¹‡á¹‡amÅ«le vacÄ
__salÄ• kaggÄ• henÄ• _ti evaá¹ƒ anussÄ• vetvÄ• tesaá¹ƒ cittaá¹ƒ upatthambhetvÄ• aniva
imaá¹ƒ salÄ• kaâ€™â€™ nti salÄ• kaggÄ• hena. __paÃ±cahi kÄ• raá¹‡ehi saá¹…ghabhedo
vÄ• saá¹…ghabhede padhÄ• nakÄ• raá¹‡anti veditabbaá¹ƒ. vohÄ• rÄ• nussÄ• vanasalÄ• k
aá¹-á¹-hÄ• rasavatthudÄ«panavasaena hi voharantena tattha rucijananatthaá¹ƒ anussÄ• ve
gahitÄ• yapi abhinnova hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atirekÄ• vÄ• sa
Ä• veá¹‡ikakammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karonti, tadÄ• saá¹…gho bhinno nÄ• ma hoti. _
abbhuggataá¹ƒ. __accheyyÄ• _ti vihareyya, pavatteyyÄ• ti attho.

``lajjÄ« \Ne II 320/ rakkhissatÄ«â€™â€™ ti vacanato Ä• pattibhayena Ä• rocanaá¹ƒ lajjÄ«n
__ ``lajjÄ«hi bhikkhÅ«hÄ«â€™â€™ _ti. alajjissapi anÄ• rocentassa Ä• pattiyeva ``ye passan
ti vacanato. __samÄ• gacchatÅ«_ti ekÄ« \Be II 362/ bhavatu. ekÄ«bhÄ• vo ca samÄ• nalad
``ekaladdhiko hotÅ«â€™â€™ _ti. __sampattiyÄ• _ti sÄ«lÄ• disampattiyÄ• . paá¹-inissajjanta
``sotthibhÄ• vo tassa bhikkhunoâ€™â€™ _ti vuttaá¹ƒ. __appaá¹-inissajjato dukkaá¹-a_nti vi
vadantÄ• naá¹ƒ gaá¹‡anÄ• ya dukkaá¹-aá¹ƒ. __pahontenÄ• _ti gantuá¹ƒ samatthena agilÄ•
garukabhÄ• vato avassaá¹ƒ kattabbatÄ• dassanatthaá¹ƒ __ ``dÅ«repi bhÄ• royevÄ• â€™â€
addhayojanabbhantare gantuá¹ƒ samatthassa agilÄ• nasseva veditabbÄ• .

<416> __asamanubhÄ• santassÄ• _ti kammakÄ• rake kattuniddesoti Ä• ha __ ``asamanub
tatiyakammavÄ• cÄ• ya paá¹-inissajjanto Ã±attiyÄ• dukkaá¹-aá¹ƒ dvÄ«hi kammavÄ• cÄ• hi
Ä• pajjatiyevÄ• ti Ä• ha __ ``paá¹-inissajjantassa saá¹…ghÄ• disesena anÄ• pattÄ«â€™â€™
devadattassa. __katena bhavitabba_nti samanubhÄ• sanakammena katena bhavitabbaá¹ƒ.
vadeyyÄ• _tiÄ• dikammikattÄ• appaá¹-inissajjantassapi anÄ• pattÄ«ti adhippÄ• yena vadey
samanubhÄ• sanakammasseva abhÄ• vato __ ``na hi paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«
vuttaá¹ƒ. sikkhÄ• padaá¹ƒ paÃ±Ã±apenteneva hi samanubhÄ• sanakammaá¹ƒ anuÃ±Ã±Ä•
``anujÄ• nÄ• mi, bhikkhave, romanthakassa romanthanaâ€™â€™ ntiÄ• diá¹ƒ (Vin II 273) ud
sandhÄ• ya vadanti. __anÄ• pattiya_nti anÄ• pattivÄ• re. __Ä• pattiá¹ƒ ropetabbo_ti anissaj
Ä• pannapÄ• cittiyÄ• pattiá¹ƒ ukkhepanÄ«yakammakaraá¹‡atthaá¹ƒ Ä• ropetabboti attho.

__Ä• pattiyeva na jÄ• tÄ• _ti saá¹…ghÄ• disesÄ• patti na jÄ• tÄ• yevÄ• ti attho. __sÄ• pan
anÄ• patti. __tivaá¹…gika_nti kÄ• yavÄ• cÄ• cittavasena tivaá¹…gikaá¹ƒ, kÄ• yavÄ• cÄ• cit
vuttaá¹ƒ hoti. ``nappaá¹-inissajjÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya abhÄ• vena muccanato __
__sacittaka_nti ``nappaá¹-inissajjÄ• mÄ«â€™â€™ ti jÄ• nanacittena sacittakaá¹ƒ. bhedÄ• y
dhammakammena samanubhÄ• sanaá¹ƒ, kammavÄ• cÄ• pariyosÄ• naá¹ƒ, appaá¹-inissajja
aá¹…gÄ• ni.

paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

417-418__._ ekÄ• dasame \Be II 363/ \Ne II 321/ yaá¹ƒ vacanaá¹ƒ samaggepi vagge avaya
taá¹ƒ kalahakÄ• rakavacanaá¹ƒ idha vagganti vuccatÄ«ti Ä• ha __ ``vaggaá¹ƒ asÄ• maggip
vadantÄ«â€™â€™ _ti. asÄ• maggipakkhe bhavÄ• asÄ• maggipakkhiyÄ• , kalahakÄ• . tesa
__asÄ• maggipakkhiyavacanaá¹ƒ, _ asÄ• maggipakkhe vÄ• bhavaá¹ƒ vacanaá¹ƒ __asÄ• n
ubbÄ• hikÄ• dikammaá¹ƒ bahÅ«nampi kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• __ ``na hi saá¹…gho s
karotÄ«â€™â€™ _ti idaá¹ƒ niggahavasena kattabbakammaá¹ƒ sandhÄ• ya vuttanti veditab
bhedÄ• ya parakkamanaá¹ƒ pahÄ• ya anuvattanaá¹ƒ pakkhipitvÄ• heá¹-á¹-hÄ• vuttasadisÄ

dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

<424> dvÄ• dasame __vambhanavacana_nti garahavacanaá¹ƒ. __apasÄ• detukÄ• mo_ti k
ghaá¹-á¹-etukÄ• moti vuttaá¹ƒ hoti. __saá¹-a_saddo patitasaddena samÄ• nattho. visesanas
katvÄ• tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡asaá¹-anti vuttanti Ä• ha __ ``tattha tattha patitaá¹ƒ
tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡aâ€™â€™ _nti. __kenÄ• pÄ«_ti vÄ• tasadisena nadÄ«sadisena ca

425-426__._ __vattuá¹ƒ asakkuá¹‡eyyo_ti kismiÃ±ci vuccamÄ• ne asahanato ovadituá¹ƒ as
vaco etasmiá¹ƒ vippaá¹-ikÅ«laggÄ• he vipaccanÄ«kavÄ• de anÄ• dare puggaleti __dubbac
kicchena vaditabboâ€™â€™ _tiÄ• di. __dubbacabhÄ• vakaraá¹‡Ä«yehÄ«_ti dubbacabhÄ•
anÄ«yasaddo daá¹-á¹-habbo. tenevÄ• ha __ ``ye dhammÄ• dubbacaá¹ƒ puggalaá¹ƒ karont
icchÄ• etassÄ• ti pÄ• piccho, tassa bhÄ• vo __pÄ• picchatÄ• , _ asantaguá¹‡asambhÄ• va
amattaÃ±Ã±utÄ• pÄ• picchatÄ• ti veditabbÄ• . attukkaá¹ƒsakÄ• ca te paravambhakÄ• cÄ
attukkaá¹ƒsakaparavambhakÄ• . ye attÄ• naá¹ƒ ukkaá¹ƒsanti ukkhipanti ucce á¹-hÄ• ne á¹-
vambhenti garahanti nÄ«ce á¹-hÄ• ne á¹-hapenti, tesametaá¹ƒ adhivacanaá¹ƒ. tesaá¹ƒ bhÄ
__attukkaá¹ƒsakaparavambhakatÄ• _. kujjhanasÄ«lo kodhano, tassa bhÄ• vo __kodhanatÄ
kodhassetaá¹ƒ adhivacanaá¹ƒ.

pubbakÄ• le \Be II 364/ \Ne II 322/ kodho, aparakÄ• le upanÄ• hoti Ä• ha __ ``kodhahetu up
tattha upanahanasÄ«lo, upanÄ• ho vÄ• etassa atthÄ«ti upanÄ• hÄ«, tassa bhÄ• vo __upan
cittapariyonaddhalakkhaá¹‡assa kodhassevetaá¹ƒ adhivacanaá¹ƒ. sakiÃ±hi uppanno kodho
upanÄ• ho. __abhisaá¹…go_ti dummocanÄ«yo balavaupanÄ• ho. so assa atthÄ«ti abhisaá
__abhisaá¹…gitÄ• _. dummocanÄ«yassa balavaupanÄ• hassetaá¹ƒ adhivacanaá¹ƒ. __coda
codakassa paá¹-iviruddhena paccanÄ«kena hutvÄ• avaá¹-á¹-hÄ• naá¹ƒ. __codakaá¹ƒ apas
tuyhaá¹ƒ bÄ• lassa abyattassa bhaá¹‡itena, tvampi nÄ• ma bhaá¹‡itabbaá¹ƒ maÃ±Ã±issasÄ
ghaá¹-á¹-anÄ• . __codakassa paccÄ• ropanatÄ• _ti ``tvampi khosi itthannÄ• maá¹ƒ Ä• patti

paá¹-ikarohÄ«â€™â€™ ti evaá¹ƒ codakassa upari paá¹-iÄ• ropanatÄ• .

__aÃ±Ã±ena aÃ±Ã±aá¹ƒ paá¹-icaraá¹‡atÄ• _ti aÃ±Ã±ena kÄ• raá¹‡ena, vacanena vÄ• aÃ±
vÄ• paá¹-icchÄ• danavasena caraá¹‡atÄ• . paá¹-icchÄ• danattho eva vÄ• __cara_saddo a
paá¹-icchÄ• danatÄ• ti attho. tÄ• ya samannÄ• gato hi puggalo yaá¹ƒ codakena dosavibhÄ•
vÄ• vuttaá¹ƒ, taá¹ƒ tato aÃ±Ã±eneva codanÄ• ya amÅ«likabhÄ• vadÄ«panena kÄ• raá¹‡en
vÄ• paá¹-icchÄ• deti. ``Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutte ``ko Ä• panno, kiá¹ƒ Ä• pa
kaá¹ƒ bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vÄ• vatvÄ• ``evarÅ«paá¹ƒ kiÃ±ci tayÄ•
``na suá¹‡Ä• mÄ«â€™â€™ ti sotaá¹ƒ vÄ• upanÄ• metvÄ• vikkhepaá¹ƒ karontopi aÃ±Ã±en
``itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti puá¹-á¹-he ``pÄ• á¹-aliputtaá¹ƒ gaton
``na tava pÄ• á¹-aliputtagamanaá¹ƒ pucchÄ• ma, Ä• pattiá¹ƒ pucchÄ• mÄ• â€™â€™ ti vutte
gatomhÄ«â€™â€™ ti vatvÄ• ``rÄ• jagahaá¹ƒ vÄ• yÄ• hi brÄ• hmaá¹‡agahaá¹ƒ vÄ• , Ä• pa
``tattha me sÅ«karamaá¹ƒsaá¹ƒ laddhaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• bahiddhÄ• kathÄ• vik
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡amevÄ• ti visuá¹ƒ na gahitaá¹ƒ.

__apadÄ• nenÄ• _ti attano cariyÄ• ya. apadÄ«yanti hi dosÄ• etena dakkhÄ«yanti, luyanti c
apadÄ• naá¹ƒ, sattÄ• naá¹ƒ sammÄ• micchÄ• vÄ• vattappayogo. __na sampÄ• yanatÄ• _
vasasi, kaá¹ƒ nissÄ• ya vasasÄ«â€™â€™ ti vÄ• ``yaá¹ƒ tvaá¹ƒ vadesi `mayÄ• esa Ä• patt
diá¹-á¹-hoâ€™ ti, tvaá¹ƒ \Be II 365/ tasmiá¹ƒ samaye kiá¹ƒ karosi, ayaá¹ƒ kiá¹ƒ karoti, kattha
ahosi, kattha ayaâ€™â€™ nti vÄ• Ä• dinÄ• nayena cariyaá¹ƒ puá¹-á¹-hena sampÄ• detvÄ

__makkhipaá¸·Ä• sitÄ• _ti ettha paraguá¹‡amakkhanalakkhaá¹‡o makkho, so etassa atthÄ«
323/ puggalo agÄ• riyo anagÄ• riyo vÄ• samÄ• no paresaá¹ƒ sukatakaraá¹‡aá¹ƒ vinÄ• seti
anukampakena daliddo samÄ• no uccaá¹-á¹-hÄ• ne á¹-hapito, aparena samayena ``kiá¹ƒ ta
tassa sukatakaraá¹‡aá¹ƒ vinÄ• seti. anagÄ• riyopi sÄ• maá¹‡erakÄ• lato pabhuti Ä• cariyen
catÅ«hi paccayehi uddesaparipucchÄ• dÄ«hi ca anuggahetvÄ• dhammakathÄ• nayapakara
aparena samayena rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi sakkato garukato Ä• cariyupajjhÄ• yes
``ayaá¹ƒ amhehi daharakÄ• le eva anuggahito saá¹ƒvaddhito ca, atha ca panidÄ• ni nissine
vuccamÄ• no ``kiá¹ƒ mayhaá¹ƒ tumhehi kataâ€™â€™ nti tesaá¹ƒ sukatakaraá¹‡aá¹ƒ vinÄ•

``bahussutepi puggale ajjhottharitvÄ• Ä«disassa ceva bahussutassa aniyatÄ• gati, tava vÄ
visesoâ€™â€™ tiÄ• dinÄ• nayena uppajjamÄ• no yugaggÄ• halakkhaá¹‡o paá¸·Ä• so. so p
samakaraá¹‡araso. tathÄ• hesa paresaá¹ƒ guá¹‡e á¸• aá¹ƒsitvÄ• viya attano guá¹‡ehi sam
vuccati, so etassa atthÄ«ti paá¸·Ä• sÄ«. makkhÄ« ca paá¸·Ä• sÄ« ca makkhipaá¸·Ä• sino, t
__makkhipaá¸·Ä• sitÄ• _. atthato pana makkho ceva paá¸·Ä• so ca.

issati parasampattiá¹ƒ na sahatÄ«ti __issukÄ«_. maccharÄ• yati attano sampattiá¹ƒ nigÅ«ha
sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ na sahati, maccheraá¹ƒ vÄ• etassa atthÄ«ti __maccharÄ«_. sa

bhÄ• satÄ«ti __saá¹-ho, _ attano avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡ena sÄ• á¹-hey
kerÄ• á¹-ikapuggalo. kerÄ• á¹-iko ca Ä• nandamaccho viya hoti. __Ä• nandamaccho_ nÄ• n
naá¹…guá¹-á¹-haá¹ƒ dasseti, sappÄ• naá¹ƒ sÄ«saá¹ƒ ``tumhehi sadiso ahaâ€™â€™ nti jÄ•
kerÄ• á¹-iko puggalo yaá¹ƒ yaá¹ƒ suttantikaá¹ƒ vÄ• Ä• bhidhammikaá¹ƒ \Be II 366/ vÄ• up
evaá¹ƒ vadati ``ahaá¹ƒ tumhÄ• kaá¹ƒ antevÄ• sÄ«, tumhe mayhaá¹ƒ anukampakÄ• , nÄ• ha
``evamete `sagÄ• ravo ayaá¹ƒ amhesu sappatissoâ€™ ti maÃ±Ã±issantÄ«â€™â€™ ti. sÄ•
puggalassa asantaguá¹‡asambhÄ• vanena cittÄ• nurÅ«pakiriyÄ• viharato ``evaá¹ƒcitto eva
duviÃ±Ã±eyyattÄ• kucchiá¹ƒ vÄ• piá¹-á¹-hiá¹ƒ vÄ• jÄ• nituá¹ƒ na sakkÄ• . yato so ---

``vÄ• mena sÅ«karo hoti, dakkhiá¹‡ena ajÄ• migo.

sarena nelako hoti, visÄ• á¹‡ena jaraggavoâ€™â€™ ti || (Sv II 296; Vibh-a 894; Nidd I-a 16

evaá¹ƒ \Ne II 324/ vuttayakkhasÅ«karasadiso hoti. katapÄ• papaá¹-icchÄ• danalakkhaá¹‡Ä•
atthÄ«ti __mÄ• yÄ• vÄ«_.

thambhasamaá¹…gitÄ• ya __thaddho_. vÄ• tabharitabhastÄ• sadisathaddhabhÄ• vapaggal
__thambho_. yena samannÄ• gato puggalo gilitanaá¹…galasadiso viya ajagaro, vÄ• tabhari
hutvÄ• garuá¹-á¹-hÄ• niye disvÄ• onamitumpi na icchati, pariyanteneva carati. abbhunnatil
etassa atthÄ«ti __atimÄ• nÄ«_.

saá¹ƒ attano diá¹-á¹-hiá¹ƒ parÄ• masati sabhÄ• vaá¹ƒ atikkamitvÄ• parato Ä• masatÄ«ti
__sandiá¹-á¹-hiparÄ• mÄ• sÄ«_. Ä• dhÄ• naá¹ƒ gaá¹‡hÄ• tÄ«ti __Ä• dhÄ• naggÄ• hÄ«_. ``
vuccati, daá¸·haggÄ• hÄ«ti attho. yuttaá¹ƒ kÄ• raá¹‡aá¹ƒ disvÄ• va laddhiá¹ƒ paá¹-inissajjat
dukkhena kicchena kasirena bahumpi kÄ• raá¹‡aá¹ƒ dassetvÄ• na sakkÄ• paá¹-inissaggiá
__duppaá¹-inissaggÄ«, _ yo attano diá¹-á¹-hiá¹ƒ ``idameva saccaâ€™â€™ nti daá¸·haá¹ƒ g
buddhÄ• dÄ«hi kÄ• raá¹‡aá¹ƒ dassetvÄ• vuccamÄ• no na paá¹-inissajjati, tassetaá¹ƒ adhiv
puggalo yaá¹ƒ yadeva dhammaá¹ƒ vÄ• adhammaá¹ƒ vÄ• suá¹‡Ä• ti, taá¹ƒ sabbaá¹ƒ ``eva
kathitaá¹ƒ, evaá¹ƒ amhehi sutaâ€™â€™ nti kummova aá¹…gÄ• ni sake kapÄ• le antoyeva
kacchapo attano pÄ• dÄ• dike aá¹…ge kenaci ghaá¹-á¹-ite sabbÄ• ni aá¹…gÄ• ni attano kap
bahi nÄ«harati, evamayampi ``na sundaro tava gÄ• ho, chaá¸• á¸• ehi naâ€™â€™ nti vutto
antoyeva attano hadaye eva á¹-hapetvÄ• vicarati. yathÄ• kumbhÄ«lÄ• gahitaá¹ƒ na paá¹-i
kumbhÄ«laggÄ• haá¹ƒ gaá¹‡hÄ• ti, na vissajjeti. makkhipaá¸·Ä• sitÄ• diyugaá¸·attayena \Be
makkhapaá¸·Ä• sÄ• dayo cha dhamme visuá¹ƒ visuá¹ƒ gahetvÄ• __ ``ekÅ«navÄ«sati dhan
__anumÄ• nasuttaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 181) pana makkhapaá¸·Ä• sÄ• dayopi yugaá
``soá¸·asa dhammÄ• â€™â€™ ti vuttaá¹ƒ.

pakÄ• rehi Ä• vahanaá¹ƒ padakkhiá¹‡aá¹ƒ, tato padakkhiá¹‡ato gahaá¹‡asÄ«lo padakkhiá¹

padakkhiá¹‡aggÄ• hÄ« __appadakkhiá¹‡aggÄ• hÄ«_. yo vuccamÄ• no ``tumhe maá¹ƒ kasm
kappiyÄ• kappiyaá¹ƒ sÄ• vajjÄ• navajjaá¹ƒ atthÄ• natthaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti vadati.
padakkhiá¹‡ato na gaá¹‡hÄ• ti, vÄ• matova gaá¹‡hÄ• ti, tasmÄ• ``appadakkhiá¹‡aggÄ• hÄ
__ ``yathÄ• nusiá¹-á¹-haâ€™â€™ _ntiÄ• di.

__uddese_ti \Ne II 325/ pÄ• timokkhuddese. atha sabbÄ• neva sikkhÄ• padÄ• ni kathaá¹ƒ
pÄ• timokkhuddesapariyÄ• pannÄ• nÄ«ti Ä• ha __ ``yassa siyÄ• Ä• patti, so Ä• vikareyyÄ•
saá¹…gahitattÄ• â€™â€™ _ti. ``yassa siyÄ• Ä• pattÄ«â€™â€™ ti hi iminÄ• sabbÄ• pi Ä•
saá¹…gahitÄ• yeva honti. __paÃ±cahi sahadhammikehi sikkhitabbattÄ• _ti labbhamÄ• nava
sahadhammikena sahakÄ• raá¹‡enÄ• tipi attho daá¹-á¹-habbo. __ ``vacanÄ• yÄ• â€™â€™
sampadÄ• navacananti Ä• ha __ ``tato mama vacanatoâ€™â€™ _ti. aá¹…gÄ• ni cettha paa
ayaá¹ƒ pana viseso --- yathÄ• tattha bhedÄ• ya parakkamanaá¹ƒ, evaá¹ƒ idha avacanÄ«ya
daá¹-á¹-habbÄ• .

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ•

<431> terasame __kÄ«á¹-Ä• girÄ«_ti tassa nigamassa nÄ• maá¹ƒ. taÃ±hi sandhÄ• ya para
bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™â€™ nti vuttaá¹ƒ. tena pana yogato so janapa
``kÄ«á¹-Ä• giriâ€™â€™ icceva saá¹…khyaá¹ƒ gatoti Ä• ha __ ``evaá¹ƒnÄ• make janapadeâ
__Ä• vÄ• sikÄ• , _ nibaddhavÄ• sino. te akataá¹ƒ senÄ• sanaá¹ƒ karonti, jiá¹‡á¹‡aá¹ƒ paá¹-
issarÄ• honti. tenÄ• ha __ ``so yesaá¹ƒ Ä• yatto ... pe ... te Ä• vÄ• sikÄ• â€™â€™ _ti \Be I
nivÄ• samattaá¹ƒ etesaá¹ƒ atthÄ«ti __nevÄ• sikÄ• _ti Ä• ha __ ``ye pana kevalaâ€™â€™ _
assajipunabbasukÄ• . __cha janÄ• _ti paá¹‡á¸• uko lohitako mettiyo bhÅ«majako assaji pun
__sammÄ• _ti Ä• lapanavacanametaá¹ƒ. __Ä• yamukhabhÅ«tÄ• _ti Ä• yassa mukhabhÅ«tA
sÄ• vatthiyÄ• avidÅ«re á¹-hÄ• ne. vassÄ• ne hemante cÄ• ti dvÄ«su utÅ«su vassanato __
vuttaá¹ƒ. diyaá¸• á¸• habhikkhusahassato gaá¹‡Ä• cariyÄ• naá¹ƒ channaá¹ƒ janÄ• naá¹ƒ ac
``samadhikaâ€™â€™ _nti vuttaá¹ƒ, sÄ• dhikanti attho. __ma_-kÄ• ro padasandhivasena Ä•
akatapubbaá¹ƒ abhinavavatthuá¹ƒ.

kaá¹‡ikÄ• rÄ• dayo __puppharukkhÄ• , _ jÄ• tisumanÄ• dayo __pupphagacchÄ• _. __koá¹-
__koá¹-á¹-Ä• pana_nti ``imaá¹ƒ chinda bhindÄ• â€™â€™ ti aÃ±Ã±ehi chedÄ• panaá¹ƒ. __Ä
gacchamÅ«le udakaá¹ƒ santiá¹-á¹-hati, tathÄ• samantato bandhanaá¹ƒ. __udakassÄ• _ti al
__kappiyaudakasiÃ±cana_nti iminÄ• va siÃ±cÄ• panampi saá¹…gahitanti daá¹-á¹-habbaá¹ƒ
secÄ• panaâ€™â€™ nti iminÄ• va sÄ• maÃ±Ã±ato kappiyÄ• kappiyaudakasiÃ±canÄ• diá¹ƒ
kappiyaudakasiÃ±canÄ• di \Ne II 326/ kasmÄ• visuá¹ƒ vuttanti? ``Ä• rÄ• mÄ• diatthaá¹ƒ ro
kappiyaudakasiÃ±canÄ• di vaá¹-á¹-atÄ«â€™â€™ ti vakkhamÄ• nattÄ• idhÄ• pi vibhÄ• gaá

kappiyaudakasiÃ±canÄ• di visuá¹ƒ dassitaá¹ƒ. __hatthamukhapÄ• dadhovananhÄ• nodaka
pakÄ• rantarena kappiyaudakasiÃ±canameva dasseti. ``akappiyavohÄ• roâ€™â€™ ti koá¹-
sayaá¹ƒ karaá¹‡assapi kathaá¹ƒ saá¹…gahoti? akappiyanti voharÄ«yatÄ«ti akappiyavohÄ•
karaá¹‡akÄ• rÄ• panÄ• di sabbameva saá¹…gahitaá¹ƒ, na pana akappiyavacanamattanti da
kappiyavohÄ• repi eseva nayo. __sukkhamÄ• tikÄ• ya ujukaraá¹‡a_nti iminÄ• purÄ• á¹‡ap
saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. kudÄ• lÄ• dÄ«ni bhÅ«miyaá¹ƒ á¹-hapetvÄ• á¹-hÄ• nato l
á¹-hÄ• nameva pÄ• kaá¹-ataranti __ ``obhÄ• soâ€™â€™ _ti vuttaá¹ƒ.

__mahÄ• paccarivÄ• da_mhi patiá¹-á¹-hapetukÄ• mo pacchÄ• vadati. __vanatthÄ• yÄ• _ti
``vatatthÄ• yÄ• â€™â€™ ti paá¹-hanti, tesaá¹ƒ vatiatthÄ• yÄ• ti attho. akappiyavohÄ• repi e
dassetuá¹ƒ __ ``na kevalaÃ±ca sesaâ€™â€™ _ntiÄ• dimÄ• ha. __yaá¹ƒ kiÃ±ci mÄ• tika_nt
asukkhamÄ• tikaá¹ƒ vÄ• . __ ``kappiyaudakaá¹ƒ_ \Be II 369/ __siÃ±cituâ€™â€™ _nti iminÄ
siÃ±cathÄ• ti vattumpi vaá¹-á¹-atÄ«â€™â€™ ti dasseti. __sayaá¹ƒ ropetumpi vaá¹-á¹-atÄ«_
vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tipi siddhaá¹ƒ. __aÃ±Ã±atthÄ• ya vÄ• karontassÄ• _ti vatth
karontassa. __kasmÄ• na anÄ• pattÄ«_ti vatthupÅ«janatthÄ• ya ganthanÄ• dÄ«su kasmÄ•
__anÄ• pattiyevÄ• _ti paá¹-ivacanaá¹ƒ datvÄ• idÄ• ni tameva anÄ• pattibhÄ• vaá¹ƒ dasset
_tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti Ä• rÄ• mÄ• diatthÄ• ya rukkharopane. __tathÄ• vatthupÅ«ja
anÄ• pattiyevÄ• _ti ratanattayapÅ«janatthÄ• yapi kappiyavohÄ• rena pariyÄ• yÄ• dÄ«hi ca
attho.

``tathÄ• vatthupÅ«janatthÄ• yÄ• â€™â€™ ti hi sÄ• maÃ±Ã±ato vuttepi ``yathÄ• hi tattha k
pariyÄ• yÄ• dÄ«hi cÄ• â€™â€™ ti vuttattÄ• kappiyavohÄ• rÄ• dÄ«hi ganthÄ• pane eva an
ganthane, teneva paro sayaá¹ƒ ganthanampi kasmÄ• na vaá¹-á¹-atÄ«ti codento __ ``nanu
yathÄ• Ä• rÄ• mÄ• diatthaá¹ƒ kappiyapathaviyaá¹ƒ sayaá¹ƒ ropetumpi vaá¹-á¹-ati, tathÄ• v
sayaá¹ƒ ganthanepi kasmÄ• na vaá¹-á¹-atÄ«ti codakassa adhippÄ• yo. __vutta_ntiÄ• di Ä•
__ ``na pana mahÄ• aá¹-á¹-hakathÄ• yaâ€™â€™ _nti kasmÄ• vadati. __mahÄ• paccariÄ•
pamÄ• á¹‡amevÄ• ti nÄ• yaá¹ƒ virodho, __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ avuttampi tatthe
pamÄ• á¹‡amevÄ• ti patiá¹-á¹-hÄ• petuá¹ƒ vuttattÄ• . __taá¹ƒ katha_nti maÃ±Ã±eyyÄ• sÄ«t
__mahÄ• aá¹-á¹-hakathÄ• yaÃ±ca_ kappiyaudakasecanaá¹ƒ vuttaá¹ƒ, taá¹ƒ kathanti etthÄ•
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ Ä• rÄ• mÄ• diatthÄ• ya \Ne II 327/ kappiyapathaviyaá¹ƒ s
kappiyaudakassa pana sayaá¹ƒ siÃ±canaá¹ƒ vuttameva, tasmÄ• yathÄ• Ä• rÄ• mÄ• diatth
siÃ±citumpi vaá¹-á¹-ati, tathÄ• vatthupÅ«janatthÄ• ya sayaá¹ƒ ganthanampi kasmÄ• na va
virujjhatÄ«_ti yadetaá¹ƒ Ä• rÄ• mÄ• diatthÄ• ya sayaá¹ƒ ropanaá¹ƒ kappiyaudakasiÃ±canaÄ
virujjhati. kathaá¹ƒ taá¹ƒ na virujjhatÄ«ti Ä• ha __ ``tatrahÄ«â€™â€™ _tiÄ• di. __etaá¹ƒ vutt
mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipi siÃ±cantipi siÃ±cÄ• pentipÄ«ti etaá¹ƒ vuttaá¹ƒ. _
pariyÄ• yo atthÄ«_ti ``mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipi siÃ±cantipi siÃ±cÄ• pentip
kulasaá¹…gahatthÄ• ya ropanasiÃ±canaá¹ƒ sandhÄ• ya vuttattÄ• tato aÃ±Ã±atra Ä• rÄ• m
mÄ• lÄ• vaccharopane pariyÄ• yo atthi. __tattha pariyÄ• yaá¹ƒ idha_ \Be II 370/ __ca pariyÄ

Ã±atvÄ• _ti tattha ``mÄ• lÄ• vacchaá¹ƒ ropentÄ«â€™â€™ tiÄ• dÄ«su ``mÄ• lÄ• vacchaâ€™
pariyÄ• yaá¹ƒ, idha ``ganthentÄ«â€™â€™ tiÄ• dÄ«su tathÄ• vidhavisesavacanÄ• bhÄ• vat

nanu ca yathÄ• ``ganthentÄ«â€™â€™ ti sÄ• maÃ±Ã±ato vuttattÄ• pariyÄ• yo na labbhatÄ
sayaá¹ƒ ganthanaá¹ƒ na vaá¹-á¹-ati, evaá¹ƒ ``ganthÄ• pentÄ«â€™â€™ ti sÄ• maÃ±Ã±ato v
ganthÄ• panampi na vaá¹-á¹-atÄ«ti Ä• pajjati. evaÃ±ca sati parato ``evaá¹ƒ jÄ• na, evaá¹ƒ k
etÄ• ni pupphÄ• ni na vikiriyanti, tathÄ• karohÄ«tiÄ• dinÄ• kappiyavacanena kÄ• retuá¹ƒ v
idaá¹ƒ virujjhatÄ«ti? na virujjhati, pariyÄ• yena hi kÄ• rÄ• panaá¹ƒ ganthÄ• panameva na ho
yathÄ• vuttanayena pariyÄ• yato kÄ• rÄ• panaá¹ƒ vaá¹-á¹-ati. __sabbaá¹ƒ vuttanayeneva ve
vuttaá¹ƒ vinicchayameva saá¹…khepato nigameti. __haraá¹‡Ä• dÄ«su kasmÄ• anÄ• pattÄ
haraá¹‡Ä• dÄ«su kasmÄ• anÄ• patti. __kulitthiÄ• dÄ«naá¹ƒ atthÄ• ya haraá¹‡ato_ti kulitthi
tattha vuttattÄ• ti adhippÄ• yo. tenevÄ• ha __ ``haraá¹‡Ä• dhikÄ• re hÄ«â€™â€™ _tiÄ• di.
__maÃ±jarÄ« viyÄ• _ti kusumamaÃ±jarÄ« viya. __hÄ• rasadisa_nti muttÄ• hÄ• rasadisaá¹ƒ

__pÄ• cittiyaÃ±ceva dukkaá¹-aÃ±cÄ• _ti pathavÄ«khaá¹‡anapaccayÄ• pÄ• cittiyaá¹ƒ, kulas
dukkaá¹-aá¹ƒ. __akappiyavohÄ• renÄ• _ti ``idaá¹ƒ khaá¹‡a, idaá¹ƒ ropehÄ«â€™â€™ tiÄ• d
__dukkaá¹-amevÄ• _ti kulasaá¹…gahapaccayÄ• dukkaá¹-aá¹ƒ. __ubhayatthÄ• _ti kappiyÄ
__sabbatthÄ• _ti kulasaá¹…gahaparibhogaÄ• rÄ• mÄ• diatthÄ• ya ropite. __dukkaá¹-ampÄ
pÄ• cittiyameva. __kappiyenÄ• _ti kappiyena udakena. __tesaá¹ƒyeva dvinna_nti kuladÅ«sa
__dukkaá¹-a_nti kulasaá¹…gahatthÄ• ya sayaá¹ƒ siÃ±cane kappiyavohÄ• rena akappiyavoh
dukkaá¹-aá¹ƒ, paribhogatthÄ• ya pana sayaá¹ƒ siÃ±cane akappiyavohÄ• rena siÃ±cÄ• pane
__Ä• pattibahulatÄ• veditabbÄ• _ti ettha sayaá¹ƒ siÃ±cane \Ne II 328/ dhÄ• rÄ• pacchedag
Ä• pattigaá¹‡anÄ• veditabbÄ• . siÃ±cÄ• pane pana punappunaá¹ƒ Ä• á¹‡Ä• pentassa vÄ•
Ä• á¹‡attassa bahÅ«naá¹ƒ siÃ±canepi ekÄ• va.

__dukkaá¹-apÄ• cittiyÄ• nÄ«_ti kulasaá¹…gahapaccayÄ• dukkaá¹-aá¹ƒ, bhÅ«tagÄ• mapÄ•
__aÃ±Ã±atthÄ• _ti vatthupÅ«jÄ• diatthÄ• ya ocinane. __sakiá¹ƒ Ä• á¹‡atto_ti akappiyavohÄ
__pÄ• cittiyamevÄ• _ti akappiyavacanena \Be II 371/ Ä• á¹‡attattÄ• pÄ• cittiyaá¹ƒ. kappiya
vatthupÅ«jÄ• diatthÄ• ya ocinÄ• pentassa anÄ• pattiyeva.

ganthanena nibbattaá¹ƒ __gantimaá¹ƒ_. esa nayo sesesupi. __na vaá¹-á¹-atÄ«_ti kulasaá¹.
vatthupÅ«jÄ• diatthÄ• ya vÄ• vuttanayena karontassa ca kÄ• rÄ• pentassa ca dukkaá¹-anti
__purimanayenevÄ• _ti ``bhikkhussa vÄ• â€™â€™ tiÄ• dinÄ• vuttanayena. dhammÄ• sana
pupphÄ• ni vijjhitvÄ• á¹-hapentÄ«ti sambandho. uparÅ«pari vijjhitvÄ• chattasadisaá¹ƒ katv
``chattÄ• tichattaá¹ƒ viyÄ• â€™â€™ _ti vuttaá¹ƒ. ``kadalikkhandhamhÄ«â€™â€™ tiÄ• dinÄ
sandhÄ• ya __ ``taá¹ƒ atioá¸·Ä• rikamevÄ• â€™â€™ _ti vuttaá¹ƒ, sayaá¹ƒ karontassa akap
kÄ• rÄ• pentassa ca dukkaá¹-amevÄ• ti attho. __pupphavijjhanattha_nti vuttattÄ• pupphÄ•

kaá¹‡á¹-akaá¹ƒ bandhituá¹ƒ na vaá¹-á¹-ati, pupphadÄ• mÄ• dibandhanatthaá¹ƒ pana vaá¹-á
bandhituá¹ƒ na vaá¹-á¹-atÄ«_ti ca idaá¹ƒ aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡ena gahetabbaá
vaá¹-á¹-atÄ«_ti vuttattÄ• pupphacchidde apavesetvÄ• uparÅ«pari á¹-hapetuá¹ƒ vaá¹-á¹-ati.
vitÄ• naá¹ƒ __jÄ• lavitÄ• naá¹ƒ_. __nÄ• gadantaka_mpi sacchiddakaá¹ƒyeva gahetabbaá¹ƒ
daá¹‡á¸• Ä• dÄ«hi katapupphÄ• dhÄ• raá¹‡aá¹ƒ, tampi sacchiddameva idha vuttaá¹ƒ. __as
asokapupphamaÃ±jarikÄ• ya. __ ``dhammarajju_ nÄ• ma cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• pupp
Ä• vijjhitvÄ• baddharajjÅ«â€™â€™ ti __mahÄ• gaá¹‡á¹-hipade majjhimagaá¹‡á¹-hipade ca
tathÄ• baddhÄ• ya rajjuyÄ• cetiyassa ca antare pupphÄ• ni pavesetuá¹ƒ vaá¹-á¹-atÄ«ti viÃ±
__gaá¹‡á¹-hipade_ pana ``dhammarajjunti sithilaá¹ƒ vaá¹-á¹-ikaá¹ƒ rajjuá¹ƒ katvÄ• bodhiá¹ƒ
parikkhipitvÄ• dhammÄ• sane vÄ• lambitvÄ• tattha pupphÄ• ni pavesentÄ«â€™â€™ ti vu
sithilavaá¹-á¹-ikÄ• ya rajjuyÄ• antarepi pupphÄ• ni pavesetuá¹ƒ vaá¹-á¹-atÄ«ti viÃ±Ã±Ä• ya
yuttataraá¹ƒ gahetabbaá¹ƒ. ubhayatthÄ• pi panettha nevatthi virodhoti amhÄ• kaá¹ƒ khanti.

__matthakadÄ• ma_nti dhammÄ• sanÄ• dimatthake lambakadÄ• maá¹ƒ. __pupphehi veá¹-
veá¹-henti. __tesaá¹ƒyevÄ• _ti uppalÄ• dÄ«naá¹ƒyeva. __vÄ• kena vÄ• daá¹‡á¸• akena vÄ
pupphasahiteneva vÄ• kena vÄ• daá¹‡á¸• akena vÄ• . __khandhe á¹-hapitakÄ• sÄ• vassÄ
á¹-hapitasaá¹…ghÄ• á¹-iá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi tathÄ• bandhituá¹ƒ \Ne II 329/ sak
aÃ±Ã±ampi tÄ• disaá¹ƒ kÄ• sÄ• vaá¹ƒ vÄ• vatthaá¹ƒ vÄ• vuttanayena bandhitvÄ• tattha p
vaá¹-á¹-atÄ«ti siddhaá¹ƒ. aá¹ƒsabhaá¹‡á¸• ikaá¹ƒ pasibbake pakkhittasadisattÄ• veá¹-hima
tasmÄ• sithilabandhassa antarantarÄ• pakkhipituá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

__pupphapaá¹-e_ \Be II 372/ __ca daá¹-á¹-habba_nti pupphapaá¹-aá¹ƒ karontassa dÄ«ghat
haraá¹‡apaccÄ• haraá¹‡avasena pÅ«raá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. tiriyato haraá¹‡aá¹ƒ p
na pÅ«rimaá¹ƒ. __purimaá¹-á¹-hÄ• naá¹ƒ atikkÄ• metÄ«_ti ettha ``aphusÄ• petvÄ• pi atikkÄ
Ä• pattiyevÄ• â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. ``purimaá¹-á¹-hÄ• naá¹ƒ a
avisesena vuttattÄ• taá¹ƒ yuttaá¹ƒ. keci pana ``aÃ±Ã±amaÃ±Ã±aá¹ƒ aphusÄ• petvÄ• anek
vaá¹-á¹-atÄ«â€™â€™ ti vadantÄ«ti vuttaá¹ƒ, tattha kÄ• raá¹‡aá¹ƒ na dissati. __bandhituá¹ƒ
puppharahitÄ• ya suttakoá¹-iyÄ• vÄ• kakoá¹-iyÄ• vÄ• bandhituá¹ƒ vaá¹-á¹-ati. __ekavÄ• r
parikkhipitvÄ• vÄ• _ti idaá¹ƒ pubbe vuttacetiyÄ• diparikkhepaá¹ƒ pupphapaá¹-akaraá¹‡aÃ±
tasmÄ• cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• parikkhipantena ekavÄ• raá¹ƒ parikkhipitvÄ• purimaá
aÃ±Ã±assa dÄ• tabbaá¹ƒ, tenapi ekavÄ• raá¹ƒ parikkhipitvÄ• tatheva kÄ• tabbaá¹ƒ. pupph
ekavÄ• raá¹ƒ haritvÄ• aÃ±Ã±assa dÄ• tabbaá¹ƒ, tenapi tatheva kÄ• tabbaá¹ƒ. sacepi dvey
á¹-hatvÄ• pariyÄ• yena haranti, vaá¹-á¹-atiyevÄ• ti vadanti.

__pÅ«rita_nti dÄ«ghato pasÄ• raá¹‡avasena pÅ«ritaá¹ƒ. __vÄ• yituá¹ƒ na labhatÄ«_ti dÄ«g
haraá¹‡aá¹ƒ vÄ• yanaá¹ƒ nÄ• ma hotÄ«ti ekavÄ• rampi pupphaguá¹‡aá¹ƒ tiriyato harituá¹ƒ
__pupphÄ• ni á¹-hapentenÄ• _ti aganthitÄ• ni pÄ• katikapupphÄ• ni á¹-hapentena. pupphac
bhÅ«miyaá¹ƒ á¹-hapentena phusÄ• petvÄ• vÄ• aphusÄ• petvÄ• vÄ• diguá¹‡aá¹ƒ katvÄ•

vadanti. __ghaá¹-ikadÄ• maolambako_ti ante ghaá¹-ikÄ• kÄ• rayutto yamakadÄ• maolamba
nikkhantasuttakoá¹-iyÄ• va bandhitvÄ• olambituá¹ƒ vaá¹-á¹-ati, pupphadÄ• madvayaá¹ƒ sa
nikkhantasuttakoá¹-iyÄ• va suttakoá¹-iá¹ƒ saá¹…ghaá¹-ituá¹ƒ vaá¹-á¹-ati. __aá¸• á¸• hacand
mÄ• lÄ• guá¹‡aparikkhepo_ti aá¸• á¸• hacandÄ• kÄ• rena mÄ• lÄ• guá¹‡assa punappunaá
pÅ«retvÄ• parikkhipanaá¹ƒ. teneva taá¹ƒ pÅ«rime paviá¹-á¹-haá¹ƒ, tasmÄ• etampi aá¸• á¸•
punappunaá¹ƒ haraá¹‡apaccÄ• haraá¹‡avasena pÅ«ritaá¹ƒ na vaá¹-á¹-ati. ekavÄ• raá¹ƒ pa
mÄ• lÄ• guá¹‡aá¹ƒ harituá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __pupphadÄ• makaraá¹‡a_nti ettha sut
ekato kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti vadanti. geá¹‡á¸• ukakharapattadÄ• mÄ• naá¹ƒ paá¹-ikkhi
katadÄ• mampi na vaá¹-á¹-ati akappiyÄ• nulomattÄ• ti vadanti.

__ ``lÄ• siyanÄ• á¹-akaá¹ƒ_ \Ne II 330/ \Be II 373/ __nÄ• á¹-entÄ«â€™â€™ _ti vatvÄ• tame
dassetuá¹ƒ __ ``recakaá¹ƒ dentÄ«â€™â€™ _ti vuttaá¹ƒ, abhinayaá¹ƒ dassentÄ«ti attho, atta
pakÄ• setvÄ• ``evaá¹ƒ naccitabbaâ€™â€™ nti paá¹-hamaá¹ƒ uá¹-á¹-hahitvÄ• naccanÄ• kÄ
hoti. keci pana ``mukhe aá¹…guliyo pakkhipitvÄ• saddaá¹ƒ karontÄ• cakkamiva attÄ• naá¹
denti nÄ• mÄ• â€™â€™ ti vadanti. ekekÄ• ya pantiyÄ• aá¹-á¹-ha aá¹-á¹-ha padÄ• ni assÄ•
``aá¹-á¹-hÄ• padaâ€™â€™ ntipi paá¹-hanti. dasapadepi eseva nayo. __padÄ• nÄ«_ti ca sÄ
patiá¹-á¹-hÄ• naá¹-á¹-hÄ• nÄ• ni. __dasapadaá¹ƒ_ nÄ• ma dvÄ«hi pantÄ«hi vÄ«satiyÄ• pa
__Ä• kÄ• seyeva kÄ«á¸·antÄ«_ti ``ayaá¹ƒ sÄ• rÄ« asukapadaá¹ƒ mayÄ• nÄ«tÄ• , ayaá¹ƒ a
mukheneva vadantÄ• Ä• kÄ• seyeva jÅ«taá¹ƒ kÄ«á¸·anti. __jÅ«taphalake_ti jÅ«tamaá¹‡á¸•
kÄ«á¸·antÄ«_ti pÄ• sakaá¹ƒ vuccati chasu passesu ekekaá¹ƒ yÄ• va chakkaá¹ƒ dassetvÄ•
vaá¸• á¸• hetvÄ• yathÄ• laddhaekakÄ• divasena sÄ• riyo apanentÄ• upanentÄ• ca kÄ«á¸
__ghaá¹-ikÄ• _ti eke.

__maÃ±jaá¹-á¹-hiyÄ• vÄ• _ti maÃ±jaá¹-á¹-hirukkhasÄ• raá¹ƒ gahetvÄ• pakkakasÄ• vaá¹ƒ
__salÄ• kahattha_nti tÄ• lahÄ«rÄ• dÄ«naá¹ƒ kalÄ• passetaá¹ƒ adhivacanaá¹ƒ. bahÅ«su sa
ekaá¹ƒ salÄ• kaá¹ƒ gahetvÄ• tÄ• su pakkhipitvÄ• puna taá¹ƒyeva uddharantÄ• salÄ• kaha
paá¹‡á¹‡ena vaá¹ƒsÄ• kÄ• rena katÄ• nÄ• á¸·ikÄ• __paá¹‡á¹‡anÄ• á¸·ikÄ• _. tenevÄ• ha
pucchantassa mukhÄ• gataá¹ƒ akkharaá¹ƒ gahetvÄ• naá¹-á¹-hamuá¹-á¹-hilÄ• bhÄ• lÄ• bhÄ
__akkharikÄ• _tipi vadanti. __hatthismi_nti nimittatthe bhummaá¹ƒ, hatthinimittasippeti attho
__assasmi_ntiÄ• dÄ«supi eseva nayo. ``usseá¸·enti apphoá¹-entÄ«â€™â€™ ti dvinnaá¹ƒ pa
pÄ• kaá¹-oyevÄ• ti na vutto. tattha __usseá¸·entÄ«_ti mukhena usseá¸·anasaddaá¹ƒ pamuÃ
abyattasaddaá¹ƒ pavattentÄ«ti attho. ``ajÄ• naá¹ƒ saÃ±Ã±aá¹ƒ dentÄ• ajapÄ• lakÄ• viya n
nicchÄ• rentÄ• sukhumaá¹ƒ abyattanÄ• daá¹ƒ pavattentÄ«â€™â€™ tipi vadanti. __apphoá
bhujahatthasaá¹…ghaá¹-á¹-anasaddaá¹ƒ pavattenti, vÄ• mahatthaá¹ƒ ure á¹-hapetvÄ• dakl
tÄ• á¸·anena saddaá¹ƒ karontÄ«ti attho. __mukhaá¸• iá¹‡á¸• ima_nti mukhabheriyÄ• etaá¹ƒ

<432> __pasÄ• dÄ• vahenÄ• _ti \Be II 374/ pasÄ• dajananakena. abhikkamanaá¹ƒ __abhik
``gamanenÄ• â€™â€™ _ti. paá¹-ikkamanaá¹ƒ __paá¹-ikkantaá¹ƒ_. __nivattanenÄ• _ti nivat

nivattetvÄ• pana gamanaá¹ƒ gamanameva. abhimukhaá¹ƒ lokitaá¹ƒ Ä• lokitanti Ä• ha __ ``
_ti. __ito cito ca dassanenÄ• _ti anudisÄ• pekkhanaá¹ƒ dasseti. yaá¹ƒdisÄ• bhimukho gacc
nisÄ«dati, tadabhimukhaá¹ƒ pekkhanaá¹ƒ __Ä• lokitaá¹ƒ, _ tadanugatadisÄ• lokanaá¹ƒ __ `
vuccati. aÃ±Ã±Ä• nipi heá¹-á¹-hÄ• upari pacchato pekkhanavasena __olokitaullokitÄ• palok
tÄ• ni \Ne II 331/ pana na samaá¹‡asÄ• ruppÄ• ni appasÄ• dÄ• vahÄ• ni, tenevettha Ä• lok
__tesa_nti samÄ• se guá¹‡Ä«bhÅ«tÄ• nipi pabbÄ• ni parÄ• masati. ``pabbasaá¹…kocanen
pabbÄ• ni tattha guá¹‡Ä«bhÅ«tÄ• ni saá¹…kocanassa padhÄ• nattÄ• . __satisampajaÃ±Ã±
sÄ• tthakatÄ• dipariggÄ• hikÄ• ya satiyÄ• tathÄ• pavattasampajaÃ±Ã±ena ca samantato p
savisesaá¹ƒ jÄ• nÄ• tÄ«ti sampajÄ• no, tassa bhÄ• vo __sampajaÃ±Ã±aá¹ƒ_. tathÄ• pavatt
adhivacanaá¹ƒ. __abhisaá¹…khatattÄ• _ti sammÄ• pavattitattÄ• . __heá¹-á¹-hÄ• khittacakk
anÄ• metvÄ• va adhokhittacakkhu. khandhaá¹ƒ nÄ• metvÄ• hi heá¹-á¹-hÄ• valokanaá¹ƒ na
``okkhittacakkhÅ«â€™â€™ ti ca iminÄ• yugamattadassitÄ• vuttÄ• .

__bondo_ti lolo mandadhÄ• tukoti attho. __bhakuá¹-iá¹ƒ katvÄ• _ti bhamukabhedaá¹ƒ katvÄ
yuttÄ• _ti ``tattha katamaá¹ƒ sÄ• khalyaá¹ƒ? yÄ• sÄ• vÄ• cÄ• nelÄ• kaá¹‡á¹‡asukhÄ• â€
nayena vuttasÄ• khalyena samannÄ• gatÄ• , muduvacanÄ• ti attho. __nelÄ• _ti elaá¹ƒ vucc
nelÄ• , niddosÄ• ti attho. __kaá¹‡á¹‡asukhÄ• _ti byaÃ±janamadhuratÄ• ya kaá¹‡á¹‡Ä• naá
vijjhanaá¹ƒ viya kaá¹‡á¹‡asÅ«laá¹ƒ na janeti. __dÄ• nanibaddhÄ• nÄ«_ti nibaddhadÄ• nÄ•

``sÄ• riputtamoggallÄ• ne Ä• mantesÄ«â€™â€™ ti vatvÄ• ``gacchatha tumhe sÄ• riputtÄ•
``sÄ• riputtÄ• â€™â€™ ti idaá¹ƒ ekasesanayena vuttanti ayamattho pÄ• kaá¹-oyevÄ• ti na v
ti hi idaá¹ƒ ekasesanayena vuttaá¹ƒ virÅ«pekasesassapi icchitattÄ• , tenevettha bahuvacan
__saddhassa pasannassÄ• _ti ratanattayassa saddhÄ• ya \Be II 375/ samannÄ• gatassa ta
kammaphalasaddhÄ• ya vÄ• samannÄ• gatattÄ• saddhassa ratanattayappasÄ• dabahulat

<433> __Ä• pattiá¹ƒ ropetabbÄ• _ti kuladÅ«sakakammena Ä• pannÄ• pattiá¹ƒ ropetabbÄ• .
bahigÄ• me vihÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ. antogÄ• me vihÄ• ro pana __ ``tasmiá¹ƒ gÄ•
iminÄ• va saá¹…gahito gÄ• maggahaá¹‡eneva gahitattÄ• . ``tasmiá¹ƒ vihÄ• reâ€™â€™ ti v
sÄ• mantÄ• aÃ±Ã±asmiá¹ƒ vihÄ• re vasituá¹ƒ vaá¹-á¹-ati. __sÄ• mantagÄ• me piá¹‡á¸• Ä•
vihÄ• re vÄ• sassa paá¹-ikkhittattÄ• yadi tattha vasati, tena sÄ• mantagÄ• mepi piá¹‡á¸• Ä•
adhippÄ• yo. __tasmiá¹ƒ gÄ• me piá¹‡á¸• Ä• ya na caritabba_nti yasmiá¹ƒ gÄ• me kuladÅ««
tasmiá¹ƒ gÄ• me na caritabbaá¹ƒ. yasmiÃ±hi gÄ• me vÄ• nigame vÄ• kuladÅ«sakakamma
vasati, neva tasmiá¹ƒ gÄ• me vÄ• nigame vÄ• carituá¹ƒ labbhati, na vihÄ• re vasituá¹ƒ. sÄ
pana sÄ• mantagÄ• me carituá¹ƒ vaá¹-á¹-ati tattha vÄ• sassa appaá¹-ikkhittattÄ• .

<435> __aá¹-á¹-hÄ• rasa_ \Ne II 332/ __vattÄ• nÄ«_ti ``na upasampÄ• detabbaá¹ƒ, na niss
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo, na bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , samma
yÄ• ya Ä• pattiyÄ• saá¹…ghena pabbÄ• janÄ«yakammaá¹ƒ kataá¹ƒ hoti, na sÄ• Ä• patti Ä

tÄ• disikÄ• tato vÄ• pÄ• piá¹-á¹-hatarÄ• , kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na gar
bhikkhuno uposatho á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ
á¹-hapetabbo, na okÄ• so kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi samp
evamÄ• gatÄ• ni aá¹-á¹-hÄ• rasa vattÄ• ni.

assajipunabbasukappadhÄ• nÄ• __assajipunabbasukÄ• _ti vuttÄ• sahacaraá¹‡aÃ±Ä• yen
appaá¹-ipajjanatÄ• yÄ• _ti yathÄ• paÃ±Ã±attasammÄ• vattasaá¹…khÄ• taá¹ƒ anulomapaá¹
yena vattena ciá¹‡á¹‡ena saá¹…gho anulomiko hoti, tasmiá¹ƒ avattanatoti vuttaá¹ƒ hoti. __n
hontÄ«_ti patitalomÄ• na honti, anukÅ«lavuttino na hontÄ«ti \Be II 376/ attho. __nittharaá¹‡
paá¹-ipajjantÄ«_ti anulomavattasaá¹…khÄ• taá¹ƒ nittharaá¹‡Å«pÄ• yaá¹ƒ na paá¹-ipajjanti,
ciá¹‡á¹‡ena sÄ• pattikabhÄ• vato nittiá¹‡á¹‡Ä• honti, tasmiá¹ƒ nittharaá¹‡akavattasmiá¹ƒ n
Ä• pattivuá¹-á¹-hÄ• natthaá¹ƒ turitaturitÄ• chandajÄ• tÄ• na hontÄ«ti vuttaá¹ƒ hoti. __dasa
jÄ• tinÄ• magottakammasippaÄ• bÄ• dhaliá¹…gakilesaÄ• pattihÄ«nasaá¹…khÄ• tehidasahi
__chandagÄ• mitÄ• pÄ• pentÄ«_tiÄ• dÄ«su __ya_-kÄ• ro ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™
luttaniddiá¹-á¹-hoti Ä• ha __ ``chandagÄ• mitÄ• yapi pÄ• pentÄ«â€™â€™ _tiÄ• di. __tesa_n
gaá¹‡apÄ• mokkhÄ• naá¹ƒ.

436-437__._ nigamassa apÄ• kaá¹-attÄ• taá¹ƒ dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• dim
dukkaá¹-amevÄ• _ti vissÄ• saggÄ• hena parasantakaá¹ƒ gahetvÄ• dentaá¹ƒ sandhÄ• ya v
vatthupÅ«janatthÄ• yÄ• _ti mÄ• tÄ• pitÅ«nampi dentena vatthupÅ«janatthÄ• ya eva dÄ• tab
``maá¹‡á¸• anatthÄ• ya pana sivaliá¹…gÄ• dipÅ«janatthÄ• yÄ• _ti ettakameva vuttattÄ• ima
jÄ«vikampi kappessantÄ«ti mÄ• tuÄ• dÄ«naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti.
aÃ±Ã±Ä• takassa vÄ• kassacipi. __Ã±Ä• tisÄ• maá¹‡erehevÄ• _ti anucchavikattÄ• vuttaá¹
sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• habhÄ• gaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti saá¹…ghikassa lÄ
upacÄ• rasÄ«magatÄ• naá¹ƒ sÄ• maá¹‡erÄ• nampi santakattÄ• tesampi upaá¸• á¸• habhÄ
__cÅ«á¸·aka_nti upaá¸• á¸• habhÄ• gatopi upaá¸• á¸• haá¹ƒ. catutthabhÄ• gassetaá¹ƒ adhi

__ ``sÄ• maá¹‡erÄ• ... pe ... á¹-hapentÄ«â€™â€™ _ti idaá¹ƒ vassaggena abhÄ• jiyaá¹ƒ sa
tatthÄ• _ti magge \Ne II 333/ vÄ• cetiyaá¹…gaá¹‡e vÄ• . __dÄ• petuá¹ƒ na labhantÄ«_ti sÄ
ananucchavikattÄ• vuttaá¹ƒ. na hi taá¹ƒ pupphadÄ• naá¹ƒ nÄ• ma siyÄ• . yadi hi tathÄ• Ä•
dÄ• naá¹ƒ pupphadÄ• naá¹ƒ bhaveyya, sÄ• maá¹‡erehipi dÄ• tuá¹ƒ na labbheyya. __sayan
__yÄ• gubhattÄ• dÄ«ni Ä• dÄ• yÄ• _ti idaá¹ƒ bhikkhÅ«naá¹ƒ atthÄ• ya yÄ• gubhattÄ• disan
``na vaá¹-á¹-atÄ«â€™â€™ ti avisesena vuttaá¹ƒ.

__vuttanayenevÄ• _ti mÄ• tÄ• pitÅ«naá¹ƒ tÄ• va haritvÄ• pi harÄ• petvÄ• pi pakkositvÄ• pi
vaá¹-á¹-ati, sesaÃ±Ä• takÄ• naá¹ƒ pakkosÄ• petvÄ• va. mÄ• tÄ• pitÅ«naÃ±ca harÄ• penter
harÄ• petabbaá¹ƒ, itare pana yadi sayameva icchanti, vaá¹-á¹-atÄ«ti imaá¹ƒ pupphe vuttana
377/ atidisati, tasmÄ• phalampi mÄ• tÄ• pitÅ«naá¹ƒ haraá¹‡aharÄ• panÄ• dinÄ• dÄ• tuá¹ƒ

sesaÃ±Ä• tÄ«naá¹ƒ pakkosÄ• petvÄ• va. idÄ• ni ``yo haritvÄ• vÄ• harÄ• petvÄ• vÄ• ... p
thullaccayaâ€™â€™ nti imaá¹ƒ pupphe vuttanayaá¹ƒ phalepi saá¹…khipitvÄ• dassento __
panÄ• â€™â€™ _tiÄ• dimÄ• ha. __khÄ«á¹‡aparibbayÄ• na_nti Ä• gantuke sandhÄ• ya vut
``ettakÄ• ni phalÄ• ni dÄ• tabbÄ• nÄ«â€™â€™ ti evaá¹ƒ phalaparicchedena vÄ• . __rukkha
rukkhehi dÄ• tabbÄ• nÄ«â€™â€™ ti evaá¹ƒ rukkhaparicchedena vÄ• . paricchinnesupi rukk
sundarÄ• ni, ito gaá¹‡hathÄ• â€™â€™ ti vadantena kulasaá¹…gaho kato nÄ• ma hotÄ«ti Ä
vattabbaâ€™â€™ _nti.

__rukkhacchallÄ«_ti rukkhattaco. tesaá¹ƒ tesaá¹ƒ gihÄ«naá¹ƒ gÄ• mantaradesantarÄ• dÄ«s
sÄ• sanapaá¹-isÄ• sanaharaá¹‡aá¹ƒ __jaá¹…ghapesanikaá¹ƒ_. tenÄ• ha ``gihÄ«naá¹ƒ dÅ«
sÄ• sanaharaá¹‡akammaâ€™â€™ nti. dÅ«tassa kammaá¹ƒ __dÅ«teyyaá¹ƒ_. __paá¹-hama
pe ... pade pade dukkaá¹-a_nti idaá¹ƒ tassa sÄ• sanaá¹ƒ Ä• rocessÄ• mÄ«ti iminÄ• adhipp
vuttaá¹ƒ, tassa pana sÄ• sanaá¹ƒ paá¹-ikkhipitvÄ• sayameva kÄ• ruÃ±Ã±e á¹-hito gantvÄ•
sÄ• sanaá¹ƒ Ä• roceti, anÄ• patti. __pubbe vuttappakÄ• ra_nti ``mama vacanena bhagavat
tiÄ• dinÄ• vuttappakÄ• raá¹ƒ sikkhÄ• pade paá¹-hamaá¹ƒ vuttaá¹ƒ. __pakkamatÄ• yasmÄ•
pabbÄ• janÄ«yakammavasena vuttaá¹ƒ. puna __pakkamatÄ• yasmÄ• _ti idaá¹ƒ pana pabb
vattavasena vuttaá¹ƒ. __paá¹-hamasaá¹…ghabhedasadisÄ• nevÄ• _ti ettha aá¹…gesupi ya
evaá¹ƒ idha chandÄ• dÄ«hi pÄ• panaá¹ƒ daá¹-á¹-habbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

<442> paá¹-hamaá¹ƒ \Ne II 334/ Ä• patti Ä• pajjanaá¹ƒ etesanti __paá¹-hamÄ• pattikÄ• _. _
paá¹-icchÄ• ditadivasato paá¹-á¹-hÄ• ya yÄ• va Ä• rocitadivaso, tÄ• va divasapakkhamÄ• s
kÄ• lo atikkanto, tattakaá¹ƒ kÄ• lanti attho. __akÄ• mena avasenÄ• _ti ettha appaá¹-ikamma
saggamokkhÄ• varaá¹‡abhÄ• vato anicchantenapi parivasitabbanti \Be II 378/ adhippÄ• yo.
abbhÄ• nakammavasena pakkositabbo. __te ca bhikkhÅ« gÄ• rayhÄ• _ti ettha ye Å«nabhÄ
bhikkhÅ« ca garahitabbÄ• sÄ• tisÄ• rÄ• sadosÄ• , dukkaá¹-aá¹ƒ Ä• pajjantÄ«ti ayamattho
__sÄ• mÄ«cÄ«_ti vattaá¹ƒ.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

terasakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aniyatakaá¹‡á¸• aá¹ƒ

1. paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<443> puttasaddena \Ne II 335/ \Be II 379/ sÄ• maÃ±Ã±aniddesato ekasesanayena vÄ• pu
``bahÅ« dhÄ«taro cÄ• â€™â€™ _ti. __dÄ• nappadÄ• nesÅ«_ti khuddakesu ceva mahantes
attano gehe kattabbamaá¹…galanti Ä• ha __ ``Ä• vÄ• havivÄ• hamaá¹…galÄ• dÄ«sÅ«â€™
phagguá¹‡amÄ• sÄ• dÄ«su uttaraphagguá¹‡Ä• diabhilakkhitadivasesu saparijanÄ• naá¹ƒ m
maá¹…galakaraá¹‡ampi saá¹…gaá¹‡hÄ• ti. __antarussavesÅ«_ti mahussavassa antarantar
__Ä• sÄ• á¸·hÄ«pavÄ• raá¹‡anakkhattÄ• dÄ«sÅ«_ti ettha nakkhattasaddo paccekaá¹ƒ yoje
__Ä• sÄ• á¸·hÄ«nakkhatta_nti vassÅ«pagamanapÅ«jÄ• divasaá¹ƒ sandhÄ• ya vuttaá¹ƒ, __
pavÄ• raá¹‡apÅ«jÄ• divasaá¹ƒ sandhÄ• ya. __Ä• di_-saddena yasmiá¹ƒ nakkhatte gÄ• mar
divase nakkhattaghosanaá¹ƒ katvÄ• yathÄ• vibhavaá¹ƒ alaá¹…katapaá¹-iyattÄ• bhoge par
nakkhattakÄ«á¸·aá¹ƒ kÄ«á¸·anti, tampi saá¹…gaá¹‡hÄ• ti. __imepi dÄ• rakÄ• _ti attano dÄ•
__tadanantara_nti bhikkhÅ«naá¹ƒ bhojanÄ• nantaraá¹ƒ.

444-445__._ __taá¹ƒ kamma_nti taá¹ƒ ajjhÄ• cÄ• rakammaá¹ƒ. __bhikkhu nisinne_ti ettha _
paccattavacanaá¹ƒ, bhummavacanassa vÄ• lopaá¹ƒ katvÄ• niddesoti Ä• ha __ ``bhikkhum
pÄ• á¸·iyaá¹ƒ ``sotassa rahoâ€™â€™ ti idaá¹ƒ atthuddhÄ• ravasena vuttaá¹ƒ, ``paá¹-icchan
vacanato ``sakkÄ• hoti methunaá¹ƒ dhammaá¹ƒ paá¹-isevituâ€™â€™ nti ca vuttattÄ• cakk
dassetuá¹ƒ __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __paricchedo veditabbo_ti raho nis
vavatthÄ• naá¹ƒ veditabbaá¹ƒ. idÄ• ni cakkhussa raheneva Ä• pattiá¹ƒ paricchinditvÄ• dass
hÄ«â€™â€™ _tiÄ• dimÄ• ha. __pihitakavÄ• á¹-assÄ• _ti iminÄ• paá¹-icchannabhÄ• vato c
dasseti. __apihitakavÄ• á¹-assÄ• _ti iminÄ• appaá¹-icchannabhÄ• vaá¹ƒ dasseti. appaá¹-ic
dutiyasikkhÄ• pade Ä• gatanayena sotassa rahavasenapi paricchedo veditabboti Ä• ha __ `
okÄ• seâ€™â€™ _ti \Ne II 336/. ``antodvÄ• dasahattheâ€™â€™ ti hi idaá¹ƒ sotassa rahÄ•
vuttaá¹ƒ. yadi hi cakkhusseva rahÄ• bhÄ• vaá¹ƒ sandhÄ• ya vadeyya \Be II 380/, ``antodvÄ
vadeyya appaá¹-icchanne tato dÅ«ratare nisinnepi cakkhussa rahÄ• sambhavato. yasmÄ•
kapimiddhapareto kaÃ±ci kÄ• laá¹ƒ cakkhÅ«ni ummÄ«leti, kaÃ±ci kÄ• laá¹ƒ nimÄ«leti, na ca
tasmÄ• ``niddÄ• yantopi anÄ• pattiá¹ƒ karotÄ«â€™â€™ ti vuttaá¹ƒ. nipajjitvÄ• niddÄ• yant
Ä• ha __ ``nipajjitvÄ• niddÄ• yanto na karotÄ«â€™â€™ _ti, anÄ• pattiá¹ƒ na karotÄ«ti atthc

__paá¹-iladdhasotÄ• pattiphalÄ• _ti antimaparicchedato ariyasÄ• vikaá¹ƒ dasseti. __paá¹-ivi
sotÄ• pattimaggena paá¹-ividdhacatusaccÄ• . __tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarem
paá¹-ijÄ• namÄ• nassa tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarasamÄ• yogo hotiyevÄ• ti v
saá¹…ghÄ• disesena ca pÄ• cittiyena ca tenÄ• kÄ• rena nisajjaá¹ƒ paá¹-ijÄ• namÄ• nova kA
appaá¹-ijÄ• namÄ• no_ti alajjÄ«pi appaá¹-ijÄ• namÄ• no Ä• pattiyÄ• na kÄ• retabboti avise
na paá¹-ijÄ• nÄ• ti, tÄ• va neva suddho, na asuddhoti vÄ• vattabbo, vattÄ• nusandhinÄ• pa
vuttaÃ±hetaá¹ƒ ---

``paá¹-iÃ±Ã±Ä• lajjÄ«su katÄ• , alajjÄ«su evaá¹ƒ na vijjati.

bahumpi alajjÄ« bhÄ• seyya, vattÄ• nusandhitena kÄ• rayeâ€™â€™ ti || (Vin V 359).

__yena vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ• vadeyya, tena so bhikkhu kÄ• retabbo_ti
``paá¹-ijÄ• namÄ• noâ€™â€™ ti avuttepi adhikÄ• rattÄ• __ ``paá¹-ijÄ• namÄ• nova tena so
_ti vuttaá¹ƒ. tathÄ• rÅ«pÄ• ya upÄ• sikÄ• ya vacanena aÃ±Ã±athattÄ• bhÄ• vato __diá¹-á¹-
aÃ±Ã±athÄ• pi hotÄ«_ti dassanena aÃ±Ã±athattasambhavaá¹ƒ dasseti. __evaá¹ƒ mahiddhi
vadÄ• pethÄ• _ti idaá¹ƒ ``evaá¹ƒ mahiddhikÄ• pi tumhe evarÅ«pe Ä• saá¹…kanÄ«ye á¹-hÄ•
nisinnattha, tumhÄ• disehi nÄ• ma antaraghare nisÄ«dantehi upaparikkhitvÄ• patirÅ«pe á¹-
nti theraá¹ƒ ovadanto Ä• ha, na pana asaddahanto. thero attano anupaparikkhitvÄ• anisinn
``antaragharasseveso Ä• vuso dosoâ€™â€™ _ti Ä• ha. __evamakÄ• si_nti attano nigÅ«hita
evaá¹ƒ \Be II 381/ viya iddhipÄ• á¹-ihÄ• riyaá¹ƒ akÄ• siá¹ƒ. __rakkheyyÄ• si ma_nti ``mÄ• n
jÄ• nantÅ«â€™â€™ ti attano guá¹‡aá¹ƒ ajÄ• nÄ• petukÄ• mo vadati.

446-451__._ __mÄ• tugÄ• massa methunaá¹ƒ dhammaá¹ƒ paá¹-isevanto_ti ettha ``maggeâ
daá¹-á¹-habboti \Ne II 337/ Ä• ha __ ``mÄ• tugÄ• massa maggeâ€™â€™ _ti. raho nisajjass
methunarÄ• gabhÄ• ve tappaá¹-ibaddhakilesattÄ• vuttaá¹ƒ __ ``methunadhammasannissita
teneva __sannissita_ggahaá¹‡aá¹ƒ kataá¹ƒ. taá¹ƒ sandhÄ• ya agatepi asuddhacittena gatat
pÄ• cittiyaâ€™â€™ _nti vuttaá¹ƒ. __rahassÄ• do uppajjati anÄ• pattÄ«_ti suddhacittena ga
cittuppÄ• damattenettha Ä• patti na hotÄ«ti vuttaá¹ƒ. __ayaá¹ƒ dhammo aniyato_ti ettha tiá¹
Ä• pattÄ«naá¹ƒ yaá¹ƒ Ä• pattiá¹ƒ vÄ• vatthuá¹ƒ vÄ• paá¹-ijÄ• nÄ• ti, tassa vasena kÄ• reta
ayamattho pÄ• kaá¹-oyevÄ• ti na vutto. yaá¹ƒ Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, tassÄ• vasenetth

paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<452> ``ekoâ€™â€™ ti vuttattÄ• ``nisajjaá¹ƒ kappetuá¹ƒ paá¹-ikkhittaâ€™â€™ nti iminÄ• s
ghaá¹-atÄ«ti Ä• ha __ ``yaá¹ƒ eko ... pe ... sambandho veditabboâ€™â€™ _ti. __etaá¹ƒ pac
``ekoâ€™â€™ ti idaá¹ƒ paccattavacanaá¹ƒ.

<453> __bahi parikkhitta_nti bahi pÄ• kÄ• rÄ• dinÄ• parikkhittaá¹ƒ. __pariveá¹‡aá¹…gaá¹‡
pariveá¹‡amÄ• á¹›·akaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __itthÄ«pi purisopÄ«_ti ettha paá¹-hame kas
anÄ• pattiá¹ƒ na karoti, idha ekÄ• pi kasmÄ• anÄ• pattiá¹ƒ karotÄ«ti? vuccate --- paá¹-ham
``sakkÄ• hoti methunaá¹ƒ dhammaá¹ƒ paá¹-isevituâ€™â€™ nti vuttattÄ• methunadhamma
methunassa mÄ• tugÄ• mo dutiyo hoti. itthiyo hi aÃ±Ã±amaÃ±Ã±issÄ• vajjaá¹ƒ paá¹-icchÄ•
mahÄ• vane dvÄ• raá¹ƒ vivaritvÄ• nipanne bhikkhumhi sambahulÄ• itthiyo yÄ• vadatthaá¹

tasmÄ• tattha ``itthisatampi anÄ• pattiá¹ƒ na karotÄ«â€™â€™ ti vuttaá¹ƒ. idaá¹ƒ pana sikk
duá¹-á¹-hullavÄ• cÄ• vasena Ä• gataá¹ƒ ``alaÃ±ca kho hoti mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ
nti \Be II 382/ vuttattÄ• . duá¹-á¹-hullavÄ• caÃ±ca sutvÄ• mÄ• tugÄ• mopi na paá¹-icchÄ• d
__duá¹-á¹-hullavÄ• cÄ• sikkhÄ• pade_ yÄ• tÄ• itthiyo hirimanÄ• , tÄ• nikkhamitvÄ• bhikk
idha ``itthÄ«pi anÄ• pattiá¹ƒ karotÄ«â€™â€™ ti vuttaá¹ƒ. idha appaá¹-icchannattÄ• itthÄ«p
tattha paá¹-icchannattÄ• itthisatampi anÄ• pattiá¹ƒ na karotÄ«ti ca vadanti.

kÄ• yasaá¹ƒsaggavasena __anandho_ vutto, duá¹-á¹-hullavÄ• cÄ• vasena __abadhiro_. __
sotassa rahÄ• bhÄ• vo vutto, etena ``sotassa raho dvÄ• dasahatthena paricchinditabboâ€™
338/. tasmÄ• dvÄ• dasahatthato bahi nisinno anÄ• pattiá¹ƒ na karoti satipi cakkhussa rahÄ
rahasabbhÄ• vato. imasmiÃ±hi sikkhÄ• pade appaá¹-icchannattÄ• sotassa rahoyeva adhip
``cakkhussa rahoâ€™â€™ ti atthuddhÄ• ravasena vuttaá¹ƒ. __kenaci_ pana ``dvepi rahÄ•
vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. na hi appaá¹-icchanne okÄ• se cakkhussa raho sambhava
dassanavisaye dÅ«ratare nisinnassapi daá¹-á¹-huá¹ƒ sakkuá¹‡eyyabhÄ• vato. __niddÄ• ya
``nipajjitvÄ• niddÄ• yantopi gahitoyevÄ• â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ
niddÄ• yantepi satipi cakkhussa rahe abadhirattÄ• sotassa raho natthÄ«â€™â€™ ti __gaá
adhippÄ• yo. yathÄ• pana nipajjitvÄ• niddÄ• yanto andho viya kiÃ±ci na passatÄ«ti cakkhu
tathÄ• badhiro viya kiÃ±ci saddaá¹ƒ na suá¹‡Ä• tÄ«ti sotassa rahopi sambhavatÄ«ti sakkÄ
aá¹-á¹-hakathÄ• yaÃ±ca __á¹-hito vÄ• nisinno vÄ• ti ettakameva vuttaá¹ƒ, paá¹-hamasikkh
``nipajjitvÄ• niddÄ• yantopi anÄ• pattiá¹ƒ na karotÄ«â€™â€™ ti idaá¹ƒ pana na vuttaá¹ƒ, ta
yathÄ• na virujjhati, tathÄ• gahetabbaá¹ƒ.

sotassa rahasseva idhÄ• dhippetattÄ• __ ``badhiro pana cakkhumÄ• pÄ«â€™â€™ _ti vutta
appaá¹-icchannampi paá¹-icchannapakkhaá¹ƒ bhajatÄ«ti paá¹-hamasikkhÄ• padassa visaya
vÄ• abadhiropi na karotÄ«â€™â€™ _ti. yatheva hi tattha apihitakavÄ• á¹-assa gabbhassa
andho anÄ• pattiá¹ƒ na karoti, evamayampÄ«ti daá¹-á¹-habbaá¹ƒ. __ubhayatthÄ• pÄ«_ti dv
dvÄ«hi sikkhÄ• padehi udÄ• yittheraá¹ƒ Ä• rabbha visuá¹ƒ paÃ±Ã±attÄ• kÄ• ci Ä• patti nÄ
tassa sikkhÄ• padassa Ä• dikammike sandhÄ• ya Ä• dikammikÄ• naá¹ƒ anÄ• patti vuttÄ• .
nisajjÄ• dÄ«naá¹ƒ \Be II 383/ Ä• dikammikÄ• . bhagavatÄ• pana paá¹-hamaá¹ƒ paÃ±Ã±atta
upanandavatthusmiá¹ƒ aniyatakkamo dassito. yadi imehi sikkhÄ• padehi visuá¹ƒ paÃ±Ã±att
atha kasmÄ• bhagavatÄ• aniyatadvayaá¹ƒ paÃ±Ã±attanti? evarÅ«pÄ• yapi upÄ• sikÄ• ya
paá¹-ijÄ• namÄ• noyeva Ä• pattiyÄ• kÄ• retabbo, na appaá¹-ijÄ• namÄ• noti dassentena b
Ä• pattiyÄ• yena kenaci codite paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒyeva daá¸·haá¹ƒ katvÄ• vinaya
á¹-hapitaá¹ƒ. atha bhikkhunÄ«naá¹ƒ aniyataá¹ƒ kasmÄ• na vuttanti? idameva lakkhaá¹‡aá
na vuttaá¹ƒ.

dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

aniyatavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nissaggiyakaá¹‡á¸• aá¹ƒ

1. cÄ«varavaggo

1. paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

<459> __samitÄ• vinÄ• _ti \Ne II 339/ \Be II 384/ samitapÄ• pena. __gotamake cetiye_ti got
cetiyaá¹-á¹-hÄ• ne katavihÄ• ro vuccati. __paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hotÄ«_ti bhag
anuÃ±Ã±Ä• te bahÅ«ni cÄ«varÄ• ni labhitvÄ• bhaá¹‡á¸• ikaá¹ƒ katvÄ• sÄ«sepi khandhepi
Ä• gacchante bhikkhÅ« disvÄ• cÄ«vare sÄ«maá¹ƒ bandhantena ticÄ«varaá¹ƒ paribhogatth
adhiá¹-á¹-hÄ• navasena. nahÄ• yanti etthÄ• ti __nahÄ• naá¹ƒ, _ nahÄ• natitthaá¹ƒ.

<460> eko kira brÄ• hmaá¹‡o cintesi ``buddharatanassa ca saá¹…gharatanassa ca pÅ«jÄ•
kho dhammaratanaá¹ƒ pÅ«jitaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti. so bhagavantaá¹ƒ upasaá¹…ka
bhagavÄ• Ä• ha ``sacepi brÄ• hmaá¹‡a dhammaratanaá¹ƒ pÅ«jetukÄ• mo, ekaá¹ƒ bahuss
bahussutaá¹ƒ bhante Ä• cikkhathÄ• ti. bhikkhusaá¹…ghaá¹ƒ pucchÄ• ti. so bhikkhÅ« upasa
bhante Ä• cikkhathÄ• â€™â€™ ti Ä• ha. Ä• nandatthero brÄ• hmaá¹‡Ä• ti. brÄ• hmaá¹‡o th
cÄ«varena pÅ«jesi. tena vuttaá¹ƒ __ ``paá¹-ilÄ• bhavasena uppannaâ€™â€™ _nti. __uppan
nipphannapariyÄ• yopi hotÄ«ti taá¹ƒ paá¹-ikkhipanto Ä• ha __ ``no nipphattivasenÄ• â€™â€
taá¹ƒ tantavÄ• yakammena nipphannaá¹ƒ.

__therassa santike upajjhaá¹ƒ gÄ• hÄ• petvÄ• sayaá¹ƒ anussÄ• vanakammaá¹ƒ karotÄ«_t
tatheva karotÄ«ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ ekamekena attano pattacÄ«varaá¹ƒ datvÄ• pab
gaá¹‡hÄ• pitÄ• ni \Ne II 240/ paÃ±ca paÃ±ca bhikkhusatÄ• ni ahesuá¹ƒ. __Ä• yasmantaá¹ƒ
mamÄ• yatÄ«_ti Ä• nandatthero tÄ• va mamÄ• yatu akhÄ«á¹‡Ä• savabhÄ• vato, sÄ• riputta
mamÄ• yanaá¹ƒ gehassitapemavasena, atha kho guá¹‡asambhÄ• vanÄ• vasenÄ• ti nÄ• ya
divasaá¹ƒ dasamaá¹ƒ vÄ• _ti bhummatthe upayogavacanaá¹ƒ \Be II 385/, navame vÄ• das
__sace bhaveyyÄ• _ti sace kassaci evaá¹ƒ siyÄ• . __vuttasadisamevÄ• _ti ettha ``vuttadiva
paá¹-hanti. __dhÄ• retu_nti ettha ``Ä• hÄ• â€™â€™ ti pÄ• á¹-haseso daá¹-á¹-habbo.

462-463__._ __niá¹-á¹-hitacÄ«varasmi_nti bhummavacanassa lopaá¹ƒ katvÄ• niddesoti Ä•
cÄ«varasmiâ€™â€™ _nti, cÄ«varassa karaá¹‡apalibodhe upacchinneti vuttaá¹ƒ hoti.
pÄ• sapaá¹-á¹-agaá¹‡á¹-hikapaá¹-á¹-apariyosÄ• naá¹ƒ yaá¹ƒ kiÃ±ci kÄ• tabbaá¹ƒ, taá¹ƒ kat
__sÅ«ciyÄ• paá¹-isÄ• mana_nti idaá¹ƒ sÅ«cikammassa sammÄ• pariniá¹-á¹-hitabhÄ• vada

sÅ«cikammaniá¹-á¹-hÄ• namevettha pamÄ• á¹‡aá¹ƒ. __etesampÄ«_ti vinaá¹-á¹-hÄ• diá¹ƒ p

__kathine ca ubbhatasmi_nti yaá¹ƒ saá¹…ghassa kathinaá¹ƒ atthataá¹ƒ, tasmiá¹ƒ kathine ca
__dutiyassa palibodhassa abhÄ• vaá¹ƒ dassetÄ«_ti Ä• vÄ• sapalibodhassa abhÄ• vaá¹ƒ da
``niá¹-á¹-hitacÄ«varasmiá¹ƒ ubbhatasmiá¹ƒ kathineâ€™â€™ ti imehi dvÄ«hi padehi dvinnaá
abhÄ• vadassanena atthatakathinassa paÃ±camÄ• sabbhantare yÄ• va cÄ«varapalibodho
upacchijjati, tÄ• va anadhiá¹-á¹-hitaá¹ƒ avikappitaá¹ƒ atirekacÄ«varaá¹ƒ dasÄ• hato paramp
vaá¹-á¹-atÄ«ti dÄ«peti. atthatakathinassa hi yÄ• va kathinassa ubbhÄ• rÄ• anÄ• mantacÄ•
yÄ• vadatthacÄ«varaá¹ƒ gaá¹‡abhojanaá¹ƒ yo ca tattha cÄ«varuppÄ• doti ime paÃ±cÄ• nis
pakkamanaá¹ƒ anto assÄ• ti __pakkamanantikÄ• _. evaá¹ƒ sesÄ• pi veditabbÄ• . vitthÄ• ro
Ä• gataá¹-á¹-hÄ• neyeva Ä• vi bhavissati.

__khoma_nti khomasuttehi vÄ• yitaá¹ƒ khomapaá¹-acÄ«varaá¹ƒ, tathÄ• sesÄ• ni. __sÄ• á¹
katacÄ«varaá¹ƒ. __bhaá¹…ga_nti khomasuttÄ• dÄ«ni sabbÄ• ni ekaccÄ• ni vÄ• missetvÄ•
vÄ• kamayamevÄ• ti keci. dukÅ«laá¹ƒ paá¹-á¹-uá¹‡á¹‡aá¹ƒ somÄ• rapaá¹-aá¹ƒ cÄ«napaá¹-
imÄ• ni pana cha cÄ«varÄ• ni etesaá¹ƒyeva anulomÄ• nÄ«ti visuá¹ƒ na vuttÄ• ni. __dukÅ«l
anulomaá¹ƒ vÄ• kamayattÄ• . paá¹-á¹-uá¹‡á¹‡adese saÃ±jÄ• tavatthaá¹ƒ __paá¹-á¹-uá¹‡á¹‡
``paá¹-á¹-uá¹‡á¹‡akoseyyavisesoâ€™â€™ ti hi __abhidhÄ• nakose_ vuttaá¹ƒ. somÄ• rades
jÄ• tavatthÄ• ni __somÄ• racÄ«napaá¹-Ä• ni_. paá¹-á¹-uá¹‡á¹‡Ä• dÄ«ni tÄ«á¹‡i koseyyassa
katasuttamayattÄ• . __iddhijaá¹ƒ_ ehibhikkhÅ«naá¹ƒ \Be II 386/ puÃ±Ã±iddhiyÄ• nibbattac
khomÄ• dÄ«naá¹ƒ \Ne II 341/ aÃ±Ã±ataraá¹ƒ hotÄ«ti tesaá¹ƒ eva anulomaá¹ƒ. devatÄ• hi d
__devadinnaá¹ƒ, _ taá¹ƒ kapparukkhe nibbattaá¹ƒ jÄ• liniyÄ• devakaÃ±Ã±Ä• ya anuruddha
dinnavatthasadisaá¹ƒ, tampi khomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒ hoti tesu aÃ±Ã±atarabhÄ•

majjhimassa purisassa vidatthiá¹ƒ sandhÄ• ya __ ``dve vidatthiyoâ€™â€™ _tiÄ• di vuttaá¹ƒ
vaá¸• á¸• hakÄ«hatthappamÄ• á¹‡aá¹ƒ vitthÄ• rato tato upaá¸• á¸• happamÄ• á¹‡aá¹ƒ vikap
``sugatavidatthi nÄ• ma idÄ• ni majjhimassa purisassa tisso vidatthiyo, vaá¸• á¸• hakÄ«hatt
hattho hotÄ«â€™â€™ ti __kuá¹-ikÄ• rasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II
tasmÄ• sugataá¹…gulena dvÄ• dasaá¹…gulaá¹ƒ vaá¸• á¸• hakÄ«hatthena diyaá¸• á¸• ho h
katvÄ• sugataá¹…gulena aá¹-á¹-haá¹…gulaá¹ƒ vaá¸• á¸• hakÄ«hatthappamÄ• á¹‡anti idaá¹

__taá¹ƒ atikkÄ• mayato_ti ettha __ta_nti cÄ«varaá¹ƒ kÄ• laá¹ƒ vÄ• parÄ• masati. __tassa y
cÄ«varuppÄ• dadivasassa yo atikkanto aruá¹‡o. __cÄ«varuppÄ• dadivasena saddhi_nti cÄ«
atikkantaaruá¹‡ena saddhinti attho. __divasa_saddena hi taá¹ƒdivasanissito aruá¹‡o vutto.
rajjuÄ• dÄ«hi bandhitvÄ• . __veá¹-hetvÄ• _ti vatthÄ• dÄ«ti veá¹-hetvÄ• .

__vacanÄ«yo_ti saá¹…ghaá¹ƒ apekkhitvÄ• vuttaá¹ƒ. __aÃ±Ã±athÄ• pi vattabba_nti ettha ``
padapaá¹-ipÄ• á¹-iyÄ• avatvÄ• pi atthamatte vutte vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __tenÄ

paá¹-iggaá¹‡hantena. paá¹-iggÄ• hakena __ ``passasÄ«â€™â€™ _ti vutte desakena vattab
``Ä• ma passÄ• mÄ«â€™â€™ _ti. puna paá¹-iggÄ• hakena vattabbavacanamÄ• ha __ ``Ä•
_ti. evaá¹ƒ vutte puna desakena vattabbavacanaá¹ƒ __ ``sÄ• dhu suá¹-á¹-hu saá¹ƒvarissÄ•
attano Ä• yatiá¹ƒ saá¹ƒvare patiá¹-á¹-hitabhÄ• vaá¹ƒ dasseti. __dvÄ«su pana sambahulÄ• s
sambahulÄ• su vÄ• Ä• pattÄ«su purimanayeneva vacanabhedo veditabbo. Ã±attiyaá¹ƒ __Ä
ettha dve Ä• pattiyoti vÄ• sambahulÄ• Ä• pattiyoti vÄ• vattabbanti adhippÄ• yo. __cÄ«var
nissaá¹-á¹-hacÄ«varassa dÄ• nepi. __vatthuvasenÄ• _ti cÄ«varagaá¹‡anÄ• ya. __gaá¹‡ass
pÄ• á¸·Ä«_ti dvÄ«su imÄ• haá¹ƒ Ä• yasmantÄ• naá¹ƒ nissajjÄ• mÄ«ti vacane visesÄ• bhÄ•
... vattuá¹ƒ vaá¹-á¹-atÄ«_ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``ito_ \Be II 387/ __garukata
_tiÄ• di. tattha __ito_ti ito nissaá¹-á¹-hacÄ«varadÄ• nato. Ã±attikammato Ã±attidutiyakamma
Ä• ha __ ``ito garukatarÄ• nÄ«â€™â€™ _ti. __imÄ• haá¹ƒ cÄ«vara_nti ettha ``imaá¹ƒ cÄ«va

<468> __na_ \Ne II 342/ __idha saÃ±Ã±Ä• rakkhatÄ«_ti idaá¹ƒ vematikaá¹ƒ anatikkantasaÃ
vuttaá¹ƒ. __yopi evaá¹ƒsaÃ±Ã±Ä«, tassapÄ«_ti na kevalaá¹ƒ atikkante atikkantasaÃ±Ã±issa
anatikkantasaÃ±Ã±issapÄ«ti attho. ``na idha saÃ±Ã±Ä• rakkhatÄ«â€™â€™ tiÄ• dinÄ• vutt
atidisati. __esa nayo sabbatthÄ• _ti esa nayo avinaá¹-á¹-hÄ• dÄ«supÄ«ti aÃ±Ã±esaá¹ƒ cÄ«
khÄ• yitesu ``mayhampi cÄ«varaá¹ƒ khÄ• yitaâ€™â€™ nti evaá¹ƒsaÃ±Ã±Ä« hotÄ«tiÄ• dinÄ
anaá¹-á¹-hato aviluttassa visesamÄ• ha __ ``pasayhÄ• vahÄ• ravasenÄ• â€™â€™ _ti. they
__naá¹-á¹-ha_nti adhippetaá¹ƒ, pasayhÄ• vahÄ• ravasena gahitaá¹ƒ __vilutta_nti. __anÄ• p
paá¹-ilabhitvÄ• paribhuÃ±jatÄ«_ti idaá¹ƒ nisÄ«danasanthataá¹ƒ sandhÄ• ya vuttaá¹ƒ. yaá¹ƒ
purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthiá¹ƒ anÄ• diyitvÄ• aÃ±Ã±aá¹ƒ navaá¹ƒ n
tassa taá¹ƒ nissaggiyaá¹ƒ hoti. tasmÄ• ``anÄ• patti aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• pari
idaá¹ƒ parassa nissaggiyaá¹ƒ aparassa paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti imamatthaá¹ƒ sÄ• d
sandhÄ• ya vutta_nti anatikkante atikkantasaÃ±Ã±issa vematikassa ca paribhuÃ±jantasseva
aparibhuÃ±jitvÄ• á¹-hapentassÄ• ti adhippÄ• yo.

<469> __ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tu_nti nÄ• maá¹ƒ vatvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ. __na vik
vatvÄ• na vikappetuá¹ƒ. esa nayo sabbattha. tasmÄ• ticÄ«varÄ• dÄ«ni adhiá¹-á¹-hahanter
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• nÄ• maá¹ƒ vatvÄ• adhiá¹-á¹-hÄ
``imaá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ ntiÄ• dinÄ• tassa tassa cÄ«varassa nÄ• maá¹ƒ aggahet
tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vikappetabbaá¹ƒ. ticÄ«varaá¹ƒ vÄ• hotu aÃ±Ã±aá¹ƒ vÄ•
gahetvÄ• vikappeti, avikappitaá¹ƒ hoti, atirekacÄ«varaá¹-á¹-hÄ• neyeva tiá¹-á¹-hati. __tato p
vikappetu_nti ``catumÄ• sato paraá¹ƒ vikappetvÄ• paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taâ€™â€™
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana ``tato paraá¹ƒ vikappetvÄ• yÄ• va Ä• gÄ• misaá¹
cÄ• tumÄ• saá¹ƒ, tÄ• va á¹-hapetuá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ ntipi vadanti. ``tato paraá¹ƒ v
ettÄ• vatÄ• vassikasÄ• á¹-ikaá¹ƒ kaá¹‡á¸• uppaá¹-icchÄ• diÃ±ca \Be II 388/ taá¹ƒ taá¹ƒ nÄ•
vikappetuá¹ƒ anuÃ±Ã±Ä• tanti evamattho na gahetabbo tato paraá¹ƒ vassikasÄ• á¹-ikÄ• din

tasmÄ• tato paraá¹ƒ vikappentenapi nÄ• maá¹ƒ gahetvÄ• na vikappetabbaá¹ƒ. ubhinnamp
paribhogassa anuÃ±Ã±Ä• tattÄ• tathÄ• vikappitaá¹ƒ aÃ±Ã±anÄ• mena adhiá¹-á¹-hahitvÄ•
tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

__paccuddharÄ• mÄ«_ti á¹-hapemi, pariccajÄ• mÄ«ti vÄ• attho. __imaá¹ƒ saá¹…ghÄ• á¹-iá
``imaá¹ƒ cÄ«varaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«ti evampi vattuá¹ƒ vaá¹-á¹-atÄ«â
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ, tampi ``imaá¹ƒ cÄ«varaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ \Ne II 343
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti iminÄ• sameti. __kÄ• yavikÄ• raá¹ƒ karontenÄ• _ti hatthena
vÄ• cÄ• lentena vÄ• . __duvidha_nti sammukhaparammukhabhedesu duvidhaá¹ƒ. __hattha
dvÄ• dasahatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasmÄ• dvÄ• dasahatthabbhantare á¹-hitaá¹ƒ ``i
adhiá¹-á¹-hÄ• tabbaá¹ƒ. tato paraá¹ƒ ``etaâ€™â€™ nti vatvÄ• adhiá¹-á¹-hÄ• tabbanti keci v
__gaá¹‡á¹-hipadesu_ panettha na kiÃ±ci vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca sa
``hatthapÄ• soâ€™â€™ ti aá¸• á¸• hateyyahattho vuccati, tasmÄ• idha visesavikappanÄ• y
gavesitabbaá¹ƒ. __sÄ• mantavihÄ• ro_ nÄ• ma yattha tadaheva gantvÄ• nivattituá¹ƒ sakkÄ
ti idaá¹ƒ desanÄ• sÄ«samattaá¹ƒ, tasmÄ• á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• dÅ«re á
adhiá¹-á¹-hÄ• tabbanti vadanti. __á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• _ti ca idaá¹ƒ
á¹-hapitaá¹-á¹-hÄ• nasallakkhaá¹‡aá¹ƒ anucchavikanti katvÄ• vuttaá¹ƒ, cÄ«varasallakkhaá
pamÄ• á¹‡aá¹ƒ.

__adhiá¹-á¹-hahitvÄ• á¹-hapitavatthehÄ«_ti parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hahitvÄ
adhiá¹-á¹-hÄ• nato pubbe saá¹…ghÄ• á¹-iÄ• divohÄ• rassa abhÄ• vato ``imaá¹ƒ paccuddha
parikkhÄ• racoá¸·assa visuá¹ƒ paccuddhÄ• ravidhiá¹ƒ dasseti. parikkhÄ• racoá¸·anÄ• mena
``imaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti vuttepi nevatthi dosoti viÃ±Ã
puna adhiá¹-á¹-hÄ• tabbÄ• nÄ«_ti idaÃ±ca saá¹…ghÄ• á¹-iÄ• dicÄ«varanÄ• mena adhiá¹-á
paribhuÃ±jitukÄ• maá¹ƒ sandhÄ• ya vuttaá¹ƒ. parikkhÄ• racoá¸·anÄ• meneva adhiá¹-á¹-hah
pubbekataadhiá¹-á¹-hÄ• nameva adhiá¹-á¹-hÄ• naá¹ƒ. __adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthÄ«_
kappabindudÄ• nakiccampi natthÄ«ti dasseti. muá¹-á¹-hipaÃ±cakÄ• diticÄ«varappamÄ• á¹‡
``ticÄ«varaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tu_
katvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ. baddhasÄ«mÄ• yaá¹ƒ avippavÄ• sasÄ«mÄ• sammutisabbhÄ•
dosoti na tattha dupparihÄ• ratÄ• ti Ä• ha __ ``abaddhasÄ«mÄ• yaá¹ƒ dupparihÄ• raâ€™â€

__anatirittappamÄ• á¹‡Ä• _ti \Be II 389/ sugatavidatthiyÄ• dÄ«ghaso cha vidatthiyo tiriyaá¹
aá¸• á¸• hateyyavidatthiÃ±ca anatikkantappamÄ• á¹‡Ä• ti attho. nanu ca vassikasÄ• á¹-ikÄ•
kaá¹‡á¸• uppaá¹-icchÄ• di Ä• bÄ• dhavÅ«pasamena adhiá¹-á¹-hÄ• naá¹ƒ vijahati. teneva __
(Kkh kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkamen
Ä• bÄ• dhavÅ«pasamenapi adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• ``ta
vikappetabbÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ. sati hi adhiá¹-á¹-hÄ• ne paccuddhÄ• ro yuttoti
__gaá¹‡á¹-hipadesu_ idaá¹ƒ vuttaá¹ƒ ``paccuddharitvÄ• ti idaá¹ƒ paccuddharaá¹‡aá¹ƒ sand

paccuddharitvÄ• ti pana vassikasÄ• á¹-ikabhÄ• vato apanetvÄ• ti evamattho gahetabbo. tas
paá¹-hamadivasato paá¹-á¹-hÄ• ya \Ne II 344/ antodasÄ• he vassikasÄ• á¹-ikabhÄ• vato ap
imamatthaá¹ƒ dassetuá¹ƒ `tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• â€™ ti vuttaâ€™â€

keci pana ``yathÄ• kathinamÄ• sabbhantare uppannacÄ«varaá¹ƒ kathinamÄ• sÄ• tikkame
vassikasÄ• á¹-ikÄ• pi vassÄ• namÄ• sÄ• tikkame nissaggiyÄ• hoti, tasmÄ• kattikapuá¹‡á¹
tato paraá¹ƒ hemantassa paá¹-hamadivase vikappetabbÄ• ti evamattho gahetabbo. paccud
vikappetabbÄ• ti padayojanÄ• veditabbÄ• â€™â€™ ti ca vadanti, taá¹ƒ na yuttaá¹ƒ. kathina
cÄ«varaá¹ƒ atirekacÄ«varaá¹-á¹-hÄ• ne á¹-hitattÄ• avasÄ• nadivase anadhiá¹-á¹-hitaá¹ƒ ka
nissaggiyaá¹ƒ hoti. ayaá¹ƒ pana vassikasÄ• á¹-ikÄ• adhiá¹-á¹-hahitvÄ• á¹-hapitattÄ• na te
vassÄ• nÄ• tikkame kathaá¹ƒ nissaggiyÄ• hoti. anadhiá¹-á¹-hitaavikappitameva hi taá¹ƒtaá¹
nissaggiyaá¹ƒ hoti, tasmÄ• hemantepi vassikasÄ• á¹-ikÄ• dasÄ• haá¹ƒ parihÄ• raá¹ƒ labha
kaá¹‡á¸• uppaá¹-icchÄ• dipi Ä• bÄ• dhavÅ«pasamena adhiá¹-á¹-hÄ• naá¹ƒ vijahati, tasmÄ•
parihÄ• raá¹ƒ labhati, dasÄ• haá¹ƒ pana anatikkamitvÄ• vikappetabbÄ• ti.

keci pana ``adhiá¹-á¹-hÄ• nabhedalakkhaá¹‡e avuttattÄ• vassikasÄ• á¹-ikÄ• vassÄ• namÄ
kaá¹‡á¸• uppaá¹-icchÄ• di Ä• bÄ• dhe vÅ«pasantepi adhiá¹-á¹-hÄ• naá¹ƒ na vijahati, tasmÄ
paccuddharitvÄ• vikappetabbÄ• â€™ ti idaá¹ƒ vuttaâ€™â€™ nti vadanti, taá¹ƒ __mÄ• tikÄ•
sameti, __samantapÄ• sÄ• dikÄ• ya_ pana sameti. tathÄ• hi ``vassikasÄ• á¹-ikÄ• vassÄ• n
kaá¹‡á¸• uppaá¹-icchÄ• di \Be II 390/ Ä• bÄ• dhavÅ«pasamenapi adhiá¹-á¹-hÄ• naá¹ƒ vijaha
__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ natthi, __parivÄ• raá¹-á¹-hakathÄ• yaÃ±ca_ ``atthÄ• patti
gimheâ€™â€™ ti ettha idaá¹ƒ vuttaá¹ƒ ``kattikapuá¹‡á¹‡amÄ• siyÄ• pacchime pÄ• á¹-ipada
á¹-hapitaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ nivÄ• sento hemante Ä• pajjati. __kurundiyaá¹ƒ_ pana `ka
apaccuddharitvÄ• hemante Ä• pajjatÄ«â€™ ti vuttaá¹ƒ, tampi suvuttaá¹ƒ. cÄ• tumÄ• saá¹ƒ
paraá¹ƒ vikappetunti hi vuttaâ€™â€™ nti (Sp (to Vin V) 323).

tattha __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ nivÄ• sanapaccayÄ• dukkaá¹-aá¹ƒ vuttaá¹ƒ, __kur
pana apaccuddhÄ• rapaccayÄ• . tasmÄ• __kurundiyaá¹ƒ_ vuttanayeneva vassikasÄ• á¹-ik
adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti paÃ±Ã±Ä• yati. __kurundiya_Ã±hi ``vassÄ• naá¹ƒ cÄ• tu
adhiá¹-á¹-hÄ• tuá¹ƒ, tato paraá¹ƒ vikappetuâ€™â€™ nti vacanato yadi kattikapuá¹‡á¹‡amÄ•
avijahitÄ• dhiá¹-á¹-hÄ• nÄ• vassikasÄ• á¹-ikÄ• hemantaá¹ƒ sampattÄ• vikappanakkhette a
dukkaá¹-aá¹ƒ janeti, tasmÄ• kattikapuá¹‡á¹‡amÄ• yaá¹ƒ eva paccuddharitvÄ• hemante vik
adhippÄ• yena ``kattikapuá¹‡á¹‡amadivase \Ne II 345/ apaccuddharitvÄ• hemante Ä• pajja
tasmÄ• vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gahetabbaá¹ƒ.

nahÄ• natthÄ• ya anuÃ±Ã±Ä• tattÄ• __ ``vaá¹‡á¹‡abhedamattarattÄ• pi cesÄ• vaá¹-á¹-atÄ
pana na vaá¹-á¹-antÄ«_ti dvinnaá¹ƒ adhiá¹-á¹-hÄ• nÄ• bhÄ• vato vuttaá¹ƒ. ``sace vassÄ• ne
uppannÄ• hoti, purimavassikasÄ• á¹-ikaá¹ƒ paccuddharitvÄ• vikappetvÄ• ca adhiá¹-á¹-hÄ

__pamÄ• á¹‡ayutta_nti dÄ«ghaso sugatavidatthiyÄ• dve vidatthiyo, vitthÄ• rato diyaá¸• á¸•
iminÄ• pamÄ• á¹‡ena yuttaá¹ƒ. __pamÄ• á¹‡ikÄ• _ti sugatavidatthiyÄ• dÄ«ghaso catasso
vidatthiyoti evaá¹ƒ vuttappamÄ• á¹‡ayuttÄ• . __paccuddharitvÄ• vikappetabbÄ• _ti ettha ya
heá¹-á¹-hÄ• vuttameva. ``sakiá¹ƒ adhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hitameva hoti, puna na paccud
kÄ• laparicchedÄ• bhÄ• vatoâ€™â€™ ti vadanti. apare pana ``ekavacanenapi vaá¹-á¹-atÄ«
adhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hitamevÄ• â€™ ti vuttaâ€™â€™ nti vadanti. ubhayatthÄ• pi assa
apubbaá¹ƒ payojanaá¹ƒ na dissati, teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ imasmiá¹ƒ á¹
adhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hitameva hotÄ«â€™â€™ ti idaá¹ƒ padaá¹ƒ na vuttaá¹ƒ.

``attano \Be II 391/ santakabhÄ• vato mocetvÄ• á¹-hapitaá¹ƒ sandhÄ• ya mahÄ• paccariya
ti vadanti. iminÄ• bhesajjaá¹ƒ cetÄ• pessÄ• mi, idaá¹ƒ mÄ• tuyÄ• dassÄ• mÄ«ti á¹-hapent
idaá¹ƒ bhesajjassa, idaá¹ƒ mÄ• tuyÄ• ti vissajjetvÄ• sakasantakabhÄ• vato mocite adhiá¹-á
natthÄ«ti adhippÄ• yo. __senÄ• sanaparikkhÄ• ratthÄ• ya dinnapaccattharaá¹‡e_ti ettha ``a
ca kevalaá¹ƒ maÃ±capÄ«á¹-hesuyeva attharitvÄ• paribhuÃ±jiyamÄ• naá¹ƒ paccattharaá¹‡a
anadhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. heá¹-á¹-hÄ• pana ``paccattharaá¹‡a
adhiá¹-á¹-hÄ• tabbamevÄ• â€™â€™ ti avisesena vuttattÄ• attano santakaá¹ƒ adhiá¹-á¹-hÄ
khanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

__ ``hÄ«nÄ• yÄ• vattanenÄ• _ti sikkhaá¹ƒ appaccakkhÄ• ya gihibhÄ• vÅ«pagamanenÄ• â€
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ aÃ±Ã±assa dÄ• ne viya cÄ«vare nirÄ• layabh
keci pana ``hÄ«nÄ• yÄ• vattanenÄ• ti bhikkhuniyÄ• gihibhÄ• vÅ«pagamanenÄ• â€™â€™ t
pana vibbhamantopi yÄ• va sikkhaá¹ƒ na paccakkhÄ• ti, tÄ• va bhikkhuyevÄ• ti adhiá¹-á¹-hÄ
ti vadanti, taá¹ƒ na gahetabbaá¹ƒ ``bhikkhuniyÄ• hÄ«nÄ• yÄ• vattanenÄ• â€™â€™ ti vises
bhikkhuniyÄ• hi gihibhÄ• vÅ«pagamane adhiá¹-á¹-hÄ• navijahanaá¹ƒ visuá¹ƒ vattabbaá¹ƒ n
vibbhamaneneva assamaá¹‡Ä«bhÄ• vato. __sikkhÄ• paccakkhÄ• nenÄ• _ti pana idaá¹ƒ sa
sikkhaá¹ƒ paccakkhÄ• ti \Ne II 346/, tassa kÄ• yalaggampi cÄ«varaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ
dassanatthaá¹ƒ vuttaá¹ƒ. __kaniá¹-á¹-haá¹…gulinakhavasenÄ• _ti heá¹-á¹-himaparicchedaá
__pamÄ• á¹‡acÄ«varassÄ• _ti pacchimappamÄ• á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __dve cÄ«v
antaragharappavesanatthÄ• ya __suppaá¹-icchannasikkhÄ• pade_ vuttanayena saá¹…ghÄ
ekato katvÄ• pÄ• rupantassa. __saá¹…gharitaá¹-á¹-hÄ• ne_ti dvÄ«supi antesu saá¹…ghari
nayo_ti iminÄ• pamÄ• á¹‡ayuttesu yattha katthaci chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vijahati, n
parena chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti ayamattho dassito. __sabbesÅ«_ti ticÄ
sabbacÄ«varesu.

__aÃ±Ã±aá¹ƒ pacchimappamÄ• á¹‡aá¹ƒ nÄ• ma natthÄ«_ti sutte Ä• gataá¹ƒ natthÄ«ti adhi
vibhÄ• vetuá¹ƒ __ ``yaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. ``taá¹ƒ atikkamayato chedanakaá¹
vuttattÄ• Ä• ha __ ``tato uttari paá¹-isiddhattÄ• â€™â€™ _ti. __taá¹ƒ na sametÄ«_ti parikkh
vikappanupagapacchimaá¹ƒ pacchimappamÄ• á¹‡anti gahetvÄ• itaresaá¹ƒ ticÄ«varÄ• dÄ«

muá¹-á¹-hipaÃ±cakÄ• dibhedaá¹ƒ pacchimappamÄ• á¹‡aá¹ƒ sandhÄ• ya ``esa \Be II 392/ n
sameti tÄ• disassa pacchimappamÄ• á¹‡assa sutte abhÄ• vatoti adhippÄ• yo. __andhakaá¹
vuttavacanaá¹ƒ na sametÄ«ti iminÄ• va paá¹-ikkhepena vikappanupagapacchimassa anto y
adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«ti ayampi nayo paá¹-ikkhittoyevÄ• ti daá¹-á¹-habbaá¹ƒ. ticÄ«va
sesacÄ«varesu chiddena adhiá¹-á¹-hÄ• navijahanaá¹ƒ nÄ• ma natthi, tasmÄ• adhiá¹-á¹-hah
sesacÄ«varesu vikappanupagapacchimaá¹ƒ appahontaá¹ƒ katvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸•
adhiá¹-á¹-hÄ• navijahanaá¹ƒ natthi. sace pana adhiá¹-á¹-hÄ• nato pubbeyeva tÄ• disaá¹ƒ ho
adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. __khuddakaá¹ƒ cÄ«vara_nti muá¹-á¹-hipaÃ±cakÄ• dibheda
khuddakacÄ«varaá¹ƒ. __mahantaá¹ƒ vÄ• khuddakaá¹ƒ karotÄ«_ti ettha tiá¹‡á¹‡aá¹ƒ cÄ«va
yasmiá¹ƒ padese chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na vijahati, tasmiá¹ƒ padese samantato chi
karontassa adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti adhippÄ• yo.

__sammukhÄ• vikappanÄ• parammukhÄ• vikappanÄ• _ti ettha sammukhena vikappanÄ•
gahetabbo. __sannihitÄ• sannihitabhÄ• va_nti Ä• sannadÅ«rabhÄ• vaá¹ƒ. Ä• sannadÅ«rab
vuttanayeneva veditabbo. __paribhogÄ• dayopi vaá¹-á¹-antÄ«_ti ettha adhiá¹-á¹-hÄ• nassap
saá¹…ghÄ• á¹-iÄ• dinÄ• mena adhiá¹-á¹-hahitvÄ• paribhuÃ±jitukÄ• mo hoti, adhiá¹-á¹-hÄ•
kÄ• tabbaá¹ƒ, vikappanameva pamÄ• á¹‡aá¹ƒ, tasmÄ• atirekacÄ«varaá¹ƒ nÄ• ma na hoti.
__sandiá¹-á¹-ho_ti diá¹-á¹-hamitto nÄ• tidaá¸·hamitto. __vikappitavikappanÄ• nÄ• mesÄ• v
adhiá¹-á¹-hitaadhiá¹-á¹-hÄ• naá¹ƒ viyÄ• ti adhippÄ• yo __avisesena vuttavacana_nti ticÄ«va
adhiá¹-á¹-heti, vassikasÄ• á¹-ikaá¹ƒ kaá¹‡á¸• uppaá¹-icchÄ• diÃ±ca \Ne II 347/ vikappetÄ«ti
sabbacÄ«varÄ• naá¹ƒ avisesena vikappetÄ«ti vuttavacanaá¹ƒ. __ticÄ«varasaá¹…khepenÄ•
saá¹…ghÄ• á¹-iÄ• diadhiá¹-á¹-hÄ• navasenÄ• ti vuttaá¹ƒ hoti.

__tuyhaá¹ƒ demÄ«_tiÄ• dÄ«su ``tasmiá¹ƒ kÄ• le na gaá¹‡hitukÄ• mopi sace na paá¹-ikkhipa
gaá¹‡hitukÄ• matÄ• ya sati gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __itthannÄ• massÄ•
sandhÄ• ya vadati. __ ``tuyhaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ•
suggahitaÃ±cÄ• _ti ettha ``yathÄ• parato `tava santakaá¹ƒ karohÄ«â€™ ti vutte duddinnam
mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™ ti vacanena `suggahitaá¹ƒ hotÄ«â€™ ti vuttaá¹ƒ, evamidhÄ•
ti vutte sudinnattÄ• \Be II 393/ `mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™ ti avuttepi `sudinnamevÄ• â€
``gaá¹‡hÄ• hÄ«_ti ca Ä• á¹‡attiyÄ• gahaá¹‡assa tappaá¹-ibaddhatÄ• karaá¹‡avasena pava
citte anuppÄ• dite pacchÄ• gahetuá¹ƒ na labhatÄ«â€™â€™ ti vadanti.

__taá¹ƒ na yujjatÄ«_ti vinayakammassa karaá¹‡avasena gahetvÄ• dinnattÄ• vuttaá¹ƒ. sac
vissÄ• saá¹ƒ gaá¹‡hÄ• ti, puna kenaci kÄ• raá¹‡ena tena dinnaá¹ƒ tassa na vaá¹-á¹-atÄ«ti n
pana cÄ«varaá¹ƒ jÄ• nitvÄ• vÄ• ajÄ• nitvÄ• vÄ• gaá¹‡hantaá¹ƒ ``mÄ• gaá¹‡hÄ• hÄ«â€™
vuttaá¹ƒ. kÄ• yavÄ• cÄ• hi kattabbaadhiá¹-á¹-hÄ• navikappanÄ• naá¹ƒ akatattÄ• hotÄ«ti Ä•
samuá¹-á¹-hÄ• tÄ«â€™â€™ _ti. cÄ«varassa attano santakatÄ• , jÄ• tippamÄ• á¹‡ayuttatÄ•
atirekacÄ«varatÄ• , dasÄ• hÄ• tikkamoti imÄ• nettha paÃ±ca aá¹…gÄ• ni.

paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

471-473__._ dutiye athÄ• nandatthero kathaá¹ƒ okÄ• saá¹ƒ paá¹-ilabhati, kiá¹ƒ karonto ca Ä
__ ``thero kirÄ• â€™â€™ _tiÄ• di. __avippavÄ• se_ti nimittatthe bhummaá¹ƒ, avippavÄ• sa
vippavÄ• sapaccayÄ• yÄ• Ä• patti, tadabhÄ• vatthanti vuttaá¹ƒ hoti.

475-476__._ __evaá¹ƒ chinnapalibodho_ti evaá¹ƒ imehi cÄ«varaniá¹-á¹-hÄ• nakathinubbhÄ
__adhiá¹-á¹-hitesÅ«_ti ticÄ«varÄ• dhiá¹-á¹-hÄ• nanayena adhiá¹-á¹-hitesu. __ticÄ«varena vi
``rukkho chinno, paá¹-o daá¸• á¸• hoâ€™â€™ tiÄ• dÄ«su viya avayavepi samudÄ• yavohÄ•

477-478__._ __parikhÄ• ya_ \Ne II 348/ __vÄ• parikkhitto_ti iminÄ• ca samantÄ• nadÄ«ta
parikkhittopi parikkhittoyevÄ• ti dasseti. __ettÄ• vatÄ• _ti ``parikkhittoâ€™â€™ ti iminÄ• va
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petÄ«_ti gharassa upari Ä• kÄ• se aá¸• á¸• hateyyaratanappamÄ• á¹
\Be II 394/ uá¹-á¹-hÄ• peti. gharaá¹ƒ nivesanudositÄ• dilakkhaá¹‡ameva, na pana pÄ• á¹-iye
atthÄ«ti Ä• ha __ ``ettha cÄ• â€™â€™ _tiÄ• di.

<479> pÄ• á¸·iyaá¹ƒ vuttanayena ``sabhÄ• yeâ€™â€™ ti avatvÄ• __ ``sabhÄ• yaâ€™â€™
__sabhÄ• ya_-saddassa napuá¹ƒsakaliá¹…gatÄ• vibhÄ• vanatthaá¹ƒ vuttaá¹ƒ. __sabhÄ• _
__sabhÄ• ya_-saddo napuá¹ƒsakaliá¹…gayutto idha vuttoti imamatthaá¹ƒ dassento __ ``liá¹
vuttÄ• â€™â€™ _ti Ä• ha. __cÄ«varahatthapÄ• se vasitabbaá¹ƒ natthÄ«_ti cÄ«varahatthap
natthi. __yaá¹ƒ tassÄ• ... pe ... na vijahitabba_nti ettha tassÄ• vÄ«thiyÄ• sammukhaá¹-á¹-
sabhÄ• yadvÄ• rÄ• naá¹ƒ gahaá¹‡eneva tattha sabbÄ• nipi gehÄ• ni sÄ• ca antaravÄ«thi g
__atiharitvÄ• ghare nikkhipatÄ«_ti taá¹ƒ vÄ«thiá¹ƒ muÃ±citvÄ• á¹-hite aÃ±Ã±asmiá¹ƒ ghar
vÄ• pacchato vÄ• hatthapÄ• se_ti gharassa hatthapÄ• saá¹ƒ sandhÄ• ya vadati.

nivesanÄ• dÄ«su parikkhittatÄ• ya ekÅ«pacÄ• ratÄ• , aparikkhittatÄ• ya nÄ• nÅ«pacÄ• ratÄ
``etenevupÄ• yenÄ• â€™â€™ _tiÄ• dimÄ• ha. nivesanÄ• dÄ«ni gÄ• mato bahi sanniviá¹-á¹
veditabbaá¹ƒ. antogÄ• me á¹-hitÄ• naÃ±hi gÄ• maggahaá¹‡ena gahitattÄ• gÄ• maparihÄ•
gÄ• mÄ• dÄ«su ajjhokÄ• sapariyantesu pannarasasu. __parikkhepÄ• divasenÄ• _ti ettha __
aparikkhepasseva gahaá¹‡aá¹ƒ veditabbaá¹ƒ, na ekakulÄ• dÄ«nampi.

480-487__._ __ovarako_ nÄ• ma gabbhassa abbhantare aÃ±Ã±o gabbhotipi vadanti. __mu
candikaá¹…gaá¹‡ayutto pÄ• sÄ• do.

<489> __sattho_ti jaá¹…ghasattho sakaá¹-asattho vÄ• . __pariyÄ• diyitvÄ• _ti vinivijjhitvÄ• .

vibhÄ• veti __ ``antopaviá¹-á¹-hena ... pe ... á¹-hito hotÄ«â€™â€™ _ti. tattha __antopaviá¹-á
gÄ• massa nadiyÄ• vÄ• antopaviá¹-á¹-hena. __nadÄ«parihÄ• ro ca labbhatÄ«_ti ettha ``vis
avuttattÄ• gÄ• mÄ• dÄ«hi aÃ±Ã±attha viya cÄ«varahatthapÄ• soyeva nadÄ«parihÄ• roâ€™
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __vihÄ• rasÄ«ma_nti avippavÄ• sasÄ«maá¹ƒ sandhÄ• yÄ•
vasitabba_nti antosÄ«mÄ• ya yattha katthaci vasitabbaá¹ƒ. __satthasamÄ«peyevÄ• _ti idaá
yathÄ• vuttaabbhantaraparicchedavasena \Be II 395/ vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ __nÄ• nÄ• kul
hoti, satthe cÄ«varaá¹ƒ nikkhipitvÄ• hatthapÄ• sÄ• na vijahitabba_nti ettha __hatthapÄ• sc
hatthapÄ• soti veditabbaá¹ƒ.

<490> __ekakulassa khette_ti aparikkhittaá¹ƒ sandhÄ• ya vadati. yasmÄ• ``nÄ• nÄ• kulass
cÄ«varaá¹ƒ nikkhipitvÄ• khettadvÄ• ramÅ«le vÄ• tassa hatthapÄ• se vÄ• vatthabbaâ€™â
dvÄ• ramÅ«lato aÃ±Ã±attha antokhettepi vasantena cÄ«varaá¹ƒ hatthapÄ• se katvÄ• yeva

491-494__._ __ ``vihÄ• ro_ nÄ• ma saparikkhitto vÄ• aparikkhitto vÄ• sakalo Ä• vÄ• soâ€™
vihÄ• re_ti ettha pana ekaá¹ƒ gehameva vuttaá¹ƒ. __ekakulanÄ• nÄ• kulasantakatÄ• _ cettl
veditabbÄ• . __chÄ• yÄ• ya phuá¹-á¹-hokÄ• sassa anto evÄ• _ti yadÄ• mahÄ• vÄ«thiyaá¹ƒ
sÅ«riyamaá¹‡á¸• alaá¹ƒ majjhanhikaá¹ƒ pÄ• puá¹‡Ä• ti, tadÄ• yaá¹ƒ okÄ• saá¹ƒ chÄ• yÄ•
vuttaá¹ƒ. __agamanapathe_ti yaá¹ƒ tadaheva gantvÄ• puna Ä• gantuá¹ƒ sakkÄ• na hoti, tA
vuttaá¹ƒ.

<495> __nadiá¹ƒ otaratÄ«_ti hatthapÄ• saá¹ƒ muÃ±citvÄ• otarati. __na Ä• pajjatÄ«_ti parib
dukkaá¹-aá¹ƒ nÄ• pajjati. tenÄ• ha __ ``so hÄ«â€™â€™ _tiÄ• di. __aparibhogÄ• rahattÄ• _
nissaggiyacÄ«varaá¹ƒ anissajjetvÄ• paribhuÃ±jantassa dukkaá¹-aá¹ƒ acittakanti siddhaá¹ƒ.
ekaá¹ƒ aá¹ƒsakÅ«á¹-e á¹-hapetvÄ• gantabba_nti idaá¹ƒ bahÅ«naá¹ƒ saÃ±cÄ• raá¹-á¹-hÄ•
na sÄ• ruppanti katvÄ• vuttaá¹ƒ. __bahigÄ• me á¹-hapetvÄ• ... pe ... vinayakammaá¹ƒ kÄ•
adhiá¹-á¹-hÄ• ne viya parammukhÄ• á¹-hitampi nissaggiyaá¹ƒ cÄ«varaá¹ƒ nissajjituá¹ƒ niss
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti veditabbaá¹ƒ.

gamane saussÄ• hattÄ• __ ``nissayo pana na paá¹-ippassambhatÄ«â€™â€™ _ti vuttaá¹ƒ.
... nissayo ca paá¹-ippassambhatÄ«_ti ettha ``ussÄ• he apariccattepi gamanassa upacchinn
saussÄ• haá¹ƒ gacchantÄ• nampi antarÄ• aruá¹‡e uá¹-á¹-hite nissayo paá¹-ippassambhati
parato __muhuttaá¹ƒ á¹-hatvÄ• _ti etthÄ• pi eseva nayo. __aÃ±Ã±amaÃ±Ã±assa vacanaá¹ƒ
sace evaá¹ƒ gacchantÄ• ``purÄ• ruá¹‡Ä• aÃ±Ã±amaÃ±Ã±aá¹ƒ passissÄ• mÄ• â€™â€™ t
aruá¹‡uggamane nissayapaá¹-ippassaddhi na vattabbÄ• paá¹-hamataraá¹ƒyeva paá¹-ippas
``purÄ• ruá¹‡Ä• passissÄ• mÄ• â€™â€™ ti saussÄ• hÄ• va \Be II 396/ gacchanti, nissayap
vattabbÄ• . evaÃ±ca sati __ ``saha aruá¹‡uggamanÄ• nissayo paá¹-ippassambhatÄ«â€™â
vuccate --- saussahattÄ• paá¹-hamataraá¹ƒ paá¹-ippassaddhi na vuttÄ• . satipi \Ne II 350/ c
ekato gamanassa upacchinnattÄ• ``muhuttaá¹ƒ á¹-hatvÄ• â€™â€™ ti ettha viya saha aruá¹

paá¹-ippassaddhiyeva vuttÄ• .

__antosÄ«mÄ• yaá¹ƒ gÄ• ma_nti avippavÄ• sasÄ«mÄ• sammutiyÄ• pacchÄ• patiá¹-á¹-hÄ
gÄ• maá¹ƒ anto katvÄ• avippavÄ• sasÄ«mÄ• sammutiyÄ• abhÄ• vato. __neva cÄ«varÄ• n
avippavÄ• sasÄ«mÄ• bhÄ• vato vuttaá¹ƒ, __na nissayo paá¹-ippassambhatÄ«_ti saussÄ• h
ca nesaá¹ƒ aruá¹‡aá¹ƒ uggacchatÄ«_ti dhammaá¹ƒ sutvÄ• Ä• gacchantÄ• naá¹ƒ aruá¹‡aá
gacchatÄ«_ti assatiyÄ• attano cÄ«varaá¹ƒ apaccuddharitvÄ• therassa cÄ«varaá¹ƒ apaccu
evaá¹ƒ gate tasmiá¹ƒ pacchÄ• therena saritvÄ• paá¹-ipajjitabbavidhiá¹ƒ dasseti __ ``attanc
paccuddharitvÄ• daharassa cÄ«varaá¹ƒ vissÄ• sena gahetvÄ• á¹-hapetabbaâ€™â€™ _nti
Ä• gatakiccaá¹ƒ niá¹-á¹-hapetvÄ• vihÄ• raá¹ƒ gatena paá¹-ipajjitabbavidhiá¹ƒ dasseti.
anadhiá¹-á¹-hitacÄ«varatÄ• , anatthatakathinatÄ• , aladdhasammutitÄ• , rattivippavÄ• soti in
aá¹…gÄ• ni.

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

497-499__._ tatiye pÄ• á¸·iyaá¹ƒ __cÄ«varapaccÄ• sÄ• nikkhipitu_nti ettha cÄ«varapaccÄ•
nikkhipitunti evamattho gahetabbo. bhaá¹‡á¸• ikÄ• baddhÄ• ni bhaá¹‡á¸• ikabaddhÄ• nÄ«ti
bhaá¹‡á¸• ikaá¹ƒ katvÄ• baddhÄ• nÄ«ti attho. __niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• _ti
viya sÄ• mivaseneva karaá¹‡avacanassa attho veditabbo.

<500> anatthate kathine cÄ«varamÄ• se bhikkhuno uppannacÄ«varaá¹ƒ anadhiá¹-á¹-hitaá¹
mÄ• se á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha __ ``ekaá¹ƒ pacchimakattikamÄ• saá¹ƒ á¹-hapetv
``kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varanti \Be II 397/ vacanato anatthate kathin
pacchimakattikamÄ• sasaá¹…khÄ• te cÄ«varamÄ• se uppannacÄ«varassapi paccÄ• sÄ• c
tato paraá¹ƒ á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ aá¹-á¹-hakathÄ• ya na s
__accekacÄ«varasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 646-649 Ä• dayo) ``p
juá¹‡hapakkhapaÃ±camiyaá¹ƒ uppannassa accekacÄ«varassa anatthate kathine ekÄ• dasa
kathine ekÄ• dasadivasÄ• dhikÄ• paÃ±ca mÄ• sÄ• parihÄ• roâ€™â€™ ti vuttaá¹ƒ. tameva
II 351/ ``chaá¹-á¹-hito paá¹-á¹-hÄ• ya pana uppannaá¹ƒ anaccekacÄ«varampi paccuddharitv
etaá¹ƒ parihÄ• raá¹ƒ labhatiyevÄ• â€™â€™ ti (Sp (to Vin III) II 646-649) vuttaá¹ƒ. tasmÄ• c
parampi anadhiá¹-á¹-hitaá¹ƒ avikappitampi á¹-hapetuá¹ƒ vaá¹-á¹-ati.

yadi evaá¹ƒ ``kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaâ€™â€™ nti idaá¹ƒ kasmÄ•
akÄ• lacÄ«varasÄ• maÃ±Ã±ato atthuddhÄ• ravasena vuttaá¹ƒ paá¹-hamÄ• niyate sotassa n
sattamÄ• se ca uppannaÃ±hi cÄ«varaá¹ƒ vutthavassehi sesehi ca sammukhÄ«bhÅ«tehi bh
akÄ• lacÄ«varaá¹ƒ nÄ• ma jÄ• taá¹ƒ. kÄ• le pana ``saá¹…ghassa idaá¹ƒ akÄ• lacÄ«varaá¹ƒ

``saá¹…ghassa dammÄ«â€™â€™ ti dinnaá¹ƒ vutthavassehiyeva bhÄ• jetabbaá¹ƒ, na aÃ±Ã
vuccati. Ä• dissa dinnaá¹ƒ pana sammukhÄ«bhÅ«tehi sabbehiyeva bhÄ• jetabbanti akÄ• la
Ä• dissa dinnassa vutthavassehi sesehi ca sampattehi bhÄ• janÄ«yattÄ• akÄ• lacÄ«varasÄ
Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaâ€™â€™ nti atthuddhÄ• ravasena vuttaá¹ƒ. yadi e
idaá¹ƒ tuyhaá¹ƒ dammÄ«ti dinnaâ€™â€™ nti kasmÄ• vuttaá¹ƒ. na hi puggalassa Ä• dissa
bhÄ• janÄ«yaá¹ƒ hotÄ«ti? nÄ• yaá¹ƒ virodho Ä• dissa vacanasÄ• maÃ±Ã±ato labbhamÄ• n
vuttattÄ• .

__evaá¹ƒ pana avatvÄ• _ti ``tato ce uttariâ€™â€™ nti imassa ``mÄ• saparamato uttariâ€™â
avatvÄ• . __tÄ• va uppannaá¹ƒ paccÄ• sÄ• cÄ«vara_nti paccattavacanaá¹ƒ __ ``attano gati
karaá¹‡akiriyÄ• ya kattubhÄ• vato. antarÄ• uppannaÃ±hi paccÄ• sÄ• cÄ«varaá¹ƒ mÄ• sap
á¹-hapetuá¹ƒ adatvÄ• attano dasÄ• haparamatÄ• ya eva paricchindatÄ«ti attano gatikaá¹ƒ
mÅ«lacÄ«vara_nti ettha pana __mÅ«lacÄ«vara_nti paccattavacanaá¹ƒ. vÄ«satimadivasato
II 398/ paccÄ• sÄ• cÄ«varaá¹ƒ dasÄ• haparamaá¹ƒ gantuá¹ƒ adatvÄ• mÅ«lacÄ«varaá¹ƒ at
karaá¹‡asambandhatÄ• mattena sakakÄ• lavasena paricchindatÄ«ti attano gatikaá¹ƒ karoti.
labhitvÄ• visuá¹ƒ á¹-hapentassa dasÄ• haá¹ƒ anatikkante natthi tappaccayÄ• Ä• patti. pÄ•
kÄ• retabba_nti ettha __dasÄ• hÄ• _ti karaá¹‡atthe nissakkavacanaá¹ƒ, dasÄ• henÄ• ti atth
__paÃ±cÄ• huppanne_tiÄ• diá¹ƒ rassaá¹ƒ katvÄ• pi paá¹-hanti. __ekavÄ«se uppanne ... pe
kÄ• retabba_ntiÄ• di paccÄ• sÄ• cÄ«varassa uppannadivasaá¹ƒ á¹-hapetvÄ• vuttaá¹ƒ.

__aÃ±Ã±aá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ ... pe ... kÄ• retabba_nti idaá¹ƒ satiyÄ• eva paccÄ• s
veditabbaá¹ƒ. sace pana ``ito paá¹-á¹-hÄ• ya cÄ«varaá¹ƒ na labhissÄ• mÄ«â€™â€™ ti pacc
mÅ«lacÄ«varampi \Ne II 352/ dasÄ• haá¹ƒ ce sampattaá¹ƒ, tadaheva adhiá¹-á¹-hÄ• tabbaá¹
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tabba_nti paá¹-hamataraá¹ƒ uppannaá¹ƒ visabhÄ• gap
sandhÄ• ya vadati. __aÃ±Ã±amaÃ±Ã±a_nti aÃ±Ã±aá¹ƒ aÃ±Ã±aá¹ƒ, ayameva vÄ• pÄ• á¹-h
paá¹-hamakathine vuttasadisameva. kevalaÃ±hi tattha dasÄ• hÄ• tikkamo, idha mÄ• sÄ• tik

tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

<503> catutthe __bhattavissagga_nti pÄ• á¸·ipadassa bhattakiccanti attho veditabbo, ``bhat
ntipi keci. __tattha nÄ• ma tva_nti imassapi so nÄ• ma tvanti attho veditabbo, ``tÄ• ya nÄ• n

<505> pitÄ• ca mÄ• tÄ• ca pitaro, pitÅ«naá¹ƒ pitaro pitÄ• mahÄ• , tesaá¹ƒyeva yugo pitÄ•
sattamÄ• pitÄ• mahayugÄ• _ pitÄ• mahadvandÄ• ti evamettha attho daá¹-á¹-habbo. evaÃ±
mÄ• tÄ• mahopi gahitoti. ``yÄ• va sattamÄ• pitÄ• mahayugÄ• â€™â€™ ti vacanato heá¹-á¹

aá¹-á¹-hamayugo Ã±Ä• ti nÄ• ma na hoti. __desanÄ• mukhameva ceta_nti __pitÄ• mahayu
__pitÄ• maha_-ggahaá¹‡aá¹ƒ desanÄ• mukhaá¹ƒ pitÄ• mahÄ«mÄ• tÄ• mahÄ«Ä• dÄ«namp
__pitÄ• mahÄ«_. mÄ• tu pitÄ• __mÄ• tÄ• maho_ \Be II 399/. mÄ• tu mÄ• tÄ• __mÄ• tÄ• m
paÃ±casatasÄ• kiyÄ• nÄ«naá¹ƒ vasena bhikkhubhÄ• ve á¹-hatvÄ• parivattaliá¹…gÄ• ya bh
ekatoupasampannÄ• bhikkhunÄ« labbhati, tathÄ• pi pakatiniyÄ• meneva dassetuá¹ƒ ``bhik
upasampannÄ• â€™â€™ ti vuttaá¹ƒ. __ ``kappaá¹ƒ katvÄ• _ti vacanato dinnakappameva p
vadanti. ``purÄ• á¹‡acÄ«varaá¹ƒ nÄ• ma sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampÄ«â€™â€™
Ä• ha __ ``antamaso paribhogasÄ«senÄ• â€™â€™ _tiÄ• di. ``kÄ• yena phusitvÄ• paribhog
ti __kurundiyaá¹ƒ_ adhippÄ• yo.

<506> __kÄ• yavikÄ• raá¹ƒ katvÄ• _ti idaá¹ƒ yÄ• va ``orato á¹-hapetÄ«â€™â€™ ti padaá¹ƒ
sambandhitabbaá¹ƒ. yathÄ• sÄ• ``dhovÄ• petukÄ• mo ayaâ€™â€™ nti jÄ• nÄ• ti, evaá¹ƒ
``kÄ• yavikÄ• raá¹ƒ katvÄ• â€™â€™ ti vacanato kÄ• yavÄ• cÄ• hi kaÃ±ci vikÄ• raá¹ƒ akatv
anÄ• patti. __antodvÄ• dasahatthe okÄ• se_ti idaá¹ƒ visesanaá¹ƒ yathÄ• sambhavaá¹ƒ yoje
353/ hi hatthena hatthe dentassa pÄ• damÅ«le ca á¹-hapetvÄ• dentassa ``antodvÄ• dasah
idaá¹ƒ vattabbanti natthi aÃ±Ã±athÄ• asambhavato. sati hi sambhave byabhicÄ• re ca vise
hoti. upari ``khipatÄ«â€™â€™ tiÄ• dÄ«ni pana sandhÄ• ya idaá¹ƒ visesanaá¹ƒ vuttaá¹ƒ, tas
okÄ• se á¹-hatvÄ• upari khipantassa aÃ±Ã±assa hatthe pesentassa ca Ä• patti. upacÄ• raá
kÄ• yavÄ• cÄ• hi vikÄ• raá¹ƒ katvÄ• Ä• á¹‡Ä• pentassapi anÄ• patti. __upacÄ• re_ti antod
vadati. __upacÄ• raá¹ƒ muÃ±citvÄ• _ti dvÄ• dasahatthÅ«pacÄ• raá¹ƒ muÃ±citvÄ• .

__ekena vatthunÄ• _ti paá¹-hamaá¹ƒ katvÄ• niá¹-á¹-hÄ• pitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __raj
rajanaá¹ƒ paccÄ• sÄ«santassapi ``dhovitvÄ• Ä• nehÄ«â€™â€™ ti vuttattÄ• anÄ• patti anÄ
``avuttÄ• dhovatÄ«â€™â€™ ti iminÄ• ``avuttÄ• rajati, avuttÄ• Ä• koá¹-etÄ«â€™â€™ ti id
Ä• ha --- __ ``avuttÄ• dhovatÄ«ti iminÄ• lakkhaá¹‡ena anÄ• pattÄ«â€™â€™ _ti. __samba
Ä• pajjatÄ«_ti pÄ• cittiyena saddhiá¹ƒ dve dukkaá¹-Ä• ni Ä• pajjati. __yathÄ• vatthukamevÄ
attho. paÃ±ca satÄ• ni parimÄ• á¹‡ametÄ• santi __paÃ±casatÄ• _.

<507> __cÄ«varaá¹ƒ_ \Be II 400/ __dhovÄ• ti ... pe ... Ä• á¹‡Ä• pentassÄ• _ti ettha tÄ• ya c
paccÄ• sÄ«santassapi anÄ• patti. purÄ• á¹‡acÄ«varatÄ• , upacÄ• re á¹-hatvÄ• aÃ±Ã±Ä• ti
Ä• á¹‡Ä• panaá¹ƒ, tassÄ• dhovanÄ• dÄ«ni cÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<508> paÃ±came __apaÃ±Ã±atte sikkhÄ• pade_ti gaá¹‡amhÄ• ohÄ«yanasikkhÄ• pade ap
vihÄ• rapaá¹-ijagganavÄ• raá¹ƒ. __koá¹-á¹-hÄ• sasampattÄ«_ti sakalÄ• aá¹…gapaccaá¹…

__sabbapariyanta_nti chaá¹-á¹-hassa aÃ±Ã±acÄ«varassa abhÄ• vÄ• paÃ±cannaá¹ƒ cÄ«va
pariyantanti __sabbapariyantaá¹ƒ_. antaravÄ• sakÄ• dÄ«su hi paÃ±casu ekamekaá¹ƒ aÃ±Ã
abhÄ• vÄ• paÃ±cannaá¹ƒ antameva hoti. athavÄ• paÃ±casu cÄ«varesu ekamekaá¹ƒ attan
antameva hotÄ«ti sabbameva pariyantanti __sabbapariyantaá¹ƒ, _ sabbaso vÄ• pariyantan
tenÄ• ha --- __ ``aÃ±Ã±aá¹ƒ ... pe ... natthÄ«â€™â€™ _ti. __yathÄ• tassa manoratho na pA
``sarÄ«rapÄ• ripÅ«riá¹ƒ \Ne II 354/ passissÄ• mÄ«â€™â€™ ti tassa uppanno manoratho ya
hatthataleyeva dassetvÄ• _ti sarÄ«raá¹ƒ adassetvÄ• va dÄ• tabbacÄ«varaá¹ƒ hatthatale ``h

<510> __vihatthatÄ• yÄ• _ti vihatahatthatÄ• ya, agaá¹‡atÄ• ya appaccayatÄ• ya appaá¹-isa
hoti. __samabhitunnattÄ• _ti pÄ«á¸·itattÄ• . parivattetabbaá¹ƒ parivattaá¹ƒ, parivattameva _
parivattetvÄ• dÄ«yamÄ• nanti attho.

<512> __upacÄ• re_ti dvÄ• dasahatthÅ«pacÄ• raá¹ƒ sandhÄ• ya vadati. __upacÄ• raá¹ƒ vA
dvÄ• dasahatthaá¹ƒ muÃ±citvÄ• orato á¹-hapenti, na purimasikkhÄ• pade viya dvÄ• dasah
adhippÄ• yo. __aÃ±Ã±atra pÄ• rivattakÄ• _ti yaá¹ƒ antamaso harÄ«takakhaá¹‡á¸• ampi dat
Ä• bhogaá¹ƒ katvÄ• vÄ• pÄ• rivattakaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ á¹-hapetvÄ• . __acittakabhÄ•
aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±issa vematikassa ca gaá¹‡hato acittakattÄ• Ä• patti \Be
``bhikkhuniyÄ• santakaá¹ƒ idaâ€™â€™ nti ajÄ• nitvÄ• gaá¹‡hatopi Ä• pattiyevÄ• ti adhipp
detÄ«_ti puggalikaá¹ƒ katvÄ• deti. paá¹ƒsukÅ«laá¹ƒ attano atthÄ• ya á¹-hapitabhÄ• vaá¹ƒ jA
aÃ±Ã±assa santakaá¹ƒ gahitaá¹ƒ nÄ• ma na hotÄ«ti Ä• ha --- __ ``sace pana saá¹…kÄ• rak
_tiÄ• di. asÄ• mikaÃ±hi __paá¹ƒsukÅ«la_nti vuccati. __paá¹ƒsukÅ«laá¹ƒ adhiá¹-á¹-hahitvÄ•
idaâ€™â€™ nti saÃ±Ã±aá¹ƒ uppÄ• detvÄ• . evaá¹ƒ pana paá¹ƒsukÅ«lasaÃ±Ã±aá¹ƒ anuppA
vaá¹-á¹-ati.

<513> __aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä«ti tikapÄ• cittiya_nti ettha __iti_-saddo Ä
parimÄ• á¹‡amassÄ• ti tikaá¹ƒ, tikaÃ±ca taá¹ƒ pÄ• cittiyaÃ±cÄ• ti __tikapÄ• cittiyaá¹ƒ, _ tÄ«
attho.

<514> __pattatthavikÄ• diá¹ƒ yaá¹ƒkiÃ±cÄ«_ti anadhiá¹-á¹-hÄ• nupagaá¹ƒ sandhÄ• ya vada
channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanupagaá¹ƒ pacchimaâ€™â€
adhiá¹-á¹-hÄ• nupagaá¹ƒ yaá¹ƒkiÃ±ci na vaá¹-á¹-ati. tenevÄ• ha --- __
``vikappanupagapacchimacÄ«varappamÄ• á¹‡aâ€™â€™ _ntiÄ• di. yasmÄ• bhisicchavi ma
senÄ• sanasaá¹…gahitattÄ• cÄ«varasaá¹…khyaá¹ƒ na gacchatÄ«ti neva adhiá¹-á¹-hÄ• nup
tasmÄ• anadhiá¹-á¹-hÄ• nupagasÄ• maÃ±Ã±ato vuttaá¹ƒ. sacepi maÃ±cappamÄ• á¹‡Ä• b
vaá¹-á¹-atiyevÄ• ti. __ko pana vÄ• do pattatthavikÄ• dÄ«sÅ«_ti mahatiyÄ• pi tÄ• va bhisicch
anadhiá¹-á¹-hÄ• nupagattÄ• anÄ• patti, tato khuddakataresu anadhiá¹-á¹-hÄ• nupagesu pa
vattabbanti adhippÄ• yo. paá¹-iggahaá¹‡aá¹ƒ __kiriyÄ• , _ \Ne II 355/ aparivattanaá¹ƒ __aki

vikappanupagacÄ«varatÄ• , pÄ• rivattakÄ• bhÄ• vo, aÃ±Ã±Ä• tikÄ• ya hatthato gahaá¹‡ant
aá¹…gÄ• ni.

cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<515> chaá¹-á¹-he __patikiá¹-á¹-ho_ti nihÄ«no, lÄ• makoti attho. __lolajÄ• tiko_ti lolasabhÄ•
__paá¹-á¹-o_. tenÄ• ha __ ``chekoâ€™â€™ _tiÄ• di. __kismiá¹ƒ viyÄ• _ti ettha ``kismiá¹ƒ vi
nipÄ• tavasena samÄ• natthaá¹ƒ ``kiá¹ƒsu viyÄ• â€™â€™ ti nipÄ• tapadanti Ä• ha __ ``kiá¹
viyÄ• ti \Be II 402/ attho, dukkhaá¹ƒ viyÄ• ti adhippÄ• yo. tenÄ• ha __ ``kileso viyÄ• â€™â€™
upacÄ• ravasena nimantanÄ• __dhammanimantanÄ• _ti pÄ• á¸·ipadassa attho veditabbo.
bhante, yenatthoâ€™â€™ ti idaá¹ƒ saccameva vuttaá¹ƒ siyÄ• , pavÄ• ritoyeva hoti. yasmÄ•
adÄ• tukÄ• mo appavÄ• ritaá¹-á¹-hÄ• neyeva tiá¹-á¹-hati, tasmÄ• bhagavÄ• pavÄ• ritÄ• pa
``Ã±Ä• tako te, upananda, aÃ±Ã±Ä• takoâ€™â€™ ti Ã±Ä• takaaÃ±Ã±Ä• takabhÄ• vaá¹ƒyev
vilumpiá¹ƒsu.

<517> __anupubbakathÄ• _ti anupubbena vinicchayakathÄ• . sesaparikkhÄ• rÄ• naá¹ƒ sad
nivÄ• sanapÄ• rupanamattameva avasiá¹-á¹-hanti Ä• ha __ ``nivÄ• sanapÄ• rupanamattaá¹
saddhivihÄ• rikÄ• naá¹ƒ tÄ• va Ä• gamanassa vÄ• anÄ• gamanassa vÄ• ajÄ• nanatÄ• ya
... pe ... bhaÃ±jitabbaâ€™â€™ _nti. __paresampi atthÄ• ya labhantÄ«_ti attano cÄ«varaá¹ƒ
sÄ• khÄ• bhaá¹…gena paá¹-icchÄ• dentÄ«ti tesaá¹ƒ atthÄ• yapi bhaÃ±jituá¹ƒ labhanti. ``tiá¹
paá¹-icchÄ• detvÄ• Ä• gantabbaâ€™â€™ nti vacanato Ä«disesu bhÅ«tagÄ• mapÄ• tabyat
Ä• ha --- __ ``neva bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaá¹ƒ hotÄ«â€™â€™ _ti. __na te
dukkaá¹-a_nti tesaá¹ƒ titthiyaddhajÄ• naá¹ƒ dhÄ• raá¹‡epi dukkaá¹-aá¹ƒ natthi.

yÄ• ni ca nesaá¹ƒ vatthÄ• ni dentÄ«ti sambandho. therÄ• naá¹ƒ sayameva dinnattÄ• vuttaá
``acchinnacÄ«varaá¹-á¹-hÄ• ne á¹-hitattÄ• â€™â€™ _ti. yadi laddhiá¹ƒ gaá¹‡hÄ• ti, titthiyap
tasmÄ• vuttaá¹ƒ __ ``laddhiá¹ƒ aggahetvÄ• â€™â€™ _ti. ``no ce hoti saá¹…ghassa vihÄ• n
Ä• patti dukkaá¹-assÄ• â€™â€™ ti iminÄ• antarÄ• magge paviá¹-á¹-havihÄ• rato nikkhamit
abhirucitaá¹-á¹-hÄ• naá¹ƒ \Ne II 356/ gacchantassa dukkaá¹-aá¹ƒ vuttaá¹ƒ. iminÄ• ca ``yaá¹
paá¹-hamaá¹ƒ upagacchatÄ«â€™â€™ ti vuttaá¹ƒ antarÄ• magge á¹-hitavihÄ• rampi sace na
dukkaá¹-amevÄ• ti veditabbaá¹ƒ. yadi evaá¹ƒ tattha kasmÄ• na vuttanti ce? anokÄ• sattÄ•
``anujÄ• nÄ• mi, bhikkhave, acchinnacÄ«varassa vÄ• ... pe ... cÄ«varaá¹ƒ viÃ±Ã±Ä• petuâ
sambandhena saá¹…ghikampi cÄ«varaá¹ƒ nivÄ• setuá¹ƒ pÄ• rupituÃ±ca anujÄ• nanto ``yaá
... pe ... gahetvÄ• pÄ• rupituâ€™â€™ nti Ä• ha, tasmÄ• tattha anokÄ• sattÄ• dukkaá¹-aá¹

__vihÄ• racÄ«vara_nti \Be II 403/ senÄ• sanacÄ«varaá¹ƒ. __cimilikÄ• hÄ«_ti paá¹-apilotikÄ•

bhÅ«mattharaá¹‡assa upari. __videsagatenÄ• _ti aÃ±Ã±aá¹ƒ cÄ«varaá¹ƒ alabhitvÄ• videsa
... á¹-hapetabba_nti ettha ``lesena gahetvÄ• agatattÄ• á¹-hapentena ca saá¹…ghikaparibh
aÃ±Ã±asmiá¹ƒ senÄ• sane niyamitampi aÃ±Ã±attha á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti v
aÃ±Ã±aá¹ƒ cÄ«varaá¹ƒ alabhitvÄ• paribhuÃ±janena.

519-521__._ __paribhogajiá¹‡á¹‡a_nti yathÄ• tena cÄ«varena sarÄ«raá¹ƒ paá¹-icchÄ• detu
jiá¹‡á¹‡aá¹ƒ. __kappiyavohÄ• renÄ• _ti kayavikkayÄ• pattito mocanatthaá¹ƒ vuttaá¹ƒ. ``viÃ±
imasseva atthaá¹ƒ vibhÄ• veti __ ``cetÄ• pentassa parivattÄ• pentassÄ• â€™â€™ _ti. attan
viÃ±Ã±Ä• panaá¹ƒ nÄ• ma parivattanamevÄ• ti adhippÄ• yo. saá¹…ghavasena pavÄ• ritÄ•
dasseti __ ``pamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™â€™ _ti. saá¹…ghavasena hi pavÄ• rite sab
adhikaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ na vaá¹-á¹-ati. __yaá¹ƒ yaá¹ƒ pavÄ• retÄ«_ti yaá¹ƒ yaá¹ƒ cÄ«v
pavÄ• reti. __viÃ±Ã±Ä• panakiccaá¹ƒ natthÄ«_ti vinÄ• viÃ±Ã±attiyÄ• dÄ«yamÄ• nattÄ• vi
karissatÄ«ti adhippÄ• yo. __aÃ±Ã±assatthÄ• yÄ• _ti etthÄ• pi ``Ã±Ä• takÄ• naá¹ƒ pavÄ• rit
anuvattatiyevÄ• ti Ä• ha __ ``attano Ã±Ä• takapavÄ• riteâ€™â€™ _tiÄ• di. vikappanupagac
aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

<522> sattame pÄ• á¸·iyaá¹ƒ __paggÄ• hikasÄ• la_nti dussavÄ• á¹‡ijakÄ• naá¹ƒ Ä• paá¹‡a
ntipi paá¹-hanti.

523-524__._ __abhÄ«ti_ \Ne II 357/ __upasaggo_ti tassa visesatthÄ• bhÄ• vaá¹ƒ dasseti. te
atthoâ€™â€™ _ti. __vara_-saddassa icchÄ• yaá¹ƒ vattamÄ• nattÄ• Ä• ha __ ``icchÄ• peyy
khemato_ti ettha gÄ• thÄ• bandhavasena anunÄ• sikalopo daá¹-á¹-habbo. __saantara_nti a
__uttara_nti uttarÄ• saá¹…gaá¹ƒ. __assa cÄ«varassÄ• _ti sÄ• ditabbacÄ«varassa. __acchi
acchinnÄ• ni \Be II 404/ sabbÄ• ni tÄ«á¹‡i cÄ«varÄ• ni assÄ• ti acchinnasabbacÄ«varo, ten
acchindanasamaye tÄ«á¹‡i cÄ«varÄ• ni sannihitÄ• ni honti, tÄ• ni sabbÄ• ni acchinnÄ• nÄ«
``acchinnasabbacÄ«varoâ€™â€™ ti vuccati. teneva __ ``acchinnasabbacÄ«varena ticÄ«var
__ticÄ«varakenÄ• _ti hi acchindanasamaye ticÄ«varassa sannihitabhÄ• vaá¹ƒ sandhÄ• ya
vinayatecÄ«varikabhÄ• vaá¹ƒ dhutaá¹…gatecÄ«varikabhÄ• vaá¹ƒ vÄ• sandhÄ• ya. __evaâ
``santaruttaraparamaá¹ƒ tena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaâ€™â€™ nti vuttavi
paá¹-ipajjitabbaá¹ƒ. __aÃ±Ã±enÄ• _ti acchinnaasabbacÄ«varena. yassa tÄ«su cÄ«varesu e
cÄ«varÄ• ni acchinnÄ• ni honti, tenÄ• ti attho. __aÃ±Ã±athÄ• pÄ«_ti ``santaruttaraparamaâ
aÃ±Ã±athÄ• pi. yassa hi tÄ«su dve cÄ«varÄ• ni acchinnÄ• ni honti, ekaá¹ƒ sÄ• ditabbaá¹ƒ.
sÄ• ditabbanti na tassa santaruttaraparamasÄ• diyanaá¹ƒ sambhavati, ayameva ca attho pa
tenÄ• ha __ ``taá¹ƒ vibhÄ• gaá¹ƒ dassetuâ€™â€™ _nti.

keci pana ``ticÄ«varakenÄ• ti vuttattÄ• ticÄ«varaá¹ƒ parikkhÄ• racoá¸·avasena adhiá¹-á¹-ha
tasmiá¹ƒ naá¹-á¹-he bahÅ«nipi gahetuá¹ƒ labhatÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá
adhippÄ• yaá¹ƒ dassentena yasmÄ• pana ``acchinnasabbacÄ«varena ... pe ... taá¹ƒ vibhÄ•
vuttaá¹ƒ, padabhÄ• jane ca na tÄ• diso attho upalabbhati, tasmÄ• taá¹ƒ na gahetabbameva
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``yas
adhiá¹-á¹-hitacÄ«varassa tÄ«á¹‡i naá¹-á¹-hÄ• nÄ«â€™â€™ ti, tatthÄ• pi adhiá¹-á¹-hitaggaha
sarÅ«pakathanamattanti gahetabbaá¹ƒ, na pana ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hit
evamattho gahetabbo pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca tathÄ• atthassa asambhavato
ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hitacÄ«varasseva idaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±a
viÃ±Ã±Ä• tuá¹ƒ. purimasikkhÄ• padena hi acchinnacÄ«varassa aÃ±Ã±Ä• takaviÃ±Ã±attiyÄ•
ajÄ• nitvÄ• viÃ±Ã±Ä• panavatthusmiá¹ƒ pamÄ• á¹‡ato sÄ• diyanaá¹ƒ anujÄ• nantena bhag
paÃ±Ã±attaá¹ƒ, tasmÄ• ``parikkhÄ• racoá¸·ikassa bahumpi sÄ• dituá¹ƒ vaá¹-á¹-atÄ«â€™â€
pÄ• á¸·iyÄ• sameti, na ca bhagavato adhippÄ• yaá¹ƒ anulometi.

__yassa tÄ«á¹‡i naá¹-á¹-hÄ• ni, tena dve sÄ• ditabbÄ• nÄ«_ti ettha yassa ticÄ«varato adhik
aÃ±Ã±attha \Ne II 358/ á¹-hitaá¹ƒ atthi, tadÄ• tassa cÄ«varassa alabbhanÄ«yabhÄ• vato ter
sÄ• dituá¹ƒ vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __pakatiyÄ• va santaruttarena caratÄ«_ti sÄ• saá¹.
vÄ• avippavÄ• sasammutivasena vÄ• tatiyassa alÄ• bhena vÄ• carati. ``dve naá¹-á¹-hÄ• n
vuttaá¹ƒ __ ``dve sÄ• ditabbÄ• nÄ«â€™â€™ _ti. __ekaá¹ƒ sÄ• diyanteneva samo bhavissa
cÄ«varÄ• naá¹ƒ dvÄ«su naá¹-á¹-hesu ekaá¹ƒ sÄ• diyantena samo bhavissati ubhinnampi sa
avaá¹-á¹-hÄ• nato. __yassa ekaá¹ƒyeva hotÄ«_ti aÃ±Ã±ena kenaci kÄ• raá¹‡ena vinaá¹-á¹-
vuttaá¹ƒ.

<526> ``sesakaá¹ƒ tuyheva hotÅ«ti dentÄ«â€™â€™ ti vuttattÄ• ``pamÄ• á¹‡ayuttaá¹ƒ gaá¹
Ä• harissÄ• mÄ• â€™â€™ ti vatvÄ• gahetvÄ• gamanasamayepi ``sesakampi tumhÄ• kaÃ
laddhakappiyameva. __pavÄ• ritÄ• na_nti acchinnakÄ• lato pubbeyeva pavÄ• ritÄ• naá¹ƒ. _
santaruttaraparamato uttari sÄ• diyane anÄ• pattidassanatthaá¹ƒ ``anÄ• patti Ã±Ä• takÄ• na
nti vuttattÄ• na sameti. santaruttaraparamaá¹ƒ sÄ• diyantassa hi Ä• pattippasaá¹…goyeva
sikkhÄ• padena Ä• pattippasaá¹…ge anÄ• patti yuttÄ• dassetunti adhippÄ• yo. keci pana _
vaá¹-á¹-atÄ«_ti idaá¹ƒ sallekhadassanatthaá¹ƒ vuttaâ€™â€™ nti vadanti.

__yasmÄ• panidaá¹ƒ ... pe ... na vutta_nti etthÄ• yamadhippÄ• yo --- ``aÃ±Ã±assatthÄ• yÄ•
aÃ±Ã±esaá¹ƒ atthÄ• ya pamÄ• á¹‡aá¹ƒ atikkamitvÄ• pi gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«ti Ä• pajja
aÃ±Ã±assatthÄ• ya viÃ±Ã±Ä• panavatthusmiá¹ƒ paÃ±Ã±attattÄ• vatthunÄ• saá¹ƒsandiyan
vatthuá¹ƒ nissÄ• ya sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, tasmiá¹ƒyeva anÄ• pattivacanaá¹ƒ yu
pana tÄ«supi ``imassa sikkhÄ• padassa attano sÄ• diyanapaá¹-ibaddhatÄ• vasena pavattat
ti vattuá¹ƒ okÄ• soyeva natthi, tasmÄ• na vuttaâ€™â€™ nti kathitaá¹ƒ. idha ``aÃ±Ã±assatth

avuttattÄ• aÃ±Ã±esaá¹ƒ atthÄ• ya Ã±Ä• takapavÄ• ritesu adhikaá¹ƒ viÃ±Ã±Ä• pentassa Ä•
purimasikkhÄ• padeneva anÄ• pattisiddhito. tatuttaritÄ• , acchinnÄ• dikÄ• raá¹‡atÄ• , aÃ±Ã
ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

<527> aá¹-á¹-hame \Be II 406/ \Ne II 359/ __api mayyÄ• _ti pÄ• á¹-hepi soyevattho. ayyÄ• t
Ä• mantanaá¹ƒ kataá¹ƒ.

528-529__._ __apadissÄ• _ti ``itthannÄ• massa bhikkhuno dassÄ• mÄ«â€™â€™ ti evaá¹ƒ
katvÄ• _ti kÄ• raá¹‡aá¹ƒ katvÄ• . __uddissÄ• ti ettha yo kattÄ• _ti ``uddissÄ• â€™â€™ ti im
vuttauddisanakiriyÄ• ya yo kattÄ• . cÄ«varaá¹ƒ cetÄ• penti parivattenti etenÄ• ti __cÄ«varac
na-kÄ• rÄ• gamaá¹ƒ katvÄ• cÄ«varacetÄ• pannanti vuttaá¹ƒ, ``cÄ«varacetÄ• panaâ€™â€™
__pacuravohÄ• ravasenÄ• _ti yebhuyyavohÄ• ravasena. yebhuyyavasena hi gharasÄ• mika
gharaá¹ƒ gacchantÄ«ti tatheva bahulaá¹ƒ vohÄ• ro. __byaÃ±janamattamevÄ• _ti attho neta

<531> __samakepi pana anÄ• pattÄ«_ti yadagghanakaá¹ƒ so dÄ• tukÄ• mo hoti, tadaggha
vaá¸• á¸• hetvÄ• adhikavidhÄ• naá¹ƒ anÄ• pannattÄ• . ettha ca ``dÄ• tukÄ• momhÄ«â€™â
dÄ• tukÄ• mataá¹ƒ sutvÄ• yadagghanakaá¹ƒ so dÄ• tukÄ• mo hoti, tadagghanakaá¹ƒ Ä• ha
__agghavaá¸• á¸• hanakaÃ±hi idaá¹ƒ sikkhÄ• pada_nti ettha agghavaá¸• á¸• hanaá¹ƒ etass
__agghavaá¸• á¸• hanakaá¹ƒ, _ agghavaá¸• á¸• hanaá¹ƒ sandhÄ• ya idaá¹ƒ sikkhÄ• padaá
__cÄ«varaá¹ƒ dehÄ«_ti saá¹…ghÄ• á¹-iÄ• dÄ«su yaá¹ƒkiÃ±ci cÄ«varaá¹ƒ sandhÄ• ya vada
aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<532> dutiyaupakkhaá¹-e vattabbaá¹ƒ natthi.

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

537-539__._ rÄ• jasikkhÄ• pade pana ``ajjaá¹‡hoâ€™â€™ ti pÄ• á¹-he ``ajjuá¹‡hoâ€™â€™
bhuÃ±jitabbo. yaá¹ƒ vuttaá¹ƒ __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``iminÄ• \Be II 407/ cÄ«va
cÄ«varaá¹ƒ cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena acchÄ• dehÄ«ti idaá¹ƒ Ä
vuttaá¹ƒ. sace hi `idaá¹ƒ itthannÄ• massa bhikkhuno dehÄ«â€™ ti peseyya, Ä• gamanassa
akappiyavatthuá¹ƒ Ä• rabbha bhikkhunÄ• \Ne II 360/ kappiyakÄ• rakopi niddisitabbo na bha
Ä• gamanassa suddhiyÄ• vÄ• asuddhiyÄ• vÄ• visesappayojanaá¹ƒ na dissati. satipi hi Ä

dÅ«to attano kusalatÄ• ya kappiyavohÄ• rena vadati, ``kappiyakÄ• rako na niddisitabboâ€™
ca dÅ«tena kappiyavohÄ• ravasena vutte dÄ• yakena idaá¹ƒ kathaá¹ƒ pesitanti Ä«disÄ« vic
avicÄ• retvÄ• ca taá¹ƒ na sakkÄ• jÄ• nituá¹ƒ, yadi pana Ä• gamanassa asuddhattÄ• kapp
bhaveyya, cÄ«varÄ• naá¹ƒ atthÄ• ya dÅ«tassa hatthe akappiyavatthusmiá¹ƒ pesite sabbatth
pesitanti pucchitvÄ• va kappiyakÄ• rako niddisitabbo bhaveyya. tasmÄ• asatipi Ä• gamana
attano kusalatÄ• ya kappiyavohÄ• ravasena vadati, dÅ«tasseva vacanaá¹ƒ gahetabbaá¹ƒ. y
Ä• gamanasuddhiyevettha pamÄ• á¹‡aá¹ƒ, mÅ«lasÄ• mikena kappiyavohÄ• ravasena pesit
akappiyavohÄ• ravasena vadatopi kappiyakÄ• rako niddisitabbo bhaveyya, tasmÄ• sabbatt
pamÄ• á¹‡anti gahetabbaá¹ƒ.

__iminÄ• cÄ«varacetÄ• pannenÄ• _tiÄ• dinÄ• pana imamatthaá¹ƒ dasseti --- kappiya vase
Ä«disena dÅ«tavacanena akappiyaá¹ƒ hoti, tasmÄ• taá¹ƒ paá¹-ikkhipitabbanti. tenevÄ• ha
dÅ«to evamassa vacanÄ«yoâ€™â€™ tiÄ• di. suvaá¹‡á¹‡aá¹ƒ, rajataá¹ƒ, kahÄ• paá¹‡o, mÄ
nissaggiyavatthÅ«ni, muttÄ• , maá¹‡i, veá¸·uriyo, saá¹…kho, silÄ• , pavÄ• á¸·aá¹ƒ, lohitaá¹.
satta dhaÃ±Ã±Ä• ni, dÄ• sidÄ• saá¹ƒ, khettaá¹ƒ, vatthu, pupphÄ• rÄ• maphalÄ• rÄ• mÄ• da
ca attano vÄ• cetiyasaá¹…ghagaá¹‡apuggalÄ• naá¹ƒ vÄ• atthÄ• ya sampaá¹-icchituá¹ƒ na
sÄ• dituá¹ƒ na vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ ``na kho mayaá¹ƒ, Ä• vuso, cÄ«varacetÄ• pan
paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, ``cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ• m
attÄ• naá¹ƒ uddissa Ä• bhatattÄ• vattuá¹ƒ vaá¹-á¹-ati, tasmÄ• vuttaá¹ƒ. ``veyyÄ• vaccakar
idaá¹ƒ ``atthi panÄ• yasmato koci veyyÄ• vaccakaroâ€™â€™ ti kappiyavacanena vuttattÄ•
dÅ«to ``ko imaá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti vÄ• \Be II 408/ ``kassa demÄ«â€™â€™ ti vÄ•
``Ä• rÄ• miko vÄ• upÄ• sako vÄ• â€™â€™ ti idaá¹ƒ sÄ• ruppatÄ• ya vuttaá¹ƒ, á¹-hapetvÄ•
koci kappiyakÄ• rako vaá¹-á¹-ati. ``eso kho, Ä• vuso, bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™
kappiyavacanadassanatthaá¹ƒ vuttaá¹ƒ. evameva hi vattabbaá¹ƒ, ``etassa dehÄ«â€™â€™
vÄ• cetÄ• pessati vÄ• _ti ettha eko __vÄ• _-saddo padapÅ«raá¹‡o, ``saÃ±Ã±atto so mayÄ•
evaá¹ƒ Ä• rociteyeva taá¹ƒ codetuá¹ƒ vaá¹-á¹-ati, nevÄ• ssa hatthe datvÄ• gatamattakÄ• ra
vuttaá¹ƒ.

__etÄ• ni_ \Ne II 361/ __hi vacanÄ• ni ... pe ... na vattabbo_ti ettha ``evaá¹ƒ vadanto paá¹-ik
katattÄ• vattabhede dukkaá¹-aá¹ƒ Ä• pajjati, codanÄ• pana hotiyevÄ• â€™â€™ ti __mahÄ
majjhimagaá¹‡á¹-hipade_ ca vuttaá¹ƒ. __uddiá¹-á¹-hacodanÄ• paricchedaá¹ƒ dassetvÄ• _ti
vattabboâ€™â€™ tiÄ• dinÄ• dassetvÄ• . __pucchiyamÄ• no_ti ettha pucchiyamÄ• nenÄ• t
``karaá¹‡atthe paccattavacanaâ€™â€™ _nti. __Ä• gatakÄ• raá¹‡aá¹ƒ bhaÃ±jatÄ«_ti Ä• gat

ettha keci vadanti ``Ä• gatakÄ• raá¹‡aá¹ƒ nÄ• ma cÄ«varaggahaá¹‡aá¹ƒ, taá¹ƒ bhaÃ±jatÄ«
cÄ«varaá¹ƒ yena kenaci Ä• kÄ• rena gahetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. keci pana ``Ä•
kÄ• yavÄ• cÄ• hi codanÄ• , taá¹ƒ bhaÃ±jatÄ«ti vuttattÄ• puna taá¹ƒ yena kenaci Ä• kÄ• re
sace sayameva deti, mÅ«lasÄ• miko vÄ• dÄ• peti, gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vada

``Ä• gatakÄ• raá¹‡aá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ, taá¹ƒ bhaÃ±jatÄ«ti vuttattÄ• yathÄ• `attho m
ti ekÄ• ya codanÄ• ya dve á¹-hÄ• nÄ• ni bhaÃ±jati, evamidhÄ• pi sace Ä• sane nisÄ«dati, e
á¹-hÄ• nÄ• ni bhaÃ±jati. Ä• misaá¹ƒ ce paá¹-iggaá¹‡hÄ• ti, ekena paá¹-iggahaá¹‡ena dve á
dhammaá¹ƒ ce bhÄ• sati, dhammadesanÄ• sikkhÄ• pade vuttaparicchedÄ• ya ekÄ• ya vÄ•
bhaÃ±jatÄ«â€™â€™ ti vadanti. imesaá¹ƒ pana sabbesampi vÄ• daá¹ƒ ``ayuttaâ€™â€™ nti
__gaá¹‡á¹-hipadesu_ idaá¹ƒ vuttaá¹ƒ ``Ä• gatakÄ• raá¹‡aá¹ƒ nÄ• ma á¹-hÄ• nameva, tasm
vÄ• ritassa katattÄ• nisajjÄ• dÄ«su katesu chasu á¹-hÄ• nesu ekaá¹ƒ á¹-hÄ• naá¹ƒ bhaÃ±ja

__tatra_ \Be II 409/ __tatra á¹-hÄ• ne tiá¹-á¹-hatÄ«_ti idaá¹ƒ codakassa á¹-hitaá¹-á¹-hÄ• nat
tatra uddissa á¹-hÄ• naá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. ``sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ, dÅ«to
idaá¹ƒ sabhÄ• vato codetuá¹ƒ anicchantenapi kÄ• tabbamevÄ• ti vadanti. mukhaá¹ƒ vivaritv
kappiyakÄ• rakattaá¹ƒ upagatoti __mukhavevaá¹-ikakappiyakÄ• rako_. __avicÄ• retukÄ• m
``natthamhÄ• kaá¹ƒ kappiyakÄ• rakoâ€™â€™ ti idaá¹ƒ ``tÄ• disaá¹ƒ karonto kappiyakÄ• ra
adhippÄ• yena vuttaá¹ƒ.

__ ``meá¹‡á¸• akasikkhÄ• pade vuttanayena paá¹-ipajjitabbaâ€™â€™ _nti vatvÄ• idÄ• ni ta
meá¹‡á¸• akasikkhÄ• padaá¹ƒ dassento __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha. idamev
saddhÄ• pasannÄ• â€™â€™ tiÄ• divacanaá¹ƒ bhesajjakkhandhake meá¹‡á¸• akavatthusm
``meá¹‡á¸• akasikkhÄ• padaâ€™â€™ nti vuttaá¹ƒ. tattha hi meá¹‡á¸• akena nÄ• ma seá¹-á

``santi \Ne II 362/, bhante, maggÄ• kantÄ• rÄ• appodakÄ• appabhakkhÄ• , na sukarÄ• ap
sÄ• dhu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• theyyaá¹ƒ anujÄ• nÄ• tÅ«â€™â€™ ti ---

yÄ• citena bhagavatÄ• ---

``anujÄ• nÄ• mi, bhikkhave, pÄ• theyyaá¹ƒ pariyesituá¹ƒ. taá¹‡á¸• ulo taá¹‡á¸• ulatthikena, n
mÄ• so mÄ• satthikena, loá¹‡aá¹ƒ loá¹‡atthikena, guá¸·o guá¸·atthikena, telaá¹ƒ telatthikena
sappitthikenÄ• â€™â€™ ti ---

vatvÄ• idaá¹ƒ vuttaá¹ƒ ---

``santi, bhikkhave, manussÄ• saddhÄ• pasannÄ• , te kappiyakÄ• rakÄ• naá¹ƒ hatthe hiraÃ
`iminÄ• ayyassa yaá¹ƒ kappiyaá¹ƒ, taá¹ƒ dethÄ• â€™ ti. anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ ta
sÄ• dituá¹ƒ, na tvevÄ• haá¹ƒ bhikkhave kenaci pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• ditab
vadÄ• mÄ«â€™â€™ ti.

__hiraÃ±Ã±aá¹ƒ_ \Be II 410/ __upanikkhipantÄ«_ti etthÄ• pi bhikkhussa Ä• rocanaá¹ƒ atthiy
aÃ±Ã±athÄ• aniddiá¹-á¹-hakappiyakÄ• rakattaá¹ƒ bhajatÄ«ti na codetabbo siyÄ• . yadi mÅ«

taá¹ƒ sÄ• ditameva siyÄ• ti Ä• ha __ ``mÅ«laá¹ƒ asÄ• diyantenÄ• â€™â€™ _ti.

__ ``aÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajjitabba_nti idaá¹ƒ attanÄ• codanÄ• á¹-hÄ• n
dassanatthaá¹ƒ vuttaá¹ƒ. aÃ±Ã±aá¹ƒ pana kappiyakÄ• rakaá¹ƒ pesetvÄ• lokacÄ• rittavasen
kappiyavatthuá¹ƒ Ä• harÄ• petuá¹ƒ vaá¹-á¹-ati attÄ• naá¹ƒ uddissa nikkhittassa attano santa
vadanti, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``aÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajjitabbaá¹ƒ
cÄ«varaá¹ƒ Ä• netvÄ• denti, gahetabbaá¹ƒ. no ce, kiÃ±ci na vattabbÄ• â€™â€™ ti daá¸·ha
gahetabbanti amhÄ• kaá¹ƒ khanti. na hi aÃ±Ã±Ä• takaappavÄ• ritaá¹ƒ sayaá¹ƒ aviÃ±Ã±Ä• p
viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹-ati, na ca yattha aÃ±Ã±aá¹ƒ pesetvÄ• Ä• harÄ• petuá¹ƒ vaá¹-á¹-
gantvÄ• na Ä• harÄ• petabbanti sakkÄ• vatthuá¹ƒ. yadi cettha aÃ±Ã±ena Ä• harÄ• petuá¹
``aÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajjitabbaâ€™â€™ ntiÄ• divacanameva niratthaka
ti imassa byabhicÄ• raá¹ƒ dasseti __ ``sayaá¹ƒ Ä• haritvÄ• pÄ«â€™â€™ _ti. dadantesÅ«ti i
363/. __piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• yÄ• _ti iminÄ• pana ``cÄ«varacetÄ• pannaâ€™
dasseti. ``eseva nayoâ€™â€™ ti vuttattÄ• piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya dinnepi á¹
heá¹-á¹-hÄ• vuttanayeneva kÄ• tabbaá¹ƒ.

__paá¹-iggahaá¹‡epi paribhogepi Ä• pattÄ«_ti paá¹-iggahaá¹‡e pÄ• cittiyaá¹ƒ, paribhoge du
sÄ• pattiko_ti dukkaá¹-Ä• pattiá¹ƒ sandhÄ• ya vadati. idaÃ±ca aá¹-á¹-hakathÄ• pamÄ• á¹‡e
``parassa niddosabhÄ• vadassanatthaá¹ƒ sveva sÄ• pattiko sadosoti vuttaá¹ƒ hotÄ«â€™â€™
``codetÄ«_ti vuttattÄ• pana Ä• pattiyÄ• codetÄ«ti katvÄ• sveva sÄ• pattikoti idaá¹ƒ dukkaa
vattuá¹ƒ yuttaâ€™â€™ nti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __paá¹-iggahaá¹‡epi pari
dukkaá¹-ameva sandhÄ• ya vuttaá¹ƒ. taá¸·Ä• kassapi khettasaá¹…gahitattÄ• tassa paá¹-igg
__cattÄ• ro paccaye saá¹…gho paribhuÃ±jatÅ«ti detÄ«_ti ettha ``bhikkhusaá¹…gho cattÄ• n
taá¸·Ä• kaá¹ƒ dammÄ«â€™â€™ ti vÄ• ``catupaccayaparibhogatthaá¹ƒ taá¸·Ä• kaá¹ƒ \Be II
vadati, vaá¹-á¹-atiyeva. ``ito taá¸·Ä• kato uppanne cattÄ• ro paccaye dammÄ«â€™â€™ ti vu
natthi.

__amhÄ• kaá¹ƒ ekaá¹ƒ kappiyakÄ• rakaá¹ƒ á¹-hapethÄ• ti vutte_ti idaá¹ƒ Ä«disaá¹ƒyeva sa
kappiyakkamena sampaá¹-icchitesu khettataá¸·Ä• kÄ• dÄ«su pana avuttepi kappiyakÄ• rak
labbhatiyeva. yasmÄ• parasantakaá¹ƒ nÄ• setuá¹ƒ bhikkhÅ«naá¹ƒ na vaá¹-á¹-ati, tasmÄ• _
_ti vuttaá¹ƒ. __ ``janapadassa sÄ• miko_ti iminÄ• va yo taá¹ƒ janapadaá¹ƒ vicÄ• reti, tenapi
dinnaá¹ƒ vaá¹-á¹-atiyevÄ• â€™â€™ ti vadanti. __udakavÄ• haka_nti udakamÄ• tikaá¹ƒ. __k
``vidhÄ• naá¹ƒ vakkhÄ• mÄ• â€™â€™ ti pÄ• á¹-haseso. __udakavasenÄ• _ti udakaparibho
kevalaá¹ƒ udakaparibhogatthamevÄ• ti adhippÄ• yo. alajjinÄ• kÄ• rÄ• pite vattabbameva n
``lajjÄ«bhikkhunÄ• â€™â€™ _ti. __pakatibhÄ• go_ nÄ• ma imasmiá¹ƒ raá¹-á¹-he catuamba
akaá¹-á¹-hapubbaá¹ƒ __navasassaá¹ƒ_ nÄ• ma. __aparicchinnabhÄ• ge_ti ``ettake bhÅ«mi
dÄ• tabboâ€™â€™ ti evaá¹ƒ aparicchinnabhÄ• ge.

__rajjuyÄ• vÄ• daá¹‡á¸• ena vÄ• _ti ettha ``pÄ• dehipi minituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™
á¹-hatvÄ• rakkhatÄ«_ti ettha pana thenetvÄ• gaá¹‡hante disvÄ• ``mÄ• gaá¹‡hathÄ• â€™
nÄ• ma. sace pana avicÄ• retvÄ• kevalaá¹ƒ tuá¹‡hÄ«bhÅ«tova rakkhaá¹‡atthÄ• ya oloken
sacepi tasmiá¹ƒ tuá¹‡hÄ«bhÅ«te corikÄ• ya haranti, ``mayaá¹ƒ bhikkhusaá¹…ghassa Ä• roc
vattuá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __nÄ«harÄ• peti paá¹-isÄ• metÄ«_ti etthÄ• pi ``sace pariyÄ
vaá¹-á¹-atÄ«â€™â€™ ti \Ne II 364/ vadanti. apubbassa anuppÄ• ditattÄ• aÃ±Ã±esaá¹ƒ vaá
``tasseva taá¹ƒ akappiyaâ€™â€™ _nti.

nanu ca dubbicÄ• ritamattena tasseva taá¹ƒ akappiyaá¹ƒ, na sabbesaá¹ƒ rÅ«piyasaá¹ƒvohÄ
vuttaÃ±hi tattha (Sp (to Vin III) II 589) ``yo pana rÅ«piyaá¹ƒ asampaá¹-icchitvÄ• `therassa p
kiá¹‡itvÄ• dehÄ«â€™ ti pahitakappiyakÄ• rakena saddhiá¹ƒ kammÄ• rakulaá¹ƒ gantvÄ• pa
kahÄ• paá¹‡e gahetvÄ• imaá¹ƒ dehÄ«â€™ ti kahÄ• paá¹‡e dÄ• petvÄ• gahito, ayaá¹ƒ pat
vaá¹-á¹-ati dubbicÄ• ritattÄ• , aÃ±Ã±esaá¹ƒ pana vaá¹-á¹-ati mÅ«lassa asampaá¹-icchitattÄ
II 412/ __yaá¹ƒ te Ä• haranti, sabbesaá¹ƒ akappiyaá¹ƒ_. __kasmÄ• ? kahÄ• paá¹‡Ä• naá¹ƒ
kasmÄ• vuttanti? ettha keci vadanti ``kahÄ• paá¹‡e sÄ• diyitvÄ• vicÄ• ritaá¹ƒ sandhÄ• ya
saá¹…ghikattÄ• ca nissajjituá¹ƒ na sakkÄ• , tasmÄ• sabbesaá¹ƒ na kappatÄ«ti tesaá¹ƒ adh
``asÄ• diyitvÄ• pi kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• rÅ«piyasaá¹ƒvohÄ• ro kato hoti, saá¹
nissajjituá¹ƒ na sakkÄ• , tasmÄ• sabbesaá¹ƒ na kappatÄ«â€™â€™ ti vadanti. __gaá¹‡á¹-h
idaá¹ƒ vuttaá¹ƒ ``catutthapatto gihisantakÄ• naá¹ƒyeva kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ•
idha pana saá¹…ghikÄ• naá¹ƒ vicÄ• ritattÄ• sabbesaá¹ƒ na kappatÄ«â€™â€™ ti. sabbesa
pariyÄ• yena yujjatiyeva.

__catusÄ• ladvÄ• re_ti bhojanasÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pariyÄ• yena kathitattÄ• _
avatvÄ• ``sÄ«mÄ• gatÄ• â€™â€™ ti pariyÄ• yena kathitattÄ• . pakatibhÅ«mikaraá¹‡atthaá
gahitaá¹ƒ paá¹ƒsuâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __dÄ• saá¹ƒ dammÄ«_ti ettha ``manussaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __kukkuá¹-asÅ«karÄ• ... pe ... vaá¹-á¹-atÄ«_ti ettha kukku
dÄ«yamÄ• nesu ``imehi amhÄ• kaá¹ƒ attho natthi, sukhaá¹ƒ jÄ«vantu, araÃ±Ã±e vissajjethÄ
vaá¹-á¹-ati. ``khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hotÄ«â€™â€™ tiÄ• divacanato (DN
khettÄ• dÄ«naá¹ƒ paá¹-iggahaá¹‡e ayaá¹ƒ sabbo vinicchayo vutto. kappiyakÄ• rakassa bhik
niddiá¹-á¹-habhÄ• vo, dÅ«tena appitatÄ• , tatuttari vÄ• yÄ• mo, tena vÄ• yÄ• mena paá¹-ilÄ
aá¹…gÄ• ni.

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito cÄ«varavaggo paá¹-hamo.

2. kosiyavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<542> pÄ• á¸·iyaá¹ƒ \Ne II 365/ __ ``kosiyakÄ• rakeâ€™â€™ _ti ettha kosaá¹ƒ karontÄ«ti k
laddhavohÄ• rÄ• naá¹ƒ pÄ• á¹‡akÄ• naá¹ƒ kosato nibbattaá¹ƒ kosiyaá¹ƒ, taá¹ƒ karontÄ«ti k
tantavÄ• yÄ• . saá¹ƒhananaá¹ƒ __saá¹…ghÄ• to_ \Be II 413/, vinÄ• soti attho. __kosiyamiss
missaá¹ƒ. ``avÄ• yimaâ€™â€™ nti vuttattÄ• vÄ• yitvÄ• ce karonti, anÄ• patti. __anÄ• patti
vitÄ• nÄ• dÄ«naá¹ƒ atthÄ• ya karaá¹‡epi tenÄ• kÄ• rena paribhogepi anÄ• patti vuttÄ• .

__evampi missetvÄ• katameva hotÄ«_ti iminÄ• vÄ• tena Ä• haritvÄ• pÄ• titepi acittakattÄ
kosiyamissakatÄ• , attano atthÄ• ya santhatassa karaá¹‡aá¹ƒ kÄ• rÄ• panaá¹ƒ, paá¹-ilÄ• bh
aá¹…gÄ• ni.

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<547> suddhakÄ• á¸·akasikkhÄ• padaá¹ƒ uttÄ• natthameva.

3. dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•

<552> dvebhÄ• gasikkhÄ• pade pana __dve bhÄ• gÄ• _ti ukkaá¹-á¹-haparicchedo kÄ• á¸·a
paá¹-ikkhepavasena sikkhÄ• padassa paÃ±Ã±attattÄ• . __tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ catuttha
heá¹-á¹-himaparicchedo tesaá¹ƒ adhikaggahaá¹‡e paá¹-ikkhepÄ• bhÄ• vato, tasmÄ• kÄ• á
adhikaá¹ƒ na vaá¹-á¹-ati, sesÄ• naá¹ƒ pana vuttappamÄ• á¹‡ato adhikampi vaá¹-á¹-ati. ``kÄ
adhikaggahaá¹‡assa paá¹-ikkhittattÄ• kÄ• á¸·akÄ• naá¹ƒ upaá¸• á¸• haá¹ƒ odÄ• tÄ• naá¹ƒ
upaá¸• á¸• haá¹ƒ gahetvÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, ``anÄ• patti bahuta
bahutaraá¹ƒ gocariyÄ• naá¹ƒ Ä• diyitvÄ• karoti, suddhaá¹ƒ odÄ• tÄ• naá¹ƒ suddhaá¹ƒ goca
karotÄ«â€™â€™ ti iminÄ• taá¹ƒ sameti. ``kÄ• á¸·ake odÄ• te ca á¹-hapetvÄ• sesÄ• gocar
gacchantÄ«â€™â€™ ti vadanti. __dve_ \Ne II 366/ __koá¹-á¹-hÄ• sÄ• kÄ• á¸·akÄ• na_nti e
kÄ• á¸·akalomassa atirekabhÄ• ve nissaggiyaá¹ƒ hotÄ«â€™â€™ ti __mÄ• tikÄ• á¹-á¹-hakat
dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•) ttaá¹ƒ, taá¹ƒ ``dhÄ• rayitvÄ• dve tulÄ• Ä• dÄ• tab
tulÄ• dhÄ• raá¹‡Ä• ya na sameti \Be II 414/. na hi lome gaá¹‡etvÄ• tulÄ• dhÄ• raá¹‡Ä• kar
dhÄ• rayitabbaá¹ƒ siyÄ• , kiá¹ƒ tulÄ• dhÄ• raá¹‡Ä• ya, tasmÄ• evamettha adhippÄ• yo yutt
sikkhÄ• padassa pubbe tulÄ• ya dhÄ• rayitvÄ• á¹-hapitesu ekampi lomaá¹ƒ tattha pateyya,
dubbiÃ±Ã±eyyabhÄ• vato dve tulÄ• nÄ• dÄ• tabbÄ• , Å«nakatarÄ• va Ä• dÄ• tabbÄ• siyua

dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

<557> chabbassasikkhÄ• pade pana ``yesaá¹ƒ no santhate dÄ• rakÄ• uhadantipi ummihan
undÅ«rehipi khajjantÄ«â€™â€™ ti evaá¹ƒ pÄ• á¸·ipadÄ• naá¹ƒ sambandho veditabbo. __ha
secaneti panimassatthaá¹ƒ sandhÄ• yÄ• ha __ ``vaccampi passÄ• vampi karontÄ«â€™â€™
pavÄ• raá¹‡Ä• uposathapÄ• á¹-ipadadivasesu santhataá¹ƒ karitvÄ• puna chaá¹-á¹-he vass
pavÄ• raá¹‡Ä• uposathapÄ• á¹-ipadadivasesu karonto __ ``chabbassÄ• ni karotÄ«â€™â€™
paá¹-á¹-hÄ• ya karonto pana __atirekachabbassÄ• ni karoti_ nÄ• ma.

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ•

565-6__._ nisÄ«danasanthatasikkhÄ• pade pana __paÃ±Ã±Ä• yissatÄ«_ti sace sÄ• katikÄ
manÄ• patÄ• ya bhikkhusaá¹…gho sandississati. sace amanÄ• pÄ• , amanÄ• patÄ• ya san
Ä• raÃ±Ã±akaá¹…gÄ• dÄ«ni tÄ«á¹‡i pÄ• á¸·iyaá¹ƒ padhÄ• naá¹…gavasena vuttÄ• ni, sesÄ
veditabbaá¹ƒ. tenevÄ• ha __ ``santhate catutthacÄ«varasaÃ±Ã±itÄ• yÄ• â€™â€™ _ti. __ujj

<567> nisÄ«danasanthatattÄ• \Be II 415/ nivÄ• sanapÄ• rupanakiccaá¹ƒ natthÄ«ti Ä• ha __
nipannaÃ±cÄ• â€™â€™ _ti \Ne II 367/. __vidatthimatta_nti sugatavidatthiá¹ƒ sandhÄ• ya va
heá¹-á¹-himaparicchedadassanatthaá¹ƒ vuttaá¹ƒ. ``vitÄ• nÄ• dÄ«naá¹ƒyeva atthÄ• ya karaá
nipajjanatthÄ• ya karonti, Ä• pattiyevÄ• â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.
``paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. idaÃ±ca nisÄ«danasanthataá¹ƒ nÄ
nisÄ«danacÄ«varameva, nÄ• Ã±Ã±anti vadanti. nisÄ«danasikkhÄ• padepi nisÄ«danaá¹ƒ nÄ
aá¹-á¹-hakathÄ• yaÃ±cassa ``santhatasadisaá¹ƒ santharitvÄ• ekasmiá¹ƒ ante sugatavidatth
padese dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• tisso dasÄ• karÄ«yanti, tÄ• hi dasÄ• hi sadasaá¹
(Sp (to Vin IV) 531) vacanato idhÄ• pi ``nisÄ«danaá¹ƒ nÄ• ma sadasaá¹ƒ vuccatÄ«â€™â€™
catutthacÄ«varasaÃ±Ã±itÄ• yÄ• â€™â€™ ti ca vacanato taá¹ƒ yuttaá¹ƒ viya dissati. keci pa
``nisÄ«danasanthataá¹ƒ eá¸·akalomÄ• ni santharitvÄ• santhataá¹ƒ viya karonti, taá¹ƒ avÄ•
anadhiá¹-á¹-hÄ• nupagaá¹ƒ, nisÄ«danacÄ«varaá¹ƒ pana channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±
adhiá¹-á¹-hÄ• nupagaá¹ƒ, taá¹ƒ karontÄ• ca nantakÄ• ni santharitvÄ• santhatasadisaá¹ƒ k
vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gahetabbaá¹ƒ.

nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

<571> eá¸·alomasikkhÄ• pade pana __Ä• sumbhÄ«_ti ettha ``asumbhÄ«â€™â€™ ti paá¹-h
kilantatÄ• ya te onamitvÄ• pÄ• tetuá¹ƒ na sakkontÄ«ti dasseti. __addhÄ• namaggappaá¹-ip
vatthumattadÄ«panavasena pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. yattha katthaci pana dhammena labhitv

vaá¹-á¹-atiyeva. __tiyojanaparama_nti ca gahitaá¹-á¹-hÄ• nato tiyojanappamÄ• á¹‡aá¹ƒ des
gahetabbo.

<572> __sahatthÄ• _ti karaá¹‡atthe nissakkavacananti Ä• ha __ ``sahatthenÄ• â€™â€™ _t
__pÄ• á¸·iyaá¹ƒ_ bhikkhuno anurÅ«patÄ• dassanatthaá¹ƒ vuttaá¹ƒ, na pana hÄ• rake vijjam
sahatthÄ• harantassa Ä• pattidassanatthaá¹ƒ. tiyojanato bahi __bahitiyojana_nti Ä• ha __ `
pÄ• tetÄ«â€™â€™ _ti. __tena haritepi Ä• pattiyevÄ• _ti saussÄ• hattÄ• anÄ• á¹‡attiyÄ• ha
saussÄ• habhÄ• ve Ä• á¹‡attiyÄ• \Be II 416/ ce harati, anÄ• patti ``aÃ±Ã±aá¹ƒ harÄ• petÄ«
harissatÄ«ti adhippÄ• yÄ• bhÄ• vato __ ``suddhacittena á¹-hapitaâ€™â€™ _nti vuttaá¹ƒ. __
tiyojanÄ• tikkamane saussÄ• hattÄ• . idaÃ±ca ``aÃ±Ã±o harissatÄ«â€™â€™ ti asuddhacitte
\Ne II 368/ vuttaá¹ƒ, __acittakattÄ• _ti idaá¹ƒ pana suddhacittena á¹-hapitaá¹ƒ sandhÄ• ya. _
pÄ• á¸·iyÄ• na sametÄ«_ti ``tiyojanaá¹ƒ haratÄ«â€™â€™ tiÄ• dipÄ• á¸·iyÄ• , visesato ``aÃ
ti pÄ• á¸·iyÄ• ca na sameti.

sace sÄ• mikaá¹ƒ jÄ• nÄ• petvÄ• á¹-hapeti, Ä• á¹‡attiyÄ• harÄ• peti nÄ• mÄ• ti Ä• ha __ `
ajÄ• nantassevÄ• â€™â€™ _ti. __agacchantepÄ«_ti gamanaá¹ƒ upacchinditvÄ• á¹-hitayÄ•
gacchanto_ti bhÅ«miyaá¹ƒ gacchanto. __aÃ±Ã±aá¹ƒ harÄ• petÄ«_ti ettha __aÃ±Ã±a_-ggah
tiracchÄ• nagatÄ• pi saá¹…gahitÄ• ti Ä• ha --- __ ``aÃ±Ã±aá¹ƒ harÄ• petÄ«ti vacanato anÄ•
__suá¹…kaghÄ• te Ä• patti hotÄ«_ti aÃ±Ã±aá¹ƒ harÄ• pentassa Ä• patti. __tattha anÄ• pat
theyyacittÄ• bhÄ• vato anÄ• patti.

<575> __ ``taá¹ƒ harantassÄ• _ti puna tiyojanaá¹ƒ harantassÄ• â€™â€™ ti __mahÄ• gaá¹‡
pana __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ aá¹…gesu ``paá¹-hamappaá¹-ilÄ• bho sati iminÄ•
``paá¹-hamappaá¹-ilÄ• bhoâ€™â€™ ti hi idaá¹ƒ dutiyappaá¹-ilÄ• bho Ä• pattiyÄ• aá¹…gaá¹
tasmÄ• pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca visesÄ• bhÄ• vato acchinnaá¹ƒ paá¹-ilabhitv
tiyojanÄ• tikkamepi anÄ• patti vuttÄ• ti amhÄ• kaá¹ƒ khanti. aÃ±Ã±athÄ• acchinnaá¹ƒ paá¹
tiyojanaá¹ƒ haratÄ«ti vadeyya. vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gahetabbaá¹ƒ. __anÄ• patti ka
``kambalakojavÄ• dikatabhaá¹‡á¸• ampi. pakaticÄ«vare laggalomÄ• ni Ä• pattiá¹ƒ janentiye
tanukapattatthavikantare aghaá¹-á¹-anatthaá¹ƒ pakkhipanti. __pakkhitta_nti kaá¹‡á¹‡acchid
__nidhÄ• namukhaá¹ƒ nÄ• mÄ• _ti iminÄ• katabhaá¹‡á¸• asaá¹…khyaá¹ƒ na gacchatÄ«ti d
akatabhaá¹‡á¸• atÄ• , paá¹-hamappaá¹-ilÄ• bho, attanÄ• Ä• dÄ• ya vÄ• aÃ±Ã±assa ajÄ• n
tiyojanÄ• tikkamanaá¹ƒ, Ä• haraá¹‡apaccÄ• haraá¹‡aá¹ƒ, avÄ• sÄ• dhippÄ• yatÄ• ti imÄ• n

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<576> eá¸·akalomadhovÄ• panasikkhÄ• padaá¹ƒ \Be II 417/ uttÄ• natthameva.

8. rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ•

583-584__._ rÅ«piyasikkhÄ• pade pana __satthuvaá¹‡á¹‡o_ti satthunÄ• samÄ• navaá¹‡á¹
satthuvaá¹‡á¹‡o, satthuvaá¹‡á¹‡o viya vaá¹‡á¹‡o assÄ• ti satthuvaá¹‡á¹‡oti majjhapadalop
daá¹-á¹-habbo. __pÄ• katiko_ \Ne II 369/ nÄ• ma etarahi pakatikahÄ• paá¹‡o. __rukkhapha
tintiá¹‡ikÄ• dirukkhÄ• naá¹ƒ phalabÄ«jena kato. __iccetaá¹ƒ sabbampÄ«_ti yathÄ• vuttabhe
catubbidhaá¹ƒ nissaggiyavatthu hotÄ«ti sambandho. __jÄ• tarÅ«pamÄ• sako_ti suvaá¹‡á¹‡

__gaá¹‡heyyÄ• _ti attano atthÄ• ya dÄ«yamÄ• naá¹ƒ vÄ• katthaci á¹-hitaá¹ƒ vÄ• nipparigg
gaá¹‡heyya. ``idaá¹ƒ ayyassa hotÅ«â€™â€™ ti evaá¹ƒ sammukhÄ• vÄ• ``asukasmiá¹ƒ nÄ
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ atthi, taá¹ƒ tuyhaá¹ƒ hotÅ«â€™â€™ ti evaá¹ƒ parammukhÄ• á¹-
vÄ• cÄ• ya vÄ• hatthamuddÄ• ya vÄ• ``tuyhaâ€™â€™ nti vatvÄ• pariccattassa kÄ• yavÄ
cittena sÄ• diyanaá¹ƒ __upanikkhittasÄ• diyanaá¹ƒ_ nÄ• ma. ``sÄ• diyatÄ«â€™â€™ ti vutta
``gaá¹‡hitukÄ• mo hotÄ«â€™â€™ _ti. __ ``idaá¹ƒ guttaá¹-á¹-hÄ• naâ€™â€™ nti Ä• cikkhita
paccayaparibhogaá¹ƒyeva sandhÄ• ya Ä• cikkhitabbaá¹ƒ. ``idha nikkhipÄ• hÄ«â€™â€™ ti v
vÄ• â€™â€™ ti vuttalakkhaá¹‡ena nissaggiyaá¹ƒ hotÄ«ti Ä• ha --- __ ``idha nikkhipÄ• hÄ«ti
parato __ ``imaá¹ƒ gaá¹‡hÄ• â€™â€™ ti na vattabba_nti etthÄ• pi eseva nayo. __kappiyaÃ
á¹-hitameva hotÄ«_ti yasmÄ• tato uppannapaccayaparibhogo kappati, tasmÄ• kappiyaá¹ƒ
yasmÄ• pana dubbicÄ• raá¹‡Ä• ya tato uppannapaccayaparibhogopi na kappati, tasmÄ• a
á¹-hitanti veditabbaá¹ƒ.

__na tena kiÃ±ci kappiyabhaá¹‡á¸• aá¹ƒ cetÄ• pita_nti ettha cetÄ• pitaá¹ƒ ce, natthi paribho
evaá¹ƒ vuttaá¹ƒ. akappiyaÃ±hi nissaggiyaá¹ƒ vatthuá¹ƒ uggaá¹‡hitvÄ• taá¹ƒ anissajjitvÄ• va
kappiyabhaá¹‡á¸• aá¹ƒ saá¹…ghassa nissaá¹-á¹-hampi sabbesaá¹ƒ na kappati. keci pana ``
vatthuá¹ƒ paá¹-iggahetvÄ• cetÄ• pitaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ saá¹…ghassa nissajjÄ• mÄ
vinÄ• va upÄ• yaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, tasmÄ• \Be II 418/ `na tena kiÃ±ci kappiy
cetÄ• pitaâ€™ nti vuttaâ€™â€™ nti vadanti. __ ``Ä• rÄ• mikÄ• naá¹ƒ vÄ• pattabhÄ• ga_nti
hatthagatopi soyeva bhÄ• goti katvÄ• vuttaá¹ƒ. sace pana tena aÃ±Ã±aá¹ƒ parivattetvÄ• Ä
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __majjhimagaá¹‡á¹-hipade cÅ«á¸·agaá¹‡á¹-hipade
haritvÄ• _ti aÃ±Ã±esaá¹ƒ pattabhÄ• gato haritvÄ• . __kasiá¹‡aparikamma_nti Ä• lokakasiá¹
__maÃ±capÄ«á¹-hÄ• dÄ«ni vÄ• _ti ettha ``tato gahitamaÃ±capÄ«á¹-hÄ• dÄ«ni parivattetvÄ
vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __chÄ• yÄ• pÄ«_ti bhojanasÄ• lÄ• dÄ«naá¹ƒ chÄ• yÄ• pi.
gehaparicchedaá¹ƒ atikkantÄ• , chÄ• yÄ• ya gatagataá¹-á¹-hÄ• naá¹ƒ gehaá¹ƒ nÄ• ma na h
__maggenapÄ«_ti ettha ``sace aÃ±Ã±o maggo natthi, maggaá¹ƒ adhiá¹-á¹-hahitvÄ• gantuá
vadanti. __kÄ«tÄ• yÄ• _ti tena vatthunÄ• kÄ«tÄ• ya. __upanikkhepaá¹ƒ á¹-hapetvÄ• saá¹.
paribhuÃ±jatÄ«_ti sace upÄ• sako ``atibahu etaá¹ƒ hiraÃ±Ã±aá¹ƒ, idaá¹ƒ, bhante, ajjeva na
nti vatvÄ• sayaá¹ƒ \Ne II 370/ upanikkhepaá¹ƒ á¹-hapeti, aÃ±Ã±ena vÄ• á¹-hapÄ• peti, eta
á¹-hapetvÄ• tato udayaá¹ƒ paribhuÃ±janto saá¹…gho paccaye paribhuÃ±jati, tena vatthunÄ
``akappiyaâ€™â€™ _nti vuttaá¹ƒ.

<585> __patitokÄ• saá¹ƒ asamannÄ• harantena pÄ• tetabba_nti idaá¹ƒ nirapekkhabhÄ• va
tasmÄ• patitaá¹-á¹-hÄ• ne Ã±Ä• tepissa gÅ«thaá¹ƒ chaá¸• á¸• entassa viya nirapekkhabhÄ
veditabbaá¹ƒ. __asantasambhÄ• vanÄ• yÄ• _ti attani avijjamÄ• nauttarimanussadhammÄ•
__theyyaparibhogo_ nÄ• ma anarahassa paribhogo. bhagavatÄ• hi attano sÄ• sane sÄ«lav
na dussÄ«lassa. dÄ• yakÄ• nampi sÄ«lavato eva pariccÄ• go, na dussÄ«lassa attano kÄ• n
paccÄ• sÄ«sanato. iti satthÄ• rÄ• ananuÃ±Ã±Ä• tattÄ• dÄ• yakehi ca apariccattattÄ• duss
theyyaparibhogo. iá¹‡avasena paribhogo __iá¹‡aparibhogo, _ paá¹-iggÄ• hakato dakkhiá¹‡Ä
iá¹‡aá¹ƒ gahetvÄ• paribhogo viyÄ• ti attho. __tasmÄ• _ti ``sÄ«lavatoâ€™â€™ tiÄ• dinÄ• v
kÄ• raá¹‡abhÄ• vena paccÄ• masati. __cÄ«varaá¹ƒ paribhoge paribhoge_ti kÄ• yato mocet
purebhatta ... pe ... pacchimayÄ• mesu paccavekkhitabbanti sambandho. tathÄ• asakkonte
yathÄ• vuttakÄ• lavisesavasena ekasmiá¹ƒ divase catukkhattuá¹ƒ tikkhattuá¹ƒ dvikkhattuá¹ƒ
paccavekkhitabbaá¹ƒ.

__sacassa_ \Be II 419/ __apaccavekkhatova aruá¹‡o uggacchati, iá¹‡aparibhogaá¹-á¹-hÄ• n
``hiyyo yaá¹ƒ mayÄ• cÄ«varaá¹ƒ paribhuttaá¹ƒ, taá¹ƒ yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ•
hirikopÄ«nappaá¹-icchÄ• danatthaá¹ƒ, hiyyo yo mayÄ• piá¹‡á¸• apÄ• to paribhutto, so neva
atÄ«taparibhogapaccavekkhaá¹‡aá¹ƒ na kareyya, iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«
vÄ«maá¹ƒsitabbaá¹ƒ. __senÄ• sanampi paribhoge paribhoge_ti pavese pavese. evaá¹ƒ par
purebhattÄ• dÄ«su paccavekkhitabbaá¹ƒ. taá¹ƒ heá¹-á¹-hÄ• vuttanayeneva sakkÄ• viÃ±Ã±
vuttaá¹ƒ. __satipaccayatÄ• _ti satiyÄ• paccayabhÄ• vo, paá¹-iggahaá¹‡assa paribhogassa
paccayabhÄ• vo yujjati, paccavekkhitvÄ• va paá¹-iggahetabbaá¹ƒ paribhuÃ±jitabbaÃ±cÄ• ti
``satiá¹ƒ katvÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ santepÄ«_ti yadipi dvÄ«supi á¹-hÄ• nesu pacc
evaá¹ƒ santepi. apare panÄ• hu ``satipaccayatÄ• ti satibhesajjaparibhogassa paccayabhÄ•
evaá¹ƒ santepÄ«ti paccaye satipÄ«â€™â€™ ti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. tathÄ• hi pacca
paccavekkhaá¹‡Ä• ya visujjhati, na paccayasabbhÄ• vamattena.

nanu ca ``paribhoge karontassa anÄ• pattÄ«â€™â€™ ti iminÄ• pÄ• timokkhasaá¹ƒvarasÄ«
371/ paccayasannissitasÄ«lassa pÄ• timokkhasaá¹ƒvarasÄ«lassa ca ko visesoti? vuccate --
paccayesu viseso pÄ• kaá¹-oyeva, gilÄ• napaccaye pana yathÄ• vatiá¹ƒ katvÄ• rukkhamÅ
rakkhitÄ• niyeva honti, evameva paccavekkhaá¹‡Ä• ya paccayasannissitasÄ«le rakkhite tap
pÄ• timokkhasaá¹ƒvarasÄ«lampi nipphannaá¹ƒ nÄ• ma hoti. gilÄ• napaccayaá¹ƒ apaccavek
sÄ«laá¹ƒ bhijjamÄ• naá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«lameva bhijjati, paccayasannissitasÄ«
pacchÄ• bhattapurimayÄ• mÄ• dÄ«su yÄ• va aruá¹‡uggamanÄ• apaccavekkhantasseva b
apaccavekkhitvÄ• pi gilÄ• napaccayaá¹ƒ paribhuÃ±jantassa anÄ• patti, idametesaá¹ƒ nÄ• n

evaá¹ƒ paccayasannissitasÄ«lassa visuddhiá¹ƒ dassetvÄ• teneva pasaá¹…gena sabbÄ• pi
``catubbidhÄ• hi suddhÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha sujjhati etÄ• yÄ• ti suddhi, yathÄ

suddhi __desanÄ• suddhi_. vuá¹-á¹-hÄ• nassapi cettha desanÄ• ya eva saá¹…gaho daá¹-á
chinnamÅ«lÄ• pattÄ«naá¹ƒ pana abhikkhutÄ• paá¹-iÃ±Ã±Ä• va desanÄ• . adhiá¹-á¹-hÄ• na
__saá¹ƒvarasuddhi_. dhammena samena \Be II 420/ paccayÄ• naá¹ƒ pariyeá¹-á¹-hi eva suc
__pariyeá¹-á¹-hisuddhi_. catÅ«su paccayesu vuttavidhinÄ• paccavekkhaá¹‡Ä• va suddhi __
esa tÄ• va suddhÄ«su samÄ• sanayo. suddhimantesu sÄ«lesu desanÄ• suddhi etassÄ• ti
eseva nayo. __na puna evaá¹ƒ karissÄ• mÄ«_ti ettha __eva_nti saá¹ƒvarabhedaá¹ƒ sandhÄ
vajjetvÄ• , akatvÄ• ti attho. dÄ• tabbaá¹-á¹-hena dÄ• yaá¹ƒ, taá¹ƒ Ä• diyantÄ«ti __dÄ• yÄ• d
sabbena sabbaá¹ƒ paribhogÄ• bhÄ• vato anuÃ±Ã±Ä• tesuyeva ca paribhogasabbhÄ• vabh
paribhuÃ±jitabbapaccayÄ• bhagavato santakÄ• . __dhammadÄ• yÄ• dasuttaÃ±cettha sÄ•

``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• . atthi me tuml
dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• â€™â€™ â€™ ti (MN I 29) ---

evaá¹ƒ pavattaá¹ƒ dhammadÄ• yÄ• dasuttaÃ±ca ettha etasmiá¹ƒ atthe sÄ• dhakaá¹ƒ.

avÄ«tarÄ• gÄ• naá¹ƒ taá¹‡hÄ• paravasatÄ• ya paccayaparibhoge sÄ• mibhÄ• vo natthi, tad
tattha sÄ• mibhÄ• vo yathÄ• ruci paribhogasabbhÄ• vato. tathÄ• hi te paá¹-ikÅ«lampi appa
appaá¹-ikÅ«lampi paá¹-ikÅ«lÄ• kÄ• rena tadubhayampi vajjetvÄ• ajjhupekkhanÄ• kÄ• rena
paribhuÃ±janti, dÄ• yakÄ• naÃ±ca manorathaá¹ƒ paripÅ«renti. tenÄ• ha --- __ ``te hi taá¹‡h
atÄ«tattÄ• sÄ• mino hutvÄ• paribhuÃ±jantÄ«â€™â€™ _ti. yo panÄ• yaá¹ƒ sÄ«lavato pacc
iá¹‡aparibhogassa paccanÄ«kattÄ• Ä• á¹‡aá¹‡yaparibhogo nÄ• ma hoti. yathÄ• hi iá¹‡Ä• y
icchitadesaá¹ƒ gantuá¹ƒ na labhati, evaá¹ƒ iá¹‡aparibhogayutto lokato nissarituá¹ƒ na labha
tappaá¹-ipakkhattÄ• sÄ«lavato paccavekkhitaparibhogo Ä• á¹‡aá¹‡yaparibhogoti vuccati, ta
catuparibhogavinimutto visuá¹ƒyevÄ• yaá¹ƒ paribhogoti veditabbo. so idha visuá¹ƒ na vutto,
dÄ• yajjaparibhogeyeva vÄ• saá¹…gahaá¹ƒ gacchatÄ«ti. sÄ«lavÄ• pi hi imÄ• ya sikkhÄ• ya
sekkhotveva vuccati. __sabbesa_nti ariyÄ• naá¹ƒ puthujjanÄ• naÃ±ca.

kathaá¹ƒ \Be II 421/ puthujjanÄ• naá¹ƒ ime paribhogÄ• sambhavantÄ«ti? upacÄ• ravasena
sallekhappaá¹-ipattiyaá¹ƒ á¹-hitassa paccayagedhaá¹ƒ pahÄ• ya tattha anupalittena cittena
sÄ• miparibhogo viya hoti. sÄ«lavato pana paccavekkhitaparibhogo dÄ• yajjaparibhogo viya
manorathassa avirÄ• dhanato. teneva vuttaá¹ƒ ``dÄ• yajjaparibhogeyeva vÄ• saá¹…gahaá
kalyÄ• á¹‡aputhujjanassa paribhoge vattabbameva natthi tassa sekkhasaá¹…gahato. sekkh
sÄ• dhakaá¹ƒ.

__lajjinÄ• saddhiá¹ƒ paribhogo_ nÄ• ma lajjissa santakaá¹ƒ gahetvÄ• paribhogo. __alajjinÄ
eseva nayo. __Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ« nÄ• ma natthÄ«_ti iminÄ• diá¹-á¹-hadiá¹-á¹
kÄ• tabbÄ• ti dasseti. __attano bhÄ• rabhÅ«tÄ• _ saddhivihÄ• rikÄ• dayo. __sopi nivÄ• reta
nivÄ• retabbo. yasmÄ• alajjÄ«paribhogo nÄ• ma lajjino vuccati, tasmÄ• Ä• patti nÄ• ma na

alajjÄ«bhÄ• vato, ``alajjÄ«paribhogoâ€™â€™ ti idaá¹ƒ nÄ• mamattameva na labbhatÄ«ti vu
pana atthiyevÄ• ti vadantÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

__adhammiyo_ti anesanÄ• dÄ«hi uppanno. __dhammiyo_ti bhikkhÄ• cariyÄ• dÄ«hi uppann
bhattaá¹ƒ aggahetvÄ• attanÄ• laddhasalÄ• kaá¹ƒyeva deti. __sace pana lajjÄ« alajjiá¹ƒ pa
antaradhÄ• petÄ«_ti ettha kevalaá¹ƒ paggaá¹‡hitukÄ• matÄ• ya evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á
sÄ• sanassa sotÅ«naÃ±ca anuggahatthÄ• ya vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. purimanayena ``s
kÄ• retabboâ€™â€™ ti vuttattÄ• imassa Ä• pattiyevÄ• ti vadanti. uddesaggahaá¹‡Ä• dinÄ•
__dhammaparibhogo_. dhammÄ• nuggahena gaá¹‡hantassa Ä• pattiyÄ• abhÄ• vepi thero
373/ sandhÄ• ya __ ``pÄ• po kirÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. __tassa pana santike_ti m

<586> __rÄ• jorodhÄ• dayo_tiÄ• di ``idaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti cetanÄ• mattasan
dinna_nti ettha assatiyÄ• dinnaá¹ƒ nÄ• ma apariccattaá¹ƒ hoti, tasmÄ• dasante baddhakal
dinnaá¹ƒ bhikkhunÄ• \Be II 422/ vatthasaÃ±Ã±Ä• ya paá¹-iggahitaÃ±ca, tato neva rÅ«piyaá
paá¹-iggahitaÃ±ca hotÄ«ti ettha Ä• pattidesanÄ• kiccaá¹ƒ natthi, taá¹ƒ pana dÄ• yakÄ• nam
tena akappiyavatthunÄ• te ce dÄ• yakÄ• sappiÄ• dÄ«ni kiá¹‡itvÄ• na saá¹…ghassa tassa
sabbesaá¹ƒ kappati dÄ• yakÄ• naá¹ƒyeva santakattÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana puÃ±Ã
dinnameva sandhÄ• ya ``puÃ±Ã±akÄ• mÄ• ... pe ... rÅ«piye arÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹
veditabboâ€™â€™ ti vuttaá¹ƒ, tasmÄ• pariccajitvÄ• dinnaá¹ƒ vatthasaÃ±Ã±Ä• ya gaá¹‡ha
yadi te dÄ• yakÄ• no Ä• gantvÄ• gaá¹‡hanti, dÄ• yake pucchitvÄ• attano atthÄ• ya ce par
nissajjitvÄ• Ä• patti desetabbÄ• . __tava coá¸·akaá¹ƒ passÄ• hÄ«_hi iminÄ• gihisantakepi
gaá¹‡hathÄ• â€™â€™ tiÄ• diakappiyavohÄ• rena vidhÄ• naá¹ƒ bhikkhuno na kappatÄ«ti dÄ
kiriyÄ• kiriyabhÄ• vato ekaparicchedÄ• ni. jÄ• tarÅ«parajatabhÄ• vo, attuddesikatÄ• , kahÄ•
aÃ±Ã±atarabhÄ• voti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<587> rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• pade jÄ• tarÅ«pÄ• dicatubbidhampi nissaggiyavatthu i
gahitanti Ä• ha __ ``jÄ• tarÅ«parajataparivattanaâ€™â€™ _nti. __paá¹-iggahitaparivattane_
parivattane, asÄ• diyitvÄ• vÄ• kappiyena gÄ• hena paá¹-iggahitarÅ«piyaparivattane.

<589> __ga_-kÄ• rassa __ka_-kÄ• raá¹ƒ katvÄ• ``sÄ«sÅ«pakaâ€™â€™ nti likhitaá¹ƒ, pada
piá¹‡á¸• aá¹ƒ kataá¹ƒ. __satthuvaá¹‡á¹‡o_tiÄ• dÄ«su ``satthuvaá¹‡á¹‡o ca kahÄ• paá¹‡o ca
vohÄ• raá¹ƒ gacchantÄ«â€™â€™ ti evaá¹ƒ sabbattha samuccayo veditabbo. __rÅ«piye rÅ«
sakasantakaá¹ƒ vadati. __rÅ«piyaá¹ƒ cetÄ• petÄ«_ti parasantakaá¹ƒ vadati. __ ``nissaggiya

dukkaá¹-avatthuá¹ƒ vÄ• kappiyavatthuá¹ƒ vÄ• cetÄ• pentassapi eseva nayoâ€™â€™ _ti id
\Be II 423/ hi ``rÅ«piye rÅ«piyasaÃ±Ã±Ä« arÅ«piyaá¹ƒ cetÄ• peti \Ne II 374/, nissaggiyaá¹ƒ
ntiÄ• dittiko pÄ• á¸·iyaá¹ƒ vuttoti Ä• ha __ ``yo hÄ«â€™â€™ _tiÄ• di. __tassÄ• nulomattÄ• _
--- rÅ«piyasaá¹ƒvohÄ• ro nÄ• ma na kevalaá¹ƒ rÅ«piyena rÅ«piyaparivattanameva, atha kh
rÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹ƒ cetÄ• petÄ«â€™â€™ ti vuttattÄ• arÅ«piyena rÅ«piyacetÄ• p
nÄ• ma hotÄ«ti etasmiá¹ƒ pakkhepi rÅ«piye sati rÅ«piyasaá¹ƒvohÄ• royeva hotÄ«ti ayamatt
viÃ±Ã±Ä• yatÄ«ti. __arÅ«piyaá¹ƒ_ nÄ• ma dukkaá¹-avatthukappiyavatthÅ«ni. __ekantena r
antena rÅ«piyapakkheti ayaá¹ƒ attho gahetabbo. ``ekato rÅ«piyapakkheâ€™â€™ ti vÄ• pÄ
``ekarÅ«piyapakkheâ€™â€™ tipi paá¹-hanti, tatthÄ• pi ekato rÅ«piyapakkheti ayamevattho

kappiyavatthunÄ• kappiyavatthuno kayavikkayepi tÄ• va nissaggiyaá¹ƒ hoti, dukkaá¹-avatth
kayavikkaye kasmÄ• na hotÄ«ti __andhakaá¹-á¹-hakathÄ• ya_ adhippÄ• yo. idaá¹ƒ sikkhÄ
arÅ«piyena ca rÅ«piyacetÄ• panaá¹ƒ sandhÄ• ya vuttanti sambandho. __idhÄ• _ti imasmiá
rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• pade. __tatthÄ• _ti kayavikkayasikkhÄ• pade. __tenevÄ• _ti k

puna kappiyabhÄ• vaá¹ƒ netuá¹ƒ asakkuá¹‡eyyattÄ• __ ``mahÄ• akappiyo nÄ• mÄ• â€™â
kenaci upÄ• yena kappiyo kÄ• tu_nti idaá¹ƒ paÃ±cannaá¹ƒyeva sahadhammikÄ• naá¹ƒ anta
vuttaá¹ƒ, gihÄ«hi pana gahetvÄ• attano santakaá¹ƒ katvÄ• dinnaá¹ƒ sabbesaá¹ƒ kappatÄ«
sakkÄ• kenaci upÄ• yena kappiyo kÄ• tuâ€™â€™ nti pana iminÄ• va paá¹-iggahitarÅ«piya
cetÄ• pitaá¹ƒ kappiyabhaá¹‡á¸• ampi saá¹…ghassa nissaá¹-á¹-haá¹ƒ paribhuÃ±jituá¹ƒ na va

ye pana ``paá¹-iggahitarÅ«piyaá¹ƒ anissajjitvÄ• pi tena parivattitaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ
nissaá¹-á¹-haá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, tesaá¹ƒ ``na sakkÄ• ken
kÄ• tuâ€™â€™ nti idaá¹ƒ na yujjati. te panettha evaá¹ƒ vadanti ``yasmÄ• nissajjitabbavatth
uparÅ«pari aÃ±Ã±aá¹ƒ aÃ±Ã±aá¹ƒyeva kataá¹ƒ, tasmÄ• paricchedÄ• bhÄ• vato idha nissa
kenaci upÄ• yena kappiyo kÄ• tuâ€™ nti vuttaá¹ƒ, paricchedÄ• bhÄ• vatoyeva `mÅ«le mÅ«
patte ca pattasÄ• mikÄ• naá¹ƒ dinne kappiyo hotÄ«â€™ ti ca na vuttaâ€™â€™ nti. yadi paá
anissajjitvÄ• cetÄ• pitaá¹ƒ kappiyabhaá¹‡á¸• ampi saá¹…ghassa nissaá¹-á¹-haá¹ƒ paribhuÃ
evaá¹ƒ sante idhÄ• pi avasÄ• navatthuá¹ƒ gahetvÄ• saá¹…ghassa nissaá¹-á¹-haá¹ƒ kasmÄ
rÅ«piyaá¹ƒ uggaá¹‡hitvÄ• ... pe ... patte ca pattasÄ• mikÄ• naá¹ƒ dinne kappiyo hotÄ«â€™
paá¹-iggahitarÅ«piyaá¹ƒ \Ne II 375/ anissajjitvÄ• cetÄ• pitaá¹ƒ kappiyabhaá¹‡á¸• ampi saá¹
nissaá¹-á¹-haá¹ƒ paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«ti siddhaá¹ƒ. yadi taá¹ƒ nissaá¹-á¹-haá¹ƒ p
vaá¹-á¹-eyya, ``mÅ«le mÅ«lasÄ• mikÄ• naá¹ƒ, patte ca pattasÄ• mikÄ• naá¹ƒ dinne kappiyo
apare panettha evaá¹ƒ vadanti ``yadi saá¹…ghassa nissaá¹-á¹-haá¹ƒ hoti, rÅ«piyapaá¹-iggÄ
vaá¹-á¹-ati, tasmÄ• tassapi yathÄ• vaá¹-á¹-ati, tathÄ• dassanatthaá¹ƒ `mÅ«le mÅ«lasÄ• m
vuttaâ€™â€™ nti.

__dutiyapattasadisoyevÄ• _ti iminÄ• paÃ±cannampi sahadhammikÄ• naá¹ƒ na kappatÄ«ti

kÄ• raá¹‡amÄ• ha __ ``mÅ«lassa sampaá¹-icchitattÄ• â€™â€™ _ti. atha mÅ«lassa sampaá
rÅ«piyapaá¹-iggÄ• hakassa tÄ• va akappiyo hotu, sesÄ• naá¹ƒ pana kasmÄ• na kappatÄ«t
``kasmÄ• sesÄ• naá¹ƒ na kappatÄ«â€™â€™ _ti. kÄ• raá¹‡amÄ• ha __ ``mÅ«lassa anissaá
kappiyabhÄ• vepi sampaá¹-icchitamÅ«lassa nissajjitabbassa anissaá¹-á¹-hattÄ• tena gahita
kappati. yadi hi tena sampaá¹-icchitamÅ«laá¹ƒ saá¹…ghamajjhe nissaá¹-á¹-haá¹ƒ siyÄ• , ten
Ä• rÄ• mikÄ• dÄ«hi gahetvÄ• dinnapatto rÅ«piyapaá¹-iggÄ• hakaá¹ƒ á¹-hapetvÄ• sesÄ• na
``mÅ«laá¹ƒ sampaá¹-icchitvÄ• gahitapattopi yadi saá¹…ghassa nissaá¹-á¹-ho, sesÄ• naá¹ƒ
vadanti. evaá¹ƒ sante ``mÅ«lassa anissaá¹-á¹-hattÄ• â€™â€™ ti na vattabbaá¹ƒ, ``saá¹…gh
anissaá¹-á¹-hattÄ• â€™â€™ ti evameva vattabbaá¹ƒ.

__dubbicÄ• ritattÄ• _ti iminÄ• rÅ«piyasaá¹ƒvohÄ• ro anena katoti dasseti. __aÃ±Ã±esaá¹ƒ
yasmÄ• nena rÅ«piyasaá¹ƒvohÄ• ramattameva kataá¹ƒ, na mÅ«laá¹ƒ sampaá¹-icchitaá¹ƒ, t
saá¹…ghassa nissaá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya aÃ±Ã±esaá¹ƒ vaá¹-á¹-ati. imasmiá¹ƒyev
dassento __ ``mahÄ• sumattherassa kirÄ• â€™â€™ _tiÄ• dimÄ• ha. apare pana ``dubbicÄ•
gihisantakabhÄ• vena á¹-hite dubbicÄ• ritamattaá¹ƒ vuttaá¹ƒ, na rÅ«piyasaá¹ƒvohÄ• rÄ• pa
rÅ«piyasaá¹ƒvohÄ• rÄ• bhÄ• vato so patto nissajjituá¹ƒ na sakkÄ• ti tassa na kappati, aniss
\Be II 425/ kappati. anissaá¹-á¹-hasseva ca aÃ±Ã±esaá¹ƒ kappiyabhÄ• vadassanatthaá¹ƒ `n
kirÄ• â€™ tiÄ• divatthÅ«ni udÄ• haá¹-Ä• ni. __saá¹…ghassa nissajjÄ«_ti idaÃ±ca aÃ±Ã±es
saá¹…ghassa pariccattabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na pana vinayakammavasena saa
nissaá¹-á¹-habhÄ• vaá¹ƒ. imassa ca atthassa __sappissa pÅ«retvÄ• _ti idaá¹ƒ vacanaá¹ƒ sA
vadanti.

<591> rÅ«piyapaá¹-iggahaá¹‡arÅ«piyasaá¹ƒvohÄ• resu yena ekekameva kataá¹ƒ, tena tatth
nissajjitabbaá¹ƒ. yena pana paá¹-iggahitarÅ«piyeneva saá¹ƒvohÄ• ro kato, tena kathaá¹ƒ ni
nayidaá¹ƒ dukkaraá¹ƒ, ``ahaá¹ƒ, bhante, nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ s
\Ne II 376/ nissajjitabbaá¹ƒ. ``imasmiá¹ƒ sikkhÄ• padepi `arÅ«piye rÅ«piyasaÃ±Ã±Ä«, Ä• pa
tiÄ• dittikassa avasÄ• napade anÄ• pattiyÄ• vuttattÄ• kappiyavatthuvaseneva idaá¹ƒ tikaá
tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana ``arÅ«piyaggahaá¹‡ena kappiyavatthuduk
saá¹…gahoti purimapadadvayaá¹ƒ kappiyavatthudukkaá¹-avatthÅ«naá¹ƒ vasena vuttaá¹ƒ, a
kappiyavatthuvasena vuttaâ€™â€™ nti vadanti, taá¹ƒ na yujjati anÄ• pattimissite avasÄ• na
saÃ±Ã±Ä• nÄ• nattaá¹ƒ á¹-hapetvÄ• vatthunÄ• nattassa abhÄ• vato. dukkaá¹-avatthunÄ•
cetÄ• panaá¹ƒ neva idha, na tattha pÄ• á¸·iyaá¹ƒ vuttanti vacanamettha sÄ• dhakaá¹ƒ. yaá
parivattati, tassa vÄ• dhanassa vÄ• rÅ«piyabhÄ• vo ceva, parivattanaÃ±cÄ• ti imÄ• netta

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

<593> kayavikkayasikkhÄ• pade pÄ• á¸·iyaá¹ƒ __jÄ• nÄ• hÄ«_ti ettha upadhÄ• rehÄ«ti atth
gaá¹‡ha, idaá¹ƒ na manÄ• panti puna dÄ• tuá¹ƒ na sakkhissasÄ«ti adhippÄ• yo.

594-595__._ __kaya_nti parabhaá¹‡á¸• assa gahaá¹‡aá¹ƒ. __vikkaya_nti attano bhaá¹‡á¸•
``iminÄ• imaá¹ƒ dehÄ«â€™â€™ _tiÄ• di. yasmÄ• kayitaá¹ƒ nÄ• ma parassa \Be II 426/ ha
vikkÄ«taÃ±ca parassa hatthe dinnaá¹ƒ, tasmÄ• __ ``kayitaÃ±ca hoti parabhaá¹‡á¸• aá¹ƒ at
karontena, vikkÄ«taÃ±ca attano bhaá¹‡á¸• aá¹ƒ parahatthagataá¹ƒ karontenÄ• â€™â€™ _t
pÄ• á¸·iyaá¹ƒ parato ``kayitaÃ±ca hoti vikkayitaÃ±cÄ• â€™â€™ ti vatvÄ• ``attano bhaá¹‡á¸
parabhaá¹‡á¸• aá¹ƒ attano hatthagataâ€™â€™ nti kasmÄ• vuttanti Ä• ha __ ``iminÄ• imar
panÄ• â€™â€™ _tiÄ• di. __iminÄ• _ti hi sakasantakaá¹ƒ vuttaá¹ƒ. tadanurÅ«pato pÄ• á¸·iy
bhaá¹‡á¸• aá¹ƒ dassitaá¹ƒ, na kayavikkayapadÄ• nurÅ«pato. taÃ±hi viparÄ«tato parasantak
purakkhatvÄ• á¹-hitaá¹ƒ.

kÄ• maá¹ƒ sesaÃ±Ä• takepi ``imaá¹ƒ dehÄ«â€™â€™ ti vadato viÃ±Ã±atti na hoti, saddhÄ•
abhÄ• vaá¹ƒ dassetukÄ• mo __ ``mÄ• taraá¹ƒ pana pitaraá¹ƒ vÄ• â€™â€™ _ti Ä• ha. __viÃ
visuá¹ƒ viÃ±Ã±Ä• panaá¹ƒ sandhÄ• ya vuttaá¹ƒ. aÃ±Ã±aá¹ƒ kiÃ±ci avatvÄ• evaá¹ƒ vadanto
viÃ±Ã±Ä• peti nÄ• mÄ• ti Ä• ha --- __ ``aÃ±Ã±Ä• takaá¹ƒ `imaá¹ƒ dehÄ«â€™ ti vadato viÃ±
377/ aÃ±Ã±aá¹ƒ kiÃ±ci avatvÄ• ``imaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti dinnaá¹ƒ aÃ±Ã±Ä• taka
vuttaá¹ƒ __ ``saddhÄ• deyyavinipÄ• tanaâ€™â€™ _nti. __tisso Ä• pattiyo_ti
aÃ±Ã±Ä• takaviÃ±Ã±attisaddhÄ• deyyavinipÄ• tanakayavikkayÄ• pattisaá¹…khÄ• tÄ• tisso

__imaá¹ƒ nÄ• ma karohÄ«ti vadati, vaá¹-á¹-atÄ«_ti ettha bhuttosi, idÄ• ni kasmÄ• na karos
vaá¹-á¹-ati. ``nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti kiÃ±cÄ• pi satiyeva nissaggiyavatthumhi
vuttaá¹ƒ, asatipi pana tasmiá¹ƒ pÄ• cittiyanti idaá¹ƒ aá¹-á¹-hakathÄ• pamÄ• á¹‡ena gahetab
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __paribhutte_ti sappiÄ• diá¹ƒ sandhÄ• ya vuttaá¹ƒ
parivatteti, yena ca parivatteti, tesaá¹ƒ kappiyavatthutÄ• , asahadhammikatÄ• , kayavikkayÄ
imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito kosiyavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

598-602__._ pattavaggassa \Be II 427/ paá¹-hame __bhaá¹‡á¸• a_nti vikketabbabhaá¹‡á¸•
__vaá¹‡á¹‡a_saddo saá¹‡á¹-hÄ• najÄ• tirÅ«pÄ• yatanakÄ• raá¹‡apamÄ• á¹‡aguá¹‡apasaá

sapparÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• â€™â€™ tiÄ• dÄ«su (SN a I 142) hi saá¹‡á¹-hÄ•
``brÄ• hmaá¹‡ova seá¹-á¹-ho vaá¹‡á¹‡o, hÄ«no aÃ±Ã±o vaá¹‡á¹‡oâ€™â€™ tiÄ• dÄ«su (M
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatoâ€™â€™ tiÄ• dÄ«su (DN I 303) rÅ«pÄ• yatanaá¹

``na harÄ• mi na bhaÃ±jÄ• mi, Ä• rÄ• siá¹…ghÄ• mi vÄ• rijaá¹ƒ.

atha kena nu vaá¹‡á¹‡ena, gandhatthenoti vuccatÄ«â€™â€™ ti || (SN a I 234; J I 6.116) ---

Ä• dÄ«su \Ne II 378/ kÄ• raá¹‡aá¹ƒ. ``tayo pattassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (Vin I
``kadÄ• saÃ±Ã±uá¸·hÄ• pana te gahapati ime samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â
``vaá¹‡á¹‡Ä• rahassa vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 3) pasaá¹ƒsÄ
pattassa vaá¹‡á¹‡Ä• ti tÄ«á¹‡i pattassa pamÄ• á¹‡Ä• nÄ«â€™â€™ _ti.

__aá¸• á¸• haterasapalÄ• hotÄ«_ti ettha ``mÄ• sÄ• naá¹ƒ aá¸• á¸• haterasapalÄ• ni gaá¹‡h
``magadhanÄ• á¸·i nÄ• ma chapasatÄ• nÄ• á¸·Ä«â€™â€™ ti keci. ``aá¹-á¹-hapasatÄ• â€™
purimÄ• naá¹ƒ matena tipasatÄ• ya nÄ• á¸·iyÄ• dve nÄ• á¸·iyo ekÄ• magadhanÄ• á¸·i hoti
catupasatÄ• ya nÄ• á¸·iyÄ• dve nÄ• á¸·iyo ekÄ• magadhanÄ• á¸·i. __Ä• cariyadhammapÄ
catumuá¹-á¹-hikaá¹ƒ kuá¸• uvaá¹ƒ, catukuá¸• uvaá¹ƒ nÄ• á¸·ikaá¹ƒ, tÄ• ya nÄ• á¸·iyÄ• soá¸
taá¹ƒ pana magadhanÄ• á¸·iyÄ• dvÄ• dasa nÄ• á¸·iyo hontÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ•
nÄ• ma paÃ±ca kuá¸• uvÄ• ni ekaÃ±ca muá¹-á¹-hiá¹ƒ ekÄ• ya muá¹-á¹-hiyÄ• tatiyaÃ±ca bh
veditabbaá¹ƒ.

__sabbasambhÄ• rasaá¹…khato_ti jÄ«rakÄ• disabbasambhÄ• rehi saá¹…khato. __Ä• lopas
``byaÃ±janassa mattÄ• nÄ• ma odanacatuttho bhÄ• goâ€™â€™ ti __brahmÄ• yusuttassa
387) vuttattÄ• Ä• lopassa catutthabhÄ• gappamÄ• á¹‡aá¹ƒ byaÃ±janaá¹ƒ Ä• lopassa anurÄ
pana sÅ«passeva odanacatutthabhÄ• gappamÄ• á¹‡ataá¹ƒ \Be II 428/ dassetvÄ• etassa la
dassitameva hotÄ«ti byaÃ±janassa tathÄ• visesetvÄ• pamÄ• á¹‡aá¹ƒ na dassitaá¹ƒ.

magadhanÄ• á¸·iyÄ• upaá¸• á¸• happamÄ• á¹‡o idha patthoti Ä• ha __ ``patthodananti mag
upaá¸• á¸• hanÄ• á¸·ikodanaâ€™â€™ _nti. iminÄ• ca ``patthadvayaá¹ƒ magadhanÄ• á¸·Ä«
pattho ca ``catupalo kuá¸• uvo, catukuá¸• uvo patthoâ€™â€™ ti iminÄ• lokiyavohÄ• rena v
__bhÄ• janaparibhogenÄ• _ti udakÄ• haraá¹‡Ä• dinÄ• bhÄ• janaparibhogena.

<607> __dhote_ti paribhogÄ• vasÄ• nadassanatthaá¹ƒ vuttaá¹ƒ, na pana dhoteyeva dukkaá
puretaraá¹ƒ paribhogakÄ• leyeva Ä• pajjanato.

<608> __paÃ±cahi dvÄ«hÄ«_ti idaá¹ƒ ``ettÄ• vatÄ• kÄ• á¸·avaá¹‡á¹‡atÄ• sampajjatÄ«â€™
vuttaá¹ƒ. ``yadi pana ekenapi pÄ• kena kÄ• á¸·avaá¹‡á¹‡o hoti, adhiá¹-á¹-hÄ• nupagoyevÄ•

hatthÄ• nÄ• gatassapi adhiá¹-á¹-hÄ• tabbabhÄ• vadassanatthaá¹ƒ __ ``yadihÄ«â€™â€™ _
dÅ«re á¹-hitampi adhiá¹-á¹-hÄ• tuá¹ƒ \Ne II 379/ vikappetuÃ±ca labhati, á¹-hapitaá¹-á¹-hÄ• n
na pamÄ• á¹‡anti veditabbaá¹ƒ. __sutvÄ• vÄ• _ti pattakÄ• rakena pesitabhikkhunÄ• anÄ•
kathentassa vacanamattaá¹ƒ sutvÄ• . __na pamÄ• á¹‡a_nti tena apesitattÄ• . __sÄ• manta
upacÄ• ramattaá¹ƒ, tato dÅ«re á¹-hitampi adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atiyeva. __á¹-hapitaá
sallakkhetvÄ• _ti idampi upacÄ• ramattaá¹ƒ, pattasallakkhaá¹‡amevettha pamÄ• á¹‡aá¹ƒ. _
hotÄ«_ti mukhavaá¹-á¹-ito heá¹-á¹-hÄ• dvaá¹…gulamattokÄ• sato paá¹-á¹-hÄ• ya yattha ka
sesamettha paá¹-hamakathine vuttanayameva.

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<610> dutiyasikkhÄ• pade __hatthesu piá¹‡á¸• Ä• ya caratÄ«_ti pÄ• á¸·ipadassa hatthesu l
caratÄ«ti attho veditabbo.

612-613__._ __ ``tassa_ \Be II 429/ __so apatto_ti vacanato so patto adhiá¹-á¹-hÄ• nampi v
apattabhÄ• vatoyeva hi `paÃ±cabandhanaá¹ƒ pattaá¹ƒ cetÄ• petÄ«â€™ ti pÄ• á¸·iyaá¹ƒ na
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana ``apattoti idaá¹ƒ `aÃ±Ã±aá¹ƒ pattaá¹ƒ viÃ±Ã±Ä• p
ti dassanatthaá¹ƒ vuttaá¹ƒ, so pana patto adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«â€™â€™ ti vada
viya dissati ``yassa paÃ±ca ekÄ• yeva vÄ• dasaá¹…gulÄ• , so baddhopi abaddhopi apatto
vakkhamÄ• nattÄ• . na hi mukhavaá¹-á¹-iyÄ• paÃ±casu á¹-hÄ• nesu dvaá¹…gulamattÄ• hi
vijahatÄ«ti sakkÄ• vattuá¹ƒ, ekÄ• ya pana rÄ• jiyÄ• dasaá¹…gulÄ• ya sace tattha vuttappa
paÃ±Ã±Ä• yati, chiddeneva adhiá¹-á¹-hÄ• navijahanaá¹ƒ siyÄ• ti yuttaá¹ƒ vattuá¹ƒ. bandhan
bandhanavirahito patto __abandhano_ti vutto, bandhanokÄ• savirahitoyeva pana __abandh

__tipusuttakena vÄ• bandhitvÄ• _ti ettha ``bandhitabboâ€™â€™ ti pÄ• á¹-ho gahetabbo. p
ayameva pÄ• á¹-ho dissati. __suddhehi ... pe ... na vaá¹-á¹-atÄ«_ti idaá¹ƒ uá¹‡habhojane pa
vilÄ«yamÄ• nattÄ• vuttaá¹ƒ. __phÄ• á¹‡itaá¹ƒ jhÄ• petvÄ• pÄ• sÄ• á¹‡acuá¹‡á¹‡ena bano
pÄ• sÄ• á¹‡acuá¹‡á¹‡ena saddhiá¹ƒ phÄ• á¹‡itaá¹ƒ pacitvÄ• tathÄ• pakkena pÄ• sÄ• á¹‡a
vaá¹-á¹-ati.

<615> __anukampÄ• ya na gaá¹‡hantassa dukkaá¹-a_nti vuttattÄ• yassa so patto na rucca
agaá¹‡hantassa anÄ• patti. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh
Å«napaÃ±cabandhanasÄ«kkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``sace therassa patto na ruc
gaá¹‡hÄ• ti, vaá¹-á¹-atÄ«â€™â€™ ti. __pattapariyanto_ti pariyantapatto, avasÄ• napattoti a
pattaá¹ƒ gÄ• hÄ• pentena alajjiá¹ƒ agÄ• hÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``anu
Ä• dhÄ• rakanti vuttattÄ• pÄ«á¹-hÄ• dÄ«su yattha katthaci Ä• dhÄ• raá¹ƒ á¹-hapetvÄ• tatt

vaá¹-á¹-ati Ä• dhÄ• raá¹-hapanokÄ• sassa aniyamitattÄ• â€™â€™ ti vadanti. __aparibhoge

<616> pÄ• á¸·iyaá¹ƒ ``abandhanena pattena abandhanaá¹ƒ pattaá¹ƒ. ekabandhanaá¹ƒ patta
pattaá¹ƒ ... tibandhanaá¹ƒ ... catubandhanaá¹ƒ ... abandhanokÄ• saá¹ƒ ... eka ... dvi ... ti ...
catubandhanokÄ• saá¹ƒ pattaá¹ƒ cetÄ• petÄ«â€™â€™ ti evaá¹ƒ ekekena pattena dasadhÄ
cetÄ• panavasena \Be II 430/ ekanissaggiyapÄ• cittiyasataá¹ƒ vuttaá¹ƒ. imasmiá¹ƒ sikkhÄ•
aggahitakÄ• á¸·avaá¹‡á¹‡ampi pattaá¹ƒ viÃ±Ã±Ä• pentassa Ä• pattiyevÄ• ti daá¹-á¹-habbaá
adhiá¹-á¹-hÄ• nupagapattassa Å«napaÃ±cabandhanatÄ• , attuddesikatÄ• , akataviÃ±Ã±atti
imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<622> tatiyasikkhÄ• pade __yesaá¹ƒ maá¹ƒsaá¹ƒ kappatÄ«_ti idaá¹ƒ nissaggiyavatthudass
pana yesaá¹ƒ maá¹ƒsaá¹ƒ na kappati, tesaá¹ƒ sappiÄ• dÄ«ni na kappantÄ«ti dassanatthaá¹
hi no na kappanti, kuto sasassa sappÄ«ti Ä• ha __ ``yesaÃ±hi khÄ«raá¹ƒ atthi, sappipi tesa
_ti. ``idaÃ±ca yebhuyyena vuttaâ€™â€™ nti vadanti. __uggahitakaá¹ƒ katvÄ• nikkhitta_nti
sayameva gahetvÄ• nikkhittaá¹ƒ. __sayaá¹ƒkataá¹ƒ nirÄ• misameva vaá¹-á¹-atÄ«_ti tadahu
vuttaá¹ƒ. atha sayaá¹ƒkataá¹ƒ nirÄ• misaá¹ƒ bhuÃ±jantassa kasmÄ• sÄ• maá¹ƒpÄ• ko na
``navanÄ«taá¹ƒ tÄ• pentassa hi sÄ• maá¹ƒpÄ• ko na hotÄ«â€™â€™ _ti. savatthukapaá¹-igg
Ä• ha --- __ ``savatthukassa paá¹-iggahitattÄ• â€™â€™ _ti. __pacchÄ• bhattaá¹ƒ paá¹-igga
pacchÄ• bhattaá¹ƒ paá¹-iggahitakhÄ«radadhÄ«hi. purebhattampi ca uggahitakehi kataá¹ƒ a
upanetabbanti sambandho. __ubhayesampÄ«_ti pacchÄ• bhattaá¹ƒ paá¹-iggahitakhÄ«rada
uggahitakehi ca katÄ• naá¹ƒ. __eseva nayo_ti nissaggiyaá¹ƒ hotÄ«ti attho. __akappiyamaá
akappiyamaá¹ƒsasattÄ• naá¹ƒ \Ne II 381/ sappimhi. __kÄ• raá¹‡apatirÅ«pakaá¹ƒ vatvÄ• _ti
sappibhÄ• vatoti kÄ• raá¹‡apatirÅ«pakaá¹ƒ vatvÄ• .

__sappinayeneva veditabba_nti nirÄ• misameva sattÄ• haá¹ƒ vaá¹-á¹-atÄ«ti attho. __etthÄ•
__dhotaá¹ƒ vaá¹-á¹-atÄ«_ti adhotaá¹ƒ ce, savatthukapaá¹-iggahitaá¹ƒ hoti, tasmÄ• dhotaá¹
sattÄ• haá¹ƒ nikkhipituá¹ƒ vaá¹-á¹-atÄ«ti therÄ• naá¹ƒ adhippÄ• yo. __takkato uddhaá¹-ama
ettha takkato uddhaá¹-amattaá¹ƒ adhotampi paá¹-iggahetvÄ• paribhuÃ±jantÄ• dhovitvÄ• p
paribhuÃ±jiá¹ƒsÅ«ti evamattho gahetabbo. therassa hi dadhiguá¸·ikÄ• disahitampi paá¹-igga
dhovitvÄ• pacitvÄ• vÄ• paribhuÃ±jantassa savatthukapaá¹-iggahaá¹‡e doso natthÄ«ti adh
adhippÄ• yaá¹ƒ dassentena __ ``tasmÄ• navanÄ«taá¹ƒ paribhuÃ±jantena ... pe ... ayamett
vuttaá¹ƒ. keci pana ``takkato uddhaá¹-amattameva khÄ• diá¹ƒsÅ«â€™â€™ ti vacanassa ad
``takkato uddhaá¹-amattaá¹ƒ adhotampi dadhiguá¸·ikÄ• disahitaá¹ƒ vikÄ• lepi paribhuÃ±jitua
ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. na hi dadhiguá¸·ikÄ• diÄ• misena saá¹ƒsaá¹-á¹-harasaá¹

paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti sakkÄ• vattuá¹ƒ. __navanÄ«taá¹ƒ paribhuÃ±jantenÄ• _ti ad
paá¹-iggahitanavanÄ«taá¹ƒ paribhuÃ±jantena. dadhi eva __dadhigataá¹ƒ_ yathÄ• ``gÅ«tha
nti (MN II 119). __khayaá¹ƒ gamissatÄ«_ti vacanato khÄ«raá¹ƒ pakkhipitvÄ• pakkasappiÄ•
veditabbaá¹ƒ. __kukkuccÄ• yanti kukkuccakÄ• _ti iminÄ• attanÄ• pi tattha kukkuccasabbhÄ
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•) ``nibbaá¹-á¹-
vÄ• pacituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. __tÄ• ni paá¹-iggahetvÄ• _ti tÄ• ni khÄ«rad

__paá¹-iggahetvÄ• á¹-hapitabhesajjehÄ«_ti paá¹-iggahetvÄ• á¹-hapitayÄ• vajÄ«vikabhesaj
taá¹‡á¸• ulÄ• dÄ«ni na paccanti, tathÄ• lajjÄ«yeva sampÄ• detvÄ• detÄ«ti lajjÄ«sÄ• maá¹±
alajjinÄ• ajjhoharitabbaá¹ƒ yaá¹ƒ kiÃ±ci abhisaá¹…kharÄ• petuá¹ƒ na vaá¹-á¹-ati, tasmÄ• p
paá¹-iggahetvÄ• katatela_nti attanÄ• bhajjanÄ• dÄ«ni akatvÄ• gahitatelaá¹ƒ. teneva __ ``s
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __nibbaá¹-á¹-itattÄ• _ti yÄ• vakÄ• likavatthuto vivecitattÄ
attanÄ• ca parena ca kataá¹ƒ. __yÄ• va aruá¹‡assa uggamanÄ• tiá¹-á¹-hati, nissaggiya_nt
katatelaá¹ƒ sace yÄ• va aruá¹‡uggamanÄ• tiá¹-á¹-hati, nissaggiyaá¹ƒ.

<623> __acchavasa_nti dukkaá¹-avatthuno vasÄ• ya anuÃ±Ã±Ä• tattÄ• taá¹ƒsadisÄ• naá¹
akappiyamaá¹ƒsasattÄ• naá¹ƒ vasÄ• anuÃ±Ã±Ä• tÄ• , na thullaccayavatthÅ«naá¹ƒ manuss
``á¹-hapetvÄ• manussavasaâ€™â€™ _nti \Ne II 382/. __saá¹ƒsaá¹-á¹-ha_nti parissÄ• vitaá
paá¹-iggahitaá¹ƒ vikÄ• le anupasampannenapi nippakkaá¹ƒ saá¹ƒsaá¹-á¹-haÃ±ca paribhuÃ±
dukkaá¹-Ä• ni hontiyevÄ• â€™â€™ ti vadanti. yasmÄ• khÄ«radadhiÄ• dÄ«ni pakkhipitvÄ•
kasaá¹-aá¹ƒ na vaá¹-á¹-ati, telameva \Be II 432/ vaá¹-á¹-ati. tena vuttaá¹ƒ __ ``pakkatelakasa
kukkuccÄ• yatÄ«â€™â€™ _ti. ``sace vasÄ• ya saddhiá¹ƒ pakkattÄ• na vaá¹-á¹-ati, idaá¹ƒ k
ti pucchantÄ• __ ``bhanteâ€™â€™ _tiÄ• dimÄ• haá¹ƒsu. __etaá¹ƒ vaá¹-á¹-atÄ«_ti nanu eta
pakkaá¹ƒ navanÄ«taá¹ƒ vaá¹-á¹-atÄ«ti attho.

__ ``madhukarÄ«hi nÄ• ma madhumakkhikÄ• hÄ«_ti ayaá¹ƒ khuddakamakkhikÄ• naá¹ƒ bha
sÄ• maÃ±Ã±aniddesoâ€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana ``daá¹‡á¹
madhukarÄ« makkhikÄ• nÄ• mÄ• â€™â€™ ti vatvÄ• ``tÄ• hi madhukarÄ«Ä• dÄ«hi tÄ«hi n
nÄ• mÄ• â€™â€™ ti vadanti. __bhamaramakkhikÄ• hÄ«_ti mahÄ• bhamaramakkhikÄ• hi. _
vuttaá¹ƒ. __itara_nti tanukamadhu. __madhupaá¹-ala_nti madhurahitaá¹ƒ kevalaá¹ƒ madhu
madhusahitaá¹ƒ paá¹-alaá¹ƒ paá¹-iggahetvÄ• nikkhipanti, paá¹-alassa bhÄ• janaá¹-á¹-hÄ• n
sattÄ• hÄ• tikkame nissaggiyaá¹ƒ hotÄ«â€™â€™ ti vadanti, ``madhumakkhitaá¹ƒ pana mad
iminÄ• taá¹ƒ na sameti.

``phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ• nibbattaâ€™â€™ nti pÄ• á¸·iyaá¹ƒ avisesena vuttattÄ
``ucchurasaá¹ƒ upÄ• dÄ• ya ... pe ... avatthukÄ• ucchuvikati `phÄ• á¹‡itaâ€™ nti veditabbÄ
ucchurasopi nikkasaá¹-o sattÄ• hakÄ• likoti veditabbo. __kenaci_ pana ``madhumhi cattÄ• n

yathÄ• sambhavaá¹ƒ yojetabbÄ• , ucchumhi cÄ• â€™â€™ ti vatvÄ• ``samakkhikaá¹‡á¸• as
aneá¸·akaá¹ƒ udakasambhinnaá¹ƒ yÄ• makÄ• likaá¹ƒ, asambhinnaá¹ƒ sattÄ• hakÄ• likaá¹ƒ
yÄ• vajÄ«vikaá¹ƒ, tathÄ• ucchu vÄ• raso vÄ• sakasaá¹-o yÄ• vakÄ• liko, nikkasaá¹-o udal
asambhinno sattÄ• hakÄ• liko, suddhakasaá¹-aá¹ƒ yÄ• vajÄ«vikaâ€™â€™ nti ca vatvÄ• ut
papaÃ±citaá¹ƒ. tattha ``udakasambhinnaá¹ƒ madhu vÄ• ucchuraso vÄ• udakasambhinno y
neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• yaá¹ƒ dissati. ``yÄ• vakÄ• likaá¹ƒ samÄ• naá¹ƒ garu
muddikÄ• jÄ• tirasaá¹ƒ attanÄ• saá¹ƒsaá¹-á¹-haá¹ƒ lahukaá¹ƒ yÄ• makÄ• likabhÄ• vaá¹ƒ u
lahutaraá¹ƒ sattÄ• hakÄ• likaá¹ƒ attanÄ• saá¹ƒsaá¹-á¹-haá¹ƒ garutaraá¹ƒ yÄ• makÄ• likabh
ettha kÄ• raá¹‡aá¹ƒ soyeva pucchitabbo, sabbattha pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca u
garutarassapi lahubhÄ• vopagamanaá¹ƒyeva dassitaá¹ƒ. pÄ• á¸·iyampi hi ``anujÄ• nÄ• mi,
guá¸·aá¹ƒ, agilÄ• nassa guá¸·odakaâ€™â€™ nti (Vin I 284) vadantena \Be II 433/ agilÄ• ne
ayuttopi guá¸·o udakasambhinno agilÄ• nassapi vaá¹-á¹-atÄ«ti anuÃ±Ã±Ä• to.

yampi \Ne II 383/ ca ``ucchu ce yÄ• vakÄ• liko, ucchuraso ce yÄ• makÄ• liko, phÄ• á¹‡itaá¹
taco ce yÄ• vajÄ«vikoâ€™â€™ ti aá¹-á¹-hakathÄ• vacanaá¹ƒ dassetvÄ• ``ucchuraso udaka
ti aÃ±Ã±ena __kenaci_ vuttaá¹ƒ, tampi tathÄ• vidhassa aá¹-á¹-hakathÄ• vacanassa imissÄ•
vinayaá¹-á¹-hakathÄ• ya abhÄ• vato na sÄ• rato paccetabbaá¹ƒ. tatoyeva ca ``ucchuraso uc
asambhinnopi sattÄ• hakÄ• likoyevÄ• â€™â€™ ti keci Ä• cariyÄ• vadanti. __bhesajjakkhan
bhikkhave, ucchurasaâ€™â€™ nti (Vin I 300) ettha tÄ«supi __gaá¹‡á¹-hipadesu_ avisesena
sattÄ• hakÄ• likoâ€™â€™ ti.

__sayaá¹ƒkataá¹ƒ nirÄ• misameva vaá¹-á¹-atÄ«_ti ettha aparissÄ• vitaá¹ƒ paá¹-iggahitampi
parissÄ• vetvÄ• kasaá¹-aá¹ƒ apanetvÄ• va attanÄ• katanti gahetabbaá¹ƒ. __jhÄ• maucchu
daá¸• á¸• he ucchukhette jhÄ• maucchunÄ• kataphÄ• á¹‡itaá¹ƒ. __koá¹-á¹-itaucchuphÄ• á¹
chinditvÄ• koá¹-á¹-etvÄ• nippÄ«á¸·etvÄ• pakkaá¹ƒ yebhuyyena ca sakasaá¹-aá¹ƒ phÄ• á¹
kasaá¹-assa abbohÄ• rikattÄ• __ ``taá¹ƒ yuttaâ€™â€™ _nti vuttaá¹ƒ. __sÄ«tudakena kata_
sÄ«todake pakkhipitvÄ• madditvÄ• puppharase udakagate sati taá¹ƒ udakaá¹ƒ gahetvÄ• p
__khÄ«raá¹ƒ pakkhipitvÄ• kataá¹ƒ madhukaphÄ• á¹‡itaá¹ƒ yÄ• vakÄ• lika_nti ettha khÄ«ra
pakkatelaá¹ƒ kasmÄ• vikÄ• le vaá¹-á¹-atÄ«ti ce? tele pakkhittakhÄ«raá¹ƒ telameva hoti, aÃ
pakkhipitvÄ• kataá¹ƒ khÄ«rabhÄ• vaá¹ƒ gaá¹‡hÄ• tÄ«ti idamettha kÄ• raá¹‡aá¹ƒ. yadi evaâ
khÄ«raá¹ƒ pakkhipitvÄ• karonti, taá¹ƒ kasmÄ• vaá¹-á¹-atÄ«ti Ä• ha __ ``khaá¹‡á¸• asakkha
_tiÄ• di. tattha __khÄ«rajallika_nti khÄ«rapheá¹‡aá¹ƒ.

bhesajjodissaá¹ƒ dassentena __ ``sattavidhaÃ±hi odissaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• dinÄ•
atthuddhÄ• ravasena vuttÄ• ni. __vikaá¹-Ä• nÄ«_ti apakatibhesajjattÄ• vikaá¹-Ä• ni, virÅ«p
dukkaá¹-avatthÅ«nampi akappiyamaá¹ƒsÄ• naá¹ƒ vasÄ• ya anuÃ±Ã±Ä• tattÄ• __ ``vasodis
oá¸·Ä• rikÄ• nampi Ä• hÄ• ratthaá¹ƒ phariuá¹ƒ samatthÄ• naá¹ƒ sappiÄ• dÄ«naá¹ƒ bhesajj
``bhesajjodissaâ€™â€™ _nti vuttaá¹ƒ \Be II 434/. __ ``pacchÄ• bhattato paá¹-á¹-hÄ• ya sati

paá¹-iggahitabhesajjÄ• ni dutiyadivasato paá¹-á¹-hÄ• ya purebhattampi sati paccaye paribhu
Ä• hÄ• ratthaá¹ƒ bhesajjatthÄ• ya paá¹-iggahitattÄ• â€™â€™ ti vadanti.

<624> __dvÄ• ravÄ• tapÄ• nakavÄ• á¹-esÅ«_ti mahÄ• dvÄ• rassa vÄ• tapÄ• nÄ• naÃ±ca k
pakkhittÄ• ni tÄ• ni attano sabhÄ• vaá¹ƒ pariccajanti, tasmÄ• __ ``makkhetabbÄ• nÄ«â€™â
ghuá¹‡apÄ• á¹‡akÄ• diparihÄ• ratthaá¹ƒ makkhetabbÄ• nÄ«ti attho. __adhiá¹-á¹-hetÄ«_ti ``
ajjhoharaá¹‡Ä«yaá¹ƒ na bhavissati \Ne II 384/, bÄ• hiraparibhogatthÄ• ya gamissatÄ«â€™â
uppÄ• detÄ«ti attho. tenevÄ• ha --- __ ``sappiÃ±ca telaÃ±ca vasaÃ±ca muddhani telaá¹ƒ vÄ
vÄ• â€™â€™ _tiÄ• di. ``evaá¹ƒ adhiá¹-á¹-hitaÃ±ca paá¹-iggahaá¹‡aá¹ƒ vijahatÄ«â€™â€™ t

<625> __sace dvinnaá¹ƒ santakaá¹ƒ ekena paá¹-iggahitaá¹ƒ avibhattaá¹ƒ hoti, paribhuÃ±jitu
vaá¹-á¹-atÄ«_ti ettha majjhe pÄ• á¹-ho parihÄ«no, evaá¹ƒ panettha pÄ• á¹-ho veditabbo ``sa
santakaá¹ƒ ekena paá¹-iggahitaá¹ƒ avibhattaá¹ƒ hoti, sattÄ• hÄ• tikkame dvinnampi anÄ• pa
pana na vaá¹-á¹-atÄ«â€™â€™ ti. aÃ±Ã±athÄ• pana saddappayogopi na saá¹…gacchati. __
pÄ• á¹-ho dassito. tattha __dvinnampi anÄ• pattÄ«_ti yathÄ• aÃ±Ã±assa santakaá¹ƒ ekena
sattÄ• hÄ• tikkamena nissaggiyaá¹ƒ na hoti parasantakabhÄ• vato, evamidampi avibhattattÄ
avinibbhogabhÄ• vato nissaggiyaá¹ƒ na hotÄ«ti adhippÄ• yo. __paribhuÃ±jituá¹ƒ pana na va
paá¹-iggahitattÄ• sattÄ• hÄ• tikkame yassa kassaci bhikkhuno paribhuÃ±jituá¹ƒ na vaá¹-á¹-
paá¹-iggahitasappiÄ• dÄ«naá¹ƒ paribhogassa sattÄ• heneva paricchinnattÄ• . ``tÄ• ni paá¹-
sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• nÄ«â€™â€™ ti hi vuttaá¹ƒ. __g
tÄ«supi idha pÄ• á¹-hassa parihÄ«nabhÄ• vaá¹ƒ asallakkhetvÄ• ``paribhuÃ±jituá¹ƒ pana na
antosattÄ• he paribhogaá¹ƒ sandhÄ• ya vuttanti saÃ±Ã±Ä• ya vissÄ• saggÄ• hÄ• bhÄ• vato
vaá¹-á¹-atÄ«â€™â€™ ti evamattho vutto, so na gahetabbo.

__Ä• vuso, imaá¹ƒ telaá¹ƒ sattÄ• hamattaá¹ƒ paribhuÃ±ja tva_nti iminÄ• yena paá¹-iggahita
antosattÄ• heyeva parassa vissajjitabhÄ• vaá¹ƒ dasseti. __kassa Ä• pattÄ«_ti paá¹-hamaá¹
sÄ• dhÄ• raá¹‡attÄ• anÄ• patti vuttÄ• . idÄ• ni \Be II 435/ pana ekena itarassa vissaá¹-á¹-h
ubhayasÄ• dhÄ• raá¹‡atÄ• natthÄ«ti vibhattasadisaá¹ƒ hutvÄ• á¹-hitaá¹ƒ, tasmÄ• ettha pa
sattÄ• hÄ• tikkame ekassa Ä• pattiyÄ• bhavitabbanti maÃ±Ã±amÄ• no ``kiá¹ƒ paá¹-iggahaa
paá¹-iggÄ• hakassa Ä• patti, udÄ• hu yassa santakaá¹ƒ jÄ• taá¹ƒ, tassÄ• â€™â€™ ti pucch
nissaá¹-á¹-habhÄ• vatoyeva ca idha ``avibhattabhÄ• vatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ avatvÄ•
paá¹-iggahitaá¹ƒ, tena vissajjitattÄ• â€™â€™ _ti vuttaá¹ƒ. idaÃ±ca vissaá¹-á¹-habhÄ• vato
ubhayasÄ• dhÄ• raá¹‡ataá¹ƒ pahÄ• ya ekassa santakaá¹ƒ hontampi yena paá¹-iggahitaá¹ƒ
jÄ• taá¹ƒ, tasmÄ• parasantakapaá¹-iggahaá¹‡e viya paá¹-iggÄ• hakassa paá¹-iggahaá¹‡ap
dassanatthaá¹ƒ vuttaá¹ƒ, na pana ``yena paá¹-iggahitaá¹ƒ, tena vissajjitattÄ• â€™â€™ ti va
sati avibhattepi sattÄ• hÄ• tikkame Ä• pattÄ«ti dassanatthaá¹ƒ avissajjite avibhattabhÄ• vat
siddhattÄ• . sace pana itaro yena paá¹-iggahitaá¹ƒ, tasseva antosattÄ• he attano bhÄ• gam
vissajjeti, sattÄ• hÄ• tikkame siyÄ• Ä• patti yena paá¹-iggahitaá¹ƒ, tasseva santakabhÄ• va

appaá¹-iggahitattÄ• . iminÄ• tassa santakabhÄ• vepi aÃ±Ã±ena paá¹-iggahitasakasantake
appaá¹-iggahitabhÄ• vato anÄ• pattÄ«ti dÄ«peti. idaá¹ƒ pana adhippÄ• yaá¹ƒ ajÄ• nitvÄ• it
__gaá¹‡á¹-hipadakÄ• rÄ• dÄ«hi_ papaÃ±citaá¹ƒ, na taá¹ƒ sÄ• rato paccetabbaá¹ƒ.

__aparibhogaá¹ƒ hotÄ«_ti kassaci amanuÃ±Ã±assa patitattÄ• paribhogÄ• rahaá¹ƒ na hoti.
pariccajitukÄ• matÄ• cittena. ``antosattÄ• heâ€™â€™ ti adhikÄ• rattÄ• ``antosattÄ• he ana
paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â€™â€™ ti imaá¹ƒ sambandhaá¹ƒ sandhÄ• ya mahÄ• suma
antosattÄ• he datvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __mahÄ• padumatthero_ pana yadi evaá¹
iminÄ• va taá¹ƒ siddhaá¹ƒ, sattÄ• hÄ• tikkantaá¹ƒ pana nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• pa
vaá¹-á¹-ati, tasmÄ• tassa paribhogamukhadassanamidanti Ä• ha --- __ ``nayidaá¹ƒ yÄ• cita
__aÃ±Ã±ena bhikkhunÄ• _ti ettha suddhacittena dinnattÄ• sayampi Ä• harÄ• petvÄ• parib
sappiÄ• dÄ«naá¹ƒ paá¹-iggahitabhÄ• vo, attano santakatÄ• , sattÄ• hÄ• tikkamoti imÄ• nett

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

<627> catutthe \Be II 436/ __sibbanarajanakappapariyosÄ• nena niá¹-á¹-hÄ• petvÄ• _ti sÅ«
sakimpi vaá¹‡á¹‡abhedamattarajanena kappabindukaraá¹‡ena ca niá¹-á¹-hÄ• petvÄ• . __sa

<628> __kucchisamayo_ti antosamayo. ``ayameko aá¸• á¸• hamÄ• so pariyesanakkhettaÃ±
etasmiÃ±hi antare vassikasÄ• á¹-ikaá¹ƒ aladdhaá¹ƒ pariyesituá¹ƒ laddhaá¹ƒ kÄ• tuÃ±ca vaá
adhiá¹-á¹-hÄ• tuÃ±ca na vaá¹-á¹-atÄ«â€™â€™ ti potthakesu pÄ• á¹-ho dissati, so apÄ• á¹-h
pÄ• á¹-hena bhavitabbaá¹ƒ ``ayameko aá¸• á¸• hamÄ• so pariyesanakkhettaá¹ƒ. etasmiÃ±h
aladdhaá¹ƒ pariyesituá¹ƒ vaá¹-á¹-ati, laddhaá¹ƒ kÄ• tuá¹ƒ nivÄ• setuá¹ƒ adhiá¹-á¹-hÄ• tuÃ±c
vaá¹-á¹-atÄ«â€™â€™ ti. na hi gimhÄ• naá¹ƒ pacchimamÄ• sassa paá¹-hamo aá¸• á¸• hamÄ
``aá¸• á¸• hamÄ• so seso gimhÄ• nanti katvÄ• nivÄ• setabbaâ€™â€™ nti vacanato pana g
pacchimo aá¸• á¸• hamÄ• so karaá¹‡akkhettaÃ±ceva nivÄ• sanakkhettaÃ±ca hoti. teneva _
(Kkh vahisakasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•) ``gimhÄ• naá¹ƒ pacchimo mÄ• so pari
aá¸• á¸• hamÄ• so \Ne II 386/ karaá¹‡anivÄ• sanakkhettampÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ
mÄ• tikÄ• á¹-á¹-hakathÄ• ya ca avirodhaá¹ƒ icchantena vuttanayeneva pÄ• á¹-ho gahetabb

__ ``viÃ±Ã±attiá¹ƒ katvÄ• nipphÄ• dentassa aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena anÄ•
``piá¹-á¹-hisamayattÄ• iminÄ• sikkhÄ• padena Ä• pattÄ«â€™â€™ ti dÄ«pitÄ• hoti. na hi
Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato piá¹-á¹-hisamaye satuppÄ• dakaraá¹‡amattenapi sambh
garukatarÄ• ya viÃ±Ã±attiyÄ• na hotÄ«ti sakkÄ• vattuá¹ƒ. teneva __bhadantabuddhadattÄ

``katvÄ• pana satuppÄ• daá¹ƒ, vassikasÄ• á¹-icÄ«varaá¹ƒ.

nipphÄ• dentassa bhikkhussa, samaye piá¹-á¹-hisammate ||

``hoti nissaggiyÄ• patti, Ã±Ä• takÄ• Ã±Ä• takÄ• dino.

tesuyeva ca viÃ±Ã±attiá¹ƒ, katvÄ• nipphÄ• dane tathÄ• â€™â€™ ti ||

__kenassa_ \Be II 437/ __hoti Ä• pattÄ«_ti assa mÄ• taraá¹ƒ cÄ«varaá¹ƒ yÄ• cantassa ken
pucchati. ``pariá¹‡ataá¹ƒ viÃ±Ã±Ä• pentassa pariá¹‡Ä• manasikkhÄ• padena Ä• pattÄ«â€™
dasseti __no ca saá¹…ghe pariá¹‡ata_nti. atha aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padenÄ• ti
__ ``anÄ• patti ca Ã±Ä• takeâ€™â€™ _ti. ``Ã±Ä• take viÃ±Ã±Ä• pentassÄ• â€™â€™ ti pÄ•
sandhÄ• yÄ• _ti piá¹-á¹-hisamaye vassikasÄ• á¹-ikatthaá¹ƒ Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne
Ä• pattiá¹ƒ, aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena anÄ• pattiÃ±ca sandhÄ• ya.

__aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato ... pe ... dukkaá¹-a_nti idaá¹ƒ vassikasÄ• á¹-ikaa
sandhÄ• ya vuttaá¹ƒ. tenevettha vattabhede dukkaá¹-aá¹ƒ vuttaá¹ƒ, dinnapubbesu pana vat
tenevÄ• ha --- __ ``ye manussÄ• ... pe ... vattabhedo natthÄ«â€™â€™ _ti. __ida_nti
yathÄ• vuttanissaggiyapÄ• cittiyaá¹ƒ. __viÃ±Ã±attiá¹ƒ katvÄ• nipphÄ• dentassÄ• _ti
aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato viÃ±Ã±attiá¹ƒ katvÄ• nipphÄ• dentassa. __pakati
vassikasÄ• á¹-ikadÄ• yakÄ• _ nÄ• ma saá¹…ghavasena vÄ• puggalavasena vÄ• apavÄ• n
vassikasÄ• á¹-ikÄ• naá¹ƒ dÄ• yakÄ• . __aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena anÄ• patt
sikkhÄ• padena anÄ• pattÄ«ti veditabbaá¹ƒ. kucchisamaye hi attano Ã±Ä• takapavÄ• ritaá¹-
vassikasÄ• á¹-ikaâ€™â€™ ntiÄ• dinÄ• viÃ±Ã±Ä• pentassapi anÄ• patti. tenevÄ• ha --- __ `
idaÃ±hi pariyesanakÄ• le aÃ±Ã±Ä• takaappavÄ• rite eva sandhÄ• ya vuttaâ€™â€™ _nti. __
(Kkh vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ \Ne II 387/ ``attano Ã±Ä• takap
pana `detha me vassikasÄ• á¹-ikacÄ«varaâ€™ ntiÄ• dikÄ• ya viÃ±Ã±attiyÄ• pi pariyesitabb

<629> __ ``Ä• kÄ• sato patitaudakenevÄ• _ti vacanato chadanakoá¹-iyÄ• patitaudakena na
anÄ• pattÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

<630> __cha mÄ• se parihÄ• raá¹ƒ labhatÄ«_ti etena antovassepi yÄ• va vassÄ• nassa pa
parihÄ• raá¹ƒ labhatÄ«ti dÄ«pitaá¹ƒ hoti. yasmÄ• mÅ«lacÄ«varaá¹ƒ karontena hemantassa
kÄ• tabbaá¹ƒ, tasmÄ• gimhÄ• nato ekÅ«natiá¹ƒsadivase parihÄ• raá¹ƒ labhati, evaá¹ƒ sant
Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti katvÄ• __ ``tato parampi ... pe ... ekan
vuttaá¹ƒ. __ekÄ• hadvÄ«hÄ• divasena ... pe ... laddhÄ• ceva niá¹-á¹-hitÄ• cÄ• _ti iminÄ• e
vassÅ«panÄ• yikÄ• ya laddhÄ• ceva niá¹-á¹-hitÄ• ca, dvÄ«hÄ• nÄ• gatÄ• ya ... pe ... dasÄ
vassÅ«panÄ• yikÄ• ya laddhÄ• ceva niá¹-á¹-hitÄ• ca, antovasse vÄ• laddhÄ• ceva niá¹-á
dassito. tattha Ä• sÄ• á¸·himÄ• sassa juá¹‡hapakkhapuá¹‡á¹‡amiyaá¹ƒ laddhÄ• ceva niá¹-

vassikasÄ• á¹-ikÄ• ``ekÄ• hÄ• nÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya laddhÄ• ceva niá¹-á¹-h
eteneva nayena juá¹‡hapakkhassa chaá¹-á¹-hiyaá¹ƒ laddhÄ• ceva niá¹-á¹-hitÄ• ca ``dasÄ•
vassÅ«panÄ• yikÄ• ya laddhÄ• ceva niá¹-á¹-hitÄ• cÄ• â€™â€™ ti vuccati. yÄ• va paá¹-ha
tÄ• va antotemÄ• se laddhÄ• ceva niá¹-á¹-hitÄ• ca ``antovasse laddhÄ• ceva niá¹-á¹-hitÄ•
paá¹-hamakattikatemÄ• sapuá¹‡á¹‡amito paraÃ±hi laddhÄ• ceva niá¹-á¹-hitÄ• ca yÄ• va c
tÄ• va anadhiá¹-á¹-hahitvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti na tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• sam

__tasmiá¹ƒyeva antodasÄ• he adhiá¹-á¹-hÄ• tabbÄ• _ti avisesena vuttepi vassÄ• nato pubb
anÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya laddhÄ• tehi divasehi saddhiá¹ƒ dasÄ• haá¹ƒ anatikk
vassÅ«panÄ• yikadivasato paá¹-á¹-hÄ• ya adhiá¹-á¹-hÄ• nakkhettaá¹ƒ sampattÄ• yeva adhi
pubbe adhiá¹-á¹-hÄ• nassa akhettattÄ• . antovasse pana laddhÄ• tasmiá¹ƒyeva antovasse
paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ anatikkÄ• metvÄ• adhiá¹-á¹-hÄ• tabbÄ• .

nanu ca vassÄ• nato pubbe anadhiá¹-á¹-hahitvÄ• dasÄ• haá¹ƒ atikkÄ• metuá¹ƒ vaá¹-á¹-atiy
adhiá¹-á¹-hÄ• nassa akhettabhÅ«tepi divase gahetvÄ• ``antodasÄ• he adhiá¹-á¹-hÄ• tabba
yathÄ• ``antovasse laddhÄ• pi yÄ• va na niá¹-á¹-hÄ• ti, tÄ• va anadhiá¹-á¹-hahitvÄ• dasÄ•
vaá¹-á¹-atÄ«â€™â€™ ti akatÄ• ya \Ne II 388/ anadhiá¹-á¹-hÄ• nakkhettasadisÄ• pi atikkant
atikkÄ• metvÄ• niá¹-á¹-hitÄ• ya gaá¹‡anÅ«pagÄ• hontÄ«ti niá¹-á¹-hitadivaseyeva adhiá¹-á
vassÄ• nato pubbe anadhiá¹-á¹-hÄ• nakkhettabhÅ«tÄ• pi divasÄ• laddhadivasato paá¹-á¹-h
hontÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. yadi evaá¹ƒ ``tasmiá¹ƒyeva antodasÄ• heâ€™â€™ ti avis
dasÄ• hÄ• nÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya \Be II 439/ chaá¹-á¹-hiyaá¹ƒ laddhÄ• puá¹‡
adhiá¹-á¹-hÄ• tabbÄ• ti Ä• pajjatÄ«ti? nÄ• pajjati ``cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuâ€™â€
paá¹-ikkhittattÄ• . evaá¹ƒ sante ``dasÄ• hÄ• nÄ• gatÄ• yÄ• â€™â€™ ti iminÄ• kiá¹ƒ payoja
pubbeyeva dasÄ• he atikkante vassÅ«panÄ• yikadivase niá¹-á¹-hitÄ• tadaheva adhiá¹-á¹-h
vuttanti idamettha payojanaá¹ƒ. tenevÄ• ha --- __ ``dasÄ• hÄ• tikkame niá¹-á¹-hitÄ• tadahe
adhiá¹-á¹-hÄ• tabbÄ• â€™â€™ _ti.

__dasÄ• he appahonte cÄ«varakÄ• laá¹ƒ nÄ• tikkametabbÄ• _ti temÄ• sabbhantare dasÄ•
niá¹-á¹-hitÄ• ca cÄ«varakÄ• laá¹ƒ nÄ• tikkametabbÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti
``paá¹-hamakattikatemÄ• sapuá¹‡á¹‡amito pubbe sattamito paá¹-á¹-hÄ• ya laddhÄ• ceva n
vassikasÄ• á¹-ikÄ• dasÄ• he anatikkanteyeva cÄ«varakÄ• laá¹ƒ otiá¹‡á¹‡attÄ• tattha anad
á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. iminÄ• ca imaá¹ƒ dÄ«peti --- akatÄ• ce vassikasÄ•
cÄ• tumÄ• saá¹ƒ akatattÄ• yeva parihÄ• raá¹ƒ labhati, katÄ• ya pana dasÄ• haparamasikkh
parihÄ• ro vattabboti.

__yadÄ• vÄ• tadÄ• vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti cÄ• tumÄ• sabbhantare dasÄ
adhippÄ• yo. ``kadÄ• adhiá¹-á¹-hÄ• tabbÄ• ... pe ... yadi nappahoti, yÄ• va kattikapuá¹‡á¹‡
labhatÄ«â€™â€™ ti iminÄ• pi __kurundivacanena_ akatÄ• ya vassikasÄ• á¹-ikÄ• ya cÄ• tu

dasÄ• hameva parihÄ• roti ayamattho dÄ«pitoyevÄ• ti Ä• ha __ ``apicÄ• â€™â€™ _tiÄ• di.

pÄ• á¸·iyaá¹ƒ __acchinnacÄ«varassa naá¹-á¹-hacÄ«varassÄ• _tiÄ• dinÄ• nissaggiyena anÄ
naggassa nahÄ• yato dukkaá¹-ena anÄ• patti vuttÄ• ti? kimettha pucchitabbaá¹ƒ. sabbasikk
yattha mÅ«lasikkhÄ• padena Ä• pattippasaá¹…go, tattha tattha anÄ• pattidassanatthaá¹ƒ a
Ä• rabhÄ«yatÄ«ti idhÄ• pi nissaggiyena anÄ• pattidassanatthanti yuttaá¹ƒ vattuá¹ƒ. na hi mÄ
anÄ• pattiá¹ƒ adassetvÄ• antarÄ• vuttÄ• ya eva Ä• pattiyÄ• anÄ• pattidassanatthaá¹ƒ anÄ
Ä• rabhÄ«yatÄ«ti. teneva tÄ«supi __gaá¹‡á¹-hipadesu_ idaá¹ƒ vuttaá¹ƒ ``acchinnacÄ«varas
cÄ• ti ettha acchinnasesacÄ«varassa naá¹-á¹-hasesacÄ«varassa ca asamaye nivÄ• sentass
anÄ• patti \Ne II 389/. Ä• padÄ• sÅ«ti ettha anivatthaá¹ƒ corÄ• \Be II 440/ harantÄ«ti asama
anÄ• pattÄ«â€™â€™ ti. __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi (Kkh vassikasÄ• á¹-ikasikkhÄ•
``acchinnacÄ«varassa vÄ• naá¹-á¹-hacÄ«varassa vÄ• anivatthaá¹ƒ corÄ• harantÄ«ti evaá
nivÄ• sayato ummattakÄ• dÄ«naÃ±ca anÄ• pattÄ«â€™â€™ ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana
dukkaá¹-eneva anÄ• pattiá¹ƒ sandhÄ• ya ``acchinnacÄ«varassÄ• ti etaá¹ƒ vassikasÄ• á¹-ika
tesaÃ±hi naggÄ• naá¹ƒ kÄ• yovassÄ• pane anÄ• patti. ettha ca mahagghavassikasÄ• á¹-ika
corupaddavo Ä• padÄ• nÄ• mÄ• â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, tattha kÄ• raá¹‡aá¹ƒ pariyesita

atha ubhayenapi anÄ• pattidassanatthaá¹ƒ ``acchinnacÄ«varassÄ• â€™â€™ tiÄ• di Ä• radd
evampi ``acchinnacÄ«varassÄ• ti etaá¹ƒ vassikasÄ• á¹-ikameva sandhÄ• ya vuttaâ€™â€™
vattabbaá¹ƒ. evaÃ±hi vattabbaá¹ƒ siyÄ• ``acchinnasesacÄ«varassa naá¹-á¹-hasesacÄ«vara
nivÄ• sentassa pariyesantassa ca nissaggiyena anÄ• patti, acchinnavassikasÄ• á¹-ikassa
naá¹-á¹-havassikasÄ• á¹-ikassa vÄ• naggassa nahÄ• yato dukkaá¹-ena anÄ• patti, Ä• padÄ
harantÄ«ti asamaye nivÄ• sayato nissaggiyena anÄ• patti, mahagghavassikasÄ• á¹-ikaá¹ƒ
corÄ• haranti, naggassa nahÄ• yato dukkaá¹-ena anÄ• pattÄ«â€™â€™ ti. sesamettha uttÄ

aá¹…gesu pana vassikasÄ• á¹-ikÄ• ya attuddesikatÄ• , asamaye pariyesanatÄ• , tÄ• ya ca
pariyesanÄ• pattiyÄ• tÄ«á¹‡i aá¹…gÄ• ni. sacÄ«varatÄ• , Ä• padÄ• bhÄ• vo, vassikasÄ• á
nivÄ• sananti imÄ• ni nivÄ• sanÄ• pattiyÄ• cattÄ• ri aá¹…gÄ• ni.

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ•

<631> paÃ±came __yampi tyÄ• ha_nti ettha __ya_nti kÄ• raá¹‡avacanaá¹ƒ, tasmÄ• evame
mayÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissatÄ«ti yaá¹ƒ kÄ• raá¹‡aá¹ƒ nissÄ• ya aha
adÄ• siá¹ƒ, taá¹ƒ na karosÄ«ti kupito \Be II 441/ anattamano acchindÄ«ti. __ya_nti vÄ• cÄ«
parÄ• masati, tattha ``mayÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissatÄ«ti yampi te aha
taá¹ƒ cÄ«varaá¹ƒ gaá¹‡hissÄ• mÄ«ti kupito anattamano acchindÄ«â€™â€™ ti sambandhita

<633> __Ä• á¹‡atto bahÅ«ni gaá¹‡hÄ• ti, ekaá¹ƒ pÄ• cittiya_nti ``cÄ«varaá¹ƒ gaá¹‡hÄ• â€™
ekacÄ«varavisayattÄ• ekameva pÄ• cittiyaá¹ƒ. __vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹-a_nti etth
vatthugaá¹‡anÄ• ya pÄ• cittiyÄ• ni. __ekavÄ• cÄ• ya sambahulÄ• Ä• pattiyo_ti idaá¹ƒ acch
Ä• pajjitabbaá¹ƒ pÄ• cittiyÄ• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. Ä• á¹‡attiyÄ• Ä• pajjitabbaá¹ƒ p
ekameva.

<634> __eva_nti iminÄ• ``vatthugaá¹‡anÄ• ya dukkaá¹-Ä• nÄ«â€™â€™ ti idaá¹ƒ parÄ• ma
sithilaá¹ƒ gÄ• á¸·haÃ±ca pakkhittÄ• su Ä• pattiyÄ• bahuttaá¹ƒ ekattaÃ±ca atidissati.

<635> __Ä• vuso, maya_ntiÄ• dÄ«su gaá¹‡hitukÄ• matÄ• ya evaá¹ƒ vuttepi teneva dinnattÄ
santike upajjhaá¹ƒ gaá¹‡hissatÄ«_ti idaá¹ƒ sÄ• maá¹‡erassapi dÄ• naá¹ƒ dÄ«peti. tasmÄ•
``bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• â€™â€™ ti vuttaá¹ƒ, tathÄ• pi anupasampanna
upasampannakÄ• le acchindantassa pÄ• cittiyamevÄ• ti veditabbaá¹ƒ. acchindanasamaye
pamÄ• á¹‡aá¹ƒ. __detÄ«_ti tuá¹-á¹-ho vÄ• kupito vÄ• deti. __rundhathÄ• _ti nivÄ• retha. _
vaá¹-á¹-atÄ«_ti ettha evaá¹ƒ dinnaá¹ƒ na tÄ• va tassa santakanti anadhiá¹-á¹-hahitvÄ• va pa
veditabbaá¹ƒ. __Ä• harÄ• petuá¹ƒ pana vaá¹-á¹-atÄ«_ti evaá¹ƒ dinnaá¹ƒ bhatisadisattÄ• Ä•
vaá¹-á¹-ati. __cajitvÄ• dinna_nti vuttanayena adatvÄ• anapekkhena hutvÄ• tasseva dinna
kÄ• retabbo_ti sakasaÃ±Ã±Ä• ya vinÄ• gaá¹‡hanto bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• Ä• patt
vikappanupagapacchimacÄ«varatÄ• , sÄ• maá¹ƒ dinnatÄ• , sakasaÃ±Ã±itÄ• , upasampann
acchindÄ• panaá¹ƒ vÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• ni.

cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<636> chaá¹-á¹-he \Be II 442/ pÄ• á¸·iyaá¹ƒ __cÄ«varakÄ• rasamaye_ti iminÄ• vassaá¹ƒvu
cÄ«varakammasamayattÄ• cÄ«varamÄ• so vutto, athaÃ±Ã±opi pana cÄ«varakammakÄ• lo
vaá¹-á¹-ati.

<638> __paÃ±cahipi_ \Ne II 391/ __missetvÄ• _ti khomÄ• dÄ«hi paÃ±cahi missetvÄ• . vÄ«t
saá¹ƒharitvÄ• á¹-hapenti, tassa __turÄ«_ti adhivacanaá¹ƒ. suttaá¹ƒ pavesetvÄ• yena Ä• ko
sampÄ• denti, taá¹ƒ __vema_nti vuccati. __yaá¹ƒ ya_nti yaá¹ƒ yaá¹ƒ payogaá¹ƒ. tantÅ«naá
vÄ«tavÄ«taá¹-á¹-hÄ• naá¹ƒ paá¹-iladdhameva hotÄ«ti Ä• ha __ ``dÄ«ghato ... pe ... vÄ«te n
pÄ• cittiyaâ€™â€™ _nti. pÄ• á¸·iyampi hi iminÄ• va adhippÄ• yena ``paá¹-ilÄ• bhena nissag
tasmÄ• yÄ• va cÄ«varaá¹ƒ vaá¸• á¸• hati, tÄ• va iminÄ• pamÄ• á¹‡ena Ä• pattiyo vaá¸• á¸

__seso kappiyo_ti ettha hatthakammayÄ• canavasena. __pubbe vuttanayena nissaggiya_n

tiriyaá¹ƒ hatthamatte ca vÄ«te nissaggiyaá¹ƒ. __tenevÄ• _ti akappiyatantavÄ• yena. __tathe
paricchede paricchede dukkaá¹-aá¹ƒ. __kedÄ• rabaddhÄ• dÄ«hÄ«_ti __Ä• di_-saddena acc
gahitaá¹ƒ. __tante á¹-hitaá¹ƒyeva adhiá¹-á¹-hÄ• tabba_nti ettha ``pacchÄ• vÄ«taá¹-á¹-hÄ• n
adhiá¹-á¹-hitagatikameva hoti, puna adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. sace pana paricchedaá
antarantarÄ• avÄ«taá¹ƒ hoti, puna adhiá¹-á¹-hÄ• tabbaâ€™â€™ nti vadanti. __eseva nayo
vikappanupagappamÄ• á¹‡amatte vÄ«te tante á¹-hitaá¹ƒyeva adhiá¹-á¹-hÄ• tabbanti attho.
viÃ±Ã±Ä• pitasuttaá¹ƒ, attuddesikatÄ• , akappiyatantavÄ• yena vÄ• yÄ• pananti imÄ• netth

__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•) pana
``cÄ«varaá¹ƒ me, Ä• vuso, vÄ• yathÄ• ti akappiyaviÃ±Ã±attiyÄ• vÄ• yÄ• peyyÄ• â€™â€™
``akappiyatantavÄ• yena akappiyaviÃ±Ã±attiyÄ• vÄ• yÄ• panaâ€™â€™ nti visesetvÄ• vut
visesavacanaá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• yaá¹ƒ upalabbhati. pÄ• á¸·iyampi
pavÄ• ritÄ• naâ€™â€™ nti ettakameva anÄ• pattivÄ• re vuttaá¹ƒ, aá¹-á¹-hakathÄ• yaÃ±ca
kappiyÄ• kappiyabhÄ• vena bahudhÄ• nayo dassito \Be II 443/, na kappiyÄ• kappiyaviÃ±Ã
``akappiyaviÃ±Ã±attiyÄ• vÄ• yÄ• peyyÄ• â€™â€™ ti ca visesetvÄ• vadantena ayaá¹ƒ nÄ•
visuá¹ƒ na dassitaá¹ƒ, tasmÄ• vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<642> sattame __kiÃ±cimattaá¹ƒ anupadajjeyyÄ• _ti idaá¹ƒ tassa kattabbÄ• kÄ• ramattada
\Ne II 392/ aá¹…gaá¹ƒ na hoti suttavaá¸• á¸• hanavaseneva Ä• pajjitabbattÄ• . teneva pada
vacanena Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• karoti, payoge dukkaá¹-aá¹ƒ, paá¹
nissaggiyaâ€™â€™ nti suttavaá¸• á¸• hanÄ• kÄ• rameva dassetvÄ• Ä• patti vuttÄ• . __mÄ
mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``na bhikkhuno piá¹‡á¸• apÄ• tadÄ
hoti. sace pana te tassa vacanena cÄ«varasÄ• mikÄ• naá¹ƒ hatthato suttaá¹ƒ gahetvÄ• Ä«
vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• karonti, atha tesaá¹ƒ payoge bhikkhuno dukkaá¹-aá¹ƒ, paá¹-
nissaggiyaá¹ƒ hotÄ«â€™â€™ ti. Ä• yatÄ• dÄ«su sattasu Ä• kÄ• resu Ä• dimhi tayo Ä• kÄ•
sakkÄ• kÄ• tunti Ä• ha __ ``suttavaá¸• á¸• hanaÄ• kÄ• rameva dassetÄ«â€™â€™ _ti. suvÄ
suttavaá¸• á¸• hanena sakkÄ• kÄ• tuá¹ƒ. sesamettha uttÄ• nameva. aÃ±Ã±Ä• takaappavÄ•
upasaá¹…kamitvÄ• vikappamÄ• pajjanatÄ• , cÄ«varassa attuddesikatÄ• , tassa vacanena
cÄ«varassa paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

<646> aá¹-á¹-hame __asammohattha_nti dasÄ• hÄ• nÄ• gatapade asammohatthaá¹ƒ. __pa
dasÄ• hÄ• nÄ• gatapadassa. __tÄ• ni divasÄ• nÄ«_ti tesu divasesu. __uppajjeyyÄ• _ti saá¹
ujukaá¹ƒ attanoyeva vÄ• uppajjeyya. __paÃ±camito_ti ettha vassaá¹ƒ vasantassa saá¹…gh
uppannaá¹ƒ \Be II 444/ accekacÄ«varaá¹ƒ paÃ±camiyaá¹ƒ vibhajitvÄ• gahitaá¹ƒ accekacÄ«
labhati. ujukaá¹ƒ attanoyeva uppannaá¹ƒ ce, paÃ±camiyaá¹ƒ uppannameva accekacÄ«vara
tato pubbeti daá¹-á¹-habbaá¹ƒ.

__saddhÄ• mattaka_nti dhammassavanÄ• dÄ«hi taá¹…khaá¹‡uppannaá¹ƒ saddhÄ• mattak
Ä• rocetvÄ• dinnacÄ«varaá¹ƒ. chaá¹-á¹-hiyaá¹ƒ uppannacÄ«varassa ekÄ• dasamo aruá¹‡c
Ä• ha __ ``chaá¹-á¹-hito paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. __á¹-hapitacÄ«varampÄ«_ti pa
sabbampi atirekacÄ«varaá¹ƒ vuttaá¹ƒ. atha ``cÄ«varamÄ• sepi atirekacÄ«varaá¹ƒ nikkhipitu
ti idaá¹ƒ kuto laddhanti ce? ``visuá¹ƒ ananuÃ±Ã±Ä• tepi imasmiá¹ƒ sikkhÄ• pade `cÄ«varak
anatthate kathine vassÄ• nassa pacchimo mÄ• so, atthate kathine paÃ±ca mÄ• sÄ• â€™ ti
tatiyakathinasikkhÄ• pade `akÄ• lacÄ«varaá¹ƒ nÄ• ma anatthate kathine ekÄ• dasamÄ• se
sattamÄ• se uppannaâ€™ nti \Ne II 393/ vadantena ca anuÃ±Ã±Ä• tameva hotÄ«â€™â€™
``aá¹-á¹-hakathÄ• vacanappamÄ• á¹‡ena gahetabbaâ€™â€™ nti ca keci.

<650> idÄ• ni paá¹-hamakathinÄ• disikkhÄ• padehi tassa tassa cÄ«varassa labbhamÄ• naâ
upasaá¹ƒharitvÄ• dassento __ ``iti atirekacÄ«varassa dasÄ• haá¹ƒ parihÄ• roâ€™â€™ _tiÄ
kathine ekÄ• dasadivasÄ• dhiko mÄ• so, atthate kathine ekÄ• dasadivasÄ• dhikÄ• paÃ±ca
pÄ• á¹-ho gahetabbo. keci panettha ``kÄ• maÃ±cesa `dasÄ• haparamaá¹ƒ atirekacÄ«varaâ
iminÄ• va siddho, aá¹-á¹-huppattivasena pana apubbaá¹ƒ viya atthaá¹ƒ dassetvÄ• sikkhÄ•
nti pÄ• á¹-haá¹ƒ vatvÄ• ``dasadivasÄ• dhiko mÄ• so, dasadivasÄ• dhikÄ• paÃ±ca mÄ• sÄ
nti vadanti, taá¹ƒ na gahetabbaá¹ƒ tassa pamÄ• dapÄ• á¹-hattÄ• . na hi dasÄ• hena asamp
kattikatemÄ• sikapuá¹‡á¹‡amÄ• ya cÄ«varakÄ• lato pubbe dasa divasÄ• adhikÄ• honti. ev
``navÄ• hÄ• nÄ• gataá¹ƒ kattikatemÄ• sikapuá¹‡á¹‡amaâ€™â€™ nti vattabbaá¹ƒ.

__mÄ• tikÄ• á¹-á¹-hakathÄ• yampi_ (Kkh accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•) ``pav
juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• ya uppannassa cÄ«varassa nidhÄ• nakÄ• lo dassito
``kÄ• maÃ±cesa `dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™ nti iminÄ• va si
pana apubbaá¹ƒ viya atthaá¹ƒ dassetvÄ• sikkhÄ• padaá¹ƒ á¹-hapitaâ€™â€™ nti pÄ• á¹-ho
pamÄ• dapÄ• á¹-hoyeva. ``juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• yÄ• â€™â€™ ti ca vutta
pubbÄ• paravirodhopi siyÄ• , chaá¹-á¹-hito paá¹-á¹-hÄ• yÄ• ti vattabbaá¹ƒ. evaÃ±hi sati
``dasÄ• haparamasikkhÄ• padeneva siddhaâ€™â€™ nti sakkÄ• vattuá¹ƒ. imameva ca pan
__bhadantabuddhadattÄ• cariyena_ ca ---

``tassÄ• ccÄ• yikavatthassa, kathine tu anatthate.

parihÄ• rekamÄ• sova, dasÄ• haparamo mato ||

``atthate kathine tassa, paÃ±ca mÄ• sÄ• pakÄ• sitÄ• .

parihÄ• ro munindena, dasÄ• haparamÄ• panÄ• â€™â€™ ti || ---

vuttaá¹ƒ.

accekacÄ«varakÄ• le uppannattÄ• __ ``accekacÄ«varasadiseâ€™â€™ _ti vuttaá¹ƒ. ``paÃ±
anaccekacÄ«varaá¹ƒ \Ne II 394/ dasÄ• haá¹ƒ atikkÄ• mayato cÄ«varakÄ• lato pubbeyeva Ä
cÄ«varakÄ• lÄ• tikkame, tasmÄ• cÄ«varakÄ• lÄ• tikkame puna Ä• pajjitabbÄ• ya Ä• pattiyÄ
`anaccekacÄ«vare anaccekacÄ«varasaÃ±Ã±Ä« anÄ• pattÄ«â€™ ti vuttaâ€™â€™ nti tÄ«su
vuttaá¹ƒ. vikappanupagapacchimappamÄ• á¹‡assa accekacÄ«varassa attano santakatÄ• ,
kattikatemÄ• sikapuá¹‡á¹‡amÄ• ya uppannabhÄ• vo, anadhiá¹-á¹-hitaavikappitatÄ• , cÄ«va
cattÄ• ri aá¹…gÄ• ni.

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•

<652> navame __antaraghare_ti antare gharÄ• ni ettha, etassÄ• ti vÄ• antaragharanti ladd
tenÄ• ha __ ``antogÄ• meâ€™â€™ _ti. pÄ• á¸·iyaá¹ƒ __vippavasantÄ«_ti idaá¹ƒ yasmiá¹ƒ
cÄ«varaá¹ƒ nikkhipiá¹ƒsu, tato aÃ±Ã±attha vasante sandhÄ• ya vuttaá¹ƒ. tasmiÃ±hi vihÄ• re
nikkhipitvÄ• vasituá¹ƒ anuÃ±Ã±Ä• tattÄ• tattha vÄ• so vippavÄ• so nÄ• ma na hoti. dubbal
virÅ«pacoá¸·Ä• vÄ• , duccoá¸·attÄ• eva __lÅ«khacÄ«varÄ• _.

<653> ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti imassa __vibhaá¹…ge
uddharitabbe ``upasampajjaâ€™â€™ nti uddharitvÄ• ``yo paá¹-hamassa jhÄ• nassa lÄ• bh
\Be II 446/ vuttaá¹ƒ, taá¹ƒ sandhÄ• yÄ• ha __ ``upasampajjantiÄ• dÄ«su viyÄ• â€™â€™ _ti
``anÄ• pucchaá¹ƒ vÄ• pakkameyyÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. _
atthamÄ• ha. __vasitvÄ• _ti akhaá¹‡á¸• aá¹ƒ vasitvÄ• . ``yena yassa hi sambandho, dÅ«raá
taâ€™â€™ nti vacanato __ ``imassa ... pe ... iminÄ• sambandhoâ€™â€™ _ti vuttaá¹ƒ. tatth
``upavassaâ€™â€™ nti padassa. __nikkhipeyyÄ• _ti á¹-hapeyya.

ettÄ• vatÄ• ca purimikÄ• ya upagantvÄ• akhaá¹‡á¸• aá¹ƒ katvÄ• vutthavassena Ä• raÃ±Ã
sakalaá¹ƒ kattikamÄ• saá¹ƒ ticÄ«varena vippavasituá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hoti. anatthatakat
vippavÄ• so na vaá¹-á¹-ati atthatakathinÄ• naá¹ƒyeva asamÄ• dÄ• nacÄ• rassa anuÃ±Ã±Ä•
``anatthatakathinÄ• naá¹ƒ cÄ«varamÄ• sepi asamÄ• dÄ• nacÄ• ro labbhatÄ«â€™â€™ ti va

na gahetabbaá¹ƒ. __byaÃ±janavicÄ• raá¹‡a_nti ``upavassa upavassitvÄ• â€™â€™ tiÄ• divi
__tassapÄ«_ti ``vutthavassÄ• naâ€™â€™ nti vibhaá¹…gapadassa. __vutthavassÄ• na_nti
sÄ• mivacanaá¹ƒ. tenÄ• ha --- __ ``evarÅ«pÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abbhantareâ€™â€™ _
tathÄ• rÅ«pesÅ«ti sambandhitabbaá¹ƒ.

__parikkhepÄ• rahaá¹-á¹-hÄ• nato_ti ettha ``parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ nÄ• ma dve l
vadanti, taá¹ƒ na gahetabbaá¹ƒ. aparikkhittassa pana gÄ• massa pariyante á¹-hitagharÅ«pa
eko leá¸• á¸• upÄ• to parikkhepÄ• rahaá¹-á¹-hÄ• nanti idamettha sanniá¹-á¹-hÄ• naá¹ƒ. tene
(Vism I 31) vuttaá¹ƒ ``aparikkhittassa paá¹-hamaleá¸• á¸• upÄ• tato paá¹-á¹-hÄ• yÄ• â€™â€
gÄ• mÄ• bhimukhadisÄ• bhÄ• gato sabbapaá¹-hamaá¹ƒ. __taá¹ƒ paricchedaá¹ƒ katvÄ• _ti
paricchedaá¹ƒ katvÄ• . idaÃ±ca __vinayadharÄ• naá¹ƒ_ matena vuttaá¹ƒ, __majjhimabhÄ•
``senÄ• sanÄ• dÄ«naá¹ƒ upacÄ• re á¹-hitassa ekaleá¸• á¸• upÄ• taá¹ƒ muÃ±citvÄ• minitab
__majjhimabhÄ• á¹‡akÄ• _ vadanti. teneva __majjhimanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ ``vih
upacÄ• raá¹ƒ nÄ«haritvÄ• ubhinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ antarÄ• minitabbaâ€™â€™
__paÃ±cadhanusatika_nti Ä• ropitena Ä• cariyadhanunÄ• paÃ±cadhanusatappamÄ• á¹‡aá
pidahatÄ«_ti tattha tattha khuddakamaggaá¹ƒ pidahati. __dhutaá¹…gacoro_ti iminÄ• imass
aá¹…gasampattiyÄ• abhÄ• vaá¹ƒ dÄ«peti.

__ ``sÄ• saá¹…kÄ• nÄ«â€™â€™ ti sammatÄ• nÄ«_ti corÄ• naá¹ƒ niviá¹-á¹-hokÄ• sÄ• didas
sammatÄ• ni. __sannihitabalavabhayÄ• nÄ«_ti corehi manussÄ• naá¹ƒ hataviluttÄ• koá¹-ita
sannihitabalavabhayÄ• nÄ«ti attho. __sace pacchimikÄ• yÄ• _tiÄ• dinÄ• vuttamevatthaá¹ƒ
vibhÄ• veti. __yatra hi piá¹‡á¸• Ä• yÄ• _tiÄ• dinÄ• vuttappamÄ• á¹‡ameva visesetvÄ• das
__sÄ• saá¹…kasappaá¹-ibhayamevÄ• _ti ettha sÄ• saá¹…kaá¹ƒ vÄ• sappaá¹-ibhayaá¹ƒ vÄ

pÄ• á¸·iyaá¹ƒ ``siyÄ• ca tassa bhikkhuno kocideva paccayo tena cÄ«varena vippavÄ• sÄ• y
bhikkhunÄ• tena cÄ«varena vippavasitabbaâ€™â€™ nti iminÄ• antaraghare cÄ«varaá¹ƒ n
vasantassa aÃ±Ã±attha gamanakicce sati vihÄ• rato bahi chÄ• rattaá¹ƒ vippavÄ• so anuÃ±
hi aÃ±Ã±attha chÄ• rattaá¹ƒ vippavÄ• so vutto, na tasmiá¹ƒ vihÄ• re vasantassa. tena ca __
okkamitvÄ• ti ettha sace gocaragÄ• mato puratthimÄ• ya disÄ• ya senÄ• sanaá¹ƒ, ayaÃ±ca
hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tatoyeva ca __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi (Kkh
sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•) ``tato ce uttari vippavaseyyÄ• â€™â€™ ti \Ne II 3
uttari tasmiá¹ƒ senÄ• sane sattamaá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hÄ• peyyÄ• â€™â€™ ti attho vutt
__bhadantabuddhadattÄ• cariyena_ pana pÄ• kaá¹-ataraá¹ƒ katvÄ• ayamevattho vutto. vut

``yaá¹ƒ gÄ• maá¹ƒ gocaraá¹ƒ katvÄ• , bhikkhu Ä• raÃ±Ã±ake vase.

tasmiá¹ƒ gÄ• me á¹-hapetuá¹ƒ taá¹ƒ, mÄ• samekantu vaá¹-á¹-ati ||

``aÃ±Ã±attheva vasantassa, chÄ• rattaparamaá¹ƒ mataá¹ƒ.

ayamassa adhippÄ• yo, paá¹-icchanno pakÄ• sitoâ€™â€™ ti ||

``kosambiyaá¹ƒ aÃ±Ã±ataro bhikkhu gilÄ• no hotÄ«â€™â€™ ti Ä• gatattÄ• __ ``kosambak
_ti vuttaá¹ƒ. kosambakassa bhikkhuno sammuti __kosambakasammuti_. __senÄ• sanaá¹ƒ
vusitavihÄ• rasseva sandhÄ• ya vuttattÄ• tasmiá¹ƒ gÄ• mÅ«pacÄ• repi aÃ±Ã±asmiá¹ƒ vihÄ
uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati. __vasitvÄ• _ti aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• . gataá¹-á¹-h
__ ``evaá¹ƒ asakkontenÄ• â€™â€™ _ti vuttaá¹ƒ. __tatthevÄ• _ti tasmiá¹ƒyeva gataá¹-á¹-hÄ

sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•

657-659__._ dasame \Be II 448/ __uddissa á¹-hapitabhÄ• ge_ti attano gharepi uddisitvÄ• v
á¹-hapitakoá¹-á¹-hÄ• se. ``ekaá¹ƒ mayhaá¹ƒ, ekaá¹ƒ imassa dehÄ«â€™â€™ ti evaá¹ƒ ekav
``Ä• pajjeyya ekatoâ€™â€™ _ti vuttaá¹ƒ. __tumhÄ• kaá¹ƒ sappiÄ• dÄ«ni Ä• bhatÄ• nÄ«_ti
Ä• bhatÄ• ni sappiÄ• dÄ«ni. pariá¹‡atabhÄ• vaá¹ƒ jÄ• nitvÄ• pi vuttavidhinÄ• viÃ±Ã±Ä• per
viÃ±Ã±Ä• pitaá¹ƒ nÄ• ma hotÄ«ti Ä• ha --- __ ``mayhampi dethÄ• ti vadati, vaá¹-á¹-atÄ«â€™

<660> __pupphampi Ä• ropetuá¹ƒ na vaá¹-á¹-atÄ«_ti idaá¹ƒ pariá¹‡ataá¹ƒ sandhÄ• ya vutta
cetiye pÅ«jitaá¹ƒ pupphaá¹ƒ gahetvÄ• aÃ±Ã±asmiá¹ƒ cetiye pÅ«jeti, vaá¹-á¹-ati. __á¹-hitaá
sesakaá¹ƒ gahetvÄ• á¹-hitaá¹ƒ disvÄ• . __imassa sunakhassa mÄ• dehi, etassa dehÄ«_ti
tiracchÄ• nagatassa pariccajitvÄ• dinne pana taá¹ƒ palÄ• petvÄ• aÃ±Ã±aá¹ƒ bhuÃ±jÄ• pe
``kattha demÄ• _tiÄ• dinÄ• ekenÄ• kÄ• rena pÄ• á¸·iyaá¹ƒ anÄ• patti dassitÄ• , evaá¹ƒ par
idanti \Ne II 397/ jÄ• nantena attano ruciyÄ• yattha icchati, tattha dÄ• petuá¹ƒ vaá¹-á¹-atÄ«â
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __yattha icchatha, tattha dethÄ• _ti etthÄ• pi ``tumhÄ• kaá¹ƒ
vuttattÄ• yattha icchati, tattha dÄ• petuá¹ƒ labhati. __pÄ• á¸·iyaá¹ƒ Ä• gatanayenevÄ• _ti ``
deyyadhammoâ€™â€™ tiÄ• dinÄ• nayena. saá¹…ghapariá¹‡atabhÄ• vo, taá¹ƒ Ã±atvÄ• a
paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito pattavaggo tatiyo.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

nissaggiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

sÄ• ratthadÄ«panÄ«-á¹-Ä«kÄ• (tatiyo bhÄ• go)

5. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<1> musÄ• vÄ• davaggassa \Be III 1/ \Ne III 1/ paá¹-hamasikkhÄ• pade __khuddakÄ• na_n
``khuddaka_-saddobahu-saddapariyÄ• yo \Ne III 2/. bahubhÄ• vato imÄ• ni khuddakÄ• ni n
vadanti. __tatthÄ• _titesu navasu vaggesu, tesu vÄ• khuddakesu. kÄ• raá¹‡ena kÄ• raá¹‡a
vibhÄ• vetuá¹ƒ__ ``rÅ«paá¹ƒ aniccaâ€™â€™ _ntiÄ• dimÄ• ha. rÅ«paá¹ƒ aniccanti paá¹-ijÄ•
vadanto__ ``jÄ• nitabbatoâ€™â€™ _ti Ä• ha. ``yadi evaá¹ƒ nibbÄ• nassapi aniccatÄ• Ä• pa
taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icchÄ• detuá¹ƒ puna __ ``jÄ• tidhammatoâ€™â€™ _ti aÃ±Ã±aá¹ƒ

``sampajÄ• naá¹ƒ musÄ• bhÄ• satÄ«â€™â€™ ti vattabbe __sampajÄ• na musÄ• bhÄ• sa
Ä• ha __ ``jÄ• nanto musÄ• bhÄ• satÄ«â€™â€™ _ti.

<2> __jÄ• nitvÄ• jÄ• nantassa ca musÄ• bhaá¹‡ane_ti pubbabhÄ• gepi jÄ• nitvÄ• vacana
bhaá¹‡ane. bhaá¹‡anaÃ±ca nÄ• ma idha abhÅ«tassa vÄ• bhÅ«tataá¹ƒ bhÅ«tassa vÄ• abh
vÄ• cÄ• ya vÄ• viÃ±Ã±Ä• panapayogo. __sampajÄ• namusÄ• vÄ• de_ti ca nimittatthe bhu
yo sampajÄ• na musÄ• vadati, tassa taá¹ƒnimittaá¹ƒ taá¹ƒhetu tappaccayÄ• pÄ• cittiyaá¹ƒ
aÃ±Ã±esu ca Ä«disesu attho veditabbo.

<3> visaá¹ƒvÄ• denti etenÄ• ti __visaá¹ƒvÄ• danaá¹ƒ, _ vaÃ±canÄ• dhippÄ• yavasappavatt
``visaá¹ƒvÄ• danacittaá¹ƒ purato katvÄ• vadantassÄ• â€™â€™ _ti. vadati etÄ• yÄ• ti __vÄ
vacanasamuá¹-á¹-hÄ• pikÄ• cetanÄ• . tenÄ• ha __ ``micchÄ• vÄ• cÄ• ... pe ... cetanÄ• â€™
vÄ• cÄ• _tianekabhedabhinnÄ• . __evaá¹ƒ paá¹-hamapadena suddhacetanÄ• ... pe ... kath
imaá¹ƒ dÄ«peti --- suddhacetanÄ• vÄ• suddhasaddo vÄ• suddhaviÃ±Ã±atti vÄ• musÄ• v
viÃ±Ã±attiyÄ• saddena ca sahitÄ• taá¹ƒsamuá¹-á¹-hÄ• pikÄ• cetanÄ• musÄ• vÄ• doti.
__cakkhuvasenaaggahitÄ• rammaá¹‡a_nti cakkhusannissitena viÃ±Ã±Ä• á¹‡ena aggahitam
ghÄ• nÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒindriyÄ• naá¹ƒ sampattavisayaggÄ• hakattÄ• vuttaá¹ƒ __ `
ekÄ• baddhaá¹ƒ viya katvÄ• â€™â€™ _ti. ``dhanunÄ• vijjhatÄ«â€™â€™ tiÄ• dÄ«su viya ``
nti ayaá¹ƒ vohÄ• ro loke pÄ• kaá¹-otiÄ• ha __ ``oá¸·Ä• rikeneva nayenÄ• â€™â€™ _ti.

<11> __avÄ«maá¹ƒsitvÄ• _ti anupaparikkhitvÄ• . __anupadhÄ• retvÄ• _ti avinicchinitvÄ• . _
aÃ±Ã±Ä• á¹‡atÄ• ya. __dÄ• rusakaá¹-aá¹ƒ yojetvÄ• gato_ti dÄ• rusakaá¹-aá¹ƒ yojetvÄ• ta
adhippÄ• yo. __gato bhavissatÄ«_ti tatheva sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• vuttattÄ• musÄ• v
``keá¸·iá¹ƒ kurumÄ• noti vuttattÄ• evaá¹ƒ vadanto dubbhÄ• sitaá¹ƒÄ• pajjatÄ«â€™â€™ ti v
gahetabbaá¹ƒ \Ne III 3/. jÄ• tiÄ• dÄ«hiyeva hi dasahi akkosavatthÅ«hidavakamyatÄ• ya vad
vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``hÄ«nukkaá¹-á¹-hehi ukkaá¹-á¹-haá¹ƒ, hÄ«naá¹ƒ vÄ• jÄ• tiÄ• dihi.

ujuá¹ƒ vÄ• Ã±Ã±Ä• padesena, vade dubbhÄ• sitaá¹ƒ davÄ• â€™â€™ ti ||

cittena thokatarabhÄ• vaá¹ƒyeva aggahetvÄ• bahubhÄ• vaá¹ƒyeva gahetvÄ• vuttattÄ• ``g
tiÄ• dinÄ• pimusÄ• vÄ• do jÄ• to. __cÄ• resu_nti upanesuá¹ƒ. visaá¹ƒvÄ• danapurekkhÄ• r
visaá¹ƒvÄ• danacittenayamatthaá¹ƒ vattukÄ• mo, tassa puggalassa viÃ±Ã±Ä• panapayogo
aá¹…gÄ• ni \Be III 3/. uttarimanussadhammÄ• rocanatthaá¹ƒ musÄ• bhaá¹‡antassa pÄ• rÄ
pÄ• rÄ• jikenaanuddhaá¹ƒsanatthaá¹ƒ saá¹…ghÄ• diseso, saá¹…ghÄ• disesena anuddhaá¹
Ä• cÄ• ravipattiyÄ• dukkaá¹-aá¹ƒ, ``yo te vihÄ• re vasatÄ«â€™â€™ tiÄ• dipariyÄ• yena
uttarimanussadhammÄ• rocanatthaá¹ƒpaá¹-ivijÄ• nantassa musÄ• bhaá¹‡ite thullaccayaá¹
dukkaá¹-aá¹ƒ, kevalaá¹ƒ musÄ• bhaá¹‡antassa idha pÄ• cittiyaá¹ƒ vuttaá¹ƒ.

musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<12> dutiye kaá¹‡á¹‡akaá¹-ukatÄ• ya amanÄ• paá¹ƒ vadantÄ• kaá¹‡á¹‡esu vijjhantÄ• viya
``omasantÄ«ti ovijjhantÄ«â€™â€™ _ti. __padhaá¹ƒsentÄ«_ti abhibhavanti.

<13> __bodhisatto tena samayena hotÄ«_ti tena samayena bodhisatto nandivisÄ• lo nÄ• m
vattamÄ• navacanaá¹ƒ, kiriyÄ• kÄ• lavacanicchÄ• ya vÄ• vattamÄ• nappayogosaddantaras
siyÄ• ti. __paccesÄ«_ti ``amanÄ• paá¹ƒ idaâ€™â€™ nti aÃ±Ã±Ä• si. __heá¹-á¹-hÄ• rukkhe
datvÄ• . __pubbe patiá¹-á¹-hitÄ• rappadesaá¹ƒ puna are patte_tipubbe ujukaá¹ƒ heá¹-á¹-hÄ
patiá¹-á¹-hitaarassa bhÅ«mippadesaá¹ƒ puna tasmiá¹ƒyeva are parivattetvÄ• heá¹-á¹-hÄ• m
paá¹-hamaá¹ƒ bhÅ«miyaá¹ƒ patiá¹-á¹-hitanemippadese parivattetvÄ• puna bhÅ«miyaá¹ƒpa
hoti. __sithilakaraá¹‡a_nti sithilakiriyÄ• .

<15> __pubbe_ti aá¹-á¹-huppattiyaá¹ƒ. __tacchakakamma_nti vaá¸• á¸• hakÄ«kammaá¹ƒ. _
pÄ• sÄ• á¹‡akoá¹-á¹-akakammaá¹ƒ \Ne III 4/. __hatthamuddÄ• gaá¹‡anÄ• _ti aá¹…gulisaá¹

pÄ• dasikamilakkhakÄ• dayoviya navantavasena gaá¹‡anÄ• __acchiddakagaá¹‡anÄ• . Ä•
saá¹…kalanapaá¹-uppÄ• danavoklanabhÄ• gahÄ• rÄ• divasenapavattÄ• piá¹‡á¸• agaá¹‡an
hoti, so rukkhampi disvÄ• ``ettakÄ• niettha paá¹‡á¹‡Ä• nÄ«â€™â€™ ti jÄ• nÄ• ti. yabha m
__ya_-kÄ• ra __bha_-kÄ• re ekato yojiteasaddhammavacanaá¹ƒ hoti.

16-26__._ __Ä• pattiyÄ• _ \Be III 4/ __kÄ• retabbo_ti pÄ• cittiyena kÄ• retabbo
upasaggÄ• dimattavisiá¹-á¹-hÄ• naá¹ƒaticaá¹‡á¸• Ä• lÄ• dipadÄ• naá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• ga
__corosÄ«_tiÄ• dÄ«naá¹ƒ panakenaci pariyÄ• yena pÄ• á¸·iyaá¹ƒ anÄ• gatattÄ• dukkaá¹-a
__hasÄ• dhippÄ• yatÄ• _ti purimapadassaatthavivaraá¹‡aá¹ƒ. pÄ• á¸·iyaá¹ƒ avuttepi ``jÄ• ti
parammukhÄ• akkosantassavatthÅ«naá¹ƒ anaÃ±Ã±abhÄ• vato yathÄ• dukkaá¹-aá¹ƒ, tath
vadantassapi dubbhÄ• sitamevÄ• â€™â€™ tiÄ• cariyÄ• vadanti. __sabbasattÄ• _ti ettha v
tiracchÄ• nagatÄ• pi gahetabbÄ• .

<35> anusÄ• sanipurekkhÄ• ratÄ• ya á¹-hatvÄ• vadantassa cittassa lahuparivattibhÄ• vato
anÄ• patti. yaá¹ƒ akkosati, tassa upasampannatÄ• , anaÃ±Ã±Ä• padesena jÄ• tiÄ• dÄ«hiak
akkosatÄ«â€™â€™ ti jÄ• nanÄ• , atthapurekkhÄ• ratÄ• dÄ«naá¹ƒ abhÄ• vatÄ• ti imÄ• nett

omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

<36> tatiye bhaá¹‡á¸• anaá¹ƒ jÄ• taá¹ƒ etesanti __bhaá¹‡á¸• anajÄ• tÄ• _. __sammantana_
hatthaparÄ• mÄ• sÄ• divasena matthakaá¹ƒ patto kalaho jÄ• to etesanti __kalahajÄ• tÄ• _.
anÄ• pattigÄ• mikaá¹ƒviruddhavÄ• dabhÅ«taá¹ƒ vivÄ• daá¹ƒ Ä• pannÄ• ti __vivÄ• dÄ• pan
kathÄ• __viggÄ• hikakathÄ• _. pisatÄ«ti pisuá¹‡Ä• , vÄ• cÄ• , samagge satte avayavabhÅ«
attho. pisuá¹‡Ä• eva __pesuÃ±Ã±aá¹ƒ_. tÄ• ya vÄ• cÄ• ya vÄ• samannÄ• gato pisuá¹‡o,
piyabhÄ• vassa suÃ±Ã±akaraá¹‡avÄ• ca_nti iminÄ• pana ``piyasuÃ±Ã±akaraá¹‡atopisuá¹‡
atthaá¹ƒ vadati.

idhÄ• pi ``dasahÄ• kÄ• rehi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharatÄ«â€™â€™ ti vacanato
dasavidhaakkosavatthuvasenevapesuÃ±Ã±aá¹ƒ upasaá¹ƒharantassa pÄ• cittiyaá¹ƒ. pÄ• á¸
corotiÄ• dÄ«naá¹ƒ vasena panadukkaá¹-amevÄ• ti veditabbaá¹ƒ \Ne III 5/. ``anakkosavatth
pana pesuÃ±Ã±akaraá¹ƒtassa kiriyaá¹ƒ vacanaá¹ƒ vÄ• piyakamyatÄ• ya upasaá¹ƒharantas
sikkhÄ• padena Ä• pattina dissati, tathÄ• pi dukkaá¹-enettha bhavitabbaâ€™â€™ nti vadan
anaÃ±Ã±Ä• padesenaakkosantassa bhikkhuno sutvÄ• bhikkhussa upasaá¹ƒharaá¹‡aá¹ƒ, p
aÃ±Ã±ataratÄ• , tassa vijÄ• nanÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<45> catutthe __ekato_ti anupasampannena saddhiá¹ƒ. __purimabyaÃ±janena sadisaá¹ƒ p
``rÅ«paá¹ƒ aniccaâ€™â€™ nti ettha anicca-saddena sadisaá¹ƒ ``vedanÄ• aniccÄ• â€™â€
anicca-saddaá¹ƒvadati. __akkharasamÅ«ho_ti avibhattiko akkharasamÅ«ho. __akkharÄ• nu
pada_ntivibhattiantaá¹ƒ padamÄ• ha. vibhattiantameva padaá¹ƒ gahetvÄ• __ ``paá¹-hamap
anupadaâ€™â€™ _ntivuttaá¹ƒ.

__ekaá¹ƒ pada_nti gÄ• thÄ• padaá¹ƒ sandhÄ• ya vadati. __padagaá¹‡anÄ• yÄ• _ti gÄ• thÄ
__apÄ• puá¹‡itvÄ• _tisaddhiá¹ƒ akathetvÄ• . __runti opÄ• tetÄ«_ti ettha anunÄ• siko Ä• gan
saá¹ƒyogapubbassarassattaá¹ƒ katanti veditabbaá¹ƒ. tenÄ• ha __ ``rÅ«-kÄ• ramattamevÄ•
``rÅ«paá¹ƒaniccanti bhaá¹‡a sÄ• maá¹‡erÄ• â€™â€™ ti vuccamÄ• no sace rÅ«-kÄ• raá¹ƒ a
katvÄ• vadati, aÃ±Ã±aá¹ƒ bhaá¹‡itaá¹ƒ nÄ• ma hoti, tasmÄ• anÄ• patti. evaÃ±ca katvÄ• ``
tietthÄ• pi anicca-saddamatteneva Ä• patti hotÄ«ti veditabbaá¹ƒ. __esa nayo_ti ekamevakk
á¹-hÄ• naá¹ƒ. ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti vuccamÄ• no hi ma-kÄ• ram
``evaá¹ƒ me sutaâ€™â€™ ntiÄ• disuttaá¹ƒ bhaá¹‡Ä• piyamÄ• no e-kÄ• raá¹ƒ vatvÄ• tiá¹-á
anvakkharenapÄ• cittiyaá¹ƒ, aparipuá¹‡á¹‡apadaá¹ƒ vatvÄ• á¹-hite anubyaÃ±janena. pade
virajjhati, dutiyena anupadena pÄ• cittiyaá¹ƒ.

__anaá¹…gaá¹‡asuttaá¹ƒ_ (MN I 57 Ä• dayo) __sammÄ• diá¹-á¹-hisuttaá¹ƒ_ (MN I 89 Ä• da
I 449 Ä• dayo) dhammasenÄ• patinÄ• bhÄ• sitaá¹ƒ, __anumÄ• nasuttaá¹ƒ_ (MN I 181 Ä• d
__cÅ«á¸·avedallasuttaá¹ƒ_ (MN I 460Ä• dayo) dhammadinnÄ• ya \Be III 6/ theriyÄ• bhÄ• s
paccekabuddhabhÄ• sitampi buddhabhÄ• siteyevasaá¹…gahaá¹ƒ gacchati. __aá¹-á¹-hakath
magadhabhÄ• sÄ• ya vuttaá¹ƒ dhammasaá¹…gahÄ• ruá¸·haá¹ƒ aá¹-á¹-hakathaá¹ƒsandhÄ•
dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hate migeâ€™â€™ ti (mi0pa0 VI 1.5) evamÄ• dikaá¹ƒ s
aá¹-á¹-hakathÄ• vacanaá¹ƒ gahetabbanti vadanti. __pÄ• á¸·inissito_ti ``makkaá¹-Ä« vajjiputt
tievamÄ• dinÄ• (Vin III 66) pÄ• á¸·iyaá¹ƒyeva Ä• gato. __vivaá¹-á¹-Å«panissita_ntinibbÄ• n
vivaá¹-á¹-anissitaá¹ƒ pana sÄ• maÃ±Ã±ato gahetabbanti Ä• ha __ ``kiÃ±cÄ• pÄ«â€™â€™ _
nÄ• gasenattherassa. __maggakathÄ• _dÄ«ni pakaraá¹‡Ä• ni. ``akkharena vÄ• ceti, akkhar
pÄ• cittiyassÄ• â€™â€™ ti vattabbe __ ``akkharÄ• ya vÄ• ceti, akkharakkharÄ• ya Ä• pattip
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ.

<48> __anupasampannena saddhiá¹ƒ gaá¹‡hantassa anÄ• pattÄ«_ti anupasampannena sa
uddesaá¹ƒgaá¹‡hantassa anÄ• patti vuttÄ• . __daharabhikkhu nisinno ... pe ... bhaá¹‡ato an
dvÄ«supi á¹-hitesu nisinnesu vÄ• upasampannassa bhaá¹‡Ä• mÄ«ti bhaá¹‡antassa anÄ• p
__upacÄ• raá¹ƒmuÃ±citvÄ• _ti parisapariyantato dvÄ• dasahatthaá¹ƒ muÃ±citvÄ• . ``nisinne
bhaá¹‡antassapiupacÄ• raá¹ƒ muÃ±citvÄ• nisinnattÄ• anÄ• patti. sace pana dÅ«re nisinna

sallakkhetvÄ• bhaá¹‡ati, Ä• pattiyeva. __eko pÄ• do na Ä• gacchatÄ«_ti pubbe paguá¹‡oy
Ä• gacchati, taá¹ƒ ``evaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti ekato bhaá¹‡antassa anÄ• patti. __op
katheti. sesamettha uttÄ• nameva. anupasampannatÄ• , vuttalakkhaá¹‡adhammaá¹ƒ padas
bhaá¹‡anaÃ±cÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

49-50__._ paÃ±came __vikÅ«jamÄ• nÄ• _ti nitthunantÄ• . __kÄ• kacchamÄ• nÄ• _ti rodant
tatridaá¹ƒvatthunidassanaá¹ƒ vÄ• . __tena nu kho pÄ• tita_nti pucchÄ• vasena kathitattÄ• n
pana ``sandehavasena vacanaá¹ƒ musÄ• nÄ• ma \Be III 7/ na hoti, tasmÄ• evaá¹ƒ vuttaâ€
__santikaá¹ƒ agantvÄ• _ti ``yaá¹ƒ etesaá¹ƒ na kappati, taá¹ƒ tesampi na kappatÄ«â€™â€™

<51> __dirattatiratta_nti ettha vacanasiliá¹-á¹-hatÄ• mattena __diratta_-ggahaá¹‡aá¹ƒ katan
tirattaÃ±hi sahavÄ• se labbhamÄ• ne diratte vattabbameva natthÄ«ti dirattaggahaá¹‡aá¹ƒ v
tenevÄ• ha \Ne III 7/ __ ``uttaridirattatirattanti bhagavÄ• sÄ• maá¹‡erÄ• naá¹ƒ saá¹…gahak
tirattaparihÄ• raá¹ƒadÄ• sÄ«â€™â€™ _ti. nirantaraá¹ƒ tirattadassanatthaá¹ƒ vÄ• dirattagga
kevalaÃ±hi tirattantivutte aÃ±Ã±attha vÄ• sena antarikampi tirattaá¹ƒ gaá¹‡heyya, dirattavis
tirattaá¹ƒ vuccamÄ• naá¹ƒtena anantarikameva tirattaá¹ƒ dÄ«peti. sayanaá¹ƒ __seyyÄ• , _ s
__seyyÄ• _tiÄ• ha __ ``kÄ• yappasÄ• raá¹‡asaá¹…khÄ• taâ€™â€™ _ntiÄ• di. __tasmÄ• _t
tasmÄ• . __paÃ±cahi chadanehÄ«_ti iá¹-á¹-hakasilÄ• sudhÄ• tiá¹‡apaá¹‡á¹‡asaá¹…khaÄ•
__vÄ• cuggatavasenÄ• _tipaguá¹‡avasena. __diyaá¸• á¸• hahatthubbedho_ vaá¸• á¸• hakÄ
__ekÅ«pacÄ• ro_ti vaá¸·aÃ±janadvÄ• rassaekattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. satagabbhaá¹ƒ
ekÅ«pacÄ• raá¹ƒ hotÄ«ti sambandho.

__uparimatalena saddhiá¹ƒ asambaddhabhittikassÄ• _ti idaá¹ƒ tulÄ• ya abbhantare sayitvÄ
nikkhamitvÄ• bhittiantarena heá¹-á¹-himatalaá¹ƒ pavisituá¹ƒ yoggepi uparimatalenaasamba
anÄ• pattiyÄ• vuttÄ• ya tathÄ• pavisituá¹ƒ asakkuá¹‡eyye sambaddhabhittikevattabbamev
vuttaá¹ƒ, na pana sambaddhabhittike Ä• pattÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __heá¹-á¹-hÄ• p
anÄ• pattÄ«_ti idampi tÄ• dise senÄ• sane heá¹-á¹-himatale sayitassevaÄ• pattippasaá¹…k
taá¹ƒnivÄ• raá¹‡atthaá¹ƒ vuttaá¹ƒ, na pana uparimatale sayitassa Ä• pattÄ«ti dassanatthaá
yattha bahi nisseá¹‡iá¹ƒ katvÄ• uparimatalaá¹ƒ Ä• rohanti, tÄ• disaá¹ƒ sandhÄ• yavuttaá¹ƒ
Ä• kÄ• saá¹…gaá¹‡e nipajjantassa Ä• pattiyÄ• abhÄ• vato __ ``chadanabbhantareâ€™â€™

__sabhÄ• saá¹…khepenÄ• _ti sabhÄ• kÄ• rena. __aá¸• á¸• hakuá¹-á¹-ake senÄ• sane_ti et
nÄ• mayattha ekaá¹ƒ passaá¹ƒ muÃ±citvÄ• tÄ«su passesu bhittiyo baddhÄ• \Be III 8/ hont

passe bhittiá¹ƒ uá¹-á¹-hÄ• petvÄ• ubhosu passesu upaá¸• á¸• haá¹ƒ upaá¸• á¸• haá¹ƒ katvÄ
tÄ• disaá¹ƒ senÄ• sanaâ€™â€™ nti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __gaá¹‡á¹-hipa
``aá¸• á¸• hakuá¹-á¹-aketi chadanaá¹ƒ aá¸• á¸• hena asampattakuá¹-á¹-akeâ€™â€™ ti vutta
__ ``vÄ• á¸·asaá¹…ghÄ• á¹-o_nÄ• ma thambhÄ• naá¹ƒ upari vÄ• á¸·arÅ«pehi katasaá¹…gh
vadanti. __parikkhepassa bahigate_tiettha yasmiá¹ƒ passe parikkhepo natthi, tatthÄ• pi pari
bahigate anÄ• pattiyevÄ• tidaá¹-á¹-habbaá¹ƒ. __aparicchinnagabbhÅ«pacÄ• re_ti ettha maj
vivaá¹-aá¹…gaá¹‡avantÄ• su pamukhamahÄ• catussÄ• lÄ• suyathÄ• Ä• kÄ• saá¹…gaá¹‡a
sabbagabbhe pavisituá¹ƒ na sakkÄ• hoti, evaá¹ƒ ekekagabbhassa dvÄ«su passesu kuá¹-á
__paricchinnagabbhÅ«pacÄ• raá¹ƒ_nÄ• ma, idaá¹ƒ pana tÄ• disaá¹ƒ na hotÄ«ti ``aparicchi
vuttaá¹ƒ. __sabbagabbhepavisantÄ«_ti gabbhÅ«pacÄ• rassa aparicchinnattÄ• Ä• kÄ• saá¹
pamukheneva gantvÄ• taá¹ƒ taá¹ƒ gabbhaá¹ƒ pavisanti. atha kuto tassa parikkhepoyeva sa
III 8/ vuttantiÄ• ha __ ``gabbhaparikkhepoyeva hissa parikkhepoâ€™â€™ _ti. idaÃ±ca sama
gabbhabhittiyosandhÄ• ya vuttaá¹ƒ. catussÄ• lavasena sanniviá¹-á¹-hepi senÄ• sane gabbh
aparikkhittampisamantÄ• á¹-hitagabbhabhittÄ«naá¹ƒ vasena parikkhittaá¹ƒ nÄ• ma hoti.

``nanu ca `aparikkhitte pamukhe anÄ• pattÄ«â€™ ti andhakaá¹-á¹-hakathÄ• yaá¹ƒ avisese
tasmÄ• catussÄ• lavasena sanniviá¹-á¹-hepi senÄ• sane visuá¹ƒ aparikkhitte pamukhe anÄ
vadeyya, tassa vÄ• daparimocanatthaá¹ƒ idaá¹ƒ vuttaá¹ƒ __ ``yaá¹ƒ pana ... pe ...
pÄ• á¹-ekkasannivesÄ• ekacchadanÄ• gabbhapÄ• á¸·iyo sandhÄ• ya vuttaâ€™â€™ _nti. i
``aparikkhittepamukhe anÄ• pattÄ«ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ na catussÄ• lavasena sanniviá¹-á
sandhÄ• yavuttaá¹ƒ, kiÃ±carahi visuá¹ƒ sanniviá¹-á¹-haá¹ƒ ekameva gabbhapÄ• á¸·iá¹ƒ san
gabbhapÄ• á¸·iyÄ• aparikkhitte pamukhe anÄ• patti, na catussÄ• lavasena sanniviá¹-á¹-hÄ
gabbhapÄ• á¸·iyÄ• tassa tassa gabbhassa upacÄ• raá¹ƒ paricchinditvÄ• antamaso ubhosu
khuddakabhittÄ«naá¹ƒuá¹-á¹-hÄ• panamattenapi pamukhaá¹ƒ parikkhittaá¹ƒ nÄ• ma hoti, ca
sanniviá¹-á¹-hÄ• su pana gabbhapÄ• á¸·Ä«suubhosu passesu gabbhabhittÄ«naá¹ƒ vasenap
nÄ• ma hoti. tasmÄ• \Be III 9/yaá¹ƒ iminÄ• lakkhaá¹‡ena parikkhittaá¹ƒ pamukhaá¹ƒ, tattha
anÄ• pattÄ«ti idametthasanniá¹-á¹-hÄ• naá¹ƒ.

idÄ• ni ``aparikkhitte pamukhe anÄ• pattÄ«â€™â€™ ti vatvÄ• tasseva vacanassa adhippÄ
vuttaá¹ƒ ``bhÅ«miyaá¹ƒ vinÄ• jagatiyÄ• pamukhaá¹ƒ sandhÄ• ya kathitaâ€™â€™ nti, tass
ayuttatÄ• vibhÄ• vanatthaá¹ƒ__ ``yaÃ±ca tatthÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __bhÅ«m
pamukhaá¹ƒ sandhÄ• ya kathita_ntihi imassa vacanassa ayamadhippÄ• yo --- ``aparikkhitte
ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ vinÄ• vatthuá¹ƒ bhÅ«miyaá¹ƒ katagehassa pamukhaá¹ƒ sandhÄ• ya
uccavatthukaá¹ƒpamukhaá¹ƒ hoti, parikkhittasaá¹…khyaá¹ƒ na gacchatÄ«ti. tenevÄ• ha __
jagatiparikkhepasaá¹…khyaá¹ƒ na gacchatÄ«â€™â€™ _ti. heá¹-á¹-hÄ• pi idameva manasi
``uccavatthukaá¹ƒcepi hoti, pamukhe sayito gabbhe sayitÄ• naá¹ƒ Ä• pattiá¹ƒ na karotÄ«â€
__tatthÄ• _tiandhakaá¹-á¹-hakathÄ• yaá¹ƒ. __jagatiyÄ• pamÄ• á¹‡aá¹ƒ vatvÄ• _ti ``sace ja
bhÅ«miyaá¹ƒsayito, jagatiyÄ• upari sayitaá¹ƒ na passatÄ«â€™â€™ ti evaá¹ƒ jagatiyÄ• ubh

vatvÄ• . ekasÄ• lÄ• dÄ«su ujukameva dÄ«ghaá¹ƒ katvÄ• sannivesito pÄ• sÄ• do __ekasÄ•
dvisÄ• lasannivesÄ• dayopi vuttÄ• nusÄ• rato veditabbÄ• . sÄ• lappabhedadÄ«panameva c
viseso.

__majjhepÄ• kÄ• raá¹ƒ karontÄ«_ti etthÄ• pi parikkhepassa heá¹-á¹-himaparicchedena
diyaá¸• á¸• hahatthubbedhattÄ• diyaá¸• á¸• hahatthaá¹ƒ cepi \Ne III 9/ majjhe pÄ• kÄ• raá¹ƒ
nÄ• nÅ«pacÄ• rameva hotÄ«ti veditabbaá¹ƒ. __nahi chiddena gehaá¹ƒ ekÅ«pacÄ• raá¹ƒ nÄ
ubbedhena diyaá¸• á¸• hahatthabbhantare manussÄ• naá¹ƒsaÃ±cÄ• rappahonakaá¹ƒ chidd
ekÅ«pacÄ• raá¹ƒ hoti. __kiá¹ƒ parikkhepoviddhasto_tipamukhassa parikkhepaá¹ƒ sandhÄ•
paÃ±cannaá¹ƒyeva chadanÄ• naá¹ƒ Ä• gatattÄ• vadati __ ``paÃ±cannaá¹ƒaÃ±Ã±atarena c

<53> pÄ• á¸·iyaá¹ƒ ``seyyÄ• nÄ• ma sabbacchannÄ• sabbaparicchannÄ• yebhuyyenacch
yebhuyyenaparicchannÄ• â€™â€™ tivadantena yebhuyyenacchannayebhuyyenaparicchan
avasÄ• naá¹ƒ viya katvÄ• dassitaá¹ƒ, ``upaá¸• á¸• hacchanne upaá¸• á¸• haparicchanne Ä•
vadantena ca upaá¸• á¸• hacchannaupaá¸• á¸• haparicchannasenÄ• sanaá¹ƒdukkaá¹-assa
ubhinnamantarÄ• kena bhavitabbaá¹ƒ \Be III 10/ pÄ• cittiyena, udÄ• hu dukkaá¹-enÄ• ti? lo
anavasesaá¹ƒ katvÄ• paÃ±Ã±Ä• panato imassaca paá¹‡á¹‡attivajjattÄ• yebhuyyenacchan
upaá¸• á¸• hacchannaupaá¸• á¸• haparicchannassaca antarÄ• pÄ• cittiyaá¹ƒ anivÄ• ritame
garukeyeva á¹-hÄ• tabbattÄ• aá¹-á¹-hakathÄ• yampi pÄ• cittiyameva dassitaá¹ƒ. __satta pÄ
pÄ• á¸·iyaá¹ƒ vuttapÄ• cittiyaá¹ƒsÄ• maÃ±Ã±ato ekattena gahetvÄ• vuttaá¹ƒ. visuá¹ƒ pana
sabbaparicchannepÄ• cittiyaá¹ƒ, yebhuyyenacchanne yebhuyyenaparicchanne pÄ• cittiyaâ€
pÄ• cittiyÄ• nihonti.

__senambamaá¹‡á¸• apavaá¹‡á¹‡aá¹ƒ hotÄ«_ti sÄ«haá¸·adÄ«pe kira uccavatthuko sabbac
sabbaaparicchannoevaá¹ƒnÄ• mako sannipÄ• tamaá¹‡á¸• apo atthi, taá¹ƒ sandhÄ• yetaá¹ƒ
jagatiparikkhepasaá¹…khyaá¹ƒgacchati, uccavatthukattÄ• maá¹‡á¸• apassa sabbaapariccl
__ ``iminÄ• petaá¹ƒveditabbaâ€™â€™ _ntiÄ• di. __cÅ«á¸·akacchannÄ• _dÄ«ni cettha evaâ
catÅ«subhÄ• gesu eko channo, sesÄ• acchannÄ• , idaá¹ƒ __cÅ«á¸·akacchannaá¹ƒ_. yass
eko acchanno, idaá¹ƒ __yebhuyyenacchannaá¹ƒ_. yassa dvÄ«su bhÄ• gesu eko channo, e
__upaá¸• á¸• hacchannaá¹ƒ_ nÄ• ma senÄ• sanaá¹ƒ. __cÅ«á¸·akaparicchannÄ• _dÄ«nipi i
sesaá¹ƒ uttÄ• nameva. pÄ• cittiyavatthukasenÄ• sanaá¹ƒ, tattha tattha anupasampannenas
catutthadivase sÅ«riyatthaá¹…gamananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

sahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

<55> chaá¹-á¹-he ``paá¹-hamasikkhÄ• pade `bhikkhuá¹ƒ á¹-hapetvÄ• avaseso anupasampa

\Ne III 10/ `mÄ• tugÄ• mopi anupasampannaggahaá¹‡ena gahitoyevÄ• â€™ ti catutthadivas
saddhiá¹ƒsayantassa dvÄ«hi sikkhÄ• padehi dve pÄ• cittiyÄ• ni hontÄ«â€™â€™ ti vadanti.
tÄ«supi ``imasmiá¹ƒ sikkhÄ• pade mÄ• tugÄ• massa visuá¹ƒ vuccamÄ• nattÄ• paá¹-hamas
á¹-hapetvÄ• avaseso anupasampanno nÄ• mÄ• â€™ ti purisasseva gahaá¹‡aá¹ƒ anucchav
ca yuttataraá¹ƒ.

yaÃ±ca \Be III 11/ idha __ ``paá¹-hamadivasepÄ«_ti __pi_-saddena catutthadivasepÄ«ti vut
tikÄ• raá¹‡aá¹ƒ vadanti, tampi akÄ• raá¹‡aá¹ƒ __pi_-saddo sampiá¹‡á¸• anatthoyevÄ• ti niy
avadhÄ• raá¹‡atthassaca sambhavato. sambhÄ• vane vÄ• __pi_-saddo daá¹-á¹-habbo. ter
tÄ• va Ä• patti, dutiyÄ• didivase kimeva vattabbanti imamatthaá¹ƒ dÄ«peti. sampiá¹‡á¸• ana
gayhamÄ• neiminÄ• va sikkhÄ• padena Ä• pajjitabbÄ• pattiyÄ• aÃ±Ã±asmimpi divase Ä• p
napaá¹-hamasikkhÄ• padena Ä• pajjitabbÄ• pattiyÄ• ti akÄ• raá¹‡ameva tanti daá¹-á¹-habb
pÄ• rÄ• jikavatthubhÅ«tÄ• pianupÄ• dinnapakkhe á¹-hitattÄ• sahaseyyÄ• pattiá¹ƒ na janetÄ
``atthaá¹…gate sÅ«riyemÄ• tugÄ• me nipanne bhikkhu nipajjatÄ«â€™â€™ ti vacanato divÄ
na hotiyevÄ• tidaá¹-á¹-habbaá¹ƒ. pÄ• cittiyavatthukasenÄ• sanaá¹ƒ, tattha mÄ• tugÄ• mena
sÅ«riyatthaá¹…gamanantiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

60-64__._ sattame gharaá¹ƒ nayatÄ«ti __gharaá¹‡Ä«, _ gharanÄ• yikÄ• . tenÄ• ha __ ``gha
__suá¹‡hÄ• _ti suá¹‡isÄ• . __na yakkhenÄ• _tiÄ• dÄ«naá¹ƒ ``aÃ±Ã±atrÄ• â€™â€™ ti iminÄ
gahetvÄ• á¹-hitena yakkhena vÄ• petena vÄ• tiracchÄ• nena vÄ• saddhiá¹ƒ á¹-hitÄ• yapi
__akkharÄ• ya desetÄ«_ti ettha ``chappaÃ±cavÄ• cato uttari `imaá¹ƒ padaá¹ƒbhÄ• sissÄ• n
vatvÄ• tiá¹-á¹-hati, Ä• pattiyevÄ• â€™â€™ ti vadanti.

<66> __ ``eko gÄ• thÄ• pÄ• do_ti idaá¹ƒ gÄ• thÄ• bandhameva sandhÄ• ya vuttaá¹ƒ, aÃ±Ã
vibhattiantapadamevagahetabbaâ€™â€™ nti vadanti. __ ``aá¹-á¹-hakathaá¹ƒ dhammapada
vÄ• _ti iminÄ• pi porÄ• á¹‡aá¹ƒ saá¹…gÄ«tiÄ• ruá¸·hameva aá¹-á¹-hakathÄ• di vuttaâ€™â€
aá¹-á¹-hakathÄ• dipÄ• á¹-haá¹ƒ á¹-hapetvÄ• damiá¸·Ä• dibhÄ• santarena \Ne III 11/ yathÄ•
vaá¹-á¹-ati. __padasodhamme vuttappabhedo_ti iminÄ• aÃ±Ã±attha anÄ• pattÄ«tidÄ«peti.
nisÄ«ditvÄ• _ti iriyÄ• pathaparivattananayena nÄ• nÄ• iriyÄ• pathenapi \Be III 12/ anÄ• patt
cepi dÄ«ghanikÄ• yaá¹ƒ kathetÄ«_ti yÄ• va naniá¹-á¹-hÄ• ti, tÄ• va punadivasepi katheti.

dutiyassa viÃ±Ã±Å«purisassa aggahaá¹‡aá¹ƒ __akiriyÄ• _. mÄ• tugÄ• mena saddhiá¹ƒ á¹-h
viÃ±Ã±Å«purisassaca upacÄ• ro aniyatesu vuttanayeneva gahetabbo. sesaá¹ƒ uttÄ• namev
dhammassachannaá¹ƒ vÄ• cÄ• naá¹ƒ upari desanÄ• , vuttalakkhaá¹‡o mÄ• tugÄ• mo, iriyÄ

viÃ±Ã±Å«purisÄ• bhÄ• vo, apaÃ±havissajjanÄ• ti imÄ• ni panettha paÃ±ca aá¹…gÄ• ni.

dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<77> aá¹-á¹-hame __antarÄ• _ti parinibbÄ• nasamayato aÃ±Ã±asmiá¹ƒ kÄ• le. __atikaá¸• á
bhante, kiá¹ƒ tumhehi adhigataâ€™â€™ nti evaá¹ƒ nippÄ«á¸·iyamÄ• nena. anatikaá¸• á¸• h
apucchite vÄ• tathÄ• rÅ«pe kÄ• raá¹‡e sati Ä• rocetuá¹ƒ vaá¹-á¹-atiyeva. teneva aÃ±Ã±ata
upavadito aÃ±Ã±ataro thero ``Ä• vuso, uparimaggatthÄ• ya vÄ• yÄ• maá¹ƒ mÄ• akÄ• si, kl
upavaditoâ€™â€™ ti Ä• ha. therena ca ``atthi te, Ä• vuso, imasmiá¹ƒ sÄ• sanepatiá¹-á¹-hÄ•
daharabhikkhu ``Ä• ma, bhante, sotÄ• panno ahaâ€™â€™ nti avoca. ``kÄ• rakoayaâ€™â€
amoghabhÄ• vadassanena samuttejanÄ• ya sampahaá¹ƒsanÄ• ya ca ariyÄ• attÄ• naá¹ƒ pa
__sutapariyattisÄ«laguá¹‡a_nti sutaguá¹‡aá¹ƒ pariyattiguá¹‡aá¹ƒ sÄ«laguá¹‡aÃ±ca. ummat
kÄ• raá¹‡aá¹ƒ vadantena khittacittavedanaá¹-á¹-Ä• nampi avacane kÄ• raá¹‡aá¹ƒ vuttamev
__iti_-saddena vÄ• Ä• diatthena khittacittavedanaá¹-á¹-e saá¹…gaá¹‡hÄ• ti. teneva vadati_
abhÄ• vÄ• â€™â€™ _ti. __diá¹-á¹-hisampannÄ• na_nti maggaphaladiá¹-á¹-hiyÄ• samannÄ
ummattakÄ• dibhÄ• vo natthi. jhÄ• nalÄ• bhino pana tasmiá¹ƒ sati jhÄ• nÄ• parihÄ• yanti, t
abhÅ«tÄ• rocanapaccayÄ• anÄ• patti vattabbÄ• , na bhÅ«tÄ• rocanapaccayÄ• . tenevÄ• h
``bhÅ«tÄ• rocanapaccayÄ• anÄ• patti na vattabbÄ• â€™â€™ _ti.

__pubbe avuttehÄ«_ti catutthapÄ• rÄ• jike avuttehi. idaÃ±ca sikkhÄ• padaá¹ƒ
paá¹‡á¹‡attiajÄ• nanavasenaacittakasamuá¹-á¹-hÄ• naá¹ƒ \Ne III 12/ hoti. ariyÄ• cettha paa
\Be III 13/ vÄ«tikkamaá¹ƒna karonti, puthujjanÄ• pana paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• pi vÄ«tikka
satthunoÄ• á¹‡Ä• vÄ«tikkamacetanÄ• ya balavaakusalabhÄ• vato jhÄ• nÄ• parihÄ• yantÄ«
ukkaá¹-á¹-haparicchedenaariyapuggale eva sandhÄ• ya __ ``kusalÄ• byÄ• katacittehi dvicitt
paá¹‡á¹‡attiá¹ƒajÄ• nantÄ• pana jhÄ• nalÄ• bhÄ« puthujjanÄ• vatthumhi lobhavasena aku
Ä• rocentÄ«tinatthi. idha dukkhavedanÄ• ya abhÄ• vato ``dvivedanaâ€™â€™ nti imassa an
__dvicitta_ntiidaá¹ƒ vuttanti evaá¹ƒ vÄ• ettha adhippÄ• yo gahetabbo. sesaá¹ƒ uttÄ• namev
uttarimanussadhammassabhÅ«tatÄ• , anupasampannassa Ä• rocanaá¹ƒ, taá¹…khaá¹‡avijÄ
imÄ• ni panettha cattÄ• riaá¹…gÄ• ni.

bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<78> navame __duá¹-á¹-hullasaddatthadassanattha_nti duá¹-á¹-hullasaddassa atthadassan
dassitesaddopi ``ayaá¹ƒ etesu atthesu vattatÄ«â€™â€™ ti dassitoyeva hoti. ``yaá¹ƒ yaá¹ƒ

duá¹-á¹-hullasaddenaabhidhÄ«yati, taá¹ƒ sabbaá¹ƒ dassetuá¹ƒ pÄ• rÄ• jikÄ• ni vuttÄ• nÄ«â
adhippÄ• yo. __tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• _ti tatra pÄ• á¸·iyaá¹ƒ ayaá¹ƒ vicÄ• raá¹‡Ä• , tat
pÄ• á¸·iaá¹-á¹-hakathÄ• su vÄ• ayaá¹ƒ vicÄ• raá¹‡Ä• . __tattha bhaveyyÄ• _ti tattha kassa
anupasampannassa duá¹-á¹-hullÄ• rocaneviya dukkaá¹-ena bhavitabbanti Ä• ha __ ``dukka
_ti. __akkosantopi dukkaá¹-aá¹ƒÄ• pajjeyyÄ• _ti omasavÄ• dena dukkaá¹-aá¹ƒ Ä• pajjeyya.
ajÄ• nantenapi aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒvacaneyeva á¹-hÄ• tabbanti dÄ«panatthaá¹ƒ
``aá¹-á¹-hakathÄ• cariyÄ• va ettha pamÄ• á¹‡aâ€™â€™ _nti vuttaá¹ƒ. punapiaá¹-á¹-hakath
daá¸·haá¹ƒ katvÄ• patiá¹-á¹-hapento __ ``iminÄ• pi cetaâ€™â€™ _ntiÄ• dimÄ• ha.

<80> ``aÃ±Ã±atra bhikkhusammutiyÄ• â€™â€™ ti vuttattÄ• sammuti atthÄ«ti gahetabbÄ• t
``idhavuttattÄ• yevÄ• â€™â€™ _tiÄ• di.

<82> __Ä• dito paÃ±ca sikkhÄ• padÄ• nÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni paÃ±ca sikkhÄ• pa
``sesÄ• nÄ«_tivikÄ• labhojanÄ• dÄ«ni paÃ±cÄ• â€™â€™ ti vadanti. keci pana \Be III 14/ ``Ä
sikkhÄ• padÄ• nÄ«ti sukkavissaá¹-á¹-hiÄ• dÄ«ni paÃ±cÄ• â€™â€™ ti vadanti, taá¹ƒ na gah
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni hi daseva sikkhÄ• padÄ• ni sÄ• maá¹‡erÄ• naá¹ƒ paÃ±Ã±attÄ• n

``atha \Ne III 13/ kho sÄ• maá¹‡erÄ• naá¹ƒ etadahosi `kati nu kho amhÄ• kaá¹ƒ sikkhÄ• pad
amhehisikkhitabbaâ€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkha
sikkhÄ• padÄ• ni, tesu ca sÄ• maá¹‡erehi sikkhituá¹ƒ, pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« a
tiÄ• di (Vin I 106).

tesaá¹ƒ paÃ±Ã±attesuyeva sikkhÄ• padesu duá¹-á¹-hullÄ• duá¹-á¹-hullavicÄ• raá¹‡Ä• kÄ• t
sukkavissaá¹-á¹-hiÄ• dÄ«nivisuá¹ƒ tesaá¹ƒ paÃ±Ã±attÄ• ni atthÄ«ti. atha bhikkhuno duá¹-á¹
sukkavissaá¹-á¹-hiÄ• dÄ«nianupasampannassa kiá¹ƒ nÄ• ma hontÄ«ti Ä• ha __ ``sukkaviss
ajjhÄ• cÄ• ro nÄ• mÄ• tivuttaâ€™â€™ _nti. iminÄ• pi cetaá¹ƒ siddhaá¹ƒ ``anupasampanna
duá¹-á¹-hullaá¹ƒnÄ• ma na hotÄ«â€™â€™ ti. ajjhÄ• cÄ• ro nÄ• mÄ• ti hi vadanto anupasam
sukkavissaá¹-á¹-hiÄ• dikevalaá¹ƒ ajjhÄ• cÄ• ro nÄ• ma hoti, na pana duá¹-á¹-hullo nÄ• ma a
``ajjhÄ• cÄ• ronÄ• mÄ• ti ca aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• akattabbarÅ«pattÄ• ca anupa
sukkavissaá¹-á¹-hiÄ• dÄ«nidaá¹‡á¸• akammavatthupakkhaá¹ƒ bhajanti, tÄ• ni ca aÃ±Ã±ass
avaá¹‡á¹‡akÄ• matÄ• ya Ä• rocentobhikkhu dukkaá¹-aá¹ƒ Ä• pajjatÄ«â€™â€™ ti vadanti. i
__anupasampanna_ggahaá¹‡ena sÄ• maá¹‡erasÄ• maá¹‡erÄ«sikkhamÄ• nÄ• naá¹ƒgahaá
uttÄ• nameva. antimavatthuá¹ƒ anajjhÄ• pannassa bhikkhuno savatthukosaá¹…ghÄ• diseso
Ä• rocanaá¹ƒ, bhikkhusammutiyÄ• abhÄ• voti imÄ• ni panettha tÄ«á¹‡iaá¹…gÄ• ni.

duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

84-86__._ dasame __ekindriya_nti ``kÄ• yindriyaá¹ƒ atthÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• v
__muá¹-á¹-hippamÄ• á¹‡Ä• _timuá¹-á¹-hinÄ• saá¹…gahetabbappamÄ• á¹‡Ä• . ettha kiÃ±cA
appapaá¹ƒsuÃ±ca \Be III 15/pathaviá¹ƒ vatvÄ• upaá¸• á¸• hapaá¹ƒsukÄ• pathavÄ« na vutt
paá¹‡á¹‡attivajjasikkhÄ• padesu sÄ• vasesapaÃ±Ã±attiyÄ• pisambhavato upaá¸• á¸• hapaá
pÄ• cittiyamevÄ• ti gahetabbaá¹ƒ. keci pana ``sabbacchannÄ• dÄ«suupaá¸• á¸• he dukkaá¹
dukkaá¹-aá¹ƒ yuttaâ€™â€™ nti vadanti, taá¹ƒ na yuttaá¹ƒ pÄ• cittiyavatthukaÃ±caanÄ• patt
pathaviá¹ƒ á¹-hapetvÄ• aÃ±Ã±issÄ• dukkaá¹-avatthukÄ• ya tatiyÄ• ya pathaviyÄ• abhÄ• v
vuttÄ• ``jÄ• tÄ• ca pathavÄ« ajÄ• tÄ• ca pathavÄ«â€™â€™ ti. tasmÄ• dvÄ«su aÃ±Ã±atar
vinayavinicchaye ca sampatte garukeyeva á¹-hÄ• tabbattÄ• na sakkÄ• \Ne III 14/ ettha anÄ
sabbacchannÄ• dÄ«su pana upaá¸• á¸• he dukkaá¹-aá¹ƒ yuttaá¹ƒ tatthatÄ• disassa dukkaá

__ ``pokkharaá¹‡iá¹ƒ khaá¹‡Ä• â€™â€™ ti vadati, vaá¹-á¹-atÄ«_ti ``imasmiá¹ƒ okÄ• seâ€™
vuttattÄ• vaá¹-á¹-ati. __ ``imaá¹ƒ valliá¹ƒ khaá¹‡Ä• â€™â€™ _ti vuttepi pathavÄ«khaá¹‡ana
pavattavohÄ• rattÄ• iminÄ• vasikkhÄ• padena Ä• patti, na bhÅ«tagÄ• mapÄ• tabyatÄ• ya.
__tanukakaddamo_tiudakamissakakaddamo. so ca udakagatikattÄ• vaá¹-á¹-ati. __omakacA
Å«nacÄ• tumÄ• saá¹ƒ. __ovaá¹-á¹-ha_nti devena ovaá¹-á¹-haá¹ƒ. __akatapabbhÄ• re_ti
avaá¸·aÃ±janaá¹-á¹-hÄ• nadassanatthaá¹ƒ vuttaá¹ƒ. tÄ• disehi vammikassa sabbhÄ• voti. _
mÅ«sikÄ• hi khaá¹‡itvÄ• bahikatapaá¹ƒsurÄ• si. __eseva nayo_ti omakacÄ• tumÄ• saovaá
attho.

__ekadivasampi na vaá¹-á¹-atÄ«_ti ovaá¹-á¹-haekadivasÄ• tikkantopi vikopetuá¹ƒ na vaá¹-á
``heá¹-á¹-hÄ• bhÅ«misambandhepica gokaá¹‡á¹-ake bhÅ«mito chinditvÄ• uddhaá¹ƒ á¹-hita
chinditvÄ• gahetuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti vadanti. sakaá¹-á¹-hÄ• ne atiá¹-á¹-hamÄ• naá
madditvÄ• chinditvÄ• Ä• loá¸·itakaddamampigahetuá¹ƒ vaá¹-á¹-ati. __tato_ti tato purÄ• á¹‡
__iá¹-á¹-hakaá¹ƒ gaá¹‡hÄ• mÄ«_tiÄ• di suddhacittaá¹ƒsandhÄ• ya vuttaá¹ƒ. __udakenÄ• _t
patanakaudakena. ``sace panaaÃ±Ã±attha paharitvÄ• patitena udakena temitaá¹ƒ hoti, vaá
vadanti. __uccÄ• letvÄ• _tiukkhipitvÄ• . __tena apadesenÄ• _ti tena lesena.

87-88__._ __avisayattÄ• _ \Be III 16/ __anÄ• pattÄ«_ti ettha sacepi nibbÄ• petuá¹ƒ sakkÄ•
suddhacittena dinnattÄ• ``dahatÅ«â€™â€™ ti sallakkhetvÄ• pi tiá¹-á¹-hati, anÄ• patti. __ov
paá¹-hamaá¹ƒ ovaá¹-á¹-haá¹ƒ pacchÄ• channaá¹ƒ. sesaá¹ƒ uttÄ• nameva. jÄ• tapathavÄ«,
khaá¹‡anakhaá¹‡Ä• panÄ• naá¹ƒ aÃ±Ã±ataranti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<89> senÄ• sanavaggassa \Ne III 15/ paá¹-hame __niggahetuá¹ƒ asakkonto_ti sandhÄ• ret
vacanena dÄ• rakassa tattha upanÄ«tabhÄ• vo tena ca diá¹-á¹-habhÄ• vo vuttoyevÄ• ti daá
bhikkhunÄ• taá¹ƒ rukkhaá¹ƒ chindituá¹ƒ Ä• raddhe tattha nibbattÄ• ekÄ• taruá¹‡aputtÄ• c
aá¹…kenÄ• dÄ• ya á¹-hitÄ• taá¹ƒ yÄ• ci ``mÄ• me sÄ• mi vimÄ• naá¹ƒ chindi, na sakkhiss
anÄ• vÄ• sÄ• vicarituâ€™â€™ nti. so ``ahaá¹ƒ aÃ±Ã±attha Ä«disaá¹ƒ rukkhaá¹ƒ nalabhiss
vacanaá¹ƒ nÄ• diyi. sÄ• ``imampi tÄ• va dÄ• rakaá¹ƒ oloketvÄ• oramissatÄ«â€™â€™ tipu
á¹-hapesi. so bhikkhu ukkhittaá¹ƒ pharasuá¹ƒ sandhÄ• retuá¹ƒ asakkontodÄ• rakassa bÄ• h
sayito vimÄ• ne sayito nÄ• ma hotÄ«ti katvÄ• vuttaá¹ƒ__ ``rukkhaá¹-á¹-hakadibbavimÄ• ne

__rukkhaá¹-á¹-hakadibbavimÄ• ne_ti ca sÄ• khaá¹-á¹-hakavimÄ• naá¹ƒ sandhÄ• ya vuttaá¹
nibbattaÃ±hivimÄ• naá¹ƒ rukkhapaá¹-ibaddhattÄ• __ ``rukkhaá¹-á¹-hakavimÄ• naâ€™â€™
sÄ• khaá¹-á¹-hakavimÄ• naá¹ƒ panasabbasÄ• khÄ• sannissitaá¹ƒ hutvÄ• tiá¹-á¹-hati. tattha
rukkhaá¹-á¹-hakavimÄ• naá¹ƒ hoti, taá¹ƒ yÄ• va rukkhassamÅ«lamattampi tiá¹-á¹-hati, tÄ• v
sÄ• khaá¹-á¹-hakavimÄ• naá¹ƒ pana sÄ• khÄ• su bhijjamÄ• nÄ• su tatthatattheva bhijjitvÄ•
sabbaá¹ƒ bhijjati, idampi ca vimÄ• naá¹ƒ sÄ• khaá¹-á¹-hakaá¹ƒ, tasmÄ• rukkhe chinne taá¹
vinaá¹-á¹-haá¹ƒ, teneva sÄ• devatÄ• bhagavato santikÄ• laddhe aÃ±Ã±asmiá¹ƒ vimÄ• ne
thanamÅ«leyeva chindÄ«_ti aá¹ƒsena saddhiá¹ƒ \Be III 17/bÄ• haá¹ƒ chindi. iminÄ• ca rukk
chijjanti, na cÄ• tumahÄ• rÄ• jikÄ• dÄ«naá¹ƒviya acchejjÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. __rukkh
rukkhapakatiyaá¹ƒ, rukkhasabhÄ• veti attho. rukkhÄ• naá¹ƒ viya chedanÄ• dÄ«su akuppana

__uppatita_nti uppannaá¹ƒ. __bhanta_nti dhÄ• vantaá¹ƒ. __vÄ• raye_ti niggaá¹‡heyya. idaá
yathÄ• nÄ• ma cheko sÄ• rathi ativegena dhÄ• vantaá¹ƒ rathaá¹ƒ niggahetvÄ• yathicchaka
puggalo uppannaá¹ƒ \Ne III 16/ kodhaá¹ƒ vÄ• raye niggaá¹‡hituá¹ƒ sakkoti, tamahaá¹ƒ sÄ•
pana rÄ• jauparÄ• jÄ• dÄ«naá¹ƒ rathasÄ• rathijano rasmiggÄ• ho nÄ• ma hoti, na uttamasÄ

dutiyagÄ• thÄ• ya pana ayamattho --- __yo_ti (Sn-a I 1) yo yÄ• diso khattiyakulÄ• vÄ• pabb
vÄ• pabbajito navo vÄ• majjhimo vÄ• thero vÄ• . __uppatita_ntiuddhamuddhaá¹ƒ patitaá¹
attho, uppannanti vuttaá¹ƒ hoti. __kodha_nti ``anatthaá¹ƒme caratÄ«ti Ä• ghÄ• to jÄ• yatÄ«
III 340; AN c 9.29) nayenasutte vuttÄ• naá¹ƒ navannaá¹ƒ, ``atthaá¹ƒ me na caratÄ«â€™â€™
tappaá¹-ipakkhato siddhÄ• naá¹ƒ navannamevÄ• tiaá¹-á¹-hÄ• rasannaá¹ƒ khÄ• á¹‡ukaá¹‡á
saddhiá¹ƒ ekÅ«navÄ«satiyÄ• Ä• ghÄ• tavatthÅ«naá¹ƒ aÃ±Ã±atarÄ• ghÄ• tavatthusambhav
vitthataá¹ƒ. __sappavisa_nti sappassa visaá¹ƒ. __ivÄ• _ti opammavacanaá¹ƒ. __i_-kÄ• ralo
vuttaá¹ƒ. __osadhehÄ«_ti agadehi. idaá¹ƒ vuttaá¹ƒhoti --- yathÄ• visatikicchako vejjo sappe
sabbaá¹ƒ kÄ• yaá¹ƒ pharitvÄ• á¹-hitaá¹ƒ visaá¹-aá¹ƒsappavisaá¹ƒ mÅ«lakhandhatacapatta

aÃ±Ã±atarehi, nÄ• nÄ• bhesajjehi payojetvÄ• katehivÄ• osadhehi khippameva vineyya, ev
Ä• ghÄ• tavatthunÄ• uppatitaá¹ƒ cittasantÄ• naá¹ƒbyÄ• petvÄ• á¹-hitaá¹ƒ kodhaá¹ƒ vinaya
tadaá¹…gavinayÄ• dÄ«su yena kenaci upÄ• yena vinetinÄ• dhivÄ• seti pajahati vinodeti bya
jahÄ• ti orapÄ• raá¹ƒ. so evaá¹ƒ kodhaá¹ƒ vinento bhikkhu yasmÄ• kodho tatiyamaggena s
orapÄ• rasaÃ±Ã±itÄ• nipaÃ±corambhÄ• giyasaá¹ƒyojanÄ• ni jahÄ• tÄ«ti. avisesena hi __pÄ
tasmÄ• orÄ• ni ca tÄ• ni saá¹ƒsÄ• rasÄ• garassa pÄ• rabhÅ«tÄ• ni cÄ• ti katvÄ• ``orapÄ• r

atha \Be III 18/ vÄ• yo uppatitaá¹ƒ vineti kodhaá¹ƒ visaá¹-aá¹ƒ sappavisaá¹ƒva osadhehi, so
sabbaso kodhaá¹ƒ vinetvÄ• anÄ• gÄ• miphale á¹-hito bhikkhu jahÄ• ti orapÄ• raá¹ƒ. tattha
__pÄ• ra_nti parattabhÄ• vo. oraá¹ƒ vÄ• cha ajjhattikÄ• niÄ• yatanÄ• ni, pÄ• raá¹ƒ cha bÄ•
oraá¹ƒ manussaloko, pÄ• raá¹ƒ devaloko. oraá¹ƒ kÄ• madhÄ• tu, pÄ• raá¹ƒ rÅ«pÄ• rÅ«pad
pÄ• raá¹ƒ arÅ«pabhavo. oraá¹ƒattabhÄ• vo, pÄ• raá¹ƒ attabhÄ• vasukhupakaraá¹‡Ä• ni. ev
catutthamaggena chandarÄ• gaá¹ƒpajahanto ``jahÄ• ti orapÄ• raâ€™â€™ nti vuccati. ettha
kÄ• marÄ• gassapahÄ«nattÄ• idhattabhÄ• vÄ• dÄ«su chandarÄ• go eva natthi, apica kho
vaá¹‡á¹‡appakÄ• sanatthaá¹ƒ sabbametaá¹ƒorapÄ• rabhedaá¹ƒ saá¹…gahetvÄ• tattha cha
orapÄ• raâ€™â€™ nti vuttaá¹ƒ.

idÄ• ni \Ne III 17/ tassatthassa vibhÄ• vanatthÄ• ya upamaá¹ƒ Ä• ha __ ``urago jiá¹‡á¹‡ami
purÄ• á¹‡aâ€™â€™ _nti. tattha urena gacchatÄ«ti __urago, _ sappassetaá¹ƒ adhivacanaá¹
ca akÄ• marÅ«pÄ«ca. kÄ• marÅ«pÄ«pi duvidho jalajo thalajo ca. jalajo jale eva kÄ• marÅ«p
thale__saá¹…khapÄ• lajÄ• take_ (J II 17.143 Ä• dayo) saá¹…khapÄ• lanÄ• garÄ• jÄ• viya.
so jajjarabhÄ• vena jiá¹‡á¹‡aá¹ƒ, cirakÄ• latÄ• ya purÄ• á¹‡aÃ±cÄ• ti saá¹…khaá¹ƒ gataá¹ƒ
jahantocatubbidhena jahati sajÄ• tiyaá¹ƒ á¹-hito jigucchanto nissÄ• ya thÄ• menÄ• ti. sajÄ•
sappajÄ• tidÄ«ghattabhÄ• vo. uragÄ• hi paÃ±casu á¹-hÄ• nesu sajÄ• tiá¹ƒ nÄ• tivattanti up
cutiyaá¹ƒvissaá¹-á¹-haniddokkamane sajÄ• tiyÄ• methunapaá¹-isevane jiá¹‡á¹‡atacÄ• pana
tacaá¹ƒjahati, tadÄ• sajÄ• tiyaá¹ƒyeva á¹-hatvÄ• jahati. sajÄ• tiyaá¹ƒ á¹-hitopi ca jigucchan
jigucchanto nÄ• ma yadÄ• upaá¸• á¸• haá¹-á¹-hÄ• ne mutto hoti, upaá¸• á¸• haá¹-á¹-hÄ• ne
naá¹ƒaá¹-á¹-Ä«yanto jahati, evaá¹ƒ jigucchantopi ca daá¹‡á¸• antaraá¹ƒ vÄ• mÅ«lantaraá¹ƒ
vÄ• nissÄ• ya jahati. nissÄ• ya jahantopi ca thÄ• maá¹ƒ janetvÄ• ussÄ• haá¹ƒ karitvÄ• vÄ•
vaá¹…kaá¹ƒnaá¹…guá¹-á¹-haá¹ƒ katvÄ• passasantova phaá¹‡aá¹ƒ karitvÄ• jahati. evaá¹ƒ
pakkamati.

evameva ayampi bhikkhu orapÄ• raá¹ƒ jahitukÄ• mo catubbidhena jahati sajÄ• tiyaá¹ƒ á¹-hi
thÄ• menÄ• ti. sajÄ• ti nÄ• ma bhikkhuno ``ariyÄ• ya jÄ• tiyÄ• jÄ• toâ€™â€™ ti (MN II 351)
tenevÄ• ha ``sÄ«le patiá¹-á¹-hÄ• ya \Be III 19/ naro sapaÃ±Ã±oâ€™â€™ ti (SN a I 23, 192).
sajÄ• tiyaá¹ƒ á¹-hito bhikkhu taá¹ƒ sakattabhÄ• vÄ• dibhedaá¹ƒorapÄ• raá¹ƒ jiá¹‡á¹‡apurÄ•
dukkhaá¹ƒ janentaá¹ƒ tattha tattha Ä• dÄ«navadassanena jigucchantokalyÄ• á¹‡amitte niss
adhimattasammÄ• vÄ• yÄ• masaá¹…khÄ• taá¹ƒ thÄ• maá¹ƒ janetvÄ• ``divasaá¹ƒ caá¹…ka

dhammehi cittaá¹ƒ parisodhetÄ«â€™â€™ ti (AN a III 16; a IV 37) vuttanayenarattindivaá¹ƒ c
ghaá¹-ento vÄ• yamanto urago viya vaá¹…kaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ pallaá¹…kaá¹ƒ Ä• bh
ayampi asithilaparakkamatÄ• ya vÄ• yamanto uragova phaá¹‡aá¹ƒ karitvÄ• ayampi Ã±Ä• á¹
uragova tacaá¹ƒ orapÄ• raá¹ƒ jahati, jahitvÄ• ca urago viyaohitataco yenakÄ• maá¹ƒ pakka
anupÄ• disesanibbÄ• nadhÄ• tudisaá¹ƒpakkamatÄ«ti.

<90> __bhavantÄ«_ti iminÄ• viruá¸·hamÅ«le nÄ«labhÄ• vaá¹ƒ Ä• pajjitvÄ• vaá¸• á¸• hamÄ
__ahuvu_nti iminÄ• pana vaá¸• á¸• hitvÄ• á¹-hite mahante rukkhagacchÄ• dike dasseti. __
vivaraá¹‡aá¹ƒ __ ``jÄ• yanti vaá¸• á¸• hantÄ«â€™â€™ _ti, __ahuvu_nti imassa __ ``jÄ• tÄ•
__rÄ• sÄ«_ti suddhaá¹-á¹-hakadhammasamÅ«ho. __bhÅ«tÄ• na_nti tathÄ• laddhasamaÃ±Ã
``bhÅ«tÄ• naá¹ƒ gÄ• moâ€™â€™ ti vuttepi avayavavinimuttassa \Ne III 18/ samudÄ• yassa
bhÅ«tasaÃ±Ã±itÄ• teyeva tiá¹‡arukkhalatÄ• dayo gayhanti. ``bhÅ«miyaá¹ƒ patiá¹-á¹-hahitvÄ
rukkhagacchÄ• dayodevatÄ• hi pariggayhanti, tasmÄ• bhÅ«tÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• na
tipi vadanti. __rukkhÄ• dÄ«na_nti __Ä• di_-saddena osadhigacchalatÄ• dayo veditabbÄ• .

nanu ca rukkhÄ• dayo cittarahitatÄ• ya na jÄ«vÄ• , cittarahitatÄ• ca paripphandÄ• bhÄ• va
visadisajÄ• tikabhÄ• vato catuyoniapariyÄ• pannato ca veditabbÄ• , vuá¸• á¸• hi pana
pavÄ• á¸·asilÄ• lavaá¹‡Ä• nampivijjatÄ«ti na tesaá¹ƒ jÄ«vabhÄ• ve kÄ• raá¹‡aá¹ƒ, visayagg
parikappanÄ• mattaá¹ƒ supanaá¹ƒviya ciÃ±cÄ• dÄ«naá¹ƒ, tathÄ• dohaá¸·Ä• dayo, tattha ka
chedanÄ• dipaccayÄ• pÄ• cittiyaá¹ƒvuttanti? samaá¹‡asÄ• ruppato taá¹ƒnivÄ• sasattÄ• nu
tenevÄ• ha __ ``jÄ«vasaÃ±Ã±inohi moghapurisÄ• manussÄ• rukkhasmiâ€™â€™ _ntiÄ• d

<91> ``mÅ«le jÄ• yantÄ«â€™â€™ tiÄ• dÄ«su attho upari attanÄ• vuccamÄ• nappakÄ• ren
sÄ«haá¸·aá¹-á¹-hakathÄ• yaá¹ƒvuttoti Ä• ha __ ``evaá¹ƒ santepi ... pe ... na samentÄ«â€™â
__vijÄ• ta_-saddo idha __vi_-saddalopaá¹ƒkatvÄ• niddiá¹-á¹-hoti Ä• ha __ ``vijÄ• tÄ• nÄ«â€
__vijÄ• ta_-saddo ca ``vijÄ• tÄ• itthÄ«â€™â€™ tiÄ• dÄ«suviya pasÅ«tavacanoti Ä• ha __ `
pasÅ«ti ca nÄ• mettha nibbattapaá¹‡á¹‡amÅ«latÄ• tiÄ• ha __ ``nibbattapaá¹‡á¹‡amÅ«lÄ• n
dÄ«peti ``nibbattapaá¹‡á¹‡amÅ«lÄ• ni bÄ«jÄ• nibhÅ«tagÄ• masaá¹…khameva gacchanti, te
bÄ«jajÄ• ta-saddo ruá¸·hÄ«vasena rukkhÄ• dÄ«supivattatÄ«â€™â€™ ti. purimasmiá¹ƒ atth
jÄ• tÄ• naá¹ƒ rukkhalatÄ• dÄ«naá¹ƒyeva bhÅ«tagÄ• matÄ• vuttÄ• .

__tÄ• ni dassento_ti tÄ• ni bÄ«jÄ• ni dassento. __mÅ«labÄ«ja_ntiÄ• dÄ«su mÅ«lameva bÄ
eseva nayo. __phaá¸·ubÄ«ja_nti pabbabÄ«jaá¹ƒ. paccayantarasamavÄ• yesadisaphaluppat
visesakÄ• raá¹‡abhÄ• vato viruhanasamatthe sÄ• raphale niruá¸·ho __bÄ«ja_-saddo. tadat
mÅ«lÄ• dÄ«supi kesuci pavattatÄ«ti mÅ«lÄ• dito nivattanatthaá¹ƒ ekena bÄ«jasaddenavise
``bÄ«jabÄ«jaâ€™â€™ _nti ``rÅ«parÅ«paá¹ƒ, dukkhadukkhaâ€™â€™ nti ca yathÄ• . __bÄ«
dassita_nti kÄ• riyopacÄ• rena kÄ• raá¹‡aá¹ƒ dassitanti dÄ«peti.

<92> __bÄ«je bÄ«jasaÃ±Ã±Ä«_ti ettha kÄ• raá¹‡Å«pacÄ• rena kÄ• riyaá¹ƒ vuttanti dassent
_tiÄ• dimÄ• ha. __bhÅ«tagÄ• maparimocanaá¹ƒ katvÄ• _ti bhÅ«tagÄ• mato mocetvÄ• , viy
bhÅ«tagÄ• mo nÄ• ma hotÄ«_ti bÄ«jÄ• ni ca tÄ• ni jÄ• tÄ• ni cÄ• ti vuttamatthaá¹ƒsandhÄ•
__yaá¹ƒ bÄ«ja_nti yaá¹ƒ nibbattapaá¹‡á¹‡amÅ«laá¹ƒ bÄ«jaá¹ƒ. __tasmiá¹ƒ bÄ«je_titasmiá¹
bÄ«je. ettha ca bÄ«jajÄ• ta-saddassa viya ruá¸·hÄ«vasena rukkhÄ• dÄ«subÄ«ja-saddassap
__yathÄ• ruta_nti yathÄ• pÄ• á¸·i.

__yattha katthacÄ«_ti mÅ«le agge majjhe vÄ• . __saÃ±cicca ukkhipituá¹ƒ na vaá¹-á¹-atÄ«_t
laggabhÄ• vaá¹ƒ jÄ• nantova udakato uá¹-á¹-hahati, ``taá¹ƒ uddharissÄ• mÄ«â€™â€™ ti sa
abhÄ• vatovaá¹-á¹-ati. __uppÄ• á¹-itÄ• nÄ«_ti uddhaá¹-Ä• ni. __bÄ«jagÄ• me saá¹…gahaá¹
parimocitattÄ• vuttaá¹ƒ. __anantaka_-ggahaá¹‡ena sÄ• sapamattikÄ• gahitÄ• . nÄ• maÃ±h
\Be III 21/. mÅ«lapaá¹‡á¹‡Ä• naá¹ƒ asampuá¹‡á¹‡attÄ• __ ``asampuá¹‡á¹‡abhÅ«tagÄ• mo
__abhÅ«tagÄ• mamÅ«lattÄ• _ti ettha bhÅ«tagÄ• mo mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etassÄ• ti bh
bhÅ«tagÄ• massavÄ• mÅ«laá¹ƒ kÄ• raá¹‡anti bhÅ«tagÄ• mamÅ«laá¹ƒ. bÄ«jagÄ• mo hi nÄ
bhÅ«tagÄ• massaca kÄ• raá¹‡aá¹ƒ hoti, ayaá¹ƒ pana tÄ• diso na hotÄ«ti ``abhÅ«tagÄ• mam
tatraá¹-á¹-hakattÄ• vuttaá¹ƒ __ ``so bÄ«jagÄ• mena saá¹…gahitoâ€™â€™ _ti. idaÃ±ca ``ab
tiettha paá¹-hamaá¹ƒ vuttaatthasambhavato vuttaá¹ƒ. kiÃ±cÄ• pi hi tÄ• lanÄ• á¸·ikerÄ• dÄ«m
uddhaá¹ƒavaá¸• á¸• hanato bhÅ«tagÄ• massa kÄ• raá¹‡aá¹ƒ na hoti, tathÄ• pi
bhÅ«tagÄ• masaá¹…khyupagatanibbattapaá¹‡á¹‡amÅ«labÄ«jato sambhÅ«tattÄ• bhÅ«tagÄ
bÄ«jagÄ• mena saá¹…gahaá¹ƒ gacchati.

__ ``aá¹…kure hariteâ€™â€™ _ti vatvÄ• tameva vibhÄ• veti __ ``nÄ«lapaá¹‡á¹‡avaá¹‡á¹‡e
nÄ«lapaá¹‡á¹‡assavaá¹‡á¹‡asadise vaá¹‡á¹‡e jÄ• teti attho. ``nÄ«lavaá¹‡á¹‡e jÄ• teâ€™â€™
gahetabbo. __amÅ«lakabhÅ«tagÄ• mesaá¹…gahaá¹ƒ gacchatÄ«_ti nÄ• á¸·ikerassa Ä• veá
``pÄ• nÄ«yaghaá¹-Ä• dÄ«naá¹ƒ bahisevÄ• lo udake aá¹-á¹-hitattÄ• bÄ«jagÄ• mÄ• nulomat
ti vadanti. __kaá¹‡á¹‡akampiabbohÄ• rikamevÄ• _ti nÄ«lavaá¹‡á¹‡ampi abbohÄ• rikameva
silÄ• yasambhÅ«tÄ• ekÄ• sugandhajÄ• ti. __ ``rukkhattacaá¹ƒ vikopetÄ«_ti vuttattÄ• rukk
chattakaá¹ƒ rukkhattacaá¹ƒ avikopetvÄ• matthakato chinditvÄ• gahetuá¹ƒ vaá¹-á¹-atÄ«â€™
__rukkhato muccitvÄ• tiá¹-á¹-hatÄ«_ti ettha ``yadipi kiÃ±cimattaá¹ƒ rukkhe allÄ«nÄ• hutvÄ•
rukkhato gayhamÄ• no pana rukkhacchaviá¹ƒ na vikopeti, vaá¹-á¹-atÄ«â€™â€™ ti vadanti.
vaá¹-á¹-atÄ«_ti etthÄ• pi rukkhattacaá¹ƒ avikopetvÄ• matthakato tacchetvÄ• gahetuá¹ƒvaá
veditabbaá¹ƒ. __hatthakukkuccenÄ• _ti hatthÄ• naá¹ƒ asaá¹ƒyatabhÄ• vena, hatthacÄ• pall
__pÄ• nÄ«yaá¹ƒ na vÄ• setabba_nti idaá¹ƒ attano atthÄ• ya nÄ• mitaá¹ƒ sandhÄ• ya vuttaá
anupasampannassa atthÄ• ya nÄ• mite pana pacchÄ• tato labhitvÄ• na vÄ• setabbanti \N
``yesaá¹ƒ rukkhÄ• naá¹ƒ sÄ• khÄ• ruhatÄ«_ti vuttattÄ• yesaá¹ƒ sÄ• khÄ• na ruhati, tattha
kappiyakaraá¹‡akiccaá¹ƒnatthÄ«â€™â€™ ti vadanti.

<93> __paÃ±cahi_ \Be III 22/ __samaá¹‡akappehÄ«_ti paÃ±cahi samaá¹‡avohÄ• rehi. kiÃ±

phuá¹-á¹-hamattena nakhÄ• dÄ«hi vilikhanamattena ca aviruá¸·hÄ«dhammatÄ• na hoti, tat
samaá¹‡Ä• naá¹ƒ kappatÄ«ti aggiparijitÄ• dayo samaá¹‡avohÄ• rÄ• nÄ• ma jÄ• tÄ• , tasm
karaá¹‡abhÅ«tehi phalaá¹ƒ paribhuÃ±jituá¹ƒ anujÄ• nÄ• mÄ«ti adhippÄ• yo. abÄ«janibbaá¹
samaá¹‡Ä• naá¹ƒ kappantÄ«ti paÃ±Ã±attapaá¹‡á¹‡attibhÄ• vato samaá¹‡avohÄ• rÄ• iccev
aggiparijitÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ kappiyabhÄ• vatoyeva paÃ±cahi samaá¹‡akappiyab
phalaá¹ƒ paribhuÃ±jituá¹ƒ anujÄ• nÄ• mÄ«ti evamettha adhippÄ• yo veditabbo. __aggipariji
``paricitaâ€™â€™ ntipi paá¹-hanti. __abÄ«jaá¹ƒ_ nÄ• ma taruá¹‡ambaphalÄ• di. __nibbaá¹
nÄ• maambapanasÄ• di, yaá¹ƒ bÄ«jaá¹ƒ nibbaá¹-á¹-etvÄ• visuá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ
``kappiyaâ€™â€™ ntivatvÄ• va kÄ• tabba_nti yo kappiyaá¹ƒ karoti, tena kattabbÄ• kÄ• rass
bhikkhunÄ• avuttepi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti na gahetabbaá¹ƒ. puna ``kappiyaá¹ƒ kÄ• retab
kÄ• rÄ• panassapaá¹-hamameva kathitattÄ• bhikkhunÄ• ``kappiyaá¹ƒ karohÄ«â€™â€™ ti
``kappiyaâ€™â€™ ntivatvÄ• aggiparijitÄ• di kÄ• tabbanti gahetabbaá¹ƒ. ``kappiyanti vacan
kÄ• yacibhÄ• sÄ• ya vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``kappiyanti vatvÄ• va kÄ• ta
paá¹-hamaá¹ƒ ``kappiyaâ€™â€™ nti vatvÄ• pacchÄ• aggiÄ• dinÄ• phusanÄ• di kÄ• tabba
``paá¹-hamaá¹ƒaggiá¹ƒ nikkhipitvÄ• nakhÄ• dinÄ• vÄ• vijjhitvÄ• taá¹ƒ anuddharitvÄ• va `
vattumpivaá¹-á¹-atÄ«â€™â€™ ti vadanti.

__ekasmiá¹ƒ bÄ«je vÄ• _tiÄ• dÄ«su ``ekaá¹ƒyeva kÄ• remÄ«ti adhippÄ• ye satipi ekÄ• bad
hotÄ«â€™â€™ ti vadanti. __dÄ• ruá¹ƒ vijjhatÄ«_ti ettha ``jÄ• nitvÄ• pi vijjhativÄ• vijjhÄ• pe
vaá¹-á¹-atiyevÄ• â€™â€™ ti vadanti. __bhattasitthe vijjhatÄ«_ti etthÄ• pi esevanayo. __ ``ta
vaá¹-á¹-atÄ«_ti rajjuÄ• dÄ«naá¹ƒ bhÄ• janagatikattÄ• â€™â€™ ti vadanti. __maricapakkÄ•
bhattasitthasambandhavasena ekÄ• baddhatÄ• veditabbÄ• , naphalÄ• naá¹ƒyeva aÃ±Ã±a
__bhindÄ• petvÄ• kappiyaá¹ƒ kÄ• rÄ• petabba_nti bÄ«jatomuttassa kaá¹-Ä• hassa bhÄ• ja

__nikkhÄ• metu_nti taá¹ƒ bhikkhuá¹ƒ nikkhÄ• metuá¹ƒ. ``sace etassa anulomaâ€™â€™ nti
senÄ• sanarakkhaá¹‡atthÄ• yaanuÃ±Ã±Ä• tampi paá¹-aggidÄ• nÄ• diá¹ƒ attanÄ• pi kÄ• tuá
ettakeneva idampietassa anulomanti evamadhippÄ• yo siyÄ• . paá¹-aggidÄ• naá¹ƒ parittaka
parassavÄ• \Ne III 21/ senÄ• sanarakkhaá¹‡atthÄ• ya vaá¹-á¹-atiyeva. tasmÄ• sace tassa
anulomaá¹ƒ siyÄ• , attanona vaá¹-á¹-ati, aÃ±Ã±assa vaá¹-á¹-atÄ«ti ayaá¹ƒ viseso kuto labbh
``attano na vaá¹-á¹-ati ... pe ... na sakkÄ• laddhuâ€™â€™ _nti. sesamettha uttÄ• nameva.
bhÅ«tagÄ• masaÃ±Ã±itÄ• , vikopanaá¹ƒvÄ• vikopÄ• panaá¹ƒ vÄ• ti imÄ• ni panettha tÄ«á¹

bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ•

94-98__._ dutiye __aÃ±Ã±aá¹ƒ vacana_nti yaá¹ƒ codakena cuditakassa dosavibhÄ• vanava
tato aÃ±Ã±eneva vacanena paá¹-icarati. atha vÄ• __aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«_ti a

kÄ• raá¹‡enaaÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icaratÄ«ti evamettha attho veditabbo, yaá¹ƒ co
dosavibhÄ• vanakÄ• raá¹‡aá¹ƒvuttaá¹ƒ, tato aÃ±Ã±ena codanÄ• ya amÅ«lakabhÄ• vadÄ«p
paá¹-icaratÄ«ti vuttaá¹ƒ hoti. __paá¹-icaratÄ«_ti ca paá¹-icchÄ• danavasena carati, pavattat
paá¹-icchÄ• danattho eva vÄ• __carati_-saddoanekatthattÄ• dhÄ• tÅ«naá¹ƒ. tenÄ• ha __ `
_ti. __ko Ä• panno_tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ codanaá¹ƒ avissajjetvÄ• vikkhepÄ• pajjanavas
paá¹-icaraá¹‡aá¹ƒ dassitaá¹ƒ. aparampi pana codanaá¹ƒ vissajjetvÄ• bahiddhÄ• kathÄ• ap
pÄ• á¸·imuttakaá¹ƒ aÃ±Ã±enaÃ±Ã±aá¹ƒpaá¹-icaraá¹‡aá¹ƒ veditabbaá¹ƒ. ``itthannÄ• maá¹ƒ
ti puá¹-á¹-ho ``pÄ• á¹-aliputtaá¹ƒgatomhÄ«â€™â€™ ti vatvÄ• puna ``na tava pÄ• á¹-aliputta
Ä• pattiá¹ƒ pucchÄ• mÄ• â€™â€™ tivutte ``tato rÄ• jagahaá¹ƒ gatomhÄ«â€™â€™ ti vatvÄ•
brÄ• hmaá¹‡agahaá¹ƒ vÄ• , Ä• pattiá¹ƒÄ• pannosÄ«â€™â€™ ti vutte ``tattha me sÅ«karam
ntiÄ• dÄ«ni vatvÄ• va kathaá¹ƒ bahiddhÄ• vikkhipantopi hi ``aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icara
gacchati.

yadetaá¹ƒ aÃ±Ã±ena aÃ±Ã±aá¹ƒ paá¹-icaraá¹‡avasena pavattavacanaá¹ƒ, tadeva pucchita
aÃ±Ã±aá¹ƒ vadatÄ«ti__aÃ±Ã±avÄ• daka_nti Ä• ha __ ``aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡a
__tuá¹‡hÄ«bhÅ«tassetaá¹ƒnÄ• ma_nti tuá¹‡hÄ«bhÄ• vassetaá¹ƒ nÄ• maá¹ƒ, ayameva vÄ•
Ä• ropetÅ«_tiaÃ±Ã±avÄ• dakakammaá¹ƒ Ä• ropetu, aÃ±Ã±avÄ• dakattaá¹ƒ \Be III 24/ vÄ•
Ä• ropetÅ«ti attho. __vihesakaá¹ƒ Ä• ropetÅ«_ti etthÄ• pi vihesakakammaá¹ƒvihesakabhÄ•
evamattho daá¹-á¹-habbo.

anÄ• ropite aÃ±Ã±avÄ• dake vuttadukkaá¹-aá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gataaÃ±Ã±enaÃ±Ã±aá¹ƒp
III 22/. aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatena pana pÄ• á¸·imuttakaaÃ±Ã±enaÃ±Ã±aá¹ƒpaá¹-icar
aÃ±Ã±avÄ• dakemusÄ• vÄ• dena pÄ• cittiyaá¹ƒ, Ä• ropite iminÄ• va pÄ• cittiyanti veditabba
aÃ±Ã±avÄ• dake musÄ• vÄ• dena iminÄ• ca pÄ• cittiyadvayaá¹ƒ hotÄ«â€™â€™ ti vadanti
gahetabbaá¹ƒ. yÄ• sÄ• Ä• dikammikassa anÄ• patti vuttÄ• , sÄ• pi
pÄ• á¸·iyaá¹ƒÄ• gataaÃ±Ã±enaÃ±Ã±aá¹ƒpaá¹-icaraá¹‡avasena vuttÄ• ti daá¹-á¹-habbÄ• , in
anÄ• pattidassanatthaá¹ƒvÄ• . sesaá¹ƒ uttÄ• nameva. dhammakammena Ä• ropitatÄ• , Ä• p
anuyuÃ±jiyamÄ• natÄ• , chÄ• detukÄ• matÄ• ya aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡aá¹ƒ vÄ
panettha tÄ«á¹‡i aá¹…gÄ• ni.

aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

<103> tatiye dhÄ• tupÄ• á¹-he __jhe_-saddo cintÄ• yaá¹ƒ paá¹-hitoti Ä• ha __ ``lÄ• makato
_tiÄ• di. ayameva ca anekatthattÄ• dhÄ• tÅ«naá¹ƒ olokanatthopi hotÄ«ti daá¹-á¹-habbaá¹ƒ
vÄ• cetÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 46) viya ``chandÄ• yÄ• â€™â€™ ti liá¹…gavipallÄ• s
``chandenÄ• â€™â€™ _ti.

<105> __yena vacanenÄ• _ti yena ``chandÄ• ya itthannÄ• mo idaá¹ƒ nÄ• ma karotÄ«â€™â
khiyyantÄ«_ti yena ``chandÄ• ya itthannÄ• moâ€™â€™ tiÄ• divacanena tattha tattha bhikkh
á¹-hatvÄ• avaá¹‡á¹‡aá¹ƒ pakÄ• senti.

<106> __aÃ±Ã±aá¹ƒ anupasampannaá¹ƒ ujjhÄ• petÄ«_ti aÃ±Ã±ena anupasampannena ujjh
santike khiyyatÄ«_ti tassa anupasampannassa santike \Be III 25/ taá¹ƒ saá¹…ghenasamma
khiyyati, avaá¹‡á¹‡aá¹ƒ vadanto vÄ• pakÄ• seti. __anupasampannaá¹ƒ saá¹…ghenasamm
sammatoti vutto. tenÄ• ha __ ``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. yasmÄ• ujjhÄ• panaá¹ƒ khiy
pavattaá¹ƒ, tasmÄ• Ä• dikammikassa anÄ• pattÄ«tipÄ• cittiyaá¹-á¹-hÄ• ne dukkaá¹-aá¹-á¹-h
anÄ• pattidassanatthaá¹ƒ vuttanti gahetabbaá¹ƒ. evaÃ±cakatvÄ• ujjhÄ• pentassa khiyyanta
dve Ä• pattiyo hontÄ«ti Ä• pannaá¹ƒ. atha vÄ• Ä«disaá¹ƒ sikkhÄ• padaá¹ƒ musÄ• vÄ• dato
gahetabbaá¹ƒ. sesamettha uttÄ• nameva. dhammakammena sammatatÄ• , upasampannat
23/, tassa avaá¹‡á¹‡akÄ• matÄ• , yassa santikevadati, tassa upasampannatÄ• , ujjhÄ• pana
imÄ• ni panettha cha aá¹…gÄ• ni.

ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

108-110__._ catutthe __himavassenÄ• _ti himameva vuttaá¹ƒ. __apaÃ±Ã±Ä• te_ti appatÄ«
``maá¹‡á¸• ape vÄ• rukkhamÅ«le vÄ• ti vacanato vivaá¹-aá¹…gaá¹‡epi nikkhipituá¹ƒ vaá¹-á
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __gocarappasutÄ• _ti gocaraá¹-á¹-hÄ• naá¹ƒ paá¹-ipannÄ• .
iminÄ• vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ cepi devo na vassati, paá¹-ikkhittamevÄ• ti Ä• ha__
vacanato ... pe ... nikkhipituá¹ƒ na vaá¹-á¹-atiyevÄ• â€™â€™ _ti. tattha __cattÄ• romÄ• se_
cattÄ• ro mÄ• se. __avassikasaá¹…kete_ti iminÄ• anuÃ±Ã±Ä• tepi aá¹-á¹-hamÄ• se yattha
aparepi cattÄ• ro mÄ• sÄ• paá¹-ikkhittÄ• ti Ä• ha __ ``avassikasaá¹…ketetivacanatoâ€™â€
dÄ«peti ``yasmiá¹ƒ dese hemante devo vassati, tatthaaá¹-á¹-ha mÄ• se paá¹-ikkhipitvÄ• ca
anuÃ±Ã±Ä• tÄ• . yattha pana vassÄ• neyeva vassati, tattha cattÄ• ro mÄ• se paá¹-ikkhipitv
anuÃ±Ã±Ä• tÄ• â€™â€™ ti.

iminÄ• va nayena majjhimapadese yattha hemante himavassaá¹ƒ vassati, tatthÄ• pi aá¹-á¹-
paá¹-ikkhittÄ• tiveditabbÄ• . tasmÄ• vassÄ• nakÄ• le pakatiajjhokÄ• se ovassakamaá¹‡á¸•
santharituá¹ƒna vaá¹-á¹-ati, hemantakÄ• le pakatiajjhokÄ• se ovassakamaá¹‡á¸• apÄ• dÄ«s
III 26/kho yattha himavassena senÄ• sanaá¹ƒ na temati, gimhakÄ• lepi pakatiajjhokÄ• sÄ• c
taÃ±ca kho akÄ• lameghÄ• dassane, kÄ• kÄ• dÄ«naá¹ƒ nibaddhavÄ• sarukkhamÅ«le pana
evamettha vinicchayo veditabbo.

imaÃ±ca pana atthavisesaá¹ƒ gahetvÄ• bhagavatÄ• paá¹-hamameva sikkhÄ• padaá¹ƒ paÁ
anupaÃ±Ã±attina vuttÄ• . teneva hi __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh
paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``iti yattha ca yadÄ• ca santha
taá¹ƒ sabbamidha ajjhokÄ• sasaá¹…khameva gataâ€™â€™ nti. atha vÄ• avisesena ajjhok
santharaá¹‡asantharÄ• panÄ• ni paá¹-ikkhipitvÄ• ``Ä«dise kÄ• leÄ«dise ca padese á¹-hape
anujÄ• nanamatteneva alanti na sikkhÄ• pade \Ne III 24/ visuá¹ƒ anupaÃ±Ã±attiuddhaá¹-Ä•
__parivÄ• re_ (Vin V 65-67) pana imasseva sikkhÄ• padassa anurÅ«pavasenapaÃ±Ã±attat
anupaÃ±Ã±attÄ«â€™â€™ ti vuttaá¹ƒ.

navavÄ• yimo sÄ«ghaá¹ƒ na nassatÄ«ti Ä• ha __ ``navavÄ• yimo vÄ• â€™â€™ _ti. __onad
__ukkaá¹-á¹-haabbhokÄ• siko_ti idaá¹ƒ tassa parivitakkadassanamattaá¹ƒ, ukkaá¹-á¹-haabb
cÄ«varakuá¹-i na vaá¹-á¹-atÄ«ti natthi. __kÄ• yÄ• nugatikattÄ• _ti bhikkhuno tattheva sannih
vuttaá¹ƒ. iminÄ• ca tasmiá¹ƒyeva kÄ• le anÄ• patti vuttÄ• , cÄ«varakuá¹-ito nikkhamitvÄ• p
gacchantassa piá¹‡á¸• Ä• ya pavisantassapi Ä• pattiyeva. ``yasmÄ• pana dÄ• yakehi dÄ• n
kambalaá¹ƒ `pÄ• dapuÃ±chaniá¹ƒ katvÄ• paribhuÃ±jathÄ• â€™ ti dinnaá¹ƒ tatheva paribhu
tasmÄ• `imaá¹ƒ maÃ±capÄ«á¹-hÄ• disenÄ• sanaá¹ƒ abbhokÄ• sepi yathÄ• sukhaá¹ƒ parib
dinnaá¹ƒ ce, sabbasmimpi kÄ• le abbhokÄ• se nikkhipituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadant
ettha ``yo bhikkhu imaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• vasati, tassa dethÄ• â€™â€™ tivatvÄ•

__valÄ• hakÄ• naá¹ƒ anuá¹-á¹-hitabhÄ• vaá¹ƒ sallakkhetvÄ• _ti iminÄ• ca gimhÄ• nepi meg
maÃ±capÄ«á¹-hÄ• diá¹ƒyaá¹ƒkiÃ±ci senÄ• sanaá¹ƒ ajjhokÄ• se nikkhipituá¹ƒ na vaá¹-á¹-atÄ
veditabbaá¹ƒ. __ ``pÄ• daá¹-á¹-hÄ• nÄ• bhimukhÄ• _ti nisÄ«dantÄ• naá¹ƒ pÄ• dapatanaá¹-
keci. ``sammajjantassapÄ• daá¹-á¹-hÄ• nÄ• bhimukhaâ€™â€™ nti apare. ``bahi vÄ• lukÄ• y
pÄ• daá¹-á¹-hÄ• nÄ• bhimukhÄ• vÄ• likÄ• haritabbÄ• ti vuttaâ€™â€™ nti eke \Be III 27/. __
gahetvÄ• bahi chaá¹-á¹-etabba_ntiiminÄ• kacavaraá¹ƒ chaá¸• á¸• essÄ• mÄ«ti vÄ• likÄ• n
dÄ«peti.

<111> __anto saá¹ƒveá¹-hetvÄ• baddha_nti erakapattÄ• dÄ«hi veá¹‡iá¹ƒ katvÄ• tÄ• ya ve
vitthataá¹-á¹-hÄ• nesu bahuá¹ƒ veá¹-hetvÄ• tato paá¹-á¹-hÄ• ya yÄ• va majjhaá¹-á¹-hÄ• naá
Ä• kaá¸• á¸• hanavasenaveá¹-hetvÄ• majjhe saá¹…khipitvÄ• tiriyaá¹ƒ tattha tattha bandhit
labhitvÄ• _tigacchÄ• ti vuttavacanena kappaá¹ƒ labhitvÄ• . therassa hi Ä• á¹‡attiyÄ• gacch
__purimanayenevÄ• _ti ``nisÄ«ditvÄ• sayaá¹ƒ gacchantoâ€™â€™ tiÄ• dinÄ• pubbe vuttan
gacchatÄ«_ti taá¹ƒ maggaá¹ƒ atikkamitvÄ• aÃ±Ã±attha gacchati. leá¸• á¸• upÄ• tupacÄ• ra
``pÄ• duddhÄ• rena kÄ• retabboâ€™â€™ _ti vuttaá¹ƒ, aÃ±Ã±attha gacchantassa paá¹-ham
dutiyapÄ• duddhÄ• re pÄ• cittiyanti attho. __pÄ• katikaá¹ƒ akatvÄ• _ti appaá¹-isÄ• metvÄ• .
antarantarÄ• sannipÄ• te.

__Ä• vÄ• sikÄ• naá¹ƒyeva palibodho_ti ettha Ä• gantukehi Ä• gantvÄ• kiÃ±ci avatvÄ• tatth

Ä• vÄ• sikÄ• naá¹ƒyeva palibodhoti adhippÄ• yo. __mahÄ• paccarivÄ• de_ pana ``aÃ±Ã±es
idaá¹ƒ amhÄ• kanti vatvÄ• vÄ• avatvÄ• vÄ• nisinnesÅ«tiadhippÄ• yo. __mahÄ• aá¹-á¹-ha
ti pÄ• cittiyameva vuttaá¹ƒ. __mahÄ• paccariyaá¹ƒ_pana santharaá¹‡asantharÄ• pane sati
anÄ• á¹‡attiyÄ• paÃ±Ã±attattÄ• dukkaá¹-aá¹ƒvuttaá¹ƒ. ``idaá¹ƒ ussÄ• rakassa, idaá¹ƒ dha
visuá¹ƒ paÃ±Ã±attattÄ• anÄ• á¹‡attiyÄ• paÃ±Ã±attepi pÄ• cittiyeneva bhavitabbanti adhipp
Ä• gantvÄ• nisinne tassapalibodhoâ€™â€™ ti vuttaá¹ƒ. keci pana vadanti ``anÄ• á¹‡attiyÄ
dhammakathikassaanuá¹-á¹-hÄ• panÄ«yattÄ• pÄ• cittiyena bhavitabbaá¹ƒ, Ä• gantukassa
vuá¸• á¸• hatarehiuá¹-á¹-hÄ• petabbattÄ• dukkaá¹-aá¹ƒ vuttaâ€™â€™ nti.

<112> __bhÅ«miyaá¹ƒ attharitabbÄ• _ti cimilikÄ• ya sati tassÄ• upari, asati suddhabhÅ«mi
__sÄ«hacammÄ• dÄ«naá¹ƒ pariharaá¹‡eyeva paá¹-ikkhepo veditabbo_ti iminÄ• ---

``na \Be III 28/, bhikkhave, mahÄ• cammÄ• ni dhÄ• retabbÄ• ni sÄ«hacammaá¹ƒ byagghac
dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 255) ---

evaá¹ƒ vuttÄ• ya __khandhakapÄ• á¸·iyÄ• _ adhippÄ• yaá¹ƒ vibhÄ• veti. idaá¹ƒ vuttaá¹ƒ ho
paÃ±Ã±attÄ• ni honti, bahipi maÃ±ce paÃ±Ã±attÄ• ni hontÄ«â€™â€™ ti imasmiá¹ƒ vatthus
paÃ±Ã±attattÄ• maÃ±capÄ«á¹-hesu attharitvÄ• paribhogoyeva paá¹-ikkhitto, bhÅ«matthara
appaá¹-ikkhittoti. yadi evaá¹ƒ ``pariharaá¹‡eyeva paá¹-ikkhepoâ€™â€™ ti idaá¹ƒkasmÄ• vu
``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ pÄ• sÄ• daparibhogaâ€™â€™ nti (Vin II 320) vacana
senÄ• sanaparibhogavasena niyamitaá¹ƒ suvaá¹‡á¹‡aghaá¹-Ä• dikaá¹ƒparibhuÃ±jituá¹ƒ vaa
attano santakaá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati, evamidaá¹ƒ bhÅ«mattharaá¹‡ava
paribhuÃ±jiyamÄ• nampi attano santakaá¹ƒ katvÄ• taá¹ƒ taá¹ƒ vihÄ• raá¹ƒharitvÄ• paribhu
vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ ``pariharaá¹‡eyeva paá¹-ikkhepo veditabboâ€™â€™ tivuttaá
__dÄ• rumayapÄ«á¹-ha_nti phalakamayameva pÄ«á¹-haá¹ƒ vuttaá¹ƒ. __pÄ• dakathalika_nt
adhotapÄ• daá¹-á¹-hapanakaá¹ƒ. __ajjhokÄ• se rajanaá¹ƒ pacitvÄ• ... pe ... paá¹-isÄ• meta
asati rajanakammeniá¹-á¹-hite paá¹-isÄ• metabbaá¹ƒ.

<113> __ ``bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ• lajjÄ« hotÄ«_ti vuttattÄ• alajji
na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __otÄ• pento gacchatÄ«_ti ettha ``kiÃ±cÄ• pi `ettakaá¹ƒ
nti paricchedo natthi, tathÄ• pi leá¸• á¸• upÄ• taá¹ƒ atikkamma nÄ• tidÅ«raá¹ƒgantabbaâ€™
sesamettha \Ne III 26/ uttÄ• nameva. maÃ±cÄ• dÄ«naá¹ƒ saá¹…ghikatÄ• , vuttalakkhaá¹‡e
santharÄ• panaá¹ƒ vÄ• , apalibuddhatÄ• , Ä• padÄ• ya abhÄ• vo, leá¸• á¸• upÄ• tÄ• tikkam
aá¹…gÄ• ni.

__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•
gaccheyyÄ• _tiettha ``yo bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ• lajjÄ« hoti, attan
maÃ±Ã±ati, tathÄ• rÅ«paá¹ƒ anÄ• pucchitvÄ• taá¹ƒ senÄ• sanaá¹ƒ tassa aniyyÄ• tetvÄ• n

thÄ• mamajjhimassa purisassa leá¸• á¸• upÄ• taá¹ƒ atikkameyya, ekena pÄ• dena leá¸• á¸•
dutiyapÄ• dÄ• tikkame pÄ• cittiyaâ€™â€™ nti vatvÄ• aá¹…gesupi nirapekkhatÄ• ya saddh
vuttÄ• ni. pÄ• á¸·iyaá¹ƒ pana aá¹-á¹-hakathÄ• yaÃ±ca ``nirapekkho gacchatÄ«â€™â€™ tiay
``otÄ• pento gacchatÄ«â€™â€™ ti ca otÄ• panavisaye eva sÄ• pekkhagamaneanÄ• patti v
sÄ• pekkhagamane anÄ• patti siyÄ• , ``anÄ• patti sÄ• pekkhogacchatÄ«â€™â€™ ti avisese
tasmÄ• vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gahetabbanti.

paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

<116> dutiyasenÄ• sanasikkhÄ• pade __ettakameva vutta_nti aá¹-á¹-hakathÄ• su vuttaá¹ƒ.
tathÄ• vuttabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, aÃ±Ã±ampi tÄ• disaá¹ƒ maÃ±capÄ«á¹-hesu a
paccattharaá¹‡amevÄ• â€™â€™ titÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __mÄ• tikÄ• á¹-á
``paccattharaá¹‡aá¹ƒ nÄ• ma pÄ• vÄ• rokojavoti ettakamevÄ• â€™â€™ ti niyametvÄ• vutta
vuttaá¹ƒ iminÄ• na sameti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __senÄ• sanato_ti sabbapacchi
tassa Ã±Ä• tako vÄ• aÃ±Ã±Ä• tako vÄ• yo koci.

<117> __pariveá¹‡a_nti ekekassa vihÄ• rassa parikkhepabbhantaraá¹ƒ. __kurundaá¹-á¹-ha
vuttamevatthaá¹ƒsavisesaá¹ƒ katvÄ• dassetuá¹ƒ __ ``kiÃ±cÄ• pi vuttoâ€™â€™ _tiÄ• di Ä•
``aparicchannemaá¹‡á¸• apeâ€™â€™ ti visuá¹ƒ yojetabbaá¹ƒ. teneva __mÄ• tikÄ• á¹-á¹-ha
dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•) ``aparicchannamaá¹‡á¸• ape vÄ• paricchan
sannipÄ• tabhÅ«teâ€™â€™ ti vuttaá¹ƒ. bhojanasÄ• lÄ• yampiayaá¹ƒ viseso labbhatiyeva. _
visesetvÄ• kiÃ±ci vattabbaá¹ƒ natthi. __palujjatÄ«_ti vinassati. __nasseyyÄ• _ti corÄ• dÄ«h

<118> yena \Ne III 27/ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• vinanti, taá¹ƒ __maÃ±capÄ«á¹-ha
siluccayaleá¹‡a_ntisiluccaye leá¹‡aá¹ƒ, pabbataguhÄ• ti attho. ``senÄ• sanaá¹ƒ upacikÄ• hi
ntiimasmiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attattÄ• vatthuanurÅ«pavasena aá¹-á¹-hakathÄ• yaá¹ƒ u
anÄ• pattivuttÄ• . __vattakkhandhake_ gamikavattaá¹ƒ paÃ±Ã±apentena \Be III 30/ ``senÄ•
Ä• pucchitabbaâ€™â€™ ntivuttattÄ• kevalaá¹ƒ itikattabbÄ• kÄ• ramattadassanatthaá¹ƒ __
vattaâ€™â€™ _nti vuttaá¹ƒ, na pana vattabhedena dukkaá¹-anti dassanatthaá¹ƒ. teneva
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``senÄ• sanaá¹ƒÄ• pucchitabbaâ€™â€™ nti ettha ``yaá¹ƒ
vÄ• pÄ• sÄ• á¹‡atthambhesu vÄ• katasenÄ• sanaá¹ƒyattha upacikÄ• nÄ• rohanti, taá¹ƒ a
anÄ• pattÄ«â€™â€™ ti vakkhati, tasmÄ• yaá¹ƒ vuttaá¹ƒ__gaá¹‡á¹-hipade_ ``tÄ• dise senÄ
gacchantassa pÄ• cittiyaá¹ƒ natthi, gamikavattavasenapana anÄ• pucchÄ• gacchato vattab
dukkaá¹-aá¹ƒ Ä• pajjatÄ«â€™â€™ ti, taá¹ƒ na gahetabbaá¹ƒ.

__pacchimassa Ä• bhogena mutti natthÄ«_ti tassa pacchato gacchantassa aÃ±Ã±assa abh

vÄ• pesetvÄ• Ä• pucchitabba_nti ettha gamanacittassa uppannaá¹-á¹-hÄ• nato anÄ• pucc
dutiyapÄ• duddhÄ• re pÄ• cittiyaá¹ƒ. kiÃ±cÄ• pi maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• ajjhokÄ
idha visuá¹ƒ Ä• patti na vuttÄ• , tathÄ• pi akÄ• le ajjhokÄ• se maÃ±capÄ«á¹-hÄ• nipaÃ±Ã±a
leá¸• á¸• upÄ• tÄ• tikkame purimasikkhÄ• padena pÄ• cittiyaá¹ƒ, parikkhepÄ• tikkameiminÄ
``maá¹‡á¸• ape vÄ• rukkhamÅ«le vÄ• â€™â€™ ti iminÄ• ajjhokÄ• sopisaá¹…gahitoyevÄ•
vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. seyyaá¹ƒ pana ajjhokÄ• sesantharitvÄ• gacchantassa ubh
``saá¹…ghike vihÄ• re saá¹…ghikaá¹ƒyeva seyyaá¹ƒsantharitvÄ• pakkamantassa pÄ• cittiy
ekekasmiá¹ƒ saá¹…ghike dukkaá¹-aâ€™â€™ ntivadanti. sesamettha uttÄ• nameva. vuttalal
saá¹…ghikatÄ• , vuttalakkhaá¹‡e vihÄ• resantharaá¹‡aá¹ƒ vÄ• santharÄ• panaá¹ƒ vÄ• , ap
abhÄ• vo, anapekkhassa disÄ• pakkamanaá¹ƒ, upacÄ• rasÄ«mÄ• tikkamoti imÄ• ni panetth

dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•

119-121__._ chaá¹-á¹-he __anupavisitvÄ• _ti samÄ«paá¹ƒ pavisitvÄ• . __bahÅ«pakÄ• rataá
sallakkhento_ti \Ne III 28/ bhaá¹‡á¸• Ä• gÄ• rikassa bahÅ«pakÄ• rataá¹ƒ dhammakathikÄ• d
guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhento. __samantÄ• diyaá¸• á¸• ho hattho_ti majjhe paÃ±Ã±
sandhÄ• ya vuttaá¹ƒ.

<122> __upacÄ• raá¹ƒ_ \Be III 31/ __á¹-hapetvÄ• _ti vuttalakkhaá¹‡aá¹ƒ upacÄ• raá¹ƒ á¹-ha
__ekavihÄ• re_tiekasmiá¹ƒ senÄ• sane. __ekapariveá¹‡e_ti tassa vihÄ• rassa parikkhepabh
``gilÄ• nopavisatÄ«tiÄ• dÄ«su anÄ• pattikÄ• raá¹‡asabbhÄ• vato gilÄ• nÄ• ditÄ• ya pavisiss
pavisantassasatipi sambÄ• dhetukÄ• matÄ• ya anÄ• patti vuttÄ• yevÄ• â€™â€™ ti tÄ«supi
evaÃ±ca sati agilÄ• nÄ• dibhÄ• vopi visuá¹ƒ aá¹…gesu vattabbo siyÄ• , __mÄ• tikÄ• á¹-á¹-h
anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•) pana ``saá¹…ghikavihÄ• ratÄ• , anuá¹-á¹-hÄ• pan
sambÄ• dhetukÄ• matÄ• , upacÄ• re nisÄ«danaá¹ƒ vÄ• nipajjanaá¹ƒ vÄ• ti imÄ• ni panetth
ettakamevavuttaá¹ƒ, tasmÄ• vÄ«maá¹ƒsitabbaá¹ƒ.

anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

<126> sattame __koá¹-á¹-hakÄ• nÄ«_ti dvÄ• rakoá¹-á¹-hakÄ• ni. ``nikkhamÄ• ti vacanaá¹ƒ
nikkhamati, anÄ• pattÄ«â€™â€™ ti vadanti.

<128> __alajjiá¹ƒ nikkaá¸• á¸• hatÄ«_tiÄ• dÄ«su paá¹-hamaá¹ƒ alajjÄ«Ä• dibhÄ• vena nikka
cintetvÄ• nikkaá¸• á¸• hantassa cittassa lahuparivattitÄ• ya kope uppannepi anÄ• patti. sesa

saá¹…ghikavihÄ• ro, upasampannassa bhaá¹‡á¸• anakÄ• rakabhÄ• vÄ• divinimuttatÄ• , ko
nikkaá¸• á¸• hÄ• panaá¹ƒ vÄ• ti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ•

129-131__._ aá¹-á¹-hame uparimatale padarÄ• naá¹ƒ asantharitattÄ• __ ``upariacchannata
vuttaá¹ƒ. __pubbe vuttanayenevÄ• _ti anupakhajjasikkhÄ• pade vuttanayeneva. sesaá¹ƒ su
vihÄ• ro \Ne III 29/, asÄ«saghaá¹-á¹-Ä• vehÄ• sakuá¹-i \Be III 32/, heá¹-á¹-hÄ• saparibhoga
apaá¹-Ä• á¹‡idinneÄ• haccapÄ• dake nisÄ«danaá¹ƒ vÄ• nipajjanaá¹ƒ vÄ• ti imÄ• ni panett

vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<135> navame ``mahallako nÄ• ma vihÄ• ro sasÄ• mikoâ€™â€™ ti vuttattÄ• saÃ±Ã±Ä• cil
``aá¸• á¸• hateyyahatthampÄ«â€™â€™ ti ukkaá¹-á¹-haparicchedena vuttavacanaá¹ƒ pÄ• á¸
``taá¹ƒ suvuttaâ€™â€™ _nti. ``pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca ukkaá¹-á¹-haparicche
aá¸• á¸• hateyyahatthappamÄ• á¹‡assaokÄ• sassa dassitattÄ• kavÄ• á¹-aá¹ƒ aá¸• á¸• hate
vÄ• hotu adhikaá¹ƒ vÄ• , aá¸• á¸• hateyyahatthappamÄ• á¹‡aá¹ƒyeva okÄ• soâ€™â€™ ti v

__yassa vemajjhe_ti yassa vihÄ• rassa vemajjhe. __sÄ• aparipÅ«raupacÄ• rÄ• pi hotÄ«_ti
vivariyamÄ• naá¹ƒkavÄ• á¹-aá¹ƒ yaá¹ƒ bhittiá¹ƒ Ä• hanati, sÄ• samantÄ•
kavÄ• á¹-avitthÄ• rappamÄ• á¹‡aupacÄ• rarahitÄ• pi hotÄ«tiattho. Ä• lokaá¹ƒ sandheti pidh
``punappunaá¹ƒ chÄ• dÄ• pesi, punappunaá¹ƒlimpÄ• pesÄ«ti imasmiá¹ƒ vatthusmiá¹ƒ uppa
paÃ±Ã±attattÄ• lepaá¹ƒ anujÄ• nantenaca dvÄ• rabandhassa samantÄ• aá¸• á¸• hateyyah
punappunaá¹ƒ lepassa anuÃ±Ã±Ä• tattÄ• tato aÃ±Ã±attha punappunaá¹ƒ limpentassa vÄ•
bhittiyaá¹ƒ mattikÄ• ya kattabbakiccaá¹ƒniá¹-á¹-hÄ• petvÄ• puna catutthalepe dinne pÄ• cit
nti vadanti. __gaá¹‡á¹-hipadesu_pana tÄ«supi ``punappunaá¹ƒ lepadÄ• nassa vuttappamÄ•
paá¹-ikkhittamattaá¹ƒ á¹-hapetvÄ• pÄ• cittiyassa avuttattÄ• dukkaá¹-aá¹ƒ anurÅ«paâ€™â€

__adhiá¹-á¹-hÄ• tabba_nti saá¹ƒvidhÄ• tabbaá¹ƒ. __appaharite_ti ettha __appa_-saddo ``ap
tiÄ• dÄ«suviya abhÄ• vatthoti Ä• ha __ ``ahariteâ€™â€™ _ti. __patanokÄ• so_ti patanokÄ•
á¹-hitassabhikkhuno upari pateyyÄ• ti adhippÄ• yo. __sace harite á¹-hito adhiá¹-á¹-heti, Ä• p
dukkaá¹-assÄ• _tivacanena imamatthaá¹ƒ dÄ«peti --- sace vihÄ• rassa samantÄ• vuttappa
pubbaá¹‡á¹‡Ä• dÄ«nina santi, tattha vihÄ• ro kÄ• retabbo. yattha pana santi, tattha kÄ• rÄ•

<136> ekekaá¹ƒ \Be III 33/ maggaá¹ƒ ujukameva uá¹-á¹-hapetvÄ• chÄ• danaá¹ƒ maggena
dassetuá¹ƒ \Ne III 30/ __ ``maggena chÄ• dentassÄ• â€™â€™ _ti vuttaá¹ƒ. iminÄ• pana na
ekavÄ• raá¹ƒ chÄ• dite taá¹ƒ chadanaá¹ƒ ekamagganti gahetvÄ• __ ``dve maggeâ€™â€™
chÄ• danepi iminÄ• va nayena yojetabbaâ€™â€™ nti tÄ«supi __gaá¹‡á¹-hipadesu_vuttaá¹ƒ
chÄ• dÄ• pesÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• ``sabbampi cetaá¹ƒ chadanaá¹ƒchadanÅ«
aá¹-á¹-hakathÄ• vacanena ca sameti, tasmÄ• __dve magge adhiá¹-á¹-hahitvÄ• tatiyÄ• ya n
pakkamitabba_nti ettha dve chadanÄ• ni adhiá¹-á¹-hahitvÄ• tatiyaá¹ƒ chadanaá¹ƒ ``evaá¹ƒ
Ä• á¹‡Ä• petvÄ• pakkamitabbanti evamattho gahetabbo.

keci pana ``paá¹-hamaá¹ƒ tÄ• va ekavÄ• raá¹ƒ aparisesaá¹ƒ chÄ• detvÄ• puna chadanada
dutiyavÄ• raá¹ƒtatheva chÄ• detabbaá¹ƒ, tatiyavÄ• racatutthavÄ• re sampatte dve magge a
Ä• á¹‡Ä• petvÄ• pakkamitabbaâ€™â€™ ntivadanti. apare pana ``paá¹-hamavÄ• reyeva tay
vaá¹-á¹-ati, catutthato paá¹-á¹-hÄ• yaÄ• patti pÄ• cittiyaâ€™â€™ nti vadanti. tadubhayampi
aá¹-á¹-hakathÄ• ya ca na sameti. __tatiyÄ• ya magga_nti ettha __tatiyÄ• yÄ• _ti upayogatth
tatiyaá¹ƒ magganti attho. __tiá¹‡á¹‡aá¹ƒ maggÄ• na_nti maggavasena chÄ• ditÄ• naá¹ƒ tiá¹
__tiá¹‡á¹‡aá¹ƒ pariyÄ• yÄ• na_ntietthÄ• pi eseva nayo. __catutthe magge vÄ• pariyÄ• ye v
chÄ• dentÄ• naá¹ƒ catutthaá¹ƒchÄ• danameva vuttaá¹ƒ. sesaá¹ƒ uttÄ• nameva. mahallakav
vÄ• sÄ• gÄ• ratÄ• , uttariadhiá¹-á¹-hÄ• nanti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<140> dasame imassa sikkhÄ• padassa ``siÃ±ceyya vÄ• siÃ±cÄ• peyya vÄ• â€™â€™ ti
bÄ• hiraparibhogavasenapaá¹-hamaá¹ƒ paÃ±Ã±attattÄ• ``sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ pari
sikkhÄ• padaá¹ƒ attano nahÄ• napÄ• nÄ• diparibhogavasenapaÃ±Ã±attanti veditabbaá¹ƒ. t
paÃ±Ã±attepi attano paribhogavaseneva paÃ±Ã±attattÄ• \Be III 34/ puna imaá¹ƒ sikkhÄ• pa
bÄ• hiraparibhogavaseneva paÃ±Ã±attanti gahetabbaá¹ƒ.

sappÄ• á¹‡akasaÃ±Ã±issa ``paribhogena pÄ• á¹‡akÄ• marissantÄ«â€™â€™ ti pubbabhÄ•
siÃ±canasiÃ±cÄ• panaá¹ƒ ``padÄ«pe nipatitvÄ• paá¹-aá¹…gÄ• dipÄ• á¹‡akÄ• marissantÄ«
padÄ«pujjalanaá¹ƒ viya vinÄ• pivadhakacetanÄ• ya hotÄ«ti Ä• ha __ ``paá¹‡á¹‡attivajjaâ€™
uttÄ• natthameva \Ne III 31/. udakassasappÄ• á¹‡akatÄ• , ``siÃ±canena pÄ• á¹‡akÄ• maris
tÄ• disameva ca udakaá¹ƒ, vinÄ• vadhakacetanÄ• ya kenacideva karaá¹‡Ä«yena tiá¹‡Ä• dÄ
panettha cattÄ• ri aá¹…gÄ• ni.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito senÄ• sanavaggo dutiyo.

bhÅ«tagÄ• mavaggotipi imasseva nÄ• maá¹ƒ.

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<144> bhikkhunivaggassa paá¹-hamasikkhÄ• pade __kathÄ• nusÄ• renÄ• _ti ``so thero kiá
kiá¹ƒsamÄ• cÄ• rokatarakulÄ• pabbajitoâ€™â€™ tiÄ• dinÄ• pucchantÄ• naá¹ƒ pucchÄ• k
vaá¹-á¹-antÄ«_tinirÄ• miseneva cittena kathetuá¹ƒ vaá¹-á¹-anti. aniyyÄ• nikattÄ• saggamok
tiracchÄ• nabhÅ«tÄ• kathÄ• __tiracchÄ• nakathÄ• _ti Ä• ha __ ``saggamaggagamanepÄ«
pagevamokkhamaggagamaneti dÄ«peti. __tiracchÄ• nabhÅ«ta_nti tirokaraá¹‡abhÅ«taá¹ƒ,
laddhÄ• sevanÄ• hi tiracchÄ• nakathÄ• saggamokkhÄ• naá¹ƒ bÄ• dhikÄ• va hoti. __samic
__sahitattho_ti yuttattho. atthagambhÄ«ratÄ• diyogato __gambhÄ«ro. bahuraso_tiattharasÄ
__lakkhaá¹‡apaá¹-ivedhasaá¹ƒyutto_ti
aniccÄ• dilakkhaá¹‡apaá¹-ivedharasaÄ• vahanatolakkhaá¹‡apaá¹-ivedhasaá¹ƒyutto.

145-147__._ __parato_ti parattha, uttarinti attho. __karontovÄ• _ti paribÄ• hire karontoyeva
cÄ• rittavÄ• rittappabhedaá¹ƒ sikkhÄ• padasÄ«laá¹ƒ \Be III 35/. taÃ±hi yonaá¹ƒ pÄ• ti rakkh
moceti Ä• pÄ• yikÄ• dÄ«hi dukkhehi, tasmÄ• ``pÄ• timokkhaâ€™â€™ ntivuccati. saá¹ƒvara
kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ pidahanaá¹ƒ. yena hi te saá¹ƒvutÄ• pihitÄ• honti, so saá¹ƒvar
avÄ«tikkamassetaá¹ƒ nÄ• maá¹ƒ. __pÄ• timokkhasaá¹ƒvarenasaá¹ƒvuto_ti pÄ• timokkhasa
pihitakÄ• yavacÄ«dvÄ• ro. tathÄ• bhÅ«to ca yasmÄ• tena samaá¹…gÄ«nÄ• ma hoti, tasm
``samannÄ• gatoâ€™â€™ _ti \Ne III 32/. __vattatÄ«_ti attabhÄ• vaá¹ƒ pavatteti. __viharatÄ
pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hitassa bhikkhuno iriyÄ• pathavihÄ• ro dassito.

saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato pÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ __ ``vuttaÃ±hetaâ€™
tattha __vibhaá¹…ge_ti jhÄ• navibhaá¹…ge. __sÄ«laá¹ƒ patiá¹-á¹-hÄ• _tiÄ• dÄ«ni pÄ• timo
tattha (Vibh-a 511) sÄ«lanti kÄ• maÃ±cetaá¹ƒ saha kammavÄ• cÄ• pariyosÄ• nena ijjhanak
pÄ• timokkhassevavevacanaá¹ƒ, evaá¹ƒ santepi dhammato etaá¹ƒ sÄ«laá¹ƒ nÄ• ma pÄ• á¹
viramantassa vattapaá¹-ipattiá¹ƒvÄ• pÅ«rentassa cetanÄ• dayo dhammÄ• veditabbÄ• . ya
bhikkhu sÄ• sanepatiá¹-á¹-hÄ• ti nÄ• ma, tasmÄ• taá¹ƒ ``patiá¹-á¹-hÄ• â€™â€™ ti vuttaá¹ƒ
ettha bhikkhu, kusaladhammÄ• eva vÄ• ettha patiá¹-á¹-hahantÄ«ti __patiá¹-á¹-hÄ• _. ayam
patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ ti (SN a I 23, 192) ca ``patiá¹-á¹-hÄ• , mahÄ• rÄ
kusalÄ• naá¹ƒ dhammÄ• naâ€™â€™ nti (Mil II 1.9) ca ``sÄ«le patiá¹-á¹-hitassa kho, mahÄ•
dhammÄ• na parihÄ• yantÄ«â€™â€™ tica Ä• disuttavasena veditabbo.

tadetaá¹ƒ pubbuppattiatthena __Ä• di_. vuttampi cetaá¹ƒ ---

``tasmÄ• tiha tvaá¹ƒ, uttiya, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• na
sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 382).

yathÄ• hi nagaravaá¸• á¸• hakÄ« nagaraá¹ƒ mÄ• petukÄ• mo paá¹-hamaá¹ƒ nagaraá¹-á¹-h
aparabhÄ• ge vÄ«thicatukkasiá¹…ghÄ• á¹-akÄ• dipariccheddenavibhajitvÄ• nagaraá¹ƒ mÄ•
Ä• dimhi sÄ«laá¹ƒ sodheti, tato aparabhÄ• ge\Be III 36/ samÄ• dhivipassanÄ• maggaphalan
yathÄ• vÄ• pana rajakopaá¹-hamaá¹ƒ tÄ«hi khÄ• rehi vatthaá¹ƒ dhovitvÄ• parisuddhe vatt
raá¹…gajÄ• taá¹ƒ upaneti, yathÄ• vÄ• pana cheko cittakÄ• ro rÅ«paá¹ƒ likhitukÄ• mo Ä• d
karoti, tato aparabhÄ• ge rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti, evameva yogÄ• vacaro Ä• ditova sA
aparabhÄ• gesamathavipassanÄ• dayo dhamme sacchikaroti. tasmÄ• sÄ«laá¹ƒ ``Ä• dÄ«â€

tadetaá¹ƒ caraá¹‡asarikkhatÄ• ya __caraá¹‡aá¹ƒ_. ``caraá¹‡Ä• â€™â€™ ti pÄ• dÄ• vuccan
chinnacaraá¹‡assapurisassa disaá¹ƒgamanÄ• bhisaá¹…khÄ• ro na jÄ• yati, paripuá¹‡á¹‡ap
yassa sÄ«laá¹ƒbhinnaá¹ƒ \Ne III 33/ hoti khaá¹‡á¸• aá¹ƒ aparipuá¹‡á¹‡aá¹ƒ, tassa nibbÄ• na
Ã±Ä• á¹‡agamanaá¹ƒ na sampajjati. yassa panataá¹ƒ abhinnaá¹ƒ hoti akhaá¹‡á¸• aá¹ƒ pari
nibbÄ• nagamanÄ• ya Ã±Ä• á¹‡agamanaá¹ƒ sampajjati. tasmÄ• sÄ«laá¹ƒ ``caraá¹‡aâ€™â€

tadetaá¹ƒ saá¹ƒyamanavasena __saá¹ƒyamo, _ saá¹ƒvaraá¹‡avasena __saá¹ƒvaro_ti ubha
cevasÄ«lasaá¹ƒvaro ca kathito. vacanattho panettha saá¹ƒyameti vÄ«tikkamavipphandanaá
saá¹ƒyameti vÄ«tikkamavasena tassa vipphandituá¹ƒ na detÄ«ti __saá¹ƒyamo, _ vÄ«tikkam
saá¹ƒvarati pidahatÄ«ti __saá¹ƒvaro. mokkha_nti uttamaá¹ƒ mukhabhÅ«taá¹ƒ vÄ• . yathÄ•
Ä• hÄ• ro mukhena pavisitvÄ• aá¹…gamaá¹…gÄ• ni pharati, evaá¹ƒ yoginopicatubhÅ«mak
pavisitvÄ• atthasiddhiá¹ƒ sampÄ• deti. tena vuttaá¹ƒ ``mokkhaâ€™â€™ nti. pamukhe sÄ• d
pubbaá¹…gamaá¹ƒ seá¹-á¹-haá¹ƒ padhÄ• nanti attho. __kusalÄ• naá¹ƒ dhammÄ• naá¹ƒsan
catubhÅ«makakusalÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya pamokkhaá¹ƒ pubbaá¹…gamaá¹ƒ seá¹-
veditabbaá¹ƒ.

__kÄ• yiko avÄ«tikkamo_ti tividhaá¹ƒ kÄ• yasucaritaá¹ƒ. __vÄ• casiko_ti catubbidhaá¹ƒvacA
__kÄ• yikavÄ• casiko_ti tadubhayaá¹ƒ. iminÄ• Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pariyÄ• dÄ•
pihito, saá¹ƒvutindriyo pihitindriyoti attho. yathÄ• hi saá¹ƒvutadvÄ• raá¹ƒ gehaá¹ƒ ``saá¹ƒvut
pihitagehaâ€™â€™ nti vuccati, evamidha saá¹ƒvutindriyo ``saá¹ƒvutoâ€™â€™ ti vutto.
__pÄ• timokkhasaá¹ƒvarenÄ• _ti pÄ• timokkhasaá¹…khÄ• tena saá¹ƒvarena. __upeto_tiÄ•
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni.

__iriyatÄ«_tiÄ• dÄ«hi \Be III 37/ sattahipi padehi pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hitassa
bhikkhunoiriyÄ• pathavihÄ• ro kathito. tattha __iriyatÄ«_ti catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ

aÃ±Ã±atarasamaá¹…gibhÄ• vatoiriyati. tehi iriyÄ• pathacatukkehi kÄ• yasakaá¹-avattanena
iriyÄ• pathadukkhaá¹ƒaparena iriyÄ• pathena vicchinditvÄ• ciraá¹-á¹-hitibhÄ• vena sarÄ«ra
ekasmiá¹ƒiriyÄ• pathe asaá¹‡á¹-hahitvÄ• sabbairiyÄ• pathe vattanato __yapeti_. tena tena
tathÄ• tathÄ• kÄ• yassa yÄ• panato __yÄ• peti_. cirakÄ• lavattÄ• panato __carati_. iriyÄ• p
iriyÄ• pathaá¹ƒvicchinditvÄ• jÄ«vitaharaá¹‡ato __viharati_.

__micchÄ• jÄ«vapaá¹-isedhakenÄ• _ti ---

``idhekacco veá¸·udÄ• nena vÄ• pattadÄ• nena vÄ• puppha phala sinÄ• nadantakaá¹-á¹-h
cÄ• á¹-ukamyatÄ• ya \Ne III 34/ vÄ• muggasÅ«pyatÄ• ya vÄ• pÄ• ribhaá¹-ayatÄ• ya vÄ• j
aÃ±Ã±ataraÃ±Ã±atarena vÄ• buddhapaá¹-ikuá¹-á¹-henamicchÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ ka
anÄ• cÄ• roâ€™â€™ ti (Vibh 513) ---

evaá¹ƒ vuttaanÄ• cÄ• rasaá¹…khÄ• tamicchÄ• jÄ«vapaá¹-ipakkhena.

__na veá¸·udÄ• nÄ• dinÄ• Ä• cÄ• renÄ• _ti ---

``idhekacco na veá¸·udÄ• nena na patta na puppha na phala na sinÄ• na na dantakaá¹-á¹-h
muggasÅ«pyatÄ• ya na pÄ• ribhaá¹-ayatÄ• ya na jaá¹…ghapesanikena na aÃ±Ã±ataraÃ±Ã
buddhapaá¹-ikuá¹-á¹-henamicchÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ kappeti, ayaá¹ƒ vuccati Ä• cÄ• ro

evaá¹ƒ vuttena na veá¸·udÄ• nÄ• dinÄ• Ä• cÄ• rena.

__vesiyÄ• diagocaraá¹ƒ pahÄ• yÄ• _ti ---

``idhekacco vesiyagocaro vÄ• hoti vidhava thullakumÄ• ri paá¹‡á¸• aka bhikkhuni pÄ• nÄ•
saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulon
yÄ• ni pana tÄ• ni kulÄ• ni assaddhÄ• ni \Be III 38/ appasannÄ• ni anopÄ• nabhÅ«tÄ• niakk
anatthakÄ• mÄ• ni ahitakÄ• mÄ• ni aphÄ• sukakÄ• mÄ• ni ayogakkhemakÄ• mÄ• nibhikkh
upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, tathÄ• rÅ«pÄ• ni kulÄ• ni sevati bhajatipayirupÄ• sati,
agocaroâ€™â€™ ti (Vibh 514) ---

evamÄ• gataá¹ƒ vesiyÄ• diagocaraá¹ƒ pahÄ• ya.

__saddhÄ• sampannakulÄ• dinÄ• _ti ettha __Ä• di_-saddena upanissayagocarÄ• diá¹ƒ saá
upanissayagocaro Ä• rakkhagocaro upanibandhagocaroti. katamo upanissayagocaro?
dasakathÄ• vatthuguá¹‡asamannÄ• gato kalyÄ• á¹‡amitto, yaá¹ƒ nissÄ• ya asutaá¹ƒ suá¹‡
kaá¹…khaá¹ƒ \Ne III 35/ vitarati, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti, cittaá¹ƒ pasÄ• deti. yassa vÄ• p

anusikkhamÄ• nosaddhÄ• ya vaá¸• á¸• hati, sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya vaá¸• á
__upanissayagocaro_. katamoÄ• rakkhagocaro? idha bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho
okkhittacakkhu yugamattadassÄ• vÄ«saá¹ƒvuto gacchati, na hatthiá¹ƒ olokento, na assaá¹ƒ
pattiá¹ƒ, na itthiá¹ƒ, napurisaá¹ƒ olokento, na uddhaá¹ƒ olokento, na adho olokento, na
disÄ• vidisaá¹ƒvipekkhamÄ• no gacchati, ayaá¹ƒ __Ä• rakkhagocaro_. katamo upanibandha
satipaá¹-á¹-hÄ• nÄ• , yattha cittaá¹ƒ upanibandhati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``ko ca, bh
gocarosako pettiko visayo? yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti (SN c V 37
__upanibandhagocaro_. iti ayaá¹ƒ tividho gocaro idha __Ä• di_-saddena saá¹…gahitoti daá

__appamattakesu vajjesÅ«_ti asaÃ±cicca Ä• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesu
dassanasÄ«lo_ti paramÄ• á¹‡umattaá¹ƒ vajjaá¹ƒ
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhasinerupabbatasadisaá¹ƒkatvÄ• dassanasabh
dubbhÄ• sitamattaá¹ƒ pÄ• rÄ• jikasadisaá¹ƒ katvÄ• dassanasabhÄ• vo. __sammÄ• Ä• dÄ
sabbaso vÄ• Ä• diyitvÄ• .

vaá¹-á¹-adukkhanissaraá¹‡atthikehi \Be III 39/ sotabbato __sutaá¹ƒ, _ pariyattidhammo. taá
dhÄ• retÄ«ti__sutadharo, _ sutassa Ä• dhÄ• rabhÅ«to. yassa hi ito gahitaá¹ƒ etto palÄ• yati
udakaá¹ƒviya na tiá¹-á¹-hati, parisamajjhe ekaá¹ƒ suttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• kathetuá¹ƒ
sakkoti, ayaá¹ƒ na sutadharo nÄ• ma. yassa pana uggahitaá¹ƒ buddhavacanaá¹ƒ uggahitak
vÄ«satipi vassÄ• ni sajjhÄ• yaá¹ƒ akarontassa na nassati, ayaá¹ƒ sutadharo nÄ• ma. tenev
taâ€™â€™ _ntiÄ• di. ekapadampi ekakkharampi avinaá¹-á¹-haá¹ƒ hutvÄ• sanniciyatÄ«tisa
etasminti __sutasannicayo_ti Ä• ha __ ``sutaá¹ƒ sannicitaá¹ƒasminti sutasannicayoâ€™â€™
hadayamaÃ±jusÄ• yaá¹ƒ sannicitaá¹ƒ silÄ• ya lekhÄ• viya suvaá¹‡á¹‡aghaá¹-e pakkhittÄ•
tiá¹-á¹-hati, ayaá¹ƒ sutasannicayo nÄ• ma. tenÄ• ha __ ``etena ... pe ... avinÄ• saá¹ƒ dasset

__dhÄ• tÄ• _ti paguá¹‡Ä• vÄ• cuggatÄ• . ekassa hi uggahitabuddhavacanaá¹ƒ niccakÄ• lik
vÄ• jÄ• takaá¹ƒ vÄ• kathehÄ«â€™â€™ ti vutte ``sajjhÄ• yitvÄ• aÃ±Ã±ehi saá¹ƒsanditvÄ•
ogÄ• hitvÄ• jÄ• nissÄ• mÄ«â€™â€™ ti vadati. ekassa paguá¹‡aá¹ƒ pabandhavicchedÄ• bh
bhavaá¹…gasotasadisaÃ±ca akittimaá¹ƒ sukhappavatti hoti, ``asukasuttaá¹ƒ \Ne III 36/ vÄ•
kathehÄ«â€™â€™ ti vutte uddharitvÄ• tameva katheti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``dhÄ
__vÄ• cÄ• ya paguá¹‡Ä• katÄ• _ti suttadasakavaggadasakapaá¹‡á¹‡Ä• sadasakavasena v
dasasuttÄ• ni gatÄ• ni, dasa vaggÄ• ni gatÄ• nÄ«tiÄ• dinÄ• sallakkhetvÄ• vÄ• cÄ• ya sajjh
suttekadesassa hi suttamattassa ca vacasÄ• paricayo idha nÄ• dhippeto, atha kho vaggÄ•
anupekkhitÄ• _ti manasÄ• anu anu pekkhitÄ• , bhÄ• gaso nijjhÄ• yitÄ• cintitÄ• tiattho. __Ä
sajjhÄ• yituá¹ƒ buddhavacanaá¹ƒ manasÄ• cintentassa. __suá¹-á¹-hupaá¹-ividdhÄ• _ti nijja
katvÄ• suá¹-á¹-hu yÄ• thÄ• vato paá¹-ividdhÄ• .

__dve mÄ• tikÄ• _ti bhikkhumÄ• tikÄ• bhikkhunÄ«mÄ• tikÄ• ca. __vÄ• cuggatÄ• _ti purim

anumodanÄ• _ti saá¹…ghabhatte dÄ• nÄ• nisaá¹ƒsapaá¹-isaá¹ƒyuttaanumodanÄ• ,
vihÄ• rÄ• dimaá¹…galemaá¹…galasuttÄ• dianumodanÄ• , matakabhattÄ• diavamaá¹…gale
tissoanumodanÄ• \Be III 40/. __kammÄ• kammavinicchayo_ti parivÄ• rÄ• vasÄ• ne kamma
``vipassanÄ• vasena uggaá¹‡hantena catudhÄ• tuvavatthÄ• namukhena uggahetabbaâ€™
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. catÅ«su disÄ• su appaá¹-ihatattÄ• catasso disÄ• etassÄ• ti
catuddisoyeva__cÄ• tuddiso, _ catasso vÄ• disÄ• arahati, catÅ«su vÄ• disÄ• su sÄ• dhÅ«

__abhivinaye_ti sakale vinayapiá¹-ake. __vinetu_nti sikkhÄ• petuá¹ƒ. __ ``dve vibhaá¹…gÄ•
kÄ• tabbÄ• _ti idaá¹ƒ paripucchÄ• vasena uggahaá¹‡ampi sandhÄ• ya vuttaâ€™â€™ ntiva
itarassa paguá¹‡aá¹ƒ hotÄ«ti Ä• ha __ ``tÄ«hi janehi saddhiá¹ƒ parivattanakkhamÄ• kÄ• tab
__abhidhamme_ti nÄ• marÅ«paricchede. __heá¹-á¹-himÄ• vÄ• tayo vaggÄ• _ti mahÄ• v
sagÄ• thakavaggo nidÄ• navaggo khandhakavaggoti ime tayo vaggÄ• . ``dhammapadampi
vaá¹-á¹-atÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ vuttattÄ• jÄ• takabhÄ• á¹‡akena sÄ• á¹-á
uggahetvÄ• pi dhammapadampi saha vatthunÄ• uggahetabbameva.

kalyÄ• á¹‡Ä• sundarÄ• parimaá¹‡á¸• alapadabyaÃ±janÄ• vÄ• cÄ• assÄ• ti __kalyÄ• á¹‡a
``sithiladhanitÄ• dÄ«naá¹ƒ ... pe ... vÄ• cÄ• ya samannÄ• gatoâ€™â€™ _ti. tattha
__parimaá¹‡á¸• alapadabyaÃ±janÄ• yÄ• _ti á¹-hÄ• nakaraá¹‡asampattiyÄ• sikkhÄ• sampat
parimaá¹‡á¸• alapadÄ• ni byaÃ±janÄ• ni akkharÄ• ni etissÄ• tiparimaá¹‡á¸• alapadabyaÃ±ja
byaÃ±janato __padabyaÃ±janaá¹ƒ, _ taá¹ƒ akkharapÄ• ripÅ«riá¹ƒkatvÄ• sithiladhanitÄ• dic
byaÃ±janabuddhiá¹ƒ aparihÄ• petvÄ• vuttaá¹ƒ __parimaá¹‡á¸• alaá¹ƒ_nÄ• ma hoti. akkhar
padabyaÃ±janassa parimaá¹‡á¸• alatÄ• . tena vuttaá¹ƒ__ ``sithiladhanitÄ• dÄ«naá¹ƒ_ \Ne II
__yathÄ• vidhÄ• navacanenÄ• â€™â€™ _ti, parimaá¹‡á¸• alaá¹ƒ padabyaÃ±janaá¹ƒ etissÄ
__parimaá¹‡á¸• alapadabyaÃ±janÄ• _. atha vÄ• pajjati Ã±Ä• yati attho etenÄ• ti padaá¹ƒ, r
yathÄ• dhippetamatthaá¹ƒ byaÃ±jetÄ«tibyaÃ±janaá¹ƒ, vÄ• kyaá¹ƒ. tesaá¹ƒ paripuá¹‡á¹‡atÄ
__parimaá¹‡á¸• alapadabyaÃ±janÄ• _.

apica yo bhikkhu parisati dhammaá¹ƒ desento suttaá¹ƒ vÄ• jÄ• takaá¹ƒ vÄ• nikkhipitvÄ•
aÃ±Ã±aá¹ƒupÄ• rambhakaraá¹ƒ suttaá¹ƒ Ä• harati, tassa upamaá¹ƒ katheti, tadatthaá¹ƒ otÄ
gahetvÄ• ettha khipanto ekapasseneva pariharanto kÄ• laá¹ƒ Ã±atvÄ• vuá¹-á¹-hahati, nikkh
nikkhittamattamevahoti, tassa kathÄ• aparimaá¹‡á¸• alÄ• nÄ• ma hoti atthassa aparipuá¹‡
suttaá¹ƒvÄ• jÄ• takaá¹ƒ vÄ• nikkhipitvÄ• bahi ekapadampi agantvÄ• \Be III 41/ yathÄ• nik
atthasaá¹ƒvaá¹‡á¹‡anÄ• vaseneva suttantarampi Ä• nento pÄ• á¸·iyÄ• anusandhiÃ±ca pub
Ä• cariyehi dinnanaye á¹-hatvÄ• tulikÄ• ya paricchindanto viya taá¹ƒ taá¹ƒ atthaá¹ƒ suvavat
dassento gambhÄ«ramÄ• tikÄ• ya udakaá¹ƒ pesento viya gambhÄ«ramatthaá¹ƒ gamento v
koá¹-á¹-ento sindhavÄ• jÄ• nÄ«yo viya ekaá¹ƒyeva padaá¹ƒ anekehi pariyÄ• yehi punappur
gacchati, tassa kathÄ• parimaá¹‡á¸• alÄ• nÄ• ma hoti dhammato atthato anusandhito publ
sabbaso paripuá¹‡á¹‡abhÄ• vato. evarÅ«pampi kathaá¹ƒ sandhÄ• ya __ ``parimaá¹‡á¸• ala

_tivuttaá¹ƒ.

guá¹‡aparipuá¹‡á¹‡abhÄ• vena pure bhavÄ• ti __porÄ«, _ tassa bhikkhuno tenetaá¹ƒ bhÄ•
atthassaguá¹‡aparipuá¹‡á¹‡abhÄ• vena pure puá¹‡á¹‡abhÄ• ve bhavÄ• ti attho. pure vÄ•
nÄ• garikitthiyÄ• sukhumÄ• lattanena sadisÄ• ti __porÄ«, _ pure saá¹ƒvaá¸• á¸• hanÄ• rÄ«
purassa esÄ• tipi __porÄ«, purassa esÄ• _ti nagaravÄ• sÄ«naá¹ƒ kathÄ• ti attho. nagaravÄ
pitimattaá¹ƒ ``pitÄ• â€™â€™ ti, bhÄ• timattaá¹ƒ ``bhÄ• tÄ• â€™â€™ ti vadanti. evarÅ«pÄ«
kantÄ• hoti manÄ• pÄ• , tÄ• ya poriyÄ• .

__vissaá¹-á¹-hÄ• yÄ• _ti pittasemhÄ• dÄ«hi apalibuddhÄ• ya sandiá¹-á¹-havilambitÄ• didos
nÄ• tisÄ«ghaá¹ƒ nÄ• tisaá¹‡ikaá¹ƒ nirantaraá¹ƒ ekarasaÃ±ca katvÄ• parisÄ• ya ajjhÄ• say
dhammaá¹ƒkathentassa vÄ• cÄ• vissaá¹-á¹-hÄ• nÄ• ma. yo hi bhikkhu dhammaá¹ƒ kather
Ä• rabhitvÄ• Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya turitaturito araá¹‡iá¹ƒ manthento viya uá¹‡h
viya pÄ• á¸·iyÄ• anusandhipubbÄ• paresu gahitaá¹ƒ gahitameva, aggahitaá¹ƒ aggahitamev
purÄ• á¹‡apaá¹‡á¹‡antaresu caramÄ• naá¹ƒ godhaá¹ƒ uá¹-á¹-hÄ• pento viya tattha tattha p
osÄ• petvÄ• uá¹-á¹-hÄ• ya gacchati \Ne III 38/. purÄ• á¹‡apaá¹‡á¹‡antaresu hi paripÄ• tiyan
dissati kadÄ• cina dissati, evamekaccassa atthavaá¹‡á¹‡anÄ• katthaci dissati katthaci na d
kathento kÄ• lena sÄ«ghaá¹ƒ, kÄ• lena saá¹‡ikaá¹ƒ, kÄ• lena mandaá¹ƒ, kÄ• lena mahÄ• s
khuddakasaddaá¹ƒ karoti, yathÄ• nijjhÄ• mataá¹‡hikapetassa \Be III 42/ mukhato niccharaa
kÄ• lena nibbÄ• yati, evaá¹ƒ petadhammakathiko nÄ• ma hoti, parisÄ• ya uá¹-á¹-hÄ• tukÄ•
kathento tattha tattha vitthÄ• yati, appaá¹-ibhÄ• natÄ• ya Ä• pajjati, kenacirogena nitthunant
katheti, imesaá¹ƒ sabbesampi kathÄ• vissaá¹-á¹-hÄ• nÄ• ma na hoti sukhena appavattabh
Ä• haritvÄ• Ä• cariyehi dinnanayeá¹-hito Ä• cariyuggahaá¹ƒ amuÃ±canto yathÄ• ca Ä• car
saá¹ƒvaá¹‡á¹‡esuá¹ƒ, tenevanayena saá¹ƒvaá¹‡á¹‡ento nÄ• tisÄ«ghaá¹ƒ nÄ• tisaá¹‡ikantiÄ
kathÄ• pabandhaá¹ƒ avicchinnaá¹ƒkatvÄ• nadÄ«soto viya pavatteti, Ä• kÄ• sagaá¹…gÄ• to
nirantarakathaá¹ƒ pavatteti, tassa kathÄ• vissaá¹-á¹-hÄ• nÄ• ma hoti. taá¹ƒ sandhÄ• ya vu
``vissaá¹-á¹-hÄ• yÄ• â€™â€™ ti.

__anelagaá¸·Ä• yÄ• _ti elagaá¸·avirahitÄ• ya. kassaci hi kathentassa elaá¹ƒ gaá¸·ati, lÄ• lÄ
kheá¸·aphusitÄ• ni vÄ• nikkhamanti, tassa vÄ• cÄ• elagaá¸·Ä• nÄ• ma hoti, tabbiparÄ«tÄ
viÃ±Ã±Ä• paniyÄ• _ti Ä• dimajjhapariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• bhÄ• sitatthassavi
atthaÃ±Ä• pane sÄ• dhanÄ• ya.

vÄ• cÄ• va karaá¹‡anti vÄ• kkaraá¹‡aá¹ƒ, udÄ• hÄ• raghoso. kalyÄ• á¹‡aá¹ƒ madhuraá¹ƒ v
assÄ• ti__kalyÄ• á¹‡avÄ• kkaraá¹‡o_. tenevÄ• ha __ ``madhurassaroâ€™â€™ _ti. __hÄ«á
mÄ• tugÄ• moti sambandho. manaá¹ƒ apÄ• yati vaá¸• á¸• hetÄ«ti __manÄ• po_. tenÄ• ha _
_ti. __vaá¹-á¹-abhayena tajjetvÄ• _ti yobbanamadÄ• dimattÄ• bhikkhuniyo saá¹ƒsÄ• rabhay
__gihikÄ• le_tiattano gihikÄ• le. bhikkhuniyÄ• methunena bhikkhunÄ«dÅ«sako hotÄ«ti bhik

kÄ• yasaá¹ƒsaggamevavadati. sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«su pana methunenapi bhikkh
``sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«sumethunadhammaâ€™â€™ _nti. ``kÄ• sÄ• yavatthavasa
bhikkhunÄ«sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«sugarudhammaá¹ƒ ajjhÄ• pannapubbo paá¹-ikkh
tassÄ• bhikkhuniyÄ• abhÄ• vepiyÄ• yÄ• tassÄ• vacanaá¹ƒ assosuá¹ƒ, tÄ• tÄ• tatheva
``mÄ• tugÄ• mo hÄ«â€™â€™ _tiÄ• di.

idÄ• ni \Be III 43/ aá¹-á¹-ha aá¹…gÄ• ni samodhÄ• netvÄ• dassetuá¹ƒ __ ``ettha cÄ• â€™â
imehi pana aá¹-á¹-hahaá¹…gehi \Ne III 39/ asamannÄ• gataá¹ƒ Ã±atticatutthena kammena
Ä• pajjati, bhikkhu pana sammatoyeva hoti.

<148> __garukehÄ«_ti garukÄ• tabbehi. __ekatoupasampannÄ• yÄ• _ti upayogatthe bhum
ti vÄ• imassa ``vadatÄ«â€™â€™ ti atthe sati sampadÄ• navacanampi yujjati. bhikkhÅ«naá
nÄ• ma parivattaliá¹…gÄ• vÄ• paÃ±casatasÄ• kiyÄ• niyo vÄ• .

<149> __Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• _ti ettha ``sace bhÅ«mi manÄ• pÄ• hoti, Ä• sanaá¹ƒ
apaÃ±Ã±Ä• petumpivaá¹-á¹-atÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __mÄ•
bhikkhunÄ«pi saá¹…gahitÄ• tiÄ• ha __ ``dhammadesanÄ• pattimocanatthaâ€™â€™ _nti. s
pÄ• á¹-ipade ovÄ• datthÄ• yasabbÄ• hi bhikkhunÄ«hi Ä• gantabbato ``samaggÄ• ttha bhag
sabbÄ• saá¹ƒ Ä• gamanaá¹ƒpucchatÄ«ti Ä• ha __ ``sabbÄ• Ä• gatÄ• tthÄ• â€™â€™ _ti. g
gilÄ• nÄ• naá¹ƒ anÄ• gamanassaanuÃ±Ã±Ä• tattÄ• Ä• gantuá¹ƒ samatthÄ• hi ca sabbÄ• h
``samaggÄ• mhayyÄ• â€™â€™ ti vattuá¹ƒvaá¹-á¹-ati. __antogÄ• me vÄ• _tiÄ• dÄ«su yatth
patiá¹-á¹-hÄ• petvÄ• vandituá¹ƒna sakkÄ• hoti, tattha á¹-hitÄ• ya eva kÄ• yaá¹ƒ purato nÄ•
ayyÄ• â€™â€™ ti aÃ±jaliá¹ƒpaggayha gantumpi vaá¹-á¹-ati. __antaraghara_nti katthaci nag
bahiindakhÄ«lato paá¹-á¹-hÄ• ya antogÄ• movuccati, katthaci gharummÄ• rato paá¹-á¹-hÄ•
``antogÄ• me vÄ• â€™â€™ ti visuá¹ƒvuttattÄ• ``antaraghare vÄ• â€™â€™ ti antogehaá¹ƒ
daá¹-á¹-habbaá¹ƒ. __yattha katthacÄ«_tiantogÄ• mÄ• dÄ«su yattha katthaci.

__vaá¹-á¹-atÄ«_ti ``vasatha ayye, mayaá¹ƒ bhikkhÅ« Ä• nessÄ• mÄ• â€™â€™ ti vuttavaca
vasituá¹ƒvaá¹-á¹-ati. __na nimantitÄ• hutvÄ• gantukÄ• mÄ• _ti manussehi nimantitÄ• hutv
attho, tattheva vassaá¹ƒ upagantukÄ• mÄ• hontÄ«ti adhippÄ• yo. __yato_ti bhikkhunupass
``tumhehi Ä• nÄ«taovÄ• deneva mayampi vasissÄ• mÄ• â€™â€™ ti yÄ• citvÄ• . __tatthÄ•
__Ä• gatÄ• naá¹ƒ santike ovÄ• dena vasitabba_nti pacchimikÄ• ya vassaá¹ƒvasitabbaá¹ƒ.
vasantiyÄ• Ä• pattÄ«_ti codanÄ• mukhena sÄ• maÃ±Ã±ato Ä• pattippasaá¹…gaá¹ƒvadati,
Ä• patti. __vassacchedaá¹ƒ katvÄ• gacchantiyÄ• pi Ä• pattÄ«_tivassÄ• nupagamamÅ«laá¹
Ä• pattiyÄ• anÄ• pattikÄ• raá¹‡asabbhÄ• vato __ ``sÄ• rakkhitabbÄ• â€™â€™ _ti vuttaá¹ƒ
Ä• patti rakkhitabbÄ• ti attho, abhikkhukepiÄ• vÄ• se Ä«disÄ• su Ä• padÄ• su vassaá¹ƒ upa
tenÄ• ha __ ``Ä• padÄ• su hi ... pe ... anÄ• patti vuttÄ• â€™â€™ _ti. itarÄ• ya \Ne III 40/ pa
anÄ• patti, kÄ• raá¹‡e asati pacchimikÄ• yapivassaá¹ƒ na upagantabbaá¹ƒ. santesu hi bhik

anupagacchantiyÄ• Ä• patti. __tatthagantvÄ• pavÄ• retabba_nti ettha apavÄ• rentÄ«naá¹ƒ
dÅ«repi bhikkhÅ«naá¹ƒvasanaá¹-á¹-hÄ• naá¹ƒ hoti, sakkÄ• ca hoti navamiyaá¹ƒ gantvÄ• p
gantvÄ• pavÄ• retabbaá¹ƒ. sace pana navamiyaá¹ƒ nikkhamitvÄ• sampÄ• puá¹‡ituá¹ƒ na
anÄ• patti.

uposathassa pucchanaá¹ƒ uposathapucchÄ• , sÄ• yeva __ka_-ppaccayaá¹ƒ rassattaÃ±ca k
__uposathapucchaka_ntivuttÄ• ti Ä• ha __ ``uposathapucchanaâ€™â€™ _nti. __uposatho
uposathoâ€™â€™ ti pucchitabbo. bhikkhunÄ• pi ``sve, bhagini, uposathoâ€™â€™ ti vattab
kenaci kÄ• raá¹‡ena pannarasikaá¹ƒ vÄ• cÄ• tuddasÄ«uposathaá¹ƒ, cÄ• tuddasikaá¹ƒvÄ•
karonti, yasmiÃ±ca divase bhikkhÅ«hi uposatho kato, tasmiá¹ƒyeva bhikkhunÄ«hipiuposath
adhippÄ• yena __ ``pakkhassa terasiyaá¹ƒyeva gantvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evaá¹ƒ
cÄ• tuddasiyaá¹ƒ uposathaá¹ƒ karonti, ``cÄ• tuddasiko bhaginÄ«â€™â€™ tivattabbaá¹ƒ. sa
karonti, ``pannarasiko bhaginÄ«â€™â€™ ti Ä• cikkhitabbaá¹ƒ. __ovÄ• datthÄ• yÄ• _ti ovÄ•
__pÄ• á¹-ipadadivasato pana paá¹-á¹-hÄ• ya dhammasavanatthÄ• ya gantabba_ntipÄ• á¹-ip
ovÄ• daggahaá¹‡atthÄ• ya dutiyadivasato paá¹-á¹-hÄ• ya antarantarÄ• dhammasavanatthÄ
ovÄ• daggahaá¹‡ampi hi ``dhammasavanamevÄ• â€™â€™ ti abhedena vuttaá¹ƒ. __niranta
upasaá¹…kamiá¹ƒsÅ«_tiyebhuyyena upasaá¹…kamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __vuttaÃ±
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjissÄ• mÄ• tisabbÄ• saá¹ƒyeva bhikkhunÄ«naá¹ƒ upasaá¹.
nidassitÄ• . __ovÄ• daá¹ƒ gacchatÄ«_tiovÄ• daá¹ƒ yÄ• cituá¹ƒ gacchati. __dve tisso_ti dvÄ
cetaá¹ƒ paccattavacanaá¹ƒ.

__pÄ• sÄ• dikenÄ• _ti pasÄ• dajanakena niddosena kÄ• yakammÄ• dinÄ• . __sampÄ• det
sampÄ• detu. sace pÄ• timokkhuddesakaá¹ƒyeva disvÄ• \Be III 45/ tÄ• hi bhikkhunÄ«hiov
kiá¹ƒ kÄ• tabbanti? uposathagge sannipatite bhikkhusaá¹…ghepubbakiccavasena ``atthi kÄ
yÄ• camÄ• nÄ• â€™â€™ ti pucchiyamÄ• ne ``evaá¹ƒ vadehÄ«â€™â€™ ti ovÄ• dapaá¹-igg
bhikkhunÄ• kathÄ• petvÄ• pÄ• timokkhuddesakena vattabbavacanaá¹ƒ attanÄ• vatvÄ• pu
bhikkhunÄ«naá¹ƒ Ä• rocetabbaá¹ƒ, aÃ±Ã±ena vÄ• bhikkhunÄ• tasmiá¹ƒ divase pÄ• timok
__etaá¹ƒ vutta_nti ``tÄ• hÄ«â€™â€™ ti etaá¹ƒ bahuvacanaá¹ƒ vuttaá¹ƒ.

__ekÄ• bhikkhunÄ« vÄ• _ti idaá¹ƒ bahÅ«hi bhikkhunupassayehi ekÄ• ya eva bhikkhuniyÄ•
\Ne III 41/ sandhÄ• ya vuttaá¹ƒ, na pana dutiyikÄ• ya abhÄ• vaá¹ƒ sandhÄ• ya. __bahÅ«hi
bhikkhunupassayehÄ«_tiantarÄ• magge vÄ• tasmiá¹ƒyeva vÄ• gÄ• me bahÅ«hi bhikkhunu
caayya bhikkhuniyo ca bhikkhunÄ« cÄ• â€™â€™ ti iminÄ• nÄ• nÄ• upassayehi sÄ• sanaá
Ä• gatabhikkhuniyÄ• vattabbavacanaá¹ƒ dasseti. idaÃ±ca ekena pakÄ• rena mukhamattani
tasmiá¹ƒtasmiá¹ƒ pana bhikkhunupassaye bhikkhunÄ«naá¹ƒ pamÄ• á¹‡aá¹ƒ sallakkhetvÄ•
vattabbaá¹ƒ. __bhikkhusaá¹…ghassa ayyÄ• naá¹ƒ ayyassÄ• _ti idaá¹ƒ saá¹…khipitvÄ• vutt

__pÄ• timokkhuddesakenapÄ«_ti idaá¹ƒ saá¹…ghuposathavaseneva dassitaá¹ƒ. yattha par

vasanaá¹-á¹-hÄ• ne pÄ• timokkhuddeso natthi, tatthÄ• pi Ã±attiá¹-hapanakena itarena vÄ•
vattabbaá¹ƒ. ekapuggalenapi uposathadivase ovÄ• dayÄ• canaá¹ƒ sampaá¹-icchitvÄ• pÄ• â
bhikkhunÄ«naá¹ƒ ``natthi kocÄ«â€™â€™ tiÄ• di vattabbameva. sace sayameva, ``sammato
imaá¹ƒ vidhiá¹ƒ ajÄ• nanto idha bÄ• loti adhippeto.

<150> __adhammakamme adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ va
pÄ• cittiyassÄ• _tiÄ• dÄ«su vijjamÄ• nesupi vaggÄ• dibhÄ• vanimittesu dukkaá¹-esuadham
pÄ• cittiyameva pÄ• á¸·iyaá¹ƒ sabbattha vuttanti Ä• ha __ ``adhammakamme dvinnaá¹ƒnav
aá¹-á¹-hÄ• rasa pÄ• cittiyÄ• nÄ«â€™â€™ _ti. sesamettha uttÄ• nameva. asammatatÄ• , bh
paripuá¹‡á¹‡Å«pasampannatÄ• , ovÄ• davasena aá¹-á¹-hagarudhammabhaá¹‡ananti imÄ•

ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ•

<153> dutiye \Be III 46/ __kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sÄ• taccakiriyÄ• yÄ• _ti
pubbabhÄ• gappaá¹-ipattivasenavuttaá¹ƒ. __munÄ• tÄ«_ti jÄ• nÄ• ti. __tena Ã±Ä• á¹‡enÄ•
arahattaphalapaÃ±Ã±Ä• saá¹…khÄ• tenaÃ±Ä• á¹‡ena. __pathesÅ«_ti upÄ• yamaggesu. ar
Ä• ha __ ``idaÃ±ca ... pe ... vuttaâ€™â€™ _nti. atha vÄ• ``appamajjato sikkhatoâ€™â€™ t
hetuatthatÄ• daá¹-á¹-habbÄ• , tasmÄ• appamajjanahetu sikkhanahetu ca adhicetasoti atth
cittasantÄ• pÄ• . ettha ca __adhicetaso_ti iminÄ• adhicittasikkhÄ• , __appamajjato_ti iminÄ
__munino monapathesu sikkhato_ti etehi adhipaÃ±Ã±Ä• sikkhÄ• , __munino_ti vÄ• etena a
__monapathesu sikkhato_ti etena \Ne III 42/ tÄ• saá¹ƒ lokuttarasikkhÄ• naá¹ƒ pubbabhÄ• g
bhavantÄ«_tiÄ• dÄ«hi sikkhÄ• pÄ• ripÅ«riyÄ• Ä• nisaá¹ƒsÄ• pakÄ• sitÄ• ti veditabbaá¹ƒ.

__kokanuda_nti padumavisesanaá¹ƒ yathÄ• ``kokÄ• sayaâ€™â€™ nti, taá¹ƒ kira bahupatta
vaá¹‡á¹‡asampannaá¹ƒativiya sugandhaÃ±ca hoti. ``kokanudaá¹ƒ nÄ• ma setapadumaâ€™
__pÄ• to_tipageva. ayaÃ±hettha attho --- yathÄ• kokanudasaá¹…khÄ• taá¹ƒ padumaá¹ƒ pÄ
phullaá¹ƒvikasitaá¹ƒ avÄ«tagandhaá¹ƒ siyÄ• virocamÄ• naá¹ƒ, evaá¹ƒ sarÄ«ragandhena gu
sugandhaá¹ƒsaradakÄ• le antalikkhe Ä• diccamiva attano tejasÄ• tapantaá¹ƒ aá¹…gehi nic
aá¹…gÄ«rasaá¹ƒsammÄ• sambuddhaá¹ƒ passÄ• ti.

__abhabbo_ti paá¹-ipattisÄ• ramidaá¹ƒ sÄ• sanaá¹ƒ, paá¹-ipatti ca pariyattimÅ«likÄ• , tvaÃ±
pariyattiá¹ƒuggahetuá¹ƒ asamattho, tasmÄ• abhabboti adhippÄ• yo. __suddhaá¹ƒ pilotikakh
iddhiyÄ• abhisaá¹…khataá¹ƒ parisuddhaá¹ƒ coá¸·akhaá¹‡á¸• aá¹ƒ. tadÄ• kira bhagavÄ• ``
asakkontomama sÄ• sane abhabbo nÄ• ma hoti, mÄ• soci bhikkhÅ«â€™â€™ ti taá¹ƒ bÄ•
vihÄ• raá¹ƒpavisitvÄ• iddhiyÄ• pilotikakhaá¹‡á¸• aá¹ƒ abhinimminitvÄ• ``handa, bhikkhu, i
`rajoharaá¹‡aá¹ƒ rajoharaá¹‡aâ€™ nti punappunaá¹ƒ sajjhÄ• yaá¹ƒ karohÄ«â€™â€™ ti vat

pubbekatÄ• dhikÄ• rattÄ• .

so kira pubbe rÄ• jÄ• hutvÄ• nagaraá¹ƒ padakkhiá¹‡aá¹ƒ karonto nalÄ• á¹-ato sede mucca
parisuddhenasÄ• á¹-akena nalÄ• á¹-aá¹ƒ puÃ±chi, sÄ• á¹-ako kiliá¹-á¹-ho ahosi \Be III 47/. s
sarÄ«raá¹ƒnissÄ• ya evarÅ«po parisuddhasÄ• á¹-ako pakatiá¹ƒ jahitvÄ• kiliá¹-á¹-ho jÄ• to,
saá¹…khÄ• rÄ• â€™â€™ tianiccasaÃ±Ã±aá¹ƒ paá¹-ilabhati, tena kÄ• raá¹‡enassa rajohara
rajaá¹ƒ haratÄ«ti__rajoharaá¹‡aá¹ƒ. saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• _ti asubhasaÃ±Ã±aá¹ƒ a
upaá¹-á¹-hapento saá¹ƒvegaá¹ƒpaá¹-ilabhitvÄ• . so hi yoniso ummajjanto ``parisuddhaá¹ƒ v
doso, attabhÄ• vassapanÄ• yaá¹ƒ dosoâ€™â€™ ti asubhasaÃ±Ã±aá¹ƒ aniccasaÃ±Ã±aÃ±c
nÄ• marÅ«papariggahÄ• dinÄ• paÃ±casukhandhesu Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• kalÄ• pasa
vaá¸• á¸• hetvÄ• udayabbayaÃ±Ä• á¹‡Ä• dipaapÄ• á¹-iyÄ• vipassanaá¹ƒ anulomagotrabhu
sandhÄ• ya vuttaá¹ƒ __ ``vipassanaá¹ƒ Ä• rabhÄ«â€™â€™ _ti. __obhÄ• sagÄ• thaá¹ƒ abh
obhÄ• savissajjanapubbakabhÄ• sitagÄ• thÄ• obhÄ• sagÄ• thÄ• , taá¹ƒ abhÄ• sÄ«tiattho.

ettha ca ``adhicetasoti imaá¹ƒ obhÄ• sagÄ• thaá¹ƒ abhÄ• sÄ«â€™â€™ ti idheva vuttaá¹ƒ. _
386) pana \Ne III 43/ __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhp-a I cÅ«á¸·apanthakatthera
__theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca_ (Th-a II 566) ---

``rÄ• go rajo na ca pana reá¹‡u vuccati.

rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• paá¹‡á¸• itÄ• .

viharanti te vigatarajassa sÄ• sane ||

``doso ... pe ... sÄ• sane ||

``moho rajo na ca pana reá¹‡u vuccati.

mohassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• paá¹‡á¸• itÄ• .

viharanti te vigatarajassa sÄ• saneti || ---

imÄ• tisso obhÄ• sagÄ• thÄ• abhÄ• sÄ«â€™â€™ ti vuttaá¹ƒ. __adhicetaso_ti ca ayaá¹ƒ
cÅ«á¸·apanthakattherassaudÄ• nagÄ• thÄ• ti imissÄ• yeva pÄ• á¸·iyÄ• Ä• gataá¹ƒ. theragÄ

cÅ«á¸·apanthakattherassaudÄ• nagÄ• thÄ• su ayaá¹ƒ anÄ• ruá¸·hÄ• , ``ekudÄ• niyattheras
udÄ• nagÄ• thÄ• â€™â€™ ti (Th-a I ekudÄ• niyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) tattha vutta
pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• yaca evamÄ• gatattÄ• cÅ«á¸·apanthakattherassapi ayaá¹ƒ \B
obhÄ• sagÄ• thÄ• vasenaca bhagavatÄ• bhÄ• sitÄ• ti gahetabbaá¹ƒ. __arahattaá¹ƒ pÄ• pu
abhiÃ±Ã±Ä• paá¹-isambhidÄ• parivÄ• raá¹ƒ arahattaá¹ƒpÄ• puá¹‡i. __abhabbo tva_ntiÄ• di
saddhivihÄ• rikÄ• diá¹ƒ saá¹…ghikavihÄ• rÄ• nikkaá¸• á¸• hÄ• pentassa anÄ• patti viya diss
saÃ±cicca taá¹ƒ kÄ• tuá¹ƒ, nikkaá¸• á¸• hanasikkhÄ• pade vÄ• apaÃ±Ã±atte therena evaá¹

<156> __ovadantassa pÄ• cittiya_nti atthaá¹…gate sÅ«riye garudhammehi vÄ• aÃ±Ã±ena
sammatassapi pÄ• cittiyaá¹ƒ. sesamettha uttÄ• nameva. atthaá¹…gatasÅ«riyatÄ• , paripuá¹
ovadananti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ•

<162> tatiyaá¹ƒ \Ne III 44/ uttÄ• natthameva. upassayÅ«pagamanaá¹ƒ, paripuá¹‡á¹‡Å«pasa
garudhammehi ovadananti imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ•

<164> catutthe ``upasampannaá¹ƒ ... pe ... bhikkhunovÄ• dakaâ€™â€™ nti imesaá¹ƒ ``maá
tiiminÄ• sambandho. ``avaá¹‡á¹‡aá¹ƒ kattukÄ• mo ayasaá¹ƒ kattukÄ• moâ€™â€™ ti imesa
``upasampannaâ€™â€™ ntiÄ• dÄ«su ``upasampannassÄ• â€™â€™ ti vibhattivipariá¹‡Ä• n
imamatthaá¹ƒsandhÄ• ya __ ``ujjhÄ• panake vuttanayenevattho veditabboâ€™â€™ _ti vutt
ovadatÄ«â€™â€™ tiÄ• dinÄ• bhaá¹‡antassa ekekasmiá¹ƒ vacane niá¹-á¹-hite pÄ• cittiyaá¹ƒ
``upasampannaá¹ƒ saá¹…ghenaasammataâ€™â€™ nti pÄ• á¸·ivacanato ``sammatena vÄ•
á¹-hapitoâ€™â€™ ti aá¹-á¹-hakathÄ• vacanatoca aá¹-á¹-hahi aá¹…gehi samannÄ• gato sam
vippavasitukÄ• mena ``yÄ• vÄ• haá¹ƒ Ä• gamissÄ• mi, tÄ• va \Be III 49/ te bhÄ• ro hotÅ«â€
tassÄ• bhÄ• vato saá¹…ghena vÄ• tathevabhÄ• raá¹ƒ katvÄ• á¹-hapito aá¹-á¹-hahi garudh
ovadituá¹ƒ labhatÄ«ti veditabbaá¹ƒ. tasmÄ• ``yo pana, bhikkhu, asammato bhikkhuniyo ova
nti idaá¹ƒ pagevabhÄ• raá¹ƒ katvÄ• aá¹-á¹-hapitaá¹ƒ sandhÄ• ya vuttanti gahetabbaá¹ƒ.

<168> __anÄ• patti pakatiyÄ• cÄ«varahetu ... pe ... ovadantaá¹ƒ bhaá¹‡atÄ«_ti ettha Ä• mi
``Ä• misahetu ovadatÄ«â€™â€™ ti saÃ±Ã±Ä• ya evaá¹ƒ bhaá¹‡antassa anÄ• patti, ``na Ä•
saÃ±Ã±ino pana dukkaá¹-aá¹ƒ, na Ä• misahetu ovadantaá¹ƒ pana ``Ä• misahetu ovadatÄ«â

bhaá¹‡antassapi anÄ• patti sacittakattÄ• sikkhÄ• padassa. sesamettha uttÄ• nameva. upas
laddhasammutitÄ• , anÄ• misantaratÄ• , avaá¹‡á¹‡akÄ• matÄ• ya evaá¹ƒ bhaá¹‡ananti imÄ
cattÄ• riaá¹…gÄ• ni.

Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<169> paÃ±camaá¹ƒ uttÄ• natthameva.

6. cÄ«varasibbÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<175> chaá¹-á¹-he \Ne III 45/ sace sÄ• bhikkhunÄ« taá¹ƒ cÄ«varaá¹ƒ Ä• ditova pÄ• rupeyy
disvÄ• ujjhÄ• peyyuá¹ƒ, tato mahÄ• jano passituá¹ƒ na labhatÄ«ti maÃ±Ã±amÄ• no __ ``ya
haritvÄ• nikkhipitvÄ• â€™â€™ _tiÄ• dimÄ• ha.

<176> __nÄ«haratÄ«_ti sakiá¹ƒ nÄ«harati. yepi tesaá¹ƒ nissitakÄ• ti sambandho. __kathina
``sabrahmacÄ• rÄ«naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti itikattabbatÄ• vasena sÅ«cikam
__Ä• cariyupajjhÄ• yÄ• naá¹ƒdukkaá¹-a_nti akappiyasamÄ• dÄ• navasena dukkaá¹-aá¹ƒ. _
Ã±Ä• tikÄ• yÄ• â€™â€™ tiavatvÄ• ``ekissÄ• bhikkhuniyÄ• â€™â€™ ti ettakameva vatvÄ•
tisutvÄ• te aÃ±Ã±Ä• tikasaÃ±Ã±ino bhaveyyunti Ä• ha __ ``akappiye niyojitattÄ• â€™â€™
te mÄ• tu cÄ«varaâ€™â€™ ntiÄ• dÄ«ni avatvÄ• pi ``idaá¹ƒ cÄ«varaá¹ƒ sibbehÄ«â€™â€™
sibbÄ• pentassapi anÄ• patti.

<179> __upÄ• hanatthavikÄ• di_nti __Ä• di_-saddena yaá¹ƒ cÄ«varaá¹ƒ nivÄ• setuá¹ƒ vÄ•
hoti, tampi saá¹…gaá¹‡hÄ• ti. sesamettha uttÄ• nameva. aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• sa
nivÄ• sanapÄ• rupanÅ«pagatÄ• , vuttanayena sibbanaá¹ƒ vÄ• sibbÄ• panaá¹ƒ vÄ• ti imÄ•

cÄ«varasibbÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidahanasikkhÄ• padavaá¹‡á¹‡anÄ•

<181> sattame ``pacchÄ• gacchantÄ«naá¹ƒ corÄ• acchindiá¹ƒsÅ«â€™â€™ ti ettha ``patta
pÄ• á¹-hasesotiÄ• ha __ ``pacchÄ• gacchantÄ«naá¹ƒ pattacÄ«varaâ€™â€™ _nti. __tÄ• b
gacchantiyobhikkhuniyo. ``pacchÄ• gacchantÄ«naâ€™â€™ nti ca vibhattivipariá¹‡Ä• mene
pÄ• á¸·iyaá¹ƒ ``gacchÄ• ma bhagini, gacchÄ• ma ayyÄ• â€™â€™ ti bhikkhupubbakaá¹ƒ sa
``gacchÄ• maayya, gacchÄ• ma bhaginÄ«â€™â€™ ti bhikkhunÄ«pubbakaá¹ƒ. __ekaddhÄ•
addhÄ• nasaá¹…khÄ• taá¹ƒmaggaá¹ƒ, ekato vÄ• addhÄ• namaggaá¹ƒ. __hiyyo_ti suve. __

182-183__._ __dvidhÄ• vuttappakÄ• ro_ti pÄ• dagamanavasena pakkhagamanavasena vÄ

III 46/. catunnaá¹ƒ maggÄ• naá¹ƒ sambandhaá¹-á¹-hÄ• naá¹ƒ __catukkaá¹ƒ, _ tiá¹‡á¹‡aá¹ƒ
sambandhaá¹-á¹-hÄ• naá¹ƒ __siá¹…ghÄ• á¹-akaá¹ƒ_. ``gÄ• mantare gÄ• mantareâ€™â€™
gÄ• mantaranti Ä• ha __ ``nikkhamane anÄ• patti ... pe ... bhikkhuno pÄ• cittiyaâ€™â€™ _
``saá¹ƒvidhÄ• yÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ avisesena vuttattÄ• __ ``neva pÄ• á¸·iyÄ• sam
``etthantare saá¹ƒvidahitepi bhikkhunodukkaá¹-aâ€™â€™ nti vuttattÄ• __ ``na sesaaá¹-á¹-
sametÄ«â€™â€™ _ti vuttaá¹ƒ. __addhayojanaá¹ƒatikkamantassÄ• _ti asati gÄ• me addhay
yattha hi addhayojanabbhantare aÃ±Ã±ogÄ• mo na hoti, taá¹ƒ idha agÄ• makaá¹ƒ araÃ±Ã±
addhayojanabbhantare pana gÄ• me satigÄ• mantaragaá¹‡anÄ• ya eva Ä• patti.

<185> __raá¹-á¹-habhede_ti raá¹-á¹-havilope. __cakkasamÄ• ruá¸·hÄ• _ti iriyÄ• pathacakka
samÄ• ruá¸·hÄ• . sesaá¹ƒ uttÄ• nameva. dvinnampi saá¹ƒvidahitvÄ• maggappaá¹-ipatti \Be
samayÄ• bhÄ• vo, anÄ• padÄ• , gÄ• mantarokkamanaá¹ƒ vÄ• addhayojanÄ• tikkamo vÄ•
ekatoupasampannÄ• dÄ«hi saddhiá¹ƒ gacchantassa pana mÄ• tugÄ• masikkhÄ• padenaÄ•

saá¹ƒvidahanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<188> aá¹-á¹-hame __lokassÄ• damittasanthavavasena kÄ«á¸·Ä• purekkhÄ• rÄ• saá¹ƒvida
``evamime ... pe ... bhikkhunÄ«hi saddhiá¹ƒ nÄ• vÄ• ya kÄ«á¸·antÄ«â€™â€™ ti iminÄ• ``u
adhogÄ• miniá¹ƒ vÄ• â€™â€™ ti iminÄ• ca siddho.

<189> nadiyÄ• kuto gÄ• mantaranti Ä• ha __ ``yassÄ• nadiyÄ• â€™â€™ _tiÄ• di. __ ``tas
pe ... addhayojanagaá¹‡anÄ• yÄ• _ti ekekapasseneva gamanaá¹ƒ sandhÄ• ya vuttattÄ• tÄ
majjhenagacchantassa gÄ• mantaragaá¹‡anÄ• ya addhayojanagaá¹‡anÄ• ya ca Ä• pattÄ«
__sabbaaá¹-á¹-hakathÄ• sÅ«_tiÄ• dinÄ• attanÄ• vuttamevatthaá¹ƒ samattheti. ``kÄ«á¸·Ä• p
bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• yanÄ• vaá¹ƒ abhiruhantassa nadiyaá¹ƒyeva pÄ• cittiy
vÄ• pisamuddÄ• dÄ«su kÄ«á¸·Ä• purekkhÄ• ratÄ• yadukkaá¹-ameva, na pÄ• cittiyaâ€™â€™
``lokassÄ• damittasanthavavasena kÄ«á¸·Ä• purekkhÄ• rÄ• saá¹ƒvidahitvÄ• â€™â€™ ti va
sikkhÄ• padaá¹ƒ akusalacittaá¹ƒ lokavajjaâ€™â€™ ntivadanti, taá¹ƒ na gahetabbaá¹ƒ. kÄ«â
abhiruhitvÄ• pi gÄ• mantarokkamaneaddhayojanÄ• tikkame vÄ• kusalÄ• byÄ• katacittasam
Ä• pajjati \Ne III 47/. yadihi so saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• arahattaá¹ƒ vÄ• sacchikareyya
okkameyya, kammaá¹-á¹-hÄ• naá¹ƒvÄ• manasi karonto gaccheyya, kuto tassa akusalacitta
sikkhÄ• padaá¹ƒ akusalacittaá¹ƒlokavajjanti vuccati, tasmÄ• paá¹‡á¹‡attivajjaá¹ƒ ticittanti si
sesamettha uttÄ• nameva.

nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ•

<194> navame \Be III 52/ __paá¹-iyÄ• dita_nti bhikkhÅ«naá¹ƒ atthÄ• ya sampÄ• ditaá¹ƒ. __
pavÄ• ritÄ• vÄ• _ti ettha sacepi bhikkhuno aÃ±Ã±Ä• takÄ• appavÄ• ritÄ• ca siyuá¹ƒ, bhik
pavÄ• ritÄ• ce, vaá¹-á¹-ati.

<197> pÄ• pabhikkhÅ«naá¹ƒ pakkhupacchedÄ• ya idaá¹ƒ paÃ±Ã±attaá¹ƒ, tasmÄ• paÃ±ca
__paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha anÄ• pattÄ«_ti idaá¹ƒ pana iminÄ• sikkhÄ•
anÄ• pattidassanatthaá¹ƒvuttaá¹ƒ. viÃ±Ã±attiyÄ• uppannaá¹ƒ paribhuÃ±jantassa hi aÃ±Ã±
dukkaá¹-aá¹ƒ. sesaá¹ƒuttÄ• nameva. bhikkhuniparipÄ• citabhÄ• vo, jÄ• nanaá¹ƒ, gihisamÄ•
odanÄ• dÄ«naá¹ƒ aÃ±Ã±ataratÄ• , tassa ajjhoharaá¹‡anti imÄ• ni panettha paÃ±ca aá¹…g

paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<198> dasame __upanandassa catutthasikkhÄ• padenÄ• _ti appaá¹-icchanne mÄ• tugÄ• m
rahonisajjasikkhÄ• padaá¹ƒsandhÄ• ya vuttaá¹ƒ. kiÃ±cÄ• pi taá¹ƒ acelakavagge paÃ±cama
upanandattheraá¹ƒÄ• rabbha paÃ±Ã±attesu pana catutthabhÄ• vato ``upanandassa catutth
vuttaá¹ƒ. catutthasikkhÄ• padassavatthuto imassa sikkhÄ• padassa vatthuno paá¹-hamaá¹ƒ
sikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ paÃ±Ã±attaá¹ƒ. iminÄ• ca sikkhÄ• padena kevalaá¹ƒ bhikk
Ä• patti paÃ±Ã±attÄ• , uparimÄ• tugÄ• mena saddhiá¹ƒ rahonisajjÄ• ya Ä• patti visuá¹ƒ paÃ
daá¹-á¹-habbaá¹ƒ.

rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito bhikkhunivaggo tatiyo.

4. bhojanavaggo

1. Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ•

<206> bhojanavaggassa \Be III 53/ \Ne III 48/ paá¹-hamasikkhÄ• pade __addhayojanaá¹ƒ v
gantuá¹ƒsakkotÄ«_ti ettha tattakaá¹ƒ gantuá¹ƒ sakkontassapi tÄ• vatakaá¹ƒ gantvÄ• aladd
itobhuÃ±jituá¹ƒ vaá¹-á¹-ati. __imesaá¹ƒyevÄ• _ti imesaá¹ƒ pÄ• saá¹‡á¸• Ä• naá¹ƒyeva. __e
imasmiá¹ƒpÄ• saá¹‡á¸• e ettakÄ• naá¹ƒ. __ekadivasaá¹ƒ bhuÃ±jitabba_nti ekadivasaá¹ƒ sa
``ekadivasaá¹ƒ bhuÃ±jitabbaâ€™â€™ nti vacanato pana ekasmiá¹ƒ divase punappunaá¹ƒ b
vaá¹-á¹-atÄ«tina gahetabbaá¹ƒ. __puna Ä• dito paá¹-á¹-hÄ• ya bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«

bhuttaá¹-á¹-hÄ• nesupuna ekasmimpi á¹-hÄ• ne bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«ti dasseti.

<208> __ ``gacchanto vÄ• Ä• gacchanto vÄ• _ti idaá¹ƒ addhayojanavasena gahetabbaâ€™
__antarÄ• magge gataá¹-á¹-hÄ• ne_ti ekasseva santakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ ``Ä• ga
_ti saá¹…khepena vuttamevatthaá¹ƒ vibhÄ• vento __ ``gantvÄ• paccÄ• gacchantoâ€™â€™
Ä• pattiá¹-á¹-hÄ• neyeva puna bhuÃ±jantassa anÄ• patti vattabbÄ• ti gamane Ä• gamane c
bhojanaá¹ƒavatvÄ• antarÄ• magge ekadivasaá¹ƒ gataá¹-á¹-hÄ• ne ca ekadivasanti punapp
dassitaá¹ƒ, gamanadivase pana Ä• gamanadivase ca ``gamissÄ• mi Ä• gamissÄ• mÄ«â€™
vaá¹-á¹-atiyeva. suddhacittena punappunaá¹ƒ bhuÃ±jantassapi punappunaá¹ƒ bhojane anÄ
uddisitvÄ• paÃ±Ã±attaá¹ƒ bhikkhuno gahetumeva na vaá¹-á¹-atÄ«ti Ä• ha __ ``bhikkhÅ«naá
_ti. sesametthauttÄ• nameva. Ä• vasathapiá¹‡á¸• atÄ• , agilÄ• natÄ• , anuvasitvÄ• bhojana
tÄ«á¹‡iaá¹…gÄ• ni.

Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<209> dutiye __abhimÄ• re_ti abhigantvÄ• bhagavato mÄ• raá¹‡atthÄ• ya niyojite dhanudo
__guá¸·hapaá¹-icchanno_tiapÄ• kaá¹-o. __pavijjhÄ«_ti vissajjesi. nanu __rÄ• jÄ• nampi mÄ
vacanatoidaá¹ƒ sikkhÄ• padaá¹ƒ ajÄ• tasattuno kÄ• le paÃ±Ã±attanti siddhaá¹ƒ, evaÃ±ca s
anupaÃ±Ã±attiyaá¹ƒ ---

``tena \Be III 54/ \Ne III 49/ kho pana samayena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ
Ã±Ä• tisÄ• lohitoÄ• jÄ«vakesu pabbajito hoti. atha kho so Ä• jÄ«vako yena rÄ• jÄ• mÄ• ga
tenupasaá¹…kami, upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• ra
kukkuccÄ• yantÄ• nÄ• dhivÄ• sentÄ«â€™â€™ ti ---

idaá¹ƒ kasmÄ• vuttanti? so kira Ä• jÄ«vako taá¹ƒ dÄ• naá¹ƒ dento bimbisÄ• rakÄ• latopaá¹
ajÄ• tasattukÄ• le sikkhÄ• padapaÃ±Ã±attito paá¹-á¹-hÄ• ya bhikkhÅ« kukkuccÄ• yantÄ• ta
paá¹-iggaá¹‡hiá¹ƒsu, tasmÄ• Ä• dito paá¹-á¹-hÄ• ya taá¹ƒ vatthu dassitanti veditabbaá¹ƒ. ``
bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesÄ«â€™â€™ ti idaÃ±ca tato pabhutiso Ä• jÄ«vako
nimantetvÄ• dÄ• naá¹ƒ dento ajÄ• tasattukÄ• le sikkhÄ• padepaÃ±Ã±atte yaá¹ƒ bhikkhÅ«n
pÄ• hesi, taá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<215> aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hattÄ• visadisaá¹ƒ rajjaá¹ƒ virajjaá¹ƒ, tato Ä• gatÄ• , tatth
bhavÄ• tivÄ• verajjÄ• , te eva __verajjakÄ• _. te pana yasmÄ• gottacaraá¹‡Ä• divibhÄ• ge
vuttaá¹ƒ __ ``nÄ• nÄ• verajjakeâ€™â€™ _ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana __nÄ• nÄ• vidheh
rajjÄ• naá¹ƒyeva vasena nÄ• nappakÄ• ratÄ• vuttÄ• .

217-218__._ imassa sikkhÄ• padassa viÃ±Ã±attiá¹ƒ katvÄ• bhuÃ±janavatthusmiá¹ƒ paÃ±Ã
viÃ±Ã±attitogaá¹‡abhojanaá¹ƒ vatthuvaseneva pÄ• kaá¹-anti taá¹ƒ avatvÄ• ``gaá¹‡abhojan
... nimantitÄ• bhuÃ±jantÄ«â€™â€™ ti nimantanavaseneva padabhÄ• jane gaá¹‡abhojanaá
panasikkhÄ• padaá¹ƒ vatthuananurÅ«pampi siyÄ• ti padabhÄ• jane vuttanayena nimantana
gaá¹‡abhojanaá¹ƒhotÄ«ti kesaÃ±ci Ä• saá¹…kÄ• bhaveyyÄ• â€™â€™ ti taá¹ƒnivattanattha
gaá¹‡abhojanaá¹ƒdvÄ«hÄ• kÄ• rehi pasavatÄ«â€™â€™ _ti vuttaá¹ƒ. __paÃ±cannaá¹ƒ bho
ettha ``bhojanaá¹ƒgaá¹‡hathÄ• ti vuttepi gaá¹‡abhojanaá¹ƒ hotiyevÄ• â€™â€™ ti vadanti. `
addhÄ• nagamanavatthusmiá¹ƒnÄ• vÄ• bhiruhanavatthusmiÃ±ca `idheva, bhante, bhuÃ±jat
kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hiá¹ƒsu, tasmÄ• `bhuÃ±jathÄ• â€™ ti vuttepi \Be III 55/ g
hotiyevÄ• â€™â€™ titÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. ``paÃ±cannaá¹ƒ bhojanÄ• naá
nimantetÄ«â€™â€™ tivuttattÄ• pana ``odanaá¹ƒ bhuÃ±jathÄ• â€™â€™ ti vÄ• ``bhattaá¹ƒ
bhojananÄ• maá¹ƒ gahetvÄ• vavutte gaá¹‡abhojanaá¹ƒ hoti, na aÃ±Ã±athÄ• . ``idheva, bha
etthÄ• pi ``odanaâ€™â€™ ntivÄ• ``bhattaâ€™â€™ nti vÄ• vatvÄ• va te evaá¹ƒ nimantesu
gaá¹‡avasena vÄ• \Ne III 50/ nimantitattÄ• te bhikkhÅ« apakataÃ±Ã±utÄ• ya kukkuccÄ• ya
paá¹-iggaá¹‡hiá¹ƒsÅ«ti ayaá¹ƒ amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gahetabb

__ekato gaá¹‡hantÄ«_ti ettha aÃ±Ã±amaÃ±Ã±assa dvÄ• dasahatthaá¹ƒ amuÃ±citvÄ• á¹-hi
nÄ• mÄ• tigahetabbaá¹ƒ. ``amhÄ• kaá¹ƒ catunnampi bhattaá¹ƒ dehÄ«ti vÄ• viÃ±Ã±Ä• peyy
heá¹-á¹-hÄ• ``tvaá¹ƒ ekassa bhikkhuno bhattaá¹ƒ dehi, tvaá¹ƒ dvinnanti evaá¹ƒ viÃ±Ã±Ä• p
vacanatoca attano atthÄ• ya aÃ±Ã±ehi viÃ±Ã±attampi sÄ• diyantassa gaá¹‡abhojanaá¹ƒ ho
__evaá¹ƒ viÃ±Ã±attito pasavatÄ«_ti ettha viÃ±Ã±attiyÄ• sati gaá¹‡hantassa ekato hutvÄ• g
iminÄ• sikkhÄ• padena Ä• patti, visuá¹ƒ gahaá¹‡e paá¹‡Ä«tabhojanasÅ«podanaviÃ±Ã±attÄ

__vicÄ• retÄ«_ti paÃ±cakhaá¹‡á¹ƒ• Ä• divasena saá¹ƒvidahati. __ghaá¹-á¹-etÄ«_ti anuvÄ• ta
hatthenadaá¹‡á¹ƒ• akena vÄ• ghaá¹-á¹-eti. __suttaá¹ƒ karotÄ«_ti suttaá¹ƒ vaá¹-á¹-eti. __vale
vÄ• hatthe vÄ• Ä• vaá¹-á¹-eti. ``abhinavasseva cÄ«varassa karaá¹‡aá¹ƒ idha cÄ«varakam
purÄ• á¹‡acÄ«varesÅ«cikammaá¹ƒ nÄ• ma na hotÄ«â€™â€™ ti vadanti. ``catutthe Ä• gate
aÃ±Ã±o koci Ä• gacchanto natthi, cattÄ• royeva ca tattha nisinnÄ• yÄ• petuá¹ƒ na sakkonti
ti vadanti.

<220> gaá¹‡abhojanÄ• pattijanakanimantanabhÄ• vato __ ``akappiyanimantanaâ€™â€™ _
__sampavesetvÄ• _tinisÄ«dÄ• petvÄ• . __gaá¹‡o bhijjatÄ«_ti gaá¹‡o Ä• pattiá¹ƒ na Ä• pajja
cattÄ• ro bhikkhÅ« ... pe ... bhuÃ±jantÄ«â€™â€™ ti imÄ• ya pÄ• á¹ƒ·iyÄ• saá¹ƒsandanato _
gaá¹‡apÅ«rako hotÄ«â€™â€™ _ti vuttaá¹ƒ. __avisesenÄ• _ti ``gilÄ• no vÄ• cÄ«varakÄ• ra
sabbasÄ• dhÄ• raá¹‡avacanena. __tasmÄ• _ti avisesitattÄ• . __bhutvÄ• gatesÅ«_tiettha a
niá¹-á¹-hite gaá¹‡hituá¹ƒ vaá¹-á¹-ati \Be III 56/. __tÄ• ni ca tehiekato na gahitÄ• nÄ«_ti yehi
visaá¹…keto natthi, tÄ• ni bhojanÄ• ni tehi bhikkhÅ«hiekato na gahitÄ• ni ekena pacchÄ• g

__mahÄ• there_ti bhikkhÅ« sandhÄ• ya vuttaá¹ƒ. dÅ«tassa puna paá¹-ipathaá¹ƒ Ä• gantvÄ•
gaá¹‡hathÄ• â€™â€™ ti vacanabhayena __ ``gÄ• madvÄ• re aá¹-á¹-hatvÄ• vÄ• â€™â€™ _
gantvÄ• _ti antaravÄ«thiÄ• dÄ«su tattha tattha á¹-hitÄ• naá¹ƒ santikaá¹ƒ gantvÄ• . bhikkhÅ«
gharadvÄ• re á¹-hapetvÄ• diyyamÄ• nepi eseva nayo. __nivattathÄ• ti vuttapadenivattituá¹
``nivattathÄ• â€™â€™ ti vicchinditvÄ• pacchÄ• ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttat
uttÄ• nameva. gaá¹‡abhojanatÄ• , samayÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ• ni panetthatÄ«

gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<221> tatiye \Ne III 51/ kulapaá¹-ipÄ• á¹-iyÄ• abbocchinnaá¹ƒ katvÄ• nirantaraá¹ƒ diyyamÄ
``bhattapaá¹-ipÄ• á¹-iaá¹-á¹-hitÄ• hotÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, antarÄ• aá¹-á¹-
pavattÄ• ti vuttaá¹ƒ hoti. __upacÄ• ravasenÄ• _ti vohÄ• ravasena. na hi so badaramattame
pana evaá¹ƒvadati. badaracuá¹‡á¹‡asakkharÄ• dÄ«hi payojitaá¹ƒ ``badarasÄ• á¸·avaâ€™â

<226> vikappanÄ• vaseneva taá¹ƒ bhattaá¹ƒ asantaá¹ƒ nÄ• ma hotÄ«ti anupaÃ±Ã±attivase
vikappanaá¹ƒaá¹-á¹-hapetvÄ• yathÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padameva á¹-hapitaá¹ƒ. __pa
anujÄ• nanampianupaÃ±Ã±attisamÄ• nanti katvÄ• ``catasso anupaÃ±Ã±attiyoâ€™â€™ ti v
__mahÄ• paccariÄ• dÄ«su_vuttanayaá¹ƒ pacchÄ• vadanto pÄ• á¸·iyÄ• saá¹ƒsandanato pa
patiá¹-á¹-hÄ• pesi. keci pana ``tadÄ• attano santike á¹-hapetvÄ• bhagavantaá¹ƒ aÃ±Ã±ass
sammukhÄ• vikappanaá¹ƒnÄ• kÄ• si, bhagavatÄ• ca visuá¹ƒ sammukhÄ• vikappanÄ• na
sammukhÄ• vikappanÄ• pivaá¹-á¹-atÄ«â€™â€™ ti vadanti. teneva __mÄ• tikÄ• _aá¹-á¹-hak
paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•) ``yo bhikkhu paÃ±casu sahadhammikesu a
bhattapaccÄ• saá¹ƒ tuyhaá¹ƒ dammÄ«â€™ tivÄ• `vikappemÄ«â€™ ti vÄ• evaá¹ƒ sammuk
dammÄ«â€™ ti \Be III 57/ vÄ• `vikappemÄ«â€™ tivÄ• evaá¹ƒ parammukhÄ• vÄ• paá¹-ha
pacchÄ• nimantitakule laddhabhikkhatoekasitthampi ajjhoharati, pÄ• cittiyaâ€™â€™ nti vut

<229> paÃ±cahi bhojanehi nimantitassa yena yena paá¹-hamaá¹ƒ nimantito, tassa tassa bh
uppaá¹-ipÄ• á¹-iyÄ• avikappetvÄ• vÄ• parassa parassa bhojanaá¹ƒ __paramparabhojana_
mÅ«lanimantanaá¹ƒheá¹-á¹-hÄ• hoti, pacchimaá¹ƒ pacchimaá¹ƒ upari, taá¹ƒ uparito paá¹-á
Ä• pattÄ«â€™â€™ _ti. hatthaá¹ƒ anto pavesetvÄ• sabbaheá¹-á¹-himaá¹ƒ gaá¹‡hantassa m
antohatthagataá¹ƒ hotÄ«tiÄ• ha __ ``hatthaá¹ƒ pana ... pe ... yathÄ• tathÄ• vÄ• bhuÃ±jant
_ti. khÄ«rassa rasassaca bhattena amissaá¹ƒ hutvÄ• upari á¹-hitattÄ• __ ``khÄ«raá¹ƒ vÄ•
anÄ• pattÄ«â€™â€™ _tivuttaá¹ƒ.

__mahÄ• upÄ• sako_ti gehasÄ• miko. __ ``mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ `Ä• pattÄ«â€™
`vaá¹-á¹-atÄ«â€™ ti vacanaá¹ƒ viruddhaá¹ƒ viya dissati, dvinnampi adhippÄ• yo __mahÄ• p

vibhÄ• vitoâ€™â€™ ti__mahÄ• gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __sabbe nimantentÄ«_ti akap
``paramparabhojanaá¹ƒ nÄ• ma \Ne III 52/ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena b
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±j
nÄ• mÄ• â€™â€™ ti vuttattÄ• satipi bhikkhÄ• cariyÄ• ya paá¹-hamaá¹ƒ laddhabhÄ• ve ``pi
laddhabhattaá¹ƒ bhuÃ±jati, Ä• pattÄ«â€™â€™ tivuttaá¹ƒ. avikappavasena __ ``vacÄ«kamm
sesamettha uttÄ• nameva. paramparabhojanatÄ• , samayÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ
aá¹…gÄ• ni.

paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

230-231__._ catutthe __kÄ• á¹‡Ä• ya mÄ• tÄ• _ti kÄ• á¹‡Ä• ti laddhanÄ• mÄ• ya dÄ• rikÄ•
panesÄ• kÄ• á¹‡Ä• nÄ• ma jÄ• tÄ• ti Ä• ha __ ``sÄ• kirassÄ• â€™â€™ _tiÄ• di. imissÄ•
mÄ• tÄ• pitarosinehavasena ``amma kÄ• á¹‡e, amma kÄ• á¹‡eâ€™â€™ ti vohariá¹ƒsu, sÄ
nÄ• majÄ• tÄ• , tassÄ• ca mÄ• tÄ• ``kÄ• á¹‡amÄ• tÄ• â€™â€™ ti pÄ• kaá¹-Ä• ahosÄ«ti
vadanti. __paá¹-iyÄ• loka_nti pacchimaá¹ƒ disaá¹ƒ, paccÄ• diccanti vuttaá¹ƒ hoti.

<233> __pÅ«vagaá¹‡anÄ• ya pÄ• cittiya_nti mukhavaá¹-á¹-iyÄ• heá¹-á¹-himalekhato upari
pÄ• cittiyaá¹ƒ. ``dvattipattapÅ«rÄ• paá¹-iggahetabbÄ• â€™â€™ ti hi vacanato mukhavaá¹-
heá¹-á¹-himalekhaá¹ƒ anatikkantedve vÄ• tayo vÄ• pattapÅ«re gahetuá¹ƒ vaá¹-á¹-ati.

<235> __aá¹-á¹-hakathÄ• su pana ... pe ... vutta_nti idaá¹ƒ aá¹-á¹-hakathÄ• su tathÄ•
Ä• gatabhÄ• vamattadÄ«panatthaá¹ƒvuttaá¹ƒ, na pana tassa vÄ• dassa patiá¹-á¹-hÄ• pana
vuttaÃ±hi pÄ• á¸·iyÄ• na sameti. tatuttarigahaá¹‡e anÄ• pattidassanatthaÃ±hi ``Ã±Ä• takÄ
nti vuttaá¹ƒ. aÃ±Ã±athÄ• ``anÄ• patti dvattipattapÅ«re paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti imi
pamÄ• á¹‡ayuttaggahaá¹‡e anÄ• pattisiddhito ``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™
evaá¹ƒ ``taá¹ƒ pÄ• á¸·iyÄ• nasametÄ«â€™â€™ ti kasmÄ• na vuttanti? heá¹-á¹-hÄ• tatutta
vuttanayeneva sakkÄ• viÃ±Ã±Ä• tuntina vuttaá¹ƒ. vuttaÃ±hi tattha (Sp (to Vin III) II 526) ``a
pana Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nepakatiyÄ• va bahumpi vaá¹-á¹-ati, acchinnakÄ• raá¹‡
vaá¹-á¹-atÄ«ti vuttaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• na sametÄ«â€™â€™ ti. ``apÄ• theyyÄ• diatthÄ• y
saÃ±Ã±Ä• ya gaá¹‡hantassapi Ä• pattiyevaacittakattÄ• sikkhÄ• padassa. attanoyeva gaha
dehÄ«â€™â€™ ti vacanenapiÄ• pajjanato __ ``vacÄ«kammaâ€™â€™ _nti vuttaá¹ƒ. sesaá
vuttalakkhaá¹‡apÅ«vamanthatÄ• , asesakatÄ• , apaá¹-ippassaddhagamanatÄ• , na Ã±Ä• ta
atirekapaá¹-iggahaá¹‡anti imÄ• ni panetthapaÃ±ca aá¹…gÄ• ni.

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

<236> paÃ±came __bhuttÄ• vÄ«_ti bhuttÄ• vino bhuttavanto, katabhattakiccÄ• ti vuttaá¹ƒho
catÅ«su pavÄ• raá¹‡Ä• su yÄ• vadatthapavÄ• raá¹‡Ä• paá¹-ikkhepapavÄ• raá¹‡Ä• ca labh
... pe ... paá¹-ikkhepapavÄ• raá¹‡Ä• ya pavÄ• ritÄ• â€™â€™ _ti. catubbidhÄ• hi
pavÄ• raá¹‡Ä• vassaá¹ƒvutthapavÄ• raá¹‡Ä• , paccayapavÄ• raá¹‡Ä• \Be III 59/, paá¹-ikkh
yÄ• vadatthapavÄ• raá¹‡Ä• ti. tattha ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvutthÄ• naá¹ƒ bh
á¹-hÄ• nehi pavÄ• retuâ€™â€™ nti (Vin I 209) ayaá¹ƒ __vassaá¹ƒvutthapavÄ• raá¹‡Ä• _. p
vÄ• reti saá¹…ghÄ• dikebhajÄ• peti bhatte karoti etÄ• yÄ• ti pavÄ• raá¹‡Ä• , Ä• pattivisodha
attavossaggokÄ• sadÄ• naá¹ƒ. sÄ• pana yasmÄ• yebhuyyena vassaá¹ƒvutthehi kÄ• tabbÄ
``vassaá¹ƒvutthapavÄ• raá¹‡Ä• â€™â€™ tivuccati. ``icchÄ• mahaá¹ƒ, bhante, saá¹…ghaá¹
pavÄ• retuâ€™â€™ nti (Vin IV 303) ca, ``aÃ±Ã±atra puna pavÄ• raá¹‡Ä• ya aÃ±Ã±atra nicc
(Vin IV 306) ca ayaá¹ƒ __paccayapavÄ• raá¹‡Ä• _ pavÄ• reti paccaye icchÄ• peti etÄ• yÄ• t
upanimantanÄ• yetaá¹ƒadhivacanaá¹ƒ. ``pavÄ• rito nÄ• ma asanaá¹ƒ paÃ±Ã±Ä• yati, bhoja
hatthapÄ• se á¹-hito abhiharati, paá¹-ikkhepo paÃ±Ã±Ä• yati, eso pavÄ• rito nÄ• mÄ• â€™â
__paá¹-ikkhepapavÄ• raá¹‡Ä• _. vippakatabhojanatÄ• dipaÃ±caá¹…gasahito bhojanapaá¹-i
pakÄ• rayuttÄ• vÄ• raá¹‡Ä• ti pavÄ• raá¹‡Ä• . ``paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«ye
sampavÄ• resÄ«â€™â€™ ti (MN I 363) ayaá¹ƒ __yÄ• vadatthapavÄ• raá¹‡Ä• _. yÄ• vadatt
yÄ• vadatthapavÄ• raá¹‡Ä• .

<237> __ti-kÄ• raá¹ƒ avatvÄ• ... pe ... vattuá¹ƒ vaá¹-á¹-atÄ«_ti idaá¹ƒ vattabbÄ• kÄ• radass
``ti-kÄ• re pana vuttepi akataá¹ƒ nÄ• ma na hotÄ«â€™â€™ ti tÄ«supi __gaá¹‡á¹-hipadesu_

238-239__._ __pavÄ• rito_ti paá¹-ikkhepito. yo hi bhuÃ±janto parivesakena upanÄ«taá¹ƒ bh
paá¹-ikkhipati, so tena pavÄ• rito paá¹-ikkhepito nÄ• ma hoti. byaÃ±janaá¹ƒ panaanÄ• diyitv
dassetuá¹ƒ __ ``katapavÄ• raá¹‡o katapaá¹-ikkhepoâ€™â€™ _ti vuttaá¹ƒ. yasmÄ• ``asana
iminÄ• va padena ``bhuttÄ• vÄ«â€™â€™ ti imassa attho vutto, tasmÄ• natassa kiÃ±ci payo
upalabbhati. yadi hi upalabbheyya, pavÄ• raá¹‡Ä• chaá¸·aá¹…gasamannÄ• gatÄ• Ä• pajje
paÃ±casamannÄ• gatattaá¹ƒyeva dassetuá¹ƒ __ ``vuttampi cetaâ€™â€™ _ntiÄ• dinÄ• pÄ•
``hatthapÄ• se á¹-hito abhiharatÄ«â€™â€™ ti ekameva aá¹…gaá¹ƒ katvÄ• ``caturaá¹…gas
pavÄ• raá¹‡Ä• â€™â€™ tipi vadanti.

__ambilapÄ• yÄ• sÄ• dÄ«sÅ«_ti \Be III 60/ __Ä• di_-saddena khÄ«rapÄ• yÄ• sÄ• diá¹ƒ saá
tatthaambilapÄ• yÄ• saggahaá¹‡ena takkÄ• diambilasaá¹ƒyuttÄ• ghanayÄ• gu vuttÄ• .
khÄ«rapÄ• yÄ• saggahaá¹‡enakhÄ«rasaá¹ƒyuttÄ• yÄ• gu saá¹…gayhati. __pavÄ• raá¹‡aá
anatirittabhojanÄ• pattinibandhanaá¹ƒpaá¹-ikkhepaá¹ƒ na sÄ• dheti. katopi paá¹-ikkhepo
anatirittabhojanÄ• pattinibandhano na hotÄ«tiakataá¹-á¹-hÄ• neyeva tiá¹-á¹-hatÄ«ti Ä• ha __
janetÄ«â€™â€™ _ti. __ ``yÄ• gu_-saddassa pavÄ• raá¹‡ajanakayÄ• guyÄ• pisÄ• dhÄ• raá

ti vuttepi pavÄ• raá¹‡Ä• hotÄ«ti pavÄ• raá¹‡aá¹ƒ janetiyevÄ• ti vuttaâ€™â€™ ntitÄ«supi __
vuttaá¹ƒ, taá¹ƒ parato tattheva ``bhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ• â€™â€™ tiettha v
sameti. vuttaÃ±hi tattha ``heá¹-á¹-hÄ• ayÄ• guke nimantane udakakaÃ±jikakhÄ«rÄ• dÄ«his
bhattameva sandhÄ• ya `yÄ• guá¹ƒ gaá¹‡hathÄ• â€™ ti vuttattÄ• pavÄ• raá¹‡Ä• hoti, `bha
Ä• haritvÄ• â€™ ti ettha pana visuá¹ƒ yÄ• guyÄ• vijjamÄ• nattÄ• pavÄ• raá¹‡Ä• na hotÄ«
vuttanayeneva khÄ«rÄ• dÄ«hi saá¹ƒmadditaá¹ƒ bhattameva sandhÄ• ya ``yÄ• guá¹ƒ gaá¹‡h
yÄ• guyÄ• ca tattha abhÄ• vato pavÄ• raá¹‡Ä• hotÄ«ti evamettha kÄ• raá¹‡aá¹ƒ vattabba
``yenÄ• pucchito, tassa atthitÄ• yÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttakÄ• raá¹‡enapi
gaá¹‡á¹-hipadesuyeva pubbÄ• paravirodho Ä• pajjati. aá¹-á¹-hakathÄ• vacanena ca na sam
paÃ±Ã±Ä• yatÄ«_ti iminÄ• vuttappamÄ• á¹‡assa macchamaá¹ƒsakhaá¹‡á¸• assa nahÄ• ru
__tÄ• hÄ«_ti puthukÄ• hi.

__sÄ• livÄ«hiyavehi katasattÅ«_ti yebhuyyanayena vuttaá¹ƒ, satta dhaÃ±Ã±Ä• ni pana bhaj
tenevÄ• ha __ ``kaá¹…guvaraka ... pe ... sattusaá¹…gahameva gacchatÄ«â€™â€™ _ti. __s
piá¹‡á¸• etvÄ• kato apakko sattuguá¸·o. paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒaÃ±Ã±ataravasena
upacchinnattÄ• __ ``mukhe sÄ• sapamattampi ... pe ... napavÄ• retÄ«â€™â€™ _ti vuttaá¹ƒ
paá¹-ikkhipati, na pavÄ• retÄ«â€™â€™ _ti vacanatosace saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ attano
vÄ• ajÄ• nitvÄ• vÄ• paá¹-ikkhipati, napavÄ• reti paá¹-ikkhipitabbasseva paá¹-ikkhittattÄ• .
paá¹-ikkhipantopi na pavÄ• reti. __avatthutÄ• yÄ• _ti anatirittÄ• pattisÄ• dhikÄ• ya pavÄ• ra
etena paá¹-ikkhipitabbassevapaá¹-ikkhittabhÄ• vaá¹ƒ dÄ«peti \Be III 61/. yaÃ±hi paá¹-ikkhip
55/ hoti, tassa paá¹-ikkhepoÄ• pattiaá¹…gaá¹ƒ na hotÄ«ti taá¹ƒ ``pavÄ• raá¹‡Ä• ya avatthÅ«

__upanÄ• metÄ«_ti iminÄ• kÄ• yÄ• bhihÄ• raá¹ƒ dasseti. hatthapÄ• sato bahi á¹-hitassa sa
dÄ• tukÄ• mÄ• bhihÄ• repaá¹-ikkhipantassa dÅ«rabhÄ• veneva pavÄ• raá¹‡Ä• ya abhÄ• va
gahetvÄ• pavÄ• raá¹‡Ä• yaabhÄ• vaá¹ƒ dassento __ ``therassa dÅ«rabhÄ• vatoâ€™â€™
abhihÄ• rasabbhÄ• vato. sacepi gahetvÄ• gato hatthapÄ• se á¹-hito hoti, kiÃ±ci pana avatv
á¹-hitattÄ• abhihÄ• ro nÄ• ma na hotÄ«ti __ ``dÅ«tassa ca anabhiharaá¹‡atoâ€™â€™ _ti vu
`bhattaá¹ƒ gaá¹‡hathÄ• â€™ ti vutte abhihÄ• ro nÄ• ma hotÄ«ti __ `sace pana gahetvÄ• Ä
pavÄ• raá¹‡Ä• hotÄ«â€™ _ti vuttaâ€™â€™ nti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. kec
upanÄ• metvÄ• `imaá¹ƒ bhattaá¹ƒ gaá¹‡hathÄ• â€™ ti vuttanti gahetabbaâ€™â€™ nti vad
dissati vÄ• cÄ• bhihÄ• rassa idha anadhippetattÄ• .

__parivesanÄ• yÄ• _ti bhattagge. __abhihaá¹-Ä• va hotÄ«_ti parivesakeneva abhihaá¹-Ä• I
dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ paá¹-ikkhipantassa pavÄ• raá¹‡Ä• hotÄ«_ti ettha agaá¹
paá¹-ikkhipatopavÄ• raá¹‡Ä• hotiyeva. kasmÄ• ? dÄ• tukÄ• matÄ• ya abhihaá¹-attÄ• . ``tas
hotÄ«â€™â€™ tihi vuttaá¹ƒ. teneva tÄ«supi __gaá¹‡á¹-hipadesu_ ``dÄ• tukÄ• mÄ• bhihÄ•
`dassÄ• mÄ«â€™ tigahaá¹‡ameva abhihÄ• ro nÄ• ma na hoti, `dassÄ• mÄ«â€™ ti gaá¹‡ha
dÄ• tukÄ• mÄ• bhihÄ• rovaabhihÄ• ro nÄ• ma hoti, tasmÄ• gahaá¹‡asamaye vÄ• aggaha

pavÄ• raá¹‡Ä• hotÄ«â€™â€™ ti vuttaá¹ƒ. idÄ• ni asati tassa dÄ• tukÄ• mÄ• bhihÄ• re gaha
paá¹-ikkhipatopavÄ• raá¹‡Ä• na hotÄ«ti dassetuá¹ƒ __ ``sace panÄ• â€™â€™ _tiÄ• di vutt

__ ``rasaá¹ƒ gaá¹‡hathÄ• â€™â€™ _ti apavÄ• raá¹‡ajanakassa nÄ• maá¹ƒ gahetvÄ• vutta
paá¹-ikkhipatopavÄ• raá¹‡Ä• natthÄ«â€™â€™ _ti vuttaá¹ƒ. __maccharasaá¹ƒ maá¹ƒsarasa
macchassarasaá¹ƒ maccharasamicceva viÃ±Ã±Ä• yati, atha kho maccho ca maccharasaÃ±
pavÄ• raá¹‡ajanakasÄ• dhÄ• raá¹‡anÄ• mavasenapiviÃ±Ã±Ä• yamÄ• nattÄ• \Be III 62/ taá
hoti. parato __macchasÅ«pa_ntietthÄ• pi eseva nayo. __ ``idaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti
avatvÄ• pi pavÄ• raá¹‡apahonakaá¹ƒyaá¹ƒkiÃ±ci abhihaá¹-aá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡
daá¹-á¹-habbaá¹ƒ. __karambako_ti missakÄ• dhivacanametaá¹ƒ. yaÃ±hi aÃ±Ã±enaÃ±Ã±en
``karambakoâ€™â€™ ti vuccati. so sacepimaá¹ƒsena missetvÄ• katova hoti, ``karambakaá
apavÄ• raá¹‡Ä• rahassa nÄ• mena vuttattÄ• \Ne III 56/ paá¹-ikkhipato pavÄ• raá¹‡Ä• na h
gaá¹‡hathÄ• â€™â€™ ti vutte pana maá¹ƒsamissakaá¹ƒgaá¹‡hathÄ• ti vuttaá¹ƒ hoti, tasmÄ

__ ``uddissakataâ€™â€™ nti maÃ±Ã±amÄ• no_ti ettha ``vatthuno kappiyattÄ• akappiyasa
paá¹-ikkhipatopiacittakattÄ• imassa sikkhÄ• padassa pavÄ• raá¹‡Ä• hotÄ«â€™â€™ ti vad
nimantaneudakakaÃ±jikakhÄ«rÄ• dÄ«hi saddhiá¹ƒ madditaá¹ƒ bhattameva sandhÄ• ya `yÄ
vuttattÄ• pavÄ• raá¹‡Ä• hoti, `bhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ• â€™ ti ettha pana v
vijjamÄ• nattÄ• pavÄ• raá¹‡Ä• na hotÄ«â€™â€™ ti vadanti. __ayamettha adhippÄ• yo_ti ``
tiÄ• dinÄ• vuttamevatthaá¹ƒ sandhÄ• ya vadati. __kÄ• raá¹‡aá¹ƒ panettha duddasa_nti etth
``yasmÄ• yÄ• gumissakaá¹ƒ nÄ• ma bhattameva na hoti, khÄ«rÄ• dikampi hotiyeva, tasmÄ
na bhavitabbaá¹ƒ. evaÃ±ca sati yÄ• gu bahutarÄ• vÄ• hoti samasamÄ• vÄ• , na pavÄ• re
bahutaraá¹ƒ, pavÄ• retÄ«â€™ ti ettha kÄ• raá¹‡aá¹ƒ duddasaâ€™â€™ nti. keci panavadan
bhattaá¹ƒ, tasmÄ• taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• ya eva bhavitabbaá¹ƒ. evaÃ±ca sati
na hotÄ«â€™ ti ettha kÄ• raá¹‡aá¹ƒ duddasaâ€™â€™ nti.

yathÄ• cettha kÄ• raá¹‡aá¹ƒ duddasaá¹ƒ, evaá¹ƒ parato ``missakaá¹ƒ gaá¹‡hathÄ• â€™â€
duddasamevÄ• tiveditabbaá¹ƒ. na hi pavÄ• raá¹‡appahonakassa appabahubhÄ• vo pavÄ•
bhÄ• vÄ• bhÄ• vanimittaá¹ƒ, kiÃ±carahi pavÄ• raá¹‡ajanakassa nÄ• maggahaá¹‡amevettha
karambakena na samÄ• netabbaâ€™â€™ ntiÄ• dinÄ• yampi kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, tampi
saá¹ƒsandiyamÄ• naá¹ƒ na sameti. yadi hi ``missakaâ€™â€™ ntibhattamissakeyeva ruá¸·h
yathÄ• ``bhattamissakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte bhattaá¹ƒbahutaraá¹ƒ vÄ• sama
hoti, pavÄ• retiyeva, evaá¹ƒ ``missakaá¹ƒ gaá¹‡hathÄ• â€™â€™ tivuttepi appatarepi \Be III
pavÄ• raá¹‡Ä• ya bhavitabbaá¹ƒ __missaka_nti bhattamissakeyevaruá¸·hattÄ• . tathÄ• hi `
bhattamissakeyeva ruá¸·havohÄ• rattÄ• idaá¹ƒ pana `bhattamissakamevÄ• â€™ tivuttaâ€™
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. atha ``missakaâ€™â€™ nti bhattamissakeruá¸·haá¹ƒ na hot
sandhÄ• ya ``missakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttanti. evampiyathÄ• ayÄ• guke nima
madditaá¹ƒ bhattameva sandhÄ• ya ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ tivutte pavÄ• raá¹‡

missakabhattameva sandhÄ• ya ``missakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttebhattaá¹ƒ appa
pavÄ• raá¹‡Ä• eva siyÄ• . tasmÄ• ``missakaâ€™â€™ nti bhattamissakeruá¸·haá¹ƒ vÄ• ho
ubhayatthÄ• pi pubbenÄ• paraá¹ƒ na sametÄ«ti kimetthakÄ• raá¹‡acintÄ• ya, Ä«disesu pan
aá¹-á¹-hakathÄ• pamÄ• á¹‡eneva gantabbanti ayaá¹ƒ amhÄ• kaá¹ƒ khanti.

__ ``visuá¹ƒ_ \Ne III 57/ __katvÄ• detÄ«_ti bhattassa upari á¹-hitaá¹ƒ rasÄ• diá¹ƒ visuá¹ƒ ga
ti tÄ«supi__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __kenaci_ pana ``yathÄ• bhattasitthaá¹ƒ na patati,
hatthenapÄ«á¸·etvÄ• parissÄ• vetvÄ• detÄ«â€™â€™ ti vuttaá¹ƒ. tathÄ• pi kÄ• raá¹‡aá¹ƒ n
hibhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• yÄ
dentaá¹ƒpaá¹-ikkhipato pavÄ• raá¹‡Ä• na hoti, evamidhÄ• pi bahukhÄ«rarasÄ• dÄ«su bhat
gaá¹‡hathÄ• â€™â€™ tiÄ• dÄ«nivatvÄ• khÄ«rÄ• dÄ«ni vÄ• detu khÄ«rÄ• dimissakabhatta
pavÄ• raá¹‡Ä• ya na bhavitabbaá¹ƒ, tasmÄ• ``visuá¹ƒ katvÄ• detÄ«â€™â€™ ti tenÄ• kÄ•
vuttaá¹ƒ, na pana bhattamissakaá¹ƒkatvÄ• diyyamÄ• naá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä•
gahetabbaá¹ƒ. yadi pana bhattamissakaá¹ƒkatvÄ• diyyamÄ• ne pavÄ• raá¹‡Ä• hotÄ«ti adh
aá¹-á¹-hakathÄ• yaá¹ƒ ``visuá¹ƒ katvÄ• detÄ«â€™â€™ tivuttaá¹ƒ, evaá¹ƒ sati aá¹-á¹-hakath
gahetabbaá¹ƒ, na pana kÄ• raá¹‡antaraá¹ƒ gavesitabbaá¹ƒ.

sace ukkuá¹-ikaá¹ƒ nisinno pÄ• de amuÃ±citvÄ• pi bhÅ«miyaá¹ƒ nisÄ«dati, iriyÄ• pathaá¹ƒ
ukkuá¹-ikÄ• sanaá¹ƒ avikopetvÄ• va sukhena nisÄ«dituá¹ƒ __ ``tassa pana heá¹-á¹-hÄ• ... p
dÄ• tabbaâ€™â€™ _nti vuttaá¹ƒ. __ ``Ä• sanaá¹ƒ acÄ• letvÄ• _ti pÄ«á¹-he phuá¹-á¹-hokÄ•
amocetvÄ• , anuá¹-á¹-hahitvÄ• ti vuttaá¹ƒ hoti, adinnÄ• dÄ• ne viya á¹-hÄ• nÄ• cÄ• vanaá¹ƒ
tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

__akappiyakata_nti \Be III 64/ ettha akappiyakatasseva anatirittabhÄ• vato kappiyaá¹ƒakÄ•
patte pakkhittamÅ«laphalÄ• diyeva atirittaá¹ƒ na hoti, sesaá¹ƒ pana pattapariyÄ• pannaá¹ƒa
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. taá¹ƒ pana mÅ«laphalÄ• diá¹ƒ paribhuÃ±jitukÄ• menatato nÄ«l
kÄ• rÄ• petvÄ• aÃ±Ã±asmiá¹ƒ bhÄ• jane á¹-hapetvÄ• atirittaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jitab

__so puna kÄ• tuá¹ƒ na labhatÄ«_ti tasmiá¹ƒyeva bhÄ• jane kariyamÄ• naá¹ƒ paá¹-hamaá¹
kataá¹ƒhotÄ«ti puna soyeva kÄ• tuá¹ƒ na labhati, aÃ±Ã±o labhati. aÃ±Ã±asmiá¹ƒ pana bhÄ
vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. tenÄ• ha __ ``yena akataá¹ƒ, tena kÄ• tabbaá¹ƒ. yaÃ±ca akataá¹
_nti. __tenapÄ«_ti ettha __pi_-saddo na kevalaá¹ƒ aÃ±Ã±ena vÄ• ti imamatthaá¹ƒ dÄ«peti.
aÃ±Ã±asmiá¹ƒ bhÄ• jane kataá¹ƒ. __pesetvÄ• _ti anupasampannassa hatthe pesetvÄ• . im
``anupasampannassa hatthe á¹-hitaá¹ƒ na kÄ• retabbaâ€™â€™ _nti vuttaá¹ƒ.

__sace pana Ä• misasaá¹ƒsaá¹-á¹-hÄ• nÄ«_ti ettha sace mukhagatenapi anatirittena Ä• mis
saá¹ƒsaá¹-á¹-hÄ• nihonti \Ne III 58/, pÄ• cittiyamevÄ• ti veditabbaá¹ƒ. tasmÄ• pavÄ• ritena
kÄ• rÄ• petvÄ• bhuÃ±jantenapi yathÄ• akatena missaá¹ƒ na hoti, evaá¹ƒ mukhaÃ±ca hatth

bhuÃ±jitabbaá¹ƒ. kiÃ±cÄ• pi appavÄ• ritassa purebhattaá¹ƒ yÄ• makÄ• likÄ• dÄ«ni Ä• hÄ• n
anÄ• patti, pavÄ• ritassa pana pavÄ• raá¹‡amÅ«lakaá¹ƒ dukkaá¹-aá¹ƒ hotiyevÄ• ti ``yÄ• ma
ajjhohÄ• reÄ• patti dukkaá¹-assÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ.

<241> kÄ• yena bhuÃ±janato vÄ• cÄ• ya Ä• á¹‡Ä• petvÄ• atirittaá¹ƒ akÄ• rÄ• panato ca Ä•
``kÄ• yavÄ• catoâ€™â€™ _ti vuttaá¹ƒ. sesamettha uttÄ• nameva. pavÄ• ritabhÄ• vo, Ä• mi
ajjhoharaá¹‡anti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

<243> chaá¹-á¹-he \Be III 65/ __sÄ• dhÄ• raá¹‡amevÄ• _ti ``handa bhikkhu khÄ• da vÄ• â€
vuttapavÄ• raá¹‡Ä• yasÄ• dhÄ• raá¹‡aá¹ƒ. ``bhuttasmiá¹ƒ pÄ• cittiyaâ€™â€™ nti mÄ• tikÄ•
bhojanapariyosÄ• neÄ• patti, na ajjhohÄ• re ajjhohÄ• re. __abhihaá¹-á¹-huá¹ƒ pavÄ• reti, Ä•
pÄ• cittiyassÄ• _tiidaÃ±ca bhojanapariyosÄ• naá¹ƒyeva sandhÄ• ya vuttanti veditabbaá¹ƒ. s
pavÄ• ritatÄ• , pavÄ• ritasaÃ±Ã±itÄ• , Ä• sÄ• danÄ• pekkhatÄ• , anatirittena abhihaá¹-á¹-hu
bhojanapariyosÄ• nantiimÄ• ni panettha paÃ±ca aá¹…gÄ• ni.

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<247> sattame __aggasamajjo_ti uttamaá¹ƒ naccaá¹ƒ. taá¹ƒ kira pabbatamatthake á¹-hatvÄ
devataá¹ƒuddissa karonti. naá¹-Ä• naá¹ƒ nÄ• á¹-akÄ• ni __naá¹-anÄ• á¹-akÄ• ni, _ sÄ«tÄ• h
__apaÃ±Ã±attesikkhÄ• pade_ti Å«navÄ«sativassasikkhÄ• pade apaÃ±Ã±atte. __adaá¹ƒsÅ«
netvÄ• khÄ• dissathÄ• â€™â€™ ti adaá¹ƒsu.

248-249__._ mÅ«lakamÅ«lÄ• dÄ«ni upadesatoyeva veditabbÄ• ni. na hi tÄ• ni pariyÄ• yant
III 59/ sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. pariyÄ• yantarepi hi vuccamÄ• ne taá¹ƒ taá¹ƒ nÄ• maá¹ƒ ajÄ
sammohoyevasiyÄ• , tasmÄ• tattha na kiÃ±ci vakkhÄ• ma. __khÄ• danÄ«yattha_nti khÄ• d
__neva pharantÄ«_ti na nipphÄ• denti. __tesu tesu janapadesÅ«_ti ettha ``ekasmiá¹ƒjanapa
sÄ• dhentaá¹ƒ sesajanapadesupi na kappatÄ«â€™â€™ ti vadanti. __rukkhavalliÄ• dÄ«na_
sampiá¹‡á¸• etvÄ• vuttaá¹ƒ. __antopathavÄ«gato_ti sÄ• lakalyÄ• á¹‡Ä«khandhaá¹ƒ sandhÄ
__sabbakappiyÄ• nÄ«_ti mÅ«lakhandhatacapattÄ• divasena sabbaso kappiyÄ• ni. tesampi
pariyantaá¹ƒ dassetunti sambandho. acchivÄ• dÄ«naá¹ƒ aparipakkÄ• neva phalÄ• niyÄ• va
``aparipakkÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__harÄ«takÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ«nÄ«_ti ettha miÃ±jaá¹ƒ paá¹-icchÄ• detvÄ• á¹-hitakapÄ
yÄ• vajÄ«vikÄ• nÄ«tiÄ• cariyÄ• . miÃ±jampi yÄ• vajÄ«vikanti eke. __hiá¹…gÅ«_ti hiá¹…gur
hiá¹…gujatuÄ• dayopi hiá¹…guvikatiyo eva. tattha __hiá¹…gujatu_ \Be III 66/ nÄ• ma
hiá¹…gurukkhassadaá¹‡á¸• apattÄ• ni pacitvÄ• kataniyyÄ• so, __hiá¹…gusipÄ• á¹-ikaá¹ƒ_
pacitvÄ• kataniyyÄ• so. ``aÃ±Ã±ena missetvÄ• katoâ€™â€™ tipi vadanti. __taka_nti aggak
__takapatti_nti pattato nikkhantasileso. __takapaá¹‡á¹‡i_nti palÄ• sebhajjitvÄ• katasileso. `
nikkhantasileso tipi vadanti. sesamettha uttÄ• nameva. vikÄ• latÄ• , yÄ• vakÄ• likatÄ• , ajjh
panettha tÄ«á¹‡i aá¹…gÄ• ni.

vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

252-3__._ aá¹-á¹-hame __tÄ• disa_nti asÅ«pabyaÃ±janaá¹ƒ. __yaá¹ƒkiÃ±ci yÄ• vakÄ• likaá
yÄ• makÄ• likaá¹ƒvÄ• _ti ettha ``yÄ• makÄ• likaâ€™â€™ nti iminÄ• na kevalaá¹ƒ yÄ• vakÄ
sannidhipaccayÄ• pÄ• cittiyaá¹ƒ, atha kho yÄ• makÄ• likepÄ«ti dasseti. nanu ca yÄ• makÄ•
khÄ• danÄ«yesuantogadhaá¹ƒ, na bhojanÄ«yesu. teneva padabhÄ• janÄ«ye ``khÄ• danÄ«
yÄ• makÄ• likaá¹ƒsattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ khÄ• dan
nÄ• ma paÃ±cabhojanÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, ``yo pana bhikkhu sannidhikÄ• rakaá¹ƒ k
bhojanÄ«yaá¹ƒ vÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ nti ca vuttaá¹ƒ, t
pÄ• cittiyenabhavitabbanti kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? vuccate --- padabhÄ• jane __khÄ• d
atthadassanatthaá¹ƒ ``yÄ• makÄ• likaá¹ƒ \Ne III 60/ á¹-hapetvÄ• â€™â€™ ti vuttaá¹ƒ, na pa
anÄ• pattidassanatthaá¹ƒ. khÄ• ditabbaÃ±hi yaá¹ƒkiÃ±ci khÄ• danÄ«yanti adhippetaá¹ƒ, na
khÄ• ditabbaá¹ƒatthi pÄ• tabyabhÄ• vato. tasmÄ• kiÃ±cÄ• pi yÄ• makÄ• likaá¹ƒ khÄ• danÄ
saá¹…gahitaá¹ƒ, tathÄ• pi anÄ• pattiá¹ƒ dassentena ``anÄ• patti yÄ• makÄ• likaá¹ƒ yÄ• me
tivacanato yÄ• mÄ• tikkame sannidhipaccayÄ• pÄ• cittiyena bhavitabbanti viÃ±Ã±Ä• yati. `
bhikkhave, sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitaá¹ƒ yÄ• me kappati, y
kappatÄ«â€™â€™ ti (Vin I 305) iminÄ• pi \Be III 67/ cÄ• yamattho siddho. teneva bhagavat
aá¹-á¹-hakathÄ• cariyehi yÄ• makÄ• like pÄ• cittiyameva vuttaá¹ƒ.

__paá¹-iggahaá¹‡e_ti gahaá¹‡ameva sandhÄ• ya vuttaá¹ƒ. paá¹-iggahitameva hi taá¹ƒ, pun
paá¹-iggahaá¹‡akiccaá¹ƒnatthi. teneva __ ``ajjhoharitukÄ• matÄ• ya gaá¹‡hantassa paá¹-igg
vuttaá¹ƒ. __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡a
``ajjhoharissÄ• mÄ«ti gaá¹‡hantassa paá¹-iggahaá¹‡eâ€™â€™ iccevavuttaá¹ƒ. __ya_nti ya
__sandissatÄ«_ti yÄ• guyÄ• upari sandissati. telavaá¹‡á¹‡epatte satipi nisnehabhÄ• ve aá¹
vaá¹‡á¹‡avaseneva lekhÄ• paÃ±Ã±Ä• yati, tasmÄ• tattha anÄ• pattÄ«ti dassanatthaá¹ƒ __
_ti vuttaá¹ƒ. __sayaá¹ƒ paá¹-iggahetvÄ• apariccattameva hi dutiyadivase na vaá¹-á¹-atÄ«_ti
paá¹-iggahaá¹‡e anapekkhavissajjanena anupasampannassanirapekkhadÄ• nena vÄ• vijal

pariccattameva hotÄ«ti ``apariccattaâ€™â€™ nti iminÄ• ubhayathÄ• pi avijahitapaá¹-iggaha
tasmÄ• yaá¹ƒ parassa pariccajitvÄ• adinnampi sacepaá¹-iggahaá¹‡e nirapekkhavissajjane
vijahitapaá¹-iggahaá¹‡aá¹ƒ hoti, tampi dutiyadivase vaá¹-á¹-atÄ«tiveditabbaá¹ƒ.

yadi evaá¹ƒ ``patto duddhoto hotÄ«â€™â€™ tiÄ• dÄ«su kasmÄ• Ä• patti vuttÄ• ti?
``paá¹-iggahaá¹‡aá¹ƒavissajjetvÄ• va sayaá¹ƒ vÄ• aÃ±Ã±ena vÄ• tucchaá¹ƒ katvÄ• na sa
niá¹-á¹-hÄ• pite pattelaggampi avijahitapaá¹-iggahaá¹‡ameva hotÄ«ti tattha Ä• pattÄ«â€™â
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. keci pana ``sÄ• maá¹‡erÄ• naá¹ƒ pariccajantÄ«ti imasmiá¹ƒ
`apariccattamevÄ• â€™ tivuttattÄ• anupasampannassa pariccattameva vaá¹-á¹-ati, aparicc
Ä• pannaá¹ƒ, tasmÄ• nirÄ• layabhÄ• vena paá¹-iggahaá¹‡e vijahitepi anupasampannassa a
vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ yuttaá¹ƒ viya na dissati. yadaggena hi paá¹-iggahaá¹
tadaggena sannidhimpi nakaroti vijahitapaá¹-iggahaá¹‡assa appaá¹-iggahitasadisattÄ• . paá
nidahiteyeva ca sannidhipaccayÄ• Ä• patti vuttÄ• . ``paá¹-iggahetvÄ• ekarattaá¹ƒ vÄ«tinÄ•
adhivacanaâ€™â€™ nti hi vuttaá¹ƒ.

pÄ• á¸·iyaá¹ƒ \Ne III 61/ ``sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-igg
dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• sannihitesu sattÄ• hakÄ• likayÄ• vajÄ«vikesu purebhatt
ajjhoharaá¹‡epidukkaá¹-assa vuttattÄ• \Be III 68/ yÄ• makÄ• likepi Ä• hÄ• ratthÄ• ya ajjhoh
visuá¹ƒdukkaá¹-enapi bhavitabbanti Ä• ha __ ``Ä• hÄ• ratthÄ• ya ajjhoharato dukkaá¹-ena s
_nti. __pakatiÄ• mise_ti odanÄ• dikappiyÄ• mise. __yÄ• makÄ• likaá¹ƒ sati paccaye sÄ• mi
dve_ti hiyyo paá¹-iggahitayÄ• makÄ• likaá¹ƒ ajja purebhattaá¹ƒ sÄ• misenamukhena bhuÃ±
sannihitayÄ• makÄ• likapaccayÄ• ekaá¹ƒ pÄ• cittiyaá¹ƒ, sannihitena saá¹ƒsaá¹-á¹-haÄ• mi
pÄ• cittiyÄ• ni. __vikappadvayepÄ«_ti sÄ• misena nirÄ• misenÄ• ti vuttavidhÄ• nadvaye. __
vaá¸• á¸• hatÄ«_ti Ä• hÄ• ratthÄ• ya ajjhoharaá¹‡apaccayÄ• dukkaá¹-aá¹ƒ vaá¸• á¸• hati. _
dukkaá¹-aÃ±cavaá¸• á¸• hatÄ«_ti manussamaá¹ƒse thullaccayaá¹ƒ, sesaakappiyamaá¹ƒses

<255> __paá¹-iggahaá¹‡apaccayÄ• tÄ• va dukkaá¹-a_nti ettha sannihitattÄ• purebhattamp
paccaye pana sannihitampi sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ bhesajjatthÄ• ya gaá¹‡ha
anÄ• pattiyeva. sesamettha uttÄ• nameva. yÄ• vakÄ• likayÄ• makÄ• likatÄ• , sannidhibhÄ•
imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

257-259__._ navame paá¹‡Ä«tasaá¹ƒsaá¹-á¹-hÄ• ni bhojanÄ• ni __paá¹‡Ä«tabhojanÄ• ni_
ratho ``Ä• jaÃ±Ã±arathoâ€™â€™ ti vuccati, evamidhÄ• pi paá¹‡Ä«tasaá¹ƒsaá¹-á¹-hÄ• ni sa
bhojanÄ• ni ``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ ti vuttÄ• ni. yehi pana paá¹‡Ä«tehi saá¹ƒsa

``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ tivuccanti, tesaá¹ƒ pabhedadassanatthaá¹ƒ ``seyyathida
ntiÄ• di pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappatÄ«â€™â€™ ti idaÃ±ca
pÄ• cittiyavatthupariccheda dassanatthaá¹ƒ vuttaá¹ƒ, na panakappiyavatthupariccheda dassa
akappiyamaá¹ƒsasattÄ• naá¹ƒ sappiÄ• dÄ«ni na kappanti. ekaÃ±hi manussavasÄ• telaá¹ƒ
khÄ«rasappinavanÄ«tavasÄ• telesu akappiyaá¹ƒ nÄ• manatthi. __sappibhatta_nti ettha kiÃ
sappisaá¹ƒsaá¹-á¹-haá¹ƒ bhattaá¹ƒ sappibhattaá¹ƒ, sappi ca bhattaÃ±casappibhattantipi viÃ
aá¹-á¹-hakathÄ• su pana ``sÄ• libhattaá¹ƒ viya sappibhattaá¹ƒ nÄ• ma natthÄ«â€™â€™ tik
dukkaá¹-asseva \Ne III 62/ daá¸·hataraá¹ƒ \Be III 69/ katvÄ• vuttattÄ• na sakkÄ• aÃ±Ã±aá
aá¹-á¹-hakathÄ• cariyÄ• eva hi Ä«disesu á¹-hÄ• nesu pamÄ• á¹‡aá¹ƒ.

__mÅ«la_nti kappiyabhaá¹‡á¸• aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __anÄ• pattÄ«_ti visaá¹…ketattÄ
Ä• pattÄ«hianÄ• patti. keci pana ``pÄ• cittiyeneva anÄ• patti vuttÄ• , sÅ«podanaviÃ±Ã±attid
hotiyevÄ• â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. __kappiyasappinÄ• akappiyasappin
kappiyÄ• kappiyamaá¹ƒsÄ• naá¹ƒ vasena vuttaá¹ƒ, tasmÄ• kappiyamaá¹ƒsasappinÄ• aka
attho gahetabbo. __nÄ• nÄ• vatthukÄ• nÄ«_ti sappinavanÄ«tÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ.

<261> __mahÄ• nÄ• masikkhÄ• padena kÄ• retabbo_ti ettha ---

``agilÄ• nena bhikkhunÄ• catumÄ• sapaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• aÃ±Ã±atra pur
niccapavÄ• raá¹‡Ä• ya, tato ce uttari sÄ• diyeyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 306) ---

idaá¹ƒ mahÄ• nÄ• masikkhÄ• padaá¹ƒ nÄ• ma. iminÄ• ca sikkhÄ• padena saá¹…ghavaser
gilÄ• napaccayapavÄ• raá¹‡Ä• yapavÄ• ritaá¹-á¹-hÄ• ne sace tattha rattÄ«hi vÄ• bhesajjeh
ettakÄ• yevarattiyo ettakÄ• ni vÄ• bhesajjÄ• ni viÃ±Ã±Ä• petabbÄ• nÄ«ti. atha tato rattipari
vÄ• bhesajjapariyantato vÄ• uttari na bhesajjakaraá¹‡Ä«yena vÄ• bhesajjaá¹ƒ aÃ±Ã±abhe
vÄ• aÃ±Ã±aá¹ƒ bhesajjaá¹ƒ viÃ±Ã±Ä• pentassa pÄ• cittiyaá¹ƒ vuttaá¹ƒ. tasmÄ• agilÄ• no g
bhesajjÄ• ni viÃ±Ã±Ä• pento na bhesajjakaraá¹‡Ä«yena bhesajjaá¹ƒ viÃ±Ã±Ä• pento nÄ• m
``mahÄ• nÄ• masikkhÄ• padena kÄ• retabboâ€™â€™ ti vuttaá¹ƒ. __etÄ• ni pÄ• á¹-idesanÄ
Ä• gatasappiÄ• dÄ«ni sandhÄ• ya vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• ni pana akappiyasapp
dukkaá¹-avatthÅ«nÄ«ti veditabbaá¹ƒ. __sÅ«podanaviÃ±Ã±attiya_nti bhikkhÅ«naá¹ƒpÄ• citti
bhikkhunÄ«naá¹ƒ pÄ• á¹-idesanÄ«yavatthÅ«ni ca á¹-hapetvÄ• avasesaviÃ±Ã±attiá¹ƒ sandh
uttÄ• nameva. paá¹‡Ä«tabhojanatÄ• , agilÄ• natÄ• , akataviÃ±Ã±attiyÄ• paá¹-ilÄ• bho, ajjh
panettha cattÄ• ri aá¹…gÄ• ni.

paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

<263> dasame \Be III 70/ \Ne III 63/ __ayyavosÄ• á¹-itakÄ• nÄ«_ti pitupiá¹‡á¸• assetaá¹ƒ a
__ummÄ• re_ti susÄ• ne katagehassa attano gehassa vÄ• ummÄ• re. __ghanabaddho_ti g
kathinasaá¹ƒhatasarÄ«roti vuttaá¹ƒ hoti.

<264> __mukhadvÄ• ra_nti galanÄ• á¸·ikaá¹ƒ. __Ä• hÄ• ra_nti ajjhoharitabbaá¹ƒ yaá¹ƒkiÃ±
__Ä• hareyyÄ• _ti mukhadvÄ• raá¹ƒ paveseyya. mukhena vÄ• paviá¹-á¹-haá¹ƒ hotu nÄ• sik
galenaajjhoharaá¹‡Ä«yattÄ• sabbampi taá¹ƒ mukhadvÄ• raá¹ƒ pavesitameva hoti. yasmÄ•
anÄ• hÄ• repiudake Ä• hÄ• rasaÃ±Ã±Ä• ya dantapone ca mukhadvÄ• raá¹ƒ Ä• haá¹-aá¹ƒ i
tasmÄ• vuttaá¹ƒ __ ``te bhikkhÅ« adinnaá¹ƒ ... pe ... sammÄ• atthaá¹ƒ asallakkhetvÄ• kuk
_ti. udakaÃ±hi yathÄ• sukhaá¹ƒ pÄ• tuá¹ƒ dantakaá¹-á¹-haÃ±ca dantaponaparibhogena par
tassapana rasaá¹ƒ gilituá¹ƒ na vaá¹-á¹-ati. sacepi dantakaá¹-á¹-haraso ajÄ• nantassa anto p
pÄ• cittiyameva. anajjhoharantena pana dantakaá¹-á¹-haá¹ƒ vÄ• hotu aÃ±Ã±aá¹ƒ vÄ• , kiÃ±
vaá¹-á¹-ati.

<265> __akallako_ti gilÄ• no sahatthÄ• paribhuÃ±jituá¹ƒ asakkonto mukhena paá¹-iggaá¹‡
__uccÄ• raá¹‡amatta_nti ukkhipanamattaá¹ƒ. __ekadesenapÄ«_ti aá¹…guliyÄ• pi phuá¹-á¹-
paá¹-iggaá¹‡hÄ• ti, sabbaá¹ƒ paá¹-iggahitamevÄ• _ti veá¹‡ukoá¹-iyÄ• bandhitvÄ• á¹-hapita
á¹-hitameva ghaá¹-aá¹ƒ dÄ• yakena hatthapÄ• se á¹-hatvÄ• ghaá¹-aá¹ƒ dassÄ• mÄ«ti
dinnaveá¹‡ukoá¹-iggahaá¹‡avasenapaá¹-iggaá¹‡hÄ• ti, ubhayakoá¹-ibaddhaá¹ƒ sabbampi p
bhikkhussa atthÄ• ya apÄ«á¸·etvÄ• pakatiyÄ• pÄ«á¸·iyamÄ• naucchurasaá¹ƒ sandhÄ• ya
vuttattÄ• __ ``abhihÄ• ro na paÃ±Ã±Ä• yatÄ«â€™â€™ _tivuttaá¹ƒ. hatthapÄ• se á¹-hitassa
pÄ«á¸·iyamÄ• nÄ• ucchuto paggharantaá¹ƒ rasaá¹ƒgaá¹‡hituá¹ƒ vaá¹-á¹-ati, doá¹‡ikÄ• ya s
ucchurasaá¹ƒ majjhe Ä• varitvÄ• Ä• varitvÄ• vissajjitampigaá¹‡hituá¹ƒ vaá¹-á¹-ati. __kattha
aá¹-á¹-hakathÄ• su.

__asaá¹ƒhÄ• rime_ti thÄ• mamajjhimena purisena asaá¹ƒhÄ• riye. __ ``tintiá¹‡ikÄ• dipaá¹‡á
sÄ• khÄ• su paá¹-iggahaá¹‡aá¹ƒ ruhatÄ«ti daá¹-á¹-habbaá¹ƒ. __puÃ±chitvÄ• paá¹-iggahetv
``puÃ±chitepaá¹-iggahaá¹‡akiccaá¹ƒ natthi, tasmÄ• puÃ±chitvÄ• gahetvÄ• ti \Be III 71/ eva
tivadanti. puÃ±chitvÄ• paá¹-iggahetvÄ• vÄ• ti evamettha attho daá¹-á¹-habbo. patte
patitarajanacuá¹‡á¹‡aÃ±hiabbhantaraparibhogatthÄ• ya \Ne III 64/ aparihaá¹-abhÄ• vato pa
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. pubbÄ• bhogassaanurÅ«pena __ ``anupasampannassa datvÄ•
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. yasmÄ• pana taá¹ƒ ``aÃ±Ã±assadassÄ• mÄ«â€™â€™
parasantakaá¹ƒ nÄ• ma na hoti, tasmÄ• tassa adatvÄ• pi paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ

__bhikkhussa detÄ«_ti aÃ±Ã±assa bhikkhussa deti. __kaÃ±jika_nti khÄ«rarasÄ• diá¹ƒ yaá¹
vuttaá¹ƒ. hatthato mocetvÄ• puna gaá¹‡hÄ• ti, uggahitakaá¹ƒ hotÄ«ti Ä• ha __ ``hatthatoan
__Ä• lulentÄ• na_nti Ä• lolentÄ• naá¹ƒ, ayameva vÄ• pÄ• á¹-ho. Ä• haritvÄ• bhÅ«miyaá¹ƒ
natthÄ«ti Ä• ha __ ``patto paá¹-iggahetabboâ€™â€™ _ti. __paá¹-hamataraá¹ƒuá¸·uá¹…kato

ettha ``yathÄ• paá¹-hamataraá¹ƒ patitatheve doso natthi, tathÄ• Ä• kiritvÄ• apanentÄ• naá
abhihaá¹-attÄ• nevatthi dosoâ€™â€™ ti vadanti. __carukenÄ• _tikhuddakabhÄ• janena. __
gahetuá¹ƒ vaá¹-á¹-atÄ«_ti mukhavaá¹-á¹-iá¹ƒ ukkhipitvÄ• hatthe phusÄ• pitegaá¹‡hituá¹ƒ va
abhayagirivÄ• sino. __esa nayo_ti kÄ• yapaá¹-ibaddhapaá¹-ibaddhampikÄ• yapaá¹-ibaddha
ca tattha kÄ• yapaá¹-ibaddhe taá¹ƒpaá¹-ibaddhe ca thullaccayameva vuttaá¹ƒ.

__tenÄ• _ti yassa bhikkhuno santikaá¹ƒ gataá¹ƒ, tena. __tasmÄ• _ti yasmÄ• mÅ«laá¹-á¹-ha
paribhogoanuÃ±Ã±Ä• to, tasmÄ• . taá¹ƒ divasaá¹ƒ hatthena gahetvÄ• dutiyadivase paá¹-ig
paribhuÃ±jantassauggahitakapaá¹-iggahitaá¹ƒ hotÄ«ti Ä• ha __ ``anÄ• masitvÄ• â€™â€™ _
``sannidhipaccayÄ• anÄ• pattÄ«â€™â€™ _ti vuttaá¹ƒ. appaá¹-iggahetvÄ• paribhuÃ±jantas
hotÄ«tiÄ• ha __ ``paá¹-iggahetvÄ• pana paribhuÃ±jitabbaâ€™â€™ _nti. __ ``taá¹ƒ divasaá
tatoparaâ€™â€™ _nti vacanato taá¹ƒ divasaá¹ƒ hatthena gahetvÄ• vÄ• aggahetvÄ• vÄ•
dutiyadivaseappaá¹-iggahetvÄ• paribhuÃ±jantassa adinnamukhadvÄ• rÄ• patti hoti, hatthe
dutiyadivasepaá¹-iggahetvÄ• paribhuÃ±jantassa pana uggahitakapaá¹-iggahitaá¹ƒ hoti. app
hatthenagahetvÄ• á¹-hapitaá¹ƒ. __ ``sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituâ€™â€™ _nti hi va
appaá¹-iggahitassevatasmiá¹ƒ divase paribhogo anuÃ±Ã±Ä• to. tasmÄ• yaá¹ƒ vuttaá¹ƒ __g
diyyamÄ• naá¹ƒpatatÄ«_ti ettha yathÄ• gaá¹‡abhojanÄ• dÄ«su gilÄ• nÄ• dÄ«naá¹ƒ \Be III
gaá¹‡abhojanaá¹ƒanuÃ±Ã±Ä• taá¹ƒ, evamidhÄ• pi bhagavatÄ• paá¹-iggahitameva kukkucc
anuÃ±Ã±Ä• taâ€™â€™ nti, taá¹ƒ na gahetabbaá¹ƒ. ``taá¹ƒ diyyamÄ• naá¹ƒ patatÄ«â€™â€
catÅ«supi kÄ• likesuayaá¹ƒ nayo veditabbo.

__satthakenÄ• _ti paá¹-iggahitasatthakena. kasmÄ• panettha uggahitapaccayÄ• sannidhip
65/ na siyÄ• ti Ä• ha __ ``na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«â€™â€™ _ti. iminÄ• va
bÄ• hiraparibhogatthaá¹ƒsÄ• maá¹ƒ gahetvÄ• anupasampannena dinnaá¹ƒ vÄ• gahetvÄ•
dÄ«peti. tasmÄ• pattasammakkhanÄ• diatthaá¹ƒ sÄ• maá¹ƒ gahetvÄ• parihaá¹-atelÄ• diá¹
hoti, paá¹-iggahetvÄ• paribhuÃ±jantassa anÄ• patti. abbhantaraparibhogatthaá¹ƒ pana sÄ•
paá¹-iggahetvÄ• paribhuÃ±jantassa uggahitakapaá¹-iggahitaá¹ƒ hoti, appaá¹-iggahetvÄ• pa
adinnamukhadvÄ• rÄ• pattihoti, abbhantaraparibhogatthameva anupasampannena dinnaá¹
siá¹…gÄ«loá¹‡akappoviya sannidhipaccayÄ• Ä• patti hoti. keci pana ``thÄ• mamajjhimassa
uccÄ• raá¹‡amattaá¹ƒhotÄ«tiÄ• dinÄ• vuttapaÃ±caá¹…gasampattiyÄ• paá¹-iggahaá¹‡assa
bÄ• hiraparibhogatthampi saceanupasampannena dinnaá¹ƒ gaá¹‡hÄ• ti, paá¹-iggahitamevÄ
sati idha bÄ• hiraparibhogatthaá¹ƒanupasampannena dinnaá¹ƒ gahetvÄ• pariharantassa sa
vattabbÄ• siyÄ• , ``na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«â€™â€™ ti ca na vattabbaá¹
bÄ• hiraparibhogatthaá¹ƒ gahitaá¹ƒpaá¹-iggahitaá¹ƒ nÄ• ma na hotÄ«ti veditabbaá¹ƒ. yadi e
paá¹-iggahaá¹‡aá¹…gesu ``paribhogatthÄ• yÄ• â€™â€™ tivisesanaá¹ƒ vattabbanti? na vatt
paá¹-iggahaá¹‡aÃ±hi paribhogatthameva hotÄ«ti ``paribhogatthÄ• yÄ• â€™â€™ tivisuá¹ƒ a
kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti ettakamevavutta
paá¹-iggahaá¹‡e `na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«â€™ ti idhaaparibhogatthÄ• ya

vuttÄ• â€™â€™ ti vadanti. __udukkhalamusalÄ• ni khiyyantÄ«_tiettha udukkhalamusalÄ• n
pisitakoá¹-á¹-itabhesajjesu sace Ä• gantukavaá¹‡á¹‡o paÃ±Ã±Ä• yati, na vaá¹-á¹-ati.

__suddhaá¹ƒ udakaá¹ƒ hotÄ«_ti rukkhasÄ• khÄ• dÄ«hi gaá¸·itvÄ• patanaudakaá¹ƒ sandhÄ
paá¹-iggahetabbo_ti etthÄ• pi pattagataá¹ƒ chupitvÄ• dentassa hatthalaggena \Be III 73/Ä•
dosÄ• bhÄ• vatthaá¹ƒ pattapaá¹-iggahaá¹‡anti abbhantaraparibhogatthameva paá¹-iggahaá
__yaá¹ƒ sÄ• maá¹‡erassa patte patati ... pe ... paá¹-iggahaá¹‡aá¹ƒ na vijahatÄ«_ti ettha pur
gaá¹‡hantassaattano patte pakkhittameva ``attano santakaâ€™â€™ nti sanniá¹-á¹-hÄ• naka
paá¹-iggahaá¹‡aá¹ƒna vijahati, paricchinditvÄ• dinnaá¹ƒ pana gaá¹‡hantassa gahaá¹‡asam
santakaâ€™â€™ ntisanniá¹-á¹-hÄ• nassa katattÄ• hatthagataá¹ƒ paá¹-iggahaá¹‡aá¹ƒ vijah
odanaá¹ƒ pakkhipatÄ«_tiettha anupasampannassa atthÄ• ya pakkhipantepi ``Ä• gantvÄ• g
sayameva pakkhipitvÄ• á¹-hapanato paá¹-iggahaá¹‡aá¹ƒ na vijahati, anupasampannassa ha
anupasampanneneva á¹-hapitaá¹ƒnÄ• ma hotÄ«ti paá¹-iggahaá¹‡aá¹ƒ vijahati pariccattabhÄ
``sÄ• maá¹‡era ... pe ... pariccattattÄ• â€™â€™ _ti.

__paá¹-iggahaá¹‡Å«pagaá¹ƒ bhÄ• raá¹ƒ_ nÄ• ma thÄ• mamajjhimassa purisassa ukkhepÄ•
avissajjetvÄ• va \Ne III 66/ aÃ±Ã±ena hatthena pidahantassa doso natthi, tathÄ• pi na pidah
aá¹-á¹-hakathÄ• pamÄ• á¹‡eneva gahetabbaá¹ƒ. __macchikavÄ• raá¹‡attha_nti ettha ``sacc
patte patati, sukhena paribhuÃ±jituá¹ƒsakkÄ• ti sÄ• khÄ• ya paá¹-iggahitattÄ• abbhantarap
paá¹-iggahaá¹‡anti mÅ«lapaá¹-iggahaá¹‡amevavaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. apare par
``macchikavÄ• raá¹‡atthanti ettha vacanamattaá¹ƒ gahetvÄ• bÄ• hiraparibhogatthaá¹ƒgahi
__tasmimpi asatÄ«_ti cÄ• á¹-iyÄ• vÄ• kuá¹‡á¸• ake vÄ• asati. __anupasampannaá¹ƒgÄ•
ajjhoharaá¹‡Ä«yabhaá¹‡á¸• aá¹ƒ anupasampannena gÄ• hÄ• petvÄ• . __therassa pattaá¹ƒ
pattaá¹ƒ attanÄ• gahetvÄ• anutherassa deti. __tuyhaá¹ƒ yÄ• guá¹ƒ mayhaá¹ƒdehÄ«_ti ett
sÄ• maá¹‡erassa pattaá¹ƒ gahetvÄ• attanopi pattaá¹ƒ tassa deti. __etthapanÄ• _ti paá¹‡á¸
sÄ• maá¹‡erotiÄ• dipattaparivattanakathÄ• ya. __kÄ• raá¹‡aá¹ƒ upaparikkhitabba_ntiyathÄ
telÄ• dÄ«ni haranto tathÄ• rÅ«pe kicce anupasampannena aparivattetvÄ• va paribhuÃ±jituá
pattaparivattanaá¹ƒ akatvÄ• paribhuÃ±jituá¹ƒ na labhatÄ«ti ettha kÄ• raá¹‡aá¹ƒ vÄ«maá¹ƒs

ettha pana ``sÄ• maá¹‡erehi gahitataá¹‡á¸• ulesu parikkhÄ«á¹‡esu avassaá¹ƒ amhÄ• kaá¹ƒ
saá¹…gahaá¹ƒkarontÄ«ti vitakkuppatti sambhavati, tasmÄ• taá¹ƒ parivattetvÄ• va paribhuÃ
mÄ• tÄ• pitÅ«naá¹ƒatthÄ• ya pana chÄ• yatthÄ• ya vÄ• gahaá¹‡e \Be III 74/ paribhogÄ• sÄ
vaá¹-á¹-atÄ«â€™â€™ tikÄ• raá¹‡aá¹ƒ vadanti. teneva __Ä• cariyabuddhadattattherena_pi v

``mÄ• tÄ• pitÅ«namatthÄ• ya, telÄ• diharatopi ca.

sÄ• khaá¹ƒ chÄ• yÄ• diatthÄ• ya, imesaá¹ƒ na visesati ||

``tasmÄ• hissa visesassa, cintetabbaá¹ƒ tu kÄ• raá¹‡aá¹ƒ.

tassa sÄ• layabhÄ• vaá¹ƒ tu, visesaá¹ƒ takkayÄ• ma taâ€™â€™ nti ||

idamevettha yuttataraá¹ƒ avassaá¹ƒ tathÄ• vidhavitakkuppattiyÄ• sambhavato. na sakkÄ• vitakkaá¹ƒsodhetunti. mÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya haraá¹‡e pana nÄ• vassaá¹ƒ tathÄ• vidh sakkÄ• vitakkaá¹ƒ sodhetuá¹ƒ. yattha hi vitakkaá¹ƒ sodhetuá¹ƒ sakkÄ• , tattha nevatthi dosc ``sace pana sakkoti vitakkaá¹ƒ sodhetuá¹ƒ, tato laddhaá¹ƒ khÄ• ditumpi vaá¹-á¹-atÄ«â€™â€

__niccÄ• letuá¹ƒ na sakkotÄ«_ti niccÄ• letvÄ• sakkharÄ• apanetuá¹ƒ na sakkoti. __Ä• dhÄ III 67/ __hotÄ«_ti paá¹-iggahetabbapattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __cÄ• letÄ«_ti vinÄ• kÄ• satipi kÄ• raá¹‡e bhikkhÅ«naá¹ƒ paribhogÄ• rahaá¹ƒ cÄ• letuá¹ƒ na vaá¹-á¹-ati. kiÃ±cÄ• pi ` bhikkhave, amanussikÄ• bÄ• dhe Ä• makamaá¹ƒsaá¹ƒ Ä• makalohitaâ€™â€™ nti (Vin I 26 atthÄ• ya Ä• makamaá¹ƒsapaá¹-iggahaá¹‡aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, ``Ä• makamaá¹ƒsapaá¹-i paá¹-iviratohotÄ«â€™â€™ ti ca sÄ• maÃ±Ã±ato paá¹-ikkhittaá¹ƒ, tathÄ• pi attano aÃ±Ã±ass aggahitattÄ• __ ``sÄ«havighÄ• sÄ• diá¹ƒ ... pe ... vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __sakk sodhetu_ntimayhampi detÄ«ti vitakkassa anuppannabhÄ• vaá¹ƒ sallakkhetuá¹ƒ sakkoti, sÄ• dassÄ• mÄ«tisuddhacittena mayÄ• gahitanti vÄ• sallakkhetuá¹ƒ sakkoti.

__sace pana mÅ«lepi paá¹-iggahitaá¹ƒ hotÄ«_ti ettha ``gahetvÄ• gate mayhampi dadeyyun paá¹-iggahitaá¹ƒ hotÄ«â€™â€™ ti vadanti. __koá¹-á¹-hÄ• se karotÄ«_ti bhikkhusÄ• maá¹‡e abhirucitaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ gaá¹‡hantÅ«ti sabbesaá¹ƒ samake koá¹-á¹-hÄ• se karoti. _ III 75/ sÄ• maá¹‡erehi gahitakoá¹-á¹-hÄ• sato avasesaá¹ƒ. __gaá¹‡hitvÄ• _ti ``mayhaá¹ƒ ida gaá¹‡hissÄ• mÄ«â€™â€™ tigahetvÄ• . idha gahitÄ• vasesaá¹ƒ nÄ• ma tena gaá¹‡hitvÄ• p __paá¹-iggahetvÄ• _ti tadahupaá¹-iggahetvÄ• . teneva __ ``yÄ• vakÄ• likena yÄ• vajÄ«vika natthÄ«â€™â€™ _ti vuttaá¹ƒ. sace pana purimadivase paá¹-iggahetvÄ• á¹-hapitÄ• hoti, sÄ vaá¹-á¹-iyÄ• dhÅ«maá¹ƒpivituá¹ƒ na vaá¹-á¹-ati. __samuddodakenÄ• _ti appaá¹-iggahitasan katakaá¹-á¹-hiudakaá¹ƒ pasÄ• detvÄ• visuá¹ƒ tiá¹-á¹-hati, tasmÄ• __ ``abbohÄ• rikaâ€™â€ __laggatÄ«_timukhe hatthe ca udake sukkhe setavaá¹‡á¹‡aá¹ƒ dassentaá¹ƒ laggati. __pÄ• attanoyevaatthÄ• ya gahetvÄ• . sace pana pÄ«tÄ• vasesaá¹ƒ tattheva Ä• kirissÄ• mÄ«ti ga paá¹-iggahaá¹‡akiccaá¹ƒnatthi. __vikkhambhetvÄ• _ti viyÅ«hitvÄ• , apanetvÄ• ti attho.

__mahÄ• bhÅ«tesÅ«_ti sarÄ«ranissitesu mahÄ• bhÅ«tesu. __patatÄ«_ti vicchinditvÄ• pata patitameva hi paá¹-iggahetabbaá¹ƒ, na itaraá¹ƒ. __alladÄ• ruá¹ƒ rukkhato chinditvÄ• pikÄ• t ettha mattikatthÄ• ya pathaviá¹ƒ khaá¹‡itumpi vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __sappadaá¹-á¹-hakkhaá¹‡eyevavaá¹-á¹-atÄ«_ti asati kappiyakÄ• rake sÄ• maá¹ƒ gahetvÄ• vaá¹-á¹-ati, aÃ±Ã±adÄ• paá¹-iggahÄ• petvÄ• paribhuÃ±jitabbaá¹ƒ. sesamettha uttÄ• namev ananuÃ±Ã±Ä• tatÄ• , dhÅ«mÄ• diabbohÄ• rikÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ• ni panettha

dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

<273> acelakavaggassa \Ne III 68/ paá¹-hamasikkhÄ• pade __tesa_nti titthiyÄ• naá¹ƒ. __ta
__ito_tipattato. __sace titthiyo vadatÄ«_ti ``paá¹-hamameva maá¹ƒ sandhÄ• ya abhiharitvÄ•
mayhaá¹ƒsantakaá¹ƒ hoti, imasmiá¹ƒ bhÄ• jane Ä• kirathÄ• â€™â€™ ti vadati, vaá¹-á¹-ati. s
aÃ±Ã±atitthiyatÄ• , ajjhoharaá¹‡Ä«yatÄ• \Be III 76/, ajjhoharaá¹‡atthÄ• ya sahatthÄ• anikk
imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

acelakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<274> dutiyaá¹ƒ uttÄ• natthameva. anÄ• cÄ• raá¹ƒ Ä• caritukÄ• matÄ• , tadatthameva upas
uyyojentassa upacÄ• rÄ• tikkamoti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<280> tatiye __piá¹-á¹-hasaá¹…ghÄ• á¹-o_ti dvÄ• rabÄ• hÄ• yetaá¹ƒ adhivacanaá¹ƒ. khudd
vitthÄ• ratopaÃ±cahatthappamÄ• á¹‡aá¹ƒ hoti, tassa ca majjhimaá¹-á¹-hÄ• naá¹ƒ piá¹-á¹-ha
aá¸• á¸• hateyyahatthappamÄ• á¹‡amevahoti, tasmÄ• tÄ• dise sayanighare piá¹-á¹-hasaá¹
vijahitvÄ• nisinno piá¹-á¹-hivaá¹ƒsaá¹ƒatikkamitvÄ• nisinno nÄ• ma hoti. evaá¹ƒ nisinno ca
atikkamitvÄ• nisinnonÄ• ma hotÄ«ti Ä• ha __ ``iminÄ• majjhÄ• tikkamaá¹ƒ dassetÄ«â€™â
vÄ• katassÄ• _tipiá¹-á¹-hivaá¹ƒsaá¹ƒ Ä• ropetvÄ• vÄ• anÄ• ropetvÄ• vÄ• katassa. __sac
anupavisitvÄ• nisÄ«danacittena sacittakaá¹ƒ. sesamettha uttÄ• nameva. pariyuá¹-á¹-hitarÄ•
sannihitatÄ• , sayanigharatÄ• , dutiyassa bhikkhuno abhÄ• vo, anupakhajja nisÄ«dananti im
cattÄ• riaá¹…gÄ• ni.

sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

284-289__._ catutthapaÃ±camesu \Ne III 69/ natthi kiÃ±ci vattabbaá¹ƒ.

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

<298> chaá¹-á¹-he \Be III 77/ __pakativacanenÄ• _ti ettha yaá¹ƒ dvÄ• dasahatthabbhantare
bhaveyya, taá¹ƒ pakativacanaá¹ƒ nÄ• ma. __Ä• pucchitabbo_ti ``ahaá¹ƒ itthannÄ• massa g
vÄ• ``cÄ• rittaá¹ƒ Ä• pajjÄ• mÄ«â€™â€™ ti vÄ• Ä«disena vacanena Ä• pucchitabbo. sesa
paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena nimantanasÄ• diyanaá¹ƒ, santaá¹ƒ bhikkhuá
bhattiyagharato aÃ±Ã±agharappavesanaá¹ƒ, majjhanhikÄ• natikkamo, samayassa vÄ• Ä•
panettha paÃ±ca aá¹…gÄ• ni.

cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<303> sattame __mahÄ• nÄ• mo nÄ• mÄ• _ti anuruddhattherassa bhÄ• tÄ• bhagavato cÅ
sakkodano sukkodano dhotodano amitodanoti ime hi paÃ±ca janÄ• bhÄ• taro. amitÄ• nÄ•
tissatthero tassÄ• putto. tathÄ• gato ca nandattheroca suddhodanassa puttÄ• , mahÄ• nÄ•
sukkodanassa, Ä• nandatthero amitodanassa. so bhagavato kaniá¹-á¹-ho, mahÄ• nÄ• mo m
ariyasÄ• vako. tena vuttaá¹ƒ__ ``mahÄ• nÄ• mo nÄ• ma ... pe ... ariyasÄ• vakoâ€™â€™ _t

305-306__._ pÄ• á¸·iyaá¹ƒ __ajjaá¹‡ho_ti ajja ekadivasanti attho, ``ajjanoâ€™â€™ ti vÄ• a
amhÄ• kaá¹ƒ. __kÄ• laá¹ƒ Ä• harissathÄ• _ti sve harissatha. __tato ce uttari sÄ• diyeyyÄ• _
vÄ• bhesajjehi vÄ• paricchedo kato hoti ``ettakÄ• yeva vÄ• rattiyoettakÄ• ni vÄ• bhesajjÄ
viÃ±Ã±Ä• petabbÄ• nÄ«â€™â€™ ti, tato rattipariyantato vÄ• bhesajjapariyantatovÄ• uttari
sÄ• diyeyya. ``imehi tayÄ• bhesajjehi pavÄ• ritamha, amhÄ• kaÃ±caiminÄ• va bhesajjena a
viÃ±Ã±Ä• petumpi gilÄ• nova labhati.

<310> yasmÄ• saá¹…ghapavÄ• raá¹‡Ä• yamevÄ• yaá¹ƒ vidhi, tasmÄ• __ ``ye attano pugg
pavÄ• raá¹‡Ä• yapavÄ• ritÄ• â€™â€™ _ti \Ne III 70/ vuttaá¹ƒ. sesaá¹ƒ uttÄ• nameva. saá¹.
78/, bhesajjaviÃ±Ã±atti, agilÄ• natÄ• , pariyantÄ• tikkamoti imÄ• ni panettha cattÄ• ri aá¹…g

mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<311> aá¹-á¹-hamaá¹ƒ uttÄ• natthameva. uyyuttasenÄ• , dassanatthÄ• ya gamanaá¹ƒ, anu
aÃ±Ã±atradassanaá¹ƒ, tathÄ• rÅ«papaccayassa Ä• padÄ• ya vÄ• abhÄ• voti imÄ• ni pane

uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

<317> navamasikkhÄ• padampi uttÄ• nameva. tirattÄ• tikkamo, senÄ• ya sÅ«riyassa atthaá
gilÄ• natÄ• dÄ«naá¹ƒabhÄ• voti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ•

<322> dasame __kati te lakkhÄ• ni laddhÄ• nÄ«_ti tava sarappahÄ• rassa lakkhaá¹‡abhÅ«
laddhÄ• ti attho, kittakÄ• tayÄ• viddhÄ• ti vuttaá¹ƒ hoti. sesamettha uttÄ• nameva. uyyodhi
gamanaá¹ƒ, anuÃ±Ã±Ä• tokÄ• sato aÃ±Ã±atra dassanaá¹ƒ, tathÄ• rÅ«papaccayassa Ä• pa
panettha tÄ«á¹‡i aá¹…gÄ• ni.

uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

326-328__._ surÄ• pÄ• navaggassa \Be III 79/ \Ne III 71/ paá¹-hamasikkhÄ• pade __vatiyÄ•
gÄ• maparikkhepavatiyÄ• . pÄ• á¸·iyaá¹ƒ piá¹-á¹-hasurÄ• dÄ«su piá¹-á¹-haá¹ƒ bhÄ• jane pa
udakaá¹ƒ datvÄ• madditvÄ• katÄ• __piá¹-á¹-hasurÄ• _. evaá¹ƒ pÅ«ve odane ca bhÄ• jane
udakaá¹ƒ datvÄ• madditvÄ• katÄ• __pÅ«vasurÄ• odanasurÄ• _ti ca vuccati. ``kiá¹‡á¹‡Ä•
surÄ• yabÄ«jaá¹ƒ vuccati. ye surÄ• modakÄ• tipi vuccanti, te pakkhipitvÄ• katÄ• __kiá¹‡á¹
harÄ«takÄ«sÄ• sapÄ• dinÄ• nÄ• sambhÄ• rehi saá¹ƒyojitÄ• __sambhÄ• rasaá¹ƒyuttÄ• _.

madhukatÄ• lanÄ• á¸·ikerÄ• dipuppharaso ciraparivÄ• sito __pupphÄ• savo_. panasÄ• diph
muddikÄ• raso __madhvÄ• savo_. ucchuraso __guá¸·Ä• savo_.
harÄ«takÄ• malakakaá¹-ukabhaá¹‡á¸• Ä• dinÄ• nÄ• sambhÄ• rÄ• naá¹ƒraso ciraparivÄ• sit
paá¹-á¹-hÄ• yÄ• _ti sambhÄ• re paá¹-iyÄ• detvÄ• cÄ• á¹-iyaá¹ƒpakkhittakÄ• lato, tÄ• lanÄ•
puppharasassa gahitaabhinavakÄ• latoyeva ca paá¹-á¹-hÄ• ya.

<329> __loá¹‡asovÄ«rakaá¹ƒ suttaÃ±ca_ anekehi bhesajjehi abhisaá¹…khato amajjabhÅ«t
__vÄ• saggÄ• hÄ• panattha_nti sugandhibhÄ• vaggÄ• hÄ• panatthaá¹ƒ. __acittakaá¹ƒ loka
vattabbaá¹ƒ, taá¹ƒ paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena veditabbaá¹ƒ. se
majjabhÄ• vo, tassa pÄ• naÃ±cÄ• ti imÄ• ni panettha dve aá¹…gÄ• ni.

surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

<330> dutiye __bhikkhunÄ«pi anupasampannaá¹-á¹-hÄ• ne á¹-hitÄ• _ti ettha bhikkhupi bhik
anupasampannaá¹-á¹-hÄ• ne \Ne III 72/ á¹-hitoti veditabbo. sesamettha uttÄ• nameva. hasÄ
upasampannassa kÄ• yenakÄ• yÄ• masananti imÄ• ni panettha dve aá¹…gÄ• ni.

aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<335> tatiyaá¹ƒ \Be III 80/ uttÄ• natthameva. uparigopphakatÄ• , hasÄ• dhippÄ• yena kÄ«á
dve aá¹…gÄ• ni.

hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<344> catutthe __gÄ• rayho Ä• cariyuggaho na gahetabbo_ti yasmÄ• ucchuraso sattÄ• ha
yÄ• vajÄ«viko, dvinnaá¹ƒyeva samavÄ• yo ucchuyaá¹-á¹-hi, tasmÄ• vikÄ• le ucchuyaá¹-á¹-
vaá¹-á¹-ati guá¸·aharÄ«takaá¹ƒ viyÄ• ti evamÄ• diko gÄ• rayhÄ• cariyavÄ• do na gahetabbo
na vaá¹-á¹-atÄ«_ti lokavajjasikkhÄ• pade Ä• pattiá¹-á¹-hÄ• ne yo Ä• cariyavÄ• do, so na gah
atikkamitvÄ• ``idaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyuggahoâ€™â€™ ti vadantassauggaho na vaá¹-
__suttÄ• nulomaá¹ƒ_ nÄ• ma aá¹-á¹-hakathÄ• . __paveá¹‡iyÄ• Ä• gatasamodhÄ• naá¹ƒga
Ä• cariyuggahova gahetabboâ€™â€™ ti evaá¹ƒ vutte mahÄ• aá¹-á¹-hakathÄ• vÄ• deyevasa
adhippÄ• yo. sesamettha uttÄ• nameva. upasampannassa paÃ±Ã±attena vacanaá¹ƒ, anÄ•
panettha dve aá¹…gÄ• ni.

anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<345> paÃ±camaá¹ƒ uttÄ• natthameva. upasampannatÄ• , tassa dassanasavanavisaye bhiá¹ƒsÄ• petukÄ• matÄ• yavÄ• yamananti imÄ• ni panettha dve aá¹…gÄ• ni.

bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

<350> chaá¹-á¹-he \Be III 81/ \Ne III 73/ bhaggÄ• nÄ• ma janapadino rÄ• jakumÄ• rÄ• , tes ekopijanapado ruá¸·hÄ«saddena ``bhaggÄ• â€™â€™ ti vuccati. tena vuttaá¹ƒ __ ``bhaggÄ• _nti. __susumÄ• ragire_ti evaá¹ƒnÄ• make nagare. tassa kira nagarassa mÄ• panatthaá¹ƒ vatthuvijjÄ• cariyenanagaraá¹-á¹-hÄ• nassa pariggaá¹‡hanadivase avidÅ«re susumÄ• ro sa nicchÄ• resi. athaanantarÄ• yena nagare mÄ• pite tameva susumÄ• ragiraá¹‡aá¹ƒ subhani susumÄ• ragiraá¹ƒtvevassanÄ• maá¹ƒ akaá¹ƒsu. keci pana ``susumÄ• rasaá¹‡á¹-hÄ• nattÄ sotassa nagarassa samÄ«pe, tasmÄ• taá¹ƒ susumÄ• ragiri etassa atthÄ«ti `susumÄ• ragir tivadanti. tathÄ• vÄ• hotu aÃ±Ã±athÄ• vÄ• , nÄ• mametaá¹ƒ tassa nagarassÄ• ti Ä• ha __ nÄ• maâ€™â€™ _nti. __bhesakaá¸·Ä• _ti ghampaá¹‡á¸• anÄ• mako gacchaviseso. keci ``s tesaá¹ƒ bahulatÄ• ya pana taá¹ƒ vanaá¹ƒ bhesakaá¸·Ä• vanantveva paÃ±Ã±Ä• yittha. ``bhe tipipÄ• á¹-ho. ``bheso nÄ• ma eko yakkho ayuttakÄ• rÄ«, tassa tato gaá¸·itaá¹-á¹-hÄ• natÄ• bhesagaá¸·Ä• vanaá¹ƒnÄ• ma jÄ• taâ€™â€™ nti hi keci.

<352> __jotikaraá¹‡e_ti aggikaraá¹‡e. sesamettha uttÄ• nameva. agilÄ• natÄ• , anuÃ±Ã±Ä visibbetukÄ• matÄ• , samÄ• dahananti imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

jotisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<357> sattamasikkhÄ• padassa pÄ• á¸·iyaá¹ƒ __asambhinnenÄ• _ti amakkhitena, anaá¹-á¹ __orenaddhamÄ• saá¹ƒ nahÄ• yeyyÄ• _ti nahÄ• tadivasato paá¹-á¹-hÄ• ya addhamÄ• se a sesametthauttÄ• nameva. majjhimadeso, Å«nakaddhamÄ• se nahÄ• naá¹ƒ, samayÄ• naá¹ Ä• padÄ• naá¹ƒvÄ• abhÄ• voti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<368> aá¹-á¹-hame \Be III 82/ \Ne III 74/ __ ``cammakÄ• ranÄ«laá¹ƒ_ nÄ• ma pakatinÄ«laâ __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __gaá¹‡á¹-hipade_ pana ``cammakÄ• rÄ• udake tipumalaá

pakkhipitvÄ• cammaá¹ƒkÄ• á¸·aá¹ƒ karonti, taá¹ƒ cammakÄ• ranÄ«laâ€™â€™ nti vuttaá¹ƒ
vuttappakÄ• rassacÄ«varassa akatakappatÄ• , anaá¹-á¹-hacÄ«varÄ• ditÄ• , nivÄ• sanaá¹ƒ
panetthatÄ«á¹‡i aá¹…gÄ• ni.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

<374> navame __apaccuddhÄ• raá¹‡a_nti ``mayhaá¹ƒ santakaá¹ƒ paribhuÃ±ja vÄ• vissajje
tiÄ• dinÄ• akatapaccuddhÄ• raá¹ƒ. __yena vinayakammaá¹ƒ kata_nti yena saddhiá¹ƒ vinay
__tiá¹ƒsakavaá¹‡á¹‡anÄ• ya_nti nissaggiyavaá¹‡á¹‡anÄ• yaá¹ƒ. paribhogena __kÄ• yakam
apaccuddhÄ• rÄ• panena__vacÄ«kammaá¹ƒ_. sesamettha uttÄ• nameva. sÄ• maá¹ƒ vikap
vikappanupagacÄ«varatÄ• , paribhogoti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

vikappanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÄ«varaapanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<377> dasamaá¹ƒ uttÄ• natthameva. upasampannassa santakÄ• naá¹ƒ pattÄ• dÄ«naá¹ƒ ap
vihesetukÄ• matÄ• vÄ• hasÄ• dhippÄ• yatÄ• vÄ• ti imÄ• ni panettha dve aá¹…gÄ• ni.

cÄ«varaapanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

<382> sappÄ• á¹‡akavaggassa \Be III 83/ \Ne III 75/ paá¹-hamasikkhÄ• pade usuá¹ƒ saraá¹
__issÄ• so, _ dhanusippakusaloti Ä• ha __ ``dhanuggahÄ• cariyoâ€™â€™ _ti. paá¹-isattuvi
dhanuá¹ƒgaá¹‡hantÄ«ti dhanuggahÄ• , tesaá¹ƒ Ä• cariyo __dhanuggahÄ• cariyo_. __appan
kÄ• tabba_ntiyathÄ• te pÄ• á¹‡Ä• na maranti, evaá¹ƒ sÅ«paá¹-á¹-hitassatinÄ• senÄ• sane
sesametthauttÄ• nameva. aá¹…gÄ• nipi manussaviggahe vuttanayena veditabbÄ• nÄ«ti.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<387> dutiye __udakasaá¹‡á¹-hÄ• nakappadese_ti yattha bhÅ«mibhÄ• ge udakaá¹ƒ nikkhit
sahasÄ• parikkhayaá¹ƒ gacchati, tÄ• dise padese. sesamettha uttÄ• nameva. aá¹…gÄ• ni
siÃ±canasikkhÄ• padevuttanayÄ• neva.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

<392> tatiye __yathÄ• patiá¹-á¹-hitabhÄ• vena patiá¹-á¹-hÄ• tuá¹ƒ na dentÄ«_ti tesaá¹ƒ
pavattiÄ• kÄ• radassanatthaá¹ƒvuttaá¹ƒ. yaá¹ƒ pana dhammena adhikaraá¹‡aá¹ƒ nihataá¹ƒ
vippakate kammepaá¹-ikkosati, taá¹ƒ saÃ±Ã±Ä• petvÄ• va kÄ• tabbaá¹ƒ. itarathÄ• kamma
kÄ• rakÄ• naÃ±caÄ• patti. sesamettha uttÄ• nameva. yathÄ• dhammaá¹ƒ nihatabhÄ• vo, jÄ
imÄ• nipanettha tÄ«á¹‡i aá¹…gÄ• ni.

ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ•

<399> catutthe \Be III 84/ \Ne III 76/ __tassevÄ• _ti yo Ä• panno, tasseva. __Ä• rocetÄ«_ti
paá¹-icchÄ• danatthamevamÄ• kassaci Ä• rocesÄ«ti vadati. __vatthupuggalo_ti Ä• pannap
Ä• rocita_ntiyena dutiyena assa tatiyassa Ä• rocitaá¹ƒ. __koá¹-i chinnÄ• hotÄ«_ti yasmÄ•
paá¹-icchÄ• danapaccayÄ• Ä• pattiá¹ƒ Ä• pajjitvÄ• va dutiyena tatiyassa Ä• rocitaá¹ƒ, tasm
Ä• pajjitabbÄ• pattiyÄ• abhÄ• vato Ä• pattiyÄ• koá¹-i chinnÄ• nÄ• ma hoti.

<400> __ ``anupasampannassa sukkavissaá¹-á¹-hi ca kÄ• yasaá¹ƒsaggo cÄ• ti ayaá¹ƒ
duá¹-á¹-hullaajjhÄ• cÄ• ronÄ• mÄ• â€™â€™ _ti idaá¹ƒ duá¹-á¹-hullÄ• rocanasikkhÄ• padaá
vuttaÃ±hi tattha (Vin IV-a 82) ``anupasampannassa duá¹-á¹-hullaá¹ƒ vÄ• aduá¹-á¹-hullaá¹ƒ
ettha Ä• dito paÃ±casikkhÄ• padÄ• ni duá¹-á¹-hullo nÄ• ma ajjhÄ• cÄ• ro, sesÄ• ni aduá¹-á
sukkavissaá¹-á¹-hikÄ• yasaá¹ƒsaggaduá¹-á¹-hullaattakÄ• mÄ• panassa ajjhÄ• cÄ• ro nÄ• m
anupasampannassa duá¹-á¹-hullaá¹ƒ aÃ±Ã±athÄ• adhippetaá¹ƒ, paá¹-icchÄ• dane aÃ±Ã±a
visesakÄ• raá¹‡aá¹ƒ na dissati, tasmÄ• aá¹-á¹-hakathÄ• ya pubbenÄ• paraá¹ƒna sameti. a
vÄ«maá¹ƒsitabbamettha kÄ• raá¹‡aá¹ƒ. sesamettha uttÄ• nameva. upasampannassa duá¹-
paá¹-icchÄ• detukÄ• matÄ• ya nÄ• rocessÄ• mÄ«ti dhuranikkhepotiimÄ• ni panettha dve aá

duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

<402> paÃ±came __rÅ«pasutta_nti heraÃ±Ã±ikÄ• naá¹ƒ suttaá¹ƒ. __duruttÄ• na_nti akkosa
duruttattÄ• yeva __durÄ• gatÄ• naá¹ƒ. vacanapathÄ• na_nti ettha vacanameva tadatthaá¹ƒ
Ã±Ä• tukÄ• mÄ• naá¹ƒÃ±Ä• petukÄ• mÄ• naÃ±ca pathoti vacanapatho. __dukkhamÄ• na_

<404> gabbhe \Be III 85/ sayitakÄ• lena saddhiá¹ƒ vÄ«satimaá¹ƒ vassaá¹ƒ assÄ• ti __gabb
hÄ• yanavaá¸• á¸• hana_nti gabbhamÄ• sesu adhikesu uttarihÄ• yanaá¹ƒ, Å«nesu vaá¸• á¸
__ekÅ«navÄ«sativassa_nti dvÄ• dasamÄ• se mÄ• tukucchismiá¹ƒ vasitvÄ• mahÄ• pavÄ• n
jÄ• takÄ• latopaá¹-á¹-hÄ• ya ekÅ«navÄ«sativassaá¹ƒ. __pÄ• á¹-ipadadivase_ti pacchimikÄ•
``tiá¹ƒsarattidivomÄ• soâ€™â€™ ti \Ne III 77/ (AN a III 71; c 8.43; Vibh 1023) vacanato __ `
parihÄ• yantÄ«â€™â€™ _tivuttaá¹ƒ. __vassaá¹ƒ ukkaá¸• á¸• hantÄ«_ti vassaá¹ƒ uddhaá¹ƒ
saá¹ƒvacchare ekamÄ• saá¹ƒ adhikamÄ• savasenapariccajantÄ• vassaá¹ƒ uddhaá¹ƒ kaá¸•
tatiyo saá¹ƒvaccharo terasamÄ• sikohoti, saá¹ƒvaccharassa pana dvÄ• dasamÄ• sikattÄ• a
adhikamÄ• se visuá¹ƒ gahetvÄ• __ ``cha mÄ• sÄ• vaá¸• á¸• hantÄ«â€™â€™ _ti vuttaá¹ƒ. _
__nikkaá¹…khÄ• hutvÄ• _ti adhikamÄ• sehisaddhiá¹ƒ paripuá¹‡á¹‡avÄ«sativassattÄ• nibb
vuttaá¹ƒ tÄ«su __gaá¹‡á¹-hipadesu_ ``aá¹-á¹-hÄ• rasannaá¹ƒyeva vassÄ• naá¹ƒ adhikamÄ•
sesavassadvayassapi adhikÄ• nidivasÄ• ni honteva, tÄ• ni adhikadivasÄ• ni sandhÄ• ya `ni
vuttaâ€™â€™ nti, taá¹ƒ na gahetabbaá¹ƒ. na hi dvÄ«su vassesu adhikadivasÄ• ni nÄ• ma v
tatiyevasse vassukkaá¸• á¸• hanavasena adhikamÄ• se pariccatteyeva atirekamÄ• sasamb
atirekadivasÄ• ni nÄ• ma visuá¹ƒ na sambhavanti.

nanu ca ``te dve mÄ• se gahetvÄ• vÄ«sativassÄ• ni paripuá¹‡á¹‡Ä• ni hontÄ«â€™â€™ ti k
ekÅ«navÄ«sativassamhi puna aparasmiá¹ƒ vasse pakkhitte vÄ«sativassÄ• ni paripuá¹‡á¹‡Ä
``ettha pana ... pe ... vuttaâ€™â€™ _nti. anekatthattÄ• nipÄ• tÄ• naá¹ƒ __pana_-saddo hi-s
vuttaá¹ƒ hoti. idaÃ±hi vuttassevatthassa samatthanavasena vuttaá¹ƒ. iminÄ• caimaá¹ƒ dÄ«
`ekÅ«navÄ«sativassaá¹ƒ sÄ• maá¹‡eraá¹ƒ nikkhamanÄ«yapuá¹‡á¹‡amÄ• siá¹ƒ atikkamma
upasampÄ• dentÄ«â€™ ti, tattha gabbhamÄ• sepi aggahetvÄ• dvÄ«hi mÄ• sehi aparipuá¹‡
`ekÅ«navÄ«sativassaâ€™ nti vuttaá¹ƒ, tasmÄ• adhikamÄ• sesu dvÄ«su gahitesu vÄ«sativa
nÄ• ma hontÄ«â€™â€™ ti. __tasmÄ• _ti yasmÄ• gabbhamÄ• sÄ• pi gaá¹‡anÅ«pagÄ• hon
hotÄ«_ti jÄ• tadivasato paá¹-á¹-hÄ• ya vÄ«sativasso samÄ• no gabbhamÄ• sehisaddhiá¹ƒ e

<406> __aÃ±Ã±aá¹ƒ_ \Be III 86/ __upasampÄ• detÄ«_ti upajjhÄ• yo kammavÄ• cÄ• cariyo
sesamettha uttÄ• nameva. Å«navÄ«sativassatÄ• , Å«nakasaÃ±Ã±itÄ• , upasampÄ• danant
aá¹…gÄ• ni.

Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ•

<407> chaá¹-á¹-hasikkhÄ• padaá¹ƒ \Ne III 78/ uttÄ• natthameva. theyyasatthakabhÄ• vo, jÄ
saá¹ƒvidhÄ• naá¹ƒ, avisaá¹…ketenagamananti imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<412> sattame natthi kiÃ±ci vattabbaá¹ƒ.

8. ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<417> aá¹-á¹-hame __bÄ• dhayiá¹ƒsÅ«_ti haniá¹ƒsu. taá¹ƒtaá¹ƒsampattiyÄ• vibandhanava
antarevemajjhe eti Ä• gacchatÄ«ti antarÄ• yo, diá¹-á¹-hadhammikÄ• dianattho. anatikkaman
tasmiá¹ƒantarÄ• ye niyuttÄ• , antarÄ• yaá¹ƒ vÄ• phalaá¹ƒ arahanti, antarÄ• yassa vÄ• kara
__antarÄ• yikÄ• _. tenÄ• ha __ ``antarÄ• yaá¹ƒ karontÄ«ti antarÄ• yikÄ• â€™â€™ _ti. __Ä•
Ä• nantarikasabhÄ• vÄ• cetanÄ• dhammÄ• . tatrÄ• yaá¹ƒ vacanattho --- cutianantaraphalaá
tasmiá¹ƒ anantareniyuttÄ• , taá¹ƒnibbattanena anantarakaraá¹‡asÄ«lÄ• , anantarappayojan
teeva __Ä• nantariyÄ• _ti vuttÄ• . kammÄ• ni eva antarÄ• yikÄ• ti __kammantarÄ• yikÄ• . n
karoti, na saggassÄ• _ti micchÄ• cÄ• ralakkhaá¹‡Ä• bhÄ• vato vuttaá¹ƒ. na hibhikkhuniyÄ•
atthi. pÄ• katikabhikkhunÄ«vasena cetaá¹ƒ vuttaá¹ƒ. ariyÄ• yapana pavattaá¹ƒ apÄ• yasaá¹
nandamÄ• á¹‡avako cettha nidassanaá¹ƒ. ubhinnaá¹ƒ samÄ• nacchandatÄ• vasenavÄ• na
mokkhantarÄ• yikatÄ• pana mokkhatthÄ• ya paá¹-ipattiyÄ• vidÅ«sanato. abhibhavitvÄ• pa
saggantarÄ• yikatÄ• pi na sakkÄ• nivÄ• retunti.

ahetukadiá¹-á¹-hiakiriyadiá¹-á¹-hinatthikadiá¹-á¹-hiyova niyatabhÄ• vaá¹ƒ pattÄ•
__niyatamicchÄ• diá¹-á¹-hidhammÄ• . paá¹-isandhidhammÄ• _ti paá¹-isandhicittuppÄ• dam
paá¹‡á¸• akÄ• diggahaá¹‡aÃ±cettha nidassanamattaá¹ƒsabbÄ• yapi ahetukapaá¹-isandhiyÄ
yÄ• hi ariye upavadati, tÄ• cetanÄ• __ariyÅ«pavÄ• dÄ• _ jÄ• tÄ• . __tato para_nti khamÄ•
panettha vattabbaá¹ƒ, taá¹ƒ dibbacakkhukathÄ• yaá¹ƒ vuttameva. __saÃ±cicca Ä• pannÄ•
vÄ«tikkantÄ• satta Ä• pattikkhandhÄ• . saÃ±cicca vÄ«tikkantaÃ±hi antamaso dukkaá¹-adub
saggamaggaphalÄ• naá¹ƒantarÄ• yaá¹ƒ \Ne III 79/ karoti. __yÄ• va bhikkhubhÄ• vaá¹ƒ paá
Ä• panno, __na vuá¹-á¹-hÄ• ti_sesagarukÄ• pattiá¹ƒ Ä• panno, __na deseti_ lahukÄ• pattiá

__ayaá¹ƒ bhikkhÅ«_ti ariá¹-á¹-ho bhikkhu. __rasena rasaá¹ƒ saá¹ƒsanditvÄ• _ti anavajjena
paccayaparibhuÃ±janarasenasÄ• vajjakÄ• maguá¹‡aparibhogarasaá¹ƒ samÄ• netvÄ• . yon
ettha chandarÄ• goti__nicchandarÄ• go, _ paccayaparibhogo. __upanento viyÄ• _ti bandha
``ghaá¹-ento viyÄ• â€™â€™ tipi pÄ• á¹-ho. __upasaá¹ƒharanto viyÄ• _ti sadisataá¹ƒ upasa
viyaekantasÄ• vajje anavajjabhÄ• vapakkhepanato. __pÄ• paka_nti lÄ• makaá¹-á¹-hena du
capÄ• pakaá¹ƒ. __mahÄ• samuddaá¹ƒ bandhantena viyÄ• _ti setukaraá¹‡avasena mahÄ• s

__sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ paá¹-ivirujjhanto_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡en
diá¹-á¹-haá¹ƒ ``anavajjaâ€™â€™ nti gahaá¹‡ena tena saha paá¹-ivirujjhanto. __Ä• á¹‡Ä• ca
paá¹-hamapÄ• rÄ• jikasikkhÄ• padasaá¹…khÄ• te, ``abrahmacariyaá¹ƒ pahÄ• yÄ• â€™â€™
Ä• á¹‡Ä• cakke.

__aá¹-á¹-hikaá¹…kalaá¹ƒ_ nÄ• ma uraá¹-á¹-hi vÄ• piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ vÄ• sÄ«saá¹-á
nimmaá¹ƒsattÄ• ``kaá¹…kalaâ€™â€™ ntivuccati. vigatamaá¹ƒsÄ• ya hi aá¹-á¹-hisaá¹…kha
__kaá¹…kala_-saddo niruá¸·ho. __anudahanaá¹-á¹-henÄ• _ti anupÄ• yapaá¹-ipattiyÄ• sam
anudahanaá¹-á¹-hena. __mahÄ• bhitÄ• panaá¹-á¹-hena_anavaá¹-á¹-hitasabhÄ• vatÄ• ya,
__ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena_ \Be III 88/ muhuttakaraá¹‡Ä«yatÄ• ya, __tÄ• vakÄ•
abhibhavanatÄ• ya, __sabbaá¹…gapaccaá¹…gapalibhaÃ±janaá¹-á¹-hena_ bhedanÄ• diadh
ugghÄ• á¹-asadisatÄ• ya__adhikuá¹-á¹-anaá¹-á¹-hena, _ avaá¹‡e vaá¹‡aá¹ƒ uppÄ• detvÄ•
__vinivijjhanaá¹-á¹-hena, _diá¹-á¹-hadhammikasamparÄ• yikaanatthanimittatÄ• ya
__sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-hena_.

pÄ• á¸·iyaá¹ƒ ``thÄ• masÄ• parÄ• mÄ• sÄ• â€™â€™ tiÄ• dÄ«su evamattho veditabbo. __t
tassÄ• diá¹-á¹-hiyÄ• thÄ• magatabhÄ• venÄ• ti attho. __parÄ• mÄ• sÄ• _ti diá¹-á¹-hiparÄ•
diá¹-á¹-hisaá¹…khÄ• taparÄ• mÄ• senÄ• tiattho. diá¹-á¹-hiyeva hi dhammasabhÄ• vaá¹ƒ ati
parÄ• mÄ• so. __abhinivissÄ• _titaá¹‡hÄ• bhinivesapubbaá¹…gamena diá¹-á¹-hÄ• bhinives
nti abhinivisitvÄ• . __voharatÄ«_ti katheti. __yato ca kho te bhikkhÅ«_ti yadÄ• te bhikkhÅ«.
__evaá¹ƒbyÄ• khoahaá¹ƒ, bhante, bhagavatÄ• _ti idaá¹ƒ esa attano laddhiá¹ƒ nigÅ«hitukÄ•
vattukÄ• mopibhagavato Ä• nubhÄ• vena sampaá¹-icchati. buddhÄ• naá¹ƒ kira sammukhÄ•
samatthonÄ• ma natthi. __kassa nu kho nÄ• ma tvaá¹ƒ moghapurisÄ• _ti tvaá¹ƒ moghapuri
brÄ• hmaá¹‡assa vÄ• vessassa vÄ• suddassa vÄ• gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ
mayÄ• evaá¹ƒ \Ne III 80/ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• si. sesamettha uttÄ• nameva. d
samanubhÄ• sanÄ• , appaá¹-inissajjananti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

<424> navame __payogagaá¹‡anÄ• yÄ• _ti dÄ• naggahaá¹‡appayogagaá¹‡anÄ• ya. saá¹ƒ
sahaseyyÄ• ya ekasmiá¹ƒ nipanne itarassa nipajjanapayogavasena Ä• pattiparicchedo vedi
padabhÄ• jane ``ekacchanneâ€™â€™ ti avisesena vuttattÄ• nÄ• nÅ«pacÄ• repi ekacchan
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•) vu
seyyaá¹ƒ kappeyyÄ• ti nÄ• nÅ«pacÄ• repi ekacchanne nipajjeyyÄ• â€™â€™ ti. paá¹‡á¹‡att
kiriyÄ• byÄ• katacittena Ä• pajjitabbattÄ• __ ``ticittaâ€™â€™ _ntivuttaá¹ƒ. yaá¹ƒ pana __ke
``ticittanti ettha vipÄ• kÄ• byÄ• katacittena sahavÄ• seyyaá¹ƒ kappeyyÄ• ti evamattho daá¹

sacittakattÄ• sikkhÄ• padassa kiriyÄ• byÄ• kataá¹ƒsandhÄ• ya na yujjatÄ«â€™â€™ ti, taá¹
sacittakasikkhÄ• padavÄ«tikkamo arahatona sambhavati. teneva pathavÄ«khaá¹‡anÄ• dÄ«
ticittameva vuttaá¹ƒ. sesamettha uttÄ• nameva. akatÄ• nudhammatÄ• , jÄ• nanÄ• , sambho
panettha tÄ«á¹‡i aá¹…gÄ• ni.

ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

<428> dasame __pire_ti nipÄ• tapadaá¹ƒ. sambodhane vattamÄ• naá¹ƒ para-saddena sam
``para amÄ• makÄ• â€™â€™ _ti, amhÄ• kaá¹ƒ anajjhattikabhÅ«tÄ• ti attho. __pire_ti vÄ• `
samÄ• natthaá¹ƒ nipÄ• tapadaá¹ƒ, tasmÄ• __cara pire_ti parato gaccha, mÄ• idha tiá¹-á¹-h
veditabbo. sesamettha purimasikkhÄ• padadvaye vuttanayameva.

kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ•

<434> sahadhammikavaggassa \Ne III 81/ paá¹-hamasikkhÄ• pade __vÄ• cÄ• ya vÄ• cÄ• y
lesenaevaá¹ƒ vadantassa Ä• patti. sesamettha uttÄ• nameva. upasampannassa paÃ±Ã±att
asikkhitukÄ• matÄ• yaevaá¹ƒ vacananti imÄ• ni panettha dve aá¹…gÄ• ni.

sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<438> dutiye \Be III 90/ vinayassa pariyÄ• puá¹‡anaá¹ƒ __vinayapariyattÄ«_ti Ä• ha __
``vinayaá¹ƒpariyÄ• puá¹‡antÄ• naâ€™â€™ _ntiÄ• di. __sugutto_ti yathÄ• karaá¹‡á¸• ake p
na nassati vipattiá¹ƒ na pÄ• puá¹‡Ä• ti, evaá¹ƒ suá¹-á¹-hu gopito. __surakkhito_ti tassevapa
yathÄ• hi kilesacorehi avilumpanÄ«yo hoti, evaá¹ƒ sabbadÄ• sÅ«paá¹-á¹-hitassatitÄ• yasu
__kukkuccapakatÄ• na_nti kappiyÄ• kappiyaá¹ƒ nissÄ• ya uppannakukkuccenaabhibhÅ«tÄ
byÄ• mohabhayaá¹ƒ. vigato sÄ• rado etassÄ• ti __visÄ• rado. sahadhammenÄ• _ti sakÄ• r
__suniggahitaá¹ƒ niggaá¹‡hÄ• tÄ«_ti yathÄ• na puna sÄ«saá¹ƒukkhipanti, atha kho appaá¹
maá¹…kubhÅ«tÄ• yeva honti, evaá¹ƒ suá¹-á¹-hu niggaá¹‡hÄ• ti.

__alajjitÄ• _ti ya-kÄ• ralopena niddeso, alajjitÄ• yÄ• ti vuttaá¹ƒ hoti. __aÃ±Ã±Ä• á¹‡atÄ• _ti
__mando momÅ«ho_ti aÃ±Ã±Ä• á¹‡abhÄ• vena __mando, _ avisayato __momÅ«ho, _mah

__attapaccatthikÄ• _ti attano paccatthikÄ• . __vajjiputtakÄ• _ dasavatthudÄ«pakÄ• .
__parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• paravitÄ• raá¹‡Ä• divÄ• dÄ• _ti ettha ye arahat
appattepattasaÃ±Ã±Ä«naá¹ƒ adhimÄ• nikÄ• naá¹ƒ kuhakÄ• naá¹ƒ vÄ• arahattaá¹ƒ paá¹-ijÄ
sukkavissaá¹-á¹-hiá¹ƒdisvÄ• mÄ• rakÄ• yikÄ• devatÄ• ``arahato asuciá¹ƒ \Ne III 82/ upasa
maÃ±Ã±anti seyyathÄ• pipubbaseliyÄ• aparaseliyÄ• ca, te __parÅ«pahÄ• ravÄ• dÄ• _. ye
itthipurisÄ• dÄ«naá¹ƒnÄ• magottÄ• dÄ«su Ã±Ä• á¹‡appavattiyÄ• abhÄ• vena atthi arahato
sanniá¹-á¹-hÄ• nÄ• bhÄ• venaatthi arahato __kaá¹…khÄ• , _ yasmÄ• cassa tÄ• ni vatthÅ«
Ä• cikkhanti, tasmÄ• atthi arahato __paravitÄ• raá¹‡Ä• _ti imÄ• tisso laddhiyo seyyathÄ• p
pubbaseliyÄ• naá¹ƒ, te aÃ±Ã±Ä• á¹‡akaá¹…khÄ• paravitÄ• raá¹‡avÄ• dÄ• . niggaho pana
vuttanayenevaveditabbo.

__cattÄ• ro maggÄ• ca phalÄ• ni cÄ• _ti ukkaá¹-á¹-haniddesavasena vuttaá¹ƒ, catasso paá
cha abhiÃ±Ã±Ä• ti ayampi adhigamasaddhammoyeva. __ca_-kÄ• ro \Be III 91/ vÄ•
avuttasampiá¹‡á¸• anatthodaá¹-á¹-habbo. __keci therÄ• _ti dhammakathikÄ• . __Ä• haá¹ƒs
evaá¹ƒÄ• haá¹ƒsu.

kadÄ• panÄ• yaá¹ƒ kathÄ• udapÄ• dÄ«ti? ayaÃ±hettha anupubbikathÄ• (Mp I 1.130) --- i
caá¹‡á¸• Ä• latissamahÄ• bhaye sakko devarÄ• jÄ• mahÄ• uá¸·umpaá¹ƒ mÄ• petvÄ• bhik
bhayaá¹ƒ bhavissati, na sammÄ• devo vassissati, bhikkhÅ« paccayehikilamantÄ• pariyatti
sakkhissanti, paratÄ«raá¹ƒ gantvÄ• ayyehi jÄ«vitaá¹ƒrakkhituá¹ƒ vaá¹-á¹-ati. imaá¹ƒ mahÄ•
gacchatha bhante, yesaá¹ƒ ettha nisajjaá¹-á¹-hÄ• naá¹ƒ nappahoti, te kaá¹-á¹-hakhaá¹‡á¸• e
gacchantu, sabbesaá¹ƒ bhayaá¹ƒ na bhavissatÄ«â€™â€™ ti. tadÄ• samuddatÄ«raá¹ƒpatv
katikaá¹ƒ katvÄ• ``amhÄ• kaá¹ƒ ettha gamanakiccaá¹ƒ natthi, mayaá¹ƒ idhevahutvÄ• tepiá
rakkhissÄ• mÄ• â€™â€™ ti tato nivattitvÄ• dakkhiá¹‡amalayajanapadaá¹ƒ gantvÄ• kanda
kappentÄ• vasiá¹ƒsu, kÄ• ye vahante nisÄ«ditvÄ• sajjhÄ• yaá¹ƒ karonti, avahantevÄ• likaá
parivÄ• retvÄ• sÄ«sÄ• ni ekaá¹-á¹-hÄ• ne katvÄ• pariyattiá¹ƒ sammasanti. iminÄ• niyÄ• m
saá¹ƒvaccharÄ• ni sÄ• á¹-á¹-hakathaá¹ƒ tepiá¹-akaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• dhÄ• rayiá

bhaye vÅ«pasante sattasatÄ• bhikkhÅ« attano gataá¹-á¹-hÄ• ne sÄ• á¹-á¹-hakathe tepiá¹-a
ekabyaÃ±janampiavinÄ• setvÄ• imameva dÄ«pamÄ• gamma kallagÄ• majanapade maá¹‡
therÄ• naá¹ƒ Ä• gatapavattiá¹ƒ sutvÄ• imasmiá¹ƒ dÄ«pe ohÄ«nÄ• saá¹-á¹-hi bhikkhÅ« ``th
tigantvÄ• therehi saddhiá¹ƒ tepiá¹-akaá¹ƒ sodhentÄ• ekakkharampi ekabyaÃ±janampi asa
passiá¹ƒsu. tasmiá¹ƒ á¹-hÄ• ne therÄ• naá¹ƒ ayaá¹ƒ kathÄ• udapÄ• di ``pariyatti nu kho sÄ
paá¹-ipattÄ«â€™â€™ ti. paá¹ƒsukÅ«likattherÄ• ``paá¹-ipatti mÅ«laâ€™â€™ nti Ä• haá¹ƒsu

``pariyattÄ«â€™â€™ ti \Ne III 83/. atha ne therÄ• ``tumhÄ• kaá¹ƒ dvinnampi janÄ• naá¹ƒ va
viÃ±Ã±Ä• tuá¹ƒ, jinabhÄ• sitaá¹ƒ suttaá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• haá¹ƒsu. suttaá¹ƒ Ä•

``ime ca, subhadda, bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™
``paá¹-ipattimÅ«lakaá¹ƒ, mahÄ• rÄ• ja, satthusÄ• sanaá¹ƒ \Be III 92/, paá¹-ipattisÄ• rakaá¹ƒ
satthusÄ• sanaá¹ƒ, paá¹-ipatti tiá¹-á¹-hantÄ« tiá¹-á¹-hatÄ«â€™â€™ ti (Mil IV 1.7) ---

suttaá¹ƒ Ä• hariá¹ƒsu.

imaá¹ƒ suttaá¹ƒ sutvÄ• dhammakathikÄ• attano vÄ• daá¹-á¹-hapanatthÄ• ya imaá¹ƒ suttaá

``yÄ• va tiá¹-á¹-hanti suttantÄ• , vinayo yÄ• va dippati.

tÄ• va dakkhanti Ä• lokaá¹ƒ, sÅ«riye abbhuá¹-á¹-hite yathÄ• ||

``suttantesu asantesu, pamuá¹-á¹-he vinayamhi ca.

tamo bhavissati loke, sÅ«riye atthaá¹…gate yathÄ• ||

``suttante rakkhite sante, paá¹-ipatti hoti rakkhitÄ• .

paá¹-ipattiyaá¹ƒ á¹-hito dhÄ«ro, yogakkhemÄ• na dhaá¹ƒsatÄ«â€™â€™ ti ||

imasmiá¹ƒ sutte Ä• haá¹-e paá¹ƒsukÅ«likattherÄ• tuá¹‡hÄ« ahesuá¹ƒ. dhammakathikather
purato ahosi. yathÄ• hi gavasatassa gavasahassassa vÄ• antare paveá¹‡ipÄ• likÄ• ya dhe
paveá¹‡Ä« na ghaá¹-Ä«yati, evameva Ä• raddhavipassakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ satepisal
pariyattiyÄ• asati ariyamaggapaá¹-ivedho nÄ• ma na hoti. yathÄ• canidhikumbhiyÄ• jÄ• na
pÄ• sÄ• á¹‡apiá¹-á¹-he akkharesu upanibaddhesu yÄ• va akkharÄ• ni dharanti, tÄ• va nidhi
na hoti, evameva pariyattiyÄ• dharamÄ• nÄ• ya sÄ• sanaá¹ƒ antarahitaá¹ƒnÄ• ma na hotÄ
tassÄ• yatto.

<439> __so_ \Ne III 84/ __panÄ• _ti so pÄ• timokkho. sesamettha uttÄ• nameva. garahituk
upasampannassasantike sikkhÄ• padavivaá¹‡á¹‡anaÃ±cÄ• ti imÄ• ni panettha dve aá¹…gÄ

vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mohanasikkhÄ• padavaá¹‡á¹‡anÄ•

<443> tatiyaá¹ƒ \Be III 93/ uttÄ• nameva. mohÄ• ropanaá¹ƒ, mohetukÄ• matÄ• , vuttanayen
imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

mohanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<452> catutthe __rattacitto_ti kÄ• yasaá¹ƒsaggarÄ• gena rattacitto. sace pana methunarÄ•
deti, dukkaá¹-ameva. sesamettha uttÄ• nameva. kupitatÄ• , na mokkhÄ• dhippÄ• yatÄ• , up
imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

<457> paÃ±came __na paharitukÄ• matÄ• ya dinnattÄ• dukkaá¹-a_nti ettha paharitukÄ• m
pahaá¹-epurimasikkhÄ• padena pÄ• cittiyaá¹ƒ, uccÄ• retukÄ• matÄ• ya kevalaá¹ƒ uggiraá¹‡
iminÄ• pÄ• cittiyaá¹ƒ. iminÄ• pana virajjhitvÄ• pahÄ• ro dinno, tasmÄ• dukkaá¹-aá¹ƒ. kimi
dukkaá¹-aá¹ƒpahÄ• rapaccayÄ• , udÄ• hu uggiraá¹‡apaccayÄ• ti? tattha keci tÄ• va vadant
dukkaá¹-aá¹ƒ, uggiraá¹‡apaccayÄ• pÄ• cittiyanti sadukkaá¹-aá¹ƒ pÄ• cittiyaá¹ƒ yujjati. purim
pacchÄ• pahÄ• ro, na ca pacchÄ• pahÄ• raá¹ƒ nissÄ• ya purimaá¹ƒ uggiraá¹‡aá¹ƒ
anÄ• pattivatthukaá¹ƒbhavitumarahatÄ«â€™â€™ ti.

mayaá¹ƒ \Ne III 85/ panettha evaá¹ƒ takkayÄ• ma ``uggiraá¹‡assa attano sabhÄ• veneva as
tappaccayÄ• pÄ• cittiyenana bhavitabbaá¹ƒ, asuddhacittena katapayogattÄ• pana na sakk
bhavitunti dukkaá¹-aá¹ƒvuttaá¹ƒ. `na paharitukÄ• matÄ• ya dinnattÄ• â€™ ti iminÄ• ca pah
purimasikkhÄ• padenapÄ• cittiyÄ• sambhave kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, na pana pahÄ• rapac
apaharitukÄ• matÄ• yapahÄ• re dinne \Be III 94/ purimasikkhÄ• padena pahÄ• rapaccayÄ•
bhavituá¹ƒ yuttaâ€™â€™ nti. ``tiracchÄ• nÄ• dÄ«naá¹ƒ asucikaraá¹‡Ä• diá¹ƒ disvÄ• kujjhit
mokkhÄ• dhippÄ• yo evÄ• â€™â€™ ti vadanti. sesamettha uttÄ• nameva. kupitatÄ• , na mo
upasampannassa talasattiuggiraá¹‡anti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

talasattikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ•

<459> chaá¹-á¹-haá¹ƒ uttÄ• natthameva. upasampannatÄ• , saá¹…ghÄ• disesassa amÅ«la
taá¹…khaá¹‡avijÄ• nanÄ• tiimÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

<464> sattamampi uttÄ• natthameva. upasampannatÄ• , aphÄ• sukÄ• matÄ• , kukkuccupp
aá¹…gÄ• ni.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

<471> aá¹-á¹-hame __sutisamÄ«pa_nti saddasamÄ«paá¹ƒ. suyyatÄ«ti hi suti, saddassetaá
samÄ«paá¹ƒ __upassuti, _ saddasamÄ«panti vuttaá¹ƒ hoti. __gaá¹‡á¹-hipadesu_ ca suyyat
vutto. yattha pana á¹-hitena sakkÄ• hoti saddaá¹ƒ sotuá¹ƒ, tattha tiá¹-á¹-hantosaddasamÄ«
hotÄ«ti \Ne III 86/ Ä• ha __ ``yattha á¹-hatvÄ• â€™â€™ _tiÄ• di. keci pana ``suá¹‡Ä• tietthÄ
á¹-hito suá¹‡Ä• ti, tassa á¹-hÄ• nassetaá¹ƒ nÄ• maá¹ƒ. tassa samÄ«paá¹ƒ upassutÄ«â€™â
gayhamÄ• ne yasmiá¹ƒ á¹-hÄ• ne á¹-hito suá¹‡Ä• ti, tassa \Be III 95/ Ä• sanne aÃ±Ã±asmiá
Ä• pajjati. aá¹-á¹-hakathÄ• yaÃ±ca __upassuti_-saddasseva atthaá¹ƒ dassetuá¹ƒ ``yatthaá¹
tesaá¹ƒ vacanaá¹ƒ sotuâ€™â€™ nti vuttaá¹ƒ, na __suti_-saddassa. tasmÄ• pubbanayovett
upecca suyyati etthÄ• ti __upassuti, _ á¹-hÄ• naá¹ƒ. yaá¹ƒ á¹-hÄ• naá¹ƒ upagatenasakkÄ•
saddaá¹ƒ sotuá¹ƒ, tatthÄ• ti evamattho gahetabbo. __mantenta_ntibhummatthe upayogava
``mantayamÄ• neâ€™â€™ _ti.

<473> __ekaparicchedÄ• nÄ«_ti ``siyÄ• kiriyaá¹ƒ, siyÄ• akiriyaâ€™â€™ nti iminÄ• nayen
hi tÄ«á¹‡i sikkhÄ• padÄ• ni kadÄ• ci kiriyato samuá¹-á¹-hahanti, kadÄ• ciakiriyato, na ekakk
kiriyÄ• kiriyato samuá¹-á¹-hahanti. sesamettha uttÄ• nameva. upasampannatÄ• , codanÄ• c
panettha tÄ«á¹‡i aá¹…gÄ• ni.

upassutisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kammapaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

<474> navamaá¹ƒ uttÄ• natthameva. dhammakammatÄ• , dhammakammanti saÃ±Ã±Ä• , c
panettha tÄ«á¹‡i aá¹…gÄ• ni.

kammapaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. chandaá¹ƒ adatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ•

<479> dasamaá¹ƒ uttÄ• natthameva. vinicchayakathÄ• ya pavattamÄ• natÄ• , dhammakam
samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitatÄ• , samÄ• nasaá¹ƒvÄ• sakatÄ• , kopetukÄ• matÄ• ya hatt
cha aá¹…gÄ• ni.

chandaá¹ƒ adatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

<484> ekÄ• dasamampi \Be III 96/ \Ne III 87/ uttÄ• natthameva. upasampannatÄ• , dhamm
saá¹…ghena saddhiá¹ƒ vikappanupagacÄ«varadÄ• naá¹ƒ, pacchÄ• khÄ«yitukÄ• matÄ• ya
panetthacattÄ• ri aá¹…gÄ• ni.

dubbalasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<489> dvÄ• dasame natthi kiÃ±ci vattabbaá¹ƒ.

niá¹-á¹-hito sahadhammikavaggo aá¹-á¹-hamo.

9. rÄ• javaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

497-499__._ rÄ• javaggassa paá¹-hamasikkhÄ• pade aá¹-á¹-hakathÄ• yaá¹ƒ sabbaá¹ƒ uttÄ
pana ayamanuttÄ• napadattho. __kataá¹ƒ vÄ• karissanti vÄ• _ti methunavÄ«tikkamanaá¹ƒ
__imesa_ntipadaá¹ƒ vibhattivipariá¹‡Ä• maá¹ƒ katvÄ• ubhayattha yojetabbaá¹ƒ ``imehi kata
karissantÄ«â€™â€™ ti. __ratana_nti maá¹‡iratanÄ• dÄ«su yaá¹ƒkiÃ±ci. __ubhato_ti dvÄ«h
sujÄ• toâ€™â€™ tiettake vutte yehi kehici dvÄ«hi bhÄ• gehi sujÄ• tatÄ• viÃ±Ã±Ä• yeyya, _
``sujÄ• to cÄ• rudassanoâ€™â€™ tiÄ• dÄ«su Ä• rohasampattipariyÄ• yoti jÄ• tivaseneva su
``mÄ• tito ca pitito cÄ• â€™â€™ _ti vuttaá¹ƒ. anorasaputtavasenapi lokemÄ• tupitusamaÃ±
sÄ• orasaputtavaseneva icchitÄ• ti dassetuá¹ƒ __ ``saá¹ƒsuddhagahaá¹‡ikoâ€™â€™ _tivu
gaá¹‡hÄ• ti dhÄ• retÄ«ti gahaá¹‡Ä«, gabbhÄ• sayasaÃ±Ã±ito mÄ• tukucchippadeso. saá¹ƒ
__saá¹ƒsuddhagahaá¹‡iko, _ saá¹ƒsuddhÄ• tassa mÄ• tukucchÄ«ti vuttaá¹ƒ hoti. ``samave
gahaá¹‡iyÄ• â€™â€™ ti \Ne III 88/ ettha pana yathÄ• bhuttassa Ä• hÄ• rassa vipÄ• canava
gaá¹‡hanatoachaá¸• á¸• anato kammajatejodhÄ• tu ``gahaá¹‡Ä«â€™â€™ ti vuccati.

__yÄ• va_ \Be III 97/ __sattamÄ• pitÄ• mahayugÄ• _ti ettha pitu pitÄ• pitÄ• maho, pitÄ• m

pitÄ• mahayugaá¹ƒ. ``yugaâ€™â€™ nti Ä• yuppamÄ• á¹‡aá¹ƒ vuccati. abhilÄ• pamattamev
pitÄ• mahoyeva pitÄ• mahayugaá¹ƒ. pitÄ• ca mÄ• tÄ• ca pitaro, pitÅ«naá¹ƒ pitaropitÄ• ma
pitÄ• mahayugo, tasmÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• , pitÄ• mahadvandÄ• tievame
pitÄ• mahaggahaá¹‡eneva mÄ• tÄ• mahopi gahito hoti. __yuga_-saddocettha ekasesena d
yugoti. evaÃ±hi tattha tattha dvandaá¹ƒ gahitamevahoti, tasmÄ• tato uddhaá¹ƒ sabbepi pub
pitÄ• mahayugaggahaá¹‡eneva gahitÄ• . evaá¹ƒyÄ• va sattamo pitÄ• mahayugo, tÄ• va sa

__akkhitto_ti ``apanetha etaá¹ƒ, kiá¹ƒ iminÄ• â€™â€™ ti evaá¹ƒ akkhitto anavakkhitto. __a
upakuá¹-á¹-ho, na akkosaá¹ƒ vÄ• nindaá¹ƒ vÄ• pattapubbo. kena kÄ• raá¹‡enÄ• ti Ä• ha _
_ti. ettha ca ``ubhato ... pe ... pitÄ• mahayugÄ• â€™â€™ ti etena tassa yonidosÄ• bhÄ• vo
dassitosaá¹ƒsuddhagahaá¹‡ikabhÄ• vakittanato, ``akkhittoâ€™â€™ ti iminÄ• kiriyÄ• parÄ•
kiriyÄ• parÄ• dhenahi sattÄ• khepaá¹ƒ pÄ• puá¹‡anti. ``anupakuá¹-á¹-hoâ€™â€™ ti iminÄ•
ayuttasaá¹ƒsaggaÃ±hipaá¹-icca sattÄ• akkosaá¹ƒ labhanti. sesamettha uttÄ• nameva. khat
ubhinnampisayanigharato anikkhantatÄ• , appaá¹-isaá¹ƒviditatÄ• , indakhÄ«lÄ• tikkamoti im
paÃ±caaá¹…gÄ• ni.

antepurasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

<502> dutiye __mahÄ• lataá¹ƒ nÄ• mÄ• _ti patikulaá¹ƒ gacchantiyÄ• kira tassÄ• pitÄ•
mahÄ• latÄ• piá¸·andhanaá¹ƒnÄ• ma kÄ• rÄ• pesi. tasmiá¹ƒ piá¸·andhane catasso vajiranÄ
appetabbaá¹-á¹-hÄ• neappanavasena viniyogaá¹ƒ agamaá¹ƒsu, muttÄ• naá¹ƒ ekÄ• dasa nÄ
dvÄ• vÄ«sati nÄ• á¸·iyo, maá¹‡Ä«naá¹ƒ tettiá¹ƒsa nÄ• á¸·iyo. iti etehi ca aÃ±Ã±ehi ca
veá¸·uriyalohitaá¹…kamasÄ• ragallÄ• dÄ«hisattavaá¹‡á¹‡ehi ca ratanehi niá¹-á¹-hÄ• naá¹ƒ
taá¹ƒ sÄ«se paá¹-imukkaá¹ƒ \Ne III 89/ yÄ• vapÄ• dapiá¹-á¹-hiyÄ• bhassati, paÃ±cannaá¹ƒ
dhÄ• rayamÄ• nÄ• va itthÄ« naá¹ƒ dhÄ• retuá¹ƒ sakkoti. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

<506> Ä• vasathassa pana suppapÄ• to vÄ• musalapÄ• to vÄ• upacÄ• ro nÄ• mÄ• ti yoje
antoÄ• rÄ• me vÄ• hotu aÃ±Ã±attha vÄ• , attano vasanaá¹-á¹-hÄ• naá¹ƒ vuccati. __chande
bhayenapÄ«_tivaá¸• á¸• hakÄ«Ä• dÄ«su chandena, rÄ• javallabhesu bhayena. __tameva b
vissaritvÄ• gamanakÄ• le attano pacchato aÃ±Ã±assÄ• bhÄ• vÄ• Ä• saá¹…kanti. __patirÅ
paá¹ƒsukÅ«laggahaá¹‡aá¹ƒvÄ• ratane nirussukkagamanaá¹ƒ vÄ• . yadi hi taá¹ƒ ratanasam
``natthi etassasÄ• mÄ«â€™â€™ ti paá¹ƒsukÅ«laá¹ƒ gahessati. anÄ• mÄ• saá¹ƒ ce, ``natthi
paá¹ƒsukÅ«lachinnapalibodhonirapekkho gamissati. __samÄ• dapetvÄ• _ti aÃ±Ã±aá¹ƒ sam
tiá¹-á¹-hanti, esÄ• ariyÄ• nayÄ• canÄ• â€™â€™ ti (J I 7.59) vuttanayena yÄ• citvÄ• ti attho
ananuÃ±Ã±Ä• takaraá¹‡aá¹ƒ, parasantakatÄ• , vissÄ• saggÄ• hapaá¹ƒsukÅ«lasaÃ±Ã±Ä• n
uggahÄ• panaá¹ƒ vÄ• ti imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

ratanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ•

<508> tatiye __ariyamaggassÄ• _ti ettha saggamaggopi saá¹…gahetabbo. aniyyÄ• nikattÄ•
saggamokkhamaggÄ• naá¹ƒtiracchÄ• nabhÅ«tÄ• hi kathÄ• __tiracchÄ• nakathÄ• . tiracch
tirokaraá¹‡abhÅ«taá¹ƒ vibandhanabhÅ«taá¹ƒ. __rÄ• japaá¹-isaá¹ƒyuttaá¹ƒ katha_nti (Sv I 1
5.1080; Mp III 10.69-70) rÄ• jÄ• naá¹ƒ Ä• rabbha ``mahÄ• sammato mandhÄ• tÄ• dhammÄ
tiÄ• dinÄ• nayena pavattakathaá¹ƒ. ettha ca ``asuko rÄ• jÄ• abhirÅ«po dassanÄ«yoâ€™â€
gehassitakathÄ• va tiracchÄ• nakathÄ• hoti. ``sopinÄ• ma evaá¹ƒmahÄ• nubhÄ• vo khaya
pavattÄ• pana aniccatÄ• paá¹-isaá¹ƒyuttÄ• kammaá¹-á¹-hÄ• nabhÄ• vetiá¹-á¹-hati. __core
evaá¹ƒmahÄ• nubhÄ• vo, meghamÄ• lo evaá¹ƒmahÄ• nubhÄ• voâ€™â€™ ti\Be III 99/ tesa
sÅ«rÄ• â€™â€™ ti gehassitakathÄ• va tiracchÄ• nakathÄ• . __yuddhepi_ bharatayuddhÄ•
mÄ• rito evaá¹ƒ viddhoâ€™â€™ ti kÄ• massÄ• davasenevakathÄ• tiracchÄ• nakathÄ• . ``t
ti evaá¹ƒ pavattÄ• pana sabbattha kammaá¹-á¹-hÄ• namevahoti.

apica \Ne III 90/ __annÄ• _dÄ«su ``evaá¹ƒ vaá¹‡á¹‡avantaá¹ƒ gandhavantaá¹ƒ rasavantaá
khÄ• dimha bhuÃ±jimhapivimha paribhuÃ±jimhÄ• â€™â€™ ti kÄ• massÄ• davasena kathet
pana katvÄ• ``pubbe evaá¹ƒ vaá¹‡á¹‡Ä• disampannaá¹ƒ annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ say
sÄ«lavantÄ• naá¹ƒ adamha, cetiyapÅ«jaá¹ƒ akarimhÄ• â€™â€™ ti kathetuá¹ƒ vaá¹-á¹-ati. _
``amhÄ• kaá¹ƒ Ã±Ä• takÄ• sÅ«rÄ• samatthÄ• â€™â€™ ti vÄ• ``pubbe mayaá¹ƒ evaá¹ƒ vi
ti vÄ• assÄ• davasena vattuá¹ƒ na vaá¹-á¹-ati, sÄ• tthakaá¹ƒ pana katvÄ• ``tepi no Ã±Ä• ta
tivÄ• ``pubbe mayaá¹ƒ evarÅ«pÄ• upÄ• hanÄ• saá¹…ghassa adamhÄ• â€™â€™ ti vÄ• k
__gÄ• makathÄ• pi_suniviá¹-á¹-hadunniviá¹-á¹-hasubhikkhadubbhikkhÄ• divasena vÄ• ``as
samatthÄ• â€™â€™ tivÄ• evaá¹ƒ assÄ• davasena na vaá¹-á¹-ati, sÄ• tthakaá¹ƒ pana katv
ti vÄ• ``khayavayaá¹ƒgatÄ• â€™â€™ ti vÄ• vattuá¹ƒ vaá¹-á¹-ati. __nigamanagarajanapada

__itthikathÄ• pi_ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«ni paá¹-icca assÄ• davasena na vaá¹-á¹-ati
khayaá¹ƒgatÄ• â€™â€™ ti evaá¹ƒ vattuá¹ƒ vaá¹-á¹-ati. __sÅ«rakathÄ• pi_ ``nandimitto nÄ•
ahosÄ«â€™â€™ tiassÄ• davasena na vaá¹-á¹-ati, ``saddho ahosi, khayaá¹ƒ gatoâ€™â€™
__visikhÄ• kathÄ• pi_ ``asukÄ• visikhÄ• suniviá¹-á¹-hÄ• dunniviá¹-á¹-hÄ• sÅ«rÄ• samatt
assÄ• davaseneva navaá¹-á¹-ati, ``saddhÄ• pasannÄ• , khayaá¹ƒ gatÄ• â€™â€™ icceva v

__kumbhaá¹-á¹-hÄ• nakathÄ• _ti kuá¹-aá¹-á¹-hÄ• nakathÄ• udakatitthakathÄ• vuccati, kum
``pÄ• sÄ• dikÄ• naccituá¹ƒ gÄ• yituá¹ƒ chekÄ• â€™â€™ ti assÄ• davasena na vaá¹-á¹-ati,
tiÄ• dinÄ• nayeneva vaá¹-á¹-ati. __pubbapetakathÄ• _ti atÄ«taÃ±Ä• tikathÄ• . tatthavattam
vinicchayo.

__nÄ• nattakathÄ• _ti purimapacchimakathÄ• vimuttÄ• avasesÄ• nÄ• nÄ• sabhÄ• vÄ• nir
__lokakkhÄ• yikÄ• _ti ``ayaá¹ƒ loko kena nimmito, asukena \Be III 100/ pajÄ• patinÄ• brahm
nimmito, kÄ• ko seto aá¹-á¹-hÄ«naá¹ƒ setattÄ• , bakÄ• rattÄ• lohitassarattattÄ• â€™â€™ t
lokÄ• yatavitaá¹‡á¸• asallÄ• pakathÄ• . uppattiá¹-hitisaá¹ƒhÄ• rÄ• divasena lokaá¹ƒakkhÄ•
__samuddakkhÄ• yikÄ• _ nÄ• ma kasmÄ• samuddo sÄ• garo, sÄ• garassaraÃ±Ã±o putteh
amhehÄ«ti hatthamuddÄ• ya niveditattÄ• samuddotievamÄ• dikÄ• niratthakÄ• samuddakl

iti bhavo iti abhavoti yaá¹ƒ vÄ• taá¹ƒ vÄ• niratthakakÄ• raá¹‡aá¹ƒ vatvÄ• pavattitakathÄ•
__itibhavÄ• bhavakathÄ• _. ettha ca __bhavo_ti sassataá¹ƒ, __abhavo_ti ucchedaá¹ƒ. __bh
__abhavo_ti hÄ• ni \Ne III 91/. __bhavo_ti kÄ• masukhaá¹ƒ, __abhavo_ti attakilamatho. iti in
itibhavÄ• bhavakathÄ• yasaddhiá¹ƒ bÄ• ttiá¹ƒsa tiracchÄ• nakathÄ• nÄ• ma hoti. atha vÄ•
anÄ• gatÄ• pi araÃ±Ã±apabbatanadÄ«dÄ«pakathÄ• __iti_-saddena saá¹…gahetvÄ• chatti
vuccati. __iti vÄ• _ti hi ettha__iti_-saddo pakÄ• ratthe, __vÄ• _-saddo vikappatthe. idaá¹ƒ vu
``evaá¹ƒpakÄ• raá¹ƒito aÃ±Ã±aá¹ƒ vÄ• tÄ• disaá¹ƒ niratthakakathaá¹ƒ kathentÄ«â€™â€™
__iti_-saddo ``itivÄ• iti evarÅ«pÄ• naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-iviratoâ€™â
194) viya, evamÄ• diá¹ƒ aÃ±Ã±ampi tÄ• disaá¹ƒ kathaá¹ƒ kathentÄ«ti attho.

<512> __aparikkhittassa gÄ• massa upacÄ• ro adinnÄ• dÄ• ne vuttanayeneva veditabbo_ti
idha upacÄ• roti dasseti. sesamettha uttÄ• nameva. santaá¹ƒ bhikkhuá¹ƒanÄ• pucchanÄ• ,
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo, vikÄ• le gÄ• mappavisananti imÄ• ni panettha tÄ«á¹‡ia

vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

<517> catutthe __taá¹ƒ assa atthÄ«_ti paá¹-hamaá¹ƒ bhinditvÄ• pacchÄ• desetabbattÄ• t
pÄ• cittiyassa atthÄ«ti __bhedanakaá¹ƒ, _ pÄ• cittiyaá¹ƒ. assatthiatthe \Be III 101/a-kÄ• rap
daá¹-á¹-habbo. __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• ake. sesamettha uttÄ• nameva. sÅ«cighara
attano atthÄ• ya karaá¹‡aá¹ƒ vÄ• kÄ• rÄ• petvÄ• vÄ• paá¹-ilÄ• bhoti imÄ• ni panetthatÄ«a

sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<522> paÃ±came __chedanakaá¹ƒ vuttanayamevÄ• _ti chedanameva chedanakaá¹ƒ, taá¹ƒ
__chedanaka_ntiimamatthaá¹ƒ atidissati. sesamettha uttÄ• nameva. pamÄ• á¹‡Ä• tikkantan
atthÄ• yakaraá¹‡aá¹ƒ vÄ• kÄ• rÄ• petvÄ• vÄ• paá¹-ilÄ• bhoti imÄ• ni panettha dve aá¹…g

maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

<526> chaá¹-á¹-he \Ne III 92/ __tÅ«laá¹ƒ pakkhipitvÄ• _ti heá¹-á¹-hÄ• cimilikaá¹ƒ pattharitv
tÅ«laá¹ƒpakkhipitvÄ• ti attho. __poá¹-akitÅ«la_nti erakatÅ«lÄ• di yaá¹ƒkiÃ±ci tiá¹‡ajÄ• tÄ«na
sesamettha uttÄ• nameva. tÅ«lonaddhamaÃ±capÄ«á¹-hatÄ• , attano atthÄ• ya karaá¹‡aá¹ƒ
paá¹-ilÄ• bhoti imÄ• ni panettha dve aá¹…gÄ• ni. attanÄ• kÄ• rÄ• pitassa hi paá¹-ilÄ• bham
teneva padabhÄ• jane ``paá¹-ilÄ• bhena uddÄ• letvÄ• pÄ• cittiyaá¹ƒ desetabbaâ€™â€™ n
``paá¹-ilÄ• bhena uddÄ• letvÄ• pÄ• cittiyaá¹ƒ desetabbanti ettha kiÃ±cÄ• pipaá¹-ilÄ• bhama
viya dissati, paribhogeyeva Ä• patti daá¹-á¹-habbÄ• . `aÃ±Ã±enakataá¹ƒ paá¹-ilabhitvÄ• pa
dukkaá¹-assÄ• â€™ ti vacanaá¹ƒ ettha sÄ• dhakaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ tassa matima
kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ tiidaá¹ƒ attanÄ• kÄ
vuttaá¹ƒ, karaá¹‡akÄ• rÄ• panapaccayÄ• ca iminÄ• sikkhÄ• padenapÄ• cittiyaá¹ƒ vuttaá¹ƒ
``na, bhikkhave, tÅ«lonaddhaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒvÄ• paribhuÃ±jitabbaá¹ƒ, yo
dukkaá¹-assÄ• â€™â€™ ti hi khandhake \Be III 102/vuttattÄ• attanÄ• vÄ• kataá¹ƒ hotu aÃ
paribhuÃ±jantassa paribhogapaccayÄ• dukkaá¹-ameva, na pÄ• cittiyaá¹ƒ.

tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

<531> sattame yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ nisÄ«danasanthatasikkhÄ• pade vuttameva. nisÄ«
pamÄ• á¹‡Ä• tikkantatÄ• , attano atthÄ• ya karaá¹‡aá¹ƒ vÄ• kÄ• rÄ• petvÄ• vÄ• paá¹-ilÄ•
aá¹…gÄ• ni.

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

537-542__._ aá¹-á¹-hamanavamadasamesu \Ne III 93/ natthi vattabbaá¹ƒ, aá¹…gÄ• nipi sat
veditabbÄ• ni.

niá¹-á¹-hito rÄ• javaggo navamo.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

khuddakavaá¹‡á¹‡anÄ• samattÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

pÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<552> pÄ• á¹-idesanÄ«yesu \Be III 103/ \Ne III 94/ paá¹-hame __ ``gÄ• rayhaá¹ƒ Ä• vusotiÄ
paá¹-idesetabbÄ• kÄ• radassanaâ€™â€™ _ntivacanato pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva Ä•
__asappÄ• ya_nti saggamokkhÄ• naá¹ƒ ahitaá¹ƒananukÅ«laá¹ƒ. sesamettha uttÄ• nameva
aÃ±Ã±Ä• tikatÄ• , antaraghareá¹-hitÄ• ya hatthato sahatthÄ• paá¹-iggahaá¹‡aá¹ƒ, yÄ• vak
imÄ• ni panettha paÃ±caaá¹…gÄ• ni.

557-562__._ dutiyatatiyacatutthesu natthi vattabbaá¹ƒ, aá¹…gesu pana dutiye paripuá¹‡á¹‡
paÃ±cabhojanatÄ• , antaraghare á¹-hitÄ• ya anuÃ±Ã±Ä• tappakÄ• rato aÃ±Ã±athÄ• vosÄ•
ajjhohÄ• roti imÄ• ni paÃ±ca aá¹…gÄ• ni.

tatiye sekkhasammatatÄ• , pubbe animantitatÄ• , agilÄ• natÄ• , gharÅ«pacÄ• rokkamanaá¹
niccabhattÄ• dÄ«niaÃ±Ã±aá¹ƒ Ä• misaá¹ƒ gahetvÄ• bhuÃ±jananti imÄ• ni paÃ±ca aá¹…gÄ

catutthe yathÄ• vuttaÄ• raÃ±Ã±akasenÄ• sanatÄ• , yÄ• vakÄ• likassa atatthajÄ• takatÄ• , a
agilÄ• nÄ• vasesakatÄ• , appaá¹-isaá¹ƒviditatÄ• , ajjhÄ• rÄ• me paá¹-iggahaá¹‡aá¹ƒ, ajjhoh
aá¹…gÄ• ni.

pÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ•

sekhiyesu \Be III 104/ \Ne III 95/ __sikkhitasikkhenÄ• _ti catÅ«hi maggehi tisso sikkhÄ• sik
sabbaso pariniá¹-á¹-hitakiccenÄ• ti vuttaá¹ƒ hoti. __tÄ• dinÄ• _ti aá¹-á¹-hahi lokadhammehia
tÄ• dinÄ• .

<576> __sikkhÄ• karaá¹‡Ä«yÄ• _ti ``evaá¹ƒ nivÄ• sessÄ• mÄ«â€™â€™ ti Ä• rÄ• mepi ant
kattabbÄ• . ettha ca yasmÄ• vattakkhandhake vuttavattÄ• nipi sikkhitabbattÄ• sekhiyÄ• ne
pÄ• rÄ• jikÄ• dÄ«su viya paricchedo na kato, cÄ• rittanayadassanatthaÃ±ca ``yopana bhikk

dukkaá¹-aâ€™â€™ nti evaá¹ƒ Ä• pattinÄ• mena avatvÄ• ``sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™
pÄ• á¸·i Ä• ropitÄ• . padabhÄ• jane pana ``Ä• patti dukkaá¹-assÄ• â€™â€™ tivuttattÄ• sab
dukkaá¹-aá¹ƒ veditabbaá¹ƒ. __vutta_nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒvuttaá¹ƒ. yasmÄ• aá
otÄ• retvÄ• nivatthameva nisinnassa caturaá¹…gulamattaá¹ƒ hoti, tasmÄ• ubhopete aá¹-á
ekaparicchedÄ• . __te sabbe_ti nivÄ• sanadosÄ• .

__taá¹ƒ panÄ• _ti taá¹ƒ anÄ• dariyaá¹ƒ. kiÃ±cÄ• pi kurundivÄ• daá¹ƒ pacchÄ• vadantena
``parimaá¹‡á¸• alaá¹ƒnivÄ• setuá¹ƒ ajÄ• nantassa anÄ• pattÄ«â€™â€™ ti ayamattho patiá
nivÄ• sanavattaá¹ƒsÄ• dhukaá¹ƒ uggahetabbameva. saÃ±cicca anuggaá¹‡hantassa anÄ• d
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh parimaá¹‡á¸• alasikkhÄ• padavaá¹‡á¹‡anÄ•) vutt
parimaá¹‡á¸• alaá¹ƒ nivÄ• setuá¹ƒajÄ• nantassa anÄ• patti, apica nivÄ• sanavattaá¹ƒ uggal

__sacittaka_nti vatthuvijÄ• nanacittena paá¹‡á¹‡attivijÄ• nanacittena ca sacittakaá¹ƒ
``anÄ• dariyaá¹ƒpaá¹-iccÄ• â€™â€™ ti vuttattÄ• . ``pÄ• á¹‡Ä• tipÄ• tÄ• di viya nivÄ• sanad
hotÄ«tipaá¹‡á¹‡attivajjaâ€™â€™ nti \Ne III 96/ __phussadevatthero_ Ä• ha. __upatissatthe
anÄ• dariyavasenevaÄ• pajjitabbattÄ• kevalaá¹ƒ akusalameva, taÃ±ca pakatiyÄ• vajjaá¹ƒ,
vÄ«tikkamanaÃ±ca \Be III 105/ domanassitasseva hoti, tasmÄ• lokavajjaá¹ƒ akusalacittaá¹
ntiÄ• ha. anÄ• dariyaá¹ƒ, anÄ• pattikÄ• raá¹‡Ä• bhÄ• vo, aparimaá¹‡á¸• alanivÄ• sananti in
aá¹…gÄ• ni. yathÄ• cettha, evaá¹ƒ sabbattha purimÄ• ni dve tattha tattha
vuttapaá¹-ipakkhakaraá¹‡aÃ±cÄ• titÄ«á¹‡iyeva honti.

<577> dutiyÄ• dÄ«su __anekappakÄ• raá¹ƒ gihipÄ• ruta_nti setapaá¹-apÄ• rutaá¹ƒ
paribbÄ• jakapÄ• rutaá¹ƒekasÄ• á¹-akapÄ• rutantiÄ• di anekappabhedaá¹ƒ gihipÄ• rutaá¹ƒ.
bhavissati. __vihÄ• repÄ«_ti buddhupaá¹-á¹-hÄ• nÄ• dikÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<578> ``suppaá¹-icchannoâ€™â€™ ti vuttattÄ• ``sasÄ«saá¹ƒ pÄ• ruto sabbathÄ•
suppaá¹-icchannattÄ• suppaá¹-icchanno nÄ• ma hotÄ«â€™â€™ ti yassa siyÄ• , taá¹ƒ sand
pÄ• rutenÄ• â€™â€™ _tiÄ• di.

<582> __ekasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• _ti ettha ``gacchantopi parissayÄ• bhÄ• vaá¹
tathÄ• gÄ• me pÅ«jaâ€™â€™ nti tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ujjagghikavaggavaá¹‡á¹‡anÄ•

<586> dutiyavagge __hasanÄ«yasmiá¹ƒ vatthusmi_nti hÄ• sajanake kÄ• raá¹‡e.

ujjagghikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. khambhakatavaggavaá¹‡á¹‡anÄ•

<603> tatiyavagge patte saÃ±Ã±Ä• pattasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti __pattasaÃ±Ã±Ä«,
bhÄ• janeupanibandhasaÃ±Ã±Ä« hutvÄ• ti attho. byaÃ±janaá¹ƒ pana anÄ• diyitvÄ• attham
``pattesaÃ±Ã±aá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ.

<604> __oloá¹‡Ä«_ti \Ne III 97/ ekÄ• byaÃ±janavikati. ``yo koci suddho kaÃ±jikatakkÄ• dira
__sÄ• kasÅ«peyya_-ggahaá¹‡ena yÄ• kÄ• ci sÅ«peyyasÄ• kehi \Be III 106/ katÄ• byaÃ±ja
__maá¹ƒsarasÄ• dÄ«nÄ«_ti __Ä• di_-saddena avasesÄ• sabbÄ• pi byaÃ±janavikatisaá¹…
teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh samasÅ«pakapaá¹-iggahaá¹‡asikkhÄ• pad
``á¹-hapetvÄ• pana sÅ«paá¹ƒ avasesÄ• sabbÄ• pi sÅ«peyyÄ• byaÃ±janavikati rasaraso n

<605> __samapuá¹‡á¹‡a_nti adhiá¹-á¹-hÄ• nupagassa pattassa antomukhavaá¹-á¹-ilekhaá¹
__samabharita_nti tasseva vevacanaá¹ƒ. __phalÄ• phalÄ• dÄ«_ti __Ä• di_-saddena odanÄ
__heá¹-á¹-hÄ• orohatÄ«_ti samantÄ• okÄ• sasabbhÄ• vato cÄ• liyamÄ• naá¹ƒ heá¹-á¹-hÄ
thÅ«pÄ«kataá¹ƒ pÅ«vameva vaá¹-aá¹ƒsakasadisattÄ• __ ``pÅ«vavaá¹-aá¹ƒsakaâ€™â€™ _
__pupphavaá¹-aá¹ƒsakÄ• _dÄ«supi eseva nayo.

yasmÄ• ``samatittiko piá¹‡á¸• apÄ• to paá¹-iggahetabboâ€™â€™ ti vacanaá¹ƒ piá¹‡á¸• apÄ
sampuá¹‡á¹‡opaá¹-iggahetabboti dÄ«peti, tasmÄ• attano hatthagate patte piá¹‡á¸• apÄ• to
thÅ«pÄ«katopice hoti, vaá¹-á¹-atÄ«ti dÄ«peti. ``thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-ig
dukkaá¹-assÄ• â€™â€™ tihi vacanaá¹ƒ paá¹-hamaá¹ƒ thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ
Ä• pattÄ«ti dÄ«peti. ``pattepaá¹-iggaá¹‡hato ca thÅ«pÄ«kataá¹ƒ hoti, vaá¹-á¹-ati athÅ«pÄ«k
paá¹-iggahitattÄ• , payogo pana natthiaÃ±Ã±atra pubbadesÄ• â€™â€™ ti __kenaci_ vuttaá
paccetabbaá¹ƒ. ``na thÅ«pÄ«kataá¹ƒpiá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti va
thÅ«pÄ«katasseva pacchÄ• paá¹-iggaá¹‡hanaá¹ƒ dÄ«peti. na hi hatthagatepi patte diyyam
gaá¹‡hanto thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hantonÄ• ma na hoti, na ca te
piá¹‡á¸• apÄ• to paá¹-iggahitoti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. ``thÅ«pÄ«kataâ€™â€™ nti ca bhÄ
gayhamÄ• ne ayamattho suá¹-á¹-hutaraá¹ƒ pÄ• kaá¹-oyevÄ• ti.

khambhakatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sakkaccavaggavaá¹‡á¹‡anÄ•

<608> catutthavagge __sapadÄ• na_nti ettha dÄ• naá¹ƒ vuccati avakhaá¹‡á¸• anaá¹ƒ, apet
anavakhaá¹‡á¸• ananti attho. saha apadÄ• nena sapadÄ• naá¹ƒ, avakhaá¹‡á¸• anavirahitaá

anupaá¹-ipÄ• á¹-iyÄ• tivuttaá¹ƒ hoti. tenÄ• ha __ ``tattha tattha odhiá¹ƒ akatvÄ• anupaá¹-ip

<611> yasmiá¹ƒ \Ne III 98/ samaye ``pÄ• á¹‡o na hantabboâ€™â€™ ti rÄ• jÄ• no bheriá¹ƒ
__mÄ• ghÄ• tasamayo_nÄ• ma. idha anÄ• pattiyaá¹ƒ gilÄ• no na Ä• gato, tasmÄ• gilÄ• na
sÅ«podanaviÃ±Ã±attisikkhÄ• pade__asaÃ±cicca assatiyÄ• _ti ettha ``mukhe pakkhipitvÄ•
chaá¸• á¸• entassaaruciyÄ• pavisante `asaÃ±ciccÄ• â€™ ti vuccati, viÃ±Ã±attimpi aviÃ±Ã±
á¹-hitaá¹ƒ sahasÄ• gahetvÄ• bhuÃ±jante `assatiyÄ• â€™ ti vuccatÄ«â€™â€™ ti tÄ«supi _

614-615__._ ujjhÄ• ne saÃ±Ã±Ä• ujjhÄ• nasaÃ±Ã±Ä• , sÄ• assa atthÄ«ti __ujjhÄ• nasaÃ±
``mayÅ«raá¹‡á¸• aá¹ƒatimahantaâ€™â€™ nti vacanato mayÅ«raá¹‡á¸• appamÄ• á¹‡o kaba
``mayÅ«raá¹‡á¸• atomahanto na vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ, ``
atimahantassevapaá¹-ikkhittattÄ• khuddake Ä• patti na dissati. ``mayÅ«raá¹‡á¸• aá¹ƒ atima
kukkuá¹-aá¹‡á¸• aá¹ƒatikhuddakaá¹ƒ, tesaá¹ƒ vemajjhappamÄ• á¹‡oâ€™â€™ ti iminÄ• par
paá¹-ikkhipitvÄ• paricchedo na dassitoti veditabbaá¹ƒ.

sakkaccavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kabaá¸·avaggavaá¹‡á¹‡anÄ•

<618> paÃ±camavagge __sabbaá¹ƒ hattha_nti ettha __hattha_-saddo tadekadesesu aá¹…
``hatthamuddÄ• â€™â€™ tiÄ• dÄ«su viya, samudÄ• ye pavattavohÄ• rassa avayavepi vatt
pakkhipituá¹ƒ na vaá¹-á¹-ati.

kabaá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. surusuruvaggavaá¹‡á¹‡anÄ•

<627> chaá¹-á¹-havagge __sÄ«tÄ«kato_ti sÄ«taá¹-á¹-o, sÄ«tapÄ«á¸·itoti vuttaá¹ƒ hoti.
__silakabuddho_tiparihÄ• savacanametaá¹ƒ. silakaÃ±hi kaÃ±ci disvÄ• ``buddho ayaâ€™â€

<634> __vilÄ«vacchatta_nti \Be III 108/ veá¹‡uvilÄ«vehi kataá¹ƒ chattaá¹ƒ.
__tatthajÄ• takadaá¹‡á¸• akenakata_nti tÄ• lapaá¹‡á¹‡aá¹ƒ saha daá¹‡á¸• akena chinditvÄ•
karonti gopÄ• lakÄ• dayoviya, taá¹ƒ sandhÄ• yetaá¹ƒ \Ne III 99/ vuttaá¹ƒ. __chattapÄ• dukÄ
hotÄ«_ti ettha chattapÄ• dukÄ• vuccati chattÄ• dhÄ• ro. yasmiá¹ƒ chattaá¹ƒ apatamÄ• naá¹
tÄ• disikÄ• ya chattapÄ• dukÄ• yaá¹-hitaá¹ƒ chattaá¹ƒ ``chattaâ€™â€™ nti ajjhÄ• haritabba
chattapÄ• dukÄ• ya á¹-hitaâ€™â€™ ntipi paá¹-hanti, tatthÄ• pi ayamevattho.

<637> __cÄ• po_ti majjhe vaá¹…kÄ• kÄ• cadaá¹‡á¸• asadisÄ• dhanuvikati. __kodaá¹‡á¸• vaá¹-á¹-aladaá¹‡á¸• Ä• dhanuvikati. __paá¹-imukka_nti pavesitaá¹ƒ laggitaá¹ƒ.

surusuruvaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pÄ• dukavaggavaá¹‡á¹‡anÄ•

<647> sattamavagge __paá¹-icchanno hutvÄ• _ti so kira rattibhÄ• ge uyyÄ• naá¹ƒ gantvÄ• sÄ• khÄ• ya sÄ• khaá¹ƒ ambaá¹ƒ olokento vicari. tassa tathÄ• karontasseva rattivibhÄ• yi. otaritvÄ• gamissÄ• mi, disvÄ• maá¹ƒ coroti gahessanti, rattibhÄ• ge gamissÄ• mÄ«â€™â€ abhiruhitvÄ• nilÄ«no acchi. taá¹ƒ sandhÄ• yetaá¹ƒvuttaá¹ƒ. so rukkhato otaranto ekaá¹ƒ ola gahetvÄ• tesaá¹ƒ ubhinnampi antarepatiá¹-á¹-hÄ• si. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``tesaá rukkhato patitoâ€™â€™ _ti. __pÄ• á¸·iyÄ• atthaá¹ƒ na jÄ• nantÄ«_ti attano gahaá¹‡assa at

__jÄ• takapÄ• á¸·iyaá¹ƒ_ (J I 4.33) pana ayaá¹ƒ gÄ• thÄ• ---

``sabbamidaá¹ƒ carimaá¹ƒ kataá¹ƒ, ubho dhammaá¹ƒ na passare.

ubho pakatiyÄ• cutÄ• , yo cÄ• yaá¹ƒ mantejjhÄ• peti.

yo ca mantaá¹ƒ adhÄ«yatÄ«â€™â€™ ti || ---

evamÄ• gatÄ• . tassÄ• yamattho (Ja III 4.33) --- __sabbamidaá¹ƒ carimaá¹ƒ kata_nti yaá¹ƒ kataá¹ƒ, sabbamidaá¹ƒ kiccaá¹ƒ lÄ• makaá¹ƒ nimmariyÄ• daá¹ƒ adhammikaá¹ƒ. evaá¹ƒ atta corabhÄ• vaá¹ƒ tesaÃ±ca mantesu agÄ• ravaá¹ƒ garahitvÄ• puna itare dveyeva garahanto passareâ€™â€™ _tiÄ• dimÄ• ha. tattha __ubho_ti ime dvepi janÄ• garukÄ• rÄ• rahaá¹ƒpo passanti, tatova dhammapakatito cutÄ• . dhammo hi paá¹-hamuppattivasena__pakati_ nÄ•

``dhammo \Ne III 100/ have pÄ• turahosi pubbe,

pacchÄ• adhammo udapÄ• di lokeâ€™â€™ ti || (J I 11.28).

__yo cÄ• ya_nti yo ca ayaá¹ƒ nÄ«ce nisÄ«ditvÄ• mante ajjhÄ• peti, yo ca ucce nisÄ«ditvÄ•

__sÄ• lÄ«na_nti ayaá¹ƒ gÄ• thÄ• pi ---

``sÄ• lÄ«naá¹ƒ odanaá¹ƒ bhuÃ±je, suciá¹ƒ maá¹ƒsÅ«pasecanaá¹ƒ.

tasmÄ• etaá¹ƒ na sevÄ• mi, dhammaá¹ƒ isÄ«hi sevitaâ€™â€™ nti || (J I 4.34) ---

evaá¹ƒ jÄ• take Ä• gatÄ• . tattha __suci_nti paá¹‡á¸• araá¹ƒ parisuddhaá¹ƒ. __maá¹ƒsÅ«pa
nÄ• nappakÄ• rÄ• yamaá¹ƒsavikatiyÄ• sittaá¹ƒ bhuÃ±je, bhuÃ±jÄ• mÄ«ti attho. sesaá¹ƒ pÄ

__dhiratthÅ«_ti dhi atthu, nindÄ• bhavatÅ«ti attho, garahÄ• ma taá¹ƒ mayanti vuttaá¹ƒ hoti.
dhanalÄ• bhaá¹ƒ yasalÄ• bhaÃ±ca sandhÄ• ya vadati. __vinipÄ• tanahetunÄ• _ti vinipÄ• ta
nÄ• ma hotÄ«_ti yathÄ• vutto duvidhopi lÄ• bho apÄ• yasaá¹ƒvattanikatÄ• yasamparÄ• ye
pavattanato sampati adhammacaraá¹‡ena pavattanato ca vuttinÄ• ma hotÄ«ti attho. __evar
evarÅ«pÄ• dhanalÄ• bhayasalÄ• bhasaá¹…khÄ• tÄ• yÄ• vutti. __adhammacaraá¹‡ena vÄ
sampiá¹‡á¸• anattho. __tva_nti upayogatthe paccattavacanaá¹ƒ, taá¹ƒ icceva vÄ• pÄ• á¹-h
pÄ• sÄ• á¹‡Ä• dhivacanametaá¹ƒ.

pÄ• dukavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sesaá¹ƒ uttÄ• nameva.

sekhiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

adhikaraá¹‡asamathesu \Be III 110/ \Ne III 101/ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• y
Ä• gataá¹-á¹-hÄ• neyeva dassayissÄ• ma.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

bhikkhuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vibhaá¹…go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

1. paá¹-hamapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<656> bhikkhunÄ«vibhaá¹…ge \Be III 111/ \Ne III 102/ __yo_ti yo bhikkhunÄ«naá¹ƒ vibhaá¹
__migÄ• ranattÄ• _timajjhapadalopenetaá¹ƒ vuttanti Ä• ha __ ``migÄ• ramÄ• tuyÄ• pana n

__migÄ• ramÄ• tÄ• _tivisÄ• khÄ• yetaá¹ƒ adhivacanaá¹ƒ. __navakammÄ• dhiá¹-á¹-hÄ• yika
navakammasaá¹ƒvidhÄ• yikaá¹ƒ. byaÃ±janÄ• naá¹ƒpaá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambh
dhÄ• raá¹‡ameva tattha karaá¹‡Ä«yanti satiyÄ• byÄ• pÄ• ro adhiko, paÃ±Ã±Ä• tattha guá¹
``satipubbaá¹…gamÄ• ya paÃ±Ã±Ä• yÄ• â€™â€™ _ti. sati pubbaá¹…gamÄ• etissÄ• ti __s
pubbaá¹…gamatÄ• cettha padhÄ• nabhÄ• vo ``manopubbaá¹…gamÄ• â€™â€™ tiÄ• dÄ«s
byÄ• pÄ• ro adhiko paá¹-ivijjhitabbassa atthassa atigambhÄ«rattÄ• tiÄ• ha __ ``paÃ±Ã±Ä• p
satiyÄ• â€™â€™ _ti. __Ä• lasiyavirahitÄ• _ti kosajjarahitÄ• . yathÄ• \Ne III 103/ aÃ±Ã±Ä• k
nisinnaá¹-á¹-hÄ• ne nisinnÄ• va honti, á¹-hitaá¹-á¹-hÄ• ne á¹-hitÄ• va, evaá¹ƒ ahutvÄ• vipph
sabbakiccaá¹ƒ nipphÄ• deti.

sabbÄ• bhikkhuniyo satthuladdhÅ«pasampadÄ• saá¹…ghato laddhÅ«pasampadÄ• ti duvid
laddhÅ«pasampadÄ• mahÄ• pajÄ• patigotamÄ« satthusantikÄ• va laddhÅ«pasampadattÄ•
sesÄ• sabbÄ• pi __saá¹…ghato laddhÅ«pasampadÄ• _. tÄ• pi ekatoupasampannÄ• ubha
yÄ• tÄ• mahÄ• pajÄ• patigotamiyÄ• saddhiá¹ƒ nikkhantÄ• paÃ±casatÄ• sÄ• kiyÄ• niyo,
bhikkhusaá¹…ghato eva laddhÅ«pasampadattÄ• , itarÄ• __ubhatoupasampannÄ• _ ubhato
ehibhikkhunÄ«bhÄ• vena upasampannÄ• pana bhikkhuniyo na santi tÄ• saá¹ƒ tathÄ• \Be
abhÄ• vato. yadi evaá¹ƒ ``ehi bhikkhunÄ«â€™â€™ ti idha kasmÄ• vuttanti? desanÄ• ya so
sotapatitatÄ• nÄ• ma katthaci labbhamÄ• nassapi aggahaá¹‡enahoti, yathÄ• abhidhamme
160-161) labbhamÄ• nampi jhÄ• naá¹…gaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡asotepatitÄ• ya na uddh
asambhavato, yathÄ• tattheva vatthuniddese (Dhs 984Ä• dayo) hadayavatthu. katthaci alab
gahaá¹‡avasena yathÄ• á¹-hitakappÄ«niddese. yathÄ• ha ---

``katamo ca puggalo á¹-hitakappÄ«? ayaÃ±ca puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá
uá¸• á¸• ayhanavelÄ• assa, neva tÄ• va kappo uá¸• á¸• ayheyya, yÄ• vÄ• yaá¹ƒ puggalo na
sotÄ• pattiphalaá¹ƒsacchikareyyÄ• â€™â€™ ti (Pp 17).

evamidhÄ• pi alabbhamÄ• nagahaá¹‡avasena veditabbaá¹ƒ. parikappavacanaÃ±hetaá¹ƒ ``s
bhikkhunÄ«bhÄ• vayogyaá¹ƒkaÃ±ci mÄ• tugÄ• maá¹ƒ `ehi bhikkhunÄ«â€™ ti vadeyya, eva
siyÄ• â€™â€™ ti.

kasmÄ• pana bhagavÄ• evaá¹ƒ na kathesÄ«ti? tathÄ• katÄ• dhikÄ• rÄ• naá¹ƒ abhÄ• vato
``anÄ• sannÄ• sannihitabhÄ• vatoâ€™â€™ tikÄ• raá¹‡aá¹ƒ vatvÄ• ``bhikkhÅ« eva hi satth
sannihitÄ• ca honti, tasmÄ• te eva `ehibhikkhÅ«â€™ ti vattabbataá¹ƒ arahanti, na bhikkhun
taá¹ƒ tesaá¹ƒmatimattaá¹ƒ satthu Ä• sannadÅ«rabhÄ• vassa bhabbÄ• bhabbabhÄ• vasiddh
bhagavatÄ• ---

``saá¹…ghÄ• á¹-ikaá¹‡á¹‡e \Ne III 104/ cepi me, bhikkhave, bhikkhu gahetvÄ• piá¹-á¹-hito p
assapÄ• de pÄ• daá¹ƒ nikkhipanto, so ca hoti abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• go

byÄ• pannacittopaduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hito
athakho so Ä• rakÄ• va mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhammaÃ±hi so, bhikk
dhammaá¹ƒ apassanto na maá¹ƒ passati. yojanasate cepi so, bhikkhave, bhikkhu vihareyya
anabhijjhÄ• lu kÄ• mesu na tibbasÄ• rÄ• go abyÄ• pannacitto appaduá¹-á¹-hamanasaá¹…k
113/ sampajÄ• no samÄ• hito ekaggacitto saá¹ƒvutindriyo, athakho so santikeva mayhaá¹ƒ,
kissa hetu? dhammaÃ±hi so, bhikkhave, bhikkhu passati, dhammaá¹ƒ passanto maá¹ƒ pass

tasmÄ• akÄ• raá¹‡aá¹ƒ desato satthu Ä• sannÄ• nÄ• sannatÄ• . akatÄ• dhikÄ• ratÄ• ya pa
bhikkhunÄ«naá¹ƒehibhikkhunÅ«pasampadÄ• ya ayogyatÄ• veditabbÄ• .

yadi evaá¹ƒ yaá¹ƒ taá¹ƒ therÄ«gÄ• thÄ• su bhaddÄ• ya kuá¹‡á¸• alakesÄ• ya vuttaá¹ƒ ---

``nihacca jÄ• á¹‡uá¹ƒ vanditvÄ• , sammukhÄ• aÃ±jaliá¹ƒ akaá¹ƒ.

ehi bhaddeti maá¹ƒ avaca, sÄ• me Ä• sÅ«pasampadÄ• â€™â€™ ti || (therÄ«gÄ• 0 109).

tathÄ• __apadÄ• nepi_ ---

``Ä• yÄ• cito tadÄ• Ä• ha, ehi bhaddeti nÄ• yako.

tadÄ• haá¹ƒ upasampannÄ• , parittaá¹ƒ toyamaddasaâ€™â€™ nti || (Ap therÄ« II 3.44).

taá¹ƒ kathanti? nayidaá¹ƒ ehibhikkhunÄ«bhÄ• vena upasampadaá¹ƒ sandhÄ• ya vuttaá¹ƒ, u
panahetubhÄ• vato ``yÄ• satthu Ä• á¹‡atti, sÄ• me Ä• sÅ«pasampadÄ• â€™â€™ ti vuttÄ•
vuttaá¹ƒ__aá¹-á¹-hakathÄ• yaá¹ƒ_ (therÄ«gÄ• 0-a 111) ``ehi bhadde bhikkhunupassayaá¹ƒ
santikepabbaja upasampajjassÅ«ti maá¹ƒ avaca Ä• á¹‡Ä• pesi, sÄ• satthu Ä• á¹‡Ä• mayh
kÄ• raá¹‡attÄ• upasampadÄ• Ä• si ahosÄ«â€™â€™ ti. __apadÄ• nagÄ• thÄ• ya_mpi evan
tasmÄ• bhikkhunÄ«naá¹ƒ ehibhikkhunÅ«pasampadÄ• natthiyevÄ• ti niá¹-á¹-hamettha ganta
sotapatitavasena ``ehi \Ne III 105/ bhikkhunÄ«â€™â€™ ti vuttaá¹ƒ, evaá¹ƒ ``tÄ«hi saraá¹‡a
upasampannÄ• ti bhikkhunÄ«â€™â€™ tiidampi sotapatitavaseneva vuttanti daá¹-á¹-habbaá
saraá¹‡agamanÅ«pasampadÄ• yapi bhikkhunÄ«naá¹ƒ asambhavato.

<659> bhikkhuvibhaá¹…ge ``kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyeyyÄ• â€™â€™ ti avatvÄ• ``san
vuttattÄ• __ ``bhikkhu Ä• pattiyÄ• na kÄ• retabboâ€™â€™ _ti vuttaá¹ƒ. __tabbahulanayenA
kiriyÄ• samuá¹-á¹-hÄ• nassevabahulabhÄ• vato. dissati hi tabbahulanayena tabbohÄ• ro ya
``brÄ• hmaá¹‡agÄ• moâ€™â€™ ti. brÄ• hmaá¹‡agÄ• mepi \Be III 114/ hi antamaso rajakÄ•
__sÄ• _ti kiriyÄ• samuá¹-á¹-hÄ• natÄ• .

<662> __tathevÄ• _ti kÄ• yasaá¹ƒsaggarÄ• gena avassutoyevÄ• ti attho. sesamettha uttÄ•

paá¹-hamapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<666> dutiye ``kissa pana tvaá¹ƒ ayye jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaâ
``uddiá¹-á¹-hÄ• kho ayyÄ• yo aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ tiÄ• divacanato
patvÄ• sÄ• dhÄ• raá¹‡Ä• ni sikkhÄ• padÄ• ni bhikkhÅ«naá¹ƒ uppannavatthusmiá¹ƒyeva ``y
chandasomethunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, antamaso tiracchÄ• nagatenapi, pÄ• rÄ•
tiÄ• dinÄ• nayena savisesampi avisesampi mÄ• tikaá¹ƒ á¹-hapetvÄ• anukkamena padabhÄ
Ä• pattibhedaá¹ƒtikacchedaá¹ƒ anÄ• pattivÄ• raÃ±ca anavasesaá¹ƒ vatvÄ• vitthÄ• resi. saá
panaasÄ• dhÄ• raá¹‡apaÃ±Ã±attiyoyeva idha vitthÄ• ritÄ• ti veditabbÄ• .

atha uparimesu dvÄ«su apaÃ±Ã±attesu aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±ataranti
yujjatÄ«tiÄ• ha __ ``idaÃ±ca pÄ• rÄ• jikaá¹ƒ pacchÄ• paÃ±Ã±attaâ€™â€™ _ntiÄ• di. yadi e
okÄ• sekasmÄ• á¹-hapitanti Ä• ha __ ``purimena pana saddhiá¹ƒ yugaá¸·attÄ• â€™â€™ _t
saddhiá¹ƒekasambandhabhÄ• vato idha vuttanti adhippÄ• yo. ``aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jik
nti vacanatoca vajjapaá¹-icchÄ• dikaá¹ƒ yÄ• paá¹-icchÄ• deti, sÄ• pi vajjapaá¹-icchÄ• dikÄ•
daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pivajjapaá¹-icchÄ• danaá¹ƒ pemavasena hoti, tathÄ• pi sikkhÄ•
domanassitameva hotÄ«tikatvÄ• __ ``dukkhavedanaâ€™â€™ _nti vuttaá¹ƒ. sesamettha utt

dutiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<668> tatiyaá¹ƒ \Be III 115/ \Ne III 106/ uttÄ• natthameva.

4. catutthapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<675> catutthe __lokassÄ• damittasanthavavasenÄ• _ti lokassÄ• dasaá¹…khÄ• tassa mitta
vuttamevatthaá¹ƒ pariyÄ• yantarena vibhÄ• vetuá¹ƒ __ ``kÄ• yasaá¹ƒsaggarÄ• genÄ• â€™â

__tissitthiyo methunaá¹ƒ taá¹ƒ na seve_ti (Sp (to Vin V) 481) yÄ• tisso itthiyo vuttÄ• , tÄ• su
methunaá¹ƒ nÄ• ma, taá¹ƒ na sevati. __tayo purise_ti tayo purisepi upagantvÄ• methunaá¹ƒ
anariyapaá¹‡á¸• ake_ti ubhatobyaÃ±janasaá¹…khÄ• te tayo anariye, tayo ca paá¹‡á¸• aketi
methunaá¹ƒ na sevati. __na cÄ• care methunaá¹ƒ byaÃ±janasmi_ntianulomapÄ• rÄ• jikavas
methunaá¹ƒ nÄ• carati. __chejjaá¹ƒ siyÄ• methunadhammapaccayÄ• _tisiyÄ• methunadha
ayaá¹ƒ paÃ±ho aá¹-á¹-havatthukaá¹ƒva sandhÄ• ya vutto. tassÄ• hi methunadhammassa pu
Ä• pajjituá¹ƒ vÄ• yamantiyÄ• methunadhammapaccayÄ• chejjaá¹ƒ hoti. chedoyeva chejjaá

__methunadhammassa pubbabhÄ• gattÄ• _ti iminÄ• methunadhammassa pubbabhÄ• gab
__methunadhamma_-saddena vutto, na dvayaá¹ƒdvayasamÄ• pattÄ«ti dÄ«peti. __vaá¹‡á¹‡
sukkavissaá¹-á¹-hi vuttÄ• . __gamanuppÄ• dana_nti saÃ±carittaá¹ƒ. __sabbapadesÅ«_ti
``saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒsÄ• diyeyyÄ• â€™â€™ tiÄ• dÄ«su. sesamettha ut
saussÄ• hatÄ• , aá¹-á¹-hamassavatthussa pÅ«raá¹‡anti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ•

catutthapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«vibhaá¹…ge pÄ• rÄ• jikakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

1. paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<679> saá¹…ghÄ• disesakaá¹‡á¸• assa \Be III 116/ \Ne III 107/ paá¹-hamasikkhÄ• pade __
aá¸• á¸• akÄ• rakesudvÄ«su janesu. __yo kocÄ«_ti tesuyeva dvÄ«su yo koci, aÃ±Ã±o vÄ•
Ä• rocetÄ«_ti etthÄ• pi dvÄ«su janesu yassa kassaci dutiyassa kathaá¹ƒ yokoci Ä• rocetÄ«t
Ä• ha __ ``dutiyassa Ä• rocetÄ«ti etthÄ• pi esevanayoâ€™â€™ _ti. __gatigata_nti cirakÄ• la

__Ä• pattÄ«_ti Ä• pajjanaá¹ƒ. __saha vatthujjhÄ• cÄ• rÄ• _ti vatthuvÄ«tikkamena saha.
sahayogekaraá¹‡avacanappasaá¹…ge idaá¹ƒ nissakkavacanaá¹ƒ. __ya_nti yaá¹ƒ dhammaa
Ä• pannaá¹ƒbhikkhunisaá¹…ghamhÄ• nissÄ• reti. hetumhi cÄ• yaá¹ƒ kattuvohÄ• ro. nissÄ•
__nissÄ• raá¹‡Ä«yo_ti vutto. gÄ«vÄ• yeva hoti, na pÄ• rÄ• jikaá¹ƒ anÄ• á¹‡attiyÄ• gahitatt
dÄ• sadÄ• sÄ«vÄ• pÄ«Ä• dÄ«ni sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati, evaá¹ƒ tesaá¹ƒ atthÄ• y
vaá¹-á¹-atÄ«ti Ä• ha __ ``ayaá¹ƒ akappiyaá¸• á¸• o nÄ• ma, na vaá¹-á¹-atÄ«â€™â€™ _ti.

ettha ca sace adhikaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``amhÄ• kaá¹ƒ eso dÄ• so, dÄ• sÄ«, v
Ä• rÄ• mavatthu, gÄ• vo, ajÄ• , kukkuá¹-Ä• â€™â€™ tiÄ• dinÄ• voharati, akappiyaá¹ƒ. ``ay
ayaá¹ƒ vÄ• pÄ« itthannÄ• mena saá¹…ghassa bhaá¹‡á¸• adhovanatthÄ• ya dinnÄ• , itokhe
uppajjanakacatupaccayÄ• ito gÄ• vito mahiá¹ƒsito ajÄ• to uppajjanakagorasÄ• itthannÄ• m
pucchite vÄ• apucchite vÄ• vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. sesamettha uttÄ• na
aá¸• á¸• akaraá¹‡aá¹ƒ, aá¸• á¸• apariyosÄ• nanti imÄ• ni panettha dveaá¹…gÄ• ni.

paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<683> dutiye \Be III 117/ \Ne III 108/ __mallagaá¹‡abhaá¹-iputtagaá¹‡Ä• dika_ntiÄ• dÄ«su _
nÄ• manÄ• rÄ• yanabhattiko tattha tattha pÄ• nÄ«yaá¹-á¹-hapanapokkharaá¹‡Ä«khaá¹‡anÄ
__bhaá¹-iputtagaá¹‡o_nÄ• ma kumÄ• rabhattikagaá¹‡o. __dhammagaá¹‡o_ti sÄ• sanabhat
anekappakÄ• rapuÃ±Ã±akammakÄ• rakagaá¹‡ovuccati. __gandhikaseá¹‡Ä«_ti anekappakÄ
__dussikaseá¹‡Ä«_tipesakÄ• rakagaá¹‡o. __kappagatika_nti kappiyabhÄ• vaá¹ƒ gataá¹ƒ.

__vuá¹-á¹-hÄ• pentiyÄ• _ti upasampÄ• dentiyÄ• . ``coriá¹ƒ vuttanayena anÄ• pucchÄ• pab
nti vadanti. paá¹‡á¹‡attiá¹ƒ ajÄ• nantÄ• ariyÄ• pi vuá¹-á¹-hÄ• pentÄ«ti vÄ• kammavÄ• cÄ•
vipÄ• kÄ• byÄ• katasamaá¹…gitÄ• vasena vÄ• __ ``ticittaâ€™â€™ _nti vuttanti veditabbaá
coritÄ• , corisaÃ±Ã±Ä• , aÃ±Ã±atra anuÃ±Ã±Ä• takÄ• raá¹‡Ä• vuá¹-á¹-hÄ• pananti imÄ• ni

dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<692> tatiye __parikkhepaá¹ƒ atikkÄ• mentiyÄ• _ti sakagÄ• mato aÃ±Ã±assa gÄ• massa pa
``gÄ• mantaraá¹ƒ gaccheyyÄ• â€™â€™ ti hi vacanato aÃ±Ã±assa gÄ• massa parikkhepaá¹
na sakagÄ• massa. aÃ±Ã±o hi gÄ• mo gÄ• mantaraá¹ƒ. __aparikkhittassagÄ• massa upacÄ
__upacÄ• ra_-saddena gharÅ«pacÄ• rato paá¹-hamaleá¸• á¸• upÄ• tasaá¹…khÄ• taá¹ƒ
parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒgahitaá¹ƒ, na tato dutiyaleá¸• á¸• upÄ• tasaá¹…khÄ• to up
``parikkhepÄ• rahaá¹-á¹-hÄ• naâ€™â€™ _nti. teneva pÄ• á¸·iyaá¹ƒ ``upacÄ• raá¹ƒ atikkÄ•
aÃ±Ã±athÄ• yathÄ• vikÄ• lagÄ• mappavisanasikkhÄ• pade ``parikkhittassa gÄ• massa pa
aparikkhittassa gÄ• massa upacÄ• raá¹ƒokkamantassÄ• â€™â€™ ti (Vin IV 513) vuttaá¹ƒ,
gÄ• massa parikkhepaá¹ƒatikkÄ• mentiyÄ• aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkam
saá¹…khepatovuttamatthaá¹ƒ vibhajitvÄ• dassento __ ``apicetthÄ• â€™â€™ _tiÄ• dimÄ• h
118/__catugÄ• masÄ• dhÄ• raá¹‡attÄ• _ti iminÄ• ``vihÄ• rato ekaá¹ƒ gÄ• maá¹ƒ gantuá¹ƒ
\Ne III 109/ kÄ• raá¹‡amÄ• ha. vihÄ• rassa catugÄ• masÄ• dhÄ• raá¹‡attÄ• yeva hi catÅ«su
gÄ• maá¹ƒgantuá¹ƒ vaá¹-á¹-ati.

__yatthÄ• _ti yassaá¹ƒ nadiyaá¹ƒ. ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ uttÄ• rentiyÄ• Ä• patti thullac
dutiyaá¹ƒpÄ• daá¹ƒ uttÄ• rentiyÄ• Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti vacanato na
uttarantiyÄ• eva Ä• pattÄ«ti Ä• ha __ ``setunÄ• gacchati, anÄ• pattÄ«â€™â€™ _tiÄ• di. __
akkamantiyÄ• anÄ• pattÄ«_ti nadiá¹ƒ anotaritvÄ• yÄ• nanÄ• vÄ• dÄ«su aÃ±Ã±atarena gan
akkamantiyÄ• anÄ• patti. __ubhayatÄ«resu vicaranti, vaá¹-á¹-atÄ«_ti idaá¹ƒ asatipi nadÄ«pÅ
vakkhamÄ• nassavinicchayassa phalamattadassanatthaá¹ƒ vuttanti veditabbaá¹ƒ. __orimat
Ä• pattÄ«_tiparatÄ«raá¹ƒ gantukÄ• matÄ• ya otiá¹‡á¹‡attÄ• vuttaá¹ƒ. __tameva tÄ«ra_nti t

__anÄ• pattÄ«_ti paratÄ«raá¹ƒ gantukÄ• matÄ• ya abhÄ• vato anÄ• patti.

__tÄ• dise araÃ±Ã±e_ti ``bahiindakhÄ«lÄ• sabbametaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vibh 529
vuttalakkhaá¹‡earaÃ±Ã±e. atha tÄ• disasseva araÃ±Ã±assa gahitabhÄ• vo kathaá¹ƒ viÃ±Ã±
``tenevÄ• â€™â€™ _tiÄ• di. iminÄ• hi aá¹-á¹-hakathÄ• vacanena Ä«disepi gÄ• masamÄ«p
satipi savanÅ«pacÄ• reÄ• patti hotÄ«ti viÃ±Ã±Ä• yati. maggamÅ«á¸·hÄ• uccÄ• saddaá¹ƒ k
``maggamÅ«á¸·hasaddenaviyÄ• â€™â€™ _ti. __saddÄ• yantiyÄ• _ti saddaá¹ƒ karontiyÄ• .
gacchantiyo. __aÃ±Ã±aá¹ƒ maggaá¹ƒ gaá¹‡hÄ• tÄ«_ti maggamÅ«á¸·hattÄ• , na ohÄ• tuá¹ƒ
sesamettha uttÄ• nameva. anantarÄ• yena ekabhÄ• vo, gÄ• mantaragamanÄ• dÄ«su aÃ±Ã
Ä• padÄ• yaabhÄ• voti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<694> catutthe __kÄ• rakagaá¹‡assÄ• _ti ukkhepanÄ«yakammakÄ• rakagaá¹‡assa. tecattÄ
khandhake Ä• vi bhavissati. __netthÄ• ravatte_ti nittharaá¹‡ahetumhi \Be III 119/vatte. sesa
dhammena kammena ukkhittatÄ• , aÃ±Ã±atra anuÃ±Ã±Ä• takÄ• raá¹‡Ä• osÄ• raá¹‡antiim

catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<701> paÃ±came \Ne III 110/ __etaá¹ƒ na vutta_nti ``bhikkhuniyÄ• avassutabhÄ• vo daá¹-
niyamanaá¹ƒna vuttaá¹ƒ. __ta_nti taá¹ƒ niyametvÄ• avacanaá¹ƒ. __pÄ• á¸·iyÄ• sametÄ«_
tiavisesetvÄ• vuttapÄ• á¸·iyÄ• ``anavassutoti jÄ• nantÄ« paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti i
yadi hi puggalassa avassutabhÄ• vo nappamÄ• á¹‡aá¹ƒ, kiá¹ƒ ``anavassutoti jÄ• nantÄ«â€
``anÄ• patti ubhatoanavassutÄ• honti, anavassutÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tiettaka
``ubhatoanavassutÄ• honti, anavassutoti jÄ• nantÄ« paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ _tiimas
ayamattho. ubho ce anavassutÄ• , sabbathÄ• pi anÄ• patti. athabhikkhunÄ« anavassutÄ• s
``anavassutoâ€™â€™ ti saÃ±Ã±Ä• ya tassa hatthato paá¹-iggaá¹‡hÄ• ti, evampi anÄ• patti
anavassutÄ• pi aÃ±Ã±aá¹ƒ anavassutaá¹ƒ vÄ• avassutaá¹ƒ vÄ• ``avassutoâ€™â€™ tijÄ•
vuttaÃ±hetaá¹ƒ anantarasikkhÄ• pade ``kissa tvaá¹ƒ ayye na paá¹-iggaá¹‡hÄ• sÄ«ti. avassu
ayye avassutÄ• ti. nÄ• haá¹ƒ ayye avassutÄ• â€™â€™ ti. sesamettha uttÄ• nameva. udaka
ajjhoharaá¹‡Ä«yaá¹ƒ, ubhatoavassutatÄ• , sahatthÄ• gahaá¹‡aá¹ƒ, ajjhoharaá¹‡anti imÄ• n
aá¹…gÄ• ni.

paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<705> chaá¹-á¹-he parivÄ• ragÄ• thÄ• ya ayamattho. __na deti na paá¹-iggaá¹‡hÄ• tÄ«_ti (
uyyojikÄ• deti, nÄ• pi uyyojitÄ• tassÄ• hatthato gaá¹‡hÄ• ti \Be III 120/. __paá¹-iggahoten
teneva kÄ• raá¹‡ena uyyojikÄ• ya hatthato uyyojitÄ• ya paá¹-iggaho na vijjati. __Ä• pajjati g
santepi avassutassa hatthato piá¹‡á¸• aggahaá¹‡e uyyojentÄ« saá¹…ghÄ• disesÄ• pattiá¹ƒ
paribhogapaccayÄ• _ti taÃ±ca pana Ä• pattiá¹ƒ Ä• pajjamÄ• nÄ• tassÄ• uyyojitÄ• yaparib
tassÄ• hi bhojanapariyosÄ• ne uyyojikÄ• ya saá¹…ghÄ• diseso hoti. sesamettha uttÄ• nam
aÃ±Ã±atra anuÃ±Ã±Ä• takÄ• raá¹‡Ä• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ gahetvÄ• bhuÃ±jÄ
gahetvÄ• itarissÄ• bhojanapariyosÄ• nanti imÄ• ni panetthatÄ«á¹‡i aá¹…gÄ• ni.

chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<709> sattame \Ne III 111/ __kinnumÄ• va samaá¹‡iyo_ti kiá¹ƒ nu imÄ• eva samaá¹‡iyo. _
ahaá¹ƒ. sesaá¹ƒ uttÄ• nameva.

sattamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<715> aá¹-á¹-hamaá¹ƒ uttÄ• natthameva.

9. navamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<721> navame __vajjappaá¹-icchÄ• dikÄ• _ti khuddÄ• nukhuddakavajjassa paá¹-icchÄ• dik
samanubhÄ• sanakammakÄ• lecettha dve tisso ekato samanubhÄ• sitabbÄ• .

navamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<727> dasamaá¹ƒ uttÄ• natthameva.

bhikkhunÄ«vibhaá¹…ge saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. nissaggiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

<733> nissaggiyesu \Be III 121/ \Ne III 112/ paá¹-hamaá¹ƒ uttÄ• nameva.

<740> dutiye __ ``ayyÄ• ya dammÄ«ti evaá¹ƒ paá¹-iladdha_nti nissaá¹-á¹-hapaá¹-iladdhaá¹
__mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi ``nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• pi yathÄ• dÄ• neyeva
vuttaá¹ƒ. __yathÄ• dÄ• neyeva upanetabba_ntiyathÄ• dÄ• yakena dinnaá¹ƒ, tathÄ• upane
akÄ• lacÄ«varapakkheyeva á¹-hapetabbanti vuttaá¹ƒ hoti. ettha ca bhÄ• jÄ• pitÄ• ya laddha
hoti, taá¹ƒ vinayakammaá¹ƒ katvÄ• pi attanÄ• na labhati. sesamettha uttÄ• nameva. akÄ• la
tathÄ• saÃ±Ã±itÄ• , kÄ• lacÄ«varanti adhiá¹-á¹-hÄ• yalesena bhÄ• jÄ• panaá¹ƒ, paá¹-ilÄ• b
cattÄ• ri aá¹…gÄ• ni.

<743> tatiye __meta_nti me etaá¹ƒ. sakasaÃ±Ã±Ä• ya gahitattÄ• pÄ• cittiyaá¹ƒ dukkaá¹-aÃ
bhaá¹‡á¸• agghena kÄ• retabbaá¹ƒ. upasampannatÄ• , parivattitacÄ«varassa vikappanupag
acchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ vÄ• ti imÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

748-752__._ catutthe __Ä• haá¹-asappiá¹ƒ datvÄ• _ti attano datvÄ• . __yamakaá¹ƒ pacitabl
ekato katvÄ• pacitabbaá¹ƒ. lesena gahetukÄ• matÄ• , aÃ±Ã±assa viÃ±Ã±Ä• panaá¹ƒ, paá¹
tÄ«á¹‡i aá¹…gÄ• ni.

<753> paÃ±came __sÄ• _ti thullanandÄ• . __aya_nti ayaá¹ƒ sikkhamÄ• nÄ• . __cetÄ• petv
attho_ti idha vuttaá¹ƒ, __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh aÃ±Ã±acetÄ• panasikkhÄ• p
``aÃ±Ã±aá¹ƒ cetÄ• petvÄ• ti attano kappiyabhaá¹‡á¸• ena idaá¹ƒ nÄ• ma Ä• harÄ• ti aÃ±Ã±
tivuttaá¹ƒ, tasmÄ• ``cetÄ• petvÄ• â€™â€™ ti imassa parivattÄ• petvÄ• tipi attho daá¹-á¹-ha
__aÃ±Ã±aá¹ƒcetÄ• peyyÄ• _ti ``evaá¹ƒ me idaá¹ƒ datvÄ• aÃ±Ã±ampi Ä• harissatÄ«â€™â€
iminÄ• attho, idaá¹ƒ nÄ• ma me Ä• harÄ• â€™â€™ ti tato aÃ±Ã±aá¹ƒ cetÄ• peyya.

<758> chaá¹-á¹-he \Be III 122/ \Ne III 113/ __dhammakicca_nti puÃ±Ã±akammaá¹ƒ. __pÄ• t
dussavÄ• á¹‡ijakassa. yÄ• ya cetÄ• pitaá¹ƒ, tassÄ• yeva nissaggiyaá¹ƒ nissaá¹-á¹-hapaá¹-il
bhikkhuniyÄ• nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• yathÄ• dÄ• ne upanetabbaá¹ƒ, na attanÄ• g
__aÃ±Ã±assatthÄ• yÄ• _ti cÄ«varÄ• dÄ«suaÃ±Ã±atarassatthÄ• ya. __aÃ±Ã±uddisikenÄ• _
__parikkhÄ• renÄ• _ti kappiyabhaá¹‡á¸• ena.

<764> sattame __sayaá¹ƒ yÄ• citakenÄ• _ti sayaá¹ƒ yÄ• citakenÄ• pÄ«ti attho. teneva pÄ•
parikkhÄ• rena sayampi yÄ• citvÄ• â€™â€™ ti vuttaá¹ƒ, tatoyeva __mÄ• tikÄ• á¹-á¹-hakath
sayaá¹ƒ yÄ• citakenÄ• pÄ«â€™â€™ ti attho vutto.

768-773__._ aá¹-á¹-hamanavamadasamÄ• ni uttÄ• natthÄ• neva.

<784> ekÄ• dasame yasmÄ• pavÄ• ritaá¹-á¹-hÄ• ne viÃ±Ã±atti nÄ• ma na paá¹-isedhetabb

dhammanimantanavasenapavÄ• ritaá¹-á¹-hÄ• ne ``vadeyyÄ• si yenatthoâ€™â€™ ti vuttÄ• y
viÃ±Ã±Ä• petabbaâ€™â€™ ntiparicchedaá¹ƒ dassetÄ«ti veditabbaá¹ƒ. teneva __mÄ• tikÄ•
garupÄ• vuraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•) ``cetÄ• petabbanti á¹-hapetvÄ• sahadhamm
aÃ±Ã±ena kismiÃ±cidevaguá¹‡e parituá¹-á¹-hena vadeyyÄ• si yenatthoti vuttÄ• ya viÃ±Ã±Ä
vuttaá¹ƒ.

<788> dvÄ• dasamaá¹ƒ uttÄ• natthameva.

bhikkhunÄ«vibhaá¹…ge nissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

1. lasuá¹‡avaggavaá¹‡á¹‡anÄ•

793-797__._ pÄ• cittiyesu \Be III 123/ \Ne III 114/ lasuá¹‡avaggassa paá¹-hame jÄ• tiá¹ƒ sa
sabhÄ• venevÄ• _ti sÅ«pasampÄ• kÄ• diá¹ƒ vinÄ• va. __badarasÄ• á¸·avaá¹ƒ_ nÄ• ma ba
sukkhÄ• petvÄ• cuá¹‡á¹‡etvÄ• kattabbÄ• khÄ• danÄ«yavikati. sesamettha uttÄ• nameva.
ajjhoharaá¹‡aÃ±cÄ• tiimÄ• ni panettha dve aá¹…gÄ• ni.

798-802__._ dutiyatatiyacatutthÄ• ni uttÄ• natthÄ• neva.

<812> paÃ±came __dvinnaá¹ƒ pabbÄ• naá¹ƒ uparÄ«_ti ettha dvinnaá¹ƒ aá¹…gulÄ«naá¹ƒ s
ekekÄ• yaaá¹…guliyÄ• ekekaá¹ƒ pabbaá¹ƒ katvÄ• dvinnaá¹ƒ pabbÄ• naá¹ƒ upari. ekaá¹…
dvinnaá¹ƒpabbÄ• naá¹ƒ upari na vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __mahÄ• paccariyampi_ ayan
udakasuddhipaccayenapana satipi phassasÄ• diyane yathÄ• vuttaparicchede anÄ• patti.

815-817__._ chaá¹-á¹-he __Ä• sumbhitvÄ• _ti pÄ• tetvÄ• . __dadhimatthÅ«_ti dadhimaá¹‡á
pasannodakaá¹ƒ. bhuÃ±jantassa bhikkhuno hatthapÄ• se á¹-hÄ• naá¹ƒ, pÄ• nÄ«yassa vÄ•
imÄ• ni panetthadve aá¹…gÄ• ni.

<822> sattame ``paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti idaá¹ƒ pubbapayog
nidassanamattantiÄ• ha __ ``na kevalaá¹ƒ paá¹-iggahaá¹‡eyeva hotÄ«â€™â€™ _tiÄ• di. __
pÄ• cittiyÄ• pattiyÄ• pamÄ• á¹‡aá¹ƒ. imehiyeva dvÄ«hi pÄ• cittiyaá¹ƒ hoti, nÄ• Ã±Ã±ehi bha
vuttamevatthaá¹ƒvitthÄ• rato dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• dimÄ• ha. __taá¹ƒ pub
punapivuttanti vuttavÄ• daá¹ƒ sandhÄ• yÄ• ha. aÃ±Ã±Ä• ya viÃ±Ã±attiyÄ• laddhampi hi an
viÃ±Ã±attiyÄ• imissÄ• \Ne III 115/ aviÃ±Ã±attiyÄ• laddhapakkhaá¹ƒ bhajati, tasmÄ• heá¹-

laddhe karaá¹‡akÄ• rÄ• panesuvisesaá¹ƒ avatvÄ• idha visesavacanaá¹ƒ pubbÄ• paravirud
pÄ• cittiyaá¹ƒ, kÄ• rÄ• panepi pÄ• cittiyeneva bhavitabbaá¹ƒ. atha kÄ• rÄ• pane dukkaá¹-aá
dukkaá¹-enevabhavitabbaá¹ƒ. na hi karaá¹‡e vÄ• kÄ• rÄ• pane vÄ• viseso atthi, tasmÄ• a
III 124/ laddhaá¹ƒ sayaá¹ƒ bhajjanÄ• dÄ«ni katvÄ• pi kÄ• rÄ• petvÄ• pi bhuÃ±jantiyÄ• dukk
sanniá¹-á¹-hÄ• naá¹ƒ. __avisesena vutta_nti karaá¹‡akÄ• rÄ• panÄ• naá¹ƒ sÄ• maÃ±Ã±ato
sesametthauttÄ• nameva. sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ aÃ±Ã±atarassa viÃ±Ã±Ä• panaá¹
paá¹-ilÄ• bho, bhajjanÄ• dÄ«ni katvÄ• vÄ• kÄ• retvÄ• vÄ• ajjhoharaá¹‡anti imÄ• ni panet

<824> aá¹-á¹-hame __nibbiá¹-á¹-ho_ti patiá¹-á¹-hÄ• pito. __keá¹‡Ä«_ti raÃ±Ã±o dÄ• tabbas
adhivacanaá¹ƒ. __á¹-hÄ• nantara_nti gÄ• majanapadÄ• diá¹-hÄ• nantaraá¹ƒ. sesamettha u
anavalokanaá¹ƒ, vaá¸·aÃ±janaá¹-á¹-hÄ• naá¹ƒ, tirokuá¹-á¹-apÄ• kÄ• ratÄ• , chaá¸• á¸• anaá
vÄ• ti imÄ• ni panettha paÃ±ca aá¹…gÄ• ni.

<830> navame __sabbesa_nti bhikkhussa bhikkhuniyÄ• ca. idha khettapÄ• lakÄ• Ä• rÄ• n
eva.

<836> dasame __ekapayogenÄ• _ti ekadisÄ• valokanapayogena. __tesaá¹ƒyevÄ• _ti yesa
sayaá¹ƒ naccanÄ• dÄ«su pÄ• cittiyaá¹ƒ pÄ• á¸·iyaá¹ƒ na vuttaá¹ƒ, tathÄ• pi aá¹-á¹-hakathÄ
dassetuá¹ƒ __ ``sabbaaá¹-á¹-hakathÄ• su vuttaâ€™â€™ _nti Ä• ha. __ ``Ä• rÄ• me á¹-hatv
tato tato gantvÄ• pi sabbiriyÄ• pathehi labhati, `Ä• rÄ• me á¹-hitÄ• â€™ ti
panaÄ• rÄ• mapariyÄ• pannabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. itarathÄ• nisinnÄ• pi na labl
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. sesamettha uttÄ• nameva. naccÄ• dÄ«naá¹ƒ aÃ±Ã±ataratÄ•
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• gamanaá¹ƒ, dassanaá¹ƒ vÄ• savanaá¹ƒ vÄ• ti imÄ• ni panettha

lasuá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. andhakÄ• ravaggavaá¹‡á¹‡anÄ•

<841> andhakÄ• ravaggassa paá¹-hame __dÄ• ne vÄ• pÅ«jÄ• ya vÄ• _ti dÄ• nanimittaá¹ƒ
III 116/ __mantetÄ«_ti katheti. rattandhakÄ• ratÄ• , purisassa hatthapÄ• se á¹-hÄ• naá¹ƒ vÄ
sahÄ• yÄ• bhÄ• vo, rahopekkhatÄ• ti imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

842-846__._ dutiyatatiyacatutthÄ• ni uttÄ• natthÄ• neva.

856-857__._ paÃ±came \Be III 125/ __anovassakaá¹ƒ atikkÄ• mentiyÄ• _ti channassa anto
sandhÄ• ya vuttaá¹ƒ. ``upacÄ• ro dvÄ• dasahatthoâ€™â€™ ti vadanti. __pallaá¹…kassa an
anokÄ• se appahonte. purebhattatÄ• , antaraghare nisajjÄ• , Ä• sanassa pallaá¹…kokÄ• sa
anuÃ±Ã±Ä• takÄ• raá¹‡Ä• anÄ• pucchanaá¹ƒ, vuttaparicchedÄ• tikkamoti imÄ• ni panettha

859-864__._ chaá¹-á¹-hasattamÄ• dÄ«ni uttÄ• natthÄ• neva.

andhakÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. naggavaggavaá¹‡á¹‡anÄ•

883-887__._ naggavaggassa paá¹-hamadutiyÄ• ni uttÄ• natthÄ• neva.

<893> tatiye __visibbetvÄ• _ti dussibbitaá¹ƒ puna sibbanatthÄ• ya visibbetvÄ• vijaá¹-etvÄ• catÅ«hapaÃ±cÄ• hÄ• _ti visibbitadivasato paÃ±ca divase atikkamitvÄ• . nivÄ• sanapÄ• vura upasampannÄ• ya santakatÄ• , sibbanatthÄ• ya visibbanaá¹ƒ vÄ• visibbÄ• panaá¹ƒ vÄ• , a anuÃ±Ã±Ä• takÄ• raá¹‡Ä• paÃ±cÄ• hÄ• tikkamo, dhuranikkhepoti imÄ• ni panettha paÃ±ca

<898> catutthe __paÃ±cannaá¹ƒ cÄ«varÄ• na_nti ticÄ«varaá¹ƒ udakasÄ• á¹-ikÄ• saá¹…ka cÄ«varÄ• naá¹ƒ. paÃ±cannaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataratÄ• , paÃ±cÄ• hÄ• tikkamo, an aparivattananti imÄ• ni panettha cattÄ• ri aá¹…gÄ• ni.

<902> paÃ±camaá¹ƒ uttÄ• natthameva.

<907> chaá¹-á¹-he \Ne III 117/ __cÄ«varalÄ• bha_nti labhitabbacÄ«varaá¹ƒ. vikappanupaga pariá¹‡atabhÄ• vo, vinÄ• Ä• nisaá¹ƒsadassanena antarÄ• yakaraá¹‡anti imÄ• ni panettha t

<911> sattamaá¹ƒ uttÄ• natthameva.

<916> aá¹-á¹-hame \Be III 126/ __kumbhathÅ«á¹‡aá¹ƒ_ nÄ• ma kumbhasaddo, tena carant sippaá¹ƒ etesanti __kumbhathÅ«á¹‡ikÄ• _. tenÄ• ha __ ``ghaá¹-akena kÄ«á¸·anakÄ• â€™â __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 13) pana ``kumbhathÅ«á¹‡aá¹ƒ nÄ• ma catu ntivuttaá¹ƒ. __caturassaambaá¹‡akatÄ• á¸·aá¹ƒ_ nÄ• ma rukkhasÄ• radantÄ• dÄ«su yena l caturassaambaá¹‡aá¹ƒkatvÄ• catÅ«su passesu cammena onandhitvÄ• katavÄ• ditabhaá¹ tassevavevacanaá¹ƒ, taá¹ƒ vÄ• denti, taá¹ƒ vÄ• sippaá¹ƒ etesanti __kumbhathÅ«á¹‡ikÄ• _ ``bimbisakavÄ• dakÄ• tipivadantÄ«â€™â€™ _ti. samaá¹‡acÄ«varatÄ• , á¹-hapetvÄ• sahac aÃ±Ã±esaá¹ƒ dÄ• naá¹ƒ, atÄ• vakÄ• likatÄ• tiimÄ• ni panettha tÄ«á¹‡i aá¹…gÄ• ni.

<920> navamaá¹ƒ uttÄ• natthameva.

<927> dasame __dhammikaá¹ƒ kathinuddhÄ• ra_nti sabbÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ akÄ• l dÄ• tukÄ• menaupÄ• sakena yattako atthÄ• ramÅ«lako Ä• nisaá¹ƒso, tato adhikaá¹ƒ vÄ• s

samaggena bhikkhunisaá¹…ghena yaá¹ƒ kathinaá¹ƒ Ã±attidutiyena kammena antarÄ• uddh
dhammikoti vuccati, evarÅ«paá¹ƒ kathinuddhÄ• ranti attho. sesaá¹ƒ uttÄ• natthameva.

naggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<932> tuvaá¹-á¹-avagge sabbaá¹ƒ uttÄ• nameva.

5. cittÄ• gÄ• ravaggavaá¹‡á¹‡anÄ•

<978> cittÄ• gÄ• ravaggassa paá¹-hame __kÄ«á¸·anaupavana_nti antonagare á¹-hitaá¹ƒ sa
__kÄ«á¸·anuyyÄ• na_ntibahinagare á¹-hitaá¹ƒ sandhÄ• ya. __pÄ• á¹-ekkÄ• Ä• pattiyo_ti gÄ
parivaá¹-á¹-anappayogagaá¹‡anÄ• ya Ä• pattiyo, na ummÄ«lanagaá¹‡anÄ• ya. __ ``ajjhÄ•
karonti_ \Ne III 118/, __tÄ• ni passantiyÄ• anÄ• pattÄ«â€™â€™ _tivacanato ``antoÄ• rÄ• n
naccÄ• dÄ«ni passituá¹ƒ labhatÄ«â€™â€™ tipi siddhaá¹ƒ.

<982> dutiyÄ• dÄ«ni \Be III 127/ uttÄ• natthÄ• neva.

<1015> navame hatthiÄ• dÄ«su __sippa_-saddo paccekaá¹ƒ yojetabbo, tathÄ• Ä• thabbaá
tattha __Ä• thabbaá¹‡amanto_ nÄ• ma Ä• thabbaá¹‡avedavihito parÅ«paghÄ• takaro mant
dÄ• rusÄ• rakhÄ«laá¹ƒ mantetvÄ• pathaviyaá¹ƒ pavesetvÄ• mÄ• raá¹‡amanto, __agadapp
__nÄ• gamaá¹‡á¸• ala_nti sappÄ• naá¹ƒ pavesanivÄ• raá¹‡atthaá¹ƒ maá¹‡á¸• alabaddham

<1018> dasamaá¹ƒ uttÄ• natthameva.

cittÄ• gÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<1021> Ä• rÄ• mavagge sabbaá¹ƒ uttÄ• natthameva.

<1067> gabbhinivaggepi sabbaá¹ƒ suviÃ±Ã±eyyameva.

8. kumÄ• ribhÅ«tavaggavaá¹‡á¹‡anÄ•

<1119> kumÄ• ribhÅ«tavaggassa paá¹-hame __sabbapaá¹-hamÄ• dve mahÄ• sikkhamÄ•
sabbapaá¹-hamaá¹ƒvuttÄ• dve sikkhamÄ• nÄ• . __sikkhamÄ• nÄ• icceva vattabbÄ• _ti sa
vattabbÄ• . __gihigatÄ• ti vÄ• kumÄ• ribhÅ«tÄ• ti vÄ• na vattabbÄ• _ti sace vadanti, kamm
ito paraá¹ƒ navamapariyosÄ• naá¹ƒ uttÄ• natthameva.

<1163> dasame __apubbasamuá¹-á¹-hÄ• nasÄ«sa_nti paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ

samuá¹-á¹-hÄ• nesuananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi ito p
samuá¹-á¹-hÄ• nasÄ«sassa anÄ• gatattÄ• ``apubbasamuá¹-á¹-hÄ• nasÄ«saâ€™â€™ nti v

<1166> ekÄ• dasamÄ• dÄ«ni \Ne III 119/ uttÄ• natthÄ• neva.

kumÄ• ribhÅ«tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. chattupÄ• hanavaggavaá¹‡á¹‡anÄ•

<1214> chattupÄ• hanavaggassa \Be III 128/ ekÄ• dasame __upacÄ• raá¹ƒ sandhÄ• yÄ• _
dvÄ• dasahatthupacÄ• raá¹ƒsandhÄ• ya. sesaá¹ƒ sabbattha uttÄ• nameva.

chattupÄ• hanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

giraggasamajjÄ• dÄ«ni acittakÄ• ni lokavajjÄ• nÄ«ti vuttattÄ• naccanti vÄ• vaá¹‡á¹‡akanti
passantiyÄ• vÄ• nahÄ• yantiyÄ• vÄ• Ä• pattisambhavato vatthuajÄ• nanacittena __acitta
vaá¹‡á¹‡akanti vÄ• jÄ• nitvÄ• passantiyÄ• vÄ• nahÄ• yantiyÄ• vÄ• akusaleneva Ä• pajj
veditabbÄ• ni. corÄ«vuá¹-á¹-hÄ• panÄ• dÄ«ni __corÄ«_tiÄ• dinÄ• vatthuá¹ƒ jÄ• nitvÄ• kara
__sacittakÄ• ni, _ upasampadÄ• dÄ«naá¹ƒ ekantaakusalacittenevaakattabbattÄ• __paá¹‡á
sacittakÄ• cittakatÄ• paá¹‡á¹‡attijÄ• nanÄ• jÄ• nanatÄ• yaaggahetvÄ• vatthujÄ• nanÄ• jÄ
tÄ«supi __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. sesametthauttÄ• natthameva.

bhikkhunÄ«vibhaá¹…ge khuddakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

pÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<1228> pÄ• á¹-idesanÄ«yÄ• \Be III 129/ \Ne III 120/ nÄ• ma ye aá¹-á¹-ha dhammÄ• saá¹…
Ä• ruá¸·hÄ• tisambandho. __pÄ• á¸·ivinimuttakesÅ«_ti pÄ• á¸·iyaá¹ƒ anÄ• gatesu sappiÄ• c

pÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

ye pana paÃ±casattati sekhiyÄ• dhammÄ• uddiá¹-á¹-hÄ• , ye ca tesaá¹ƒ anantarÄ• sattÄ•

dhammÄ• uddiá¹-á¹-hÄ• ti sambandho. tattha __tesa_nti tesaá¹ƒ sekhiyÄ• naá¹ƒ. __sattÄ•
sattÄ• dhikaraá¹‡asamathasaá¹…khÄ• tÄ• . taá¹ƒ atthavinicchayaá¹ƒ tÄ• disaá¹ƒyeva yasm

yathÄ• niá¹-á¹-hitÄ• ti sambandho. __sabbÄ• savapahaá¹ƒ magga_nti sabbÄ• savavighÄ•
__patvÄ• _sasantÄ• ne uppÄ• detvÄ• . __passantu nibbuti_nti maggaÃ±Ä• á¹‡alocanena n
pappontÅ«ti vÄ• pÄ• á¹-ho. tattha __nibbuti_nti khandhaparinibbÄ• naá¹ƒ gahetabbaá¹ƒ.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ.

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ubhatovibhaá¹…gaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mahÄ• vagga-á¹-Ä«kÄ•

1. mahÄ• khandhakaá¹ƒ

bodhikathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Be III 131/ \Ne III 121/ ubhatovibhaá¹…gÄ• nantaraá¹ƒ saá¹…gahamÄ• ropitassa
mahÄ• vaggacÅ«á¸·avaggasaá¹…gahitassa khandhakassaatthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ Ä• ra
pÄ• timokkhÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha __ubhinnaá¹ƒpÄ• timokkhÄ• na_nti ubh
pÄ• timokkhavibhaá¹…gÄ• naá¹ƒ. pÄ• timokkhaggahaá¹‡ena hettha tesaá¹ƒ vibhaá¹…goab
khandhakaá¹ƒ saá¹…gÄ• yiá¹ƒsÅ«ti sambandho. khandhÄ• naá¹ƒ samÅ«ho __khandhako,
dÄ«panato __khandhako_. ``khandhÄ• â€™â€™ ti cettha
pabbajjupasampadÄ• divinayakammasaá¹…khÄ• tÄ• cÄ• rittavÄ• rittasikkhÄ• padasaá¹…k
pabbajjÄ• dÄ«ni hi bhagavatÄ• paÃ±Ã±attattÄ• ``paÃ±Ã±attiyoâ€™â€™ ti vuccanti. paÃ±Ã
dissati ``dÄ• rukkhandho aggikkhandhoâ€™â€™ tiÄ• dÄ«suviya. apica bhÄ• garÄ• saá¹-á¹-
tÄ• saá¹ƒ paÃ±Ã±attÄ«naá¹ƒ bhÄ• gato rÄ• sito ca vibhattattÄ• . __khandhakovidÄ• _ti
paÃ±Ã±attibhÄ• garÄ• saá¹-á¹-havasena khandhaá¹-á¹-he kovidÄ• .

padabhÄ• janÄ«ye \Ne III 122/ yesaá¹ƒ padÄ• naá¹ƒ atthÄ• yehi aá¹-á¹-hakathÄ• nayehi pa
__tece puna vadeyyÄ• mÄ• _ti te ce aá¹-á¹-hakathÄ• naye punapi vadeyyÄ• ma. atha vÄ•
yesaá¹ƒpadÄ• naá¹ƒ ye atthÄ• heá¹-á¹-hÄ• pakÄ• sitÄ• , te ce atthe puna vadeyyÄ• mÄ• t

imasmiá¹ƒpakkhe hi-saddo padapÅ«raá¹‡e daá¹-á¹-habbo. __pariyosÄ• na_nti saá¹ƒvaá¹‡á
__uttÄ• nÄ• ceva ye atthÄ• _ti ye atthÄ• pubbe apakÄ• sitÄ• pi uttÄ• nÄ• agambhÄ«rÄ• .

<1> __visesakÄ• raá¹‡aá¹ƒ natthÄ«_ti ``yena samayena Ä• yasmato sÄ• riputtattherassa
sikkhÄ• padapaÃ±Ã±attiyÄ• canahetubhÅ«toparivitakko udapÄ• di, tena \Be III 132/ samaye
vuttakÄ• raá¹‡aá¹ƒ viya idhavisesakÄ• raá¹‡aá¹ƒ natthi. __ayamabhilÄ• po_ti ``tena samaye
ayamabhilÄ• po. __kiá¹ƒpanetassa vacane payojana_nti yadi visesakÄ• raá¹‡aá¹ƒ natthi, et
payojananti adhippÄ• yo. nidÄ• nadassanaá¹ƒ payojananti yojetabbaá¹ƒ. tameva vibhÄ• vet
bhagavatÄ• â€™â€™ _tiÄ• divuttaá¹ƒ.

mahÄ• velÄ• viya __mahÄ• velÄ• , _ vipulavÄ• lukapuÃ±jatÄ• ya mahanto velÄ• taá¹-o viyA
``mahante vÄ• likarÄ• simhÄ«ti atthoâ€™â€™ _ti. uru maru sikatÄ• vÄ• lukÄ• vaá¹‡á¹‡u vA
samÄ• natthÄ• , byaÃ±janameva nÄ• naá¹ƒ. tenÄ• ha __ ``urÅ«ti vÄ• likÄ• vuccatÄ«â€™â€

ito paá¹-á¹-hÄ• ya ca ---

yasmÄ• suttantapÄ• á¸·Ä«naá¹ƒ, attho saá¹…khepavaá¹‡á¹‡ito.

tasmÄ• mayaá¹ƒ karissÄ• ma, tÄ• saá¹ƒ atthassa dÄ«panaá¹ƒ ||

__najjÄ• _ti (Ud-a 1) nadati sandatÄ«ti nadÄ«, tassÄ• najjÄ• , nadiyÄ• ninnagÄ• yÄ• tiatth
``nelaÃ±jalÄ• yÄ• â€™â€™ ti vattabbe la-kÄ• rassa ra-kÄ• raá¹ƒ katvÄ• ``neraÃ±jarÄ• yÄ•
kaddamasevÄ• lapaá¹‡akÄ• didosarahitasalilÄ• yÄ• ti attho. keci ``nÄ«laá¹ƒjalÄ• yÄ• ti vatta
vuttaâ€™â€™ nti vadanti, nÄ• mameva vÄ• etaá¹ƒ tassÄ• nadiyÄ• ti veditabbaá¹ƒ. tassÄ•
bhagavÄ• vihÄ• si, taá¹ƒ dassetuá¹ƒ __ ``bodhirukkhamÅ«leâ€™â€™ _tivuttaá¹ƒ. ``bodhi v
Ã±Ä• á¹‡aâ€™â€™ nti (Vin II khaggavisÄ• á¹‡asuttaniddesa121) ettha maggaÃ±Ä• á¹‡aá¹ƒ
bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti (DN III 217) ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ.
bhagavÄ• ettha pattoti rukkhopi ``bodhirukkhoâ€™â€™ tveva nÄ• maá¹ƒ labhi. atha vÄ• s
bujjhatÄ«ti bhagavÄ• __bodhi_. tena bujjhantena sannissitattÄ• so rukkho \Ne III 123/ ``bo
nÄ• maá¹ƒ labhi. aá¹-á¹-hakathÄ• yaá¹ƒpana ekadeseneva atthaá¹ƒ dassetuá¹ƒ __ ``bodhi v
Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• divuttaá¹ƒ. __mÅ«le_ti samÄ«pe. __paá¹-hamÄ• bhisambuddho
niddesotiÄ• ha __ ``paá¹-hamaá¹ƒ abhisambuddhoâ€™â€™ _ti. __paá¹-hama_nti ca bhÄ• v
abhisambuddhohutvÄ• sabbapaá¹-hamaá¹ƒ bodhirukkhamÅ«le viharatÄ«ti evamettha samb

__atha_ \Be III 133/ __kho bhagavÄ• _ti ettha __athÄ• _ti tasmiá¹ƒ samayeti evamattho gah
nipÄ• tÄ• naá¹ƒ, yasmiá¹ƒ samaye abhisambuddho hutvÄ• bodhirukkhamÅ«le viharati, tasm
__udÄ• napÄ• á¸·iyaá¹ƒ_ (Ud 2) ``tena kho pana samayena bhagavÄ• sattÄ• haá¹ƒ ekapall
vimuttisukhapaá¹-isaá¹ƒvedÄ«â€™â€™ ti vuttaá¹ƒ. __athÄ• _tivÄ• pacchÄ• ti imasmiá¹ƒ at

abhisambodhito pacchÄ• ti evamattho gahetabbo. __kho_ti padapÅ«raá¹‡e nipÄ• to. satta a
accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. yasmÄ• bhagavÄ• taá¹ƒ sattÄ• haá¹ƒ niran
phalasamÄ• pattisukhena vihÄ• si, tasmÄ• ``sattÄ• haâ€™â€™ nti accantasaá¹ƒyogavase
__ekapallaá¹…kenÄ• _ti visÄ• khapuá¹‡á¹‡amÄ• yaanatthaá¹…gateyeva sÅ«riye aparÄ• jit
nisinnakÄ• lato paá¹-á¹-hÄ• ya sakimpianuá¹-á¹-hahitvÄ• yathÄ• bhujitena ekeneva pallaá¹

__vimuttisukhapaá¹-isaá¹ƒvedÄ«_ti ettha
tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡avimuttÄ«supaÃ±casu
paá¹-ippassaddhivimuttisaá¹…khÄ• tÄ• bhagavato phalavimutti adhippetÄ• ti Ä• ha __
``vimuttisukhaá¹ƒphalasamÄ• pattisukhaá¹ƒ paá¹-isaá¹ƒvedayamÄ• noâ€™â€™ _ti. __vimu
paá¹-ippassaddhivasenacittassa vimuttabhÄ• vo, cittameva vÄ• tathÄ• vimuttaá¹ƒ veditabb
vimuttiyÄ• jÄ• taá¹ƒ, sampayuttaá¹ƒ vÄ• sukhaá¹ƒ vimuttisukhaá¹ƒ. ``yÄ• yaá¹ƒ, bhante, up
bhagavatÄ• â€™â€™ ti (MN II 88) vacanato upekkhÄ• pi cettha sukhamicceva veditabbÄ• .
__sammohavinodaniyaá¹ƒ_ (Vibh-a 232) ``upekkhÄ• pana santattÄ• , sukhamiccevabhÄ• s
catutthajjhÄ• nikaá¹ƒ arahattaphalasamÄ• pattiá¹ƒ samÄ• pajjati, naitaraá¹ƒ. atha vÄ• ``tes
sukhoâ€™â€™ tiÄ• dÄ«su (DN II 221, 272) yathÄ• saá¹…khÄ• radukkhavÅ«pasamo ``suk
sakalakilesadukkhÅ«pasamabhÄ• vato aggaphale labbhamÄ• nÄ• paá¹-ippassaddhivimutti
veditabbÄ• .

__athÄ• _ti adhikÄ• ratthe nipÄ• to, __kho_ti padapÅ«raá¹‡e. tesu adhikÄ• ratthena ``athÄ•
vimuttisukhapaá¹-isaá¹ƒvedanato \Ne III 124/ aÃ±Ã±aá¹ƒ adhikÄ• raá¹ƒ dasseti. ko panesot
paá¹-iccasamauppÄ• damanasikÄ• ro. __rattiyÄ• _ti avayavasambandhe sÄ• mivacanaá¹ƒ.
accantasaá¹ƒyogatthe upayogavacanaá¹ƒ \Be III 134/. bhagavÄ• hi tassÄ• rattiyÄ• sakala
yÄ• maá¹ƒ teneva manasikÄ• renayutto ahosÄ«ti.

__paccayÄ• kÄ• ra_nti avijjÄ• dipaccayadhammaá¹ƒ. __paá¹-iccÄ• _ti paá¹-imukhaá¹ƒ gant
kÄ• raá¹‡asÄ• maggiá¹ƒapaá¹-ikkhipitvÄ• ti attho. paá¹-imukhagamanaÃ±ca paccayassa kÄ
aá¹…gabhÄ• venaphalassa uppÄ• danameva. __apaá¹-ikkhipitvÄ• _ti pana vinÄ• tÄ• ya kÄ
aá¹…gabhÄ• vaá¹ƒ agantvÄ• sayameva na uppÄ• detÄ«ti attho. etena kÄ• raá¹‡abahutÄ•
avijjÄ• diekekahetusÄ«senahi hetusamÅ«ho niddiá¹-á¹-ho. __sahite_ti samudite, avinibbhut
avijjÄ• dikohi paccayadhammo sahiteyeva aÃ±Ã±amaÃ±Ã±aá¹ƒ avinibbhogavuttidhamme u
paccayuppannadhammabahutÄ• dassitÄ• . ubhayenapi ``ekaá¹ƒ na ekatoâ€™â€™ tiÄ• din
saá¹…khÄ• rapadaniddesa; Vism II 617) dÄ«pito hoti. ekato hi kÄ• raá¹‡ato na idha kiÃ±ci e
anekaá¹ƒ, nÄ• pi anekehi kÄ• raá¹‡ehi ekaá¹ƒ, anekehi pana kÄ• raá¹‡ehi anekamevahoti.
utupathavÄ«bÄ«jasalilasaá¹…khÄ• tehi kÄ• raá¹‡ehi anekameva
rÅ«pagandharasÄ• diaá¹…kurasaá¹…khÄ• taá¹ƒphalamuppajjamÄ• naá¹ƒ dissati. yaá¹ƒ pa
saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiekekahetuphaladÄ«pa
na vijjati.

bhagavÄ• hi katthaci padhÄ• nattÄ• katthaci pÄ• kaá¹-attÄ• katthaci asÄ• dhÄ• raá¹‡attÄ
veneyyÄ• naÃ±ca anurÅ«pato ekameva hetuá¹ƒ vÄ• phalaá¹ƒ vÄ• dÄ«peti. ``phassapacca
ekameva hetuá¹ƒ phalaÃ±cÄ• ha. phasso hi vedanÄ• ya padhÄ• nahetu yathÄ• phassaá¹ƒv
phassassa padhÄ• naphalaá¹ƒ yathÄ• vedanaá¹ƒ phassavavatthÄ• nato. ``semhasamuá¹-á
(Nidd I 5) pÄ• kaá¹-attÄ• ekaá¹ƒ hetuá¹ƒ Ä• ha. pÄ• kaá¹-o hi ettha semho, na kammÄ• day
akusalÄ• dhammÄ• , sabbete ayonisomanasikÄ• ramÅ«lakÄ• â€™â€™ tiasÄ• dhÄ• raá¹‡a
asÄ• dhÄ• raá¹‡o hi ayonisomanasikÄ• ro akusalÄ• naá¹ƒ, sÄ• dhÄ• raá¹‡Ä• ni vatthÄ• ran
tÄ• vettha vijjamÄ• nesupi aÃ±Ã±esuvatthÄ• rammaá¹‡asahajÄ• tadhammÄ• dÄ«su saá¹…
``assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 52) ca ``avijjÄ• sam
ti \Be III 135/ (MN I 104) ca vacanato aÃ±Ã±esampi taá¹‡hÄ• dÄ«naá¹ƒ saá¹…khÄ• rahetÅ«
padhÄ• nattÄ• , ``avidvÄ• , bhikkhave, avijjÄ• gato puÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá
pÄ• kaá¹-attÄ• asÄ• dhÄ• raá¹‡attÄ• ca saá¹…khÄ• rÄ• naá¹ƒ hetubhÄ• vena dÄ«pitÄ• ti \
sabbattha ekekahetuphaladÄ«paneyathÄ• sambhavaá¹ƒ nayo netabbo. tenÄ• hu porÄ• á¹‡

``ekaá¹ƒ na ekato idha, nÄ• nekamanekatopi no ekaá¹ƒ.

phalamatthi atthi pana eka-hetuphaladÄ«pane atthoâ€™â€™ ti ||

paccetumarahatÄ«ti __paá¹-icco_. yo hi naá¹ƒ pacceti abhisameti, tassa accantameva
dukkhavÅ«pasamÄ• yasaá¹ƒvattati. sammÄ• saha ca uppÄ• detÄ«ti __samuppÄ• do_. pac
phalaá¹ƒuppÄ• dento sampuá¹‡á¹‡ameva uppÄ• deti, na vikalaá¹ƒ. ye ca dhamme uppÄ• d
na ekekaá¹ƒ. iti paá¹-icco ca so samuppÄ• do cÄ• ti __paá¹-iccasamuppÄ• do_tievampettha
__vitthÄ• ro_ti paá¹-iccasamuppÄ• dapadavaá¹‡á¹‡anÄ• papaÃ±co. mayampitaá¹ƒ atipapa
dassayissÄ• ma, evaá¹ƒ parato vakkhamÄ• nampi vitthÄ• raá¹ƒ. __anulomapaá¹-iloma_ntib
``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 70) viya. __svev
__purimanayena vÄ• vutto_ti ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• naye
__pavattiyÄ• _ti saá¹ƒsÄ• rappavattiyÄ• . __manasi akÄ• sÄ«_ti yo yo paccayadhammo yas
paccayuppannadhammassa yathÄ• yathÄ• hetupaccayÄ• dinÄ• paccayabhÄ• vena pacca
aviparÄ«taá¹ƒ aparihÄ• petvÄ• anavasesato paccavekkhaá¹‡avasenacitte akÄ• sÄ«ti attho

__avijjÄ• paccayÄ• _tiÄ• dÄ«su (Vibh-a 225; Vism II 586-587; Ud-a 1) avindiyaá¹ƒkÄ• yadu
__avijjÄ• , _ vindiyaá¹ƒ kÄ• yasucaritÄ• diá¹ƒ na vindatÄ«tiavijjÄ• , dhammÄ• naá¹ƒ aviparÄ
aviditaá¹ƒ karotÄ«ti avijjÄ• , antavirahite saá¹ƒsÄ• rebhavÄ• dÄ«su satte javÄ• petÄ«ti avijjÄ
javati, vijjamÄ• nesu na javatÄ«tiavijjÄ• , vijjÄ• paá¹-ipakkhÄ• ti vÄ• avijjÄ• . sÄ• ``dukkhe
ntiÄ• dinÄ• catubbidhÄ• veditabbÄ• . paá¹-icca naá¹ƒ na vinÄ• phalaá¹ƒ eti uppajjati ceva
__paccayo, _upakÄ• raá¹-á¹-ho vÄ• paccayo. avijjÄ• ca sÄ• paccayo cÄ• ti avijjÄ• paccay
__avijjÄ• paccayÄ• _. saá¹…kharontÄ«ti __saá¹…khÄ• rÄ• , _ lokiyÄ• kusalÄ• kusalacetan

puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±cÄ• bhisaá¹…khÄ• ravasena tividhÄ• veditabbÄ• . vijÄ• nÄ• tÄ
lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡avasena bÄ• ttiá¹ƒsavidhaá¹ƒ. namatÄ«ti __nÄ• maá¹ƒ, _ vedan
ruppatÄ«ti __rÅ«paá¹ƒ, _ bhÅ«tarÅ«paá¹ƒ cakkhÄ• diupÄ• dÄ• rÅ«paÃ±ca. Ä• yatanti, Ä• y
saá¹ƒsÄ• radukkhaá¹ƒnayatÄ«ti __Ä• yatanaá¹ƒ_ \Ne III 126/. phusatÄ«ti __phasso_. veday
dvayaá¹ƒdvÄ• ravasena chabbidhaá¹ƒ, vipÄ• kavasena gahaá¹‡e bÄ• ttiá¹ƒsavidhaá¹ƒ. tass
__taá¹‡hÄ• , _sÄ• kÄ• mataá¹‡hÄ• divasena saá¹…khepato tividhÄ• , vitthÄ• rato aá¹-á¹-ha
upÄ• diyatÄ«ti__upÄ• dÄ• naá¹ƒ, _ taá¹ƒ kÄ• mupÄ• dÄ• nÄ• divasaena catubbidhaá¹ƒ.

bhavati bhÄ• vayati cÄ• ti __bhavo, _ so kammopapattibhedato duvidho. jananaá¹ƒ __jÄ• ti_
maranti tenÄ• ti __maraá¹‡aá¹ƒ_. socanaá¹ƒ __soko_. paridevanaá¹ƒ __paridevo_. dukkhay
uppÄ• daá¹-á¹-hitivasena dvedhÄ• khanatÄ«ti vÄ• __dukkhaá¹ƒ_. dummanassabhÄ• vo __
__upÄ• yÄ• so. sambhavantÄ«_ti nibbattanti. nakevalaÃ±ca sokÄ• dÄ«heva, atha kho sabb
ti padassa yojanÄ• kÄ• tabbÄ• . evaÃ±hi avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«
paccayapaccayuppannavavatthÄ• naá¹ƒ dassitaá¹ƒ hoti. tenevÄ• ha __ ``avijjÄ• paccayÄ•
iminÄ• nayena sabbapadesu attho veditabboâ€™â€™ _ti. __evametassa ... pe ... samuday
ayamattho. __eva_nti niddiá¹-á¹-hanayanidassanaá¹ƒ. tena avijjÄ• dÄ«heva kÄ• raá¹‡ehi, n
issaranimmÄ• nÄ• dÄ«hÄ«ti dasseti. __etassÄ• _ti yathÄ• vuttassa. __kevalassÄ• _ti asam
__dukkhakkhandhassÄ• _ti dukkhasamÅ«hassa, nasattassa nÄ• pi subhasukhÄ• dÄ«naá¹ƒ
sambhavati.

accantameva saá¹…khÄ• rehi virajjati etenÄ• ti __virÄ• go, _ ariyamaggoti Ä• ha __
``virÄ• gasaá¹…khÄ• tenamaggenÄ• â€™â€™ _ti. asesaá¹ƒ nirodhÄ• __asesanirodhÄ• , _
nirodhÄ• samucchindanÄ• anusayappahÄ• navasena aggamaggena avijjÄ• ya accantasan
heá¹-á¹-himamaggehipi pahÄ«yamÄ• nÄ• avijjÄ• accantasamugghÄ• tavaseneva pahÄ«ya
pahÄ«yati. apÄ• yagamanÄ«yÄ• hi avijjÄ• paá¹-hamamaggena pahÄ«yati, tathÄ• sakidev
anariyabhÅ«miyaá¹ƒ upapattiyÄ• paccayabhÅ«tÄ• avijjÄ• yathÄ• kkamaá¹ƒdutiyatatiyama
itarÄ• ti, arahattamaggeneva pana sÄ• anavasesaá¹ƒ \Be III 137/pahÄ«yatÄ«ti. __anuppÄ•
sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ anavasesaá¹ƒ anuppÄ• danirodhohoti. heá¹-á¹-himena h
saá¹…khÄ• rÄ• nirujjhanti, keci na nirujjhantiavijjÄ• ya sÄ• vasesanirodhÄ• , aggamaggena
anavasesanirodhÄ• na keci saá¹…khÄ• rÄ• nanirujjhantÄ«ti. __evaá¹ƒ niruddhÄ• na_nti ev
niruddhÄ• naá¹ƒ. __kevala_-saddoniravasesavÄ• cako ca hoti ``kevalÄ• aá¹…gamagadhÄ•
asammissavÄ• cako ca ``kevalÄ• sÄ• layoâ€™â€™ tiÄ• dÄ«su. tasmÄ• ubhayathÄ• pi \Ne
``sakalassa, suddhassa vÄ• â€™â€™ _ti. tattha __sakalassÄ• _ti anavasesassa sabbabhav
__sattavirahitassÄ• _ti paraparikappitajÄ«varahitassa.

apicettha kiÃ±cÄ• pi ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±
tiettÄ• vatÄ• pi sakalassa dukkhakkhandhassa anavasesato nirodho vutto hoti, tathÄ• pi yat
paccayadhammassa atthitÄ• ya yo yo paccayuppannadhammo na nirujjhati pavattati evÄ• t

dassanatthaá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe ... samudayo hotÄ«â€™â€™ ti vu
tappaá¹-ipakkhato tassa tassa paccayassa abhÄ• ve so so paccayuppannadhammo nirujjha
dassanatthaá¹ƒ idha ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±
viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho ... pe ... dukkhakkhandhassa nirodho hotÄ«â
anulome viya kÄ• lattayapariyÄ• pannassa dukkhakkhandhassa nirodhadassanatthaá¹ƒ. an
ariyamaggabhÄ• vanÄ• ya asati uppajjanÄ• rahassa dukkhakkhandhassa ariyamaggabhÄ•
viseso veditabbo.

__yadÄ• have_ti ettha __have_ti byattanti imasmiá¹ƒ atthe nipÄ• to. keci pana ``havetiÄ• h
atthaá¹ƒ vadanti, ``yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhenÄ• â€™â€™ ti (Dhp 40) hivacana
yujjhanasamayeti tesaá¹ƒ adhippÄ• yo.
__Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡enÄ• _tiÄ• rammaá¹‡Å«panijjhÄ• nasabhÄ• vena.
__lakkhaá¹‡Å«panijjhÄ• nalakkhaá¹‡enÄ• _ti etthÄ• pi eseva nayo. tatthaÄ• rammaá¹‡Å«pa
samÄ• pattiyo kasiá¹‡Ä• rammaá¹‡assa upanijjhÄ• yanato. lakkhaá¹‡Å«panijjhÄ• naá¹ƒnÄ•
vipassanÄ• hi tÄ«á¹‡i lakkhaá¹‡Ä• ni upanijjhÄ• yatÄ«ti __lakkhaá¹‡Å«panijjhÄ• naá¹ƒ, _m
vipassanÄ• ya Ä• gatakiccaá¹ƒ sÄ• dhetÄ«ti __lakkhaá¹‡Å«panijjhÄ• naá¹ƒ, _ phalaá¹ƒtath
nirodhasaccaá¹ƒ upanijjhÄ• yatÄ«ti __lakkhaá¹‡Å«panijjhÄ• naá¹ƒ. no kallo paÃ±ho_tiayutt
esoti attho. __Ä• di_saddena ---

``phusatÄ«ti ahaá¹ƒ na vadÄ• mi. phusatÄ«ti cÄ• haá¹ƒ vadeyyaá¹ƒ, tatrassa kallo paÃ±ho
phusatÄ«â€™ ti? evaÃ±cÄ• haá¹ƒ na vadÄ• mi, evaá¹ƒ maá¹ƒ avadantaá¹ƒ yo evaá¹ƒ pucc
bhante, phassoâ€™ ti, esa kallo paÃ±ho. tatra kallaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ `saá¸·Ä• yatana
phassapaccayÄ• vedanÄ• â€™ ti. ko nu kho, bhante, vedayatÄ«ti? no kallo paÃ±hoti bhag
ahaá¹ƒ na vadÄ• mi, vedayatÄ«ti cÄ• haá¹ƒ vadeyyaá¹ƒ, tatrassa kallo paÃ±ho `ko nu kho,
evaÃ±cÄ• haá¹ƒ \Ne III 128/ na vadÄ• mi. evaá¹ƒmaá¹ƒ avadantaá¹ƒ yo evaá¹ƒ puccheyya
bhante, vedanÄ• â€™ ti, esa kallopaÃ±ho. tatra kallaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ `phassapacca
vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ â€™ ti (SN a II 12) ---

evamÄ• diá¹ƒ pÄ• á¸·isesaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__Ä• dinÄ• ca nayenÄ• _ti ettha __Ä• di_-saddena pana ``katamÄ• nu kho, bhante, jÄ• ti,
jÄ• tÄ«ti. `no kallo paÃ±hoâ€™ ti bhagavÄ• avocÄ• â€™â€™ ti evamÄ• diá¹ƒ saá¹…gaá¹‡
nu kho, bhante, jarÄ• maraá¹‡aâ€™â€™ nti (SN a II 35) idaá¹ƒ supucchitanti? kiÃ±cÄ• pi su
pana satasahassagghanake suvaá¹‡á¹‡athÄ• lake vaá¸• á¸• hitassa subhojanassamatthake
gÅ«thapiá¹‡á¸• e á¹-hapite sabbaá¹ƒ bhojanaá¹ƒ dubbhojanaá¹ƒ hoti chaá¸• á¸• etabbaá¹ƒ,
panidaá¹ƒ jarÄ• maraá¹‡aâ€™â€™ nti iminÄ• sattÅ«paladdhivÄ• dapadena gÅ«thapiá¹‡á¸
bhojanaá¹ƒdubbhojanaá¹ƒ viya ayampi sabbo duppaÃ±ho jÄ• toti.

__soá¸·asa kaá¹…khÄ• _ti ``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, na nu kho ahos
kathaá¹ƒ nu kho ahosiá¹ƒ, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naá¹
ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, na nu kho bhavissÄ• mi, kiá¹ƒ nu kho bhavissÄ• mi, kath
kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, ahaá¹ƒ \Be III 13
kiá¹ƒ nu khosmi, kathaá¹ƒ nu khosmi, ayaá¹ƒ nu kho sattokuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ«
(SN a II 20; MN I 18) evamÄ• gatÄ• atÄ«tÄ• nÄ• gatapaccuppannavisayÄ• soá¸·asavidhÄ

tattha (Ps I 18; Spk II 2.20) __ahosiá¹ƒ nu kho, na nu kho_ti sassatÄ• kÄ• raÃ±caadhiccasa
nissÄ• ya atÄ«te attano vijjamÄ• nataÃ±ca avijjamÄ• nataÃ±ca kaá¹…khati, kiá¹ƒ kÄ• raá¹‡
ummattako viya hi bÄ• laputhujjano yathÄ• tathÄ• vÄ• pavattati. apica ayonisomanasikÄ•
evaá¹ƒ ayonisomanasikÄ• rassa pana kiá¹ƒ kÄ• raá¹‡anti? sveva puthujjanabhÄ• vo ariyÄ•
nanu ca puthujjanopi yoniso manasikarotÄ«ti. ko vÄ• evamÄ• ha ``na manasi karotÄ«â€™â
puthujjanabhÄ• vokÄ• raá¹‡aá¹ƒ, saddhammasavanakalyÄ• á¹‡amittÄ• dÄ«ni tattha kÄ• raa
macchamaá¹ƒsÄ• dÄ«ni attanopakatiyÄ• sugandhÄ• ni, abhisaá¹…khÄ• rapaccayÄ• pana

__kiá¹ƒ nu kho ahosi_nti jÄ• tiliá¹…gupapattiyo nissÄ• ya ``khattiyo nu kho ahosiá¹ƒ,
brÄ• hmaá¹‡avessasuddagahaá¹-á¹-hapabbajitadevamanussÄ• naá¹ƒaÃ±Ã±ataroâ€™â€™

__kathaá¹ƒ nu kho_ti saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya ``dÄ«gho nu kho ahosiá¹ƒ,
rassaodÄ• takaá¹‡happamÄ• á¹‡ikaappamÄ• á¹‡ikÄ• dÄ«naá¹ƒaÃ±Ã±ataroâ€™â€™ ti kaá
``issaranimmÄ• nÄ• diá¹ƒ nissÄ• ya `kena nu kho kÄ• raá¹‡enaahosiâ€™ nti hetuto kaá¹…k

__kiá¹ƒ hutvÄ• kiá¹ƒ ahosi_nti jÄ• tiÄ• dÄ«ni nissÄ• ya ``khattiyo hutvÄ• nu kho brÄ• hmaa
devo hutvÄ• manussoâ€™â€™ ti attano paramparaá¹ƒ kaá¹…khati. sabbattheva panaaddh
kÄ• lÄ• dhivacanametaá¹ƒ, taÃ±ca bhummatthe upayogavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__bhavissÄ• mi nu kho, na nu kho_ti sassatÄ• kÄ• raÃ±ca ucchedÄ• kÄ• raÃ±ca nissÄ• ya
attanovijjamÄ• nataÃ±ca avijjamÄ• nataÃ±ca kaá¹…khati. sesamettha vuttanayameva.

__ahaá¹ƒ_ \Be III 140/ __nu khosmÄ«_ti attano atthibhÄ• vaá¹ƒ kaá¹…khati. yuttaá¹ƒ panet
ayuttanti kÄ• ettha cintÄ• . apicettha idaá¹ƒ vatthumpi udÄ• haranti, cÅ«á¸·amÄ• tÄ• yakira
mahÄ• mÄ• tÄ• ya putto amuá¹‡á¸• o. taá¹ƒ suttaá¹ƒ muá¹‡á¸• esuá¹ƒ. so uá¹-á¹-hÄ• ya ``a
puttoâ€™â€™ ti cintesi. evaá¹ƒ ``ahaá¹ƒ nu khosmÄ«â€™â€™ ti kaá¹…khÄ• hoti.

__no nu khosmÄ«_ti attano natthibhÄ• vaá¹ƒ kaá¹…khati. tatrÄ• pi idaá¹ƒ vatthu --- eko kira
udake ciraá¹-á¹-hÄ• nena sÄ«tibhÅ«taá¹ƒ attano Å«ruá¹ƒ ``macchoâ€™â€™ ti cintetvÄ• pa
khettaá¹ƒ rakkhanto bhÄ«to saá¹…kuá¹-ito sayi. so paá¹-ibujjhitvÄ• attanojaá¹‡á¹‡ukÄ• ni `
cintetvÄ• pahari, evaá¹ƒ ``no nu khosmÄ«â€™â€™ ti kaá¹…khati.

__kiá¹ƒ nu khosmÄ«_ti khattiyova samÄ• no attano khattiyabhÄ• vaá¹ƒ kaá¹…khati kaá¹‡á¹
sÅ«taputtasaÃ±Ã±Ä«. esa nayo sesesu. devo pana samÄ• no devabhÄ• vaá¹ƒ ajÄ• nanto n
``ahaá¹ƒrÅ«pÄ« nu kho arÅ«pÄ« nu khoâ€™â€™ tiÄ• dinÄ• nayena kaá¹…khati. khattiyÄ•
jÄ• nantÄ«tice? appaccakkhÄ• tesaá¹ƒ tattha tattha kule uppatti. gahaá¹-á¹-hÄ• pi ca pÄ• ta
pabbajitasaÃ±Ã±ino. pabbajitÄ• pi ``kuppaá¹ƒ nu kho me kammaâ€™â€™ ntiÄ• dinÄ• nayo
manussÄ• pica ekacce rÄ• jÄ• no viya attani devasaÃ±Ã±ino honti.

__kathaá¹ƒ nu khosmÄ«_ti vuttanayameva. kevalaÃ±hettha abbhantare jÄ«vo nÄ• ma atthÄ
saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya ``dÄ«gho nu khosmi,
rassacaturassachaá¸·aá¹ƒsaaá¹-á¹-haá¹ƒsasoá¸·asaá¹ƒsÄ• dÄ«naá¹ƒaÃ±Ã±atarappakÄ• ro
``kathaá¹ƒ nu khosmÄ«â€™â€™ ti kaá¹…khatÄ«ti veditabbo. sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒpar
nÄ• ma natthi.

__kuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«_ti attabhÄ• vassa Ä• gatigatiá¹-á¹-hÄ• na

__vapayantÄ«_ti viapayanti, ikÄ• ralopenÄ• yaá¹ƒ niddeso. byapayantÄ«ti vuttaá¹ƒ hoti. ten
apagacchantÄ«â€™â€™ _ti. apagamanaÃ±ca anuppattinirodhavasenÄ• ti Ä• ha __ ``nirujjh

<3> kadÄ• \Be III 141/ panassa bodhipakkhiyadhammÄ• catusaccadhammÄ• vÄ• pÄ• tu
uppajjantipakÄ• santÄ«ti? vipassanÄ• maggaÃ±Ä• á¹‡esu pavattamÄ• nesu. tattha __vipas
vipassanÄ• Ã±Ä• á¹‡asampayuttÄ• satiÄ• dayo vipassanÄ• Ã±Ä• á¹‡aÃ±ca yathÄ• rahaá¹ƒ
tadaá¹…gappahÄ• navasena subhasaÃ±Ã±Ä• dikepajahantÄ• kÄ• yÄ• nupassanÄ• divase
__maggakkhaá¹‡e_ pana te nibbÄ• namÄ• lambitvÄ• samucchedavasena paá¹-ipakkhe paj
asammohapaá¹-ivedhasÄ• dhanavasenasakideva uppajjanti. evaá¹ƒ tÄ• vettha bodhipakkhi
uppajjanaá¹-á¹-hena pÄ• tubhÄ• vo veditabbo. ariyasaccadhammÄ• naá¹ƒ pana lokiyÄ• naá
vipassanÄ• ya Ä• rammaá¹‡akaraá¹‡avasena lokuttarÄ• naá¹ƒtadadhimuttatÄ• vasena __m
Ä• rammaá¹‡Ä• bhisamayavasena sabbesampi kiccÄ• bhisamayavasenapÄ• kaá¹-abhÄ• va
veditabbo.

iti bhagavÄ• satipi sabbÄ• kÄ• rena sabbadhammÄ• naá¹ƒ attano Ã±Ä• á¹‡assa pÄ• kaá¹-
paá¹-iccasamuppÄ• damukhenavipassanÄ• bhinivesassa katattÄ• nipuá¹‡agambhÄ«rasud
taá¹ƒ paccavekkhitvÄ• uppannabalavasomanasso paá¹-ipakkhasamucchedavibhÄ• vanena
tadabhisamayÄ• nubhÄ• vadÄ«pakamevetthaudÄ• naá¹ƒ udÄ• nesi.

__ ``kÄ• mÄ• _ \Ne III 131/ __te paá¹-hamÄ• senÄ• â€™â€™ tiÄ• dinÄ• nayena vuttappak

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

``paÃ±camÄ« thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, makkho thambho ca aá¹-á¹-hamÄ• ||

``lÄ• bho siloko sakkÄ• ro, micchÄ• laddho ca yo yaso.

yo cattÄ• naá¹ƒ samukkaá¹ƒse, pare ca avajÄ• nati ||

``esÄ• \Be III 142/ namuci te senÄ• , kaá¹‡hassÄ• bhippahÄ• rinÄ«.

na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labhate sukhaâ€™â€™ nti || (Sn 438-441; Nidd I 28) ---

iminÄ• nayena vuttappakÄ• raá¹ƒ mÄ• rasenaá¹ƒ.

tattha (Sn-a II 439-41; Nidd I-a 28) yasmÄ• Ä• ditova agÄ• riyabhÅ«te sattevatthukÄ• mesu
te abhibhuyya anagÄ• riyabhÄ• vaá¹ƒ upagatÄ• naá¹ƒ pantesuvÄ• senÄ• sanesu aÃ±Ã±at
dhammesu __arati_ uppajjati. vuttampicetaá¹ƒ ``pabbajitena kho, Ä• vuso, abhirati dukkarÄ•
331). tato te parapaá¹-ibaddhajÄ«vikattÄ• __khuppipÄ• sÄ• _ bÄ• dhati, tÄ• ya bÄ• dhitÄ•
__taá¹‡hÄ• _cittaá¹ƒ kilamayati, atha nesaá¹ƒ kilantacittÄ• naá¹ƒ __thinamiddhaá¹ƒ_ okkam
visesamanadhigacchantÄ• naá¹ƒdurabhisambhavesu araÃ±Ã±avanapatthesu senÄ• sanesu
__bhÄ«ru_ jÄ• yati, tesaá¹ƒ ussaá¹…kitaparisaá¹…kitÄ• naá¹ƒ dÄ«gharattaá¹ƒ vivekarasam
viharataá¹ƒ ``na siyÄ• nu kho esa maggoâ€™â€™ ti paá¹-ipattiyaá¹ƒ __vicikicchÄ• _ uppajj
viharataá¹ƒappamattakena visesÄ• dhigamena __mÄ• namakkhathambhÄ• _ jÄ• yanti, tepi
tatoadhikataraá¹ƒ visesÄ• dhigamaá¹ƒ nissÄ• ya __lÄ• bhasakkÄ• rasilokÄ• _ uppajjanti,
lÄ• bhÄ• dimucchitÄ• dhammapatirÅ«pakÄ• ni pakÄ• sentÄ• __micchÄ• yasaá¹ƒ_ adhigan
__attÄ• naá¹ƒukkaá¹ƒsenti paraá¹ƒ vambhenti, _ tasmÄ• kÄ• mÄ• dÄ«naá¹ƒ paá¹-hamasen

evametaá¹ƒ \Ne III 132/ dasavidhaá¹ƒ senaá¹ƒ uddisitvÄ• yasmÄ• sÄ• kaá¹‡hadhammasa
namucinoupakÄ• rÄ• ya saá¹ƒvattati, tasmÄ• naá¹ƒ ``tava senÄ• â€™â€™ ti niddisantena
kaá¹‡hassÄ• bhippahÄ• rinÄ«â€™â€™ ti vuttaá¹ƒ. tattha __abhippahÄ• rinÄ«_ti samaá¹‡ab
ghÄ• tanÄ«nippothanÄ«, antarÄ• yakarÄ«ti attho. __na naá¹ƒ asÅ«ro jinÄ• ti, jetvÄ• ca labh
tava senaá¹ƒ asÅ«ro kÄ• ye ca jÄ«vite ca sÄ• pekkho puriso na jinÄ• ti, sÅ«ropana jinÄ• ti,
maggasukhaá¹ƒ phalasukhaÃ±ca adhigacchatÄ«ti attho. __sopi brÄ• hmaá¹‡o_tisopi khÄ«â

idÄ• ni \Be III 143/ ``tena kho pana samayena bhagavÄ• sattÄ• haá¹ƒ ekapallaá¹…kena nis

hotivimuttisukhapaá¹-isaá¹ƒvedÄ«. atha kho bhagavÄ• tassa sattÄ• hassa accayena tamhÄ
vuá¹-á¹-hahitvÄ• rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ anulomaá¹ƒ
rattiyÄ• majjhimaá¹ƒyÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ paá¹-ilomaá¹ƒ sÄ• dhukaá¹ƒ ma
pacchimaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒanulomapaá¹-ilomaá¹ƒ sÄ• dhukaá¹ƒ ma
vuttÄ• ya udÄ• napÄ• á¸·iyÄ• (Ud 1) imissÄ• ca khandhakapÄ• á¸·iyÄ• avirodhaá¹ƒ dasse
_tiÄ• di Ä• raddhaá¹ƒ. ettha__tassa vasenÄ• _ti tassa paccayÄ• kÄ• rapajÄ• nanassa pacc
vasena. __ekekamevakoá¹-á¹-hÄ• sa_nti anulomapaá¹-ilomesu ekekameva koá¹-á¹-hÄ• saá
evaá¹ƒ manasÄ• kÄ• sÄ«_tirattiyÄ• tÄ«supi yÄ• mesu anulomapaá¹-ilomaá¹ƒyeva manasÄ
á¹-hapetvÄ• ratanagharasattÄ• haá¹ƒ sesesu chasu sattÄ• hesu antarantarÄ• dhammaá¹ƒ
yebhuyyenavimuttisukhapaá¹-isaá¹ƒvedÄ« vihÄ• si, ratanagharasattÄ• he pana abhidhamm
tasmÄ• antarantarÄ• dhammapaccavekkhaá¹‡avasena uppÄ• ditamanasikÄ• resu pÄ• á¹-
uppÄ• ditaá¹ƒmanasikÄ• raá¹ƒ sandhÄ• ya imissaá¹ƒ khandhakapÄ• á¸·iyaá¹ƒ evaá¹ƒ vutta

bodhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ajapÄ• lakathÄ• vaá¹‡á¹‡anÄ•

<4> __tassa sattÄ• hassa accayenÄ• _ti pallaá¹…kasattÄ• hassa apagamanena. __tamhÄ•
vuá¹-á¹-hahitvÄ• _titato arahattaphalasamÄ• pattisamÄ• dhito yathÄ• kÄ• lapariccheda á¹ƒ
__aÃ±Ã±epi buddhattakarÄ• _tivisÄ• khapuá¹‡á¹‡amito paá¹-á¹-hÄ• ya rattindivaá¹ƒ evaá¹ƒ
niccasamÄ• hitabhÄ• vahetubhÅ«tÄ• naá¹ƒ buddhaguá¹‡Ä• naá¹ƒupari aÃ±Ã±epi buddhatt
buddhoâ€™â€™ ti buddhabhÄ• vassa paresaá¹ƒ vibhÄ• vanÄ• dhammÄ• kiá¹ƒ nu kho sar
devatÄ• na_nti yÄ• adhigatamaggÄ• sacchikatanirodhÄ• ekapadesena \Ne III 133/ buddha
á¹-hapetvÄ• tadaÃ±Ã±Ä• saá¹ƒ devatÄ• naá¹ƒ. __animisehÄ«_tidhammapÄ«tivipphÄ• rava
pasÄ• davibhÄ• vaniccaladalatÄ• ya nimesarahitehi. __ratanacaá¹…kame_tidevatÄ• hi mÄ•
``ratanabhÅ«tÄ• naá¹ƒ sattannaá¹ƒ pakaraá¹‡Ä• naá¹ƒ tattha ca anuttarassadhammaratana
á¹-hÄ• naá¹ƒ ratanagharacetiyaá¹ƒ nÄ• ma jÄ• taâ€™â€™ ntipi vadanti. teneva__aá¹-á¹-ha
nidÄ• nakathÄ•) ``ratanagharaá¹ƒ nÄ• ma na ratanamayaá¹ƒ gehaá¹ƒ, sattannaá¹ƒpana pa
sammasitaá¹-á¹-hÄ• naá¹ƒ ratanagharanti veditabbaâ€™â€™ nti vuttaá¹ƒ.

kasmÄ• panÄ• yaá¹ƒ ajapÄ• lanigrodho nÄ• ma jÄ• toti Ä• ha __ ``tassa kirÄ• â€™â€™ _t
vede sajjhÄ• yituá¹ƒ asamatthÄ• mahallakabrÄ• hmaá¹‡Ä• pÄ• kÄ• raparikkhepayuttÄ• ni
vasiá¹ƒsu, tasmÄ• ssa `ajapÄ• lanigrodhoâ€™ ti nÄ• maá¹ƒ jÄ• taâ€™â€™ ntivadanti. tatrÄ
japantÄ«ti ajapÄ• , mantÄ• naá¹ƒ anajjhÄ• yakÄ• ti attho. ajapÄ• lanti Ä• diyanti nivÄ• saá¹
apare pana vadanti ``yasmÄ• majjhanhikesamaye anto paviá¹-á¹-he aje attano chÄ• yÄ• ya
`ajapÄ• loâ€™ tissa nÄ• maá¹ƒruá¸·haâ€™â€™ nti. sabbathÄ• pi nÄ• mametaá¹ƒ tassa ruk

__vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento_ti dhammaá¹ƒ vicinantoyeva antarantarÄ•

vimuttisukhaÃ±capaá¹-isaá¹ƒvedento. ``dhammaá¹ƒ vicinanto vimuttisukhaÃ±ca paá¹-isaá¹ƒ
vÄ• ettha pÄ• á¹-ho gahetabbo. udÄ• naá¹-á¹-hakathÄ• yampi (Ud-a 4) hi ayameva pÄ• á¹-h
evaá¹ƒ abhidhamme nayamaggaá¹ƒ sammasi paá¹-hamaá¹ƒ dhammasaá¹…gaá¹‡Ä«pakara
vibhaá¹…gappakaraá¹‡aá¹ƒ, dhÄ• tukathÄ• pakaraá¹‡aá¹ƒ, puggalapaÃ±Ã±attippakaraá¹‡a
yamakaá¹ƒ nÄ• ma, tatomahÄ• pakaraá¹‡aá¹ƒ paá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti. tatthassa saá
citte otiá¹‡á¹‡e pÄ«ti uppajji, pÄ«tiyÄ• uppannÄ• ya lohitaá¹ƒ pasÄ«di, lohite pasanne chav
pasannÄ• ya puratthimakÄ• yatokÅ«á¹-Ä• gÄ• rÄ• dippamÄ• á¹‡Ä• rasmiyo uá¹-á¹-hahitvÄ
chaddantanÄ• gakulaá¹ƒ viya pÄ• cÄ«nadisÄ• yaanantÄ• ni cakkavÄ• á¸·Ä• ni pakkhandÄ•
uá¹-á¹-hahitvÄ• pacchimadisÄ• ya, dakkhiá¹‡aá¹ƒsakÅ«á¹-atouá¹-á¹-hahitvÄ• dakkhiá¹‡ad
vÄ• maá¹ƒsakÅ«á¹-ato uá¹-á¹-hahitvÄ• uttaradisÄ• ya anantÄ• ni cakkavÄ• á¸·Ä• nipakkha
145/ pavÄ• á¸·aá¹…kuravaá¹‡á¹‡Ä• rasmiyo nikkhamitvÄ• mahÄ• pathaviá¹ƒvinibbijjha ud
vÄ• takkhandhaá¹ƒ padÄ• letvÄ• ajaá¹-Ä• kÄ• saá¹ƒ pakkhandÄ• . sÄ«sato saá¹ƒparivattiy
nÄ«lavaá¹‡á¹‡arasmivaá¹-á¹-i uá¹-á¹-hahitvÄ• cha devalokevinivijjhitvÄ• nava brahmaloke
ajaá¹-Ä• kÄ• saá¹ƒ pakkhandÄ• . tasmiá¹ƒ divase aparimÄ• á¹‡esucakkavÄ• á¸·esu aparim
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• va ahesuá¹ƒ. taá¹ƒ divasaÃ±ca pana bhagavatosarÄ«rÄ• nikkhant
yÄ• vajjadivasÄ• pi kira tÄ• rasmiyo anantalokadhÄ• tuyo gacchantiyeva. na kevalaÃ±ca im
dhammaá¹ƒ vicinantassa sarÄ«rato rasmiyo nikkhamiá¹ƒsu, atha kho ratanagharasattÄ• he
sammasantassa evameva sarÄ«rato rasmiyo nikkhantÄ• evÄ• tiveditabbaá¹ƒ.

vuttaÃ±hetaá¹ƒ __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a nidÄ• nakathÄ•) ---

``imesu ca ekavÄ«satiyÄ• divasesu ekadivasepi satthu sarÄ«rato rasmiyo na nikkhantÄ• , c
pacchimuttarÄ• ya disÄ• ya ratanaghare nisÄ«di. tattha dhammasaá¹…gaá¹‡iá¹ƒ sammasa
nikkhantÄ• . vibhaá¹…gappakaraá¹‡aá¹ƒ, dhÄ• tukathaá¹ƒ, puggalapaÃ±Ã±attiá¹ƒ, kathÄ• v
yamakappakaraá¹‡aá¹ƒ sammasantassapi rasmiyo na nikkhantÄ• . yadÄ• pana mahÄ• pak
Ä• rammaá¹‡apaccayo ... pe ... avigatapaccayoâ€™ ti sammasanaá¹ƒ Ä• rabhi,
athassacatuvÄ«satisamantapaá¹-á¹-hÄ• naá¹ƒ sammasantassa ekantato sabbaÃ±Ã±utaÃ±Ã
okÄ• saá¹ƒlabhi. yathÄ• hi timirapiá¹…galamahÄ• maccho caturÄ• sÄ«tiyojanasahassagan
mahÄ• samuddeyevaokÄ• saá¹ƒ labhati, evameva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ ekantato
labhi.

``satthu evaá¹ƒ laddhokÄ• sena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena yathÄ• sukhaá¹ƒ saá¹‡hasu
sammasantassasarÄ«rato nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassaravasena chabba
kesamassÅ«hiceva akkhÄ«naÃ±ca nÄ«laá¹-á¹-hÄ• nehi __nÄ«larasmiyo_ nikkhamiá¹ƒsu, y
aÃ±janacuá¹‡á¹‡asamokiá¹‡á¹‡aá¹ƒviya umÄ• pupphanÄ«luppaladalasaÃ±channaá¹ƒ viya
vÄ«tipatantamaá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ viya sampasÄ• ritamecakapaá¹-aá¹ƒ \Be III 146/ viya
akkhÄ«naÃ±ca pÄ«taá¹-á¹-hÄ• nehi __pÄ«tarasmiyo_nikkhamiá¹ƒsu, yÄ• saá¹ƒ vasena dis
suvaá¹‡á¹‡arasanisiÃ±camÄ• nÄ• viya suvaá¹‡á¹‡apaá¹-apasÄ• ritÄ•

viyakuá¹…kumacuá¹‡á¹‡akaá¹‡ikÄ• rapupphasamparikiá¹‡á¹‡Ä• viya ca virociá¹ƒsu. maá¹
rattaá¹-á¹-hÄ• nehi __lohitarasmiyo_ nikkhamiá¹ƒsu, yÄ• saá¹ƒ vasena disÄ• bhÄ• gÄ•
cÄ«napiá¹-á¹-hacuá¹‡á¹‡araÃ±jitÄ• viya supakkalÄ• khÄ• rasanisiÃ±camÄ• nÄ• viya rattak
jayasumanapÄ• ribaddhakabandhujÄ«vakakusumasamparikiá¹‡á¹‡Ä• viya ca virociá¹ƒsu. a
akkhÄ«naÃ±ca setaá¹-á¹-hÄ• nehi __odÄ• tarasmiyo_nikkhamiá¹ƒsu, yÄ• saá¹ƒ vasena dis
Ä• siÃ±camÄ• nakhÄ«radhÄ• rÄ• samparikiá¹‡á¹‡Ä• viyapasÄ• ritarajatapaá¹-avitÄ• nÄ• v
vÄ«tipatantarajatatÄ• lavaá¹‡á¹-Ä• \Ne III 135/ viya
kundakumudasindhuvÄ• rasumanamallikÄ• dikusumasaÃ±channÄ• viya ca virociá¹ƒsu. __n
tamhÄ• tamhÄ• sarÄ«rappadesÄ• nikkhamiá¹ƒsu. iti tÄ• chabbaá¹‡á¹‡arasmiyo nikkham
gaá¹‡hiá¹ƒsu.

``catunahutÄ• dhikadviyojanasatasahassabahalÄ• mahÄ• pathavÄ« niddhantasuvaá¹‡á¹‡a
pathaviá¹ƒ bhinditvÄ• heá¹-á¹-hÄ• udakaá¹ƒ gaá¹‡hiá¹ƒsu. pathavÄ«sandhÄ• rakaá¹ƒ
aá¹-á¹-hanahutÄ• dhikacatuyojanasatasahassabahalaá¹ƒudakaá¹ƒ suvaá¹‡á¹‡akalasehi
Ä• siÃ±camÄ• navilÄ«nasuvaá¹‡á¹‡aá¹ƒ viya ahosi. udakaá¹ƒ vinivijjhitvÄ• vÄ• taá¹ƒ aggah
channavutÄ• dhikanavayojanasatasahassabahalo vÄ• to samussitasuvaá¹‡á¹‡akkhandhovi
vinivijjhitvÄ• heá¹-á¹-hÄ• ajaá¹-Ä• kÄ• saá¹ƒ pakkhandiá¹ƒsu. uparibhÄ• genauggantvÄ• p
gaá¹‡hiá¹ƒsu. te vinivijjhitvÄ• tÄ• vatiá¹ƒse, tato yÄ• me, tato tusite, tato nimmÄ• naratÄ«, t
paranimmitavasavattÄ«, tato nava brahmaloke, tatovehapphale, tato paÃ±ca suddhÄ• vÄ• s
Ä• ruppe gaá¹‡hiá¹ƒsu. cattÄ• roca Ä• ruppe vinivijjhitvÄ• ajaá¹-Ä• kÄ• saá¹ƒ pakkhandiá¹ƒ

``tiriyabhÄ• gehi \Be III 147/ anantÄ• lokadhÄ• tuyo pakkhandiá¹ƒsu, ettake á¹-hÄ• necand
natthi, sÅ«riye sÅ«riyappabhÄ• natthi, tÄ• rakarÅ«pesu tÄ• rakarÅ«pappabhÄ• natthi, deva
uyyÄ• navimÄ• nakapparukkhesu sarÄ«re Ä• bharaá¹‡esÅ«ti sabbattha pabhÄ• natthi.
tisahassimahÄ• sahassilokadhÄ• tuyÄ• Ä• lokapharaá¹‡asamattho mahÄ• brahmÄ• pi sÅ«
ahosi, candasÅ«riyatÄ• rakarÅ«padevatuyyÄ• navimÄ• nakapparukkhÄ• naá¹ƒ paricchedan
ettakaá¹ƒ á¹-hÄ• naá¹ƒ buddharasmÄ«hiyeva ajjhotthaá¹-aá¹ƒ ahosi. ayaÃ±ca neva buddhÄ
adhiá¹-á¹-hÄ• niddhi, na bhÄ• vanÄ• mayiddhi. saá¹‡hasukhumadhammaá¹ƒ pana sammas
pasÄ«di, vatthurÅ«paá¹ƒpasÄ«di, chavivaá¹‡á¹‡o pasÄ«di. cittasamuá¹-á¹-hÄ• nÄ• vaá¹‡á
asÄ«tihatthamatte padeseniccalÄ• aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

__evaá¹ƒ nisinne_ti tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ• nisinne. __eko brÄ• hmaá¹‡
nÄ• magottavasenaanabhiÃ±Ã±Ä• to apÄ• kaá¹-o eko brÄ• hmaá¹‡o. __ ``huá¹ƒ huâ€™â€™
sabbaá¹ƒacokkhajÄ• tikaá¹ƒ passitvÄ• jigucchanto ``huá¹ƒ huâ€™â€™ nti karonto vicarati.
4) etaá¹ƒ idÄ• ni vattabbaá¹ƒ ``kittÄ• vatÄ• nu khoâ€™â€™ tiÄ• divacanaá¹ƒ avoca. tattha_
kittakena pamÄ• á¹‡ena. __nu_-ti saá¹ƒsayatthe nipÄ• to, __kho_-ti padapÅ«raá¹‡e. __bho
brÄ• hmaá¹‡Ä• naá¹ƒ jÄ• tisamudÄ• gataá¹ƒ Ä• lapanaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``bhovÄ• di n
sakiÃ±canoâ€™â€™ ti (Dhp 396; Sn 625). __gotamÄ• _ti bhagavantaá¹ƒgottena Ä• lapati.

brÄ• hmaá¹‡o sampati samÄ• gato bhagavato gottaá¹ƒ jÄ• nÄ• tÄ«ti? nÄ• yaá¹ƒ sampati sa
padhÄ• nakaraá¹‡akÄ• le upaá¹-á¹-hahantehi paÃ±cavaggiyehi saddhiá¹ƒcaramÄ• no apara
chaá¸• á¸• etvÄ• uruvelÄ• yaá¹ƒ senanigame eko adutiyo hutvÄ• piá¹‡á¸• Ä• ya caramÄ• n
diá¹-á¹-hapubbo ceva sallapitapubbo ca, tena so pubbepaÃ±cavaggiyehi gayhamÄ• naá¹ƒ b
anussaranto ``bho gotamÄ• â€™â€™ ti bhagavantaá¹ƒ gottenaÄ• lapati. yato paá¹-á¹-hÄ• y
mahÄ• bhinikkhamanaá¹ƒ nikkhanto anomÄ• nadÄ«tÄ«re pabbaji, tato pabhuti ``samaá¹‡o
cando viya sÅ«riyo viya pÄ• kaá¹-opaÃ±Ã±Ä• to hoti, na ca tassa gottajÄ• nane kÄ• raá¹‡aa
__brÄ• hmaá¹‡akaraá¹‡Ä• _ti brÄ• hmaá¹‡aá¹ƒkarontÄ«ti brÄ• hmaá¹‡akaraá¹‡Ä• , brÄ• h
ca ``kittÄ• vatÄ• â€™â€™ ti etenayehi dhammehi brÄ• hmaá¹‡o hoti, tesaá¹ƒ dhammÄ• na
__ ``katameâ€™â€™ _tipana iminÄ• tesaá¹ƒ sarÅ«paá¹ƒ pucchati.

__udÄ• naá¹ƒ udÄ• nesÄ«_ti ``yo brÄ• hmaá¹‡oâ€™â€™ tiÄ• dikaá¹ƒ udÄ• naá¹ƒ udÄ• nes
brÄ• hmaá¹‡assadhammaá¹ƒ desesi. kasmÄ• ? dhammadesanÄ• ya abhÄ• janabhÄ• vato.
imaá¹ƒgÄ• thaá¹ƒ sutvÄ• na saccÄ• bhisamayo ahosi. yathÄ• ca imassa, evaá¹ƒ upakassa
buddhaguá¹‡appakÄ• sanaá¹ƒsutvÄ• . dhammacakkappavattanato hi pubbabhÄ• ge bhaga
suá¹‡antÄ• nampi tapussabhallikÄ• naá¹ƒsaraá¹‡adÄ• naá¹ƒ viya vÄ• sanÄ• bhÄ• giyamev
asekkhabhÄ• giyaá¹ƒ vÄ• nibbedhabhÄ• giyaá¹ƒ vÄ• . esÄ• hi dhammatÄ• ti. __vedehi vÄ
nÄ• ma sabbasaá¹…khÄ• rapariyosÄ• naá¹ƒnibbÄ• naá¹ƒ. __ime ussadÄ• natthÄ«_ti sabb

ajapÄ• lakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mucalindakathÄ• vaá¹‡á¹‡anÄ•

<5> __mucalindamÅ«le_ti (Ud-a 11) ettha __mucalindo_ vuccati nÄ«parukkho, yo ``niculoâ€
tassa samÄ«peti attho. keci pana ``mucaloti tassarukkhassa nÄ• maá¹ƒ, vanajeá¹-á¹-hakatÄ
vuttaâ€™â€™ nti vadanti. __udapÄ• dÄ«_ti sakalacakkavÄ• á¸·agabbhaá¹ƒpÅ«rento mahÄ
megho dvÄ«suyeva kÄ• lesu vassati cakkavattimhivÄ• uppanne buddhe vÄ• , idha buddhu
__pokkharaá¹‡iyÄ• nibbatto_ti pokkharaá¹‡iyÄ• heá¹-á¹-hÄ• \Ne III 137/ nÄ• gabhavanaá¹
__sakabhavanÄ• _ti attano nÄ• gabhavanato. __evaá¹ƒbhogehi parikkhipitvÄ• _ti satta vÄ•
bhagavato kÄ• yaá¹ƒ parivÄ• retvÄ• . __uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ_ \Be III 14
muddhappadesassa upariattano mahantaá¹ƒ phaá¹‡aá¹ƒ pasÄ• retvÄ• . ``phaá¹‡aá¹ƒ karitv
soyevattho.

tassa kira nÄ• garÄ• jassa etadahosi ``bhagavÄ• ca mayhaá¹ƒ bhavanasamÄ«pe rukkham
ayaÃ±casattÄ• havaddalikÄ• vattati, vÄ• sÄ• gÄ• ramassa laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
pÄ• sÄ• daá¹ƒnimminituá¹ƒ sakkontopi ``evaá¹ƒ kate kÄ• yasÄ• ro gahito na bhavissati, das
kÄ• yaveyyÄ• vaccaá¹ƒkarissÄ• mÄ«â€™â€™ ti mahantaá¹ƒ attabhÄ• vaá¹ƒ katvÄ• satthÄ
parikkhipitvÄ• upari phaá¹‡aá¹ƒ dhÄ• resi. ``tassa parikkhepabbhantaraá¹ƒ lohapÄ• sÄ• de

bhaá¹‡á¸• Ä• gÄ• ragabbhappamÄ• á¹‡aá¹ƒ ahosÄ«â€™â€™ tiidha vuttaá¹ƒ. __majjhimaá
pana ---

``parikkhepassa anto okÄ• so heá¹-á¹-hÄ• lohapÄ• sÄ• dappamÄ• á¹‡o ahosi, `icchiticchite
viharissatÄ«â€™ ti nÄ• garÄ• jassa ajjhÄ• sayo ahosi, tasmÄ• evaá¹ƒ mahantaá¹ƒ okÄ• sa
ratanapallaá¹…ko paÃ±Ã±atto hoti, upari suvaá¹‡á¹‡atÄ• rakavicittaá¹ƒ
samosaritagandhadÄ• makusumacelavitÄ• naá¹ƒahosi, catÅ«su koá¹‡esu gandhatelena dÄ
vivaritvÄ• candanakaraá¹‡á¸• akÄ• á¹-hapitÄ• â€™â€™ ti ---

vuttaá¹ƒ. __icchiticchitena iriyÄ• pathena viharissatÄ«_ti ca nÄ• garÄ• jassa ajjhÄ• sayamat
pana yathÄ• nisinnova sattÄ• haá¹ƒ vÄ«tinÄ• mesi.

__kiÃ±cÄ• pi ... pe ... cintetuá¹ƒ yutta_nti ettha keci vadanti ``uá¹‡haggahaá¹‡aá¹ƒ
bhogaparikkhepassavipulabhÄ• vakaraá¹‡e kÄ• raá¹‡akittanaá¹ƒ. khuddake hi tasmiá¹ƒ bha
sarÄ«rasambhÅ«tÄ• usmÄ• bÄ• dheyya, vipulabhÄ• vakaraá¹‡ena pana tÄ• disaá¹ƒ mÄ•
saupasaggapadassaattho upasaggena vinÄ• pi viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``viddhanti ubbid
ubbiddhatÄ• upakkilesavigamena dÅ«rabhÄ• vena upaá¹-á¹-hÄ• nanti Ä• ha __ ``meghavig
indanÄ«lamaá¹‡i viya dibbati jotatÄ«ti __devo, _ Ä• kÄ• so. __viditvÄ• _ti ``idÄ• nivigatavalÅ
natthi bhagavato sÄ«tÄ• diupaddavoâ€™â€™ ti Ã±atvÄ• . __viniveá¹-hetvÄ• _tiapanetvÄ• .
__rÅ«pa_nti attano nÄ• garÅ«paá¹ƒ. __paá¹-isaá¹ƒharitvÄ• _tiantaradhÄ• petvÄ• . __mÄ• â
kumÄ• rakarÅ«paá¹ƒ.

__etamatthaá¹ƒ_ \Ne III 138/ __viditvÄ• _ti ``vivekasukhapaá¹-isaá¹ƒvedino yattha katthaci s
hotÄ«â€™â€™ tietaá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rena jÄ• nitvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ
vivekasukhÄ• nubhÄ• vadÄ«pakaá¹ƒudÄ• naá¹ƒ udÄ• nesi. __sutadhammassÄ• _ti vissuta
``pakÄ• sitadhammassÄ• â€™â€™ _ti. __akuppanabhÄ• vo_ti akuppanasabhÄ• vo.

mucalindakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• jÄ• yatanakathÄ• vaá¹‡á¹‡anÄ•

<6> __osadhaharÄ«takaá¹ƒ upanesÄ«_ti na kevalaá¹ƒ osadhaharÄ«takameva, dantakaá¹-á
__paccagghe_ti ettha purimaá¹ƒ atthavikappaá¹ƒ keci na icchanti, teneva __Ä• cariyadham
``paccaggheti abhinave. paccekaá¹ƒ mahagghatÄ• ya paccaggheti keci, taá¹ƒ na sundaraá
bhagavanto mahagghaá¹ƒ paá¹-iggaá¹‡hanti paribhuÃ±janti vÄ• â€™â€™ ti.

rÄ• jÄ• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<7> __Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o_ti Ä• carito ceva Ä• carantehi ca sammadeva Ä• carito
parivitakko sabbabuddhÄ• naá¹ƒ paá¹-hamÄ• bhisambodhiyaá¹ƒ uppajjatevÄ• ti ayamettha
gambhÄ«ropi dhammo paá¹-ipakkhavidhamanena supÄ• kaá¹-o bhaveyya, paá¹-ipakkhavid
sammÄ• paá¹-ipattipaá¹-ibaddhaá¹ƒ, sÄ• saddhammasavanÄ• dhÄ«nÄ• , taá¹ƒ satthari dha
sovisesato loke sambhÄ• vanÄ«yassa garukÄ• tabbassa abhipatthanÄ• hetukoti parampar
sattÄ• naá¹ƒdhammasampaá¹-ipattiyÄ• brahmuno yÄ• canÄ• nimittanti taá¹ƒ dassento __
yÄ• citedesetukÄ• matÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

__adhigato_ti \Be III 151/ paá¹-ividdho, sayambhÅ«Ã±Ä• á¹‡ena ``idaá¹ƒ dukkhaâ€™â€™ r
yathÄ• bhÅ«taá¹ƒavabuddhoti attho. __dhammo_ti catusaccadhammo tabbinimuttassa
paá¹-ivijjhitabbadhammassaabhÄ• vato. __gambhÄ«ro_ti mahÄ• samuddo viya makasatuá¹
samupacitaparipakkaÃ±Ä• á¹‡asambhÄ• rehiaÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡ena alabbhaneyyapati
__duddaso_ dukkhena daá¹-á¹-habbo, na sakkÄ• sukhena daá¹-á¹-huá¹ƒ. yo \Ne III 139/ hi
alabbhaneyyapatiá¹-á¹-ho, so ogÄ• hituá¹ƒ asakkuá¹‡eyyatÄ• ya sarÅ«pato cavisesato ca s
sakkÄ• , atha kho kicchena kenaci kadÄ• cideva daá¹-á¹-habbo. duddasattÄ• va __duranub
avabujjhitabbo, na sakkÄ• sukhena avabujjhituá¹ƒ. yaÃ±hi daá¹-á¹-humeva na sakkÄ• , tas
anubujjhane kathÄ• eva natthi avabodhassa dukkarabhÄ• vato. imasmiá¹ƒ á¹-hÄ• ne ``taá¹
bhikkhave, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambhavataraá¹ƒvÄ• â€™â€™ ti
__suttapadaá¹ƒ_ vattabbaá¹ƒ.

__santo_ti anupasantasabhÄ• vÄ• naá¹ƒ kilesÄ• naá¹ƒ saá¹…khÄ• rÄ• naÃ±ca abhÄ• vato
vÅ«pasantasabbapariá¸·Ä• hatÄ• yasanto nibbuto, santÄ• rammaá¹‡atÄ• ya vÄ• santo. ett
santaá¹ƒ Ä• rammaá¹‡antisantÄ• rammaá¹‡aá¹ƒ, maggasaccaá¹ƒ santaá¹ƒ santÄ• rammaá
padhÄ• nabhÄ• vaá¹ƒ nÄ«toti__paá¹‡Ä«to_. atha vÄ• __paá¹‡Ä«to_ti atittikaraá¹‡aá¹-á¹-he
sÄ• durasabhojanaá¹ƒ viya. santapaá¹‡Ä«tabhÄ• veneva cettha asecanakatÄ• ya atappaka
dvayaá¹ƒ lokuttaramevasandhÄ• ya vuttaá¹ƒ. __atakkÄ• vacaro_ti uttamaÃ±Ä• á¹‡avisayatt
ogÄ• hitabbona hoti, Ã±Ä• á¹‡eneva avacaritabbo. tato eva nipuá¹‡aÃ±Ä• á¹‡agocaratÄ• ya
ca__nipuá¹‡o saá¹‡ho. paá¹‡á¸• itavedanÄ«yo_ti bÄ• lÄ• naá¹ƒ avisayattÄ• sammÄ• paá¹-
paá¹-ipannehipaá¹‡á¸• itehi eva veditabbo.

allÄ«yanti abhiramitabbaá¹-á¹-hena seviyantÄ«ti __Ä• layÄ• , _ paÃ±ca kÄ• maguá¹‡Ä• ti Ä
``sattÄ• paÃ±cakÄ• maguá¹‡e allÄ«yanti, tasmÄ• te Ä• layÄ• ti vuccantÄ«â€™â€™ _ti. tat
__paÃ±cakÄ• maguá¹‡eallÄ«yantÄ«_ti paÃ±cakÄ• maguá¹‡e sevantÄ«ti attho. __te_ti paÃ
__ramantÄ«_tiratiá¹ƒ vindanti kÄ«á¸·anti laá¸·anti. Ä• lÄ«yanti abhiramaá¹‡avasena sevantÄ
aá¹-á¹-hasataá¹ƒtaá¹‡hÄ• vicaritÄ• ni, tehi Ä• layehi ramantÄ«ti __Ä• layarÄ• mÄ• _ti evam
daá¹-á¹-habbo. ime hi sattÄ• yathÄ• kÄ• maguá¹‡e, evaá¹ƒ rÄ• gampi assÄ• denti \Be III 1

yatheva hi susajjitapupphaphalabharitarukkhÄ• disampannaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-ho rÄ
tÄ• yasampattiyÄ• ramati, sammudito Ä• moditapamodito hoti, na ukkaá¹‡á¹-hati, sÄ• yam
evamimehi kÄ• mÄ• layataá¹‡hÄ• layehi sattÄ• ramanti, saá¹ƒsÄ• ravaá¹-á¹-e sammoditÄ•
tena nesaá¹ƒ bhagavÄ• duvidhampi Ä• layaá¹ƒ uyyÄ• nabhÅ«miá¹ƒ viya dassento __ ``Ä•
_tiÄ• dimÄ• ha. __ratÄ• _ti niratÄ• . __suá¹-á¹-hu muditÄ• _ti ativiya muditÄ• anukkaá¹‡á¹-

__á¹-hÄ• naá¹ƒ sandhÄ• yÄ• _ti á¹-hÄ• nasaddaá¹ƒ sandhÄ• ya. atthato pana __á¹-hÄ• na_
adhippeto \Ne III 140/. tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _
saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayabhÅ«tÄ• avijjÄ• dayo. imesaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá
avijjÄ• dayova. idappaccayÄ• eva __idappaccayatÄ• _yathÄ• devo eva devatÄ• . idappac
avijjÄ• dÄ«naá¹ƒ attano phalaá¹ƒ paá¹-icca paccayabhÄ• vouppÄ• danasamatthatÄ• __ida
samatthapaccayalakkhaá¹‡o paá¹-iccasamuppÄ• do dassito hoti. paá¹-icca samuppajjati ph
__paá¹-iccasamuppÄ• do_. padadvayenapi dhammÄ• naá¹ƒ paccayaá¹-á¹-hoeva vibhÄ• vit
avijjÄ• dÄ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ idappaccayatÄ• paá¹-iccasamuppÄ• doti. __sabbas
sabbaá¹ƒ atthato nibbÄ• nameva. yasmÄ• hi taá¹ƒ Ä• gamma paá¹-icca ariyamaggassaÄ•
sabbasaá¹…khÄ• ravipphanditÄ• ni sammanti vÅ«pasammanti, tasmÄ• ``sabbasaá¹…khÄ•
sabbasaá¹…khatavisaá¹ƒyutte hi nibbÄ• ne saá¹…khÄ• ravÅ«pasamapariyÄ• yo Ã±Ä• yÄ•
nibbacanaá¹ƒ --- sabbe saá¹…khÄ• rÄ• sammanti etthÄ• ti __sabbasaá¹…khÄ• rasamatho

yasmÄ• ca taá¹ƒ Ä• gamma sabbe upadhayo paá¹-inissaá¹-á¹-hÄ• samucchedavasena pa
aá¹-á¹-hasatappabhedÄ• sabbÄ• pi taá¹‡hÄ• khÄ«yanti, sabbe kilesarÄ• gÄ• virajjanti, jar
sabbaá¹ƒ vaá¹-á¹-adukkhaá¹ƒnirujjhati, tasmÄ• __ ``sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• k
nirodhoâ€™â€™ _tivuccati, yÄ• panesÄ• taá¹‡hÄ• tena tena bhavena bhavantaraá¹ƒ bha
saá¹ƒsibbati, phalena vÄ• saddhiá¹ƒ kammaá¹ƒ vinati saá¹ƒsibbatÄ«ti katvÄ• vÄ• nanti vu
nikkhantaá¹ƒvÄ• natoti __nibbÄ• naá¹ƒ. kilamatho_ti kÄ• yakilamatho. vihesÄ• pi kÄ• yavih
ubhayampetaá¹ƒ buddhÄ• naá¹ƒ natthi bodhimÅ«leyeva samucchinnattÄ• . ettha ca ciranis
153/ piá¹-á¹-hiÄ• gilÄ• yanatÄ• lugalasosÄ• divasena kÄ• yakilamatho ceva kÄ• yavihesÄ•
desanÄ• ya atthaá¹ƒ ajÄ• nantÄ• naÃ±ca appaá¹-ipajjantÄ• naÃ±ca vasena. jÄ• nantÄ• naá
desanÄ• ya kÄ• yaparissamopi satthu aparissamova, tenÄ• ha bhagavÄ• ``na camaá¹ƒ dha
vihesetÄ«â€™â€™ ti. teneva vuttaá¹ƒ __ ``yÄ• ajÄ• nantÄ• naá¹ƒ desanÄ• nÄ• ma, so ma

__apissÅ«_ti sampiá¹‡á¸• anatthe nipÄ• to. so na kevalaá¹ƒ etadahosi, imÄ• pi gÄ• thÄ• pa
__bhagavanta_nti paá¹-isaddayogena sÄ• miatthe upayogavacananti Ä• ha __ ``bhagavato
acchariyÄ• vÄ• __anacchariyÄ• _. vuddhiatthopi hi a-kÄ• ro hoti yathÄ• ``asekkhÄ• dham
cattÄ• ri asaá¹…khyeyyÄ• ni satasahassaÃ±ca sadevakassa lokassadhammasaá¹ƒvibhÄ• g
pÅ«retvÄ• idÄ• ni samadhigatadhammarajjassa tattha appossukkatÄ• pattidÄ«panattÄ• gÄ
anuacchariyatÄ• tassa vuddhippatti ca veditabbÄ• . atthadvÄ• rena hi gÄ• thÄ• naá¹ƒanac

ahesu_nti upaá¹-á¹-hahaá¹ƒsu, upaá¹-á¹-hÄ• naÃ±ca vitakkayitabbatÄ• ti Ä• ha__ ``parivital
pÄ• puá¹‡iá¹ƒsÅ«â€™â€™ _ti.

__kicchenÄ• _ti na dukkhappaá¹-ipadÄ• ya. buddhÄ• naÃ±hi cattÄ• ropi maggÄ• sukhappa
pÄ• ramÄ«pÅ«raá¹‡akÄ• le pana sarÄ• gasadosasamohasseva sato Ä• gatÄ• gatÄ• naá¹ƒ
alaá¹…katappaá¹-iyattaá¹ƒsÄ«saá¹ƒ kantitvÄ• galalohitaá¹ƒ nÄ«haritvÄ• suaÃ±jitÄ• ni akk
kulavaá¹ƒsappadÄ«paá¹ƒputtaá¹ƒ manÄ• pacÄ• riniá¹ƒ bhariyanti evamÄ• dÄ«ni dentassa
khantivÄ• disadisesu attabhÄ• vesuchejjabhejjÄ• dÄ«ni pÄ• puá¹‡antassa Ä• gamanÄ«yap
vuttaá¹ƒ. __ha_-iti vÄ• byattanti etasmiá¹ƒ atthe nipÄ• to. ekaá¹ƒsattheti keci. __ha_ byattaá
__alaá¹ƒ_ nippayojanaá¹ƒ evaá¹ƒ kicchena adhigataá¹ƒ dhammaá¹ƒ desetunti yojanÄ• . __
samÄ• natthaá¹ƒ padaá¹ƒ ``halanti vadÄ• mÄ«â€™â€™ tiÄ• dÄ«su viya. ``pakÄ• sitaâ€™â
attho. evaá¹ƒ kicchena adhigatassa dhammassa alaá¹ƒ desitaá¹ƒ pariyattaá¹ƒdesitaá¹ƒ, ko
vuttaá¹ƒ hoti. __rÄ• gadosaparetehÄ«_ti rÄ• gadosaphuá¹-á¹-hehi, phuá¹-á¹-havisena viya s
ca samphuá¹-á¹-hehi abhibhÅ«tehÄ«ti \Be III 154/attho. atha vÄ• __rÄ• gadosaparetehÄ«_
rÄ• gena ca dosena ca anubandhehÄ«tiattho.

__paá¹-isotagÄ• mi_nti (Sv II 65; Ps I 281; Spk I 1.172) niccagÄ• hÄ• dÄ«naá¹ƒ paá¹-isotaá
dukkhamanattÄ• asubhanti evaá¹ƒ gataá¹ƒ pavattaá¹ƒ catusaccadhammantiattho. __rÄ• ga
bhavarÄ• gena diá¹-á¹-hirÄ• gena ca rattÄ• . __na dakkhantÄ«_tianiccaá¹ƒ dukkhamanattÄ
sabhÄ• vena na passissanti, te apassante kosakkhissati aniccantiÄ• dinÄ• sabhÄ• vena yÄ
jÄ• nÄ• petunti adhippÄ• yo. rÄ• gadosaparetatÄ• pi nesaá¹ƒ sammuá¸·habhÄ• venevÄ• ti
Ä• vuá¹-Ä• â€™â€™ _ti, avijjÄ• rÄ• sinÄ• ajjhotthaá¹-Ä• ti attho.

__appossukkatÄ• ya cittaá¹ƒ namatÄ«_ti kasmÄ• panassa evaá¹ƒ cittaá¹ƒ nami, nanu esa
tiá¹‡á¹‡ohaá¹ƒ tÄ• ressÄ• mi,

kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• rayissaá¹ƒ sadevakaâ€™â€™ nti || (Bv II 55) ---

patthanaá¹ƒ \Ne III 142/ katvÄ• pÄ• ramiyo pÅ«retvÄ• sabbaÃ±Ã±utaá¹ƒ pattoti? saccame
paccavekkhaá¹‡Ä• nubhÄ• venapanassa evaá¹ƒ cittaá¹ƒ nami. tassa hi sabbaÃ±Ã±utaá¹ƒ p
kilesagahanataá¹ƒ dhammassaca gambhÄ«rataá¹ƒ paccavekkhantassa sattÄ• naá¹ƒ kilesa
dhammagambhÄ«ratÄ• ca sabbÄ• kÄ• renapÄ• kaá¹-Ä• jÄ• tÄ• . athassa ``ime sattÄ• ka
takkabharitacÄ• á¹-i viyavasÄ• telapÄ«tapilotikÄ• viya aÃ±janamakkhitahattho viya ca kiles
atisaá¹ƒkiliá¹-á¹-hÄ• rÄ• garattÄ• dosaduá¹-á¹-hÄ• mohamuá¸·hÄ• , te kiá¹ƒ nÄ• ma paá¹-i
cintayato kilesagahanapaccavekkhaá¹‡Ä• nubhÄ• venapievaá¹ƒ cittaá¹ƒ nami.

``ayaá¹ƒ dhammo pathavÄ«sandhÄ• rakaudakakkhandho viya __gambhÄ«ro, _ pabbatena
á¹-hapitosÄ• sapo viya __duddaso, _ satadhÄ• bhinnassa vÄ• lassa koá¹-i viya __aá¹‡u_.
paá¹-ivijjhituá¹ƒ vÄ• yamantena adinnaá¹ƒ dÄ• naá¹ƒ nÄ• ma natthi, arakkhitaá¹ƒ sÄ«laá¹ƒ
aparipÅ«ritÄ• kÄ• ci pÄ• ramÄ« nÄ• ma natthi, tassa me nirussÄ• haá¹ƒ viya mÄ• rabalaá¹
\Be III 155/ na kampittha, paá¹-hamayÄ• me pubbenivÄ• saá¹ƒ anussarantassapi na kampit
dibbacakkhuá¹ƒ visodhentassapi na kampittha, pacchimayÄ• me pana paá¹-iccasamuppÄ•
dasasahassilokadhÄ• tu kampittha. iti mÄ• disenapi tikkhaÃ±Ä• á¹‡ena kicchenevÄ• yaá¹ƒ
lokiyamahÄ• janÄ• kathaá¹ƒ paá¹-ivijjhissantÄ«â€™â€™ ti dhammagambhÄ«ratÄ• yapacc
cittaá¹ƒ namÄ«ti veditabbaá¹ƒ.

apica brahmunÄ• yÄ• cite desetukÄ• matÄ• yapissa evaá¹ƒ cittaá¹ƒ nami. jÄ• nÄ• ti hi bha
citte namamÄ• ne mahÄ• brahmÄ• dhammadesanaá¹ƒ yÄ• cissati, ime ca sattÄ• brahmag
dhammaá¹ƒ na desetukÄ• mo ahosi, atha naá¹ƒ mahÄ• brahmÄ• yÄ• citvÄ• desÄ• peti, sa
paá¹‡Ä«toâ€™ ti maÃ±Ã±amÄ• nÄ• sussÅ«sissantÄ«â€™â€™ ti. idampissa kÄ• raá¹‡aá¹
cittaá¹ƒ nami, no dhammadesanÄ• yÄ• ti veditabbaá¹ƒ.

<8> __sahampatissÄ• _ti so kira kassapassa bhagavato sÄ• sane sahako nÄ• ma thero pa
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ kappÄ• yukabrahmÄ• hutvÄ• nibbatto, tatra naá¹ƒ saham
taá¹ƒ sandhÄ• yÄ• ha __ ``brahmuno sahampatissÄ• â€™â€™ _ti. __nassativatÄ• _ti so ki
nicchÄ• reti, yathÄ• dasasahassilokadhÄ• tubrahmÄ• no sutvÄ• sabbe sannipatiá¹ƒsu. __a
paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ parittaá¹ƒ rÄ• gadosamoharajaá¹ƒetesaá¹ƒ evaá¹ƒsabh
appaá¹ƒ rÄ• gÄ• dirajaá¹ƒ yesaá¹ƒ te sabhÄ• vÄ• apparajakkhajÄ• tikÄ• ti \Ne III 143/evam
__assavanatÄ• _ti ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su viya karaá¹‡atthe paccattava
attho. __bhavissantÄ«_ti purimabuddhesu dasapuÃ±Ã±akiriyavasena katÄ• dhikÄ• rÄ• pari
sÅ«riyarasmisamphassaá¹ƒ dhammadesanaá¹ƒyeva Ä• kaá¹…khamÄ• nÄ• catuppadikagÄ
okkamanÄ• rahÄ• na eko, na dve, anekasatasahassÄ• dhammassa aÃ±Ã±Ä• tÄ• ro bhavi

__pÄ• turahosÄ«_ti pÄ• tubhavi. __samalehi cintito_ti samalehi pÅ«raá¹‡akassapÄ• dÄ«hi
te hi puretaraá¹ƒ uppajjitvÄ• sakalajambudÄ«pe kaá¹‡á¹-ake pattharamÄ• nÄ• viya visaá¹ƒ
III 156/ ca samalaá¹ƒ micchÄ• diá¹-á¹-hidhammaá¹ƒ desayiá¹ƒsu. te kira buddhakolÄ• halÄ•
saÃ±jÄ• takutÅ«halÄ• lokaá¹ƒ vaÃ±cetvÄ• kohaÃ±Ã±e á¹-hatvÄ• sabbaÃ±Ã±utaá¹ƒ paá¹-i
adhammaá¹ƒyeva dhammoti dÄ«pesuá¹ƒ. __apÄ• pureta_ntivivara etaá¹ƒ. __amatassa dvÄ
dvÄ• rabhÅ«taá¹ƒ ariyamaggaá¹ƒ. idaá¹ƒ vuttaá¹ƒhoti --- etaá¹ƒ kassapassa bhagavato sÄ•
pabhuti pihitaá¹ƒ nibbÄ• nanagarassa mahÄ• dvÄ• raá¹ƒariyamaggaá¹ƒ saddhammadesan
ugghÄ• á¹-ehÄ«ti. __suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddha_ntiime sattÄ• rÄ• gÄ• di
sammÄ• sambuddhena anubuddhaá¹ƒ catusaccadhammaá¹ƒsuá¹‡antu tÄ• va bhagavÄ• ti

selapabbato ucco hoti thiro ca, na paá¹ƒsupabbato missakapabbato vÄ• ti Ä• ha __ ``seleya

pabbatamuddhaniá¹-á¹-hitoâ€™â€™ _ti. tassattho ``selamaye ekagghane pabbatamuddhan
tattha á¹-hitassa dassanatthaá¹ƒ gÄ«vukkhipanapasÄ• raá¹‡Ä• dikiccaá¹ƒ atthÄ«â€™â€™ t
__tathÅ«pama_ntitappaá¹-ibhÄ• gaá¹ƒ selapabbatÅ«pamaá¹ƒ. __dhammamayaá¹ƒ pÄ• sÄ•
hisabbaso pasÄ• dÄ• vaho sabbadhamme atikkamma abbhuggataá¹-á¹-hena pÄ• sÄ• dasa
dhamma-saddo. paÃ±Ã±Ä• hi abbhuggataá¹-á¹-hena pÄ• sÄ• doti abhidhamme niddiá¹-á¹-

``paÃ±Ã±Ä• pÄ• sÄ• damÄ• ruyha, asoko sokiniá¹ƒ pajaá¹ƒ.

pabbataá¹-á¹-hova bhÅ«maá¹-á¹-he, dhÄ«ro bÄ• le avekkhatÄ«â€™â€™ ti || (Dhp 28).

ayaá¹ƒ panettha saá¹…khepattho --- yathÄ• selapabbatamuddhani yathÄ• á¹-hitova cakkhu
janataá¹ƒpasseyya, tathÄ• tvampi sumedha sundarapaÃ±Ã±a sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡en
dhammamayaá¹ƒpaÃ±Ã±Ä• mayaá¹ƒ pÄ• sÄ• damÄ• ruyha sayaá¹ƒ apetasoko sokÄ• vatiá
janataá¹ƒ avekkhassu \Ne III 144/upadhÄ• raya upaparikkhÄ• ti. ayaá¹ƒ panettha adhippÄ•
pabbatapÄ• de samantÄ• mahantaá¹ƒkhettaá¹ƒ katvÄ• tattha kedÄ• rapÄ• á¸·Ä«su kuá¹-ik
jÄ• leyyuá¹ƒ, caturaá¹…gasamannÄ• gataÃ±caandhakÄ• raá¹ƒ assa, atha tassa pabbatass
cakkhumato purisassa bhÅ«miá¹ƒ olokayatoneva khettaá¹ƒ, na kedÄ• rapÄ• á¸·iyo, na kuá¹
sayitamanussÄ• paÃ±Ã±Ä• yeyyuá¹ƒ anujjalabhÄ• vato, kuá¹-ikÄ• su pana aggijÄ• lÄ• mat
paÃ±Ã±Ä• yeyya ujjalabhÄ• vato, evaá¹ƒ dhammapÄ• sÄ• daá¹ƒÄ• ruyha sattanikÄ• yaá¹ƒ
akatakalyÄ• á¹‡Ä• sattÄ• , te ekavihÄ• redakkhiá¹‡ajÄ• á¹‡upasse nisinnÄ• pi buddhacakk
nÄ• gacchanti Ã±Ä• á¹‡agginÄ• anujjalabhÄ• vatoanuá¸·Ä• rabhÄ• vato ca, rattiá¹ƒ khittÄ•
katakalyÄ• á¹‡Ä• veneyyapuggalÄ• , te evassa dÅ«repi á¹-hitÄ• Ä• pÄ• thamÄ• gacchanti
samujjalabhÄ• vato uá¸·Ä• rasantÄ• natÄ• yaca, so aggi viya himavantapabbato viya ca. vu

``dÅ«re santo pakÄ• senti, himavantova pabbato.

asantettha na dissanti, rattiá¹ƒ khittÄ• yathÄ• sarÄ• â€™â€™ ti || (Dhp 304).

__uá¹-á¹-hehÄ«_ti bhagavato dhammadesanatthaá¹ƒ cÄ• rikacaraá¹‡aá¹ƒ yÄ• canto bhaá¹‡
dhammadesanÄ• yaappossukkatÄ• saá¹…khÄ• tasaá¹…kocÄ• pattito kilÄ• subhÄ• vato uá
bhagavÄ• sÄ• tisayacatubbidhasammappadhÄ• navÄ«riyavantatÄ• ya__vÄ«ro, _
devaputtamaccukilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ vijitattÄ• __vijitasaá¹…gÄ• mo, _ jÄ• tikan
vÄ• hanasamatthatÄ• ya nibbÄ• nasaá¹…khÄ• taá¹ƒ khemappadesaá¹ƒ sampÄ• panasama
_kÄ• macchandaiá¹‡assa abhÄ• vato __aá¹‡aá¹‡o_ti veditabbo. yo hi paresaá¹ƒ iá¹‡aá¹ƒ g
``iá¹‡aá¹ƒ dehÄ«â€™â€™ ti tajjamÄ• nopi pharusaá¹ƒ vuccamÄ• nopi vambhamÄ• nopivad
paá¹-ippahariuá¹ƒ na sakkoti, sabbaá¹ƒ titikkhati. titikkhakÄ• raá¹‡aÃ±hissataá¹ƒ iá¹‡aá¹ƒ h
yamhi kÄ• macchandena rajjati, taá¹‡hÄ• gahaá¹‡ena taá¹ƒ vatthuá¹ƒ gaá¹‡hÄ• ti, so tena
vambhamÄ• nopi vadhiyamÄ• nopi kiÃ±ci paá¹-ippahariuá¹ƒ nasakkoti, sabbaá¹ƒ titikkhati.

titikkhakÄ• raá¹‡aÃ±hissa so kÄ• macchando hoti gharasÄ• mikehiviheá¹-hiyamÄ• nÄ• naá
iá¹‡asadisattÄ• kÄ• macchandassa.

<9> __ajjhesana_nti garuá¹-á¹-hÄ• nÄ«yaá¹ƒ payirupÄ• sitvÄ• garutaraá¹ƒ payojanaá¹ƒ ud
abhipatthanÄ• ajjhesanÄ• , sÄ• pi atthato yÄ• canÄ• eva. __buddhacakkhunÄ• _ti indriyap
caÄ• sayÄ• nusayaÃ±Ä• á¹‡ena ca. imesaÃ±hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ __buddhacakk
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa__samantacakkhÅ«_ti \Ne III 145/. heá¹-á¹-himÄ• naá¹ƒ \Be
maggaÃ±Ä• á¹‡Ä• naá¹ƒ __dhammacakkhÅ«_ti. __apparajakkhe_tiÄ• dÄ«su yesaá¹ƒ vutta
rÄ• gÄ• dirajaá¹ƒ appaá¹ƒ, te __apparajakkhÄ• _. yesaá¹ƒ taá¹ƒ mahantaá¹ƒ, te __mahÄ• r
saddhÄ• dÄ«ni indriyÄ• ni tikkhÄ• ni, te __tikkhindriyÄ• _. yesaá¹ƒ tÄ• ni mudÅ«ni, te __mu
teyeva saddhÄ• dayo Ä• kÄ• rÄ• sundarÄ• , te __svÄ• kÄ• rÄ• _. ye kathitakÄ• raá¹‡aá¹ƒ
honti viÃ±Ã±Ä• petuá¹ƒ, te __suviÃ±Ã±Ä• payÄ• _. ye paralokaÃ±ceva vajjaÃ±ca bhayato p
__paralokavajjabhayadassÄ• vino_nÄ• ma.

uppalÄ• ni ettha santÄ«ti uppalinÄ«, gacchopi jalÄ• sayopi, idha pana jalÄ• sayo adhippeto,
__uppaliniya_nti uppalavaneti evamattho gahetabbo. ito paresupi eseva nayo. __antonimug
udakassa anto nimuggÄ• neva hutvÄ• pussanti vaá¸• á¸• hanti, tÄ• ni antonimuggaposÄ«n
tiá¹-á¹-hantÄ«_ti udakaá¹ƒ atikkamitvÄ• tiá¹-á¹-hanti. tattha yÄ• ni accuggamma á¹-hitÄ• ni
sÅ«riyarasmisamphassaá¹ƒ Ä• gamayamÄ• nÄ• ni, tÄ• niajja pupphanakÄ• ni. yÄ• ni samo
pupphanakÄ• ni. yÄ• niudakÄ• anuggatÄ• ni antonimuggaposÄ«ni, tÄ• ni tatiyadivase pupp
anuggatÄ• ni aÃ±Ã±Ä• nipi sarogauppalÄ• dÄ«ni nÄ• ma atthi, yÄ• ni neva pupphissanti
macchakacchapabhakkhÄ• nevabhavissanti, tÄ• ni pÄ• á¸·iá¹ƒ nÄ• ruá¸·hÄ• ni, Ä• haritvÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ pakÄ• sitÄ• ni. yatheva hi tÄ• ni catubbidhÄ• ni pupphÄ• ni, evameva
vipaÃ±citaÃ±Ã±Å« neyyopadaparamoti cattÄ• ro puggalÄ• .

tattha yassa puggalassa saha udÄ• haá¹-avelÄ• ya dhammÄ• bhisamayo hoti, ayaá¹ƒ ``catt
satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• nayena saá¹…khittena mÄ• tikÄ• ya á¹-hapiyamÄ•
Ã±Ä• á¹‡aá¹ƒ pesetvÄ• arahattaá¹ƒ gaá¹‡hituá¹ƒsamattho puggalo __ugghaá¹-itaÃ±Ã±Å«_
saá¹…khittena bhÄ• sitassa vitthÄ• renaatthe vibhajiyamÄ• ne dhammÄ• bhisamayo hoti, a
__vipaÃ±citaÃ±Ã±Å«_. yassa puggalassa uddesato paripucchato yoniso manasikaroto kalyA
bhajatopayirupÄ• sato anupubbena dhammÄ• bhisamayo hoti, ayaá¹ƒ vuccati puggalo __ne
bahumpi suá¹‡ato bahumpi bhaá¹‡ato bahumpi dhÄ• rayato \Be III 159/ bahumpivÄ• cayato
dhammÄ• bhisamayo hoti, tena attabhÄ• vena maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• antamaso jhÄ•
nibbattetuá¹ƒ na sakkoti, ayaá¹ƒ vuccati puggalo __padaparamo_. tattha bhagavÄ• uppalav
dasasahassilokadhÄ• tuá¹ƒ olokento ajja pupphanakÄ• ni viyaugghaá¹-itaÃ±Ã±Å«, sve pupp
vipaÃ±citaÃ±Ã±Å«, tatiyadivase pupphanakÄ• ni viyaneyye, macchakacchapabhakkhapupp
padaparame ca addasa, passanto ca ``ettakÄ• apparajakkhÄ• , ettakÄ• mahÄ• rajakkhÄ•
ugghaá¹-itaÃ±Ã±Å«â€™â€™ ti evaá¹ƒ sabbÄ• kÄ• ratova addasa.

tattha tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ imasmiÃ±Ã±eva attabhÄ• ve bhagavato dhammadesanÄ
padaparamÄ• naá¹ƒanÄ• gatatthÄ• ya vÄ• sanÄ• hoti. atha bhagavÄ• imesaá¹ƒ catunnaá
dhammadesanaá¹ƒviditvÄ• desetukamyataá¹ƒ uppÄ• detvÄ• puna sabbepi tÄ«su bhavesu
koá¹-á¹-hÄ• se akÄ• si. ye sandhÄ• ya vuttaá¹ƒ ``ye te sattÄ• kammÄ• varaá¹‡ena samann
samannÄ• gatÄ• kilesÄ• varaá¹‡ena samannÄ• gatÄ• assaddhÄ• acchandikÄ• duppaÃ±
kusalesu dhammesu sammattaá¹ƒ, ime te sattÄ• abhabbÄ• . katame te sattÄ• bhabbÄ• ?
kammÄ• varaá¹‡ena ... pe ... ime te sattÄ• bhabbÄ• â€™â€™ ti (Vibh 826-827). tattha sab
pahÄ• ya bhabbapuggaleyeva Ã±Ä• á¹‡ena pariggahetvÄ• ``ettakÄ• rÄ• gacaritÄ• , ettakÄ
saddhÄ• , buddhicaritÄ• â€™â€™ ti cha koá¹-á¹-hÄ• seakÄ• si, evaá¹ƒ katvÄ• dhammaá¹ƒ
ca apparajakkhÄ• dibhabbÄ• divasenaÄ• vajjentassa bhagavato te sattÄ• puÃ±japuÃ±jÄ•
ekekÄ• ti daá¹-á¹-habbaá¹ƒ.

__paccabhÄ• sÄ«_ti patiabhÄ• si. __apÄ• rutÄ• _ti vivaá¹-Ä• . __amatassa dvÄ• rÄ• _ti ariy
amatasaá¹…khÄ• tassa nibbÄ• nassa dvÄ• raá¹ƒ, so mayÄ• vivaritvÄ• á¹-hapito
mahÄ• karuá¹‡Å«panissayenasayambhÅ«Ã±Ä• á¹‡ena adhigatattÄ• ti dasseti. ``apÄ• rutaá
dvÄ• raâ€™â€™ nti kecipaá¹-hanti. __pamuÃ±cantu saddha_nti sabbe attano saddhaá¹ƒ m
pavedentu, mayÄ• desite dhamme mayi ca attano saddahanÄ• kÄ• raá¹ƒ uá¹-á¹-hÄ• pentÅ
pacchimapadadvayeayamattho --- ahaÃ±hi attano paguá¹‡aá¹ƒ suppavattitampi imaá¹ƒ paá
uttamaá¹ƒdhammaá¹ƒ kÄ• yavÄ• cÄ• kilamathasaÃ±Ã±Ä« hutvÄ• na bhÄ• siá¹ƒ, na bhÄ• s
sabbo jano saddhÄ• bhÄ• janaá¹ƒ upanetu, pÅ«ressÄ• mi nesaá¹ƒ saá¹…kappanti. __antar
satthÄ• raá¹ƒgandhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• antarahito, sakaá¹-á¹-hÄ• nameva gatoti atth
upagatÄ• naá¹ƒdevÄ• naá¹ƒ brahmÄ• naÃ±ca tassa purato antaradhÄ• naá¹ƒ nÄ• ma saka

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggiyakathÄ• vaá¹‡á¹‡anÄ•

<10> __etadahosÄ«_ti \Ne III 147/ etaá¹ƒ ahosi, ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhan
ayaá¹ƒdhammadesanÄ• paá¹-isaá¹ƒyutto vitakko udapÄ• dÄ«ti attho. __Ä• á¸·Ä• ro_ti tassa
kiresa. so hi tuá¹…gasarÄ«ratÄ• ya dÄ«gho, piá¹…galacakkhutÄ• ya piá¹…galo, tenassa ``Ä
nÄ• maá¹ƒ ahosi. __kÄ• lÄ• mo_ti gottaá¹ƒ. __paá¹‡á¸• ito_ti (MN-a I 284) paá¹‡á¸• iccena
samÄ• pattipaá¹-ilÄ• bhasaá¹ƒsiddhena adhigamabÄ• husaccasaá¹…khÄ• tenapaá¹‡á¸• ita
__byatto_ti veyyattiyena samannÄ• gato, samÄ• pattipaá¹-ilÄ• bhapaccayenapÄ• rihÄ• rika
byattabhÄ• vena samannÄ• gatoti attho. __medhÄ• vÄ«_ti á¹-hÄ• nuppattiyÄ• paÃ±Ã±Ä• ya
__medhÄ• vÄ«_ti tihetukapaá¹-isandhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• ya taá¹ƒtaá¹ƒitikattabbatÄ
medhÄ• ya samannÄ• gatoti evamettha attho daá¹-á¹-habbo. __apparajakkhajÄ• tiko_ti sam
nikkilesajÄ• tiko visuddhasatto. __Ä• jÄ• nissatÄ«_ti sallakkhessati paá¹-ivijjhissati.

__bhagavatopi kho Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti bhagavatopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá
kiradevatÄ• ya kathiteneva niá¹-á¹-haá¹ƒ agantvÄ• sayampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena
sattamadivasamatthakekÄ• laá¹ƒ katvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatane nibbattoti addasa. taá¹ƒ
kho Ã±Ä• á¹‡aá¹ƒudapÄ• dÄ«â€™â€™ ti. __mahÄ• jÄ• niyo_ti sattadivasabbhantare pattab
161/parihÄ«nattÄ• mahatÄ« jÄ• ni parihÄ• ni assÄ• ti mahÄ• jÄ• niyo. akkhaá¹‡e nibbattat
dhammadesanaá¹-á¹-hÄ• naá¹ƒÄ• gamanapÄ• dÄ• pi natthi, athÄ• haá¹ƒ tattha gaccheyya
dhammampissa sotuá¹ƒsotapasÄ• dopi natthi, evaá¹ƒ mahÄ• jÄ• niyo jÄ• toti dasseti. kiá¹ƒ
attanobuddhÄ• nubhÄ• vena dhammaá¹ƒ Ã±Ä• petuá¹ƒ na sakkÄ• ti? Ä• ma na sakkÄ• , na
paratoghosamantarenasÄ• vakÄ• naá¹ƒ dhammÄ• bhisamayo sambhavati, aÃ±Ã±athÄ• ita
dhammÄ• bhisamayena bhavitabbaá¹ƒ, na ca taá¹ƒ atthi. vuttaÃ±hetaá¹ƒ --- ``dveme, bhikk
sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• ya paratoca ghoso ajjhattaÃ±ca yonisomanasikÄ• roâ€™

__udako_ti tassa nÄ• maá¹ƒ, rÄ• massa pana puttatÄ• ya __rÄ• maputto. abhidosakÄ• laka
kÄ• lakato. __bhagavatopi kho Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti idhÄ• pi kira bhagavÄ• devatÄ
sanniá¹-á¹-hÄ• naá¹ƒ akatvÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena olokento ``hiyyo aá¸• á¸• hara
rÄ• maputto \Ne III 148/ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nibbattoâ€™â€™ ti addasa,
sesaá¹ƒ purimasadisameva.

__bahÅ«pakÄ• rÄ• _ti bahuupakÄ• rÄ• . __padhÄ• napahitattaá¹ƒ upaá¹-á¹-hahiá¹ƒsÅ«_ti p
pesitattabhÄ• vaá¹ƒvasanaá¹-á¹-hÄ• ne pariveá¹‡asammajjanena pattacÄ«varaá¹ƒ gahetvÄ
mukhodakadantakaá¹-á¹-hadÄ• nÄ• dinÄ• ca upaá¹-á¹-hahiá¹ƒsu. ke panete paÃ±cavaggiy

rÄ• mo dhajo lakkhaá¹‡o cÄ• pi mantÄ«.

koá¹‡á¸• aÃ±Ã±o ca bhojo suyÄ• mo sudatto.

ete tadÄ• aá¹-á¹-ha ahesuá¹ƒ brÄ• hmaá¹‡Ä• .

chaá¸·aá¹…gavÄ• mantaá¹ƒ viyÄ• kariá¹ƒsÅ«ti || (Ps I 284; Ja I nidÄ• nakathÄ• ; Ap-a I avi

bodhisattassa jÄ• takÄ• le supinapaá¹-iggÄ• hakÄ• ceva lakkhaá¹‡apaá¹-iggÄ• hakÄ• ca a
tayo dvedhÄ• byÄ• kariá¹ƒsu ``imehi lakkhaá¹‡ehi samannÄ• gato agÄ• raá¹ƒ ajjhÄ• vasan
cakkavattÄ«, pabbajamÄ• no buddhoâ€™â€™ ti. paÃ±ca brÄ• hmaá¹‡Ä• ekaá¹ƒsabyÄ• ka
``imehi lakkhaá¹‡ehi samannÄ• gato agÄ• re na tiá¹-á¹-hati, buddhova hotÄ«â€™â€™ ti. tes
yathÄ• mantapadaá¹ƒ gatÄ• . ete hi lakkhaá¹‡amantasaá¹…khÄ• tavedavacanÄ• nurÅ«paá
bhavanti anaÃ±Ã±Ä• ti vuttaniyÄ• mena nicchinituá¹ƒ asakkontÄ• vuttameva paá¹-ipajjiá¹ƒs
buddhabhÄ• vappattiá¹ƒ paccÄ• sÄ«siá¹ƒsu. ime pana koá¹‡á¸• aÃ±Ã±Ä• dayo paÃ±ca ``el

bhavissatÄ«â€™â€™ ti jÄ• tanicchayattÄ• mantapadaá¹ƒ atikkantÄ• . te attanÄ• laddhaá¹
tuá¹-á¹-hidÄ• naá¹ƒÃ±Ä• takÄ• naá¹ƒ vissajjetvÄ• ``ayaá¹ƒ mahÄ• puriso agÄ• re na ajjhÄ•
buddhobhavissatÄ«â€™â€™ ti nibbematikÄ• bodhisattaá¹ƒ uddissa samaá¹‡apabbajjaá¹ƒ
puttÄ• tipivadanti, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittaá¹ƒ. ete kira daharakÄ• leva bah
tasmÄ• ne brÄ• hmaá¹‡Ä• Ä• cariyaá¹-á¹-hÄ• ne á¹-hapayiá¹ƒsu. te ``pacchÄ• amhehi put
sakkÄ• bhavissati pabbajituâ€™â€™ nti daharakÄ• leyeva pabbajitvÄ• ramaá¹‡Ä«yÄ• ni s
vicariá¹ƒsu. kÄ• lena kÄ• laá¹ƒ pana ``kiá¹ƒ bho mahÄ• puriso mahÄ• bhinikkhamanaá¹ƒnik
manussÄ• ``kuhiá¹ƒ tumhe mahÄ• purisaá¹ƒ passissatha, tÄ«supÄ• sÄ• desu vividhanÄ• á
sampattiá¹ƒ anubhotÄ«â€™â€™ ti vadanti. te sutvÄ• ``na tÄ• va mahÄ• purisassa Ã±Ä• á¹
gacchatÄ«â€™â€™ ti appossukkÄ• vihariá¹ƒsuyeva.

kasmÄ• \Ne III 149/ panettha bhagavÄ• ``bahukÄ• rÄ• kho me paÃ±cavaggiyÄ• â€™â€™
upakÄ• rakÄ• naá¹ƒyevaesa dhammaá¹ƒ deseti, anupakÄ• rakÄ• naá¹ƒ na desetÄ«ti? no n
hesaÄ• á¸·Ä• raÃ±ceva kÄ• lÄ• maá¹ƒ udakaÃ±ca rÄ• maputtaá¹ƒ olokesi. etasmiá¹ƒ pana
á¹-hapetvÄ• aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±aá¹ƒ aÃ±Ã±o paá¹-hamaá¹ƒ dhammaá¹ƒ sacchikÄ•
kasmÄ• ? tathÄ• vidhaupanissayattÄ• . pubbe kira puÃ±Ã±akaraá¹‡akÄ• le dve bhÄ• taro a
akaá¹ƒsu. tattha jeá¹-á¹-hassa ``ekasmiá¹ƒ sasse nava vÄ• re aggasassadÄ• naá¹ƒ mayÄ•
so vappakÄ• le bÄ«jaggaá¹ƒ nÄ• ma datvÄ• gabbhakÄ• le kaniá¹-á¹-hena saddhiá¹ƒ mante
phÄ• letvÄ• dassÄ• mÄ«â€™â€™ ti. kaniá¹-á¹-ho ``taruá¹‡asassaá¹ƒ nÄ• setukÄ• mosÄ«â
kaniá¹-á¹-hassa ananuvattanabhÄ• vaá¹ƒ Ã±atvÄ• khettaá¹ƒ vibhajitvÄ• attano koá¹-á¹-hÄ•
khÄ«raá¹ƒ nÄ«haritvÄ• sappiphÄ• á¹‡itena yojetvÄ• adÄ• si, puthukakÄ• le puthukaá¹ƒkÄ•
lÄ• yane lÄ• yanaggaá¹ƒ, veá¹‡ikaraá¹‡e veá¹‡aggaá¹ƒ, veá¹‡iyo purisabhÄ• ravasenaban
kalÄ• paggaá¹ƒ, khale kalÄ• pÄ• naá¹ƒ á¹-hapanadivase khalaggaá¹ƒ, madditvÄ• vÄ«hÄ«n
khalabhaá¹‡á¸• aggaá¹ƒ, koá¹-á¹-hÄ• gÄ• re dhaÃ±Ã±assa pakkhipanadivase koá¹-á¹-hagg
nava vÄ• re aggadÄ• naá¹ƒ adÄ• si. kaniá¹-á¹-ho pana khalato dhaÃ±Ã±aá¹ƒ uddharitvÄ• g
jeá¹-á¹-ho aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±atthero jÄ• to, kaniá¹-á¹-ho subhaddaparibbÄ• jako. it
navannaá¹ƒ aggadÄ• nÄ• naá¹ƒ dinnattÄ• á¹-hapetvÄ• theraá¹ƒ aÃ±Ã±o paá¹-hamaá¹ƒ dh
nÄ• ma natthi. ``navannaá¹ƒ aggadÄ• nÄ• naá¹ƒ dinnattÄ• â€™â€™ ti idaÃ±ca tassarattaÃ
katÄ• bhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ pavattitasÄ• vakapÄ• ramiyÄ• ciá¹‡á¹‡ante pavattitattÄ•
bodhisattÄ• naá¹ƒ taá¹ƒtaá¹ƒpÄ• ramiyÄ• sikhÄ• ppattakÄ• le pavattitaá¹ƒ puÃ±Ã±aá¹ƒapu
garutaravipÄ• kameva hoti, dhammassa ca sabbapaá¹-hamaá¹ƒ sacchikiriyÄ• ya vinÄ• kat
aggabhÄ• vasiddhÄ«ti? ``bahukÄ• rÄ• kho me paÃ±cavaggiyÄ• â€™â€™ ti idaá¹ƒ pana
upakÄ• rÄ• nussaraá¹‡amattakenevavuttaá¹ƒ.

__isipatane migadÄ• ye_ti tasmiá¹ƒ kira padese anuppanne buddhe paccekasambuddhÄ•
gandhamÄ• danapabbatesattÄ• haá¹ƒ nirodhasamÄ• pattiyÄ• vÄ«tinÄ• metvÄ• nirodhÄ•
nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• anotattadahe mukhaá¹ƒ dhovitvÄ• pattacÄ«va
Ä• gantvÄ• nipatanti. tatthacÄ«varaá¹ƒ pÄ• rupitvÄ• nagare piá¹‡á¸• Ä• ya caritvÄ• katab

tatoyeva uppatitvÄ• gacchanti. iti isayo ettha nipatanti uppatanti cÄ• ti taá¹ƒ á¹-hÄ• naá¹ƒ ``i
ntisaá¹…khaá¹ƒ gataá¹ƒ, migÄ• naá¹ƒ pana abhayatthÄ• ya dinnattÄ• ``migadÄ• yoâ€™â€
``isipatane migadÄ• yeâ€™â€™ ti. aÃ±Ã±e buddhÄ• paá¹-hamaá¹ƒ dhammadesanatthÄ• y
tattheva otaranti, amhÄ• kaá¹ƒ pana bhagavÄ• upakassa Ä• jÄ«vakassa upanissayaá¹ƒ dis
addhÄ• naá¹ƒ \Ne III 150/ paá¹-ipanno, so maá¹ƒ disvÄ• sallapitvÄ• gamissati, atha puna r
arahattaá¹ƒ sacchikarissatÄ«â€™â€™ ti Ã±atvÄ• aá¹-á¹-hÄ• rasayojanaá¹ƒ maggaá¹ƒ pad
tenavuttaá¹ƒ ``yena bÄ• rÄ• á¹‡asÄ«, tena cÄ• rikaá¹ƒ pakkÄ• mÄ«â€™â€™ ti.

<11> __antarÄ• ca gayaá¹ƒ antarÄ• ca bodhi_nti gayÄ• ya ca bodhissa ca vivare tigÄ• vut
bodhimaá¹‡á¸• ato hi gayÄ• tÄ«á¹‡i gÄ• vutÄ• ni, bÄ• rÄ• á¹‡asÄ« \Be III 164/ aá¹-á¹-hÄ• r
bodhimaá¹‡á¸• assa ca gayÄ• ya ca antare bhagavantaá¹ƒ addasa. antarÄ• -saddena pana
upayogavacanaá¹ƒkataá¹ƒ. Ä«disesu ca á¹-hÄ• nesu akkharacintakÄ• ``antarÄ• gÄ• maÃ±
evaá¹ƒekameva antarÄ• -saddaá¹ƒ payujjanti, so dutiyapadenapi yojetabbo hoti, ayojiyamÄ
pÄ• puá¹‡Ä• ti sÄ• mivacanassa pasaá¹…ge antarÄ• -saddayogena upayogavacanassa ico
vutto. __addhÄ• namagga_nti addhÄ• nasaá¹…khÄ• taá¹ƒ maggaá¹ƒ, dÄ«ghamagganti atth
vibhaá¹…ge ``addhayojanaá¹ƒ gacchissÄ• mÄ«ti bhuÃ±jitabbaâ€™â€™ ntiÄ• divacanato (V
addhÄ• namaggo hoti. bodhimaá¹‡á¸• ato pana gayÄ• tigÄ• vutaá¹ƒ. __vippasannÄ• nÄ«_
__indriyÄ• nÄ«_ti manacchaá¹-á¹-hÄ• ni indriyÄ• ni. __parisuddho_ti niddoso. __pariyodÄ•
vevacanaá¹ƒ. nirupakkilesatÄ• yeva hi esa ``pariyodÄ• toâ€™â€™ tivutto, na setabhÄ• ven
disvÄ• va indriyÄ• naá¹ƒ vippasannataá¹ƒ aÃ±Ã±Ä• si, nayaggÄ• hÄ«paÃ±Ã±Ä• kiresÄ• ta

__sabbÄ• bhibhÅ«_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ abhibhavitvÄ• á¹-hito. __sabbavid
sabbaá¹ƒcatubhÅ«makadhammaá¹ƒ avediá¹ƒ aÃ±Ã±Ä• siá¹ƒ sabbaso Ã±eyyÄ• varaá¹‡ass
dhammesuanÅ«palitto_ti sabbesu tebhÅ«makadhammesu rajjanadussanamuyhanÄ• dinÄ•
__sabbaÃ±jaho_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ jahitvÄ• á¹-hito. appahÄ• tabbampi h
tappaá¹-ibaddhakilesappahÄ• nena pahÄ«nattÄ• na hotÄ«ti jahitameva hoti. __taá¹‡hakkha
taá¹‡hakkhaye nibbÄ• ne Ä• rammaá¹‡akaraá¹‡avasena vimutto. __sayaá¹ƒ abhiÃ±Ã±Ä• y
catubhÅ«makadhammaá¹ƒ attanÄ• va jÄ• nitvÄ• . __kamuddiseyya_nti kaá¹ƒ aÃ±Ã±aá¹ƒ ``
uddiseyyaá¹ƒ.

__na me Ä• cariyo atthÄ«_ti lokuttaradhamme mayhaá¹ƒ Ä• cariyo nÄ• ma natthi. kiÃ±cÄ• p
yÄ• diso lokanÄ• thassa adhigamo, na tÄ• diso adhigamo parÅ«padeso atthi, lokuttaradhan
__natthi me paá¹-ipuggalo_ti mayhaá¹ƒ sÄ«lÄ• dÄ«higuá¹‡ehi paá¹-inidhibhÅ«to puggalo nÄ
__sammÄ• sambuddho_ti hetunÄ• nayena cattÄ• risaccÄ• ni sayaá¹ƒ buddho \Ne III 151/.
sabbakilesagginibbÄ• panena sÄ«tibhÅ«to, kilesÄ• naá¹ƒyeva nibbutattÄ• __nibbuto_.

__kÄ• sinaá¹ƒ_ \Be III 165/ __pura_nti kÄ• siraá¹-á¹-he nagaraá¹ƒ. __Ä• haÃ±cha_nti Ä• ha
__amatadundubhi_nti veneyyÄ• naá¹ƒ amatÄ• dhigamÄ• ya ugghosanÄ• diá¹ƒ katvÄ• satt

``amatadundubhÄ«â€™â€™ ti vuttÄ• , dhammacakkapaá¹-ilÄ• bhÄ• ya taá¹ƒ amatabheriá¹
gacchÄ• mÄ«tivuttaá¹ƒ hoti.

__arahasi anantajino_ti anantajinopi bhavituá¹ƒ yuttoti attho. anantaÃ±Ä• á¹‡o jitakilesoti__
hupeyyapÄ• vuso_ti Ä• vuso evampi nÄ• ma bhaveyya, evaá¹ƒvidhe nÄ• ma rÅ«paratneÄ
adhippÄ• yo. ayaÃ±hissa pabbajjÄ• ya paccayo jÄ• to. katÄ• dhikÄ• rohesa. tathÄ• hi bhag
samÄ• gamanatthaá¹ƒ padasÄ• va taá¹ƒ maggaá¹ƒ paá¹-ipajji. __pakkÄ• mÄ«_tivaá¹…kah

tatthekaá¹ƒ migaluddakagÄ• makaá¹ƒ nissÄ• ya vÄ• saá¹ƒ kappesi, jeá¹-á¹-hakaluddako ta
tasmiÃ±ca janapade caá¹‡á¸• Ä• makkhikÄ• honti. atha naá¹ƒ ekÄ• ya cÄ• á¹-iyÄ• vasÄ•
migavaá¹ƒ gacchanto ``amhÄ• kaá¹ƒ arahante mÄ• pamajjÄ«â€™â€™ ti cÄ• paá¹ƒ nÄ• m
Ä• á¹‡Ä• petvÄ• agamÄ• si saddhiá¹ƒ puttabhÄ• tukehi. sÄ• cassa dhÄ«tÄ• dassanÄ«yÄ•
dutiyadivase upako gharaá¹ƒ Ä• gato taá¹ƒ dÄ• rikaá¹ƒ sabbaá¹ƒ upacÄ• raá¹ƒ katvÄ• pari
rÄ• gena abhibhÅ«to bhuÃ±jitumpi asakkonto bhÄ• janena bhattaá¹ƒ Ä• dÄ• ya vasanaá¹-á
ekamantaá¹ƒ nikkhipitvÄ• ``sace cÄ• paá¹ƒ labhÄ• mi, jÄ«vÄ• mi. no ce, marÄ• mÄ«â€™â
divase mÄ• gaviko Ä• gantvÄ• dhÄ«taraá¹ƒ upakassa pavattiá¹ƒ pucchi. sÄ• ``ekadivasam
nÄ• gatapubboâ€™â€™ ti Ä• ha.

mÄ• gaviko Ä• gataveseneva naá¹ƒ upasaá¹…kamitvÄ• pucchissÄ• mÄ«ti taá¹…khaá¹‡aá
aphÄ• sukaâ€™â€™ nti pÄ• de parÄ• masanto pucchi. upako nitthunanto parivattatiyeva. s
mayÄ• sakkÄ• kÄ• tuá¹ƒ, sabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ä• ha. upako ``sace cÄ• paá
mayhameva maraá¹‡aá¹ƒ seyyoâ€™â€™ ti Ä• ha. jÄ• nÄ• sikira, bhante, kiÃ±ci sippanti? n
kiÃ±ci sippaá¹ƒ ajÄ• nantenasakkÄ• gharÄ• vÄ• saá¹ƒ adhiá¹-á¹-hÄ• tunti. so Ä• ha ``nÄ• h
jÄ• nÄ• mi, apica \Be III 166/ tumhÄ• kaá¹ƒ maá¹ƒsahÄ• rako bhavissÄ• mi, maá¹ƒsaÃ±ca
mÄ• gaviko ``amhÄ• kampi etadeva ruccatÄ«â€™â€™ ti uttarasÄ• á¹-akaá¹ƒ \Ne III 152/ da
dhÄ«taraá¹ƒ adÄ• si. tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya putto vijÄ• yi, ``subhaddoâ€™â€™ tis
tassarodanakÄ• le ``maá¹ƒsahÄ• rakassa putta migaluddakassa putta mÄ• rodi mÄ• rodÄ
puttatosanagÄ«tena upakaá¹ƒ uppaá¹‡á¸• esi. ``bhadde tvaá¹ƒ maá¹ƒ anÄ• thoti maÃ±Ã±as
sahÄ• yo, tassÄ• haá¹ƒ santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ä• ha. cÄ• pÄ• ``evamayaá¹
punappunaá¹ƒ kathesi. so ekadivasaá¹ƒ anÄ• rocetvÄ• va majjhimadesÄ• bhimukhopakkÄ•

bhagavÄ• ca tena samayena sÄ• vatthiyaá¹ƒ viharati jetavane, atha kho bhagavÄ• paá¹-ik
Ä• á¹‡Ä• pesi ``yo, bhikkhave, anantajinoti pucchamÄ• no Ä• gacchati, tassa maá¹ƒ dassey
upakopikho ``kuhiá¹ƒ anantajino vasatÄ«â€™â€™ ti pucchanto anupubbena sÄ• vatthiá¹ƒ Ä
vihÄ• ramajjheá¹-hatvÄ• ``kuhiá¹ƒ anantajinoâ€™â€™ ti pucchi. taá¹ƒ bhikkhÅ« bhagavato
soca bhagavantaá¹ƒ disvÄ• ``saÃ±jÄ• nÄ• tha maá¹ƒ bhagavÄ• â€™â€™ ti Ä• ha. Ä• ma u
tvaá¹ƒ vasitthÄ• ti. vaá¹…kahÄ• rajanapade, bhanteti. upaka mahallakosi jÄ• to, pabbajituá¹

pabbajissÄ• mi, bhanteti. bhagavÄ• pabbÄ• jetvÄ• tassa kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. s
karonto anÄ• gÄ• miphale patiá¹-á¹-hÄ• ya kÄ• laá¹ƒ katvÄ• avihesu nibbatto, nibbattikkhaá
pÄ• puá¹‡i. avihe nibbattamattÄ• hi satta janÄ• arahattaá¹ƒpÄ• puá¹‡iá¹ƒsu, tesaá¹ƒ so aÃ
vuttaÃ±hetaá¹ƒ ---

``avihaá¹ƒ upapannÄ• se, vimuttÄ• satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡Ä• , tiá¹‡á¹‡Ä• loke visattikaá¹ƒ ||

``upako palagaá¹‡á¸• o ca, pukkusÄ• ti ca te tayo.

bhaddiyo khaá¹‡á¸• adevo ca, bÄ• huraggi ca saá¹…giyo.

te hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti || (SN a I 50, 105).

<12> __saá¹‡á¹-hapesu_nti ``neva abhivÄ• detabboâ€™â€™ tiÄ• dinÄ• katikaá¹ƒ akaá¹ƒs
__bÄ• hulliko_ticÄ«varabÄ• hullÄ• dÄ«naá¹ƒ atthÄ• ya paá¹-ipanno. __padhÄ• navibbhanto
padhÄ• natopubbe anuá¹-á¹-hitadukkaracaraá¹‡ato vibbhanto bhaá¹-á¹-ho parihÄ«no. __Ä•
cÄ«varÄ• dibahubhÄ• vatthÄ• yaÄ• vatto. __apica kho Ä• sanaá¹ƒ á¹-hapetabba_nti apica k
nibbattassaÄ• sanamattaá¹ƒ \Ne III 153/ á¹-hapetabbanti vadiá¹ƒsu. __asaá¹‡á¹-hahantÄ• _
buddhatejena abhibhÅ«tÄ• attano katikÄ• ya á¹-hÄ• tuá¹ƒ asakkontÄ• . __nÄ• mena ca Ä•
samudÄ• carantÄ«_ti ``gotamÄ• â€™â€™ ti ca ``Ä• vusoâ€™â€™ ti ca vadanti, ``Ä• vuso g
uruvelÄ• yaá¹ƒpadhÄ• nakÄ• le tuyhaá¹ƒ pattacÄ«varaá¹ƒ gahetvÄ• vicarimha, mukhodaka
adamha, vutthapariveá¹‡aá¹ƒsammajjimha, pacchÄ• te ko vattapaá¹-ipattiá¹ƒ akÄ• si, kacc
nacintayitthÄ• â€™â€™ ti evarÅ«paá¹ƒ kathaá¹ƒ kathentÄ«ti attho.

__na cirassevÄ• _ti acireneva. __kulaputtÄ• _ti duvidhÄ• kulaputtÄ• jÄ• tikulaputtÄ• Ä• cÄ
pana ubhayathÄ• pi kulaputtÄ• yeva. __agÄ• rasmÄ• _ti gharÄ• . agÄ• rÄ• yahitaá¹ƒ agÄ•
kuá¹-umbaposanakammaá¹ƒ vuccati. natthi ettha agÄ• riyanti__anagÄ• riyaá¹ƒ_. pabbajjÄ•
__pabbajantÄ«_ti upagacchanti upasaá¹…kamanti. __tadanuttara_nti taá¹ƒ anuttaraá¹ƒ.
__brahmacariyapariyosÄ• na_nti maggabrahmacariyassa pariyosÄ• naá¹ƒ, arahattaphalant
atthÄ• ya kulaputtÄ• pabbajanti. __diá¹-á¹-heva dhamme_titasmiá¹ƒyeva attabhÄ• ve. __sa
sacchikatvÄ• _ti attanoyeva paÃ±Ã±Ä• ya paccakkhaá¹ƒkatvÄ• , aparappaccayaá¹ƒ katvÄ•
viharissathÄ• _ti pÄ• puá¹‡itvÄ• sampÄ• detvÄ• viharissatha.

__iriyÄ• yÄ• _ti dukkarairiyÄ• ya. __paá¹-ipadÄ• yÄ• _ti dukkarapaá¹-ipattiyÄ• .
__dukkarakÄ• rikÄ• yÄ• _tipasatapasatamuggayÅ«sÄ• diÄ• haraá¹‡Ä• dinÄ• dukkarakaraá
manussadhammatoupari. alaá¹ƒ ariyaá¹ƒ kÄ• tunti alamariyo, ariyabhÄ• vÄ• ya samatthoti v

Ã±Ä• á¹‡adassanamevaÃ±Ä• á¹‡adassanaviseso, alamariyo ca so Ã±Ä• á¹‡adassanavises
__alamariyaÃ±Ä• á¹‡adassanaviseso. Ã±Ä• á¹‡adassana_nti ca dibbacakkhupi vipassanÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡ampisabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi vuccati. ``appamatto samÄ•
Ä• rÄ• dhetÄ«â€™â€™ ti (MN I 311) hi ettha dibbacakkhu Ã±Ä• á¹‡adassanaá¹ƒ nÄ• ma. `
abhinÄ«haratiabhininnÄ• metÄ«â€™â€™ ti (DN I 235) ettha \Be III 168/ vipassanÄ• Ã±Ä• á
Ã±Ä• á¹‡adassanÄ• ya anuttarÄ• ya sambodhÄ• yÄ• â€™â€™ ti (AN a IV 196) ettha magg
``ayamaÃ±Ã±outtarimanussadhammÄ• alamariyaÃ±Ä• á¹‡adassanaviseso adhigato phÄ•
ettha phalaá¹ƒ. ``Ã±Ä• á¹‡aÃ±ca pana me dassanaá¹ƒ udapÄ• di `akuppÄ• me cetovimutti,
dÄ• ni punabbhavoâ€™â€™ â€™ ti (SN c V 1081; Vin I 16) ettha paccavekkhaá¹‡aÃ±Ä• á¹
dassanaá¹ƒ udapÄ• di `sattÄ• hakÄ• lakato Ä• á¸·Ä• rokÄ• lÄ• moâ€™â€™ â€™ ti (MN I 28
154/ ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. idhapana sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva vÄ• adhippetaá¹ƒ.

__abhijÄ• nÄ• tha me no_ti abhijÄ• nÄ• tha nu me. __evarÅ«paá¹ƒ pabhÄ• vitameta_nti ett
vÄ• kyabhedantiattho, api nu ahaá¹ƒ uruvelÄ• yaá¹ƒ padhÄ• ne tumhÄ• kaá¹ƒ saá¹…gaá¹‡
anukkaá¹‡á¹-hanatthaá¹ƒ rattiá¹ƒvÄ• divÄ• vÄ• Ä• gantvÄ• ``Ä• vuso, mayaá¹ƒ yattha ka
vitakkayittha, mayhaá¹ƒ obhÄ• so vÄ• kammaá¹-á¹-hÄ• nanimittaá¹ƒ vÄ• paÃ±Ã±Ä• yatÄ«
vacanabhedaá¹ƒ akÄ• sintiadhippÄ• yo. te ekapadeneva satiá¹ƒ labhitvÄ• uppannagÄ• rav
jÄ• toâ€™â€™ tisaddahitvÄ• ``no hetaá¹ƒ bhanteâ€™â€™ ti Ä• haá¹ƒsu. __asakkhi kho bh
bhikkhÅ«saÃ±Ã±Ä• petu_nti bhagavÄ• paÃ±cavaggiye bhikkhÅ« ``buddho ahaâ€™â€™ nt
__aÃ±Ã±Ä• cittaá¹ƒ upaá¹-á¹-hÄ• pesu_nti aÃ±Ã±Ä• ya arahattappattiyÄ• cittaá¹ƒ upaá¹-á
abhinÄ«hariá¹ƒsu.

dhammacakkappavattanasuttavaá¹‡á¹‡anÄ•

<13> __dveme, bhikkhave, antÄ• _ti dve ime, bhikkhave, koá¹-á¹-hÄ• sÄ• , dve bhÄ• gÄ• ti
anta-saddo ``pubbante Ã±Ä• á¹‡aá¹ƒ aparante Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (Dhs 1063)
uccÄ• raá¹‡asamakÄ• laá¹ƒ pavattanigghoso buddhÄ• nubhÄ• vena heá¹-á¹-hÄ• avÄ«ciá¹
dasasahassilokadhÄ• tuá¹ƒ pharitvÄ• aá¹-á¹-hÄ• si. tasmiá¹ƒyeva samaye paripakkakusala
katÄ• dhikÄ• rÄ• aá¹-á¹-hÄ• rasakoá¹-isaá¹…khÄ• brahmÄ• no samÄ• gacchiá¹ƒsu. pacch
pÄ• cÄ«nadisÄ• ya Ä• sÄ• á¸·hanakkhattena yutto puá¹‡á¹‡acando uggacchati. tasmiá¹ƒsa
dhammacakkappavattanasuttaá¹ƒ Ä• rabhanto ``dveme, bhikkhave, antÄ• â€™â€™ tiÄ• dir

tattha __pabbajitenÄ• _ti gihibandhanaá¹ƒ chetvÄ• pabbajjupagatena. __na sevitabbÄ• _ti
vaá¸·aÃ±jetabbÄ• nÄ• nuyuÃ±jitabbÄ• . __yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masukhallikÄ• nuyo
kilesakÄ• masukhassa anuyogo, kilesakÄ• masaá¹ƒyuttassa sukhassa anugatotiattho. __hÄ
gÄ• mavÄ• sÄ«naá¹ƒ santako tehi sevitabbatÄ• ya. __pothujjaniko_ti puthujjanena andhabÄ
__anariyo_ti na ariyona visuddho na uttamo, na vÄ• ariyÄ• naá¹ƒ santako. __anatthasaá¹ƒ

atthasaá¹ƒhito, hitasukhÄ• vahakÄ• raá¹‡aá¹ƒ anissitoti attho. __attakilamathÄ• nuyogo_ti a
kilamathassaanuyogo, dukkhakaraá¹‡aá¹ƒ dukkhuppÄ• dananti attho. __dukkho_ti \Ne III 15
kaá¹‡á¹-akÄ• passayaseyyÄ• dÄ«hiattabÄ• dhanehi dukkhÄ• vaho. __majjhimÄ• paá¹-ipad
vuttaá¹ƒ. maggohi kÄ• masukhallikÄ• nuyogo eko anto, attakilamathÄ• nuyogo eko anto, et
upagacchati, vimutto etehi antehi, tasmÄ• ``majjhimÄ• paá¹-ipadÄ• â€™â€™ tivuccati. ete
__majjhimÄ• , _ vaá¹-á¹-adukkhanissaraá¹‡atthikehi paá¹-ipajjitabbatoca __paá¹-ipadÄ• _ti,
anto, doso eko anto. sassataá¹ƒ ekaá¹ƒ antaá¹ƒ, ucchedoeko antoti purimanayeneva vitthÄ•

__cakkhukaraá¹‡Ä«_tiÄ• dÄ«hi tameva paá¹-ipadaá¹ƒ thometi. paÃ±Ã±Ä• cakkhuá¹ƒ karotÄ
catunnaá¹ƒ saccÄ• naá¹ƒ dassanÄ• ya saá¹ƒvattati pariÃ±Ã±Ä• bhisamayÄ• dibhedassa da
pavattanaá¹-á¹-henÄ• ti ``cakkhukaraá¹‡Ä«â€™â€™ ti vuccati. tayidaá¹ƒ satipi paá¹-ipadÄ•
avayavavasena sijjhamÄ• noattho samudÄ• yena kato nÄ• ma hotÄ«ti upacÄ• ravasena vu
dutiyapadaá¹ƒ tassevavevacanaá¹ƒ. __upasamÄ• yÄ• _ti kilesupasamatthÄ• ya. __abhiÃ±Ã
saccÄ• naá¹ƒabhijÄ• nanatthÄ• ya. __sambodhÄ• yÄ• _ti tesaá¹ƒyeva sambujjhanatthÄ• ya
nibbÄ• nasacchikiriyÄ• ya. atha vÄ• __nibbÄ• nÄ• yÄ• _ti anupÄ• disesanibbÄ• nÄ• ya. ``u
saupÄ• disesanibbÄ• naá¹ƒgahitaá¹ƒ.

idÄ• ni \Be III 170/ taá¹ƒ majjhimappaá¹-ipadaá¹ƒ sarÅ«pato dassetukÄ• mo ``katamÄ• ca s
``ayamevÄ• â€™â€™ tiÄ• dinÄ• nayena vissajjesi. tattha __ayamevÄ• _ti avadhÄ• raá¹‡av
nibbÄ• nagÄ• mimaggassa atthibhÄ• vapaá¹-isedhanatthaá¹ƒ. sattÄ• paá¹-ikkhepo hi idha
paá¹-isedhanaá¹ƒalabbhamÄ• nattÄ• aÃ±Ã±assa maggassa. __ariyo_ti kilesÄ• naá¹ƒ Ä• ra
aripahÄ• nÄ• ya saá¹ƒvattatÄ«tipi __ariyo_ arayo pÄ• padhammÄ• yanti apagacchanti eter
bhagavatÄ• desitattÄ• ariyassa ayantipi __ariyo, _ ariyabhÄ• vappaá¹-ilÄ• bhÄ• ya saá¹ƒv
ettha pana ariyakaro ariyotipi uttarapadalopena ariya-saddasiddhi veditabbÄ• . aá¹-á¹-hahi a
__aá¹-á¹-haá¹…giko_. maggaá¹…gasamudÄ• ye hi maggavohÄ• ro, samudÄ• yo ca samud
ayaá¹ƒ panettha vacanattho --- attano avayavabhÅ«tÄ• ni aá¹-á¹-haá¹…gÄ• ni etassasantÄ•
paramatthato pana aá¹…gÄ• niyeva maggo paÃ±caá¹…gikatÅ«riyÄ• dÄ«ni viya, naca aá¹…
viya. kilese mÄ• rento gacchatÄ«ti __maggo_ niruttinayena, nibbÄ• naá¹ƒ maggati gavesatÄ
ariyamaggo hi nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karontogavesanto viya hoti. nibbÄ• natthikeh
__maggo_ vivaá¹-á¹-Å«panissayapuÃ±Ã±akaraá¹‡ato \Ne III 156/ paá¹-á¹-hÄ• ya tadatthapa
tehi paá¹-ipajjÄ«yatÄ«ti __maggo_. ettha pana Ä• diantavipariyÄ• yenasaddasiddhi veditabb

__seyyathida_nti nipÄ• to, tassa katamo so iti ceti attho, katamÄ• ni vÄ• tÄ• ni aá¹-á¹-haá¹…
sabbaliá¹…gavibhattivacanasÄ• dhÄ• raá¹‡o hi ayaá¹ƒ nipÄ• to. ekamekampi aá¹…gaá¹ƒ m
``sammÄ• diá¹-á¹-hi maggo ceva hetu cÄ• â€™â€™ ti (Dhs 1039). porÄ• á¹‡Ä• pi bhaá¹‡an
``dassanamaggosammÄ• diá¹-á¹-hi, abhiniropanamaggo sammÄ• saá¹…kappo ... pe ... avik
sammÄ• samÄ• dhÄ«â€™â€™ ti. nanu ca aá¹…gÄ• ni samuditÄ• ni maggo antamaso satta
abhÄ• vatoti? saccametaá¹ƒ saccasampaá¹-ivedhe, maggappaccayatÄ• ya pana yathÄ• sa

paccekampitÄ• ni maggoyeva, aÃ±Ã±athÄ• samuditÄ• nampi tesaá¹ƒ maggakiccaá¹ƒ na sa
sammÄ• diá¹-á¹-hiÄ• dÄ«susammÄ• passatÄ«ti __sammÄ• diá¹-á¹-hi, _ sammÄ• saá¹…ka
171/ nibbÄ• nasaá¹…khÄ• teÄ• rammaá¹‡e abhiniropetÄ«ti __sammÄ• saá¹…kappo, _ sam
__sammÄ• vÄ• cÄ• , _ sammÄ• karoti etenÄ• ti sammÄ• kammaá¹ƒ, tadeva __sammÄ• ka
etenÄ• ti__sammÄ• Ä• jÄ«vo, _ sammÄ• vÄ• yamati ussahatÄ«ti __sammÄ• vÄ• yÄ• mo,
anussaratÄ«ti__sammÄ• sati, _ sammÄ• samÄ• dhiyati cittaá¹ƒ etenÄ• ti __sammÄ• samÄ
nibbacanaá¹ƒveditabbaá¹ƒ. idÄ• ni __ayaá¹ƒ kho sÄ• bhikkhave_ti tameva paá¹-ipadaá¹ƒ n
--- yvÄ• yaá¹ƒ cattÄ• ropi lokuttaramagge ekato katvÄ• kathito aá¹-á¹-haá¹…giko maggo, ay
... pe ... nibbÄ• nÄ• ya saá¹ƒvattatÄ«ti.

<14> evaá¹ƒ majjhimapaá¹-ipadaá¹ƒ sarÅ«pato dassetvÄ• idÄ• ni cattÄ• ri ariyasaccÄ• ni c
pana, bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tattha (Vism II 530) __dukkha_nti ettha__du_-iti a
dissati. kucchitaÃ±hi puttaá¹ƒ ``duputtoâ€™â€™ ti vadanti, __khaá¹ƒ_-saddo pana tucche. t
``khaâ€™â€™ nti vuccati. idaÃ±ca paá¹-hamasaccaá¹ƒkucchitaá¹ƒ anekaupaddavÄ• dhiá¹-
bÄ• lajanaparikappitadhuvasubhasukhattabhÄ• vavirahitato, tasmÄ• kucchitattÄ• tucchattÄ
vuccati. yasmÄ• panetaá¹ƒ buddhÄ• dayo ariyÄ• paá¹-ivijjhanti, tasmÄ• __ ``ariyasaccaâ€
ariyapaá¹-ivijjhitabbaÃ±hi saccaá¹ƒpurimapade uttarapadalopena __ ``ariyasaccaâ€™â€™ _
tathÄ• gatassa saccantipiariyasaccaá¹ƒ. tathÄ• gatena hi sayaá¹ƒ adhigatattÄ• paveditattÄ
adhigamanÄ«yattÄ• taá¹ƒ tassa hotÄ«ti. atha vÄ• etassa abhisambuddhattÄ• ariyabhÄ• va
saccantipi__ariyasaccaá¹ƒ_ pubbe viya uttarapadalopena \Ne III 157/. avitathabhÄ• vena vÄ
adhigantabbattÄ• ariyaá¹ƒ saccantipi __ariyasaccaá¹ƒ_. saccatthaá¹ƒ pana catunnampi sac
ekajjhaá¹ƒ dassayissÄ• ma.

idÄ• ni taá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ sarÅ«pato dassetuá¹ƒ __ ``jÄ• tipi dukkhÄ• â€™â€™
__jÄ• ti_-saddo anekattho. tathÄ• hesa ``ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ ti (DN I 31
Ä• gato. ``atthi, visÄ• khe, nigaá¹‡á¹-hÄ• nÄ• ma samaá¹‡ajÄ• tÄ«â€™â€™ ti (AN a III 71)
dvÄ«hi khandhehi saá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 71) ettha saá¹…khatalakkhaá¹‡e. ``
paá¹-hamaá¹ƒ cittaá¹ƒ \Be III 172/ uppannaá¹ƒpaá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tubhÅ«
sÄ• vassa jÄ• tÄ«â€™â€™ ti (Vin I 124) ettha paá¹-isandhiyaá¹ƒ. ``sampatijÄ• to, Ä• nanda
II 31; MN III 207) etthapasÅ«tiyaá¹ƒ. ``akkhitto anupakuá¹-á¹-ho jÄ• tivÄ• denÄ• â€™â€™ ti
svÄ• yamidha gabbhaseyyakÄ• naá¹ƒ paá¹-isandhito paá¹-á¹-hÄ• ya yÄ• va mÄ• tukucchim
pavattesu khandhesu, itaresaá¹ƒ paá¹-isandhikkhaá¹‡esvevÄ• ti daá¹-á¹-habbo. ayampi ca
nippariyÄ• yato pana tattha tattha nibbattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ ye khandhÄ• pÄ• tu
tesaá¹ƒpaá¹-hamapÄ• tubhÄ• vo jÄ• ti nÄ• ma.

kasmÄ• panesÄ• dukkhÄ• ti ce? anekesaá¹ƒ dukkhÄ• naá¹ƒ vatthubhÄ• vato. anekÄ• ni h
dukkhadukkhaá¹ƒ vipariá¹‡Ä• madukkhaá¹ƒ saá¹…khÄ• radukkhaá¹ƒ paá¹-icchannadukkha
appaá¹-icchannadukkhaá¹ƒpariyÄ• yadukkhaá¹ƒ nippariyÄ• yadukkhanti. tattha kÄ• yikaceta

sabhÄ• vatoca nÄ• mato ca dukkhattÄ• __dukkhadukkha_nti vuccati. sukhÄ• vedanÄ•
vipariá¹‡Ä• madukkhuppattihetuto__vipariá¹‡Ä• madukkhaá¹ƒ_. upekkhÄ• vedanÄ• ceva s
saá¹…khÄ• rÄ• udayabbayapÄ«á¸·itattÄ• __saá¹…khÄ• radukkhaá¹ƒ_.
kaá¹‡á¹‡asÅ«ladantasÅ«larÄ• gajapariá¸·Ä• hadosajapariá¸·Ä• hÄ• dikÄ• yikacetasikÄ• Ä•
jÄ• nitabbato upakkamassa ca apÄ• kaá¹-abhÄ• vato __paá¹-icchannadukkhaá¹ƒ_.
dvattiá¹ƒsakammakÄ• raá¹‡Ä• disamuá¹-á¹-hÄ• noÄ• bÄ• dho apucchitvÄ• va jÄ• nitabbato
pÄ• kaá¹-abhÄ• vato __appaá¹-icchannadukkhaá¹ƒ_. á¹-hapetvÄ• dukkhadukkhaá¹ƒ sesad
Ä• gataá¹ƒ jÄ• tiÄ• di sabbampi tassa tassa dukkhassavatthubhÄ• vato __pariyÄ• yadukkha
__nippariyÄ• yadukkha_nti vuccati. tatrÄ• yaá¹ƒ jÄ• ti yaá¹ƒ taá¹ƒ __bÄ• lapaá¹‡á¸• itasuttÄ
Ä• dayo) bhagavatÄ• pi upamÄ• vasenapakÄ• sitaá¹ƒ Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ, yaÃ±ca s
gabbhokkantimÅ«lakÄ• dibhedaá¹ƒdukkhaá¹ƒ uppajjati, tassa vatthubhÄ• vato dukkhÄ• . te

``jÄ• yetha \Ne III 158/ no ce narakesu satto.

tatthaggidÄ• hÄ• dikamappasayhaá¹ƒ.

labhetha dukkhaá¹ƒ na kuhiá¹ƒ patiá¹-á¹-haá¹ƒ.

iccÄ• ha dukkhÄ• ti munÄ«dha jÄ• tiá¹ƒ ||

``dukkhaá¹ƒ \Be III 173/ tiracchesu kasÄ• patoda-

daá¹‡á¸• Ä• bhighÄ• tÄ• dibhavaá¹ƒ anekaá¹ƒ.

yaá¹ƒ taá¹ƒ kathaá¹ƒ tattha bhaveyya jÄ• tiá¹ƒ.

vinÄ• tahiá¹ƒ jÄ• ti tatopi dukkhÄ• ||

``petesu dukkhaá¹ƒ pana khuppipÄ• sÄ• -

vÄ• tÄ• tapÄ• dippabhavaá¹ƒ vicittaá¹ƒ.

yasmÄ• ajÄ• tassa na tattha atthi.

tasmÄ• pi dukkhaá¹ƒ muni jÄ• timÄ• ha ||

``tibbandhakÄ• re ca asayha sÄ«te.

lokantare yaá¹ƒ asuresu dukkhaá¹ƒ.

na taá¹ƒ bhave tattha na cassa jÄ• ti.

yato ayaá¹ƒ jÄ• ti tatopi dukkhÄ• ||

``yaÃ±cÄ• pi gÅ«thanarake viya mÄ• tu gabbhe.

satto vasaá¹ƒ ciramato bahi nikkhamaÃ±ca.

pappoti dukkhamatighoramidampi natthi.

jÄ• tiá¹ƒ vinÄ• itipi jÄ• ti ayaÃ±hi dukkhÄ• ||

``kiá¹ƒ bhÄ• sitena bahunÄ• nanu yaá¹ƒ kuhiÃ±ci.

atthÄ«dha kiÃ±cidapi dukkhamidaá¹ƒ kadÄ• ci.

nevatthi jÄ• tivirahena yato mahesi.

dukkhÄ• ti sabbapaá¹-hamaá¹ƒ imamÄ• ha jÄ• tiâ€™â€™ nti || (Vism II 541; Vibh-a 191; Ni
1.32-33).

__jarÄ• pi_ \Ne III 159/ __dukkhÄ• _ti ettha pana duvidhÄ• jarÄ• saá¹…khatalakkhaá¹‡aÃ±
khaá¹‡á¸• iccÄ• disammato santatiyaá¹ƒekabhavapariyÄ• pannakkhandhapurÄ• á¹‡abhÄ• v
panesÄ• jarÄ• saá¹…khÄ• radukkhabhÄ• vatoceva dukkhavatthuto ca dukkhÄ• . yaÃ±hi
aá¹…gapaccaá¹…gasithilabhÄ• vaindriyavikÄ• ravirÅ«patÄ• yobbanavinÄ• savÄ«riyÄ• visÄ
avÄ• dianekapaccayaá¹ƒkÄ• yikacetasikaá¹ƒ dukkhamuppajjati, jarÄ• tassa vatthu. tenÄ• h

``aá¹…gÄ• naá¹ƒ sithilÄ«bhÄ• vÄ• , indriyÄ• naá¹ƒ vikÄ• rato.

yobbanassa vinÄ• sena, balassa upaghÄ• tato ||

``vippavÄ• sÄ• \Be III 174/ satÄ• dÄ«naá¹ƒ, puttadÄ• rehi attano.

appasÄ• danÄ«yato ceva, bhiyyo bÄ• lattapattiyÄ• ||

``pappoti dukkhaá¹ƒ yaá¹ƒ macco, kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ tathÄ• .

sabbametaá¹ƒ jarÄ• hetu, yasmÄ• tasmÄ• jarÄ• dukhÄ• â€™â€™ ti || (Vism II 542; Vibh-a
I 1.32-33).

__byÄ• dhipi dukkho_ti idaá¹ƒ padaá¹ƒ vibhaá¹…ge dukkhasaccaniddesapÄ• á¸·iyaá¹ƒ na Ä
__visuddhimaggepi_dukkhasaccaniddese taá¹ƒ na uddhaá¹-aá¹ƒ, __dhammacakkapavattan
pana upalabbhati, tasmÄ• tatthevimassa vacane aÃ±Ã±attha ca avacane kÄ• raá¹‡aá¹ƒ vÄ

__maraá¹‡ampi dukkha_nti etthÄ• pi duvidhaá¹ƒ maraá¹‡aá¹ƒ saá¹…khatalakkhaá¹‡aÃ±ca.
``jarÄ• maraá¹‡aá¹ƒdvÄ«hi khandhehi saá¹…gahitaâ€™â€™ nti (DhÄ• tuk 71).
ekabhavapariyÄ• pannajÄ«vitindriyappabandhavicchedoca. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``nic
bhayaâ€™â€™ nti (Sn 581; J I 11.88), taá¹ƒidha adhippetaá¹ƒ. jÄ• tipaccayamaraá¹‡aá¹ƒ u
sarasamaraá¹‡aá¹ƒ Ä• yukkhayamaraá¹‡aá¹ƒ puÃ±Ã±akkhayamaraá¹‡antipitasseva nÄ• m
vatthubhÄ• vato dukkhanti veditabbaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä• ---

``pÄ• passa \Ne III 160/ pÄ• pakammÄ• di-nimittamanupassato.

bhaddassÄ• pasahantassa, viyogaá¹ƒ piyavatthukaá¹ƒ.

mÄ«yamÄ• nassa yaá¹ƒ dukkhaá¹ƒ, mÄ• nasaá¹ƒ avisesato ||

``sabbesaÃ±cÄ• pi yaá¹ƒ sandhi-bandhanacchedanÄ• dikaá¹ƒ.

vitujjamÄ• namammÄ• naá¹ƒ, hoti dukkhaá¹ƒ sarÄ«rajaá¹ƒ ||

``asayhamappaá¹-ikÄ• raá¹ƒ, dukkhassetassidaá¹ƒ yato.

maraá¹‡aá¹ƒ vatthu tenetaá¹ƒ, dukkhamicceva bhÄ• sitaâ€™â€™ nti || (Vism II 543; Vibh-a
Paá¹-is-a I 1.32-33).

imasmiÃ±ca á¹-hÄ• ne ``sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• â€™â€™
dukkhasaccaniddeseÄ• gataá¹ƒ, idha pana taá¹ƒ natthi, tatthÄ• pi kÄ• raá¹‡aá¹ƒ pariyesitab

__appiyehi sampayogo dukkho_ti ettha appiyasampayogo nÄ• ma amanÄ• pehi sattasaá¹…
dukkhavatthuto dukkho. tenÄ• hu porÄ• á¹‡Ä• ---

``disvÄ• va \Be III 175/ appiye dukkhaá¹ƒ, paá¹-hamaá¹ƒ hoti cetasi.

tadupakkamasambhÅ«ta-matha kÄ• ye yato idha ||

``tato dukkhadvayassÄ• pi, vatthuto so mahesinÄ• .

dukkho vuttoti viÃ±Ã±eyyo, appiyehi samÄ• gamoâ€™â€™ ti ||

__piyehi vippayogo dukkho_ti ettha pana piyavippayogo nÄ• ma manÄ• pehi sattasaá¹…kh
sokadukkhassa vatthuto dukkho. tenÄ• hu porÄ• á¹‡Ä• ---

``Ã±Ä• tidhanÄ• diviyogÄ• .

sokasarasamappitÄ• vitujjanti.

bÄ• lÄ• \Ne III 161/ yato tatoyaá¹ƒ.

dukkhoti mato piyavippayogoâ€™â€™ ti ||

__yampicchaá¹ƒ na labhatÄ«_ti ettha ``aho vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ• mÄ• â€
alabbhaneyyavatthÅ«suicchÄ• va ``yampicchaá¹ƒ na labhati, tampi dukkhaâ€™â€™ nti vutt
dukkhÄ• . tenÄ• hu porÄ• á¹‡Ä• ---

``taá¹ƒ taá¹ƒ patthayamÄ• nÄ• naá¹ƒ, tassa tassa alÄ• bhato.

yaá¹ƒ vighÄ• tamayaá¹ƒ dukkhaá¹ƒ, sattÄ• naá¹ƒ idha jÄ• yati ||

``alabbhaneyyavatthÅ«naá¹ƒ, patthanÄ• tassa kÄ• raá¹‡aá¹ƒ.

yasmÄ• tasmÄ• jino dukkhaá¹ƒ, icchitÄ• lÄ• bhamabravÄ«â€™â€™ ti ||

__saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• _ti ettha pana yasmÄ• indhanami
paharaá¹‡Ä• ni, gorÅ«paá¹ƒ viya á¸• aá¹ƒsamakasÄ• dayo, khettamiva lÄ• yakÄ• , gÄ• maa
upÄ• dÄ• nakkhandhapaÃ±cakamevajÄ• tiÄ• dayo nÄ• nappakÄ• rehi vibÄ• dhentÄ• tiá¹‡a
pupphaphalapallavÄ• niviya rukkhesu upÄ• dÄ• nakkhandhesuyeva nibbattanti, upÄ• dÄ• n
jÄ• ti, majjhedukkhaá¹ƒ jarÄ• , pariyosÄ• nadukkhaá¹ƒ maraá¹‡aá¹ƒ, manorathavighÄ• tapp
icchÄ• vighÄ• tadukkhaá¹ƒicchitÄ• lÄ• bhoti evaá¹ƒ nÄ• nappakÄ• rato upaparikkhiyamÄ• n
dukkhÄ• ti yadetaá¹ƒekamekaá¹ƒ dassetvÄ• vuccamÄ• naá¹ƒ anekehipi kappehi na sakkÄ•
taá¹ƒ sabbampi dukkhaá¹ƒ ekajalabindumhi sakalasamuddajalarasaá¹ƒ viya yesu kesucipaÃ
saá¹…khipitvÄ• dassetuá¹ƒ ``saá¹ƒkhittena \Be III 176/ paÃ±cupÄ• dÄ• nakkhandhÄ• dukk

tenÄ• hu porÄ• á¹‡Ä• ---

``jÄ• tippabhutikaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ vuttamidha tÄ• dinÄ• .

avuttaá¹ƒ yaÃ±ca taá¹ƒ sabbaá¹ƒ, vinÄ• ete na vijjati ||

``yasmÄ• tasmÄ• upÄ• dÄ• na-kkhandhÄ• saá¹…khepato ime.

dukkhÄ• ti vuttÄ• dukkhanta-desakena mahesinÄ• â€™â€™ ti ||

evaá¹ƒ \Ne III 162/ sarÅ«pato dukkhasaccaá¹ƒ dassetvÄ• idÄ• ni samudayasaccaá¹ƒ dass
pana, bhikkhave, dukkhasamudayaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __saá¹ƒ_-iti ayaá¹ƒ sa
ntiÄ• dÄ«susaá¹ƒyogaá¹ƒ dÄ«peti, __u_-iti ayaá¹ƒ ``uppannaá¹ƒ uditaâ€™â€™ ntiÄ• dÄ«su
__aya_-saddopana kÄ• raá¹‡aá¹ƒ dÄ«peti. idaÃ±cÄ• pi dutiyasaccaá¹ƒ avasesapaccayasa
dukkhassuppattikÄ• raá¹‡antidukkhassa saá¹ƒyoge uppattikÄ• raá¹‡attÄ• ``dukkhasamuda
__yÄ• yaá¹ƒ taá¹‡hÄ• _tiyÄ• ayaá¹ƒ taá¹‡hÄ• . __ponobbhavikÄ• _ti punabbhavakaraá¹‡a
uttarapadalopena, punabbhavosÄ«lametissÄ• ti ponobbhavikÄ• . nandÄ«rÄ• gena sahagat
idaá¹ƒ vuttaá¹ƒhoti ``nandanato rajjanato ca nandÄ«rÄ• gabhÄ• vaá¹ƒ sabbÄ• su avatthÄ• s
nandÄ«rÄ• gasahagatÄ• â€™â€™ ti. __tatratatrÄ• bhinandinÄ«_ti yatra yatra attabhÄ• vo r
tatratatrÄ• bhinandinÄ«.

__seyyathida_nti nipÄ• to, tassa sÄ• katamÄ• ti ceti ayamattho. rÅ«pataá¹‡hÄ• dibhedena
pavattiÄ• kÄ• rabhedato kÄ• mataá¹‡hÄ• divasena tividhÄ• vuttÄ• . rÅ«pataá¹‡hÄ• yeva hi
Ä• pÄ• thamÄ• gataá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ kÄ• massÄ• davasena assÄ• dayamÄ• nÄ•
hoti. yadÄ• tadevÄ• rammaá¹‡aá¹ƒ dhuvaá¹ƒ sassatanti pavattÄ• ya sassatadiá¹-á¹-hiyÄ•
__bhavataá¹‡hÄ• _ nÄ• ma hoti. sassatadiá¹-á¹-hisahagato hi rÄ• go ``bhavataá¹‡hÄ• â€™
tadevÄ• rammaá¹‡aá¹ƒ ucchijjati vinassatÄ«ti pavattÄ• ya ucchedadiá¹-á¹-hiyÄ• saddhiá¹ƒ
__vibhavataá¹‡hÄ• _ nÄ• ma hoti. ucchedadiá¹-á¹-hisahagato hi rÄ• go ``vibhavataá¹‡hÄ• â
saddataá¹‡hÄ• dÄ«supi.

kasmÄ• \Be III 177/ panettha taá¹‡hÄ• va samudayasaccaá¹ƒ vuttÄ• ti? visesahetubhÄ• va
Ä• dÄ«navaá¹ƒ paá¹-icchÄ• dentÄ« diá¹-á¹-hiÄ• diupÄ• dÄ• naÃ±ca tattha tattha abhinivisa
abhivaá¸• á¸• heti, dosÄ• dayopi kammassa kÄ• raá¹‡aá¹ƒ honti, taá¹‡hÄ• pana
taá¹ƒtaá¹ƒbhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• Ä• vÄ• sasattanikÄ• yakulabhogissar
entÄ« kammavicittatÄ• ya upanissayataá¹ƒ kammassa ca sahÄ• yabhÄ• vaá¹ƒ upagacchan
bhavÄ• divicittataá¹ƒniyameti, tasmÄ• dukkhassa visesahetubhÄ• vato aÃ±Ã±esupi avijjÄ•
abhidhamme ca avasesakilesÄ• kusalamÅ«lÄ• dÄ«su vuttesu dukkhahetÅ«su vijjamÄ• nes
``samudayasaccaâ€™â€™ nti vuttÄ• ti veditabbaá¹ƒ.

idÄ• ni dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ dassetuá¹ƒ __ ``idaá¹ƒ kho pana, bhikkhave, dukkh
_ntiÄ• dimÄ• ha. tattha yasmÄ• __ni_-saddo abhÄ• vaá¹ƒ, __rodha_-saddo ca cÄ• rakaá¹ƒ
ettha saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassadukkharodhassa sabbagatisuÃ±Ã±attÄ• , sama
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa \Ne III 163/ dukkharodhassaabhÄ• vo hoti tappaá¹-ip
``dukkhanirodhaâ€™â€™ nti vuccati. dukkhassa vÄ• anuppÄ• danirodhapaccayattÄ• __du
dukkhanirodhaá¹ƒ dassentena cettha __ ``yotassÄ• yeva taá¹‡hÄ• yÄ• â€™â€™ _tiÄ• dinÄ
vutto, so kasmÄ• vuttotice? samudayanirodhena dukkhanirodho. byÄ• dhinimittavÅ«pasam
hetunirodhena phalanirodho, tasmÄ• samudayanirodheneva dukkhaá¹ƒ nirujjhati, na aÃ±Ã±

``yathÄ• pi mÅ«le anupaddave daá¸·he.

chinnopi rukkho punareva rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate.

nibbattatÄ« dukkhamidaá¹ƒ punappunaâ€™â€™ nti || (Dhp 338).

iti yasmÄ• samudayanirodheneva dukkhaá¹ƒ nirujjhati, tasmÄ• bhagavÄ• dukkhanirodhaá
dassentosamudayanirodhena desesi. sÄ«hasamÄ• navuttino hi tathÄ• gatÄ• . te dukkhaá¹ƒ
nirodhentÄ• dukkhanirodhaÃ±ca desentÄ• hetumhi paá¹-ipajjanti, na phale. yathÄ• hi sÄ«h
tattheva attano \Be III 178/ balaá¹ƒ dasseti, na sare, tathÄ• buddhÄ• naá¹ƒ kÄ• raá¹‡epaá¹
titthiyÄ• pana suvÄ• navuttino. te dukkhaá¹ƒ nirodhentÄ• dukkhanirodhaÃ±cadesentÄ•
attakilamathÄ• nuyogadesanÄ• dÄ«hi phale paá¹-ipajjanti, na hetumhi. yathÄ• hisunakhÄ•
dinne bhussantÄ• leá¸• á¸• uá¹ƒ khÄ• danti, na pahÄ• radÄ• yake uá¹-á¹-hahanti, evaá¹ƒ a
nirodhetukÄ• mÄ• kÄ• yakhedamanuyujjanti, na kilesanirodhanaá¹ƒ, evaá¹ƒ tÄ• va dukkha
samudayanirodhavasena desanÄ• ya payojanaá¹ƒ veditabbaá¹ƒ.

ayaá¹ƒ panettha attho. __tassÄ• yeva taá¹‡hÄ• yÄ• _ti tassÄ• ``ponobbhavikÄ• â€™â€™ t
vibhattataá¹‡hÄ• ya. virÄ• go vuccati maggo. ``virÄ• gÄ• vimuccatÄ«â€™â€™ ti (MN I 245
vuttaá¹ƒ. virÄ• gena nirodho virÄ• ganirodho, anusayasamugghÄ• tato aseso virÄ• ganirodh
atha vÄ• virÄ• gotipahÄ• naá¹ƒ vuccati, tasmÄ• anusayasamugghÄ• tato aseso virÄ• go a
evampetthayojanÄ• daá¹-á¹-habbÄ• , atthato pana sabbÄ• neva etÄ• ni nibbÄ• nassa veva
hidukkhanirodho ariyasaccanti nibbÄ• naá¹ƒ vuccati. yasmÄ• pana taá¹ƒ Ä• gamma taá¹‡h
ca, tasmÄ• ``virÄ• goâ€™â€™ ti ca ``nirodhoâ€™â€™ ti ca vuccati. yasmÄ• ca tadeva Ä•
III 164/ honti, kÄ• maguá¹‡Ä• layÄ• dÄ«su cettha ekopi Ä• layo natthi, tasmÄ• __cÄ• go pa
anÄ• layo_ti vuccati.

idÄ• ni dukkhanirodhagÄ• minipaá¹-ipadÄ• ariyasaccaá¹ƒ dassetuá¹ƒ __ ``idaá¹ƒ kho pana,
dukkhanirodhagÄ• minÄ«â€™â€™ _tiÄ• dimÄ• ha. yasmÄ• panetaá¹ƒ ariyasaccaá¹ƒ dukk
Ä• rammaá¹‡avasaena tadabhimukhabhÅ«tattÄ• , paá¹-ipadÄ• ca hoti dukkhanirodhappatti
``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti vuccati. sesamettha vuttanayameva. ko
dukkhÄ• dÄ«naá¹ƒ saccaá¹-á¹-hoti? yo paÃ±Ã±Ä• cakkhunÄ• upaparikkhiyamÄ• nÄ• naá¹ƒ
visaá¹ƒvÄ• dako, titthiyÄ• naá¹ƒ attÄ• viyaanupalabbhasabhÄ• vo ca na hoti, atha kho
bÄ• dhanappabhavasantiniyyÄ• nappakÄ• rena tacchÄ• viparÄ«tabhÅ«tabhÄ• venaariyaÃ±
aggilakkhaá¹‡aá¹ƒ viya lokapakati viya ca tacchÄ• viparÄ«tabhÅ«tabhÄ• vosaccaá¹-á¹-hoti
aggilakkhaá¹‡aá¹ƒ nÄ• ma uá¹‡hattaá¹ƒ. taÃ±hi katthaci kaá¹-á¹-hÄ• diupÄ• dÄ• nabhedevi
viparÄ«taá¹ƒ \Be III 179/ abhÅ«taá¹ƒ vÄ• kadÄ• cipi na hoti, ``jÄ• tidhammÄ• jarÄ• dhamm
maraá¹‡adhamminoâ€™â€™ ti (AN b V 57) evaá¹ƒ vuttajÄ• tiÄ• dikÄ• lokapakatÄ«ti vedita
tiracchÄ• nÄ• naá¹ƒ tiriyaá¹ƒ dÄ«ghatÄ• , manussÄ• dÄ«naá¹ƒ uddhaá¹ƒ dÄ«ghatÄ• , vudd
avaá¸• á¸• hananti evamÄ• dikÄ• ca lokapakatÄ«â€™â€™ ti vadanti.

apica ---

nÄ• bÄ• dhakaá¹ƒ yato dukkhaá¹ƒ, dukkhÄ• aÃ±Ã±aá¹ƒ na bÄ• dhakaá¹ƒ.

bÄ• dhakattaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

taá¹ƒ vinÄ• nÄ• Ã±Ã±ato dukkhaá¹ƒ, na hoti na ca taá¹ƒ tato.

dukkhahetuniyÄ• mena, iti saccaá¹ƒ visattikÄ• ||

nÄ• Ã±Ã±Ä• nibbÄ• nato santi, santaá¹ƒ na ca na taá¹ƒ yato.

santabhÄ• vaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

maggÄ• aÃ±Ã±aá¹ƒ na niyyÄ• naá¹ƒ, aniyyÄ• no na cÄ• pi so.

tacchaniyyÄ• nabhÄ• vattÄ• , iti so saccasammato ||

iti \Ne III 165/ tacchÄ• vipallÄ• sa-bhÅ«tabhÄ• vaá¹ƒ catÅ«supi.

dukkhÄ• dÄ«svavisesena, saccaá¹-á¹-haá¹ƒ Ä• hu paá¹‡á¸• itÄ• ti || (Vibh-a 189).

<15> __pubbe ananussutesÅ«_ti ito pubbe ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• na anussu
catusaccadhammesu. __cakkhu_ntiÄ• dÄ«ni Ã±Ä• á¹‡avevacanÄ• neva. Ã±Ä• á¹‡ameva h

cakkhu viyÄ• ti __cakkhu, _ Ã±Ä• á¹‡aá¹-á¹-hena __Ã±Ä• á¹‡aá¹ƒ, _ pakÄ• rato jÄ• nanaá¹
paá¹-ivijjhanaá¹-á¹-hena __vijjÄ• , _ saccappaá¹-icchÄ• dakassa mohandhakÄ• rassa vidha
__Ä• loko_ti vuttaá¹ƒ. taá¹ƒ panetaá¹ƒ catÅ«su saccesu lokiyalokuttaramissakaá¹ƒniddiá¹-á

<16> __yÄ• vakÄ«vaÃ±cÄ• _ti yattakaá¹ƒ kÄ• laá¹ƒ. __tiparivaá¹-á¹-a_nti
saccaÃ±Ä• á¹‡akiccaÃ±Ä• á¹‡akataÃ±Ä• á¹‡asaá¹…khÄ• tÄ• naá¹ƒtiá¹‡á¹‡aá¹ƒ parivaá¹-á
tiparivaá¹-á¹-aá¹ƒ. saccaÃ±Ä• á¹‡Ä• divasena hi tayo parivaá¹-á¹-Ä• etassÄ• ti tiparivaá¹-á
Ã±Ä• á¹‡adassanaá¹ƒ. ettha ca ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkhasamudaya
saccesu yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ __saccaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. tesuyeva ``pariÃ±Ã±
pahÄ• tabbaá¹ƒ sacchikÄ• tabbaá¹ƒ bhÄ• vetabbaâ€™â€™ nti evaá¹ƒ
kattabbakiccajÄ• nanaÃ±Ä• á¹‡aá¹ƒ__kiccaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. ``pariÃ±Ã±Ä• taá¹ƒ pah
bhÄ• vitaâ€™â€™ nti evaá¹ƒ tassakatabhÄ• vajÄ• nanaÃ±Ä• á¹‡aá¹ƒ __kataÃ±Ä• á¹‡aá¹ƒ
tesaá¹ƒyeva ekekasmiá¹ƒ saccetiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ Ä• kÄ• rÄ• naá¹ƒ vasena dvÄ• da
__Ã±Ä• á¹‡adassana_nti etesaá¹ƒ tiparivaá¹-á¹-Ä• naá¹ƒdvÄ• dasannaá¹ƒ Ä• kÄ• rÄ• naá¹
uppannaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ dassanaá¹ƒ.

__anuttaraá¹ƒ sammÄ• sambodhi_nti uttaravirahitaá¹ƒ sabbaseá¹-á¹-haá¹ƒ sammÄ• sÄ• m
pasatthaá¹ƒ sundaraÃ±ca bodhiá¹ƒ. __bodhÄ«_ti ca bhagavato arahattamaggo idhÄ• dhipp
sÄ• vakÄ• naá¹ƒarahattamaggo anuttarÄ• bodhi hoti, na hotÄ«ti? na hoti. kasmÄ• ? asabb
tesaÃ±hi kassaci arahattamaggo arahattaphalameva deti, kassaci tisso vijjÄ• , kassacicha a
catasso paá¹-isambhidÄ• , kassaci sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ. paccekabuddhÄ• nar
buddhÄ• naá¹ƒ pana sabbaguá¹‡asampattiá¹ƒ deti abhiseko viya raÃ±Ã±osabbalokissariyal
kassacipi anuttarÄ• bodhi na hotÄ«ti. __abhisambuddhotipaccaÃ±Ã±Ä• si_nti abhisambudd
paá¹-ivijjhitvÄ• á¹-hitoti evaá¹ƒ paá¹-ijÄ• niá¹ƒ. __Ã±Ä• á¹‡aÃ±capana me dassanaá¹ƒ udap
adhigataguá¹‡Ä• naá¹ƒ yÄ• thÄ• vato dassanasamatthaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aÃ±
vimuttÄ«_ti ayaá¹ƒ mayhaá¹ƒ arahattaphalavimutti akuppÄ• paá¹-ipakkhehi na kopetabbÄ•
udapÄ• di. tattha dvÄ«hÄ• kÄ• rehi akuppatÄ• veditabbÄ• maggasaá¹…khÄ• takÄ• raá¹‡a
catÅ«hi maggehi samucchinnakilesÄ• naá¹ƒ \Ne III 166/ puna anivattanatÄ• ya __kÄ• raá¹‡
akuppadhammaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattatÄ• ya__Ä• rammaá¹‡a
anÄ• kuppÄ• rammaá¹‡Ä• naá¹ƒ lokiyasamÄ• pattÄ«naá¹ƒ tadabhÄ• vato. __antimÄ• _ti pa
punabbhavo_ti idÄ• ni puna aÃ±Ã±o bhavo nÄ• manatthÄ«ti.

__imasmiÃ±ca pana veyyÄ• karaá¹‡asmi_nti imasmiá¹ƒ niggÄ• thake sutte. niggÄ• thakaÃ±
suttaá¹ƒpucchÄ• vissajjanasahitaá¹ƒ ``veyyÄ• karaá¹‡aâ€™â€™ nti vuccati. __bhaÃ±Ã±am
desiyamÄ• neti attho. __viraja_nti apÄ• yagamanÄ«yarÄ• garajÄ• dÄ«naá¹ƒ vigamena viraj
__vÄ«tamala_ntianavasesadiá¹-á¹-hivicikicchÄ• malÄ• pagamena vÄ«tamalaá¹ƒ \Be III 181
paá¹-hamamaggavajjhakilesarajÄ• bhÄ• venavÄ• __virajaá¹ƒ, _ paÃ±cavidhadussÄ«lyama
dhammacakkhu_nti __brahmÄ• yusutte_ (MN II 383 Ä• dayo) heá¹-á¹-himÄ• tayo maggÄ•

(MN III 416 Ä• dayo) Ä• savakkhayo, idha pana sotÄ• pattimaggo adhippeto. catusaccasaá¹
dassanaá¹-á¹-hena cakkhÅ«ti __dhammacakkhu, _ heá¹-á¹-himesu vÄ• tÄ«su maggadham
ekaá¹ƒsotÄ• pattimaggasaá¹…khÄ• taá¹ƒ cakkhÅ«ti __dhammacakkhu, _ samathavipassan
sÄ«lÄ• ditividhadhammakkhandhabhÅ«tatÄ• yavÄ• dhammamayaá¹ƒ cakkhÅ«tipi __dham
uppattiÄ• kÄ• radassanatthaá¹ƒ __ ``yaá¹ƒ kiÃ±cisamudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nir
nanu ca maggaÃ±Ä• á¹‡aá¹ƒ asaá¹…khatadhammÄ• rammaá¹‡aá¹ƒ, na saá¹…khatadham
yasmÄ• taá¹ƒ nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• kiccavasenasabbasaá¹…khataá¹ƒ asa
paá¹-ivijjhantaá¹ƒ uppajjati, tasmÄ• tathÄ• vuttaá¹ƒ.

<17> __dhammacakke_ti paá¹-ivedhaÃ±Ä• á¹‡aÃ±ceva desanÄ• Ã±Ä• á¹‡aÃ±ca pavattana
dhammacakkaá¹ƒ. bodhipallaá¹…ke nisinnassa hi catÅ«su saccesu uppannaá¹ƒ dvÄ• dasÄ
paá¹-ivedhaÃ±Ä• á¹‡ampi, isipatane nisinnassa dvÄ• dasÄ• kÄ• rÄ• ya saccadesanÄ• ya p
dhammacakkaá¹ƒnÄ• ma. ubhayampi hetaá¹ƒ dasabalassa ure pavattaÃ±Ä• á¹‡ameva. tad
pakÄ• sentenabhagavatÄ• dhammacakkaá¹ƒ pavattitaá¹ƒ nÄ• ma. taá¹ƒ panetaá¹ƒ dhamm
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheroaá¹-á¹-hÄ• rasahi brahmakoá¹-Ä«hi saddhiá¹ƒ sotÄ• patti
bhagavÄ• __pavatteti_ nÄ• mapavattanakiccassa aniá¹-á¹-hitattÄ• . patiá¹-á¹-hite __pavatti
kassapasammÄ• sambuddhassa sÄ• sanantaradhÄ• natopaá¹-á¹-hÄ• ya yÄ• va buddhupp
appavattapubbassa pavattitattÄ• . taá¹ƒ sandhÄ• ya ``pavattiteca pana bhagavatÄ• dhamm
saddamanussÄ• vesuâ€™â€™ ntiÄ• di vuttaá¹ƒ. tattha __bhummÄ• _tibhÅ«maá¹-á¹-hakad
ekappahÄ• reneva sÄ• dhukÄ• raá¹ƒ datvÄ• ``etaá¹ƒbhagavatÄ• â€™â€™ tiÄ• dÄ«ni vada
__obhÄ• so_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• nubhÄ• vena pavattocittapaccayautusamuá¹-á
devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ atikkamitvÄ• virocittha. __aÃ±Ã±Ä• si vata bho koá¹‡á¸•
imassapi udÄ• nassa udÄ• haraá¹‡aghoso dasasahassilokadhÄ• tuá¹ƒpharitvÄ• aá¹-á¹-hÄ
dhammacakkappavattanassa Ä• rambhe viya parisamÄ• panepi ativiyauá¸·Ä• ratamaá¹ƒ pÄ

<18> diá¹-á¹-ho \Be III 182/ ariyasaccadhammo etenÄ• ti __diá¹-á¹-hadhammo_. esa nayo s
dassanaá¹ƒ nÄ• ma Ã±Ä• á¹‡adassanato aÃ±Ã±ampi atthÄ«ti taá¹ƒnivattanatthaá¹ƒ __ ``pa
_tivuttaá¹ƒ. patti ca Ã±Ä• á¹‡asampattito aÃ±Ã±Ä• pi vijjatÄ«ti tato visesanatthaá¹ƒ __ ``vidi
_tivuttaá¹ƒ. sÄ• panesÄ• viditadhammatÄ• ekadesatopi hotÄ«ti nippadesato viditabhÄ• va
``pariyogÄ• á¸·hadhammoâ€™â€™ _ti vuttaá¹ƒ. tenassa saccÄ• bhisambodhiá¹ƒyeva dÄ«p
maggaÃ±Ä• á¹‡aÃ±hiekÄ• bhisamayavasena pariÃ±Ã±Ä• dikiccaá¹ƒ sÄ• dhentaá¹ƒ nippad
samantato ogÄ• á¸·haá¹ƒnÄ• ma hoti. sappaá¹-ibhayakantÄ• rasadisÄ• soá¸·asavatthukÄ•
tiá¹‡á¹‡Ä• vicikicchÄ• anenÄ• ti __tiá¹‡á¹‡avicikiccho_. pavattiÄ• dÄ«su ``evaá¹ƒ nukho na
evaá¹ƒpavattikÄ• vigatÄ• samucchinnÄ• kathaá¹ƒkathÄ• assÄ• ti __vigatakathaá¹ƒkatho.
vesÄ• rajjappatto_tisÄ• rajjakarÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ pahÄ«nattÄ• tappaá¹-ipak
suppatiá¹-á¹-hitattÄ• visÄ• radabhÄ• vaá¹ƒ veyyattiyaá¹ƒ patto adhigato. svÄ• yaá¹ƒ
vesÄ• rajjappattisuppatiá¹-á¹-hitabhÄ• vo katthÄ• tiÄ• ha __ ``satthusÄ• saneâ€™â€™ _ti. a
adhigatattÄ• na paraá¹ƒ pacceti, parassa saddhÄ• yaettha nappavattati, na tassa paro pac

__aparappaccayo_.

__labheyyÄ• ha_nti labheyyaá¹ƒ ahaá¹ƒ, Ä• yÄ• canavacanametaá¹ƒ. __ehÄ«_ti Ä• yÄ• cit
pabbajjÅ«pasampadÄ• naá¹ƒanumatabhÄ• vappakÄ• sanavacanaá¹ƒ, tasmÄ• ehi sampaá
pabbajjÅ«pasampadavisesantiattho. __iti_-saddo tassa
ehibhikkhÅ«pasampadÄ• paá¹-ilÄ• bhanimittavacanapariyosÄ• nadassano. tadavasÄ• no h
tenevÄ• ha __ ``ehi bhikkhÅ«ti bhagavato vacanena abhinipphannÄ• sÄ• va tassa Ä• yasm
ahosÄ«â€™â€™ _ti. __cara brahmacariya_nti uparimaggattayasaá¹…khÄ• taá¹ƒbrahmaca
kimatthaá¹ƒ? __sammÄ• dukkhassa antakiriyÄ• ya_. idhÄ• pi ``avocÄ• â€™â€™ tisamban
koá¹-isahassÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Vism I 20; Paá¹-is-a I 1.37) vuttappabhedÄ• naá¹
saá¹ƒvaravinayÄ• naá¹ƒ samÄ• diyitvÄ• vattanena uparibhÅ«tÄ• aggabhÅ«tÄ• sampadÄ•

<19> __nÄ«hÄ• rabhatto_ti nÄ«haá¹-abhatto, gÄ• mato bhikkhaá¹ƒ nÄ«haritvÄ• bhikkhÅ«h
168/. bhagavÄ• hi daharakumÄ• rake viya te bhikkhÅ« \Be III 183/ pariharanto pÄ• á¹-ipada
piá¹‡á¸• apÄ• tatthÄ• yapi gÄ• maá¹ƒ apavisitvÄ• antovihÄ• reyeva vasi.

dhammacakkappavattanasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anattalakkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<20> __Ä• mantesÄ«_ti Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amadivase dhammacakkappavattanato paá
sotÄ• pattiphalepatiá¹-á¹-hite aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±appamukhe paÃ±cavaggiye ``idÄ•
dhammaá¹ƒ desessÄ• mÄ«â€™â€™ tipaÃ±camiyÄ• pakkhassa Ä• mantesi. __anattÄ• _ti
asÄ• mikaá¹-á¹-hena suÃ±Ã±ataá¹-á¹-henaattapaá¹-ikkhepaá¹-á¹-henÄ• ti evaá¹ƒ catÅ«hi k
``uppannaá¹ƒ rÅ«paá¹ƒ á¹-hitiá¹ƒmÄ• pÄ• puá¹‡Ä• tu, á¹-hÄ• nappattaá¹ƒ mÄ• jÄ«ratu, ja
udayabbayehi mÄ• kilamayatÅ«â€™â€™ tina ettha kassaci vasÄ«bhÄ• vo atthi, svÄ• yam
sÄ• mibhÅ«tassa kassaci abhÄ• vo__asÄ• mikaá¹-á¹-ho_. nivÄ• sÄ«kÄ• rakavedakaadhiá¹
suÃ±Ã±atÄ• __suÃ±Ã±ataá¹-á¹-ho_. paraparikappitaattasabhÄ• vÄ• bhÄ• vo eva __attapa
anattataá¹ƒyeva vibhÄ• vetuá¹ƒ__ ``rÅ«paÃ±ca hidaá¹ƒ bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha
kÄ• rako vedakosayaá¹ƒvasÄ«ti evaá¹ƒbhÅ«to attÄ• abhavissÄ• ti adhippÄ• yo. evaÃ±hi s
Ä• bÄ• dhÄ• yasaá¹ƒvattanaá¹ƒ ayujjamÄ• nakaá¹ƒ siyÄ• . kÄ• maÃ±cettha ``yasmÄ• ca k
tasmÄ• rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti rÅ«passa anattatÄ• ya dukkha
tathÄ• pi ``yasmÄ• rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattati, tasmÄ• anattÄ• â€™â€™ ti pÄ•
sÄ• bÄ• dhatÄ• yarÅ«passa attasÄ• rÄ• bhÄ• vo vibhÄ• vito, tato eva ca ``na ca labbhati rÅ
hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«â€™ tiâ€™â€™ rÅ«pe kassaci anissaratÄ• tassa c
__vedanÄ• _dÄ«supi eseva nayo.

<21> __taá¹ƒ kiá¹ƒmaÃ±Ã±atha bhikkhave_ti idaá¹ƒ kasmÄ• Ä• raddhaá¹ƒ? ettakena á¹-hÄ

anattalakkhaá¹‡amevakathitaá¹ƒ, na aniccadukkhalakkhaá¹‡Ä• ni, idÄ• ni tÄ• ni dassetvÄ•
samodhÄ• netvÄ• tÄ«á¹‡ipi lakkhaá¹‡Ä• ni dassetuá¹ƒ idamÄ• raddhanti veditabbaá¹ƒ. __a
yasmÄ• hutvÄ• na hoti, tasmÄ• aniccaá¹ƒ. yasmÄ• pubbe asantaá¹ƒ paccayasamavÄ• ye
bhaá¹…gupagamanena na hoti, tasmÄ• na niccanti aniccaá¹ƒ, addhuvanti adhippÄ• yo. ath
tÄ• vakÄ• likatÄ• ya vipariá¹‡Ä• makoá¹-iyÄ• niccappaá¹-ikkhepatoti imehipikÄ• raá¹‡ehi \N
ettha khaá¹‡e khaá¹‡e uppajjanavasena nirujjhanavasena ca pavattanato __uppÄ• davayav
taá¹…khaá¹‡ikatÄ• ya __tÄ• vakÄ• likatÄ• _. vipariá¹‡Ä• mavantatÄ• ya __vipariá¹‡Ä• mak
rÅ«paÃ±hiuppÄ• dÄ• divikÄ• rÄ• pajjanena vipariá¹‡Ä• mantaá¹ƒ vinÄ• saá¹ƒ pÄ• puá¹‡Ä•
eva__niccapaá¹-ikkhepo_. aniccÄ• hi dhammÄ• , teneva attano aniccabhÄ• vena atthato ni
nÄ• ma.

__dukkhaá¹ƒ bhante_ti bhante paá¹-ipÄ«á¸·anÄ• kÄ• rena dukkhaá¹ƒ. uppÄ• dajarÄ• bhaá¹
nirantaraá¹ƒbÄ• dhati, paá¹-ipÄ«á¸·anÄ• kÄ• renassa dukkhatÄ• . atha vÄ• santÄ• paá¹-á¹-
dukkhavatthukaá¹-á¹-henasukhapaá¹-ikkhepaá¹-á¹-hena cÄ• ti catÅ«hi kÄ• raá¹‡ehi dukkha
nÄ• ma dukkhadukkhatÄ• divasenasantÄ• panaá¹ƒ paridahanaá¹ƒ. tato evassa dussahatÄ•
dukkhatÄ• naá¹ƒ saá¹ƒsÄ• radukkhassaca adhiá¹-á¹-hÄ• natÄ• ya __dukkhavatthukatÄ• _.
__sukhapaá¹-ikkhepo. vipariá¹‡Ä• madhamma_ntijarÄ• ya maraá¹‡ena ca vipariá¹‡Ä• masa
yuttaá¹ƒ nu. __ta_nti evaá¹ƒ aniccaá¹ƒdukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ rÅ«paá¹ƒ. __e
taá¹‡hÄ• gÄ• ho mamaá¹…kÄ• rabhÄ• vato. __esohamasmÄ«_timÄ• nagÄ• ho ahaá¹…kÄ•
diá¹-á¹-higÄ• ho attabhÄ• vavipallÄ• saggÄ• hato. __taá¹‡hÄ• gÄ• ho_ cettha aá¹-á¹-hasata
__mÄ• nagÄ• ho_ navavidhamÄ• navasena, __diá¹-á¹-higÄ• ho_dvÄ• saá¹-á¹-hidiá¹-á¹-hiva
tiá¹‡á¹‡aá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-higÄ• hÄ• naá¹ƒ vasena yuttaá¹ƒnu taá¹ƒ samanupass

iti bhagavÄ• aniccadukkhavasena anattalakkhaá¹‡aá¹ƒyeva dassesi. bhagavÄ• hi katthaci
dasseti, katthaci dukkhavasena, katthaci ubhayavasena. tathÄ• hi ``cakkhu attÄ• tiyo vadey
upapajjati, cakkhussa uppÄ• dopi vayopi paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopivayopi
uppajjati ceva veti cÄ• â€™ ti iccassa evamÄ• gataá¹ƒ hoti, tasmÄ• taá¹ƒ na upapajjati. `ca
III 185/ yo vadeyya, iti cakkhu anattÄ• â€™â€™ tiimasmiÃ±ca __chachakkasutte_ (MN III 4
anattataá¹ƒ dassesi. ``rÅ«paÃ±cahidaá¹ƒ, bhikkhave, attÄ• abhavissa ... pe ... evaá¹ƒ me rÅ
ahosÄ«â€™â€™ ti imasmiá¹ƒyevaanattalakkhaá¹‡asutte dukkhavasena anattataá¹ƒ dasses
aniccaá¹ƒ, yadaniccaá¹ƒtaá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• , yadanattÄ• , taá¹ƒ `
nesohamasmi, na me soattÄ• â€™ ti evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya
__arahantasutte_ (saá¹ƒ0ni0 b III 76-77) ubhayavasena anattataá¹ƒ dassesi. kasmÄ• ? anic
pÄ• kaá¹-aá¹ƒ, anattÄ• apÄ• kaá¹-aá¹ƒ. paribhogabhÄ• janÄ• dÄ«su hi bhinnesu ``aho anic
``ahoanattÄ• â€™â€™ ti \Ne III 170/ pana vattÄ• nÄ• ma natthi. sarÄ«re gaá¹‡á¸• apiá¸·ak
kaá¹‡á¹-akenavÄ• viddhÄ• ``aho dukkhaâ€™â€™ nti vadanti, ``aho anattÄ• â€™â€™ ti pa
kasmÄ• ? idaÃ±hi anattalakkhaá¹‡aá¹ƒ nÄ• ma avibhÅ«taá¹ƒ duddasaá¹ƒ duppaÃ±Ã±Ä• pa
sarabhaá¹…gÄ• dayopisatthÄ• ro nÄ• ddasaá¹ƒsu, kuto paÃ±Ã±Ä• panÄ• , tena naá¹ƒ bha

dukkhavasena vÄ• ubhayavasena vÄ• dassesi. tayidaá¹ƒ imasmimpi teparivaá¹-á¹-e anicca
__vedanÄ• _dÄ«supi eseva nayo.

<22> __tasmÄ• tihÄ• _ti tasmÄ• icceva vuttaá¹ƒ. __ti_-kÄ• ra __ha_-kÄ• rÄ• nipÄ• tÄ• , ya
aniccÄ• dukkhÄ• anattÄ• , tasmÄ• ti attho. __yaá¹ƒ kiÃ±cÄ«_ti anavasesapariyÄ• dÄ• nan
sÄ• maÃ±Ã±ena aniyamadassanaá¹ƒ, __kiÃ±cÄ«_ti pakÄ• rato bhedaá¹ƒ Ä• masitvÄ• aniy
atÄ«taá¹ƒ vÄ• ... pe ... santike vÄ• appaá¹ƒ vÄ• bahuá¹ƒ vÄ• yÄ• disaá¹ƒ vÄ• tÄ• disaá¹
napuá¹ƒsakaniddesÄ• rahaá¹ƒ sabbaá¹ƒ byÄ• petvÄ• saá¹…gaá¹‡hÄ• ti, tasmÄ• anavase
``yaá¹ƒkiÃ±cÄ«â€™â€™ ti. evaÃ±ca sati aÃ±Ã±esupi napuá¹ƒsakaniddesÄ• rahesu pasaá¹
adhippetatthaá¹ƒadhicca pavattanato atippasaá¹…gassa niyamanatthaá¹ƒ __ ``rÅ«paâ€™â
padadvayenapi rÅ«passaasesapariggaho kato hoti. athassa atÄ«tÄ• divibhÄ• gaá¹ƒ Ä• rabh
``atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ _ntiÄ• dinÄ• . taÃ±hi kiÃ±ci atÄ«taá¹ƒ kiÃ±ci anÄ
__vedanÄ• _dÄ«supi.

tattha rÅ«paá¹ƒ tÄ• va addhÄ• santatisamayakhaá¹‡avasena catudhÄ• atÄ«taá¹ƒ nÄ• ma
anÄ• gatapaccuppannaá¹ƒ. tattha __addhÄ• vasena_ tÄ• va ekassa ekasmiá¹ƒ \Be III 186/
atÄ«taá¹ƒ, cutito uddhamanÄ• gataá¹ƒ, ubhinnamantare paccuppannaá¹ƒ. __santativasena
sabhÄ• gekautusamuá¹-á¹-hÄ• naekÄ• hÄ• rasamauá¹-á¹-hÄ• naÃ±capubbÄ• pariyavasena
pubbe visabhÄ• gautuÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. cit
ekavÄ«thiekajavanaekasamÄ• pattisamuá¹-á¹-hÄ• naá¹ƒ paccuppannaá¹ƒ, tato pubbeatÄ«t
kammasamuá¹-á¹-hÄ• nassa pÄ• á¹-iyekkaá¹ƒ santativasena atÄ«tÄ• dibhedo natthi. tesaá¹
utuÄ• hÄ• racittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ upatthambhakavasena tassa atÄ«tÄ• dibhÄ• vo
ekamuhuttapubbaá¹‡hasÄ• yanharattidivÄ• dÄ«su samayesu santÄ• navasena pavattamÄ•
rÅ«paá¹ƒ paccuppannaá¹ƒ nÄ• ma, tato pubbe atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ.
__khaá¹‡avasena_uppÄ• dÄ• dikkhaá¹‡attayapariyÄ• pannaá¹ƒ paccuppannaá¹ƒ, tato pubb
anÄ• gataá¹ƒ, idamevetthanippariyÄ• yaá¹ƒ, sesÄ• pariyÄ• yakathÄ• .

__ajjhattaá¹ƒ_ \Ne III 171/ __vÄ• bahiddhÄ• vÄ• _ti cakkhÄ• dipaÃ±cavidhaá¹ƒ rÅ«paá¹ƒ a
pavattattÄ• ajjhattaá¹ƒ, sesaá¹ƒ tato bÄ• hirattÄ• bahiddhÄ• . apica niyakajjhattampi idha a
parapuggalikampica bahiddhÄ• ti veditabbaá¹ƒ. __oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• _ti c
Ä• podhÄ• tuvajjÄ• tisso dhÄ• tuyo cÄ• ti dvÄ• dasavidhaá¹ƒ rÅ«paá¹ƒ ghaá¹-á¹-anavasena
sesaá¹ƒ tatoviparÄ«tattÄ• sukhumaá¹ƒ. __hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• _ti ettha hÄ«na
pariyÄ• yato nippariyÄ• yatoca. tattha akaniá¹-á¹-hÄ• naá¹ƒ rÅ«pato sudassÄ«naá¹ƒ rÅ«paá
sudassÄ• naá¹ƒ rÅ«pato paá¹‡Ä«taá¹ƒ. evaá¹ƒ yÄ• va narakasattÄ• naá¹ƒ rÅ«paá¹ƒ, tÄ• va
hÄ«napaá¹‡Ä«tatÄ• veditabbÄ• . nippariyÄ• yatopana yaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• aku
uppajjati, taá¹ƒ hÄ«naá¹ƒ aniá¹-á¹-habhÄ• vato. yaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ katvÄ• kusa
uppajjati, taá¹ƒ paá¹‡Ä«taá¹ƒ iá¹-á¹-habhÄ• vato. yathÄ• hi akusalavipÄ• ko sayaá¹ƒ aniá¹-
uppajjati, na iá¹-á¹-he, evaá¹ƒ kusalavipÄ• kopisayaá¹ƒ iá¹-á¹-ho iá¹-á¹-heyeva uppajjati, na

__yaá¹ƒ dÅ«re santike vÄ• _ti yaá¹ƒ sukhumaá¹ƒ, tadeva duppaá¹-ivijjhasabhÄ• vattÄ• dÅ«
suppaá¹-ivijjhasabhÄ• vattÄ• santike. apicetthaokÄ• satopi upÄ• dÄ• yupÄ• dÄ• ya dÅ«ras
sabba_nti taá¹ƒ atÄ«tÄ• dÄ«hipadehi visuá¹ƒ niddiá¹-á¹-haá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ. __samm
daá¹-á¹-habba_nti sahavipassanÄ• ya maggapaÃ±Ã±Ä• yadaá¹-á¹-habbaá¹ƒ.

__yÄ• _ \Be III 187/ __kÄ• ci vedanÄ• _tiÄ• dÄ«su pana santativasena ca khaá¹‡avasena c
vedanÄ• yaatÄ«tÄ• nÄ• gatapaccuppannabhÄ• vo veditabbo. tattha (Vism II 497 Ä• dayo)
__santativasena_ekavÄ«thiekajavanaekasamÄ• pattipariyÄ• pannÄ• ekavidhavisayasamÄ
buddharÅ«paá¹ƒpassantassa dhammaá¹ƒ suá¹‡antassa pavattasaddhÄ• disahitavedanÄ•
atÄ«tÄ• , pacchÄ• anÄ• gatÄ• . __khaá¹‡avasena_ khaá¹‡attayapariyÄ• pannÄ• paccuppa
pacchÄ• anÄ• gatÄ• . ajjhattabahiddhÄ• bhedo niyakajjhattavasena veditabbo. oá¸·Ä• rikas
vedanÄ• oá¸·Ä• rikÄ• , kusalÄ• byÄ• katÄ• vedanÄ• sukhumÄ• â€™â€™ tiÄ• dinÄ• naye
jÄ• tisabhÄ• vapuggalalokiyalokuttaravasena veditabbo. __jÄ• tivasena_tÄ• va akusalaveda
kilesasantÄ• pasabhÄ• vato ca avÅ«pasantavuttÄ«tikusalavedanÄ• ya oá¸·Ä• rikÄ• , sabyÄ
savipÄ• kato kilesasantÄ• pasabhÄ• vatosÄ• vajjato ca vipÄ• kÄ• byÄ• katÄ• ya oá¸·Ä• rikÄ
kilesasantÄ• pasabhÄ• vato sabyÄ• pajjatosÄ• vajjato ca kiriyÄ• byÄ• katÄ• ya oá¸·Ä• rikÄ•
vuttavipariyÄ• yatoakusalÄ• ya sukhumÄ• . dvepi kusalÄ• kusalavedanÄ• sabyÄ• pÄ• rato
yathÄ• yogaá¹ƒ duvidhÄ• yapi abyÄ• katÄ• ya oá¸·Ä• rikÄ• , vuttavipariyÄ• yena duvidhÄ• p
evaá¹ƒ tÄ• va jÄ• tivasena oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

__sabhÄ• vavasena_ \Ne III 172/ pana dukkhavedanÄ• nirassÄ• dato savipphÄ• rato ubbe
itarÄ• hidvÄ«hi oá¸·Ä• rikÄ• , itarÄ• pana dve sÄ• tato santato paá¹‡Ä«tato manÄ• pato ma
yathÄ• yogaá¹ƒdukkhÄ• ya sukhumÄ• . ubho pana sukhadukkhÄ• savipphÄ• rato khobhak
adukkhamasukhÄ• yaoá¸·Ä• rikÄ• , sÄ• vuttavipariyÄ• yena tadubhayato sukhumÄ• . evaá
oá¸·Ä• rikasukhumatÄ• veditabbÄ• . __puggalavasena_ pana asamÄ• pannassa vedanÄ•
samÄ• pannassavedanÄ• ya oá¸·Ä• rikÄ• , vipariyÄ• yena itarÄ• sukhumÄ• . evaá¹ƒ pugga
oá¸·Ä• rikasukhumatÄ• veditabbÄ• . __lokiyalokuttaravasena_ pana sÄ• savÄ• vedanÄ• lo
\Be III 188/ oghaniyato yoganiyato ganthaniyato nÄ«varaá¹‡iyato upÄ• dÄ• niyato
saá¹ƒkilesikatoputhujjanasÄ• dhÄ• raá¹‡ato ca anÄ• savÄ• ya oá¸·Ä• rikÄ• , sÄ• vipariyÄ•
evaá¹ƒlokiyalokuttaravasena oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

tattha jÄ• tiÄ• divasena sambhedo pariharitabbo. akusalavipÄ• kakÄ• yaviÃ±Ã±Ä• á¹‡asam
jÄ• tivasena abyÄ• katattÄ• sukhumÄ• pi samÄ• nÄ• sabhÄ• vÄ• divasena oá¸·Ä• rikÄ• h
vedanÄ• sukhumÄ• , dukkhÄ• vedanÄ• oá¸·Ä• rikÄ• . asamÄ• pannassavedanÄ• oá¸·Ä•
oá¸·Ä• rikÄ• â€™â€™ ti (Vibh 11). yathÄ• ca dukkhavedanÄ• , evaá¹ƒ sukhÄ• dayopi jÄ• ti
sabhÄ• vÄ• divasena sukhumÄ• honti. tasmÄ• yathÄ• jÄ• tiÄ• divasena sambhedo na hoti
oá¸·Ä• rikasukhumatÄ• veditabbÄ• . seyyathidaá¹ƒ --- abyÄ• katÄ• jÄ• tivasena kusalÄ• ku
``katamÄ• abyÄ• katÄ• , kiá¹ƒ dukkhÄ• , kiá¹ƒ sukhÄ• , kiá¹ƒ samÄ• pannassa, kiá¹ƒ asamÄ

kiá¹ƒ anÄ• savÄ• â€™â€™ ti evaá¹ƒ sabhÄ• vÄ• dibhedo parÄ• masitabbo. esa nayo sabb

apica ``taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya vedanÄ• oá¸·Ä• rikÄ• su
tivacanato akusalÄ• dÄ«supi lobhasahagatÄ• ya dosasahagatavedanÄ• aggi viya attano ni
lobhasahagatÄ• sukhumÄ• . dosasahagatÄ• pi niyatÄ• oá¸·Ä• rikÄ• , aniyatÄ• sukhumÄ•
oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . kappaá¹-á¹-hitikÄ• supiasaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , it
lobhasahagatÄ• pana diá¹-á¹-hisampayuttÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . sÄ• pi niyat
asaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• , avisesena akusalÄ• bahuvipÄ• kÄ• o
sukhumÄ• . kusalÄ• pana appavipÄ• kÄ• oá¸·Ä• rikÄ• , bahuvipÄ• kÄ• sukhumÄ• .

apica \Ne III 173/ kÄ• mÄ• vacarakusalÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacarÄ• sukhumÄ• , tato
tatolokuttarÄ• . kÄ• mÄ• vacarÄ• ca dÄ• namayÄ• oá¸·Ä• rikÄ• , sÄ«lamayÄ• sukhumÄ•
bhÄ• vanÄ• mayÄ• pi duhetukÄ• oá¸·Ä• rikÄ• \Be III 189/, tihetukÄ• sukhumÄ• . tihetukÄ•
oá¸·Ä• rikÄ• , asaá¹…khÄ• rikÄ• sukhumÄ• . rÅ«pÄ• vacarÄ• paá¹-hamajjhÄ• nikÄ• oá¸·Ä
paÃ±camajjhÄ• nikÄ• sukhumÄ• va. arÅ«pÄ• vacarÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasampay
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasampayuttÄ• sukhumÄ• va. lokuttarÄ• ca sotÄ• patt
pe ... arahattamaggasampayuttÄ• sukhumÄ• va. esa nayo taá¹ƒ taá¹ƒ bhÅ«mivipÄ• kakiriya
dukkhÄ• diasamÄ• pannÄ• disÄ• savÄ• divasenavuttavedanÄ• su ca.

__okÄ• savasena_ cÄ• pi niraye dukkhÄ• oá¸·Ä• rikÄ• , tiracchÄ• nayoniyaá¹ƒ sukhumÄ•
paranimmitavasavattÄ« sukhumÄ• va. yathÄ• ca dukkhÄ• , evaá¹ƒ sukhÄ• pi sabbattha ya
__vatthuvasena_ cÄ• pi hÄ«navatthukÄ• yÄ• kÄ• ci vedanÄ• oá¸·Ä• rikÄ• , paá¹‡Ä«tavatt
hÄ«nappaá¹‡Ä«tabhede yÄ• oá¸·Ä• rikÄ• , sÄ• hÄ«nÄ• . yÄ• ca sukhumÄ• , sÄ• paá¹‡Ä
pana akusalÄ• vedanÄ• kusalÄ• byÄ• katÄ• hi vedanÄ• hi dÅ«re, santikapadaá¹ƒ akusalÄ•
santiketiÄ• dinÄ• nayena vibhattaá¹ƒ. tasmÄ• akusalÄ• vedanÄ• visabhÄ• gato asaá¹ƒ sa
kusalÄ• byÄ• katÄ• hi dÅ«re, tathÄ• kusalÄ• byÄ• katÄ• akusalÄ• ya. esa nayo sabbavÄ•
sabhÄ• gato ca saá¹ƒ saá¹-á¹-hato ca sarikkhatoca akusalÄ• ya santiketi. taá¹ƒ taá¹ƒ vedanÄ•
saÃ±Ã±Ä• dÄ«nampi evameva veditabbaá¹ƒ.

<23> __sutavÄ• _ti Ä• gamÄ• dhigamasaá¹…khÄ• tena bÄ• husaccena samannÄ• gatattÄ•
__nibbindatÄ«_tiukkaá¹‡á¹-hati. ettha ca __nibbidÄ• _ti vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ
__nibbindaá¹ƒ virajjatÄ«_ti ettha virÄ• gavasena cattÄ• ro maggÄ• kathitÄ• . __virÄ• gÄ• v
maggeneva hetubhÅ«tena paá¹-ippassaddhivimuttivasena vimuccati. iminÄ• cattÄ• risÄ• m
__vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hotÄ«_ti iminÄ• panapaccavekkhaá¹‡aÃ±Ä• á¹‡
jÄ• tÄ«_tiÄ• dÄ«hi tassa bhÅ«mi. tena hi Ã±Ä• á¹‡ena ariyasÄ• vakopaccavekkhanto ``khÄ
tiÄ• dÄ«ni pajÄ• nÄ• ti. katamÄ• panassa jÄ• ti khÄ«á¹‡Ä• , kathaÃ±ca naá¹ƒ pajÄ• nÄ• tÄ
jÄ• ti khÄ«á¹‡Ä• pubbeva khÄ«á¹‡attÄ• , na anÄ• gatÄ• anÄ• gate vÄ• yÄ• mÄ• bhÄ• vato
maggassa abhÄ• vitattÄ• uppajjeyya ekacatupaÃ±cavokÄ• rabhavesuekacatupaÃ±cakkhan

maggassa bhÄ• vitattÄ• anuppÄ• dadhammataá¹ƒ \Be III 190/Ä• pajjanena khÄ«á¹‡Ä• , taá
pahÄ«nakilese \Ne III 174/ paccavekkhitvÄ• kilesÄ• bhÄ• ve vijjamÄ• nampikammaá¹ƒ Ä• y
hotÄ«ti jÄ• nanto pajÄ• nÄ• ti.

__vusita_nti vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hitanti attho.
__brahmacariya_ntimaggabrahmacariyaá¹ƒ. puthujjanakalyÄ• á¹‡akena hi saddhiá¹ƒ satta s
maggabrahmacariyaá¹ƒ vasantinÄ• ma, khÄ«á¹‡Ä• savo vutthavÄ• so, tasmÄ• ariyasÄ• va
paccavekkhanto ``vusitaá¹ƒ brahmacariyaâ€™â€™ nti pajÄ• nÄ• ti. __kataá¹ƒ karaá¹‡Ä«ya
catÅ«himaggehi pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasena soá¸·asavidhampi
attho. puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti, khÄ«á¹‡Ä• savo katakaraá¹
tasmÄ• ariyasÄ• vako attano karaá¹‡Ä«yaá¹ƒ paccavekkhanto ``kataá¹ƒ karaá¹‡Ä«yaâ€™â
__nÄ• paraá¹ƒitthattÄ• yÄ• _ti idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒsoá¸·asakiccabhÄ• vÄ•
maggabhÄ• vanÄ• kiccaá¹ƒme natthÄ«ti pajÄ• nÄ• ti. atha vÄ• __itthattÄ• yÄ• _ti itthabhÄ•
idÄ• nivattamÄ• nakkhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ mayhaá¹ƒ natthi,
pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• rukkhÄ• viya. te carimakaviÃ±Ã±Ä• á¹‡aniro
jÄ• tavedonibbÄ• yissantÄ«ti pajÄ• nÄ• ti.

<24> __attamanÄ• te bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandu_nti te bhikkhÅ« sakama
pÄ«tisomanassehi vÄ• samattamanÄ• hutvÄ• karavÄ«karutamaÃ±junÄ• kaá¹‡á¹‡asukhe
paá¹‡á¸• itajanahadayÄ• naá¹ƒamatÄ• bhisekasadisena brahmassarena bhÄ• sato bhagava
sulapitaá¹ƒ ``evametaá¹ƒbhagavÄ• , evametaá¹ƒ sugatÄ• â€™â€™ ti matthakena sampaá¹
sampaá¹-icchiá¹ƒsu cÄ• tiattho. ayaÃ±hi __abhinanda_-saddo ``abhinandati abhivadatÄ«â€
5; b IV 114, 118) taá¹‡hÄ• yapi Ä• gato. ``annamevÄ• bhinandanti, ubhaye devamÄ• nusÄ•
upagamanepi.

``cirappavÄ• siá¹ƒ purisaá¹ƒ, dÅ«rato sotthimÄ• gataá¹ƒ.

Ã±Ä• timittÄ• suhajjÄ• ca, abhinandanti Ä• gataâ€™â€™ nti || (Dhp 219; Vv 861) ---

Ä• dÄ«su \Be III 191/ sampaá¹-icchanepi. ``abhinanditvÄ• anumoditvÄ• â€™â€™ tiÄ• dÄ«s
svÄ• yamidha anumodanasampaá¹-icchanesu yujjati. tenavuttaá¹ƒ ``anumodiá¹ƒsu ceva sa
175/ cÄ• â€™â€™ ti. __anupÄ• dÄ• ya Ä• savehi cittÄ• nivimucciá¹ƒsÅ«_ti anuppÄ• daniro
anupÄ• dÄ• ya aggahetvÄ• kaÃ±ci dhammaá¹ƒ ``ahaá¹ƒ mamÄ• â€™â€™ ti anÄ• diyitvÄ•
arahanto_tibhagavatÄ• saddhiá¹ƒ cha janÄ• arahanto. aÃ±Ã±esaá¹ƒ pana devabrahmÄ• n
idaá¹ƒmanussaarahanteyeva sandhÄ• ya vuttanti Ä• ha __ ``cha manussÄ• arahanto hontÄ

anattalakkhaá¹‡asuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggiyakathÄ• niá¹-á¹-hitÄ• .

yasassa pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<25> idÄ• ni yasassa pabbajjaá¹ƒ dassetuá¹ƒ __ ``tena kho pana samayenÄ• â€™â€™ _tiÄ
anuttÄ• napadavaá¹‡á¹‡anÄ• --- __hemantiko_tiÄ• dÄ«su (Sv II 42; AN-a II 3.39) yattha su
vasituá¹ƒ, ayaá¹ƒ hemantiko. itaresupieseva nayo. ayaá¹ƒ panettha vacanattho --- hemante
uttarapadalopena, hemantaá¹ƒarahatÄ«ti __hemantiko_. itaresupi eseva nayo. tattha vassik
nÄ• tiuccohoti nÄ• tinÄ«co, dvÄ• ravÄ• tapÄ• nÄ• nipissa nÄ• tibahÅ«ni nÄ• titanÅ«ni,
bhÅ«mattharaá¹‡apaccattharaá¹‡akhajjabhojjÄ• nipetthamissakÄ• neva vaá¹-á¹-anti. hemar
nÄ«cÄ• honti, dvÄ• ravÄ• tapÄ• nÄ• nitanukÄ• ni sukhumachiddÄ• ni, uá¹‡happavesanatth
hariyanti, bhÅ«mattharaá¹‡apaccattharaá¹‡anivÄ• sanapÄ• rupanÄ• nipanettha uá¹‡havikir
vaá¹-á¹-anti, khajjabhojjaá¹ƒ siniddhaá¹ƒ kaá¹-ukasannissitaÃ±ca. gimhike thambhÄ• pi bhit
dvÄ• ravÄ• tapÄ• nÄ• ni panettha bahÅ«ni vipulajÄ• tÄ• nihonti, bhÅ«mattharaá¹‡Ä• ni sÄ«
vaá¹-á¹-anti, khajjabhojjÄ• ni madhurarasasÄ«tavikiriyÄ• ni, vÄ• tapÄ• nasamÄ«pesu cettha
á¹-hapetvÄ• udakassa pÅ«retvÄ• nÄ«luppalÄ• dÄ«hi saÃ±chÄ• denti, tesu tesu padesesu
deve vassante viya udakadhÄ• rÄ• nikkhamanti.

__nippurisehÄ«_ti \Be III 192/ purisavirahitehi. na kevalaÃ±cettha tÅ«riyÄ• nevanippurisÄ• n
sabbaá¹-á¹-hÄ• nÄ• nipi nippurisÄ• neva. dovÄ• rikÄ• pi itthiyova, nahÄ• panÄ• diparikamm
kira ``tathÄ• rÅ«paá¹ƒ issariyasukhasampattiá¹ƒ anubhavamÄ• nassa purisaá¹ƒ disvÄ• pari
puttassa mÄ• ahosÄ«â€™â€™ ti sabbakiccesu itthiyova á¹-hapÄ• pesi. __paÃ±cahi kÄ• m
rÅ«pasaddÄ• dÄ«hi paÃ±cahi kÄ• makoá¹-á¹-hÄ• sehi. __samappitassÄ• _ti sammÄ• appit
__samaá¹…gÄ«bhÅ«tassÄ• _ti tasseva vevacanaá¹ƒ. __paricÄ• rayamÄ• nassÄ• _tiparito
tasmiá¹ƒ kÄ• maguá¹‡e indriyÄ• ni cÄ• rayamÄ• nassÄ• ti attho. __Ä• á¸·ambara_nti paá¹‡
muttakesaá¹ƒ, vippakiá¹‡á¹‡akesanti attho. __vikkheá¸·ika_nti vissandamÄ• nalÄ• laá¹ƒ. __
viruddhaá¹ƒ palapantiyovÄ• rudantiyo vÄ• . __susÄ• naá¹ƒ maÃ±Ã±e_ti Ä• makasusÄ• naá
parijananti sambandho. __udÄ• naá¹ƒ udÄ• nesÄ«_ti saá¹ƒvegavasena udÄ• naá¹ƒ udÄ• n
vÄ• caá¹ƒ nicchÄ• resÄ«tiattho.

<26> __idaá¹ƒ kho yasÄ• _ti bhagavÄ• nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. taÃ±hi taá¹‡hÄ• dÄ«
anupaddutaá¹ƒanupassaá¹-á¹-haÃ±ca. __anupubbiá¹ƒ katha_nti (Sv II 75; Ps II 69) dÄ• nÄ•
sÄ«lÄ• nantaraá¹ƒ saggaá¹ƒ, saggÄ• nantaraá¹ƒ magganti evamanupaá¹-ipÄ• á¹-ikathaá¹ƒ.
``idaá¹ƒ dÄ• naá¹ƒ nÄ• ma sukhÄ• naá¹ƒ nidÄ• naá¹ƒ, sampattÄ«naá¹ƒ mÅ«laá¹ƒ, bhogÄ•
visamagatassatÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ, idhalokaparalokesu dÄ• nasadis
Ä• rammaá¹‡aá¹ƒtÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ natthi. idaÃ±hi avassayaá¹-á¹
ratanamayasÄ«hÄ• sanasadisaá¹ƒ, patiá¹-á¹-hÄ• naá¹-á¹-henamahÄ• pathavÄ«sadisaá¹ƒ, A
Ä• lambanarajjusadisaá¹ƒ, idaÃ±hi dukkhanittharaá¹‡aá¹-á¹-hena nÄ• vÄ• , samassÄ• sana

bhayaparittÄ• á¹‡aá¹-á¹-hena susaá¹…khatanagaraá¹ƒ, maccheramalÄ• dÄ«hi anupalittaá¹-
nidahanaá¹-á¹-hena aggi, durÄ• sadaá¹-á¹-hena Ä• sÄ«viso, asantÄ• sanaá¹-á¹-hena sÄ«ho
balavantaá¹-á¹-henahatthÄ«, abhimaá¹…galasammataá¹-á¹-hena setausabho, khemantabh
valÄ• hako assarÄ• jÄ• . dÄ• naá¹ƒnÄ• metaá¹ƒ mayÄ• gatamaggo, mayheveso vaá¹ƒso, n
velÄ• mamahÄ• yaÃ±Ã±Ä• mahÄ• govindamahÄ• yaÃ±Ã±Ä• mahÄ• sudassanamahÄ• ya
mahÄ• yaÃ±Ã±Ä• pavattitÄ• , sasabhÅ«tena jalite \Be III 193/ aggikkhandhe attÄ• naá¹ƒ ni
sampattayÄ• cakÄ• naá¹ƒcittaá¹ƒ gahitaá¹ƒ. dÄ• naÃ±hi loke sakkasampattiá¹ƒ deti, mÄ• ra
brahmasampattiá¹ƒcakkavattisampattiá¹ƒ sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ paccekabodhiÃ±Ä
abhisambodhiÃ±Ä• á¹‡aá¹ƒ detÄ«â€™â€™ tievamÄ• dinÄ• dÄ• naguá¹‡appaá¹-isaá¹ƒyutt

yasmÄ• pana dÄ• naá¹ƒ dadanto sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkoti, tasmÄ• tadanantaraá
dÄ• naÃ±hi nÄ• ma dakkhiá¹‡eyyesu hitajjhÄ• sayena pÅ«janajjhÄ• sayena vÄ• attano sar
paresaá¹ƒpariccajanaá¹ƒ, tasmÄ• dÄ• yako sattesu ekantahitajjhÄ• sayo purisapuggalo, pa
santakaá¹ƒharatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ. tasmÄ• dÄ• naá¹ƒ dadanto sÄ«laá¹ƒ samÄ• dÄ
dÄ• nÄ• nantaraá¹ƒsÄ«laá¹ƒ vuttaá¹ƒ. apica __dÄ• nakathÄ• _ tÄ• va pacurajanesupi pava
sukarattÄ• sÄ«le patiá¹-á¹-hÄ• nassa \Ne III 177/ upÄ• yabhÄ• vato ca Ä• dito kathitÄ• . par
pariggahavatthÅ«sunissaá¹…gabhÄ• vato sukheneva sÄ«lÄ• ni samÄ• diyati, tattha ca supp
dÄ• yakapaá¹-iggÄ• hakavisuddhitoparÄ• nuggahaá¹ƒ vatvÄ• parapÄ«á¸·Ä• nivattivacanato
akiriyadhammavacanato bhogayasasampattihetuá¹ƒvatvÄ• bhavasampattihetuvacanato ca
sÄ«lakathÄ• kathitÄ• .

__sÄ«lakathÄ• _ nÄ• ma ``sÄ«laá¹ƒ nÄ• metaá¹ƒ avassayo patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹
parÄ• yaá¹‡aá¹ƒ. sÄ«laá¹ƒ nÄ• metaá¹ƒ mama vaá¹ƒso, ahaá¹ƒ saá¹…khapÄ• lanÄ• garÄ•
bhÅ«ridattanÄ• garÄ• jakÄ• le campeyyanÄ• garÄ• jakÄ• lesÄ«lavarÄ• jakÄ• le mÄ• tuposa
chaddantahatthirÄ• jakÄ• leti anantesu attabhÄ• vesusÄ«laá¹ƒ paripÅ«resiá¹ƒ. idhalokapara
sÄ«lasadiso avassayo sÄ«lasadisÄ• patiá¹-á¹-hÄ• Ä• rammaá¹‡aá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ
sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ• ro natthi, sÄ«lapupphasadisaá¹ƒpupphaá¹ƒ natthi, sÄ
natthi. sÄ«lÄ• laá¹…kÄ• rena hi alaá¹…kataá¹ƒ sÄ«lakusumapiá¸·andhanaá¹ƒsÄ«lagandhÄ
olokento tittiá¹ƒ na gacchatÄ«â€™â€™ ti evamÄ• disÄ«laguá¹‡appaá¹-isaá¹ƒyuttakathÄ• .

idaá¹ƒ pana sÄ«laá¹ƒ nissÄ• ya ayaá¹ƒ saggo labbhatÄ«ti dassanatthaá¹ƒ sÄ«lÄ• nantaraá
__saggakathÄ• _ nÄ• ma ``ayaá¹ƒ saggo nÄ• ma iá¹-á¹-ho kanto manÄ• po \Be III 194/, nic
sampattiyo labbhanti, cÄ• tumahÄ• rÄ• jikÄ• devÄ• navutivassasatasahassÄ• nidibbasukh
paá¹-ilabhanti, tÄ• vatiá¹ƒsÄ• tisso ca vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• nÄ«
tievamÄ• disaggaguá¹‡apaá¹-isaá¹ƒyuttakathÄ• . saggasampattiá¹ƒ kathayantÄ• naÃ±hi bu
nappahoti. vuttampi cetaá¹ƒ ``anekapariyÄ• yena kho ahaá¹ƒ, bhikkhave, saggakathaá¹ƒ ka

evaá¹ƒ saggakathÄ• ya palobhetvÄ• puna hatthiá¹ƒ alaá¹…karitvÄ• tassa soá¹‡á¸• aá¹ƒ ch

anicco addhuvo, na ettha chandarÄ• go kÄ• tabboti dassanatthaá¹ƒ ``appassÄ• dÄ• kÄ• m
Ä• dÄ«navo ettha bhiyyoâ€™â€™ tiÄ• dinÄ• (MN I 177; Vin IV 417) nayena kÄ• mÄ• naá¹
saá¹ƒkilesaá¹ƒ kathesi. tattha __Ä• dÄ«navo_tidoso, aniccatÄ• dinÄ• appassÄ• datÄ• dinÄ
atha vÄ• Ä• dÄ«naá¹ƒ vÄ• tipavattatÄ«ti __Ä• dÄ«navo, _ paramakapaá¹‡atÄ• . tathÄ• ca
paccavekkhantÄ• naá¹ƒ paccupatiá¹-á¹-hanti. __okÄ• ro_ti lÄ• makabhÄ• vo nihÄ«nabhÄ• v
seá¹-á¹-hehi na sevitabbatÄ• ca. __saá¹ƒkileso_ti tehi sattÄ• naá¹ƒ saá¹ƒkilissanaá¹ƒ, vibÄ•
upatÄ• petabbatÄ• tiattho.

evaá¹ƒ \Ne III 178/ kÄ• mÄ• dÄ«navena tajjetvÄ• __nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• se
kÄ• mesuÄ• dÄ«navÄ• , paá¹-ipakkhato tattakÄ• va nekkhamme Ä• nisaá¹ƒsÄ• . apica ``ne
nÄ• metaá¹ƒasambÄ• dhaá¹ƒ asaá¹ƒkiliá¹-á¹-haá¹ƒ, nikkhantaá¹ƒ kÄ• mehi, nikkhantaá¹ƒ kÄ
nikkhantaá¹ƒ kÄ• mavitakkehi, nikkhantaá¹ƒ kÄ• mapariá¸·Ä• hehi, nikkhantaá¹ƒ byÄ• pÄ• n
nekkhamme Ä• nisaá¹ƒsaá¹ƒpakÄ• sesi, pabbajjÄ• ya jhÄ• nÄ• dÄ«su ca guá¹‡e vibhÄ• ve
saggaá¹ƒ kathetvÄ• svÄ• yaá¹ƒ saggo rÄ• gÄ• dÄ«hi upakkiliá¹-á¹-ho, sabbathÄ• pi anupak
ariyamaggotidassanatthaá¹ƒ saggÄ• nantaraá¹ƒ maggo kathetabbo. maggaÃ±ca kathenten
tadadhigamupÄ• yasandassanatthaá¹ƒsaggapariyÄ• pannÄ• pi pageva itare sabbepi kÄ• m
addhuvÄ• vipariá¹‡Ä• madhammÄ• tikÄ• mÄ• naá¹ƒ Ä• dÄ«navo, hÄ«nÄ• gammÄ• pothu
tesaá¹ƒ okÄ• rolÄ• makabhÄ• vo, sabbepi bhavÄ• kilesÄ• naá¹ƒ vatthubhÅ«tÄ• ti tattha sa
sabbasaá¹ƒkilesavippamuttaá¹ƒnibbÄ• nanti nekkhamme Ä• nisaá¹ƒso \Be III 195/ ca kathe
Ä• dÄ«navookÄ• ro saá¹ƒkileso nekkhamme ca Ä• nisaá¹ƒso pakÄ• sitoti daá¹-á¹-habbaá¹ƒ

__kallacitta_nti kammaniyacittaá¹ƒ, heá¹-á¹-hÄ• pavattitadesanÄ• ya assaddhiyÄ• dÄ«naá¹
cittadosÄ• naá¹ƒvigatattÄ• uparidesanÄ• ya bhÄ• janabhÄ• vÅ«pagamanena kammakkhan
assaddhiyÄ• dayovÄ• yasmÄ• cittassa rogabhÅ«tÄ• tadÄ• tassa vigatÄ• , tasmÄ• kallac
diá¹-á¹-himÄ• nÄ• dikilesavigamena __muducittaá¹ƒ, _ kÄ• macchandÄ• divigamena __vinÄ
_sammÄ• paá¹-ipattiyaá¹ƒ uá¸·Ä• rapÄ«tipÄ• mojjayogena __udaggacittaá¹ƒ_. tattha saddh
pasannacittaá¹ƒyadÄ• bhagavÄ• aÃ±Ã±Ä• sÄ«ti sambandho. atha vÄ• __kallacitta_nti kÄ
arogacittaá¹ƒ. __muducitta_nti byÄ• pÄ• davigamena mettÄ• vasena akaá¹-hinacittaá¹ƒ.
__vinÄ«varaá¹‡acitta_ntiuddhaccakukkuccavigamena vikkhepassa vigatattÄ• tena apihitac
__udaggacitta_ntithinamiddhavigamena sampaggahavasena alÄ«nacittaá¹ƒ. __pasannacitt
vicikicchÄ• vigamenasammÄ• paá¹-ipattiyaá¹ƒ adhimuttacittanti evampettha attho veditabbo
__sÄ• mukkaá¹ƒsikÄ• _tisÄ• maá¹ƒ ukkaá¹ƒsikÄ• , attanÄ• yeva uddharitvÄ• gahitÄ• , say
asÄ• dhÄ• raá¹‡Ä• aÃ±Ã±esantiattho. kÄ• ca pana sÄ• ti? ariyasaccadesanÄ• . tenevÄ• h
nirodhaá¹ƒmaggaâ€™â€™ nti.

__seyyathÄ• pÄ«_tiÄ• dinÄ• upamÄ• vasena tassa kilesappahÄ• naá¹ƒ ariyamaggupPÄ• c
__apagatakÄ• á¸·aka_nti vigatakÄ• á¸·akaá¹ƒ. __sammadevÄ• _ti suá¹-á¹-hu eva. __rajana
nÄ«lapÄ«tÄ• diraá¹…gajÄ• taá¹ƒ. __paá¹-iggaá¹‡heyyÄ• _ti gaá¹‡heyya, pabhassaraá¹ƒ bh

Ä• sane_ti tassaá¹ƒyeva nisajjÄ• yaá¹ƒ. etenassa lahuvipassakatÄ• tikkhapaÃ±Ã±atÄ• sukhapaá¹-ipadakhippÄ• bhiÃ±Ã±atÄ• ca dassitÄ• hoti. __viraja_ntiÄ• di \Ne III 179/ vuttan upamÄ• saá¹ƒsandanaá¹ƒ --- vatthaá¹ƒ viya cittaá¹ƒ, vatthassa Ä• gantukamalehikiliá¹-á¹-ha rÄ• gÄ• dimalehi saá¹ƒkiliá¹-á¹-habhÄ• vo, dhovanasilÄ• viya anupubbikathÄ• , udakaá¹ƒ v temetvÄ• temetvÄ• Å«sagomayachÄ• rikakhÄ• rakehi kÄ• á¸·akapadesesammadditvÄ• va saddhÄ• sinehena temetvÄ• temetvÄ• satisamÄ• dhipaÃ±Ã±Ä• hidose sithile katvÄ• sÄ«l sodhane vÄ«riyÄ• rambho, tena payogenavatthe kÄ• á¸·akÄ• pagamo viya vÄ«riyÄ• rambh raá¹…gajÄ• taá¹ƒ \Be III 196/viya ariyamaggo, tena suddhassa vatthassa pabhassarabhÄ• v vikkhambhitakilesassa cittassamaggena pariyodapananti.

<27> __assadÅ«te_ti Ä• ruá¸·haasse dÅ«te. __iddhÄ• bhisaá¹…khÄ• ra_nti iddhikiriyaá¹ƒ. __abhisaá¹…kharesÄ«_tiabhisaá¹…khari, akÄ• sÄ«ti attho. kimatthanti ce? ubhinnaá¹ƒ paá¹-ilabhitabbavisesantarÄ• yanisedhanatthaá¹ƒ. yadi hi so puttaá¹ƒ passeyya, puttassapi seá¹-á¹-hissapi dhammacakkhupaá¹-ilÄ• bhona siyÄ• . adiá¹-á¹-hasaccopi hi ``dehi te mÄ• t yÄ• canto kathaÃ±hinÄ• ma vikkhepaá¹ƒ paá¹-ibÄ• hitvÄ• bhagavato dhammadesanÄ• nus dhammacakkhuá¹ƒpaá¹-ilabheyya, yaso ca evaá¹ƒ tena yÄ• ciyamÄ• no kathaá¹ƒ taá¹ƒ vikk arahattepatiá¹-á¹-haheyya.

__etadavocÄ• _ti bhagavato dhammadesanaá¹ƒ abbhanumodamÄ• no etaá¹ƒ ``abhikkantaa tiÄ• divacanaá¹ƒavoca. __abhikkanta_-saddo cÄ• yamidha abbhanumodane, tasmÄ• sÄ• c vuttaá¹ƒhoti.

``bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«halacchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budhoâ€™â€™ ti || ---

iminÄ• va lakkhaá¹‡ena idha pasÄ• davasena pasaá¹ƒsÄ• vasena cÄ• yaá¹ƒ dvikkhattuá¹ƒ __seyyathÄ• pÄ«_tiÄ• dinÄ• catÅ«hi upamÄ• hi bhagavato desanaá¹ƒ thometi. tattha __nikkujjita_ntiadhomukhaá¹-hapitaá¹ƒ, heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti __paá¹-icchanna_ntitiá¹‡apaá¹‡á¹‡Ä• dichÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __m disÄ• mÅ«á¸·hassa. __maggaá¹ƒ Ä• cikkheyyÄ• _ti hatthe gahetvÄ• ``esa maggoâ€™â€™ __andhakÄ• re_tikÄ• á¸·apakkhacÄ• tuddasÄ« aá¸• á¸• haratti ghanavanasaá¹‡á¸• amegha

evaá¹ƒ \Ne III 180/ desanaá¹ƒ thometvÄ• imÄ• ya desanÄ• ya ratanattaye pasannacitto pas ``esÄ• haâ€™â€™ _ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ. __upÄ• sakaá¹ƒ maá bhagavÄ• ``upÄ• sako ayaâ€™â€™ nti evaá¹ƒ dhÄ• retu, jÄ• nÄ• tÅ«ti attho. __ajjatagge_ Ä• diatthe, tasmÄ• __ajjatagge_ti ajjataá¹ƒ Ä• diá¹ƒ katvÄ• ti \Be III 197/ evamattho veditab ajjatantiajjabhÄ• vaá¹ƒ. ``ajjadaggeâ€™â€™ ti vÄ• pÄ• á¹-ho, __da_-kÄ• ro padasandhikar

katvÄ• tiattho. __pÄ• á¹‡upeta_nti pÄ• á¹‡ehi upetaá¹ƒ. yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ•
anaÃ±Ã±asatthukaá¹ƒtÄ«hi saraá¹‡agamanehi saraá¹‡aá¹ƒ gataá¹ƒ upÄ• sakaá¹ƒ kappiyak
dhÄ• retu jÄ• nÄ• tu. ahaÃ±hi sacepi me tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindeyya, neva buc
ti vÄ• , dhammaá¹ƒ ``na dhammoâ€™â€™ ti vÄ• , saá¹…ghaá¹ƒ ``na saá¹…ghoâ€™â€™ ti
attasanniyyÄ• tanenasaraá¹‡aá¹ƒ agamÄ• si. evaá¹ƒ ``abhikkantaâ€™â€™ ntiÄ• dÄ«naá¹ƒ
vitthÄ• ropana heá¹-á¹-hÄ• veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ Ä• gatoyevÄ• ti idha na

<28> __bhÅ«miá¹ƒ paccavekkhantassÄ• _ti attanÄ• diá¹-á¹-hamatthaá¹ƒ paccavekkhantas
__iddhÄ• bhisaá¹…khÄ• raá¹ƒ paá¹-ippassambhesÄ«_tiyathÄ• taá¹ƒ seá¹-á¹-hi gahapati ta
kulaputtaá¹ƒ passati, tathÄ• adhiá¹-á¹-hÄ• sÄ«tiattho. __adhivÄ• setÅ«_ti sampaá¹-icchatu.
yaá¹ƒ me tumhesu sakkÄ• raá¹ƒkaroto ajja bhavissati puÃ±Ã±aÃ±ca pÄ«tipÄ• mojjaÃ±ca, ta
bhagavÄ• tuá¹‡hÄ«bhÄ• venÄ• _tibhagavÄ• kÄ• yaá¹…gaá¹ƒ vÄ• vÄ• caá¹…gaá¹ƒ vÄ•
karonto tuá¹‡hÄ«bhÄ• venaadhivÄ• sesi, seá¹-á¹-hissa anuggahatthaá¹ƒ manasÄ• va samp
__ ``ehi bhikkhÅ«â€™â€™ tibhagavÄ• avocÄ• _ti tassa kira iddhimayapattacÄ«varassa up
anekÄ• sujÄ• tÄ«su cÄ«varÄ• diaá¹-á¹-haparikkhÄ• radÄ• naá¹ƒ disvÄ• ``ehi bhikkhÅ«â€™
tÄ• vadevabhaá¹‡á¸• u kÄ• sÄ• vavasano aá¹-á¹-hahi bhikkhuparikkhÄ• rehi sarÄ«re paá¹-i
vassasaá¹-á¹-hikattheroviya bhagavantaá¹ƒ namassamÄ• nova nisÄ«di. yo hi cÄ«varÄ• dike
pattacÄ«varamevavÄ• sotÄ• pannÄ• diariyassa puthujjanasseva vÄ• sÄ«lasampannassa
parikkhÄ• radÄ• naá¹ƒanÄ• gate ehibhikkhubhÄ• vÄ• ya paccayo hotÅ«â€™â€™ ti patthan
sati adhikÄ• rasampattiyaá¹ƒbuddhÄ• naá¹ƒ sammukhÄ«bhÄ• ve iddhimayaparikkhÄ• ralÄ•
veditabbaá¹ƒ.

<29> __paá¹‡Ä«tenÄ• _ti uttamena. __sahatthÄ• _ti sahatthena. __santappetvÄ• _ti suá¹-á
paripuá¹‡á¹‡aá¹ƒ suhitaá¹ƒ yÄ• vadatthaá¹ƒ katvÄ• . __sampavÄ• retvÄ• _ti suá¹-á¹-hu pav
alantihatthasaÃ±Ã±Ä• ya paá¹-ikkhipÄ• petvÄ• . __bhuttÄ• vi_nti bhuttavantaá¹ƒ \Be III 198/
__onÄ«tapattapÄ• á¹‡i_ntipattato onÄ«tapÄ• á¹‡iá¹ƒ, apanÄ«tahatthanti vuttaá¹ƒ hoti. ``onit
ntipi pÄ• á¹-ho, tassattho --- onittaá¹ƒ nÄ• nÄ• bhÅ«taá¹ƒ vinÄ• bhÅ«taá¹ƒ \Ne III 181/ patta
onittapattapÄ• á¹‡i, taá¹ƒ __onittapattapÄ• á¹‡iá¹ƒ, _ hatthe ca pattaÃ±ca dhovitvÄ• ekama
nikkhipitvÄ• nisinnantiattho. __ekamantaá¹ƒ nisÄ«diá¹ƒsÅ«_ti bhagavantaá¹ƒ evaá¹ƒbhÅ«t
okÄ• se nisÄ«diá¹ƒsÅ«tiattho. __dhammiyÄ• kathÄ• yÄ• _tiÄ• dÄ«su taá¹…khaá¹‡Ä• nurÅ
diá¹-á¹-hadhammikasamparÄ• yikaatthaá¹ƒ__sandassetvÄ• _ kusale ca dhamme __samÄ•
__samuttejetvÄ• _ saussÄ• haá¹ƒkatvÄ• tÄ• ya ca saussÄ• hatÄ• ya aÃ±Ã±ehi ca vijjamÄ•
dhammaratanavassaá¹ƒ vassitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

yasassa pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catugihisahÄ• yapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<30> idÄ• ni tassa sahÄ• yÄ• naá¹ƒ pabbajjaá¹ƒ dassento __ ``assosuá¹ƒ khoâ€™â€™ _tiÄ
tatrÄ• yaá¹ƒanuttÄ• napadavaá¹‡á¹‡anÄ• --- seá¹-á¹-hino ca anuseá¹-á¹-hino ca yesaá¹ƒ ku
seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«nikulÄ• ni, tesaá¹ƒ __seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«naá¹ƒ kulÄ• naá
Ä• gatehi seá¹-á¹-hÄ«hi ca anuseá¹-á¹-hÄ«hica samannÄ• gatÄ• naá¹ƒ kulÄ• nanti attho. __
puttÄ• naá¹ƒ nÄ• mÄ• ni. __kesamassuá¹ƒohÄ• retvÄ• _ti kesaÃ±ca massuÃ±ca oropetvÄ•
kasÄ• yarasapÄ«tÄ• nibrahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni vatthÄ• ni. __orak
sesamettha vuttanayameva.

catugihisahÄ• yapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±Ä• sagihisahÄ• yapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<31> paÃ±Ã±Ä• samattÄ• naá¹ƒ gihisahÄ• yÄ• naá¹ƒ pabbajjÄ• yapi yaá¹ƒ vattabbaá¹ƒ, taá
sabbesaá¹ƒ pubbayogo vattabboti taá¹ƒ dassetuá¹ƒ __ ``yasaÄ• dÄ«naá¹ƒ_ \Be III 199/ __k
pubbayogoâ€™â€™ _tiÄ• dimÄ• ha. tattha __vaggabandhanenÄ• _ti gaá¹‡abandhanena, e
__anÄ• thasarÄ«rÄ• nÄ«_ti anÄ• thÄ• ni matakaá¸·evarÄ• ni. __paá¹-ijaggantÄ• _ti bahinÄ•

paÃ±Ã±Ä• sagihisahÄ• yapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<32> idÄ• ni \Ne III 182/ saraá¹‡agamanÅ«pasampadaá¹ƒ dassetuá¹ƒ __ ``atha kho bhagav
Ä• raddhaá¹ƒ. tatrÄ• yaá¹ƒanupubbapadavaá¹‡á¹‡anÄ• (Spk I 1.141) --- __muttÄ• ha_nti m
__cÄ• rika_ntianupubbagamanacÄ• rikaá¹ƒ, gÄ• manigamarÄ• jadhÄ• nÄ«su anukkamena
attho. __carathÄ• _ti divasaá¹ƒ yojanaparamaá¹ƒ gacchantÄ• caratha. __mÄ• ekena dve a
maggenadvÄ«su gatesu ekasmiá¹ƒ dhammaá¹ƒ desente ekena tuá¹‡hÄ«bhÅ«tena á¹-hÄ• t
__Ä• dikalyÄ• á¹‡a_nti Ä• dimhi kalyÄ• á¹‡aá¹ƒ sundaraá¹ƒ bhaddakaá¹ƒ, tathÄ• __majjha
Ä• dimajjhapariyosÄ• naÃ±ca nÄ• metaá¹ƒ sÄ• sanassa ca desanÄ• ya ca vasena dubbidh
Ä• di, samathavipassanÄ• maggÄ• majjhaá¹ƒ, phalanibbÄ• nÄ• ni pariyosÄ• naá¹ƒ. sÄ«las
vipassanÄ• maggÄ• majjhaá¹ƒ, phalanibbÄ• nÄ• ni pariyosÄ• naá¹ƒ. sÄ«lasamÄ• dhivipas
phalanibbÄ• nÄ• ni pariyosÄ• naá¹ƒ. desanÄ• ya pana catuppadikagÄ• thÄ• yatÄ• va paá¹-
majjhaá¹ƒ, catuttho pariyosÄ• naá¹ƒ. paÃ±capadachappadÄ• naá¹ƒ paá¹-hamapÄ• doÄ• di,
sesÄ• majjhaá¹ƒ. ekÄ• nusandhikassa suttassa nidÄ• naá¹ƒÄ• di, idamavocÄ• ti pariyosÄ•
anekÄ• nusandhikassa suttassa majjhebahukampi anusandhi majjhameva, nidÄ• naá¹ƒ Ä•
pariyosÄ• naá¹ƒ. __sÄ• ttha_ntisÄ• tthakaá¹ƒ katvÄ• desetha. __sabyaÃ±jana_nti byaÃ±ja
paripÅ«raá¹ƒ katvÄ• desetha. __kevalaparipuá¹‡á¹‡a_nti sakalaparipuá¹‡á¹‡aá¹ƒ. __parisu
nirupakkilesaá¹ƒ. __brahmacariya_nti sikkhattayasaá¹…gahaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ
karotha.

__apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• cakkhumhi appakilesarajasabhÄ• vÄ• , dukÅ«lasÄ•
catuppadikagÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pattuá¹ƒ samatthÄ• \Be III 200/ sattÄ• sant
__parihÄ• yantÄ«_ti alÄ• bhaparihÄ• niyÄ• dhammato parihÄ• yanti. tenevÄ• ha __ ``anad
visesÄ• dhigamato parihÄ• yantÄ«â€™â€™ _ti. __senÄ• nigamo_ti senÄ• ya nigamo. paá¹
tasmiá¹ƒ á¹-hÄ• ne senÄ• niveso ahosi, tasmÄ• so padeso ``senÄ• nigamoâ€™â€™ tivuco
pÄ• á¹-ho, senÄ• ni nÄ• ma sujÄ• tÄ• ya pitÄ• , tassa gÄ• motiattho. __tenupasaá¹…kamis
uyyojetvÄ• pariveá¹‡Ä• dÄ«ni kÄ• retvÄ• upaá¹-á¹-hÄ• kÄ• dÄ«hi paricariyamÄ• no viharis
jaá¹-ilÄ• naá¹ƒ aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ• nidassetvÄ• dhammame

<33> __mÄ• ro pÄ• pimÄ• _ti attano visayaá¹ƒ atikkamituá¹ƒ paá¹-ipanne satte mÄ• retÄ«ti
183/ pÄ• pe niyojeti, sayaá¹ƒ vÄ• pÄ• pe niyuttoti __pÄ• pimÄ• _. aÃ±Ã±Ä• nipissakaá¹‡ho
namuci pamattabandhÅ«tiÄ• dÄ«ni bahÅ«ni nÄ• mÄ• ni, idha pana nÄ• madvayameva gah
``ayaá¹ƒ samaá¹‡o gotamo mahÄ• yuddhaá¹ƒ vicÄ• rentoviya `mÄ• ekena dve agamittha,
saá¹-á¹-hi jane uyyojeti, imasmiá¹ƒ panaekasmimpi dhammaá¹ƒ desente mayhaá¹ƒ cittassa
bahÅ«su desentesukuto bhavissati, paá¹-ibÄ• hÄ• mi naâ€™â€™ nti cintetvÄ• upasaá¹…k

__sabbapÄ• sehÄ«_ti sabbehi kilesapÄ• sehi. __ye dibbÄ• ye ca mÄ• nusÄ• _ti ye
dibbakÄ• maguá¹‡asaá¹…khÄ• tÄ• mÄ• nusakakÄ• maguá¹‡asaá¹…khÄ• tÄ• ca kilesapÄ•
baddhoti vadati. __mahÄ• bandhanabaddho_ti mahatÄ• kilesabandhanena baddho, mahat
kilesabandhanassaá¹-hÄ• nabhÅ«te bhavacÄ• rake baddhoti attho. __na me samaá¹‡a mo
mama visayatona muccissasi. ``na me samaá¹‡a mokkhasÄ«â€™â€™ ti ca idaá¹ƒ mÄ• ro
sabbapÄ• sehÄ«â€™â€™ ti bhagavato vacanaá¹ƒ asaddahanto vadati, saddahantopi vÄ•
paresaá¹ƒsattÄ• naá¹ƒ mokkhÄ• ya ussÄ• haá¹ƒ na kareyyÄ• â€™â€™ ti santajjento koha

__nihato_ti tvaá¹ƒ mayÄ• nihato, nibbisevanabhÄ• vaá¹ƒ gamito parÄ• jitoti attho. antalikkh
paÃ±cÄ• bhiÃ±Ã±epi bandhatÄ«ti __antalikkhacaro_. rÄ• gapÄ• so hi antalikkhacaresupiki
``antalikkhacaroâ€™â€™ ti \Be III 201/ vuccati, teneva naá¹ƒ mÄ• ropi antalikkhacarotimaÃ
__mÄ• naso, _ manasampayuttoti attho. sesamettha uttÄ• natthameva.

mÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pabbajjÅ«pasampadÄ• kathÄ• vaá¹‡á¹‡anÄ•

<34> ``anujÄ• nÄ• mi bhikkhaveâ€™â€™ tiÄ• dikÄ• ya pana pÄ• á¸·iyÄ• yo pabbajjÅ«pasa
vitthÄ• rato dassetuá¹ƒ __ ``pabbajjÄ• pekkhaá¹ƒ kulaputtaá¹ƒ pabbÄ• jentenÄ• â€™â€™ _
puggalÄ• paá¹-ikkhittÄ• ti sambandho. __sayaá¹ƒ pabbÄ• jetabbo_ti kesacchedanÄ• dÄ«ni

pabbÄ• jetabbo. kesacchedanaá¹ƒ kÄ• sÄ• yacchÄ• danaá¹ƒ saraá¹‡adÄ• nanti hi imÄ• nit
``pabbÄ• jetÄ«â€™â€™ _ti vuccati. etesu ekaá¹ƒ dve vÄ• pi karonto tathÄ• voharÄ«yatiyev
pabbÄ• jehÄ«_ti kesacchedanaá¹ƒ kÄ• sÄ• yacchÄ• danaÃ±ca sandhÄ• ya vuttaá¹ƒ. __upa
__uddissa pabbÄ• jetÄ«_ti etthÄ• pi eseva nayo. __khaá¹‡á¸• asÄ«maá¹ƒ netvÄ• _ti
bhaá¹‡á¸• ukammÄ• rocanapariharaá¹‡atthaá¹ƒvuttaá¹ƒ. tena sabhikkhuke vihÄ• re aÃ±Ã±
chindÄ• â€™â€™ ti vattuá¹ƒ navaá¹-á¹-ati. __pabbÄ• jetvÄ• _ti kesacchedanaá¹ƒ sandhÄ•
aÃ±Ã±o pabbÄ• jetuá¹ƒna labhatÄ«_ti saraá¹‡adÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenevÄ• ha
_tiÄ• di. __bhabbarÅ«po_tibhabbasabhÄ• vo. tamevatthaá¹ƒ pariyÄ• yantarena vibhÄ• veti
__Ã±Ä• to_tipÄ• kaá¹-o. __yasassÄ«_ti parivÄ• rasampattiyÄ• samannÄ• gato.

vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• savasena asucijegucchapaá¹-ikÅ«labhÄ• vaá¹ƒ
karontenÄ• tisambandho. tattha __kesÄ• _ nÄ• mete vaá¹‡á¹‡atopi paá¹-ikÅ«lÄ• , saá¹‡á¹-
Ä• sayatopiokÄ• satopi paá¹-ikÅ«lÄ• . manuÃ±Ã±epi (Vism I 183; Vibh-a 356; sÄ• rattha0á¹
II 162) hi yÄ• gupatte vÄ• bhattapatte vÄ• kesavaá¹‡á¹‡aá¹ƒ kiÃ±ci disvÄ• ``kesamissaka
naâ€™â€™ nti jigucchanti, evaá¹ƒ kesÄ• __vaá¹‡á¹‡ato_ paá¹-ikÅ«lÄ• . rattiá¹ƒ bhuÃ±jant
kesasaá¹‡á¹-hÄ• naá¹ƒ akkavÄ• kaá¹ƒ vÄ• makacivÄ• kaá¹ƒ vÄ• chupitvÄ• \Be III 202/tat
__saá¹‡á¹-hÄ• nato_ paá¹-ikÅ«lÄ• . telamakkhanapupphadhÅ«mÄ• disaá¹…khÄ• ravirahitÄ
paramajeguccho hoti, tato jegucchataro aggimhi pakkhittÄ• naá¹ƒ. kesÄ• hi vaá¹‡á¹‡asaá¹‡
appaá¹-ikÅ«lÄ• pi siyuá¹ƒ, __gandhena_ pana paá¹-ikÅ«lÄ• yeva. yathÄ• hi daharassakum
vaá¹‡á¹‡ato haliddivaá¹‡á¹‡aá¹ƒ, saá¹‡á¹-hÄ• natopi haliddipiá¹‡á¸• isaá¹‡á¹-hÄ• naá¹ƒ.
saá¹…kÄ• raá¹-á¹-hÄ• nechaá¸• á¸• itaÃ±ca uddhumÄ• takakÄ• á¸·asunakhasarÄ«raá¹ƒ va
saá¹‡á¹-hÄ• nato vaá¹-á¹-etvÄ• vissaá¹-á¹-hamudiá¹…gasaá¹‡á¹-hÄ• naá¹ƒ, dÄ• á¹-hÄ• pis
taá¹ƒ ubhayampi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato siyÄ• appaá¹-ikÅ«laá¹ƒ, gandhenapana paá¹-
siyuá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikÅ«lÄ• , gandhena pana paá¹-ikÅ«lÄ• yevÄ• ti.
asuciá¹-á¹-hÄ• ne gÄ• manissandena jÄ• tÄ• ni sÅ«peyyapaá¹‡á¹‡Ä• ni nÄ• garikamanuss
aparibhogÄ• ni, evaá¹ƒ kesÄ• pi pubbalohitamuttakarÄ«sapittasemhÄ• dinissandena jÄ• tat
__Ä• sayato_ paá¹-ikÅ«lÄ• . ime ca kesÄ• nÄ• ma gÅ«tharÄ• simhi uá¹-á¹-hitakaá¹‡á¹‡aka
ekatiá¹ƒsakoá¹-á¹-hÄ• sarÄ• simhi jÄ• tÄ• , te susÄ• nasaá¹…kÄ• raá¹-á¹-hÄ• nÄ• dÄ«su jÄ
parikhÄ• dÄ«sujÄ• takamalakuvalayÄ• dipupphaá¹ƒ viya ca asuciá¹-á¹-hÄ• ne jÄ• tattÄ• pa
__okÄ• sato_paá¹-ikÅ«lÄ• tiÄ• dinÄ• nayena tacapaÃ±cakassa vaá¹‡á¹‡Ä• divasena paá¹-
pakÄ• sentenÄ• tiattho.

__nijjÄ«vanissattabhÄ• vaá¹ƒ vÄ• pÄ• kaá¹-aá¹ƒ karontenÄ• _ti ime kesÄ• nÄ• ma
sÄ«sakaá¹-Ä• hapaliveá¹-hanacammejÄ• tÄ• . tattha yathÄ• vammikamatthake jÄ• tesu ku
vammikamatthako jÄ• nÄ• ti ``mayi kunthatiá¹‡Ä• ni jÄ• tÄ• nÄ«â€™â€™ ti, nÄ• pi kunthati
vammikamatthakejÄ• tÄ• nÄ«â€™â€™ ti, evameva \Ne III 185/ na sÄ«sakaá¹-Ä• hapaliveá
kesÄ• jÄ• tÄ• â€™â€™ ti, nÄ• pi kesÄ• jÄ• nanti ``mayaá¹ƒ sÄ«sakaá¹-Ä• hapaliveá¹-han
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti kesÄ• nÄ• ma in

koá¹-á¹-hÄ• so acetano abyÄ• katosuÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«tiÄ• dinÄ•
nijjÄ«vanissattabhÄ• vaá¹ƒ pakÄ• sentena. __pubbe_ti purimabuddhÄ• naá¹ƒ santike. __ma
nÄ• marÅ«pavavatthÄ• nena cevapaccayapariggahavasena ca Ã±Ä• á¹‡ena parimadditasa
kalÄ• pasammasanÄ• dinÄ• sabbaso kusalabhÄ• vanÄ• ya pÅ«raá¹‡ena bhÄ• vitabhÄ• va

__adinnaá¹ƒ_ \Be III 203/ __na vaá¹-á¹-atÄ«_ti ettha pabbajjÄ• na ruhatÄ«ti vadanti.
__anuÃ±Ã±Ä• taupasampadÄ• _tiÃ±atticatutthakammena anuÃ±Ã±Ä• taupasampadÄ• . __
urÄ• dÄ«ni á¹-hÄ• nÄ• ni, saá¹ƒvutÄ• dÄ«ni karaá¹‡Ä• nÄ«ti veditabbÄ• ni. anunÄ• sikanta
antarÄ• vicchedaá¹ƒ akatvÄ• dÄ• tabbÄ• nÄ«ti dassetuá¹ƒ __ ``ekasambandhÄ• nÄ«â€™â
__vicchinditvÄ• _tima-kÄ• rantaá¹ƒ katvÄ• dÄ• nasamaye vicchedaá¹ƒ katvÄ• . __sabbama
kappiyÄ• kappiyaá¹ƒÄ• cikkhitabba_nti dasasikkhÄ• padavinimuttaá¹ƒ parÄ• mÄ• sÄ• parÄ
kappiyÄ• kappiyaá¹ƒÄ• cikkhitabbaá¹ƒ. __Ä• bhisamÄ• cÄ• rikesu vinetabbo_ti iminÄ•
sekhiyaupajjhÄ• yavattÄ• diÄ• bhisamÄ• cÄ• rikasÄ«lamanenapÅ«retabbaá¹ƒ, tattha ca kat
akattabbassa ca karaá¹‡e daá¹‡á¸• akammÄ• raho hotÄ«tidÄ«peti.

pabbajjÅ«pasampadÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyamÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<35> __atha kho bhagavÄ• vassaá¹ƒvuá¹-á¹-ho_tiÄ• dikÄ• ya pana pÄ• á¸·iyÄ• ayaá¹ƒ ap
__yonisomanasikÄ• rÄ• _ti upÄ• yamanasikÄ• rena, aniccÄ• dÄ«su aniccÄ• dito manasikar
sammappadhÄ• nÄ• _ti upÄ• yavÄ«riyena, anuppannÄ• kusalÄ• nuppÄ• danÄ• dividhinÄ•
__vimuttÄ«_ti ukkaá¹-á¹-haniddesena arahattaphalavimutti vuttÄ• . __ajjhabhÄ• sÄ«_ti ``aya
katvÄ• arahattaá¹ƒ patvÄ• pi na tussati, idÄ• ni aÃ±Ã±esampi `pÄ• puá¹‡Ä• thÄ• â€™ ti us
paá¹-ibÄ• hessÄ• mi naâ€™â€™ nti cintetvÄ• abhÄ• si. __mÄ• rapÄ• senÄ• _tikilesapÄ• s

dutiyamÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhaddavaggiyakathÄ• vaá¹‡á¹‡anÄ•

<36> tiá¹ƒsabhaddavaggiyavatthumhi \Ne III 186/ __yathÄ• bhirantaá¹ƒ viharitvÄ• _ti yathÄ•
viharitvÄ• . buddhÄ• naÃ±hi ekasmiá¹ƒ á¹-hÄ• ne vasantÄ• naá¹ƒ chÄ• yÅ«dakÄ• dÄ«naá¹
aphÄ• sukasenÄ• sanaá¹ƒvÄ• manussÄ• naá¹ƒ assaddhÄ• dibhÄ• vaá¹ƒ vÄ• Ä• gamma \
tesaá¹ƒsampattiyÄ• ``idha phÄ• suá¹ƒ viharÄ• mÄ• â€™â€™ ti abhiramitvÄ• ciravihÄ• rop
panatathÄ• gate viharante sattÄ• saraá¹‡esu vÄ• tÄ«su patiá¹-á¹-hahanti, sÄ«lÄ• ni vÄ• s
pabbajantivÄ• , sotÄ• pattimaggÄ• dÄ«naá¹ƒ vÄ• paresaá¹ƒ upanissayo hoti, tattha buddhÄ
sampattÄ«supatiá¹-á¹-hÄ• panaajjhÄ• sayena vasanti, tÄ• saá¹ƒ abhÄ• ve pakkamanti. tena
``yathÄ• ajjhÄ• sayaá¹ƒviharitvÄ• â€™â€™ _ti. __ajjhogÄ• hetvÄ• _ti pavisitvÄ• . __tiá¹ƒsa

tiá¹ƒsapamÄ• á¹‡Ä• . sesamettha vuttanayameva.

bhaddavaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uruvelapÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ•

37-38__._ uruvelakassapavatthumhi __jaá¹-ilo_ti jaá¹-Ä• dharo. jaá¹-Ä• assa atthÄ«ti hi __j
__nÄ• yako, _ sÄ• maá¹ƒ vineti attano laddhiá¹ƒ sikkhÄ• petÄ«ti __vinÄ• yako. sacete kass
sace tuyhaá¹ƒ bhÄ• riyaá¹ƒ aphÄ• sukaá¹ƒ kiÃ±ci natthi. __agyÄ• gÄ• re_tiaggisÄ• lÄ• yaá
sajotibhÅ«tÄ• na_nti ubhosu sajotibhÅ«tesu pajjalitesu. __yatra hi nÄ• mÄ• _ti yo nÄ• ma.

<39> __ajjaá¹‡ho_ti ajja ekadivasaá¹ƒ. __aggisÄ• lamhÄ«_ti agyÄ• gÄ• re.
__sumanamanaso_tisundaracittasaá¹…khÄ• tamano. __tejodhÄ• tÅ«su kusalo_ti tejokasiá
__udicchare_ti ullokesuá¹ƒ, parivÄ• resunti vÄ• attho. __pattamhi odahitvÄ• _ti pattepakkhi
__dhuvabhattenÄ• _ti niccabhattena.

<40> __abhikkantÄ• ya rattiyÄ• _ti ettha __abhikkanta_-saddo khaye vattati, tena
parikkhÄ«á¹‡Ä• yarattiyÄ• tiattho. ete hi cattÄ• ro mahÄ• rÄ• jÄ• no majjhimayÄ• masaman
kiresadevatÄ• naá¹ƒ, yadidaá¹ƒ buddhÄ• naá¹ƒ vÄ• buddhasÄ• vakÄ• naá¹ƒ vÄ• upaá¹-á
majjhimayÄ• masamanantareÄ• gacchanti. __abhikkantavaá¹‡á¹‡Ä• _ti abhirÅ«pachavivaá
manÄ• pavaá¹‡á¹‡Ä• ti \Ne III 187/ vuttaá¹ƒhoti. devatÄ• hi manussalokaá¹ƒ Ä• gacchamÄ
pakatiiddhiá¹ƒ \Be III 205/jahitvÄ• oá¸·Ä• rikaá¹ƒ attabhÄ• vaá¹ƒ katvÄ•
atirekavaá¹‡á¹‡avatthÄ• laá¹…kÄ• rakÄ• yÄ• dÄ«hi obhÄ• saá¹ƒ muÃ±camÄ• nÄ• divasen
nimminitvÄ• naá¹-asamajjÄ• dÄ«ni gacchantÄ• manussÄ• viya abhisaá¹…khatenakÄ• yen
kÄ• mÄ• vacarÄ• anabhisaá¹…khatenapi Ä• gantuá¹ƒ sakkonti oá¸·Ä• rikarÅ«pattÄ• . tathÄ
kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• , rÅ«pÄ• vacarÄ• pana anabhisaá¹…khatena kÄ• yena
sukhumatararÅ«pattÄ• . tesaÃ±hi atisukhumova attabhÄ• vo, na tena iriyÄ• pathakappanaá
brahmÄ• no yebhuyyena nimmitarÅ«peneva pavattanti. mÅ«lapaá¹-isandhirÅ«paÃ±hinesaá
sukhumamahÄ• rÅ«paá¹ƒ, kevalaá¹ƒ taá¹ƒ cittuppÄ• dassa nissayÄ• dhiá¹-á¹-hÄ• nabhÅ«ta
saá¹‡á¹-hÄ• navantaá¹ƒhutvÄ• tiá¹-á¹-hati.

__kevalakappa_nti ettha __kevala_-saddassa anavasesattaá¹ƒ attho, __kappa_-saddassa s
__kevalakappaá¹ƒ vanasaá¹‡á¸• a_nti anavasesaá¹ƒ samantato vanasaá¹‡á¸• anti attho. an
samatthassapi hi obhÄ• sassa kenaci kÄ• raá¹‡ena ekadesapharaá¹‡ampi siyÄ• , ayaá¹ƒpa
dassetuá¹ƒ samantattho kappa-saddo gahito. atha vÄ• Ä«saá¹ƒ asamatthaá¹ƒkevalakappa
anobhÄ• sitameva hi padesaá¹ƒ devatÄ• attano pabhÄ• ya obhÄ• senti. na hi bhagavato pa
abhibhÅ«yati, sÅ«riyÄ• dÄ«nampi pana pabhaá¹ƒ sÄ• abhibhuyyatiá¹-á¹-hatÄ«ti. __obhÄ• s
vatthÄ• laá¹…kÄ• rasarÄ«rasamuá¹-á¹-hitÄ• ya Ä• bhÄ• ya pharitvÄ• , cando viyasÅ«riyo vi

ekapajjotaá¹ƒ karitvÄ• ti attho. devatÄ• naÃ±hi sarÄ«rÄ• bhÄ• dasadvÄ• dasayojanamattaá
pharitvÄ• tiá¹-á¹-hati, tathÄ• vatthÄ• bharaá¹‡Ä• dÄ«su samuá¹-á¹-hitÄ• pabhÄ• . __catud
__yatra hi nÄ• mÄ• _ti yaá¹ƒ nÄ• ma.

<43> __aá¹…gamagadhÄ• _ti ubho aá¹…gamagadharaá¹-á¹-havÄ• sino. __iddhipÄ• á¹-ihÄ
pÄ• á¹-ihÄ• riyaá¹ƒ, na Ä• desanÄ• nusÄ• sanÄ«pÄ• á¹-ihÄ• riyanti attho. tividhaÃ±hi pÄ• á
iddhipÄ• á¹-ihÄ• riyaá¹ƒÄ• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ anusÄ• sanÄ«pÄ• á¹-ihÄ• riyanti. ta
hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hoti Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaâ€™â€™
238-239; MN I 147; SN a II 70; c V 834) iddhividhameva\Be III 206/ __iddhipÄ• á¹-ihÄ• riyaá
parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ cittampiÄ• disati, cetasikampi Ä• disati, vitakkitampi Ä
Ä• disati `evampi te mano, itthampi te manoâ€™â€™ â€™ tiÄ• dinayappavattaá¹ƒ (Paá¹-is
cittaá¹ƒÃ±atvÄ• kathanaá¹ƒ __Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ_. ``idha bhikkhu evamanusÄ
mÄ• evaá¹ƒ vitakkayittha, evaá¹ƒ \Ne III 188/ manasi karotha, mÄ• evaá¹ƒ mÄ• nasÄ• kar
idaá¹ƒupasampajja viharathÄ• â€™â€™ â€™ ti (Paá¹-is III 30) evamÄ• dinayappavattÄ• sÄ
buddhÄ• naÃ±casabbakÄ• laá¹ƒ desetabbadhammadesanÄ• __anusÄ• sanÄ«pÄ• á¹-ihÄ•

tattha (Ud-a 1) pÄ• á¹-ihÄ• riyapadassa vacanatthaá¹ƒ paá¹-ipakkhaharaá¹‡ato
rÄ• gÄ• dikilesÄ• panayanato__pÄ• á¹-ihÄ• riya_nti vadanti. bhagavato pana paá¹-ipakkhÄ•
haritabbÄ• , puthujjanÄ• nampi vigatÅ«pakkilese aá¹-á¹-haguá¹‡asamannÄ• gate citte hatap
vattati, tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• idha pÄ• á¹-ihÄ• riyanti vattuá¹ƒ. sa
mahÄ• kÄ• ruá¹‡ikassabhagavato veneyyagatÄ• ca kilesÄ• paá¹-ipakkhÄ• , tesaá¹ƒ haraá
vuttaá¹ƒ, evaá¹ƒ sati yuttametaá¹ƒ. atha vÄ• bhagavato ca sÄ• sanassa ca paá¹-ipakkhÄ•
haraá¹‡ato__pÄ• á¹-ihÄ• riyaá¹ƒ_. te hi diá¹-á¹-hiharaá¹‡avasena diá¹-á¹-hippakÄ• sane asa
iddhiÄ• desanÄ• nusÄ• sanÄ«hiharitÄ• apanÄ«tÄ• hontÄ«ti. __paá¹-Ä«_ti vÄ• ayaá¹ƒ sad
bodheti ``tasmiá¹ƒpaá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• d
4) viya, tasmÄ• samÄ• hite citte vigatÅ«pakkilesena katakiccena pacchÄ• haritabbaá¹ƒ pav
paá¹-ihÄ• riyaá¹ƒ, attano vÄ• upakkilesesu catutthajjhÄ• namaggehi haritesu pacchÄ• hara
paá¹-ihÄ• riyaá¹ƒ, iddhiÄ• desanÄ• nusÄ• saniyo ca vigatÅ«pakkilesena katakiccena sattah
pavattetabbÄ• , haritesu ca attano upakkilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni h
paá¹-ihÄ• riyÄ• nibhavanti, paá¹-ihÄ• riyameva __pÄ• á¹-ihÄ• riyaá¹ƒ_. paá¹-ihÄ• riye vÄ•
iddhiÄ• desanÄ• nusÄ• sanÄ«samudÄ• yebhavaá¹ƒ ekekaá¹ƒ __pÄ• á¹-ihÄ• riya_nti vucca
catutthajjhÄ• naá¹ƒ maggo ca paá¹-ipakkhaharaá¹‡ato, tattha jÄ• taá¹ƒ nimittabhÅ«te, tato v
__pÄ• á¹-ihÄ• riyaá¹ƒ. svÄ• tanÄ• yÄ• _ti svedÄ• tabbassa atthÄ• ya.

<44> __paá¹ƒsukÅ«laá¹ƒ_ \Be III 207/ __uppannaá¹ƒ hotÄ«_ti pariyesamÄ• nassa paá¹-ilÄ•
vicittapÄ• á¹-ihÄ• riyadassanatthÄ• va sÄ• pariyesanÄ• . yasmÄ• pÄ• á¹‡inÄ• phuá¹-á¹-ha
nimmitÄ• ahosi, tasmÄ• vuttaá¹ƒ __ ``pÄ• á¹‡inÄ• pokkharaá¹‡iá¹ƒ khaá¹‡itvÄ• â€™â€™

46-49__._ __jaá¹-ilÄ• _ti tÄ• pasÄ• . te hi jaá¹-Ä• dhÄ• ritÄ• ya idha ``jaá¹-ilÄ• â€™â€™ ti v
__antaraá¹-á¹-hakÄ• suhimapÄ• tasamaye_ti hemantassa utuno abbhantarabhÅ«te mÄ• gh
phagguá¹‡amÄ• sassaÄ• dimhi catassoti evaá¹ƒ ubhinnamantare aá¹-á¹-harattÄ«su himapa
ummujjantÄ«_tikeci tasmiá¹ƒ titthasammate udake paá¹-hamaá¹ƒ nimuggasakalasarÄ«rÄ•
vuá¹-á¹-hahanti \Ne III 189/ uppilavanti. __nimujjantÄ«_ti sasÄ«saá¹ƒ udake osÄ«danti.
__ummujjananimujjanampikarontÄ«_ti punappunaá¹ƒ ummujjananimujjanÄ• nipi karonti. tat
``ekummujjanenevapÄ• pasuddhi hotÄ«â€™â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• , te ummujjanameva
ummujjanaá¹ƒpana nimujjanamantarena natthÄ«ti avinÄ• bhÄ• vato nimujjanampi te karonti
``ekanimujjanenevapÄ• pasuddhi hotÄ«â€™â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• , tepi ekavÄ• ramev
avinÄ• bhÄ• vatoummujjanampi katvÄ• pakkamanti. apare ``punappunaá¹ƒ ummujjananimu
pÄ• pasuddhi hotÄ«â€™â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• , te kÄ• lena kÄ• laá¹ƒ ummujjananimuj
sandhÄ• ya vuttaá¹ƒ ``ummujjantipi nimujjantipi ummujjananimujjanampikarontÄ«â€™â€™
nimujjanapubbakaá¹ƒ ummujjanaá¹ƒ, nimujjanameva panakarontÄ• katipayÄ• , ummujjana
bahÅ«ti tesaá¹ƒ yebhuyyabhÄ• vadassanatthaá¹ƒummujjanaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ.

50-51__._ __udakavÄ• hako_ti udakogho. __reá¹‡uhatÄ• yÄ• _ti rajogatÄ• ya, rajokiá¹‡á¹‡
__neva ca kho tvaá¹ƒ kassapa arahÄ• _ti etena tadÄ• kassapassa asekkhabhÄ• vaá¹ƒpaá
arahattamaggasamÄ• panno_ti etena sekkhabhÄ• vaá¹ƒ. ubhayenapissa anariyabhÄ• vam
paá¹-ipadÄ• natthi, yÄ• ya tvaá¹ƒ arahÄ• vÄ• assasi arahattamaggaá¹ƒ vÄ• samÄ• panno
kalyÄ• á¹‡aputhujjanabhÄ• vampi paá¹-ikkhipati. tattha __paá¹-ipadÄ• _tisÄ«lavisuddhiÄ• d
paá¹-ipajjati etÄ• ya ariyamaggoti __paá¹-ipadÄ• . assasÄ«_ti\Be III 208/ bhaveyyÄ• si. __ci
cirakÄ• lato paá¹-á¹-hÄ• ya, nÄ• gadamanato paá¹-á¹-hÄ• yÄ• tiattho. __khÄ• rikÄ• jamissa
araá¹‡Ä«kamaá¹‡á¸• alusÅ«ciÄ• dayo tÄ• pasaparikkhÄ• rÄ• , taá¹ƒ haraá¹‡akÄ• jaá¹ƒ __k
aggihutamissa_nti dabbiÄ• diaggipÅ«jopakaraá¹‡aá¹ƒ.

52-53__._ __upasaggo_ti upaddavo. idÄ• ni aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahas
gaá¹‡etvÄ• dassetuá¹ƒ __ ``bhagavato adhiá¹-á¹-hÄ• nena paÃ±ca kaá¹-á¹-hasatÄ• ni na pl
Ä• raddhaá¹ƒ. nÄ• gadamanÄ• dÄ«ni pana soá¸·asa pÄ• á¹-ihÄ• riyÄ• ni idha na gaá¹‡itÄ•
soá¸·asÄ• tirekaaá¸• á¸• huá¸• á¸• hapÄ• á¹-ihÄ• riyasahassÄ• nÄ«tiveditabbaá¹ƒ.

Ä• dittapariyÄ• yasuttavaá¹‡á¹‡anÄ•

<54> idÄ• ni tassa bhikkhusahassassa Ä• dittapariyÄ• yadesanÄ• ya arahattappattiá¹ƒ dass
III 190/ __bhagavÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __gayÄ• yaá¹ƒ viharati gayÄ• s
gayÄ• nÄ• mikÄ• yanadiyÄ• avidÅ«re bhavattÄ• gÄ• mo gayÄ• nÄ• ma, tassaá¹ƒ gayÄ• y
bhummavacanaá¹ƒ. gayÄ• gÄ• massa hi avidÅ«re gayÄ• ti ekÄ• pokkharaá¹‡Ä«pi atthi nad
hatthikumbhasadisopiá¹-á¹-hipÄ• sÄ• á¹‡opi. yattha bhikkhusahassassa okÄ• so pahoti, bha
tenavuttaá¹ƒ __ ``gayÄ• sÄ«seâ€™â€™ _ti, gayÄ• gÄ• massa Ä• sanne gayÄ• sÄ«sanÄ• n

viharatÄ«tivuttaá¹ƒ hoti. __bhikkhÅ« Ä• mantesÄ«_ti tesaá¹ƒ sappÄ• yadhammadesanaá¹ƒ
desessÄ• mÄ«tiÄ• mantesi. bhagavÄ• hi taá¹ƒ iddhimayapattacÄ«varadharaá¹ƒ samaá¹‡a
gayÄ• sÄ«saá¹ƒ gantvÄ• tenaparivÄ• rito nisÄ«ditvÄ• ``katarÄ• nu kho etesaá¹ƒ dhamma
cintento ``ime sÄ• yaá¹ƒ pÄ• taá¹ƒ aggiá¹ƒ paricaranti, imesaá¹ƒ dvÄ• dasÄ• yatanÄ• ni Ä•
sampajjalitÄ• niviya katvÄ• dassessÄ• mi, evaá¹ƒ ime arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ sakkhis
sanniá¹-á¹-hÄ• namakÄ• si. atha nesaá¹ƒ tathÄ• desetuá¹ƒ ``sabbaá¹ƒ, bhikkhave, Ä• ditta
Ä• dittapariyÄ• yaá¹ƒabhÄ• si.

tattha (Spk III 4.23) sabbaá¹ƒ nÄ• ma catubbidhaá¹ƒ sabbasabbaá¹ƒ Ä• yatanasabbaá¹ƒ
sakkÄ• yasabbaá¹ƒpadesasabbanti. tattha ---

``na \Be III 209/ tassa addiá¹-á¹-hamidhatthi kiÃ±ci.

atho aviÃ±Ã±Ä• tamajÄ• nitabbaá¹ƒ.

sabbaá¹ƒ abhiÃ±Ã±Ä• si yadatthi neyyaá¹ƒ.

tathÄ• gato tena samantacakkhÅ«â€™â€™ ti (Nidd I 156; Nidd II dhotakamÄ• á¹‡avapucch
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idaá¹ƒ __sabbasabbaá¹ƒ_ nÄ• ma. ``sabbaá¹ƒ vo, bhikkhave, desessÄ• mi, taá¹ƒ suá¹‡Ä• t
IV 23) idaá¹ƒ __Ä• yatanasabbaá¹ƒ_ nÄ• ma. ``sabbadhammamÅ«lapariyÄ• yaá¹ƒ vo, bhik
(MN I 1) idaá¹ƒ __sakkÄ• yasabbaá¹ƒ_ nÄ• ma. ``sabbadhammesu vÄ• paá¹-hamasamann
mÄ• nasaá¹ƒ tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti idaá¹ƒ __padesasabbaá¹ƒ_ n
paÃ±cÄ• rammaá¹‡amattaá¹ƒpadesasabbaá¹ƒ, tebhÅ«makÄ• dhammÄ• sakkÄ• yasabbaa
Ä• yatanasabbaá¹ƒ, yaá¹ƒkiÃ±ci neyyaá¹ƒ sabbasabbaá¹ƒ. padesasabbaá¹ƒ sakkÄ• yasabb
tebhÅ«makadhammesupiekadesassa asaá¹…gaá¹‡hanato. sakkÄ• yasabbaá¹ƒ Ä• yatanas
lokuttaradhammÄ• naá¹ƒasaá¹…gaá¹‡hanato. Ä• yatanasabbaá¹ƒ sabbasabbaá¹ƒ na pÄ• p
Ä• yatanasabbena catubhÅ«makadhammÄ• vapariggahitÄ• \Ne III 191/, na lakkhaá¹‡apaÃ
sutte Ä• yatanasabbaá¹ƒ adhippetaá¹ƒ, tatthÄ• piidha vipassanupagadhammÄ• va gahetab

__cakkhÅ«_ti (Dhs-a 596; Spk III 4.1) dve cakkhÅ«ni Ã±Ä• á¹‡acakkhu ceva maá¹ƒsacakkh
paÃ±cavidhaá¹ƒ buddhacakkhu dhammacakkhu samantacakkhu dibbacakkhu paÃ±Ã±Ä• ca
nÄ• ma Ä• sayÄ• nusayaÃ±Ä• á¹‡aÃ±ceva indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca, yaá¹ƒ ``buc
volokentoâ€™â€™ ti (DN II 69; MN I 283) Ä• gataá¹ƒ. __dhammacakkhu_nÄ• ma heá¹-á¹-h
phalÄ• ni, yaá¹ƒ ``virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (DN I
__samantacakkhu_ nÄ• ma sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, yaá¹ƒ ``pÄ• sÄ• damÄ• ruyha
MN I 282) Ä• gataá¹ƒ. __dibbacakkhu_ nÄ• ma Ä• lokavaá¸• á¸• hanena uppannaÃ±Ä• á¹‡

visuddhenÄ• â€™â€™ ti (MN I 148, 284) Ä• gataá¹ƒ. __paÃ±Ã±Ä• cakkhu_ nÄ• ma catusa
yaá¹ƒ ``cakkhuá¹ƒ udapÄ• dÄ«â€™â€™ ti (SN c V 1081; Vin I 15) Ä• gataá¹ƒ. maá¹ƒsacakl
duvidhaá¹ƒsasambhÄ• racakkhu pasÄ• dacakkhÅ«ti. tesu yvÄ• yaá¹ƒ akkhikÅ«pake akkhip
parivÄ• ritomaá¹ƒsapiá¹‡á¸• o, yattha catasso dhÄ• tuyo vaá¹‡á¹‡agandharasojÄ• sambha
bhÄ• vocakkhuppasÄ• do kÄ• yappasÄ• doti saá¹…khepato terasa sambhÄ• rÄ• honti, vitt
vaá¹‡á¹‡agandharasojÄ• sambhavoti ime nava catusamuá¹-á¹-hÄ• navasena chattiá¹ƒsa, j
bhÄ• vocakkhuppasÄ• do kÄ• yappasÄ• doti ime kammasamuá¹-á¹-hÄ• nÄ• tÄ• va cattÄ•
idaá¹ƒ __sasambhÄ• racakkhu_ nÄ• ma. yaá¹ƒ panettha setamaá¹‡á¸• alaparicchinnena ka
diá¹-á¹-himaá¹‡á¸• ale sanniviá¹-á¹-haá¹ƒ rÅ«padassanasamatthaá¹ƒ pasÄ• damattaá¹ƒ, ida
nÄ• ma. tassa tato paresaÃ±ca sotÄ• dÄ«naá¹ƒ vitthÄ• rakathÄ• __visuddhimagge_ (Vism

tattha yadidaá¹ƒ pasÄ• dacakkhu, taÃ±ca gahetvÄ• bhagavÄ• __ ``cakkhu Ä• dittaâ€™â€
tattha__Ä• ditta_nti padittaá¹ƒ, sampajjalitaá¹ƒ ekÄ• dasahi aggÄ«hi ekajÄ• lÄ«bhÅ«tanti at
cakkhusannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, _ cakkhussa vÄ• kÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ_. kÄ• maá¹ƒ rÅ«pÄ• lokamanasikÄ• rÄ• day
kÄ• raá¹‡aá¹ƒ, te pana sÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹ƒ, cakkhu asÄ• dhÄ• raá¹‡anti asÄ• dh
niddeso yathÄ• ``yavaá¹…kuroâ€™â€™ ti. __sotaviÃ±Ã±Ä• á¹‡Ä• _dÄ«supieseva nayo. ca
__cakkhusamphasso, _ cakkhuviÃ±Ã±Ä• á¹‡asampayuttaphassassetaá¹ƒ adhivacanaá¹ƒ. _
nayo. __cakkhusamphassapaccayÄ• uppajjati_ \Ne III 192/ __vedayita_nti cakkhusamphas
katvÄ• uppannÄ• sampaá¹-icchanasantÄ«raá¹‡avoá¹-á¹-habbanajavanavedanÄ• . cakkhu
vedanÄ• ya cakkhusamphassassa paccayabhÄ• ve vattabbameva natthi. cakkhusamphass
sahajÄ• tÄ• divasena, asahajÄ• tÄ• ya upanissayÄ• divasenapaccayo hoti. teneva ``cakkhu
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒvÄ• adukkhamasukhaá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ. __
eseva nayo. etthapana __mano_ti bhavaá¹…gacittaá¹ƒ manodvÄ• rassa adhippetattÄ• . __
dhammÄ• rammaá¹‡aá¹ƒ. __manoviÃ±Ã±Ä• á¹‡a_ntisahÄ• vajjanakaá¹ƒ javanaá¹ƒ. __man
phasso. __vedayita_nti Ä• vajjanavedanÄ• yasaddhiá¹ƒ javanavedanÄ• . bhavaá¹…gasamp
gahaá¹‡e vattabbameva natthi. Ä• vajjanaá¹ƒvÄ• bhavaá¹…gato amocetvÄ• __mano_ti sÄ
daá¹-á¹-habbaá¹ƒ. __dhammÄ• _ti dhammÄ• rammaá¹‡ameva. __manoviÃ±Ã±Ä• á¹‡a_nti
__manosamphasso_ti \Be III 211/ bhavaá¹…gÄ• vajjanasahajÄ• tophasso. __vedayita_nti ja
bhavaá¹…gÄ• vajjanasahajÄ• tÄ• pi vaá¹-á¹-atiyeva.

__rÄ• gagginÄ• _tiÄ• dÄ«su rÄ• gova anudahanaá¹-á¹-hena aggÄ«ti __rÄ• gaggi_. rÄ• go h
uppajjamÄ• no satte anudahati jhÄ• peti, tasmÄ• ``aggÄ«â€™â€™ ti vuccati. itaresupidvÄ«
vatthÅ«ni (Sv III 305; Vibh-a 924) --- ekÄ• daharabhikkhunÄ« cittalapabbatavihÄ• re uposa
dvÄ• rapÄ• larÅ«paá¹ƒ olokayamÄ• nÄ• á¹-hitÄ• . athassÄ• anto rÄ• go tikhiá¹‡ataro hutvÄ
taá¹ƒsamuá¹-á¹-hÄ• nÄ• tejodhÄ• tuativiya tikhiá¹‡abhÄ• vena saddhiá¹ƒ attanÄ• sahajÄ•
jhÄ• pesi yathÄ• taá¹ƒ bÄ• hirÄ• tejodhÄ• tu sannissayaá¹ƒ, tena sÄ• bhikkhunÄ« jhÄ• yitv
bhikkhuniyo gacchamÄ• nÄ• ``ayaá¹ƒ daharÄ• á¹-hitÄ• , pakkosatha naâ€™â€™ nti Ä• ha

á¹-hitÄ• sÄ«â€™â€™ tihatthe gaá¹‡hi. gahitamattÄ• parivattitvÄ• papatÄ• . idaá¹ƒ tÄ• va n
vatthu.

dosassa pana anudahanatÄ• ya manopadosikÄ• devÄ• daá¹-á¹-habbÄ• . tesu (Sv I 47-48)
``nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti saparivÄ• ro rathena vÄ«thiá¹ƒ paá¹-ipajjati. ath
taá¹ƒ purato gacchantaá¹ƒ disvÄ• ``bho ayaá¹ƒ kapaá¹‡o adiá¹-á¹-hapubbaá¹ƒ viya etaá¹ƒ c
uddhumÄ• to viya bhijjamÄ• no viya ca gacchatÄ«â€™â€™ ti kujjhati. purato gacchantopini
disvÄ• kuddhÄ• nÄ• ma suvijÄ• nÄ• hontÄ«ti kuddhabhÄ• vamassa Ã±atvÄ• ``tvaá¹ƒ kuc
ayaá¹ƒ sampatti mayÄ• dÄ• nasÄ«lÄ• dÄ«naá¹ƒ vasena laddhÄ• , natuyhaá¹ƒ vasenÄ• â€
ekasmiÃ±hi kuddhe itaro akuddho rakkhati. kuddhassahi so kodho itarasmiá¹ƒ akujjhante an
uppattiyÄ• anÄ• sevano \Ne III 193/ cÄ• vetuá¹ƒna sakkoti, udakaá¹ƒ patvÄ• aggi viya nibb
taá¹ƒ cavanato rakkhati. ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti, tassa
paccayohotÄ«ti ubho kandantÄ• naá¹ƒyeva orodhÄ• naá¹ƒ cavanti. ubhosu hi kuddhesu bhi
parivaá¸• á¸• hanavasena tikhiá¹‡asamudÄ• cÄ• ro nissayadahanaraso \Be III 212/ kodhoup
niddahanto accantasukhumÄ• laá¹ƒ karajakÄ• yaá¹ƒ vinÄ• seti, tato sakalopiattabhÄ• vo an
dosassa anudahanatÄ• ya vatthu.

mohassa pana anudahanatÄ• ya khiá¸• á¸• Ä• padosikÄ• devÄ• daá¹-á¹-habbÄ• . mohava
tasmÄ• khiá¸• á¸• Ä• vasena Ä• hÄ• rakÄ• laá¹ƒ ativattetvÄ• kÄ• laá¹ƒ karonti. te (DN-a I 4
puÃ±Ã±avisesÄ• dhigatena mahantena attano sirivibhavena nakkhattaá¹ƒ kÄ«á¸·antÄ• tÄ• y
``Ä• hÄ• raá¹ƒ paribhuÃ±jimha, na paribhuÃ±jimhÄ• â€™â€™ tipi na jÄ• nanti. atha ekÄ• h
paá¹-á¹-hÄ• ya nirantaraá¹ƒ khÄ• dantÄ• pi pivantÄ• pi cavantiyeva na tiá¹-á¹-hanti. kasmÄ•
balavatÄ• ya. manussÄ• naÃ±hi kammajatejo mando, karajakÄ• yo balavÄ• . tesaá¹ƒ tejass
balavatÄ• ya sattÄ• hampi atikkamitvÄ• uá¹‡hodakaacchayÄ• guÄ• dÄ«hisakkÄ• vatthuá¹
pana tejo balavÄ• hoti uá¸·Ä• rapuÃ±Ã±anibbattattÄ• uá¸·Ä• ragarusiniddhasudhÄ• hÄ• raj
mandaá¹ƒ mudusukhumÄ• labhÄ• vato. teneva hibhagavÄ• indasÄ• laguhÄ• yaá¹ƒ pakatip
asakkontaá¹ƒ sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ ``oá¸·Ä• rikakÄ• yaá¹ƒadhiá¹-á¹-hÄ• hÄ«â€™â€™
Ä• hÄ• ravelaá¹ƒ atikkamitvÄ• saá¹‡á¹-hÄ• tuá¹ƒ na sakkonti. yathÄ• nÄ• ma gimhÄ• naá¹
á¹-hapitaá¹ƒ padumaá¹ƒ vÄ• uppalaá¹ƒ vÄ• sÄ• yanhasamayeghaá¹-asatenapi siÃ±ciyam
vinassatiyeva, evameva pacchÄ• nirantaraá¹ƒkhÄ• dantÄ• pi pivantÄ• pi cavantiyeva na tiá¹

ko pana tesaá¹ƒ Ä• hÄ• ro, kÄ• Ä• hÄ• ravelÄ• ti? sabbesampi kÄ• mÄ• vacaradevÄ• naá¹
heá¹-á¹-himehi heá¹-á¹-himehi uparimÄ• naá¹ƒ uparimÄ• naá¹ƒ paá¹‡Ä«tatamo hoti. taá¹ƒ y
divase divase bhuÃ±janti. keci pana ``biá¸·Ä• rapadappamÄ• á¹‡aá¹ƒ sudhÄ• hÄ• raá¹ƒ bhu
á¹-hapitamatto yÄ• va kesagganakhaggÄ• kÄ• yaá¹ƒ pharati, tesaá¹ƒyeva divasavasena
sattadivasaá¹ƒyÄ• panasamatthova hotÄ«â€™â€™ ti vadanti.

ke pana te khiá¸• á¸• Ä• padosikÄ• nÄ• ma devÄ• ti? ime nÄ• mÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ

``kammajatejo balavÄ• hoti, karajaá¹ƒ mandaâ€™â€™ nti avisesena \Be III 213/ vuttattÄ• p
kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«pajÄ«vino \Ne III 194/ evaá¹ƒ karonti, te evaá¹ƒ cavantÄ«ti vedita
``nimmÄ• naratiparanimmitavasavattino te devÄ• . khiá¸• á¸• Ä• ya padussanamattenevahe
vuttÄ• â€™â€™ ti. manopadosikÄ• pana cÄ• tumahÄ• rÄ• jikÄ• ti aá¹-á¹-hakathÄ• yameva
``khiá¸• á¸• Ä• padosikÄ• pi cÄ• tumahÄ• rÄ• jikÄ• yevÄ• â€™â€™ ti vadanti. evaá¹ƒtÄ• va
anudahanaá¹-á¹-hena ``aggÄ«â€™â€™ ti veditabbÄ• . jÄ• tiÄ• dittayaá¹ƒ pana
nÄ• nappakÄ• radukkhavatthubhÄ• venaanudahanato aggi. sokÄ• dÄ«naá¹ƒ anudahanatÄ•
vuttanayameva. iti imasmiá¹ƒ sutte dukkhalakkhaá¹‡aá¹ƒ kathitaá¹ƒ cakkhÄ• dÄ«naá¹ƒ ekÄ
Ä• dittabhÄ• venadukkhamatÄ• ya dukkhabhÄ• vassa kathitattÄ• .

Ä• dittapariyÄ• yasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uruvelapÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bimbisÄ• rasamÄ• gamakathÄ• vaá¹‡á¹‡anÄ•

<55> idÄ• ni ``atha kho bhagavÄ• gayÄ• sÄ«se yathÄ• bhirantaá¹ƒ viharitvÄ• â€™â€™ tiÄ
anuttÄ• napadavaá¹‡á¹‡anÄ• , taá¹ƒ dassetuá¹ƒ __ ``laá¹-á¹-hivaneti tÄ• luyyÄ• neâ€™â€™
tattha __tÄ• luyyÄ• ne_titÄ• larukkhÄ• naá¹ƒ bahubhÄ• vato evaá¹ƒladdhanÄ• me uyyÄ• ne
tenaÃ±jaliá¹ƒpaá¹‡Ä• metvÄ• _tiÄ• dÄ«su __aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• _ti ye ubhatopakkh
vuttaá¹ƒ. te kira evaá¹ƒ cintayiá¹ƒsu ``sace no micchÄ• diá¹-á¹-hikÄ• codessanti `kasmÄ• t
samaá¹‡aá¹ƒgotamaá¹ƒ vanditthÄ• â€™ ti, tesaá¹ƒ `kiá¹ƒ aÃ±jalimattakaraá¹‡enapi vandita
vakkhÄ• ma. saceno sammÄ• diá¹-á¹-hikÄ• codessanti `kasmÄ• bhagavantaá¹ƒ na vanditt
bhÅ«miá¹ƒpaharanteneva vanditaá¹ƒ hoti, nanu aÃ±jalikammampi vandanÄ• evÄ• â€™ ti v
__nÄ• magottaá¹ƒsÄ• vetvÄ• _ti ``bho gotama, ahaá¹ƒ asukassa putto datto nÄ• ma mitto n
tivadantÄ• nÄ• maá¹ƒ sÄ• venti nÄ• ma, ``bho gotama, ahaá¹ƒ vÄ• seá¹-á¹-ho nÄ• ma kac
tivadantÄ• gottaá¹ƒ sÄ• venti nÄ• ma. ete kira daliddÄ• jiá¹‡á¹‡akulaputtÄ• parisamajjhe
nÄ• magottavasenapÄ• kaá¹-Ä• bhavissÄ• mÄ• ti evaá¹ƒ \Be III 214/ akaá¹ƒsu. ye pana tu
te kerÄ• á¹-ikÄ• ceva andhabÄ• lÄ• ca. tattha kerÄ• á¹-ikÄ• ``ekaá¹ƒ dve kathÄ• sallÄ• pe
atha vissÄ• se sati ekaá¹ƒ dve bhikkhÄ• adÄ• tuá¹ƒ na yuttaâ€™â€™ ntitato attÄ• naá¹ƒ m
nisÄ«danti. andhabÄ• lÄ• aÃ±Ã±Ä• á¹‡atÄ• yeva avakkhittÄ• mattikÄ• piá¹‡á¸• oviya yatth
nisÄ«danti.

__kisakovadÄ• no_ti \Ne III 195/ ettha kisakÄ• naá¹ƒ ovadÄ• no __kisakovadÄ• no_ti imaá¹
atthavikappaá¹ƒdassetuá¹ƒ __ ``tÄ• pasacariyÄ• ya kisasarÄ«rattÄ• â€™â€™ _tiÄ• di vutta
aggiparicaraá¹‡aá¹ƒ. rÅ«pÄ• dayova idha kÄ• manÄ«yaá¹-á¹-hena ``kÄ• mÄ• â€™â€™ ti v
rÅ«pÄ• dayo kÄ• meâ€™â€™ _ti. __yaÃ±Ã±Ä• abhivadantÄ«_ti yÄ• gahetu ijjhantÄ«ti vad
cattÄ• ro upadhÄ«kÄ• mupadhi khandhupadhi kilesupadhi abhisaá¹…khÄ• rupadhÄ«ti. kÄ•

kÄ• maguá¹‡epaá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ kÄ• mÄ• naá¹ƒ assÄ• do
vuttassa sukhassa adhiá¹-á¹-hÄ• nabhÄ• vato upadhÄ«yati ettha sukhanti iminÄ• vacanatth
tivuccanti. khandhÄ• pi khandhamÅ«lakassa dukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato, kilesÄ•
apÄ• yadukkhassaadhiá¹-á¹-hÄ• nabhÄ• vato, abhisaá¹…khÄ• rÄ• pi bhavadukkhassa adhi
``upadhÄ«â€™â€™ ti vuccanti, tesukhandhupadhi idhÄ• dhippetoti Ä• ha __ ``khandhupadh
_ti. __yaÃ±Ã±Ä• malamevavadantÄ«_ti yÄ• gahetu malameva ijjhatÄ«ti vadanti. __yiá¹-á¹-h
__hute_ti divasedivase kattabbaaggiparicaraá¹‡e. __kÄ• mabhave asatta_nti kÄ• mabhave
tabbinimuttantivuttaá¹ƒ hoti.

57-58__._ __Ä• sÄ«sanÄ• _ti patthanÄ• . dibbasuvaá¹‡á¹‡esupi siá¹…gÄ«suvaá¹‡á¹‡assa
``siá¹…gÄ«nikkhasavaá¹‡á¹‡oâ€™â€™ _tivuttaá¹ƒ. yatheva hi manussaparibhoge suvaá¹‡á
tato rasaviddhaá¹ƒ seá¹-á¹-haá¹ƒ, rasaviddhato Ä• karuppannaá¹ƒ, tato yaá¹ƒ kiÃ±ci dibbaá
evaá¹ƒ dibbasuvaá¹‡á¹‡esupicÄ• mÄ«karato sÄ• takumbhaá¹ƒ, sÄ• takumbhato jambunada
siá¹…gÄ«suvaá¹‡á¹‡aá¹ƒ, tasmÄ• taá¹ƒ sabbaseá¹-á¹-haá¹ƒ. __siá¹…gÄ«nikkha_nti ca nikk
siá¹…gÄ«suvaá¹‡á¹‡ena kataá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ. Å«nakanikkhena kataÃ±hi ghaá
hoti, atirekena kataá¹ƒ ghaá¹-á¹-anamajjanaá¹ƒ khamati, vaá¹‡á¹‡avantaá¹ƒpana na hoti, ph
khÄ• yati, nikkhena kataá¹ƒ ghaá¹-á¹-anamajjanaÃ±ceva khamati vaá¹‡á¹‡avantaÃ±cahoti.
vÄ«satisuvaá¹‡á¹‡anti keci \Be III 215/. paÃ±cavÄ«satisuvaá¹‡á¹‡antiapare.
__majjhimanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``nikkhaá¹ƒ nÄ• ma paÃ±casuvaá¹‡á¹‡Ä• â
__suvaá¹‡á¹‡o_ nÄ• ma catudharaá¹‡anti vadanti.

__dasasu ariyavÄ• sesu vutthavÄ• so_ti ---

``idha, (DN III 348; AN c 10.20) bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hotichaá¸·aá¹
ekÄ• rakkho caturÄ• passeno panuá¹‡á¹‡apaccekasacco samavayasaá¹-á¹-hesano
anÄ• vilasaá¹…kappopassaddhakÄ• yasaá¹…khÄ• ro suvimuttacitto suvimuttapaÃ±Ã±o.

``kathaÃ±ca \Ne III 196/, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti? idha, bhikkhav
kÄ• macchandopahÄ«no hoti, byÄ• pÄ• do pahÄ«no hoti, thinamiddhaá¹ƒ pahÄ«naá¹ƒ hoti,
uddhaccakukkuccaá¹ƒpahÄ«naá¹ƒ hoti, vicikicchÄ• pahÄ«nÄ• hoti. evaá¹ƒ kho, bhikkhave
paÃ±caá¹…gavippahÄ«nohoti.

``kathaÃ±ca, bhikkhave, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti? idha, bhikkhave, bhikk
disvÄ• neva sumano hoti na dummano, upekkhako viharati sato sampajÄ• no. sotenasadda
ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... kÄ• yenaphoá¹-á¹-hal
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya neva sumano hoti na dummano, upekkhakoviharati sat
bhikkhave, bhikkhu chaá¸·aá¹…gasamannÄ• gato hoti.

``kathaÃ±ca, bhikkhave, bhikkhu ekÄ• rakkho hoti? idha, bhikkhave, bhikkhu satÄ• rakkhen
hoti. evaá¹ƒ kho, bhikkhave, bhikkhu ekÄ• rakkho hoti.

``kathaÃ±ca, bhikkhave, bhikkhu caturÄ• passeno hoti? idha, bhikkhave, bhikkhu saá¹…khÄ
saá¹…khÄ• yekaá¹ƒ adhivÄ• seti, saá¹…khÄ• yekaá¹ƒ parivajjeti, saá¹…khÄ• yekaá¹ƒ vinod
bhikkhu caturÄ• passeno hoti.

``kathaÃ±ca, bhikkhave, bhikkhu panuá¹‡á¹‡apaccekasacco hoti? idha, bhikkhave, bhikkhu
puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ puthupaccekasaccÄ• ni \Be III 216/, sabbÄ• ni tÄ• ni
panuá¹‡á¹‡Ä• ni cattÄ• ni vantÄ• ni muttÄ• ni pahÄ«nÄ• ni paá¹-inissaá¹-á¹-hÄ• ni. evaá¹ƒ
panuá¹‡á¹‡apaccekasacco hoti.

``kathaÃ±ca, bhikkhave, bhikkhu samavayasaá¹-á¹-hesano hoti? idha, bhikkhave, bhikkhuno
hoti, bhavesanÄ• pahÄ«nÄ• hoti, brahmacariyesanÄ• paá¹-ippassaddhÄ• . evaá¹ƒ kho, bh
samavayasaá¹-á¹-hesano hoti.

``kathaÃ±ca, bhikkhave, bhikkhu anÄ• vilasaá¹…kappo hoti? idha, bhikkhave, bhikkhuno \N
kÄ• masaá¹…kappo pahÄ«no hoti, byÄ• pÄ• dasaá¹…kappo pahÄ«no hoti, vihiá¹ƒsÄ• saá¹
bhikkhave, bhikkhu anÄ• vilasaá¹…kappo hoti.

``kathaÃ±ca, bhikkhave, bhikkhu passaddhakÄ• yasaá¹…khÄ• ro hoti? idha, bhikkhave, bhi
dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkh
upekkhÄ• satipÄ• risuddhiá¹ƒcatutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. evaá¹ƒ kho, bhik
passaddhakÄ• yasaá¹…khÄ• ro hoti.

``kathaÃ±ca, bhikkhave, bhikkhu suvimuttacitto hoti? idha, bhikkhave, bhikkhunorÄ• gÄ• citt
dosÄ• cittaá¹ƒ vimuttaá¹ƒ hoti, mohÄ• cittaá¹ƒ vimuttaá¹ƒhoti. evaá¹ƒ kho, bhikkhave, bhikk
hoti.

``kathaÃ±ca, bhikkhave, bhikkhu suvimuttapaÃ±Ã±o hoti? idha, bhikkhave, bhikkhu `rÄ• gor
tÄ• lÄ• vatthukato anabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dadhammoâ€™ tipajÄ• nÄ• ti, `d
me pahÄ«no ucchinnamÅ«lo tÄ• lÄ• vatthukatoanabhÄ• vaá¹ƒkato Ä• yatiá¹ƒ anuppÄ• dad
kho, bhikkhave, bhikkhu suvimuttapaÃ±Ã±ohotÄ«â€™â€™ ti (DN III 348; AN c 10.20) ---

evamÄ• gatesu dasasu ariyavÄ• sesu vutthavÄ• so.

tattha vasanti etthÄ• ti vÄ• sÄ• , ariyÄ• naá¹ƒ eva vÄ• sÄ• ti __ariyavÄ• sÄ• _ anariyÄ• naá
asambhavato. ariyÄ• ti cettha ukkaá¹-á¹-haniddesena \Be III 217/ khÄ«á¹‡Ä• savÄ• gahitÄ•

satisaá¹…khÄ• tÄ• Ä• rakkhÄ• etassÄ• ti ekÄ• rakkho. khÄ«á¹‡Ä• savassa (Sv III 348; Mp
sabbakÄ• le sati Ä• rakkhakiccaá¹ƒsÄ• dheti. tenevassa carato ca tiá¹-á¹-hato ca suttassa c
satataá¹ƒ samitaá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒpaccupaá¹-á¹-hitaá¹ƒ hotÄ«ti vuccati.

__caturÄ• passeno_ti cattÄ• ri apassenÄ• ni apassayÄ• etassÄ• ti caturÄ• passeno. __saá
III 308). __paá¹-isevatÄ«_ti Ã±Ä• á¹‡ena Ã±atvÄ• sevitabbayuttakamevasevati. tassa vitthÄ
yoniso cÄ«varaá¹ƒ paribhuÃ±jatÄ«â€™â€™ tiÄ• dinÄ• (MN I 23; AN b VI 58) nayena vedita
adhivÄ• setÄ«_ti Ã±Ä• á¹‡ena Ã±atvÄ• adhivÄ• setabbayuttakameva adhivÄ• seti. vitthÄ• r
yoniso khamo hotisÄ«tassÄ• â€™â€™ tiÄ• dinÄ• (MN I 24) nayena \Ne III 198/ veditabbo.
Ã±Ä• á¹‡ena Ã±atvÄ• parivajjetabbayuttakameva parivajjeti. tassa vitthÄ• ro ``paá¹-isaá¹…k
hatthiá¹ƒparivajjetÄ«â€™â€™ tiÄ• dinÄ• nayena veditabbo. __vinodetÄ«_ti Ã±Ä• á¹‡ena Ã
vinodetabbamevavinodeti nudati nÄ«harati anto vasituá¹ƒ na deti. tassa vitthÄ• ro ``uppanna
kÄ• mavitakkaá¹ƒnÄ• dhivÄ• setÄ«â€™â€™ tiÄ• dinÄ• nayena veditabbo.

__panuá¹‡á¹‡apaccekasacco_ti (Mp II 4.38; Sv III 348) ``idameva dassanaá¹ƒsaccaá¹ƒ, ida
evaá¹ƒ pÄ• á¹-iyekkaá¹ƒ gahitattÄ• paccekasaá¹…khÄ• tÄ• ni diá¹-á¹-hisaccÄ• nipanuá¹‡á
pahÄ«nÄ• ni assÄ• ti panuá¹‡á¹‡apaccekasacco. __puthusamaá¹‡abrÄ• hmaá¹‡Ä• na_ntib
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ. ettha ca __samaá¹‡Ä• _ti pabbajjupagatÄ• . __brÄ• hmaá
__puthupaccekasaccÄ• nÄ«_ti bahÅ«ni pÄ• á¹-ekkasaccÄ• ni, ``idameva dassanaá¹ƒ sacca
pÄ• á¹-iyekkaá¹ƒ gahitÄ• ni bahÅ«ni saccÄ• nÄ«ti attho. __nuá¹‡á¹‡Ä• nÄ«_ti nÄ«haá¹-Ä• n
suá¹-á¹-hu nÄ«hatÄ• ni. __cattÄ• nÄ«_ti vissaá¹-á¹-hÄ• ni. __vantÄ• nÄ«_ti vamitÄ• ni. __m
chinnabandhanÄ• ni katÄ• ni. __pahÄ«nÄ• nÄ«_ti pajahitÄ• ni. __paá¹-inissaá¹-á¹-hÄ• nÄ«
Ä• rohanti, evaá¹ƒ paá¹-ivissajjitÄ• ni. sabbÄ• neva cetÄ• ni ariyamaggÄ• dhigamatopubbe
diá¹-á¹-higgÄ• hassa vissaá¹-á¹-habhÄ• vavevacanÄ• ni.

__samavayasaá¹-á¹-hesano_ti \Be III 218/ (Sv III 348; Mp III 10.20) ettha__avayÄ• _ti anÅ«
nissaá¹-á¹-hÄ• . sammÄ• avayÄ• saá¹-á¹-hÄ• esanÄ• assÄ• ti __samavayasaá¹-á¹-hesan
vissaá¹-á¹-hasabbaesanoti attho. __ ``rÄ• gÄ• cittaá¹ƒ vimuttaâ€™â€™ _ntiÄ• dÄ«hi magg
kiccanipphattikathitÄ• rÄ• gÄ• dÄ«naá¹ƒ pahÄ«nabhÄ• vadÄ«panato. __ ``rÄ• go me pahÄ
paccavekkhaá¹‡Ä• mukhenaariyaphalaá¹ƒ kathitaá¹ƒ. adhigate hi aggaphale sabbaso rÄ• g
anuppÄ• dadhammataá¹ƒ pajÄ• nÄ• ti, taÃ±ca pajÄ• nanaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡an
paÃ±caá¹…gavippahÄ• napaccekasaccÄ• panodanaesanÄ• samavayasajjanÄ• ni ``saá¹…k
parivajjeti vinodetÄ«â€™â€™ ti vuttesu apassenesuvinodanÄ• ca maggakiccÄ• neva, itare

__dasabalo_ti kÄ• yabalasaá¹…khÄ• tÄ• ni Ã±Ä• á¹‡abalasaá¹…khÄ• tÄ• ni ca dasa balÄ•
duvidhaÃ±hi \Ne III 199/ tathÄ• gatassa balaá¹ƒ kÄ• yabalaá¹ƒ Ã±Ä• á¹‡abalaÃ±ca. tesu kÄ
hatthikulÄ• nusÄ• rena veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Ps I 148; Spk II
aá¹-á¹-ha 76; Ud-a 75; Bv-a I 39; Paá¹-is-a II 2.44; Nidd II-a 81).

imÄ• ni hi dasa hatthikulÄ• ni. tattha __kÄ• á¸·Ä• vaka_nti pakatihatthikulaá¹ƒ daá¹-á¹-habb
purisÄ• naá¹ƒ kÄ• yabalaá¹ƒ, taá¹ƒ ekassa kÄ• á¸·Ä• vakassa hatthino. yaá¹ƒ dasannaá¹ƒk
taá¹ƒ ekassa gaá¹…geyyassa. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ, taá¹ƒ ekassa paá¹‡á
paá¹‡á¸• arÄ• naá¹ƒ, taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá¹ƒ tambÄ• naá¹ƒ, taá¹ƒ ekass
dasannaá¹ƒ piá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa gandhahatthino. yaá¹ƒ dasannaá¹ƒ gandhahat
ekassamaá¹…galassa. yaá¹ƒ dasannaá¹ƒ maá¹…galÄ• naá¹ƒ, taá¹ƒ ekassa hemavatassa.
hemavatÄ• naá¹ƒ, taá¹ƒekassa uposathassa. yaá¹ƒ dasannaá¹ƒ uposathÄ• naá¹ƒ, taá¹ƒ ek
dasannaá¹ƒ chaddantÄ• naá¹ƒ, taá¹ƒ ekassa tathÄ• gatassa kÄ• yabalaá¹ƒ. nÄ• rÄ• yanas
vuccati. tattha nÄ• rÄ• vuccanti rasmiyo, tÄ• bahÅ« nÄ• nÄ• vidhÄ• tato uppajjantÄ«ti __n
vajiraá¹ƒ, tasmÄ• vajirasaá¹…ghÄ• tabalanti attho. tadetaá¹ƒ pakatihatthigaá¹‡anÄ• ya hatt
koá¹-isahassÄ• naá¹ƒ, purisagaá¹‡anÄ• yadasannaá¹ƒ \Be III 219/ purisakoá¹-isahassÄ• na
tÄ• va tathÄ• gatassa __kÄ• yabalaá¹ƒ_.

__Ã±Ä• á¹‡abalaá¹ƒ_ pana pÄ• á¸·iyaá¹ƒ Ä• gatameva. tatrÄ• yaá¹ƒ pÄ• á¸·i (MN I 148; AN

``dasa kho panimÄ• ni, sÄ• riputta, tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samann
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakk
dasa? idha, sÄ• riputta, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-h
yathÄ• bhÅ«taá¹ƒpajÄ• nÄ• ti, yampi, sÄ• riputta, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato a
aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. idampi, sÄ• riputta, tathÄ• gatassa tathÄ• g
balaá¹ƒ Ä• gamma \Ne III 200/ tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒpaá¹-ijÄ• nÄ• ti, paris
brahmacakkaá¹ƒ pavatteti. (1)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasa
á¹-hÄ• nasohetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe .... (2)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«
.... (3)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato anekadhÄ• tuá¹ƒ nÄ• nÄ• dhÄ• tuá¹ƒ lokaá¹ƒ yat
pe .... (4)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ
.... (5)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyapar
yathÄ• bhÅ«taá¹ƒpajÄ• nÄ• ti ... pe .... (6)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ s
vodÄ• naá¹ƒvuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti ... pe .... (7)

``puna \Be III 220/ caparaá¹ƒ, sÄ• riputta, tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anu
seyyathidaá¹ƒ? ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ
anekavihitaá¹ƒpubbenivÄ• saá¹ƒ anussarati ... pe .... (8)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nu
cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate
pajÄ• nÄ• ti ... pe .... (9)

``puna caparaá¹ƒ, sÄ• riputta, tathÄ• gato Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimut
III 201/ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati ... p
sÄ• riputta, tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä
paá¹-ijÄ• nÄ• ti, parisÄ• susÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti. imÄ• ni kho,
tathÄ• gatassa tathÄ• gatabalÄ• nÄ«â€™â€™ ti. (10)

tattha (Ps I 148; Mp III 10.21; Vibh-a 760) __á¹-hÄ• naÃ±ca á¹-hÄ• nato_tikÄ• raá¹‡aÃ±ca k
dhammÄ• yesaá¹ƒ yesaá¹ƒ dhammÄ• naá¹ƒ hetÅ« paccayÄ• uppÄ• dÄ• ya, taá¹ƒtaá¹ƒ á¹
yesaá¹ƒ dhammÄ• naá¹ƒ na hetÅ« na paccayÄ• uppÄ• dÄ• ya, taá¹ƒ taá¹ƒaá¹-á¹-hÄ• naâ€
á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
Ã±Ä• á¹‡ena.

__kammasamÄ• dÄ• nÄ• na_nti samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalakammÄ• naá¹
__á¹-hÄ• naso hetuso_ti paccayato ceva hetuto ca. tattha gatiupadhikÄ• lapayogÄ• vipÄ• k
hetu.

__sabbatthagÄ• mini_nti sabbagatigÄ• miniÃ±ca agatigÄ• miniÃ±ca. __paá¹-ipada_nti mag
pajÄ• nÄ• tÄ«_ti bahÅ«supi manussesu ekameva pÄ• á¹‡aá¹ƒ ghÄ• tentesu kÄ• maá¹ƒ sab
jÄ«vitindriyÄ• rammaá¹‡Ä• , taá¹ƒ pana kammaá¹ƒ tesaá¹ƒ nÄ• nÄ• kÄ• raá¹ƒ. tesuhi eko Ä
eko ``ehi tvampi karohÄ«â€™â€™ ti parehi nippÄ«á¸·itokaroti, eko samÄ• nacchando \Be II
appaá¹-ibÄ• hiyamÄ• no vicarati, tasmÄ• tesu eko teneva kammena niraye nibbattati, eko ti

pettivisaye. taá¹ƒ tathÄ• gato Ä• yÅ«hanakkhaá¹‡eyeva ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitatt
nibbattissati, esa tiracchÄ• nayoniyaá¹ƒ, esa pettivisayeâ€™â€™ ti jÄ• nÄ• ti. niraye nibbatt
``esamahÄ• niraye nibbattissati, esa ussadanirayeâ€™â€™ ti jÄ• nÄ• ti. tiracchÄ• nayoniya
``esa apÄ• dako bhavissati, esa dvipÄ• dako, esa catuppÄ• do, esa bahuppÄ• doâ€™â€™
nibbattamÄ• nampi ``esa nijjhÄ• mataá¹‡hiko bhavissati, esa khuppipÄ• siko, esa paradattÅ
jÄ• nÄ• ti. tesu ca kammesu ``idaá¹ƒ kammaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hissati, etaá¹ƒ
paá¹-isandhiyÄ• upadhivepakkaá¹ƒ bhavissatÄ«â€™â€™ ti jÄ• nÄ• ti.

tathÄ• sakalagÄ• mavÄ• sikesu ekato piá¹‡á¸• apÄ• taá¹ƒ dadamÄ• nesu kÄ• maá¹ƒ sabb
piá¹‡á¸• apÄ• tÄ• rammaá¹‡Ä• va, \Ne III 202/ taá¹ƒ pana kammaá¹ƒ tesaá¹ƒ nÄ• nÄ• kÄ• r
karotÄ«ti sabbaá¹ƒ purimasadisaá¹ƒ. tasmÄ• tesu ca keci devaloke nibbattanti, keci manus
tathÄ• gatoÄ• yÅ«hanakkhaá¹‡eyeva jÄ• nÄ• ti. ``iminÄ• nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa
devaloke, tatthÄ• pi esa khattiyakule, esa brÄ• hmaá¹‡akule, esa vessakule, esasuddakule,
paranimmitavasavattÄ«su, esa nimmÄ• naratÄ«su, esa tusitesu, esa yÄ• mesu, esa tÄ• vat
cÄ• tumahÄ• rÄ• jikesu, esa bhummadevesÅ«â€™â€™ tiÄ• dinÄ• tattha
tatthahÄ«napaá¹‡Ä«tasuvaá¹‡á¹‡adubbaá¹‡á¹‡aappaparivÄ• ramahÄ• parivÄ• ratÄ• dibhe
Ä• yÅ«hanakkhaá¹‡eyevajÄ• nÄ• ti.

tathÄ• vipassanaá¹ƒ paá¹-á¹-hapentesuyeva ``iminÄ• nÄ«hÄ• rena esa kiÃ±ci sallakkhetuâ
mahÄ• bhÅ«tamattameva vavatthapessati, esa rÅ«papariggahe eva á¹-hassati, esa arÅ«pa
nÄ• marÅ«papariggaheyeva, esa paccayapariggaheyeva, esa lakkhaá¹‡Ä• rammaá¹‡ikavip
paá¹-hamaphaleyeva, esa dutiyaphale eva, esa tatiyaphale eva, esa arahattaá¹ƒ pÄ• puá¹‡i
tijÄ• nÄ• ti. kasiá¹‡aparikammaá¹ƒ karontesupi ``imassa parikammamattameva bhavissati, e
uppÄ• dessati, esa appanaá¹ƒ eva pÄ• puá¹‡issati, esa jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipa
arahattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti jÄ• nÄ• ti.

__anekadhÄ• tu_nti \Be III 222/ cakkhudhÄ• tuÄ• dÄ«hi, kÄ• madhÄ• tuÄ• dÄ«hi vÄ• dhÄ•
__nÄ• nÄ• dhÄ• tu_nti tÄ• saá¹ƒyeva dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡attÄ• nÄ• nappakÄ• radhÄ
__loka_ntikhandhÄ• yatanadhÄ• tulokaá¹ƒ. __yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti tÄ• saá¹ƒ
sabhÄ• vaá¹ƒ paá¹-ivijjhati.

__nÄ• nÄ• dhimuttikata_nti hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaá¹ƒ.
__parasattÄ• na_ntipadhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ• na_nti tato paresaá¹ƒ hÄ«nas
etaá¹ƒ padadvayaá¹ƒ, veneyyavasena pana dvedhÄ• vuttaá¹ƒ. __indriyaparopariyatta_nti s
indriyÄ• naá¹ƒ parabhÄ• vaÃ±caaparabhÄ• vaÃ±ca, vuddhiÃ±ca hÄ• niÃ±cÄ• ti attho.

__jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ• r
passatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒaá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ, savitakkasavicÄ• rÄ• c

samÄ• dhÄ«naá¹ƒ, paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naÃ±canavannaá¹ƒ anupubbasam
hÄ• nabhÄ• giyadhammaá¹ƒ. __vodÄ• na_ntivisesabhÄ• giyadhammaá¹ƒ. __vuá¹-á¹-hÄ• na
vuá¹-á¹-hÄ• naá¹ƒ, tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• naâ€™
vuttaá¹ƒ paguá¹‡ajjhÄ• naÃ±ceva bhavaá¹…gaphalasamÄ• pattiyoca. heá¹-á¹-himaá¹ƒ \Ne
paguá¹‡ajjhÄ• naá¹ƒ uparimassa uparimassa padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• ``vodÄ• na
vuttaá¹ƒ. bhavaá¹…gena sabbajhÄ• nehi vuá¹-á¹-hÄ• naá¹ƒ hoti, phalasamÄ• pattiyÄ•
nirodhasamÄ• pattitovuá¹-á¹-hÄ• naá¹ƒ hoti. tametaá¹ƒ sandhÄ• ya ``tamhÄ• tamhÄ• sam
vuá¹-á¹-hÄ• naâ€™â€™ ntivuttaá¹ƒ. sabbaÃ±Ä• á¹‡Ä• naÃ±ca vitthÄ• rakathÄ• ya viniccha
vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 760) vutto. pubbenivÄ• sÄ• nussatidibbacakkhuÄ
pana __veraÃ±jakaá¹‡á¸• e_ (Vin III 12) vitthÄ• ritÄ• yeva.

__imÄ• ni kho sÄ• riputtÄ• _ti yÄ• ni pubbe ``dasa kho panimÄ• ni, sÄ• riputta,
tathÄ• gatassatathÄ• gatabalÄ• nÄ«â€™â€™ ti avocaá¹ƒ, imÄ• ni tÄ• nÄ«ti appanaá¹ƒ karo
hoti ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pÄ• á¹-iyekkaá¹ƒ natthi, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ass
taá¹ƒna tathÄ• daá¹-á¹-habbaá¹ƒ. aÃ±Ã±ameva hi dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabb
dasabalaÃ±Ä• á¹‡aá¹ƒsakasakakiccameva jÄ• nÄ• ti, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ tampi
dasabalaÃ±Ä• á¹‡esuhi paá¹-hamaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti, dutiyaá¹ƒ ka
tatiyaá¹ƒkammapariccheda meva, catutthaá¹ƒ dhÄ• tunÄ• nattakÄ• raá¹‡ameva \Be III 223/,
ajjhÄ• sayÄ• dhimuttimeva, chaá¹-á¹-haá¹ƒ indriyÄ• naá¹ƒ tikkhamudubhÄ• vameva, sattam
tesaá¹ƒ saá¹ƒkilesÄ• dimeva, aá¹-á¹-hamaá¹ƒ pubbenivutthakkhandhasantatimeva, navama
cutipaá¹-isandhimeva, dasamaá¹ƒ saccapariccheda meva. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ p
uttariÃ±ca pajÄ• nÄ• ti, etesaá¹ƒ pana kiccaá¹ƒna sabbaá¹ƒ karoti. taÃ±hi jhÄ• naá¹ƒ hutvÄ
iddhi hutvÄ• vikubbituá¹ƒna sakkoti, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti. iti yathÄ•
Ã±Ä• á¹‡abalena ca samannÄ• gatattÄ• bhagavÄ• ``dasabaloâ€™â€™ ti vuccati.

__dasahi asekkhehi aá¹…gehi upeto_ti ``asekkhÄ• sammÄ• diá¹-á¹-hi, asekkho sammÄ• s
sammÄ• vÄ• cÄ• , asekkho sammÄ• kammanto, asekkho sammÄ• Ä• jÄ«vo, asekkhosamm
asekkho sammÄ• samÄ• dhi, asekkhaá¹ƒ sammÄ• Ã±Ä• á¹‡aá¹ƒ, asekkhÄ• sammÄ• vimut
vuttehi dasahi asekkhadhammehi samannÄ• gato. asekkhÄ• sammÄ• diá¹-á¹-hiÄ• dayo ca
eva. ettha ca __sammÄ• diá¹-á¹-hi sammÄ• Ã±Ä• á¹‡a_ntidvÄ«su á¹-hÄ• nesu paÃ±Ã±Ä• v
dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi, sammÄ• pajÄ• nanaá¹-á¹-hena sammÄ• Ã±Ä• á¹‡a
dassanajÄ• nanÄ• naá¹ƒ visaye pavattiÄ• kÄ• raviseso. __sammÄ• vimuttÄ«_ti iminÄ• pana
phalasamÄ• pattisahagatadhammÄ• saá¹…gahitÄ• ti veditabbÄ• \Ne III 204/. ariyaphalasa
paá¹-ipakkhato vimuttataá¹ƒ upÄ• dÄ• ya vimuttÄ«ti vattabbataá¹ƒ labhanti.

<59> __vacanasaddena appasadda_nti Ä• rÄ• mupacÄ• rena gacchato addhikajanassapi v
__nagaranigghosasaddenÄ• _ti avibhÄ• vitatthena nagare manussÄ• naá¹ƒ nigghosasadde
ekajjhaá¹ƒ pavattitasaddo hi nigghoso. __anusaÃ±caraá¹‡ajanassÄ• _ti antosaÃ±cÄ• rinoja

rahassakiriyaá¹-á¹-hÄ• niya_nti manussÄ• naá¹ƒ rahassakaraá¹‡assa yuttaá¹ƒ anucchavika
ekÄ«bhÄ• vassa anurÅ«paá¹ƒ. sesamettha uttÄ• nameva.

bimbisÄ• rasamÄ• gamakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<60> idÄ• ni \Be III 224/ ``tena kho pana samayena saÃ±cayo paribbÄ• jakoâ€™â€™
tiÄ• dÄ«suapubbapadavaá¹‡á¹‡anaá¹ƒ dassento __ ``sÄ• riputtamoggallÄ• nÄ• â€™â€™ _
sÄ• rÄ«brÄ• hmaá¹‡iyÄ• putto __sÄ• riputto, _ moggallÄ«brÄ• hmaá¹‡iyÄ• putto __mogga
1.189-190; Dhp-a I 10 sÄ• riputtattheravatthu) bhagavato nibbattitopuretarameva sÄ• riputto
avidÅ«re upatissagÄ• me sÄ• rÄ«brÄ• hmaá¹‡iyÄ• nÄ• makucchiyaá¹ƒ paá¹-isandhiá¹ƒ ga
sahÄ• yopi rÄ• jagahasseva avidÅ«re kolitagÄ• memoggallÄ«brÄ• hmaá¹‡iyÄ• kucchiyaá¹
tÄ• ni kira dvepi kulÄ• ni yÄ• vasattamÄ• kulaparivaá¹-á¹-Ä• Ä• baddhapaá¹-ibaddhasahÄ
ekadivasameva gabbhaparihÄ• raá¹ƒadaá¹ƒsu. dasamÄ• saccayena jÄ• tÄ• nampi tesaá¹ƒ
upanayiá¹ƒsu. nÄ• maggahaá¹‡adivasesÄ• rÄ«brÄ• hmaá¹‡iyÄ• puttassa upatissagÄ• me
``upatissoâ€™â€™ ti nÄ• maá¹ƒakaá¹ƒsu, itarassa kolitagÄ• me jeá¹-á¹-hakulassa puttattÄ
nÄ• maá¹ƒ akaá¹ƒsu. tena vuttaá¹ƒ __ ``gihikÄ• le upatisso kolitoti evaá¹ƒ paÃ±Ã±Ä• yamÄ

__aá¸• á¸• hateyyasatamÄ• á¹‡avakaparivÄ• rÄ• _ti ettha paÃ±capaÃ±casatamÄ• á¹‡avaka
vuttaÃ±hetaá¹ƒ__aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Mp I 1.189-190) ---

``upatissamÄ• á¹‡avakassa kÄ«á¸·anatthÄ• ya nadiá¹ƒ vÄ• uyyÄ• naá¹ƒ vÄ• gamanakÄ•
suvaá¹‡á¹‡asivikÄ• satÄ• ni \Ne III 205/ parivÄ• rÄ• ni honti, kolitamÄ• á¹‡avakassa paÃ±ca
dvepi janÄ• paÃ±capaÃ±camÄ• á¹‡avakasataparivÄ• rÄ• hontÄ«â€™â€™ ti.

rÄ• jagahe ca anusaá¹ƒvaccharaá¹ƒ giraggasamajjaá¹ƒ nÄ• ma hoti. tesaá¹ƒ dvinnampi eka
bandhanti. dvepi ekatova nisÄ«ditvÄ• samajjaá¹ƒ passitvÄ• hasitabbaá¹-á¹-hÄ• ne hasanti
saá¹ƒvijjanti, dÄ• yaá¹ƒ dÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne dÄ• yaá¹ƒ denti. tesaá¹ƒ iminÄ• va niyÄ
samajjaá¹ƒ passantÄ• naá¹ƒ paripÄ• kagatattÄ• Ã±Ä• á¹‡assa purimadivasesu viya hasitab
saá¹ƒvegaá¹-á¹-hÄ• ne saá¹ƒvijjanaá¹ƒ vÄ• dÄ• yaá¹ƒ dÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne dÄ• yad
\Be III 225/ pana janÄ• evaá¹ƒ cintayiá¹ƒsu ``kiá¹ƒ ettha oloketabbaá¹ƒ atthi, sabbepimeapp
apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gamissanti, amhehi pana ekaá¹ƒ mokkhadhammaá¹ƒ gavesituá¹
Ä• rammaá¹‡aá¹ƒ gahetvÄ• nisÄ«diá¹ƒsu. tato kolito upatissaá¹ƒ Ä• ha ``samma upatissa,
viya haá¹-á¹-hapahaá¹-á¹-ho, anattamanadhÄ• tukosi, kiá¹ƒ te sallakkhitaâ€™â€™ nti. ``sam
olokane sÄ• ro natthi, niratthakametaá¹ƒ, attano mokkhadhammaá¹ƒgavesituá¹ƒ vaá¹-á¹-atÄ
cintayanto nisinnomhÄ«ti. tvaá¹ƒ pana kasmÄ• anattamanoti. sopi tatheva Ä• ha. athassa a
ekajjhÄ• sayataá¹ƒ Ã±atvÄ• upatisso evamÄ• ha ``amhÄ• kaá¹ƒubhinnaá¹ƒ sucintitaá¹ƒ, m

gavesantehi ekÄ• pabbajjÄ• laddhuá¹ƒ vaá¹-á¹-ati, kassasantike pabbajÄ• mÄ• â€™â€™ t

tena kho pana samayena saÃ±cayo paribbÄ• jako rÄ• jagahe paá¹-ivasati mahatiyÄ• paribl
te ``tassa santike pabbajissÄ• mÄ• â€™â€™ ti paÃ±cahi mÄ• á¹‡avakasatehi saddhiá¹ƒ sa
pabbajiá¹ƒsu. tesaá¹ƒ pabbajitakÄ• lato paá¹-á¹-hÄ• ya saÃ±cayo atirekalÄ• bhaggayasagg
katipÄ• heneva sabbaá¹ƒ saÃ±cayassa samayaá¹ƒ parimadditvÄ• ``Ä• cariya, tumhÄ• kaá
udÄ• hu uttaripi atthÄ«â€™â€™ ti pucchiá¹ƒsu. saÃ±cayo ``ettakova, sabbaá¹ƒ tumhehi Ã±
tassa kathaá¹ƒ sutvÄ• cintayiá¹ƒsu ``evaá¹ƒ sati imassasantike brahmacariyavÄ• so niratth
mokkhadhammaá¹ƒ gavesituá¹ƒ nikkhantÄ• , so imassasantike uppÄ• detuá¹ƒ na sakkÄ• , n
gÄ• manigamarÄ• jadhÄ• niyo carantÄ• avassaá¹ƒ mokkhadhammadesakaá¹ƒ Ä• cariyaá¹ƒ
paá¹-á¹-hÄ• ya ``yattha yattha paá¹‡á¸• itÄ• samaá¹‡abrÄ• hmaá¹‡Ä• atthÄ«â€™â€™ ti su
gantvÄ• paÃ±hasÄ• kacchaá¹ƒ karonti, tehi puá¹-á¹-haá¹ƒpaÃ±haá¹ƒ aÃ±Ã±o kathetuá¹ƒ s
pana tesaá¹ƒ paÃ±haá¹ƒ vissajjenti. evaá¹ƒ sakalajambudÄ«paá¹ƒpariggaá¹‡hitvÄ• nivattit
Ä• gantvÄ• ``samma kolita, yo paá¹-hamaá¹ƒ amataá¹ƒadhigacchati \Ne III 206/, so Ä• roce
akaá¹ƒsu. imameva vatthuá¹ƒ saá¹…khipitvÄ• dassento__ ``tatra nesaá¹ƒ mahÄ• janaá¹ƒ c
akaá¹ƒsÅ«â€™â€™ _ti Ä• ha.

tattha __channaparibbÄ• jakassÄ• _ti setapaá¹-adharassa paribbÄ• jakassa. tena nÄ• yaá¹
naggaparibbÄ• jakotidasseti. __pÄ• sÄ• dikena abhikkantenÄ• _tiÄ• dÄ«su __pÄ• sÄ• dike
samaá¹‡Ä• nucchavikena. __abhikkantenÄ• _ti \Be III 226/ gamanena. __paá¹-ikkantenÄ• _
__Ä• lokitenÄ• _ti purato dassanena. __vilokitenÄ• _ti ito citodassanena. __samiÃ±jitenÄ• _
__pasÄ• ritenÄ• _ti tesaá¹ƒyeva pasÄ• raá¹‡ena. sabbattha itthambhÅ«talakkhaá¹‡e karaá
satisampajaÃ±Ã±akehi vabhisaá¹…khatattÄ•
pÄ• sÄ• dikaabhikkantapaá¹-ikkantaÄ• lokitavilokitasamiÃ±jitapasÄ• ritohutvÄ• ti vuttaá¹ƒ h
__okkhittacakkhÅ«_ti heá¹-á¹-hÄ• khittacakkhu. __iriyÄ• pathasampanno_titÄ• ya pÄ• sÄ• c
sampannairiyÄ• patho. __atthikehi upaÃ±Ã±Ä• ta_nti ``maraá¹‡e sati amatenapi bhavitabba
anumÄ• naÃ±Ä• á¹‡ena ``atthÄ«â€™â€™ ti upagataá¹ƒ nibbÄ• naá¹ƒnÄ• ma, taá¹ƒ magga
imaá¹ƒ bhikkhuá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandheyyantisambandho. __sudinnakaá¹‡á¸•
``dÄ• napatÄ«naá¹ƒ gharesu sÄ• lÄ• honti, Ä• sanÄ• nicettha paÃ±Ã±attÄ• ni honti, upaá¹-
udakakaÃ±jiyaá¹ƒ, tattha pabbajitÄ• piá¹‡á¸• Ä• ya caritvÄ• nisÄ«ditvÄ• bhuÃ±janti. sace i
dÄ• napatÄ«nampi santakaá¹ƒ gaá¹‡hanti, tasmÄ• tampiaÃ±Ã±atarassa kulassa Ä«disÄ• y
kuá¹-á¹-amÅ«lanti veditabbaâ€™â€™ nti evaá¹ƒ vuttappakÄ• raá¹ƒ.

__appaá¹ƒ vÄ• bahuá¹ƒ vÄ• bhÄ• sassÅ«_ti paribbÄ• jako ``ahaá¹ƒ upatisso nÄ• ma, tvaá
bahuá¹ƒ vÄ• pÄ• vada, etaá¹ƒ nayasatena nayasahassena paá¹-ivijjhituá¹ƒ mayhaá¹ƒ bhÄ•
evamÄ• ha. nirodho ca nirodhupÄ• yo ca ekadesasarÅ«pekasesanayena ``nirodhoâ€™â€™
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __paá¹-ipÄ• dento_ti nigamento. __imaá¹ƒdhammapariyÄ• y
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• dÄ«_ti ettha paribbÄ• jako paá¹-hamapadadvaya

sotÄ• pattiphale patiá¹-á¹-hahi. itarapadadvayaá¹ƒ sotÄ• pannakÄ• le niá¹-á¹-hÄ• sÄ«tivedit

__bahukehi kappanahutehÄ«_ti ettha dasa dasakÄ• ni sataá¹ƒ, dasa satÄ• ni sahassaá¹ƒ, s
satasahassaá¹ƒ, satasahassÄ• naá¹ƒ sataá¹ƒ koá¹-i, koá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ pak
pakoá¹-isatasahassÄ• naá¹ƒsataá¹ƒ koá¹-ipakoá¹-i, koá¹-ipakoá¹-isatasahassÄ• naá¹ƒ sataá
veditabbaá¹ƒ.

<61> __atha_ \Be III 227/ \Ne III 207/ __kho sÄ• riputto paribbÄ• jako yena moggallÄ• no
paribbÄ• jakotenupasaá¹…kamÄ«_ti (Mp I 1.189-190; Dhp-a I 10 sÄ• riputtattheravatthu) so
uparivisese appavattante ``bhavissati ettha kÄ• raá¹‡aâ€™â€™ nti sallakkhetvÄ• theraá¹ƒ
dhammadesanaá¹ƒ vaá¸• á¸• hayittha, ettakameva hotu, kahaá¹ƒ amhÄ• kaá¹ƒsatthÄ• vas
paribbÄ• jakÄ• ti. ``bhante, tumhe purato yÄ• tha, mayhaá¹ƒeko sahÄ• yako atthi, amhehi c
katikÄ• katÄ• `yo paá¹-hamaá¹ƒ amataá¹ƒ adhigacchati, so Ä• rocetÅ«â€™ ti, ahaá¹ƒ taá¹
sahÄ• yakaá¹ƒ gahetvÄ• tumhÄ• kaá¹ƒ gatamaggenevasatthu santikaá¹ƒ Ä• gamissÄ• mÄ
therassa pÄ• desu nipatitvÄ• tikkhattuá¹ƒpadakkhiá¹‡aá¹ƒ katvÄ• theraá¹ƒ uyyojetvÄ• par
agamÄ• si.

<62> __sÄ• riputtaá¹ƒ paribbÄ• jakaá¹ƒ etadavocÄ• _ti ``ajja mayhaá¹ƒ sahÄ• yassa mukha
viya, addhÄ• anena amataá¹ƒ adhigataá¹ƒ bhavissatÄ«â€™â€™ ti amatÄ• dhigamaá¹ƒ pu
``Ä• mÄ• vuso, amataá¹ƒ adhigataâ€™â€™ nti paá¹-ijÄ• nitvÄ• sabbaá¹ƒ pavattiá¹ƒ Ä• roc
abhÄ• si. gÄ• thÄ• pariyosÄ• ne moggallÄ• no paribbÄ• jako sotÄ• pattiphale patiá¹-á¹-hahi
kho moggallÄ• nassa paribbÄ• jakassa ... pe ... dhammacakkhuá¹ƒ udapÄ• dÄ«â€™â€™ _
Ä• vuso, bhagavato santike_ti ``kahaá¹ƒ samma satthÄ• vasatÄ«â€™â€™ ti pucchitvÄ• ``
evaá¹ƒ no Ä• cariyena assajittherena kathitaâ€™â€™ nti vutte evamÄ• ha.

sÄ• riputtatthero ca nÄ• mesa sadÄ• pi Ä• cariyapÅ«jakova, tasmÄ• sahÄ• yaá¹ƒ moggallÄ
paribbÄ• jakaá¹ƒevamÄ• ha ``amhehi adhigataá¹ƒ amataá¹ƒ amhÄ• kaá¹ƒ Ä• cariyassa saÃ
kathessÄ• ma, bujjhamÄ• no paá¹-ivijjhissati, appaá¹-ivijjhanto amhÄ• kaá¹ƒ saddahitvÄ• s
gamissati, buddhÄ• naá¹ƒ desanaá¹ƒ sutvÄ• maggaphalappaá¹-ivedhaá¹ƒ karissatÄ«â€™â
saÃ±cayassasantikaá¹ƒ agamaá¹ƒsu. tena vuttaá¹ƒ __ ``atha kho sÄ• riputtamoggallÄ• nÄ•
tenupasaá¹…kamiá¹ƒsÅ«â€™â€™ _ti. upasaá¹…kamitvÄ• ca ``Ä• cariya, tvaá¹ƒ kiá¹ƒ karo
uppanno, svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…gho, Ä• yÄ• ma dasabalaá¹ƒpassi
vadatha tÄ• tÄ• â€™â€™ ti tepi vÄ• retvÄ• lÄ• bhaggayasaggappavattimevanesaá¹ƒ dÄ«p
antevÄ• sikavÄ• so niccameva hotu, tumhÄ• kaá¹ƒpana gamanaá¹ƒ vÄ• agamanaá¹ƒ vÄ•
saÃ±cayo ``ime ettakaá¹ƒ jÄ• nantÄ• mamavacanaá¹ƒ na karissantÄ«â€™â€™ ti Ã±atvÄ•
ahaá¹ƒ mahallakakÄ• le antevÄ• sikavÄ• saá¹ƒvasituá¹ƒ na sakkomÄ«â€™â€™ ti \Ne III 20
kÄ• raá¹‡asatehi taá¹ƒ bodhetuá¹ƒ asakkontÄ• attano ovÄ• de vattamÄ• naá¹ƒ janaá¹ƒ Ä• c
agamaá¹ƒsu. paÃ±casu antevÄ• sikasatesuaá¸• á¸• hateyyasatÄ• nivattiá¹ƒsu, aá¸• á¸• hat

agamaá¹ƒsu. tena vuttaá¹ƒ __ ``atha khosÄ• riputtamoggallÄ• nÄ• tÄ• ni aá¸• á¸• hateyyÄ•
Ä• dÄ• ya yena veá¸·uvanaá¹ƒtenupasaá¹…kamiá¹ƒsÅ«â€™â€™ _ti.

__vimutte_ti yathÄ• vuttalakkhaá¹‡e nibbÄ• ne tadÄ• rammaá¹‡Ä• ya phalavimuttiyÄ• adhi
sÄ• riputtamoggallÄ• nebyÄ• kÄ• sÄ«ti sambandho.

evaá¹ƒ byÄ• karitvÄ• ca satthÄ• catuparisamajjhe dhammaá¹ƒ desento nesaá¹ƒ parisÄ• y
dhammadesanaá¹ƒvaá¸• á¸• hesi, á¹-hapetvÄ• dve aggasÄ• vake sabbepi aá¸• á¸• hateyya
pÄ• puá¹‡iá¹ƒsu. satthÄ• ``etha bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi, sabbesaá¹ƒ ke
iddhimayapattacÄ«varaá¹ƒkÄ• yapaá¹-ibaddhaá¹ƒ ahosi. aggasÄ• vakÄ• nampi iddhimayap
uparimaggattayakiccaá¹ƒpana na niá¹-á¹-hÄ• ti. kasmÄ• ? sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡ass
mahÄ• moggallÄ• nopabbajitadivasato sattame divase magadharaá¹-á¹-he kallavÄ• á¸·agÄ•
samaá¹‡adhammaá¹ƒkaronto thinamiddhaá¹ƒ okkamanto satthÄ• rÄ• saá¹ƒvejito thinamidd
tathÄ• gatenadinnaá¹ƒ dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ suá¹‡antova uparimaggattayakiccaá¹
sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assamatthakaá¹ƒ patto. sÄ• riputtattheropi pabbajitadivasato a
satthÄ• rÄ• saddhiá¹ƒ tameva rÄ• jagahaá¹ƒ upanissÄ• ya sÅ«karakhataleá¹‡e viharanto at
dÄ«ghanakhaparibbÄ• jakassavedanÄ• pariggahasuttante desiyamÄ• ne suttÄ• nusÄ• rena
vaá¸• á¸• hitabhattaá¹ƒbhuÃ±janto viya sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa matthakaá¹ƒ patt
``mahÄ• moggallÄ• nattherosattahi divasehi arahatte patiá¹-á¹-hito, sÄ• riputtatthero addhan

yadipi \Be III 229/ mahÄ• moggallÄ• natthero na cirasseva arahattaá¹ƒ patto, dhammasenÄ
santepi sÄ• riputtattherova mahÄ• paÃ±Ã±ataro. mahÄ• moggallÄ• nattherohi sÄ• vakÄ• na
yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·ento viya ekadesameva sammasanto sattadivase vÄ• yamitvÄ
sÄ• riputtatthero á¹-hapetvÄ• buddhÄ• naá¹ƒ paccekabuddhÄ• naÃ±casammasanacÄ• raá
sammasanacÄ• raá¹ƒ nippadesaá¹ƒ sammasi, evaá¹ƒ sammasanto addhamÄ• saá¹ƒ vÄ• y
sÄ• vakÄ• naá¹ƒ sammasanacÄ• rassa nippadesena pavattiyamÄ• nattÄ• sÄ• vakapÄ• ran
paripÄ• cetabbattÄ• . yathÄ• hi puriso ``veá¹‡uyaá¹-á¹-hiá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti r
disvÄ• ``jaá¹-aá¹ƒ chindantassa papaÃ±co bhavissatÄ«â€™â€™ ti antarena hatthaá¹ƒ pave
sampattamevayaá¹-á¹-hiá¹ƒ mÅ«le ca agge ca chinditvÄ• Ä• dÄ• ya pakkameyya, so \Ne II
paá¹-hamataraá¹ƒ gacchati, yaá¹-á¹-hiá¹ƒ pana sÄ• raá¹ƒ vÄ• ujuá¹ƒ vÄ• na labhati. aparo
veá¹‡uá¹ƒ disvÄ• sace sampattayaá¹-á¹-hiá¹ƒgaá¹‡hissÄ• mi, sÄ• raá¹ƒ vÄ• ujuá¹ƒ vÄ• na
bandhitvÄ• mahantena satthenaveá¹‡ujaá¹-aá¹ƒ chinditvÄ• sÄ• rÄ• ceva ujÅ« ca yaá¹-á¹-
pakkameyya, ayaá¹ƒkiÃ±cÄ• pi pacchÄ• gacchati, yaá¹-á¹-hiyo pana sÄ• rÄ• ceva ujÅ« ca
evaá¹ƒsampadamidaá¹ƒ imesaá¹ƒdvinnaá¹ƒ therÄ• naá¹ƒ padhÄ• naá¹ƒ.

__sammasanacÄ• ro_ ca nÄ• mettha vipassanÄ• bhÅ«mi veditabbÄ• sammasanaá¹ƒ cara
sammasanacÄ• rotikatvÄ• . tattha buddhÄ• naá¹ƒ sammasanacÄ• ro dasasahassalokadhÄ
anindriyabaddhÄ• ca saá¹…khÄ• rÄ• ti vadanti. koá¹-isatasahassacakkavÄ• á¸·esÅ«ti apare

attaniyavasenapaá¹-iccasamuppÄ• danayaá¹ƒ otaritvÄ• chattiá¹ƒsakoá¹-isatasahassamukh
mahÄ• vajiraÃ±Ä• á¹‡aá¹ƒpavattaá¹ƒ. paccekabuddhÄ• naá¹ƒ sasantÄ• nagatehi saddhiá¹ƒ
majjhimadesavÄ• sÄ«sattasantÄ• nagatÄ• anindriyabaddhÄ• ca saá¹…khÄ• rÄ• sammasa
jambudÄ«pavÄ• sÄ«santÄ• nagatÄ• ti keci. sasantÄ• nagatesabbadhamme parasantÄ• nag
akatvÄ• bahiddhÄ• bhÄ• vasÄ• maÃ±Ã±ato sammasanaá¹ƒ, ayaá¹ƒsÄ• vakÄ• naá¹ƒ samm
bahiddhÄ• dhammepi sasantÄ• navibhÄ• gena kecikeci uddharitvÄ• sammasi, taÃ±ca kho
phuá¹-á¹-hamattaá¹ƒ katvÄ• . tena vuttaá¹ƒ ``yaá¹-á¹-hikoá¹-iyÄ• uppÄ«á¸·ento viya ekadesa
ti. tattha Ã±Ä• á¹‡ena nÄ• ma yÄ• vatÄ• neyyaá¹ƒ vattitabbaá¹ƒ, tÄ• vatÄ• avattanato ``ya
uppÄ«á¸·ento \Be III 230/ viyÄ• â€™â€™ ti vuttaá¹ƒ, anupadadhammavipassanÄ• yaabhÄ•
sammasantoâ€™â€™ ti vuttaá¹ƒ. dhammasenÄ• patinopi yathÄ• vuttasÄ• vakÄ• naá¹ƒvipa
sammasanacÄ• ro. tattha pana thero sÄ• tisayaá¹ƒ niravasesaá¹ƒ anupadaÃ±ca sammÄ• v
``sÄ• vakÄ• naá¹ƒ sammasanacÄ• raá¹ƒ nippadesaá¹ƒ sammasÄ«â€™â€™ ti.

ettha ca sukkhavipassakÄ• lokiyÄ• bhiÃ±Ã±appattÄ• pakatisÄ• vakÄ• mahÄ• sÄ• vakÄ•
sammÄ• sambuddhÄ• ti chasu janesu sukkhavipassakÄ• naá¹ƒ jhÄ• nÄ• bhiÃ±Ã±Ä• hi
anadhigatapaÃ±Ã±Ä• nepuÃ±Ã±attÄ• andhÄ• naá¹ƒ viya icchitapadesokkamanaá¹ƒ vipassa
icchiticchitadhammabhÄ• vanÄ• natthi, te yathÄ• pariggahitadhammamatteyeva vipassana
lokiyÄ• bhiÃ±Ã±appattÄ• pana pakatisÄ• vakÄ• yena mukhena vipassanaá¹ƒ Ä• rabhanti, t
vitthÄ• rikaá¹ƒ kÄ• tuá¹ƒ sakkontivipulaÃ±Ä• á¹‡attÄ• . mahÄ• sÄ• vakÄ• abhinÄ«hÄ• rasa
vipassanaá¹ƒ vitthÄ• rikaá¹ƒkÄ• tuá¹ƒ sakkonti. aggasÄ• vakesu dutiyo abhinÄ«hÄ• rasamp
sÄ• tisayattÄ• vipassanaá¹ƒ tatopi vitthÄ• rikaá¹ƒ karoti. paá¹-hamo pana tatopi mahÄ• paÃ
asÄ• dhÄ• raá¹‡aá¹ƒkatvÄ• vipassanaá¹ƒ vitthÄ• rikaá¹ƒ karoti. paccekabuddhÄ• tehipi \N
mahÄ• bhinÄ«hÄ• ratÄ• ya attanoabhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ tatopi vitthÄ• rikaá¹ƒ vipassa
sammadeva paripÅ«ritapaÃ±Ã±Ä• pÄ• ramÄ«pabhÄ• vitÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dh
katavÄ• lavedhaparicayena sarabhaá¹…gasadisena dhanuggahenakhitto saro antarÄ• rukk
lakkheyeva patati, na sajjati na virajjati, evaá¹ƒ antarÄ• asajjamÄ• nÄ• avirajjamÄ• nÄ• vi
sammasanÄ«yadhammesu yÄ• thÄ• vato nÄ• nÄ• nayehipavattati, yaá¹ƒ ``mahÄ• vajiraÃ±

etesu ca sukkhavipassakÄ• naá¹ƒ vipassanÄ• cÄ• ro khajjotappabhÄ• sadiso,
abhiÃ±Ã±appattapakatisÄ• vakÄ• naá¹ƒdÄ«pappabhÄ• sadiso, mahÄ• sÄ• vakÄ• naá¹ƒ uk
osadhitÄ• rakappabhÄ• sadiso, paccekabuddhÄ• naá¹ƒ candappabhÄ• sadiso, sammÄ• sa
rasmisahassapaá¹-imaá¹‡á¸• itasaradasÅ«riyamaá¹‡á¸• alasadisohutvÄ• upaá¹-á¹-hÄ• ti. ta
vipassanÄ• cÄ• ro andhÄ• naá¹ƒ \Be III 231/yaá¹-á¹-hikoá¹-iyÄ• gamanasadiso,
lokiyÄ• bhiÃ±Ã±appattapakatisÄ• vakÄ• naá¹ƒ daá¹‡á¸• akasetugamanasadiso, mahÄ• sÄ•
jaá¹…ghasetugamanasadiso, aggasÄ• vakÄ• naá¹ƒ sakaá¹-asetugamanasadiso,
paccekabuddhÄ• naá¹ƒmahÄ• jaá¹…ghamaggagamanasadiso, sammÄ• sambuddhÄ• naá¹
tathÄ• buddhÄ• naá¹ƒ paccekabuddhÄ• naÃ±cavipassanÄ• cintÄ• mayaÃ±Ä• á¹‡asaá¹ƒva
sayambhÅ«Ã±Ä• á¹‡abhÅ«tÄ• , itaresaá¹ƒ sutamayaÃ±Ä• á¹‡asaá¹ƒvaá¸• á¸• hitattÄ• paro

idÄ• ni ubhinnampi therÄ• naá¹ƒ pubbayogaá¹ƒ dassetuá¹ƒ __ ``atÄ«te kirÄ• â€™â€™ _tiÄ
uttÄ• natthameva.

<63> __giribbajanagara_nti samantÄ• pabbataparikkhittaá¹ƒ vajasadisaá¹ƒ hutvÄ• tiá¹-á¹-h
giribbajantievaá¹ƒladdhanÄ• maá¹ƒ rÄ• jagahanagaraá¹ƒ. usÅ«yanakiriyÄ• ya kammabhÄ•
``upayogatthe vÄ• â€™â€™ _tivuttaá¹ƒ.

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ•

<64> vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«ti upajjhÄ• yo, natthi upajjhÄ• yo etesanti __anupajjhÄ
``vajjÄ• vajjaá¹ƒ upanijjhÄ• yakena garunÄ• virahitÄ• â€™â€™ _ti. tattha __vajjÄ• vajja_nti
211/ mahantaÃ±ca vajjaá¹ƒ. vuddhiattho hi ayamakÄ• ro ``phalÄ• phalaâ€™â€™ ntiÄ• dÄ«
__uttiá¹-á¹-hapatta_nti ettha ucchiá¹-á¹-ha-saddasamÄ• nattho __uttiá¹-á¹-ha_-saddo. tenev
``tasmiÃ±himanussÄ• ucchiá¹-á¹-hasaÃ±Ã±ino, tasmÄ• uttiá¹-á¹-hapattanti vuttaâ€™â€™
caraá¹‡akapatta_ntiiminÄ• pana pattassa sarÅ«padassanamukhena ucchiá¹-á¹-hakappanÄ
vibhÄ• vitaá¹ƒ. __tasmi_ntitasmiá¹ƒ piá¹‡á¸• Ä• ya caraá¹‡akapatte.

<65> __sagÄ• ravÄ• sappatissÄ• _ti ettha garubhÄ• vo gÄ• ravaá¹ƒ, pÄ• sÄ• á¹‡acchattaá
saha gÄ• ravenÄ• ti sagÄ• ravÄ• . garunÄ• kismiÃ±ci vutte gÄ• ravavasena patissavanaá¹
taá¹ƒsabhÄ• gaÃ±ca yaá¹ƒkiÃ±ci gÄ• ravanti attho. saha patissenÄ• ti sappatissÄ• , ovÄ• d
attho \Be III 232/. patissÄ«yatÄ«ti vÄ• patisso, garukÄ• tabbo. tena saha patissenÄ• ti __sa
aá¹-á¹-hakathÄ• yaá¹ƒ pana byaÃ±janavicÄ• raá¹ƒ akatvÄ• atthamattamevadassetuá¹ƒ __
jeá¹-á¹-hakabhÄ• vaÃ±ca upaá¹-á¹-hapetvÄ• â€™â€™ _ti vuttaá¹ƒ. __sÄ• hÅ«_ti sÄ• dhu.
tuyhaá¹ƒ upajjhÄ• yabhÄ• ve bhÄ• riyaá¹ƒ nÄ• ma natthÄ«ti attho. __opÄ• yika_ntiupÄ• yap
upajjhÄ• yaggahaá¹‡aá¹ƒ iminÄ• upÄ• yena tvaá¹ƒ me ito paá¹-á¹-hÄ• ya bhÄ• ro jÄ• tosÄ
__patirÅ«pa_nti anurÅ«paá¹ƒ tava upajjhÄ• yaggahaá¹‡anti attho. __pÄ• sÄ• dikenÄ• _tipa
kÄ• yavacÄ«payogena. __sampÄ• dehÄ«_ti tividhasikkhaá¹ƒ nipphÄ• dehÄ«ti attho. __kÄ•
dassento kÄ• yena vÄ• viÃ±Ã±Ä• peti. __gahito tayÄ• ... pe ... viÃ±Ã±Ä• petÄ«_ti ``sÄ• hÅ
vadantoyeva imamatthaá¹ƒ viÃ±Ã±Ä• petÄ«tivuccati. tenevÄ• ha __ ``idameva hÄ«â€™â€™
sampaá¹-icchanaá¹ƒ sandhÄ• yÄ• _tiupajjhÄ• yena ``sÄ• hÅ«â€™â€™ ti vutte saddhivihÄ•
sampaá¹-icchanavacanaá¹ƒ sandhÄ• ya. kasmÄ• nappamÄ• á¹‡anti Ä• ha __ ``Ä• yÄ• can
saddhivihÄ• rikassa ``upajjhÄ• yome, bhante, hohÄ«â€™â€™ ti Ä• yÄ• canamattena, upajj
tiÄ• dinÄ• dÄ• navacanamattenÄ• tiattho. __na ettha sampaá¹-icchanaá¹ƒ aá¹…ga_nti sad
sampaá¹-icchanavacanaá¹ƒ ettha upajjhÄ• yaggahaá¹‡eaá¹…gaá¹ƒ na hoti.

<66> __sammÄ• vattanÄ• _ti sammÄ• pavatti. __assÄ• _ti saddhivihÄ• rikassa. __tÄ• disan
dÄ• tabba_nti utumhi sarÄ«rasabhÄ• ve ca ekÄ• kÄ• re tÄ• disameva dÄ• tabbaá¹ƒ. __dve
saá¹…ghÄ• á¹-iÃ±ca sandhÄ• ya vadati. yadi evaá¹ƒ ``saá¹…ghÄ• á¹-iyoâ€™â€™ ti kasmÄ
cÄ«varaá¹ƒ saá¹…ghaá¹-itattÄ• saá¹…ghÄ• á¹-Ä«ti vuccatÄ«â€™â€™ _ti. __padavÄ«tihÄ•
vÄ«tiharati etthÄ• ti __padavÄ«tihÄ• ro, _ padavÄ«tiharaá¹‡aá¹-á¹-hÄ• naá¹ƒ dÅ«tavilambita
dvinnaá¹ƒ padÄ• naá¹ƒ antare muá¹-á¹-hiratanamattaá¹ƒ. padÄ• naá¹ƒ vÄ• vÄ«tiharaá¹‡aá
haritvÄ• nikkhepo __padavÄ«tihÄ• ro_ti \Ne III 212/ evamettha attho daá¹-á¹-habbo. __ito pa
upajjhÄ• yassabhaá¹‡amÄ• nassÄ• â€™â€™ ti ettha vutta __na_-kÄ• rato paá¹-á¹-hÄ• ya.
veditabbÄ• _ti ``Ä«disesu gilÄ• nopi na muccatÄ«â€™â€™ ti dassanatthaá¹ƒ vuttaá¹ƒ. aÃ±
upajjhÄ• yavattaá¹ƒanÄ• dariyena akarontassa agilÄ• nassa vattabhede sabbattha dukkaá¹
``agilÄ• nena hi saddhivihÄ• rikena saá¹-á¹-hivassenapi sabbaá¹ƒ upajjhÄ• yavattaá¹ƒ \Be I
anÄ• darena akarontassa vattabhede dukkaá¹-aá¹ƒ. na-kÄ• rapaá¹-isaá¹ƒyuttesu pana pade
paá¹-ikkhittakiriyaá¹ƒ karontassa dukkaá¹-amevÄ• â€™â€™ ti (Sp (to Vin I) 64). __Ä• pattiy
Ä• pattijanakameva vacanaá¹ƒ sandhÄ• ya vadati. yÄ• ya hi vÄ• cÄ• yaÄ• pattiá¹ƒ Ä• pajjat
Ä• pattiyÄ• Ä• sannÄ• ti vuccati.

__cÄ«varena pattaá¹ƒ veá¹-hetvÄ• _ti ettha ``uttarÄ• saá¹…gassa ekena kaá¹‡á¹‡ena veá¹-
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. __gÄ• me_ti gÄ• mapariyÄ• panne tÄ• dise kismiÃ±ci pades
__paá¹-ikkamane_ti Ä• sanasÄ• lÄ• yaá¹ƒ. tikkhattuá¹ƒ pÄ• nÄ«yena pucchitabboti samban
evaá¹ƒ tikkhattuá¹ƒ pucchitabboti attho. __upakaá¹-á¹-ho_ti Ä• sanno. __dhotavÄ• likÄ• yÄ•
parisuddhavÄ• likÄ• ya. __sace pahotÄ«_ti vuttamevatthaá¹ƒ vibhÄ• veti __ ``na kenacigela
hotÄ«â€™â€™ _ti. __pariveá¹‡aá¹ƒ gantvÄ• _ti upajjhÄ• yassa pariveá¹‡aá¹ƒ gantvÄ• .

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<67> saddhivihÄ• rikavattakathÄ• uttÄ• natthÄ• yeva.

nasammÄ• vattanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<68> nasammÄ• vattanÄ• dikathÄ• yaá¹ƒ __gehassitapema_nti ``pitÄ• me ayaâ€™â€™ nt
upajjhÄ• yamhi pitucittupaá¹-á¹-hÄ• nameva hi idha gehassitapemaá¹ƒ nÄ• ma. na hi idaá¹ƒ
akusalapakkhiyaá¹ƒgehassitapemaá¹ƒ sandhÄ• ya vuttaá¹ƒ paá¹-ividdhasaccÄ• naá¹ƒ pahÄ
tadasambhavato, na ca bhagavÄ• bhikkhÅ« saá¹ƒkilese niyojeti, gehassitapemasadisattÄ•
mettÄ• sinehoidha vuttoti veditabbaá¹ƒ. ``tesu eko vattasampanno bhikkhu ... pe ... tesaá¹ƒ
tivacanato sace eko vattasampanno bhikkhu ``bhante, tumhe appossukkÄ• hotha, ahaá¹ƒtu
saddhivihÄ• rikaá¹ƒ antevÄ• sikaá¹ƒ vÄ• gilÄ• naá¹ƒ upaá¹-á¹-hahissÄ• mi, ovaditabbaá¹ƒc
karaá¹‡Ä«yesu ussukkaá¹ƒ Ä• pajjissÄ• mÄ«â€™â€™ ti vadati, te eva vÄ• saddhivihÄ• rik
kevalaá¹ƒ appossukkÄ• \Ne III 213/ hothÄ• â€™â€™ ti vadanti, vattaá¹ƒ vÄ• na sÄ• diyan

paá¹-á¹-hÄ• ya Ä• cariyupajjhÄ• yÄ• naá¹ƒ anÄ• pattÄ«ti vadanti. sesamettha uttÄ• nameva

nasammÄ• vattanÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• vaá¹‡á¹‡anÄ•

<69> rÄ• dhabrÄ• hmaá¹‡avatthumhi __kiso ahosÄ«_ti khÄ• dituá¹ƒ vÄ• bhuÃ±jituá¹ƒ vÄ• appamaá¹ƒsalohito. __uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to_ti saÃ±jÄ• tuppaá¹‡á¸• uppaá¹‡á¸• ukabhÄ• vopaá¹‡á¸• upalÄ• sappaá¹-ibhÄ• go. __dhaman pariyÄ• dinnamaá¹ƒsalohitattÄ• sirÄ• jÄ• lenevasantharitagatto. __adhikÄ• ra_nti adhikiriya vuttaá¹ƒ hoti. kataá¹ƒ jÄ• nantÄ«ti__kataÃ±Ã±uno, _ kataá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• jÄ• nan kiá¹ƒ pana therobhagavatÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ tÄ«hi saraá¹‡agamanehi anuÃ±Ã±Ä• taá¹ na jÄ• nÄ• tÄ«ti? no na jÄ• nÄ• ti. yadi evaá¹ƒ ``kathÄ• haá¹ƒ, bhante, taá¹ƒ brÄ• hmaá¹‡aá upasampÄ• demÄ«â€™â€™ tikasmÄ• Ä• hÄ• ti imaá¹ƒ anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``b _tiÄ• di. __parimaá¹‡á¸• alehÄ«_ti paripuá¹‡á¹‡ehi. __aÃ±Ã±athÄ• vÄ• vattabbaá¹ƒ aÃ±Ã ``bhanteâ€™â€™ tivattabbaá¹ƒ ``bandheâ€™â€™ ti vadati.

71-73__._ __samanantarÄ• _ti anantaraá¹ƒ. __paá¹‡á¹‡attivÄ«tikkamaá¹ƒ karotÄ«_ti sikkhÄ• padavÄ«tikkamaá¹ƒkaroti. attabhÄ• vapariharaá¹‡atthaá¹ƒ nissÄ«yantÄ«ti __nissay piá¹‡á¸• iyÄ• lopabhojanÄ• dikÄ• cattÄ• ro paccayÄ• . tattha __piá¹‡á¸• iyÄ• lopabhojana_r caritvÄ• Ä• lopamattaá¹ƒladdhabhojanaá¹ƒ. __atirekalÄ• bho_ti ``piá¹‡á¸• iyÄ• lopabhojana evaá¹ƒ vuttabhikkhÄ• hÄ• ralÄ• bhatoadhikalÄ• bho saá¹…ghabhattÄ• di. tattha sakalassa dÄ• tabbabhattaá¹ƒ __saá¹…ghabhattaá¹ƒ_. katipayebhikkhÅ« uddisitvÄ• dÄ• tabbabhatta nimantetvÄ• dÄ• tabbabhattaá¹ƒ __nimantanaá¹ƒ_. salÄ• kaá¹ƒ gÄ• hÄ• petvÄ• dÄ• tabba ekasmiá¹ƒ pakkhe ekadivasaá¹ƒ dÄ• tabbabhattaá¹ƒ__pakkhikaá¹ƒ_. uposathe dÄ• tabbabl pÄ• á¹-ipadadivase dÄ• tabbabhattaá¹ƒ__pÄ• á¹-ipadikaá¹ƒ_. vitthÄ• rakathÄ• nesaá¹ƒ senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ Ä• vi bhavissati.

__vihÄ• ro_ti \Be III 235/ pÄ• kÄ• raparicchinno sakalo Ä• vÄ• so. __aá¸• á¸• hayogo_ti

dÄ«ghapÄ• sÄ• do. garuá¸·asaá¹‡á¹-hÄ• napÄ• sÄ• dotipi vadanti. __pÄ• sÄ• do_ti caturas muá¹‡á¸• acchadanapÄ• sÄ• do. apare pana bhaá¹‡anti ``vihÄ• ro nÄ• ma dÄ«ghamukhap ekapassacchadanakasenÄ• sanaá¹ƒ \Ne III 214/, tassa kira ekapasse bhitti uccatarÄ• hoti, taá¹ƒ ekapassacchadanakaá¹ƒ hoti, pÄ• sÄ• do Ä• yatacaturassapÄ• sÄ• do, hammiyaá¹ƒ muá¹‡á¸• acchadanaá¹ƒcandikaá¹…gaá¹‡ayuttaâ€™â€™ nti. __guhÄ• _ti pabbataguhÄ• . muttaá¹ƒ. yathÄ• suvaá¹‡á¹‡avaá¹‡á¹‡opi kÄ• yo ``pÅ«tikÄ• yoâ€™â€™ ti vuccati, evaá¹ƒ muttaá¹ƒpÅ«timuttameva. sesamettha uttÄ• natthameva.

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ•

<75> upasenavatthumhi __Ä• ciá¹‡á¹‡a_nti caritaá¹ƒ vattaá¹ƒ anudhammatÄ• . __kacci bhi
kacci tuyhaá¹ƒ idaá¹ƒ catucakkaá¹ƒ navadvÄ• raá¹ƒ sarÄ«rayantaá¹ƒ khamanÄ«yaá¹ƒ sakk
sahituá¹ƒpariharituá¹ƒ, na kiÃ±ci dukkhaá¹ƒ uppÄ• detÄ«ti. __kacci yÄ• panÄ«ya_nti kacci s
sakkÄ• , na kiÃ±ci antarÄ• yaá¹ƒ dassetÄ«ti. __jÄ• nantÄ• pi tathÄ• gatÄ• _tievamÄ• diyaá
tvaá¹ƒ bhikkhÅ«â€™â€™ tiÄ• dinÄ• pucchi, tassa parihÄ• radassanatthaá¹ƒ vuttaá¹ƒ. tatrÄ
tathÄ• gatÄ• nÄ• ma jÄ• nantÄ• pi sace tÄ• disaá¹ƒ pucchÄ• kÄ• raá¹‡aá¹ƒ hoti, pucchanti
pucchÄ• kÄ• raá¹‡aá¹ƒ natthi, jÄ• nantÄ• pi na pucchanti. yasmÄ• pana buddhÄ• naá¹ƒajÄ
``ajÄ• nantÄ• pÄ«â€™â€™ ti na vuttaá¹ƒ. __kÄ• laá¹ƒ viditvÄ• pucchantÄ«_tisace tassÄ•
evaá¹ƒ taá¹ƒ kÄ• laá¹ƒ viditvÄ• pucchanti. sace nahoti, evampi kÄ• laá¹ƒ viditvÄ• va na puc
pucchantÄ• pi ca atthasaá¹ƒhitaá¹ƒ tathÄ• gatÄ• pucchanti, yaá¹ƒ atthanissitaá¹ƒ kÄ• raá¹‡
pucchanti, no anatthasaá¹ƒhitaá¹ƒ. kasmÄ• ? yasmÄ• __anatthasaá¹ƒhite setughÄ• to tath
vuccati maggo, maggeneva tÄ• disassavacanassa ghÄ• to samucchedoti vuttaá¹ƒ hoti.

idÄ• ni __atthasaá¹ƒhita_nti ettha yaá¹ƒ atthanissitaá¹ƒ vacanaá¹ƒ tathÄ• gatÄ• pucchanti,
``dvÄ«hi Ä• kÄ• rehÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __Ä• kÄ• rehÄ«_ti kÄ• raá¹‡ehi \Be
desessÄ• mÄ• _ti aá¹-á¹-huppattiyuttaá¹ƒ suttaá¹ƒ vÄ• pubbacaritakÄ• raá¹‡ayuttaá¹ƒ jÄ• t
__sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÄ• _ti sÄ• vakÄ• naá¹ƒ vÄ• tÄ
pÄ• kaá¹-aá¹ƒ katvÄ• garukaá¹ƒ vÄ• lahukaá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• ma
__atilahu_nti atisÄ«ghaá¹ƒ.

<76> aÃ±Ã±atitthiyavatthumhi __aÃ±Ã±atitthiyapubbo_ti pubbe aÃ±Ã±atitthiyo bhÅ«toti aÃ±
(Mp II 3.62) ca titthaá¹ƒ jÄ• nitabbaá¹ƒ, titthakaro jÄ• nitabbo \Ne III 215/, titthiyÄ• jÄ• nitabb
titthiyasÄ• vakÄ• jÄ• nitabbÄ• . tattha __titthaá¹ƒ_ nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo. etth
uppilavanti ummujjanimujjaá¹ƒ karonti, tasmÄ• ``titthaâ€™â€™ nti vuccanti. tÄ• saá¹ƒ diá¹-
uppÄ• detÄ• __titthakaro_ nÄ• ma pÅ«raá¹‡akassapÄ• diko. tassa laddhiá¹ƒ gahetvÄ• pab
te hi titthe jÄ• tÄ• ti titthiyÄ• , yathÄ• vuttaá¹ƒ vÄ• diá¹-á¹-higatasaá¹…khÄ• taá¹ƒtitthaá¹ƒ e
titthikÄ• , titthikÄ• eva titthiyÄ• . tesaá¹ƒ paccayadÄ• yakÄ• __titthiyasÄ• vakÄ• _ti veditab
vuccamÄ• no_ti sahadhammikena vuccamÄ• no, karaá¹‡atthe upayogavacanaá¹ƒ. paÃ±cal
sikkhitabbattÄ• , tesaá¹ƒ vÄ• santakattÄ• ``sahadhammikaâ€™â€™ nti laddhanÄ• mena b
sikkhÄ• padena vuccamÄ• noti attho. __pasÅ«ro_titassa nÄ• maá¹ƒ. __paribbÄ• jako_ti gih
pabbajjupagato.

__taá¹ƒyeva titthÄ• yatana_nti ettha dvÄ• saá¹-á¹-hidiá¹-á¹-hisaá¹…khÄ• taá¹ƒ titthameva Ä
titthÄ• yatanaá¹ƒ, titthaá¹ƒ vÄ• etesaá¹ƒ atthÄ«ti titthino, titthiyÄ• , tesaá¹ƒ Ä• yatanantipi

__titthÄ• yatanaá¹ƒ. Ä• yatana_nti ca ``assÄ• naá¹ƒ kambojo Ä• yatanaá¹ƒ, gunnaá¹ƒ dakk
ntiettha saÃ±jÄ• tiá¹-á¹-hÄ• naá¹ƒ Ä• yatanaá¹ƒ nÄ• ma.

``manorame Ä• yatane, sevanti naá¹ƒ vihaá¹…gamÄ• .

chÄ• yaá¹ƒ chÄ• yatthino yanti, phalatthaá¹ƒ phalabhojinoâ€™â€™ ti || (AN b V 38) ---

ettha samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``paÃ±cimÄ• ni, bhikkhave, vimuttÄ• yatanÄ• nÄ«â€™
kÄ• raá¹‡aá¹ƒ, taá¹ƒ idha sabbampi labbhati. sabbepi hi diá¹-á¹-higatikÄ• saÃ±jÄ• yamÄ• n
imÄ• suyevadvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-hÄ«su saÃ±jÄ• yanti, samosaramÄ• nÄ• pi etÄ• su
diá¹-á¹-higatikabhÄ• veca nesaá¹ƒ imÄ• yeva dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo \Be III 237/ kÄ• ra
yathÄ• vuttaá¹ƒ titthamevasaÃ±jÄ• tiÄ• dinÄ• atthena Ä• yatananti titthÄ• yatanaá¹ƒ, tenev
Ä• yatanantipitititthÄ• yatanaá¹ƒ.

__Ä• yasmato nissÄ• ya vacchÄ• mÄ«_ti ettha __Ä• yasmato_ti upayogatthe sÄ• mivacana
vasissÄ• mÄ«ti attho. __byatto ... pe ... vuttalakkhaá¹‡oyevÄ• _ti parisupaá¹-á¹-hÄ• pakaba
vadati. __paÃ±cahupÄ• li aá¹…gehÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato Ä• vi bha

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹‡Ä• manÄ• khamÄ• panÄ• kathÄ• vaá¹‡á¹‡anÄ•

<80> yaá¹ƒ \Ne III 216/ pubbe lakkhaá¹‡aá¹ƒ vuttanti sambandho, ``teneva lakkhaá¹‡ena
nissayantevÄ• sikassaÄ• patti veditabbÄ• â€™â€™ ti potthakesu pÄ• á¹-ho dissati, ``na ten
nissayantevÄ• sikassaÄ• patti veditabbÄ• â€™â€™ ti evaá¹ƒ panettha pÄ• á¹-ho veditabbo
vuttalakkhaá¹‡enanissayantevÄ• sikassa Ä• patti na veditabbÄ• ti evaá¹ƒ panettha atthopi v
``nissayantevÄ• sikena hi yÄ• va Ä• cariyaá¹ƒ nissÄ• ya vasati, tÄ• va sabbaá¹ƒ Ä• cariyava
ntiidaá¹ƒ virujjheyya. idaÃ±hi vacanaá¹ƒ nissayantevÄ• sikassa amuttanissayasseva vattaá¹
akarontassaÄ• pattÄ«ti dÄ«peti. tasmÄ• saddhivihÄ• rikassa yathÄ• vuttavattaá¹ƒ akaronta
nissayamuttakassaamuttakassapi Ä• patti, nissayantevÄ• sikassa pana amuttanissayasseva
teneva __visuddhimaggepi_ (Vism I 41) __Ã±Ä• tipalibodhakathÄ• yaá¹ƒ_ ---

``Ã±Ä• tÄ«ti vihÄ• re Ä• cariyupajjhÄ• yasaddhivihÄ• rikaantevÄ• sikasamÄ• nupajjhÄ• yak
mÄ• tÄ• pitÄ• bhaginÄ« bhÄ• tÄ• ti evamÄ• dikÄ• . te gilÄ• nÄ• imassa palibodhÄ• honti
upaá¹-á¹-hahitvÄ• tesaá¹ƒ pÄ• katikakaraá¹‡ena upacchinditabbo. tattha upajjhÄ• yotÄ• va
vuá¹-á¹-hÄ• ti, yÄ• vajÄ«vaá¹ƒ paá¹-ijaggitabbo. tathÄ• \Be III 238/pabbajjÄ• cariyo upasam
saddhivihÄ• riko upasampÄ• ditapabbÄ• jitaantevÄ• sikasamÄ• nupajjhÄ• yakÄ• ca. nissay
nissayantevÄ• sika uddesantevÄ• sikasamÄ• nÄ• cariyakÄ• pana yÄ• va nissayauddesÄ•

paá¹-ijaggitabbÄ• â€™â€™ ti ---

vibhÄ• gena vuttaá¹ƒ. ayaÃ±ca vibhÄ• go ``teneva lakkhaá¹‡ena nissayantevÄ• sikassa Ä•
evaá¹ƒ pÄ• á¹-he sati na yujjeyya. ayaÃ±hi pÄ• á¹-ho saddhivihÄ• rikassa viya
nissayantevÄ• sikassapiyathÄ• vuttavattaá¹ƒ akarontassa nissayamuttakassa amuttakassa
imamatthaá¹ƒdÄ«peti, tasmÄ• vuttanayenevettha pÄ• á¹-ho gahetabbo.

__pabbajjaupasampadadhammantevÄ• sikehi pana ... pe ... tÄ• va vattaá¹ƒ kÄ• tabba_nti
pabbajjÄ• cariyaupasampadÄ• cariyadhammÄ• cariyÄ• naá¹ƒ

etehi yathÄ• vuttavattaá¹ƒ kÄ• tabbaá¹ƒ. tattha yena sikkhÄ• padÄ• ni dinnÄ• ni, ayaá¹ƒ \Ne
__pabbajjÄ• cariyo_. yena upasampadakammavÄ• cÄ• vuttÄ• , ayaá¹ƒ __upasampadÄ• ca
paripucchaá¹ƒvÄ• deti, ayaá¹ƒ __dhammÄ• cariyo_ti veditabbaá¹ƒ. sesamettha uttÄ• name

paá¹‡Ä• manÄ• khamÄ• panÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissayapaá¹-ippassaddhikathÄ• vaá¹‡á¹‡anÄ•

<83> nissayapaá¹-ippassaddhikathÄ• yaá¹ƒ __disaá¹ƒ gato_ti puna Ä• gantukÄ• mo anÄ• g
vÄ• satthÄ• ya kaÃ±ci disaá¹ƒ gato. __bhikkhuno sabhÄ• gata_nti pesalabhÄ• vaá¹ƒ. __olo
__vibbhante ... pe ... tattha gantabba_nti ettha sace kenaci karaá¹‡Ä«yenatadaheva gantuá
katipÄ• hena gamissÄ• mÄ«ti gamane saussÄ• ho hoti, rakkhatÄ«tivadanti. __mÄ• idha pa
pavisi. __tatreva vasitabba_nti tattheva nissayaá¹ƒgahetvÄ• vasitabbaá¹ƒ. __taá¹ƒyeva vih
vasituá¹ƒ vaá¹-á¹-atÄ«_ti ettha upajjhÄ• yena pariccattattÄ• upajjhÄ• yasamodhÄ• naparihÄ
upajjhÄ• yena samodhÄ• nagatassapi Ä• cariyassa santikegahitanissayo na paá¹-ippassam

__Ä• cariyamhÄ• _ \Be III 239/ __nissayapaá¹-ippassaddhÄ«su Ä• cariyo pakkanto vÄ• ho
disaá¹ƒ gatoâ€™â€™ tiÄ• dinÄ• upajjhÄ• yassa pakkamane yo vinicchayo vutto, so tattha
sakkÄ• viÃ±Ã±Ä• tunti taá¹ƒ avatvÄ• ``koci Ä• cariyo Ä• pucchitvÄ• pakkamatÄ«â€™â€™
Ä• raddho, ayaÃ±ca nayo upajjhÄ• yapakkamanepi veditabboyeva. Ä«disesu hi á¹-hÄ• nesu
aÃ±Ã±atthÄ• pi daá¹-á¹-habbaá¹ƒ. __sace dve leá¸• á¸• upÄ• teatikkamitvÄ• nivattati, paá¹
ettha ettÄ• vatÄ• disÄ• pakkanto nÄ• ma hotÄ«tiantevÄ• sike anikkhittadhurepi nissayo pa
__Ä• cariyupajjhÄ• yÄ• dve leá¸• á¸• upÄ• teatikkamma aÃ±Ã±asmiá¹ƒ vihÄ• re vasantÄ«_
antevÄ• sikasaddhivihÄ• rikÄ• naá¹ƒvasanaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamma
vasanti, antoupacÄ• rasÄ«mÄ• yaá¹ƒpana dve leá¸• á¸• upÄ• te atikkamitvÄ• pi vasato niss
``sacepi Ä• cariyomuÃ±citukÄ• mova hutvÄ• nissayapaá¹‡Ä• manÄ• ya paá¹‡Ä• metÄ«â€™
Ä• á¹‡attiyampiveditabbaá¹ƒ. sesamettha uttÄ• nameva.

nissayapaá¹-ippassaddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upasampÄ• detabbapaÃ±cakakathÄ• vaá¹‡á¹‡anÄ•

<84> __paÃ±cahi_ \Ne III 218/, __bhikkhave, aá¹…gehi samannÄ• gatenÄ• _tiÄ• dÄ«su __
upaá¹-á¹-hÄ• petabbo_tiupajjhÄ• yena hutvÄ• sÄ• maá¹‡ero na gahetabbo. ayamattho
__aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (a0ni0-a III 5.251-253) vuttoyeva.

``attÄ• nameva paá¹-hamaá¹ƒ, patirÅ«pe nivesaye.

athaÃ±Ã±amanusÄ• seyya, na kilisseyya paá¹‡á¸• itoâ€™â€™ ti || (Dhp 158) ---

imassa anurÅ«pavasena paá¹-hamaá¹ƒ tÄ• va attasampattiyaá¹ƒ niyojetuá¹ƒ __ ``na asekkh
sÄ«lakkhandhenÄ• â€™â€™ _tiÄ• divuttaá¹ƒ, na Ä• pattiaá¹…gavasena. tattha __asekkhen
asekkhassa sÄ«lakkhandhoasekkho sÄ«lakkhandho nÄ• ma. asekkhassa ayanti hi asekkho
III 240/sabbattha. evaÃ±ca katvÄ• vimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• tassa paccavekkha
asekkhatÄ• upapannÄ• . __asekkhasÄ«la_nti ca na maggaphalameva adhippetaá¹ƒ, atha k
asekkhasantÄ• nepavattasÄ«laá¹ƒ lokiyalokuttaramissakassa sÄ«lassa idhÄ• dhippetattÄ•
samÄ• dhikkhandhÄ• dÄ«supivimuttikkhandhapariyosÄ• nesu ayameva nayo. tasmÄ• yath
missakÄ• adhippetÄ• , evaá¹ƒ vimuttikkhandhopÄ«ti tadaá¹…gavimuttiÄ• dayopi veditabbÄ•
paá¹-ippassaddhivimuttieva. vimuttiÃ±Ä• á¹‡adassanaá¹ƒ pana lokiyameva. teneva
__saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (saá¹ƒ0ni0-a I 1.135) vuttaá¹ƒ ``purimehi catÅ«
lokiyalokuttarasÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiyokathitÄ• , vimuttiÃ±Ä• á¹‡adassanaá¹ƒ pa
hoti, taá¹ƒ lokiyamevÄ• â€™â€™ ti.

__assaddho_tiÄ• dÄ«su tÄ«su vatthÅ«su saddhÄ• etassa natthÄ«ti __assaddho_. sukkapa
saddhÄ• vÄ• etassa atthÄ«tipi saddho. natthi etassa hirÄ«ti __ahiriko, _
akusalasamÄ• pattiyÄ• ajigucchamÄ• nassetaá¹ƒ adhivacanaá¹ƒ. hirÄ« etassa atthÄ«ti __h
ottappatÄ«ti__anottappÄ«, _ akusalasamÄ• pattiyÄ• na bhÄ• yatÄ«ti vuttaá¹ƒ hoti. tabbipa
kucchitaá¹ƒ sÄ«datÄ«ti __kusÄ«to, _ hÄ«navÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. Ä• raddhaá¹ƒ
etassÄ• ti__Ä• raddhavÄ«riyo, _ sammappadhÄ• nayuttassetaá¹ƒ adhivacanaá¹ƒ. muá¹-á¹-
__muá¹-á¹-hassati, _naá¹-á¹-hassatÄ«ti vuttaá¹ƒ hoti. upaá¹-á¹-hitÄ• sati etassÄ• ti __upaá
niccaá¹ƒ Ä• rammaá¹‡Ä• bhimukhappavattasatissetaá¹ƒadhivacanaá¹ƒ.

__adhisÄ«le_ \Ne III 219/ __sÄ«lavipanno_ ca __ajjhÄ• cÄ• re Ä• cÄ• ravipanno_ ca Ä• paj
sassatucchedasaá¹…khÄ• taá¹ƒantaá¹ƒ gaá¹‡hÄ• ti gÄ• hayatÄ«ti vÄ• __antaggÄ• hikÄ• ,
__purimÄ• ni dve padÄ• nÄ«_ti ``na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ•
upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒvÄ• , anabhirataá¹ƒ vÅ«pakÄ• setuá¹ƒ vÄ• vÄ

ti imÄ• ni dve padÄ• ni.

abhivisiá¹-á¹-ho uttamo samÄ• cÄ• roti abhisamÄ• cÄ• ro, abhisamÄ• cÄ• rova sikkhitabbat
sikkhÄ• ti__Ä• bhisamÄ• cÄ• rikÄ• sikkhÄ• , _ abhisamÄ• cÄ• raá¹ƒ vÄ• Ä• rabbha paÃ±Ã
__Ä• bhisamÄ• cÄ• rikÄ• _. maggabrahmacariyassa Ä• dibhÅ«tÄ• ti \Be III 241/ __Ä• dibra
ubhatovibhaá¹…gapariyÄ• pannasikkhÄ• yetaá¹ƒadhivacanaá¹ƒ. teneva ``ubhatovibhaá¹…g
Ä• dibrahmacariyakaá¹ƒ, khandhakavattapariyÄ• pannaá¹ƒÄ• bhisamÄ• cÄ• rikaâ€™â€™ r
vuttaá¹ƒ. tasmÄ• __sekkhapaá¹‡á¹‡attiya_ntiettha sikkhitabbato sabbÄ• pi ubhatovibhaá¹…
paá¹‡á¹‡attÄ«ti gahetabbÄ• . teneva __gaá¹‡á¹-hipade_pivuttaá¹ƒ ``sekkhapaá¹‡á¹‡attiyan
katvÄ• sikkhitabbasikkhÄ• padapaÃ±Ã±attiyaâ€™â€™ nti. sesamettha uttÄ• natthameva.

upasampÄ• detabbapaÃ±cakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±atitthiyapubbavatthukathÄ• vaá¹‡á¹‡anÄ•

<86> aÃ±Ã±atitthiyavatthumhi Ä• jÄ«vako acelakoti duvidho naggaparibbÄ• jakoti Ä• ha__
Ä• jÄ«vakassa vÄ• â€™â€™ _tiÄ• di. tattha __Ä• jÄ«vako_ upari ekamevavatthaá¹ƒ upaka
heá¹-á¹-hÄ• naggo. __acelako_ sabbena sabbaá¹ƒnaggoyeva.

<87> __Ä• misakiÃ±cikkhasampadÄ• naá¹ƒ_ nÄ• ma appamattakasseva deyyadhammassa
__rÅ«pÅ«pajÄ«vikÄ• _ti attano rÅ«paá¹ƒyeva nissÄ• ya jÄ«vantiyo. vesiyÄ• gocaro
mittasanthavavasenaupasaá¹…kamitabbaá¹-á¹-hÄ• naá¹ƒ assÄ• ti __vesiyÄ• gocaro_. esa
__yobbanappattÄ• yobbanÄ• tÄ«tÄ• vÄ• _ti ubhayenapi mahallikÄ• anividdhakumÄ• riyov
ussannabrahmacariyÄ• , tathÄ• __bhikkhÅ«pi_. tesaá¹ƒ aÃ±Ã±amaÃ±Ã±avisabhÄ• gavatth
upasaá¹…kamane katipÄ• henevabrahmacariyantarÄ• yo siyÄ• ti Ä• ha __ ``tÄ• hi saddhiá¹
tato sÄ«laá¹ƒbhijjatÄ«â€™â€™ _ti. sesamettha uttÄ• nameva.

aÃ±Ã±atitthiyapubbavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cÄ• bÄ• dhavatthukathÄ• vaá¹‡á¹‡anÄ•

<88> paÃ±cÄ• bÄ• dhavatthumhi \Ne III 220/ __nakhapiá¹-á¹-hippamÄ• á¹‡a_nti ettha
``kaniá¹-á¹-haá¹…gulinakhapiá¹-á¹-hi adhippetÄ• â€™â€™ titÄ«supi __gaá¹‡á¹-hipadesu_ v
nakhapiá¹-á¹-hippamÄ• á¹‡ampi vaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ_ \Be III 242/ __hoti, na
iminÄ• sÄ• maÃ±Ã±ato lakkhaá¹‡aá¹ƒ dassitaá¹ƒ, tasmÄ• yattha katthaci sarÄ«rÄ• vayave
nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ vaá¸• á¸• hanakapakkhe á¹-hitaÃ±ce, na vaá¹-á¹-atÄ«ti sido
nakhapiá¹-á¹-hippamÄ• á¹‡ampi avaá¸• á¸• hanakapakkhe á¹-hitaÃ±ce, sabbattha vaá¹-á¹-a
sÄ• maÃ±Ã±ato adhippetanti padesaviseseyeva niyametvÄ• dassento __ ``sace panÄ• â€™

avisesena nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ avaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ vaá¹-á¹-eyy
``nivÄ• sanapÄ• rupanehipakatipaacchanne á¹-hÄ• neâ€™â€™ ti padesaniyamaá¹ƒ na kar
nivÄ• sanapÄ• rupanehipakatipaá¹-icchannaá¹-á¹-hÄ• nato aÃ±Ã±attha nakhapiá¹-á¹-hippa
avaá¸• á¸• hanakapakkhe á¹-hitampi na vaá¹-á¹-atÄ«ti siddhaá¹ƒ, nakhapiá¹-á¹-hippamÄ• á¹
avaá¸• á¸• hanakapakkhe vaá¸• á¸• hanakapakkhe vÄ• á¹-hitaá¹ƒ hotu, vaá¹-á¹-ati
nakhapiá¹-á¹-hippamÄ• á¹‡atokhuddakatarassa vaá¸• á¸• hanakapakkhe avaá¸• á¸• hanaka
mukhÄ• dÄ«suyeva paá¹-ikkhittattÄ• .

__gaá¹‡á¸• epi_ iminÄ• va nayena vinicchayo veditabbo. tattha pana mukhÄ• dÄ«su kolaá¹
gaá¹‡á¸• o na vaá¹-á¹-atÄ«ti visuá¹ƒ na dassito. ``mukhÄ• dike appaá¹-icchannaá¹-á¹-hÄ• n
á¹-hitopi na vaá¹-á¹-atÄ«â€™â€™ ti ettakameva hi tattha vuttaá¹ƒ, tathÄ• pi kuá¹-á¹-he vutta
kolaá¹-á¹-hippamÄ• á¹‡ato khuddakataropi gaá¹‡á¸• o na vaá¹-á¹-atÄ«ti viÃ±Ã±Ä• yati, tasm
__avaá¸• á¸• hanakapakkheá¹-hitopÄ«_ti ettha __pi_-saddo avuttasampiá¹‡á¸• anattho. ten
khuddakataropina vaá¹-á¹-atÄ«ti ayamattho dassitoyevÄ• ti ayamamhÄ• kaá¹ƒ khanti. __pa
rogahetukassavikÄ• ravaá¹‡á¹‡assa abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __kolaá¹-á¹-himatta
badaraá¹-á¹-hippamÄ• á¹‡o. __suchaviá¹ƒkÄ• retvÄ• _ti saÃ±jÄ• tachaviá¹ƒ kÄ• retvÄ• . ``s
tipi pÄ• á¹-ho, vijjamÄ• nachaviá¹ƒkÄ• retvÄ• ti attho. __padumapuá¹‡á¸• arÄ«kapattavaá¹‡
rattapadumasetapadumavasena padumapattavaá¹‡á¹‡aá¹ƒ. __sosabyÄ• dhÄ«_ti khayarog

paÃ±cÄ• bÄ• dhavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• jabhaá¹-Ä• divatthukathÄ• vaá¹‡á¹‡anÄ•

90-96__._ rÄ• jabhaá¹-Ä• divatthÅ«su \Be III 243/ __Ä• haá¹ƒsÅ«_ti manussÄ• vadiá¹ƒsu.
evamÄ• hÄ• _ti yasmÄ• sayaá¹ƒ dhammassÄ• mÄ«, tasmÄ• bhikkhÅ«hi apabbÄ• jitabbaá
aá¹…gulimÄ• laá¹ƒpabbÄ• jetvÄ• Ä• yatiá¹ƒ \Ne III 221/ akaraá¹‡atthÄ• ya bhikkhÅ«naá¹ƒ
``na, bhikkhave, dhajabandhocoro pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ
__uparamantÄ«_tiviramanti nivattanti. __bhinditvÄ• _ti andubandhanaá¹ƒ bhinditvÄ• . __chi
saá¹…khalikabandhanaá¹ƒchinditvÄ• . __muÃ±citvÄ• _ti rajjubandhanaá¹ƒ muÃ±citvÄ• . __
gÄ• mabandhanÄ• dÄ«sugÄ• madvÄ• rÄ• dÄ«ni vivaritvÄ• . __apassamÄ• nÄ• naá¹ƒ vÄ•
purisÄ• naá¹ƒapassamÄ• nÄ• naá¹ƒ palÄ• yati. __upaá¸• á¸• hupaá¸• á¸• ha_nti thokaá¹ƒ t

<97> abhisekÄ• dÄ«su bandhanÄ• gÄ• rÄ• dÄ«ni sodhenti, taá¹ƒ sandhÄ• yÄ• ha __ ``sab
vÄ• nayenÄ• â€™â€™ _ti. __sace sayameva paá¹‡á¹‡aá¹ƒ Ä• ropenti, na vaá¹-á¹-atÄ«_ti t
dÄ• siyo homÄ• â€™â€™ ti sayameva dÄ• sipaá¹‡á¹‡aá¹ƒ likhÄ• penti, na vaá¹-á¹-ati. __ta
Ä• sittakasadisÄ• va hontÄ«_ti yathÄ• adÄ• se karontÄ• takkena sÄ«saá¹ƒ dhovitvÄ• adÄ
Ä• rÄ• mikavacanena dinnattÄ• adÄ• sÄ• va teti adhippÄ• yo. takkÄ• siÃ±canaá¹ƒpana sÄ
vadanti. __neva pabbÄ• jetabboti vutta_nti kappiyavacanenadinnepi saá¹…ghassa Ä• rÄ• m

vuttaá¹ƒ. __nissÄ• mikadÄ• so_ nÄ• ma yassa sÄ• mikÄ• saputtadÄ• rÄ• dayo matÄ• hont
sopi pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati, taá¹ƒ pana attanÄ• pi bhujissaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. y
raá¹-á¹-he sÄ• mino, tehipikÄ• rÄ• petuá¹ƒ vaá¹-á¹-ati. ``devadÄ• siputtaá¹ƒ pabbÄ• jetuá¹ƒ
__tÄ«su gaá¹‡á¹-hipadesu_vuttaá¹ƒ. dÄ• sassa pabbajitvÄ• attano sÄ• mike disvÄ• palÄ•
vadanti. sesaá¹ƒ sabbattha uttÄ• nameva.

rÄ• jabhaá¹-Ä• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissayamuccanakakathÄ• vaá¹‡á¹‡anÄ•

<103> nissayamuccanakassa \Be III 244/ vattesu paÃ±cakachakkesu pana __ubhayÄ• ni kh
anubyaÃ±janaso_ti ettha ``sabbopi cÄ• yaá¹ƒ pabhedo mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ Ã±Ä
ti__tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __Ä• pattiá¹ƒ jÄ• nÄ• tÄ«_tiÄ• dÄ«su ca ``pÄ• á¹-h
nÄ• ma katvÄ• idaá¹ƒ Ä• pajjatÄ«â€™ ti jÄ• nÄ• ti ce, vaá¹-á¹-atÄ«â€™â€™ ti tattheva vutt
pÄ• á¹-he paguá¹‡e kateti gahetabbanti ca Ä• cariyupajjhÄ• yÄ• nampi eseva nayoti cakeci
uttÄ• nameva.

nissayamuccanakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• hulavatthukathÄ• vaá¹‡á¹‡anÄ•

<105> rÄ• hulavatthumhi \Ne III 222/ __tattheva vihariá¹ƒsÅ«_ti sabbepi te arahattaá¹ƒ patta
paá¹-á¹-hÄ• yaariyÄ• nÄ• ma majjhattÄ• va hontÄ«ti raÃ±Ã±o pahitasÄ• sanaá¹ƒ dasabala
vihariá¹ƒsu. __ekadivasaá¹ƒ jÄ• taá¹ƒ kÄ• á¸·udÄ• yiá¹ƒ nÄ• ma amacca_nti ayaá¹ƒ kira (M
padumuttarabuddhakÄ• lehaá¹ƒsavatÄ«nagare kulagehe nibbatto satthu dhammadesanaá¹
ekaá¹ƒ bhikkhuá¹ƒkulappasÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ
á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsar
bodhisattassa mÄ• tukucchiyaá¹ƒpaá¹-isandhiggahaá¹‡adivase kapilavatthusmiá¹ƒyeva ama
gaá¹‡hi. jÄ• tadivase bodhisattenasaddhiá¹ƒyeva jÄ• toti taá¹ƒ divasaá¹ƒyeva dukÅ«lacumb
bodhisattassa upaá¹-á¹-hÄ• natthÄ• yanayiá¹ƒsu. bodhisattena hi saddhiá¹ƒ bodhirukkho rÄ
nidhikumbhiyo Ä• rohaniyahatthÄ«kaá¹‡á¸• ako channo kÄ• á¸·udÄ• yÄ«ti ime satta ekadiva
nÄ• ma ahesuá¹ƒ. athassa nÄ• maggahaá¹‡adivase sakalanagarassa udaggacittadivase jÄ
akaá¹ƒsu. thokaá¹ƒ kÄ• á¸·adhÄ• tukattÄ• pana kÄ• á¸·udÄ• yÄ« nÄ• ma jÄ• to. so bodhisa
kumÄ• rakÄ«á¸·aá¹ƒkÄ«á¸·anto vuddhiá¹ƒ agamÄ• si.

__saá¹-á¹-himattÄ• hi_ \Be III 245/ __gÄ• thÄ• hÄ«_ti ---

``aá¹…gÄ• rino dÄ• ni dumÄ• bhadante.

phalesino chadanaá¹ƒ vippahÄ• ya.

te accimantova pabhÄ• sayanti.

samayo mahÄ• vÄ«ra bhÄ• gÄ«rasÄ• naá¹ƒ || (Th 527)

``nÄ• tisÄ«taá¹ƒ nÄ• tiuá¹‡haá¹ƒ, nÄ• tidubbhikkhachÄ• takaá¹ƒ.

saddalÄ• haritÄ• bhÅ«mi, esa kÄ• lo mahÄ• munÄ«â€™â€™ ti || ---

Ä• dikÄ• hi saá¹-á¹-himattÄ• hi gÄ• thÄ• hi. __ ``pokkharavassa_nti pokkharapattavaá¹‡á¹‡a
nti__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. pokkharapattappamÄ• á¹‡aá¹ƒ majjhe uá¹-á¹-hahitvÄ• an
sahassapaá¹-alaá¹ƒhutvÄ• vassanakavassantipi vadanti. tasmiá¹ƒ kira vassante temetukÄ•
__ekopi rÄ• jÄ• vÄ• ... pe ... gato natthÄ«_ti dhammadesanaá¹ƒ sutvÄ• pakkantesuÃ±Ä• t
rÄ• jamahÄ• matto \Ne III 223/ vÄ• ``sve amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ t
pitÄ• pissa suddhodanamahÄ• rÄ• jÄ• ``mayhaá¹ƒ putto mama gehaá¹ƒ anÄ• gantvÄ• kah
animantetvÄ• va agamÄ• si, gantvÄ• pana gehe vÄ«satiyÄ• bhikkhusahassÄ• naá¹ƒyÄ• g
Ä• sanÄ• ni paÃ±Ã±Ä• pesi.

__kulanagare_ti Ã±Ä• tikulassa nagare. __uá¹‡hÄ«sato paá¹-á¹-hÄ• yÄ• _ti sÄ«sato paá¹-á
uá¹‡hÄ«sasadisattÄ• bhagavato paripuá¹‡á¹‡analÄ• á¹-assa paripuá¹‡á¹‡asÄ«sassa ca et
bhagavatohi dakkhiá¹‡akaá¹‡á¹‡acÅ«á¸·ikato paá¹-á¹-hÄ• ya maá¹ƒsapaá¹-alaá¹ƒ uá¹-á¹-ha
chÄ• dayamÄ• naá¹ƒ pÅ«rayamÄ• naá¹ƒgantvÄ• vÄ• makaá¹‡á¹‡acÅ«á¸·ikÄ• ya patiá¹-á¹-
suvaá¹‡á¹‡avaá¹‡á¹‡atÄ• ya pabhassaratÄ• ya paripuá¹‡á¹‡atÄ• yaca raÃ±Ã±o baddhauá¹
bhagavato kira imaá¹ƒ lakkhaá¹‡aá¹ƒ disvÄ• rÄ• jÅ«naá¹ƒuá¹‡hÄ«sapaá¹-á¹-aá¹ƒ akaá¹ƒsu
aparipuá¹‡á¹‡asÄ«sÄ• honti, keci kappasÄ«sÄ• , keciphalasÄ«sÄ• , keci aá¹-á¹-hisÄ«sÄ• ,
kumbhasÄ«sÄ• , keci pabbhÄ• rasÄ«sÄ• , bhagavato pana Ä• raggena vaá¹-á¹-etvÄ• á¹-ha
suparipuá¹‡á¹‡aá¹ƒ udakapubbuá¸·asadisampi hoti. teneva uá¹‡hÄ«saveá¹-hitasÄ«sasadisa
sabbattha parimaá¹‡á¸• alasÄ«sattÄ• ca uá¹‡hÄ«sasÄ«sotibhagavÄ• vuccati.

__narasÄ«hagÄ• thÄ• hi_ \Be III 246/ __nÄ• ma aá¹-á¹-hahi gÄ• thÄ• hÄ«_ti ---

``siniddhanÄ«lamudukuÃ±citakeso.

sÅ«riyanimmalatalÄ• bhinalÄ• á¹-o.

yuttatuá¹…gamudukÄ• yatanÄ• so.

raá¹ƒsijÄ• lavitato narasÄ«hoâ€™â€™ ti || (Ja I santikenidÄ• nakathÄ• ; Ap-a I santikenidÄ•

evamÄ• dikÄ• hi aá¹-á¹-hahi gÄ• thÄ• hi. __gaá¹‡á¹-hipadesu_ pana ---

``cakkavaraá¹…kitarattasupÄ• do.

lakkhaá¹‡amaá¹‡á¸• itaÄ• yatapaá¹‡hi.

cÄ• marachattavibhÅ«sitapÄ• do.

esa hi tuyha pitÄ• narasÄ«ho ||

``sakyakumÄ• ravaro \Ne III 224/ sukhumÄ• lo.

lakkhaá¹‡acittikapuá¹‡á¹‡asarÄ«ro.

lokahitÄ• ya gato naravÄ«ro.

esa hi tuyha pitÄ• narasÄ«ho ||

``puá¹‡á¹‡asasaá¹…kanibho mukhavaá¹‡á¹‡o.

devanarÄ• na piyo naranÄ• go.

mattagajindavilÄ• sitagÄ• mÄ«.

esa hi tuyha pitÄ• narasÄ«ho ||

``khattiyasambhavaaggakulÄ«no.

devamanussanamassitapÄ• do.

sÄ«lasamÄ• dhipatiá¹-á¹-hitacitto.

esa hi tuyha pitÄ• narasÄ«ho ||

``Ä• yatayuttasusaá¹‡á¹-hitanÄ• so.

gopakhumo abhinÄ«lasunetto.

indadhanÅ«abhinÄ«labhamÅ«ko.

esa hi tuyha pitÄ• narasÄ«ho ||

``vaá¹-á¹-asuvaá¹-á¹-asusaá¹‡á¹-hitagÄ«vo \Be III 247/.

sÄ«hahanÅ« migarÄ• jasarÄ«ro.

kaÃ±canasucchaviuttamavaá¹‡á¹‡o.

esa hi tuyha pitÄ• narasÄ«ho ||

``siniddhasugambhiramaÃ±jusaghoso.

hiá¹…gulabandhukarattasujivho.

vÄ«sativÄ«satisetasudanto.

esa hi tuyha pitÄ• narasÄ«ho ||

``aÃ±janavaá¹‡á¹‡asunÄ«lasukeso \Ne III 225/.

kaÃ±canapaá¹-á¹-avisuddhanalÄ• á¹-o.

osadhipaá¹‡á¸• arasuddhasuuá¹‡á¹‡o.

esa hi tuyha pitÄ• narasÄ«ho ||

``gacchatinilapathe viya cando.

tÄ• ragaá¹‡Ä• pariveá¹-hitarÅ«po.

sÄ• vakamajjhagato samaá¹‡indo.

esa hi tuyha pitÄ• narasÄ«hoâ€™â€™ ti || (Ja I santikenidÄ• nakathÄ•) ---

imÄ• nava gÄ• thÄ• yopi ettha dassitÄ• , tÄ• pana ``aá¹-á¹-hahi gÄ• thÄ• hÄ«â€™â€™ ti v
uá¹‡hÄ«sato paá¹-á¹-hÄ• ya yÄ• va pÄ• datalÄ• ti vuttÄ• nukkamopi tattha na dissati. bhikk
caratÄ«ti__bhikkhÄ• cÄ• ro_.

__uttiá¹-á¹-he_ti uttiá¹-á¹-hitvÄ• paresaá¹ƒ gharadvÄ• re á¹-hatvÄ• gahetabbapiá¹‡á¸• e. _
piá¹‡á¸• acÄ• rikavattaá¹ƒhÄ• petvÄ• paá¹‡Ä«tabhojanÄ• ni pariyesanto uttiá¹-á¹-he pamaj
piá¹‡á¸• Ä• ya carantopana nappamajjati nÄ• ma, evaá¹ƒ karonto uttiá¹-á¹-he nappamajjeyy
anesanaá¹ƒ pahÄ• yasapadÄ• naá¹ƒ caranto tameva bhikkhÄ• cariyadhammaá¹ƒ sucaritaá
desanÄ• mattametaá¹ƒ, evaá¹ƒ panetaá¹ƒ bhikkhÄ• ya cariyadhammaá¹ƒ caranto dhamma
catÅ«hipiiriyÄ• pathehi sukhaá¹ƒ viharatÄ«ti attho.

dutiyagÄ• thÄ• ya \Be III 248/ __na naá¹ƒ duccarita_nti vesiyÄ• dibhede agocare caranto
naá¹ƒbhikkhÄ• cariyadhammaá¹ƒ duccaritaá¹ƒ carati nÄ• ma, evaá¹ƒ acaritvÄ• taá¹ƒ dham
naá¹ƒ duccaritaá¹ƒ care. sesamettha vuttatthameva. imaá¹ƒ pana dutiyagÄ• thaá¹ƒ pitu nive
abhÄ• sÄ«ti veditabbaá¹ƒ. teneva __theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ (Th-a I
156nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) __Ä• cariyadhammapÄ• lattherena_ vuttaá¹ƒ ``dut
paviá¹-á¹-ho `uttiá¹-á¹-he nappamajjeyyÄ• â€™ ti gÄ• thÄ• ya pitaraá¹ƒ sotÄ• pattiphale pat
nivesanaá¹ƒ gantvÄ• `dhammaá¹ƒ care sucaritaâ€™ nti gÄ• thÄ• ya mahÄ• pajÄ• patiá¹ƒ s
sakadÄ• gÄ• miphalepatiá¹-á¹-hÄ• pesÄ«â€™â€™ ti. __dhammapadaá¹-á¹-hakathÄ• yamp
vuttaá¹ƒ ``punadivase piá¹‡á¸• Ä• ya paviá¹-á¹-ho `uttiá¹-á¹-he nappamajjeyyÄ• â€™ ti gÄ• t
sotÄ• pattiphale \Ne III 226/ patiá¹-á¹-hÄ• petvÄ• `dhammaá¹ƒ careâ€™ ti gÄ• thÄ• ya mah
sotÄ• pattiphale rÄ• jÄ• naÃ±ca sakadÄ• gÄ• miphalepatiá¹-á¹-hÄ• pesÄ«â€™â€™ ti.

__dhammapÄ• lajÄ• takaá¹ƒ sutvÄ• anÄ• gÄ• miphale patiá¹-á¹-hÄ• sÄ«_ti punekadivasaá
katapÄ• tarÄ• soekamantaá¹ƒ nisinnena raÃ±Ã±Ä• ``bhante, tumhÄ• kaá¹ƒ dukkarakÄ• rik
upasaá¹…kamitvÄ• `putto te kÄ• lakatoâ€™ ti Ä• ha. ahaá¹ƒ tassÄ• vacanaá¹ƒ asaddahar
bodhiá¹ƒ appatvÄ• kÄ• laá¹ƒ karotÄ«â€™ ti paá¹-ikkhipinti vutte idÄ• ni kathaá¹ƒ saddahiss
aá¹-á¹-hikÄ• ni dassetvÄ• `putto te matoâ€™ ti vutte na saddahitthÄ• â€™â€™ ti imissÄ• a
mahÄ• dhammapÄ• lajÄ• takaá¹ƒ kathesi. taá¹ƒ sutvÄ• rÄ• jÄ• anÄ• gÄ• miphale patiá¹-á

__kesavissajjana_nti kulamariyÄ• davasena kesoropanaá¹ƒ. __paá¹-á¹-abandho_ti yuvarÄ•
abhinavagharappavesanamaho __gharamaá¹…galaá¹ƒ, _ vivÄ• hakaraá¹‡amaho __Ä• vÄ•
chattamaá¹…gala_ntiyuvarÄ• jachattamaá¹…galaá¹ƒ. __janapadakalyÄ• á¹‡Ä«_ti (Ud-a 22)
uttamÄ• chasarÄ«radosarahitÄ• paÃ±cakalyÄ• á¹‡asamannÄ• gatÄ• . sÄ• hi yasmÄ• nÄ•
nÄ• tikisÄ• nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·Ä• nÄ• ccodÄ• tÄ• ti atikkantÄ• mÄ• nusaá¹ƒ vaá¹‡
vaá¹‡á¹‡aá¹ƒ, tasmÄ• chasarÄ«radosarahitÄ• . chavikalyÄ• á¹‡aá¹ƒ maá¹ƒsakalyÄ• á¹‡aá
aá¹-á¹-hikalyÄ• á¹‡aá¹ƒvayakalyÄ• á¹‡anti imehi pana paÃ±cahi kalyÄ• á¹‡ehi samannÄ• g

paÃ±cakalyÄ• á¹‡asamannÄ• gatÄ• nÄ• ma. tassÄ• hi Ä• gantukobhÄ• sakiccaá¹ƒ natthi.
dvÄ• dasahatthaá¹-á¹-hÄ• ne \Be III 249/Ä• lokaá¹ƒ karoti, piyaá¹…gusÄ• mÄ• vÄ• hoti su
ayamassÄ• __chavikalyÄ• á¹‡atÄ• _. cattÄ• ro panassÄ• hatthapÄ• dÄ• mukhapariyosÄ•
lÄ• khÄ• rasaparikammakataá¹ƒ viya rattapavÄ• á¸·arattakambalasadisaá¹ƒhoti, ayamassÄ
vÄ«sati pana nakhapattÄ• ni maá¹ƒsato amuttaá¹-á¹-hÄ• ne lÄ• khÄ• rasapÅ«ritÄ• niviya m
khÄ«radhÄ• rÄ• sadisÄ• ni honti, ayamassÄ• __nahÄ• rukalyÄ• á¹‡atÄ• _. dvattiá¹ƒsadant
sudhotavajirapanti viya khÄ• yanti, ayamassÄ• __aá¹-á¹-hikalyÄ• á¹‡atÄ• _. vÄ«sativassas
soá¸·asavassuddesikÄ• viya hoti nivalipalitÄ• , ayamassÄ• __vayakalyÄ• á¹‡atÄ• _. itiimel
samannÄ• gatattÄ• janapadakalyÄ• á¹‡Ä«ti vuccati.

__tuvaá¹-a_nti sÄ«ghaá¹ƒ. sopi bhagavantaá¹ƒ ``pattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ
vihÄ• raá¹ƒyevaagamÄ• sÄ«ti. so kira tathÄ• gate gÄ• ravena ``pattaá¹ƒ vo bhante gaá¹‡ha
nÄ• sakkhi. evaá¹ƒ pana cintesi ``sopÄ• nasÄ«se pattaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti. satthÄ
nagaá¹‡hi. itaro ``sopÄ• napÄ• damÅ«le gaá¹‡hissatÄ«â€™â€™ ti cintesi. satthÄ• tatthÄ•
``rÄ• jaá¹…gaá¹‡e gaá¹‡hissatÄ«â€™â€™ ti \Ne III 227/ cintesi. satthÄ• tatthÄ• pi na gaá¹
kumÄ• ronivattitukÄ• mo aruciyÄ• gacchanto satthu gÄ• ravena ``pattaá¹ƒ gaá¹‡hathÄ• â€
``idha gaá¹‡hissati, ettha gaá¹‡hissatÄ«â€™â€™ ti cintento gacchati. janapadakalyÄ• á¹‡iy
vuttavacanaá¹ƒtassa hadaye tiriyaá¹ƒ patitvÄ• viya á¹-hitaá¹ƒ. nandakumÄ• raÃ±hi abhisek
pÄ«á¸·esi, yathÄ• janapadakalyÄ• á¹‡iyÄ• vuttavacanaá¹ƒ, tenassa cittasantÄ• po balavÄ
``imasmiá¹ƒá¹-hÄ• ne nivattissati, imasmiá¹ƒ á¹-hÄ• ne nivattissatÄ«â€™â€™ ti cintentame
vihÄ• raá¹ƒnetvÄ• ``pabbajissasi nandÄ• â€™â€™ ti Ä• ha. so buddhagÄ• ravena ``na pab
``Ä• ma pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ• ``tena hi nandaá¹ƒ pabbÄ• jethÄ• â€™
vuttaá¹ƒ __ ``anicchamÄ• naá¹ƒyeva bhagavÄ• pabbÄ• jesÄ«â€™â€™ _ti. ``satthÄ• kapil
nandaá¹ƒ pabbÄ• jesÄ«â€™â€™ ti __dhammapadaá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhp-a I 12 nan
__aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Mp I 1.230) pana ---

``mahÄ• sattopi sabbaÃ±Ã±utaá¹ƒ patvÄ• pavattitavaradhammacakko lokÄ• nuggahaá¹ƒ k
rÄ• jagahatokapilavatthuá¹ƒ gantvÄ• paá¹-hamadassaneneva \Be III 250/ pitaraá¹ƒ sotÄ• p
patiá¹-á¹-hÄ• pesi, punadivase pitu nivesanaá¹ƒ gantvÄ• rÄ• hulamÄ• tÄ• ya ovÄ• daá¹ƒ k
dhammaá¹ƒ kathesi, punadivase nandakumÄ• rassa abhisekagehappavesanaÄ• vÄ• hama
nivesanaá¹ƒgantvÄ• kumÄ• raá¹ƒ pattaá¹ƒ gÄ• hÄ• petvÄ• pabbÄ• jetuá¹ƒ vihÄ• rÄ• bhim

vuttaá¹ƒ, idha pana ``bhagavÄ• kapilapuraá¹ƒ Ä• gantvÄ• dutiyadivase nandaá¹ƒ pabbÄ• j
sabbampetaá¹ƒ Ä• cariyena taá¹ƒtaá¹ƒbhÄ• á¹‡akÄ• naá¹ƒ tathÄ• tathÄ• anussavavasena
tattha tattha tathÄ• tathÄ• vuttanti natthettha Ä• cariyavacane pubbÄ• paravirodho.

__brahmarÅ«pavaá¹‡á¹‡a_nti brahmarÅ«pasamÄ• narÅ«paá¹ƒ. __tyassÄ• _ti te assa. __va
vaá¹-á¹-apariyÄ• pannaá¹ƒ. __savighÄ• ta_nti dukkhasahitattÄ• savighÄ• taá¹ƒ, sadukkhan

ariyadhana_nti ---

``saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ, hiriottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaâ€™â€™ nti || (AN b 7.5-6) ---

evaá¹ƒ vuttaá¹ƒ sattavidhaá¹ƒ ariyadhanaá¹ƒ. __uÃ±chÄ• cariyÄ• yÄ• _ti bhikkhÄ• cariyÄ• y
sakalasarÄ«raá¹ƒ \Ne III 228/ khobhetvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-hatÄ«ti Ä• ha
``puttapemaá¹ƒbhante ... pe ... aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-hatÄ«â€™â€™ _ti. putta
balavabhÄ• vato sahajÄ• tapÄ«tivegassasavipphÄ• ratÄ• ya taá¹ƒsamuá¹-á¹-hÄ• narÅ«pad
sakalasarÄ«raá¹ƒ Ä• loá¸·etvÄ• aá¹-á¹-himiÃ±jaá¹ƒÄ• hacca tiá¹-á¹-hati. __yatra hi nÄ• mÄ
sesamettha uttÄ• nameva.

rÄ• hulavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• vaá¹‡á¹‡anÄ•

<106> __anujÄ• nÄ• mi, bhikkhave, sÄ• maá¹‡erÄ• naá¹ƒ dasa sikkhÄ• padÄ• nÄ«_tiÄ• dÄ
__sikkhÄ• padÄ• ni, _ sikkhÄ• koá¹-á¹-hÄ• sÄ• ti attho. sikkhÄ• ya vÄ• padÄ• ni sikkhÄ• pa
adhisÄ«laadhicittaadhipaÃ±Ã±Ä• sikkhÄ• ya adhigamupÄ• yÄ• ti \Be III 251/ attho. atthato
panakÄ• mÄ• vacarakusalacittasampayuttÄ• viratiyo, taá¹ƒsampayuttadhammÄ• panettha
saraseneva patanasabhÄ• vassa antarÄ• eva atipÄ• tanaá¹ƒ atipÄ• to, saá¹‡ikaá¹ƒ patituá
pÄ• tananti attho. atikkamma vÄ• satthÄ• dÄ«hi abhibhavitvÄ• pÄ• tanaá¹ƒ atipÄ• to, pÄ•
__pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡avadho pÄ• á¹‡aghÄ• toti vuttaá¹ƒ hoti. __pÄ• á¹‡o_ti cettha
paramatthato jÄ«vitindriyaá¹ƒ. tasmiá¹ƒ pana pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã±
pÄ• á¹‡Ä• tipÄ• to, tato __pÄ• á¹‡Ä• tipÄ• tÄ• _.

__veramaá¹‡Ä«_ti verahetutÄ• ya verasaÃ±Ã±itaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• padhammaa
idhaá¹-hitÄ• ya kathamÄ• gacchasÄ«â€™â€™ ti vÄ• tajjentÄ« viya nÄ«haratÄ«ti veramaá¹
viramaá¹‡Ä«ti vattabbe niruttinayena ``veramaá¹‡Ä«â€™â€™ ti vuttaá¹ƒ. atthato pana
__veramaá¹‡Ä«_tikÄ• mÄ• vacarakusalacittasampayuttÄ• viratiyo. sÄ• ``pÄ• á¹‡Ä• tipÄ• t
tasmiá¹ƒ samaye pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akara
velÄ• natikkamo setughÄ• toâ€™â€™ ti evamÄ• dinÄ• nayena __vibhaá¹…ge_ (Vibh 704)
veramaá¹‡Ä« nÄ• ma lokuttarÄ• pi atthi, idha pana samÄ• dÄ• navasappavattÄ• virati adhip
viratiyÄ• samÄ• dÄ• navasena pavattiasambhavato kÄ• mÄ• vacarakusalacittasampayuttÄ

__adinnÄ• dÄ• nÄ• veramaá¹‡Ä«_tiÄ• dÄ«su adinnassa Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá

theyyaá¹ƒcorikÄ• ti \Ne III 229/ vuttaá¹ƒ hoti. tattha __adinna_nti parapariggahitaá¹ƒ. yattha
yathÄ• kÄ• makÄ• ritaá¹ƒÄ• pajjanto adaá¹‡á¸• Ä• raho anupavajjo ca hoti, tasmiá¹ƒ pana p
parapariggahitasaaÃ±anotadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• theyyacetanÄ• a

__abrahmacariyaá¹ƒ_ nÄ• ma aseá¹-á¹-hacariyaá¹ƒ dvayaá¹ƒdvayasamÄ• patti. sÄ• hi ``ap
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™â€™ tiÄ• dinÄ• (MN I 177; I
appasatthÄ• cariyÄ• ti vÄ• aseá¹-á¹-hÄ• naá¹ƒ nihÄ«nÄ• naá¹ƒ itthipurisÄ• naá¹ƒ cariyÄ• t
aseá¹-á¹-hacariyaá¹ƒ, aseá¹-á¹-hacariyattÄ• abrahmacariyanti ca vuccati \Be III 252/, atthat
asaddhammasevanÄ• dhippÄ• yenakÄ• yadvÄ• rappavattÄ• maggenamaggappaá¹-ipattisa
abrahmacariyaá¹ƒ.

__musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu, __vÄ• do_ti tassa bhÅ«tato tacchato viÃ±Ã±Ä•
atathaá¹ƒ vatthuá¹ƒ tathato paraá¹ƒ viÃ±Ã±Ä• petukÄ• massa tathÄ• viÃ±Ã±attisamuá¹-á¹-h
__musÄ• vÄ• do_musÄ• vadÄ«yati vuccati etÄ• yÄ• ti katvÄ• .

__surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ• _ti ettha __surÄ• _ti pÅ«vasurÄ• piá¹-á¹-has
odanasurÄ• kiá¹‡á¹‡apakkhittÄ• sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±ca surÄ• . __meraya_nti p
phalÄ• savomadhvÄ• savo guá¸·Ä• savo sambhÄ• rasaá¹ƒyuttoti paÃ±ca Ä• savÄ• . tattha
pakkhipitvÄ• tajjaá¹ƒ udakaá¹ƒ datvÄ• madditvÄ• katÄ• __pÅ«vasurÄ• _. evaá¹ƒ sesasur
tassÄ• surÄ• ya bÄ«jaá¹ƒ vuccati, ye surÄ• modakÄ• ti vuccanti, te pakkhipitvÄ• katÄ• __k
harÄ«takÄ«sÄ• sapÄ• dinÄ• nÄ• sambhÄ• rehi saá¹ƒyojitÄ• __sambhÄ• rasaá¹ƒyuttÄ• _.
madhukatÄ• lanÄ• á¸·ikerÄ• dipuppharaso ciraparivÄ• sito __pupphÄ• savo_. panasÄ• diph
muddikÄ• raso __madhvÄ• savo_. ucchuraso __guá¸·Ä• savo_.
harÄ«takaÄ• malakakaá¹-ukabhaá¹‡á¸• Ä• dinÄ• nÄ• sambhÄ• rÄ• naá¹ƒraso ciraparivÄ• s
sabbampi madakaraá¹‡avasena __majjaá¹ƒ_ pivantaá¹ƒmadayatÄ«ti katvÄ• . __pamÄ• daá
pamÄ• dakÄ• raá¹‡aá¹ƒ. yÄ• ya cetanÄ• ya taá¹ƒ majjaá¹ƒ pivanti, tassÄ• etaá¹ƒ adhivaca
pamÄ• daá¹-á¹-hÄ• naá¹ƒ surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• naá¹ƒ, tasmÄ• __surÄ• n

__vikÄ• labhojanÄ• _ti aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va majjhanhikÄ• . ayaá¹ƒ bu
ariyÄ• naá¹ƒÄ• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡o bhojanassa kÄ• lo nÄ• ma, tadaÃ±Ã±o vikÄ• lo. I
bhojanaá¹ƒ, yÄ• gubhattÄ• di sabbaá¹ƒ yÄ• vakÄ• likavatthu. yathÄ• ca ``rattÅ«paratoâ€™
I 293; III 14) ettha \Ne III 230/ rattiyÄ• bhojanaá¹ƒ rattÄ«ti uttarapadalopena vuccati, evame
bhojanajjhoharaá¹‡aá¹ƒ bhojananti. vikÄ• le bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ, tato __vikÄ• la
yÄ• vakÄ• likavatthussa ajjhoharaá¹‡Ä• ti attho. atha vÄ• na ettha kammasÄ• dhano
bhuÃ±jitabbatthavÄ• cakobhojanasaddo, atha kho bhÄ• vasÄ• dhano ajjhoharaá¹‡atthavÄ•
tasmÄ• vikÄ• le bhojanaá¹ƒ ajjhoharaá¹‡aá¹ƒ vikÄ• labhojanaá¹ƒ. kassa pana ajjhoharaá¹‡a
yÄ• makÄ• likÄ• dÄ«naá¹ƒanuÃ±Ã±Ä• tattÄ• vikÄ• labhojana-saddassa vÄ• yÄ• vakÄ• lik
yÄ• vakÄ• likassÄ• tiviÃ±Ã±Ä• yati, atthato pana kÄ• yadvÄ• rappavattÄ• vikÄ• le yÄ• vak

``vikÄ• labhojanaâ€™â€™ ntiveditabbÄ• .

__naccagÄ«tavÄ• ditavisÅ«kadassanÄ• _ti ettha sÄ• sanassa ananulomattÄ• visÅ«kaá¹ƒ
paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒdassananti visÅ«kadassanaá¹ƒ. naccÄ• dÄ«naÃ±hi dassanaá¹ƒ sa
saá¹…khepato ``sabbapÄ• passaakaraá¹‡aâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (DN II 90; Dh
anulometi. naccaÃ±ca gÄ«taÃ±ca vÄ• ditaÃ±ca visÅ«kadassanaÃ±ca __naccagÄ«tavÄ• dit
attanÄ• payojiyamÄ• naá¹ƒ parehi payojÄ• piyamÄ• naÃ±cettha naccaá¹ƒ naccabhÄ• vasÄ
ekenevanacca-saddena gahitaá¹ƒ, tathÄ• gÄ«tavÄ• dita-saddehi gÄ• yanagÄ• yÄ• panavÄ
attanÄ• naccananaccÄ• panÄ• divasena naccÄ• ca gÄ«tÄ• ca vÄ• ditÄ• ca antamaso ma
pavattÄ• naá¹ƒnaccÄ• dÄ«naá¹ƒ visÅ«kabhÅ«tÄ• dassanÄ• ca veramaá¹‡Ä«ti evamettha
naccÄ• dÄ«niattanÄ• payojetuá¹ƒ vÄ• parehi payojÄ• petuá¹ƒ vÄ• payuttÄ• ni passituá¹ƒ
bhikkhunÄ«naá¹ƒ vaá¹-á¹-ati. dassanena cettha savanampi saá¹…gahitaá¹ƒ virÅ«pekasesa
sakaá¹ƒvisayaÄ• locanasabhÄ• vatÄ• ya vÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ savana
dassanasaá¹…khepasambhavato ``dassanÄ• â€™â€™ icceva vuttaá¹ƒ. teneva vuttaá¹ƒ ``p
kaÃ±ci dhammaá¹ƒpaá¹-ivijÄ• nÄ• ti aÃ±Ã±atra abhinipÄ• tamattÄ• â€™â€™ ti. dassanaka
passato eva cetthavÄ«tikkamo hoti, á¹-hitanisinnasayanokÄ• se pana Ä• gataá¹ƒ gacchanta
passatosiyÄ• saá¹ƒkileso, na vÄ«tikkamo.

__mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ• _ti ettha __n
kiÃ±cÄ• pi hi mÄ• lÄ• -saddo loke baddhamÄ• lavÄ• cako, sÄ• sane pana ruá¸·hiyÄ• puppl
kiÃ±ci pupphaá¹ƒ baddhamabaddhaá¹ƒ vÄ• , taá¹ƒ sabbaá¹ƒ ``mÄ• lÄ• â€™â€™ ti daá¹-á¹-
vÄ• sacuá¹‡á¹‡adhÅ«mÄ• dikaá¹ƒ vilepanato aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci gandhajÄ• taá¹ƒ. __v
pisitvÄ• paá¹-iyattaá¹ƒ yaá¹ƒ kiÃ±ci chavirÄ• gakaraá¹‡aá¹ƒ. piá¸·andhanaá¹ƒ __dhÄ• raá¹±
_Å«naá¹-á¹-hÄ• napÅ«raá¹‡aá¹ƒ __maá¹‡á¸• anaá¹ƒ, _ gandhavasena chavirÄ• gavasena
\Ne III 231/ __vibhÅ«sanaá¹ƒ_. teneva __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 10)
__majjhimanikÄ• yaá¹-á¹-hakathÄ• yaÃ±ca_ (MN-a I 293) ``piá¸·andhanto dhÄ• reti nÄ• ma
pÅ«rento maá¹‡á¸• eti nÄ• ma, gandhavasenachavirÄ• gavasena ca sÄ• diyanto vibhÅ«set
__paramatthajotikÄ• yaá¹ƒ_ pana__khuddakaá¹-á¹-hakathÄ• yaá¹ƒ_ (Khp-a II pacchimapaÃ
``mÄ• lÄ• dÄ«su dhÄ• raá¹‡Ä• dÄ«niyathÄ• saá¹…khyaá¹ƒ yojetabbÄ• nÄ«â€™â€™ ti etta
vuccati kÄ• raá¹‡aá¹ƒ, tasmÄ• yÄ• ya dussÄ«lyacetanÄ• ya tÄ• ni mÄ• lÄ• dhÄ• raá¹‡Ä• dÄ
dhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• naá¹ƒ.

__uccÄ• sayanamahÄ• sayanÄ• _ti ettha __uccÄ• _ti ucca-saddena samÄ• natthaá¹ƒ ekaá
etthÄ• tisayanaá¹ƒ, uccÄ• sayanaÃ±ca mahÄ• sayanaÃ±ca __uccÄ• sayanamahÄ• sayana
pamÄ• á¹‡Ä• tikkantaá¹ƒmaÃ±cÄ• di. __mahÄ• sayanaá¹ƒ_ akappiyattharaá¹‡ehi atthataá¹
sayanenevasaá¹…gahitanti daá¹-á¹-habbaá¹ƒ. yasmÄ• pana Ä• dhÄ• re paá¹-ikkhitte tadÄ•
paá¹-ikkhittÄ• vahoti, tasmÄ• ``uccÄ• sayanamahÄ• sayanÄ• â€™â€™ icceva vuttaá¹ƒ, att
tadupabhogabhÅ«tanisajjÄ• nipajjanehivirati dassitÄ• ti daá¹-á¹-habbÄ• . atha vÄ• uccÄ• sa

etasmiá¹ƒ atthe ekasesanayenaayaá¹ƒ niddeso kato yathÄ• ``nÄ• marÅ«papaccayÄ• saá¸
Ä• sanakiriyÄ• pubbakattÄ• sayanakiriyÄ• yasayanaggahaá¹‡eneva Ä• sanampi gahitanti

__jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• _ti ettha __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __rajata_
lohamÄ• sakojatumÄ• sako dÄ• rumÄ• sakoti ye vohÄ• raá¹ƒ gacchanti, tassa ubhayassapi
jÄ• tarÅ«parajatapaá¹-iggahaá¹‡aá¹ƒ. tividhaÃ±cettha paá¹-iggahaá¹‡aá¹ƒ kÄ• yena vÄ• cÄ
kÄ• yena paá¹-iggahaá¹‡aá¹ƒ uggaá¹‡hanaá¹ƒ, vÄ• cÄ• ya paá¹-iggahaá¹‡aá¹ƒ uggahÄ• pa
paá¹-iggahaá¹‡aá¹ƒ sÄ• diyanaá¹ƒ. tividhampi paá¹-iggahaá¹‡aá¹ƒ sÄ• maÃ±Ã±aniddesena
``paá¹-iggahaá¹‡Ä• â€™â€™ ti vuttaá¹ƒ, tasmÄ• neva uggahetuá¹ƒ na uggahÄ• petuá¹ƒna
sÄ• dituá¹ƒ vaá¹-á¹-ati. imÄ• ni pana dasa sikkhÄ• padÄ• ni gahaá¹-á¹-hÄ• nampi sÄ• dhÄ•
__visuddhimagge_ (Vism 13) ``upÄ• sakaupÄ• sikÄ• naá¹ƒ niccasÄ«lavasenapaÃ±ca sikkh
dasa, uposathaá¹…gavasena aá¹-á¹-hÄ• ti idaá¹ƒ gahaá¹-á¹-hasÄ«laâ€™â€™ nti. ettha hi _
rakkhitabbasÄ«lamÄ• ha \Be III 255/ ghaá¹-ikÄ• rÄ• dÄ«naá¹ƒ viya. __paramatthajotikÄ• ya
__khuddakaá¹-á¹-hakathÄ• yaá¹ƒ_ (Khp-a II sÄ• dhÄ• raá¹‡avisesavavatthÄ• na) ``Ä• dito d
upÄ• sakÄ• naá¹ƒ sÄ• maá¹‡erÄ• naÃ±ca sÄ• dhÄ• raá¹‡Ä• ni niccasÄ«lavasena, uposath
sattamaá¹-á¹-hamaá¹ƒ cekaá¹ƒ aá¹…gaá¹ƒ katvÄ• sabbapacchimavajjÄ• ni sabbÄ• nipisÄ•
pacchimaá¹ƒ pana sÄ• maá¹‡erÄ• nameva visesabhÅ«taâ€™â€™ nti \Ne III 232/ vuttaá¹ƒ,
dasÄ• â€™â€™ ti iminÄ• na sameti. __nÄ• sanavatthÅ«_ti liá¹…ganÄ• sanÄ• ya vatthu, ad
vuttaá¹ƒ hoti.

<107> __kintÄ«_ti kena nu kho upÄ• yena. __ ``attano pariveá¹‡a_nti idaá¹ƒ puggalikaá¹ƒsa
nti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. ayamettha gaá¹‡á¹-hipadakÄ• rÄ• naá¹ƒ adhippÄ• yo ---
pattasenÄ• sanaâ€™â€™ nti iminÄ• tassa vassaggena pattaá¹ƒ saá¹…ghikasenÄ• sanaá¹
pariveá¹‡aâ€™â€™ nti iminÄ• pi tasseva puggalikasenÄ• sanaá¹ƒ vuttanti. ayaá¹ƒ panettha
``yattha vÄ• vasatÄ«â€™â€™ ti iminÄ• saá¹…ghikaá¹ƒ vÄ• hotu puggalikaá¹ƒ vÄ• , tassa
nibaddhavasanakasenÄ• sanaá¹ƒ vuttaá¹ƒ. ``yattha vÄ• paá¹-ikkamatÄ«â€™â€™ ti iminÄ•
Ä• cariyassaupajjhÄ• yassa vÄ• vasanaá¹-á¹-hÄ• naá¹ƒ upaá¹-á¹-hÄ• nÄ• dinimittaá¹ƒ niba
Ä• cariyupajjhÄ• yÄ• naá¹ƒvasanaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. tasmÄ• tadubhayaá¹ƒ dassetu
pariveá¹‡aÃ±ca vassaggenapattasenÄ• sanaÃ±ca vuttaâ€™â€™ _nti Ä• ha. tattha __attano
Ä• cariyupajjhÄ• yÄ• naá¹ƒvasanaá¹-á¹-hÄ• naá¹ƒ dassitaá¹ƒ, __vassaggena pattasenÄ• sa
vasanaá¹-á¹-hÄ• naá¹ƒ. tadubhayampisaá¹…ghikaá¹ƒ vÄ• hotu puggalikaá¹ƒ vÄ• , Ä• varaa
__mukhadvÄ• rika_ntimukhadvÄ• rena bhuÃ±jitabbaá¹ƒ. __daá¹‡á¸• akammaá¹ƒ katvÄ• _ti
daá¹‡á¸• entivinenti etenÄ• ti daá¹‡á¸• o, soyeva kÄ• tabbattÄ• kammanti __daá¹‡á¸• akam

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<108> __daá¹‡á¸• akammamassa karothÄ• _ti assa daá¹‡á¸• akammaá¹ƒ yojetha Ä• á¹‡Ä•
niggahakammaá¹ƒ, tasmÄ• niggahamassa karothÄ• ti vuttaá¹ƒ \Be III 256/ hoti. esa nayosa
á¹-hÄ• nesu. __senÄ• sanaggÄ• ho ca paá¹-ippassambhatÄ«_ti iminÄ• ca chinnavassoca l
Ä• kiá¹‡á¹‡adosova hoti, Ä• yatiá¹ƒ saá¹ƒvare na tiá¹-á¹-hati, nikkaá¸• á¸• hitabbo_tiettha sa
vuccamÄ• no na oramati, saá¹…ghaá¹ƒ apaloketvÄ• nÄ• setabbo. punapabbajjaá¹ƒ yÄ• ca
pabbÄ• jetabboti vadanti. __pacchimikÄ• ya vassÄ• vÄ• sikaá¹ƒlacchatÄ«_ti pacchimikÄ• y
lacchati. __apaloketvÄ• lÄ• bho dÄ• tabbo_tichinnavassatÄ• ya vuttaá¹ƒ. __itarÄ• ni paÃ±c
vikÄ• labhojanÄ• dÄ«ni paÃ±ca. __accayaá¹ƒ desÄ• petabbo_ti ``accayo maá¹ƒ, bhante, ac
nayena desÄ• petabbo.

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• akavatthukathÄ• vaá¹‡á¹‡anÄ•

<109> paá¹‡á¸• akavatthumhi \Ne III 233/ ``yo kÄ• á¸·apakkhe itthÄ« hoti, juá¹‡hapakkhe pu
__pakkhapaá¹‡á¸• akoâ€™â€™ _tikeci vadanti, aá¹-á¹-hakathÄ• yaá¹ƒ pana ``kÄ• á¸·apakk
juá¹‡hapakkhe panassa pariá¸·Ä• hovÅ«pasammatÄ«â€™â€™ ti apaá¹‡á¸• akapakkhe par
paá¹‡á¸• akapakkhe ussannapariá¸·Ä• hatÄ• paá¹‡á¸• akabhÄ• vÄ• pattÄ«ti viÃ±Ã±Ä• yati,
paccetabbaá¹ƒ. itthibhÄ• vopumbhÄ• vo vÄ• natthi etassÄ• ti __abhÄ• vako. tasmiá¹ƒ yeva
vÄ• ritÄ• _tiettha ``apaá¹‡á¸• akapakkhe pabbÄ• jetvÄ• paá¹‡á¸• akapakkhe nÄ• setabboâ
gaá¹‡á¹-hipadesu_vuttaá¹ƒ. keci pana ``apaá¹‡á¸• akapakkhe pabbajito sace kilesakkhayaâ
nÄ• setabboâ€™â€™ tivadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ paá¹‡á¸• akassa kilesakkhayÄ•
khÄ«á¹‡akilesassa ca paá¹‡á¸• akabhÄ• vÄ• nupapattito. ahetukapaá¹-isandhikathÄ• yaÃ±
ahetukapaá¹-isandhitÄ• vuttÄ• . Ä• sittausÅ«yapakkhapaá¹‡á¸• akÄ• naÃ±capaá¹-isandhito
paá¹‡á¸• akasabhÄ• vo, na pavattiyaá¹ƒyevÄ• ti vadanti. teneva ahetukapaá¹-isandhiniddes
viya paá¹‡á¸• ako jÄ• tisaddena visesetvÄ• na niddiá¹-á¹-ho. idhÄ• pi \Be III
257/catutthapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin III) II 233) ``abhabbapuggale
dassentenapaá¹‡á¸• akatiracchÄ• nagataubhatobyaÃ±janakÄ• tayo vatthuvipannÄ• ahetu
saggoavÄ• rito, maggo pana vÄ• ritoâ€™â€™ ti avisesena vuttaá¹ƒ.

paá¹‡á¸• akavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

theyyasaá¹ƒvÄ• sakavatthukathÄ• vaá¹‡á¹‡anÄ•

<110> theyyasaá¹ƒvÄ• sakavatthumhi __kolaÃ±Ã±Ä• _ti mÄ• tuvaá¹ƒse pituvaá¹ƒse ca jÄ•
mÄ• tÄ• pituppabhutisabbaÃ±Ä• tayo. theyyÄ• ya saá¹ƒvÄ• so etassÄ• ti __theyyasaá¹ƒvÄ•
saá¹ƒvÄ• samattasseva thenakoidhÄ• dhippeto, atha kho liá¹…gassa tadubhayassa ca then
theyyasaá¹ƒvÄ• sakÄ• â€™â€™ _tiÄ• di. __na yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diya

bhikkhÅ«naá¹ƒ vÄ• sÄ• maá¹‡erÄ• naá¹ƒ vÄ• vandanaá¹ƒ nasÄ• diyati. __yathÄ• vuá¸• á¸
attanÄ• musÄ• vÄ• daá¹ƒ katvÄ• dassitavassÄ• nurÅ«paá¹ƒyathÄ• vuá¸• á¸• haá¹ƒ vanda
__bhikkhuvassagaá¹‡anÄ• diko_ti iminÄ• na ekakammÄ• dikovaidha saá¹ƒvÄ• so nÄ• mÄ•

__rÄ• ja ... pe ... bhayenÄ• _ti ettha __bhaya_-saddo paccekaá¹ƒ yojetabbo ``rÄ• jabhayena
dubbhikkhabhayenÄ• â€™â€™ tiÄ• dinÄ• \Ne III 234/. __saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, y
rÄ• jabhayÄ• dÄ«hi gahitaliá¹…gatÄ• ya sosuddhamÄ• naso yÄ• va saá¹ƒvÄ• saá¹ƒ nÄ• dh
rÄ• jabhayÄ• diá¹ƒ vinÄ• kevalaá¹ƒbhikkhÅ« vaÃ±cetvÄ• tehi saddhiá¹ƒ saá¹ƒvasitukÄ• m
gaá¹‡hÄ• ti, so asuddhacittatÄ• ya liá¹…gaggahaá¹‡enevatheyyasaá¹ƒvÄ• sako nÄ• ma ho
asuddhacittena bhikkhÅ« vaÃ±cetukÄ• matÄ• yaabhÄ• vato yÄ• va saá¹ƒvÄ• saá¹ƒ nÄ• dh
theyyasaá¹ƒvÄ• sako nÄ• ma na hoti. teneva ``rÄ• jabhayÄ• dÄ«hi gahitaliá¹…gÄ• naá¹ƒ `g
jÄ• nantÅ«â€™ ti vaÃ±canÄ• citte satipi bhikkhÅ«naá¹ƒvaÃ±cetukÄ• matÄ• ya abhÄ• vÄ•
__tÄ«supi gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. kecipana ``vÅ«pasantabhayatÄ• \Be III 258/ idha su
vadanti, evaÃ±ca sati so vÅ«pasantabhayoyÄ• va saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, tÄ• va th
ayamattho viÃ±Ã±Ä• yati. imasmiÃ±ca atthe viÃ±Ã±Ä• yamÄ• ne avÅ«pasantabhayassa sa
theyyasaá¹ƒvÄ• sakatÄ• nahotÄ«ti Ä• pajjeyya, na ca aá¹-á¹-hakathÄ• yaá¹ƒ avÅ«pasantal
saá¹ƒvÄ• sasÄ• diyanepi atheyyasaá¹ƒvÄ• sakatÄ• dassitÄ• . __sabbapÄ• saá¹‡á¸• iyabha
avÅ«pasantatayenapi saá¹ƒvÄ• saá¹ƒasÄ• diyanteneva vasitabbanti dÄ«peti. teneva __tÄ«s
vuttaá¹ƒ ``yasmÄ• vihÄ• raá¹ƒ Ä• gantvÄ• saá¹…ghikaá¹ƒ gaá¹‡hantassa saá¹ƒvÄ• saá¹ƒ
tasmÄ• sabbapÄ• saá¹‡á¸• iyabhattÄ• nibhuÃ±jantoti idaá¹ƒ vuttaâ€™â€™ nti, tasmÄ• rÄ•
gahitaliá¹…gatÄ• yevettha suddhacittatÄ• tigahetabbaá¹ƒ.

__sabbapÄ• saá¹‡á¸• iyabhattÄ• nÄ«_ti sabbasÄ• mayikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ katvÄ
á¹-hapetvÄ• dÄ• tabbabhattÄ• ni. __kÄ• yaparihÄ• riyÄ• nÄ«_ti kÄ• yena pariharitabbÄ• ni.
__abbhuggacchantÄ«_tiabhimukhaá¹ƒ gacchanti. __kammantÄ• nuá¹-á¹-hÄ• nenÄ• _ti kasi
__tadevapattacÄ«varaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gacchatÄ«_ti cÄ«varÄ• ni nivÄ• sanapÄ• n
pattaÃ±caaá¹ƒsakÅ«á¹-e laggetvÄ• vihÄ• raá¹ƒ gacchati. __nÄ• pi sayaá¹ƒ jÄ• nÄ• tÄ«_ti `
theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«â€™â€™ ti vÄ• ``evaá¹ƒ kÄ• tuá¹ƒ na labhatÄ«â€™â€
samaá¹‡o na hotÄ«â€™â€™ ti vÄ• na jÄ• nÄ• ti. __yo evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ
pana nidassanamattaá¹ƒ. __anupasampannakÄ• leyevÄ• _ti iminÄ• upasampannakÄ• lesu
theyyasaá¹ƒvÄ• sako na hotÄ«ti dÄ«peti.

__sikkhaá¹ƒ appaccakkhÄ• ya ... pe ... theyyasaá¹ƒvÄ• sako na hotÄ«_ti idaá¹ƒ bhikkhÅ«hi
dinnaliá¹…gassaapariccattattÄ• na liá¹…gathenako hoti, liá¹…gÄ• nurÅ«passa saá¹ƒvÄ• sa
saá¹ƒvÄ• sathenakohotÄ«ti vuttaá¹ƒ. __eko bhikkhu kÄ• sÄ• ye saussÄ• hova odÄ• taá¹ƒ n
kÄ• raá¹‡aá¹ƒ \Ne III 235/ daá¹-á¹-habbaá¹ƒ. parato __sÄ• maá¹‡ero saliá¹…ge á¹-hito_tiÄ•
vuttavidhÄ• nesupiatheyyasaá¹ƒvÄ• sakapakkhe ayameva nayo. __bhikkhuniyÄ• pi eseva n
``sÄ• pihi gihibhÄ• vaá¹ƒ patthayamÄ• nÄ• â€™â€™ _tiÄ• dinÄ• vibhÄ• veti. __yo koci vua

259/ sÄ• maá¹‡eraá¹ƒ sandhÄ• ya vuttaá¹ƒ. __mahÄ• peá¸·Ä• dÄ«sÅ«_ti etena gihisantaka
sÄ• maá¹‡erova ... pe ... theyyasaá¹ƒvÄ• sako na hotÄ«_ti ettha kiÃ±cÄ• pitheyyasaá¹ƒvÄ•
pÄ• rÄ• jikaá¹ƒ pana Ä• pajjatiyeva. sesamettha uttÄ• nameva.

theyyasaá¹ƒvÄ• sakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ•

titthiyapakkantakakathÄ• yaá¹ƒ __tesaá¹ƒ liá¹…ge Ä• dinnamatte titthiyapakkantako hotÄ«_
``titthiyobhavissÄ• mÄ«â€™â€™ ti gatassa liá¹…gaggahaá¹‡eneva tesaá¹ƒ laddhipi gahitÄ•
vuttaá¹ƒ. __kenaci_ pana ``tesaá¹ƒ liá¹…ge Ä• dinnamatte laddhiyÄ• gahitÄ• yapi aggahitÄ
titthiyapakkantakohotÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. na hi ``titthiyo bhaviss
gatassa liá¹…gasampaá¹-icchanatoaÃ±Ã±aá¹ƒ laddhiggahaá¹‡aá¹ƒ nÄ• ma atthi. liá¹…gasa
gahitaladdhiko hoti. teneva__ ``vÄ«maá¹ƒsanatthaá¹ƒ kusacÄ«rÄ• dÄ«ni ... pe ... yÄ• va na
taá¹ƒ laddhi rakkhati. sampaá¹-icchitamatte titthiyapakkantako hotÄ«â€™â€™ _ti vuttaá¹ƒ. _
Ä• jÄ«vakÄ• naá¹ƒ upassayaá¹ƒgacchati, padavÄ• re padavÄ• re dukkaá¹-a_nti ``Ä• jÄ«vak
asuddhacittena gamanapaccayÄ• dukkaá¹-aá¹ƒ vuttaá¹ƒ. naggena hutvÄ• gamanapaccayÄ
__kÅ«á¹-avassaá¹ƒgaá¹‡ento_ti kÅ«á¹-avassaá¹ƒ gaá¹‡etvÄ• saá¹ƒvÄ• saá¹ƒ sÄ• diyantot

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<111> tiracchÄ• nagatavatthu uttÄ• nameva.

mÄ• tughÄ• takÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<112> mÄ• tughÄ• takÄ• divatthÅ«su __apavÄ• hana_nti apagamanaá¹ƒ, patikaraá¹‡anti a
samÄ• najÄ• tikassavikopane kammaá¹ƒ garutaraá¹ƒ, na tathÄ• vijÄ• tikassÄ• ti Ä• ha __ `
_ti \Ne III 236/. puttasambandhena mÄ• tupitusamaÃ±Ã±Ä• \Be III 260/, dattakittimÄ• divas
dissati, so ca kho pariyÄ• yatoti nippariyÄ• yasiddhataá¹ƒ dassetuá¹ƒ __ ``janikÄ• mÄ• tÄ•
yathÄ• manussattabhÄ• ve á¹-hitasseva kusaladhammÄ• naá¹ƒ tikkhavisadasÅ«rabhÄ• vÄ
bodhisattÄ• naá¹ƒ bodhittayanibbattiyaá¹ƒ, evaá¹ƒ manussattabhÄ• ve á¹-hitasseva
akusaladhammÄ• nampitikkhavisadasÅ«rabhÄ• vÄ• pattÄ«ti Ä• ha __ ``sayampi manussaj
cutianantaraá¹ƒphalaá¹ƒ anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare niyuttaá¹ƒ, taá¹ƒnibbattan
anantarakaraá¹‡asÄ«laá¹ƒ, anantarapayojanaá¹ƒvÄ• Ä• nantariyaá¹ƒ, tena __Ä• nantariye
pitughÄ• takepi yenamanussabhÅ«to janako pitÄ• sayampi manussajÄ• tikeneva satÄ• sa
ayaá¹ƒ Ä• nantariyena pitughÄ• takakammena pitughÄ• takotiÄ• dinÄ• sabbaá¹ƒ veditabba
eseva nayoâ€™â€™ _ti.

parivattitaliá¹…gampi (Ps III 128; Mp I 1.275; Vibh-a 809) mÄ• taraá¹ƒpitaraá¹ƒ vÄ• jÄ«vitÄ
Ä• nantariyakammaá¹ƒ hotiyeva. satipi hi liá¹…gaparivatteso eva ekakammanibbatto bhava
jÄ«vitindriyappabandho ca, nÄ• Ã±Ã±oti. yo panasayaá¹ƒ manusso tiracchÄ• nabhÅ«taá¹ƒ
vÄ• , sayaá¹ƒ vÄ• tiracchÄ• nabhÅ«to manussabhÅ«taá¹ƒ, tiracchÄ• nabhÅ«toyeva vÄ• ti
voropeti, tassa kammaá¹ƒ Ä• nantariyaá¹ƒna hoti, bhÄ• riyaá¹ƒ pana hoti, Ä• nantariyaá¹ƒ Ä
eá¸·akacatukkaá¹ƒ saá¹…gÄ• macatukkaá¹ƒcoracatukkaÃ±cettha kathetabbaá¹ƒ. ``eá¸·akaa
abhisandhinÄ• pi hi eá¸·akaá¹-á¹-hÄ• neá¹-hitaá¹ƒ manusso manussabhÅ«taá¹ƒ mÄ• taraá¹
Ä• nantariyaá¹ƒ phusati maraá¹‡Ä• dhippÄ• yenevaÄ• nantariyavatthuno vikopitattÄ• . eá¸·a
mÄ• tÄ• pitiaasandhinÄ• vÄ• eá¸·akaá¹ƒ mÄ• rento Ä• nantariyaá¹ƒ na phusati Ä• nantariy
mÄ• tÄ• pitiabhisandhinÄ• mÄ• tÄ• pitaro mÄ• rento phusateva. esa nayo itarasmimpi catu
mÄ• tÄ• pitÅ«su, evaá¹ƒ arahantepi etÄ• ni catukkÄ• ni veditabbÄ• ni. sabbattha hi purimaá
abhisandhicittaá¹ƒappamÄ• á¹‡aá¹ƒ, vadhakacittaá¹ƒ pana tadÄ• rammaá¹‡aá¹ƒ jÄ«vitindri
Ä• nantariyÄ• nÄ• nantarabhÄ• vepamÄ• á¹‡aá¹ƒ. katÄ• nantariyakammo ca ``tassa kamm
paá¹-ibÄ• hissÄ• mÄ«â€™â€™ ti sakalacakkavÄ• á¸·aá¹ƒmahÄ• cetiyappamÄ• á¹‡ehi kaÃ±
sakalacakkavÄ• á¸·aá¹ƒ pÅ«retvÄ• nisinnassa \Be III 261/ bhikkhusaá¹…ghassa mahÄ• dÄ
bhagavato saá¹…ghÄ• á¹-ikaá¹‡á¹‡aá¹ƒ amuÃ±cantovicaritvÄ• pi kÄ• yassa bhedÄ• niraya
na labhati.

<115> __icchamÄ• na_nti \Ne III 237/ odÄ• tavatthavasanaá¹ƒ icchamÄ• naá¹ƒ. tenevÄ• ha
sampaá¹-icchitamatteyevÄ• â€™â€™ _ti. saá¹…ghabhedakakathÄ• vitthÄ• ro parato Ä• vi
kammÄ• na_nti apalokanÄ• dÄ«naá¹ƒcatunnaá¹ƒ kammÄ• naá¹ƒ. __duá¹-á¹-hacittenÄ• _ti
``vadhakacittenÄ• â€™â€™ _ti. vadhakacetanÄ• ya hi dÅ«sitacittaá¹ƒ idha duá¹-á¹-hacittaá
uppÄ• detÄ«_ti etthatathÄ• gatassa abhejjakÄ• yatÄ• ya parÅ«pakkamena cammacchedaá
nÄ• ma natthi, sarÄ«rassapana antoyeva ekasmiá¹ƒ á¹-hÄ• ne lohitaá¹ƒ samosarati, Ä• ghÄ
saÃ±citaá¹ƒhoti. devadattena paviddhasilato bhijjitvÄ• gatasakkhalikÄ• pi tathÄ• gatassa pÅ
pharasunÄ• pahaá¹-o viya pÄ• do antolohitoyeva ahosi. jÄ«vako pana tathÄ• gatassa ruciy
chinditvÄ• tamhÄ• á¹-hÄ• nÄ• duá¹-á¹-halohitaá¹ƒ nÄ«haritvÄ• phÄ• sumakÄ• si, tenassa
tenÄ• ha __ ``jÄ«vako viyÄ• â€™â€™ _tiÄ• di.

atha ye parinibbute tathÄ• gate cetiyaá¹ƒ bhindanti, bodhiá¹ƒ chindanti, dhÄ• tumhi upakkar
hotÄ«ti? bhÄ• riyaá¹ƒ kammaá¹ƒ hoti Ä• nantariyasadisaá¹ƒ. sadhÄ• tukaá¹ƒ pana thÅ«paá
bÄ• dhamÄ• naá¹ƒ bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. sacepi tattha nilÄ«nÄ• sakuá¹‡
pÄ• tenti, chindituá¹ƒ vaá¹-á¹-atiyeva. paribhogacetiyato hi sarÄ«racetiyaá¹ƒgarutaraá¹ƒ. cet
bhinditvÄ• gacchante bodhimÅ«lepi chinditvÄ• harituá¹ƒ vaá¹-á¹-ati. yÄ• pana bodhisÄ• kh
bÄ• dhati, taá¹ƒ geharakkhaá¹‡atthaá¹ƒ chindituá¹ƒ na labhati. bodhiatthaÃ±higehaá¹ƒ, na g
Ä• sanagharepi eseva nayo. yasmiá¹ƒ pana Ä• sanaghare dhÄ• tunihitÄ• hoti, tassa rakkha
chindituá¹ƒ vaá¹-á¹-ati. bodhijagganatthaá¹ƒ ojoharaá¹‡asÄ• khaá¹ƒvÄ• pÅ«tiá¹-á¹-hÄ• naá
vaá¹-á¹-atiyeva, satthu rÅ«pakÄ• yapaá¹-ijaggane viya puÃ±Ã±ampi hoti.

mÄ• tughÄ• takÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ubhatobyaÃ±janakavatthukathÄ• vaá¹‡á¹‡anÄ•

<116> __ubhato_ \Be III 262/ __byaÃ±janamassa atthÄ«ti ubhatobyaÃ±janako_ti iminÄ• asamÄ• nÄ• dhikaraá¹‡avisayobÄ• hiratthasamÄ• soyaá¹ƒ, purimapade ca vibhattialopoti d cetthaitthinimittaá¹ƒ purisanimittaÃ±ca adhippetaá¹ƒ. atha ubhatobyaÃ±janakassa ekameva dveti? ekameva ``yassa itthindriyaá¹ƒ uppajjati, tassa purisindriyaá¹ƒ uppajjatÄ«ti? no. yass purisindriyaá¹ƒ uppajjati, tassa itthindriyaá¹ƒ uppajjatÄ«ti? noâ€™â€™ ti \Ne III 238/ (Yam I indriyayamaka.188) ekasmiá¹ƒ santÄ• ne indriyadvayassa paá¹-isiddhattÄ• , taÃ±ca kho itthiubhatobyaÃ±janakassaitthindriyaá¹ƒ, purisaubhatobyaÃ±janakassa purisindriyaá¹ƒ. yadi dutiyabyaÃ±janakassaabhÄ• vo Ä• pajjati. indriyaÃ±hi byaÃ±janakÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, ta vuccate --- na tassa indriyaá¹ƒ dutiyabyaÃ±janakÄ• raá¹‡aá¹ƒ. kasmÄ• ? sadÄ• abhÄ• vat itthiubhatobyaÃ±janakassahi yadÄ• itthiyÄ• rÄ• gacittaá¹ƒ uppajjati, tadÄ• purisabyaÃ±jan hoti, itthibyaÃ±janaá¹ƒpaá¹-icchannaá¹ƒ guá¸·haá¹ƒ hoti, tathÄ• itarassa itaraá¹ƒ. yadi ca te dutiyabyaÃ±janakÄ• raá¹‡aá¹ƒbhaveyya, sadÄ• pi byaÃ±janadvayaá¹ƒ tiá¹-á¹-heyya, na pa veditabbametaá¹ƒ ``na tassataá¹ƒ byaÃ±janakÄ• raá¹‡aá¹ƒ, kammasahÄ• yaá¹ƒ pana rÄ• g kÄ• raá¹‡aâ€™â€™ nti.

yasmÄ• cassa ekameva indriyaá¹ƒ hoti, tasmÄ• itthiubhatobyaÃ±janako sayampi gabbhaá gaá¹‡hÄ• peti. purisaubhatobyaÃ±janako paraá¹ƒ gaá¹‡hÄ• peti, sayaá¹ƒ pana na gaá¹‡hÄ purisaliá¹…gaá¹ƒ, yadi paá¹-isandhiyaá¹ƒ itthiliá¹…ganti ca paá¹-isandhiyaá¹ƒ liá¹…gasabbhÄ• vo__kurundiyaá¹ƒ_vutto, so ca ayutto. pavattiyaá¹ƒyeva hi itthiliá¹…gÄ• dÄ na paá¹-isandhiyaá¹ƒ. paá¹-isandhiyaá¹ƒ pana indriyameva samuá¹-á¹-hÄ• ti, na liá¹…gÄ• d indriyamevaliá¹…ganti sakkÄ• vattuá¹ƒ indriyaliá¹…gÄ• naá¹ƒ bhinnasabhÄ• vattÄ• . vutta __aá¹-á¹-hasÄ• liniyaá¹ƒ_ (Dhs-a 632) ---

``itthattaá¹ƒ itthibhÄ• voti ubhayaá¹ƒ ekatthaá¹ƒ, itthisabhÄ• voti attho. ayaá¹ƒ kammajo paá¹-isandhisamuá¹-á¹-hito. itthiliá¹…gÄ• di pana itthindriyaá¹ƒ paá¹-icca pavatte samuá¹-á¹ bÄ«je sati bÄ«jaá¹ƒ paá¹-iccabÄ«japaccayÄ• rukkho vaá¸• á¸• hitvÄ• sÄ• khÄ• viá¹-apasa pÅ«retvÄ• \Be III 263/tiá¹-á¹-hati, evameva itthibhÄ• vasaá¹…khÄ• te itthindriye sati itthiliá¹ bÄ«jaá¹ƒviya hi itthindriyaá¹ƒ, bÄ«jaá¹ƒ paá¹-icca vaá¸• á¸• hitvÄ• Ä• kÄ• saá¹ƒ pÅ«retvÄ• viyaitthindriyaá¹ƒ paá¹-icca itthiliá¹…gÄ• dÄ«ni pavatte samuá¹-á¹-hahanti. tattha itthindriyaá cakkhuviÃ±Ã±eyyaá¹ƒ, manoviÃ±Ã±eyyameva. itthiliá¹…gÄ• dÄ«ni cakkhuviÃ±Ã±eyyÄ• nip ti.

tenevÄ• ha __ ``tattha vicÄ• raá¹‡akkamo vitthÄ• rato aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…

veditabboâ€™â€™ _ti.

ubhatobyaÃ±janakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anupajjhÄ• yakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<117> __sikkhÄ• padaá¹ƒ_ \Ne III 239/ __apaÃ±Ã±attaá¹ƒ hotÄ«_ti idheva paÃ±Ã±attaá¹ƒ s
vuttaá¹ƒ. __upajjhaá¹ƒaggÄ• hÄ• petvÄ• _ti ``upajjhÄ• yo me, bhante, hohÄ«â€™â€™ ti ev
aggÄ• hÄ• petvÄ• . kammavÄ• cÄ• ya pana upajjhÄ• yakittanaá¹ƒ kataá¹ƒyevÄ• ti daá¹-á¹-h
``puggalaá¹ƒ na parÄ• masatÄ«â€™â€™ tivuttakammavipattisambhavato kammaá¹ƒ kuppe
akittetvÄ• â€™â€™ tiavatvÄ• ``upajjhaá¹ƒ aggÄ• hÄ• petvÄ• â€™â€™ icceva vuttaá¹ƒ. ya
aparipuá¹‡á¹‡apattacÄ«varassa upasampÄ• danakÄ• lekammavÄ• cÄ• ya ``paripuá¹‡á¹‡as
asantavatthuá¹ƒ kittetvÄ• kammavÄ• cÄ• ya katÄ• yapiupasampadÄ• ruhati, evaá¹ƒ ``ayaá
dhammarakkhitassa upasampadÄ• pekkhoâ€™â€™ tiasantaá¹ƒ puggalaá¹ƒ kittetvÄ• keva
kammavÄ• cÄ• ya katÄ• ya upasampadÄ• ruhatiyevÄ• ti daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __
kuppatÄ«â€™â€™ _ti. ``na, bhikkhave, anupajjhÄ• yako upasampÄ• detabbo, yo upasamp
dukkaá¹-assÄ• â€™â€™ ti ettakamevavatvÄ• ``so ca puggalo anupasampannoâ€™â€™ ti
kammavipattilakkhaá¹‡assa ca asambhavato__ ``taá¹ƒ na gahetabbaâ€™â€™ _nti vuttaá¹ƒ
``paÃ±cavaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ paá¹‡á¸• akapaÃ±camokammaá¹ƒ kar
karaá¹‡Ä«yaâ€™â€™ ntiÄ• divacanato (Vin I 390) paá¹‡á¸• akÄ• dÄ«nampiubhatobyaÃ±ja
gaá¹‡apÅ«rakabhÄ• veyeva kammaá¹ƒ kuppati, na aÃ±Ã±athÄ• ti Ä• ha__ ``ubhatobyaÃ±ja
eseva nayoâ€™â€™ _ti.

anupajjhÄ• yakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

apattakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<118> aÃ±Ã±e \Be III 264/ vÄ• bhikkhÅ« dÄ• tukÄ• mÄ• hontÄ«ti sambandho.
__anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• ta_ntiaggahitaaggaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ. __sÄ• maá¹‡e
ettha kiÃ±cÄ• pi sÄ• maá¹‡erÄ• naá¹ƒÄ• misabhÄ• gassa samakameva diyyamÄ• nattÄ• v
natthi, heá¹-á¹-hÄ• gacchantaá¹ƒpana bhattaá¹ƒ kadÄ• ci mandaá¹ƒ bhaveyya, tasmÄ• up
sÄ• maá¹‡erapÄ• á¸·iyÄ• va gahetvÄ• dÄ• tabboti adhippÄ• yo. niyatapabbajjasseva cÄ• ya
``apakkaá¹ƒ pattaâ€™â€™ _ntiÄ• divuttaá¹ƒ.

apattakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

hatthacchinnÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<119> __ajapadake_ti \Ne III 240/ ajapadasaá¹‡á¹-hÄ• ne padese. __brahmujugatto_ti brah
__avaseso satto_ti iminÄ• lakkhaá¹‡ena rahitasatto. etena á¹-hapetvÄ• mahÄ• purisaá¹ƒ c
sattÄ• khujjapakkhikÄ• ti dasseti. yebhuyyena hi sattÄ• khandhe kaá¹-iyaá¹ƒ jÄ• á¹‡Å«sÅ«
namanti. te kaá¹-iyaá¹ƒ namantÄ• pacchato namanti, itaresu dvÄ«su á¹-hÄ• nesunamantÄ•
dÄ«ghasarÄ«rÄ• pana ekena passena vaá¹…kÄ• honti, eke mukhaá¹ƒ unnÄ• metvÄ• nakl
caranti, eke appamaá¹ƒsalohitÄ• sÅ«lasadisÄ• honti, ekepurato pabbhÄ• rÄ• honti, pavec
__parivaá¹-umo_ti samantato vaá¹-á¹-alo.

__aá¹-á¹-hisirÄ• cammasarÄ«ro_ti aá¹-á¹-hisirÄ• cammamattasarÄ«ro. __kappasÄ«so_ti dv
__kekaro_ti tiriyaá¹ƒ passanto. __ ``udakatÄ• rakÄ• _ nÄ• ma udakapubbuá¸·aâ€™â€™ nti
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. __akkhitÄ• rakÄ• _ti akkhibhaá¹‡á¸• akÄ• . __nippakhumakk
akkhidalalomehivirahitaakkhiko. pakhuma-saddo hi loke akkhidalalomesu niruá¸·ho.
__paá¹-aá¹…gamaá¹‡á¸• Å«ko_nÄ• ma mahÄ• mukhamaá¹‡á¸• Å«ko. __eá¸·amukho_ti nic
__sabbaÃ±ceta_nti ``kacchugatto vÄ• â€™â€™ tiÄ• diá¹ƒ sandhÄ• ya vadati. __vÄ• taá¹‡á
vuddhirogenasamannÄ• gato. __vikaá¹-o_ti tiriyaá¹ƒ gamanapÄ• dehi samannÄ• gato, yass
265/jÄ• á¹‡ukÄ• bahi gacchanti. __paá¹‡ho_ti pacchato parivattapÄ• dehi samannÄ• gato,
caá¹…kamatojÄ• á¹‡ukÄ• anto pavisanti.

kudaá¹‡á¸• apÄ• datÄ• ya kÄ• raá¹‡aá¹ƒ vibhÄ• veti __ ``majjhe saá¹…kuá¹-itapÄ• dattÄ• â
saá¹…kuá¹-itapÄ• dattÄ• _tikuá¹‡á¸• apÄ• datÄ• ya kÄ• raá¹‡anidassanaá¹ƒ. kuá¹‡á¸• apÄ
vibhÄ• veti __ ``piá¹-á¹-hipÄ• daggenacaá¹…kamantoâ€™â€™ _ti. __mammana_nti khalita
akkharaá¹ƒ catupaÃ±cakkhattuá¹ƒ vadati, tassetaá¹ƒ adhivacanaá¹ƒ.

hatthacchinnÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

alajjÄ«nissayavatthukathÄ• vaá¹‡á¹‡anÄ•

<120> nissayapaá¹-isaá¹ƒyuttavatthÅ«su bhikkhÅ«hi samÄ• no sÄ«lÄ• diguá¹‡abhÄ• go as
bhÄ• vo __bhikkhusabhÄ• gatÄ• . dve tÄ«á¹‡i divasÄ• ni vasitvÄ• gantukÄ• mena anissiter
__vasitabba_nti ettha ``yÄ• va bhikkhusabhÄ• gataá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti Ä• bhogaá¹
vaá¹-á¹-atÄ«ti adhippÄ• yo. bhikkhusabhÄ• gataá¹ƒ pana jÄ• nanto ``sve gamissÄ• mi, kiá¹ƒ
aruá¹‡aá¹ƒ uá¹-á¹-hapetuá¹ƒ na labhati. ``purÄ• ruá¹‡Ä• uá¹-á¹-hahitvÄ• va gamissÄ• mÄ«
sayantassa sace aruá¹‡o uggacchati, vaá¹-á¹-ati. __ ``sattÄ• haá¹ƒ vasissÄ• mÄ«â€™â€™
nissayo gahetabbo_ti ``sattÄ• hamattaá¹ƒ vasissÄ• mi, kiá¹ƒ bhikkhusabhÄ• gatÄ• jÄ• nane
dhuraá¹ƒ nikkhipitvÄ• vasituá¹ƒ na labhati, bhikkhusabhÄ• gataá¹ƒ upaparikkhitvÄ• nissay

gamikÄ• dinissayavatthukathÄ• vaá¹‡á¹‡anÄ•

<121> __antarÄ• magge vissamanto vÄ• ... pe ... anÄ• pattÄ«_ti asati nissayadÄ• yake an
nissÄ• yÄ• _ti pÄ• á¸·ianurÅ«pato vuttaá¹ƒ, taá¹ƒ nissÄ• yÄ• ti attho. __sace pana Ä• sÄ• á
tattha gantabba_nti ettha sace so vassÅ«panÄ• yikÄ• ya Ä• sannÄ• ya gantukÄ• mo suá¹‡
Ä• gamissatÄ«â€™â€™ ti, taÃ±ce Ä• gameti, vaá¹-á¹-ati. Ä• gamentasseva \Be III 266/ce v
hotu, gantabbaá¹ƒ tattha, yattha nissayadÄ• yakaá¹ƒ labhati. keci pana ``sace so gacchanto
brahmacariyantarÄ• yaá¹ƒ vÄ• passati, tatthevavasitabbaâ€™â€™ nti vadanti.

gottena anussÄ• vanÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<122> ``itthannÄ• mo itthannÄ• massa Ä• yasmatoâ€™â€™ ti nÄ• makittanassa anussÄ• v
ussahÄ• mi therassa nÄ• maá¹ƒ gahetuâ€™â€™ _nti vuttaá¹ƒ, ``Ä• yasmato pippalissa upa
tievaá¹ƒ nÄ• maá¹ƒ gahetuá¹ƒ na ussahÄ• mÄ«ti attho. ``gottenapi anussÄ• vetuâ€™â€™ n
voharati, tena vaá¹-á¹-atÄ«ti siddhaá¹ƒ. ``konÄ• mo te upajjhÄ• yoâ€™â€™ ti puá¹-á¹-henap
katvÄ• vattabbanti siddhaá¹ƒ hoti, tasmÄ• catubbidhesu nÄ• mesu yenakenaci nÄ• mena a
vadanti. ekassa bahÅ«ni nÄ• mÄ• ni honti, tatthaekaá¹ƒ nÄ• maá¹ƒ Ã±attiyÄ• , ekaá¹ƒ anus
vaá¹-á¹-ati, atthato byaÃ±janato ca abhinnÄ• hianussÄ• vanÄ• hi bhavitabbanti. kiÃ±cÄ• pi
itthannÄ• massa Ä• yasmatoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ ``Ä• yasmatoâ€™â€™ ti padaá¹ƒ pa
kammavÄ• cÄ• pÄ• á¸·iyaá¹ƒ pana ``ayaá¹ƒ buddharakkhito Ä• yasmatodhammarakkhitass
likhitanti taá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• vuttanti na paccetabbaá¹ƒ. pÄ• á¸·iyaÃ±hi ``itthannÄ• m
III 242/ Ä• yasmatoâ€™â€™ ti atthamattaá¹ƒ dassitaá¹ƒ, tasmÄ• pÄ• á¸·iyaá¹ƒ avuttopi ``a
Ä• yasmato dhammarakkhitassÄ• â€™â€™ ti kammavÄ• cÄ• pÄ• á¸·iyaá¹ƒ payogo dassito
iccÄ• yasmÄ• sÄ• riputtoâ€™â€™ ti ca ``Ä• yasmÄ• sÄ• riputtoatthakusaloâ€™â€™ ti ca
ti payogassa dassanatoti vadanti. katthaci ``Ä• yasmatobuddharakkhitattherassÄ• â€™â€™
kevalaá¹ƒ ``buddharakkhitassÄ• â€™â€™ ti sÄ• veti, sÄ• vanaá¹ƒhÄ• petÄ«ti na vuccati nÄ
sace katthaci ``Ä• yasmato buddharakkhitassÄ• â€™â€™ tivatvÄ•  katthaci ``buddharaakha
sÄ• veti, pÄ• á¹-hÄ• nurÅ«pattÄ• khettameva otiá¹‡á¹‡antipieke. byaÃ±janabhedappasaá¹
taá¹ƒ na vaá¹-á¹-atÄ«ti vadanti. sace pana sabbaá¹-á¹-hÄ• nepieteneva pakÄ• rena vadati,

dveupasampadÄ• pekkhÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<123> __ekÄ• nussÄ• vane_ti \Be III 267/ ettha ekato anussÄ• vanaá¹ƒ etesanti
__ekÄ• nussÄ• vanÄ• _tiasamÄ• nÄ• dhikaraá¹‡avisayo bÄ• hiratthasamÄ• soti daá¹-á¹-ha
ekatoanussÄ• vaneâ€™â€™ _ti. tattha __ekato_ti ekakkhaá¹‡eti attho, vibhattialopena cÄ•
__purimanayenevaekatoanussÄ• vane kÄ• tu_nti ``ekena ekassa, aÃ±Ã±ena itarassÄ• â€™
dvÄ«hi vÄ• tÄ«hi vÄ• Ä• cariyehi ekena vÄ• ekatoanussÄ• vane kÄ• tuá¹ƒ.

upasampadÄ• vidhikathÄ• vaá¹‡á¹‡anÄ•

<126> __vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«ti upajjhÄ• _ti iminÄ• upajjhÄ• yasaddasamÄ• nat
upajjhÄ• saddopÄ«tidasseti.

cattÄ• ronissayÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<130> __sambhoge_ti dhammasambhoge Ä• misasambhoge ca. __anÄ• patti sambhoge sa
ayamadhippÄ• yo --- yasmÄ• ayaá¹ƒ osÄ• raá¹‡akammassa katattÄ• pakatattaá¹-á¹-hÄ• n
ukkhittakena saddhiá¹ƒ sambhogÄ• dipaccayÄ• pÄ• cittiyaá¹ƒ, nÄ• pi alajjinÄ• saddhiá¹ƒ
paribhogapaccayÄ• dukkaá¹-aá¹ƒ alajjÄ«lakkhaá¹‡Ä• nupapattito. yo hi ucchurasakasaá¹-Ä
sattÄ• hakÄ• likayÄ• vajÄ«vikattÄ• vaá¹-á¹-ati vikÄ• le ucchu khÄ• ditunti saÃ±Ã±aá¹ƒ uppÄ
tappaccayÄ• pÄ• cittiyaá¹ƒna passati \Ne III 243/ ``vaá¹-á¹-atÄ«â€™â€™ ti tathÄ• saÃ±Ã±i
Ä• pattimÄ• pannabhÄ• vaá¹ƒ paá¹-ijÄ• nitvÄ• ``na paá¹-ikaromÄ«â€™â€™ ti abhinivisati,

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati, Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati, ediso vuccati alajjÄ«puggaloâ€™â€™ ti || (Vin V 359) ---

vuttalakkhaá¹‡e apatanato alajjÄ« nÄ• ma na hoti. tasmÄ• yathÄ• pubbe yÄ• va ukkhepan
tena saddhiá¹ƒ sambhoge saá¹ƒvÄ• se ca anÄ• patti, evamidhÄ• pÄ«ti sabbathÄ• anÄ• pa
vuttÄ• ti veditabbaá¹ƒ \Be III 268/. na hi bhagavÄ• alajjinÄ• saddhiá¹ƒ sambhogapaccayÄ•
``anÄ• patti sambhoge saá¹ƒvÄ• seâ€™â€™ ti vadati. tato yamettha kenaci ``anÄ• patti sar
iminÄ• pÄ• cittiyena anÄ• patti vuttÄ• , ``alajjÄ«paribhogapaccayÄ• dukkaá¹-aá¹ƒ pana Ä•
vatvÄ• bahudhÄ• papaÃ±citaá¹ƒ, na taá¹ƒ sÄ• rato paccetabbaá¹ƒ. sesamettha uttÄ• nam

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

mahÄ• khandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uposathakkhandhakaá¹ƒ

sannipÄ• tÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<132> uposathakkhandhake \Be III 269/ \Ne III 244/ taranti plavanti ettha bÄ• lÄ• ti __titthaá
imasmiá¹ƒ sÄ• sane laddhito. __taá¹ƒ kathentÄ«_ti ``imasmiá¹ƒ nÄ• ma divase muhutte vÄ•
ntiÄ• dinÄ• kathenti.

<134> ``suá¹‡Ä• tu me bhanteâ€™â€™ tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __mÄ• tikÄ• á
nidÄ• navaá¹‡á¹‡anÄ•) vitthÄ• rato Ä• gatamevÄ• ti na idha vitthÄ• rayissÄ• ma, atthikehi

gahetabbaá¹ƒ.

<135> __Ä• pajjitvÄ• vÄ• vuá¹-á¹-hito_ti ettha Ä• rocitÄ• pi Ä• patti asantÄ« nÄ• ma hotÄ«
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``yassa pana eva
Ä• pajjitvÄ• ca pana vuá¹-á¹-hitÄ• vÄ• desitÄ• vÄ• Ä• rocitÄ• vÄ• , tassa sÄ• Ä• patti a
ti. musÄ• vÄ• do nÄ• ma vacÄ«bhedapaccayÄ• hotÄ«ti Ä• ha __ ``na musÄ• vÄ• dalakkha
pana vacanenÄ• _ti sampajÄ• namusÄ• vÄ• de kiá¹ƒ hoti? ``dukkaá¹-aá¹ƒ hotÄ«â€™â€™ t
__vacÄ«dvÄ• re akiriyasamuá¹-á¹-hÄ• nÄ• Ä• patti hotÄ«_ti yasmÄ• yassa bhikkhuno adh
tuá¹‡hÄ«bhÅ«tassa nisinnassa manodvÄ• re Ä• patti nÄ• ma natthi, yasmÄ• pana Ä• vi kÄ
tenassa vacÄ«dvÄ• re akiriyasamuá¹-á¹-hÄ• nÄ• Ä• patti hoti.

__vÄ• cÄ• _ti \Ne III 245/ vÄ• cÄ• ya, ya-kÄ• ralopenÄ• yaá¹ƒ niddeso. kenaci manujena vÄ
yojetabbaá¹ƒ. __giraá¹ƒ no ca pare bhaá¹‡eyyÄ• _ti ``ime sossantÄ«â€™â€™ ti parapugga
nicchÄ• reyya. __Ä• pajjeyya vÄ• casika_nti vÄ• cato samuá¹-á¹-hitaá¹ƒ Ä• pattiá¹ƒ Ä• pajje

__antarÄ• yakaro_ti vippaá¹-isÄ• ravatthutÄ• ya pÄ• mojjÄ• disambhavaá¹ƒ nivÄ• retvÄ• p
adhigamÄ• ya antarÄ• yakaro. __tassa bhikkhuno phÄ• su hotÄ«_ti \Be III 270/ avippaá¹-isÄ
pÄ• mojjÄ• dÄ«naá¹ƒ vasena tassa bhikkhuno sukhÄ• paá¹-ipadÄ• sampajjatÄ«ti attho.

sannipÄ• tÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<138> __itaropÄ«_ti suddhapaá¹ƒsupabbatÄ• diá¹ƒ sandhÄ• ya vadati. __hatthippamÄ• á¹‡
heá¹-á¹-himakoá¹-iyÄ• aá¸• á¸• haá¹-á¹-hamaratanubbedho. __tasmÄ• _ti yasmÄ• ekena r
__dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• appamÄ• á¹‡atÄ• _ thÅ«latÄ• ya gahetabbÄ• , na tulagaá¹
__antosÄ• ramissakÄ• na_nti antosÄ• rarukkhehi missakÄ• naá¹ƒ. __sÅ«cidaá¹‡á¸• akappa
lekhanadaá¹‡á¸• appamÄ• á¹‡oti vadanti, so ca kaniá¹-á¹-haá¹…guliparimÄ• á¹‡oti daá¹-á¹-
navamÅ«lasÄ• khÄ• niggamanaá¹ƒ. __parabhÄ• ge kittetuá¹ƒ vaá¹-á¹-atÄ«_ti bahi nikkham
maggesu ekissÄ• disÄ• ya ekaá¹ƒ, aparÄ• ya ekanti evaá¹ƒ catÅ«su á¹-hÄ• nesu kittetuá¹ƒ

__yattha katthaci uttarantiyÄ• bhikkhuniyÄ• antaravÄ• sako temiyatÄ«_ti sikkhÄ• karaá¹‡Ä
Ä• gatalakkhaá¹‡ena timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• detvÄ• antaravÄ• sakaá¹ƒ anukkhipitvÄ
vÄ• uttarantiyÄ• bhikkhuniyÄ• ekadvaá¹…gulamattampi antaravÄ• sako temiyati. bhikkhu
bhikkhunÄ«vibhaá¹…ge bhikkhuniyÄ• vasena nadÄ«lakkhaá¹‡assa pÄ• á¸·iyaá¹ƒ Ä• gatatt
dassanatthaá¹ƒ kataá¹ƒ. __sÄ«maá¹ƒ bandhantÄ• naá¹ƒ nimittaá¹ƒ hotÄ«_ti ayaá¹ƒ vuttalak
samuddaá¹ƒ vÄ• pavisatu taá¸·Ä• kaá¹ƒ vÄ• , pabhavato paá¹-á¹-hÄ• ya nimittaá¹ƒ hoti. __
Ä• varaá¹‡aá¹ƒ pavattatiyevÄ• _ti Ä• varaá¹‡aá¹ƒ ajjhottharitvÄ• sandatiyeva. __appavatta

asandamÄ• nudakÄ• . Ä• varaá¹‡aÃ±hi patvÄ• nadiyÄ• yattake padese udakaá¹ƒ asandan
nadÄ«nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. upari sandamÄ• naá¹-á¹-hÄ• neyeva vaá¹-á¹-ati, a
pana udakanimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. á¹-hitameva hi udakanimitte vaá¹-á¹-ati, na sand
tenevÄ• ha __ ``pavattanaá¹-á¹-hÄ• ne nadÄ«nimittaá¹ƒ, appavattanaá¹-á¹-hÄ• ne udakanim
__kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti. __nadiá¹ƒ bhinditvÄ• _ti mÄ• tikÄ• mukhadvÄ• rena
__ukkhepima_nti kÅ«pato viya ukkhipitvÄ• gahetabbaá¹ƒ.

__siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• _ti \Be III 271/ tikoá¹‡aracchÄ• saá¹‡á¹-hÄ• nÄ• . __m
mudiá¹…gabherÄ« viya majjhe vitthatÄ• ubhosu koá¹-Ä«su saá¹…koá¹-itÄ• hoti. __upacÄ•
pacchÄ• sÄ«maá¹ƒ bandhantÄ• naá¹ƒ sÄ«mÄ• ya okÄ• saá¹ƒ á¹-hapetvÄ• . __antonimittag
upaá¸• á¸• haá¹ƒ anto kattukÄ• matÄ• ya sati sabbesaá¹ƒ Ä• gamane payojanaá¹ƒ natthÄ«t
__Ä• gantabba_nti ca sÄ• mÄ«civasena vuttaá¹ƒ, nÄ• yaá¹ƒ niyamo ``Ä• gantabbamevÄ• â
``Ä• gamanampi anÄ• gamanampi vaá¹-á¹-atÄ«â€™â€™ _ti. abaddhÄ• ya hi sÄ«mÄ• ya nÅ
nÄ• nÄ• sÄ«masabhÄ• vattÄ• tesaá¹ƒ anÄ• gamanepi vaggakammaá¹ƒ na hoti, tasmÄ• a
baddhÄ• ya pana sÄ«mÄ• ya ekasÄ«mabhÄ• vato puna aÃ±Ã±asmiá¹ƒ kamme kariyamÄ•
Ä• gantabbamevÄ• ti Ä• ha __ ``avippavÄ• sasÄ«mÄ• ... pe ... Ä• gantabbaâ€™â€™ _nti.
asodhitÄ• yapi sÄ«mÄ• ya nevatthi doso nimittakittanassa apalokanÄ• dÄ«su aÃ±Ã±atarÄ•

bhaá¹‡á¸• ukammÄ• pucchanaá¹ƒ sandhÄ• ya __pabbajjÄ• _-gahaá¹‡aá¹ƒ. __sukhakaraá¹
sannipÄ• tanaparissamaá¹ƒ pahÄ• ya appatarehi sukhakaraá¹‡atthaá¹ƒ. __ekavÄ«sati bhik
vÄ«sativaggakaraá¹‡Ä«yaparamattÄ• saá¹…ghakammassa kammÄ• rahena saddhiá¹ƒ eka
idaÃ±ca nisinnÄ• naá¹ƒ vasena vuttaá¹ƒ. heá¹-á¹-himantato hi yattha ekavÄ«sati bhikkhÅ« n
tattake padese sÄ«maá¹ƒ bandhituá¹ƒ vaá¹-á¹-ati. __na sakkhissantÄ«_ti avippavÄ• sasÄ«m
asallakkhetvÄ• ``samÄ• nasaá¹ƒvÄ• sakameva samÅ«hanissÄ• mÄ• â€™â€™ ti vÄ• yama
avippavÄ• sasÄ«mÄ• ya taá¹ƒ asamÅ«hanitvÄ• ``samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒ samÅ
kammavÄ• cÄ• ya asamÅ«hatÄ• va hoti sÄ«mÄ• . paá¹-hamaÃ±hi avippavÄ• saá¹ƒ samÅ«
samÅ«hanitabbÄ• . ekaratanappamÄ• á¹‡Ä• suviÃ±Ã±eyyatarÄ• hotÄ«ti katvÄ• vuttaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ _ti. ekaá¹…gulamattÄ• pi sÄ«mantarikÄ• vaá¹-á¹-atiyeva. tattakenap
hoti.

__avasesanimittÄ• nÄ«_ti mahÄ• sÄ«mÄ• ya bÄ• hirapasse nimittÄ• ni. khaá¹‡á¸• asÄ«ma
Ä• ciá¹‡á¹‡aá¹ƒ, Ä• ciá¹‡á¹‡akaraá¹‡eneva ca sammoho na hotÄ«ti Ä• ha __ ``khaá¹‡á¸• a
bandhitabbÄ• â€™â€™ _ti. __kuá¹-igehe_ti kuá¹-ighare, bhÅ«mighareti attho. __udukkhala
__nimittaá¹ƒ na kÄ• tabba_nti taá¹ƒ rÄ• jiá¹ƒ vÄ• udukkhalaá¹ƒ vÄ• nimittaá¹ƒ na kÄ• tabb

__heá¹-á¹-hÄ• _ \Be III 272/ \Ne III 247/ __na otaratÄ«_ti bhittito oraá¹ƒ nimittÄ• ni á¹-hapetv
heá¹-á¹-hÄ• Ä• kÄ• sappadesaá¹ƒ na otarati. __heá¹-á¹-hÄ• pi otaratÄ«_ti sace heá¹-á¹-hÄ
ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• so hoti, otarati. otaramÄ• nÄ• ca uparisÄ«mappamÄ•

bhittippamÄ• á¹‡ena otarati. __otaraá¹‡Ä• notaraá¹‡aá¹ƒ vuttanayeneva veditabba_nti sace
ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• so hoti, otarati. no ce, na otaratÄ«ti adhippÄ• yo. __sa
sÄ«maá¹-á¹-ho hotÄ«_ti uparimatalena saddhiá¹ƒ ekÄ• baddhabhittiko vÄ• hotu mÄ• vÄ• ,
sÄ«maá¹-á¹-hova hoti.

__tÄ• lamÅ«lakapabbate_ti tÄ• lamÅ«lasadise pabbate. so ca heá¹-á¹-hÄ• mahanto hutvÄ•
daá¹-á¹-habbaá¹ƒ. __paá¹‡avasaá¹‡á¹-hÄ• no_ majjhe tanuko hoti mÅ«le agge ca vitthato.
vÄ• _ti mudiá¹…gasaá¹‡á¹-hÄ• nassa heá¹-á¹-hÄ• paá¹‡avasaá¹‡á¹-hÄ• nassa majjhe. __
aparikkhittapabbhÄ• raá¹ƒ. __antoleá¹‡aá¹ƒ hotÄ«_ti pabbatassa anto leá¹‡aá¹ƒ hoti. __sÄ«
khaá¹‡á¸• asÄ«mÄ• mÄ• á¸·ake. __mahÄ• sÄ«maá¹ƒ sodhetvÄ• vÄ• kammaá¹ƒ kÄ• tabb
hatthapÄ• saá¹ƒ vÄ• Ä• netabbÄ• , sÄ«mato vÄ• bahi kÄ• tabbÄ• ti adhippÄ• yo. __gaá¹‡
``mahÄ• sÄ«magatehi bhikkhÅ«hi taá¹ƒ sÄ• khaá¹ƒ vÄ• pÄ• rohaá¹ƒ vÄ• anÄ• masitvÄ•
ti vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. __purimanayepÄ«_ti khaá¹‡á¸• asÄ«mÄ• ya uá¹-á¹-hahi
oá¹‡atarukkhepi. __ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti khaá¹‡á¸• asÄ«mÄ• ya a
tattha á¹-hito hatthapÄ• saá¹ƒyeva Ä• netabboti ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati.

<140> __pÄ• rayatÄ«_ti ajjhottharati. __pÄ• rÄ• _ti sÄ«mÄ• pekkho itthiliá¹…ganiddeso. __
idhÄ• dhippetanÄ• vÄ• ya pamÄ• á¹‡aá¹ƒ dassento Ä• ha __ ``yÄ• sabbantimena paricche
vahatÄ«â€™â€™ _ti. iminÄ• ca vuttappamÄ• á¹‡ato khuddakÄ• nÄ• vÄ• vijjamÄ• nÄ• pi
dÄ«peti. avassaá¹ƒ labbhaneyyÄ• dhuvanÄ• vÄ• va hotÄ«ti sambandho. rukkhaá¹ƒ chindit
__paratÄ«re sammukhaá¹-á¹-hÄ• ne_ti orimatÄ«re sabbapariyantanimittassa sammukhaá¹-
__sabbanimittÄ• naá¹ƒ anto á¹-hite bhikkhÅ« hatthapÄ• sagate katvÄ• _ti ettha sace ekaá¹ƒ
ubhosu tÄ«resu sabbanimittÄ• naá¹ƒ anto á¹-hite bhikkhÅ« hatthapÄ• sagate katvÄ• \Be III
nÄ• nÄ• gÄ• makkhettaá¹ƒ ce, samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• bandhanakÄ• le anÄ• gant
avippavÄ• sasÄ«mÄ• sammutiyaá¹ƒ pana Ä• gantabbameva. yasmÄ• ubhosu tÄ«resu nim
saá¹…gahito nÄ• ma na hoti, tasmÄ• dÄ«pakepi nimittÄ• ni visuá¹ƒ kittetabbÄ• nevÄ• ti Ä•
III 248/ __orimante ca pÄ• rimante ca nimittaá¹ƒ kittetabbaâ€™â€™ _nti. __dÄ«pakasikhara
dÄ«pakamatthakaá¹ƒ. __pabbatasaá¹‡á¹-hÄ• nÄ• _ti dÄ«pakassa ekato adhikatarattÄ• vut

sÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathÄ• gÄ• rÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<142> __vatthuvasena vutta_nti ``mayaÃ±camhÄ• asammatÄ• ya bhÅ«miyÄ• nisinnÄ• pÄ
vatthumhi pÄ• timokkhasavanassa Ä• gatattÄ• vuttaá¹ƒ. __uposathappamukhaá¹ƒ_ nÄ• ma
sammukhaá¹-á¹-hÄ• naá¹ƒ. pÄ• á¸·iyaá¹ƒ ``paá¹-hamaá¹ƒ nimittÄ• kittetabbÄ• â€™â€™ ti
sÄ«mÄ• sammutiyaá¹ƒ viya ``pabbatanimittaá¹ƒ pÄ• sÄ• á¹‡animittaâ€™â€™ ntiÄ• dinÄ•
adassitattÄ• __ ``khuddakÄ• ni vÄ• ... pe ... yÄ• ni kÄ• nici nimittÄ• nÄ«â€™â€™ _ti vuttaá¹

vaá¹-á¹-atÄ«ti iminÄ• sambandho.

avippavÄ• sasÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<144> __assÄ• _ti bhikkhunisaá¹…ghassa. __dvepi sÄ«mÄ• yo_ti paá¹-hamaá¹ƒ vuttÄ• av
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ca. __na kammavÄ• caá¹ƒ vaggaá¹ƒ karontÄ«_ti kammav
kopentÄ«ti adhippÄ• yo. __etthÄ• _ti ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â
gÄ• mÅ«pacÄ• raÃ±ca na ottharatÄ«_ti ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ
__sÄ«mÄ• saá¹…khyameva gacchatÄ«_ti avippavÄ• sasÄ«mÄ• saá¹…khaá¹ƒ gacchati. __
vÄ• _ti abhinavakatagehesu sabbapaá¹-hamaá¹ƒ ekampi kulaá¹ƒ paviá¹-á¹-haá¹ƒ atthi. __ag
porÄ• á¹‡akagÄ• me aÃ±Ã±esu gehÄ• ni chaá¸• á¸• etvÄ• gatesu ekampi kulaá¹ƒ agataá¹ƒ

__avippavÄ• sasÄ«mÄ• na samÅ«hantabbÄ• _ti mahÄ• sÄ«maá¹ƒ sandhÄ• ya vadati. __n
á¹-hatvÄ• _ti cetiyaá¹…gaá¹‡Ä• dÄ«naá¹ƒ khaá¹‡á¸• asÄ«mÄ• ya anokÄ• sattÄ• vuttaá¹ƒ.
tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ pahÄ• ya aÃ±Ã±asmiá¹ƒ vivitte okÄ• se bandhanti \Be III 274/. __a
samÅ«hanituá¹ƒ sakkhissantÄ«_ti avippavÄ• sasÄ«maá¹ƒyeva samÅ«hanituá¹ƒ sakkhissan
__paá¹-ibandhituá¹ƒ pana na sakkhissantevÄ• _ti khaá¹‡á¸• asÄ«mÄ• ya aÃ±Ã±Ä• tattÄ• n
samÅ«hanitabbÄ• _ti khaá¹‡á¸• asÄ«maá¹ƒ ajÄ• nantehi \Ne III 249/ na samÅ«hanitabbÄ•
gahitattÄ• avasesakammavasena samÄ• nasaá¹ƒvÄ• satÄ• veditabbÄ• .

gÄ• masÄ«mÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<147> __aparicchinnÄ• yÄ• _ti baddhasÄ«mÄ• vasena akatapariccheddÄ• ya. __yena kenac
tiracchÄ• nenapi khaá¹‡itvÄ• akato. __tassa antohatthapÄ• saá¹ƒ vijahitvÄ• á¹-hito kamma
bahipariccheddato yattha katthaci á¹-hito kammaá¹ƒ na kopetÄ«ti dÄ«peti. yaá¹ƒ pana vuttaá
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) ``paricchedabbhantare ha
á¹-hitopi paricchedato bahi aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamitvÄ• á¹-hito
idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• naâ€™â€™ nti, tattha ``aÃ±Ã±aá¹ƒ tattakaa
anatikkamitvÄ• á¹-hitopi kammaá¹ƒ kopetÄ«â€™â€™ ti idaá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na aá¹-â
upalabbhati. yadi cetaá¹ƒ dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ visuá¹ƒ uposathÄ• dikammakaraá¹‡Ä
udakukkhepato bahi aÃ±Ã±aá¹ƒ udakukkhepaá¹ƒ anatikkamitvÄ• uposathÄ• dikaraá¹‡attha
sÄ«mÄ• sambhedasambhavato kammaá¹ƒ kopetÄ«ti iminÄ• adhippÄ• yena vuttaá¹ƒ siyÄ•
__mÄ• tikÄ• á¹-á¹-hakathÄ• ya lÄ«natthappakÄ• saniyaá¹ƒ_ vuttaá¹ƒ ``aÃ±Ã±aá¹ƒ tattakaá¹
dutiyaá¹ƒ udakukkhepaá¹ƒ anatikkantopi kopeti. kasmÄ• ? attano udakukkhepasÄ«mÄ• ya
udakukkhepasÄ«mÄ• ya ajjhotthaá¹-attÄ• sÄ«mÄ• sambhedo hoti, tasmÄ• kopetÄ«â€™â€
sabbaaá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• naâ€™â€™ nti ca iminÄ• adhippÄ• yena vuttanti
aá¹-á¹-hakathÄ• su sÄ«mÄ• sambhedassa anicchitattÄ• . teneva hi ``attano ca aÃ±Ã±esaÃ±
antarÄ• aÃ±Ã±o udakukkhepo sÄ«mantarikatthÄ• ya á¹-hapetabboâ€™â€™ ti vuttaá¹ƒ. aÃ

papaÃ±centi, taá¹ƒ na gahetabbaá¹ƒ.

__sabbattha saá¹…gho nisÄ«datÄ«_ti hatthapÄ• saá¹ƒ avijahitvÄ• nisÄ«dati. __udakukkhe
natthÄ«_ti yasmÄ• sabbopi nadÄ«padeso bhikkhÅ«hi ajjhotthaá¹-o \Be III 275/, tasmÄ• sa
udakukkhepe payojanaá¹ƒ natthi. udakukkhepappamÄ• á¹‡Ä• sÄ«mantarikÄ• suviÃ±Ã±ey
sÄ«mÄ• sambhedasaá¹…kÄ• na ca siyÄ• ti sÄ• mÄ«cidassanatthaá¹ƒ __ ``aÃ±Ã±o udaku
á¹-hapetabboâ€™â€™ _ti vuttaá¹ƒ. yattakena pana sÄ«mÄ• sambhedo na hoti, tattakaá¹ƒ
vaá¹-á¹-atiyeva. tenevÄ• hu porÄ• á¹‡Ä• ``yattakena sÄ«mÄ• saá¹…karo na hoti, tattakam
vaá¹-á¹-atÄ«â€™â€™ ti. __Å«nakaá¹ƒ pana na vaá¹-á¹-atÄ«_ti idampi udakukkhepasÄ«mÄ
vaá¸• á¸• hanato sÄ«mÄ• sambhedasaá¹…kÄ• siyÄ• ti taá¹ƒnivÄ• raá¹‡atthameva vuttaá¹ƒ

__gacchantiyÄ• _ \Ne III 250/ __pana nÄ• vÄ• ya kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti ettha udakuk
parivattamÄ• nÄ• ya kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __sÄ«maá¹ƒ vÄ• sodhetvÄ• _t
nÄ• ma gÄ• masÄ«mÄ• dÄ«su á¹-hitÄ• naá¹ƒ hatthapÄ• sÄ• nayanÄ• di. __ ``nadiá¹ƒ vinÄ
karontÄ«â€™â€™ _ti vuttamevatthaá¹ƒ vibhÄ• veti __ ``heá¹-á¹-hÄ• pÄ• á¸·i baddhÄ• â€™
Ä• varitvÄ• pÄ• á¸·i baddhÄ• ti attho. __chaá¸• á¸• itamodaka_nti taá¸·Ä• karakkhaá¹‡attha
chaá¸• á¸• itamudakaá¹ƒ. __deve avassante_ti dubbuá¹-á¹-hikÄ• le vassÄ• nepi deve avass
uttaritvÄ• . __gÄ• manigamasÄ«maá¹ƒ ottharitvÄ• pavattatÄ«_ti vuttappakÄ• re vassakÄ• l
abbocchinnÄ• pavattati. __vihÄ• rasÄ«ma_nti baddhasÄ«maá¹ƒ sandhÄ• ya vadati.

__agamanapathe_ti yattha tadaheva gantvÄ• paccÄ• gantuá¹ƒ na sakkÄ• hoti, tÄ• dise pa
araÃ±Ã±asÄ«mÄ• saá¹…khameva gacchatÄ«ti sattabbhantarasÄ«maá¹ƒ sandhÄ• ya vadat
__gamanapariyantassa orato_ti gamanapariyantassa orimabhÄ• ge dÄ«pakaá¹ƒ pabbataÃ±
samuddappadesaá¹ƒ.

<148> __saá¹ƒsaá¹-á¹-haviá¹-apÄ• _ti iminÄ• aÃ±Ã±amaÃ±Ã±assa Ä• sannataá¹ƒ dÄ«peti
pacchimadisÄ• bhÄ• ge sÄ«maá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tassÄ• padesa_nti yattha á¹-ha
kÄ• tuá¹ƒ sakkÄ• hoti, tÄ• disaá¹ƒ padesaá¹ƒ. yattha pana á¹-hitehi kammaá¹ƒ kÄ• tuá¹ƒ na
padesaá¹ƒ antokaritvÄ• bandhantÄ• sÄ«mÄ• ya sÄ«maá¹ƒ sambhindanti nÄ• ma. __dvinn
hotÄ«_ti nimittassa sÄ«mato bÄ• hirattÄ• sÄ«mÄ• sambhedo na hotÄ«ti vuttaá¹ƒ. __sÄ«mA
vaá¸• á¸• hitvÄ• sÄ«mappadesaá¹ƒ paviá¹-á¹-he dvinnaá¹ƒ sÄ«mÄ• naá¹ƒ gataá¹-á¹-hÄ• na
vuttaá¹ƒ, na pana tattha kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ. na hi sÄ«m
276/ asÄ«mÄ• hoti, dve pana sÄ«mÄ• pacchÄ• vaá¸• á¸• hitena rukkhena ajjhotthaá¹-attÄ
ekattha á¹-hatvÄ• kammaá¹ƒ karontehi itaraá¹ƒ sodhetvÄ• kÄ• tabbaá¹ƒ.

gÄ• masÄ«mÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathabhedÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<149> __adhammena vaggaá¹ƒ uposathakamma_nti ettha yattha cattÄ• ro vasanti, tattha p
anuÃ±Ã±Ä• to. yattha dve vÄ• tayo vÄ• vasanti, tattha pÄ• risuddhiuposatho. idha pana \N
akatvÄ• catunnaá¹ƒ vasanaá¹-á¹-hÄ• ne pÄ• risuddhiuposathassa katattÄ• tiá¹‡á¹‡aá¹ƒ va
pÄ• timokkhassa uddiá¹-á¹-hattÄ• ``adhammenÄ• â€™â€™ ti vuttaá¹ƒ. yasmÄ• sabbeva n
chandapÄ• risuddhi ca saá¹…ghamajjhaá¹ƒyeva Ä• gacchati, na gaá¹‡amajjhaá¹ƒ, tasmÄ•

pÄ• timokkhuddesakathÄ• vaá¹‡á¹‡anÄ•

<150> __evametaá¹ƒ dhÄ• rayÄ• mÄ«_ti ``sutÄ• kho panÄ• yasmantehÄ«â€™â€™ ti ettha
ti vatvÄ• ``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ, sutÄ• kho panÄ• yasmantehi cat
dhammÄ• â€™â€™ ti vattabbaá¹ƒ. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh nidÄ• n
``tatthÄ• yasmante pucchÄ• mi kaccittha parisuddhÄ• , dutiyampi pucchÄ• mi ... pe ... tasm
dhÄ• rayÄ• mÄ«ti vatvÄ• `uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naâ€™ ntiÄ• dinÄ• nay
uddiá¹-á¹-ho hotÄ«â€™â€™ ti vuttaá¹ƒ. __sutenÄ• _ti sutapadena. __savarabhaya_nti vana
__ ``aá¹-avimanussabhayaâ€™â€™ _nti. ``avasesaá¹ƒ sutena sÄ• vetabbaâ€™â€™ nti vac
aniá¹-á¹-hite sutena sÄ• vetabbaá¹ƒ nÄ• ma natthÄ«ti Ä• ha __ ``dutiyÄ• dÄ«su uddesesÅ«
uddiá¹-á¹-hauddesÄ• pekkhaÃ±hi avasesaggahaá¹‡aá¹ƒ, tasmÄ• nidÄ• ne uddiá¹-á¹-he pÄ
vippakate antarÄ• yo uppajjati, tena saddhiá¹ƒ avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ.

__tÄ«hipi_ \Be III 277/ __vidhÄ«hÄ«_ti osÄ• raá¹‡akathanasarabhaÃ±Ã±ehi. ettha ca atthaa
suttassa osÄ• raá¹‡Ä• __osÄ• raá¹‡aá¹ƒ_ nÄ• ma. tasseva atthappakÄ• sanÄ• __kathana
tadatthassa vÄ• sarena bhaá¹‡anaá¹ƒ __sarabhaÃ±Ã±aá¹ƒ_ nÄ• ma. __sajjhÄ• yaá¹ƒ adhi
``sajjhÄ• yaá¹ƒ karomÄ«â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• . __osÄ• retvÄ• pana kathenten
ussÄ• retvÄ• pacchÄ• atthaá¹ƒ kathentena. __manussÄ• naá¹ƒ pana ``bhaá¹‡Ä• hÄ«â€™
ettha uccatare nisinnenapi manussÄ• naá¹ƒ bhaá¹‡Ä• hÄ«ti visesetvÄ• yeva vattuá¹ƒ vaá¹-a
na vaá¹-á¹-ati. __sajjhÄ• yaá¹ƒ karontenÄ• _ti yattha katthaci nisÄ«ditvÄ• sajjhÄ• yaá¹ƒ kar
koci attanÄ• vuá¸• á¸• hataro. __ekaá¹ƒ Ä• pucchitvÄ• _ti ekaá¹ƒ vuá¸• á¸• hataraá¹ƒ Ä• pu
Ä• gacchatÄ«_ti aparo tatopi vuá¸• á¸• hataro Ä• gacchati.

pÄ• timokkhuddesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhuddesakaajjhesanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<155> __codanÄ• vatthu_ \Ne III 252/ nÄ• ma ekaá¹ƒ nagaraá¹ƒ. __saá¹…ghauposathÄ• d
saá¹…ghe uposatho gaá¹‡e uposatho puggale uposathoti evaá¹ƒ kÄ• rakavasena tayo, sutt
adhiá¹-á¹-hÄ• nuposathoti evaá¹ƒ kattabbÄ• kÄ• ravasena tayo, cÄ• tuddasiko pannarasiko
divasavasena tayoti navavidhaá¹ƒ. __catubbidhaá¹ƒ uposathakamma_nti adhammena vagg

adhammena samaggaá¹ƒ uposathakammaá¹ƒ, dhammena vaggaá¹ƒ uposathakammaá¹ƒ, d
uposathakammanti evaá¹ƒ catubbidhampi uposathakammaá¹ƒ. __duvidhaá¹ƒ pÄ• timokkha
bhikkhunÄ«pÄ• timokkhanti duvidhaá¹ƒ pÄ• timokkhaá¹ƒ. __navavidhaá¹ƒ pÄ• timokkhudde
uddesÄ• , bhikkhunÄ«naá¹ƒ á¹-hapetvÄ• aniyatuddesaá¹ƒ avasesÄ• cattÄ• roti navavidha

pakkhagaá¹‡anÄ• diuggahaá¹‡Ä• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

158-161__._ __samannÄ• harathÄ• _ti sallakkhetha. __pariyesitabbÄ• nÄ«_ti bhikkhÄ• cÄ•

disaá¹ƒgamikÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<163> __utuvasseyevÄ• _ti \Be III 278/ hemantagimhesuyeva.

pÄ• risuddhidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<164> __yena kenaci aá¹…gapaccaá¹…gena viÃ±Ã±Ä• petÄ«_ti manasÄ• cintetvÄ• hatth
viÃ±Ã±Ä• peti. __saá¹…gho nappahotÄ«_ti dvinnaá¹ƒ dvinnaá¹ƒ antarÄ• hatthapÄ• saá¹ƒ a
á¹-hÄ• tuá¹ƒ nappahoti. __itarÄ• pana biá¸·Ä• lasaá¹…khalikapÄ• risuddhi nÄ• mÄ• _ti etth
``biá¸·Ä• lasaá¹…khalikÄ• baddhÄ• va hoti antogehe eva sampayojanattÄ• , yathÄ• sÄ• n
sÄ• pi na gacchatÄ«ti adhippÄ• yo. itarathÄ• visesanaá¹ƒ niratthakaá¹ƒ hotÄ«â€™â€™ ti. a
bahÅ«hi manussehi ekassa biá¸·Ä• lassa attano attano saá¹…khalikÄ• gÄ«vÄ• ya Ä• badd
gacchanti Ä• baddhattÄ• , na aÃ±Ã±asmiá¹ƒ biá¸·Ä• le gacchante gacchanti anÄ• baddhatt
bahÅ«hi saá¹…khalikasadisÄ• chandapÄ• risuddhi dinnÄ• , sÄ• tasmiá¹ƒ bhikkhusmiá¹ƒ g
gacchati tasmiá¹ƒ saá¹…khalikÄ• viya Ä• baddhattÄ• , na aÃ±Ã±asmiá¹ƒ anÄ• baddhattÄ•
sabbampetaá¹ƒ na sÄ• rato paccetabbaá¹ƒ. ayaá¹ƒ panettha sÄ• ro --- yathÄ• saá¹…khalik
dutiyaá¹ƒyeva valayaá¹ƒ pÄ• puá¹‡Ä• ti, na tatiyaá¹ƒ, evamayampi pÄ• risuddhidÄ• yakena
aÃ±Ã±attha na gacchatÄ«ti saá¹…khalikasadisattÄ• ``biá¸·Ä• lasaá¹…khalikÄ• â€™â€™ ti
biá¸·Ä• lasaá¹…khalikagahaá¹‡aÃ±cettha yÄ• saá¹ƒ kÄ• saÃ±ci saá¹…khalikÄ• naá¹ƒ upala
daá¹-á¹-habbaá¹ƒ.

chandadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<165> ``santi saá¹…ghassa karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti vattabbe vacanavipallÄ• sena ``
vuttaá¹ƒ. tassa sammutidÄ• nakiccaá¹ƒ natthi. ``hatthapÄ• saá¹ƒ Ä• netabboyevÄ• â€™â€™
vuttaá¹ƒ.

saá¹…ghuposathÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<168> saá¹…ghasannipÄ• tato paá¹-hamaá¹ƒ kÄ• tabbaá¹ƒ __pubbakaraá¹‡a_nti vuttaá¹ƒ,
kÄ• tabbampi uposathakammato paá¹-hamaá¹ƒ kÄ• tabbattÄ• __pubbakicca_nti vuttaá¹ƒ. u
uposathakammato paá¹-hamaá¹ƒ kattabbattÄ• katthaci __pubbakicca_micceva voharÄ«yat
pubbakiccaâ€™â€™ ntiÄ• dÄ«su viya.

__uposatho_ti \Be III 279/ tÄ«su uposathadivasesu aÃ±Ã±ataradivaso. tasmiÃ±hi sati idaá¹ƒ
uposathakammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati. yathÄ• ha ``na ca, bhikkhave, anup
kÄ• tabboâ€™â€™ ti (Vin I 183). __yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• _ti yattakÄ• b
uposathakammassa pattÄ• yuttÄ• anurÅ«pÄ• sabbantimena paricchedena cattÄ• ro bhikk
hatthapÄ• saá¹ƒ avijahitvÄ• ekasÄ«mÄ• yaá¹ƒ á¹-hitÄ• . __sabhÄ• gÄ• pattiyo ca na vijjant
saá¹…gho vikÄ• labhojanÄ• dinÄ• sabhÄ• gavatthunÄ• lahukÄ• pattiá¹ƒ Ä• pajjati, evarÅ«
``vatthusabhÄ• gÄ• â€™â€™ _ti vuccanti. etÄ• su hi avijjamÄ• nÄ• su visabhÄ• gÄ• su vijja
hotiyeva.

__vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na hontÄ«_ti ``na, bhikkhave, sagahaá¹-á¹-hÄ• ya pa
154) vacanato gahaá¹-á¹-ho, ``na, bhikkhave, bhikkhuniyÄ• nisinnaparisÄ• ya pÄ• timokkha
ntiÄ• dinÄ• (Vin I 183) nayena vuttÄ• bhikkhunÄ« sikkhamÄ• nÄ• sÄ• maá¹‡ero sÄ• maá
sikkhÄ• paccakkhÄ• tako antimavatthuajjhÄ• pannako Ä• pattiyÄ• adassane ukkhittako Ä•
ukkhittako pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittako paá¹‡á¸• ako theyyasaá¹
titthiyapakkantako tiracchÄ• nagato mÄ• tughÄ• tako pitughÄ• tako arahantaghÄ• tako bhik
saá¹…ghabhedako lohituppÄ• dako ubhatobyaÃ±janakoti ime vÄ«sati cÄ• ti ekavÄ«sati pug
hatthapÄ• sato bahikaraá¹‡avasena vajjetabbÄ• . etesu hi tividhe ukkhittake sati uposathaá
pÄ• cittiyaá¹ƒ Ä• pajjati, sesesu dukkaá¹-aá¹ƒ. ettha ca __tiracchÄ• nagato_ti yassa upasan
sova adhippeto, titthiyÄ• gahaá¹-á¹-heneva saá¹…gahitÄ• . etepi hi vajjanÄ«yÄ• . evaá¹ƒ pa
catÅ«hi aá¹…gehi saá¹…gahitanti veditabbaá¹ƒ.

__ajja me uposatho pannarasotipÄ«_ti __pi_-saddena pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva ``ajja
vattuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti. __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh nidÄ• navaá¹‡á¹‡a
uposatho cÄ• tuddasoti vÄ• pannarasoti vÄ• vatvÄ• adhiá¹-á¹-hÄ• mÄ«ti vattabbaâ€™â€™

saá¹…ghuposathÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattipaá¹-ikammavidhikathÄ• vaá¹‡á¹‡anÄ•

<169> nanu \Be III 280/ ca ``na, bhikkhave, sÄ• pattikena uposatho kÄ• tabbo, yo kareyya,
dukkaá¹-assÄ• â€™â€™ ti evaá¹ƒ sÄ• pattikassa uposathakaraá¹‡e visuá¹ƒ paÃ±Ã±attÄ•
bhagavatÄ• paÃ±Ã±attaá¹ƒ ``na sÄ• pattikena uposatho kÄ• tabboâ€™â€™ ti idaá¹ƒ kasm
siyÄ• Ä• patti ... pe ... paÃ±Ã±attaá¹ƒ hotÄ«ti veditabbaâ€™â€™ _nti. kiÃ±cÄ• pi visuá¹ƒ pa

dissati, atha kho ``yassa siyÄ• Ä• patti, so Ä• vikareyyÄ• â€™â€™ tiÄ• diá¹ƒ vadantena att
adhippÄ• yo.

__pÄ• risuddhidÄ• napaÃ±Ã±Ä• panena cÄ• _ti iminÄ• va ``sÄ• pattikena pÄ• risuddhipi na
hoti. na hi sÄ• pattiko samÄ• no ``pÄ• risuddhiá¹ƒ dammi, pÄ• risuddhiá¹ƒ me hara, pÄ• risu
Ä• rocehÄ«â€™â€™ ti vattumarahati. tasmÄ• pÄ• risuddhiá¹ƒ dentena paá¹-hamaá¹ƒ sant
``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä• pattiyÄ• vematiko, yadÄ• nibbematiko bhavissÄ• n
paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• uposatho kÄ• tabbo. ``pÄ• timokkhaá¹ƒ sotabbaâ€™
255/ nibbematiko na hoti, tÄ• va sabhÄ• gÄ• pattiá¹ƒ paá¹-iggahetuá¹ƒ na labhati, aÃ±Ã±es
parisuddho nÄ• ma hoti. ``puna nibbematiko hutvÄ• desetabbaá¹ƒ na cÄ• â€™â€™ ti neva
aá¹-á¹-hakathÄ• yaá¹ƒ atthi, desite pana doso natthi. ``ito vuá¹-á¹-hahitvÄ• paá¹-ikarissÄ• m
nayoâ€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. yathÄ• sabbo saá¹…gho sabhÄ• gÄ• pattia
bhante, saá¹…gho ... pe ... paá¹-ikarissatÄ«â€™â€™ ti Ã±attiá¹ƒ á¹-hapetvÄ• uposathaá¹ƒ
evaá¹ƒ tÄ«hi ``suá¹‡antu me Ä• yasmantÄ• , ime bhikkhÅ« sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ Ä• par
bhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá¹ƒ passissanti, tadÄ• tassa santike taá¹ƒ Ä• pattiá¹ƒ pa
ti gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• , dvÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rocetvÄ• uposathaá¹ƒ kÄ•
``parisuddhaá¹ƒ labhitvÄ• paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• kÄ• tuá¹ƒ va

Ä• pattipaá¹-ikammavidhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

liá¹…gÄ• didassanakathÄ• vaá¹‡á¹‡anÄ•

<179> __Ä• cÄ• rasaá¹‡á¹-hÄ• na_nti \Be III 281/ Ä• cÄ• rasaá¹‡á¹-hiti. Ä• karÄ«yati pakÄ•
__Ä• kÄ• ro_. lÄ«naá¹ƒ gamayati bodhetÄ«ti __liá¹…gaá¹ƒ_. nimiyanti paricchijja Ã±Ä• yant
__nimittaá¹ƒ_. uddisÄ«yanti apadisÄ«yanti etenÄ• ti __uddeso_. ``amhÄ• kaá¹ƒ idaâ€™â€™
aviditanti __aÃ±Ã±Ä• takaá¹ƒ_. taÃ±ca atthato parasantakaá¹ƒyevÄ• ti Ä• ha __ ``aÃ±Ã±es

<180> __nÄ• nÄ• saá¹ƒvÄ• sakabhÄ• va_nti laddhinÄ• nÄ• saá¹ƒvÄ• sakabhÄ• vaá¹ƒ. tass
laddhivissajjÄ• pananti Ä• ha __ ``taá¹ƒ diá¹-á¹-hiá¹ƒ na nissajjÄ• pentÄ«ti atthoâ€™â€™ _t

nagantabbagantabbavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<181> __uposathÄ• dhiá¹-á¹-hÄ• natthaá¹ƒ sÄ«mÄ• pi nadÄ«pi na gantabbÄ• _ti garukaá¹ƒ
vissajjetvÄ• lahukassa akattabbattÄ• vuttaá¹ƒ. __Ä• raÃ±Ã±akenÄ• pi bhikkhunÄ• _ti ekac
Ä• raÃ±Ã±akabhikkhunÄ• , yattha vÄ• saá¹…ghapahonakÄ• bhikkhÅ« na santi, tÄ• dise a
uposathaá¹ƒ katvÄ• va gantabba_nti tassa vasanaá¹-á¹-hÄ• ne saá¹…ghuposathassa appa
__uposathantarÄ• yo_ti attano uposathantarÄ• yo.

vajjanÄ«yapuggalasandassanakathÄ• vaá¹‡á¹‡anÄ•

<183> __hatthapÄ• supagamanameva_ \Ne III 256/ __pamÄ• á¹‡a_nti bhikkhunÄ«Ä• dayo
vÄ• , tesaá¹ƒ hatthapÄ• supagamanameva Ä• pattiyÄ• pamÄ• á¹‡anti adhippÄ• yo, tasmÄ
jahÄ• petvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. sesamettha uttÄ• nameva.

uposathakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vassÅ«panÄ• yikakkhandhakaá¹ƒ

vassÅ«panÄ• yikÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<184> vassÅ«panÄ• yikakkhandhake \Be III 282/ \Ne III 257/ __idha-saddo nipÄ• tamatto_t
asambhavato atthantarassa abodhanato vuttaá¹ƒ. __aparajjugatÄ• ya assÄ• _ti iminÄ• asa
bÄ• hiratthasamÄ• soyanti dasseti. __aparajjÅ«_ti Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amito aparaá¹ƒ di
attho. __assÄ• _ti Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amiyÄ• .

vassÄ• ne cÄ• rikÄ• paá¹-ikkhepÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<185> __anapekkhagamanena vÄ• aÃ±Ã±attha aruá¹‡aá¹ƒ uá¹-á¹-hÄ• panena vÄ• Ä• pat
anapekkhagamanena upacÄ• rÄ• tikkame Ä• patti veditabbÄ• , sÄ• pekkhagamanena aÃ±Ã
Ä• patti veditabbÄ• .

sattÄ• hakaraá¹‡Ä«yÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

187-189__._ __tÄ«á¹‡i parihÄ«nÄ• nÄ«_ti bhikkhunÄ«naá¹ƒ vaccakuá¹-iÄ• dÄ«naá¹ƒ paá¹-
__vÄ• reyya_nti Ä• vÄ• havivÄ• hamaá¹…galaá¹ƒ. __suttanto_ti attano paguá¹‡asuttanto. _
vinassati na antaradhÄ• yati.

pahiteyeva anujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<199> __bhikkhugatiko_ti bhikkhunissitako. so pana yasmÄ• bhikkhÅ«hi saddhiá¹ƒ vasati,
``bhikkhÅ«hi saddhiá¹ƒ vasanakapurisoâ€™â€™ _ti. sattÄ• hakaraá¹‡Ä«yena gantvÄ• bah
aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ \Ne III 258/ __ratticchedo. animantitena gantuá¹ƒ na vaá¹-á¹-atÄ«
animantitattÄ• sattÄ• hakiccaá¹ƒ adhiá¹-á¹-hahitvÄ• gacchantassapi vassacchedo ceva du
veditabbaá¹ƒ. yathÄ• vuttaÃ±hi ratticchedakÄ• raá¹‡aá¹ƒ vinÄ• tirovihÄ• re vasitvÄ• Ä• ga
vassacchedaá¹ƒ vadanti. __gantuá¹ƒ vaá¹-á¹-atÄ«_ti sattÄ• hakaraá¹‡Ä«yena gantuá¹ƒ vaá
gacchantena ca antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hiteneva ``antosattÄ• he Ä• gacchissÄ• m

gantabbaá¹ƒ. sace Ä• bhogaá¹ƒ akatvÄ• upacÄ• rasÄ«maá¹ƒ atikkamati, chinnavassova h
__bhaá¹‡á¸• aka_nti cÄ«varaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pahiá¹‡antÄ«_ti cÄ«varadhovanÄ
__sampÄ• puá¹‡ituá¹ƒ_ \Be III 283/ __na sakkoti, vaá¹-á¹-atÄ«_ti ettha ``ajjeva Ä• gamissÄ
sÄ• mantavihÄ• raá¹ƒ gantvÄ• puna Ä• gacchantassa antarÄ• magge sace aruá¹‡uggama
hoti, ratticchedadukkaá¹-aÃ±ca natthÄ«ti vadanti. __ ``Ä• cariyaá¹ƒ passissÄ• mÄ«â€™â€™
labhatÄ«_ti ``agilÄ• nampi Ä• cariyaá¹ƒ upajjhÄ• yaá¹ƒ vÄ• passissÄ• mÄ«â€™â€™ ti satt
labhati. __sace pana naá¹ƒ Ä• cariyo ``ajja mÄ• gacchÄ• â€™â€™ ti vadati, vaá¹-á¹-atÄ«_
sattÄ• hakaraá¹‡Ä«yena gataá¹ƒ antosattÄ• heyeva puna Ä• gacchantaá¹ƒ sace Ä• cariyo
gacchÄ• â€™â€™ ti vadati, vaá¹-á¹-ati, sattÄ• hÄ• tikkamepi anÄ• pattÄ«ti adhippÄ• yo, va
daá¹-á¹-habbaá¹ƒ sattÄ• hassa bahiddhÄ• vÄ«tinÄ• mitattÄ• .

antarÄ• ye anÄ• pattivassacchedakathÄ• vaá¹‡á¹‡anÄ•

<201> __sace dÅ«raá¹ƒ gato hoti, sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabbo_ti iminÄ•
sattÄ• hakaraá¹‡Ä«yena gantuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti.

vajÄ• dÄ«su vassÅ«pagamanakathÄ• vaá¹‡á¹‡anÄ•

<203> __ ``idha vassaá¹ƒ upemÄ«â€™â€™ ti tikkhattuá¹ƒ vattabba_nti satthassÄ• vihÄ• ra
vihÄ• reâ€™â€™ ti avatvÄ• ``idha vassaá¹ƒ upemÄ«â€™â€™ ti ettakameva vattabbaá¹ƒ.
upagantuá¹ƒ na vaá¹-á¹-atÄ«_ti kuá¹-ikÄ• dÄ«naá¹ƒ abhÄ• ve ``idha vassaá¹ƒ upemÄ«â€™
upagantuá¹ƒ na vaá¹-á¹-ati, Ä• layakaraá¹‡amatteneva vaá¹-á¹-atÄ«ti adhippÄ• yo. __vippa
visuá¹ƒ gacchati. __tÄ«su á¹-hÄ• nesu natthi vassacchede Ä• pattÄ«_ti tehi saddhiá¹ƒ gacc
Ä• patti, tehi viyujjitvÄ• gamane pana Ä• pattiyeva, pavÄ• retuÃ±ca na labhati.

vassaá¹ƒ anupagantabbaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<204> __seyyathÄ• pi_ \Ne III 259/ __pisÄ• cillikÄ• _ti ettha pisÄ• cÄ• eva __pisÄ• cillikÄ•
vadanti. __pavisanadvÄ• raá¹ƒ yojetvÄ• _ti sakavÄ• á¹-abaddhameva yojetvÄ• . __paÃ±ca
tiá¹‡apaá¹‡á¹‡aiá¹-á¹-hakasilÄ• sudhÄ• saá¹…khÄ• tÄ• naá¹ƒ paÃ±cannaá¹ƒ chadanÄ• na
veditabbaá¹ƒ rukkhÄ• dÄ«su \Be III 284/ padaracchadanÄ• yapi kuá¹-ikÄ• ya vassÅ«pagam
bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabba_nti vacÄ«bhedaá¹ƒ katvÄ• vassÅ«pa
paá¹-ikkhepo, na Ä• layakaraá¹‡avasena upagamanaá¹ƒ sandhÄ• yÄ• ti vadanti. pÄ• á¸·iya
aá¹-á¹-hakathÄ• yaÃ±ca dutiyapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin III) I 84) ``v
hi nÄ• lakapaá¹-ipadaá¹ƒ paá¹-ipannenapi paÃ±cannaá¹ƒ chadanÄ• naá¹ƒ aÃ±Ã±atarena c
senÄ• sane upagantabbaá¹ƒ. tasmÄ• vassakÄ• le sace senÄ• sanaá¹ƒ labhati, iccetaá¹ƒ k
hatthakammaá¹ƒ pariyesitvÄ• pi kÄ• tabbaá¹ƒ. hatthakammaá¹ƒ alabhantena sÄ• mampi kÄ
asenÄ• sanikena vassaá¹ƒ upagantabbaâ€™â€™ nti daá¸·haá¹ƒ katvÄ• vuttattÄ• asenÄ•

aÃ±Ã±attha Ä• layo na vaá¹-á¹-atÄ«ti amhÄ• kaá¹ƒ khanti. nÄ• vÄ• satthavajesuyeva hi ``an
nÄ• vÄ• ya vassaá¹ƒ upagantuâ€™â€™ ntiÄ• dinÄ• sati asati vÄ• senÄ• sane vassÅ«pag
``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabbaâ€™â€™ nti ayaá¹ƒ paá¹-ikkhepo
senÄ• sane Ä• layavasenapi nÄ• vÄ• dÄ«su upagamanaá¹ƒ vuttaá¹ƒ. __á¹-aá¹…kitamaÃ±c
majjhe vijjhitvÄ• aá¹-aniyo pavesetvÄ• kato maÃ±co. tassa idaá¹ƒ upari idaá¹ƒ heá¹-á¹-hÄ•
parivattetvÄ• atthatopi tÄ• disova hoti, taá¹ƒ susÄ• ne devaá¹-á¹-hÄ• ne ca á¹-hapenti, catu
pÄ• sÄ• á¹‡Ä• naá¹ƒ upari pÄ• sÄ• á¹‡aá¹ƒ attharitvÄ• kataá¹ƒ gehampi ``á¹-aá¹…kitamaÃ

vassaá¹ƒ anupagantabbaá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhammikakatikakathÄ• vaá¹‡á¹‡anÄ•

<205> __tassÄ• lakkhaá¹‡aá¹ƒ mahÄ• vibhaá¹…ge vutta_nti catutthapÄ• rÄ• jikasaá¹ƒvaá
Ä• vÄ• sÄ• paá¹-hamaá¹ƒ pakkamissati, taá¹ƒ mayaá¹ƒ arahÄ• ti jÄ• nissÄ• mÄ• â€™â€™
dassitaá¹ƒ adhammikakatikavattalakkhaá¹‡aá¹ƒ sandhÄ• ya vadati, paratopi senÄ• sanakkh
adhammikaá¹ƒ katikavattaá¹ƒ Ä• vi bhavissatiyeva.

paá¹-issavadukkaá¹-Ä• pattikathÄ• vaá¹‡á¹‡anÄ•

<207> yasmÄ• \Be III 285/ \Ne III 260/ nÄ• nÄ• sÄ«mÄ• yaá¹ƒ dvÄ«su Ä• vÄ• sesu vassaá
``vasÄ• mÄ«â€™â€™ ti citte uppanne paá¹-hamasenÄ• sanaggÄ• ho paá¹-ippassambhati,
``vasÄ• mÄ«â€™â€™ ti citte uppanne dutiyo paá¹-ippassambhati, tasmÄ• __ ``tassa, bhikk
ca na paÃ±Ã±Ä• yatÄ«â€™â€™ _ti vuttaá¹ƒ. paá¹-issavassa visaá¹ƒvÄ• danapaccayÄ• ho
paá¹-issave hotÄ«ti Ä• ha __ ``tassa tassa paá¹-issave dukkaá¹-aâ€™â€™ _nti. tenevÄ• ha
... pacchÄ• visaá¹ƒvÄ• danapaccayÄ• â€™â€™ _ti.

__akaraá¹‡Ä«yo_ti sattÄ• hakaraá¹‡Ä«yena akaraá¹‡Ä«yo. __sakaraá¹‡Ä«yo_ti sattÄ• hak
sakaraá¹‡Ä«yo. yadi evaá¹ƒ ``sattÄ• hakaraá¹‡Ä«yena akaraá¹‡Ä«yo sakaraá¹‡Ä«yoâ€™â
``akaraá¹‡Ä«yoâ€™â€™ ti vuttepi sattÄ• hakaraá¹‡Ä«yena sakaraá¹‡Ä«yÄ• karaá¹‡Ä«yatÄ
vuttaá¹ƒ. yadi evaá¹ƒ parato ``sattÄ• hakaraá¹‡Ä«yena pakkamatÄ«â€™â€™ ti vÄ• radvayo
pakkamatÄ«â€™â€™ ti ettakameva kasmÄ• na vuttanti? vuccate --- tattha ``sattÄ• hakaraá
avatvÄ• ``sakaraá¹‡Ä«yo pakkamatÄ«â€™â€™ ti vutte so taá¹ƒ sattÄ• haá¹ƒ bahiddhÄ• v
vattunti ``sattÄ• hakaraá¹‡Ä«yena pakkamatÄ«â€™â€™ ti vuttaá¹ƒ. evaÃ±hi vutte sattÄ• ha
sattÄ• haá¹ƒ bahi vÄ«tinÄ• metÄ«ti sakkÄ• vattuá¹ƒ.

ettha ca Ä• dimhi cattÄ• ro vÄ• rÄ• nirapekkhagamanaá¹ƒ sandhÄ• ya vuttÄ• , tatthÄ• pi pu
anupagatassa vasena vuttÄ• , pacchimÄ• pana dve vÄ• rÄ• vassaá¹ƒ upagatassa vasena
sÄ• pekkhagamanaá¹ƒ sandhÄ• ya vuttÄ• , tatthÄ• pi paá¹-hamavÄ• ro sÄ• pekkhassapi sa

taá¹ƒ sattÄ• haá¹ƒ bahiddhÄ• vÄ«tinÄ• mentassa vassacchedadassanatthaá¹ƒ vutto, itaro
antosattÄ• he nivattantassa vassacchedÄ• bhÄ• vadassanatthaá¹ƒ. ``so sattÄ• haá¹ƒ anÄ•
sakaraá¹‡Ä«yo pakkamatÄ«â€™â€™ ti ayaá¹ƒ pana vÄ• ro navamito paá¹-á¹-hÄ• ya gantv
vÄ«tinÄ• mentassapi vassacchedÄ• bhÄ• vadassanatthaá¹ƒ vutto. ettha ca ``akaraá¹‡Ä«yo
dutiyavÄ• rassa anÄ• gatattÄ• navamito paá¹-á¹-hÄ• ya gacchantenapi satiyeva karaá¹‡Ä«
daá¹-á¹-habbaá¹ƒ. ime ca satta vÄ• rÄ• bahiddhÄ• katauposathikassa vasena Ä• gatÄ• , a
antovihÄ• raá¹ƒ gantvÄ• katauposathassa vasenÄ• ti evaá¹ƒ purimikÄ• ya vasena cuddasa
pacchimikÄ• ya vasena teyeva cuddasa vÄ• rÄ• vuttÄ• ti evametesaá¹ƒ nÄ• nÄ• karaá¹‡aá

imehi \Ne III 261/ pana sabbavÄ• rehi vuttamatthaá¹ƒ sampiá¹‡á¸• etvÄ• dassetuá¹ƒ __ ``s
akaraá¹‡Ä«yotiÄ• dÄ«sÅ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __ko pana vÄ• do dvÄ«hatÄ«ha
nivattantassÄ• _ti vassaá¹ƒ upagantvÄ• dvÄ«hatÄ«haá¹ƒ vasitvÄ• sattÄ• hakaraá¹‡Ä«yen
nivattantassa ko pana vÄ• do, kathÄ• eva natthÄ«ti adhippÄ• yo. __asatiyÄ• pana vassaá
``imasmiá¹ƒ vihÄ• re imaá¹ƒ temÄ• saá¹ƒ vassaá¹ƒ upemÄ«â€™â€™ ti vacÄ«bhedaá¹ƒ kat

__komudiyÄ• cÄ• tumÄ• siniyÄ• _ti pacchimakattikapuá¹‡á¹‡amÄ• yaá¹ƒ. sÄ• hi kumudÄ•
catunnaá¹ƒ vassikÄ• naá¹ƒ mÄ• sÄ• naá¹ƒ pariyosÄ• nattÄ• ``cÄ• tumÄ• sinÄ«â€™â€™ ti
supupphitÄ• ni honti, tasmÄ• kumudÄ• naá¹ƒ samÅ«ho, kumudÄ• ni eva vÄ• __komudÄ•
``komudÄ«â€™â€™ _ti vuccati, kumudavatÄ«ti vuttaá¹ƒ hoti. sesamettha uttÄ• nameva.

paá¹-issavadukkaá¹-Ä• pattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pavÄ• raá¹‡akkhandhakaá¹ƒ

aphÄ• sukavihÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<209> pavÄ• raá¹‡akkhandhake \Be III 287/ \Ne III 262/ Ä• dito lÄ• po __Ä• lÄ• po, _ vacan
samaá¹ƒ lÄ• po __sallÄ• po. piá¹‡á¸• Ä• ya paá¹-ikkameyyÄ• _ti gÄ• me piá¹‡á¸• Ä• ya cari
__avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• upaá¹-á¹-hÄ• peyyÄ• _ti atirekapiá¹‡á¸• apÄ• taá¹ƒ apane
samuggapÄ• tiá¹ƒ dhovitvÄ• á¹-hapeyya. __samuggapÄ• ti_ nÄ• ma samuggapuá¹-asadisÄ
aparÅ«á¸·haharite, yasmiá¹ƒ á¹-hÄ• ne piá¹‡á¸• apÄ• tajjhottharaá¹‡ena vinassanadhammÄ
tasminti attho. tena nittiá¹‡aÃ±ca mahÄ• tiá¹‡agahanaÃ±ca yattha sakaá¹-enapi chaá¸• á¸•
tiá¹‡Ä• ni na vinassanti, taÃ±ca á¹-hÄ• naá¹ƒ pariggahitaá¹ƒ hoti. bhÅ«tagÄ• masikkhÄ• pa
avikopanatthametaá¹ƒ vuttaá¹ƒ. __appÄ• á¹‡ake_ti nippÄ• á¹‡ake, piá¹‡á¸• apÄ• tajjhottha
maritabbapÄ• á¹‡akarahite vÄ• mahÄ• udakakkhandhe. parittodake eva hi bhattapakkhepe
sukhumapÄ• á¹‡akÄ• maranti, na mahÄ• taá¸·Ä• kÄ• dÄ«sÅ«ti. pÄ• á¹‡akÄ• nurakkhaá¹‡a

__opilÄ• peyyÄ• _ti nimujjÄ• peyya.

__vaccaghaá¹-a_nti Ä• camanakumbhÄ«. __ritta_nti rittakaá¹ƒ. __tuccha_nti tasseva vevac
ukkhipituá¹ƒ asakkuá¹‡eyyaá¹ƒ atibhÄ• rikaá¹ƒ. __hatthavikÄ• renÄ• _ti hatthasaÃ±Ã±Ä• ya
hatthavilaá¹…ghanaá¹ƒ. tenÄ• ha __ ``hatthukkhepakenÄ• â€™â€™ _ti. atha vÄ• vilaá¹…g
etenÄ• ti vilaá¹…ghako, hattho eva vilaá¹…ghako hatthavilaá¹…ghako, tena __hatthavilaá¹.
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbitahatthenÄ• ti vuttaá¹ƒ hoti. dve hi janÄ• hatthena hatthaá¹
hatthesu á¹-hapetvÄ• uá¹-á¹-hapentÄ• hatthavilaá¹…ghakena uá¹-á¹-hapenti nÄ• ma. __tit
titthiyehi samÄ• dÄ• tabbaá¹ƒ.

aphÄ• sukavihÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pavÄ• raá¹‡Ä• bhedakathÄ• vaá¹‡á¹‡anÄ•

<212> __dvemÄ• _ \Be III 288/ \Ne III 263/, __bhikkhave, pavÄ• raá¹‡Ä• cÄ• tuddasikÄ• c
ettha purimavassaá¹ƒvutthÄ• naá¹ƒ pubbakattikapuá¹‡á¹‡amÄ• , tesaá¹ƒyeva sace bhaá¹‡a
pavÄ• raá¹‡aá¹ƒ paccukkaá¸• á¸• hanti, atha kattikamÄ• sassa kÄ• á¸·apakkhacÄ• tuddaso
pacchimakattikapuá¹‡á¹‡amÄ• vÄ• , pacchimavassaá¹ƒvutthÄ• naÃ±ca pacchimakattikapu
pavÄ• raá¹‡adivasÄ• ti veditabbÄ• . idaÃ±ca pakaticÄ• rittavasena vuttaá¹ƒ, tathÄ• rÅ«papa
kattikapuá¹‡á¹‡amÄ• naá¹ƒ purimesu cÄ• tuddasesupi pavÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-a
bhikkhÅ« cÄ• tuddasiyÄ• pavÄ• retvÄ• pannarasiyÄ• kÄ• yasÄ• maggiá¹ƒ denti, cetiyagir
aá¹-á¹-hamiyÄ• gacchanti, tampi cÄ• tuddasiyaá¹ƒ pavÄ• retukÄ• mÄ• naÃ±Ã±eva hoti.

pavÄ• raá¹‡Ä• dÄ• nÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<213> __sace pana vuá¸• á¸• hataro hotÄ«_ti sace pavÄ• raá¹‡adÄ• yako bhikkhu vuá¸• á¸
bhikkhunÄ• _ti pavÄ• raá¹‡adÄ• yakena bhikkhunÄ• .

anÄ• pattipannarasakakathÄ• vaá¹‡á¹‡anÄ•

<222> pannarasakesu __pavÄ• ritamatte_ti pavÄ• ritasamanantaraá¹ƒ. __avuá¹-á¹-hitÄ• ya
pacchÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kathentiyÄ• . __ekaccÄ• ya vuá¹-á¹-hitÄ• yÄ• _ti ekaccesu y
sakasakaá¹-á¹-hÄ• naá¹ƒ gatesu. __puna pavÄ• ritabba_nti punapi sabbehi samÄ• gantvÄ•
__Ä• gacchanti samasamÄ• , tesaá¹ƒ santike pavÄ• retabba_nti gate anÄ• netvÄ• nisinnÄ
pavÄ• retabbaá¹ƒ. __sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya Ä• gacchanti samasamÄ• , tesa
yadi sabbe vuá¹-á¹-hahitvÄ• gatÄ• sannipÄ• tetuÃ±ca na sakkÄ• , ekacce sannipÄ• tetvÄ•
Ã±attiá¹ƒ á¹-hapetvÄ• kattabbasaá¹…ghakammÄ• bhÄ• vÄ• vaggaá¹ƒ na hoti. uposathepi

pavÄ• raá¹‡Ä• á¹-hapanakathÄ• vaá¹‡á¹‡anÄ•

<237> ``natthi dinnaâ€™â€™ ntiÄ• dinayappavattÄ• dasavatthukÄ• __micchÄ• diá¹-á¹-hi_
maraá¹‡Ä• \Ne III 264/, na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ tiÄ• dinÄ• sassat
antaá¹ƒ gaá¹‡hÄ• tÄ«ti __antaggÄ• hikÄ• _.

bhaá¹‡á¸• anakÄ• rakavatthukathÄ• vaá¹‡á¹‡anÄ•

<240> __catutthe_ \Be III 289/ __kate suá¹‡antÄ«_ti catutthe pannarasikuposathe kate amh
á¹-hapessantÄ«ti suá¹‡anti. __evampi dve cÄ• tuddasikÄ• hontÄ«_ti tatiyena saddhiá¹ƒ dve

pavÄ• raá¹‡Ä• saá¹…gahakathÄ• vaá¹‡á¹‡anÄ•

<241> ayaá¹ƒ pavÄ• raá¹‡Ä• saá¹…gaho ekassa dinnopi sabbesaá¹ƒ dinnova hotÄ«ti Ä• ha
dÄ• tabboâ€™â€™ _ti. __Ä• gantukÄ• tesaá¹ƒ senÄ• sanaá¹ƒ gahetuá¹ƒ na labhantÄ«_ti s
Ä• gacchanti, tesaá¹ƒ senÄ• sanaá¹ƒ gahetuá¹ƒ na labhanti. __pavÄ• retvÄ• pana antarÄ•
labhantÄ«_ti pavÄ• raá¹‡Ä• saá¹…gahe kate antarÄ• pakkamitukÄ• mÄ• saá¹…ghaá¹ƒ sa
labhanti. sesamettha pÄ• á¸·ito aá¹-á¹-hakathÄ• to ca suviÃ±Ã±eyyameva.

pavÄ• raá¹‡akkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cammakkhandhakaá¹ƒ

soá¹‡akoá¸·ivisavatthukathÄ• vaá¹‡á¹‡anÄ•

<242> cammakkhandhake \Be III 290/ \Ne III 265/ __uá¹‡á¹‡apÄ• vÄ• raá¹‡a_nti uá¹‡á¹‡Ä•
__vihÄ• rapacchÄ• yÄ• ya_nti vihÄ• rapaccante chÄ• yÄ• yaá¹ƒ. vihÄ• rassa vaá¸• á¸• ham

soá¹‡assa pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<243> suttattho pana suttavaá¹‡á¹‡anÄ• toyeva gahetabboti etthÄ• yaá¹ƒ suttavaá¹‡á¹‡anÄ
6.55) evaá¹ƒnÄ• make vane. tasmiá¹ƒ kira paá¹-ipÄ• á¹-iyÄ• paÃ±ca caá¹…kamanasatÄ• n
attano sappÄ• yaá¹ƒ caá¹…kamanaá¹ƒ gahetvÄ• samaá¹‡adhammaá¹ƒ karoti. tassa Ä• ra
caá¹…kamato pÄ• datalÄ• ni bhijjiá¹ƒsu, jÄ• á¹‡Å«hi caá¹…kamato jÄ• á¹‡ukÄ• nipi hatthat
chiddÄ• ni ahesuá¹ƒ. evaá¹ƒ Ä• raddhavÄ«riyo viharanto obhÄ• sanimittamattakampi dasse
vÄ«riyena kilamitakÄ• yassa caá¹…kamanakoá¹-iyaá¹ƒ pÄ• sÄ• á¹‡aphalake nisinnassa yo
dassetuá¹ƒ __ ``atha kho Ä• yasmatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __Ä• raddhavÄ«riyÄ
paripuá¹‡á¹‡apaggahitavÄ«riyÄ• . __na anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccatÄ«_ti ``s

ugghaá¹-itaÃ±Ã±Å« vÄ• vipaÃ±citaÃ±Ã±Å« vÄ• neyyo vÄ• , na me cittaá¹ƒ na vimucceyya
yena me cittaá¹ƒ na muccatÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• __ ``saá¹ƒvijjanti kh
cintesi. tattha __bhogÄ• _ti upayogatthe paccattaá¹ƒ.

__pÄ• turahosÄ«_ti therassa cittÄ• cÄ• raá¹ƒ Ã±atvÄ• ``ayaá¹ƒ soá¹‡o ajja sÄ«tavane padh
imaá¹ƒ vitakkaá¹ƒ vitakketi, gantvÄ• ssa vitakkaá¹ƒ sahoá¸• á¸• haá¹ƒ gaá¹‡hitvÄ• vÄ«á¹‡o
kathessÄ• mÄ«â€™â€™ ti sÄ«tavane pÄ• turahosi. __paÃ±Ã±atte Ä• sane_ti padhÄ• nikab
vasanaá¹-á¹-hÄ• ne ovadituá¹ƒ Ä• gatassa buddhassa bhagavato nisÄ«danatthaá¹ƒ yathÄ•
paÃ±Ã±apetvÄ• va padhÄ• naá¹ƒ karonti \Ne III 266/, aÃ±Ã±aá¹ƒ alabhamÄ• nÄ• purÄ• á¹
upari saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apenti. theropi Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• va padhÄ• naá
vuttaá¹ƒ ``paÃ±Ã±atte Ä• saneâ€™â€™ ti.

__taá¹ƒ_ \Be III 291/ __kiá¹ƒ maÃ±Ã±asÄ«_ti satthÄ• ``imassa bhikkhuno avasesakammaá
ayaá¹ƒ gandhabbasippe cheko ciá¹‡á¹‡avasÄ«, attano visaye kathiyamÄ• ne khippameva s
vÄ«á¹‡opamaá¹ƒ kathetuá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±asÄ«â€™â€™ tiÄ• dimÄ• ha. __vÄ«á¹‡Ä
vÄ«á¹‡Ä• ya vÄ• danakusalatÄ• , so ca tattha kusalo. mÄ• tÄ• pitaro hissa ``amhÄ• kaá¹ƒ p
sikkhanto kÄ• yena kilamissati, idaá¹ƒ pana Ä• sane nisinneneva sakkÄ• uggaá¹‡hituâ€™â
uggaá¹‡hÄ• pesuá¹ƒ. tassa ---

``satta sarÄ• tayo gÄ• mÄ• , mucchanÄ• ekavÄ«sati.

á¹-hÄ• nÄ• ekÅ«napaÃ±Ã±Ä• sa, iccete saramaá¹‡á¸• alÄ• â€™â€™ ti || ---

Ä• dikaá¹ƒ gandhabbasippaá¹ƒ sabbameva paguá¹‡aá¹ƒ ahosi. __accÄ• yatÄ• _ti atiÄ• yat
__saravatÄ«_ti sarasampannÄ• . __kammaÃ±Ã±Ä• _ti kammakkhamÄ• kammayoggÄ• . _
__same guá¹‡e patiá¹-á¹-hitÄ• _ti majjhime sare á¹-hapetvÄ• mucchitÄ• .

__accÄ• raddha_nti atigÄ• á¸·haá¹ƒ. __uddhaccÄ• ya saá¹ƒvattatÄ«_ti uddhatabhÄ• vÄ• ya
atisithilaá¹ƒ. __kosajjÄ• yÄ• _ti kusÄ«tabhÄ• vatthÄ• ya. __vÄ«riyasamathaá¹ƒ adhiá¹-á¹-hÄ
vÄ«riyasampayuttaá¹ƒ samathaá¹ƒ adhiá¹-á¹-hÄ• hi, vÄ«riyaá¹ƒ samathena yojehÄ«ti attho.
samataá¹ƒ adhiá¹-á¹-hÄ• hÄ«_ti saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samataá¹ƒ samabhÄ• va
saddhaá¹ƒ paÃ±Ã±Ä• ya, paÃ±Ã±aÃ±ca saddhÄ• ya, vÄ«riyaá¹ƒ samÄ• dhinÄ• , samÄ• dh
indriyÄ• naá¹ƒ samatÄ• adhiá¹-á¹-hitÄ• nÄ• ma hoti. sati pana sabbatthikÄ• , sÄ• sadÄ• p
vaá¹-á¹-ati. taÃ±ca pana nesaá¹ƒ yojanÄ• vidhÄ• naá¹ƒ __visuddhimagge_ (Vism I 60-62) Ä
__tattha ca nimittaá¹ƒ gaá¹‡hÄ• hÄ«_ti tasmiÃ±ca samabhÄ• ve sati yena Ä• dÄ• se mukha
uppajjitabbaá¹ƒ, taá¹ƒ samathanimittaá¹ƒ vipassanÄ• nimittaá¹ƒ magganimittaá¹ƒ phalanimi
nibbattehÄ«ti evamassa satthÄ• arahatte pakkhipitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathesi.

__tattha ca nimittaá¹ƒ aggahesÄ«_ti samathanimittaÃ±ca vipassanÄ• nimittaÃ±ca aggahesi
__vÅ«pakaá¹-á¹-ho_ti vatthukÄ• mehi ca kilesakÄ• mehi ca kÄ• yena ceva cittena ca vÅ«pa
\Ne III 267/ kammaá¹-á¹-hÄ• ne satiá¹ƒ \Be III 292/ avijahanto. __Ä• tÄ• pÄ«_ti kÄ• yikaceta
Ä• tÄ• po. Ä• tappati kilesehÄ«ti Ä• tÄ• po, vÄ«riyaá¹ƒ. __pahitatto_ti kÄ• ye ca jÄ«vite ca a
pesitatto vissaá¹-á¹-haattabhÄ• vo, nibbÄ• ne vÄ• pesitacitto. __na cirassevÄ• _ti kammaá
cireneva. __aÃ±Ã±ataro_ti eko. __arahata_nti bhagavato sÄ• vakÄ• naá¹ƒ arahantÄ• naá¹ƒ
mahÄ• sÄ• vako ahosÄ«ti attho.

<244> __vusitavÄ• _ti vutthabrahmacariyavÄ• so. __katakaraá¹‡Ä«yo_ti catÅ«hi maggehi k
__ohitabhÄ• ro_ti khandhabhÄ• raá¹ƒ kilesabhÄ• raá¹ƒ abhisaá¹…khÄ• rabhÄ• raÃ±ca otÄ
__anuppattasadattho_ti sadattho vuccati arahattaá¹ƒ, taá¹ƒ pattoti attho. __parikkhÄ«á¹‡abh
khÄ«á¹‡abhavabandhano. __sammadaÃ±Ã±Ä• vimutto_ti sammÄ• hetunÄ• kÄ• raá¹‡ena
á¹-hÄ• nÄ• nÄ«_ti cha kÄ• raá¹‡Ä• ni. __adhimutto hotÄ«_ti paá¹-ivijjhitvÄ• paccakkhaá¹ƒ
__nekkhammÄ• dhimutto_tiÄ• di sabbaá¹ƒ arahattavasena vuttaá¹ƒ. arahattaÃ±hi sabbakile
__nekkhammaá¹ƒ, _ teheva pavivittattÄ• __paviveko, _ byÄ• pajjÄ• bhÄ• vato __abyÄ• paj
khayante uppannattÄ• __upÄ• dÄ• nakkhayo, _ taá¹‡hÄ• ya khayante uppannattÄ• __taá
__asammoho_ti ca vuccati.

__kevalaá¹ƒ saddhÄ• mattaka_nti paá¹-ivedharahitaá¹ƒ kevalaá¹ƒ paá¹-ivedhapaÃ±Ã±Ä• ya
saddhÄ• mattakaá¹ƒ. __paá¹-icaya_nti punappunaá¹ƒ karaá¹‡ena vaá¸• á¸• hiá¹ƒ. __vÄ«tar
maggapaá¹-ivedhena rÄ• gassa vihatattÄ• yeva nekkhammasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ p
á¹-hito hoti, phalasamÄ• pattivihÄ• rena viharati, tanninnamÄ• nasoyeva hotÄ«ti attho. sesa

__lÄ• bhasakkÄ• rasiloka_nti catupaccayalÄ• bhaÃ±ca tesaá¹ƒyeva sukatabhÄ• vaÃ±ca va
__nikÄ• mayamÄ• no_ti icchamÄ• no patthayamÄ• no. __pavivekÄ• dhimutto_ti ``paviveke
arahattaá¹ƒ byÄ• karotÄ«ti attho.

__sÄ«labbataparÄ• mÄ• sa_nti sÄ«laÃ±ca vataÃ±ca parÄ• masitvÄ• gahitaggahaá¹‡amatt
paccÄ• gacchanto_ti sÄ• rabhÄ• vena jÄ• nanto. __abyÄ• pajjÄ• dhimutto_ti \Be III 293/ ab
byÄ• karoti. iminÄ• va nayena sabbavÄ• resu attho daá¹-á¹-habbo. apicettha ``nekkhammÄ
arahattaá¹ƒ kathitaá¹ƒ, sesesu paÃ±casu nibbÄ• naâ€™â€™ nti eke vadanti. apare ``asam
268/ ettheva nibbÄ• naá¹ƒ kathitaá¹ƒ, sesesu arahattaâ€™â€™ nti vadanti. ayaá¹ƒ panettha
``sabbesvevetesu arahattampi nibbÄ• nampi kathitamevÄ• ti.

__bhusÄ• _ti balavanto dibbarÅ«pasadisÄ• . __nevassa cittaá¹ƒ pariyÄ• diyantÄ«_ti etassa
cittaá¹ƒ gahetvÄ• á¹-hÄ• tuá¹ƒ na sakkonti. kilesÄ• hi uppajjamÄ• nÄ• cittaá¹ƒ gaá¹‡hanti
__amissÄ«kata_nti amissakataá¹ƒ. kilesÄ• hi Ä• rammaá¹‡ena saddhiá¹ƒ cittaá¹ƒ missaá¹ƒ
abhÄ• vÄ• amissÄ«kataá¹ƒ. __á¹-hita_nti patiá¹-á¹-hitaá¹ƒ. __Ä• neÃ±jappatta_nti acalana

__vayaÃ±cassÄ• nupassatÄ«_ti tassa cesa cittassa uppÄ• dampi vayampi passati. __bhusA
balavÄ• vÄ• takkhandho. __neva naá¹ƒ saá¹…kampeyyÄ• _ti ekabhÄ• gena cÄ• letuá¹ƒ na
sampakampeyyÄ• _ti thÅ«á¹‡aá¹ƒ viya sabbabhÄ• gato kampetuá¹ƒ na sakkuá¹‡eyya. __na
pavedhetvÄ• pÄ• tetuá¹ƒ na sakkuá¹‡eyya.

__nekkhammaá¹ƒ adhimuttassÄ• _ti arahattaá¹ƒ paá¹-ivijjhitvÄ• á¹-hitassa. sesapadesupi a
__upÄ• dÄ• nakkhayassa cÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ. __asammohaÃ±ca cetaso
adhimuttassa. __disvÄ• Ä• yatanuppÄ• da_nti Ä• yatanÄ• naá¹ƒ uppÄ• daÃ±ca vayaÃ±ca
vimuccatÄ«_ti sammÄ• hetunÄ• nayena imÄ• ya vipassanÄ• ya paá¹-ipattiyÄ• phalasamÄ
vimuccati, nibbÄ• nÄ• rammaá¹‡e adhimuccati. atha vÄ• iminÄ• khÄ«á¹‡Ä• savassa pubb
tassa hi Ä• yatanuppÄ• daá¹ƒ disvÄ• imÄ• ya vipassanÄ• ya adhigatassa ariyamaggassa Ä
sammÄ• cittaá¹ƒ vimuccati. evaá¹ƒ __tassa sammÄ• vimuttassa ... pe ... na vijjati_. tattha
nibbutacittassa. sesamettha uttÄ• natthameva.

soá¹‡assa pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbanÄ«likÄ• dipaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<246> __addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• _ti \Be III 294/ abhinavÄ• riá¹-á¹-haphalavaá¹‡á¹‡Ä•
tintakÄ• kapattavaá¹‡á¹‡Ä• tipi vadanti.

ajjhÄ• rÄ• me upÄ• hanapaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<248> abhijÄ«vanti \Ne III 269/ etenÄ• ti __abhijÄ«vanikaá¹ƒ_. kintaá¹ƒ? sippaá¹ƒ. tenÄ• ha
sippenÄ• â€™â€™ _tiÄ• di.

kaá¹-á¹-hapÄ• dukÄ• dipaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<251> __uá¹‡á¹‡Ä• hi katapÄ• dukÄ• _ti uá¹‡á¹‡Ä• lomamayakambalehi, uá¹‡á¹‡Ä• lomeh
bhikkhave, gÄ• vÄ«naá¹ƒ visÄ• á¹‡esu gahetabba_ntiÄ• dÄ«su ``mokkhÄ• dhippÄ• yena vi
vaá¹-á¹-atÄ«â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

yÄ• nÄ• dipaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<253> __anujÄ• nÄ• mi, bhikkhave, purisayuttaá¹ƒ hatthavaá¹-á¹-aka_nti ettha ``anujÄ• nÄ•
purisayuttaá¹ƒ, anujÄ• nÄ• mi, bhikkhave, hatthavaá¹-á¹-akaâ€™â€™ nti evaá¹ƒ paccekavÄ
adhippetanti Ä• ha __ ``purisayuttaá¹ƒ itthisÄ• rathi vÄ• ... pe ... purisÄ• vÄ• , vaá¹-á¹-atiye
__pÄ«á¹-hakasivika_nti pÄ«á¹-hakayÄ• naá¹ƒ. __pÄ• á¹-aá¹…ki_nti andolikÄ• yetaá¹ƒ adhiv

uccÄ• sayanamahÄ• sayanapaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<254> __vÄ• á¸·arÅ«pÄ• nÄ«_ti Ä• harimÄ• ni vÄ• á¸·arÅ«pÄ• ni. ``akappiyarÅ«pÄ• kulo al
ti __sÄ• rasamÄ• se_ vuttaá¹ƒ. __ ``dÄ«ghalomako mahÄ• kojavo_ti caturaá¹…gulÄ• dhika
``caturaá¹…gulÄ• dhikÄ• ni kira tassa lomÄ• nÄ«â€™â€™ ti vacanato caturaá¹…gulato heá
vadanti. __vÄ• nacitro uá¹‡á¹‡Ä• mayattharaá¹‡o_ti bhitticchedÄ• divasena vicitro uá¹‡á¹‡Ä
__ghanapupphako uá¹‡á¹‡Ä• mayattharaá¹‡o_ti uá¹‡á¹‡Ä• mayalohitattharaá¹‡o. __pakatit
rukkhatÅ«lalatÄ• tÅ«lapoá¹-akÄ«tÅ«lasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ tÅ«lÄ• naá¹ƒ aÃ±Ä
__ ``uddalomÄ«_ti \Be III 295/ ubhatodasaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __ekantalomÄ
uá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nti __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 15) v
``uddalomÄ«ti ekato uggatapupphaá¹ƒ. ekantalomÄ«ti ubhato uggatapupphaâ€™â€™ nti vu
``koseyyakaá¹-á¹-issamaya_nti koseyyakasaá¹-amayaâ€™â€™ nti __Ä• cariyadhammapÄ•
__suddhakoseyya_nti ratanaparisibbanarahitaá¹ƒ. __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_
III 270/ tÅ«likaá¹ƒ sabbÄ• neva gonakÄ• dÄ«ni ratanaparisibbitÄ• ni vaá¹-á¹-antÄ«â€™â€™
``á¹-hapetvÄ• tÅ«likaâ€™â€™ nti etena ratanaparisibbanarahitÄ• pi tÅ«likÄ• na vaá¹-á¹-at
``ratanaparisibbitÄ• ni vaá¹-á¹-antÄ«â€™â€™ ti iminÄ• pana yÄ• ni ratanaparisibbitÄ• ni, tÄ
bhÅ«mattharaá¹‡avasena yathÄ• nurÅ«paá¹ƒ maÃ±cÄ• dÄ«su ca upanetuá¹ƒ vaá¹-á¹-atÄ«
ettha ca vinayapariyÄ• yaá¹ƒ patvÄ• garuke á¹-hÄ• tabbattÄ• idha vuttanayenevettha vinic
suttantikadesanÄ• yaá¹ƒ pana gahaá¹-á¹-hÄ• nampi vasena vuttattÄ• tesaá¹ƒ saá¹…gaá¹‡
tÅ«likaá¹ƒ ... pe ... vaá¹-á¹-antÄ«â€™â€™ ti vuttanti apare.

__ajinacammehÄ«_ti ajinamigacammehi. tÄ• ni kira cammÄ• ni sukhumatarÄ• ni, tasmÄ• c
katvÄ• sibbanti. tena vuttaá¹ƒ __ ``ajinapaveá¹‡Ä«â€™â€™ _ti. uttaraá¹ƒ uparibhÄ• gaá¹ƒ
__uttaracchado, _ vitÄ• naá¹ƒ, taÃ±ca lohitavitÄ• naá¹ƒ idhÄ• dhippetanti Ä• ha __ ``uparib
rattavitÄ• nenÄ• â€™â€™ _ti. ``rattavitÄ• nesu ca kÄ• sÄ• vaá¹ƒ vaá¹-á¹-ati, kusumbhÄ• di
vaá¹-á¹-atÄ«â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __mahÄ• upadhÄ• na_nti pamÄ• á
ettha ca kiÃ±cÄ• pi __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (dÄ«0 ni-a I 15) ``alohitakÄ• n
tato uttari labhitvÄ• aÃ±Ã±esaá¹ƒ dÄ• tabbÄ• ni, dÄ• tuá¹ƒ asakkonto maÃ±ce tiriyaá¹ƒ atth
paccattharaá¹‡aá¹ƒ datvÄ• nipajjitumpi labhatÄ«â€™â€™ ti avisesena vuttaá¹ƒ,
__senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sp (to Vin II) 297) pana ``agilÄ• nassa sÄ«
pÄ• dupadhÄ• naÃ±cÄ• ti dvayameva vaá¹-á¹-ati, gilÄ• nassa bimbohanÄ• ni santharitvÄ•
datvÄ• nipajjitumpi vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• gilÄ• noyeva maÃ±ce tiriyaá¹ƒ atthari
labhatÄ«ti veditabbaá¹ƒ.

uccÄ• sayanamahÄ• sayanapaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gihivikatÄ• nuÃ±Ã±Ä• tÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<256> __abhinissÄ• ya_ \Be III 296/ __nisÄ«ditu_nti apassÄ• ya nisÄ«dituá¹ƒ.

soá¹‡akuá¹-ikaá¹‡á¹‡avatthukathÄ• vaá¹‡á¹‡anÄ•

<257> __papatake pabbate_ti ettha ``pavatte pabbateâ€™â€™ tipi paá¹-hanti, pavattanÄ• r
__soá¹‡o upÄ• sako_tiÄ• dÄ«su (Ud-a 46) nÄ• mena soá¹‡o nÄ• ma, tÄ«hi saraá¹‡agamar
upÄ• sakattapaá¹-ivedanena upÄ• sako, koá¹-iagghanakassa kaá¹‡á¹‡apiá¸·andhanassa dh
``koá¹-ikaá¹‡á¹‡oâ€™â€™ ti ca vattabbe ``kuá¹-ikaá¹‡á¹‡oâ€™â€™ ti evaá¹ƒ abhiÃ±Ã±Ä• t
adhippÄ• yo. ayaÃ±hi Ä• yasmato mahÄ• kaccÄ• nassa santike dhammaá¹ƒ sutvÄ• sÄ• sa
sÄ«lesu ca patiá¹-á¹-hito papatake pabbate chÄ• yÅ«dakasampanne á¹-hÄ• ne vihÄ• raá¹ƒ
vasÄ• petvÄ• catÅ«hi paccayehi upaá¹-á¹-hÄ• ti. tena vuttaá¹ƒ __ ``Ä• yasmato mahÄ• kac
hotÄ«â€™â€™ _ti.

so kÄ• lena kÄ• laá¹ƒ therassa upaá¹-á¹-hÄ• naá¹ƒ gacchati, thero cassa dhammaá¹ƒ deset
dhammacariyÄ• yaá¹ƒ ussÄ• hajÄ• to viharati. so ekadÄ• satthena saddhiá¹ƒ vÄ• á¹‡ijjatth
antarÄ• magge aá¹-aviyaá¹ƒ satthe niviá¹-á¹-he rattiyaá¹ƒ janasambÄ• dhabhayena ekamar
upagaÃ±chi. sattho paccÅ«savelÄ• yaá¹ƒ uá¹-á¹-hÄ• ya gato, na ekopi soá¹‡aá¹ƒ pabodhes
agamiá¹ƒsu. so pabhÄ• tÄ• ya rattiyÄ• pabujjhitvÄ• uá¹-á¹-hÄ• ya kaÃ±ci apassanto satthe
sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gacchanto ekaá¹ƒ vaá¹-arukkhaá¹ƒ upagaÃ±chi. tattha addasa ekaá¹
virÅ«padassanaá¹ƒ bÄ«bhacchaá¹ƒ purisaá¹ƒ aá¹-á¹-hito muttÄ• ni attano maá¹ƒsÄ• ni saya
disvÄ• na ``kosi tvaâ€™â€™ nti pucchi. petosmi, bhanteti. kasmÄ• evaá¹ƒ karosÄ«ti? attar
kiá¹ƒ pana taá¹ƒ kammanti? ahaá¹ƒ pubbe bhÄ• rukacchanagaravÄ• sÄ« kÅ«á¹-avÄ• á¹‡ijo
vaÃ±cetvÄ• khÄ• diá¹ƒ, samaá¹‡e ca bhikkhÄ• ya upagate ``tumhÄ• kaá¹ƒ maá¹ƒsaá¹ƒ kh
tena kammena etarahi imaá¹ƒ dukkhaá¹ƒ anubhavÄ• mÄ«ti. taá¹ƒ sutvÄ• soá¹‡o ativiya sa

tato \Be III 297/ paraá¹ƒ gacchanto mukhato paggharitakÄ• á¸·alohite dve petadÄ• rake pas
tepissa attano kammaá¹ƒ kathesuá¹ƒ. te kira bhÄ• rukacchanagare dÄ• rakakÄ• le gandhav
kappentÄ• attano mÄ• tari khÄ«á¹‡Ä• save nimantetvÄ• bhojentiyÄ• gehaá¹ƒ gantvÄ• ``a
samaá¹‡Ä• naá¹ƒ desi, tayÄ• dinnaá¹ƒ bhojanaá¹ƒ bhuÃ±janakasamaá¹‡Ä• naá¹ƒ mukhato
paggharatÅ«â€™â€™ ti akkosiá¹ƒsu. te tena kammena niraye paccitvÄ• tassa vipÄ• kÄ• v
nibbattitvÄ• tadÄ• imaá¹ƒ dukkhaá¹ƒ anubhavanti. tampi sutvÄ• soá¹‡o ativiya saá¹ƒvega

so ujjeniá¹ƒ gantvÄ• taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• kuraragharaá¹ƒ paccÄ• gato theraá¹
katapaá¹-isanthÄ• ro tamatthaá¹ƒ Ä• rocesi. theropissa pavattinivattÄ«su Ä• dÄ«navÄ• nisa
dhammaá¹ƒ \Ne III 272/ desesi. so theraá¹ƒ vanditvÄ• gehaá¹ƒ gato sÄ• yamÄ• saá¹ƒ bhuÃ
thokaá¹ƒyeva niddÄ• yitvÄ• pabujjhitvÄ• sayanatale nisajja yathÄ• sutaá¹ƒ dhammaá¹ƒ pa
tassa taá¹ƒ dhammaá¹ƒ paccavekkhato te ca petattabhÄ• ve anussarato saá¹ƒsÄ• radukkha

hutvÄ• upaá¹-á¹-hÄ• si, pabbajjÄ• ya cittaá¹ƒ nami. so vibhÄ• tÄ• ya rattiyÄ• sarÄ«rapaá¹-
theraá¹ƒ upagantvÄ• attano ajjhÄ• sayaá¹ƒ Ä• rocetvÄ• pabbajjaá¹ƒ yÄ• ci. tena vuttaá¹ƒ _
upÄ• sako ... pe ... pabbÄ• jetu maá¹ƒ, bhante, ayyo mahÄ• kaccÄ• noâ€™â€™ _ti.

tattha __yathÄ• yathÄ• _tiÄ• dipadÄ• naá¹ƒ ayaá¹ƒ saá¹…khepattho --- yena yena Ä• kÄ•
dhammaá¹ƒ deseti Ä• cikkhati paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• niá¹ƒ karo
tena me upaparikkhato evaá¹ƒ hoti ``yadetaá¹ƒ sikkhattayabrahmacariyaá¹ƒ ekampi divasaá
katvÄ• carimakacittaá¹ƒ pÄ• petabbatÄ• ya __ekantaparipuá¹‡á¹‡aá¹ƒ, _ ekadivasampi kile
katvÄ• carimakacittaá¹ƒ pÄ• petabbatÄ• ya __ekantaparisuddhaá¹ƒ, saá¹…khalikhitaá¹ƒ_ l
dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ caritabbaá¹ƒ, idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• v
vasantena ekantaparipuá¹‡á¹‡aá¹ƒ ... pe ... carituâ€™â€™ nti.

evaá¹ƒ attano parivitakkitaá¹ƒ soá¹‡o upÄ• sako therassa Ä• rocetvÄ• taá¹ƒ paá¹-ipajjitukÄ
bhanteâ€™â€™ _tiÄ• dimÄ• ha. thero pana \Be III 298/ ``na tÄ• vassa Ã±Ä• á¹‡aá¹ƒ paripÄ
upadhÄ• retvÄ• Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• no __ ``dukkaraá¹ƒ khoâ€™â€™
nivÄ• resi. tattha __ekaseyya_nti adutiyaseyyaá¹ƒ. ettha ca seyyÄ• sÄ«sena ``eko tiá¹-á¹-ha
nisÄ«datÄ«â€™â€™ tiÄ• dinÄ• nayena vuttaá¹ƒ catÅ«su iriyÄ• pathesu kÄ• yavivekaá¹ƒ d
sayanamattaá¹ƒ. __ekabhatta_nti ``ekabhattiko hoti rattÅ«parato virato vikÄ• labhojanÄ• â€
MN I 293 AN a III 71) evaá¹ƒ vuttaá¹ƒ vikÄ• labhojanÄ• viratiá¹ƒ sandhÄ• ya vadati. __brah
methunaviratibrahmacariyaá¹ƒ, sikkhattayÄ• nuyogasaá¹…khÄ• taá¹ƒ sÄ• sanabrahmacariy
codanatthe nipÄ• to. __tatthevÄ• _ti geheyeva. __buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ anuyuÃ±jÄ•
niccasÄ«lauposathasÄ«laniyamÄ• dibhedaá¹ƒ paÃ±caá¹…gaá¹ƒ aá¹-á¹-haá¹…gaá¹ƒ dasaá
tadanurÅ«paÃ±ca samÄ• dhipaÃ±Ã±Ä• bhÄ• vanaá¹ƒ anuyuÃ±ja. etaÃ±hi upÄ• sakena pu
buddhasÄ• sanaá¹ƒ nÄ• ma. tenÄ• ha __ ``kÄ• layuttaá¹ƒ ekaseyyaá¹ƒ ekabhattaá¹ƒ brahm

tattha __kÄ• layutta_nti cÄ• tuddasÄ«paÃ±caddasÄ«aá¹-á¹-hamÄ«pÄ• á¹-ihÄ• rikapakkhas
yathÄ• vuttakÄ• le vÄ• tuyhaá¹ƒ anuyuÃ±jantassa yuttaá¹ƒ patirÅ«paá¹ƒ sakkuá¹‡eyyaá¹ƒ,
adhippÄ• yo \Ne III 273/. sabbametaá¹ƒ Ã±Ä• á¹‡assa aparipakkattÄ• tassa kÄ• mÄ• naá¹
paá¹-ipattiyaá¹ƒ yogyaá¹ƒ kÄ• rÄ• petuá¹ƒ vadati, na pabbajjÄ• chandaá¹ƒ nivÄ• retuá¹ƒ.
__pabbajjÄ• bhisaá¹…khÄ• ro_ti pabbajituá¹ƒ Ä• rambho ussÄ• ho. __paá¹-ippassambhÄ«_
aparipakkattÄ• saá¹ƒvegassa ca nÄ• titikkhabhÄ• vato vÅ«pasami. kiÃ±cÄ• pi paá¹-ippass
vuttavidhiá¹ƒ pana anutiá¹-á¹-hanto kÄ• lena kÄ• laá¹ƒ theraá¹ƒ upasaá¹…kamitvÄ• payirup
suá¹‡Ä• ti. tassa vuttanayeneva dutiyampi pabbajjÄ• ya cittaá¹ƒ uppajji, therassa ca Ä• roce
paá¹-ikkhipi. tatiyavÄ• re pana Ã±Ä• á¹‡assa paripakkabhÄ• vaá¹ƒ Ã±atvÄ• ``idÄ• ni naá¹ƒ
ti thero pabbÄ• jesi, pabbajitaÃ±ca taá¹ƒ tÄ«á¹‡i saá¹ƒvaccharÄ• ni atikkamitvÄ• gaá¹‡aá¹
upasampÄ• desi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``dutiyampi kho soá¹‡o ... pe ... upasampÄ•

tattha __appabhikkhuko_ti katipayabhikkhuko. tadÄ• kira bhikkhÅ« yebhuyyena majjhimade

tattha katipayÄ• eva ahesuá¹ƒ \Be III 299/. te ca ekasmiá¹ƒ gÄ• me eko, ekasmiá¹ƒ nigame
visuá¹ƒ vasiá¹ƒsu. __kicchenÄ• _ti dukkhena. __kasirenÄ• _ti Ä• yÄ• sena. __tato tato_ti ta
gÄ• manigamÄ• dito. therena hi katipaye bhikkhÅ« Ä• netvÄ• aÃ±Ã±esu Ä• nÄ«yamÄ• nes
karaá¹‡Ä«yena pakkamiá¹ƒsu, kaÃ±ci kÄ• laá¹ƒ Ä• gametvÄ• puna tesu Ä• nÄ«yamÄ• nes
punappunaá¹ƒ Ä• nayanena sannipÄ• to cireneva ahosi. theropi tadÄ• ekavihÄ• rÄ« ahosi.
``tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ ... pe ... sannipÄ• tÄ• petvÄ• â€™â€™ _ti.

__vassaá¹ƒvutthassÄ• _ti vassaá¹ƒ upagantvÄ• vusitavato. __ediso ca ediso cÄ• _ti evarÅ
``evarÅ«pÄ• ya nÄ• ma rÅ«pakÄ• yasampattiyÄ• samannÄ• gato, evarÅ«pÄ• ya dhammak
ti __sutoyeva me so bhagavÄ• . na ca mayÄ• sammukhÄ• diá¹-á¹-ho_ti ettha pana puthujj
soá¹‡o bhagavantaá¹ƒ daá¹-á¹-hukÄ• mo ahosi. aparabhÄ• ge pana satthÄ• rÄ• saddhiá¹ƒ
vasitvÄ• paccÅ«sasamayaá¹ƒ ajjhiá¹-á¹-ho soá¸·asa aá¹-á¹-hakavaggiyÄ• ni satthu sammu
manasi katvÄ• sabbaá¹ƒ cetasÄ• samannÄ• haritvÄ• atthadhammapaá¹-isaá¹ƒvedÄ« hutv
dhammupasaÃ±hitapÄ• mojjÄ• dimukhena samÄ• hito sarabhaÃ±Ã±apariyosÄ• ne vipassa
sammasanto anupubbena arahattaá¹ƒ pÄ• puá¹‡i. etadatthameva hissa bhagavatÄ• attanÄ
ekagandhakuá¹-iyaá¹ƒ vÄ• so Ä• á¹‡attoti vadanti.

keci panÄ• hu ``na ca mayÄ• sammukhÄ• diá¹-á¹-hoti idaá¹ƒ rÅ«pakÄ• yadassanameva sa
soá¹‡o pabbajitvÄ• therassa santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ghaá¹-ento vÄ• yam
274/ sotÄ• panno hutvÄ• upasampajjitvÄ• `upÄ• sakÄ• pi sotÄ• pannÄ• honti, ahampi sot
nti uparimaggatthÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• antovasseyeva chaá¸·abhiÃ±Ã±o hu
pavÄ• resi. ariyasaccadassanena bhagavato dhammakÄ• yo diá¹-á¹-ho nÄ• ma hoti. vuttaÃ
dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™ ti (SN b III 87). tasmÄ• ssa dhammakÄ• yada
pavÄ• retvÄ• pana rÅ«pakÄ• yaá¹ƒ daá¹-á¹-hukÄ• mo ahosÄ«â€™â€™ ti.

__pÄ• sÄ• dika_ntiÄ• dipadÄ• naá¹ƒ \Be III 300/ attho aá¹-á¹-hakathÄ• yameva vutto. tattha
__visÅ«kÄ• yikavipphanditÄ• na_nti paá¹-ipakkhabhÅ«tÄ• naá¹ƒ diá¹-á¹-hicittavipphanditÄ•
__pÄ• sÄ• dika_nti (Ud-a 10) vÄ•
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• ketumÄ• lÄ• laá¹
attano sarÄ«rappabhÄ• ya sampattiyÄ• rÅ«pakÄ• yadassanabyÄ• vaá¹-assa janassa sabb
__pasÄ• danÄ«ya_nti
dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasaÄ• veá¹‡ikabuddha
aá¹‡asamannÄ• gatÄ• ya dhammakÄ• yasampattiyÄ• parikkhakajanassa pasÄ• danÄ«yaá
pasÄ• dakaá¹ƒ vÄ• . __santindriya_nti cakkhÄ• dipaÃ±cindriyalolatÄ• vigamena vÅ«pasanta
__santamÄ• nasa_nti chaá¹-á¹-hassa manindriyassa nibbisevanabhÄ• vÅ«pagamanena vÅ
__uttamadamathasamathaá¹ƒ anuppatta_nti lokuttarapaÃ±Ã±Ä• vimutticetovimuttisaá¹…kh
samathaÃ±ca anuppatvÄ• adhigantvÄ• á¹-hitaá¹ƒ. __danta_nti suparisuddhakÄ• yasamÄ•
hatthapÄ• dakukkuccÄ• bhÄ• vato davÄ• diabhÄ• vato ca kÄ• yena dantaá¹ƒ. __gutta_nti

suparisuddhavacÄ«samÄ• cÄ• ratÄ• ya niratthakavÄ• cÄ• bhÄ• vato ravÄ• diabhÄ• vato ca
__yatindriya_nti suparisuddhamanosamÄ• cÄ• ratÄ• ya ariyiddhiyogena abyÄ• vaá¹-aappaa
manindriyavasena yatindriyaá¹ƒ. __nÄ• ga_nti chandÄ• divasena agamanato, pahÄ«nÄ• na
apunÄ• gamanato apaccÄ• gamanato kassacipi Ä• gussa sabbathÄ• pi akaraá¹‡ato, punab
kÄ• raá¹‡ehi nÄ• gaá¹ƒ. ettha ca ``pÄ• sÄ• dikaâ€™â€™ nti iminÄ• rÅ«pakÄ• yena bhagav
dÄ«peti, ``pasÄ• danÄ«yaâ€™â€™ nti iminÄ• dhammakÄ• yena. ``santindriyaâ€™â€™ nti
pamÄ• á¹‡abhÅ«tataá¹ƒ dÄ«peti, tena catuppamÄ• á¹‡ike lokasannivÄ• se anavasesato sa
pamÄ• á¹‡abhÄ• vo pakÄ• sitoti veditabbo. __ekavihÄ• re_ti ekagandhakuá¹-iyaá¹ƒ. gandha
``vihÄ• roâ€™â€™ ti adhippeto. __vatthu_nti vasituá¹ƒ.

<258> __ajjhokÄ• se vÄ«tinÄ• metvÄ• _ti (Ud-a 46) ajjhokÄ• se nisajjÄ• ya vÄ«tinÄ• metvÄ
Ä• yasmato soá¹‡assa samÄ• pattisamÄ• pajjanena paá¹-isanthÄ• raá¹ƒ karonto sÄ• vakas
samÄ• pattiyo \Be III 301/ anulomapaá¹-ilomaá¹ƒ samÄ• pajjanto bahudeva rattiá¹ƒ ajjhokÄ•
vÄ«tinÄ• metvÄ• pÄ• de pakkhÄ• letvÄ• vihÄ• raá¹ƒ pÄ• visi, tasmÄ• Ä• yasmÄ• pi soá¹‡
Ã±atvÄ• tadanurÅ«paá¹ƒ sabbÄ• tÄ• samÄ• pattiyo samÄ• pajjanto bahudeva rattiá¹ƒ ajjh
nisajjÄ• ya vÄ«tinÄ• metvÄ• pÄ• de pakkhÄ• letvÄ• vihÄ• raá¹ƒ pÄ• visÄ«â€™â€™ ti keci
bhagavatÄ• anuÃ±Ã±Ä• to cÄ«varaá¹ƒ tirokaraá¹‡Ä«yaá¹ƒ katvÄ• pi bhagavato pÄ• dapas
__ajjhesÄ«_ti Ä• á¹‡Ä• pesi. __paá¹-ibhÄ• tu taá¹ƒ bhikkhu dhammo bhÄ• situ_nti bhikkhu t
bhÄ• situá¹ƒ upaá¹-á¹-hÄ• tu Ã±Ä• á¹‡amukhaá¹ƒ Ä• gacchatu, yathÄ• sutaá¹ƒ yathÄ• pariy
bhaá¹‡Ä• hÄ«ti attho.

__sabbÄ• neva aá¹-á¹-hakavaggikÄ• nÄ«_ti aá¹-á¹-hakavaggabhÅ«tÄ• ni __kÄ• masuttÄ• _
suttÄ• ni. __sarena abhÄ• sÄ«_ti suttussÄ• raá¹‡asarena abhÄ• si, sarabhaÃ±Ã±avasena k
__sarabhaÃ±Ã±apariyosÄ• ne_ti ussÄ• raá¹‡Ä• vasÄ• ne. __suggahitÄ• nÄ«_ti sammÄ• u
suá¹-á¹-hu manasi katÄ• ni. ekacco uggahaá¹‡akÄ• le sammÄ• uggahetvÄ• pi pacchÄ• sa
manasikaraá¹‡akÄ• le byaÃ±janÄ• ni vÄ• micchÄ• ropeti, padapaccÄ• bhaá¹-á¹-haá¹ƒ vÄ•
iminÄ• pana sammadeva yathuggahitaá¹ƒ manasi katÄ• ni. tena vuttaá¹ƒ ``sumanasikatÄ•
katÄ• nÄ«â€™â€™ ti. __sÅ«padhÄ• ritÄ• nÄ«_ti atthatopi suá¹-á¹-hu upadhÄ• ritÄ• ni. atth
sakkÄ• pÄ• á¸·i sammÄ• ussÄ• retuá¹ƒ. __kalyÄ• á¹‡iyÄ• pi vÄ• cÄ• ya samannÄ• gato_t
yathÄ• vidhÄ• naá¹ƒ vacanena parimaá¹‡á¸• alapadabyaÃ±janÄ• ya poriyÄ• vÄ• cÄ• ya sa
__vissaá¹-á¹-hÄ• yÄ• _ti vimuttÄ• ya. etenassa vimuttavÄ• ditaá¹ƒ dasseti. __anelagalÄ• yÄ
taá¹ƒ na paggharatÄ«ti anelagalÄ• , tÄ• ya niddosÄ• yÄ• ti attho. atha vÄ• __anelagalÄ• yÄ
ca, niddosÄ• ya agalitapadabyaÃ±janÄ• ya aparihÄ«napadabyaÃ±janÄ• yÄ• ti attho. tathÄ•
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kalyÄ• á¹‡avÄ• kkaraá¹‡
kuá¹-ikaá¹‡á¹‡oâ€™â€™ ti (AN a I 198, 206) etadagge á¹-hapesi. __atthassa viÃ±Ã±Ä• par
atthaá¹ƒ Ã±Ä• petuá¹ƒ samatthÄ• ya.

__kativasso_ti \Be III 302/ so kira majjhimavayassa tatiye koá¹-á¹-hÄ• se á¹-hito Ä• kappasa

ciratarapabbajito viya khÄ• yati. taá¹ƒ sandhÄ• ya bhagavÄ• pucchÄ«ti keci, taá¹ƒ akÄ• raá
samÄ• dhisukhaá¹ƒ anubhavituá¹ƒ yutto, ettakaá¹ƒ kÄ• laá¹ƒ kasmÄ• pamÄ• daá¹ƒ Ä• pan
satthÄ• ``kativassosÄ«â€™â€™ ti taá¹ƒ pucchi. tenevÄ• ha __ ``kissa pana tvaá¹ƒ bhikkhu
akÄ• sÄ«â€™â€™ _ti. tattha __kissÄ• _ti kiá¹ƒkÄ• raá¹‡Ä• . __evaá¹ƒ ciraá¹ƒ akÄ• sÄ«_ti
kÄ• raá¹‡ena evaá¹ƒ cirakÄ• laá¹ƒ pabbajjaá¹ƒ anupagantvÄ• agÄ• ramajjhe vasÄ«ti attho
me_ti cirena \Ne III 276/ cirakÄ• lena mayÄ• diá¹-á¹-ho. __kÄ• mesÅ«_ti vatthukÄ• mesu ki
__Ä• dÄ«navo_ti doso. __apicÄ• _ti kÄ• mesu Ä• dÄ«nave kenaci pakÄ• rena diá¹-á¹-hepi
nikkhamituá¹ƒ asakkhiá¹ƒ. kasmÄ• ? __sambÄ• dho gharÄ• vÄ• so, _ uccÄ• vacehi kiccaka
agÄ• riyabhÄ• vo. tenevÄ• ha __ ``bahukicco bahukaraá¹‡Ä«yoâ€™â€™ _ti.

__etamatthaá¹ƒ viditvÄ• _ti kÄ• mesu yathÄ• bhÅ«taá¹ƒ Ä• dÄ«navadassino cittaá¹ƒ cirÄ• y
pakkhandati, aÃ±Ã±adatthu padumapalÄ• se udakabindu viya vinivattatiyevÄ• ti etamatthaá
viditvÄ• . __imaá¹ƒ udÄ• na_nti pavattiá¹ƒ nivattiÃ±ca sammadeva jÄ• nanto pavattiyaá¹ƒ ta
kadÄ• cipi ramatÄ«ti idamatthadÄ«pakaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __disvÄ• Ä• dÄ«navaá¹ƒ loke_ti sabbasmimpi saá¹…khÄ• raloke ``anicco dukkho vip
tiÄ• dÄ«navaá¹ƒ dosaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• passitvÄ• . etena vipassanÄ• cÄ• ro kathit
nirÅ«padhi_nti sabbÅ«padhipaá¹-inissaggattÄ• nirupadhiá¹ƒ nibbÄ• nadhammaá¹ƒ yathÄ•
nissaraá¹‡avivekÄ• saá¹…khatÄ• matasabhÄ• vato maggaÃ±Ä• á¹‡ena paá¹-ivijjhitvÄ• . ``c
imesaá¹ƒ padÄ• naá¹ƒ ``ghataá¹ƒ pivitvÄ• balaá¹ƒ hoti, sÄ«haá¹ƒ disvÄ• bhayaá¹ƒ hoti, pa
Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ tiÄ• dÄ«su (MN I 271) viya hetuatthatÄ• daá¹-
pÄ• pe_ti kilesehi Ä• rakattÄ• ariyo sappuriso aá¹‡umattepi pÄ• pe na ramati. kasmÄ• ? __
suvisuddhakÄ• yasamÄ• cÄ• rÄ• ditÄ• ya suci suddhapuggalo rÄ• jahaá¹ƒso viya uccÄ• raa
saá¹ƒkiliá¹-á¹-hadhamme na ramati nÄ• bhinandati. ``pÄ• po \Be III 303/ na ramatÄ« suciâ€
tassattho --- pÄ• po puggalo suciá¹ƒ anavajjaá¹ƒ vodÄ• nadhammaá¹ƒ na ramati, aÃ±Ã±ada
viya uccÄ• raá¹-á¹-hÄ• naá¹ƒ asuciá¹ƒ saá¹ƒkilesadhammaá¹ƒyeva ramatÄ«ti paá¹-ipakkhat

soá¹‡akuá¹-ikaá¹‡á¹‡avatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<259> __kÄ• á¸·asÄ«ho_ti kÄ• á¸·amukhavÄ• narajÄ• ti. sesamettha pÄ• á¸·ito aá¹-á¹-haka
suviÃ±Ã±eyyamevÄ• ti.

cammakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhesajjakkhandhakaá¹ƒ

paÃ±cabhesajjÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<261> bhesajjakkhandhake \Be III 304/ \Ne III 277/ __nacchÄ• dentÄ«_ti ruciá¹ƒ na uppÄ• c

<262> __susukÄ• _ti samudde bhavÄ• ekÄ• macchajÄ• ti. kumbhÄ«lÄ• tipi vadanti. __saá
parissÄ• vitaá¹ƒ. __telaparibhogenÄ• _ti sattÄ• hakÄ• likaparibhogaá¹ƒ sandhÄ• ya vuttaá¹

<263> __piá¹-á¹-hehÄ«_ti pisitehi. __ubbhidaá¹ƒ_ nÄ• ma Å«sarapaá¹ƒsumayaá¹ƒ.

<264> __chakaá¹‡a_nti gomayaá¹ƒ. __pÄ• katikacuá¹‡á¹‡aá¹ƒ_ nÄ• ma apakkakasÄ• vacu
gandhacuá¹‡á¹‡aá¹ƒ sabbaá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

<265> __suvaá¹‡á¹‡ageruko_ti suvaá¹‡á¹‡atutthÄ• di. __aÃ±janÅ«papisana_nti aÃ±janatth
kiÃ±ci cuá¹‡á¹‡ajÄ• taá¹ƒ.

<268> __sÄ• maá¹ƒ gahetvÄ• _ti ettha sappadaá¹-á¹-hassa atthÄ• ya aÃ±Ã±ena bhikkhunÄ
gahitasaá¹…khameva gacchatÄ«ti veditabbaá¹ƒ.

<269> __gharadinnakÄ• bÄ• dho_ nÄ• ma vasÄ«karaá¹‡atthÄ• ya gharaá¹‡iyÄ• dinnabhes
tenÄ• ha __ ``vasÄ«karaá¹‡apÄ• á¹‡akasamuá¹-á¹-hitarogoâ€™â€™ _ti. __ghara_-saddo c
vattamÄ• no adhippeto. __ ``akaá¹-ayÅ«senÄ• _ti anabhisaá¹…khatena muggayÅ«sena. __
pacitvÄ• acÄ• letvÄ• va parissÄ• vitena muggasÅ«penÄ• â€™â€™ ti __gaá¹‡á¹-hipadesu_

guá¸·Ä• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<272> __guá¸·akaraá¹‡a_nti \Ne III 278/ guá¸·akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, ucchusÄ• lanti vut

<274> __avissatthÄ• _ti sÄ• saá¹…kÄ• .

<276> __appamattakepi_ \Be III 305/ __pavÄ• rentÄ«_ti appamattakepi gahite pavÄ• renti,
aÃ±Ã±esaá¹ƒ nappahotÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• appamattakaá¹ƒ gahetvÄ• pavÄ
__paá¹-isaá¹…khÄ• pi paá¹-ikkhipantÄ«_ti ``divÄ• bhojanatthÄ• ya bhavissatÄ«â€™â€™ ti
paá¹-ikkhipanti.

<279> sambÄ• dhe dahanakammaá¹ƒ paá¹-ikkhepÄ• bhÄ• vo vaá¹-á¹-ati.

<280> __ubhatopasannÄ• _ti ubhayato pasannÄ• . __mÄ• ghÄ• to_ti ``mÄ• ghÄ• tetha pÄ
mÄ• ghÄ• taghositadivaso.

yÄ• gumadhugoá¸·akÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<282> __madhugoá¸·aka_nti sakkarÄ• disaá¹ƒyuttapÅ«vaá¹ƒ. __Ä• yuá¹ƒ detÄ«_ti Ä• yudÄ
sarÄ«ravaá¹‡á¹‡aá¹ƒ. __sukha_nti kÄ• yikacetasikasukhaá¹ƒ. __bala_nti sarÄ«rathÄ• maá¹
yuttamuttapaá¹-ibhÄ• naá¹ƒ. __vÄ• taá¹ƒ anulometÄ«_ti vÄ• taá¹ƒ anulometvÄ• harati. __v
dhamaniyo suddhaá¹ƒ karoti. __Ä• mÄ• vasesaá¹ƒ pÄ• cetÄ«_ti sace Ä• mÄ• vasesakaá¹ƒ
__anuppavecchatÄ«_ti deti. vÄ• taÃ±ca byapanetÄ«ti sambandhitabbaá¹ƒ.

<283> nanu ca ``paramparabhojanena kÄ• retabboâ€™â€™ ti kasmÄ• vuttaá¹ƒ. parampar
bhojanÄ• naá¹ƒ aÃ±Ã±atarena nimantitassa taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paÃ±cannaá¹ƒ b
bhuÃ±jantassa hoti, ime ca bhikkhÅ« bhojjayÄ• guá¹ƒ paribhuÃ±jiá¹ƒsu, paÃ±casu bhojanes
``bhojjayÄ• guyÄ• hi pavÄ• raá¹‡Ä• hotÄ«â€™â€™ _ti. yasmÄ• paÃ±cannaá¹ƒ bhojanÄ•
paá¹-ikkhipantassa vuttÄ• pavÄ• raá¹‡Ä• bhojjayÄ• guá¹ƒ paá¹-ikkhipantassapi hotiyeva, t
odanagatikÄ• yevÄ• ti adhippÄ• yo.

<284> __sukhumojaá¹ƒ_ \Ne III 279/ __pakkhipiá¹ƒsÅ«_ti ``bhagavÄ• paribhuÃ±jissatÄ«â€
pakkhipiá¹ƒsu.

pÄ• á¹-aligÄ• mavatthukathÄ• vaá¹‡á¹‡anÄ•

<285> __pÄ• á¹-aligÄ• mo_ti \Be III 306/ (Ud-a 76) evaá¹ƒnÄ• mako magadharaá¹-á¹-he ek
gÄ• massa mÄ• panadivase gÄ• maá¹…gaá¹‡aá¹-á¹-hÄ• ne dve tayo pÄ• á¹-alaá¹…kurÄ•
nikkhamiá¹ƒsu. tena taá¹ƒ ``pÄ• á¹-aligÄ• moâ€™â€™ tveva vohariá¹ƒsu. __tadavasarÄ«_t
avasari anupÄ• puá¹‡i. __pÄ• á¹-aligÄ• mikÄ• _ti pÄ• á¹-aligÄ• mavÄ• sino. __upÄ• sakÄ•
paá¹-hamadassanena keci saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hitÄ• . tena vuttaá¹ƒ ``upÄ• s
bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti pÄ• á¹-aligÄ• me kira ajÄ• tasattuno licchavirÄ• jÅ«
kÄ• laá¹ƒ gantvÄ• gehasÄ• mike gehato nÄ«haritvÄ• mÄ• sampi aá¸• á¸• hamÄ• sampi va
manussÄ• niccupaddutÄ• ``etesaÃ±ceva Ä• gatakÄ• le vasanaá¹-á¹-hÄ• naá¹ƒ bhavissatÄ
bhaá¹‡á¸• apaá¹-isÄ• manaá¹-á¹-hÄ• naá¹ƒ, ekapasse vasanaá¹-á¹-hÄ• naá¹ƒ, ekapasse Ä•
addhikamanussÄ• naá¹ƒ, ekapasse daliddÄ• naá¹ƒ kapaá¹‡amanussÄ• naá¹ƒ, ekapasse gi
vasanaá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti sabbesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ aghaá¹-á¹
nagaramajjhe mahatiá¹ƒ sÄ• laá¹ƒ kÄ• resuá¹ƒ, tassa nÄ• maá¹ƒ __Ä• vasathÄ• gÄ• ra_nti
Ä• gantukÄ• ti Ä• vasatho, tadeva Ä• gÄ• raá¹ƒ __Ä• vasathÄ• gÄ• raá¹ƒ_.

taá¹ƒ divasaÃ±ca taá¹ƒ niá¹-á¹-hÄ• naá¹ƒ agamÄ• si. te tattha gantvÄ•
iá¹-á¹-hakakammasudhÄ• kammacittakammÄ• divasena supariniá¹-á¹-hitaá¹ƒ susajjitaá¹ƒ d
dvÄ• rakoá¹-á¹-hakato paá¹-á¹-hÄ• ya oloketvÄ• ``idaá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ ativiya ma
kena nu kho paá¹-hamaá¹ƒ paribhuttaá¹ƒ amhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya
tasmiá¹ƒyeva ca khaá¹‡e ``bhagavÄ• taá¹ƒ gÄ• maá¹ƒ anuppattoâ€™â€™ ti assosuá¹ƒ, te

``amhehi bhagavÄ• gantvÄ• pi Ä• netabbo siyÄ• , so sayameva amhÄ• kaá¹ƒ vasanaá¹-á¹-
mayaá¹ƒ bhagavantaá¹ƒ idha vasÄ• petvÄ• paá¹-hamaá¹ƒ paribhuÃ±jÄ• pessÄ• ma, tathÄ•
bhikkhusaá¹…ghe Ä• gate tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ Ä• gatameva bhavissati, satthÄ•
vadÄ• pessÄ• ma, dhammaá¹ƒ kathÄ• pessÄ• ma, iti tÄ«hi ratanehi paribhutte pacchÄ• am
bhavissati, evaá¹ƒ no dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti sanniá¹-á
etadatthameva bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu. tasmÄ• evamÄ• haá¹ƒsu __ ``adhivÄ•
III 307/ __Ä• vasathÄ• gÄ• raâ€™â€™ _nti. __tenupasaá¹…kamiá¹ƒsÅ«_ti (Sv III 297-298;
divasameva pariniá¹-á¹-hitattÄ• devavimÄ• naá¹ƒ \Ne III 280/ viya susajjitaá¹ƒ supaá¹-ijaggi
buddhÄ• rahaá¹ƒ pana katvÄ• na paÃ±Ã±attaá¹ƒ. buddhÄ• hi nÄ• ma araÃ±Ã±ajjhÄ• sayÄ
vaseyyuá¹ƒ vÄ• no vÄ• , tasmÄ• bhagavato ruciá¹ƒ jÄ• nitvÄ• va paÃ±Ã±apessÄ• mÄ• ti c
upasaá¹…kamiá¹ƒsu, idÄ• ni bhagavato ruciá¹ƒ jÄ• nitvÄ• tathÄ• paÃ±Ã±Ä• petukÄ• mÄ•
tenupasaá¹…kamiá¹ƒsu. __sabbasanthariá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• _ti ettha s
sabbo sakalo santhari etthÄ• ti __sabbasanthari_. atha vÄ• santhatanti santhari, sabbaá¹ƒ
sabbasanthari, taá¹ƒ __sabbasanthariá¹ƒ_. bhÄ• vanapuá¹ƒsakaniddesovÄ• yaá¹ƒ, yathÄ•
evaá¹ƒ santharitvÄ• ti attho. sabbapaá¹-hamaá¹ƒ tÄ• va ``gomayaá¹ƒ nÄ• ma sabbamaá¹…
sudhÄ• parikammakatampi bhÅ«miá¹ƒ allagomayena opuÃ±jÄ• petvÄ• parisukkhabhÄ• va
akkantaá¹-á¹-hÄ• ne padaá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ cÄ• tujjÄ• tiyagandhehi limpetvÄ• upa
nÄ• nÄ• vaá¹‡á¹‡akaá¹-asÄ• rake santharitvÄ• tesaá¹ƒ upari mahÄ• piá¹-á¹-hikakojave Ä•
hatthattharaá¹‡Ä• dÄ«hi nÄ• nÄ• vaá¹‡á¹‡ehi attharaá¹‡ehi santharitabbayuttakaá¹ƒ sabbo
tena vuttaá¹ƒ ``sabbasanthariá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• â€™â€™ ti.

__Ä• sanÄ• nÄ«_ti majjhaá¹-á¹-hÄ• ne tÄ• va maá¹…galatthambhaá¹ƒ nissÄ• ya mahÄ• rah
paÃ±Ã±apetvÄ• tattha yaá¹ƒ yaá¹ƒ mudukaÃ±ca manoramaÃ±ca paccattharaá¹‡aá¹ƒ, taá¹
ubhatolohitakaá¹ƒ manuÃ±Ã±adassanaá¹ƒ upadhÄ• naá¹ƒ upadahitvÄ• upari suvaá¹‡á¹‡an
bandhitvÄ• gandhadÄ• mapupphadÄ• mapattÄ• dÄ• mÄ• dÄ«hi alaá¹…karitvÄ• samantÄ•
pupphajÄ• laá¹ƒ kÄ• retvÄ• tiá¹ƒsahatthamattaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-asÄ• á¹‡iyÄ• parikkh
pacchimabhittiá¹ƒ nissÄ• ya bhikkhusaá¹…ghassa pallaá¹…kapÄ«á¹-haapassayapÄ«á¹-han
paÃ±Ã±apÄ• petvÄ• upari setapaccattharaá¹‡ehi paccattharÄ• petvÄ• sÄ• lÄ• ya pÄ• cÄ«
nisajjÄ• yoggaá¹ƒ kÄ• resuá¹ƒ. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``Ä• sanÄ• ni paÃ±Ã±apetvÄ• â€

__udakamaá¹‡ika_nti mahÄ• kucchikaá¹ƒ samekhalaá¹ƒ udakacÄ• á¹-iá¹ƒ. evaá¹ƒ bhagavÄ
yathÄ• ruciyÄ• hatthapÄ• de dhovissanti, mukhaá¹ƒ vikkhÄ• lessantÄ«ti tesu tesu á¹-hÄ• n
udakassa pÅ«retvÄ• vÄ• satthÄ• ya nÄ• nÄ• pupphÄ• ni \Be III 308/ ceva udakavÄ• sacuá
kadalipaá¹‡á¹‡ehi pidahitvÄ• patiá¹-á¹-hapesuá¹ƒ. tena vuttaá¹ƒ ``udakamaá¹‡ikaá¹ƒ patiá¹
ti.

__telapadÄ«paá¹ƒ Ä• ropetvÄ• _ti rajatasuvaá¹‡á¹‡Ä• dimayadaá¹‡á¸• Ä• su daá¹‡á¸• adÄ
hatthe á¹-hapitasuvaá¹‡á¹‡arajatÄ• dimayakapallikÄ• su ca telapadÄ«pe jalayitvÄ• . __yena

tenupasaá¹…kamiá¹ƒsÅ«_ti ettha pana te pÄ• á¹-aligÄ• mikaupÄ• sakÄ• na kevalaá¹ƒ Ä• v
sakalasmimpi gÄ• me vÄ«thiyo sajjÄ• petvÄ• dhaje ussÄ• petvÄ• gehadvÄ• resu puá¹‡á¹‡
á¹-hapÄ• petvÄ• \Ne III 281/ sakalagÄ• maá¹ƒ dÄ«pamÄ• lÄ• hi vippakiá¹‡á¹‡atÄ• rakaá¹ƒ
dÄ• rake khÄ«raá¹ƒ pÄ• yetha, daharakumÄ• re lahuá¹ƒ lahuá¹ƒ bhojetvÄ• sayÄ• petha, u
ajja ekarattiá¹ƒ satthÄ• antogÄ• me vasissati, buddhÄ• nÄ• ma appasaddakÄ• mÄ• hontÄ
carÄ• petvÄ• sayaá¹ƒ daá¹‡á¸• adÄ«pikÄ• Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kamiá

__atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghe
tenupasaá¹…kamÄ«_ti ``yassa dÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™
Ä• rocite bhagavÄ• lÄ• khÄ• rasena tintarattakoviá¸·Ä• rapupphavaá¹‡á¹‡aá¹ƒ surattaá¹ƒ d
padumaá¹ƒ kantento viya, saá¹ƒvidhÄ• ya timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dento nivÄ• setvÄ
padumakalÄ• paá¹ƒ parikkhipanto viya, vijjulatÄ• sassirikaá¹ƒ kÄ• yabandhanaá¹ƒ bandhitv
gajakumbhaá¹ƒ pariyonandhanto viya, ratanasatubbedhe suvaá¹‡á¹‡agghike pavÄ• á¸·ajÄ•
mahati suvaá¹‡á¹‡acetiye rattakambalakaÃ±cukaá¹ƒ paá¹-imuÃ±canto viya, gacchantaá¹ƒ p
rattavalÄ• hakena paá¹-icchÄ• dayamÄ• no viya, kaÃ±canagirimatthake supakkalÄ• khÄ• ra
cittakÅ«á¹-apabbatamatthakaá¹ƒ vijjulatÄ• jÄ• lena parikkhipanto viya ca
sacakkavÄ• á¸·asineruyugandharamahÄ• pathaviá¹ƒ cÄ• letvÄ• gahitanigrodhapallavasam
rattavarapaá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• vanagahanato kesarasÄ«ho viya, udayapabbatakÅ
bÄ• lasÅ«riyo viya ca attanÄ• nisinnatarusaá¹‡á¸• ato nikkhami.

athassa kÄ• yato meghamukhato vijjukalÄ• pÄ• viya rasmiyo nikkhamitvÄ•
suvaá¹‡á¹‡arasadhÄ• rÄ• parisekapiÃ±jarapattapupphaphalasÄ• khÄ• viá¹-ape viya saman
kariá¹ƒsu. tÄ• vadeva attano attano pattacÄ«varamÄ• dÄ• ya mahÄ• bhikkhusaá¹…gho bha
naá¹ƒ parivÄ• retvÄ• á¹-hitabhikkhÅ« evarÅ«pÄ• ahesuá¹ƒ appicchÄ• santuá¹-á¹-hÄ• pav
Ä• raddhavÄ«riyÄ• vattÄ• ro vacanakkhamÄ• codakÄ• pÄ• pagarahino sÄ«lasampannÄ•
paÃ±Ã±Ä• sampannÄ• vimuttisampannÄ• vimuttiÃ±Ä• á¹‡adassanasampannÄ• . tehi pari
rattakambalaparikkhitto viya suvaá¹‡á¹‡akkhandho, rattapadumasaá¹‡á¸• amajjhagatÄ• viy
pavÄ• á¸·avedikÄ• parikkhitto viya suvaá¹‡á¹‡apÄ• sÄ• do virocittha. mahÄ• kassapappam
meghavaá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ• maá¹‡ivammavammitÄ• viya r
vÄ«tarÄ• gÄ• bhinnakilesÄ• vijaá¹-itajaá¹-Ä• chinnabandhanÄ• kule vÄ• gaá¹‡e vÄ• ala

iti bhagavÄ• sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi, vÄ«tadoso vÄ«tadosehi, vÄ«tamoho vÄ«t
nittaá¹‡ho nittaá¹‡hehi, nikkileso nikkilesehi, sayaá¹ƒ buddho anubuddhehi parivÄ• rito patta
viya kesaraá¹ƒ, kesaraparivÄ• ritÄ• viya kaá¹‡á¹‡ikÄ• , aá¹-á¹-hanÄ• gasahassaparivÄ• rito
nÄ• garÄ• jÄ• , navutihaá¹ƒsasahassaparivÄ• rito viya dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , ser
cakkavattÄ«, marugaá¹‡aparivÄ• rito viya sakko devarÄ• jÄ• , brahmagaá¹‡aparivÄ• rito viy
tÄ• rÄ• gaá¹‡aparivuto viya puá¹‡á¹‡acando asamena buddhavesena aparimÄ• á¹‡ena bud
pÄ• á¹-aligÄ• mÄ«naá¹ƒ maggaá¹ƒ paá¹-ipajji.

athassa puratthimakÄ• yato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ghanabuddharasmiyo uá¹-á¹-hahitvÄ•
aggahesuá¹ƒ, pacchimakÄ• yato dakkhiá¹‡apassato vÄ• mapassato suvaá¹‡á¹‡avaá¹‡á¹‡Ä
asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ aggahesuá¹ƒ, uparikesantato paá¹-á¹-hÄ• ya sabbakesÄ• vat
ghanabuddharasmiyo uá¹-á¹-hahitvÄ• gaganatale asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ aggahesuá
pavÄ• á¸·avaá¹‡á¹‡Ä• rasmiyo uá¹-á¹-hahitvÄ• ghanapathaviyaá¹ƒ asÄ«tihatthaá¹ƒ á¹-hÄ•
akkhÄ«naá¹ƒ setaá¹-á¹-hÄ• nato, nakhÄ• naÃ±ca maá¹ƒsavinimuttaá¹-á¹-hÄ• nato odÄ• tÄ•
uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ aggahesuá¹ƒ, rattapÄ«tavaá¹‡á¹‡Ä• naá¹ƒ sa
maÃ±jiá¹-á¹-havaá¹‡á¹‡Ä• rasmiyo uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹ƒ á¹-hÄ• naá¹ƒ aggahes
pabhassarÄ• rasmiyo uá¹-á¹-hahiá¹ƒsu. evaá¹ƒ samantÄ• asÄ«tihatthamattaá¹ƒ á¹-hÄ• na
buddharasmiyo vijjotamÄ• nÄ• vipphandamÄ• nÄ• \Be III 310/ vidhÄ• vamÄ• nÄ• kaÃ±ca
niccharitvÄ• Ä• kÄ• saá¹ƒ pakkhandamÄ• nÄ• mahÄ• padÄ«pajÄ• lÄ• viya, cÄ• tuddÄ«pi
viya ca disodisaá¹ƒ pakkhandiá¹ƒsu. yÄ• hi sabbadisÄ• bhÄ• gÄ• suvaá¹‡á¹‡acampakapup
suvaá¹‡á¹‡aghaá¹-ato nikkhantasuvaá¹‡á¹‡arasadhÄ• rÄ• hi Ä• siÃ±ciyamÄ• nÄ• viya,
pasÄ• ritasuvaá¹‡á¹‡apaá¹-á¹-aparikkhittÄ• viya,
verambhavÄ• tasamuddhatakiá¹ƒsukakaá¹‡ikÄ• rakikirÄ• tapupphacuá¹‡á¹‡asamokiá¹‡á¹‡
cÄ«napiá¹-á¹-hacuá¹‡á¹‡asampariraÃ±jitÄ• viya ca virociá¹ƒsu.

bhagavatopi asÄ«tianubyaÃ±janabyÄ• mappabhÄ• parikkhepasamujjalaá¹ƒ
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ sarÄ«raá¹ƒ abbhamahikÄ• diupak
samujjalatÄ• rakapabhÄ• sitaá¹ƒ viya gaganatalaá¹ƒ, vikasitaá¹ƒ viya padumavanaá¹ƒ, sabb
yojanasatiko pÄ• ricchattako, paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• naá¹ƒ dvattiá¹ƒsacandÄ• naá¹ƒ
dvattiá¹ƒsacakkavattÄ«naá¹ƒ dvattiá¹ƒsadevarÄ• jÄ• naá¹ƒ dvattiá¹ƒsamahÄ• brahmÄ• naá
abhibhavamÄ• naá¹ƒ viya virocittha, yathÄ• taá¹ƒ dasahi pÄ• ramÄ«hi dasahi upapÄ• ramÄ
paramatthapÄ• ramÄ«hÄ«ti sammadeva paripÅ«ritÄ• hi samatiá¹ƒsÄ• ya pÄ• ramÄ«hi alaá
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni dinnena dÄ• nena rakkhitena sÄ
kalyÄ• á¹‡akammena ekasmiá¹ƒ attabhÄ• ve samosaritvÄ• vipÄ• kaá¹ƒ dÄ• tuá¹ƒ okÄ• saá
sambÄ• dhappattena \Ne III 283/ viya nibbattitaá¹ƒ nÄ• vÄ• sahassassa bhaá¹‡á¸• aá¹ƒ eka
viya, sakaá¹-asahassassa bhaá¹‡á¸• aá¹ƒ ekaá¹ƒ sakaá¹-aá¹ƒ Ä• ropanakÄ• lo viya, paÃ±ca
sambhijja mukhadvÄ• re ekato rÄ• sÄ«bhÅ«takÄ• lo viya ca ahosi.

imÄ• ya buddharasmiyÄ• obhÄ• samÄ• nassapi bhagavato purato anekÄ• ni daá¹‡á¸• adÄ
tathÄ• pacchato vÄ• mapasse dakkhiá¹‡apasse.
jÄ• tisumanacampakavanamÄ• likÄ• rattuppalanÄ«luppalabakulasinduvÄ• rÄ• dipupphÄ• n
nÄ«lapÄ«tÄ• divaá¹‡á¹‡asugandhagandhacuá¹‡á¹‡Ä• ni ca cÄ• tuddÄ«pikamahaÄ• megha
viya vippakiriá¹ƒsu. paÃ±caá¹…gikatÅ«riyanigghosÄ• ceva buddhadhammasaá¹…ghaguá¹
thutighosÄ• ca sabbÄ• disÄ• pÅ«rayamÄ• nÄ• mukharÄ• viya akaá¹ƒsu.
devasupaá¹‡á¹‡anÄ• gayakkhagandhabbamanussÄ• naá¹ƒ akkhÄ«ni amatapÄ• naá¹ƒ viya

á¹-hÄ• ne á¹-hatvÄ• padasahassehi gamanavaá¹‡á¹‡aá¹ƒ vattuá¹ƒ vaá¹-á¹-ati. tatridaá¹ƒ m
Ud-a 76) ---

``evaá¹ƒ \Be III 311/ sabbaá¹…gasampanno, kampayanto vasundharaá¹ƒ.

aheá¹-hayanto pÄ• á¹‡Ä• ni, yÄ• ti lokavinÄ• yako ||

``dakkhiá¹‡aá¹ƒ paá¹-hamaá¹ƒ pÄ• daá¹ƒ, uddharanto narÄ• sabho.

gacchanto sirisampanno, sobhate dvipaduttamo ||

``gacchato buddhaseá¹-á¹-hassa, heá¹-á¹-hÄ• pÄ• datalaá¹ƒ mudu.

samaá¹ƒ samphusate bhÅ«miá¹ƒ, rajasÄ• nupalimpati ||

``ninnaá¹ƒ á¹-hÄ• naá¹ƒ unnamati, gacchante lokanÄ• yake.

unnataÃ±ca samaá¹ƒ hoti, pathavÄ« ca acetanÄ• ||

``pÄ• sÄ• á¹‡Ä• sakkharÄ• ceva, kathalÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• .

sabbe maggÄ• vivajjanti, gacchante lokanÄ• yake ||

``nÄ• tidÅ«re uddharati, nÄ• ccÄ• sanne ca nikkhipaá¹ƒ.

aghaá¹-á¹-ayanto niyyÄ• ti, ubho jÄ• á¹‡Å« ca gopphake ||

``nÄ• tisÄ«ghaá¹ƒ \Ne III 284/ pakkamati, sampannacaraá¹‡o muni.

na cÄ• tisaá¹‡ikaá¹ƒ yÄ• ti, gacchamÄ• no samÄ• hito ||

``uddhaá¹ƒ adho tiriyaÃ±ca, disaÃ±ca vidisaá¹ƒ tathÄ• .

na pekkhamÄ• no so yÄ• ti, yugamattaÃ±hi pekkhati ||

``nÄ• gavikkantacÄ• ro so, gamane sobhate jino.

cÄ• ru gacchati lokaggo, hÄ• sayanto sadevake ||

``usabharÄ• jÄ• va sobhanto, cÄ• tucÄ• rÄ«va kesarÄ«.

tosayanto bahÅ« satte, gÄ• maseá¹-á¹-haá¹ƒ upÄ• gamÄ«â€™â€™ ti || (Ps II 22; Ud-a 76).

vaá¹‡á¹‡akÄ• lo nÄ• ma kiresa. evaá¹ƒvidhesu kÄ• lesu bhagavato sarÄ«ravaá¹‡á¹‡e vÄ• dhammakathikassa thÄ• moyeva pamÄ• á¹‡aá¹ƒ. cuá¹‡á¹‡iyapadehi gÄ• thÄ• bandhehi vÄ vattabbaá¹ƒ, ``dukkathitaâ€™â€™ nti vÄ• ``atitthena pakkhandoâ€™â€™ ti vÄ• na vattabl hi buddhÄ• bhagavanto, tesaá¹ƒ buddhÄ• pi anavasesato vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ asamatth vadantÄ• pariyosÄ• petuá¹ƒ na sakkonti, pageva itarÄ• pajÄ• ti. iminÄ• sirivilÄ• sena alaá pÄ• á¹-aligÄ• maá¹ƒ pavisitvÄ• bhagavÄ• pasannacittena janena pupphagandhadhÅ«mav pÅ«jiyamÄ• no Ä• vasathÄ• gÄ• raá¹ƒ \Be III 312/ pÄ• visi. tena vuttaá¹ƒ ``atha kho bhagav pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena Ä• vasathÄ• gÄ• raá¹ƒ tenu

__pÄ• de pakkhÄ• letvÄ• _ti yadipi bhagavato pÄ• de rajojallaá¹ƒ na upalimpati, tesaá¹ƒ pa kusalÄ• bhivuddhiá¹ƒ Ä• kaá¹…khanto paresaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanatthaá¹ƒ b apica upÄ• dinnakasarÄ«raá¹ƒ nÄ• ma sÄ«tikÄ• tabbampi hotÄ«ti tadatthampi bhagavÄ• n karotiyeva. __bhagavantaá¹ƒyeva purakkhatvÄ• _ti bhagavantaá¹ƒ purato katvÄ• . tattha bh upÄ• sakÄ• naÃ±ca majjhe nisinno gandhodakena nahÄ• petvÄ• dukÅ«lacumbaá¹-ena voc majjitvÄ• rattakambalapaliveá¹-hite pÄ«á¹-he á¹-hapitÄ• rattasuvaá¹‡á¹‡aghanapaá¹-imÄ• virocittha. ayaá¹ƒ panettha porÄ• á¹‡Ä• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anamaggo ---

``gantvÄ• na \Ne III 285/ maá¹‡á¸• alamÄ• á¸·aá¹ƒ, nÄ• gavikkantacÄ• raá¹‡o.

obhÄ• sayanto lokaggo, nisÄ«di varamÄ• sane ||

``tahiá¹ƒ nisinno naradammasÄ• rathi,

devÄ• tidevo satapuÃ±Ã±alakkhaá¹‡o.

buddhÄ• sane majjhagato virocati,

suvaá¹‡á¹‡anekkhaá¹ƒ viya paá¹‡á¸• ukambale ||

``nekkhaá¹ƒ jambonadasseva, nikkhittaá¹ƒ paá¹‡á¸• ukambale.

virocati vÄ«tamalo, maá¹‡i verocano yathÄ• ||

``mahÄ• sÄ• lova samphullo, merurÄ• jÄ• valaá¹…kato.

suvaá¹‡á¹‡athÅ«pasaá¹…kÄ• so, padumo kosako yathÄ• ||

``jalanto dÄ«parukkhova, pabbatagge yathÄ• sikhÄ«.

devÄ• naá¹ƒ pÄ• ricchattova, sabbaphullo virocathÄ• â€™â€™ ti || (Ps II 22; Ud-a 76).

__pÄ• á¹-aligÄ• mike upÄ• sake Ä• mantesÄ«_ti yasmÄ• tesu upÄ• sakesu bahÅ« janÄ• s
paá¹-hamaá¹ƒ tÄ• va sÄ«lavipattiyÄ• Ä• dÄ«navaá¹ƒ pakÄ• setvÄ• pacchÄ• sÄ«lasampad
__ ``paÃ±cime gahapatayoâ€™â€™ _tiÄ• dinÄ• dhammadesanatthaá¹ƒ Ä• mantesi. tattha
nissÄ«lo (Sv II 149; Mp III 5.213; Ud-a 76). abhÄ• vattho hettha __du_-saddo ``duppaÃ±Ã±o
__sÄ«lavipanno_ti vipannasÄ«lo bhinnasaá¹ƒvaro. ettha ca ``dussÄ«loâ€™â€™ ti padena p
vutto. so panassa sÄ«lÄ• bhÄ• vo duvidho asamÄ• dÄ• nena vÄ• samÄ• dinnassa bheden
sÄ• vajjo, yathÄ• dutiyo sÄ• vajjataro. yathÄ• dhippetÄ• dÄ«navanimittaá¹ƒ sÄ«lÄ• bhÄ• va
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desanÄ• ya dassetuá¹ƒ __ ``sÄ«lavipannoâ€™â€™ _ti vuttaá
padassa atthaá¹ƒ dasseti. __pamÄ• dÄ• dhikaraá¹‡a_nti pamÄ• dakÄ• raá¹‡Ä• . idaÃ±ca su
vasena Ä• gataá¹ƒ, pabbajitÄ• nampi pana labbhateva. gahaá¹-á¹-ho hi yena yena sippaá¹-á
kappeti yadi kasiyÄ• yadi vaá¹‡ijjÄ• ya yadi gorakkhena. pÄ• á¹‡Ä• tipÄ• tÄ• divasena pam
yathÄ• kÄ• laá¹ƒ sampÄ• detuá¹ƒ na sakkoti, athassa \Ne III 286/ kammaá¹ƒ vinassati. mÄ•
pÄ• á¹‡Ä• tipÄ• taá¹ƒ pana adinnÄ• dÄ• nÄ• dÄ«ni ca karonto daá¹‡á¸• avasena mahatiá¹ƒ
pabbajito dussÄ«lo pamÄ• dakÄ• raá¹‡Ä• sÄ«lato buddhavacanato jhÄ• nato sattaariyadha

__pÄ• pako kittisaddo_ti gahaá¹-á¹-hassa ``asuko asukakule jÄ• to dussÄ«lo pÄ• padhamm
pariccattaidhalokaparaloko salÄ• kabhattamattampi na detÄ«â€™â€™ ti catuparisamajjhe p
abbhuggacchati. pabbajitassa ``asuko nÄ• ma satthusÄ• sane pabbajitvÄ• nÄ• sakkhi sÄ«l
buddhavacanaá¹ƒ uggahetuá¹ƒ, vejjakammÄ• dÄ«hi jÄ«vati, chahi agÄ• ravehi samannÄ• g
kittisaddo abbhuggacchati.

__avisÄ• rado_ti gahaá¹-á¹-ho tÄ• va ``avassaá¹ƒ bahÅ«naá¹ƒ sannipÄ• taá¹-á¹-hÄ• ne koc
atha maá¹ƒ niggaá¹‡hissantÄ«â€™â€™ ti vÄ• , ``rÄ• jakulassa vÄ• dassantÄ«â€™â€™ ti s
maá¹…kubhÅ«to pattakkhandho adhomukho nisÄ«dati, visÄ• rado hutvÄ• kathetuá¹ƒ na sa
bhikkhÅ« sannipatitÄ• , avassaá¹ƒ koci mama kammaá¹ƒ jÄ• nissati, atha me uposathampi
sÄ• maÃ±Ã±ato cÄ• vetvÄ• nikkaá¸• á¸• hissantÄ«â€™â€™ ti sabhayo upasaá¹…kamati, v
sakkoti. ekacco pana dussÄ«lopi samÄ• no dappito viya vadati, sopi ajjhÄ• sayena maá¹…k
vippaá¹-isÄ• rÄ«bhÄ• vato.

__sammÅ«á¸·ho_ \Be III 314/ __kÄ• laá¹ƒ karotÄ«_ti dussÄ«lassa hi maraá¹‡amaÃ±ce nipa
dussÄ«lyakammÄ• naá¹ƒ samÄ• dÄ• ya vattitaá¹-á¹-hÄ• nÄ• ni Ä• pÄ• thamÄ• gacchanti. s
puttadÄ• rÄ• didassanavasena idhalokaá¹ƒ passati, nimÄ«letvÄ• gatinimittupaá¹-á¹-hÄ• na
passati, tassa cattÄ• ro apÄ• yÄ• kammÄ• nurÅ«paá¹ƒ upaá¹-á¹-hahanti. sattisatena pahar
Ä• liá¹…giyamÄ• no viya ca hoti. so ``vÄ• retha vÄ• rethÄ• â€™â€™ ti viravantova marati. t
``sammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«â€™â€™ ti.

__kÄ• yassa bhedÄ• _ti upÄ• dinnakakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹‡Ä• _ti tad
abhinibbattakkhandhaggahaá¹‡e. atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyassa upacch
maraá¹‡Ä• _ti cutito uddhaá¹ƒ. __apÄ• ya_ntiÄ• di sabbaá¹ƒ nirayavevacanaá¹ƒ. nirayo hi s
puÃ±Ã±asaá¹…khÄ• tÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ vÄ• Ä• yassa Ä• gamanassa abh
paá¹-isaraá¹‡anti __duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• g
\Ne III 287/ nipatanti ettha dukkaá¹-akÄ• rinoti __vinipÄ• to, _ vinassantÄ• vÄ• ettha nipata
saá¹ƒbhijjamÄ• naá¹…gapaccaá¹…gÄ• ti __vinipÄ• to_. natthi ettha assÄ• dasaÃ±Ã±ito ayo

atha vÄ• apÄ• yaggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti. tiracchÄ• nayoni hi apÄ• yo su
duggati mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatiggahaá¹‡ena pe
apÄ• yo ceva duggati ca sugatito apetattÄ• dukkhassa ca gatibhÅ«tattÄ• , na tu vinipÄ• to
avinipatitattÄ• . petamahiddhikÄ• naá¹ƒ vimÄ• nÄ• nipi nibbattanti. vinipÄ• taggahaá¹‡ena a
hi yathÄ• vuttenatthena apÄ• yo ceva duggati ca sabbasampattisamussayehi vinipÄ• tattÄ•
nirayaggahaá¹‡ena pana avÄ«ciÄ• dikaá¹ƒ anekappakÄ• raá¹ƒ nirayameva dÄ«peti. __upa

__Ä• nisaá¹ƒsakathÄ• _ vuttavipariyÄ• yena veditabbÄ• . ayaá¹ƒ pana viseso --- __sÄ«lavÄ
sÄ«lavÄ• . __sÄ«lasampanno_ti parisuddhaá¹ƒ paripuá¹‡á¹‡aÃ±ca katvÄ• sÄ«lassa sampA
__bhogakkhandha_nti bhogarÄ• siá¹ƒ. __sugatiá¹ƒ saggaá¹ƒ loka_nti ettha sugatiggahaá¹‡
saá¹…gayhati, saggaggahaá¹‡ena devagati eva. tattha sundarÄ• gatÄ«ti __sugati, _ rÅ«pÄ
visayehi suá¹-á¹-hu aggoti __saggo, _ so sabbopi lujjanapalujjanaá¹-á¹-hena __loko_ti.

__pÄ• á¹-aligÄ• mike upÄ• sake bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• yÄ• _ti aÃ±Ã±Ä• ya
dhammakathÄ• ya ceva Ä• vasathÄ• numodanakathÄ• ya ca. tadÄ• hi bhagavÄ• yasmÄ•
pÄ• á¹-aliputtanagaraá¹ƒ mÄ• pentena aÃ±Ã±Ä• su gÄ• manigamarÄ• jadhÄ• nÄ«su ye sÄ
te Ä• netvÄ• dhanadhaÃ±Ã±Ä• ni gharavatthukhettavatthÄ• dÄ«ni ceva parihÄ• raÃ±ca dÄ
pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• Ä• nisaá¹ƒsadassÄ• vitÄ• ya visesato sÄ«lagarukÄ• ti sa
adhiá¹-á¹-hÄ• nabhÄ• vato tesaá¹ƒ paá¹-hamaá¹ƒ sÄ«lÄ• nisaá¹ƒse pakÄ• setvÄ• tato para
otÄ• rento viya pathavojaá¹ƒ Ä• kaá¸• á¸• hanto viya mahÄ• jambuá¹ƒ matthake gahetvÄ• g
yojanappamÄ• á¹‡aá¹ƒ mahÄ• madhuá¹ƒ cakkayantena pÄ«á¸·etvÄ• sumadhurarasaá¹ƒ pA
pÄ• á¹-aligÄ• mikÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ hitasukhÄ• vahaá¹ƒ pakiá¹‡á¹‡akakathaá¹ƒ ka
nÄ• metaá¹ƒ gahapatayo mahantaá¹ƒ puÃ±Ã±aá¹ƒ, tumhÄ• kaá¹ƒ Ä• vÄ• so mayÄ• paribh

paribhutto, mayÄ• ca bhikkhusaá¹…ghena ca paribhutte dhammaratanenapi paribhuttoyeva
ratanehi paribhutte aparimeyyova vipÄ• ko, apica Ä• vÄ• sadÄ• nasmiá¹ƒ dinne sabbadÄ• n
bhÅ«maá¹-á¹-hakapaá¹‡á¹‡asÄ• lÄ• ya vÄ• sÄ• khÄ• maá¹‡á¸• apassa vÄ• saá¹…ghaá¹ƒ
paricchindituá¹ƒ na sakkÄ• . Ä• vÄ• sadÄ• nÄ• nubhÄ• vena \Ne III 288/ hi bhave nibbattam
sampÄ«á¸·itagabbhavÄ• so nÄ• ma na hoti, dvÄ• dasahattho ovarako viyassa mÄ• tukucch
evaá¹ƒ nÄ• nÄ• nayavicittaá¹ƒ bahuá¹ƒ dhammakathaá¹ƒ kathetvÄ• ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

``vihÄ• re \Be III 316/ kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

``dadeyya ujubhÅ«tesu, vippasannena cetasÄ• .

te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295, 315)

evaá¹ƒ ayampi Ä• vÄ• sadÄ• ne Ä• nisaá¹ƒso ayampi Ä• vÄ• sadÄ• ne Ä• nisaá¹ƒsoti bahu
atirekadiyaá¸• á¸• hayÄ• maá¹ƒ Ä• vÄ• sadÄ• nÄ• nisaá¹ƒsaá¹ƒ kathesi. tattha imÄ• gÄ• th
pakiá¹‡á¹‡akadhammadesanÄ• pana saá¹…gahaá¹ƒ na Ä• rohati. __sandassetvÄ• _tiÄ• d

__abhikkantÄ• _ti atikkantÄ• dve yÄ• mÄ• gatÄ• . __yassadÄ• ni tumhe kÄ• laá¹ƒ maÃ±Ã
kÄ• laá¹ƒ maÃ±Ã±atha, gamanakÄ• lo tumhÄ• kaá¹ƒ, gacchathÄ• ti vuttaá¹ƒ hoti. kasmÄ•
anukampÄ• ya. tiyÄ• marattiÃ±hi nisÄ«ditvÄ• vÄ«tinÄ• mentÄ• naá¹ƒ tesaá¹ƒ sarÄ«re Ä• b
bhikkhusaá¹…ghopi ca mahÄ• , tassa sayananisajjÄ• naá¹ƒ okÄ• saá¹ƒ laddhuá¹ƒ vaá¹-á¹-a
uyyojesi.

__suÃ±Ã±Ä• gÄ• ra_nti \Ne III 289/ pÄ• á¹-iyekkaá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ nÄ• ma tattha na
tasseva Ä• vasathÄ• gÄ• rassa ekapasse paá¹-asÄ• á¹‡iá¹ƒ parikkhipÄ• petvÄ• kappiyama
kappiyapaccattharaá¹‡Ä• ni attharitvÄ• upari suvaá¹‡á¹‡arajatatÄ• rakagandhamÄ• lÄ• did
vitÄ• naá¹ƒ bandhitvÄ• gandhatelapadÄ«paá¹ƒ Ä• ropayiá¹ƒsu ``appeva nÄ• ma satthÄ• d
thokaá¹ƒ vissametukÄ• mo idha nipajjeyya, evaá¹ƒ no idaá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ bhagav
paribhuttaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti. satthÄ• pi tadeva
saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±apetvÄ• sÄ«haseyyaá¹ƒ kappesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``s
pÄ• visÄ«â€™â€™ ti. tattha pÄ• dadhovanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya yÄ• va dhammÄ
gamanaá¹ƒ nipphannaá¹ƒ. dhammÄ• sanaá¹ƒ patvÄ• thokaá¹ƒ aá¹-á¹-hÄ• si, idaá¹ƒ tattha
dhammÄ• sane nisÄ«di, ettake á¹-hÄ• ne nisajjÄ• nipphannÄ• . upÄ• sake uyyojetvÄ• dha
á¹-hÄ• ne sÄ«haseyyaá¹ƒ kappesi \Be III 317/. etaá¹ƒ á¹-hÄ• naá¹ƒ bhagavatÄ• catÅ«hi iriy
ahosÄ«ti.

pÄ• á¹-aligÄ• mavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sunidhavassakÄ• ravatthukathÄ• vaá¹‡á¹‡anÄ•

<286> __sunidhavassakÄ• rÄ• _ti (DN II 153; Ud-a 76) sunidho ca vassakÄ• ro ca dve brÄ•
__magadhamahÄ• mattÄ• _ti magadharaÃ±Ã±o mahÄ• amaccÄ• , magadharaá¹-á¹-he vÄ•
issariyamattÄ• ya samannÄ• gatÄ• ti magadhamahÄ• mattÄ• . __pÄ• á¹-aligÄ• me nagaraá
pÄ• á¹-aligÄ• mantasaá¹…khÄ• te bhÅ«mippadese nagaraá¹ƒ mÄ• penti, pubbe ``pÄ• á¹-al
á¹-hÄ• naá¹ƒ idÄ• ni nagaraá¹ƒ katvÄ• mÄ• pentÄ«ti attho. __vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ• yÄ
Ä• yamukhapacchindanatthaá¹ƒ. __vatthÅ«nÄ«_ti gharavatthÅ«ni gharapatiá¹-á¹-hÄ• panaá
namanti nivesanÄ• ni mÄ• petu_nti raÃ±Ã±o rÄ• jamahÄ• mattÄ• naÃ±ca nivesanÄ• ni mÄ•
vatthuvijjÄ• pÄ• á¹-hakÄ• naá¹ƒ cittÄ• ni namanti. te kira attano sippÄ• nubhÄ• vena heá¹-á
tiá¹ƒsahatthamatte á¹-hÄ• ne ``idha nÄ• gÄ• naá¹ƒ nivÄ• sapariggaho, idha yakkhÄ• naá¹ƒ,
nivÄ• sapariggaho, idha pÄ• sÄ• á¹‡o vÄ• khÄ• á¹‡uko vÄ• atthÄ«â€™â€™ ti jÄ• nanti, te
tÄ• disaá¹ƒ sÄ• rambhaá¹-á¹-hÄ• naá¹ƒ pariharitvÄ• anÄ• rambhe á¹-hÄ• ne tÄ• hi vatthup
saddhiá¹ƒ mantayamÄ• nÄ• viya taá¹ƒtaá¹ƒgehÄ• ni mÄ• penti.

atha vÄ• nesaá¹ƒ sarÄ«re devatÄ• adhimuccitvÄ• tattha tattha nivesanÄ• ni mÄ• petuá¹ƒ
catÅ«su koá¹‡esu khÄ• á¹‡uke koá¹-á¹-etvÄ• vatthumhi gahitamatte paá¹-ivigacchanti. sad
III 290/ saddhÄ• devatÄ• tathÄ• karonti, assaddhÄ• naá¹ƒ kulÄ• naá¹ƒ assaddhÄ• devat
saddhÄ• naÃ±hi evaá¹ƒ hoti ``idha manussÄ• nivesanaá¹ƒ mÄ• pentÄ• paá¹-hamaá¹ƒ bhik
maá¹…galaá¹ƒ vadÄ• pessanti, atha mayaá¹ƒ sÄ«lavantÄ• naá¹ƒ dassanaá¹ƒ dhammakath
anumodanaÃ±ca sotuá¹ƒ labhissÄ• ma, manussÄ• dÄ• naá¹ƒ datvÄ• amhÄ• kaá¹ƒ pattiá¹ƒ
devatÄ• pi ``attano icchÄ• nurÅ«paá¹ƒ tesaá¹ƒ paá¹-ipattiá¹ƒ passituá¹ƒ kathaÃ±ca sotuá¹ƒ

tathÄ• karonti.

__tÄ• vatiá¹ƒsehÄ«_ti \Be III 318/ yathÄ• hi ekasmiá¹ƒ kule ekaá¹ƒ paá¹‡á¸• itaá¹ƒ manuss
vihÄ• re ekaá¹ƒ bahussutaá¹ƒ bhikkhuá¹ƒ upÄ• dÄ• ya ``asukakule manussÄ• paá¹‡á¸• itÄ
bahussutÄ• â€™â€™ ti saddo abbhuggacchati, evamevaá¹ƒ sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ vi
upÄ• dÄ• ya ``tÄ• vatiá¹ƒsÄ• paá¹‡á¸• itÄ• â€™â€™ ti saddo abbhuggato. tenÄ• ha ``tÄ• v
__seyyathÄ• pÄ«_tiÄ• dinÄ• devehi tÄ• vatiá¹ƒsehi saddhiá¹ƒ mantetvÄ• viya sunidhavass
mÄ• pentÄ«ti dasseti.

__yÄ• vatÄ• ariyaá¹ƒ Ä• yatana_nti yattakaá¹ƒ ariyamanussÄ• naá¹ƒ osaraá¹‡aá¹-á¹-hÄ• n
vaá¹‡ippatho_ti yattakaá¹ƒ vÄ• á¹‡ijÄ• naá¹ƒ Ä• haá¹-abhaá¹‡á¸• assa rÄ• sivaseneva kaya
nÄ• ma, vÄ• á¹‡ijÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• atthi. __idaá¹ƒ agganagara_nti tesa
ariyÄ• yatanavaá¹‡ippathÄ• naá¹ƒ idaá¹ƒ nagaraá¹ƒ aggaá¹ƒ bhavissati jeá¹-á¹-hakaá¹ƒ pÄ
__puá¹-abhedana_nti bhaá¹‡á¸• apuá¹-abhedanaá¹-á¹-hÄ• naá¹ƒ, bhaá¹‡á¸• aganthikÄ• na
vuttaá¹ƒ hoti. sakalajambudÄ«pe aladdhabhaá¹‡á¸• ampi hi idheva labhissati, aÃ±Ã±attha v
idha vikkayaá¹ƒ gacchissati, tasmÄ• idheva puá¹-aá¹ƒ bhindissatÄ«ti attho. Ä• yanti yÄ• ni
cattÄ• ri, sabhÄ• yaá¹ƒ ekanti evaá¹ƒ divase divase paÃ±casatasahassÄ• ni tattha uá¹-á¹-h
bhÄ• vÄ«ni Ä• yÄ• ni dasseti. __aggito vÄ• _tiÄ• dÄ«su ca-kÄ• rattho __vÄ• _-saddo, aggi
mithubhedena ca nassissatÄ«ti attho. tassa hi eko koá¹-á¹-hÄ• so agginÄ• nassissati, nibb
sakkhissati, ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ gaá¹…gÄ• gahetvÄ• gamissati, eko iminÄ• akathita
akathitaá¹ƒ imassa vadantÄ• naá¹ƒ pisuá¹‡avÄ• cÄ• naá¹ƒ vasena bhinnÄ• naá¹ƒ manussÄ
vinassissati.

evaá¹ƒ vatvÄ• bhagavÄ• paccÅ«sakÄ• le gaá¹…gÄ• tÄ«raá¹ƒ gantvÄ• katamukhadhovan
Ä• gamayamÄ• no nisÄ«di. sunidhavassakÄ• rÄ• pi ``amhÄ• kaá¹ƒ rÄ• jÄ• samaá¹‡assa g
upagate pucchissati `satthÄ• kira pÄ• á¹-aligÄ• maá¹ƒ agamÄ• si, kiá¹ƒ tassa santikaá¹ƒ up
upasaá¹…kamitthÄ• â€™ ti, `upasaá¹…kamimhÄ• â€™ ti ca vutte `nimantayittha, na niman
pucchissati, `na nimantayimhÄ• â€™ ti ca vutte amhÄ• kaá¹ƒ dosaá¹ƒ Ä• ropetvÄ• niggaá¹
mayaá¹ƒ akataá¹-á¹-hÄ• ne nagaraá¹ƒ mÄ• pema, samaá¹‡assa kho \Be III 319/ pana gotam
kÄ• á¸·akaá¹‡á¹‡isattÄ• paá¹-ikkamanti, taá¹ƒ mayaá¹ƒ nagaramaá¹…galaá¹ƒ vÄ• cÄ• pes
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• nimantayiá¹ƒsu. tena vuttaá¹ƒ __ ``atha kho sunidhavass
__pubbaá¹‡hasamaya_nti pubbaá¹‡hakÄ• le. __nivÄ• setvÄ• _ti gÄ• mappavesananÄ«hÄ•
kÄ• yabandhanaá¹ƒ bandhitvÄ• . __pattacÄ«varamÄ• dÄ• yÄ• _ti pattaÃ±ca cÄ«varaÃ±ca
katvÄ• , cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ hatthena gahetvÄ• ti attho.

__sÄ«lavantetthÄ• _ti sÄ«lavante ettha attano vasanaá¹-á¹-hÄ• ne. __saÃ±Ã±ate_ti kÄ• yav
__tÄ• saá¹ƒ dakkhiá¹‡amÄ• dise_ti saá¹…ghassa dinne cattÄ• ro paccaye tÄ• saá¹ƒ gharad
Ä• diseyyapattiá¹ƒ dadeyya. __pÅ«jitÄ• pÅ«jayantÄ«_ti ``ime manussÄ• amhÄ• kaá¹ƒ Ã±Ã

no pattiá¹ƒ dentÄ«ti Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ karothÄ• â€™â€™ ti suá¹-á¹-hu Ä• rakk
mÄ• nayantÄ«_ti kÄ• lÄ• nukÄ• laá¹ƒ balikammakaraá¹‡ena mÄ• nitÄ• ``ete manussÄ• an
tathÄ• pi catumÄ• sachamÄ• santare no balikammaá¹ƒ karontÄ«â€™â€™ ti mÄ• nenti uppa
na_nti tato naá¹ƒ paá¹‡á¸• itajÄ• tikaá¹ƒ manussaá¹ƒ. __orasa_nti ure á¹-hapetvÄ• saá¹ƒva
mÄ• tÄ• orasaá¹ƒ puttaá¹ƒ anukampati, uppannaparissayaharaá¹‡atthamevassa vÄ• yama
attho. __bhadrÄ• ni passatÄ«_ti sundarÄ• ni passati.

__anumoditvÄ• _ti tehi tadÄ• pasutapuÃ±Ã±assa anumodanavasena tesaá¹ƒ dhammakath
sunidhavassakÄ• rÄ• pi ``yÄ• tattha devatÄ• Ä• suá¹ƒ, tÄ• saá¹ƒ dakkhiá¹‡amÄ• diseâ€™
sutvÄ• devatÄ• naá¹ƒ pattiá¹ƒ adaá¹ƒsu. __taá¹ƒ gotamadvÄ• raá¹ƒ nÄ• ma ahosÄ«_ti tas
bhagavÄ• nikkhami, taá¹ƒ gotamadvÄ• raá¹ƒ nÄ• ma ahosi. gaá¹…gÄ• ya pana uttaraá¹‡at
gotamatitthaá¹ƒ nÄ• ma nÄ• hosi. __pÅ«rÄ• _ti puá¹‡á¹‡Ä• . __samatittikÄ• _ti tÄ«rasamaá
bharitÄ• . __kÄ• kapeyyÄ• _ti tÄ«re á¹-hitakÄ• kehi pÄ• tuá¹ƒ sakkuá¹‡eyyaudakÄ• . tÄ«hip
paripuá¹‡á¹‡abhÄ• vameva vadati. __uá¸·umpa_nti pÄ• ragamanatthÄ• ya lahuke dÄ• ruda
kavÄ• á¹-aphalake viya aÃ±Ã±amaÃ±Ã±asambandhe kÄ• tuá¹ƒ Ä• á¹‡iyo koá¹-á¹-etvÄ• nÄ
__kulla_nti veá¸·unaá¸·Ä• dike saá¹…gharitvÄ• valliÄ• dÄ«hi kalÄ• pavasena bandhitvÄ• k

__etamatthaá¹ƒ_ \Be III 320/ __viditvÄ• _ti etaá¹ƒ mahÄ• janassa gaá¹…gudakamattassapi
asamatthataá¹ƒ, attano pana bhikkhusaá¹…ghassa ca atigambhÄ«ravitthataá¹ƒ saá¹ƒsÄ• ra
á¹-hitabhÄ• vaÃ±ca sabbÄ• kÄ• rato \Ne III 292/ viditvÄ• tadatthaparidÄ«panaá¹ƒ imaá¹ƒ u
udÄ• nagÄ• thÄ• ya attho pana aá¹-á¹-hakathÄ• yaá¹ƒ dassitoyeva. tattha __udakaá¹-á¹-hÄ
yathÄ• vuttassa yassa kassaci udakaá¹-á¹-hÄ• nassa etaá¹ƒ aá¹‡á¹‡avanti adhivacanaá¹ƒ,
adhippÄ• yo. __sara_nti idha nadÄ« adhippetÄ• sarati sandatÄ«ti katvÄ• . __gambhÄ«raá¹
agÄ• dhaá¹-á¹-hena gambhÄ«raá¹ƒ, sakalalokattayabyÄ• pitÄ• ya vitthataá¹ƒ. __visajjÄ• _ti
pallalÄ• ni tesaá¹ƒ ataraá¹‡ato. __kullaÃ±hi jano bandhatÄ«_ti kullaá¹ƒ bandhituá¹ƒ Ä• yÄ•
__vinÄ• eva kullenÄ• _ti Ä«disaá¹ƒ udakaá¹ƒ kullena Ä«disena vinÄ• eva. __tiá¹‡á¹‡Ä• m
ariyamaggaÃ±Ä• á¹‡asaá¹…khÄ• tÄ• ya medhÄ• ya samannÄ• gatattÄ• medhÄ• vino bud
paratÄ«re patiá¹-á¹-hitÄ• .

sunidhavassakÄ• ravatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

koá¹-igÄ• me saccakathÄ• vaá¹‡á¹‡anÄ•

<287> __koá¹-igÄ• mo_ti mahÄ• panÄ• dassa raÃ±Ã±o pÄ• sÄ• dakoá¹-iyaá¹ƒ katagÄ• mo
patiá¹-á¹-hitaá¹-á¹-hÄ• ne niviá¹-á¹-hagÄ• moti attho. __ariyasaccÄ• na_nti ye paá¹-ivijjhanti
ariyabhÄ• vakarÄ• naá¹ƒ saccÄ• naá¹ƒ. __ananubodhÄ• _ti abujjhanena ajÄ• nanena. __ap
appaá¹-ivijjhanena. __anubodho_ cettha pubbabhÄ• giyaÃ±Ä• á¹‡aá¹ƒ, __paá¹-ivedho_ ma
tattha yasmÄ• anubodhapubbako paá¹-ivedho anubodhena vinÄ• na hoti, anubodhopi eka

tadubhayÄ• bhÄ• vahetukaÃ±ca vaá¹-á¹-e saá¹ƒsaraá¹‡aá¹ƒ, tasmÄ• vuttaá¹ƒ ``ananubodh
tumhÄ• kaÃ±cÄ• â€™â€™ ti. tattha __sandhÄ• vita_nti paá¹-isandhiggahaá¹‡avasena bhav
sandhÄ• vitaá¹ƒ. __saá¹ƒsarita_nti aparÄ• paraá¹ƒ cavanupapajjanavasena saá¹ƒsaritaá¹ƒ.
tumhÄ• kaÃ±cÄ• _ti mayÄ• ca tumhehi ca. atha vÄ• __sandhÄ• vitaá¹ƒ saá¹ƒsarita_nti sa
saá¹ƒsaraá¹‡aá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca ahosÄ«ti evamettha attho veditabbo.

__saá¹ƒsita_nti \Be III 321/ saá¹ƒsaritaá¹ƒ. __bhavanetti samÅ«hatÄ• _ti dÄ«gharajjuyÄ• b
rajjuhattho puriso desantaraá¹ƒ, taá¹‡hÄ• rajjuyÄ• baddhasattasantÄ• naá¹ƒ abhisaá¹…khÅ
etÄ• yÄ• ti bhavanetti, sÄ• bhavato bhavaá¹ƒ nayanasamatthÄ• taá¹‡hÄ• rajju ariyamagga
chinnÄ• appavattikatÄ• ti bhavanetti samÅ«hatÄ• .

ambapÄ• lÄ«vatthukathÄ• vaá¹‡á¹‡anÄ•

<288> __yÄ• nassa_ \Ne III 293/ __bhÅ«mÄ«_ti yattha sakkÄ• hoti yÄ• naá¹ƒ Ä• ruyha yÄ
yÄ• nassa bhÅ«mi nÄ• ma. __yÄ• nÄ• paccorohitvÄ• _ti vihÄ• rassa bahidvÄ• rakoá¹-á¹-ha

licchavÄ«vatthukathÄ• vaá¹‡á¹‡anÄ•

<289> __nÄ«lÄ• _ti idaá¹ƒ sabbasaá¹…gÄ• hakavacanaá¹ƒ. __nÄ«lavaá¹‡á¹‡Ä• _tiÄ• di ta
tattha na tesaá¹ƒ pakativaá¹‡á¹‡o nÄ«lo, nÄ«lavilepanavilittattÄ• panetaá¹ƒ vuttaá¹ƒ. __nÄ
paá¹-adukÅ«lakoseyyÄ• dÄ«nipi nesaá¹ƒ nÄ«lÄ• neva honti. __nÄ«lÄ• laá¹…kÄ• rÄ• _ti nÄ
nÄ«lapupphehi ca alaá¹…katÄ• . te kira alaá¹…kÄ• rÄ• suvaá¹‡á¹‡avicittÄ• pi indanÄ«lama
viya khÄ• yanti, rathÄ• pi nesaá¹ƒ nÄ«lamaá¹‡ikhacitÄ• nÄ«lavatthaparikkhittÄ• nÄ«ladhaj
nÄ«lÄ• bharaá¹‡ehi nÄ«laassehi yuttÄ• , patodayaá¹-á¹-hiyopi nÄ«lÄ• yevÄ• ti iminÄ• naye
veditabbo. __paá¹-ivaá¹-á¹-esÄ«_ti pahari. __kissa je ambapÄ• lÄ«_ti __je_-ti Ä• lapanaá¹ƒ
kiá¹ƒkÄ• raá¹‡Ä• ti vuttaá¹ƒ hoti. __sÄ• hÄ• ra_nti ettha Ä• haranti imasmÄ• rÄ• japurisÄ•
tabbhuttajanapado. tena sahitaá¹ƒ sÄ• hÄ• raá¹ƒ, sajanapadanti attho. __aá¹…guliá¹ƒ phoá
cÄ• lesuá¹ƒ. __ambakÄ• yÄ• _ti mÄ• tugÄ• mena. upacÄ• ravacanaÃ±hetaá¹ƒ, itthÄ«su ya
jananikÄ• ti. __olokethÄ• _ti passatha. __apalokethÄ• _ti apavattitvÄ• oloketha, punappuna
__upasaá¹ƒharathÄ• _ti upanetha, imaá¹ƒ licchavÄ«parisaá¹ƒ tumhÄ• kaá¹ƒ cittena tÄ• vati
upasaá¹ƒharatha upanetha allÄ«yÄ• petha. yatheva tÄ• vatiá¹ƒsÄ• \Be III 322/ abhirÅ«pÄ•
nÄ«lÄ• dinÄ• nÄ• vaá¹‡á¹‡Ä• , evamime licchavÄ«rÄ• jÄ• nopÄ«ti tÄ• vatiá¹ƒsehi samake k

kasmÄ• pana bhagavÄ• anekasatehi suttehi cakkhÄ• dÄ«naá¹ƒ rÅ«pÄ• dÄ«su nimittaggÄ
mahantena ussÄ• hena nimittaggÄ• he niyojetÄ«ti? hitakÄ• matÄ• ya tesaá¹ƒ bhikkhÅ«naá
hitakÄ• matÄ• ya saggasampattidassanatthaá¹ƒ. tatra kira ekacce bhikkhÅ« osannavÄ«riyÄ
palobhento ``appamÄ• dena samaá¹‡adhammaá¹ƒ karontÄ• naá¹ƒ evarÅ«pÄ• issariyasam
samaá¹‡adhamme ussÄ• hajananatthaá¹ƒ Ä• ha. atha vÄ• nayidaá¹ƒ nimittaggÄ• he niyoja

``dibbasampattisadisÄ• etesaá¹ƒ rÄ• jÅ«naá¹ƒ issariyasampattÄ«â€™â€™ ti anupubbikath
viya daá¹-á¹-habbaá¹ƒ. aniccalakkhaá¹‡avibhÄ• vanatthaÃ±cÄ• pi evamÄ• ha. na cirasseva
ajÄ• tasattussa vasena vinÄ• saá¹ƒ pÄ• puá¹‡issanti, atha nesaá¹ƒ rajjasirisampattiá¹ƒ disv
``tathÄ• rÅ«pÄ• yapi nÄ• ma sirisampattiyÄ• vinÄ• so paÃ±Ã±Ä• yissatÄ«â€™â€™ ti anicc
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡issantÄ«ti aniccalakkhaá¹‡avibhÄ• vanatthaá¹ƒ Ä

__adhivÄ• setÅ«_ti ambapÄ• liyÄ• nimantitabhÄ• vaá¹ƒ Ã±atvÄ• pi kasmÄ• nimantentÄ«ti
vattasÄ«sena ca. sÄ• hi dhuttÄ• itthÄ« animantetvÄ• pi ``nimantesiâ€™â€™ nti vadeyyÄ•
dhammaá¹ƒ sutvÄ• gamanakÄ• le ca nimantetvÄ• gamanaá¹ƒ nÄ• ma manussÄ• naá¹ƒ va

licchavÄ«vatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ«hasenÄ• pativatthukathÄ• vaá¹‡á¹‡anÄ•

<290> __abhiÃ±Ã±Ä• tÄ• _ti (Mp III 8.12) Ã±Ä• tÄ• paÃ±Ã±Ä• tÄ• pÄ• kaá¹-Ä• . __santhÄ
santhambhanÄ• gÄ• re vissamanatthÄ• ya kate agÄ• re. sÄ• kira santhÄ• gÄ• rasÄ• lÄ• n
dvÄ• resu á¹-hitÄ• naá¹ƒ paÃ±Ã±Ä• yati, catÅ«hi disÄ• hi Ä• gatamanussÄ• paá¹-hamaá¹ƒ
attano attano phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gacchanti. rÄ• jakulÄ• naá¹ƒ rajjakiccasantharaá¹‡
323/ agÄ• rantipi vadantiyeva. tattha hi nisÄ«ditvÄ• licchavÄ«rÄ• jÄ• no rajjakiccaá¹ƒ santh
vicÄ• renti. __sannisinnÄ• _ti tesaá¹ƒ nisÄ«danatthaá¹ƒyeva paÃ±Ã±attesu mahÄ• rahapac
samussitasetacchattesu Ä• sanesu sannisinnÄ• . __anekapariyÄ• yena buddhassa vaá¹‡á¹
rÄ• jakulakiccaÃ±ceva lokatthakiriyaÃ±ca vicÄ• retvÄ• anekehi kÄ• raá¹‡ehi buddhassa va
paá¹‡á¸• itÄ• hi te rÄ• jÄ• no saddhÄ• sampannÄ• sotÄ• pannÄ• pi sakadÄ• gÄ• minopi a
sabbepi lokiyajaá¹-aá¹ƒ bhinditvÄ• buddhÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ vaá¹‡á¹‡

tattha tividho buddhavaá¹‡á¹‡o nÄ• ma cariyavaá¹‡á¹‡o sarÄ«ravaá¹‡á¹‡o guá¹‡avaá¹‡á¹‡
cariyÄ• ya vaá¹‡á¹‡aá¹ƒ Ä• rabhiá¹ƒsu --- ``dukkaraá¹ƒ vata kataá¹ƒ sammÄ• sambuddhen
cattÄ• ri asaá¹…khyeyyÄ• ni dasa pÄ• ramiyo dasa upapÄ• ramiyo dasa paramatthapÄ• ra
pÅ«rentena Ã±Ä• tatthacariyaá¹ƒ lokatthacariyaá¹ƒ buddhatthacariyaá¹ƒ matthakaá¹ƒ pÄ• p
mahÄ• pariccÄ• ge pariccajantenÄ• â€™â€™ ti aá¸• á¸• hacchakkehi jÄ• takasatehi buddha
tusitabhavanaá¹ƒ pÄ• petvÄ• \Ne III 295/ á¹-hapayiá¹ƒsu. dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• s
dhammo desito, nikÄ• yato paÃ±ca nikÄ• yÄ• honti, piá¹-akato tÄ«á¹‡i piá¹-akÄ• ni, aá¹…g
khandhato caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«â€™â€™ ti koá¹-á¹-hÄ• savasena
saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• santÄ• ``satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhas
bhogakkhandhaÃ±ceva Ã±Ä• tiparivaá¹-á¹-aÃ±ca pahÄ• ya
setacchattauparajjasenÄ• patiseá¹-á¹-hibhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• nantarÄ• dÄ«ni aga
varasÄ• sane pabbajanti, setacchattaá¹ƒ pahÄ• ya pabbajitÄ• naá¹ƒ
bhaddiyamahÄ• rÄ• jamahÄ• kappinapukkusÄ• tiÄ• dirÄ• japabbajitÄ• naá¹ƒyeva buddhak

anekakoá¹-idhanaá¹ƒ pahÄ• ya pabbajitÄ• naá¹ƒ pana
yasakulaputtasoá¹‡aseá¹-á¹-hiputtaraá¹-á¹-hapÄ• laputtÄ• dÄ«naá¹ƒ paricchedo natthi, eva
kulaputtÄ• satthu sÄ• sane pabbajantÄ«â€™â€™ ti pabbajjÄ• saá¹…khepavasena saá¹…

__sÄ«ho senÄ• patÄ«_ti evaá¹ƒnÄ• mako senÄ• ya adhipati. vesÄ• liyaÃ±hi satta sahassÄ
rÄ• jÄ• no, te sabbepi sannipatitvÄ• sabbesaá¹ƒ manaá¹ƒ gahetvÄ• ``raá¹-á¹-haá¹ƒ vicÄ•
vicinathÄ• â€™â€™ ti vicinantÄ• sÄ«harÄ• jakumÄ• raá¹ƒ disvÄ• ``ayaá¹ƒ sakkhissatÄ«â
katvÄ• tassa \Be III 324/ rattamaá¹‡ivaá¹‡á¹‡akambalapariyonaddhaá¹ƒ senÄ• paticchattaa
sandhÄ• ya vuttaá¹ƒ ``sÄ«ho senÄ• patÄ«â€™â€™ ti. __nigaá¹‡á¹-hasÄ• vako_ti nigaá¹‡á
paccayadÄ• yako upaá¹-á¹-hÄ• ko. jambudÄ«patalasmiÃ±hi tayo janÄ• nigaá¹‡á¹-hÄ• naá
nÄ• á¸·andÄ• yaá¹ƒ upÄ• li gahapati, kapilapure vappo sakko, vesÄ• liyaá¹ƒ ayaá¹ƒ sÄ«ho
hotÄ«_ti sesarÄ• jÅ«nampi parisÄ• ya antare Ä• sanÄ• ni paÃ±Ã±Ä• payiá¹ƒsu, sÄ«hassa
tasmiá¹ƒ paÃ±Ã±atte mahÄ• rahe rÄ• jÄ• sane nisinno hoti. __nissaá¹ƒsaya_nti nibbicikicch
na hete yassa vÄ• tassa vÄ• appesakkhassa evaá¹ƒ anekasatehi kÄ• raá¹‡ehi vaá¹‡á¹‡aá

__yena nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹…kamÄ«_ti nigaá¹‡á¹-ho kira nÄ• á¹-aputto
kassacideva samaá¹‡assa gotamassa vaá¹‡á¹‡aá¹ƒ kathentassa sutvÄ• samaá¹‡aá¹ƒ gota
upasaá¹…kamissati, mayhaá¹ƒ parihÄ• ni bhavissatÄ«â€™â€™ ti cintetvÄ• paá¹-hamatara
senÄ• patiá¹ƒ etadavoca ``senÄ• pati imasmiá¹ƒ loke `ahaá¹ƒ buddho ahaá¹ƒ buddhoâ€™
tvaá¹ƒ kaÃ±ci dassanÄ• ya upasaá¹…kamitukÄ• mo ahosi, maá¹ƒ puccheyyÄ• si, ahaá¹ƒ te
pesessÄ• mi, ayuttaá¹-á¹-hÄ• nato nivÄ• ressÄ• mÄ«â€™â€™ ti. so taá¹ƒ kathaá¹ƒ anussa
pesessati, gamissÄ• mi. no ce, na gamissÄ• mÄ«â€™â€™ ti cintetvÄ• yena nigaá¹‡á¹-ho
tenupasaá¹…kami.

athassa vacanaá¹ƒ sutvÄ• nigaá¹‡á¹-ho mahÄ• pabbatena viya balavasokena otthaá¹-o ``y
III 296/ gamanaá¹ƒ na icchÄ• mi, tattheva gantukÄ• mo jÄ• to, hatohamasmÄ«â€™â€™ ti a
``paá¹-ibÄ• hanupÄ• yamassa karissÄ• mÄ«â€™â€™ ti cintetvÄ• __ ``kiá¹ƒ pana tvaâ€™â
vadanto carantaá¹ƒ goá¹‡aá¹ƒ tuá¹‡á¸• e paharanto viya jalamÄ• naá¹ƒ padÄ«paá¹ƒ nibbÄ•
bhattabharitaá¹ƒ pattaá¹ƒ nikujjanto viya ca sÄ«hassa uppannaá¹ƒ pÄ«tiá¹ƒ vinÄ• sesi.
__gamikÄ• bhisaá¹…khÄ• ro_ti hatthiyÄ• nÄ• dÄ«naá¹ƒ yojÄ• panagandhamÄ• lÄ• diggaha
paá¹-ippassambhÄ«_ti so vÅ«pasanto.

__dutiyampi kho_ti dutiyavÄ• rampi. imasmiÃ±ca vÄ• re buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• san
paá¹-á¹-hÄ• ya yÄ• va mahÄ• bodhipallaá¹…kÄ• dasabalassa heá¹-á¹-hÄ• pÄ• datalehi \B
paricchinditvÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ•
kathayiá¹ƒsu. dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• santÄ• ``ekapadepi ekabyaÃ±janepi avakkha
ti sukathitavaseneva dhammaguá¹‡aá¹ƒ kathayiá¹ƒsu. saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• sa
yasasirivibhavaá¹ƒ pahÄ• ya satthu sÄ• sane pabbajitÄ• na kosajjapakatikÄ• honti, terasa

paripÅ«rakÄ• rino hutvÄ• sattasu anupassanÄ• su kammaá¹ƒ karonti, aá¹-á¹-hatiá¹ƒsa Ä• r
vaá¸·aÃ±jentÄ«â€™â€™ ti paá¹-ipadÄ• vasena saá¹…ghaguá¹‡e kathayiá¹ƒsu.

tatiyavÄ• re pana buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• samÄ• nÄ• ``itipi so bhagavÄ• â€™â€™ t
buddhaguá¹‡e kathayiá¹ƒsu, ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™ tiÄ• dinÄ• sut
``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• suttantapariyÄ• yenev
kathayiá¹ƒsu. tato sÄ«ho cintesi ``imesaá¹ƒ licchavÄ«rÄ• jakulÄ• naá¹ƒ tatiyadivasato paá¹-
buddhadhammasaá¹…ghaguá¹‡e kathentÄ• naá¹ƒ mukhaá¹ƒ nappahoti, addhÄ• anomagu
imaá¹ƒ dÄ• ni uppannaá¹ƒ pÄ«tiá¹ƒ avijahitvÄ• va ahaá¹ƒ ajja sammÄ• sambuddhaá¹ƒ pass
``kiÃ±hi me karissanti nigaá¹‡á¹-hÄ• â€™â€™ ti vitakko udapÄ• di. tattha __kiÃ±hi me karis
mayhaá¹ƒ nigaá¹‡á¹-hÄ• karissanti. __apalokitÄ• vÄ• anapalokitÄ• vÄ• _ti Ä• pucchitÄ•
hi me te Ä• pucchitÄ• yÄ• navÄ• hanasampattiissariyayasavisesaá¹ƒ dassanti, nÄ• pi anÄ•
aphalaá¹ƒ etesaá¹ƒ Ä• pucchananti adhippÄ• yo.

__divÄ• divassÄ• _ti divassa divÄ• majjhanhike atikkantamatte. __vesÄ• liyÄ• niyyÄ• sÄ«
deve vuá¹-á¹-he udakaá¹ƒ sandamÄ• naá¹ƒ nadiá¹ƒ otaritvÄ• thokameva gantvÄ• tiá¹-á¹-h
sÄ«hassa paá¹-hamadivase ``dasabalaá¹ƒ passissÄ• mÄ«â€™â€™ ti uppannÄ• ya pÄ«tiÄ
paá¹-ibÄ• hitakÄ• lo, yathÄ• dutiyadivase deve vuá¹-á¹-he udakaá¹ƒ sandamÄ• naá¹ƒ nadi
III 297/ gantvÄ• vÄ• likÄ• puÃ±jaá¹ƒ paharitvÄ• appavattaá¹ƒ hoti, evaá¹ƒ sÄ«hassa dutiya
passissÄ• mÄ«â€™â€™ ti uppannÄ• ya pÄ«tiÄ• nigaá¹‡á¹-hena paá¹-ibÄ• hitakÄ• lo, yat
vuá¹-á¹-he udakaá¹ƒ sandamÄ• naá¹ƒ nadiá¹ƒ otaritvÄ• purÄ• á¹‡apaá¹‡á¹‡asukkhadaá¹‡a
parikaá¸• á¸• hantaá¹ƒ vÄ• likÄ• puÃ±jaá¹ƒ bhinditvÄ• samuddaninnameva \Be III 326/ hoti
tatiyadivase tiá¹‡á¹‡aá¹ƒ vatthÅ«naá¹ƒ guá¹‡akathaá¹ƒ sutvÄ• uppanne pÄ«tipÄ• mojje ``a
nipphalÄ• nigaá¹‡á¹-hÄ• , kiá¹ƒ me ime karissanti, gamissÄ• mahaá¹ƒ satthu santikaâ€™â
abhinÄ«haritvÄ• vesÄ• liyÄ• niyyÄ• si. niyyanto ca ``cirassÄ• haá¹ƒ dasabalassa santikaá
kho pana me yuttaá¹ƒ aÃ±Ã±Ä• takavesena gantuâ€™â€™ nti ``ye keci dasabalassa santik
nikkhamantÅ«â€™â€™ ti ghosanaá¹ƒ kÄ• retvÄ• paÃ±ca rathasatÄ• ni yojÄ• petvÄ• uttar
paÃ±cahi rathasatehi mahatiyÄ• ca parisÄ• ya parivuto gandhapupphacuá¹‡á¹‡avÄ• sÄ• d

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti Ä• rÄ• maá¹ƒ pavisanto dÅ«ratova
asÄ«tianubyaÃ±janabyÄ• mappabhÄ• dvattiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni chabbaá¹‡á¹
``evarÅ«paá¹ƒ nÄ• ma purisaá¹ƒ evaá¹ƒ Ä• sanne vasantaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ nÄ• ddas
alÄ• bhÄ• vata meâ€™â€™ ti cintetvÄ• mahÄ• nidhiá¹ƒ disvÄ• daliddapuriso viya saÃ±jÄ
bhagavÄ• tenupasaá¹…kami. __dhammassa cÄ• nudhammaá¹ƒ byÄ• karontÄ«_ti bhotÄ•
anukÄ• raá¹‡aá¹ƒ kathenti. kÄ• raá¹‡avacano hettha __dhamma_-saddo ``hetumhi Ã±Ä• á¹
dhammapaá¹-isambhidÄ• â€™â€™ tiÄ• dÄ«su (Vibh 720) viya. __kÄ• raá¹‡a_nti cettha tat
adhippeto tassa pavattihetubhÄ• vato. atthappayutto hi saddappayogo. __anukÄ• raá¹‡a_n
tathÄ• vuccamÄ• no. __sahadhammiko vÄ• dÄ• nuvÄ• do_ti parehi vuttakÄ• raá¹‡ena sak

vÄ• do vÄ• tato paraá¹ƒ tassa anuvÄ• do vÄ• koci appamattakopi viÃ±Ã±Å«hi garahitabba
kÄ• raá¹‡aá¹ƒ na Ä• gacchati. idaá¹ƒ vuttaá¹ƒ hoti --- kiá¹ƒ sabbÄ• kÄ• renapi tava vÄ• de g
natthÄ«ti. __anabbhakkhÄ• tukÄ• mÄ• _ti na abhÅ«tena vattukÄ• mÄ• .

291-292__._ __atthi sÄ«ha pariyÄ• yo_tiÄ• dÄ«naá¹ƒ attho veraÃ±jakaá¹‡á¸• e Ä• gatanaye
assÄ• senÄ• _ti catumaggacatuphalasaá¹…khÄ• tena uttamaassÄ• sena. __assÄ• sÄ• ya d
assÄ• sanatthÄ• ya santhambhanatthÄ• ya dhammaá¹ƒ deseti. iti bhagavÄ• aá¹-á¹-hahaá¹
dhammaá¹ƒ deseti.

<293> __anuviccakÄ• ra_nti \Be III 327/ anuviditvÄ• cintetvÄ• tulayitvÄ• kÄ• tabbaá¹ƒ kar
__sÄ• dhu hotÄ«_ti sundaro hoti. tumhÄ• disasmiÃ±hi maá¹ƒ disvÄ• maá¹ƒ saraá¹‡aá¹ƒ ga
disvÄ• \Ne III 298/ nigaá¹‡á¹-haá¹ƒ saraá¹‡aá¹ƒ gacchante ``kiá¹ƒ ayaá¹ƒ sÄ«ho diá¹-á¹-ha
saraá¹‡aá¹ƒ gacchatÄ«â€™â€™ ti garahÄ• uppajjati, tasmÄ• anuviccakÄ• ro tumhÄ• disÄ
__paá¹-Ä• kaá¹ƒ parihareyyu_nti te kira evarÅ«paá¹ƒ sÄ• vakaá¹ƒ labhitvÄ• ``asuko nÄ• m
rÄ• jamahÄ• matto vÄ• seá¹-á¹-hi vÄ• amhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gato sÄ• vako jÄ• toâ€™
nagare ghosentÄ• Ä• hiá¹‡á¸• anti. kasmÄ• ? ``evaá¹ƒ no mahantabhÄ• vo Ä• vi bhavissat
``kimahaá¹ƒ ete saraá¹‡aá¹ƒ gatoâ€™â€™ ti vippaá¹-isÄ• ro uppajjeyya, tampi so ``etesaá¹
saraá¹‡agatabhÄ• vaá¹ƒ bahÅ« jÄ• nanti, dukkaraá¹ƒ dÄ• ni paá¹-inivattituâ€™â€™ nti vinc
paá¹-ikkamissatÄ«ti ca. tenÄ• ha ``paá¹-Ä• kaá¹ƒ parihareyyuâ€™â€™ nti. __opÄ• nabhÅ«
viya á¹-hitaá¹ƒ. __kula_nti tava nivesanaá¹ƒ. __dÄ• tabbaá¹ƒ maÃ±Ã±eyyÄ• sÄ«_ti pubbepi
saá¹-á¹-hipi jane Ä• gate disvÄ• natthÄ«ti avatvÄ• desi, idÄ• ni maá¹ƒ saraá¹‡aá¹ƒ gatakÄ
imesaá¹ƒ deyyadhammaá¹ƒ upacchindittha, sampattÄ• naÃ±hi dÄ• tabbamevÄ• ti ovadati. _
kuto sutaá¹ƒ? nigaá¹‡á¹-hÄ• naá¹ƒ santikÄ• . te kira kulagharesu evaá¹ƒ pakÄ• senti ``maya
sampattassa dÄ• tabbanti vadÄ• ma, samaá¹‡o pana gotamo `mayhameva dÄ• naá¹ƒ dÄ• t
aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaâ€™ nti evaá¹ƒ vadatÄ«â€™â€™ ti. ta
me taâ€™â€™ ntiÄ• dimÄ• ha.

<294> __pavattamaá¹ƒsa_nti pakatiyÄ• pavattaá¹ƒ kappiyamaá¹ƒsaá¹ƒ, mÅ«laá¹ƒ gahetvÄ
pariyesÄ• hÄ«ti adhippÄ• yo. __sambahulÄ• nigaá¹‡á¹-hÄ• _ti paÃ±casatamattÄ• nigaá¹‡
thÅ«laá¹ƒ mahÄ• sarÄ«raá¹ƒ gokaá¹‡á¹‡amahiá¹ƒsasÅ«karasaá¹…khÄ• taá¹ƒ pasuá¹ƒ. __u
uddisitvÄ• kataá¹ƒ, mÄ• ritanti attho. __paá¹-iccakamma_nti ettha __kamma_-saddo kamm
Ä• ha __ ``attÄ• naá¹ƒ paá¹-icca kataâ€™â€™ _nti. nimittakammassetaá¹ƒ adhivacanaá¹ƒ `
phusatÄ«â€™â€™ tiÄ• dÄ«su (J I 4.75) viya. __nimittakammassÄ• _ti nimittabhÄ• vena lad
karaá¹‡akÄ• rÄ• panavasena. __paá¹-iccakammaá¹ƒ ettha atthÄ«_ti maá¹ƒsaá¹ƒ paá¹-iccak
etassa atthÄ«ti buddhoâ€™â€™ ti. atha vÄ• paá¹-icca kammaá¹ƒ phusatÄ«ti \Be III 328/ pA
daá¹-á¹-habbo, svÄ• yaá¹ƒ etaá¹ƒ maá¹ƒsaá¹ƒ paá¹-icca taá¹ƒ pÄ• á¹‡avadhakakammaá¹ƒ
akusalaá¹ƒ upaá¸• á¸• haá¹ƒ dÄ• yakassa, upaá¸• á¸• haá¹ƒ paá¹-iggÄ• hakassa hotÄ«ti ne
__upakaá¹‡á¹‡ake_ti kaá¹‡á¹‡amÅ«le. __ala_nti paá¹-ikkhepavacanaá¹ƒ, hotu kiá¹ƒ iminÄ•

te_ti ete Ä• yasmantÄ• dÄ«gharattaá¹ƒ avaá¹‡á¹‡akÄ• mÄ• hutvÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• s
jiridanti, abbhakkhÄ• nassa antaá¹ƒ na gacchantÄ«ti attho. atha vÄ• lajjanatthe idaá¹ƒ __jir
daá¹-á¹-habbaá¹ƒ, na lajjantÄ«ti attho.

sÄ«hasenÄ• pativatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kappiyabhÅ«mianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<295> __abhilÄ• pamatta_nti \Ne III 299/ desanÄ• mattaá¹ƒ. __Ä• misakhÄ• danatthÄ• yÄ•
chaá¸• á¸• itassa Ä• misassa khÄ• danatthÄ• ya. __anuppageyevÄ• _ti pÄ• toyeva. __orava
__taá¹ƒ pana avatvÄ• pÄ«_ti __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_vuttanayena avatvÄ• pi. __p
anujÄ• nÄ• ti. __aá¹-á¹-hakathÄ• su vuttanayenÄ• _ti sesaaá¹-á¹-hakathÄ• su vuttanayena.
karomÄ• â€™ ti vÄ• , `kappiyakuá¹-Ä«â€™ ti vÄ• vutte sÄ• dhÄ• raá¹‡alakkhaá¹‡aâ€™â€
vuttaussÄ• vanantikÄ• kuá¹-ikaraá¹‡alakkhaá¹‡aá¹ƒ. __caya_nti adhiá¹-á¹-hÄ• naá¹ƒ. __yat
iá¹-á¹-hakato silato mattikÄ• piá¹‡á¸• ato vÄ• paá¹-á¹-hÄ• ya. __paá¹-hamiá¹-á¹-hakÄ• dÄ«
vaá¹-á¹-antÄ«_ti bhittiyÄ• paá¹-hamiá¹-á¹-hakÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ patiá
iá¹-á¹-hakÄ• dayo bhÅ«migatikattÄ• ``kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vatvÄ• patiá¹-
vaá¹-á¹-anti. yadi evaá¹ƒ bhÅ«miyaá¹ƒ nikhaá¹‡itvÄ• patiá¹-á¹-hÄ• piyamÄ• nÄ• thambhÄ•
patiá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-antÄ«ti Ä• ha __ ``thambhÄ• pana ... pe ... vaá¹-á¹-antÄ«â€™
__saá¹…ghasantakamevÄ• _ti vÄ• satthÄ• ya kataá¹ƒ saá¹…ghikasenÄ• sanaá¹ƒ sandhÄ•
vÄ• satthÄ• ya eva kataá¹ƒ bhikkhussa puggalikasenÄ• sanaá¹ƒ. __mukhasannidhÄ«_ti imi
dÄ«pitaá¹ƒ.

kappiyabhÅ«mianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

keá¹‡iyajaá¹-ilavatthukathÄ• vaá¹‡á¹‡anÄ•

<300> __yena_ \Be III 329/ __Ä• paá¹‡aá¹ƒ tadavasarÄ«_tiÄ• dÄ«su __Ä• paá¹‡a_nti ekas
adhivacanaá¹ƒ. tasmiá¹ƒ kira nigame vÄ«sati Ä• paá¹‡amukhasahassÄ• ni vibhattÄ• ni ahe
Ä• paá¹‡Ä• naá¹ƒ ussannattÄ• ``Ä• paá¹‡aâ€™â€™ ntveva saá¹…khaá¹ƒ gato. tassa pana
ghanacchÄ• yo ramaá¹‡Ä«yabhÅ«mibhÄ• go mahÄ• vanasaá¹‡á¸• o, tasmiá¹ƒ bhagavÄ• v
nÄ• maá¹ƒ. __jaá¹-ilo_ti Ä• harimajaá¹-Ä• dharo tÄ• paso. so kira brÄ• hmaá¹‡amahÄ• sÄ•
pana tÄ• pasapabbajjaá¹ƒ samÄ• dÄ• ya raÃ±Ã±o paá¹‡á¹‡Ä• kÄ• raá¹ƒ datvÄ• bhÅ«mibh
kÄ• retvÄ• paÃ±cahi sakaá¹-asatehi vaá¹‡ijjaá¹ƒ payojetvÄ• kulasahassassa nissayo hutv
eko tÄ• larukkho divase divase ekaá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ phalaá¹ƒ muÃ±catÄ«ti vadanti.
dhÄ• reti, jaá¹-Ä• ca bandhati, rattiá¹ƒ kÄ• masampattiá¹ƒ anubhavati.

__pavattÄ• ro_ti (Sv I 285; Ps II 427; Mp III 5.192) pavattayitÄ• ro \Ne III 300/, pÄ• vacanav

attho. __yesa_nti yesaá¹ƒ santakaá¹ƒ. __mantapada_nti mantasadde bahikatvÄ• raho bhÄ
eva taá¹ƒtaá¹ƒatthapaá¹-ipattihetutÄ• ya padanti mantapadaá¹ƒ, vedavacanaá¹ƒ. __gÄ«ta_n
dasahi porÄ• á¹‡abrÄ• hmaá¹‡ehi udÄ• ttÄ• nudÄ• ttÄ• disarasampattivasena sajjhÄ• yitaá
pÄ• vacanavasena aÃ±Ã±esaá¹ƒ vuttaá¹ƒ, vÄ• citanti attho. __samihita_nti samupabyÅ«á¸·
iruvedayajuvedasÄ• mavedÄ• divasena tatthÄ• pi paccekaá¹ƒ mantabrÄ• hmaá¹‡Ä• divase
ca piá¹‡á¸• aá¹ƒ katvÄ• á¹-hapitanti attho. __tadanugÄ• yantÄ«_ti etarahi brÄ• hmaá¹‡Ä• t
anugÄ• yanti anusajjhÄ• yanti. __tadanubhÄ• santÄ«_ti taá¹ƒ anubhÄ• santi, idaá¹ƒ purima
__bhÄ• sitamanubhÄ• santÄ«_ti tehi bhÄ• sitaá¹ƒ sajjhÄ• yitaá¹ƒ anusajjhÄ• yanti. __vÄ• c
aÃ±Ã±esaá¹ƒ vÄ• citaá¹ƒ anuvÄ• centi. __seyyathida_nti te katameti attho. __aá¹-á¹-hako_t
nÄ• mÄ• ni. te kira dibbacakkhuparibhaá¹‡á¸• ena yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena sattÄ•
pubbenivÄ• saÃ±Ä• á¹‡ena \Be III 330/ atÄ«takappe brÄ• hmaá¹‡Ä• naá¹ƒ mantajjhenavidh
parÅ«paghÄ• taá¹ƒ akatvÄ• kassapasammÄ• sambuddhassa bhagavato vaá¹-á¹-asannissi
saá¹ƒsanditvÄ• mante ganthesuá¹ƒ. aparÄ• pare pana okkÄ• karÄ• jakÄ• lÄ• dÄ«su uppan
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pakkhipitvÄ• tayo vede bhinditvÄ• buddhavacanena saddhiá¹ƒ
rattibhojanaá¹ƒ ratti, tato uparatÄ• ti __rattÅ«paratÄ• _. atikkante majjhanhike yÄ• va sÅ«riy
bhojanaá¹ƒ vikÄ• labhojanaá¹ƒ nÄ• ma, tato viratattÄ• __viratÄ• vikÄ• labhojanÄ• . paá¹-iy
sappimadhusakkarÄ• dÄ«hi ceva maricehi ca susaá¹…khataá¹ƒ pÄ• naá¹ƒ paá¹-iyÄ• dÄ• p

__ ``mahÄ• kho keá¹‡iya bhikkhusaá¹…ghoâ€™â€™ _ti kasmÄ• bhagavÄ• punappunaá¹
paá¹-ikkhepapasannatÄ• ya. titthiyÄ• hi ``aho vatÄ• yaá¹ƒ appiccho, yo nimantiyamÄ• nopi
upanimantiyamÄ• nassa paá¹-ikkhepe pasÄ«dantÄ«ti keci, akÄ• raá¹‡aÃ±cetaá¹ƒ. natthi bu
evarÅ«paá¹ƒ kohaÃ±Ã±aá¹ƒ, ayaá¹ƒ pana aá¸• á¸• hatelasÄ• ni bhikkhusatÄ• ni disvÄ• etta
paá¹-iyÄ• dessati, sveva selo brÄ• hmaá¹‡o tÄ«hi purisasatehi saddhiá¹ƒ pabbajissati, ayutt
aÃ±Ã±ato pesetvÄ• imeheva saddhiá¹ƒ gantuá¹ƒ, ime vÄ• aÃ±Ã±ato pesetvÄ• navakehi s
sabbeva gahetvÄ• gamissÄ• mi, bhikkhÄ• hÄ• ro nappahossati. tato bhikkhÅ«su piá¹‡á¸• Ä
ujjhÄ• yissanti ``cirassampi keá¹‡iyo samaá¹‡aá¹ƒ gotamaá¹ƒ nimantetvÄ• yÄ• panamattaá
nÄ• sakkhÄ«â€™â€™ ti, sayaÃ±ca vippaá¹-isÄ• rÄ« bhavissati. paá¹-ikkhepe pana kate ``s
punappunaá¹ƒ `tvaÃ±ca brÄ• hmaá¹‡esu abhippasannoâ€™ ti brÄ• hmaá¹‡Ä• naá¹ƒ nÄ• m
cintetvÄ• brÄ• hmaá¹‡epi nimantetukÄ• mo bhavissati, tato \Ne III 301/ brÄ• hmaá¹‡e pÄ•
te tena nimantitÄ• bhikkhÅ« hutvÄ• bhuÃ±jissanti, evamassa saddhÄ• anurakkhitÄ• bhav
paá¹-ikkhipi. __kiÃ±cÄ• pi kho bho gotamÄ• _ti iminÄ• idaá¹ƒ dÄ«peti ``bho gotama, kiá¹ƒ j
brÄ• hmaá¹‡esu abhippasanno, adhivÄ• setu bhavaá¹ƒ gotamo, ahaá¹ƒ brÄ• hmaá¹‡Ä• nan
tumhÄ• kampÄ«â€™â€™ ti. __á¹-hapetvÄ• dhaÃ±Ã±aphalarasa_nti ettha taá¹‡á¸• uladhov
vadanti. __anujÄ• nÄ• mi, bhikkhave, ucchurasa_nti ettha nikkasaá¹-o ucchuraso sattÄ• hal

__imÄ• hi_ \Be III 331/ __gÄ• thÄ• hÄ«_ti (Ps II 400) imÄ• hi keá¹‡iyassa cittÄ• nukÅ«lÄ• h
aggiparicariyaá¹ƒ vinÄ• brÄ• hmaá¹‡Ä• naá¹ƒ yaÃ±Ã±Ä• bhÄ• vato __ ``aggihuttamukhÄ•
aggihuttaseá¹-á¹-hÄ• aggijuhanappadhÄ• nÄ• ti attho. brÄ• hmaá¹‡Ä• hi ``aggimukhÄ• de

aggijuhanapubbakaá¹ƒ yaÃ±Ã±aá¹ƒ vidahanti. vede sajjhÄ• yantehi paá¹-hamaá¹ƒ sajjhÄ• y
``chandaso mukhaâ€™â€™ nti vuttÄ• , sÄ• vittÄ« vedassa pubbaá¹…gamÄ• ti attho taá¹ƒp
manussÄ• naá¹ƒ seá¹-á¹-habhÄ• vato rÄ• jÄ• ``mukhaâ€™â€™ nti vutto. ogÄ• hantÄ«naá
gantabbaá¹-á¹-hÄ• nabhÄ• vena paá¹-isaraá¹‡ato ca sÄ• garo ``mukhaâ€™â€™ nti vutto. c
kattikÄ• , ajja rohiá¹‡Ä«â€™â€™ ti saÃ±Ã±Ä• yanato nakkhattÄ• ni abhibhavitvÄ• Ä• lokak
ativisesasommabhÄ• vato ca ``nakkhattÄ• naá¹ƒ mukhaá¹ƒ candoâ€™â€™ ti vuttaá¹ƒ. ``dÄ
asanivicakkaâ€™â€™ nti evamÄ• dÄ«naá¹ƒ tapantÄ• naá¹ƒ vijjulatÄ• naá¹ƒ aggattÄ• Ä• d
nti vutto. dakkhiá¹‡eyyÄ• naá¹ƒ pana aggattÄ• visesena tasmiá¹ƒ samaye buddhappamukh
``puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nÄ• naá¹ƒ, saá¹…gho ve yajataá¹ƒ mukhaâ€™â€™ nti vut
Ä• yamukhaá¹ƒ aggadakkhiá¹‡eyyabhÄ• venÄ• ti dasseti.

keá¹‡iyajaá¹-ilavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rojamallavatthukathÄ• vaá¹‡á¹‡anÄ•

<301> rojavatthumhi __vihÄ• ro_ti gandhakuá¹-iá¹ƒ sandhÄ• ya Ä• haá¹ƒsu. __ataramÄ• no
padappamÄ• á¹‡aá¹-á¹-hÄ• ne padaá¹ƒ nikkhipanto vattaá¹ƒ katvÄ• susammaá¹-á¹-haá¹ƒ
muttÄ• dalasinduvÄ• rasantharasadisaá¹ƒ vÄ• likaá¹ƒ avinÄ• sentoti attho. __Ä• á¸·inda_nti
__ukkÄ• sitvÄ• _ti ukkÄ• sitasaddaá¹ƒ katvÄ• . __aggaá¸·a_nti kavÄ• á¹-aá¹ƒ. __Ä• koá¹-eh
kuÃ±cikachiddasamÄ«pe koá¹-ehÄ«ti vuttaá¹ƒ hoti. dvÄ• raá¹ƒ kira atiupari amanussÄ• , ati
tiracchÄ• najÄ• tikÄ• koá¹-enti, tathÄ• akoá¹-etvÄ• majjhe chiddasamÄ«pe manussÄ• \Ne
dvÄ• rakoá¹-akavattanti dÄ«pentÄ• vadanti. __vivari_ \Be III 332/ __bhagavÄ• dvÄ• ra_nti
uá¹-á¹-hÄ• ya dvÄ• raá¹ƒ vivari, vivaratÅ«ti pana hatthaá¹ƒ pasÄ• resi. tato ``bhagavÄ• tum
kappakoá¹-Ä«su dÄ• naá¹ƒ dadamÄ• nehi na sahatthÄ• dvÄ• ravivaraá¹‡akammaá¹ƒ kataâ
vivaá¹-aá¹ƒ. taá¹ƒ pana yasmÄ• bhagavato manena vivaá¹-aá¹ƒ, tasmÄ• ``vivari bhagavÄ•
vuttaá¹ƒ.

rojamallavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vuá¸• á¸• hapabbajitavatthukathÄ• vaá¹‡á¹‡anÄ•

<303> Ä• tumÄ• vatthumhi __aÃ±Ã±ataro vuá¸• á¸• hapabbajito_ti subhaddo nÄ• ma aÃ±Ã
pabbajitattÄ• ``vuá¸• á¸• hapabbajitoâ€™â€™ ti vutto. __dve dÄ• rakÄ• _ti sÄ• maá¹‡erabl
puttÄ• . __nÄ• á¸·iyÄ• vÄ• pakenÄ• _ti nÄ• á¸·iyÄ• ceva thavikÄ• ya ca. __saá¹ƒhariá¹ƒsÅ«
dÄ• rake maÃ±jubhÄ• á¹‡ine paá¹-ibhÄ• navante disvÄ• kÄ• retukÄ• mÄ• pi akÄ• retukÄ•
``kiá¹ƒ gaá¹‡hissatha tÄ• tÄ• â€™â€™ ti pucchanti. te vadanti ``na amhÄ• kaá¹ƒ aÃ±Ã±ena
no bhagavato Ä• gatakÄ• le yÄ• gudÄ• naá¹ƒ kÄ• tukÄ• moâ€™â€™ ti. taá¹ƒ sutvÄ• manu
sakkonti harituá¹ƒ, sabbaá¹ƒ denti. yampi na sakkonti, manussehi pesenti. tasmÄ• te dÄ• ra

telampi sappimpi taá¹‡á¸• ulampi khÄ• danÄ«yampi saá¹ƒhariá¹ƒsu.

__Ä• tumÄ• yaá¹ƒ viharatÄ«_ti Ä• tumaá¹ƒ nissÄ• ya viharati. __bhusÄ• gÄ• re_ti bhusama
mahantaá¹ƒ palÄ• lapuÃ±jaá¹ƒ abbhantarato palÄ• laá¹ƒ nikkaá¸• á¸• hitvÄ• sÄ• lÄ• sadisa
vasanayoggaá¹-á¹-hÄ• nasadisaá¹ƒ kataá¹ƒ, tadÄ• bhagavÄ• tattha vasi. atha bhagavati Ä
bhusÄ• gÄ• rakaá¹ƒ paviá¹-á¹-he subhaddo sÄ• yanhasamayaá¹ƒ gÄ• madvÄ• raá¹ƒ gantv
nÄ• haá¹ƒ tumhÄ• kaá¹ƒ santikÄ• aÃ±Ã±aá¹ƒ kiÃ±ci paccÄ• sÄ«sÄ• mi, mayhaá¹ƒ dÄ• rak
saá¹…ghassa pahonti, hatthakammamattaá¹ƒ me dethÄ• â€™â€™ ti. kiá¹ƒ, bhante, karom
gaá¹‡hathÄ• â€™â€™ ti sabbÅ«pakaraá¹‡Ä• ni gÄ• hetvÄ• vihÄ• re uddhanÄ• ni kÄ• retv
kÄ• sÄ• vaá¹ƒ nivÄ• setvÄ• tÄ• disameva pÄ• rupitvÄ• ``idaá¹ƒ karotha, idaá¹ƒ karothÄ• â
vicÄ• rento satasahassaá¹ƒ vissajjetvÄ• bhojjayÄ• guÃ±ca \Be III 333/ madhugoá¸·akaÃ±ca
__bhojjayÄ• gu_ nÄ• ma paá¹-hamaá¹ƒ bhuÃ±jitvÄ• pÄ• tabbayÄ• gu, tattha
sappimadhuphÄ• á¹‡itamacchamaá¹ƒsapupphaphalarasÄ• di yaá¹ƒkiÃ±ci khÄ• danÄ«yaá¹
kÄ«á¸·itukÄ• mÄ• naá¹ƒ sÄ«samakkhanayoggÄ• hoti sugandhagandhÄ• .

atha \Ne III 303/ bhagavÄ• kÄ• lasseva sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…gha
carituá¹ƒ Ä• tumagÄ• managarÄ• bhimukho pÄ• yÄ• si. manussÄ• tassa Ä• rocesuá¹ƒ ``bh
pavisati, tayÄ• kassa yÄ• gu paá¹-iyÄ• ditÄ• â€™â€™ ti. so yathÄ• nivatthapÄ• ruteheva te
ekena hatthena dabbiÃ±ca kaá¹-acchuÃ±ca gahetvÄ• brahmÄ• viya dakkhiá¹‡ajÄ• á¹‡uma
patiá¹-á¹-hÄ• petvÄ• vanditvÄ• ``paá¹-iggaá¹‡hÄ• tu me, bhante, bhagavÄ• yÄ• guâ€™â€
``atha kho so vuá¸• á¸• hapabbajito tassÄ• rattiyÄ• accayena bahutaraá¹ƒ yÄ• guá¹ƒ paá¹-
upanÄ• mesÄ«â€™â€™ _ti. __jÄ• nantÄ• pi tathÄ• gatÄ• pucchantÄ«_tiÄ• di vuttanayame
sesamettha uttÄ• nameva.

<304> __dasabhÄ• gaá¹ƒ datvÄ• _ti dasamabhÄ• gaá¹ƒ datvÄ• . tenevÄ• ha __ ``dasa koá
koá¹-á¹-hÄ• so bhÅ«misÄ• mikÄ• naá¹ƒ dÄ• tabboâ€™â€™ _ti.

vuá¸• á¸• hapabbajitavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catumahÄ• padesakathÄ• vaá¹‡á¹‡anÄ•

<305> __parimaddantÄ• _ti upaparikkhantÄ• . pattuá¹‡á¹‡adese saÃ±jÄ• tavatthaá¹ƒ __pat
koseyyavisesoti hi abhidhÄ• nakose vuttaá¹ƒ. cÄ«nadese somÄ• radese ca saÃ±jÄ• tavatth
__cÄ«nasomÄ• rapaá¹-Ä• ni_. pattuá¹‡á¹‡Ä• dÄ«ni tÄ«á¹‡i koseyyassa anulomÄ• ni pÄ• á
__iddhimayikaá¹ƒ_ ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• nibbattacÄ«varaá¹ƒ. taá¹ƒ khomÄ•
hotÄ«ti tesaá¹ƒyeva anulomaá¹ƒ. devatÄ• hi dinnacÄ«varaá¹ƒ __devadattiyaá¹ƒ_. taá¹ƒ kap
jÄ• linÄ«devakaÃ±Ã±Ä• ya anuruddhattherassa dinnavatthasadisaá¹ƒ. tampi khomÄ• dÄ«na
aÃ±Ã±atarabhÄ• vato. __dve paá¹-Ä• desanÄ• meneva vuttÄ• _ti tesaá¹ƒ sarÅ«padassana

nivattanaparaá¹ƒ pattuá¹‡á¹‡apaá¹-assapi desanÄ• meneva vuttattÄ• . __tumbÄ• _ti bhÄ• j
__phalatumbo_ti lÄ• buÄ• di. __udakatumbo_ti udakukkhipanakakuá¹-ako. __kilaÃ±jacchatt
vÄ• yitvÄ• katachattaá¹ƒ. __sambhinnarasa_nti sammissitarasaá¹ƒ. __pÄ• nakaá¹ƒ paá¹-ig
ambapÄ• nÄ• dipÄ• nakaá¹ƒ paá¹-iggahitaá¹ƒ \Ne III 304/ hoti, taá¹ƒ vikÄ• lepi kappati asan
tadahupaá¹-iggahitena saddhi_nti tena sattÄ• hakÄ• likena tadahupaá¹-iggahitena saddhiá¹
suviÃ±Ã±eyyameva.

catumahÄ• padesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhesajjakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kathinakkhandhakaá¹ƒ

kathinÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<306> kathinakkhandhake \Be III 335/ \Ne III 305/ __sÄ«savasenÄ• _ti padhÄ• naá¹…gava
paÃ±cÄ• nisaá¹ƒse antokaraá¹‡asamatthatÄ• ya thiranti atthoâ€™â€™ ti __gaá¹‡á¹-hipade
nesaá¹ƒ bhavissatÄ«â€™â€™ ti yujjatÄ«_ti ``so tumhÄ• kaâ€™â€™ nti avatvÄ• ``nesaâ€™
__ye atthatakathinÄ• _ti na kevalaá¹ƒ tumhÄ• kameva, ye aÃ±Ã±epi atthatakathinÄ• , tesan
__anÄ• mantetvÄ• caraá¹‡a_nti cÄ• rittasikkhÄ• pade vuttanayena anÄ• pucchitvÄ• kules
__matakacÄ«vara_nti matassa santakaá¹ƒ cÄ«varaá¹ƒ. __tatruppÄ• dena Ä• bhata_nti vihÄ
khettavatthuÄ• dinÄ• Ä• nÄ«taá¹ƒ.

__paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ• ritÄ• _ti idaá¹ƒ vassacchedaá¹ƒ akatvÄ• vassaá¹ƒvu
vuttaá¹ƒ antarÄ• yena appavÄ• ritÄ• nampi vutthavassÄ• naá¹ƒ kathinatthÄ• rasambhavato
vÄ• â€™â€™ ti avatvÄ• ``chinnavassÄ• vÄ• pacchimikÄ• ya upagatÄ• vÄ• na labhantÄ«
__aÃ±Ã±asmiá¹ƒ vihÄ• re vutthavassÄ• pi na labhantÄ«_ti nÄ• nÄ• sÄ«mÄ• ya aÃ±Ã±asmi
imasmiá¹ƒ vihÄ• re kathinatthÄ• raá¹ƒ na labhantÄ«ti attho. __khalimakkhitasÄ• á¹-ako_ti al
vuttaá¹ƒ. __dÄ• nakammavÄ• cÄ• _ti kathinadussadÄ• nakammavÄ• cÄ• . __akÄ• tuá¹ƒ na
akarontassa dukkaá¹-anti dÄ«peti. __kammavÄ• cÄ• pana ekÄ• yeva vaá¹-á¹-atÄ«_ti kathin
dÄ• nakÄ• le vuttÄ• ekÄ• yeva kammavÄ• cÄ• vaá¹-á¹-ati. puna tassa aÃ±Ã±asmiá¹ƒ vatth
dÄ• tabbakiccaá¹ƒ natthi, apalokanameva alanti adhippÄ• yo.

<308> __mahÄ• bhÅ«mika_nti mahÄ• visayaá¹ƒ, catuvÄ«satiÄ• kÄ• ravantatÄ• ya mahÄ• v
__paÃ±caka_nti paÃ±cakhaá¹‡á¸• aá¹ƒ. esa nayo sesesupi. __paá¹-hamacimilikÄ• _ti kathi
pakaticimilikÄ• . __ ``kucchicimilikaá¹ƒ katvÄ• sibbitamattenÄ• _ti thirajiá¹‡á¹‡Ä• naá¹ƒ cim
katvÄ• sibbanassetaá¹ƒ adhivacanaâ€™â€™ nti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __mahÄ•
\Be III 336/ \Ne III 306/ ``vuttavacananidassanaá¹ƒ byaÃ±jane eva bhedo, atthe natthÄ«ti da

kataâ€™â€™ nti vadanti. __piá¹-á¹-hianuvÄ• tÄ• ropanamattenÄ• _ti dÄ«ghato anuvÄ• tass
__kucchianuvÄ• tÄ• ropanamattenÄ• _ti puthulato anuvÄ• tassa Ä• ropanamattena. __sÄ•
samaá¹‡asÄ• ruppaá¹ƒ hoti. __rattinissaggiyenÄ• _ti rattiatikkantena.

kathinÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• dÄ• yasattakÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<311> __aya_nti Ä• sÄ• vacchediko kathinuddhÄ• ro. __idha na vutto_ti pÄ• á¸·iyaá¹ƒ mÄ•
savanantikÄ• nantaraá¹ƒ na vutto. __tatthÄ• _ti tasmiá¹ƒ sÄ«mÄ• tikkantike kathinuddhÄ• r
nÄ• ma cÄ«varakÄ• lasÄ«mÄ• tikkantikoâ€™â€™ ti __kenaci_ vuttaá¹ƒ. ``bahisÄ«mÄ• yaá
atikkantattÄ• sÄ«mÄ• tikkantikoâ€™â€™ ti ayaá¹ƒ amhÄ• kaá¹ƒ khanti. sahubbhÄ• re ``so
pÄ• á¹-ho dissati, evaÃ±ca sati cÄ«varapalibodho paá¹-hamaá¹ƒ chijjatÄ«ti viÃ±Ã±Ä• yati, i
parivÄ• rapÄ• á¸·iyaÃ±ca ``dve palibodhÄ• apubbaá¹ƒ acarimaá¹ƒ chijjantÄ«â€™â€™ ti (V
sameti, tasmÄ• vÄ«maá¹ƒsitabbamettha kÄ• raá¹‡aá¹ƒ.

<312> ``samÄ• dÄ• yavÄ• ro Ä• dÄ• yavÄ• rasadiso, upasaggamattamettha visesoâ€™â€™
keci pana ``sabbaá¹ƒ attano parikkhÄ• raá¹ƒ anavasesetvÄ• pakkamanto `samÄ• dÄ• ya p
vuccatÄ«â€™â€™ ti vadanti. puna samÄ• dÄ• yavÄ• repi teyeva dassitÄ• ti sambandho. vi
pakkamanantikassa kathinuddhÄ• rassa asambhavato __ ``yathÄ• sambhavaâ€™â€™ _nti
kathinuddhÄ• ro niá¹-á¹-hitacÄ«varasseva vasena vutto ``bhikkhu atthatakathino katacÄ«va
pakkamatÄ«â€™â€™ ti vuttattÄ• , tasmÄ• so vippakatacÄ«varo na sambhavatÄ«ti chaá¸·e
dassitÄ• .

tatrÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya vÄ• ravibhÄ• vanÄ• --- Ä• dÄ• yavÄ• rÄ• satta, tathÄ•
sattakavÄ• rÄ• , tato pakkamanantikaá¹ƒ vajjetvÄ• vippakatacÄ«varassa Ä• dÄ• yasamÄ•
chakkavÄ• rÄ• , tato paraá¹ƒ \Be III 337/ niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sanantikÄ• na
dassitÄ• ni. tattha paá¹-hamattikaá¹ƒ antosÄ«mÄ• yaá¹ƒ ``paccessaá¹ƒ na paccessaâ€™â€™
anÄ• masitvÄ• bahisÄ«mÄ• yameva ``na paccessaâ€™â€™ nti pavattaá¹ƒ, tasmÄ•
pakkamanantikasÄ«mÄ• tikkantikasaubbhÄ• rÄ• tattha \Ne III 307/ na yujjanti. dutiyattikaá¹
paccessaâ€™â€™ nti pavattaá¹ƒ. tatiyattikaá¹ƒ __anadhiá¹-á¹-hita_-padena visesetvÄ• pa
paá¹-hamattikena sameti. __anadhiá¹-á¹-hitenÄ• _ti ca ``paccessaá¹ƒ na paccessaâ€™â€™
anadhiá¹-á¹-hitena, aniyamitenÄ• ti attho. tatiyattikÄ• nantaraá¹ƒ catutthattikaá¹ƒ sambhava
antosÄ«mÄ• yaá¹ƒ ``paccessaâ€™â€™ nti vacanavisesena sambhavati. tathÄ• ca yojiyam
savanantikÄ• dÄ«hi aviruddhaá¹ƒ hotÄ«ti catutthattikaá¹ƒ ahutvÄ• chakkaá¹ƒ jÄ• tanti vedit
tÄ«á¹‡i tikÄ• ni ekaá¹ƒ chakkaÃ±cÄ• ti paá¹-hamaá¹ƒ pannarasakaá¹ƒ veditabbaá¹ƒ.

316-320__._ tato idameva pannarasakaá¹ƒ upasaggavisesena dutiyaá¹ƒ samÄ• dÄ• yapan

puna ``vippakatacÄ«varaá¹ƒ Ä• dÄ• yÄ• â€™â€™ ti tatiyaá¹ƒ pannarasakaá¹ƒ, ``samÄ• dÄ
pannarasakaá¹ƒ dassitanti evaá¹ƒ cattÄ• ri pannarasakÄ• ni veditabbÄ• ni. tattha paá¹-ham
sabbena sabbaá¹ƒ akatacÄ«varaá¹ƒ adhippetaá¹ƒ, itaresu dvÄ«su vippakatanti veditabbaá¹
``cÄ«varÄ• sÄ• ya pakkamatÄ«â€™â€™ tiÄ• dinÄ• nayena niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• n
eko vÄ• roti idamekaá¹ƒ catukkaá¹ƒ jÄ• taá¹ƒ, tasmÄ• pubbe vuttÄ• ni tikÄ• ni Ä• sÄ• vacc
tikÄ• nÄ«ti etaá¹ƒ anÄ• sÄ• yadvÄ• dasakanti veditabbaá¹ƒ. tadanantare Ä• sÄ• yadvÄ• da
dvÄ• dasakaá¹ƒ labbhati, tathÄ• pi taá¹ƒ nibbisesanti tamekaá¹ƒ dvÄ• dasakaá¹ƒ avuttasidd
dassetuá¹ƒ Ä• dito paá¹-á¹-hÄ• ya ``antosÄ«mÄ• yaá¹ƒ paccessaâ€™â€™ nti vuttaá¹ƒ. taá¹
bahisÄ«magato suá¹‡Ä• tÄ«â€™â€™ tiÄ• divacanassa tatiyacatukke savanantikÄ• dÄ«naÃ
veditabbaá¹ƒ. idaá¹ƒ pana dvÄ• dasakaá¹ƒ anÄ• sÄ• yavasenapi labbhamÄ• naá¹ƒ iminÄ•
dassitanti veditabbaá¹ƒ. evamettha dve dvÄ• dasakÄ• ni uddharitabbÄ• ni. karaá¹‡Ä«yadvÄ
anÄ• sÄ• yadvÄ• dasakaá¹ƒ avuttasiddhaá¹ƒ Ä• sÄ• yadvÄ• dasakaÃ±cÄ• ti dve dvÄ• dasa

321-322__._ yasmÄ• disaá¹ƒgamikanavake ``disaá¹ƒgamiko pakkamatÄ«â€™â€™ ti vacan
idaá¹ƒ avuttasiddhameva, tasmÄ• taá¹ƒ na vuttaá¹ƒ. ettÄ• vatÄ• \Be III 338/ ca Ä• vÄ• sap
__cÄ«varapaá¹-ivÄ«saá¹ƒ apavilÄ• yamÄ• no_ti iminÄ• cÄ«varapalibodhasamaá¹…gitama
__cÄ«varapaá¹-ivÄ«sa_nti attano pattabbacÄ«varabhÄ• gaá¹ƒ. __apavilÄ• yamÄ• no_ti Ä•
cÄ«varalÄ• bhe sati vassaá¹ƒvutthÄ• vÄ• se niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sanantikÄ
tesaá¹ƒyeva vasena antarÄ• magge ekaá¹ƒ, gataá¹-á¹-hÄ• ne ekanti tiá¹‡á¹‡aá¹ƒ tikÄ• naá¹
veditabbaá¹ƒ.

<324> tato \Ne III 308/ paraá¹ƒ niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sanantikasÄ«mÄ• tikka
vasena phÄ• suvihÄ• rapaÃ±cakaá¹ƒ vuttaá¹ƒ. sesamettha pÄ• á¸·ito aá¹-á¹-hakathÄ• to ca

Ä• dÄ• yasattakÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathinakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cÄ«varakkhandhakaá¹ƒ

jÄ«vakavatthukathÄ• vaá¹‡á¹‡anÄ•

329-330__._ cÄ«varakkhandhake \Be III 339/ \Ne III 309/ __kammavipÄ• ka_nti kammajaro
Ä• nisaá¹ƒsassa, upayogatthe cetaá¹ƒ sÄ• mivacanaá¹ƒ.

pajjotarÄ• javatthukathÄ• divaá¹‡á¹‡anÄ•

334-336__._ __vicchikassa jÄ• to_ti tassa kira mÄ• tuyÄ• utusamaye sayanagatÄ• ya vicch

Ä• ruá¸·ho, sÄ• tassa samphassena gabbhaá¹ƒ gaá¹‡hi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``vicchi
__ussannadoso_ti saÃ±citapittÄ• didoso.

varayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<337> __itarÄ«tarenÄ• _ti itarena itarena. __itara_-saddo pana aniyamavacano dvikkhattuá
yaá¹ƒkiÃ±ci-saddehi samÄ• nattho hotÄ«ti vuttaá¹ƒ __ ``appagghenapi mahagghenapi yena
__mahÄ• piá¹-á¹-hiyakojava_nti hatthipiá¹-á¹-hÄ«su attharitabbatÄ• ya mahÄ• piá¹-á¹-hiyant
caturaá¹…gulapupphaá¹ƒ kojavaá¹ƒ.

kambalÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<340> __upacÄ• re_ti susÄ• nassa Ä• sanne padese. __chaá¸• á¸• etvÄ• gatÄ• _ti kiÃ±ci a
gatÄ• . __so eva sÄ• mÄ«_ti akatÄ• ya katikÄ• ya yena gahitaá¹ƒ, sova sÄ• mÄ«.

cÄ«varapaá¹-iggÄ• hakasammutiÄ• dikathÄ• vaá¹‡á¹‡anÄ•

342-343__._ __dhuravihÄ• raá¹-á¹-hÄ• ne_ti \Ne III 310/ vihÄ• radvÄ• rassa sammukhaá¹-á
__vihÄ• ramajjheyeva sammannitabba_nti sabbesaá¹ƒ jÄ• nanatthÄ• ya vihÄ• ramajjheyeva
__tulÄ• bhÅ«to_ti tulÄ• sadiso. __vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ katvÄ• _ti sabbakoá¹-á¹-hÄ• se
tenevÄ• ha __ ``same paá¹-ivÄ«se á¹-hapetvÄ• â€™â€™ _ti. __ida_nti sÄ• maá¹‡erÄ• naá
dÄ• naá¹ƒ. __phÄ• tikamma_nti sammuÃ±janÄ«bandhanÄ• dihatthakammaá¹ƒ \Be III 340/.
mahÄ• saddaá¹ƒ karonti. __samapaá¹-ivÄ«so dÄ• tabbo_ti karissÄ• mÄ• ti yÄ• cantÄ• naá
samakoá¹-á¹-hÄ• so dÄ• tabbo.

cÄ«vararajanakathÄ• vaá¹‡á¹‡anÄ•

<344> __rajanakumbhiyÄ• majjhe á¹-hapetvÄ• _ti antorajanakumbhiyÄ• majjhe á¹-hapetvÄ
antorajanakumbhiyÄ• pakkhitte majjhe udakaá¹ƒ tiá¹-á¹-hati, vaá¹-á¹-Ä• dhÄ• rakato bahi sa
rajanacchalli. __rajanaá¹ƒ pakkhipitu_nti rajanacchalliá¹ƒ pakkhipituá¹ƒ.

ticÄ«varÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<346> __uddhaste aruá¹‡e_ti uggate aruá¹‡asÄ«se. __nandimukhiyÄ• _ti tuá¹-á¹-hamukhiy

atirekacÄ«varÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<348> __acchupeyya_nti patiá¹-á¹-hapeyyaá¹ƒ. __hatavatthakÄ• na_nti kÄ• lÄ• tÄ«tavatthÄ

allÄ«yÄ• panakhaá¹‡á¸• a_nti dubbalaá¹-á¹-hÄ• naá¹ƒ apanetvÄ• allÄ«yÄ• panavatthakhaá

visÄ• khÄ• vatthukathÄ• vaá¹‡á¹‡anÄ•

349-351__._ visÄ• khÄ• vatthumhi __kallakÄ• yÄ• _ti akilantakÄ• yÄ• pÄ«tisomanassehi p
Ã±Ä• á¹‡agati Ã±Ä• á¹‡Ä• dhigamo. __abhisamparÄ• yo_ti Ã±Ä• á¹‡Ä• bhisamparÄ• yo Ã±

__taá¹ƒ_ \Ne III 311/ __bhagavÄ• byÄ• karissatÄ«_ti ``so bhikkhu sotÄ• panno sakadÄ• gÄ
taá¹ƒ Ã±Ä• á¹‡agatiá¹ƒ, tato paraá¹ƒ ``niyato sambodhiparÄ• yaá¹‡o sakideva imaá¹ƒ lokaá
dukkhassantaá¹ƒ karissatÄ«â€™â€™ tiÄ• dinÄ• (SN c V 1004) Ã±Ä• á¹‡Ä• bhisamparÄ• y
__sovaggika_nti saggasaá¹ƒvattanikaá¹ƒ. sokaá¹ƒ nudati vinodetÄ«ti __sokanudaá¹ƒ_.

nisÄ«danÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<353> __dukkhaá¹ƒ_ \Be III 341/ __supatÄ«_ti nÄ• nÄ• vidhasupinaá¹ƒ passanto dukkhaá¹
paá¹-ibujjhatÄ«_ti paá¹-ibujjhantopi uttasitvÄ• salomahaá¹ƒso dukkhaá¹ƒ paá¹-ibujjhati.

pacchimavikappanupagacÄ«varÄ• dikathÄ• vaá¹‡á¹‡anÄ•

359-362__._ __aá¹-á¹-hapadakacchannena pattamukhaá¹ƒ sibbitu_nti aá¹-á¹-hapadaphalak
tattha tattha gabbhaá¹ƒ dassetvÄ• sibbituá¹ƒ. __aggaá¸·aguttiyeva pamÄ• á¹‡a_nti imehi c
nikkhepakÄ• raá¹‡ehi á¹-hapentenapi aggaá¸·aguttivihÄ• reyeva á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«t

saá¹…ghikacÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<363> __paÃ±ca mÄ• se_ti accantasaá¹ƒyoge upayogavacanaá¹ƒ. __vaá¸• á¸• hiá¹ƒ payoj
á¹-hapitaupanikkhepato_ti vassÄ• vÄ• sikatthÄ• ya veyyÄ• vaccakarehi vaá¸• á¸• hiá¹ƒ payo
á¹-hapitaupanikkhepato. __tatruppÄ• dato_ti nÄ• á¸·ikeraÄ• rÄ• mÄ• ditatruppÄ• dato. ``vas
matakacÄ«varavasena vÄ• tatruppÄ• davasena vÄ• aÃ±Ã±ena vÄ• kenaci Ä• kÄ• rena sa
uppannacÄ«varaá¹ƒ, sabbaá¹ƒ tasseva atthatakathinassa paÃ±ca mÄ• se, anatthatakathina
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti avisesato vatvÄ• pi puna vassÄ• vÄ• sikalÄ• bhavasena uppan
dassetuá¹ƒ __ ``yaá¹ƒ pana idaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tattha __idhÄ• _ti abhilÄ•
``vassaá¹ƒvutthasaá¹…ghassa demÄ• â€™â€™ ti vuttepi soyeva nayo. __anatthatakathina
pÄ• puá¹‡Ä• tÄ«_ti vassÄ• vÄ• sikalÄ• bhavasena uppannattÄ• anatthatakathinassapi vutt
pÄ• puá¹‡Ä• ti. __kenaci_ pana ``idha-saddena niyamitattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vutt
tathÄ• hi idha-saddena aniyametvÄ• pi ``vassaá¹ƒvutthasaá¹…ghassa demÄ• â€™â€™ ti v
demÄ• â€™â€™ ti vÄ• antohemante vassÄ• vÄ• sikalÄ• bhavasena dinnaá¹ƒ cÄ«varaá¹ƒ
vutthavassassa paÃ±ca mÄ• se pÄ• puá¹‡Ä• ti, teneva \Ne III 312/ parato aá¹-á¹-hasu mÄ•

``vassaá¹ƒvutthasaá¹…ghassa detÄ«â€™â€™ ti imassa mÄ• tikÄ• padassa vinicchaye (Sp
``cÄ«varamÄ• sato paá¹-á¹-hÄ• ya yÄ• va hemantassa pacchimo divaso, tÄ• va vassÄ• vÄ•
vutte kathinaá¹ƒ atthataá¹ƒ vÄ• hotu anatthataá¹ƒ vÄ• , atÄ«tavassaá¹ƒvutthÄ• nameva pÄ
vuttaá¹ƒ. __tato para_nti paÃ±camÄ• sato paraá¹ƒ, gimhÄ• nassa paá¹-hamadivasato paá¹-

``kasmÄ• ? piá¹-á¹-hisamaye uppannattÄ• â€™â€™ ti idaá¹ƒ ``udÄ• hu anÄ• gatavasseâ€™
daá¹-á¹-habbaá¹ƒ. gimhÄ• nassa paá¹-hamadivasato paá¹-á¹-hÄ• ya uppannameva hi piá¹-á
``kiá¹ƒ atÄ«tavasse idaá¹ƒ vassÄ• vÄ• sikaâ€™â€™ ntiÄ• dinÄ• pucchitabbaá¹ƒ, teneva pa
``gimhÄ• naá¹ƒ paá¹-hamadivasato paá¹-á¹-hÄ• ya vutte pana mÄ• tikÄ• Ä• ropetabbÄ• `a
mÄ• sÄ• atikkantÄ• , anÄ• gato cÄ• tumÄ• saccayena bhavissati, kataravassÄ• vÄ• sassa
`atÄ«tavassaá¹ƒvutthÄ• naá¹ƒ dammÄ«â€™ ti vadati, taá¹ƒantovassaá¹ƒvutthÄ• nameva pÄ
Vin I) 379). potthakesu pana ``anatthatakathinassapi paÃ±ca mÄ• se pÄ• puá¹‡Ä• tÄ«â€™â
``kasmÄ• ? piá¹-á¹-hisamaye uppannattÄ• â€™â€™ ti idaá¹ƒ likhanti, taá¹ƒ na yujjati. na hi
uppannaá¹ƒ sandhÄ• ya ``anatthatakathinassapi paÃ±ca mÄ• se pÄ• puá¹‡Ä• tÄ«â€™â€™
piá¹-á¹-hisamaye uppannaá¹ƒ vutthavassasseva pÄ• puá¹‡Ä• ti, sammukhÄ«bhÅ«tÄ• naá¹ƒ
teneva parato vakkhati ``asukavihÄ• re vassaá¹ƒvutthasaá¹…ghassÄ• ti vadati, tatra vassaá
kathinassubbhÄ• rÄ• pÄ• puá¹‡Ä• ti. sace pana gimhÄ• naá¹ƒ paá¹-hamadivasato paá¹-á¹-
sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. kasmÄ• ? piá¹-á¹-hisamaye uppann
379).

__á¹-hitikÄ• pana na tiá¹-á¹-hatÄ«_ti ettha aá¹-á¹-hitÄ• ya á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ
eko bhikkhu Ä• gacchati, majjhe chinditvÄ• dvÄ«hipi gahetabbaá¹ƒ. á¹-hitÄ• ya pana á¹-hiti
aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sace navakataro Ä• gacchati, á¹-hitikÄ• heá¹-á¹-hÄ• gac
Ä• gacchati, á¹-hitikÄ• uddhamÄ• rohati. atha aÃ±Ã±o natthi, puna attano pÄ• petvÄ• gahe
hontÄ«_ti ettha saá¹…ghikÄ• neva hontÄ«ti adhippÄ• yo. __gahitameva nÄ• mÄ• _ti ``imas
kiÃ±cÄ• pi na viditaá¹ƒ, te pana bhÄ• gÄ• atthato tesaá¹ƒ pattÄ• yevÄ• ti adhippÄ• yo. __it
dÄ• tabbatoyeva.

saá¹…ghikacÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upanandasakyaputtavatthukathÄ• vaá¹‡á¹‡anÄ•

<364> __sattÄ• havÄ• rena_ \Be III 343/ \Ne III 313/ __aruá¹‡ameva uá¹-á¹-hÄ• petÄ«_ti et
ekasmiá¹ƒ vihÄ• re sattÄ• hakiccÄ• bhÄ• vato. __ida_nti ekÄ• dhippÄ• yadÄ• naá¹ƒ. __nÄ•
visuá¹ƒ visuá¹ƒ lÄ• bho etesÅ«ti nÄ• nÄ• lÄ• bhÄ• , dve vihÄ• rÄ• , tehi __nÄ• nÄ• lÄ• bheh
pÄ• kÄ• rÄ• dÄ«hi paricchinno upacÄ• ro etesanti nÄ• nÅ«pacÄ• rÄ• , tehi __nÄ• nÅ«pacÄ
ekÅ«pacÄ• rasÄ«mÄ• yaá¹ƒ dvÄ«hi vihÄ• rehi.

gilÄ• navatthukathÄ• vaá¹‡á¹‡anÄ•

<365> __palipanno_ti nimuggo, makkhitoti attho. __uccÄ• retvÄ• _ti ukkhipitvÄ• . __samÄ•
sacepi ekassa Ä• cariyassa eko antevÄ• siko hoti, eko saddhivihÄ• riko, etepi aÃ±Ã±amaÃ±
evÄ• ti vadanti.

<366> __bhesajjaá¹ƒ yojetuá¹ƒ asamattho hotÄ«_ti vejjena ``idaÃ±cidaÃ±ca bhesajjaá¹ƒ ga
dÄ• tabbaâ€™â€™ nti vutte tathÄ• kÄ• tuá¹ƒ asamatthoti attho. __nÄ«hÄ• tu_nti nÄ«haritu
attho.

matasantakakathÄ• vaá¹‡á¹‡anÄ•

367-369__._ __bhikkhussa kÄ• lakate_ti ettha __kÄ• lakata_-saddo bhÄ• vasÄ• dhanoti Ä•
``kÄ• lakiriyÄ• yÄ• â€™â€™ _ti. __tattha tattha saá¹…ghassÄ• _ti tasmiá¹ƒ tasmiá¹ƒ vihÄ•

saá¹…ghe bhinne cÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<376> __yattha pana dakkhiá¹‡odakaá¹ƒ pamÄ• á¹‡a_nti bhikkhÅ« yasmiá¹ƒ raá¹-á¹-he
dakkhiá¹‡odakapaaggahaá¹‡amattenapi deyyadhammassa sÄ• mino hontÄ«ti adhippÄ• yo.

<378> __matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tÄ«_ti ettha maggaá¹ƒ gacchanto tassa kÄ• lakir
avihÄ• raá¹-á¹-hÄ• ne \Ne III 314/ ce dvÄ• dasaratanabbhantare aÃ±Ã±esaá¹ƒ bhikkhÅ«naá
``idaá¹ƒ cÄ«varaá¹ƒ mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti adhiá¹-á¹-hÄ• ti, svÄ• dhiá¹-á¹-h

aá¹-á¹-hacÄ«varamÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<379> __puggalÄ• dhiá¹-á¹-hÄ• nanayena_ \Be III 344/ __vutta_nti ``sÄ«mÄ• yadÄ• naâ€™
``sÄ«mÄ• ya detÄ«â€™â€™ tiÄ• di puggalÄ• dhiá¹-á¹-hÄ• nanayena vuttaá¹ƒ. __parikkhep
paricchinnÄ• _ti iminÄ• aparikkhittassa vihÄ• rassa dhuvasannipÄ• taá¹-á¹-hÄ• nÄ• dito pa
anto upacÄ• rasÄ«mÄ• ti dasseti. idÄ• ni dutiyaleá¸• á¸• upÄ• tassa antopi upacÄ• rasÄ«mÄ
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. dhuvasannipÄ• taá¹-á¹-hÄ• nampi pariyantagatam
bhikkhunÄ«naá¹ƒ Ä• rÄ• mappavesanasenÄ• sanÄ• pucchanÄ• di
parivÄ• samÄ• nattÄ• rocanavassacchedanissayasenÄ• sanaggÄ• hÄ• di vidhÄ• nanti idaá
upacÄ• rasÄ«mÄ• ya vasena veditabbaá¹ƒ. lÄ• bhatthÄ• ya á¹-hapitasÄ«mÄ• __lÄ• bhasÄ
samÄ• nasaá¹ƒvÄ• saavippavÄ• sasÄ«mÄ• su dinnassa idaá¹ƒ nÄ• nattaá¹ƒ --- ``avippavÄ
dinnaá¹ƒ gÄ• maá¹-á¹-hÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti. kasmÄ• ? ``á¹-hapetvÄ• gÄ• maÃ±ca g
vuttattÄ• . ``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ya dammÄ«â€™â€™ ti dinnaá¹ƒ pana gÄ• m

__buddhÄ• dhivuttho_ti buddhena bhagavatÄ• adhivuttho. __ekasmi_nti ekasmiá¹ƒ vihÄ• r
dÄ• navaá¹-á¹-aá¹ƒ. __vattatÄ«_ti pavattati. __paá¹ƒsukÅ«likÄ• nampi vaá¹-á¹-atÄ«_ti ``tuyh
avatvÄ• ``bhikkhÅ«naá¹ƒ dema, therÄ• naá¹ƒ demÄ• â€™â€™ ti vuttattÄ• paá¹ƒsukÅ«likÄ
__vicÄ• ritamevÄ• _ti upÄ• hanatthavikÄ• dÄ«namatthÄ• ya vicÄ• ritameva.

__upaá¸• á¸• haá¹ƒ dÄ• tabba_nti yaá¹ƒ ubhatosaá¹…ghassa dinnaá¹ƒ, tato upaá¸• á¸• haá
upaá¸• á¸• haá¹ƒ bhikkhunÄ«naá¹ƒ dÄ• tabbaá¹ƒ. sacepi eko bhikkhu hoti ekÄ• vÄ• bhikkh
anupasampannassapi upaá¸• á¸• hameva dÄ• tabbaá¹ƒ. __ ``bhikkhusaá¹…ghassa ca bhik
ti vutte pana puggalo visuá¹ƒ na labhatÄ«_ti idaá¹ƒ aá¹-á¹-hakathÄ• pamÄ• á¹‡eneva gahet
visesakÄ• raá¹‡aá¹ƒ upalabbhati. tathÄ• hi ``ubhatosaá¹…ghassa ca tuyhaÃ±ca dammÄ«â
sÄ• maÃ±Ã±avisesavacanehi saá¹…gahitattÄ• yathÄ• puggalo visuá¹ƒ labhati, evamidhÄ•
tuyhaÃ±cÄ• â€™â€™ ti sÄ• maÃ±Ã±avisesavacanasabbhÄ• vato bhavitabbameva visuá¹ƒ
viÃ±Ã±Ä• yati, tasmÄ• aá¹-á¹-hakathÄ• vacanamevettha pamÄ• á¹‡aá¹ƒ. __pÄ• puá¹‡anaá
labhatÄ«_ti attano vassaggena pattaá¹-á¹-hÄ• nato ekameva \Be III 345/ koá¹-á¹-hÄ• saá¹ƒ
kÄ• raá¹‡amÄ• ha __ ``kasmÄ• ? bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• â€™â€™ _ti, b
puggalassapi gahitattÄ• ti \Ne III 315/ adhippÄ• yo. __bhikkhusaá¹…ghassa harÄ• ti vuttepi
Ä«disaá¹ƒ gihiveyyÄ• vaccaá¹ƒ na hotÄ«ti katvÄ• vuttaá¹ƒ.

__lakkhaá¹‡aÃ±Ã±Å« vadantÄ«_ti idaá¹ƒ sanniá¹-á¹-hÄ• navacanaá¹ƒ, aá¹-á¹-hakathÄ• su
vuttaá¹ƒ. __bahiupacÄ• rasÄ«mÄ• yaá¹ƒ ... pe ... sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti yattha kat
sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti adhippÄ• yo. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi (Kk
akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•) ``sace pana bahiupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hi
`vassaá¹ƒvutthasaá¹…ghassÄ• â€™ ti vadati, yattha katthaci vutthavassÄ• naá¹ƒ sabbesaá
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vuttaá¹ƒ. __gaá¹‡á¹-hipadesu_ pana ``vassÄ• vÄ• sassa ananu
vuttattÄ• vassaá¹ƒvutthÄ• naá¹ƒ avutthÄ• naÃ±ca sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ t
gahetabbaá¹ƒ. na hi ``vassaá¹ƒvutthasaá¹…ghassa dammÄ«â€™â€™ ti vutte avutthavassÄ
__evaá¹ƒ vadatÄ«_ti ``vassaá¹ƒvutthasaá¹…ghassa dammÄ«â€™â€™ ti vadati. __uddesaá
santike uddesaá¹ƒ agahitapubbassapi uddesaá¹ƒ gaá¹‡hissÄ• mÄ«ti Ä• gatakÄ• lato paá¹-á
antevÄ• sikabhÄ• vÅ«pagamanato vuttaá¹ƒ. sesamettha suviÃ±Ã±eyyameva.

aá¹-á¹-hacÄ«varamÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«varakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. campeyyakkhandhakaá¹ƒ

kassapagottabhikkhuvatthukathÄ• vaá¹‡á¹‡anÄ•

<380> campeyyakkhandhake \Be III 346/ \Ne III 316/ __campÄ• ya_nti evaá¹ƒnÄ• make na
Ä• rÄ• mapokkharaá¹‡Ä«Ä• dÄ«su tesu tesu á¹-hÄ• nesu campakarukkhÄ• va ussannÄ• a
saá¹…khaá¹ƒ agamÄ• si. __gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re_ti tassa campÄ• nagaras
rÄ• jamahesiyÄ• khaá¹‡itattÄ• ``gaggarÄ• â€™â€™ ti laddhavohÄ• rÄ• pokkharaá¹‡Ä« a
nÄ«lÄ• dipaÃ±cavaá¹‡á¹‡akusumapaá¹-imaá¹‡á¸• itaá¹ƒ mahantaá¹ƒ campakavanaá¹ƒ, tas
kusumagandhasugandhe campakavane viharati. taá¹ƒ sandhÄ• ya ``gaggarÄ• ya pokkhara
vuttaá¹ƒ. __tantibaddho_ti __tanti_ vuccati byÄ• pÄ• ro, tattha baddho pasuto ussukkaá¹ƒ Ä
tasmiá¹ƒ Ä• vÄ• se akataá¹ƒ senÄ• sanaá¹ƒ karoti, jiá¹‡á¹‡aá¹ƒ paá¹-isaá¹…kharoti, kate is
adhippÄ• yo. tenÄ• ha __ ``tasmiá¹ƒ Ä• vÄ• se kattabbattÄ• tantipaá¹-ibaddhoâ€™â€™ _ti
ussÄ• hamÄ• pannoti attho.

Ã±attivipannakammÄ• dikathÄ• vaá¹‡á¹‡anÄ•

385-387__._ __paá¹-ikkosantesÅ«_ti nivÄ• rentesu. __hÄ• panaá¹ƒ vÄ• aÃ±Ã±athÄ• kara
Ã±attikammassa ekÄ• ya eva Ã±attiyÄ• kattabbattÄ• tato hÄ• panaá¹ƒ na sambhavati, anu
pacchÄ• Ã±attiá¹-hapanavasena dvÄ«hi Ã±attÄ«hi karaá¹‡avasena ca aÃ±Ã±athÄ• karaá¹

catuvaggakaraá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<389> ukkhepanÄ«yakammakato __kammanÄ• nÄ• saá¹ƒvÄ• sako, _ ukkhittÄ• nuvattako _

dvenissÄ• raá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<395> __appatto_ \Ne III 317/ __nissÄ• raá¹‡a_nti ettha __nissÄ• raá¹‡akammaá¹ƒ_ nÄ• m
anuÃ±Ã±Ä• taá¹ƒ, ayaÃ±ca ``bÄ• lo hoti abyattoâ€™â€™ tiÄ• dinÄ• niddiá¹-á¹-ho kuladÅ«
``appattoâ€™â€™ ti vutto \Be III 347/. yadi evaá¹ƒ kathaá¹ƒ sunissÄ• rito hotÄ«ti? bÄ• laab
kammakkhandhake ``Ä• kaá¹…khamÄ• no saá¹…gho pabbÄ• janÄ«yakammaá¹ƒ kareyyÄ•
tenevÄ• ha __ ``taÃ±cesa ... pe ... tasmÄ• sunissÄ• rito hotÄ«â€™â€™ _ti. tattha __ta_nti
__eso_ti ``bÄ• loâ€™â€™ tiÄ• dinÄ• niddiá¹-á¹-ho. __Ä• veá¹‡ikena lakkhaá¹‡enÄ• _ti pab
Ä• veá¹‡ikabhÅ«tena kuladÅ«sakabhÄ• valakkhaá¹‡ena.

__taÃ±ce saá¹…gho nissÄ• reti, sunissÄ• rito_ti ettha adhippetassa pabbÄ• janÄ«yakamma
dassetvÄ• idÄ• ni yadi ``taÃ±ce saá¹…gho nissÄ• retÄ«â€™â€™ ti tajjanÄ«yÄ• dikammava
adhippetÄ• , tadÄ• nissÄ• raá¹‡aá¹ƒ sampattoyeva tajjanÄ«yÄ• divasena sunissÄ• ritoti by
dassetuá¹ƒ puna __ ``taÃ±ce saá¹…gho nissÄ• retÄ«â€™â€™ _ti ulliá¹…getvÄ• attho kath
apadÄ• naá¹ƒ avakhaá¹‡á¸• anaá¹ƒ Ä• pattipariyantoti __anapadÄ• no. ekekenapi aá¹…ger
anuÃ±Ã±Ä• tÄ• _ti kammakkhandhake anuÃ±Ã±Ä• tÄ• . sesamettha pÄ• á¸·ito aá¹-á¹-hakat

dvenissÄ• raá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

campeyyakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kosambakakkhandhakaá¹ƒ

kosambakavivÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<451> kosambakakkhandhake \Be III 348/ \Ne III 318/ __sace hoti, desessÄ• mÄ«_ti subba
ca Ä• pattiá¹ƒ passi. __natthi Ä• pattÄ«_ti anÄ• pattipakkhopi ettha sambhavatÄ«ti adhippÄ
panÄ• patti eva. tenÄ• ha __ ``so tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi ahosÄ«â€™â€™

453-454__._ __sambhamaatthavasenÄ• _ti turitatthavasena. __ ``akÄ• raá¹‡e tumhehi so b
vadeyyÄ• _ti yasmÄ• pubbe vinayadharassa vacanena ``sace Ä• patti hoti, desessÄ• mÄ«
paá¹-iÃ±Ã±Ä• taá¹ƒ, idÄ• nipi tasseva vacanena ``asaÃ±cicca assatiyÄ• katattÄ• natthetth
anÄ• pattisaÃ±Ã±Ä«, tasmÄ• ``akÄ• raá¹‡e tumhehi so bhikkhu ukkhittoâ€™â€™ ti ukkhep
adhippÄ• yo. __ukkhittÄ• nuvattake vÄ• ``tumhe Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ ti vadeyy
vatthujÄ• nanacittenÄ• yaá¹ƒ sacittakÄ• Ä• patti, ayaÃ±ca udakÄ• vasese udakÄ• vasesas
sÄ• pattikasseva ``tumhe chandÄ• gatiá¹ƒ gacchathÄ• â€™â€™ ti adhippÄ• yena ``tumhe
ukkhittÄ• nuvattake vadeyya.

455-456__._ __kammaá¹ƒ kopetÄ«_ti ``nÄ• nÄ• saá¹ƒvÄ• sakacatuttho ce, bhikkhave, kam
ca karaá¹‡Ä«yaâ€™â€™ ntiÄ• divacanato (Vin I 389) sace saá¹…gho taá¹ƒ gaá¹‡apÅ«raka
ayaá¹ƒ tattha nisinnopi taá¹ƒ kammaá¹ƒ kopetÄ«ti adhippÄ• yo. __upacÄ• raá¹ƒ muÃ±citvÄ
nÄ• ma aÃ±Ã±amaÃ±Ã±aá¹ƒ hatthena pÄ• puá¹‡anaá¹-á¹-hÄ• naá¹ƒ.

<457> __bhaá¹‡á¸• anajÄ• tÄ• _tiÄ• dÄ«su kalahassa pubbabhÄ• go bhaá¹‡á¸• anaá¹ƒ nÄ
__bhaá¹‡á¸• anajÄ• tÄ• , _ hatthaparÄ• mÄ• sÄ• divasena matthakaá¹ƒ patto kalaho jÄ• to
viruddhavÄ• dabhÅ«taá¹ƒ vÄ• daá¹ƒ Ä• pannÄ• ti __vivÄ• dÄ• pannÄ• . mukhasattÄ«hÄ«_
vijjhantÄ• \Be III 349/. \Ne III 319/ __bhagavantaá¹ƒ etadavocÄ• _ti ``idha, bhante, kosamb
bhaá¹‡á¸• anajÄ• tÄ• â€™â€™ tiÄ• divacanaá¹ƒ avoca, taÃ±ca kho neva piyakamyatÄ• ya
atthakÄ• matÄ• ya hitakÄ• matÄ• ya. sÄ• maggÄ«kÄ• rako kiresa bhikkhu, tasmÄ• ssa etad
vivÄ• daá¹ƒ Ä• raddhÄ• , na sakkÄ• mayÄ• , nÄ• pi aÃ±Ã±ena bhikkhunÄ• samagge kÄ•
aggapuggalo bhagavÄ• sayaá¹ƒ vÄ• gantvÄ• attano vÄ• santikaá¹ƒ pakkosÄ• petvÄ• et
khantimettÄ• paá¹-isaá¹ƒyuttaá¹ƒ sÄ• raá¹‡Ä«yadhammadesanaá¹ƒ kathetvÄ• sÄ• maggiá
atthakÄ• matÄ• ya hitakÄ• matÄ• ya gantvÄ• avoca. __tasmÄ• evamÄ• hÄ• _ti atthakÄ• n
vacanaá¹ƒ anÄ• diyanto. ye pana tadÄ• satthu vacanaá¹ƒ na gaá¹‡hiá¹ƒsu, te kiÃ±ci avatv
maá¹…kubhÅ«tÄ• aá¹-á¹-haá¹ƒsu, tasmÄ• ubhayesampi satthari agÄ• ravapaá¹-ipatti nÄ•

kosambakavivÄ• dakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dÄ«ghÄ• vuvatthukathÄ• vaá¹‡á¹‡anÄ•

<458> __atha kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«_tiÄ• dÄ«su __bhÅ«tapubba_nti idaá¹
nidhiá¹ƒ uddharitvÄ• purato rÄ• siá¹ƒ karonto viya bhavapaá¹-icchannaá¹ƒ purÄ• vutthaá¹ƒ
__aá¸• á¸• ho_ti issaro. yo koci attano santakena vibhavena aá¸• á¸• ho hoti, ayaá¹ƒ pana n
aá¸• á¸• hoyeva, mahaddhano mahatÄ• aparimÄ• á¹‡asaá¹…khena dhanena samannÄ• ga
_ti. bhuÃ±jitabbato paribhuÃ±jitabbato visesato kÄ• mÄ• bhogÄ• nÄ• ma, tasmÄ• paÃ±ca
uá¸·Ä• rÄ• bhogÄ• assÄ• ti __mahÄ• bhogo_. mahantaá¹ƒ senÄ• balaÃ±ceva thÄ• mabala
mahanto hatthiassÄ• divÄ• hano etassÄ• ti __mahÄ• vÄ• hano_. mahantaá¹ƒ vijitaá¹ƒ raá¹-
__mahÄ• vijito. paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro_ti __koso_ vuccati bhaá¹‡á¸• Ä• gÄ•
__koá¹-á¹-haá¹ƒ_ vuccati dhaÃ±Ã±assa Ä• á¹-hapanaá¹-á¹-hÄ• naá¹ƒ, koá¹-á¹-habhÅ«taá¹ƒ
__koá¹-á¹-hÄ• gÄ• raá¹ƒ, _ nidahitvÄ• á¹-hapitena dhanena paripuá¹‡á¹‡akoso dhaÃ±Ã±Ä•
paripuá¹‡á¹‡akoá¹-á¹-hÄ• gÄ• roti attho.

atha \Be III 350/ vÄ• catubbidho koso hatthÄ« assÄ• rathÄ• pattÄ«ti. yathÄ• hi asino tikkh
paricchado ``kosoâ€™â€™ ti vuccati, evaá¹ƒ raÃ±Ã±o tikkhabhÄ• vaparipÄ• lakattÄ• catur
``kosoâ€™â€™ ti vuccati. tividhaá¹ƒ koá¹-á¹-hÄ• gÄ• raá¹ƒ dhanakoá¹-á¹-hÄ• gÄ• raá¹ƒ dha
vatthakoá¹-á¹-hÄ• gÄ• ranti. taá¹ƒ sabbampi paripuá¹‡á¹‡amassÄ• ti __paripuá¹‡á¹‡akosak
caturaá¹…giniá¹ƒ sena_nti hatthiassarathapattisaá¹…khÄ• tehi \Ne III 320/ catÅ«hi aá¹…gel
senaá¹ƒ. __sannayhitvÄ• _ti cammapaá¹-imuÃ±canÄ• dÄ«hi sannÄ• haá¹ƒ kÄ• retvÄ• . __a
abhimukho hutvÄ• nikkhamÄ«ti attho. __ekasaá¹…ghÄ• tampÄ«_ti ekappahÄ• rampi. __dh
__parinetvÄ• _ti nÄ«haritvÄ• . ``anatthadoâ€™â€™ ti vattabbe da-kÄ• rassa ta-kÄ• raá¹ƒ k
vuttanti Ä• ha __ ``atha vÄ• â€™â€™ _tiÄ• di.

<464> vaggabhÄ• vena vÄ• puthu nÄ• nÄ• saddo assÄ• ti __puthusaddo. samajano_ti bh
__ tatthÄ• _ti tasmiá¹ƒ janakÄ• ye. __ahaá¹ƒ bÄ• loti na maÃ±Ã±itthÄ• _ti bÄ• lalakkhaá¹‡e
bÄ• loâ€™â€™ ti na maÃ±Ã±i. __bhiyyo cÄ• _ti attano bÄ• labhÄ• vassa ajÄ• nanato bhiyy
upariphoá¹-o viya saá¹…ghabhedassa attano kÄ• raá¹‡abhÄ• vampi uppajjamÄ• naá¹ƒ na n

kalahavasena pavattavÄ• cÄ• yeva gocarÄ• etesanti __vÄ• cÄ• gocarÄ• . mukhÄ• yÄ• ma
Ä• yÄ• metvÄ• bhÄ• á¹‡ino. __na taá¹ƒ jÄ• nantÄ«_ti taá¹ƒ kalahaá¹ƒ na jÄ• nanti. kalahaá
jÄ• nanto nÄ• ma natthi. yathÄ• pana na jÄ• nanti, taá¹ƒ dassetuá¹ƒ Ä• ha __ ``evaá¹ƒ sÄ•
ayaá¹ƒ kalaho nÄ• ma attano paresaÃ±ca atthahÄ• panato anatthuppÄ• danato diá¹-á¹-heva
sÄ• dÄ«navo sadosoti attho. __taá¹ƒ na jÄ• nantÄ«_ti taá¹ƒ kalahaá¹ƒ na jÄ• nanti. kathaá¹
__ ``evaá¹ƒ sÄ• dÄ«navo ayaâ€™â€™ _nti, ``evaá¹ƒ sÄ• dÄ«navo ayaá¹ƒ kalahoâ€™â€™

jÄ• nantÄ«ti attho.

__akkocchi ma_ntiÄ• dÄ«su __akkocchÄ«_ti akkosi. __avadhÄ«_ti pahari. __ajinÄ«_ti kÅ«á
vÄ• dapaá¹-ivÄ• dena vÄ• karaá¹‡uttariyakaraá¹‡ena vÄ• ajesi. __ahÄ• sÄ«_ti mama sant
kiÃ±cideva avahari \Be III 351/. __ye ca ta_nti ye keci devÄ• vÄ• manussÄ• vÄ• gahaá¹-
vÄ• taá¹ƒ ``akkocchi maâ€™â€™ ntiÄ• divatthukaá¹ƒ kodhaá¹ƒ sakaá¹-adhuraá¹ƒ viya nad
viya ca kusÄ• dÄ«hi punappunaá¹ƒ veá¹-hentÄ• __upanayhanti_ upanÄ• havasena anubar
uppannaá¹ƒ veraá¹ƒ na sammatÄ«ti attho.

__ye ca taá¹ƒ nupanayhantÄ«_ti assatiyÄ• amanasikÄ• ravasena vÄ• kammapaccavekkha
akkosÄ• divatthukaá¹ƒ kodhaá¹ƒ ``tayÄ• pi koci niddoso purimabhave akkuá¹-á¹-ho bhaviss
kÅ«á¹-asakkhiá¹ƒ otÄ• retvÄ• jito bhavissati, kassaci te pasayha kiÃ±ci acchinnaá¹ƒ bhavis
hutvÄ• pi akkosÄ• dÄ«ni pÄ• puá¹‡Ä• sÄ«â€™â€™ ti evaá¹ƒ na upanayhanti \Ne III 321/, te
veraá¹ƒ iminÄ• anupanayhanena nirindhano viya jÄ• tavedo upasammati.

__na hi verena verÄ• nÄ«_ti yathÄ• hi kheá¸·asiá¹…ghÄ• á¹‡ikÄ• diasucimakkhitaá¹ƒ á¹-hÄ
dhovanto suddhaá¹ƒ niggandhaá¹ƒ kÄ• tuá¹ƒ na sakkoti, atha kho taá¹ƒ á¹-hÄ• naá¹ƒ bhiyyo
asuddhataraÃ±ca duggandhataraÃ±ca hoti, evameva akkosantaá¹ƒ paccakkosanto paharan
veraá¹ƒ vÅ«pasametuá¹ƒ na sakkoti, atha kho bhiyyo verameva karoti. iti verÄ• ni nÄ• ma v
na sammanti, atha kho vaá¸• á¸• hantiyeva. __averena ca sammantÄ«_ti yathÄ• pana tÄ• n
vippasannena udakena dhoviyamÄ• nÄ• ni nassanti, taá¹ƒ á¹-hÄ• naá¹ƒ suddhaá¹ƒ hoti nig
khantimettodakena yonisomanasikÄ• rena paá¹-isaá¹…khÄ• nena paccavekkhaá¹‡ena verÄ
paá¹-ippassambhanti abhÄ• vaá¹ƒ gacchanti. __esa dhammo sanantano_ti esa averena ver
porÄ• á¹‡ako dhammo sabbesaá¹ƒ buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• naá¹ƒ gatama

__na jÄ• nantÄ«_ti aniccasaÃ±Ã±aá¹ƒ na paccupaá¹-á¹-hÄ• pentÄ«ti adhippÄ• yo. __tato s
tasmÄ• kÄ• raá¹‡Ä• medhagÄ• kalahÄ• sammanti vÅ«pasamaá¹ƒ gacchanti. kathaá¹ƒ te
``evaÃ±hÄ«â€™â€™ _tiÄ• di. tattha __evaÃ±hi te jÄ• nantÄ• _ti te paá¹‡á¸• itÄ• ``mayaá¹ƒ
gacchÄ• mÄ• â€™â€™ ti evaá¹ƒ jÄ• nantÄ• yonisomanasikÄ• raá¹ƒ uppÄ• detvÄ• medha
\Be III 352/ paá¹-ipajjanti, atha nesaá¹ƒ tÄ• ya paá¹-ipattiyÄ• te medhagÄ• sammantÄ«ti ad

__tesampi hoti saá¹…gatÄ«_ti ye mÄ• tÄ• pitÅ«naá¹ƒ aá¹-á¹-hÄ«ni chindanti, pÄ• á¹‡e hara
pasayha gaá¹‡hanti, evaá¹ƒ raá¹-á¹-haá¹ƒ vilumpamÄ• nÄ• naá¹ƒ tesampi saá¹…gati hoti, k
tumhÄ• kaá¹ƒ na siyÄ• ti adhippÄ• yo.

__vaá¹‡á¹‡Ä• vaá¹‡á¹‡adÄ«panatthaá¹ƒ vuttÄ• _ti ``bÄ• lasahÄ• yatÄ• ya ime bhikkhÅ« ka
paá¹‡á¸• itasahÄ• yÄ• naá¹ƒ pana idaá¹ƒ na siyÄ• â€™â€™ ti paá¹‡á¸• itasahÄ• yassa bÄ•
vaá¹‡á¹‡Ä• vaá¹‡á¹‡adÄ«panatthaá¹ƒ vuttÄ• . __nipaka_nti nepakkapaÃ±Ã±Ä• ya samann

dhÄ«ra_nti bhaddakavihÄ• riá¹ƒ paá¹‡á¸• itaá¹ƒ. __pÄ• kaá¹-aparissaye ca paá¹-icchannap
abhibhavitvÄ• _ti sÄ«habyagghÄ• dayo pÄ• kaá¹-aparissaye ca rÄ• gabhayadosabhayÄ• da
sabbeva parissaye abhibhavitvÄ• .

__ekakÄ• _ \Ne III 322/ __cariá¹ƒsÅ«_ti ``idaá¹ƒ rajjaá¹ƒ nÄ• ma mahantaá¹ƒ pamÄ• daá¹-á
amhÄ• kaá¹ƒ rajjena kÄ• ritenÄ• â€™â€™ ti raá¹-á¹-haá¹ƒ pahÄ• ya tato mahÄ• araÃ±Ã±aa
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• catÅ«su iriyÄ• pathesu ekakÄ• cariá¹ƒsÅ«ti attho.

__ekassa caritaá¹ƒ seyyo_ti pabbajitassa pabbajitakÄ• lato paá¹-á¹-hÄ• ya ekÄ«bhÄ• vÄ• b
caritaá¹ƒ seyyoti attho. __natthi bÄ• le sahÄ• yatÄ• _ti cÅ«á¸·asÄ«laá¹ƒ majjhimasÄ«laá¹ƒ n
kathÄ• vatthÅ«ni terasa dhutaguá¹‡Ä• vipassanÄ• Ã±Ä• á¹‡aá¹ƒ cattÄ• ro maggÄ• cattÄ•
abhiÃ±Ã±Ä• amatamahÄ• nibbÄ• nanti ayaá¹ƒ sahÄ• yatÄ• nÄ• ma, sÄ• bÄ• laá¹ƒ nissÄ•
natthi bÄ• le sahÄ• yatÄ• . mÄ• taá¹…go araÃ±Ã±e __mÄ• taá¹…garaÃ±Ã±e_ti saralopena
``mÄ• taá¹…garaÃ±Ã±oâ€™â€™ tipi pÄ• á¹-ho, araÃ±Ã±ako mÄ• taá¹…go viyÄ• ti attho. _
hatthibhÄ• vassa vuttattÄ• nÄ• gavacanaá¹ƒ tassa mahattavibhÄ• vanatthanti Ä• ha __ ``n
mahantÄ• dhivacanametaâ€™â€™ _nti. mahantapariyÄ• yo hi __nÄ• ga_-saddo hoti ``etaá
Ä«sÄ• dantassa hatthinoâ€™â€™ tiÄ• dÄ«su (Ud 35).

dÄ«ghÄ• vuvatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bÄ• lakaloá¹‡akagamanakathÄ• vaá¹‡á¹‡anÄ•

<465> __bÄ• lakaloá¹‡akÄ• ragÄ• mo_ti \Be III 353/ upÄ• ligahapatissa evaá¹ƒnÄ• mako bh
__tenupasaá¹…kamÄ«_ti dhammasenÄ• patimahÄ• moggallÄ• nattheresu vÄ• asÄ«timahÅ
dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ Ä• nandattherampi kaÃ±ci anÄ• mantetvÄ• sayameva p
anÄ«kanissaá¹-o hatthÄ« viya yÅ«thanissaá¹-o kÄ• á¸·asÄ«ho viya vÄ• tacchinno valÄ• hak
upasaá¹…kami. kasmÄ• upasaá¹…kami? gaá¹‡e kirassa Ä• dÄ«navaá¹ƒ disvÄ• ekavihÄ•
udapÄ• di, tasmÄ• sÄ«tÄ• dipÄ«á¸·ito uá¹‡hÄ• diá¹ƒ patthayamÄ• no viya upasaá¹…kami.
Ä• dÄ«navo pageva pariÃ±Ã±Ä• to, na tena satthÄ• nibbinno, tasmiá¹ƒ pana antovasse ke
nÄ• hesuá¹ƒ, tena aÃ±Ã±attha gamanaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ damanupÄ• yoti pÄ• lile
ekavihÄ• riá¹ƒ Ä• yasmantaá¹ƒ bhaguá¹ƒ sampahaá¹ƒsetuá¹ƒ tattha gato. evaá¹ƒ gate ca s
bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• haá¹ƒsu ``Ä• vuso Ä• nanda satthÄ• ekakova g
anubandhissÄ• mÄ• â€™â€™ ti. ``Ä• vuso, yadÄ• bhagavÄ• sÄ• maá¹ƒ senÄ• sanaá¹ƒ s
anÄ• mantetvÄ• upaá¹-á¹-hÄ• ke anapaloketvÄ• bhikkhusaá¹…ghaá¹ƒ adutiyo gacchati, ta
323/ carituá¹ƒ bhagavato ajjhÄ• sayo, sÄ• vakena nÄ• ma satthu ajjhÄ• sayÄ• nurÅ«paá¹ƒ
na imesu divasesu bhagavÄ• anugantabboâ€™â€™ ti nivÄ• resi, sayampi nÄ• nugaÃ±chi.
ekÄ«bhÄ• ve Ä• nisaá¹ƒsapaá¹-isaá¹ƒyuttÄ• ya dhammakathÄ• ya.

bÄ• lakaloá¹‡akagamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cÄ«navaá¹ƒsadÄ• yagamanakathÄ• vaá¹‡á¹‡anÄ•

<466> __yena pÄ• cÄ«navaá¹ƒsadÄ• yo_ti tattha kasmÄ• upasaá¹…kami? yathÄ• nÄ• ma
pipÄ• sitassa pÄ• nÄ«ye, sÄ«tena phuá¹-á¹-hassa uá¹‡he, uá¹‡hena phuá¹-á¹-hassa sÄ«te,
abhiruci uppajjati, evameva bhagavato kosambake bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• dÄ
vasante, samaggavÄ• saá¹ƒ \Be III 354/ vasante Ä• vajjentassa ime tayo kulaputtÄ• Ä• pÄ•
nesaá¹ƒ paggaá¹‡hitukÄ• mo upasaá¹…kami ``evÄ• yaá¹ƒ paá¹-ipattianukkamena kosamba
vinayanÅ«pÄ• yo hotÄ«â€™â€™ ti. __viharantÄ«_ti sÄ• maggirasaá¹ƒ anubhavamÄ• nÄ•

__dÄ• yapÄ• lo_ti (Ps I 325) araÃ±Ã±apÄ• lo. so araÃ±Ã±aá¹ƒ yathÄ• icchiticchitappadese
tattha pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• niyyÄ• saá¹ƒ vÄ• dabbasambhÄ• raá¹ƒ vÄ• na haran
parikkhittassa araÃ±Ã±assa yojite dvÄ• re nisÄ«ditvÄ• araÃ±Ã±aá¹ƒ rakkhati, tasmÄ• ``dÄ
__attakÄ• marÅ«pÄ• viharantÄ«_ti attano hitaá¹ƒ kÄ• mayamÄ• nasabhÄ• vÄ• hutvÄ• vih
pabbajitvÄ• pi vejjakammadÅ«takammapahiá¹‡agamanÄ• dÄ«naá¹ƒ vasena ekavÄ«satiane
ayaá¹ƒ na attakÄ• marÅ«po nÄ• ma. yo pana imasmiá¹ƒ sÄ• sane pabbajitvÄ• ekavÄ«satia
catupÄ• risuddhisÄ«le patiá¹-á¹-hÄ• ya buddhavacanaá¹ƒ uggaá¹‡hitvÄ• sappÄ• yadhutaá
aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu cittaruciyaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gÄ•
pavisitvÄ• samÄ• pattiyo nibbattetvÄ• vipassanÄ• ya kammaá¹ƒ kurumÄ• no vicarati, ayaá
tayo kulaputtÄ• evarÅ«pÄ• ahesuá¹ƒ. tena vuttaá¹ƒ ``attakÄ• marÅ«pÄ• viharantÄ«â€™â

__mÄ• tesaá¹ƒ aphÄ• sumakÄ• sÄ«_ti tesaá¹ƒ aphÄ• sukaá¹ƒ mÄ• akÄ• sÄ«ti bhagavant
ahosi ``ime kulaputtÄ• samaggÄ• viharanti, ekaccassa ca gataá¹-á¹-hÄ• ne \Ne III 324/
bhaá¹‡á¸• anakalahavivÄ• dÄ• vattanti, tikhiá¹‡asiá¹…go caá¹‡á¸• agoá¹‡o viya ovijjhanto
dvinnaá¹ƒ gamanaá¹ƒ na hoti, kadÄ• ci ayampi evaá¹ƒ karonto imesaá¹ƒ kulaputtÄ• naá¹ƒ s
pÄ• sÄ• diko ca panesa suvaá¹‡á¹‡avaá¹‡á¹‡o rasagiddho maÃ±Ã±e, gatakÄ• lato paá¹-á¹-
attano upaá¹-á¹-hÄ• kÄ• naá¹ƒ vaá¹‡á¹‡akathanÄ• dÄ«hi imesaá¹ƒ kulaputtÄ• naá¹ƒ appam
vasanaá¹-á¹-hÄ• nÄ• ni cÄ• pi etesaá¹ƒ kulaputtÄ• naá¹ƒ nibaddhÄ• ni paricchinnÄ• ni tisso
caá¹…kamÄ• tÄ«á¹‡i divÄ• á¹-á¹-hÄ• nÄ• ni tÄ«á¹‡i maÃ±capÄ«á¹-hÄ• ni, ayaá¹ƒ pana sa
vuá¸• á¸• hataro maÃ±Ã±e bhavissati, so akÄ• le ime kulaputte senÄ• sanÄ• vuá¹-á¹-hapes
etesaá¹ƒ aphÄ• su bhavissatÄ«â€™â€™ ti. taá¹ƒ anicchanto ``mÄ• tesaá¹ƒ aphÄ• sumakÄ
vÄ• reti.

kiá¹ƒ \Be III 355/ panesa jÄ• nanto vÄ• resi ajÄ• nantoti? ajÄ• nanto. sammÄ• sambuddho h
anekabhikkhusahassaparivÄ• ro byÄ• mappabhÄ• ya asÄ«tianubyaÃ±janehi dvattiá¹ƒsama
buddhÄ• nubhÄ• vaá¹ƒ dassento vicarati, tadÄ• ``ko esoâ€™â€™ ti apucchitvÄ• va jÄ• nita
bhagavÄ• ``mÄ• ssu koci mama buddhÄ• nubhÄ• vaá¹ƒ aÃ±Ã±Ä• sÄ«â€™â€™ ti tathÄ• rÄ

sabbampi taá¹ƒ buddhÄ• nubhÄ• vaá¹ƒ cÄ«varagabbhena viya paá¹-icchÄ• detvÄ• valÄ• h
puá¹‡á¹‡acando viya sayameva pattacÄ«varamÄ• dÄ• ya aÃ±Ã±Ä• takavesena agamÄ• si.
vÄ• resi.

__etadavocÄ• _ti thero kira ``mÄ• samaá¹‡Ä• â€™â€™ ti dÄ• yapÄ• lassa kathaá¹ƒ sutvÄ
idha viharÄ• ma, aÃ±Ã±o pabbajito nÄ• ma natthi, ayaÃ±ca dÄ• yapÄ• lo pabbajitena viya s
kho bhavissatÄ«â€™â€™ ti divÄ• á¹-á¹-hÄ• nato uá¹-á¹-hÄ• ya dvÄ• re á¹-hatvÄ• maggaá¹
addasa. bhagavÄ• pi therassa saha dassaneneva sarÄ«robhÄ• saá¹ƒ muÃ±ci, asÄ«tianuby
byÄ• mappabhÄ• pasÄ• ritasuvaá¹‡á¹‡apaá¹-o viya virocittha. thero ``ayaá¹ƒ dÄ• yapÄ• lo
gÄ«vÄ• ya gahetuá¹ƒ hatthaá¹ƒ pasÄ• rento viya loke aggapuggalena saddhiá¹ƒ kathentova
aÃ±Ã±atarabhikkhunÄ• viya saddhiá¹ƒ kathetÄ«â€™â€™ ti nivÄ• rento etaá¹ƒ ``mÄ• vuso,
tiÄ• divacanaá¹ƒ avoca.

__tenupasaá¹…kamÄ«_ti kasmÄ• bhagavato paccuggamanaá¹ƒ akatvÄ• va upasaá¹…kam
tayo janÄ• samaggavÄ• saá¹ƒ vasÄ• ma, sacÄ• haá¹ƒ ekakova paccuggamanaá¹ƒ karissÄ
bhavissati, piyamitte gahetvÄ• va paccuggamanaá¹ƒ karissÄ• mi. yathÄ• ca bhagavÄ• \Ne
evaá¹ƒ sahÄ• yÄ• nampi me piyoâ€™â€™ ti tehi saddhiá¹ƒ paccuggamanaá¹ƒ kÄ• tukÄ• m
keci pana ``tesaá¹ƒ therÄ• naá¹ƒ paá¹‡á¹‡asÄ• ladvÄ• re caá¹…kamanakoá¹-iyÄ• bhagava
thero tesaá¹ƒ saÃ±Ã±aá¹ƒ dadamÄ• nova gatoâ€™â€™ ti vadanti. __abhikkamathÄ• _ti ito
pakkhÄ• lesÄ«_ti vikasitapadumasannibhehi jÄ• lahatthehi maá¹‡ivaá¹‡á¹‡aá¹ƒ udakaá¹ƒ g
suvaá¹‡á¹‡avaá¹‡á¹‡esu piá¹-á¹-hipÄ• desu udakaá¹ƒ Ä• siÃ±citvÄ• pÄ• dena pÄ• daá¹ƒ g
buddhÄ• naá¹ƒ \Be III 356/ kÄ• ye rajojallaá¹ƒ nÄ• ma na upalimpati, kasmÄ• pakkhÄ• lesÄ
utuggahaá¹‡atthaá¹ƒ tesaÃ±ca cittasampahaá¹ƒsanatthaá¹ƒ. amhehi abhihaá¹-ena udakena
pakkhÄ• lesi, paribhogaá¹ƒ akÄ• sÄ«ti tesaá¹ƒ bhikkhÅ«naá¹ƒ balavasomanassavasena cit
tasmÄ• pakkhÄ• lesi.

__Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhagavÄ• etadavocÄ• _ti so kira tesaá¹ƒ vuá¸• á¸• hatar
sesÄ• naá¹ƒ katova hotÄ«ti theraÃ±Ã±eva etaá¹ƒ ``kacci vo anuruddhÄ• â€™â€™ tiÄ• diva
__anuruddhÄ• _ti vÄ• ekasesanayena vuttaá¹ƒ virÅ«pekasesassapi icchitabbattÄ• , evaÃ±
ca samatthito hoti. __kaccÄ«_ti pucchanatthe nipÄ• to. __vo_ti sÄ• mivacanaá¹ƒ. idaá¹ƒ vut
anuruddhÄ• tumhÄ• kaá¹ƒ khamanÄ«yaá¹ƒ, iriyÄ• patho vo khamati, kacci yÄ• panÄ«yaá¹
ghaá¹-iyati, kacci piá¹‡á¸• akena na kilamatha, kacci tumhÄ• kaá¹ƒ sulabhapiá¹‡á¸• aá¹ƒ, sa
manussÄ• uá¸·uá¹…kayÄ• guá¹ƒ vÄ• kaá¹-acchubhikkhaá¹ƒ vÄ• dÄ• tabbaá¹ƒ maÃ±Ã±an
pucchati. kasmÄ• ? yasmÄ• paccayena akilamantena sakkÄ• samaá¹‡adhammo kÄ• tuá¹
pabbajitÄ• naá¹ƒ.

atha tena paá¹-ivacane dinne ``anuruddhÄ• tumhe rÄ• japabbajitÄ• mahÄ• puÃ±Ã±Ä• , ma
vasantÄ• naá¹ƒ adatvÄ• kassa aÃ±Ã±assa dÄ• tabbaá¹ƒ maÃ±Ã±issanti, tumhe pana etaá

migapotakÄ• viya aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-entÄ• viharatha, udÄ• hu sÄ• maggibhÄ•
sÄ• maggirasaá¹ƒ pucchanto __ ``kacci pana vo anuruddhÄ• samaggÄ• â€™â€™ _tiÄ• di
__khÄ«rodakÄ«bhÅ«tÄ• _ti yathÄ• khÄ«raÃ±ca udakaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsa
viya upeti, kacci evaá¹ƒ sÄ• maggivasena ekattupagatacittuppÄ• dÄ• viharathÄ• ti pucchat
mettacittaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• olokanato piyabhÄ• vadÄ«pakÄ• ni cakkhÅ«ni piya
tathÄ• rÅ«pehi cakkhÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ passantÄ• viharathÄ• â€™â€™ ti pucchati
nipÄ• to, ekaá¹ƒsena mayaá¹ƒ bhanteti vuttaá¹ƒ hoti. __yathÄ• kathaá¹ƒ panÄ• _ti ettha __
nipÄ• tamattaá¹ƒ, __katha_nti \Ne III 326/ kÄ• raá¹‡apucchÄ• , kathaá¹ƒ pana tumhe evaá¹
kÄ• raá¹‡ena viharatha, taá¹ƒ me kÄ• raá¹‡aá¹ƒ brÅ«hÄ«ti vuttaá¹ƒ hoti.

__mettaá¹ƒ_ \Be III 357/ __kÄ• yakamma_nti mettacittavasena pavattaá¹ƒ kÄ• yakammaá¹
sammukhÄ• ceva parammukhÄ• ca. itaresupi eseva nayo. tattha sammukhÄ• kÄ• yavacÄ
itarÄ• ni vippavÄ• se, manokammaá¹ƒ sabbattha labbhati. yaÃ±hi saheva vasantesu ekena
dÄ• rubhaá¹‡á¸• aá¹ƒ vÄ• mattikÄ• bhaá¹‡á¸• aá¹ƒ vÄ• bahi dunnikkhittaá¹ƒ hoti, taá¹ƒ dis
vaá¸·aÃ±jitaâ€™â€™ nti avaÃ±Ã±aá¹ƒ akatvÄ• attanÄ• dunnikkhittaá¹ƒ viya gahetvÄ• pa
paá¹-ijaggitabbayuttaá¹ƒ vÄ• pana á¹-hÄ• naá¹ƒ paá¹-ijaggantassa sammukhÄ• mettaá¹ƒ k
ekasmiá¹ƒ pakkante tena dunnikkhittaá¹ƒ senÄ• sanaparikkhÄ• raá¹ƒ tatheva nikkhipantass
paá¹-ijaggitabbayuttaá¹ƒ vÄ• pana á¹-hÄ• naá¹ƒ paá¹-ijaggantassa parammukhÄ• mettaá¹
sahavasantassa pana therehi saddhiá¹ƒ madhuraá¹ƒ sammodanÄ«yakathaá¹ƒ paá¹-isanthÄ
sÄ• raá¹‡Ä«yakathaá¹ƒ dhammakathaá¹ƒ sarabhaÃ±Ã±aá¹ƒ sÄ• kacchaá¹ƒ paÃ±hapuccha
evamÄ• dikaraá¹‡e sammukhÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma hoti. theresu pana pak
nandiyatthero kimilatthero evaá¹ƒ sÄ«lasampanno evaá¹ƒ Ä• cÄ• rasampannoâ€™â€™ tiÄ
mettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma hoti. ``mayhaá¹ƒ piyamitto nandiyatthero kimilatthero ave
sukhÄ«â€™â€™ ti evaá¹ƒ samannÄ• harato pana sammukhÄ• pi parammukhÄ• pi mettaá¹

__nÄ• nÄ• hi kho no bhante kÄ• yÄ• _ti ayaÃ±hi kÄ• yo piá¹-á¹-haá¹ƒ viya mattikÄ• viya ca
kÄ• tuá¹ƒ na sakkÄ• . __ekaÃ±ca pana maÃ±Ã±e citta_nti cittaá¹ƒ pana no attano viya aÃ±
hitabhÄ• vena avirodhabhÄ• vena bhedÄ• bhÄ• vena samaggabhÄ• vena ekamevÄ• ti das
cittaá¹ƒ nikkhipitvÄ• itaresaá¹ƒ cittavasena vattiá¹ƒsÅ«ti? ekassa patte malaá¹ƒ uá¹-á¹-haha
cÄ«varaá¹ƒ kiliá¹-á¹-haá¹ƒ hoti, ekassa paribhaá¹‡á¸• akammaá¹ƒ hoti. tattha yassa patte m
uá¹-á¹-hitaá¹ƒ, tena ``mamÄ• vuso patte malaá¹ƒ uá¹-á¹-hitaá¹ƒ, pacituá¹ƒ vaá¹-á¹-atÄ«â€™
``mayhaá¹ƒ cÄ«varaá¹ƒ kiliá¹-á¹-haá¹ƒ dhovitabbaá¹ƒ, mayhaá¹ƒ paribhaá¹‡á¸• aá¹ƒ kÄ• tab
araÃ±Ã±aá¹ƒ pavisitvÄ• dÄ• rÅ«ni Ä• haritvÄ• bhinditvÄ• pattakaá¹-Ä• he bahalatanumatt
pattaá¹ƒ pacitvÄ• tato paraá¹ƒ cÄ«varaá¹ƒ vÄ• dhovanti, paribhaá¹‡á¸• aá¹ƒ vÄ• karonti. `
kiliá¹-á¹-haá¹ƒ, dhovituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ``mama paá¹‡á¹‡asÄ• lÄ• uklÄ• pÄ• , pa
vaá¹-á¹-atÄ«â€™â€™ ti paá¹-hamataraá¹ƒ Ä• rocitepi eseva nayo.

idÄ• ni \Be III 358/ tesaá¹ƒ appamÄ• dalakkhaá¹‡aá¹ƒ pucchanto __ ``kacci pana vo anurud

tattha \Ne III 327/ __vo_ti nipÄ• tamattaá¹ƒ, paccattavacanaá¹ƒ vÄ• , kacci tumheti attho. __
tÄ«su janesu. __piá¹‡á¸• Ä• ya paá¹-ikkamatÄ«_ti gÄ• me piá¹‡á¸• Ä• ya caritvÄ• paccÄ• g
__avakkÄ• rapÄ• ti_nti atirekapiá¹‡á¸• apÄ• taá¹ƒ apanetvÄ• á¹-hapanatthÄ• ya ekaá¹ƒ sa
á¹-hapeti. __yo pacchÄ• _ti te kira therÄ• na ekatova bhikkhÄ• cÄ• raá¹ƒ pavisanti. phalasa
pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• vattapaá¹-ipattiá¹ƒ pÅ«retvÄ• senÄ• sanaá¹ƒ pa
kÄ• laparicchedaá¹ƒ katvÄ• phalasamÄ• pattiá¹ƒ appetvÄ• nisÄ«danti. tesu yo paá¹-hama
kÄ• laparicchedavasena paá¹-hamataraá¹ƒ uá¹-á¹-hÄ• ti, so piá¹‡á¸• Ä• ya caritvÄ• paá¹-in
bhattakiccaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• jÄ• nÄ• ti ``dve bhikkhÅ« pacchato, ahaá¹ƒ paá¹-ha
atha pattaá¹ƒ pidahitvÄ• Ä• sanapaÃ±Ã±Ä• panÄ• dÄ«ni katvÄ• yadi patte paá¹-ivÄ«sama
bhuÃ±jati, yadi atirekaá¹ƒ hoti, avakkÄ• rapÄ• tiyaá¹ƒ pakkhipitvÄ• pÄ• tiá¹ƒ pidhÄ• ya bhu
pattaá¹ƒ dhovitvÄ• vodakaá¹ƒ katvÄ• thavikÄ• ya osÄ• petvÄ• pattacÄ«varaá¹ƒ gahetvÄ•
pavisati.

dutiyopi Ä• gantvÄ• va jÄ• nÄ• ti ``eko paá¹-hamaá¹ƒ Ä• gato, eko pacchatoâ€™â€™ ti. so
pamÄ• á¹‡ameva hoti, bhuÃ±jati. sace mandaá¹ƒ, avakkÄ• rapÄ• tito gahetvÄ• bhuÃ±jati. s
avakkÄ• rapÄ• tiyaá¹ƒ pakkhipitvÄ• pamÄ• á¹‡ameva bhuÃ±jitvÄ• purimatthero viya vasan
tatiyopi Ä• gantvÄ• va jÄ• nÄ• ti ``dve paá¹-hamaá¹ƒ Ä• gatÄ• , ahaá¹ƒ pacchimoâ€™â€™
bhuÃ±jitvÄ• katabhattakicco pattaá¹ƒ dhovitvÄ• vodakaá¹ƒ katvÄ• thavikÄ• ya osÄ• petvÄ
paá¹-isÄ• meti, pÄ• nÄ«yaghaá¹-e vÄ• paribhojanÄ«yaghaá¹-e vÄ• avasesaudakaá¹ƒ chaá
nikujjitvÄ• avakkÄ• rapÄ• tiyaá¹ƒ sace avasesabhattaá¹ƒ hoti, taá¹ƒ vuttanayena jahitvÄ• p
paá¹-isÄ• meti, bhattaggaá¹ƒ sammajjati, so kacavaraá¹ƒ chaá¸• á¸• etvÄ• sammajjaniá¹ƒ u
muttaá¹-á¹-hÄ• ne á¹-hapetvÄ• pattacÄ«varamÄ• dÄ• ya vasanaá¹-á¹-hÄ• naá¹ƒ pavisati. id
bahivihÄ• re araÃ±Ã±e bhattakiccakaraá¹‡aá¹-á¹-hÄ• ne bhojanasÄ• lÄ• ya vattaá¹ƒ. idaá¹ƒ
pacchÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

__yo_ \Be III 359/ __passatÄ«_tiÄ• di pana nesaá¹ƒ antovihÄ• re vattanti veditabbaá¹ƒ. tatt
Ä• camanakumbhiá¹ƒ. __ritta_nti rittakaá¹ƒ. __tuccha_nti tasseva vevacanaá¹ƒ. __avisayha
asakkuá¹‡eyyaá¹ƒ atibhÄ• riyaá¹ƒ. __hatthavikÄ• renÄ• _ti hatthasaÃ±Ã±Ä• ya. te kira pÄ•
yaá¹ƒkiÃ±ci tucchakaá¹ƒ gahetvÄ• pokkharaá¹‡iá¹ƒ gantvÄ• anto ca bahi ca dhovitvÄ• ud
tÄ«re á¹-hapetvÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ hatthavikÄ• rena Ä• mantenti, odissa vÄ• anodis
karonti. kasmÄ• odissa na karonti? taÃ±hi bhikkhuá¹ƒ saddo bÄ• dheyyÄ• ti. kasmÄ• anod
karonti? anodissa sadde dinne ``ahaá¹ƒ pure, ahaá¹ƒ pureâ€™â€™ ti dvepi nikkhameyyuá¹
kattabbakamme tatiyassa kammacchedo bhaveyya. saá¹ƒyatapadasaddo pana hutvÄ• apa
divÄ• á¹-á¹-hÄ• nasantikaá¹ƒ gantvÄ• tena diá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• hatthasaÃ±Ã±aá
itaro Ä• gacchati, tato dve janÄ• hatthena hatthaá¹ƒ saá¹ƒsibbantÄ• dvÄ«su hatthesu á¹-ha
uá¹-á¹-hÄ• penti. taá¹ƒ sandhÄ• yÄ• ha __ ``hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatth
upaá¹-á¹-hÄ• pemÄ• â€™â€™ _ti.

__paÃ±cÄ• hikaá¹ƒ kho panÄ• _ti cÄ• tuddase pannarase aá¹-á¹-hamiyanti idaá¹ƒ tÄ• va pa
taá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• paÃ±came paÃ±came divase dve therÄ• nÄ• tivikÄ• le nahÄ
vasanaá¹-á¹-hÄ• naá¹ƒ gacchanti. tattha tayopi nisÄ«ditvÄ• tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ a
aÃ±Ã±amaÃ±Ã±aá¹ƒ paÃ±haá¹ƒ pucchanti, aÃ±Ã±amaÃ±Ã±aá¹ƒ vissajjenti. tesaá¹ƒ evaá¹ƒ
aruá¹‡aá¹ƒ uggacchati. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. ettÄ• vatÄ• therena bhagavatÄ• a
pucchitena pamÄ• daá¹-á¹-hÄ• nesuyeva appamÄ• dalakkhaá¹‡aá¹ƒ vissajjitaá¹ƒ hoti. aÃ±Ã
bhikkhÄ• cÄ• rapavisanakÄ• lo nikkhamanakÄ• lo nivÄ• sanaparivattanaá¹ƒ cÄ«varapÄ• ru
caraá¹‡aá¹ƒ dhammakathanaá¹ƒ anumodanaá¹ƒ antogÄ• mato nikkhamitvÄ• bhattakiccaka
pattaosÄ• panaá¹ƒ pattacÄ«varapaá¹-isÄ• mananti papaÃ±cakaraá¹‡aá¹-á¹-hÄ• nÄ• ni etÄ•
ettakaá¹ƒ á¹-hÄ• naá¹ƒ muÃ±citvÄ• vissaá¹-á¹-hakathÄ• pavattanena kammaá¹-á¹-hÄ• ne p
tatthÄ• pi mayaá¹ƒ, bhante, kammaá¹-á¹-hÄ• naviruddhaá¹ƒ na paá¹-ipajjÄ• mÄ• â€™â€™
pamÄ• daá¹-á¹-hÄ• nesuyeva sikhÄ• ppattaá¹ƒ attano appamÄ• dalakkhaá¹‡aá¹ƒ vissajjesi
muÃ±citvÄ• aÃ±Ã±attha vihÄ• rasamÄ• pattÄ«naá¹ƒ avaá¸·aÃ±janavasena pamÄ• dakÄ• l
dÄ«peti.

pÄ• cÄ«navaá¹ƒsadÄ• yagamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• lileyyakagamanakathÄ• vaá¹‡á¹‡anÄ•

<467> __dhammiyÄ• _ \Be III 360/ __kathÄ• yÄ• _ti samaggavÄ• se Ä• nisaá¹ƒsapaá¹-isaá
__anupubbena_ (Ud-a 35) __cÄ• rikaá¹ƒ caramÄ• no_ti anukkamena gÄ• manigamapaá¹-ip
__yena pÄ• lileyyakaá¹ƒ tadavasarÄ«_ti ekakova yena pÄ• lileyyakagÄ• mo, taá¹ƒ avasari.
pÄ• lileyyakagÄ• mavÄ• sinopi paccuggantvÄ• bhagavato dÄ• naá¹ƒ datvÄ• pÄ• lileyyaka
rakkhitavanasaá¹‡á¸• o nÄ• ma atthi, tattha bhagavato paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• ``ettha b
yÄ• citvÄ• vÄ• sayiá¹ƒsu. __bhaddasÄ• lo_ti pana tattheko manÄ• po laá¹-á¹-hiko sÄ• larul
gÄ• maá¹ƒ upanissÄ• ya \Ne III 329/ vanasaá¹‡á¸• e paá¹‡á¹‡asÄ• lÄ• ya samÄ«pe tasmiá
vuttaá¹ƒ __ ``pÄ• lileyyake viharati rakkhitavanasaá¹‡á¸• e bhaddasÄ• lamÅ«leâ€™â€™ _ti

__atha kho bhagavato rahogatassÄ• _tiÄ• di bhagavato vivekasukhapaccavekkhaá¹‡adass
phÄ• su vihÄ• si_nti sambÄ• dhappatto Ä• kiá¹‡á¹‡o vihÄ• siá¹ƒ. kiá¹ƒ pana bhagavato sam
vÄ• ti? natthi. na hi koci bhagavantaá¹ƒ anicchÄ• ya upasaá¹…kamituá¹ƒ sakkoti. durÄ• sac
sabbattha ca anupalittÄ• , hitesitÄ• ya pana sattesu anukampaá¹ƒ upÄ• dÄ• ya ``mutto moc
paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ caturoghanittharaá¹‡atthaá¹ƒ aá¹-á¹-hannaá¹ƒ parisÄ• naá¹ƒ atta
kÄ• laá¹ƒ upasaá¹…kamanaá¹ƒ adhivÄ• seti, sayaÃ±ca mahÄ• karuá¹‡Ä• samussÄ• hito kA
upasaá¹…kamÄ«ti idaá¹ƒ sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ. nÄ• yamidha Ä• kiá¹‡á¹‡a
tehi kalahakÄ• rakehi kosambakabhikkhÅ«hi saddhiá¹ƒ ekavihÄ• re vÄ• saá¹ƒ vihÄ• si, tadÄ
Ä• kiá¹‡á¹‡avihÄ• raá¹ƒ katvÄ• vuttaá¹ƒ ``ahaá¹ƒ kho pubbe Ä• kiá¹‡á¹‡o na phÄ• su vihÄ•
``tehi kosambakehi bhikkhÅ«hi bhaá¹‡á¸• anakÄ• rakehÄ«â€™â€™ _tiÄ• di.

__daharapotakehÄ«_ti daharehi hatthipotakehi, ye bhiá¹…kÄ• tipi vuccanti. __tehÄ«_ti hatth
__kaddamodakÄ• nÄ«_ti kaddamamissÄ• ni udakÄ• ni. __ogÄ• hÄ• _ti ettha ``ogÄ• haâ€™
hatthinÄ• gassa. __upanighaá¹ƒsantiyo_ti ghaá¹-á¹-entiyo. upanighaá¹ƒsiyamÄ• nopi attanc
III 361/ na kujjhati, tena tÄ• ghaá¹ƒsantiyeva. __vÅ«pakaá¹-á¹-ho_ti vÅ«pakaá¹-á¹-ho dÅ«rÄ

__yÅ«thÄ• _ti hatthighaá¹-Ä• ya. __yena bhagavÄ• tenupasaá¹…kamÄ«_ti so kira hatthinÄ
ukkaá¹‡á¹-hito taá¹ƒ vanasaá¹‡á¸• aá¹ƒ paviá¹-á¹-ho. tattha bhagavantaá¹ƒ disvÄ• ghaá¹-as
nibbÄ• pitasantÄ• po viya nibbuto hutvÄ• pasannacitto bhagavato santike aá¹-á¹-hÄ• si, tat
vattasÄ«se á¹-hatvÄ• bhaddasÄ• lassa paá¹‡á¹‡asÄ• lÄ• ya ca samantato appaharitaá¹ƒ k
sammajjati, bhagavato mukhadhovanaá¹ƒ deti, nahÄ• nodakaá¹ƒ Ä• harati, dantakaá¹-á¹-ha
madhurÄ• ni phalÄ• phalÄ• ni Ä• haritvÄ• satthu upaneti. satthÄ• tÄ• ni paribhuÃ±jati. tena
``soá¹‡á¸• Ä• ya bhagavato pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petÄ«â€™â€™
dÄ• rÅ«ni Ä• haritvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹ƒsitvÄ• aggiá¹ƒ uá¹-á¹-hÄ• petvÄ• dÄ• r
pÄ• sÄ• á¹‡akhaá¹‡á¸• Ä• ni tÄ• petvÄ• tÄ• ni daá¹‡á¸• akehi vaá¹-á¹-etvÄ• soá¹‡á¸• iyaá
tattabhÄ• vaá¹ƒ Ã±atvÄ• bhagavato santikaá¹ƒ upagantvÄ• tiá¹-á¹-hati. bhagavÄ• ``hatthi
icchatÄ«â€™â€™ ti tattha gantvÄ• nahÄ• nakiccaá¹ƒ karoti. pÄ• nÄ«yepi eseva \Ne III 330
sÄ«tale jÄ• te upasaá¹…kamati. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``soá¹‡á¸• Ä• ya bhagavato p
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petÄ«â€™â€™ _ti.

__attano ca pavivekaá¹ƒ viditvÄ• _ti kehici anÄ• kiá¹‡á¹‡abhÄ• valaddhaá¹ƒ kÄ• yavivekaá
vivekÄ• bhagavato sabbakÄ• laá¹ƒ vijjantiyeva. __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«_ti imaá
vivekÄ• bhiratiyÄ• samÄ• najjhÄ• sayabhÄ• vadÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

gÄ• thÄ• ya pana evamatthayojanÄ• veditabbÄ• (Ud-a 35) --- __etaá¹ƒ Ä«sÄ• dantassa_ r
hatthinÄ• gassa __cittaá¹ƒ nÄ• gena_ buddhanÄ• gassa __cittena sameti_ saá¹ƒsandati. ka
ramatÄ« vane, _ yasmÄ• buddhanÄ• go ``ahaá¹ƒ kho pubbe Ä• kiá¹‡á¹‡o vihÄ• siâ€™â€™
Ä• kiá¹‡á¹‡avihÄ• raá¹ƒ jigucchitvÄ• vivekaá¹ƒ upabrÅ«hayamÄ• no idÄ• ni yathÄ• __eko_
__ramati_ abhiramati, evaá¹ƒ ayampi hatthinÄ• go pubbe \Be III 362/ attano hatthiÄ• dÄ«hi
jigucchitvÄ• idÄ• ni __eko_ asahÄ• yo vane ekavihÄ• raá¹ƒ __ramati_ abhinandati, tasmÄ•
sameti, _ tassa cittena sametÄ«ti katvÄ• ekÄ«bhÄ• varatiyÄ• ekasadisaá¹ƒ hotÄ«ti attho.

pÄ• lileyyakagamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasavatthukathÄ• vaá¹‡á¹‡anÄ•

<473> __yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• _ti ettha yo senÄ• sanÄ• rahassa sen
tasseva Ä• patti. kalahakÄ• rakÄ• dÄ«naá¹ƒ panettha ``okÄ• so natthÄ«â€™â€™ tiÄ• dikaá

Ä• rocetvÄ• na paÃ±Ã±apentassa ``ahaá¹ƒ vuá¸• á¸• hoâ€™â€™ ti pasayha attanÄ• va att
gaá¹‡hantaá¹ƒ ``yuttiyÄ• gaá¹‡hathÄ• â€™â€™ ti vatvÄ• vÄ• rentassa ca natthi Ä• patti. `
nikkaá¸• á¸• hatÄ«ti vacanato kuladÅ«sakassa pabbÄ• janÄ«yakammÄ• nuÃ±Ã±Ä• ya ca id
Ä• gatÄ• naá¹ƒ kosambakÄ• nampi `yathÄ• vuá¸• á¸• haâ€™ nti avatvÄ• `vivitte asati vivitt
nti vuttattÄ• vivittaá¹ƒ katvÄ• dentaá¹ƒ paá¹-ibÄ• hantasseva Ä• pattÄ«â€™â€™ ti __gaá¹

upÄ• lisaá¹…ghasÄ• maggÄ«pucchÄ• vaá¹‡á¹‡anÄ•

<476> __na_ \Ne III 331/ __mÅ«lÄ• mÅ«laá¹ƒ gantvÄ• _ti mÅ«lato mÅ«laá¹ƒ agantvÄ• . __
sÄ• maggisaá¹…khÄ• taatthato apagatÄ• .

<477> yena naá¹ƒ paccatthikÄ• vadeyyuá¹ƒ, taá¹ƒ na hi hotÄ«ti sambandho. __anapagata_
anapetaá¹ƒ, sakÄ• raá¹‡anti vuttaá¹ƒ hoti.

__usÅ«yÄ• yÄ• _ti iminÄ• dosÄ• gatigamanassa saá¹…gahitattÄ• __ ``agatigamanenÄ• â
dassitanti veditabbaá¹ƒ. __aá¹-á¹-hahi dÅ«taá¹…gehÄ«_ti ``sotÄ• ca hoti sÄ• vetÄ• ca ugg
viÃ±Ã±Ä• petÄ• \Be III 363/ ca kusalo ca sahitÄ• sahitadassano ca akalahakÄ• rako cÄ• â€
aá¹-á¹-hahi dÅ«taá¹…gehi. sesamettha pÄ• á¸·ito aá¹-á¹-hakathÄ• to ca suviÃ±Ã±eyyameva

kosambakakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

cÅ«á¸·avagga-á¹-Ä«kÄ•

1. kammakkhandhakaá¹ƒ

tajjanÄ«yakammakathÄ• vaá¹‡á¹‡anÄ•

<1> cÅ«á¸·avaggassa \Be III 365/ \Ne III 332/ paá¹-hame kammakkhandhake tÄ• va ``yaá¹-
pavesayÄ• â€™â€™ tiÄ• dÄ«su viya sahacaraá¹‡aÃ±Ä• yena ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ
nissitesu nissayavohÄ• ravasena vÄ• paá¹‡á¸• ukalohitakanissitÄ• paá¹‡á¸• ukalohitakasa
``tesaá¹ƒ nissitakÄ• pi paá¹‡á¸• ukalohitakÄ• tveva paÃ±Ã±Ä• yantÄ«â€™â€™ _ti. __paá¹-
detha.

adhammakammadvÄ• dasakakathÄ• vaá¹‡á¹‡anÄ•

<4> __tÄ«hi_ \Ne III 333/ __aá¹…gehi samannÄ• gata_nti paccekaá¹ƒ samuditehi vÄ• tÄ«h
samannÄ• gataá¹ƒ. na hi tiá¹‡á¹‡aá¹ƒ eva aá¹…gÄ• naá¹ƒ samodhÄ• nena adhammakamm
``appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hotÄ«ti lajjiá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti __gaá¹‡á¹-hipad

nanu ca ``adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hotÄ«â€™â€™ ti idaá¹ƒ parato ``tÄ«
samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho tajjanÄ«yakammaá¹ƒ kareyy
hotÄ«â€™â€™ ti iminÄ• virujjhati. adesanÄ• gÄ• miniá¹ƒ Ä• panno hi ``adhisÄ«le sÄ«lavip
tattha keci vadanti ``tajjanÄ«yakammassa hi visesena bhaá¹‡á¸• anakÄ• rakattaá¹ƒ aá¹…ga
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• Ä• gatanidÄ• nena sameti, tasmÄ• sabb
Ä• ropetvÄ• bhaá¹‡á¸• anapaccayÄ• Ä• pannÄ• pattivasena idaá¹ƒ kammaá¹ƒ kÄ• tabbaá
sÄ«lavipannoâ€™ ti etthÄ• pi \Be III 366/ pubbabhÄ• ge vÄ• parabhÄ• ge vÄ• codanÄ• sÄ
bhaá¹‡á¸• anapaccayÄ• Ä• pannÄ• pattivaseneva kÄ• tabbaá¹ƒ, na kevalaá¹ƒ saá¹…ghÄ•
nti. apare pana vadanti ``adesanÄ• gÄ• miniyÄ• ti idaá¹ƒ pÄ• rÄ• jikÄ• pattiá¹ƒyeva sandhÄ
saá¹…ghÄ• disesaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana `adesanÄ• gÄ• miniyÄ• ti pÄ• rÄ• jikÄ•
saá¹…ghÄ• disesÄ• pattiyÄ• vÄ• â€™ ti vuttaá¹ƒ. tattha saá¹…ghÄ• disesÄ• pattiyÄ• vÄ•
vuttaá¹ƒ, `adhisÄ«le sÄ«lavipannoâ€™ ti ca idaá¹ƒ saá¹…ghÄ• disesaá¹ƒyeva sandhÄ• ya
tasmÄ• pÄ• rÄ• jikÄ• pattipaccayÄ• na tajjanÄ«yakammaá¹ƒ kÄ• tabbaá¹ƒ payojanÄ• bhÄ
kÄ• tabbanti ayamattho siddho hoti. sukkapakkhe `desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá
virujjhatÄ«ti ce? na ekena pariyÄ• yena saá¹…ghÄ• disesassapi desanÄ• gÄ• minÄ«vohÄ•
yuttaá¹ƒ viya dissati.

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakakathÄ• vaá¹‡á¹‡anÄ•

<8> __lomaá¹ƒ pÄ• tentÄ«_tiÄ• di sammÄ• vattanÄ• ya pariyÄ• yavacanaá¹ƒ.

niyassakammakathÄ• vaá¹‡á¹‡anÄ•

<11> niyassakamme __ ``nissÄ• ya te vatthabba_nti garunissayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, n
__kenaci_ likhitaá¹ƒ. __gaá¹‡á¹-hipade_ pana ``niyassakammaá¹ƒ yasmÄ• bÄ• lavasena k
vatthabbanti \Ne III 334/ nissayaá¹ƒ gÄ• hÄ• petabboâ€™â€™ ti vuttaá¹ƒ, vÄ«maá¹ƒsitvÄ•
gahetabbaá¹ƒ. __apissÅ«_ti ettha __su_iti nipÄ• tamattaá¹ƒ, bhikkhÅ« api niccabyÄ• vaá¹-Ä
hoti.

pabbÄ• janÄ«yakammakathÄ• vaá¹‡á¹‡anÄ•

<29> pabbÄ• janÄ«yakamme __tena hi, bhikkhave, saá¹…gho pabbÄ• janÄ«yakammaá¹ƒ p
tesu vibbhamantesupi pakkamantesupi sammÄ• vattanteyeva sandhÄ• ya vuttaá¹ƒ.

paá¹-isÄ• raá¹‡Ä«yakammakathÄ• vaá¹‡á¹‡anÄ•

<33> sudhammavatthusmiá¹ƒ __macchikÄ• saá¹‡á¸• e_ti evaá¹ƒnÄ• make nagare. tattha ki
cittagahapativatthu) citto gahapati paÃ±cavaggiyÄ• naá¹ƒ abbhantaraá¹ƒ mahÄ• nÄ• matth
caramÄ• naá¹ƒ disvÄ• \Be III 367/ tassa iriyÄ• pathe pasÄ«ditvÄ• pattaá¹ƒ Ä• dÄ• ya geha
bhattakiccÄ• vasÄ• ne dhammakathaá¹ƒ suá¹‡anto sotÄ• pattiphalaá¹ƒ patvÄ• acalasaddh
nÄ• ma attano uyyÄ• naá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• tukÄ• mo therassa hatthe udakaá¹ƒ
khaá¹‡e ``patiá¹-á¹-hitaá¹ƒ buddhasÄ• sanaâ€™â€™ nti udakapariyantaá¹ƒ katvÄ• mahÄ•
mahÄ• seá¹-á¹-hi uyyÄ• ne mahÄ• vihÄ• raá¹ƒ kÄ• resi. tatthÄ• yaá¹ƒ sudhammo bhikkhu Ä
sandhÄ• ya vuttaá¹ƒ __ ``Ä• yasmÄ• sudhammo macchikÄ• saá¹‡á¸• e cittassa gahapatin
_tiÄ• di. tattha __dhuvabhattiko_ti niccabhattiko.

aparena samayena cittassa guá¹‡akathaá¹ƒ sutvÄ• bhikkhusahassena saddhiá¹ƒ dve agga
kattukÄ• mÄ• macchikÄ• saá¹‡á¸• aá¹ƒ agamaá¹ƒsu. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``tena
therÄ• â€™â€™ _tiÄ• di. citto gahapati tesaá¹ƒ Ä• gamanaá¹ƒ sutvÄ• addhayojanamattaá
attano vihÄ• raá¹ƒ pavesetvÄ• Ä• gantukavattaá¹ƒ katvÄ• ``bhante, thokaá¹ƒ dhammakath
dhammasenÄ• patiá¹ƒ yÄ• ci. atha naá¹ƒ thero ``upÄ• saka, addhÄ• nenÄ• mhÄ• kilantarÅ
suá¹‡Ä• hÄ«â€™â€™ ti tassa dhammakathaá¹ƒ kathesi. tena vuttaá¹ƒ __ ``ekamantaá¹ƒ ni
gahapatiá¹ƒ Ä• yasmÄ• sÄ• riputto dhammiyÄ• kathÄ• ya sandassesÄ«â€™â€™ _tiÄ• di.
suá¹‡antova anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡i.

<41> __nÄ• sakkhi cittaá¹ƒ gahapatiá¹ƒ khamÄ• petu_nti so tattha gantvÄ• ``gahapati, may
335/, khamÄ• hi meâ€™â€™ ti vatvÄ• pi ``nÄ• haá¹ƒ khamÄ• mÄ«â€™â€™ ti tena paá¹-ikl
khamÄ• petuá¹ƒ nÄ• sakkhi. punadeva satthu santikaá¹ƒ paccÄ• gamÄ• si. satthÄ• ``nÄ• s
ti jÄ• nantopi ``mÄ• nathaddho esa tiá¹ƒsayojanaá¹ƒ gantvÄ• va paccÄ• gacchatÅ«â€™â€™
anÄ• cikkhitvÄ• va uyyojesi. athassa puna Ä• gatakÄ• le nihatamÄ• nassa anudÅ«taá¹ƒ dat
saddhiá¹ƒ gantvÄ• upÄ• sakaá¹ƒ khamÄ• pehÄ«â€™â€™ ti vatvÄ• ``samaá¹‡ena nÄ• ma
nivÄ• saá¹-á¹-hÄ• naá¹ƒ, mayhaá¹ƒ upÄ• sako, mayhaá¹ƒ upÄ• sikÄ• â€™ ti mÄ• naá¹ƒ vÄ
vaá¹-á¹-ati. evaá¹ƒ karontassa hi icchÄ• mÄ• nÄ• dayo kilesÄ• vaá¸• á¸• hantÄ«â€™â€™ t

``asantaá¹ƒ \Be III 368/ bhÄ• vanamiccheyya, purekkhÄ• raÃ±ca bhikkhusu.

Ä• vÄ• sesu ca issariyaá¹ƒ, pÅ«jÄ• parakulesu ca ||

``mameva kata maÃ±Ã±antu, gihÄ« pabbajitÄ• ubho.

mamevÄ• tivasÄ• assu, kiccÄ• kiccesu kismici.

iti bÄ• lassa saá¹…kappo, icchÄ• mÄ• no ca vaá¸• á¸• hatÄ«â€™â€™ ti || (Dhp 73-74) ---

__dhammapade_ imÄ• gÄ• thÄ• abhÄ• si.

sudhammattheropi imaá¹ƒ ovÄ• daá¹ƒ sutvÄ• satthÄ• raá¹ƒ vanditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
anudÅ«tena bhikkhunÄ• saddhiá¹ƒ gantvÄ• upÄ• sakassa cakkhupathe Ä• pattiá¹ƒ paá¹-ik
khamÄ• pesi. so upÄ• sakena ``khamÄ• mahaá¹ƒ bhante, sace mayhaá¹ƒ doso atthi, khama
paá¹-ikhamÄ• pito satthÄ• rÄ• dinnaovÄ• de á¹-hatvÄ• katipÄ• heneva saha paá¹-isambhid

Ä• pattiyÄ• adassane ukkhepanÄ«yakammakathÄ• vaá¹‡á¹‡anÄ•

<50> __tassÄ• adassaneyeva kammaá¹ƒ kÄ• tabba_nti tassÄ• adassaneyeva ukkhepanÄ
tajjanÄ«yÄ• dikammaá¹ƒ pana Ä• pattiá¹ƒ Ä• ropetvÄ• tassÄ• adassane appaá¹-ikamme v
bhaá¹‡á¸• anakÄ• rakÄ• diaá¹…gehi kÄ• tabbaá¹ƒ. sesamettha uttÄ• nameva.

kammakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pÄ• rivÄ• sikakkhandhakaá¹ƒ

pÄ• rivÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

<75> pÄ• rivÄ• sikakkhandhake \Be III 369/ \Ne III 336/ __navakataraá¹ƒ pÄ• rivÄ• sika_nti
pÄ• rivÄ• sikaá¹ƒ. pÄ• rivÄ• sikassa hi attano navakataraá¹ƒ pÄ• rivÄ• sikaá¹ƒ á¹-hapetvÄ•
mÅ«lÄ• yapaá¹-ikassanÄ• rahamÄ• nattÄ• rahamÄ• nattacÄ• rikaabbhÄ• nÄ• rahÄ• pi paka
tenÄ• ha __ ``antamaso mÅ«lÄ• yapaakassanÄ• rahÄ• dÄ«nampÄ«â€™â€™ _ti. pÄ• de gh
__pÄ• daghaá¹ƒsanaá¹ƒ, _ sakkharakathalÄ• di. ``anujÄ• nÄ• mi, bhikkhave, tisso pÄ• dagh
kathalaá¹ƒ samuddapheá¹‡akaâ€™â€™ nti (Vin II 269) hi vuttaá¹ƒ. __saddhivihÄ• rikÄ• dÄ
saddhivihÄ• rikÄ• nampi abhivÄ• danÄ• diá¹ƒ sÄ• diyantassa. ``mÄ• maá¹ƒ gÄ• mappaves
vutte anÄ• pucchÄ• pi gÄ• maá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati. __yo yo vuá¸• á¸• ho_ti pÄ• rivÄ• s
vuá¸• á¸• ho. __navakatarassa sÄ• ditu_nti pÄ• rivÄ• sikanavakatarassa abhivÄ• danÄ• diá

__tatthevÄ• _ti saá¹…ghanavakaá¹-á¹-hÄ• neyeva. __attano pÄ• á¸·iyÄ• pavÄ• retabba_nt
pattapÄ• á¸·iyÄ• pavÄ• retabbaá¹ƒ, na pana sabbesu pavÄ• ritesÅ«ti attho. __yadi pana na
vissajjetÄ«_ti yadi purimadivase attano na gaá¹‡hÄ• ti gahetvÄ• ca na vissajjeti. __catussÄ
bhojanasÄ• lÄ• yaá¹ƒ paá¹-ipÄ• á¹-iyÄ• diyyamÄ• nabhattaá¹ƒ. __hatthapÄ• se á¹-hitenÄ•

á¹-hitena.

<76> __aÃ±Ã±o sÄ• maá¹‡ero na gahetabbo_ti upajjhÄ• yena hutvÄ• aÃ±Ã±o sÄ• maá¹‡e
datvÄ• gahitasÄ• maá¹‡erÄ• pÄ«_ti pakatattakÄ• le upajjhaá¹ƒ datvÄ• gahitasÄ• maá¹‡er
Ä• á¹‡attopi garudhammehi aÃ±Ã±ehi vÄ• ovadituá¹ƒ labhatÄ«ti Ä• ha __ ``paá¹-ibalassa v
kÄ• tabboâ€™â€™ _ti. Ä• gatÄ• bhikkhuniyo vattabbÄ• ti sambandho. __savacanÄ«ya_nti
__jeá¹-á¹-hakaá¹-á¹-hÄ• naá¹ƒ na kÄ• tabba_nti padhÄ• naá¹-á¹-hÄ• naá¹ƒ na kÄ• tabbaá¹ƒ
``pÄ• timokkhuddesakena vÄ• â€™â€™ _tiÄ• di.

rajehi \Be III 370/ hatÄ• upahatÄ• bhÅ«mi etissÄ• ti __rajohatabhÅ«mi, _ rajokiá¹‡á¹‡abhÅ
__paccaya_nti vassÄ• vÄ• sikalÄ• bhaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ekapasse á¹-hatvÄ• _ti p
bhikkhÅ«naá¹ƒ pacchato á¹-hatvÄ• . __senÄ• sanaá¹ƒ na labhatÄ«_ti seyyÄ• pariyantabhÄ
gaá¹‡hituá¹ƒ na labhati. __assÄ• _ti bhaveyya. ``Ä• gantukena Ä• rocetabbaá¹ƒ, Ä• gantuka
avisesena vuttattÄ• sace dve pÄ• rivÄ• sikÄ• gataá¹-á¹-hÄ• ne aÃ±Ã±amaÃ±Ã±aá¹ƒ passa
aÃ±Ã±amaÃ±Ã±assa Ä• rocetabbaá¹ƒ. yathÄ• bahi disvÄ• Ä• rocitassa bhikkhuno vihÄ• ra
Ä• rocanakiccaá¹ƒ natthi, evaá¹ƒ aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ gatenapi tattha pubbe Ä• rocitassa
natthÄ«ti vadanti.

<81> __avisesenÄ• _ti pÄ• rivÄ• sikassa ukkhittakassa ca avisesena. __obaddha_nti palibu

<83> __sahavÄ• so_ti vuttappakÄ• re channe pakatattena bhikkhunÄ• saddhiá¹ƒ sayanam
sesairiyÄ• pathakappanaá¹ƒ. sesamettha suviÃ±Ã±eyyameva.

pÄ• rivÄ• sikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. samuccayakkhandhakaá¹ƒ

sukkavissaá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ•

<97> samuccayakkhandhake \Be III 371/ \Ne III 338/ __vuttanayena vattaá¹ƒ samÄ• dÄ• ta
pÄ• rivÄ• sikakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena dvÄ«hi padehi ekena vÄ• samÄ
cittena sampaá¹-icchitvÄ• sukhaá¹ƒ anubhavÄ• mi, na tappaccayÄ• ahaá¹ƒ dukkhitoti adhi
saá¹…ghamajjhe nikkhipitabba_nti pÄ• rivÄ• sikakkhandhake vuttanayena ``mÄ• nattaá¹ƒ n
nikkhipÄ• mÄ«â€™â€™ ti imehi dvÄ«hi ekena vÄ• nikkhipitabbaá¹ƒ. __tassa Ä• rocetvÄ•
anÄ• rocanena vattabhedadukkaá¹-aparimocanatthaá¹ƒ vuttaá¹ƒ. __dve leá¸• á¸• upÄ• te a
sajjhÄ• yanasaddasavanÅ«pacÄ• ravijahanatthaá¹ƒ vuttaá¹ƒ, __mahÄ• maggato okkammÄ
maggappaá¹-ipannabhikkhÅ«naá¹ƒ upacÄ• ravijahanatthaá¹ƒ, __gumbena vÄ• vatiyÄ• vÄ
dassanÅ«pacÄ• ravijahanatthaá¹ƒ. anikkhittavattena antoupacÄ• ragatÄ• naá¹ƒ sabbesamp

``ayaá¹ƒ nikkhittavattassa parihÄ• roâ€™â€™ _ti vuttaá¹ƒ. tattha __nikkhittavattassÄ• _ti va
parivasantassÄ• ti attho. ayaá¹ƒ panettha therassa adhippÄ• yo --- vattaá¹ƒ nikkhipitvÄ• pa
upacÄ• ragatÄ• naá¹ƒ sabbesaá¹ƒ Ä• rocanakiccaá¹ƒ natthi, diá¹-á¹-harÅ«pÄ• naá¹ƒ sutasa
adiá¹-á¹-haasutÄ• nampi antodvÄ• dasahatthagatÄ• naá¹ƒ Ä• rocetabbaá¹ƒ. idaá¹ƒ vattaá¹ƒ
parivasantassa lakkhaá¹‡anti.

parivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<102> ``satiyeva antarÄ• ye antarÄ• yikasaÃ±Ã±Ä« chÄ• deti, acchannÄ• hoti. antarÄ• yik
anantarÄ• yikasaÃ±Ã±Ä• ya chÄ• dayato acchannÄ• vÄ• â€™â€™ tipi pÄ• á¹-ho. __averÄ«
aruá¹‡e_ti uá¹-á¹-hite aruá¹‡e. __suddhassa santike_ti sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ anÄ
__vatthu_nti asucimocanÄ• divÄ«tikkamaá¹ƒ.

__sukkavissaá¹-á¹-hÄ«ti_ \Ne III 339/ __vatthu ceva gottaÃ±cÄ• _ti __sukkavissaá¹-á¹-hÄ«_
asucimocanalakkhaá¹‡assa vÄ«tikkamassa pakÄ• sanato vatthu ceva hoti,
sajÄ• tiyasÄ• dhÄ• raá¹‡avijÄ• tiyavinivattasabhÄ• vÄ• ya sukkavissaá¹-á¹-hiyÄ• eva pakÄ
attho. gaá¹ƒ tÄ• yatÄ«ti hi gottaá¹ƒ. __saá¹…ghÄ• disesoti_ \Be III 372/ __nÄ• maÃ±ceva Ä
__saá¹…ghÄ• diseso_ti tena tena vÄ«tikkamena Ä• pannassa Ä• pattinikÄ• yassa nÄ• map
Ä• pattisabhÄ• gattÄ• Ä• patti ca.

__tadanurÅ«paá¹ƒ kammavÄ• caá¹ƒ katvÄ• mÄ• nattaá¹ƒ dÄ• tabba_nti ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• hapaá¹-icchannaá¹ƒ, so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ
sukkavissaá¹-á¹-hiyÄ• ekÄ• hapaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• ci. saá¹…gho
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• hapaá¹-icchannÄ• ya e
parivutthaparivÄ• so. ayaá¹ƒ itthannÄ• mo bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanika
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ saÃ±
sukkavissaá¹-á¹-hÄ«naá¹ƒ paá¹-icchannÄ• ya ca appaá¹-icchannÄ• ya ca chÄ• rattaá¹ƒ mÄ
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno dvinnaá¹ƒ Ä• pattÄ«naá
sukkavissaá¹-á¹-hÄ«naá¹ƒ paá¹-icchannÄ• ya ca appaá¹-icchannÄ• ya ca chÄ• rattaá¹ƒ mÄ
Ã±atti.

suá¹‡Ä• tu me, bhante ... pe ... so parivutthaparivÄ• so. ayaá¹ƒ itthannÄ• mo bhikkhu ekaá¹
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ ... p
itthannÄ• massa bhikkhuno dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ saÃ±cetanikÄ• naá¹ƒ sukkavissaá¹-á
ca appaá¹-icchannÄ• ya ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ deti. yassÄ• yasmato khamati itthan
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ saÃ±cetanikÄ• naá¹ƒ sukkavissaá¹-á¹-hÄ«naá¹ƒ paá¹-icchannÄ•

chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ...

dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ saÃ±cetanikÄ
sukkavissaá¹-á¹-hÄ«naá¹ƒ \Ne III 340/ paá¹-icchannÄ• ya ca appaá¹-icchannÄ• ya ca chÄ•
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«. evametaá¹ƒ dhÄ• rayÄ• mÄ«ti ---

evaá¹ƒ \Be III 373/ kammavÄ• caá¹ƒ katvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ. ciá¹‡á¹‡amÄ• nat
kammavÄ• caá¹ƒ yojetvÄ• abbhÄ• naá¹ƒ kÄ• tabbaá¹ƒ.

__aÃ±Ã±asmi_nti suddhantaparivÄ• savasena Ä• pattivuá¹-á¹-hÄ• nato aÃ±Ã±asmiá¹ƒ. das
rattisataá¹ƒ chÄ• dayitvÄ• ti yojetabbaá¹ƒ.

parivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__attano sÄ«maá¹ƒ sodhetvÄ• vihÄ• rasÄ«mÄ• yÄ• _ti vihÄ• re baddhasÄ«mameva sandh
__vihÄ• rÅ«pacÄ• ratopi dve leá¸• á¸• upÄ• tÄ• atikkamitabbÄ• _ti bhikkhuvihÄ• raá¹ƒ sand
gÄ• mÅ«pacÄ• rÄ• tikkameneva bhikkhunÄ«vihÄ• rÅ«pacÄ• rÄ• tikkamassa siddhattÄ• . __
bhikkhuvihÄ• rassa. __gÄ• massÄ• ti na vutta_nti gÄ• massa upacÄ• raá¹ƒ muÃ±cituá¹ƒ va
tasmÄ• gÄ• mÅ«pacÄ• repi vaá¹-á¹-atÄ«ti adhippÄ• yo.

__tattheva á¹-hÄ• naá¹ƒ paccÄ• sÄ«santÄ«_ti bhikkhÅ«naá¹ƒ á¹-hÄ• naá¹ƒ paccÄ• sÄ«san
parivÄ• sanissayapaá¹-ippassaddhiÄ• dÄ«naá¹ƒ. __yuttataraá¹ƒ dissatÄ«_ti iminÄ• anikkhi
bhikkhuniyÄ• pi antoupacÄ• rasÄ«magatÄ• naá¹ƒyeva Ä• rocetabbaá¹ƒ, na gÄ• me á¹-hitÄ•
dÄ«peti. __tasmiá¹ƒ gÄ• me_ti yasmiá¹ƒ gÄ• me bhikkhunupassayo hoti, tasmiá¹ƒ gÄ• me.
á¹-hatvÄ• _ti upacÄ• rasÄ«mato bahi á¹-hatvÄ• . __sammannitvÄ• dÄ• tabbÄ• _ti ettha sam
sahavÄ• sepi ratticchedo na hoti.

paá¹-icchannaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<108> __visuá¹ƒ mÄ• nattaá¹ƒ caritabba_nti mÅ«lÄ• yapaá¹-ikassanaá¹ƒ akatvÄ• visuá¹ƒ k
gahetvÄ• caritabbaá¹ƒ.

sukkavissaá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

agghasamodhÄ• naparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<134> __ekÄ• pattimÅ«laka_nti \Be III 374/ \Ne III 341/ ``ekÄ• Ä• patti ekÄ• happaá¹-iccha
dvÄ«happaá¹-icchannÄ• â€™â€™ tiÄ• dinÄ• vuttanayaá¹ƒ sandhÄ• ya vadati. __Ä• pattiva
Ä• patti ekÄ• happaá¹-icchannÄ• , dve Ä• pattiyo dvÄ«happaá¹-icchannÄ• â€™â€™ tiÄ• di
Ä• pattivaá¸• á¸• hanakanayaá¹ƒ sandhÄ• ya.

dvebhikkhuvÄ• raekÄ• dasakÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<181> __thullaccayÄ• dÄ«hi missaka_nti ekavatthumhi pubbabhÄ• ge Ä• pannathullaccaya
__makkhadhammo_ nÄ• ma chÄ• detukÄ• matÄ• .

<182> __sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡ampÄ«_tiÄ• di
bhÄ• vanapuá¹ƒsakaniddeso vÄ• . sesamettha pÄ• á¸·ito aá¹-á¹-hakathÄ• to ca suviÃ±Ã±ey

samuccayakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samathakkhandhakaá¹ƒ

sammukhÄ• vinayakathÄ• vaá¹‡á¹‡anÄ•

<187> samathakkhandhake \Be III 375/ \Ne III 342/ __saÃ±Ã±Ä• petÄ«_ti ettha __saá¹ƒ_-sa
__Ã±Ä• _-saddotosanavisiá¹-á¹-he avabodhane vattatÄ«ti Ä• ha __ ``paritosetvÄ• jÄ• nÄ• p

sativinayÄ• dikathÄ• vaá¹‡á¹‡anÄ•

195-200__._ __desanÄ• mattameveta_nti ``paÃ±cimÄ• nÄ«â€™â€™ ti etaá¹ƒ desanÄ• ma
sativepullappattassakhÄ«á¹‡Ä• savassa dÄ• tabbo vinayo __sativinayo_. amÅ«á¸·hassa dÄ
__amÅ«á¸·havinayo_. paá¹-iÃ±Ã±Ä• tena karaá¹‡aá¹ƒ __paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ_.

<212> __tiá¹‡avatthÄ• rakasadisattÄ• _ti taá¹ƒsadisatÄ• ya tabbohÄ• roti dasseti yathÄ• ``
ti.

adhikaraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<216> __vivÄ• dÄ• dhikaraá¹‡assa kiá¹ƒ mÅ«la_ntiÄ• dÄ«su __vivÄ• damÅ«lÄ• nÄ«_ti vivÄ
kujjhanalakkhaá¹‡ena kodhena samannÄ• gato. __upanÄ• hÄ«_ti veraappaá¹-inissaggalakk
samannÄ• gato. __agÄ• ravo_ti (Sv III 323; Ps III 44) gÄ• ravavirahito. __appatisso_ti appa
ettha pana yo bhikkhu sattharidharamÄ• ne tÄ«su kÄ• lesu upaá¹-á¹-hÄ• naá¹ƒ na yÄ• ti, sa
caá¹…kamante saupÄ• hano caá¹…kamati, nÄ«ce caá¹…kame caá¹…kamante ucce caá¹…

vasati, satthu dassanaá¹-á¹-hÄ• ne ubhoaá¹ƒse pÄ• rupati, chattaá¹ƒ dhÄ• reti, upÄ• hanaá
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karoti, parinibbute \Ne III 343/ vÄ• pana cetiyaá¹ƒ vand
cetiyassa paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne satthudassanaá¹-á¹-hÄ• nevuttaá¹ƒ sabbaá¹ƒ karoti,
``kasmÄ• evaá¹ƒ karosi, na idaá¹ƒ vaá¹-á¹-ati, sammÄ• sambuddhassa nÄ• ma lajjituá¹ƒ va
``tuá¹‡hÄ« hohi, buddho buddhoti vadasi, kiá¹ƒ buddho nÄ• mÄ• â€™â€™ ti bhaá¹‡ati, aya
nÄ• ma.

yo \Be III 376/ pana dhammasavane saá¹…ghuá¹-á¹-he sakkaccaá¹ƒ na gacchati, sakkacca
suá¹‡Ä• ti, niddÄ• yati vÄ• sallapanto vÄ• nisÄ«dati, sakkaccaá¹ƒ na gaá¹‡hÄ• ti na vÄ• c
dhammeagÄ• ravaá¹ƒ karosÄ«â€™â€™ ti vutte ``tuá¹‡hÄ« hohi, dhammo dhammoti vadasi
tivadati, ayaá¹ƒ __dhamme agÄ• ravo_ nÄ• ma. yo pana therena bhikkhunÄ• anajjhiá¹-á¹-h
paÃ±haá¹ƒ katheti, vuá¸• á¸• he bhikkhÅ« ghaá¹-á¹-ento gacchati tiá¹-á¹-hati nisÄ«dati, duss
hatthapallatthikaá¹ƒ vÄ• karoti, saá¹…ghamajjhe ubho aá¹ƒse pÄ• rupati, chattupÄ• hanaá
``bhikkhusaá¹…ghassa lajjituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttepi ``tuá¹‡hÄ« hohi, saá¹…gho
kiá¹ƒ saá¹…gho, migasaá¹…gho ajasaá¹…ghoâ€™â€™ tiÄ• dÄ«ni vadati, ayaá¹ƒ __saá¹…
ekabhikkhusmimpihi agÄ• rave kate saá¹…ghe katoyeva hoti. tisso sikkhÄ• pana apÅ«raya
paripÅ«rakÄ• rÄ«_ nÄ• ma.

__ahitÄ• ya dukkhÄ• ya devamanussÄ• na_nti (Sv III 325; Ps III 42; a0ni0-a III 6.36) ekasm
bhikkhÅ«naá¹ƒ uppannavivÄ• do kathaá¹ƒ devamanussÄ• naá¹ƒahitÄ• ya dukkhÄ• ya saá¹
viya hi dvÄ«su bhikkhÅ«su vivÄ• daá¹ƒÄ• pannesu tasmiá¹ƒ vihÄ• re tesaá¹ƒ antevÄ• sikÄ•
ovÄ• daá¹ƒ gaá¹‡hanto bhikkhunisaá¹…ghovivadati, tato tesaá¹ƒ upaá¹-á¹-hÄ• kÄ• vivadan
Ä• rakkhadevatÄ• dve koá¹-á¹-hÄ• sÄ• honti. tattha dhammavÄ• dÄ«naá¹ƒ Ä• rakkhadevat
adhammavÄ• dÄ«naá¹ƒ adhammavÄ• diniyo. tato Ä• rakkhadevatÄ• naá¹ƒ mittÄ• bhumma
paramparÄ• ya yÄ• va brahmalokÄ• á¹-hapetvÄ• ariyasÄ• vake sabbe devamanussÄ• dve
dhammavÄ• dÄ«hi pana adhammavÄ• dinovabahutarÄ• honti. tato ``yaá¹ƒ bahukehi gahita
dhammaá¹ƒ vissajjetvÄ• bahutarÄ• adhammaá¹ƒ gaá¹‡hanti. te adhammaá¹ƒ purakkhatvÄ
nibbattanti. evaá¹ƒ ekasmiá¹ƒvihÄ• re dvinnaá¹ƒ bhikkhÅ«naá¹ƒ uppanno vivÄ• do bahÅ«na
hoti. __ajjhattaá¹ƒvÄ• _ti attani vÄ• attano parisÄ• ya vÄ• . __bahiddhÄ• vÄ• _ti parasmiá¹
parisÄ• yavÄ• . __Ä• yatiá¹ƒ anavassavÄ• yÄ• _ti Ä• yatiá¹ƒ anuppÄ• dÄ• ya.

__makkhÄ«_ti \Ne III 344/ paresaá¹ƒ guá¹‡amakkhanalakkhaá¹‡ena makkhena samannÄ• g
yugaggÄ• halakkhaá¹‡enapaá¸·Ä• sena samannÄ• gato. __issukÄ«_ti parasakkÄ• rÄ• dÄ«
III 377/issÄ• ya samannÄ• gato. __maccharÄ«_ti Ä• vÄ• samacchariyÄ• dÄ«hi samannÄ• g
__mÄ• yÄ• vÄ«_ti katapÄ• papaá¹-icchÄ• dako. __pÄ• piccho_ti asantasambhÄ• vanicchak
__micchÄ• diá¹-á¹-hÄ«_ti natthikavÄ• dÄ« ahetukavÄ• dÄ« akiriyavÄ• dÄ«. __sandiá¹-á¹-hip
diá¹-á¹-hameva parÄ• masati gaá¹‡hÄ• ti. __Ä• dhÄ• naggÄ• hÄ«_ti daá¸·haggÄ• hÄ«. __d
hoti gahitaá¹ƒ nissajjÄ• petuá¹ƒ. ettha ca __kodhano hoti upanÄ• hÄ«_tiÄ• dinÄ• puggalÄ•

kodhÅ«panÄ• hÄ• dayo akusaladhammÄ• vivÄ• damÅ«lÄ• nÄ«ti dassitÄ• ni, tathÄ• __duá
lobhadosamohÄ• . __aduá¹-á¹-hacittÄ• vivadantÄ«_tiÄ• dinÄ• caalobhÄ• dayo vivÄ• damÅ

<217> __dubbaá¹‡á¹‡o_ti paá¹ƒsupisÄ• cako viya jhÄ• makhÄ• á¹‡uvaá¹‡á¹‡o. __duddass
vijÄ• tamÄ• tuyÄ• piamanÄ• padassano. __okoá¹-imako_ti lakuá¹‡á¸• ako. __kÄ• á¹‡o_ti ek
ubhayakkhikÄ• á¹‡ovÄ• . __kuá¹‡Ä«_ti ekahatthakuá¹‡Ä« vÄ• ubhayahatthakuá¹‡Ä« vÄ• .
vÄ• ubhayapÄ• dakhaÃ±jo vÄ• . __pakkhahato_ti hatapakkho pÄ«á¹-hasappÄ«.

<220> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ akusalaá¹ƒ abyÄ• kata_nti vivÄ• dÄ• dhikaraá
akusalaá¹ƒ udÄ• hu abyÄ• katanti pucchati. __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusala_ntiÄ
sesesupi. vivadanti etenÄ• ti __vivÄ• do_ti Ä• ha __ ``yenavivadanti, so cittuppÄ• do vivÄ• d
pana so cittuppÄ• do adhikaraá¹‡aá¹ƒnÄ• mÄ• ti Ä• ha __ ``samathehi ca adhikaraá¹‡Ä«ya
_nti, samathehi sametabbatÄ• yaadhikaraá¹‡anti attho. vivÄ• dahetubhÅ«tassa hi cittuppÄ•
tappabhavassa saddassapivÅ«pasamo hotÄ«ti cittuppÄ• dassa samathehi adhikaraá¹‡Ä«ya

<222> __Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kata_nti ayaá¹ƒ vikappo
paÃ±Ã±attivajjaá¹ƒyevasandhÄ• ya vutto, na lokavajjanti dassetuá¹ƒ __ ``sandhÄ• yabhÄ• s
_tiÄ• dimÄ• ha. kasmÄ• panettha sandhÄ• yabhÄ• sitavasena attho veditabboti Ä• ha __ ``
__pathavÄ«khaá¹‡anÄ• dike_ti ettha __Ä• di_-saddena bhÅ«tagÄ• mapÄ• tabyatÄ• dipaÃ±
\Be III 378/ saá¹…gaá¹‡hÄ• ti. yo vinaye apakataÃ±Ã±utÄ• ya vattasÄ«sena sammuÃ±janiÄ
pathavÄ«khaá¹‡anÄ• dÄ«nikaroti, tadÄ• tassuppannacittaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``kus
hotÄ«â€™â€™ _ti. __aá¹…gaá¹ƒ hotÄ«_ti ca vattasÄ«sena karontassapi ``imaá¹ƒ pathaviá
tiÄ• dinÄ• vÄ«tikkamajÄ• nanavasena \Ne III 345/ pavattattÄ• taá¹ƒ kusalacittaá¹ƒ Ä• pattÄ
kusalacittaá¹ƒ Ä• pattiyÄ• kÄ• raá¹‡aá¹ƒ hotÄ«tiattho. na hi vÄ«tikkamaá¹ƒ ajÄ• nantassa p
Ä• patti sambhavati. __tasmiá¹ƒ satÄ«_titasmiá¹ƒ kusalacitte Ä• pattibhÄ• vena gahite satÄ
__tasmÄ• _ti yasmÄ• kusalacitte Ä• pattibhÄ• vena gahite sati ``natthi Ä• pattÄ• dhikaraá¹‡
sakkÄ• vattuá¹ƒ, tasmÄ• . __nayidaá¹ƒ aá¹…gappahonakacittaá¹ƒ sandhÄ• ya vutta_nti ``Ä
siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataá¹ƒ, natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti
Ä• pattisamuá¹-á¹-hÄ• pakabhÄ• venaaá¹…gappahonakaá¹ƒ Ä• pattiyÄ• kÄ• raá¹‡abhÅ«ta
vuttaá¹ƒ. kiá¹ƒ pana sandhÄ• ya vuttantiÄ• ha __ ``idaá¹ƒ panÄ• â€™â€™ _tiÄ• di. bhikkhu
kammaá¹-á¹-hÄ• nagatacittena nipanne niddÄ• yante vÄ• mÄ• tugÄ• mo ce seyyaá¹ƒ kappe
seyyÄ• kÄ• rena vattamÄ• narÅ«pameva Ä• patti, na kusalÄ• divasappavattaá¹ƒ cittanti Ä•
... sahaseyyÄ• divasena Ä• pajjato_ (Vin V 323 atthato samÄ• naá¹ƒ) __abyÄ• kataá¹ƒ hotÄ
khaá¹‡e uá¹-á¹-hÄ• tabbe jÄ• teanuá¹-á¹-hÄ• nato tadÄ• kÄ• rapavatto rÅ«pakkhandhova Ä

``Ä• pattiá¹ƒ Ä• pajjanto kusalacitto vÄ• Ä• pajjati akusalÄ• byÄ• katacitto vÄ• â€™â€™ ti
Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• ti ce? na. yo hi Ä• pattiá¹ƒ Ä• pajjatÄ«ti vuccati, so tÄ«su cit
aÃ±Ã±ataracittasamaá¹…gÄ« hutvÄ• Ä• pajjati, na aÃ±Ã±athÄ• ti dassanatthaá¹ƒ __ ``kusa

vuttaá¹ƒ. ayaÃ±hettha attho --- pathavÄ«khaá¹‡anÄ• dÄ«su kusalacittakkhaá¹‡e
vÄ«tikkamÄ• divasenapavattarÅ«pasambhavato kusalacitto vÄ• tathÄ• pavattarÅ«pasaá¹…
Ä• pajjati, tathÄ• abyÄ• katacitto vÄ• abyÄ• katarÅ«pasaá¹…khÄ• taá¹ƒ abyÄ• katÄ• pattiá
pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒ akusalacittovÄ• akusalÄ• pattiá¹ƒ Ä• pajjati, rÅ«paá¹ƒ panettha a
ca pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒkaronto sahaseyyÄ• divasena Ä• pajjitabbÄ• pattiá¹ƒ Ä• pajjant
abyÄ• katÄ• pattiá¹ƒÄ• pajjatÄ«ti.

__kusalacittaá¹ƒ_ \Be III 379/ __Ä• pajjeyyÄ• _ti eá¸·akalomaá¹ƒ gahetvÄ•
kammaá¹-á¹-hÄ• namanasikÄ• renatiyojanaá¹ƒ atikkamantassa paÃ±Ã±attiá¹ƒ ajÄ• nitvÄ• p
ca Ä• pajjitabbÄ• pattiyÄ• kusalacittaá¹ƒ Ä• pajjeyya. __na ca tattha vijjamÄ• nampi kusalac
aá¹…ga_ntitasmiá¹ƒ vijjamÄ• nampi kusalacittaá¹ƒ Ä• pattiyÄ• aá¹…gaá¹ƒ na hoti, sayaá¹ƒ
__calitappavattÄ• na_nti calitÄ• naá¹ƒ pavattÄ• naÃ±ca. calito kÄ• yo, pavattÄ• vÄ• cÄ• . _
aá¹…ga_nti kÄ• yavÄ• cÄ• naá¹ƒ aÃ±Ã±atarameva Ä• pattÄ«ti attho. __taÃ±ca
rÅ«pakkhandhapariyÄ• pannattÄ• abyÄ• kata_nti iminÄ• abyÄ• katamÄ• pattÄ• dhikaraá¹‡

yadi \Ne III 346/ evaá¹ƒ ``sÄ• pattikassa, bhikkhave, nirayaá¹ƒ vÄ• vadÄ• mi tiracchÄ• nayo
vacanatoabyÄ• katassapi vipÄ• kadhammatÄ• Ä• pajjeyyÄ• ti? nÄ• pajjeyya. asaÃ±cicca Ä
na jÄ• nÄ• ti, tÄ• va anantarÄ• yakarÄ• , jÄ• nitvÄ• chÄ• dento pana chÄ• danappaccayÄ•
dukkaá¹-asaá¹…khÄ• taá¹ƒ akusalamÄ• pattÄ• dhikaraá¹‡amÄ• pajjati, taÃ±ca akusalasabl
saggamokkhÄ• naá¹ƒantarÄ• yakaraá¹‡anti sÄ• pattikassa apÄ• yagÄ• mitÄ• vuttÄ• . abyÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒavipÄ• kadhammamevÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ. teneva
__porÄ• á¹‡agaá¹‡á¹-hipadesu_pi ``puthujjanokalyÄ• á¹‡aputhujjano sekkho arahÄ• ti cattÄ
tesu arahato Ä• pattÄ• dhikaraá¹‡aá¹ƒabyÄ• katameva, tathÄ• sekkhÄ• naá¹ƒ, tathÄ• kaly
asaÃ±cicca vÄ«tikkamakÄ• leabyÄ• katameva. itarassa akusalampi hoti abyÄ• katampi. yas
vÄ«tikkamakÄ• leakusalameva hoti, tasmÄ• vuttaá¹ƒ `natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusa
evaá¹ƒabyÄ• katanti vipÄ• kÄ• bhÄ• vamattaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti likhitaá¹ƒ. ya
Ä• pattÄ• dhikaraá¹‡aá¹ƒakusalaá¹ƒ, tampi desitaá¹ƒ vuá¹-á¹-hitaá¹ƒ vÄ• anantarÄ• yakara
ariyÅ«pavÄ• dakammaá¹ƒakusalampi samÄ• naá¹ƒ accayaá¹ƒ desetvÄ• khamÄ• panena p
avipÄ• kadhammataá¹ƒÄ• pannaá¹ƒ ahosikammaá¹ƒ hoti, evamidampi desitaá¹ƒ vuá¹-á¹-hit
payogasampattipaá¹-ibÄ• hitattÄ• avipÄ• kadhammatÄ• ya ahosikammabhÄ• vena anantar
``sÄ• pattikassa, bhikkhave, nirayaá¹ƒ vÄ• vadÄ• mi tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™ ti s
apÄ• yagÄ• mitÄ• vuttÄ• .

adhikaraá¹‡avÅ«pasamanasamathakathÄ• vaá¹‡á¹‡anÄ•

<228> vivÄ• dasaá¹…khÄ• te \Be III 380/ atthe paccatthikÄ• __atthapaccatthikÄ• _.

<229> __sammukhÄ• vinayasmi_nti sammukhÄ• vinayabhÄ• ve.

<230> __antarenÄ• _ti kÄ• raá¹‡ena.

<231> ubbÄ• hikÄ• ya khÄ«yanake pÄ• citti na vuttÄ• tattha chandadÄ• nassa natthitÄ• ya

<236> __tassa kho ta_nti ettha __kho ta_nti nipÄ• tamattaá¹ƒ.

<238> ``kÄ• \Ne III 347/ ca tattha tassapÄ• piyasikÄ• yÄ• â€™â€™ ti potthakesu likhanti. `
tassapÄ• piyasikÄ• â€™â€™ ti evaá¹ƒ panettha pÄ• á¹-ho veditabbo.

<242> __kiccÄ• dhikaraá¹‡aá¹ƒ ekena samathena sammatÄ«_ti ettha ``kiccameva kiccÄ• d
Vin III) II 385-86) vacanato apalokanakammÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ vivÄ• d
samathehi sametabbaá¹ƒ na hoti, kintu sammukhÄ• vinayena sampajjati, tasmÄ• __samma
attho gahetabbo. sesamettha suviÃ±Ã±eyyameva.

samathakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. khuddakavatthukkhandhakaá¹ƒ

khuddakavatthukathÄ• vaá¹‡á¹‡anÄ•

<243> khuddakavatthukkhandhake \Be III 381/ \Ne III 348/ __aá¹-á¹-hapadÄ• kÄ• renÄ• _ti
aá¹-á¹-hapadaphalakÄ• kÄ• rena, jÅ«taphalakasadisanti vuttaá¹ƒ hoti. __mallakamÅ«lasaá¹
kheá¸·amallakamÅ«lasaá¹‡á¹-hÄ• nena.

<245> __muttolambakÄ• dÄ«na_nti __Ä• di_-saddena kuá¹‡á¸• alÄ• diá¹ƒ saá¹…gaá¹‡hÄ•
__palambakasutta_ntiyaÃ±Ã±opacitÄ• kÄ• rena olambakasuttaá¹ƒ.

<246> __cikkalenÄ• _ti silesena.

<248> __sÄ• dhugÄ«ta_nti aniccatÄ• dipaá¹-isaá¹ƒyuttagÄ«taá¹ƒ.

<249> __caturassena vattenÄ• _ti paripuá¹‡á¹‡ena uccÄ• raá¹‡avattena. taraá¹…gavattÄ•
uccÄ• raá¹‡avidhÄ• nÄ• ninaá¹-á¹-happayogÄ• ni. __bÄ• hiralomi_nti bhÄ• vanapuá¹ƒsaka
uá¹‡á¹‡apÄ• vÄ• rassa bahiddhÄ• lomÄ• ni dissanti, tathÄ• dhÄ• rentassa dukkaá¹-anti vu

<251> __imÄ• ni cattÄ• ri ahirÄ• jakulÄ• nÄ«_ti (Mp II 4.67) idaá¹ƒ daá¹-á¹-havise sandhÄ•
daá¹-á¹-havisÄ• , sabbe te imesaá¹ƒ catunnaá¹ƒ ahirÄ• jakulÄ• naá¹ƒ abbhantaragatÄ• vah

attano guttatthÄ• ya. __attarakkhÄ• yÄ• _ti attano rakkhaá¹‡atthÄ• ya. __attaparittaá¹ƒkÄ•
parittÄ• á¹‡atthÄ• ya attaparittaá¹ƒ nÄ• ma kÄ• tuá¹ƒ anujÄ• nÄ• mÄ«tiattho.

idÄ• ni yathÄ• taá¹ƒ parittaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``evaÃ±ca pana bhikkhav
tattha \Ne III 349/ (Ja II 2.105) __virÅ«pakkhehÄ«_ti virÅ«pakkhanÄ• gakulehi. sesesupi ese
cetaá¹ƒ karaá¹‡avacanaá¹ƒ, etehi saha mayhaá¹ƒ mittabhÄ• voti vuttaá¹ƒ hoti __apÄ• dake
sesesupi eseva nayo. __sabbe sattÄ• _ti ito pubbe ettakena á¹-hÄ• nena\Be III 382/ odissak
idÄ• ni anodissakamettaá¹ƒ kathetuá¹ƒ idamÄ• raddhaá¹ƒ. tattha __sattÄ• pÄ• á¹‡Ä• bhÅ«
puggalavevacanÄ• neva. __bhadrÄ• ni passantÅ«_ti bhadrÄ• niÄ• rammaá¹‡Ä• ni passantu
kaÃ±ci sattaá¹ƒ pÄ• pakaá¹ƒ lÄ• makaá¹ƒ mÄ• Ä• gacchatu.

__appamÄ• á¹‡o buddho_ti ettha __buddho_ti buddhaguá¹‡Ä• veditabbÄ• , te hi appamÄ•
sesadvayesupieseva nayo, __pamÄ• á¹‡avantÄ• nÄ«_ti guá¹‡appamÄ• á¹‡ena yuttÄ• ni. __
lomasanÄ• bhikomakkaá¹-ako. __sarabÅ«_ti gharagoá¸·ikÄ• . __katÄ• me rakkhÄ• kataá¹
mayÄ• ettakassa janassa rakkhÄ• ca parittÄ• á¹‡aÃ±ca kataá¹ƒ. __paá¹-ikkamantu bhÅ«tÄ
mekataparittÄ• á¹‡Ä• sattÄ• apagacchantu, mÄ• maá¹ƒ viheá¹-hayiá¹ƒsÅ«ti attho. __soha
sabbehipi mettaá¹ƒ, so ahaá¹ƒ bhagavato namo karomi, vipassÄ«Ä• dÄ«naÃ±ca sattannaá¹
karomÄ«ti sambandho.

__aÃ±Ã±amhi chetabbamhÄ«_ti rÄ• gÄ• nusayaá¹ƒ sandhÄ• ya vadati. __tÄ• disaá¹ƒ vÄ•
muá¹-á¹-hiÄ• dÄ«hidukkhaá¹ƒ uppÄ• dentassa.

<252> __jÄ• lÄ• ni parikkhipÄ• petvÄ• _ti parissayamocanatthaÃ±ceva pamÄ• dena gaá¸·it
Ä• bharaá¹‡Ä• dÄ«naá¹ƒrakkhaá¹‡atthaÃ±ca jÄ• lÄ• ni karaá¹‡á¸• akÄ• kÄ• rena parikkhip
Ä• gantvÄ• jÄ• lelaggÄ• _ti eko kira rattacandanarukkho gaá¹…gÄ• ya uparitÄ«re jÄ• to ga
patitvÄ• tattha tattha pÄ• sÄ• á¹‡esu sambhijjamÄ• no vippakiri. tato ekÄ• ghaá¹-appamÄ•
pÄ• sÄ• á¹‡esughaá¹ƒsiyamÄ• nÄ• udakaÅ«mÄ«hi pothiyamÄ• nÄ• maá¹-á¹-hÄ• hutvÄ•
sevÄ• lapariyonaddhÄ• Ä• gantvÄ• tasmiá¹ƒ jÄ• le laggi. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. _
likhitagahitaá¹ƒcuá¹‡á¹‡aá¹ƒ. __uá¸• á¸• itvÄ• _ti veá¸·uparamparÄ• ya uddhaá¹ƒ pÄ• petvÄ
vuttaá¹ƒ hoti. __oharatÅ«_tiiddhiyÄ• otÄ• retvÄ• gaá¹‡hatu.

pÅ«raá¹‡akassapÄ• dayo __cha satthÄ• ro_. tattha (Sv I 151-152; Ps I 312) __pÅ«raá¹‡o_t
satthupaá¹-iÃ±Ã±assa nÄ• maá¹ƒ. __kassapo_ti gottaá¹ƒ. so kira aÃ±Ã±atarassa kulassaek
pÅ«rayamÄ• no jÄ• to. tenassa ``pÅ«raá¹‡oâ€™â€™ ti nÄ• maá¹ƒ akaá¹ƒsu. maá¹…galadÄ
kataá¹ƒ ``dukkaá¹-aâ€™â€™ nti vattÄ• natthi, akataá¹ƒ vÄ• ``na kataâ€™â€™ nti \Be III 3
ettha vasÄ• mÄ«â€™â€™ ti palÄ• yi. athassa corÄ• vatthÄ• ni acchindiá¹ƒsu. sopaá¹‡á¹‡e
paá¹-icchÄ• detumpi ajÄ• nanto jÄ• tarÅ«peneva ekaá¹ƒ gÄ• maá¹ƒ pÄ• visi. manussÄ• taá
arahÄ• appiccho, natthi iminÄ• sadisoâ€™â€™ ti pÅ«vabhattÄ• dÄ«nigahetvÄ• upasaá¹…

sÄ• á¹-akaá¹ƒ anivatthabhÄ• vena idaá¹ƒ uppannaâ€™â€™ nti tatopaá¹-á¹-hÄ• ya sÄ• á¹-a
nivÄ• sesi, tadeva pabbajjaá¹ƒ aggahesi. tassa santikeaÃ±Ã±epi aÃ±Ã±epÄ«ti paÃ±casatÄ•
evamayaá¹ƒ gaá¹‡Ä• cariyo hutvÄ• ``satthÄ• â€™â€™ tiloke pÄ• kaá¹-o ahosi.

__makkhalÄ«_ti tassa nÄ• maá¹ƒ. gosÄ• lÄ• ya jÄ• tattÄ• __gosÄ• lo_ti dutiyanÄ• maá¹ƒ.
sakaddamÄ• yabhÅ«miyÄ• telaghaá¹-aá¹ƒ gahetvÄ• gacchantaá¹ƒ ``tÄ• ta mÄ• khalÄ«â€
pamÄ• denakhalitvÄ• patitvÄ• sÄ• mikassa bhayena palÄ• yituá¹ƒ Ä• raddho. sÄ• miko up
sÄ• á¹-akakaá¹‡á¹‡eaggahesi, so sÄ• á¹-akaá¹ƒ chaá¸• á¸• etvÄ• acelako hutvÄ• palÄ• yi
pÅ«raá¹‡asadisameva.

__ajito_ti tassa nÄ• maá¹ƒ. kesakambalaá¹ƒ dhÄ• retÄ«ti __kesakambalo_. iti nÄ• madvaya
kesakambaloâ€™â€™ ti vuccati. tattha __kesakambalo_ nÄ• ma manussÄ• naá¹ƒ kesehika
paá¹-ikiá¹-á¹-hataraá¹ƒ vatthaá¹ƒ nÄ• ma natthi. yathÄ• ha ``seyyathÄ• pi, bhikkhave, yÄ• n
tantÄ• vutÄ• naá¹ƒ vatthÄ• naá¹ƒ, kesakambalo tesaá¹ƒ paá¹-ikiá¹-á¹-ho akkhÄ• yati. kesak
sÄ«to uá¹‡he uá¹‡ho dubbaá¹‡á¹‡o duggandho dukkhasamphassoâ€™â€™ ti (AN a III 138

__pakudho_ti tassa nÄ• maá¹ƒ. __kaccÄ• yano_ti gottaá¹ƒ. iti nÄ• magottaá¹ƒ saá¹ƒsanditv
``pakudhokaccÄ• yanoâ€™â€™ ti vuccati. sÄ«tÅ«dakapaá¹-ikkhittako esa, vaccaá¹ƒ katvÄ•
uá¹‡hodakaá¹ƒ vÄ• kaÃ±jiyaá¹ƒ vÄ• labhitvÄ• karoti, nadiá¹ƒ vÄ• maggodakaá¹ƒ vÄ• ati
bhinnaâ€™â€™ nti vÄ• likathÅ«paá¹ƒ katvÄ• sÄ«laá¹ƒ adhiá¹-á¹-hÄ• ya gacchati. evarÅ«p

__saÃ±cayo_ti tassa nÄ• maá¹ƒ. belaá¹-á¹-hassa putto __belaá¹-á¹-haputto_. ``amhÄ• kaá¹
gaá¹‡á¹-hanakilesopalibundhanakileso natthi, kilesagaá¹‡á¹-hirahitÄ• mayaâ€™â€™ nti \Be
evaá¹ƒvÄ• ditÄ• yaladdhanÄ• mavasena __nigaá¹‡á¹-ho_. nÄ• á¹-assa puttoti __nÄ• á¹-apu

__piá¹‡á¸• olabhÄ• radvÄ• jo_ti \Ne III 351/ (Ud-a 36) piá¹‡á¸• aá¹ƒ ulamÄ• no pariyesamÄ•
__piá¹‡á¸• olo_. so kira parijiá¹‡á¹‡abhogo brÄ• hmaá¹‡o hutvÄ• mahantaá¹ƒ bhikkhusaá¹
disvÄ• piá¹‡á¸• atthÄ• ya nikkhamitvÄ• pabbajito. so mahantaá¹ƒ kapallapattaá¹ƒ ``pattaâ€
carati, kapallapÅ«raá¹ƒ yÄ• guá¹ƒ pivati, bhattaá¹ƒ bhuÃ±jati, pÅ«vakhajjakaÃ±ca khÄ• dati
mahagghasabhÄ• vaá¹ƒsatthu Ä• rocayiá¹ƒsu. satthÄ• tassa pattatthavikaá¹ƒ nÄ• nujÄ• ni.
pattaá¹ƒnikujjitvÄ• á¹-hapeti. so á¹-hapentopi ghaá¹ƒsentova paá¹‡Ä• metvÄ• á¹-hapeti, ga
ghaá¹ƒsentovaÄ• kaá¸• á¸• hitvÄ• gaá¹‡hÄ• ti. taá¹ƒ gacchante gacchante kÄ• le ghaá¹ƒsa
nÄ• á¸·ikodanamattassevagaá¹‡hanakaá¹ƒ jÄ• taá¹ƒ. tato satthu Ä• rocesuá¹ƒ. athassa satt
anujÄ• ni. theroaparena samayena indriyabhÄ• vanaá¹ƒ bhÄ• vento aggaphale arahatte pat
savisesaá¹ƒpiá¹‡á¸• atthÄ• ya ulatÄ«ti __piá¹‡á¸• olo_. gottena pana __bhÄ• radvÄ• jo_ti u
``piá¹‡á¸• olabhÄ• radvÄ• joâ€™â€™ tivuccati.

``atha kho Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo ... pe ... etadavocÄ• â€™â€™ ti kasmÄ•

(Dhp-a II 180 devorohaá¹‡avatthu) seá¹-á¹-hi neva sammÄ• diá¹-á¹-hi, na micchÄ• diá¹-á¹-h
so cintesi ``mayhaá¹ƒ gehe candanaá¹ƒ bahu, kiá¹ƒ nu kho iminÄ• karissÄ• mÄ«â€™â€™
``imasmiá¹ƒ loke `mayaá¹ƒ arahanto, mayaá¹ƒ arahantoâ€™ ti vattÄ• ro bahÅ«, ahaá¹ƒ eka
jÄ• nÄ• mi, gehe bhamaá¹ƒ yojetvÄ• pattaá¹ƒ likhÄ• petvÄ• sikkÄ• yaá¹-hapetvÄ• veá¸·up
saá¹-á¹-hihatthamatte Ä• kÄ• se olambÄ• petvÄ• `sace arahÄ• atthi, Ä• kÄ• senÄ• gantvÄ
yo taá¹ƒ gahessati, tassa saputtadÄ• ro saraá¹‡aá¹ƒ gamissÄ• mÄ«â€™â€™ ti. socintitaniy
likhÄ• petvÄ• veá¸·uparamparÄ• ya ussÄ• petvÄ• ``yo imasmiá¹ƒ lokearahÄ• , so Ä• kÄ• s
gaá¹‡hÄ• tÅ«â€™â€™ ti Ä• ha.

tadÄ• \Be III 385/ cha satthÄ• ro ``amhÄ• kaá¹ƒ esa anucchaviko, amhÄ• kameva naá¹ƒ de
``Ä• kÄ• senÄ• gantvÄ• gaá¹‡hathÄ• â€™â€™ ti Ä• ha. chaá¹-á¹-he divase nigaá¹‡á¹-ho n
``gacchatha seá¹-á¹-hiá¹ƒ evaá¹ƒ vadetha `amhÄ• kaá¹ƒ Ä• cariyasseva anucchaviko, mÄ•
Ä• kÄ• sena Ä• gamanaá¹ƒ kari, dehi kira te pattaâ€™ ntiâ€™â€™. te gantvÄ• seá¹-á¹-hiá
seá¹-á¹-hi ``Ä• kÄ• senÄ• gantvÄ• gaá¹‡hituá¹ƒ samatthova gaá¹‡hÄ• tÅ«â€™â€™ tiÄ• ha
gantukÄ• mo hutvÄ• antevÄ• sikÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si ``ahaá¹ƒ ekaá¹ƒhatthaÃ±ca
uppatitukÄ• mo viya bhavissÄ• mi, tumhe maá¹ƒ `Ä• cariya kiá¹ƒkarotha, dÄ• rumayapattas
paá¹-icchannaá¹ƒ arahattaguá¹‡aá¹ƒ mahÄ• janassa mÄ• dassayitthÄ• â€™ ti vatvÄ• maá
gahetvÄ• Ä• kaá¸• á¸• hantÄ• \Ne III 352/ bhÅ«miyaá¹ƒ pÄ• teyyÄ• thÄ• â€™â€™ ti. so ta
``mahÄ• seá¹-á¹-hi ayaá¹ƒ patto aÃ±Ã±esaá¹ƒ nÄ• nucchaviko, mÄ• te appamattakassakÄ
uppatanaá¹ƒ rucci, dehi me pattaâ€™â€™ nti. bhante, Ä• kÄ• sena uppatitvÄ• vagaá¹‡hath
``tena hi apetha apethÄ• â€™â€™ ti antevÄ• sike apanetvÄ• ``Ä• kÄ• se uppatissÄ• mÄ«â
pÄ• daÃ±ca ukkhipi. atha naá¹ƒ antevÄ• sikÄ• ``Ä• cariya, kiá¹ƒ nÄ• metaá¹ƒ karotha, chav
kÄ• raá¹‡Ä• paá¹-icchannaguá¹‡ena tumhehimahÄ• janassa dassitena ko atthoâ€™â€™ ti
Ä• kaá¸• á¸• hitvÄ• bhÅ«miyaá¹ƒ pÄ• tesuá¹ƒ. so seá¹-á¹-hiá¹ƒ Ä• ha ``mahÄ• seá¹-á¹-hi, in
dehi me pattaâ€™â€™ nti. uppatitvÄ• vagaá¹‡hatha bhanteti. evaá¹ƒ titthiyÄ• cha divasÄ•
pattaá¹ƒ na labhiá¹ƒsuyeva.

atha sattame divase Ä• yasmato ca moggallÄ• nassa Ä• yasmato ca piá¹‡á¸• olabhÄ• radvÄ
``rÄ• jagahepiá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti gantvÄ• ekasmiá¹ƒ piá¹-á¹-hipÄ• sÄ•
pÄ• rupanakÄ• ledhuttakÄ• kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ ``hambho pubbe cha satthÄ•
ti vicariá¹ƒsu, rÄ• jagahaseá¹-á¹-hino pana ajja sattamo divaso pattaá¹ƒ ussÄ• petvÄ• á¹-ha
atthi, Ä• kÄ• senÄ• gantvÄ• gaá¹‡hÄ• tÅ«â€™ ti vadantassa, ekopi `ahaá¹ƒ arahÄ• â€™ ti
ajja no loke arahantÄ• naá¹ƒ natthibhÄ• vo Ã±Ä• toâ€™â€™ ti. taá¹ƒ kathaá¹ƒ sutvÄ• Ä• y
Ä• yasmantaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ \Be III 386/ Ä• ha ``sutaá¹ƒ te, Ä• vusobhÄ•
vacanaá¹ƒ, ime buddhasÄ• sanaá¹ƒ pariggaá¹‡hantÄ• viya vadanti, tvaÃ±ca mahiddhikoma
pattaá¹ƒ Ä• kÄ• sena gantvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti. ``Ä• vuso moggallÄ• na, tvaá¹ƒ `i
pÄ• kaá¹-o, tvaá¹ƒ etaá¹ƒ gaá¹‡ha, tayi pana aggaá¹‡hante ahaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â
mahÄ• moggallÄ• no ``gaá¹‡hÄ• vusoâ€™â€™ ti Ä• ha. iti te lokassa arahantehiasuÃ±Ã±a

evamÄ• haá¹ƒsu.

__tikkhattuá¹ƒ rÄ• jagahaá¹ƒ anupariyÄ• yÄ«_ti tikkhattuá¹ƒ rÄ• jagahaá¹ƒ anugantvÄ• par
``sattakkhattuâ€™â€™ ntipivadanti. thero kira abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ•
tigÄ• vutaá¹ƒ piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒantantena paricchindanto tÅ«lapicu viya Ä• kÄ• se u
rÄ• jagahanagarassa upari sattakkhattuá¹ƒanupariyÄ• yi. so tigÄ• vutappamÄ• á¹‡assa nag
paÃ±Ã±Ä• yi. nagaravÄ• sino ``pÄ• sÄ• á¹‡ono avattharitvÄ• gaá¹‡hÄ• tÄ«â€™â€™ ti bhÄ
katvÄ• tattha tattha nilÄ«yiá¹ƒsu. sattame vÄ• re thero piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ bhinditvÄ•
mahÄ• jano theraá¹ƒ disvÄ• ``bhante piá¹‡á¸• olabhÄ• radvÄ• ja, tava pÄ• sÄ• á¹‡aá¹ƒ gÄ•
\Ne III 353/ no sabbe nÄ• sayÄ«â€™â€™ tiÄ• ha. thero pÄ• sÄ• á¹‡aá¹ƒ pÄ• dantena khipi
yathÄ• á¹-hÄ• neyeva patiá¹-á¹-hÄ• si. thero seá¹-á¹-hissa gehamatthake aá¹-á¹-hÄ• si. taá¹
urena nipajjitvÄ• ``otarasÄ• mÄ«â€™â€™ ti vatvÄ• Ä• kÄ• sato otiá¹‡á¹‡aá¹ƒ theraá¹ƒ nis
gahetvÄ• catumadhurapuá¹‡á¹‡aá¹ƒkatvÄ• therassa adÄ• si. thero pattaá¹ƒ gahetvÄ• vih
athassa ye araÃ±Ã±agatÄ• pÄ• á¹-ihÄ• riyaá¹ƒ nÄ• ddasaá¹ƒsu, te sannipatitvÄ• ``bhante,
pÄ• á¹-ihÄ• riyaá¹ƒ dassehÄ«â€™â€™ titheraá¹ƒ anubandhiá¹ƒsu. so tesaá¹ƒ tesaá¹ƒ pÄ•
vihÄ• raá¹ƒ agamÄ• si. satthÄ• taá¹ƒ anubandhitvÄ• unnÄ• dentassa mahÄ• janassa sadd
saddoâ€™â€™ tipucchi. tena vuttaá¹ƒ __ ``assosi kho bhagavÄ• ... pe ... kiá¹ƒ nu kho so,
uccÄ• saddomahÄ• saddoâ€™â€™ _ti.

__vikubbaniddhiyÄ• pÄ• á¹-ihÄ• riyaá¹ƒ paá¹-ikkhitta_nti ettha __vikubbaniddhi_ nÄ• ma ``
vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• dasseti nÄ• gavaá¹‡á¹‡aá¹ƒ vÄ• , vividhampi senÄ
(Paá¹-is III 13) evamÄ• gatÄ• pakativaá¹‡á¹‡avijahanavikÄ• ravasena pavattÄ• \Be III 387
__adhiá¹-á¹-hÄ• niddhi_ pana ``pakatiyÄ• eko bahukaá¹ƒ Ä• vajjati sataá¹ƒ vÄ• sahassaá¹
Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti `bahuko homÄ«â€™â€™ â€™ ti (Paá¹-is III 10da
vibhajitvÄ• dassitÄ• adhiá¹-á¹-hÄ• navasena nipphannÄ• iddhi.

253-254__._ __na acchupiyantÄ«_ti na suphassitÄ• ni honti. __rÅ«pakÄ• kiá¹‡á¹‡Ä• nÄ«_t
itthirÅ«pÄ• dÄ«hiÄ• kiá¹‡á¹‡Ä• ni. __bhÅ«miÄ• dhÄ• rake_ti valayÄ• dhÄ• rake.
__dÄ• ruÄ• dhÄ• rakadaá¹‡á¸• Ä• dhÄ• rakesÅ«_tiekadÄ• runÄ• kataÄ• dhÄ• rake bahÅ«
attho, tÄ«hi daá¹‡á¸• ehikato pana na vaá¹-á¹-ati. __bhÅ«miyaá¹ƒ pana nikkujjitvÄ• ekamev
ettha dve á¹-hapentenaupari á¹-hapitapattaá¹ƒ ekena passena bhÅ«miyaá¹ƒ phusÄ• petvÄ•
vaá¹-á¹-atÄ«ti vadanti. __Ä• lindakamiá¸• á¸• hikÄ• dÄ«na_ntipamukhamiá¸• á¸• hikÄ• naá¹
patiá¹-á¹-hÄ• tÄ«_ti ettha ``parivattitvÄ• tatiyavÄ• retattheva miá¸• á¸• hiyÄ• patiá¹-á¹-hÄ• t
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __paribhaá¹‡á¸• aá¹ƒ_ nÄ• ma gehassa bahikuá¹-á¹-apÄ• d
katÄ• tanukamiá¸• á¸• hikÄ• vuccati. __tanukamiá¸• á¸• hikÄ• yÄ• _ti khuddakamiá¸• á¸• h
Ä• dhÄ• rake á¹-hapetuá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, Ä• dhÄ• rakaâ€™â€™ r
miá¸• á¸• hÄ• dÄ«su yattha katthaci Ä• dhÄ• rakaá¹ƒ á¹-hapetvÄ• tattha pattaá¹ƒ á¹-hapetu
Ä• dhÄ• rakeá¹-hapanokÄ• sassa aniyamitattÄ• ti vadanti. ``pattamÄ• á¸·o nÄ• ma vaá¹-á¹-

agamanatthaá¹ƒvaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• iá¹-á¹-hakÄ• dÄ«hi parikkhipitvÄ• kato
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

<255> __ghaá¹-ika_nti upari yojitaá¹ƒ aggaá¸·aá¹ƒ. __tÄ• vakÄ• likaá¹ƒ paribhuÃ±jituá¹ƒ va
gahetvÄ• \Ne III 354/ tena Ä• misaá¹ƒ paribhuÃ±jitvÄ• chaá¸• á¸• etuá¹ƒ vaá¹-á¹-atÄ«ti adh
__ghaá¹-ikaá¹-Ä• he_tibhÄ• janakapÄ• le. __abhuá¹ƒ me_ti ettha bhavatÄ«ti __bhÅ«, _ vaá
__abhÅ«, _ avaá¸• á¸• hi. bhayavasena pana sÄ• itthÄ« ``abhuâ€™â€™ nti Ä• ha, vinÄ• s
__chavasÄ«sassa patta_ntichavasÄ«samayaá¹ƒ pattaá¹ƒ. pakativikÄ• rasambandhe cetaá¹
vÄ• bhedÅ«pacÄ• renÄ• yaá¹ƒvohÄ• ro ``silÄ• puttakassa sarÄ«raâ€™â€™ ntiÄ• dÄ«su v

__cabbetvÄ• _ti khÄ• ditvÄ• . __ekaá¹ƒ udakagaá¹‡á¸• usaá¹ƒ gahetvÄ• _ti vÄ• mahatthen
ukkhipitvÄ• mukhena gaá¹‡á¸• usaá¹ƒ gahetvÄ• . __ucchiá¹-á¹-hahatthenÄ• _ti sÄ• misena
__ettÄ• vatÄ• _tiekagaá¹‡á¸• usagahaá¹‡amattena. __luÃ±citvÄ• _ti tato maá¹ƒsaá¹ƒ \Be II
etesusabbesu paá¹‡á¹‡attiá¹ƒ jÄ• nÄ• tu vÄ• mÄ• vÄ• , Ä• pattiyeva.

<256> __kiá¹‡á¹‡acuá¹‡á¹‡enÄ• _ti surÄ• kiá¹‡á¹‡acuá¹‡á¹‡ena. __ ``anuvÄ• taá¹ƒ paribha
kilaÃ±jÄ• dÄ«sukarontÄ«â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __bidalaka_nti duguá¹
kiriyÄ• visesassaadhivacanaá¹ƒ. kassa duguá¹‡akaraá¹‡aá¹ƒ? yena kilaÃ±jÄ• dinÄ• mahar
atthataá¹ƒ, tassa. taÃ±hi daá¹‡á¸• akathinappamÄ• á¹‡ena pariyante saá¹ƒharitvÄ• duguá¹
__paá¹-iggaha_nti aá¹…gulikaÃ±cukaá¹ƒ.

257-259__._ __pÄ• ti_ nÄ• ma paá¹-iggahaá¹‡asaá¹‡á¹-hÄ• nena kato bhÄ• janaviseso. __

260-262__._ __nÄ«cavatthukaá¹ƒ cinitu_nti bahikuá¹-á¹-assa samantato nÄ«cavatthukaá¹ƒ
__arahaá¹-aghaá¹-iyantaá¹ƒ_ nÄ• ma sakaá¹-acakkasaá¹‡á¹-hÄ• naá¹ƒ are are ghaá¹-ikÄ•
dvÄ«hivÄ• paribbhamiyamÄ• naá¹ƒ yantaá¹ƒ.

<263> __Ä• viddhapakkhapÄ• saka_nti kaá¹‡á¹‡ikamaá¹‡á¸• alassa samantÄ• á¹-hapitapa
__maá¹‡á¸• ale_tikaá¹‡á¹‡ikamaá¹‡á¸• ale. __pakkhapÄ• sake á¹-hapetvÄ• _ti samantÄ• p
á¹-hapetvÄ• .

<264> ``namatakaá¹ƒ santhatasadisaâ€™â€™ nti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __camma
paribhuÃ±jitabba_ntianadhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbaá¹ƒ. __ettheva paviá¹-á¹-hÄ• nÄ
antogadhÄ• ni. pubbe pattasaá¹…gopanatthaá¹ƒ Ä• dhÄ• rako anuÃ±Ã±Ä• to, idÄ• ni bhuÃ

<265> __nikkujjitabbo_ti \Ne III 355/ tena dinnassa deyyadhammassa appaá¹-iggahaá¹‡atth
pattanikkujjanakammavÄ• cÄ• yanikkujjitabbo, na adhomukhaá¹-hapanena. tenevÄ• ha __
nikkujjitabboâ€™â€™ _tiÄ• di. __alÄ• bhÄ• yÄ• _ti catunnaá¹ƒ paccayÄ• naá¹ƒ alÄ• bhatth

upaddavÄ• ya avaá¸• á¸• hiyÄ• .

<266> __pasÄ• dessÄ• mÄ• _ti Ä• yÄ• cissÄ• ma. __etadavocÄ• _ti ``appatirÅ«paá¹ƒ may
mahantepi aguá¹‡e acintetvÄ• mayhaá¹ƒ accayaá¹ƒ paá¹-iggaá¹‡hissatÄ«â€™â€™ ti maÃ
maá¹ƒ bhanteâ€™â€™ tiÄ• divacanaá¹ƒ avoca \Be III 389/. tattha Ã±Ä• yapaá¹-ipattiá¹ƒ ati
__accayo, _ aparÄ• dho. __maá¹ƒ accagamÄ• _ti maá¹ƒ atikkamma abhibhavitvÄ• pavatto.
abhibhavitvÄ• pavattitopi hi aparÄ• dho atthato purisaá¹ƒ aticcaabhibhavitvÄ• pavatto nÄ•
__paá¹-iggaá¹‡hÄ• tÅ«_ti khamatu. __Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• _tianÄ• gate saá¹ƒvaraá¹‡
aparÄ• dhassa dosassa khalitassa akaraá¹‡atthÄ• ya. __tagghÄ• _tiekaá¹ƒsena. __yathÄ•
yathÄ• dhammo á¹-hito, tatheva karosi, khamÄ• pesÄ«tivuttaá¹ƒ hoti. __taá¹ƒ te mayaá¹ƒ p
taá¹ƒ tava aparÄ• dhaá¹ƒ mayaá¹ƒ khamÄ• ma. __vuá¸• á¸• hihesÄ• , Ä• vuso vaá¸• á¸• ha
Ä• vuso vaá¸• á¸• ha, ariyassa vinaye buddhassabhagavato sÄ• sane vuá¸• á¸• hi nÄ• ma.
disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaritvÄ• Ä• yatiá¹ƒ saá¹ƒvarÄ• pajjanÄ• . desanaá¹ƒ pana
karonto __ ``yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹
_ti Ä• ha.

<268> bodhirÄ• jakumÄ• ravatthumhi (Ps II 324 Ä• dayo) __kokanado_ti __kokanadaá¹ƒ_v
maá¹…galapÄ• sÄ• do olokanapadumaá¹ƒ dassetvÄ• kato, tasmÄ• ``kokanadoâ€™â€™ t
pacchimasopÄ• nakaá¸·evarÄ• _ti ettha __pacchimasopÄ• nakaá¸·evara_nti paá¹-hamasop
sabbapacchÄ• dussena santhatattÄ• . uparimasopÄ• naphalakato paá¹-á¹-hÄ• ya hi sopÄ•
kho_ti olokanatthaá¹ƒyeva dvÄ• rakoá¹-á¹-hake á¹-hito addasa.

__bhagavÄ• tuá¹‡hÄ« ahosÄ«_ti ``kissa nu kho atthÄ• ya rÄ• jakumÄ• rena ayaá¹ƒ mahÄ•
Ä• vajjento puttapatthanÄ• ya katabhÄ• vaá¹ƒ aÃ±Ã±Ä• si. so hi rÄ• japutto aputtako. sutaÃ
``buddhÄ• naá¹ƒ kira adhikÄ• raá¹ƒ katvÄ• manasÄ• icchitaá¹ƒ labhantÄ«â€™â€™ ti. so `
labhissÄ• mi, sammÄ• sambuddho imaá¹ƒ celapaá¹-ikaá¹ƒ akkamissati. noce labhissÄ• mi,
patthanaá¹ƒ katvÄ• santharÄ• pesi. atha bhagavÄ• ``nibbattissatinu kho etassa puttoâ€™â
nibbattissatÄ«â€™â€™ ti addasa. pubbe kiraso ekasmiá¹ƒ \Ne III 356/ dÄ«pe vasamÄ• no
samÄ• nacchandena sakuá¹‡apotake khÄ• di. sacassamÄ• tugÄ• mo puÃ±Ã±avÄ• bhavey
samÄ• nacchandehi hutvÄ• pÄ• pakammaá¹ƒkataá¹ƒ, tenassa putto na nibbattissatÄ«ti aÃ
``buddhÄ• naá¹ƒadhikÄ• raá¹ƒ katvÄ• patthitaá¹ƒ labhantÄ«ti loke anussavo, mayÄ• ca ma
puttaá¹ƒ labhÄ• mi, tucchaá¹ƒ idaá¹ƒ vacanaâ€™â€™ nti micchÄ• gahaá¹‡aá¹ƒ gaá¹‡heyya
``natthisamaá¹‡Ä• naá¹ƒ akattabbaá¹ƒ nÄ• ma, celapaá¹-ikaá¹ƒ maddantÄ• Ä• hiá¹‡á¸• an
etarahica akkamantesu bahÅ« bhikkhÅ« paracittaviduno, te bhabbataá¹ƒ jÄ• nitvÄ• akkami
jÄ• nitvÄ• na akkamissanti. anÄ• gate pana upanissayo mando bhavissati, anÄ• gataá¹ƒna
akkamantesu sace patthitaá¹ƒ ijjhissati, iccetaá¹ƒ kusalaá¹ƒ. noce ijjhissati, ``pubbe bhikkhu
adhikÄ• raá¹ƒ katvÄ• icchiticchitaá¹ƒ labhanti, idÄ• nina labhanti, teyeva maÃ±Ã±e bhikkhÅ
ahesuá¹ƒ, ime pana paá¹-ipattiá¹ƒ pÅ«retuá¹ƒna sakkontÄ«â€™â€™ ti manussÄ• vippaá¹-i

imehi tÄ«hi kÄ• raá¹‡ehi bhagavÄ• akkamituá¹ƒ anicchanto tuá¹‡hÄ« ahosi. __pacchimaá¹ƒ
anukampatÄ«_ti idaá¹ƒpana thero vuttesu kÄ• raá¹‡esu tatiyaá¹ƒ kÄ• raá¹‡aá¹ƒ sandhÄ• yÄ
icchantÄ«ti __maá¹…galikÄ• _.

<269> __bÄ«jani_nti caturassabÄ«janiá¹ƒ. __tÄ• lavaá¹‡á¹-a_nti tÄ• lapattÄ• dÄ«hi kataá¹ƒ
maá¹‡á¸• alikabÄ«janiá¹ƒ.

270-275__._ __ ``ekapaá¹‡á¹‡acchattaá¹ƒ_ nÄ• ma tÄ• lapattaâ€™â€™ nti __gaá¹‡á¹-hipa
__kammasatenÄ• _tiettha __sata_-saddo anekapariyÄ• yo, anekena kammenÄ• ti attho, ma
vuttaá¹ƒhoti. __rudhÄ«_ti khuddakavaá¹‡aá¹ƒ.

<278> ``akÄ• yabandhanena saÃ±cicca asaÃ±cicca vÄ• gÄ• mappavesane Ä• patti. saritaá
pavisitabbaá¹ƒ nivattitabbaá¹ƒ vÄ• â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.
__murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒveá¹-hetvÄ• kata_nti bahÅ« rajjuke ekato katvÄ• nÄ• r
veá¹-hetvÄ• murajavaá¹-á¹-isadisaá¹ƒkataá¹ƒ. teneva __dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• ya
pÄ• á¸·imuttakavinicchaya) vuttaá¹ƒ ``bahÅ« rajjuke ekato katvÄ• ekena \Be III 391/ niranta
kataá¹ƒbahurajjukanti na vattabbaá¹ƒ, taá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. tattha yaá¹ƒ vattabbaá
vuttameva. __muddikakÄ• yabandhanaá¹ƒ_ nÄ• ma caturassaá¹ƒ akatvÄ• sajjitaá¹ƒ. __pÄ•
__mudiá¹…gasaá¹‡á¹-hÄ• nenÄ• _ti varakasÄ«sÄ• kÄ• rena. __pÄ• santo_ti dasÄ• mÅ«laá

280-282__._ __muá¹‡á¸• avaá¹-á¹-Ä«_ti \Ne III 357/ mallakammakarÄ• dayo. __pamÄ• á¹‡á
vaá¸• á¸• hakÄ«aá¹…gulaá¹ƒ sandhÄ• yavuttaá¹ƒ. sesamettha pÄ• á¸·ito aá¹-á¹-hakathÄ• to

khuddakavatthukkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. senÄ• sanakkhandhakaá¹ƒ

vihÄ• rÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<294> senÄ• sanakkhandhake \Be III 392/ \Ne III 358/ __senÄ• sanaá¹ƒ apaÃ±Ã±attaá¹ƒ ho
vihÄ• rasenÄ• sanaá¹ƒsandhÄ• ya vuttaá¹ƒ. catubbidhaÃ±hi (MN aá¹-á¹-a0 I 296) senÄ• sa
vihÄ• rasenÄ• sanaá¹ƒmaÃ±capÄ«á¹-hasenÄ• sanaá¹ƒ santhatasenÄ• sanaá¹ƒ okÄ• sasen
senÄ• sanaá¹ƒ, pÄ«á¹-hampi bhisipi bimbohanampi vihÄ• ropi aá¸• á¸• hayogopi pÄ• sÄ• d
guhÄ• piaá¹-á¹-opi mÄ• á¸·opi leá¹‡ampi veá¸·ugumbopi rukkhamÅ«lampi maá¹‡á¸• apopi s
bhikkhÅ« paá¹-ikkamanti, sabbametaá¹ƒ senÄ• sanaâ€™â€™ nti (Vibh 527) vacanato vihÄ•
hammiyaá¹ƒ guhÄ• ti idaá¹ƒ __vihÄ• rasenÄ• sanaá¹ƒ_ nÄ• ma. maÃ±co pÄ«á¹-haá¹ƒ bhisi
__maÃ±capÄ«á¹-hasenÄ• sanaá¹ƒ_ nÄ• ma. cimilikÄ• cammakhaá¹‡á¸• o tiá¹‡asanthÄ• ro
__santhatasenÄ• sanaá¹ƒ_ nÄ• ma. yattha vÄ• pana bhikkhÅ« paá¹-ikkamantÄ«ti idaá¹ƒ __

__rukkhamÅ«le_tiÄ• dÄ«su __rukkhamÅ«lasenÄ• sanaá¹ƒ_ nÄ• ma yaá¹ƒkiÃ±ci sandacchA
rukkhamÅ«laá¹ƒ. __pabbato_ nÄ• ma selo. tattha hi udakasoá¹‡á¸• Ä«su udakakiccaá¹ƒ ka
rukkhacchÄ• yÄ• yanisinnÄ• nÄ• nÄ• disÄ• su khÄ• yamÄ• nÄ• su sÄ«tena vÄ• tena bÄ«ji
__kandare_ti __kaá¹ƒ_ vuccati udakaá¹ƒ, tena dÄ• rito udakena bhinno pabbatappadeso __
``nitambaâ€™â€™ ntipi ``nadÄ«kuÃ±jaâ€™â€™ ntipi vadanti. tattha hi rajatapaá¹-á¹-asadis
matthake maá¹‡ivitÄ• naá¹ƒ viya vanagahanaá¹ƒ, maá¹‡ikkhandhasadisaá¹ƒ udakaá¹ƒ sand
oruyha pÄ• nÄ«yaá¹ƒ pivitvÄ• gattÄ• ni sÄ«taá¹ƒ katvÄ• vÄ• likaá¹ƒ ussÄ• petvÄ•
paá¹ƒsukÅ«lacÄ«varaá¹ƒpaÃ±Ã±apetvÄ• tattha nisinnÄ• te bhikkhÅ« samaá¹‡adhammaá¹
dvinnaá¹ƒpabbatÄ• naá¹ƒ antarÄ• , ekasmiá¹ƒyeva vÄ• umaá¹…gasadisaá¹ƒ mahÄ• vivara

``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaâ€™â€™ ntiÄ• divacana
359/ kasanti na vapanti, tÄ• disaá¹ƒ manussÄ• naá¹ƒ upacÄ• raá¹-á¹-hÄ• naá¹ƒ atikkamitvÄ
araÃ±Ã±akasenÄ• sanaá¹ƒ ``vanapatthaâ€™â€™ nti vuccati. __ajjhokÄ• so_ nÄ• ma kenac
padeso. Ä• kaá¹…khamÄ• nÄ• panettha cÄ«varakuá¹-iá¹ƒ katvÄ• vasanti. __palÄ• lapuÃ±
mahÄ• palÄ• lapuÃ±jatohi palÄ• laá¹ƒ nikkaá¸• á¸• hitvÄ• pabbhÄ• raleá¹‡asadise Ä• laye
uparipalÄ• laá¹ƒ parikkhipitvÄ• heá¹-á¹-hÄ• nisinnÄ• samaá¹‡adhammaá¹ƒ karonti, taá¹ƒ
__paÃ±ca leá¹‡Ä• nÄ«_ti paÃ±ca lÄ«yanaá¹-á¹-hÄ• nÄ• ni. nilÄ«yanti ettha bhikkhÅ«ti leá¹‡
vihÄ• rÄ• dÄ«nametaá¹ƒadhivacanaá¹ƒ. __supaá¹‡á¹‡avaá¹…kageha_nti garuá¸·apakkhas

<295> anumodanagÄ• thÄ• su __sÄ«ta_nti ajjhattadhÄ• tukkhobhavasena vÄ• bahiddhaut
uppajjanakasÄ«taá¹ƒ. __uá¹‡ha_nti aggisantÄ• paá¹ƒ, tassa vanadÄ• hÄ• dÄ«su vÄ• samh
__paá¹-ihantÄ«_ti bÄ• dhati. yathÄ• tadubhayavasena kÄ• yacittÄ• naá¹ƒ bÄ• dhanaá¹ƒ na
sÄ«tuá¹‡habbhÄ• hate hi sarÄ«re vikkhittacitto bhikkhu yoniso padahituá¹ƒ na sakkoti. __vÄ
sÄ«habyagghÄ• divÄ• á¸·amige. guttasenÄ• sanaÃ±hi pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• yanisi
__sarÄ«sape_ti ye keci sarante gacchante dÄ«ghajÄ• tike. __makase_ti nidassanamattame
eteneva saá¹…gaho daá¹-á¹-habbo. __sisire_ti sisirakÄ• lavasenasattÄ• havaddhalikÄ• diva
sisirasamphasse. __vuá¹-á¹-hiyo_ti yadÄ• tadÄ• uppannÄ• vassavuá¹-á¹-hiyo.

__vÄ• tÄ• tapo ghoro_ti rukkhagacchÄ• dÄ«naá¹ƒ ummÅ«labhaÃ±janÄ• divasena pavattiyÄ
sarajaarajÄ• dibhedovÄ• to ceva gimhapariá¸·Ä• hasamayesu uppattiyÄ• ghoro sÅ«riyÄ• ta
paá¹-ibÄ• hÄ«yati. __leá¹‡attha_nti nÄ• nÄ• rammaá¹‡ato cittaá¹ƒ nivattetvÄ• paá¹-isallÄ•
__sukhattha_ntivuttaparissayÄ• bhÄ• vena phÄ• suvihÄ• ratthaá¹ƒ. __jhÄ• yitu_nti aá¹-á¹-h
yattha katthacicittaá¹ƒ upanijjhÄ• yituá¹ƒ. __vipassitu_nti aniccÄ• dito saá¹…khÄ• re samma

__vihÄ• re_ti patissaye. __kÄ• raye_ti kÄ• rÄ• peyya. __ramme_ti manorame nivÄ• sasukh
kÄ• retvÄ• pana ettha vihÄ• resu bahussute sÄ«lavante kalyÄ• á¹‡adhammenivÄ• seyya. t
bahussutÄ• naá¹ƒ yathÄ• paccayehi kilamatho na hoti, evaá¹ƒ annaÃ±ca \Be III 394/ pÄ• n

ca dadeyya ujubhÅ«tesu ajjhÄ• sayasampannesukammaphalÄ• naá¹ƒ ratanattayaguá¹‡Ä•
cetasÄ• .

idÄ• ni gahaá¹-á¹-hapabbajitÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±upakÄ• ritaá¹ƒ dassetuá¹ƒ __ ``te tas
tattha__te_ti \Ne III 360/ te bahussutÄ• . __tassÄ• _ti upÄ• sakassa. __dhammaá¹ƒ desentÄ
sakalavaá¹-á¹-adukkhÄ• panÅ«danaá¹ƒsaddhammaá¹ƒ desenti. __yaá¹ƒ so dhammaá¹ƒ idh
saddhammaá¹ƒ imasmiá¹ƒsÄ• sane sammÄ• paá¹-ipajjanena jÄ• nitvÄ• aggamaggÄ• dhig
parinibbÄ• yati.

__so ca sabbadado hotÄ«_ti Ä• vÄ• sadÄ• nasmiá¹ƒ dinne sabbadÄ• naá¹ƒ dinnameva hot
(Spk I 1.42) dve tayo gÄ• me piá¹‡á¸• Ä• ya caritvÄ• kiÃ±cialaddhÄ• Ä• gatassapi chÄ• yÅ
pavisitvÄ• nahÄ• yitvÄ• patissaye muhuttaá¹ƒnipajjitvÄ• uá¹-á¹-hÄ• ya nisinnassa kÄ• ye
pakkhittaá¹ƒ viya hoti, bahi vicarantassaca kÄ• ye vaá¹‡á¹‡adhÄ• tu vÄ• tÄ• tapehi kilamati
pavisitvÄ• dvÄ• raá¹ƒ pidhÄ• ya muhuttaá¹ƒnipannassa visabhÄ• gasantati vÅ«pasammati
patiá¹-á¹-hÄ• ti, vaá¹‡á¹‡adhÄ• tu Ä• haritvÄ• pakkhittÄ• viya hoti, bahi vicarantassa ca pÄ
vijjhati, khÄ• á¹‡u paharati, sarÄ«sapÄ• diparissayÄ• ceva corabhayaÃ±ca uppajjati, patissa
dvÄ• raá¹ƒ pidhÄ• ya nipannassa sabbe parissayÄ• na honti, sajjhÄ• yantassa dhammapÄ«
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa upasamasukhaÃ±ca uppajjatibahiddhÄ• vikkhepÅ
ca sedÄ• muccanti, akkhÄ«ni phandanti, senÄ• sanaá¹ƒpavisanakkhaá¹‡e maÃ±capÄ«á¹-h
muhuttaá¹ƒ nisinnassa pana akkhipasÄ• do Ä• haritvÄ• pakkhitto viya hoti, dvÄ• ravÄ• tapÄ
paÃ±Ã±Ä• yanti, etasmiÃ±ca Ä• vÄ• se vasantaá¹ƒdisvÄ• manussÄ• catÅ«hi paccayehi sa
tena vuttaá¹ƒ ``so ca sabbadadohoti, yo dadÄ• ti upassayaâ€™â€™ nti.

<296> __Ä• viÃ±chanacchidda_nti yattha aá¹…guliá¹ƒ pavesetvÄ• dvÄ• raá¹ƒ Ä• kaá¸• á¸•
phusÄ• penti, tassetaá¹ƒ adhivacanaá¹ƒ. __Ä• viÃ±chanarajju_nti kavÄ• á¹-eyeva chiddaá¹ƒ
pavesetvÄ• yena rajjukena kaá¸• á¸• hantÄ• dvÄ• raá¹ƒ phusÄ• penti, taá¹ƒ Ä• viÃ±chanar
senÄ• sanaparibhogeakappiyacammaá¹ƒ nÄ• ma natthÄ«ti \Be III 395/ dassanatthaá¹ƒ __ ``
dÄ«pinaá¹…guá¹-á¹-hena katÄ• hoti, vaá¹-á¹-atiyevÄ• â€™â€™ _ti vuttaá¹ƒ. __cetiye vedikÅ
vÄ• tapÄ• nabÄ• hÄ• sucetiye vedikÄ• ya viya paá¹-á¹-ikÄ• dÄ«hi dassetvÄ• kataá¹ƒ. __tha
tiriyaá¹ƒdÄ• rÅ«ni adatvÄ• ujukaá¹ƒ á¹-hitehi eva veá¹‡usalÄ• kÄ• dÄ«hi kataá¹ƒ.

vihÄ• rÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maÃ±capÄ«á¹-hÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<297> __poá¹-akitÅ«la_nti \Ne III 361/ erakatiá¹‡atÅ«laá¹ƒ. poá¹-akigahaá¹‡aÃ±cettha tiá¹‡
nidassanamattantiÄ• ha __ ``yesaá¹ƒ kesaÃ±ci tiá¹‡ajÄ• tikÄ• naâ€™â€™ _nti. __paÃ±cav
vaá¹-á¹-atÄ«_tietthÄ• pi ``bimbohaneâ€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. ``tÅ«lapÅ«

apassayituá¹ƒna vaá¹-á¹-atÄ«â€™â€™ ti keci vadanti, vaá¹-á¹-atÄ«ti apare. __upadahantÄ«
__sÄ«sappamÄ• á¹‡a_ntiyattha galavÄ• á¹-akato paá¹-á¹-hÄ• ya sabbasÄ«saá¹ƒ upadahan
taÃ±ca ukkaá¹-á¹-haparicchedatotiriyaá¹ƒ muá¹-á¹-hiratanaá¹ƒ hotÄ«ti dassetuá¹ƒ __ ``yass
kaá¹‡á¹‡esÅ«â€™â€™ _tiÄ• dimÄ• ha. __majjhaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-hiratanaá¹ƒ hotÄ«
majjhaá¹-á¹-hÄ• naá¹ƒ tiriyato muá¹-á¹-hiratanappamÄ• á¹‡aá¹ƒhoti. __masÅ«rake_ti camm
__phusitÄ• ni dÄ• tu_nti saÃ±Ã±Ä• karaá¹‡atthaá¹ƒ bindÅ«nidÄ• tuá¹ƒ.

<298> na nibandhatÄ«ti __anibandhanÄ«yo, _ na allÄ«yatÄ«ti attho. __paá¹-ibÄ• hetvÄ• _ti

iá¹-á¹-hakÄ• cayÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<300> __rukkhaá¹ƒ vijjhitvÄ• _ti rukkhadÄ• ruá¹ƒ vijjhitvÄ• . __khÄ• á¹‡uke Ä• koá¹-etvÄ• _
Ä• koá¹-etvÄ• . __taá¹ƒ Ä• harimaá¹ƒ bhittipÄ• da_nti vuttanayena khÄ• á¹‡ukeÄ• koá¹-etvÄ
vuttaá¹ƒ. __bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petu_nti mÅ«lena bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petvÄ•
upatthambhanavasena ussÄ• petvÄ• khÄ• á¹‡ukehi bhittipÄ• daá¹ƒ ussÄ• petvÄ• á¹-hape
kuá¹-á¹-aá¹ƒ nÄ«haritvÄ• katapadesassÄ• _ti yathÄ• antodvÄ• rasamÄ«pe \Be III 396/nisi
oloketuá¹ƒ na sakkÄ• hoti, evaá¹ƒ ubhohi passehikuá¹-á¹-aá¹ƒ nÄ«haritvÄ• abhimukhe bhi
katapadesassa. __samantÄ• pariyÄ• gÄ• ro_tisamantato Ä• viddhapamukhaá¹ƒ. __ugghÄ•
ukkhipitvÄ• á¹-hapanakapadarakiá¹-ikaá¹ƒ.

anÄ• thapiá¹‡á¸• ikavatthukathÄ• vaá¹‡á¹‡anÄ•

<304> anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hivatthumhi (Spk I 1.242) __kenacideva karaá¹‡Ä«yenÄ
adhippetaá¹ƒ. anÄ• thapiá¹‡á¸• iko kira rÄ• jagahaseá¹-á¹-hi ca aÃ±Ã±amaÃ±Ã±aá¹ƒ bhagi
rÄ• jagahe uá¹-á¹-hÄ• nakabhaá¹‡á¸• aá¹ƒ samagghaá¹ƒ hoti, tadÄ• rÄ• jagahaseá¹-á¹-hi t
sakaá¹-asatehisÄ• vatthiá¹ƒ gantvÄ• yojanamatte á¹-hito attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ•
anÄ• thapiá¹‡á¸• ikopaccuggantvÄ• tassa mahÄ• sakkÄ• raá¹ƒ katvÄ• ekaá¹ƒ yÄ• naá¹ƒ Ä
pavisati. so sace bhaá¹‡á¸• aá¹ƒ lahukaá¹ƒ vikkÄ«yati, vikkiá¹‡Ä• ti. no ce, bhaginighare á¹-
anÄ• thapiá¹‡á¸• ikopi tatheva karoti. svÄ• yaá¹ƒ tadÄ• pi teneva karaá¹‡Ä«yena agamÄ• s
vuttaá¹ƒ.

taá¹ƒ divasaá¹ƒ pana rÄ• jagahaseá¹-á¹-hi yojanamatte á¹-hitena anÄ• thapiá¹‡á¸• ikena Ä•
pesitaá¹ƒpaá¹‡á¹‡aá¹ƒ na suá¹‡i, dhammassavanatthÄ• ya vihÄ• raá¹ƒ agamÄ• si. so dhan
svÄ• tanÄ• ya buddhappamukhaá¹ƒbhikkhusaá¹…ghaá¹ƒ nimantetvÄ• attano ghare
uddhanakhaá¹‡Ä• panadÄ• ruphÄ• lanÄ• dÄ«ni kÄ• resi. anÄ• thapiá¹‡á¸• ikopi ``idÄ• ni m
karissati, idÄ• ni karissatÄ«â€™â€™ ti gharadvÄ• repi paccuggamanaá¹ƒalabhitvÄ• antogh
paá¹-isanthÄ• rampi na bahuá¹ƒ alattha. ``kiá¹ƒ mahÄ• seá¹-á¹-hi kusalaá¹ƒdÄ• rakarÅ«pÄ•
kilantoâ€™â€™ ti ettakova paá¹-isanthÄ• ro ahosi. tena vuttaá¹ƒ__ ``atha kho anÄ• thapiá¹

etadahosÄ«â€™â€™ _tiÄ• di.

__buddhoti tvaá¹ƒ gahapati vadesÄ«_ti tassa kira mukhato buddhasaddaá¹ƒ sutvÄ• anÄ• t
paÃ±cavaá¹‡á¹‡aá¹ƒpÄ«tiá¹ƒ paá¹-ilabhati, sÄ• tassa sÄ«se uá¹-á¹-hahitvÄ• yÄ• va pÄ• d
pÄ• dapiá¹-á¹-hiyÄ• uá¹-á¹-hÄ• ya yÄ• vasÄ«sÄ• gacchati, ubhato uá¹-á¹-hÄ• ya majjhe os
ubhato gacchati. so pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-o ``buddhoti tvaá¹ƒ gahapati vadesÄ«â€™
tikkhattuá¹ƒ pucchi. __akÄ• lokho, gahapati, imaá¹ƒ kÄ• laá¹ƒ taá¹ƒ bhagavantaá¹ƒ_ \Be III
upasaá¹…kamitu_nti ``buddhÄ• nÄ• ma durÄ• sadÄ• Ä• sÄ«visasadisÄ• honti, satthÄ• ca
na sakkÄ• tattha imÄ• ya velÄ• ya iminÄ• gantuâ€™â€™ nti maÃ±Ã±amÄ• no evamÄ• ha.
nipajjÄ«_tiaÃ±Ã±aá¹ƒ kiÃ±ci acintetvÄ• buddhagatÄ• ya eva satiyÄ• nipajji. taá¹ƒ divasaá¹
bhaá¹‡á¸• asakaá¹-esuvÄ• upaá¹-á¹-hÄ• kesu vÄ• cittampi nuppajji, sÄ• yamÄ• sampi na
panapÄ• sÄ• daá¹ƒ Ä• ruyha supaÃ±Ã±attÄ• laá¹…katavarasayane ``buddho buddhoâ€™â
nipajjitvÄ• niddaá¹ƒ okkami. __tikkhattuá¹ƒ vuá¹-á¹-hÄ• si pabhÄ• taá¹ƒ maÃ±Ã±amÄ• no_t
vÄ«tivatteuá¹-á¹-hÄ• ya buddhaá¹ƒ anussari, athassa balavappasÄ• do udapÄ• di, pÄ«tiÄ•
sabbatamaá¹ƒvigacchi, dÄ«pasahassujjalanaá¹ƒ viya canduá¹-á¹-hÄ• nasÅ«riyuá¹-á¹-hÄ• n
``pamÄ• daá¹ƒÄ• pannomhi, vaÃ±citomhi, sÅ«riyo uggatoâ€™â€™ ti uá¹-á¹-hÄ• ya Ä• kÄ•
oloketvÄ• ``ekova yÄ• mo gato, aÃ±Ã±e dve atthÄ«â€™â€™ ti puna pavisitvÄ• nipajji, ete
majjhimayÄ• mÄ• vasÄ• nepipacchimayÄ• mÄ• vasÄ• nepi tikkhattuá¹ƒ uá¹-á¹-hÄ• si. pacc
balavapaccÅ«seyeva \Ne III 363/ uá¹-á¹-hÄ• yaÄ• kÄ• satalaá¹ƒ Ä• gantvÄ• mahÄ• dvÄ• r
sattabhÅ«mikadvÄ• raá¹ƒ sayameva vivaá¹-aá¹ƒahosi, pÄ• sÄ• dÄ• oruyha antaravÄ«thiá¹

<305> __amanussÄ• _ti adhigatavisesÄ• devatÄ• . tathÄ• hi tÄ• seá¹-á¹-hissa bhÄ• vinis
sampassamÄ• nÄ• ``ayaá¹ƒ mahÄ• seá¹-á¹-hi `buddhupaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€
paá¹-hamadassanenevasotÄ• pattiphale patiá¹-á¹-hÄ• ya tiá¹‡á¹‡aá¹ƒ ratanÄ• naá¹ƒ aggup
asadisaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒkatvÄ• cÄ• tuddisassa ariyasaá¹…ghassa anÄ• vaá¹-adv
dvÄ• raá¹ƒ pidahituâ€™â€™ nticintetvÄ• dvÄ• raá¹ƒ vivariá¹ƒsu. __antaradhÄ• yÄ«_ti rÄ•
Ä• kiá¹‡á¹‡amanussaá¹ƒ, antonagarenava koá¹-iyo bahinagare navÄ• ti taá¹ƒ upanissÄ• ya
manussakoá¹-iyo vasanti. avelÄ• yamatamanusse bahi nÄ«harituá¹ƒ asakkontÄ• aá¹-á¹-Ä•
khipanti. mahÄ• seá¹-á¹-hinagarato bahi nikkhantamattova allasarÄ«raá¹ƒ pÄ• dena akkami
piá¹-á¹-hipÄ• dena pahari, makkhikÄ• uppatitvÄ• pakiriá¹ƒsu, duggandho nÄ• sÄ• puá¹-aá¹
tanuttaá¹ƒ gato. tenassa Ä• loko antaradhÄ• yi andhakÄ• ro pÄ• turahosi pÄ«tivegassa tan
taá¹ƒsamuá¹-á¹-hitarÅ«pÄ• naá¹ƒparidubbalabhÄ• vato \Be III 398/. __saddamanussÄ• ves
ussÄ• haá¹ƒ janessÄ• mÄ«â€™â€™ tisuvaá¹‡á¹‡akiá¹…kiá¹‡ikaá¹ƒ ghaá¹-á¹-ento viya ma
anussÄ• vesi.

__sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• nÄ«_ti purimapadÄ• nipi iminÄ• va sahassa-padena saddhi
hi sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, evaá¹ƒ sataá¹ƒ sahassÄ• ni hatthÄ«, sataá¹ƒ sahassÄ• n
rathÄ• ti ayamettha attho, iti ekekaá¹ƒ satasahassaá¹ƒ dÄ«pitaá¹ƒ hoti. __padavÄ«tihÄ• ras

vÄ«tiharati etthÄ• ti __padavÄ«tihÄ• ro_. so dutavilambitaá¹ƒ akatvÄ• samagamane dvinna
muá¹-á¹-hiratanamattaá¹ƒ. __kalaá¹ƒ nÄ• gghanti soá¸·asi_nti taá¹ƒ ekaá¹ƒ padavÄ«tihÄ• ra
katvÄ• tato eko koá¹-á¹-hÄ• so puna soá¸·asadhÄ• , tato eko soá¸·asadhÄ• ti evaá¹ƒsoá¸·a
bhinnassa eko koá¹-á¹-hÄ• so soá¸·asÄ« kalÄ• nÄ• ma, taá¹ƒ soá¸·asiá¹ƒ kalaá¹ƒetÄ• ni ca
agghanti. idaá¹ƒ vuttaá¹ƒ hoti --- sataá¹ƒ hatthisahassÄ• ni sataá¹ƒassasahassÄ• ni sataá¹ƒ
sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, tÄ• ca kho Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• sakalajambudÄ«
ettakÄ• lÄ• bhÄ• vihÄ• raá¹ƒ gacchantassa tasmiá¹ƒ soá¸·asikalÄ• saá¹…khÄ• tepadese l
pavattacetanÄ• va uttaritarÄ• ti. padaá¹ƒ vÄ• vÄ«tiharati etenÄ• ti __padavÄ«tihÄ• ro, _tath
kusalacetanÄ• , tassÄ• phalaá¹ƒ soá¸·asadhÄ• katvÄ• ti ca vadanti. idaá¹ƒ pana vihÄ• rag
gahitanti? vihÄ• raá¹ƒ gantvÄ• anantarÄ• yena sotÄ• pattiphale patiá¹-á¹-hahantassa vasen
``gandhamÄ• lÄ• dÄ«hi pÅ«jaá¹ƒ karissÄ• mi, cetiyaá¹ƒ vandissÄ• mi, dhammaá¹ƒ sossÄ•
karissÄ• mi, saá¹…ghaá¹ƒ nimantetvÄ• dÄ• naá¹ƒ dassÄ• mi, sikkhÄ• padesu vÄ• saraá¹‡
patiá¹-á¹-hahissÄ• mÄ«â€™â€™ ti gacchatopi vasena vaá¹-á¹-atiyeva.

__andhakÄ• ro antaradhÄ• yÄ«_ti so kira cintesi ``ahaá¹ƒ ekakoti saÃ±Ã±aá¹ƒ karomi, ama
sahÄ• yÄ• atthi, kasmÄ• bhÄ• yÄ• mÄ«â€™â€™ ti sÅ«ro ahosi. athassa balavÄ• buddhap
andhakÄ• ro antaradhÄ• yi. sesavÄ• resupi eseva nayo. __Ä• lokopÄ• turahosÄ«_ti purima
cirakÄ• laparicayasambhÅ«tassa balavato pasÄ• dassa vasena uppannÄ• yauá¸·Ä• rÄ• ya
samuá¹-á¹-hÄ• pito \Be III 399/ vipassanobhÄ• sasadiso sÄ• tisayocittapaccayautusamuá¹-á
pÄ• turahosi. devatÄ• hi katotipi vadanti, purimoyevetthayuttataro. __ehi sudattÄ• _ti so kira
gacchamÄ• nova cintesi ``imasmiá¹ƒ lokebahÅ« pÅ«raá¹‡akassapÄ• dayo titthiyÄ• `mayaá
buddhÄ• â€™ ti vadanti, kathaá¹ƒ nu khoahaá¹ƒ satthu buddhabhÄ• vaá¹ƒ jÄ• neyyaâ€™â€
``mayhaá¹ƒ guá¹‡avasena uppannaá¹ƒ nÄ• maá¹ƒmahÄ• jano jÄ• nÄ• ti, kuladattiyaá¹ƒ par
na koci jÄ• nÄ• ti, sace buddhobhavissati, kuladattikanÄ• mena maá¹ƒ Ä• lapissatÄ«â€™â€
cittaá¹ƒ Ã±atvÄ• evamÄ• ha.

__parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __Ä• sattiyo_ti rÅ«pÄ• dÄ«su Ä• saÃ±ja
taá¹‡hÄ• yo. __santi_nti kilesavÅ«pasamaá¹ƒ. __pappuyyÄ• _ti aggamaggena patvÄ• . ses
veditabbaá¹ƒ. yaÃ±cettha anuttÄ• namatthaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttameva.

<306> vayameva __veyyÄ• yika_nti Ä• ha __ ``veyyÄ• yikanti vayakaraá¹‡aá¹ƒ vuccatÄ«â€

anÄ• thapiá¹‡á¸• ikavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aggÄ• sanÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

310-311__._ __dakkhiá¹‡odaka_nti aggato upanÄ«yamÄ• naá¹ƒ dakkhiá¹‡odakaá¹ƒ. __ath
Ä• mantesÄ«_ti (Ja I 1.36 tittirajÄ• takavaá¹‡á¹‡anÄ•) tehi bhikkhÅ«hi attano attano

rucivasenaaggÄ• sanÄ• dirahÄ• naá¹ƒ kathitakÄ• le ``na, bhikkhave, mayhaá¹ƒ sÄ• sane a
patvÄ• khattiyakulÄ• pabbajito pamÄ• á¹‡aá¹ƒ, na brÄ• hmaá¹‡akulÄ• , na gahapatikulÄ•
na suttantiko, na Ä• bhidhammiko, na paá¹-hamajjhÄ• nÄ• dilÄ• bhino, na sotÄ• pannÄ• da
atha kho, bhikkhave, imasmiá¹ƒ sÄ• sane yathÄ• vuá¹›• á¹›• haá¹ƒ abhivÄ• danaá¹ƒ paccuá¹
sÄ• mÄ«cikammaá¹ƒkattabbaá¹ƒ, aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¹›• o laddhabbo,
vuá¹›• á¹›• hatarobhikkhu etesaá¹ƒ anucchaviko. idÄ• ni kho pana, bhikkhave, sÄ• riputto ma
aggasÄ• vakoanudhammacakkappavattako \Be III 400/ mamÄ• nantarasenÄ• sanaá¹ƒ ladd
rattiá¹ƒsenÄ• sanaá¹ƒ alabhanto rukkhamÅ«le vÄ«tinÄ• mesi. tumhe idÄ• neva evaá¹ƒ agÄ
gacchante kÄ• le kinti katvÄ• viharissathÄ• â€™â€™ ti vatvÄ• atha nesaá¹ƒ ovÄ• dadÄ• n
tiracchÄ• nagatÄ• pi `na kho panetaá¹ƒ amhÄ• kaá¹ƒ patirÅ«paá¹ƒ, yaá¹ƒ mayaá¹ƒ aÃ±Ã±a
appatissÄ• asabhÄ• gavuttino vihareyyÄ• ma, amhesu mahallakataraá¹ƒ jÄ• nitvÄ• tassaa
karissÄ• mÄ• â€™ ti sÄ• dhukaá¹ƒ vÄ«maá¹ƒsitvÄ• `ayaá¹ƒ mahallakoâ€™ ti Ã±atvÄ• tas
devapathaá¹ƒ pÅ«rayamÄ• nÄ• gatÄ• â€™â€™ ti vatvÄ• atÄ«taá¹ƒ Ä• haritvÄ• dassetuá

__ye vuá¹›• á¹›• hamapacÄ• yantÄ«_ti jÄ• tivuá¹›• á¹›• ho vayovuá¹›• á¹›• ho guá¹‡avuá¹›• á¹›• h
jÄ• tisampanno__jÄ• tivuá¹›• á¹›• ho_ nÄ• ma, vaye á¹-hito __vayovuá¹›• á¹›• ho_ nÄ• ma, gua
__guá¹‡avuá¹›• á¹›• ho_ nÄ• ma. tesu guá¹‡asampanno vayovuá¹›• á¹›• ho imasmiá¹ƒ á¹-hÄ•
__apacÄ• yantÄ«_tijeá¹-á¹-hÄ• pacÄ• yikakammena pÅ«jenti. __dhammassa kovidÄ• _ti jea
kovidÄ• kusalÄ• . __diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __pÄ• saá¹ƒsÄ• _
__samparÄ• yeca suggatÄ«_ti samparetabbe imaá¹ƒ lokaá¹ƒ hitvÄ• gantabbe paralokepi te
attho. ayaá¹ƒ panettha piá¹‡á¹›• attho --- bhikkhave, khattiyÄ• vÄ• hontu brÄ• hmaá¹‡Ä• v
gahaá¹-á¹-hÄ• vÄ• pabbajitÄ• vÄ• tiracchÄ• nagatÄ• vÄ• , ye keci sattÄ• jeá¹-á¹-hÄ• pa
guá¹‡asampannÄ• naá¹ƒ vayovuá¹›• á¹›• hÄ• naá¹ƒ apacitiá¹ƒ karonti, te imasmiÃ±ca
attabhÄ• vejeá¹-á¹-hÄ• pacitikÄ• rakÄ• ti pasaá¹ƒsaá¹ƒ vaá¹‡á¹‡anaá¹ƒ thomanaá¹ƒ labhan
sagge nibbattantÄ«ti.

aggÄ• sanÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• sanappaá¹-ibÄ• hanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

313-4__._ __uddissakata_nti gihÄ«hi saá¹…ghaá¹ƒ uddissa kataá¹ƒ. __gihivikata_nti gihÄ«
kataá¹ƒpaÃ±Ã±attaá¹ƒ, gihisantakanti vuttaá¹ƒ hoti. __atisamÄ«paá¹ƒ agantvÄ• _ti bhikkhÅ«
Ä• sannataraá¹ƒá¹-hÄ• naá¹ƒ agantvÄ• .

senÄ• sanaggÄ• hÄ• pakasammutikathÄ• vaá¹‡á¹‡anÄ•

<318> __paccayeneva_ \Be III 401/ \Ne III 366/ __hi taá¹ƒ paá¹-ijagganaá¹ƒ labhissatÄ«_ti t
senÄ• sanemahÄ• therÄ• tassa paccayassa kÄ• raá¹‡Ä• aÃ±Ã±attha agantvÄ• vasantÄ•

attho. __ubbhaá¹‡á¸• ikÄ• bhavissantÄ«_ti ukkhittabhaá¹‡á¸• Ä• bhavissanti, attano attano
gahetvÄ• tattha tattha vicarissantÄ«ti attho. __dÄ«ghasÄ• lÄ• _ti caá¹…kamanasÄ• lÄ• . __
upaá¹-á¹-hÄ• nasÄ• lÄ• . __anudahatÄ«_ti pÄ«á¸·eti. __jambudÄ«pe panÄ• _ti ariyadese bh
tekira tathÄ• paÃ±Ã±Ä• penti. __na gocaragÄ• mo ghaá¹-á¹-etabbo_ti vuttamevatthaá¹ƒ vib
manussÄ• vattabbÄ• â€™â€™ _tiÄ• dinÄ• . __vitakkaá¹ƒ chinditvÄ• _ti ``iminÄ• nÄ«hÄ• n
nivÄ• retvÄ• paccaye dassantÄ«â€™â€™ ti evarÅ«paá¹ƒ vitakkaá¹ƒ anuppÄ• detvÄ• . __te
eko paá¹‡á¸• itapuriso. __bhaá¹‡á¸• apaá¹-icchÄ• dana_ntipaá¹-icchÄ• danakabhaá¹‡á¸• aa
sarÄ«rapaá¹-icchÄ• danaá¹ƒ cÄ«varanti attho.

__paá¹-ijaggitabbÄ• nÄ«_ti sammajjanÄ• dÄ«hi paá¹-ijaggitabbÄ• ni. __muá¹‡á¸• avedikÄ•
cetiyassahammiyavedikÄ• ya. __hammiyavedikÄ• _ti ca cetiyassa upari caturassavediyo vu
vihÄ• rato apasakkitvÄ• . __upanikkhepa_nti khettaá¹ƒ vÄ• nÄ• á¸·ikerÄ• diÄ• rÄ• maá¹ƒvÄ
Ä• rÄ• mikÄ• dÄ«naá¹ƒ niyyÄ• tetvÄ• ``ito uppannÄ• vaá¸• á¸• hi vassÄ• vÄ• sikatthÄ• ya
__vattaá¹ƒ katvÄ• _ti tasmiá¹ƒ senÄ• sane kattabbavattaá¹ƒ katvÄ• .

__puggalavaseneva kÄ• tabba_nti parato vakkhamÄ• nanayena ``bhikkhÅ« cÄ«varena kilam
taá¹‡á¸• ulabhÄ• gaá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ kÄ• tuá¹ƒ ruccatÄ«â€™â€™ tiÄ• dinÄ•
puggalaparÄ• mÄ• savasenevakÄ• tabbaá¹ƒ, ``saá¹…gho cÄ«varena kilamatÄ«â€™â€™ ti
saá¹…ghaparÄ• mÄ• savasena na kÄ• tabbaá¹ƒ. __cÄ«varapaccaya_nti cÄ«varasaá¹…khÄ
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ. kasmÄ• evaá¹ƒ vuttanti Ä• ha __ ``evaÃ±hi nava
vuá¸• á¸• ho ca navakassa gÄ• hessatÄ«â€™â€™ _ti, yasmÄ• attanÄ• va attano pÄ• petua
sammatesu navako vuá¸• á¸• hatarassa, vuá¸• á¸• hoca navakassÄ• ti ubho aÃ±Ã±amaÃ±Ã
sammatasenÄ• sanaggÄ• hÄ• pakassa Ä• á¹‡attiyÄ• aÃ±Ã±ena gÄ• hitepi gÄ• ho ruhatiye
soá¸·asapi jane_ \Be III 402/__sammannituá¹ƒ vaá¹-á¹-atÄ«_ti kiá¹ƒ visuá¹ƒ visuá¹ƒ samma
udÄ• hu ekatoti? ekatopi vaá¹-á¹-ati. niggahakammameva hi saá¹…gho saá¹…ghassa na ka
bahÅ«nampiekato kÄ• tuá¹ƒ vaá¹-á¹-ati, teneva sattasatikakkhandhake ubbÄ• hikasammuti
janÄ• ekato sammatÄ• ti.

__maggo_ti \Ne III 367/ magge katadÄ«ghasÄ• lÄ• . __pokkharaá¹‡Ä«_ti nahÄ• yantÄ• naá
katasÄ• lÄ• . __rukkhamÅ«lÄ• _dayo channÄ• kavÄ• á¹-abaddhÄ• va senÄ• sanaá¹ƒ. __vi
visuá¹ƒvisuá¹ƒ katvÄ• ti attho. __Ä• vÄ• sesÅ«_ti senÄ• sanesu. __pakkhipitvÄ• _ti ettha __
vasantÄ• naá¹ƒ ito uppannavassÄ• vÄ• sikadÄ• naá¹ƒ. __pavisitabba_nti aÃ±Ã±ehi bhikkhÅ
pariveá¹‡e vasitvÄ• cetiye vattaá¹ƒ katvÄ• va lÄ• bho gahetabboti adhippÄ• yo.

__paccayaá¹ƒ vissajjetÄ«_ti cÄ«varapaccayaá¹ƒ nÄ• dhivÄ• seti. __ayampÄ«_ti tena vissaa
__upanibandhitvÄ• gÄ• hetabba_nti ``imasmiá¹ƒ rukkhe vÄ• maá¹‡á¸• ape vÄ• vasitvÄ• c
gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ upanibandhitvÄ• gÄ• hetabbaá¹ƒ. ``kattha nu kho vasissÄ
bhavissati, kattha vÄ• paccayo bhavissatÄ«â€™â€™ ti evaá¹ƒ uppannena vitakkena caratÄ

araÃ±Ã±avihÄ• resu parissayavijÄ• nanatthaá¹ƒ icchitabbattÄ• __ ``paÃ±ca paÃ±caukkÄ• vuttaá¹ƒ.

__vatta_nti katikavattaá¹ƒ. __tividhampÄ«_ti pariyattipaá¹-ipattipaá¹-ivedhavasena tividham pabbÄ• jethÄ• _ti bhabbe Ä• cÄ• rakulaputte upaparikkhitvÄ• pabbÄ• jetha. __dasavatthuk santuá¹-á¹-hikathÄ• pavivekakathÄ• asaá¹ƒsaggakathÄ• vÄ«riyÄ• rambhakathÄ• sÄ«laka paÃ±Ã±Ä• kathÄ• vimuttikathÄ• vimuttiÃ±Ä• á¹‡adassanakathÄ• .

viggahasaá¹ƒvattanikavacanaá¹ƒ __viggÄ• hikaá¹ƒ. caturÄ• rakkhaá¹ƒ ahÄ• pentÄ• _ti bud maraá¹‡assatÄ«ti imaá¹ƒ caturÄ• rakkhaá¹ƒ aparihÄ• pentÄ• . __dantakaá¹-á¹-hakhÄ• dana Ä• cikkhitabba_ntiettha __dantakaá¹-á¹-hakhÄ• danavattaá¹ƒ_ yo devasikaá¹ƒ saá¹…ghama sÄ• maá¹‡erÄ• dÄ«hi Ä• haritvÄ• bhikkhÅ«naá¹ƒ yathÄ• sukhaá¹ƒ paribhuÃ±janatthÄ• ya c nikkhittesu dantakaá¹-á¹-hesu divase divaseekameva dantakaá¹-á¹-haá¹ƒ gahetabbaá¹ƒ. yo devasikaá¹ƒ na osarati, padhÄ• nagharevasitvÄ• dhammassavane vÄ• uposathagge vÄ• sallakkhetvÄ• cattÄ• ri paÃ±cadantakaá¹-á¹-hÄ• ni attano vasanaá¹-á¹-hÄ• ne á¹-hapetvÄ• khÄ«á¹‡esu sace punapi dantakaá¹-á¹-hamÄ• á¸·akebahÅ«ni hontiyeva, punapi Ä• haritvÄ• pamÄ• á¹‡aá¹ƒ asallakkhetvÄ• Ä• harati, tesu akhÄ«á¹‡esuyeva mÄ• á¸·ake khÄ«yati, tato gahitÄ• ni, te paá¹-iharantÅ«â€™â€™ tivadeyyuá¹ƒ, keci ``khÄ• dantu, puna sÄ• maá¹‡erÄ• tasmÄ• vivÄ• daparihÄ• ratthaá¹ƒpamÄ• á¹‡aá¹ƒ sallakkhetabbaá¹ƒ. gahaá¹‡e pana doso gacchantenapi ekaá¹ƒ vÄ• dve vÄ• thavikÄ• ya pakkhipitvÄ• gantabbanti. __bhikkhÄ• cÄ• piá¹‡á¸• acÄ• rikavatteÄ• vi bhavissati.

__pattaá¹-á¹-hÄ• ne_ti \Ne III 368/ vassaggena Ä• gantukabhikkhuno pattaá¹-á¹-hÄ• ne. tes ``sÄ• diyantÄ• pihi te neva vassÄ• vÄ• sikassa sÄ• minoâ€™â€™ ti vuttaá¹ƒ, paá¹-hamaá¹ƒ khÄ«yantÄ• pica Ä• vÄ• sikÄ• neva adÄ• tuá¹ƒ labhantÄ«ti vuttaá¹ƒ. __bhatiniviá¹-á¹-ha_nt viyaniviá¹-á¹-haá¹ƒ pariyiá¹-á¹-haá¹ƒ. __saá¹…ghikaá¹ƒ pana apalokanakammaá¹ƒ katvÄ• g tatruppÄ• daá¹ƒ sandhÄ• yavuttaá¹ƒ. __paccayavasena gÄ• hita_nti dÄ• yakÄ• naá¹ƒ vass gÄ• hitaá¹ƒ sandhÄ• yavuttaá¹ƒ. ``idha, bhikkhave, vassaá¹ƒvuttho bhikkhu vibbhamati, saá (Vin I 374-375) vacanato __ ``gataá¹-á¹-hÄ• ne ... pe ... saá¹…ghikaá¹ƒ hotÄ«â€™â€™ _ti v __manusse_tidÄ• yakamanusse. __varabhÄ• gaá¹ƒ sÄ• maá¹‡erassÄ• _ti paá¹-hamabhÄ•

senÄ• sanaggÄ• hÄ• pakasammutikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upanandavatthukathÄ• vaá¹‡á¹‡anÄ•

<319> __yaá¹ƒ tayÄ• tattha senÄ• sanaá¹ƒ gahitaá¹ƒ ... pe ... idha muttaá¹ƒ hotÄ«_ti yaá¹ƒ tatthagÄ• makÄ• vÄ• se pacchÄ• senÄ• sanaá¹ƒ gahitaá¹ƒ, taá¹ƒ te gaá¹‡hanteneva idha s paá¹-hamagahitasenÄ• sanaá¹ƒmuttaá¹ƒ hoti. __idha dÄ• nÄ• haá¹ƒ_ \Be III 404/ __ ... pe .

``idÄ• nÄ• haá¹ƒ, Ä• vuso, imasmiá¹ƒ gÄ• makÄ• vÄ• se gahitasenÄ• sanaá¹ƒ muÃ±cÄ• m
gÄ• makÄ• vÄ• segahitasenÄ• sanaá¹ƒ muttaá¹ƒ.

<320> __dÄ«ghÄ• sanaá¹ƒ_ nÄ• ma maÃ±capÄ«á¹-havinimuttaá¹ƒ yaá¹ƒ kiÃ±ci ekato sukh
hatthimhi nakho assÄ• ti __hatthinakho_. ``pÄ• sÄ• dassa nakho nÄ• ma heá¹-á¹-himaparic
patiá¹-á¹-hitoâ€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __gihivikatanÄ«hÄ• rena labbhantÄ
paribhuÃ±jituá¹ƒ labbhanti, tehi attharitvÄ• dinnÄ• neva nisÄ«dituá¹ƒlabbhanti, na sayaá¹ƒ
attharÄ• pitÄ• ni vÄ• .

avissajjiyavatthukathÄ• vaá¹‡á¹‡anÄ•

<321> __araÃ±jaro_ti bahuudakagaá¹‡hanakÄ• mahÄ• cÄ• á¹-i. jalaá¹ƒ gaá¹‡hituá¹ƒ alant
``vaá¹-á¹-acÄ• á¹-i viya hutvÄ• thokaá¹ƒ dÄ«ghamukho majjhe paricchedaá¹ƒ dassetvÄ• k
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. __paÃ±canimmalalocano_ti maá¹ƒsadibbadhammabuddhasa
paÃ±calocano.

__thÄ• varena_ \Ne III 369/ __ca thÄ• varaá¹ƒ garubhaá¹‡á¸• ena ca garubhaá¹‡á¸• a_nti e
koá¹-á¹-hÄ• sesu purimadvayaá¹ƒ thÄ• varaá¹ƒ, pacchimattayaá¹ƒ garubhaá¹‡á¸• anti vedit
bhikkhusaá¹…ghaá¹ƒ jÄ• nÄ• petvÄ• . __kappiyamaÃ±cÄ• sampaá¹-icchitabbÄ• _ti ``saá¹.
sandhÄ• ya vuttaá¹ƒ. sacepana ``vihÄ• rassa demÄ• â€™â€™ ti vadanti, suvaá¹‡á¹‡arajata
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. __na kevalaá¹ƒ ... pe ... parivattetuá¹ƒ vaá¹-á¹-antÄ«_ti imin
thÄ• varampi athÄ• varampiparivattetuá¹ƒ vaá¹-á¹-atÄ«ti dasseti. thÄ• varena athÄ• varame
vaá¹-á¹-ati. __akappiyaá¹ƒvÄ• mahagghaá¹ƒ kappiyaá¹ƒ vÄ• _ti ettha __akappiyaá¹ƒ_ nÄ•
suvaá¹‡á¹‡amayamaÃ±cÄ• di akappiyabhisibimbohanÄ• nica. __mahagghaá¹ƒ kappiyaá¹ƒ_
pÄ• vÄ• rÄ• dikappiyaattharaá¹‡Ä• dÄ«ni ca.

__pÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-atÄ«_ti attano santakaá¹ƒ viya gahetvÄ• parihituá¹ƒ na va
``gihivikatanÄ«hÄ• renevaparibhuÃ±jitabbaâ€™â€™ nti iminÄ• sace Ä• rÄ• mikÄ• dayo pa
paribhuÃ±jituá¹ƒvaá¹-á¹-atÄ«ti dasseti. __ ``paá¹‡á¹‡asÅ«ci_ nÄ• ma lekhanÄ«â€™â€™ ti
vuttaá¹ƒ.

__ ``aá¸• á¸• habÄ• hÅ«_ti \Be III 405/ kapparato paá¹-á¹-hÄ• ya yÄ• va aá¹ƒsakÅ«á¹-aâ€™
vuttaá¹ƒ. __aá¸• á¸• habÄ• hu_ nÄ• ma vidatthicaturaá¹…gulantipi vadanti. __tatthajÄ• takÄ
saá¹…ghikabhÅ«miyaá¹ƒjÄ• tÄ• . __aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amatto_ti dÄ«ghato a
pariá¹‡Ä• hato paá¹‡á¹‡asÅ«cidaá¹‡á¸• amatto. muÃ±japabbajÄ• naá¹ƒyeva pÄ• á¸·iyaá¹ƒ
``muÃ±jaá¹ƒ pabbajaÃ±ca á¹-hapetvÄ• â€™â€™ _ti vuttaá¹ƒ. __aá¹-á¹-haá¹…gulappamÄ•
aá¹-á¹-haá¹…gulappamÄ• á¹‡o. __ghaá¹-á¹-anaphalakaá¹ƒ_ nÄ• ma yattha á¹-hapetvÄ• ra
ghaá¹-á¹-enti. __ghaá¹-á¹-anamuggaro_ nÄ• ma anuvÄ• tÄ• dighaá¹-á¹-anatthaá¹ƒ katoti va

__ambaá¹‡a_ntiphalakehi pokkharaá¹‡Ä«sadisaá¹ƒ katapÄ• nÄ«yabhÄ• janaá¹ƒ. __rajanac
pakkarajanaá¹ƒ Ä• kiritvÄ• á¹-hapenti. __bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti ak
vuttaá¹ƒ. __paccattharaá¹‡agatika_ntiiminÄ• maÃ±capÄ«á¹-hepi atthariuá¹ƒ vaá¹-á¹-atÄ«ti
pÄ• vÄ• rÄ• dipaccattharaá¹‡ampi garubhaá¹‡á¸• antieke, noti apare, vÄ«maá¹ƒsitvÄ• gah
__muá¹-á¹-hipaá¹‡á¹‡a_nti tÄ• lapaá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

navakammadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<323> __kiÃ±cideva samÄ• dapetvÄ• kÄ• ressatÄ«_ti sÄ• mikoyeva kaÃ±ci bhikkhuá¹ƒ sa
__utukÄ• le paá¹-ibÄ• hituá¹ƒ na labhatÄ«_ti hemantagimhesu aÃ±Ã±e sampattabhikkhÅ«p
__tibhÄ• ga_nti tatiyabhÄ• gaá¹ƒ. __sace saddhivihÄ• rikÄ• naá¹ƒ dÄ• tukÄ• mohotÄ«_ti sa
bhaá¹‡á¸• akaá¹-hapanaá¹-á¹-hÄ• naá¹ƒ vÄ• navakÄ• naá¹ƒ vÄ• vasanaá¹-á¹-hÄ• naá¹ƒ d
saddhivihÄ• rikÄ• naÃ±Ã±eva \Ne III 370/ dÄ• tukÄ• mo hotÄ«ti attho. __etaÃ±hi saddhivihÅ
labhatÄ«_ti etaá¹ƒ tatiyabhÄ• gaá¹ƒ upaá¸• á¸• habhÄ• gaá¹ƒ vÄ• dÄ• tuá¹ƒ labhati. __aka
senÄ• sanatobahi cayÄ• dÄ«naá¹ƒ akataá¹-á¹-hÄ• ne. __bahikuá¹-á¹-e_ti kuá¹-á¹-ato bahi.

aÃ±Ã±atraparibhogapaá¹-ikkhepÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<324> __cakkalika_nti kambalÄ• dÄ«hi veá¹-hetvÄ• cakkasaá¹‡á¹-hÄ• nena pÄ• dapuÃ±ch
__paribhaá¹‡á¸• akatÄ• bhÅ«mi_ nÄ• ma saá¹‡hamattikÄ• hi katÄ• kÄ• á¸·avaá¹‡á¹‡Ä• di
__senÄ• sanaá¹ƒ_maÃ±capÄ«á¹-hÄ• di. __tatheva vaá¸·aÃ±jetuá¹ƒ vaá¹-á¹-atÄ«_ti aÃ±Ã±e
paribhuttanÄ«hÄ• renaparibhuÃ±jituá¹ƒ vaá¹-á¹-ati. ``nevÄ• sikÄ• pakatiyÄ• anatthatÄ• ya
tesampianÄ• pattiyevÄ• â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __dvÄ• rampÄ«_tiÄ• di
vuttadvÄ• ravÄ• tapÄ• nÄ• dayoaparikammakatÄ• pi na apassayitabbÄ• . __lomesÅ«_ti lom

saá¹…ghabhattÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<325> __uddesabhattaá¹ƒ_ \Be III 406/ __nimantananti imaá¹ƒ vohÄ• raá¹ƒ pattÄ• nÄ«_ti e
__iti_-saddoÄ• diattho, ``uddesabhattaá¹ƒ nimantanaâ€™â€™ ntiÄ• divohÄ• raá¹ƒ pattÄ• n
__tampianto katvÄ• _ti Ä• yatiá¹ƒ bhikkhÅ«naá¹ƒ kukkuccavinodanatthÄ• ya tampi saá¹…gh

uddesabhattakathÄ• vaá¹‡á¹‡anÄ•

__attano vihÄ• radvÄ• re_ti vihÄ• rassa dvÄ• rakoá¹-á¹-hakasamÄ«paá¹ƒ sandhÄ• ya vutta
__bhojanasÄ• lÄ• yÄ• _tibhattuddesaá¹-á¹-hÄ• nabhÅ«tÄ• ya bhojanasÄ• lÄ• ya. __ ``dinna
yathÄ• so dÄ• yako deti, taá¹ƒ vidhiá¹ƒ dassetuá¹ƒ __ ``saá¹…ghato bhanteâ€™â€™ _tiÄ•
antogehe. __antoupacÄ• ragatÄ• na_nti ettha gÄ• madvÄ• ravÄ«thicatukkesu dvÄ• dasaha
nÄ• ma. antaragharassa upacÄ• re pana labbhamÄ• navisesaá¹ƒ dassetuá¹ƒ __ ``gharÅ«pa

_tiÄ• dimÄ• ha. __ekavaá¸·aÃ±ja_nti ekena dvÄ• rena vaá¸·aÃ±jitabbaá¹ƒ. __nÄ• nÄ• nives
nivesanesu. lajjÄ« pesalo agatigamanaá¹ƒ vajjetvÄ• medhÄ• vÄ« ca upaparikkhitvÄ• uddis
``pesalolajjÄ« medhÄ• vÄ« icchitabboâ€™â€™ _ti. __nisinnassapi niddÄ• yantassapÄ«_ti a
__ticÄ«varaparivÄ• ra_nti ettha ``udakapattalÄ• bhÄ« viya aÃ±Ã±opi uddesabhattaá¹ƒ alabl
vatthÄ• dimanekappakÄ• rakaá¹ƒlabhati ce, tasseva \Ne III 371/ taâ€™â€™ nti __gaá¹‡á¹-h
rucivasena yaá¹ƒ kiÃ±civatvÄ• Ä• harituá¹ƒ vissajjitattÄ• __vissaá¹-á¹-hadÅ«to_ nÄ• ma. _
``uddesapattaá¹ƒdethÄ• â€™â€™ tiÄ• dÄ«ni vadanto yaá¹ƒ icchati. __pucchÄ• sabhÄ• gen

__ ``ekÄ• kÅ«á¹-aá¹-á¹-hitikÄ• nÄ• ma hotÄ«â€™â€™ _ti vatvÄ• tameva á¹-hitikaá¹ƒ vibh
hÄ«â€™â€™ _tiÄ• dimÄ• ha. aÃ±Ã±ehi uddesabhattehi amissetvÄ• visuá¹ƒyeva á¹-hitikÄ•
``ekacÄ• rikabhattÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __theyyÄ• ya harantÄ«_ti pattahÄ• rakÄ• h
Ä• á¹‡Ä• pakassa gÄ«vÄ• hoti. __ ``manussÄ• naá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™
``manussÄ• naá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti tena bhikkhunÄ• vuttÄ• g
__akatabhÄ• gonÄ• mÄ• _ti Ä• gantukabhÄ• go nÄ• ma. __ ``sabbo saá¹…gho paribhuÃ±ja
__vutte_tiettha ``paá¹-hamameva `sabbaá¹ƒ saá¹…ghikaá¹ƒ pattaá¹ƒ dethÄ• â€™ ti vatvÄ•
paribhuÃ±jatÅ«â€™ tiavuttepi bhÄ• jetvÄ• va paribhuÃ±jitabbaâ€™â€™ nti __gaá¹‡á¹-hipa

nimantanabhattakathÄ• vaá¹‡á¹‡anÄ•

``ettake bhikkhÅ« saá¹…ghato uddisitvÄ• dethÄ• â€™â€™ tiÄ• dÄ«ni avatvÄ• ``ettakÄ• n
gaá¹‡hathÄ• â€™â€™ ti vatvÄ• dinnaá¹ƒ __saá¹…ghikaá¹ƒ nimantanaá¹ƒ_ nÄ• ma. __piá
vaá¹-á¹-atÄ«_tibhikkhÄ• pariyÄ• yena vuttattÄ• vaá¹-á¹-ati. __paá¹-ipÄ• á¹-iyÄ• _ti laddhapa
__vicchinditvÄ• _ti ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti padaá¹ƒ avatvÄ• . tenevÄ• ha __ ``
avadantenÄ• â€™â€™ _ti. __Ä• lopasaá¹…khepenÄ• _tiekekapiá¹‡á¸• avasena. ayaÃ±ca n
uddesabhatte. tattha hi ekassa pahonakappamÄ• á¹‡aá¹ƒyevabhÄ• jetabbaá¹ƒ, tasmÄ• ud
Ä• lopaá¹-á¹-hitikÄ• nÄ• ma natthi. __acchatÄ«_ti tiá¹-á¹-hati. __ ``ekavÄ• ra_ntiyÄ• va tasm
bhikkhÅ«, sabbe labhantÄ«â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. ayaá¹ƒpanettha adhi
ekadivasaá¹ƒ sandhÄ• ya vuttaá¹ƒ, yattakÄ• pana bhikkhÅ« tasmiá¹ƒÄ• vÄ• se vasanti, te
gahitabhikkhÅ« aÃ±Ã±adÄ• aggahetvÄ• yÄ• vaekavÄ• raá¹ƒ sabbe bhikkhÅ« bhojitÄ• hon
gahetvÄ• gantabbanti.

salÄ• kabhattakathÄ• vaá¹‡á¹‡anÄ•

__upanibandhitvÄ• _ti likhitvÄ• . __niggahena datvÄ• _ti anicchantampi niggahena sampaá
372/. __ekagehavasenÄ• _ti ekÄ• ya gharapÄ• á¸·iyÄ• vasena. __uddisitvÄ• _ti ``tuyhaÃ±c
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• . dÅ«rattÄ• niggahetvÄ• pi vÄ• rena gÄ• hetabbagÄ• m
niyuttÄ• __vihÄ• ravÄ• rikÄ• , _ vÄ• rena vihÄ• rarakkhaá¹‡akÄ• . __aÃ±Ã±athatta_ntipasÄ
__phÄ• tikammameva bhavantÄ«_ti vihÄ• rarakkhaá¹‡atthÄ• ya saá¹…ghena dÄ• tabbaatin

__saá¹…ghanavakena laddhakÄ• le_ti divase divase ekekassa pÄ• pitÄ• ni dve tÄ«á¹‡iekad
niyÄ• mena attano pÄ• puá¹‡anaá¹-á¹-hÄ• ne saá¹…ghanavakena laddhakÄ• le. __yassaka
pÄ• petvÄ• _ti ettha ``yebhuyyena ce bhikkhÅ« bahisÄ«magatÄ• honti, sammukhÄ«bhÅ«ta
kassaci pÄ• petabbaá¹ƒ sabhÄ• gattÄ• ekena laddhaá¹ƒ sabbesaá¹ƒhoti, tasmimpi asati at
dÄ• tabbaâ€™â€™ nti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __rasasalÄ• ka_ntiucchurasasalÄ• k

``saá¹…ghato nirÄ• misasalÄ• kÄ• pi vihÄ• re pakkabhattampi vaá¹-á¹-atiyevÄ• â€™â€™ t
katvÄ• __visuddhimagge_ (Vism I 26) vuttattÄ• ``evaá¹ƒ gÄ• hite sÄ• ditabbaá¹ƒ, evaá¹ƒ na
ntivisesetvÄ• avuttattÄ• ca bhesajjÄ• disalÄ• kÄ• yo cettha kiÃ±cÄ• pi piá¹‡á¸• apÄ• tikÄ•
salÄ• kavasena gÄ• hitattÄ• pana na sÄ• ditabbÄ• ti ettha adhippÄ• yo vÄ«maá¹ƒsitabbo. y
salÄ• kavasena gÄ• hitÄ• na sÄ• ditabbÄ• siyÄ• , saá¹…ghato nirÄ• misasalÄ• kÄ• vaá¹-á
``atirekalÄ• bho saá¹…ghabhattaá¹ƒ uddesabhattaâ€™â€™ ntiÄ• divacanato (Vin I 128) ``a
paá¹-ikkhipÄ• mÄ«â€™â€™ ti salÄ• kavasena gÄ• hetabbaá¹ƒ bhattameva paá¹-ikkhittaá¹ƒ
saá¹…ghabhattÄ• dÄ«ni hi cuddasa bhattÄ• niyeva tena na sÄ• ditabbÄ• nÄ«ti vuttÄ• ni, kh
matena idha evaá¹ƒ vuttanti gahetabbaá¹ƒ. aggato dÄ• tabbabhikkhÄ• __aggabhikkhÄ• . la
labhitvÄ• vÄ• alabhitvÄ• vÄ• . nibaddhÄ• ya aggabhikkhÄ• ya appamattikÄ• yaeva sambh
gaá¹‡hituá¹ƒ vuttaá¹ƒ. __aggabhikkhÄ• matta_nti hi ettha__matta_-saddo bahubhÄ• vaá¹ƒ

salÄ• kabhattaá¹ƒ nÄ• ma vihÄ• reyeva uddisÄ«yati vihÄ• rameva sandhÄ• ya diyyamÄ• na
``vihÄ• reapÄ• pitaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __tatra Ä• sanasÄ• lÄ• yÄ• _ti tasmiá¹ƒ gÄ
__vihÄ• raá¹ƒÄ• netvÄ• gÄ• hetabba_nti tathÄ• vatvÄ• tasmiá¹ƒ divase dinnabhattaá¹ƒ vi
Ä• netvÄ• á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ disÄ• bhÄ• ge. __taá¹ƒ gahe
vÄ• ragÄ• masalÄ• kaá¹ƒattanÄ• gahetvÄ• . __tenÄ• _ti yo attano pattaá¹ƒ vÄ• ragÄ• mas
adÄ• si, tena. __anatikkanteyeva tasmiá¹ƒ tassa salÄ• kÄ• gÄ• hetabbÄ• _ti yasmÄ•
upacÄ• rasÄ«maá¹-á¹-hassevasalÄ• kÄ• pÄ• puá¹‡Ä• ti, tasmÄ• tasmiá¹ƒ disaá¹ƒgamike
anatikkanteyeva tassadisaá¹ƒgamikassa pattasalÄ• kÄ• attano pÄ• petvÄ• gahetabbÄ• .

__anÄ• gatadivase_ti \Be III 409/ ettha kathaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ Ä• gatÄ• nÄ• gatab
yasmÄ• tato tato Ä• gatÄ• bhikkhÅ« tasmiá¹ƒ gÄ• me Ä• sanasÄ• lÄ• ya sannipatanti, tas
Ä• gatÄ• nÄ• gatabhÄ• vo sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. __amhÄ• kaá¹ƒ gocaragÄ• me_ti salÄ•
__bhuÃ±jituá¹ƒ Ä• gacchantÄ«_ti ``mahÄ• thero ekakova vihÄ• re ohÄ«no avassaá¹ƒsabba
á¹-hitoâ€™â€™ ti maÃ±Ã±amÄ• nÄ• Ä• gacchanti.

pakkhikabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

abhilakkhitesu catÅ«su pakkhadivasesu dÄ• tabbabhattaá¹ƒ __pakkhikaá¹ƒ. abhilakkhitesÅ«
upasaggamattaá¹ƒ, lakkhaá¹‡Ä«yesu icceva attho,
uposathasamÄ• dÄ• nadhammassavanapÅ«jÄ• sakkÄ• rÄ• dikaraá¹‡atthaá¹ƒlakkhitabbesu

upalakkhetabbesÅ«ti vuttaá¹ƒ hoti. __sve pakkho_ti ``ajjapakkhikaá¹ƒ na gÄ• hetabbaâ€™â
aniyamattÄ• vuttaá¹ƒ. ``sve amhÄ• kaá¹ƒ ghare lÅ«khabhattaá¹ƒbhavissatÄ«â€™â€™ ti pc
``pakkhabhattaá¹ƒ bhavissatÄ«â€™â€™ ti pÄ• á¹-hena bhavitabbaá¹ƒ. uposathe dÄ• tabba
__uposathikaá¹ƒ. nibandhÄ• pita_nti ``asukavihÄ• rassÄ• â€™â€™ ti niyamitaá¹ƒ. __gÄ• h
tasmiá¹ƒ senÄ• sane vasantehi á¹-hitikÄ• ya gÄ• hetvÄ• bhuÃ±jitabbaá¹ƒ. __taá¹‡á¸• ulÄ•
vaá¹-á¹-atÄ«_ti abhihaá¹-abhikkhattÄ• vaá¹-á¹-ati. __tathÄ• paá¹-iggahitattÄ• _tibhikkhÄ• r
paá¹-iggahitattÄ• . __pattaá¹ƒ pÅ«retvÄ• thaketvÄ• dinna_nti ``guá¸·akabhattaá¹ƒ demÄ• â
__guá¸·apiá¹‡á¸• epi ... pe ... dÄ• tabbo_ti ettha __guá¸·apiá¹‡á¸• aá¹ƒ_ tÄ• lapakkappamÄ
sesamettha suviÃ±Ã±eyyamevÄ• ti.

senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹…ghabhedakakkhandhakaá¹ƒ

chasakyapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<330> saá¹…ghabhedakakkhandhake \Be III 410/ \Ne III 374/ __anupiyÄ• ya_ntiÄ• dÄ«su `
tivattabbe Ä• kÄ• rassa rassattaá¹ƒ anunÄ• sikassa ca Ä• gamaá¹ƒ katvÄ• __ ``anupiyaá¹ƒ
__mallÄ• na_nti mallarÄ• jÅ«naá¹ƒ. __na heá¹-á¹-hÄ• pÄ• sÄ• dÄ• orohatÄ«_ti uparipÄ• s
orohati, ``heá¹-á¹-hÄ• pÄ• sÄ• daâ€™â€™ ntipi paá¹-hanti. anuruddho vÄ• pabbÄ• jeyyÄ•
__gharÄ• vÄ• sattha_nti gharÄ• vÄ• sassa anucchavikaá¹ƒ kammaá¹ƒ. __udakaá¹ƒ abhinet
Ä• haritabbaá¹ƒ. __ninnetabba_nti Ä• bhatamudakaá¹ƒ puna nÄ«haritabbaá¹ƒ. __niddhÄ• p
uá¹-á¹-hitatiá¹‡Ä• ni uddharitvÄ• apanetabbaá¹ƒ. __lavÄ• petabba_nti paripakkakÄ• le lavÄ
__ubbÄ• hÄ• petabba_nti khalamaá¹‡á¸• alaá¹ƒ harÄ• petabbaá¹ƒ. __ujuá¹ƒ kÄ• rÄ• petabl
kÄ• rÄ• petabbaá¹ƒ. __palÄ• lÄ• ni uddharÄ• petabbÄ• _nÄ«ti palÄ• lÄ• ni apanetabbÄ• ni.
uddharÄ• petabbÄ• _tigunnaá¹ƒ khuraggehi saÃ±chinnÄ• bhusasaá¹…khÄ• tÄ• nÄ• á¸·ad
__opunÄ• petabba_nti vÄ• tamukheopunÄ• petvÄ• palÄ• laá¹ƒ apanetabbaá¹ƒ. __atiharÄ•
antokoá¹-á¹-hÄ• gÄ• raá¹ƒ upanetabbaá¹ƒ. __na kammÄ• _ti na kammÄ• ni. __gharÄ• vÄ•
karaá¹‡avacanaá¹ƒ. __upajÄ• nÄ• hÄ«_tica upasaggamatto __upa_-saddo. tenÄ• ha __ ``g
jÄ• nÄ• hÄ«â€™â€™ _ti. __jÄ• nÄ• hÄ«_ticettha paá¹-ipajjÄ• ti attho veditabbo. __akÄ• ma

331-332__._ __yaá¹ƒ na nivatto_ti yasmÄ• na nivatto. __suÃ±Ã±Ä• gÄ• ragato_ti (Ud-a 20
gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vin III 92) vuttaá¹ƒ araÃ±Ã±aá¹
aÃ±Ã±aá¹ƒ pabbatakandarÄ• di pabbajitasÄ• ruppaá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ janasambÄ
``suÃ±Ã±Ä• gÄ• raâ€™â€™ ntiadhippetaá¹ƒ. atha vÄ• jhÄ• nakaá¹‡á¹-akÄ• naá¹ƒ saddÄ•
kiÃ±ci agÄ• rampi ``suÃ±Ã±Ä• gÄ• raâ€™â€™ nti veditabbaá¹ƒ. taá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ
bahulaá¹ƒ. __udÄ• naá¹ƒ udÄ• nesÄ«_ti so hi Ä• yasmÄ• araÃ±Ã±e divÄ• vihÄ• raá¹ƒ upa
rattivÄ• sÅ«pagatopiyebhuyyena phalasamÄ• pattisukhena nirodhasamÄ• pattisukhena ca

411/taá¹ƒ sukhaá¹ƒ sandhÄ• ya pubbe \Ne III 375/ attanÄ• anubhÅ«taá¹ƒ sabhayaá¹ƒ sapa
jigucchitvÄ• ``aho sukhaá¹ƒ aho sukhaâ€™â€™ nti somanassasahitaÃ±Ä• á¹‡asamuá¹-á¹-
samuggirati. __te bhikkhÅ« bhagavantaá¹ƒ etadavocu_nti te sambahulÄ• bhikkhÅ« ullumpa
tassaanuggaá¹‡hanÄ• dhippÄ• yena bhagavantaá¹ƒ etadavocuá¹ƒ, na ujjhÄ• navasena. __
ekantenÄ• ti attho. te kira bhikkhÅ« puthujjanÄ• tassa Ä• yasmato vivekasukhaá¹ƒ sandhÄ
evamÄ• haá¹ƒsu. __samanussaranto_ti ukkaá¹‡á¹-hanavasena anussaranto.

__aÃ±Ã±atara_nti nÄ• magottena apÄ• kaá¹-aá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ. __Ä• mantesÄ«_ti Ä•
bhikkhÅ«saÃ±Ã±Ä• petukÄ• mo. __eva_nti vacanasampaá¹-iggahe, sÄ• dhÅ«ti attho. __eva
__evaá¹ƒ_-saddo paá¹-iÃ±Ã±Ä• yaá¹ƒ. ``abhikkhaá¹‡aá¹ƒ `aho sukhaá¹ƒ aho sukhaâ€™ nti
udÄ• nesÄ«â€™â€™ tiyathÄ• te bhikkhÅ« vadanti, taá¹ƒ evaá¹ƒ tathevÄ• ti attano udÄ• na
``kiá¹ƒ panatvaá¹ƒ bhaddiyÄ• â€™â€™ _ti kasmÄ• bhagavÄ• pucchati, kiá¹ƒ tassa cittaá¹ƒ
jÄ• nÄ• ti, teneva pana tamatthaá¹ƒ vadÄ• petvÄ• te bhikkhÅ« saÃ±Ã±Ä• petuá¹ƒ pucchati
``jÄ• nantÄ• pitathÄ• gatÄ• pucchanti, jÄ• nantÄ• pi na pucchantÄ«â€™â€™ tiÄ• di (Vin III
__atthavasa_ntikÄ• raá¹‡aá¹ƒ.

__antopi antepure_ti itthÄ• gÄ• rassa saÃ±caraá¹‡aá¹-á¹-hÄ• nabhÅ«te rÄ• jagehassa abbh
rÄ• jÄ• nahÄ• nabhojanasayanÄ• diá¹ƒ kappeti. __rakkhÄ• susaá¹ƒvihitÄ• _ti Ä• rakkhÄ• c
samantato vihitÄ• . __bahipi antepure_ti aá¹-á¹-akaraá¹‡aá¹-á¹-hÄ• nÄ• dike antepurato bah
__evaá¹ƒ rakkhito gopito santo_ti evaá¹ƒ rÄ• jageharÄ• jadhÄ• nÄ«rajjadesesu antobahi ca
anekasatehi susaá¹ƒvihitarakkhÄ• varaá¹‡aguttiyÄ• mameva nibbhayatthaá¹ƒphÄ• suvihÄ•
samÄ• no. __bhÄ«to_tiÄ• dÄ«ni padÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. atha vÄ• __bhÄ
__ubbiggo_ti sakarajjepi pakatikkhobhatouppajjanakabhayubbegena ubbiggo calito. __ussa
nÄ• ma sabbakÄ• laá¹ƒ avissatthenabhavitabbaâ€™â€™ nti vacanato sabbattha avissÄ• sa
kiccakaraá¹‡Ä«yÄ• naá¹ƒ accayatouppajjanakaparisaá¹…kÄ• ya ca uddhamuddhaá¹ƒ saá¹.
``santikÄ• vacarehipi ajÄ• nantassevame kadÄ• ci \Be III 412/ anattho bhaveyyÄ• â€™â€™
sarÄ«rakampampi uppÄ• danasamatthenatÄ• sena utrÄ• si. ``utrastoâ€™â€™ tipi paá¹-har
evaá¹ƒbhÅ«to hutvÄ• viharÄ• mi.

__etarahÄ«_ti idÄ• ni pabbajitakÄ• lato paá¹-á¹-hÄ• ya. __eko_ti asahÄ• yo. tena vivekaá¹-a
__abhÄ«to_tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vuttavipariyÄ• yena attho veditabbo. bhayÄ• dinimit
376/ taá¹ƒnimittassa ca kilesagahanassa abhÄ• venevassa abhÄ«tÄ• ditÄ• ti etena cittavive
__appossukko_ti sarÄ«raguttiyaá¹ƒ nirussukko. __pannalomo_ti lomahaá¹ƒsuppÄ• dakassa
anuggatalomo. padadvayenapi serivihÄ• raá¹ƒ dasseti. __paradattavutto_tiparehi dinnena c
vattamÄ• no. etena sabbaso saá¹…gÄ• bhÄ• vadÄ«panamukhena anavasesabhayahetuvira
cetasÄ• _ti vissatthavihÄ• ritÄ• ya migassa viya jÄ• tena cittena. migo hi amanussapathe an
vissattho tiá¹-á¹-hati nisÄ«dati nipajjati yenakÄ• maÃ±capakkamati appaá¹-ihatacÄ• ro, evaa
viharÄ• mÄ«ti dasseti. vuttaÃ±hetaá¹ƒ paccekasambuddhena ---

``migo araÃ±Ã±amhi yathÄ• abaddho.

yenicchakaá¹ƒ gacchati gocarÄ• ya.

viÃ±Ã±Å« naro serita pekkhamÄ• no.

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 39; Ap thera I 1.95).

__imaá¹ƒ kho ahaá¹ƒ, bhante, atthavasa_nti bhagavÄ• yadidaá¹ƒ mama etarahi paramaá¹ƒ
phalasamÄ• pattisukhaá¹ƒ, idameva kÄ• raá¹‡aá¹ƒ sampassamÄ• no ``aho sukhaá¹ƒ, aho s
__etamattha_ntietaá¹ƒ bhaddiyattherassa puthujjanavisayÄ• tÄ«taá¹ƒ vivekasukhasaá¹…kh
sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ sahetukabhayasokavigamÄ• nubhÅ
udÄ• nesi.

__yassantarato na santi kopÄ• _ti yassa ariyapuggalassa antarato abbhantare attano citte
cittakÄ• lussiyakaraá¹‡atocittappakopÄ• \Be III 413/ rÄ• gÄ• dayo Ä• ghÄ• tavatthuÄ• dikÄ
anekabhedÄ• dosakopÄ• eva vÄ• na santi, maggena pahÄ«nattÄ• na vijjanti. ayaÃ±hi __a
``maÃ±ca tvaÃ±ca kimantaraâ€™â€™ ntiÄ• dÄ«su (SN a I 228) kÄ• raá¹‡e dissati,
``antaraá¹-á¹-hakehimapÄ• tasamayeâ€™â€™ tiÄ• dÄ«su (Vin I 346) vemajjhe, ``antarÄ• c
sÄ• vatthiâ€™â€™ ntiÄ• dÄ«su (Ud 13, 44) vivare, ``bhayamantarato jÄ• taâ€™â€™ ntiÄ•
citte, idhÄ• pi citte eva daá¹-á¹-habbo. tenevÄ• ha __ ``yassa citte kopÄ• na santÄ«â€™â€

__abhava_-saddassa __vibhava_-saddena atthuddhÄ• re kÄ• raá¹‡amÄ• ha __ ``vibhavoti
atthatoekaâ€™â€™ _nti. __iti_-saddo pakÄ• ravacanoti Ä• ha __ ``iti anekappakÄ• rÄ• bha
__vÄ«tivatto_ti atikkanto \Ne III 377/. ettha ca ``yassÄ• â€™â€™ ti idaá¹ƒ yo vÄ«tivattoti
vibhattivipariá¹‡Ä• mavasenayojetabbaá¹ƒ. __taá¹ƒ vigatabhaya_nti taá¹ƒ evarÅ«paá¹ƒ
yathÄ• vuttaguá¹‡asamannÄ• gataá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ cittakopÄ• bhÄ• vatoitibhavÄ• bh
bhayahetuvigamena vigatabhayaá¹ƒ. vivekasukhena aggaphalasukhenaca __sukhiá¹ƒ, _ vig
__asokaá¹ƒ. devÄ• nÄ• nubhavanti dassanÄ• yÄ• _ti adhigatamaggeá¹-hapetvÄ• sabbepi
cittacÄ• radassanavasena dassanÄ• ya daá¹-á¹-huá¹ƒ nÄ• nubhavantina abhisambhuá¹‡an
manussÄ• . sekkhÄ• pi hi puthujjanÄ• viya arahatocittappavattiá¹ƒ na jÄ• nanti. __tassa da
dullabha_nti etthÄ• pi cittacÄ• radassanavasenatassa dassanaá¹ƒ devÄ• nampi dullabhaá¹ƒ
taá¹ƒ dassanaá¹ƒ na sakkÄ• pÄ• puá¹‡ituntievamattho gahetabbo. abhÄ• vattho hettha __c
``duppaÃ±Ã±oâ€™â€™ tiÄ• dÄ«su viya.

<333> __bhattÄ• bhihÄ• ro_ti abhiharitabbabhattaá¹ƒ. tassa pana pamÄ• á¹‡aá¹ƒ dassetuá
thÄ• lipÄ• kasatÄ• nÄ«â€™â€™ _tivuttaá¹ƒ. tattha eko thÄ• lipÄ• ko dasannaá¹ƒ purisÄ• na

__lÄ• bhasakkÄ• rasilokenÄ• _tiettha __lÄ• bho_ nÄ• ma catupaccayalÄ• bho. __sakkÄ• ro
susaá¹…khatÄ• naá¹ƒlÄ• bho. __siloko_ti vaá¹‡á¹‡aghoso. __manomayaá¹ƒ kÄ• ya_nti jhÄ
brahmakÄ• yaá¹ƒ. __upapanno_ti upagato. __attabhÄ• vappaá¹-ilÄ• bho_ti sarÄ«rapaá¹-ilÄ
mÄ• gadhakÄ• nigÄ• makhettÄ• nÄ«_ti \Be III 414/ ettha __mÄ• gadhakaá¹ƒ gÄ• makhettaá
atthimajjhimaá¹ƒ, atthi mahantaá¹ƒ. __khuddakaá¹ƒ gÄ• makhettaá¹ƒ_ ito cattÄ• lÄ«sa usab
cattÄ• lÄ«sausabhÄ• nÄ«ti gÄ• vutaá¹ƒ hoti. __majjhimaá¹ƒ_ ito gÄ• vutaá¹ƒ, etto gÄ• vutan
hoti. __mahantaá¹ƒ_ ito diyaá¸• á¸• hagÄ• vutaá¹ƒ, etto diyaá¸• á¸• hagÄ• vutanti tigÄ• vuta
khuddakenagÄ• makhettena tÄ«á¹‡i, khuddakena ca majjhimena ca dve gÄ• makhettÄ• ni t
tigÄ• vutaÃ±hissasarÄ«raá¹ƒ. __pariharissÄ• mÄ«_ti paá¹-ijaggissÄ• mi gopayissÄ• mi. __r
rakkhassuetaá¹ƒ.

paÃ±casatthukathÄ• vaá¹‡á¹‡anÄ•

<334> __satthÄ• ro_ti gaá¹‡asatthÄ• ro. __nÄ• ssassÄ• _ti na etassa bhaveyya. __ta_nti ta
__tenÄ• _ti amanÄ• pena. __samudÄ• careyyÄ• mÄ• _ti katheyyÄ• ma. __sammannatÄ«_t
tenÄ• ha __ ``sammÄ• netÄ«â€™â€™ _ti, __sammannatÄ«_ti vÄ• parehi sammÄ• nÄ«yat

<335> __nÄ• sÄ• ya pittaá¹ƒ bhindeyyu_nti acchapittaá¹ƒ vÄ• macchapittaá¹ƒ vÄ• nÄ• sÄ
__parÄ• bhavÄ• yÄ• _ti avaá¸• á¸• hiyÄ• vinÄ• sÄ• ya. __assatarÄ«_ti vaá¸·avÄ• ya kucch
taá¹ƒ assena \Ne III 378/ saddhiá¹ƒ sampayojenti, sÄ• gabbhaá¹ƒ gaá¹‡hitvÄ• kÄ• le samp
nasakkoti, pÄ• dehi bhÅ«miá¹ƒ paharantÄ« tiá¹-á¹-hati, athassÄ• cattÄ• ro pÄ• de catÅ«su
kucchiá¹ƒ phÄ• letvÄ• potakaá¹ƒ nÄ«haranti, sÄ• tattheva marati. tena vuttaá¹ƒ__ ``attava
gaá¹‡hÄ• tÄ«â€™â€™ _ti.

<339> __potthanika_nti churikaá¹ƒ, yaá¹ƒ kharantipi vuccati.

nÄ• á¸·Ä• giripesanakathÄ• vaá¹‡á¹‡anÄ•

<342> __mÄ• kuÃ±jara nÄ• gamÄ• sado_ti bho, kuÃ±jara, buddhanÄ• gaá¹ƒ vadhakacitte
dukkhakÄ• raá¹‡attÄ• dukkhaá¹ƒ. kathaá¹ƒ taá¹ƒ dukkhanti Ä• ha __ ``na hi nÄ• gahatassÄ
nÄ• gahatassa sugatipaá¹-ikkhepena buddhanÄ• gassa ghÄ• to duggatidukkhakÄ• raá¹‡an
jÄ• tito. __yato_ti yasmÄ• . __ito paraá¹ƒ yato_ti ito paraá¹ƒ gacchantassÄ• ti vÄ• \Be III 41
mÄ• namado. __pamÄ• do_ti pamattabhÄ• vo. __paá¹-ikuá¹-ito_ti saá¹…kuá¹-ito. __alakkhi
nÄ• mÄ• _ti yo nÄ• ma.

paÃ±cavatthuyÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<343> __tikabhojana_nti tÄ«hi bhuÃ±jitabbabhojanaá¹ƒ, tiá¹‡á¹‡aá¹ƒ ekato paá¹-iggahetvÄ•

bhuÃ±jituá¹ƒpaÃ±Ã±apessÄ• mÄ«ti attho. __kokÄ• liko_tiÄ• dÄ«ni catunnaá¹ƒ devadattapa
gaá¹‡apÄ• mokkhÄ• naá¹ƒnÄ• mÄ• ni. __Ä• yukappa_nti ekaá¹ƒ mahÄ• kappaá¹ƒ asÄ«tibh
ekabhÄ• gamattaá¹ƒkÄ• laá¹ƒ antarakappasaÃ±Ã±itaá¹ƒ kÄ• laá¹ƒ.

__Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocÄ• _ti (Ud-a 48) devadatto sabbaá¹ƒ saá¹…ghabh
pubbabhÄ• gaá¹ƒnipphÄ• detvÄ• ``ekaá¹ƒseneva ajja Ä• veá¹‡ikaá¹ƒ uposathaá¹ƒ saá¹…g
ticintetvÄ• etaá¹ƒ __ ``ajjataggeâ€™â€™ _tiÄ• divacanaá¹ƒ avoca. tattha __aÃ±Ã±atreva b
bhagavantaá¹ƒ, taá¹ƒ satthÄ• raá¹ƒ akatvÄ• ti attho. __aÃ±Ã±atra bhikkhusaá¹…ghÄ• upos
karissÄ• misaá¹…ghakammÄ• ni cÄ• _ti bhagavato ovÄ• dakÄ• rakaá¹ƒ bhikkhusaá¹…ghaa
bhikkhÅ«hisaddhiá¹ƒ Ä• veá¹‡ikaá¹ƒ uposathaá¹ƒ saá¹…ghakammÄ• ni ca karissÄ• mi. __a
devadattosaá¹…ghaá¹ƒ bhindissatÄ«_ti bhedakÄ• rakÄ• naá¹ƒ sabbesaá¹ƒ devadattena sa
``ekaá¹ƒsenevadevadatto ajja saá¹…ghaá¹ƒ bhindissatÄ«â€™â€™ ti maÃ±Ã±amÄ• no eva
dvidhÄ• karissati.

__etamatthaá¹ƒ_ \Ne III 379/ __viditvÄ• _ti etaá¹ƒ avÄ«cimahÄ• nirayuppattisaá¹ƒvattaniyaa
atekicchaá¹ƒdevadattena nibbattiyamÄ• naá¹ƒ saá¹…ghabhedakammaá¹ƒ sabbÄ• kÄ• rato
kusalÄ• kusalesuyathÄ• kkamaá¹ƒ sappurisÄ• sappurisÄ• naá¹ƒ sukarÄ• paá¹-ipatti, na pa
akusalakusalesÅ«tiidamatthavibhÄ• vanaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhÅ«_ti attano paresaÃ±ca hitaá¹ƒ sÄ• dhetÄ«ti __sÄ•
tena sÄ• dhunÄ• sÄ• riputtÄ• dinÄ• sÄ• vakena paccekasambuddhena sammÄ• sambudd
sÄ• dhu sundaraá¹ƒ bhaddakaá¹ƒ attano paresaÃ±ca hitasukhÄ• vahaá¹ƒ sukaraá¹ƒ sukher
pÄ• pena dukkara_nti tadeva pana vuttalakkhaá¹‡aá¹ƒ sÄ• dhu pÄ• pena devadattÄ• dinÄ•
dukkaraá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , na so taá¹ƒ kÄ• tuá¹ƒ sakkotÄ«tiattho. __pÄ• paá¹ƒ pÄ• p
asundaraá¹ƒ attano paresaÃ±ca anatthÄ• vahaá¹ƒ pÄ• penayathÄ• vuttapÄ• papuggalena s
sakkuá¹‡eyyaá¹ƒ. __pÄ• pamariyehi dukkara_ntiariyehi pana buddhÄ• dÄ«hi taá¹ƒ pÄ• paá
durabhisambhavaá¹ƒ. setughÄ• toyeva hi tesaá¹ƒtatthÄ• ti dÄ«peti.

saá¹…ghabhedakathÄ• vaá¹‡á¹‡anÄ•

<345> __atha kho Ä• yasmÄ• sÄ• riputto Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• _tiÄ
kathanaá¹ƒ __Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ, _ sÄ• vakÄ• naÃ±ca buddhÄ• naÃ±ca satata
dhammadesanaá¹ƒ__anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ, _ iddhividhaá¹ƒ __iddhipÄ• á¹-ihÄ•
iddhipÄ• á¹-ihÄ• riyena saddhiá¹ƒanusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ mahÄ• moggallÄ• natth
Ä• desanÄ• pÄ• á¹-ihÄ• riyena saddhiá¹ƒanusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ dhammasenÄ• p
sÄ• riputto Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• bhikkhÅ« dhammiyÄ• kathÄ• ya o
dvÄ«su aggasÄ• vakesu dhammasenÄ• patitesaá¹ƒ bhikkhÅ«naá¹ƒ cittacÄ• raá¹ƒ Ã±atvÄ•
mahÄ• moggallÄ• natthero vikubbanaá¹ƒdassetvÄ• dhammaá¹ƒ desesi, pÄ• á¸·iyaÃ±cettha

desanÄ• ya dhammacakkhupaá¹-ilÄ• bhovadassito. dÄ«ghabhÄ• á¹‡akÄ• pana evaá¹ƒ vad
dvÄ«su aggasÄ• vakesu dhammasenÄ• patitesaá¹ƒ cittacÄ• raá¹ƒ Ã±atvÄ• dhammaá¹ƒ de
sutvÄ• paÃ±casatÄ• pi bhikkhÅ«sotÄ• pattiphale patiá¹-á¹-hahiá¹ƒsu. atha nesaá¹ƒ mahÄ•
vikubbanaá¹ƒ dassetvÄ• dhammaá¹ƒ desesi, taá¹ƒ sutvÄ• sabbe arahattaphale patiá¹-á¹-ha
__devadattaá¹ƒ uá¹-á¹-hÄ• pesÄ«_tijaá¹‡á¹‡ukena hadayamajjhe paharitvÄ• uá¹-á¹-hÄ• pe

<346> __sarasÄ«_ti \Ne III 380/ saro. __suvikkhÄ• lita_nti suá¹-á¹-hu vikkhÄ• litaá¹ƒ, suviso
katvÄ• tiattho. __saá¹ƒkhÄ• ditvÄ• _ti suá¹-á¹-hu khÄ• ditvÄ• . __mahiá¹ƒ vikubbato_ti mahi
dantehivilikhantassa. nadÄ«su bhisaá¹ƒ ghasÄ• nassÄ• ti yojetabbaá¹ƒ. __nadÄ«_ti cettha
__jaggato_ti hatthiyÅ«thaá¹ƒ pÄ• lentassa. __bhiá¹…kovÄ• _ti hatthipotako viya. __mamÄ•
anukaronto.

<347> __dÅ«teyya_nti \Be III 417/ dÅ«takammaá¹ƒ. __gantumarahatÄ«_ti dÅ«teyyasaá¹…k
sÄ• sanaá¹ƒharituá¹ƒ dhÄ• retvÄ• harituá¹ƒ arahati. __sotÄ• _ti yaá¹ƒ assa sÄ• sanaá¹ƒ de
__sÄ• vetÄ• _ti taá¹ƒ uggaá¹‡hitvÄ• ``idaá¹ƒ nÄ• ma tumhehi vuttaâ€™â€™ nti paá¹-isÄ• v
__uggahetÄ• _tisuuggahitaá¹ƒ katvÄ• uggahetÄ• . __dhÄ• retÄ• _ti sudhÄ• ritaá¹ƒ katvÄ•
__viÃ±Ã±Ä• tÄ• _tiattanÄ• tassa atthaá¹ƒ jÄ• nitÄ• . __viÃ±Ã±Ä• petÄ• _ti paraá¹ƒ vijÄ• nÄ
__sahitÄ• sahitassÄ• _ti ``idaá¹ƒ sahitaá¹ƒ, idaá¹ƒ asahitaâ€™â€™ nti evaá¹ƒ sahitÄ• sahit
upagatÄ• nupagatesu chekosÄ• sanaá¹ƒ Ä• rocento sahitÄ• sahitaá¹ƒ sallakkhetvÄ• Ä• roc
vedhati nachambhati. __uggavÄ• dini_nti pharusavacanena samannÄ• gataá¹ƒ. __pucchito
pucchito.

<348> __aá¹-á¹-hahi, bhikkhave, asaddhammehÄ«_tiÄ• dÄ«su __asaddhammehÄ«_ti (It-a
asantehi vÄ• asobhanehi vÄ• dhammehi. __abhibhÅ«to_ti ajjhotthaá¹-o. __pariyÄ• dinnaci
lÄ• bhÄ• dihetukena icchÄ• cÄ• rena mÄ• namadÄ• dinÄ• ca khayaá¹ƒ pÄ• pitakusalacitto
__pariyÄ• dinnacitto_ti parito Ä• dinnacitto, vuttappakÄ• rena akusalakoá¹-á¹-hÄ• senayathÄ
uppattivÄ• ro na hoti, evaá¹ƒ samantato gahitacittasantÄ• noti attho. apÄ• ye nibbattanÄ• ra
tatthapi avÄ«cisaá¹…khÄ• te mahÄ• niraye uppajjatÄ«ti__nerayiko_. ekaá¹ƒ antarakappaá¹
tattha tiá¹-á¹-hatÄ«ti __kappaá¹-á¹-ho. atekiccho_tibuddhehipi anivattanÄ«yattÄ• avÄ«cinib
tikicchÄ• bhÄ• vato atekiccho, atikicchanÄ«yotiattho. __lÄ• bhenÄ• _ti lÄ• bhena hetubhÅ«t
lÄ• bhahetukena mÄ• nÄ• dinÄ• . lÄ• bhaÃ±hinissÄ• ya idhekacce puggalÄ• pÄ• picchÄ•
á¹-hatvÄ• ``lÄ• bhaá¹ƒ nibbattessÄ• mÄ• â€™â€™ tianekavihitaá¹ƒ anesanaá¹ƒ appatirÅ«p
apÄ• yesu nibbattanti. apare yathÄ• lÄ• bhaá¹ƒ labhitvÄ• taá¹ƒnimittaá¹ƒ mÄ• nÄ• timÄ• na
pamÄ• daá¹ƒ Ä• pajjitvÄ• ito cutÄ• apÄ• yesu nibbattanti, ayaÃ±ca tÄ• diso. tena vuttaá¹ƒ
abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yikoâ€™â€™ tiÄ• di. __asakkÄ• renÄ• _ti
parehi attani pavattitena \Be III 418/ asakkÄ• rena, asakkÄ• rahetukenavÄ• mÄ• nÄ• dinÄ•
asantaguá¹‡asambhÄ• vanÄ• dhippÄ• yena pavattÄ• pÄ• pÄ• icchÄ• etassÄ• ti pÄ• picch
\Ne III 381/ tÄ• ya. ``ahaá¹ƒ buddho bhavissÄ• mi, bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â

uppannÄ• . kokÄ• likÄ• dayo pÄ• pÄ• lÄ• makÄ• mittÄ• etassÄ• ti pÄ• pamitto, tassa bhÄ

<349> __abhibhuyyÄ• _ti abhibhavitvÄ• madditvÄ• .

<350> __tÄ«hi, bhikkhave, asaddhammehÄ«_tiÄ• di vuttanayameva. __oramattakena vises
vosÄ• naá¹ƒ Ä• pÄ• dÄ«_ti ettha pana ayamattho. __oramattakenÄ• _ti appamattakenajhÄ•
__visesÄ• dhigamenÄ• _ti uttarimanussadhammÄ• dhigamena. __antarÄ• _tivemajjhe. __v
akatakiccova samÄ• no ``katakiccomhÄ«â€™â€™ ti maÃ±Ã±amÄ• nosamaá¹‡adhammato
hoti --- jhÄ• nÄ• bhiÃ±Ã±Ä• hi uttarikaraá¹‡Ä«ye adhigantabbemaggaphale anadhigate sati
samaá¹‡adhammato vigamaá¹ƒ Ä• pajjÄ«ti. iti bhagavÄ• iminÄ• suttena visesato puthujjan
pakÄ• seti ``bhÄ• riyo puthujjanabhÄ• vo, yatra hi nÄ• ma jhÄ• nÄ• bhiÃ±Ã±Ä• pariyosÄ• n
anekÄ• natthÄ• vahaá¹ƒ nÄ• nÄ• vidhadukkhahetuasantaguá¹‡asambhÄ• vanaá¹ƒasappuri
Ä• lasiyÄ• nuyogaÃ±ca avijahanto avÄ«cisaá¹ƒvattanikaá¹ƒ kappaá¹-á¹-hiyaá¹ƒ atekicchaá¹
pasavatÄ«â€™â€™ ti.

gÄ• thÄ• su __mÄ• _ti paá¹-isedhe nipÄ• to. __jÄ• tÅ«_ti ekaá¹ƒsena. __kocÄ«_ti sabbasa
__lokasmi_nti sattaloke. idaá¹ƒ vuttaá¹ƒ hoti --- imasmiá¹ƒ sattaloke koci puggaloekaá¹ƒsen
hotÅ«ti. __tadaminÄ• pi jÄ• nÄ• tha, pÄ• picchÄ• naá¹ƒ yathÄ• gatÄ«_ti pÄ• picchÄ• naá¹ƒ
yÄ• disÄ« nibbatti yÄ• diso abhisamparÄ• yoti iminÄ• pi kÄ• raá¹‡enajÄ• nÄ• thÄ• ti devada

__paá¹‡á¸• itoti samaÃ±Ã±Ä• to_ti pariyattibÄ• husaccena paá¹‡á¸• itoti Ã±Ä• to. __bhÄ• vi
jhÄ• nÄ• bhiÃ±Ã±Ä• hi bhÄ• vitacittoti sambhÄ• vito. tathÄ• hi so ``mahiddhikogodhiputto,
godhiputtoâ€™â€™ ti \Be III 419/ dhammasenÄ• patinÄ• pi pasaá¹ƒsitoahosi. __jalaá¹ƒva y
devadattoti vissuto_ti attano kittiyÄ• parivÄ• renaca jalanto viya obhÄ• santo viya á¹-hito de
vissuto pÄ• kaá¹-o ahosi. ``mesutaâ€™â€™ ntipi pÄ• á¹-ho, mayÄ• sutaá¹ƒ sutamattaá¹ƒ,
atathÄ• bhÅ«tattÄ• tassa taá¹ƒ paá¹‡á¸• iccÄ• disavanamattamevÄ• tiattho.

__so_ \Ne III 382/ __pamÄ• daá¹ƒ anuciá¹‡á¹‡o, Ä• sajja naá¹ƒ tathÄ• gata_nti so evaá¹ƒbh
sÄ• kiyaputto, ahampi sÄ• kiyaputto, buddhopi samaá¹‡o, ahampi samaá¹‡o, buddhopi iddh
buddhopi dibbacakkhuko, dibbasotacetopariyaÃ±Ä• á¹‡alÄ• bhÄ«, buddhopi atÄ«tÄ• nÄ• ga
ahampi te jÄ• nÄ• mÄ«â€™â€™ ti attano pamÄ• á¹‡aá¹ƒ ajÄ• nitvÄ• sammÄ• sambuddha
pamÄ• daá¹ƒ Ä• pajjanto ``idÄ• nÄ• haá¹ƒ buddho bhavissÄ• mi, bhikkhusaá¹…ghaá¹ƒ pari
tiabhimÄ• rapayojanÄ• dinÄ• tathÄ• gataá¹ƒ Ä• sajja Ä• sÄ• detvÄ• viheá¹-hetvÄ• . ``pam
tipipaá¹-hanti. tassattho --- pamÄ• daá¹ƒ vuttanayena pamajjanto pamÄ• daá¹ƒ nissÄ• ya bh
yugaggÄ• hacittuppÄ• denasaheva jhÄ• nÄ• bhiÃ±Ã±Ä• hi anujiá¹‡á¹‡o parihÄ«noti. __avÄ
catudvÄ• raá¹ƒ bhayÄ• naka_ntijÄ• lÄ• naá¹ƒ tattha uppannasattÄ• naá¹ƒ vÄ• nirantaratÄ•
laddhanÄ• maá¹ƒ catÅ«su passesucatumahÄ• dvÄ• rayogena catudvÄ• raá¹ƒ atibhayÄ• na
paá¹-isandhiggahaá¹‡avasena patto. tathÄ• hi vuttaá¹ƒ ---

``catukkaá¹‡á¹‡o catudvÄ• ro, vibhatto bhÄ• gaso mito.

ayopÄ• kÄ• rapariyanto, ayasÄ• paá¹-ikujjito ||

``tassa ayomayÄ• bhÅ«mi, jalitÄ• tejasÄ• yutÄ• .

samantÄ• yojanasataá¹ƒ, pharitvÄ• tiá¹-á¹-hati sabbadÄ• â€™â€™ ti || (MN III 250, 267; a

__aduá¹-á¹-hassÄ• _ti aduá¹-á¹-hacittassa. __dubbhe_ti dusseyya. __tameva pÄ• paá¹ƒ ph
tamevaaduá¹-á¹-hadubbhiá¹ƒ pÄ• papuggalaá¹ƒ pÄ• paá¹ƒ nihÄ«naá¹ƒ pÄ• paphalaá¹ƒ phu
__bhesmÄ• _tivipulabhÄ• vena gambhÄ«rabhÄ• vena ca bhiá¹ƒsÄ• pano, bhiá¹ƒsÄ• pento
__vÄ• denÄ• _ti dosena. __upahiá¹ƒsatÄ«_ti bÄ• dhati Ä• sÄ• deti. __vÄ• do tamhi na rÅ«h
\Be III 420/ parena Ä• ropiyamÄ• no doso na ruhati na tiá¹-á¹-hati, visakumbhoviya samudd
vikÄ• raá¹ƒ janetÄ«ti attho.

evaá¹ƒ chahi gÄ• thÄ• hi pÄ• picchatÄ• disamannÄ• gatassa nirayÅ«pagabhÄ• vadassane
aparimuttiá¹ƒdassetvÄ• idÄ• ni tappaá¹-ipakkhadhammasamannÄ• gatassa dukkhakkhaya
mittaâ€™â€™ _ntiosÄ• nagÄ• thamÄ• ha. tassattho --- __yassa_ sammÄ• paá¹-ipannassa
paá¹-ipattimaggaá¹ƒ anugatosammÄ• paá¹-ipanno appicchatÄ• diguá¹‡asamannÄ• gamen
__khayaá¹ƒ_ pariyosÄ• naá¹ƒ \Ne III 383/ pÄ• puá¹‡eyya, tÄ• disaá¹ƒ buddhaá¹ƒ buddhasÄ
sappaÃ±Ã±o attano __mittaá¹ƒ kubbetha_tena mettiá¹ƒ kareyya, __taÃ±ca sevetha_ tamev

kiá¹ƒ panetaá¹ƒ suttaá¹ƒ devadattassa nirayÅ«papattito pubbe bhÄ• sitaá¹ƒ, udÄ• hu pacch
__itivuttakaá¹-á¹-hakathÄ• yaá¹ƒ_ (It-a 89) tÄ• va ---

``devadatte hi avÄ«cimahÄ• nirayaá¹ƒ paviá¹-á¹-he devadattapakkhikÄ• aÃ±Ã±atitthiyÄ• `s
gotamenaabhisapito devadatto pathaviá¹ƒ paviá¹-á¹-hoâ€™ ti abbhÄ• cikkhiá¹ƒsu. taá¹ƒ sut
anabhippasannÄ• manussÄ• `siyÄ• nu kho etadevaá¹ƒ, yathÄ• ime bhaá¹‡antÄ«â€™ ti Ä
taá¹ƒ pavattiá¹ƒbhikkhÅ« bhagavato Ä• rocesuá¹ƒ. atha kho bhagavÄ• `na, bhikkhave, tath
abhisapaá¹ƒdenti, tasmÄ• na devadatto mayÄ• abhisapito, attano kammeneva nirayaá¹ƒ p
vatvÄ• tesaá¹ƒ micchÄ• gÄ• haá¹ƒ paá¹-isedhento imÄ• ya aá¹-á¹-huppattiyÄ• idaá¹ƒ sutta

vuttaá¹ƒ, tasmÄ• tesaá¹ƒ matena tassa nirayÅ«papattito pacchÄ• pi bhagavÄ• idaá¹ƒ sutta
idha pana tassa nirayÅ«papattito paá¹-hamameva uppanne vatthumhi bhÄ• sitaá¹ƒ
pÄ• á¸·iÄ• ruá¸·hantidaá¹-á¹-habbaá¹ƒ. teneva ``avÄ«cinirayaá¹ƒ pattoâ€™â€™ ti idaá¹ƒ pa
atÄ«tavacananti vuttaá¹ƒ, __Ä• saá¹ƒsÄ• _ti cettha avassambhÄ• vinÄ« atthasiddhi adhipp
atthasiddhimapekkhitvÄ• anÄ• gatampi bhÅ«taá¹ƒ viya voharanti, taÃ±ca saddalakkhaá¹‡Ä

saá¹…ghabhedakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• lipaÃ±hakathÄ• vaá¹‡á¹‡anÄ•

<351> upÄ• lipaÃ±he \Be III 421/ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ dassitame
__anunayanto_tianujÄ• nÄ• pento, bhedassa anurÅ«paá¹ƒ vÄ• bodhento, yathÄ• bhedo h
bhinditabbebhikkhÅ« viÃ±Ã±Ä• pentoti attho. tenÄ• ha __ ``na tumhÄ• kaâ€™â€™ _ntiÄ• d

<352> aá¹-á¹-hÄ• rasabhedakaravatthumhi dasa akusalakammapathÄ• saá¹ƒkiliá¹-á¹-hadh
vodÄ• nadhammapaapakkhattÄ• ``adhammoâ€™â€™ ti dassitÄ• , tathÄ• upÄ• dÄ• nÄ• d
ekantÄ• navajjabhÄ• vato \Ne III 384/ natthi adhammabhÄ• vo, bhagavatÄ• pana desitÄ• k
vaá¸• á¸• hetvÄ• vÄ• kathanaá¹ƒ yathÄ• dhammaá¹ƒakathananti katvÄ• adhammabhÄ• v
satipaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di. __niyyÄ• nika_ntisapÄ• á¹-ihÄ«raá¹ƒ appaá¹-ihataá¹
__tathevÄ• _ti iminÄ• ``evaá¹ƒ amhÄ• kaâ€™â€™ ntiÄ• dinÄ• vuttamatthaá¹ƒ Ä• kaá¸• á¸•
dhammo nÄ• mÄ• _ti yathÄ• dhammaá¹ƒ karaá¹‡ato __dhammo_nÄ• ma, itaraá¹ƒ vuttavipa

__rÄ• gavinayo ... pe ... ayaá¹ƒ vinayo nÄ• mÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ vinayanato saá¹ƒvara
pajahanatopaá¹-isaá¹…khÄ• nato ca __vinayo_ nÄ• ma, vuttavipariyÄ• yena itaro __avinayo
vatthusampattiÄ• divasenasabbesaá¹ƒ vinayakammÄ• naá¹ƒ akuppatÄ• ti Ä• ha __ ``vatthu
vinayonÄ• mÄ• â€™â€™ _ti. tappaá¹-ipakkhato __avinayo_ veditabbo. tenÄ• ha __ ``vatthu
yÄ• saá¹ƒ Ä• pannassa pabbajjÄ• sÄ• vasesÄ• , tÄ• Ä• pattiyo __sÄ• vasesÄ• _.

<354> __Ä• pÄ• yiko_tiÄ• digÄ• thÄ• su (It-a 18) saá¹…ghassa bhedasaá¹…khÄ• te vagge
adhammikatÄ• ya adhamme bhedakaravatthumhi saá¹…ghabhedasaá¹…khÄ• te eva ca ad
yogakkhemÄ• padhaá¹ƒsatÄ«_ti hitato parihÄ• yati, catÅ«hipi yogehi anupaddutattÄ• __yo
arahattaá¹ƒ nibbÄ• naÃ±ca, tato panassa dhaá¹ƒsane vattabbameva natthi.
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±atosaá¹…ghataá¹-á¹-hena __saá¹…ghaá¹ƒ, _ tato eva \Be III 42
ekakammÄ• dividhÄ• nayogena __samaggaá¹ƒ_ sahitaá¹ƒ__bhinditvÄ• _ pubbe vuttalakkh
bhinditvÄ• . __kappa_nti antarakappasaá¹…khÄ• taá¹ƒÄ• yukappaá¹ƒ. __nirayamhÄ«_ti av

__sukhÄ• saá¹…ghassa sÄ• maggÄ«_ti (It aá¹-á¹-a0 19) sukhassa paccayabhÄ• vato sÄ•
yathÄ• ``sukho buddhÄ• namuppÄ• doâ€™â€™ ti (Dhp 194). __samaggÄ• naÃ±canuggah
samaggÄ• naá¹ƒsÄ• maggianumodanena anuggaá¹‡hanaá¹ƒ sÄ• maggianurÅ«paá¹ƒ vÄ• ,
tathÄ• gahaá¹‡aá¹ƒ á¹-hapanaá¹ƒ anubalappadÄ• nanti attho. __samaggaá¹ƒ katvÄ• nÄ• _
saá¹…gharÄ• jippattaá¹ƒvÄ• samaggaá¹ƒ sahitaá¹ƒ katvÄ• . __kappa_nti Ä• yukappameva
kÄ• mÄ• vacaradevalokeaÃ±Ã±e deve dasahi á¹-hÄ• nehi abhibhavitvÄ• dibbasukhaá¹ƒ an
camodati pamodati laá¸·ati kÄ«á¸·ati.

<355> __siyÄ• nu kho, bhante, saá¹…ghabhedako_tiÄ• di pÄ• á¸·ianusÄ• reneva veditabb
Ä• kÄ• rehi saá¹…gho bhijjati kammena uddesena voharanto anussÄ• vanena salÄ• kaggÄ
evaá¹ƒ __parivÄ• re_ (Vin V 458) Ä• gatampi saá¹…ghabhedalakkhaá¹‡aá¹ƒ idha vuttena k
nÄ• nÄ• karaá¹‡antidassetuá¹ƒ __ ``parivÄ• re panÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha ca sÄ
asannipatite visuá¹ƒparisaá¹ƒ gahetvÄ• katavohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hassa ka
uddesaá¹ƒ vÄ• uddisantassabhedo ca hoti Ä• nantariyakammaÃ±ca. samaggasaÃ±Ã±Ä• y
saÃ±Ã±Ä• ya vÄ• karontassabhedova hoti, na Ä• nantariyakammaá¹ƒ. tato Å«naparisÄ• ya
saá¹…ghabhedo na Ä• nantariyaá¹ƒ. sabbantimena hi paricchedena navannaá¹ƒ janÄ• naá
tassa Ä• nantariyakammaá¹ƒhoti, anuvattakÄ• naá¹ƒ adhammavÄ• dÄ«naá¹ƒ mahÄ• sÄ• v
anavajjÄ• . sesametthauttÄ• namevÄ• ti.

upÄ• lipaÃ±hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhedakakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vattakkhandhakaá¹ƒ

Ä• gantukavattakathÄ• vaá¹‡á¹‡anÄ•

356-357__._ vattakkhandhake \Be III 423/ \Ne III 386/ __uparipiá¹-á¹-hito_ti piá¹-á¹-hisaá¹…
uparibhÄ• gato, dvÄ• rabÄ• hassa uparipadesatoti attho. __vissajjetabba_nti sukkhÄ• pana
vissajjitabbaá¹ƒ. __abhivÄ• dÄ• petabbo_ti tassa vasse pucchite yadi daharo hoti, sayamev
tadÄ• iminÄ• va vandÄ• pito nÄ• ma hoti. __nilloketabbo_ti oloketabbo. __yathÄ• bhÄ• ga_
padesabhÄ• gaá¹ƒ anatikkamitvÄ• . __santÄ• naka_nti uá¹‡á¹‡anÄ• bhisuttaá¹ƒ. __ullokÄ•
paá¹-á¹-hÄ• ya, paá¹-hamaá¹ƒ uparibhÄ• go sammajjitabboti vuttaá¹ƒ hoti.

Ä• vÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

<359> __mahÄ• Ä• vÄ• se_ti mahÄ• vihÄ• rasadise mahÄ• Ä• vÄ• se.

anumodanavattakathÄ• vaá¹‡á¹‡anÄ•

<362> __paÃ±came nisinne_ti anumodanatthÄ• ya nisinne. __upanisinnakathÄ• _ nÄ• ma
parikathÄ• kathanaá¹ƒ.

bhattaggavattakathÄ• vaá¹‡á¹‡anÄ•

<364> __manussÄ• naá¹ƒ parivisanaá¹-á¹-hÄ• na_nti yattha manussÄ• saputtadÄ• rÄ• Ä•
__hatthadhovanaudakaá¹ƒ sandhÄ• yÄ• _ti bhuttÄ• vissa bhojanÄ• vasÄ• ne hatthadhovan
__ ``antarÄ• pipÄ• sitena pana ... pe ... hatthÄ• na dhovitabbÄ• â€™â€™ _ti. potthakesup
pivitvÄ• \Ne III 387/ hatthÄ• na dhovitabbÄ• â€™â€™ ti likhanti, ``hatthÄ• dhovitabbÄ• â€
pÄ• á¹-henabhavitabbanti amhÄ• kaá¹ƒ khanti. aÃ±Ã±athÄ• ``na tÄ• va udakanti idaá¹ƒ hat
sandhÄ• yavuttaâ€™â€™ nti vatvÄ• ``antarÄ• pipÄ• sitena panÄ• â€™â€™ tiÄ• dinÄ• vu
mataá¹ƒ __ ``na tÄ• va therena udakaá¹ƒ paá¹-iggahetabba_nti idaá¹ƒ kiá¹ƒ pÄ• nÄ«yapaá¹
sandhÄ• yavuttaá¹ƒ, udÄ• hu hatthadhovanaudakaggahaá¹‡aá¹ƒ sandhÄ• yÄ• ti Ä• saá¹…
hatthadhovanaudakaá¹ƒsandhÄ• ya \Be III 424/ vuttaâ€™ ntiÄ• di kathitaâ€™â€™ nti, taÃ±
eva asambhavato. na hi bhagavÄ• ``yÄ• va aÃ±Ã±e na bhuttÄ• vino honti, tÄ• va pÄ• nÄ«y
vakkhatÄ«tisakkÄ• viÃ±Ã±Ä• tuá¹ƒ. yadi cetaá¹ƒ pÄ• nÄ«yapaá¹-iggahaá¹‡aá¹ƒ sandhÄ• y
therenaudakaá¹ƒ paá¹-iggahetabbaâ€™â€™ nti udakasaddappayogo ca na kattabbo siyÄ•
``idaá¹ƒhatthadhovanaudakaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vatvÄ• tena nivattitabbamat
``antarÄ• pipÄ• sitena pana gale vilaggÄ• misena vÄ• pÄ• nÄ«yaá¹ƒ pivitabbaâ€™â€™ nti
``pÄ• nÄ«yaá¹ƒ pivitvÄ• hatthÄ• na dhovitabbÄ• â€™â€™ ti evaá¹ƒ pana na vattabbanti. _
dvÄ• rasamÄ«pe nisinnÄ• honti.

piá¹‡á¸• acÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ•

<366> __parÄ• masatÄ«_ti gaá¹‡hÄ• ti. __á¹-hapeti vÄ• _ti ``tiá¹-á¹-hatha, bhanteâ€™â€™
á¹-hapetinÄ• ma.

Ä• raÃ±Ã±ikavattakathÄ• vaá¹‡á¹‡anÄ•

<367> __kenajja, bhante, yutta_nti kena nakkhattena ajja cando yuttoti evaá¹ƒ vadantenana
pucchitaá¹ƒ hoti.

senÄ• sanavattakathÄ• vaá¹‡á¹‡anÄ•

369-370__._ __aá¹…gaá¹‡e_ti abbhokÄ• se. __na vuá¸• á¸• haá¹ƒ anÄ• pucchÄ• _ti ettha t
Ä• pucchitabbanti vadanti. __bhojanasÄ• lÄ• dÄ«supi evameva paá¹-ipajjitabba_nti
bhojanasÄ• lÄ• dÄ«supiuddesadÄ• nÄ• di Ä• pucchitvÄ• va kÄ• tabbanti attho.

vaccakuá¹-ivattakathÄ• vaá¹‡á¹‡anÄ•

373-374__._ __idaá¹ƒ_ \Ne III 388/ __ativivaá¹-a_nti idaá¹ƒ á¹-hÄ• naá¹ƒ gumbÄ• dÄ«hi app
ativiya pakÄ• sanaá¹ƒ. __nibaddhagamanatthÄ• yÄ• _ti attano nibaddhagamanatthÄ• ya. _
vÄ• _ti attano vihÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ. sesamettha suviÃ±Ã±eyyameva.

imasmiá¹ƒ \Be III 425/ vattakkhandhake Ä• gatÄ• ni
Ä• gantukÄ• vÄ• sikagamiyÄ• numodanabhattaggapiá¹‡á¸• acÄ• rikÄ• raÃ±Ã±ikasenÄ• sar
upajjhÄ• cariya saddhivihÄ• rika antevÄ• sikavattÄ• ni __cuddasamahÄ• vattÄ• ni_ nÄ• ma
tajjanÄ«yakammakatÄ• dikÄ• leyeva caritabbÄ• ni__asÄ«ti khandhakavattÄ• nÄ«_ti veditab
pana ``imÄ• niyeva cuddasa mahÄ• vattÄ• niaggahitaggahaá¹‡ena gahiyamÄ• nÄ• ni asÄ«
vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ.

vattakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pÄ• timokkhaá¹-á¹-hapanakkhandhakaá¹ƒ

pÄ• timokkhuddesayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<383> pÄ• timokkhaá¹-á¹-hapanakkhandhake \Be III 426/ \Ne III 389/ __tadahÅ«_ti (Ud-a 45
ahanitasmiá¹ƒ divase. __uposathe_ti ettha upavasanti etthÄ• ti __uposatho, upavasantÄ«_t
vÄ• upetÄ• hutvÄ• vasantÄ«ti attho. ayaÃ±hi __uposatha_-saddo ``aá¹-á¹-haá¹…gasaman
upavasÄ• mÄ«â€™â€™ tiÄ• dÄ«su (AN a III 71; c 10.46) sÄ«le Ä• gato. ``uposathovÄ• pa
tiÄ• dÄ«su (Vin I 155) pÄ• timokkhuddesÄ• divinayakamme. ``gopÄ• lakÅ«posathonigaá¹‡á
(AN a III 71) upavÄ• se. ``uposatho nÄ• ma nÄ• garÄ• jÄ• â€™â€™ tiÄ• dÄ«su (DN II 246;
``ajjuposatho pannarasoâ€™â€™ tiÄ• dÄ«su (Vin I 168) divase. idhÄ• pi divaseyeva daá¹-á
__tadahuposathe_ti tasmiá¹ƒuposathadivasabhÅ«te ahanÄ«ti attho. __nisinno hotÄ«_ti
mahÄ• bhikkhusaá¹…ghaparivuto ovÄ• dapÄ• timokkhaá¹ƒuddisituá¹ƒ upÄ• sikÄ• ya ratana
pana bhikkhÅ«naá¹ƒ cittÄ• niolokento ekaá¹ƒ dussÄ«lapuggalaá¹ƒ disvÄ• ``sacÄ• haá¹ƒ im
nisinneyevapÄ• timokkhaá¹ƒ uddisissÄ• mi, sattadhÄ• vassa muddhÄ• phalissatÄ«â€™â€™
tuá¹‡hÄ«yevaahosi.

__abhikkantÄ• _ti atikkantÄ• parikkhÄ«á¹‡Ä• . __uddhaste aruá¹‡e_ti uggate aruá¹‡asÄ«s
__nandimukhiyÄ• _tituá¹-á¹-himukhiyÄ• . __uddhastaá¹ƒ aruá¹‡a_nti aruá¹‡uggamanaá¹ƒ p
bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti thero bhagavantaá¹ƒ pÄ• timokkhudde
bhikkhave, anuposathe uposatho kÄ• tabboâ€™â€™ ti (Vin I 183) sikkhÄ• padassa apaÃ±Ã
Ä• nanda, parisÄ• _ti tikkhattuá¹ƒ therena pÄ• timokkhuddesassa yÄ• citattÄ• anuddesass
``asukapuggalo aparisuddhoâ€™â€™ ti avatvÄ• ``aparisuddhÄ• , Ä• nanda, parisÄ• â€™â
kasmÄ• pana bhagavÄ• tiyÄ• marattiá¹ƒ tathÄ• vÄ«tinÄ• mesi? tato paá¹-á¹-hÄ• yaovÄ• d
anuddisitukÄ• mo tassa vatthuá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ.

__addasÄ• _ti \Be III 427/ kathaá¹ƒ addasa. attano cetopariyaÃ±Ä• á¹‡ena tassaá¹ƒ parisat
parijÄ• nanto tassa purisassa dussÄ«lyacittaá¹ƒ passi. yasmÄ• pana citte diá¹-á¹-hetaá¹ƒsa

diá¹-á¹-ho nÄ• ma hoti, tasmÄ• __ ``addasÄ• kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒp
vuttaá¹ƒ. yatheva hi anÄ• gate sattasu divasesu pavattaá¹ƒ paresaá¹ƒcittaá¹ƒ cetopariyaÃ±
pajÄ• nÄ• ti, evaá¹ƒ atÄ«tepÄ«ti. __dussÄ«la_nti nissÄ«laá¹ƒ, sÄ«lavirahitanti attho. __pÄ•
dussÄ«lattÄ• eva hÄ«najjhÄ• sayatÄ• ya lÄ• makasabhÄ• vaá¹ƒ. __asuci_nti aparisuddheh
samannÄ• gatattÄ• na suciá¹ƒ. __saá¹…kassarasamÄ• cÄ• ra_ntikiÃ±cideva asÄ• ruppaá
kataá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ paresaá¹ƒ Ä• saá¹…kanÄ«yatÄ• yasaá¹…kÄ• ya sa
kenacideva karaá¹‡Ä«yena mantayante bhikkhÅ« disvÄ• ``kaccinu kho ime mayÄ• katakar
mantentÄ«â€™â€™ ti attanoyeva saá¹…kÄ• ya saritabbasamÄ• cÄ• raá¹ƒ. lajjitabbatÄ• ya
karaá¹‡ato paá¹-icchannaá¹ƒ kammantaá¹ƒ etassÄ• ti __paá¹-icchannakammantaá¹ƒ_. kuco
na samaá¹‡anti __assamaá¹‡aá¹ƒ_. salÄ• kaggahaá¹‡Ä• dÄ«su ``kittakÄ• samaá¹‡Ä• â€™
samaá¹‡omhÄ«â€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya __samaá¹‡apaá¹-iÃ±Ã±aá¹ƒ_.
aseá¹-á¹-hacÄ• ritÄ• ya__abrahmacÄ• riá¹ƒ_. aÃ±Ã±e brahmacÄ• rino sunivatthe supÄ• rut
gÄ• manigamÄ• dÄ«supiá¹‡á¸• Ä• ya caritvÄ• jÄ«vikaá¹ƒ kappente disvÄ• abrahmacÄ• rÄ
Ä• kÄ• renapaá¹-ipajjanto uposathÄ• dÄ«su ca sandissanto ``ahampi brahmacÄ• rÄ«â€™â
viyahotÄ«ti __brahmacÄ• ripaá¹-iÃ±Ã±aá¹ƒ_. pÅ«tinÄ• kammena sÄ«lavipattiyÄ• anto anu
__antopÅ«tiá¹ƒ_. chahi dvÄ• rehi rÄ• gÄ• dikilesÄ• vassavena tintattÄ• __avassutaá¹ƒ_.
saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• sÄ«lavantehi chaá¸• á¸• etabbattÄ• ca __kasambujÄ• ta
nisinna_nti saá¹…ghapariyÄ• pannoviya bhikkhusaá¹…ghassa anto nisinnaá¹ƒ.

__diá¹-á¹-hosÄ«_ti ``ayaá¹ƒ na pakatattoâ€™â€™ ti bhagavatÄ• diá¹-á¹-ho asi. yasmÄ• ca
tasmÄ• natthi te tava bhikkhÅ«hi saddhiá¹ƒ ekakammÄ• disaá¹ƒvÄ• so. yasmÄ• pana so sa
uá¹-á¹-hehi Ä• vusoti evamettha padayojanÄ• veditabbÄ• . __tatiyampi kho so puggalotuá¹
anekavÄ• raá¹ƒ vatvÄ• pi ``thero sayameva nibbinno oramissati, idÄ• niimesaá¹ƒ paá¹-ipatti
ti vÄ• adhippÄ• yena tuá¹‡hÄ« \Be III 428/ ahosi. __bÄ• hÄ• yaá¹ƒ gahetvÄ• _ti ``bhagavat
diá¹-á¹-ho, yÄ• vatatiyaá¹ƒ `uá¹-á¹-hehÄ«â€™ ti cavutto na uá¹-á¹-hÄ• ti, idÄ• nissa nikkaá¸•
391/, mÄ• saá¹…ghassa uposathantarÄ• yo ahosÄ«â€™â€™ ti bÄ• hÄ• yaá¹ƒaggahesi. __
nikkhÄ• metvÄ• _ti dvÄ• rakoá¹-á¹-hakÄ• dvÄ• rasÄ• lato nikkhÄ• metvÄ• , __bahÄ«_ti par
nikkhÄ• mitaá¹-á¹-hÄ• nadassanaá¹ƒ. atha vÄ• __bahidvÄ• rakoá¹-á¹-hakÄ• _ti
bahidvÄ• rakoá¹-á¹-hakatopinikkhÄ• metvÄ• , na antodvÄ• rakoá¹-á¹-hakato eva. ubhayathÄ
attho. __sÅ«cighaá¹-ikaá¹ƒ datvÄ• _ti aggaá¸·asÅ«ciÃ±ca uparighaá¹-ikaÃ±ca Ä• dahitvÄ• ,
thaketvÄ• tiattho. __yÄ• va bÄ• hÄ• gahaá¹‡Ä• pi nÄ• mÄ• _ti ``aparisuddhÄ• , Ä• nanda, p
sutvÄ• eva hi tena pakkamitabbaá¹ƒ siyÄ• , evaá¹ƒ apakkamitvÄ• yÄ• va bÄ• hÄ• gahaá¹‡
moghapurisoÄ• gamissati, acchariyamidanti dasseti. idaÃ±ca garahaá¹‡acchariyamevÄ• ti v

mahÄ• samudde aá¹-á¹-hacchariyakathÄ• vaá¹‡á¹‡anÄ•

<384> __aá¹-á¹-hime, bhikkhave, mahÄ• samudde_ti (Ud-a 45) ko anusandhi? yvÄ• yaá¹ƒ a
pÄ• timokkhassa anuddeso, so imasmiá¹ƒ dhammavinaye acchariyo abbhuto dhammotitaá

acchariyaabbhutadhammehi saddhiá¹ƒ vibhajitvÄ• dassetukÄ• mo paá¹-hamaá¹ƒ tÄ• vates
mahÄ• samudde acchariyaabbhutadhamme dassento satthÄ• __ ``aá¹-á¹-hime, bhikkhave,
_tiÄ• dimÄ• ha. __asurÄ• _ti devÄ• viya na suranti na Ä«santi na virocantÄ«tiasurÄ• . surÄ
paá¹-ipakkhÄ• ti vÄ• __asurÄ• , _ vepacittipahÄ• rÄ• dÄ• dayo. tesaá¹ƒ bhavanaá¹ƒ sineru
tattha pavisantÄ• nikkhamantÄ• sinerupÄ• de maá¹‡á¸• apÄ• dÄ«ninimminitvÄ• kÄ«á¸·an
tesaá¹ƒ abhirati ime guá¹‡e disvÄ• tiÄ• ha __ ``ye disvÄ• disvÄ• asurÄ• mahÄ• samudde
tattha __abhiramantÄ«_tiratiá¹ƒ vindanti, anukkaá¹‡á¹-hamÄ• nÄ• vasantÄ«ti attho.

__anupubbaninno_tiÄ• dÄ«ni sabbÄ• ni anupaá¹-ipÄ• á¹-iyÄ• ninnabhÄ• vasseva vevacan
papÄ• to_ti nacchinnataá¹-amahÄ• sobbho viya Ä• dito \Be III 429/ eva papÄ• to. so hi tÄ«r
ekaá¹…guladvaá¹…gulavidatthiratanayaá¹-á¹-hiusabhaaá¸• á¸• hagÄ• vutagÄ• vutaaá¸• á¸•
ro hutvÄ• gacchanto gacchanto sinerupÄ• damÅ«le caturÄ• sÄ«tiyojanasahassagambhÄ«r

__á¹-hitadhammo_ti á¹-hitasabhÄ• vo avaá¹-á¹-hitasabhÄ• vo. __kuá¹‡apenÄ• _ti yena ken
hatthiassÄ• dikaá¸·evarena. __vÄ• hetÄ«_ti hatthena gahetvÄ• viya vÄ«cippahÄ• reneva th
yamunÄ• _ti \Ne III 392/ anotattadahassa dakkhiá¹‡amukhato nikkhantanadÄ« paÃ±cadhÄ•
pavattaá¹-á¹-hÄ• ne gaá¹…gÄ• tiÄ• dinÄ• paÃ±cadhÄ• saá¹…khaá¹ƒ gatÄ• . tattha __nadÄ
gottaá¹ƒ, __gaá¹…gÄ• yamunÄ• _tiÄ• dikaá¹ƒnÄ• maá¹ƒ. __savantiyo_ti yÄ• kÄ• ci savan
mahÄ• nadiyo vÄ• kunnadiyovÄ• . __appentÄ«_ti allÄ«yanti osaranti. __dhÄ• rÄ• _ti vuá¹-á
__pÅ«ratta_nti puá¹‡á¹‡abhÄ• vo. mahÄ• samuddassa hi ayaá¹ƒ dhammatÄ• --- ``imasmiá
jÄ• lakkhipÄ• dÄ«niÄ• dÄ• ya macchakacchape gaá¹‡hissÄ• mÄ«â€™â€™ ti vÄ• ``imasmi
labhissÄ• manu kho piá¹-á¹-hipasÄ• raá¹‡aá¹-á¹-hÄ• naâ€™â€™ nti vÄ• na sakkÄ• vattuá
paá¹-á¹-hÄ• ya hitÄ«raá¹ƒ bhassitvÄ• sinerumekhalaá¹ƒ Ä• hacca udakaá¹ƒ á¹-hitaá¹ƒ, tato
udakaá¹ƒneva heá¹-á¹-hÄ• otarati, na uddhaá¹ƒ uttarati. __ekaraso_ti asambhinnaraso.

__muttÄ• _ti khuddakamahantavaá¹-á¹-adÄ«ghÄ• dibhedÄ• anekavidhamuttÄ• . __maá¹‡Ä
rattanÄ«lÄ• dibhedoanekavidho maá¹‡i. __veá¸·uriyo_ti vaá¹ƒsavaá¹‡á¹‡asirÄ«sapupphava
anekavidho. __saá¹…kho_ti dakkhiá¹‡Ä• vaá¹-á¹-akatumbakucchidhamanasaá¹…khÄ• dibh
setakÄ• á¸·amuggavaá¹‡á¹‡Ä• dibhedÄ• anekavidhÄ• . __pavÄ• á¸·ampi_ khuddakamahan
anekavidhaá¹ƒ. __lohitako_padumarÄ• gÄ• dibhedo anekavidho. __masÄ• ragallaá¹ƒ_ kaba
vadanti. __mahataá¹ƒ bhÅ«tÄ• na_nti mahantÄ• naá¹ƒ sattÄ• naá¹ƒ. __timi timiá¹…galo tim
macchajÄ• tiyo. timiá¹ƒ gilanasamattho __timiá¹…galo, _ timiÃ±ca timiá¹…galaÃ±ca gilanas
timitimiá¹…galoti vadanti. __nÄ• gÄ• _ti Å«mipiá¹-á¹-hivÄ• sinopi vimÄ• naá¹-á¹-hakanÄ• gÄ

imasmiá¹ƒ dhammavinaye aá¹-á¹-hacchariyakathÄ• vaá¹‡á¹‡anÄ•

<385> __evameva_ \Be III 430/ __kho_ti kiÃ±cÄ• pi satthÄ• imasmiá¹ƒ dhammavinaye soá
bhiyyopi acchariyabbhutadhamme vibhajitvÄ• dassetuá¹ƒ sakkoti, upamÄ• bhÄ• venapana

anurÅ«pavasena aá¹-á¹-heva te upametabbadhamme vibhajitvÄ• dassanto __ ``evamevakl
dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• â€™â€™ _ti Ä• ha. tattha __anu
gahitÄ• , __anupubbakiriyÄ• ya_ terasa dhutadhammÄ• , __anupubbapaá¹-ipadÄ• ya_satta
mahÄ• vipassanÄ• aá¹-á¹-hatiá¹ƒsa Ä• rammaá¹‡avibhattiyo sattatiá¹ƒsa bodhipakkhiyadha
Ä• yatakeneva aÃ±Ã±Ä• paá¹-ivedho_ti maá¹‡á¸• Å«kassa uppatitvÄ• gamanaá¹ƒ viya Ä• (
akatvÄ• arahattapaá¹-ivedho nÄ• ma natthi, paá¹-ipÄ• á¹-iyÄ• pana sÄ«lasamÄ• dhipaÃ±Ã
arahattappattÄ«ti attho.

__mama_ \Ne III 393/ __sÄ• vakÄ• _ti sotÄ• pannÄ• dike ariyapuggale sandhÄ• ya vadati. _
uposathakammÄ• divasenasaá¹ƒvÄ• saá¹ƒ na karoti. __ukkhipatÄ«_ti apaneti. __Ä• rakÄ• v
__tathÄ• gatappavedite_titathÄ• gatena bhagavatÄ• sÄ• vakesu desite akkhÄ• te pakÄ• si
nibbÄ• nadhÄ• tuyÄ• Å«nattaá¹ƒvÄ• pÅ«rattaá¹ƒ vÄ• _ti asaá¹…khyeyyepi mahÄ• kappe
ekasattopi parinibbÄ• tuá¹ƒna sakkoti, tadÄ• pi ``tucchÄ• nibbÄ• nadhÄ• tÅ«â€™â€™ ti na
buddhakÄ• le panaekekasmiá¹ƒ samÄ• game asaá¹…khyeyyÄ• pi sattÄ• amataá¹ƒ Ä• rÄ•
``pÅ«rÄ• nibbÄ• nadhÄ• tÅ«â€™â€™ ti. __vimuttiraso_ti kilesehi vimuccanaraso. sabbÄ• h
anupÄ• dÄ• ya Ä• savehi cittassa vimuttÄ«ti attho.

__ratanÄ• nÄ«_ti ratijananaá¹-á¹-hena ratanÄ• ni. satipaá¹-á¹-hÄ• nÄ• dayo hi bhÄ• viyamÄ
anekavidhaá¹ƒpÄ«tipÄ• mojjaá¹ƒ nibbattenti, pageva aparabhÄ• ge. vuttaÃ±hetaá¹ƒ ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

lokiyaratananimittaá¹ƒ \Be III 431/ pana pÄ«tipÄ• mojjaá¹ƒ na tassa kalabhÄ• gampi agghat

cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratananti pavuccati || (Sv II 33).

yadi ca cittÄ«katÄ• dibhÄ• vena ratanaá¹ƒ nÄ• ma hoti, satipaá¹-á¹-hÄ• nÄ• dÄ«naÃ±Ã±eva
bodhipakkhiyadhammÄ• naÃ±hi so Ä• nubhÄ• vo, yaá¹ƒ sÄ• vakÄ• sÄ• vakapÄ• ramÄ«Ã±
paccekasambuddhÄ• paccekabodhiÃ±Ä• á¹‡aá¹ƒ, sammÄ• sambuddhÄ• sammÄ• sambod
Ä• sannakÄ• raá¹‡attÄ• . paramparakÄ• raá¹‡aÃ±hidÄ• nÄ• diupanissayoti evaá¹ƒ ratijanan
cittÄ«katÄ• diatthena ca ratanabhÄ• vo bodhipakkhiyadhammÄ• naá¹ƒsÄ• tisayo. tena vutta
ratanÄ• ni, seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

Ä• rammaá¹‡e okkanditvÄ• upaá¹-á¹-hÄ• naá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ, satiyeva paá¹-á¹

__satipaá¹-á¹-hÄ• naá¹ƒ_. Ä• rammaá¹‡assapana kÄ• yÄ• divasena catubbidhattÄ• vuttaá
satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. tathÄ• hikÄ• yavedanÄ• cittadhammesu \Ne III 394/ subh
pahÄ• nato asubhadukkhÄ• niccÄ• nattabhÄ• vaggahaá¹‡atoca nesaá¹ƒ kÄ• yÄ• nupassan

sammÄ• padahanti etena, sayaá¹ƒ vÄ• sammÄ• padahati, pasatthaá¹ƒ sundaraá¹ƒ vÄ• p
__sammappadhÄ• naá¹ƒ, _puggalassa vÄ• sammadeva padhÄ• nabhÄ• vakaraá¹‡ato __s
adhivacanaá¹ƒ. tampi anuppannuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ anuppÄ• danapahÄ• nava
kusalÄ• naá¹ƒuppÄ• danaá¹-hÄ• panavasena ca catukiccasÄ• dhakattÄ• vuttaá¹ƒ __ ``catt
_ti.

ijjhatÄ«ti __iddhi, _ samijjhati nipphajjatÄ«ti attho. ijjhanti tÄ• ya vÄ• sattÄ• iddhÄ• vuddhÄ
hontÄ«ti __iddhi_. paá¹-hamena atthena iddhi eva pÄ• do __iddhipÄ• do, _ iddhikoá¹-á¹-hÄ•
atthena iddhiyÄ• pÄ• do patiá¹-á¹-hÄ• adhigamupÄ• yoti __iddhipÄ• do_. tenahi uparÅ«pa
iddhiá¹ƒ pajjanti pÄ• puá¹‡anti. svÄ• yaá¹ƒ iddhipÄ• do yasmÄ• chandÄ• dikecattÄ• ro adh
jeá¹-á¹-hake katvÄ• nibbattÄ«yati, tasmÄ• vuttaá¹ƒ __ ``cattÄ• roiddhipÄ• doâ€™â€™ _ti.

__paÃ±cindriyÄ• nÄ«_ti \Be III 432/ saddhÄ• dÄ«ni paÃ±ca indriyÄ• ni. tattha assaddhiyaá¹
abhibhavitvÄ• adhimokkhalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __saddhÄ• indriyaá¹ƒ_. k
paggahalakkhaá¹‡e, pamÄ• daá¹ƒ abhibhavitvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡e, vikkhepaá¹ƒ
avikkhepalakkhaá¹‡e, aÃ±Ã±Ä• á¹‡aá¹ƒabhibhavitvÄ• dassanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ
indriyaá¹ƒ_.

tÄ• niyeva assaddhiyÄ• dÄ«hi anabhibhavanÄ«yato akampiyaá¹-á¹-hena sampayuttadhamm
__balÄ• ni_veditabbÄ• ni.

__satta bojjhaá¹…gÄ• _ti bodhiyÄ• , bodhissa vÄ• aá¹…gÄ• ti __bojjhaá¹…gÄ• _. yÄ• hi e
lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya
satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ• dhiupekkhÄ• saá¹…khÄ• tÄ• yadhammasÄ
kilesaniddÄ• ya uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• nipaá¹-ivijjhati, nibbÄ• nameva vÄ•
``bodhÄ«â€™â€™ _ti vuccati, tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• yabodhiyÄ• aá¹…
jhÄ• naá¹…gamaggaá¹…gÄ• dayo viya. yopesa vuttappakÄ• rÄ• ya dhammasÄ• maggiyÄ•
``bodhÄ«â€™â€™ _ti vuccati, tassa bodhissa vÄ• aá¹…gÄ• tipi __bojjhaá¹…gÄ• _ senaá¹.
tenÄ• hu porÄ• á¹‡Ä• ``bujjhanakassa puggalassa \Ne III 395/ aá¹…gÄ• ti bojjhaá¹…gÄ• â
Vibh-a 466; Paá¹-is-a I 1.25), ``bodhÄ• ya saá¹ƒvattantÄ«tibojjhaá¹…gÄ• â€™â€™ tiÄ• dinÄ
nayenapi bojjhaá¹…gaá¹-á¹-ho veditabbo.

__ariyo aá¹-á¹-haá¹…giko maggo_ti taá¹ƒtaá¹ƒmaggavajjhehi kilesehi Ä• rakattÄ•
ariyabhÄ• vakarattÄ• ariyaphalapaá¹-ilÄ• bhakarattÄ• ca __ariyo_. sammÄ• diá¹-á¹-hiÄ• dÄ
atthi, aá¹-á¹-haá¹…gÄ• niyevavÄ• __aá¹-á¹-haá¹…giko_. mÄ• rento kilese gacchati, nibbÄ•
maggÄ«yati, sayaá¹ƒvÄ• nibbÄ• naá¹ƒ maggatÄ«ti __maggo_ti evametesaá¹ƒ satipaá¹-á¹-h
veditabbo.

__sotÄ• panno_ti maggasaá¹…khÄ• taá¹ƒ sotaá¹ƒ Ä• pajjitvÄ• pÄ• puá¹‡itvÄ• á¹-hito, sotÄ
__sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno_ti sotÄ• pattiphalassa
attapaccakkhakaraá¹‡atthÄ• yapaá¹-ipajjamÄ• no paá¹-hamamaggaá¹-á¹-ho \Be III 433/, yo
vuccati. __sakadÄ• gÄ• mÄ«_tisakideva imaá¹ƒ lokaá¹ƒ paá¹-isandhiggahaá¹‡avasena Ä• g
dutiyaphalaá¹-á¹-ho. __anÄ• gÄ• mÄ«_tipaá¹-isandhiggahaá¹‡avasena kÄ• malokaá¹ƒ anÄ•
tatiyaphalaá¹-á¹-ho. yo pana saddhÄ• nusÄ• rÄ« dhammÄ• nusÄ• rÄ«ekabÄ«jÄ«ti evamÄ•
tesaá¹ƒyeva bhedoti. sesaá¹ƒ vuttanayameva.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ attano dhammavinaye matakuá¹‡apasadisena dussÄ«lap
saddhiá¹ƒsaá¹ƒvÄ• sÄ• bhÄ• vasaá¹…khÄ• taá¹ƒ atthaá¹ƒ viditvÄ• . __imaá¹ƒ udÄ• na_nti
asaá¹ƒvÄ• sÄ• rahasaá¹ƒvÄ• sÄ• rahabhÄ• vÄ• naá¹ƒkÄ• raá¹‡aparidÄ«panaá¹ƒ udÄ• naá

tattha __channamativassatÄ«_ti Ä• pattiá¹ƒ Ä• pajjitvÄ• paá¹-icchÄ• dento aÃ±Ã±aá¹ƒ nava

Ä• pajjati, tato aparanti evaá¹ƒ Ä• pattivassaá¹ƒ kilesavassaá¹ƒ ativiya vassati. __vivaá¹-aá¹
Ä• pattiá¹ƒ Ä• panno taá¹ƒ appaá¹-icchÄ• detvÄ• vivaranto sabrahmacÄ• rÄ«naá¹ƒ pakÄ• s
yathÄ• vinayaá¹ƒ paá¹-ikaronto desento vuá¹-á¹-hahanto aÃ±Ã±aá¹ƒ navaá¹ƒ Ä• pattiá¹ƒ nÄ
vivaá¹-aá¹ƒ puna Ä• pattivassaá¹ƒ kilesavassaá¹ƒ na vassati. yasmÄ• ca etadeva, tasmÄ• ,
Ä• pattiá¹ƒ vivaretha. __evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«_ti evaá¹ƒ sante taá¹ƒ Ä• pattiá¹ƒÄ• pa
attabhÄ• vaá¹ƒ ativijjhitvÄ• kilesavassanena na vassati na temeti, evaá¹ƒso kilesehi anavas
samÄ• hito hutvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• sammasantoanukkamena nibbÄ• naá¹ƒ

imasmiá¹ƒ dhammavinaye aá¹-á¹-hacchariyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhasavanÄ• rahakathÄ• vaá¹‡á¹‡anÄ•

<386> atha \Ne III 396/ bhagavÄ• cintesi ``idÄ• ni bhikkhusaá¹…ghe abbudo jÄ• to, aparisu
uposathaá¹ƒÄ• gacchanti, na ca tathÄ• gato aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒ uddis
bhikkhusaá¹…ghassauposatho pacchijjati, yannÅ«nÄ• haá¹ƒ ito paá¹-á¹-hÄ• ya bhikkhÅ«na
anujÄ• neyyaâ€™â€™ nti, evaá¹ƒ pana cintetvÄ• bhikkhÅ«naÃ±Ã±eva pÄ• timokkhuddesa
vuttaá¹ƒ__ ``atha kho bhagavÄ• ... pe ... pÄ• timokkhaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ _ti. ta
idÄ• ni ahaá¹ƒ. uposathaá¹ƒ na karissÄ• mi, pÄ• timokkhaá¹ƒ na uddisissÄ• mÄ«ti pacceka

duvidhaá¹ƒ pÄ• timokkhaá¹ƒ Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ ovÄ• dapÄ• timokkhanti. tesu ``suá
tiÄ• dikaá¹ƒ __Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ, _ taá¹ƒ sÄ• vakÄ• va uddisanti, na buddhÄ• , yaá
uddisÄ«yati. ``khantÄ« paramaá¹ƒ ... pe ... sabbapÄ• passa akaraá¹‡aá¹ƒ ... pe ... anupavÄ
... etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti (DN II 90; Dhp 183-185) imÄ• pana tisso gÄ• t
nÄ• ma, taá¹ƒ buddhÄ• va uddisanti, na sÄ• vakÄ• . channampi vassÄ• naá¹ƒ accayena ud
dÄ«ghÄ• yukabuddhÄ• naÃ±hi dharamÄ• nakÄ• le ayameva pÄ• timokkhuddeso, appÄ• yu
paá¹-hamabodhiyaá¹ƒyeva, tato paraá¹ƒ itaro, taÃ±ca kho bhikkhÅ« eva uddisanti, na buddh
bhagavÄ• vÄ«sativassamattaá¹ƒ imaá¹ƒ ovÄ• dapÄ• timokkhaá¹ƒ uddisitvÄ• imaá¹ƒ antarÄ
uddisi.

__aá¹-á¹-hÄ• na_nti akÄ• raá¹‡aá¹ƒ. __anavakÄ• so_ti tasseva vevacanaá¹ƒ. kÄ• raá¹‡aÃ±
phalaá¹ƒtadÄ• yattavuttitÄ• yÄ• ti ``á¹-hÄ• naâ€™â€™ nti vuccati, evaá¹ƒ ``avakÄ• soâ€™â
__ya_ntikiriyÄ• parÄ• masanaá¹ƒ. __na ca, bhikkhave, sÄ• pattikena pÄ• timokkhaá¹ƒ sotab
padatthatosuviÃ±Ã±eyyaá¹ƒ. vinicchayato panettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ
__purevÄ• pacchÄ• vÄ• _ti Ã±attito pubbe vÄ• pacchÄ• vÄ• .

dhammikÄ• dhammikapÄ• timokkhaá¹-á¹-hapanakathÄ• vaá¹‡á¹‡anÄ•

<387> __kataÃ±ca akataÃ±ca ubhayaá¹ƒ gahetvÄ• _ti yassa ekantena katÄ• pi atthi, akatÄ
tadubhayaá¹ƒ gahetvÄ• .

dhammikapÄ• timokkhaá¹-á¹-hapanakathÄ• vaá¹‡á¹‡anÄ•

<389> __parisÄ• _ \Ne III 397/ __vuá¹-á¹-hÄ• tÄ«_ti yasmiá¹ƒ vatthusmiá¹ƒ pÄ• timokkhaá¹
vatthuá¹ƒ avinicchinitvÄ• kenaci antarÄ• yena vuá¹-á¹-hÄ• ti.

<393> __paccÄ• diyatÄ«_ti pati Ä• diyati, ``akataá¹ƒ kammaâ€™â€™ ntiÄ• dinÄ• puna Ä•

attÄ• dÄ• naaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<398> paraá¹ƒ \Be III 435/ codetuá¹ƒ attanÄ• Ä• dÄ• tabbaá¹ƒ gahetabbaá¹ƒ adhikaraá¹‡a
tenÄ• ha __ ``sÄ• sanaá¹ƒ sodhetukÄ• moâ€™â€™ _tiÄ• di. __vassÄ• ratto_ti vassakÄ• lo

codakena paccavekkhitabbadhammakathÄ• vaá¹‡á¹‡anÄ•

<399> __paá¹-imÄ• situ_nti parÄ• masituá¹ƒ. __palibodhe chinditvÄ• ... pe ... adhigataá¹ƒ n
appanÄ• ppattaá¹ƒ mettÄ• bhÄ• vanaá¹ƒ dasseti. tenevÄ• ha __ ``vikkhambhanavasena vih

codakena upaá¹-á¹-hÄ• petabbadhammakathÄ• vaá¹‡á¹‡anÄ•

<400> __no dosantaro_ti ettha cittapariyÄ• yo __antara_-saddoti Ä• ha __ ``na duá¹-á¹-haci

codakacuditakapaá¹-isaá¹ƒyuttakathÄ• vaá¹‡á¹‡anÄ•

<401> __karuá¹‡a_nti appanÄ• ppattaá¹ƒ karuá¹‡ajjhÄ• naá¹ƒ. __karuá¹‡Ä• pubbabhÄ• ga
parikammupacÄ• ravasappavattaá¹ƒkaruá¹‡aá¹ƒ. __mettaÃ±ca mettÄ• pubbabhÄ• gaÃ±cÄ
sesamettha suviÃ±Ã±eyyamevÄ• ti.

pÄ• timokkhaá¹-á¹-hapanakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhikkhunikkhandhakaá¹ƒ

mahÄ• pajÄ• patigotamÄ«vatthukathÄ• vaá¹‡á¹‡anÄ•

<402> bhikkhunikkhandhake \Be III 436/ \Ne III 398/ __sakkesu viharatÄ«_ti paá¹-hamagam
__mahÄ• pajÄ• pati gotamÄ«_ti ettha __gotamÄ«_ti gottaá¹ƒ. nÄ• makaraá¹‡adivase panas
laddhasakkÄ• rÄ• brÄ• hmaá¹‡Ä• lakkhaá¹‡asampattiá¹ƒ disvÄ• ``sace ayaá¹ƒ dhÄ«taraá
cakkavattiraÃ±Ã±o mahesÄ«bhavissati. sace puttaá¹ƒ labhissati, cakkavattirÄ• jÄ• bhavissa
mahatÄ«yevassÄ• pajÄ• bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu, tasmÄ• puttapajÄ• ya ce
mahantatÄ• ya ``mahÄ• pajÄ• patÄ«â€™â€™ tinÄ• maá¹ƒ akaá¹ƒsu, idha pana gottena sa
``mahÄ• pajÄ• pati gotamÄ«â€™â€™ ti vuttaá¹ƒ. __yena bhagavÄ• tenupasaá¹…kamÄ«_t
paá¹-hamameva nandaá¹ƒ pabbÄ• jesi, sattamedivase rÄ• hulakumÄ• raá¹ƒ. __cumbaá¹-ak
ubhayanagaravÄ• sikesu yuddhatthÄ• ya nikkhantesusatthÄ• gantvÄ• te rÄ• jÄ• no saÃ±Ã
__attadaá¹‡á¸• asuttaá¹ƒ_ (Sn 941 Ä• dayo) kathesi. rÄ• jÄ• no pasÄ«ditvÄ• aá¸• á¸• hatey
dÄ• rake adaá¹ƒsu. tÄ• ni paÃ±ca kumÄ• rasatÄ• nisatthu santike pabbajiá¹ƒsu. atha nesaá
pesetvÄ• anabhiratiá¹ƒ uppÄ• dayiá¹ƒsu. satthÄ• tesaá¹ƒ anabhiratiyÄ• uppannabhÄ• vaá
daharabhikkhÅ« kuá¹‡Ä• ladahaá¹ƒ netvÄ• attano kuá¹‡Ä• lakÄ• le nisinnapubbe pÄ• sÄ• a
__kuá¹‡Ä• lajÄ• taka_kathÄ• ya (jÄ• 0II 21.kuá¹‡Ä• lajÄ• taka) tesaá¹ƒ anabhiratiá¹ƒ vinode
sotÄ• pattiphale patiá¹-á¹-hÄ• pesi, puna mahÄ• vanaá¹ƒ Ä• netvÄ• arahattaphale. tesaá¹ƒ
punapi pajÄ• patiyo sÄ• sanaá¹ƒpahiá¹‡iá¹ƒsu. te ``abhabbÄ• mayaá¹ƒ gharÄ• vÄ• sassÄ•
pahiá¹‡iá¹ƒsu. tÄ• ``na dÄ• niamhÄ• kaá¹ƒ paragharaá¹ƒ gantuá¹ƒ yuttaá¹ƒ, mahÄ• pajÄ• p
pabbajjaá¹ƒ anujÄ• nÄ• petvÄ• pabbajissÄ• mÄ• â€™â€™ ti paÃ±casatÄ• pi mahÄ• pajÄ•
amhÄ• kaá¹ƒ pabbajjaá¹ƒanujÄ• nÄ• pethÄ• â€™â€™ ti Ä• haá¹ƒsu. mahÄ• pajÄ• pati ca t
tenupasaá¹…kami, setacchattassa heá¹-á¹-hÄ• raÃ±Ã±o parinibbutakÄ• le upasaá¹…kamÄ
__pakkÄ• mÄ«_tipuna kapilapurameva pÄ• visi.

__yathÄ• bhirantaá¹ƒ_ \Be III 437/ \Ne III 399/ __viharitvÄ• _ti bodhaneyyasattÄ• naá¹ƒ upa
olokentoyathÄ• jjhÄ• sayena viharitvÄ• . __cÄ• rikaá¹ƒ pakkÄ• mÄ«_ti mahÄ• janasaá¹…ga
buddhasiriyÄ• anopamena buddhavilÄ• sena aturitacÄ• rikaá¹ƒ pakkÄ• mi. __sambahulÄ• h
antonivesanasmiá¹ƒyeva dasabalaá¹ƒ uddissa pabbajjÄ• vesaá¹ƒ gahetvÄ• tÄ• pi paÃ±cas
pabbajjÄ• vesaá¹ƒyeva gÄ• hÄ• petvÄ• sabbÄ• hipi tÄ• hi sambahulÄ• hi sÄ• kiyÄ• nÄ«his
gamanaá¹ƒ abhinÄ«hari. gamanÄ• bhinÄ«haraá¹‡akÄ• le panassÄ• ``sukumÄ• rÄ• rÄ• jitth
sakkhissantÄ«â€™â€™ ti sÄ• kiyakoliyarÄ• jÄ• no suvaá¹‡á¹‡asivikÄ• youpaá¹-á¹-hÄ• pay
Ä• ruyha gacchantÄ«hi satthari agÄ• ravo kato hotÄ«â€™â€™ tiekapaá¹‡á¹‡Ä• sayojanikaá
paá¹-ipajjiá¹ƒsu. rÄ• jÄ• nopi purato ca pacchato ca Ä• rakkhaá¹ƒsaá¹ƒvidahÄ• petvÄ• taá¹
sakaá¹-Ä• ni pÅ«retvÄ• ``gatagataá¹-á¹-hÄ• ne Ä• hÄ• raá¹ƒ paá¹-iyÄ• dethÄ• â€™â€™ tip
pÄ• dehÄ«_ti tÄ• saÃ±hi sukhumÄ• lattÄ• pÄ• desu eko phoá¹-ouá¹-á¹-heti, eko bhijjati, ub
kaá¹-akaá¹-á¹-hisamparikiá¹‡á¹‡Ä• viya hutvÄ• uddhumÄ• tÄ• . tena vuttaá¹ƒ ``sÅ«nehi pÄ
__bahidvÄ• rakoá¹-á¹-hake_ti dvÄ• rakoá¹-á¹-hakassa bahi. kasmÄ• panevaá¹ƒ á¹-hitÄ• ti?
``ahaá¹ƒ tathÄ• gatena anuÃ±Ã±Ä• tÄ• sayamevapabbajjÄ• vesaá¹ƒ aggahesiá¹ƒ, evaá¹ƒ
sakalajambudÄ«pe pÄ• kaá¹-o jÄ• to, sacesatthÄ• pabbajjaá¹ƒ anujÄ• nissati, iccetaá¹ƒ ku
nÄ• nujÄ• nissati, mahatÄ« garahÄ• bhavissatÄ«â€™â€™ ti vihÄ• raá¹ƒ pavisituá¹ƒ asakko
aá¹-á¹-hÄ• si. __kiá¹ƒ nu tvaá¹ƒ gotamÄ«_tikiá¹ƒ nu rÄ• jakulÄ• naá¹ƒ vipatti uppannÄ• , ke
kÄ• raá¹‡ena evaá¹ƒ vivaá¹‡á¹‡abhÄ• vaá¹ƒ pattÄ• sÅ«nehi pÄ• dehi ... pe ... á¹-hitÄ• ti.

__aÃ±Ã±enapi pariyÄ• yenÄ• _ti aÃ±Ã±enapi kÄ• raá¹‡ena. __Ä• pÄ• dikÄ• _ti saá¹ƒvaá¸•
tumhÄ• kaá¹ƒhatthapÄ• desu hatthapÄ• dakiccaá¹ƒ asÄ• dhentesu hatthe ca pÄ• de ca vaá
paá¹-ijaggikÄ• tiattho. __posikÄ• _ti divasassa dve tayo vÄ• re nahÄ• petvÄ• bhojetvÄ• pÄ
__thaÃ±Ã±aá¹ƒ pÄ• yesÄ«_ti nandakumÄ• ro kira bodhisattato katipÄ• heneva daharataro.
mahÄ• pajÄ• pati attano puttaá¹ƒ dhÄ• tÄ«naá¹ƒ datvÄ• \Be III 438/ sayaá¹ƒ bodhisattassa
sÄ• dhayamÄ• nÄ• attano thaÃ±Ã±aá¹ƒ pÄ• yesi. taá¹ƒ sandhÄ• ya thero evamÄ• ha. __sÄ
``bahukÄ• rÄ• â€™â€™ tiÄ• dÄ«hi tassÄ• guá¹‡aá¹ƒ kathetvÄ• puna pabbajjaá¹ƒ yÄ• can

mahÄ• pajÄ• patigotamÄ«vatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hagarudhammakathÄ• vaá¹‡á¹‡anÄ•

<403> satthÄ• pi \Ne III 400/ ``itthiyo nÄ• ma parittasaddhÄ• , ekÄ• yÄ• citamatteyeva pabb
na mama sÄ• sanaá¹ƒ garuá¹ƒ katvÄ• gaá¹‡hissantÄ«â€™â€™ ti tikkhattuá¹ƒ paá¹-ikkhipit
gÄ• hÄ• petukÄ• matÄ• ya __ ``sace, Ä• nanda, mahÄ• pajÄ• pati gotamÄ« aá¹-á¹-ha garu
sÄ• vassÄ• hotu upasampadÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ• vassÄ• _ti sÄ• eva
hotu.

__tadahupasampannassÄ• _ti taá¹ƒ divasampi upasampannassa. __abhivÄ• danaá¹ƒ pacc

aÃ±jalikammaá¹ƒsÄ• mÄ«cikammaá¹ƒ kÄ• tabba_nti mÄ• nÄ• timÄ• naá¹ƒ akatvÄ• paÃ±c
Ä• sanÄ• uá¹-á¹-hÄ• ya paccuggamanavasena paccuá¹-á¹-hÄ• naá¹ƒ, dasanakhe samodhÄ
Ä• sanapaÃ±Ã±Ä• panabÄ«janÄ• dikaá¹ƒanucchavikakammasaá¹…khÄ• taá¹ƒ sÄ• mÄ«cik
Ä• vÄ• se_ti yatthavasantiyÄ• anantarÄ• yena ovÄ• datthÄ• ya upasaá¹…kamanÄ• rahe á¹
natthi, ayaá¹ƒ abhikkhuko Ä• vÄ• so nÄ• ma, evarÅ«pe Ä• vÄ• se vassaá¹ƒ na upagantabb
__anvaddhamÄ• sa_ntianuposathikaá¹ƒ. __ovÄ• dÅ«pasaá¹…kamana_nti ovÄ• datthÄ• ya
__diá¹-á¹-henÄ• _ti cakkhunÄ• diá¹-á¹-hena. __sutenÄ• _ti sotena sutena. __parisaá¹…kÄ•
diá¹-á¹-hasutavasena parisaá¹…kitena. __garudhamma_nti garukaá¹ƒ saá¹…ghÄ• disesÄ•
__pakkhamÄ• natta_nti anÅ«nÄ• ni pannarasa divasÄ• nimÄ• nattaá¹ƒ. __chasu dhammes
vikÄ• labhojanacchaá¹-á¹-hesu sikkhÄ• padesu. __sikkhitasikkhÄ• yÄ• _tiekasikkhampi akh
pÅ«ritasikkhÄ• ya.

__na akkositabbo na paribhÄ• sitabbo_ti dasannaá¹ƒ akkosavatthÅ«naá¹ƒ aÃ±Ã±atarena a
akkositabbo, bhayupadaá¹ƒsanÄ• ya kÄ• yaci \Be III 439/ paribhÄ• sÄ• ya na paribhÄ• sita
bhikkhunÄ«naá¹ƒ bhikkhÅ«su vacanapatho_ti ovÄ• dÄ• nusÄ• sanidhammakathÄ• saá¹…k
bhikkhÅ«su ovaá¹-o pihito, na bhikkhuniyÄ• koci bhikkhu ovaditabbo vÄ• anusÄ• sitabbo v
porÄ• á¹‡akattherÄ• idaÃ±cidaÃ±ca vattaá¹ƒ pÅ«rayiá¹ƒsÅ«â€™â€™ ti evaá¹ƒ panapaveá
vaá¹-á¹-ati. __anovaá¹-o bhikkhÅ«naá¹ƒ bhikkhunÄ«sÅ«_ti bhikkhÅ«naá¹ƒ pana bhikkhunÄ«
yathÄ• ruciyÄ• ovadantu anusÄ• santu dhammakathaá¹ƒ kathentÅ«ti ayametthasaá¹…khe
garudhammakathÄ• mahÄ• vibhaá¹…ge vuttanayeneva veditabbÄ• .

ime pana aá¹-á¹-ha garudhamme satthu santike uggahetvÄ• therena attano Ä• rociyamÄ• n
\Ne III 401/ tÄ• vamahantaá¹ƒ domanassaá¹ƒ khaá¹‡ena paá¹-ippassambhi. anotattadahato
sÄ«tudakassaghaá¹-asatena matthake parisittÄ• viya vigatapariá¸·Ä• hÄ• attamanÄ• hutv
garudhammapaá¹-iggahaá¹‡ena uppannapÄ«tipÄ• mojjaá¹ƒÄ• vi karontÄ« __ ``seyyathÄ• p
udÄ• naá¹ƒ udÄ• nesi. tattha __daharo_titaruá¹‡o. __yuvÄ• _ti yobbaÃ±Ã±abhÄ• ve á¹-hito
alaá¹…kÄ• rasabhÄ• vo. tatthakoci taruá¹‡opi yuvÄ• na hoti yathÄ• atitaruá¹‡o. koci yuvÄ•
maá¹‡á¸• anakajÄ• tikona hoti yathÄ• upasantasabhÄ• vo Ä• lasiyabyasanÄ• dÄ«hi vÄ• a
ceva yuvÄ• ca maá¹‡á¸• anakajÄ• tiko ca adhippeto, tasmÄ• evamÄ• ha. uppalÄ• dÄ«ni lo
paraá¹ƒ yaá¹ƒ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ dassitameva.

tattha __mÄ• tugÄ• massa pabbajitattÄ• _ti idaá¹ƒ paÃ±cavassasatato uddhaá¹ƒ aá¹-á¹-hat
vassasatesusaddhammaá¹-á¹-hitiyÄ• kÄ• raá¹‡anidassanaá¹ƒ. __paá¹-isambhidÄ• pabhed
vutta_ntiettha ``paá¹-isambhidÄ• pattakhÄ«á¹‡Ä• savaggahaá¹‡ena jhÄ• nÄ• nipi gahitÄ• n
nijjhÄ• nakÄ• naá¹ƒsabbappakÄ• rasampatti ijjhatÄ«â€™â€™ ti __gaá¹‡á¹-hipadesu_ vutta
__sukkhavipassakakhÄ«á¹‡Ä• savavasenavassasahassa_ntiÄ• dinÄ• ca yaá¹ƒ vuttaá¹ƒ. ta
matena vuttanti veditabbaá¹ƒ. __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv III 161) pana ev

``paá¹-isambhidÄ• pattehi \Be III 440/ vassasahassaá¹ƒ aá¹-á¹-hÄ• si, chaá¸·abhiÃ±Ã±ehi va
tevijjehivassasahassaá¹ƒ, sukkhavipassakehi vassasahassaá¹ƒ, pÄ• timokkhena vassasaha
ti.

__aá¹…guttaranikÄ• yaá¹-á¹-hakathÄ• yampi_ (Mp I 1.130) ---

``buddhÄ• naÃ±hi parinibbÄ• nato vassasahassameva paá¹-isambhidÄ• nibbattetuá¹ƒ sakk
abhiÃ±Ã±Ä• , tato tÄ• pi nibbattetuá¹ƒ asakkontÄ• tisso vijjÄ• nibbattenti, gacchante gacch
nibbattetuá¹ƒ asakkontÄ• sukkhavipassakÄ• honti. eteneva upÄ• yena anÄ• gÄ• mino sak
ti ---

vuttaá¹ƒ.

__saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ pana (Spk II 3.156) ---

``paá¹-hamabodhiyaÃ±hi \Ne III 402/ bhikkhÅ« paá¹-isambhidÄ• pattÄ• ahesuá¹ƒ. atha kÄ•
paá¹-isambhidÄ• pÄ• puá¹‡ituá¹ƒ na sakkhiá¹ƒsu, chaá¸·abhiÃ±Ã±Ä• ahesuá¹ƒ, tato cha ab
asakkontÄ• tissovijjÄ• pÄ• puá¹‡iá¹ƒsu. idÄ• ni kÄ• le gacchante tisso vijjÄ• pÄ• puá¹‡itua
asakkontÄ• Ä• savakkhayamattaá¹ƒ pÄ• puá¹‡issanti, tampi asakkontÄ• anÄ• gÄ• miphala
sakadÄ• gÄ• miphalaá¹ƒ, tampi asakkontÄ• sotÄ• pattiphalaá¹ƒ, gacchante kÄ• le sotÄ• pa
sakkhissantÄ«â€™â€™ ti ---

vuttaá¹ƒ.

yasmÄ• cetaá¹ƒ sabbaá¹ƒ aÃ±Ã±amaÃ±Ã±apaá¹-iviruddhaá¹ƒ, tasmÄ• tesaá¹ƒ tesaá¹ƒ bh
Ä• cariyenatattha tattha dassitanti gahetabbaá¹ƒ. aÃ±Ã±athÄ• hi Ä• cariyasseva pubbÄ• pa
siyÄ• ti.

__tÄ• niyevÄ• _ti tÄ• niyeva paÃ±ca vassasahassÄ• ni. pariyattimÅ«lakaá¹ƒ sÄ• sananti Ä•
asati paá¹-ivedho atthÄ«â€™â€™ _tiÄ• di. pariyattiyÄ• hi antarahitÄ• ya paá¹-ipattiantaradh
paá¹-ipattiyÄ• antarahitÄ• ya adhigamo antaradhÄ• yati. kiá¹ƒkÄ• raá¹‡Ä• ? ayaÃ±hi pariya
paá¹-ipattiyÄ• paccayo hoti, paá¹-ipatti adhigamassa, iti paá¹-ipattitopi pariyattiyevapamÄ• a
paá¹-ivedho ca paá¹-ipatti ca hotipi na hotipi. ekasmiÃ±hi kÄ• le paá¹-ivedhakarÄ• bhikkhÅ«
bhikkhu puthujjanoâ€™â€™ ti aá¹…guliá¹ƒ pasÄ• retvÄ• dassetabbo hoti, imasmiá¹ƒyeva d
puthujjanabhikkhu nÄ• ma nÄ• hosi. paá¹-ipattipÅ«rakÄ• pi kadÄ• cibahÅ« honti, kadÄ• ci a
paá¹-ipatti ca hotipi na hotipi. sÄ• sanaá¹-á¹-hitiyÄ• pana pariyattiyeva pamÄ• á¹‡aá¹ƒ. paá¹
tepiá¹-akaá¹ƒ sutvÄ• dvepi pÅ«reti. yathÄ• amhÄ• kaá¹ƒbodhisatto Ä• á¸·Ä• rassa santike
samÄ• pattiyo nibbattetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• parikamm

jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha, tato udakassa santikaá¹ƒ gantvÄ• adhigatavisesaá¹ƒsaá¹ƒs
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa parikammaá¹ƒ pucchi, so Ä• cikkhi, tassa vacana
sampÄ• desi, evameva paÃ±Ã±avÄ• bhikkhu pariyattiá¹ƒ sutvÄ• dvepi pÅ«reti, tasmÄ• pa
sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hoti. yathÄ• pi mahato taá¸·Ä• kassa pÄ• á¸·iyÄ• thirÄ• yaudakaá¹ƒ
vattabbaá¹ƒ, udake sati padumÄ• dÄ«ni pupphÄ• ni na pupphissantÄ«tina vattabbaá¹ƒ, eva
thirapÄ• á¸·isadise tepiá¹-ake buddhavacane sati mahÄ• taá¸·Ä• keudakasadisÄ• paá¹-ipat
natthÄ«ti na vattabbaá¹ƒ, tesu sati \Ne III 403/ mahÄ• taá¸·Ä• kepadumÄ• dÄ«ni pupphÄ• n
ariyapuggalÄ• natthÄ«ti na vattabbaá¹ƒ. evaá¹ƒekantato pariyattiyeva pamÄ• á¹‡aá¹ƒ.

__pariyattiyÄ• antarahitÄ• yÄ• _ti ettha __pariyattÄ«_ti (Mp I 1.130) tepiá¹-akaá¹ƒbuddhava
sÄ• á¹-á¹-hakathÄ• pÄ• á¸·i. yÄ• va sÄ• tiá¹-á¹-hati, tÄ• va pariyatti paripuá¹‡á¹‡Ä• nÄ• m
gacchante kÄ• le kaliyugarÄ• jÄ• no adhammikÄ• honti, tesu adhammikesu tesampiamacc
raá¹-á¹-hajanapadavÄ• sinoti tesaá¹ƒ adhammikatÄ• ya na devosammÄ• vassati, tato sass
asampajjantesu paccayadÄ• yakÄ• bhikkhusaá¹…ghassapaccaye dÄ• tuá¹ƒ na sakkonti, b
antevÄ• sike saá¹…gahetuá¹ƒ nasakkonti. gacchante gacchante kÄ• le pariyatti parihÄ• yat
dhÄ• retuá¹ƒ na sakkonti, pÄ• á¸·ivaseneva \Be III 442/ dhÄ• renti. tato kÄ• le gacchante pÄ
dhÄ• retuá¹ƒna sakkonti, paá¹-hamaá¹ƒ abhidhammapiá¹-akaá¹ƒ parihÄ• yati, parihÄ• yamÄ
paá¹-á¹-hÄ• ya parihÄ• yati. paá¹-hamameva hi mahÄ• pakaraá¹‡aá¹ƒ parihÄ• yati, tasmiá¹
kathÄ• vatthu, puggalapaÃ±Ã±atti, dhÄ• tukathÄ• , vibhaá¹…go, dhammasaá¹…gahoti.

evaá¹ƒ abhidhammapiá¹-ake parihÄ«ne matthakato paá¹-á¹-hÄ• ya suttantapiá¹-akaá¹ƒ pari
paá¹-hamaÃ±hiaá¹…guttaranikÄ• yo parihÄ• yati, tasmimpi paá¹-hamaá¹ƒ ekÄ• dasakanipÄ
ekakanipÄ• toti. evaá¹ƒ aá¹…guttaranikÄ• ye parihÄ«ne matthakato paá¹-á¹-hÄ• ya saá¹ƒyu
paá¹-hamaÃ±himahÄ• vaggo parihÄ• yati, tato saá¸·Ä• yatanavaggo, khandhakavaggo, nid
evaá¹ƒ saá¹ƒyuttanikÄ• ye parihÄ«ne matthakato paá¹-á¹-hÄ• ya majjhimanikÄ• yo parihÄ•
paá¹-hamaÃ±hiuparipaá¹‡á¹‡Ä• sako parihÄ• yati, tato majjhimapaá¹‡á¹‡Ä• sako, tato mÅ«
majjhimanikÄ• yeparihÄ«ne matthakato paá¹-á¹-hÄ• ya dÄ«ghanikÄ• yo parihÄ• yati. paá¹-h
parihÄ• yati, tato mahÄ• vaggo, tato sÄ«lakkhandhavaggoti. evaá¹ƒ dÄ«ghanikÄ• ye parihÄ
suttantapiá¹-akaá¹ƒparihÄ«naá¹ƒ nÄ• ma hoti. vinayapiá¹-akena saddhiá¹ƒ jÄ• takameva dh
vinayapiá¹-akaÃ±hilajjino dhÄ• renti, lÄ• bhakÄ• mÄ• pana ``suttante kathitepi sallakkhentÄ
jÄ• takamevadhÄ• renti. gacchante kÄ• le jÄ• takampi dhÄ• retuá¹ƒ na sakkonti. atha nesaá
vessantarajÄ• takaá¹ƒparihÄ• yati, tato paá¹-ilomakkamena puá¹‡á¹‡akajÄ• takaá¹ƒ, mahÄ•
pariyosÄ• neapaá¹‡á¹‡akajÄ• takaá¹ƒ parihÄ• yati, vinayapiá¹-akameva dhÄ• renti.

gacchante kÄ• le tampi matthakato paá¹-á¹-hÄ• ya parihÄ• yati. paá¹-hamaÃ±hi parivÄ• ro p
404/ khandhako, bhikkhunÄ«vibhaá¹…go, mahÄ• vibhaá¹…goti anukkamena uposathakkha
tadÄ• pi pariyatti anantarahitÄ• va hoti. yÄ• va pana manussesu catuppadikagÄ• thÄ• pi pa
anantarahitÄ• va hoti. yadÄ• saddho pasanno rÄ• jÄ• hatthikkhandhe suvaá¹‡á¹‡acaá¹…k

á¹-hapÄ• petvÄ• ``buddhehi kathitaá¹ƒ catuppadikaá¹ƒ gÄ• thaá¹ƒ jÄ• nanto imaá¹ƒ sahass
nagare bheriá¹ƒ carÄ• petvÄ• gaá¹‡hanakaá¹ƒ alabhitvÄ• ``ekavÄ• raá¹ƒ carÄ• pite nÄ• m
asuá¹‡antÄ• pÄ«â€™â€™ ti yÄ• vatatiyaá¹ƒ carÄ• petvÄ• gaá¹‡hanakaá¹ƒ alabhitvÄ• rÄ•
sahassatthavikaá¹ƒ puna rÄ• jakulaá¹ƒ pavesenti, tadÄ• pariyatti antarahitÄ• nÄ• ma hoti.

__ciraá¹ƒ pavattissatÄ«_ti pariyattiyÄ• antarahitÄ• yapi liá¹…gamattaá¹ƒ addhÄ• naá¹ƒ pav
gacchante gacchante hi kÄ• le cÄ«varaggahaá¹‡aá¹ƒ pattaggahaá¹‡aá¹ƒ samiÃ±janapasÄ•
Ä• lokitavilokitaá¹ƒna pÄ• sÄ• dikaá¹ƒ hoti, nigaá¹‡á¹-hasamaá¹‡Ä• viya alÄ• bupattaá¹ƒ bl
aggabÄ• hÄ• ya parikkhipitvÄ• Ä• dÄ• ya vicaranti, ettÄ• vatÄ• pi liá¹…gaá¹ƒ anantarahitam
kÄ• le aggabÄ• hatootÄ• retvÄ• hatthena vÄ• sikkÄ• ya vÄ• olambetvÄ• vicaranti, cÄ«va
rajanasÄ• ruppaá¹ƒakatvÄ• oá¹-á¹-haá¹-á¹-hivaá¹‡á¹‡aá¹ƒ katvÄ• rajanti. gacchante kÄ• le
dasacchindanaá¹ƒovaá¹-á¹-ikÄ• vijjhanaá¹ƒ kappamattaÃ±ca katvÄ• vaá¸·aÃ±janti, puna ov
kappaá¹ƒna karonti. tato ubhayampi akatvÄ• dasÄ• chetvÄ• paribbÄ• jakÄ• viya caranti.
iminÄ• amhÄ• kaá¹ƒ atthoâ€™â€™ ti khuddakaá¹ƒ kÄ• sÄ• vakhaá¹‡á¸• aá¹ƒ hatthe vÄ• g
vÄ• allÄ«yÄ• penti, dÄ• rabharaá¹‡aá¹ƒ karontÄ• kasitvÄ• vapitvÄ• jÄ«vikaá¹ƒkappetvÄ•
dakkhiá¹‡aá¹ƒ dento jano saá¹…ghaá¹ƒ uddissa etesampi deti. idaá¹ƒsandhÄ• ya bhagavat
kho panÄ• nanda, anÄ• gatamaddhÄ• naá¹ƒ gotrabhuno kÄ• sÄ• vakaá¹‡á¹-hÄ• dussÄ«lÄ•
saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassanti, tadÄ• pÄ• haá¹ƒ, Ä• nanda, saá¹…ghagataá¹ƒ d
appameyyaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN III 380). tato gacchantekÄ• le nÄ• nÄ• vidhÄ• ni
esa, kiá¹ƒ iminÄ• amhÄ• kaâ€™â€™ nti kÄ• sÄ• vakhaá¹‡á¸• aá¹ƒchinditvÄ• araÃ±Ã±e kh
liá¹…gaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti. kassapadasabalassakira kÄ• lato paá¹-á¹-hÄ• ya yon
pÄ• rupitvÄ• caraá¹‡acÄ• rittaá¹ƒ jÄ• taá¹ƒ. evaá¹ƒpariyattiyÄ• antarahitÄ• yapi liá¹…gama
pavattissatÄ«ti veditabbaá¹ƒ.

aá¹-á¹-hagarudhammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«upasampannÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

404-405__._ __yadaggenÄ• _ti \Be III 444/ \Ne III 405/ yaá¹ƒ divasaá¹ƒ Ä• diá¹ƒ katvÄ• . __
tasmiÃ±Ã±evadivase. __anuÃ±Ã±attiyÄ• _ti anuÃ±Ã±Ä• ya. __ekÄ• haá¹ƒ, bhante Ä• nand
yÄ• cÄ• mÄ«_ti ``evameva kho ahaá¹ƒ, bhante Ä• nanda, ime aá¹-á¹-ha garudhamme paá¹-
anatikkamanÄ«yeâ€™â€™ tipaá¹-ijÄ• nitvÄ• idÄ• ni kasmÄ• varaá¹ƒ yÄ• catÄ«ti ce? parÅ
evaÃ±hi kecivadeyyuá¹ƒ ``mahÄ• pajÄ• patiyÄ• paá¹-hamaá¹ƒ sampaá¹-icchitattÄ• bhikkh
yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒnÄ• hosi, sÄ• ce varaá¹ƒ yÄ• ceyya, bhagavÄ• an

<406> __sarÄ• gÄ• yÄ• _ti sarÄ• gabhÄ• vÄ• ya kÄ• marÄ• gabhavarÄ• gaparibrÅ«hanÄ•
vaá¹-á¹-esaá¹ƒyojanatthÄ• ya. __Ä• cayÄ• yÄ• _ti vaá¹-á¹-assa vaá¸• á¸• hanatthÄ• ya. __m
mahicchabhÄ• vÄ• ya. __asantuá¹-á¹-hiyÄ• _ti asantuá¹-á¹-hibhÄ• vÄ• ya. __saá¹…gaá¹‡ik

kilesasaá¹…gaá¹‡agaá¹‡asaá¹…gaá¹‡avihÄ• rÄ• ya. __kosajjÄ• yÄ• _tikusÄ«tabhÄ• vÄ• y
dupposatÄ• ya. __virÄ• gÄ• yÄ• _ti sakalavaá¹-á¹-ato virajjanatthÄ• ya. __visaÃ±Ã±ogÄ• yÄ
visaá¹ƒyujjanatthÄ• ya. __apacayÄ• yÄ• _ti sabbassapi vaá¹-á¹-assaapacayatthÄ• ya, nibbÄ
__appicchatÄ• yÄ• _ti paccayappicchatÄ• divasena sabbasoicchÄ• pagamÄ• ya. __santuá¹
dvÄ• dasavidhasantuá¹-á¹-hibhÄ• vÄ• ya. __pavivekÄ• yÄ• _ti
pavivittabhÄ• vÄ• yakÄ• yavivekÄ• ditadaá¹…gavivekÄ• divivekasiddhiyÄ• . __vÄ«riyÄ• ran
cetasikassa ca vÄ«riyassa paggaá¹‡hanatthÄ• ya. __subharatÄ• yÄ• _ti sukhaposanatthÄ•
uggahaá¹‡adhÄ• raá¹‡aparipucchÄ• manasikÄ• ravasena yoniso paá¹-ipajjantassa
sarÄ• gÄ• dibhÄ• vaparivajjanassakÄ• raá¹‡aá¹ƒ hutvÄ• virÄ• gÄ• dibhÄ• vÄ• ya saá¹ƒvat
eso vinayo_ sammadevaapÄ• yÄ• dÄ«su apatanavasena dhÄ• raá¹‡ato kilesÄ• naá¹ƒ vinay
sammÄ• sambuddhassa ovÄ• dÄ• nusiá¹-á¹-hibhÄ• vato__etaá¹ƒ satthusÄ• sana_nti __dhÄ
avabujjheyyÄ• sÄ«ti attho. imasmiá¹ƒsutte paá¹-hamavÄ• rena vaá¹-á¹-aá¹ƒ, dutiyavÄ• rena
kathitaá¹ƒ.

409-410__._ __vimÄ• netvÄ• _ti \Be III 445/ aparajjhitvÄ• . __kammappattÄ• yopÄ«_ti kam
__Ä• pattigÄ• miniyopÄ«_ti Ä• pattiÄ• pannÄ• yopi. __vuttanayeneva kÄ• retabbataá¹ƒ Ä• p
paá¹-ikkhittattÄ• dukkaá¹-ena kÄ• retabbataá¹ƒ Ä• pajjanti.

413-5__._ __dve tisso bhikkhuniyo_ti dvÄ«hi tÄ«hi bhikkhunÄ«hi. __na Ä• rocentÄ«_tipÄ• ti
III 406/ na Ä• rocenti. __na paccÄ• harantÄ«_ti bhikkhunÄ«naá¹ƒ na paccÄ• haranti. __vise
vattabhaá¹…gaá¹ƒ.

<420> __tena ca bhikkhu nimantetabbo_ti sÄ• mÄ«cidassanametaá¹ƒ, na pana animantiyÄ

<425> __tayo nissaye_ti senÄ• sananissayaá¹ƒ apanetvÄ• apare tayo nissaye. rukkhamÅ«
labhati.

<428> __anuvÄ• daá¹ƒ paá¹-á¹-hapentÄ«_ti issariyaá¹ƒ pavattenti.

<430> __bhikkhudÅ«tena upasampÄ• dentÄ«_ti bhikkhuyeva dÅ«to bhikkhudÅ«to, tena bhi
katvÄ• upasampÄ• dentÄ«ti attho.

<431> __na sammatÄ«_ti nappahoti. __navakamma_nti navakammaá¹ƒ katvÄ• ``ettakÄ• n
apaloketvÄ• saá¹…ghikabhÅ«midÄ• naá¹ƒ.

<432> __sannisinnagabbhÄ• _ti patiá¹-á¹-hitagabbhÄ• .

<434> __pabbajjampi na labhatÄ«_ti titthÄ• yatanasaá¹…kantÄ• ya abhabbabhÄ• vÅ«paga

__idaá¹ƒodissa anuÃ±Ã±Ä• taá¹ƒ vaá¹-á¹-atÄ«_ti ekato vÄ• ubhato vÄ• avassave satipi oc
anuÃ±Ã±Ä• tattÄ• vaá¹-á¹-ati. sesamettha pÄ• á¸·ito aá¹-á¹-hakathÄ• to ca suviÃ±Ã±eyyam

bhikkhunÄ«upasampannÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunikkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paÃ±casatikakkhandhakaá¹ƒ

saá¹…gÄ«tinidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<437> paÃ±casatikakkhandhake \Be III 446/ \Ne III 407/ __pÄ• vÄ• ya kusinÄ• ra_nti (Sv II
piá¹‡á¸• Ä• ya caritvÄ• kusinÄ• raá¹ƒ gamissÄ• mÄ«ti addhÄ• namaggappaá¹-ipanno. __m
mahÄ• cÄ• á¹-ippamÄ• á¹‡aá¹ƒ pupphaá¹ƒ Ä• gantukadaá¹‡á¸• ake á¹-hapetvÄ• chattaá¹ƒ
kho_ti Ä• gacchantaá¹ƒ dÅ«ratova addasaá¹ƒ. disvÄ• ca pana ``pucchissÄ• mi naá¹ƒ bhag
cittaá¹ƒ uppÄ• detvÄ• ``sace kho pana nisinnakova pucchissÄ• mi, satthariagÄ• ravo kato
uá¹-á¹-hahitvÄ• á¹-hitaá¹-á¹-hÄ• nato apakkamma chaddanto nÄ• garÄ• jÄ• maá¹‡icamma
meghavaá¹‡á¹‡apaá¹ƒ sukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ• dasanakhasamodhÄ• nasamujjala
patiá¹-á¹-hÄ• petvÄ• satthari katena gÄ• ravena Ä• jÄ«vakassa abhimukho hutvÄ• ``apÄ•
jÄ• nÄ• sÄ«â€™â€™ ti Ä• ha. kiá¹ƒ pana satthu parinibbÄ• naá¹ƒ jÄ• nanto pucchiajÄ• nan
Ä• vajjanappaá¹-ibaddhaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ jÄ• nanaá¹ƒ. anÄ• vajjitattÄ• panesa
samÄ• pattibahulo rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naleá¹‡amaá¹‡á¸• apÄ• dÄ«su niccaá¹ƒ
kulasantakampi gÄ• maá¹ƒ pavisitvÄ• dvÄ• re samÄ• pajjitvÄ• samÄ• pattito vuá¹-á¹-hitov
thero kira ``iminÄ• me pacchimena attabhÄ• vena mahÄ• janÄ• nuggahaá¹ƒ karissÄ• mi, y
denti, gandhamÄ• lÄ• dÄ«hi vÄ• sakkÄ• raá¹ƒ karonti, tesaá¹ƒ taá¹ƒ mahapphalaá¹ƒ hotÅ«
tasmÄ• samÄ• pattibahulatÄ• ya na jÄ• ni. iti ajÄ• nantova pucchÄ«tivadanti, taá¹ƒ na gahe
ajÄ• nanakÄ• raá¹‡aá¹ƒ atthi. abhilakkhitaá¹ƒ satthu parinibbÄ• naá¹ƒ ahosi dasasahassilok
nimittehi. therassa pana parisÄ• ya kehicibhikkhÅ«hi bhagavÄ• diá¹-á¹-hapubbo, kehici na
tattha yehi diá¹-á¹-hapubbo, tepipassitukÄ• mÄ• va. yehipi adiá¹-á¹-hapubbo, tepi passitukÄ
na diá¹-á¹-hapubbo, te abhidassanakÄ• matÄ• ya gantvÄ• ``kuhiá¹ƒ bhagavÄ• â€™â€™ ti
``parinibbutoâ€™â€™ ti sutvÄ• sandhÄ• retuá¹ƒ na sakkhissanti. cÄ«varaá¹ƒ chaá¸• á¸• et
dunnivatthÄ• vÄ• urÄ• ni paá¹-ipisantÄ• parodissanti. tattha manussÄ• ``mahÄ• kassaper
Ä• gatapaá¹ƒ sukÅ«likÄ• sayampi itthiyoviya parodanti, te \Be III 447/ kiá¹ƒ amhe samassÄ
mayhaá¹ƒ dosaá¹ƒ dassanti. idaá¹ƒ pana suÃ±Ã±aá¹ƒ mahÄ• raÃ±Ã±aá¹ƒ, idha yathÄ• tat
purimataraá¹ƒ sutvÄ• nÄ• ma sokopi tanuko hotÄ«ti bhikkhÅ«naá¹ƒ satuppÄ• dalÄ• bhattha

__ajja sattÄ• haparinibbuto_ti ajja divasato paá¹-ilomato sattame ahani parinibbuto. __tato n
samaá¹‡assa gotamassa parinibbutaá¹-á¹-hÄ• nato. __avÄ«tarÄ• gÄ• _ti puthujjanÄ• ceva

tesaÃ±hi domanassaá¹ƒ appahÄ«naá¹ƒ, tasmÄ• tepi bÄ• hÄ• paggayhakandanti, ubho ha
rodanti. __chinnapÄ• taá¹ƒ papatantÄ«_ti chinnÄ• naá¹ƒ pÄ• toviya chinnapÄ• to, taá¹ƒ chi
bhÄ• vanapuá¹ƒsakaniddesoyaá¹ƒ, majjhe chinnÄ• viya hutvÄ• yato vÄ• tato vÄ• patantÄ
__Ä• vaá¹-á¹-antÄ«_ti abhimukhabhÄ• vena vaá¹-á¹-anti. yattha patitÄ• , tato katipayaratana
vaá¹-á¹-anavaseneva gantvÄ• puna yathÄ• patitameva á¹-hÄ• naá¹ƒ vaá¹-á¹-anavasena Ä•
__vivaá¹-á¹-antÄ«_ti yattha patitÄ• , tato nivaá¹-á¹-anti, patitaá¹-á¹-hÄ• nato parabhÄ• gaá¹ƒ
gacchantÄ«tiattho. apica purato vaá¹-á¹-anaá¹ƒ __Ä• vaá¹-á¹-anaá¹ƒ, _ passato pacchato ca
__vivaá¹-á¹-anaá¹ƒ_. tasmÄ• dve pÄ• de pasÄ• retvÄ• sakiá¹ƒ purato sakiá¹ƒ pacchato sak
dakkhiá¹‡ato samparivaá¹-á¹-amÄ• nÄ• piÄ• vaá¹-á¹-anti vivaá¹-á¹-antÄ«ti vuccanti. __vÄ«ta
pahÄ«nadomanassÄ• iá¹-á¹-hÄ• niá¹-á¹-hesu nibbikÄ• ratÄ• yasilÄ• thambhasadisÄ• anÄ•
domanasse asatipi ekacco rÄ• go hotiyeva, rÄ• ge pana asati domanassassa asambhavoye
hi rÄ• gappahÄ• nena pahÄ«nadomanassÄ• vuttÄ• , na khÄ«á¹‡Ä• savÄ• eva.

__sabbeheva piyehÄ«_tiÄ• dÄ«su piyÄ• yitabbato __piyehi_ manavaá¸• á¸• hanato __manÄ
mÄ• tÄ• pitÄ• bhÄ• tÄ• bhaginÄ«Ä• dikehi. __nÄ• nÄ• bhÄ• vo_ti jÄ• tiyÄ• nÄ• nÄ• bhÄ• v
bhÄ• vo, asambaddhabhÄ• votiattho. __vinÄ• bhÄ• vo_ti maraá¹‡ena vinÄ• bhÄ• vo, cutiyÄ
apunapavattanatovippayogoti attho. __aÃ±Ã±athÄ• bhÄ• vo_ti bhavena aÃ±Ã±athÄ• bhÄ• v
``kÄ• mÄ• vacarasatto\Be III 448/ rÅ«pÄ• vacaro hotÄ«â€™â€™ tiÄ• dinÄ• tatthÄ• pi ``ma
tiÄ• dinÄ• ca purimÄ• kÄ• rato aÃ±Ã±Ä• kÄ• ratÄ• ti attho. __ta_nti tasmÄ• . __kutettha lab
kasmiá¹ƒ nÄ• ma á¹-hÄ• ne ettha etasmiá¹ƒ khandhappavatte yaá¹ƒ taá¹ƒ jÄ• taá¹ƒ ... pe ...
laddhuá¹ƒ sakkÄ• , na sakkÄ• eva tÄ• disassa kÄ• raá¹‡assa abhÄ• vato. idaá¹ƒ vuttaá¹ƒh
piyehi manÄ• pehi nÄ• nÄ• bhÄ• vo, tasmÄ• dasa pÄ• ramiyo pÅ«retvÄ• pisambodhiá¹ƒ pa
pavattetvÄ• pi yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• pi devorohaá¹‡aá¹ƒkatvÄ• pi yaá¹ƒ taá
saá¹…khataá¹ƒ \Ne III 409/ palokadhammaá¹ƒ, taÃ±ca tathÄ• gatassapi sarÄ«raá¹ƒ mÄ• p
á¹-hÄ• naá¹ƒ vijjati, rodantenapi kandantenapi na sakkÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ laddhunti.

__tena kho panÄ• vuso, samayena subhaddo nÄ• ma vuá¸• á¸• hapabbajito_tiÄ• dÄ«su yaa
__nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ (Sp-á¹- I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) vuttanayan

saá¹…gÄ«tinidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khuddÄ• nukhuddakasikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ•

<441> __samÅ«haneyyÄ• _ti Ä• kaá¹…khamÄ• no samÅ«hanatu, yadi icchati, samÅ«hane
``samÅ«hanathÄ• â€™â€™ ti ekaá¹ƒseneva avatvÄ• ``Ä• kaá¹…khamÄ• no samÅ«haneyy
vikappavacanenevabhagavÄ• á¹-hapesÄ«ti? mahÄ• kassapassa Ã±Ä• á¹‡abalassa diá¹-á¹
``samÅ«hanathÄ• tivuttepi saá¹…gÄ«tikÄ• le kassapo na samÅ«hanissatÄ«â€™â€™ ti, tas
yadi asamÅ«hananaá¹ƒ diá¹-á¹-haá¹ƒ, tadeva ca icchitaá¹ƒ, atha kasmÄ• bhagavÄ• ``Ä• k

samÅ«hanatÅ«â€™â€™ tiavocÄ• ti? tathÄ• rÅ«papuggalajjhÄ• sayavasena. santi hi keci kl
sikkhÄ• padÄ• nisamÄ• dÄ• ya vattituá¹ƒ anicchantÄ• , tesaá¹ƒ tathÄ• avuccamÄ• ne bhag
taá¹ƒ tesaá¹ƒ bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. tathÄ• pana vutte tesaá¹ƒ v
amhÄ• kamevÄ• yaá¹ƒ doso, yato amhesuyeva keci samÅ«hananaá¹ƒ na icchantÄ«ti \Be II
sÄ• sanassa saá¹…ghÄ• yattabhÄ• vakaraá¹‡atthaá¹ƒ tathÄ• vuttaâ€™â€™ nti vadanti. ya
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ samaá¹‡Ä• sakyaputtiyÄ• sirasÄ• sampaá¹-icchitv
rakkhanti. tathÄ• hi te ``khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni Ä• kaá¹…khamÄ• no sa
vuttepi na samÅ«haniá¹ƒsu. aÃ±Ã±adatthu purato viya tassa accayepi rakkhiá¹ƒsuyevÄ• tis
saá¹…ghassa ca mahantabhÄ• vadassanatthampi tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ. tathÄ•
aÃ±Ã±epi vÄ• bhikkhÅ« ``katamaá¹ƒ pana, bhante, khuddakaá¹ƒ, katamaá¹ƒ anukhuddaka
samÅ«hanajjhÄ• sayasseva abhÄ• vato, teneva ekasikkhÄ• padampi apariccajitvÄ•
sabbesaá¹ƒanuggahetabbabhÄ• vadassanatthaá¹ƒ ``cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ•
khuddÄ• nukhuddakÄ• nÄ«â€™â€™ tiÄ• dimÄ• haá¹ƒsu. evaÃ±hi vadantehi ``khuddÄ• nuk
avinicchitattÄ• sabbesaá¹ƒ anuggahetabbabhÄ• vodassito hoti.

<442> __atha_ \Ne III 410/ __kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesÄ«_t
``bhantenÄ• gasena, katamaá¹ƒ khuddakaá¹ƒ, katamaá¹ƒ anukhuddakanti milindaraÃ±Ã±Ä•
`dukkaá¹-aá¹ƒmahÄ• rÄ• ja, khuddakaá¹ƒ, dubbhÄ• sitaá¹ƒ anukhuddakaâ€™ nti (Mil IV 2.1
nÄ• gasenattherokhuddÄ• nukhuddakaá¹ƒ jÄ• ni, mahÄ• kassapatthero pana taá¹ƒ ajÄ• nan
tiÄ• dinÄ• kammavÄ• caá¹ƒ sÄ• vesÄ«â€™â€™ ti, na taá¹ƒ evaá¹ƒ gahetabbaá¹ƒ. nÄ• gas
vÄ• dapathopacchedanatthaá¹ƒsaá¹…gÄ«tikÄ• le dhammasaá¹…gÄ• hakamahÄ• therehi g
antimakoá¹-á¹-hÄ• sameva gahetvÄ• milindarÄ• jÄ• naá¹ƒsaÃ±Ã±Ä• pesi, mahÄ• kassapa
asamÅ«hanitukÄ• matÄ• ya tathÄ• kammavÄ• caá¹ƒsÄ• vesi.

tattha __gihigatÄ• nÄ«_ti gihipaá¹-isaá¹ƒyuttÄ• nÄ«ti vadanti. gihÄ«su gatÄ• ni, tehi Ã±Ä• tÄ
evaá¹ƒ panettha attho daá¹-á¹-habbo. dhÅ«makÄ• lo etassÄ• ti __dhÅ«makÄ• likaá¹ƒ_ citak
appavattanato. __appaÃ±Ã±atta_ntiÄ• dÄ«su (Sv II 136; Mp III 7.23) navaá¹ƒ adhammikaá¹
sikkhÄ• padaá¹ƒ vÄ• bandhantÄ• __appaÃ±Ã±attaá¹ƒ paÃ±Ã±apenti_ nÄ• mapurÄ• á¹‡as
sÄ• vatthiyaá¹ƒ bhikkhÅ« viya. uddhammaá¹ƒ ubbinayaá¹ƒ sÄ• sanaá¹ƒ dÄ«pentÄ• __paÃ±
nÄ• ma vassasataparinibbute bhagavati \Be III 450/ vesÄ• likÄ• vajjiputtakÄ• viya. khuddÄ•
Ä• pattiyo saÃ±cicca vÄ«tikkamantÄ• __yathÄ• paÃ±Ã±attesu sikkhÄ• padesusamÄ• dÄ• y
assajipunabbasukÄ• viya. navaá¹ƒ pana katikavattaá¹ƒ vÄ• sikkhÄ• padaá¹ƒvÄ• abandha
sÄ• sanaá¹ƒ dÄ«pentÄ• , khuddÄ• nukhuddakampi ca sikkhÄ• padaá¹ƒ asamÅ«hanantÄ• _
paÃ±Ã±attaá¹ƒ na samucchindanti, yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ• dÄ• yavat
viya Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto viya ca.

<443> __bhagavatÄ• oá¸·Ä• rike nimitte kayiramÄ• ne_ti vesÄ• liá¹ƒ nissÄ• ya cÄ• pÄ• le c
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``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«, ramaá¹‡Ä«yaá¹ƒ udenacetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ
ramaá¹‡Ä«yaá¹ƒ sattambacetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ bahuputtacetiyaá¹ƒ, ramaá¹‡Ä«yaá¹ƒ
ramaá¹‡Ä«yaá¹ƒcÄ• pÄ• lacetiyaá¹ƒ. yassa kassaci, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…kham
kappÄ• vasesaá¹ƒvÄ• . tathÄ• gatassa kho pana, Ä• nanda, cattÄ• ro iddhipÄ• dÄ• bhÄ• v
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so Ä• kaá¹…kham
kappaá¹ƒvÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™â€™ ti (DN II 166) ---

evaá¹ƒ oá¸·Ä• rike nimitte kayiramÄ• ne.

__mÄ• rena pariyuá¹-á¹-hitacitto_ti mÄ• rena ajjhotthaá¹-acitto. mÄ• ro hi yassa sabbena sa
vipallÄ• sÄ• appahÄ«nÄ• , tassa cittaá¹ƒ pariyuá¹-á¹-hÄ• ti. therassa ca cattÄ• ro vipallÄ• s
mÄ• ro cittaá¹ƒ pariyuá¹-á¹-hÄ• si. so pana cittapariyuá¹-á¹-hÄ• naá¹ƒ karontokiá¹ƒ karotÄ«t
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• dasseti, saddÄ• rammaá¹‡aá¹ƒ vÄ• sÄ• veti, tato sattÄ• taá¹ƒ
vissajjetvÄ• vivaá¹-amukhÄ• honti, tesaá¹ƒ mukhena hatthaá¹ƒpavesetvÄ• hadayaá¹ƒ ma
hutvÄ• tiá¹-á¹-hanti \Be III 451/. therassa panesamukhena hatthaá¹ƒ pavesetuá¹ƒ kiá¹ƒ sak
bheravÄ• rammaá¹‡aá¹ƒ pana dassesi, taá¹ƒ disvÄ• theronimittobhÄ• saá¹ƒ na paá¹-ivijjhi.

khuddÄ• nukhuddakasikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmadaá¹‡á¸• akathÄ• vaá¹‡á¹‡anÄ•

<445> __ujjavanikÄ• yÄ• _ti paá¹-isotagÄ• miniyÄ• . __rajoharaá¹‡a_nti rajopuÃ±chanÄ«. _
niratthakavinÄ• sanaá¹ƒ na gamenti. kucchito lavo __kulavo, _ anayavinÄ• sotivuttaá¹ƒ hoti
``dhammavinayasaá¹…gÄ«tiyÄ• â€™â€™ ti vattabbe saá¹…gÄ«tiyÄ• vinayappadhÄ• nattÄ
_tivuttaá¹ƒ. vinayappadhÄ• nÄ• saá¹…gÄ«ti __vinayasaá¹…gÄ«ti_. sesamettha suviÃ±Ã±e

paÃ±casatikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. sattasatikakkhandhakaá¹ƒ

dasavatthukathÄ• vaá¹‡á¹‡anÄ•

<446> sattasatikakkhandhake \Be III 452/ \Ne III 412/ __nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• _ti
rÅ«piyasikkhÄ• padenevapaá¹-ikkhittamaá¹‡isuvaá¹‡á¹‡Ä• . tattha maá¹‡iggahaá¹‡ena sab
suvaá¹‡á¹‡aggahaá¹‡ena sabbaá¹ƒpÄ• cittiyavatthu gahitaá¹ƒ hoti. __bhikkhaggenÄ• _ti bh

<447> __upakkilesÄ• _ti virocituá¹ƒ adatvÄ• upakkiliá¹-á¹-habhÄ• vakaraá¹‡ena upakkilesÄ
dhÅ«mo ca rajo ca __dhÅ«marajo_. ettha purimÄ• tayo asampattaupakkilesÄ• , rÄ• hu par
kathitoti veditabbo. __samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti nabhÄ• santi na virocantÄ«_ti gu
guá¹‡obhÄ• sena na bhÄ• santi guá¹‡avirocanenana virocanti. __surÄ• merayapÄ• nÄ• ap
paÃ±cavidhÄ• ya surÄ• ya catubbidhassaca merayassa pÄ• nato aviratÄ• .

__avijjÄ• nivuá¹-Ä• _ti avijjÄ• ya nivÄ• ritÄ• pihitÄ• . __piyarÅ«pÄ• bhinandino_ti piyarÅ«pa
abhinandamÄ• nÄ• tussamÄ• nÄ• . __sÄ• diyantÄ«_ti gaá¹‡hanti. __aviddasÅ«_ti andhab
sakilesarajÄ• . __magÄ• _ti migasadisÄ• . tasmiá¹ƒ tasmiá¹ƒ visaye bhave vÄ• netÄ«ti netti
adhivacanaá¹ƒ. tÄ• ya saha vattantÄ«ti __sanettikÄ• _.

<448> __taá¹ƒ parisaá¹ƒ etadavocÄ• _ti (Spk III 4.362) tassa kira evaá¹ƒ ahosi ``kulaputtÄ•
puttadÄ• raÃ±ceva jÄ• tarÅ«parajataÃ±ca pahÄ• yeva pabbajanti, na ca sakkÄ• yaá¹ƒ pah
gÄ• hetuâ€™â€™ nti nayaggÄ• he á¹-hatvÄ• etaá¹ƒ __ ``mÄ• ayyÄ• â€™â€™ _tiÄ• divac
etaá¹ƒ paÃ±cakÄ• maguá¹‡akappanaá¹ƒ ``assamaá¹‡adhammo asakyaputtiyadhammoâ€™

__tiá¹‡a_nti \Ne III 413/ senÄ• sanacchadanatiá¹‡aá¹ƒ. __pariyesitabba_nti tiá¹‡acchadane
iá¹-á¹-hakacchadane vÄ• gehepalujjante yehi taá¹ƒ kÄ• ritaá¹ƒ, tesaá¹ƒ santikaá¹ƒ gantvÄ•
``tumhehi kÄ• ritaá¹ƒsenÄ• sanaá¹ƒ ovassati, na sakkÄ• tattha vasituâ€™â€™ nti Ä• cikkh
sakkontÄ• karissanti, asakkontÄ• ``tumhe vaá¸• á¸• hakÄ« gahetvÄ• kÄ• rÄ• petha, maya
tivakkhanti. evaá¹ƒ vutte kÄ• retvÄ• tesaá¹ƒ Ä• cikkhitabbaá¹ƒ, manussÄ• vaá¸• á¸• hakÄ«
sace Ä• vÄ• sasÄ• mikÄ• natthi, aÃ±Ã±esampi bhikkhÄ• cÄ• ravattena Ä• rocetvÄ• kÄ• re
sandhÄ• ya ``pariyesitabbaâ€™â€™ nti vuttaá¹ƒ.

__dÄ• rÅ«_ti senÄ• sane gopÄ• nasiÄ• dÄ«su palujjamÄ• nesu tadatthÄ• ya dÄ• ru pariyes
__sakaá¹-a_ntigihivikaá¹-aá¹ƒ vÄ• tÄ• vakÄ• likaá¹ƒ vÄ• katvÄ• sakaá¹-aá¹ƒ pariyesitabba
sakaá¹-ameva, aÃ±Ã±ampi vÄ• sipharasukudÄ• lÄ• diupakaraá¹‡aá¹ƒ evaá¹ƒ pariyesituá¹ƒ
hatthakammavasenapuriso pariyesitabbo. yaá¹ƒ kaÃ±ci hi purisaá¹ƒ ``hatthakammaá¹ƒ Ä• v
tivatvÄ• ``dassÄ• mi bhanteâ€™â€™ ti vutte ``imasmiá¹ƒ idaÃ±cidaÃ±ca karohÄ«â€™â€™
kÄ• retuá¹ƒ vaá¹-á¹-ati. __na tvevÄ• haá¹ƒ gÄ• maá¹‡i kenaci pariyÄ• yenÄ• _ti jÄ• tarÅ«pa
panÄ• haá¹ƒkenacipi kÄ• raá¹‡ena pariyesitabbanti na vadÄ• mi.

<449> __pÄ• pakaá¹ƒ kata_nti asundaraá¹ƒ kataá¹ƒ.

<450> __ahogaá¹…go_ti tassa pabbatassa nÄ• maá¹ƒ.

<451> __paá¹-ikacceva gaccheyya_nti yattha taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ bhikk
paá¹-hamameva gaccheyyaá¹ƒ. __sambhÄ• vesu_nti pÄ• puá¹‡iá¹ƒsu.

<452> __aloá¹‡akaá¹ƒ bhavissatÄ«_ti aloá¹‡akaá¹ƒ bhattaá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• bhav
__Ä• sutÄ• _tisabbasambhÄ• rasajjitÄ• . ``asuttÄ• â€™â€™ ti vÄ• pÄ• á¹-ho.

<453> __ujjaviá¹ƒsÅ«_ti nÄ• vaá¹ƒ Ä• ruyha paá¹-isotena gacchiá¹ƒsu. __pÄ• cÄ«nakÄ• _ti

<454> __nanu tvaá¹ƒ Ä• vuso vuá¸• á¸• ho vÄ«sativassosÄ«_ti nanu tvaá¹ƒ Ä• vuso vÄ«sat
nissayapaá¹-ibaddho \Ne III 414/, kasmÄ• taá¹ƒ thero paá¹‡Ä• metÄ«ti dÄ«penti. __garunis
gaá¹‡hÄ• mÄ• _tikiÃ±cÄ• pi mayaá¹ƒ mahallakÄ• , etaá¹ƒ pana theraá¹ƒ garuá¹ƒ katvÄ• va

<455> mettÄ• ya \Be III 454/ rÅ«pÄ• vacarasamÄ• dhimattabhÄ• vato __ ``kullakavihÄ• ren
khuddakena vihÄ• renÄ• ti attho, khuddakatÄ• cassa agambhÄ«rabhÄ• vatoti Ä• ha __ ``ut
__suÃ±Ã±atÄ• vihÄ• renÄ• _ti suÃ±Ã±atÄ• mukhena adhigataphalasamÄ• pattiá¹ƒ sandhÄ

<457> __suttavibhaá¹…ge_ti padabhÄ• janÄ«ye. __tena saddhi_nti purepaá¹-iggahitaloá¹‡e
ettha yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahita_nti ``kappati siá¹…giloá¹‡akappoâ€™â€™ ti ett
sandhÄ• ya vuttaá¹ƒ. taÃ±hi pure paá¹-iggahetvÄ• siá¹…gena parihaá¹-aá¹ƒ na tadahupaá¹
__yÄ• vakÄ• likameva tadahupaá¹-iggahita_nti siá¹…giloá¹‡ena missetvÄ• bhuÃ±jitabbaá¹
vuttaá¹ƒ. __uposathasaá¹ƒyutte_ti uposathapaá¹-isaá¹ƒyutte, uposathakkhandhaketi vuttaá¹
atisÄ• ro, atikkamo. vinayassa atisÄ• ro __vinayÄ• tisÄ• ro. taá¹ƒ pamÄ• á¹‡aá¹ƒ karontass
nisÄ«dane yaá¹ƒ pamÄ• á¹‡aá¹ƒ vuttaá¹ƒ, dasÄ• ya vinÄ• taá¹ƒ pamÄ• á¹‡aá¹ƒ karontassa
sesametthasuviÃ±Ã±eyyameva.

sattasatikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__dvivaggasaá¹…gahÄ• _ti cÅ«á¸·avaggamahÄ• vaggasaá¹…khÄ• tehi dvÄ«hi vaggehi saá
__dvÄ• vÄ«satipabhedanÄ• _timahÄ• vagge dasa, cÅ«á¸·avagge dvÄ• dasÄ• ti evaá¹ƒ dvÄ
satthusÄ• sane. ye khandhakÄ• vuttÄ• ti yojetabbaá¹ƒ.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

cÅ«á¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

parivÄ• ra-á¹-Ä«kÄ•

soá¸·asamahÄ• vÄ• ro

paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ•

__visuddhaparivÄ• rassÄ• _ti \Be III 455/ \Ne III 415/ sabbaso parisuddhakhÄ«á¹‡Ä• savap
__dhammakkhandhasarÄ«rassÄ• _tisÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adas
rassa sÄ• saneti sambandho. __tassÄ• _ti ``parivÄ• roâ€™â€™ ti yo saá¹…gahaá¹ƒ Ä• ruá
naya_nti pubbe Ä• gataá¹ƒ vinicchayaá¹ƒ.

<1> pakatatthapaá¹-iniddeso ta-saddoti tassa ``bhagavatÄ• â€™â€™ tiÄ• dÄ«hi padehi
samÄ• nÄ• dhikaraá¹‡abhÄ• venavuttatthassa yÄ• ya vinayapaÃ±Ã±attiyÄ• bhagavÄ• pak
taá¹ƒ vinayapaÃ±Ã±attiá¹ƒ \Ne III 416/ saddhiá¹ƒ yÄ• canÄ• ya atthabhÄ• vena dassento __
vinayapaÃ±Ã±attiá¹ƒ paÃ±Ã±apesÄ«â€™â€™ _tiÄ• ha. tattha __vinayapaÃ±Ã±atti_nti vina

``jÄ• natÄ• passatÄ• â€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ vinayassa adhikatattÄ• tattha vut
atthaá¹ƒyojetvÄ• idÄ• ni suttantanayena dassento satipi Ã±Ä• á¹‡adassana-saddÄ• naá¹ƒ
tena visesena tesaá¹ƒ visayavisesapavattidassanatthaá¹ƒ vijjattayavasena
abhiÃ±Ã±Ä• nÄ• varaá¹‡aÃ±Ä• á¹‡avasenasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡amaá¹ƒsacakkhuvas
ca atthaá¹ƒ yojetvÄ• dassento __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __pubbenivÄ• s
pubbenivÄ• sÄ• savakkhayaÃ±Ä• á¹‡ehi. __paá¹-ivedhapaÃ±Ã±Ä• yÄ• _ti ariyamaggapaÃ±
passatÄ• _ti desetabbadhammÄ• naá¹ƒ desetabbappakÄ• raá¹ƒ bodhaneyyapuggalÄ• naÃ
Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• dibhedaá¹ƒdhammaá¹ƒ desanÄ• paÃ±Ã±Ä• ya yÄ• thÄ
arÄ«naá¹ƒ, arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«naÃ±caarahattÄ• arahatÄ• . __sammÄ• s
saccÄ• naá¹ƒ buddhattÄ• sammÄ• sambuddhena. atha vÄ• antarÄ• yikadhamme \Be III 4
niyyÄ• nikadhamme __passatÄ• , _ kilesÄ• rÄ«naá¹ƒhatattÄ• __arahatÄ• , _ sammÄ• sÄ•
buddhattÄ• __sammÄ• sambuddhenÄ• _ti evaá¹ƒ catuvesÄ• rajjavasenapetthayojanÄ• ve

apica á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• divibhÄ• gaá¹ƒ __jÄ• natÄ• , _ yathÄ• kammÅ«page satte _
savÄ• sanaÄ• savÄ• naá¹ƒchinnattÄ• __arahatÄ• , _ abhiÃ±Ã±eyyÄ• dibhede dhamme ab
aviparÄ«tÄ• vabodhato __sammÄ• sambuddhena_. atha vÄ• tÄ«su kÄ• lesu appaá¹-ihataÃ
kÄ• yakammÄ• divasena tiá¹‡á¹‡ampi kammÄ• naá¹ƒÃ±Ä• á¹‡Ä• nuparivattito sammÄ• kÄ
davÄ• dÄ«naá¹ƒ abhÄ• vasÄ• dhikÄ• ya pahÄ• nasampadÄ• ya__arahatÄ• , _ chandÄ• dÄ
akkhayapaá¹-ibhÄ• nasÄ• dhikÄ• ya sabbaÃ±Ã±utÄ• ya __sammÄ• sambuddhenÄ• _tievaá
dasabalaaá¹-á¹-hÄ• rasÄ• veá¹‡ikabuddhadhammavasenapi yojanÄ• kÄ• tabbÄ• .

<2> __pucchÄ• vissajjane_ti pucchÄ• ya vissajjane. __etthÄ• _ti etasmiá¹ƒ pucchÄ• vissajja
paÃ±Ã±attÄ«_ti tasmiá¹ƒyeva dese yathÄ• vuttavatthuvÄ«tikkame Ä• pattisambhavato. __v
vinÄ«tavatthukathÄ• , ayameva vÄ• pÄ• á¹-ho.

__kÄ• yena pana Ä• pattiá¹ƒ Ä• pajjatÄ«_ti pubbabhÄ• ge sevanacittaá¹ƒ aá¹…gaá¹ƒ katvÄ
kÄ• yadvÄ• rasaá¹…khÄ• taviÃ±Ã±attiá¹ƒjanayitvÄ• pavattacittuppÄ• dasaá¹…khÄ• taá¹ƒ
hi cittena samuá¹-á¹-hÄ• pitÄ• viÃ±Ã±atti, tathÄ• pi cittena adhippetassa atthassa kÄ• yaviÃ
sÄ• dhitattÄ• \Ne III 417/ ``kÄ• yadvÄ• renaÄ• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti vuccati. __im
Ä• pannÄ• ya Ä• pattiyÄ• anÄ• pattibhÄ• vÄ• pÄ• danassaasakkuá¹‡eyyatÄ• saá¹…khÄ• t
bhaá¹‡á¸• anÄ• divÅ«pasamaá¹ƒ.

<3> __porÄ• á¹‡akehi mahÄ• therehÄ«_ti sÄ«haá¸·adÄ«pavÄ• sÄ«hi mahÄ• therehi. __á¹-
potthakasaá¹…gahÄ• rohanakÄ• leá¹-hapitÄ• . catutthasaá¹…gÄ«tisadisÄ• hi potthakÄ• ro
ubhatovibhaá¹…ge dvattiá¹ƒsa vÄ• rÄ• suviÃ±Ã±eyyÄ• va.

samuá¹-á¹-hÄ• nasÄ«savaá¹‡á¹‡anÄ•

<257> samuá¹-á¹-hÄ• nakathÄ• ya \Be III 457/ \Ne III 418/ pana karuá¹‡Ä• sÄ«talabhÄ• ver
``buddhacandeâ€™â€™ _tivuttaá¹ƒ, kilesatimirapahÄ• nato __ ``buddhÄ• dicceâ€™â€™ _
tÄ«á¹‡i desayÄ«_tiyasmÄ• te desayanti, tasmÄ• aá¹…girasopi piá¹-akÄ• ni tÄ«á¹‡i desayi.
Ä• ha__ ``suttantaâ€™â€™ _ntiÄ• di. __mahÄ• guá¹‡a_nti mahÄ• nisaá¹ƒsaá¹ƒ. __evaá¹ƒ
tiá¹-á¹-hatÄ«_ti yadi vinayapariyatti anantarahitÄ• tiá¹-á¹-hati pavattati, evaá¹ƒ sati
paá¹-ipattipaá¹-ivedhasaddhammonÄ«yati pavattati. vinayapariyatti pana kathaá¹ƒ tiá¹-á¹-ha
``ubhatocÄ• â€™â€™ _tiÄ• di. parivÄ• renaganthitÄ• tiá¹-á¹-hantÄ«ti yojetabbaá¹ƒ. __tass
tasmiá¹ƒyeva parivÄ• re.

__niyatakata_nti kataniyataá¹ƒ, niyamitanti attho. __aÃ±Ã±ehi saddhi_nti sesasikkhÄ• pade
__asambhinnasamuá¹-á¹-hÄ• nÄ• nÄ«_ti asaá¹…karasamuá¹-á¹-hÄ• nÄ• ni.

__tasmÄ• sikkhe_ti yasmÄ• vinaye sati saddhammo tiá¹-á¹-hati, vinayo ca parivÄ• rena ga
parivÄ• re ca samuá¹-á¹-hÄ• nÄ• dÄ«ni dissanti, tasmÄ• sikkheyya parivÄ• raá¹ƒ, uggaá¹‡
__Ä• dimhi tÄ• va purimanaye_ti ``channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samu
samuá¹-á¹-hÄ• tÄ«tiekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti, kÄ• yato ca cittato ca sam
tiÄ• dinÄ• (Vin V 187) paÃ±Ã±attivÄ• re sakiá¹ƒ Ä• gatanayaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

<258> __nÄ• nubandhe pavattini_nti ``yÄ• pana bhikkhunÄ« vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá
vassÄ• ninÄ• nubandheyyÄ• â€™â€™ ti (Vin IV 1111) vuttasikkhÄ• padaá¹ƒ.

<270> __akata_nti aÃ±Ã±ehi amissÄ«kataá¹ƒ, niyatasamuá¹-á¹-hÄ• nanti vuttaá¹ƒ hoti.

antarapeyyÄ• laá¹ƒ

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

<271> __veraá¹ƒ_ \Be III 458/ \Ne III 419/ __maá¹‡atÄ«_ti rÄ• gÄ• diveraá¹ƒ maá¹‡ati vinÄ•
__etÄ• yÄ• _tiviratiyÄ• . __niyyÄ• na_nti maggaá¹ƒ. __kÄ• yapÄ• gabbiya_nti kÄ• yapÄ• ga
pavattaá¹ƒkÄ• yaduccaritaá¹ƒ.

<274> __sÄ• raá¹‡Ä«yÄ• _ti saritabbayuttÄ• anussaraá¹‡Ä• rahÄ• addhÄ• ne atikkantepi
siniyhati etÄ• yÄ• ti mettÄ• , mittabhÄ• vo. mettÄ• etassa atthÄ«ti __mettaá¹ƒ_kÄ• yakamm
mettÄ• sahagatacittasamuá¹-á¹-hÄ• naá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``mettacittenakataá¹ƒ kÄ• y
__Ä• vÄ«_ti pakÄ• saá¹ƒ. pakÄ• sabhÄ• vo cettha yaá¹ƒ uddissa taá¹ƒkÄ• yakammaá¹ƒ ka
sammukhabhÄ• vatoti Ä• ha __ ``sammukhÄ• â€™â€™ _ti. __raho_ti apakÄ• saá¹ƒ. apakÄ
kammaá¹ƒ karÄ«yati, tassa apaccakkhabhÄ• vatoti Ä• ha __ ``parammukhÄ• â€™â€™ _ti.
therehi ca. piyaá¹ƒ piyÄ• yitabbaá¹ƒ karotÄ«ti __piyakaraá¹‡o_. garuá¹ƒ garuá¹-á¹-hÄ• niyaá
__garukaraá¹‡o. saá¹…gahÄ• yÄ• _ti saá¹…gahavatthuvisesabhÄ• vato sabrahmacÄ• rÄ«n
__avivÄ• dÄ• yÄ• _ti saá¹…gahavatthubhÄ• vato eva na vivÄ• dÄ• ya. sati ca avivÄ• dahet
vasena sabrahmacÄ• rÄ«naá¹ƒ samaggabhÄ• vo bhedÄ• bhÄ• vo siddhoyevÄ• ti Ä• ha __

__paggayha vacana_nti kevalaá¹ƒ ``devoâ€™â€™ ti avatvÄ• ``devattheroâ€™â€™ ti guá¹
thirabhÄ• vajotanaá¹ƒpaggaá¹‡hitvÄ• uccaá¹ƒ katvÄ• vacanaá¹ƒ. mamattabodhanavacana
ekantatirokkhassamanokammassa sammukhatÄ• nÄ• ma viÃ±Ã±attisamuá¹-á¹-hÄ• panava
kÄ• yakammantipÄ• kaá¹-aá¹ƒ paÃ±Ã±Ä• taá¹ƒ hatthavikÄ• rÄ• diá¹ƒ anÄ• masitvÄ• yeva c
ummÄ«letvÄ• â€™â€™ _tiÄ• dimÄ• ha. kÄ• maÃ±cettha mettÄ• sinehasiniddhÄ• naá¹ƒ na
mukhena olokanaÃ±ca mettaá¹ƒkÄ• yakammameva, yassa pana cittassa vasena nayanÄ• n
mukhassa ca pasannatÄ• , taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``mettaá¹ƒ manokammaá¹ƒ nÄ• m

imÄ• ni \Be III 459/ \Ne III 420/ (Sv II 141; Ps I 492; Mp III 6.11) ca mettakÄ• yakammÄ• dÄ•
bhikkhÅ«naá¹ƒ vasena Ä• gatÄ• ni gihÄ«supi labbhantiyeva. bhikkhÅ«naÃ±hi mettacittena
Ä• cariyupajjhÄ• yavattÄ• diÄ• bhisamÄ• cÄ• rikadhammapÅ«raá¹‡aá¹ƒ mettaá¹ƒkÄ• yakam
anavajjakÄ• yakammaá¹ƒ Ä• bhisamÄ• cÄ• rikakammantogadhamevÄ• ti veditabbaá¹ƒ. gih
bodhivandanatthÄ• ya saá¹…ghanimantanatthÄ• ya gamanaá¹ƒ, gÄ• maá¹ƒ vÄ• piá¹‡á¸• Ä
paccuggamanaá¹ƒ, pattapaá¹-iggahaá¹‡aá¹ƒ, Ä• sanapaÃ±Ã±Ä• panaá¹ƒ, anugamananti ev
kÄ• yakammaá¹ƒ nÄ• ma. bhikkhÅ«naá¹ƒ mettacittena Ä• cÄ• rapaÃ±Ã±attisikkhÄ• pana
kammaá¹-á¹-hÄ• nakathanadhammadesanÄ• paripucchana aá¹-á¹-hakathÄ• kathanavasen
buddhavacanaá¹ƒ mettaá¹ƒvacÄ«kammaá¹ƒ nÄ• ma. gihÄ«naá¹ƒ ``cetiyavandanatthÄ• ya g
gacchÄ• ma, dhammassavanaá¹ƒkarissÄ• ma, dÄ«pamÄ• lÄ• pupphapÅ«jaá¹ƒ karissÄ• ma
vattissÄ• ma, salÄ• kabhattÄ• dÄ«nidassÄ• ma, vassÄ• vÄ• sikaá¹ƒ dassÄ• ma, ajja saá¹…

dassÄ• ma, saá¹…ghaá¹ƒ nimantetvÄ• khÄ• danÄ«yÄ• dÄ«ni saá¹ƒvidahatha, Ä• sanÄ• ni
upaá¹-á¹-hÄ• petha, saá¹…ghaá¹ƒ paccuggantvÄ• Ä• netha, paÃ±Ã±attÄ• sane nisÄ«dÄ• p
veyyÄ• vaccaá¹ƒ karothÄ• â€™â€™ tiÄ• dikathanakÄ• lemettaá¹ƒ vacÄ«kammaá¹ƒ nÄ• ma
uá¹-á¹-hÄ• ya sarÄ«rapaá¹-ijagganaá¹ƒ cetiyaá¹…gaá¹‡avattÄ• dÄ«nica katvÄ• vivittÄ• sar
vihÄ• re bhikkhÅ« sukhÄ« hontu averÄ• abyÄ• pajjÄ• â€™â€™ ti cintanaá¹ƒ mettaá¹ƒ man
``ayyÄ• sukhÄ« hontu averÄ• abyÄ• pajjÄ• â€™â€™ ti cintanaá¹ƒ mettaá¹ƒ manokammaá

__lÄ• bhÄ• _ti cÄ«varÄ• dayo laddhapaccayÄ• . __dhammikÄ• _ti kuhanÄ• dibhedaá¹ƒ mic
samena bhikkhÄ• cariyavattena uppannÄ• . __antamaso pattapariyÄ• pannamattampÄ«_ti
pariyÄ• pannaá¹ƒ pattassa antogataá¹ƒ dvattikaá¹-acchubhikkhÄ• mattampi. deyyaá¹ƒ
dakkhiá¹‡eyyaÃ±caappaá¹-ivibhattaá¹ƒ katvÄ• bhuÃ±jatÄ«ti __appaá¹-ivibhattabhogÄ«_. e
paá¹-ivibhattÄ• ni nÄ• maÄ• misapaá¹-ivibhattaá¹ƒ puggalapaá¹-ivibhattaÃ±ca. tattha ``ettak
ettakaá¹ƒ na dassÄ• mÄ«â€™â€™ tievaá¹ƒ cittena vibhajanaá¹ƒ __Ä• misapaá¹-ivibhattaá¹
dassÄ• mi, asukassa nadassÄ• mÄ«â€™â€™ ti evaá¹ƒ cittena vibhajanaá¹ƒ pana __pugga
tadubhayampi akatvÄ• yo appaá¹-ivibhattaá¹ƒ bhuÃ±jati, ayaá¹ƒ __appaá¹-ivibhattabhogÄ«_
``neva Ä• misaá¹ƒpaá¹-ivibhajitvÄ• bhuÃ±jatÄ«â€™â€™ _tiÄ• di. __adÄ• tumpÄ«_ti __pi_-
dÄ• tumpivaá¹-á¹-atÄ«ti dasseti. dÄ• naÃ±hi nÄ• ma na kassaci nivÄ• ritaá¹ƒ, tena dussÄ«la
sambhave dÄ• tabbaá¹ƒ, taÃ±ca kho karuá¹‡Ä• yanavasena, na vattapÅ«raá¹‡avasena.
sÄ• raá¹‡Ä«yadhammapÅ«rakassaappaá¹-ivibhattabhogitÄ• ya __ ``sabbesaá¹ƒ dÄ• tabbar
gilÄ• nÄ• dÄ«naá¹ƒ pana odissakaá¹ƒkatvÄ• dÄ• naá¹ƒ appaá¹-ivibhÄ• gapakkhikaá¹ƒ ``as
dassÄ• mÄ«â€™â€™ ti paá¹-ikkhepassa abhÄ• vato. byatirekappadhÄ• no hi paá¹-ivibhÄ•
``gilÄ• nagilÄ• nupaá¹-á¹-hÄ• ka ... pe ... viceyyadÄ• tumpi vaá¹-á¹-atÄ«â€™â€™ _ti.

__sÄ• dhÄ• raá¹‡abhogÄ«_ti ettha sÄ• dhÄ• raá¹‡abhogino idaá¹ƒ lakkhaá¹‡aá¹ƒ --- yaá¹ƒ
taá¹ƒ taá¹ƒneva lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanamukhena gihÄ«naá¹ƒ deti attano Ä• jÄ«va
attanÄ• va paribhuÃ±jati ``mayhaá¹ƒ asÄ• dhÄ• raá¹‡abhogitÄ• mÄ• hotÅ«â€™â€™ ti. taa
``saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«â€™â€™ ti gahetvÄ• ghaá¹‡á¹-iá¹ƒ paharitvÄ• pa
saá¹…ghasantakaá¹ƒviya passati. iminÄ• ca tassa lÄ• bhassa tÄ«supi kÄ• lesu sÄ• dhÄ• r
dassitaá¹ƒ. ``taá¹ƒ paá¹-iggaá¹‡hanto ca saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«â€™â€™ t
paá¹-iggahaá¹‡akÄ• lo dassito, ``gahetvÄ• ... pe ... passatÄ«â€™â€™ ti iminÄ• paá¹-iggah
pana tÄ• disena pubbabhÄ• genavinÄ• na hotÄ«ti atthasiddho purimakÄ• lo. tayidampi paá
hoti ``saá¹…ghena sÄ• dhÄ• raá¹‡aá¹ƒ hotÅ«ti paá¹-iggahessÄ• mÄ«â€™â€™ ti, paá¹-igga
sÄ• dhÄ• raá¹‡aá¹ƒhotÅ«ti paá¹-iggaá¹‡hÄ• mÄ«â€™â€™ ti, paá¹-iggahetvÄ• hoti ``saá¹…
hotÅ«ti paá¹-iggahitaá¹ƒmayÄ• â€™â€™ ti evaá¹ƒ tilakkhaá¹‡asampannaá¹ƒ katvÄ• laddha
osÄ• nalakkhaá¹‡aá¹ƒ avikopetvÄ• paribhuÃ±jantosÄ• dhÄ• raá¹‡abhogÄ« appaá¹-ivibhatt

imaá¹ƒ (Sv II 141; Ps I 492; Mp III 6.11) pana sÄ• raá¹‡Ä«yadhammaá¹ƒko pÅ«reti, ko na pÅ
na pÅ«reti. na hi tassa santakaá¹ƒ sÄ«lavantogaá¹‡hanti. parisuddhasÄ«lo pana vattaá¹ƒ al

tatridaá¹ƒ vattaá¹ƒ --- yo odissakaá¹ƒkatvÄ• mÄ• tu vÄ• pitu vÄ• Ä• cariyupajjhÄ• yÄ• dÄ«
dÄ• tabbaá¹ƒ detu, sÄ• raá¹‡Ä«yadhammopanassa na hoti, palibodhajagganaá¹ƒ nÄ• ma h
muttapalibodhasseva vaá¹-á¹-ati. tena pana \Be III 461/ odissakaá¹ƒ dentena
gilÄ• nagilÄ• nupaá¹-á¹-hÄ• kaÄ• gantukagamikÄ• naÃ±cevanavapabbajitassa ca saá¹…gh
ajÄ• nantassa dÄ• tabbaá¹ƒ. etesaá¹ƒ datvÄ• avasesaá¹ƒ therÄ• sanatopaá¹-á¹-hÄ• ya tho
yattakaá¹ƒ gaá¹‡hÄ• ti, tassa tattakaá¹ƒ dÄ• tabbaá¹ƒ. avasiá¹-á¹-heasati puna piá¹‡á¸• Ä•
therÄ• sanato paá¹-á¹-hÄ• ya yaá¹ƒ yaá¹ƒ paá¹‡Ä«taá¹ƒ, taá¹ƒ taá¹ƒ datvÄ• sesaá¹ƒ bhuÃ±

ayaá¹ƒ pana sÄ• raá¹‡Ä«yadhammo sÄ• raá¹‡Ä«yadhammapÅ«raá¹‡avidhimhi susikkhitÄ•
susikkhitÄ• ya hi parisÄ• ya yo aÃ±Ã±ato labhati, so na gaá¹‡hÄ• ti. aÃ±Ã±ato alabhantopi
pamÄ• á¹‡ayuttamevagaá¹‡hÄ• ti, na atirekaá¹ƒ. ayaÃ±ca pana sÄ• raá¹‡Ä«yadhammo eva
\Ne III 422/ caritvÄ• laddhaá¹ƒ laddhaá¹ƒ dentassapi dvÄ• dasahi vassehi pÅ«rati, na tato o
dvÄ• dasamepi vassesÄ• raá¹‡Ä«yadhammapÅ«rako piá¹‡á¸• apÄ• tapÅ«raá¹ƒ pattaá¹ƒ Ä•
nahÄ• yituá¹ƒ gacchati, saá¹…ghattheroca ``kasseso pattoâ€™â€™ ti vatvÄ• ``sÄ• raá¹‡Ä«
ti vutte ``Ä• haratha naâ€™â€™ ntisabbaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ vicÄ• retvÄ• bhuÃ±jitvÄ•
atha so bhikkhu rittapattaá¹ƒdisvÄ• ``mayhaá¹ƒ anavasesetvÄ• va paribhuÃ±jiá¹ƒsÅ«â€™â
uppÄ• deti, sÄ• raá¹‡Ä«yadhammobhijjati, puna dvÄ• dasa vassÄ• ni pÅ«retabbo hoti. titthi
sakiá¹ƒkhaá¹‡á¸• e jÄ• te puna pÅ«retabbova. yo pana ``lÄ• bhÄ• vata me, suladdhaá¹ƒ va
pattagataá¹ƒanÄ• pucchÄ• va sabrahmacÄ• rino paribhuÃ±jantÄ«â€™â€™ ti somanassaá¹
hoti.

evaá¹ƒ pÅ«ritasÄ• raá¹‡Ä«yadhammassa pana neva issÄ• , na macchariyaá¹ƒ hoti, manuss
hotisulabhapaccayo, pattagatamassa diyyamÄ• nampi na khÄ«yati, bhÄ• janÄ«yabhaá¹‡á¸•
aggabhaá¹‡á¸• aá¹ƒ labhati, bhaye vÄ• chÄ• take vÄ• sampatte devatÄ• ussukkaá¹ƒ Ä• p

tatrimÄ• ni vatthÅ«ni --- leá¹‡agirivÄ• sÄ« tissatthero kira mahÄ• khÄ«ragÄ• maá¹ƒ upaniss
paÃ±Ã±Ä• samattÄ• therÄ• nÄ• gadÄ«paá¹ƒ cetiyavandanatthÄ• ya gacchantÄ• khÄ«rag
aladdhÄ• nikkhamiá¹ƒsu. thero pavisanto te disvÄ• pucchi ``laddhaá¹ƒ, bhanteâ€™â€™ ti.
aladdhabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha ``bhante, yÄ• vÄ• haá¹ƒ Ä• gacchÄ• mi, tÄ• vaidheva h
mayaá¹ƒ, Ä• vuso, paÃ±Ã±Ä• sa janÄ• pattatemanamattampi nalabhimhÄ• ti. bhante, nevÄ
honti, alabhantÄ• pi bhikkhÄ• cÄ• ramaggasabhÄ• gaá¹ƒjÄ• nantÄ«ti. therÄ• Ä• gamiá¹ƒsu
dhurageheyeva mahÄ• upÄ• sikÄ• khÄ«rabhattaá¹ƒ sajjetvÄ• theraá¹ƒ olokayamÄ• nÄ• á¹
sampattasseva pattaá¹ƒ pÅ«retvÄ• adÄ• si. so taá¹ƒ Ä• dÄ• ya therÄ• naá¹ƒ santikaá¹ƒ gan
bhanteâ€™â€™ ti saá¹…ghattheraá¹ƒ Ä• ha. thero ``amhehi ettakehi kiÃ±ci na laddhaá¹ƒ, a
gahetvÄ• Ä• gato, kiá¹ƒ nukhoâ€™â€™ ti sesÄ• naá¹ƒ mukhaá¹ƒ olokesi. thero olokanÄ• k
dhammenasamena laddho piá¹‡á¸• apÄ• to, nikkukkuccÄ• gaá¹‡hathÄ• â€™â€™ tiÄ• dito
yÄ• vadatthaá¹ƒdatvÄ• attanÄ• pi yÄ• vadatthaá¹ƒ bhuÃ±ji. atha naá¹ƒ bhattakiccÄ• vasÄ•
``kadÄ• , Ä• vuso, lokuttaradhammaá¹ƒ paá¹-ivijjhÄ«â€™â€™ ti? natthi me, bhante, lokuttar

jhÄ• nalÄ• bhÄ«si Ä• vusoti? etampi me, bhante, natthÄ«ti. nanu, Ä• vuso, pÄ• á¹-ihÄ• riyan
me, bhante, pÅ«rito, tassa me pÅ«ritakÄ• lato paá¹-á¹-hÄ• ya sacepi bhikkhusatasahassaá¹
khÄ«yatÄ«ti. sÄ• dhu sÄ• dhu sappurisa anucchavikamidaá¹ƒ tuyhanti. idaá¹ƒtÄ• va __patta
ettha vatthu.

ayameva \Ne III 423/ pana thero cetiyapabbate giribhaá¹‡á¸• amahÄ• pÅ«jÄ• ya dÄ• naá¹-á
``imasmiá¹ƒ dÄ• nekiá¹ƒ varabhaá¹‡á¸• aâ€™â€™ nti pucchi. dve sÄ• á¹-akÄ• , bhanteti. et
pÄ• puá¹‡issantÄ«ti. taá¹ƒ sutvÄ• amacco raÃ±Ã±o Ä• rocesi ``eko daharo evaá¹ƒ vadatÄ«
evaá¹ƒcittaá¹ƒ, mahÄ• therÄ• naá¹ƒ pana sukhumÄ• sÄ• á¹-akÄ• vaá¹-á¹-antÄ«â€™â€™
dassÄ• mÄ«â€™â€™ tiá¹-hapesi. tassa bhikkhusaá¹…ghe paá¹-ipÄ• á¹-iyÄ• á¹-hite dentas
sÄ• á¹-akÄ• hatthaá¹ƒ nÄ• rohanti, aÃ±Ã±eva Ä• rohanti. daharassa dÄ• nakÄ• le pana hat
tassahatthe á¹-hapetvÄ• amaccassa mukhaá¹ƒ oloketvÄ• daharaá¹ƒ nisÄ«dÄ• petvÄ• dÄ
saá¹…ghaá¹ƒvissajjetvÄ• daharassa santike nisÄ«ditvÄ• ``bhante, imaá¹ƒ dhammaá¹ƒ kad
tiÄ• ha. so pariyÄ• yenapi asantaá¹ƒ avadanto ``natthi mayhaá¹ƒ, mahÄ• rÄ• ja, lokuttaradh
bhante, pubbeva avacutthÄ• ti. Ä• ma mahÄ• rÄ• ja, sÄ• raá¹‡Ä«yadhammapÅ«rako ahaá¹
pÅ«ritakÄ• lato paá¹-á¹-hÄ• ya bhÄ• janÄ«yaá¹-á¹-hÄ• ne aggabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä•
anucchavikamidaá¹ƒ tumhÄ• kaâ€™â€™ nti \Be III 463/ vanditvÄ• pakkÄ• mi. idaá¹ƒ __bh
aggabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä• tÄ«_ti ettha vatthu.

caá¹‡á¸• Ä• latissabhayena pana bhÄ• taragÄ• mavÄ• sino nÄ• gattheriyÄ• anÄ• rocetvÄ•
therÄ«paccÅ«sasamaye ``ati viya appanigghoso gÄ• mo, upadhÄ• retha tÄ• vÄ• â€™â€™
gantvÄ• sabbesaá¹ƒ gatabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gamma theriyÄ• Ä• rocesuá¹ƒ. sÄ• sutv
gatabhÄ• vaá¹ƒ cintayittha, attano uddesaparipucchÄ• yonisomanasikÄ• resuyeva yogaá¹ƒ
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ pÄ• rupitvÄ• attadvÄ• dasamÄ• gÄ• madvÄ• re nigrodhamÅ«
devatÄ• dvÄ• dasannampi bhikkhunÄ«naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ datvÄ• ``ayyeaÃ±Ã±atth
idheva ethÄ• â€™â€™ ti Ä• ha. theriyÄ• pana kaniá¹-á¹-habhÄ• tÄ• nÄ• gattheronÄ• ma a
bhayaá¹ƒ, na sakkÄ• yÄ• petuá¹ƒ, paratÄ«raá¹ƒ gamissÄ• mÄ«â€™â€™ ti attadvÄ• dasan
nikkhanto ``theriá¹ƒ disvÄ• gamissÄ• mÄ«â€™â€™ ti bhÄ• taragÄ• maá¹ƒ Ä• gato. therÄ«
sutvÄ• tesaá¹ƒ santikaá¹ƒ gantvÄ• ``kiá¹ƒ ayyÄ• â€™â€™ ti pucchi. sotaá¹ƒ pavattiá¹ƒ Ä•
ekadivasaá¹ƒ vihÄ• re vasitvÄ• sveva gamissathÄ• â€™â€™ tiÄ• ha. therÄ• vihÄ• raá¹ƒ Ä

therÄ« punadivase rukkhamÅ«le piá¹‡á¸• Ä• ya caritvÄ• theraá¹ƒ upasaá¹…kamitvÄ• ``ima
paribhuÃ±jathÄ• â€™â€™ tiÄ• ha. thero ``vaá¹-á¹-issati therÄ«â€™â€™ ti vatvÄ• tuá¹‡hÄ«
tÄ• ta piá¹‡á¸• apÄ• to, kukkuccaá¹ƒ akatvÄ• paribhuÃ±jathÄ• ti. vaá¹-á¹-issati therÄ«ti. sÄ•
Ä• kÄ• sekhipi. patto Ä• kÄ• se aá¹-á¹-hÄ• si. thero ``sattatÄ• lamatte á¹-hitampi bhikkhunÄ
ti vatvÄ• ``bhayaá¹ƒ nÄ• ma sabbakÄ• laá¹ƒ na hoti, bhaye vÅ«pasante ariyavaá¹ƒsaá¹ƒ ka
piá¹‡á¸• apÄ• tika \Ne III 424/ bhikkhunÄ«bhattaá¹ƒ bhuÃ±jitvÄ• vÄ«tinÄ• mayitthÄ• â€™ t
santhambhituá¹ƒ na sakkhissÄ• mi, appamattÄ• hotha theriyoâ€™â€™ ti maggaá¹ƒ Ä• ruh

thero theriyÄ• hatthato piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jissati, na naá¹ƒ nivattessÄ• mi, sace
nivattessÄ• mÄ«â€™â€™ ticintayamÄ• nÄ• á¹-hatvÄ• therassa gamanaá¹ƒ disvÄ• rukkhÄ
dethÄ• â€™â€™ tipattaá¹ƒ gahetvÄ• theraá¹ƒ rukkhamÅ«laá¹ƒyeva Ä• netvÄ• Ä• sanaá¹ƒ
piá¹‡á¸• apÄ• taá¹ƒ datvÄ• katabhattakiccaá¹ƒpaá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• dvÄ• dasa bhikk
satta vassÄ• ni upaá¹-á¹-hahi \Be III 464/. idaá¹ƒ __devatÄ• ussukkaá¹ƒ Ä• pajjantÄ«_ti ettl
therÄ« sÄ• raá¹‡Ä«yadhammapÅ«rikÄ• ahosi.

natthi etesaá¹ƒ khaá¹‡á¸• anti __akhaá¹‡á¸• Ä• ni, _ taá¹ƒ pana nesaá¹ƒ khaá¹‡á¸• aá¹ƒ da
``yassÄ• â€™â€™ _tiÄ• divuttaá¹ƒ. tattha upasampannasÄ«lÄ• naá¹ƒ uddesakkamena Ä• (
``sattasÅ«â€™â€™ _tiÄ• di. anupasampannasÄ«lÄ• naá¹ƒ pana samÄ• dÄ• nakkamenapi
chinnasÄ• á¹-akoviyÄ• _ti vatthante dasante vÄ• chinnavatthaá¹ƒ viya. visadisudÄ• haraá¹‡
``akhaá¹‡á¸• Ä• nÄ«â€™â€™ tiimassa adhikatattÄ• . evaá¹ƒ sesÄ• nipi udÄ• haraá¹‡Ä• ni.
khaá¹‡á¸• avantaá¹ƒ, khaá¹‡á¸• itaá¹ƒvÄ• . __chidda_ntiÄ• dÄ«supi eseva nayo. visabhÄ• g
sambandho. visabhÄ• gavaá¹‡á¹‡enaupaá¸• á¸• haá¹ƒ tatiyabhÄ• gaá¹ƒ vÄ• sambhinnava
visabhÄ• gavaá¹‡á¹‡eheva pana bindÅ«hi antarantarÄ• vimissaá¹ƒ __kammÄ• saá¹ƒ_. aya

__bhujissabhÄ• vakaraá¹‡ato_ti taá¹‡hÄ• dÄ• sabyato mocetvÄ• bhujissabhÄ• vakaraá¹‡a
taá¹‡hÄ• dÄ• sabyatomocanaá¹ƒ vivaá¹-á¹-Å«panissayabhÄ• vÄ• pÄ• danaá¹ƒ, tenassa viv
``bhujissabhÄ• vakaraá¹‡atoâ€™â€™ tica iminÄ• bhujissakarÄ• ni __bhujissÄ• nÄ«_ti utta
niddesoti dasseti. yasmÄ• ca taá¹ƒsamaá¹…gÄ«puggalo serÄ« sayaá¹ƒvasÄ« bhujisso nÄ•
bhujissÄ• ni. suparisuddhabhÄ• vena pÄ• saá¹ƒsattÄ• __viÃ±Ã±upasatthÄ• ni_. aviÃ±Ã±Å«
appamÄ• á¹‡abhÄ• vatoviÃ±Ã±Å«gahaá¹‡aá¹ƒ kataá¹ƒ. __taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• m
sÄ«lena devo vÄ• bhavissÄ• midevaÃ±Ã±ataro vÄ• â€™â€™ ti taá¹‡hÄ• parÄ• mÄ• sena
tattha nicco dhuvosassato bhavissÄ• mÄ«â€™â€™ ti diá¹-á¹-hiparÄ• mÄ• sena ca aparÄ• n
``ayaá¹ƒ te sÄ«lesudÄ• soâ€™â€™ ti catÅ«su vipattÄ«su yaá¹ƒ vÄ• taá¹ƒ vÄ• vipattiá¹ƒ d
tvaá¹ƒ Ä• pannapubboâ€™â€™ tikenaci parÄ• maá¹-á¹-huá¹ƒ anuddhaá¹ƒsetuá¹ƒ asakkuá¹
__aparÄ• maá¹-á¹-hÄ• nÄ«_ti evamettha attho daá¹-á¹-habbo. sÄ«laá¹ƒ nÄ• ma avippaá¹-is
yÄ• vadeva samÄ• dhisampÄ• danatthanti Ä• ha __ ``samÄ• dhisaá¹ƒvattanikÄ• nÄ«â€™â€
samÄ• dhisaá¹ƒvattanappayojanÄ• ni __samÄ• dhisaá¹ƒvattanikÄ• ni_.

samÄ• nabhÄ• vo \Be III 465/ \Ne III 425/ sÄ• maÃ±Ã±aá¹ƒ, paripuá¹‡á¹‡acatupÄ• risuddhi
bhinnasuvaá¹‡á¹‡assaviya bhedÄ• bhÄ• vato sÄ«lena sÄ• maÃ±Ã±aá¹ƒ sÄ«lasÄ• maÃ±Ã±
__sÄ«lasÄ• maÃ±Ã±agato_. tenÄ• ha __ ``samÄ• nabhÄ• vÅ«pagatasÄ«loâ€™â€™ _ti, sÄ
upagatasÄ«lo sabhÄ• gavuttikotiattho. sotÄ• pannÄ• dÄ«naÃ±hi sÄ«laá¹ƒ samuddantarepi
aÃ±Ã±esaá¹ƒ sotÄ• pannÄ• dÄ«naá¹ƒsÄ«lena samÄ• nameva hoti, natthi maggasÄ«le nÄ•
puthujjanÄ• nampi catupÄ• risuddhisÄ«lenÄ• nattaá¹ƒ na siyÄ• , taá¹ƒ pana na ekantikanti i
maggasÄ«laá¹ƒ pana ekantikaá¹ƒniyatabhÄ• vatoti tameva sandhÄ• ya __ ``yÄ• ni tÄ• ni sÄ
vuttaá¹ƒ.

__yÄ• ya_nti yÄ• ayaá¹ƒ mayhaÃ±ceva tumhÄ• kaÃ±ca paccakkhabhÅ«tÄ• . __diá¹-á¹-hÄ«
__niddosÄ• _ti niddhutadosÄ• , samucchinnarÄ• gÄ• dipÄ• padhammÄ• ti attho. __niyyÄ• t
vaá¹-á¹-adukkhatonissarati nigacchati. sayaá¹ƒ niyantÄ«yeva hi taá¹ƒmaggasamaá¹…gÄ«pu
vaá¹-á¹-adukkhato niyyÄ• petÄ«tivuccati. yÄ• satthu anusiá¹-á¹-hi, taá¹ƒ karotÄ«ti __takkar
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanakassÄ• tiattho. __diá¹-á¹-hisÄ• maÃ±Ã±agato_ti saccas
samÄ• nadiá¹-á¹-hibhÄ• vaá¹ƒ upagato.

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaÄ• pattisamuá¹-á¹-hÄ• navÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<276> __paá¹-hamena Ä• pattisamuá¹-á¹-hÄ• nenÄ• _tiÄ• di sabbaá¹ƒ uddesaniddesÄ• div
anusÄ• renevasakkÄ• viÃ±Ã±Ä• tuá¹ƒ.

samathabhedaá¹ƒ

adhikaraá¹‡apariyÄ• yavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<293> __lobho_ \Be III 466/ \Ne III 426/ __pubbaá¹…gamo_tiÄ• dÄ«su pana lobhahetu viva
pubbaá¹…gamoâ€™â€™ ti vuttaá¹ƒ. evaá¹ƒ sesesupi. __á¹-hÄ• nÄ• nÄ«_ti kÄ• raá¹‡Ä• ni.
etthÄ• ti__á¹-hÄ• naá¹ƒ_. ke tiá¹-á¹-hanti? vivÄ• dÄ• dhikaraá¹‡Ä• dayo. vasanti etthÄ• ti __
bhavantietthÄ• ti __bhÅ«mi_. kusalÄ• kusalÄ• byÄ• katacittasamaá¹…gino vivadanato __ ``
_tivuttaá¹ƒ. __dvÄ• dasa mÅ«lÄ• nÄ«_ti ``kodhano hoti upanÄ• hÄ«â€™â€™ tiÄ• dÄ«ni dv

294-295__._ imÄ• neva dvÄ• dasa kÄ• yavÄ• cÄ• hi saddhiá¹ƒ __ ``cuddasa mÅ«lÄ• nÄ«â
Ä• pattikkhandhÄ• á¹-hÄ• nÄ• nÄ«_ti ettha Ä• pattiá¹ƒ Ä• pajjitvÄ• paá¹-icchÄ• dentassa y
Ä• pannÄ• Ä• pattiyo á¹-hÄ• nÄ• nÄ«ti veditabbaá¹ƒ. ``natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒkusa
Ä• pattÄ• dhikaraá¹‡e akusalÄ• byÄ• katavasena cha hetÅ« vuttÄ• . kusalacittaá¹ƒpana aá

<296> __cattÄ• ri kammÄ• ni á¹-hÄ• nÄ• nÄ«_ti ettha ``evaá¹ƒ kattabbaâ€™â€™ nti
itikattabbatÄ• dassanavasenapavattapÄ• á¸·i __kammaá¹ƒ_ nÄ• ma, yathÄ• á¹-hitapÄ• á¸·iv
__kiccÄ• dhikaraá¹‡aá¹ƒ_nÄ• ma. Ã±attiÃ±attidutiyaÃ±atticatutthakammÄ• ni Ã±attito jÄ• ya
apalokanatovÄ• tiÄ• ha __ ``Ã±attito vÄ• apalokanato vÄ• â€™â€™ _ti. kiccÄ• dhikaraá¹‡a
__sammati, _sampajjatÄ«ti attho. tehi sametabbattÄ• ``vivÄ• dÄ• dhikaraá¹‡assa sÄ• dhÄ•

tabbhÄ• giyavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<298> __vivÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• _ti vivÄ• dÄ• dhikaraá¹‡assa vÅ«pasama

samathÄ• samathassa sÄ• dhÄ• raá¹‡avÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<299> ekaá¹ƒ \Ne III 427/ adhikaraá¹‡aá¹ƒ sabbe samathÄ• ekato hutvÄ• sametuá¹ƒ sakk
sakkontÄ«tipucchanto __ ``samathÄ• samathassa sÄ• dhÄ• raá¹‡Ä• , samathÄ• _ \Be III 4
asÄ• dhÄ• raá¹‡Ä• â€™â€™ _tiÄ• ha. yebhuyyasikÄ• ya samanaá¹ƒ sammukhÄ• vinayaá¹
``yebhuyyasikÄ• sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡Ä• â€™â€™ _ti. sativinayÄ• dÄ«hi
kiccaá¹ƒnatthÄ«ti Ä• ha __ ``sativinayassa ... pe ... asÄ• dhÄ• raá¹‡Ä• â€™â€™ _ti. evaá¹ƒ
tabbhÄ• giyavÄ• repieseva nayo.

vinayavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<302> sabbesampi samathÄ• naá¹ƒ vinayapariyÄ• yo labbhatÄ«ti __ ``vinayo sammukhÄ• v
_tiÄ• dinÄ• vinayavÄ• ro uddhaá¹-o. __siyÄ• na sammukhÄ• vinayo_ti ettha sammukhÄ• v
sativinayÄ• dayosesasamathÄ• adhippetÄ• . esa nayo sesesupi.

kusalavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<303> saá¹…ghassa sammukhÄ• paá¹-iÃ±Ã±Ä• te taá¹ƒ paá¹-ijÄ• nanaá¹ƒ saá¹…ghasam
paá¹-ijÄ• nanacittaá¹ƒsandhÄ• ya __ ``sammukhÄ• vinayo kusaloâ€™â€™ _tiÄ• di vuttanti
sammukhÄ• vinayoakusalo_ti dhammavinayapuggalasammukhatÄ• hi tivaá¹…giko sammuk
tattha kusalacittehi karaá¹‡akÄ• le kusalo, arahantehi karaá¹‡akÄ• le abyÄ• kato.
etesaá¹ƒsaá¹…ghasammukhatÄ• dÄ«naá¹ƒ akusalapaá¹-ipakkhattÄ• akusalassa sambhav
sammukhÄ• vinayoakusaloâ€™â€™ ti vuttaá¹ƒ. ``yebhuyyasikÄ• adhammavÄ• dÄ«hi vÅ«p
dhammavÄ• dÄ«nampiadhammavÄ• dimhi salÄ• kaggÄ• hÄ• pake jÄ• te akusalÄ• . sativin
sativinayadÄ• neakusalo. amÅ«á¸·havinayo anummattakassa dÄ• ne, paá¹-iÃ±Ã±Ä• takaraá
paá¹-iÃ±Ã±Ä• yakaraá¹‡e, tassapÄ• piyasikÄ• suddhassa karaá¹‡e, tiá¹‡avatthÄ• rakaá¹ƒ
karaá¹‡eca akusalaá¹ƒ. sabbattha arahato vaseneva abyÄ• kataâ€™â€™ nti sabbametaá¹ƒ
vuttaá¹ƒ.

samathavÄ• ravissajjanÄ• vÄ• rakathÄ• vaá¹‡á¹‡anÄ•

304-305__._ __yattha yebhuyyasikÄ• labbhati, tattha sammukhÄ• vinayo labbhatÄ«_tiÄ• d
III 428/ __samaye sammukhÄ• vinayena cÄ• _tiÄ• di tassÄ• \Be III 468/ vissajjanaá¹ƒ, yasm
sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca adhikaraá¹‡aá¹ƒ vÅ«pasammati, tasmiá¹ƒ sa
yebhuyyasikÄ• labbhati, tattha sammukhÄ• vinayo labbhatÄ«ti evaá¹ƒ sabbattha sambandh

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, tattha sammukhÄ• vinayo labbhatÄ«_ti ettha ekaá¹ƒ v
bhikkhÅ« ``imaá¹ƒ nÄ• ma Ä• pattiá¹ƒÄ• pannosÄ«â€™â€™ ti pucchite sati ``Ä• mÄ• â€™â
paá¹-iÃ±Ã±Ä• takaraá¹‡asammukhÄ• vinayÄ• labbhanti. tattha ``saá¹…ghasammukhatÄ•
dhammavinayapuggalasammukhatÄ• â€™â€™ ti evaá¹ƒ vuttasammukhÄ• vinayesaá¹…gha
saá¹…ghasammukhatÄ• . tattheva desitaá¹ƒ ce, dhammavinayasammukhatÄ• yopiladdhÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ijÄ• nanti ce, puggalasammukhatÄ• . tasseva santikedesitaá¹ƒ c
dhammavinayasammukhatÄ• yopi laddhÄ• honti. ekasseva vÄ• ekassa santikeÄ• pattides
passÄ• mÄ«â€™â€™ ti vutte tattha dhammavinayapuggalasammukhatÄ• saÃ±Ã±itosammu
paá¹-iÃ±Ã±Ä• takaraá¹‡aÃ±ca laddhaá¹ƒ hoti.

saá¹ƒsaá¹-á¹-havÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<306> adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamova __samatho_ nÄ• ma, tasmÄ• adhikaraá¹‡ena v
``mÄ• hevantissa vacanÄ«yo ... pe ... vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuâ

samathÄ• dhikaraá¹‡avÄ• rakathÄ• vaá¹‡á¹‡anÄ•

309-310__._ __samathÄ• samathehi sammantÄ«_tiÄ• di pucchÄ• . __siyÄ• samathÄ• sa
sammantÄ«_tiÄ• divissajjanaá¹ƒ. tattha __samathÄ• samathehi sammantÄ«_ti ettha __san
adhikaraá¹‡Ä• vÄ• pana sammanti vÅ«pasamaá¹ƒ gacchanti, tasmÄ• __yebhuyyasikÄ• s
ettha sammukhÄ• vinayena saddhiá¹ƒ yebhuyyasikÄ• sampajjati, na sativinayÄ• dÄ«hisado
anupakÄ• rattÄ• ti evamattho daá¹-á¹-habbo.

<311> ``sammukhÄ• vinayo vivÄ• dÄ• dhikaraá¹‡ena sammatÄ«â€™â€™ ti pÄ• á¹-ho. ``sa
sammatÄ«â€™â€™ ti hi avasÄ• ne vuttattÄ• sammukhÄ• vinayo \Be III 469/ sayaá¹ƒ sama
sametabbo na hoti.

<313> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ ... pe ... kiccÄ• dhikaraá¹‡ena sammatÄ«_ti ettha ``suá¹
429/ ... pe ... paá¹-hamaá¹ƒ salÄ• kaá¹ƒ nikkhipÄ• mÄ«â€™â€™ ti evaá¹ƒ vivÄ• dÄ• dhikara
kiccÄ• dhikaraá¹‡enasammatÄ«ti daá¹-á¹-habbaá¹ƒ.

samuá¹-á¹-hÄ• panavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<314> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ na katamaá¹ƒ adhikaraá¹‡aá¹ƒ samuá¹-á¹-hÄ• petÄ«_ti
tivuttamatteneva kiÃ±ci adhikaraá¹‡aá¹ƒ na samuá¹-á¹-hÄ• petÄ«ti attho.

bhajativÄ• rakathÄ• vaá¹‡á¹‡anÄ•

318-9__._ __katamaá¹ƒ adhikaraá¹‡aá¹ƒ pariyÄ• panna_nti katamÄ• dhikaraá¹‡apariyÄ• pa
pÄ• á¹-ho. __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ bhajatÄ«_ti paá¹-hamuppa
uppannobhajati. __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dve samathe bhajatÄ«_ti ``maá¹ƒ vÅ«pasame
tivadantaá¹ƒ viya bhajati. __dvÄ«hi samathehi saá¹…gahita_nti ``mayaá¹ƒ taá¹ƒ vÅ«pasame
vadantehiviya dvÄ«hi samathehi saá¹…gahitaá¹ƒ.

khandhakapucchÄ• vÄ• ro

pucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<320> __nidÄ• nena_ \Be III 470/ \Ne III 430/ __ca niddesena ca saddhi_nti ettha __nidÄ• n
sikkhÄ• padapaÃ±Ã±attidesasaá¹…khÄ• tenanidÄ• nena. __niddesenÄ• _ti puggalÄ• dinidd
sikkhÄ• padassavatthu dassitaá¹ƒ, tasmÄ• vatthunÄ• saddhiá¹ƒ khandhakaá¹ƒ pucchissÄ•
__tatthÄ• _titasmiá¹ƒ upasampadakkhandhake. __uttamÄ• ni padÄ• ni vuttÄ• nÄ«_ti ``na, b
Å«navÄ«sativassopuggalo upasampÄ• detabboâ€™â€™ tiÄ• dinÄ• (Vin I 99, 124) nayena
__cammasaá¹ƒyutte_ti cammakkhandhake.

ekuttarikanayo

ekakavÄ• ravaá¹‡á¹‡anÄ•

<321> __mÅ«lavisuddhiyÄ• _ \Be III 471/ \Ne III 431/ __antarÄ• pattÄ«_ti antarÄ• pattiá¹ƒ Ä
mÅ«lÄ• yapaá¹-ikassanaá¹ƒkatvÄ• á¹-hitena Ä• pannÄ• . __ ``agghavisuddhiyÄ• antarÄ• p
Ä• pajjitvÄ• tÄ• su sabbacirapaá¹-icchannavasena agghasamodhÄ• naá¹ƒ gahetvÄ• vasan
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ. __saussÄ• heneva cittenÄ• _ti ``punapi Ä• pajjissÄ• mÄ«â€™
cittena. bhikkhunÄ«naá¹ƒ aá¹-á¹-havatthukÄ• ya vasena cetaá¹ƒ vuttaá¹ƒ. tenevÄ• ha __ ``a
bhikkhuniyÄ• pÄ• rÄ• jikameva hotÄ«â€™â€™ _ti. __ ``dhammikassa paá¹-issavassa asac
adhammikapaá¹-issavassavisaá¹ƒvÄ• de dukkaá¹-aá¹ƒ na hoti. ``tumhe vibbhamathÄ• â€™
``sÄ• dhÅ«â€™â€™ tipaá¹-issuá¹‡itvÄ• sace na vibbhamati, anÄ• patti. evaá¹ƒ sabbattha.
dhammesÅ«_ti ``kÄ• lena vakkhÄ• mi, no akÄ• lenÄ• â€™â€™ tiÄ• dinÄ• vuttapaÃ±cadas
Ä• pajjituá¹ƒbhabbatÄ• ya __bhabbÄ• pattikÄ• _.

ekakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukavÄ• ravaá¹‡á¹‡anÄ•

<322> dukesu __nidahane_ti Ä• tape aticiraá¹ƒ á¹-hapetvÄ• nidahane. vatthusabhÄ• gaá¹ƒ
Ä• pajjati, _ Ä• pannaá¹ƒ Ä• pattiá¹ƒ na desessÄ• mÄ«ti dhuraá¹ƒ nikkhipanto __na desento

jÄ• taá¹ƒ __romakaá¹ƒ. pakkÄ• laka_nti yavakkhÄ• raá¹ƒ. anuÃ±Ã±Ä• taloá¹‡attÄ• loá¹‡Ä•

dukavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikavÄ• ravaá¹‡á¹‡anÄ•

<323> tikesu \Be III 472/ \Ne III 432/ __vacÄ«sampayuttaá¹ƒ kÄ• yakiriyaá¹ƒ katvÄ• _ti kÄ• nipaccakÄ• raá¹ƒkatvÄ• . __mukhÄ• lambarakaraá¹‡Ä• dibhedo_ti mukhabherivÄ• danÄ• d sikkhÄ• padassavÄ«tikkame kÄ• yasamuá¹-á¹-hÄ• nÄ• Ä• pattiyo, taá¹ƒ kÄ• yadvÄ• re paÃ __upaghÄ• tetÄ«_tivinÄ• seti. __na Ä• dÄ• tabba_nti ``imasmÄ• vihÄ• rÄ• parampi mÄ• n vÄ• santikaá¹ƒ Ä• gaccha vinicchayaá¹ƒ dÄ• tuâ€™â€™ nti vutte tassa vacanaá¹ƒ na gahe

__akusalÄ• ni ceva mÅ«lÄ• ni cÄ• _ti akosallasambhÅ«taá¹-á¹-hena ekantÄ• kusalabhÄ• va sampayuttadhammÄ• naá¹ƒ suppatiá¹-á¹-hitabhÄ• vasÄ• dhanato mÅ«lÄ• ni, na akusalabh akusalÄ• naá¹ƒ akusalabhÄ• vo, kusalÄ• dÄ«naá¹ƒ vÄ• kusalÄ• dibhÄ• vo. tathÄ• ca satin akusalabhÄ• vo na siyÄ• .

__duá¹-á¹-hu caritÄ• nÄ«_ti paccayato sampayuttadhammato pavattiÄ• kÄ• rato ca na suá¹ __virÅ«pÄ• nÄ«_ti bÄ«bhacchÄ• ni sampati Ä• yatiÃ±ca aniá¹-á¹-harÅ«pattÄ• . __suá¹-á¹-h caritÄ• nÄ«_tiÄ• dÄ«suvuttavipariyÄ• yena attho veditabbo. dvepi cete tikÄ• paá¹‡á¹‡attiyÄ kathetabbÄ• . paá¹‡á¹‡attiyÄ• tÄ• va kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padassa vÄ«tikkam avÄ«tikkamo kÄ• yasucaritaá¹ƒ. vacÄ«dvÄ• re paÃ±Ã±attasikkhÄ• padassa vÄ«tikkamo vac vacÄ«sucaritaá¹ƒ. ubhayattha paÃ±Ã±attasikkhÄ• padassa vÄ«tikkamo manoduccaritaá¹ƒm paÃ±Ã±attasikkhÄ• padassa abhÄ• vato. tayidaá¹ƒ dvÄ• radvaye akiriyasamuá¹-á¹-hÄ• nÄ• veditabbaá¹ƒ. yathÄ• vuttÄ• ya Ä• pattiyÄ• avÄ«tikkamova manosucaritaá¹ƒ. ayaá¹ƒ __paá

pÄ• á¹‡Ä• tipÄ• tÄ• dayo pana tisso cetanÄ• kÄ• yadvÄ• re vacÄ«dvÄ• repi uppannÄ• kÄ dvÄ• rantareuppannassapi kammassa sanÄ• mÄ• pariccÄ• gato yebhuyyavuttiyÄ• tabbahu tenÄ• huaá¹-á¹-hakathÄ• cariyÄ• ---

``dvÄ• re caranti kammÄ• ni, na dvÄ• rÄ• dvÄ• racÄ• rino.

tasmÄ• dvÄ• rehi kammÄ• ni, aÃ±Ã±amaÃ±Ã±aá¹ƒ vavatthitÄ• â€™â€™ ti || (Dhs-a kÄ• m kÄ• yakammadvÄ• ra).

tathÄ• \Be III 473/ \Ne III 433/ catasso musÄ• vÄ• dÄ• dicetanÄ• kÄ• yadvÄ• repi vacÄ«dv vacÄ«duccaritaá¹ƒ, abhijjhÄ• byÄ• pÄ• do micchÄ• diá¹-á¹-hÄ«ti tayo manokammabhÅ«tÄ• sampayuttadhammÄ• manoduccaritaá¹ƒ, kÄ• yavacÄ«kammabhÅ«tÄ• ya pana cetanÄ• ya

taá¹ƒtaá¹ƒpakkhikÄ• vÄ• honti abbohÄ• rikÄ• vÄ• . pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantass
viratiyopi kÄ• yasucaritaá¹ƒkÄ• yikassa vÄ«tikkamassa akaraá¹‡avasena pavattanato. kÄ• y
sikkhÄ• padÄ• naá¹ƒ samÄ• diyamÄ• nesÄ«lassa kÄ• yasucaritabhÄ• ve vattabbameva na
viramantassa catasso cetanÄ• piviratiyopi vacÄ«sucaritaá¹ƒ vÄ• casikassa vÄ«tikkamassa
pavattanato. anabhijjhÄ• abyÄ• pÄ• do sammÄ• diá¹-á¹-hÄ«ti tayo cetanÄ• sampayuttadha
__kammapathakathÄ• _.

tikavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkavÄ• ravaá¹‡á¹‡anÄ•

<324> catukkesu __anariyavohÄ• rÄ• _ti anariyÄ• naá¹ƒ lÄ• makÄ• naá¹ƒ vohÄ• rÄ• saá¹ƒ
__ariyavohÄ• rÄ• _ti ariyÄ• naá¹ƒ sappurisÄ• naá¹ƒ vohÄ• rÄ• . __diá¹-á¹-havÄ• ditÄ• _ti ``
tievaá¹ƒvÄ• ditÄ• . ettha ca taá¹ƒtaá¹ƒsamuá¹-á¹-hÄ• pakacetanÄ• vasena attho veditabbo.

paá¹-hamakappikesu paá¹-hamaá¹ƒ purisaliá¹…gameva uppajjatÄ«ti Ä• ha __ ``paá¹-hamaá
_ti. __purimaá¹ƒ purisaliá¹…gaá¹ƒ pajahatÄ«_ti yathÄ• vuttenatthena pubbaá¹…gamabhÄ•
purisaliá¹…gaá¹ƒjahati. __sataá¹ƒ tiá¹ƒsaÃ±ca sikkhÄ• padÄ• nÄ«_ti tiá¹ƒsÄ• dhikÄ• ni sata

__bhikkhussa ca bhikkhuniyÄ• ca catÅ«su pÄ• rÄ• jikesÅ«_ti sÄ• dhÄ• raá¹‡esuyeva catÅ
paÃ±ho_ti ``atthi vatthunÄ• nattatÄ• , no Ä• pattinÄ• nattatÄ• â€™â€™ ti ayaá¹ƒ paÃ±ho. ``
no vatthusabhÄ• gatÄ• â€™â€™ ti ayaá¹ƒ idha dutiyo nÄ• ma.

__anÄ• pattivassacchedassÄ• _ti natthi etasmiá¹ƒ vassacchede Ä• pattÄ«ti anÄ• pattivassa
anÄ• pattikassa vassacchedassÄ• ti attho. __mantÄ• bhÄ• sÄ• _ti \Be III 474/ matiyÄ• upap
asamphappalÄ• pavÄ• cÄ• idha ``mantÄ• bhÄ• sÄ• â€™â€™ ti vuttÄ• .

__navamabhikkhunito_ \Ne III 434/ __paá¹-á¹-hÄ• ya upajjhÄ• yÄ• pi abhivÄ• danÄ• rahÄ•
yasmÄ• ``anujÄ• nÄ• mi, bhikkhave, bhattagge aá¹-á¹-hannaá¹ƒ bhikkhunÄ«naá¹ƒ yathÄ• v
yathÄ• gatikaâ€™â€™ nti vadantenabhagavatÄ• bhattagge Ä• dito paá¹-á¹-hÄ• ya aá¹-á¹-h
yathÄ• vuá¸• á¸• haá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, avasesÄ• naá¹ƒÄ• gatapaá¹-ipÄ• á¹-iyÄ• , tasmÄ
paá¹-á¹-hÄ• ya sace upajjhÄ• yÄ• pi bhikkhunÄ« pacchÄ• Ä• gacchati, na paccuá¹-á¹-hÄ• n
yathÄ• nisinnÄ• hiyeva sÄ«saá¹ƒ ukkhipitvÄ• abhivÄ• detabbattÄ• abhivÄ• danÄ• rahÄ• .
aá¹-á¹-hasu yÄ• abbhantarimÄ• aÃ±Ã±Ä• vuá¸• á¸• hatarÄ• Ä• gacchati, sÄ• attanonava
nisÄ«dituá¹ƒ labhati. tasmÄ• sÄ• tÄ• hi aá¹-á¹-hahi bhikkhunÄ«hi paccuá¹-á¹-hÄ• nÄ• rahÄ
navakatarÄ• , sÄ• sacepi saá¹-á¹-hivassÄ• hoti, Ä• gatapaá¹-ipÄ• á¹-iyÄ• va nisÄ«dituá¹ƒla

__idha na kappantÄ«ti vadanto_ti paccantimajanapadesu á¹-hatvÄ• ``idha na kappantÄ«â€

vadantovinayÄ• tisÄ• radukkaá¹-aá¹ƒ Ä• pajjati. kappiyaÃ±hi ``na kappatÄ«â€™â€™ ti vada
samucchindatinÄ• ma. __idha kappantÄ«_tiÄ• dÄ«supi eseva nayo.

catukkavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ•

<325> paÃ±cakesu ``nimantito sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• â€™
vacanato akappiyanimantanaá¹ƒ sÄ• diyantasseva anÄ• mantacÄ• ro na vaá¹-á¹-atÄ«ti __
``piá¹‡á¸• apÄ• tikassakappantÄ«â€™â€™ _ti vuttaá¹ƒ. __gaá¹‡abhojanÄ• _dÄ«supi eseva
bhojana_nti ``gilÄ• nasamayoâ€™â€™ tiÄ• dinÄ• Ä• bhogaá¹ƒ katvÄ• bhojanaá¹ƒ. __avik
bhattapaccÄ• saá¹ƒitthannÄ• massa dammÄ«â€™â€™ ti evaá¹ƒ avikappanÄ• .

__ayasato vÄ• garahato vÄ• _ti ettha parammukhÄ• aguá¹‡avacanaá¹ƒ __ayaso_. sammu
viyasatÄ«ti__byasanaá¹ƒ, _ hitasukhaá¹ƒ khipati viddhaá¹ƒsetÄ«ti attho. Ã±Ä• tÄ«naá¹ƒ \Be
byasanaá¹ƒ__Ã±Ä• tibyasanaá¹ƒ, _ corarogabhayÄ• dÄ«hi Ã±Ä• tivinÄ• soti attho. bhogÄ•
__bhogabyasanaá¹ƒ, _rÄ• jacorÄ• divasena bhogavinÄ• soti attho. rogo eva byasanaá¹ƒ __
Ä• rogyaá¹ƒ byasati vinÄ• setÄ«ti byasanaá¹ƒ. sÄ«lassa byasanaá¹ƒ __sÄ«labyasanaá¹ƒ, _
dussÄ«lyassetaá¹ƒnÄ• maá¹ƒ. sammÄ• diá¹-á¹-hiá¹ƒ vinÄ• sayamÄ• nÄ• uppannÄ• diá¹-á
__diá¹-á¹-hibyasanaá¹ƒ. Ã±Ä• tisampadÄ• _tiÃ±Ä• tÄ«naá¹ƒ sampadÄ• pÄ• ripÅ«ri bahubh
__bhogasampadÄ• ya_pi eseva nayo. Ä• rogyassa sampadÄ• __Ä• rogyasampadÄ• _. pÄ•
__sÄ«ladiá¹-á¹-hisampadÄ• _supi eseva nayo.

__vattaá¹ƒ paricchindÄ«_ti tasmiá¹ƒ divase kÄ• tabbavattaá¹ƒ niá¹-á¹-hÄ• pesi. __aá¹-á¹-ha
anussarÄ«_tiÄ• dinÄ• tasmiá¹ƒ khaá¹‡e jhÄ• naá¹ƒ nibbattetvÄ• pubbenivÄ• saÃ±Ä• á¹‡aá
__Ã±attiyÄ• kammappatto hutvÄ• _ti Ã±attiyÄ• á¹-hapitÄ• ya anussÄ• vanakammappatto h

__mandattÄ• momÅ«hattÄ• _ti neva samÄ• dÄ• naá¹ƒ jÄ• nÄ• ti, na Ä• nisaá¹ƒsaá¹ƒ, attan
aÃ±Ã±Ä• á¹‡eneva Ä• raÃ±Ã±iko hoti. __pÄ• piccho icchÄ• pakato_ti ``araÃ±Ã±e mevihara
ti catuppaccayasakkÄ• raá¹ƒ karissanti, `ayaá¹ƒ bhikkhu lajjÄ«pavivittoâ€™ tiÄ• dÄ«hi ca gu
sambhÄ• vessantÄ«â€™â€™ ti evaá¹ƒ pÄ• pikÄ• ya icchÄ• ya á¹-hatvÄ• tÄ• yaeva icchÄ•
hotÄ«ti attho. tenÄ• ha __ ``araÃ±Ã±avÄ• sena paccayalÄ• bhaá¹ƒpatthayamÄ• noâ€™â€™
pavisitvÄ• viharanto __ummÄ• dÄ• cittakkhepÄ• Ä• raÃ±Ã±iko_nÄ• ma hoti. __vaá¹‡á¹‡it
Ä• raÃ±Ã±ikaá¹…gaá¹ƒ nÄ• ma buddhehi buddhasÄ• vakehi ca vaá¹‡á¹‡itaá¹ƒpasatthanti Ä

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkavÄ• ravaá¹‡á¹‡anÄ•

<326> chakkesu __chabbassaparamatÄ• dhÄ• retabba_nti padabhÄ• janaá¹ƒ dassitaá¹ƒ. s

chakkavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattakavÄ• ravaá¹‡á¹‡anÄ•

<327> sattakesu \Be III 476/ __chakke vuttÄ• niyeva sattakavasena yojetabbÄ• nÄ«_tichak
dvidhÄ• katvÄ• dvinnaá¹ƒ sattakÄ• naá¹ƒ vasena yojetabbÄ• ni.

__Ä• pattiá¹ƒ jÄ• nÄ• tÄ«_ti Ä• pattiá¹ƒyeva ``Ä• pattÄ«â€™â€™ ti jÄ• nÄ• ti. sesapadesup
__Ä• bhicetasikÄ• na_nti \Ne III 436/ ettha (Ps I 66) __abhiceto_ti pÄ• katikakÄ• mÄ• vacar
paá¹-ipakkhato visuddhattÄ• ca abhikkantaá¹ƒ visuddhacittaá¹ƒ vuccati,
upacÄ• rajjhÄ• nacittassetaá¹ƒadhivacanaá¹ƒ. abhicetasi jÄ• tÄ• ni __Ä• bhicetasikÄ• ni, _
vÄ• __Ä• bhicetasikÄ• ni. diá¹-á¹-hadhammasukhavihÄ• rÄ• na_nti diá¹-á¹-hadhamme sukh
__diá¹-á¹-hadhammo_tipaccakkho attabhÄ• vo vuccati, tattha sukhavihÄ• rabhÅ«tÄ• nanti a
rÅ«pÄ• vacarajjhÄ• nÄ• nametaá¹ƒadhivacanaá¹ƒ. tÄ• ni hi appetvÄ• nisinnÄ• jhÄ• yino in
asaá¹ƒkiliá¹-á¹-haá¹ƒnekkhammasukhaá¹ƒ vindanti, tasmÄ• ``diá¹-á¹-hadhammasukhavihÄ
__nikÄ• malÄ• bhÄ«_tinikÄ• mena lÄ• bhÄ«, attano icchÄ• vasena lÄ• bhÄ«, icchiticchitakk
samatthotivuttaá¹ƒ hoti. __akicchalÄ• bhÄ«_ti sukheneva paccanÄ«kadhamme vikkhambhe
samÄ• pajjituá¹ƒsamatthoti vuttaá¹ƒ hoti. __akasiralÄ• bhÄ«_ti akasirÄ• naá¹ƒ lÄ• bhÄ« vipu
yathÄ• paricchedenevavuá¹-á¹-hÄ• tuá¹ƒ samatthoti vuttaá¹ƒ hoti. ekacco hi lÄ• bhÄ«yeva h
sakkotiicchiticchitakkhaá¹‡e samÄ• pajjituá¹ƒ. ekacco sakkoti tathÄ• samÄ• pajjituá¹ƒ, pÄ•
kicchena vikkhambheti. ekacco tathÄ• ca samÄ• pajjati, pÄ• ripanthike ca akicchenevavikk
kÄ• lamÄ• nanÄ• á¸·ikayantaá¹ƒ viya yathÄ• paricchedeyeva vuá¹-á¹-hÄ• tuá¹ƒ.

__Ä• savÄ• naá¹ƒ khayÄ• _ti arahattamaggena sabbakilesÄ• naá¹ƒ khayÄ• . __anÄ• sava_
__cetovimuttiá¹ƒ paÃ±Ã±Ä• vimutti_nti ettha __ceto_-vacanena arahattaphalasampayutto s
__paÃ±Ã±Ä• _-vacanena taá¹ƒsampayuttÄ• ca paÃ±Ã±Ä• vuttÄ• . tattha ca samÄ• dhi rÄ•
paÃ±Ã±Ä• avijjÄ• ya vimuttattÄ• paÃ±Ã±Ä• vimuttÄ«ti veditabbÄ• . vuttaÃ±hetaá¹ƒbhagav
samÄ• dhi, tadassa samÄ• dhindriyaá¹ƒ (SN c V 520). yÄ• hissa, bhikkhave, paÃ±Ã±Ä• , ta
III 477/ (SN c V 516). iti kho, bhikkhave, rÄ• gavirÄ• gÄ• cetovimutti avijjÄ• virÄ• gÄ• paÃ±
(AN a II 32). apicettha samathaphalaá¹ƒ cetovimutti, vipassanÄ• phalaá¹ƒ paÃ±Ã±Ä• vimutt
__diá¹-á¹-heva dhamme_ti imasmiá¹ƒyeva attabhÄ• ve. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv
paccakkhaá¹ƒ katvÄ• , aparappaccayena Ã±atvÄ• ti attho. sutamayaÃ±Ä• á¹‡Ä• dinÄ• viya
nayaggÄ• haÃ±ca muÃ±citvÄ• paratoghosÄ• nugatabhÄ• vanÄ• dhigamabhÅ«tÄ• ya attan
katvÄ• , na sayambhÅ«Ã±Ä• á¹‡abhÅ«tÄ• yÄ• ti adhippÄ• yo. __upasampajja viharatÄ«_tip
viharati.

sattakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hakavÄ• ravaá¹‡á¹‡anÄ•

<328> aá¹-á¹-hakesu \Ne III 437/ __aá¹-á¹-hÄ• nisaá¹ƒse sampassamÄ• nenÄ• _ti ---

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti, so tassÄ• Ä• pattiyÄ• anÄ• patt
bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino honti, te ce, bhikkhave, bhikkhÅ«taá¹ƒ bhi
jÄ• nanti `ayaá¹ƒ kho Ä• yasmÄ• bahussuto Ä• gatÄ• gamo dhammadharo vinayadharomÄ
medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ• mo, sace mayaá¹ƒimaá¹ƒ bhikkhuá¹ƒ Ä• pattiyÄ
mayaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ uposathaá¹ƒkarissÄ• ma, vinÄ• iminÄ• bhikkhunÄ
bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá¹ƒkalaho viggaho vivÄ• do saá¹…g
saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aâ€™ nti, bhedagarukehi, bhikkhave,
Ä• pattiyÄ• adassane ukkhipitabboâ€™â€™ ti (Vin I 453) ---

Ä• dinÄ• vuttaaá¹-á¹-hÄ• nisaá¹ƒse sampassamÄ• nena. tena hi saddhiá¹ƒ uposathÄ• diak
saá¹ƒvattanato, karaá¹‡aá¹ƒ Ä• nisaá¹ƒso \Be III 478/ sÄ• maggiyÄ• saá¹ƒvattanato. tasmÄ
sampassamÄ• nena na so bhikkhu ukkhipitabboti attho.

dutiyaaá¹-á¹-hakepi __aá¹-á¹-hÄ• nisaá¹ƒse sampassamÄ• nenÄ• _ti ---

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti, so tassÄ• Ä• pattiyÄ• anÄ• patt
bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino honti, so ce, bhikkhave, bhikkhute bhikkhÅ
`ime kho Ä• yasmanto bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• ti
medhÄ• vino lajjino kukkuccakÄ• sikkhÄ• kÄ• mÄ• , nÄ• laá¹ƒmamaá¹ƒ vÄ• kÄ• raá¹‡Ä•
chandÄ• dosÄ• mohÄ• bhayÄ• agatiá¹ƒ gantuá¹ƒ, sace maá¹ƒime bhikkhÅ« Ä• pattiyÄ•
mayÄ• saddhiá¹ƒ uposathaá¹ƒ karissanti, vinÄ• mayÄ• uposathaá¹ƒ karissanti, bhavissati
tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• dosaá¹…ghabhedo saá¹…gharÄ• ji
saá¹…ghanÄ• nÄ• karaá¹‡aâ€™ nti, bhedagarukena, bhikkhave, bhikkhunÄ• paresampi sa
desetabbÄ• â€™â€™ ti (Vin I 453) ---

Ä• dinÄ• \Ne III 438/ vuttaaá¹-á¹-hÄ• nisaá¹ƒse sampassamÄ• nenÄ• ti attho.

__pÄ• á¸·iyaá¹ƒ Ä• gatehi sattahÄ«_ti ``pubbevassa hoti `musÄ• bhaá¹‡issaâ€™ nti, bhaá¹
bhaá¹‡Ä• mÄ«â€™ ti, bhaá¹‡itassa hoti `musÄ• mayÄ• bhaá¹‡itaâ€™ nti vinidhÄ• ya diá¹-
vinidhÄ• yakhantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaâ€™â€™ nti (Vin III 220) eva

__abrahmacariyÄ• _ti aseá¹-á¹-hacariyato. __rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojana_nti up
rattibhojanaÃ±ca divÄ• vikÄ• labhojanaÃ±ca na bhuÃ±jeyya. __maÃ±ce chamÄ• yaá¹ƒva sa
santhate_tikappiyamaÃ±ce vÄ• sudhÄ• diparikammakatÄ• ya bhÅ«miyaá¹ƒ vÄ• tiá¹‡apaá¹
santharitvÄ• kate santhate vÄ• sayethÄ• ti attho. __etaÃ±hi aá¹-á¹-haá¹…gÄ«kamÄ• hupos
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«niasamÄ• carantena upavutthauposathaá¹ƒ aá¹-á¹-hahi aá¹…gehi s
``aá¹-á¹-haá¹…gikaâ€™â€™ nti vadanti.

``akappiyakataá¹ƒ \Be III 479/ hoti appaá¹-iggahitakaâ€™â€™ ntiÄ• dayo __aá¹-á¹-ha anat
__sappi_Ä• di aá¹-á¹-hame aruá¹‡uggamane nissaggiyaá¹ƒ hoti. __aá¹-á¹-hakavasena yojet
veditabbÄ• nÄ«_tipurimÄ• ni aá¹-á¹-ha ekaá¹ƒ aá¹-á¹-hakaá¹ƒ, tato ekaá¹ƒ apanetvÄ• sese
pakkhipitvÄ• tievamÄ• dinÄ• nayena aÃ±Ã±Ä• nipi aá¹-á¹-hakÄ• ni kÄ• tabbÄ• nÄ«ti attho.

aá¹-á¹-hakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakavÄ• ravaá¹‡á¹‡anÄ•

<329> navakesu __Ä• ghÄ• tavatthÅ«nÄ«_ti (Sv III 340; Mp III 9.29) Ä• ghÄ• takÄ• raá¹‡Ä•
__Ä• ghÄ• tapaá¹-ivinayÄ• nÄ«_ti Ä• ghÄ• tassa paá¹-ivinayakÄ• raá¹‡Ä• ni. __taá¹ƒ kutett
anatthacaraá¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ ti etasmiá¹ƒ puggale kuto labbhÄ• kena kÄ• raá
nÄ• ma parassa attano cittaruciyÄ• anatthaá¹ƒ karotÄ«â€™â€™ ti evaá¹ƒ cintetvÄ• Ä• ghÄ
vÄ• sacÄ• haá¹ƒ paá¹-ikkopaá¹ƒ kareyyaá¹ƒ, taá¹ƒ kopakaraá¹‡aá¹ƒ etthapuggale kuto labb
laddhabbaá¹ƒ niratthakabhÄ• vatoti attho. kammassakÄ• hi sattÄ• , te kassa ruciyÄ• dukkh
bhavanti, tasmÄ• kevalaá¹ƒ tasmiá¹ƒmayhaá¹ƒ kujjhanamattamevÄ• ti adhippÄ• yo. atha vA
ettha puggale kuto labbhÄ• paramatthato kujjhitabbassa \Ne III 439/ kujjhanakassa ca abhÄ
saá¹…khÄ• ramattaÃ±hetaá¹ƒ yadidaá¹ƒ khandhapaÃ±cakaá¹ƒyaá¹ƒ ``sattoâ€™â€™ ti vuc
ittarakÄ• lÄ• khaá¹‡ikÄ• , kassa ko kujjhatÄ«tiattho. ``kuto lÄ• bhÄ• â€™â€™ tipi pÄ• á¹-ho
kopaá¹ƒ kareyyaá¹ƒ, tasmiá¹ƒ me kopakaraá¹‡ekuto lÄ• bhÄ• , lÄ• bhÄ• nÄ• ma ke siyuá¹ƒ
attho. imasmiÃ±ca atthe__ta_nti nipÄ• tamattameva hoti.

__taá¹‡haá¹ƒ paá¹-iccÄ• _ti (Sv II 103; Mp III 9.23) dve taá¹‡hÄ• esanataá¹‡hÄ• esitataá¹‡
taá¹‡hÄ• ya ajapathasaá¹…kupathÄ• dÄ«ni paá¹-ipajjitvÄ• bhoge esati gavesati, ayaá¹ƒ__e
tesu esitesu gavesitesu paá¹-iladdhesu \Be III 480/ taá¹‡hÄ• , ayaá¹ƒ __esitataá¹‡hÄ• _ nÄ•
esitataá¹‡hÄ• daá¹-á¹-habbÄ• . __pariyesanÄ• _ti rÅ«pÄ• diÄ• rammaá¹‡apariyesanÄ• . sA
hoti. __lÄ• bho_ti rÅ«pÄ• diÄ• rammaá¹‡appaá¹-ilÄ• bho. so hi pariyesanÄ• yasati hoti. __v
Ã±Ä• á¹‡ataá¹‡hÄ• diá¹-á¹-hivitakkavasena catubbidho. tattha ``sukhavinicchayaá¹ƒjaÃ±Ã±A
Ã±atvÄ• ajjhattaá¹ƒ sukhamanuyuÃ±jeyyÄ• â€™â€™ ti (MN III 323) ayaá¹ƒ__Ã±Ä• á¹‡avin
vinicchayÄ• taá¹‡hÄ• vinicchayo ca diá¹-á¹-hivinicchayocÄ• â€™â€™ ti (Nidd I 102) evaá¹ƒ
aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni __taá¹‡hÄ• vinicchayo_. dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo __d

``chando kho, devÄ• naminda, vitakkanidÄ• noâ€™â€™ ti (DN II 358) imasmiá¹ƒ pana sutte
vutto __vitakko_yevaÄ• gato. lÄ• bhaá¹ƒ labhitvÄ• hi iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ sundarÄ• sun
vinicchinÄ• ti ``ettakaá¹ƒme rÅ«pÄ• rammaá¹‡atthÄ• ya bhavissati, ettakaá¹ƒ saddÄ• ramm
mayhaá¹ƒ bhavissati, ettakaá¹ƒparassa, ettakaá¹ƒ paribhuÃ±jissÄ• mi, ettakaá¹ƒ nidahissÄ•
vuttaá¹ƒ __ ``lÄ• bhaá¹ƒpaá¹-icca vinicchayoâ€™â€™ _ti.

__chandarÄ• go_ti evaá¹ƒ akusalavitakkena vitakkite vatthusmiá¹ƒ dubbalarÄ• go ca balava
__ajjhosÄ• na_nti ``ahaá¹ƒ, mamaâ€™â€™ nti balavasanniá¹-á¹-hÄ• naá¹ƒ. __pariggaho_ti
taá¹‡hÄ• diá¹-á¹-hivasenapariggahakaraá¹‡aá¹ƒ. __macchariya_nti parehi sÄ• dhÄ• raá¹‡al
tenevassa porÄ• á¹‡Ä• evaá¹ƒ vacanatthaá¹ƒ vadanti ``idaá¹ƒ acchariyaá¹ƒ mayheva hotu,
acchariyaá¹ƒ hotÅ«tipavattattÄ• macchariyanti vuccatÄ«â€™â€™ ti. __Ä• rakkho_ti
dvÄ• rapidahanamaÃ±jÅ«sÄ• gopanÄ• divasena suá¹-á¹-hurakkhaá¹‡aá¹ƒ. adhi karotÄ«ti _
kÄ• raá¹‡assetaá¹ƒ nÄ• maá¹ƒ. __Ä• rakkhÄ• dhikaraá¹‡a_ntibhÄ• vanapuá¹ƒsakaá¹ƒ, Ä• n
daá¹‡á¸• Ä• dÄ• nÄ• dÄ«su paranisedhanatthaá¹ƒ daá¹‡á¸• assa Ä• dÄ• naá¹ƒ__daá¹‡á¸•
satthassa Ä• dÄ• naá¹ƒ __satthÄ• dÄ• naá¹ƒ. kalaho_ti kÄ• yakalahopivÄ• cÄ• kalahopi. pu
__viggaho, _ pacchimo pacchimo __vivÄ• do_. tuvaá¹ƒ tuvanti agÄ• ravavasena __ ``tuvaá
vacanaá¹ƒ.

__adhiá¹-á¹-hitakÄ• lato_ \Ne III 440/ __paá¹-á¹-hÄ• ya na vikappetabbÄ• nÄ«_ti vikappente
pubbe vÄ•

vikappetabbaá¹ƒ, vijahitÄ• dhiá¹-á¹-hÄ• naá¹ƒ vÄ• pacchÄ• vikappetabbaá¹ƒ. avijahitÄ• dhi
481/pana na vikappetabbanti adhippÄ• yo. __dukkaá¹-avasena vuttÄ• nÄ«_ti ``vaggaá¹ƒbhi
vaggasaÃ±Ã±Ä« ovadatÄ«â€™â€™ tiÄ• dinÄ• (Vin IV 150) nayena adhammakamme dven

navakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasakavÄ• ravaá¹‡á¹‡anÄ•

<330> dasakesu __natthi dinnantiÄ• divasena veditabbÄ• _ti ``natthi dinnaá¹ƒ, natthi yiá¹-á¹
hutaá¹ƒ, natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ lok
natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi lokesamaá¹‡abrÄ• hmaá¹‡A
sammÄ• paá¹-ipannÄ• , ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchi
II 94, 225; III 91, 116; SN b III 210) evamÄ• gataá¹ƒ sandhÄ• ya vuttaá¹ƒ. __sassato lokotiÄ
``sassato lokoti vÄ• , asassato lokoti vÄ• , antavÄ• lokoti vÄ• , anantavÄ• lokoti vÄ• , taá¹ƒ
sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«ranti vÄ• , hoti tathÄ• gato paraá¹ƒ n
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti v

hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• â€™â€™ ti (MN I 269) evamÄ• gataá¹ƒ saá¹…ga

__micchÄ• diá¹-á¹-hiÄ• dayo micchÄ• vimuttipariyosÄ• nÄ• _ti ``micchÄ• diá¹-á¹-hi micchÄ•
micchÄ• vÄ• cÄ• micchÄ• kammanto micchÄ• Ä• jÄ«vo micchÄ• vÄ• yÄ• mo micchÄ• sati
micchÄ• Ã±Ä• á¹‡aá¹ƒmicchÄ• vimuttÄ«â€™â€™ ti (Vibh 970) evamÄ• gataá¹ƒ sandhÄ• ya
__micchÄ• Ã±Ä• á¹‡a_ntipÄ• pakiriyÄ• su upÄ• yacintÄ• vasena pÄ• pakaá¹ƒ katvÄ• ``suk
paccavekkhaá¹‡Ä• kÄ• renaca uppanno moho. __micchÄ• vimuttÄ«_ti avimuttasseva sato
__samathakkhandhakeniddiá¹-á¹-hÄ• _ti ``oramattakaá¹ƒ adhikaraá¹‡aá¹ƒ hoti, na ca gatiga
saritasÄ• ritaâ€™â€™ ntiÄ• dinÄ• (Vin II 204) niddiá¹-á¹-hÄ• . samathakkhandhake vuttehi
III 482/sambandho. mÄ• turakkhitÄ• dayo __dasa itthiyo_. dhanakkÄ«tÄ• dayo __dasa bha

dasakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasakavÄ• ravaá¹‡á¹‡anÄ•

<331> ekÄ• dasakesu \Ne III 441/ __na vodÄ• yantÄ«_ti na pakÄ• santi. __suyuttayÄ• nasa
katÄ• yÄ• _tiicchiticchitakÄ• le sukhena pavattetabbattÄ• yuttayÄ• naá¹ƒ viya katÄ• ya. __
hotÄ«_tisampattÄ«naá¹ƒ yathÄ• patiá¹-á¹-hÄ• hoti. __anu anu pavattitÄ• yÄ• _ti bhÄ• van
pavattitÄ• ya.

__sukhaá¹ƒ supatÄ«_tiÄ• dÄ«su (Mp III 11.15; visuddhi I 258) yathÄ• sesajanÄ• sampariv
dukkhaá¹ƒ supanti, evaá¹ƒ asupitvÄ• sukhaá¹ƒ supati, niddaá¹ƒ okkantopisamÄ• pattiá¹ƒ s
__sukhaá¹ƒ paá¹-ibujjhatÄ«_ti yathÄ• aÃ±Ã±e nitthunantÄ• vijambhantÄ• samparivattantÄ
paá¹-ibujjhanti, evaá¹ƒ appaá¹-ibujjhitvÄ• vikasamÄ• namiva padumaá¹ƒ sukhaá¹ƒnibbikÄ•
anubhÅ«tapubbavasena devatÅ«pasaá¹ƒhÄ• ravasena cassa bhaddakameva supinaá¹ƒhot
``pÄ• pakameva na passatÄ«â€™â€™ _tiÄ• di. dhÄ• tukkhobhahetukampicassa bahulaá¹ƒ
cittajarÅ«pÄ• nuguá¹‡atÄ• ya utuÄ• hÄ• rajarÅ«pÄ• naá¹ƒ. tattha__pÄ• pakameva na pass
attÄ• naá¹ƒ corehi samparivÄ• ritaá¹ƒ viya, vÄ• á¸·ehi upaddutaá¹ƒviya, papÄ• te patantaá¹
evaá¹ƒ pÄ• pakameva supinaá¹ƒ na passati. __bhadrakaá¹ƒpana vuá¸• á¸• hikÄ• raá¹‡abhÅ
vandanto viya, pÅ«jaá¹ƒ karonto viya, dhammaá¹ƒ suá¹‡antoviya ca hoti.

__manussÄ• naá¹ƒ piyo hotÄ«_ti ure Ä• mukkamuttÄ• hÄ• ro viya, sÄ«se piá¸·andhamÄ• lÄ
hoti manÄ• po. __amanussÄ• naá¹ƒ piyo hotÄ«_ti yatheva ca manussÄ• naá¹ƒpiyo, evaá¹ƒ
visÄ• khatthero viya. __nÄ• ssa aggi vÄ• visaá¹ƒvÄ• satthaá¹ƒ vÄ• kamatÄ«_ti mettÄ• vih
upÄ• sikÄ• ya viya aggi vÄ• , saá¹ƒyuttabhÄ• á¹‡akacÅ«á¸·asÄ«vattherasseva \Be III 483/
saá¹ƒkiccasÄ• maá¹‡erasseva satthaá¹ƒvÄ• na kamati na pavisati, nÄ• ssa kÄ• yaá¹ƒ viko
dhenuvatthumpicettha kathayanti, ekÄ• kira dhenu vacchakassa khÄ«radhÄ• raá¹ƒ muÃ±ca
ekoluddako ``taá¹ƒ vijjhissÄ• mÄ«â€™â€™ ti hatthena samparivattetvÄ• dÄ«ghadaá¹‡á¸• a

tassÄ• sarÄ«raá¹ƒ Ä• hacca tÄ• lapaá¹‡á¹‡aá¹ƒ viya vivaá¹-á¹-amÄ• nÄ• gatÄ• , neva upa
appanÄ• balena, kevalaá¹ƒ pana vacchake balavahitacittatÄ• ya. evaá¹ƒ mahÄ• nubhÄ• vÄ
samÄ• dhiyatÄ«_tikenaci paripanthena parihÄ«najjhÄ• nassa byÄ• pÄ• dassa dÅ«rasaman
samÄ• dhiyati. __mukhavaá¹‡á¹‡o vippasÄ«datÄ«_ti bandhanÄ• pamuttatÄ• lapakkaá¹ƒ vi
vippasannavaá¹‡á¹‡aá¹ƒ mukhaá¹ƒhoti. __asammÅ«á¸·ho kÄ• laá¹ƒ_ \Ne III 442/ __karotÄ«
sammohamaraá¹‡aá¹ƒ nÄ• ma natthi, asammÅ«á¸·hova niddaá¹ƒ okkamanto viya kÄ• laá¹ƒ

ekÄ• dasakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekuttarikanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<332> ``saá¹…ghaá¹ƒ, bhante, pavÄ• remÄ«tiÄ• di pavÄ• raá¹‡Ä• kathÄ• nÄ• mÄ• â€™â€

atthavasapakaraá¹‡avaá¹‡á¹‡anÄ•

<334> __paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yameva vutta_nti ``saá¹…ghasuá¹-á¹-hutÄ• y
atthavaá¹‡á¹‡anaá¹ƒsandhÄ• ya vuttaá¹ƒ. __dasakkhattuá¹ƒ yojanÄ• ya padasataá¹ƒ vutta_
dasakkhattuá¹ƒyojanÄ• ya katÄ• ya saá¹…khalikanaye vuttapadehi saddhiá¹ƒ padasataá¹ƒ
gahetabbo. aÃ±Ã±athÄ• ekamÅ«lake eva naye na sakkÄ• padasataá¹ƒ laddhuá¹ƒ. ekamÅ
purimapacchimapadÄ• niekato katvÄ• ekekasmiá¹ƒ vÄ• re nava nava padÄ• ni vuttÄ• nÄ«t
navutipadÄ• niyeva labbhanti. tasmÄ• tÄ• ni navuti padÄ• ni saá¹…khalikanaye baddhacak
labbhantÄ«ti tehi saddhiá¹ƒ padasatanti sakkÄ• vattuá¹ƒ. ito aÃ±Ã±athÄ• pana ubhosupi \E
visuá¹ƒ visuá¹ƒ atthasataá¹ƒ dhammasataÃ±ca yathÄ• labbhati, tathÄ•
paá¹-hamapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yamevaamhehi dassitaá¹ƒ, taá¹ƒ tattha vuttanaye
purimapacchimapadÄ• ni ekattena gahetvÄ• ``padasataâ€™â€™ nti vuttattÄ• __ ``tattha p
padassa vasena atthasataá¹ƒ, purimassapurimassa vasena dhammasataâ€™â€™ _nti vutt
``saá¹…ghasuá¹-á¹-hÅ«â€™â€™ tiÄ• dinÄ• vuttapurimapadÄ• naá¹ƒvasena dhammasataâ
tiÄ• dinÄ• vuttapacchimapadÄ• naá¹ƒ vasena atthasatanti adhippÄ• yo.

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

sattanagaresu paÃ±Ã±attasikkhÄ• padavaá¹‡á¹‡anÄ•

<335> __aá¸• á¸• huá¸• á¸• hasatÄ• nÄ«_ti \Be III 485/ \Ne III 443/ tÄ«á¹‡i satÄ• ni paÃ±Ã±
__viggaha_ntimanussaviggahaá¹ƒ. __atireka_nti dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ. __
``suddhakÄ• á¸·akÄ• naâ€™â€™ ntivuttakÄ• á¸·akaá¹ƒ. __bhÅ«ta_nti bhÅ«tÄ• rocanaá¹ƒ.
paramparabhojanaá¹ƒ. __bhikkhunÄ«suca akkoso_ti ``yÄ• pana bhikkhunÄ« bhikkhuá¹ƒ ak
vÄ• â€™â€™ ti (Vin IV 1029) vuttasikkhÄ• padaá¹ƒ. __antaravÄ• saka_nti aÃ±Ã±Ä• tikÄ• y
cÄ«varapaá¹-iggaá¹‡hanaá¹ƒ. __rÅ«piya_nti rÅ«piyasaá¹ƒvohÄ• raá¹ƒ. __sutta_nti ``sÄ• ma
viÃ±Ã±Ä• petvÄ• tantavÄ• yehÄ«â€™â€™ ti (Vin III 637) vuttasikkhÄ• padaá¹ƒ. __ujjhÄ• p
khiyyanake pÄ• cittiyaá¹ƒ. __pÄ• citapiá¹‡á¸• a_nti bhikkhunÄ«paripÄ• citaá¹ƒ. __cÄ«varaá
saá¹…ghena cÄ«varaá¹ƒdatvÄ• â€™â€™ ti (Vin IV 485) vuttasikkhÄ• padaá¹ƒ. __vosÄ• sa
kulesunimantitÄ• bhuÃ±janti, tatra cesÄ• bhikkhunÄ«â€™â€™ ti (Vin IV 558) vuttapÄ• á¹-i
__giragga_nti ``yÄ• pana bhikkhunÄ« naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• â€™â€™ ti (Vin IV 834)
__cariyÄ• _ti ``antovassaá¹ƒ cÄ• rikaá¹ƒ careyyÄ• â€™â€™ ti (Vin IV 970) ca, ``vassaá¹ƒvu
pakkameyyÄ• â€™â€™ ti (Vin IV 974) ca vuttasikkhÄ• padadvayaá¹ƒ. __chandadÄ• nenÄ•
chandadÄ• nena.

__pÄ• rÄ• jikÄ• ni cattÄ• rÄ«_ti bhikkhunÄ«naá¹ƒ cattÄ• ri pÄ• rÄ• jikÄ• ni. __kuá¹-Ä«_ti ku
__kosiya_nti kosiyamissakasikkhÄ• padaá¹ƒ. __seyyÄ• _ti anupasampannena sahaseyyasi
pathavÄ«khaá¹‡anaá¹ƒ. __gaccha devate_ti bhÅ«tagÄ• masikkhÄ• padaá¹ƒ. __siÃ±ca_nti s
__mahÄ• vihÄ• ro_ti mahallakavihÄ• ro. __aÃ±Ã±a_nti aÃ±Ã±avÄ• dakaá¹ƒ. __dvÄ• ra_nti
__sahadhammo_ti sahadhammikaá¹ƒ vuccamÄ• no. __payopÄ• na_nti surusurukÄ• rakaá¹
__eá¸·akalomÄ• nÄ«_tieá¸·akalomadhovÄ• panaá¹ƒ. __patto_ti Å«napaÃ±cabandhanapatto
bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• ovÄ• do. __bhesajja_nti taduttaribhesajjaviÃ±Ã±
aá¹-á¹-himayÄ• disÅ«cigharaá¹ƒ. __Ä• raÃ±Ã±iko_ti \Ne III 444/ ``yÄ• ni kho pana tÄ• ni Ä•
senÄ• sanÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Vin IV 570) vuttapÄ• á¹-idesanÄ«yaá¹ƒ \Be III 486/.
bhikkhunÄ« ovÄ• dÄ• yavÄ• saá¹ƒvÄ• sÄ• ya vÄ• na gaccheyyÄ• â€™â€™ ti (Vin IV 105

__pÄ• rÄ• jikÄ• ni cattÄ• rÄ«_tiÄ• dinÄ• chasu nagaresu paÃ±Ã±attaá¹ƒ ekato sampiá¹‡á¸
sÄ• vatthiyÄ• paÃ±Ã±attaá¹ƒ visuá¹ƒ gaá¹‡etvÄ• sabbÄ• neva sikkhÄ• padÄ• ni dvÄ«hi rÄ

sattanagaresu paÃ±Ã±attasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuvipattivaá¹‡á¹‡anÄ•

<336> __ekatiá¹ƒsa garukÄ• _ nÄ• ma ubhato aá¹-á¹-ha pÄ• rÄ• jikÄ• , bhikkhÅ«naá¹ƒ tera
saá¹…ghÄ• disesÄ• . __aá¹-á¹-hettha anavasesÄ• _ti etesu yathÄ• vuttagarukesu
sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡avasenaaá¹-á¹-ha pÄ• rÄ• jikÄ• anavasesÄ• nÄ• ma.

asÄ• dhÄ• raá¹‡Ä• divaá¹‡á¹‡anÄ•

<338> ``dhovanaÃ±ca paá¹-iggahoâ€™â€™ ti gÄ• thÄ• aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ. tat
paá¹-iggaho_tiaÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varadhovÄ• panaá¹ƒ cÄ«varapaá¹-iggah
... dve lomÄ• _ti eá¸·akalomavagge Ä• dito satta sikkhÄ• padÄ• ni vuttÄ• ni. __vassikÄ• _ti
vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ. __Ä• raÃ±Ã±akena cÄ• _ti sÄ• saá¹…kasikkhÄ• padaá¹
paá¹‡Ä«tabhojanaviÃ±Ã±atti. __Å«na_ntiÅ«navÄ«sativassasikkhÄ• padaá¹ƒ. __nisÄ«dane
ca sÄ• á¹-ikÄ• _tinisÄ«danavassikasÄ• á¹-ikÄ• naá¹ƒ pamÄ• á¹‡Ä• tikkamo.

Ä• pattikkhandhÄ• ceva uposathÄ• dÄ«ni ca ``pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• â€™â€™ ti
``vibhattiyoâ€™â€™ _tivuttÄ• ni. __tevÄ«sati saá¹…ghÄ• disesÄ• _ti bhikkhunÄ«naá¹ƒ Ä•
terasÄ• titevÄ«sati. __dvecattÄ• lÄ«sa nissaggiyÄ• _tiÄ• dÄ«supi eseva nayo. __dvÄ«hi ...
sammatÄ«_ti dvÄ«hi vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, catÅ«hi anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, tÄ«hiÄ
kiccÄ• dhikaraá¹‡aá¹ƒ sammatÄ«ti attho.

<339> __niraá¹…kato_ti \Ne III 445/ saá¹…ghamhÄ• apasÄ• rito.

adhikaraá¹‡abhedavaá¹‡á¹‡anÄ•

<340> yasmÄ• \Be III 487/ adhikaraá¹‡aá¹ƒ ukkoá¹-ento samathappattameva ukkoá¹-eti, ta
``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento kati samathe ukkoá¹-etÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ

<341> __pÄ• á¸·imuttakavinicchayenevÄ• _ti vinayalakkhaá¹‡aá¹ƒ vinÄ• kevalaá¹ƒ
dhammadesanÄ• mattavasenevÄ• tiattho. __yenÄ• pi vinicchayenÄ• _ti pÄ• á¸·imuttakavini
vuttaá¹ƒ. __khandhakatoca parivÄ• rato ca suttenÄ• _ti khandhakaparivÄ• rato Ä• nÄ«tasut
paÃ±Ã±Ä• penti.

<342> __kiccaá¹ƒ nissÄ• ya uppajjanakakiccÄ• na_nti pubbe kataukkhepanÄ«yÄ• dikiccaá¹
nissÄ• yauppajjanakakiccÄ• naá¹ƒ. kÄ«disÄ• naá¹ƒ? yÄ• vatatiyasamanubhÄ• sanÄ• dÄ«n

<343> __taá¹ƒ hÄ«_ti taá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ.

<344> __adhikaraá¹‡esu yena adhikaraá¹‡ena sammanti, taá¹ƒ dassetuá¹ƒ vutta_nti yadÄ•
tadÄ• kiccÄ• dhikaraá¹‡eneva sammanti, na aÃ±Ã±ehi adhikaraá¹‡ehÄ«ti dassanatthaá¹ƒ

<353> ``sattannaá¹ƒ samathÄ• naá¹ƒ katame chattiá¹ƒsa samuá¹-á¹-hÄ• nÄ• â€™â€™ ti pu
karaá¹‡aâ€™â€™ ntiÄ• dinÄ• sammukhÄ• vinayassa samuá¹-á¹-hÄ• nÄ• ni avibhajitvÄ• va
sativinayÄ• dÄ«naá¹ƒchannaÃ±Ã±eva cha samuá¹-á¹-hÄ• nÄ• ni vibhattÄ• ni, taá¹ƒ kasmÄ•
sattannaá¹ƒ samathÄ• naâ€™â€™ _ntiÄ• di. sativinayÄ• dÄ«naá¹ƒ viya saá¹…ghasammuk

natthÄ«ti Ä• ha __ ``kammasaá¹…gahÄ• bhÄ• venÄ• â€™â€™ _ti.

dutiyagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ•

<359> mantaggahaá¹‡anti \Ne III 446/ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsandanaá¹ƒ. anu anu san
bhÄ• vasÄ• dhano __anusandhita_saddoti Ä• ha __ ``anusandhitanti kathÄ• nusandhÄ«â€

saá¹…gÄ• madvayavaá¹‡á¹‡anÄ•

<365> __á¹-hÄ• nanisajjavattÄ• dinissitÄ• _ti \Be III 488/ ``evaá¹ƒ á¹-hÄ• tabbaá¹ƒ, evaá¹ƒ
ntievamÄ• dikÄ• . __saÃ±Ã±Ä• jananattha_nti cuditakacodakÄ• naá¹ƒ saÃ±Ã±uppÄ• danat
__anuyogavattaá¹ƒkathÄ• petvÄ• _ti ``kiá¹ƒ anuyogavattaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti pucch

<375> __nÄ«lÄ• divaá¹‡á¹‡Ä• vaá¹‡á¹‡avasenÄ• _ti nÄ«lÄ• divaá¹‡á¹‡avasena Ä• rogyatt

kathinabhedavaá¹‡á¹‡anÄ•

<404> __purejÄ• tapaccaye panesa uddiá¹-á¹-hadhammesu ekadhammampi na labhatÄ«_t
udakÄ• haraá¹‡Ä• dipayogoattano purejÄ• tapaccayabhÄ• ve pubbakaraá¹‡avasena uddiá
ekadhammampina labhati attano purejÄ• tassa pubbakaraá¹‡asaá¹…gahitassa dhammassa

<412> __rÅ«pÄ• dÄ«su dhammesÅ«_ti vaá¹‡á¹‡agandhÄ• dÄ«su suddhaá¹-á¹-hakadhamm

<416> __purimÄ• dve_ti imasmiá¹ƒ adhikÄ• re paá¹-hamaá¹ƒ vuttÄ• antarubbhÄ• rasahub
pakkamanantikÄ• dayodve uddhÄ• rÄ• .

upÄ• lipaÃ±cakavaá¹‡á¹‡anÄ•

420-421__._ __omaddakÄ• rako_ti omadditvÄ• abhibhavitvÄ• kÄ• rako. __upatthambho n
dÄ• tabbo_tisÄ• maggivinÄ• sÄ• ya anubalaá¹ƒ na dÄ• tabbaá¹ƒ. __diá¹-á¹-hÄ• vikammam
khamatÄ«â€™â€™ tidiá¹-á¹-hiá¹ƒ Ä• vi katvÄ• pi.

vohÄ• ravaggavaá¹‡á¹‡anÄ•

<424> kÄ• yappayogena \Ne III 447/ Ä• pajjitabbÄ• __kÄ• yappayogÄ• _. vacÄ«payogena
navasu á¹-hÄ• nesÅ«_ti osÄ• raá¹‡Ä• dÄ«su navasu á¹-hÄ• nesu. __dvÄ«su á¹-hÄ• nesÅ«
Ã±attidutiyaÃ±atticatutthakammesu. __tasmÄ• _ti yasmÄ• mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ v
asaá¹…gahitÄ• , tasmÄ• . yaá¹ƒ kurundiyaá¹ƒvuttaá¹ƒ, taá¹ƒ gahetabbanti sambandho.

diá¹-á¹-hÄ• vikammavaggavaá¹‡á¹‡anÄ•

<425> ``catÅ«hi \Be III 489/ paÃ±cahÄ«â€™â€™ ti vacanato dvÄ«hi vÄ• tÄ«hi vÄ• ekato d
paraá¹ƒ na vaá¹-á¹-ati. __mÄ• á¸·akasÄ«mÄ• yÄ• _ti khaá¹‡á¸• asÄ«mÄ• ya. __avippavÄ•

musÄ• vÄ• davaggavaá¹‡á¹‡anÄ•

<444> __pariyÄ• yena jÄ• nantassa vuttamusÄ• vÄ• do_ti yassa kassaci jÄ• nantassa pariy
vuttamusÄ• vÄ• dotiattho.

<446> __anuyogo na dÄ• tabbo_ti tena vuttaá¹ƒ anÄ• diyitvÄ• tuá¹‡hÄ« bhavitabbanti atth

bhikkhunovÄ• davaggavaá¹‡á¹‡anÄ•

<454> __ekÅ«navÄ«satibhedÄ• yÄ• _ti maggapaccavekkhaá¹‡Ä• divasena ekÅ«navÄ«sati

adhikaraá¹‡avÅ«pasamavaggavaá¹‡á¹‡anÄ•

<458> __paÃ±cahi kÄ• raá¹‡ehÄ«_ti idaá¹ƒ atthanipphÄ• danakÄ• ni tesaá¹ƒ pubbabhÄ• gA
kÄ• raá¹‡abhÄ• vasÄ• maÃ±Ã±enaekajjhaá¹ƒ gahetvÄ• vuttaá¹ƒ, na pana sabbesaá¹ƒ paÃ
samÄ• nayogakkhemattÄ• . __anussÄ• vanenÄ• _tibhedassa anurÅ«pasÄ• vanena. yathÄ•
bhinditabbÄ• naá¹ƒ bhikkhÅ«naá¹ƒ attano vacanassasÄ• vanena viÃ±Ã±Ä• panenÄ• ti atth
tumheâ€™â€™ _tiÄ• di. __kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ• _ti etena pÄ• kaá¹-aá¹ƒ
bhedakaravatthudÄ«panaá¹ƒ voharaá¹‡aá¹ƒ. tattha attanÄ• vinicchitamattaá¹ƒ \Ne III 448/
viÃ±Ã±Ä• panaá¹ƒ anussÄ• vananti dasseti. __kammameva uddeso vÄ• pamÄ• á¹‡a_nti te
pamÄ• á¹‡aá¹ƒ, itare pana tesaá¹ƒ sambhÄ• rabhÅ«tÄ• . tenÄ• ha __ ``vohÄ• rÄ• â€™â€™
voharaá¹‡e.

kathinatthÄ• ravaggavaá¹‡á¹‡anÄ•

<467> __antarÄ• vuttakÄ• raá¹‡enÄ• _ti ``taÃ±hi vandantassa maÃ±capÄ• dÄ• dÄ«supi na
paá¹-ihaÃ±Ã±eyyÄ• â€™â€™ tiÄ• dinÄ• vuttakÄ• raá¹‡ena.

samuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<470> __pubbe_ \Be III 490/ __vuttamevÄ• _ti sahaseyyÄ• dipaá¹‡á¹‡attivajjaá¹ƒ. __itara_n
__bhiá¹ƒsÄ• panÄ• dÄ«ni katvÄ• _ti bhiá¹ƒsÄ• panÄ• dinÄ• Ä• pattiá¹ƒ Ä• pajjitvÄ• ti adhip

aparadutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

kÄ• yikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

<474> vinaye garukÄ• __vinayagarukÄ• _. kiÃ±cÄ• pi idaá¹ƒ dvÄ«su gÄ• thÄ• su Ä• gataá
vuttabhÄ• vato nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹ƒ.

desanÄ• gÄ• miniyÄ• divaá¹‡á¹‡anÄ•

<475> __dve saá¹ƒvÄ• sakabhÅ«miyo_ti ettha __bhÅ«mÄ«_ti avatthÄ• . aá¹…gahÄ«natÄ•
kÄ• raá¹‡avekallavasenapiveditabbÄ• ti Ä• ha __ ``apicetthÄ• â€™â€™ _tiÄ• di. __esa nay
tiÄ• dinÄ• vuttanayo. __vanappatiá¹ƒ chindantassa pÄ• rÄ• jika_nti adinnÄ• dÄ• ne vanapp
Ä• gataá¹ƒparasantakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __vissaá¹-á¹-hichaá¸• á¸• ane_ti sukkaviss
__dukkaá¹-Ä• katÄ• _ti dukkaá¹-aá¹ƒ vuttaá¹ƒ. __paá¹-hamasikkhÄ• padamhiyevÄ• _ti bhik
paá¹-hamasikkhÄ• padeyeva. Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• publ
pÄ• cittiyaá¹ƒ.

pÄ• cittiyavaá¹‡á¹‡anÄ•

<476> __abbhuá¹‡hasÄ«lo_ti \Ne III 449/ abhinavasÄ«lo.

<478> __asuttaka_nti suttavirahitaá¹ƒ, suttato apanÄ«taá¹ƒ natthÄ«ti attho.

sedamocanagÄ• thÄ•

avippavÄ• sÄ• dipaÃ±havaá¹‡á¹‡anÄ•

<479> sedamocanagÄ• thÄ• su \Be III 491/ __tahi_nti tasmiá¹ƒ puggale. ``akappiyasambho
methunadhammÄ• dÄ«â€™â€™ ti __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __esÄ• paÃ±hÄ• kusal
cintitÄ• _tiliá¹…gavipallÄ• savasenetaá¹ƒ vuttaá¹ƒ, eso paÃ±ho kusalehi cintitoti attho.

__dasÄ• _ti avandiye dasa. __ekÄ• dasÄ• _ti paá¹‡á¸• akÄ• dayo ekÄ• dasa. __ubbhakkha
methunadhammÄ• bhÄ• vaá¹ƒ dÄ«peti. __adhonÄ• bhiá¹ƒ vivajjiyÄ• _ti iminÄ• vaccamagg

__gÄ• mantarapariyÄ• pannaá¹ƒ nadÄ«pÄ• raá¹ƒ okkantabhikkhuniá¹ƒ sandhÄ• yÄ• _ti ett
gÄ• mapariyÄ• pannÄ• , paratÄ«raá¹ƒ gÄ• mantarapariyÄ• pannaá¹ƒ. tattha paratÄ«re paá
gÄ• mÅ«pacÄ• ro nadÄ«pariyantenaparicchinno, tasmÄ• paratÄ«re ratanamattampi araÃ±

tiá¹‡Ä• dÄ«hi paá¹-icchannattÄ• dassanÅ«pacÄ• ravirahitaá¹ƒ karoti. tattha attano gÄ• me A
pana paá¹-hamaleá¸• á¸• upÄ• tasaá¹…khÄ• tegÄ• mÅ«pacÄ• reyeva pÄ• daá¹ƒ á¹-hapeti.
araÃ±Ã±abhÅ«taá¹ƒ sakagÄ• maá¹ƒatikkamati nÄ• ma, tasmÄ• gaá¹‡amhÄ• ohÄ«yanÄ•

__bhikkhÅ«naá¹ƒ santike ekatoupasampannÄ• _ nÄ• ma mahÄ• pajÄ• patipamukhÄ• paÃ±
mahÄ• pajÄ• patipi hi Ä• nandattherena dinnaovÄ• dassa paá¹-iggahitattÄ• bhikkhÅ«naá¹ƒ

pÄ• rÄ• jikÄ• dipaÃ±havaá¹‡á¹‡anÄ•

<480> saha \Ne III 450/ dussena methunavÄ«tikkamassa sakkuá¹‡eyyatÄ• ya __ ``dussaku
sandhÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. __liá¹…gaparivattaá¹ƒ sandhÄ• ya vuttÄ• _ti ``liá¹…gap
paá¹-iggahaá¹‡assa vijahanato sÄ• maá¹ƒ gahetvÄ• bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™
sandhÄ• ya vuttÄ• .

<481> __suppatiá¹-á¹-hitanigrodhasadisa_nti yojanadviyojanÄ• diparamaá¹ƒ mahÄ• nigrodh

sedamocanagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggo

kammavaggavaá¹‡á¹‡anÄ•

<483> kammavagge \Be III 492/ \Ne III 451/ ummattakassa bhikkhuno ummattakasammuti u
asammukhÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-ati, tattha nisinnepi na kuppati niyamÄ• bhÄ• vato. asam
dosÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``asammukhÄ• kataá¹ƒ sukataá¹ƒ hotÄ«â€™â€™ _ti vutta
sammukhÄ• kÄ• tuá¹ƒ na sakkÄ• kammavÄ• cÄ• nÄ• nattasambhavato. pattanikkujjanÄ•
kÄ• tuá¹ƒ vaá¹-á¹-anti. __saá¹…ghasammukhatÄ• _tiÄ• dÄ«su yÄ• vatikÄ• bhikkhÅ«kamm
chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti, ayaá¹
yena dhammena yena vinayena yena satthusÄ• sanena saá¹…gho kammaá¹ƒ karoti, ayaá¹
__dhammo_ti bhÅ«taá¹ƒ vatthu. __vinayo_ti codanÄ• ceva sÄ• raá¹‡Ä• ca. __satthusÄ• sa
ceva anussÄ• vanasampadÄ• ca. yassa saá¹…gho kammaá¹ƒ karoti, tassa sammukhabhÄ
kattikamÄ• sassa pavÄ• raá¹‡amÄ• sattÄ• __ ``á¹-hapetvÄ• kattikamÄ• saâ€™â€™ _ntivu
á¹-hapitadivaso cÄ• _ti kÄ• á¸·apakkhe cÄ• tuddasiá¹ƒ vÄ• pannarasiá¹ƒ vÄ• sandhÄ• ya v
puá¹‡á¹‡amÄ• siyo_ti paá¹-hamapacchimavassÅ«pagatÄ• naá¹ƒ vasena vuttaá¹ƒ.

<485> á¹-hÄ• nakaraá¹‡Ä• ni sithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ __sithilaá¹ƒ, _
dhanitÄ• niasithilÄ• ni katvÄ• uccÄ• retabbaá¹ƒ akkharaá¹ƒ __dhanitaá¹ƒ_. dvimattakÄ• laá
ekamattakÄ• laá¹ƒ__rassaá¹ƒ. dasadhÄ• byaÃ±janabuddhiyÄ• pabhedo_ti evaá¹ƒ sithilÄ•

akkharuppÄ• dakacittassadasappakÄ• rena pabhedo. sabbÄ• ni hi akkharÄ• ni cittasamuá¹
yathÄ• dhippetatthabyaÃ±janatobyaÃ±janÄ• ni ca. saá¹ƒyogo paro etasmÄ• ti saá¹ƒyogapa
__asaá¹ƒyogaparo_. __Ä• yasmato buddharakkhitatherassa yassa na khamatÄ«_ti ettha __
__na_-kÄ• rasahitÄ• kÄ• roasaá¹ƒyogaparo. __karaá¹‡Ä• nÄ«_ti kaá¹‡á¹-hÄ• dÄ«ni.

<488> anukkhittÄ• \Be III 493/ \Ne III 452/ pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• ca pakatattÄ• ti Ä•
``pakatattÄ• anukkhittÄ• â€™â€™ _tiÄ• di. tattha __anissÄ• ritÄ• _ti purimapadasseva veva
__parisuddhasÄ«lÄ• _tipÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• . __na tesaá¹ƒ chando vÄ• pÄ• risudd
vÄ• nisinnesuekassa vÄ• dvinnaá¹ƒ vÄ• chandapÄ• risuddhi Ä• haá¹-Ä• pi anÄ• haá¹-Ä•

apalokanakammakathÄ• vaá¹‡á¹‡anÄ•

495-496__._ __kÄ• yasambhogasÄ• maggÄ«_ti sahaseyyapaá¹-iggahaá¹‡Ä• di. __so rato_
suá¹-á¹-huoratoti vÄ• __sorato. nivÄ• tavuttÄ«_ti nÄ«cavutti. __paá¹-isaá¹…khÄ• _ti paá¹-is
Ã±Ä• á¹‡enaupaparikkhitvÄ• . yaá¹ƒ taá¹ƒ avandiyakammaá¹ƒ anuÃ±Ã±Ä• tanti sambandho
apalokanakammassaá¹-hÄ• naá¹ƒ hotÄ«_ti evampi apalokanakammaá¹ƒ pavattatÄ«ti attho.
__kammalakkhaá¹‡aá¹ƒ_. osÄ• raá¹‡anissÄ• raá¹‡abhaá¹‡á¸• ukammÄ• dayo viya kamma
labhati, kammamevahutvÄ• upalakkhÄ«yatÄ«ti ``kammalakkhaá¹‡aâ€™â€™ nti vuccati. __
kammalakkhaá¹‡amevÄ• _ti vuttakammalakkhaá¹‡aá¹ƒdassetuá¹ƒ __
``acchinnacÄ«varajiá¹‡á¹‡acÄ«varanaá¹-á¹-hacÄ«varÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ.
__iá¹‡apalibodhampÄ«_tiiá¹‡ameva palibodho iá¹‡apalibodho, tampi dÄ• tuá¹ƒ vaá¹-á¹-ati. s
bhikkhuá¹ƒ iá¹‡Ä• yikÄ• palibundhanti, tatruppÄ• datopi tassa iá¹‡aá¹ƒ sodhetuá¹ƒ vaá¹-á¹-a

__chattaá¹ƒ vÄ• vedikaá¹ƒ vÄ• _ti ettha __vedikÄ• _ti cetiyassa upari caturassacayo vucca
uddhaá¹ƒ valayÄ• ni dassetvÄ• kato aggacayo vuccati. __cetiyassa upanikkhepato_ticetiye
upanikkhittato, cetiyasantakatoti vuttaá¹ƒ hoti. __aÃ±Ã±Ä• katikÄ• kÄ• tabbÄ• _ti purimaka
asaá¹…gahitattÄ• vuttaá¹ƒ. __tehÄ«_ti yesaá¹ƒ puggalikaá¹-á¹-hÄ• netiá¹-á¹-hanti, tehi. __d
dasamabhÄ• gaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ vihÄ• re. __mÅ«le_tipubbe. __ ``ito paá¹-á¹-hÄ•
khÄ• dantÅ«â€™â€™ _ti vacaneneva yathÄ• sukhaá¹ƒ paribhogo paá¹-ikkhittohotÄ«ti Ä• ha
paá¹-ippassambhatÄ«â€™â€™ _ti.

__anuvicaritvÄ• _ti pacchato pacchato gantvÄ• . __apaccÄ• sÄ«santenÄ• _ti tesaá¹ƒ santik

paccayaá¹ƒ apaccÄ• sÄ«santena. __mÅ«labhÄ• ga_nti vuttamevatthaá¹ƒ vibhÄ• veti __ ``d
__akatÄ• vÄ• saá¹ƒ vÄ• katvÄ• _ti tato uppannaÄ• yena \Be III 494/ katvÄ• . __jaggitakÄ•
jaggitÄ• naá¹ƒ pupphaphalabharitakÄ• le na vÄ• retabbÄ• . __jagganakÄ• le_tijaggituá¹ƒ Ä•
__Ã±attikammaá¹-á¹-hÄ• nabhede_ti Ã±attikammassa á¹-hÄ• nabhede.

kammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

apaÃ±Ã±atte paÃ±Ã±attavaggavaá¹‡á¹‡anÄ•

<500> satta \Ne III 453/ Ä• pattikkhandhÄ• paÃ±Ã±attaá¹ƒ nÄ• mÄ• ti sambandho. kakusan
evasatta Ä• pattikkhandhe paÃ±Ã±apesuá¹ƒ, vipassÄ«Ä• dayo pana ovÄ• dapÄ• timokkhaá
nasikkhÄ• padaá¹ƒ paÃ±Ã±apesunti Ä• ha __ ``kakusandhaÃ±ca ... pe ... antarÄ• kenaci a
sikkhÄ• padeâ€™â€™ _ti. sesamettha suviÃ±Ã±eyyameva.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya sÄ• ratthadÄ«paniyaá¹ƒ

parivÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• samattÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

avasÄ• nagÄ• thÄ• su \Be III 495/ pana ayamattho. __vibhattadesana_nti
ubhatovibhaá¹…gakhandhakaparivÄ• rehivibhattadesanaá¹ƒ vinayapiá¹-akanti yojetabbaá¹ƒ
vinayassa.

__tatrida_ntiÄ• di paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayameva.

__satthumahÄ• bodhivibhÅ«sito_ti satthunÄ• paribhuttamahÄ• bodhivibhÅ«sito maá¹‡á¸• i
mahÄ• vihÄ• rassadakkhiá¹‡abhÄ• ge uttamaá¹ƒ yaá¹ƒ padhÄ• nagharanti sambandho. tat
taá¹ƒnÄ• makaá¹ƒ pariveá¹‡aá¹ƒ. __sucicÄ• rittasÄ«lena, bhikkhusaá¹…ghena sevita_nti id
padhÄ• nagharavisesanaá¹ƒ.

__tatthÄ• _ti tasmiá¹ƒ padhÄ• naghare. __cÄ• rupÄ• kÄ• rasaÃ±cita_nti manÄ• pena pÄ• k
__sÄ«tacchÄ• yatarÅ«peta_nti ghananicitapattasaÃ±channasÄ• khÄ• pasÄ• khatÄ• ya sÄ«
vikasitakamalakuvalayapuá¹‡á¸• arÄ«kasogandhikÄ• dipupphasaÃ±channamadhurasÄ«talu
sampannÄ• salilÄ• sayÄ• assÄ• ti __sampannasalilÄ• sayo. uddisitvÄ• _ti buddhasiriá¹ƒ nÄ
tassa ajjhesanaá¹ƒ nissÄ• yÄ• ti vuttaá¹ƒ hoti. __iddhÄ• _ti atthavinicchayÄ• dÄ«hi iddhÄ•

__sirinivÄ• sassÄ• _ti siriyÄ• nivÄ• saá¹-á¹-hÄ• nabhÅ«tassa. __jayasaá¹ƒvacchare_ti jaya
__aya_nti theraá¹ƒ buddhasiriá¹ƒ uddissa yÄ• vinayavaá¹‡á¹‡anÄ• Ä• raddhÄ• , ayaá¹ƒ.
__dhammÅ«pasaá¹ƒhitÄ• _tikusalasannissitÄ• . idÄ• ni sadevakassa lokassa accantasukhÄ
puÃ±Ã±aá¹ƒpariá¹‡Ä• mento __ ``ciraá¹-á¹-hitattha dhammassÄ• â€™â€™ _tiÄ• dimÄ• ha
__samÄ• cita_nti upacitaá¹ƒ. __sabbassa Ä• nubhÄ• venÄ• _ti sabbassa tassa puÃ±Ã±ass
pÄ• á¹‡ino_ti kÄ• mÄ• vacarÄ• dibhedÄ• sabbe sattÄ• . __saddhammarasasevino_ti yathÄ

bodhittayÄ• dhigamavasena saddhammarasasevinobhavantu. sesamettha suviÃ±Ã±eyyam

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be III 496/ ca ---

vinaye pÄ• á¹-avatthÄ• ya, sÄ• sanassa ca vuá¸• á¸• hiyÄ• .

vaá¹‡á¹‡anÄ• yÄ• samÄ• raddhÄ• , vinayaá¹-á¹-hakathÄ• ya sÄ• ||

__sÄ• ratthadÄ«panÄ«_ nÄ• ma, sabbaso pariniá¹-á¹-hitÄ• .

tiá¹ƒsasahassamattehi, ganthehi parimÄ• á¹‡ato ||

ajjhesito narindena, sohaá¹ƒ __parakkamabÄ• hunÄ• _.

saddhammaá¹-á¹-hitikÄ• mena, sÄ• sanujjotakÄ• rinÄ• ||

teneva kÄ• rite ramme, pÄ• sÄ• dasatamaá¹‡á¸• ite.

nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡e, bhÄ• vanÄ• bhiratÄ• laye ||

sÄ«talÅ«dakasampanne, vasaá¹ƒ __jetavane_ imaá¹ƒ.

atthabyaÃ±janasampannaá¹ƒ, akÄ• siá¹ƒ suvinicchayaá¹ƒ ||

yaá¹ƒ siddhaá¹ƒ iminÄ• puÃ±Ã±aá¹ƒ, yaá¹ƒ caÃ±Ã±aá¹ƒ pasutaá¹ƒ mayÄ• .

etena puÃ±Ã±akammena, dutiye attasambhave ||

tÄ• vatiá¹ƒse pamodento, sÄ«lÄ• cÄ• raguá¹‡e rato.

alaggo paÃ±cakÄ• mesu, patvÄ• na paá¹-hamaá¹ƒ phalaá¹ƒ ||

antime \Ne III 455/ attabhÄ• vamhi, metteyyaá¹ƒ munipuá¹…gavaá¹ƒ.

lokaggapuggalaá¹ƒ nÄ• thaá¹ƒ, sabbasattahite rataá¹ƒ ||

disvÄ• na tassa dhÄ«rassa, sutvÄ• saddhammadesanaá¹ƒ.

adhigantvÄ• phalaá¹ƒ aggaá¹ƒ, sobheyyaá¹ƒ jinasÄ• sanaá¹ƒ ||

sadÄ• rakkhantu rÄ• jÄ• no, dhammeneva imaá¹ƒ pajaá¹ƒ.

niratÄ• puÃ±Ã±akammesu, jotentu jinasÄ• sanaá¹ƒ ||

ime ca pÄ• á¹‡ino sabbe, sabbadÄ• nirupaddavÄ• .

niccaá¹ƒ kalyÄ• á¹‡asaá¹…kappÄ• , pappontu amataá¹ƒ padanti ||

sÄ• ratthadÄ«panÄ« nÄ• ma vinayaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

pÄ• rÄ• jikakaá¹‡á¸• a-aá¹-á¹-hakathÄ• (paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

yo \Ee I 1/ \Be I 1/ \Ne I 1/ kappakoá¹-Ä«hipi appameyyaá¹ƒ.

kÄ• laá¹ƒ karonto atidukkarÄ• ni.

khedaá¹ƒ gato lokahitÄ• ya nÄ• tho.

namo mahÄ• kÄ• ruá¹‡ikassa tassa ||

asambudhaá¹ƒ buddhanisevitaá¹ƒ yaá¹ƒ.

bhavÄ• bhavaá¹ƒ gacchati jÄ«valoko.

namo \Ne I 2/ avijjÄ• dikilesajÄ• la-

viddhaá¹ƒsino dhammavarassa tassa ||

guá¹‡ehi yo sÄ«lasamÄ• dhipaÃ±Ã±Ä• -

vimuttiÃ±Ä• á¹‡appabhutÄ«hi yutto.

khettaá¹ƒ janÄ• naá¹ƒ kusalatthikÄ• naá¹ƒ.

tamariyasaá¹…ghaá¹ƒ sirasÄ• namÄ• mi ||

iccevamaccantanamassaneyyaá¹ƒ.

namassamÄ• no ratanattayaá¹ƒ yaá¹ƒ.

puÃ±Ã±Ä• bhisandaá¹ƒ vipulaá¹ƒ alatthaá¹ƒ.

tassÄ• nubhÄ• vena hatantarÄ• yo ||

yasmiá¹ƒ \Be I 2/ á¹-hite sÄ• sanamaá¹-á¹-hitassa.

patiá¹-á¹-hitaá¹ƒ hoti susaá¹‡á¹-hitassa.

taá¹ƒ vaá¹‡á¹‡ayissaá¹ƒ vinayaá¹ƒ amissaá¹ƒ.

nissÄ• ya pubbÄ• cariyÄ• nubhÄ• vaá¹ƒ ||

kÄ• maÃ±ca pubbÄ• cariyÄ• sabhehi.

Ã±Ä• á¹‡ambuniddhotamalÄ• savehi.

visuddhavijjÄ• paá¹-isambhidehi \Ee I 2/.

saddhammasaá¹ƒvaá¹‡á¹‡anakovidehi ||

sallekhiye nosulabhÅ«pamehi.

mahÄ• vihÄ• rassa dhajÅ«pamehi.

saá¹ƒvaá¹‡á¹‡itoyaá¹ƒ vinayo nayehi.

cittehi sambuddhavaranvayehi ||

saá¹ƒvaá¹‡á¹‡anÄ• sÄ«haá¸·adÄ«pakena.

vÄ• kyena esÄ• pana saá¹…khatattÄ• .

na \Ne I 3/ kiÃ±ci atthaá¹ƒ abhisambhuá¹‡Ä• ti.

dÄ«pantare bhikkhujanassa yasmÄ• ||

tasmÄ• imaá¹ƒ pÄ• á¸·inayÄ• nurÅ«paá¹ƒ.

saá¹ƒvaá¹‡á¹‡anaá¹ƒ dÄ• ni samÄ• rabhissaá¹ƒ.

ajjhesanaá¹ƒ buddhasirivhayassa.

therassa sammÄ• samanussaranto ||

saá¹ƒvaá¹‡á¹‡anaá¹ƒ taÃ±ca samÄ• rabhanto.

tassÄ• mahÄ• aá¹-á¹-hakathaá¹ƒ sarÄ«raá¹ƒ.

katvÄ• mahÄ• paccariyaá¹ƒ tatheva.

kurundinÄ• mÄ• disu vissutÄ• su ||

vinicchayo aá¹-á¹-hakathÄ• su vutto.

yo yuttamatthaá¹ƒ apariccajanto.

tatopi antogadhatheravÄ• daá¹ƒ.

saá¹ƒvaá¹‡á¹‡anaá¹ƒ samma samÄ• rabhissaá¹ƒ ||

taá¹ƒ \Be I 3/ me nisÄ• mentu pasannacittÄ• .

therÄ• ca bhikkhÅ« navamajjhimÄ• ca.

dhammappadÄ«passa tathÄ• gatassa.

sakkacca dhammaá¹ƒ patimÄ• nayantÄ• ||

buddhena dhammo vinayo ca vutto.

yo tassa puttehi tatheva Ã±Ä• to.

so yehi tesaá¹ƒ matimaccajantÄ• .

yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒsu ||

tasmÄ• \Ee I 3/ hi yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ.

taá¹ƒ vajjayitvÄ• na pamÄ• dalekhaá¹ƒ.

sabbampi \Ne I 4/ sikkhÄ• su sagÄ• ravÄ• naá¹ƒ.

yasmÄ• pamÄ• á¹‡aá¹ƒ idha paá¹‡á¸• itÄ• naá¹ƒ ||

tato ca bhÄ• santarameva hitvÄ• .

vitthÄ• ramaggaÃ±ca samÄ• sayitvÄ• .

vinicchayaá¹ƒ sabbamasesayitvÄ• .

tantikkamaá¹ƒ kiÃ±ci avokkamitvÄ• ||

suttantikÄ• naá¹ƒ vacanÄ• namatthaá¹ƒ.

suttÄ• nurÅ«paá¹ƒ paridÄ«payantÄ«.

yasmÄ• ayaá¹ƒ hessati vaá¹‡á¹‡anÄ• pi.

sakkacca tasmÄ• anusikkhitabbÄ• ti ||

bÄ• hiranidÄ• nakathÄ•

tattha \Be I 4/ __taá¹ƒ vaá¹‡á¹‡ayissaá¹ƒ vinaya_nti vuttattÄ• vinayo tÄ• va vavatthapetabb
--- ``vinayo nÄ• ma idha sakalaá¹ƒ vinayapiá¹-akaá¹ƒ adhippetaâ€™â€™ nti. saá¹ƒvaá¹‡á¹‡
ayaá¹ƒ __mÄ• tikÄ• _ ---

vuttaá¹ƒ yena yadÄ• yasmÄ• , dhÄ• ritaá¹ƒ yena cÄ• bhataá¹ƒ.

yatthappatiá¹-á¹-hitacetametaá¹ƒ vatvÄ• vidhiá¹ƒ tato ||

tenÄ• tiÄ• dipÄ• á¹-hassa, atthaá¹ƒ nÄ• nappakÄ• rato.

dassayanto karissÄ• mi, vinayassatthavaá¹‡á¹‡ananti ||

tattha __vuttaá¹ƒ yena yadÄ• yasmÄ• _ti idaá¹ƒ tÄ• va vacanaá¹ƒ ``tena samayena buddho
viharatÄ«â€™â€™ ti evamÄ• divacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. idaÃ±hi buddhassa bhagav

hoti, tasmÄ• vattabbametaá¹ƒ \Ee I 4/ ``idaá¹ƒ vacanaá¹ƒ kena vuttaá¹ƒ, kadÄ• vuttaá¹ƒ, k
nti? Ä• yasmatÄ• upÄ• littherena vuttaá¹ƒ, taÃ±ca pana paá¹-hamamahÄ• saá¹…gÄ«tikÄ•

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•

paá¹-hamamahÄ• saá¹…gÄ«ti \Ne I 5/ nÄ• ma cesÄ• kiÃ±cÄ• pi paÃ±casatika__saá¹…gÄ«
nidÄ• nakosallatthaá¹ƒ pana idhÄ• pi iminÄ• nayena veditabbÄ• . dhammacakkappavattana
subhaddaparibbÄ• jakavinayanÄ• katabuddhakicce kusinÄ• rÄ• yaá¹ƒ upavattane mallÄ• n
yamakasÄ• lÄ• namantare visÄ• khapuá¹‡á¹‡amadivase paccÅ«sasamaye anupÄ• disesÄ•
bhagavati lokanÄ• the, bhagavato parinibbÄ• ne sannipatitÄ• naá¹ƒ sattannaá¹ƒ bhikkhusat
saá¹…ghatthero Ä• yasmÄ• mahÄ• kassapo sattÄ• haparinibbute bhagavati, subhaddena v
Ä• vuso, mÄ• socittha, mÄ• paridevittha, sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena; up
vo kappati, idaá¹ƒ vo na kappatÄ«â€™ ti! idÄ• ni pana mayaá¹ƒ yaá¹ƒ icchissÄ• ma taá¹ƒ ka
icchissÄ• ma na taá¹ƒ karissÄ• mÄ• â€™â€™ ti (Vin II 437; DN II 232) vuttavacanamanussa
panetaá¹ƒ vijjati yaá¹ƒ pÄ• pabhikkhÅ« atÄ«tasatthukaá¹ƒ pÄ• vacananti maÃ±Ã±amÄ• nÄ•
labhitvÄ• nacirasseva saddhammaá¹ƒ antaradhÄ• peyyuá¹ƒ, yÄ• va ca dhammavinayo tiá¹
anatÄ«tasatthukameva pÄ• vacanaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

`yo vo, Ä• nanda, mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atto \Ee I 5/, so vo mamacca
216).

``yaá¹ƒnÅ«nÄ• haá¹ƒ dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyaá¹ƒ, yathayidaá¹ƒ sÄ• sa
ciraá¹-á¹-hitikaá¹ƒ.

yaá¹ƒ cÄ• haá¹ƒ bhagavatÄ• ---

`dhÄ• ressasi pana me tvaá¹ƒ, kassapa, sÄ• á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni nibbasanÄ• nÄ«â€™
sÄ• dhÄ• raá¹‡aparibhogena ceva,

`ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ
viharÄ• mi; kassapopi, bhikkhave, yÄ• vade Ä• kaá¹…khati vivicceva kÄ• mehi ... pe ... paá¹
upasampajja viharatÄ«â€™ ti ---

evamÄ• dinÄ• \Ne I 6/ nayena navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede uttarim
samasamaá¹-á¹-hapanena ca anuggahito, tassa kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavissati
viya sakakavacaissariyÄ• nuppadÄ• nena attano kulavaá¹ƒsappatiá¹-á¹-hÄ• pakaá¹ƒ puttaá
`saddhammavaá¹ƒsappatiá¹-á¹-hÄ• pako me ayaá¹ƒ bhavissatÄ«â€™ ti mantvÄ• iminÄ• a
anuggahesÄ«â€™â€™ ti cintayanto dhammavinayasaá¹…gÄ• yanatthaá¹ƒ bhikkhÅ«naá¹ƒ

``atha kho Ä• yasmÄ• mahÄ• kassapo bhikkhÅ« Ä• mantesi --- `ekamidÄ• haá¹ƒ, Ä• vuso,
kusinÄ• raá¹ƒ addhÄ• namaggappaá¹-ipanno mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ
ti (DN II 231) sabbaá¹ƒ __subhaddakaá¹‡á¸• a_á¹ƒ vitthÄ• rato veditabbaá¹ƒ.

tato \Ee I 6/ \Be I 6/ paraá¹ƒ Ä• ha ---

``handa mayaá¹ƒ, Ä• vuso, dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyÄ• ma. pure adhamm
paá¹-ibÄ• hiyyati; avinayo dippati, vinayo paá¹-ibÄ• hiyyati. pure adhammavÄ• dino balavan
dubbalÄ• honti; avinayavÄ• dino balavanto honti, vinayavÄ• dino dubbalÄ• hontÄ«â€™â€

bhikkhÅ« Ä• haá¹ƒsu --- ``tena hi, bhante, thero bhikkhÅ« uccinatÅ«â€™â€™ ti. thero
sakalanavaá¹…gasatthusÄ• sanapariyattidhare
puthujjana-sotÄ• panna-sakadÄ• gÄ• mi-anÄ• gÄ• mi-sukkhavipassakakhÄ«á¹‡Ä• savabhil
vajjetvÄ• tipiá¹-akasabbapariyattippabhedadhare paá¹-isambhidÄ• ppatte mahÄ• nubhÄ• v
etadaggaá¹ƒ Ä• ropite tevijjÄ• dibhede khÄ«á¹‡Ä• savabhikkhÅ«yeva ekÅ«napaÃ±casate p
idaá¹ƒ vuttaá¹ƒ --- ``atha kho Ä• yasmÄ• mahÄ• kassapo ekenÅ«nÄ• paÃ±caarahantasatÄ
437).

kissa pana thero ekenÅ«namakÄ• sÄ«ti? Ä• yasmato Ä• nandattherassa okÄ• sakaraá¹‡att
sahÄ• pi vinÄ• pi na sakkÄ• dhammasaá¹…gÄ«ti kÄ• tuá¹ƒ, so hÄ• yasmÄ• sekkho sakara
sakkÄ• ; yasmÄ• panassa kiÃ±ci dasabaladesitaá¹ƒ suttageyyÄ• dikaá¹ƒ bhagavato asamr
natthi, tasmÄ• vinÄ• pi na sakkÄ• . yadi evaá¹ƒ sekkhopi samÄ• no dhammasaá¹…gÄ«tiyÄ
uccinitabbo assa. atha kasmÄ• na uccinitoti \Ee I 7/? parÅ«pavÄ• davivajjanato. thero hi Ä•
ativiya vissattho ahosi, tathÄ• hi naá¹ƒ \Ne I 7/ sirasmiá¹ƒ palitesu jÄ• tesupi ``na vÄ• yaá¹ƒ
mattamaÃ±Ã±Ä• sÄ«â€™â€™ ti (SN a II 154) kumÄ• rakavÄ• dena ovadati. sakyakulappas
tathÄ• gatassa bhÄ• tÄ• cÅ«á¸·apituputto. tatra hi bhikkhÅ« chandÄ• gamanaá¹ƒ viya maÃ
asekkhapaá¹-isambhidÄ• ppatte bhikkhÅ« á¹-hapetvÄ• Ä• nandaá¹ƒ sekkhapaá¹-isambhidÄ
uccinÄ«â€™â€™ ti upavadeyyuá¹ƒ, taá¹ƒ parÅ«pavÄ• daá¹ƒ parivajjento ``Ä• nandaá¹ƒ vin
sakkÄ• kÄ• tuá¹ƒ, bhikkhÅ«naá¹ƒyeva anumatiyÄ• gahessÄ• mÄ«â€™â€™ ti na uccini.

atha sayameva bhikkhÅ« Ä• nandassatthÄ• ya theraá¹ƒ yÄ• ciá¹ƒsu. yathÄ• ha ---

``bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavocuá¹ƒ --- `ayaá¹ƒ, bhante, Ä• yasmÄ
abhabbo chandÄ• dosÄ• mohÄ• bhayÄ• agatiá¹ƒ gantuá¹ƒ, bahu cÄ• nena bhagavato sa
pariyatto; tena hi, bhante, thero Ä• yasmantampi Ä• nandaá¹ƒ uccinatÅ«â€™ ti. atha kho Ä•
Ä• yasmantampi Ä• nandaá¹ƒ uccinÄ«â€™â€™ ti (Vin II 437).

evaá¹ƒ bhikkhÅ«naá¹ƒ anumatiyÄ• uccinitena tenÄ• yasmatÄ• saddhiá¹ƒ paÃ±ca therasat

atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kattha nu kho mayaá¹ƒ dhammaÃ±ca
saá¹…gÄ• yeyyÄ• mÄ• â€™â€™ ti. atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``rÄ
mahÄ• gocaraá¹ƒ pahÅ«tasenÄ• sanaá¹ƒ, yaá¹ƒnÅ«na mayaá¹ƒ rÄ• jagahe vassaá¹ƒ vasa
saá¹…gÄ• yeyyÄ• ma, na aÃ±Ã±e bhikkhÅ« rÄ• jagahe vassaá¹ƒ upagaccheyyuâ€™â€™ r
idaá¹ƒ amhÄ• kaá¹ƒ thÄ• varakammaá¹ƒ, koci visabhÄ• gapuggalo saá¹…ghamajjhaá¹ƒ pa
athÄ• yasmÄ• mahÄ• kassapo Ã±attidutiyena kammena sÄ• vesi, taá¹ƒ __saá¹…gÄ«tikkha
Ã±Ä• tabbaá¹ƒ.

atha tathÄ• gatassa parinibbÄ• nato sattasu sÄ• dhukÄ«á¸·anadivasesu sattasu ca dhÄ• tu
``aá¸• á¸• hamÄ• so atikkanto, idÄ• ni gimhÄ• naá¹ƒ diyaá¸• á¸• ho mÄ• so seso, upakaá¹-á
ti mantvÄ• mahÄ• kassapatthero ``rÄ• jagahaá¹ƒ, Ä• vuso, gacchÄ• mÄ• â€™â€™ ti upaá
gahetvÄ• ekaá¹ƒ maggaá¹ƒ gato. anuruddhattheropi upaá¸• á¸• haá¹ƒ gahetvÄ• ekaá¹ƒ ma
pana bhagavato pattacÄ«varaá¹ƒ gahetvÄ• bhikkhusaá¹…ghaparivuto sÄ• vatthiá¹ƒ gantvÄ
yena sÄ• vatthi tena cÄ• rikaá¹ƒ pakkÄ• mi. Ä• nandattherena gatagataá¹-á¹-hÄ• ne mahÄ•
``bhante Ä• nanda, kuhiá¹ƒ satthÄ• raá¹ƒ á¹-hapetvÄ• Ä• gatosÄ«â€™â€™ ti \Be I 8/. anup
anuppatte there bhagavato parinibbÄ• nadivase viya mahÄ• paridevo ahosi.

tatra sudaá¹ƒ Ä• yasmÄ• Ä• nando aniccatÄ• dipaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• y
saÃ±Ã±Ä• petvÄ• jetavanaá¹ƒ pavisitvÄ• dasabalena vasitagandhakuá¹-iyÄ• dvÄ• raá¹ƒ v
nÄ«haritvÄ• papphoá¹-etvÄ• gandhakuá¹-iá¹ƒ sammajjitvÄ• milÄ• tamÄ• lÄ• kacavaraá¹ƒ
maÃ±capÄ«á¹-haá¹ƒ atiharitvÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• bhagavato á¹-hitakÄ•
sabbamakÄ• si. atha thero bhagavato parinibbÄ• nato pabhuti á¹-hÄ• nanisajjabahulattÄ• u
kÄ• yaá¹ƒ samassÄ• setuá¹ƒ dutiyadivase khÄ«ravirecanaá¹ƒ pivitvÄ• vihÄ• reyeva nisÄ«d
mÄ• á¹‡avena pahitaá¹ƒ mÄ• á¹‡avakaá¹ƒ etadavoca ---

``akÄ• lo kho, mÄ• á¹‡avaka, atthi me ajja bhesajjamattÄ• pÄ«tÄ• , appeva nÄ• ma svepi u
ti (DN I 447).

dutiyadivase cetakattherena pacchÄ• samaá¹‡ena gantvÄ• subhena mÄ• á¹‡avena puá¹-á
__subhasuttaá¹ƒ_nÄ• ma dasamaá¹ƒ suttamabhÄ• si.

atha thero jetavanavihÄ• re khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ kÄ• rÄ• petvÄ• u
vassÅ«panÄ• yikÄ• ya rÄ• jagahaá¹ƒ gato. tathÄ• mahÄ• kassapatthero anuruddhatthero d
gahetvÄ• rÄ• jagahameva gato.

tena kho pana samayena rÄ• jagahe aá¹-á¹-hÄ• rasa mahÄ• vihÄ• rÄ• honti. te sabbepi ch

ahesuá¹ƒ. bhagavato hi parinibbÄ• ne sabbe bhikkhÅ« attano attano pattacÄ«varaá¹ƒ gahe
pariveá¹‡e ca chaá¸• á¸• etvÄ• agamaá¹ƒsu. tattha therÄ• bhagavato vacanapÅ«janatthaá
titthiyavÄ• daparimocanatthaÃ±ca ``paá¹-hamaá¹ƒ mÄ• saá¹ƒ khaá¹‡á¸• aphullappaá¹-isaá¹
ti cintesuá¹ƒ. titthiyÄ• hi evaá¹ƒ vadeyyuá¹ƒ --- ``samaá¹‡assa gotamassa sÄ• vakÄ• satth
vihÄ• re paá¹-ijaggiá¹ƒsu, parinibbute chaá¸• á¸• esuâ€™â€™ nti. tesaá¹ƒ vÄ• daparimocan
vuttaá¹ƒ hoti. vuttampi \Ee I 10/ hetaá¹ƒ ---

``atha \Be I 9/ kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- `bhagavatÄ• kho, Ä• vuso,
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ \Ne I 9/ vaá¹‡á¹‡itaá¹ƒ. handa mayaá¹ƒ, Ä• vu
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ karoma, majjhimaá¹ƒ mÄ• saá¹ƒ sannipatitvÄ•
saá¹…gÄ• yissÄ• mÄ• â€™â€™ ti (Vin II 438).

te dutiyadivase gantvÄ• rÄ• jadvÄ• re aá¹-á¹-haá¹ƒsu. ajÄ• tasattu rÄ• jÄ• Ä• gantvÄ• var
Ä• gatatthÄ• â€™â€™ ti attanÄ• kattabbakiccaá¹ƒ paá¹-ipucchi. therÄ• aá¹-á¹-hÄ• rasa
mahÄ• vihÄ• rapaá¹-isaá¹…kharaá¹‡atthÄ• ya hatthakammaá¹ƒ paá¹-ivedesuá¹ƒ. ``sÄ• dhu
hatthakammakÄ• rake manusse adÄ• si. therÄ• paá¹-hamaá¹ƒ mÄ• saá¹ƒ sabbavihÄ• re p
Ä• rocesuá¹ƒ --- ``niá¹-á¹-hitaá¹ƒ, mahÄ• rÄ• ja, vihÄ• rapaá¹-isaá¹…kharaá¹‡aá¹ƒ. idÄ• ni c
karomÄ• â€™â€™ ti. ``sÄ• dhu, bhante, vissatthÄ• karotha. mayhaá¹ƒ Ä• á¹‡Ä• cakkaá¹ƒ,
hotu. Ä• á¹‡Ä• petha, bhante, kiá¹ƒ karomÄ«â€™â€™ ti? ``saá¹…gahaá¹ƒ karontÄ• naá¹ƒ
sannisajjaá¹-á¹-hÄ• naá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``kattha karomi, bhanteâ€™â€™ ti?
sattapaá¹‡á¹‡iguhÄ• dvÄ• re kÄ• tuá¹ƒ yuttaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``sÄ• dhu, bha
ajÄ• tasattu vissakammunÄ• nimmitasadisaá¹ƒ suvibhattabhittitthambhasopÄ• naá¹ƒ
nÄ• nÄ• vidhamÄ• lÄ• kammalataÄ• kammavicittaá¹ƒ abhibhavantamiva rÄ• jabhavanavibh
devavimÄ• nasiriá¹ƒ siriyÄ• niketamiva ekanipÄ• tatitthamiva ca devamanussanayanavihaá
lokarÄ• maá¹‡eyyakamiva sampiá¹‡á¸• itaá¹ƒ daá¹-á¹-habbasÄ• ramaá¹‡á¸• aá¹ƒ maá¹‡á¸•
vividhakusumadÄ• ma-olambaka-viniggalantacÄ• ruvitÄ• naá¹ƒ \Ee I 11/ ratanavicittamaá¹‡
naá¹ƒ nÄ• nÄ• pupphÅ«pahÄ• ravicittasupariniá¹-á¹-hitabhÅ«mikammaá¹ƒ brahmavimÄ• na
tasmiá¹ƒ mahÄ• maá¹‡á¸• ape paÃ±casatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anagghÄ• ni paÃ±ca kap
paÃ±Ã±Ä• petvÄ• dakkhiá¹‡abhÄ• gaá¹ƒ nissÄ• ya uttarÄ• bhimukhaá¹ƒ therÄ• sanaá¹ƒ m
puratthÄ• bhimukhaá¹ƒ buddhassa bhagavato Ä• sanÄ• rahaá¹ƒ dhammÄ• sanaá¹ƒ paÃ±Ã
bÄ«janiÃ±cettha á¹-hapetvÄ• bhikkhusaá¹…ghassa Ä• rocÄ• pesi --- ``niá¹-á¹-hitaá¹ƒ, bhan
nti.

tasmiá¹ƒ kho pana samaye ekacce bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ sandhÄ• ya eva
bhikkhusaá¹…ghe eko bhikkhu vissagandhaá¹ƒ vÄ• yanto vicaratÄ«â€™â€™ ti. thero taá¹ƒ
bhikkhusaá¹…ghe aÃ±Ã±o vissagandhaá¹ƒ vÄ• yanto \Be I 10/ vicaraá¹‡akabhikkhu nÄ• ma
sandhÄ• ya vadantÄ«â€™â€™ ti saá¹ƒvegaá¹ƒ Ä• pajji. ekacce bhikkhÅ« Ä• yasmantaá¹ƒ
``sve, Ä• vuso, sannipÄ• to tvaÃ±ca sekkho sakaraá¹‡Ä«yo, tena te na yuttaá¹ƒ sannipÄ• ta

hohÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando --- ``sve sannipÄ• to, na kho pana metaá¹ƒ patirÅ«paá¹ƒ yv
samÄ• no sannipÄ• taá¹ƒ gaccheyyaâ€™â€™ nti bahudeva rattiá¹ƒ kÄ• yagatÄ• yasatiyÄ•
paccÅ«sasamayaá¹ƒ caá¹…kamÄ• orohitvÄ• vihÄ• raá¹ƒ pavisitvÄ• ``nipajjissÄ• mÄ«â€™
pÄ• dÄ• bhÅ«mito muttÄ• , appattaÃ±ca sÄ«saá¹ƒ bimbohanaá¹ƒ, etasmiá¹ƒ antare anupÄ
vimucci. ayaÃ±hi Ä• yasmÄ• caá¹…kamena \Ee I 12/ bahi vÄ«tinÄ• metvÄ• visesaá¹ƒ nibb
--- ``nanu maá¹ƒ bhagavÄ• etadavoca --- `katapuÃ±Ã±osi tvaá¹ƒ, Ä• nanda, padhÄ• naman
anÄ• savoâ€™ ti (DN II 207). buddhÄ• naÃ±ca kathÄ• doso nÄ• ma natthi. mama accÄ• ra
cittaá¹ƒ uddhaccÄ• ya saá¹ƒvattati. handÄ• haá¹ƒ vÄ«riyasamathaá¹ƒ yojemÄ«â€™â€™ ti
pÄ• dadhovanaá¹-á¹-hÄ• ne á¹-hatvÄ• pÄ• de dhovitvÄ• vihÄ• raá¹ƒ pavisitvÄ• maÃ±cake
vissamissÄ• mÄ«â€™â€™ ti kÄ• yaá¹ƒ maÃ±cake upanÄ• mesi. dve pÄ• dÄ• bhÅ«mito m
asampattaá¹ƒ. etasmiá¹ƒ antare anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ, catuiriyÄ• pa
arahattaá¹ƒ ahosi. tena imasmiá¹ƒ sÄ• sane anipanno anisinno aá¹-á¹-hito acaá¹…kamanto
pattoâ€™â€™ ti vutte ``Ä• nandattheroâ€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

atha kho therÄ• bhikkhÅ« dutiyadivase katabhattakiccÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ
sannipatitÄ• . Ä• nandatthero pana attano arahattappattiá¹ƒ Ã±Ä• petukÄ• mo bhikkhÅ«hi s
yathÄ• vuá¸• á¸• haá¹ƒ attano attano pattÄ• sane nisÄ«dantÄ• Ä• nandattherassa Ä• sana
tattha kehici ``etamÄ• sanaá¹ƒ kassÄ• â€™â€™ ti vutte ``Ä• nandattherassÄ• â€™â€™ ti.
gatoâ€™â€™ ti? tasmiá¹ƒ samaye thero cintesi --- ``idÄ• ni mayhaá¹ƒ gamanakÄ• loâ€™â€
Ä• nubhÄ• vaá¹ƒ \Ee I 13/ dassento pathaviyaá¹ƒ nimujjitvÄ• attano Ä• saneyeva attÄ• naá
Ä• kÄ• senÄ• gantvÄ• nisÄ«dÄ«tipi eke.

evaá¹ƒ \Be I 11/ nisinne tasmiá¹ƒ Ä• yasmante mahÄ• kassapatthero bhikkhÅ« Ä• mantesi
paá¹-hamaá¹ƒ saá¹…gÄ• yÄ• ma, dhammaá¹ƒ vÄ• vinayaá¹ƒ vÄ• â€™â€™ ti? bhikkhÅ« Ä
mahÄ• kassapa, __vinayo nÄ• ma buddhasÄ• sanassa Ä• yu, vinaye á¹-hite sÄ• sanaá¹ƒ á
paá¹-hamaá¹ƒ vinayaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™â€™ ti,. ``kaá¹ƒ dhuraá¹ƒ katvÄ• â€™â€™
upÄ• liâ€™â€™ nti. ``kiá¹ƒ Ä• nando nappahotÄ«â€™â€™ ti? ``no nappahoti; api ca kho pa
dharamÄ• noyeva vinayapariyattiá¹ƒ nissÄ• ya Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadagge á¹-hap
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadharÄ• naá¹ƒ yadidaá¹ƒ upÄ• lÄ«
tasmÄ• upÄ• littheraá¹ƒ \Ne I 11/ pucchitvÄ• vinayaá¹ƒ saá¹…gÄ• yÄ• mÄ• â€™â€™ ti. ta
pucchanatthÄ• ya attanÄ• va attÄ• naá¹ƒ sammanni. upÄ• littheropi vissajjanatthÄ• ya sam
---

``atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ upÄ• liá¹ƒ v

nti.

``Ä• yasmÄ• pi upÄ• li saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ•
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

evaá¹ƒ attanÄ• va attÄ• naá¹ƒ sammannitvÄ• Ä• yasmÄ• upÄ• li uá¹-á¹-hÄ• yÄ• sanÄ• ek
there bhikkhÅ« vanditvÄ• dhammÄ• sane nisÄ«di, dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• . t
therÄ• sane nisÄ«ditvÄ• Ä• yasmantaá¹ƒ upÄ• liá¹ƒ vinayaá¹ƒ pucchi --- ``paá¹-hamaá¹ƒ, Ä
pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™â€™ nti \Ee I 14/? ``vesÄ• liyaá¹ƒ, bhanteâ€™â€™ t
ti? ``sudinnaá¹ƒ kalandaputtaá¹ƒ Ä• rabbhÄ• â€™â€™ ti. ``kismiá¹ƒ vatthusmiâ€™â€™ nti?

atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ upÄ• liá¹ƒ paá¹-hamassa pÄ• rÄ• jik
pucchi, puggalampi pucchi, paÃ±Ã±attimpi pucchi, anupaÃ±Ã±attimpi pucchi, Ä• pattimpi pu
pucchi; yathÄ• ca paá¹-hamassa tathÄ• dutiyassa tathÄ• tatiyassa tathÄ• catutthassa pÄ
pucchi ... pe ... anÄ• pattimpi pucchi. puá¹-á¹-ho puá¹-á¹-ho upÄ• litthero vissajjesi. tato \Be
cattÄ• ri pÄ• rÄ• jikÄ• ni ``pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ nÄ• ma idaâ€™â€™ nti saá¹…gahaá¹ƒ
terasa saá¹…ghÄ• disesÄ• ni ``terasakaâ€™â€™ nti á¹-hapesuá¹ƒ. dve sikkhÄ• padÄ• ni ``
á¹-hapesuá¹ƒ. tiá¹ƒsa sikkhÄ• padÄ• ni ``nissaggiyapÄ• cittiyÄ• nÄ«â€™â€™ ti á¹-hapesuá
sikkhÄ• padÄ• ni ``pÄ• cittiyÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. cattÄ• ri sikkhÄ• padÄ• ni ``pÄ
á¹-hapesuá¹ƒ. paÃ±casattati sikkhÄ• padÄ• ni ``sekhiyÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. sat
``adhikaraá¹‡asamathÄ• â€™â€™ ti á¹-hapesuá¹ƒ.

evaá¹ƒ \Ne I 12/ mahÄ• vibhaá¹…gaá¹ƒ saá¹…gahaá¹ƒ Ä• ropetvÄ• bhikkhunÄ«vibhaá¹…g
``pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ nÄ• ma idaâ€™â€™ nti á¹-hapesuá¹ƒ. sattarasa sikkhÄ• padÄ•
á¹-hapesuá¹ƒ. tiá¹ƒsa sikkhÄ• padÄ• ni ``nissaggiyapÄ• cittiyÄ• nÄ«â€™â€™ ti á¹-hapesuá
chasaá¹-á¹-hisatasikkhÄ• padÄ• ni ``pÄ• cittiyÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. aá¹-á¹-ha si
``pÄ• á¹-idesanÄ«yÄ• nÄ«â€™â€™ ti á¹-hapesuá¹ƒ. paÃ±casattati sikkhÄ• padÄ• ni ``sekh
á¹-hapesuá¹ƒ. satta dhamme ``adhikaraá¹‡asamathÄ• â€™â€™ ti \Ee I 15/ á¹-hapesuá¹ƒ. e
bhikkhunÄ«vibhaá¹…gaá¹ƒ saá¹…gahaá¹ƒ Ä• ropetvÄ• eteneva upÄ• yena khandhakapari
saubhatovibhaá¹…gakhandhakaparivÄ• raá¹ƒ vinayapiá¹-akaá¹ƒ saá¹…gahamÄ• rÅ«á¸·haá
pucchi, upÄ• litthero vissajjesi. pucchÄ• vissajjanapariyosÄ• ne paÃ±ca arahantasatÄ• ni sa
Ä• ropitanayeneva gaá¹‡asajjhÄ• yamakaá¹ƒsu. vinayasaá¹…gahÄ• vasÄ• ne upÄ• litthero
nikkhipitvÄ• dhammÄ• sanÄ• orohitvÄ• vuá¸• á¸• he bhikkhÅ« vanditvÄ• attano pattÄ• sa

vinayaá¹ƒ saá¹…gÄ• yitvÄ• dhammaá¹ƒ saá¹…gÄ• yitukÄ• mo Ä• yasmÄ• mahÄ• kassap

saá¹…gÄ• yantehi kaá¹ƒ puggalaá¹ƒ dhuraá¹ƒ katvÄ• dhammo saá¹…gÄ• yitabboâ€™â€™
dhuraá¹ƒ katvÄ• â€™â€™ ti Ä• haá¹ƒsu.

atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• nandaá¹
nti.

atha kho Ä• yasmÄ• Ä• nando saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ•
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

atha \Be I 13/ kho Ä• yasmÄ• Ä• nando uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ ka
dhammÄ• sane nisÄ«di dantakhacitaá¹ƒ bÄ«janiá¹ƒ gahetvÄ• . atha mahÄ• kassapatthero
pucchi --- ``brahmajÄ• laá¹ƒ, Ä• vuso Ä• nanda, kattha bhÄ• sitaâ€™â€™ nti? ``antarÄ• ca
I 16/ antarÄ• ca nÄ• á¸·andaá¹ƒ rÄ• jÄ• gÄ• rake ambalaá¹-á¹-hikÄ• yaâ€™â€™ nti. ``kaá¹
``suppiyaÃ±ca paribbÄ• jakaá¹ƒ, brahmadattaÃ±ca mÄ• á¹‡avaâ€™â€™ nti. ``kismiá¹ƒ vatt
``vaá¹‡á¹‡Ä• vaá¹‡á¹‡eâ€™â€™ ti. atha kho \Ne I 13/ Ä• yasmÄ• mahÄ• kassapo Ä• yasm
brahmajÄ• lassa nidÄ• nampi pucchi, puggalampi pucchi, vatthumpi pucchi. ``sÄ• maÃ±Ã±a
kattha bhÄ• sitaâ€™â€™ nti? `rÄ• jagahe, bhante, jÄ«vakambavaneâ€™â€™ ti. ``kena sad
``ajÄ• tasattunÄ• vedehiputtena saddhiâ€™â€™ nti. atha kho Ä• yasmÄ• mahÄ• kassapo
sÄ• maÃ±Ã±aphalassa nidÄ• nampi pucchi, puggalampi pucchi. eteneva upÄ• yena paÃ±ca

__paÃ±canikÄ• yÄ• _ nÄ• ma --- dÄ«ghanikÄ• yo, majjhimanikÄ• yo, saá¹ƒyuttanikÄ• yo, a
khuddakanikÄ• yoti. tattha khuddakanikÄ• yo nÄ• ma --- cattÄ• ro nikÄ• ye á¹-hapetvÄ• , av
tattha vinayo Ä• yasmatÄ• upÄ• littherena vissajjito, sesakhuddakanikÄ• yo cattÄ• ro ca nik
tadetaá¹ƒ sabbampi buddhavacanaá¹ƒ rasavasena ekavidhaá¹ƒ, dhammavinayavasena duv
paá¹-hamamajjhimapacchimavasena tividhaá¹ƒ; tathÄ• piá¹-akavasena, nikÄ• yavasena pa
navavidhaá¹ƒ, dhammakkhandhavasena caturÄ• sÄ«tisahassavidhanti veditabbaá¹ƒ.

kathaá¹ƒ __rasavasena ekavidhaá¹ƒ_? yaÃ±hi bhagavatÄ• anuttaraá¹ƒ sammÄ• sambodhi
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, etthantare paÃ±cacattÄ• lÄ«sava
devamanussanÄ• gayakkhÄ• dayo anusÄ• santena paccavekkhantena vÄ• vuttaá¹ƒ, sabba
vimuttirasameva hoti. evaá¹ƒ rasavasena ekavidhaá¹ƒ.

kathaá¹ƒ \Ee I 17/ __dhammavinayavasena duvidhaá¹ƒ_? sabbameva cetaá¹ƒ dhammo cev
gacchati. tattha vinayapiá¹-akaá¹ƒ __vinayo, _ avasesaá¹ƒ buddhavacanaá¹ƒ __dhammo; _

``yaá¹ƒnÅ«na mayaá¹ƒ, Ä• vuso, dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yeyyÄ• mÄ• â€™â€
vinayaá¹ƒ puccheyyaá¹ƒ, Ä• nandaá¹ƒ dhammaá¹ƒ puccheyyaâ€™â€™ nti ca evaá¹ƒ dham

kathaá¹ƒ __paá¹-hamamajjhimapacchimavasena tividhaá¹ƒ_? sabbameva hidaá¹ƒ paá¹-han
majjhimabuddhavacanaá¹ƒ, pacchimabuddhavacananti tippabhedaá¹ƒ hoti. tattha ---

``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

``gahakÄ• raka \Ne I 14/ diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , gahakÅ«á¹-aá¹ƒ visaá¹…khataá¹ƒ.

visaá¹…khÄ• ragataá¹ƒ cittaá¹ƒ, taá¹‡hÄ• naá¹ƒ khayamajjhagÄ• â€™â€™ ti || (Dhp 153-15

idaá¹ƒ __paá¹-hamabuddhavacanaá¹ƒ_.

keci ``yadÄ• have pÄ• tubhavanti dhammÄ• â€™â€™ ti __khandhake_ udÄ• nagÄ• thaá¹ƒ
pÄ• á¹-ipadadivase sabbaÃ±Ã±ubhÄ• vappattassa somanassamayaÃ±Ä• á¹‡ena paccayÄ•
uppannÄ• udÄ• nagÄ• thÄ• ti veditabbÄ• .

yaá¹ƒ pana parinibbÄ• nakÄ• le abhÄ• si --- ``handa dÄ• ni, bhikkhave, Ä• mantayÄ• mi vo,
appamÄ• dena sampÄ• dethÄ• â€™â€™ ti (DN II 218) idaá¹ƒ __pacchimabuddhavacanaá¹

ubhinnamantare yaá¹ƒ vuttaá¹ƒ etaá¹ƒ __majjhimabuddhavacana_nti. evaá¹ƒ paá¹-hamama
tividhaá¹ƒ.

kathaá¹ƒ \Ee I 18/ __piá¹-akavasena tividhaá¹ƒ? _ sabbampi hetaá¹ƒ vinayapiá¹-akaá¹ƒ sutt
abhidhammapiá¹-akanti tippabhedameva hoti. tattha paá¹-hamasaá¹…gÄ«tiyaá¹ƒ saá¹…gÄ
sabbampi samodhÄ• netvÄ• ubhayÄ• ni pÄ• timokkhÄ• ni, dve vibhaá¹…gÄ• ni, dvÄ• vÄ«s
soá¸·asaparivÄ• rÄ• ti idaá¹ƒ __vinayapiá¹-akaá¹ƒ_ nÄ• ma.

brahmajÄ• lÄ• di catuttiá¹ƒsasuttasaá¹…gaho dÄ«ghanikÄ• yo, mÅ«lapariyÄ• yasuttÄ• di
diyaá¸• á¸• hasatadvesuttasaá¹…gaho majjhimanikÄ• yo, oghataraá¹‡asuttÄ• di sattasuttas
dvÄ• saá¹-á¹-hisuttasaá¹…gaho saá¹ƒyuttanikÄ• yo, cittapariyÄ• dÄ• nasuttÄ• di navasuttas
sattapaÃ±Ã±Ä• sasuttasaá¹…gaho aá¹…guttaranikÄ• yo,
khuddakapÄ• á¹-ha-dhammapada-udÄ• na-itivuttaka-suttanipÄ• ta-vimÄ• navatthu-petavatt

-jÄ• takaniddesa-paá¹-isambhidÄ• -apadÄ• na-buddhavaá¹ƒsa-cariyÄ• piá¹-akavasena \Be khuddakanikÄ• yoti idaá¹ƒ __suttantapiá¹-akaá¹ƒ_ nÄ• ma.

dhammasaá¹…gaho, vibhaá¹…go, dhÄ• tukathÄ• , puggalapaÃ±Ã±atti, kathÄ• vatthu, yama __abhidhammapiá¹-akaá¹ƒ_ nÄ• ma. tattha ---

vividhavisesanayattÄ• \Ne I 15/, vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ, vinayo vinayoti akkhÄ• to ||

vividhÄ• hi ettha paÃ±cavidha pÄ• timokkhuddesa pÄ• rÄ• jikÄ• di sattaÄ• pattikkhandham vibhaá¹…gÄ• dippabhedÄ• nayÄ• , visesabhÅ«tÄ• ca daá¸·hÄ«kammasithilakaraá¹‡appay 19/, kÄ• yikavÄ• casikaajjhÄ• cÄ• ranisedhanato cesa kÄ• yaá¹ƒ vÄ• caÃ±ca vineti, tasmÄ• visesanayattÄ• kÄ• yavÄ• cÄ• naÃ±ca vinayanato ``vinayoâ€™â€™ ti akkhÄ• to. tenetame vuttaá¹ƒ ---

``vividhavisesanayattÄ• , vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ, vinayo vinayoti akkhÄ• toâ€™â€™ ti ||

itaraá¹ƒ pana ---

atthÄ• naá¹ƒ sÅ«canato, suvuttato savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca, suttanti akkhÄ• taá¹ƒ ||

taÃ±hi attatthaparatthÄ• dibhede atthe sÅ«ceti, suvuttÄ• cettha atthÄ• veneyyajjhÄ• sayÄ• savati cetaá¹ƒ atthe sassamiva phalaá¹ƒ pasavatÄ«ti vuttaá¹ƒ hoti. sÅ«dati cetaá¹ƒ dhenuvi paggharatÄ«ti vuttaá¹ƒ hoti. suá¹-á¹-hu ca ne tÄ• yati rakkhatÄ«ti vuttaá¹ƒ hoti. suttasabhÄ• yathÄ• hi tacchakÄ• naá¹ƒ suttaá¹ƒ pamÄ• á¹‡aá¹ƒ hoti; evametampi viÃ±Ã±Å«naá¹ƒ. yath saá¹…gahitÄ• ni pupphÄ• ni na vikiriyanti na viddhaá¹ƒsiyanti; evametena saá¹…gahitÄ• at vacanatthakosallatthaá¹ƒ vuttaá¹ƒ ---

``atthÄ• naá¹ƒ sÅ«canato, suvuttato savanatotha sÅ«danato.

suttÄ• á¹‡Ä• suttasabhÄ• gato ca, suttanti akkhÄ• taâ€™â€™ nti ||

itaro \Ee I 20/ \Be I 16/ pana ---

yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• to ||

ayaÃ±hi \Ne I 16/ abhisaddo vuá¸• á¸• hilakkhaá¹‡apÅ«jitaparicchinnÄ• dhikesu dissati. tath
me Ä• vuso dukkhÄ• vedanÄ• abhikkamanti no paá¹-ikkamantÄ«â€™â€™ tiÄ• dÄ«su (MN
vuá¸• á¸• hiyaá¹ƒ Ä• gato. ``yÄ• tÄ• rattiyo abhiÃ±Ã±Ä• tÄ• abhilakkhitÄ• â€™â€™ tiÄ• d
``rÄ• jÄ• bhirÄ• jÄ• manujindoâ€™â€™ tiÄ• dÄ«su (MN II 399; Sn 558) pÅ«jite. ``paá¹-ibal
abhivinayeâ€™â€™ tiÄ• dÄ«su (Vin I 85) paricchinne. aÃ±Ã±amaÃ±Ã±asaá¹…karavirahite
vuttaá¹ƒ hoti. ``abhikkantena vaá¹‡á¹‡enÄ• â€™â€™ tiÄ• dÄ«su (Vv 75) adhike.

ettha ca ``rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti, mettÄ• sahagatena cetasÄ• ekaá¹ƒ disa
viharatÄ«â€™â€™ tiÄ• dinÄ• (Dhs 160 Ä• dayo) nayena vuá¸• á¸• himantopi dhammÄ• vu
saddÄ• rammaá¹‡aá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• nayena Ä• rammaá¹‡Ä• dÄ«hi lakkhaá¹‡Ä
dhammÄ• , asekkhÄ• dhammÄ• , lokuttarÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• nayena pÅ«ji
``phasso hoti vedanÄ• hotÄ«â€™â€™ tiÄ• dinÄ• nayena sabhÄ• vaparicchinnattÄ• paric
dhammÄ• , appamÄ• á¹‡Ä• dhammÄ• , anuttarÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• nayena
tenetametassa vacanatthakosallatthaá¹ƒ vuttaá¹ƒ ---

``yaá¹ƒ ettha vuá¸• á¸• himanto, salakkhaá¹‡Ä• pÅ«jitÄ• paricchinnÄ• .

vuttÄ• dhikÄ• ca dhammÄ• , abhidhammo tena akkhÄ• toâ€™â€™ ti ||

yaá¹ƒ panettha avisiá¹-á¹-haá¹ƒ, taá¹ƒ ---

piá¹-akaá¹ƒ piá¹-akatthavidÅ«, pariyattibbhÄ• janatthato Ä• hu.

tena samodhÄ• netvÄ• , tayopi vinayÄ• dayo Ã±eyyÄ• ||

pariyattipi \Ee I 21/ \Be I 17/ hi ``mÄ• piá¹-akasampadÄ• nenÄ• â€™â€™ tiÄ• dÄ«su (AN a
vuccati. ``atha puriso Ä• gaccheyya kudÄ• lapiá¹-akaá¹ƒ Ä• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (
kiÃ±ci bhÄ• janampi. tasmÄ• piá¹-akaá¹ƒ piá¹-akatthavidÅ«, pariyattibbhÄ• janatthato Ä• hu

idÄ• ni __tena samodhÄ• netvÄ• tayopi vinayÄ• dayo Ã±eyyÄ• _ti. tena evaá¹ƒ duvidhatthe
I 17/ samÄ• saá¹ƒ katvÄ• vinayo ca so piá¹-akaÃ±ca pariyattibhÄ• vato tassa tassa atthass
vinayapiá¹-akaá¹ƒ, yathÄ• vutteneva nayena suttantaÃ±ca taá¹ƒ piá¹-akaÃ±cÄ• ti suttantapi
ca so piá¹-akaÃ±cÄ• ti abhidhammapiá¹-akanti evamete tayopi vinayÄ• dayo Ã±eyyÄ• .

evaá¹ƒ Ã±atvÄ• ca punapi tesveva piá¹-akesu nÄ• nappakÄ• rakosallatthaá¹ƒ ---

desanÄ• sÄ• sanakathÄ• , bhedaá¹ƒ tesu yathÄ• rahaá¹ƒ.

sikkhÄ• pahÄ• nagambhÄ«ra, bhÄ• vaÃ±ca paridÄ«paye ||

pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiá¹ƒ cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vaye ||

tatrÄ• yaá¹ƒ paridÄ«panÄ• vibhÄ• vanÄ• ca, etÄ• ni hi tÄ«á¹‡i piá¹-akÄ• ni yathÄ• kkamaá
paramatthadesanÄ• yathÄ• parÄ• dha-yathÄ• nuloma-yathÄ• dhammasÄ• sanÄ• ni,
saá¹ƒvarÄ• saá¹ƒvaradiá¹-á¹-hiviniveá¹-hanÄ• marÅ«papariccheda kathÄ• ti ca vuccanti.

ettha hi vinayapiá¹-akaá¹ƒ Ä• á¹‡Ä• rahena bhagavatÄ• Ä• á¹‡Ä• bÄ• hullato desitattÄ• __
suttantapiá¹-akaá¹ƒ vohÄ• rakusalena bhagavatÄ• vohÄ• rabÄ• hullato desitattÄ• __vohÄ•
abhidhammapiá¹-akaá¹ƒ paramatthakusalena bhagavatÄ• paramatthabÄ• hullato desitattÄ•
vuccati.

tathÄ• \Ee I 22/ paá¹-hamaá¹ƒ ye te pacurÄ• parÄ• dhÄ• sattÄ• te yathÄ• parÄ• dhaá¹ƒ e
__yathÄ• parÄ• dhasÄ• sanaá¹ƒ, _ dutiyaá¹ƒ anekajjhÄ• sayÄ• nusayacariyÄ• dhimuttikÄ•
sÄ• sitÄ• ti __yathÄ• nulomasÄ• sanaá¹ƒ, _ tatiyaá¹ƒ dhammapuÃ±jamatte ``ahaá¹ƒ mamÄ
yathÄ• dhammaá¹ƒ ettha sÄ• sitÄ• ti __yathÄ• dhammasÄ• sana_nti vuccati.

tathÄ• \Be I 18/ paá¹-hamaá¹ƒ ajjhÄ• cÄ• rapaá¹-ipakkhabhÅ«to saá¹ƒvarÄ• saá¹ƒvaro etth
__saá¹ƒvarÄ• saá¹ƒvarakathÄ• , _ dutiyaá¹ƒ dvÄ• saá¹-á¹-hidiá¹-á¹-hipaá¹-ipakkhabhÅ«tÄ•
ettha kathitÄ• ti __diá¹-á¹-hiviniveá¹-hanakathÄ• , _ tatiyaá¹ƒ rÄ• gÄ• dipaá¹-ipakkhabhÅ«to
ettha kathitoti __nÄ• marÅ«papariccheda kathÄ• _ti vuccati.

tÄ«supi ca cetesu tisso sikkhÄ• , tÄ«á¹‡i pahÄ• nÄ• ni, catubbidho ca gambhÄ«rabhÄ• vo v
hi --- vinayapiá¹-ake visesena __adhisÄ«lasikkhÄ• _ vuttÄ• , suttantapiá¹-ake __adhicittasik
abhidhammapiá¹-ake __adhipaÃ±Ã±Ä• sikkhÄ• _.

vinayapiá¹-ake ca __vÄ«tikkamappahÄ• naá¹ƒ_ kilesÄ• naá¹ƒ, vÄ«tikkamapaá¹-ipakkhattÄ•
__pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ, _ pariyuá¹-á¹-hÄ• napaá¹-ipakkhattÄ• samÄ• dhissa. a
__anusayappahÄ• naá¹ƒ_ anusayapaá¹-ipakkhattÄ• paÃ±Ã±Ä• ya.

paá¹-hame ca __tadaá¹…gappahÄ• naá¹ƒ_ kilesÄ• naá¹ƒ, itaresu __vikkhambhanasamuccl
__duccaritasaá¹ƒkilesassa_ pahÄ• naá¹ƒ, itaresu __taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesÄ• naá¹ƒ_

ekamekasmiÃ±cettha catubbidhopi dhammatthadesanÄ• paá¹-ivedhagambhÄ«rabhÄ• vo ve
pÄ• á¸·i. __attho_ti tassÄ• yevattho. __desanÄ• _ti tassÄ• manasÄ• vavatthÄ• pitÄ• ya pÄ
__paá¹-ivedho_ti pÄ• á¸·iyÄ• pÄ• á¸·iatthassa ca yathÄ• bhÅ«tÄ• vabodho. tÄ«supi cetesu
dhammatthadesanÄ• paá¹-ivedhÄ• \Ee I 23/ yasmÄ• sasÄ• dÄ«hi viya mahÄ• samuddo m
alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• gambhÄ«rÄ• . evaá¹ƒ ekamekasmiá¹ƒ ettha catubb
veditabbo.

aparo nayo --- __dhammo_ti hetu. vuttaá¹ƒ hetaá¹ƒ --- ``hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá
__attho_ti hetuphalaá¹ƒ. vuttaá¹ƒ hetaá¹ƒ --- ``hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ
__desanÄ• _ti paÃ±Ã±atti, yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• poti adhippÄ• yo. __paá¹-iv
lokiyalokuttaro visayato asammohato ca atthÄ• nurÅ«paá¹ƒ dhammesu, dhammÄ• nurÅ«pa
paÃ±Ã±attipathÄ• nurÅ«paá¹ƒ paÃ±Ã±attÄ«su avabodho.

idÄ• ni yasmÄ• etesu piá¹-akesu yaá¹ƒ yaá¹ƒ dhammajÄ• taá¹ƒ vÄ• atthajÄ• taá¹ƒ vÄ• , yÄ
Ã±Ä• petabbo attho sotÅ«naá¹ƒ Ã±Ä• á¹‡assa abhimukho hoti, tathÄ• tathÄ• tadatthajotik
I 19/ aviparÄ«tÄ• vabodhasaá¹…khÄ• to paá¹-ivedho sabbametaá¹ƒ anupacitakusalasambh
sasÄ• dÄ«hi viya mahÄ• samuddo dukkhogÄ• haá¹ƒ alabbhaneyyapatiá¹-á¹-haÃ±ca, tasmÄ
ekamekasmiá¹ƒ ettha catubbidhopi gambhÄ«rabhÄ• vo veditabbo.

ettÄ• vatÄ• \Ee I 24/ ca ---

``desanÄ• -sÄ• sanakathÄ• \Ne I 19/, bhedaá¹ƒ tesu yathÄ• rahaá¹ƒ.

sikkhÄ• pahÄ• nagambhÄ«rabhÄ• vaÃ±ca paridÄ«payeâ€™â€™ ti ||

ayaá¹ƒ gÄ• thÄ• vuttatthÄ• hoti.

``pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeâ€™â€™ ti ||

ettha pana tÄ«su piá¹-akesu tividho __pariyattibhedo_ daá¹-á¹-habbo. tisso hi pariyattiyo ---
nissaraá¹‡atthÄ• , bhaá¹‡á¸• Ä• gÄ• rikapariyattÄ«ti.

tattha yÄ• duggahitÄ• upÄ• rambhÄ• dihetu pariyÄ• puá¹-Ä• , ayaá¹ƒ __alagaddÅ«pamÄ•

``seyyathÄ• pi, bhikkhave, puriso alagaddatthiko alagaddagavesÄ« alagaddapariyesanaá¹ƒ
mahantaá¹ƒ alagaddaá¹ƒ. tamenaá¹ƒ bhoge vÄ• naá¹…guá¹-á¹-he vÄ• gaá¹‡heyya. tassa
paá¹-iparivattitvÄ• hatthe vÄ• bÄ• hÄ• ya vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• aá¹…gapaccaá¹…g
tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ• nigaccheyya, maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. taá¹ƒ k
bhikkhave, alagaddassa. evameva kho, bhikkhave, idhekacce moghapurisÄ• dhammaá¹ƒ p
pe ... vedallaá¹ƒ. te taá¹ƒ dhammaá¹ƒ pariyÄ• puá¹‡itvÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±
upaparikkhanti. tesaá¹ƒ te dhammÄ• paÃ±Ã±Ä• ya atthaá¹ƒ anupaparikkhataá¹ƒ na nijjhÄ•
upÄ• rambhÄ• nisaá¹ƒsÄ• ceva dhammaá¹ƒ pariyÄ• puá¹‡anti itivÄ• dappamokkhÄ• nisaá
dhammaá¹ƒ pariyÄ• puá¹‡anti, taÃ±cassa atthaá¹ƒ nÄ• nubhonti. tesaá¹ƒ te dhammÄ• dug
ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? duggahitattÄ• , bhikkhave, dhammÄ•

yÄ• \Ee I 25/ \Be I 20/ pana suggahitÄ• sÄ«lakkhandhÄ• dipÄ• ripÅ«riá¹ƒyeva Ä• kaá¹…kh
upÄ• rambhÄ• di hetu, ayaá¹ƒ __nissaraá¹‡atthÄ• _. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``tesaá¹
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya saá¹ƒvattanti. taá¹ƒ kissa hetu? suggahitattÄ• , bhikkhav
(MN I 239).

yaá¹ƒ pana pariÃ±Ã±Ä• takkhandho pahÄ«nakileso bhÄ• vitamaggo paá¹-ividdhÄ• kuppo sa
\Ne I 20/ kevalaá¹ƒ paveá¹‡Ä«pÄ• lanatthÄ• ya vaá¹ƒsÄ• nurakkhaá¹‡atthÄ• ya pariyÄ• pua
__bhaá¹‡á¸• Ä• gÄ• rikapaayattÄ«_ti.

vinaye pana suppaá¹-ipanno bhikkhu sÄ«lasampattiá¹ƒ nissÄ• ya tisso vijjÄ• pÄ• puá¹‡Ä• t
pabhedavacanato. sutte suppaá¹-ipanno samÄ• dhisampadaá¹ƒ nissÄ• ya cha abhiÃ±Ã±Ä•
tattha pabhedavacanato. abhidhamme suppaá¹-ipanno paÃ±Ã±Ä• sampadaá¹ƒ nissÄ• ya ca
pÄ• puá¹‡Ä• ti, tÄ• saÃ±ca tattheva pabhedavacanato. evametesu suppaá¹-ipanno yathÄ• I
vijjÄ• ttayachaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• bhedaá¹ƒ sampattiá¹ƒ pÄ• puá¹‡Ä• ti.

vinaye pana duppaá¹-ipanno anuÃ±Ã±Ä• tasukhasamphassaattharaá¹‡apÄ• vuraá¹‡Ä• diph
paá¹-ikkhittesu upÄ• dinnaphassÄ• dÄ«su anavajjasaÃ±Ã±Ä« hoti. vuttampi hetaá¹ƒ --- ``tat
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhaga
antarÄ• yÄ• yÄ• â€™â€™ ti (Vin IV 417; MN I 234) tato dussÄ«labhÄ• vaá¹ƒ pÄ• puá¹‡Ä• t
duppaá¹-ipanno ``cattÄ• rome, bhikkhave, puggalÄ• santo saá¹ƒvijjamÄ• nÄ• â€™â€™ tiÄ
adhippÄ• yaá¹ƒ ajÄ• nanto duggahitaá¹ƒ gaá¹‡hÄ• ti. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``attanÄ
abbhÄ• cikkhati, attÄ• naÃ±ca khanati, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti (Vin
micchÄ• diá¹-á¹-hitaá¹ƒ pÄ• puá¹‡Ä• ti. abhidhamme duppaá¹-ipanno dhammacintaá¹ƒ atidh
cinteti, tato cittakkhepaá¹ƒ pÄ• puá¹‡Ä• ti. vuttaá¹ƒ hetaá¹ƒ --- ``cattÄ• rimÄ• ni, bhikkhave,
cintetabbÄ• ni, yÄ• ni cintento ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN
duppaá¹-ipanno yathÄ• kkamena imaá¹ƒ dussÄ«labhÄ• vamicchÄ• diá¹-á¹-hitÄ• cittakkhep
pÄ• puá¹‡Ä• tÄ«ti.

ettÄ• vatÄ• \Be I 21/ ca ---

``pariyattibhedaá¹ƒ sampattiá¹ƒ, vipattiá¹ƒ cÄ• pi yaá¹ƒ yahiá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, tampi sabbaá¹ƒ vibhÄ• vayeâ€™â€™ ti ||

ayampi gÄ• thÄ• vuttatthÄ• hoti. evaá¹ƒ nÄ• nappakÄ• rato piá¹-akÄ• ni Ã±atvÄ• tesaá¹ƒ
tividhanti Ã±Ä• tabbaá¹ƒ.

kathaá¹ƒ \Ne I 21/ nikÄ• yavasena paÃ±cavidhaá¹ƒ? sabbameva cetaá¹ƒ dÄ«ghanikÄ• yo, n
saá¹ƒyuttanikÄ• yo, aá¹…guttaranikÄ• yo, khuddakanikÄ• yoti paÃ±cappabhedaá¹ƒ hoti. tat
__dÄ«ghanikÄ• yo_? tivaggasaá¹…gahÄ• ni brahmajÄ• lÄ• dÄ«ni catuttiá¹ƒsa suttÄ• ni.

catuttiá¹ƒseva suttantÄ• , tivaggo yassa saá¹…gaho.

esa dÄ«ghanikÄ• yoti, paá¹-hamo anulomiko ||

kasmÄ• panesa dÄ«ghanikÄ• yoti vuccati? dÄ«ghappamÄ• á¹‡Ä• naá¹ƒ suttÄ• naá¹ƒ samA
samÅ«hanivÄ• sÄ• hi nikÄ• yoti \Ee I 27/ vuccanti. ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ eka
evaá¹ƒ cittaá¹ƒ; yathayidaá¹ƒ, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• ; poá¹‡ikanikÄ• yo,
ti (SN b III 100) evamÄ• dÄ«ni cettha sÄ• dhakÄ• ni sÄ• sanato ca lokato ca. evaá¹ƒ sesÄ•
vacanattho veditabbo.

katamo __majjhimanikÄ• yo_? majjhimappamÄ• á¹‡Ä• ni paÃ±cadasavaggasaá¹…gahÄ• n
diyaá¸• á¸• hasataá¹ƒ dve ca suttÄ• ni.

diyaá¸• á¸• hasataá¹ƒ suttantÄ• , dve ca suttÄ• ni yattha so.

nikÄ• yo majjhimo paÃ±ca-dasavaggapariggaho ||

katamo __saá¹ƒyuttanikÄ• yo_? devatÄ• saá¹ƒyuttÄ• divasena á¹-hitÄ• ni oghataraá¹‡Ä• dÄ
satta ca suttasatÄ• ni dvÄ• saá¹-á¹-hi ca suttÄ• ni.

satta suttasahassÄ• ni, satta suttasatÄ• ni ca.

dvÄ• saá¹-á¹-hi ceva suttantÄ• , eso saá¹ƒyuttasaá¹…gaho ||

katamo \Be I 22/ __aá¹…guttaranikÄ• yo_? ekekaaá¹…gÄ• tirekavasena á¹-hitÄ• ni cittapar
suttasahassÄ• ni paÃ±ca suttasatÄ• ni sattapaÃ±Ã±Ä• saÃ±ca suttÄ• ni.

nava suttasahassÄ• ni, paÃ±ca suttasatÄ• ni ca.

sattapaÃ±Ã±Ä• sa suttÄ• ni, saá¹…khyÄ• aá¹…guttare ayaá¹ƒ ||

katamo \Ne I 22/ __khuddakanikÄ• yo_? sakalaá¹ƒ vinayapiá¹-akaá¹ƒ abhidhammapiá¹-aka
ca pubbe nidassitÄ• pannarasabhedÄ• á¹-hapetvÄ• cattÄ• ro nikÄ• ye avasesaá¹ƒ buddh

á¹-hapetvÄ• \Ee I 28/ caturopete, nikÄ• ye dÄ«ghaÄ• dike.

tadaÃ±Ã±aá¹ƒ buddhavacanaá¹ƒ, nikÄ• yo khuddako matoti ||

evaá¹ƒ nikÄ• yavasena paÃ±cavidhaá¹ƒ.

kathaá¹ƒ aá¹…gavasena navavidhaá¹ƒ? sabbameva hidaá¹ƒ suttaá¹ƒ, geyyaá¹ƒ, veyyÄ• ka
udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallanti navappabhedaá¹ƒ ho
ubhatovibhaá¹…ganiddesakhandhakaparivÄ• rÄ• suttanipÄ• te
maá¹…galasutta-ratanasutta-nÄ• lakasutta-tuvaá¹-á¹-akasuttÄ• ni aÃ±Ã±ampi ca suttanÄ• r
__sutta_nti veditabbaá¹ƒ. sabbampi sagÄ• thakaá¹ƒ suttaá¹ƒ __geyya_nti veditabbaá¹ƒ. vis
sakalopi sagÄ• thÄ• vaggo, sakalaá¹ƒ abhidhammapiá¹-akaá¹ƒ, niggÄ• thakaá¹ƒ suttaá¹ƒ, y
aá¹-á¹-hahi aá¹…gehi asaá¹…gahitaá¹ƒ buddhavacanaá¹ƒ taá¹ƒ __veyyÄ• karaá¹‡a_nti ved
theragÄ• thÄ• , therÄ«gÄ• thÄ• , suttanipÄ• te nosuttanÄ• mikÄ• suddhikagÄ• thÄ• ca __g
somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• dvÄ• sÄ«ti suttantÄ• __udÄ• na_
``vuttaÃ±hetaá¹ƒ bhagavatÄ• â€™â€™ tiÄ• dinayappavattÄ• dasuttarasatasuttantÄ• __itiv
apaá¹‡á¹‡akajÄ• takÄ• dÄ«ni paÃ±Ã±Ä• sÄ• dhikÄ• ni paÃ±ca jÄ• takasatÄ• ni __jÄ• taka_
bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• Ä• nandeâ€™â€™ ti (DN II 209) -Ä• dinayapp
acchariyaabbhutadhammapaá¹-isaá¹ƒyuttÄ• suttantÄ• __abbhutadhamma_nti veditabbaá¹
cÅ«á¸·avedalla-mahÄ• vedalla-sammÄ• diá¹-á¹-hi-sakkapaÃ±ha-saá¹…khÄ• rabhÄ• janiya-
I 29/ sabbepi vedaÃ±ca tuá¹-á¹-hiÃ±ca laddhÄ• laddhÄ• pucchitasuttantÄ• __vedalla_nti v
aá¹…gavasena navavidhaá¹ƒ.

kathaá¹ƒ \Be I 23/ dhammakkhandhavasena caturÄ• sÄ«tisahassavidhaá¹ƒ? sabbameva ce

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027).

evaá¹ƒ paridÄ«pitadhammakkhandhavasena caturÄ• sÄ«tisahassappabhedaá¹ƒ hoti. tattha
eko dhammakkhandho. yaá¹ƒ anekÄ• nusandhikaá¹ƒ tattha anusandhivasena dhammakkha
paÃ±hÄ• pucchanaá¹ƒ \Ne I 23/ eko dhammakkhandho, vissajjanaá¹ƒ eko. abhidhamme ek
tika-duka-bhÄ• janaá¹ƒ, ekamekaÃ±ca cittavÄ• rabhÄ• janaá¹ƒ, eko dhammakkhandho. vin
mÄ• tikÄ• , atthi padabhÄ• janÄ«yaá¹ƒ, atthi antarÄ• patti, atthi Ä• patti, atthi anÄ• patti, att
tattha ekameko koá¹-á¹-hÄ• so, ekameko dhammakkhandhoti veditabbo. evaá¹ƒ dhammakk
caturÄ• sÄ«tisahassavidhaá¹ƒ.

evametaá¹ƒ abhedato rasavasena ekavidhaá¹ƒ, bhedato dhammavinayÄ• divasena duvidhÄ
saá¹…gÄ• yantena mahÄ• kassapappamukhena vasÄ«gaá¹‡ena ``ayaá¹ƒ dhammo, ayaá¹ƒ
paá¹-hamabuddhavacanaá¹ƒ, idaá¹ƒ majjhimabuddhavacanaá¹ƒ, idaá¹ƒ pacchimabuddhava
vinayapiá¹-akaá¹ƒ, idaá¹ƒ suttantapiá¹-akaá¹ƒ, idaá¹ƒ abhidhammapiá¹-akaá¹ƒ; ayaá¹ƒ dÄ«g
ayaá¹ƒ khuddakanikÄ• yo; imÄ• ni suttÄ• dÄ«ni navaá¹…gÄ• ni, imÄ• ni caturÄ• sÄ«tidham
imaá¹ƒ pabhedaá¹ƒ vavatthapetvÄ• va saá¹…gÄ«taá¹ƒ. na \Ee I 30/ kevalaÃ±ca ettakameva
uddÄ• nasaá¹…gaha-vaggasaá¹…gahapeyyÄ• lasaá¹…gaha-ekakanipÄ• ta-dukanipÄ• tÄ•
ha-paá¹‡á¹‡Ä• sasaá¹…gahÄ• dianekavidhaá¹ƒ tÄ«su piá¹-akesu sandissamÄ• naá¹ƒ saá¹
vavatthapetvÄ• eva sattahi mÄ• sehi saá¹…gÄ«taá¹ƒ. saá¹…gÄ«tipariyosÄ• ne cassa --- ``i
dasabalassa sÄ• sanaá¹ƒ paÃ±cavassasahassaparimÄ• á¹‡aá¹ƒ kÄ• laá¹ƒ pavattanasamat
saÃ±jÄ• tappamodÄ• sÄ• dhukÄ• raá¹ƒ viya dadamÄ• nÄ• ayaá¹ƒ mahÄ• pathavÄ« udaka
anekappakÄ• raá¹ƒ kampi saá¹…kampi sampakampi sampavedhi, anekÄ• ni ca acchariyÄ•
__paá¹-hamamahÄ• saá¹…gÄ«ti_nÄ• ma. yÄ• loke ---

satehi paÃ±cahi katÄ• , tena paÃ±casatÄ• ti ca.

thereheva katattÄ• ca, therikÄ• ti pavuccatÄ«ti ||

imissÄ• \Be I 24/ pana paá¹-hamamahÄ• saá¹…gÄ«tiyÄ• pavattamÄ• nÄ• ya vinayaá¹ƒ pu
mahÄ• kassapena ``paá¹-hamaá¹ƒ, Ä• vuso upÄ• li, pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™
evamÄ• divacanapariyosÄ• ne ``vatthumpi pucchi, nidÄ• nampi pucchi, puggalampi pucchÄ
pucchite taá¹ƒ nidÄ• naá¹ƒ Ä• dito pabhuti vitthÄ• retvÄ• yena ca paÃ±Ã±attaá¹ƒ, yasmÄ•
sabbametaá¹ƒ kathetukÄ• mena Ä• yasmatÄ• upÄ• littherena vuttaá¹ƒ ``tena samayena \E
veraÃ±jÄ• yaá¹ƒ viharatÄ«â€™â€™ ti sabbaá¹ƒ vattabbaá¹ƒ. evamidaá¹ƒ Ä• yasmatÄ• up
pana ``paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttaâ€™â€™ nti veditabbaá¹ƒ. ettÄ• vatÄ• ca
vuttaá¹ƒ, kadÄ• vuttaâ€™â€™ nti etesaá¹ƒ padÄ• naá¹ƒ attho pakÄ• sito hoti.

idÄ• ni \Ne I 24/ kasmÄ• vuttanti ettha vuccate, yasmÄ• ayamÄ• yasmatÄ• mahÄ• kassap
puá¹-á¹-ho tasmÄ• nena taá¹ƒ nidÄ• naá¹ƒ Ä• dito pabhuti vitthÄ• retuá¹ƒ vuttanti. evamidaa

upÄ• littherena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vadantenÄ• pi iminÄ• kÄ• raá¹‡ena vu
ca __vuttaá¹ƒ yena yadÄ• yasmÄ• _ti imesaá¹ƒ mÄ• tikÄ• padÄ• naá¹ƒ attho pakÄ• sito ho

idÄ• ni __dhÄ• ritaá¹ƒ yena cÄ• bhataá¹ƒ, yatthappatiá¹-á¹-hitaá¹ƒ cetametaá¹ƒ vatvÄ• vidh
atthappakÄ• sanatthaá¹ƒ idaá¹ƒ vuccati. taá¹ƒ panetaá¹ƒ ``tena samayena buddho bhagavÄ
viharatÄ«â€™â€™ ti evamÄ• divacanapaá¹-imaá¹‡á¸• itanidÄ• naá¹ƒ vinayapiá¹-akaá¹ƒ ken
kenÄ• bhataá¹ƒ, kattha patiá¹-á¹-hitanti? vuccate --- Ä• dito tÄ• va idaá¹ƒ bhagavato sammu
upÄ• littherena dhÄ• ritaá¹ƒ, tassa sammukhato aparinibbute tathÄ• gate chaá¸·abhiÃ±Ã±Ä
bhikkhusahassehi parinibbute tathÄ• gate mahÄ• kassapappamukhehi dhammasaá¹…gÄ• b
jambudÄ«pe tÄ• va upÄ• littheramÄ• diá¹ƒ katvÄ• Ä• cariyaparamparÄ• ya yÄ• va tatiyasa
tatrÄ• yaá¹ƒ \Ee I 32/ __Ä• cariyaparamparÄ• _ ---

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

tisso moggaliputto ca, paÃ±cete vijitÄ• vino ||

paramparÄ• ya vinayaá¹ƒ, dÄ«pe jambusirivhaye.

acchijjamÄ• namÄ• nesuá¹ƒ, tatiyo yÄ• va saá¹…gaho ||

Ä• yasmÄ• \Be I 25/ hi upÄ• li imaá¹ƒ vinayavaá¹ƒsaá¹ƒ vinayatantiá¹ƒ vinayapaveá¹‡iá¹ƒ b

sammukhÄ• uggahetvÄ• bahÅ«naá¹ƒ bhikkhÅ«naá¹ƒ hadaye patiá¹-á¹-hÄ• pesi. tassa hÄ
vinayavaá¹ƒsaá¹ƒ uggahetvÄ• vinaye pakataÃ±Ã±utaá¹ƒ pattesu puggalesu
puthujjana-sotÄ• panna-sakadÄ• gÄ• mi-anÄ• gÄ• mino gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• , kh
sahassamekaá¹ƒ ahosi. dÄ• sakattheropi tasseva saddhivihÄ• riko ahosi, so upÄ• littheras
tatheva vinayaá¹ƒ vÄ• cesi. tassÄ• pi Ä• yasmato santike uggahetvÄ• vinaye pakataÃ±Ã±u
puthujjanÄ• dayo gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• , khÄ«á¹‡Ä• savÄ• naá¹ƒ sahassameva ah
dÄ• sakattherassa saddhivihÄ• riko ahosi, sopi attano upajjhÄ• yassa dÄ• sakattherassa sa
tatheva vinayaá¹ƒ vÄ• cesi. tassÄ• pi Ä• yasmato santike uggahetvÄ• vinaye pakataÃ±Ã±u
puthujjanÄ• dayo gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• , khÄ«á¹‡Ä• savÄ• naá¹ƒ sahassameva ah
soá¹‡akattherassa saddhivihÄ• riko ahosi, sopi attano upajjhÄ• yassa \Ne I 25/ soá¹‡akatth
vinayaá¹ƒ uggahetvÄ• arahantasahassassa dhuraggÄ• ho ahosi. tassa panÄ• yasmato sa
pakataÃ±Ã±utaá¹ƒ pattÄ• puthujjana-sotÄ• pannasakadÄ• gÄ• mi-anÄ• gÄ• minopi khÄ«á
satÄ• nÄ«ti vÄ• ettakÄ• ni sahassÄ• nÄ«ti vÄ• aparicchinnÄ• ahesuá¹ƒ. tadÄ• kira jambu
atimahÄ• bhikkhusamudÄ• yo ahosi. moggaliputtatissattherassa pana Ä• nubhÄ• vo tatiyas
bhavissati. evamidaá¹ƒ vinayapiá¹-akaá¹ƒ jambudÄ«pe tÄ• va imÄ• ya Ä• cariyaparamparÄ
tÄ• va Ä• bhatanti veditabbaá¹ƒ.

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• niá¹-á¹-hitÄ• .

dutiyasaá¹…gÄ«tikathÄ•

__dutiyasaá¹…gÄ«ti_vijÄ• nanatthaá¹ƒ pana ayamanukkamo veditabbo. yadÄ• hi ---

saá¹…gÄ• yitvÄ• na saddhammaá¹ƒ, jotayitvÄ• ca sabbadhi.

yÄ• va jÄ«vitapariyantaá¹ƒ, á¹-hatvÄ• paÃ±casatÄ• pi te ||

khÄ«á¹‡Ä• savÄ• \Be I 26/ jutÄ«manto, therÄ• kassapaÄ• dayo.

khÄ«á¹‡asnehapadÄ«pÄ• va, nibbÄ• yiá¹ƒsu anÄ• layÄ• ||

athÄ• nukkamena gacchantesu rattindivesu vassasataparinibbute bhagavati vesÄ• likÄ• va
vesÄ• liyaá¹ƒ ``kappati siá¹…gÄ«loá¹‡akappo, kappati dvaá¹…gulakappo, kappati gÄ• mant
Ä• vÄ• sakappo, kappati anumatikappo, kappati Ä• ciá¹‡á¹‡akappo, kappati amathitakappo
pÄ• tuá¹ƒ, kappati adasakaá¹ƒ nisÄ«danaá¹ƒ, kappati jÄ• tarÅ«parajataâ€™â€™ nti imÄ• n
dÄ«pesuá¹ƒ. tesaá¹ƒ susunÄ• gaputto kÄ• á¸·Ä• soko nÄ• ma rÄ• jÄ• pakkho ahosi.

tena kho pana samayena Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto vajjÄ«su cÄ• rikaá¹ƒ cara
vajjiputtakÄ• bhikkhÅ« vesÄ• liyaá¹ƒ dasa vatthÅ«ni dÄ«pentÄ«â€™â€™ ti sutvÄ• ``na kh
yvÄ• haá¹ƒ dasabalassa sÄ• sanavipattiá¹ƒ sutvÄ• appossukko bhaveyyaá¹ƒ. handÄ• haá¹
niggahetvÄ• dhammaá¹ƒ \Ee I 34/ dÄ«pemÄ«â€™â€™ ti cintento yena vesÄ• lÄ« tadavasa
yaso kÄ• kaá¹‡á¸• akaputto vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá

tena kho pana samayena vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« tadahuposathe kaá¹ƒsapÄ• ti
majjhe bhikkhusaá¹…ghassa á¹-hapetvÄ• Ä• gatÄ• gate vesÄ• like upÄ• sake evaá¹ƒ vada
saá¹…ghassa kahÄ• paá¹‡ampi aá¸• á¸• hampi pÄ• dampi mÄ• sakarÅ«pampi, bhavissati s
karaá¹‡Ä«yaâ€™â€™ nti sabbaá¹ƒ tÄ• va vattabbaá¹ƒ, yÄ• va ``imÄ• ya pana vinayasaá¹…
anÅ«nÄ• ni anadhikÄ• ni ahesuá¹ƒ, tasmÄ• ayaá¹ƒ dutiyasaá¹…gÄ«ti __sattasatikÄ• _ti vu

evaá¹ƒ tasmiÃ±ca sannipÄ• te dvÄ• dasa bhikkhusatasahassÄ• ni sannipatiá¹ƒsu Ä• yasma
tesaá¹ƒ majjhe Ä• yasmatÄ• revatena puá¹-á¹-hena sabbakÄ• mittherena vinayaá¹ƒ vissajj
vatthÅ«ni vinicchitÄ• ni, adhikaraá¹‡aá¹ƒ vÅ«pasamitaá¹ƒ. atha therÄ• ``puna dhammaÃ±c
saá¹…gÄ• yissÄ• mÄ• â€™â€™ ti tipiá¹-akadhare pattapaá¹-isambhide sattasate bhikkhÅ«
I 27/ vÄ• likÄ• rÄ• me sannipatitvÄ• mahÄ• kassapattherena saá¹…gÄ• yitasadisameva sa

sodhetvÄ• puna piá¹-akavasena nikÄ• yavasena aá¹…gavasena dhammakkhandhavasena
vinayaÃ±ca saá¹…gÄ• yiá¹ƒsu. ayaá¹ƒ saá¹…gÄ«ti aá¹-á¹-hahi mÄ• sehi niá¹-á¹-hitÄ• . yÄ•

satehi sattahi katÄ• , tena sattasatÄ• ti ca.

pubbe kataá¹ƒ upÄ• dÄ• ya, dutiyÄ• ti ca vuccatÄ«ti ||

sÄ• panÄ• yaá¹ƒ ---

yehi therehi saá¹…gÄ«tÄ• , saá¹…gÄ«ti tesu vissutÄ• .

sabbakÄ• mÄ« ca sÄ• á¸·ho ca, revato khujjasobhito ||

yaso \Ee I 35/ ca sÄ• á¹‡asambhÅ«to, ete saddhivihÄ• rikÄ• .

therÄ• Ä• nandatherassa, diá¹-á¹-hapubbÄ• tathÄ• gataá¹ƒ ||

sumano vÄ• sabhagÄ• mÄ« ca, Ã±eyyÄ• saddhivihÄ• rikÄ• .

dve ime anuruddhassa, diá¹-á¹-hapubbÄ• tathÄ• gataá¹ƒ ||

dutiyo \Ne I 27/ pana saá¹…gÄ«to, yehi therehi saá¹…gaho.

sabbepi pannabhÄ• rÄ• te, katakiccÄ• anÄ• savÄ• ti ||

ayaá¹ƒ dutiyasaá¹…gÄ«ti.

evamimaá¹ƒ dutiyasaá¹…gÄ«tiá¹ƒ saá¹…gÄ• yitvÄ• therÄ• ``uppajjissati nu kho anÄ• gate
abbudaâ€™â€™ nti olokayamÄ• nÄ• imaá¹ƒ addasaá¹ƒsu --- ``ito vassasatassa upari aá¹-
pÄ• á¹-aliputte __dhammÄ• soko_ nÄ• ma rÄ• jÄ• uppajjitvÄ• sakalajambudÄ«pe rajjaá¹ƒ
pasÄ«ditvÄ• mahantaá¹ƒ lÄ• bhasakkÄ• raá¹ƒ pavattayissati. tato titthiyÄ• lÄ• bhasakkÄ•
sÄ• sane pabbajitvÄ• sakaá¹ƒ sakaá¹ƒ diá¹-á¹-hiá¹ƒ paridÄ«pessanti. evaá¹ƒ sÄ• sane mah
uppajjissatÄ«â€™â€™ ti. atha nesaá¹ƒ etadahosi --- ``kinnu kho mayaá¹ƒ etasmiá¹ƒ abbude
bhavissÄ• ma, na bhavissÄ• mÄ• â€™â€™ ti. atha te sabbeva tadÄ• attano asammukhabh
taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ samattho bhavissatÄ«â€™â€™ ti sakalaá¹ƒ manus
chakÄ• mÄ• vacaradevalokaÃ±ca olokentÄ• na kaÃ±ci disvÄ• brahmaloke __tissaá¹ƒ_ nÄ
addasaá¹ƒsu \Be I 28/ parittÄ• yukaá¹ƒ uparibrahmalokÅ«papattiyÄ• bhÄ• vitamaggaá¹ƒ. d
--- ``sace mayaá¹ƒ etassa brahmuno manussaloke nibbattanatthÄ• ya ussÄ• haá¹ƒ kareyyÄ

moggalibrÄ• hmaá¹‡assa gehe paá¹-isandhiá¹ƒ gahessati. tato ca mantehi palobhito nikkha
evaá¹ƒ pabbajitvÄ• sakalaá¹ƒ buddhavacanaá¹ƒ uggahetvÄ• adhigatapaá¹-isambhido hutv
adhikaraá¹‡aá¹ƒ vinicchitvÄ• sÄ• sanaá¹ƒ paggaá¹‡hissatÄ«â€™â€™ ti.

te brahmalokaá¹ƒ gantvÄ• tissaá¹ƒ mahÄ• brahmÄ• naá¹ƒ etadavocuá¹ƒ --- ``ito vassasata
vasse sÄ• sane mahantaá¹ƒ abbudaá¹ƒ uppajjissati. mayaÃ±ca sakalaá¹ƒ manussalokaá¹ƒ
olokayamÄ• nÄ• kaÃ±ci sÄ• sanaá¹ƒ paggahetuá¹ƒ samatthaá¹ƒ adisvÄ• brahmalokaá¹ƒ v
addasÄ• ma. sÄ• dhu, sappurisa, manussaloke nibbattitvÄ• dasabalassa sÄ• sanaá¹ƒ pagg
dehÄ«â€™â€™ ti.

evaá¹ƒ vutte mahÄ• brahmÄ• , ``ahaá¹ƒ kira sÄ• sane uppannaá¹ƒ abbudaá¹ƒ sodhetvÄ• s
samattho bhavissÄ• mÄ«â€™â€™ ti haá¹-á¹-hapahaá¹-á¹-ho udaggudaggo hutvÄ• , ``sÄ• d
paá¹-iÃ±Ã±aá¹ƒ adÄ• si. therÄ• brahmaloke taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• puna paccÄ•

tena \Ne I 28/ kho pana samayena siggavatthero ca caá¹‡á¸• avajjitthero ca dvepi navakÄ•
tipiá¹-akadharÄ• pattapaá¹-isambhidÄ• khÄ«á¹‡Ä• savÄ• , te taá¹ƒ adhikaraá¹‡aá¹ƒ na sa
``tumhe, Ä• vuso, amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e no sahÄ• yakÄ• ahuvattha, tena v
hotu --- `tisso nÄ• ma brahmÄ• moggalibrÄ• hmaá¹‡assa gehe paá¹-isandhiá¹ƒ gaá¹‡hissa
nÄ«haritvÄ• pabbÄ• jetu, eko buddhavacanaá¹ƒ uggaá¹‡hÄ• petÅ«â€™â€™ â€™ ti vatvÄ•
á¹-hatvÄ• ---

sabbakÄ• mippabhutayo, tepi therÄ• mahiddhikÄ• .

aggikkhandhÄ• va lokamhi, jalitvÄ• parinibbutÄ• ||

dutiyaá¹ƒ saá¹…gahaá¹ƒ katvÄ• , visodhetvÄ• na sÄ• sanaá¹ƒ.

anÄ• gatepi \Ee I 37/ katvÄ• na, hetuá¹ƒ saddhammasuddhiyÄ• ||

khÄ«á¹‡Ä• savÄ• \Be I 29/ vasippatthÄ• , pabhinnapaá¹-isambhidÄ• .

aniccatÄ• vasaá¹ƒ therÄ• , tepi nÄ• ma upÄ• gatÄ• ||

evaá¹ƒ aniccataá¹ƒ jammiá¹ƒ, Ã±atvÄ• durabhisambhavaá¹ƒ.

taá¹ƒ pattuá¹ƒ vÄ• yame dhÄ«ro, yaá¹ƒ niccaá¹ƒ amataá¹ƒ padanti ||

ettÄ• vatÄ• sabbÄ• kÄ• rena __dutiyasaá¹…gÄ«tivaá¹‡á¹‡anÄ• _ niá¹-á¹-hitÄ• hoti.

dutiyasaá¹…gÄ«tikathÄ• niá¹-á¹-hitÄ•

tatiyasaá¹…gÄ«tikathÄ•

__tissopi_ kho __mahÄ• brahmÄ• _ brahmalokato cavitvÄ• moggalibrÄ• hmaá¹‡assa gehe
siggavattheropi tassa paá¹-isandhiggahaá¹‡ato pabhuti satta vassÄ• ni brÄ• hmaá¹‡assa ge
pÄ• visi. ekadivasampi uá¸·uá¹…kamattaá¹ƒ vÄ• yÄ• guá¹ƒ kaá¹-acchumattaá¹ƒ vÄ• bhatt
pana vassÄ• naá¹ƒ accayena ekadivasaá¹ƒ ``aticchatha, bhanteâ€™â€™ ti vacanamattaá¹
brÄ• hmaá¹‡opi bahiddhÄ• kiÃ±ci karaá¹‡Ä«yaá¹ƒ katvÄ• Ä• gacchanto paá¹-ipathe theraa
amhÄ• kaá¹ƒ gehaá¹ƒ agamitthÄ• â€™â€™ ti Ä• ha. ``Ä• ma, brÄ• hmaá¹‡a, agamimhÄ• â
labhitthÄ• â€™â€™ ti? ``Ä• ma, brÄ• hmaá¹‡a, labhimhÄ• â€™â€™ ti. so gehaá¹ƒ gantvÄ•
pabbajitassa kiÃ±ci adatthÄ• â€™â€™ ti? ``na kiÃ±ci adamhÄ• â€™â€™ ti. brÄ• hmaá¹‡o
nisÄ«di ``ajja pabbajitaá¹ƒ musÄ• vÄ• dena niggahessÄ• mÄ«â€™â€™ ti. thero dutiyadivas
gharadvÄ• raá¹ƒ sampatto. brÄ• hmaá¹‡o theraá¹ƒ disvÄ• va evamÄ• ha --- ``tumhe hiyyo a
aladdhÄ• yeva `labhimhÄ• â€™ ti avocuttha. vaá¹-á¹-ati nu kho tumhÄ• kaá¹ƒ musÄ• vÄ• d
``mayaá¹ƒ, brÄ• hmaá¹‡a, tumhÄ• kaá¹ƒ gehe satta vassÄ• ni `aticchathÄ• â€™ ti vacanam
`aticchathÄ• â€™ ti vacanamattaá¹ƒ labhimha; athetaá¹ƒ paá¹-isanthÄ• raá¹ƒ upÄ• dÄ• ya

brÄ• hmaá¹‡o cintesi --- ``ime paá¹-isanthÄ• ramattampi labhitvÄ• `labhimhÄ• â€™ ti pasaa
kiÃ±ci khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ \Ee I 38/ labhitvÄ• kasmÄ• na pasaá¹ƒsantÄ«â€™
atthÄ• ya paá¹-iyÄ• ditabhattato kaá¹-acchumattaá¹ƒ bhikkhaá¹ƒ tadupiyaÃ±ca byaÃ±janaá¹
bhikkhaá¹ƒ sabbakÄ• laá¹ƒ tumhe labhissathÄ• â€™â€™ ti Ä• ha \Be I 30/. so punadivasat
upasaá¹…kamantassa therassa upasamaá¹ƒ disvÄ• bhiyyosomattÄ• ya pasÄ«ditvÄ• thera
bhattavissaggakaraá¹‡atthÄ• ya yÄ• ci. thero adhivÄ• setvÄ• divase divase bhattakiccaá¹ƒ
thokaá¹ƒ thokaá¹ƒ buddhavacanaá¹ƒ kathetvÄ• gacchati. sopi kho mÄ• á¹‡avako soá¸·asa
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« ahosi. brahmalokato Ä• gatasuddhasattassa Ä• sane
nisajjitÄ• vÄ• nipajjitÄ• vÄ• natthi. so yadÄ• Ä• cariyagharaá¹ƒ gacchati, tadÄ• ssa maÃ±
vatthena paá¹-icchÄ• detvÄ• laggetvÄ• á¹-hapenti. thero cintesi --- ``samayo dÄ• ni mÄ• á
pabbÄ• jetuá¹ƒ, ciraÃ±ca me idhÄ• gacchantassa, na ca kÄ• ci mÄ• á¹‡avakena saddhiá¹ƒ
dÄ• ni iminÄ• upÄ• yena pallaá¹…kaá¹ƒ nissÄ• ya uppajjissatÄ«â€™â€™ ti gehaá¹ƒ gantv
á¹-hapetvÄ• mÄ• á¹‡avakassa pallaá¹…kaá¹ƒ aÃ±Ã±aá¹ƒ na kiÃ±ci Ä• sanaá¹ƒ dissati tath
brÄ• hmaá¹‡assa gehajano theraá¹ƒ disvÄ• aÃ±Ã±aá¹ƒ kiÃ±ci Ä• sanaá¹ƒ apassanto mÄ•
attharitvÄ• therassa adÄ• si. nisÄ«di thero pallaá¹…ke. mÄ• á¹‡avakopi kho taá¹…khaá¹‡a
Ä• gamma theraá¹ƒ attano pallaá¹…ke nisinnaá¹ƒ disvÄ• kupito anattamano ``ko mama pa
paÃ±Ã±apesÄ«â€™â€™ ti Ä• ha.

thero bhattakiccaá¹ƒ katvÄ• vÅ«pasante mÄ• á¹‡avakassa caá¹‡á¸• ikkabhÄ• ve evamÄ• h

mÄ• á¹‡avaka, kiÃ±ci \Ee I 39/ mantaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? mÄ• á¹‡avako ``bho pab
ajÄ• nante aÃ±Ã±e ke jÄ• nissantÄ«â€™â€™ ti vatvÄ• , theraá¹ƒ pucchi --- ``tumhe pana m
ti? ``puccha, mÄ• á¹‡avaka, pucchitvÄ• sakkÄ• jÄ• nituâ€™â€™ nti. atha kho mÄ• á¹‡ava
sanighaá¹‡á¸• ukeá¹-ubhesu \Ne I 30/ sÄ• kkharappabhedesu itihÄ• sapaÃ±camesu yÄ• ni
gaá¹‡á¹-hiá¹-á¹-hÄ• nÄ• ni, yesaá¹ƒ yesaá¹ƒ nayaá¹ƒ neva attanÄ• passati nÄ• pissa Ä• ca
theraá¹ƒ pucchi. thero ``pakatiyÄ• pi tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ«, idÄ• ni pana paá
tenassa natthi tesaá¹ƒ paÃ±hÄ• naá¹ƒ vissajjane bhÄ• roâ€™â€™ ti tÄ• vadeva te paÃ±he
Ä• ha --- ``mÄ• á¹‡avaka, ahaá¹ƒ tayÄ• bahuá¹ƒ pucchito; ahampi dÄ• ni taá¹ƒ ekaá¹ƒ paÃ
byÄ• karissasi meâ€™â€™ ti? ``Ä• ma, bho pabbajita, puccha byÄ• karissÄ• mÄ«â€™â€™
paÃ±haá¹ƒ pucchi ---

``yassa \Be I 31/ cittaá¹ƒ uppajjati na nirujjhati tassa cittaá¹ƒ nirujjhissati nuppajjissati; yassa
cittaá¹ƒ nirujjhissati nuppajjissati tassa cittaá¹ƒ uppajjati na nirujjhatÄ«â€™â€™ ti?

mÄ• á¹‡avo uddhaá¹ƒ vÄ• adho vÄ• harituá¹ƒ asakkonto ``kiá¹ƒ nÄ• ma, bho pabbajita, ida
``buddhamanto nÄ• mÄ• yaá¹ƒ, mÄ• á¹‡avÄ• â€™â€™ ti. ``sakkÄ• panÄ• yaá¹ƒ, bho, may
mÄ• á¹‡ava, amhehi gahitapabbajjaá¹ƒ gaá¹‡hantassa dÄ• tuâ€™â€™ nti. tato \Ee I 40/ mÄ
upasaá¹…kamitvÄ• Ä• ha --- ``ayaá¹ƒ pabbajito buddhamantaá¹ƒ nÄ• ma jÄ• nÄ• ti, na ca
deti, ahaá¹ƒ etassa santike pabbajitvÄ• mantaá¹ƒ uggaá¹‡hissÄ• mÄ«â€™â€™ ti.

athassa mÄ• tÄ• pitaro ``pabbajitvÄ• pi no putto mante gaá¹‡hatu, gahetvÄ• punÄ• gamiss
``uggaá¹‡ha, puttÄ• â€™â€™ ti anujÄ• niá¹ƒsu. thero dÄ• rakaá¹ƒ pabbÄ• jetvÄ• dvattiá¹ƒ
tÄ• va Ä• cikkhi. so tattha parikammaá¹ƒ karonto nacirasseva sotÄ• pattiphale patiá¹-á¹-hah
--- ``sÄ• maá¹‡ero sotÄ• pattiphale patiá¹-á¹-hito, abhabbo dÄ• ni sÄ• sanato nivattituá¹ƒ. sa
kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hetvÄ• katheyyaá¹ƒ, arahattaá¹ƒ pÄ• puá¹‡eyya, appossu
gahetuá¹ƒ, samayo dÄ• ni naá¹ƒ caá¹‡á¸• avajjittherassa santikaá¹ƒ pesetuâ€™â€™ nti. tat
sÄ• maá¹‡era, therassa santikaá¹ƒ gantvÄ• buddhavacanaá¹ƒ uggaá¹‡ha. mama vacanena
evaÃ±ca vadehi --- `upajjhÄ• yo maá¹ƒ, bhante, tumhÄ• kaá¹ƒ santikaá¹ƒ pahiá¹‡Ä«â€™ ti.
upajjhÄ• yoâ€™ ti ca vutte `siggavatthero nÄ• ma, bhanteâ€™ ti vadeyyÄ• si. `ahaá¹ƒ ko nÄ
vadeyyÄ• si --- `mama upajjhÄ• yo, bhante, tumhÄ• kaá¹ƒ nÄ• maá¹ƒ jÄ• nÄ• tÄ«â€™â€™

``evaá¹ƒ, bhanteâ€™â€™ ti kho tisso sÄ• maá¹‡ero theraá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡
caá¹‡á¸• avajjittherassa santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. thero sÄ
``kuto \Ne I 31/ Ä• gatosÄ«â€™â€™ ti? ``upajjhÄ• yo maá¹ƒ, bhante, tumhÄ• kaá¹ƒ santika
``ko nÄ• ma te upajjhÄ• yoâ€™â€™ ti? ``siggavatthero nÄ• ma, bhanteâ€™â€™ ti. ``ahaá¹
upajjhÄ• yo, bhante, tumhÄ• kaá¹ƒ nÄ• maá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti. ``pattacÄ«varaá¹ƒ dÄ
``sÄ• dhu, bhanteâ€™â€™ ti sÄ• maá¹‡ero pattacÄ«varaá¹ƒ \Ee I 41/ paá¹-isÄ• metvÄ• pu
sammajjitvÄ• udakadantaponaá¹ƒ upaá¹-á¹-hÄ• pesi. thero tassa sammajjitaá¹-á¹-hÄ• naá¹

taá¹ƒ udakaá¹ƒ chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ udakaá¹ƒ Ä• hari. taÃ±ca dantakaá¹-á¹-haá¹ƒ
dantakaá¹-á¹-haá¹ƒ gaá¹‡hi. evaá¹ƒ satta divasÄ• ni katvÄ• sattame divase puna pucchi. sA
kathitasadisameva kathesi. thero ``so vatÄ• yaá¹ƒ brÄ• hmaá¹‡oâ€™â€™ ti saÃ±jÄ• nitvÄ•
Ä• gatosÄ«â€™â€™ ti Ä• ha. ``buddhavacanaá¹ƒ uggaá¹‡hatthÄ• ya, bhanteâ€™â€™ ti. th
sÄ• maá¹‡erÄ• â€™â€™ ti vatvÄ• puna divasato pabhuti buddhavacanaá¹ƒ paá¹-á¹-hapes
á¹-hapetvÄ• vinayapiá¹-akaá¹ƒ sabbaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hi saddhiá¹ƒ aá¹-á¹-hal
pana avassikova samÄ• no tipiá¹-akadharo ahosi. Ä• cariyupajjhÄ• yÄ• moggaliputtatissatt
buddhavacanaá¹ƒ patiá¹-á¹-hÄ• petvÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• parinibbÄ• yiá¹ƒsu. m
aparena samayena kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hetvÄ• arahattappatto bahÅ«naá¹ƒ dh

tena kho pana samayena bindusÄ• rassa raÃ±Ã±o ekasataputtÄ• ahesuá¹ƒ. te sabbe asok
ekamÄ• tikaá¹ƒ tissakumÄ• raá¹ƒ á¹-hapetvÄ• ghÄ• tesi. ghÄ• tento ca cattÄ• ri vassÄ• ni
kÄ• retvÄ• catunnaá¹ƒ vassÄ• naá¹ƒ accayena tathÄ• gatassa parinibbÄ• nato dvinnaá¹ƒ v
aá¹-á¹-hÄ• rasame vasse sakalajambudÄ«pe ekarajjÄ• bhisekaá¹ƒ pÄ• puá¹‡i \Ee I 42/. abh
imÄ• rÄ• jiddhiyo Ä• gatÄ• --- mahÄ• pathaviyÄ• heá¹-á¹-hÄ• yojanappamÄ• á¹‡e Ä• á¹‡
Ä• kÄ• se anotattadahato aá¹-á¹-hahi kÄ• jehi soá¸·asa pÄ• nÄ«yaghaá¹-e divase divase de
sÄ• sane uppannasaddho hutvÄ• aá¹-á¹-ha ghaá¹-e bhikkhusaá¹…ghassa adÄ• si, dve gha
tipiá¹-akadharabhikkhÅ«naá¹ƒ, dve ghaá¹-e aggamahesiyÄ• asandhimittÄ• ya, cattÄ• ro gh
devatÄ• eva himavante nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ nÄ• ma atthi siniddhaá¹ƒ mudukaá
divase Ä• haranti, yena raÃ±Ã±o ca mahesiyÄ• ca soá¸·asannaÃ±ca nÄ• á¹-akitthisahassÄ
saá¹-á¹-himattÄ• naÃ±ca bhikkhusahassÄ• naá¹ƒ devasikaá¹ƒ dantaponakiccaá¹ƒ nippajjati
devatÄ• agadÄ• malakaá¹ƒ agadaharÄ«takaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aÃ±ca gandharasasa
Ä• haranti. tathÄ• chaddantadahato paÃ±cavaá¹‡á¹‡anivÄ• sanapÄ• vuraá¹‡aá¹ƒ
pÄ«takavaá¹‡á¹‡ahatthapucchanapaá¹-akaá¹ƒ dibbaÃ±ca pÄ• nakaá¹ƒ Ä• haranti. devasika
\Be I 33/ anuvilepanagandhaá¹ƒ \Ne I 32/ pÄ• rupanatthÄ• ya asuttamayikaá¹ƒ sumanapupp
aÃ±janaá¹ƒ nÄ• gabhavanato nÄ• garÄ• jÄ• no Ä• haranti. chaddantadaheva \Ee I 43/ uá¹-a
vÄ• hasahassÄ• ni divase divase sukÄ• Ä• haranti. mÅ«sikÄ• nitthusakaá¹‡e karonti, ekop
hoti, raÃ±Ã±o sabbaá¹-á¹-hÄ• nesu ayameva taá¹‡á¸• ulo paribhogaá¹ƒ gacchati. madhuma
kammÄ• rasÄ• lÄ• su acchÄ• kÅ«á¹-aá¹ƒ paharanti. karavÄ«kasakuá¹‡Ä• Ä• gantvÄ• ma
balikammaá¹ƒ karonti.

imÄ• hi iddhÄ«hi samannÄ• gato rÄ• jÄ• ekadivasaá¹ƒ suvaá¹‡á¹‡asaá¹…khalikabandhana
buddhÄ• naá¹ƒ adhigatarÅ«padassanaá¹ƒ kappÄ• yukaá¹ƒ kÄ• á¸·aá¹ƒ nÄ• ma nÄ• garÄ• j
heá¹-á¹-hÄ• mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• anekasatavaá¹‡á¹‡ehi jalaja thalaja
suvaá¹‡á¹‡apupphehi ca pÅ«jaá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itehi soá¸·as
samantato parikkhipitvÄ• ``anantaÃ±Ä• á¹‡assa tÄ• va me saddhammavaracakkavattino sa
imesaá¹ƒ akkhÄ«naá¹ƒ Ä• pÄ• thaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• tena nimmitaá¹ƒ
sakalasarÄ«ravippakiá¹‡á¹‡apuÃ±Ã±appabhÄ• vanibbattÄ• sÄ«tÄ• nubyaÃ±janapaá¹-imaá

kkhaá¹‡asassirÄ«katÄ• ya vikasitakamaluppalapuá¹‡á¸• arÄ«kapaá¹-imaá¹‡á¸• itamiva salil
tÄ• rÄ• gaá¹‡arasmijÄ• lavisadavipphuritasobhÄ• samujjalitamiva gaganatalaá¹ƒ
nÄ«lapÄ«talohitÄ• dibhedavicitravaá¹‡á¹‡araá¹ƒsivinaddhabyÄ• mappabhÄ• parikkhepavilÄ
saÃ±cÄ• ppabhÄ• nurÄ• gaindadhanuvijjulatÄ• parikkhittamiva kanakagirisikharaá¹ƒ
nÄ• nÄ• virÄ• gavimalaketumÄ• lÄ• samujjalitacÄ• rumatthakasobhaá¹ƒ nayanarasÄ• yatan
brahmadevamanujanÄ• gayakkhagaá¹‡Ä• naá¹ƒ buddharÅ«paá¹ƒ passanto satta divasÄ• r

rÄ• jÄ• kira abhisekaá¹ƒ pÄ• puá¹‡itvÄ• tÄ«á¹‡iyeva saá¹ƒvaccharÄ• ni bÄ• hirakapÄ• saá
catutthe saá¹ƒvacchare buddhasÄ• sane pasÄ«di. tassa kira pitÄ• bindusÄ• ro brÄ• hmaá¹
brÄ• hmaá¹‡Ä• naÃ±ca brÄ• hmaá¹‡ajÄ• tiyapÄ• saá¹‡á¸• Ä• naÃ±ca paá¹‡á¸• araá¹…gap
saá¹-á¹-hisahassamattÄ• naá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapesi. asokopi pitarÄ• pavattitaá¹ƒ
antepure tatheva dadamÄ• no ekadivasaá¹ƒ sÄ«hapaÃ±jare á¹-hito te upasamaparibÄ• hire
asaá¹ƒyatindriye avinÄ«tairiyÄ• pathe disvÄ• cintesi --- ``Ä«disaá¹ƒ dÄ• naá¹ƒ upaparikkhit
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. evaá¹ƒ cintetvÄ• amacce Ä• ha --- ``gacchatha, bhaá¹‡
sÄ• dhusammate \Be I 34/ samaá¹‡abrÄ• hmaá¹‡e antepuraá¹ƒ atiharatha, dÄ• naá¹ƒ dass
``sÄ• dhu, devÄ• â€™â€™ ti raÃ±Ã±o paá¹-issuá¹‡itvÄ• te te paá¹‡á¸• araá¹…gaparibbÄ•
Ä• netvÄ• ``ime, mahÄ• rÄ• ja, amhÄ• kaá¹ƒ arahantoâ€™â€™ ti Ä• haá¹ƒsu.

atha \Ne I 33/ rÄ• jÄ• antepure uccÄ• vacÄ• ni Ä• sanÄ• ni paÃ±Ã±apetvÄ• ``Ä• gacchant
Ä• ha --- ``attano attano patirÅ«pe Ä• sane nisÄ«dathÄ• â€™â€™ ti \Ee I 45/. tesu ekacce
ekacce phalakapÄ«á¹-hakesu nisÄ«diá¹ƒsu. te disvÄ• rÄ• jÄ• ``natthi nesaá¹ƒ anto sÄ• roâ
anurÅ«paá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ datvÄ• uyyojesi.

evaá¹ƒ gacchante kÄ• le ekadivasaá¹ƒ rÄ• jÄ• sÄ«hapaÃ±jare á¹-hito addasa nigrodhasÄ•
rÄ• jaá¹…gaá¹‡ena gacchantaá¹ƒ dantaá¹ƒ guttaá¹ƒ santindriyaá¹ƒ iriyÄ• pathasampannaá
__nigrodho_ nÄ• ma? bindusÄ• raraÃ±Ã±o jeá¹-á¹-haputtassa sumanarÄ• jakumÄ• rassa p

tatrÄ• yaá¹ƒ __anupubbikathÄ• _ ---

bindusÄ• raraÃ±Ã±o kira dubbalakÄ• leyeva asokakumÄ• ro attanÄ• laddhaá¹ƒ ujjenÄ«rajja
sabbanagaraá¹ƒ attano hatthagataá¹ƒ katvÄ• sumanarÄ• jakumÄ• raá¹ƒ aggahesi. taá¹ƒdiv
rÄ• jakumÄ• rassa sumanÄ• nÄ• ma devÄ« paripuá¹‡á¹‡agabbhÄ• ahosi. sÄ• aÃ±Ã±Ä• t
aÃ±Ã±ataraá¹ƒ caá¹‡á¸• Ä• lagÄ• maá¹ƒ sandhÄ• ya gacchantÄ« jeá¹-á¹-hakacaá¹‡á¸• Ä• l
aÃ±Ã±atarasmiá¹ƒ nigrodharukkhe adhivatthÄ• ya devatÄ• ya ``ito ehi, sumaneâ€™â€™ ti
tassÄ• samÄ«paá¹ƒ gatÄ• . devatÄ• attano Ä• nubhÄ• vena ekaá¹ƒ sÄ• laá¹ƒ nimminitvÄ•
adÄ• si. sÄ• taá¹ƒ sÄ• laá¹ƒ pÄ• visi. gatadivaseyeva ca puttaá¹ƒ vijÄ• yi. sÄ• tassa nigrod
pariggahitattÄ• ``nigrodhoâ€™â€™ tveva nÄ• maá¹ƒ akÄ• si. jeá¹-á¹-hakacaá¹‡á¸• Ä• lo di
taá¹ƒ attano sÄ• midhÄ«taraá¹ƒ viya maÃ±Ã±amÄ• no nibaddhavattaá¹ƒ paá¹-á¹-hapesi. rÄ

vassÄ• ni vasi. nigrodhakumÄ• ropi \Ee I 46/ sattavassiko jÄ• to. tadÄ• mahÄ• varuá¹‡atthe
dÄ• rakassa hetusampadaá¹ƒ disvÄ• rakkhitvÄ• tattha viharamÄ• no ``sattavassiko dÄ• ni
pabbÄ• jetuâ€™â€™ nti \Be I 35/ cintetvÄ• rÄ• jadhÄ«tÄ• ya Ä• rocÄ• petvÄ• nigrodhakum
khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i. so ekadivasaá¹ƒ pÄ• tova sarÄ«raá¹ƒ jaggitvÄ• Ä• c
katvÄ• pattacÄ«varamÄ• dÄ• ya ``mÄ• tuupÄ• sikÄ• ya gehadvÄ• raá¹ƒ gacchÄ• mÄ«â€™
mÄ• tunivÄ• sanaá¹-á¹-hÄ• naÃ±cassa dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisitvÄ• nagaram
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• gantabbaá¹ƒ hoti.

tena \Ne I 34/ ca samayena asoko dhammarÄ• jÄ• pÄ• cÄ«nadisÄ• bhimukho sÄ«hapaÃ±j
taá¹…khaá¹‡aÃ±Ã±eva nigrodho rÄ• jaá¹…gaá¹‡aá¹ƒ sampÄ• puá¹‡i santindriyo santamÄ•
tena vuttaá¹ƒ --- ``ekadivasaá¹ƒ rÄ• jÄ• sÄ«hapaÃ±jare á¹-hito addasa nigrodhasÄ• maá¹‡e
gacchantaá¹ƒ dantaá¹ƒ guttaá¹ƒ santindriyaá¹ƒ iriyÄ• pathasampannaâ€™â€™ nti. disvÄ•
``ayaá¹ƒ jano sabbopi vikkhittacitto bhantamigappaá¹-ibhÄ• go. ayaá¹ƒ pana dÄ• rako avikk
cassa Ä• lokitavilokitaá¹ƒ samiÃ±janapasÄ• raá¹‡aÃ±ca sobhati. addhÄ• etassa abbhantar
bhavissatÄ«â€™â€™ ti raÃ±Ã±o saha dassaneneva sÄ• maá¹‡ere cittaá¹ƒ pasÄ«di, pemaâ
pubbe hi kira puÃ±Ã±akaraá¹‡akÄ• le esa raÃ±Ã±o jeá¹-á¹-habhÄ• tÄ• vÄ• á¹‡ijako ahosi.

``pubbe va \Ee I 47/ sannivÄ• sena, paccuppannahitena vÄ• .

evaá¹ƒ taá¹ƒ jÄ• yate pemaá¹ƒ, uppalaá¹ƒ va yathodakeâ€™â€™ ti || (J I 2.174).

atha rÄ• jÄ• saÃ±jÄ• tapemo sabahumÄ• no ``etaá¹ƒ sÄ• maá¹‡eraá¹ƒ pakkosathÄ• â€™â
aticirÄ• yantÄ«â€™â€™ ti puna dve tayo pesesi --- ``turitaá¹ƒ Ä• gacchatÅ«â€™â€™ ti. sÄ•
pakatiyÄ• eva agamÄ• si. rÄ• jÄ• patirÅ«pamÄ• sanaá¹ƒ Ã±atvÄ• ``nisÄ«dathÄ• â€™â€™
viloketvÄ• ``natthi dÄ• ni aÃ±Ã±e bhikkhÅ«â€™â€™ ti samussitasetacchattaá¹ƒ rÄ• japalla
pattaggahaá¹‡atthÄ• ya raÃ±Ã±o Ä• kÄ• raá¹ƒ dassesi. rÄ• jÄ• taá¹ƒ pallaá¹…kasamÄ«paâ
cintesi --- ``ajjeva dÄ• ni ayaá¹ƒ sÄ• maá¹‡ero imassa gehassa sÄ• miko bhavissatÄ«â€™â
hatthe pattaá¹ƒ datvÄ• pallaá¹…kaá¹ƒ abhiruhitvÄ• nisÄ«di. rÄ• jÄ• attano atthÄ• ya sampa
yÄ• gukhajjakabhattavikatiá¹ƒ \Be I 36/ upanÄ• mesi. sÄ• maá¹‡ero attano yÄ• panÄ«yama
bhattakiccÄ• vasÄ• ne rÄ• jÄ• Ä• ha --- ``satthÄ• rÄ• tumhÄ• kaá¹ƒ dinnovÄ• daá¹ƒ jÄ• nÄ
mahÄ• rÄ• ja, ekadesenÄ• â€™â€™ ti. ``tÄ• ta, mayhampi naá¹ƒ kathehÄ«â€™â€™ ti. ``sÄ
raÃ±Ã±o anurÅ«paá¹ƒ dhammapade appamÄ• davaggaá¹ƒ anumodanatthÄ• ya abhÄ• si.

rÄ• jÄ• pana ``appamÄ• do amatapadaá¹ƒ, pamÄ• do maccuno padaâ€™â€™ nti sutvÄ• v
pariyosÄ• pehÄ«â€™â€™ ti Ä• ha. anumodanÄ• vasÄ• ne ca ``aá¹-á¹-ha te, tÄ• ta, dhuvab
sÄ• maá¹‡ero Ä• ha --- ``etÄ• ni ahaá¹ƒ upajjhÄ• yassa dammi, mahÄ• rÄ• jÄ• â€™â€™ ti.
nÄ• mÄ• â€™â€™ ti? ``vajjÄ• vajjaá¹ƒ disvÄ• codetÄ• sÄ• retÄ• ca, mahÄ• rÄ• jÄ• â€™â
aá¹-á¹-ha dammÄ«â€™â€™ ti. ``etÄ• ni \Ee I 48/ Ä• cariyassa dammi, mahÄ• rÄ• jÄ• â€™â

Ä• cariyo nÄ• mÄ• â€™â€™ ti? ``imasmiá¹ƒ sÄ• sane sikkhitabbakadhammesu patiá¹-á¹-hÄ
``sÄ• dhu, tÄ• ta, aÃ±Ã±Ä• nipi te aá¹-á¹-ha dammÄ«â€™â€™ ti. ``etÄ• nipi bhikkhusaá¹…g
mahÄ• rÄ• jÄ• â€™â€™ ti. ``ko ayaá¹ƒ, tÄ• ta, bhikkhusaá¹…gho nÄ• mÄ• â€™â€™ ti? ``y
mahÄ• rÄ• ja, amhÄ• kaá¹ƒ Ä• cariyupajjhÄ• yÄ• naÃ±ca mama ca pabbajjÄ• ca upasamp
mattÄ• ya tuá¹-á¹-hacitto Ä• ha --- ``aÃ±Ã±Ä• nipi te, tÄ• ta, aá¹-á¹-ha dammÄ«â€™â€™ ti.
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• punadivase dvattiá¹ƒsa bhikkhÅ« gahetvÄ• rÄ• j
bhattakiccamakÄ• si. rÄ• jÄ• ``aÃ±Ã±epi dvattiá¹ƒsa bhikkhÅ« tumhehi saddhiá¹ƒ sve bhikk
ti eteneva upÄ• yena divase divase vaá¸• á¸• hÄ• pento saá¹-á¹-hisahassÄ• naá¹ƒ brÄ• hma
bhattaá¹ƒ upacchinditvÄ• antonivesane saá¹-á¹-hisahassÄ• naá¹ƒ bhikkhÅ«naá¹ƒ niccabha
nigrodhatthere gateneva pasÄ• dena. nigrodhattheropi rÄ• jÄ• naá¹ƒ saparisaá¹ƒ tÄ«su sara
sÄ«lesu patiá¹-á¹-hÄ• petvÄ• buddhasÄ• sane pothujjanikena pasÄ• dena acalappasÄ• da
puna rÄ• jÄ• __asokÄ• rÄ• maá¹ƒ_ nÄ• ma mahÄ• vihÄ• raá¹ƒ kÄ• retvÄ• saá¹-á¹-hisahas
niccabhattaá¹ƒ paá¹-á¹-hapesi. sakalajambudÄ«pe caturÄ• sÄ«tiyÄ• nagarasahassesu catu
kÄ• rÄ• pesi caturÄ• sÄ«tisahassacetiyapaá¹-imaá¹‡á¸• itÄ• ni dhammeneva, no adhamme

ekadivasaá¹ƒ kira rÄ• jÄ• asokÄ• rÄ• me mahÄ• dÄ• naá¹ƒ datvÄ• saá¹-á¹-hisahassabhikk
saá¹…ghaá¹ƒ catÅ«hi paccayehi pavÄ• retvÄ• imaá¹ƒ paÃ±haá¹ƒ pucchi \Be I 37/ --- ``bhan
desitadhammo nÄ• ma kittako hotÄ«â€™â€™ ti? ``aá¹…gato, mahÄ• rÄ• ja, navaá¹…gÄ• r
caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«â€™â€™ ti. rÄ• jÄ• dhamme pasÄ«ditvÄ• ``
ekekavihÄ• rena pÅ«jessÄ• mÄ«â€™â€™ ti ekadivasameva \Ee I 49/ channavutikoá¹-idhan
Ä• á¹‡Ä• pesi --- ``etha, bhaá¹‡e, ekamekasmiá¹ƒ nagare ekamekaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ•
nagarasahassesu caturÄ• sÄ«tivihÄ• rasahassÄ• ni kÄ• rÄ• pethÄ• â€™â€™ ti. sayaÃ±ca
asokamahÄ• vihÄ• ratthÄ• ya kammaá¹ƒ paá¹-á¹-hapesi. saá¹…gho indaguttattheraá¹ƒ nÄ•
mahÄ• nubhÄ• vaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ navakammÄ• dhiá¹-á¹-hÄ• yakaá¹ƒ adÄ• si. thero
taá¹ƒ taá¹ƒ attano Ä• nubhÄ• vena niá¹-á¹-hÄ• pesi. evampi tÄ«hi saá¹ƒvaccharehi vihÄ• ra
ekadivasameva sabbanagarehi paá¹‡á¹‡Ä• ni Ä• gamiá¹ƒsu.

amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ --- ``niá¹-á¹-hitÄ• ni, deva, caturÄ• sÄ«tivihÄ• rasahassÄ•
nagare bheriá¹ƒ carÄ• pesi --- ``ito sattannaá¹ƒ divasÄ• naá¹ƒ accayena vihÄ• ramaho bhav
sÄ«laá¹…gÄ• ni samÄ• diyitvÄ• antonagare ca bahinagare ca vihÄ• ramahaá¹ƒ paá¹-iyÄ• c
sattannaá¹ƒ divasÄ• naá¹ƒ accayena sabbÄ• laá¹…kÄ• ravibhÅ«sitÄ• ya anekasatasahassa
senÄ• ya parivuto devaloke amaravatiyÄ• rÄ• jadhÄ• niyÄ• sirito adhikatarasassirÄ«kaá¹ƒ
kÄ• tukÄ• mena ussÄ• hajÄ• tena mahÄ• janena alaá¹…katapaá¹-iyattaá¹ƒ nagaraá¹ƒ anuv
bhikkhusaá¹…ghassa majjhe aá¹-á¹-hÄ• si.

tasmiÃ±ca \Ne I 36/ khaá¹‡e sannipatitÄ• asÄ«ti bhikkhukoá¹-iyo ahesuá¹ƒ, bhikkhunÄ«naÅ
channavutisatasahassÄ• ni. tattha khÄ«á¹‡Ä• savabhikkhÅ«yeva satasahassasaá¹…khyÄ•
--- ``sace rÄ• jÄ• attano adhikÄ• raá¹ƒ anavasesaá¹ƒ passeyya ativiya buddhasÄ• sane pa

\Ee I 50/ lokavivaraá¹‡aá¹ƒ nÄ• ma pÄ• á¹-ihÄ• riyaá¹ƒ akaá¹ƒsu. rÄ• jÄ• asokÄ• rÄ• me á
anuvilokento samantato samuddapariyantaá¹ƒ jambudÄ«paá¹ƒ passati caturÄ• sÄ«tiÃ±ca v
uá¸·Ä• rÄ• ya vihÄ• ramahapÅ«jÄ• ya virocamÄ• nÄ• ni. so taá¹ƒ vibhÅ«tiá¹ƒ passamÄ• no
samannÄ• gato ``atthi pana aÃ±Ã±assapi kassaci evarÅ«paá¹ƒ pÄ«tipÄ• mojjaá¹ƒ uppanna
bhikkhusaá¹…ghaá¹ƒ pucchi --- ``bhante, amhÄ• kaá¹ƒ lokanÄ• thassa dasabalassa sÄ• sa
pariccaji. kassa \Be I 38/ pariccÄ• go mahantoti? bhikkhusaá¹…gho moggaliputtatissatthera
thero Ä• ha --- ``mahÄ• rÄ• ja, dasabalassa sÄ• sane paccayadÄ• yako nÄ• ma tayÄ• sadi
koci ahosi, taveva pariccÄ• go mahÄ• â€™â€™ ti. rÄ• jÄ• therassa vacanaá¹ƒ sutvÄ• uá¸·
nirantaraá¹ƒ phuá¹-á¹-hasarÄ«ro hutvÄ• cintesi --- ``natthi kira mayÄ• sadiso paccayadÄ• y
pariccÄ• go mahÄ• , ahaá¹ƒ kira deyyadhammena sÄ• sanaá¹ƒ paggaá¹‡hÄ• mi. kiá¹ƒ panA
dÄ• yÄ• do homi, na homÄ«â€™â€™ ti. tato bhikkhusaá¹…ghaá¹ƒ pucchi --- ``bhavÄ• mi n
sÄ• sanassa dÄ• yÄ• doâ€™â€™ ti?

tato moggaliputtatissatthero raÃ±Ã±o idaá¹ƒ vacanaá¹ƒ sutvÄ• rÄ• japuttassa mahindassa
sampassamÄ• no ``sace ayaá¹ƒ kumÄ• ro pabbajissati sÄ• sanassa ativiya vuá¸• á¸• hi bha
rÄ• jÄ• naá¹ƒ etadavoca --- ``na kho, mahÄ• rÄ• ja, ettÄ• vatÄ• sÄ• sanassa dÄ• yÄ• do h
paccayadÄ• yakoti vÄ• upaá¹-á¹-hÄ• koti vÄ• saá¹…khyaá¹ƒ gacchati. yopi hi, mahÄ• rÄ•
brahmalokaparimÄ• á¹‡aá¹ƒ paccayarÄ• siá¹ƒ dadeyya sopi `sÄ• sane dÄ• yÄ• doâ€™ ti sa
ti. ``atha kathaá¹ƒ carahi, bhante, sÄ• sanassa dÄ• yÄ• do hotÄ«â€™â€™ ti? ``yo hi koci, n
\Ee I 51/ vÄ• daliddo vÄ• attano orasaá¹ƒ puttaá¹ƒ pabbÄ• jeti --- ayaá¹ƒ vuccati, mahÄ• r
sÄ• sanassÄ• â€™â€™ ti.

evaá¹ƒ vutte asoko rÄ• jÄ• ``ahaá¹ƒ kira evarÅ«paá¹ƒ pariccÄ• gaá¹ƒ katvÄ• pi neva sÄ• s
pattoâ€™â€™ ti sÄ• sane dÄ• yÄ• dabhÄ• vaá¹ƒ patthayamÄ• no ito cito ca viloketvÄ• ad
avidÅ«re á¹-hitaá¹ƒ. disvÄ• nassa etadahosi --- ``kiÃ±cÄ• pi ahaá¹ƒ imaá¹ƒ kumÄ• raá¹ƒ tis
pabbajitakÄ• lato pabhuti oparajje á¹-hapetukÄ• mo, atha kho oparajjatopi pabbajjÄ• va \Ne
ti. tato kumÄ• raá¹ƒ Ä• ha --- ``sakkhasi tvaá¹ƒ, tÄ• ta, pabbajituâ€™â€™ nti? kumÄ• ro pa
tissakumÄ• rassa pabbajitakÄ• lato pabhuti pabbajitukÄ• mova raÃ±Ã±o vacanaá¹ƒ sutvÄ•
hutvÄ• Ä• ha --- ``pabbajÄ• mi, deva, maá¹ƒ pabbÄ• jetvÄ• tumhe sÄ• sanadÄ• yÄ• dÄ•

tena ca samayena rÄ• jadhÄ«tÄ• saá¹…ghamittÄ• pi tasmiá¹ƒyeva á¹-hÄ• ne á¹-hitÄ• hoti
aggibrahmÄ• nÄ• ma kumÄ• ro yuvarÄ• jena tissakumÄ• rena \Be I 39/ saddhiá¹ƒ pabbajit
Ä• ha --- ``tvampi, amma, pabbajituá¹ƒ sakkhasÄ«â€™â€™ ti? ``sÄ• dhu, tÄ• ta, sakkomÄ«
puttÄ• naá¹ƒ manaá¹ƒ labhitvÄ• pahaá¹-á¹-hacitto bhikkhusaá¹…ghaá¹ƒ etadavoca --- ``bh
pabbÄ• jetvÄ• maá¹ƒ sÄ• sane dÄ• yÄ• daá¹ƒ karothÄ• â€™â€™ ti. saá¹…gho raÃ±Ã±o v
kumÄ• raá¹ƒ moggaliputtatissattherena upajjhÄ• yena mahÄ• devattherena ca Ä• cariyena
majjhantikattherena Ä• cariyena upasampÄ• desi. tadÄ• kira kumÄ• ro paripuá¹‡á¹‡avÄ«sa
tasmiá¹ƒyeva upasampadasÄ«mamaá¹‡á¸• ale saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• p

rÄ• jadhÄ«tÄ• ya Ä• cariyÄ• Ä• yupÄ• littherÄ« nÄ• ma, upajjhÄ• yÄ• pana dhammapÄ• li
52/ saá¹…ghamittÄ• aá¹-á¹-hÄ• rasavassÄ• hoti. taá¹ƒ pabbajitamattaá¹ƒ tasmiá¹ƒyeva sÄ
patiá¹-á¹-hÄ• pesuá¹ƒ. ubhinnaá¹ƒ pabbajitakÄ• le rÄ• jÄ• chabbassÄ• bhiseko hoti.

atha mahindatthero upasampannakÄ• lato pabhuti attano upajjhÄ• yasseva santike dhamm
pariyÄ• puá¹‡anto dvepi saá¹…gÄ«tiyo Ä• rÅ«á¸·haá¹ƒ tipiá¹-akasaá¹…gahitaá¹ƒ sÄ• á¹-á¹-
theravÄ• daá¹ƒ tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ abbhantare uggahetvÄ• attano upajjhÄ• yassa a
sahassamattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• mokkho ahosi. tadÄ• asoko dhammarÄ• jÄ• nav
pana aá¹-á¹-havassÄ• bhisekakÄ• leyeva kontaputtatissatthero byÄ• dhipaá¹-ikammatthaá¹
Ä• hiá¹‡á¸• anto pasatamattaá¹ƒ sappiá¹ƒ alabhitvÄ• byÄ• dhibalena parikkhÄ«á¹‡Ä• yusa
appamÄ• dena ovaditvÄ• Ä• kÄ• se pallaá¹…kena nisÄ«ditvÄ• tejodhÄ• tuá¹ƒ samÄ• pajji
pavattiá¹ƒ sutvÄ• therassa sakkÄ• raá¹ƒ katvÄ• ``mayi nÄ• ma rajjaá¹ƒ kÄ• rente evaá¹ƒ b
dullabhÄ• â€™â€™ ti nagarassa catÅ«su dvÄ• resu pokkharaá¹‡iyo kÄ• rÄ• petvÄ• bhesa

tena kira samayena pÄ• á¹-aliputtassa catÅ«su dvÄ• resu cattÄ• ri satasahassÄ• ni, sabhÄ•
divase divase paÃ±casatasahassÄ• ni raÃ±Ã±o uppajjanti. tato rÄ• jÄ• nigrodhattherassa c
satasahassaá¹ƒ visajjesi. buddhassa cetiye gandhamÄ• lÄ• dÄ«hi pÅ«janatthÄ• ya satasah
dhammassa \Be I 40/ satasahassaá¹ƒ, taá¹ƒ dhammadharÄ• naá¹ƒ bahussutÄ• naá¹ƒ catup
saá¹…ghassa satasahassaá¹ƒ, catÅ«su dvÄ• resu bhesajjatthÄ• ya satasahassaá¹ƒ. evaá¹
lÄ• bhasakkÄ• ro \Ee I 53/ nibbatti.

titthiyÄ• parihÄ«nalÄ• bhasakkÄ• rÄ• antamaso ghÄ• sacchÄ• danampi alabhantÄ• lÄ• b
sÄ• sane pabbajitvÄ• sakÄ• ni sakÄ• ni diá¹-á¹-higatÄ• ni ``ayaá¹ƒ dhammo, ayaá¹ƒ vinayo
pabbajjaá¹ƒ alabhamÄ• nÄ• pi sayameva muá¹‡á¸• etvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ•
uposathampi pavÄ• raá¹‡ampi saá¹…ghakammampi gaá¹‡akammampi pavisanti. bhikkhÅ«
karonti. tadÄ• moggaliputtatissatthero ``uppannaá¹ƒ dÄ• ni idaá¹ƒ adhikaraá¹‡aá¹ƒ, taá¹ƒ n
kakkhaá¸·aá¹ƒ bhavissati. na kho panetaá¹ƒ sakkÄ• imesaá¹ƒ majjhe vasantena vÅ«pasam
mahindattherassa gaá¹‡aá¹ƒ nÄ«yyÄ• tetvÄ• attanÄ• phÄ• suvihÄ• rena viharitukÄ• mo al
tepi kho titthiyÄ• bhikkhusaá¹…ghena dhammena vinayena satthusÄ• sanena niggayhamÄ
paá¹-ipattiyÄ• asaá¹‡á¹-hahantÄ• anekarÅ«paá¹ƒ sÄ• sanassa abbudaÃ±ca malaÃ±ca kaa
samuá¹-á¹-hÄ• pesuá¹ƒ. keci aggiá¹ƒ paricaranti, keci paÃ±cÄ• tapena tÄ• penti, keci Ä• dic
keci ``dhammaÃ±ca vinayaÃ±ca vobhindissÄ• mÄ• â€™â€™ ti paggaá¹‡hiá¹ƒsu. tadÄ• bh
uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• akÄ• si. asokÄ• rÄ• me sattavassÄ• ni uposatho up
etamatthaá¹ƒ Ä• rocesuá¹ƒ. rÄ• jÄ• ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi --- ``vihÄ• raá¹ƒ gant
vÅ«pasametvÄ• uposathaá¹ƒ kÄ• rÄ• pehÄ«â€™â€™ ti. amacco rÄ• jÄ• naá¹ƒ paá¹-ipucch
upasaá¹…kamitvÄ• Ä• ha --- ``rÄ• jÄ• maá¹ƒ `vihÄ• raá¹ƒ gantvÄ• adhikaraá¹‡aá¹ƒ vÅ«pa
kÄ• rÄ• pehÄ«â€™ ti pahiá¹‡i. kathaá¹ƒ nu kho adhikaraá¹‡aá¹ƒ vÅ«pasammatÄ«â€™â€™
``mayaá¹ƒ evaá¹ƒ sallakkhema --- `yathÄ• nÄ• ma paccantaá¹ƒ vÅ«pasamentÄ• core ghÄ•

uposathaá¹ƒ na karonti, te mÄ• retukÄ• mo rÄ• jÄ• bhavissatÄ«â€™â€™ â€™ ti. atha so a
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• Ä• ha --- ``ahaá¹ƒ raÃ±Ã±Ä• `uposathaá¹ƒ kÄ• rÄ•
dÄ• ni, bhante, uposathaâ€™â€™ nti. bhikkhÅ« ``na mayaá¹ƒ titthiyehi saddhiá¹ƒ uposatha
Ä• haá¹ƒsu. atha amacco therÄ• sanato paá¹-á¹-hÄ• ya asinÄ• sÄ«sÄ• ni pÄ• tetuá¹ƒ Ä• ra

addasÄ• \Be I 41/ kho tissatthero taá¹ƒ amaccaá¹ƒ tathÄ• vippaá¹-ipannaá¹ƒ. tissatthero n
vÄ• , raÃ±Ã±o ekamÄ• tiko bhÄ• tÄ• tissakumÄ• ro nÄ• ma, taá¹ƒ kira rÄ• jÄ• pattÄ• bhise
ekadivasaá¹ƒ vanacÄ• raá¹ƒ gato addasa mahantaá¹ƒ migasaá¹…ghaá¹ƒ cittakÄ«á¸·Ä• ya l
etadahosi --- ``ime tÄ• va tiá¹‡abhakkhÄ• migÄ• evaá¹ƒ kÄ«á¸·anti, ime pana samaá¹‡Ä•
paá¹‡Ä«tÄ• ni bhojanÄ• ni bhuÃ±jitvÄ• mudukÄ• su seyyÄ• su sayamÄ• nÄ• kiá¹ƒ nÄ• ma
kÄ«á¸·issantÄ«â€™â€™ ti! so tato Ä• gantvÄ• imaá¹ƒ attano vitakkaá¹ƒ raÃ±Ã±o Ä• rocesi
kukkuccÄ• yitaá¹ƒ kumÄ• rena! handa, naá¹ƒ evaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti ek
kuddho viya hutvÄ• ``ehi sattadivasena rajjaá¹ƒ sampaá¹-iccha, tato taá¹ƒ ghÄ• tessÄ• mÄ
maraá¹‡abhayena tajjetvÄ• tamatthaá¹ƒ saÃ±Ã±Ä• pesi. so kira kumÄ• ro ``sattame maá¹ƒ
ti na cittarÅ«paá¹ƒ nhÄ• yi, na bhuÃ±ji, na supi, ativiya lÅ«khasarÄ«ro ahosi. tato naá¹ƒ rÄ•
``kissa tvaá¹ƒ evarÅ«po jÄ• toâ€™â€™ ti? ``maraá¹‡abhayena, devÄ• â€™â€™ ti. ``are, tv
paricchinnamaraá¹‡aá¹ƒ sampassamÄ• no \Ee I 55/ vissattho na kÄ«á¸·asi? bhikkhÅ« assÄ
maraá¹‡aá¹ƒ pekkhamÄ• nÄ• kathaá¹ƒ kÄ«á¸·issantÄ«â€™â€™ ti! tato pabhuti kumÄ• ro s

so puna ekadivasaá¹ƒ migavaá¹ƒ nikkhamitvÄ• araÃ±Ã±e anuvicaramÄ• no addasa yonaka
aÃ±Ã±atarena hatthinÄ• gena sÄ• lasÄ• khaá¹ƒ gahetvÄ• bÄ«jiyamÄ• naá¹ƒ nisinnaá¹ƒ. di
--- ``kadÄ• nu kho ahampi ayaá¹ƒ mahÄ• thero viya pabbajeyyaá¹ƒ! siyÄ• nu kho so divas
tassÄ• sayaá¹ƒ viditvÄ• tassa passantasseva Ä• kÄ• se uppatitvÄ• asokÄ• rÄ• me pokkha
cÄ«varaÃ±ca uttarÄ• saá¹…gaÃ±ca Ä• kÄ• se laggetvÄ• nhÄ• yituá¹ƒ Ä• raddho.

kumÄ• ro therassÄ• nubhÄ• vaá¹ƒ disvÄ• ativiya pasanno ``ajjeva pabbajissÄ• mÄ«â€™â€
Ä• rocesi --- ``pabbajissÄ• mahaá¹ƒ, devÄ• â€™â€™ ti. rÄ• jÄ• anekappakÄ• raá¹ƒ yÄ• cit
asakkonto asokÄ• rÄ• magamanÄ«yamaggaá¹ƒ alaá¹…kÄ• rÄ• petvÄ• kumÄ• raá¹ƒ chaá¹
senÄ• ya parivÄ• rÄ• petvÄ• vihÄ• raá¹ƒ nesi. ``yuvarÄ• jÄ• kira pabbajissatÄ«â€™â€™ ti
pattacÄ«varÄ• ni paá¹-iyÄ• desuá¹ƒ. kumÄ• ro padhÄ• nagharaá¹ƒ \Be I 42/ gantvÄ• mahÄ
santike pabbaji saddhiá¹ƒ purisasatasahassena. kumÄ• rassa pana anupabbajitÄ• naá¹ƒ ga
kumÄ• ro raÃ±Ã±o catuvassÄ• bhisekakÄ• le pabbajito. athaÃ±Ã±opi raÃ±Ã±o bhÄ• gineyy
aggibrahmÄ• nÄ• ma kumÄ• ro atthi. saá¹…ghamittÄ• taá¹ƒ paá¹-icca ekameva puttaá¹ƒ v
``yuvarÄ• jÄ•  pabbajitoâ€™â€™ ti sutvÄ•  rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ•  --- ``ahampi,
ti yÄ• ci. ``pabbaja, tÄ• tÄ• â€™â€™ ti ca raÃ±Ã±Ä• anuÃ±Ã±Ä• to taá¹ƒdivasameva pabb

evaá¹ƒ \Ne I 40/ anupabbajito, uá¸·Ä• ravibhavena khattiyajanena.

raÃ±Ã±o kaniá¹-á¹-habhÄ• tÄ• , tissattheroti viÃ±Ã±eyyo ||

so taá¹ƒ amaccaá¹ƒ tathÄ• vippaá¹-ipannaá¹ƒ disvÄ• cintesi --- ``na rÄ• jÄ• there mÄ• rÄ•
addhÄ• imassevetaá¹ƒ amaccassa duggahitaá¹ƒ bhavissatÄ«â€™â€™ ti gantvÄ• sayaá¹ƒ
so theraá¹ƒ saÃ±jÄ• nitvÄ• satthaá¹ƒ nipÄ• tetuá¹ƒ avisahanto gantvÄ• raÃ±Ã±o Ä• rocesi
uposathaá¹ƒ kÄ• tuá¹ƒ anicchantÄ• naá¹ƒ ettakÄ• naá¹ƒ nÄ• ma bhikkhÅ«naá¹ƒ sÄ«sÄ• ni
tissattherassa paá¹-ipÄ• á¹-i sampattÄ• , kinti karomÄ«â€™â€™ ti? rÄ• jÄ• sutvÄ• va --- ``a
mayÄ• bhikkhÅ« ghÄ• tetuá¹ƒ pesitoâ€™â€™ ti tÄ• vadeva sarÄ«re uppannadÄ• ho hutvÄ
bhikkhÅ« pucchi --- ``ayaá¹ƒ, bhante, amacco mayÄ• anÄ• á¹‡attova evaá¹ƒ akÄ• si, kassa
bhavitabbaâ€™â€™ nti? ekacce therÄ• , ``ayaá¹ƒ tava vacanena akÄ• si, tuyhetaá¹ƒ pÄ• p
ekacce ``ubhinnampi vo etaá¹ƒ pÄ• paâ€™â€™ nti Ä• haá¹ƒsu. ekacce evamÄ• haá¹ƒsu ---
atthi cittaá¹ƒ `ayaá¹ƒ gantvÄ• bhikkhÅ« ghÄ• tetÅ«â€™â€™ â€™ ti? ``natthi, bhante, kusal
pesesiá¹ƒ --- `samaggo bhikkhusaá¹…gho uposathaá¹ƒ karotÅ«â€™â€™ â€™ ti. ``sace tva
natthi tuyhaá¹ƒ pÄ• paá¹ƒ, amaccassevetaá¹ƒ pÄ• paâ€™â€™ nti. rÄ• jÄ• dveá¸·hakajÄ• t
bhante, koci bhikkhu mametaá¹ƒ dveá¸·hakaá¹ƒ chinditvÄ• sÄ• sanaá¹ƒ paggahetuá¹ƒ sam
mahÄ• rÄ• ja, moggaliputtatissatthero nÄ• ma, so \Ee I 57/ te imaá¹ƒ dveá¸·hakaá¹ƒ chindit
paggaá¹‡hituá¹ƒ samatthoâ€™â€™ ti. rÄ• jÄ• tadaheva cattÄ• ro dhammakathike ekekabh
cattÄ• ro ca amacce ekekapurisasahassaparivÄ• re ``theraá¹ƒ gaá¹‡hitvÄ• Ä• gacchathÄ•
``rÄ• jÄ• pakkosatÄ«â€™â€™ ti Ä• haá¹ƒsu. thero nÄ• gacchi \Be I 43/. dutiyampi kho rÄ•
dhammakathike, aá¹-á¹-ha ca amacce sahassasahassaparivÄ• reyeva pesesi --- `` `rÄ• jÄ•
vatvÄ• gaá¹‡hitvÄ• va Ä• gacchathÄ• â€™â€™ ti. te tatheva Ä• haá¹ƒsu. dutiyampi thero r
pucchi --- ``ahaá¹ƒ, bhante, dvikkhattuá¹ƒ pahiá¹‡iá¹ƒ; kasmÄ• thero nÄ• gacchatÄ«â€™â€
pakkosatÄ«â€™ ti vuttattÄ• , mahÄ• rÄ• ja, nÄ• gacchati. evaá¹ƒ pana vutte Ä• gaccheyya
osÄ«dati, amhÄ• kaá¹ƒ sÄ• sanaá¹ƒ paggahatthÄ• ya sahÄ• yakÄ• hothÄ• â€™â€™ â€™
soá¸·asa dhammakathike, soá¸·asa ca amacce sahassasahassaparivÄ• re pesesi. bhikkhÅ«
``mahallako nu kho, bhante, thero daharo nu khoâ€™â€™ ti? ``mahallako, mahÄ• rÄ• jÄ• â
sivikaá¹ƒ vÄ• abhiruhissati, bhanteâ€™â€™ ti? ``nÄ• bhiruhissati, mahÄ• rÄ• jÄ• â€™â€™
thero vasatÄ«â€™â€™ ti? ``upari gaá¹…gÄ• ya, mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• Ä• ha
nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ bandhitvÄ• \Ne I 41/ tattheva theraá¹ƒ nisÄ«dÄ• petvÄ• dvÄ«
saá¹ƒvidhÄ• ya theraá¹ƒ Ä• nethÄ• â€™â€™ ti. bhikkhÅ« ca amaccÄ• ca therassa santika
sÄ• sanaá¹ƒ Ä• rocesuá¹ƒ.

thero sutvÄ• ``yaá¹ƒ kho ahaá¹ƒ mÅ«lato paá¹-á¹-hÄ• ya sÄ• sanaá¹ƒ paggaá¹‡hissÄ• mÄ•
dÄ• ni me so kÄ• lo anuppattoâ€™â€™ ti cammakhaá¹‡á¸• aá¹ƒ gaá¹‡hitvÄ• va uá¹-á¹-hah
pÄ• á¹-aliputtaá¹ƒ sampÄ• puá¹‡issatÄ«â€™â€™ ti rattibhÄ• ge rÄ• jÄ• supinaá¹ƒ addasa.
``sabbaseto hatthinÄ• go Ä• gantvÄ• rÄ• jÄ• naá¹ƒ sÄ«sato paá¹-á¹-hÄ• ya parÄ• masitvÄ•
aggahesÄ«â€™â€™ ti. punadivase rÄ• jÄ• supinajjhÄ• yake pucchi --- ``mayÄ• evarÅ«po
bhavissatÄ«â€™â€™ ti? eko taá¹ƒ, ``mahÄ• rÄ• ja, samaá¹‡anÄ• go dakkhiá¹‡ahatthe gaá

rÄ• jÄ• tÄ• vadeva ``thero Ä• gatoâ€™â€™ ti sutvÄ• gaá¹…gÄ• tÄ«raá¹ƒ gantvÄ• nadiá¹ƒ
jÄ• á¹‡umatte udake theraá¹ƒ sampÄ• puá¹‡itvÄ• therassa nÄ• vÄ• to otarantassa hatthaá
dakkhiá¹‡ahatthe aggahesi. taá¹ƒ disvÄ• asiggÄ• hÄ• ``therassa sÄ«saá¹ƒ pÄ• tessÄ• mÄ
abbÄ• hiá¹ƒsu. kasmÄ• ? etaá¹ƒ kira cÄ• rittaá¹ƒ rÄ• jakulesu --- ``yo rÄ• jÄ• naá¹ƒ hatthe g
sÄ«saá¹ƒ pÄ• tetabbaâ€™â€™ nti. rÄ• jÄ• chÄ• yaá¹ƒyeva disvÄ• Ä• ha --- ``pubbepi aha
viraddhakÄ• raá¹‡Ä• assÄ• daá¹ƒ na vindÄ• mi, mÄ• kho there virajjhitthÄ• â€™â€™ ti. th
hatthe \Be I 44/ aggahesÄ«ti? yasmÄ• raÃ±Ã±Ä• paÃ±haá¹ƒ pucchanatthÄ• ya pakkosÄ•
ayaâ€™â€™ nti aggahesi.

rÄ• jÄ• theraá¹ƒ attano uyyÄ• naá¹ƒ netvÄ• bÄ• hirato tikkhattuá¹ƒ parivÄ• rÄ• petvÄ• Ä•
sayameva therassa pÄ• de dhovitvÄ• telena makkhetvÄ• therassa santike nisÄ«ditvÄ• ``p
mama kaá¹…khaá¹ƒ chinditvÄ• uppannaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametvÄ• sÄ• sanaá¹ƒ
vÄ«maá¹ƒsanatthÄ• ya ``ahaá¹ƒ, bhante, ekaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ daá¹-á¹-hukÄ• moâ€™
pÄ• á¹-ihÄ• riyaá¹ƒ daá¹-á¹-hukÄ• mosi, mahÄ• rÄ• jÄ• â€™â€™ ti? ``pathavÄ«kampanaá¹
``sakalapathavÄ«kampanaá¹ƒ daá¹-á¹-hukÄ• mosi, mahÄ• rÄ• ja, padesapathavÄ«kampana
panettha, bhante, dukkaraâ€™â€™ nti? ``kiá¹ƒ nu kho, mahÄ• rÄ• ja, kaá¹ƒsapÄ• tiyÄ• ud
udakaá¹ƒ kampetuá¹ƒ dukkaraá¹ƒ; udÄ• hu upaá¸• á¸• haâ€™â€™ nti? ``upaá¸• á¸• haá¹ƒ,
kho, mahÄ• rÄ• ja, padesapathavÄ«kampanaá¹ƒ dukkaraâ€™â€™ nti. ``tena hi, bhante, pa
59/ passissÄ• mÄ«â€™â€™ ti. ``tena hi, mahÄ• rÄ• ja, samantato yojane puratthimÄ• ya di
sÄ«maá¹ƒ akkamitvÄ• ratho tiá¹-á¹-hatu; dakkhiá¹‡Ä• ya disÄ• ya dvÄ«hi pÄ• dehi sÄ«maá
tiá¹-á¹-hatu; pacchimÄ• ya disÄ• ya ekena pÄ• dena sÄ«maá¹ƒ akkamitvÄ• puriso tiá¹-á¹-ha
upaá¸• á¸• habhÄ• gena sÄ«maá¹ƒ akkamitvÄ• ekÄ• udakapÄ• ti \Ne I 42/ tiá¹-á¹-hatÅ«â€
kÄ• rÄ• pesi. thero abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• tato vuá¹
passatÅ«â€™â€™ ti yojanappamÄ• á¹‡apathavÄ«calanaá¹ƒ adhiá¹-á¹-hahi. puratthimÄ• ya
antosÄ«mÄ• ya á¹-hito pÄ• dova cali, itaro na cali. evaá¹ƒ dakkhiá¹‡apacchimadisÄ• su ass
antosÄ«mÄ• ya á¹-hitapÄ• dÄ• yeva caliá¹ƒsu, upaá¸• á¸• hupaá¸• á¸• haá¹ƒ sarÄ«raÃ±ca.
antosÄ«mÄ• ya á¹-hitaá¹ƒ upaá¸• á¸• habhÄ• gagatameva udakaá¹ƒ cali, avasesaá¹ƒ nicca
pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• ``sakkhati dÄ• ni thero sÄ• sanaá¹ƒ paggaá¹‡hituâ€™â€™ nti ni
kukkuccaá¹ƒ pucchi --- ``ahaá¹ƒ, bhante, ekaá¹ƒ amaccaá¹ƒ `vihÄ• raá¹ƒ gantvÄ• adhikara
uposathaá¹ƒ kÄ• rÄ• pehÄ«â€™ ti pahiá¹‡iá¹ƒ, so vihÄ• raá¹ƒ gantvÄ• ettake bhikkhÅ« jÄ«
pÄ• paá¹ƒ kassa hotÄ«â€™â€™ ti?

``kiá¹ƒ pana te, mahÄ• rÄ• ja, atthi cittaá¹ƒ `ayaá¹ƒ vihÄ• raá¹ƒ gantvÄ• bhikkhÅ« ghÄ• tet
``natthi, bhanteâ€™â€™ ti. ``sace te, mahÄ• rÄ• ja, natthi evarÅ«paá¹ƒ cittaá¹ƒ, natthi tuyha
nti. atha thero rÄ• jÄ• naá¹ƒ etamatthaá¹ƒ iminÄ• suttena saÃ±Ã±Ä• pesi \Be I 45/ --- ``ceta
kammaá¹ƒ vadÄ• mi. cetayitvÄ• kammaá¹ƒ karoti --- kÄ• yena vÄ• cÄ• ya manasÄ• â€™â€

tamevatthaá¹ƒ \Ee I 60/ paridÄ«petuá¹ƒ __tittirajÄ• takaá¹ƒ_ (J I 4.75) Ä• hari --- ``atÄ«te, m

dÄ«pakatittiro tÄ• pasaá¹ƒ pucchi ---

`Ã±Ä• tako no nisinnoti, bahu Ä• gacchatÄ« jano.

paá¹-icca kammaá¹ƒ phusati, tasmiá¹ƒ me saá¹…kate manoâ€™ ti ||

tÄ• paso Ä• ha --- `atthi pana te cittaá¹ƒ mama saddena ca rÅ«padassanena ca Ä• gantvÄ•
vÄ• haÃ±Ã±antu vÄ• â€™ ti? `natthi, bhanteâ€™ ti tittiro Ä• ha. tato naá¹ƒ tÄ• paso saÃ±Ã
natthi cittaá¹ƒ, natthi pÄ• paá¹ƒ; cetayantameva hi pÄ• paá¹ƒ phusati, nÄ• cetayantaá¹ƒ.

`na paá¹-icca kammaá¹ƒ phusati, mano ce nappadussati.

appossukkassa bhadrassa, na pÄ• pamupalimpatÄ«â€™â€™ â€™ ti ||

evaá¹ƒ thero rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• tattheva rÄ• juyyÄ• ne satta divasÄ• ni vasan
uggaá¹‡hÄ• pesi. rÄ• jÄ• sattame divase asokÄ• rÄ• me bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ
parikkhipÄ• petvÄ• \Ne I 43/ sÄ• á¹‡ipÄ• kÄ• rantare nisinno ekaladdhike ekaladdhike bhik
kÄ• rÄ• petvÄ• ekamekaá¹ƒ bhikkhusamÅ«haá¹ƒ pakkosÄ• petvÄ• pucchi --- ``kiá¹ƒvÄ• dÄ
tatosassatavÄ• dino ``sassatavÄ• dÄ«â€™â€™ ti Ä• haá¹ƒsu. ekaccasassatikÄ• ... pe ... a
amarÄ• vikkhepikÄ• ... adhiccasamuppannikÄ• ... saÃ±Ã±Ä«vÄ• dÄ• ... asaÃ±Ã±Ä«vÄ• d
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• \Ee I 61/ ... ucchedavÄ• dÄ• ... diá¹-á¹-hadhamman
``diá¹-á¹-hadhammanibbÄ• navÄ• dÄ«â€™â€™ ti Ä• haá¹ƒsu. rÄ• jÄ• paá¹-hamameva sam
bhikkhÅ«, aÃ±Ã±atitthiyÄ• imeâ€™â€™ ti Ã±atvÄ• tesaá¹ƒ setakÄ• ni vatthÄ• ni datvÄ• u
saá¹-á¹-hisahassÄ• ahesuá¹ƒ.

athaÃ±Ã±e bhikkhÅ« pakkosÄ• petvÄ• pucchi --- ``kiá¹ƒvÄ• dÄ«, bhante, sammÄ• sambud
``vibhajjavÄ• dÄ«, mahÄ• rÄ• jÄ• â€™â€™ ti. evaá¹ƒ vutte rÄ• jÄ• theraá¹ƒ pucchi --- ``vib
sammÄ• sambuddhoâ€™â€™ ti? ``Ä• ma, mahÄ• rÄ• jÄ• â€™â€™ ti. tato rÄ• jÄ• ``suddh
karotu bhikkhusaá¹…gho uposathaâ€™â€™ nti Ä• rakkhaá¹ƒ datvÄ• nagaraá¹ƒ pÄ• visi.

samaggo \Be I 46/ saá¹…gho sannipatitvÄ• uposathaá¹ƒ akÄ• si. tasmiá¹ƒ sannipÄ• te saá
bhikkhusatasahassÄ• ni ahesuá¹ƒ. tasmiá¹ƒ samÄ• game moggaliputtatissatthero parappav
__kathÄ• vatthuppakaraá¹‡aá¹ƒ_ abhÄ• si. tato saá¹-á¹-hisatasahassasaá¹…khyesu bhikkh
tipiá¹-akapariyattidharÄ• naá¹ƒ pabhinnapaá¹-isambhidÄ• naá¹ƒ tevijjÄ• dibhedÄ• naá¹ƒ bhi
gahetvÄ• yathÄ• mahÄ• kassapatthero ca kÄ• kaá¹‡á¸• akaputto yasatthero ca dhammaÃ
evameva dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yanto sabbaá¹ƒ sÄ• sanamalaá¹ƒ visodhetv
saá¹…gÄ«tipariyosÄ• ne anekappakÄ• raá¹ƒ pathavÄ« akampittha. ayaá¹ƒ saá¹…gÄ«ti nav
yÄ• loke ---

katÄ• bhikkhusahassena, tasmÄ• sahassikÄ• ti ca.

purimÄ• dve upÄ• dÄ• ya, tatiyÄ• ti ca vuccatÄ«ti ||

ayaá¹ƒ tatiyasaá¹…gÄ«ti.

ettÄ• vatÄ• ca ``kenÄ• bhataâ€™â€™ nti etassa paÃ±hassa vissajjanatthaá¹ƒ yaá¹ƒ avocu
upÄ• littheramÄ• diá¹ƒ katvÄ• Ä• cariyaparamparÄ• ya \Ee I 62/ yÄ• va tatiyasaá¹…gÄ«ti t
tatrÄ• yaá¹ƒ __Ä• cariyaparamparÄ• _ ---

``upÄ• li \Ne I 44/ dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

tisso moggaliputto ca, paÃ±cete vijitÄ• vino ||

``paramparÄ• ya vinayaá¹ƒ, dÄ«pe jambusirivhaye.

acchijjamÄ• namÄ• nesuá¹ƒ, tatiyo yÄ• va saá¹…gahoâ€™â€™ ti ||

tassattho pakÄ• sitova hoti.

tatiyasaá¹…gahato pana uddhaá¹ƒ imaá¹ƒ dÄ«paá¹ƒ mahindÄ• dÄ«hi Ä• bhataá¹ƒ. mahind
ariá¹-á¹-hattherÄ• dÄ«hi Ä• bhataá¹ƒ. tato yÄ• vajjatanÄ• tesaá¹ƒyeva antevÄ• sikaparamp
Ä• cariyaparamparÄ• ya Ä• bhatanti veditabbaá¹ƒ. yathÄ• hu porÄ• á¹‡Ä• ---

``tato mahindo iá¹-á¹-iyo, uttiyo sambalo tathÄ• .

bhaddanÄ• mo ca paá¹‡á¸• ito ||

``ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , jambudÄ«pÄ• idhÄ• gatÄ• .

vinayaá¹ƒ te vÄ• cayiá¹ƒsu, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ||

``nikÄ• ye \Be I 47/ paÃ±ca vÄ• cesuá¹ƒ, satta ceva pakaraá¹‡e.

tato ariá¹-á¹-ho medhÄ• vÄ«, tissadatto ca paá¹‡á¸• ito ||

``visÄ• rado kÄ• á¸·asumano, thero ca dÄ«ghanÄ• mako.

dÄ«ghasumano ca paá¹‡á¸• ito ||

``punadeva kÄ• á¸·asumano, nÄ• gatthero ca buddharakkhito.

tissatthero ca medhÄ• vÄ«, devatthero ca paá¹‡á¸• ito ||

``punadeva sumano medhÄ• vÄ«, vinaye ca visÄ• rado.

bahussuto cÅ«á¸·anÄ• go, gajova duppadhaá¹ƒsiyo ||

``dhammapÄ• litanÄ• mo \Ee I 63/ \Ne I 45/ ca, rohaá¹‡e sÄ• dhupÅ«jito.

tassa sisso mahÄ• paÃ±Ã±o, khemanÄ• mo tipeá¹-ako ||

``dÄ«pe tÄ• rakarÄ• jÄ• va, paÃ±Ã±Ä• ya atirocatha.

upatisso ca medhÄ• vÄ«, phussadevo mahÄ• kathÄ« ||

``punadeva sumano medhÄ• vÄ«, pupphanÄ• mo bahussuto.

mahÄ• kathÄ« mahÄ• sivo, piá¹-ake sabbattha kovido ||

``punadeva upÄ• li medhÄ• vÄ«, vinaye ca visÄ• rado.

mahÄ• nÄ• go mahÄ• paÃ±Ã±o, saddhammavaá¹ƒsakovido ||

``punadeva abhayo medhÄ• vÄ«, piá¹-ake sabbattha kovido.

tissatthero ca medhÄ• vÄ«, vinaye ca visÄ• rado ||

``tassa sisso mahÄ• paÃ±Ã±o, pupphanÄ• mo bahussuto.

sÄ• sanaá¹ƒ anurakkhanto, jambudÄ«pe patiá¹-á¹-hito ||

``cÅ«á¸·Ä• bhayo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

tissatthero ca medhÄ• vÄ«, saddhammavaá¹ƒsakovido ||

``cÅ«á¸·adevo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

sivatthero ca medhÄ• vÄ«, vinaye sabbattha kovido ||

``ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• â€™â€™ ti ||

tatrÄ• yaá¹ƒ \Be I 48/ __anupubbikathÄ• _ --- moggaliputtatissatthero kira imaá¹ƒ tatiyadhar
katvÄ• evaá¹ƒ cintesi --- ``kattha nu kho anÄ• gate sÄ• sanaá¹ƒ suppatiá¹-á¹-hitaá¹ƒ bhave
upaparikkhato etadahosi --- ``paccantimesu kho janapadesu suppatiá¹-á¹-hitaá¹ƒ bhavissatÄ
tesaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ \Ne I 46/ bhÄ• raá¹ƒ katvÄ• te te bhikkhÅ« tattha tattha pes
majjhantikattheraá¹ƒ __kasmÄ«ragandhÄ• raraá¹-á¹-haá¹ƒ_ pesesi --- ``tvaá¹ƒ etaá¹ƒ raá¹-á
sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti. mahÄ• devattheraá¹ƒ tatheva vatvÄ• __mahi
rakkhitattheraá¹ƒ __vanavÄ• siá¹ƒ_. yonakadhammarakkhitattheraá¹ƒ \Ee I 64/ __aparantak
mahÄ• dhammarakkhitattheraá¹ƒ __mahÄ• raá¹-á¹-haá¹ƒ_. mahÄ• rakkhitattheraá¹ƒ __yona
__himavantadesabhÄ• gaá¹ƒ_. soá¹‡attheraÃ±ca uttarattheraÃ±ca __suvaá¹‡á¹‡abhÅ«miá
saddhivihÄ• rikaá¹ƒ mahindattheraá¹ƒ iá¹-á¹-iyattherena uttiyattherena sambalattherena bha
saddhiá¹ƒ __tambapaá¹‡á¹‡idÄ«paá¹ƒ_ pesesi --- ``tumhe tambapaá¹‡á¹‡idÄ«paá¹ƒ gantvÄ
patiá¹-á¹-hÄ• pethÄ• â€™â€™ ti. sabbepi taá¹ƒ taá¹ƒ disÄ• bhÄ• gaá¹ƒ gacchantÄ• attapa
``paccantimesu janapadesu paÃ±cavaggo gaá¹‡o alaá¹ƒ upasampadakammÄ• yÄ• â€™â€

tena kho pana samayena kasmÄ«ragandhÄ• raraá¹-á¹-he sassapÄ• kasamaye aravÄ• á¸·o
karakavassaá¹ƒ nÄ• ma vassÄ• petvÄ• sassaá¹ƒ harÄ• petvÄ• mahÄ• samuddaá¹ƒ pÄ• p
pÄ• á¹-aliputtato vehÄ• saá¹ƒ abbhuggantvÄ• himavati aravÄ• á¸·adahassa upari otaritvÄ•
aravÄ• á¸·adahapiá¹-á¹-hiyaá¹ƒ caá¹…kamatipi tiá¹-á¹-hatipi nisÄ«datipi seyyampi kappeti. n
taá¹ƒ disvÄ• aravÄ• á¸·assa nÄ• garÄ• jassa Ä• rocesuá¹ƒ --- ``mahÄ• rÄ• ja, eko chinnabh
kÄ• sÄ• vavasano amhÄ• kaá¹ƒ udakaá¹ƒ dÅ«setÄ«â€™â€™ ti. nÄ• garÄ• jÄ• tÄ• vadeva
theraá¹ƒ disvÄ• makkhaá¹ƒ asahamÄ• no antalikkhe anekÄ• ni bhiá¹ƒsanakÄ• ni nimmini. t
vÄ• yanti, rukkhÄ• chijjanti, pabbatakÅ«á¹-Ä• ni patanti, meghÄ• gajjanti, vijjulatÄ• niccha
phalanti, bhinnaá¹ƒ viya gaganatalaá¹ƒ udakaá¹ƒ paggharati. bhayÄ• nakarÅ«pÄ• \Ee I 65/
sannipatanti. sayampi dhÅ«mÄ• yati, pajjalati, paharaá¹‡avuá¹-á¹-hiyo vissajjeti. ``ko ayaá¹ƒ
chinnabhinnapaá¹-adharoâ€™â€™ tiÄ• dÄ«hi pharusavacanehi theraá¹ƒ santajjesi. ``etha g
49/ niddhamatha imaá¹ƒ samaá¹‡aâ€™â€™ nti nÄ• gabalaá¹ƒ Ä• á¹‡Ä• pesi. thero sabbaá
attano iddhibalena paá¹-ibÄ• hitvÄ• nÄ• garÄ• jÄ• naá¹ƒ Ä• ha ---

``sadevakopi ce loko, Ä• gantvÄ• tÄ• sayeyya maá¹ƒ.

na me paá¹-ibalo assa, janetuá¹ƒ bhayabheravaá¹ƒ ||

``sacepi tvaá¹ƒ mahiá¹ƒ sabbaá¹ƒ, sasamuddaá¹ƒ sapabbataá¹ƒ.

ukkhipitvÄ• mahÄ• nÄ• ga, khipeyyÄ• si mamÅ«pari ||

``neva \Ne I 47/ me sakkuá¹‡eyyÄ• si, janetuá¹ƒ bhayabheravaá¹ƒ.

aÃ±Ã±adatthu tavevassa, vighÄ• to uragÄ• dhipÄ• â€™â€™ ti ||

evaá¹ƒ vutte nÄ• garÄ• jÄ• vihatÄ• nubhÄ• vo nipphalavÄ• yÄ• mo dukkhÄ« dummano aho
taá¹…khaá¹‡Ä• nurÅ«pÄ• ya dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samu
saraá¹‡esu paÃ±casu ca sÄ«lesu patiá¹-á¹-hÄ• pesi saddhiá¹ƒ caturÄ• sÄ«tiyÄ• nÄ• gasah
himavantavÄ• sino yakkhÄ• ca gandhabbÄ• ca kumbhaá¹‡á¸• Ä• ca therassa dhammaka
sÄ«lesu ca patiá¹-á¹-hahiá¹ƒsu. paÃ±cakopi yakkho saddhiá¹ƒ bhariyÄ• ya yakkhiniyÄ• paÃ
paá¹-hame phale patiá¹-á¹-hito. athÄ• yasmÄ• majjhantikatthero sabbepi nÄ• gayakkharakk
---

``mÄ• dÄ• ni kodhaá¹ƒ janayittha, ito uddhaá¹ƒ yathÄ• pure.

sassaghÄ• taÃ±ca mÄ• kattha, sukhakÄ• mÄ• hi pÄ• á¹‡ino.

karotha mettaá¹ƒ sattesu, vasantu manujÄ• sukhaâ€™â€™ nti ||

te \Ee I 66/ sabbepi ``sÄ• dhu bhanteâ€™â€™ ti therassa paá¹-issuá¹‡itvÄ• yathÄ• nusiá¹-
paá¹-ipajjiá¹ƒsu. taá¹ƒdivasameva ca nÄ• garÄ• jassa pÅ«jÄ• samayo hoti. atha nÄ• garÄ•
pallaá¹…kaá¹ƒ Ä• harÄ• petvÄ• therassa paÃ±Ã±apesi. nisÄ«di thero pallaá¹…ke. nÄ• gar
bÄ«jayamÄ• no samÄ«pe aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e kasmÄ«ragandhÄ• raraá¹-á¹-hav
disvÄ• ``amhÄ• kaá¹ƒ nÄ• garÄ• jatopi thero mahiddhikataroâ€™â€™ ti therameva vanditv
Ä• sÄ«visopamasuttaá¹ƒ kathesi \Be I 50/. suttapariyosÄ• ne asÄ«tiyÄ• pÄ• á¹‡asahassÄ•
ahosi, kulasatasahassaá¹ƒ pabbaji. tato pabhuti ca kasmÄ«ragandhÄ• rÄ• yÄ• vajjatanÄ•
isivÄ• tapaá¹-ivÄ• tÄ• eva.

gantvÄ• kasmÄ«ragandhÄ• raá¹ƒ, isi majjhantiko tadÄ• .

duá¹-á¹-haá¹ƒ nÄ• gaá¹ƒ pasÄ• detvÄ• , mocesi bandhanÄ• bahÅ«ti ||

__mahÄ• deva_ttheropi mahiá¹ƒsakamaá¹‡á¸• alaá¹ƒ gantvÄ• __devadÅ«tasuttaá¹ƒ_ kath
cattÄ• lÄ«sa pÄ• á¹‡asahassÄ• ni dhammacakkhuá¹ƒ paá¹-ilabhiá¹ƒsu, cattÄ• lÄ«saá¹ƒyev
pabbajiá¹ƒsu.

gantvÄ• na \Ne I 48/ raá¹-á¹-haá¹ƒ mahiá¹ƒsaá¹ƒ, mahÄ• devo mahiddhiko.

codetvÄ• devadÅ«tehi, mocesi bandhanÄ• bahÅ«ti ||

__rakkhita_tthero pana vanavÄ• siá¹ƒ gantvÄ• Ä• kÄ• se á¹-hatvÄ• __anamataggapariyÄ•
pasÄ• desi. kathÄ• pariyosÄ• ne panassa saá¹-á¹-hisahassÄ• naá¹ƒ dhammÄ• bhisamayo
I 67/ pabbajiá¹ƒsu, paÃ±cavihÄ• rasatÄ• ni patiá¹-á¹-hahiá¹ƒsu. evaá¹ƒ so tattha sÄ• sanaá

gantvÄ• na rakkhitatthero, vanavÄ• siá¹ƒ mahiddhiko.

antalikkhe á¹-hito tattha, desesi anamataggiyanti ||

__yonakadhammarakkhita_ttheropi aparantakaá¹ƒ gantvÄ• __aggikkhandhopamasuttantak
pasÄ• detvÄ• sattati pÄ• á¹‡asahassÄ• ni dhammÄ• mataá¹ƒ pÄ• yesi. khattiyakulato eva
pabbajiá¹ƒsu, samadhikÄ• ni ca cha itthisahassÄ• ni. evaá¹ƒ so tattha sÄ• sanaá¹ƒ patiá¹-á

aparantaá¹ƒ vigÄ• hitvÄ• , yonako dhammarakkhito.

aggikkhandhopamenettha, pasÄ• desi jane bahÅ«ti ||

__mahÄ• dhammarakkhita_tthero pana mahÄ• raá¹-á¹-haá¹ƒ gantvÄ• __mahÄ• nÄ• radak
mahÄ• raá¹-á¹-hake pasÄ• detvÄ• caturÄ• sÄ«ti pÄ• á¹‡asahassÄ• ni maggaphalesu patiá
pabbajiá¹ƒsu. evaá¹ƒ so tattha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesi.

mahÄ• raá¹-á¹-haá¹ƒ isi gantvÄ• , so mahÄ• dhammarakkhito.

jÄ• takaá¹ƒ kathayitvÄ• na, pasÄ• desi mahÄ• jananti ||

__mahÄ• rakkhita_ttheropi \Be I 51/ yonakaraá¹-á¹-haá¹ƒ gantvÄ• __kÄ• á¸·akÄ• rÄ• masu
yonakalokaá¹ƒ pasÄ• detvÄ• sattatisahassÄ• dhikassa pÄ• á¹‡asatasahassassa maggaph
santike cassa dasasahassÄ• ni pabbajiá¹ƒsu. evaá¹ƒ sopi tattha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ•

yonaraá¹-á¹-haá¹ƒ tadÄ• gantvÄ• , so mahÄ• rakkhito isi.

kÄ• á¸·akÄ• rÄ• masuttena te pasÄ• desi yonaketi ||

__majjhima_tthero \Ee I 68/ \Ne I 49/ pana __kassapagotta_ttherena __aá¸·akadeva_tthere
__dundubhissara_ttherena __mahÄ• deva_ttherena ca saddhiá¹ƒ himavantadesabhÄ• gaá¹
dhammacakkappavattanasuttantakathÄ• ya taá¹ƒ desaá¹ƒ pasÄ• detvÄ• asÄ«tipÄ• á¹‡ako
paá¹-ilÄ• bhesi. paÃ±capi ca therÄ• paÃ±ca raá¹-á¹-hÄ• ni pasÄ• desuá¹ƒ. ekamekassa sa
pabbajiá¹ƒsu. evaá¹ƒ te tattha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

gantvÄ• na majjhimatthero, himavantaá¹ƒ pasÄ• dayi.

yakkhasenaá¹ƒ pakÄ• sento, dhammacakkapavattananti ||

__soá¹‡a_ttheropi saddhiá¹ƒ __uttara_ttherena suvaá¹‡á¹‡abhÅ«miá¹ƒ agamÄ• si. tena ca
rakkhasÄ« samuddato nikkhamitvÄ• rÄ• jakule jÄ• te jÄ• te dÄ• rake khÄ• dati. taá¹ƒdivasa
dÄ• rako jÄ• to hoti. manussÄ• theraá¹ƒ disvÄ• ``rakkhasÄ• naá¹ƒ sahÄ• yako esoâ€™â€
gahetvÄ• theraá¹ƒ paharitukÄ• mÄ• Ä• gacchanti. thero ``kiá¹ƒ tumhe Ä• vudhahatthÄ• Ä
te Ä• haá¹ƒsu --- ``rÄ• jakule jÄ• te jÄ• te dÄ• rake rakkhasÄ• khÄ• danti, tesaá¹ƒ tumhe sa
``na mayaá¹ƒ rakkhasÄ• naá¹ƒ sahÄ• yakÄ• , samaá¹‡Ä• nÄ• ma mayaá¹ƒ viratÄ• pÄ• á¹
majjapÄ• nÄ• ekabhattikÄ• sÄ«lavanto kalyÄ• á¹‡adhammÄ• â€™â€™ ti Ä• ha. tasmiá¹ƒy
saparivÄ• rÄ• samuddato nikkhami ``rÄ• jakule dÄ• rako jÄ• to taá¹ƒ khÄ• dissÄ• mÄ«â€™
``esÄ• , bhante, rakkhasÄ« Ä• gacchatÄ«â€™â€™ ti bhÄ«tÄ• viraviá¹ƒsu. thero rakkhaseh
nimminitvÄ• tehi attabhÄ• vehi taá¹ƒ rakkhasiá¹ƒ \Ee I 69/ saparisaá¹ƒ majjhe katvÄ• ubho
\Be I 52/. tassÄ• saparisÄ• ya etadahosi --- ``addhÄ• imehi idaá¹ƒ á¹-hÄ• naá¹ƒ laddhaá¹ƒ
pana imesaá¹ƒ bhakkhÄ• bhavissÄ• mÄ• â€™â€™ ti. sabbe rakkhasÄ• bhÄ«tÄ• vegasÄ•
adassanaá¹ƒ tÄ• va palÄ• petvÄ• dÄ«passa samantato rakkhaá¹ƒ á¹-hapesi. tasmiÃ±ca sa
mahÄ• janakÄ• yaá¹ƒ __brahmajÄ• lasuttantakathÄ• ya_ pasÄ• detvÄ• saraá¹‡esu ca sÄ«
saá¹-á¹-hisahassÄ• naá¹ƒ panettha dhammÄ• bhisamayo ahosi. kuladÄ• rakÄ• naá¹ƒ aá¸• a
pabbajiá¹ƒsu, kuladhÄ«tÄ• naá¹ƒ diyaá¸• á¸• hasahassaá¹ƒ. evaá¹ƒ so tattha sÄ• sanaá¹ƒ p
pabhuti rÄ• jakule jÄ• tadÄ• rakÄ• naá¹ƒ soá¹‡uttaranÄ• mameva karonti.

suvaá¹‡á¹‡abhÅ«miá¹ƒ gantvÄ• na, soá¹‡uttarÄ• mahiddhikÄ• .

pisÄ• ce niddhametvÄ• na, brahmajÄ• laá¹ƒ adesisunti ||

__mahinda_tthero pana ``tambapaá¹‡á¹‡idÄ«paá¹ƒ gantvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• peh
bhikkhusaá¹…ghena \Ne I 50/ ca ajjhiá¹-á¹-ho cintesi --- ``kÄ• lo nu kho me tambapaá¹‡á¹‡i
noâ€™â€™ ti. athassa vÄ«maá¹ƒsato ``na tÄ• va kÄ• loâ€™â€™ ti ahosi. kiá¹ƒ panassa di
muá¹-asivaraÃ±Ã±o mahallakabhÄ• vaá¹ƒ. tato cintesi --- ``ayaá¹ƒ rÄ• jÄ• mahallako, na sa

sÄ• sanaá¹ƒ paggahetuá¹ƒ. idÄ• ni panassa putto devÄ• naá¹ƒpiyatisso rajjaá¹ƒ kÄ• ressati
sakkÄ• bhavissati sÄ• sanaá¹ƒ paggahetuá¹ƒ. handa yÄ• va so samayo Ä• gacchati, tÄ• va
dÄ• ni mayaá¹ƒ imaá¹ƒ janapadaá¹ƒ Ä• gaccheyyÄ• ma vÄ• na vÄ• â€™â€™ ti. so evaá¹ƒ
bhikkhusaá¹…ghaÃ±ca vanditvÄ• asokÄ• rÄ• mato nikkhamma tehi __iá¹-á¹-iyÄ• _dÄ«hi ca
saá¹…ghamittÄ• ya puttena __sumana_sÄ• maá¹‡erena __bhaá¹‡á¸• ukena_ \Ee I 70/ ca u
rÄ• jagahanagaraparivattakena dakkhiá¹‡Ä• girijanapade cÄ• rikaá¹ƒ caramÄ• no Ã±Ä• tak
atikkÄ• mesi. athÄ• nupubbena mÄ• tu nivesanaá¹-á¹-hÄ• naá¹ƒ vedisanagaraá¹ƒ nÄ• ma s
kumÄ• rakÄ• le janapadaá¹ƒ labhitvÄ• ujjeniá¹ƒ gacchanto vedisanagaraá¹ƒ patvÄ• vedisa
aggahesi. sÄ• taá¹ƒdivasameva gabbhaá¹ƒ gaá¹‡hitvÄ• ujjeniyaá¹ƒ mahindakumÄ• raá¹ƒ
53/ cuddasavassakÄ• le rÄ• jÄ• abhisekaá¹ƒ pÄ• puá¹‡i. sÄ• tassa mÄ• tÄ• tena samaye
vuttaá¹ƒ --- ``athÄ• nupubbena mÄ• tu nivesanaá¹-á¹-hÄ• naá¹ƒ veá¹-isanagaraá¹ƒ nÄ• ma

sampattaÃ±ca pana theraá¹ƒ disvÄ• theramÄ• tÄ• devÄ« pÄ• desu sirasÄ• vanditvÄ• bh
attanÄ• kataá¹ƒ vedisagirimahÄ• vihÄ• raá¹ƒ nÄ• ma Ä• ropesi. thero tasmiá¹ƒ vihÄ• re nis
``amhÄ• kaá¹ƒ idha kattabbakiccaá¹ƒ niá¹-á¹-hitaá¹ƒ, samayo nu kho idÄ• ni laá¹…kÄ• dÄ«p
tato cintesi --- ``anubhavatu tÄ• va me pitarÄ• pesitaá¹ƒ abhisekaá¹ƒ devÄ• naá¹ƒpiyatisso
ratanattayaguá¹‡aÃ±ca suá¹‡Ä• tu, chaá¹‡atthaÃ±ca nagarato nikkhamitvÄ• missakapabba
taá¹ƒ tattha dakkhissÄ• mÄ• â€™â€™ ti. athÄ• paraá¹ƒ ekamÄ• saá¹ƒ tattheva vÄ• saá¹ƒ k
jeá¹-á¹-hamÅ«lamÄ• sapuá¹‡á¹‡amÄ• yaá¹ƒ uposathadivase sannipatitÄ• sabbepi --- ``kÄ•
tambapaá¹‡á¹‡idÄ«paá¹ƒ gamanÄ• ya, udÄ• hu noâ€™â€™ ti mantayiá¹ƒsu. tenÄ• hu porÄ

``mahindo nÄ• ma nÄ• mena, saá¹…ghatthero tadÄ• ahu.

iá¹-á¹-iyo uttiyo thero, bhaddasÄ• lo ca sambalo ||

``sÄ• maá¹‡ero \Ee I 71/ ca sumano, chaá¸·abhiÃ±Ã±o mahiddhiko.

bhaá¹‡á¸• uko sattamo tesaá¹ƒ, diá¹-á¹-hasacco upÄ• sako.

iti hete mahÄ• nÄ• gÄ• , mantayiá¹ƒsu rahogatÄ• â€™â€™ ti ||

tadÄ• \Ne I 51/ sakko devÄ• namindo mahindattheraá¹ƒ upasaá¹…kamitvÄ• etadavoca ---
muá¹-asivarÄ• jÄ• ; idÄ• ni devÄ• naá¹ƒpiyatissamahÄ• rÄ• jÄ• rajjaá¹ƒ kÄ• reti. sammÄ• s
--- `anÄ• gate mahindo nÄ• ma bhikkhu tambapaá¹‡á¹‡idÄ«paá¹ƒ pasÄ• dessatÄ«â€™ ti. ta
dÄ«pavaraá¹ƒ gamanÄ• ya; ahampi vo sahÄ• yo bhavissÄ• mÄ«â€™â€™ ti. kasmÄ• pana
bodhimÅ«leyeva buddhacakkhunÄ• lokaá¹ƒ voloketvÄ• anÄ• gate imassa dÄ«passa samp
Ä• rocesi --- ``tadÄ• tvampi sahÄ• yo bhaveyyÄ• sÄ«â€™â€™ ti ca Ä• á¹‡Ä• pesi. tasmÄ•
vacanaá¹ƒ sampaá¹-icchitvÄ• attasattamo veá¹-isakapabbatÄ• vehÄ• saá¹ƒ uppatitvÄ• an

puratthimadisÄ• ya missakapabbate patiá¹-á¹-hahi. yaá¹ƒ panetarahi ``cetiyapabbatoâ€™â€
tenÄ• hu porÄ• á¹‡Ä• ---

``veá¹-isagirimhi \Be I 54/ rÄ• jagahe, vasitvÄ• tiá¹ƒsarattiyo.

kÄ• lova gamanassÄ• ti, gacchÄ• ma dÄ«pamuttamaá¹ƒ ||

``paá¸·Ä«nÄ• jambudÄ«pÄ• te, haá¹ƒsarÄ• jÄ• va ambare.

evamuppatitÄ• therÄ• , nipatiá¹ƒsu naguttame ||

``purato puraseá¹-á¹-hassa, pabbate meghasannibhe.

patiá¹ƒsu sÄ«lakÅ«á¹-amhi, haá¹ƒsÄ• va nagamuddhanÄ«â€™â€™ ti ||

evaá¹ƒ \Ee I 72/ iá¹-á¹-iyÄ• dÄ«hi saddhiá¹ƒ Ä• gantvÄ• patiá¹-á¹-hahanto ca Ä• yasmÄ• m
sammÄ• sambuddhassa parinibbÄ• nato dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari chattiá¹ƒsatime
patiá¹-á¹-hahÄ«ti veditabbo. ajÄ• tasattussa hi aá¹-á¹-hame vasse sammÄ• sambuddho par
vasse sÄ«hakumÄ• rassa putto tambapaá¹‡á¹‡idÄ«passa Ä• dirÄ• jÄ• vijayakumÄ• ro ima
manussÄ• vÄ• saá¹ƒ akÄ• si. jambudÄ«pe udayabhaddassa cuddasame vasse idha vijayo
paÃ±cadasame vasse paá¹‡á¸• uvÄ• sudevo nÄ• ma imasmiá¹ƒ dÄ«pe rajjaá¹ƒ pÄ• puá¹‡i.
vÄ«satime vasse idha paá¹‡á¸• uvÄ• sudevo kÄ• lamakÄ• si. tasmiá¹ƒyeva ca vasse abhay
imasmiá¹ƒ dÄ«pe rajjaá¹ƒ pÄ• puá¹‡i. tattha susunÄ• garaÃ±Ã±o sattarasame vasse idha a
vÄ«sativassÄ• ni paripÅ«riá¹ƒsu. atha abhayassa vÄ«satime vasse paá¹‡á¸• ukÄ• bhayo nÄ
aggahesi. tattha kÄ• á¸·Ä• sokassa soá¸·asame vasse idha paá¹‡á¸• ukassa sattarasavass
heá¹-á¹-hÄ• ekena vassena saha aá¹-á¹-hÄ• rasa honti. tattha \Ne I 52/ candaguttassa cud
paá¹‡á¸• ukÄ• bhayo kÄ• lamakÄ• si. muá¹-asivarÄ• jÄ• rajjaá¹ƒ pÄ• puá¹‡i. tattha asokad
vasse idha muá¹-asivarÄ• jÄ• kÄ• lamakÄ• si. devÄ• nampiyatisso rajjaá¹ƒ pÄ• puá¹‡i. par
ajÄ• tasattu catuvÄ«sati vassÄ• ni rajjaá¹ƒ kÄ• resi. udayabhaddo \Ee I 73/ soá¸·asa, anuru
aá¹-á¹-ha, nÄ• gadÄ• sako catuvÄ«sati, susunÄ• go aá¹-á¹-hÄ• rasa, tasseva putto kÄ• á¸·Ä
tato tassa puttakÄ• dasa bhÄ• tukarÄ• jÄ• no dvevÄ«sati vassÄ• ni rajjaá¹ƒ kÄ• resuá¹ƒ. te
nandÄ• dvevÄ«satimeva, candagutto catuvÄ«sati, bindusÄ• ro aá¹-á¹-havÄ«sati \Be I 55/. t
rajjaá¹ƒ pÄ• puá¹‡i. tassa pure abhisekÄ• cattÄ• ri abhisekato aá¹-á¹-hÄ• rasame vasse im
mahindatthero patiá¹-á¹-hito. evametena rÄ• javaá¹ƒsÄ• nusÄ• rena veditabbametaá¹ƒ --- ``
parinibbÄ• nato dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari chattiá¹ƒsatime vasse imasmiá¹ƒ dÄ«pe

tasmiÃ±ca divase tambapaá¹‡á¹‡idÄ«pe __jeá¹-á¹-hamÅ«lanakkhattaá¹ƒ_ nÄ• ma hoti. rÄ•

ghosÄ• petvÄ• ``chaá¹‡aá¹ƒ karothÄ• â€™â€™ ti amacce ca Ä• á¹‡Ä• petvÄ• cattÄ• lÄ«s
nagaramhÄ• nikkhamitvÄ• yena missakapabbato tena pÄ• yÄ• si migavaá¹ƒ kÄ«á¸·itukÄ•
adhivatthÄ• ekÄ• devatÄ• ``raÃ±Ã±o there dassessÄ• mÄ«â€™â€™ ti rohitamigarÅ«paá¹
tiá¹‡apaá¹‡á¹‡Ä• ni khÄ• damÄ• nÄ• viya carati. rÄ• jÄ• taá¹ƒ disvÄ• ``ayuttaá¹ƒ dÄ• ni p
nti jiyaá¹ƒ phoá¹-esi. migo ambatthalamaggaá¹ƒ gahetvÄ• palÄ• yituá¹ƒ Ä• rabhi. rÄ• jÄ• p
anubandhanto ambatthalameva abhiruhi. migopi therÄ• naá¹ƒ avidÅ«re antaradhÄ• yi. mah
avidÅ«re Ä• gacchantaá¹ƒ disvÄ• ``mamaá¹ƒyeva rÄ• jÄ• passatu, mÄ• itareâ€™â€™ ti a
tissa, ito ehÄ«â€™â€™ ti Ä• ha. rÄ• jÄ• sutvÄ• cintesi --- ``imasmiá¹ƒ dÄ«pe jÄ• to maá¹ƒ
gahetvÄ• \Ee I 74/ Ä• lapituá¹ƒ samattho nÄ• ma natthi. ayaá¹ƒ pana chinnabhinnapaá¹-ad
kÄ• sÄ• vavasano maá¹ƒ nÄ• mena Ä• lapati, ko nu kho ayaá¹ƒ bhavissati manusso vÄ• a
Ä• ha ---

``samaá¹‡Ä• mayaá¹ƒ mahÄ• rÄ• ja, dhammarÄ• jassa sÄ• vakÄ• .

taveva anukampÄ• ya, jambudÄ«pÄ• idhÄ• gatÄ• â€™â€™ ti ||

tena ca samayena devÄ• nampiyatissamahÄ• rÄ• jÄ• ca asokadhammarÄ• jÄ• ca adiá¹-á
devÄ• nampiyatissamahÄ• rÄ• jassa ca puÃ±Ã±Ä• nubhÄ• vena chÄ• tapabbatapÄ• de ek
veá¸·uyaá¹-á¹-hiyo rathayaá¹-á¹-hippamÄ• á¹‡Ä• uppajjiá¹ƒsu --- ekÄ• latÄ• yaá¹-á¹-hi nÄ•
pupphayaá¹-á¹-hi nÄ• ma, ekÄ• \Ne I 53/ sakuá¹‡ayaá¹-á¹-hi nÄ• ma. tÄ• su latÄ• yaá¹-á¹-h
taá¹ƒ alaá¹…karitvÄ• uppannalatÄ• kaÃ±canavaá¹‡á¹‡Ä• khÄ• yati. pupphayaá¹-á¹-hiyaá
nÄ«lapÄ«talohitodÄ• takÄ• á¸·avaá¹‡á¹‡Ä• ni pupphÄ• ni suvibhattavaá¹‡á¹-apattakiÃ±jakk
sakuá¹‡ayaá¹-á¹-hiyaá¹ƒ haá¹ƒsakukkuá¹-ajÄ«vajÄ«vakÄ• dayo sakuá¹‡Ä• nÄ• nappakÄ•
sajÄ«vÄ• ni viya khÄ• yanti. vuttampi cetaá¹ƒ __dÄ«pavaá¹ƒse_ ---

``chÄ• tapabbatapÄ• damhi \Be I 56/, veá¸·uyaá¹-á¹-hÄ« tayo ahu.

setÄ• rajatayaá¹-á¹-hÄ«va, latÄ• kaÃ±canasannibhÄ• ||

``nÄ«lÄ• di yÄ• disaá¹ƒ pupphaá¹ƒ, pupphayaá¹-á¹-himhi tÄ• disaá¹ƒ.

sakuá¹‡Ä• sakuá¹‡ayaá¹-á¹-himhi, sarÅ«peneva saá¹‡á¹-hitÄ• â€™â€™ ti ||

samuddatopissa \Ee I 75/ muttÄ• maá¹‡iveá¸·uriyÄ• di anekavihitaá¹ƒ ratanaá¹ƒ uppajji. tam
aá¹-á¹-ha muttÄ• uppajjiá¹ƒsu --- hayamuttÄ• , gajamuttÄ• , rathamuttÄ• , Ä• malakamuttÄ
aá¹…guliveá¹-hakamuttÄ• , kakudhaphalamuttÄ• , pÄ• katikamuttÄ• ti. so tÄ• ca yaá¹-á¹-hi
aÃ±Ã±aÃ±ca bahuá¹ƒ ratanaá¹ƒ asokassa dhammaraÃ±Ã±o paá¹‡á¹‡Ä• kÄ• ratthÄ• ya pe
paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• ni pahiá¹‡i --- chattaá¹ƒ, cÄ• maraá¹ƒ, khaggaá¹ƒ, moá

aÃ±Ã±aÃ±ca abhisekatthÄ• ya bahuvidhaá¹ƒ paá¹‡á¹‡Ä• kÄ• raá¹ƒ; seyyathidaá¹ƒ --- saá¹.
vaá¸• á¸• hamÄ• naá¹ƒ, vaá¹-aá¹ƒsakaá¹ƒ, bhiá¹…gÄ• raá¹ƒ, nandiyÄ• vaá¹-á¹-aá¹ƒ, sivikaá
kaá¹-acchuá¹ƒ, adhovimaá¹ƒ dussayugaá¹ƒ, hatthapuÃ±chanaá¹ƒ, haricandanaá¹ƒ, aruá¹‡a
aÃ±janaá¹ƒ, harÄ«takaá¹ƒ, Ä• malakanti. vuttampi cetaá¹ƒ __dÄ«pavaá¹ƒse_ ---

``vÄ• labÄ«janimuá¹‡hÄ«saá¹ƒ, chattaá¹ƒ khaggaÃ±ca pÄ• dukaá¹ƒ.

veá¹-hanaá¹ƒ sÄ• rapÄ• maá¹…gaá¹ƒ, bhiá¹…gÄ• raá¹ƒ nandivaá¹-á¹-akaá¹ƒ ||

``sivikaá¹ƒ saá¹…khaá¹ƒ vaá¹-aá¹ƒsaÃ±ca, adhovimaá¹ƒ vatthakoá¹-ikaá¹ƒ.

sovaá¹‡á¹‡apÄ• tiá¹ƒ kaá¹-acchuá¹ƒ, mahagghaá¹ƒ hatthapuÃ±chanaá¹ƒ ||

``anotattodakaá¹ƒ kaÃ±Ã±aá¹ƒ, uttamaá¹ƒ haricandanaá¹ƒ.

aruá¹‡avaá¹‡á¹‡amattikaá¹ƒ \Ee I 76/, aÃ±janaá¹ƒ nÄ• gamÄ• haá¹-aá¹ƒ ||

``harÄ«takaá¹ƒ \Ne I 54/ Ä• malakaá¹ƒ, mahagghaá¹ƒ amatosadhaá¹ƒ.

saá¹-á¹-hivÄ• hasataá¹ƒ sÄ• liá¹ƒ, sugandhaá¹ƒ suvakÄ• haá¹-aá¹ƒ.

puÃ±Ã±akammÄ• bhinibbattaá¹ƒ, pÄ• hesi asokavhayoâ€™â€™ ti ||

na kevalaÃ±cetaá¹ƒ Ä• misapaá¹‡á¹‡Ä• kÄ• raá¹ƒ, imaá¹ƒ kira dhammapaá¹‡á¹‡Ä• kÄ• ran

``ahaá¹ƒ buddhaÃ±ca dhammaÃ±ca, saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato.

upÄ• sakattaá¹ƒ desesiá¹ƒ, sakyaputtassa sÄ• sane ||

``imesu \Be I 57/ tÄ«su vatthÅ«su, uttame jinasÄ• sane.

tvampi cittaá¹ƒ pasÄ• dehi, saddhÄ• saraá¹‡amupehÄ«â€™â€™ ti ||

svÄ• yaá¹ƒ rÄ• jÄ• taá¹ƒ divasaá¹ƒ asokaraÃ±Ã±Ä• pesitena abhisekena ekamÄ• sÄ• bhis

visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ hissa abhisekamakaá¹ƒsu. so acirassutaá¹ƒ --- taá¹ƒ sÄ• sa
anussaramÄ• no taá¹ƒ therassa ``samaá¹‡Ä• mayaá¹ƒ mahÄ• rÄ• ja dhammarÄ• jassa sÄ
``ayyÄ• nu kho Ä• gatÄ• â€™â€™ ti tÄ• vadeva Ä• vudhaá¹ƒ nikkhipitvÄ• ekamantaá¹ƒ ni

kathayamÄ• no. yathÄ• ha ---

``Ä• vudhaá¹ƒ nikkhipitvÄ• na, ekamantaá¹ƒ upÄ• visi.

nisajja rÄ• jÄ• sammodi, bahuá¹ƒ atthÅ«pasaÃ±hitaâ€™â€™ nti ||

sammodanÄ«yakathaÃ±ca kurumÄ• neyeva tasmiá¹ƒ tÄ• nipi cattÄ• lÄ«sapurisasahassÄ• r
tadÄ• thero itarepi cha jane dassesi. rÄ• jÄ• disvÄ• ``ime kadÄ• Ä• gatÄ• â€™â€™ ti Ä•
saddhiá¹ƒyeva, mahÄ• rÄ• jÄ• â€™â€™ ti. ``idÄ• ni pana jambudÄ«pe aÃ±Ã±epi evarÅ«pÄ
``santi, mahÄ• rÄ• ja; etarahi jambudÄ«po kÄ• sÄ• vapajjoto isivÄ• tapaá¹-ivÄ• to. tasmiá¹ƒ

``tevijjÄ• iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• ti ||

 ``bhante, kena Ä• gatatthÄ• â€™â€™ ti? ``neva, mahÄ• rÄ• ja, udakena na thalenÄ• â€™â
I 55/ Ä• gatÄ• â€™â€™ ti aÃ±Ã±Ä• si. thero ``atthi nu kho raÃ±Ã±o paÃ±Ã±Ä• veyattiyaâ€™
Ä• sannaá¹ƒ ambarukkhaá¹ƒ Ä• rabbha paÃ±haá¹ƒ pucchi --- ``kiá¹ƒ nÄ• mo ayaá¹ƒ, mahÄ
``ambarukkho nÄ• ma, bhanteâ€™â€™ ti. ``imaá¹ƒ pana, mahÄ• rÄ• ja, ambaá¹ƒ muÃ±citv
natthÄ«â€™â€™ ti? ``atthi, bhante, aÃ±Ã±epi bahÅ« ambarukkhÄ• â€™â€™ ti. ``imaÃ±ca
muÃ±citvÄ• atthi nu kho, mahÄ• rÄ• ja, aÃ±Ã±e rukkhÄ• â€™â€™ ti? ``atthi, bhante, te pa
ti. ``aÃ±Ã±e ambe ca anambe ca muÃ±citvÄ•  atthi pana aÃ±Ã±o rukkhoâ€™â€™ ti? ``ayan
ambarukkhoâ€™â€™ ti. ``sÄ• dhu, mahÄ• rÄ• ja, paá¹‡á¸• itosi. atthi pana te, mahÄ• rÄ• ja
``atthi, bhante, bahÅ« janÄ• â€™â€™ ti. ``te muÃ±citvÄ• aÃ±Ã±e keci aÃ±Ã±Ä• takÄ• pi a
``aÃ±Ã±Ä• takÄ• , bhante, Ã±Ä• takehi bahutarÄ• â€™â€™ ti. ``tava Ã±Ä• take ca aÃ±Ã±Ä
koci, mahÄ• rÄ• jÄ• â€™â€™ ti \Be I 58/? ``ahameva, aÃ±Ã±Ä• takoâ€™â€™ ti. atha thero
sakkhissati dhammaá¹ƒ aÃ±Ã±Ä• tuâ€™â€™ nti __cÅ«á¸·ahatthipadopamasuttaá¹ƒ_ kathe
tÄ«su saraá¹‡esu patiá¹-á¹-hahi saddhiá¹ƒ cattÄ• lÄ«sÄ• ya pÄ• á¹‡asahassehi.

taá¹ƒ khaá¹‡aÃ±Ã±eva ca raÃ±Ã±o bhattaá¹ƒ Ä• hariyittha \Ee I 78/. rÄ• jÄ• ca suttantaá¹ƒ
aÃ±Ã±Ä• si --- ``na imesaá¹ƒ imasmiá¹ƒ kÄ• le bhojanaá¹ƒ kappatÄ«â€™â€™ ti. ``apucchit
ayuttaâ€™â€™ nti cintetvÄ• ``bhuÃ±jissatha, bhanteâ€™â€™ ti pucchi. ``na, mahÄ• rÄ• ja
kÄ• le bhojanaá¹ƒ kappatÄ«â€™â€™ ti. ``kasmiá¹ƒ kÄ• le, bhante, kappatÄ«â€™â€™ ti? ``
paá¹-á¹-hÄ• ya yÄ• va majjhanhikasamayÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti. ``gacchÄ• ma, bh
mahÄ• rÄ• ja, idheva vasissÄ• mÄ• â€™â€™ ti. ``sace, bhante, tumhe vasatha, ayaá¹ƒ dÄ•
``mahÄ• rÄ• ja, ayaá¹ƒ dÄ• rako Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano pabbajjÄ• pekkho idÄ•
rÄ• jÄ• ``tena hi, bhante, sve rathaá¹ƒ pesessÄ• mi; taá¹ƒ abhiruhitvÄ• Ä• gaccheyyÄ• thÄ
vanditvÄ• pakkÄ• mi.

thero acirapakkantassa raÃ±Ã±o sumanasÄ• maá¹‡eraá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, suma
kÄ• laá¹ƒ ghosehÄ«â€™â€™ ti. ``bhante, kittakaá¹ƒ á¹-hÄ• naá¹ƒ sÄ• vento ghosemÄ«â€™
tambapaá¹‡á¹‡idÄ«paâ€™â€™ nti. ``sÄ• dhu, bhanteâ€™â€™ ti sÄ• maá¹‡ero abhiÃ±Ã±Ä
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya adhiá¹-á¹-hahitvÄ• samÄ• hitena cittena sakalaá¹ƒ tambap
tikkhattuá¹ƒ dhammasavanassa kÄ• laá¹ƒ ghosesi. rÄ• jÄ• taá¹ƒ saddaá¹ƒ sutvÄ• therÄ• r
``kiá¹ƒ, bhante, atthi koci upaddavoâ€™â€™ ti. ``natthamhÄ• kaá¹ƒ koci upaddavo, dhamm
ghosÄ• payimha buddhavacanaá¹ƒ kathetukÄ• mamhÄ• â€™â€™ ti \Ne I 56/. taÃ±ca pana
bhummÄ• devatÄ• saddamanussÄ• vesuá¹ƒ. etenupÄ• yena yÄ• va brahmalokÄ• saddo
devatÄ• sannipÄ• to ahosi. thero mahantaá¹ƒ devatÄ• sannipÄ• taá¹ƒ disvÄ• __samacittas
kathÄ• pariyosÄ• ne asaá¹…khyeyyÄ• naá¹ƒ devatÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. ba
supaá¹‡á¹‡Ä• ca saraá¹‡esu patiá¹-á¹-hahiá¹ƒsu. yÄ• disova sÄ• riputtattherassa imaá¹ƒ su
devatÄ• sannipÄ• to ahosi, tÄ• diso mahindattherassÄ• pi jÄ• to. atha tassÄ• rattiyÄ• acca
\Be I 59/ rathaá¹ƒ pesesi. sÄ• rathÄ« rathaá¹ƒ ekamante á¹-hapetvÄ• therÄ• naá¹ƒ Ä• roce
ratho; abhiruhatha gacchissÄ• mÄ• â€™â€™ ti. therÄ• ``na mayaá¹ƒ rathaá¹ƒ abhiruhÄ• m
mayaá¹ƒ Ä• gacchissÄ• mÄ• â€™â€™ ti vatvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• anurÄ• dhap
paá¹-hamakacetiyaá¹-á¹-hÄ• ne otariá¹ƒsu. taÃ±hi cetiyaá¹ƒ therehi paá¹-hamaá¹ƒ otiá¹‡á¹‡
katattÄ• yeva ``paá¹-hamakacetiyaâ€™â€™ nti vuccati.

rÄ• jÄ• pi sÄ• rathiá¹ƒ pesetvÄ• ``antonivesane maá¹‡á¸• apaá¹ƒ paá¹-iyÄ• dethÄ• â€™â€
tÄ• vadeva sabbe haá¹-á¹-hatuá¹-á¹-hÄ• ativiya pÄ• sÄ• dikaá¹ƒ maá¹‡á¸• apaá¹ƒ paá¹-iyÄ
cintesi --- ``hiyyo thero sÄ«lakkhandhaá¹ƒ kathayamÄ• no `uccÄ• sayanamahÄ• sayanaá¹ƒ
`nisÄ«dissanti nu kho ayyÄ• Ä• sanesu, na nisÄ«dissantÄ«â€™â€™ â€™ ti? tassevaá¹ƒ ci
nagaradvÄ• raá¹ƒ sampatto. tato addasa there paá¹-hamataraá¹ƒ Ä• gantvÄ• kÄ• yabandh
pÄ• rupante. disvÄ• ativiya pasannacitto hutvÄ• Ä• gantvÄ• raÃ±Ã±o Ä• rocesi --- ``Ä• ga
ti. rÄ• jÄ• ``rathaá¹ƒ Ä• rÅ«á¸·hÄ• â€™â€™ ti pucchi. ``na Ä• rÅ«á¸·hÄ• , deva, api ca man
paá¹-hamataraá¹ƒ Ä• gantvÄ• pÄ• cÄ«nadvÄ• re á¹-hitÄ• â€™â€™ ti. rÄ• jÄ• ``rathampi n
sutvÄ• ``na dÄ• ni ayyÄ• uccÄ• sayanamahÄ• sayanaá¹ƒ sÄ• diyissantÄ«â€™â€™ ti cinte
therÄ• naá¹ƒ bhÅ«mattharaá¹‡asaá¹…khepena Ä• sanÄ• ni paÃ±Ã±apethÄ• â€™â€™ ti va
amaccÄ• pathaviyaá¹ƒ taá¹-á¹-ikaá¹ƒ paÃ±Ã±apetvÄ• upari kojavakÄ• dÄ«ni cittattharaá¹‡
uppÄ• tapÄ• á¹-hakÄ• disvÄ• ``gahitÄ• dÄ• ni imehi pathavÄ«, ime tambapaá¹‡á¹‡idÄ«pa
bhavissantÄ«â€™â€™ ti byÄ• kariá¹ƒsu. rÄ• jÄ• pi gantvÄ• there vanditvÄ• mahindathera
gahetvÄ• mahatiyÄ• pÅ«jÄ• ya ca sakkÄ• rena ca there nagaraá¹ƒ pavesetvÄ• antonives
Ä• sanapaÃ±Ã±attiá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ sÄ• sanaá¹ƒ sakalalaá¹…kÄ• dÄ«pe pathavÄ
hutvÄ• patiá¹-á¹-hahissatÄ«â€™â€™ ti cintento nisÄ«di. rÄ• jÄ• there paá¹‡Ä«tena khÄ• c
sahatthÄ• santappetvÄ• sampavÄ• retvÄ• ``anuá¸·Ä• devÄ«pamukhÄ• ni paÃ±ca itthisat
pÅ«jÄ• sakkÄ• raÃ±ca karontÅ«â€™â€™ ti pakkosÄ• petvÄ• ekamantaá¹ƒ nisÄ«di. thero b
saparijanassa \Ne I 57/ dhammaratanavassaá¹ƒ vassento __petavatthuá¹ƒ_ \Be I 60/ __vim

saccasaá¹ƒyuttaÃ±ca_ kathesi. taá¹ƒ therassa dhammadesanaá¹ƒ sutvÄ• tÄ• ni paÃ±capi i
sotÄ• pattiphalaá¹ƒ sacchÄ• kaá¹ƒsu.

yepi te manussÄ• purimadivase missakapabbate there addasaá¹ƒsu, te tesu tesu á¹-hÄ• ne
kathenti. tesaá¹ƒ sutvÄ• mahÄ• janakÄ• yo rÄ• jaá¹…gaá¹‡e sannipatitvÄ• mahÄ• saddaá
saddoâ€™â€™ ti pucchi. ``nÄ• garÄ• , deva, `there daá¹-á¹-huá¹ƒ na labhÄ• mÄ• â€™ ti vi
``sace idha pavisissanti, okÄ• so na bhavissatÄ«â€™â€™ ti cintetvÄ• ``gacchatha, bhaá¹‡
paá¹-ijaggitvÄ• vÄ• lukaá¹ƒ Ä• kiritvÄ• paÃ±cavaá¹‡á¹‡Ä• ni pupphÄ• ni vikiritvÄ• celavitÄ
maá¹…galahatthiá¹-á¹-hÄ• ne therÄ• naá¹ƒ Ä• sanÄ• ni paÃ±Ã±apethÄ• â€™â€™ ti Ä• ha.
tattha gantvÄ• nisÄ«ditvÄ• __devadÅ«tasuttantaá¹ƒ_ kathesi. kathÄ• pariyosÄ• ne pÄ• á¹
sotÄ• pattiphale patiá¹-á¹-hahi. tato ``hatthisÄ• lÄ• atisambÄ• dhÄ• â€™â€™ ti dakkhiá¹‡a
Ä• sanaá¹ƒ paÃ±Ã±apesuá¹ƒ. thero tattha nisÄ«ditvÄ• __Ä• sÄ«visopamasuttaá¹ƒ_ kathes
pÄ• á¹‡asahassaá¹ƒ sotÄ• pattiphalaá¹ƒ \Ee I 81/ paá¹-ilabhi.

evaá¹ƒ Ä• gatadivasato dutiyadivase aá¸• á¸• hateyyasahassÄ• naá¹ƒ dhammÄ• bhisamayo
Ä• gatÄ• gatÄ• hi kulitthÄ«hi kulasuá¹‡hÄ• hi kulakumÄ• rÄ«hi saddhiá¹ƒ sammodamÄ• na
thero kÄ• laá¹ƒ sallakkhetvÄ• ``gacchÄ• ma dÄ• ni missakapabbataâ€™â€™ nti uá¹-á¹-hab
bhante, gacchathÄ• â€™â€™ ti? ``amhÄ• kaá¹ƒ nivÄ• sanaá¹-á¹-hÄ• naâ€™â€™ nti. te raÃ
rÄ• jÄ• numatena Ä• haá¹ƒsu --- ``akÄ• lo, bhante, idÄ• ni tattha gantuá¹ƒ; idameva nandan
Ä• vÄ• saá¹-á¹-hÄ• naá¹ƒ hotÅ«â€™â€™ ti. ``alaá¹ƒ, gacchÄ• mÄ• â€™â€™ ti. puna raÃ±Ã
``rÄ• jÄ• , bhante, Ä• ha --- `etaá¹ƒ meghavanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ mama pitu santaka
nÄ• ccÄ• sannaá¹ƒ gamanÄ• gamanasampannaá¹ƒ, ettha therÄ• vÄ• saá¹ƒ kappentÅ«â€™
meghavane uyyÄ• ne.

rÄ• jÄ• pi kho tassÄ• rattiyÄ• accayena therassa samÄ«paá¹ƒ gantvÄ• sukhasayitabhÄ• v
bhante, bhikkhusaá¹…ghassa Ä• rÄ• moâ€™â€™ ti pucchi. thero ``kappati, mahÄ• rÄ• jÄ•
suttaá¹ƒ Ä• hari --- __ ``anujÄ• nÄ• mi, bhikkhave, Ä• rÄ• maâ€™â€™ _nti. rÄ• jÄ• tuá¹-á¹
suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ gahetvÄ• therassa hatthe udakaá¹ƒ pÄ• tetvÄ• mahÄ• megh
I 61/ udakapÄ• tena pathavÄ« kampi. ayaá¹ƒ mahÄ• vihÄ• re paá¹-hamo pathavÄ«kampo a
pucchi --- ``kasmÄ• , bhante, pathavÄ« kampatÄ«â€™â€™ ti? ``mÄ• bhÄ• yi, mahÄ• rÄ• ja
sÄ• sanaá¹ƒ patiá¹-á¹-hahissati; idaÃ±ca paá¹-hamaá¹ƒ vihÄ• raá¹-á¹-hÄ• naá¹ƒ bhavissati,
pubbanimittaâ€™â€™ nti. rÄ• jÄ• bhiyyosomattÄ• ya \Ne I 58/ pasÄ«di. thero punadivasep
bhuÃ±jitvÄ• nandanavane __anamataggiyÄ• ni_ kathesi. punadivase __aggikkhandhopama
etenevupÄ• yena satta divasÄ• ni kathesi. desanÄ• pariyosÄ• ne aá¸• á¸• hanavamÄ• naá¹
dhammÄ• bhisamayo ahosi. tato paá¹-á¹-hÄ• ya \Ee I 82/ ca nandanavanaá¹ƒ sÄ• sanassa
jotipÄ• tubhÄ• vaá¹-á¹-hÄ• nanti katvÄ• ``jotivanaâ€™â€™ nti nÄ• maá¹ƒ labhi. sattame pa
raÃ±Ã±o __appamÄ• dasuttaá¹ƒ_ kathayitvÄ• cetiyagirimeva agamaá¹ƒsu.

atha kho rÄ• jÄ• amacce pucchi --- ``thero, amhe gÄ• á¸·hena ovÄ• dena ovadati; gacchey
amaccÄ• ``tumhehi, deva, thero ayÄ• cito sayameva Ä• gato; tasmÄ• tassa anÄ• pucchÄ•
ti Ä• haá¹ƒsu. tato rÄ• jÄ• rathaá¹ƒ abhiruhitvÄ• dve ca deviyo Ä• ropetvÄ• cetiyagiriá¹ƒ a
mahaÃ±carÄ• jÄ• nubhÄ• vena. gantvÄ• deviyo ekamantaá¹ƒ apakkamÄ• petvÄ• sayame
upasaá¹…kamanto ativiya kilantarÅ«po hutvÄ• upasaá¹…kami. tato naá¹ƒ thero Ä• ha --- ``
mahÄ• rÄ• ja, evaá¹ƒ kilamamÄ• no Ä• gatoâ€™â€™ ti? `` `tumhe mama gÄ• á¸·haá¹ƒ ovÄ
nu khoâ€™ ti jÄ• nanatthaá¹ƒ, bhanteâ€™â€™ ti. ``na mayaá¹ƒ, mahÄ• rÄ• ja, gantukÄ• m
vassÅ«panÄ• yikakÄ• lo nÄ• mÄ• yaá¹ƒ mahÄ• rÄ• ja, tatra samaá¹‡ena vassÅ«panÄ• yika
vaá¹-á¹-atÄ«â€™â€™ ti. taá¹ƒdivasameva ariá¹-á¹-ho nÄ• ma amacco paÃ±capaá¹‡á¹‡Ä• s
jeá¹-á¹-hakaniá¹-á¹-habhÄ• tukehi saddhiá¹ƒ raÃ±Ã±o samÄ«pe á¹-hito Ä• ha --- ``icchÄ• ma
santike pabbajituâ€™â€™ nti. ``sÄ• dhu, bhaá¹‡e, pabbajassÅ«â€™â€™ ti rÄ• jÄ• anujÄ•
sampaá¹-icchÄ• pesi. thero tadaheva pabbÄ• jesi. sabbe khuraggeyeva arahattaá¹ƒ pÄ• pu

rÄ• jÄ• pi kho taá¹…khaá¹‡eyeva kaá¹‡á¹-akena cetiyaá¹…gaá¹‡aá¹ƒ parikkhipitvÄ• dvÄ• s
kammaá¹ƒ paá¹-á¹-hapetvÄ• nagarameva agamÄ• si. tepi therÄ• \Ee I 83/ dasabhÄ• tikasa
pasÄ• detvÄ• mahÄ• janaá¹ƒ ovadamÄ• nÄ• cetiyagirimhi vassaá¹ƒ vasiá¹ƒsu. tadÄ• pi ce
vassaá¹ƒ upagatÄ• dvÄ• saá¹-á¹-hi \Be I 62/ arahanto ahesuá¹ƒ. athÄ• yasmÄ• mahÄ• ma
kattikapuá¹‡á¹‡amÄ• yaá¹ƒ uposathadivase rÄ• jÄ• naá¹ƒ etadavoca --- ``mahÄ• rÄ• ja, am
sammÄ• sambuddho, anÄ• thavÄ• saá¹ƒ vasimha, icchÄ• ma mayaá¹ƒ jambudÄ«paá¹ƒ gan
``ahaá¹ƒ, bhante, tumhe catÅ«hi paccayehi upaá¹-á¹-hahÄ• mi, ayaÃ±ca mahÄ• jano tumhe
patiá¹-á¹-hito, kasmÄ• tumhe ukkaá¹‡á¹-hitatthÄ• â€™â€™ ti? ``ciradiá¹-á¹-ho no, mahÄ• r
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ na
ukkaá¹‡á¹-hitÄ• â€™â€™ ti. ``nanu, bhante, tumhe avocuttha --- `parinibbuto sammÄ• saml
``kiÃ±cÄ• pi, mahÄ• rÄ• ja, parinibbuto; atha khvassa sarÄ«radhÄ• tuyo tiá¹-á¹-hantÄ«â€™
bhante, thÅ«papatiá¹-á¹-hÄ• naá¹ƒ tumhe Ä• kaá¹…khathÄ• ti. karomi \Ne I 59/, bhante, thÅ
dÄ• ni vicinÄ• tha; apica, bhante, dhÄ• tuyo kuto lacchÄ• mÄ• â€™â€™ ti? ``sumanena sa
mahÄ• rÄ• jÄ• â€™â€™ ti.

``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• sumanaá¹ƒ upasaá¹…kamitvÄ• pucchi --- ``kuto dÄ•
lacchÄ• mÄ• â€™â€™ ti? sumano Ä• ha --- ``appossukko tvaá¹ƒ, mahÄ• rÄ• ja, vÄ«thiyo s
dhajapaá¹-Ä• kapuá¹‡á¹‡aghaá¹-Ä• dÄ«hi alaá¹…kÄ• rÄ• petvÄ• saparijano uposathaá¹ƒ s
sabbatÄ• á¸·Ä• vacare upaá¹-á¹-hÄ• petvÄ• maá¹…galahatthiá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹
upari cassa setacchattaá¹ƒ ussÄ• petvÄ• sÄ• yanhasamaye mahÄ• nÄ• gavanuyyÄ• nÄ• b
á¹-hÄ• ne \Ee I 84/ dhÄ• tuyo lacchasÄ«â€™â€™ ti. rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti sampaa
agamaá¹ƒsu. tatrÄ• yasmÄ• mahindatthero sumanasÄ• maá¹‡eraá¹ƒ Ä• ha --- ``gaccha tva
tava ayyakaá¹ƒ asokaá¹ƒ dhammarÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• mama vacanena evaá
mahÄ• rÄ• ja, devÄ• nampiyatisso buddhasÄ• sane pasanno thÅ«paá¹ƒ patiá¹-á¹-hÄ• petuk
dhÄ• tu atthi taá¹ƒ me dethÄ• â€™ ti. taá¹ƒ gahetvÄ• sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ upasaá¹

`tumhÄ• kaá¹ƒ kira, mahÄ• rÄ• ja, hatthe dve dhÄ• tuyo atthi --- dakkhiá¹‡adÄ• á¹-hÄ• ca c
tumhe dakkhiá¹‡adÄ• á¹-haá¹ƒ pÅ«jetha, dakkhiá¹‡akkhakaá¹ƒ pana mayhaá¹ƒ dethÄ• â€™
`kasmÄ• tvaá¹ƒ, mahÄ• rÄ• ja, amhe tambapaá¹‡á¹‡idÄ«paá¹ƒ pahiá¹‡itvÄ• pamajjasÄ«â

``sÄ• dhu, bhanteâ€™â€™ ti kho sumano therassa vacanaá¹ƒ sampaá¹-icchitvÄ• tÄ• vade
vehÄ• saá¹ƒ abbhuggantvÄ• pÄ• á¹-aliputtadvÄ• re oruyha raÃ±Ã±o \Be I 63/ santikaá¹ƒ ga
Ä• rocesi. rÄ• jÄ• tuá¹-á¹-ho sÄ• maá¹‡erassa hatthato pattaá¹ƒ gahetvÄ• gandhehi ubbaá
varamuttasadisÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ pÅ«retvÄ• adÄ• si. so taá¹ƒ gahetvÄ• sakkaá¹ƒ de
sakko devarÄ• jÄ• sÄ• maá¹‡eraá¹ƒ disvÄ• va ``kiá¹ƒ, bhante sumana, Ä• hiá¹‡á¸• asÄ«â€
mahÄ• rÄ• ja, amhe tambapaá¹‡á¹‡idÄ«paá¹ƒ pesetvÄ• kasmÄ• pamajjasÄ«â€™â€™ ti?
--- `kiá¹ƒ karomÄ«â€™â€™ â€™ ti? ``tumhÄ• kaá¹ƒ kira hatthe dve dhÄ• tuyo atthi --- dakk
dakkhiá¹‡akkhakaÃ±ca; tato tumhe dakkhiá¹‡adÄ• á¹-haá¹ƒ pÅ«jetha, dakkhiá¹‡akkhakaá¹ƒ
dethÄ• â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti kho sakko devÄ• namindo yojanappamÄ•
ugghÄ• á¹-etvÄ• dakkhiá¹‡akkhakadhÄ• tuá¹ƒ nÄ«haritvÄ• sumanassa adÄ• si. so taá¹ƒ g
patiá¹-á¹-hÄ• si.

atha kho mahindapamukhÄ• sabbepi te mahÄ• nÄ• gÄ• \Ee I 85/ asokadhammarÄ• jena c
patiá¹-á¹-hÄ• petvÄ• dakkhiá¹‡akkhakaá¹ƒ Ä• dÄ• ya vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya n
\Ne I 60/. rÄ• jÄ• pi kho sumanena vuttappakÄ• raá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ katvÄ• hatthikk
maá¹…galahatthimatthake setacchattaá¹ƒ dhÄ• rayamÄ• no mahÄ• nÄ• gavanaá¹ƒ sampÄ
``sace ayaá¹ƒ sammÄ• sambuddhassa dhÄ• tu, chattaá¹ƒ apanamatu, maá¹…galahatthÄ« j
patiá¹-á¹-hahatu, dhÄ• tucaá¹…koá¹-akaá¹ƒ mayhaá¹ƒ matthake patiá¹-á¹-hÄ• tÅ«â€™â€™
cittuppÄ• dena chattaá¹ƒ apanami, hatthÄ« jaá¹‡á¹‡ukehi patiá¹-á¹-hahi, dhÄ• tucaá¹…koá¹
patiá¹-á¹-hahi. rÄ• jÄ• amateneva abhisittagatto viya paramena pÄ«tipÄ• mojjena samannÄ
``dhÄ• tuá¹ƒ, bhante, kiá¹ƒ karomÄ• â€™â€™ ti? ``hatthikumbhamhiyeva tÄ• va, mahÄ• rÄ
rÄ• jÄ• dhÄ• tucaá¹…koá¹-akaá¹ƒ gahetvÄ• hatthikumbhe á¹-hapesi. pamudito nÄ• go koÃ
uá¹-á¹-hahitvÄ• pokkharavassaá¹ƒ vassi. udakapariyantaá¹ƒ katvÄ• mahÄ• bhÅ«micÄ• lo
sammÄ• sambuddhassa dhÄ• tu patiá¹-á¹-hahissatÄ«â€™â€™ ti devamanussÄ• pamodiá¹
devamanussÄ• naá¹ƒ pÄ«tiá¹ƒ janayanto ---

puá¹‡á¹‡amÄ• yaá¹ƒ mahÄ• vÄ«ro, cÄ• tumÄ• siniyÄ• idha.

Ä• gantvÄ• devalokamhÄ• , hatthikumbhe patiá¹-á¹-hitoti ||

athassa so hatthinÄ• go anekatÄ• á¸·Ä• vacaraparivÄ• rito ativiya uá¸·Ä• rena pÅ«jÄ• sakk
pacchimadisÄ• bhimukhova hutvÄ• , apasakkanto \Be I 64/ yÄ• va nagarassa puratthimadv
puratthimena dvÄ• rena nagaraá¹ƒ pavisitvÄ• sakalanÄ• garena \Ee I 86/ uá¸·Ä• rÄ• ya pÅ
dakkhiá¹‡advÄ• rena nikkhamitvÄ• thÅ«pÄ• rÄ• massa pacchimadisÄ• bhÄ• ge mahejavat

gantvÄ• puna thÅ«pÄ• rÄ• mÄ• bhimukhoyeva paá¹-inivatti. tena ca samayena thÅ«pÄ• rÄ
tiá¹‡á¹‡aá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ paribhogacetiyaá¹-á¹-hÄ• naá¹ƒ hoti.

atÄ«te kira ayaá¹ƒ dÄ«po ojadÄ«po nÄ• ma ahosi, rÄ• jÄ• abhayo nÄ• ma, nagaraá¹ƒ abha
cetiyapabbato devakÅ«á¹-apabbato nÄ• ma, thÅ«pÄ• rÄ• mo paá¹-iyÄ• rÄ• mo nÄ• ma. ten
bhagavÄ• loke uppanno hoti. tassa sÄ• vako mahÄ• devo nÄ• ma thero bhikkhusahassena
patiá¹-á¹-hÄ• si, mahindatthero viya cetiyapabbate. tena kho pana samayena ojadÄ«pe satt
anayabyasanaá¹ƒ Ä• pajjanti. addasÄ• kho kakusandho bhagavÄ• buddhacakkhunÄ• loka
anayabyasanamÄ• pajjante. disvÄ• cattÄ• lÄ«sÄ• ya bhikkhusahassehi parivuto agamÄ• s
pajjarako vÅ«pasanto. roge vÅ«pasante bhagavÄ• dhammaá¹ƒ desesi. caturÄ• sÄ«tiyÄ• p
dhammÄ• bhisamayo ahosi. bhagavÄ• dhamakaraá¹‡aá¹ƒ \Ne I 61/ datvÄ• pakkÄ• mi. taá
paá¹-iyÄ• rÄ• me cetiyaá¹ƒ akaá¹ƒsu. mahÄ• devo dÄ«paá¹ƒ anusÄ• santo vihÄ• si.

koá¹‡Ä• gamanassa pana bhagavato kÄ• le ayaá¹ƒ dÄ«po varadÄ«po nÄ• ma ahosi, rÄ• jÄ
vaá¸• á¸• hamÄ• naá¹ƒ nÄ• ma \Ee I 87/, pabbato suvaá¹‡á¹‡akÅ«á¹-o nÄ• ma. tena kho pa
dubbuá¹-á¹-hikÄ• hoti dubbhikkhaá¹ƒ dussassaá¹ƒ. sattÄ• chÄ• takarogena anayabyasana
koá¹‡Ä• gamano bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ olokento te satte anayabyasanaá¹ƒ
tiá¹ƒsabhikkhusahassaparivuto agamÄ• si. buddhÄ• nubhÄ• vena devo sammÄ• dhÄ• raá¹
ahosi. bhagavÄ• dhammaá¹ƒ desesi. caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ
bhikkhusahassaparivÄ• raá¹ƒ mahÄ• sumanaá¹ƒ nÄ• ma theraá¹ƒ dÄ«pe á¹-hapetvÄ• kÄ•
taá¹ƒ anto pakkhipitvÄ• cetiyaá¹ƒ akaá¹ƒsu.

kassapassa pana bhagavato kÄ• le ayaá¹ƒ dÄ«po maá¹‡á¸• adÄ«po nÄ• ma ahosi, rÄ• jÄ•
visÄ• laá¹ƒ nÄ• ma, pabbato subhakÅ«á¹-o nÄ• ma \Be I 65/. tena kho pana samayena maá
hoti. bahÅ« sattÄ• kalahaviggahajÄ• tÄ• anayabyasanaá¹ƒ Ä• pajjanti. addasÄ• kho kass
buddhacakkhunÄ• lokaá¹ƒ olokento te satte anayabyasanaá¹ƒ Ä• pajjante. disvÄ• vÄ«sati
Ä• gantvÄ• vivÄ• daá¹ƒ vÅ«pasametvÄ• dhammaá¹ƒ desesi. caturÄ• sÄ«tiyÄ• pÄ• á¹‡asa
ahosi. bhagavÄ• bhikkhusahassaparivÄ• raá¹ƒ sabbanandaá¹ƒ nÄ• ma theraá¹ƒ dÄ«pe pa
udakasÄ• á¹-akaá¹ƒ datvÄ• pakkÄ• mi. taá¹ƒ anto pakkhipitvÄ• cetiyaá¹ƒ akaá¹ƒsu. evaá¹
purimakÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ cetiyÄ• ni patiá¹-á¹-hahiá¹ƒsu. tÄ• ni sÄ• sana
á¹-hÄ• namattaá¹ƒ avasissati. tasmÄ• vuttaá¹ƒ --- ``tena ca samayena thÅ«pÄ• rÄ• me pur
sammÄ• sambuddhÄ• naá¹ƒ paribhogacetiyaá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ ti. tadetaá¹ƒ v
88/ devatÄ• nubhÄ• vena kaá¹‡á¹-akasamÄ• kiá¹‡á¹‡asÄ• khehi nÄ• nÄ• gacchehi parivuta
naá¹ƒ koci ucchiá¹-á¹-hÄ• sucimalakacavarehi padÅ«sesÄ«â€™â€™ ti.

atha khvassa hatthino purato purato gantvÄ• rÄ• japurisÄ• sabbagacche chinditvÄ• bhÅ«
hatthatalasadisaá¹ƒ akaá¹ƒsu. hatthinÄ• go gantvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ purato katvÄ• tass
bodhirukkhaá¹-á¹-hÄ• ne aá¹-á¹-hÄ• si. athassa matthakato dhÄ• tuá¹ƒ oropetuá¹ƒ Ä• rabhi

deti. rÄ• jÄ• theraá¹ƒ pucchi --- ``kasmÄ• , bhante, nÄ• go dhÄ• tuá¹ƒ oropetuá¹ƒ na detÄ«
``Ä• rÅ«á¸·haá¹ƒ, mahÄ• rÄ• ja, oropetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. tasmiÃ±ca kÄ• le a
I 62/ chinnaá¹ƒ hoti. samantÄ• bhÅ«mi phalitÄ• hoti, suuddharÄ• mattikÄ• piá¹‡á¸• Ä• . ta
sÄ«ghaá¹ƒ mattikaá¹ƒ Ä• haritvÄ• hatthikumbhappamÄ• á¹‡aá¹ƒ vatthumakÄ• si. tÄ• vade
iá¹-á¹-hakÄ• kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu. na yÄ• va iá¹-á¹-hakÄ• pariniá¹-á¹-hanti tÄ• va hatthi
divÄ• bodhirukkhaá¹-á¹-hÄ• ne hatthisÄ• lÄ• yaá¹ƒ tiá¹-á¹-hati, rattiá¹ƒ thÅ«papatiá¹-á¹-hÄ•
pariyÄ• yati. atha vatthuá¹ƒ cinÄ• petvÄ• rÄ• jÄ• theraá¹ƒ pucchi --- ``kÄ«diso, bhante, thÅ
ti? ``vÄ«hirÄ• sisadiso, mahÄ• rÄ• jÄ• â€™â€™ ti.

``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• jaá¹…ghappamÄ• á¹‡aá¹ƒ thÅ«paá¹ƒ cinÄ• petvÄ• c
mahÄ• sakkÄ• raá¹ƒ kÄ• resi. sakalanagaraÃ±ca janapado ca dhÄ• tumahadassanatthaá¹ƒ
tasmiá¹ƒ mahÄ• janakÄ• ye dasabalassa \Be I 66/ dhÄ• tu hatthikumbhato sattatÄ• lappam
abbhuggantvÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassesi. tehi tehi dhÄ• tuppadesehi channaá¹ƒ
udakadhÄ• rÄ• ca aggikkhandhÄ• ca pavattanti, sÄ• vatthiyaá¹ƒ kaá¹‡á¸• ambamÅ«le bha
dassitapÄ• á¹-ihÄ• riyasadisameva \Ee I 89/ pÄ• á¹-ihÄ• riyaá¹ƒ ahosi. taÃ±ca kho neva the
devatÄ• nubhÄ• vena; apica kho buddhÄ• nubhÄ• veneva. bhagavÄ• kira dharamÄ• nova
parinibbute tambapaá¹‡á¹‡idÄ«pe anurÄ• dhapurassa dakkhiá¹‡adisÄ• bhÄ• ge purimakÄ•
buddhÄ• naá¹ƒ paribhogacetiyaá¹-á¹-hÄ• ne mama dakkhiá¹‡akkhakadhÄ• tu patiá¹-á¹-hÄ•
yamakapÄ• á¹-ihÄ• riyaá¹ƒ hotÅ«â€™â€™ ti.

``evaá¹ƒ acintiyÄ• buddhÄ• , buddhadhammÄ• acintiyÄ• .

acintiye pasannÄ• naá¹ƒ, vipÄ• ko hoti acintiyoâ€™â€™ ti || (Ap thera I 1.82).

sammÄ• sambuddho kira imaá¹ƒ dÄ«paá¹ƒ dharamÄ• nakÄ• lepi tikkhattuá¹ƒ Ä• gamÄ• si.
yakkhadamanatthaá¹ƒ ekakova Ä• gantvÄ• yakkhe dametvÄ• ``mayi parinibbute imasmiá¹
patiá¹-á¹-hahissatÄ«â€™â€™ ti tambapaá¹‡á¹‡idÄ«pe rakkhaá¹ƒ karonto tikkhattuá¹ƒ dÄ«p
--- mÄ• tulabhÄ• gineyyÄ• naá¹ƒ nÄ• garÄ• jÅ«naá¹ƒ damanatthÄ• ya ekakova Ä• gantvÄ•
--- paÃ±cabhikkhusataparivÄ• ro Ä• gantvÄ• mahÄ• cetiyaá¹-á¹-hÄ• ne ca thÅ«pÄ• rÄ• ma
mahÄ• bodhipatiá¹-á¹-hitaá¹-á¹-hÄ• ne ca mahiyaá¹…gaá¹‡acetiyaá¹-á¹-hÄ• ne ca mutiyaá¹
dÄ«ghavÄ• picetiyaá¹-á¹-hÄ• ne ca kalyÄ• á¹‡iyacetiyaá¹-á¹-hÄ• ne ca nirodhasamÄ• pattiá
idamassa catutthaá¹ƒ dhÄ• tusarÄ«rena Ä• gamanaá¹ƒ.

dhÄ• tusarÄ«rato \Ne I 63/ ca panassa nikkhantaudakaphusitehi sakalatambapaá¹‡á¹‡itale
aphuá¹-á¹-hokÄ• so nÄ• ma ahosi. evamassa taá¹ƒ dhÄ• tusarÄ«raá¹ƒ udakaphusitehi tamb
pariá¸·Ä• haá¹ƒ vÅ«pasametvÄ• mahÄ• janassa pÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• otaritvÄ• r
patiá¹-á¹-hÄ• si \Ee I 90/. rÄ• jÄ• saphalaá¹ƒ manussapaá¹-ilÄ• bhaá¹ƒ maÃ±Ã±amÄ• no m
karitvÄ• dhÄ• tuá¹ƒ patiá¹-á¹-hÄ• pesi. saha dhÄ• tupatiá¹-á¹-hÄ• panena mahÄ• bhÅ«mic

dhÄ• tupÄ• á¹-ihÄ• riye cittaá¹ƒ pasÄ• detvÄ• raÃ±Ã±o bhÄ• tÄ• abhayo nÄ• ma rÄ• jakur
pabbaji. cetaraá¹-á¹-hagÄ• mato paÃ±ca dÄ• rakasatÄ• ni pabbajiá¹ƒsu, tathÄ• dvÄ• ramaa
nikkhamitvÄ• paÃ±capaÃ±ca \Be I 67/ dÄ• rakasatÄ• ni sabbÄ• nipi antonagarato ca bahin
tiá¹ƒsabhikkhusahassÄ• ni ahesuá¹ƒ. niá¹-á¹-hite pana thÅ«pasmiá¹ƒ rÄ• jÄ• ca rÄ• jabhÄ•
devanÄ• gayakkhÄ• nampi vimhayakaraá¹ƒ paccekaá¹ƒ paccekaá¹ƒ pÅ«jaá¹ƒ akaá¹ƒsu. nia
dhÄ• tupÅ«jÄ• ya patiá¹-á¹-hite dhÄ• tuvare mahindatthero meghavanuyyÄ• nameva gantvÄ

tasmiá¹ƒ kho pana samaye anuá¸·Ä• devÄ« pabbajitukÄ• mÄ• hutvÄ• raÃ±Ã±o Ä• rocesi.
sutvÄ• theraá¹ƒ etadavoca --- ``anuá¸·Ä• , bhante, devÄ« pabbajitukÄ• mÄ• , pabbÄ• jetha
mahÄ• rÄ• ja, amhÄ• kaá¹ƒ mÄ• tugÄ• maá¹ƒ pabbÄ• jetuá¹ƒ kappati. pÄ• á¹-aliputte pana
saá¹…ghamittattherÄ« nÄ• ma atthi, taá¹ƒ pakkosÄ• pehi. imasmiÃ±ca pana, mahÄ• rÄ• ja,
tiá¹‡á¹‡aá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ bodhi patiá¹-á¹-hÄ• si. amhÄ• kampi bhagavato
sarasaraá¹ƒsijÄ• lavissajjanakena bodhinÄ• idha patiá¹-á¹-hÄ• tabbaá¹ƒ, tasmÄ• tathÄ• s
yathÄ• saá¹…ghamittÄ• bodhiá¹ƒ gahetvÄ• Ä• gaccheyyÄ• â€™â€™ ti.

``sÄ• dhu, bhanteâ€™â€™ ti rÄ• jÄ• therassa vacanaá¹ƒ sampaá¹-icchitvÄ• amaccehi sa
ariá¹-á¹-haá¹ƒ nÄ• ma attano bhÄ• gineyyaá¹ƒ Ä• ha --- ``sakkhissasi tvaá¹ƒ, tÄ• ta, pÄ• á¹-
mahÄ• bodhinÄ• saddhiá¹ƒ ayyaá¹ƒ saá¹…ghamittattheriá¹ƒ Ä• netuâ€™â€™ nti? ``sakkhi
pabbajjaá¹ƒ anujÄ• nissasÄ«â€™â€™ ti. ``gaccha, tÄ• ta \Ee I 91/, theriá¹ƒ Ä• netvÄ• pabb
raÃ±Ã±o ca therassa ca sÄ• sanaá¹ƒ gahetvÄ• therassa adhiá¹-á¹-hÄ• navasena ekadivas
jambukolapaá¹-á¹-anaá¹ƒ gantvÄ• nÄ• vaá¹ƒ abhiruhitvÄ• samuddaá¹ƒ atikkamitvÄ• pÄ• a
anuá¸·Ä• pi kho devÄ« paÃ±cahi kaÃ±Ã±Ä• satehi paÃ±cahi ca antepurikÄ• satehi saddhiá
samÄ• diyitvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• nagarassa ekadese upassayaá¹ƒ
kappesi. ariá¹-á¹-hopi taá¹ƒdivasameva raÃ±Ã±o sÄ• sanaá¹ƒ appesi, evaÃ±ca avoca --- ``p
mahindatthero evamÄ• ha --- `sahÄ• yakassa kira te devÄ• nampiyatissassa raÃ±Ã±o bhÄ•
devÄ« pabbajitukÄ• mÄ• \Ne I 64/, taá¹ƒ pabbÄ• jetuá¹ƒ ayyaá¹ƒ saá¹…ghamittattheriá¹ƒ p
saddhiá¹ƒ mahÄ• bodhiâ€™â€™ â€™ nti. therassa sÄ• sanaá¹ƒ Ä• rocetvÄ• saá¹…ghamit
evamÄ• ha --- ``ayye, tumhÄ• kaá¹ƒ bhÄ• tÄ• mahindatthero maá¹ƒ tumhÄ• kaá¹ƒ santikaá
devÄ• nampiyatissassa raÃ±Ã±o bhÄ• tu jÄ• yÄ• anuá¸·Ä• nÄ• ma devÄ« \Be I 68/ paÃ±c
antepurikÄ• satehi saddhiá¹ƒ pabbajitukÄ• mÄ• , taá¹ƒ kira Ä• gantvÄ• pabbÄ• jethÄ• â€™
turitaturitÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• evamÄ• ha --- ``mahÄ• rÄ• ja, mayhaá¹ƒ bhÄ• tÄ
pahiá¹‡i, `raÃ±Ã±o kira bhÄ• tu jÄ• yÄ• anuá¸·Ä• nÄ• ma devÄ« paÃ±cahi kaÃ±Ã±Ä• sate
antepurikÄ• satehi saddhiá¹ƒ pabbajitukÄ• mÄ• mayhaá¹ƒ Ä• gamanaá¹ƒ udikkhatiâ€™. ga
tambapaá¹‡á¹‡idÄ«paâ€™â€™ nti.

rÄ• jÄ• Ä• ha --- ``amma, puttopi me mahindatthero nattÄ• ca me sumanasÄ• maá¹‡ero m
karontÄ• tambapaá¹‡á¹‡idÄ«paá¹ƒ \Ee I 92/ gatÄ• . tassa mayhaá¹ƒ tepi apassantassa upp
passantassa vÅ«pasammati! alaá¹ƒ, amma, mÄ• tvaá¹ƒ agamÄ• sÄ«â€™â€™ ti. ``bhÄ• riy

vacanaá¹ƒ; anuá¸·Ä• pi khattiyÄ• itthisahassaparivutÄ• pabbajjÄ• purekkhÄ• rÄ• maá¹ƒ p
gacchÄ• mahaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi, amma, mahÄ• bodhiá¹ƒ gahetvÄ•
raÃ±Ã±o mahÄ• bodhi? rÄ• jÄ• kira tato pubbe eva dhÄ• tuggahaá¹‡atthÄ• ya anÄ• gate s
mahÄ• bodhiá¹ƒ pesetukÄ• mo, ``kathaá¹ƒ nu kho asatthaghÄ• tÄ• rahaá¹ƒ mahÄ• bodhiá¹
upÄ• yaá¹ƒ apassanto mahÄ• devaá¹ƒ nÄ• ma amaccaá¹ƒ pucchi. so Ä• ha --- ``santi, deva
bhikkhÅ«â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• bhikkhusaá¹…ghassa bhattaá¹ƒ paá¹-iyÄ• detvÄ
saá¹…ghaá¹ƒ pucchi --- ``gantabbaá¹ƒ nu kho, bhante, bhagavato mahÄ• bodhinÄ• laá¹…k
saá¹…gho moggaliputtatissattherassa bhÄ• raá¹ƒ akÄ• si.

thero ``gantabbaá¹ƒ, mahÄ• rÄ• ja, mahÄ• bodhinÄ• laá¹…kÄ• dÄ«paâ€™â€™ nti vatvÄ•
__mahÄ• adhiá¹-á¹-hÄ• nÄ• ni_ kathesi. katamÄ• ni paÃ±ca? bhagavÄ• kira mahÄ• parinib
laá¹…kÄ• dÄ«pe mahÄ• bodhipatiá¹-á¹-hÄ• panatthÄ• ya ``asokamahÄ• rÄ• jÄ• mahÄ• bo
tadÄ• mahÄ• bodhissa dakkhiá¹‡asÄ• khÄ• sayameva chijjitvÄ• suvaá¹‡á¹‡akaá¹-Ä• he p
adhiá¹-á¹-hÄ• si --- idamekamadhiá¹-á¹-hÄ• naá¹ƒ.

tattha patiá¹-á¹-hÄ• nakÄ• le ca ``mahÄ• bodhi himavalÄ• hakagabbhaá¹ƒ pavisitvÄ• patiá¹
adhiá¹-á¹-hÄ• si --- idaá¹ƒ dutiyamadhiá¹-á¹-hÄ• naá¹ƒ.

``sattame \Be I 69/ \Ne I 65/ divase himavalÄ• hakagabbhato oruyha suvaá¹‡á¹‡akaá¹-Ä• h
pattehi ca phalehi ca chabbaá¹‡á¹‡araá¹ƒsiyo muÃ±catÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si --- ida
tatiyamadhiá¹-á¹-hÄ• naá¹ƒ.

``thÅ«pÄ• rÄ• me dakkhiá¹‡akkhakadhÄ• tu cetiyamhi patiá¹-á¹-hÄ• nadivase yamakapÄ• a
ti adhiá¹-á¹-hÄ• si --- idaá¹ƒ catutthaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ.

laá¹…kÄ• dÄ«pamhiyeva me doá¹‡amattÄ• dhÄ• tuyo mahÄ• cetiyamhi patiá¹-á¹-hÄ• nakÄ
gahetvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ karontÅ«â€™â€™ ti ad
paÃ±camaá¹ƒ adhiá¹-á¹-hÄ• nanti.

rÄ• jÄ• imÄ• ni paÃ±ca mahÄ• adhiá¹-á¹-hÄ• nÄ• ni sutvÄ• pasannacitto pÄ• á¹-aliputtato
maggaá¹ƒ paá¹-ijaggÄ• petvÄ• suvaá¹‡á¹‡akaá¹-Ä• hatthÄ• ya bahuá¹ƒ suvaá¹‡á¹‡aá¹ƒ nÄ
raÃ±Ã±o cittaá¹ƒ Ã±atvÄ• vissakammadevaputto kammÄ• ravaá¹‡á¹‡aá¹ƒ nimminitvÄ• pu
taá¹ƒ disvÄ• ``tÄ• ta, imaá¹ƒ suvaá¹‡á¹‡aá¹ƒ gahetvÄ• kaá¹-Ä• haá¹ƒ karohÄ«â€™â€™ ti
jÄ• nÄ• thÄ• â€™â€™ ti? ``tvameva, tÄ• ta, Ã±atvÄ• karohÄ«â€™â€™ ti. ``sÄ• dhu, deva,
suvaá¹‡á¹‡aá¹ƒ gahetvÄ• attano Ä• nubhÄ• vena hatthena parimajjitvÄ• suvaá¹‡á¹‡akaá¹
navahatthaparikkhepaá¹ƒ paÃ±cahatthubbedhaá¹ƒ tihatthavikkhambhaá¹ƒ aá¹-á¹-haá¹…gul
hatthisoá¹‡á¸• appamÄ• á¹‡amukhavaá¹-á¹-iá¹ƒ. atha rÄ• jÄ• sattayojanÄ• yÄ• mÄ• ya tiyo
senÄ• ya pÄ• á¹-aliputtato nikkhamitvÄ• ariyasaá¹…ghamÄ• dÄ• ya mahÄ• bodhisamÄ«pa

samussitadhajapaá¹-Ä• kaá¹ƒ nÄ• nÄ• ratanavicittaá¹ƒ anekÄ• laá¹…kÄ• rapaamaá¹‡á¸• ita
nÄ• nÄ• vidhakusumasamÄ• kiá¹‡á¹‡aá¹ƒ anekatÅ«riyasaá¹…ghuá¹-á¹-haá¹ƒ mahÄ• bodhi
sahassamatte gaá¹‡apÄ• mokkhe mahÄ• there gahetvÄ• sakalajambudÄ«pe pattÄ• bhisek
attÄ• naÃ±ca mahÄ• bodhiÃ±ca parivÄ• rÄ• petvÄ• mahÄ• bodhimÅ«le á¹-hatvÄ• mahÄ•
khandhaÃ±ca dakkhiá¹‡amahÄ• sÄ• khÄ• ya catuhatthappamÄ• á¹‡appadesaÃ±ca á¹-hape
agamÄ• si.

rÄ• jÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• uppannapÄ«tipÄ• mojjo ``ahaá¹ƒ, bhante, imaá¹ƒ
tuá¹-á¹-ho mahÄ• bodhiá¹ƒ sakalajambudÄ«parajjena pÅ«jemÄ«â€™â€™ ti bhikkhusaá¹…g
adÄ• si. tato \Ee I 94/ pupphagandhÄ• dÄ«hi pÅ«jetvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ
vanditvÄ• uá¹-á¹-hÄ• ya aÃ±jaliá¹ƒ paggayha \Be I 70/ á¹-hatvÄ• saccavacanakiriyÄ• ya bo
bhÅ«mito yÄ• va mahÄ• bodhissa dakkhiá¹‡asÄ• khÄ• tÄ• va uccaá¹ƒ katvÄ• á¹-hapitassa
upari suvaá¹‡á¹‡akaá¹-Ä• haá¹ƒ á¹-hapÄ• petvÄ• ratanapÄ«á¹-haá¹ƒ Ä• ruyha suvaá¹‡á¹‡a
manosilÄ• ya lekhaá¹ƒ katvÄ• ``yadi mahÄ• bodhinÄ• laá¹…kÄ• dÄ«pe patiá¹-á¹-hÄ• tabba
buddhasÄ• sane nibbematiko bhaveyyaá¹ƒ, mahÄ• bodhi \Ne I 66/ sayameva imasmiá¹ƒ su
patiá¹-á¹-hÄ• tÅ«â€™â€™ ti saccavacanakiriyamakÄ• si. saha saccakiriyÄ• ya bodhisÄ• kh
paricchinnaá¹-á¹-hÄ• ne chijjitvÄ• gandhakalalapÅ«rassa suvaá¹‡á¹‡akaá¹-Ä• hassa upari
ubbedhena dasahattho khandho hoti catuhatthÄ• paÃ±ca mahÄ• sÄ• khÄ• paÃ±cahiyeva
khuddakasÄ• khÄ• naá¹ƒ pana sahassaá¹ƒ. atha rÄ• jÄ• mÅ«lalekhÄ• ya upari tivaá¹…gula
paricchindi. tato tÄ• vadeva pupphuá¸·akÄ• hutvÄ• dasa mahÄ• mÅ«lÄ• ni nikkhamiá¹ƒsu.
tivaá¹…gule aÃ±Ã±Ä• nava lekhÄ• paricchindi. tÄ• hipi dasa dasa pupphuá¸·akÄ• hutvÄ•
nikkhamiá¹ƒsu. paá¹-hamakÄ• dasa mahÄ• mÅ«lÄ• caturaá¹…gulamattaá¹ƒ nikkhantÄ• . i
anusibbantÄ• nikkhantÄ• . ettakaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ rÄ• jÄ• ratanapÄ«á¹-hamatthake
aÃ±jaliá¹ƒ paggayha mahÄ• nÄ• daá¹ƒ nadi. anekÄ• ni bhikkhusahassÄ• ni sÄ• dhukÄ• ran
unnÄ• dinÄ« ahosi. celukkhepasatasahassÄ• ni pavattayiá¹ƒsu. bhÅ«maá¹-á¹-hakadeve Ä•
brahmakÄ• yikÄ• devÄ• \Ee I 95/ tÄ• va sÄ• dhukÄ• raá¹ƒ pavattayiá¹ƒsu. raÃ±Ã±o imaá¹
passantassa pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-asarÄ«rassa aÃ±jaliá¹ƒ paggahetvÄ• á¹-hitassev
suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hÄ• si. dasa mahÄ• mÅ«lÄ• ni suvaá¹‡á¹‡akaá¹-Ä• hatala
avasesÄ• ni navuti khuddakamÅ«lÄ• ni anupubbena vaá¸• á¸• hanakÄ• ni hutvÄ• gandhak

evaá¹ƒ suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitamatte mahÄ• bodhimhi mahÄ• pathavÄ« cali. Ä
phaliá¹ƒsu. pabbatÄ• naá¹ƒ naccehi devÄ• naá¹ƒ sÄ• dhukÄ• rehi yakkhÄ• naá¹ƒ hiá¹…kÄ•
brahmÄ• naá¹ƒ apphoá¹-anehi meghÄ• naá¹ƒ gajjitehi catuppadÄ• naá¹ƒ ravehi pakkhÄ«na
sabbatÄ• á¸·Ä• vacarÄ• naá¹ƒ \Be I 71/ sakasakapaá¹-ibhÄ• nehi pathavÄ«talato yÄ• va bra
ekakolÄ• halaá¹ƒ ekaninnÄ• daá¹ƒ ahosi. paÃ±casu sÄ• khÄ• su phalato phalato chabbaá¹
sakalacakkavÄ• á¸·aá¹ƒ ratanagopÄ• nasÄ«vinaddhaá¹ƒ viya kurumÄ• nÄ• yÄ• va brahma
khaá¹‡ato ca pana pabhuti satta divasÄ• ni mahÄ• bodhi himavalÄ• hakagabbhaá¹ƒ pavisit
mahÄ• bodhiá¹ƒ passati. rÄ• jÄ• ratanapÄ«á¹-hato oruyha satta divasÄ• ni mahÄ• bodhipÅ

divase sabbadisÄ• hi himÄ• ca chabbaá¹‡á¹‡araá¹ƒsiyo ca Ä• vattitvÄ• mahÄ• bodhimeva
vigatahimavalÄ• hake vippasanne cakkavÄ• á¸·agabbhe mahÄ• bodhi paripuá¹‡á¹‡akhandh
paÃ±caphalapaá¹-imaá¹‡á¸• ito suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitova paÃ±Ã±Ä• yittha. rÄ
tehi pÄ• á¹-ihÄ• riyehi saÃ±jÄ• tapÄ«tipÄ• mojjo ``sakalajambudÄ«parajjena taruá¹‡amahÄ•
pÅ«jessÄ• mÄ«â€™â€™ ti abhisekaá¹ƒ datvÄ• satta divasÄ• ni mahÄ• bodhiá¹-á¹-hÄ• ney

mahÄ• bodhi \Ne I 67/ pubbakattikapavÄ• raá¹‡Ä• divase sÄ• yanhasamaye paá¹-hamaá¹ƒ
patiá¹-á¹-hahi. tato himagabbhasattÄ• haá¹ƒ abhisekasattÄ• haÃ±ca vÄ«tinÄ• metvÄ• kÄ•
rÄ• jÄ• ekadivaseneva pÄ• á¹-aliputtaá¹ƒ pavisitvÄ• kattikajuá¹‡hapakkhassa pÄ• á¹-ipada
pÄ• cÄ«namahÄ• sÄ• lamÅ«le á¹-hapesi. suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitadivasato satt
mahÄ• bodhissa abhinavaá¹…kurÄ• pÄ• turahesuá¹ƒ. te disvÄ• pi pasanno rÄ• jÄ• puna r
sakalajambudÄ«pÄ• bhisekamadÄ• si. tadÄ• sumanasÄ• maá¹‡ero kattikapuá¹‡á¹‡amadiv
mahÄ• bodhissa kattikachaá¹‡apÅ«jaá¹ƒ addasa. evaá¹ƒ mahÄ• bodhimaá¹‡á¸• ato Ä• netv
mahÄ• bodhiá¹ƒ sandhÄ• ya Ä• ha --- ``tena hi, amma, mahÄ• bodhiá¹ƒ gahetvÄ• gacchÄ•
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

rÄ• jÄ• mahÄ• bodhirakkhaá¹‡atthÄ• ya aá¹-á¹-hÄ• rasa devatÄ• kulÄ• ni, aá¹-á¹-ha amacc
brÄ• hmaá¹‡akulÄ• ni, aá¹-á¹-ha kuá¹-umbiyakulÄ• ni, aá¹-á¹-ha gopakakulÄ• ni, aá¹-á¹-ha t
aá¹-á¹-ha ca kÄ• liá¹…gakulÄ• ni datvÄ• udakasiÃ±canatthÄ• ya ca aá¹-á¹-ha suvaá¹‡á¹‡a
rajataghaá¹-e datvÄ• iminÄ• parivÄ• rena mahÄ• bodhiá¹ƒ \Be I 72/ gaá¹…gÄ• ya nÄ• vaá
sayampi nagarato nikkhamitvÄ• vijjhÄ• á¹-aviá¹ƒ samatikkamma anupubbena sattahi divas
anuppatto. antarÄ• magge devanÄ• gamanussÄ• uá¸·Ä• raá¹ƒ mahÄ• bodhipÅ«jaá¹ƒ akaá
divasÄ• ni mahÄ• bodhiá¹ƒ á¹-hapetvÄ• sakalajambudÄ«pamahÄ• rajjaá¹ƒ adÄ• si. idamas
jambudÄ«parajjasampadÄ• naá¹ƒ hoti.

evaá¹ƒ mahÄ• rajjena pÅ«jetvÄ• mÄ• gasiramÄ• sassa paá¹-hamapÄ• á¹-ipadadivase asol
ukkhipitvÄ• galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ oruyha nÄ• vÄ• yaá¹ƒ patiá¹-á¹-hÄ• petvÄ• saá
saparivÄ• raá¹ƒ nÄ• vaá¹ƒ Ä• ropetvÄ• ariá¹-á¹-haá¹ƒ amaccaá¹ƒ etadavoca --- ``ahaá¹ƒ, tÅ
tikkhattuá¹ƒ sakalajambudÄ«parajjena pÅ«jetvÄ• galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ oruyha ma
sopi evameva mahÄ• bodhiá¹ƒ pÅ«jetÅ«â€™â€™ ti. evaá¹ƒ sahÄ• yakassa sÄ• sanaá¹ƒ da
dasabalassa sarasaraá¹ƒsijÄ• laá¹ƒ vimuÃ±canto mahÄ• bodhirukkhoâ€™â€™ ti vanditvÄ•
assÅ«ni pavattayamÄ• no aá¹-á¹-hÄ• si. sÄ• pi kho mahÄ• bodhisamÄ• rÅ«á¸·hÄ• nÄ• vÄ•
mahÄ• samuddatalaá¹ƒ pakkhantÄ• . mahÄ• samuddepi samantÄ• yojanaá¹ƒ vÄ«ciyo vÅ«
padumÄ• ni pupphitÄ• ni; antalikkhe dibbÄ• ni tÅ«riyÄ• ni pavajjiá¹ƒsu; Ä• kÄ• se
jalajathalajarukkhÄ• disannissitÄ• hi devatÄ• hi pavattitÄ• ativiya uá¸·Ä• rÄ• pÅ«jÄ• ahosi
saá¹…ghamittattherÄ«pi supaá¹‡á¹‡arÅ«pena mahÄ• samudde nÄ• gakulÄ• ni santÄ• sesi
Ä• gantvÄ• taá¹ƒ vibhÅ«tiá¹ƒ passitvÄ• theriá¹ƒ yÄ• citvÄ• mahÄ• bodhiá¹ƒ nÄ• gabhavar
divasÄ• ni \Ne I 68/ nÄ• garajjena \Ee I 98/ pÅ«jetvÄ• puna nÄ• vÄ• yaá¹ƒ patiá¹-á¹-hÄ• pe

nÄ• vÄ• jambukolapaá¹-á¹-anaá¹ƒ agamÄ• si. asokamahÄ• rÄ• jÄ• pi mahÄ• bodhiviyogad
dassanavisayaá¹ƒ oloketvÄ• paá¹-inivatti.

devÄ• nampiyatisso mahÄ• rÄ• jÄ• pi kho sumanasÄ• maá¹‡erassa vacanena mÄ• gasiram
paá¹-hamapÄ• á¹-ipadadivasato pabhuti uttaradvÄ• rato paá¹-á¹-hÄ• ya yÄ• va jambukolapa
sodhÄ• petvÄ• alaá¹…kÄ• rÄ• petvÄ• nagarato nikkhamanadivase uttaradvÄ• rasamÄ«pe
á¹-hitoyeva tÄ• ya vibhÅ«tiyÄ• mahÄ• samudde Ä• gacchantaá¹ƒyeva mahÄ• bodhiá¹ƒ the
disvÄ• tuá¹-á¹-hamÄ• naso nikkhamitvÄ• sabbaá¹ƒ maggaá¹ƒ paÃ±cavaá¹‡á¹‡ehi pupphe
pupphaagghiyÄ• ni á¹-hapento ekÄ• heneva jambukolapaá¹-á¹-anaá¹ƒ gantvÄ• sabbatÄ• á
pupphadhÅ«magandhavÄ• sÄ• dÄ«hi pÅ«jayamÄ• no galappamÄ• á¹‡aá¹ƒ udakaá¹ƒ oruyh
sarasaraá¹ƒsijÄ• lavissajjanako mahÄ• bodhirukkhoâ€™â€™ ti pasannacitto mahÄ• bodhiá
sirasmiá¹ƒ patiá¹-á¹-hÄ• petvÄ• mahÄ• bodhiá¹ƒ parivÄ• retvÄ• Ä• gatehi soá¸·asahi jÄ• ti
samuddato paccuttaritvÄ• samuddatÄ«re mahÄ• bodhiá¹ƒ á¹-hapetvÄ• tÄ«á¹‡i divasÄ• ni
sakalatambapaá¹‡á¹‡idÄ«parajjena pÅ«jesi, soá¸·asannaá¹ƒ jÄ• tisampannakulÄ• naá¹ƒ raj
catutthe divase mahÄ• bodhiá¹ƒ Ä• dÄ• ya uá¸·Ä• raá¹ƒ pÅ«jaá¹ƒ kurumÄ• no anupubbena
anurÄ• dhapurepi mahÄ• sakkÄ• raá¹ƒ katvÄ• cÄ• tuddasÄ«divase vaá¸• á¸• hamÄ• nakad
uttaradvÄ• rena pavesetvÄ• nagaramajjhena atiharanto \Ee I 99/ dakkhiá¹‡advÄ• rena nikk
dakkhiá¹‡advÄ• rato paÃ±cadhanusatike á¹-hÄ• ne yattha amhÄ• kaá¹ƒ sammÄ• sambuddh
samÄ• pajjitvÄ• nisÄ«di, purimakÄ• ca tayo sammÄ• sambuddhÄ• samÄ• pattiá¹ƒ appetv
kakusandhassa bhagavato mahÄ• sirÄ«sabodhi, konÄ• gamanassa bhagavato udumbarabo
ca nigrodhabodhi patiá¹-á¹-hÄ• si, tasmiá¹ƒ mahÄ• meghavanuyyÄ• nassa tilakabhÅ«te sum
paá¹-hamameva katabhÅ«miparikamme rÄ• javatthudvÄ• rakoá¹-á¹-hakaá¹-á¹-hÄ• ne mahÄ

kathaá¹ƒ? tÄ• ni kira bodhiá¹ƒ parivÄ• retvÄ• Ä• gatÄ• ni soá¸·asa jÄ• tisampannakulÄ• ni
rÄ• jÄ• dovÄ• rikavesaá¹ƒ gaá¹‡hi. soá¸·asa kulÄ• ni mahÄ• bodhiá¹ƒ gahetvÄ• oropayiá¹
hatthato muttasamanantarameva asÄ«tihatthappamÄ• á¹‡aá¹ƒ vehÄ• saá¹ƒ abbhuggantvÄ
muÃ±ci. raá¹ƒsiyo sakaladÄ«paá¹ƒ pattharitvÄ• upari brahmalokaá¹ƒ Ä• hacca aá¹-á¹-haá¹
mahÄ• bodhipÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• saÃ±jÄ• tappasÄ• dÄ• ni dasapurisasahassÄ• ni a
paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• pabbajiá¹ƒsu. yÄ• va sÅ«riyatthaá¹…gamÄ• mahÄ•
aá¹-á¹-hÄ• si. atthaá¹…gamite pana \Ne I 69/ sÅ«riye rohiá¹‡inakkhattena pathaviyaá¹ƒ pati
bodhipatiá¹-á¹-hÄ• nÄ• udakapariyantaá¹ƒ katvÄ• mahÄ• pathavÄ« akampi. patiá¹-á¹-hahit
satta divasÄ• ni himagabbhe sannisÄ«di. lokassa adassanaá¹ƒ agamÄ• si. sattame \Be I 74
vigatavalÄ• hakaá¹ƒ nabhaá¹ƒ ahosi. chabbaá¹‡á¹‡araá¹ƒsiyo jalantÄ• vipphurantÄ• nicch
khandho ca sÄ• khÄ• yo ca pattÄ• ni \Ee I 100/ ca paÃ±ca phalÄ• ni ca dassiá¹ƒsu. mahind
saá¹…ghamittattherÄ« ca rÄ• jÄ• ca saparivÄ• rÄ• mahÄ• bodhiá¹-á¹-hÄ• nameva agamaa
dÄ«pavÄ• sino sannipatiá¹ƒsu. tesaá¹ƒ passantÄ• naá¹ƒyeva uttarasÄ• khato ekaá¹ƒ phala
mucci. thero hatthaá¹ƒ upanÄ• mesi. phalaá¹ƒ therassa hatthe patiá¹-á¹-hÄ• si. taá¹ƒ thero
mahÄ• rÄ• jÄ• â€™â€™ ti raÃ±Ã±o adÄ• si. rÄ• jÄ• gahetvÄ• suvaá¹‡á¹‡akaá¹-Ä• he ma

gandhakalalaá¹ƒ pÅ«retvÄ• ropetvÄ• mahÄ• bodhiÄ• sannaá¹-á¹-hÄ• ne á¹-hapesi. sabbe
catuhatthappamÄ• á¹‡Ä• aá¹-á¹-ha taruá¹‡abodhirukkhÄ• uá¹-á¹-hahiá¹ƒsu. rÄ• jÄ• taá¹ƒ
aá¹-á¹-ha taruá¹‡abodhirukkhe setacchattena pÅ«jetvÄ• abhisekaá¹ƒ adÄ• si. tato ekaá¹ƒ b
Ä• gamanakÄ• le mahÄ• bodhinÄ• paá¹-hamapatiá¹-á¹-hitokÄ• se jambukolapaá¹-á¹-ane ro
tavakkabrÄ• hmaá¹‡assa gÄ• madvÄ• re, ekaá¹ƒ thÅ«pÄ• rÄ• me, ekaá¹ƒ issaranimmÄ• na
paá¹-hamacetiyaá¹-á¹-hÄ• ne, ekaá¹ƒ cetiyapabbate, ekaá¹ƒ rohaá¹‡ajanapadamhi kÄ• jara
rohaá¹‡ajanapadamhiyeva candanagÄ• me. itaresaá¹ƒ catunnaá¹ƒ phalÄ• naá¹ƒ bÄ«jehi jÄ
bodhitaruá¹‡e yojaniyaÄ• rÄ• mesu patiá¹-á¹-hÄ• pesuá¹ƒ.

evaá¹ƒ puttanattuparamparÄ• ya samantÄ• dÄ«pavÄ• sÄ«naá¹ƒ hitÄ• ya sukhÄ• ya patiá¹-
dhammadhajabhÅ«te mahÄ• bodhimhi \Ee I 101/ anuá¸·Ä• devÄ« paÃ±cahi kaÃ±Ã±Ä• sat
antepurikÄ• satehÄ«ti mÄ• tugÄ• masahassena saddhiá¹ƒ saá¹…ghamittattheriyÄ• santike
saparivÄ• rÄ• arahatte patiá¹-á¹-hÄ• si. ariá¹-á¹-hopi kho raÃ±Ã±o bhÄ• gineyyo paÃ±cahi
therassa santike pabbajitvÄ• nacirasseva saparivÄ• ro arahatte patiá¹-á¹-hÄ• si.

athekadivasaá¹ƒ rÄ• jÄ• mahÄ• bodhiá¹ƒ vanditvÄ• therena saddhiá¹ƒ thÅ«pÄ• rÄ• maá¹ƒ
lohapÄ• sÄ• daá¹-á¹-hÄ• naá¹ƒ sampattassa purisÄ• pupphÄ• ni abhihariá¹ƒsu. rÄ• jÄ• the
thero pupphehi lohapÄ• sÄ• daá¹-á¹-hÄ• naá¹ƒ pÅ«jesi. pupphesu bhÅ«miyaá¹ƒ patitamatte
rÄ• jÄ• ``kasmÄ• , bhante, bhÅ«mi calitÄ• â€™â€™ ti pucchi. ``ismiá¹ƒ, mahÄ• rÄ• ja, okÄ
uposathÄ• gÄ• raá¹ƒ bhavissati, tassetaá¹ƒ pubbanimittaâ€™â€™ nti.

rÄ• jÄ• \Be I 75/ puna therena saddhiá¹ƒ gacchanto ambaá¹…gaá¹‡aá¹-á¹-hÄ• naá¹ƒ patto.
vaá¹‡á¹‡agandhasampannaá¹ƒ atimadhurarasaá¹ƒ ekaá¹ƒ ambapakkaá¹ƒ Ä• harÄ«yittha. r
paribhogatthÄ• ya adÄ• si. thero tattheva \Ne I 70/ paribhuÃ±jitvÄ• ``idaá¹ƒ ettheva ropethÄ
rÄ• jÄ• taá¹ƒ ambaá¹-á¹-hiá¹ƒ gahetvÄ• tattheva ropetvÄ• udakaá¹ƒ Ä• siÃ±ci. saha amba
akampi. rÄ• jÄ• ``kasmÄ• , bhante, pathavÄ« kampitthÄ• â€™â€™ ti pucchi. ``imasmiá¹ƒ, r
saá¹…ghassa anÄ• gate `ambaá¹…gaá¹‡aá¹ƒâ€™ nÄ• ma sannipÄ• taá¹-á¹-hÄ• naá¹ƒ bha
pubbanimittaâ€™â€™ nti.

rÄ• jÄ• tattha aá¹-á¹-ha pupphamuá¹-á¹-hiyo okiritvÄ• vanditvÄ• puna therena saddhiá¹ƒ g
mahÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ patto. tatthassa purisÄ• campakapupphÄ• ni abhihariá¹ƒsu. t
adÄ• si. thero mahÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ pupphehi pÅ«jetvÄ• vandi. tÄ• vadeva mahÄ•
``kasmÄ• , bhante, pathavÄ« kampitthÄ• â€™â€™ ti pucchi. ``imasmiá¹ƒ, mahÄ• rÄ• ja, okÄ
bhagavato asadiso mahÄ• thÅ«po bhavissati, tassetaá¹ƒ \Ee I 102/ pubbanimittaâ€™â€™ r
bhanteâ€™â€™ ti. ``alaá¹ƒ, mahÄ• rÄ• ja, tumhÄ• kaá¹ƒ aÃ±Ã±aá¹ƒ bahukammaá¹ƒ atthi, t
duá¹-á¹-hagÄ• maá¹‡Ä« abhayo nÄ• ma kÄ• ressatÄ«â€™â€™ ti. atha rÄ• jÄ• ``sace, bha
kataá¹ƒyeva mayÄ• â€™â€™ ti dvÄ• dasahatthaá¹ƒ pÄ• sÄ• á¹‡atthambhaá¹ƒ Ä• harÄ• pe
raÃ±Ã±o nattÄ• duá¹-á¹-hagÄ• maá¹‡Ä« abhayo nÄ• ma imasmiá¹ƒ padese thÅ«paá¹ƒ kar

likhÄ• petvÄ• patiá¹-á¹-hÄ• petvÄ• vanditvÄ• theraá¹ƒ pucchi --- ``patiá¹-á¹-hitaá¹ƒ nu kho
tambapaá¹‡á¹‡idÄ«pe sÄ• sanaâ€™â€™ nti? ``patiá¹-á¹-hitaá¹ƒ, mahÄ• rÄ• ja, sÄ• sanaá¹
otarantÄ«â€™â€™ ti. ``kadÄ• pana, bhante mÅ«lÄ• ni otiá¹‡á¹‡Ä• ni nÄ• ma bhavissantÄ«
mahÄ• rÄ• ja, tambapaá¹‡á¹‡idÄ«pakÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ tambapaá¹‡á¹‡idÄ«pe j
pabbajitvÄ• tambapaá¹‡á¹‡idÄ«pamhiyeva vinayaá¹ƒ uggahetvÄ• tambapaá¹‡á¹‡idÄ«pe v
mÅ«lÄ• ni otiá¹‡á¹‡Ä• ni nÄ• ma bhavissantÄ«â€™â€™ ti. ``atthi pana, bhante, ediso bhikk
mahÄ• rÄ• ja, mahÄ• ariá¹-á¹-ho bhikkhu paá¹-ibalo etasmiá¹ƒ kammeâ€™â€™ ti. ``mayÄ•
kattabbaâ€™â€™ nti? ``maá¹‡á¸• apaá¹ƒ, mahÄ• rÄ• ja, kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti
rÄ• jÄ• meghavaá¹‡á¹‡Ä• bhayassa amaccassa pariveá¹‡aá¹-á¹-hÄ• ne mahÄ• saá¹…gÄ«
katamaá¹‡á¸• apappakÄ• raá¹ƒ rÄ• jÄ• nubhÄ• vena maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• sabbatÄ
payojetvÄ• ``sÄ• sanassa mÅ«lÄ• ni otarantÄ• ni \Be I 76/ passissÄ• mÄ«â€™â€™ ti anek
thÅ«pÄ• rÄ• maá¹ƒ anuppatto.

tena kho pana samayena thÅ«pÄ• rÄ• me aá¹-á¹-hasaá¹-á¹-hi bhikkhusahassÄ• ni sannipat
mahÄ• mahindattherassa Ä• sanaá¹ƒ dakkhiá¹‡Ä• bhimukhaá¹ƒ \Ee I 103/ paÃ±Ã±attaá¹ƒ h
mahÄ• ariá¹-á¹-hattherassa dhammÄ• sanaá¹ƒ uttarÄ• bhimukhaá¹ƒ paÃ±Ã±attaá¹ƒ hoti. at
mahÄ• ariá¹-á¹-hatthero mahindattherena ajjhiá¹-á¹-ho attano anurÅ«pena pattÄ• nukkamen
mahindattherapamukhÄ• aá¹-á¹-hasaá¹-á¹-hi mahÄ• therÄ• dhammÄ• sanaá¹ƒ parivÄ• ret
raÃ±Ã±opi kaniá¹-á¹-habhÄ• tÄ• mattÄ• bhayatthero nÄ• ma ``dhuraggÄ• ho hutvÄ• vinay
paÃ±cahi bhikkhusatehi saddhiá¹ƒ mahÄ• ariá¹-á¹-hattherassa dhammÄ• sanameva parivÄ•
bhikkhÅ« sarÄ• jikÄ• ca parisÄ• attano attano pattÄ• sane nisÄ«diá¹ƒsu.

athÄ• yasmÄ• mahÄ• ariá¹-á¹-hatthero tena samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ
naá¸·erupucimandamÅ«leti vinayanidÄ• naá¹ƒ abhÄ• si. bhÄ• site ca panÄ• yasmatÄ• ariá
Ä• kÄ• saá¹ƒ mahÄ• viravaá¹ƒ ravi. akÄ• lavijjulatÄ• niccharia¹ƒsu. devatÄ• sÄ• dhukÄ• ra
udakapariyantaá¹ƒ katvÄ• saá¹…kampi. evaá¹ƒ anekesu pÄ• á¹-ihÄ• riyesu vattamÄ• nesu
mahÄ• mahindapamukhehi aá¹-á¹-hasaá¹-á¹-hiyÄ• paccekagaá¹‡Ä«hi khÄ«á¹‡Ä• savamah
aá¹-á¹-hasaá¹-á¹-hibhikkhusahassehi parivuto paá¹-hamakattikapavÄ• raá¹‡Ä• divase thÅ«p
satthu karuá¹‡Ä• guá¹‡adÄ«pakaá¹ƒ bhagavato anusiá¹-á¹-hikarÄ• naá¹ƒ kÄ• yakammavac
vinayapiá¹-akaá¹ƒ pakÄ• sesi. pakÄ• setvÄ• ca yÄ• vatÄ• yukaá¹ƒ tiá¹-á¹-hamÄ• no bahÅ«
hadaye patiá¹-á¹-hÄ• petvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi. tepi k
tasmiá¹ƒ samÄ• game ---

``aá¹-á¹-hasaá¹-á¹-hi \Ee I 104/ mahÄ• therÄ• , dhuraggÄ• hÄ• samÄ• gatÄ• .

paccekagaá¹‡ino sabbe, dhammarÄ• jassa sÄ• vakÄ• ||

``khÄ«á¹‡Ä• savÄ• vasippattÄ• , tevijjÄ• iddhikovidÄ• .

uttamatthamabhiÃ±Ã±Ä• ya, anusÄ• siá¹ƒsu rÄ• jino ||

``Ä• lokaá¹ƒ dassayitvÄ• na, obhÄ• setvÄ• mahiá¹ƒ imaá¹ƒ.

jalitvÄ• aggikkhandhÄ• va, nibbÄ• yiá¹ƒsu mahesayoâ€™â€™ ||

tesaá¹ƒ \Be I 77/ parinibbÄ• nato aparabhÄ• ge aÃ±Ã±epi tesaá¹ƒ therÄ• naá¹ƒ antevÄ• sik
tissadattakÄ• á¸·asumana-dÄ«ghasumanÄ• dayo ca mahÄ• ariá¹-á¹-hattherassa antevÄ• si
antevÄ• sikÄ• cÄ• ti evaá¹ƒ pubbe vuttappakÄ• rÄ• Ä• cariyaparamparÄ• imaá¹ƒ vinayap
Ä• nesuá¹ƒ. tena vuttaá¹ƒ ---

``tatiyasaá¹…gahato pana uddhaá¹ƒ imaá¹ƒ dÄ«paá¹ƒ mahindÄ• dÄ«hi Ä• bhataá¹ƒ, mahin
72/ kÄ• laá¹ƒ ariá¹-á¹-hattherÄ• dÄ«hi Ä• bhataá¹ƒ, tato yÄ• vajjatanÄ• tesaá¹ƒyeva antevÄ
Ä• cariyaparamparÄ• ya Ä• bhataâ€™â€™ nti.

__kattha patiá¹-á¹-hita_nti? yesaá¹ƒ pÄ• á¸·ito ca atthato ca anÅ«naá¹ƒ vattati, maá¹‡ighaá¹
pakkhittatelamiva Ä«sakampi na paggharati, evarÅ«pesu adhimattasati-gati-dhiti-mantesu la
sikkhÄ• kÄ• mesu puggalesu patiá¹-á¹-hitanti veditabbaá¹ƒ. tasmÄ• vinayapatiá¹-á¹-hÄ• pa
vinayapariyattiyÄ• Ä• nisaá¹ƒsaá¹ƒ sallakkhetvÄ• sikkhÄ• kÄ• mena bhikkhunÄ• vinayo p

tatrÄ• yaá¹ƒ __vinayapariyattiyÄ• Ä• nisaá¹ƒso_ --- vinayapariyattikusalo hi puggalo sÄ• sa
paá¹-iladdhasaddhÄ• naá¹ƒ kulaputtÄ• naá¹ƒ mÄ• tÄ• pituá¹-á¹-hÄ• niyo hoti, tadÄ• yattÄ•
upasampadÄ• vattÄ• nuvattapaá¹-ipatti Ä• cÄ• ragocarakusalatÄ• . api cassa vinayapariya
sÄ«lakkhandho sugutto hoti surakkhito; kukkuccapakatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-isaraá
saá¹…ghamajjhe voharati; paccatthike sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• ti; sadd
105/ paá¹-ipanno hoti. tenÄ• ha bhagavÄ• --- ``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• vinaya
sÄ«lakkhandho sugutto hoti surakkhito ... pe ... saddhammaá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«
325).

ye cÄ• pi saá¹ƒvaramÅ«lakÄ• kusalÄ• dhammÄ• vuttÄ• bhagavatÄ• , vinayadharo pugga
vinayamÅ«lakattÄ• tesaá¹ƒ dhammÄ• naá¹ƒ. vuttampi hetaá¹ƒ bhagavatÄ• --- ``vinayo saá
avippaá¹-isÄ• ratthÄ• ya, avippaá¹-isÄ• ro pÄ• mojjatthÄ• ya, pÄ• mojjaá¹ƒ pÄ«tatthÄ• ya, p
passaddhi sukhatthÄ• ya, sukhaá¹ƒ samÄ• dhatthÄ• ya, samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidatthÄ• ya, nibbidÄ• virÄ• gatthÄ• ya, virÄ• go vi
vimutti vimuttiÃ±Ä• á¹‡adassanatthÄ• ya, vimuttiÃ±Ä• á¹‡adassanaá¹ƒ anupÄ• dÄ• parinibb
kathÄ• , etadatthÄ• mantanÄ• , etadatthÄ• upanisÄ• , etadatthaá¹ƒ sotÄ• vadhÄ• naá¹ƒ ---
anupÄ• dÄ• cittassa vimokkhoâ€™â€™ ti (Vin V 366). tasmÄ• vinayapariyattiyÄ• Ä• yogo

ettÄ• vatÄ• ca yÄ• sÄ• vinayasaá¹ƒvaá¹‡á¹‡anatthaá¹ƒ mÄ• tikÄ• á¹-hapitÄ• tattha ---

``vuttaá¹ƒ yena yadÄ• yasmÄ• , dhÄ• ritaá¹ƒ yena cÄ• bhataá¹ƒ.

yatthappatiá¹-á¹-hitaá¹ƒ cetametaá¹ƒ, vatvÄ• vidhiá¹ƒ tatoâ€™â€™ ti ||

imissÄ• tÄ• va gÄ• thÄ• ya attho pakÄ• sito vinayassa ca bÄ• hiranidÄ• navaá¹‡á¹‡anÄ• y
saá¹ƒvaá¹‡á¹‡itÄ• hotÄ«ti.

tatiyasaá¹…gÄ«tikathÄ• niá¹-á¹-hitÄ• .

bÄ• hiranidÄ• nakathÄ• niá¹-á¹-hitÄ• .

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•

<1> idÄ• ni \Ee I 106/ \Be I 79/ \Ne I 74/

``tenÄ• tiÄ• dipÄ• á¹-hassa, atthaá¹ƒ nÄ• nappakÄ• rato.

dassayanto karissÄ• mi, vinayassatthavaá¹‡á¹‡anaâ€™â€™ nti ||

vuttattÄ• __tena samayena buddho bhagavÄ• _tiÄ• dÄ«naá¹ƒ atthavaá¹‡á¹‡anaá¹ƒ kariss
__tenÄ• _ti aniyamaniddesavacanaá¹ƒ. tassa sarÅ«pena avuttenapi aparabhÄ• ge atthato s
vacanena paá¹-iniddeso kÄ• tabbo. aparabhÄ• ge hi vinayapaÃ±Ã±attiyÄ• canahetubhÅ«to
parivitakko siddho. tasmÄ• yena samayena so parivitakko udapÄ• di, tena samayena budd
viharatÄ«ti evamettha sambandho veditabbo. ayaÃ±hi sabbasmimpi vinaye yutti, yadidaá¹ƒ
``tenÄ• â€™â€™ ti vuccati tattha tattha pubbe vÄ• pacchÄ• vÄ• atthato siddhena ``yenÄ•
paá¹-iniddeso kÄ• tabboti.

tatridaá¹ƒ mukhamattanidassanaá¹ƒ --- ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹
sudinno methunaá¹ƒ dhammaá¹ƒ paá¹-isevi; yasmÄ• paá¹-isevi, tasmÄ• paÃ±Ã±apessÄ• n
evaá¹ƒ tÄ• va pubbe atthato siddhena yenÄ• ti iminÄ• vacanena paá¹-iniddeso yujjati. tena
bhagavÄ• rÄ• jagahe viharati, yena samayena dhaniyo kumbhakÄ• raputto raÃ±Ã±o dÄ• rÅ
evaá¹ƒ pacchÄ• atthato siddhena yenÄ• ti iminÄ• vacanena paá¹-iniddeso yujjatÄ«ti vutto
attho. __samayenÄ• _ti ettha pana samayasaddo tÄ• va ---

samavÄ• ye \Ee I 107/ khaá¹‡e kÄ• le, samÅ«he hetu-diá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissati ||

tathÄ• \Ne I 75/ hissa --- ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca sama
(DN I 447) evamÄ• dÄ«su samavÄ• yo attho. ``ekova kho, bhikkhave, khaá¹‡o ca samayo c
brahmacariyavÄ• sÄ• yÄ• â€™â€™ ti (AN c 8.29) evamÄ• dÄ«su khaá¹‡o. ``uá¹‡hasamayo
pariá¸·Ä• hasamayoâ€™â€™ ti (Vin IV 358) evamÄ• dÄ«su kÄ• lo. ``mahÄ• samayo pavan
samÅ«ho. ``samayopi kho te, bhaddÄ• li, appaá¹-ividdho ahosi --- `bhagavÄ• kho sÄ• vatth
bhagavÄ• pi maá¹ƒ jÄ• nissati --- bhaddÄ• li nÄ• ma bhikkhu satthusÄ• sane sikkhÄ• ya ap
kho te, bhaddÄ• li, samayo appaá¹-ividdho ahosÄ«â€™â€™ ti (MN II 135) evamÄ• dÄ«su h
samayena uggahamÄ• no paribbÄ• jako samaá¹‡amuá¹‡á¸• ikÄ• putto samayappavÄ• dak
mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«â€™â€™ ti (MN II 260) evamÄ• dÄ«su diá¹-á¹-hi.

``diá¹-á¹-he dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || (SN a I 129).

evamÄ• dÄ«su paá¹-ilÄ• bho. ``sammÄ• mÄ• nÄ• bhisamayÄ• antamakÄ• si dukkhassÄ•
pahÄ• naá¹ƒ. ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipari
abhisamayaá¹-á¹-hoâ€™â€™ ti (Paá¹-is II 8) evamÄ• dÄ«su paá¹-ivedho attho. idha panass
yena kÄ• lena Ä• yasmato sÄ• riputtassa vinayapaÃ±Ã±attiyÄ• canahetubhÅ«to parivitakko
evamettha attho daá¹-á¹-habbo.

etthÄ• ha --- ``atha kasmÄ• yathÄ• suttante `ekaá¹ƒ samayaâ€™ nti upayogavacanena nid
`yasmiá¹ƒ samaye kÄ• mÄ• vacaraâ€™ nti bhummavacanena, tathÄ• akatvÄ• idha `tena s
karaá¹‡avacanena niddeso katoâ€™â€™ ti? tattha tathÄ• , idha ca aÃ±Ã±athÄ• atthasamb
tÄ• va accantasaá¹ƒyogattho sambhavati. yaÃ±hi samayaá¹ƒ bhagavÄ• brahmajÄ• lÄ• dÄ«
accantameva taá¹ƒ samayaá¹ƒ karuá¹‡Ä• vihÄ• rena vihÄ• si; tasmÄ• tadatthajotanatthaá¹
kato. abhidhamme ca adhikaraá¹‡attho \Ee I 108/ bhÄ• venabhÄ• valakkhaá¹‡attho ca sam
kÄ• lattho samÅ«hattho ca samayo, tattha vuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ khaá¹‡a
ca samayassa bhÄ• vena tesaá¹ƒ bhÄ• vo lakkhiyati. tasmÄ• tadatthajotanatthaá¹ƒ tattha b
kato. idha pana hetuattho karaá¹‡attho ca sambhavati. yo \Be I 81/ hi so sikkhÄ• padapaÃ±
sÄ• riputtÄ• dÄ«hipi dubbiÃ±Ã±eyyo, tena samayena hetubhÅ«tena karaá¹‡abhÅ«tena ca s
paÃ±Ã±Ä• payanto sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tat
tadatthajotanatthaá¹ƒ idha karaá¹‡avacanena niddeso katoti veditabbo. hoti cettha ---

``upayogena bhummena, taá¹ƒ taá¹ƒ atthamapekkhiya.

aÃ±Ã±atra samayo vutto, karaá¹‡eneva so idhÄ• â€™â€™ ti ||

porÄ• á¹‡Ä• pana vaá¹‡á¹‡ayanti --- `ekaá¹ƒ samayaâ€™ nti vÄ• `yasmiá¹ƒ samayeâ€™ t
vÄ• abhilÄ• pamattabhedo esa, sabbattha bhummameva atthoâ€™â€™ ti. tasmÄ• tesaá¹ƒ
samayenÄ• â€™â€™ ti vuttepi ``tasmiá¹ƒ samayeâ€™â€™ ti attho veditabbo.

__buddho bhagavÄ• _ti imesaá¹ƒ padÄ• naá¹ƒ parato atthaá¹ƒ vaá¹‡á¹‡ayissÄ• ma. __vera
ettha pana __veraÃ±jÄ• _ti aÃ±Ã±atarassa nagarassetaá¹ƒ adhivacanaá¹ƒ, tassaá¹ƒ veraÃ±
bhummavacanaá¹ƒ. __viharatÄ«_ti avisesena iriyÄ• pathadibbabrahmaariyavihÄ• resu
aÃ±Ã±ataravihÄ• rasamaá¹…gÄ«paridÄ«panametaá¹ƒ, idha pana á¹-hÄ• nagamananisajjÄ
aÃ±Ã±atairiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ, tena á¹-hitopi gacchantopi nisinnopi sa
viharaticceva veditabbo. so hi ekaá¹ƒ iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vi
aparipatantaá¹ƒ attabhÄ• vaá¹ƒ harati pavatteti, tasmÄ• ``viharatÄ«â€™â€™ ti vuccati.

__naá¸·erupucimandamÅ«le_ti ettha __naá¸·eru_ nÄ• ma yakkho, __pucimando_ti \Ee I 109
samÄ«paá¹ƒ. ayaÃ±hi mÅ«lasaddo ``mÅ«lÄ• ni uddhareyya antamaso usÄ«ranÄ• á¸·imattÄ
-Ä• dÄ«su mÅ«lamÅ«le dissati. ``lobho akusalamÅ«laâ€™â€™ nti (DN III 305) -Ä• dÄ«su a
``yÄ• va majjhanhike kÄ• le chÄ• yÄ• pharati, nivÄ• te paá¹‡á¹‡Ä• ni patanti, ettÄ• vatÄ• r
ntiÄ• dÄ«su samÄ«pe. idha pana samÄ«pe adhippeto, tasmÄ• naá¸·eruyakkhena adhiggah
evamettha attho daá¹-á¹-habbo. so kira pucimando ramaá¹‡Ä«yo pÄ• sÄ• diko anekesaá¹ƒ
viya kurumÄ• no tassa nagarassa avidÅ«re gamanÄ• gamanasampanne á¹-hÄ• ne ahosi. a
veraÃ±jaá¹ƒ gantvÄ• patirÅ«pe á¹-hÄ• ne viharanto tassa rukkhassa samÄ«pe heá¹-á¹-hÄ•
vuttaá¹ƒ --- __ ``veraÃ±jÄ• yaá¹ƒ viharati naá¸·erupucimandamÅ«leâ€™â€™ _ti.

tattha \Ne I 77/ siyÄ• yadi tÄ• va bhagavÄ• veraÃ±jÄ• yaá¹ƒ viharati, ``naá¸·erupucimanda
vattabbaá¹ƒ, atha tattha viharati, ``veraÃ±jÄ• yaâ€™â€™ nti na vattabbaá¹ƒ, na hi sakkÄ• u
samayena apubbaá¹ƒ acarimaá¹ƒ viharitunti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, n
``samÄ«patthe bhummavacanaâ€™â€™ nti. tasmÄ• yathÄ• gaá¹…gÄ• yamunÄ• dÄ«naá¹
``gaá¹…gÄ• ya caranti, yamunÄ• ya carantÄ«â€™â€™ ti vuccanti; evamidhÄ• pi yadidaá¹ƒ
naá¸·erupucimandamÅ«laá¹ƒ tattha viharanto vuccati ``veraÃ±jÄ• yaá¹ƒ viharati naá¸·erupu
gocaragÄ• manidassanatthaá¹ƒ hissa veraÃ±jÄ• vacanaá¹ƒ. pabbajitÄ• nurÅ«panivÄ• sana
naá¸·erupucimandamÅ«lavacanaá¹ƒ.

tattha veraÃ±jÄ• kittanena Ä• yasmÄ• upÄ• litthero bhagavato gahaá¹-á¹-hÄ• nuggahakara
naá¸·erupucimandamÅ«lakittanena pabbajitÄ• nuggahakaraá¹‡aá¹ƒ, tathÄ• purimena pacc
attakilamathÄ• nuyogavivajjanaá¹ƒ, pacchimena vatthukÄ• mappahÄ• nato
kÄ• masukhallikÄ• nuyogavivajjanupÄ• yadassanaá¹ƒ; purimena ca dhammadesanÄ• bhiyo
vivekÄ• dhimuttiá¹ƒ; purimena karuá¹‡Ä• ya upagamanaá¹ƒ \Ee I 110/, pacchimena paÃ±Ã±

sattÄ• naá¹ƒ hitasukhanipphÄ• danÄ• dhimuttataá¹ƒ, pacchimena parahitasukhakaraá¹‡e n
dhammikasukhÄ• pariccÄ• ganimittaá¹ƒ phÄ• suvihÄ• raá¹ƒ, pacchimena uttarimanussadha
manussÄ• naá¹ƒ upakÄ• rabahulataá¹ƒ, pacchimena devatÄ• naá¹ƒ; purimena loke jÄ• tass
saá¹ƒvaá¸• á¸• habhÄ• vaá¹ƒ, pacchimena lokena anupalittataá¹ƒ; purimena ``ekapuggalo,
uppajjamÄ• no uppajjati bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya
devamanussÄ• naá¹ƒ. katamo ekapuggalo? tathÄ• gato arahaá¹ƒ sammÄ• sambuddhoâ€™
yadatthaá¹ƒ bhagavÄ• uppanno tadatthaparinipphÄ• danaá¹ƒ, pacchimena yattha uppanno
bhagavÄ• hi paá¹-hamaá¹ƒ lumbinÄ«vane, dutiyaá¹ƒ bodhimaá¹‡á¸• eti lokiyalokuttarÄ• ya
uppanno, tenassa vaneyeva vihÄ• raá¹ƒ dassetÄ«ti evamÄ• dinÄ• nayenettha atthayojanÄ

__mahatÄ• _ \Be I 83/ __bhikkhusaá¹…ghena saddhi_nti ettha __mahatÄ• _ti guá¹‡amahat
saá¹…khyÄ• mahattenapi, so hi bhikkhusaá¹…gho guá¹‡ehipi mahÄ• ahosi, yasmÄ• yo ta
sotÄ• panno; saá¹…khyÄ• yapi mahÄ• paÃ±casatasaá¹…khyattÄ• . bhikkhÅ«naá¹ƒ saá¹…
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…khÄ• tasaá¹…ghÄ• tena samaá¹‡agaá¹‡enÄ• ti attho. _
__paÃ±camattehi bhikkhusatehÄ«_ti paÃ±ca mattÄ• etesanti __paÃ±camattÄ• ni_. mattÄ•
tasmÄ• yathÄ• ``bhojane \Ne I 78/ mattaÃ±Ã±Å«â€™â€™ ti vutte bhojane mattaá¹ƒ jÄ• nÄ
jÄ• nÄ• tÄ«ti attho hoti; evamidhÄ• pi tesaá¹ƒ bhikkhusatÄ• naá¹ƒ paÃ±ca mattÄ• paÃ±cap
daá¹-á¹-habbo. bhikkhÅ«naá¹ƒ satÄ• ni __bhikkhusatÄ• ni, _ tehi paÃ±camattehi bhikkhusat
vuttaá¹ƒ --- ``mahatÄ• bhikkhusaá¹…ghena saddhiâ€™â€™ nti, ettha tassa mahato bhikkh
saá¹…khyÄ• mahattaá¹ƒ dassitaá¹ƒ hoti. parato panassa \Ee I 111/ ``nirabbudo hi, sÄ• riput
nirÄ• dÄ«navo apagatakÄ• á¸·ako suddho sÄ• re patiá¹-á¹-hito. imesaÃ±hi, sÄ• riputta, paÃ
bhikkhusatÄ• naá¹ƒ yo pacchimako so sotÄ• pannoâ€™â€™ ti vacanena guá¹‡amahattaá¹

__assosi kho veraÃ±jo brÄ• hmaá¹‡o_ti __assosÄ«_ti suá¹‡i upalabhi, sotadvÄ• rasampatta
aÃ±Ã±Ä• si. __kho_ti padapÅ«raá¹‡amatte avadhÄ• raá¹‡atthe vÄ• nipÄ• to. tattha avadhÄ
nÄ• ssa koci savanantarÄ• yo ahosÄ«ti ayamattho veditabbo. padapÅ«raá¹‡ena pana
byaÃ±janasiliá¹-á¹-hatÄ• mattameva. veraÃ±jÄ• yaá¹ƒ jÄ• to, veraÃ±jÄ• yaá¹ƒ bhavo, veraÃ
__veraÃ±jo_. mÄ• tÄ• pitÅ«hi katanÄ• mavasena panÄ• yaá¹ƒ ``udayoâ€™â€™ ti vuccati.
__brÄ• hmaá¹‡o, _ mante sajjhÄ• yatÄ«ti attho. idameva hi jÄ• tibrÄ• hmaá¹‡Ä• naá¹ƒ nirut
bÄ• hitapÄ• pattÄ• ``brÄ• hmaá¹‡Ä• â€™â€™ ti vuccanti.

idÄ• ni yamatthaá¹ƒ veraÃ±jo brÄ• hmaá¹‡o assosi, taá¹ƒ pakÄ• sento __samaá¹‡o khalu b
tattha samitapÄ• pattÄ• __samaá¹‡o_ti veditabbo. vuttaá¹ƒ hetaá¹ƒ --- ``bÄ• hitapÄ• poti br
samitapÄ• pattÄ• \Be I 84/ samaá¹‡oti vuccatÄ«â€™â€™ ti (Dhp 265). bhagavÄ• ca anutt
samitapÄ• po, tenassa yathÄ• bhuccaguá¹‡Ä• dhigatametaá¹ƒ nÄ• maá¹ƒ yadidaá¹ƒ samaa
anussavanatthe nipÄ• to. __bho_ti brÄ• hmaá¹‡ajÄ• tikÄ• naá¹ƒ jÄ• tisamudÄ• gataá¹ƒ Ä• I
hetaá¹ƒ ---

``bhovÄ• dÄ« nÄ• maso hoti, sace hoti sakiÃ±canoâ€™â€™ ti. (Dhp 396; Sn 625). __gotam
gottavasena parikitteti, tasmÄ• ``samaá¹‡o khalu bho gotamoâ€™â€™ ti ettha samaá¹‡o k
evamattho daá¹-á¹-habbo. __sakyaputto_ti idaá¹ƒ pana bhagavato uccÄ• kulaparidÄ«panaá
pabbajito_ti saddhÄ• pabbajitabhÄ• vaparidÄ«panaá¹ƒ, kenaci pÄ• rijuÃ±Ã±ena anabhibhÅ
taá¹ƒ kulaá¹ƒ pahÄ• ya saddhÄ• ya pabbajitoti vuttaá¹ƒ hoti. tato paraá¹ƒ vuttatthameva. __
itthambhÅ«tÄ• khyÄ• natthe \Ee I 112/ upayogavacanaá¹ƒ, tassa kho pana \Ne I 79/ bhoto g
__kalyÄ• á¹‡o_ti kalyÄ• á¹‡aguá¹‡asamannÄ• gato; seá¹-á¹-hoti vuttaá¹ƒ hoti. __kittisaddo_
thutighoso vÄ• .

__itipi so bhagavÄ• _tiÄ• dÄ«su pana ayaá¹ƒ tÄ• va yojanÄ• --- so bhagavÄ• itipi arahaá¹ƒ
... pe ... itipi bhagavÄ• ti iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti.

idÄ• ni vinayadharÄ• naá¹ƒ suttantanayakosallatthaá¹ƒ vinayasaá¹ƒvaá¹‡á¹‡anÄ• rambhe
buddhaguá¹‡apaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ• ya cittasampahaá¹ƒsanatthaÃ±ca e
vitthÄ• ranayena vaá¹‡á¹‡anaá¹ƒ karissÄ• mi. tasmÄ• yaá¹ƒ vuttaá¹ƒ --- ``so bhagavÄ• itip
tattha Ä• rakattÄ• , arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• , paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• p
imehi tÄ• va kÄ• raá¹‡ehi so bhagavÄ• arahanti veditabbo. Ä• rakÄ• hi so sabbakilesehi su
maggena savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ viddhaá¹ƒsitattÄ• ti Ä• rakattÄ• __arahaá¹ƒ; _ t
maggena hatÄ• ti arÄ«naá¹ƒ hatattÄ• pi __arahaá¹ƒ_. yaÃ±cetaá¹ƒ
avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhipuÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• raá¹ƒ jarÄ• maraá¹‡an
vijjhitvÄ• tibhavarathe samÄ• yojitaá¹ƒ anÄ• dikÄ• lappavattaá¹ƒ saá¹ƒsÄ• racakkaá¹ƒ, tass
\Be I 85/ vÄ«riyapÄ• dehi sÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya saddhÄ• hatthena kammakkh
Ã±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbe arÄ• hatÄ• ti arÄ• naá¹ƒ hatattÄ• pi __arahaá¹ƒ_.

atha vÄ• saá¹ƒsÄ• racakkanti anamataggasaá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ vuccati, tassa ca avijjÄ•
jarÄ• maraá¹‡aá¹ƒ nemi, pariyosÄ• nattÄ• ; sesÄ• dasa dhammÄ• arÄ• , avijjÄ• mÅ«lakat
ca. tattha dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• , kÄ• mabhave ca avijjÄ• kÄ• mabhave
hoti. rÅ«pabhave avijjÄ• rÅ«pabhave saá¹…khÄ• rÄ• naá¹ƒ paccayo hoti. arÅ«pabhave avi
saá¹…khÄ• rÄ• naá¹ƒ paccayo hoti. kÄ• mabhave saá¹…khÄ• rÄ• kÄ• mabhave \Ee I 113/
paccayÄ• honti. esa nayo itaresu. kÄ• mabhave paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• mabha
hoti, tathÄ• rÅ«pabhave. arÅ«pabhave nÄ• masseva paccayo hoti. kÄ• mabhave nÄ• marÅ
saá¸·Ä• yatanassa paccayo hoti. rÅ«pabhave nÄ• marÅ«paá¹ƒ rÅ«pabhave tiá¹‡á¹‡aá¹ƒ Ä•
arÅ«pabhave nÄ• maá¹ƒ arÅ«pabhave ekassÄ• yatanassa paccayo hoti. kÄ• mabhave saá
chabbidhassa phassassa paccayo hoti. rÅ«pabhave tÄ«á¹‡i Ä• yatanÄ• ni rÅ«pabhave tiá¹‡
arÅ«pabhave ekamÄ• yatanaá¹ƒ arÅ«pabhave ekassa phassassa paccayo hoti. kÄ• mabha
channaá¹ƒ vedanÄ• naá¹ƒ paccayÄ• honti. rÅ«pabhave tayo tattheva \Ne I 80/ tissannaá¹ƒ
tattheva ekissÄ• vedanÄ• ya paccayo hoti. kÄ• mabhave cha vedanÄ• kÄ• mabhave chan
paccayÄ• honti. rÅ«pabhave tisso tattheva tiá¹‡á¹‡aá¹ƒ; arÅ«pabhave ekÄ• vedanÄ• arÅ«

taá¹‡hÄ• kÄ• yassa paccayo hoti. tattha tattha sÄ• sÄ• taá¹‡hÄ• tassa tassa upÄ• dÄ• na
bhavÄ• dÄ«naá¹ƒ.

kathaá¹ƒ? idhekacco ``kÄ• me paribhuÃ±jissÄ• mÄ«â€™â€™ ti kÄ• mupÄ• dÄ• napaccayÄ
vÄ• cÄ• ya manasÄ• duccaritaá¹ƒ carati; duccaritapÄ• ripÅ«riyÄ• apÄ• ye upapajjati. tattha
upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo, kammanibbattÄ• khandhÄ• upapattibhav
jÄ• ti, paripÄ• ko jarÄ• , bhedo maraá¹‡aá¹ƒ.

aparo \Be I 86/ ``saggasampattiá¹ƒ anubhavissÄ• mÄ«â€™â€™ ti tatheva sucaritaá¹ƒ carat
sagge upapajjati. tatthassa upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavoti so eva nayo.

aparo pana ``brahmalokasampattiá¹ƒ anubhavissÄ• mÄ«â€™â€™ ti kÄ• mupÄ• dÄ• napac
karuá¹‡aá¹ƒ ... muditaá¹ƒ ... upekkhaá¹ƒ bhÄ• veti, bhÄ• vanÄ• pÄ• ripÅ«riyÄ• brahmaloke
nibbattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavoti soyeva nayo.

aparo ``arÅ«pavabhasampattiá¹ƒ anubhavissÄ• mÄ«â€™â€™ ti \Ee I 114/ tatheva
Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• disamÄ• pattiyo bhÄ• veti, bhÄ• vanÄ• pÄ• ripÅ«riyÄ• tattha
nibbattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo, kammanibbattÄ• khandhÄ• upapattibhavo
jÄ• ti, paripÄ• ko jarÄ• , bhedo maraá¹‡anti. esa nayo sesupÄ• dÄ• namÅ«likÄ• supi yojanÄ

evaá¹ƒ ``ayaá¹ƒ avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• , ubhopete hetusamuppan
paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ; atÄ«tampi addhÄ• naá¹ƒ, anÄ• gatampi addhÄ•
saá¹…khÄ• rÄ• hetusamuppannÄ• , ubhopete hetusamuppannÄ• ti paccayapariggahe paÃ
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti etena nayena sabbapadÄ• ni vitthÄ• retabbÄ• ni. ta
eko saá¹…khepo, viÃ±Ã±Ä• á¹‡a-nÄ• marÅ«pa-saá¸·Ä• yatana-phassa-vedanÄ• eko, taá¹‡
jÄ• ti-jarÄ• -maraá¹‡aá¹ƒ eko. purimasaá¹…khepo cettha atÄ«to addhÄ• , dve majjhimÄ• p
jÄ• tijarÄ• maraá¹‡aá¹ƒ anÄ• gato. avijjÄ• saá¹…khÄ• raggahaá¹‡ena cettha taá¹‡hupÄ• dÄ
ime paÃ±ca dhammÄ• atÄ«te kammavaá¹-á¹-aá¹ƒ; viÃ±Ã±Ä• á¹‡Ä• dayo paÃ±ca dhammÄ
taá¹‡hupÄ• dÄ• nabhavaggahaá¹‡ena \Ne I 81/ avijjÄ• saá¹…khÄ• rÄ• gahitÄ• va hontÄ«ti
kammavaá¹-á¹-aá¹ƒ; jÄ• tijarÄ• maraá¹‡Ä• padesena viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ niddiá¹-á¹-
Ä• yatiá¹ƒ vipÄ• kavaá¹-á¹-aá¹ƒ. te Ä• kÄ• rato vÄ«satividhÄ• honti. saá¹…khÄ• raviÃ±Ã±Ä
eko sandhi, vedanÄ• taá¹‡hÄ• namantarÄ• eko, bhavajÄ• tÄ«namantarÄ• eko. iti bhagavÄ
tiyaddhaá¹ƒ, vÄ«satÄ• kÄ• raá¹ƒ, tisandhiá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ sabbÄ• kÄ• rato jÄ
paá¹-ivijjhati. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena
``paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti. iminÄ• dhammaá
dhamme yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• tesu \Be I 87/ nibbindanto virajjanto vimuccanto vuttap
saá¹ƒsÄ• racakkassa are hani vihani viddhaá¹ƒsesi. evampi __arÄ• naá¹ƒ hatattÄ• arahaá

aggadakkhiá¹‡eyyattÄ• ca cÄ«varÄ• dipaccaye \Ee I 115/ arahati pÅ«jÄ• visesaÃ±ca; tene
ye keci mahesakkhÄ• devamanussÄ• na te aÃ±Ã±attha pÅ«jaá¹ƒ karonti. tathÄ• hi brahm
ratanadÄ• mena tathÄ• gataá¹ƒ pÅ«jesi, yathÄ• balaÃ±ca aÃ±Ã±epi devÄ• manussÄ• ca
parinibbutampi ca bhagavantaá¹ƒ uddissa channavutikoá¹-idhanaá¹ƒ visajjetvÄ• asokamah
caturÄ• sÄ«tivihÄ• rasahassÄ• ni patiá¹-á¹-hÄ• pesi. ko pana vÄ• do aÃ±Ã±esaá¹ƒ pÅ«jÄ•
__paccayÄ• dÄ«naá¹ƒ arahattÄ• pi arahaá¹ƒ_. yathÄ• ca loke keci paá¹‡á¸• itamÄ• nino b
pÄ• paá¹ƒ karonti; evamesa na kadÄ• ci karotÄ«ti __pÄ• pakaraá¹‡e rahÄ• bhÄ• vatopi ara

``Ä• rakattÄ• hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, arahaá¹ƒ tena vuccatÄ«â€™â€™ ti ||

sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• pana __sammÄ• sambuddho_. t
sÄ• maÃ±ca buddho, abhiÃ±Ã±eyye dhamme abhiÃ±Ã±eyyato buddho, pariÃ±Ã±eyye dhar
dhamme pahÄ• tabbato, sacchikÄ• tabbe dhamme sacchikÄ• tabbato, bhÄ• vetabbe dham
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``abhiÃ±Ã±eyyaá¹ƒ \Ne I 82/ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (MN II 3

apica cakkhu dukkhasaccaá¹ƒ, tassa mÅ«lakÄ• raá¹‡abhÄ• vena taá¹ƒsamuá¹-á¹-hÄ• pikÄ
samudayasaccaá¹ƒ, ubhinnamappavatti nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• paá¹-ipadÄ
ekekapaduddhÄ• renÄ• pi sabbadhamme sammÄ• sÄ• maÃ±ca buddho. esa nayo sota-gh
nayena rÅ«pÄ• dÄ«ni cha Ä• yatanÄ• ni, cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo cha viÃ±Ã±Ä• á¹‡ak
phassÄ• , cakkhusamphassajÄ• dayo cha vedanÄ• , rÅ«pasaÃ±Ã±Ä• dayo cha saÃ±Ã±Ä•
rÅ«pataá¹‡hÄ• dayo cha \Be I 88/ taá¹‡hÄ• kÄ• yÄ• , rÅ«pavitakkÄ• dayo cha vitakkÄ• , rÅ
\Ee I 116/, rÅ«pakkhandhÄ• dayo paÃ±cakkhandhÄ• , dasa kasiá¹‡Ä• ni, dasa anussatiyo,
uddhumÄ• takasaÃ±Ã±Ä• divasena dasa saÃ±Ã±Ä• , kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• , dv
dhÄ• tuyo, kÄ• mabhavÄ• dayo nava bhavÄ• , paá¹-hamÄ• dÄ«ni cattÄ• ri jhÄ• nÄ• ni, met
appamaÃ±Ã±Ä• , catasso arÅ«pasamÄ• pattiyo, paá¹-ilomato jarÄ• maraá¹‡Ä• dÄ«ni, anul
paá¹-iccasamuppÄ• daá¹…gÄ• ni ca yojetabbÄ• ni.

tatrÄ• yaá¹ƒ ekapadayojanÄ• --- ``jarÄ• maraá¹‡aá¹ƒ dukkhasaccaá¹ƒ, jÄ• ti samudayasac
nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhappajÄ• nanÄ• paá¹-ipadÄ• maggasaccaâ€™â€™
sabbadhamme sammÄ• sÄ• maÃ±ca buddho anubuddho paá¹-ividdho. tena vuttaá¹ƒ --- __

sabbadhammÄ• naá¹ƒ buddhattÄ• pana sammÄ• sambuddho_ti.

vijjÄ• hi pana caraá¹‡ena ca sampannattÄ• __vijjÄ• caraá¹‡asampanno_; tattha __vijjÄ• _t
aá¹-á¹-hapi vijjÄ• . tisso vijjÄ• bhayabheravasutte (MN I 34 Ä• dayo) vuttanayeneva veditab
ambaá¹-á¹-hasutte (DN I 278 Ä• dayo). tatra hi vipassanÄ• Ã±Ä• á¹‡ena manomayiddhiyÄ•
pariggahetvÄ• aá¹-á¹-ha vijjÄ• vuttÄ• . __caraá¹‡a_nti sÄ«lasaá¹ƒvaro, indriyesu guttadvÄ
mattaÃ±Ã±utÄ• , jÄ• gariyÄ• nuyogo, satta saddhammÄ• , cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ•
veditabbÄ• . imeyeva hi pannarasa dhammÄ• , yasmÄ• etehi carati ariyasÄ• vako gacchati
caraá¹‡anti vuttÄ• . yathÄ• ha --- ``idha, mahÄ• nÄ• ma, ariyasÄ• vako sÄ«lavÄ• hotÄ«â€™
vitthÄ• ro. bhagavÄ• imÄ• hi vijjÄ• hi iminÄ• ca caraá¹‡ena samannÄ• gato, tena vuccati v
\Ne I 83/. tattha vijjÄ• sampadÄ• bhagavato sabbaÃ±Ã±utaá¹ƒ pÅ«retvÄ• á¹-hitÄ• , caraá¹
mahÄ• kÄ• ruá¹‡ikataá¹ƒ. so sabbaÃ±Ã±utÄ• ya sabbasattÄ• naá¹ƒ atthÄ• natthaá¹ƒ Ã±atv
anatthaá¹ƒ parivajjetvÄ• atthe niyojeti, yathÄ• taá¹ƒ vijjÄ• caraá¹‡asampanno. tenassa sÄ•
honti no duppaá¹-ipannÄ• , vijjÄ• caraá¹‡avipannÄ• naÃ±hi sÄ• vakÄ• attantapÄ• dayo viy

sobhanagamanattÄ• , sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• , sammÄ• gatattÄ• , sammÄ• ca g
gatanti vuccati, taÃ±ca bhagavato sobhanaá¹ƒ parisuddhamanavajjaá¹ƒ \Be I 89/. kiá¹ƒ \Ee
ariyamaggo. tena hesa gamanena khemaá¹ƒ disaá¹ƒ asajjamÄ• no gatoti __sobhanagaman
cesa á¹-hÄ• naá¹ƒ gato amataá¹ƒ nibbÄ• nanti __sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• pi suga
tena maggena pahÄ«ne kilese puna apaccÄ• gacchanto. vuttaÃ±cetaá¹ƒ --- ``sotÄ• pattima
te kilese na puneti na pacceti na paccÄ• gacchatÄ«ti sugato ... pe ... arahattamaggena ye k
kilese na puneti na pacceti na paccÄ• gacchatÄ«ti sugatoâ€™â€™ ti (Nidd I 38). sammÄ•
dÄ«paá¹…karapÄ• damÅ«lato pabhuti yÄ• va bodhimaá¹‡á¸• o tÄ• va samatiá¹ƒsapÄ• ram
sabbalokassa hitasukhameva karonto sassataá¹ƒ ucchedaá¹ƒ kÄ• masukhaá¹ƒ attakilamath
anupagacchanto Ä• gatoti __sammÄ• gatattÄ• pi sugato_. sammÄ• cesa gadati, yuttaá¹-á¹
bhÄ• satÄ«ti __sammÄ• gadattÄ• pi sugato_.

tatridaá¹ƒ sÄ• dhakasuttaá¹ƒ --- ``yaá¹ƒ tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacch
anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , na taá¹ƒ tathÄ• gato vÄ• ca
tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá
tampi tathÄ• gato vÄ• caá¹ƒ na bhÄ• sati. yaÃ±ca kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ
atthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , tatra kÄ• laÃ±Ã±Å« tathÄ• gat
veyyÄ• karaá¹‡Ä• ya. yaá¹ƒ tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ anatth
paresaá¹ƒ piyÄ• manÄ• pÄ• , na taá¹ƒ tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. yampi tathÄ• gato
tacchaá¹ƒ anatthasaá¹ƒhitaá¹ƒ, sÄ• ca paresaá¹ƒ piyÄ• manÄ• pÄ• , tampi tathÄ• gato vÄ
kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaá¹ƒhitaá¹ƒ, sÄ• ca paresa
kÄ• laÃ±Ã±Å« tathÄ• gato hoti tassÄ• vÄ• cÄ• ya veyyÄ• karaá¹‡Ä• yÄ• â€™â€™ ti (MN I
sugato_ti veditabbo.

sabbathÄ• viditalokattÄ• pana __lokavidÅ«_. so hi bhagavÄ• sabhÄ• vato samudayato ni
\Ne I 84/ sabbathÄ• lokaá¹ƒ avedi aÃ±Ã±Ä• si paá¹-ivijjhi. yathÄ• ha --- ``yattha kho, Ä• vus
118/ na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gamanena lokassa \Be
Ã±Ä• teyyaá¹ƒ daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mi; na cÄ• haá¹ƒ, Ä• vuso, appatvÄ• va
antakiriyaá¹ƒ vadÄ• mi. api cÄ• haá¹ƒ, Ä• vuso, imasmiá¹ƒyeva byÄ• mamatte kaá¸·evare s
lokaÃ±ca paÃ±Ã±apemi lokasamudayaÃ±ca lokanirodhaÃ±ca lokanirodhagÄ• miniÃ±ca paá

``gamanena na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca appatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒ ||

``tasmÄ• have lokavidÅ« sumedho.

lokantagÅ« vusitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• .

nÄ• sÄ«satÄ« lokamimaá¹ƒ paraÃ±cÄ• â€™â€™ ti || (AN a IV 45; SN a I 107).

apica tayo lokÄ• --- saá¹…khÄ• raloko, sattaloko, okÄ• salokoti; tattha ``eko loko --- sabbe
Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (Paá¹-is I 112) Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko ve
vÄ• asassato lokoti vÄ• â€™â€™ ti (DN I 421) Ä• gataá¹-á¹-hÄ• ne sattaloko.

``yÄ• vatÄ• candimasÅ«riyÄ• , pariharanti disÄ• bhanti virocanÄ• .

tÄ• va sahassadhÄ• loko, ettha te vattatÄ« vasoâ€™â€™ ti || (MN I 503) ---

Ä• gataá¹-á¹-hÄ• ne okÄ• saloko, tampi bhagavÄ• sabbathÄ• avedi. tathÄ• hissa --- ``eko
Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• --- nÄ• maÃ±ca rÅ«paÃ±ca. tayo lokÄ• --- tisso vedanÄ•
cattÄ• ro Ä• hÄ• rÄ• . paÃ±ca lokÄ• --- paÃ±cupÄ• dÄ• nakkhandhÄ• . cha lokÄ• --- cha a
satta lokÄ• satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha lokÄ• --- aá¹-á¹-ha lokadhammÄ• . n
sattÄ• vÄ• sÄ• . dasa lokÄ• --- dasÄ• yatanÄ• ni. dvÄ• dasa lokÄ• --- dvÄ• dasÄ• yatanÄ•
lokÄ• --- aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™ ti (Paá¹-is I 112). ayaá¹ƒ saá¹…khÄ• ralokopi

yasmÄ• \Be I 91/ panesa sabbesampi sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• n
adhimuttiá¹ƒ jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re d
duviÃ±Ã±Ä• paye bhabbe abhabbe satte jÄ• nÄ• ti, tasmÄ• ssa sattalokopi sabbathÄ• vidit

I 119/ evaá¹ƒ okÄ• salokopi. tathÄ• hesa ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ Ä• yÄ• mato ca vitthÄ• n
dvÄ• dasa satasahassÄ• ni tÄ«á¹‡i sahassÄ• ni cattÄ• ri satÄ• ni paÃ±Ã±Ä• saÃ±ca yojanÄ

sabbaá¹ƒ satasahassÄ• ni, chattiá¹ƒsa parimaá¹‡á¸• alaá¹ƒ.

dasaÃ±ceva sahassÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• ni ca ||

tattha ---

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• ||

tassÄ• eva sandhÄ• rakaá¹ƒ ---

cattÄ• ri satasahassÄ• ni, aá¹-á¹-heva nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, jalaá¹ƒ vÄ• te patiá¹-á¹-hitaá¹ƒ ||

tassÄ• pi sandhÄ• rako ---

navasatasahassÄ• ni, mÄ• luto nabhamuggato.

saá¹-á¹-hi ceva sahassÄ• ni, esÄ• lokassa saá¹‡á¹-hiti ||

evaá¹ƒ saá¹‡á¹-hite cettha yojanÄ• naá¹ƒ ---

caturÄ• sÄ«ti sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, sinerupabbatuttamo ||

tato \Ne I 86/ upaá¸• á¸• hupaá¸• á¸• hena, pamÄ• á¹‡ena yathÄ• kkamaá¹ƒ.

ajjhogÄ• á¸·huggatÄ• dibbÄ• , nÄ• nÄ• ratanacittitÄ• ||

yugandharo Ä«sadharo, karavÄ«ko sudassano.

nemindharo vinatako, assakaá¹‡á¹‡o girÄ« brahÄ• ||

ete satta mahÄ• selÄ• , sinerussa samantato.

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• , devayakkhanisevitÄ• ||

yojanÄ• naá¹ƒ \Be I 92/ satÄ• nucco, himavÄ• paÃ±ca pabbato.

yojanÄ• naá¹ƒ sahassÄ• ni, tÄ«á¹‡i Ä• yatavitthato.

caturÄ• sÄ«tisahassehi, kÅ«á¹-ehi paá¹-imaá¹‡á¸• ito ||

tipaÃ±cayojanakkhandha, parikkhepÄ• nagavhayÄ• .

paÃ±Ã±Ä• sa yojanakkhandha, sÄ• khÄ• yÄ• mÄ• samantato ||

satayojanavitthiá¹‡á¹‡Ä• , tÄ• vadeva ca uggatÄ• .

jambÅ« yassÄ• nubhÄ• vena, jambudÄ«po pakÄ• sito ||

dve asÄ«ti sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, cakkavÄ• á¸·asiluccayo.

parikkhipitvÄ• taá¹ƒ sabbaá¹ƒ, lokadhÄ• tumayaá¹ƒ á¹-hito ||

tattha candamaá¹‡á¸• alaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ, sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ±
tÄ• vatiá¹ƒsabhavanaá¹ƒ dasasahassayojanaá¹ƒ; tathÄ• asurabhavanaá¹ƒ, avÄ«cimahÄ• n
aparagoyÄ• naá¹ƒ sattasahassayojanaá¹ƒ; tathÄ• pubbavideho. uttarakuru aá¹-á¹-hasahas
mahÄ• dÄ«po paÃ±casatapaÃ±casataparittadÄ«paparivÄ• ro; taá¹ƒ sabbampi ekaá¹ƒ cakka
lokadhÄ• tu, tadantaresu lokantarikanirayÄ• . evaá¹ƒ anantÄ• ni cakkavÄ• á¸·Ä• ni anantÄ•
anantena buddhaÃ±Ä• á¹‡ena avedi, aÃ±Ã±Ä• si, paá¹-ivijjhi. evamassa okÄ• salokopi sabl
__sabbathÄ• viditalokattÄ• lokavidÅ«_.

attano \Ne I 87/ pana guá¹‡ehi visiá¹-á¹-hatarassa kassaci abhÄ• vÄ• natthi etassa uttaroti
hesa sÄ«laguá¹‡enÄ• pi sabbaá¹ƒ lokamabhibhavati, samÄ• dhi ... pe ... paÃ±Ã±Ä• ... vimu
vimuttiÃ±Ä• á¹‡adassanaguá¹‡enÄ• pi, sÄ«laguá¹‡enÄ• pi asamo asamasamo appaá¹-imo
... pe ... vimuttiÃ±Ä• á¹‡adassanaguá¹‡enÄ• pi. yathÄ• ha --- ``na kho panÄ• haá¹ƒ, bhikkha
sadevake loke samÄ• rake ... pe ... sadevamanussÄ• ya attanÄ• sÄ«lasampannataraâ€™â

evaá¹ƒ \Be I 93/ aggappasÄ• dasuttÄ• dÄ«ni (AN a IV 34; It 90) ``na me Ä• cariyo atthÄ«â€
(MN I 285; Vin I 11) ca vitthÄ• retabbÄ• .

purisadamme sÄ• retÄ«ti __purisadammasÄ• rathi_, dameti vinetÄ«ti vuttaá¹ƒ hoti. tattha __
adantÄ• dametuá¹ƒ yuttÄ• tiracchÄ• napurisÄ• pi manussapurisÄ• pi amanussapurisÄ• pi.
tiracchÄ• napurisÄ• pi apalÄ• á¸·o nÄ• garÄ• jÄ• , cÅ«á¸·odaro, mahodaro, aggisikho, dhÅ«
hatthÄ«ti evamÄ• dayo damitÄ• , nibbisÄ• katÄ• , saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ•
saccakanigaá¹‡á¹-haputta-ambaá¹-á¹-hamÄ• á¹‡ava-pokkharasÄ• ti-soá¹‡adaá¹‡á¸• akÅ«á
amanussapurisÄ• pi Ä• á¸·avaka-sÅ«ciloma-kharaloma-yakkha-sakkadevarÄ• jÄ• dayo dan
vinayanÅ«pÄ• yehi. ``ahaá¹ƒ kho, kesi, purisadammaá¹ƒ saá¹‡henapi vinemi, pharusenapi
saá¹‡hapharusenapi vinemÄ«â€™â€™ ti (AN a IV 111) idaÃ±cettha suttaá¹ƒ vitthÄ• retabb
visuddhasÄ«lÄ• dÄ«naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«ni sotÄ• pannÄ• dÄ«naÃ±ca uttarimagg
dantepi dametiyeva.

atha vÄ• anuttaro purisadammasÄ• rathÄ«ti ekamevidaá¹ƒ atthapadaá¹ƒ \Ee I 121/. bhaga
sÄ• reti, yathÄ• ekapallaá¹…keneva nisinnÄ• aá¹-á¹-ha disÄ• asajjamÄ• nÄ• dhÄ• vanti.
purisadammasÄ• rathÄ«â€™â€™ ti vuccati. ``hatthidamakena, bhikkhave, hatthidammo sÄ
dhÄ• vatÄ«â€™â€™ ti idaÃ±cettha suttaá¹ƒ (ma0 ni0 III 312) vitthÄ• retabbaá¹ƒ.

diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ anusÄ• satÄ«ti __satthÄ• _
satthÄ• , bhagavÄ• satthavÄ• ho. ``yathÄ• satthavÄ• ho satthe kantÄ• raá¹ƒ tÄ• reti, corak
vÄ• á¸·akantÄ• raá¹ƒ tÄ• reti, dubbhikkhakantÄ• raá¹ƒ tÄ• reti, nirudakakantÄ• raá¹ƒ tÄ• ret
patÄ• reti \Ne I 88/ khemantabhÅ«miá¹ƒ sampÄ• peti; evameva bhagavÄ• satthÄ• satthav
tÄ• reti jÄ• tikantÄ• raá¹ƒ tÄ• retÄ«â€™â€™ tiÄ• dinÄ• (Nidd I 190) niddesanayenapettha a

__devamanussÄ• na_nti \Be I 94/__ da_evÄ• naÃ±ca manussÄ• naÃ±ca ukkaá¹-á¹-haparic
bhabbapuggalaparicchedavasena ca. bhagavÄ• pana tiracchÄ• nagatÄ• nampi anusÄ• sa
hi bhagavato dhammasavanena upanissayasampattiá¹ƒ patvÄ• tÄ• ya eva upanissayasam
attabhÄ• ve maggaphalabhÄ• gino honti. maá¹‡á¸• Å«kadevaputtÄ• dayo cettha nidassana
pokkharaá¹‡iyÄ• tÄ«re campÄ• nagaravÄ• sÄ«naá¹ƒ dhammaá¹ƒ desayamÄ• ne eko maá
aggahesi. taá¹ƒ eko vacchapÄ• lako daá¹‡á¸• amolubbha tiá¹-á¹-hanto tassa sÄ«se sanniru
tÄ• vadeva kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane dvÄ• dasayojanike kanakavimÄ• ne nib
tattha accharÄ• saá¹…ghaparivutaá¹ƒ attÄ• naá¹ƒ disvÄ• ``are, ahampi nÄ• ma idha nibba
kammaá¹ƒ akÄ• siâ€™â€™ nti Ä• vajjento nÄ• Ã±Ã±aá¹ƒ kiÃ±ci addasa, aÃ±Ã±atra bhaga
\Ee I 122/__ ta_Ä• vadeva saha vimÄ• nena Ä• gantvÄ• bhagavato pÄ• de sirasÄ• vandi.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti ||

``maá¹‡á¸• Å«kohaá¹ƒ pure Ä• siá¹ƒ, udake vÄ• rigocaro.

tava dhammaá¹ƒ suá¹‡antassa, avadhi vacchapÄ• lakoâ€™â€™ ti || (Vv 857-858).

bhagavÄ• tassa dhammaá¹ƒ desesi. desanÄ• vasÄ• ne caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahass
devaputtopi sotÄ• pattiphale patiá¹-á¹-hÄ• ya sitaá¹ƒ katvÄ• pakkÄ• mÄ«ti.

yaá¹ƒ pana kiÃ±ci atthi Ã±eyyaá¹ƒ nÄ• ma, tassa sabbassa buddhattÄ• vimokkhantikaÃ±Ä
yasmÄ• vÄ• cattÄ• ri saccÄ• ni attanÄ• pi bujjhi, aÃ±Ã±epi satte bodhesi; tasmÄ• evamÄ
buddho. imassa catthassa viÃ±Ã±Ä• panatthaá¹ƒ ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ
ti evaá¹ƒ pavatto sabbopi niddesanayo (Nidd I 192) paá¹-isambhidÄ• nayo (Paá¹-is I 162) vÄ

__bhagavÄ• _ti \Ne I 89/ idaá¹ƒ panassa guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dhivac
porÄ• á¹‡Ä• ---

``bhagavÄ• ti \Be I 95/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

catubbidhaÃ±hi nÄ• maá¹ƒ --- Ä• vatthikaá¹ƒ, liá¹…gikaá¹ƒ, nemittikaá¹ƒ, adhiccasamuppan
adhiccasamuppannaá¹ƒ nÄ• ma lokiyavohÄ• rena ``yadicchakaâ€™â€™ nti vuttaá¹ƒ hoti. ta
balibaddoâ€™â€™ ti evamÄ• di Ä• vatthikaá¹ƒ. ``daá¹‡á¸• Ä« chattÄ« sikhÄ« karÄ«â€™â€™
``tevijjo chaá¸·abhiÃ±Ã±oâ€™â€™ ti evamÄ• di nemittikaá¹ƒ. ``sirivaá¸• á¸• hako dhanavaá
evamÄ• di vacanatthamanapekkhitvÄ• pavattaá¹ƒ adhiccasamuppannaá¹ƒ. idaá¹ƒ pana __
nemittikaá¹ƒ, na mahÄ• mÄ• yÄ• ya na suddhodanamahÄ• rÄ• jena na asÄ«tiyÄ• Ã±Ä• tis
sakkasantusitÄ• dÄ«hi devatÄ• visesehi. vuttaÃ±hetaá¹ƒ dhammasenÄ• patinÄ• --- ``bhaga
mÄ• tarÄ• kataá¹ƒ ... pe ... vimokkhantikametaá¹ƒ \Ee I 123/ buddhÄ• naá¹ƒ bhagavantÄ• n
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• sacchikÄ• paÃ±Ã±atti, yadidaá¹ƒ bhagavÄ•

yaá¹ƒguá¹‡anemittikaÃ±cetaá¹ƒ nÄ• maá¹ƒ, tesaá¹ƒ guá¹‡Ä• naá¹ƒ pakÄ• sanatthaá¹ƒ imaá

``bhagÄ« bhajÄ« bhÄ• gÄ« vibhattavÄ• iti.

akÄ• si bhagganti garÅ«ti bhÄ• gyavÄ• .

bahÅ«hi Ã±Ä• yehi subhÄ• vitattano.

bhavantago so bhagavÄ• ti vuccatÄ«â€™â€™ ti ||

niddese vuttanayeneva cettha tesaá¹ƒ tesaá¹ƒ padÄ• namattho daá¹-á¹-habbo.

ayaá¹ƒ pana aparo nayo ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti ||

tattha vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyayoti etaá¹ƒ niruttilakkhaá¹‡aá¹ƒ gahetvÄ• saddar
pisodarÄ• dipakkhepalakkhaá¹‡aá¹ƒ \Ne I 90/ gahetvÄ• yasmÄ• lokiyalokuttarasukhÄ• bhi
dÄ• nasÄ«lÄ• dipÄ• rappattaá¹ƒ bhÄ• gyamassa atthi, tasmÄ• ``bhÄ• gyavÄ• â€™â€™ ti v
vuccatÄ«ti Ã±Ä• tabbaá¹ƒ. yasmÄ• pana
lobha-dosa-moha-viparÄ«tamanasikÄ• ra-ahirikÄ• nottappa-kodhÅ«panÄ• ha-makkha-paá¸
á¹-heyya-thambha-sÄ• rambha-mÄ• nÄ• timÄ• na-mada-pamÄ• da-taá¹‡hÄ• vijjÄ• \Be I 96
tividhÄ• kusalamÅ«la-duccarita-saá¹ƒkilesa-mala-visamasaÃ±Ã±Ä• -vitakka-papaÃ±ca-catu
ha-ogha-yogÄ• gati-taá¹‡huppÄ• dupÄ• dÄ• na-paÃ±cacetokhÄ«la-vinibandha-nÄ«varaá¹‡
‡hÄ• kÄ• ya-sattÄ• nusaya-aá¹-á¹-hamicchatta-navataá¹‡hÄ• mÅ«laka-dasÄ• kusalakam
diá¹-á¹-higata-aá¹-á¹-hasatataá¹‡hÄ• vicaritappabheda-sabbadaratha-pariá¸·Ä• ha-kilesasat
saá¹…khepato vÄ• paÃ±ca kilesa-abhisaá¹…khÄ• rakhandhamaccu-devaputta-mÄ• re abh
etesaá¹ƒ parissayÄ• naá¹ƒ bhaggavÄ• _ti vattabbe __bhagavÄ• _ti vuccati. Ä• ha cettha ---

``bhaggarÄ• go bhaggadoso, bhaggamoho anÄ• savo.

bhaggÄ• ssa pÄ• pakÄ• dhammÄ• , bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

bhÄ• gyavantatÄ• ya \Ee I 124/ cassa satapuÃ±Ã±ajalakkhaá¹‡adharassa rÅ«pakÄ• yasam
bhaggadosatÄ• ya dhammakÄ• yasampatti. tathÄ• lokiyaparikkhakÄ• naá¹ƒ bahumatabhÄ
abhigamanÄ«yatÄ• , abhigatÄ• naÃ±ca nesaá¹ƒ kÄ• yacittadukkhÄ• panayane paá¹-ibalabh
upakÄ• ritÄ• , lokiyalokuttarasukhehi ca sampayojanasamatthatÄ• dÄ«pitÄ• hoti.

yasmÄ• ca loke issariya-dhamma-yasa-sirÄ«-kÄ• ma-payattesu chasu dhammesu bhagasa
sakacitte issariyaá¹ƒ, aá¹‡imÄ• laghimÄ• dikaá¹ƒ vÄ• lokiyasammataá¹ƒ sabbÄ• kÄ• rapar
lokuttaro dhammo lokattayabyÄ• pako yathÄ• bhuccaguá¹‡Ä• dhigato ativiya parisuddho ya

rÅ«pakÄ• yadassanabyÄ• vaá¹-ajananayanappasÄ• dajananasamatthÄ• sabbÄ• kÄ• rapar
yaá¹ƒ yaá¹ƒ etena icchitaá¹ƒ patthitaá¹ƒ attahitaá¹ƒ parahitaá¹ƒ vÄ• , tassa tassa tatheva ab
icchiticchi, tattha nipphattisaÃ±Ã±ito kÄ• mo, sabbalokagarubhÄ• vappattihetubhÅ«to samm
payatto ca atthi; tasmÄ• imehi bhagehi yuttattÄ• pi __bhagÄ• assa santÄ«_ti iminÄ• atthe

yasmÄ• pana kusalÄ• dÄ«hi bhedehi sabbadhamme, khandhÄ• yatana-dhÄ• tusacca-indri
91/ vÄ• kusalÄ• didhamme, pÄ«á¸·ana-saá¹…khata-santÄ• paviparia¹‡Ä• maá¹-á¹-hena vÄ
Ä• yÅ«hana-nidÄ• na-saá¹ƒyoga-palibodhaá¹-á¹-hena samudayaá¹ƒ, nissaraá¹‡avivekÄ• sa
I 97/ nirodhaá¹ƒ, niyyÄ• na-hetu-dassanÄ• dhipateyyaá¹-á¹-hena maggaá¹ƒ vibhattavÄ• , vi
desitavÄ• ti vuttaá¹ƒ hoti. tasmÄ• __vibhattavÄ• _ti vattabbe bhagavÄ• ti vuccati \Ee I 125/

yasmÄ• ca esa dibbabrahmaariyavihÄ• re kÄ• yacittaupadhiviveke suÃ±Ã±atappaá¹‡ihitÄ•
lokiyalokuttare uttarimanussadhamme bhaji sevi bahulamakÄ• si, tasmÄ• __bhattavÄ• _ti v
vuccati.

yasmÄ• pana tÄ«su bhavesu taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanamanena vantaá¹ƒ, tasmÄ
vattabbe bhavasaddato bhakÄ• raá¹ƒ, gamanasaddato gakÄ• raá¹ƒ, vantasaddato vakÄ• ra
bhagavÄ• ti vuccati. yathÄ• loke ``mehanassa khassa mÄ• lÄ• â€™â€™ ti vattabbe ``mekh

__so imaá¹ƒ loka_nti so bhagavÄ• imaá¹ƒ lokaá¹ƒ. idÄ• ni vattabbaá¹ƒ nidasseti. __ sadeva
sadevakaá¹ƒ; evaá¹ƒ saha mÄ• rena __samÄ• rakaá¹ƒ; _ saha brahmunÄ• __sabrahmaka
samaá¹‡abrÄ• hmaá¹‡ehi __sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ; _ pajÄ• tattÄ• __pajÄ• , _ taá¹
__sadevamanussaá¹ƒ_. tattha sadevakavacanena paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá
samÄ• rakavacanena chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, sabrahmakavacanen
brahmakÄ• yikÄ• dibrahmaggahaá¹‡aá¹ƒ, sassamaá¹‡abrÄ• hmaá¹‡Ä«vacanena sÄ• sana
paccatthikapaccÄ• mittasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aá¹ƒ,
samitapÄ• pa-bÄ• hitapÄ• pa-samaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca, pajÄ• vacanena sat
sadevamanussavacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«hi p
pajÄ• vasena sattaloko gahitoti veditabbo.

aparo nayo --- sadevakaggahaá¹‡ena arÅ«pÄ• vacaradevaloko gahito, samÄ• rakaggahaá¹
chakÄ• mÄ• vacaradevalokÄ• , sabrahmakaggahaá¹‡ena rÅ«pÄ«brahmaloko, sassamaá¹‡
catuparisavasena sammutidevehi vÄ• saha manussaloko, avasesasabbasattaloko vÄ• .

apicettha \Be I 98/ sadevakavacanena ukkaá¹-á¹-haparicchedato sabbassÄ• pi lokassa sac
sÄ• dhento tassa bhagavato kittisaddo abbhuggato. tato yesaá¹ƒ siyÄ• --- ``mÄ• ro mahÄ•
chakÄ• mÄ• vacarissaro vasavattÄ«; kiá¹ƒ sopi etena sacchikatoâ€™â€™ ti? tesaá¹ƒ vimat
__samÄ• raka_nti \Ne I 92/ abbhuggato. yesaá¹ƒ pana siyÄ• --- ``brahmÄ• mahÄ• nubhÄ•

cakkavÄ• á¸·asahasse \Ee I 126/ Ä• lokaá¹ƒ pharati, dvÄ«hi ... pe ... dasahi aá¹…gulÄ«hi da
cakkavÄ• á¸·asahassesu Ä• lokaá¹ƒ pharati, anuttaraÃ±ca jhÄ• nasamÄ• pattisukhaá¹ƒ paá
sacchikatoâ€™â€™ ti? tesaá¹ƒ vimatiá¹ƒ vidhamanto __sabrahmaka_nti abbhuggato. tato y
``puthÅ«samaá¹‡abrÄ• hmaá¹‡Ä• sÄ• sanapaccatthikÄ• , kiá¹ƒ tepi sacchikatÄ• â€™â€™
vidhamanto __sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ paja_nti abbhuggato. evaá¹ƒ ukkaá¹-á¹-hukkaá
sacchikatabhÄ• vaá¹ƒ pakÄ• setvÄ• atha sammutideve avasesamanusse ca upÄ• dÄ• ya u
sesasattalokassa sacchikatabhÄ• vaá¹ƒ pakÄ• sento __sadevamanussa_nti abbhuggato. ay

__sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedetÄ«_ti ettha pana __saya_nti sÄ• maá¹ƒ, apa
__abhiÃ±Ã±Ä• _ti abhiÃ±Ã±Ä• ya, adhikena Ã±Ä• á¹‡ena Ã±atvÄ• ti attho. __sacchikatvÄ•
etena anumÄ• nÄ• dipaá¹-ikkhepo kato hoti. __pavedetÄ«_ti bodheti Ã±Ä• peti pakÄ• seti. _
Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... pariyosÄ• nakalyÄ• á¹‡a_nti so bhagavÄ• sattesu kÄ• ruÃ±Ã±
anuttaraá¹ƒ vivekasukhaá¹ƒ dhammaá¹ƒ deseti. taÃ±ca kho appaá¹ƒ vÄ• bahuá¹ƒ vÄ• des
Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva deseti.

kathaá¹ƒ? ekagÄ• thÄ• pi hi samantabhadrakattÄ• dhammassa paá¹-hamapÄ• dena Ä• dik
majjhekalyÄ• á¹‡Ä• , pacchimapÄ• dena pariyosÄ• nakalyÄ• á¹‡Ä• . ekÄ• nusandhikaá¹ƒ s
Ä• dikalyÄ• á¹‡aá¹ƒ, nigamanena pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sesena majjhekalyÄ• á¹‡aá¹
suttaá¹ƒ paá¹-hamÄ• nusandhinÄ• Ä• dikalyÄ• á¹‡aá¹ƒ, pacchimena pariyosÄ• nakalyÄ• á
majjhekalyÄ• á¹‡aá¹ƒ. sakalopi sÄ• sanadhammo attano atthabhÅ«tena sÄ«lena Ä• dikalyÄ
samathavipassanÄ• maggaphalehi majjhekalyÄ• á¹‡o, nibbÄ• nena pariyosÄ• nakalyÄ• á¹‡
Ä• dikalyÄ• á¹‡o, vipassanÄ• maggehi majjhekalyÄ• á¹‡o, phalanibbÄ• nehi pariyosÄ• naka
buddhasubodhitÄ• ya vÄ• Ä• dikalyÄ• á¹‡o, dhammasudhammatÄ• ya majjhekalyÄ• á¹‡o,
pariyosÄ• nakalyÄ• á¹‡o. taá¹ƒ sutvÄ• tathattÄ• ya paá¹-ipannena adhigantabbÄ• ya abhis
Ä• dikalyÄ• á¹‡o, paccekabodhiyÄ• majjhekalyÄ• á¹‡o, sÄ• vakabodhiyÄ• pariyosÄ• naka
nÄ«varaá¹‡avikkhambhanato savanenapi \Ee I 127/ kalyÄ• á¹‡ameva Ä• vahatÄ«ti Ä• dikal
samathavipassanÄ• sukhÄ• vahanato paá¹-ipattiyÄ• pi kalyÄ• á¹‡ameva Ä• vahatÄ«ti majjh
paá¹-ipanno ca paá¹-ipattiphale niá¹-á¹-hite tÄ• dibhÄ• vÄ• vahanato paá¹-ipattiphalenapi ka
Ä• vahatÄ«ti pariyosÄ• nakalyÄ• á¹‡o. nÄ• thappabhavattÄ• ca pabhavasuddhiyÄ• Ä• dika
majjhekalyÄ• á¹‡o \Ne I 93/, kiccasuddhiyÄ• pariyosÄ• nakalyÄ• á¹‡o. tasmÄ• eso bhagav
desento Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva desetÄ«ti veditabbo.

__sÄ• tthaá¹ƒ sabyaÃ±jana_nti evamÄ• dÄ«su pana yasmÄ• imaá¹ƒ dhammaá¹ƒ desento s
maggabrahmacariyaÃ±ca pakÄ• seti, nÄ• nÄ• nayehi dÄ«peti; taÃ±ca yathÄ• nurÅ«paá¹ƒ a
_ byaÃ±janasampattiyÄ• __sabyaÃ±janaá¹ƒ_.
saá¹…kÄ• sanapakÄ• sana-vivaraá¹‡a-vibhajana-uttÄ• nÄ«karaá¹‡a-paÃ±Ã±atti-atthapadas
akkharapada-byaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• sabyaÃ±janaá¹ƒ.
atthagambhÄ«ratÄ• -paá¹-ivedhagambhÄ«ratÄ• hi sÄ• tthaá¹ƒ, dhammagambhÄ«ratÄ• des

sabyaÃ±janaá¹ƒ. atthapaá¹-ibhÄ• napaá¹-isambhidÄ• visayato sÄ• tthaá¹ƒ, dhammaniruttip
sabyaÃ±janaá¹ƒ. paá¹‡á¸• itavedanÄ«yato parikkhakajanappasÄ• dakanti sÄ• tthaá¹ƒ, sado
lokiyajanappasÄ• dakanti sabyaÃ±janaá¹ƒ. gambhÄ«rÄ• dhippÄ• yato sÄ• tthaá¹ƒ, uttÄ• na
upanetabbassa abhÄ• vato sakalaparipuá¹‡á¹‡abhÄ• vena __kevalaparipuá¹‡á¹‡aá¹ƒ; _ ap
niddosabhÄ• vena __parisuddhaá¹ƒ; _ sikkhattayapariggahitattÄ• brahmabhÅ«tehi seá¹-á¹-
cariyabhÄ• vato __brahmacariyaá¹ƒ_. tasmÄ• ``sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ ... pe ... brahm
pakÄ• setÄ«â€™â€™ ti vuccati.

apica yasmÄ• sanidÄ• naá¹ƒ sauppattikaÃ±ca desento Ä• dikalyÄ• á¹‡aá¹ƒ deseti, veneyy
aviparÄ«tatÄ• ya ca hetudÄ• haraá¹‡ayuttato ca majjhekalyÄ• á¹‡aá¹ƒ, sotÅ«naá¹ƒ saddhÄ
\Be I 100/ ca pariyosÄ• nakalyÄ• á¹‡aá¹ƒ deseti. evaá¹ƒ desento ca brahmacariyaá¹ƒ pakÄ•
paá¹-ipattiyÄ• adhigamabyattito sÄ• tthaá¹ƒ, pariyattiyÄ• Ä• gamabyattito sabyaÃ±janaá¹ƒ
sÄ«lÄ• dipaÃ±cadhammakkhandhayuttato kevalaparipuá¹‡á¹‡aá¹ƒ, nirupakkilesato nitthara
pavattito lokÄ• misanirapekkhato ca parisuddhaá¹ƒ, seá¹-á¹-haá¹-á¹-hena brahmabhÅ«tÄ• n
buddha-paccekabuddha-buddhasÄ• vakÄ• naá¹ƒ cariyato ``brahmacariyaâ€™â€™ nti vucc
deseti Ä• dikalyÄ• á¹‡aá¹ƒ ... pe ... brahmacariyaá¹ƒ pakÄ• setÄ«â€™â€™ ti vuccati.

__sÄ• dhu kho panÄ• _ti sundaraá¹ƒ kho pana atthÄ• vahaá¹ƒ sukhÄ• vahanti vuttaá¹ƒ hoti
arahata_nti yathÄ• rÅ«po so bhava gotamo, evarÅ«pÄ• naá¹ƒ yathÄ• bhuccaguá¹‡Ä• dhiga
laddhasaddÄ• naá¹ƒ arahataá¹ƒ. __dassanaá¹ƒ hotÄ«_ti pasÄ• dasommÄ• ni akkhÄ«ni um
sÄ• dhu hotÄ«â€™â€™ ti evaá¹ƒ ajjhÄ• sayaá¹ƒ katvÄ• __atha kho veraÃ±jo brÄ• hmaá¹‡
tenupasaá¹…kamÄ«_ti.

<2> __yenÄ• _ti bhummatthe karaá¹‡avacanaá¹ƒ. tasmÄ• yattha bhagavÄ• tattha upasaá¹
daá¹-á¹-habbo \Ne I 94/. yena vÄ• kÄ• raá¹‡ena bhagavÄ• devamanussehi upasaá¹…kam
upasaá¹…kamÄ«ti evamettha attho daá¹-á¹-habbo. kena ca kÄ• raá¹‡ena bhagavÄ• upasa
nÄ• nappakÄ• raguá¹‡avisesÄ• dhigamÄ• dhippÄ• yena, sÄ• duphalÅ«pabhogÄ• dhippÄ• y
niccaphalitamahÄ• rukkho viya. upasaá¹…kamÄ«ti ca gatoti vuttaá¹ƒ hoti. __upasaá¹…kam
upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• evaá¹ƒ gato tato Ä• sannataraá¹ƒ á¹-
samÄ«pasaá¹…khÄ• taá¹ƒ gantvÄ• tipi vuttaá¹ƒ hoti.

__bhagavatÄ• saddhiá¹ƒ sammodÄ«_ti yathÄ• khamanÄ«yÄ• dÄ«ni pucchanto bhagavÄ•
saddhiá¹ƒ samappavattamodo ahosi, sÄ«todakaá¹ƒ viya uá¹‡hodakena sammoditaá¹ƒ ekÄ«
``kacci, bho, gotama, khamanÄ«yaá¹ƒ; kacci yÄ• panÄ«yaá¹ƒ, kacci bhoto gotamassa, ca s
appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• roâ€™â€™
taá¹ƒ pÄ«tipÄ• mojjasaá¹…khÄ• taá¹ƒ sammodaá¹ƒ jananato sammodituá¹ƒ yuttabhÄ• vato
atthabyaÃ±janamadhuratÄ• ya sucirampi kÄ• laá¹ƒ sÄ• retuá¹ƒ \Ee I 129/ nirantaraá¹ƒ pava
saritabbabhÄ• vato ca __sÄ• raá¹‡Ä«yaá¹ƒ, _ suyyamÄ• nasukhato vÄ• sammodanÄ«yaá¹

101/ sÄ• raá¹‡Ä«yaá¹ƒ. tathÄ• byaÃ±janaparisuddhatÄ• ya sammodanÄ«yaá¹ƒ, atthaparis
evaá¹ƒ anekehi pariyÄ• yehi sammodanÄ«yaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ kathaá¹ƒ vÄ«tisÄ• retvÄ
niá¹-á¹-hÄ• petvÄ• yenatthena Ä• gato taá¹ƒ pucchitukÄ• mo ekamantaá¹ƒ nisÄ«di.

__ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«á
viya. tasmÄ• yathÄ• nisinno ekamantaá¹ƒ nisinno hoti tathÄ• nisÄ«dÄ«ti evamettha attho
bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ. __nisÄ«dÄ«_ti upÄ• visi. paá¹‡á¸• itÄ• hi puri
upasaá¹…kamitvÄ• Ä• sanakusalatÄ• ya ekamantaá¹ƒ nisÄ«danti. ayaÃ±ca tesaá¹ƒ aÃ±Ã±
nisÄ«di.

kathaá¹ƒ nisinno pana ekamantaá¹ƒ nisinno hotÄ«ti? cha nisajjadose vajjetvÄ• . seyyathidaá
accÄ• sannaá¹ƒ, uparivÄ• taá¹ƒ, unnatappadesaá¹ƒ, atisammukhaá¹ƒ, atipacchÄ• ti. atidÅ«
kathetukÄ• mo hoti uccÄ• saddena kathetabbaá¹ƒ hoti. accÄ• sanne nisinno saá¹…ghaá¹-á
nisinno sarÄ«ragandhena bÄ• dhati. unnatappadese nisinno agÄ• ravaá¹ƒ pakÄ• seti. atisa
daá¹-á¹-hukÄ• mo hoti, cakkhunÄ• cakkhuá¹ƒ Ä• hacca daá¹-á¹-habbaá¹ƒ hoti. atipacchÄ•
daá¹-á¹-hukÄ• mo hoti gÄ«vaá¹ƒ pasÄ• retvÄ• daá¹-á¹-habbaá¹ƒ hoti. tasmÄ• \Ne I 95/ aya
vajjetvÄ• nisÄ«di. tena vuttaá¹ƒ --- ``ekamantaá¹ƒ nisÄ«dÄ«â€™â€™ ti.

__ekamantaá¹ƒ nisinno kho veraÃ±jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavocÄ• _ti__ eta_n
dasseti. __dakÄ• ro_ padasandhikaro. __avocÄ• _ti abhÄ• si. __sutaá¹ƒ meta_nti sutaá¹ƒ m
sutanti idÄ• ni vattabbamatthaá¹ƒ dasseti. __bho gotamÄ• _ti bhagavantaá¹ƒ gottena Ä• lap

idÄ• ni yaá¹ƒ tena sutaá¹ƒ --- taá¹ƒ dassento __na samaá¹‡o gotamo_ti evamÄ• dimÄ• ha.
anuttÄ• napadavaá¹‡á¹‡anÄ• --- __brÄ• hmaá¹‡e_ti jÄ• tibrÄ• hmaá¹‡e. __jiá¹‡á¹‡e_ti jajja
jarÄ• ya khaá¹‡á¸• iccÄ• dibhÄ• vaá¹ƒ Ä• pÄ• dite. __vuá¸• á¸• he_ti aá¹…gapaccaá¹…gÄ•
__mahallake_ti jÄ• timahallakatÄ• ya samannÄ• gate, cirakÄ• lappasuteti vuttaá¹ƒ hoti. __a
gate \Be I 102/, dve tayo rÄ• japarivaá¹-á¹-e atÄ«teti adhippÄ• yo. __vayo anuppatte_ti pacc
sampatte, pacchimavayo nÄ• ma vassasatassa pacchimo tatiyabhÄ• go.

apica --- __jiá¹‡á¹‡e_ti porÄ• á¹‡e, cirakÄ• lappavattakulanvayeti vuttaá¹ƒ hoti. __vuá¸• á¸•
sÄ«lÄ• cÄ• rÄ• diguá¹‡avuá¸• á¸• hiyutte. __mahallake_ti vibhavamahattatÄ• ya samannÄ•
__addhagate_ti maggappaá¹-ipanne, brÄ• hmaá¹‡Ä• naá¹ƒ vatacariyÄ• dimariyÄ• daá¹ƒ av
__vayoanuppatte_ti jÄ• tivuá¸• á¸• habhÄ• vaá¹ƒ antimavayaá¹ƒ anuppatteti evamettha yoja

idÄ• ni __abhivÄ• detÄ«_ti evamÄ• dÄ«ni __ ``na samaá¹‡o gotamoâ€™â€™ _ti ettha vutta
evamatthato veditabbÄ• ni --- ``na vandati vÄ• , nÄ• sanÄ• vuá¹-á¹-hahati vÄ• , nÄ• pi `idha
ti evaá¹ƒ Ä• sanena vÄ• upanimantetÄ«â€™â€™ ti. ettha hi vÄ• saddo vibhÄ• vane nÄ• m
vÄ• aniccaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«su viya. evaá¹ƒ vatvÄ• atha attano abhivÄ• danÄ• dÄ

disvÄ• Ä• ha --- __ ``tayidaá¹ƒ bho gotama tathevÄ• â€™â€™ _ti. yaá¹ƒ taá¹ƒ mayÄ• suta
taá¹ƒ savanaÃ±ca me dassanaÃ±ca saá¹ƒsandati sameti, atthato ekÄ«bhÄ• vaá¹ƒ gacchati
... pe ... Ä• sanena vÄ• nimantetÄ«â€™â€™ ti evaá¹ƒ attanÄ• sutaá¹ƒ diá¹-á¹-hena nigam
__ ``tayidaá¹ƒ bho gotama na sampannamevÄ• â€™â€™ _ti taá¹ƒ abhivÄ• danÄ• dÄ«naá¹

athassa bhagavÄ• attukkaá¹ƒsanaparavambhanadosaá¹ƒ anupagamma karuá¹‡Ä• sÄ«tala
vidhamitvÄ• \Ne I 96/ yuttabhÄ• vaá¹ƒ dassetukÄ• mo Ä• ha --- __ ``nÄ• haá¹ƒ taá¹ƒ brÄ• l
pe ... muddhÄ• pi tassa vipateyyÄ• â€™â€™ _ti. tatrÄ• yaá¹ƒ saá¹…khepattho --- ``ahaá¹ƒ,
appaá¹-ihatena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡acakkhunÄ• olokentopi taá¹ƒ puggalaá¹ƒ etasmi
passÄ• mi, yamahaá¹ƒ abhivÄ• deyyaá¹ƒ vÄ• paccuá¹-á¹-heyyaá¹ƒ vÄ• Ä• sanena vÄ• ni
etaá¹ƒ, yvÄ• haá¹ƒ ajja sabbaÃ±Ã±utaá¹ƒ patto evarÅ«paá¹ƒ nipaccakÄ• rÄ• rahaá¹ƒ pugga
kho yadÄ• pÄ• haá¹ƒ sampatijÄ• tova uttarÄ• bhimukho sattapadavÄ«tihÄ• rena gantvÄ• s
dasasahassilokadhÄ• tuá¹ƒ olokesiá¹ƒ; tadÄ• pi etasmiá¹ƒ sadevakÄ• dibhede loke taá¹ƒ pu
yamahaá¹ƒ \Be I 103/ abhivÄ• deyyaá¹ƒ vÄ• paccuá¹-á¹-heyyaá¹ƒ vÄ• Ä• sanena vÄ• nim
soá¸·asakappasahassÄ• yuko khÄ«á¹‡Ä• savamahÄ• brahmÄ• pi aÃ±jaliá¹ƒ paggahetvÄ•
sadevakassa lokassa aggo ca jeá¹-á¹-ho ca seá¹-á¹-ho ca, natthi tayÄ• uttaritaroâ€™â€™ t
patinÄ• mesi; tadÄ• pi cÄ• haá¹ƒ attanÄ• uttaritaraá¹ƒ apassanto Ä• sabhiá¹ƒ vÄ• caá¹ƒ ni
``aggohamasmi lokassa, jeá¹-á¹-hohamasmi lokassa, seá¹-á¹-hohamasmi lokassÄ• â€™â€™
sampatijÄ• tassapi mayhaá¹ƒ abhivÄ• danÄ• diraho puggalo natthi, svÄ• haá¹ƒ idÄ• ni sabb
abhivÄ• deyyaá¹ƒ vÄ• ... pe ... Ä• sanena vÄ• nimanteyyaá¹ƒ. tasmÄ• tvaá¹ƒ, brÄ• hmaá¹
evarÅ«paá¹ƒ nipaccakÄ• raá¹ƒ patthayittha. yaÃ±hi, brÄ• hmaá¹‡a, tathÄ• gato abhivÄ• dey
vÄ• nimanteyya, muddhÄ• pi tassa puggalassa rattipariyosÄ• ne paripÄ• kasithilabandhana
pavuttatÄ• laphalamiva gÄ«vato pacchijjitvÄ• sahasÄ• va bhÅ«miyaá¹ƒ vipateyyÄ• ti.

<3> evaá¹ƒ vuttepi brÄ• hmaá¹‡o duppaÃ±Ã±atÄ• ya tathÄ• gatassa loke jeá¹-á¹-habhÄ• va
taá¹ƒ vacanaá¹ƒ asahamÄ• no Ä• ha --- __ ``arasarÅ«po bhavaá¹ƒ gotamoâ€™â€™ _ti. aya
yaá¹ƒ loke abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammaá¹ƒ ``sÄ• maggi
bhoto gotamassa natthi \Ee I 132/, tasmÄ• arasarÅ«po bhavaá¹ƒ gotamo, arasajÄ• tiko ara
bhagavÄ• cittamudubhÄ• vajananatthaá¹ƒ ujuvipaccanÄ«kabhÄ• vaá¹ƒ pariharanto aÃ±Ã±
attani sandassento __ ``atthi khvesa brÄ• hmaá¹‡a pariyÄ• yoâ€™â€™ _tiÄ• dimÄ• ha.

tattha __pariyÄ• yo_ti kÄ• raá¹‡aá¹ƒ; ayaÃ±hi pariyÄ• yasaddo desanÄ• -vÄ• ra-kÄ• raá¹‡e
``madhupiá¹‡á¸• ikapariyÄ• yotveva naá¹ƒ dhÄ• rehÄ«â€™â€™ tiÄ• dÄ«su (MN I 205) hi es
``kassa nu kho, Ä• nanda, ajja pariyÄ• yo bhikkhuniyo ovadituâ€™â€™ ntiÄ• dÄ«su (MN III
bhante, bhagavÄ• aÃ±Ã±aá¹ƒ pariyÄ• yaá¹ƒ Ä• cikkhatu, yathÄ• yaá¹ƒ bhikkhusaá¹…gho a
saá¹‡á¹-haheyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 164) kÄ• raá¹‡e. svÄ• yamidha kÄ• raá¹‡e v
ettha evamattho daá¹-á¹-habbo --- atthi kho, brÄ• hmaá¹‡a, etaá¹ƒ kÄ• raá¹‡aá¹ƒ; yena kÄ•
``arasarÅ«po \Be I 104/ bhavaá¹ƒ gotamoâ€™â€™ ti vadamÄ• no puggalo sammÄ• vadey

saá¹…khyaá¹ƒ gaccheyya. katamo pana soti? ye te brÄ• hmaá¹‡a rÅ«parasÄ• ... pe ... pho
tathÄ• gatassa pahÄ«nÄ• ti. kiá¹ƒ vuttaá¹ƒ hoti? ye te jÄ• tivasena vÄ• upapattivasena vÄ•
seá¹-á¹-hasammatÄ• nampi puthujjanÄ• naá¹ƒ rÅ«pÄ• rammaá¹‡Ä• dÄ«ni assÄ• dentÄ• na
rajjantÄ• naá¹ƒ uppajjanti kÄ• masukhassÄ• dasaá¹…khÄ• tÄ• rÅ«parasasaddagandharas
lokaá¹ƒ gÄ«vÄ• ya bandhitvÄ• viya Ä• viÃ±chanti, vatthÄ• rammaá¹‡Ä• disÄ• maggiyaÃ±c
vuccanti, te sabbepi tathÄ• gatassa pahÄ«nÄ• ti. mayhaá¹ƒ pahÄ«nÄ• ti vattabbepi mamÄ•
anukkhipanto dhammaá¹ƒ deseti. desanÄ• vilÄ• so vÄ• esa bhagavato.

tattha __pahÄ«nÄ• _ti cittasantÄ• nato vigatÄ• jahitÄ• vÄ• . etasmiá¹ƒ panatthe karaá¹‡e s
daá¹-á¹-habbaá¹ƒ. ariyamaggasatthena ucchinnaá¹ƒ taá¹‡hÄ• vijjÄ• mayaá¹ƒ mÅ«lametesa
tÄ• lavatthu viya nesaá¹ƒ vatthu katanti __tÄ• lÄ• vatthukatÄ• _. yathÄ• hi tÄ• larukkhaá¹ƒ
uddharitvÄ• tassa vatthumatte tasmiá¹ƒ padese kate na puna tassa tÄ• lassa uppatti paÃ±Ã
ariyamaggasatthena samÅ«le rÅ«pÄ• dirase uddharitvÄ• tesaá¹ƒ pubbe uppannapubbabhÄ
cittasantÄ• ne kate sabbepi te ``tÄ• lÄ• vatthukatÄ• â€™â€™ ti vuccanti. avirÅ«á¸·hidhamm
matthakacchinnatÄ• lo viya katÄ• ti tÄ• lÄ• vatthukatÄ• . yasmÄ• pana evaá¹ƒ tÄ• lÄ• vatth
honti, yathÄ• nesaá¹ƒ pacchÄ• bhÄ• vo na hoti, tathÄ• katÄ• honti; tasmÄ• Ä• ha --- __ `
_ti. ayaÃ±hettha padacchedo --- anuabhÄ• vaá¹ƒ katÄ• __anabhÄ• vaá¹ƒkatÄ• _ti. ``anabh
pÄ• á¹-ho, tassa anuabhÄ• vaá¹ƒ gatÄ• ti attho. tattha padacchedo anuabhÄ• vaá¹ƒ gatÄ•
yathÄ• anuacchariyÄ• anacchariyÄ• ti. __Ä• yatiá¹ƒ anuppÄ• dadhammÄ• _ti anÄ• gate a
abhÄ• vaá¹ƒ gatÄ• , te puna kathaá¹ƒ uppajjissanti? tenÄ• ha --- ``anabhÄ• vaá¹ƒ gatÄ• Ä•
anuppÄ• dadhammÄ• â€™â€™ ti.

__ayaá¹ƒ kho brÄ• hmaá¹‡a pariyÄ• yo_ti idaá¹ƒ kho, brÄ• hmaá¹‡a, kÄ• raá¹‡aá¹ƒ yena m
vadeyya ``arasarÅ«po samaá¹‡o gotamoâ€™â€™ ti. __no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya
sandhÄ• ya vadesi, so pariyÄ• yo na hoti. kasmÄ• pana bhagavÄ• evamÄ• ha? nanu evaá
brÄ• hmaá¹‡ena vutto sÄ• maggiraso tassa attani vijjamÄ• natÄ• anuÃ±Ã±Ä• tÄ• hotÄ«ti.
taá¹ƒ sÄ• maggirasaá¹ƒ kÄ• tuá¹ƒ bhabbo hutvÄ• na karoti, so tadabhÄ• vena arasarÅ«pot
bhagavÄ• pana abhabbova etaá¹ƒ kÄ• tuá¹ƒ, tenassa karaá¹‡e abhabbataá¹ƒ pakÄ• sento
kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti. yaá¹ƒ pariyÄ• yaá¹ƒ sandhÄ• ya tvaá¹ƒ n
vadesi, so amhesu neva vattabboti.

<4> evaá¹ƒ brÄ• hmaá¹‡o attanÄ• adhippetaá¹ƒ arasarÅ«pataá¹ƒ Ä• ropetuá¹ƒ asakkonto
bhavaá¹ƒ gotamo_tiÄ• dimÄ• ha. sabbapariyÄ• yesu cettha vuttanayeneva yojanakkamaá¹ƒ
sandhÄ• ya bhÄ• sitamattaá¹ƒ evaá¹ƒ veditabbaá¹ƒ. brÄ• hmaá¹‡o tameva vayovuá¸• á¸• h
loke sÄ• maggiparibhogoti maÃ±Ã±amÄ• no tadabhÄ• vena bhagavantaá¹ƒ __nibbhogo_ti
rÅ«pÄ• dÄ«su sattÄ• naá¹ƒ chandarÄ• gaparibhogo tadabhÄ• vaá¹ƒ attani sampassamÄ• n
anujÄ• nÄ• ti.

<5> puna brÄ• hmaá¹‡o yaá¹ƒ loke vayovuá¸• á¸• hÄ• naá¹ƒ abhivÄ• danÄ• dikulasamudÄ•
tassa akiriyaá¹ƒ sampassamÄ• no bhagavantaá¹ƒ __akiriyavÄ• do_ti Ä• ha. bhagavÄ• pan
kÄ• yaduccaritÄ• dÄ«naá¹ƒ akiriyaá¹ƒ vadati tasmÄ• , taá¹ƒ akiriyavÄ• daá¹ƒ attani sampas
pariyÄ• yaá¹ƒ anujÄ• nÄ• ti. tattha ca __kÄ• yaduccarita_nti pÄ• á¹‡Ä• tipÄ• ta-adinnÄ• dÄ•
veditabbÄ• . __vacÄ«duccarita_nti musÄ• vÄ• da-pisuá¹‡avÄ• cÄ• -pharusavÄ• cÄ• -samp
__manoduccarita_nti abhijjhÄ• byÄ• pÄ• damicchÄ• diá¹-á¹-hiyo veditabbÄ• . á¹-hapetvÄ•
dhammÄ• __ ``anekavihitÄ• pÄ• pakÄ• akusalÄ• dhammÄ• â€™â€™ _ti veditabbÄ• .

<6> puna brÄ• hmaá¹‡o tameva abhivÄ• danÄ• dikammaá¹ƒ bhagavati apassanto imaá¹ƒ ``
lokapaveá¹‡Ä« ucchijjatÄ«â€™â€™ ti maÃ±Ã±amÄ• no bhagavantaá¹ƒ __ucchedavÄ• do_
aá¹-á¹-hasu lobhasahagatacittesu paÃ±cakÄ• maguá¹‡ikarÄ• gassa dvÄ«su akusalacittesu
anÄ• gÄ• mimaggena ucchedaá¹ƒ vadati. sabbÄ• kusalasambhavassa pana niravasesassa
ucchedaá¹ƒ vadati. á¹-hapetvÄ• te tayo, avasesÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
yathÄ• nurÅ«paá¹ƒ catÅ«hi maggehi \Be I 106/ ucchedaá¹ƒ vadati; tasmÄ• taá¹ƒ ucchedav
sampassamÄ• no aparampi pariyÄ• yaá¹ƒ anujÄ• nÄ• ti.

<7> puna brÄ• hmaá¹‡o ``jigucchati maÃ±Ã±e samaá¹‡o gotamo idaá¹ƒ vayovuá¸• á¸• hÄ•
abhivÄ• danÄ• dikulasamudÄ• cÄ• rakammaá¹ƒ, tena taá¹ƒ na karotÄ«â€™â€™ ti maÃ±Ã±
__jegucchÄ«_ti Ä• ha. bhagavÄ• pana yasmÄ• jigucchati kÄ• yaduccaritÄ• dÄ«hi; kiá¹ƒ vu
yaÃ±ca tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ, yaÃ±ca catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ, yaÃ±ca ti
manoduccaritaá¹ƒ, yÄ• ca á¹-hapetvÄ• tÄ• ni \Ne I 99/ duccaritÄ• ni avasesÄ• naá¹ƒ lÄ• m
pÄ• pakÄ• naá¹ƒ akosallasambhÅ«taá¹-á¹-hena akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pa
taá¹ƒ sabbampi gÅ«thaá¹ƒ viya maá¹‡á¸• anakajÄ• tiyo puriso jigucchati hirÄ«yati, tasmÄ•
attani sampassamÄ• no aparampi pariyÄ• yaá¹ƒ anujÄ• nÄ• ti. tattha __ ``kÄ• yaduccariten
karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<8> puna brÄ• hmaá¹‡o tameva abhivÄ• danÄ• dikammaá¹ƒ bhagavati apassanto ``ayaá¹ƒ
lokajeá¹-á¹-hakakammaá¹ƒ vineti vinÄ• seti, atha vÄ• yasmÄ• etaá¹ƒ sÄ• mÄ«cikammaá¹ƒ
vinetabbo niggaá¹‡hitabboâ€™â€™ ti maÃ±Ã±amÄ• no bhagavantaá¹ƒ __venayiko_ti Ä• ha
vinayatÄ«ti vinayo, vinÄ• setÄ«ti vuttaá¹ƒ hoti. vinayo eva __venayiko, _ vinayaá¹ƒ vÄ• ara
_ niggahaá¹ƒ arahatÄ«ti vuttaá¹ƒ hoti. bhagavÄ• pana, yasmÄ• rÄ• gÄ• dÄ«naá¹ƒ vinayÄ•
deseti, tasmÄ• venayiko hoti. ayameva cettha padattho --- vinayÄ• ya dhammaá¹ƒ desetÄ«
taddhitavutti! svÄ• yaá¹ƒ taá¹ƒ venayikabhÄ• vaá¹ƒ attani sampassamÄ• no aparampi pariy

<9> puna brÄ• hmaá¹‡o yasmÄ• abhivÄ• danÄ• dÄ«ni sÄ• mÄ«cikammÄ• ni karontÄ• vay
akarontÄ• pana tÄ• penti vihesenti domanassaá¹ƒ nesaá¹ƒ uppÄ• denti, bhagavÄ• ca tÄ•
``ayaá¹ƒ vayovuá¸• á¸• he tapatÄ«â€™â€™ ti maÃ±Ã±amÄ• no sappurisÄ• cÄ• ravirahitatt
ayaâ€™â€™ nti maÃ±Ã±amÄ• no bhagavantaá¹ƒ __tapassÄ«_ti Ä• ha. tatrÄ• yaá¹ƒ padatt

vihesetÄ«ti vuttaá¹ƒ hoti, sÄ• mÄ«cikammÄ• karaá¹‡assetaá¹ƒ nÄ• maá¹ƒ. tapo assa atthÄ
atthavikappe byaÃ±janÄ• ni avicÄ• retvÄ• loke kapaá¹‡apuriso ``tapassÄ«â€™â€™ ti vucc
akusalÄ• dhammÄ• lokaá¹ƒ tapanato tapanÄ«yÄ• ti \Be I 107/ vuccanti, tesaá¹ƒ pahÄ«nat
saá¹…khyaá¹ƒ gato, tasmÄ• taá¹ƒ tapassitaá¹ƒ attani sampassamÄ• no aparampi pariyÄ• y
tatrÄ• yaá¹ƒ padattho --- tapantÄ«ti tapÄ• , akusaladhammÄ• nametaá¹ƒ \Ee I 136/ adhivac
--- ``idha tappati pecca tappatÄ«â€™â€™ ti. tathÄ• te tape assi nirassi pahÄ• si viddhaá¹ƒs

<10> puna brÄ• hmaá¹‡o taá¹ƒ abhivÄ• danÄ• dikammaá¹ƒ devalokagabbhasampattiyÄ•
devalokapaá¹-isandhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattatÄ«ti maÃ±Ã±amÄ• no bhagavati cassa a
bhagavantaá¹ƒ __apagabbho_ti Ä• ha. kodhavasena vÄ• bhagavato mÄ• tukucchismiá¹ƒ p
dassentopi evamÄ• ha. tatrÄ• yaá¹ƒ padattho --- gabbhato apagatoti __apagabbho, _ abhab
pÄ• puá¹‡itunti \Ne I 100/ adhippÄ• yo. hÄ«no vÄ• gabbho assÄ• ti apagabbho, devalokaga
Ä• yatiá¹ƒ hÄ«nagabbhapaá¹-ilÄ• bhabhÄ• gÄ«ti, hÄ«no vÄ• ssa mÄ• tukucchimhi gabbhav
bhagavato pana yasmÄ• Ä• yatiá¹ƒ gabbhaseyyÄ• apagatÄ• , tasmÄ• so taá¹ƒ apagabbh
aparampi pariyÄ• yaá¹ƒ anujÄ• nÄ• ti. tatra ca __yassa kho brÄ• hmaá¹‡a Ä• yatiá¹ƒ gabbh
punabbhavÄ• bhinibbatti pahÄ«nÄ• _ti etesaá¹ƒ padÄ• naá¹ƒ evamattho daá¹-á¹-habbo --- b
puggalassa anÄ• gate gabbhaseyyÄ• , punabbhave ca abhinibbatti anuttarena maggena vih
pahÄ«nÄ• ti. gabbhaseyyaggahaá¹‡ena cettha jalÄ• bujayoni gahitÄ• . punabbhavÄ• bhinib
tissopi.

apica gabbhassa seyyÄ• __gabbhaseyyÄ• , _ punabbhavo eva abhinibbatti __punabbhavÄ
attho daá¹-á¹-habbo. yathÄ• ca viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«ti vuttepi na viÃ±Ã±Ä• á¹‡ato aÃ±
evamidhÄ• pi na gabbhato aÃ±Ã±Ä• seyyÄ• ti veditabbÄ• . abhinibbatti ca nÄ• ma yasmÄ•
apunabbhavabhÅ«tÄ• pi atthi, idha ca punabbhavabhÅ«tÄ• adhippetÄ• . tasmÄ• vuttaá¹ƒ
abhinibbatti punabbhavÄ• bhinibbattÄ«â€™â€™ ti.

<11> evaá¹ƒ Ä• gatakÄ• lato paá¹-á¹-hÄ• ya arasarÅ«patÄ• dÄ«hi aá¹-á¹-hahi akkosavatthÅ
brÄ• hmaá¹‡aá¹ƒ bhagavÄ• dhammissaro dhammarÄ• jÄ• dhammassÄ• mÄ« \Be I 108/ ta
cakkhunÄ• olokento yaá¹ƒ dhammadhÄ• tuá¹ƒ paá¹-ivijjhitvÄ• desanÄ• vilÄ• sappatto hoti
\Ee I 137/ suppaá¹-ividdhattÄ• vigatavalÄ• hake antalikkhe samabbhuggato puá¹‡á¹‡acanc
sÅ«riyo viya ca brÄ• hmaá¹‡assa hadayandhakÄ• raá¹ƒ vidhamanto tÄ• niyeva akkosavatth
aÃ±Ã±athÄ• dassetvÄ• , punapi attano karuá¹‡Ä• vipphÄ• raá¹ƒ aá¹-á¹-hahi lokadhammeh
paá¹-iladdhaá¹ƒ, tÄ• diguá¹‡alakkhaá¹‡aá¹ƒ pathavÄ«samacittataá¹ƒ akuppadhammataÃ±c
brÄ• hmaá¹‡o kevalaá¹ƒ palitasirakhaá¹‡á¸• adantavalittacatÄ• dÄ«hi attano vuá¸• á¸• habh
ca kho jÄ• nÄ• ti attÄ• naá¹ƒ jÄ• tiyÄ• anugataá¹ƒ jarÄ• ya anusaá¹-aá¹ƒ byÄ• dhinÄ• abh
abbhÄ• hataá¹ƒ vaá¹-á¹-akhÄ• á¹‡ubhÅ«taá¹ƒ ajja maritvÄ• puna sveva uttÄ• nasayanadÄ
mahantena kho pana ussÄ• hena mama santikaá¹ƒ Ä• gato, tadassa Ä• gamanaá¹ƒ sÄ• tth
imasmiá¹ƒ loke attano appaá¹-isamaá¹ƒ purejÄ• tabhÄ• vaá¹ƒ dassento __seyyathÄ• pi brÄ

brÄ• hmaá¹‡assa dhammadesanaá¹ƒ vaá¸• á¸• hesi.

tattha __seyyathÄ• _ti opammatthe nipÄ• to; __pÄ«_ti sambhÄ• vanatthe; ubhayenÄ• pi ya
\Ne I 101/ dasseti. __kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• dvÄ• dasa vÄ• _
kukkuá¹-iyÄ• vuttappakÄ• rato Å«nÄ• dhikÄ• nipi aá¹‡á¸• Ä• ni honti, atha kho vacanasiliá¹
vuttanti veditabbaá¹ƒ. evaÃ±hi loke siliá¹-á¹-havacanaá¹ƒ hoti. __tÄ• nassÅ«_ti tÄ• ni assu,
vuttaá¹ƒ hoti. __kukkuá¹-iyÄ• sammÄ• adhisayitÄ• nÄ«_ti tÄ• ya janettiyÄ• kukkuá¹-iyÄ•
tesaá¹ƒ upari sayantiyÄ• sammÄ• adhisayitÄ• ni. __sammÄ• pariseditÄ• nÄ«_ti kÄ• lena
gaá¹‡hÄ• pentiyÄ• suá¹-á¹-hu samantato seditÄ• ni, usmÄ«katÄ• nÄ«ti vuttaá¹ƒ hoti. __sar
kÄ• lena kÄ• laá¹ƒ suá¹-á¹-hu samantato bhÄ• vitÄ• ni, kukkuá¹-agandhaá¹ƒ gÄ• hÄ• pitÄ•

idÄ• ni yasmÄ• tÄ• ya kukkuá¹-iyÄ• evaá¹ƒ tÄ«hi pakÄ• rehi tÄ• ni aá¹‡á¸• Ä• ni paripÄ• li
honti. yopi nesaá¹ƒ allasineho so pariyÄ• dÄ• naá¹ƒ gacchati. kapÄ• laá¹ƒ tanukaá¹ƒ hoti, p
mukhatuá¹‡á¸• akaÃ±ca kharaá¹ƒ hoti, kukkuá¹-apotakÄ• paripÄ• kaá¹ƒ gacchanti, kapÄ• l
\Ee I 138/ Ä• loko anto paÃ±Ã±Ä• yati. atha te kukkuá¹-apotakÄ• ``ciraá¹ƒ \Be I 109/ vata m
saá¹…kuá¹-itahatthapÄ• dÄ• sambÄ• dhe sayimha, ayaÃ±ca bahi Ä• loko dissati, ettha dÄ•
bhavissatÄ«â€™â€™ ti nikkhamitukÄ• mÄ• hutvÄ• kapÄ• laá¹ƒ pÄ• dena paharanti, gÄ«v
kapÄ• laá¹ƒ dvedhÄ• bhijjati, kukkuá¹-apotakÄ• pakkhe vidhunantÄ• taá¹…khaá¹‡Ä• nurÅ
nikkhamanti. evaá¹ƒ nikkhamantÄ• naÃ±ca nesaá¹ƒ yo paá¹-hamataraá¹ƒ nikkhamati so `jea
tasmÄ• bhagavÄ• tÄ• ya upamÄ• ya attano jeá¹-á¹-hakabhÄ• vaá¹ƒ sÄ• dhetukÄ• mo brÄ•
kho tesaá¹ƒ kukkuá¹-acchÄ• pakÄ• naá¹ƒ ... pe ... kinti svassa vacanÄ«yoâ€™â€™ _ti. tatth
__kukkuá¹-acchÄ• pakÄ• na_nti kukkuá¹-apotakÄ• naá¹ƒ. __kinti svassa vacanÄ«yo_ti so k
vattabbo bhaveyya jeá¹-á¹-ho vÄ• kaniá¹-á¹-ho vÄ• ti. sesaá¹ƒ uttÄ• natthameva.

tato brÄ• hmaá¹‡o Ä• ha --- ``__jeá¹-á¹-hotissa bho gotama vacanÄ«yoâ€™â€™ _ti. bho, g
iti assa vacanÄ«yo. kasmÄ• ti ce? so hi nesaá¹ƒ jeá¹-á¹-ho, tasmÄ• so nesaá¹ƒ vuá¸• á¸• h
bhagavÄ• opammaá¹ƒ sampaá¹-ipÄ• dento Ä• ha --- __ ``evameva kho ahaá¹ƒ brÄ• hmaá¹
kukkuá¹-acchÄ• pako jeá¹-á¹-hoti saá¹…khyaá¹ƒ gacchati; evaá¹ƒ ahampi avijjÄ• gatÄ• ya p
__avijjÄ• _ vuccati aÃ±Ã±Ä• á¹‡aá¹ƒ, tattha gatÄ• ya. __pajÄ• yÄ• _ti sattÄ• dhivacanamet
avijjaá¹‡á¸• akosassa anto paviá¹-á¹-hesu sattesÅ«ti evaá¹ƒ attho daá¹-á¹-habbo. __aá¹‡á¸•
aá¹‡á¸• e bhÅ«tÄ• ya jÄ• tÄ• ya saÃ±jÄ• tÄ• ya. yathÄ• hi aá¹‡á¸• e nibbattÄ• ekacce satt
vuccanti; evamayaá¹ƒ sabbÄ• pi pajÄ• avijjaá¹‡á¸• akose nibbattattÄ• aá¹‡á¸• abhÅ«tÄ• ti
__pariyonaddhÄ• yÄ• _ti tena avijjaá¹‡á¸• akosena samantato onaddhÄ• ya baddhÄ• ya ve
__avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• _ti taá¹ƒ avijjÄ• mayaá¹ƒ aá¹‡á¸• akosaá¹ƒ bhinditvÄ•
loke_ti sakalepi lokasannivÄ• se ahameva eko adutiyo. __anuttaraá¹ƒ sammÄ• sambodhiá¹
anuttaranti uttaravirahitaá¹ƒ sabbaseá¹-á¹-haá¹ƒ. __sammÄ• sambodhi_nti sammÄ• sÄ• m
pasatthaá¹ƒ sundaraÃ±ca bodhiá¹ƒ; bodhÄ«ti rukkhopi maggopi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡a
``bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddhoâ€™â€™ ti (Vin I 1; Ud 1) ca ``antarÄ• ca

bodhiâ€™â€™ nti (Vin I 11; MN I 285) ca Ä• gataá¹-á¹-hÄ• nesu hi rukkho bodhÄ«ti vuccati
vuccati catÅ«su maggesu Ã±Ä• á¹‡aâ€™â€™ nti (Nidd II khaggavisÄ• á¹‡asuttaniddesa 12
``pappoti bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti (DN III 217) Ä• gataá¹-á¹-hÄ• ne sabbaÃ
``patvÄ• na bodhiá¹ƒ amataá¹ƒ asaá¹…khataâ€™â€™ nti Ä• gataá¹-á¹-hÄ• ne nibbÄ• naá¹
arahattamaggaÃ±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡antipi vadanti. aÃ±Ã±
anuttarÄ• bodhi hoti, na hotÄ«ti? na hoti. kasmÄ• ? asabbaguá¹‡adÄ• yakattÄ• . tesaÃ±hi
arahattaphalameva deti, kassaci tisso vijjÄ• , kassaci cha abhiÃ±Ã±Ä• , kassaci catasso pa
sÄ• vakapÄ• ramiÃ±Ä• á¹‡aá¹ƒ. paccekabuddhÄ• nampi paccekabodhiÃ±Ä• á¹‡ameva det
sabbaguá¹‡asampattiá¹ƒ deti, abhiseko viya raÃ±Ã±o sabbalokissariyabhÄ• vaá¹ƒ. tasmÄ•
anuttarÄ• bodhi na hotÄ«ti. __abhisambuddho_ti abbhaÃ±Ã±Ä• siá¹ƒ paá¹-ivijjhiá¹ƒ; pattom
vuttaá¹ƒ hoti.

idÄ• ni yadetaá¹ƒ bhagavatÄ• __ ``evameva kho ahaá¹ƒ brÄ• hmaá¹‡Ä• â€™â€™ _ti Ä• di
opammasampaá¹-ipÄ• danaá¹ƒ, taá¹ƒ evamatthena saddhiá¹ƒ saá¹ƒsanditvÄ• veditabbaá¹
kukkuá¹-iyÄ• attano aá¹‡á¸• esu adhisayanÄ• ditividhakiriyÄ• karaá¹‡aá¹ƒ; evaá¹ƒ bodhipa
bodhisattabhÅ«tassa bhagavato attano cittasantÄ• ne aniccaá¹ƒ dukkhaá¹ƒ anattÄ• ti
tividhÄ• nupassanÄ• karaá¹‡aá¹ƒ. kukkuá¹-iyÄ• tividhakiriyÄ• sampÄ• danena aá¹‡á¸• Ä• n
bodhisattabhÅ«tassa bhagavato tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹
\Ee I 140/ tividhakiriyÄ• karaá¹‡ena aá¹‡á¸• Ä• naá¹ƒ allasinehapariyÄ• dÄ• naá¹ƒ viya bod
bhagavato tividhÄ• nupassanÄ• sampÄ• danena bhavattayÄ• nugatanikantisinehapariyÄ• d
tividhakiriyÄ• karaá¹‡ena aá¹‡á¸• akapÄ• lÄ• naá¹ƒ tanubhÄ• vo viya bodhisattabhÅ«tassa
tividhÄ• nupassanÄ• sampÄ• danena avijjaá¹‡á¸• akosassa tanubhÄ• vo. kukkuá¹-iyÄ• tivi
kukkuá¹-acchÄ• pakassa pÄ• danakhasikhÄ• tuá¹‡á¸• akÄ• naá¹ƒ thaddhakharabhÄ• vo viy
tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹‡assa tikkhakharavippasannasÅ«
tividhakiriyÄ• karaá¹‡ena \Ne I 103/ kukkuá¹-acchÄ• pakassa paripÄ• kakÄ• lo viya bodhisa
tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹‡assa \Be I 111/ paripÄ• kakÄ• lo
gabbhaggahaá¹‡akÄ• lo veditabbo.

tato kukkuá¹-iyÄ• tividhakiriyÄ• karaá¹‡ena kukkuá¹-acchÄ• pakassa pÄ• danakhasikhÄ• y
aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• pakkhe papphoá¹-etvÄ• sotthinÄ• abhinibbhidÄ• kÄ• lo viy
bhagavato tividhÄ• nupassanÄ• sampÄ• danena vipassanÄ• Ã±Ä• á¹‡aá¹ƒ gabbhaá¹ƒ gaá¹
arahattamaggena avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• abhiÃ±Ã±Ä• pakkhe papphoá¹-etvÄ•
sakalabuddhaguá¹‡asacchikatakÄ• lo veditabboti.

__svÄ• haá¹ƒ brÄ• hmaá¹‡a jeá¹-á¹-ho seá¹-á¹-ho lokassÄ• _ti so ahaá¹ƒ brÄ• hmaá¹‡a yat
kukkuá¹-apotakÄ• naá¹ƒ paá¹-hamataraá¹ƒ aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• abhinibbhido ku
hoti; evaá¹ƒ avijjÄ• gatÄ• ya pajÄ• ya taá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• paá¹-hamat
jÄ• tattÄ• jeá¹-á¹-ho vuá¸• á¸• hataroti saá¹…khyaá¹ƒ gato. sabbaguá¹‡ehi pana appaá¹-isa

evaá¹ƒ bhagavÄ• attano anuttaraá¹ƒ jeá¹-á¹-haseá¹-á¹-habhÄ• vaá¹ƒ brÄ• hmaá¹‡assa pak
paá¹-ipadÄ• ya taá¹ƒ adhigato taá¹ƒ paá¹-ipadaá¹ƒ pubbabhÄ• gato pabhuti dassetuá¹ƒ __
brÄ• hmaá¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha. imaá¹ƒ vÄ• bhagavato anuttaraá¹ƒ \Ee I 141/ jeá
sutvÄ• brÄ• hmaá¹‡assa cittamevamuppannaá¹ƒ --- ``kÄ• ya nu kho paá¹-ipadÄ• ya imaá¹ƒ
cittamaÃ±Ã±Ä• ya ``imÄ• yÄ• haá¹ƒ paá¹-ipadÄ• ya imaá¹ƒ anuttaraá¹ƒ jeá¹-á¹-haseá¹-á¹-ha
dassento evamÄ• ha. tattha __Ä• raddhaá¹ƒ kho pana me brÄ• hmaá¹‡a vÄ«riyaá¹ƒ ahosÄ
ayaá¹ƒ anuttaro jeá¹-á¹-haseá¹-á¹-habhÄ• vo kusÄ«tena muá¹-á¹-hassatinÄ• sÄ• raddhakÄ
adhigato, apica kho tadadhigamÄ• ya Ä• raddhaá¹ƒ kho pana me vÄ«riyaá¹ƒ ahosi, bodhim
caturaá¹…gasamannÄ• gataá¹ƒ vÄ«riyaá¹ƒ Ä• raddhaá¹ƒ ahosi, paggahitaá¹ƒ asithilappava
Ä• raddhattÄ• yeva ca me taá¹ƒ __asallÄ«naá¹ƒ_ ahosi. na kevalaÃ±ca vÄ«riyameva, satip
Ä• rammaá¹‡Ä• bhimukhÄ«bhÄ• vena __upaá¹-á¹-hitÄ• _ ahosi. upaá¹-á¹-hitattÄ• yeva ca _
kÄ• yo asÄ• raddho_ti kÄ• yacittapassaddhivasena kÄ• yopi me passaddho ahosi \Be I 112
passaddhe rÅ«pakÄ• yopi passaddhoyeva hoti, tasmÄ• nÄ• makÄ• yo rÅ«pakÄ• yoti avise
vuttaá¹ƒ. __asÄ• raddho_ti so ca kho passaddhattÄ• yeva asÄ• raddho, vigatadarathoti vutt
__samÄ• hitaá¹ƒ cittaá¹ƒ ekagga_nti cittampi me sammÄ• \Ne I 104/ Ä• hitaá¹ƒ suá¹-á¹-hu
viya ahosi; samÄ• hitattÄ• eva ca ekaggaá¹ƒ acalaá¹ƒ nipphandananti. ettÄ• vatÄ• jhÄ• na
pubbabhÄ• gapaá¹-ipadÄ• kathitÄ• hoti.

paá¹-hamajjhÄ• nakathÄ•

idÄ• ni imÄ• ya paá¹-ipadÄ• ya adhigataá¹ƒ paá¹-hamajjhÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• vijjattay
dassento __ ``so kho ahaâ€™â€™ _nti Ä• dimÄ• ha. tattha __vivicceva kÄ• mehi vivicca ak
dhammehÄ«_tiÄ• dÄ«naá¹ƒ kiÃ±cÄ• pi ``tattha katame kÄ• mÄ• ? chando kÄ• mo, rÄ• go k
saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ• mo --- ime vuccanti kÄ• mÄ•
kÄ• macchando ... pe ... vicikicchÄ• --- ime vuccanti akusalÄ• dhammÄ• . iti imehi ca kÄ• n
dhammehi \Ee I 142/ vivitto hoti pavivitto, tena vuccati --- `vivicceva kÄ• mehi vivicca akusal
dhammehÄ«â€™â€™ â€™ tiÄ• dinÄ• (Vibh 564) nayena vibhaá¹…geyeva attho vutto. tath
vinÄ• na suá¹-á¹-hu pÄ• kaá¹-oti aá¹-á¹-hakathÄ• nayeneva naá¹ƒ pakÄ• sayissÄ• ma.

seyyathidaá¹ƒ --- __vivicceva kÄ• mehÄ«_ti kÄ• mehi viviccitvÄ• vinÄ• hutvÄ• apasakketv
evakÄ• ro, so niyamatthoti veditabbo. yasmÄ• ca niyamattho, tasmÄ• tasmiá¹ƒ paá¹-hama
viharaá¹‡asamaye avijjamÄ• nÄ• nampi kÄ• mÄ• naá¹ƒ tassa paá¹-hamajjhÄ• nassa paá¹-i
kÄ• mapariccÄ• geneva cassa adhigamaá¹ƒ dÄ«peti. kathaá¹ƒ? ``vivicceva kÄ• mehÄ«â€™
kariyamÄ• ne idaá¹ƒ paÃ±Ã±Ä• yati. nÅ«nimassa jhÄ• nassa kÄ• mÄ• paá¹-ipakkhabhÅ«tÄ
pavattati, andhakÄ• re sati padÄ«po viya, tesaá¹ƒ pariccÄ• geneva cassa adhigamo hoti, or
pÄ• rimatÄ«rasseva, tasmÄ• niyamaá¹ƒ karotÄ«ti.

tattha siyÄ• --- ``kasmÄ• panesa pubbapadeyeva vutto na uttarapade, kiá¹ƒ akusalehi dha
jhÄ• naá¹ƒ upasampajja vihareyyÄ• â€™â€™ ti? na \Be I 113/ kho panetaá¹ƒ evaá¹ƒ daá¹-â
tannissaraá¹‡ato hi pubbapadeeva esa vutto. kÄ• madhÄ• tusamatikkamanato hi kÄ• marÄ•
jhÄ• naá¹ƒ kÄ• mÄ• nameva nissaraá¹‡aá¹ƒ. yathÄ• ha --- ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡
nekkhammaâ€™â€™ nti (It 72). uttarapadepi pana yathÄ• ``idheva, bhikkhave, paá¹-hamo
samaá¹‡oâ€™â€™ ti (MN I 139) ettha evakÄ• ro Ä• netvÄ• vuccati, evaá¹ƒ vattabbo. na hi
nÄ«varaá¹‡asaá¹…khÄ• tehi akusalehi dhammehi avivicca jhÄ• naá¹ƒ upasampajja viharitu
``vivicceva kÄ• mehi vivicceva akusalehi dhammehÄ«â€™â€™ ti evaá¹ƒ padadvayepi esa
ca kiÃ±cÄ• pi ``viviccÄ• â€™â€™ ti iminÄ• sÄ• dhÄ• raá¹‡avacanena tadaá¹…gavivekÄ• d
vivekÄ• saá¹…gahaá¹ƒ gacchanti. tathÄ• pi kÄ• yaviveko, cittaviveko, vikkhambhanaviveko
daá¹-á¹-habbÄ• . ``kÄ• mehÄ«â€™â€™ ti iminÄ•  pana padena ye ca niddese ``katame vat
rÅ«pÄ• â€™â€™ tiÄ• dinÄ• (Nidd I 1; Vibh 964) nayena vatthukÄ• mÄ• vuttÄ• , ye ca tatth
\Ee I 143/ kÄ• moâ€™â€™ tiÄ• dinÄ• (Nidd I 1) nayena kilesakÄ• mÄ• vuttÄ• , te sabbepi
daá¹-á¹-habbÄ• . evaÃ±hi sati ``vivicceva kÄ• mehÄ«â€™â€™ ti vatthukÄ• mehipi viviccevÄ
kÄ• yaviveko vutto hoti.

__vivicca akusalehi dhammehÄ«_ti kilesakÄ• mehi sabbÄ• kusalehi dhammehi vÄ• viviccÄ
cittaviveko vutto hoti. purimena cettha vatthukÄ• mehi vivekavacanatoyeva kÄ• masukhapa
kilesakÄ• mehi vivekavacanato nekkhammasukhapariggaho vibhÄ• vito hoti. evaá¹ƒ
vatthukÄ• makilesakÄ• mavivekavacanatoyeva ca etesaá¹ƒ paá¹-hamena saá¹ƒkilesavatthu
saá¹ƒkilesappahÄ• naá¹ƒ; paá¹-hamena lolabhÄ• vassa hetupariccÄ• go, dutiyena bÄ• labh
payogasuddhi, dutiyena Ä• sayaposanaá¹ƒ vibhÄ• vitaá¹ƒ hotÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ. esa t
ti ettha vuttakÄ• mesu vatthukÄ• mapakkhe.

kilesakÄ• mapakkhe pana chandoti ca rÄ• goti ca evamÄ• dÄ«hi anekabhedo kÄ• macchan
akusalapariyÄ• pannopi \Be I 114/ samÄ• no, ``tattha katamo kÄ• machando kÄ• moâ€™â€
jhÄ• napaá¹-ipakkhato visuá¹ƒ vutto. kilesakÄ• mattÄ• vÄ• purimapade vutto, akusalapariy
anekabhedato cassa kÄ• matoti avatvÄ• kÄ• mehÄ«ti vuttaá¹ƒ. aÃ±Ã±esampi ca dhammÄ•
``tattha katame akusalÄ• dhammÄ• kÄ• macchandoâ€™â€™ tiÄ• dinÄ• nayena vibhaá¹…
uparijhÄ• naá¹…gapaccanÄ«kapaá¹-ipakkhabhÄ• vadassanato nÄ«varaá¹‡Ä• neva vuttÄ• n
jhÄ• naá¹…gapaccanÄ«kÄ• ni, tesaá¹ƒ jhÄ• naá¹…gÄ• neva paá¹-ipakkhÄ• ni, viddhaá¹ƒsa
hi ``samÄ• dhi kÄ• macchandassa paá¹-ipakkho, pÄ«ti byÄ• pÄ• dassa, vitakko thinamiddha
uddhaccakukkuccassa, vicÄ• ro vicikicchÄ• yÄ• â€™â€™ ti __peá¹-ake_ vuttaá¹ƒ.

evamettha ``vivicceva kÄ• mehÄ«â€™â€™ ti iminÄ• kÄ• macchandassa vikkhambhanaviv
akusalehi dhammehÄ«â€™â€™ ti iminÄ• paÃ±cannampi nÄ«varaá¹‡Ä• naá¹ƒ. aggahitagg
paá¹-hamena kÄ• macchandassa, dutiyena sesanÄ«varaá¹‡Ä• naá¹ƒ. tathÄ• paá¹-hamena
paÃ±cakÄ• maguá¹‡abhedavisayassa lobhassa, dutiyena \Ee I 144/ Ä• ghÄ• tavatthubhedÄ

dosamohÄ• naá¹ƒ. oghÄ• dÄ«su vÄ• dhammesu paá¹-hamena
kÄ• mogha-kÄ• mayoga-kÄ• mÄ• sava-kÄ• mupÄ• dÄ• na-abhijjhÄ• kÄ• yagantha-kÄ• ma
avasesaogha-yogÄ• sava-upÄ• dÄ• na-gantha-saá¹ƒyojanÄ• naá¹ƒ. paá¹-hamena ca taá¹‡
dutiyena avijjÄ• ya taá¹ƒsampayuttakÄ• naÃ±ca. apica paá¹-hamena lobhasampayuttaaá¹-á
dutiyena sesÄ• naá¹ƒ catunnaá¹ƒ akusalacittuppÄ• dÄ• naá¹ƒ vikkhambhanaviveko vutto h
tÄ• va ``vivicceva kÄ• mehi vivicca akusalehi dhammehÄ«â€™â€™ ti ettha atthappakÄ• sa

ettÄ• vatÄ• ca paá¹-hamassa jhÄ• nassa pahÄ• naá¹…gaá¹ƒ dassetvÄ• idÄ• ni sampayog
__savitakkaá¹ƒ savicÄ• ra_ntiÄ• dimÄ• ha. tattha vitakkanaá¹ƒ vitakko, Å«hananti vuttaá¹ƒ
Ä• rammaá¹‡e cittassa abhiniropanalakkhaá¹‡o, Ä• hananapariyÄ• hananaraso. tathÄ• hi
Ä• rammaá¹‡aá¹ƒ vitakkÄ• hataá¹ƒ vitakkapariyÄ• hataá¹ƒ karotÄ«â€™â€™ ti vuccati. Ä• r
Ä• nayanapaccupaá¹-á¹-hÄ• no. vicaraá¹‡aá¹ƒ vicÄ• ro, anusaÃ±caraá¹‡anti \Be I 115/ vutt
Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o, tattha sahajÄ• tÄ• nuyojanaraso, cittassa anuppaba
santepi ca nesaá¹ƒ katthaci avippayoge oá¸·Ä• rikaá¹-á¹-hena ghaá¹‡á¹-Ä• bhighÄ• tasadd
paá¹-hamÄ• bhinipÄ• to vitakko, sukhumaá¹-á¹-hena anuravo viya anuppabandho vicÄ• ro.
paripphandanabhÄ• vo cittassa, Ä• kÄ• se uppatitukÄ• massa pakkhino pakkhavikkhepo vi
ca gandhÄ• nubandhacetaso bhamarassa. santavutti vicÄ• ro nÄ• tiparipphandanabhÄ• vo
pakkhino pakkhappasÄ• raá¹‡aá¹ƒ viya paribbhamanaá¹ƒ viya ca padumÄ• bhimukhapatita
uparibhÄ• ge. so pana nesaá¹ƒ viseso paá¹-hama-dutiyajjhÄ• nesu pÄ• kaá¹-o hoti. iti imin
ca vicÄ• rena saha vattati rukkho viya pupphena ca phalena cÄ• ti idaá¹ƒ jhÄ• naá¹ƒ ``savit
savicÄ• raâ€™â€™ nti vuccati. vibhaá¹…ge pana ``iminÄ• ca vitakkena iminÄ• ca vicÄ• re
samupetoâ€™â€™ tiÄ• dinÄ• (Vibh 565) nayena puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ• kat
daá¹-á¹-habbo.

__vivekaja_nti ettha vivitti viveko, nÄ«varaá¹‡avigamoti attho. vivittoti vÄ• viveko, nÄ«varaá
jhÄ• nasampayuttadhammarÄ• sÄ«ti attho. tasmÄ• vivekÄ• , tasmiá¹ƒ vÄ• viveke jÄ• tanti
__pÄ«tisukha_nti ettha pinayatÄ«ti pÄ«ti, sÄ• sampiyÄ• yanalakkhaá¹‡Ä• kÄ• yacittapÄ«n
pharaá¹‡arasÄ• vÄ• , odagyapaccupaá¹-á¹-hÄ• nÄ• . sukhanaá¹ƒ sukhaá¹ƒ, suá¹-á¹-hu vÄ
kÄ• yacittÄ• bÄ• dhanti sukhaá¹ƒ, taá¹ƒ sÄ• talakkhaá¹‡aá¹ƒ, sampayuttakÄ• naá¹ƒ upabrÅ
anuggahapaccupaá¹-á¹-hÄ• naá¹ƒ. satipi ca nesaá¹ƒ katthaci avippayoge iá¹-á¹-hÄ• ramma
pÄ«ti, paá¹-iladdharasÄ• nubhavanaá¹ƒ sukhaá¹ƒ. yattha pÄ«ti tattha sukhaá¹ƒ, yattha sukh
niyamato pÄ«ti. saá¹…khÄ• rakkhandhasaá¹…gahitÄ• pÄ«ti, vedanÄ• kkhandhasaá¹…gah
kantÄ• rakhinnassa vanantodakadassanasavanesu viya pÄ«ti, vanacchÄ• yappavesanauda
tasmiá¹ƒ tasmiá¹ƒ samaye pÄ• kaá¹-abhÄ• vato cetaá¹ƒ vuttanti veditabbaá¹ƒ. ayaÃ±ca pÄ«
assa jhÄ• nassa, asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti idaá¹ƒ jhÄ• naá¹ƒ ``pÄ«tisukhaâ€™â€™ nti

atha vÄ• pÄ«ti ca sukhaÃ±ca pÄ«tisukhaá¹ƒ, dhammavinayÄ• dayo viya. vivekajaá¹ƒ pÄ«ti
asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti evampi vivekajaá¹ƒpÄ«tisukhaá¹ƒ. yatheva \Be I 116/ hi jhÄ• n

pÄ«tisukhaá¹ƒ pettha vivekajameva hoti, taÃ±cassa atthÄ«ti tasmÄ• ekapadeneva ``viveka
ntipi vattuá¹ƒ yujjati. vibhaá¹…ge pana ``idaá¹ƒ sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sahagataâ€™â
nayenetaá¹ƒ vuttaá¹ƒ. attho pana tatrÄ• pi evameva daá¹-á¹-habbo.

__paá¹-hama_nti gaá¹‡anÄ• nupubbatÄ• paá¹-hamaá¹ƒ, idaá¹ƒ paá¹-hamaá¹ƒ samÄ• pajja
paccanÄ«kadhamme jhÄ• petÄ«ti __jhÄ• naá¹ƒ, _ iminÄ• yogino jhÄ• yantÄ«tipi jhÄ• naá¹
gocaraá¹ƒ vÄ• cintentÄ«ti attho. sayaá¹ƒ vÄ• taá¹ƒ jhÄ• yati upanijjhÄ• yatÄ«ti jhÄ• naá¹ƒ,
upanijjhÄ• yanalakkhaá¹‡anti vuccati. tadetaá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ \Ee I 146/,
lakkhaá¹‡Å«panijjhÄ• nanti duvidhaá¹ƒ hoti. tattha __Ä• rammaá¹‡Å«panijjhÄ• na_nti saha
samÄ• pattiyo vuccanti. kasmÄ• ? kasiá¹‡Ä• diÄ• rammaá¹‡Å«panijjhÄ• yanato. __lakkhaá
vipassanÄ• maggaphalÄ• ni vuccanti. kasmÄ• ? lakkhaá¹‡Å«panijjhÄ• yanato. ettha hi vipa
aniccalakkhaá¹‡Ä• dÄ«ni upanijjhÄ• yati, vipassanÄ• ya upanijjhÄ• yanakiccaá¹ƒ pana mag
lakkhaá¹‡Å«panijjhÄ• nanti vuccati. phalaá¹ƒ pana nirodhassa tathalakkhaá¹‡aá¹ƒ upanijjhÄ
lakkhaá¹‡Å«panijjhÄ• nanti vuccati. imasmiá¹ƒ panatthe Ä• rammaá¹‡Å«panijjhÄ• nameva j

etthÄ• ha --- ``katamaá¹ƒ pana taá¹ƒ jhÄ• naá¹ƒ nÄ• ma, yaá¹ƒ savitakkaá¹ƒ savicÄ• raá¹ƒ
evaá¹ƒ apadesaá¹ƒ arahatÄ«â€™â€™ ti? vuccate --- yathÄ• sadhano saparijanotiÄ• dÄ«su
parijanaÃ±ca aÃ±Ã±o apadesÄ• raho hoti, evaá¹ƒ á¹-hapetvÄ• vitakkÄ• didhamme aÃ±Ã±a
yathÄ• pana sarathÄ• sapatti senÄ• ti vutte senaá¹…gesuyeva senÄ• sammuti, evamidha
108/ jhÄ• nasammuti veditabbÄ• . katamesu paÃ±casu? vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ,
etÄ• neva hissa ``savitakkaá¹ƒ savicÄ• raâ€™â€™ ntiÄ• dinÄ• nayena aá¹…gabhÄ• vena
aá¹…gaá¹ƒ na hotÄ«ti ce taÃ±ca na. kasmÄ• ? vuttattÄ• eva. sÄ• pi hi vibhaá¹…ge ``jhÄ• n
pÄ«ti sukhaá¹ƒ cittassekaggatÄ• â€™â€™ ti evaá¹ƒ vuttÄ• yeva. tasmÄ• yathÄ• savitakka
sacittekaggatanti idha avuttepi iminÄ• vibhaá¹…gavacanena cittekaggatÄ• pi aá¹…gamevÄ
adhippÄ• yena bhagavatÄ• uddeso kato, so eva tena vibhaá¹…gepi pakÄ• sitoti.

__upasampajjÄ• _ti \Be I 117/ upagantvÄ• , pÄ• puá¹‡itvÄ• ti vuttaá¹ƒ hoti. upasampÄ• day
vuttaá¹ƒ hoti. vibhaá¹…ge pana ``upasampajjÄ• ti paá¹-hamassa jhÄ• nassa lÄ• bho paá¹-il
phusanÄ• samphusanÄ• sacchikiriyÄ• upasampadÄ• â€™â€™ ti vuttaá¹ƒ. tassÄ• pi evan
__vihÄ• si_nti bodhimaá¹‡á¸• e nisajjasaá¹…khÄ• tena iriyÄ• pathavihÄ• rena itivuttappakÄ
147/ hutvÄ• attabhÄ• vassa iriyaá¹ƒ vuttiá¹ƒ pÄ• lanaá¹ƒ yapanaá¹ƒ yÄ• panaá¹ƒ cÄ• raá¹ƒ
abhinipphÄ• desinti attho. vuttaÃ±hetaá¹ƒ vibhaá¹…ge --- ``viharatÄ«ti iriyati vattati pÄ• leti
carati viharati, tena vuccati viharatÄ«â€™â€™ ti (Vibh 512).

kiá¹ƒ pana katvÄ• bhagavÄ• imaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• sÄ«ti? kammaá¹-á¹-hÄ
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ. aÃ±Ã±ena tadatthikena kiá¹ƒ kÄ• tabbanti? aÃ±
kammaá¹-á¹-hÄ• naá¹ƒ pathavÄ«kasiá¹‡Ä• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ bhÄ• vetabbaá¹ƒ
visuddhimagge (Vism I 55) vuttanayeneva veditabbo. idha pana vuccamÄ• ne atibhÄ• riyaá

tasmÄ• pÄ• á¸·iyÄ• atthappakÄ• sanamattameva karomÄ• ti.

paá¹-hamajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

dutiyajjhÄ• nakathÄ•

__vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• _ti vitakkassa ca vicÄ• rassa cÄ• ti imesaá¹ƒ dvinna
samatikkamÄ• ; dutiyajjhÄ• nakkhaá¹‡e apÄ• tubhÄ• vÄ• ti vuttaá¹ƒ hoti. tattha kiÃ±cÄ• pi c
paá¹-hamajjhÄ• nadhammÄ• na santi, aÃ±Ã±eyeva hi paá¹-hamajjhÄ• ne phassÄ• dayo, a
oá¸·Ä• rikassa aá¹…gassa samatikkamÄ• paá¹-hamajjhÄ• nato paresaá¹ƒ dutiyajjhÄ• nÄ• c
hotÄ«ti dÄ«panatthaá¹ƒ ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti evaá¹ƒ vuttanti v
idha niyakajjhattamadhippetaá¹ƒ. vibhaá¹…ge pana ``ajjhattaá¹ƒ paccattaâ€™â€™ nti (Vibh
vuttaá¹ƒ. yasmÄ• pana niyakajjhattaá¹ƒ adhippetaá¹ƒ, tasmÄ• attani jÄ• taá¹ƒ attano santÄ
ayamettha attho.

__sampasÄ• dana_nti sampasÄ• danaá¹ƒ vuccati saddhÄ• . sampasÄ• danayogato jhÄ• na
nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viya. yasmÄ• vÄ• taá¹ƒ jhÄ• naá¹ƒ sampasÄ• dana
vitakkavicÄ• rakkhobhavÅ«pasamanena ceto sampasÄ• dayati, tasmÄ• pi sampasÄ• danan
atthavikappe sampasÄ• danaá¹ƒ cetasoti evaá¹ƒ padasambandho veditabbo. purimasmiá¹ƒ
118/ cetasoti etaá¹ƒ ekodibhÄ• vena saddhiá¹ƒ yojetabbaá¹ƒ. tatrÄ• yaá¹ƒ atthayojanÄ• ---
_ vitakkavicÄ• rehi anajjhÄ• rÅ«á¸·hattÄ• aggo seá¹-á¹-ho hutvÄ• udetÄ«ti \Ee I 148/ attho
ekoti vuccati. vitakkavicÄ• ravirahato vÄ• eko asahÄ• yo hutvÄ• tipi vattuá¹ƒ vaá¹-á¹-ati. ath
sampayuttadhamme udÄ• yatÄ«ti udi, uá¹-á¹-hÄ• petÄ«ti attho. seá¹-á¹-haá¹-á¹-hena eko ca
samÄ• dhissetaá¹ƒ adhivacanaá¹ƒ. iti imaá¹ƒ ekodiá¹ƒ bhÄ• veti vaá¸• á¸• hayatÄ«ti idaá¹ƒ
__ekodibhÄ• vaá¹ƒ_. so panÄ• yaá¹ƒ ekodi yasmÄ• cetaso, na sattassa na jÄ«vassa, tasm
ekodibhÄ• va_nti vuttaá¹ƒ.

nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi atthi, ayaÃ±ca ekodinÄ• mako samÄ• dhi; a
sampasÄ• danaá¹ƒ ``cetaso ekodibhÄ• vaÃ±cÄ• â€™â€™ ti vuttanti? vuccate --- aduÃ±hi p
vitakkavicÄ• rakkhobhena vÄ«citaraá¹…gasamÄ• kulamiva jalaá¹ƒ na suppasannaá¹ƒ hoti,
sampasÄ• dananti na vuttaá¹ƒ. na suppasannattÄ• yeva cettha samÄ• dhipi na suá¹-á¹-hu p
ekodibhÄ• vantipi na vuttaá¹ƒ. imasmiá¹ƒ pana jhÄ• ne vitakkavicÄ• rapalibodhÄ• bhÄ• ven
saddhÄ• , balavasaddhÄ• sahÄ• yappaá¹-ilÄ• bheneva ca samÄ• dhipi pÄ• kaá¹-o; tasmÄ•
veditabbaá¹ƒ. vibhaá¹…ge pana ``sampasÄ• dananti yÄ• saddhÄ• saddahanÄ• okappanÄ
ekodibhÄ• vanti yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti ettakameva v
panetena saddhiá¹ƒ ayaá¹ƒ atthavaá¹‡á¹‡anÄ• yathÄ• na virujjhati aÃ±Ã±adatthu saá¹ƒsa
evaá¹ƒ veditabbÄ• .

__avitakkaá¹ƒ avicÄ• ra_nti bhÄ• vanÄ• ya pahÄ«nattÄ• etasmiá¹ƒ etassa vÄ• vitakko nat
iminÄ• va nayena avicÄ• raá¹ƒ. vibhaá¹…gepi (Vibh 576) vuttaá¹ƒ ``iti ayaÃ±ca vitakko \Ne
santÄ• honti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappit
byantÄ«katÄ• , tena vuccati avitakkaá¹ƒ avicÄ• raâ€™â€™ nti.

etthÄ• ha --- nanu ca ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ti iminÄ• pi ayamattho siddho, a
avitakkaá¹ƒ avicÄ• raâ€™â€™ nti? vuccate --- evametaá¹ƒ siddho vÄ• yamattho, na paneta
nanu avocumha --- ``oá¸·Ä• rikassa pana oá¸·Ä• rikassa \Be I 119/ aá¹…gassa samatikkam
paresaá¹ƒ dutiyajjhÄ• nÄ• dÄ«naá¹ƒ \Ee I 149/ adhigamo hotÄ«ti dÄ«panatthaá¹ƒ vitakkavic
evaá¹ƒ vuttaâ€™â€™ nti.

apica vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ sampasÄ• danaá¹ƒ, na kilesakÄ• lusiyas
vÅ«pasamÄ• ekodibhÄ• vaá¹ƒ na upacÄ• rajjhÄ• namiva nÄ«varaá¹‡appahÄ• nÄ• , na paa
aá¹…gapÄ• tubhÄ• vÄ• ti evaá¹ƒ sampasÄ• danaekodibhÄ• vÄ• naá¹ƒ hetuparidÄ«pakami
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ avitakkaavicÄ• raá¹ƒ, na tatiyacatutthajjhÄ• nÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni viya ca abhÄ• vÄ• ti evaá¹ƒ avitakkaavicÄ• rabhÄ• vassa het
vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«pakaá¹ƒ. vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«paka
avicÄ• raâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ, tasmÄ• purimaá¹ƒ vatvÄ• pi puna vattabbamevÄ•

__samÄ• dhija_nti paá¹-hamajjhÄ• nasamÄ• dhito sampayuttasamÄ• dhito vÄ• jÄ• tanti att
paá¹-hamampi sampayuttasamÄ• dhito jÄ• taá¹ƒ, atha kho ayameva ``samÄ• dhÄ«â€™â€™
vitakkavicÄ• rakkhobhavirahena ativiya acalattÄ• suppasannattÄ• ca. tasmÄ• imassa vaá
idameva ``samÄ• dhijaâ€™â€™ nti vuttaá¹ƒ. __pÄ«tisukha_nti idaá¹ƒ vuttanayameva.

__dutiya_nti gaá¹‡anÄ• nupubbato dutiyaá¹ƒ, idaá¹ƒ dutiyaá¹ƒ samÄ• pajjatÄ«tipi dutiyaá¹ƒ
pana yathÄ• paá¹-hamajjhÄ• naá¹ƒ vitakkÄ• dÄ«hi paÃ±caá¹…gikaá¹ƒ hoti, evamidaá¹ƒ sa
``caturaá¹…gikaâ€™â€™ nti veditabbaá¹ƒ. yathÄ• ha --- ``jhÄ• nanti sampasÄ• do, pÄ«ti, s
cittassekaggatÄ• â€™â€™ ti (Vibh 580). pariyÄ• yoyeva ceso. sampasÄ• danaá¹ƒ pana á¹-
tivaá¹…gikamevetaá¹ƒ hoti. yathÄ• ha --- ``katamaá¹ƒ tasmiá¹ƒ samaye tivaá¹…gikaá¹ƒ jhÄ
sukhaá¹ƒ, cittassekaggatÄ• â€™â€™ ti (Dhs 161). sesaá¹ƒ vuttanayamevÄ• ti.

dutiyajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

tatiyajjhÄ• nakathÄ•

__pÄ«tiyÄ• _ \Ne I 111/ __ca virÄ• gÄ• _ti ettha vuttatthÄ• yeva pÄ«ti. __virÄ• go_ti tassÄ•
samatikkamo vÄ• . ubhinnamantarÄ• ``caâ€™â€™ saddo sampiá¹‡á¸• anattho, so \Be I 12
sampiá¹‡á¸• eti vitakkavicÄ• ravÅ«pasamaá¹ƒ vÄ• . tattha yadÄ• vÅ«pasamameva sampiá

virÄ• gÄ• ca, kiÃ±ca bhiyyo vÅ«pasamÄ• cÄ• ti evaá¹ƒ yojanÄ• \Ee I 150/ veditabbÄ• . im
virÄ• go jigucchanattho hoti. tasmÄ• pÄ«tiyÄ• jigucchanÄ• ca vÅ«pasamÄ• cÄ• ti ayama
pana vitakkavicÄ• ravÅ«pasamaá¹ƒ sampiá¹‡á¸• eti, tadÄ• pÄ«tiyÄ• ca virÄ• gÄ• , kiÃ±ca
vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ• ca yojanÄ• y
samatikkamanattho hoti. tasmÄ• pÄ«tiyÄ• ca samatikkamÄ• , vitakkavicÄ• rÄ• naÃ±ca vÅ
daá¹-á¹-habbo.

kÄ• maÃ±cete vitakkavicÄ• rÄ• dutiyajjhÄ• neyeva vÅ«pasantÄ• imassa pana jhÄ• nassa
vaá¹‡á¹‡abhaá¹‡anatthaÃ±cetaá¹ƒ vuttaá¹ƒ. ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€
paÃ±Ã±Ä• yati --- ``nÅ«na vitakkavicÄ• ravÅ«pasamo maggo imassa jhÄ• nassÄ• â€™â€™
appahÄ«nÄ• nampi sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ
ti (MN II 132) evaá¹ƒ pahÄ• naá¹ƒ vuccamÄ• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti tadadhigan
ussÄ• hajanakaá¹ƒ; evamevaá¹ƒ idha avÅ«pasantÄ• nampi vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasa
vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti. tenÄ• yamattho vutto --- ``pÄ«tiyÄ• ca samatikkamÄ• , vitakk
vÅ«pasamÄ• â€™â€™ ti.

__upekkhako ca vihÄ• si_nti ettha upapattito ikkhatÄ«ti upekkhÄ• , samaá¹ƒ passati, apakk
passatÄ«ti attho. tÄ• ya visadÄ• ya vipulÄ• ya thÄ• magatÄ• ya samannÄ• gatattÄ• tatiyajj
``upekkhakoâ€™â€™ ti vuccati. upekkhÄ• pana dasavidhÄ• hoti --- chaá¸·aá¹…gupekkhÄ
bojjhaá¹…gupekkhÄ• , vÄ«riyupekkhÄ• , saá¹…khÄ• rupekkhÄ• , vedanupekkhÄ• , vipassa
tatramajjhattupekkhÄ• , jhÄ• nupekkhÄ• , pÄ• risuddhupekkhÄ• ti. evamayaá¹ƒ dasavidhÄ•
bhÅ«mipuggalacittÄ• rammaá¹‡ato, khandhasaá¹…gaha-ekakkhaá¹‡akusalattikasaá¹…khe
__aá¹-á¹-hasÄ• liniyÄ• _ dhammasaá¹…gahaá¹-á¹-hakathÄ• ya \Ee I 151/ vuttanayeneva ve
vuccamÄ• nÄ• vinayanidÄ• naá¹ƒ atibhÄ• riyaá¹ƒ karotÄ«ti na vuttÄ• . lakkhaá¹‡Ä• dito pa
majjhattalakkhaá¹‡Ä• , anÄ• bhogarasÄ• , abyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• , pÄ«tivirÄ•

etthÄ• ha \Ne I 112/ --- nanu cÄ• yaá¹ƒ atthato tatramajjhattupekkhÄ• va hoti, sÄ• ca paá¹-
atthi, tasmÄ• tatrÄ• pi ``upekkhako ca vihÄ• siâ€™â€™ nti evamayaá¹ƒ vattabbÄ• siyÄ• ,
aparibyattakiccato. aparibyattaÃ±hi \Be I 121/ tassÄ• tattha kiccaá¹ƒ, vitakkÄ• dÄ«hi abhib
panÄ• yaá¹ƒ vitakkavicÄ• rapÄ«tÄ«hi anabhibhÅ«tattÄ• ukkhittasirÄ• viya hutvÄ• paribyat
vuttÄ• ti.

niá¹-á¹-hitÄ• ``upekkhako ca vihÄ• siâ€™â€™ nti etassa sabbaso atthavaá¹‡á¹‡anÄ• .

idÄ• ni sato ca sampajÄ• noti ettha saratÄ«ti __sato, _ sampajÄ• nÄ• tÄ«ti __sampajÄ• no_
sampajaÃ±Ã±aÃ±ca vuttaá¹ƒ. tattha saraá¹‡alakkhaá¹‡Ä• sati, asammussanarasÄ• , Ä• ra
asammohalakkhaá¹‡aá¹ƒ sampajaÃ±Ã±aá¹ƒ, tÄ«raá¹‡arasaá¹ƒ, pavicayapaccupaá¹-á¹-hÄ•
idaá¹ƒ satisampajaÃ±Ã±aá¹ƒ purimajjhÄ• nesupi atthi, muá¹-á¹-hassatissa hi asampajÄ• na

upacÄ• rajjhÄ• namattampi na sampajjati, pageva appanÄ• ; oá¸·Ä• rikattÄ• pana tesaá¹ƒ j
viya purisassa cittassa gati sukhÄ• hoti, abyattaá¹ƒ tattha satisampajaÃ±Ã±akiccaá¹ƒ.
oá¸·Ä• rikaá¹…gappahÄ• nena pana sukhumattÄ• imassa jhÄ• nassa purisassa khuradhÄ•
satisampajaÃ±Ã±akiccapariggahitÄ• yeva cittassa gati icchitabbÄ• ti idheva vuttaá¹ƒ. kiÃ±ca
dhenupago vaccho dhenuto apanÄ«to arakkhiyamÄ• no punadeva dhenuá¹ƒ upagacchati; e
tatiyajjhÄ• nasukhaá¹ƒ pÄ«tito apanÄ«tampi satisampajaÃ±Ã±Ä• rakkhena arakkhiyamÄ• n
upagaccheyya pÄ«tisampayuttameva siyÄ• . sukhe vÄ• pi sattÄ• rajjanti, idaÃ±ca atimadhu
paraá¹ƒ sukhÄ• bhÄ• vÄ• \Ee I 152/. satisampajaÃ±Ã±Ä• nubhÄ• vena panettha sukhe asÄ
aÃ±Ã±athÄ• ti imampi atthavisesaá¹ƒ dassetuá¹ƒ idaá¹ƒ idheva vuttanti veditabbaá¹ƒ.

idÄ• ni __sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesi_nti ettha kiÃ±cÄ• pi tatiyajjhÄ• nasamaá¹
sukhappaá¹-isaá¹ƒvedanÄ• bhogo natthi, evaá¹ƒ santepi yasmÄ• tassa nÄ• makÄ• yena sa
vÄ• taá¹ƒ nÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nenassa yasmÄ• a
phuá¹-o, yassa \Be I 122/ phuá¹-attÄ• jhÄ• nÄ• vuá¹-á¹-hitopi sukhaá¹ƒ paá¹-isaá¹ƒvedeyya
dassento ``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesiâ€™â€™ nti Ä• ha.

idÄ• ni __yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti upekkhako satimÄ• sukhavihÄ• rÄ«_ti ettha yaá¹
yaá¹ƒjhÄ• nakÄ• raá¹‡Ä• taá¹ƒ tatiyajjhÄ• nasamaá¹…gÄ«puggalaá¹ƒ buddhÄ• dayo ariyÄ
paÃ±Ã±apenti \Ne I 113/ paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti pakÄ• senti, p
adhippÄ• yo. kinti? ``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti. taá¹ƒ tatiyaá¹ƒ jhÄ• na
vihÄ• sinti evamettha yojanÄ• veditabbÄ• .

kasmÄ• pana taá¹ƒ te evaá¹ƒ pasaá¹ƒsantÄ«ti? pasaá¹ƒsÄ• rahato. ayaÃ±hi yasmÄ• atima
sukhapÄ• ramippattepi tatiyajjhÄ• ne upekkhako, na tattha sukhÄ• bhisaá¹…gena Ä• kaá¸•
na uppajjati; evaá¹ƒ upaá¹-á¹-hitassatitÄ• ya satimÄ• . yasmÄ• ca ariyakantaá¹ƒ ariyajanas
asaá¹ƒkiliá¹-á¹-haá¹ƒ sukhaá¹ƒ nÄ• makÄ• yena paá¹-isaá¹ƒvedeti, tasmÄ• pasaá¹ƒsÄ• rah
naá¹ƒ ariyÄ• te evaá¹ƒ pasaá¹ƒsÄ• hetubhÅ«te guá¹‡e pakÄ• sentÄ• ``upekkhako satimÄ•
evaá¹ƒ pasaá¹ƒsantÄ«ti veditabbaá¹ƒ.

__tatiya_nti gaá¹‡anÄ• nupubbato tatiyaá¹ƒ. idaá¹ƒ tatiyaá¹ƒ samÄ• pajjatÄ«tipi tatiyaá¹ƒ. __
yathÄ• dutiyaá¹ƒ sampasÄ• dÄ• dÄ«hi caturaá¹…gikaá¹ƒ; evamidaá¹ƒ upekkhÄ• dÄ«hi paÄ
``jhÄ• nanti upekkhÄ• sati sampajaÃ±Ã±aá¹ƒ sukhaá¹ƒ cittassa ekaggatÄ• â€™â€™ ti (Vib
upekkhÄ• satisampajaÃ±Ã±Ä• ni pana á¹-hapetvÄ• nippariyÄ• yena duvaá¹…gikamevetaá¹
``katamaá¹ƒ tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti \Ee I 153/? sukhaá¹ƒ, cittass
163). sesaá¹ƒ vuttanayamevÄ• ti.

tatiyajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

catutthajjhÄ• nakathÄ•

__sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• _ti kÄ• yikasukhassa ca kÄ• yikadukk
taÃ±ca kho pubbeva, na catutthajjhÄ• nakkhaá¹‡e \Be I 123/. __somanassadomanassÄ• na
cetasikasukhassa ca cetasikadukkhassa cÄ• ti imesampi dvinnaá¹ƒ pubbeva atthaá¹…gam
hoti. kadÄ• pana nesaá¹ƒ pahÄ• naá¹ƒ hoti? catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡
catutthajjhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yati, dukkhadomanassasukhÄ• ni paá¹-h
upacÄ• rakkhaá¹‡esu. evametesaá¹ƒ pahÄ• nakkamena avuttÄ• naá¹ƒ, indriyavibhaá¹…ge
uddesakkameneva idhÄ• pi vuttÄ• naá¹ƒ sukhadukkhasomanassa domanassÄ• naá¹ƒ pahÄ

yadi \Ne I 114/ panetÄ• ni tassa tassa jhÄ• nassupacÄ• rakkhaá¹‡eyeva pahÄ«yanti, atha k
cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati? idha, bhikkhave, bhikkhu vivicceva kÄ
paá¹-hamajjhÄ• naá¹ƒ upasampajja viharati, etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ
cuppannaá¹ƒ domanassindriyaá¹ƒ ... sukhindriyaá¹ƒ ... somanassindriyaá¹ƒ aparisesaá¹ƒ ni
bhikkhave, bhikkhu sukhassa ca pahÄ• nÄ• ... pe ... catutthajjhÄ• naá¹ƒ upasampajja vihar
somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti (SN c V 510) evaá¹ƒ jhÄ• nesveva
atisayanirodhattÄ• . atisayanirodho hi nesaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su, na nirodhoyeva;
upacÄ• rakkhaá¹‡e, nÄ• tisayanirodho. tathÄ• hi nÄ• nÄ• vajjane paá¹-hamajjhÄ• nÅ«pacÄ
dukkhindriyassa á¸• aá¹ƒsamakasÄ• disamphassena vÄ• visamÄ• sanupatÄ• pena vÄ• si
antoappanÄ• yaá¹ƒ. upacÄ• re vÄ• niruddhampetaá¹ƒ na suá¹-á¹-hu niruddhaá¹ƒ hoti; paá¹
antoappanÄ• yaá¹ƒ pana pÄ«tipharaá¹‡ena sabbo kÄ• yo sukhokkanto hoti. sukhokkantakÄ
niruddhaá¹ƒ hoti dukkhindriyaá¹ƒ; paá¹-ipakkhena vihatattÄ• . nÄ• nÄ• vajjane eva \Ee I 154
dutiyajjhÄ• nÅ«pacÄ• re pahÄ«nassa domanassindriyassa yasmÄ• etaá¹ƒ vitakkavicÄ• rap
cittupaghÄ• te ca sati uppajjati, vitakkavicÄ• rÄ• bhÄ• ve neva uppajjati. yattha pana uppajja
vitakkavicÄ• rabhÄ• ve. appahÄ«nÄ• eva ca dutiyajjhÄ• nÅ«pacÄ• re vitakkavicÄ• rÄ• ti ta
appahÄ«napaccayattÄ• . na tveva dutiyajjhÄ• ne; pahÄ«napaccayattÄ• . tathÄ• tatiyajjhÄ•
sukhindriyassa pÄ«tisamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-akÄ• yassa siyÄ• uppatti, na
tatiyajjhÄ• ne hi sukhassa paccayabhÅ«tÄ• \Be I 124/ pÄ«ti sabbaso niruddhÄ• ti. tathÄ• c
pahÄ«nassÄ• pi somanassindriyassa Ä• sannattÄ• , appanÄ• ppattÄ• ya upekkhÄ• ya abh
siyÄ• uppatti, na tveva catutthajjhÄ• ne. tasmÄ• eva ca ``etthuppannaá¹ƒ dukkhindriyaá¹ƒ
nirujjhatÄ«â€™â€™ ti tattha tattha aparisesaggahaá¹‡aá¹ƒ katanti.

etthÄ• ha --- ``athevaá¹ƒ tassa tassa jhÄ• nassÅ«pacÄ• re pahÄ«nÄ• pi etÄ• vedanÄ• idha
ti? sukhaggahaá¹‡atthaá¹ƒ. yÄ• hi ayaá¹ƒ ``adukkhamasukhaâ€™â€™ nti ettha adukkham
sukhumÄ• atidubbiÃ±Ã±eyyÄ• na sakkÄ• sukhena gahetuá¹ƒ. tasmÄ• yathÄ• nÄ• ma du
vÄ• upasaá¹…kamitvÄ• gahetuá¹ƒ asakkuá¹‡eyyassa goá¹‡assa gahaá¹‡atthaá¹ƒ gopo el
samÄ• harati, athekekaá¹ƒ nÄ«haranto paá¹-ipÄ• á¹-iyÄ• Ä• gataá¹ƒ ``ayaá¹ƒ so, gaá¹‡hat
gÄ• hÄ• payati; evameva bhagavÄ• sukhaggahaá¹‡atthaá¹ƒ sabbÄ• etÄ• samÄ• hari. eva

etÄ• dassetvÄ• ``yaá¹ƒ neva sukhaá¹ƒ na dukkhaá¹ƒ na somanassaá¹ƒ na domanassaá¹ƒ
vedanÄ• â€™â€™ ti sakkÄ• hoti esÄ• gÄ• hayituá¹ƒ.

apica adukkhamasukhÄ• ya cetovimuttiyÄ• paccayadassanatthaÃ±cÄ• pi etÄ• vuttÄ• ti ve
hi tassÄ• paccayÄ• . yathÄ• ha --- ``cattÄ• ro kho, Ä• vuso, paccayÄ• adukkhamasukhÄ• y
samÄ• pattiyÄ• . idhÄ• vuso, bhikkhu, sukhassa ca pahÄ• nÄ• ... pe ... catutthajjhÄ• naá¹ƒ
viharati. ime kho, Ä• vuso, cattÄ• ro paccayÄ• adukkhamasukhÄ• ya cetovimuttiyÄ• samÄ
458). yathÄ• vÄ• aÃ±Ã±attha pahÄ«nÄ• pi sakkÄ• yadiá¹-á¹-hiÄ• dayo tatiyamaggassa va
tattha pahÄ«nÄ• ti vuttÄ• ; evaá¹ƒ vaá¹‡á¹‡abhaá¹‡anatthampetassa jhÄ• nassetÄ• idha v
paccayaghÄ• tena vÄ• ettha rÄ• gadosÄ• naá¹ƒ atidÅ«rabhÄ• vaá¹ƒ dassetumpetÄ• vuttÄ
sukhaá¹ƒ somanassassa paccayo, somanassaá¹ƒ rÄ• gassa, dukkhaá¹ƒ domanassassa, do
sukhÄ• dighÄ• tena ca te sappaccayÄ• rÄ• gadosÄ• hatÄ• ti atidÅ«re hontÄ«ti.

__adukkhamasukha_nti dukkhÄ• bhÄ• vena adukkhaá¹ƒ, sukhÄ• bhÄ• vena asukhaá¹ƒ. ete
dukkhasukhapaá¹-ipakkhabhÅ«taá¹ƒ tatiyavedanaá¹ƒ dÄ«peti, na dukkhasukhÄ• bhÄ• vam
--- adukkhamasukhÄ• , upekkhÄ• tipi vuccati. sÄ• iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhava
majjhattarasÄ• , avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• , sukhanirodhapadaá¹-á¹-hÄ• nÄ• ti vedita
__upekkhÄ• satipÄ• risuddhi_nti upekkhÄ• ya janitasatipÄ• risuddhiá¹ƒ. imasmiÃ±hi jhÄ• ne
ca tassÄ• satiyÄ• pÄ• risuddhi, sÄ• upekkhÄ• ya katÄ• na aÃ±Ã±ena; tasmÄ• etaá¹ƒ up
vuccati. __vibhaá¹…ge_pi vuttaá¹ƒ --- ``ayaá¹ƒ sati imÄ• ya upekkhÄ• ya visadÄ• hoti paris
tena vuccati --- `upekkhÄ• satipÄ• risuddhiâ€™â€™ â€™ nti (Vibh 597). yÄ• ya ca upekkhÄ
pÄ• risuddhi hoti, sÄ• atthato tatramajjhattatÄ• veditabbÄ• . na kevalaÃ±cettha tÄ• ya satiy
apica kho sabbepi sampayuttadhammÄ• ; satisÄ«sena pana desanÄ• vuttÄ• .

tattha \Be I 125/ kiÃ±cÄ• pi ayaá¹ƒ upekkhÄ• heá¹-á¹-hÄ• pi tÄ«su jhÄ• nesu vijjati, yathÄ•
sÅ«riyappabhÄ• bhibhavÄ• sommabhÄ• vena ca attano upakÄ• rakattena vÄ• sabhÄ• gÄ
vijjamÄ• nÄ• pi candalekhÄ• aparisuddhÄ• hoti apariyodÄ• tÄ• ; evamayampi tatramajjhat
vitakkavicÄ• rÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• sabhÄ• gÄ• ya ca upekkhÄ• veda
paá¹-hamÄ• dijjhÄ• nabhedesu aparisuddhÄ• \Ee I 156/ hoti. tassÄ• ca \Ne I 116/ aparisu
aparisuddhacandalekhÄ• ya pabhÄ• viya sahajÄ• tÄ• pi satiÄ• dayo aparisuddhÄ• va honti
``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti na vuttaá¹ƒ. idha pana vitakkÄ• dipaccanÄ«kadha
sabhÄ• gÄ• ya ca upekkhÄ• vedanÄ• rattiyÄ• paá¹-ilÄ• bhÄ• ayaá¹ƒ tatramajjhattupekkhÄ
parisuddhÄ• , tassÄ• parisuddhattÄ• parisuddhacandalekhÄ• ya pabhÄ• viya sahajÄ• tÄ•
honti pariyodÄ• tÄ• , tasmÄ• idameva upekkhÄ• satipÄ• risuddhinti vuttanti veditabbaá¹ƒ.

__catuttha_nti gaá¹‡anÄ• nupubbato catutthaá¹ƒ. idaá¹ƒ catutthaá¹ƒ samÄ• pajjatÄ«tipi catu
ettha yathÄ• tatiyaá¹ƒ upekkhÄ• dÄ«hi paÃ±caá¹…gikaá¹ƒ; evamidaá¹ƒ upekkhÄ• dÄ«hi tiv
``jhÄ• nanti upekkhÄ• , sati cittassekaggatÄ• â€™â€™ ti. pariyÄ• yo eva ceso. á¹-hapetvÄ•

upekkhekaggatameva gahetvÄ• nippariyÄ• yena duvaá¹…gikamevetaá¹ƒ hoti. yathÄ• ha --
duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti? upekkhÄ• , cittassekaggatÄ• â€™â€™ ti (Dhs 165). sesa

catutthajjhÄ• nakathÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sakathÄ•

<12> iti imÄ• ni cattÄ• ri jhÄ• nÄ• ni kesaÃ±ci cittekaggatatthÄ• ni honti, kesaÃ±ci vipassan
abhiÃ±Ã±Ä• pÄ• dakÄ• ni, kesaÃ±ci nirodhapÄ• dakÄ• ni, kesaÃ±ci bhavokkamanatthÄ• ni
cittekaggatatthÄ• ni honti, te hi samÄ• pajjitvÄ• ``ekaggacittÄ• sukhaá¹ƒ divasaá¹ƒ vihariss
126/ iccevaá¹ƒ kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo nibbattenti. sekkhap
``samÄ• pattito vuá¹-á¹-hÄ• ya samÄ• hitena cittena vipassissÄ• mÄ• â€™â€™ ti nibbatten
vipassanÄ• pÄ• dakÄ• ni honti. ye pana aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• abhiÃ±Ã±Ä•
samÄ• pajjitvÄ• samÄ• pattito vuá¹-á¹-hÄ• ya ``ekopi hutvÄ• bahudhÄ• hotÄ«â€™â€™ ti
patthentÄ• nibbattenti, tesaá¹ƒ abhiÃ±Ã±Ä• pÄ• dakÄ• ni honti. ye pana aá¹-á¹-ha samÄ• p
``nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• sattÄ• haá¹ƒ acittakÄ• hutvÄ• diá¹-á¹-heva dham
patvÄ• sukhaá¹ƒ viharissÄ• mÄ• â€™â€™ ti nibbattenti, tesaá¹ƒ nirodhapÄ• dakÄ• ni \Ee I
aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• ``aparihÄ«najjhÄ• nÄ• hutvÄ• brahmaloke uppajjiss
nibbattenti, tesaá¹ƒ bhavokkamanatthÄ• ni honti.

bhagavatÄ• \Ne I 117/ panidaá¹ƒ catutthajjhÄ• naá¹ƒ bodhirukkhamÅ«le nibbattitaá¹ƒ, taá¹
vipassanÄ• pÄ• dakaÃ±ceva ahosi abhiÃ±Ã±Ä• pÄ• dakaÃ±ca nirodhapÄ• dakaÃ±ca sabb
sabbalokiyalokuttaraguá¹‡adÄ• yakanti veditabbaá¹ƒ. yesaÃ±ca guá¹‡Ä• naá¹ƒ dÄ• yakaá¹
dassento __ ``so evaá¹ƒ samÄ• hite citteâ€™â€™ _tiÄ• dimÄ• ha.

tattha __so_ti so ahaá¹ƒ. __eva_nti catutthajjhÄ• nakkamanidassanametaá¹ƒ. iminÄ• kame
paá¹-ilabhitvÄ• ti vuttaá¹ƒ hoti. __samÄ• hite_ti iminÄ• catutthajjhÄ• nasamÄ• dhinÄ• sam
__parisuddhe_tiÄ• dÄ«su pana upekkhÄ• satipÄ• risuddhibhÄ• vena __parisuddhe_. parisu
pabhassareti vuttaá¹ƒ hoti. sukhÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ ghÄ• tena vihatarÄ• gÄ• diaá
__anaá¹…gaá¹‡e_. anaá¹…gaá¹‡attÄ• yeva ca __vigatÅ«pakkilese; _ aá¹…gaá¹‡ena hi citt
subhÄ• vitattÄ• __mudubhÅ«te, _ vasÄ«bhÄ• vappatteti vuttaá¹ƒ hoti. vase vattamÄ• naÃ±
vuccati. muduttÄ• yeva ca __kammaniye, _ kammakkhame kammayoggeti vuttaá¹ƒ hoti. mu
hoti sudhantamiva suvaá¹‡á¹‡aá¹ƒ, tadubhayampi ca subhÄ• vitattÄ• eva. yathÄ• ha --- ``n
aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ
yathayidaá¹ƒ, bhikkhave, cittaâ€™â€™ nti (AN a I 22).

etesu \Be I 127/ parisuddhabhÄ• vÄ• dÄ«su á¹-hitattÄ• __á¹-hite_. á¹-hitattÄ• yeva __Ä• ne
niriÃ±janeti vuttaá¹ƒ hoti. mudukammaÃ±Ã±abhÄ• vena vÄ• attano vase á¹-hitattÄ• á¹-hite

pariggahitattÄ• Ä• neÃ±jappatte. saddhÄ• pariggahitaÃ±hi cittaá¹ƒ assaddhiyena na iÃ±jati
kosajjena na iÃ±jati, satipariggahitaá¹ƒ pamÄ• dena na iÃ±jati, samÄ• dhipariggahitaá¹ƒ udd
paÃ±Ã±Ä• pariggahitaá¹ƒ avijjÄ• ya na iÃ±jati, obhÄ• sagataá¹ƒ kilesandhakÄ• rena na iÃ±j
chahi dhammehi pariggahitaá¹ƒ Ä• neÃ±jappattaá¹ƒ cittaá¹ƒ hoti. evaá¹ƒ aá¹-á¹-haá¹…gasa
abhinÄ«hÄ• rakkhamaá¹ƒ hoti abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• naá¹ƒ abh

aparo nayo --- catutthajjhÄ• nasamÄ• dhinÄ• samÄ• hite. nÄ«varaá¹‡adÅ«rÄ«bhÄ• vena p
vitakkÄ• disamatikkamena pariyodÄ• te. jhÄ• nappaá¹-ilÄ• bhapaccayÄ• naá¹ƒ pÄ• pakÄ• r
abhÄ• vena anaá¹…gaá¹‡e. abhijjhÄ• dÄ«naá¹ƒ cittÅ«pakkilesÄ• naá¹ƒ vigamena vigatÅ«p
__anaá¹…gaá¹‡avattha_suttÄ• nusÄ• rena (MN I 57 Ä• dayo) veditabbaá¹ƒ. vasippattiyÄ•
iddhipÄ• dabhÄ• vÅ«pagamena kammaniye. bhÄ• vanÄ• pÄ• ripÅ«riyÄ• paá¹‡Ä«tabhÄ• vÅ
__Ä• neÃ±jappatte_ \Ne I 118/. yathÄ• Ä• neÃ±jappattaá¹ƒ hoti; evaá¹ƒ á¹-hiteti attho. evam
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ cittaá¹ƒ abhinÄ«hÄ• rakkhamaá¹ƒ hoti abhiÃ±Ã±Ä• sacc
dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• sacchikiriyÄ• ya, pÄ• dakaá¹ƒ padaá¹-á¹-hÄ• nabhÅ«tanti atth

__pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• yÄ• _ti evaá¹ƒ abhiÃ±Ã±Ä• pÄ• dake jÄ• te etasmiá¹
yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tadatthÄ• ya. tattha __pubbenivÄ• so_ti pubbe atÄ«tajÄ• tÄ«su nivuttha
ajjhÄ• vutthÄ• anubhÅ«tÄ• attano santÄ• ne uppajjitvÄ• niruddhÄ• nivutthadhammÄ• vÄ
nivutthÄ• , attano viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• paricchinnÄ• , paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±
chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«su. __pubbenivÄ• sÄ• nussatÄ«_ti yÄ• ya satiyÄ• p
pubbenivÄ• sÄ• nussati. __Ã±Ä• á¹‡a_nti tÄ• ya satiyÄ• sampayuttaÃ±Ä• á¹‡aá¹ƒ. evamim
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa atthÄ• ya pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya etas
pattiyÄ• ti vuttaá¹ƒ hoti. __abhininnÄ• mesi_nti abhinÄ«hariá¹ƒ.

__so_ti \Be I 128/ so ahaá¹ƒ. __anekavihita_nti anekavidhaá¹ƒ, anekehi vÄ• pakÄ• rehi pav
saá¹ƒvaá¹‡á¹‡itanti attho. __pubbenivÄ• sa_nti samanantarÄ• tÄ«taá¹ƒ bhavaá¹ƒ Ä• diá¹ƒ k
nivutthasantÄ• naá¹ƒ. __anussarÄ• mÄ«_ti ``ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ ti evaá
anugantvÄ• anugantvÄ• sarÄ• mi, anudeva vÄ• sarÄ• mi, citte \Ee I 159/ abhininnÄ• mita
dasseti. pÅ«ritapÄ• ramÄ«naÃ±hi mahÄ• purisÄ• naá¹ƒ parikammakaraá¹‡aá¹ƒ natthi, tena
abhininnÄ• metvÄ• va saranti. Ä• dikammikakulaputtÄ• pana parikammaá¹ƒ katvÄ• va sara
parikammaá¹ƒ vattabbaá¹ƒ siyÄ• . taá¹ƒ pana vuccamÄ• naá¹ƒ atibhÄ• riyaá¹ƒ vinayanidÄ•
na vadÄ• ma. atthikehi pana __visuddhimagge_ (Vism II 402 Ä• dayo) vuttanayeneva gahet
pÄ• á¸·imeva vaá¹‡á¹‡ayissÄ• ma.

__seyyathida_nti Ä• raddhappakÄ• radassanatthe nipÄ• to. teneva yvÄ• yaá¹ƒ pubbenivÄ•
pakÄ• rappabhedaá¹ƒ dassento __ekampi jÄ• ti_ntiÄ• dimÄ• ha. tattha __ekampi jÄ• ti_nti e
cutipariyosÄ• naá¹ƒ ekabhavapariyÄ• pannaá¹ƒ khandhasantÄ• naá¹ƒ. esa nayo __dvepi jÄ
saá¹ƒvaá¹-á¹-akappe_tiÄ• dÄ«su pana parihÄ• yamÄ• no kappo saá¹ƒvaá¹-á¹-akappo, vaá¸

vivaá¹-á¹-akappoti veditabbo. tattha ca saá¹ƒvaá¹-á¹-ena saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ« gahit
tammÅ«lakattÄ• . vivaá¹-á¹-ena ca vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«. evaÃ±hi sati yÄ• ni tÄ• ni ``cat
kappassa asaá¹…khyeyyÄ• ni \Ne I 119/. katamÄ• ni cattÄ• ri? saá¹ƒvaá¹-á¹-o saá¹ƒvaá¹-á
vivaá¹-á¹-o vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«â€™â€™ ti vuttÄ• ni tÄ• ni sabbÄ• ni pariggahitÄ• ni ho

tattha tayo saá¹ƒvaá¹-á¹-Ä• --- tejosaá¹ƒvaá¹-á¹-o, Ä• posaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á
saá¹ƒvaá¹-á¹-asÄ«mÄ• --- Ä• bhassarÄ• , subhakiá¹‡hÄ• , vehapphalÄ• ti. yadÄ• kappo te
Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati. yadÄ• udakena saá¹ƒvaá¹-á¹-ati, subhakiá
vilÄ«yati. yadÄ• vÄ• tena saá¹ƒvaá¹-á¹-ati, vehapphalato heá¹-á¹-hÄ• vÄ• tena viddhaá¹ƒs
sadÄ• pi ekaá¹ƒ buddhakkhettaá¹ƒ vinassati.

buddhakkhettaá¹ƒ nÄ• ma tividhaá¹ƒ hoti --- jÄ• tikkhettaá¹ƒ, Ä• á¹‡Ä• kkhettaá¹ƒ, visayakk
jÄ• tikkhettaá¹ƒ dasasahassacakkavÄ• á¸·apariyantaá¹ƒ hoti, yaá¹ƒ tathÄ• gatassa paá¹-isa
Ä• á¹‡Ä• kkhettaá¹ƒ \Be I 129/ koá¹-isatasahassacakkavÄ• á¸·apariyantaá¹ƒ hoti. yattha rat
khandhaparittaá¹ƒ, dhajaggaparittaá¹ƒ, Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ, moraparittanti imesaá
Ä• nubhÄ• vo pavattati. visayakkhettaá¹ƒ pana anantaá¹ƒ aparimÄ• á¹‡aá¹ƒ, ``yaá¹ƒ \Ee I 1
Ä• kaá¹…kheyyÄ• â€™â€™ ti (AN a III 81) vuttaá¹ƒ yattha yaá¹ƒ yaá¹ƒ Ä• kaá¹…khati taá¹
evametesu tÄ«su buddhakkhettesu ekaá¹ƒ Ä• á¹‡Ä• kkhettaá¹ƒ vinassati. tasmiá¹ƒ pana vi
vinaá¹-á¹-hameva hoti; vinassantaÃ±ca ekatova vinassati, saá¹‡á¹-hahantampi ekatova saá
vinÄ• so ca saá¹‡á¹-hahanaÃ±ca __visuddhimagge_ (Vism II 404) vuttaá¹ƒ. atthikehi tato ga

ye panete saá¹ƒvaá¹-á¹-avivaá¹-á¹-Ä• vuttÄ• , etesu bhagavÄ• bodhimaá¹‡á¸• e sammÄ• s
abhisambujjhanatthÄ• ya nisinno anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaá¹-á¹-akappe a
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe sari. kathaá¹ƒ? __ ``amutrÄ• si_â€™â€™ ntiÄ• dinÄ• naye
amumhi saá¹ƒvaá¹-á¹-akappe ahaá¹ƒ amumhi bhave vÄ• yoniyÄ• vÄ• gatiyÄ• vÄ• viÃ±Ã
sattÄ• vÄ• se vÄ• sattanikÄ• ye vÄ• ahosiá¹ƒ. __evaá¹ƒnÄ• mo_ti vessantaro vÄ• jotipÄ•
bhaggavo vÄ• gotamo vÄ• . __evaá¹ƒvaá¹‡á¹‡o_ti odÄ• to vÄ• sÄ• mo vÄ• . __evamÄ• h
vÄ• pavattaphalabhojano vÄ• . __evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ«_ti anekappakÄ• n
sÄ• misanirÄ• misÄ• dippabhedÄ• naá¹ƒ vÄ• sukhadukkhÄ• naá¹ƒ paá¹-isaá¹ƒvedÄ«. __e
vassasataparamÄ• yupariyanto vÄ• caturÄ• sÄ«tikappasahassaparamÄ• yupariyanto vÄ• .

__so_ \Ne I 120/ __tato cuto amutra udapÄ• di_nti so ahaá¹ƒ tato bhavato yonito gatito viÃ±
sattÄ• vÄ• sato sattanikÄ• yato vÄ• cuto, puna amukasmiá¹ƒ nÄ• ma bhave yoniyÄ• gatiy
sattÄ• vÄ• se sattanikÄ• ye vÄ• udapÄ• diá¹ƒ. __tatrÄ• pÄ• si_nti atha tatrÄ• pi bhave yoni
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• sattÄ• vÄ• se sattanikÄ• ye vÄ• puna ahosiá¹ƒ. evaá¹ƒnÄ• mo

atha vÄ• yasmÄ• __amutrÄ• si_nti idaá¹ƒ anupubbena Ä• rohantassa yÄ• vadicchakaá¹ƒ s
paá¹-inivattantassa paccavekkhaá¹‡aá¹ƒ. tasmÄ• __idhÅ«papanno_ti imissÄ• idhÅ«papatt

udapÄ• dinti tusitabhavanaá¹ƒ sandhÄ• yÄ• hÄ• ti veditabbaá¹ƒ. __tatrÄ• pÄ• siá¹ƒ evaá¹ƒ
tusitabhavane \Ee I 161/ setaketu nÄ• ma devaputto ahosiá¹ƒ. __evaá¹ƒgotto_ti tÄ• hi deva
ekagotto. __evaá¹ƒvaá¹‡á¹‡o_ti suvaá¹‡á¹‡avaá¹‡á¹‡o. __evamÄ• hÄ• ro_ti dibbasudhÄ• h
__evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ«_ti evaá¹ƒ dibbasukhappaá¹-isaá¹ƒvedÄ«. dukkha
saá¹…khÄ• radukkhamattameva. __evamÄ• yupariyanto_ti evaá¹ƒ
sattapaÃ±Ã±Ä• savassakoá¹-isaá¹-á¹-hivassasatasahassÄ• yupariyanto. __so tato cuto_ti s
tusitabhavanato cuto. __idhÅ«papanno_ti idha mahÄ• mÄ• yÄ• ya deviyÄ• kucchimhi nibba

__itÄ«_ti evaá¹ƒ. __sÄ• kÄ• raá¹ƒ sauddesa_nti nÄ• magottavasena sauddesaá¹ƒ, vaá¹‡á¹
nÄ• magottavasena hi satto ``datto, tisso, gotamoâ€™â€™ ti uddisÄ«yati; vaá¹‡á¹‡Ä• dÄ«h
nÄ• nattato paÃ±Ã±Ä• yati; tasmÄ• nÄ• magottaá¹ƒ uddeso, itare Ä• kÄ• rÄ• . kiá¹ƒ pana b
sarantÄ«ti? vuccate --- na buddhÄ• yeva, paccekabuddha-buddhasÄ• vaka-titthiyÄ• pi, no c
titthiyÄ• hi cattÄ• lÄ«saá¹ƒyeva kappe saranti, na tato paraá¹ƒ. kasmÄ• ? dubbalapaÃ±Ã±a
nÄ• marÅ«papariccheda-virahato dubbalÄ• paÃ±Ã±Ä• hoti. sÄ• vakesu pana asÄ«timahÄ•
saranti; dve aggasÄ• vakÄ• ekamasaá¹…khyeyyaá¹ƒ satasahassaÃ±ca. paccekabuddhÄ•
satasahassaÃ±ca. ettako hi tesaá¹ƒ abhinÄ«hÄ• ro. buddhÄ• naá¹ƒ pana paricchedo natthi,
saranti. titthiyÄ• ca khandhapaá¹-ipÄ• á¹-imeva saranti. paá¹-ipÄ• á¹-iá¹ƒ muÃ±citvÄ• cutip
sarituá¹ƒ na sakkonti. tesaÃ±hi andhÄ• naá¹ƒ viya icchitappadesokkamanaá¹ƒ natthi. sÄ• va
saranti; tathÄ• paccekabuddhÄ• . buddhÄ• pana khandhapaá¹-ipÄ• á¹-iyÄ• pi cutipaá¹-isan
sÄ«hokkantavasenapi anekÄ• su kappakoá¹-Ä«su heá¹-á¹-hÄ• vÄ• upari vÄ• yaá¹ƒ yaá¹ƒ
taá¹ƒ sabbaá¹ƒ sarantiyeva.

__ayaá¹ƒ kho me brÄ• hmaá¹‡Ä• _tiÄ• dÄ«su __me_ti mayÄ• . __vijjÄ• _ti viditakaraá¹‡aá¹
viditaá¹ƒ \Ne I 121/ karoti? pubbenivÄ• saá¹ƒ. __avijjÄ• _ti tasseva pubbenivÄ• sassa avidit
tappaá¹-icchÄ• dakamoho vuccati. __tamo_ti sveva moho tappaá¹-icchÄ• dakaá¹-á¹-hena \B
vuccati. __Ä• loko_ti sÄ• yevavijjÄ• obhÄ• sakaraá¹‡aá¹-á¹-hena ``Ä• lokoâ€™â€™ ti vucc
adhigatÄ• ti ayaá¹ƒ attho, sesaá¹ƒ pasaá¹ƒsÄ• vacanaá¹ƒ. yojanÄ• \Be I 131/ panettha --- a
adhigatÄ• , tassa me adhigatavijjassa avijjÄ• vihatÄ• , vinaá¹-á¹-hÄ• ti attho. kasmÄ• ? yas
esa nayo itarasmimpi padadvaye.

__yathÄ• ta_nti ettha __yathÄ• _ti opammatthe. __ta_nti nipÄ• to. satiyÄ• avippavÄ• sena
vÄ«riyÄ• tÄ• pena __Ä• tÄ• pino_. kÄ• ye ca jÄ«vite ca anapekkhatÄ• ya __pahitattassa, _
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• appamattassa Ä• tÄ• pino pahitattassa viharato avijjÄ• viha
uppajjeyya, tamo vihaÃ±Ã±eyya Ä• loko uppajjeyya; evameva mama avijjÄ• vihatÄ• vijjÄ•
Ä• loko uppanno. etassa me padhÄ• nÄ• nuyogassa anurÅ«pameva phalaá¹ƒ laddhanti.

__ayaá¹ƒ kho me brÄ• hmaá¹‡a paá¹-hamÄ• abhinibbhidÄ• ahosi kukkuá¹-acchÄ• pakass
kho mama brÄ• hmaá¹‡a pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡amukhatuá¹‡á¸• akena pubbe ni

avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• paá¹-hamÄ• abhinibbhidÄ• paá¹-hamÄ• nikkhanti paá
kukkuá¹-acchÄ• pakasseva mukhatuá¹‡á¸• akena vÄ• pÄ• danakhasikhÄ• ya vÄ• aá¹‡á¸•
aá¹‡á¸• akosamhÄ• abhinibbhidÄ• nikkhanti kukkuá¹-anikÄ• ye paccÄ• jÄ• tÄ«ti.

pubbenivÄ• sakathÄ• niá¹-á¹-hitÄ• .

dibbacakkhuÃ±Ä• á¹‡akathÄ•

<13> __so_ __evaá¹ƒ ... pe ... cutÅ«papÄ• taÃ±Ä• á¹‡Ä• yÄ• _ti cutiyÄ• ca upapÄ• te ca Ã
sattÄ• naá¹ƒ cuti ca upapÄ• to ca Ã±Ä• yati, tadatthanti vuttaá¹ƒ hoti. __cittaá¹ƒ abhininnÄ•
parikammacittaá¹ƒ nÄ«hariá¹ƒ. __so dibbena ... pe ... passÄ• mÄ«_ti ettha pana pÅ«ritapÄ•
mahÄ• sattÄ• naá¹ƒ parikammakaraá¹‡aá¹ƒ natthi. te hi citte abhininnÄ• mitamatte eva dibb
passanti, Ä• dikammikakulaputtÄ• pana parikammaá¹ƒ katvÄ• . tasmÄ• tesaá¹ƒ vasena pa
siyÄ• . taá¹ƒ pana vuccamÄ• naá¹ƒ atibhÄ• riyaá¹ƒ vinayanidÄ• naá¹ƒ karoti; tasmÄ• taá¹ƒ
atthikehi pana __visuddhimagge_ (Vism II 411) vuttanayena gahetabbaá¹ƒ. idha pana pÄ• á
vaá¹‡á¹‡ayissÄ• ma.

__so_ti \Be I 132/ so ahaá¹ƒ. __dibbenÄ• _tiÄ• dÄ«su dibbasadisattÄ• __dibbaá¹ƒ_ \Ee I 1
sucaritakammanibbattaá¹ƒ pittasemharuhirÄ• dÄ«hi apalibuddhaá¹ƒ upakkilesavinimuttatÄ•
Ä• rammaá¹‡asampaá¹-icchanasamatthaá¹ƒ dibbaá¹ƒ pasÄ• dacakkhu hoti. idaÃ±cÄ• pi vÄ
Ã±Ä• á¹‡acakkhu tÄ• disamevÄ• ti dibbasadisattÄ• dibbaá¹ƒ, dibbavihÄ• ravasena paá¹-ila
dibbavihÄ• rasannissitattÄ• pi dibbaá¹ƒ, Ä• lokapariggahena mahÄ• jutikattÄ• pi dibbaá¹ƒ,
tirokuá¹-á¹-Ä• digatarÅ«padassanena mahÄ• gatikattÄ• pi dibbaá¹ƒ. taá¹ƒ sabbaá¹ƒ saddas
veditabbaá¹ƒ. dassanaá¹-á¹-hena __cakkhu_. cakkhukiccakaraá¹‡ena cakkhumivÄ• tipi cak
diá¹-á¹-hivisuddhihetuttÄ• __visuddhaá¹ƒ_. yo hi cutimattameva passati na upapÄ• taá¹ƒ, s
gaá¹‡hÄ• ti. yo upapÄ• tamattameva passati na cutiá¹ƒ, so navasattapÄ• tubhÄ• vadiá¹-á¹-h
tadubhayaá¹ƒ passati, so yasmÄ• duvidhampi taá¹ƒ diá¹-á¹-higataá¹ƒ ativattati, tasmÄ• ssa
diá¹-á¹-hivisuddhihetu hoti. tadubhayaÃ±ca bhagavÄ• addasa. tenetaá¹ƒ vuttaá¹ƒ --- ``cutÅ
diá¹-á¹-hivisuddhihetuttÄ• visuddhaâ€™â€™ nti.

ekÄ• dasaupakkilesavirahato vÄ• visuddhaá¹ƒ. bhagavato hi ekÄ• dasapakkilesavirahitaá¹
--- ``so kho ahaá¹ƒ, anuruddha, `vicikicchÄ• cittassa upakkilesoâ€™ ti iti viditvÄ• vicikiccha
upakkilesaá¹ƒ pajahiá¹ƒ. amanasikÄ• ro ... pe ... thinamiddhaá¹ƒ ... chambhitattaá¹ƒ ... uppil
duá¹-á¹-hullaá¹ƒ ... accÄ• raddhavÄ«riyaá¹ƒ ... atilÄ«navÄ«riyaá¹ƒ ... abhijappÄ• ... nÄ• nat
`atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• naá¹ƒ cittassa upakkilesoâ€™ ti iti viditvÄ• atinijjhÄ• yitattaá¹ƒ
cittassa upakkilesaá¹ƒ pajahiá¹ƒ. so kho ahaá¹ƒ, anuruddha, appamatto Ä• tÄ• pÄ« pahitatt
kho saÃ±jÄ• nÄ• mi, na ca rÅ«pÄ• ni passÄ• mi. rÅ«pÄ• ni hi kho passÄ• mi, na ca obhÄ• s
(MN III 242-243) evamÄ• di. tadevaá¹ƒ ekÄ• dasupakkilesavirahato \Ee I 164/ visuddhaá¹ƒ.

manussÅ«pacÄ• raá¹ƒ atikkamitvÄ• rÅ«padassanena __atikkantamÄ• nusakaá¹ƒ; _ mÄ• n
atikkantattÄ• atikkantamÄ• nusakanti veditabbaá¹ƒ. tena dibbena cakkhunÄ• visuddhena a

__satte_ \Ne I 123/ __passÄ• mÄ«_ti manussamaá¹ƒsacakkhunÄ• viya satte passÄ• mi da
upapajjamÄ• ne_ti ettha cutikkhaá¹‡e vÄ• upapattikkhaá¹‡e vÄ• \Be I 133/ dibbacakkhunÄ
sakkÄ• , ye pana Ä• sannacutikÄ• idÄ• ni cavissanti te __cavamÄ• nÄ• _. ye ca gahitapaá
sampatinibbattÄ• vÄ• , te __upapajjamÄ• nÄ• _ti adhippetÄ• . te evarÅ«pe cavamÄ• ne up
dasseti. __hÄ«ne_ti mohanissandayuttattÄ• hÄ«nÄ• naá¹ƒ jÄ• tikulabhogÄ• dÄ«naá¹ƒ vas
uÃ±Ã±Ä• te avaÃ±Ã±Ä• te. __paá¹‡Ä«te_ti amohanissandayuttattÄ• tabbiparÄ«te. __suva
adosanissandayuttattÄ• iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. __dubbaá¹‡á¹‡e_ti dosan
aniá¹-á¹-hÄ• kantaamanÄ• pavaá¹‡á¹‡ayutte; abhirÅ«pe virÅ«petipi attho. __sugate_ti suga
alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti duggatigate, lobhanis
appannapÄ• ne. __yathÄ• kammÅ«page_ti yaá¹ƒ yaá¹ƒ kammaá¹ƒ upacitaá¹ƒ tena tena up
``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi dibbacakkhukiccaá¹ƒ vuttaá¹ƒ; iminÄ• pana padena yath

tassa ca Ã±Ä• á¹‡assa ayamuppattikkamo --- so heá¹-á¹-hÄ• nirayÄ• bhimukhaá¹ƒ Ä• loka
nerayikasatte passati mahantaá¹ƒ dukkhamanubhavamÄ• ne, taá¹ƒ dassanaá¹ƒ dibbacakkh
karoti --- ``kinnu kho kammaá¹ƒ katvÄ• ime sattÄ• etaá¹ƒ dukkhamanubhavantÄ«â€™â€™
katvÄ• â€™â€™ ti taá¹ƒ kammÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati. tathÄ• upari deva
vaá¸• á¸• hetvÄ• nandanavana-missakavana-phÄ• rusakavanÄ• dÄ«su satte passati mahÄ
tampi dassanaá¹ƒ dibbacakkhukiccameva. so evaá¹ƒ manasi karoti --- ``kinnu kho kammaá
etaá¹ƒ sampattiá¹ƒ anubhavantÄ«â€™â€™ ti? athassa ``idaá¹ƒ \Ee I 165/ nÄ• ma katvÄ• â
taá¹ƒkammÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati. idaá¹ƒ yathÄ• kammÅ«pagaÃ±Ä• á¹‡
parikammaá¹ƒ nÄ• ma natthi. yathÄ• cimassa, evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assapi. dibb
imÄ• ni dibbacakkhunÄ• saheva ijjhanti.

__kÄ• yaduccaritenÄ• _tiÄ• dÄ«su duá¹-á¹-hu caritaá¹ƒ duá¹-á¹-haá¹ƒ vÄ• caritaá¹ƒ kilesap
duccaritaá¹ƒ; kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ• uppannaá¹ƒ duccaritanti __kÄ• yaducca
vacÄ«manoduccaritÄ• nipi daá¹-á¹-habbÄ• ni. __samannÄ• gatÄ• _ti samaá¹…gÄ«bhÅ«tÄ•
buddha-paccekabuddha-buddhasÄ• vakÄ• naá¹ƒ ariyÄ• naá¹ƒ antamaso gihisotÄ• pannÄ•
antimavatthunÄ• \Be I 134/ vÄ• guá¹‡aparidhaá¹ƒsanena vÄ• upavÄ• dakÄ• ; akkosakÄ•
tattha ``natthi imesaá¹ƒ samaá¹‡adhammo, assamaá¹‡Ä• eteâ€™â€™ ti vadanto antimava
imesaá¹ƒ jhÄ• naá¹ƒ vÄ• vimokkho vÄ• maggo vÄ• phalaá¹ƒ vÄ• â€™â€™ ti vadanto guá
upavadatÄ«ti \Ne I 124/ veditabbo. so ca jÄ• naá¹ƒ vÄ• upavadeyya ajÄ• naá¹ƒ vÄ• , ubhay
hoti. bhÄ• riyaá¹ƒ kammaá¹ƒ saggÄ• varaá¹‡aá¹ƒ maggÄ• varaá¹‡aÃ±ca, satekicchaá¹ƒ pa
Ä• vibhÄ• vatthaá¹ƒ idaá¹ƒ vatthumudÄ• haranti ---

``aÃ±Ã±atarasmiá¹ƒ kira gÄ• me eko thero ca daharabhikkhu ca piá¹‡á¸• Ä• ya caranti. te p
uá¸·uá¹…kamattaá¹ƒ uá¹‡hayÄ• guá¹ƒ labhiá¹ƒsu. therassa ca kucchivÄ• to atthi. so cintesi
mayhaá¹ƒ sappÄ• yÄ• , yÄ• va na sÄ«talÄ• hoti tÄ• va naá¹ƒ pivÄ• mÄ«â€™ ti. so manuss
dÄ• rukkhandhe nisÄ«ditvÄ• taá¹ƒ pivi. itaro taá¹ƒ jigucchi --- `aticchÄ• to vatÄ• yaá¹ƒ mah
lajjitabbakaá¹ƒ akÄ• sÄ«â€™ ti. thero gÄ• me caritvÄ• vihÄ• raá¹ƒ gantvÄ• daharabhikkhu
Ä• vuso, imasmiá¹ƒ sÄ• sane patiá¹-á¹-hÄ• â€™ ti? `Ä• ma, bhante, sotÄ• panno ahaâ€™ n
uparimaggatthÄ• ya vÄ• yÄ• maá¹ƒ mÄ• akÄ• si, khÄ«á¹‡Ä• savo tayÄ• upavaditoâ€™ ti.
taá¹ƒ pÄ• katikaá¹ƒ ahosiâ€™â€™. tasmÄ• yo aÃ±Ã±opi ariyaá¹ƒ upavadati, tena gantvÄ•
vuá¸• á¸• hataro hoti, ``ahaá¹ƒ Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamÄ•
sace navakataro hoti \Ee I 166/, vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetv
tumhe idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamathÄ• â€™â€™ ti khamÄ• petabbo. sace so
hoti, ye tasmiá¹ƒ vihÄ• re bhikkhÅ« vasanti tesaá¹ƒ santikaá¹ƒ gantvÄ• sace attanÄ• vuá¸•
á¹-hitakeneva, sace navakataro ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``ahaá¹
nÄ• ma Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá¹ƒ, khamatu me so Ä• yasmÄ• â€™â€™ ti e
sace so parinibbuto hoti, parinibbutamaÃ±caá¹-á¹-hÄ• naá¹ƒ gantvÄ• yÄ• va sivathikaá¹ƒ g
evaá¹ƒ kate saggÄ• varaá¹‡aÃ±ca maggÄ• varaá¹‡aÃ±ca na hoti, pÄ• katikameva hoti.

__micchÄ• diá¹-á¹-hikÄ• _ti viparÄ«tadassanÄ• . __micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ
samÄ• dinnanÄ• nÄ• vidhakammÄ• , ye ca micchÄ• diá¹-á¹-himÅ«lakesu kÄ• yakammÄ• dÄ
samÄ• dapenti. tattha vacÄ«duccaritaggahaá¹‡eneva ariyÅ«pavÄ• de, manoduccaritaggaha
micchÄ• diá¹-á¹-hiyÄ• saá¹…gahitÄ• yapi imesaá¹ƒ dvinnaá¹ƒ puna vacanaá¹ƒ mahÄ• sÄ•
veditabbaá¹ƒ. mahÄ• sÄ• vajjo hi ariyÅ«pavÄ• do Ä• nantariyasadiso. yathÄ• ha --- ``seyya
bhikkhu sÄ«lasampanno samÄ• dhisampanno paÃ±Ã±Ä• sampanno diá¹-á¹-heva dhamme
evaá¹ƒsampadamidaá¹ƒ, sÄ• riputta, vadÄ• mi taá¹ƒ vÄ• caá¹ƒ appahÄ• ya taá¹ƒ cittaá¹ƒ ap
diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto, evaá¹ƒ nirayeâ€™â€™ ti (MN I

micchÄ• diá¹-á¹-hito \Ne I 125/ ca mahÄ• sÄ• vajjataraá¹ƒ nÄ• ma aÃ±Ã±aá¹ƒ natthi. yathÄ•
bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, evaá¹ƒ mahÄ• sÄ• vajjataraá¹ƒ,
micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, vajjÄ• nÄ«â€™â€™ ti (AN a I

__kÄ• yassa bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹‡Ä• _ti tadan
abhinibbattakkhandhaggahaá¹‡e. athavÄ• kÄ• yassa bhedÄ• ti jÄ«vitindriyassupacchedÄ•
cuticittato uddhaá¹ƒ. __apÄ• ya_nti evamÄ• di sabbaá¹ƒ nirayavevacanaá¹ƒ. nirayo hi sagg
puÃ±Ã±asammatÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ \Ee I 167/ vÄ• Ä• yassa abhÄ• vÄ• ap
paá¹-isaraá¹‡anti __duggati; _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• g
nipatanti ettha dukkaá¹-akÄ• rinoti __vinipÄ• to; _ vinassantÄ• vÄ• ettha nipatanti
sambhijjamÄ• naá¹…gapaccaá¹…gÄ• ti vinipÄ• to. natthi ettha assÄ• dasaÃ±Ã±ito ayoti __

atha vÄ• apÄ• yaggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti. tiracchÄ• nayoni hi apÄ• yo, s
duggati, mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatiggahaá¹‡ena pe
apÄ• yo ceva duggati ca sugatito apetattÄ• , dukkhassa ca gatibhÅ«tattÄ• ; na tu vinipÄ• to
avinipatitattÄ• . petamahiddhikÄ• naÃ±hi vimÄ• nÄ• nipi nibbattanti. vinipÄ• taggahaá¹‡ena
so hi yathÄ• vuttenatthena apÄ• yo ceva duggati ca sabbasamussayehi ca vinipatitattÄ• vi
nirayaggahaá¹‡ena avÄ«ci-Ä• dianekappakÄ• raá¹ƒ nirayameva dÄ«peti. __upapannÄ• _ti
abhinibbattÄ• ti adhippÄ• yo. vuttavipariyÄ• yena sukkapakkho veditabbo.

ayaá¹ƒ \Be I 136/ pana viseso --- ettha sugatiggahaá¹‡ena manussagatipi saá¹…gayhati. sa
devagatiyeva. tattha sundarÄ• gatÄ«ti __sugati_. rÅ«pÄ• divisayehi suá¹-á¹-hu aggoti __sa
lujjanapalujjanaá¹-á¹-hena __loko_ti ayaá¹ƒ vacanattho. __vijjÄ• _ti dibbacakkhuÃ±Ä• á¹‡av
sattÄ• naá¹ƒ cutipaá¹-isandhipaá¹-icchÄ• dikÄ• avijjÄ• . sesaá¹ƒ vuttanayameva. ayameva
pubbenivÄ• sakathÄ• yaá¹ƒ ``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡amukhatuá¹‡á¸• akena pubb
avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• â€™â€™ ti vuttaá¹ƒ; evamidha ``cutÅ«papÄ• taÃ±Ä• á¹
cutÅ«papÄ• tapaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• â€™â€™ ti vattabba

dibbacakkhuÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

Ä• savakkhayaÃ±Ä• á¹‡akathÄ•

<14> __so_ \Ne I 126/ __evaá¹ƒ samÄ• hite citte_ti idha vipassanÄ• pÄ• dakaá¹ƒ catutthajj
veditabbaá¹ƒ. __Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• _ti arahattamaggaÃ±Ä• á¹‡atthÄ• y
Ä• savavinÄ• sanato Ä• savÄ• naá¹ƒ khayoti vuccati. tatra cetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tappariyÄ•
__cittaá¹ƒ abhininnÄ• mesi_nti vipassanÄ• cittaá¹ƒ abhinÄ«hariá¹ƒ. __so idaá¹ƒ dukkha_nti
``ettakaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti sabbampi dukkhasaccaá¹ƒ sarasalakkhaá¹‡
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ jÄ• niá¹ƒ paá¹-ivijjhiá¹ƒ. tassa ca dukkhassa nibbattik
``ayaá¹ƒ dukkhasamudayoâ€™â€™ ti, tadubhayampi yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• nirujjhati t
nibbÄ• naá¹ƒ ``ayaá¹ƒ dukkhanirodhoâ€™â€™ ti, tassa ca sampÄ• pakaá¹ƒ ariyamaggaá¹ƒ
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti sarasalakkhaá¹‡apaá¹-ivedhena yathÄ•
jÄ• niá¹ƒ paá¹-ivijjhinti evamattho veditabbo.

evaá¹ƒ sarÅ«pato saccÄ• ni dassetvÄ• idÄ• ni kilesavasena pariyÄ• yato dassento __ ``ime
_tiÄ• dimÄ• ha. __tassa me evaá¹ƒ jÄ• nato evaá¹ƒ passato_ti tassa mayhaá¹ƒ evaá¹ƒ jÄ• n
saha vipassanÄ• ya koá¹-ippattaá¹ƒ maggaá¹ƒ katheti. __kÄ• mÄ• savÄ• _ti kÄ• mÄ• savat
phalakkhaá¹‡aá¹ƒ dasseti. maggakkhaá¹‡e hi cittaá¹ƒ vimuccati, phalakkhaá¹‡e vimuttaá¹ƒ
vimuttamiti Ã±Ä• á¹‡a_nti iminÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ \Be I 137/ dasseti. __khÄ•
tassa bhÅ«miá¹ƒ. tena hi Ã±Ä• á¹‡ena bhagavÄ• paccavekkhanto ``khÄ«á¹‡Ä• jÄ• tÄ«â€™

abbhaÃ±Ã±Ä• siá¹ƒ. katamÄ• pana bhagavato jÄ• ti khÄ«á¹‡Ä• , kathaÃ±ca naá¹ƒ abbhaÃ
tÄ• vassa atÄ«tÄ• jÄ• ti khÄ«á¹‡Ä• , pubbeva khÄ«á¹‡attÄ• ; na anÄ• gatÄ• , anÄ• gate vÄ
paccuppannÄ• , vijjamÄ• nattÄ• . yÄ• pana maggassa abhÄ• vitattÄ• uppajjeyya ekacatup
ekacatupaÃ±cakkhandhappabhedÄ• jÄ• ti, sÄ• maggassa bhÄ• vitattÄ• anuppÄ• dadham
taá¹ƒ so maggabhÄ• vanÄ• ya pahÄ«nakilese paccavekkhitvÄ• ``kilesÄ• bhÄ• ve vijjamÄ•
appaá¹-isandhikaá¹ƒ hotÄ«â€™â€™ ti jÄ• nanto abbhaÃ±Ã±Ä• siá¹ƒ.

__vusita_nti vutthaá¹ƒ parivutthaá¹ƒ, kataá¹ƒ caritaá¹ƒ niá¹-á¹-hitanti attho. __brahmacariya_
maggabrahmacariyaá¹ƒ, puthujjanakalyÄ• á¹‡akena hi saddhiá¹ƒ satta sekkhÄ• brahmacar
khÄ«á¹‡Ä• savo vutthavÄ• so. tasmÄ• bhagavÄ• attano brahmacariyavÄ• saá¹ƒ paccavek
brahmacariyaâ€™â€™ nti abbhaÃ±Ã±Ä• siá¹ƒ. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su sacces
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasena \Ne I 127/ soá¸·asavidha
attho \Ee I 169/. puthujjanakalyÄ• á¹‡akÄ• dayo hi etaá¹ƒ kiccaá¹ƒ karonti, khÄ«á¹‡Ä• savo
tasmÄ• bhagavÄ• attano karaá¹‡Ä«yaá¹ƒ paccavekkhanto ``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™
__nÄ• paraá¹ƒ itthattÄ• yÄ• _ti idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒ soá¸·asakiccabhÄ• vÄ
maggabhÄ• vanÄ• kiccaá¹ƒ me natthÄ«ti abbhaÃ±Ã±Ä• siá¹ƒ.

idÄ• ni evaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡apariggahitaá¹ƒ taá¹ƒ Ä• savÄ• naá¹ƒ khayaÃ±Ä•
dassento __ayaá¹ƒ kho me brÄ• hmaá¹‡Ä• _tiÄ• dimÄ• ha. tattha __vijjÄ• _ti arahattamagg
__avijjÄ• _ti catusaccapaá¹-icchÄ• dikÄ• avijjÄ• . sesaá¹ƒ vuttanayameva. ayaá¹ƒ pana vis
brÄ• hmaá¹‡a tatiyÄ• abhinibbhidÄ• ahosÄ«_ti ettha ayaá¹ƒ kho mama brÄ• hmaá¹‡a Ä• s
khayaÃ±Ä• á¹‡amukhatuá¹‡á¸• akena catusaccapaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ
abhinibbhidÄ• tatiyÄ• nikkhanti tatiyÄ• ariyajÄ• ti ahosi, kukkuá¹-acchÄ• pakasseva mukh
pÄ• danakhasikhÄ• ya vÄ• aá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• tamhÄ• aá¹‡á¸• akosamhÄ• a
kukkuá¹-anikÄ• ye paccÄ• jÄ• tÄ«ti.

ettÄ• vatÄ• \Be I 138/ kiá¹ƒ dassetÄ«ti? so hi brÄ• hmaá¹‡a kukkuá¹-acchÄ• pako aá¹‡á¸• a

padÄ• letvÄ• tato nikkhamanto sakimeva jÄ• yati, ahaá¹ƒ pana pubbe-nivutthakkhandhapa
avijjaá¹‡á¸• akosaá¹ƒ bhinditvÄ• paá¹-hamaá¹ƒ tÄ• va pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡avij
sattÄ• naá¹ƒ cutipaá¹-isandhipaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• akosaá¹ƒ padÄ• letvÄ• dutiy
dibbacakkhuÃ±Ä• á¹‡avijjÄ• ya jÄ• to, puna catusaccapaá¹-icchÄ• dakaá¹ƒ avijjaá¹‡á¸• ako
Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡avijjÄ• ya jÄ• to; evaá¹ƒ tÄ«hi vijjÄ• hi tikkhattuá¹ƒ jÄ• to. sÄ
suparisuddhÄ• ti idaá¹ƒ dassesi. evaá¹ƒ dassento ca pubbenivÄ• saÃ±Ä• á¹‡ena atÄ«taá¹ƒ
dibbacakkhunÄ• paccuppannÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ, Ä• savakkhayena sakalalokiy
vijjÄ• hi sabbepi sabbaÃ±Ã±uguá¹‡e pakÄ• setvÄ• attano ariyÄ• ya jÄ• tiyÄ• jeá¹-á¹-haseâ
brÄ• hmaá¹‡assa dassesÄ«ti.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

desanÄ• numodanakathÄ•

<15> __evaá¹ƒ_ \Ee I 170/ __vutte veraÃ±jo brÄ• hmaá¹‡o_ti evaá¹ƒ bhagavatÄ• lokÄ• nu
anukampamÄ• nena vinigÅ«hitabbepi attano ariyÄ• ya jÄ• tiyÄ• jeá¹-á¹-haseá¹-á¹-habhÄ• v
\Ne I 128/ dhammadesanÄ• ya vutte pÄ«tivipphÄ• raparipuá¹‡á¹‡agattacitto veraÃ±jo brÄ•
ariyÄ• ya jÄ• tiyÄ• jeá¹-á¹-haseá¹-á¹-habhÄ• vaá¹ƒ viditvÄ• ``Ä«disaá¹ƒ nÄ• mÄ• haá¹ƒ
sabbalokajeá¹-á¹-haseá¹-á¹-haá¹ƒ sabbaguá¹‡asamannÄ• gataá¹ƒ sabbaÃ±Ã±uá¹ƒ `aÃ±Ã±
na karotÄ«â€™ ti avacaá¹ƒ --- `dhÄ«ratthu vatare aÃ±Ã±Ä• á¹‡aâ€™â€™ â€™ nti attÄ• na
dÄ• ni loke ariyÄ• ya jÄ• tiyÄ• purejÄ• taá¹-á¹-hena jeá¹-á¹-ho, sabbaguá¹‡ehi appaá¹-isam
seá¹-á¹-hoâ€™â€™ ti niá¹-á¹-haá¹ƒ gantvÄ• bhagavantaá¹ƒ etadavoca --- ``__jeá¹-á¹-ho bh
seá¹-á¹-ho bhavaá¹ƒ gotamoâ€™â€™ _ti. evaÃ±ca pana vatvÄ• puna taá¹ƒ bhagavato dha
abbhanumodamÄ• no __ ``abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotamÄ• â€™â

tatthÄ• yaá¹ƒ abhikkantasaddo khayasundarÄ• bhirÅ«paabbhanumodanesu dissati. ``abhik
nikkhanto paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…ghoâ€™â€™ tiÄ• dÄ«su \Be I 139/
dissati. ``ayaá¹ƒ me puggalo khamati, imesaá¹ƒ catunnaá¹ƒ puggalÄ• naá¹ƒ abhikkantataro
cÄ• â€™â€™ tiÄ• dÄ«su (AN a IV 100) sundare.

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || ---

Ä• dÄ«su (Vv 857) abhirÅ«pe. ``abhikkantaá¹ƒ, bhanteâ€™â€™ tiÄ• dÄ«su (DN I 250) abb
abbhanumodaneyeva. yasmÄ• ca abbhanumodane, tasmÄ• ``sÄ• dhu sÄ• dhu, bho gotam
veditabbaá¹ƒ.

``bhaye kodhe pasaá¹ƒsÄ• yaá¹ƒ, turite kotÅ«halacchare.

hÄ• se soke pasÄ• de ca, kare Ä• meá¸• itaá¹ƒ budhoâ€™â€™ ti ||

iminÄ• ca lakkhaá¹‡ena idha pasÄ• davasena pasaá¹ƒsÄ• vasena cÄ• yaá¹ƒ dvikkhattuá¹ƒ

atha vÄ• __abhikkanta_nti atiiá¹-á¹-haá¹ƒ atimanÄ• paá¹ƒ atisundaranti vuttaá¹ƒ hoti. tattha
abhikkantasaddena desanaá¹ƒ thometi, ekena attano pasÄ• daá¹ƒ. ayaÃ±hi ettha adhippÄ•
bho gotama, yadidaá¹ƒ bhoto gotamassa dhammadesanÄ• , abhikkantaá¹ƒ yadidaá¹ƒ bhoto
Ä• gamma mama pasÄ• doâ€™â€™ ti. bhagavatoyeva vÄ• vacanaá¹ƒ dve \Ee I 171/ dve a

129/ --- bhoto gotamassa vacanaá¹ƒ abhikkantaá¹ƒ dosanÄ• sanato abhikkantaá¹ƒ guá¹‡Ä•
saddhÄ• jananato paÃ±Ã±Ä• jananato, sÄ• tthato sabyaÃ±janato, uttÄ• napadato gambhÄ«
hadayaá¹…gamato, anattukkaá¹ƒsanato aparavambhanato, karuá¹‡Ä• sÄ«talato paÃ±Ã±Ä•
apÄ• tharamaá¹‡Ä«yato vimaddakkhamato, suyyamÄ• nasukhato vÄ«maá¹ƒsiyamÄ• nahita

tato parampi catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti adhomukhaá
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti uparimukhaá¹ƒ kareyya. __paá¹-icchan
tiá¹‡apaá¹‡á¹‡Ä• dipaá¹-icchÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __mÅ«á¸·hassÄ•
__maggaá¹ƒ Ä• cikkheyyÄ• _ti hatthe gahetvÄ• esa maggoti \Be I 140/ vadeyya. __andhak
kÄ• á¸·apakkhacÄ• tuddasÄ« aá¸• á¸• haratta-ghanavanasaá¹‡á¸• a-meghapaá¹-alehi catur
anuttÄ• napadattho. ayaá¹ƒ pana adhippÄ• yayojanÄ• --- yathÄ• koci nikkujjitaá¹ƒ ukkujjey
saddhammavimukhaá¹ƒ asaddhamme patiá¹-á¹-hitaá¹ƒ maá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ•
vivareyya, evaá¹ƒ kassapassa bhagavato sÄ• sanantaradhÄ• nÄ• pabhuti micchÄ• diá¹-á¹-
sÄ• sanaá¹ƒ vivarantena; yathÄ• mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummagga
saggamokkhamaggaá¹ƒ Ä• cikkhantena; yathÄ• andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, ev
me buddhÄ• diratanattayarÅ«pÄ• ni apassato tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá
dhÄ• rentena, mayhaá¹ƒ bhotÄ• gotamena etehi pariyÄ• yehi pakÄ• sitattÄ• anekapariyÄ•

desanÄ• numodanakathÄ• niá¹-á¹-hitÄ• .

pasannÄ• kÄ• rakathÄ•

evaá¹ƒ desanaá¹ƒ thometvÄ• imÄ• ya desanÄ• ya ratanattaye pasannacitto pasannÄ• kÄ•
``esÄ• haâ€™â€™ _ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ. __bhavantaá¹ƒ gotam
gacchÄ• mÄ«_ti bhavantaá¹ƒ gotamaá¹ƒ saraá¹‡anti gacchÄ• mi; bhavaá¹ƒ me gotamo sar
aghassa tÄ• tÄ• , hitassa ca vidhÄ• tÄ• ti iminÄ• adhippÄ• yena bhavantaá¹ƒ gotamaá¹ƒ ga
payirupÄ• sÄ• mi \Ee I 172/, evaá¹ƒ vÄ• jÄ• nÄ• mi bujjhÄ• mÄ«ti. yesaÃ±hi dhÄ• tÅ«naá¹
attho; tasmÄ• ``gacchÄ• mÄ«â€™â€™ ti imassa jÄ• nÄ• mi bujjhÄ• mÄ«ti ayampi attho vu
bhikkhusaá¹…ghaÃ±cÄ• _ti ettha pana adhigatamagge sacchikatanirodhe yathÄ• nusiá¹-á¹-
catÅ«su apÄ• yesu apatamÄ• ne \Ne I 130/ dhÄ• retÄ«ti __dhammo; _ so atthato ariyamag
vuttaá¹ƒ hetaá¹ƒ --- ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…g
aggamakkhÄ• yatÄ«â€™â€™ ti (AN a IV 34) vitthÄ• ro. na kevalaÃ±ca ariyamaggo ceva nib
ariyaphalehi saddhiá¹ƒ pariyattidhammopi. vuttampi hetaá¹ƒ __chattamÄ• á¹‡avakavimÄ• n

``rÄ• gavirÄ• gamanejamasokaá¹ƒ, dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™

ettha hi __rÄ• gavirÄ• go_ti maggo kathito. __anejamasoka_nti phalaá¹ƒ. __dhammamasaá
__appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhatta_nti piá¹-akattayena vibhattÄ•
sabbadhammakkhandhÄ• ti. diá¹-á¹-hisÄ«lasaá¹…ghÄ• tena saá¹ƒhatoti __saá¹…gho, _ so
aá¹-á¹-haariyapuggalasamÅ«ho. vuttaÃ±hetaá¹ƒ tasmiá¹ƒyeva __vimÄ• ne_ ---

``yattha ca dinnamahapphalamÄ• hu, catÅ«su sucÄ«su purisayugesu.

aá¹-á¹-ha ca puggaladhammadasÄ• te, saá¹…ghamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™

bhikkhÅ«naá¹ƒ saá¹…gho __bhikkhusaá¹…gho_. ettÄ• vatÄ• ca brÄ• hmaá¹‡o tÄ«á¹‡i sara

pasannÄ• kÄ• rakathÄ• niá¹-á¹-hitÄ• .

saraá¹‡agamanakathÄ•

idÄ• ni tesveva tÄ«su saraá¹‡agamanesu kosallatthaá¹ƒ saraá¹‡aá¹ƒ, saraá¹‡agamanaá¹ƒ,

saraá¹‡agamanappabhedo, saraá¹‡agamanaphalaá¹ƒ, saá¹ƒkileso, bhedoti ayaá¹ƒ vidhi ve
vuccamÄ• no atibhÄ• riyaá¹ƒ vinayanidÄ• naá¹ƒ karotÄ«ti na vutto. atthikehi pana papaÃ±ca
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ __bhayabheravasuttavaá¹‡á¹‡anato_ (Ps I 56) sumaá¹…gala
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ (Sv I 250) __saraá¹‡avaá¹‡á¹‡anato_ gahetabboti.

saraá¹‡agamanakathÄ• niá¹-á¹-hitÄ• .

upÄ• sakattapaá¹-ivedanÄ• kathÄ•

__upÄ• sakaá¹ƒ_ \Ne I 131/ __maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retÅ«_ti maá¹ƒ bhavaá¹ƒ gota
evaá¹ƒ dhÄ• retÅ«ti attho. upÄ• sakavidhikosallatthaá¹ƒ panettha ko upÄ• sako, kasmÄ• \E
vuccati, kimassa sÄ«laá¹ƒ, ko Ä• jÄ«vo, kÄ• vipatti, kÄ• sampattÄ«ti idaá¹ƒ pakiá¹‡á¹‡aka
taá¹ƒ atibhÄ• riyakaraá¹‡ato idha na vibhattaá¹ƒ, atthikehi pana __papaÃ±casÅ«daniyaá¹ƒ
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ_ (Ps I 56) vuttanayeneva veditabbaá¹ƒ. __ajjatagge_ti ettha a
Ä• dikoá¹-ikoá¹-á¹-hÄ• saseá¹-á¹-hesu dissati. ``ajjatagge, samma dovÄ• rika, Ä• varÄ• mi d
nigaá¹‡á¹-hÄ• naá¹ƒ nigaá¹‡á¹-hÄ«naâ€™â€™ ntiÄ• dÄ«su (MN II 70) hi Ä• dimhi dissati. `
taá¹ƒ aá¹…gulaggaá¹ƒ parÄ• maseyya (Kv 441), ucchaggaá¹ƒ veá¸·aggaâ€™â€™ ntiÄ• dÄ
vÄ• madhuraggaá¹ƒ vÄ• tittakaggaá¹ƒ vÄ• (SN c V 374) anujÄ• nÄ• mi, bhikkhave, vihÄ•
vÄ• bhÄ• jetuâ€™â€™ ntiÄ• dÄ«su (Vin II 318) koá¹-á¹-hÄ• se. ``yÄ• vatÄ• , bhikkhave, sa
vÄ• ... pe ... tathÄ• gato tesaá¹ƒ aggamakkhÄ• yatÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 34) seá
Ä• dimhi daá¹-á¹-habbo. tasmÄ• __ajjatagge_ti ajjataá¹ƒ Ä• diá¹ƒ katvÄ• ti evamettha attho

__ajjata_nti ajjabhÄ• vanti vuttaá¹ƒ hoti. __ajjadagge_ icceva vÄ• \Be I 142/ pÄ• á¹-ho, dak
ajja aggaá¹ƒ katvÄ• ti vuttaá¹ƒ hoti. __pÄ• á¹‡upeta_nti pÄ• á¹‡ehi upetaá¹ƒ, yÄ• va me jÄ«
tÄ• va upetaá¹ƒ anaÃ±Ã±asatthukaá¹ƒ tÄ«hi saraá¹‡agamanehi saraá¹‡agataá¹ƒ maá¹ƒ bh
jÄ• nÄ• tu, ahaÃ±hi sacepi me tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindeyyuá¹ƒ, neva buddhaá¹ƒ
dhammaá¹ƒ ``na dhammoâ€™â€™ ti vÄ• , saá¹…ghaá¹ƒ ``na saá¹…ghoâ€™â€™ ti vÄ• va
pÄ• á¹‡upetaá¹ƒ saraá¹‡agatanti puna saraá¹‡agamanaá¹ƒ vadanto attasanniyyÄ• tanaá¹ƒ

evaá¹ƒ attÄ• naá¹ƒ niyyÄ• tetvÄ• bhagavantaá¹ƒ saparisaá¹ƒ upaá¹-á¹-hÄ• tukÄ• mo Ä• ha
bhavaá¹ƒ gotamo veraÃ±jÄ• yaá¹ƒ vassÄ• vÄ• saá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™
upÄ• sakaÃ±ca maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu, adhivÄ• setu ca me veraÃ±jÄ• yaá¹ƒ va
veraÃ±jaá¹ƒ upanissÄ• ya mama anuggahatthaá¹ƒ vÄ• saá¹ƒ sampaá¹-icchatÅ«ti. __adhivÄ
tuá¹‡hÄ«bhÄ• venÄ• _ti athassa vacanaá¹ƒ sutvÄ• bhagavÄ• kÄ• yaá¹…gaá¹ƒ vÄ• vÄ• c
abbhantareyeva khantiá¹ƒ cÄ• retvÄ• tuá¹‡hÄ«bhÄ• vena adhivÄ• sesi; brÄ• hmaá¹‡assa a
sampaá¹-icchÄ«ti \Ee I 174/ vuttaá¹ƒ hoti.

__atha_ __kho veraÃ±jo brÄ• hmaá¹‡o bhagavato adhivÄ• sanaá¹ƒ viditvÄ• _ti atha veraÃ±
I 132/ samaá¹‡o gotamo nÄ• dhivÄ• seyya, kÄ• yena vÄ• vÄ• cÄ• ya vÄ• paá¹-ikkhipeyya
appaá¹-ikkhipitvÄ• abbhantare khantiá¹ƒ dhÄ• resi, tasmÄ• me manasÄ• va adhivÄ• sesÄ
Ä• kÄ• rasallakkhaá¹‡akusalatÄ• ya bhagavato adhivÄ• sanaá¹ƒ viditvÄ• , attano nisinnÄ• s
disÄ• su bhagavantaá¹ƒ sakkaccaá¹ƒ vanditvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• Ä• ga
jÄ• timahallakabrÄ• hmaá¹‡Ä• naá¹ƒ abhivÄ• danÄ• dÄ«ni na karotÄ«ti vigarahitvÄ• pi idÄ•
kÄ• yena vÄ• cÄ• ya manasÄ• ca anekakkhattuá¹ƒ vandantopi atittoyeva hutvÄ• dasanakh
aÃ±jaliá¹ƒ paggayha sirasmiá¹ƒ patiá¹-á¹-hÄ• petvÄ• yÄ• va dassanavisayo tÄ• va paá¹-im
dassanavisayaá¹ƒ vijahanaá¹-á¹-hÄ• ne vanditvÄ• pakkÄ• mi.

upÄ• sakattapaá¹-ivedanÄ• kathÄ• niá¹-á¹-hitÄ• .

dubbhikkhakathÄ•

<16> __tena kho pana samayena veraÃ±jÄ• dubbhikkhÄ• hotÄ«_ti yasmiá¹ƒ samaye vera
veraÃ±jaá¹ƒ upanissÄ• ya vassÄ• vÄ• saá¹ƒ yÄ• cito \Be I 143/, tena samayena veraÃ±jÄ•
__dubbhikkhÄ• _ti dullabhabhikkhÄ• ; sÄ• pana dullabhabhikkhatÄ• yattha manussÄ• ass
tattha susassakÄ• lepi atisamagghepi pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡e hoti. veraÃ±jÄ• yaá¹ƒ pa
apica kho dusassatÄ• ya chÄ• takadosena ahosi tasmÄ• tamatthaá¹ƒ dassento __dvÄ«hitik
__dvÄ«hitikÄ• _ti dvidhÄ• pavattaÄ«hitikÄ• . Ä«hitaá¹ƒ nÄ• ma iriyÄ• dvidhÄ• pavattÄ• --
cittaÄ«hÄ• . ``ettha lacchÄ• ma nu kho kiÃ±ci bhikkhamÄ• nÄ• na lacchÄ• mÄ• â€™â€™ t
sakkhissÄ• ma nu kho noâ€™â€™ ti ayamettha adhippÄ• yo.

atha vÄ• __dvÄ«hitikÄ• _ti dujjÄ«vikÄ• , Ä«hitaá¹ƒ Ä«hÄ• iriyanaá¹ƒ pavattanaá¹ƒ jÄ«vitan
ekatthÄ• ni. tasmÄ• dukkhena Ä«hitaá¹ƒ ettha pavattatÄ«ti dvÄ«hitikÄ• ti ayamettha \Ee I 1
__setaá¹-á¹-hikÄ• _ti setakÄ• ni aá¹-á¹-hÄ«ni etthÄ• ti setaá¹-á¹-hikÄ• . divasampi yÄ• citvÄ
matÄ• naá¹ƒ kapaá¹‡amanussÄ• naá¹ƒ ahicchattakavaá¹‡á¹‡ehi aá¹-á¹-hÄ«hi tatra tatra pa
hoti. __setaá¹-á¹-ikÄ• _tipi pÄ• á¹-ho. tassattho --- setÄ• aá¹-á¹-i etthÄ• ti setaá¹-á¹-ikÄ• . aa
Ä• turatÄ• byÄ• dhi rogo. tattha ca sassÄ• naá¹ƒ gabbhaggahaá¹‡akÄ• le setakarogena up
aggahitataá¹‡á¸• ulaá¹ƒ paá¹‡á¸• arapaá¹‡á¸• araá¹ƒ sÄ• lisÄ«saá¹ƒ vÄ• yavagodhÅ«mas
``setaá¹-á¹-ikÄ• â€™â€™ ti vuccati.

vappakÄ• le \Ne I 133/ suá¹-á¹-hu abhisaá¹…kharitvÄ• pi vuttasassaá¹ƒ tattha salÄ• kÄ• ev
__salÄ• kÄ• vuttÄ• ; _ salÄ• kÄ• ya vÄ• tattha jÄ«vitaá¹ƒ pavattentÄ«ti __salÄ• kÄ• vuttÄ•
tattha kira dhaÃ±Ã±avikkayakÄ• naá¹ƒ santikaá¹ƒ kayakesu gatesu dubbalamanusse abhib
dhaÃ±Ã±aá¹ƒ kiá¹‡itvÄ• gacchanti. dubbalamanussÄ• alabhamÄ• nÄ• mahÄ• saddaá¹ƒ k
``sabbesaá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ• â€™â€™ ti dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• ne dha
ekapasse vaá¹‡á¹‡ajjhakkhaá¹ƒ nisÄ«dÄ• pesuá¹ƒ. dhaÃ±Ã±atthikÄ• vaá¹‡á¹‡ajjhakkhass
Ä• gatapaá¹-ipÄ• á¹-iyÄ• mÅ«laá¹ƒ gahetvÄ• ``itthannÄ• massa ettakaá¹ƒ dÄ• tabbaâ€™â
deti, te taá¹ƒ gahetvÄ• dhaÃ±Ã±amÄ• pakassa santikaá¹ƒ gantvÄ• dinnapaá¹-ipÄ• á¹-iyÄ•
evaá¹ƒ salÄ• kÄ• ya tattha jÄ«vitaá¹ƒ pavattentÄ«ti salÄ• kÄ• vuttÄ• .

__na_ \Be I 144/__ sukarÄ• uÃ±chena paggahena yÄ• petu_nti paggahena yo uÃ±cho, ten
pattaá¹ƒ gahetvÄ• yaá¹ƒ ariyÄ• uÃ±chaá¹ƒ karonti, bhikkhÄ• cariyaá¹ƒ caranti, tena uÃ±ch
sukarÄ• ti vuttaá¹ƒ hoti. tadÄ• kira tattha sattaá¹-á¹-hagÄ• me piá¹‡á¸• Ä• ya caritvÄ• ekad
yÄ• panamattaá¹ƒ na labhanti.

__tena kho pana samayena uttarÄ• pathakÄ• assavÄ• á¹‡ijÄ• ... pe ... assosi kho bhagavÄ
__tenÄ• _ti yasmiá¹ƒ samaye bhagavÄ• veraÃ±jaá¹ƒ upanissÄ• ya vassÄ• vÄ• saá¹ƒ upag
uttarÄ• pathavÄ• sikÄ• uttarÄ• pathato vÄ• Ä• gatattÄ• evaá¹ƒ laddhavohÄ• rÄ• assavÄ•
assÄ• naá¹ƒ uá¹-á¹-hÄ• naá¹-á¹-hÄ• ne \Ee I 176/ paÃ±ca assasatÄ• ni gahetvÄ• diguá¹‡aa
patthayamÄ• nÄ• desantaraá¹ƒ gacchantÄ• tehi attano vikkÄ• yikabhaá¹‡á¸• abhÅ«tehi pa
veraÃ±jaá¹ƒ vassÄ• vÄ• saá¹ƒ upagatÄ• honti. kasmÄ• ? na hi sakkÄ• tasmiá¹ƒ dese vass
addhÄ• naá¹ƒ paá¹-ipajjituá¹ƒ. upagacchantÄ• ca bahinagare udakena anajjhottharaá¹‡Ä«y
vÄ• sÄ• gÄ• rÄ• ni assÄ• naÃ±ca mandiraá¹ƒ kÄ• rÄ• petvÄ• vatiyÄ• parikkhipiá¹ƒsu. tÄ•
``assamaá¹‡á¸• alikÄ• yoâ€™â€™ ti paÃ±Ã±Ä• yiá¹ƒsu. tenÄ• ha --- ``__tehi assamaá¹‡á¸•
patthapatthapulakaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«â€™â€™ _ti. __patthapatthapulaka_nti ekamel
patthapatthapamÄ• á¹‡aá¹ƒ pulakaá¹ƒ. pattho nÄ• ma nÄ• á¸·imattaá¹ƒ hoti, ekassa purisas
vuttampi hetaá¹ƒ --- ``patthodano nÄ• lamayaá¹ƒ duvinnaâ€™â€™ nti (J II 21.192). pulakaá
katvÄ• ussedetvÄ• gahitayavataá¹‡á¸• ulÄ• vuccanti. yadi hi sathusÄ• honti, pÄ• á¹‡akÄ•
addhÄ• nakkhamÄ• na honti. tasmÄ• te vÄ• á¹‡ijÄ• addhÄ• nakkhamaá¹ƒ katvÄ• yavata

paá¹-ipajjanti \Ne I 134/ ``yattha assÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ tiá¹‡aá¹ƒ dullabhaá¹ƒ bhavis
assabhattaá¹ƒ bhavissatÄ«â€™â€™ ti.

kasmÄ• pana tehi taá¹ƒ bhikkhÅ«naá¹ƒ paÃ±Ã±attanti? vuccate --- ``na hi te dakkhiá¹‡Ä• p
assaddhÄ• appasannÄ• , te pana saddhÄ• pasannÄ• buddhamÄ• makÄ• , dhammamÄ• n
pubbaá¹‡hasamayaá¹ƒ kenacideva karaá¹‡Ä«yena nagaraá¹ƒ pavisantÄ• dve tayo divase
bhikkhÅ« sunivatthe supÄ• rute \Be I 145/ iriyÄ• pathasampanne sakalampi nagaraá¹ƒ piá¹‡
alabhamÄ• ne. disvÄ• na nesaá¹ƒ etadahosi --- ``ayyÄ• imaá¹ƒ nagaraá¹ƒ upanissÄ• ya va
chÄ• takaÃ±ca vattati, na ca kiÃ±ci labhanti, ativiya kilamanti. mayaÃ±camha Ä• gantukÄ• ,
devasikaá¹ƒ yÄ• guÃ±ca bhattaÃ±ca paá¹-iyÄ• detuá¹ƒ. amhÄ• kaá¹ƒ pana assÄ• sÄ• yaÃ
bhattaá¹ƒ labhanti. yaá¹ƒnÅ«na mayaá¹ƒ ekamekassa assassa pÄ• tarÄ• sabhattato ekame
patthapatthapulakaá¹ƒ dadeyyÄ• ma. evaá¹ƒ ayyÄ• ca na kilamissanti \Ee I 177/, assÄ• ca
te bhikkhÅ«naá¹ƒ santikaá¹ƒ gantvÄ• etamatthaá¹ƒ Ä• rocetvÄ• ``bhante, tumhe patthapat
paá¹-iggahetvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• katvÄ• paribhuÃ±jathÄ• â€™â€™ ti yÄ• citvÄ• dev
patthapatthapulakaá¹ƒ paÃ±Ã±apesuá¹ƒ. tena vuttaá¹ƒ --- ``tehi assamaá¹‡á¸• alikÄ• su bhi
patthapatthapulakaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«â€™â€™ ti.

__paÃ±Ã±atta_nti niccabhattasaá¹…khepena á¹-hapitaá¹ƒ. idÄ• ni __bhikkhÅ« pubbaá¹‡has
nivÄ• setvÄ• _tiÄ• dÄ«su __pubbaá¹‡hasamaya_nti divasassa pubbabhÄ• gasamayaá¹ƒ, p
pubbaá¹‡he vÄ• samayaá¹ƒ pubbaá¹‡hasamayaá¹ƒ, pubbaá¹‡he ekaá¹ƒ khaá¹‡anti vuttaá
accantasaá¹ƒyoge upayogavacanaá¹ƒ labbhati. __nivÄ• setvÄ• _ti paridahitvÄ• ,
vihÄ• ranivÄ• sanaparivattanavasenetaá¹ƒ veditabbaá¹ƒ. na hi te tato pubbe anivatthÄ• ahe
__pattacÄ«varamÄ• dÄ• yÄ• _ti pattaá¹ƒ hatthehi cÄ«varaá¹ƒ kÄ• yena Ä• diyitvÄ• sampaa
attho. yena vÄ• tena vÄ• hi pakÄ• rena gaá¹‡hantÄ• Ä• dÄ• yaicceva vuccanti, yathÄ• ``
pakkamatÄ«â€™â€™ ti (DN I 21). __piá¹‡á¸• aá¹ƒ alabhamÄ• nÄ• _ti sakalampi veraÃ±jaá
piá¹‡á¸• o, antamaso ``aticchathÄ• â€™â€™ ti vÄ• campi alabhamÄ• nÄ• .

__patthapatthapulakaá¹ƒ Ä• rÄ• maá¹ƒ Ä• haritvÄ• _ti gatagataá¹-á¹-hÄ• ne laddhaá¹ƒ ekan
patthapatthapulakaá¹ƒ gahetvÄ• Ä• rÄ• maá¹ƒ netvÄ• . __udukkhale koá¹-á¹-etvÄ• koá¹-á
therÄ• naá¹ƒ koci kappiyakÄ• rako natthi, yo nesaá¹ƒ taá¹ƒ gahetvÄ• yÄ• guá¹ƒ vÄ• bhatta
pacanaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ na hoti na ca vaá¹-á¹-ati. te evaá¹ƒ no sallahukavuttitÄ•
sÄ• mapÄ• kaparimocanaÃ±cÄ• ti aá¹-á¹-ha aá¹-á¹-ha \Ne I 135/ janÄ• vÄ• dasa dasa janÄ
udukkhale koá¹-á¹-etvÄ• koá¹-á¹-etvÄ• sakaá¹ƒ sakaá¹ƒ paá¹-ivÄ«saá¹ƒ udakena temetvÄ•
paribhuÃ±jitvÄ• appossukkÄ• samaá¹‡adhammaá¹ƒ karonti \Be I 146/. bhagavato pana te
patthapulakaÃ±ca denti, tadupiyaÃ±ca sappimadhusakkaraá¹ƒ. taá¹ƒ Ä• yasmÄ• Ä• nando
pisati. puÃ±Ã±avatÄ• paá¹‡á¸• itapurisena kataá¹ƒ manÄ• pameva hoti. atha naá¹ƒ pisitvÄ•
yojetvÄ• bhagavato \Ee I 178/ upanÄ• mesi. athettha devatÄ• dibbojaá¹ƒ pakkhipanti. taá¹
paribhuÃ±jati. paribhuÃ±jitvÄ• phalasamÄ• pattiyÄ• kÄ• laá¹ƒ atinÄ• meti. na tato paá¹-á¹-

carati.

kiá¹ƒ panÄ• nandatthero tadÄ• bhagavato upaá¹-á¹-hÄ• ko hotÄ«ti? hoti, no ca kho upaá¹-á
laddhÄ• . bhagavato hi paá¹-hamabodhiyaá¹ƒ vÄ«sativassantare nibaddhupaá¹-á¹-hÄ• ko n
nÄ• gasamÄ• latthero bhagavantaá¹ƒ upaá¹-á¹-hÄ• si, kadÄ• ci nÄ• gitatthero, kadÄ• ci me
upavÄ• á¹‡atthero, kadÄ• ci sÄ• gatatthero, kadÄ• ci sunakkhatto licchaviputto. te attano ru
upaá¹-á¹-hahitvÄ• yadÄ• icchanti tadÄ• pakkamanti. Ä• nandatthero tesu tesu upaá¹-á¹-ha
pakkantesu sayameva vattapaá¹-ipattiá¹ƒ karoti. bhagavÄ• pi kiÃ±cÄ• pi me Ã±Ä• tiseá¹-á¹-
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ na tÄ• va labhati, atha kho evarÅ«pesu á¹-hÄ• nesu ayame
tena vuttaá¹ƒ --- ``Ä• yasmÄ• panÄ• nando patthapulakaá¹ƒ silÄ• yaá¹ƒ pisitvÄ• bhagavat
bhagavÄ• paribhuÃ±jatÄ«â€™â€™ ti.

nanu ca manussÄ• dubbhikkhakÄ• le ativiya ussÄ• hajÄ• tÄ• puÃ±Ã±Ä• ni karonti, attanÄ
bhikkhÅ«naá¹ƒ dÄ• tabbaá¹ƒ maÃ±Ã±anti. te tadÄ• kasmÄ• kaá¹-acchubhikkhampi na ada
brÄ• hmaá¹‡o mahatÄ• ussÄ• hena bhagavantaá¹ƒ vassÄ• vÄ• saá¹ƒ yÄ• ci, so kasmÄ• b
jÄ• nÄ• tÄ«ti? vuccate --- mÄ• rÄ• vaá¹-á¹-anÄ• ya. veraÃ±jaÃ±hi brÄ• hmaá¹‡aá¹ƒ bhagav
pakkantamattameva sakalaÃ±ca nagaraá¹ƒ samantÄ• ca yojanamattaá¹ƒ yattha sakkÄ• pu
caritvÄ• paccÄ• gantuá¹ƒ, taá¹ƒ sabbaá¹ƒ mÄ• ro Ä• vaá¹-á¹-etvÄ• mohetvÄ• sabbesaá¹ƒ
katvÄ• pakkÄ• mi. tasmÄ• na koci antamaso sÄ• mÄ«cikammampi kattabbaá¹ƒ maÃ±Ã±itt

kiá¹ƒ \Be I 147/ pana bhagavÄ• pi mÄ• rÄ• vaá¹-á¹-anaá¹ƒ ajÄ• nitvÄ• va tattha vassaá¹ƒ up
atha kasmÄ• campÄ• -sÄ• vatthi-rÄ• jagahÄ• dÄ«naá¹ƒ aÃ±Ã±atarasmiá¹ƒ na upagatoti? t
campÄ• -sÄ• vatthi-rÄ• jagahÄ• dÄ«ni, sacepi bhagavÄ• tasmiá¹ƒ saá¹ƒvacchare \Ee I 179
tidasapuraá¹ƒ vÄ• gantvÄ• vassaá¹ƒ upagaccheyya, tampi mÄ• ro Ä• vaá¹-á¹-eyya. so kira
ativiya Ä• ghÄ• tena \Ne I 136/ pariyuá¹-á¹-hitacitto ahosi. idha pana bhagavÄ• imaá¹ƒ atire
addasa --- ``assavÄ• á¹‡ijÄ• bhikkhÅ«naá¹ƒ saá¹…gahaá¹ƒ karissantÄ«â€™â€™ ti. tasmÄ
upagacchi.

kiá¹ƒ pana mÄ• ro vÄ• á¹‡ijake Ä• vaá¹-á¹-etuá¹ƒ na sakkotÄ«ti? no na sakkoti, te pana Ä• v
Ä• gamiá¹ƒsu. paá¹-inivattitvÄ• kasmÄ• na Ä• vaá¹-á¹-etÄ«ti? avisahatÄ• ya. na hi so tathÄ
abhihaá¹-abhikkhÄ• ya nibaddhadÄ• nassa appitavattassa antarÄ• yaá¹ƒ kÄ• tuá¹ƒ visahati
antarÄ• yo kÄ• tuá¹ƒ. katamesaá¹ƒ catunnaá¹ƒ? tathÄ• gatassa abhihaá¹-abhikkhÄ• saá¹…
appitavattasaá¹…khepena vÄ• pariccattÄ• naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ na sakkÄ• k
buddhÄ• naá¹ƒ jÄ«vitassa na sakkÄ• kenaci antarÄ• yo kÄ• tuá¹ƒ. asÄ«tiyÄ• anubyaÃ±jan
na sakkÄ• kenaci antarÄ• yo kÄ• tuá¹ƒ. candimasÅ«riyadevabrahmÄ• nampi hi pabhÄ• ta
anubyaÃ±janabyÄ• mappabhÄ• ppadesaá¹ƒ patvÄ• vihatÄ• nubhÄ• vÄ• honti. buddhÄ• n
sakkÄ• kenaci antarÄ• yo kÄ• tunti imesaá¹ƒ catunnaá¹ƒ na sakkÄ• kenaci antarÄ• yo kÄ•
akatantarÄ• yaá¹ƒ bhikkhaá¹ƒ bhagavÄ• sasÄ• vakasaá¹…gho tadÄ• paribhuÃ±jatÄ«ti ved

evaá¹ƒ paribhuÃ±janto ca ekadivasaá¹ƒ __assosi kho bhagavÄ• udukkhalasadda_nti bhaga
koá¹-á¹-entÄ• naá¹ƒ bhikkhÅ«naá¹ƒ musalasaá¹…ghaá¹-á¹-ajanitaá¹ƒ udukkhalasaddaá¹ƒ s
__jÄ• nantÄ• pi tathÄ• gatÄ• _ti evamÄ• di yaá¹ƒ parato ``kinnu kho so, Ä• nanda, udukkha
tassa parihÄ• radassanatthaá¹ƒ vuttaá¹ƒ. tatrÄ• yaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ• --- tathÄ•
sace tÄ• disaá¹ƒ pucchÄ• kÄ• raá¹‡aá¹ƒ hoti, pucchanti. sace pana tÄ• disaá¹ƒ pucchÄ• kÄ
jÄ• nantÄ• pi \Ee I 180/ na pucchanti. yasmÄ• pana buddhÄ• naá¹ƒ ajÄ• nanaá¹ƒ nÄ• ma n
na vuttaá¹ƒ. __kÄ• laá¹ƒ viditvÄ• pucchantÄ«_ti sace tassÄ• pucchÄ• ya so kÄ• lo hoti, ev
viditvÄ• pucchanti; sace na hoti \Be I 148/, evampi kÄ• laá¹ƒ viditvÄ• va na pucchanti. evaá
atthasaá¹ƒhitaá¹ƒ tathÄ• gatÄ• pucchanti, yaá¹ƒ atthanissitaá¹ƒ kÄ• raá¹‡anissitaá¹ƒ, tadev
anatthasaá¹ƒhitaá¹ƒ. kasmÄ• ? yasmÄ• anatthasaá¹ƒhite setughÄ• to tathÄ• gatÄ• naá¹ƒ.
maggeneva tÄ• disassa vacanassa __ghÄ• to, _ samucchedoti vuttaá¹ƒ hoti.

idÄ• ni __atthasaá¹ƒhita_nti ettha yaá¹ƒ atthasannissitaá¹ƒ vacanaá¹ƒ tathÄ• gatÄ• puccha
``dvÄ«hÄ• kÄ• rehÄ«_â€™â€™ ti Ä• dimÄ• ha. tattha __Ä• kÄ• rehÄ«_ti kÄ• raá¹‡ehi. __d
aá¹-á¹-huppattiyuttaá¹ƒ suttaá¹ƒ vÄ• pubbacaritakÄ• raá¹‡ayuttaá¹ƒ jÄ• takaá¹ƒ vÄ• kathay
__sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ_ \Ne I 137/ __paÃ±Ã±apessÄ• mÄ• _ti sÄ• vakÄ•
vÄ«tikkamaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• garukaá¹ƒ vÄ• lahukaá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±
á¹-hapessÄ• mÄ• ti.

__atha kho bhagavÄ• ... pe ... etamatthaá¹ƒ Ä• rocesÄ«_ti ettha natthi kiÃ±ci vattabbaá¹ƒ.
bhikkhÅ«naá¹ƒ patthapatthapulakapaá¹-ilÄ• bhaá¹ƒ sallahukavuttitaá¹ƒ sÄ• mapÄ• kaparim
etamatthaá¹ƒ Ä• rocesÄ«ti vuccati. __ ``sÄ• dhu_ __sÄ• dhu, Ä• nandÄ• â€™â€™ _ti idaá¹
Ä• nandaá¹ƒ sampahaá¹ƒsento Ä• ha. sÄ• dhukÄ• raá¹ƒ pana datvÄ• dvÄ«su Ä• kÄ• resu
Ä• ha --- __ ``tumhehi, Ä• nanda, sappurisehi vijitaá¹ƒ, pacchimÄ• janatÄ• sÄ• limaá¹ƒsod
atimaÃ±Ã±issatÄ«â€™â€™ _ti. tatrÄ• yamadhippÄ• yo --- tumhehi, Ä• nanda, sappurisehi e
dullabhapiá¹‡á¸• e imÄ• ya sallahukavuttitÄ• ya iminÄ• ca sallekhena vijitaá¹ƒ. kiá¹ƒ vijitant
vijitaá¹ƒ, lobho vijito, icchÄ• cÄ• ro vijito. kathaá¹ƒ? ``ayaá¹ƒ veraÃ±jÄ• dubbhikkhÄ• , sama
anantarÄ• gÄ• manigamÄ• phalabhÄ• ranamitasassÄ• subhikkhÄ• sulabhapiá¹‡á¸• Ä• .
amhe niggaá¹‡hitvÄ• vasatÄ«â€™â€™ ti ekabhikkhussapi cintÄ• vÄ• vighÄ• to vÄ• natth
dubbhikkhaá¹ƒ vijitaá¹ƒ abhibhÅ«taá¹ƒ attano vase vattitaá¹ƒ.

kathaá¹ƒ lobho vijito? ``ayaá¹ƒ veraÃ±jÄ• dubbhikkhÄ• , samantato pana anantarÄ• gÄ• m
phalabhÄ• ranamitasassÄ• subhikkhÄ• sulabhapiá¹‡á¸• Ä• \Ee I 181/. handa mayaá¹ƒ tat
paribhuÃ±jissÄ• mÄ• â€™â€™ ti lobhavasena ekabhikkhunÄ• pi ratticchedo vÄ• ``pacchim
upagacchÄ• mÄ• â€™â€™ ti vassacchedo vÄ• na kato. evaá¹ƒ lobho vijito.

kathaá¹ƒ \Be I 149/ icchÄ• cÄ• ro vijito? ayaá¹ƒ veraÃ±jÄ• dubbhikkhÄ• , ime ca manussÄ•

vasantepi na kismiÃ±ci maÃ±Ã±anti. yaá¹ƒnÅ«na mayaá¹ƒ guá¹‡avÄ• á¹‡ijjaá¹ƒ katvÄ• ``a
jhÄ• nassa lÄ• bhÄ« ... pe ... asuko chaá¸·abhiÃ±Ã±oti evaá¹ƒ manussÄ• naá¹ƒ aÃ±Ã±ama
kucchiá¹ƒ paá¹-ijaggitvÄ• pacchÄ• sÄ«laá¹ƒ adhiá¹-á¹-haheyyÄ• mÄ• â€™â€™ ti ekabhikk
uppÄ• ditÄ• . evaá¹ƒ icchÄ• cÄ• ro vijito abhibhÅ«to attano vase vattitoti.

anÄ• gate pana pacchimÄ• janatÄ• vihÄ• re nisinnÄ• appakasireneva labhitvÄ• pi ``kiá¹ƒ
atikilinnaá¹ƒ aloá¹‡aá¹ƒ atiloá¹‡aá¹ƒ anambilaá¹ƒ accambilaá¹ƒ, ko iminÄ• atthoâ€™â€™ ti
sÄ• limaá¹ƒsodanaá¹ƒ atimaÃ±Ã±issati, oÃ±Ã±Ä• taá¹ƒ avaÃ±Ã±Ä• taá¹ƒ karissati. atha vÄ
na sabbakÄ• laá¹ƒ dubbhikkho hoti. ekadÄ• dubbhikkho hoti, ekadÄ• subhikkho hoti. svÄ•
bhavissati, tadÄ• tumhÄ• kaá¹ƒ sappurisÄ• naá¹ƒ imÄ• ya paá¹-ipattiyÄ• pasannÄ• manu
yÄ• gukhajjakÄ• dippabhedena anekappakÄ• raá¹ƒ sÄ• livikatiá¹ƒ maá¹ƒsodanaÃ±ca dÄ• ta
tumhe nissÄ• ya uppannaá¹ƒ sakkÄ• raá¹ƒ tumhÄ• kaá¹ƒ sabrahmacÄ• rÄ«saá¹…khÄ• tÄ•
antare nisÄ«ditvÄ• anubhavamÄ• nÄ• va atimaÃ±Ã±issati, tappaccayaá¹ƒ mÄ• naÃ±ca om
kasmÄ• ettakaá¹ƒ pakkaá¹ƒ, kiá¹ƒ tumhÄ• kaá¹ƒ bhÄ• janÄ• ni natthi, yattha attano santaka
á¹-hapeyyÄ• thÄ• ti.

dubbhikkhakathÄ• niá¹-á¹-hitÄ• .

mahÄ• moggallÄ• nassasÄ«hanÄ• dakathÄ•

<17> __atha kho Ä• yasmÄ• mahÄ• moggallÄ• no_tiÄ• dÄ«su __Ä• yasmÄ• _ti piyavacan
garugÄ• ravasappatissÄ• dhivacanametaá¹ƒ. __mahÄ• moggallÄ• no_ti mahÄ• ca so guá¹
gottenÄ• ti mahÄ• moggallÄ• no. __etadavocÄ• _ti etaá¹ƒ avoca. idÄ• ni vattabbaá¹ƒ ``etara
tiÄ• divacanaá¹ƒ dasseti. kasmÄ• avoca? thero kira pabbajitvÄ• sattame divase sÄ• vakap
182/ matthakaá¹ƒ patto, satthÄ• rÄ• pi mahiddhikatÄ• ya etadagge á¹-hapito. so taá¹ƒ attan
nissÄ• ya cintesi --- ``ayaá¹ƒ veraÃ±jÄ• dubbhikkhÄ• , bhikkhÅ« ca kilamanti, yaá¹ƒnÅ«nÄ•
parivattetvÄ• bhikkhÅ« pappaá¹-akojaá¹ƒ bhojeyyaâ€™â€™ nti. athassa \Be I 150/ etadaho
bhagavato santike viharanto bhagavantaá¹ƒ ayÄ• citvÄ• evaá¹ƒ kareyyaá¹ƒ, na metaá¹ƒ as
yugaggÄ• ho viya bhagavatÄ• saddhiá¹ƒ kato bhaveyyÄ• â€™â€™ ti. tasmÄ• yÄ• citukÄ•
etadavoca.

__heá¹-á¹-himatalaá¹ƒ sampanna_nti pathaviyÄ• kira heá¹-á¹-himatale pathavimaá¹‡á¸• o p
pathavi-pappaá¹-ako atthi, taá¹ƒ sandhÄ• ya vadati. tattha __sampanna_nti madhuraá¹ƒ, sÄ
yatheva hi ``tatrassa rukkho sampannaphalo ca upapannaphalo cÄ• â€™â€™ ti (MN II 48)
attho; evamidhÄ• pi sampannanti madhuraá¹ƒ sÄ• durasanti veditabbaá¹ƒ. seyyathÄ• pi__
anÄ«á¸·aka_nti idaá¹ƒ panassa madhuratÄ• ya opammanidassanatthaá¹ƒ vuttaá¹ƒ. __khud
khuddakamakkhikÄ• hi katamadhu. __anÄ«á¸·aka_nti nimmakkhikaá¹ƒ nimmakkhikaá¹‡á¸•
kira madhu sabbamadhÅ«hi aggaÃ±ca seá¹-á¹-haÃ±ca surasaÃ±ca ojavantaÃ±ca. tenÄ• ha

khuddamadhuá¹ƒ anÄ«á¸·akaá¹ƒ evamassÄ• daâ€™â€™ nti.

__sÄ• dhÄ• haá¹ƒ_ \Ne I 139/, __bhante_ti sÄ• dhu ahaá¹ƒ, bhante. ettha __sÄ• dhÅ«_ti Ä•
pathaviparivattanaá¹ƒ Ä• yÄ• canto hi thero bhagavantaá¹ƒ evamÄ• ha. __parivatteyya_nti
heá¹-á¹-himatalaá¹ƒ uparimaá¹ƒ kareyyaá¹ƒ. kasmÄ• ? evaÃ±hi kate sukhena bhikkhÅ« pap
pathavimaá¹‡á¸• aá¹ƒ paribhuÃ±jissantÄ«ti. atha bhagavÄ• ananuÃ±Ã±Ä• tukÄ• mopi thera
nadÄ• petuá¹ƒ pucchi --- __ ``ye pana te, moggallÄ• na, pathavinissitÄ• pÄ• á¹‡Ä• te katha
_ti. ye pathavinissitÄ• gÄ• manigamÄ• dÄ«su pÄ• á¹‡Ä• , te pathaviyÄ• parivattiyamÄ• nÄ
saá¹‡á¹-hÄ• tuá¹ƒ asakkonte kathaá¹ƒ karissasi, kattha á¹-hapessasÄ«ti? atha thero bhagav
á¹-hapitabhÄ• vÄ• nurÅ«paá¹ƒ attano iddhÄ• nubhÄ• vaá¹ƒ pakÄ• sento __ ``ekÄ• haá¹ƒ, b
tassattho --- ekaá¹ƒ ahaá¹ƒ bhante hatthaá¹ƒ yathÄ• ayaá¹ƒ mahÄ• pathavÄ« evaá¹ƒ abhin
pathavisadisaá¹ƒ karissÄ• mi. evaá¹ƒ katvÄ• ye pathavinissitÄ• pÄ• á¹‡Ä• te ekasmiá¹ƒ h
tato dutiyahatthatale saá¹…kÄ• mento viya tattha saá¹…kÄ• messÄ• mÄ«ti.

athassa bhagavÄ• Ä• yÄ• canaá¹ƒ paá¹-ikkhipanto __ ``alaá¹ƒ moggallÄ• nÄ• â€™â€™ _t
paá¹-ikkhepavacanaá¹ƒ. __vipallÄ• sampi sattÄ• paá¹-ilabheyyu_nti viparÄ«taggÄ• hampi s
kathaá¹ƒ? ayaá¹ƒ nu kho pathavÄ« \Be I 151/, udÄ• hu na ayanti. atha vÄ• amhÄ• kaá¹ƒ nu
aÃ±Ã±esaâ€™â€™ nti. evaá¹ƒ nigamajanapadakhettÄ• rÄ• mÄ• dÄ«su. na vÄ• esa vipallÄ
iddhivisayo. evaá¹ƒ pana vipallÄ• saá¹ƒ paá¹-ilabheyyuá¹ƒ --- idaá¹ƒ dubbhikkhaá¹ƒ nÄ• ma
anÄ• gatepi bhavissati. tadÄ• bhikkhÅ« tÄ• disaá¹ƒ iddhimantaá¹ƒ sabrahmacÄ• riá¹ƒ kuto
sotÄ• panna-sakadÄ• gÄ• mi-anÄ• gÄ• mi-sukkhavipassaka-jhÄ• nalÄ• bhi-paá¹-isambhidÄ
iddhibalÄ• bhÄ• vÄ• parakulÄ• ni piá¹‡á¸• Ä• ya upasaá¹…kamissanti. tatra manussÄ• naá
``buddhakÄ• le bhikkhÅ« sikkhÄ• su paripÅ«rakÄ• rino ahesuá¹ƒ. te guá¹‡e nibbattetvÄ• du
parivattetvÄ• pappaá¹-akojaá¹ƒ paribhuÃ±jiá¹ƒsu. idÄ• ni pana sikkhÄ• ya paripÅ«rakÄ• rin
tatheva kareyyuá¹ƒ. na amhÄ• kaá¹ƒ yaá¹ƒ kiÃ±ci pakkaá¹ƒ vÄ• Ä• maá¹ƒ vÄ• khÄ• dituá¹
tesuyeva ariyapuggalesu ``natthi ariyapuggalÄ• â€™â€™ ti imaá¹ƒ vipallÄ• saá¹ƒ paá¹-ilabh
vipallÄ• savasena ca ariye garahantÄ• upavadantÄ• apÄ• yupagÄ• bhaveyyuá¹ƒ. tasmÄ•
parivattetu_nti.

atha thero imaá¹ƒ yÄ• canaá¹ƒ alabhamÄ• no aÃ±Ã±aá¹ƒ yÄ• canto __ ``sÄ• dhu, bhanteâ€
bhagavÄ• paá¹-ikkhipanto __ ``alaá¹ƒ_ \Ee I 184/ __moggallÄ• nÄ• â€™â€™ _tiÄ• dimÄ• h
vuttaá¹ƒ ``vipallÄ• sampi sattÄ• paá¹-ilabheyyuâ€™â€™ nti, atha kho pubbe vuttanayeneva
cassa vuttasadisameva veditabbo. yadi pana bhagavÄ• anujÄ• neyya, thero kiá¹ƒ kareyyÄ•
\Ne I 140/ padavÄ«tihÄ• rena atikkamitabbaá¹ƒ mÄ• tikÄ• mattaá¹ƒ adhiá¹-á¹-hahitvÄ• naá
uttarakuruabhimukhaá¹ƒ maggaá¹ƒ nÄ«haritvÄ• uttarakuruá¹ƒ gamanÄ• gamanasampanne
yathÄ• bhikkhÅ« gocaragÄ• maá¹ƒ viya yathÄ• sukhaá¹ƒ piá¹‡á¸• Ä• ya pavisitvÄ• nikkhan

niá¹-á¹-hitÄ• mahÄ• moggallÄ• nassa sÄ«hanÄ• dakathÄ• .

vinayapaÃ±Ã±attiyÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<18> idÄ• ni Ä• yasmÄ• upÄ• li vinayapaÃ±Ã±attiyÄ• mÅ«lato pabhuti nidÄ• naá¹ƒ dasset
sikkhÄ• padapaá¹-isaá¹ƒyuttaá¹ƒ vitakkuppÄ• daá¹ƒ dassento \Be I 152/ __ ``atha kho Ä• ya
sÄ• riputtassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __rahogatassÄ• _ti rahasi gatassa. __paá¹
sallÄ«nassa ekÄ«bhÄ• vaá¹ƒ gatassa. __katamesÄ• na_nti atÄ«tesu vipassÄ«Ä• dÄ«su bu
assa á¹-hiti, cirÄ• vÄ• assa á¹-hitÄ«ti __ciraá¹-á¹-hitikaá¹ƒ_. sesamettha uttÄ• napadatthan

kiá¹ƒ pana thero imaá¹ƒ attano parivitakkaá¹ƒ sayaá¹ƒ vinicchinituá¹ƒ na sakkotÄ«ti? vuccat
sakkoti ca. ayaÃ±hi imesaá¹ƒ nÄ• ma buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ ahe
ciraá¹-á¹-hitikanti ettakaá¹ƒ sakkoti vinicchinituá¹ƒ. iminÄ• pana kÄ• raá¹‡ena na ciraá¹-á¹-h
iminÄ• ciraá¹-á¹-hitikanti etaá¹ƒ na sakkoti. mahÄ• padumatthero panÄ• ha --- ``etampi soá
paÃ±Ã±Ä• ya matthakaá¹ƒ pattassa aggasÄ• vakassa na bhÄ• riyaá¹ƒ, sammÄ• sambuddh
vasantassa sayaá¹ƒ vinicchayakaraá¹‡aá¹ƒ tulaá¹ƒ chaá¸• á¸• etvÄ• hatthena tulanasadisa
bhagavantaá¹ƒyeva upasaá¹…kamitvÄ• pucchÄ«â€™â€™ ti. athassa bhagavÄ• taá¹ƒ viss
sÄ• riputta vipassissÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthameva.

<19> puna thero kÄ• raá¹‡aá¹ƒ pucchanto __ko nu kho, bhante, hetÅ«_tiÄ• dimÄ• ha. tattha
kÄ• raá¹‡apucchÄ• \Ee I 185/, tassa katamo nu kho bhanteti attho. __hetu paccayo_ti ubha
kÄ• raá¹‡Ä• dhivacanaá¹ƒ; kÄ• raá¹‡aÃ±hi yasmÄ• tena tassa phalaá¹ƒ hinoti pavattati, tas
yasmÄ• taá¹ƒ paá¹-icca eti pavattati, tasmÄ• paccayoti vuccati. evaá¹ƒ atthato ekampi voh
vacanasiliá¹-á¹-hatÄ• ya ca tatra tatra etaá¹ƒ ubhayampi vuccati. sesamettha uttÄ• natthame

idÄ• ni \Ne I 141/ taá¹ƒ hetuÃ±ca paccayaÃ±ca dassetuá¹ƒ __ ``bhagavÄ• ca sÄ• riputta vi
_tiÄ• dimÄ• ha. tattha __kilÄ• suno ahesu_nti na Ä• lasiyakilÄ• suno, na hi buddhÄ• naá¹ƒ
osannavÄ«riyatÄ• vÄ• atthi. buddhÄ• hi ekassa vÄ• dvinnaá¹ƒ vÄ• sakalacakkavÄ• á¸·a
samakeneva ussÄ• hena dhammaá¹ƒ desenti, na parisÄ• ya appabhÄ• vaá¹ƒ disvÄ• osann
mahantabhÄ• vaá¹ƒ disvÄ• ussannavÄ«riyÄ• . yathÄ• hi sÄ«ho migarÄ• jÄ• sattannaá¹ƒ
gocarÄ• ya pakkanto khuddake vÄ• mahante vÄ• \Be I 153/ pÄ• á¹‡e ekasadiseneva vege
hetu? ``mÄ• me javo parihÄ• yÄ«â€™â€™ ti. evaá¹ƒ buddhÄ• appakÄ• ya vÄ• mahatiyÄ•
ussÄ• hena dhammaá¹ƒ desenti. taá¹ƒ kissa hetu? ``mÄ• no dhammagarutÄ• parihÄ• yÄ«
buddhÄ• dhammagÄ• ravÄ• ti.

yathÄ• pana amhÄ• kaá¹ƒ bhagavÄ• mahÄ• samuddaá¹ƒ pÅ«rayamÄ• no viya vitthÄ• ren
desesuá¹ƒ. kasmÄ• ? sattÄ• naá¹ƒ apparajakkhatÄ• ya. tesaá¹ƒ kira kÄ• le dÄ«ghÄ• yukÄ•
ahesuá¹ƒ. te catusaccapaá¹-isaá¹ƒyuttaá¹ƒ ekagÄ• thampi sutvÄ• dhammaá¹ƒ abhisament
dhammaá¹ƒ desesuá¹ƒ. teneva kÄ• raá¹‡ena __appakaÃ±ca nesaá¹ƒ ahosi suttaá¹ƒ ... pe .

suttÄ• dÄ«naá¹ƒ nÄ• nattaá¹ƒ __paá¹-hamasaá¹…gÄ«tivaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttameva.

__apaÃ±Ã±attaá¹ƒ_ __sÄ• vakÄ• naá¹ƒ sikkhÄ• pada_nti sÄ• vakÄ• naá¹ƒ niddosatÄ• ya d
sattÄ• pattikkhandhavasena Ä• á¹‡Ä• sikkhÄ• padaá¹ƒ apaÃ±Ã±attaá¹ƒ. __anuddiá¹-á¹-haá
__pÄ• timokkha_nti anvaddhamÄ• saá¹ƒ Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ anuddiá¹-á¹-haá¹ƒ ahos
uddisiá¹ƒsu; tampi ca no anvaddhamÄ• saá¹ƒ. tathÄ• hi vipassÄ« bhagavÄ• channaá¹ƒ ch
sakiá¹ƒ ovÄ• dapÄ• timokkhaá¹ƒ uddisi; taÃ±ca kho sÄ• maá¹ƒyeva. sÄ• vakÄ• panassa a
vasanaá¹-á¹-hÄ• nesu na uddisiá¹ƒsu. sakalajambudÄ«pe ekasmiá¹ƒyeva á¹-hÄ• ne bandhu
migadÄ• ye vipassissa bhagavato vasanaá¹-á¹-hÄ• ne sabbopi bhikkhusaá¹…gho uposatha
saá¹…ghuposathameva; na gaá¹‡uposathaá¹ƒ, na puggaluposathaá¹ƒ, na pÄ• risuddhiupos
adhiá¹-á¹-hÄ• nuposathaá¹ƒ.

tadÄ• kira jambudÄ«pe caturÄ• sÄ«tivihÄ• rasahassÄ• ni honti. ekamekasmiá¹ƒ vihÄ• re a
vÄ«satipi bhikkhusahassÄ• ni vasanti, bhiyyopi vasanti. uposathÄ• rocikÄ• devatÄ• tattha
Ä• rocenti --- ``mÄ• risÄ• , ekaá¹ƒ vassaá¹ƒ atikkantaá¹ƒ, dve tÄ«á¹‡i cattÄ• ri paÃ±ca vass
idaá¹ƒ chaá¹-á¹-haá¹ƒ vassaá¹ƒ, Ä• gÄ• miniyÄ• puá¹‡á¹‡amÄ• siyÄ• buddhadassanattha
gantabbaá¹ƒ! sampatto vo sannipÄ• takÄ• loâ€™â€™ ti. tato \Ne I 142/ sÄ• nubhÄ• vÄ• bh
Ä• nubhÄ• vena gacchanti, itare devatÄ• nubhÄ• vena. kathaá¹ƒ? te kira bhikkhÅ« pÄ• cÄ«
pacchimauttaradakkhiá¹‡asamuddante vÄ• á¹-hitÄ• gamiyavattaá¹ƒ pÅ«retvÄ• pattacÄ«va
``gacchÄ• mÄ• â€™â€™ ti cittaá¹ƒ uppÄ• denti; saha cittuppÄ• dÄ• uposathaggaá¹ƒ gatÄ•
vipassiá¹ƒ sammÄ• sambuddhaá¹ƒ abhivÄ• detvÄ• nisÄ«danti. bhagavÄ• pi sannisinnÄ• ya
__ovÄ• dapÄ• timokkhaá¹ƒ_ uddisati.

``khantÄ« paramaá¹ƒ tapo titikkhÄ• .

nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«.

na samaá¹‡o hoti paraá¹ƒ viheá¹-hayanto ||

``sabbapÄ• passa akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

``anupavÄ• do \Ee I 187/ anupaghÄ• to, pÄ• timokkhe ca saá¹ƒvaro.

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183-185).

eteneva upÄ• yena itaresampi buddhÄ• naá¹ƒ pÄ• timokkhuddeso veditabbo. sabbabuddhÄ
ovÄ• dapÄ• timokkhagÄ• thÄ• yo honti. tÄ• dÄ«ghÄ• yukabuddhÄ• naá¹ƒ yÄ• va sÄ• sana
appÄ• yukabuddhÄ• naá¹ƒ paá¹-hamabodhiyaá¹ƒyeva. sikkhÄ• padapaÃ±Ã±attikÄ• lato pa
Ä• á¹‡Ä• pÄ• timokkhameva uddisÄ«yati. taÃ±ca kho bhikkhÅ« eva uddisanti, na buddhÄ•
paá¹-hamabodhiyaá¹ƒ vÄ«sativassamattameva idaá¹ƒ ovÄ• dapÄ• timokkhaá¹ƒ uddisi. athe
migÄ• ramÄ• tupÄ• sÄ• de nisinno bhikkhÅ« Ä• mantesi --- ``na dÄ• nÄ• haá¹ƒ, bhikkhave,
karissÄ• mi pÄ• timokkhaá¹ƒ uddisissÄ• mi, tumheva dÄ• ni bhikkhave ito paraá¹ƒ uposatha
pÄ• timokkhaá¹ƒ uddiseyyÄ• tha. aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ tat
parisÄ• ya uposathaá¹ƒ kareyya, pÄ• timokkhaá¹ƒ uddiseyyÄ• â€™â€™ ti (Vin II 386). tato
Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ uddisanti. idaá¹ƒ Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ tesaá¹ƒ anuddiá¹-á¹-
--- ``anuddiá¹-á¹-haá¹ƒ pÄ• timokkhaâ€™â€™ nti.

__tesaá¹ƒ_ \Ne I 143/ __buddhÄ• na_nti tesaá¹ƒ vipassÄ«Ä• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ buddh
__antaradhÄ• nenÄ• _ti khandhantaradhÄ• nena; parinibbÄ• nenÄ• ti vuttaá¹ƒ hoti. __budd
tesaá¹ƒ buddhÄ• naá¹ƒ anubuddhÄ• sammukhasÄ• vakÄ• tesaÃ±ca khandhantaradhÄ• n
\Be I 155/ ye tesaá¹ƒ sammukhasÄ• vakÄ• naá¹ƒ santike pabbajitÄ• pacchimÄ• sÄ• vakÄ
``buddharakkhito, dhammarakkhitoâ€™â€™ tiÄ• di nÄ• mavasena vividhanÄ• mÄ• . __nÄ•
moggallÄ• noâ€™â€™ tiÄ• di gottavasena vividhagottÄ• . __nÄ• nÄ• jaccÄ• _ti ``khattiyo, b
tiÄ• dijÄ• tivasena nÄ• nÄ• jaccÄ• . __nÄ• nÄ• kulÄ• pabbajitÄ• _ti khattiyakulÄ• divase ne
uccanÄ«cauá¸·Ä• ruá¸·Ä• rabhogÄ• dikulavasena vÄ• vividhakulÄ• nikkhamma pabbajitÄ•

__te_ __taá¹ƒ brahmacariya_nti te pacchimÄ• sÄ• vakÄ• \Ee I 188/ yasmÄ• ekanÄ• mÄ•
ekakulÄ• pabbajitÄ• ``amhÄ• kaá¹ƒ sÄ• sanaá¹ƒ tanti paveá¹‡Ä«â€™â€™ ti attano bhÄ• r
rakkhanti, ciraá¹ƒ pariyattidhammaá¹ƒ pariharanti. ime ca tÄ• disÄ• na honti. tasmÄ• aÃ±Ã
viheá¹-hentÄ• vilomaá¹ƒ gaá¹‡hantÄ• ``asuko thero jÄ• nissati, asuko thero jÄ• nissatÄ«â€
karontÄ• taá¹ƒ brahmacariyaá¹ƒ khippaÃ±Ã±eva antaradhÄ• pesuá¹ƒ, saá¹…gahaá¹ƒ Ä• r
__seyyathÄ• pÄ«_ti tassatthassa opammanidassanaá¹ƒ. __vikiratÄ«_ti vikkhipati. __vidham
neti. __viddhaá¹ƒsetÄ«_ti á¹-hitaá¹-á¹-hÄ• nato apaneti. __yathÄ• taá¹ƒ suttena asaá¹…gah
suttena asaá¹…gahitattÄ• aganthitattÄ• abaddhattÄ• evaá¹ƒ vikirati yathÄ• suttena asaá¹
evaá¹ƒ vikiratÄ«ti vuttaá¹ƒ hoti. __evameva kho_ti opammasampaá¹-ipÄ• danaá¹ƒ. __antara
vaggasaá¹…gaha-paá¹‡á¹‡Ä• sasaá¹…gahÄ• dÄ«hi asaá¹…gaá¹‡hantÄ• yaá¹ƒ yaá¹ƒ atta
sesaá¹ƒ vinÄ• sesuá¹ƒ adassanaá¹ƒ nayiá¹ƒsu.

__akilÄ• suno ca te bhagavanto ahesuá¹ƒ sÄ• vake cetasÄ• ceto paricca ovaditu_nti apica
attano cetasÄ• sÄ• vakÄ• naá¹ƒ ceto paricca paricchinditvÄ• ovadituá¹ƒ akilÄ• suno ahesu

anusÄ• saniá¹ƒ na bhÄ• riyato na papaÃ±cato addasaá¹ƒsu. __bhÅ«tapubbaá¹ƒ sÄ• riputtÄ
akilÄ• subhÄ• vappakÄ• sanatthaá¹ƒ vuttaá¹ƒ. __bhiá¹ƒsanake_ti bhayÄ• nake bhayajanan
nekkhammavitakkÄ• dayo tayo vitakke vitakketha. __mÄ• evaá¹ƒ vitakkayitthÄ• _ti kÄ• ma
akusalavitakke mÄ• vitakkayittha. __evaá¹ƒ manasi karothÄ• _ti ``aniccaá¹ƒ dukkhamanatt
manasi karotha. __mÄ• evaá¹ƒ manasÄ• _ \Be I 156/ katthÄ• ti ``niccaá¹ƒ sukhaá¹ƒ attÄ•
manasi akarittha. __idaá¹ƒ pajahathÄ• _ti akusalaá¹ƒ pajahatha. __idaá¹ƒ upasampajja viha
upasampajja paá¹-ilabhitvÄ• nipphÄ• detvÄ• viharatha.

__anupÄ• dÄ• ya_ \Ee I 189/ \Ne I 144/ __Ä• savehi cittÄ• ni vimucciá¹ƒsÅ«_ti aggahetvÄ•
cittÄ• ni yehi Ä• savehi vimucciá¹ƒsu, na te tÄ• ni gahetvÄ• vimucciá¹ƒsu. anuppÄ• daniro
aggahetvÄ• vimucciá¹ƒsu. tena vuttaá¹ƒ --- ``anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒs
arahattaá¹ƒ patvÄ• sÅ«riyarasmisamphuá¹-á¹-hamiva padumavanaá¹ƒ vikasitacittÄ• ahesu
sÄ• riputta bhiá¹ƒsanakassa vanasaá¹‡á¸• assa bhiá¹ƒsanakatasmiá¹ƒ hotÄ«_ti __tatrÄ• _ti
__suda_nti padapÅ«raá¹‡amatte nipÄ• to; __sÄ• riputtÄ• _ti Ä• lapanaá¹ƒ. ayaá¹ƒ panettha
__tatrÄ• _ti yaá¹ƒ vuttaá¹ƒ ``aÃ±Ã±atarasmiá¹ƒ bhiá¹ƒsanake vanasaá¹‡á¸• eâ€™â€™ ti, ta
vanasaá¹‡á¸• o vutto, tassa bhiá¹ƒsanakassa vanasaá¹‡á¸• assa bhiá¹ƒsanakatasmiá¹ƒ hot
hotÄ«ti attho. kiá¹ƒ hoti? idaá¹ƒ hoti --- yo koci avÄ«tarÄ• go ... pe ... lomÄ• ni haá¹ƒsantÄ«t

atha vÄ• __tatrÄ• _ti sÄ• miatthe bhummaá¹ƒ. __su_iti nipÄ• to; ``kiá¹ƒ su nÄ• ma te bhont
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ tiÄ• dÄ«su (MN I 469) viya. idanti adhippetamatthaá¹ƒ p
dassanavacanaá¹ƒ. suidanti __sudaá¹ƒ, _ sandhivasena ikÄ• ralopo veditabbo. ``cakkhundr
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ (Vibh 219), ``kiá¹ƒ sÅ«dha vittaâ€™â€™ ntiÄ• dÄ
viya. ayaá¹ƒ panettha atthayojanÄ• --- tassa sÄ• riputta bhiá¹ƒsanakassa vanasaá¹‡á¸• ass
idaá¹ƒsu hoti. __bhiá¹ƒsanakatasmi_nti bhiá¹ƒsanakabhÄ• veti attho. ekassa takÄ• rassa lo
bhiá¹ƒsanakattasmintiyeva vÄ• pÄ• á¹-ho. ``bhiá¹ƒsanakatÄ• yaâ€™â€™ iti vÄ• vattabbe
nimittatthe cetaá¹ƒ bhummavacanaá¹ƒ, tasmÄ• evaá¹ƒ sambandho veditabbo --- bhiá¹ƒsan
bhiá¹ƒsanakabhÄ• vanimittaá¹ƒ bhiá¹ƒsanakabhÄ• vahetu bhiá¹ƒsanakabhÄ• vapaccayÄ•
avÄ«tarÄ• go taá¹ƒ vanasaá¹‡á¸• aá¹ƒ pavisati, yebhuyyena lomÄ• ni haá¹ƒsantÄ«_ti bahut
uddhaá¹ƒ mukhÄ• ni sÅ«cisadisÄ• ni kaá¹‡á¹-akasadisÄ• ni ca hutvÄ• tiá¹-á¹-hanti, appÄ•
bahutarÄ• naá¹ƒ vÄ• sattÄ• naá¹ƒ haá¹ƒsanti. appakÄ• naá¹ƒ atisÅ«rapurisÄ• naá¹ƒ na ha

idÄ• ni \Ee I 190/ \Be I 157/ __ayaá¹ƒ kho, sÄ• riputta, hetÅ«_tiÄ• di nigamanaá¹ƒ. yaÃ±cett
vuttaá¹ƒ, taá¹ƒ uttÄ• natthameva. tasmÄ• pÄ• á¸·ikkameneva veditabbaá¹ƒ. yaá¹ƒ pana vut
ciraá¹-á¹-hitikaá¹ƒ ahosÄ«_ti, taá¹ƒ purisayugavasena vuttanti veditabbaá¹ƒ. vassagaá¹‡anÄ
bhagavato asÄ«tivassasahassÄ• ni Ä• yu, sammukhasÄ• vakÄ• nampissa tattakameva. eva
sÄ• vako, tena saha ghaá¹-etvÄ• satasahassaá¹ƒ saá¹-á¹-himattÄ• ni ca vassasahassÄ• ni
aá¹-á¹-hÄ• si. purisayugavasena pana yugaparamparÄ• ya Ä• gantvÄ• dveyeva purisayugÄ
ciraá¹-á¹-hitikanti vuttaá¹ƒ. sikhissa pana bhagavato sattativassasahassÄ• ni Ä• yu. sammu

tattakameva. vessabhussa bhagavato saá¹-á¹-hivassasahassÄ• ni Ä• yu. sammukhasÄ• va
evaá¹ƒ tesampi ye sabbapacchimakÄ• sÄ• vakÄ• tehi saha ghaá¹-etvÄ• satasahassato u
vÄ«satimattÄ• ni ca vassasahassÄ• ni brahmacariyaá¹ƒ aá¹-á¹-hÄ• si. purisayugavasena pa
Ä• gantvÄ• dve dveyeva purisayugÄ• ni aá¹-á¹-hÄ• si. tasmÄ• na ciraá¹-á¹-hitikanti vuttaá¹

<20> evaá¹ƒ Ä• yasmÄ• sÄ• riputto tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ brahmacariyassa na ciraá
itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ brahmacariyassa ciraá¹-á¹-hitikÄ• raá¹‡aá¹ƒ sotukÄ• mo puna bhaga
bhante hetÅ«â€™â€™ _ti Ä• dinÄ• nayena pucchi. bhagavÄ• pissa byÄ• kÄ• si. taá¹ƒ sabb
veditabbaá¹ƒ. ciraá¹-á¹-hitikabhÄ• vepi cettha tesaá¹ƒ buddhÄ• naá¹ƒ Ä• yuparimÄ• á¹‡atop
ubhayathÄ• ciraá¹-á¹-hitikatÄ• veditabbÄ• . kakusandhassa hi bhagavato cattÄ• lÄ«savass
koá¹‡Ä• gamanassa bhagavato tiá¹ƒsavassasahassÄ• ni, kassapassa bhagavato vÄ«sativa
sammukhasÄ• vakÄ• nampi nesaá¹ƒ tattakameva. bahÅ«ni ca nesaá¹ƒ sÄ• vakayugÄ• ni p
pavattesuá¹ƒ. evaá¹ƒ tesaá¹ƒ Ä• yuparimÄ• á¹‡atopi sÄ• vakayugatopi ubhayathÄ• brahma
ciraá¹-á¹-hitikaá¹ƒ ahosi.

amhÄ• kaá¹ƒ pana bhagavato kassapassa bhagavato upaá¸• á¸• hÄ• yukappamÄ• á¹‡e das
191/ uppajjitabbaá¹ƒ siyÄ• . taá¹ƒ asambhuá¹‡antena paÃ±cavassasahassÄ• yukakÄ• le, e
paÃ±cavassasatÄ• yukakÄ• lepi vÄ• uppajjitabbaá¹ƒ siyÄ• . yasmÄ• panassa buddhattakÄ
pariyesantassa Ã±Ä• á¹‡aá¹ƒ paripÄ• centassa gabbhaá¹ƒ gaá¹‡hÄ• pentassa vassasatÄ•
Ã±Ä• á¹‡aá¹ƒ paripÄ• kamagamÄ• si. tasmÄ• atiparittÄ• yukakÄ• le uppanno. tenassa sÄ•
ciraá¹-á¹-hitikampi brahmacariyaá¹ƒ Ä• yuparimÄ• á¹‡avasena vassagaá¹‡anÄ• ya naciraá¹
vaá¹-á¹-ati.

<21> __atha kho Ä• yasmÄ• sÄ• riputto_ti ko anusandhi? evaá¹ƒ tiá¹‡á¹‡aá¹ƒ buddhÄ• naá
ciraá¹-á¹-hitikÄ• raá¹‡aá¹ƒ sutvÄ• sikkhÄ• padapaÃ±Ã±attiyeva ciraá¹-á¹-hitikabhÄ• vahetÅ
gantvÄ• bhagavatopi brahmacariyassa ciraá¹-á¹-hitikabhÄ• vaá¹ƒ icchanto Ä• yasmÄ• sÄ•
sikkhÄ• padapaÃ±Ã±attiá¹ƒ yÄ• ci. tassÄ• yÄ• canavidhidassanatthametaá¹ƒ vuttaá¹ƒ --- _
sÄ• riputto uá¹-á¹-hÄ• yÄ• sanÄ• \Ne I 146/ ... pe ... ciraá¹-á¹-hitika_nti. tattha __addhaniya
addhÄ• nakkhamaá¹ƒ; dÄ«ghakÄ• likanti vuttaá¹ƒ hoti. sesaá¹ƒ uttÄ• natthameva.

athassa bhagavÄ• ``na tÄ• vÄ• yaá¹ƒ sikkhÄ• padapaÃ±Ã±attikÄ• loâ€™â€™ ti pakÄ• sen
sÄ• riputtÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __Ä• gamehi tva_nti tiá¹-á¹-ha tÄ• va tvaá¹ƒ; a
vuttaá¹ƒ hoti. Ä• daratthavasenevettha dvikkhattuá¹ƒ vuttaá¹ƒ. etena bhagavÄ• sikkhÄ• pa
sÄ• vakÄ• naá¹ƒ visayabhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• ``buddhavisayova sikkhÄ• padapaÃ±Ã
``tathÄ• gato vÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha ca __tatthÄ• _ti sikkhÄ• padapaÃ±Ã±attiy
bhummavacanaá¹ƒ. tatrÄ• yaá¹ƒ yojanÄ• --- yaá¹ƒ vuttaá¹ƒ ``sikkhÄ• padaá¹ƒ paÃ±Ã±apey
sikkhÄ• padapaÃ±Ã±attiyÄ• tathÄ• gatoyeva kÄ• laá¹ƒ jÄ• nissatÄ«ti. evaá¹ƒ vatvÄ• akÄ•
``na tÄ• va sÄ• riputtÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha Ä• savÄ• tiá¹-á¹-hanti etesÅ«ti __Ä• savaá¹-á¹-hÄ• nÄ«yÄ• _. yesu diá¹-á¹-hadhamm
dukkhÄ• savÄ• kilesÄ• savÄ• ca parÅ«pavÄ• davippaá¹-isÄ• ravadhabandhanÄ• dayo cev
Ä• savÄ• tiá¹-á¹-hantiyeva, yasmÄ• nesaá¹ƒ \Ee I 192/ te kÄ• raá¹‡aá¹ƒ hontÄ«ti attho. te
vÄ«tikkamadhammÄ• yÄ• va na saá¹…ghe pÄ• tubhavanti, na tÄ• va satthÄ• sÄ• vakÄ• n
paÃ±Ã±apetÄ«ti ayamettha yojanÄ• . yadi hi paÃ±Ã±apeyya, parÅ«pavÄ• dÄ• parÅ«pÄ• ra
parimucceyya.

kathaá¹ƒ? paÃ±Ã±apentena hi ``yo pana bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â
paÃ±Ã±apetabbaá¹ƒ bhaveyya. adisvÄ• va vÄ«tikkamadosaá¹ƒ imaá¹ƒ paÃ±Ã±attiá¹ƒ Ã±at
upavÄ• daÃ±ca upÄ• rambhaÃ±ca garahaÃ±ca pavatteyyuá¹ƒ --- ``kathaÃ±hi nÄ• ma sama
anvÄ• yiko vacanakaroti ettÄ• vatÄ• sikkhÄ• padehi paliveá¹-hessati, pÄ• rÄ• jikaá¹ƒ paÃ±
kulaputtÄ• mahantaá¹ƒ bhogakkhandhaá¹ƒ mahantaÃ±ca Ã±Ä• tiparivaá¹-á¹-aá¹ƒ hatthaga
pabbajitÄ• , ghÄ• sacchÄ• danaparamatÄ• ya santuá¹-á¹-hÄ• , sikkhÄ• ya tibbagÄ• ravÄ• ,
nirapekkhÄ• viharanti. tesu nÄ• ma ko lokÄ• misabhÅ«taá¹ƒ methunaá¹ƒ vÄ• paá¹-isevissa
harissati, parassa vÄ• iá¹-á¹-haá¹ƒ kantaá¹ƒ atimadhuraá¹ƒ jÄ«vitaá¹ƒ upacchindissati, abh
vÄ• jÄ«vitaá¹ƒ kappessati! nanu pÄ• rÄ• jike apaÃ±Ã±attepi pabbajjÄ• saá¹…khepeneveta
nti. tathÄ• gatassa ca thÄ• maÃ±ca balaÃ±ca sattÄ• na jÄ• neyyuá¹ƒ. paÃ±Ã±attampi sikkh
yathÄ• á¹-hÄ• ne tiá¹-á¹-heyya. seyyathÄ• pi nÄ• ma akusalo vejjo kaÃ±ci anuppannagaá¹‡
pakkosÄ• petvÄ• ``ehi bho purisa, imasmiá¹ƒ te sarÄ«rappadese mahÄ• gaá¹‡á¸• o uppajji
147/ pÄ• pessati, paá¹-ikacceva naá¹ƒ tikicchÄ• pehÄ«â€™â€™ ti vatvÄ• ``sÄ• dhÄ• cariya
tikicchassÅ«â€™â€™ ti vutto tassa arogaá¹ƒ sarÄ«rappadesaá¹ƒ phÄ• letvÄ• lohitaá¹ƒ nÄ
Ä• lepanabandhanadhovanÄ• dÄ«hi taá¹ƒ padesaá¹ƒ saÃ±chaviá¹ƒ katvÄ• taá¹ƒ purisaá¹ƒ
mayÄ• tikicchito, dehi me deyyadhammaâ€™â€™ nti. so taá¹ƒ ``kimayaá¹ƒ bÄ• lavejjo vad
rogo tikicchito? nanu me ayaá¹ƒ dukkhaÃ±ca janeti, lohitakkhayaÃ±ca maá¹ƒ pÄ• petÄ«â€™
ceva upÄ• rambheyya \Ee I 193/ ca garaheyya ca, na cassa guá¹‡aá¹ƒ jÄ• neyya. evameva
vÄ«tikkamadose satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeyya, parÅ«pavÄ• dÄ
cassa thÄ• maá¹ƒ vÄ• balaá¹ƒ vÄ• sattÄ• jÄ• neyyuá¹ƒ, paÃ±Ã±attampi sikkhÄ• padaá¹ƒ
tiá¹-á¹-heyya. tasmÄ• vuttaá¹ƒ --- __ ``na tÄ• va sÄ• riputta satthÄ• sÄ• vakÄ• naá¹ƒ ... pe
pÄ• tubhavantÄ«â€™â€™ _ti.

evaá¹ƒ akÄ• laá¹ƒ dassetvÄ• puna kÄ• laá¹ƒ dassetuá¹ƒ __ ``yato ca kho sÄ• riputtÄ• â€™
__yato_ti yadÄ• ; yasmiá¹ƒ kÄ• leti vuttaá¹ƒ hoti. sesaá¹ƒ vuttÄ• nusÄ• reneva veditabbaá¹ƒ
saá¹…khepattho --- yasmiá¹ƒ samaye ``Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• â€™â€™ ti sa
saá¹…ghe pÄ• tubhavanti, tadÄ• satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeti,
kasmÄ• ? tesaá¹ƒyeva ``Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• â€™â€™ ti saá¹…khyaá¹ƒ \E
vÄ«tikkamadosÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. evaá¹ƒ paÃ±Ã±apento yathÄ• nÄ• ma kusalo v
phÄ• lanalepanabandhanadhovanÄ• dÄ«hi tikicchanto rogaá¹ƒ vÅ«pasametvÄ• saÃ±chavi

upavÄ• dÄ• diraho hoti, sake ca Ä• cariyake viditÄ• nubhÄ• vo hutvÄ• sakkÄ• raá¹ƒ pÄ• pu
upavÄ• dÄ• diraho hoti, sake ca sabbaÃ±Ã±uvisaye viditÄ• nubhÄ• vo hutvÄ• sakkÄ• raá¹
sikkhÄ• padaá¹ƒ akuppaá¹ƒ hoti, yathÄ• á¹-hÄ• ne tiá¹-á¹-hatÄ«ti.

evaá¹ƒ Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppattiá¹ƒ sikkhÄ• padapaÃ±Ã±
kÄ• lanti vatvÄ• idÄ• ni tesaá¹ƒ dhammÄ• naá¹ƒ anuppattikÄ• laÃ±ca uppattikÄ• laÃ±ca da
sÄ• riputta idhekacceâ€™â€™ _tiÄ• dimÄ• ha. tattha uttÄ• natthÄ• ni padÄ• ni pÄ• á¸·ivase
pana anuttÄ• napadavaá¹‡á¹‡anÄ• --- rattiyo jÄ• nantÄ«ti __rattaÃ±Ã±Å«, _ attano pabbaji
bahukÄ• rattiyo jÄ• nanti, cirapabbajitÄ• ti vuttaá¹ƒ hoti. rattaÃ±Ã±Å«hi mahattaá¹ƒ __rattaÃ
cirapabbajitehi mahantabhÄ• vanti attho. tatra rattaÃ±Ã±umahattaá¹ƒ patte saá¹…ghe \Ee I
vaá¹…gantaputtaá¹ƒ Ä• rabbha sikkhÄ• padaá¹ƒ paÃ±Ã±attanti veditabbaá¹ƒ. so hÄ• yasmÄ
upasampÄ• dente disvÄ• ekavasso saddhivihÄ• rikaá¹ƒ upasampÄ• desi. atha bhagavÄ• s
``na, bhikkhave \Ne I 148/, Å«nadasavassena upasampÄ• detabbo. yo upasampÄ• deyya, Å
ti (Vin I 75). evaá¹ƒ paÃ±Ã±atte sikkhÄ• pade puna bhikkhÅ« ``dasavassÄ• mha dasavassÄ
abyattÄ• upasampÄ• denti. atha bhagavÄ• aparampi sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pesi --- `
abyattena upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• m
bhikkhunÄ• paá¹-ibalena dasavassena vÄ• atirekadasavassena vÄ• upasampÄ• detuâ€™
rattaÃ±Ã±umahattaá¹ƒ pattakÄ• le dve sikkhÄ• padÄ• ni paÃ±Ã±attÄ• ni.

__vepullamahatta_nti vipulabhÄ• vena mahattaá¹ƒ. saá¹…gho hi yÄ• va na theranavamajjhi
vepullamahattaá¹ƒ patto hoti, tÄ• va senÄ• sanÄ• ni pahonti. sÄ• sane ekacce Ä• savaá¹-á¹
uppajjanti. vepullamahattaá¹ƒ pana patte te uppajjanti. atha satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ
tattha vepullamahattaá¹ƒ patte saá¹…ghe paÃ±Ã±attasikkhÄ• padÄ• ni ``yo pana bhikkhu a
dirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeyya, pÄ• cittiyaá¹ƒâ€™â€™ \Be I 161/ (Vin IV 51) ; ``yÄ
anuvassaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaá¹ƒâ€™â€™ (Vin IV 1171) ; ``yÄ• pana bhikkhu
vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 1175) iminÄ• nayena veditabbÄ• ni.

__lÄ• bhaggamahatta_nti lÄ• bhassa aggamahattaá¹ƒ; yo lÄ• bhassa aggo uttamo mahanta
attho. lÄ• bhena vÄ• aggamahattampi, lÄ• bhena seá¹-á¹-hattaÃ±ca mahantattaÃ±ca patto
na lÄ• bhaggamahattaá¹ƒ patto hoti, tÄ• va na lÄ• bhaá¹ƒ paá¹-icca Ä• savaá¹-á¹-hÄ• nÄ«yÄ
patte pana uppajjanti, atha satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeti \Ee I 19
acelakassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatthÄ• khÄ• danÄ«yaá¹ƒ
pÄ• cittiyaâ€™â€™ nti (Vin IV 270). idaÃ±hi lÄ• bhaggamahattaá¹ƒ patte saá¹…ghe sikkhÄ

__bÄ• husaccamahatta_nti bÄ• husaccassa mahantabhÄ• vaá¹ƒ. saá¹…gho hi yÄ• va na b
tÄ• va na Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• uppajjanti. bÄ• husaccamahattaá¹ƒ patte pa
dvepi ... pe ... paÃ±capi nikÄ• ye uggahetvÄ• ayoniso ummujjamÄ• nÄ• puggalÄ• rasena
uddhammaá¹ƒ ubbinayaá¹ƒ satthusÄ• sanaá¹ƒ dÄ«penti. atha satthÄ• ``yo pana bhikkhu ev

tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi ... pe ... samaá¹‡uddesopi c
tiÄ• dinÄ• (Vin IV 418) nayena sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«ti.

evaá¹ƒ \Ne I 149/ bhagavÄ• Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppattikÄ•
dassetvÄ• tasmiá¹ƒ samaye sabbasopi tesaá¹ƒ abhÄ• vaá¹ƒ dassento __ ``nirabbudo hi sÄ
_tiÄ• dimÄ• ha. tattha __nirabbudo_ti abbudavirahito; abbudÄ• vuccanti corÄ• , niccoroti at
imasmiá¹ƒ atthe dussÄ«lÄ• va adhippetÄ• . te hi assamaá¹‡Ä• va hutvÄ• samaá¹‡apaá¹-iÃ
corenti. tasmÄ• nirabbudoti niccoro, niddussÄ«loti vuttaá¹ƒ hoti. __nirÄ• dÄ«navo_ti nirupa
dussÄ«lÄ• dÄ«navarahitoyevÄ• ti vuttaá¹ƒ hoti. __apagatakÄ• á¸·ako_ti kÄ• á¸·akÄ• vucca
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• pi samÄ• nÄ• kÄ• á¸·akadhammayogÄ• kÄ• á¸·akÄ• tveva vedita
apagatakÄ• á¸·ako \Be I 162/. apahatakÄ• á¸·akotipi pÄ• á¹-ho. __suddho_ti apagatakÄ• á¸
pariyodÄ• to pabhassaro. __sÄ• re patiá¹-á¹-hito_ti sÄ• ro vuccanti
sÄ«la-samÄ• dhi-paÃ±Ã±Ä• vimutti-vimuttiÃ±Ä• á¹‡adassanaguá¹‡Ä• , tasmiá¹ƒ sÄ• re pati
patiá¹-á¹-hito.

evaá¹ƒ sÄ• re patiá¹-á¹-hitabhÄ• vaá¹ƒ vatvÄ• puna so cassa sÄ• re patiá¹-á¹-hitabhÄ• vo e
dassento __imesaÃ±hi sÄ• riputtÄ• _ti Ä• dimÄ• ha. tatrÄ• yaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ
veraÃ±jÄ• yaá¹ƒ \Ee I 196/ vassÄ• vÄ• saá¹ƒ upagatÄ• ni paÃ±ca bhikkhusatÄ• ni, imesaá¹
sabbaparittaguá¹‡o bhikkhu, so sotÄ• panno. __sotÄ• panno_ti sotaá¹ƒ Ä• panno; sototi ca
adhivacanaá¹ƒ. sotÄ• pannoti tena samannÄ• gatassa puggalassa. yathÄ• ha ---

``soto sototi hidaá¹ƒ, sÄ• riputta, vuccati; katamo nu kho, sÄ• riputta, sototi? ayameva hi, b
aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ
sotÄ• pannoti hidaá¹ƒ, sÄ• riputta, vuccati; katamo nu kho, sÄ• riputta, sotÄ• pannoâ€™â€™
iminÄ• ariyena aá¹-á¹-haá¹…gikena maggena samannÄ• gato, ayaá¹ƒ vuccati --- sotÄ• pan
evaá¹ƒnÄ• mo evaá¹ƒgottoâ€™â€™ ti (SN c V 1001). idha pana maggena phalassa nÄ• ma
phalaá¹-á¹-ho ``sotÄ• pannoâ€™â€™ ti veditabbo.

__avinipÄ• tadhammo_ti vinipÄ• tetÄ«ti vinipÄ• to; nÄ• ssa vinipÄ• to dhammoti avinipÄ• ta
apÄ• yesu vinipÄ• tanasabhÄ• voti vuttaá¹ƒ hoti. kasmÄ• ? ye dhammÄ• apÄ• yagamanÄ«
vinipatanaá¹ƒ vÄ• vinipÄ• to, nÄ• ssa vinipÄ• to dhammoti avinipÄ• tadhammo, apÄ• yesu
natthÄ«ti vuttaá¹ƒ hoti. sammattaniyÄ• mena maggena \Ne I 150/ niyatattÄ• __niyato_. sam
parÄ• gati assÄ• ti __sambodhiparÄ• yaá¹‡o_. upari maggattayaá¹ƒ avassaá¹ƒ sampÄ• pa
paá¹-iladdhapaá¹-hamamaggattÄ• ti.

vinayapaÃ±Ã±attiyÄ• canakathÄ• niá¹-á¹-hitÄ• .

buddhÄ• ciá¹‡á¹‡akathÄ•

<22> evaá¹ƒ dhammasenÄ• patiá¹ƒ saÃ±Ã±Ä• petvÄ• veraÃ±jÄ• yaá¹ƒ taá¹ƒ vassÄ• vÄ• s
mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• retvÄ• __atha kho bhagavÄ• _ \Be I 163/__ Ä• yasmantaá
Ä• mantesÄ«_ti Ä• lapi abhÄ• si sambodhesi. kinti? __Ä• ciá¹‡á¹‡aá¹ƒ kho paneta_nti evam
caritaá¹ƒ vattaá¹ƒ anudhammatÄ• . taá¹ƒ kho panetaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ duvidhaá¹ƒ hoti ---
sÄ• vakÄ• ciá¹‡á¹‡anti. katamaá¹ƒ buddhÄ• ciá¹‡á¹‡aá¹ƒ? idaá¹ƒ tÄ• va ekaá¹ƒ --- yehi nim
na te anapaloketvÄ• anÄ• pucchitvÄ• janapadacÄ• rikaá¹ƒ pakkamanti. sÄ• vakÄ• pana a
vÄ• yathÄ• sukhaá¹ƒ pakkamanti.

aparampi buddhÄ• ciá¹‡á¹‡aá¹ƒ --- vutthavassÄ• pavÄ• retvÄ• janasaá¹…gahatthÄ• ya jan
pakkamantiyeva. janapadacÄ• rikaá¹ƒ carantÄ• ca mahÄ• maá¹‡á¸• alaá¹ƒ majjhimamaá¹‡
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ maá¹‡á¸• alÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ maá¹‡á¸• ale \Ee I 197/ cara
mahÄ• maá¹‡á¸• alaá¹ƒ navayojanasatikaá¹ƒ, majjhimamaá¹‡á¸• alaá¹ƒ chayojanasatikaá¹ƒ
tiyojanasatikaá¹ƒ. yadÄ• mahÄ• maá¹‡á¸• ale cÄ• rikaá¹ƒ caritukÄ• mÄ• honti, tadÄ• mah
pÄ• á¹-ipadadivase mahÄ• bhikkhusaá¹…ghaparivÄ• rÄ• nikkhamitvÄ• gÄ• manigamÄ• dÄ
Ä• misapaá¹-iggahena anuggaá¹‡hantÄ• dhammadÄ• nena cassa vivaá¹-á¹-upanissitaá¹ƒ
navahi mÄ• sehi janapadacÄ• rikaá¹ƒ pariyosÄ• penti. sace pana antovasse bhikkhÅ«naá¹ƒ
taruá¹‡Ä• honti, mahÄ• pavÄ• raá¹‡Ä• ya appavÄ• retvÄ• pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ c
pavÄ• retvÄ• mÄ• gasirassa paá¹-hamadivase mahÄ• bhikkhusaá¹…ghaparivÄ• rÄ• nikkh
majjhimamaá¹‡á¸• ale aá¹-á¹-hahi mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• penti. sace pana nesaá¹ƒ
aparipÄ• kindriyÄ• veneyyasattÄ• honti, tesaá¹ƒ indriyaparipÄ• kaá¹ƒ Ä• gamentÄ• mÄ• g
vasitvÄ• phussamÄ• sassa paá¹-hamadivase mahÄ• bhikkhusaá¹…ghaparivÄ• rÄ• nikkha
antimamaá¹‡á¸• ale sattahi mÄ• sehi cÄ• rikaá¹ƒ pariyosÄ• penti. tesu ca maá¹‡á¸• alesu y
vicarantÄ• pi te te satte kilesehi viyojentÄ• \Ne I 151/ sotÄ• pattiphalÄ• dÄ«hi payojentÄ• v
nÄ• nÄ• vaá¹‡á¹‡Ä• ni pupphÄ• ni ocinantÄ• viya caranti.

aparampi buddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ --- devasikaá¹ƒ paccÅ«sasamaye santaá¹ƒ sukha
katvÄ• phalasamÄ• pattisamÄ• pajjanaá¹ƒ, phalasamÄ• pattiyÄ• vuá¹-á¹-hahitvÄ• devasik
mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• samÄ• pajjanaá¹ƒ, tato vuá¹-á¹-hahitvÄ• dasasahassaca
bodhaneyyasattasamavalokanaá¹ƒ.

aparampi \Be I 164/ buddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ --- Ä• gantukehi saddhiá¹ƒ paá¹-hamat
paá¹-isanthÄ• rakaraá¹‡aá¹ƒ, aá¹-á¹-huppattivasena dhammadesanÄ• , otiá¹‡á¹‡e dose sikh
idaá¹ƒ buddhÄ• ciá¹‡á¹‡aá¹ƒ.

katamaá¹ƒ sÄ• vakÄ• ciá¹‡á¹‡aá¹ƒ? buddhassa bhagavato kÄ• le dvikkhattuá¹ƒ sannipÄ• to
kammaá¹-á¹-hÄ• naggahaá¹‡atthaá¹ƒ, vutthavassÄ• naÃ±ca adhigataguá¹‡Ä• rocanatthaá¹
kammaá¹-á¹-hÄ• naggahaá¹‡atthaÃ±ca \Ee I 198/. idaá¹ƒ sÄ• vakÄ• ciá¹‡á¹‡aá¹ƒ. idha pan

dassento Ä• ha --- __ ``Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ, Ä• nanda, tathÄ• gatÄ• naâ€™â€™

__Ä• yÄ• mÄ• _ti Ä• gaccha yÄ• ma. __apalokessÄ• mÄ• _ti cÄ• rikaá¹ƒ caraá¹‡atthÄ• ya
sampaá¹-icchanatthe nipÄ• to. __bhante_ti gÄ• ravÄ• dhivacanametaá¹ƒ; satthuno paá¹-iva
vaá¹-á¹-ati. __bhagavato paccassosÄ«_ti bhagavato vacanaá¹ƒ paá¹-iassosi, abhimukho hu
sampaá¹-icchi. evanti iminÄ• vacanena paá¹-iggahesÄ«ti vuttaá¹ƒ hoti.

__atha kho bhagavÄ• nivÄ• setvÄ• _ti idha pubbaá¹‡hasamayanti vÄ• sÄ• yanhasamayan
santepi bhagavÄ• katabhattakicco majjhanhikaá¹ƒ vÄ«tinÄ• metvÄ• Ä• yasmantaá¹ƒ Ä• na
katvÄ• nagaradvÄ• rato paá¹-á¹-hÄ• ya nagaravÄ«thiyo suvaá¹‡á¹‡arasapiÃ±jarÄ• hi raá¹ƒ
veraÃ±jassa brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami. gharadvÄ• re á¹-hitamattam
disvÄ• parijano Ä• rocesi. brÄ• hmaá¹‡o satiá¹ƒ paá¹-ilabhitvÄ• saá¹ƒvegajÄ• to sahasÄ•
mahÄ• rahaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• bhagavantaá¹ƒ paccuggamma ``ito, bhagavÄ•
bhagavÄ• upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho veraÃ±jo brÄ• hmaá
upanisÄ«ditukÄ• mo attanÄ• á¹-hitapadesato yena bhagavÄ• tenupasaá¹…kami. ito paraá

yaá¹ƒ pana brÄ• hmaá¹‡o Ä• ha --- __ ``apica yo deyyadhammo, so na dinnoâ€™â€™ _ti. t
152/ --- mayÄ• nimantitÄ• naá¹ƒ vassaá¹ƒvutthÄ• naá¹ƒ tumhÄ• kaá¹ƒ temÄ• saá¹ƒ divase
yÄ• gukhajjakaá¹ƒ, majjhanhike khÄ• danÄ«yabhojanÄ«yaá¹ƒ, sÄ• yanhe anekavidha pÄ• n
pÅ«jÄ• sakkÄ• roti evamÄ• diko yo deyyadhammo dÄ• tabbo assa, so na dinnoti. __taÃ±ca
liá¹…gavipallÄ• so veditabbo. so ca kho deyyadhammo amhÄ• kaá¹ƒ no asantoti ayaÃ±hett
vÄ• yaá¹ƒ dÄ• navatthuá¹ƒ mayaá¹ƒ tumhÄ• kaá¹ƒ dadeyyÄ• ma, taÃ±ca kho no asantanti

__nopi_ __adÄ• tukamyatÄ• _ti adÄ• tukÄ• matÄ• pi \Ee I 199/ no natthi, yathÄ• pahÅ«tav
maccharÄ«naá¹ƒ. __taá¹ƒ kutettha labbhÄ• bahukiccÄ• gharÄ• vÄ• sÄ• _ti tatrÄ• yaá¹ƒ yo
gharÄ• vÄ• sÄ• , tasmÄ• ettha santepi deyyadhamme dÄ• tukamyatÄ• ya ca taá¹ƒ kuto lab
laddhuá¹ƒ, yaá¹ƒ mayaá¹ƒ tumhÄ• kaá¹ƒ deyyadhammaá¹ƒ dadeyyÄ• mÄ• ti gharÄ• vÄ• sa
mÄ• rena Ä• vaá¹-á¹-itabhÄ• vaá¹ƒ na jÄ• nÄ• ti, ``gharÄ• vÄ• sapalibodhena me satisamm
tasmÄ• evamÄ• ha. apica --- __taá¹ƒ kutettha labbhÄ• _ti imasmiá¹ƒ temÄ• sabbhantare ya
dadeyyaá¹ƒ, taá¹ƒ kuto labbhÄ• ? bahukiccÄ• hi gharÄ• vÄ• sÄ• ti evamettha yojanÄ• ved

atha brÄ• hmaá¹‡o ``yaá¹ƒnÅ«nÄ• haá¹ƒ yaá¹ƒ me tÄ«hi mÄ• sehi dÄ• tabbaá¹ƒ siyÄ• , taá
dadeyyaâ€™â€™ nti cintetvÄ• __adhivÄ• setu me bhavaá¹ƒ gotamo_tiÄ• dimÄ• ha. tattha
tumhesu sakkÄ• raá¹ƒ karoto sve bhavissati puÃ±Ã±aÃ±ceva pÄ«tipÄ• mojjaÃ±ca, tadatthÄ
ahaá¹ƒ nÄ• dhivÄ• seyyaá¹ƒ, `ayaá¹ƒ temÄ• saá¹ƒ kiÃ±ci aladdhÄ• kupito maÃ±Ã±e, tena
na paá¹-iggaá¹‡hÄ• ti, natthi imasmiá¹ƒ adhivÄ• sanakhanti, asabbaÃ±Ã±Å« ayaâ€™ nti ev
veraÃ±jÄ• vÄ• sino ca garahitvÄ• bahuá¹ƒ apuÃ±Ã±aá¹ƒ pasaveyyuá¹ƒ, taá¹ƒ tesaá¹ƒ mÄ•
anukampÄ• ya __adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena_.

adhivÄ• setvÄ• ca atha kho bhagavÄ• veraÃ±jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ ``alaá¹ƒ gharÄ• vÄ•
saÃ±Ã±Ä• petvÄ• taá¹…khaá¹‡Ä• nurÅ«pÄ• ya dhammiyÄ• kathÄ• ya diá¹-á¹-hadhammik
sandassetvÄ• kusale dhamme samÄ• dapetvÄ• gaá¹‡hÄ• petvÄ• tattha ca naá¹ƒ samutte
tÄ• ya saussÄ• hatÄ• ya aÃ±Ã±ehi ca vijjamÄ• naguá¹‡ehi sampahaá¹ƒsetvÄ• dhammarat
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. pakkante ca pana bhagavati veraÃ±jo brÄ• hmaá¹‡o putt
``mayaá¹ƒ, bhaá¹‡e, bhagavantaá¹ƒ temÄ• saá¹ƒ nimantetvÄ• ekadivasaá¹ƒ ekabhattampi
tathÄ• dÄ• naá¹ƒ paá¹-iyÄ• detha yathÄ• temÄ• sikopi deyyadhammo sve ekadivaseneva
hotÄ«â€™â€™ ti. tato paá¹‡Ä«taá¹ƒ \Ee I 200/ dÄ• naá¹ƒ paá¹-iyÄ• dÄ• petvÄ• \Ne I 153/
nimantito, tassÄ• rattiyÄ• accayena Ä• sanaá¹-á¹-hÄ• naá¹ƒ alaá¹…kÄ• rÄ• petvÄ• mahÄ
paÃ±Ã±apetvÄ• gandhadhÅ«mavÄ• sakusumavicitraá¹ƒ mahÄ• pÅ«jaá¹ƒ sajjetvÄ• bhaga
vuttaá¹ƒ --- __ ``atha kho veraÃ±jo brÄ• hmaá¹‡o tassÄ• rattiyÄ• accayena ... pe ... niá¹-á¹
bhattaâ€™â€™ _nti.

<23> bhagavÄ• bhikkhusaá¹…ghaparivuto tattha agamÄ• si. tena vuttaá¹ƒ --- __ ``atha kho
nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ _ti. __atha kho veraÃ±jo brÄ• hmaá¹‡o
bhikkhusaá¹…gha_nti __buddhappamukha_nti buddhapariá¹‡Ä• yakaá¹ƒ; buddhaá¹ƒ saá¹…
vuttaá¹ƒ hoti. __paá¹‡Ä«tenÄ• _ti uttamena. __sahatthÄ• _ti sahatthena. __santappetvÄ• _
paripuá¹‡á¹‡aá¹ƒ suhitaá¹ƒ yÄ• vadatthaá¹ƒ katvÄ• . __sampavÄ• retvÄ• _ti suá¹-á¹-hu pav
hatthasaÃ±Ã±Ä• ya mukhasaÃ±Ã±Ä• ya vacÄ«bhedena ca paá¹-ikkhipÄ• petvÄ• . __bhuttÄ
__onÄ«tapattapÄ• á¹‡i_nti pattato onÄ«tapÄ• á¹‡iá¹ƒ; apanÄ«tahatthanti vuttaá¹ƒ hoti. __tic
acchÄ• desÄ«_ti ticÄ«varaá¹ƒ bhagavato adÄ• si. idaá¹ƒ pana vohÄ• ravacanamattaá¹ƒ hot
acchÄ• desÄ«â€™â€™ ti, tasmiÃ±ca ticÄ«vare ekameko sÄ• á¹-ako sahassaá¹ƒ agghati. it
tisahassagghanakaá¹ƒ ticÄ«varamadÄ• si uttamaá¹ƒ kÄ• sikavatthasadisaá¹ƒ. __ekamekaÃ
dussayugenÄ• _ti ekamekena dussayugaá¸·ena. tatra ekasÄ• á¹-ako paÃ±casatÄ• ni aggha
bhikkhusatÄ• naá¹ƒ paÃ±casatasahassagghanakÄ• ni dussÄ• ni adÄ• si. brÄ• hmaá¹‡o etta
sattaá¹-á¹-hasahassagghanake anekarattakambale ca paá¹-á¹-uá¹‡á¹‡apattapaá¹-e ca phÄ•
Ä• yogaaá¹ƒsabaddhakakÄ• yabandhanaparissÄ• vanÄ• dÄ«naá¹ƒ atthÄ• ya adÄ• si. satap
bhesajjatelÄ• naá¹ƒ tumbÄ• ni pÅ«retvÄ• ekamekassa bhikkhuno abbhaÃ±janatthÄ• ya sal
kiá¹ƒ bahunÄ• , catÅ«su paccayesu na koci parikkhÄ• ro samaá¹‡aparibhogo \Ee I 201/ adi
pÄ• á¸·iyaá¹ƒ pana cÄ«varamattameva vuttaá¹ƒ.

evaá¹ƒ mahÄ• yÄ• gaá¹ƒ yajitvÄ• saputtadÄ• raá¹ƒ vanditvÄ• nisinnaá¹ƒ atha kho bhagav
brÄ• hmaá¹‡aá¹ƒ temÄ• saá¹ƒ mÄ• rÄ• vaá¹-á¹-anena dhammasavanÄ• matarasaparibhog
dhammÄ• matavassaá¹ƒ vassetvÄ• puripuá¹‡á¹‡asaá¹…kappaá¹ƒ kurumÄ• no __dhammiy
sandassetvÄ• ... pe ... uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi_. brÄ• hmaá¹‡opi saputtadÄ• ro b
bhikkhusaá¹…ghaÃ±ca vanditvÄ• ``punapi, bhante, amhÄ• kaá¹ƒ anuggahaá¹ƒ kareyyÄ• th
vadanto anubandhitvÄ• assÅ«ni pavattayamÄ• no nivatti.

__atha kho bhagavÄ• veraÃ±jÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• _ti yathÄ• jjhÄ• sayaá
vasitvÄ• veraÃ±jÄ• ya nikkhamitvÄ• mahÄ• maá¹‡á¸• ale cÄ• rikÄ• ya caraá¹‡akÄ• le gan
dubbhikkhadosena \Ne I 154/ kilantaá¹ƒ bhikkhusaá¹…ghaá¹ƒ ujunÄ• va maggena gahetvÄ
anupagamma payÄ• gapatiá¹-á¹-hÄ• naá¹ƒ gantvÄ• tattha gaá¹…gaá¹ƒ nadiá¹ƒ uttaritvÄ•
tadavasari. tena avasari tadavasari. tatrÄ• pi yathÄ• jjhÄ• sayaá¹ƒ viharitvÄ• vesÄ• liá¹ƒ ag
--- __ ``anupagamma soreyyaá¹ƒ ... pe ... vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ•

buddhÄ• ciá¹‡á¹‡akathÄ• niá¹-á¹-hitÄ• .

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatridaá¹ƒ samantapÄ• sÄ• dikÄ• ya samantapÄ• sÄ• dikattasmiá¹ƒ ---

Ä• cariyaparamparato, nidÄ• navatthuppabhedadÄ«panato.

parasamayavivajjanato, sakasamayavisuddhito ceva ||

byaÃ±janaparisodhanato, padatthato pÄ• á¸·iyojanakkamato.

sikkhÄ• padanicchayato, vibhaá¹…ganayabhedadassanato ||

sampassataá¹ƒ na dissati, kiÃ±ci apÄ• sÄ• dikaá¹ƒ yato ettha.

viÃ±Ã±Å«namayaá¹ƒ tasmÄ• , samantapÄ• sÄ• dikÄ• tveva ||

saá¹ƒvaá¹‡á¹‡anÄ• \Ee I 202/ pavattÄ• , vinayassa vineyyadamanakusalena.

vuttassa lokanÄ• thena, lokamanukampamÄ• nenÄ• ti ||

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• rÄ• jikaá¹ƒ

sudinnabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<24> ito \Be I 168/ \Ne I 155/ paraá¹ƒ __tena kho pana samayena vesÄ• liyÄ• avidÅ«re_tiÄ
uttÄ• natthaá¹ƒ. tasmÄ• anupadavaá¹‡á¹‡anaá¹ƒ pahÄ• ya yattha yattha vattabbaá¹ƒ atthi,
vaá¹‡á¹‡ayissÄ• ma. __kalandagÄ• mo_ti kalandakÄ• vuccanti kÄ• á¸·akÄ• , tesaá¹ƒ vase
__kalandaputto_ti gÄ• mavasena laddhanÄ• massa rÄ• jasammatassa cattÄ• lÄ«sakoá¹-ivi
putto. yasmÄ• pana tasmiá¹ƒ gÄ• me aÃ±Ã±epi kalandanÄ• makÄ• manussÄ• atthi, tasm
seá¹-á¹-hiputtoti vuttaá¹ƒ. __sambahulehÄ«_ti bahukehi. __sahÄ• yakehÄ«_ti sukhadukkhÄ
upagacchantÄ«ti sahÄ• yÄ• , sahÄ• yÄ• eva sahÄ• yakÄ• , tehi sahÄ• yakehi. __saddhi_n
karaá¹‡Ä«yenÄ• _ti kenacideva bhaá¹‡á¸• appayojanauddhÄ• rasÄ• raá¹‡Ä• dinÄ• kiccena
kattikanakkhattakÄ«á¸·Ä• kiccenÄ• tipi vadanti. bhagavÄ• hi kattikajuá¹‡hapakkhe vesÄ• li
kattikanakkhattakÄ«á¸·Ä• cettha uá¸·Ä• rÄ• hoti. tadatthaá¹ƒ gatoti veditabbo.

__addasa kho_ti kathaá¹ƒ addasa? so kira nagarato bhuttapÄ• tarÄ• saá¹ƒ suddhuttarÄ• sa
mÄ• lÄ• gandhavilepanahatthaá¹ƒ buddhadassanatthaá¹ƒ dhammasavanatthaÃ±ca nikkhar
``kva gacchathÄ• â€™â€™ ti pucchi. ``buddhadassanatthaá¹ƒ dhammasavanatthaÃ±cÄ• â
gacchÄ• mÄ«â€™â€™ ti gantvÄ• catubbidhÄ• ya parisÄ• ya parivutaá¹ƒ brahmassarena d
bhagavantaá¹ƒ addasa. tena vuttaá¹ƒ --- __ ``addasa kho ... pe ... desentaâ€™â€™ _nti. __
disvÄ• na assa. __etadahosÄ«_ti pubbe katapuÃ±Ã±atÄ• ya codiyamÄ• nassa bhabbakula
ahosi? yaá¹ƒnÅ«nÄ• hampi dhammaá¹ƒ __suá¹‡eyya_nti \Ne I 156/. tattha __yannÅ«nÄ• _
evaá¹ƒ kirassa parivitakko uppanno ``yamayaá¹ƒ parisÄ• ekaggacittÄ• dhammaá¹ƒ suá¹‡Ä
suá¹‡eyyaâ€™â€™ nti.

__atha_ \Ee I 203/ __kho sudinno kalandaputto yena sÄ• parisÄ• _ti idha kasmÄ• ``yena b
``yena sÄ• parisÄ• â€™â€™ ti vuttanti ce. bhagavantaÃ±hi parivÄ• retvÄ• uá¸·Ä• ruá¸·Ä•
nisinnÄ• , tatra na sakkÄ• iminÄ• pacchÄ• Ä• gatena bhagavantaá¹ƒ upasaá¹…kamitvÄ•
ekasmiá¹ƒ padese sakkÄ• ti so taá¹ƒ parisaá¹ƒyeva upasaá¹…kamanto. tena vuttaá¹ƒ \Be I
sudinno kalandaputto yena sÄ• parisÄ• â€™â€™ ti. __ekamantaá¹ƒ nisinnassa kho sudinn
etadahosÄ«_ti na nisinnamattasseva ahosi, atha kho bhagavato sittayÅ«pasaá¹ƒhitaá¹ƒ tho
sutvÄ• ; taá¹ƒ panassa yasmÄ• ekamantaá¹ƒ nisinnasseva ahosi. tena vuttaá¹ƒ --- ``ekama
sudinnassa kalandaputtassa etadahosÄ«â€™â€™ ti. kiá¹ƒ ahosÄ«ti? __yathÄ• yathÄ• kh

tatrÄ• yaá¹ƒ saá¹…khepakathÄ• --- ahaá¹ƒ kho yena yena Ä• kÄ• rena bhagavatÄ• dhamm
tena tena me upaparikkhato evaá¹ƒ hoti yadetaá¹ƒ sittayabrahmacariyaá¹ƒ ekampi divasaá¹
carimakacittaá¹ƒ pÄ• petabbatÄ• ya ekantaparipuá¹‡á¹‡aá¹ƒ caritabbaá¹ƒ, ekadivasampi ca
katvÄ• carimakacittaá¹ƒ pÄ• petabbatÄ• ya ekantaparisuddhaá¹ƒ. saá¹…khalikhitaá¹ƒ likhit
dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ caritabbaá¹ƒ. idaá¹ƒ na sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• v
vasantena ekantaparipuá¹‡á¹‡aá¹ƒ ... pe ... carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ kese ca massuÃ±

kasÄ• yarasapÄ«tatÄ• ya kÄ• sÄ• yÄ• ni brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni
paridahitvÄ• agÄ• rasmÄ• nikkhamitvÄ• anagÄ• riyaá¹ƒ pabbajeyyanti. ettha ca yasmÄ•
kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ agÄ• riyanti vuccati, taÃ±ca pabbajjÄ• ya natthi; tasmÄ• pabb
ti Ã±Ä• tabbÄ• . taá¹ƒ anagÄ• riyaá¹ƒ pabbajjaá¹ƒ. __pabbajeyya_nti paribbajeyyaá¹ƒ.

<25> __aciravuá¹-á¹-hitÄ• ya parisÄ• ya yena bhagavÄ• tenupasaá¹…kamÄ«_ti sudinno av
bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• ci. kasmÄ• ? tatrassa \Ee I 204/ bahÅ« Ã±Ä• tisÄ• lohitÄ•
`tvaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ ekaputtako, na labbhÄ• tayÄ• pabbajituâ€™ nti bÄ• hÄ• yamp
Ä• kaá¸• á¸• heyyuá¹ƒ, tato pabbajjÄ• ya antarÄ• yo bhavissatÄ«â€™â€™ ti saheva parisÄ
gantvÄ• puna kenaci sarÄ«rakiccalesena nivattitvÄ• bhagavantaá¹ƒ upasaá¹…kamma pab
vuttaá¹ƒ --- __ ``atha kho sudinno kalandaputto aciravuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... pab
bhagavÄ• â€™â€™ _ti.

bhagavÄ• \Ne I 157/ pana yasmÄ• rÄ• hulakumÄ• rassa pabbajitato pabhuti mÄ• tÄ• pitÅ«
na pabbÄ• jeti, tasmÄ• naá¹ƒ pucchi --- __ ``anuÃ±Ã±Ä• tosi pana tvaá¹ƒ sudinna mÄ• tÄ•
pabbajjÄ• yÄ• â€™â€™ _ti.

<26> ito \Be I 170/ paraá¹ƒ pÄ• á¹-hÄ• nusÄ• reneva gantvÄ• __taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«
veditabbo --- dhuranikkhepeneva taá¹ƒ karaá¹‡Ä«yaá¹ƒ niá¹-á¹-hÄ• petvÄ• ti; na hi pabbajjÄ
bhaá¹‡á¸• appayojanauddhÄ• rasÄ• raá¹‡Ä• dÄ«su vÄ• nakkhattakÄ«á¸·Ä• yaá¹ƒ vÄ• citt
ettha pana __ammÄ• _ti mÄ• taraá¹ƒ Ä• lapati; __tÄ• tÄ• _ti pitaraá¹ƒ. __tvaá¹ƒ khosÄ«_ti t
__ekaputtako_ti ekova puttako; aÃ±Ã±o te jeá¹-á¹-ho vÄ• kaniá¹-á¹-ho vÄ• natthi. ettha ca
vattabbe anukampÄ• vasena ``ekaputtakoâ€™â€™ ti vuttaá¹ƒ. __piyo_ti pÄ«tijananako. __
manavaá¸• á¸• hanako. __sukhedhito_ti sukhena edhito; sukhasaá¹ƒvaá¸• á¸• hitoti attho. _
parihato; jÄ• takÄ• lato pabhuti dhÄ• tÄ«hi aá¹…kato aá¹…kaá¹ƒ haritvÄ• dhÄ• riyamÄ• no
bÄ• lakÄ«á¸·anakehi kÄ«á¸·amÄ• no sÄ• durasabhojanaá¹ƒ bhojiyamÄ• no sukhena pariha

__na tvaá¹ƒ, tÄ• ta sudinna, kiÃ±ci dukkhassa jÄ• nÄ• sÄ«_ti tvaá¹ƒ tÄ• ta sudinna kiÃ±ci a
kalabhÄ• gaá¹ƒ dukkhassa na jÄ• nÄ• si; atha vÄ• kiÃ±ci dukkhena nÄ• nubhosÄ«ti attho.
sÄ• mivacanaá¹ƒ, anubhavanatthe ca jÄ• nanÄ• ; atha vÄ• kiÃ±ci dukkhaá¹ƒ nassarasÄ«ti
sÄ• mivacanaá¹ƒ, saraá¹‡atthe ca jÄ• nanÄ• . vikappadvayepi purimapadassa uttarapadena
daá¹-á¹-habbo. taá¹ƒ sabbaá¹ƒ saddasatthÄ• nusÄ• rena Ã±Ä• tabbaá¹ƒ. __maraá¹‡enapi n
bhavissÄ• mÄ• _ti \Ee I 205/ sacepi tava amhesu jÄ«vamÄ• nesu maraá¹‡aá¹ƒ bhaveyya, t
akÄ• makÄ• anicchakÄ• na attano ruciyÄ• , vinÄ• bhavissÄ• ma; tayÄ• viyogaá¹ƒ vÄ• p
__kiá¹ƒ pana mayaá¹ƒ ta_nti evaá¹ƒ sante kiá¹ƒ pana kiá¹ƒ nÄ• ma taá¹ƒ kÄ• raá¹‡aá¹ƒ yen
jÄ«vantaá¹ƒ anujÄ• nissÄ• ma; atha vÄ• kiá¹ƒ pana mayaá¹ƒ tanti kena pana kÄ• raá¹‡ena
anujÄ• nissÄ• mÄ• ti evamettha attho daá¹-á¹-habbo.

<27> __tatthevÄ• _ti yattha naá¹ƒ á¹-hitaá¹ƒ mÄ• tÄ• pitaro nÄ• nujÄ• niá¹ƒsu, tattheva á¹-h
__anantarahitÄ• yÄ• _ti kenaci attharaá¹‡ena anatthatÄ• ya.

<28> __paricÄ• rehÄ«_ti gandhabbanaá¹-anÄ• á¹-akÄ• dÄ«ni paccupaá¹-á¹-hÄ• petvÄ• tat
yathÄ• sukhaá¹ƒ indriyÄ• ni cÄ• rehi saÃ±cÄ• rehi; ito cito ca upanehÄ«ti vuttaá¹ƒ hoti. atha
\Ne I 158/ gandhabbanaá¹-anÄ• á¹-akÄ• dÄ«ni paccupaá¹-á¹-hÄ• petvÄ• \Be I 171/ tattha s
laá¸·a, upalaá¸·a, rama, kÄ«á¸·assÅ«tipi vuttaá¹ƒ hoti. __kÄ• me paribhuÃ±janto_ti attano p
saddhiá¹ƒ bhoge bhuÃ±janto. __puÃ±Ã±Ä• ni karonto_ti buddhaÃ±ca dhammaÃ±ca saá¹…
dÄ• nappadÄ• nÄ• dÄ«ni sugatimaggasodhakÄ• ni kusalakammÄ• ni karonto. __tuá¹‡hÄ« a
kathÄ• nuppabandhavicchedanatthaá¹ƒ nirÄ• lÄ• pasallÄ• po ahosi. athassa mÄ• tÄ• pitaro
paá¹-ivacanampi alabhamÄ• nÄ• sahÄ• yake pakkosÄ• petvÄ• ``esa vo sahÄ• yako pabba
nti Ä• haá¹ƒsu. tepi taá¹ƒ upasaá¹…kamitvÄ• tikkhattuá¹ƒ avocuá¹ƒ, tesampi tuá¹‡hÄ« aho
``atha kho sudinnassa kalandaputtassa sahÄ• yakÄ• ... pe ... tuá¹‡hÄ« ahosÄ«â€™â€™ _t

<29> athassa sahÄ• yakÄ• naá¹ƒ etadahosi --- ``sace ayaá¹ƒ pabbajjaá¹ƒ alabhamÄ• no ma
bhavissati. pabbajitaá¹ƒ pana naá¹ƒ mÄ• tÄ• pitaropi kÄ• lena kÄ• laá¹ƒ passissanti. mayam
pabbajjÄ• pi ca nÄ• mesÄ• bhÄ• riyÄ• , divase divase mattikÄ• pattaá¹ƒ gahetvÄ• piá¹‡á¸•
ekaseyyaá¹ƒ ekabhattaá¹ƒ brahmacariyaá¹ƒ atidukkaraá¹ƒ. ayaÃ±ca sukhumÄ• lo nÄ• garik
carituá¹ƒ asakkonto puna idheva Ä• gamissati. handassa \Ee I 206/ mÄ• tÄ• pitaro anujÄ• n
tathÄ• akaá¹ƒsu. mÄ• tÄ• pitaropi naá¹ƒ anujÄ• niá¹ƒsu. tena vuttaá¹ƒ --- __ ``atha kho sud
kalandaputtassa sahÄ• yakÄ• yena sudinnassa kalandaputtassa mÄ• tÄ• pitaro ... pe ... an
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ _ti.

<30> __haá¹-á¹-ho_ti tuá¹-á¹-ho. __udaggo_ti pÄ«tivasena abbhunnatakÄ• yacitto. __katipÄ
divasÄ• ni. __balaá¹ƒ gÄ• hetvÄ• _ti sappÄ• yabhojanÄ• ni bhuÃ±janto, ucchÄ• dananhÄ•
pariharanto, kÄ• yabalaá¹ƒ janetvÄ• mÄ• tÄ• pitaro vanditvÄ• assumukhaá¹ƒ Ã±Ä• tipariva
bhagavÄ• tenupasaá¹…kami ... pe ... pabbÄ• jetu maá¹ƒ bhante bhagavÄ• _ti. bhagavÄ• s
aÃ±Ã±ataraá¹ƒ piá¹‡á¸• acÄ• rikaá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- __ ``tena hi bhikkhu sudinna
upasampÄ• dehi cÄ• â€™â€™ _ti. ``sÄ• dhu, bhanteâ€™â€™ ti kho so bhikkhu bhagavato
kalandaputtaá¹ƒ jinadattiyaá¹ƒ saddhivihÄ• rikaá¹ƒ laddhÄ• pabbÄ• jesi ceva upasampÄ• c
__ ``alattha kho_ \Be I 172/ __sudinno kalandaputto bhagavato santike pabbajjaá¹ƒ, alattha
_nti.

ettha pana á¹-hatvÄ• sabbaaá¹-á¹-hakathÄ• su pabbajjÄ• ca upasampadÄ• ca kathitÄ• . n
yathÄ• á¹-hitapÄ• á¸·ivaseneva __khandhake_ kathayissÄ• ma. na kevalaÃ±cetaá¹ƒ, aÃ±Ã±
parivÄ• re vÄ• kathetabbaá¹ƒ aá¹-á¹-hakathÄ• cariyehi __vibhaá¹…ge_kathitaá¹ƒ, taá¹ƒ sal
kathayissÄ• ma. evaÃ±hi kathiyamÄ• ne \Ne I 159/ pÄ• á¸·ikkameneva vaá¹‡á¹‡anÄ• katÄ
vinicchayena atthikÄ• naá¹ƒ pÄ• á¸·ikkameneva imaá¹ƒ vinayasaá¹ƒvaá¹‡á¹‡anaá¹ƒ oloketv

suviÃ±Ã±eyyo bhavissatÄ«ti.

__acirÅ«pasampanno_ti aciraá¹ƒ upasampanno hutvÄ• ; upasampadato nacirakÄ• leyevÄ•
__evarÅ«pe_ti evaá¹ƒvidhe evaá¹ƒjÄ• tike. __dhutaguá¹‡e_ti kilesaniddhunanake guá¹‡e. _
samÄ• diyitvÄ• gaá¹‡hitvÄ• vattati carati viharati. __Ä• raÃ±Ã±iko hotÄ«_ti gÄ• mantasenÄ
paá¹-ikkhipitvÄ• Ä• raÃ±Ã±ikadhutaá¹…gavasena araÃ±Ã±avÄ• siko hoti. __piá¹‡á¸• apÄ•
atirekalÄ• bhapaá¹-ikkhepena cuddasa bhattÄ• ni paá¹-ikkhipitvÄ• \Ee I 207/ piá¹‡á¸• apÄ•
piá¹‡á¸• apÄ• tiko hoti. __paá¹ƒsukÅ«liko_ti gahapaticÄ«varaá¹ƒ paá¹-ikkhipitvÄ• paá¹ƒsuk
paá¹ƒsukÅ«liko hoti. __sapadÄ• nacÄ• riko_ti loluppacÄ• raá¹ƒ paá¹-ikkhipitvÄ• sapadÄ• n
sapadÄ• nacÄ• riko hoti; gharapaá¹-ipÄ• á¹-iyÄ• bhikkhÄ• ya pavisati. __vajjigÄ• ma_nti va
vajjÄ«su vÄ• gÄ• maá¹ƒ.

__aá¸• á¸• hÄ• mahaddhanÄ• _tiÄ• dÄ«su upabhogaparibhogÅ«pakaraá¹‡amahantatÄ• ya
upabhogÄ• yÄ• ni ca upabhogÅ«pakaraá¹‡Ä• ni, tÄ• ni mahantÄ• ni bahulÄ• ni sÄ• rakÄ•
á¹-hapitadhanamahantatÄ• ya __mahaddhanÄ• . mahÄ• bhogÄ• _ti divasaparibbayasaá¹…
mahÄ• bhogÄ• . aÃ±Ã±ehi upabhogehi jÄ• tarÅ«parajatasseva pahÅ«tatÄ• ya __pahÅ«tajÄ
alaá¹…kÄ• rabhÅ«tassa vittÅ«pakaraá¹‡assa pÄ«tipÄ• mojjakaraá¹‡assa pahÅ«tatÄ• ya __
vohÄ• ravasena parivattentassa dhanadhaÃ±Ã±assa pahÅ«tatÄ• ya __pahÅ«tadhanadhaÃ

__senÄ• sanaá¹ƒ_ \Be I 173/ __saá¹ƒsÄ• metvÄ• _ti senÄ• sanaá¹ƒ paá¹-isÄ• metvÄ• ; yat
suá¹-á¹-hu á¹-hapetvÄ• ti attho. __saá¹-á¹-himatte thÄ• lipÄ• ke_ti gaá¹‡anapariccheda to sa
ekameko cettha thÄ• lipÄ• ko dasannaá¹ƒ bhikkhÅ«naá¹ƒ bhattaá¹ƒ gaá¹‡hÄ• ti. taá¹ƒ sabb
bhikkhusatÄ• naá¹ƒ bhattaá¹ƒ hoti. __bhattÄ• bhihÄ• raá¹ƒ abhihariá¹ƒsÅ«_ti ettha abhihar
kiá¹ƒ abhiharÄ«yati? __bhattaá¹ƒ_. bhattameva abhihÄ• ro __bhattÄ• bhihÄ• ro, _ taá¹ƒ bha
__abhihariá¹ƒsÅ«_ti abhimukhÄ• hariá¹ƒsu. tassa santikaá¹ƒ gahetvÄ• Ä• gamaá¹ƒsÅ«ti a
pamÄ• á¹‡anti? saá¹-á¹-hi thÄ• lipÄ• kÄ• . tena vuttaá¹ƒ --- __ ``saá¹-á¹-himatte thÄ• lipÄ• k
abhihariá¹ƒsÅ«â€™â€™ _ti. __bhikkhÅ«naá¹ƒ vissajjetvÄ• _ti sayaá¹ƒ ukkaá¹-á¹-hapiá¹‡á¸•
sapadÄ• nacÄ• raá¹ƒ caritukÄ• mo bhikkhÅ«naá¹ƒ paribhogatthÄ• ya pariccajitvÄ• datvÄ•
``bhikkhÅ« ca lÄ• bhaá¹ƒ lacchanti ahaÃ±ca piá¹‡á¸• akena na kilamissÄ• mÄ«â€™â€™ ti
attano Ä• gamanÄ• nurÅ«paá¹ƒ \Ee I 208/ karonto bhikkhÅ«naá¹ƒ vissajjetvÄ• sayaá¹ƒ piá

<31> __Ã±Ä• tidÄ• sÄ«_ti \Ne I 160/ Ã±Ä• takÄ• naá¹ƒ dÄ• sÄ«. __Ä• bhidosika_nti pÄ• riv
ekarattÄ• tikkantaá¹ƒ pÅ«tibhÅ«taá¹ƒ. tatrÄ• yaá¹ƒ padattho --- pÅ«tibhÄ• vadosena abhibh
abhidosova Ä• bhidosiko, ekarattÄ• tikkantassa vÄ• nÄ• masaÃ±Ã±Ä• esÄ• , yadidaá¹ƒ Ä
Ä• bhidosikaá¹ƒ. __kummÄ• sa_nti yavakummÄ• saá¹ƒ. __chaá¸• á¸• etukÄ• mÄ• hotÄ«_t
dÄ• sakammakarÄ• nampi gorÅ«pÄ• nampi aparibhogÄ• raho, tasmÄ• taá¹ƒ kacavaraá¹ƒ
hoti. __saceta_nti sace etaá¹ƒ. __bhaginÄ«_ti ariyavohÄ• rena Ã±Ä• tidÄ• siá¹ƒ Ä• lapati.
__chaá¸• á¸• anÄ«yadhamma_nti chaá¸• á¸• etabbasabhÄ• vaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``

chaá¸• á¸• anÄ«yadhammaá¹ƒ nissaá¹-á¹-hapariggahaá¹ƒ, taá¹ƒ idha me patte Ä• kirÄ• â€™

kiá¹ƒ pana evaá¹ƒ vattuá¹ƒ labbhati, viÃ±Ã±atti vÄ• payuttavÄ• cÄ• vÄ• na hotÄ«ti? na ho
nissaá¹-á¹-hapariggahattÄ• . yaÃ±hi chaá¸• á¸• anÄ«yadhammaá¹ƒ nissaá¹-á¹-hapariggaha
anÄ• layÄ• honti, taá¹ƒ sabbaá¹ƒ ``detha Ä• haratha idha Ä• kirathÄ• â€™â€™ ti vattuá¹ƒ
aggaariyavaá¹ƒsiko Ä• yasmÄ• raá¹-á¹-hapÄ• lopi ``chaá¸• á¸• anÄ«yadhammaá¹ƒ kummÄ
Ä• kirÄ• â€™â€™ ti (MN II 299) avaca. tasmÄ• yaá¹ƒ evarÅ«paá¹ƒ chaá¸• á¸• anÄ«yadhar
apariggahitaá¹ƒ vanamÅ«laphalabhesajjÄ• dikaá¹ƒ taá¹ƒ sabbaá¹ƒ yathÄ• sukhaá¹ƒ Ä• har
paribhuÃ±jitabbaá¹ƒ, na kukkuccÄ• yitabbaá¹ƒ. __hatthÄ• na_nti \Be I 174/ bhikkhÄ• ggaha
upanÄ• mayato maá¹‡ibandhato pabhuti dvinnampi hatthÄ• naá¹ƒ. __pÄ• dÄ• na_nti nivÄ•
dvinnampi pÄ• dÄ• naá¹ƒ. __sarassÄ• _ti ``sacetaá¹ƒ bhaginÄ«â€™â€™ ti vÄ• caá¹ƒ nicch
__nimittaá¹ƒ aggahesÄ«_ti gihikÄ• le sallakkhitapubbaá¹ƒ Ä• kÄ• raá¹ƒ aggahesi saÃ±jÄ• n
bhagavato dvÄ• dasame vasse pabbajito vÄ«satime vasse Ã±Ä• tikulaá¹ƒ piá¹‡á¸• Ä• ya pa
pabbajjÄ• ya aá¹-á¹-havassiko hutvÄ• ; tena naá¹ƒ sÄ• Ã±Ä• tidÄ• sÄ« disvÄ• va na saÃ±jÄ
aggahesÄ«ti.

__sudinnassa mÄ• taraá¹ƒ etadavocÄ• _ti atigarunÄ• pabbajjÅ«pagatena sÄ• miputtena \B
nu kho me, bhante, ayyo sudinnoâ€™â€™ tiÄ• divacanaá¹ƒ vattuá¹ƒ avisahantÄ« vegena g
sudinnassa mÄ• taraá¹ƒ etaá¹ƒ avoca. __yagghe_ti Ä• rocanatthe nipÄ• to. __sace je sacca
nipÄ• to. evaÃ±hi tasmiá¹ƒ dese dÄ• sijanaá¹ƒ Ä• lapanti, tasmÄ• ``tvaá¹ƒ, bhoti dÄ• si, sa
bhaá¹‡asÄ«â€™â€™ ti evamettha attho daá¹-á¹-habbo.

<32> __aÃ±Ã±ataraá¹ƒ kuá¹-á¹-amÅ«la_nti tasmiá¹ƒ kira dese dÄ• napatÄ«naá¹ƒ gharesu s
cettha paÃ±Ã±attÄ• ni honti, upaá¹-á¹-hÄ• pitaá¹ƒ udakakaÃ±jiyaá¹ƒ; tattha pabbajitÄ• piá¹
I 161/ nisÄ«ditvÄ• bhuÃ±janti. sace icchanti, dÄ• napatÄ«nampi santakaá¹ƒ gaá¹‡hanti. tas
aÃ±Ã±atarassa kulassa Ä«disÄ• ya sÄ• lÄ• ya aÃ±Ã±ataraá¹ƒ kuá¹-á¹-amÅ«lanti veditabba
kapaá¹‡amanussÄ• viya asÄ• ruppe á¹-hÄ• ne nisÄ«ditvÄ• bhuÃ±jantÄ«ti.

__atthi nÄ• ma tÄ• tÄ• _ti ettha __atthÄ«_ti vijjamÄ• natthe; __nÄ• mÄ• _ti pucchanatthe m
idaÃ±hi vuttaá¹ƒ hoti --- ``atthi nu kho, tÄ• ta sudinna, amhÄ• kaá¹ƒ dhanaá¹ƒ, na mayaá¹ƒ
vattabbÄ• , yesaá¹ƒ no tvaá¹ƒ Ä«dise á¹-hÄ• ne nisÄ«ditvÄ• Ä• bhidosikaá¹ƒ kummÄ• saá
tathÄ• ``atthi nu kho, tÄ• ta sudinna, amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ, na mayaá¹ƒ matÄ• ti vattabb
Ä«dise á¹-hÄ• ne nisÄ«ditvÄ• Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ paribhuÃ±jissasiâ€™â€™ ; t
sudinna, tava abbhantare sÄ• sanaá¹ƒ nissÄ• ya paá¹-iladdho \Be I 175/ samaá¹‡aguá¹‡o,
subhojanarasasaá¹ƒvaá¸• á¸• hitopi imaá¹ƒ jigucchaneyyaá¹ƒ Ä• bhidosikaá¹ƒ kummÄ• saá
paribhuÃ±jissasÄ«â€™â€™ ti.

so pana gahapati dukkhÄ• bhitunnatÄ• ya etamatthaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• vattumas

tÄ• ta sudinna, Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ paribhuÃ±jissasÄ«â€™â€™ ti ettakameva a
panettha imaá¹ƒ lakkhaá¹‡aá¹ƒ vadanti --- anokappanÄ• marisanatthavasena etaá¹ƒ atthinÄ
``paribhuÃ±jissasÄ«â€™â€™ ti anÄ• gatavacanaá¹ƒ kataá¹ƒ. tassÄ• yamattho --- atthi nÄ•
paribhuÃ±jissasi, idaá¹ƒ paccakkhampi ahaá¹ƒ na saddahÄ• mi \Ee I 210/ na marisayÄ• mÄ
Ä• bhidosiko_ti tato tava gehato ayaá¹ƒ Ä• bhidosiko kummÄ• so laddhoti attho. tatoyantipi
paá¹-hanti, taá¹ƒ na sundaraá¹ƒ. __yena sakapitu nivesana_nti yena sakassa pitu attano pit
thero pitari pemeneva subbaco hutvÄ• agamÄ• si. __adhivÄ• sesÄ«_ti thero ukkaá¹-á¹-hap
``sace ekabhattampi na gahessÄ• mi, ativiya nesaá¹ƒ domanassaá¹ƒ bhavissatÄ«â€™â€™
adhivÄ• sesi.

<33> __opuÃ±jÄ• petvÄ• _ti upalimpÄ• petvÄ• . __ekaá¹ƒ hiraÃ±Ã±assÄ• _ti ettha __hiraÃ
veditabbo. __puriso_ti nÄ• tidÄ«gho nÄ• tirasso majjhimappamÄ• á¹‡o veditabbo. __tirokar
bhummaá¹ƒ; sÄ• á¹‡ipÄ• kÄ• rena parikkhipitvÄ• ti attho. atha vÄ• tiro karonti etenÄ• ti tiro
parikkhipitvÄ• ; samantato katvÄ• ti attho. __tena hÄ«_ti yasmÄ• ajja sudinno Ä• gamissati
__hi_ iti padapÅ«raá¹‡amatte nipÄ• to. __tenÄ• _ti ayampi vÄ• uyyojanatthe nipÄ• toyeva.

<34> __pubbaá¹‡hasamaya_nti \Ne I 162/ ettha kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ kÄ• lÄ• rocanaá¹ƒ
Ä• rociteyeva kÄ• le agamÄ• sÄ«ti veditabbo. __idaá¹ƒ te tÄ• tÄ• _ti dve puÃ±je dassento Ä
janettiyÄ• . __mattika_nti mÄ• tito Ä• gataá¹ƒ; idaá¹ƒ te mÄ• tÄ• mahiyÄ• mÄ• tu imaá¹ƒ ge
dinnadhananti attho. __itthikÄ• ya itthidhana_nti hÄ«á¸·ento Ä• ha \Be I 176/. __itthikÄ• ya_
itthiparibhogÄ• naá¹ƒyeva nhÄ• nacuá¹‡á¹‡Ä• dÄ«naá¹ƒ atthÄ• ya laddhaá¹ƒ dhanaá¹ƒ kitta
tÄ• va parimÄ• á¹‡aá¹ƒ passa. atha vÄ• idaá¹ƒ te tÄ• ta sudinna mÄ• tu dhanaá¹ƒ, taÃ±ca
dinnaá¹ƒ, tava mÄ• tuyeva santakanti vuttaá¹ƒ hoti. taá¹ƒ panetaá¹ƒ na kasiyÄ• na vaá¹‡ijjÄ
apica kho itthikÄ• ya itthidhanaá¹ƒ. yaá¹ƒ itthikÄ• ya Ã±Ä• tikulato sÄ• mikakulaá¹ƒ gacchan
nhÄ• nacuá¹‡á¹‡Ä• dÄ«naá¹ƒ atthÄ• ya itthidhanaá¹ƒ, taá¹ƒ tÄ• va ettakanti evamettha \Ee
daá¹-á¹-habbo.

__aÃ±Ã±aá¹ƒ pettikaá¹ƒ aÃ±Ã±aá¹ƒ pitÄ• maha_nti yaá¹ƒ pana te pitu ca pitÄ• mahÄ• naÃ
aÃ±Ã±aá¹ƒyeva. nihitaÃ±ca payuttaÃ±ca ativiya bahu; ettha ca __pitÄ• maha_nti taddhitalo
veditabbaá¹ƒ. petÄ• mahanti vÄ• pÄ• á¹-ho. __labbhÄ• tÄ• ta sudinna hÄ«nÄ• yÄ• vattitvÄ
uttamaá¹ƒ ariyaddhajaá¹ƒ pabbajitaliá¹…gaá¹ƒ pahÄ• ya hÄ«nÄ• ya gihibhÄ• vÄ• ya Ä• vat
bhuÃ±jituá¹ƒ, nÄ• labbhÄ• bhuÃ±jituá¹ƒ, na tvaá¹ƒ rÄ• jabhÄ«to pabbajito, na iá¹‡Ä• yikehi
__tÄ• ta na ussahÄ• mÄ«_ti ettha pana __tÄ• tÄ• _ti vacanaá¹ƒ gehasitapemena Ä• ha, na
ussahÄ• mÄ«_ti na sakkomi. __na visahÄ• mÄ«_ti nappahomi, na samatthomhi.

__ ``vadeyyÄ• ma kho taá¹ƒ gahapatÄ«â€™â€™ _ti idaá¹ƒ pana vacanaá¹ƒ samaá¹‡atejen
__nÄ• tikaá¸• á¸• heyyÄ• sÄ«_ti yaá¹ƒ te mayi pemaá¹ƒ patiá¹-á¹-hitaá¹ƒ, taá¹ƒ kodhavasen
sace na kujjheyyÄ• sÄ«ti vuttaá¹ƒ hoti. tato seá¹-á¹-hi ``putto me saá¹…gahaá¹ƒ maÃ±Ã±e k

udaggacitto Ä• ha --- ``vadehi tÄ• ta sudinnÄ• â€™â€™ ti. __tenahÄ«_ti uyyojanatthe vibha
__tatonidÄ• na_nti taá¹ƒnidÄ• naá¹ƒ taá¹ƒhetukanti paccattavacanassa to-Ä• deso veditabb
lopÄ• bhÄ• vo. __bhayaá¹ƒ vÄ• _ti ``kinti me bhoge neva rÄ• jÄ• no hareyyuâ€™â€™ ntiÄ•
rÄ• jÄ• dibhayaá¹ƒ; cittutrÄ• soti attho. __chambhitatta_nti rÄ• jÅ«hi vÄ• corehi vÄ• ``dhan
kammakÄ• raá¹‡aá¹ƒ kÄ• riyamÄ• nassa kÄ• yiÃ±janaá¹ƒ kÄ• yakampo hadayamaá¹ƒsaca
bhaye lomÄ• naá¹ƒ haá¹ƒsanaá¹ƒ uddhaggabhÄ• vo. __Ä• rakkho_ti anto ca bahi ca rattiÃ±
Ä• rakkhaá¹‡aá¹ƒ.

<35> __tena_ hi vadhÅ«_ti seá¹-á¹-hi gahapati dhanaá¹ƒ dassetvÄ• puttaá¹ƒ attanÄ• gihib
palobhetuá¹ƒ asakkonto ``mÄ• tugÄ• masadisaá¹ƒ dÄ• ni purisÄ• naá¹ƒ \Be I 177/ bandhan
maÃ±Ã±itvÄ• tassa purÄ• á¹‡adutiyikaá¹ƒ \Ne I 163/ Ä• mantesi --- ``tena hi vadhÅ«â€™â€
__purÄ• á¹‡adutiyika_nti purÄ• á¹‡aá¹ƒ dutiyikaá¹ƒ pubbe gihikÄ• le dutiyikaá¹ƒ, gehasitasu
bhÅ«tapubbabhariyanti attho. __tena hÄ«_ti yena kÄ• raá¹‡ena mÄ• tugÄ• masadisaá¹ƒ ba
gahetvÄ• _ti \Ee I 212/ pÄ• de gahetvÄ• ; upayogatthe bhummavacanaá¹ƒ, pÄ• desu vÄ• t
nÄ• ma tÄ• ayyaputta accharÄ• yoâ€™â€™ _ti kasmÄ• evamÄ• ha? tadÄ• kira sambahu
brÄ• hmaá¹‡akumÄ• repi seá¹-á¹-hiputtepi mahÄ• sampattiyo pahÄ• ya pabbajante disvÄ•
kathaá¹ƒ samuá¹-á¹-hÄ• penti --- ``kasmÄ• ete pabbajantÄ«â€™â€™ ti. athaÃ±Ã±e vadant
devanÄ• á¹-akÄ• naá¹ƒ kÄ• raá¹‡Ä• â€™â€™ ti. sÄ• kathÄ• vitthÄ• rikÄ• ahosi. taá¹ƒ gah
thero taá¹ƒ paá¹-ikkhipanto na kho ahaá¹ƒ bhaginÄ«ti Ä• ha. __samudÄ• caratÄ«_ti voharat
mucchitÄ• papatÄ• _ti naá¹ƒ bhaginivÄ• dena samudÄ• carantaá¹ƒ disvÄ• ``anatthiko dÄ•
pajÄ• patiá¹ƒ samÄ• naá¹ƒ attanÄ• saddhiá¹ƒ ekamÄ• tukucchiyÄ• sayitadÄ• rikaá¹ƒ viya
samuppannabalavasokÄ• hutvÄ• tasmiá¹ƒyeva padese mucchitÄ• papatÄ• ; patitÄ• ti atth

__mÄ• no viheá¹-hayitthÄ• _ti mÄ• amhe dhanaá¹ƒ dassetvÄ• mÄ• tugÄ• maÃ±ca uyyoje
hesÄ• pabbajitÄ• nanti. __tena hi tÄ• ta sudinna bÄ«jakampi dehÄ«_ti ettha __tena hÄ«_ti
sace tvaá¹ƒ abhirato brahmacariyaá¹ƒ carasi, caritvÄ• Ä• kÄ• se nisÄ«ditvÄ• parinibbÄ• yi
pana kulavaá¹ƒsabÄ«jakaá¹ƒ ekaá¹ƒ puttaá¹ƒ dehi. __mÄ• no aputtakaá¹ƒ sÄ• pateyyaá¹ƒ
atiharÄ• pesu_nti mayaÃ±hi licchavÄ«naá¹ƒ gaá¹‡arÄ• jÅ«naá¹ƒ rajje vasÄ• ma, te te pitun
sÄ• pateyyaá¹ƒ evaá¹ƒ mahantaá¹ƒ amhÄ• kaá¹ƒ vibhavaá¹ƒ aputtakaá¹ƒ kuladhanarakkha
attano rÄ• jantepuraá¹ƒ atiharÄ• peyyunti, taá¹ƒ te mÄ• atiharÄ• pesuá¹ƒ, mÄ• atiharÄ• pe

__etaá¹ƒ kho me, amma, sakkÄ• kÄ• tu_nti kasmÄ• evamÄ• ha? so kira cintesi --- ``etesa
sÄ• mÄ«, aÃ±Ã±o natthi. te maá¹ƒ sÄ• pateyyarakkhaá¹‡atthÄ• ya niccaá¹ƒ anubandhissan
appossukko samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ, puttakaá¹ƒ pana labhitvÄ• oramissanti, tato \
yathÄ• sukhaá¹ƒ samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™â€™ ti imaá¹ƒ nayaá¹ƒ passanto

<36> __puppha_nti utukÄ• le uppannalohitassa nÄ• maá¹ƒ. mÄ• tugÄ• massa hi utukÄ• le
gabbhapatiá¹-á¹-hÄ• naá¹-á¹-hÄ• ne lohitavaá¹‡á¹‡Ä• piá¸·akÄ• saá¹‡á¹-hahitvÄ• satta di

bhijjanti, tato lohitaá¹ƒ \Ne I 164/ paggharati, tassetaá¹ƒ nÄ• maá¹ƒ ``pupphaâ€™â€™ nti. ta
balavaá¹ƒ hoti bahu paggharati, tÄ• va dinnÄ• pi paá¹-isandhi na tiá¹-á¹-hati, doseneva sadd
dose pana paggharite suddhe vatthumhi dinnÄ• paá¹-isandhi khippaá¹ƒ patiá¹-á¹-hÄ• ti. __p
uppajjÄ«_ti pupphaá¹ƒ assÄ• uppajji; akÄ• ralopena sandhi __purÄ• á¹‡adutiyikÄ• ya bÄ• h
purÄ• á¹‡adutiyikÄ• ya yÄ• bÄ• hÄ• , tatra naá¹ƒ gahetvÄ• ti attho.

__apaÃ±Ã±atte sikkhÄ• pade_ti paá¹-hamapÄ• rÄ• jikasikkhÄ• pade aá¹-á¹-hapite. bhagava
vÄ«sati vassÄ• ni bhikkhÅ« cittaá¹ƒ Ä• rÄ• dhayiá¹ƒsu, na evarÅ«paá¹ƒ ajjhÄ• cÄ• ramakaá
idaá¹ƒ suttamÄ• ha --- ``Ä• rÄ• dhayiá¹ƒsu vata me, bhikkhave, bhikkhÅ« ekaá¹ƒ samayaá¹
225). atha bhagavÄ• ajjhÄ• cÄ• raá¹ƒ apassanto pÄ• rÄ• jikaá¹ƒ vÄ• saá¹…ghÄ• disesaá¹
tasmiá¹ƒ pana vatthusmiá¹ƒ avasese paÃ±ca khuddakÄ• pattikkhandhe eva paÃ±Ã±apesi. t
``apaÃ±Ã±atte sikkhÄ• padeâ€™â€™ ti.

__anÄ• dÄ«navadasso_ti yaá¹ƒ bhagavÄ• idÄ• ni sikkhÄ• padaá¹ƒ paÃ±Ã±apento Ä• dÄ«n
apassanto anavajjasaÃ±Ã±Ä« hutvÄ• . sace hi ``ayaá¹ƒ idaá¹ƒ na karaá¹‡Ä«yanti vÄ• mÅ«
saá¹ƒvattatÄ«â€™â€™ ti jÄ• neyya, saddhÄ• pabbajito kulaputto tatonidÄ• naá¹ƒ jÄ«vitakk
kareyya. ettha pana Ä• dÄ«navaá¹ƒ apassanto niddosasaÃ±Ã±Ä« ahosi. tena vuttaá¹ƒ --- ``
ti. __purÄ• á¹‡adutiyikÄ• yÄ• _ti bhummavacanaá¹ƒ. __abhiviÃ±Ã±Ä• pesÄ«_ti pavattesi; p
kÄ• yaviÃ±Ã±atticopanato ``viÃ±Ã±Ä• panÄ• â€™â€™ ti vuccati. tikkhattuá¹ƒ abhiviÃ±Ã±Ä•
gabbhasaá¹‡á¹-hÄ• nasanniá¹-á¹-hÄ• natthamakÄ• sÄ«ti veditabbo.

__sÄ• tena gabbhaá¹ƒ gaá¹‡hÄ«_ti sÄ• ca teneva ajjhÄ• cÄ• rena gabbhaá¹ƒ gaá¹‡hi, na
aÃ±Ã±athÄ• pi gabbhaggahaá¹‡aá¹ƒ hotÄ«ti \Ee I 214/? hoti. kathaá¹ƒ? kÄ• yasaá¹ƒsagger
coá¸·aggahaá¹‡ena, asucipÄ• nena, nÄ• bhiparÄ• masanena, rÅ«padassanena, saddena, g
utusamaye chandarÄ• garattÄ• purisÄ• naá¹ƒ hatthaggÄ• ha-veá¹‡iggÄ• ha-aá¹…gapacca
sÄ• diyantiyopi gabbhaá¹ƒ gaá¹‡hanti. evaá¹ƒ kÄ• yasaá¹ƒsaggena gabbhaggahaá¹‡aá¹ƒ h

udÄ• yittherassa pana purÄ• á¹‡adutiyikÄ• bhikkhunÄ« taá¹ƒ asuciá¹ƒ ekadesaá¹ƒ mukhen
coá¸·akeneva saddhiá¹ƒ aá¹…gajÄ• te pakkhipi. sÄ• tena gabbhaá¹ƒ gaá¹‡hi. evaá¹ƒ coá¸·
gabbhaggahaá¹‡aá¹ƒ hoti.

migasiá¹…gatÄ• pasassa \Ne I 165/ mÄ• tÄ• migÄ« utusamaye tÄ• pasassa passÄ• vaá¹-â
sasambhavaá¹ƒ passÄ• vaá¹ƒ pivi. sÄ• tena gabbhaá¹ƒ gaá¹‡hitvÄ• migasiá¹…gaá¹ƒ vijÄ•
gabbhaggahaá¹‡aá¹ƒ hoti.

sÄ• massa pana bodhisattassa mÄ• tÄ• pitÅ«naá¹ƒ cakkhuparihÄ• niá¹ƒ Ã±atvÄ• sakko pu
dukÅ«lapaá¹‡á¸• itaá¹ƒ Ä• ha --- ``vaá¹-á¹-ati tumhÄ• kaá¹ƒ methunadhammoâ€™â€™ ti? ``
isipabbajjaá¹ƒ pabbajitÄ• mhÄ• â€™â€™ ti. ``tena hi imissÄ• utusamaye aá¹…guá¹-á¹-hen

parÄ• maseyyÄ• thÄ• â€™â€™ ti. so tathÄ• akÄ• si. sÄ• tena gabbhaá¹ƒ gaá¹‡hitvÄ• sÄ
vijÄ• yi. evaá¹ƒ nÄ• bhiparÄ• masanena gabbhaggahaá¹‡aá¹ƒ hoti. eteneva nayena maá¹‡a
caá¹‡á¸• apajjotassa ca vatthu veditabbaá¹ƒ.

kathaá¹ƒ rÅ«padassanena hoti? idhekaccÄ• itthÄ« utusamaye purisasaá¹ƒsaggaá¹ƒ alabha
antogehagatÄ• va purisaá¹ƒ upanijjhÄ• yati rÄ• jorodhÄ• viya, sÄ• tena gabbhaá¹ƒ gaá¹‡h
rÅ«padassanena gabbhaggahaá¹‡aá¹ƒ hoti.

balÄ• kÄ• su pana puriso nÄ• ma natthi, tÄ• utusamaye meghasaddaá¹ƒ sutvÄ• gabbhaá¹
kadÄ• ci ekassa kukkuá¹-assa saddaá¹ƒ sutvÄ• bahukÄ• pi gabbhaá¹ƒ gaá¹‡hanti. tathÄ•
saddena gabbhaggahaá¹‡aá¹ƒ hoti.

gÄ• vÄ« eva ca kadÄ• ci usabhagandhena gabbhaá¹ƒ gaá¹‡hanti. evaá¹ƒ gandhena gabbha

idha \Be I 180/ panÄ• yaá¹ƒ ajjhÄ• cÄ• rena gabbhaá¹ƒ gaá¹‡hi. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ
sannipatitÄ• honti, mÄ• tÄ• ca utunÄ« hoti, gandhabbo ca paccupaá¹-á¹-hito hoti, evaá¹ƒ ti
sannipÄ• tÄ• gabbhassÄ• vakkanti hotÄ«â€™â€™ ti (MN I 408).

__bhummÄ• _ \Ee I 215/ __devÄ• saddamanussÄ• vesu_nti yasmÄ• natthi loke raho nÄ•
sabbapaá¹-hamaá¹ƒ hissa taá¹ƒ pÄ• paá¹ƒ attanÄ• jÄ• nÄ• ti, tato Ä• rakkhadevatÄ• , atha
devatÄ• . tasmÄ• ssa paracittavidÅ« sakalavanasaá¹‡á¸• anissitÄ• bhummÄ• devÄ• taá¹ƒ
saddaá¹ƒ anussÄ• vesuá¹ƒ. yathÄ• aÃ±Ã±epi devÄ• suá¹‡anti, tathÄ• nicchÄ• resuá¹ƒ. ki
vata, bho ... pe ... Ä• dÄ«navo uppÄ• dito_ti. tassattho veraÃ±jakaá¹‡á¸• e vuttanayeneva v

__bhummÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ• rÄ• jikÄ• _ti ettha pana bhu
Ä• kÄ• saá¹-á¹-hadevatÄ• assosuá¹ƒ; Ä• kÄ• saá¹-á¹-hÄ• naá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• ti a
__brahmakÄ• yikÄ• _ti asaÃ±Ã±asatte ca arÅ«pÄ• vacare ca á¹-hapetvÄ• sabbepi brahmÄ
saddamanussÄ• vesunti veditabbo. __itiha tena khaá¹‡enÄ• _ti evaá¹ƒ tena sudinnassa ajjh
__tena muhuttenÄ• _ti ajjhÄ• cÄ• ramuhutteneva. __yÄ• va brahmalokÄ• _ti yÄ• va akaniá¹
__abbhuggacchÄ«_ti abhiuggacchi abbhuá¹-á¹-hÄ• si ekakolÄ• halamahosÄ«ti.

__puttaá¹ƒ vijÄ• yÄ«_ti suvaá¹‡á¹‡abimbasadisaá¹ƒ pacchimabhavikasattaá¹ƒ janesi. __bÄ
nÄ• mamakaá¹ƒsÅ«_ti na aÃ±Ã±aá¹ƒ nÄ• maá¹ƒ kÄ• tumadaá¹ƒsu, ``bÄ«jakampi dehÄ«â€
vuttabhÄ• vassa pÄ• kaá¹-attÄ• ``bÄ«jako tvevassa nÄ• maá¹ƒ hotÅ«â€™â€™ ti ``bÄ«jako
puttassa pana nÄ• mavaseneva ca mÄ• tÄ• pitÅ«nampissa nÄ• mamakaá¹ƒsu. __te aparen
bÄ«jakamÄ• taraÃ±ca sandhÄ• ya vuttaá¹ƒ. bÄ«jakassa kira sattaá¹-á¹-havassakÄ• le tassa
bhikkhÅ«su pabbajitvÄ• kalyÄ• á¹‡amitte upanissÄ• ya arahatte patiá¹-á¹-hahiá¹ƒsu. tena v
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• arahattaá¹ƒ sacchÄ• kaá¹ƒsÅ«â€™â€™ _ti.

<37> evaá¹ƒ mÄ• tÄ• puttÄ• naá¹ƒ pabbajjÄ• saphalÄ• ahosi. pitÄ• pana vippaá¹-isÄ• rÄ•
vuttaá¹ƒ --- __ ``atha kho Ä• yasmato sudinnassaahudeva kukkuccaâ€™â€™ _ntiÄ• di. tatt
216/ \Be I 181/ ahu eva, dakÄ• ro padasandhikaro. ahosiyevÄ• ti attho. __kukkucca_nti ajjh
pacchÄ• nutÄ• po. vippaá¹-isÄ• rotipi tasseva nÄ• maá¹ƒ. so hi viÃ±Ã±Å«hi akattabbatÄ• ya
kukkuccaá¹ƒ. kataá¹ƒ ajjhÄ• cÄ• raá¹ƒ nivattetuá¹ƒ asamatthatÄ• ya taá¹ƒ paá¹-icca virÅ«pa
vippaá¹-isÄ• roti vuccati. __alÄ• bhÄ• vata me_ti mayhaá¹ƒ vata alÄ• bhÄ• ; ye jhÄ• nÄ• dA
alÄ• bhÄ• nÄ• ma, te mayhaá¹ƒ, na aÃ±Ã±assÄ• ti adhippÄ• yo. __na vata me lÄ• bhÄ• _t
pabbajjasaraá¹‡agamanasikkhÄ• samÄ• dÄ• naguá¹‡Ä• , tepi neva mayhaá¹ƒ lÄ• bhÄ• ajj
__dulladdhaá¹ƒ vata me_ti idaá¹ƒ sÄ• sanaá¹ƒ laddhampi me dulladdhaá¹ƒ. __na vata me s
aÃ±Ã±esaá¹ƒ kulaputtÄ• naá¹ƒ, evaá¹ƒ na vata me suladdhaá¹ƒ. kasmÄ• ? yamahaá¹ƒ eva
svÄ• kkhÄ• te___dhammavinaye ... pe ... brahmacariyaá¹ƒ caritunti. __brahmacariya_nti sik
maggabrahmacariyaá¹ƒ. __kiso ahosÄ«_ti khÄ• dituá¹ƒ vÄ• bhuÃ±jituá¹ƒ vÄ• asakkonto ta
appamaá¹ƒsalohito \Ne I 167/. __uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to_ti saÃ±jÄ• tuppaá¹‡á¸• u
paá¹‡á¸• upalÄ• sappaá¹-ibhÄ• go. __dhamanisanthatagatto_ti pariyÄ• dinnamaá¹ƒsalohita
santharitagatto. __antomano_ti anusocanavasena abbhantareyeva á¹-hitacitto. hadayavatth
pavattanavasena pana sabbepi antomanÄ• yeva. __lÄ«namano_ti uddese paripucchÄ• ya k
adhicitte adhipaÃ±Ã±Ä• ya vattapaá¹-ipattipÅ«raá¹‡e ca nikkhittadhuro avipphÄ• riko aÃ±Ã±
lÄ«no saá¹…kucito mano assÄ• ti lÄ«namano. __dukkhÄ«_ti cetodukkhena dukkhÄ«. __dur
duá¹-á¹-hamano, virÅ«pamano vÄ• domanassÄ• bhibhÅ«tatÄ• ya. __pajjhÄ• yÄ«_ti vippaá
viya gadrabho taá¹ƒ taá¹ƒ cintayi.

<38> __sahÄ• yakÄ• bhikkhÅ«_ti taá¹ƒ evaá¹ƒbhÅ«taá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• papaÃ±c
yassa vissÄ• sikÄ• kathÄ• phÄ• sukÄ• bhikkhÅ« te naá¹ƒ etadavocuá¹ƒ. __pÄ«á¹‡indriyo_
pasÄ• dapatiá¹-á¹-hÄ• nokÄ• sassa sampuá¹‡á¹‡attÄ• paripuá¹‡á¹‡acakkhuÄ• diindriyo. _
__dÄ• nÄ«_ti nipÄ• to, so pana tvanti vuttaá¹ƒ hoti. __kaccino tva_nti kacci nu tvaá¹ƒ \Ee I 2
__anabhirato_ti ukkaá¹‡á¹-hito; gihibhÄ• vaá¹ƒ patthayamÄ• noti attho. tasmÄ• tameva ana
paá¹-ikkhipanto Ä• ha --- ``na kho ahaá¹ƒ, Ä• vuso, anabhiratoâ€™â€™ ti. adhikusalÄ• naá
bhÄ• vanÄ• ya abhiratova ahanti \Be I 182/. __atthi me pÄ• pakammaá¹ƒ kata_nti mayÄ• k
atthi upalabbhati saá¹ƒvijjati, niccakÄ• laá¹ƒ abhimukhaá¹ƒ viya me tiá¹-á¹-hati. atha naá¹ƒ p
``purÄ• á¹‡adutiyikÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

__alaÃ±hi te, Ä• vuso sudinna, kukkuccÄ• yÄ• _ti Ä• vuso sudinna, tuyhetaá¹ƒ pÄ• pakamm
kukkuccÄ• ya; paá¹-ibalaá¹ƒ kukkuccaá¹ƒ uppÄ• detunti vuttaá¹ƒ hoti. __yaá¹ƒ tva_nti Ä• di
na sakkhissasi brahmacariyaá¹ƒ carituá¹ƒ, taá¹ƒ te pÄ• paá¹ƒ alaá¹ƒ kukkuccÄ• yÄ• ti evaá
atha naá¹ƒ anusÄ• santÄ• __ ``nanu Ä• vuso bhagavatÄ• â€™â€™ _tiÄ• dimÄ• haá¹ƒsu. t
anumatiggahaá¹‡atthe nipÄ• to. __anekapariyÄ• yenÄ• _ti anekakÄ• raá¹‡ena. __virÄ• gÄ•
sarÄ• gÄ• yÄ• _ti no rÄ• gena rajjanatthÄ• ya. bhagavatÄ• hi ``imaá¹ƒ me dhammaá¹ƒ sutv

virajjissanti, no rajjissantÄ«â€™â€™ etadatthÄ• ya dhammo desitoti adhippÄ• yo. esa nayo
panettha pariyÄ• yavacanamattaá¹ƒ. __visaá¹ƒyogÄ• yÄ• _ti kilesehi visaá¹ƒyujjanatthÄ• ya
na saá¹ƒyujjanatthÄ• ya. __anupÄ• dÄ• nÄ• yÄ• _ti aggahaá¹‡atthÄ• ya. __no_ __saupÄ• d
saá¹…gahaá¹‡atthÄ• ya.

__tattha_ \Ne I 168/ __nÄ• ma tva_nti tasmiá¹ƒ nÄ• ma tvaá¹ƒ. __sarÄ• gÄ• ya cetessasÄ«
vattamÄ• nÄ• ya methunadhammÄ• ya cetessasi kappessasi pakappessasi; etadatthaá¹ƒ v
sabbattha. puna rÄ• gavirÄ• gÄ• dÄ«ni nava padÄ• ni nibbattitalokuttaranibbÄ• nameva sar
rÄ• gavirÄ• gÄ• yÄ• ti vÄ• madanimmadanÄ• yÄ• ti vÄ• vuttepi ``nibbÄ• natthÄ• yÄ• â€™
daá¹-á¹-habbo. nibbÄ• naÃ±hi yasmÄ• taá¹ƒ Ä• gamma Ä• rabbha paá¹-icca rÄ• go virajjat
__rÄ• gavirÄ• go_ti vuccati. yasmÄ• pana taá¹ƒ Ä• gamma mÄ• namada-purisamadÄ• day
vinassanti, tasmÄ• __madanimmadana_nti vuccati. yasmÄ• \Ee I 218/ ca taá¹ƒ Ä• gamma
vinayaá¹ƒ abbhatthaá¹ƒ yÄ• ti, tasmÄ• __pipÄ• savinayo_ti vuccati. yasmÄ• pana taá¹ƒ Ä•
kÄ• maguá¹‡Ä• layÄ• samugghÄ• taá¹ƒ gacchanti, tasmÄ• __Ä• layasamugghÄ• to_ti vuc
tebhÅ«makavaá¹-á¹-aá¹ƒ upacchijjati, tasmÄ• __vaá¹-á¹-upacchedo_ti vuccati. yasmÄ• pa
taá¹‡hÄ• khayaá¹ƒ gacchati virajjati nirujjhati ca, tasmÄ• __taá¹‡hakkhayo virÄ• go nirodh
\Be I 183/ panetaá¹ƒ catasso yoniyo, paÃ±ca gatiyo, satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, nava c
aparÄ• parabhÄ• vÄ• ya vinanato Ä• bandhanato saá¹ƒsibbanato vÄ• nanti laddhavohÄ• rÄ
nissaá¹-aá¹ƒ visaá¹ƒyuttaá¹ƒ, tasmÄ• nibbÄ• nanti vuccatÄ«ti.

__kÄ• mÄ• naá¹ƒ pahÄ• naá¹ƒ akkhÄ• ta_nti vatthukÄ• mÄ• naá¹ƒ, kilesakÄ• mÄ• naÃ±ca
__kÄ• masaÃ±Ã±Ä• naá¹ƒ pariÃ±Ã±Ä• _ti sabbÄ• sampi kÄ• masaÃ±Ã±Ä• naá¹ƒ Ã±Ä• tat
pariÃ±Ã±Ä• akkhÄ• tÄ• . __kÄ• mapipÄ• sÄ• na_nti kÄ• mesu pÄ• tabyatÄ• naá¹ƒ kÄ• me
__kÄ• mavitakkÄ• na_nti kÄ• mupasaÃ±hitÄ• naá¹ƒvitakkÄ• naá¹ƒ. __kÄ• mapariá¸·Ä• hÄ•
paÃ±cakÄ• maguá¹‡ikarÄ• gavasena uppannapariá¸·Ä• hÄ• naá¹ƒ antodÄ• hÄ• naá¹ƒ. ime
kilesakkhayakaro lokuttaramaggova kathito. sabbapaá¹-hamesu pana tÄ«su á¹-hÄ• nesu lok
kathitoti veditabbo.

__netaá¹ƒ Ä• vuso_ti na etaá¹ƒ Ä• vuso, tava pÄ• pakammaá¹ƒ appasannÄ• naÃ±ca pasÄ•
pasÄ• datthÄ• ya na hoti. __atha khveta_nti atha kho etaá¹ƒ. atha kho tantipi pÄ• á¹-ho. __a
pasÄ• daÃ±Ã±athÄ• bhÄ• vÄ• ya vippaá¹-isÄ• rÄ• ya hoti. ye maggena anÄ• gatasaddhÄ•
--- ``Ä«disepi nÄ• ma dhammavinaye mayaá¹ƒ pasannÄ• , yatthevaá¹ƒ duppaá¹-ipannÄ• bh
maggenÄ• gatasaddhÄ• , tesaá¹ƒ sineru viya vÄ• tehi acalo pasÄ• do Ä«disehi vatthÅ«hi ito
tena vuttaá¹ƒ --- ``ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti.

<39> __bhagavato etamatthaá¹ƒ Ä• rocesu_nti bhagavato etaá¹ƒ atthaá¹ƒ Ä• cikkhiá¹ƒsu pa
Ä• rocayamÄ• nÄ• \Ne I 169/ ca neva piyakamyatÄ• ya na bhedapurekkhÄ• ratÄ• ya \Ee I
avaá¹‡á¹‡apakÄ• sanatthÄ• ya, na kalisÄ• sanÄ• ropanatthÄ• ya, nÄ• pi ``idaá¹ƒ sutvÄ• bh

patiá¹-á¹-haá¹ƒ na dassati, nikkaá¸• á¸• hÄ• pessati naâ€™â€™ nti maÃ±Ã±amÄ• nÄ• Ä• n
sÄ• sane uppannaá¹ƒ abbudaá¹ƒ Ã±atvÄ• bhagavÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessati, ve
á¹-hapessatÄ«â€™â€™ ti Ä• rocesuá¹ƒ.

__etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e_ti ettha sudinnassa ajjhÄ• cÄ• ravÄ«tikkamo s
kÄ• raá¹‡attÄ• nidÄ• naÃ±ceva pakaraá¹‡aÃ±cÄ• ti vuttoti veditabbo. kÄ• raá¹‡aÃ±hi yasm
``gaá¹‡hÄ• tha naâ€™â€™ nti \Be I 184/ dassentaá¹ƒ viya appeti, pakaroti ca naá¹ƒ kattuá¹
karotiyeva vÄ• ; tasmÄ• nidÄ• naÃ±ceva pakaraá¹‡aÃ±cÄ• ti vuccati. __vigarahi buddho bh
vigarahi nindi; yathÄ• taá¹ƒ vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• rahÄ• naá¹ƒ vaá¹‡á¹‡aÃ±ca avaá¹‡á¹‡
aggapuggalo. na hi bhagavato sÄ«lavÄ«tikkamakaraá¹ƒ puggalaá¹ƒ disvÄ• ``ayaá¹ƒ jÄ• tiy
kolaputtiyena vÄ• ganthena vÄ• dhutaá¹…gena vÄ• Ã±Ä• to yasassÄ« Ä«disaá¹ƒ puggala
vaá¹-á¹-atÄ«â€™â€™ ti cittaá¹ƒ uppajjati, nÄ• pi pesalaá¹ƒ guá¹‡avantaá¹ƒ disvÄ• tassa gu
paá¹-icchÄ• detuá¹ƒ cittaá¹ƒ uppajjati. atha kho garahitabbaá¹ƒ garahati eva, pasaá¹ƒsitabb
eva, ayaÃ±ca garahitabbo; tasmÄ• taá¹ƒ tÄ• dilakkhaá¹‡e á¹-hito avikampamÄ• nena citten
bhagavÄ• ``ananucchavikaâ€™â€™ ntiÄ• dÄ«hi vacanehi.

tatthÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• --- yadidaá¹ƒ tayÄ• , moghapurisa, tucchamanussa kamm
samaá¹‡akaraá¹‡Ä• naá¹ƒ dhammÄ• naá¹ƒ maggaphalanibbÄ• nasÄ• sanÄ• naá¹ƒ vÄ• __
chÄ• yaá¹ƒ sundarabhÄ• vaá¹ƒ na anveti nÄ• nugacchati, atha kho Ä• rakÄ• va tehi dhamm
__ananulomikaá¹ƒ, _ tesaá¹ƒ na anulometi; atha kho vilomaá¹ƒ paccanÄ«kabhÄ• ve á¹-hita
ca __appatirÅ«paá¹ƒ, _ patirÅ«paá¹ƒ sadisaá¹ƒ paá¹-ibhÄ• gaá¹ƒ na hoti, atha kho asadisa
appatirÅ«pattÄ• eva ca __assÄ• maá¹‡akaá¹ƒ, _ samaá¹‡Ä• naá¹ƒ \Ee I 220/ kammaá¹ƒ n
__akappiyaá¹ƒ_. yaÃ±hi samaá¹‡akammaá¹ƒ na hoti, taá¹ƒ tesaá¹ƒ na kappati. akappiyattÄ
hi samaá¹‡Ä• yaá¹ƒ na kappati, taá¹ƒ karonti. taÃ±cetaá¹ƒ tayÄ• kataá¹ƒ, tasmÄ• ananuc
moghapurisa, kataá¹ƒ ... pe ... akaraá¹‡Ä«yanti. __kathaÃ±hi nÄ• mÄ• _ti kena nÄ• ma kÄ•
kÄ• raá¹‡aá¹ƒ passantoti vuttaá¹ƒ hoti. tato kÄ• raá¹‡Ä• bhÄ• vaá¹ƒ dassento parato __ ``n
moghapurisÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ vuttatthameva.

idÄ• ni \Ne I 170/ yasmÄ• yaá¹ƒ tena pÄ• pakammaá¹ƒ kataá¹ƒ, taá¹ƒ vipaccamÄ• naá¹ƒ a
hoti, tasmÄ• ssa taá¹ƒ vipÄ• kaá¹ƒ dassetuá¹ƒ katÄ• parÄ• dhaá¹ƒ viya puttaá¹ƒ anukampa
dayÄ• lukena cittena sudinnaá¹ƒ paribhÄ• santo __ ``varaá¹ƒ te moghapurisÄ• â€™â€™ _t
sÄ«ghaá¹ƒ etassa visaá¹ƒ Ä• gacchatÄ«ti Ä• sÄ«viso. ghoraá¹ƒ caá¹‡á¸• amassa visanti gh
__Ä• sÄ«visassa ghoravisassa_. ``pakkhittaâ€™â€™ nti etassa ``varaâ€™â€™ nti iminÄ•
Ä«disassa Ä• sÄ«visassa ghoravisassa mukhe aá¹…gajÄ• taá¹ƒ varaá¹ƒ pakkhittaá¹ƒ; sace
varaá¹ƒ siyÄ• ; sundaraá¹ƒ sÄ• dhu suá¹-á¹-hu siyÄ• ti attho. __na tevÄ• _ti na tu eva vara
sÄ• dhumeva na suá¹-á¹-humeva. esa nayo sabbattha. __kaá¹‡hasappassÄ• _ti kÄ• á¸·asa
__aá¹…gÄ• rakÄ• suyÄ• _ti aá¹…gÄ• rapuá¹‡á¹‡akÅ«pe, aá¹…gÄ• rarÄ• simhi vÄ• . __Ä•
gahitaaggivaá¹‡á¹‡Ä• ya. __sampajjalitÄ• yÄ• _ti samantato pajjalitÄ• ya acciyo muccantiy

sappabhÄ• ya. samantato uá¹-á¹-hitÄ• hi jÄ• lÄ• hi ekappabhÄ• samudayabhÅ«tÄ• yÄ• ti vu

__taá¹ƒ kissa hetÅ«_ti yaá¹ƒ mayÄ• vuttaá¹ƒ ``varaâ€™â€™ nti taá¹ƒ kissa hetu, katarena
__maraá¹‡aá¹ƒ vÄ• nigaccheyyÄ• _ti yo tattha aá¹…gajÄ• taá¹ƒ pakkhipeyya, so maraá¹‡a
maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. __itonidÄ• naÃ±ca kho ... pe ... upapajjeyyÄ• _ti yaá¹ƒ i
aá¹…gajÄ• te aá¹…gajÄ• tapakkhipanaá¹ƒ, itonidÄ• naá¹ƒ tassa kÄ• rako puggalo nirayaá¹
kammassa mahÄ• sÄ• vajjataá¹ƒ passanto taá¹ƒ garahi, na tassa dukkhÄ• gamaá¹ƒ iccham
tasmiá¹ƒ nÄ• ma evarÅ«pe kamme evaá¹ƒ \Ee I 221/ mahÄ• sÄ• vajje samÄ• nepi tvaá¹ƒ. _
hÄ«á¸·anatthe nipÄ• to. __tva_nti taá¹ƒ-saddassa vevacanaá¹ƒ; dvÄ«hipi yaá¹ƒ vÄ• taá¹ƒ v
hÄ«á¸·itamavaÃ±Ã±Ä• tanti vuttaá¹ƒ hoti. __asaddhamma_nti asataá¹ƒ nÄ«cajanÄ• naá¹ƒ c
attho. __gÄ• madhamma_nti gÄ• mÄ• naá¹ƒ dhammaá¹ƒ; gÄ• mavÄ• sikamanussÄ• naá¹ƒ
__vasaladhamma_nti pÄ• padhamme vasanti paggharantÄ«ti vasalÄ• , tesaá¹ƒ vasalÄ• naa
dhammaá¹ƒ, vasalaá¹ƒ vÄ• kilesapaggharaá¹‡akaá¹ƒ dhammaá¹ƒ. __duá¹-á¹-hulla_nti duá
thÅ«laÃ±ca asukhumaá¹ƒ, anipuá¹‡anti vuttaá¹ƒ hoti. __odakantika_nti udakakiccaá¹ƒ antik
assÄ• ti odakantiko, taá¹ƒ odakantikaá¹ƒ. __rahassa_nti rahobhavaá¹ƒ, paá¹-icchanne okÄ•
ayaÃ±hi dhammo jigucchanÄ«yattÄ• na sakkÄ• Ä• vi aÃ±Ã±esaá¹ƒ dassanavisaye kÄ• tua
``rahassaâ€™â€™ nti. __dvayaá¹ƒdvayasamÄ• patti_nti dvÄ«hi dvÄ«hi samÄ• pajjitabbaá¹
samÄ• pattintipi pÄ• á¹-ho. dayaá¹ƒ dayaá¹ƒ samÄ• pattintipi paá¹-hanti, taá¹ƒ na sundaraá
__samÄ• pajjissasÄ«_ti etaá¹ƒ ``tattha nÄ• ma tvaâ€™â€™ nti ettha vuttanÄ• masaddena y
``samÄ• pajjissasi nÄ• mÄ• â€™â€™ ti.

__bahÅ«naá¹ƒ_ \Ne I 171/ __kho ... pe ... Ä• dikattÄ• pubbaá¹…gamo_ti sÄ• sanaá¹ƒ sano
sÄ• sane tvaá¹ƒ bahÅ«naá¹ƒ puggalÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dikattÄ• ,
karaá¹‡ato; pubbaá¹…gamo sabbapaá¹-hamaá¹ƒ etaá¹ƒ maggaá¹ƒ paá¹-ipannattÄ• ; dvÄ• n
vuttaá¹ƒ hoti. imaÃ±hi lesaá¹ƒ laddhÄ• tava anusikkhamÄ• nÄ• bahÅ« puggalÄ• nÄ• napp
methunapaá¹-isevanÄ• dike akusaladhamme karissantÄ«ti ayamettha adhippÄ• yo.

__anekapariyÄ• yenÄ• _ti imehi ``ananucchavikaâ€™â€™ ntiÄ• dinÄ• nayena vuttehi, bah
__dubbharatÄ• ya ... pe ... kosajjassa avaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• _ti dubbharatÄ• dÄ«naá¹ƒ
asaá¹ƒvarassa avaá¹‡á¹‡aá¹ƒ nindaá¹ƒ garahaá¹ƒ bhÄ• sitvÄ• ti attho. yasmÄ• hi asaá¹ƒva
attÄ• dubbharataÃ±ceva dupposataÃ±ca Ä• pajjati, tasmÄ• asaá¹ƒvaro __ ``dubbharatÄ• ,
vuccati. yasmÄ• pana asaá¹ƒvare \Ee I 222/ á¹-hitassa attÄ• catÅ«su paccayesu mahiccha
ca paccaye laddhÄ• asantuá¹-á¹-hitaá¹ƒ Ä• pajjati, tasmÄ• asaá¹ƒvaro __ ``mahicchatÄ• ,
_ti ca vuccati. yasmÄ• ca asaá¹ƒvare á¹-hitassa attÄ• gaá¹‡asaá¹…gaá¹‡ikÄ• ya ceva kile
saá¹ƒvattati, kosajjÄ• nugato ca hoti aá¹-á¹-hakusÄ«tavatthupÄ• ripÅ«riyÄ• saá¹ƒvattati, tas
``saá¹…gaá¹‡ikÄ• , ceva kosajjaÃ±cÄ• â€™â€™ _ti vuccati.

__subharatÄ• ya ... pe ... vÄ«riyÄ• rambhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• _ti subharatÄ• dÄ«

saá¹ƒvarassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• ti attho. yasmÄ• hi asaá¹ƒvaraá¹ƒ pahÄ• ya saá¹ƒv
subharo hoti suposo, catÅ«su ca paccayesu appicchataá¹ƒ nittaá¹‡habhÄ• vaá¹ƒ Ä• pajjati,
yathÄ• lÄ• bha-yathÄ• bala-yathÄ• sÄ• ruppavasena tippabhedÄ• ya santuá¹-á¹-hiyÄ• saá
``subharatÄ• ceva suposatÄ• ca appiccho ca santuá¹-á¹-ho cÄ• â€™â€™ _ti vuccati.

yasmÄ• pana asaá¹ƒvaraá¹ƒ pahÄ• ya saá¹ƒvare á¹-hitassa attÄ• kilesasallekhanatÄ• ya c
saá¹ƒvattati, tasmÄ• saá¹ƒvaro __ ``sallekho ca dhuto cÄ• â€™â€™ _ti vuccati.

yasmÄ• ca asaá¹ƒvaraá¹ƒ pahÄ• ya saá¹ƒvare á¹-hitassa attÄ• kÄ• yavÄ• cÄ• naá¹ƒ appÄ
asantaá¹ƒ asÄ• ruppaá¹ƒ kÄ• yavacÄ«duccaritaá¹ƒ cittassa appÄ• sÄ• dikaá¹ƒ \Be I 187/ ap
asÄ• ruppaá¹ƒ akusalavitakkattayaÃ±ca anupagamma tabbiparÄ«tassa kÄ• yavacÄ«sucarit
kusalavitakkattayassa ca pÄ• sÄ• dikassa pasÄ• danÄ«yassa santassa sÄ• ruppassa pÄ• r
saá¹ƒvaro ``pÄ• sÄ• dikoâ€™â€™ ti vuccati.

yasmÄ• \Ne I 172/ pana asaá¹ƒvaraá¹ƒ pahÄ• ya saá¹ƒvare á¹-hitassa attÄ• sabbakilesÄ•
vivaá¹-á¹-Ä• ya, aá¹-á¹-havÄ«riyÄ• rambhavatthupÄ• ripÅ«riyÄ• ca saá¹ƒvattati, tasmÄ• sa
vÄ«riyÄ• rambho cÄ• â€™â€™ _ti vuccatÄ«ti.

__bhikkhÅ«naá¹ƒ tadanucchavikaá¹ƒ tadanulomika_nti tattha sannipatitÄ• naá¹ƒ bhikkhÅ«n
sikkhÄ• padaá¹ƒ paÃ±Ã±apessati, tassa anucchavikaÃ±ceva anulomikaÃ±ca. yo vÄ• ayaá
vutto, tassa anucchavikaÃ±ceva anulomikaÃ±ca saá¹ƒvarappahÄ• napaá¹-isaá¹ƒyuttaá¹ƒ \B
asuttantavinibaddhaá¹ƒ pÄ• á¸·ivinimuttaá¹ƒ okkantikadhammadesanaá¹ƒ katvÄ• ti attho. bh
á¹-hÄ• nesu paÃ±cavaá¹‡á¹‡akusumamÄ• laá¹ƒ karonto viya, ratanadÄ• maá¹ƒ sajjento viy
paá¹-ikkhipanÄ• dhippÄ• yÄ• asaá¹ƒvarÄ• bhiratÄ• te samparÄ• yikena vaá¹-á¹-abhayena
Ä• dÄ«navaá¹ƒ dassento, ye sikkhÄ• kÄ• mÄ• saá¹ƒvare á¹-hitÄ• te appekacce arahatte p
anÄ• gÄ• mi-sakadÄ• gÄ• mi-sotÄ• pattiphalesu upanissayavirahitepi saggamagge patiá¹-á
dÄ«ghanikÄ• yappamÄ• á¹‡ampi majjhimanikÄ• yappamÄ• á¹‡ampi dhammadesanaá¹ƒ ka
--- ``bhikkhÅ«naá¹ƒ tadanucchavikaá¹ƒ tadanulomikaá¹ƒ dhammiá¹ƒ kathaá¹ƒ katvÄ• â€™â

__tena hÄ«_ti tena sudinnassa ajjhÄ• cÄ• rena kÄ• raá¹‡abhÅ«tena. __sikkhÄ• pada_nti et
pajjate iminÄ• ti padaá¹ƒ, sikkhÄ• ya padaá¹ƒ sikkhÄ• padaá¹ƒ; sikkhÄ• ya adhigamupÄ• yo
nissayo patiá¹-á¹-hÄ• ti vuttaá¹ƒ hoti. methunaviratiyÄ• methunasaá¹ƒvarassetaá¹ƒ adhivac
methunasaá¹ƒvaro hi tadaÃ±Ã±esaá¹ƒ sikkhÄ• saá¹…khÄ• tÄ• naá¹ƒ sÄ«lavipassanÄ• jhÄ•
vuttatthavasena padattÄ• idha ``sikkhÄ• padaâ€™â€™ nti adhippeto. ayaÃ±ca attho sikkhÄ
vuttanayeneva veditabbo. apica tassatthassa dÄ«pakaá¹ƒ vacanampi ``sikkhÄ• padaâ€™â€
vuttampi cetaá¹ƒ --- ``sikkhÄ• padanti yo tattha nÄ• makÄ• yo padakÄ• yo niruttikÄ• yo byaÃ
atha vÄ• yathÄ• ``anabhijjhÄ• dhammapadaâ€™â€™ nti vutte anabhijjhÄ• eko dhammak
188/ hoti, evamidhÄ• pi ``sikkhÄ• padaâ€™â€™ nti sikkhÄ• koá¹-á¹-hÄ• so sikkhÄ• ya eko

__dasa_ __atthavase paá¹-iccÄ• _ti dasa kÄ• raá¹‡avase sikkhÄ• padapaÃ±Ã±attihetu adh
paá¹-icca Ä• gamma Ä• rabbha, dasannaá¹ƒ hitavisesÄ• naá¹ƒ nipphattiá¹ƒ sampassamÄ•
dasa atthavase dassento __ ``saá¹…ghasuá¹-á¹-hutÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha
nÄ• ma saá¹…ghassa suá¹-á¹-hubhÄ• vo, ``suá¹-á¹-hu devÄ• â€™â€™ ti Ä• gataá¹-á¹-hÄ•
bhanteâ€™â€™ ti vacanasampaá¹-icchanabhÄ• vo \Ne I 173/. yo ca tathÄ• gatassa vacana
224/, tassa taá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya hoti, tasmÄ• saá¹…ghassa ``suá¹-á¹-h
vacanasampaá¹-icchanatthaá¹ƒ paÃ±Ã±apessÄ• mi, asampaá¹-icchane Ä• dÄ«navaá¹ƒ sam
dassetvÄ• , na balakkÄ• rena abhibhavitvÄ• ti etamatthaá¹ƒ Ä• vikaronto Ä• ha --- ``saá¹…g
ti. __saá¹…ghaphÄ• sutÄ• yÄ• _ti saá¹…ghassa phÄ• subhÄ• vÄ• ya; sahajÄ«vitÄ• ya sukh

__dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• _ti dummaá¹…kÅ« nÄ• ma dussÄ«la
Ä• pÄ• diyamÄ• nÄ• pi dukkhena Ä• pajjanti, vÄ«tikkamaá¹ƒ karontÄ• vÄ• katvÄ• vÄ• na
niggahatthÄ• ya; te hi sikkhÄ• pade asati ``kiá¹ƒ tumhehi diá¹-á¹-haá¹ƒ, kiá¹ƒ sutaá¹ƒ --- kiá¹
katarasmiá¹ƒ vatthusmiá¹ƒ katamaá¹ƒ Ä• pattiá¹ƒ Ä• ropetvÄ• amhe niggaá¹‡hathÄ• â€™â
viheá¹-hessanti, sikkhÄ• pade pana sati te saá¹…gho sikkhÄ• padaá¹ƒ dassetvÄ• dhamme
niggahessati. tena vuttaá¹ƒ --- ``dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€

__pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• yÄ• _ti pesalÄ• naá¹ƒ piyasÄ«lÄ• naá¹ƒ
phÄ• suvihÄ• ratthÄ• ya. piyasÄ«lÄ• hi bhikkhÅ« kattabbÄ• kattabbaá¹ƒ sÄ• vajjÄ• navajja
ajÄ• nantÄ• sikkhattayapÄ• ripÅ«riyÄ• ghaá¹-amÄ• nÄ• kilamanti, sandiá¹-á¹-hamÄ• nÄ•
kattabbÄ• kattabbaá¹ƒ pana sÄ• vajjÄ• navajjaá¹ƒ velaá¹ƒ mariyÄ• daá¹ƒ Ã±atvÄ• sikkhatta
ghaá¹-amÄ• nÄ• na kilamanti, sandiá¹-á¹-hamÄ• nÄ• na ubbÄ• á¸·hÄ• honti. tena nesaá¹ƒ
phÄ• suvihÄ• rÄ• ya saá¹ƒvattati. yo vÄ• dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggaho, sv
dussÄ«lapuggale nissÄ• ya hi uposatho na tiá¹-á¹-hati \Be I 189/, pavÄ• raá¹‡Ä• na tiá¹-á¹-h
saá¹…ghakammÄ• ni nappavattanti, sÄ• maggÄ« na hoti, bhikkhÅ« anekaggÄ• uddesapar
anuyuÃ±jituá¹ƒ na sakkonti. dussÄ«lesu pana niggahitesu sabbopi ayaá¹ƒ upaddavo na hot
phÄ• su viharanti. evaá¹ƒ ``pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• su vihÄ• rÄ• yÄ• â€™â€™
225/ veditabbo.

__diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• yÄ• _ti diá¹-á¹-hadhammikÄ• Ä•
á¹-hitena tasmiÃ±Ã±eva attabhÄ• ve pattabbÄ•
pÄ• á¹‡ippahÄ• ra-daá¹‡á¸• appahÄ• ra-hatthaccheda-pÄ• daccheda-akitti-ayasavippaá¹-is
imesaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya pidhÄ• nÄ• ya Ä• gan

__samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• _ti samparÄ• yikÄ• Ä• savÄ•
katapÄ• pakammamÅ«lakÄ• samparÄ• ye narakÄ• dÄ«su pattabbÄ• dukkhavisesÄ• , tesa
paá¹-ippassambhanatthÄ• ya vÅ«pasamatthÄ• yÄ• ti vuttaá¹ƒ hoti.

__appasannÄ• naá¹ƒ pasÄ• dÄ• yÄ• _ti sikkhÄ• padapaÃ±Ã±attiyÄ• hi sati sikkhÄ• padapa
yathÄ• paÃ±Ã±attaá¹ƒ paá¹-ipajjamÄ• ne bhikkhÅ« disvÄ• vÄ• yepi appasannÄ• paá¹‡á¸•
loke mahÄ• janassa rajjana-dussana-muyhanaá¹-á¹-hÄ• nÄ• ni, tehi ime samaá¹‡Ä• sakya
viharanti, dukkaraá¹ƒ vata karonti, bhÄ• riyaá¹ƒ vata karontÄ«â€™â€™ ti pasÄ• daá¹ƒ Ä• p
potthakaá¹ƒ disvÄ• micchÄ• diá¹-á¹-hika-tivedÄ« brÄ• hmaá¹‡o viya. tena vuttaá¹ƒ --- ``app
pasÄ• dÄ• yÄ• â€™â€™ ti.

__pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• yÄ• _ti yepi sÄ• sane pasannÄ• kulaputtÄ• tepi sikkhÄ
yathÄ• paÃ±Ã±attaá¹ƒ paá¹-ipajjamÄ• ne bhikkhÅ« vÄ• disvÄ• ``aho ayyÄ• dukkarakÄ• ri
ekabhattaá¹ƒ brahmacariyaá¹ƒ vinayasaá¹ƒvaraá¹ƒ anupÄ• lentÄ«â€™â€™ ti bhiyyo bhiyyo
--- ``pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• yÄ• â€™â€™ ti.

__saddhammaá¹-á¹-hitiyÄ• _ti tividho saddhammo --- pariyattisaddhammo, paá¹-ipattisaddh
adhigamasaddhammoti. tattha piá¹-akattayasaá¹…gahitaá¹ƒ sabbampi buddhavacanaá¹ƒ ``
nÄ• ma. terasa dhutaguá¹‡Ä• , cuddasa khandhakavattÄ• ni, dveasÄ«ti mahÄ• vattÄ• ni, sÄ
I 190/ ayaá¹ƒ ``paá¹-ipattisaddhammoâ€™â€™ nÄ• ma. cattÄ• ro ariyamaggÄ• cattÄ• ri ca
nibbÄ• naÃ±cÄ• ti ayaá¹ƒ ``adhigamasaddhammoâ€™â€™ nÄ• ma. so sabbopi yasmÄ• si
bhikkhÅ« sikkhÄ• padaÃ±ca tassa vibhaá¹…gaÃ±ca tadatthajotanatthaá¹ƒ aÃ±Ã±aÃ±ca bu
pariyÄ• puá¹‡anti, yathÄ• paÃ±Ã±attaÃ±ca paá¹-ipajjamÄ• nÄ• paá¹-ipattiá¹ƒ pÅ«retvÄ• pa
adhigantabbaá¹ƒ \Ee I 226/ lokuttaradhammaá¹ƒ adhigacchanti, tasmÄ• sikkhÄ• padapaÃ±
hoti. tena vuttaá¹ƒ --- ``saddhammaá¹-á¹-hitiyÄ• â€™â€™ ti.

__vinayÄ• nuggahÄ• yÄ• _ti sikkhÄ• padapaÃ±Ã±attiyÄ• hi sati saá¹ƒvaravinayo ca pahÄ•
paÃ±Ã±attivinayo cÄ• ti catubbidhopi vinayo anuggahito hoti upatthambhito sÅ«patthambhit
``vinayÄ• nuggahÄ• yÄ• â€™â€™ ti.

sabbÄ• neva cetÄ• ni padÄ• ni ``sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ ti iminÄ•
yojetabbÄ• ni\Ne I 175/. tatrÄ• yaá¹ƒ paá¹-hamapacchimapadayojanÄ• --- ``saá¹…ghasuá¹
paÃ±Ã±apessÄ• mi, vinayÄ• nuggahÄ• ya sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™

api cettha yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ saá¹…ghaphÄ• su, yaá¹ƒ saá¹…ghaphÄ• su taá
puggalÄ• naá¹ƒ niggahÄ• yÄ• ti evaá¹ƒ saá¹…khalikanayaá¹ƒ; yaá¹ƒ saá¹…ghasuá¹-á¹-hu t
saá¹…ghasuá¹-á¹-hu taá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• ti evaÃ±ca
dasakkhattuá¹ƒ yojanaá¹ƒ katvÄ• yaá¹ƒ vuttaá¹ƒ __parivÄ• re_ (Vin V 334) ---

``atthasataá¹ƒ dhammasataá¹ƒ, dve ca niruttisatÄ• ni.

cattÄ• ri Ã±Ä• á¹‡asatÄ• ni, atthavase pakaraá¹‡eâ€™â€™ ti ||

taá¹ƒ sabbaá¹ƒ veditabbaá¹ƒ. taá¹ƒ panetaá¹ƒ yasmÄ• parivÄ• reyeva Ä• vi bhavissati, tas
vaá¹‡á¹‡itanti.

evaá¹ƒ sikkhÄ• padapaÃ±Ã±attiyÄ• Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• tasmiá¹ƒ sikkhÄ• pade bhi
dÄ«pento __ ``evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• thÄ• â€™â€
hoti? bhikkhave, imaá¹ƒ pana mayÄ• iti sandassitÄ• nisaá¹ƒsaá¹ƒ sikkhÄ• padaá¹ƒ evaá¹ƒ
uddiseyyÄ• tha ca pariyÄ• puá¹‡eyyÄ• tha ca dhÄ• reyyÄ• tha ca aÃ±Ã±esaÃ±ca vÄ• ceyy
I 191/ hi ettha ca saddo, tenÄ• yamattho Ä• nÄ«to hotÄ«ti.

idÄ• ni yaá¹ƒ vuttaá¹ƒ ``imaá¹ƒ sikkhÄ• padaâ€™â€™ nti taá¹ƒ dassento __ ``yo pana bhik

methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ _ti Ä• ha.
daá¸·haá¹ƒ katvÄ• paá¹-hamapÄ• rÄ• jike paÃ±Ã±atte aparampi anupaÃ±Ã±attatthÄ• ya m
tassuppattidÄ«panatthametaá¹ƒ vuttaá¹ƒ --- __evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ si
paÃ±Ã±attaá¹ƒ hotÄ«_ti. tassattho --- bhagavatÄ• bhikkhÅ«naá¹ƒ idaá¹ƒ sikkhÄ• padaá¹ƒ e
ca, idaÃ±ca aÃ±Ã±aá¹ƒ vatthu udapÄ• dÄ«ti.

paá¹-hamapaÃ±Ã±attikathÄ• niá¹-á¹-hitÄ• .

sudinnabhÄ• á¹‡avÄ• raá¹ƒ niá¹-á¹-hitaá¹ƒ.

makkaá¹-Ä«vatthukathÄ•

<40> idÄ• ni \Ee I 227/ \Ne I 176/ yaá¹ƒ taá¹ƒ aÃ±Ã±aá¹ƒ vatthu uppannaá¹ƒ, taá¹ƒ dassetu
samayenÄ• â€™â€™ _tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• --- __mak
bhikkhÅ«naá¹ƒ khantimettÄ• diguá¹‡Ä• nubhÄ• vena nirÄ• saá¹…kacittÄ• bahÅ« migamora
tiracchÄ• nÄ• padhÄ• nÄ• gÄ• raá¹-á¹-hÄ• nesu vicaranti. tatra ekaá¹ƒ makkaá¹-iá¹ƒ Ä• mi
yÄ• gubhattakhajjakÄ• dinÄ• upalÄ• petvÄ• , saá¹…gaá¹‡hitvÄ• ti vuttaá¹ƒ hoti. __tassÄ• _
__paá¹-isevatÄ«_ti pacurapaá¹-isevano hoti; pacuratthe hi vattamÄ• navacanaá¹ƒ. __so bhi
methunadhammapaá¹-isevanako bhikkhu. __senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• _ti te
buddhadassanÄ• ya Ä• gatÄ• pÄ• tova Ä• gantukabhattÄ• ni labhitvÄ• katabhattakiccÄ• b
nivÄ• sanaá¹-á¹-hÄ• nÄ• ni passissÄ• mÄ• ti vicariá¹ƒsu. tena vuttaá¹ƒ --- __ ``senÄ• sanac
Ä• hiá¹‡á¸• antÄ• â€™â€™ _ti. __yena te bhikkhÅ« tenupasaá¹…kamÄ«_ti tiracchÄ• nagat
saddhiá¹ƒ vissÄ• saá¹ƒ katvÄ• aÃ±Ã±esupi tÄ• disaÃ±Ã±eva cittaá¹ƒ uppÄ• denti. tasmÄ•
bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• ca attano vissÄ• sikabhikkhusseva tesam

__cheppa_nti naá¹…guá¹-á¹-haá¹ƒ. __oá¸• á¸• Ä«_ti abhimukhaá¹ƒ á¹-hapesi. __nimittampi
yÄ• ya kiriyÄ• ya methunÄ• dhippÄ• yaá¹ƒ te jÄ• nanti taá¹ƒ akÄ• sÄ«ti attho \Be I 192/. __s
yassÄ• yaá¹ƒ vihÄ• ro. __ekamantaá¹ƒ nilÄ«yiá¹ƒsÅ«_ti ekasmiá¹ƒ okÄ• se paá¹-icchannÄ•

<41> __saccaá¹ƒ, Ä• vuso_ti sahoá¸• á¸• haggahito coro viya paccakkhaá¹ƒ disvÄ• coditat
kataâ€™â€™ ntiÄ• dÄ«ni vattuá¹ƒ asakkonto ``saccaá¹ƒ, Ä• vusoâ€™â€™ ti Ä• ha. __nanu
hotÄ«_ti Ä• vuso yathÄ• manussitthiyÄ• , nanu tiracchÄ• nagatitthiyÄ• pi taá¹ƒ sikkhÄ• pac
manussitthiyÄ• pi hi dassanampi gahaá¹‡ampi Ä• masanampi phusanampi ghaá¹-á¹-anamp
tiracchÄ• nagatitthiyÄ• pi taá¹ƒ sabbaá¹ƒ duá¹-á¹-hullameva. ko ettha viseso? alesaá¹-á¹-hÄ
oá¸• á¸• esÄ«ti.

<42> __antamaso tiracchÄ• nagatÄ• yapi pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so_ti tiracchÄ• nagat
paá¹-isevitvÄ• pÄ• rÄ• jiko yeva hotÄ«ti daá¸·hataraá¹ƒ sikkhÄ• padamakÄ• si. duvidhaÃ±h
sikkhÄ• padaá¹ƒ --- lokavajjaá¹ƒ, paá¹‡á¹‡attivajjaÃ±ca. tattha yassa sacittakapakkhe cittaá
hoti, taá¹ƒ lokavajjaá¹ƒ nÄ• ma. sesaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ. tattha lokavajje anupaÃ±Ã±at
rundhantÄ« dvÄ• raá¹ƒ pidahantÄ« sotaá¹ƒ pacchindamÄ• nÄ• gÄ• á¸·hataraá¹ƒ karontÄ«
adhimÄ• nÄ• , aÃ±Ã±atra supinantÄ• _ti ayaá¹ƒ pana vÄ«tikkamÄ• bhÄ• vÄ• abbohÄ• rika
paá¹‡á¹‡attivajje akate vÄ«tikkame uppajjamÄ• nÄ• sithilaá¹ƒ karontÄ« mocentÄ« dvÄ• raá
aparÄ• parampi anÄ• pattiá¹ƒ kurumÄ• nÄ• uppajjati, gaá¹‡abhojanaparamparabhojanÄ• d
``antamaso taá¹…khaá¹‡ikÄ• yapÄ«â€™â€™ _ti evarÅ«pÄ• pana kate vÄ«tikkame uppann
idaá¹ƒ pana paá¹-hamasikkhÄ• padaá¹ƒ yasmÄ• lokavajjaá¹ƒ, na paá¹‡á¹‡attivajjaá¹ƒ; tasm
rundhantÄ« \Ne I 177/ dvÄ• raá¹ƒ pidahantÄ« sotaá¹ƒ pacchindamÄ• nÄ• gÄ• á¸·hataraá¹ƒ

evaá¹ƒ dvepi vatthÅ«ni sampiá¹‡á¸• etvÄ• mÅ«lacchejjavasena daá¸·hataraá¹ƒ katvÄ• paá
paÃ±Ã±atte aparampi anupaÃ±Ã±attatthÄ• ya vajjiputtakavatthu udapÄ• di. tassuppattidass
--- ``evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«â€™â
--- bhagavatÄ• bhikkhÅ«naá¹ƒ idaá¹ƒ sikkhÄ• padaá¹ƒ evaá¹ƒ paÃ±Ã±attaá¹ƒ hoti ca idaÃ±
udapÄ• dÄ«ti.

makkaá¹-Ä«vatthukathÄ• niá¹-á¹-hitÄ• .

santhatabhÄ• á¹‡avÄ• ro

vajjiputtakavatthuvaá¹‡á¹‡anÄ•

43-44__._ idÄ• ni yaá¹ƒ taá¹ƒ aÃ±Ã±ampi vatthu uppannaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``tena kh
_tiÄ• dimÄ• ha. tatrÄ• pi ayamanuttÄ• napadavaá¹‡á¹‡anÄ• --- __vesÄ• likÄ• _ti vesÄ• livÄ
vajjiraá¹-á¹-he vesÄ• liyaá¹ƒ kulÄ• naá¹ƒ puttÄ• . sÄ• sane kira yo yo upaddavo Ä• dÄ«navo

taá¹ƒ vajjiputtake nissÄ• ya. tathÄ• hi devadattopi vajjiputtake pakkhe labhitvÄ• saá¹…gha
vajjiputtakÄ• eva ca vassasataparinibbute bhagavati uddhammaá¹ƒ ubbinayaá¹ƒ satthusÄ•
tesaá¹ƒ yeva ekacce evaá¹ƒ paÃ±Ã±attepi sikkhÄ• pade \Ee I 229/ yÄ• vadatthaá¹ƒ bhuÃ±ji
methunaá¹ƒ dhammaá¹ƒ paá¹-iseviá¹ƒsÅ«ti.

__Ã±Ä• tibyasanenapÄ«_ti ettha asanaá¹ƒ byasanaá¹ƒ vikkhepo viddhaá¹ƒsanaá¹ƒ vinÄ• s
Ã±Ä• tÄ«naá¹ƒ byasanaá¹ƒ __Ã±Ä• tibyasanaá¹ƒ, _ tena Ã±Ä• tibyasanena,
rÄ• jadaá¹‡á¸• abyÄ• dhimaraá¹‡avippavÄ• sanimittena \Ne I 178/ Ã±Ä• tivinÄ• senÄ• ti att
tatiyapade pana Ä• rogyavinÄ• sako rogo eva __rogabyasanaá¹ƒ_. so hi Ä• rogyaá¹ƒ byasa
byasanaá¹ƒ. rogova byasanaá¹ƒ rogabyasanaá¹ƒ, tena rogabyasanena. __phuá¹-á¹-hÄ• _ti
samannÄ• gatÄ• ti attho.

__na mayaá¹ƒ, bhante Ä• nanda, buddhagarahino_ti bhante Ä• nanda, mayaá¹ƒ na buddha
dosaá¹ƒ dema. na dhammagarahino, na saá¹…ghagarahino. __attagarahino maya_nti attÄ•
attano dosaá¹ƒ dema. __alakkhikÄ• _ti nissirikÄ• . __appapuÃ±Ã±Ä• _ti parittapuÃ±Ã±Ä• .
dhammÄ• na_nti ye aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esu vibhattÄ• kusalÄ• dhammÄ• , tesaá¹ƒ
Ä• rammaá¹‡ato vuá¹-á¹-hÄ• ya teva dhamme vipassamÄ• nÄ• ti \Be I 194/ attho. __pubba
pubbaá¹ƒ pubbarattaá¹ƒ, rattiyÄ• aparaá¹ƒ apararattaá¹ƒ, paá¹-hamayÄ• maÃ±ca pacchima
hoti. __bodhipakkhikÄ• na_nti bodhissa pakkhe bhavÄ• naá¹ƒ, arahattamaggaÃ±Ä• á¹‡assa
__bhÄ• vanÄ• nuyoga_nti vaá¸• á¸• hanÄ• nuyogaá¹ƒ. __anuyuttÄ• vihareyyÄ• mÄ• _ti gih
Ä• vÄ• sapalibodhaÃ±ca pahÄ• ya vivittesu senÄ• sanesu yuttapayuttÄ• anaÃ±Ã±akiccÄ•

__evamÄ• vuso_ti thero etesaá¹ƒ Ä• sayaá¹ƒ ajÄ• nanto idaá¹ƒ nesaá¹ƒ mahÄ• gajjitaá¹ƒ s
bhavissanti, sÄ• dhÅ«â€™â€™ ti maÃ±Ã±amÄ• no ``evamÄ• vusoâ€™â€™ ti sampaá¹-icc
anavakÄ• so_ti ubhayampetaá¹ƒ kÄ• raá¹‡apaá¹-ikkhepavacanaá¹ƒ. kÄ• raá¹‡aÃ±hi yasmÄ
tadÄ• yattavuttibhÄ• vena phalaá¹ƒ tiá¹-á¹-hati. yasmÄ• cassa taá¹ƒ okÄ• so hoti tadÄ• yat
``á¹-hÄ• naÃ±ca avakÄ• so cÄ• â€™â€™ ti vuccati, taá¹ƒ paá¹-ikkhipanto Ä• ha --- ``aá¹-á¹-
\Ee I 230/, anavakÄ• soâ€™â€™ ti. etaá¹ƒ á¹-hÄ• naá¹ƒ vÄ• okÄ• so vÄ• natthi. __yaá¹ƒ t
tathÄ• gato vajjÄ«naá¹ƒ vÄ• ... pe ... samÅ«haneyya, taá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«ti attho. y
etesaá¹ƒ ``labheyyÄ• ma upasampadaâ€™â€™ nti yÄ• cantÄ• naá¹ƒ upasampadaá¹ƒ dade
hoti asaá¹ƒvÄ• soâ€™â€™ ti paÃ±Ã±attaá¹ƒ samÅ«haneyya. yasmÄ• panetaá¹ƒ na samÅ«
``aá¹-á¹-hÄ• nametaâ€™â€™ ntiÄ• dimÄ• ha.

__so Ä• gato na upasampÄ• detabbo_ti ``yadi hi evaá¹ƒ Ä• gato upasampadaá¹ƒ labheyya,
sÄ• maá¹‡erabhÅ«miyaá¹ƒ pana á¹-hito sagÄ• ravo ca bhavissati, attatthaÃ±ca karissatÄ«â
anukampamÄ• no bhagavÄ• Ä• ha --- ``so Ä• gato na upasampÄ• detabboâ€™â€™ ti. __s
evaá¹ƒ Ä• gato bhikkhubhÄ• ve á¹-hatvÄ• avipannasÄ«latÄ• ya sÄ• sane sagÄ• ravo \Ne I
upanissaye nacirasseva uttamatthaá¹ƒ pÄ• puá¹‡issatÄ«ti Ã±atvÄ• upasampÄ• detabboti Ä

evaá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ• Ä• gatesu anupasampÄ• detabbaÃ±ca upa
tÄ«á¹‡ipi vatthÅ«ni samodhÄ• netvÄ• paripuá¹‡á¹‡aá¹ƒ katvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±a
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ ti vatvÄ• ``yo pana bhikkhu
ti paripuá¹‡á¹‡aá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apesi.

vajjiputtakavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catubbidhavinayakathÄ•

<45> idÄ• nissa \Be I 195/ atthaá¹ƒ vibhajanto __ ``yo panÄ• ti, yo yÄ• disoâ€™â€™ _tiÄ• c
sikkhÄ• pade ca sikkhÄ• padavibhaá¹…ge ca sakale ca vinayavinicchaye kosallaá¹ƒ pattha
vinayo_ jÄ• nitabbo ---

catubbidhaÃ±hi vinayaá¹ƒ, mahÄ• therÄ• mahiddhikÄ• .

nÄ«haritvÄ• pakÄ• sesuá¹ƒ, dhammasaá¹…gÄ• hakÄ• purÄ• ||

katamaá¹ƒ catubbidhaá¹ƒ? suttaá¹ƒ, suttÄ• nulomaá¹ƒ, Ä• cariyavÄ• daá¹ƒ, attanomatinti. y
--- ``Ä• haccapadena rasena Ä• cariyavaá¹ƒsena adhippÄ• yÄ• â€™â€™ ti, ettha hi __Ä• h
adhippetaá¹ƒ, __raso_ti suttÄ• nulomaá¹ƒ, __Ä• cariyavaá¹ƒso_ti Ä• cariyavÄ• do, __adhip

tattha __suttaá¹ƒ_nÄ• ma sakale vinayapiá¹-ake pÄ• á¸·i.

__suttÄ• nulomaá¹ƒ_ nÄ• ma cattÄ• ro mahÄ• padesÄ• ; ye bhagavatÄ• evaá¹ƒ vuttÄ• ---
mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹ƒ, taá¹ƒ ce akappiyaá¹ƒ anulometi; kap
taá¹ƒ vo na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹
anulometi; akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kappati. yaá¹ƒ, bhikkhave \Ne I 180/, mayÄ•
ti ananuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ ce akappiyaá¹ƒ anulometi, kappiyaá¹ƒ paá¹-ibÄ• hati; taá¹ƒ vo
bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â€™ ti ananuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ ce kappiyaá¹ƒ anulo
paá¹-ibÄ• hati; taá¹ƒ vo kappatÄ«â€™â€™ ti (Vin I 305).

__Ä• cariyavÄ• do_ nÄ• ma dhammasaá¹…gÄ• hakehi paÃ±cahi arahantasatehi á¹-hapitÄ•
okkantavinicchayappavattÄ• aá¹-á¹-hakathÄ• tanti.

__attanomati_ nÄ• ma sutta-suttÄ• nuloma-Ä• cariyavÄ• de muÃ±citvÄ• anumÄ• nena atta
upaá¹-á¹-hitÄ• kÄ• rakathanaá¹ƒ.

apica suttantÄ• bhidhammavinayaá¹-á¹-hakathÄ• su Ä• gato sabbopi theravÄ• do ``attanom
attanomatiá¹ƒ gahetvÄ• kathentena na daá¸·haggÄ• haá¹ƒ \Be I 196/ gahetvÄ• voharitabb
sallakkhetvÄ• atthena pÄ• á¸·iá¹ƒ, pÄ• á¸·iyÄ• ca atthaá¹ƒ saá¹ƒsanditvÄ• kathetabbaá¹ƒ.
Ä• cariyavÄ• de otÄ• retabbÄ• . sace tattha otarati ceva sameti ca, gahetabbÄ• . sace neva
gahetabbÄ• . ayaÃ±hi attanomati nÄ• ma sabbadubbalÄ• . attanomatito Ä• cariyavÄ• do ba

Ä• cariyavÄ• dopi suttÄ• nulome otÄ• retabbo. tattha otaranto samentoyeva gahetabbo, itar
Ä• cariyavÄ• dato hi suttÄ• nulomaá¹ƒ balavataraá¹ƒ.

suttÄ• nulomampi sutte otÄ• retabbaá¹ƒ. tattha otarantaá¹ƒ samentameva gahetabbaá¹ƒ, ita
suttÄ• nulomato hi suttameva balavataraá¹ƒ. suttaÃ±hi appaá¹-ivattiyaá¹ƒ kÄ• rakasaá¹…gh
á¹-hitakÄ• lasadisaá¹ƒ. tasmÄ• yadÄ• dve bhikkhÅ« sÄ• kacchanti, sakavÄ• dÄ« suttaá¹ƒ
paravÄ• dÄ« suttÄ• nulomaá¹ƒ. tehi aÃ±Ã±amaÃ±Ã±aá¹ƒ khepaá¹ƒ vÄ• garahaá¹ƒ vÄ• ak
otÄ• retabbaá¹ƒ. sace otarati sameti, gahetabbaá¹ƒ. no ce, na gahetabbaá¹ƒ; suttasmiá¹ƒye
athÄ• yaá¹ƒ suttaá¹ƒ gahetvÄ• katheti, paro Ä• cariyavÄ• daá¹ƒ. tehipi aÃ±Ã±amaÃ±Ã±aá¹
vÄ• akatvÄ• Ä• cariyavÄ• do sutte otÄ• retabbo. sace otarati sameti, gahetabbo. anotaran
gÄ• rayhÄ• cariyavÄ• do na gahetabbo; suttasmiá¹ƒyeva á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ suttaá¹ƒ \Ee I 232/ gahetvÄ• katheti, paro attanomatiá¹ƒ. tehipi aÃ±Ã±amaÃ±Ã
garahaá¹ƒ vÄ• \Ne I 181/ akatvÄ• attanomati sutte otÄ• retabbÄ• . sace otarati sameti, gah
gahetabbÄ• . suttasmiá¹ƒ yeva á¹-hÄ• tabbaá¹ƒ.

atha panÄ• yaá¹ƒ suttÄ• nulomaá¹ƒ gahetvÄ• katheti, paro suttaá¹ƒ. suttaá¹ƒ suttÄ• nulom
otarati sameti, tisso saá¹…gÄ«tiyo Ä• rÅ«á¸·haá¹ƒ pÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä• yati, gahet
paÃ±Ã±Ä• yati na otarati na sameti, bÄ• hirakasuttaá¹ƒ vÄ• hoti siloko vÄ• aÃ±Ã±aá¹ƒ vÄ•
guá¸·havessantaraguá¸·havinayavedallÄ• dÄ«naá¹ƒ aÃ±Ã±atarato Ä• gataá¹ƒ, na gahetabb
á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ \Be I 197/ suttÄ• nulomaá¹ƒ gahetvÄ• katheti, paro Ä• cariyavÄ• daá¹ƒ. Ä• car
otÄ• retabbo. sace otarati sameti, gahetabbo. no ce, na gahetabbo. suttÄ• nulomeyeva á¹-h

athÄ• yaá¹ƒ suttÄ• nulomaá¹ƒ gahetvÄ• katheti, paro attanomatiá¹ƒ. attanomati suttÄ• nulo
otarati sameti, gahetabbÄ• . no ce, na gahetabbÄ• . suttÄ• nulomeyeva á¹-hÄ• tabbaá¹ƒ.

atha panÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, paro suttaá¹ƒ. suttaá¹ƒ Ä• cariyavÄ
otarati sameti, gahetabbaá¹ƒ. itaraá¹ƒ gÄ• rayhasuttaá¹ƒ na gahetabbaá¹ƒ. Ä• cariyavÄ• de

athÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, paro suttÄ• nulomaá¹ƒ. suttÄ• nulomaá¹

otÄ• retabbaá¹ƒ. otarantaá¹ƒ samentameva gahetabbaá¹ƒ, itaraá¹ƒ na gahetabbaá¹ƒ. Ä• ca
á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, paro attanomatiá¹ƒ. attanomati Ä• cariya
otarati sameti, gahetabbÄ• . no ce, na gahetabbÄ• . Ä• cariyavÄ• deyeva á¹-hÄ• tabbaá¹ƒ.

atha panÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro suttaá¹ƒ. suttaá¹ƒ attanomatiyaá¹ƒ
otarati sameti, gahetabbaá¹ƒ. itaraá¹ƒ gÄ• rayhasuttaá¹ƒ na gahetabbaá¹ƒ. attanomatiyame

athÄ• yaá¹ƒ \Ne I 182/ attanomatiá¹ƒ gahetvÄ• katheti, paro suttÄ• nulomaá¹ƒ. suttÄ• nulo
otÄ• retabbaá¹ƒ. otarantaá¹ƒ samentameva gahetabbaá¹ƒ, itaraá¹ƒ na gahetabbaá¹ƒ. attano
á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro Ä• cariyavÄ• daá¹ƒ. Ä• cariyavÄ• do atta
sace otarati sameti, gahetabbo; itaro gÄ• rayhÄ• cariyavÄ• do na gahetabbo. attanomatiyan
attano gahaá¹‡ameva \Ee I 233/ baliyaá¹ƒ kÄ• tabbaá¹ƒ. sabbaá¹-á¹-hÄ• nesu ca khepo vÄ
kÄ• tabbÄ• ti.

atha \Be I 198/ panÄ• yaá¹ƒ ``kappiyaâ€™â€™ nti gahetvÄ• katheti, paro ``akappiyaâ€™â
suttÄ• nulome ca otÄ• retabbaá¹ƒ. sace kappiyaá¹ƒ hoti, kappiye á¹-hÄ• tabbaá¹ƒ. sace aka
á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ tassa kappiyabhÄ• vasÄ• dhakaá¹ƒ suttato bahuá¹ƒ kÄ• raá¹‡aÃ±ca vinicchaya
kÄ• raá¹‡aá¹ƒ na vindati. kappiyeva á¹-hÄ• tabbaá¹ƒ. atha paro tassa akappiyabhÄ• vasÄ•
kÄ• raá¹‡aÃ±ca vinicchayaÃ±ca dasseti, anena attano gahaá¹‡anti katvÄ• daá¸·haá¹ƒ Ä• d
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• akappiyeva á¹-hÄ• tabbaá¹ƒ. atha dvinnampi kÄ•
paá¹-ikkhittabhÄ• voyeva sÄ• dhu, akappiye á¹-hÄ• tabbaá¹ƒ. vinayaÃ±hi patvÄ• kappiyÄ•
rundhitabbaá¹ƒ, gÄ• á¸·haá¹ƒ kattabbaá¹ƒ, sotaá¹ƒ pacchinditabbaá¹ƒ, garukabhÄ• veyeva

atha panÄ• yaá¹ƒ ``akappiyaâ€™â€™ nti gahetvÄ• katheti, paro ``kappiyaâ€™â€™ nti. sut
otÄ• retabbaá¹ƒ. sace kappiyaá¹ƒ hoti, kappiye á¹-hÄ• tabbaá¹ƒ. sace akappiyaá¹ƒ, akappiy

athÄ• yaá¹ƒ bahÅ«hi suttavinicchayakÄ• raá¹‡ehi akappiyabhÄ• vaá¹ƒ dasseti, paro kÄ• raá
akappiye á¹-hÄ• tabbaá¹ƒ. atha paro bahÅ«hi suttavinicchayakÄ• raá¹‡ehi kappiyabhÄ• vaá
kÄ• raá¹‡aá¹ƒ na vindati, kappiye á¹-hÄ• tabbaá¹ƒ. atha dvinnampi kÄ• raá¹‡acchÄ• yÄ• di
na vissajjetabbaá¹ƒ. yathÄ• cÄ• yaá¹ƒ kappiyÄ• kappiye akappiyakappiye ca vinicchayo vu
anÄ• pattiÄ• pattivÄ• de Ä• pattÄ• nÄ• pattivÄ• de ca, lahukagarukÄ• pattivÄ• de garukalah
183/ vinicchayo veditabbo. nÄ• mamattaá¹ƒyeva hi ettha nÄ• naá¹ƒ, yojanÄ• naye nÄ• naá

vitthÄ• ritaá¹ƒ.

evaá¹ƒ kappiyÄ• kappiyÄ• divinicchaye uppanne yo sutta-suttÄ• nulomaÄ• cariyavÄ• daatta
atirekakÄ• raá¹‡aá¹ƒ labhati, tassa vÄ• de á¹-hÄ• tabbaá¹ƒ. sabbaso pana kÄ• raá¹‡aá¹ƒ vi
suttaá¹ƒ na jahitabbaá¹ƒ, suttasmiá¹ƒyeva á¹-hÄ• tabbanti. evaá¹ƒ tasmiá¹ƒ sikkhÄ• pade ca
ca sakale ca vinayavinicchaye kosallaá¹ƒ patthayantena ayaá¹ƒ catubbidho vinayo jÄ• nitab

imaÃ±ca \Be I 199/ \Ee I 234/ pana catubbidhaá¹ƒ vinayaá¹ƒ Ã±atvÄ• pi vinayadharena pug
tilakkhaá¹‡asamannÄ• gatena bhavitabbaá¹ƒ. __tÄ«á¹‡i_ hi __vinayadharassa lakkhaá¹‡Ä•
katamÄ• ni tÄ«á¹‡i? ``suttaÃ±cassa svÄ• gataá¹ƒ hoti suppavatti suvinicchitaá¹ƒ suttato anu
idamekaá¹ƒ lakkhaá¹‡aá¹ƒ. ``vinaye kho pana á¹-hito hoti asaá¹ƒhÄ«roâ€™â€™ ti idaá¹ƒ du
``Ä• cariyaparamparÄ• kho panassa suggahitÄ• hoti sumanasikatÄ• sÅ«padhÄ• ritÄ• â€™

tattha __suttaá¹ƒ_ nÄ• ma sakalaá¹ƒ vinayapiá¹-akaá¹ƒ. taÃ±cassa __svÄ• gataá¹ƒ hotÄ«_t
__suppavattÄ«_ti suá¹-á¹-hu pavattaá¹ƒ paguá¹‡aá¹ƒ vÄ• cuggataá¹ƒ suvinicchitaá¹ƒ. __sut
pÄ• á¸·ito ca paripucchato ca aá¹-á¹-hakathÄ• to ca suvinicchitaá¹ƒ hoti, kaá¹…khacchedaá

vinaye kho pana á¹-hito hotÄ«ti vinaye lajjÄ«bhÄ• vena patiá¹-á¹-hito hoti. alajjÄ« hi bahussu
lÄ• bhagarutÄ• ya tantiá¹ƒ visaá¹ƒvÄ• detvÄ• uddhammaá¹ƒ ubbinayaá¹ƒ satthusÄ• sanaá
mahantaá¹ƒ upaddavaá¹ƒ karoti. saá¹…ghabhedampi saá¹…gharÄ• jimpi uppÄ• deti. lajjÄ«
sikkhÄ• kÄ• mo jÄ«vitahetupi tantiá¹ƒ avisaá¹ƒvÄ• detvÄ• dhammameva vinayameva ca dÄ
garuá¹ƒ katvÄ• á¹-hapeti. tathÄ• hi pubbe mahÄ• therÄ• tikkhattuá¹ƒ vÄ• caá¹ƒ nicchÄ• re
lajjÄ« rakkhissati, lajjÄ« rakkhissati, lajjÄ« rakkhissatÄ«â€™â€™ _ti. evaá¹ƒ yo lajjÄ«, so vin
avijahanto avokkamanto lajjÄ«bhÄ• vena vinaye á¹-hito hoti suppatiá¹-á¹-hitoti. __asaá¹ƒhÄ•
nÄ• ma yo pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vÄ• heá¹-á¹-hato vÄ• uparito vÄ• pa
pucchiyamÄ• no vitthunati vipphandati santiá¹-á¹-hituá¹ƒ na sakkoti; yaá¹ƒ yaá¹ƒ parena vuc
anujÄ• nÄ• ti; sakavÄ• daá¹ƒ chaá¸• á¸• etvÄ• paravÄ• daá¹ƒ gaá¹‡hÄ• ti. yo pana pÄ• á¸·
vÄ• heá¹-á¹-hupariyena vÄ• padapaá¹-ipÄ• á¹-iyÄ• \Ee I 235/ vÄ• pucchiyamÄ• no na vitt
ekekalomaá¹ƒ saá¹‡á¸• Ä• sena gaá¹‡hanto viya ``evaá¹ƒ mayaá¹ƒ vadÄ• ma; evaá¹ƒ no Ä
\Ne I 184/ vissajjeti; yamhi pÄ• á¸·i ca pÄ• á¸·ivinicchayo ca suvaá¹‡á¹‡abhÄ• jane pakkhitta
parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ agacchanto tiá¹-á¹-hati, ayaá¹ƒ vuccati ``asaá¹ƒhÄ«roâ€™

__Ä• cariyaparamparÄ• kho panassa suggahitÄ• hotÄ«_ti theraparamparÄ• vaá¹ƒsapara
__sumanasikatÄ• _ti suá¹-á¹-hu manasikatÄ• ; Ä• vajjitamatte ujjalitapadÄ«po viya hoti. __s
suá¹-á¹-hu \Be I 200/ upadhÄ• ritÄ• pubbÄ• parÄ• nusandhito atthato kÄ• raá¹‡ato ca upad
pahÄ• ya Ä• cariyasuddhiyÄ• vattÄ• hoti ``mayhaá¹ƒ Ä• cariyo asukÄ• cariyassa santike u
asukassÄ• â€™â€™ ti evaá¹ƒ sabbaá¹ƒ Ä• cariyaparamparaá¹ƒ theravÄ• daá¹…gaá¹ƒ Ä• h
sammÄ• sambuddhassa santike uggaá¹‡hÄ«ti pÄ• petvÄ• á¹-hapeti. tatopi Ä• haritvÄ• up

santike uggaá¹‡hi, dÄ• sakatthero attano upajjhÄ• yassa upÄ• littherassa, soá¹‡akatthero a
dÄ• sakattherassa, siggavatthero attano upajjhÄ• yassa soá¹‡akattherassa, moggaliputtatis
upajjhÄ• yassa siggavattherassa caá¹‡á¸• avajjittherassa cÄ• ti. evaá¹ƒ sabbaá¹ƒ Ä• cariya
theravÄ• daá¹…gaá¹ƒ Ä• haritvÄ• attano Ä• cariyaá¹ƒ pÄ• petvÄ• á¹-hapeti. evaá¹ƒ uggah
suggahitÄ• hoti. evaá¹ƒ asakkontena pana avassaá¹ƒ dve tayo parivaá¹-á¹-Ä• uggahetabb
nayena yathÄ• Ä• cariyo ca Ä• cariyÄ• cariyo ca pÄ• á¸·iÃ±ca paripucchaÃ±ca vadanti, tat

imehi ca pana tÄ«hi lakkhaá¹‡ehi samannÄ• gatena vinayadharena vatthuvinicchayatthaá¹ƒ
otiá¹‡á¹‡e vatthusmiá¹ƒ codakena ca cuditakena ca vutte vattabbe sahasÄ• avinicchinitvÄ•
oloketabbÄ• ni. katamÄ• ni cha? vatthu oloketabbaá¹ƒ, mÄ• tikÄ• oloketabbÄ• , padabhÄ•
tikaparicchedo oloketabbo, antarÄ• patti oloketabbÄ• , anÄ• patti oloketabbÄ• ti.

vatthuá¹ƒ olokentopi \Ee I 236/ hi ``tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• g
naggena Ä• gantabbaá¹ƒ; yo Ä• gaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 517)
Ä• pattiá¹ƒ passati. so taá¹ƒ suttaá¹ƒ Ä• netvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamessati.

mÄ• tikaá¹ƒ olokentopi ``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™ ntiÄ• dinÄ• (Vin IV
paÃ±cannaá¹ƒ Ä• pattÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• pattiá¹ƒ passati, so taá¹ƒ suttaá¹ƒ Ä• netv
vÅ«pasamessati.

padabhÄ• janÄ«yaá¹ƒ \Be I 201/ olokentopi ``akkhayite sarÄ«re methunaá¹ƒ dhammaá¹ƒ pa
pÄ• rÄ• jikassa. yebhuyyena khayite sarÄ«re methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, Ä• patti
tiÄ• dinÄ• (Vin III 59 Ä• dayo, atthato samÄ• naá¹ƒ) nayena sattannaá¹ƒ Ä• pattÄ«naá¹ƒ aÃ
passati, so padabhÄ• janÄ«yato suttaá¹ƒ Ä• netvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamessat

tikaparicchedaá¹ƒ olokentopi tikasaá¹…ghÄ• disesaá¹ƒ vÄ• tikapÄ• cittiyaá¹ƒ vÄ• tikadukk
aÃ±Ã±ataraá¹ƒ vÄ• Ä• pattiá¹ƒ tikaparicchede passati, so tato suttaá¹ƒ Ä• netvÄ• taá¹ƒ ad
vÅ«pasamessati.

antarÄ• pattiá¹ƒ olokentopi ``paá¹-ilÄ• taá¹ƒ ukkhipati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (V
sikkhÄ• padantaresu antarÄ• patti hoti taá¹ƒ passati, so taá¹ƒ suttaá¹ƒ Ä• netvÄ• taá¹ƒ adh
vÅ«pasamessati.

anÄ• pattiá¹ƒ olokentopi ``anÄ• patti bhikkhu asÄ• diyantassa, atheyyacittassa, na maraá¹‡
anullapanÄ• dhippÄ• yassa, na mocanÄ• dhippÄ• yassa, asaÃ±cicca, assatiyÄ• , ajÄ• nant
Ä• dayo) evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pade niddiá¹-á¹-haá¹ƒ anÄ• pattiá¹ƒ passati, so
taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamessati.

yo hi bhikkhu catubbidhavinayakovido tilakkhaá¹‡asampanno imÄ• ni cha á¹-hÄ• nÄ• ni olo
vÅ«pasamessati, tassa vinicchayo appaá¹-ivattiyo, buddhena sayaá¹ƒ nisÄ«ditvÄ• vinicchit
cevaá¹ƒ vinicchayakusalaá¹ƒ bhikkhuá¹ƒ koci katasikkhÄ• padavÄ«tikkamo bhikkhu upasaá
kukkuccaá¹ƒ puccheyya; tena sÄ• dhukaá¹ƒ sallakkhetvÄ• sace anÄ• patti hoti, ``anÄ• patt
sace pana Ä• patti hoti, ``Ä• pattÄ«â€™â€™ ti vattabbaá¹ƒ. sÄ• desanÄ• gÄ• minÄ« ce, ``
vattabbaá¹ƒ. vuá¹-á¹-hÄ• nagÄ• minÄ« ce, ``vuá¹-á¹-hÄ• nagÄ• minÄ«â€™â€™ ti vattabba
pÄ• rÄ• jikacchÄ• yÄ• \Ee I 237/ dissati, ``pÄ• rÄ• jikÄ• pattÄ«â€™â€™ ti na tÄ• va vattab
methunadhammavÄ«tikkamo hi uttarimanussadhammavÄ«tikkamo ca oá¸·Ä• riko. adinnÄ•
pana sukhumÄ• cittalahukÄ• . te sukhumeneva Ä• pajjati \Ne I 186/, sukhumena rakkhati, t
taá¹ƒvatthukaá¹ƒ kukkuccaá¹ƒ pucchiyamÄ• no ``Ä• pattÄ«â€™â€™ ti avatvÄ• sacassa Ä
bhikkhu ``amhÄ• kaá¹ƒ Ä• cariyaá¹ƒ \Be I 202/ pucchÄ• â€™â€™ ti pesetabbo. sace so pu
Ä• cariyo suttato nayato oloketvÄ• `satekicchoâ€™ ti maá¹ƒ Ä• hÄ• â€™â€™ ti vadati, tat
suá¹-á¹-hu yaá¹ƒ Ä• cariyo bhaá¹‡ati taá¹ƒ karohÄ«â€™â€™ ti vattabbo. atha panassa Ä• c
uggahitatthero pana atthi, tassa santikaá¹ƒ pesetabbo --- ``amhehi saha uggahitatthero gaá
gantvÄ• pucchÄ• â€™â€™ ti. tenÄ• pi ``satekicchoâ€™â€™ ti vinicchite ``sÄ• dhu suá¹-á¹
karohÄ«â€™â€™ ti vattabbo. atha saddhiá¹ƒ uggahitattheropi natthi, antevÄ• siko paá¹‡á¸•
santikaá¹ƒ pesetabbo --- ``asukadaharaá¹ƒ gantvÄ• pucchÄ• â€™â€™ ti. tenÄ• pi ``sateki
``sÄ• dhu suá¹-á¹-hu tassa vacanaá¹ƒ karohÄ«â€™â€™ ti vattabbo. atha daharassÄ• pi pÄ
upaá¹-á¹-hÄ• ti, tenÄ• pi ``pÄ• rÄ• jikosÄ«â€™â€™ ti na vattabbo. dullabho hi buddhuppÄ•
I 203/ pabbajjÄ• ca upasampadÄ• ca. evaá¹ƒ pana vattabbo --- ``vivittaá¹ƒ okÄ• saá¹ƒ san
divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• sÄ«lÄ• ni sodhetvÄ• dvattiá¹ƒsÄ• kÄ• raá¹ƒ tÄ• va manasi k
arogaá¹ƒ sÄ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayati, saá¹…khÄ• rÄ• pÄ• kaá¹-Ä• hutvÄ
upacÄ• rappanÄ• ppattaá¹ƒ viya cittampi ekaggaá¹ƒ hoti, divasaá¹ƒ atikkantampi na jÄ• nÄ
upaá¹-á¹-hÄ• naá¹ƒ Ä• gato evaá¹ƒ vattabbo --- ``kÄ«disÄ• te cittappavattÄ«â€™â€™ ti. Ä
cittappavattiyÄ• vattabbo --- ``pabbajjÄ• nÄ• ma cittavisuddhatthÄ• ya, appamatto samaá¹
karohÄ«â€™â€™ ti.

yassa pana sÄ«laá¹ƒ bhinnaá¹ƒ hoti, tassa kammaá¹-á¹-hÄ• naá¹ƒ na ghaá¹-ayati, patodÄ•
vikampati, vippaá¹-isÄ• ragginÄ• á¸• ayhati, tattapÄ• sÄ• á¹‡e nisinno viya taá¹…khaá¹‡aÃ
\Ee I 238/ Ä• gato ``kÄ• te cittappavattÄ«â€™â€™ ti pucchitabbo. Ä• rocitÄ• ya cittappavat
raho nÄ• ma pÄ• pakammaá¹ƒ pakubbato. sabbapaá¹-hamaÃ±hi pÄ• paá¹ƒ karonto attanÄ
Ä• rakkhadevatÄ• paracittavidÅ« samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±Ä• ca devatÄ• jÄ• nan
sotthiá¹ƒ pariyesÄ• hÄ«â€™â€™ ti vattabbo.

niá¹-á¹-hitÄ• catubbidhavinayakathÄ•

vinayadharassa ca lakkhaá¹‡Ä• dikathÄ• .

bhikkhupadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

idÄ• ni \Ne I 187/ sikkhÄ• padavibhaá¹…gassa atthaá¹ƒ vaá¹‡á¹‡ayissÄ• ma. yaá¹ƒ vuttaá¹
yÄ• diso_tiÄ• di. ettha __yo panÄ• _ti vibhajitabbapadaá¹ƒ; __yo yÄ• diso_tiÄ• dÄ«ni tassa
ca yasmÄ• __panÄ• _ti nipÄ• tamattaá¹ƒ; __yo_ti atthapadaá¹ƒ; taÃ±ca aniyamena puggal
atthaá¹ƒ dassento aniyamena puggaladÄ«pakaá¹ƒ yo saddameva Ä• ha. tasmÄ• ettha eva
panÄ• _ti yo yokocÄ«ti vuttaá¹ƒ hoti. yasmÄ• pana yo yokoci nÄ• ma, so avassaá¹ƒ
liá¹…ga-yutta-jÄ• ti-nÄ• ma-gotta-sÄ«la-vihÄ• ra-gocaravayesu ekenÄ• kÄ• rena paÃ±Ã±Ä•
Ã±Ä• petuá¹ƒ taá¹ƒ pabhedaá¹ƒ pakÄ• sento __ ``yÄ• disoâ€™â€™ _tiÄ• dimÄ• ha. tattha
yÄ• diso vÄ• tÄ• diso vÄ• hotu; dÄ«gho vÄ• rasso vÄ• kÄ• á¸·o vÄ• odÄ• to vÄ• maá¹…
vÄ• ti attho. __yathÄ• yutto_ti yogavasena yena vÄ• tena vÄ• yutto hotu; navakammayutto
vÄ• sadhurayutto vÄ• ti attho. __yathÄ• jacco_ti jÄ• tivasena yaá¹ƒjacco vÄ• taá¹ƒjacco vÄ
brÄ• hmaá¹‡o vÄ• vesso vÄ• suddo vÄ• ti attho. __yathÄ• nÄ• mo_ti nÄ• mavasena yathÄ
hotu; buddharakkhito vÄ• dhammarakkhito vÄ• saá¹…gharakkhito vÄ• ti attho. __yathÄ• g
yathÄ• gotto vÄ• tathÄ• gotto vÄ• yena vÄ• tena vÄ• gottena hotu; kaccÄ• yano vÄ• vÄ•
attho. __yathÄ• sÄ«lo_ti sÄ«lesu yathÄ• sÄ«lo vÄ• tathÄ• sÄ«lo vÄ• hotu; navakammasÄ«
vÄ• sadhurasÄ«lo vÄ• ti attho. __yathÄ• vihÄ• rÄ«_ti vihÄ• resupi yathÄ• vihÄ• rÄ« vÄ• tat
navakammavihÄ• rÄ« vÄ• uddesavihÄ• rÄ« vÄ• vÄ• sadhuravihÄ• rÄ« vÄ• ti attho. __yath
yathÄ• gocaro vÄ• tathÄ• gocaro vÄ• hotu; navakammagocaro \Ee I 239/ vÄ• uddesagoca
attho. __thero vÄ• _ti Ä• dÄ«su vayovuá¸• á¸• hÄ• dÄ«su yo vÄ• so vÄ• hotu; paripuá¹‡á¹
Å«napaÃ±cavassatÄ• ya navo vÄ• atirekapaÃ±cavassatÄ• ya \Be I 204/ majjhimo vÄ• ti att
imasmiá¹ƒ atthe eso vuccati ``yo panÄ• â€™â€™ ti.

bhikkhuniddese bhikkhatÄ«ti __bhikkhako; _ labhanto vÄ• alabhanto vÄ• ariyÄ• ya yÄ• ca
buddhÄ• dÄ«hi ajjhupagataá¹ƒ bhikkhÄ• cariyaá¹ƒ ajjhupagatattÄ• __bhikkhÄ• cariyaá¹ƒ aj
koci appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaá¹ƒ pahÄ• ya agÄ• rasmÄ• anagÄ• riya
kasigorakkhÄ• dÄ«hi jÄ«vikakappanaá¹ƒ hitvÄ• liá¹…gasampaá¹-icchaneneva __bhikkhÄ•
bhikkhu_. parapaá¹-ibaddhajÄ«vikattÄ• vÄ• vihÄ• ramajjhe kÄ• jabhattaá¹ƒ bhuÃ±jamÄ• n
__bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu; _ piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• ya pabb
vÄ• __bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu_. agghaphassavaá¹‡á¹‡abhedena bhinnaá
__bhinnapaá¹-adharo_. tattha satthakacchedanena agghabhedo veditabbo. sahassagghana
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinno bhinnaggho hoti. purimagghato upaá¸• á¸• hampi na
phassabhedo veditabbo. sukhasamphassopi hi paá¹-o suttehi saá¹ƒsibbito bhinnaphasso ho
pÄ• puá¹‡Ä• ti. sÅ«cimalÄ• dÄ«hi vaá¹‡á¹‡abhedo veditabbo. suparisuddhopi hi paá¹-o sÅ«
sÅ«cimalena, hatthasedamalajallikÄ• hi, avasÄ• ne rajanakappakaraá¹‡ehi ca bhinnavaá¹‡á
pakativaá¹‡á¹‡aá¹ƒ vijahati. evaá¹ƒ tÄ«hÄ• kÄ• rehi bhinnapaá¹-adhÄ• raá¹‡ato __bhinnapa
gihivatthavisabhÄ• gÄ• naá¹ƒ vÄ• kÄ• sÄ• vÄ• naá¹ƒ dhÄ• raá¹‡amatteneva __bhinnapaá¹

__samaÃ±Ã±Ä• yÄ• _ti paÃ±Ã±attiyÄ• vohÄ• renÄ• ti attho. samaÃ±Ã±Ä• ya eva hi ekacc
paÃ±Ã±Ä• yati. tathÄ• hi nimantanÄ• dimhi bhikkhÅ«su gaá¹‡iyamÄ• nesu sÄ• maá¹‡erep
sahassaá¹ƒ bhikkhÅ«â€™â€™ ti vadanti. __paá¹-iÃ±Ã±Ä• yÄ• _ti attano paá¹-ijÄ• nanena p
``bhikkhÅ«â€™â€™ ti paÃ±Ã±Ä• yati. tassa ``ko etthÄ• ti? ahaá¹ƒ, Ä• vuso, bhikkhÅ«â€™â
evamÄ• dÄ«su sambhavo daá¹-á¹-habbo \Ee I 240/. ayaá¹ƒ pana Ä• nandattherena vuttÄ•
rattibhÄ• ge pana dussÄ«lÄ• pi paá¹-ipathaá¹ƒ Ä• gacchantÄ• ``ko etthÄ• â€™â€™ ti vutte
paá¹-iÃ±Ã±Ä• ya abhÅ«tÄ• ya ``mayaá¹ƒ bhikkhÅ«â€™â€™ ti vadanti.

__ehi_ \Be I 205/ bhikkhÅ«ti ehi bhikkhu nÄ• ma bhagavato ``ehi bhikkhÅ«â€™â€™ ti vaca
bhikkhubhÄ• vaá¹ƒ ehibhikkhÅ«pasampadaá¹ƒ patto. bhagavÄ• hi ehibhikkhubhÄ• vÄ• ya
puggalaá¹ƒ disvÄ• rattapaá¹ƒsukÅ«lantarato suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ dakkhiá¹‡ahatthaá¹
brahmaghosaá¹ƒ nicchÄ• rento ``ehi, bhikkhu, cara brahmacariyaá¹ƒ sammÄ• dukkhassa a
vadati. tassa saheva bhagavato vacanena gihiliá¹…gaá¹ƒ antaradhÄ• yati, pabbajjÄ• ca up
bhaá¹‡á¸• u kÄ• sÄ• yavasano hoti. ekaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ekaá¹ƒ aá¹ƒ
vÄ• maá¹ƒsakÅ«á¹-e Ä• sattanÄ«luppalavaá¹‡á¹‡amattikÄ• patto ---

``ticÄ«varaÃ±ca patto ca, vÄ• si sÅ«ci ca bandhanaá¹ƒ.

parissÄ• vanena aá¹-á¹-hete, yuttayogassa bhikkhunoâ€™â€™ ti ||

evaá¹ƒ \Ne I 189/ vuttehi aá¹-á¹-hahi parikkhÄ• rehi sarÄ«re paá¹-imukkehiyeva saá¹-á¹-hiva
iriyÄ• pathasampanno buddhÄ• cariyako buddhupajjhÄ• yako sammÄ• sambuddhaá¹ƒ vanc
hi paá¹-hamabodhiyaá¹ƒ ekasmiá¹ƒ kÄ• le ehibhikkhÅ«pasampadÄ• ya eva upasampÄ• det
sahassupari ekacattÄ• lÄ«suttarÄ• ni tÄ«á¹‡i bhikkhusatÄ• ni ahesuá¹ƒ; seyyathidaá¹ƒ --- p
paÃ±cavaggiyattherÄ• , yaso kulaputto, tassa parivÄ• rÄ• catupaá¹‡á¹‡Ä• sa sahÄ• yakÄ•
sahassapurÄ• á¹‡ajaá¹-ilÄ• , saddhiá¹ƒ dvÄ«hi aggasÄ• vakehi aá¸• á¸• hateyyasatÄ• paril
aá¹…gulimÄ• lattheroti. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``tÄ«á¹‡i sataá¹ƒ sahassaÃ±ca, cattÄ• lÄ«saá¹ƒ punÄ• pare.

eko ca thero sappaÃ±Ã±o, sabbe te ehibhikkhukÄ• â€™â€™ ti ||

na kevalaÃ±ca ete eva, aÃ±Ã±epi bahÅ« santi. seyyathidaá¹ƒ --- tisataparivÄ• ro selo brÄ•
sahassaparivÄ• ro mahÄ• kappino, dasasahassÄ• \Ee I 241/ kapilavatthuvÄ• sino kulaputt
pÄ• rÄ• yanikabrÄ• hmaá¹‡Ä• ti evamÄ• dayo. te pana vinayapiá¹-ake pÄ• á¸·iyaá¹ƒ na nid
tattha niddiá¹-á¹-hattÄ• vuttÄ• ti.

``sattavÄ«sa sahassÄ• ni, tÄ«á¹‡iyeva satÄ• ni ca.

etepi sabbe saá¹…khÄ• tÄ• , sabbe te ehibhikkhukÄ• â€™â€™ ti ||

__tÄ«hi_ \Be I 206/__ saraá¹‡agamanehi upasampanno_ti ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ
nayena tikkhattuá¹ƒ vÄ• caá¹ƒ bhinditvÄ• vuttehi tÄ«hi saraá¹‡agamanehi upasampanno. a
aá¹-á¹-havidhÄ• --- ehibhikkhÅ«pasampadÄ• , saraá¹‡agamanÅ«pasampadÄ• , ovÄ• dapa
paÃ±habyÄ• karaá¹‡Å«pasampadÄ• , garudhammapaá¹-iggahaá¹‡Å«pasampadÄ• , dÅ«ten
aá¹-á¹-havÄ• cikÅ«pasampadÄ• , Ã±atticatutthakammÅ«pasampadÄ• ti. tattha ehibhikkhÅ«
saraá¹‡agamanÅ«pasampadÄ• ca vuttÄ• eva.

ovÄ• dapaá¹-iggahaá¹‡Å«pasampadÄ• nÄ• ma ``tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitab
hirottappaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ bhavissati theresu navesu majjhimesu cÄ• â€™ ti. evaÃ
sikkhitabbaá¹ƒ. tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ --- `yaá¹ƒ kiÃ±ci dhammaá¹ƒ
kusalÅ«pasaá¹ƒhitaá¹ƒ, sabbaá¹ƒ taá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sabbacetasÄ•
ohitasoto dhammaá¹ƒ sossÄ• mÄ«â€™ ti. evaá¹ƒ hi te, kassapa, sikkhitabbaá¹ƒ. tasmÄ• tih
sikkhitabbaá¹ƒ \Ne I 190/ --- `sÄ• tasahagatÄ• ca me kÄ• yagatÄ• sati na vijahissatÄ«â€™
sikkhitabbaâ€™â€™ nti (SN a II 154) iminÄ• ovÄ• dapaá¹-iggahaá¹‡ena mahÄ• kassapatth
anuÃ±Ã±Ä• taupasampadÄ• .

paÃ±habyÄ• karaá¹‡Å«pasampadÄ• nÄ• ma sopÄ• kassa anuÃ±Ã±Ä• taupasampadÄ• . b
anucaá¹…kamantaá¹ƒ sopÄ• kasÄ• maá¹‡eraá¹ƒ `` `uddhumÄ• takasaÃ±Ã±Ä• â€™ ti vÄ• ,
ime dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• \Ee I 242/, udÄ• hu ekatthÄ• , byaÃ±jana
asubhanissite paÃ±he pucchi. so te byÄ• kÄ• si. bhagavÄ• tassa sÄ• dhukÄ• raá¹ƒ datvÄ•
sopÄ• kÄ• â€™â€™ ti pucchi. ``sattavassohaá¹ƒ, bhagavÄ• â€™â€™ ti. ``sopÄ• ka, tvaá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsanditvÄ• paÃ±he byÄ• kÄ• sÄ«â€™â€™ t
anujÄ• ni. ayaá¹ƒ paÃ±habyÄ• karaá¹‡Å«pasampadÄ• .

garudhammapaá¹-iggahaá¹‡Å«pasampadÄ• nÄ• ma mahÄ• pajÄ• patiyÄ• aá¹-á¹-hagarud
anuÃ±Ã±Ä• taupasampadÄ• .

dÅ«tenÅ«pasampadÄ• nÄ• ma aá¸• á¸• hakÄ• siyÄ• gaá¹‡ikÄ• ya anuÃ±Ã±Ä• taupasamp

aá¹-á¹-havÄ• cikÅ«pasampadÄ• nÄ• ma bhikkhuniyÄ• bhikkhunisaá¹…ghato Ã±atticatutth
Ã±atticatutthenÄ• ti imehi dvÄ«hi kammehi upasampadÄ• .

Ã±atticatutthakammÅ«pasampadÄ• \Be I 207/ nÄ• ma bhikkhÅ«naá¹ƒ etarahi upasampadÄ
upasampadÄ• su ``yÄ• sÄ• , bhikkhave, mayÄ• tÄ«hi saraá¹‡agamanehi upasampadÄ• a

paá¹-ikkhipÄ• mi. anujÄ• nÄ• mi, bhikkhave, Ã±atticatutthena kammena upasampÄ• detuâ€
anuÃ±Ã±Ä• tÄ• ya imÄ• ya upasampadÄ• ya upasampannoti vuttaá¹ƒ hoti.

__bhadro_ti apÄ• pako. kalyÄ• á¹‡aputhujjanÄ• dayo hi yÄ• va arahÄ• , tÄ• va bhadrena sÄ
vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena ca samannÄ• gatattÄ• ``bhadro bhikkhÅ«â€™â€™
__sÄ• ro_ti tehiyeva sÄ«lasÄ• rÄ• dÄ«hi samannÄ• gatattÄ• nÄ«lasamannÄ• gamena nÄ«
bhikkhÅ«â€™â€™ ti veditabbo. vigatakilesapheggubhÄ• vato vÄ• khÄ«á¹‡Ä• savova ``sÄ•
__sekho_ti puthujjanakalyÄ• á¹‡akena saddhiá¹ƒ satta \Ne I 191/ ariyÄ• tisso sikkhÄ• sikk
yo koci ``sekho bhikkhÅ«â€™â€™ ti veditabbo. na sikkhatÄ«ti __asekho_. sekkhadhamme
á¹-hito, tato uttari sikkhitabbÄ• bhÄ• vato khÄ«á¹‡Ä• savo ``asekhoâ€™â€™ ti vuccati. __sa
sabbantimena pariyÄ• yena paÃ±cavaggakaraá¹‡Ä«ye kamme yÄ• vatikÄ• bhikkhÅ« kamm
chandÄ• rahÄ• naá¹ƒ chandassa Ä• haá¹-attÄ• , sammukhÄ«bhÅ«tÄ• naÃ±ca appaá¹-ikkos
samaggabhÄ• vaá¹ƒ upagatena. __Ã±atticatutthenÄ• _ti \Ee I 243/ tÄ«hi anussÄ• vanÄ• hi
kÄ• tabbena. __kammenÄ• _ti dhammikena vinayakammena. __akuppenÄ• _ti
vatthu-Ã±atti-anussÄ• vana-sÄ«mÄ• -parisasampattisampannattÄ• akopetabbataá¹ƒ appaâ
upagatena. __á¹-hÄ• nÄ• rahenÄ• _ti kÄ• raá¹‡Ä• rahena satthusÄ• sanÄ• rahena. __upas
samÄ• panno, pattoti attho. bhikkhubhÄ• vo hi uparibhÄ• vo, taÃ±cesa yathÄ• vuttena kam
``upasampannoâ€™â€™ ti vuccati. ettha ca Ã±atticatutthakammaá¹ƒ ekameva Ä• gataá¹ƒ.
á¹-hatvÄ• cattÄ• ri saá¹…ghakammÄ• ni nÄ«haritvÄ• vitthÄ• rato kathetabbÄ• nÄ«ti sabba
tÄ• ni ca ``apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutthakamm
paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• vitthÄ• rena khandhakato parivÄ• rÄ• vasÄ• ne kammavibh
Ä• haritvÄ• kathitÄ• ni. tÄ• ni mayaá¹ƒ __parivÄ• rÄ• vasÄ• ne kammavibhaá¹…ge_yeva v
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• ca \Be I 208/ na bhÄ• riyÄ• bhavissati; yathÄ• á¹-hitÄ
vaá¹‡á¹‡anÄ• suviÃ±Ã±eyyÄ• bhavissati. tÄ• ni ca á¹-hÄ• nÄ• ni asuÃ±Ã±Ä• ni bhavissan
anupadavaá¹‡á¹‡anameva karoma.

__tatrÄ• _ti tesu ``bhikkhakoâ€™â€™ tiÄ• dinÄ• nayena vuttesu bhikkhÅ«su. __yvÄ• yaá¹
bhikkhu. __samaggena saá¹…ghena ... pe ... upasampanno_ti aá¹-á¹-hasu upasampadÄ• s
upasampanno. __ayaá¹ƒ imasmiá¹ƒ atthe adhippeto bhikkhÅ«_ti ayaá¹ƒ imasmiá¹ƒ ``methu
paá¹-isevitvÄ• pÄ• rÄ• jiko hotÄ«â€™â€™ ti atthe ``bhikkhÅ«â€™â€™ ti adhippeto. itare p
Ä• dayo atthuddhÄ• ravasena vuttÄ• . tesu ca ``bhikkhakoâ€™â€™ ti Ä• dayo niruttivasena
bhikkhu, paá¹-iÃ±Ã±Ä• ya bhikkhÅ«â€™â€™ ti ime dve abhilÄ• pavasena vuttÄ• , ``ehi bhik
upajjhÄ• yena paá¹-iladdhaupasampadÄ• vasena vutto. saraá¹‡agamanabhikkhu anuppann
upasampadÄ• vasena vutto, ``bhadroâ€™â€™ tiÄ• dayo guá¹‡avasena vuttÄ• ti veditabbÄ•

bhikkhupadabhÄ• janÄ«yaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sikkhÄ• sÄ• jÄ«vapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

idÄ• ni \Ne I 192/ __ ``bhikkhÅ«naâ€™â€™ _nti idaá¹ƒ padaá¹ƒ visesatthÄ• bhÄ• vato avib
sikkhaÃ±ca sÄ• jÄ«vaÃ±ca samÄ• pannattÄ• bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• par
__sikkhÄ• _tiÄ• dimÄ• ha. tattha sikkhitabbÄ• ti __sikkhÄ• . tisso_ti gaá¹‡anapariccheda \E
__adhisÄ«lasikkhÄ• _ti adhikaá¹ƒ uttamaá¹ƒ sÄ«lanti adhisÄ«laá¹ƒ; adhisÄ«laÃ±ca taá¹ƒ si
cÄ• ti adhisÄ«lasikkhÄ• . esa nayo adhicitta-adhipaÃ±Ã±Ä• sikkhÄ• su.

katamaá¹ƒ panettha sÄ«laá¹ƒ, katamaá¹ƒ adhisÄ«laá¹ƒ, katamaá¹ƒ cittaá¹ƒ, katamaá¹ƒ adh
paÃ±Ã±Ä• , katamÄ• adhipaÃ±Ã±Ä• ti? vuccate --- paÃ±caá¹…gadasaá¹…gasÄ«laá¹ƒ tÄ•
uppannepi anuppannepi loke pavattati. uppanne buddhe tasmiá¹ƒ sÄ«le buddhÄ• pi sÄ• val
samÄ• dapenti. anuppanne buddhe paccekabuddhÄ• ca kammavÄ• dino ca dhammikÄ• s
mahÄ• rÄ• jÄ• no mahÄ• bodhisattÄ• ca samÄ• dapenti. sÄ• mampi paá¹‡á¸• itÄ• samaá¹
taá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paripÅ«retvÄ• devesu ca manussesu ca sampattiá¹ƒ anubhon
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ pana ``adhisÄ«laâ€™â€™ nti vuccati, taÃ±hi sÅ«riyo viya
pabbatÄ• naá¹ƒ sabbalokiyasÄ«lÄ• naá¹ƒ \Be I 209/ adhikaÃ±ceva uttamaÃ±ca, buddhuppÄ
vinÄ• buddhuppÄ• dÄ• . na hi taá¹ƒ paÃ±Ã±attiá¹ƒ uddharitvÄ• aÃ±Ã±o satto á¹-hapetuá¹ƒ
sabbaso kÄ• yavacÄ«dvÄ• raajjhÄ• cÄ• rasotaá¹ƒ chinditvÄ• tassa tassa vÄ«tikkamassa a
sÄ«lasaá¹ƒvaraá¹ƒ paÃ±Ã±apenti. pÄ• timokkhasaá¹ƒvaratopi ca maggaphalasampayuttam
taá¹ƒ pana idha anadhippetaá¹ƒ. na hi taá¹ƒ samÄ• panno bhikkhu methunaá¹ƒ dhammaá¹ƒ

kÄ• mÄ• vacarÄ• ni pana aá¹-á¹-ha kusalacittÄ• ni, lokiyaaá¹-á¹-hasamÄ• patticittÄ• ni ca el
cittamevÄ• ti veditabbÄ• ni. buddhuppÄ• dÄ• nuppÄ• de cassa pavatti, samÄ• dapanaá¹ƒ s
vuttanayeneva veditabbaá¹ƒ. vipassanÄ• pÄ• dakaá¹ƒ aá¹-á¹-hasamÄ• patticittaá¹ƒ pana ``a
vuccati. taÃ±hi adhisÄ«laá¹ƒ viya sÄ«lÄ• naá¹ƒ sabbalokiyacittÄ• naá¹ƒ adhikaÃ±ceva uttar
ca hoti, na vinÄ• buddhuppÄ• dÄ• . tatopi ca maggaphalacittameva adhicittaá¹ƒ, taá¹ƒ pana
na hi taá¹ƒ samÄ• panno bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevati.

``atthi dinnaá¹ƒ, atthi yiá¹-á¹-haâ€™â€™ nti (Dhs 1371; Vibh 793; MN III 92) -Ä• dinayappa
kammassakataÃ±Ä• á¹‡aá¹ƒ paÃ±Ã±Ä• , sÄ• hi buddhe uppannepi \Ee I 245/ anuppannep
uppanne buddhe tassÄ• paÃ±Ã±Ä• ya buddhÄ• pi buddhasÄ• vakÄ• pi mahÄ• janaá¹ƒ sar
paccekabuddhÄ• ca kammavÄ• dino ca dhammikÄ• samaá¹‡abrÄ• hmaá¹‡Ä• cakkavattÄ
ca samÄ• dapenti. sÄ• mampi paá¹‡á¸• itÄ• sattÄ• samÄ• diyanti. tathÄ• hi aá¹…kuro das
mahÄ• dÄ• naá¹ƒ adÄ• si. velÄ• mo, vessantaro, aÃ±Ã±e ca bahÅ« paá¹‡á¸• itamanussÄ•
taá¹ƒ kusalaá¹ƒ dhammaá¹ƒ paripÅ«retvÄ• devesu ca manussesu ca sampattiá¹ƒ anubhav
tilakkhaá¹‡Ä• kÄ• rapariccheda kaá¹ƒ pana vipassanÄ• Ã±Ä• á¹‡aá¹ƒ ``adhipaÃ±Ã±Ä• â€™
adhisÄ«la-adhicittÄ• ni viya sÄ«lacittÄ• naá¹ƒ sabbalokiyapaÃ±Ã±Ä• naá¹ƒ adhikÄ• ceva u
buddhuppÄ• dÄ• loke pavattati. tatopi ca maggaphalapaÃ±Ã±Ä• va adhipaÃ±Ã±Ä• , sÄ• p
taá¹ƒ samÄ• panno bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevatÄ«ti.

__tatrÄ• _ti tÄ• su tÄ«su sikkhÄ• su. __yÄ• yaá¹ƒ adhisÄ«lasikkhÄ• _ti yÄ• ayaá¹ƒ pÄ• tim
adhisÄ«lasikkhÄ• . __etaá¹ƒ sÄ• jÄ«vaá¹ƒ nÄ• mÄ• _ti etaá¹ƒ sabbampi \Be I 210/ bhagava
sikkhÄ• padaá¹ƒ, yasmÄ• ettha nÄ• nÄ• desajÄ• tigottÄ• dibhedabhinnÄ• bhikkhÅ« saha j
sabhÄ• gajÄ«vikÄ• sabhÄ• gavuttino honti, tasmÄ• ``sÄ• jÄ«vaâ€™â€™ nti vuccati. __tas
sikkhÄ• padaá¹ƒ cittassa adhikaraá¹‡aá¹ƒ katvÄ• ``yathÄ• sikkhÄ• padaá¹ƒ nu kho sikkhÄ•
cittena olokento sikkhati. na kevalaÃ±cÄ• yametasmiá¹ƒ sÄ• jÄ«vasaá¹…khÄ• te sikkhÄ• pa
sikkhÄ• yapi sikkhati, ``etaá¹ƒ sÄ• jÄ«vaá¹ƒ nÄ• mÄ• â€™â€™ ti imassa pana anantarassa
sikkhatÄ«â€™â€™ ti vuttaá¹ƒ. kiÃ±cÄ• pi taá¹ƒ evaá¹ƒ vuttaá¹ƒ, atha kho ayamettha attho
tassÄ• ca sikkhÄ• ya sikkhaá¹ƒ paripÅ«rento sikkhati, tasmiÃ±ca sikkhÄ• pade avÄ«tikkam
vuccati sÄ• jÄ«vasamÄ• panno_ti idampi anantarassa sÄ• jÄ«vapadasseva vasena vuttaá¹ƒ
samÄ• panno, tasmÄ• sikkhÄ• samÄ• pannotipi atthato veditabbo. evaÃ±hi sati ``sikkhÄ• s
etassa padassa padabhÄ• janampi paripuá¹‡á¹‡aá¹ƒ \Ee I 246/ hoti.

sikkhÄ• sÄ• jÄ«vapadabhÄ• janÄ«yaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sikkhÄ• paccakkhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ•

__sikkhaá¹ƒ_ \Ne I 194/ __appaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• _ti sikkhaÃ±ca app
dubbalabhÄ• vaÃ±ca appakÄ• setvÄ• . yasmÄ• ca dubbalye Ä• vikatepi sikkhÄ• appaccak
paccakkhÄ• tÄ• ya dubbalyaá¹ƒ Ä• vikatameva hoti. tasmÄ• ``dubbalyaá¹ƒ anÄ• vikatvÄ• â
koci visesattho labbhati. yathÄ• pana ``dirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeyyÄ• â€™â€™
dirattavacanena na koci visesattho labbhati, kevalaá¹ƒ lokavohÄ• ravasena byaÃ±janasiliá¹-
mukhÄ• rÅ«á¸·hatÄ• ya etaá¹ƒ vuttaá¹ƒ. evamidampi vohÄ• ravasena byaÃ±janasiliá¹-á¹-ha
vuttanti veditabbaá¹ƒ.

yasmÄ• vÄ• bhagavÄ• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ dhammaá¹ƒ deseti, tasmÄ• ``sikkhaá
iminÄ• atthaá¹ƒ sampÄ• detvÄ• ``dubbalyaá¹ƒ anÄ• vikatvÄ• â€™â€™ ti iminÄ• byaÃ±jan
parivÄ• rakapadavirahitaÃ±hi ekameva atthapadaá¹ƒ vuccamÄ• naá¹ƒ parivÄ• ravirahito rÄ•
vatthÄ• laá¹…kÄ• ravirahito viya ca puriso na sobhati; parivÄ• rakena pana atthÄ• nulomen
taá¹ƒ sobhatÄ«ti.

yasmÄ• \Be I 211/ vÄ• sikkhÄ• paccakkhÄ• nassa ekaccaá¹ƒ dubbalyÄ• vikammaá¹ƒ attho
``sikkhaá¹ƒ appaccakkhÄ• yÄ• â€™â€™ tipadassa atthaá¹ƒ vivaranto ``dubbalyaá¹ƒ anÄ• v

tattha siyÄ• yasmÄ• na sabbaá¹ƒ dubbalyÄ• vikammaá¹ƒ sikkhÄ• paccakkhÄ• naá¹ƒ, tasm
anÄ• vikatvÄ• â€™â€™ ti paá¹-hamaá¹ƒ vatvÄ• tassa atthaniyamanatthaá¹ƒ ``sikkhaá¹ƒ ap
vattabbanti, taÃ±ca na; kasmÄ• ? atthÄ• nukkamÄ• bhÄ• vato. ``sikkhÄ• sÄ• jÄ«vasamÄ• p

yaá¹ƒ sikkhaá¹ƒ samÄ• panno, taá¹ƒ appaccakkhÄ• yÄ• ti vuccamÄ• no anukkameneva att
tasmÄ• idameva paá¹-hamaá¹ƒ vuttanti.

apica anupaá¹-ipÄ• á¹-iyÄ• pi ettha attho veditabbo. kathaá¹ƒ? ``sikkhÄ• sÄ• jÄ«vasamÄ• p
sikkhaá¹ƒ samÄ• panno taá¹ƒ appaccakkhÄ• ya yaÃ±ca sÄ• jÄ«vaá¹ƒ samÄ• panno tattha

idÄ• ni \Ne I 195/ sikkhÄ• paccakkhÄ• nadubbalyÄ• vikammÄ• naá¹ƒ visesÄ• visesaá¹ƒ \Ee
sikkhÄ• paccakkhÄ• nalakkhaá¹‡aÃ±ca dassento __ ``atthi bhikkhaveâ€™â€™ _tiÄ• dimÄ•
bhikkhave_tiÄ• dÄ«ni dve mÄ• tikÄ• padÄ• ni; tÄ• ni vibhajanto __ ``kathaÃ±ca bhikkhaveâ
tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• --- __katha_nti kena Ä• kÄ• rena. __dubbalyÄ•
Ä• vikammaÃ±ca. __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __ukkaá¹‡á¹-hito_ti anabhiratiyÄ• imas
kicchajÄ«vikappatto. atha vÄ• ajja yÄ• mi, sve yÄ• mi, ito yÄ• mi, ettha yÄ• mÄ«ti uddhaá¹
viharamÄ• no, vikkhitto anekaggoti vuttaá¹ƒ hoti. __anabhirato_ti sÄ• sane abhirativirahito.

__sÄ• maÃ±Ã±Ä• cavitukÄ• mo_ti samaá¹‡abhÄ• vato apagantukÄ• mo. __bhikkhubhÄ• v
upayogavacanaá¹ƒ. ``kaá¹‡á¹-he Ä• sattena aá¹-á¹-Ä«yeyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 1
yathÄ• lakkhaá¹‡aá¹ƒ karaá¹‡avacaneneva vuttaá¹ƒ. __aá¹-á¹-Ä«yamÄ• no_ti aá¹-á¹-aá¹ƒ p
viya attÄ• naá¹ƒ Ä• caramÄ• no; tena vÄ• bhikkhubhÄ• vena aá¹-á¹-o kariyamÄ• no pÄ«á¸
__harÄ• yamÄ• no_ti lajjamÄ• no. __jigucchamÄ• no_ti asuciá¹ƒ viya taá¹ƒ jigucchanto. __g
patthayamÄ• no_tiÄ• dÄ«ni uttÄ• natthÄ• niyeva. __yaá¹ƒnÅ«nÄ• haá¹ƒ buddhaá¹ƒ paccak
__yaá¹ƒnÅ«nÄ• _ti parivitakkadassane nipÄ• to. idaá¹ƒ vuttaá¹ƒ hoti --- ``sacÄ• haá¹ƒ budd
sÄ• dhu vata me siyÄ• â€™â€™ ti. __vadati viÃ±Ã±Ä• petÄ«_ti \Be I 212/ imamatthaá¹ƒ ete
byaÃ±janehi vacÄ«bhedaá¹ƒ katvÄ• vadati ceva, yassa ca vadati, taá¹ƒ viÃ±Ã±Ä• peti jÄ• n
uparimatthasampiá¹‡á¸• anatto pikÄ• ro. evampi dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• c
aÃ±Ã±athÄ• pi.

idÄ• ni taá¹ƒ aÃ±Ã±athÄ• pi dubbalyÄ• vikammaá¹ƒ sikkhÄ• ya ca appaccakkhÄ• naá¹ƒ das
panÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ sabbaá¹ƒ atthato uttÄ• nameva. padato panettha Ä•
paccakkheyyaá¹ƒ, dhammaá¹ƒ, saá¹…ghaá¹ƒ, sikkhaá¹ƒ, vinayaá¹ƒ, pÄ• timokkhaá¹ƒ, udde
Ä• cariyaá¹ƒ, saddhivihÄ• rikaá¹ƒ, antevÄ• sikaá¹ƒ, samÄ• nupajjhÄ• yakaá¹ƒ, samÄ• nÄ• c
paccakkheyyaâ€™â€™ nti imÄ• ni cuddasa padÄ• ni \Ee I 248/ paccakkhÄ• nÄ• kÄ• rena v

__gihÄ« assa_ntiÄ• dÄ«ni ``gihÄ«, upÄ• sako, Ä• rÄ• miko, sÄ• maá¹‡ero, titthiyo, titthiyas
asakyaputtiyo assaâ€™â€™ nti imÄ• ni aá¹-á¹-ha padÄ• ni ``assaâ€™â€™ nti iminÄ• bhÄ•
evaá¹ƒ ``yaá¹ƒnÅ«nÄ• haâ€™â€™ nti iminÄ• paá¹-isaá¹ƒyuttÄ• ni dvÄ• vÄ«sati padÄ• ni.

<46> yathÄ• \Ne I 196/ ca etÄ• ni, evaá¹ƒ ``yadi panÄ• haá¹ƒ, apÄ• haá¹ƒ, handÄ• haá¹ƒ,
ekamekena paá¹-isaá¹ƒyuttÄ• ni dvÄ• vÄ«satÄ«ti sabbÄ• neva sataÃ±ca dasa ca padÄ• ni

<47> tato paraá¹ƒ saritabbavatthudassananayena pavattÄ• ni ``mÄ• taraá¹ƒ sarÄ• mÄ«â€™
padÄ• ni. tattha __khetta_nti sÄ• likhettÄ• diá¹ƒ. __vatthu_nti
tiá¹‡apaá¹‡á¹‡asÄ• kaphalÄ• phalasamuá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ. __sippa_nti kumbhak

<48> tato paraá¹ƒ sakiÃ±canasapalibodhabhÄ• vadassanavasena pavattÄ• ni ``mÄ• tÄ• m
posetabbÄ• â€™â€™ tiÄ• dÄ«ni nava padÄ• ni.

<49> tato paraá¹ƒ sanissayasappatiá¹-á¹-habhÄ• vadassanavasena pavattÄ• ni ``mÄ• tÄ•
posessatÄ«â€™â€™ tiÄ• dÄ«ni soá¸·asa padÄ• ni.

<50> tato paraá¹ƒ ekabhattaekaseyyabrahmacariyÄ• naá¹ƒ dukkarabhÄ• vadassanavasena
ntiÄ• dÄ«ni aá¹-á¹-ha padÄ• ni.

tattha \Be I 213/ __dukkara_nti ekabhattÄ• dÄ«naá¹ƒ karaá¹‡e dukkarataá¹ƒ dasseti. __na s
sukarabhÄ• vaá¹ƒ paá¹-ikkhipati. evaá¹ƒ __duccaraá¹ƒ na sucara_nti ettha. __na ussahÄ• n
ussÄ• hÄ• bhÄ• vaá¹ƒ asakkuá¹‡eyyataá¹ƒ dasseti. __na visahÄ• mÄ«_ti asayhataá¹ƒ dass
abhÄ• vaá¹ƒ dasseti. __nÄ• bhiramÄ• mÄ«_ti abhiratiyÄ• abhÄ• vaá¹ƒ dasseti. evaá¹ƒ imÄ
ca dasuttarasatanti saá¹-á¹-hisataá¹ƒ padÄ• ni dubbalyÄ• vikammavÄ• re vuttÄ• nÄ«ti vedit

<51> sikkhÄ• paccakkhÄ• navÄ• repi ``kathaÃ±ca bhikkhaveâ€™â€™ ti Ä• di sabbaá¹ƒ attl
panetthÄ• pi ``buddhaá¹ƒ paccakkhÄ• mi, dhammaá¹ƒ, saá¹…ghaá¹ƒ, sikkhaá¹ƒ, vinayaá¹ƒ
upajjhÄ• yaá¹ƒ, Ä• cariyaá¹ƒ, saddhivihÄ• rikaá¹ƒ, antevÄ• sikaá¹ƒ, samÄ• nupajjhÄ• yakaá
sabrahmacÄ• riá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti imÄ• ni cuddasa padÄ• ni sikkhÄ• paccakk
pavattÄ• ni. sabbapadesu ca ``vadati viÃ±Ã±Ä• petÄ«â€™â€™ ti vacanassa ayamattho ---
vadati, yassa ca vadati taá¹ƒ teneva vacÄ«bhedena ``ayaá¹ƒ sÄ• sanaá¹ƒ jahitukÄ• mo sÄ•
muccitukÄ• mo bhikkhubhÄ• vaá¹ƒ cajitukÄ• mo imaá¹ƒ vÄ• kyabhedaá¹ƒ karotÄ«â€™â€™
jÄ• nÄ• peti.

sace \Ne I 197/ panÄ• yaá¹ƒ ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vattukÄ• mo padapa
``paccakkhÄ• mi buddhaâ€™â€™ nti vÄ• vadeyya. milakkhabhÄ• sÄ• su vÄ• aÃ±Ã±atara
``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vattukÄ• mo uppaá¹-ipÄ• á¹-iyÄ• ``dhammaá¹ƒ p
``sabrahmacÄ• riá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vÄ• vadeyya, seyyathÄ• pi uttarimanussa
``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™ ti vattukÄ• mo ``dutiyaá¹ƒ jhÄ• naâ
vadati so ``ayaá¹ƒ bhikkhubhÄ• vaá¹ƒ cajitukÄ• mo etamatthaá¹ƒ vadatÄ«â€™â€™ ti ettaka
viraddhaá¹ƒ nÄ• ma natthi; khettameva otiá¹‡á¹‡aá¹ƒ, paccakkhÄ• tÄ• va hoti sikkhÄ• . sak
cutasatto viya cutova hoti sÄ• sanÄ• .

sace pana ``buddhaá¹ƒ paccakkhiâ€™â€™ nti vÄ• , ``buddhaá¹ƒ paccakkhissÄ• mÄ«â€™â
paccakkheyyaâ€™â€™ nti vÄ• ti atÄ«tÄ• nÄ• gataparikappavacanehi vadati, dÅ«taá¹ƒ vÄ•
peseti, akkharaá¹ƒ vÄ• chindati, hatthamuddÄ• ya vÄ• tamatthaá¹ƒ Ä• roceti, appaccakkhÄ
uttarimanussadhammÄ• rocanaá¹ƒ pana hatthamuddÄ• yapi sÄ«saá¹ƒ eti. sikkhÄ• paccakk
manussajÄ• tikasattassa santike cittasampayuttaá¹ƒ vacÄ«bhedaá¹ƒ \Be I 214/ karontassev
vacÄ«bhedaá¹ƒ katvÄ• viÃ±Ã±Ä• pentopi ca yadi ``ayameva jÄ• nÄ• tÅ«â€™â€™ ti ekaá¹
soyeva jÄ• nÄ• ti, paccakkhÄ• tÄ• hoti sikkhÄ• . atha so na jÄ• nÄ• ti, aÃ±Ã±o samÄ«pe á¹
appaccakkhÄ• tÄ• hoti sikkhÄ• . atha dvinnaá¹ƒ á¹-hitaá¹-á¹-hÄ• ne dvinnampi niyametvÄ•
Ä• rocemÄ«â€™â€™ ti vadati, tesu ekasmiá¹ƒ jÄ• nantepi dvÄ«su jÄ• nantesupi paccakkhÄ
sambahulesupi veditabbaá¹ƒ.

sace pana anabhiratiyÄ• pÄ«á¸·ito sabhÄ• ge bhikkhÅ« parisaá¹…kamÄ• no ``yo koci jÄ• n
karonto ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vadati, taÃ±ca avidÅ«re á¹-hito navakam
samayaÃ±Ã±Å« puriso sutvÄ• ``ukkaá¹‡á¹-hito ayaá¹ƒ samaá¹‡o gihibhÄ• vaá¹ƒ \Ee I 250/
cutoâ€™â€™ ti jÄ• nÄ• ti, paccakkhÄ• tÄ• va hoti sikkhÄ• . taá¹…khaá¹‡aÃ±Ã±eva pana a
dujjÄ• naá¹ƒ, sace Ä• vajjanasamaye jÄ• nÄ• ti; yathÄ• pakatiyÄ• loke manussÄ• vacana
paccakkhÄ• tÄ• hoti sikkhÄ• . atha aparabhÄ• ge ``kiá¹ƒ iminÄ• vuttaâ€™â€™ nti kaá¹…k
appaccakkhÄ• tÄ• hoti sikkhÄ• . idaÃ±hi sikkhÄ• paccakkhÄ• naÃ±ca upari
abhÅ«tÄ• rocanaduá¹-á¹-hullavÄ• cÄ• -attakÄ• maduá¹-á¹-hadosabhÅ«tÄ• -rocanasikkhÄ•
Ä• vajjanasamaye Ã±Ä• te eva sÄ«saá¹ƒ enti, ``kiá¹ƒ ayaá¹ƒ bhaá¹‡atÄ«â€™â€™ ti kaá¹…
Ã±Ä• te sÄ«saá¹ƒ na enti. yathÄ• cÄ• yaá¹ƒ ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti pad
sabbapadesu veditabbo.

yasmÄ• ca yadÄ• sikkhÄ• paccakkhÄ• tÄ• hoti, tadÄ• ``yaá¹ƒnÅ«nÄ• haá¹ƒ buddhaá¹ƒ
avadatÄ• pi dubbalyaá¹ƒ Ä• vikatameva hoti; tasmÄ• sabbesaá¹ƒ padÄ• naá¹ƒ avasÄ• ne
bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca paccakkhÄ• tÄ• â€™â€™ _ti.

tato paraá¹ƒ __gihÄ«ti maá¹ƒ dhÄ• rehÄ«_ti ettha sacepi ``gihÄ« bhavissÄ• mÄ«â€™â€™ t
ti vÄ• ``gihÄ« jÄ• tomhÄ«â€™â€™ ti vÄ• ``gihimhÄ«â€™â€™ ti vÄ• vadati, appaccakkhÄ
``ajja paá¹-á¹-hÄ• ya gihÄ«ti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti vÄ• ``jÄ• nÄ• hÄ«â€™â€™ ti v
vÄ• ``manasi karohÄ«â€™â€™ ti vÄ• vadati, ariyakena vÄ• vadati milakkhakena vÄ• ; ev
I 215/ yassa vadati, sace so jÄ• nÄ• ti, paccakkhÄ• tÄ• hoti sikkhÄ• . esa nayo sesesupi ``u
tiÄ• dÄ«su sattasu padesu. evaá¹ƒ imÄ• ni ca aá¹-á¹-ha, purimÄ• ni ca cuddasÄ• ti dvÄ• vÄ

<52> ito paraá¹ƒ purimÄ• neva cuddasa padÄ• ni ``alaá¹ƒ me, kinnu me, na mamattho, sum
catÅ«hi yojetvÄ• vuttÄ• ni chappaÃ±Ã±Ä• sa honti. tattha __ala_nti hotu, pariyattanti attho.
kiá¹ƒ mayhaá¹ƒ kiccaá¹ƒ, kiá¹ƒ karaá¹‡Ä«yaá¹ƒ, kiá¹ƒ sÄ• dhetabbanti attho. __na mamatth
__sumuttÄ• ha_nti sumutto ahaá¹ƒ. sesamettha vuttanayameva. evaá¹ƒ imÄ• ni ca chappa

dvÄ• vÄ«satÄ«ti aá¹-á¹-hasattati padÄ• ni sarÅ«peneva \Ee I 251/ vuttÄ• ni.

<53> yasmÄ• pana tesaá¹ƒ vevacanehipi sikkhÄ• paccakkhÄ• naá¹ƒ hoti, tasmÄ• __ ``yÄ•
_tiÄ• dimÄ• ha. tattha __yÄ• ni vÄ• panaÃ±Ã±Ä• nipÄ«_ti pÄ• á¸·iyaá¹ƒ ``buddhaâ€™â€™
á¹-hapetvÄ• yÄ• ni aÃ±Ã±Ä• ni atthi. __buddhavevacanÄ• ni vÄ• _ti buddhassa vÄ• pariyÄ
asakyaputtiyassa vÄ• . tattha vaá¹‡á¹‡apaá¹-á¹-hÄ• ne Ä• gataá¹ƒ nÄ• masahassaá¹ƒ upÄ•
nÄ• masataá¹ƒ aÃ±Ã±Ä• ni ca guá¹‡ato labbhamÄ• nÄ• ni nÄ• mÄ• ni ``buddhavevacanÄ•
sabbÄ• nipi dhammassa nÄ• mÄ• ni dhammavevacanÄ• nÄ«ti veditabbÄ• ni. esa nayo sab

ayaá¹ƒ panettha yojanÄ• --- __buddhaá¹ƒ paccakkhÄ• mÄ«_ti na vevavacanena paccakkhÄ
``sammÄ• sambuddhaá¹ƒ \Ne I 199/ paccakkhÄ• mi, anantabuddhiá¹ƒ, anomabuddhiá¹ƒ, bo
dhÄ«raá¹ƒ, vigatamohaá¹ƒ, pabhinnakhÄ«laá¹ƒ, vijitavijayaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti
sikkhÄ• paccakkhÄ• naá¹ƒ.

__dhammaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ, yathÄ• rutameva. ``s
paccakkhÄ• mi, sandiá¹-á¹-hikaá¹ƒ, akÄ• likaá¹ƒ, ehipassikaá¹ƒ, opaneyyikaá¹ƒ, paccattaá¹
viÃ±Ã±Å«hi dhammaá¹ƒ paccakkhÄ• mi. asaá¹…khataá¹ƒ dhammaá¹ƒ paccakkhÄ• mi; virÄ
dhammaá¹ƒ paccakkhÄ• mi, dÄ«ghanikÄ• yaá¹ƒ paccakkhÄ• mi, brahmajÄ• laá¹ƒ majjhima
saá¹ƒyuttanikÄ• yaá¹ƒ, oghataraá¹‡aá¹ƒ, aá¹…guttaranikÄ• yaá¹ƒ, cittapariyÄ• dÄ• naá¹ƒ, k
jÄ• takaá¹ƒ, abhidhammaá¹ƒ, kusalaá¹ƒ dhammaá¹ƒ, akusalaá¹ƒ dhammaá¹ƒ, abyÄ• kataá¹
satipaá¹-á¹-hÄ• naá¹ƒ, sammappadhÄ• naá¹ƒ, iddhipÄ• daá¹ƒ, indriyaá¹ƒ, balaá¹ƒ, bojjhaá¹
phalaá¹ƒ, nibbÄ• naá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti caturÄ• sÄ«tidhammakkhandhasahass
216/ nÄ• maá¹ƒ dhammavevacanameva. evaá¹ƒ dhammavevacanena sikkhÄ• paccakkhÄ•

__saá¹…ghaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``suppaá¹-ipannaá
ujuppaá¹-ipannaá¹ƒ, Ã±Ä• yappaá¹-ipannaá¹ƒ, sÄ• mÄ«cippaá¹-ipannaá¹ƒ saá¹…ghaá¹ƒ, ca
aá¹-á¹-hapurisapuggalaá¹ƒ saá¹…ghaá¹ƒ, Ä• huneyyaá¹ƒ saá¹…ghaá¹ƒ, pÄ• huneyyaá¹ƒ, d
aÃ±jalikaraá¹‡Ä«yaá¹ƒ, anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ saá¹…ghaá¹ƒ paccakkhÄ• mÄ«â€™
saá¹…ghavevacanena \Ee I 252/ sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__sikkhaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``bhikkhusikkhaá¹ƒ pac
bhikkhunÄ«sikkhaá¹ƒ, adhisÄ«lasikkhaá¹ƒ, adhicittasikkhaá¹ƒ, adhipaÃ±Ã±Ä• sikkhaá¹ƒ pa
evaá¹ƒ sikkhÄ• vevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__vinayaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``bhikkhuvinayaá¹ƒ pa
bhikkhunÄ«vinayaá¹ƒ, paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ, dutiyaá¹ƒ tatiyaá¹ƒ catutthaá¹ƒ pÄ• rÄ
saá¹…ghÄ• disesaá¹ƒ, thullaccayaá¹ƒ, pÄ• cittiyaá¹ƒ, pÄ• á¹-idesanÄ«yaá¹ƒ, dukkaá¹-aá¹ƒ,
paccakkhÄ• mÄ«â€™â€™ ti evamÄ• divinayavevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__pÄ• timokkhaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``bhikkhupÄ• tim
bhikkhunÄ«pÄ• timokkhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ pÄ• timokkhavevacanena

__uddesaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``bhikkhupÄ• timokkh
bhikkhunÄ«pÄ• timokkhuddesaá¹ƒ \Ne I 200/, paá¹-hamaá¹ƒ pÄ• timokkhuddesaá¹ƒ, dutiya
paÃ±camaá¹ƒ pÄ• timokkhuddesaá¹ƒ, sammÄ• sambuddhuddesaá¹ƒ, anantabuddhiuddesa
bodhipaÃ±Ã±Ä• á¹‡uddesaá¹ƒ, dhÄ«ruddesaá¹ƒ, vigatamohuddesaá¹ƒ, pabhinnakhÄ«ludde
paccakkhÄ• mÄ«â€™â€™ ti evamÄ• diuddesavevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__upajjhÄ• yaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``yo maá¹ƒ pabbÄ
yassa mÅ«lenÄ• haá¹ƒ pabbajito, yassa mÅ«lenÄ• haá¹ƒ upasampanno, yassamÅ«likÄ• m
yassamÅ«likÄ• mayhaá¹ƒ upasampadÄ• tÄ• haá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ up
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__Ä• cariyaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``yo maá¹ƒ pabbÄ•
yÄ• haá¹ƒ nissÄ• ya vasÄ• mi, yÄ• haá¹ƒ uddisÄ• pemi, yÄ• haá¹ƒ \Be I 217/ paripucchÄ• m
maá¹ƒ paripucchÄ• peti tÄ• haá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• cariyavevacanen

__saddhivihÄ• rikaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``yÄ• haá¹ƒ p
upasampÄ• desiá¹ƒ, mayhaá¹ƒ mÅ«lena yo pabbajito, mayhaá¹ƒ mÅ«lena yo upasampanno
pabbajjÄ• , mayhaá¹ƒ mÅ«likÄ• yassa upasampadÄ• tÄ• haá¹ƒ paccakkhÄ• mÄ«â€™â€™
saddhivihÄ• rikavevacanena \Ee I 253/ sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__antevÄ• sikaá¹ƒ_ __paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``yÄ• haá¹ƒ p
anussÄ• vesiá¹ƒ, yo maá¹ƒ nissÄ• ya vasati, yo maá¹ƒ uddisÄ• peti, yo maá¹ƒ paripucchati,
yÄ• haá¹ƒ paripucchÄ• pemi taá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ antevÄ• sikavevaca
hoti.

__samÄ• nupajjhÄ• yakaá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``mayh
pabbÄ• jesi, yaá¹ƒ upasampÄ• desi, yo tassa mÅ«lena pabbajito, yo tassa mÅ«lena upasam
pabbajjÄ• , yassa tammÅ«likÄ• upasampadÄ• taá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ s
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__samÄ• nÄ• cariyakaá¹ƒ_ \Ne I 201/ __paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• na
pabbÄ• jesi, yaá¹ƒ anussÄ• vesi, yo taá¹ƒ nissÄ• ya vasati, yo taá¹ƒ uddisÄ• peti paripuccha
uddisati, yaá¹ƒ paripucchÄ• peti taá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ samÄ• nÄ• cariy
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__sabrahmacÄ• riá¹ƒ paccakkhÄ• mÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``yenÄ• haá¹ƒ
sikkhÄ• mi, adhicittaá¹ƒ adhipaÃ±Ã±aá¹ƒ sikkhÄ• mi taá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti eva
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__gihÄ«ti maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``Ä• gÄ• rikoti maá¹ƒ dh
gorakkho, okallako, moá¸·ibaddho, kÄ• maguá¹‡ikoti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__upÄ• sakoti_ \Be I 218/ maá¹ƒ dhÄ• rehÄ«ti na vevacanena paccakkhÄ• naá¹ƒ. ``dvevÄ•
dhÄ• rehi, tevÄ• ciko upÄ• sako, buddhaá¹ƒ saraá¹‡agamaniko, dhammaá¹ƒ saá¹…ghaá¹ƒ
paÃ±casikkhÄ• padiko dasasikkhÄ• padiko upÄ• sakoti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__Ä• rÄ• mikoti maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``kappiyakÄ• rako
veyyÄ• vaccakaro, appaharitakÄ• rako, yÄ• gubhÄ• jako, phalabhÄ• jako, khajjakabhÄ• jak
evaá¹ƒ Ä• rÄ• mikavevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__sÄ• maá¹‡eroti maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``kumÄ• rakoti r
ceá¹-ako, moá¸·igallo, samaá¹‡uddesoâ€™ ti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ sÄ• ma
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__titthiyoti maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``nigaá¹‡á¹-hoti maá¹ƒ
tÄ• paso, paribbÄ• jako, paá¹‡á¸• araá¹…goti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ titthiyav
sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__titthiyasÄ• vakoti_ \Ne I 202/ __maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ.
maá¹ƒ dhÄ• rehiâ€™â€™ Ä• jÄ«vaka tÄ• pasa paribbÄ• jaka paá¹‡á¸• araá¹…gasÄ• vakot
titthiyasÄ• vakavevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__assamaá¹‡oti maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``dussÄ«loti maá
asucisaá¹…kassarasamÄ• cÄ• ro, paá¹-icchannakammanto, assamaá¹‡o samaá¹‡apaá¹-iÃ
brahmacÄ• ripaá¹-iÃ±Ã±o, antopÅ«ti, avassuto, kasambujÄ• to, koá¹‡á¹-hoâ€™ ti maá¹ƒ dh
assamaá¹‡avevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__asakyaputtiyoti maá¹ƒ dhÄ• rehÄ«_ti na vevacanena paccakkhÄ• naá¹ƒ. ``na sammÄ• sa
dhÄ• rehi, na anantabuddhiputto, na anomabuddhiputto, na bodhipaÃ±Ã±Ä• á¹‡aputto, na c
vigatamohaputto, na pabhinnakhÄ«laputto \Be I 219/, na vijitavijayaputtoti maá¹ƒ dhÄ• rehÄ

evamÄ• diasakyaputtiyavevacanena sikkhÄ• paccakkhÄ• naá¹ƒ hoti.

__tehi Ä• kÄ• rehi tehi liá¹…gehi tehi nimittehÄ«_ti tehi ``buddhavevacanÄ• ni vÄ• â€™â€™
buddhÄ• dÄ«naá¹ƒ vevacanehi. vevacanÄ• ni hi sikkhÄ• paccakkhÄ• nassa kÄ• raá¹‡attÄ•
buddhÄ• dÄ«naá¹ƒ saá¹‡á¹-hÄ• nadÄ«panattÄ• sikkhÄ• paccakkhÄ• nasaá¹‡á¹-hÄ• nattÄ•
sikkhÄ• paccakkhÄ• nassa saÃ±jÄ• nanahetuto manussÄ• naá¹ƒ tilakÄ• dÄ«ni viya __nimit
kho bhikkhave_ti ito paraá¹ƒ aÃ±Ã±assa sikkhÄ• paccakkhÄ• nakÄ• raá¹‡assa abhÄ• vato
attho, evameva dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• paccakkhÄ• naÃ±ca, na ito paraá¹

<54> evaá¹ƒ sikkhÄ• paccakkhÄ• nalakkhaá¹‡aá¹ƒ dassetvÄ• appaccakkhÄ• ne asammoh
sikkhÄ• paccakkhÄ• nalakkhaá¹‡assa puggalÄ• divasena vipattidassanatthaá¹ƒ __ ``kathaÃ
appaccakkhÄ• tÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __yehi Ä• kÄ• rehÄ«_tiÄ• di vuttanayam
yakkhummattako vÄ• pittummattako vÄ• yo koci viparÄ«tasaÃ±Ã±o, so sace paccakkhÄ• t
255/ hoti sikkhÄ• . __ummattakassÄ• _ti tÄ• disasseva ummattakassa; tÄ• disassa hi santik
sikkhaá¹ƒ paccakkhÄ• ti, ummattako na jÄ• nÄ• ti, appaccakkhÄ• tÄ• va hoti sikkhÄ• . __kh
vuccati. purimapade pana ummattakasÄ• maÃ±Ã±ena vuttaá¹ƒ ``yakkhummattako vÄ• pittu
ubhinnampi viseso anÄ• pattivÄ• re Ä• vi bhavissati \Ne I 203/. evaá¹ƒ khittacitto sikkhaá¹ƒ
appaccakkhÄ• tÄ• va hoti. tassa santike paccakkhÄ• tÄ• pi tamhi ajÄ• nante appaccakkhÄ•

__vedanÄ• á¹-á¹-o_ti balavatiyÄ• dukkhavedanÄ• ya phuá¹-á¹-ho mucchÄ• pareto; tena vila
appaccakkhÄ• tÄ• va hoti. tassa santike paccakkhÄ• tÄ• pi tamhi ajÄ• nante appaccakkhÄ•

__devatÄ• ya santike_ti bhummadevataá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va akaniá¹-á¹-hadevatÄ• y
appaccakkhÄ• tÄ• va hoti. __tiracchÄ• nagatassÄ• _ti nÄ• gamÄ• á¹‡avakassa vÄ• supaá
kinnara-hatthi-makkaá¹-Ä• dÄ«naá¹ƒ vÄ• yassa kassaci santike paccakkhÄ• tÄ• pi appacc
tatra ummattakÄ• dÄ«naá¹ƒ santike ajÄ• nanabhÄ• vena appaccakkhÄ• tÄ• ti Ä• ha. devat
jÄ• nanabhÄ• vena. devatÄ• nÄ• ma mahÄ• paÃ±Ã±Ä• tihetukapaá¹-isandhikÄ• atikhippa
nÄ• metaá¹ƒ lahuparivattaá¹ƒ. tasmÄ• cittalahukassa puggalassa cittavaseneva ``mÄ• atik
ahosÄ«â€™â€™ ti devatÄ• ya santike sikkhÄ• paccakkhÄ• naá¹ƒ paá¹-ikkhipi.

manussesu pana niyamo natthi. yassa kassaci sabhÄ• gassa vÄ• visabhÄ• gassa vÄ• gah
vÄ• viÃ±Ã±ussa santike paccakkhÄ• tÄ• paccakkhÄ• tÄ• va hoti. sace pana so na jÄ• nÄ•
etamatthaá¹ƒ dassento __ ``ariyakenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ariyakaá¹ƒ_ nÄ•
mÄ• gadhabhÄ• sÄ• . __milakkhakaá¹ƒ_ nÄ• ma yo koci anariyako andhadamiá¸·Ä• di. __s
bhÄ• santare vÄ• anabhiÃ±Ã±atÄ• ya, buddhasamaye vÄ• akovidatÄ• ya ``idaá¹ƒ nÄ• ma
ti nappaá¹-ivijÄ• nÄ• ti. __davÄ• yÄ• _ti sahasÄ• aÃ±Ã±aá¹ƒ bhaá¹‡itukÄ• mo sahasÄ• ``b
ti bhaá¹‡ati. __ravÄ• yÄ• _ti ravÄ• bhaÃ±Ã±ena, ``aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«â€™â€™ ti
purimena \Ee I 256/ ko visesoti ce? purimaá¹ƒ paá¹‡á¸• itassÄ• pi sahasÄ• vasena aÃ±Ã±a

mandattÄ• momÅ«hattÄ• apakataÃ±Ã±uttÄ• pakkhalantassa ``aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• m

__asÄ• vetukÄ• mo sÄ• vetÄ«_ti imassa sikkhÄ• padassa pÄ• á¸·iá¹ƒ vÄ• ceti paripucchati
karoti vaá¹‡á¹‡eti, ayaá¹ƒ vuccati ``asÄ• vetukÄ• mo sÄ• vetÄ«â€™â€™ ti. __sÄ• vetukÄ•
dubbalabhÄ• vaá¹ƒ Ä• vikatvÄ• sikkhaá¹ƒ paccakkhanto vacÄ«bhedaá¹ƒ na karoti, ayaá¹ƒ
I 204/ na sÄ• vetÄ«â€™â€™ ti. __aviÃ±Ã±ussa sÄ• vetÄ«_ti mahallakassa vÄ• potthakarÅ
vÄ• samaye akovidassa, gÄ• madÄ• rakÄ• naá¹ƒ vÄ• aviÃ±Ã±utaá¹ƒ pattÄ• naá¹ƒ sÄ• ve
paá¹‡á¸• itassa Ã±Ä• tuá¹ƒ samatthassa na sÄ• veti. __sabbaso vÄ• panÄ• _ti ``buddhaá¹
tiÄ• dÄ«su yena yena pariyÄ• yena sikkhÄ• paccakkhÄ• tÄ• hoti, tato ekampi vacÄ«bheda
__evaá¹ƒ kho_ti appaccakkhÄ• nalakkhaá¹‡aá¹ƒ niyameti. ayaá¹ƒ hettha attho --- ``evamev
appaccakkhÄ• tÄ• hoti, na aÃ±Ã±ena kÄ• raá¹‡enÄ• â€™â€™ ti.

sikkhÄ• paccakkhÄ• navibhaá¹…gaá¹ƒ niá¹-á¹-hitaá¹ƒ.

mÅ«lapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<55> idÄ• ni \Be I 221/ __ ``methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• _â€™â€™ tiÄ• dÄ«na
``methunadhammo nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __tattha methunadhammo nÄ• mÄ•
methunadhammassa uddesapadaá¹ƒ. __asaddhammo_ti asataá¹ƒ nÄ«cajanÄ• naá¹ƒ dham
gÄ• mavÄ• sÄ«naá¹ƒ sevanadhammo. __vasaladhammo_ti vasalÄ• naá¹ƒ dhammo; kilesav
dhammoti vasaladhammo. __duá¹-á¹-hulla_nti duá¹-á¹-huÃ±ca kilesehi duá¹-á¹-hattÄ• , thÅ«
anipuá¹‡abhÄ• vatoti duá¹-á¹-hullaá¹ƒ. ito paá¹-á¹-hÄ• ya ca tÄ«su padesu ``yo soâ€™â€™
``yaá¹ƒ taâ€™â€™ nti katvÄ• yojetabbaá¹ƒ --- ``yaá¹ƒ taá¹ƒ duá¹-á¹-hullaá¹ƒ, yaá¹ƒ taá¹ƒ o
taá¹ƒ rahassaâ€™â€™ nti. ettha ca yasmÄ• tassa kammassa parivÄ• rabhÅ«taá¹ƒ dassan
phusanampi ghaá¹-á¹-anampi duá¹-á¹-hullaá¹ƒ, tasmÄ• pi taá¹ƒ kammaá¹ƒ duá¹-á¹-hullaá¹ƒ
duá¹-á¹-hullaá¹ƒ so methunadhammo. udakaá¹ƒ assa ante suddhatthaá¹ƒ Ä• dÄ«yatÄ«ti ud
odakantikaá¹ƒ; yaá¹ƒ taá¹ƒ odakantikaá¹ƒ \Ee I 257/, so methunadhammo. raho paá¹-icchan
rahassaá¹ƒ. yaá¹ƒ taá¹ƒ rahassaá¹ƒ, so methunadhammoti evaá¹ƒ yojanÄ• veditabbÄ• .

dvayena dvayena samÄ• pajjitabbato __dvayaá¹ƒdvayasamÄ• patti_. tattha yojanÄ• --- ``y
dvayaá¹ƒdvayasamÄ• patti so methunadhammo nÄ• mÄ• â€™â€™ ti. idha pana taá¹ƒ sabb
__ ``eso methunadhammo nÄ• mÄ• â€™â€™ _ti. kiá¹ƒ kÄ• raá¹‡Ä• vuccati methunadham
sÄ• rattÄ• naá¹ƒ avassutÄ• naá¹ƒ pariyuá¹-á¹-hitÄ• naá¹ƒ ubhinnaá¹ƒ sadisÄ• naá¹ƒ dhamm
vuccati methunadhammoti.

__paá¹-isevati nÄ• mÄ• _ti idaá¹ƒ ``paá¹-iseveyyÄ• â€™â€™ ti ettha yenÄ• kÄ• rena paá¹-i
tassÄ• kÄ• rassa dassanatthaá¹ƒ mÄ• tikÄ• padaá¹ƒ. __yo nittena nimitta_ntiÄ• dÄ«su yo b
\Ne I 205/ attano nimittaá¹ƒ, itthiyÄ• aá¹…gajÄ• tena attano aá¹…gajÄ• taá¹ƒ sabbantimena

ekatilabÄ«jamattampi vÄ• tena asamphuá¹-á¹-he allokÄ• se paveseti, eso paá¹-isevati nÄ• n
sÄ«labhedaá¹ƒ pÄ• puá¹‡Ä• ti, pÄ• rÄ• jiko hoti.

ettha ca itthinimitte cattÄ• ri passÄ• ni, vemajjhaÃ±cÄ• ti paÃ±ca á¹-hÄ• nÄ• ni labbhanti. pu
passÄ• ni, majjhaá¹ƒ, uparicÄ• ti cha. tasmÄ• itthinimitte heá¹-á¹-hÄ• pavesentopi pÄ• rÄ•
pavesentopi, ubhohi passehi \Be I 222/ pavesentopi cattÄ• ri á¹-hÄ• nÄ• ni muÃ±citvÄ• maj
pÄ• rÄ• jiko hoti. purisanimittaá¹ƒ pana heá¹-á¹-hÄ• bhÄ• gena chupantaá¹ƒ pavesentopi pÄ
uparibhÄ• gena chupantaá¹ƒ pavesentopi, ubhohi passehi chupantaá¹ƒ pavesentopi, majjhe
pavesentopi samaÃ±chitaá¹…guliá¹ƒ viya majjhimapabbapiá¹-á¹-hiyÄ• saá¹…kocetvÄ• upa
pavesentopi pÄ• rÄ• jiko hoti. tattha tulÄ• daá¹‡á¸• asadisaá¹ƒ pavesentassÄ• pi cattÄ• ri p
paÃ±ca á¹-hÄ• nÄ• ni; saá¹…kocetvÄ• pavesentassÄ• pi cattÄ• ri passÄ• ni, uparibhÄ• gan
á¹-hÄ• nÄ• ni --- evaá¹ƒ sabbÄ• nipi purisanimitte dasa á¹-hÄ• nÄ• ni honti.

nimitte jÄ• taá¹ƒ anaá¹-á¹-hakÄ• yappasÄ• daá¹ƒ cammakhÄ«laá¹ƒ vÄ• piá¸·akaá¹ƒ vÄ• pa
pÄ• rÄ• jikassa. naá¹-á¹-hakÄ• yappasÄ• daá¹ƒ matacammaá¹ƒ vÄ• sukkhapiá¸·akaá¹ƒ vÄ
dukkaá¹-assa. methunassÄ• dena lomaá¹ƒ vÄ• aá¹…guli-aá¹…guá¹-á¹-habÄ«jÄ• dÄ«ni vÄ•
dukkaá¹-ameva. ayaÃ±ca methunakathÄ• nÄ• ma yasmÄ• duá¹-á¹-hullÄ• kathÄ• asabbh
aÃ±Ã±aá¹ƒ vÄ• vinaye Ä«disaá¹ƒ á¹-hÄ• naá¹ƒ kathentena paá¹-ikkÅ«lamanasikÄ• raÃ±ca
hirottappaÃ±ca paccupaá¹-á¹-hapetvÄ• sammÄ• sambuddhe gÄ• ravaá¹ƒ uppÄ• detvÄ• as
karuá¹‡Ä• guá¹‡aá¹ƒ Ä• vajjetvÄ• kathetabbaá¹ƒ. so hi nÄ• ma bhagavÄ• sabbaso kÄ• me
sattÄ• nuddayÄ• ya lokÄ• nukampÄ• ya sattesu kÄ• ruÃ±Ã±ataá¹ƒ paá¹-icca sikkhÄ• padap
kathaá¹ƒ kathesi. ``aho satthu karuá¹‡Ä• guá¹‡oâ€™â€™ ti evaá¹ƒ lokanÄ• thassa karuá¹‡
kathetabbaá¹ƒ.

apica yadi bhagavÄ• sabbÄ• kÄ• rena Ä«disaá¹ƒ kathaá¹ƒ na katheyya, ko jÄ• neyya ``etta

á¹-hÄ• nesu pÄ• rÄ• jikaá¹ƒ, ettakesu thullaccayaá¹ƒ, ettakesu dukkaá¹-aâ€™â€™ nti. tasm
kathentenapi bÄ«jakena mukhaá¹ƒ apidhÄ• ya dantavidaá¹ƒsakaá¹ƒ hasamÄ• nena na nisÄ
``sammÄ• sambuddhenÄ• pi Ä«disaá¹ƒ kathitaâ€™â€™ nti paccavekkhitvÄ• gabbhitena hi
satthupaá¹-ibhÄ• gena hutvÄ• kathetabbanti.

mÅ«lapaÃ±Ã±attaá¹ƒ niá¹-á¹-hitaá¹ƒ.

anupaÃ±Ã±attivÄ• re \Ne I 206/ --- __antamaso_ti sabbantimena paricchedena. __tiracchÄ•
paá¹-isandhivasena tiracchÄ• nesu gatÄ• yapi. __pageva manussitthiyÄ• _ti paá¹-hamatara
itthiyÄ• . pÄ• rÄ• jikavatthubhÅ«tÄ• eva cettha tiracchÄ• nagatitthÄ« tiracchÄ• nagatÄ• ti g
tatrÄ• yaá¹ƒ paricchedo ---

apadÄ• naá¹ƒ ahi macchÄ• , dvipadÄ• naÃ±ca kukkuá¹-Ä«.

catuppadÄ• naá¹ƒ majjÄ• rÄ«, vatthu pÄ• rÄ• jikassimÄ• ti ||

tattha \Ee I 259/ ahiggahaá¹‡ena sabbÄ• pi ajagaragonasÄ• dibhedÄ• dÄ«ghajÄ• ti saá¹…
dÄ«ghajÄ• tÄ«su yattha tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ sakkÄ• tilaphalama
pÄ• rÄ• jikavatthu. avasesÄ• dukkaá¹-avatthÅ«ti veditabbÄ• . macchaggahaá¹‡ena sabbÄ•
macchakacchapamaá¹‡á¸• Å«kÄ• dibhedÄ• odakajÄ• ti saá¹…gahitÄ• . tatrÄ• pi dÄ«ghajÄ
pÄ• rÄ• jikavatthu ca dukkaá¹-avatthu ca veditabbaá¹ƒ. ayaá¹ƒ pana viseso --- pataá¹…gam
honti tesaá¹ƒ mukhasaá¹‡á¹-hÄ• naá¹ƒ mahantaá¹ƒ, chiddaá¹ƒ appakaá¹ƒ, tattha pavesana
mukhasaá¹‡á¹-hÄ• naá¹ƒ pana vaá¹‡asaá¹…khepaá¹ƒ gacchati, tasmÄ• taá¹ƒ thullaccayav
kukkuá¹-iggahaá¹‡ena sabbÄ• pi kÄ• kakapotÄ• dibhedÄ• pakkhijÄ• ti saá¹…gahitÄ• . tatrÄ
pÄ• rÄ• jikavatthu ca dukkaá¹-avatthu ca veditabbaá¹ƒ. majjÄ• riggahaá¹‡ena sabbÄ• pi
rukkhasunakha-muá¹…gusa-godhÄ• dibhedÄ• catuppadajÄ• ti saá¹…gahitÄ• . tatrÄ• pi vut
dukkaá¹-avatthu ca veditabbaá¹ƒ.

__pÄ• rÄ• jiko_ti parÄ• jito, parÄ• jayaá¹ƒ Ä• panno. ayaÃ±hi pÄ• rÄ• jikasaddo sikkhÄ• pa
tattha ``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• so yaá¹ƒ tathÄ• gato vajjÄ«naá¹ƒ vÄ• v
kÄ• raá¹‡Ä• sÄ• vakÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ samÅ«hane
sikkhÄ• pade vattamÄ• no veditabbo. ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€
evaá¹ƒ Ä• pattiyaá¹ƒ. ``na mayaá¹ƒ pÄ• rÄ• jikÄ• , yo avahaá¹-o so pÄ• rÄ• jikoâ€™â€™ ti
puggale vattamÄ• no veditabbo. ``pÄ• rÄ• jikena dhammena anuddhaá¹ƒseyyÄ• â€™â€™ t
dhamme vattatÄ«ti vadanti. yasmÄ• pana tattha dhammoti katthaci Ä• patti \Be I 224/, katth
adhippetaá¹ƒ, tasmÄ• so visuá¹ƒ na vattabbo. tattha sikkhÄ• padaá¹ƒ yo taá¹ƒ atikkamati, t
tasmÄ• ``pÄ• rÄ• jikaâ€™â€™ nti vuccati. Ä• patti pana yo naá¹ƒ ajjhÄ• pajjati, taá¹ƒ parÄ
``pÄ• rÄ• jikÄ• â€™â€™ ti \Ne I 207/ vuccati. puggalo yasmÄ• \Ee I 260/ parÄ• jito parÄ• ja
``pÄ• rÄ• jikoâ€™â€™ ti vuccati. etameva hi atthaá¹ƒ sandhÄ• ya __parivÄ• repi_ ---

``pÄ• rÄ• jikanti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

cuto paraddho bhaá¹-á¹-ho ca, saddhammÄ• hi niraá¹…kato.

saá¹ƒvÄ• sopi tahiá¹ƒ natthi, tenetaá¹ƒ iti vuccatÄ«â€™â€™ ti vuttaá¹ƒ || (Vin V 339).

ayaÃ±hettha attho --- ``taá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamanto Ä• pattiÃ±ca Ä• panno pugga
yojetabbaá¹ƒ. __tena vuccatÄ«_ti yena kÄ• raá¹‡ena assamaá¹‡o hoti asakyaputtiyo paribh
parÄ• jito sÄ• sanato, tena vuccati. kinti? ``pÄ• rÄ• jiko hotÄ«â€™â€™ ti.

saha vasanti etthÄ• ti __saá¹ƒvÄ• so, _ taá¹ƒ dassetuá¹ƒ __ ``saá¹ƒvÄ• so nÄ• mÄ• â€™â€
``ekakammaâ€™â€™ _ntiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ saddhiá¹ƒ yojanÄ• ya vaá¹‡á¹‡anÄ• --
saá¹…ghakammaá¹ƒ sÄ«mÄ• paricchinnehi pakatattehi bhikkhÅ«hi ekato kattabbattÄ• __e
paÃ±cavidhopi pÄ• timokkhuddeso ekato uddisitabbattÄ• __ekuddeso nÄ• ma_. paÃ±Ã±at
sabbehipi lajjÄ«puggalehi samaá¹ƒ sikkhitabbabhÄ• vato __samasikkhatÄ• nÄ• ma_. ettha
etesu kammÄ• dÄ«su saha vasanti, na ekopi tato bahiddhÄ• sandissati, tasmÄ• tÄ• ni sab
saá¹ƒvÄ• so nÄ• mÄ• â€™â€™ _ti Ä• ha. so ca vuttappakÄ• ro saá¹ƒvÄ• so tena puggalen
kÄ• raá¹‡ena so pÄ• rÄ• jiko puggalo asaá¹ƒvÄ• soti vuccatÄ«ti.

<56> evaá¹ƒ uddiá¹-á¹-hasikkhÄ• padaá¹ƒ padÄ• nukkamena vibhajitvÄ• idÄ• ni yaá¹ƒ taá¹
ettha yenÄ• kÄ• rena paá¹-iseveyyÄ• ti vuccati, tassÄ• kÄ• rassa dassanatthaá¹ƒ ``paá¹-ise
idaá¹ƒ mÄ• tikÄ• padaá¹ƒ á¹-hapetvÄ• __ ``nimittena nimittaá¹ƒ aá¹…gajÄ• tena aá¹…gajÄ
tattha yasmÄ• na kevalaá¹ƒ itthiyÄ• \Be I 225/ eva nimittaá¹ƒ pÄ• rÄ• jikavatthu, na ca mar
suvaá¹‡á¹‡arajatÄ• dimayÄ• naÃ±ca itthÄ«nampi nimittaá¹ƒ vatthumeva na hoti; tasmÄ• ya
taá¹ƒ taá¹ƒ dassetuá¹ƒ ``tisso itthiyoâ€™â€™ tiÄ• dinÄ• nayena yesaá¹ƒ nimittÄ• ni vatthÅ
vatvÄ• ``manussitthiyÄ• tayo maggeâ€™â€™ tiÄ• dinÄ• nayena tÄ• ni vatthÅ«ni Ä• ha.

tattha tisso itthiyo, tayo ubhatobyaÃ±janakÄ• , tayo paá¹‡á¸• akÄ• , tayo purisÄ• ti pÄ• rÄ• j
208/ nimittÄ• naá¹ƒ nissayÄ• dvÄ• dasa sattÄ• honti. tesu itthipurisÄ• pÄ• kaá¹-Ä• eva \E
paá¹‡á¸• akaubhatobyaÃ±janakabhedo __pabbajjÄ• khandhakavaá¹‡á¹‡anÄ• yaá¹ƒ_ pÄ• k

__manussitthiyÄ• tayo magge methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassÄ• _ti ettha ca mar
attho veditabbo. evaá¹ƒ sabbattha. sabbe eva cete manussitthiyÄ• tayo maggÄ• , amanuss
tiracchÄ• nagatitthiyÄ• tayoti nava; manussaubhatobyaÃ±janakÄ• dÄ«naá¹ƒ nava; manuss
dve katvÄ• cha; tathÄ• manussapurisÄ• dÄ«nanti samatiá¹ƒsa maggÄ• honti. etesu nimitt
katthaci attano aá¹…gajÄ• taá¹ƒ tilaphalamattampi pavesetvÄ• methunaá¹ƒ dhammaá¹ƒ pa
Ä• pajjati.

paá¹-hamacatukkakathÄ• vaá¹‡á¹‡anÄ•

<57> Ä• pajjanto pana yasmÄ• sevanacitteneva Ä• pajjati, na vinÄ• tena; tasmÄ• taá¹ƒ la
bhagavÄ• __ ``bhikkhussa sevanacittaá¹ƒ upaá¹-á¹-hiteâ€™â€™ _tiÄ• dimÄ• ha. tattha __
methunasevanakassa bhikkhussa. __sevanacittaá¹ƒ upaá¹-á¹-hite_ti bhummatthe paccattav
paccupaá¹-á¹-hiteti attho. __vaccamaggaá¹ƒ aá¹…gajÄ• taá¹ƒ pavesentassÄ• _ti yena mag
taá¹ƒ maggaá¹ƒ attano aá¹…gajÄ• taá¹ƒ purisanimittaá¹ƒ tilaphalamattampi pavesentassa. _
pÄ• rÄ• jikassÄ• _ti Ä• patti pÄ• rÄ• jikÄ• assa hotÄ«ti attho. atha vÄ• __Ä• pattÄ«_ti Ä• p
__pÄ• rÄ• jikassÄ• _ti pÄ• rÄ• jikadhammassa. esa nayo sabbattha.

<58> evaá¹ƒ sevanacitteneva pavesentassa Ä• pattiá¹ƒ dassetvÄ• idÄ• ni yasmÄ• taá¹ƒ p
kevalaá¹ƒ attÅ«pakkameneva, parÅ«pakkamenÄ• pi hoti \Be I 226/. tatrÄ• pi ca sÄ• diyanta
paá¹-isevanacittasamaá¹…gissa, na itarassa. tasmÄ• ye saddhÄ• pabbajitÄ• kulaputtÄ• s
parÅ«pakkamena pavesanepi sati na sÄ• diyanti, tesaá¹ƒ rakkhaá¹‡atthaá¹ƒ __ ``bhikkhupa
manussitthiâ€™â€™ _ntiÄ• dimÄ• ha.

tattha paá¹-ipakkhaá¹ƒ atthayanti icchantÄ«ti __paccatthikÄ• , _ bhikkhÅ« eva paccatthikÄ•
__bhikkhupaccatthikÄ• ; _ visabhÄ• gÄ• naá¹ƒ veribhikkhÅ«nametaá¹ƒ adhivacanaá¹ƒ. __m
santike Ä• netvÄ• _ti issÄ• pakatÄ• taá¹ƒ bhikkhuá¹ƒ nÄ• setukÄ• mÄ• Ä• misena vÄ• up
vÄ• ``idaá¹ƒ amhÄ• kaá¹ƒ kiccaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• kaÃ±ci manussitthiá¹ƒ \Ee
bhikkhussa vasanokÄ• saá¹ƒ \Ne I 209/ Ä• netvÄ• . __vaccamaggena aá¹…gajÄ• taá¹ƒ abh
bhikkhuá¹ƒ hatthapÄ• dasÄ«sÄ• dÄ«su suggahitaá¹ƒ nipparipphandaá¹ƒ gahetvÄ• itthiyÄ•
bhikkhuno aá¹…gajÄ• taá¹ƒ abhinisÄ«denti; sampayojentÄ«ti attho.

__so ce_tiÄ• dÄ«su so ce bhikkhu vaccamaggabbhantaraá¹ƒ attano aá¹…gajÄ• tassa pave
tasmiá¹ƒ khaá¹‡e sevanacittaá¹ƒ upaá¹-á¹-hÄ• peti. paviá¹-á¹-haá¹ƒ sÄ• diyati adhivÄ• seti,
sevanacittaá¹ƒ upaá¹-á¹-hÄ• peti. á¹-hitaá¹ƒ sÄ• diyati adhivÄ• seti, á¹-hÄ• nappattakÄ• le
sukkavissaá¹-á¹-hisamaye sevanacittaá¹ƒ upaá¹-á¹-hÄ• peti. uddharaá¹‡aá¹ƒ sÄ• diyati adh
nÄ«haraá¹‡akÄ• le paá¹-isevanacittaá¹ƒ upaá¹-á¹-hÄ• peti. evaá¹ƒ catÅ«su á¹-hÄ• nesu sÄ•
verisamaá¹‡ehi idaá¹ƒ kataâ€™â€™ nti vattuá¹ƒ na labhati, pÄ• rÄ• jikÄ• pattimeva Ä• pajj
cattÄ• ri sÄ• diyanto Ä• pajjati; evaá¹ƒ purimaá¹ƒ ekaá¹ƒ asÄ• diyitvÄ• tÄ«á¹‡i sÄ• diyanto
sÄ• diyantopi, tÄ«á¹‡i asÄ• diyitvÄ• ekaá¹ƒ sÄ• diyantopi Ä• pajjatiyeva. sabbaso pana asÄ
Ä• sÄ«visamukhaá¹ƒ viya aá¹…gÄ• rakÄ• suá¹ƒ viya ca paviá¹-á¹-haá¹ƒ aá¹…gajÄ• taá¹ƒ m
vuttaá¹ƒ --- __ ``pavesanaá¹ƒ na sÄ• diyati ... pe ... uddharaá¹‡aá¹ƒ na sÄ• diyati, anÄ• patt
imaÃ±hi evarÅ«paá¹ƒ Ä• raddhavipassakaá¹ƒ kÄ• ye ca jÄ«vite ca anapekkhaá¹ƒ ekÄ• das
ca sabbÄ• yatanÄ• ni ukkhittÄ• sike viya ca vadhake paÃ±ca kÄ• maguá¹‡e passantaá¹ƒ pu
paccatthikÄ• naÃ±cassa manorathavighÄ• taá¹ƒ \Be I 227/ karonto imaá¹ƒ ``pavesanaá¹ƒ n
tiÄ• dikaá¹ƒ catukkaá¹ƒ nÄ«haritvÄ• á¹-hapesÄ«ti.

paá¹-hamacatukkakathÄ• niá¹-á¹-hitÄ• .

ekÅ«nasattatidvisatacatukkakathÄ•

59-60__._ evaá¹ƒ paá¹-hamacatukkaá¹ƒ dassetvÄ• idÄ• ni yasmÄ• bhikkhupaccatthikÄ• i
kevalaá¹ƒ vaccamaggeneva abhinisÄ«denti, atha kho passÄ• vamaggenapi mukhenapi. itth
jÄ• garantiá¹ƒ Ä• nenti, keci suttaá¹ƒ, keci mattaá¹ƒ, keci ummattaá¹ƒ, keci pamattaá¹ƒ aÃ±
vikkhittacittanti \Ee I 263/ attho. keci mataá¹ƒ akkhÄ• yitaá¹ƒ, soá¹‡asiá¹…gÄ• lÄ• dÄ«hi ak
attho. keci mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ, yebhuyyena akkhÄ• yitÄ• nÄ• ma yassÄ•

passÄ• vamagge mukhe vÄ• bahutaro okÄ• so akkhÄ• yito hoti. keci mataá¹ƒ yebhuyyena
khÄ• yitÄ• nÄ• ma yassÄ• vaccamaggÄ• dike nimitte bahuá¹ƒ khÄ• yitaá¹ƒ \Ne I 210/ hoti,
kevalaÃ±ca manussitthimeva Ä• nenti, atha kho amanussitthimpi tiracchÄ• nagatitthimpi. na
vuttappakÄ• raá¹ƒ itthimeva, ubhatobyaÃ±janakampi paá¹‡á¸• akampi purisampi Ä• nenti. ta
aÃ±Ã±Ä• nipi catukkÄ• ni dassento __ ``bhikkhupaccatthikÄ• manussitthiá¹ƒ jÄ• garantiâ€™

tattha pÄ• á¸·iyÄ• asammohatthaá¹ƒ vuttacatukkÄ• ni evaá¹ƒ saá¹…khyÄ• to veditabbÄ• ni
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vasena tÄ«á¹‡i suddhikacatukkÄ• ni, tÄ«á¹‡i jÄ• garantÄ«catuk
suttacatukkÄ• ni, tÄ«á¹‡i mattacatukkÄ• ni, tÄ«á¹‡i ummattacatukkÄ• ni, tÄ«á¹‡i pamattaca
mataakkhÄ• yitacatukkÄ• ni, tÄ«á¹‡i yebhuyyena akkhÄ• yitacatukkÄ• ni, tÄ«á¹‡i yebhuyye
sattavÄ«sati catukkÄ• ni. tathÄ• amanussitthiyÄ• ; tathÄ• tiracchÄ• nagatitthiyÄ• ti itthivÄ•
catukkÄ• ni. yathÄ• ca itthivÄ• re evaá¹ƒ ubhatobyaÃ±janakavÄ• re. paá¹‡á¸• akapurisavÄ•
maggÄ• naá¹ƒ vasena catupaá¹‡á¹‡Ä• sa catupaá¹‡á¹‡Ä• sa honti. evaá¹ƒ sabbÄ• nipi dve
catukkÄ• ni honti, tÄ• ni uttÄ• natthÄ• niyeva.

sabbavÄ• resu \Be I 228/ panettha __ ``mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ khÄ• yitaâ€™â
ayaá¹ƒ vinicchayo --- tambapaá¹‡á¹‡idÄ«pe kira dve vinayadharÄ• samÄ• nÄ• cariyakÄ• t
upatissatthero ca, phussadevatthero ca. te mahÄ• bhaye uppanne vinayapiá¹-akaá¹ƒ pariha
upatissatthero byattataro. tassÄ• pi dve antevÄ• sikÄ• ahesuá¹ƒ --- mahÄ• padumatthero c
tesu mahÄ• sumatthero nakkhattuá¹ƒ vinayapiá¹-akaá¹ƒ assosi, mahÄ• padumatthero tena
visuÃ±ca ekakova navakkhattunti aá¹-á¹-hÄ• rasakkhattuá¹ƒ assosi; ayameva tesu byattatar
mahÄ• sumatthero navakkhattuá¹ƒ vinayapiá¹-akaá¹ƒ sutvÄ• Ä• cariyaá¹ƒ muÃ±citvÄ• apa
mahÄ• padumatthero Ä• ha --- ``sÅ«ro vata, re, esa vinayadharo yo dharamÄ• nakaá¹ƒyeva
aÃ±Ã±attha vasitabbaá¹ƒ maÃ±Ã±ati. nanu Ä• cariye dharamÄ• ne vinayapiá¹-akaÃ±ca aá¹
anekakkhattuá¹ƒ gahetvÄ• pi na vissajjetabbaá¹ƒ, niccakÄ• laá¹ƒ sotabbaá¹ƒ, anusaá¹ƒvacc
sajjhÄ• yitabbaâ€™â€™ nti.

evaá¹ƒ vinayagarukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ• le ekadivasaá¹ƒ upatissatthero mahÄ• pad
paÃ±cannaá¹ƒ antevÄ• sikasatÄ• naá¹ƒ paá¹-hamapÄ• rÄ• jikasikkhÄ• pade imaá¹ƒ padesa
taá¹ƒ antevÄ• sikÄ• pucchiá¹ƒsu --- ``bhante, yebhuyyena akkhÄ• yite pÄ• rÄ• jikaá¹ƒ, yeb
thullaccayaá¹ƒ, upaá¸• á¸• hakkhÄ• yite kena bhavitabbaâ€™â€™ nti? thero Ä• ha --- ``Ä• v
pÄ• rÄ• jikaá¹ƒ \Ne I 211/ paÃ±Ã±apentÄ• na sÄ• vasesaá¹ƒ katvÄ• paÃ±Ã±apenti, anava
pariyÄ• diyitvÄ• sotaá¹ƒ chinditvÄ• pÄ• rÄ• jikavatthusmiá¹ƒ pÄ• rÄ• jikameva paÃ±Ã±ape
lokavajjaá¹ƒ, na paá¹‡á¹‡attivajjaá¹ƒ. tasmÄ• yadi upaá¸• á¸• hakkhÄ• yite pÄ• rÄ• jikaá¹ƒ
sammÄ• sambuddho. pÄ• rÄ• jikacchÄ• yÄ• panettha na dissati, thullaccayameva dissatÄ«

apica matasarÄ«re pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apento bhagavÄ• yebhuyyena akkhÄ• yite á¹-ha
pÄ• rÄ• jikaá¹ƒ natthÄ«â€™â€™ ti dassetuá¹ƒ. thullaccayaá¹ƒ paÃ±Ã±apento yebhuyyena

paraá¹ƒ thullaccayaá¹ƒ natthÄ«â€™â€™ ti dassetuntipi veditabbaá¹ƒ. khÄ• yitÄ• khÄ• yitaÃ
matasarÄ«rasmiá¹ƒyeva veditabbaá¹ƒ, na jÄ«vamÄ• ne. jÄ«vamÄ• ne hi nakhapiá¹-á¹-hippa
nhÄ• rumhi \Be I 229/ vÄ• sati pÄ• rÄ• jikameva hoti. yadipi nimittaá¹ƒ sabbaso khÄ• yitaá¹
nimittasaá¹‡á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, pavesanaá¹ƒ jÄ• yati, pÄ• rÄ• jikameva. nimittasa
anavasesetvÄ• sabbasmiá¹ƒ nimitte chinditvÄ• samantato tacchetvÄ• uppÄ• á¹-ite vaá¹‡a
thullaccayaá¹ƒ. nimittato patitÄ• ya maá¹ƒsapesiyÄ• upakkamantassa dukkaá¹-aá¹ƒ. matas
sabbaá¹ƒ sarÄ«raá¹ƒ khÄ• yitaá¹ƒ hoti, yadipi akkhÄ• yitaá¹ƒ, tayo pana maggÄ• akkhÄ• y
\Ee I 265/ pÄ• rÄ• jikaá¹ƒ. yebhuyyena akkhÄ• yite pÄ• rÄ• jikameva. upaá¸• á¸• hakkhÄ• y
thullaccayaá¹ƒ.

manussÄ• naá¹ƒ jÄ«vamÄ• nakasarÄ«re akkhinÄ• sakaá¹‡á¹‡acchiddavatthikosesu satthal
methunarÄ• gena tilaphalamattampi aá¹…gajÄ• taá¹ƒ pavesentassa thullaccayameva. avas
dukkaá¹-aá¹ƒ. mate allasarÄ«re pÄ• rÄ• jikakkhette pÄ• rÄ• jikaá¹ƒ, thullaccayakkhette thull
dukkaá¹-akkhette dukkaá¹-aá¹ƒ. yadÄ• pana sarÄ«raá¹ƒ uddhumÄ• takaá¹ƒ hoti kuthitaá¹ƒ
nÄ«lamakkhikasamÄ• kiá¹‡á¹‡aá¹ƒ kimikulasamÄ• kulaá¹ƒ navahi vaá¹‡amukhehi paggaá¸
upagantumpi asakkuá¹‡eyyaá¹ƒ, tadÄ• pÄ• rÄ• jikavatthuÃ±ca thullaccayavatthuÃ±ca vijah
yattha katthaci upakkamato dukkaá¹-ameva. tiracchÄ• nagatÄ• naá¹ƒ
hatthi-assa-goá¹‡a-gadrabha-oá¹-á¹-hamahiá¹ƒsÄ• dÄ«naá¹ƒ nÄ• sÄ• ya thullaccayaá¹ƒ. va
sabbesampi tiracchÄ• nagatÄ• naá¹ƒ akkhikaá¹‡á¹‡avaá¹‡esu dukkaá¹-aá¹ƒ, avasesasarÄ«
matÄ• naá¹ƒ allasarÄ«re pÄ• rÄ• jikakkhette pÄ• rÄ• jikaá¹ƒ, thullaccayakkhette thullaccaya
dukkaá¹-aá¹ƒ.

kuthitakuá¹‡ape pana pubbe vuttanayeneva sabbattha dukkaá¹-aá¹ƒ. kÄ• yasaá¹ƒsaggarÄ•
jÄ«vamÄ• nakapurisassa vatthikosaá¹ƒ appavesento nimittena nimittaá¹ƒ chupati, dukkaá¹-
I 212/ itthiyÄ• appavesento nimittena nimittaá¹ƒ chupati, thullaccayaá¹ƒ. mahÄ• aá¹-á¹-haka
``itthinimittaá¹ƒ methunarÄ• gena mukhena chupati thullaccayaâ€™â€™ nti vuttaá¹ƒ. camm
``chabbaggiyÄ• bhikkhÅ« aciravatiyÄ• nadiyÄ• gÄ• vÄ«naá¹ƒ tarantÄ«naá¹ƒ visÄ• á¹‡esu
gaá¹‡hanti, gÄ«vÄ• yapi gaá¹‡hanti, cheppÄ• yapi gaá¹‡hanti, piá¹-á¹-himpi abhiruhanti, rat
aá¹…gajÄ• taá¹ƒ chupantÄ«â€™â€™ ti (Vin I 252) imissÄ• aá¹-á¹-huppattiyÄ• avisesena v
bhikkhave, rattacittena aá¹…gajÄ• taá¹ƒ chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayass
(Vin I 252). taá¹ƒ sabbampi saá¹ƒsanditvÄ• yathÄ• na virujjhati tathÄ• gahetabbaá¹ƒ. kath
virujjhati? yaá¹ƒ tÄ• va mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ ``methunarÄ• gena mukhena
kira nimittamukhaá¹ƒ mukhanti adhippetaá¹ƒ. ``methunarÄ• genÄ• â€™â€™ ti ca vuttattÄ•
adhippÄ• yoti veditabbo. na hi itthinimitte pakatimukhena methunupakkamo hoti. khandhake
abhiruhantÄ• methunarÄ• gena aá¹…gajÄ• tena aá¹…gajÄ• taá¹ƒ chupiá¹ƒsu, te sandhÄ•
veditabbaá¹ƒ. itarathÄ• hi dukkaá¹-aá¹ƒ siyÄ• . keci panÄ• hu ``khandhakepi mukheneva ch
oá¸·Ä• rikattÄ• kammassa thullaccayaá¹ƒ vuttaá¹ƒ. aá¹-á¹-hakathÄ• yampi taá¹ƒ sandhÄ• y
methunarÄ• gena mukhena chupati thullaccayanti vuttaâ€™â€™ nti. tasmÄ• suá¹-á¹-hu sa

vinicchayesu yo yuttataro so gahetabbo. vinayaÃ±Ã±Å« pana purimaá¹ƒ pasaá¹ƒsanti. kÄ• y
pakatimukhena vÄ• nimittamukhena vÄ• itthinimittaá¹ƒ chupantassa saá¹…ghÄ• diseso. ti
passÄ• vamaggaá¹ƒ nimittamukhena chupantassa vuttanayeneva thullaccayaá¹ƒ. kÄ• yasa

ekÅ«nasattatidvisatacatukkakathÄ• niá¹-á¹-hitÄ• .

santhatacatukkabhedakathÄ•

61-62__._ evaá¹ƒ bhagavÄ• paá¹-ipannakassa bhikkhuno rakkhaá¹‡atthaá¹ƒ sattatidvisata
``idÄ• ni ye anÄ• gate pÄ• pabhikkhÅ« `santhataá¹ƒ imaá¹ƒ na kiÃ±ci upÄ• dinnakaá¹ƒ upÄ
ettha dosoâ€™ ti saÃ±cicca lesaá¹ƒ oá¸• á¸• essanti, tesaá¹ƒ sÄ• sane patiá¹-á¹-hÄ• eva n
disvÄ• tesu sattatidvisatacatukkesu ekamekaá¹ƒ catukkaá¹ƒ catÅ«hi santhatÄ• dibhedehi b
__bhikkhupaccatthikÄ• manussitthiá¹ƒ bhikkhussa santike Ä• netvÄ• vaccamaggena pass
aá¹…gajÄ• taá¹ƒ abhinisÄ«denti santhatÄ• ya asanthatassÄ• _tiÄ• dimÄ• ha.

tattha __santhatÄ• ya asanthatassÄ• _tiÄ• dÄ«su santhatÄ• ya itthiyÄ• vaccamaggena pas
213/ asanthatassa bhikkhussa aá¹…gajÄ• taá¹ƒ abhinisÄ«dentÄ«ti iminÄ• \Be I 231/ nayen
tattha __santhatÄ• _ nÄ• ma yassÄ• tÄ«su \Ee I 267/ maggesu yo koci maggo paliveá¹-het
pavesetvÄ• yena kenaci vatthena vÄ• paá¹‡á¹‡ena vÄ• vÄ• kapaá¹-á¹-ena vÄ• cammena
paá¹-á¹-ena vÄ• paá¹-icchanno. __santhato_ nÄ• ma yassa aá¹…gajÄ• taá¹ƒ tesaá¹ƒyeva
paá¹-icchannaá¹ƒ. tattha upÄ• dinnakena vÄ• anupÄ• dinnakaá¹ƒ ghaá¹-á¹-iyatu, anupÄ• d
upÄ• dinnakaá¹ƒ, anupÄ• dinnakena vÄ• anupÄ• dinnakaá¹ƒ, upÄ• dinnakena vÄ• upÄ• d
paviá¹-á¹-he pÄ• rÄ• jikaá¹ƒ hotÄ«ti vuttaá¹ƒ, tattakaá¹ƒ pavisati, sabbattha sÄ• diyantassa
pÄ• rÄ• jikaá¹ƒ; thullaccayakkhette thullaccayaá¹ƒ, dukkaá¹-akkhette dukkaá¹-ameva hoti. s
khÄ• á¹‡uá¹ƒ katvÄ• santhataá¹ƒ, khÄ• á¹‡uá¹ƒ ghaá¹-á¹-entassa dukkaá¹-aá¹ƒ. sace puris
katvÄ• santhataá¹ƒ, khÄ• á¹‡uá¹ƒ pavesentassa dukkaá¹-aá¹ƒ. sace ubhayaá¹ƒ khÄ• á¹‡ua
khÄ• á¹‡unÄ• khÄ• á¹‡uá¹ƒ ghaá¹-á¹-entassa dukkaá¹-aá¹ƒ. sace itthinimitte veá¸·unaá¸·ap
pakkhittaá¹ƒ, tassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ cepi phusanto tilaphalamattaá¹ƒ paveseti, pÄ• r
uparibhÄ• gaá¹ƒ cepi ubhosu passesu ekapassaá¹ƒ cepi phusanto paveseti, pÄ• rÄ• jikaá¹ƒ
aphusanto pavesetvÄ• tassa talaá¹ƒ cepi phusati, pÄ• rÄ• jikaá¹ƒ. yadi pana passesu vÄ•
Ä• kÄ• sagatameva katvÄ• pavesetvÄ• nÄ«harati, dukkaá¹-aá¹ƒ. bahiddhÄ• khÄ• á¹‡uke
ca itthinimitte vuttaá¹ƒ, evaá¹ƒ sabbattha lakkhaá¹‡aá¹ƒ veditabbanti.

santhatacatukkabhedakathÄ• niá¹-á¹-hitÄ• .

bhikkhupaccatthikacatukkabhedavaá¹‡á¹‡anÄ•

63-64__._ evaá¹ƒ santhatacatukkabhedaá¹ƒ vatvÄ• idÄ• ni yasmÄ• na kevalaá¹ƒ manussi
santike Ä• nenti. atha kho bhikkhumpi tÄ• saá¹ƒ santike Ä• nenti, tasmÄ• tappabhedaá¹ƒ d
``bhikkhupaccatthikÄ• bhikkhuá¹ƒ manussitthiyÄ• santikeâ€™â€™ _ti Ä• dinÄ• nayena sa
punapi nÄ«haritvÄ• dassesi. tesu vinicchayo vuttanayeneva veditabboti.

bhikkhupaccatthikavasena catukkabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• japaccatthikÄ• dicatukkabhedakathÄ•

<65> yasmÄ• \Be I 232/ \Ee I 268/ \Ne I 214/ pana na bhikkhupaccatthikÄ• eva evaá¹ƒ kar
rÄ• japaccatthikÄ• dayopi karonti. tasmÄ• tampi pabhedaá¹ƒ dassento __ ``rÄ• japaccatthi
tattha rÄ• jÄ• no eva paccatthikÄ• __rÄ• japaccatthikÄ• _. te ca sayaá¹ƒ Ä• nentÄ• pi aÃ±Ã
Ä• nentiyevÄ• ti veditabbÄ• . corÄ• eva paccatthikÄ• __corapaccatthikÄ• . dhuttÄ• _ti
methunupasaá¹ƒhitakhiá¸• á¸• Ä• pasutÄ• nÄ• garikakerÄ• á¹-iyapurisÄ• , itthidhuttasurÄ•
paccatthikÄ• __dhuttapaccatthikÄ• _. gandhanti hadayaá¹ƒ vuccati, taá¹ƒ uppÄ• á¹-entÄ«ti
uppalagandhÄ• eva paccatthikÄ• __uppalagandhapaccatthikÄ• _. ete kira na kasivaá¹‡ijjÄ
panthaghÄ• tagÄ• maghÄ• tÄ• dÄ«ni katvÄ• puttadÄ• raá¹ƒ posenti. te kammasiddhiá¹ƒ pa
Ä• yÄ• cetvÄ• tÄ• saá¹ƒ balikammatthaá¹ƒ manussÄ• naá¹ƒ hadayaá¹ƒ uppÄ• á¹-enti. sab
bhikkhÅ« pana araÃ±Ã±e viharantÄ• sulabhÄ• honti. te sÄ«lavantaá¹ƒ bhikkhuá¹ƒ gahetvÄ
bhÄ• riyo hotÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• tassa sÄ«lavinÄ• sanatthaá¹ƒ manussitthiÄ•
tattha nenti. ayamettha viseso. sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ. bhikkhupaccatthikavÄ
imesu catÅ«supi vÄ• resu catukkÄ• ni veditabbÄ• ni. pÄ• á¸·iyaá¹ƒ pana saá¹ƒkhittena vuttÄ

sabbÄ• kÄ• rena catukkabhedakathÄ• niá¹-á¹-hitÄ• .

Ä• pattÄ• nÄ• pattivÄ• ravaá¹‡á¹‡anÄ•

<66> idÄ• ni yaá¹ƒ vuttaá¹ƒ ``manussitthiyÄ• tayo magge methunaá¹ƒ dhammaá¹ƒ paá¹-ise
ettha asammohatthaá¹ƒ __ ``maggena maggaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __maggena
maggesu aÃ±Ã±atarena maggena attano aá¹…gajÄ• taá¹ƒ paveseti atha vÄ• sambhinnesu
passÄ• vamaggena vaccamaggaá¹ƒ vaccamaggena vÄ• passÄ• vamaggaá¹ƒ paveseti. __
passÄ• vÄ• dimaggena pavesetvÄ• tassa sÄ• mantÄ• vaá¹‡ena nÄ«harati. __amaggena m
vaá¹‡ena \Ee I 269/ pavesetvÄ• maggena nÄ«harati. __amaggena amagga_nti dvÄ«su sam
vaá¹‡ena pavesetvÄ• dutiyena nÄ«harati. imassa \Be I 233/ suttassa anulomavasena sabb
thullaccayaá¹ƒ veditabbaá¹ƒ.

idÄ• ni yaá¹ƒ parato vakkhati ``anÄ• patti ajÄ• nantassa asÄ• diyantassÄ• â€™â€™ ti, tatth
215/ __ ``bhikkhu suttabhikkhumhÄ«â€™â€™ _tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ adhippÄ• yo ---

``suttamhi mayi eso vippaá¹-ipajji, nÄ• haá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti na muccati. __ubho n
liá¹…ganÄ• sanena nÄ• setabbÄ• . tatra dÅ«sakassa paá¹-iÃ±Ã±Ä• karaá¹‡aá¹ƒ natthi, dÅ«
paá¹-iÃ±Ã±Ä• ya nÄ• setabbo. sace na sÄ• diyati, na nÄ• setabbo. esa nayo sÄ• maá¹‡era

evaá¹ƒ tattha tattha taá¹ƒ taá¹ƒ Ä• pattiÃ±ca anÄ• pattiÃ±ca dassetvÄ• idÄ• ni anÄ• pattim
``anÄ• patti ajÄ• nantassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ajÄ• nanto_ nÄ• ma yo mah
kataá¹ƒ upakkamampi na jÄ• nÄ• ti vesÄ• liyaá¹ƒ mahÄ• vane divÄ• vihÄ• ragato bhikkhu v
vuttampi cetaá¹ƒ --- `` `nÄ• haá¹ƒ bhagavÄ• jÄ• nÄ• mÄ«â€™ ti; `anÄ• patti, bhikkhu, ajÄ•
(Vin III 75). __asÄ• diyanto_ nÄ• ma yo jÄ• nitvÄ• pi na sÄ• diyati, tattheva sahasÄ• vuá¹-á
vuttampi cetaá¹ƒ --- `` `nÄ• haá¹ƒ bhagavÄ• sÄ• diyiâ€™ nti. `anÄ• patti, bhikkhu, asÄ• diy

__ummattako_ nÄ• ma pittummattako. duvidhaÃ±hi pittaá¹ƒ --- baddhapittaá¹ƒ, abaddhapitt
abaddhapittaá¹ƒ lohitaá¹ƒ viya sabbaá¹…gagataá¹ƒ, tamhi kupite sattÄ• naá¹ƒ kaá¹‡á¸• uka
honti. tÄ• ni bhesajjakiriyÄ• ya vÅ«pasamanti. baddhapittaá¹ƒ pana pittakosake á¹-hitaá¹ƒ. t
ummattakÄ• honti vipallatthasaÃ±Ã±Ä• hirottappaá¹ƒ chaá¸• á¸• etvÄ• asÄ• ruppÄ• cÄ• r
sikkhÄ• padÄ• ni maddantÄ• pi na jÄ• nanti. bhesajjakiriyÄ• yapi atekicchÄ• honti. evarÅ«p
anÄ• patti.

__khittacitto_ nÄ• ma vissaá¹-á¹-hacitto yakkhummattako vuccati. yakkhÄ• kira bheravÄ• n
dassetvÄ• mukhena hatthaá¹ƒ pavesetvÄ• \Ee I 270/ hadayarÅ«paá¹ƒ vÄ• maddantÄ• sa
vipallatthasaÃ±Ã±e karonti. evarÅ«passa khittacittassa anÄ• patti. tesaá¹ƒ pana ubhinnaá¹ƒ
pittummattako niccameva ummattako hoti, pakatisaÃ±Ã±aá¹ƒ na labhati. yakkhummattako \
pakatisaÃ±Ã±aá¹ƒ paá¹-ilabhatÄ«ti. idha pana pittummattako vÄ• hotu yakkhummattako vÄ
muá¹-á¹-hassati kiÃ±ci na jÄ• nÄ• ti, aggimpi suvaá¹‡á¹‡ampi gÅ«thampi candanampi ekasa
vicarati, evarÅ«passa anÄ• patti. antarantarÄ• saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• Ã±atvÄ• karon

__vedanÄ• á¹-á¹-o_ \Ne I 216/ nÄ• ma yo adhimattÄ• ya dukkhavedanÄ• ya Ä• turo kiÃ±ci n
anÄ• patti.

__Ä• dikammiko_ nÄ• ma yo tasmiá¹ƒ tasmiá¹ƒ kamme Ä• dibhÅ«to. idha pana sudinnathe
anÄ• patti. avasesÄ• naá¹ƒ makkaá¹-Ä«samaá¹‡avajjiputtakÄ• dÄ«naá¹ƒ Ä• pattiyevÄ• ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ•

imasmiá¹ƒ pana sikkhÄ• pade kosallatthaá¹ƒ idaá¹ƒ __pakiá¹‡á¹‡akaá¹ƒ_veditabbaá¹ƒ ---

``samuá¹-á¹-hÄ• naÃ±ca kiriyÄ• , atho saÃ±Ã±Ä• sacittakaá¹ƒ.

lokavajjaÃ±ca kammaÃ±ca, kusalaá¹ƒ vedanÄ• ya cÄ• â€™â€™ ti ||

tattha __ ``samuá¹-á¹-hÄ• naâ€™â€™ _nti sabbasaá¹…gÄ• hakavasena cha sikkhÄ• padas
__parivÄ• re_ Ä• vi bhavissanti. samÄ• sato pana sikkhÄ• padaá¹ƒ nÄ• ma --- atthi chasam
catusamuá¹-á¹-hÄ• naá¹ƒ, atthi tisamuá¹-á¹-hÄ• naá¹ƒ, atthi kathinasamuá¹-á¹-hÄ• naá¹ƒ, a
eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ, atthi dhuranikkhepÄ• disamuá¹-á¹-hÄ• nanti.

tatrÄ• pi kiÃ±ci kiriyato samuá¹-á¹-hÄ• ti, kiÃ±ci akiriyato samuá¹-á¹-hÄ• ti, kiÃ±ci kiriyÄ• kiri
samuá¹-á¹-hÄ• ti, kiÃ±ci siyÄ• kiriyato, siyÄ• akiriyato samuá¹-á¹-hÄ• ti, kiÃ±ci siyÄ• kiriya
kiriyÄ• kiriyato samuá¹-á¹-hÄ• ti.

tatrÄ• pi atthi saÃ±Ã±Ä• vimokkhaá¹ƒ, atthi nosaÃ±Ã±Ä• vimokkhaá¹ƒ. tattha yaá¹ƒ cittaá¹…
saÃ±Ã±Ä• vimokkhaá¹ƒ; itaraá¹ƒ nosaÃ±Ã±Ä• vimokkhaá¹ƒ.

puna \Be I 235/ atthi sacittakaá¹ƒ, atthi acittakaá¹ƒ. yaá¹ƒ saheva cittena Ä• pajjati, taá¹ƒ sa
yaá¹ƒ vinÄ• pi cittena Ä• pajjati, taá¹ƒ acittakaá¹ƒ \Ee I 271/. taá¹ƒ sabbampi lokavajjaá¹ƒ
paá¹‡á¹‡attivajjanti duvidhaá¹ƒ. tesaá¹ƒ lakkhaá¹‡aá¹ƒ vuttameva.

kammakusalavedanÄ• vasenÄ• pi \Ne I 217/ cettha atthi sikkhÄ• padaá¹ƒ kÄ• yakammaá¹ƒ
yaá¹ƒ kÄ• yadvÄ• rikaá¹ƒ, taá¹ƒ kÄ• yakammaá¹ƒ; yaá¹ƒ vacÄ«dvÄ• rikaá¹ƒ, taá¹ƒ vacÄ«ka
pana sikkhÄ• padaá¹ƒ kusalaá¹ƒ, atthi akusalaá¹ƒ, atthi abyÄ• kataá¹ƒ. dvattiá¹ƒseva hi
Ä• pattisamauá¹-á¹-hÄ• pakacittÄ• ni --- aá¹-á¹-ha kÄ• mÄ• vacarakusalÄ• ni, dvÄ• dasa ak
kÄ• mÄ• vacarakiriyacittÄ• ni, kusalato ca kiriyato ca dve abhiÃ±Ã±Ä• cittÄ• nÄ«ti. tesu yaá
Ä• pajjati, taá¹ƒ kusalaá¹ƒ; itarehi itaraá¹ƒ. atthi ca sikkhÄ• padaá¹ƒ tivedanaá¹ƒ, atthi dvive
ekavedanaá¹ƒ. tattha yaá¹ƒ Ä• pajjanto tÄ«su vedanÄ• su aÃ±Ã±ataravedanÄ• samaá¹…gÄ
tivedanaá¹ƒ; yaá¹ƒ Ä• pajjanto sukhasamaá¹…gÄ« vÄ• upekkhÄ• samaá¹…gÄ« vÄ• Ä• pa
Ä• pajjanto dukkhavedanÄ• samaá¹…gÄ«yeva Ä• pajjati, taá¹ƒ ekavedananti veditabbaá¹ƒ.

``samuá¹-á¹-hÄ• naÃ±ca kiriyÄ• , atho saÃ±Ã±Ä• sacittakaá¹ƒ.

lokavajjaÃ±ca kammaÃ±ca, kusalaá¹ƒ vedanÄ• ya cÄ• â€™â€™ ti ||

imaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ viditvÄ• tesu samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ s
ekasamuá¹-á¹-hÄ• naá¹ƒ. aá¹…gavasena dukasamuá¹-á¹-hÄ• naá¹ƒ, kÄ• yacittato samuá¹-
kiriyasamuá¹-á¹-hÄ• naÃ±ca karontoyeva hi etaá¹ƒ Ä• pajjati. methunapaá¹-isaá¹ƒyuttÄ• ya
abhÄ• vena muccanato saÃ±Ã±Ä• vimokkhaá¹ƒ. ``anÄ• patti ajÄ• nantassa asÄ• diyantass

methunacitteneva naá¹ƒ Ä• pajjati, na vinÄ• cittenÄ• ti sacittakaá¹ƒ. rÄ• gavaseneva Ä• pa
kÄ• yadvÄ• reneva samuá¹-á¹-hÄ• nato kÄ• yakammaá¹ƒ. cittaá¹ƒ panettha aá¹…gamattaá
kammabhÄ• vo labbhati. lobhacittena Ä• pajjitabbato akusalacittaá¹ƒ. sukhasamaá¹…gÄ« v
taá¹ƒ Ä• pajjatÄ«ti dvivedananti veditabbaá¹ƒ. sabbaÃ±cetaá¹ƒ Ä• pattiyaá¹ƒ yujjati. sikkhÄ•
__sabbaaá¹-á¹-hakathÄ• su_desanÄ• Ä• rÅ«á¸·hÄ• , tasmÄ• evaá¹ƒ vuttaá¹ƒ.

pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

__makkaá¹-Ä«_ \Be I 236/ \Ee I 272/ __vajjiputtÄ• ca ... pe ... vuá¸• á¸• hapabbajito migo_ti
vinÄ«tavatthÅ«naá¹ƒ bhagavatÄ• sayaá¹ƒ vinicchitÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ vatthÅ«naá¹ƒ
tÄ• ni vatthÅ«ni ``sukhaá¹ƒ vinayadharÄ• \Ne I 218/ uggaá¹‡hissantÄ«â€™â€™ ti dhamma
á¹-hapitÄ• ni. vatthugÄ• thÄ• pana dharamÄ• neyeva bhagavati upÄ• littherena á¹-hapitÄ•
Ä• yatiá¹ƒ vinayadharÄ• vinayaá¹ƒ vinicchinissantÄ«â€™â€™ ti. tasmÄ• ettha vuttalakkha
sallakkhetvÄ• paá¹-hamasikkhÄ• padaá¹ƒ vinicchinitabbaá¹ƒ. dutiyÄ• dÄ«naÃ±ca vinÄ«tav
dutiyÄ• dÄ«ni. vinÄ«tavatthÅ«ni hi sippikÄ• naá¹ƒ paá¹-icchannakarÅ«pÄ• ni viya vinayadha
paá¹-icchannakavatthÅ«ni hontÄ«ti.

<67> tattha purimÄ• ni dve vatthÅ«ni anupaÃ±Ã±attiyaá¹ƒyeva vuttatthÄ• ni. tatiye vatthuml
gihivesena odÄ• tavattho hutvÄ• . catutthe natthi kiÃ±ci vattabbaá¹ƒ. tato paresu sattasu va
__kusacÄ«ra_nti kuse ganthetvÄ• katacÄ«raá¹ƒ. __vÄ• kacÄ«raá¹ƒ_ nÄ• ma tÄ• pasÄ• na
__phalakacÄ«raá¹ƒ_ nÄ• ma phalakasaá¹‡á¹-hÄ• nÄ• ni phalakÄ• ni sibbitvÄ• katacÄ«raá
tante vÄ• yitvÄ• katakambalo. __vÄ• lakambalo_ti camaravÄ• lehi vÄ• yitvÄ• katakambalo
ulÅ«kasakuá¹‡assa pakkhehi katanivÄ• sanaá¹ƒ. __ajinakkhipa_nti salomaá¹ƒ sakhuraá¹ƒ a
dvÄ• dasame vatthumhi __sÄ• ratto_ti kÄ• yasaá¹ƒsaggarÄ• gena sÄ• ratto; taá¹ƒ rÄ• gaá¹
``Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ _ti Ä• ha.

<68> terasame vatthumhi __uppalavaá¹‡á¹‡Ä• _ti sÄ• therÄ« sÄ• vatthiyaá¹ƒ seá¹-á¹-hidhÅ
abhinÄ«hÄ• rasampannÄ• . tassÄ• pakatiyÄ• pi atidassanÄ«yÄ• nÄ«luppalavaá¹‡á¹‡Ä• k
I 273/ kilesasantÄ• passa abhÄ• vena ativiya virocati. sÄ• tÄ• yeva vaá¹‡á¹‡apokkharatÄ•
``uppalavaá¹‡á¹‡Ä• â€™â€™ ti nÄ• maá¹ƒ labhi. __paá¹-ibaddhacitto_ti gihikÄ• lato paá¹-á
kira tassÄ• Ã±Ä• tidÄ• rako hoti. __atha kho_ti anantaratthe nipÄ• to; maÃ±cake nisinnÄ• n
hoti. divÄ• bÄ• hirato Ä• gantvÄ• dvÄ• raá¹ƒ pidhÄ• ya nisinnÄ• naÃ±hi paá¹-hamaá¹ƒ and
yÄ• vassÄ• taá¹ƒ andhakÄ• raá¹ƒ na nassati, tÄ• vadeva \Be I 237/ evamakÄ• sÄ«ti attho.
padhaá¹ƒsesi. therÄ« pana anavajjÄ• attano samaá¹‡asaÃ±Ã±aá¹ƒ paccupaá¹-á¹-hapetvÄ•
asaddhammÄ• dhippÄ• yena parÄ• maá¹-á¹-hÄ• aggikkhandha-silÄ• thambha-khadirasÄ•
manorathaá¹ƒ pÅ«retvÄ• gato. tassÄ• theriyÄ• dassanapathaá¹ƒ vijahantasseva ayaá¹ƒ n

sinerupabbataá¹ƒ dhÄ• retuá¹ƒ samatthÄ• pi taá¹ƒ pÄ• papurisaá¹ƒ byÄ• mamattakaá¸·eva
viya bhijjitvÄ• vivaramadÄ• si. so taá¹…khaá¹‡aÃ±Ã±eva avÄ«cijÄ• lÄ• naá¹ƒ indhanabhÄ•
taá¹ƒ sutvÄ• ``anÄ• patti, bhikkhave, asÄ• diyantiyÄ• â€™â€™ ti vatvÄ• theriá¹ƒ sandhÄ•
gÄ• thaá¹ƒ abhÄ• si ---

``vÄ• ri \Ne I 219/ pokkharapatteva, Ä• raggeriva sÄ• sapo.

yo na limpati kÄ• mesu, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 401).

<69> cuddasame vatthumhi __itthiliá¹…gaá¹ƒ pÄ• tubhÅ«ta_nti rattibhÄ• ge niddaá¹ƒ okkan
purisasaá¹‡á¹-hÄ• naá¹ƒ massudÄ• á¹-hikÄ• di sabbaá¹ƒ antarahitaá¹ƒ itthisaá¹‡á¹-hÄ• naá
upajjhaá¹ƒ tameva upasampada_nti pubbe gahitaupajjhÄ• yameva pubbe kataupasampada
upajjhÄ• na gahetabbÄ• ; upasampadÄ• na kÄ• tabbÄ• ti attho. __tÄ• niyeva_ \Ee I 274/ _
bhikkhuupasampadato pabhuti yÄ• va vassagaá¹‡anÄ• , taá¹ƒyeva vassagaá¹‡anaá¹ƒ anuj
vassagaá¹‡anÄ• kÄ• tabbÄ• ti attho. __bhikkhunÄ«hi saá¹…gamitu_nti bhikkhunÄ«hi sadd
saá¹…gantuá¹ƒ samaá¹…gÄ« bhavituá¹ƒ anujÄ• nÄ• mÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- ap
bhikkhÅ«naá¹ƒ majjhe vasituá¹ƒ, bhikkhunupassayaá¹ƒ gantvÄ• bhikkhunÄ«hi saddhiá¹ƒ va
bhikkhÅ«naá¹ƒ bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• _ti yÄ• desanÄ• gÄ• miniyo vÄ• vuá¹-á¹-h
bhikkhÅ«naá¹ƒ bhikkhunÄ«hi saddhiá¹ƒ sÄ• dhÄ• raá¹‡Ä• . __tÄ• Ä• pattiyo bhikkhunÄ«na
tÄ• sabbÄ• pi bhikkhunÄ«hi kÄ• tabbaá¹ƒ vinayakammaá¹ƒ katvÄ• bhikkhunÄ«naá¹ƒ santi
anujÄ• nÄ• mÄ«ti attho. __tÄ• hi Ä• pattÄ«hi anÄ• pattÄ«_ti yÄ• pana bhikkhÅ«naá¹ƒ bhikk
sukkavissaá¹-á¹-hi-Ä• dikÄ• Ä• pattiyo, tÄ• hi anÄ• patti. liá¹…gaparivattanena tÄ• Ä• patti
honti. puna pakatiliá¹…ge uppannepi tÄ• hi Ä• pattÄ«hi tassa anÄ• pattiyevÄ• ti ayaá¹ƒ tÄ•
pÄ• á¸·ivinicchayo.

ayaá¹ƒ \Be I 238/ pana __pÄ• á¸·imutto okkantikavinicchayo_ --- imesu tÄ• va dvÄ«su liá¹…
uttamaá¹ƒ, itthiliá¹…gaá¹ƒ hÄ«naá¹ƒ; tasmÄ• purisaliá¹…gaá¹ƒ balavaakusalena antaradhÄ
dubbalakusalena patiá¹-á¹-hÄ• ti. itthiliá¹…gaá¹ƒ pana antaradhÄ• yantaá¹ƒ dubbalaakusale
purisaliá¹…gaá¹ƒ balavakusalena patiá¹-á¹-hÄ• ti. evaá¹ƒ ubhayampi akusalena antaradhÄ•
paá¹-ilabbhati.

tattha sace dvinnaá¹ƒ bhikkhÅ«naá¹ƒ ekato sajjhÄ• yaá¹ƒ vÄ• dhammasÄ• kacchaá¹ƒ vÄ•
niddaá¹ƒ okkantÄ• naá¹ƒ ekassa itthiliá¹…gaá¹ƒ pÄ• tubhavati, ubhinnampi sahaseyyÄ• pat
paá¹-ibujjhitvÄ• attano taá¹ƒ vippakÄ• raá¹ƒ disvÄ• dukkhÄ« dummano rattibhÄ• geyeva it
samassÄ• setabbo --- ``hotu, mÄ• cintayittha. vaá¹-á¹-asseveso doso. sammÄ• sambuddhe
bhikkhu vÄ• hotu bhikkhunÄ« vÄ• , anÄ• vaá¹-o dhammo \Ee I 275/ avÄ• rito saggamaggo
evaá¹ƒ vattabbaá¹ƒ --- ``tumhehi bhikkhunupassayaá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. atthi \Ne I 220/
sandiá¹-á¹-hÄ• bhikkhuniyoâ€™â€™ ti. sacassÄ• honti tÄ• disÄ• bhikkhuniyo atthÄ«ti, no

vatvÄ• so bhikkhu vattabbo --- ``mama saá¹…gahaá¹ƒ karotha; idÄ• ni maá¹ƒ paá¹-hamaá¹
nethÄ• â€™â€™ ti. tena bhikkhunÄ• taá¹ƒ gahetvÄ• tassÄ• vÄ• sandiá¹-á¹-hÄ• naá¹ƒ att
bhikkhunÄ«naá¹ƒ santikaá¹ƒ gantabbaá¹ƒ. gacchantena ca na ekakena gantabbaá¹ƒ. catÅ«
saddhiá¹ƒ jotikaÃ±ca kattaradaá¹‡á¸• aÃ±ca gahetvÄ• saá¹ƒvidahanaá¹ƒ parimocetvÄ• ``n
á¹-hÄ• naá¹ƒ gacchÄ• mÄ• â€™â€™ ti gantabbaá¹ƒ. sace bahigÄ• me dÅ«re vihÄ• ro hoti,
gÄ• mantara-nadÄ«pÄ• ra-rattivippavÄ• sa-gaá¹‡aohÄ«yanÄ• pattÄ«hi anÄ• patti. bhikkhun
bhikkhuniyo vattabbÄ• --- ``asukaá¹ƒ nÄ• ma bhikkhuá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma
itthiliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ, saá¹…gahaá¹ƒ dÄ• nissa karothÄ• â€™â€™ ti. tÄ• ce ``sÄ
mayampi sajjhÄ• yissÄ• ma, dhammaá¹ƒ sossÄ• ma, gacchatha tumheâ€™â€™ ti vatvÄ• s
ca honti saá¹…gÄ• hikÄ• lajjiniyo, tÄ• kopetvÄ• aÃ±Ã±attha na gantabbaá¹ƒ. gacchati ce,
gÄ• mantara-nadÄ«pÄ• ra-rattivippavÄ• sa-gaá¹‡aohÄ«yanÄ• pattÄ«hi na muccati. sace pa
saá¹…gÄ• hikÄ• yo; aÃ±Ã±attha gantuá¹ƒ labbhati. sacepi alajjiniyo honti, saá¹…gahaá¹ƒ p
pariccajitvÄ• aÃ±Ã±attha gantuá¹ƒ labbhati. sace lajjiniyo ca saá¹…gÄ• hikÄ• \Be I 239/ ca
Ä• sannagÄ• me pana aÃ±Ã±Ä• Ã±Ä• tikÄ• yo honti paá¹-ijagganikÄ• , tÄ• sampi santikaá¹
vadanti. gantvÄ• sace bhikkhubhÄ• vepi nissayapaá¹-ipanno, patirÅ«pÄ• ya bhikkhuniyÄ•
mÄ• tikÄ• vÄ• vinayo vÄ• uggahito suggahito, puna uggaá¹‡hanakÄ• raá¹‡aá¹ƒ natthi. sa
parisÄ• vacaro, tassa santikeyeva upasampannÄ• sÅ«pasampannÄ• . aÃ±Ã±assa \Ee I 27
pubbe taá¹ƒ nissÄ• ya vasantehipi aÃ±Ã±assa santikeyeva nissayo gahetabbo. paripuá¹‡á¹
aÃ±Ã±assa santikeyeva upajjhÄ• gahetabbÄ• .

yaá¹ƒ panassa bhikkhubhÄ• ve adhiá¹-á¹-hitaá¹ƒ ticÄ«varaÃ±ca patto ca, taá¹ƒ adhiá¹-á¹-hÄ
adhiá¹-á¹-hÄ• tabbaá¹ƒ. saá¹…kaccikÄ• ca udakasÄ• á¹-ikÄ• ca gahetabbÄ• . yaá¹ƒ atirek
atirekapatto vÄ• vinayakammaá¹ƒ katvÄ• á¹-hapito hoti, taá¹ƒ sabbampi vinayakammaá¹ƒ
kÄ• tabbaá¹ƒ. paá¹-iggahitatelamadhuphÄ• á¹‡itÄ• dÄ«nipi paá¹-iggahaá¹‡aá¹ƒ vijahanti. sa
sattame divase liá¹…gaá¹ƒ parivattati, puna paá¹-iggahetvÄ• sattÄ• haá¹ƒ vaá¹-á¹-ati. yaá¹ƒ
aÃ±Ã±assa bhikkhuno santakaá¹ƒ paá¹-iggahitaá¹ƒ, taá¹ƒ paá¹-iggahaá¹‡aá¹ƒ na vijahati. y
sÄ• dhÄ• raá¹‡aá¹ƒ avibhajitvÄ• á¹-hapitaá¹ƒ, taá¹ƒ pakatatto rakkhati. yaá¹ƒ pana vibhatta
santakaá¹ƒ, taá¹ƒ paá¹-iggahaá¹‡aá¹ƒ vijahati. vuttampi cetaá¹ƒ __parivÄ• re_ ---

``telaá¹ƒ \Ne I 221/ madhuá¹ƒ phÄ• á¹‡itaÃ±cÄ• pi sappiá¹ƒ.

sÄ• maá¹ƒ gahetvÄ• na nikkhipeyya.

avÄ«tivatte sattÄ• he.

sati paccaye paribhuÃ±jantassa Ä• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 480).

idaÃ±hi liá¹…gaparivattanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-iggahaá¹‡aá¹ƒ nÄ• ma liá¹…gapa
kÄ• laá¹ƒkiriyÄ• ya, sikkhÄ• paccakkhÄ• nena, hÄ«nÄ• yÄ• vattanena, anupasampannassa
acchinditvÄ• gahaá¹‡ena ca vijahati. tasmÄ• sacepi harÄ«takakhaá¹‡á¸• ampi paá¹-iggahe
sabbamassa paá¹-iggahaá¹‡aá¹ƒ vijahati. bhikkhuvihÄ• re pana yaá¹ƒkiÃ±cissÄ• santakaá
appaá¹-iggahetvÄ• \Be I 240/ vÄ• á¹-hapitaá¹ƒ, sabbassa sÄ• va issarÄ• , Ä• harÄ• petvÄ
panettha thÄ• varaá¹ƒ tassÄ• santakaá¹ƒ senÄ• sanaá¹ƒ vÄ• uparopakÄ• vÄ• , te yassico
terasasu sammutÄ«su \Ee I 277/ yÄ• bhikkhukÄ• le laddhÄ• sammuti, sabbÄ• sÄ• paá¹-i
senÄ• sanaggÄ• ho paá¹-ippassambhati. sace pacchimikÄ• ya senÄ• sane gahite liá¹…gaá
bhikkhunisaá¹…gho cassÄ• uppannaá¹ƒ lÄ• bhaá¹ƒ dÄ• tukÄ• mo hoti, apaloketvÄ• dÄ• ta
sÄ• dhÄ• raá¹‡Ä• ya paá¹-icchannÄ• ya Ä• pattiyÄ• parivasantassa liá¹…gaá¹ƒ parivattati,
dÄ• tabbaá¹ƒ. sace mÄ• nattaá¹ƒ carantassa parivattati, puna pakkhamÄ• nattameva dÄ• ta
ciá¹‡á¹‡amÄ• nattassa parivattati, bhikkhunÄ«hi abbhÄ• nakammaá¹ƒ kÄ• tabbaá¹ƒ. sace a
pakkhamÄ• nattakÄ• le punadeva liá¹…gaá¹ƒ parivattati, chÄ• rattaá¹ƒ mÄ• nattameva dÄ•
pakkhamÄ• natte parivattati, bhikkhÅ«hi abbhÄ• nakammaá¹ƒ kÄ• tabbanti.

anantare bhikkhuniyÄ• liá¹…gaparivattanavatthumhi idha vuttanayeneva sabbo vinicchayo
viseso --- sacepi bhikkhunikÄ• le Ä• pannÄ• saÃ±carittÄ• patti paá¹-icchannÄ• hoti, parivÄ
chÄ• rattaá¹ƒ mÄ• nattameva dÄ• tabbaá¹ƒ. sace pakkhamÄ• nattaá¹ƒ carantiyÄ• liá¹…gaá
chÄ• rattaá¹ƒ mÄ• nattameva dÄ• tabbaá¹ƒ. sace ciá¹‡á¹‡amÄ• nattÄ• ya parivattati, puna
bhikkhÅ«hi abbhetabbo. atha bhikkhÅ«hi mÄ• natte adinne puna liá¹…gaá¹ƒ parivattati, bhik
pakkhamÄ• nattameva dÄ• tabbaá¹ƒ. atha chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ carantassa puna par
dÄ• tabbaá¹ƒ. ciá¹‡á¹‡amÄ• nattassa pana liá¹…gaparivatte jÄ• te bhikkhunÄ«hi abbhÄ• na
222/. puna parivatte ca liá¹…ge bhikkhunibhÄ• ve á¹-hitÄ• yapi yÄ• Ä• pattiyo pubbe paá¹-i
suppaá¹-ippassaddhÄ• evÄ• ti.

<70> ito parÄ• ni __ ``mÄ• tuyÄ• methunaá¹ƒ dhammaâ€™â€™ _ntiÄ• dÄ«ni cattÄ• ri vatt

<71> mudupiá¹-á¹-hikavatthumhi so kira bhikkhu naá¹-apubbako. tassa sippakosallatthaá¹ƒ
278/ piá¹-á¹-hi mudukÄ• ahosi. tasmÄ• evaá¹ƒ kÄ• tuá¹ƒ asakkhi.

lambÄ«vatthumhi \Be I 241/ tassa bhikkhussa aá¹…gajÄ• taá¹ƒ dÄ«ghaá¹ƒ hoti lambati, tas

ito parÄ• ni dve vaá¹‡avatthÅ«ni uttÄ• nÄ• neva. lepacittavatthumhi __lepacittaá¹ƒ_ nÄ• ma

dÄ• rudhÄ«talikavatthumhi __dÄ• rudhÄ«talikÄ• _ nÄ• ma kaá¹-á¹-harÅ«paá¹ƒ. yathÄ• ca i
aÃ±Ã±esupi dantarÅ«pa-potthakarÅ«pa-loharÅ«pÄ• dÄ«su anupÄ• dinnakesu itthirÅ«pesu
upakkamantassa asuci muccatu vÄ• mÄ• vÄ• , dukkaá¹-ameva. kÄ• yasaá¹ƒsaggarÄ• gen

dukkaá¹-aá¹ƒ. mocanarÄ• gena pana upakkamantassa mutte saá¹…ghÄ• diseso, amutte th

<72> sundaravatthumhi ayaá¹ƒ __sundaro_ nÄ• ma rÄ• jagahe kuladÄ• rako saddhÄ• ya p
abhirÅ«patÄ• ya ``sundaroâ€™â€™ ti nÄ• maá¹ƒ labhi. taá¹ƒ rathikÄ• ya gacchantaá¹ƒ disv
sÄ• itthÄ« imaá¹ƒ vippakÄ• raá¹ƒ akÄ• si. thero pana anÄ• gÄ• mÄ«. tasmÄ• so na sÄ• di
eso.

ito paresu catÅ«su vatthÅ«su te bhikkhÅ« jaá¸·Ä• dummedhÄ• mÄ• tugÄ• massa vacanaá
pacchÄ• kukkuccÄ• yiá¹ƒsu.

<73> akkhÄ• yitÄ• dÄ«ni tÄ«á¹‡i vatthÅ«ni uttÄ• natthÄ• neva. dvÄ«su chinnasÄ«savatthÅ«
vaá¹-á¹-akate mukhe vivaá¹-e aá¹…gajÄ• taá¹ƒ pavesento sace heá¹-á¹-hÄ• vÄ• upari vÄ•
chupantaá¹ƒ paveseti, pÄ• rÄ• jikaá¹ƒ. catÅ«hipi passehi achupantaá¹ƒ pavesetvÄ• abbhan
pÄ• rÄ• jikameva. cattÄ• ri passÄ• ni tÄ• lukaÃ±ca achupanto Ä• kÄ• sagatameva \Ne I 223
nÄ«harati ca, dukkaá¹-aá¹ƒ. yadi pana dantÄ• suphusitÄ• , antomukhe okÄ• so natthi, dant
oá¹-á¹-hamaá¹ƒsena paá¹-icchannÄ• , tattha vÄ• tena asamphuá¹-á¹-haá¹ƒ allokÄ• saá¹ƒ tila
pavesentassa pÄ• rÄ• jikameva. uppÄ• á¹-ite pana oá¹-á¹-hamaá¹ƒse dantesuyeva upakkam
danto bahi nikkhamitvÄ• tiá¹-á¹-hati \Ee I 279/, na sakkÄ• oá¹-á¹-hehi pidahituá¹ƒ. tattha up
nikkhantajivhÄ• ya upakkamantepi thullaccayameva. jÄ«vamÄ• nakasarÄ«repi bahi nikkhan
yadi pana bahijivhÄ• ya paliveá¹-hetvÄ• antomukhaá¹ƒ paveseti, pÄ• rÄ• jikameva. uparigÄ
chinnasÄ«sassapi adhobhÄ• gena aá¹…gajÄ• taá¹ƒ pavesetvÄ• tÄ• lukaá¹ƒ chupantassa p

aá¹-á¹-hikavatthumhi susÄ• naá¹ƒ gacchantassÄ• pi dukkaá¹-aá¹ƒ. aá¹-á¹-hikÄ• ni saá¹…ka
methunarÄ• gena upakkamantassÄ• pi, kÄ• yasaá¹ƒsaggarÄ• gena upakkamantassÄ• pi, n
dukkaá¹-ameva. mocanarÄ• gena pana upakkamantassa muccante saá¹…ghÄ• diseso, am

nÄ• gÄ«vatthumhi nÄ• gamÄ• á¹‡avikÄ• vÄ• hotu kinnarÄ«Ä• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarÄ

yakkhÄ«vatthumhi sabbÄ• pi devatÄ• yakkhÄ«yeva.

petÄ«vatthumhi nijjhÄ• mataá¹‡hikÄ• dipetiyo allÄ«yitumpi na sakkÄ• . vimÄ• napetiyo pana
kÄ• á¸·apakkhe akusalaá¹ƒ vipaccati, juá¹‡hapakkhe devatÄ• viya sampattiá¹ƒ anubhonti. e
yakkhiyÄ• vÄ• sace dassana-gahaá¹‡a-Ä• masana-phusana-ghaá¹-á¹-anÄ• ni paÃ±Ã±Ä• y
dassanaá¹ƒ natthi, itarÄ• ni paÃ±Ã±Ä• yanti, pÄ• rÄ• jikameva. atha dassanagahaá¹‡Ä• ni n
Ä• masanaphusanaghaá¹-á¹-anehi paÃ±Ã±Ä• yamÄ• nehi taá¹ƒ puggalaá¹ƒ visaÃ±Ã±aá¹ƒ
pÅ«retvÄ• gacchati, ayaá¹ƒ avisayo nÄ• ma. tasmÄ• ettha avisayattÄ• anÄ• patti. paá¹‡á

upahatindriyavatthumhi __upahatindriyo_ti upahatakÄ• yappasÄ• do khÄ• á¹‡ukaá¹‡á¹-aka
vÄ• na vedayati. avedayantassÄ• pi sevanacittavasena Ä• patti.

chupitamattavatthusmiá¹ƒ \Ne I 224/ yo ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevissÄ• mÄ«â€™
280/ gaá¹‡hitvÄ• methune virajjitvÄ• vippaá¹-isÄ• rÄ« hoti, dukkaá¹-amevassa hoti. methu
pubbapayogÄ• hatthaggÄ• hÄ• dayo yÄ• va sÄ«saá¹ƒ na pÄ• puá¹‡Ä• ti, tÄ• va dukkaá¹-e
pÄ• rÄ• jikaá¹ƒ hoti. paá¹-hamapÄ• rÄ• jikassa hi dukkaá¹-ameva sÄ• mantaá¹ƒ. itaresaá¹ƒ
thullaccayaá¹ƒ. ayaá¹ƒ pana bhikkhu methunadhamme virajjitvÄ• kÄ• yasaá¹ƒsaggaá¹ƒ sÄ
bhagavÄ• --- ``Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti.

<74> bhaddiyavatthusmiá¹ƒ \Be I 243/ __bhaddiyaá¹ƒ_ nÄ• ma taá¹ƒ nagaraá¹ƒ. jÄ• tiyÄ• v
jÄ• tipupphagumbÄ• naá¹ƒ ussannatÄ• ya evaá¹ƒ laddhanÄ• maá¹ƒ; taá¹ƒ tassa nagarassa
tattha nipanno tena vÄ• tupatthambhena mahÄ• niddaá¹ƒ okkami. ekarasaá¹ƒ bhavaá¹…ga
passitvÄ• _ti asucikiliá¹-á¹-haá¹ƒ passitvÄ• .

<75> ito parÄ• ni sÄ• diyanapaá¹-isaá¹ƒyuttÄ• ni cattÄ• ri vatthÅ«ni, ajÄ• nanavatthu cÄ• ti
uttÄ• natthÄ• neva.

<76> dvÄ«su asÄ• diyanavatthÅ«su __sahasÄ• vuá¹-á¹-hÄ• sÄ«_ti Ä• sÄ«visena daá¹-á¹-h
viya ca turitaá¹ƒ vuá¹-á¹-hÄ• si. __akkamitvÄ• pavattesÄ«_ti appamatto bhikkhu Ä• raddha
upaá¹-á¹-hitassati khippaá¹ƒ vuá¹-á¹-hahantova akkamitvÄ• bhÅ«miyaá¹ƒ vaá¹-á¹-ento pari
viheá¹-hento pÄ• tesi. puthujjanakalyÄ• á¹‡akena hi evarÅ«pesu á¹-hÄ• nesu cittaá¹ƒ rakkh
tesaá¹ƒ aÃ±Ã±ataro saá¹…gÄ• masÄ«sayodho bhikkhu.

<77> dvÄ• raá¹ƒ vivaritvÄ• nipannavatthumhi __divÄ• paá¹-isallÄ«yantenÄ• _ti divÄ• nipa
saá¹ƒvaritvÄ• paá¹-isallÄ«yitu_nti dvÄ• raá¹ƒ pidahitvÄ• nipajjituá¹ƒ. ettha ca kiÃ±cÄ• pi pÄ
nÄ• ma Ä• pattÄ«â€™â€™ ti na vuttÄ• . vivaritvÄ• nipannadosena pana uppanne vatthusm
bhikkhave, divÄ• paá¹-isallÄ«yantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ• paá¹-isallÄ«yituâ€™â€™ n
asaá¹ƒvaritvÄ• paá¹-isallÄ«yantassa dukkaá¹-aá¹ƒ vuttaá¹ƒ. bhagavato hi adhippÄ• yaá¹ƒ Ä
upÄ• littherÄ• dÄ«hi aá¹-á¹-hakathÄ• á¹-hapitÄ• . ``atthÄ• patti divÄ• Ä• pajjati no rattiâ€™
iminÄ• pi cetaá¹ƒ siddhaá¹ƒ.

kÄ«disaá¹ƒ \Ee I 281/ pana dvÄ• raá¹ƒ saá¹ƒvaritabbaá¹ƒ, kÄ«disaá¹ƒ na saá¹ƒvaritabbaá¹ƒ
rukkhapadaraveá¸·upadarakilaÃ±japaá¹‡á¹‡Ä• dÄ«naá¹ƒ \Ne I 225/ yena kenaci kavÄ• á¹-a
udukkhale upari uttarapÄ• sake ca pavesetvÄ• kataá¹ƒ parivattakadvÄ• rameva saá¹ƒvarita
gorÅ«pÄ• naá¹ƒ vajesu viya rukkhasÅ«cikaá¹‡á¹-akadvÄ• raá¹ƒ, gÄ• mathakanakaá¹ƒ cakk
phalakesu vÄ• kiá¹-ikÄ• su vÄ• dve tÄ«á¹‡i cakkalakÄ• ni yojetvÄ• kataá¹ƒ saá¹ƒsaraá¹‡a
Ä• paá¹‡esu viya kataá¹ƒ ugghÄ• á¹-anakiá¹-ikadvÄ• raá¹ƒ, dvÄ«su tÄ«su á¹-hÄ• nesu veá¹

paá¹‡á¹‡akuá¹-Ä«su kataá¹ƒ salÄ• kahatthakadvÄ• raá¹ƒ, dussasÄ• á¹‡idvÄ• ranti evarÅ«p
saá¹ƒvaritabbaá¹ƒ. pattahatthassa kavÄ• á¹-appaá¹‡Ä• mane pana \Be I 244/ ekaá¹ƒ dussa
anÄ• pattikaraá¹ƒ, avasesÄ• ni paá¹‡Ä• mentassa Ä• patti. divÄ• paá¹-isallÄ«yantassa pan
Ä• pattikaraá¹ƒ, sesÄ• ni saá¹ƒvaritvÄ• vÄ• asaá¹ƒvaritvÄ• vÄ• nipannassa Ä• patti natth
nipajjitabbaá¹ƒ, etaá¹ƒ vattaá¹ƒ.

parivattakadvÄ• raá¹ƒ pana kittakena saá¹ƒvutaá¹ƒ hoti? sÅ«cighaá¹-ikÄ• dÄ«su dinnÄ• su
kho sÅ«cimattepi dinne vaá¹-á¹-ati. ghaá¹-ikamattepi dinne vaá¹-á¹-ati. dvÄ• rabÄ• haá¹ƒ ph
vaá¹-á¹-ati. Ä«sakaá¹ƒ aphusitepi vaá¹-á¹-ati. sabbantimena vidhinÄ• yÄ• vatÄ• sÄ«saá¹ƒ
aphusitepi vaá¹-á¹-atÄ«ti. sace bahÅ«naá¹ƒ vaá¸·aÃ±janaá¹-á¹-hÄ• naá¹ƒ hoti, bhikkhuá¹ƒ v
``dvÄ• raá¹ƒ, Ä• vuso, jaggÄ• hÄ«â€™â€™ ti vatvÄ• pi nipajjituá¹ƒ vaá¹-á¹-ati. atha bhikkhÅ
aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci karontÄ• nisinnÄ• honti, ``ete dvÄ• raá¹ƒ jaggissantÄ«â€™â€™ ti
nipajjituá¹ƒ vaá¹-á¹-ati. __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``upÄ• sakampi Ä• pucchitvÄ
jaggissatÄ«â€™ ti Ä• bhogaá¹ƒ katvÄ• vÄ• nipajjituá¹ƒ vaá¹-á¹-ati. kevalaá¹ƒ bhikkhuniá¹ƒ
Ä• pucchituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. atha dvÄ• rassa \Ee I 282/ udukkhalaá
bhinno vÄ• hoti aá¹-á¹-hapito vÄ• , saá¹ƒvarituá¹ƒ na sakkoti, navakammatthaá¹ƒ vÄ• pana
mattikÄ• dÄ«naá¹ƒ vÄ• rÄ• si antodvÄ• re kato hoti, aá¹-á¹-aá¹ƒ vÄ• bandhanti, yathÄ• sa
evarÅ«pe antarÄ• ye sati asaá¹ƒvaritvÄ• pi nipajjituá¹ƒ vaá¹-á¹-ati. yadi pana kavÄ• á¹-aá¹ƒ
laddhakappameva. upari sayantena nisseá¹‡iá¹ƒ Ä• ropetvÄ• nipajjitabbaá¹ƒ. sace nisseá¹
hoti, thaketvÄ• pi nipajjitabbaá¹ƒ. gabbhe nipajjantena gabbhadvÄ• raá¹ƒ vÄ• pamukhadvÄ
saá¹ƒvaritvÄ• nipajjituá¹ƒ vaá¹-á¹-ati. sace ekakuá¹-á¹-ake gehe dvÄ«su passesu dvÄ• rÄ•
vaá¸·aÃ±janti, dvepi dvÄ• rÄ• ni jaggitabbÄ• ni.

tibhÅ«makepi pÄ• sÄ• de dvÄ• raá¹ƒ jaggitabbameva. sace bhikkhÄ• cÄ• rÄ• paá¹-ikkamm
pÄ• sÄ• daá¹ƒ bahÅ« bhikkhÅ« divÄ• vihÄ• ratthaá¹ƒ pavisanti, saá¹…ghattherena dvÄ• ra
jaggÄ• hÄ«â€™â€™ ti vatvÄ• vÄ• ``dvÄ• rajagganaá¹ƒ etassa bhÄ• roâ€™â€™ ti Ä• bho
nipajjitabbaá¹ƒ \Ne I 226/. yÄ• va saá¹…ghanavakena evameva kattabbaá¹ƒ. pure pavisant
``dvÄ• rajagganaá¹ƒ nÄ• ma pacchimÄ• naá¹ƒ bhÄ• roâ€™â€™ ti evaá¹ƒ Ä• bhogaá¹ƒ kÄ•
vÄ• Ä• bhogaá¹ƒ vÄ• akatvÄ• antogabbhe vÄ• asaá¹ƒvutadvÄ• re bahi vÄ• nipajjantÄ• n
vÄ• nipajjanakÄ• lepi ``dvÄ• rajagganaá¹ƒ nÄ• ma mahÄ• dvÄ• re dvÄ• rapÄ• lassa bhÄ• n
katvÄ• nipajjituá¹ƒ vaá¹-á¹-atiyeva. lohapÄ• sÄ• dÄ• dÄ«su Ä• kÄ• satale nipajjantenÄ• pi
saá¹ƒvaritabbameva.

ayaÃ±hettha saá¹…khepo --- idaá¹ƒ divÄ• paá¹-isallÄ«yanaá¹ƒ yena kenaci parikkhitte sadv
kathitaá¹ƒ. tasmÄ• abbhokÄ• se vÄ• rukkhamÅ«le vÄ• maá¹‡á¸• ape vÄ• yattha katthaci
dvÄ• raá¹ƒ saá¹ƒvaritvÄ• va nipajjitabbaá¹ƒ. sace mahÄ• pariveá¹‡aá¹ƒ hoti,
mahÄ• bodhiyaá¹…gaá¹‡alohapÄ• sÄ• daá¹…gaá¹‡asadisaá¹ƒ bahÅ«naá¹ƒ osaraá¹‡aá¹-á
saá¹ƒvutampi saá¹ƒvutaá¹-á¹-hÄ• ne na tiá¹-á¹-hati, dvÄ• raá¹ƒ alabhantÄ• pÄ• kÄ• raá¹ƒ Ä

tattha saá¹ƒvaraá¹‡akiccaá¹ƒ natthi. rattiá¹ƒ dvÄ• raá¹ƒ \Ee I 283/ vivaritvÄ• nipanno aruá¹‡
uá¹-á¹-hahati, anÄ• patti. sace pabujjhitvÄ• puna supati, Ä• patti. yo pana ``aruá¹‡e uggate
vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti paricchinditvÄ• va dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• rattiá¹ƒ nip
yathÄ• paricchedameva ca na vuá¹-á¹-hÄ• ti, tassa Ä• pattiyeva. __mahÄ• paccariyaá¹ƒ_ p
anÄ• dariyadukkaá¹-Ä• pi na muccatÄ«â€™â€™ ti vuttaá¹ƒ.

yo pana bahudeva rattiá¹ƒ jaggitvÄ• addhÄ• naá¹ƒ vÄ• gantvÄ• divÄ• kilantarÅ«po maÃ±
amocetvÄ• va niddÄ• vasena nipajjati, tassa anÄ• patti. sace okkantaniddo ajÄ• nantopi pÄ
Ä• pattiyeva. nisÄ«ditvÄ• apassÄ• ya supantassa anÄ• patti. yopi ca ``niddaá¹ƒ vinodessÄ
caá¹…kamanto patitvÄ• sahasÄ• va vuá¹-á¹-hÄ• ti, tassÄ• pi anÄ• patti. yo pana patitvÄ• t
vuá¹-á¹-hÄ• ti, tassa Ä• patti.

ko muccati, ko na muccatÄ«ti? __mahÄ• paccariyaá¹ƒ_ tÄ• va ``ekabhaá¹…gena nipannak
bhÅ«mito mocetvÄ• nipanno yakkhagahitakopi visaÃ±Ã±Ä«bhÅ«topi na muccatÄ«â€™â€™
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``bandhitvÄ• nipajjÄ• pitova muccatÄ«â€™â€™ ti v
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``yo caá¹…kamanto muccitvÄ• patito tattheva supa
Ä• patti na dissati. Ä• cariyÄ• pana evaá¹ƒ na kathayanti. tasmÄ• Ä• pattiyevÄ• ti __mahÄ
vuttaá¹ƒ. dve pana janÄ• Ä• pattito muccantiyeva, yo ca yakkhagahitako, yo ca bandhitvÄ•

<78> bhÄ• rukacchakavatthumhi \Ne I 227/ \Be I 246/ __anÄ• patti supinantenÄ• _ti yasmÄ
evaá¹ƒ hoti, tasmÄ• upÄ• litthero bhagavatÄ• avinicchitapubbampi imaá¹ƒ vatthuá¹ƒ nayag
bhagavÄ• pi ca sutvÄ• ``sukathitaá¹ƒ, bhikkhave, upÄ• linÄ• ; apade padaá¹ƒ karonto viya,
dassento viya upÄ• li imaá¹ƒ paÃ±haá¹ƒ kathesÄ«â€™â€™ ti vatvÄ• theraá¹ƒ etadagge á¹
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadharÄ• naá¹ƒ yadidaá¹ƒ upÄ• lÄ«
ito parÄ• ni \Ee I 284/ supabbÄ• dÄ«ni vatthÅ«ni uttÄ• natthÄ• neva.

<80> bhikkhunÄ«sampayojanÄ• dÄ«su te licchavikumÄ• rakÄ• khiá¸• á¸• Ä• pasutÄ• attan
tato paá¹-á¹-hÄ• ya ca licchavÄ«naá¹ƒ vinÄ• so eva udapÄ• di.

<82> vuá¸• á¸• hapabbajitavatthumhi __dassanaá¹ƒ agamÄ• sÄ«_ti anukampÄ• ya ``taá¹ƒ
agamÄ• si. athassa sÄ• attano ca dÄ• rakÄ• naÃ±ca nÄ• nappakÄ• rehi anÄ• thabhÄ• vaá
anapekkhaÃ±ca naá¹ƒ Ã±atvÄ• kupitÄ• ``ehi vibbhamÄ• hÄ«â€™â€™ ti balakkÄ• rena ag
paá¹-ikkamanto jarÄ• dubbalatÄ• ya uttÄ• no paripati. tato sÄ• attano manaá¹ƒ akÄ• si. so
samucchinnakÄ• marÄ• go tasmÄ• na sÄ• diyÄ«ti.

<83> migapotakavatthu uttÄ• natthamevÄ• ti.

vinÄ«tavatthu niá¹-á¹-hitaá¹ƒ.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatridaá¹ƒ samantapÄ• sÄ• dikÄ• ya samantapÄ• sÄ• dikattasmiá¹ƒ ---

Ä• cariyaparamparato, nidÄ• navatthuppabhedadÄ«panato.

parasamayavivajjanato, sakasamayavisuddhito ceva ||

byaÃ±janaparisodhanato, padatthato pÄ• á¸·iyojanakkamato.

sikkhÄ• padanicchayato, vibhaá¹…ganayabhedadassanato ||

sampassataá¹ƒ \Ne I 228/ \Be I 247/ na dissati, kiÃ±ci apÄ• sÄ• dikaá¹ƒ yato ettha.

viÃ±Ã±Å«namayaá¹ƒ tasmÄ• , samantapÄ• sÄ• dikÄ• tveva ||

saá¹ƒvaá¹‡á¹‡anÄ• pavattÄ• , vinayassa vineyyadamanakusalena.

vuttassa lokanÄ• thena, lokamanukampamÄ• nenÄ• ti ||

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikaá¹ƒ

dutiyaá¹ƒ \Ee II 285/ adutiyena, yaá¹ƒ jinena pakÄ• sitaá¹ƒ.

pÄ• rÄ• jikaá¹ƒ tassa dÄ• ni, patto saá¹ƒvaá¹‡á¹‡anÄ• kkamo ||

yasmÄ• tasmÄ• suviÃ±Ã±eyyaá¹ƒ, yaá¹ƒ pubbe ca pakÄ• sitaá¹ƒ.

taá¹ƒ sabbaá¹ƒ vajjayitvÄ• na, hoti saá¹ƒvaá¹‡á¹‡anÄ• ayaá¹ƒ ||

dhaniyavatthuvaá¹‡á¹‡anÄ•

<84> __tena samayena buddho bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-e pabbate_ti tatt
evaá¹ƒnÄ• make nagare, taÃ±hi mandhÄ• tu-mahÄ• govindÄ• dÄ«hi pariggahitattÄ• ``rÄ• j
aÃ±Ã±epettha pakÄ• re vaá¹‡á¹‡ayanti. kiá¹ƒ tehi! nÄ• mametaá¹ƒ tassa nagarassa. taá¹ƒ
cakkavattikÄ• le ca nagaraá¹ƒ hoti. sesakÄ• le suÃ±Ã±aá¹ƒ hoti yakkhapariggahitaá¹ƒ, tesa
hutvÄ• tiá¹-á¹-hati. evaá¹ƒ gocaragÄ• maá¹ƒ dassetvÄ• nivÄ• sanaá¹-á¹-hÄ• namÄ• ha ---
so ca gijjhÄ• tassa kÅ«á¹-esu vasiá¹ƒsu, gijjhasadisÄ• ni vÄ• tassa kÅ«á¹-Ä• ni; tasmÄ• _
vuccatÄ«ti veditabbo.

__sambahulÄ• _ti vinayapariyÄ• yena tayo janÄ• sambahulÄ• ti vuccanti, tato paraá¹ƒ saá
tayo tayo eva, tato paá¹-á¹-hÄ• ya sambahulÄ• . idha pana te suttantapariyÄ• yena sambah
veditabbÄ• . __sandiá¹-á¹-hÄ• _ti nÄ• tivissÄ• sikÄ• na daá¸·hamittÄ• ; tattha tattha saá¹…
te sandiá¹-á¹-hÄ• ti vuccanti. __sambhattÄ• _ti ativissÄ• sikÄ• daá¸·hamittÄ• ; te \Be I 248/
bhattÄ• \Ne I 229/ bhajamÄ• nÄ• ekasambhogaparibhogÄ• ti katvÄ• ``sambhattÄ• â€™â€
__isigilipasse_ti isigili nÄ• ma pabbato, tassa passe. pubbe kira paÃ±casatamattÄ• paccek
kÄ• sikosalÄ• dÄ«su janapadesu piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ tasmiá¹ƒ pabb
samÄ• pattiyÄ• vÄ«tinÄ• menti. manussÄ• te pavisanteva passanti na nikkhamante. tato Ä
pabbato ime isayo gilatÄ«â€™â€™ ti. tadupÄ• dÄ• ya tassa ``isigiliâ€™â€™ tveva samaÃ±
pabbatapÄ• de.

__tiá¹‡akuá¹-iyo karitvÄ• _ti tiá¹‡acchadanÄ• sadvÄ• rabandhÄ• kuá¹-iyo katvÄ• . vassaá¹
nÄ• lakapaá¹-ipadaá¹ƒ paá¹-ipannenÄ• pi paÃ±cannaá¹ƒ chadanÄ• naá¹ƒ aÃ±Ã±atarena ch
senÄ• sane upagantabbaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``na, bhikkhave, asenÄ• sanikena vassaá¹
upagaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 204). tasmÄ• vassakÄ• le sace se
iccetaá¹ƒ kusalaá¹ƒ; no ce labhati, hatthakammaá¹ƒ pariyesitvÄ• pi kÄ• tabbaá¹ƒ. hatthakar
sÄ• mampi kÄ• tabbaá¹ƒ. na tveva asenÄ• sanikena vassaá¹ƒ upagantabbaá¹ƒ. ayamanud
tiá¹‡akuá¹-iyo karitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dÄ«ni paricchinditvÄ• katikava
khandhakavattÄ• ni ca adhiá¹-á¹-hÄ• ya tÄ«su sikkhÄ• su sikkhamÄ• nÄ• vassaá¹ƒ upaga

__Ä• yasmÄ• pi dhaniyo_ti na kevalaá¹ƒ te therÄ• va imassa sikkhÄ• padassa Ä• dikammik
__kumbhakÄ• raputto_ti kumbhakÄ• rassa putto; tassa hi nÄ• maá¹ƒ dhaniyo, pitÄ• kumbh
``dhaniyo kumbhakÄ• raputtoâ€™â€™ ti. __vassaá¹ƒ upagacchÄ«_ti tehi therehi saddhiá¹ƒ
tiá¹‡akuá¹-ikaá¹ƒ karitvÄ• vassaá¹ƒ upagacchi. __vassaá¹ƒvutthÄ• _ti purimikÄ• ya upagat
pavÄ• ritÄ• pÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya ``vutthavassÄ• â€™â€™ ti vuccanti. evaá
vassaá¹ƒvutthÄ• hutvÄ• .

__tiá¹‡akuá¹-iyo bhinditvÄ• _ti na daá¹‡á¸• amuggarÄ• dÄ«hi cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ katv
tiá¹‡aÃ±ca dÄ• ruvalli-Ä• dÄ«ni ca oropetvÄ• ti attho. yena hi vihÄ• rapaccante kuá¹-i katÄ•
Ä• vÄ• sikÄ• bhikkhÅ« honti, te Ä• pucchitabbÄ• . ``sace imaá¹ƒ kuá¹-iá¹ƒ paá¹-ijaggitvÄ•

tassa dethÄ• â€™â€™ ti vatvÄ• pakkamitabbaá¹ƒ. yena araÃ±Ã±e vÄ• katÄ• hoti \Be I 24
na labhati, tena ``aÃ±Ã±esampi paribhogaá¹ƒ bhavissatÄ«â€™â€™ ti paá¹-isÄ• metvÄ• ga
araÃ±Ã±e kuá¹-iyo katvÄ• paá¹-ijagganakaá¹ƒ alabhantÄ• tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca paá
saá¹…gopetvÄ• ti attho. yathÄ• ca á¹-hapitaá¹ƒ taá¹ƒ upacikÄ• hi na khajjati \Ne I 230/, and
tathÄ• á¹-hapetvÄ• ``idaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• vasitukÄ• mÄ• naá¹ƒ sabrahmacÄ•
bhavissatÄ«â€™â€™ ti gamiyavattaá¹ƒ pÅ«retvÄ• .

__janapadacÄ• rikaá¹ƒ pakkamiá¹ƒsÅ«_ti attano attano cittÄ• nukÅ«laá¹ƒ janapadaá¹ƒ agan
dhaniyo kumbhakÄ• raputto tattheva vassaá¹ƒ vasÄ«_tiÄ• di uttÄ• natthameva. __yÄ• vatat
yÄ• vatatiyavÄ• raá¹ƒ. __anavayo_ti anuavayo, sandhivasena ukÄ• ralopo. anu anu avayo,
kattabbaá¹ƒ nÄ• ma atthi, sabbattha anÅ«no paripuá¹‡á¹‡asippoti attho. __sake_ti attano sa
__Ä• cariyake_ti Ä• cariyakamme. __kumbhakÄ• rakamme_ti kumbhakÄ• rÄ• naá¹ƒ kamme
attho. etena sakaá¹ƒ Ä• cariyakaá¹ƒ sarÅ«pato dassitaá¹ƒ hoti. __pariyodÄ• tasippo_ti paris
anavayattepi sati aÃ±Ã±ehi asadisasippoti vuttaá¹ƒ hoti.

__sabbamattikÄ• maya_nti piá¹-á¹-hasaá¹…ghÄ• á¹-akakavÄ• á¹-asÅ«cighaá¹-ikavÄ• tapÄ•
á¹-hapetvÄ• avasesaá¹ƒ bhittichadaniá¹-á¹-hakathambhÄ• dibhedaá¹ƒ sabbaá¹ƒ gehasamb
katvÄ• ti attho. __tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca gomayaÃ±ca saá¹…kaá¸• á¸• hitvÄ• taá¹ƒ kua
sabbamattikÄ• mayaá¹ƒ katvÄ• pÄ• á¹‡ikÄ• ya ghaá¹ƒsitvÄ• sukkhÄ• petvÄ• telatambam
bahi ca tiá¹‡Ä• dÄ«hi pÅ«retvÄ• yathÄ• pakkÄ• supakkÄ• hoti, evaá¹ƒ paci. evaá¹ƒ pakk
kuá¹-ikÄ• \Ee II 288/. __abhirÅ«pÄ• _ti surÅ«pÄ• . __pÄ• sÄ• dikÄ• _ti pasÄ• dajanikÄ• . _
lohitavaá¹‡á¹‡Ä• . __kiá¹…kaá¹‡ikasaddo_ti kiá¹…kaá¹‡ikajÄ• lassa saddo. yathÄ• kira nÄ
kiá¹…kaá¹‡ikajÄ• lassa saddo hoti, evaá¹ƒ tassÄ• kuá¹-ikÄ• ya vÄ• tapÄ• nantarikÄ• dÄ«h
samÄ• hatÄ• ya saddo ahosi. etenassÄ• anto ca bahi ca supakkabhÄ• vo dassito hoti. __m
pana ``kiá¹…kaá¹‡ikÄ• â€™â€™ ti kaá¹ƒsabhÄ• janaá¹ƒ, tasmÄ• yathÄ• abhihatassa kaá
evamassÄ• vÄ• tappahatÄ• ya saddo ahosÄ«â€™â€™ ti vuttaá¹ƒ.

<85> __kiá¹ƒ_ \Be I 250/__ etaá¹ƒ, bhikkhave_ti ettha jÄ• nantova bhagavÄ• kathÄ• samua
pucchi. __bhagavato etamatthaá¹ƒ Ä• rocesu_nti sabbamattikÄ• mayÄ• ya kuá¹-ikÄ• ya kar
paá¹-á¹-hÄ• ya bhagavato Ä• rocesuá¹ƒ. __kathaÃ±hi nÄ• ma so, bhikkhave ... pe ... kuá¹-ik
idaá¹ƒ atÄ«tatthe anÄ• gatavacanaá¹ƒ; akÄ• sÄ«ti vuttaá¹ƒ hoti. tassa lakkhaá¹‡aá¹ƒ sadda
pariyesitabbaá¹ƒ. __na hi nÄ• ma, bhikkhave, tassa moghapurisassa pÄ• á¹‡esu anuddayÄ
bhavissatÄ«_ti ettha __anuddayÄ• _ti anurakkhaá¹‡Ä• ; etena mettÄ• pubbabhÄ• gaá¹ƒ da
paradukkhena cittakampanÄ• . __avihesÄ• _ti avihiá¹ƒsanÄ• ; etehi karuá¹‡Ä• pubbabhÄ• g
vuttaá¹ƒ hoti --- ``bhikkhave \Ne I 231/, tassa moghapurisassa pathavÄ«khaá¹‡anacikkhalla
bahÅ« khuddÄ• nukhuddake pÄ• á¹‡e byÄ• bÄ• dhentassa vinÄ• sentassa tesu pÄ• á¹‡esu
pubbabhÄ• gamattÄ• pi anuddayÄ• anukampÄ• avihesÄ• na hi nÄ• ma bhavissati appam
bhavissatÄ«â€™â€™ ti. __mÄ• pacchimÄ• janatÄ• pÄ• á¹‡esu pÄ• tabyataá¹ƒ Ä• pajjÄ«

pÄ• á¹‡esu pÄ• tabyabhÄ• vaá¹ƒ mÄ• Ä• pajji. ``buddhakÄ• lepi bhikkhÅ«hi evaá¹ƒ kataá¹
pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontÄ• naá¹ƒ natthi dosoâ€™â€™ ti maÃ±Ã±itvÄ• imassa diá¹-á¹-h
pacchimÄ• janatÄ• mÄ• pÄ• á¹‡esu pÄ• tabye ghaá¹ƒsitabbe evaá¹ƒ maÃ±Ã±Ä«ti vuttaá¹

evaá¹ƒ \Ee II 289/ dhaniyaá¹ƒ garahitvÄ• __na ca, bhikkhave, sabbamattikÄ• mayÄ• kuá¹-
Ä• yatiá¹ƒ tÄ• disÄ• ya kuá¹-ikÄ• ya karaá¹‡aá¹ƒ paá¹-ikkhipi; paá¹-ikkhipitvÄ• ca ``yo karey
dukkaá¹-assÄ• â€™â€™ ti sabbamattikÄ• mayakuá¹-ikÄ• karaá¹‡e Ä• pattiá¹ƒ á¹-hapesi. ta
pathavÄ«khaá¹‡anÄ• dinÄ• pÄ• á¹‡esu pÄ• tabyataá¹ƒ anÄ• pajjanto tÄ• disaá¹ƒ kuá¹-ikaá
Ä• pajjati. pathavÄ«khaá¹‡anÄ• dÄ«hi pana pÄ• á¹‡esu pÄ• tabyataá¹ƒ Ä• pajjanto yaá¹ƒ y
tattha tattha vuttameva Ä• pattiá¹ƒ Ä• pajjati. dhaniyattherassa Ä• dikammikattÄ• anÄ• patt
sikkhÄ• padaá¹ƒ atikkamitvÄ• karontÄ• nampi kataá¹ƒ labhitvÄ• tattha vasantÄ• nampi du
dabbasambhÄ• ramissakÄ• pana yathÄ• vÄ• tathÄ• vÄ• missÄ• hotu, vaá¹-á¹-ati. suddh
vaá¹-á¹-ati. sÄ• pi iá¹-á¹-hakÄ• hi giÃ±jakÄ• vasathasaá¹…khepena katÄ• vaá¹-á¹-ati. __eva
... taá¹ƒ kuá¹-iá¹ƒ bhindiá¹ƒsÅ«_ti bhagavato vacanaá¹ƒ sampaá¹-icchitvÄ• kaá¹-á¹-hehi ca
taá¹ƒ kuá¹-ikaá¹ƒ vikirantÄ• bhindiá¹ƒsu.

__atha_ \Be I 251/__ kho Ä• yasmÄ• dhaniyo_tiÄ• dimhi ayaá¹ƒ saá¹…khepattho --- dhaniy
nisinno tena saddena Ä• gantvÄ• te bhikkhÅ« ``kissa me tumhe, Ä• vuso, kuá¹-iá¹ƒ bhindat
``bhagavÄ• bhedÄ• petÄ«â€™â€™ ti sutvÄ• subbacatÄ• ya sampaá¹-icchi.

kasmÄ• pana bhagavÄ• iminÄ• atimahantena ussÄ• hena attano vasanatthaá¹ƒ kataá¹ƒ k
etassettha vayakammampi atthÄ«ti? kiÃ±cÄ• pi atthi, atha kho naá¹ƒ bhagavÄ• akappiyÄ•
titthiyadhajoti bhindÄ• pesi. ayamettha vinicchayo. aá¹-á¹-hakathÄ• yaá¹ƒ pana aÃ±Ã±Ä• ni
--- sattÄ• nuddayÄ• ya, pattacÄ«varaguttatthÄ• ya, senÄ• sanabÄ• hullapaasedhanÄ• yÄ•
bhikkhu bahussuto vinayaÃ±Ã±Å« aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ akappiyaá¹ƒ parikkhÄ• raá¹ƒ gah
taá¹ƒ chindÄ• peyya vÄ• bhindÄ• peyya vÄ• anupavajjo \Ne I 232/, so neva codetabbo na
labbhÄ• vattuá¹ƒ ``mama parikkhÄ• ro tayÄ• nÄ• sito, taá¹ƒ me dehÄ«â€™â€™ ti.

pÄ• á¸·imuttakavinicchayo

tatrÄ• yaá¹ƒ \Ee II 290/ pÄ• á¸·imuttako __kappiyÄ• kappiyaparikkhÄ• ravinicchayo_ --- kec
tÄ• lapaá¹‡á¹‡acchattaá¹ƒ anto vÄ• bahi vÄ• paÃ±cavaá¹‡á¹‡ena suttena sibbantÄ• vaá¹
taá¹ƒ na vaá¹-á¹-ati. ekavaá¹‡á¹‡ena pana nÄ«lena vÄ• pÄ«takena vÄ• yena kenaci sutten
sibbituá¹ƒ chattadaá¹‡á¸• aggÄ• hakaá¹ƒ salÄ• kapaÃ±jaraá¹ƒ vÄ• vinandhituá¹ƒ vaá¹-á¹-a
thirakaraá¹‡atthaá¹ƒ, na vaá¹‡á¹‡amaá¹-á¹-hatthÄ• ya. chattapaá¹‡á¹‡akesu makaradantak
aá¸• á¸• hacandakaá¹ƒ vÄ• chindituá¹ƒ na vaá¹-á¹-ati. chattadaá¹‡á¸• e gehathambhesu viy
vÄ• á¸·arÅ«pakaá¹ƒ vÄ• na vaá¹-á¹-ati. sacepi sabbattha Ä• raggena lekhÄ• dinnÄ• hoti, s
ghaá¹-akampi vÄ• á¸·arÅ«pampi bhinditvÄ• dhÄ• retabbaá¹ƒ. lekhÄ• pi ghaá¹ƒsitvÄ• vÄ•

daá¹‡á¸• o veá¹-hetabbo. daá¹‡á¸• abunde pana ahicchattakasaá¹‡á¹-hÄ• naá¹ƒ vaá¹-á¹-ati
acalanatthaá¹ƒ chattamaá¹‡á¸• alikaá¹ƒ rajjukehi gÄ• hetvÄ• daá¹‡á¸• e bandhanti, tasmiá
valayamiva ukkiritvÄ• lekhaá¹ƒ á¹-hapenti, sÄ• vaá¹-á¹-ati.

cÄ«varamaá¹‡á¸• anatthÄ• ya nÄ• nÄ• suttakehi satapadÄ«sadisaá¹ƒ sibbantÄ• Ä• gantuk
aÃ±Ã±ampi yaá¹ƒkiÃ±ci sÅ«cikammavikÄ• raá¹ƒ karonti, paá¹-á¹-amukhe vÄ• pariyante \Be
saá¹…khalikaá¹ƒ vÄ• , evamÄ• di sabbaá¹ƒ na vaá¹-á¹-ati, pakatisÅ«cikammameva vaá¹-á¹
gaá¹‡á¹-hikapaá¹-á¹-akaÃ±ca pÄ• sakapaá¹-á¹-aÃ±ca aá¹-á¹-hakoá¹‡ampi soá¸·asakoá¹‡an
agghiyagayamuggarÄ• dÄ«ni dassenti, kakkaá¹-akkhÄ«ni ukkiranti, sabbaá¹ƒ na vaá¹-á¹-ati
vaá¹-á¹-ati. koá¹‡asuttapiá¸·akÄ• ca cÄ«vare ratte duviÃ±Ã±eyyarÅ«pÄ• vaá¹-á¹-anti.
kaÃ±jikapiá¹-á¹-hakhaliÄ• dÄ«su cÄ«varaá¹ƒ pakkhipituá¹ƒ na vaá¹-á¹-ati. cÄ«varakammakÄ
hatthamalasÅ«cimalÄ• dÄ«naá¹ƒ dhovanatthaá¹ƒ kiliá¹-á¹-hakÄ• le ca dhovanatthaá¹ƒ vaá¹
lÄ• khaá¹ƒ vÄ• telaá¹ƒ \Ee II 291/ vÄ• rajane pakkhipituá¹ƒ na vaá¹-á¹-ati.

cÄ«varaá¹ƒ rajitvÄ• saá¹…khena vÄ• maá¹‡inÄ• vÄ• yena kenaci na ghaá¹-á¹-etabbaá¹ƒ
nihantvÄ• hatthehi gahetvÄ• doá¹‡iyampi na ghaá¹ƒsitabbaá¹ƒ. doá¹‡iyaá¹ƒ vÄ• phalake
gÄ• hÄ• petvÄ• hatthehi paharituá¹ƒ pana vaá¹-á¹-ati; tampi muá¹-á¹-hinÄ• na kÄ• tabbaá
pana doá¹‡iyampi na á¹-hapesuá¹ƒ. eko gahetvÄ• tiá¹-á¹-hati; aparo hatthe katvÄ• hatthen
kaá¹‡á¹‡asuttakaá¹ƒ na vaá¹-á¹-ati, rajitakÄ• le chinditabbaá¹ƒ. yaá¹ƒ pana ``anujÄ• nÄ• mi
kaá¹‡á¹‡asuttakaâ€™â€™ nti \Ne I 233/ (Vin I 344) evaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ anuvÄ•
bandhitabbaá¹ƒ rajanakÄ• le lagganatthÄ• ya. gaá¹‡á¹-hikepi sobhÄ• karaá¹‡atthaá¹ƒ lekhÄ
vaá¹-á¹-ati, nÄ• setvÄ• paribhuÃ±jitabbaá¹ƒ.

patte vÄ• thÄ• lake vÄ• Ä• raggena lekhaá¹ƒ karonti, anto vÄ• bahi vÄ• na vaá¹-á¹-ati. pa
Ä• ropetvÄ• majjitvÄ• pacanti --- ``maá¹‡ivaá¹‡á¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ ti, na vaá¹-
vaá¹-á¹-ati. pattamaá¹‡á¸• ale bhittikammaá¹ƒ na vaá¹-á¹-ati, makaradantakaá¹ƒ pana vaá¹-

dhamakaraá¹‡achattakassa upari vÄ• heá¹-á¹-hÄ• vÄ• dhamakaraá¹‡akucchiyaá¹ƒ vÄ• l
chattamukhavaá¹-á¹-iyaá¹ƒ panassa lekhÄ• vaá¹-á¹-ati.

kÄ• yabandhanassa sobhanatthaá¹ƒ tahiá¹ƒ tahiá¹ƒ diguá¹‡aá¹ƒ suttaá¹ƒ koá¹-á¹-enti, kakka
uá¹-á¹-hapenti, na vaá¹-á¹-ati. ubhosu pana antesu dasÄ• mukhassa thirabhÄ• vÄ• ya diguá
vaá¹-á¹-ati. dasÄ• mukhe pana ghaá¹-akaá¹ƒ vÄ• makaramukhaá¹ƒ vÄ• deá¸• á¸• ubhasÄ
vikÄ• rarÅ«paá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. tattha tattha acchÄ«ni dassetvÄ• mÄ• lÄ• kamm
katvÄ• koá¹-á¹-itakÄ• yabandhanampi na vaá¹-á¹-ati. ujukameva pana macchakaá¹‡á¹-akaa
vÄ• maá¹-á¹-hapaá¹-á¹-ikaá¹ƒ vÄ• katvÄ• koá¹-á¹-ituá¹ƒ \Ee II 292/ vaá¹-á¹-ati. kÄ• yaband
vaá¹-á¹-ati, dve tÄ«á¹‡i cattÄ• ripi vaá¹-á¹-anti; tato \Be I 253/ paraá¹ƒ na vaá¹-á¹-anti.
rajjukakÄ• yabandhanaá¹ƒ ekameva vaá¹-á¹-ati. pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ pana eka

pÄ• maá¹…gasaá¹‡á¹-hÄ• nÄ• pi vaá¹-á¹-ati. bahurajjuke ekato katvÄ• ekena nirantaraá¹ƒ
bahurajjukanti na vattabbaá¹ƒ, taá¹ƒ vaá¹-á¹-ati.

kÄ• yabandhanavidhe aá¹-á¹-hamaá¹…galÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci vikÄ• rarÅ«paá¹ƒ na vaá¹
paricchedalekhÄ• mattaá¹ƒ vaá¹-á¹-ati. vidhakassa ubhosu antesu thirakaraá¹‡atthÄ• ya gh
ayampi vaá¹-á¹-ati.

aÃ±janiyaá¹ƒ itthipurisacatuppadasakuá¹‡arÅ«paá¹ƒ vÄ•
mÄ• lÄ• kamma-latÄ• kammamakaradantaka-gomuttakaaá¸• á¸• hacandakÄ• dibhedaá¹ƒ v
ghaá¹ƒsitvÄ• vÄ• chinditvÄ• vÄ• yathÄ• vÄ• na paÃ±Ã±Ä• yati, tathÄ• suttena veá¹-het
ujukameva pana caturaá¹ƒsÄ• vÄ• aá¹-á¹-haá¹ƒsÄ• vÄ• soá¸·asaá¹ƒsÄ• vÄ• aÃ±janÄ«
pissÄ• dve vÄ• tisso vÄ• vaá¹-á¹-alekhÄ• yo vaá¹-á¹-anti. gÄ«vÄ• yampissÄ• pidhÄ• naka
vaá¹-á¹-alekhÄ• vaá¹-á¹-ati.

aÃ±janisalÄ• kÄ• yapi \Ne I 234/ vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-ati. aÃ±janittha
nÄ• nÄ• vaá¹‡á¹‡ena suttena vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-ati. eseva nayo ku
kuÃ±cikÄ• ya vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-ati, tathÄ• sipÄ• á¹-ikÄ• yaá¹ƒ. ek
yena kenaci sibbituá¹ƒ vaá¹-á¹-ati.

Ä• rakaá¹‡á¹-akepi vaá¹-á¹-amaá¹‡ikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na
pana paricchedalekhÄ• vaá¹-á¹-ati. pipphalikepi maá¹‡ikaá¹ƒ vÄ• piá¸·akaá¹ƒ vÄ• yaá¹ƒki
na vaá¹-á¹-ati. daá¹‡á¸• ake pana paricchedalekhÄ• vaá¹-á¹-ati. nakhacchedanaá¹ƒ valitaka
tasmÄ• taá¹ƒ vaá¹-á¹-ati. uttarÄ• raá¹‡iyaá¹ƒ vÄ• adharÄ• raá¹‡iyaá¹ƒ vÄ• araá¹‡idhanuk
uparipellanadaá¹‡á¸• ake vÄ• mÄ• lÄ• kammÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá
pellanadaá¹‡á¸• akassa pana vemajjhe maá¹‡á¸• alaá¹ƒ hoti, tattha paricchedalekhÄ• matta
sÅ«cisaá¹‡á¸• Ä• saá¹ƒ karonti, yena sÅ«ciá¹ƒ á¸• aá¹ƒsÄ• petvÄ• ghaá¹ƒsanti, tattha mak
yaá¹ƒkiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati, sÅ«ciá¸• aá¹ƒsanatthaá¹ƒ pana mukhar
vaá¹-á¹-ati.

dantakaá¹-á¹-hacchedanavÄ• siyampi yaá¹ƒkiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati, u
ubhosu vÄ• passesu caturaá¹ƒsaá¹ƒ vÄ• aá¹-á¹-haá¹ƒsaá¹ƒ vÄ• bandhituá¹ƒ vaá¹-á¹-ati. k
yaá¹ƒkiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati, heá¹-á¹-hÄ• ekÄ• vÄ• dve vÄ• vaá¹-á
ahicchattakamakuá¸·amattaÃ±ca vaá¹-á¹-ati.

telabhÄ• janesu \Be I 254/ visÄ• á¹‡e vÄ• nÄ• á¸·iyaá¹ƒ vÄ• alÄ• buke vÄ• Ä• maá¹‡á¸• a
itthirÅ«paá¹ƒ purisarÅ«paÃ±ca avasesaá¹ƒ sabbampi vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ vaá¹-

maÃ±capÄ«á¹-he bhisibimbohane bhÅ«mattharaá¹‡e pÄ• dapuÃ±chane caá¹…kamanabhis

kacavarachaá¸• á¸• anake rajanadoá¹‡ikÄ• ya pÄ• nÄ«yauá¸·uá¹…ke pÄ• nÄ«yaghaá¹-e pÄ
phalakapÄ«á¹-hake valayÄ• dhÄ• rake daá¹‡á¸• Ä• dhÄ• rakepattapidhÄ• ne tÄ• lavaá¹‡á¹-
mÄ• lÄ• kammÄ• divaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ vaá¹-á¹-ati. senÄ• sane pana dvÄ• raka
sabbaratanamayampi vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ vaá¹-á¹-ati.

senÄ• sane kiÃ±ci paá¹-isedhetabbaá¹ƒ natthi, aÃ±Ã±atra viruddhasenÄ• sanÄ• . viruddhas
aÃ±Ã±esaá¹ƒ sÄ«mÄ• ya rÄ• javallabhehi katasenÄ• sanaá¹ƒ vuccati, tasmÄ• ye tÄ• disaá
vattabbÄ• --- ``mÄ• amhÄ• kaá¹ƒ sÄ«mÄ• ya senÄ• sanaá¹ƒ karothÄ• â€™â€™ ti. anÄ• d
vattabbÄ• --- ``mÄ• evaá¹ƒ akattha, mÄ• amhÄ• kaá¹ƒ uposathapavÄ• raá¹‡Ä• naá¹ƒ anta
sÄ• maggiá¹ƒ \Ne I 235/ bhindittha, tumhÄ• kaá¹ƒ senÄ• sanaá¹ƒ katampi kataá¹-á¹-hÄ• ne
sace balakkÄ• rena karontiyeva, yadÄ• tesaá¹ƒ lajjiparisÄ• ussannÄ• hoti, sakkÄ• \Ee II 2
dhammiko vinicchayo, tadÄ• tesaá¹ƒ pesetabbaá¹ƒ --- ``tumhÄ• kaá¹ƒ Ä• vÄ• saá¹ƒ harath
tatiyaá¹ƒ pesite haranti, sÄ• dhu; no ce haranti, á¹-hapetvÄ• bodhiÃ±ca cetiyaÃ±ca avasesa
bhinditabbÄ• ni, no ca kho aparibhogaá¹ƒ karontehi, paá¹-ipÄ• á¹-iyÄ• pana chadana-gopÄ
apanetvÄ• tesaá¹ƒ pesetabbaá¹ƒ --- ``tumhÄ• kaá¹ƒ dabbasambhÄ• re harathÄ• â€™â€™
haranti, atha tesu dabbasambhÄ• resu himavassavÄ• tÄ• tapÄ• dÄ«hi pÅ«tibhÅ«tesu vÄ•
vÄ• daá¸• á¸• hesu sÄ«masÄ• mikÄ• bhikkhÅ« anupavajjÄ• , na labbhÄ• codetuá¹ƒ ``tum
nÄ• sitÄ• â€™â€™ ti vÄ• ``tumhÄ• kaá¹ƒ gÄ«vÄ• â€™â€™ ti vÄ• . yaá¹ƒ pana sÄ«masÄ•
sukatameva hotÄ«ti.

pÄ• á¸·imuttakavinicchayo niá¹-á¹-hito.

<86> evaá¹ƒ bhinnÄ• ya pana kuá¹-ikÄ• ya dhaniyassa parivitakkaÃ±ca puna kuá¹-ikaraá¹‡á
dassetuá¹ƒ __ ``atha kho Ä• yasmatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha \Be I 255/ __dÄ• rug
dÄ• rubhaá¹‡á¸• Ä• gÄ• re dÄ• rugopako. __devagahadÄ• rÅ«nÄ«_ti devena gahitadÄ• rÅ«
dÄ• rÅ«nÄ«ti attho. __nagarapaá¹-isaá¹…khÄ• rikÄ• nÄ«_ti nagarassa paá¹-isaá¹…khÄ• rÅ
__Ä• padatthÄ• ya nikkhittÄ• nÄ«_ti aggidÄ• hena vÄ• purÄ• á¹‡abhÄ• vena vÄ• paá¹-irÄ
gopuraá¹-á¹-Ä• lakarÄ• jantepurahatthisÄ• lÄ• dÄ«naá¹ƒ vipatti Ä• padÄ• ti vuccati. tadattha
vuttaá¹ƒ hoti. __khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chedÄ• petvÄ• _ti attano kuá¹-iyÄ• pamÄ• a
agge kiÃ±ci majjhe kiÃ±ci mÅ«le khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karonto chedÄ• pesi.

<87> __vassakÄ• ro_ti tassa brÄ• hmaá¹‡assa nÄ• maá¹ƒ. __magadhamahÄ• matto_ti mag
mahatiyÄ• issariyamattÄ• ya samannÄ• gato, magadharaÃ±Ã±o vÄ• mahÄ• matto; mahÄ•
__anusaÃ±Ã±Ä• yamÄ• no_ti tattha tattha gantvÄ• paccavekkhamÄ• no. __bhaá¹‡e_ti issa
nÄ«caá¹-á¹-hÄ• nikapurisÄ• lapanaá¹ƒ. __bandhaá¹ƒ Ä• á¹‡Ä• pesÄ«_ti brÄ• hmaá¹‡o pak
issÄ• pakatova. so raÃ±Ã±o ``Ä• á¹‡Ä• pehÄ«â€™â€™ ti vacanaá¹ƒ sutvÄ• yasmÄ• ``pak
vuttaá¹ƒ, tasmÄ• ``naá¹ƒ hatthesu ca pÄ• desu ca bandhaá¹ƒ katvÄ• Ä• á¹‡Ä• pessÄ• mÄ
Ä• á¹‡Ä• pesi. __addasa kho Ä• yasmÄ• dhaniyo_ti kathaá¹ƒ addasa? so kira attanÄ• lese

haá¹-abhÄ• vaá¹ƒ Ã±atvÄ• ``nissaá¹ƒsayaá¹ƒ esa dÄ• rÅ«naá¹ƒ kÄ• raá¹‡Ä• rÄ• jakulato
pÄ• puá¹‡issati, tadÄ• naá¹ƒ ahameva mocessÄ• mÄ«â€™â€™ ti \Ne I 236/ niccakÄ• laá¹
suá¹‡antoyeva vicarati. tasmÄ• takhaá¹‡aÃ±Ã±eva gantvÄ• addasa. tena vuttaá¹ƒ --- ``ad
dhaniyoâ€™â€™ ti. __dÄ• rÅ«naá¹ƒ kiccÄ• _ti dÄ• rÅ«naá¹ƒ kÄ• raá¹‡Ä• . __purÄ• haá¹ƒ
haÃ±Ã±Ä• mi; yÄ• va ahaá¹ƒ na haÃ±Ã±Ä• mi, tÄ• va tvaá¹ƒ eyyÄ• sÄ«ti attho.

<88> __iá¹…gha, bhante, sarÄ• pehÄ«_ti ettha __iá¹…ghÄ• _ti codanatthe nipÄ• to. __paá
abhisitto hutvÄ• paá¹-hamaá¹ƒ. __evarÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• _ti ``dinnaÃ±Ã±eva sa
tiá¹‡akaá¹-á¹-hodakaá¹ƒ paribhuÃ±jantÅ«â€™â€™ ti imaá¹ƒ evarÅ«piá¹ƒ vÄ• caá¹ƒ abhisitt
yaá¹ƒ tvaá¹ƒ abhÄ• si, taá¹ƒ sayameva bhÄ• sitvÄ• idÄ• ni sarasi, na sarasÄ«ti vuttaá¹ƒ ho
abhisittamattÄ• yeva dhammabheriá¹ƒ carÄ• penti --- ``dinnaÃ±Ã±eva samaá¹‡abrÄ• hmaá
tiá¹‡akaá¹-á¹-hodakaá¹ƒ paribhuÃ±jantÅ«â€™â€™ ti taá¹ƒ sandhÄ• ya esa vadati. __tesaá
bhÄ• sita_nti \Be I 256/ tesaá¹ƒ appamattakepi kukkuccÄ• yantÄ• naá¹ƒ samitabÄ• hitapÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ tiá¹‡akaá¹-á¹-hodakaharaá¹‡aá¹ƒ sandhÄ• ya mayÄ• etaá
tumhÄ• disÄ• nanti adhippÄ• yo. __taÃ±ca kho araÃ±Ã±e apariggahita_nti taÃ±ca tiá¹‡akaá
araÃ±Ã±e apariggahitaá¹ƒ hoti; etaá¹ƒ sandhÄ• ya mayÄ• bhÄ• sitanti dÄ«peti.

__lomena tvaá¹ƒ muttosÄ«_ti ettha lomamiva lomaá¹ƒ, kiá¹ƒ pana taá¹ƒ? pabbajjÄ• liá¹…ga
hoti? yathÄ• nÄ• ma dhuttÄ• ``maá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ• â€™â€™ ti mahagghalomaá
tamenaá¹ƒ aÃ±Ã±o viÃ±Ã±upuriso disvÄ• ``imassa eá¸·akassa maá¹ƒsaá¹ƒ kahÄ• paá¹‡an
lomÄ• ni pana lomavÄ• re lomavÄ• re aneke kahÄ• paá¹‡e agghantÄ«â€™â€™ ti dve alom
evaá¹ƒ so eá¸·ako viÃ±Ã±upurisamÄ• gamma lomena mucceyya. evameva tvaá¹ƒ imassa k
vadhabandhanÄ• raho. yasmÄ• pana arahaddhajo sabbhi avajjharÅ«po, tvaÃ±ca sÄ• sane
pabbajjÄ• liá¹…gabhÅ«taá¹ƒ arahaddhajaá¹ƒ dhÄ• resi. tasmÄ• tvaá¹ƒ iminÄ• pabbajjÄ• li
viÃ±Ã±upurisamÄ• gamma muttosÄ«ti.

__manussÄ• ujjhÄ• yantÄ«_ti raÃ±Ã±o parisati bhÄ• samÄ• nassa sammukhÄ• ca paramm
manussÄ• ujjhÄ• yanti, avajjhÄ• yanti, avajÄ• nantÄ• taá¹ƒ jhÄ• yanti olokenti lÄ• makato
__khiyyantÄ«_ti tassa avaá¹‡á¹‡aá¹ƒ kathenti pakÄ• senti. __vipÄ• centÄ«_ti vitthÄ• rikaá¹
pattharanti; ayaÃ±ca attho saddasatthÄ• nusÄ• rena veditabbo. ayaá¹ƒ panettha yojanÄ• --
samaá¹‡Ä• sakyaputtiyÄ• â€™â€™ tiÄ• dÄ«ni cintentÄ• ujjhÄ• yanti. ``natthi imesaá¹ƒ sÄ
bhaá¹‡antÄ• khiyyanti. ``apagatÄ• ime sÄ• maÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«ni tattha tattha vi
etena nayena imesaá¹ƒ padÄ• naá¹ƒ ito \Ne I 237/ parampi tattha tattha Ä• gatapadÄ• nurÅ
__brahmacÄ• rino_ti seá¹-á¹-hacÄ• rino. __sÄ• maÃ±Ã±a_nti samaá¹‡abhÄ• vo. __brahma
sesaá¹ƒ uttÄ• natthameva.

__raÃ±Ã±o dÄ• rÅ«nÄ«_tiÄ• dimhi ``adinnaá¹ƒ Ä• diyissatÄ«â€™â€™ ti ayaá¹ƒ ujjhÄ• yana
adinnaá¹ƒ Ä• diyi, taá¹ƒ dassetuá¹ƒ ``raÃ±Ã±o dÄ• rÅ«nÄ«â€™â€™ ti vuttaá¹ƒ. iti vacanabl

veditabbo. __purÄ• á¹‡avohÄ• riko_ \Be I 257/__ mahÄ• matto_ti bhikkhubhÄ• vato purÄ• á
vinicchayavohÄ• re niyuttattÄ• ``vohÄ• rikoâ€™â€™ ti saá¹…khaá¹ƒ gato mahÄ• amacco.

__atha kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ etadavocÄ• _ti bhagavÄ• sÄ• maá¹ƒyeva lokavohÄ
atÄ«tabuddhÄ• naá¹ƒ paÃ±Ã±attimpi jÄ• nÄ• ti --- ``pubbepi buddhÄ• ettakena pÄ• rÄ• jika
thullaccayaá¹ƒ, ettakena dukkaá¹-aâ€™â€™ nti. evaá¹ƒ santepi sace aÃ±Ã±ehi lokavohÄ• n
saddhiá¹ƒ asaá¹ƒsanditvÄ• pÄ• damattena pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apeyya, tenassa siyuá¹ƒ
nÄ• ma ekabhikkhussapi appameyyo asaá¹…khyeyyo mahÄ• pathavÄ«-samudda-Ä• kÄ• sÄ
kathaÃ±hi nÄ• ma bhagavÄ• pÄ• damattakena nÄ• sesÄ«â€™â€™ ti! tato tathÄ• gatassa
sikkhÄ• padaá¹ƒ kopeyyuá¹ƒ, paÃ±Ã±attampi sikkhÄ• padaá¹ƒ yathÄ• á¹-hÄ• ne na tiá¹-á¹-h
pana saddhiá¹ƒ saá¹ƒsanditvÄ• paÃ±Ã±atte so upavÄ• do na hoti. aÃ±Ã±adatthu evaá¹ƒ va
nÄ• ma agÄ• rikÄ• pi pÄ• damattena coraá¹ƒ hanantipi bandhantipi pabbÄ• jentipi. kasmÄ•
nÄ• sessati; yena parasantakaá¹ƒ tiá¹‡asalÄ• kamattampi na gahetabbaâ€™â€™ nti! tathÄ
jÄ• nissanti. paÃ±Ã±attampi ca sikkhÄ• padaá¹ƒ akuppaá¹ƒ bhavissati, yathÄ• á¹-hÄ• ne á¹
lokavohÄ• raviÃ±Ã±Å«hi saddhiá¹ƒ saá¹ƒsanditvÄ• paÃ±Ã±apetukÄ• mo sabbÄ• vantaá¹ƒ
kho bhagavÄ• avidÅ«re nisinnaá¹ƒ disvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca ``kittakena kho bhik
seniyo bimbisÄ• ro coraá¹ƒ gahetvÄ• hanati vÄ• bandhati vÄ• pabbÄ• jeti vÄ• â€™â€™ _

tattha __mÄ• gadho_ti magadhÄ• naá¹ƒ issaro. __seniyo_ti senÄ• ya sampanno. __bimbisÄ
__pabbÄ• jeti vÄ• _ti raá¹-á¹-hato nikkhÄ• meti. sesamettha uttÄ• natthameva. __paÃ±camÄ
rÄ• jagahe vÄ«satimÄ• sako kahÄ• paá¹‡o hoti, tasmÄ• paÃ±camÄ• sako pÄ• do. etena la
kahÄ• paá¹‡assa catuttho bhÄ• go ``pÄ• doâ€™â€™ ti veditabbo. so ca kho porÄ• á¹‡assa
na itaresaá¹ƒ rudradÄ• makÄ• dÄ«naá¹ƒ. tena hi pÄ• dena atÄ«tabuddhÄ• pi pÄ• rÄ• jikaá¹
paÃ±Ã±apessanti. sabbabuddhÄ• naÃ±hi pÄ• rÄ• jikavatthumhi vÄ• pÄ• rÄ• jike vÄ• nÄ• n
imÄ• neva cattÄ• ri pÄ• rÄ• jikavatthÅ«ni \Be I 258/. imÄ• neva cattÄ• ri pÄ• rÄ• jikÄ• ni. ito
vÄ• natthi. tasmÄ• bhagavÄ• pi dhaniyaá¹ƒ \Ee II 298/ vigarahitvÄ• pÄ• deneva dutiyapÄ•
__ ``yo pana bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taâ€™â€™ _ntiÄ• dimÄ• ha.

evaá¹ƒ mÅ«lacchejjavasena daá¸·haá¹ƒ katvÄ• dutiyapÄ• rÄ• jike paÃ±Ã±atte aparampi an
rajakabhaá¹‡á¸• ikavatthu udapÄ• di, tassuppattidÄ«panatthametaá¹ƒ vuttaá¹ƒ --- __ ``evaÃ
bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«â€™â€™ _ti. tassattho ca anupaÃ±Ã
__paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttanayeneva veditabbo. yathÄ• ca idha, e
sabbasikkhÄ• padesu. yaá¹ƒ yaá¹ƒ pubbe vuttaá¹ƒ, taá¹ƒ taá¹ƒ sabbaá¹ƒ vajjetvÄ• uparÅ«p
vaá¹‡á¹‡ayissÄ• ma. yadi hi yaá¹ƒ yaá¹ƒ vuttanayaá¹ƒ, taá¹ƒ taá¹ƒ punapi vaá¹‡á¹‡ayissÄ•
vaá¹‡á¹‡anÄ• ya antaá¹ƒ gamissÄ• ma! tasmÄ• yaá¹ƒ yaá¹ƒ pubbe vuttaá¹ƒ, taá¹ƒ taá¹ƒ sa
upasallakkhetvÄ• tattha tattha attho ca yojanÄ• ca veditabbÄ• . apubbaá¹ƒ pana yaá¹ƒkiÃ±
taá¹ƒ sabbaá¹ƒ mayameva vaá¹‡á¹‡ayissÄ• ma.

dhaniyavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<90> __rajakattharaá¹‡aá¹ƒ gantvÄ• _ti rajakatitthaá¹ƒ gantvÄ• ; taÃ±hi yasmÄ• tattha raja
attharanti, tasmÄ• rajakattharaá¹‡anti vuccati. __rajakabhaá¹‡á¸• ika_nti rajakÄ• naá¹ƒ bha
sÄ• yanhasamaye nagaraá¹ƒ pavisantÄ• bahÅ«ni vatthÄ• ni ekekaá¹ƒ bhaá¹‡á¸• ikaá¹ƒ ba
bhaá¹‡á¸• ikaá¹ƒ tesaá¹ƒ pamÄ• dena apassantÄ• naá¹ƒ avaharitvÄ• thenetvÄ• ti attho.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<92> __gÄ• mo_ __nÄ• mÄ• _ti evamÄ• di ``gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• â€™â€™ ti et
ca pabhedadassanatthaá¹ƒ vuttaá¹ƒ. tattha yasmiá¹ƒ gÄ• me ekÄ• eva kuá¹-i, ekaá¹ƒ geha
malayajanapade; ayaá¹ƒ ekakuá¹-iko gÄ• mo nÄ• ma. etena nayena aparepi veditabbÄ• . __
sabbaso vÄ• manussÄ• naá¹ƒ abhÄ• vena yakkhapariggahabhÅ«to; yato vÄ• manussÄ•
Ä• gantukÄ• mÄ• eva apakkantÄ• . __parikkhitto_ __nÄ• ma_ iá¹-á¹-hakapÄ• kÄ• raá¹ƒ Ä•
kaá¹‡á¹-akasÄ• khÄ• hipi parikkhitto. __gonisÄ• diniviá¹-á¹-ho_ __nÄ• ma_ vÄ«thisannives
yathÄ• gÄ• vo tattha tattha dve tayo nisÄ«danti, evaá¹ƒ \Ee II 299/ tattha tattha \Ne I 239/ \
tÄ«á¹‡i gharÄ• ni katvÄ• niviá¹-á¹-ho. __sattho_ti jaá¹…ghasatthasakaá¹-asatthÄ• dÄ«su y
sikkhÄ• pade nigamopi nagarampi gÄ• maggahaá¹‡eneva gahitanti veditabbaá¹ƒ.

__gÄ• mÅ«pacÄ• ro_tiÄ• di araÃ±Ã±aparicchedadassanatthaá¹ƒ vuttaá¹ƒ. __indakhÄ«le á¹
anurÄ• dhapurasseva dve indakhÄ«lÄ• , tassa abbhantarime indakhÄ«le á¹-hitassa; tassa h
Ä• bhidhammikanayena araÃ±Ã±asaá¹…khepaá¹ƒ gacchati. yassa pana eko, tassa gÄ• ma
á¹-hitassa. yatrÄ• pi hi indakhÄ«lo natthi, tatra gÄ• madvÄ• rabÄ• hÄ• naá¹ƒ vemajjhameva
vuccati. tena vuttaá¹ƒ --- ``gÄ• madvÄ• rabÄ• hÄ• naá¹ƒ vemajjhe á¹-hitassÄ• â€™â€™ ti. _
thÄ• mamajjhimassa, no pamÄ• á¹‡amajjhimassa, neva appathÄ• massa, na mahÄ• thÄ• m
vuttaá¹ƒ hoti. __leá¸• á¸• upÄ• to_ti yathÄ• mÄ• tugÄ• mo kÄ• ke uá¸• á¸• Ä• pento ujukam
leá¸• á¸• uá¹ƒ khipati, yathÄ• ca udakukkhepe udakaá¹ƒ khipanti, evaá¹ƒ akhipitvÄ• yathÄ•
attano balaá¹ƒ dassentÄ• bÄ• haá¹ƒ pasÄ• retvÄ• leá¸• á¸• uá¹ƒ khipanti, evaá¹ƒ khittassa
patanaá¹-á¹-hÄ• naá¹ƒ. patito pana luá¹-hitvÄ• yattha gacchati, taá¹ƒ na gahetabbaá¹ƒ.

__aparikkhittassa gÄ• massa gharÅ«pacÄ• re á¹-hitassa majjhimassa purisassa leá¸• á¸• up
nibbakosassa udakapÄ• taá¹-á¹-hÄ• ne á¹-hitassa majjhimassa purisassa suppapÄ• to vÄ•
__gharÅ«pacÄ• ro_ nÄ• ma. tasmiá¹ƒ gharÅ«pacÄ• re á¹-hitassa leá¸• á¸• upÄ• to __gÄ• m
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __mahÄ• paccariyampi_ tÄ• disameva. __mahÄ
``gharaá¹ƒ nÄ• ma, gharÅ«pacÄ• ro nÄ• ma, gÄ• mo nÄ• ma, gÄ• mÅ«pacÄ• ro nÄ• mÄ• â
nibbakosassa udakapÄ• taá¹-á¹-hÄ• nabbhantaraá¹ƒ __gharaá¹ƒ_ nÄ• ma. yaá¹ƒ pana dvÄ
bhÄ• janadhovanaudakaá¹ƒ chaá¸• á¸• eti, tassa patanaá¹-á¹-hÄ• naÃ±ca mÄ• tugÄ• mene
bahi khittassa suppassa \Ee II 300/ vÄ• sammuÃ±janiyÄ• vÄ• patanaá¹-á¹-hÄ• naÃ±ca, gh

koá¹‡esu sambandhitvÄ• majjhe rukkhasÅ«cidvÄ• raá¹ƒ á¹-hapetvÄ• gorÅ«pÄ• naá¹ƒ pav
kataparikkhepo ca ayaá¹ƒ sabbopi __gharÅ«pacÄ• ro_ nÄ• ma. tasmiá¹ƒ gharÅ«pacÄ• re á
purisassa leá¸• á¸• upÄ• tabbhantaraá¹ƒ gÄ• mo nÄ• ma. tato aÃ±Ã±assa leá¸• á¸• upÄ• ta
\Be I 260/ nÄ• mÄ• ti vuttaá¹ƒ. idamettha pamÄ• á¹‡aá¹ƒ. yathÄ• cettha, evaá¹ƒ sabbattha
aá¹-á¹-hakathÄ• vÄ• do vÄ• theravÄ• do vÄ• pacchÄ• vuccati so pamÄ• á¹‡ato daá¹-á¹-ha

yaÃ±cetaá¹ƒ __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• viruddhamiva di
``gharÅ«pacÄ• re á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• toâ€™â€™ ti ettakamev
aá¹-á¹-hakathÄ• yaá¹ƒ pana taá¹ƒ leá¸• á¸• upÄ• taá¹ƒ gÄ• masaá¹…khepaá¹ƒ katvÄ• tato
vuttoti? vuccate --- saccameva pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ \Ne I 240/, adhippÄ• yo panettha vedi
aá¹-á¹-hakathÄ• cariyÄ• nameva vidito. tasmÄ• yathÄ• ``gharÅ«pacÄ• re á¹-hitassÄ• â€™
gharÅ«pacÄ• ralakkhaá¹‡aá¹ƒ pÄ• á¸·iyaá¹ƒ avuttampi aá¹-á¹-hakathÄ• yaá¹ƒ vuttavasena
gahetabbaá¹ƒ.

tatrÄ• yaá¹ƒ nayo --- idha gÄ• mo nÄ• ma duvidho hoti --- parikkhitto ca aparikkhitto ca. tatr
parikkhepoyeva paricchedo. tasmÄ• tassa visuá¹ƒ paricchedaá¹ƒ avatvÄ• ``gÄ• mÅ«pacÄ
gÄ• massa indakhÄ«le á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• toâ€™â€™ ti pÄ• á
aparikkhittassa pana gÄ• massa gÄ• maparicchedo vattabbo. tasmÄ• tassa gÄ• maparicch
``aparikkhittassa gÄ• massa gharÅ«pacÄ• re á¹-hitassa majjhimassa purisassa leá¸• á¸• up
gÄ• maparicchede ca dassite gÄ• mÅ«pacÄ• ralakkhaá¹‡aá¹ƒ pubbe vuttanayeneva sakkÄ
á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• toâ€™â€™ ti na vuttaá¹ƒ. yo pana gharÅ«
leá¸• á¸• upÄ• taá¹ƒyeva ``gÄ• mÅ«pacÄ• roâ€™â€™ ti vadati, tassa gharÅ«pacÄ• ro gÄ•
gharÅ«pacÄ• ro, gÄ• mo \Ee II 301/, gÄ• mÅ«pacÄ• roti esa vibhÄ• go saá¹…karÄ«yati. as
veditabbo vikÄ• le gÄ• mappavesanÄ• dÄ«su. tasmÄ• pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca sa
gÄ• mo ca gÄ• mÅ«pacÄ• ro ca veditabbo. yopi ca gÄ• mo pubbe mahÄ• hutvÄ• pacchÄ•
so gharÅ«pacÄ• rato leá¸• á¸• upÄ• teneva paricchinditabbo. purimaparicchedo panassa pa
aparikkhittassÄ• pi appamÄ• á¹‡amevÄ• ti.

__araÃ±Ã±aá¹ƒ nÄ• ma á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• _ti imaá¹ƒ yath
gÄ• mÅ«pacÄ• raÃ±ca á¹-hapetvÄ• imasmiá¹ƒ adinnÄ• dÄ• nasikkhÄ• pade avasesaá¹ƒ ``
nÄ• mÄ• ti veditabbaá¹ƒ. abhidhamme pana ``araÃ±Ã±anti nikkhamitvÄ• bahi indakhÄ«lÄ•
nti (Vibh 529) vuttaá¹ƒ. Ä• raÃ±Ã±akasikkhÄ• pade ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ• sana
pacchimaâ€™â€™ nti (Vin III 654) vuttaá¹ƒ. taá¹ƒ indakhÄ«lato paá¹-á¹-hÄ• ya Ä• ropitena
paÃ±cadhanusatappamÄ• á¹‡anti veditabbaá¹ƒ. evaá¹ƒ bhagavatÄ• ``gÄ• mÄ• vÄ• araÃ±
atthaá¹ƒ vibhajantena ``gharaá¹ƒ, gharÅ«pacÄ• ro, gÄ• mo, gÄ• mÅ«pacÄ• ro araÃ±Ã±aâ€
lesokÄ• sanisedhanatthaá¹ƒ paÃ±ca koá¹-á¹-hÄ• sÄ• dassitÄ• . tasmÄ• ghare vÄ• gharÅ«
gÄ• mÅ«pacÄ• re vÄ• araÃ±Ã±e vÄ• pÄ• dagghanakato paá¹-á¹-hÄ• ya sassÄ• mikaá¹ƒ b
pÄ• rÄ• jikamevÄ• ti veditabbaá¹ƒ.

idÄ• ni \Ne I 241/ ``adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyyÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ
``adinnaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __adinna_nti dantaponasikkhÄ• pade
appaá¹-iggahitakaá¹ƒ kappiyaá¹ƒ ajjhoharaá¹‡Ä«yaá¹ƒ vuccati. idha pana yaá¹ƒkiÃ±ci parap
sassÄ• mikaá¹ƒ bhaá¹‡á¸• aá¹ƒ, tadetaá¹ƒ tehi sÄ• mikehi kÄ• yena vÄ• vÄ• cÄ• ya vÄ• n
hatthato vÄ• yathÄ• á¹-hitaá¹-á¹-hÄ• nato vÄ• na nissaá¹-á¹-hanti __anissaá¹-á¹-haá¹ƒ_. ya
á¹-hitampi anapekkhatÄ• ya na pariccattanti __apariccattaá¹ƒ_. Ä• rakkhasaá¹ƒvidhÄ• nena
__rakkhitaá¹ƒ_. maÃ±jÅ«sÄ• dÄ«su pakkhipitvÄ• gopitattÄ• __gopitaá¹ƒ_. ``mama idaâ€™
mamÄ• yitattÄ• __mamÄ• yitaá¹ƒ_. tÄ• hi aparicc Ä• garakkhaá¹‡agopanÄ• hi \Ee II 302/ te
parehi pariggahitanti __parapariggahitaá¹ƒ_. etaá¹ƒ adinnaá¹ƒ nÄ• ma.

theyyasaá¹…khÄ• tanti ettha __theno_ti coro, thenassa bhÄ• vo __theyyaá¹ƒ_; avaharaá¹‡a
adhivacanaá¹ƒ. ``saá¹…khÄ• , saá¹…khÄ• taâ€™â€™ nti atthato ekaá¹ƒ; koá¹-á¹-hÄ• sasse
``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±casaá¹…khÄ• â€™â€™ tiÄ• dÄ«su (Sn 880) viya. theyya
__theyyasaá¹…khÄ• taá¹ƒ, _ theyyacittasaá¹…khÄ• to eko cittakoá¹-á¹-hÄ• soti attho. karaá
paccattavacanaá¹ƒ, tasmÄ• theyyasaá¹…khÄ• tenÄ• ti atthato daá¹-á¹-habbaá¹ƒ. yo ca the
so yasmÄ• theyyacitto hoti, tasmÄ• byaÃ±janaá¹ƒ anÄ• diyitvÄ• atthameva dassetuá¹ƒ __
avaharaá¹‡acitto_ti evamassa padabhÄ• janaá¹ƒ vuttanti veditabbaá¹ƒ.

__Ä• diyeyya_ \Be I 262/__, hareyya, avahareyya, iriyÄ• pathaá¹ƒ vikopeyya, á¹-hÄ• nÄ• c
vÄ«tinÄ• meyyÄ• _ti ettha pana paá¹-hamapadaá¹ƒ abhiyogavasena vuttaá¹ƒ, dutiyapadaá
harantassa gacchato vasena, tatiyapadaá¹ƒ upanikkhittabhaá¹‡á¸• avasena, catutthaá¹ƒ sa
paÃ±camaá¹ƒ thale nikkhittÄ• divasena, chaá¹-á¹-haá¹ƒ parikappavasena vÄ• suá¹…kaghÄ
veditabbaá¹ƒ. yojanÄ• panettha ekabhaá¹‡á¸• avasenapi nÄ• nÄ• bhaá¹‡á¸• avasenapi ho
saviÃ±Ã±Ä• á¹‡akeneva labbhati, nÄ• nÄ• bhaá¹‡á¸• avasena saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±

tattha nÄ• nÄ• bhaá¹‡á¸• avasena tÄ• va evaá¹ƒ veditabbaá¹ƒ --- __Ä• diyeyyÄ• _ti Ä• rÄ•
dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. sÄ• miko ``na ma
ti dhuraá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassa.

__hareyyÄ• _ti \Ne I 242/ aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto sÄ«se bhÄ• raá¹ƒ theyyacitto
dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. khandhaá¹ƒ oropeti, Ä• patti pÄ• rÄ• ji

__avahareyyÄ• _ti upanikkhittaá¹ƒ bhaá¹‡á¸• aá¹ƒ ``dehi me bhaá¹‡á¸• aâ€™â€™ nti vucca
gaá¹‡hÄ• mÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ uppÄ• d
sÄ• miko ``na mayhaá¹ƒ dassatÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassa \

__iriyÄ• pathaá¹ƒ_ __vikopeyyÄ• _ti ``sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ nessÄ• mÄ«â€™â€™ t

saá¹…kÄ• meti, Ä• patti thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti pÄ• r

__á¹-hÄ• nÄ• cÄ• veyyÄ• _ti thalaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ theyyacitto Ä• masati, Ä• pat
phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

__saá¹…ketaá¹ƒ vÄ«tinÄ• meyyÄ• _ti parikappitaá¹-á¹-hÄ• naá¹ƒ paá¹-hamaá¹ƒ pÄ• daá¹ƒ
thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• patti pÄ• rÄ• jikassa. atha vÄ• paá¹-h
suá¹…kaghÄ• taá¹ƒ atikkÄ• meti, Ä• patti thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti,
--- ayamettha nÄ• nÄ• bhaá¹‡á¸• avasena yojanÄ• .

ekabhaá¹‡á¸• avasena \Be I 263/ pana sassÄ• mikaá¹ƒ dÄ• saá¹ƒ vÄ• tiracchÄ• naá¹ƒ vÄ•
nayena Ä• diyati vÄ• harati vÄ• avaharati vÄ• iriyÄ• pathaá¹ƒ vÄ• vikopeti, á¹-hÄ• nÄ• v
vÄ• atikkÄ• meti --- ayamettha ekabhaá¹‡á¸• avasena yojanÄ• .

paÃ±cavÄ«satiavahÄ• rakathÄ•

apica imÄ• ni cha padÄ• ni vaá¹‡á¹‡entena paÃ±ca paÃ±cake samodhÄ• netvÄ• paÃ±cav
evaá¹ƒ vaá¹‡á¹‡ayatÄ• hi idaá¹ƒ adinnÄ• dÄ• napÄ• rÄ• jikaá¹ƒ suvaá¹‡á¹‡itaá¹ƒ hoti. ima
sabbaaá¹-á¹-hakathÄ• Ä• kulÄ• luá¸·itÄ• duviÃ±Ã±eyyavinicchayÄ• . tathÄ• hi sabbaaá¹-
pÄ• á¸·iyaá¹ƒ ``paÃ±cahÄ• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti pÄ• rÄ• jikassa, parap
tiÄ• dinÄ• nayena avahÄ• raá¹…gÄ• ni vuttÄ• ni, tÄ• nipi gahetvÄ• katthaci ekaá¹ƒ paÃ±c
``chahÄ• kÄ• rehÄ«â€™â€™ ti Ä• gatehi saddhiá¹ƒ dve paÃ±cakÄ• ni \Ne I 243/ dassitÄ• n
honti. yattha hi ekekena padena avahÄ• ro sijjhati, taá¹ƒ paÃ±cakaá¹ƒ nÄ• ma vuccati. ettha
padehi ekoyeva avahÄ• ro. yÄ• ni ca tattha labbhamÄ• nÄ• niyeva paÃ±cakÄ• ni dassitÄ• n
attho pakÄ• sito. evamimasmiá¹ƒ á¹-hÄ• ne sabbaaá¹-á¹-hakathÄ• Ä• kulÄ• luá¸·itÄ• duvi
__paÃ±ca paÃ±cake_samodhÄ• netvÄ• dassiyamÄ• nÄ• ime __paÃ±cavÄ«sati avahÄ• rÄ

__paÃ±ca paÃ±cakÄ• ni_ nÄ• ma --- nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaá¹ƒ, ekabhaá¹‡á¸• apa
pubbapayogapaÃ±cakaá¹ƒ \Ee II 304/, theyyÄ• vahÄ• rapaÃ±cakanti. tattha nÄ• nÄ• bhaá¹
ekabhaá¹‡á¸• apaÃ±cakaÃ±ca ``Ä• diyeyya, hareyya, avahareyya, iriyÄ• pathaá¹ƒ vikopeyy
cÄ• veyyÄ• â€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ vasena labbhanti. tÄ• ni pubbe yojetvÄ• das
yaá¹ƒ panetaá¹ƒ ``saá¹…ketaá¹ƒ vÄ«tinÄ• meyyÄ• â€™â€™ ti chaá¹-á¹-haá¹ƒ padaá¹ƒ, taá
nissaggiyÄ• vahÄ• rassa ca sÄ• dhÄ• raá¹‡aá¹ƒ. tasmÄ• taá¹ƒ tatiyapaÃ±camesu paÃ±cak
yojetabbaá¹ƒ. vuttaá¹ƒ nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaÃ±ca ekabhaá¹‡á¸• apaÃ±cakaÃ±ca.

katamaá¹ƒ sÄ• hatthikapaÃ±cakaá¹ƒ? paÃ±ca avahÄ• rÄ• --- sÄ• hatthiko, Ä• á¹‡attiko, nis
dhuranikkhepoti. tattha __sÄ• hatthiko_ nÄ• ma parassa bhaá¹‡á¸• aá¹ƒ sahatthÄ• avahara
``asukassa bhaá¹‡á¸• aá¹ƒ \Be I 264/__ avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti. nis

antosuá¹…kaghÄ• te á¹-hito bahisuá¹…kaghÄ• taá¹ƒ pÄ• teti, Ä• patti pÄ• rÄ• jikassÄ• ti, in
``saá¹…ketaá¹ƒ vÄ«tinÄ• meyyÄ• â€™â€™ ti idaá¹ƒ padayojanaá¹ƒ labhati. __atthasÄ• dha
bhaá¹‡á¸• aá¹ƒ yadÄ• sakkosi, tadÄ• avaharÄ• â€™â€™ ti Ä• á¹‡Ä• peti. tattha sace paro
avaharati, Ä• á¹‡Ä• pako Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• jiko hoti, avahÄ• rako pana avaha
atthasÄ• dhako. __dhuranikkhepo_ pana upanikkhittabhaá¹‡á¸• avasena veditabbo. idaá¹ƒ

katamaá¹ƒ pubbapayogapaÃ±cakaá¹ƒ? aparepi paÃ±ca avahÄ• rÄ• --- pubbapayogo, saha
saá¹…ketakammaá¹ƒ, nimittakammanti. tattha Ä• á¹‡attivasena __pubbapayogo_ veditabbo
__sahapayogo_. itare pana tayo pÄ• á¸·iyaá¹ƒ (Vin III 118-120) Ä• gatanayeneva veditabbÄ
pubbapayogapaÃ±cakaá¹ƒ.

katamaá¹ƒ theyyÄ• vahÄ• rapaÃ±cakaá¹ƒ? aparepi paÃ±ca avahÄ• rÄ• --- theyyÄ• vahÄ•
parikappÄ• vahÄ• ro \Ne I 244/, paá¹-icchannÄ• vahÄ• ro, kusÄ• vahÄ• roti. te paÃ±capi ``a
saá¹…ghassa cÄ«vare bhÄ• jiyamÄ• ne theyyacitto kusaá¹ƒ saá¹…kÄ• metvÄ• cÄ«varaá¹ƒ
138) etasmiá¹ƒ kusasaá¹…kÄ• manavatthusmiá¹ƒ vaá¹‡á¹‡ayissÄ• ma. idaá¹ƒ theyyÄ• vah
paÃ±ca paÃ±cakÄ• ni samodhÄ• netvÄ• ime paÃ±cavÄ«sati avahÄ• rÄ• veditabbÄ• .

imesu ca pana paÃ±casu paÃ±cakesu kusalena vinayadharena otiá¹‡á¹‡aá¹ƒ vatthuá¹ƒ sah
II 305/ __paÃ±ca á¹-hÄ• nÄ• ni_ oloketabbÄ• ni. yÄ• ni sandhÄ• ya porÄ• á¹‡Ä• Ä• hu ---

``vatthuá¹ƒ kÄ• laÃ±ca desaÃ±ca, agghaá¹ƒ paribhogapaÃ±camaá¹ƒ.

tulayitvÄ• paÃ±ca á¹-hÄ• nÄ• ni, dhÄ• reyyatthaá¹ƒ vicakkhaá¹‡oâ€™â€™ ti ||

tattha __vatthu_nti bhaá¹‡á¸• aá¹ƒ; avahÄ• rakena hi ``mayÄ• idaá¹ƒ nÄ• ma avahaá¹-aâ€™
anÄ• ropetvÄ• va taá¹ƒ bhaá¹‡á¸• aá¹ƒ sassÄ• mikaá¹ƒ vÄ• assÄ• mikaá¹ƒ vÄ• ti upaparik
sÄ• mikÄ• naá¹ƒ sÄ• layabhÄ• vo vÄ• nirÄ• layabhÄ• vo vÄ• upaparikkhitabbo. sace tesa
bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• Ä• patti kÄ• tabbÄ• . sace nirÄ• layakÄ• le \Be I 265/, na pÄ
bhaá¹‡á¸• asÄ• mikesu pana bhaá¹‡á¸• aá¹ƒ Ä• harÄ• pentesu bhaá¹‡á¸• aá¹ƒ dÄ• tabbaá¹

imassa panatthassa dÄ«panatthamidaá¹ƒ vatthu --- bhÄ• tiyarÄ• jakÄ• le kira mahÄ• cetiya
eko bhikkhu sattahatthaá¹ƒ paá¹‡á¸• ukÄ• sÄ• vaá¹ƒ aá¹ƒse karitvÄ• cetiyaá¹…gaá¹‡aá¹ƒ
ca rÄ• jÄ• pi cetiyavandanatthaá¹ƒ Ä• gato. tattha ussÄ• raá¹‡Ä• ya vattamÄ• nÄ• ya mahÄ
bhikkhu janasammaddapÄ«á¸·ito aá¹ƒsato patantaá¹ƒ kÄ• sÄ• vaá¹ƒ adisvÄ• va nikkhanto;
apassanto ``ko Ä«dise janasammadde kÄ• sÄ• vaá¹ƒ lacchati, na dÄ• ni taá¹ƒ mayhaâ€™â
katvÄ• gato. athaÃ±Ã±o bhikkhu pacchÄ• Ä• gacchanto taá¹ƒ kÄ• sÄ• vaá¹ƒ disvÄ• theyy
vippaá¹-isÄ• rÄ« hutvÄ• ``assamaá¹‡o dÄ• nimhi, vibbhamissÄ• mÄ«â€™â€™ ti citte uppa
pucchitvÄ• Ã±assÄ• mÄ«â€™â€™ ti cintesi.

tena ca samayena cÅ«á¸·asumanatthero nÄ• ma sabbapariyattidharo vinayÄ• cariyapÄ• mo
paá¹-ivasati. so bhikkhu theraá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• okÄ• saá¹ƒ kÄ• retvÄ• att
thero tena bhaá¹-á¹-he \Ee II 306/ janakÄ• ye pacchÄ• Ä• gantvÄ• gahitabhÄ• vaá¹ƒ Ã±atv
okÄ• soâ€™â€™ ti cintetvÄ• Ä• ha --- ``sace kÄ• sÄ• vasÄ• mikaá¹ƒ bhikkhuá¹ƒ Ä• neyyÄ
tava patiá¹-á¹-hÄ• kÄ• tuâ€™â€™ nti. ``kathÄ• haá¹ƒ, bhante, taá¹ƒ dakkhissÄ• mÄ«â€™â
gantvÄ• olokehÄ«â€™â€™ ti. so paÃ±capi mahÄ• vihÄ• re oloketvÄ• neva addakkhi. tato
``katarÄ• ya disÄ• ya bahÅ« bhikkhÅ« Ä• gacchantÄ«â€™â€™ ti? ``dakkhiá¹‡adisÄ• ya, bh
kÄ• sÄ• vaá¹ƒ dÄ«ghato ca tiriyaÃ±ca minitvÄ• á¹-hapehi. á¹-hapetvÄ• dakkhiá¹‡adisÄ• ya
vicinitvÄ• taá¹ƒ bhikkhuá¹ƒ Ä• nehÄ«â€™â€™ ti. so tathÄ• katvÄ• taá¹ƒ bhikkhuá¹ƒ disvÄ
Ä• nesi. thero pucchi --- ``tavedaá¹ƒ kÄ• sÄ• vaâ€™â€™ nti? ``Ä• ma, bhanteâ€™â€™ ti. `
nti? so sabbaá¹ƒ Ä• cikkhi. thero pana tena kataá¹ƒ dhuranikkhepaá¹ƒ sutvÄ• itaraá¹ƒ pucc
kuhiá¹ƒ disvÄ• gahitaâ€™â€™ nti? sopi sabbaá¹ƒ Ä• rocesi. tato naá¹ƒ thero Ä• ha --- ``sa
gahitaá¹ƒ abhavissa, anÄ• pattiyeva te assa. theyyacittena pana gahitattÄ• dukkaá¹-aá¹ƒ Ä
desetvÄ• anÄ• pattiko hohi. idaÃ±ca kÄ• sÄ• vaá¹ƒ attano \Be I 266/ santakaá¹ƒ katvÄ• et
dehÄ«â€™â€™ ti. so bhikkhu amateneva abhisitto paramassÄ• sappatto ahosÄ«ti. evaá¹ƒ

__kÄ• lo_ti avahÄ• rakÄ• lo. tadeva hi bhaá¹‡á¸• aá¹ƒ kadÄ• ci samagghaá¹ƒ hoti, kadÄ• ci
bhaá¹‡á¸• aá¹ƒ yasmiá¹ƒ kÄ• le avahaá¹-aá¹ƒ, tasmiá¹ƒyeva kÄ• le yo tassa aggho hoti, ten
kÄ• retabbÄ• . evaá¹ƒ kÄ• lo oloketabbo.

__deso_ti avahÄ• radeso. taÃ±hi bhaá¹‡á¸• aá¹ƒ yasmiá¹ƒ dese avahaá¹-aá¹ƒ, tasmiá¹ƒyev
hoti, tena agghena Ä• patti kÄ• retabbÄ• . bhaá¹‡á¸• uá¹-á¹-hÄ• nadese hi bhaá¹‡á¸• aá¹ƒ s
aÃ±Ã±attha mahagghaá¹ƒ.

imassÄ• pi ca atthassa dÄ«panatthamidaá¹ƒ vatthu --- antarasamudde kira eko bhikkhu sus
nÄ• á¸·ikeraá¹ƒ labhitvÄ• bhamaá¹ƒ Ä• ropetvÄ• saá¹…khathÄ• lakasadisaá¹ƒ manoramaa
tattheva á¹-hapetvÄ• cetiyagiriá¹ƒ agamÄ• si. athaÃ±Ã±o bhikkhu antarasamuddaá¹ƒ gantv
paá¹-ivasanto taá¹ƒ thÄ• lakaá¹ƒ disvÄ• theyyacittena gahetvÄ• cetiyagirimeva Ä• gato. ta
pivantassa taá¹ƒ \Ee II 307/ thÄ• lakaá¹ƒ disvÄ• thÄ• lakasÄ• miko bhikkhu Ä• ha --- ``kuto
nti? ``antarasamuddato me Ä• nÄ«taâ€™â€™ nti. so taá¹ƒ ``netaá¹ƒ tava santakaá¹ƒ, theyy
saá¹…ghamajjhaá¹ƒ Ä• kaá¸• á¸• hi. tattha ca vinicchayaá¹ƒ alabhitvÄ• mahÄ• vihÄ• raá¹ƒ
paharÄ• petvÄ• mahÄ• cetiyasamÄ«pe sannipÄ• taá¹ƒ katvÄ• vinicchayaá¹ƒ Ä• rabhiá¹ƒs
avahÄ• raá¹ƒ saÃ±Ã±Ä• pesuá¹ƒ.

tasmiÃ±ca \Ne I 246/ sannipÄ• te Ä• bhidhammikagodattatthero nÄ• ma vinayakusalo hoti.
idaá¹ƒ thÄ• lakaá¹ƒ kuhiá¹ƒ avahaá¹-aâ€™â€™ nti? ``antarasamudde avahaá¹-aâ€™â€™ n
agghatÄ«â€™â€™ ti? ``na kiÃ±ci agghati. tatra hi nÄ• á¸·ikeraá¹ƒ bhinditvÄ• miÃ±jaá¹ƒ kh

chaá¸• á¸• enti, dÄ• ruatthaá¹ƒ pana pharatÄ«â€™â€™ ti. ``imassa bhikkhuno ettha hatthak
agghatÄ«â€™â€™ ti? ``mÄ• sakaá¹ƒ vÄ• Å«namÄ• sakaá¹ƒ vÄ• â€™â€™ ti. ``atthi pana k
mÄ• sakena vÄ• Å«namÄ• sakena vÄ• pÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaâ€™â€™ nti. evaá¹ƒ vu
sukathitaá¹ƒ suvinicchitaâ€™â€™ nti ekasÄ• dhukÄ• ro ahosi. tena ca samayena bhÄ• tiya
cetiyavandanatthaá¹ƒ nagarato nikkhamanto taá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ idaâ€™â€™ nti
paá¹-ipÄ• á¹-iyÄ• sutvÄ• nagare bheriá¹ƒ carÄ• pesi --- ``mayi sante bhikkhÅ«nampi bhikk
gihÄ«nampi adhikaraá¹‡aá¹ƒ Ä• bhidhammikagodattattherena vinicchitaá¹ƒ suvinicchitaá¹ƒ,
atiá¹-á¹-hamÄ• naá¹ƒ rÄ• jÄ• á¹‡Ä• ya á¹-hapemÄ«â€™â€™ ti. evaá¹ƒ deso oloketabbo.

__aggho_ti bhaá¹‡á¸• aggho. navabhaá¹‡á¸• assa hi yo aggho hoti, so pacchÄ• parihÄ• ya
aá¹-á¹-ha vÄ• dasa vÄ• agghati, so pacchÄ• bhinno vÄ• chiddo vÄ• Ä• á¹‡igaá¹‡á¹-hikÄ
tasmÄ• na sabbadÄ• bhaá¹‡á¸• aá¹ƒ pakatiaggheneva kÄ• tabbanti. evaá¹ƒ aggho oloketa

__paribhogo_ti bhaá¹‡á¸• aparibhogo. paribhogenÄ• pi hi vÄ• siÄ• dibhaá¹‡á¸• assa aggho
upaparikkhitabbaá¹ƒ, sace koci kassaci pÄ• dagghanakaá¹ƒ vÄ• siá¹ƒ harati, tatra vÄ• sisÄ
308/ --- ``tayÄ• ayaá¹ƒ vÄ• si kittakena kÄ«tÄ• â€™â€™ ti? ``pÄ• dena, bhanteâ€™â€™ ti
kiá¹‡itvÄ• va á¹-hapitÄ• , udÄ• hu taá¹ƒ vaá¸·aÃ±jesÄ«â€™â€™ ti? sace vadati ``ekadivasa
vÄ• rajanachalliá¹ƒ vÄ• pattapacanakadÄ• ruá¹ƒ vÄ• chinnaá¹ƒ, ghaá¹ƒsitvÄ• vÄ• nisitÄ
porÄ• á¹‡o aggho bhaá¹-á¹-hoti veditabbo. yathÄ• ca vÄ• siyÄ• evaá¹ƒ aÃ±janiyÄ• vÄ• a
kuÃ±cikÄ• ya vÄ• palÄ• lena vÄ• thusehi vÄ• iá¹-á¹-hakacuá¹‡á¹‡ena vÄ• ekavÄ• raá¹ƒ g
dhovanamattenÄ• pi aggho bhassati. tipumaá¹‡á¸• alassa makaradantacchedanenÄ• pi par
udakasÄ• á¹-ikÄ• ya sakiá¹ƒ nivÄ• sanapÄ• rupanenÄ• pi paribhogasÄ«sena aá¹ƒse vÄ• s
taá¹‡á¸• ulÄ• dÄ«naá¹ƒ papphoá¹-anenÄ• pi tato ekaá¹ƒ vÄ• dve vÄ• apanayanenÄ• pi, an
pÄ• sÄ• á¹‡asakkharaá¹ƒ uddharitvÄ• chaá¸• á¸• itamattenÄ• pi, sappitelÄ• dÄ«naá¹ƒ bhÄ
antamaso tato makkhikaá¹ƒ vÄ• kipillikaá¹ƒ vÄ• uddharitvÄ• chaá¸• á¸• itamattenÄ• pi, gu
madhurabhÄ• vajÄ• nanatthaá¹ƒ nakhena vijjhitvÄ• aá¹‡umattaá¹ƒ gahitamattenÄ• pi aggh
247/ yaá¹ƒkiÃ±ci pÄ• dagghanakaá¹ƒ vuttanayeneva sÄ• mikehi paribhogena Å«naá¹ƒ kata
bhikkhu pÄ• rÄ• jikena kÄ• tabbo. evaá¹ƒ paribhogo oloketabbo. evaá¹ƒ imÄ• ni tulayitvÄ•
dhÄ• reyyatthaá¹ƒ vicakkhaá¹‡o, Ä• pattiá¹ƒ vÄ• anÄ• pattiá¹ƒ vÄ• garukaá¹ƒ vÄ• lahukaa
yathÄ• á¹-hÄ• ne á¹-hapeyyÄ• ti.

niá¹-á¹-hito ``Ä• diyeyya ... pe ... saá¹…ketaá¹ƒ vÄ«tinÄ• meyyÄ• â€™â€™ ti.

imesaá¹ƒ padÄ• naá¹ƒ vinicchayo.

idÄ• ni \Be I 268/ yadidaá¹ƒ ``yathÄ• rÅ«pe adinnÄ• dÄ• neâ€™â€™ tiÄ• dÄ«ni vibhajanen
nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yathÄ• rÅ«pa_nti yathÄ• jÄ• tikaá¹ƒ. taá¹ƒ par
paá¹-á¹-hÄ• ya hoti, tasmÄ• __ ``pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ

pÄ• dena kahÄ• paá¹‡assa catutthabhÄ• gaá¹ƒ akappiyabhaá¹‡á¸• ameva dasseti. pÄ• dÄ•
pÄ• dagghanakaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ. atirekapÄ• dena ubhayampi. ettÄ• vatÄ• sabb
dutiyapÄ• rÄ• jikappahonakavatthu dassitaá¹ƒ hoti.

__pathabyÄ• rÄ• jÄ• _ti sakalapathaviyÄ• rÄ• jÄ• dÄ«pacakkavattÄ« asokasadiso, yo vÄ•
rÄ• jÄ• , sÄ«haá¸·arÄ• jasadiso. __padesarÄ• jÄ• _ti ekadÄ«passa padesissaro, bimbisÄ• r
__maá¹‡á¸• alikÄ• _ nÄ• ma ye dÄ«papadesepi ekamekaá¹ƒ maá¹‡á¸• alaá¹ƒ bhuÃ±janti. _
dvinnaá¹ƒ rÄ• jÅ«naá¹ƒ antarÄ• katipayagÄ• masÄ• mikÄ• . __akkhadassÄ• _ti dhammavi
dhammasabhÄ• yaá¹ƒ nisÄ«ditvÄ• aparÄ• dhÄ• nurÅ«paá¹ƒ corÄ• naá¹ƒ hatthapÄ• dacch
á¹-hÄ• nantarappattÄ• amaccÄ• vÄ• rÄ• jakumÄ• rÄ• vÄ• katÄ• parÄ• dhÄ• honti, te ra
á¹-hÄ• naá¹ƒ sayaá¹ƒ na vinicchinanti. __mahÄ• mattÄ• _ti á¹-hÄ• nantarappattÄ• mahÄ• a
gÄ• me vÄ• nigame vÄ• nisÄ«ditvÄ• rÄ• jakiccaá¹ƒ karonti. __ye vÄ• panÄ• _ti aÃ±Ã±ep
sakissariyanissitÄ• vÄ• hutvÄ• chejjabhejjaá¹ƒ anusÄ• santi, sabbepi te imasmiá¹ƒ atthe `
dasseti.

__haneyyu_nti potheyyuÃ±ceva chindeyyuÃ±ca. __pabbÄ• jeyyu_nti nÄ«hareyyuá¹ƒ. __cor
vatvÄ• paribhÄ• seyyuá¹ƒ; tenevÄ• ha --- ``paribhÄ• so esoâ€™â€™ ti. __purimaá¹ƒ upÄ•
dhammaá¹ƒ paá¹-isevitvÄ• pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannaá¹ƒ puggalaá¹ƒ upÄ• dÄ• y
uttÄ• napadatthattÄ• ca pÄ• kaá¹-amevÄ• ti.

<93> evaá¹ƒ \Ne I 248/ uddiá¹-á¹-hasikkhÄ• padaá¹ƒ padÄ• nukkamena vibhajitvÄ• idÄ• ni
Ä• diyeyyÄ• tiÄ• dÄ«hi chahi padehi saá¹…khepato Ä• dÄ• naá¹ƒ dassetvÄ• saá¹…khepat
pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ• â€™â€™ ti Ä• dÄ• tabbabhaá¹‡á¸• aá¹ƒ dassit
á¹-hitaá¹ƒ, yathÄ• yathÄ• Ä• dÄ• naá¹ƒ gacchati, anÄ• gate \Be I 269/ pÄ• pabhikkhÅ«naá
lesokÄ• sanirundhanatthaá¹ƒ tathÄ• tathÄ• vitthÄ• rato dassetuá¹ƒ ``bhÅ«maá¹-á¹-haá¹ƒ \
thalaá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• nayena mÄ• tikaá¹ƒ á¹-hapetvÄ• __ ``bhÅ«maá¹-á¹-haá
bhÅ«miyaá¹ƒ nikkhittaá¹ƒ hotÄ«â€™â€™ _tiÄ• dinÄ• nayena tassa vibhaá¹…gaá¹ƒ Ä• ha.

paÃ±cavÄ«satiavahÄ• rakathÄ• niá¹-á¹-hitÄ• .

bhÅ«maá¹-á¹-hakathÄ•

<94> tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• ya saddhiá¹ƒ vinicchayakathÄ• . __nikhÄ•
khaá¹‡itvÄ• á¹-hapitaá¹ƒ. __paá¹-icchanna_nti paá¹ƒsuiá¹-á¹-hakÄ• dÄ«hi paá¹-icchannaá¹
bhaá¹‡á¸• aá¹ƒ ... pe ... gacchati vÄ• , Ä• patti dukkaá¹-assÄ• _ti taá¹ƒ evaá¹ƒ nikhaá¹‡itvÄ•
paá¹-icchÄ• detvÄ• vÄ• á¹-hapitattÄ• bhÅ«miyaá¹ƒ á¹-hitaá¹ƒ bhaá¹‡á¸• aá¹ƒ yo bhikkhu k
Ã±atvÄ• ``Ä• harissÄ• mÄ«â€™â€™ ti theyyacitto hutvÄ• rattibhÄ• ge uá¹-á¹-hÄ• ya gacch
bhaá¹‡á¸• aá¹-á¹-hÄ• naá¹ƒ appatvÄ• pi sabbakÄ• yavacÄ«vikÄ• resu dukkaá¹-aá¹ƒ Ä• pajj

Ä• haraá¹‡atthÄ• ya uá¹-á¹-hahanto yaá¹ƒ yaá¹ƒ aá¹…gapaccaá¹…gaá¹ƒ phandÄ• peti, sab
nivÄ• sanapÄ• rupanaá¹ƒ saá¹‡á¹-hapeti, hatthavÄ• re hatthavÄ• re dukkaá¹-aá¹ƒ. ``mahan
ekena Ä• harituá¹ƒ, dutiyaá¹ƒ pariyesissÄ• mÄ«â€™â€™ ti kassaci sahÄ• yassa santikaá¹ƒ
vivarati, padavÄ• re ca hatthavÄ• re ca dukkaá¹-aá¹ƒ. dvÄ• rapidahane pana aÃ±Ã±asmiá¹ƒ
anÄ• patti. tassa nipannokÄ• saá¹ƒ gantvÄ• ``itthannÄ• mÄ• â€™â€™ ti pakkosati, tamatth
gacchÄ• mÄ• â€™â€™ ti vadati, vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹-aá¹ƒ. so tassa vacanena u
dukkaá¹-aá¹ƒ. uá¹-á¹-hahitvÄ• tassa santikaá¹ƒ gantukÄ• mo nivÄ• sanapÄ• rupanaá¹ƒ saá
vivaritvÄ• tassa samÄ«paá¹ƒ gacchati, hatthavÄ• rapadavÄ• resu sabbattha dukkaá¹-aá¹ƒ.
ca asuko ca kuhiá¹ƒ, asukaÃ±ca asukaÃ±ca pakkosÄ• hÄ«â€™â€™ ti, vÄ• cÄ• ya vÄ• cÄ•
disvÄ• ``mayÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne evarÅ«po nidhi upaladdho, gacchÄ• ma ta
karissÄ• ma, sukhaÃ±ca jÄ«vissÄ• mÄ• â€™â€™ ti vadati, vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹

evaá¹ƒ laddhasahÄ• yo kudÄ• laá¹ƒ pariyesati. sace panassa attano kudÄ• lo atthi, ``taá¹ƒ
gacchanto ca gaá¹‡hanto ca Ä• haranto ca sabbattha hatthavÄ• rapadavÄ• resu dukkaá¹-aá
sace natthi, aÃ±Ã±aá¹ƒ \Be I 270/ bhikkhuá¹ƒ vÄ• gahaá¹-á¹-haá¹ƒ vÄ• gantvÄ• yÄ• cati,
``kudÄ• laá¹ƒ me dehi, kudÄ• lena me attho \Ee II 311/, kiÃ±ci kÄ• tabbamatthi, taá¹ƒ katvÄ
paccÄ• harissÄ• mÄ«â€™â€™ ti musÄ• abhaá¹‡anto yÄ• cati, vÄ• cÄ• ya vÄ• cÄ• ya duk
sodhetabbÄ• atthi, vihÄ• re bhÅ«mikammaá¹ƒ kÄ• tabbaá¹ƒ atthÄ«â€™â€™ ti musÄ• pi bh
musÄ• , tattha tattha pÄ• cittiyaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana saccepi alikepi
taá¹ƒ pamÄ• dalikhitanti veditabbaá¹ƒ. na hi adinnÄ• dÄ• nassa pubbapayoge pÄ• cittiyaá¹
nÄ• ma atthi. sace pana kudÄ• lassa daá¹‡á¸• o natthi, ``daá¹‡á¸• aá¹ƒ karissÄ• mÄ«â€™â
pharasuá¹ƒ vÄ• niseti, tadatthÄ• ya gacchati, gantvÄ• sukkhakaá¹-á¹-haá¹ƒ chindati taccha
sabbattha hatthavÄ• rapadavÄ• resu dukkaá¹-aá¹ƒ. allarukkhaá¹ƒ chindati, pÄ• cittiyaá¹ƒ. ta
sabbapayogesu dukkaá¹-aá¹ƒ. __saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒ_ pana __mahÄ• paccar
jÄ• takakaá¹-á¹-halatÄ• chedanatthaá¹ƒ vÄ• sipharasuá¹ƒ pariyesantÄ• nampi dukkaá¹-aá¹
tesaá¹ƒ evaá¹ƒ hoti ``vÄ• sipharasukudÄ• le yÄ• cantÄ• Ä• saá¹…kitÄ• bhavissÄ• ma, loh
karomÄ• â€™â€™ ti. tato araÃ±Ã±aá¹ƒ gantvÄ• lohabÄ«jatthaá¹ƒ pathaviá¹ƒ khaá¹‡anti, a
khaá¹‡antÄ• naá¹ƒ dukkaá¹-ehi saddhiá¹ƒ pÄ• cittiyÄ• nÄ«ti __mahÄ• paccariyaá¹ƒ_ vuttaá
sabbattha pÄ• cittiyaá¹-á¹-hÄ• ne dukkaá¹-Ä• na muccati. kappiyapathaviá¹ƒ khaá¹‡antÄ• n
bÄ«jaá¹ƒ pana gahetvÄ• tato paraá¹ƒ sabbakiriyÄ• su payoge payoge dukkaá¹-aá¹ƒ.

piá¹-akapariyesanepi hatthavÄ• rapadavÄ• resu vuttanayeneva dukkaá¹-aá¹ƒ. musÄ• vÄ• d
kÄ• tukÄ• matÄ• ya vallicchedane pÄ• cittiyanti sabbaá¹ƒ purimanayeneva veditabbaá¹ƒ. __
dukkaá¹-assÄ• _ti evaá¹ƒ pariyiá¹-á¹-hasahÄ• yakudÄ• lapiá¹-ako nidhiá¹-á¹-hÄ• naá¹ƒ gacc
dukkaá¹-aá¹ƒ. sace pana gacchanto ``imaá¹ƒ nidhiá¹ƒ laddhÄ• buddhapÅ«jaá¹ƒ vÄ• dham
saá¹…ghabhattaá¹ƒ vÄ• karissÄ• mÄ«â€™â€™ ti kusalaá¹ƒ uppÄ• deti, kusalacittena gam
``theyyacitto dutiyaá¹ƒ \Ee II 312/ vÄ• ... pe ... gacchati vÄ• , Ä• patti dukkaá¹-assÄ• â€™â€
yathÄ• ca idha, evaá¹ƒ sabbattha atheyyacittassa anÄ• patti. maggato okkamma nidhÄ• na

gamanatthÄ• ya maggaá¹ƒ karonto bhÅ«tagÄ• maá¹ƒ chindati, pÄ• cittiyaá¹ƒ. sukkhakaá¹-á
dukkaá¹-aá¹ƒ.

__tatthajÄ• taka_nti ciranihitÄ• ya kumbhiyÄ• upari jÄ• takaá¹ƒ. __kaá¹-á¹-haá¹ƒ vÄ• lataá
kaá¹-á¹-halatameva, yaá¹ƒkiÃ±ci allaá¹ƒ vÄ• sukkhaá¹ƒ vÄ• tiá¹‡arukkhalatÄ• diá¹ƒ chinda
dukkaá¹-ameva hoti.

__aá¹-á¹-havidhaá¹ƒ_ \Be I 271/ hetaá¹ƒ __dukkaá¹-aá¹ƒ_ nÄ• ma imasmiá¹ƒ á¹-hÄ• ne san
dassitaá¹ƒ --- pubbapayogadukkaá¹-aá¹ƒ \Ne I 250/, sahapayogadukkaá¹-aá¹ƒ, anÄ• mÄ• s
durupaciá¹‡á¹‡adukkaá¹-aá¹ƒ, vinayadukkaá¹-aá¹ƒ, Ã±Ä• tadukkaá¹-aá¹ƒ, Ã±attidukkaá¹-aá
paá¹-issavadukkaá¹-anti. tattha ``theyyacitto dutiyaá¹ƒ vÄ• kudÄ• laá¹ƒ vÄ• piá¹-akaá¹ƒ vÄ
vÄ• , Ä• patti dukkaá¹-assÄ• â€™â€™ ti idaá¹ƒ __pubbapayogadukkaá¹-aá¹ƒ_ nÄ• ma. etth
dukkaá¹-aá¹ƒ, pÄ• cittiyaá¹-á¹-hÄ• ne pÄ• cittiyameva hoti. ``tatthajÄ• takaá¹ƒ kaá¹-á¹-haá¹ƒ
chindati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti idaá¹ƒ __sahapayogadukkaá¹-aá¹ƒ_ nÄ• ma. e
ca dukkaá¹-avatthu ca dukkaá¹-aá¹-á¹-hÄ• neyeva tiá¹-á¹-hati. kasmÄ• ? avahÄ• rassa saha
dasavidhaá¹ƒ ratanaá¹ƒ, sattavidhaá¹ƒ dhaÃ±Ã±aá¹ƒ, sabbaÃ±ca Ä• vudhabhaá¹‡á¸• Ä• di
vuttaá¹ƒ, idaá¹ƒ __anÄ• mÄ• sadukkaá¹-aá¹ƒ_ nÄ• ma. yaá¹ƒ kadalinÄ• á¸·ikerÄ• dÄ«naá¹ƒ
Ä• masantassa dukkaá¹-aá¹ƒ vuttaá¹ƒ, idaá¹ƒ __durupaciá¹‡á¹‡adukkaá¹-aá¹ƒ_ nÄ• ma. ya
carantassa patte raje patite pattaá¹ƒ appaá¹-iggahetvÄ• adhovitvÄ• vÄ• tattha bhikkhaá¹ƒ
dukkaá¹-aá¹ƒ vuttaá¹ƒ, idaá¹ƒ __vinayadukkaá¹-aá¹ƒ_ nÄ• ma. ``sutvÄ• na vadanti, Ä• patt
(Vin III 419) idaá¹ƒ __Ã±Ä• tadukkaá¹-aá¹ƒ_ nÄ• ma. yaá¹ƒ ekÄ• dasasu samanubhÄ• sanÄ
dukkaá¹-aâ€™â€™ nti (Vin III 414) vuttaá¹ƒ, idaá¹ƒ __Ã±attidukkaá¹-aá¹ƒ_ nÄ• ma. ``tassa,
purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 2
__paá¹-issavadukkaá¹-aá¹ƒ_ nÄ• ma. idaá¹ƒ pana sahapayogadukkaá¹-aá¹ƒ. tena vuttaá¹ƒ
vÄ• sukkhaá¹ƒ vÄ• tiá¹‡arukkhalatÄ• diá¹ƒ chindantassa sahapayogattÄ• dukkaá¹-ameva

sace panassa tatthajÄ• take tiá¹‡arukkhalatÄ• dimhi chinnepi \Ee II 313/ lajjidhammo okkam
uppajjati, chedanapaccayÄ• dukkaá¹-aá¹ƒ desetvÄ• muccati. atha dhuranikkhepaá¹ƒ akatv
khaá¹‡ati, chedanadukkaá¹-aá¹ƒ paá¹-ippassambhati, khaá¹‡anadukkaá¹-e patiá¹-á¹-hÄ• ti.
khaá¹‡antopi hi idha sahapayogattÄ• dukkaá¹-ameva Ä• pajjati. sace panassa sabbadisÄ•
kumbhimÅ«laá¹ƒ pattassÄ• pi lajjidhammo okkamati, khaá¹‡anapaccayÄ• dukkaá¹-aá¹ƒ de

__byÅ«hati vÄ• _ti atha pana saussÄ• hova paá¹ƒsuá¹ƒ viyÅ«hati, ekapasse rÄ• siá¹ƒ karot
paá¹-ippassambhati, viyÅ«hanadukkaá¹-e patiá¹-á¹-hÄ• ti. taÃ±ca paá¹ƒsuá¹ƒ tattha tattha p
payoge payoge dukkaá¹-aá¹ƒ Ä• pajjati. sace pana rÄ• siá¹ƒ katvÄ• pi dhuranikkhepaá¹ƒ ka
Ä• pajjati \Be I 272/, viyÅ«hanadukkaá¹-aá¹ƒ desetvÄ• muccati. __uddharati vÄ• _ti atha pa
paá¹ƒsuá¹ƒ uddharitvÄ• bahi pÄ• teti, viyÅ«hanadukkaá¹-aá¹ƒ paá¹-ippassambhati, uddhar
patiá¹-á¹-hÄ• ti. paá¹ƒsuá¹ƒ pana kudÄ• lena vÄ• hatthehi vÄ• pacchiyÄ• vÄ• tahiá¹ƒ tahi

payoge dukkaá¹-aá¹ƒ Ä• pajjati. sace pana sabbaá¹ƒ paá¹ƒsuá¹ƒ nÄ«haritvÄ• kumbhiá¹ƒ th
lajjidhammaá¹ƒ \Ne I 251/ Ä• pajjati, uddharaá¹‡adukkaá¹-aá¹ƒ desetvÄ• muccati. atha pan
Ä• masati, uddharaá¹‡adukkaá¹-aá¹ƒ paá¹-ippassambhati, Ä• masanadukkaá¹-e patiá¹-á¹-h
lajjidhammaá¹ƒ Ä• pajjanto Ä• masanadukkaá¹-aá¹ƒ desetvÄ• muccati. atha saussÄ• hova
Ä• masanadukkaá¹-aá¹ƒ paá¹-ippassambhati, ``phandÄ• peti, Ä• patti thullaccayassÄ• â€™
patiá¹-á¹-hÄ• ti.

tatrÄ• yaá¹ƒ dukkaá¹-athullaccayÄ• naá¹ƒ dvinnampi vacanattho --- paá¹-hamaá¹ƒ tÄ• vetth
satthÄ• rÄ• vuttakiccaá¹ƒ virÄ• dhetvÄ• katanti dukkaá¹-aá¹ƒ. atha vÄ• duá¹-á¹-haá¹ƒ kata
kiriyÄ• bhikkhukiriyÄ• naá¹ƒ majjhe na sobhatÄ«ti evampi dukkaá¹-aá¹ƒ. vuttaÃ±cetaá¹ƒ ---

``dukkaá¹-aá¹ƒ iti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

aparaddhaá¹ƒ viraddhaÃ±ca, khalitaá¹ƒ yaÃ±ca dukkaá¹-aá¹ƒ ||

``yaá¹ƒ manusso kare pÄ• paá¹ƒ, Ä• vi vÄ• yadi vÄ• raho.

dukkaá¹-anti pavedenti, tenetaá¹ƒ iti vuccatÄ«â€™â€™ ti || (Vin V 339).

itaraá¹ƒ \Ee II 314/ pana thÅ«lattÄ• , accayattÄ• ca thullaccayaá¹ƒ. ``samparÄ• ye ca dugg
``yaá¹ƒ hoti kaá¹-ukapphalaâ€™â€™ ntiÄ• dÄ«su (Dhp 66; Nett 91) viya cettha saá¹ƒyogab
santike desetabbesu hi accayesu tena samo thÅ«lo accayo natthi. tasmÄ• vuttaá¹ƒ ``thÅ«la
thullaccayaâ€™â€™ nti. vuttaÃ±cetaá¹ƒ ---

``thullaccayanti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

ekassa mÅ«le yo deseti, yo ca taá¹ƒ paá¹-iggaá¹‡hati.

accayo tena samo natthi, tenetaá¹ƒ iti vuccatÄ«â€™â€™ ti || (Vin V 339).

phandÄ• pentassa \Be I 273/ ca payoge payoge thullaccayaá¹ƒ. phandÄ• petvÄ• pi ca lajjid
thullaccayaá¹ƒ desetvÄ• muccati. sahapayogato paá¹-á¹-hÄ• yeva cettha purimÄ• purimÄ•
paá¹-ippassambhati. sahapayogaá¹ƒ pana akatvÄ• lajjidhammaá¹ƒ okkantena yÄ• pubbap
Ä• pannÄ• , sabbÄ• tÄ• desetabbÄ• . sahapayoge ca tatthajÄ• takacchedane bahukÄ• nip
paá¹ƒsukhaá¹‡anaá¹ƒ patvÄ• paá¹-ippassambhanti. ekaá¹ƒ khaá¹‡anadukkaá¹-ameva hoti.
bahukÄ• nipi viyÅ«hanaá¹ƒ, viyÅ«hane bahukÄ• nipi uddharaá¹‡aá¹ƒ, uddharaá¹‡e bahukÄ
bahukÄ• nipi phandÄ• panaá¹ƒ patvÄ• paá¹-ippassambhanti. paá¹ƒsukhaá¹‡anÄ• dÄ«su ca
Ä• pattiyo hontu, ekameva desetvÄ• muccatÄ«ti __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ

purimÄ• pattipaá¹-ippassaddhi ca nÄ• mesÄ• ``Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ•
paá¹-ippassambhantÄ«â€™â€™ ti (Vin III 414) evaá¹ƒ anusÄ• vanÄ• suttesuyeva Ä• gatÄ•
aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡ena gahetabbÄ• ti.

__á¹-hÄ• nÄ• _ __cÄ• veti, Ä• patti pÄ• rÄ• jikassÄ• _ti yo pana phandÄ• petvÄ• pi lajjidhar
kumbhiá¹ƒ á¹-hÄ• nato antamaso kesaggamattampi cÄ• veti, pÄ• rÄ• jikameva Ä• pajjatÄ«t
cÄ• vanaÃ±cettha chahi Ä• kÄ• rehi veditabbaá¹ƒ. kathaá¹ƒ? kumbhiá¹ƒ mukhavaá¹-á¹-iyaá
abhimukhaá¹ƒ Ä• kaá¸• á¸• hanto iminÄ• antena phuá¹-á¹-hokÄ• saá¹ƒ kesaggamattampi \
atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. tatheva gahetvÄ• parato pellento pÄ• rimantena phuá¹-á¹-hok
iminÄ• antena atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. vÄ• mato vÄ• dakkhiá¹‡ato vÄ• apanÄ• ment
phuá¹-á¹-hokÄ• saá¹ƒ kesaggamattampi dakkhiá¹‡antena atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. dak
phuá¹-á¹-hokÄ• saá¹ƒ kesaggamattampi vÄ• mantena atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. uddhaá
bhÅ«mito moceti, pÄ• rÄ• jikaá¹ƒ. khaá¹‡itvÄ• heá¹-á¹-hato osÄ«dento bundena phuá¹-á¹-h
mukhavaá¹-á¹-iyÄ• atikkÄ• meti, pÄ• rÄ• jikanti evaá¹ƒ ekaá¹-á¹-hÄ• ne á¹-hitÄ• ya kumbhiy
kumbhimukhavaá¹-á¹-iyÄ• pÄ• saá¹ƒ katvÄ• lohakhÄ• á¹‡uá¹ƒ vÄ• khadirasÄ• rÄ• dikhÄ•
Ä• koá¹-etvÄ• tattha saá¹…khalikÄ• ya bandhitvÄ• á¹-hapenti, ekissÄ• disÄ• ya ekÄ• ya s
dve á¹-hÄ• nÄ• ni labbhanti, dvÄ«su tÄ«su catÅ«su disÄ• su catÅ«hi saá¹…khalikÄ• hi bado
labbhanti.

tattha \Be I 274/ ekakhÄ• á¹‡uke baddhakumbhiyÄ• paá¹-hamaá¹ƒ khÄ• á¹‡ukaá¹ƒ vÄ• ud
chindati, thullaccayaá¹ƒ. tato kumbhiá¹ƒ yathÄ• vuttanayena kesaggamattampi á¹-hÄ• nÄ•
atha paá¹-hamaá¹ƒ kumbhiá¹ƒ uddharati, thullaccayaá¹ƒ. tato khÄ• á¹‡ukaá¹ƒ kesaggamatta
saá¹…khalikaá¹ƒ vÄ• chindati, pÄ• rÄ• jikaá¹ƒ. etena upÄ• yena dvÄ«su tÄ«su catÅ«su khA
baddhakumbhiyÄ• pi pacchime á¹-hÄ• nÄ• cÄ• vane pÄ• rÄ• jikaá¹ƒ. sesesu thullaccayaá¹ƒ

sace khÄ• á¹‡u natthi, saá¹…khalikÄ• ya agge valayaá¹ƒ katvÄ• tatthajÄ• take mÅ«le pave
kumbhiá¹ƒ uddharitvÄ• pacchÄ• mÅ«laá¹ƒ chetvÄ• valayaá¹ƒ nÄ«harati, pÄ• rÄ• jikaá¹ƒ.
valayaá¹ƒ \Ne I 253/ ito cito ca sÄ• reti, rakkhati. sace pana mÅ«lato anÄ«haritvÄ• pi hatthe
Ä• kÄ• sagataá¹ƒ karoti, pÄ• rÄ• jikaá¹ƒ. ayamettha viseso. sesaá¹ƒ vuttanayameva.

keci \Ee II 316/ pana nimittatthÄ• ya kumbhimatthake nigrodharukkhÄ• dÄ«ni ropenti, mÅ«lÄ
vinandhitvÄ• á¹-hitÄ• ni honti, ``mÅ«lÄ• ni chinditvÄ• kumbhiá¹ƒ gahessÄ• mÄ«â€™â€™ t
dukkaá¹-aá¹ƒ. chinditvÄ• okÄ• saá¹ƒ katvÄ• kumbhiá¹ƒ kesaggamattampi á¹-hÄ• nÄ• cÄ•
chindatova luá¹-hitvÄ• kumbhÄ« ninnaá¹-á¹-hÄ• naá¹ƒ gatÄ• , rakkhati tÄ• va. gataá¹-á¹-hÄ
pÄ• rÄ• jikaá¹ƒ. sace chinnesu mÅ«lesu ekamÅ«lamattena kumbhÄ« tiá¹-á¹-hati, so ca taá¹
chinne patissatÄ«â€™â€™ ti chindati, chinnamatte pÄ• rÄ• jikaá¹ƒ. sace pana ekamÅ«lene
viya á¹-hitÄ• hoti, aÃ±Ã±aá¹ƒ kiÃ±ci lagganakaá¹ƒ natthi, tasmimpi mÅ«le chinnamatte pÄ•
kumbhimatthake mahÄ• pÄ• sÄ• á¹‡o á¹-hapito hoti, taá¹ƒ daá¹‡á¸• ena ukkhipitvÄ• apane

jÄ• tarukkhaá¹ƒ chindati, dukkaá¹-aá¹ƒ. tassÄ• samÄ«pe jÄ• takaá¹ƒ chetvÄ• Ä• harati, ata
chindato pÄ• cittiyaá¹ƒ.

__attano bhÄ• jana_nti sace pana kumbhiá¹ƒ uddharituá¹ƒ asakkonto kumbhigatabhaá¹‡á¸•
bhÄ• janaá¹ƒ pavesetvÄ• antokumbhiyaá¹ƒ paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• s
theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. paricchedo cettha pÄ• rÄ• jikaniyamanatthaá¹
pana Å«napaÃ±camÄ• sakampi Ä• masanto dukkaá¹-aá¹ƒ Ä• pajjatiyeva.

__phandÄ• petÄ«_ti \Be I 275/ ettha yÄ• va ekÄ• baddhaá¹ƒ katvÄ• attano bhÄ• janaá¹ƒ pa
phandÄ• petÄ«ti vuccati. api ca ito cito ca apabyÅ«hantopi phandÄ• petiyeva, so thullaccay
pana ekÄ• baddhabhÄ• vo chinno, kumbhigataá¹ƒ kumbhiyameva, bhÄ• janagatampi bhÄ•
bhÄ• janagataá¹ƒ nÄ• ma hoti. evaá¹ƒ katvÄ• kumbhito anÄ«hatepi ca bhÄ• jane pÄ• rÄ• ji

__muá¹-á¹-hiá¹ƒ vÄ• chindatÄ«_ti ettha yathÄ• aá¹…gulantarehi nikkhantakahÄ• paá¹‡Ä•
samphusanti, evaá¹ƒ muá¹-á¹-hiá¹ƒ karonto muá¹-á¹-hiá¹ƒ chindati nÄ• ma; sopi pÄ• rÄ• jika

__suttÄ• rÅ«á¸·ha_nti sutte Ä• rÅ«á¸·haá¹ƒ; suttena Ä• vutassÄ• pi suttamayassÄ• pi etaá¹
317/. pÄ• maá¹…gÄ• dÄ«nihi sovaá¹‡á¹‡amayÄ• nipi honti rÅ«piyamayÄ• nipi suttamayÄ•
ettheva \Ne I 254/ saá¹…gahaá¹ƒ gatÄ• . __veá¹-hana_nti sÄ«saveá¹-hanapaá¹-o vuccati. e
theyyacitto Ä• masati, dukkaá¹-aá¹ƒ. phandÄ• peti, thullaccayaá¹ƒ. pÄ• maá¹…gÄ• dÄ«ni k
Ä• kÄ• saá¹-á¹-haá¹ƒ akaronto uccÄ• reti, thullaccayaá¹ƒ.

__ghaá¹ƒsanto nÄ«haratÄ«_ti ettha pana paripuá¹‡á¹‡Ä• ya kumbhiyÄ• upari samatittikaá¹
á¹-hapitaá¹ƒ vÄ• ekaá¹ƒ koá¹-iá¹ƒ bunde ekaá¹ƒ koá¹-iá¹ƒ mukhavaá¹-á¹-iyaá¹ƒ katvÄ• á¹-h
ghaá¹ƒsantassa nÄ«harato thullaccayaá¹ƒ. kumbhimukhÄ• mocentassa pÄ• rÄ• jikaá¹ƒ. ya
upaá¸• á¸• hakumbhiyaá¹ƒ vÄ• rittakumbhiyaá¹ƒ vÄ• á¹-hapitaá¹ƒ, tassa attano phuá¹-á¹-h
sakalÄ• kumbhÄ«, tasmÄ• taá¹ƒ ghaá¹ƒsantassÄ• pi nÄ«harato patiá¹-á¹-hitokÄ• sato kes
pÄ• rÄ• jikameva. kumbhiyÄ• pana paripuá¹‡á¹‡Ä• ya vÄ• Å«nÄ• ya vÄ• ujukameva uddh
patiá¹-á¹-hitokÄ• sÄ• muttamatteva pÄ• rÄ• jikaá¹ƒ. antokumbhiyaá¹ƒ á¹-hapitaá¹ƒ yaá¹ƒkiÃ
pÄ• rÄ• jikappahonakaá¹ƒ bhaá¹‡á¸• aá¹ƒ sakalakumbhiyaá¹ƒ cÄ• rentassa, pÄ• maá¹…gÄ
nÄ«harantassa yÄ• va mukhavaá¹-á¹-iá¹ƒ nÄ• tikkamati, tÄ• va thullaccayameva. tassa hi s
á¹-hÄ• nanti __saá¹…khepamahÄ• paccariyÄ• dÄ«su_ vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ•
``á¹-hapitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ, na sakalÄ• kumbhÄ«. tasmÄ• yathÄ• á¹-hitaá¹-
mocentassa pÄ• rÄ• jikamevÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ pamÄ• á¹‡aá¹ƒ. itaraá¹ƒ pana Ä
cÄ«varavaá¹ƒse á¹-hapitacÄ«varaveá¹-hanakanayena vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. __v
garuke á¹-hÄ• tabbaá¹ƒ, esÄ• vinayadhammatÄ• _. apica ``attano bhÄ• janagataá¹ƒ \Be I 2
muá¹-á¹-hiá¹ƒ vÄ• chindatÄ«â€™â€™ ti vacanato petaá¹ƒ veditabbaá¹ƒ. yathÄ• antokumb
sabbÄ• kumbhÄ« á¹-hÄ• nanti.

sappiÄ• dÄ«su yaá¹ƒkiÃ±ci pivato ekapayogena pÄ«tamatte \Ee II 318/ pÄ• rÄ• jikanti __ma
vuttaá¹ƒ. __mahÄ• paccariyÄ• _dÄ«su pana ayaá¹ƒ vibhÄ• go dassito --- ``mukhaá¹ƒ anapa
pivato sace paragalagataá¹ƒ pÄ• daá¹ƒ na agghati, mukhagatena saddhiá¹ƒ agghati, rakkha
pana paricchinnakÄ• leyeva pÄ• rÄ• jikaá¹ƒ hoti. sacepi oá¹-á¹-hehi paricchindanto oá¹-á¹-h
pÄ• rÄ• jikameva. uppaladaá¹‡á¸• aveá¸·unÄ• á¸·inaá¸·anÄ• á¸·iÄ• dÄ«hi pivantassÄ• pi sa
agghati, pÄ• rÄ• jikaá¹ƒ. sace saha mukhagatena agghati, na tÄ• va pÄ• rÄ• jikaá¹ƒ hoti. up
saddhiá¹ƒ ekÄ• baddhabhÄ• vaá¹ƒ kopetvÄ• oá¹-á¹-hehi paricchinnamatte pÄ• rÄ• jikaá¹ƒ.
uppaladaá¹‡á¸• Ä• digatena saddhiá¹ƒ agghati, uppaladaá¹‡á¸• Ä• dÄ«naá¹ƒ bunde aá¹…g
pÄ• rÄ• jikaá¹ƒ. pÄ• dagghanake paragalaá¹ƒ appaviá¹-á¹-he uppaladaá¹‡á¸• Ä• dÄ«su ca
ekÄ• baddhaá¹ƒ hutvÄ• tiá¹-á¹-hati, rakkhatiyevÄ• â€™â€™ ti. taá¹ƒ sabbampi yasmÄ• ``a
karoti \Ne I 255/, muá¹-á¹-hiá¹ƒ vÄ• chindatÄ«â€™â€™ ti imaá¹ƒ nayaá¹ƒ bhajati, tasmÄ•
tÄ• va ekÄ• baddhe nayo.

sace pana hatthena vÄ• pattena vÄ• thÄ• lakÄ• dinÄ• vÄ• kenaci bhÄ• janena gahetvÄ•
pÄ• dagghanakaá¹ƒ pÅ«reti, tamhi gate pÄ• rÄ• jikaá¹ƒ. atha mahagghaá¹ƒ hoti, sippikÄ• y
pÄ• dagghanakaá¹ƒ gahetuá¹ƒ sakkÄ• hoti, ekuddhÄ• reyeva pÄ• rÄ• jikaá¹ƒ. bhÄ• janaá¹
gaá¹‡hantassa yÄ• va ekÄ• baddhaá¹ƒ hoti, tÄ• va rakkhati. mukhavaá¹-á¹-iparicchedena v
pÄ• rÄ• jikaá¹ƒ. yadÄ• pana sappiá¹ƒ vÄ• telaá¹ƒ vÄ• acchaá¹ƒ telasadisameva madhuph
Ä• viÃ±chetvÄ• attano bhÄ• jane paveseti, tadÄ• tesaá¹ƒ acchatÄ• ya ekÄ• baddhatÄ• na
mukhavaá¹-á¹-ito gaá¸·itamatte pÄ• rÄ• jikaá¹ƒ.

pacitvÄ• á¹-hapitaá¹ƒ pana madhuphÄ• á¹‡itaá¹ƒ sileso viya cikkanaá¹ƒ Ä• kaá¸• á¸• hanav
hoti, uppanne kukkucce ekÄ• baddhameva hutvÄ• paá¹-inÄ«harituá¹ƒ \Ee II 319/ sakkoti, e
nikkhamitvÄ• bhÄ• jane paviá¹-á¹-hampi bÄ• hirena saddhiá¹ƒ ekÄ• baddhattÄ• rakkhati, n
chinnamatte pana pÄ• rÄ• jikaá¹ƒ. yopi theyyacittena \Be I 277/ parassa kumbhiyÄ• pÄ• da
telaá¹ƒ vÄ• avassapivanakaá¹ƒ yaá¹ƒkiÃ±ci dukÅ«lasÄ• á¹-akaá¹ƒ vÄ• cammakhaá¹‡á¸• Ä
pakkhipati, hatthato muttamatte pÄ• rÄ• jikaá¹ƒ.

rittakumbhiyÄ• ``idÄ• ni telaá¹ƒ Ä• kirissantÄ«â€™â€™ ti Ã±atvÄ• yaá¹ƒkiÃ±ci bhaá¹‡á¸• a
pakkhipati, taá¹ƒ ce tattha tele Ä• kiá¹‡á¹‡e paÃ±camÄ• sakaagghanakaá¹ƒ pivati, pÄ«tama
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. taá¹ƒ pana tattheva sukkhataá¸·Ä• ke sukkhamÄ
ujukaraá¹‡avinicchayena virujjhati, avahÄ• ralakkhaá¹‡aÃ±cettha na paÃ±Ã±Ä• yati, tasmÄ
__mahÄ• paccariyÄ• _dÄ«su pana tassa uddhÄ• re pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ

parassa rittakumbhiyÄ• saá¹…gopanatthÄ• ya bhaá¹‡á¸• aá¹ƒ á¹-hapetvÄ• tattha tele Ä• k
jÄ• nissati, maá¹ƒ palibujjhissatÄ«â€™â€™ ti bhÄ«to pÄ• dagghanakaá¹ƒ telaá¹ƒ pÄ«taá¹ƒ
theyyacittena uddharati, pÄ• rÄ• jikaá¹ƒ. suddhacittena uddharati, pare Ä• harÄ• pente bhaa

__bhaá¹‡á¸• adeyyaá¹ƒ_ nÄ• ma yaá¹ƒ parassa naá¹-á¹-haá¹ƒ, tassa mÅ«laá¹ƒ vÄ• tadeva
dÄ• tabbanti attho. no ce deti, sÄ• mikassa dhuranikkhepe pÄ• rÄ• jikaá¹ƒ. sace parassa ku
vÄ• telaá¹ƒ vÄ• Ä• kirati, tatra cÄ• yaá¹ƒ theyyacittena telapivanakaá¹ƒ bhaá¹‡á¸• aá¹ƒ pa
pÄ• rÄ• jikaá¹ƒ. attano rittakumbhiyÄ• \Ne I 256/ parassa sappiá¹ƒ vÄ• telaá¹ƒ vÄ• Ä• kira
theyyacittena bhaá¹‡á¸• aá¹ƒ nikkhipati, pubbe vuttanayeneva uddhÄ• re pÄ• rÄ• jikaá¹ƒ. su
pacchÄ• theyyacittena uddharati, pÄ• rÄ• jikameva. suddhacittova uddharati, neva avahÄ•
__mahÄ• paccariyaá¹ƒ_ pana anÄ• pattimattameva vuttaá¹ƒ. `` `kissa mama kumbhiyaá¹ƒ t
kupito attano bhaá¹‡á¸• aá¹ƒ uddharitvÄ• chaá¸• á¸• eti, no bhaá¹‡á¸• adeyyaâ€™â€™ nti
theyyacittena mukhavaá¹-á¹-iyaá¹ƒ gahetvÄ• kumbhiá¹ƒ Ä• viÃ±chati \Ee II 320/ telaá¹ƒ gaá
pÄ• dagghanake gaá¸·ite pÄ• rÄ• jikaá¹ƒ. theyyacitteneva jajjaraá¹ƒ karoti ``savitvÄ• gamis
pÄ• dagghanake savitvÄ• gate pÄ• rÄ• jikaá¹ƒ. theyyacitteneva chiddaá¹ƒ karoti omaá¹-á¹-
vÄ• vemaá¹-á¹-haá¹ƒ vÄ• , idaá¹ƒ pana sammohaá¹-á¹-hÄ• naá¹ƒ; tasmÄ• suá¹-á¹-hu salle
vinicchayo --- __omaá¹-á¹-haá¹ƒ_ nÄ• ma adhomukhachiddaá¹ƒ; __ummaá¹-á¹-haá¹ƒ_ nÄ•
__vemaá¹-á¹-haá¹ƒ_ nÄ• ma uá¸·uá¹…kasseva ujugatachiddaá¹ƒ. tatra omaá¹-á¹-hassa bah
abbhantarantato pÄ• dagghanake tele gaá¸·ite bahi anikkhantepi pÄ• rÄ• jikaá¹ƒ. kasmÄ• ?
gaá¸·itamattameva bahigataá¹ƒ nÄ• ma \Be I 278/ hoti, na kumbhigatasaá¹…khyaá¹ƒ labhat
katassa bÄ• hirantato pÄ• dagghanake gaá¸·ite pÄ• rÄ• jikaá¹ƒ. ummaá¹-á¹-hassa yathÄ• t
bÄ• hirantato pÄ• dagghanake gaá¸·ite pÄ• rÄ• jikaá¹ƒ. taÃ±hi yÄ• va bÄ• hirantato na gaá
hoti. ``vemaá¹-á¹-hassa ca kapÄ• lamajjhato gaá¸·itavasena kÄ• retabboâ€™â€™ ti aá¹-á¹-
taá¹ƒ pana anto ca bahi ca paá¹-á¹-hÄ• ya majjhe á¹-hapetvÄ• katachidde taá¸·Ä• kassa ca
sameti. anto paá¹-á¹-hÄ• ya kate pana bÄ• hirantena, bahi paá¹-á¹-hÄ• ya kate abbhantaran
idamettha yuttaá¹ƒ. yo pana ``vaá¹-á¹-itvÄ• gacchissatÄ«â€™â€™ ti theyyacittena kumbhiy
upatthambhanaleá¸• á¸• uke vÄ• apaneti, vaá¹-á¹-itvÄ• gatÄ• ya pÄ• rÄ• jikaá¹ƒ. telÄ• kira
rittakumbhiyÄ• jajjarabhÄ• ve vÄ• chiddesu vÄ• katesu pacchÄ• nikkhantatelappamÄ• á¹
hoti. __aá¹-á¹-hakathÄ• sa_u pana katthaci pÄ• rÄ• jikantipi likhitaá¹ƒ, taá¹ƒ pamÄ• dalikhita

paripuá¹‡á¹‡Ä• ya kumbhiyÄ• upari kathalaá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• ``patitvÄ• bhind
paggharissatÄ«â€™â€™ ti theyyacittena dubbandhaá¹ƒ vÄ• karoti, duá¹-á¹-hapitaá¹ƒ vÄ•
avassapatanakaá¹ƒ tathÄ• karontassa katamatte pÄ• rÄ• jikaá¹ƒ. rittakumbhiyÄ• upari kar
puá¹‡á¹‡akÄ• le patitvÄ• bhindati, bhaá¹‡á¸• adeyyaá¹ƒ. Ä«disesu hi á¹-hÄ• nesu bhaá¹‡á
321/ katapayogattÄ• Ä• ditova pÄ• rÄ• jikaá¹ƒ na hoti. bhaá¹‡á¸• avinÄ• sadvÄ• rassa pan
bhaá¹‡á¸• adeyyaá¹ƒ hoti. Ä• harÄ• pentesu adadato sÄ• mikÄ• naá¹ƒ dhuranikkhepena pÄ

theyyacittena mÄ• tikaá¹ƒ ujukaá¹ƒ karoti ``vaá¹-á¹-itvÄ• vÄ• gamissati, velaá¹ƒ vÄ• uttarÄ
\Ne I 257/; vaá¹-á¹-itvÄ• vÄ• gacchatu, velaá¹ƒ vÄ• uttaratu, ujukaraá¹‡akÄ• le pÄ• rÄ• jik
payogÄ• pubbapayogÄ• vahÄ• re saá¹…gahaá¹ƒ gacchanti. sukkhamÄ• tikÄ• ya ujukatÄ•
vaá¹-á¹-itvÄ• vÄ• gacchatu, velaá¹ƒ vÄ• uttaratu, bhaá¹‡á¸• adeyyaá¹ƒ. kasmÄ• ? á¹-hÄ•
abhÄ• vÄ• . tassa lakkhaá¹‡aá¹ƒ nÄ• vaá¹-á¹-he Ä• vi bhavissati.

__tattheva bhindati vÄ• _tiÄ• dÄ«su __aá¹-á¹-hakathÄ• yaá¹ƒ_ tÄ• va vuttaá¹ƒ --- __ ``bhind
pothetvÄ• bhindati. __chaá¸• á¸• eti vÄ• _ti udakaá¹ƒ vÄ• vÄ• likaá¹ƒ vÄ• Ä• kiritvÄ• utta
vÄ• _ti dÄ• rÅ«ni Ä• haritvÄ• jhÄ• peti. __aparibhogaá¹ƒ_ \Be I 279/__ vÄ• karotÄ«_ti akh
apÄ• tabbaá¹ƒ vÄ• karoti; uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• visaá¹ƒ vÄ• ucchiá¹-á¹-haá
pÄ• tesi, __Ä• patti dukkaá¹-assÄ• _ti á¹-hÄ• nÄ• cÄ• vanassa natthitÄ• ya dukkaá¹-aá¹ƒ, b
kiÃ±cÄ• pi dukkaá¹-aá¹ƒ, Ä• harÄ• pente pana bhaá¹‡á¸• adeyyaâ€™â€™ nti. tattha purima
kumbhijajjarakaraá¹‡ena ca mÄ• tikÄ• ujukaraá¹‡ena ca saddhiá¹ƒ ekalakkhaá¹‡aá¹ƒ. pacc
á¹-hÄ• nÄ• acÄ• ventenÄ• pi sakkÄ• kÄ• tuá¹ƒ. tasmÄ• ettha evaá¹ƒ vinicchayaá¹ƒ vadan
kira `á¹-hÄ• nÄ• cÄ• vanassa natthitÄ• ya dukkaá¹-aâ€™ nti idaá¹ƒ pacchimadvayaá¹ƒ san
cÄ• vanaá¹ƒ akarontoyeva hi theyyacittena vÄ• vinÄ• setukÄ• matÄ• ya vÄ• jhÄ• peyyapi,
purimadvaye pana vuttanayena bhindantassa vÄ• chaá¸• á¸• entassa vÄ• á¹-hÄ• nÄ• cÄ•
karontassa vinÄ• setukÄ• matÄ• ya bhaá¹‡á¸• adeyyaá¹ƒ, theyyacittena pÄ• rÄ• jikaâ€™â€
``dukkaá¹-aâ€™â€™ nti vuttattÄ• ayuttanti ce? na; aÃ±Ã±athÄ• gahetabbatthato. pÄ• á¸·iy
__ ``bhindati vÄ• _ti \Ee II 322/ udakena sambhindati, __chaá¸• á¸• eti vÄ• _ti tattha vamati
chaá¸• á¸• etÄ«â€™â€™ ti evameke vadanti.

ayaá¹ƒ panettha sÄ• ro --- vinÄ«tavatthumhi tiá¹‡ajjhÄ• pako viya á¹-hÄ• nÄ• acÄ• vetukÄ•
bhinnattÄ• pana telÄ• dÄ«ni nikkhamanti, yaá¹ƒ vÄ• panettha patthinnaá¹ƒ, taá¹ƒ ekÄ• bad
achaá¸• á¸• etukÄ• moyeva ca kevalaá¹ƒ tattha udakavÄ• likÄ• dÄ«ni Ä• kirati, Ä• kiá¹‡á¹‡a
chaá¸• á¸• Ä«yati. tasmÄ• vohÄ• ravasena __ ``bhindati vÄ• chaá¸• á¸• eti vÄ• â€™â€™ _
padÄ• naá¹ƒ attho gahetabbo. nÄ• setukÄ• matÄ• pakkhe pana itarathÄ• pi yujjati. evaÃ±hi
aá¹-á¹-hakathÄ• ca pubbÄ• parena saá¹ƒsanditvÄ• kathitÄ• honti. ettÄ• vatÄ• pi ca santos
payirupÄ• sitvÄ• vinicchayo veditabboti.

bhÅ«maá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

thalaá¹-á¹-hakathÄ•

<95> thalaá¹-á¹-he \Ne I 258/ __thale nikkhitta_nti bhÅ«mitale vÄ• pÄ• sÄ• á¹‡atalapabbata
katthaci paá¹-icchanne vÄ• appaá¹-icchanne vÄ• á¹-hapitaá¹ƒ thalaá¹-á¹-hanti \Be I 280/ ve
sace rÄ• sikataá¹ƒ hoti, antokumbhiyaá¹ƒ bhÄ• janagatakaraá¹‡amuá¹-á¹-hicchedanavinicch
sace ekÄ• baddhaá¹ƒ silesaniyyÄ• sÄ• di pakkamadhuphÄ• á¹‡itavinicchayena vinicchinital
bhÄ• rabaddhaá¹ƒ lohapiá¹‡á¸• i-guá¸·apiá¹‡á¸• i-telamadhughaá¹-Ä• di vÄ• , kumbhiyaá¹ƒ
á¹-hÄ• nÄ• cÄ• vanavinicchayena vinicchinitabbaá¹ƒ. saá¹…khalikabaddhassa ca á¹-hÄ• na
pattharitvÄ• á¹-hapitaá¹ƒ pana pÄ• vÄ• rattharaá¹‡asÄ• á¹-akÄ• diá¹ƒ ujukaá¹ƒ gahetvÄ• Ä
orimantena phuá¹-á¹-hokÄ• saá¹ƒ atikkante pÄ• rÄ• jikaá¹ƒ. evaá¹ƒ sabbadisÄ• su sallakkh
uddharati, kesaggamattaá¹ƒ Ä• kÄ• sagataá¹ƒ karontassa pÄ• rÄ• jikaá¹ƒ. sesaá¹ƒ vuttanay

thalaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

Ä• kÄ• saá¹-á¹-hakathÄ•

<96> Ä• kÄ• saá¹-á¹-he \Ee II 323/ morassa chahi Ä• kÄ• rehi á¹-hÄ• naparicchedo veditabl
mukhatuá¹‡á¸• akena, pacchato kalÄ• paggena, ubhayapassesu pakkhapariyantehi, adho p
sikhaggenÄ• ti. bhikkhu ``sassÄ• mikaá¹ƒ Ä• kÄ• saá¹-á¹-haá¹ƒ moraá¹ƒ gahessÄ• mÄ«â€™
tiá¹-á¹-hati, hatthaá¹ƒ vÄ• pasÄ• reti, moro Ä• kÄ• seyeva pakkhe cÄ• reti, vÄ• taá¹ƒ gÄ• h
upacchinditvÄ• tiá¹-á¹-hati. tassa bhikkhuno dukkaá¹-aá¹ƒ. taá¹ƒ aphandento hatthena Ä• m
á¹-hÄ• nÄ• acÄ• vento phandÄ• peti, thullaccayaá¹ƒ. hatthena pana gahetvÄ• vÄ• aggahe
phuá¹-á¹-hokÄ• saá¹ƒ kalÄ• paggaá¹ƒ, kalÄ• paggena vÄ• phuá¹-á¹-hokÄ• saá¹ƒ mukhatuá
pÄ• rÄ• jikaá¹ƒ. tathÄ• vÄ• mapakkhapariyantena phuá¹-á¹-hokÄ• saá¹ƒ dakkhiá¹‡apakkha
dakkhiá¹‡apakkhapariyantena vÄ• phuá¹-á¹-hokÄ• saá¹ƒ vÄ• mapakkhapariyantaá¹ƒ atikkÄ
pÄ• danakhasikhÄ• ya phuá¹-á¹-hokÄ• saá¹ƒ sikhaggaá¹ƒ, sikhaggena vÄ• phuá¹-á¹-hokÄ•
atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ.

Ä• kÄ• sena gacchanto moro sÄ«sÄ• dÄ«su yasmiá¹ƒ aá¹…ge nilÄ«yati, taá¹ƒ tassa á¹-hÄ•
nilÄ«naá¹ƒ ito cito ca karontopi phandÄ• petiyeva, yadi pana itarena hatthena gahetvÄ• á¹-
pÄ• rÄ• jikaá¹ƒ \Be I 281/. itaraá¹ƒ hatthaá¹ƒ upaneti, moro sayameva uá¸• á¸• etvÄ• tattha
\Ne I 259/. aá¹…ge nilÄ«nabhÄ• vaá¹ƒ Ã±atvÄ• theyyacittena ekaá¹ƒ padavÄ• raá¹ƒ gacch
pÄ• rÄ• jikaá¹ƒ.

bhÅ«miyaá¹ƒ á¹-hitamoro dvinnaá¹ƒ vÄ• pÄ• dÄ• naá¹ƒ kalÄ• passa ca vasena tÄ«á¹‡i á¹-
ukkhipantassa yÄ• va ekampi á¹-hÄ• naá¹ƒ pathaviá¹ƒ phusati, tÄ• va thullaccayaá¹ƒ. kesag
mocitamatte pÄ• rÄ• jikaá¹ƒ. paÃ±jare á¹-hitaá¹ƒ saha paÃ±jarena uddharati, pÄ• rÄ• jikaá¹
agghati, sabbattha agghavasena kÄ• tabbaá¹ƒ. antovatthumhi carantaá¹ƒ moraá¹ƒ theyyaci
bahivatthuá¹ƒ nÄ«haranto dvÄ• rapariccheda á¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. vaje á¹-hitab
viya antovatthu tassa á¹-hÄ• naá¹ƒ. hatthena pana gahetvÄ• antovatthusmimpi Ä• kÄ• sag
pÄ• rÄ• jikameva. antogÄ• me carantampi gÄ• maparikkhepaá¹ƒ atikkÄ• mentassa pÄ• rÄ•
nikkhamitvÄ• gÄ• mÅ«pacÄ• re vÄ• vatthÅ«pacÄ• re vÄ• carantaá¹ƒ pana theyyacitto kaa
utrÄ• setvÄ• aá¹-avimukhaá¹ƒ karoti, moro uá¸• á¸• etvÄ• antogÄ• me vÄ• antovatthumhi
nilÄ«yati, rakkhati. sace pana aá¹-avimukhe uá¸• á¸• eti vÄ• gacchati vÄ• ``aá¹-aviá¹ƒ pave
gahessÄ• mÄ«â€™â€™ ti parikappe asati pathavito kesaggamattampi uá¸• á¸• itamatte vÄ•
pÄ• rÄ• jikaá¹ƒ. kasmÄ• ? yasmÄ• gÄ• mato nikkhantassa á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ•
__kapiÃ±jarÄ• dÄ«supi_ ayameva vinicchayo.

__sÄ• á¹-akaá¹ƒ vÄ• _ti vÄ• tavegukkhittaá¹ƒ pathavitale pattharitvÄ• á¹-hapitamiva Ä• kÄ•

khalibaddhaá¹ƒ sÄ• á¹-akaá¹ƒ abhimukhÄ• gataá¹ƒ hatthena ekasmiá¹ƒ ante gaá¹‡hÄ• ti, it
avikopentoyeva gamanupacchede dukkaá¹-aá¹ƒ. á¹-hÄ• nÄ• cÄ• vanaá¹ƒ akaronto cÄ• leti,
á¹-hÄ• nÄ• cÄ• veti, pÄ• rÄ• jikaá¹ƒ. á¹-hÄ• naparicchedo cassa morasseva chahi Ä• kÄ• r

abaddhasÄ• á¹-ako pana ekasmiá¹ƒ ante gahitamatteva dutiyenantena patitvÄ• bhÅ«miyaá
dve á¹-hÄ• nÄ• ni honti --- hattho ceva bhÅ«mi ca. taá¹ƒ yathÄ• gahitameva paá¹-hamaá¹ƒ
cÄ• leti, thullaccayaá¹ƒ. pacchÄ• bhÅ«mito dutiyahatthena vÄ• pÄ• dena vÄ• ukkhipati, p
paá¹-hamaá¹ƒ \Be I 282/ vÄ• bhÅ«mito uddharati, thullaccayaá¹ƒ. pacchÄ• gahitokÄ• sapp
pÄ• rÄ• jikaá¹ƒ. gahaá¹‡aá¹ƒ vÄ• amuÃ±canto ujukameva hatthaá¹ƒ onÄ• metvÄ• bhÅ«mi
ukkhipati, pÄ• rÄ• jikaá¹ƒ. __veá¹-hane_pi ayameva vinicchayo.

__hiraÃ±Ã±aá¹ƒ_ \Ne I 260/ __vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• chijjamÄ• na_nti manussÄ• naá¹ƒ
gÄ«veyyakÄ• dipiá¸·andhanaá¹ƒ vÄ• suvaá¹‡á¹‡asalÄ• kaá¹ƒ chindantÄ• naá¹ƒ suvaá¹‡á¹
suvaá¹‡á¹‡akhaá¹‡á¸• aá¹ƒ vÄ• chijjamÄ• naá¹ƒ patati, taÃ±ce bhikkhu Ä• kÄ• sena Ä• ga
hatthena gaá¹‡hÄ• ti, gahaá¹‡ameva á¹-hÄ• naá¹ƒ. gahitappadesato \Ee II 325/ hatthaá¹ƒ a
cÄ«vare patitaá¹ƒ hatthena ukkhipati, pÄ• rÄ• jikaá¹ƒ. anuddharitvÄ• va yÄ• ti, dutiye padav
patte patitepi eseva nayo. sÄ«se vÄ• mukhe vÄ• pÄ• de vÄ• patiá¹-á¹-hitaá¹ƒ hatthena ga
aggahetvÄ• va yÄ• ti, dutiye padavÄ• re pÄ• rÄ• jikaá¹ƒ. yattha katthaci patati, tassa patitok
na sabbaá¹ƒ aá¹…gapaccaá¹…gaá¹ƒ pattacÄ«varaá¹ƒ vÄ• ti.

Ä• kÄ• saá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

vehÄ• saá¹-á¹-hakathÄ•

<97> vehÄ• saá¹-á¹-he maÃ±capÄ«á¹-hÄ• dÄ«su á¹-hapitaá¹ƒ bhaá¹‡á¸• aá¹ƒ Ä• mÄ• saá¹
theyyacittena Ä• masantassa dukkaá¹-aá¹ƒ. maÃ±capÄ«á¹-hesu á¹-hapitabhaá¹‡á¸• esu pa
vuttanayena vinicchayo veditabbo. ayaá¹ƒ pana viseso --- sace khaliyÄ• baddhasÄ• á¹-ako
patthaá¹-o majjhena maÃ±catalaá¹ƒ na phusati, maÃ±capÄ• deva phusati, tesaá¹ƒ vasena a
pÄ• dÄ• naá¹ƒ upari phuá¹-á¹-hokÄ• sameva hi atikkamitamattena tattha pÄ• rÄ• jikaá¹ƒ ho
harantassa pana maÃ±capÄ«á¹-hapÄ• dÄ• naá¹ƒ patiá¹-á¹-hitokÄ• savasena á¹-hÄ• naá¹ƒ

__cÄ«varavaá¹ƒse vÄ• _ti cÄ«varaá¹-hapanatthÄ• ya bandhitvÄ• á¹-hapite vaá¹ƒse vÄ• ka
tattha saá¹ƒharitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• á¹-hapitacÄ«varassa patiá¹-á
phuá¹-á¹-hokÄ• sova á¹-hÄ• naá¹ƒ, na sabbo cÄ«varavaá¹ƒso. tasmÄ• theyyacittena taá¹ƒ
Ä• kaá¸• á¸• hantassa pÄ• rato vaá¹ƒse patiá¹-á¹-hitokÄ• saá¹ƒ orato cÄ«varena vaá¹ƒsass
atikkÄ• mentassa \Be I 283/ ekadvaá¹…gulamattÄ• kaá¸• á¸• haneneva pÄ• rÄ• jikaá¹ƒ. ant
Ä• kaá¸• á¸• hantassÄ• pi eseva nayo. tattheva pana cÄ«varavaá¹ƒse vÄ• mato vÄ• dakkh
vÄ• mantena dakkhiá¹‡antaá¹-á¹-hÄ• naá¹ƒ dakkhiá¹‡antena vÄ• vÄ• mantaá¹-á¹-hÄ• naá¹

dasadvÄ• dasaá¹…gulamattasÄ• raá¹‡eneva pÄ• rÄ• jikaá¹ƒ. uddhaá¹ƒ ukkhipantassa kesa
pÄ• rÄ• jikaá¹ƒ. cÄ«varavaá¹ƒsaá¹ƒ \Ee II 326/ phusantaá¹ƒ vÄ• aphusantaá¹ƒ vÄ• rajjuke
á¹-hapitacÄ«varaá¹ƒ mocentassa thullaccayaá¹ƒ, mutte pÄ• rÄ• jikaá¹ƒ. muttamattameva hi
cutaâ€™â€™ nti saá¹…khyaá¹ƒ gacchati. vaá¹ƒse veá¹-hetvÄ• á¹-hapitaá¹ƒ nibbeá¹-hentas
nibbeá¹-hitamatte pÄ• rÄ• jikaá¹ƒ. valayaá¹ƒ katvÄ• á¹-hapite valayaá¹ƒ chindati vÄ• moce
vaá¹ƒsakoá¹-iá¹ƒ mocetvÄ• nÄ«harati, thullaccayaá¹ƒ \Ne I 261/. chinnamatte muttamatte n
pÄ• rÄ• jikaá¹ƒ. tathÄ• akatvÄ• va cÄ«varavaá¹ƒse ito cito ca sÄ• reti, rakkhati tÄ• va. vala
cÄ«varavaá¹ƒso á¹-hÄ• naá¹ƒ. kasmÄ• ? tattha saá¹ƒsaraá¹‡adhammatÄ• ya. yadÄ• pana
Ä• kÄ• sagataá¹ƒ karoti, pÄ• rÄ• jikaá¹ƒ. pasÄ• retvÄ• á¹-hapitassa patiá¹-á¹-hitokÄ• sena
á¹-hÄ• naá¹ƒ. tattha saá¹ƒharitvÄ• á¹-hapite vuttanayena vinicchayo veditabbo. yaá¹ƒ pana
phusitvÄ• á¹-hitaá¹ƒ hoti, tassa cÄ«varavaá¹ƒse ca bhÅ«miyaÃ±ca patiá¹-á¹-hitokÄ• savase
tattha bhÅ«miyaá¹ƒ ekenantena patiá¹-á¹-hite abaddhasÄ• á¹-ake vuttanayeneva vinicchayo
cÄ«vararajjuyÄ• pi ayameva vinicchayo.

aá¹…kusake laggetvÄ• á¹-hapitabhaá¹‡á¸• aá¹ƒ pana bhesajjaghaá¹-o vÄ• bhesajjatthavik
bhÅ«miá¹ƒ vÄ• aphusitvÄ• á¹-hapitaá¹ƒ lagganakaá¹ƒ ghaá¹ƒsantassa nÄ«harato aá¹…ku
pÄ• rÄ• jikaá¹ƒ. lagganakaá¹ƒ baddhaá¹ƒ hoti, bundena ukkhipitvÄ• Ä• kÄ• sagataá¹ƒ karo
anikkhantepi pÄ• rÄ• jikaá¹ƒ. bhittinissitaá¹ƒ hoti, paá¹-hamaá¹ƒ aá¹…kusakoá¹-ito nÄ«hara
pacchÄ• bhittiá¹ƒ moceti, pÄ• rÄ• jikaá¹ƒ. paá¹-hamaá¹ƒ bhittiá¹ƒ mocetvÄ• pacchÄ• aá¹…
eseva nayo. sace pana bhÄ• riyaá¹ƒ bhaá¹‡á¸• aá¹ƒ nÄ«harituá¹ƒ asakkonto sayaá¹ƒ bhittin
aá¹…kusato nÄ«harati, puna bhittiá¹ƒ amocetvÄ• pi aá¹…kusato nÄ«haá¹-amatteyeva pÄ• n
kataá¹-á¹-hÄ• naÃ±hi á¹-hÄ• naá¹ƒ na hoti. bhÅ«miá¹ƒ phusitvÄ• á¹-hitassa pana dve eva á
vuttoyeva vinicchayo \Ee II 327/. yaá¹ƒ \Be I 284/ pana sikkÄ• ya pakkhipitvÄ• laggitaá¹ƒ ho
nÄ«harantassÄ• pi saha sikkÄ• ya aá¹…kusato nÄ«harantassÄ• pi pÄ• rÄ• jikaá¹ƒ. bhittibhÅ
á¹-hÄ• nabhedopi veditabbo.

__bhittikhÄ«lo_ti ujukaá¹ƒ katvÄ• bhittiyaá¹ƒ Ä• koá¹-ito vÄ• tatthajÄ• tako eva vÄ• ; nÄ• g
Ä• koá¹-ito eva. tesu laggetvÄ• á¹-hapitaá¹ƒ aá¹…kusake vuttanayeneva vinicchinitabbaá¹ƒ
paá¹-ipÄ• á¹-iyÄ• á¹-hitesu Ä• ropetvÄ• á¹-hapitaá¹ƒ kuntaá¹ƒ vÄ• bhindivÄ• laá¹ƒ vÄ• ag
Ä• kaá¸• á¸• hati, ekamekassa phuá¹-á¹-hokÄ• samatte atikkante pÄ• rÄ• jikaá¹ƒ. phuá¹-á¹-h
á¹-hÄ• naá¹ƒ hoti, na sabbe khÄ«lÄ• vÄ• nÄ• gadantÄ• vÄ• . bhittiabhimukho á¹-hatvÄ• n
Ä• kaá¸• á¸• hati, orimantena phuá¹-á¹-hokÄ• saá¹ƒ pÄ• rimantena atikkantamatte pÄ• rÄ• j
pellentassÄ• pi eseva nayo. hatthena gahetvÄ• ujukaá¹ƒ ukkhipanto kesaggamattampi Ä• k
pÄ• rÄ• jikaá¹ƒ. bhittiá¹ƒ nissÄ• ya á¹-hapitaá¹ƒ bhittiá¹ƒ ghaá¹ƒsanto Ä• kaá¸• á¸• hati, agg
phuá¹-á¹-hokÄ• saá¹ƒ bundaá¹ƒ, bundena vÄ• phuá¹-á¹-hokÄ• saá¹ƒ aggaá¹ƒ atikkÄ• ment
262/. bhittiabhimukho á¹-hatvÄ• Ä• kaá¸• á¸• hanto ekenantena phuá¹-á¹-hokÄ• saá¹ƒ apan
pÄ• rÄ• jikaá¹ƒ. ujukaá¹ƒ ukkhipanto kesaggamattaá¹ƒ Ä• kÄ• sagataá¹ƒ karoti, pÄ• rÄ• jika

__rukkhe vÄ• laggita_nti tÄ• larukkhÄ• dÄ«su Ä• ropetvÄ• laggite aá¹…kusakÄ• dÄ«su vu
veditabbo. tatthajÄ• takaá¹ƒ pana tÄ• lapiá¹‡á¸• iá¹ƒ cÄ• lentassa thullaccayaá¹ƒ. yasmiá¹ƒ
pÅ«rati, tasmiá¹ƒ bandhanÄ• muttamatte pÄ• rÄ• jikaá¹ƒ. piá¹‡á¸• iá¹ƒ chindati, pÄ• rÄ• jika
paá¹‡á¹‡antaraá¹ƒ Ä• ropetvÄ• á¹-hapitÄ• dve á¹-hÄ• nÄ• ni labhati --- á¹-hapitaá¹-á¹-hÄ•
vaá¹‡á¹-aá¹-á¹-hÄ• naÃ±ca; tattha vuttanayena vinicchayo veditabbo. yo pana ``chinnamatt
kareyyÄ• â€™â€™ ti bhayena sayaá¹ƒ aggena paá¹‡á¹‡antaraá¹ƒ Ä• ropetvÄ• chindati, ch
II 328/. attanÄ• kataá¹-á¹-hÄ• naÃ±hi á¹-hÄ• naá¹ƒ na hoti. etena upÄ• yena sabbarukkhÄ•
vinicchayo veditabbo.

__pattÄ• dhÄ• rakepÄ«_ti ettha rukkhÄ• dhÄ• rako vÄ• hotu valayÄ• dhÄ• rako vÄ• daá¹‡
pattaá¹-á¹-hapanakaá¹ƒ pacchikÄ• pi hotu pattÄ• dhÄ• rako tveva saá¹…khyaá¹ƒ gacchati.
pattena phuá¹-á¹-hokÄ• so eva \Be I 285/ á¹-hÄ• naá¹ƒ. tattha rukkhÄ• dhÄ• rake paÃ±cah
á¹-hÄ• naparicchedo hoti. tattha á¹-hitaá¹ƒ pattaá¹ƒ mukhavaá¹-á¹-iyaá¹ƒ gahetvÄ• catÅ«su
kaá¸• á¸• hanto ekenantena phuá¹-á¹-hokÄ• saá¹ƒ aparantaá¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹
ukkhipato pÄ• rÄ• jikaá¹ƒ. sahÄ• dhÄ• rakena harantassÄ• pi eseva nayoti.

vehÄ• saá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

udakaá¹-á¹-hakathÄ•

<98> udakaá¹-á¹-he --- __udake nikkhittaá¹ƒ hotÄ«_ti rÄ• jabhayÄ• dibhÄ«tehi udakena avi
tambalohabhÄ• janÄ• dÄ«su suppaá¹-icchannaá¹ƒ katvÄ• pokkharaá¹‡Ä«Ä• dÄ«su asand
patiá¹-á¹-hitokÄ• soyeva á¹-hÄ• naá¹ƒ, na sabbaá¹ƒ udakaá¹ƒ. __gacchati vÄ• Ä• patti duk
udake padasÄ• gacchantassa padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ. gambhÄ«re hatthehi
karontassa hatthavÄ• rehi vÄ• padavÄ• rehi vÄ• payoge payoge dukkaá¹-aá¹ƒ. eseva nay
nimujjanummujjanesu. sace pana antarÄ• kiÃ±ci udakasappaá¹ƒ vÄ• vÄ• á¸·amacchaá¹ƒ
anÄ• patti. Ä• masanÄ• dÄ«su bhÅ«migatÄ• ya kumbhiyÄ• vuttanayeneva vinicchayo vedi
viseso --- tattha bhÅ«miá¹ƒ khaá¹‡itvÄ• kaá¸• á¸• hati, idha kaddame osÄ• reti. evaá¹ƒ cha
á¹-hÄ• naparicchedo hoti.

__uppalÄ• _dÄ«su yasmiá¹ƒ pupphe vatthuá¹ƒ pÅ«reti, tasmiá¹ƒ chinnamatte pÄ• rÄ• jikaá¹
uppalajÄ• tikÄ• naÃ±cettha yÄ• va ekasmimpi passe vÄ• ko na chijjati, tÄ• va rakkhati. pad
daá¹‡á¸• e chinne abbhantare suttaá¹ƒ acchinnampi na rakkhati. sÄ• mikehi chinditvÄ• á¹-h
honti, yaá¹ƒ vatthuá¹ƒ pÅ«reti, tasmiá¹ƒ uddhaá¹-e \Ee II 329/ pÄ• rÄ• jikaá¹ƒ. hatthakabad
yasmiá¹ƒ hatthake vatthu pÅ«rati, tasmiá¹ƒ uddhaá¹-e pÄ• rÄ• jikaá¹ƒ. bhÄ• rabaddhÄ• ni h
channaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ yena kenaci Ä• kÄ• rena á¹-hÄ• nÄ• cÄ• ventassa bhÅ«maá¹
pÄ• rÄ• jikaá¹ƒ. dÄ«ghanÄ• á¸·Ä• ni uppalÄ• dÄ«ni honti, pupphesu vÄ• nÄ• á¸·esu vÄ• \E
udakapiá¹-á¹-he rajjukesu tiá¹‡Ä• ni santharitvÄ• á¹-hapenti vÄ• bandhanti vÄ• , tesaá¹ƒ d

nÄ• á¸·antena ca tiriyaá¹ƒ pariyantehi heá¹-á¹-hÄ• patiá¹-á¹-hitokÄ• sena uddhaá¹ƒ upari á¹
piá¹-á¹-hiyÄ• ti chahÄ• kÄ• rehi á¹-hÄ• nÄ• cÄ• vanaparicchedo veditabbo.

yopi udakapiá¹-á¹-hiyaá¹ƒ á¹-hapitapupphakalÄ• paá¹ƒ udakaá¹ƒ cÄ• letvÄ• vÄ«ciá¹ƒ uá¹-á
kesaggamattampi yathÄ• á¹-hitaá¹-á¹-hÄ• nato cÄ• veti, pÄ• rÄ• jikaá¹ƒ. atha pana parikapp
gahessÄ• mÄ«â€™â€™ ti, rakkhati tÄ• va; gataá¹-á¹-hÄ• ne pana uddharato pÄ• rÄ• jikaá¹
pupphassa sakalamudakaá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ uppÄ• á¹-etvÄ• ujukaá¹ƒ uddharantassa
udakato atikkante pÄ• rÄ• jikaá¹ƒ. pupphe gahetvÄ• apanÄ• metvÄ• Ä• kaá¸• á¸• hanto up
á¹-hÄ• naá¹ƒ, uppÄ• á¹-itamatte pÄ• rÄ• jikaá¹ƒ. kalÄ• pabaddhÄ• ni pupphÄ• ni udakaá¹-á
vÄ• bandhitvÄ• á¹-hapenti, bandhanaá¹ƒ amocetvÄ• ito cito ca karontassa thullaccayaá¹ƒ
pÄ• rÄ• jikaá¹ƒ. paá¹-hamaá¹ƒ bandhanaá¹ƒ mocetvÄ• pacchÄ• harati, ettha chahÄ• kÄ• n
idaá¹ƒ ubhayaá¹ƒ __mahÄ• paccariyÄ• _dÄ«su vuttaá¹ƒ. paduminiyaá¹ƒ pupphÄ• ni saha p
gaá¹‡hitukÄ• massa pupphanÄ• á¸·ehi ca pattanÄ• á¸·ehi ca phuá¹-á¹-haudakavasena uddh
á¹-hÄ• naparicchedo veditabbo. taá¹ƒ panassa paduminiá¹ƒ anuppÄ• á¹-etvÄ• pupphÄ• ni
abhimukhaá¹ƒ Ä• kaá¸• á¸• hantassa thullaccayaá¹ƒ. uppÄ• á¹-itamatte pÄ• rÄ• jikaá¹ƒ.

pupphapattanÄ• á¸·e á¹-hÄ• nato acÄ• vetvÄ• pi paá¹-hamaá¹ƒ paduminiá¹ƒ uppÄ• á¹-entas
pupphapattanÄ• á¸·esu á¹-hÄ• nÄ• cÄ• vitesu pÄ• rÄ• jikaá¹ƒ. uppÄ• á¹-itÄ• ya paduminiyÄ
bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• \Ee II 330/ kÄ• retabbo. bahi á¹-hapite rÄ• sikatakalÄ• paba
eseva nayo. bhisaá¹ƒ \Ne I 264/ vÄ• muá¸·Ä• laá¹ƒ vÄ• yena vatthu pÅ«rati, taá¹ƒ uppÄ• á
kaddame phuá¹-á¹-hokÄ• savasena cettha á¹-hÄ• naá¹ƒ paricchinditabbaá¹ƒ. tÄ• ni uppÄ• á
mÅ«laá¹ƒ acchinnaá¹ƒ hoti, rakkhati tÄ• va. bhisapabbe jÄ• taá¹ƒ pattaá¹ƒ vÄ• pupphaá¹ƒ
rakkhatÄ«ti __mahÄ• aá¹-á¹-hakathÄ• ya_meva vuttaá¹ƒ. bhisagaá¹‡á¹-himhi pana kaá¹‡á¹
yobbanappattÄ• naá¹ƒ mukhapiá¸·akÄ• viya, ayaá¹ƒ adÄ«ghattÄ• na rakkhati. sesaá¹ƒ up

macchakacchapÄ• naá¹ƒ \Be I 287/ sassÄ• mikÄ• naá¹ƒ vÄ• piÄ• dÄ«su sakalamudakaá¹ƒ
paá¹-ijagganaá¹-á¹-hÄ• ne sassÄ• mikaá¹ƒ macchaá¹ƒ baá¸·isena vÄ• jÄ• lena vÄ• kuman
gaá¹‡hÄ• ti, tassa yena macchena vatthu pÅ«rati, tasmiá¹ƒ kesaggamattampi udakato uddh
koci maccho gayhamÄ• no ito cito ca dhÄ• vati, Ä• kÄ• saá¹ƒ vÄ• uppatati, tÄ«re vÄ• pata
tÄ«re vÄ• patitaá¹ƒ gaá¹‡hatopi pÄ• rÄ• jikameva. kacchapampi bahi gocaratthaá¹ƒ gataá¹
udakaá¹-á¹-haá¹ƒ pana udakÄ• mocayato pÄ• rÄ• jikaá¹ƒ.

tesu tesu pana janapadesu sabbasÄ• dhÄ• raá¹‡assa mahÄ• taá¸·Ä• kassa niddhamanatu
sabbasÄ• dhÄ• raá¹‡ameva kunnadÄ«sadisaá¹ƒ udakavÄ• hakaá¹ƒ khaá¹‡anti. tato khudda
mÄ• tikÄ• koá¹-iyaá¹ƒ attano attano vaá¸·aÃ±janatthÄ• ya Ä• vÄ• á¹-e khaá¹‡anti. tesaá¹ƒ p
hoti, tadÄ• Ä• vÄ• á¹-e khuddakamÄ• tikÄ• yo udakavÄ• hakaÃ±ca sodhetvÄ• niddhaman
udakena saddhiá¹ƒ macchÄ• nikkhamitvÄ• anupubbena Ä• vÄ• á¹-e patvÄ• vasanti. tattha
ca macche gaá¹‡hante na vÄ• renti. khuddakÄ• su pana attano attano mÄ• tikÄ• su \Ee II 3

paviá¹-á¹-hamacche gaá¹‡hituá¹ƒ na denti, vÄ• renti; tattha yo taá¸·Ä• ke vÄ• niddhamanat
vÄ• macche gaá¹‡hÄ• ti, avahÄ• rena so na kÄ• retabbo. khuddakamÄ• tikÄ• su pana Ä• v
gaá¹‡hanto gahitassa agghavasena kÄ• retabbo. sace tato gayhamÄ• no maccho Ä• kÄ• s
patati, taá¹ƒ Ä• kÄ• saá¹-á¹-haá¹ƒ vÄ• tÄ«raá¹-á¹-haá¹ƒ vÄ• udakavinimuttaá¹ƒ gaá¹‡hato
yasmÄ• attano pariggahaá¹-á¹-hÄ• ne á¹-hitasseva te sÄ• mikÄ• . evarÅ«pÄ• hi tattha kati
nayo.

sace pana maccho gayhamÄ• no Ä• vÄ• á¹-ato khuddakamÄ• tikaá¹ƒ Ä• ruhati, tattha naá¹
khuddakamÄ• tikÄ• to pana udakavÄ• hakaá¹ƒ, tato ca taá¸·Ä• kaá¹ƒ Ä• rÅ«á¸·haá¹ƒ gaá¹‡
Ä• vÄ• á¹-ato bhattasitthehi palobhetvÄ• mÄ• tikaá¹ƒ Ä• ropetvÄ• gaá¹‡hÄ• ti, avahÄ• rov
udakavÄ• hakaá¹ƒ Ä• ropetvÄ• gaá¹‡hantassa avahÄ• ro natthi. keci pana \Ne I 265/ kutoc
sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• nato \Be I 288/ macche Ä• netvÄ• pacchimavatthubhÄ• ge
posetvÄ• divase divase dve tÄ«á¹‡i uttaribhaá¹…gatthÄ• ya mÄ• renti. evarÅ«paá¹ƒ macch
tÄ«re vÄ• yattha katthaci á¹-hitaá¹ƒ gaá¹‡hato avahÄ• ro eva. kacchapepi eseva nayo.

nidÄ• ghakÄ• le pana nadiyÄ• sote pacchinne katthaci ninnaá¹-á¹-hÄ• ne udakaá¹ƒ tiá¹-á¹-
macchÄ• naá¹ƒ vinÄ• sÄ• ya madanaphalavasÄ• dÄ«ni pakkhipitvÄ• gacchanti, macchÄ•
uttÄ• nÄ• udake plavantÄ• tiá¹-á¹-hanti. yo tattha gantvÄ• ``yÄ• va sÄ• mikÄ• nÄ• gaccha
gaá¹‡hissÄ• mÄ«â€™â€™ ti gaá¹‡hÄ• ti, agghavasena kÄ• retabbo. paá¹ƒsukÅ«lasaÃ±Ã±
Ä• harÄ• pente pana bhaá¹‡á¸• adeyyaá¹ƒ. macchavisaá¹ƒ pakkhipitvÄ• gatamanussÄ• b
gacchanti, yÄ• va ``punapi Ä• gacchissÄ• mÄ• â€™â€™ ti sÄ• layÄ• honti, tÄ• va te sassÄ
``alaá¹ƒ amhÄ• kaâ€™â€™ nti nirÄ• layÄ• pakkamanti, tato paá¹-á¹-hÄ• ya theyyacittena g
paá¹ƒsukÅ«lasaÃ±Ã±issa anÄ• patti. yathÄ• ca macchakacchapesu, evaá¹ƒ sabbÄ• yapi \B
vinicchayo veditabboti.

udakaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

nÄ• vaá¹-á¹-hakathÄ•

<99> nÄ• vaá¹-á¹-he --- paá¹-hamaá¹ƒ tÄ• va nÄ• vaá¹ƒ dassento __ ``nÄ• vÄ• nÄ• ma yÄ
tasmÄ• idha antamaso rajanadoá¹‡ikÄ• pi veá¹‡ukalÄ• pakopi __ ``nÄ• vÄ• â€™â€™ _tve
pana dhuvanÄ• vÄ• anto khaá¹‡itvÄ• vÄ• phalakehi bandhitvÄ• vÄ• katÄ• sabbantimen
vÄ• hanikÄ• eva vaá¹-á¹-ati. idha pana ekassapi vÄ• hanikÄ• ``nÄ• vÄ• â€™â€™ tveva vu
nikkhitta_nti yaá¹ƒkiÃ±ci indriyabaddhaá¹ƒ vÄ• anindriyabaddhaá¹ƒ vÄ• ; tassa avahÄ• rala
thalaá¹-á¹-he vuttanayeneva veditabbaá¹ƒ. __nÄ• vaá¹ƒ avaharissÄ• mÄ«_tiÄ• dimhi ca
dutiyapariyesanagamanaÄ• masanaphandÄ• panÄ• ni vuttanayÄ• neva. __bandhanaá¹ƒ m
muttamatte á¹-hÄ• nÄ• na cavati, tassÄ• bandhanaá¹ƒ yÄ• va \Be I 289/ na muttaá¹ƒ hoti,
mutte pana thullaccayampi pÄ• rÄ• jikampi hoti, taá¹ƒ parato Ä• vi bhavissati. sesaá¹ƒ vutta

tÄ• va pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ panettha __pÄ• á¸·imuttakavinicchayo_ --- caá¹‡á¸• asote bandhitvÄ• á¹-hapitanÄ•
bandhanameva \Ne I 266/, tasmiá¹ƒ muttamatte pÄ• rÄ• jikaá¹ƒ. tattha yutti pubbe vuttÄ• e
nÄ• vÄ• pana yaá¹ƒ yaá¹ƒ udakappadesaá¹ƒ pharitvÄ• á¹-hitÄ• hoti, svÄ• ssÄ• á¹-hÄ• na
vÄ• uccÄ• rentassa, adho vÄ• opilÄ• pentassa, catÅ«su vÄ• disÄ• su phuá¹-á¹-hokÄ• saá
atikkantamatte pÄ• rÄ• jikaá¹ƒ. niccale udake abandhanaá¹ƒ attano dhammatÄ• ya á¹-hitan
pacchato vÄ• vÄ• madakkhiá¹‡apassato vÄ• kaá¸• á¸• hantassa ekenantena phuá¹-á¹-hok
patiá¹-á¹-hitantena atikkantamatte pÄ• rÄ• jikaá¹ƒ. uddhaá¹ƒ kesaggamattaá¹ƒ udakato moc
phuá¹-á¹-hokÄ• saá¹ƒ mukhavaá¹-á¹-iá¹ƒ atikkantamatte pÄ• rÄ• jikaá¹ƒ. tÄ«re bandhitvÄ•
á¹-hapitanÄ• vÄ• ya bandhanaÃ±ca á¹-hitokÄ• so cÄ• ti dve á¹-hÄ• nÄ• ni. taá¹ƒ paá¹-hama
thullaccayaá¹ƒ. pacchÄ• channaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarena á¹-hÄ• nÄ• cÄ• veti,
á¹-hÄ• nÄ• cÄ• vetvÄ• pacchÄ• bandhanamocanepi eseva nayo. thale ussÄ• detvÄ• ukk
phuá¹-á¹-hokÄ• sova á¹-hÄ• naá¹ƒ. tassÄ• paÃ±cahÄ• kÄ• rehi á¹-hÄ• naparicchedo vedita

nikkujjitvÄ• á¹-hapitanÄ• vÄ• ya pana mukhavaá¹-á¹-iyÄ• phuá¹-á¹-hokÄ• sova á¹-hÄ• naá
paÃ±cahÄ• kÄ• rehi á¹-hÄ• naparicchedaá¹ƒ Ã±atvÄ• yato kutoci phuá¹-á¹-hokÄ• saá¹ƒ ud
atikkantamatte pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ. thale pana ussÄ• detvÄ• dvinnaá¹ƒ dÄ• rugha
á¹-hapitanÄ• vÄ• ya dÄ• rughaá¹-ikÄ• naá¹ƒ phuá¹-á¹-hokÄ• soyeva á¹-hÄ• naá¹ƒ, tasmÄ•
maÃ±capÄ• damatthakesuyeva patthaá¹-abaddhasÄ• á¹-ake nÄ• gadantesu á¹-hapitabhind
vinicchayo veditabbo.

yottabaddhÄ• ya pana nÄ• vÄ• ya saá¹-á¹-hisattatibyÄ• mappamÄ• á¹‡aá¹ƒ yottaá¹ƒ amoce

pathavilaggaá¹ƒ katvÄ• saha yottena thale á¹-hapitÄ• ya nÄ• vÄ• ya \Be I 290/ na phuá¹-á
á¹-hÄ• naá¹ƒ. atha kho yottakoá¹-ito paá¹-á¹-hÄ• ya yÄ• va nÄ• vÄ• ya pathaviyaá¹ƒ patiá¹-
pacchimanto tÄ• va dÄ«ghato, tiriyaá¹ƒ pana nÄ• vÄ• ya ca yottassa ca pathaviyaá¹ƒ
patiá¹-á¹-hitapariyantappamÄ• á¹‡aá¹ƒ á¹-hÄ• nanti veditabbaá¹ƒ. taá¹ƒ dÄ«ghato vÄ• tiriya
kaá¸• á¸• hantassa ekenantena phuá¹-á¹-hokÄ• saá¹ƒ aparena pathaviyaá¹ƒ patiá¹-á¹-hitant
uddhaá¹ƒ kesaggamattaá¹ƒ saha yottena pathavito mocite pÄ• rÄ• jikaá¹ƒ. yo pana titthe á¹
Ä• ruhitvÄ• theyyacitto arittena vÄ• phiyena vÄ• pÄ• jeti, pÄ• rÄ• jikaá¹ƒ. sace pana chatt
cÄ«varaá¹ƒ vÄ• pÄ• dehi akkamitvÄ• hatthehi ukkhipitvÄ• laá¹…kÄ• rasadisaá¹ƒ katvÄ•
balavÄ• ca vÄ• to Ä• gamma nÄ• vaá¹ƒ harati, vÄ• teneva sÄ• haá¹-Ä• hoti; puggalassa
atthi, so pana á¹-hÄ• nÄ• cÄ• vanapayogo \Ee II 334/ na hoti. yadi pana taá¹ƒ nÄ• vaá¹ƒ ev
pakatigamanaá¹ƒ upacchinditvÄ• aÃ±Ã±aá¹ƒ disÄ• bhÄ• gaá¹ƒ neti, pÄ• rÄ• jikaá¹ƒ. sayan
gÄ• matitthaá¹ƒ sampattaá¹ƒ á¹-hÄ• nÄ• acÄ• ventova vikkiá¹‡itvÄ• gacchati, neva atthi av
bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«ti.

nÄ• vaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

yÄ• naá¹-á¹-hakathÄ•

<100> yÄ• naá¹-á¹-he --- yÄ• naá¹ƒ tÄ• va dassento __ ``yÄ• naá¹ƒ nÄ• ma vayhaâ€™â€™
maá¹‡á¸• apasadisaá¹ƒ padaracchannaá¹ƒ sabbapaliguá¹‡á¹-himaá¹ƒ vÄ• chÄ• detvÄ• ka
passesu suvaá¹‡á¹‡arajatÄ• dimayÄ• gopÄ• nasiyo datvÄ• garuá¸·apakkhakanayena katÄ
sakaá¹-aÃ±ca_ pÄ• kaá¹-ameva. tesu yattha katthaci saviÃ±Ã±Ä• á¹‡akaá¹ƒ vÄ• aviÃ±Ã±Ä
rÄ• siÄ• divasena á¹-hapitaá¹ƒ bhaá¹‡á¸• aá¹ƒ theyyacittena á¹-hÄ• nÄ• cÄ• ventassa nÄ•
ca vuttanayeneva pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ.

ayaá¹ƒ pana viseso --- yÄ• naá¹-á¹-haá¹ƒ taá¹‡á¸• ulÄ• dibhaá¹‡á¸• aá¹ƒ piá¹-akena gaá¹‡h
piá¹-akaá¹ƒ apaharitvÄ• taá¹‡á¸• ulÄ• dÄ«naá¹ƒ ekÄ• baddhabhÄ• ve vikopite pÄ• rÄ• jika
ayaá¹ƒ nayo labbhati. __yÄ• naá¹ƒ_ \Be I 291/__ avaharissÄ• mÄ«_tiÄ• dimhi dutiyapariyes
__á¹-hÄ• nÄ• cÄ• vetÄ«_ti ettha pana dukayuttassa yÄ• nassa dvinnaá¹ƒ goá¹‡Ä• naá¹ƒ a
cakkÄ• nÄ«ti dasa á¹-hÄ• nÄ• ni. taá¹ƒ theyyacittassa dhure nisÄ«ditvÄ• pÄ• jayato goá¹‡Ä
thullaccayaá¹ƒ. cakkÄ• naá¹ƒ pana pathaviyaá¹ƒ patiá¹-á¹-hitappadesato kesaggamatte atik
sace pana goá¹‡Ä• ``nÄ• yaá¹ƒ amhÄ• kaá¹ƒ sÄ• mikoâ€™â€™ ti Ã±atvÄ• dhuraá¹ƒ chaá
tiá¹-á¹-hanti vÄ• phandanti vÄ• , rakkhati tÄ• va. goá¹‡e puna ujukaá¹ƒ paá¹-ipÄ• detvÄ• d
daá¸·haá¹ƒ yojetvÄ• pÄ• canena vijjhitvÄ• pÄ• jentassa vuttanayeneva tesaá¹ƒ pÄ• duddh
cakkÄ• tikkame pÄ• rÄ• jikaá¹ƒ.

sacepi sakaddame magge ekaá¹ƒ cakkaá¹ƒ kaddame laggaá¹ƒ hoti, dutiyaá¹ƒ cakkaá¹ƒ goá
pavattenti, ekassa á¹-hitattÄ• na tÄ• va avahÄ• ro hoti \Ee II 335/. goá¹‡e pana puna ujukaá
pÄ• jentassa á¹-hitacakke kesaggamattaá¹ƒ phuá¹-á¹-hokÄ• saá¹ƒ atikkante pÄ• rÄ• jikaá¹ƒ
aá¹-á¹-hÄ• rasa á¹-hÄ• nÄ• ni, aá¹-á¹-hayuttakassa catuttiá¹ƒsÄ• ti --- etenupÄ• yena yuttay
veditabbo.

yaá¹ƒ pana ayuttakaá¹ƒ dhure ekÄ• ya pacchato ca dvÄ«hi upatthambhinÄ«hi upatthambhe
tiá¹‡á¹‡aá¹ƒ upatthambhinÄ«naá¹ƒ cakkÄ• naÃ±ca vasena paÃ±ca á¹-hÄ• nÄ• ni. sace dhu
heá¹-á¹-hÄ• bhÄ• ge \Ne I 268/ kappakatÄ• hoti, cha á¹-hÄ• nÄ• ni. pacchato pana anupatt
upatthambhitasseva upatthambhinÄ«vasena tÄ«á¹‡i vÄ• cattÄ• ri vÄ• á¹-hÄ• nÄ• ni. dhure
dÄ• rukassa vÄ• upari á¹-hapitassa tÄ«á¹‡i á¹-hÄ• nÄ• ni. tathÄ• pathaviyaá¹ƒ á¹-hapitass
dhuraá¹ƒkaá¸• á¸• hitvÄ• vÄ• ukkhipitvÄ• vÄ• purato ca pacchato ca á¹-hÄ• nÄ• cÄ• ven
cakkÄ• naá¹ƒ patiá¹-á¹-hitaá¹-á¹-hÄ• ne kesaggamattaá¹ƒ atikkante pÄ• rÄ• jikaá¹ƒ. cakkÄ•
akkhasÄ«sehi dÄ• rÅ«naá¹ƒ upari á¹-hapitassa dve á¹-hÄ• nÄ• ni. taá¹ƒ kaá¸• á¸• hanto vÄ•
phuá¹-á¹-hokÄ• saá¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. bhÅ«miyaá¹ƒ á¹-hapitassa dhurena ca d
patiá¹-á¹-hitavasena paÃ±ca á¹-hÄ• nÄ• ni. taá¹ƒ dhure gahetvÄ• kaá¸• á¸• hato uddhÄ«na

atikkante pÄ• rÄ• jikaá¹ƒ. uddhÄ«su gahetvÄ• kaá¸• á¸• hato uddhÄ«naá¹ƒ purimantehi pa
pÄ• rÄ• jikaá¹ƒ. passe gahetvÄ• kaá¸• á¸• hato uddhÄ«naá¹ƒyeva tiriyaá¹ƒ patiá¹-á¹-hitaá¹-
pÄ• rÄ• jikaá¹ƒ. majjhe gahetvÄ• ukkhipato kesaggamattaá¹ƒ pathavito \Be I 292/ mutte pÄ
uddhikhÄ• á¹‡ukÄ• na honti, samameva bÄ• haá¹ƒ katvÄ• majjhe vijjhitvÄ• akkhasÄ«sÄ•
heá¹-á¹-himatalassa samantÄ• sabbaá¹ƒ pathaviá¹ƒ phusitvÄ• tiá¹-á¹-hati. tattha catÅ«su c
phuá¹-á¹-haá¹-á¹-hÄ• nÄ• tikkamavasena pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ. bhÅ«miyaá¹ƒ nÄ• b
ekameva á¹-hÄ• naá¹ƒ, tassa paÃ±cahÄ• kÄ• rehi paricchedo. nemipassena ca nÄ• bhiyÄ•
á¹-hÄ• nÄ• ni. nemiyÄ• uá¹-á¹-hitabhÄ• gaá¹ƒ pÄ• dena akkamitvÄ• bhÅ«miyaá¹ƒ phusÄ•
nemiyÄ• vÄ• gahetvÄ• ukkhipantassa attanÄ• kataá¹-á¹-hÄ• naá¹ƒ á¹-hÄ• naá¹ƒ na hoti,
avasesaá¹-á¹-hÄ• ne atikkantamatte pÄ• rÄ• jikaá¹ƒ.

bhittiá¹ƒ nissÄ• ya á¹-hapitacakkassÄ• pi dve á¹-hÄ• nÄ• ni. tattha paá¹-hamaá¹ƒ bhittito mo
thullaccayaá¹ƒ. pacchÄ• pathavito kesaggamattuddhÄ• re pÄ• rÄ• jikaá¹ƒ. paá¹-hamaá¹ƒ b
sace bhittiyaá¹ƒ patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ na kuppati, eseva nayo. atha aresu gahetvÄ•
kaá¸• á¸• hantassa bhittiá¹ƒ phusitvÄ• á¹-hitokÄ• sassa uparimo anto heá¹-á¹-himaá¹ƒ atikk
maggappaá¹-ipanne yÄ• ne yÄ• nasÄ• miko kenacideva karaá¹‡Ä«yena orohitvÄ• maggÄ•
paá¹-ipathaá¹ƒ Ä• gacchanto Ä• rakkhasuÃ±Ã±aá¹ƒ passitvÄ• , ``yÄ• naá¹ƒ avaharissÄ• mÄ
payogaá¹ƒ vinÄ• yeva goá¹‡Ä• gahetvÄ• pakkantÄ• , avahÄ• ro natthi. sesaá¹ƒ nÄ• vÄ• y

yÄ• naá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

bhÄ• raá¹-á¹-hakathÄ•

<101> ito \Ne I 269/ paraá¹ƒ bhÄ• royeva __bhÄ• raá¹-á¹-haá¹ƒ_. so sÄ«sabhÄ• rÄ• divase
sÄ«sabhÄ• rÄ• dÄ«su asammohatthaá¹ƒ sÄ«sÄ• dÄ«naá¹ƒ paricchedo veditabbo. tattha sÄ
galavÄ• á¹-ako, piá¹-á¹-higale kesaÃ±ci kesante Ä• vaá¹-á¹-o hoti, galasseva ubhosu passes
oruyha jÄ• yanti, ye kaá¹‡á¹‡acÅ«á¸·ikÄ• ti vuccanti, tesaá¹ƒ adhobhÄ• go cÄ• ti ayaá¹ƒ he
tato upari sÄ«saá¹ƒ. etthantare á¹-hitabhÄ• ro __sÄ«sabhÄ• ro_ nÄ• ma.

ubhosu \Be I 293/ passesu kaá¹‡á¹‡acÅ«á¸·ikÄ• hi paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , kapparehi
piá¹-á¹-higalÄ• vattato ca galavÄ• á¹-akato ca paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , piá¹-á¹-hivemajjh
uraparicchedamajjhe hadayaÄ• vÄ• á¹-ato ca paá¹-á¹-hÄ• ya upari khandho. etthantare á¹-h
__khandhabhÄ• ro_ nÄ• ma.

piá¹-á¹-hivemajjhÄ• vattato pana hadayaÄ• vÄ• á¹-ato ca paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• yÄ• v
kaá¹-iparicchedo. etthantare samantato sarÄ«re á¹-hitabhÄ• ro __kaá¹-ibhÄ• ro_ nÄ• ma.

kapparato paá¹-á¹-hÄ• ya pana heá¹-á¹-hÄ• yÄ• va hatthanakhasikhÄ• , ayaá¹ƒ olambakap

á¹-hitabhÄ• ro __olambako_ nÄ• ma.

idÄ• ni __sÄ«se bhÄ• ra_ntiÄ• dÄ«su ayaá¹ƒ apubbavinicchayo \Ee II 337/ --- yo bhikkhu ``
yÄ• hÄ«â€™â€™ ti sÄ• mikehi anÄ• á¹‡atto sayameva ``mayhaá¹ƒ idaá¹ƒ nÄ• ma detha, a
vahÄ• mÄ«â€™â€™ ti tesaá¹ƒ bhaá¹‡á¸• aá¹ƒ sÄ«sena Ä• dÄ• ya gacchanto theyyacittena
dukkaá¹-aá¹ƒ. yathÄ• vuttasÄ«saparicchedaá¹ƒ anatikkÄ• mentova ito cito ca ghaá¹ƒsanto s
paccÄ• sÄ• retipi, thullaccayaá¹ƒ. khandhaá¹ƒ oropitamatte kiÃ±cÄ• pi sÄ• mikÄ• naá¹ƒ ``va
atthi, tehi pana anÄ• á¹‡attattÄ• pÄ• rÄ• jikaá¹ƒ. khandhaá¹ƒ pana anoropetvÄ• pi sÄ«sato
mocentassa pÄ• rÄ• jikaá¹ƒ. yamakabhÄ• rassa pana eko bhÄ• ro sÄ«se patiá¹-á¹-hÄ• ti, e
dvinnaá¹ƒ á¹-hÄ• nÄ• naá¹ƒ vasena vinicchayo veditabbo. ayaá¹ƒ pana suddhasÄ«sabhÄ•
desanÄ• Ä• raddhÄ• . yo cÄ• yaá¹ƒ sÄ«sabhÄ• re vutto, khandhabhÄ• rÄ• dÄ«supi ayame

__hatthe_ __bhÄ• ra_nti ettha pana hatthena gahitattÄ• olambako ``hatthe bhÄ• roâ€™â€™

so paá¹-hamaá¹ƒyeva bhÅ«mito vÄ• gahito hotu, suddhacittena sÄ«sÄ• dÄ«hi vÄ• , ``hatth
saá¹…khyaá¹ƒ gacchati \Ne I 270/. taá¹ƒ theyyacittena tÄ• disaá¹ƒ gahanaá¹-á¹-hÄ• naá¹ƒ c
gacchÄ• dÄ«su vÄ• nikkhipantassa hatthato muttamatte pÄ• rÄ• jikaá¹ƒ. __bhÅ«mito gaá¹-
tesaá¹ƒ bhÄ• rÄ• naá¹ƒ yaá¹ƒkiÃ±ci pÄ• tarÄ• sÄ• dikÄ• raá¹‡Ä• suddhacittena bhÅ«miyaa
theyyacittena kesaggamattaá¹ƒ uddharantassa pÄ• rÄ• jikanti.

bhÄ• raá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

Ä• rÄ• maá¹-á¹-hakathÄ•

<102> Ä• rÄ• maá¹-á¹-hepi \Be I 294/ --- Ä• rÄ• maá¹ƒ tÄ• va dassento __ ``Ä• rÄ• mo nÄ•
phalÄ• rÄ• moâ€™â€™ _ti Ä• ha. tesu vassikÄ• dÄ«naá¹ƒ pupphanako __pupphÄ• rÄ• mo
__phalÄ• rÄ• mo_. Ä• rÄ• me catÅ«hi á¹-hÄ• nehi nikkhittassa vinicchayo bhÅ«maá¹-á¹-hÄ•

tatthajÄ• take pana __mÅ«la_nti usÄ«rahiriverÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci mÅ«laá¹ƒ, taá¹ƒ uppÄ
uppÄ• á¹-itaá¹ƒ vÄ• gaá¹‡hantassa yena mÅ«lena vatthu pÅ«rati, tasmiá¹ƒ gahite \Ee II 33
kandopi mÅ«leneva saá¹…gahito. uppÄ• á¹-entassa cettha appamattakepi acchinne thullac
vinicchayo bhise vuttanayeneva veditabbo. __taca_nti bhesajjatthÄ• ya vÄ• rajanatthÄ• ya
upayogagamanÅ«pagaá¹ƒ yaá¹ƒkiÃ±ci rukkhattacaá¹ƒ; taá¹ƒ uppÄ• á¹-etvÄ• vÄ• uppÄ• á¹
mÅ«le vuttanayena pÄ• rÄ• jikaá¹ƒ. __puppha_nti vassikamallikÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci pupp
vÄ• ocinitaá¹ƒ vÄ• gaá¹‡hantassa uppalapadumesu vuttanayena pÄ• rÄ• jikaá¹ƒ. pupphÄ•
bandhanaá¹ƒ vÄ• acchinnaá¹ƒ rakkhati. vaá¹‡á¹-abbhantare pana kesaÃ±ci sÅ«cikÄ• hoti,
__phala_nti ambaphalatÄ• laphalÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci, taá¹ƒ rukkhato gaá¹‡hantassa vini
laggitakathÄ• yaá¹ƒ vutto. apanetvÄ• á¹-hapitaá¹ƒ bhÅ«maá¹-á¹-hÄ• disaá¹…gahitameva.

__Ä• rÄ• maá¹ƒ abhiyuÃ±jatÄ«_ti parasantakaá¹ƒ ``mama santako ayaâ€™â€™ nti musÄ• adinnÄ• dÄ• nassa payogattÄ• dukkaá¹-aá¹ƒ. __sÄ• mikassa vimatiá¹ƒ_ __uppÄ• detÄ«_ti balavanissitÄ• dibhÄ• vena vÄ• Ä• rÄ• masÄ• mikassa saá¹ƒsayaá¹ƒ janeti. kathaá¹ƒ? taÃ vinicchayappasutaá¹ƒ disvÄ• sÄ• miko cinteti --- ``sakkhissÄ• mi nu kho ahaá¹ƒ imaá¹ƒ Ä• kÄ• tuá¹ƒ, na sakkhissÄ• mi nu khoâ€™â€™ ti. evaá¹ƒ tassa vimati uppajjamÄ• nÄ• tena u thullaccayaá¹ƒ Ä• pajjati.

__dhuraá¹ƒ_ \Ne I 271/ __nikkhipatÄ«_ti yadÄ• pana sÄ• miko ``ayaá¹ƒ thaddho kakkhaá¸· jÄ«vitabrahmacariyantarÄ• yampi me kareyya, alaá¹ƒ dÄ• ni mayhaá¹ƒ iminÄ• Ä• rÄ• menA nikkhipati, abhiyuÃ±jako pÄ• rÄ• jikaá¹ƒ Ä• pajjati. sace sayampi katadhuranikkhepo hoti, at dhure nikkhittepi abhiyuÃ±jako dhuraá¹ƒ anikkhipitvÄ• va ``imaá¹ƒ suá¹-á¹-hu pÄ«á¸·etvÄ• dassetvÄ• kiá¹…kÄ• rappaá¹-issÄ• vibhÄ• ve \Be I 295/ naá¹ƒ á¹-hapetvÄ• dassÄ• mÄ«â€ saussÄ• ho hoti, rakkhati tÄ• va. athÄ• pi abhiyuÃ±jako ``acchinditvÄ• \Ee II 339/ na dÄ• ni dassÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, sÄ• miko pana na dhuraá¹ƒ nikkhipati, pakkhaa Ä• gameti, ``lajjiparisaá¹ƒ tÄ• va labhÄ• mi, pacchÄ• jÄ• nissÄ• mÄ«â€™â€™ ti puna gaha rakkhatiyeva. yadÄ• pana sopi ``na dassÄ• mÄ«â€™â€™ ti, sÄ• mikopi ``na lacchÄ• mÄ«â dhuraá¹ƒ nikkhipanti, tadÄ• abhiyuÃ±jakassa pÄ• rÄ• jikaá¹ƒ. atha pana abhiyuÃ±jitvÄ• vin aniá¹-á¹-hite vinicchaye sÄ• mikenapi dhuranikkhepe akate attano assÄ• mikabhÄ• vaá¹ƒ jÄ pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• gaá¹‡hÄ• ti, bhaá¹‡á¸• agghena kÄ• retabbo.

__dhammaá¹ƒ caranto_ti bhikkhusaá¹…ghe vÄ• rÄ• jakule vÄ• vinicchayaá¹ƒ karonto. __s vinicchayikÄ• naá¹ƒ ukkocaá¹ƒ datvÄ• kÅ«á¹-asakkhiá¹ƒ otÄ• retvÄ• Ä• rÄ• masÄ• mikaá pÄ• rÄ• jikassÄ• _ti na kevalaá¹ƒ tasseva, saÃ±cicca tassa atthasÄ• dhane pavattÄ• naá¹ƒ kÅ«á¹-asakkhÄ«nampi sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. ettha ca sÄ• mikassa dhuranikkhepavas anikkhittadhuro hi aparÄ• jitova hoti. __dhammaá¹ƒ caranto parajjatÄ«_ti sacepi dhammena satthusÄ• sanena vinicchayassa pavattattÄ• sayaá¹ƒ parÄ• jayaá¹ƒ pÄ• puá¹‡Ä• ti; evamp pÄ«á¸·Ä• karaá¹‡apaccayÄ• thullaccayaá¹ƒ Ä• pajjatÄ«ti.

Ä• rÄ• maá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

vihÄ• raá¹-á¹-hakathÄ•

<103> vihÄ• raá¹-á¹-hepi --- catÅ«hi á¹-hÄ• nehi nikkhittaá¹ƒ vuttanayameva. abhiyogepi ce saá¹…ghaá¹ƒ uddissa bhikkhÅ«naá¹ƒ dinnaá¹ƒ vihÄ• raá¹ƒ vÄ• pariveá¹‡aá¹ƒ vÄ• Ä• vÄ• khuddakampi abhiyuÃ±jato abhiyogo na ruhati. acchinditvÄ• gaá¹‡hitumpi na sakkoti. kasm dhuranikkhepÄ• bhÄ• vato. na hettha sabbe cÄ• tuddisÄ• bhikkhÅ« dhuranikkhepaá¹ƒ karo dÄ«ghabhÄ• á¹‡akÄ• dibhedassa pana gaá¹‡assa ekapuggalassa vÄ• santakaá¹ƒ abhiyuÃ

I 296/ te dhuraá¹ƒ nikkhipÄ• petuá¹ƒ. tasmÄ• tattha Ä• rÄ• me vuttanayena vinicchayo vedi

vihÄ• raá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

khettaá¹-á¹-hakathÄ•

<104> khettaá¹-á¹-hepi \Ee II 340/ --- khettaá¹ƒ tÄ• va dassento __ ``khettaá¹ƒ nÄ• ma yatth
vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• jÄ• yatÄ«â€™â€™ _ti Ä• ha. tattha __pubbaá¹‡á¹‡a_nti sÄ• liÄ•
__aparaá¹‡á¹‡a_nti muggamÄ• sÄ• dÄ«ni; ucchukhettÄ• dikampi ettheva saá¹…gahitaá¹ƒ.
nikkhittaá¹ƒ vuttanayameva. tatthajÄ• take pana sÄ• lisÄ«sÄ• dÄ«ni nirumbhitvÄ• vÄ• eka
chinditvÄ• vÄ• asitena lÄ• yitvÄ• vÄ• bahÅ«ni ekato uppÄ• á¹-etvÄ• vÄ• gaá¹‡hantassa
vÄ• muá¹-á¹-hiyaá¹ƒ vÄ• muggamÄ• sÄ• diphale vÄ• vatthu pÅ«rati, tasmiá¹ƒ bandhanÄ•
acchijjamÄ• no pana daá¹‡á¸• ako vÄ• vÄ• ko vÄ• taco vÄ• appamattakopi rakkhati.

vÄ«hinÄ• á¸·aá¹ƒ dÄ«ghampi hoti, yÄ• va antonÄ• á¸·ato vÄ«hisÄ«sadaá¹‡á¸• ako na nikkh
kesaggamattampi nÄ• á¸·ato daá¹‡á¸• akassa heá¹-á¹-himatale nikkhante bhaá¹‡á¸• agghe
lÄ• yitvÄ• gaá¹‡hato pana muá¹-á¹-higatesu heá¹-á¹-hÄ• chinnesupi sace sÄ«sÄ• ni jaá¹-it
vijaá¹-etvÄ• pana kesaggamattampi ukkhipato sace vatthu pÅ«rati, pÄ• rÄ• jikaá¹ƒ. sÄ• mik
á¹-hapitaá¹ƒ sabhusaá¹ƒ vÄ• abhusaá¹ƒ vÄ• katvÄ• gaá¹‡hato yena vatthu pÅ«rati, tasmi
sace parikappeti ``idaá¹ƒ madditvÄ• papphoá¹-etvÄ• sÄ• rameva gaá¹‡hissÄ• mÄ«â€™â€
maddanapapphoá¹-anesu á¹-hÄ• nÄ• cÄ• ventassÄ• pi pÄ• rÄ• jikaá¹ƒ natthi, pacchÄ• bh
pÄ• rÄ• jikaá¹ƒ. abhiyogo panettha vuttanayo eva.

khÄ«lasaá¹…kamanÄ• dÄ«su pathavÄ« nÄ• ma anagghÄ• . tasmÄ• sace ekeneva khÄ«le
pathavippadesaá¹ƒ sÄ• mikÄ• naá¹ƒ passantÄ• naá¹ƒ vÄ• apassantÄ• naá¹ƒ vÄ• attano s
khÄ«le nÄ• maá¹ƒ chinditvÄ• vÄ• acchinditvÄ• vÄ• saá¹…kÄ• mitamatte tassa ca, ye cas
pÄ• rÄ• jikaá¹ƒ. sace pana \Be I 297/ dvÄ«hi khÄ«lehi gahetabbaá¹ƒ hoti, paá¹-hame khÄ«l
pÄ• rÄ• jikaá¹ƒ. sace tÄ«hi gahetabbaá¹ƒ hoti, paá¹-hame dukkaá¹-aá¹ƒ, dutiye thullaccayaá
pÄ• rÄ• jikaá¹ƒ. evaá¹ƒ bahukesupi avasÄ• ne dve á¹-hapetvÄ• purimehi dukkaá¹-aá¹ƒ, ava
273/ dvinnaá¹ƒ ekena thullaccayaá¹ƒ, itarena pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ. taÃ±ca kho sÄ•
dhuranikkhepena. evaá¹ƒ sabbattha.

__rajjuá¹ƒ vÄ• _ti ``mama santakaá¹ƒ idaâ€™â€™ nti Ã±Ä• petukÄ• mo rajjuá¹ƒ vÄ• pasÄ•
pÄ• teti, dukkaá¹-aá¹ƒ. ``idÄ• ni dvÄ«hi payogehi attano santakaá¹ƒ karissÄ• mÄ«â€™â€™
thullaccayaá¹ƒ, dutiye pÄ• rÄ• jikaá¹ƒ.

__vatiá¹ƒ vÄ• _ti parassa khettaá¹ƒ parikkhepavasena attano kÄ• tukÄ• mo dÄ• rÅ«ni nikha
dukkaá¹-aá¹ƒ. ekasmiá¹ƒ anÄ• gate thullaccayaá¹ƒ, tasmiá¹ƒ Ä• gate pÄ• rÄ• jikaá¹ƒ. sace

sÄ• khÄ• parivÄ• reneva attano kÄ• tuá¹ƒ sakkoti, sÄ• khÄ• pÄ• tanepi eseva nayo. evaá¹ƒ
attano kÄ• tuá¹ƒ sakkoti, tattha tattha paá¹-hamapayogehi dukkaá¹-aá¹ƒ. avasÄ• ne dvinnaá
thullaccayaá¹ƒ, itarena pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ.

__mariyÄ• daá¹ƒ vÄ• _ti parassa khettaá¹ƒ ``mama idaâ€™â€™ nti Ã±Ä• petukÄ• mo attan

kedÄ• rapÄ• á¸·iá¹ƒ yathÄ• parassa khettaá¹ƒ atikkamati, evaá¹ƒ saá¹…kÄ• meti, paá¹ƒsu
vaá¸• á¸• hetvÄ• vitthataá¹ƒ karoti, akataá¹ƒ vÄ• pana patiá¹-á¹-hÄ• peti, purimapayogehi
pacchimÄ• naá¹ƒ ekena thullaccayaá¹ƒ, itarena pÄ• rÄ• jikanti.

khettaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

vatthuá¹-á¹-hakathÄ•

<105> vatthuá¹-á¹-hepi --- vatthuá¹ƒ tÄ• va dassento __vatthu nÄ• ma ``Ä• rÄ• mavatthu vih
Ä• ha. tattha bÄ«jaá¹ƒ vÄ• uparopake vÄ• aropetvÄ• va kevalaá¹ƒ bhÅ«miá¹ƒ sodhetvÄ•
yena kenaci parikkhipitvÄ• vÄ• aparikkhipitvÄ• vÄ• pupphÄ• rÄ• mÄ• dÄ«naá¹ƒ atthÄ• ya
Ä• rÄ• mavatthu nÄ• ma. eteneva nayena ekavihÄ• rapariveá¹‡aÄ• vÄ• sÄ• naá¹ƒ atthÄ• y
vihÄ• ravatthu nÄ• ma. yopi pubbe Ä• rÄ• mo \Be I 298/ ca vihÄ• ro ca hutvÄ• pacchÄ• vi
á¹-hito, Ä• rÄ• mavihÄ• rakiccaá¹ƒ na karoti, sopi Ä• rÄ• mavihÄ• ravatthusaá¹…gaheneva
panettha khettaá¹-á¹-he vuttasadisoyevÄ• ti.

vatthuá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

<106> gÄ• maá¹-á¹-he \Ne I 274/ yaá¹ƒ vattabbaá¹ƒ taá¹ƒ vuttameva.

araÃ±Ã±aá¹-á¹-hakathÄ•

<107> araÃ±Ã±aá¹-á¹-he \Ee II 342/ --- araÃ±Ã±aá¹ƒ tÄ• va dassento __ ``araÃ±Ã±aá¹ƒ nÄ
pariggahitaá¹ƒ hoti, taá¹ƒ araÃ±Ã±aâ€™â€™ _nti Ä• ha. tattha yasmÄ• __araÃ±Ã±aá¹ƒ_ n
pariggahitampi atthi, apariggahitampi; idha pana yaá¹ƒ pariggahitaá¹ƒ sÄ• rakkhaá¹ƒ, yato n
kaá¹-á¹-halatÄ• dÄ«ni gahetuá¹ƒ labbhanti, taá¹ƒ adhippetaá¹ƒ. tasmÄ• ``yaá¹ƒ manussÄ•
hotÄ«â€™â€™ ti vatvÄ• puna ``araÃ±Ã±aâ€™â€™ nti vuttaá¹ƒ. tena imamatthaá¹ƒ dasset
araÃ±Ã±assa lakkhaá¹‡aá¹ƒ. yaá¹ƒ pana attano araÃ±Ã±alakkhaá¹‡ena araÃ±Ã±aá¹ƒ manu
taá¹ƒ imasmiá¹ƒ atthe araÃ±Ã±aâ€™â€™ nti. tattha vinicchayo Ä• rÄ• maá¹-á¹-hÄ• dÄ«su v

tatthajÄ• takesu panettha ekasmimpi mahaggharukkhe chinnamatte pÄ• rÄ• jikaá¹ƒ. __lataá
latÄ• pi latÄ• eva; tattha yo vetto vÄ• latÄ• vÄ• dÄ«ghÄ• hoti, mahÄ• rukkhe ca gacche

veá¹-hetvÄ• vÄ• gatÄ• , sÄ• mÅ«le chinnÄ• pi avahÄ• raá¹ƒ na janeti agge chinnÄ• pi, ya
chinnÄ• hoti, tadÄ• avahÄ• raá¹ƒ janeti. sace pana veá¹-hetvÄ• á¹-hitÄ• hoti, veá¹-hetvÄ•
rukkhato mocitamattÄ• avahÄ• raá¹ƒ janeti.

__tiá¹‡aá¹ƒ_ __vÄ• _ti ettha tiá¹‡aá¹ƒ vÄ• hotu paá¹‡á¹‡aá¹ƒ vÄ• , sabbaá¹ƒ tiá¹‡aggahaá
gehacchadanÄ• dÄ«namatthÄ• ya parehi chinnaá¹ƒ vÄ• attanÄ• chinditvÄ• vÄ• gaá¹‡ha
kÄ• retabbo. na kevalaÃ±ca tiá¹‡apaá¹‡á¹‡ameva, aÃ±Ã±ampi yaá¹ƒkiÃ±ci vÄ• kachalli Ä•
sÄ• layÄ• , taá¹ƒ gaá¹‡hanto bhaá¹‡á¸• agghena kÄ• retabbo. tacchetvÄ• á¹-hapito addhag
yo pana agge ca mÅ«le ca chinno hoti, sÄ• khÄ• pissa pÅ«tikÄ• \Be I 299/ jÄ• tÄ• , challiyo
sÄ• mikehi chaá¸• á¸• itoâ€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. lakkhaá¹‡acchinnassÄ• pi yadÄ•
pariyonaddhaá¹ƒ hoti, tadÄ• gahetuá¹ƒ vaá¹-á¹-ati. gehÄ• dÄ«naá¹ƒ atthÄ• ya rukkhe chinc
katÄ• ni ajjhÄ• vutthÄ• ni ca honti, dÄ• rÅ«nipi araÃ±Ã±e vassena ca Ä• tapena ca vinassan
``chaá¸• á¸• itÄ• nÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. kasmÄ• ? yasmÄ• araÃ±Ã±asÄ• mi
araÃ±Ã±asÄ• mikÄ• naá¹ƒ deyyadhammaá¹ƒ datvÄ• \Ee II 343/ chinnÄ• ni, te eva issarÄ•
chaá¸• á¸• itÄ• ni, nirÄ• layÄ• tattha jÄ• tÄ• ti.

yopi \Ne I 275/ bhikkhu paá¹-hamaá¹ƒyeva araÃ±Ã±apÄ• lÄ• naá¹ƒ deyyadhammaá¹ƒ datvÄ
yathÄ• rucite rukkhe gÄ• hÄ• peti, tassa tesaá¹ƒ Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ agantvÄ• pi yath
gantuá¹ƒ vaá¹-á¹-ati. athÄ• pi pavisanto adatvÄ• ``nikkhamanto dassÄ• mÄ«â€™â€™ ti ruk
nikkhamanto tesaá¹ƒ dÄ• tabbaá¹ƒ datvÄ• gacchati, vaá¹-á¹-ati eva. athÄ• pi Ä• bhogaá¹ƒ
``dehÄ«â€™â€™ ti vutte ``dassÄ• mÄ«â€™â€™ ti, ``dehÄ«â€™â€™ ti vutte dÄ• tabbamev
datvÄ• ``bhikkhussa gantuá¹ƒ dethÄ• â€™â€™ ti vadati, laddhakappameva, gantuá¹ƒ vaá¹
issarajÄ• tiko dhanaá¹ƒ adatvÄ• va ``bhikkhÅ«naá¹ƒ bhÄ• gaá¹ƒ mÄ• gaá¹‡hathÄ• â€™â€
``mayaá¹ƒ bhikkhÅ«naá¹ƒ tÄ• pasÄ• naÃ±ca bhÄ• gaá¹ƒ agaá¹‡hantÄ• kuto lacchÄ• ma, c
dÄ• tabbameva.

yo pana araÃ±Ã±apÄ• lesu niddÄ• yantesu vÄ• kÄ«á¸·Ä• pasutesu vÄ• katthaci pakkantes
araÃ±Ã±apÄ• lÄ• â€™â€™ ti pakkositvÄ• pi adisvÄ• gacchati, bhaá¹‡á¸• adeyyaá¹ƒ. yopi
kammaá¹-á¹-hÄ• nÄ• dÄ«ni manasikaronto vÄ• aÃ±Ã±avihito vÄ• assatiyÄ• atikkamati, bh
taá¹ƒ á¹-hÄ• naá¹ƒ pattassa coro vÄ• hatthÄ« vÄ• vÄ• á¸·amigo vÄ• mahÄ• megho vÄ• v
upaddavÄ• muccitukamyatÄ• ya sahasÄ• taá¹ƒ á¹-hÄ• naá¹ƒ atikkamati, rakkhati tÄ• va, b
hoti. idaá¹ƒ pana araÃ±Ã±e Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ nÄ• ma suá¹…kaghÄ• tatopi garukata
paricchedaá¹ƒ anokkamitvÄ• dÅ«ratova pariharanto dukkaá¹-ameva Ä• pajjati. idaá¹ƒ pana
pariharantassa Ä• kÄ• sena gacchatopi pÄ• rÄ• jikameva. tasmÄ• ettha appamattena bhav

araÃ±Ã±aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

udakakathÄ•

<108> udake \Be I 300/ pana --- __bhÄ• janagata_nti udakadullabhakÄ• le udakamaá¹‡ikÄ•
saá¹…gopetvÄ• á¹-hapitaá¹ƒ; taá¹ƒ yasmiá¹ƒ bhÄ• jane á¹-hapitaá¹ƒ hoti, taá¹ƒ bhÄ• janaá
chiddaá¹ƒ katvÄ• vÄ• tattha pokkharaá¹‡Ä«taá¸·Ä• kesu ca attano bhÄ• janaá¹ƒ pavesetv
gaá¹‡hantassa sappitelesu vuttanayena vinicchayo veditabbo.

mariyÄ• dacchedane pana tattha jÄ• takabhÅ«tagÄ• mena saddhimpi mariyÄ• daá¹ƒ chinda
dukkaá¹-aá¹ƒ. taÃ±ca pana pahÄ• re pahÄ• re hoti. antoá¹-hatvÄ• bahimukho chindanto ba
á¹-hatvÄ• antomukho chindanto \Ne I 276/ antoantena kÄ• retabbo. anto ca bahi ca chindit
taá¹ƒ chindanto majjhena kÄ• retabbo. mariyÄ• daá¹ƒ dubbalaá¹ƒ katvÄ• gÄ• vo pakkosati
pakkosÄ• peti, tÄ• Ä• gantvÄ• khurehi mariyÄ• daá¹ƒ chindanti, teneva chinnÄ• hoti. mari
katvÄ• gÄ• vo udake paveseti, gÄ• madÄ• rakehi vÄ• pavesÄ• peti, tÄ• hi uá¹-á¹-hÄ• pitav
bhinditvÄ• gacchanti. gÄ• madÄ• rake vÄ• ``udake kÄ«á¸·athÄ• â€™â€™ ti vadati, kÄ«á¸·
uá¹-á¹-hÄ• pitavÄ«ciyopi mariyÄ• daá¹ƒ chinditvÄ• gacchanti. antoudake jÄ• tarukkhaá¹ƒ c
chindÄ• peti, tenapi patantena uá¹-á¹-hÄ• pitavÄ«ciyo mariyÄ• daá¹ƒ chinditvÄ• gacchanti,
mariyÄ• daá¹ƒ dubbalaá¹ƒ katvÄ• taá¸·Ä• karakkhaá¹‡atthÄ• ya taá¸·Ä• kato nibbahanaud
vÄ• pidahati, aÃ±Ã±ato gacchantaá¹ƒ vÄ• udakaá¹ƒ yathÄ• ettha pavisati, evaá¹ƒ pÄ• á¸·
mÄ• tikaá¹ƒ vÄ• ujukaá¹ƒ karoti, tassa uparibhÄ• ge á¹-hitaá¹ƒ attano taá¸·Ä• kaá¹ƒ vÄ• bh
udakaá¹ƒ mariyÄ• daá¹ƒ gahetvÄ• gacchati, teneva chinnÄ• hoti. sabbattha nikkhantaudak
avahÄ• rena kÄ• retabbo.

niddhamanapanÄ• á¸·iá¹ƒ ugghÄ• á¹-etvÄ• nÄ«harantassÄ• pi eseva nayo. sace pana tena
katÄ• ya attano dhammatÄ• ya Ä• gantvÄ• vÄ• anÄ• á¹‡attehi gÄ• madÄ• rakehi Ä• ropit
mariyÄ• daá¹ƒ bhindanti, attanoyeva dhammatÄ• ya anÄ• á¹‡attehi vÄ• gÄ• madÄ• rakehi
uá¹-á¹-hÄ• penti, gÄ• madÄ• rakÄ• vÄ• sayameva pavisitvÄ• kÄ«á¸·antÄ• uá¹-á¹-hÄ• per
aÃ±Ã±ena chijjamÄ• no \Be I 301/ patitvÄ• uá¹-á¹-hÄ• peti, uá¹-á¹-hÄ• pitÄ• vÄ«ciyo mariy
sacepi mariyÄ• daá¹ƒ dubbalaá¹ƒ katvÄ• sukkhataá¸·Ä• kassa udakanibbahanaá¹-á¹-hÄ• n
udakaniddhamanatumbaá¹ƒ vÄ• pidahati, aÃ±Ã±ato gamanamagge vÄ• pÄ• á¸·iá¹ƒ bandh
ujukaá¹ƒ karoti, pacchÄ• deve vuá¹-á¹-he udakaá¹ƒ Ä• gantvÄ• mariyÄ• daá¹ƒ bhindati, sa
bhaá¹‡á¸• adeyyaá¹ƒ.

yo pana nidÄ• ghe sukkhavÄ• piyÄ• mariyÄ• daá¹ƒ yÄ• va talaá¹ƒ pÄ• petvÄ• chindati, pa
Ä• gatÄ• gataá¹ƒ udakaá¹ƒ palÄ• yati, bhaá¹‡á¸• adeyyaá¹ƒ. yattakaá¹ƒ tappaccayÄ• sass
pÄ• damattagghanakampi adento sÄ• mikÄ• naá¹ƒ dhuranikkhepena assamaá¹‡o hoti.

yaá¹ƒ pana sabbasÄ• dhÄ• raá¹‡aá¹ƒ taá¸·Ä• kaá¹ƒ hoti; taá¸·Ä• ke udakassa sabbepi man
panassa sassÄ• ni karonti, sassapÄ• lanatthaá¹ƒ taá¸·Ä• kato mahÄ• mÄ• tikÄ• nikkhamit
sÄ• pi sadÄ• sandanakÄ• le sabbasÄ• dhÄ• raá¹‡Ä• . tato pana khuddakamÄ• tikÄ• nÄ«h

kedÄ• resu udakaá¹ƒ pavesenti. taá¹ƒ aÃ±Ã±esaá¹ƒ gahetuá¹ƒ na denti. nidÄ• ghasamayev
vÄ• rena udakaá¹ƒ denti, yo udakavÄ• re sampatte na labhati, tassa sassÄ• ni milÄ• yanti; t
aÃ±Ã±o gahetuá¹ƒ na labhati. tattha yo bhikkhu paresaá¹ƒ khuddakamÄ• tikÄ• to vÄ• kedÄ
theyyacittena attano vÄ• parassa vÄ• mÄ• tikaá¹ƒ vÄ• kedÄ• raá¹ƒ vÄ• paveseti, aá¹-avi
avahÄ• ro vassa hoti.

yopi ``cirena me udakavÄ• ro bhavissati, idaÃ±ca sassaá¹ƒ milÄ• yatÄ«â€™â€™ ti paresaá

pavisantassa udakassa pavisanamaggaá¹ƒ pidahitvÄ• attano kedÄ• raá¹ƒ paveseti, avahÄ
taá¸·Ä• kato aniggate paresaá¹ƒ mÄ• tikÄ• mukhaá¹ƒ asampatteva udake sukkhamÄ• tikaá
udakaá¹ƒ aÃ±Ã±esaá¹ƒ kedÄ• re appavisitvÄ• attanoyeva kedÄ• raá¹ƒ pavisati, evaá¹ƒ tatt
anikkhante baddhÄ• subaddhÄ• , nikkhante baddhÄ• , bhaá¹‡á¸• adeyyaá¹ƒ. taá¸·Ä• kaá¹ƒ
niddhamanapanÄ• á¸·iá¹ƒ ugghÄ• á¹-etvÄ• attano kedÄ• raá¹ƒ pavesentassÄ• pi natthi \Ee
taá¸·Ä• kaá¹ƒ nissÄ• ya khettassa katattÄ• . __kurundiyÄ• _dÄ«su pana ``avahÄ• roâ€™â€
302/ ``vatthuá¹ƒ kÄ• laÃ±ca desaÃ±cÄ• â€™â€™ ti iminÄ• lakkhaá¹‡ena na sameti. tasmÄ
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttameva yuttanti.

udakakathÄ• niá¹-á¹-hitÄ• .

dantaponakathÄ•

<109> dantapoá¹‡aá¹ƒ Ä• rÄ• maá¹-á¹-hakavinicchayena vinicchinitabbaá¹ƒ. ayaá¹ƒ pana v
vetanabhato hutvÄ• devasikaá¹ƒ vÄ• pakkhamÄ• savÄ• rena vÄ• dantakaá¹-á¹-haá¹ƒ Ä• l
chinditvÄ• pi yÄ• va bhikkhusaá¹…ghaá¹ƒ na sampaá¹-icchÄ• peti, tÄ• va tasseva hoti. tasm
gaá¹‡hanto bhaá¹‡á¸• agghena kÄ• retabbo. tatthajÄ• takaá¹ƒ pana garubhaá¹‡á¸• aá¹ƒ, ta
rakkhitagopitaá¹ƒ gaá¹‡hanto bhaá¹‡á¸• agghena kÄ• retabbo. eseva nayo gaá¹‡apuggalag
chinnake acchinnake ca. tesaá¹ƒ Ä• rÄ• muyyÄ• nabhÅ«mÄ«su jÄ• taá¹ƒ sÄ• maá¹‡erÄ• v
dantakaá¹-á¹-haá¹ƒ Ä• harantÄ• Ä• cariyupajjhÄ• yÄ• nampi Ä• haranti, taá¹ƒ yÄ• va chind
paá¹-icchÄ• penti, tÄ• va sabbaá¹ƒ tesaá¹ƒyeva hoti. tasmÄ• tampi theyyacittena gaá¹‡han
kÄ• retabbo. yadÄ• pana te chinditvÄ• saá¹…ghassa paá¹-icchÄ• petvÄ• dantakaá¹-á¹-ha
``yathÄ• sukhaá¹ƒ bhikkhusaá¹…gho paribhuÃ±jatÅ«â€™â€™ ti; tato paá¹-á¹-hÄ• ya avahÄ
jÄ• nitabbaá¹ƒ. yo hi devasikaá¹ƒ saá¹…ghamajjhe osarati, tena divase divase ekameva dan
gahetabbaá¹ƒ. yo pana \Ne I 278/ devasikaá¹ƒ na osarati, padhÄ• naghare vasitvÄ• dhamm
vÄ• dissati, tena pamÄ• á¹‡aá¹ƒ sallakkhetvÄ• cattÄ• ri paÃ±cadantakaá¹-á¹-hÄ• ni attano
á¹-hapetvÄ• khÄ• ditabbÄ• ni. tesu khÄ«á¹‡esu sace punapi dantakaá¹-á¹-hamÄ• á¸·ake ba
Ä• haritvÄ• khÄ• ditabbÄ• ni. yadi pana pamÄ• á¹‡aá¹ƒ asallakkhetvÄ• Ä• harati, tesu akk
khÄ«yanti, tato keci therÄ• ``yehi gahitÄ• ni, te paá¹-iÄ• harantÅ«â€™â€™ ti vadeyyuá¹ƒ, k
sÄ• maá¹‡erÄ• Ä• harissantÄ«â€™â€™ ti, tasmÄ• vivÄ• dapariharaá¹‡atthaá¹ƒ \Ee II 347

sallakkhetabbaá¹ƒ. gahaá¹‡e pana doso natthi. maggaá¹ƒ gacchantenÄ• pi ekaá¹ƒ vÄ• dve
pakkhipitvÄ• gantabbanti.

dantaponakathÄ• niá¹-á¹-hitÄ• .

vanappatikathÄ•

<110> vanassa \Be I 303/ patÄ«ti __vanappati; _ vanajeá¹-á¹-hakarukkhassetaá¹ƒ adhivaca
sabbopi manussehi pariggahitarukkho adhippeto ambalabujapanasÄ• diko. yattha vÄ• pana
Ä• ropenti, so chijjamÄ• no sace ekÄ• yapi challiyÄ• vÄ• vÄ• kena vÄ• sakalikÄ• ya vÄ•
hutvÄ• bhÅ«miyaá¹ƒ patati, rakkhati tÄ• va.

yo pana chinnopi vallÄ«hi vÄ• sÄ• mantarukkhasÄ• khÄ• hi vÄ• sambaddho sandhÄ• ritat
patanto vÄ• bhÅ«miá¹ƒ na pÄ• puá¹‡Ä• ti, natthi tattha parihÄ• ro, avahÄ• ro eva hoti. yopi
acchinno viya hutvÄ• tatheva tiá¹-á¹-hati, tasmimpi eseva nayo.

yo pana rukkhaá¹ƒ dubbalaá¹ƒ katvÄ• pacchÄ• cÄ• letvÄ• pÄ• teti, aÃ±Ã±ena vÄ• cÄ• lÄ
santike rukkhaá¹ƒ chinditvÄ• ajjhottharati, parena vÄ• ajjhottharÄ• peti; makkaá¹-e vÄ• pa
Ä• ropeti, aÃ±Ã±ena vÄ• Ä• ropÄ• peti; vagguliyo vÄ• tattha Ä• ropeti, parena vÄ• Ä• rop
pÄ• tenti, tasseva avahÄ• ro.

sace pana tena rukkhe dubbale kate aÃ±Ã±o anÄ• á¹‡atto eva taá¹ƒ cÄ• letvÄ• pÄ• teti,

rukkhena vÄ• ajjhottharati, attano dhammatÄ• ya makkaá¹-Ä• vÄ• vagguliyo vÄ• Ä• roha
Ä• ropeti, sayaá¹ƒ vÄ• esa vÄ• tamukhaá¹ƒ sodheti, balavavÄ• to Ä• gantvÄ• rukkhaá¹ƒ p
bhaá¹‡á¸• adeyyaá¹ƒ. vÄ• tamukhasodhanaá¹ƒ panettha asampatte vÄ• te sukkhamÄ• tikÄ
279/ sameti, no aÃ±Ã±athÄ• . rukkhaá¹ƒ Ä• vijjhitvÄ• satthena vÄ• Ä• koá¹-eti, aggiá¹ƒ vÄ
maá¹‡á¸• ukakaá¹‡á¹-akaá¹ƒ vÄ• visaá¹ƒ vÄ• Ä• koá¹-eti, yena so marati, sabbattha bhaá¹

vanappatikathÄ• niá¹-á¹-hitÄ• .

haraá¹‡akakathÄ•

<111> haraá¹‡ake \Be I 304/ \Ee II 348/ --- __aÃ±Ã±assa haraá¹‡akaá¹ƒ bhaá¹‡á¸• aá¹ƒ the
paraá¹ƒ sÄ«sabhÄ• rÄ• dÄ«hi bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya gacchantaá¹ƒ disvÄ• ``etaá¹ƒ hari
gantvÄ• Ä• masati, ettÄ• vatÄ• assa dukkaá¹-aá¹ƒ. __phandÄ• petÄ«_ti Ä• kaá¸• á¸• hana
sÄ• miko na muÃ±cati, tenassa thullaccayaá¹ƒ. __á¹-hÄ• nÄ• cÄ• vetÄ«_ti Ä• kaá¸• á¸• hit
moceti, tenassa pÄ• rÄ• jikaá¹ƒ. sace pana taá¹ƒ bhaá¹‡á¸• asÄ• miko uá¹-á¹-hahitvÄ• poth

bhaá¹‡á¸• aá¹ƒ mocÄ• petvÄ• gaá¹‡heyya, bhikkhu paá¹-hamaggahaá¹‡eneva pÄ• rÄ• jiko
gÄ«vato vÄ• hatthato vÄ• alaá¹…kÄ• raá¹ƒ chinditvÄ• vÄ• mocetvÄ• vÄ• gaá¹‡hantass
pÄ• rÄ• jikaá¹ƒ. hatthe pana valayaá¹ƒ vÄ• kaá¹-akaá¹ƒ vÄ• anÄ«haritvÄ• aggabÄ• haá¹ƒ
vÄ• sÄ• reti, Ä• kÄ• sagataá¹ƒ vÄ• karoti, rakkhati tÄ• va. rukkhamÅ«lacÄ«varavaá¹ƒsesu
pÄ• rÄ• jikaá¹ƒ janeti. kasmÄ• ? saviÃ±Ã±Ä• á¹‡akattÄ• . saviÃ±Ã±Ä• á¹‡akakoá¹-á¹-hÄ• sa
nÄ«haá¹-aá¹ƒ, tÄ• va tattheva hoti. eseva nayo aá¹…gulimuddikapÄ• dakaá¹-akakaá¹-Å«pa

yo pana parassa nivatthasÄ• á¹-akaá¹ƒ acchindati, paro ca salajjitÄ• ya sahasÄ• na muÃ±c
kaá¸• á¸• hati, ekenantena paro, rakkhati tÄ• va. parassa hatthato muttamatte pÄ• rÄ• jikaá
kaá¸• á¸• hantassa chijjitvÄ• ekadeso hatthagato hoti, so ca pÄ• daá¹ƒ agghati pÄ• rÄ• jika
__sahabhaá¹‡á¸• ahÄ• raka_nti ``sabhaá¹‡á¸• ahÄ• rakaá¹ƒ bhaá¹‡á¸• aá¹ƒ nessÄ• mÄ«â€
yÄ• hÄ«â€™â€™ ti bhaá¹‡á¸• ahÄ• rakaá¹ƒ tajjeti, so bhÄ«to corena adhippetadisÄ• bhimu
saá¹…kÄ• meti, corassa thullaccayaá¹ƒ; dutiye pÄ• rÄ• jikaá¹ƒ. __pÄ• tÄ• petÄ«_ti athÄ• pi
hatthe Ä• vudhaá¹ƒ disvÄ• sÄ• saá¹…ko hutvÄ• pÄ• tÄ• petvÄ• gahetukÄ• mo ekamanta
pÄ• tÄ• peti, parassa hatthato muttamatte pÄ• rÄ• jikaá¹ƒ.

__pÄ• tÄ• peti, Ä• patti dukkaá¹-assÄ• _tiÄ• di pana parikappavasena \Ee II 349/ vuttaá¹ƒ. y
pÄ• tÄ• petvÄ• ``yaá¹ƒ mama ruccati, taá¹ƒ gahessÄ• mÄ«â€™â€™ ti parikappetvÄ• pÄ•
Ä• masane \Ne I 280/ ca dukkaá¹-aá¹ƒ, phandÄ• pane thullaccayaá¹ƒ. pÄ• dagghanakassa
pÄ• rÄ• jikaá¹ƒ. taá¹ƒ pacchÄ• paá¹-ipÄ• tiyamÄ• nassa muÃ±catopi natthiyeva samaá¹‡ab
bhaá¹‡á¸• ahÄ• rakaá¹ƒ \Be I 305/ atikkamantaá¹ƒ disvÄ• anubandhanto ``tiá¹-á¹-ha, tiá¹-á¹
pÄ• tehÄ«â€™â€™ ti vatvÄ• pÄ• tÄ• peti, tassÄ• pi tena hatthato muttamatte pÄ• rÄ• jikaá

yo pana ``tiá¹-á¹-ha tiá¹-á¹-hÄ• â€™â€™ ti vadati, ``pÄ• tehÄ«â€™â€™ ti na vadati; itaro ca
``sace esa maá¹ƒ pÄ• puá¹‡eyya, ghÄ• teyyÄ• pi maâ€™â€™ nti sÄ• layova hutvÄ• taá¹ƒ
gahanaá¹-á¹-hÄ• ne pakkhipitvÄ• ``puna nivattitvÄ• gahessÄ• mÄ«â€™â€™ ti pakkamati,
pÄ• rÄ• jikaá¹ƒ natthi. Ä• gantvÄ• pana theyyacittena gaá¹‡hato uddhÄ• re pÄ• rÄ• jikaá¹ƒ
--- ``mayÄ• pÄ• tÄ• penteneva idaá¹ƒ mama santakaá¹ƒ kataâ€™â€™ nti tato naá¹ƒ sakas
gahaá¹‡e rakkhati, bhaá¹‡á¸• adeyyaá¹ƒ pana hoti. ``dehÄ«â€™â€™ ti vutte adentassa sÄ•
pÄ• rÄ• jikaá¹ƒ. ``so imaá¹ƒ chaá¸• á¸• etvÄ• gato, anajjhÄ• vutthakaá¹ƒ dÄ• ni idaâ€™â€™
gaá¹‡hatopi eseva nayo. atha pana sÄ• miko ``tiá¹-á¹-ha tiá¹-á¹-hÄ• â€™â€™ ti vuttamatten
disvÄ• ``na dÄ• ni idaá¹ƒ mayhaâ€™â€™ nti dhuranikkhepaá¹ƒ katvÄ• nirÄ• layo chaá¸• á
theyyacittena gaá¹‡hato uddhÄ• re dukkaá¹-aá¹ƒ. Ä• harÄ• pente dÄ• tabbaá¹ƒ, adentassa
tassa payogena chaá¸• á¸• itattÄ• ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. aÃ±Ã±esu p
natthi. purimanayeneva sakasaÃ±Ã±Ä• ya vÄ• paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya vÄ• gaá¹‡hante

haraá¹‡akakathÄ• niá¹-á¹-hitÄ• .

upanidhikathÄ•

<112> upanidhimhi --- __nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«_ti sampajÄ• namusÄ• vÄ• depi adinnÄ•
dukkaá¹-aá¹ƒ. ``kiá¹ƒ tumhe bhaá¹‡atha? nevidaá¹ƒ mayhaá¹ƒ anurÅ«paá¹ƒ, na tumhÄ• kaâ
vadantassÄ• pi dukkaá¹-ameva. ``raho mayÄ• etassa hatthe á¹-hapitaá¹ƒ, na \Ee II 350/ aÃ
`dassati nu kho me noâ€™â€™ â€™ ti sÄ• miko vimatiá¹ƒ uppÄ• deti, bhikkhussa thullacca
pharusÄ• dibhÄ• vaá¹ƒ disvÄ• sÄ• miko ``na mayhaá¹ƒ dassatÄ«â€™â€™ ti dhuraá¹ƒ nikk
bhikkhu ``kilametvÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti dÄ• ne saussÄ• ho, rakkhati tÄ• va. sa
bhaá¹‡á¸• assÄ• miko pana gahaá¹‡e saussÄ• ho \Be I 306/, rakkhateva. yadi pana so dÄ•
bhaá¹‡á¸• asÄ• mikopi ``na mayhaá¹ƒ dassatÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, evaá¹ƒ ubh
bhikkhuno pÄ• rÄ• jikaá¹ƒ \Ne I 281/. yadipi mukhena ``dassÄ• mÄ«â€™â€™ ti vadati, citte
evampi sÄ• mikassa dhuranikkhepe pÄ• rÄ• jikaá¹ƒ. taá¹ƒ pana upanidhi nÄ• ma saá¹…gop
parehi á¹-hapitabhaá¹‡á¸• aá¹ƒ, aguttadesato á¹-hÄ• nÄ• cÄ• vetvÄ• guttaá¹-á¹-hÄ• ne á¹-
anÄ• patti. theyyacittenapi á¹-hÄ• nÄ• cÄ• ventassa avahÄ• ro natthi. kasmÄ• ? attano hat
bhaá¹‡á¸• adeyyaá¹ƒ pana hoti. theyyacittena paribhuÃ±jatopi eseva nayo. tÄ• vakÄ• likagg
__dhammaá¹ƒ caranto_tiÄ• di vuttanayameva. ayaá¹ƒ tÄ• va __pÄ• á¸·ivaá¹‡á¹‡anÄ• _.

__pÄ• á¸·imuttakavinicchayo_ panettha pattacatukkÄ• divasena evaá¹ƒ vutto --- eko kira bh
patte lobhaá¹ƒ uppÄ• detvÄ• taá¹ƒ haritukÄ• mo á¹-hapitaá¹-á¹-hÄ• namassa suá¹-á¹-hu sa
pattaá¹ƒ tasseva santike á¹-hapesi. so paccÅ«sasamaye Ä• gantvÄ• dhammaá¹ƒ vÄ• cÄ• p
mahÄ• theramÄ• ha --- ``vandÄ• mi, bhanteâ€™â€™ ti. ``ko esoâ€™â€™ ti? ``ahaá¹ƒ, bha
kÄ• lassevamhi gantukÄ• mo, asukasmiÃ±ca me á¹-hÄ• ne Ä«disena nÄ• ma aá¹ƒsabaddh
patto á¹-hapito. sÄ• dhÄ• haá¹ƒ, bhante, taá¹ƒ labheyyaâ€™â€™ nti thero pavisitvÄ• taá¹ƒ
corassa pÄ• rÄ• jikaá¹ƒ. sace Ä• gantvÄ• ``kosi tvaá¹ƒ avelÄ• ya Ä• gatoâ€™â€™ ti \Ee II
palÄ• yati, pÄ• rÄ• jikaá¹ƒ patvÄ• va palÄ• yati. therassa pana suddhacittattÄ• anÄ• patti. t
gaá¹‡hissÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ gaá¹‡hi, eseva nayo. ayaá¹ƒ pana aÃ±Ã±aá¹ƒ tÄ•
manussaviggahe Ä• á¹‡attasadisavatthusmiá¹ƒ viya. __kurundiyaá¹ƒ_ pana ``padavÄ• rena
vuttaá¹ƒ, taá¹ƒ atÄ• disameva gaá¹‡hante yujjati.

taá¹ƒ maÃ±Ã±amÄ• no attano pattaá¹ƒ gaá¹‡hitvÄ• adÄ• si, corassa sÄ• mikena dinnattÄ•
asuddhacittena pana gahitattÄ• dukkaá¹-aá¹ƒ. taá¹ƒ maÃ±Ã±amÄ• no corasseva pattaá¹ƒ g
corassa attano santakattÄ• pÄ• rÄ• jikaá¹ƒ natthi, asuddhacittena pana gahitattÄ• dukkaá¹
therassa anÄ• patti.

aparo \Be I 307/ ``pattaá¹ƒ coressÄ• mÄ«â€™â€™ ti tatheva niddÄ• yamÄ• naá¹ƒ theraá¹ƒ
ca vutte `ahaá¹ƒ, bhante, gilÄ• nabhikkhu, ekaá¹ƒ tÄ• va me pattaá¹ƒ detha, gÄ• madvÄ• ra
Ä• harissÄ• mÄ«â€™â€™ ti. thero ``idha gilÄ• no natthi, coro ayaá¹ƒ bhavissatÄ«â€™â€™
haratÅ«â€™â€™ ti attano veribhikkhussa pattaá¹ƒ nÄ«haritvÄ• adÄ• si, dvinnampi uddhÄ•

``veribhikkhussa pattoâ€™â€™ ti saÃ±Ã±Ä• ya aÃ±Ã±assa pattaá¹ƒ uddharantepi eseva na
``verissÄ• yaâ€™â€™ nti saÃ±Ã±Ä• ya corasseva pattaá¹ƒ uddharitvÄ• deti, vuttanayenev
corassa \Ne I 282/ dukkaá¹-aá¹ƒ. atha ``verissÄ• yaâ€™â€™ nti maÃ±Ã±amÄ• no attano pa
ubhinnampi dukkaá¹-aá¹ƒ.

eko mahÄ• thero upaá¹-á¹-hÄ• kaá¹ƒ daharabhikkhuá¹ƒ ``pattacÄ«varaá¹ƒ gaá¹‡ha, asukaá
piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti Ä• ha. daharo gahetvÄ• therassa pacchato pacch
uppÄ• detvÄ• sace sÄ«se bhÄ• raá¹ƒ khandhe karoti, pÄ• rÄ• jikaá¹ƒ natthi. kasmÄ• ? Ä• a
pana maggato okkamma aá¹-aviá¹ƒ pavisati, padavÄ• rena kÄ• retabbo. atha nivattitvÄ• vih
palÄ• yitvÄ• vihÄ• raá¹ƒ pavisitvÄ• gacchati, upacÄ• rÄ• tikkame pÄ• rÄ• jikaá¹ƒ. athÄ• pi
nivÄ• sanaparivattanaá¹-á¹-hÄ• nato gÄ• mÄ• bhimukho palÄ• yati, gÄ• mÅ«pacÄ• rÄ• tikk
ubhopi piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jitvÄ• vÄ• \Ee II 352/ gahetvÄ• vÄ• nikkhamanti, th
vadati --- ``pattacÄ«varaá¹ƒ gaá¹‡ha, vihÄ• raá¹ƒ gamissÄ• mÄ• â€™â€™ ti. tatra ce so pu
theyyacittena sÄ«se bhÄ• raá¹ƒ khandhe karoti, rakkhati tÄ• va. aá¹-aviá¹ƒ pavisati, padavÄ
nivattitvÄ• gÄ• mÄ• bhimukho eva palÄ• yati, gÄ• mÅ«pacÄ• rÄ• tikkame pÄ• rÄ• jikaá¹ƒ.
palÄ• yitvÄ• vihÄ• re aá¹-á¹-hatvÄ• anisÄ«ditvÄ• avÅ«pasanteneva theyyacittena gacchat
pÄ• rÄ• jikaá¹ƒ. yo pana anÄ• á¹‡atto gaá¹‡hÄ• ti, tassa sÄ«se bhÄ• raá¹ƒ khandhe karaá¹‡
sesaá¹ƒ purimasadisameva.

yo pana ``asukaá¹ƒ nÄ• ma vihÄ• raá¹ƒ gantvÄ• cÄ«varaá¹ƒ dhovitvÄ• rajitvÄ• vÄ• ehÄ«
``sÄ• dhÅ«â€™â€™ ti gahetvÄ• gacchati, tassapi antarÄ• magge theyyacittaá¹ƒ uppÄ• det
karaá¹‡Ä• dÄ«su pÄ• rÄ• jikaá¹ƒ natthi. maggÄ• okkamane padavÄ• rena kÄ• retabbo. taá
vasanto \Be I 308/ theyyacittena paribhuÃ±janto jÄ«rÄ• peti, corÄ• vÄ• tassa taá¹ƒ haranti
bhaá¹‡á¸• adeyyaá¹ƒ pana hoti. tato nikkhamitvÄ• Ä• gacchatopi eseva nayo.

yo pana anÄ• á¹‡atto therena nimitte vÄ• kate sayameva vÄ• kiliá¹-á¹-haá¹ƒ sallakkhetvÄ•
cÄ«varaá¹ƒ; asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ gantvÄ• rajitvÄ• Ä• harissÄ• mÄ«â€™â€™ ti ga
antarÄ• magge theyyacittaá¹ƒ uppÄ• detvÄ• sÄ«se bhÄ• raá¹ƒ khandhe karaá¹‡Ä• dÄ«su
anÄ• á¹‡attiyÄ• gahitattÄ• . maggÄ• okkamatopi paá¹-inivattitvÄ• tameva vihÄ• raá¹ƒ Ä• g
atikkamatopi vuttanayeneva pÄ• rÄ• jikaá¹ƒ. tattha gantvÄ• rajitvÄ• paccÄ• gacchatopi the
nayo. sace pana yattha gato, tattha vÄ• antarÄ• magge vihÄ• re vÄ• tameva vihÄ• raá¹ƒ p
ekapasse vÄ• upacÄ• rasÄ«maá¹ƒ anatikkamitvÄ• vasanto theyyacittena \Ne I 283/ paribh
vÄ• tassa taá¹ƒ haranti, yathÄ• vÄ• tathÄ• vÄ• nassati, bhaá¹‡á¸• adeyyaá¹ƒ. upacÄ• ra
pÄ• rÄ• jikaá¹ƒ.

yo pana therena nimitte kayiramÄ• ne ``detha, bhante, ahaá¹ƒ rajitvÄ• \Ee II 353/ Ä• hariss
``kattha gantvÄ• , bhante, rajÄ• mÄ«â€™â€™ ti pucchati. thero ca naá¹ƒ ``yattha icchasi, ta
rajÄ• hÄ«â€™â€™ ti vadati, ayaá¹ƒ ``vissaá¹-á¹-hadÅ«toâ€™â€™ nÄ• ma. theyyacittena pa

kÄ• retabbo. theyyacittena pana palÄ• yatopi paribhogena vÄ• aÃ±Ã±athÄ• vÄ• nÄ• saya
hoti. bhikkhu bhikkhussa hatthe kiÃ±ci parikkhÄ• raá¹ƒ pahiá¹‡ati --- ``asukavihÄ• re asukab
dehÄ«â€™â€™ ti, tassa theyyacitte uppanne sabbaá¹-á¹-hÄ• nesu ``asukaá¹ƒ nÄ• ma vihÄ
dhovitvÄ• rajitvÄ• vÄ• ehÄ«â€™â€™ ti ettha vuttasadiso vinicchayo.

aparo bhikkhuá¹ƒ pahiá¹‡itukÄ• mo nimittaá¹ƒ karoti --- ``ko nu kho gahetvÄ• gamissatÄ«â
--- ``detha, bhante, ahaá¹ƒ gahetvÄ• gamissÄ• mÄ«â€™â€™ ti gahetvÄ• gacchati, tassa t
sabbaá¹-á¹-hÄ• nesu ``detha, bhante, cÄ«varaá¹ƒ, asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ gantvÄ• ra
ti ettha vuttasadiso vinicchayo. therena cÄ«varatthÄ• ya vatthaá¹ƒ labhitvÄ• upaá¹-á¹-hÄ• k
hoti. athassa antevÄ• siko vatthaá¹ƒ haritukÄ• mo tatra gantvÄ• ``taá¹ƒ kira vatthaá¹ƒ deth
pesito viya vadati; tassa vacanaá¹ƒ saddahitvÄ• upÄ• sakena á¹-hapitaá¹ƒ upÄ• sikÄ• vÄ•
á¹-hapitaá¹ƒ \Be I 309/ upÄ• sako vÄ• aÃ±Ã±o vÄ• , koci nÄ«haritvÄ• deti, uddhÄ• reyeva
pana therassa upaá¹-á¹-hÄ• kehi ``imaá¹ƒ therassa dassÄ• mÄ• â€™â€™ ti attano vatthaá
athassa antevÄ• siko taá¹ƒ haritukÄ• mo tattha gantvÄ• ``therassa kira vatthaá¹ƒ dÄ• tukÄ
dethÄ• â€™â€™ ti vadati. te cassa saddahitvÄ• ``mayaá¹ƒ, bhante, bhojetvÄ• dassÄ• mÄ
gaá¹‡hÄ• hÄ«â€™â€™ ti denti. sÄ• mikehi dinnattÄ• pÄ• rÄ• jikaá¹ƒ natthi, asuddhacittena
dukkaá¹-aá¹ƒ, bhaá¹‡á¸• adeyyaÃ±ca hoti.

bhikkhu bhikkhussa vatvÄ• gÄ• maá¹ƒ gacchati, ``itthannÄ• mo mama vassÄ• vÄ• sikaá¹ƒ
á¹-hapeyyÄ• sÄ«â€™â€™ ti. ``sÄ• dhÅ«â€™â€™ ti so bhikkhu tena dinnaá¹ƒ mahagghasÄ
appagghasÄ• á¹-akena saddhiá¹ƒ á¹-hapetvÄ• tena Ä• gatena attano mahagghasÄ• á¹-aka
vÄ• aÃ±atvÄ• vÄ• ``dehi me vassÄ• vÄ• sikaâ€™â€™ nti vutto ``tava thÅ«lasÄ• á¹-ako la
sÄ• á¹-ako mahaggho, dvepi asukasmiá¹ƒ nÄ• ma okÄ• se á¹-hapitÄ• , pavisitvÄ• \Ee II 35
vadati. tena pavisitvÄ• thÅ«lasÄ• á¹-ake gahite itarassa itaraá¹ƒ gaá¹‡hato uddhÄ• re pÄ• n
tassa sÄ• á¹-ake \Ne I 284/ attano nÄ• maá¹ƒ attano ca sÄ• á¹-ake tassa nÄ• maá¹ƒ likhitvÄ
vÄ• cetvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, tatrÄ• pi eseva nayo. yo pana attanÄ• ca tena
á¹-hapetvÄ• taá¹ƒ evaá¹ƒ vadati --- ``tayÄ• ca mayÄ• ca laddhasÄ• á¹-akÄ• dvepi antoga
yaá¹ƒ icchasi, taá¹ƒ vicinitvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti. so ca lajjÄ• ya Ä• vÄ• sikena ladd
gaá¹‡heyya, tatrÄ• vÄ• sikassa vicinitvÄ• gahitÄ• vasesaá¹ƒ itaraá¹ƒ gaá¹‡hato anÄ• patti.
Ä• vÄ• sikÄ• naá¹ƒ cÄ«varakammaá¹ƒ karontÄ• naá¹ƒ samÄ«pe pattacÄ«varaá¹ƒ á¹-hapetv
ti maÃ±Ã±amÄ• no nhÄ• yituá¹ƒ vÄ• aÃ±Ã±atra vÄ• gacchati. sace naá¹ƒ Ä• vÄ• sikÄ• sa
kusalaá¹ƒ. no ce, naá¹-á¹-he gÄ«vÄ• na hoti. sacepi so ``idaá¹ƒ, bhante, á¹-hapethÄ• â€™â
itare ca sakiccappasutattÄ• na jÄ• nanti, eseva nayo. athÄ• pi te ``idaá¹ƒ, bhante, á¹-hapet
``mayaá¹ƒ byÄ• vaá¹-Ä• â€™â€™ ti paá¹-ikkhipanti, itaro ca ``avassaá¹ƒ á¹-hapessantÄ«â€
gacchati, eseva nayo. sace pana tena yÄ• citÄ• vÄ• ayÄ• citÄ• vÄ• ``mayaá¹ƒ á¹-hapess
ti vadanti; taá¹ƒ saá¹…gopitabbaá¹ƒ. no ce saá¹…gopenti, naá¹-á¹-he gÄ«vÄ• . kasmÄ• ? sa

yo \Be I 310/ bhikkhu bhaá¹‡á¸• Ä• gÄ• riko hutvÄ• paccÅ«sasamaye eva bhikkhÅ«naá¹ƒ p

heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ oropetvÄ• dvÄ• raá¹ƒ apidahitvÄ• tesampi anÄ• rocetvÄ• va dA
tÄ• ni ce corÄ• haranti, tasseva gÄ«vÄ• . yo pana bhikkhÅ«hi ``oropetha, bhante, pattacÄ«
salÄ• kaggahaá¹‡assÄ• â€™â€™ ti vutto ``samÄ• gatatthÄ• â€™â€™ ti pucchitvÄ• ``Ä• m
pattacÄ«varÄ• ni nÄ«haritvÄ• nikkhipitvÄ• bhaá¹‡á¸• Ä• gÄ• radvÄ• raá¹ƒ bandhitvÄ• ``tu
heá¹-á¹-hÄ• pÄ• sÄ• dadvÄ• raá¹ƒ paá¹-ijaggitvÄ• gaccheyyÄ• thÄ• â€™â€™ ti vatvÄ• ga
bhikkhu bhikkhÅ«su gatesu pacchÄ• akkhÄ«ni puÃ±chanto uá¹-á¹-hahitvÄ• \Ee II 355/ uda
mukhadhovanatthaá¹ƒ gacchati, taá¹ƒ khaá¹‡aá¹ƒ disvÄ• corÄ• tassa pattacÄ«varaá¹ƒ har
bhaá¹‡á¸• Ä• gÄ• rikassa gÄ«vÄ• na hoti.

sacepi koci bhaá¹‡á¸• Ä• gÄ• rikassa anÄ• rocetvÄ• va bhaá¹‡á¸• Ä• gÄ• re attano parikkhA
naá¹-á¹-he bhaá¹‡á¸• Ä• gÄ• rikassa gÄ«vÄ• na hoti. sace pana bhaá¹‡á¸• Ä• gÄ• riko taá¹
á¹-hapitaâ€™â€™ nti gahetvÄ• á¹-hapeti, naá¹-á¹-he tassa gÄ«vÄ• . sacepi á¹-hapitabhikkh
Ä«diso nÄ• ma parikkhÄ• ro á¹-hapito, upadhÄ• reyyÄ• thÄ• â€™â€™ ti vutto ``sÄ• dhÅ«â€
dunnikkhittaá¹ƒ vÄ• maÃ±Ã±amÄ• no aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hapeti, tasseva gÄ«vÄ•
ti paá¹-ikkhipantassa pana natthi gÄ«vÄ• . yopi tassa passantasseva á¹-hapeti, bhaá¹‡á¸• Ä
sampaá¹-icchÄ• peti \Ne I 285/, naá¹-á¹-haá¹ƒ sunaá¹-á¹-hameva. sace taá¹ƒ bhaá¹‡á¸• Ä•
á¹-hapeti, naá¹-á¹-he gÄ«vÄ• . sace bhaá¹‡á¸• Ä• gÄ• raá¹ƒ suguttaá¹ƒ, sabbo saá¹…ghass
parikkhÄ• ro tattheva á¹-hapÄ«yati, bhaá¹‡á¸• Ä• gÄ• riko ca bÄ• lo abyatto dvÄ• raá¹ƒ viva
sotuá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci kÄ• tuá¹ƒ katthaci gacchati, taá¹ƒ khaá¹‡aá¹ƒ disvÄ• yattak
sabbaá¹ƒ tassa gÄ«vÄ• . bhaá¹‡á¸• Ä• gÄ• rato nikkhamitvÄ• bahi caá¹…kamantassa vÄ•
sarÄ«raá¹ƒ utuá¹ƒ gÄ• hÄ• pentassa vÄ• tattheva samaá¹‡adhammÄ• nuyogena nisinnass
kenaci kammena byÄ• vaá¹-assa vÄ• uccÄ• rapassÄ• vapÄ«á¸·itassÄ• pi tato tattheva upa
gacchato vÄ• aÃ±Ã±ena vÄ• kenaci Ä• kÄ• rena pamattassa sato dvÄ• raá¹ƒ vivaritvÄ• vA
vÄ• sandhiá¹ƒ chinditvÄ• vÄ• yattakaá¹ƒ tassa pamÄ• dapaccayÄ• corÄ• haranti, sabba
uá¹‡hasamaye pana vÄ• tapÄ• naá¹ƒ vivaritvÄ• nipajjituá¹ƒ vaá¹-á¹-atÄ«ti vadanti. uccÄ• ra
311/ tasmiá¹ƒ upacÄ• re asati aÃ±Ã±attha gacchantassa gilÄ• napakkhe á¹-hitattÄ• avisayo

yo pana anto uá¹‡hapÄ«á¸·ito dvÄ• raá¹ƒ suguttaá¹ƒ katvÄ• bahi nikkhamati, corÄ• ca naá
vivarÄ• â€™â€™ ti vadanti, yÄ• va tatiyaá¹ƒ na vivaritabbaá¹ƒ. yadi pana te corÄ• ``sace n
mÄ• ressÄ• ma, dvÄ• raÃ±ca bhinditvÄ• parikkhÄ• raá¹ƒ \Ee II 356/ harissÄ• mÄ• â€™â€™
``mayi ca mate saá¹…ghassa ca senÄ• sane vinaá¹-á¹-he guá¹‡o natthÄ«â€™â€™ ti vivarit
avisayattÄ• gÄ«vÄ• natthÄ«ti vadanti. sace koci Ä• gantuko kuÃ±cikaá¹ƒ vÄ• deti, dvÄ• ra
yattakaá¹ƒ corÄ• haranti, sabbaá¹ƒ tassa gÄ«vÄ• . saá¹…ghena bhaá¹‡á¸• Ä• gÄ• raguttat
kuÃ±cikamuddikÄ• ca yojetvÄ• dinnÄ• hoti, bhaá¹‡á¸• Ä• gÄ• riko ghaá¹-ikamattaá¹ƒ datv
vivaritvÄ• parikkhÄ• raá¹ƒ haranti, tasseva gÄ«vÄ• . sÅ«ciyantakaÃ±ca kuÃ±cikamuddikaÃ
panetaá¹ƒ sace corÄ• Ä• gantvÄ• ``vivarÄ• â€™â€™ ti vadanti, tattha purimanayeneva pa
guttaá¹ƒ katvÄ• nipanne pana sace bhittiá¹ƒ vÄ• chadanaá¹ƒ vÄ• bhinditvÄ• umaá¹…gen

na tassa gÄ«vÄ• . sace bhaá¹‡á¸• Ä• gÄ• re aÃ±Ã±epi therÄ• vasanti, vivaá¹-e dvÄ• re atta
gahetvÄ• gacchanti, bhaá¹‡á¸• Ä• gÄ• riko tesu gatesu dvÄ• raá¹ƒ na jaggati, sace tattha k
bhaá¹‡á¸• Ä• gÄ• rikassa issaratÄ• ya bhaá¹‡á¸• Ä• gÄ• rikasseva gÄ«vÄ• . therehi pana s
tattha sÄ• mÄ«ci.

yadi bhaá¹‡á¸• Ä• gÄ• riko ``tumhe bahi á¹-hatvÄ• va tumhÄ• kaá¹ƒ parikkhÄ• raá¹ƒ gaá¹‡h
ti vadati, tesaÃ±ca eko lolamahÄ• thero sÄ• maá¹‡erehi ceva upaá¹-á¹-hÄ• kehi ca saddhiá
\Ne I 286/ pavisitvÄ• nisÄ«dati ceva nipajjati ca, yattakaá¹ƒ bhaá¹‡á¸• aá¹ƒ nassati, sabbaá
bhaá¹‡á¸• Ä• gÄ• rikena pana avasesattherehi ca sahÄ• yehi bhavitabbaá¹ƒ. atha bhaá¹‡á¸
lolasÄ• maá¹‡ere ca upaá¹-á¹-hÄ• ke ca gahetvÄ• bhaá¹‡á¸• Ä• gÄ• re nisÄ«dati ceva nipa
nassati, sabbaá¹ƒ tasseva gÄ«vÄ• . tasmÄ• bhaá¹‡á¸• Ä• gÄ• rikeneva tattha vasitabbaá¹ƒ
rukkhamÅ«le vasitabbaá¹ƒ, na ca bhaá¹‡á¸• Ä• gÄ• reti.

ye \Be I 312/ pana attano attano sabhÄ• gabhikkhÅ«naá¹ƒ vasanagabbhesu parikkhÄ• raá¹
naá¹-á¹-he yehi á¹-hapito, tesaá¹ƒyeva gÄ«vÄ• . itarehi pana sahÄ• yehi bhavitabbaá¹ƒ. yac
bhaá¹‡á¸• Ä• gÄ• rikassa vihÄ• reyeva yÄ• gubhattaá¹ƒ dÄ• peti, so ca bhikkhÄ• cÄ• ratthÄ
naá¹-á¹-haá¹ƒ tasseva \Ee II 357/ gÄ«vÄ• . bhikkhÄ• cÄ• raá¹ƒ pavisantehi atirekacÄ«varar
á¹-hapitavihÄ• ravÄ• rikassÄ• pi yÄ• gubhattaá¹ƒ vÄ• nivÄ• paá¹ƒ vÄ• labhamÄ• nasseva
yaá¹ƒ tattha nassati, sabbaá¹ƒ gÄ«vÄ• . na kevalaÃ±ca ettakameva, bhaá¹‡á¸• Ä• gÄ• rikas
pamÄ• dappaccayÄ• nassati, sabbaá¹ƒ gÄ«vÄ• .

sace vihÄ• ro mahÄ• hoti, aÃ±Ã±aá¹ƒ padesaá¹ƒ rakkhituá¹ƒ gacchantassa aÃ±Ã±asmiá¹ƒ
haranti, avisayattÄ• gÄ«vÄ• na hoti. Ä«dise pana vihÄ• re vemajjhe sabbesaá¹ƒ osaraá¹‡a
á¹-hapetvÄ• nisÄ«ditabbaá¹ƒ. vihÄ• ravÄ• rikÄ• vÄ• dve tayo á¹-hapetabbÄ• . sace tesaá
ca rakkhataá¹ƒyeva kiÃ±ci nassati, gÄ«vÄ• na hoti. vihÄ• ravÄ• rike bandhitvÄ• haritabhaá
paá¹-ipathaá¹ƒ gatesu aÃ±Ã±ena maggena haritabhaá¹‡á¸• ampi na tesaá¹ƒ gÄ«vÄ• . sace
vihÄ• re dÄ• tabbaá¹ƒ yÄ• gubhattaá¹ƒ vÄ• nivÄ• po vÄ• na hoti, tehi pattabbalÄ• bhato at
yÄ• gusalÄ• kÄ• , tesaá¹ƒ pahonakabhattasalÄ• kÄ• ca á¹-hapetuá¹ƒ vaá¹-á¹-ati. nibaddha
á¹-hapetabbÄ• , manussÄ• hi vippaá¹-isÄ• rino honti, ``vihÄ• ravÄ• rikÄ• yeva amhÄ• kaá¹
bhuÃ±jantÄ«â€™â€™ ti. tasmÄ• parivattetvÄ• á¹-hapetabbÄ• . sace tesaá¹ƒ sabhÄ• gÄ•
denti, iccetaá¹ƒ kusalaá¹ƒ; no ce denti, vÄ• raá¹ƒ gÄ• hÄ• petvÄ• nÄ«harÄ• petabbÄ• ni. sa
tisso yÄ• gusalÄ• kÄ• , cattÄ• ri paÃ±ca salÄ• kabhattÄ• ni ca labhamÄ• nova bhikkhÄ• cÄ
bhaá¹‡á¸• Ä• gÄ• rikassa viya sabbaá¹ƒ naá¹-á¹-haá¹ƒ gÄ«vÄ• hoti. sace saá¹…ghassa vih
bhattaá¹ƒ vÄ• nivÄ• po vÄ• natthi, bhikkhÅ« vihÄ• ravÄ• raá¹ƒ gahetvÄ• attano attano nis
sampattavÄ• raá¹ƒ aggahetuá¹ƒ na labhanti, yathÄ• aÃ±Ã±e bhikkhÅ« karonti, tatheva kÄ•
asahÄ• yakassa vÄ• attadutiyassa vÄ• yassa sabhÄ• go bhikkhu bhattaá¹ƒ Ä• netvÄ• dÄ
na pÄ• petabbo.

yampi \Be I 313/ \Ne I 287/ pÄ• kavattatthÄ• ya vihÄ• re á¹-hapenti, taá¹ƒ gahetvÄ• upajÄ«
yo taá¹ƒ na upajÄ«vati \Ee II 358/, so vÄ• raá¹ƒ na gÄ• hÄ• petabbo. phalÄ• phalatthÄ• yap
á¹-hapenti, jaggitvÄ• gopetvÄ• phalavÄ• rena bhÄ• jetvÄ• khÄ• danti. yo tÄ• ni khÄ• dati,
anupajÄ«vanto na gÄ• hÄ• petabbo. senÄ• sanamaÃ±capÄ«á¹-hapaccattharaá¹‡arakkhaá¹
vasantena á¹-hÄ• tabbaá¹ƒ. abbhokÄ• siko pana rukkhamÅ«liko vÄ• na gÄ• hÄ• petabbo.

eko navako hoti, bahussuto pana bahÅ«naá¹ƒ dhammaá¹ƒ vÄ• ceti, paripucchaá¹ƒ deti, pÄ•
dhammakathaá¹ƒ katheti, saá¹…ghassa bhÄ• raá¹ƒ nittharati, ayaá¹ƒ lÄ• bhaá¹ƒ paribhuÃ±
vÄ• raá¹ƒ na gÄ• hetabbo. __ ``purisaviseso nÄ• ma Ã±Ä• tabboâ€™â€™ _ti vadanti.

uposathÄ• gÄ• rapaá¹-imÄ• gharajaggakassa pana diguá¹‡aá¹ƒ yÄ• gubhattaá¹ƒ devasikaá
saá¹ƒvacchare ticÄ«varaá¹ƒ, dasavÄ«sagghanakaá¹ƒ kappiyabhaá¹‡á¸• aÃ±ca dÄ• tabbaá
labhamÄ• nasseva pamÄ• dena tattha kiÃ±ci nassati, sabbaá¹ƒ gÄ«vÄ• . bandhitvÄ• balak
gÄ«vÄ• . tattha cetiyassa vÄ• saá¹…ghassa vÄ• santakena cetiyassa santakaá¹ƒ rakkhÄ•
cetiyassa santakena saá¹…ghassa santakaá¹ƒ rakkhÄ• petuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ pana
saddhiá¹ƒ saá¹…ghassa santakaá¹ƒ á¹-hapitaá¹ƒ hoti, taá¹ƒ cetiyasantake rakkhÄ• pite rak
evaá¹ƒ vaá¹-á¹-ati. pakkhavÄ• rena uposathÄ• gÄ• rÄ• dÄ«ni rakkhatopi pamÄ• davasena

upanidhikathÄ• niá¹-á¹-hitÄ• .

suá¹…kaghÄ• takathÄ•

<113> suá¹…kaá¹ƒ tato hanantÄ«ti __suá¹…kaghÄ• taá¹ƒ; _ suá¹…kaá¹-á¹-hÄ• nassetaá¹ƒ
tato suá¹…kÄ• rahaá¹ƒ bhaá¹‡á¸• aá¹ƒ suá¹…kaá¹ƒ adatvÄ• nÄ«harantÄ• raÃ±Ã±o suá¹…
tasmÄ• suá¹…kaghÄ• tanti vuttaá¹ƒ. __tatra pavisitvÄ• _ti tatra pabbatakhaá¹‡á¸• Ä• dÄ«s
katvÄ• á¹-hapite suá¹…kaá¹-á¹-hÄ• ne pavisitvÄ• . __rÄ• jaggaá¹ƒ bhaá¹‡á¸• a_nti rÄ• jÄ•
raÃ±Ã±o paÃ±camÄ• sakaá¹ƒ \Be I 314/ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá
taá¹ƒ bhaá¹‡á¸• anti attho. rÄ• jakantipi \Ee II 359/ pÄ• á¹-ho, ayamevattho. __theyyacitto_ti
suá¹…kaá¹ƒ na dassÄ• mÄ«â€™â€™ ti theyyacittaá¹ƒ uppÄ• detvÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ
á¹-hapitaá¹-á¹-hÄ• nato gahetvÄ• thavikÄ• ya vÄ• pakkhipati, paá¹-icchannaá¹-á¹-hÄ• ne v
saddhiá¹ƒ bandhati, thullaccayaá¹ƒ. suá¹…kaá¹-á¹-hÄ• nena paricchinnattÄ• á¹-hÄ• nÄ• cÄ
suá¹…kaá¹-á¹-hÄ• naparicchedaá¹ƒ dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ.

__bahisuá¹…kaghÄ• taá¹ƒ pÄ• tetÄ«_ti rÄ• japurisÄ• naá¹ƒ aÃ±Ã±avihitabhÄ• vaá¹ƒ passit
patanatthÄ• ya khipati. taÃ±ce avassaá¹ƒ patanakaá¹ƒ, hatthato muttamatte pÄ• rÄ• jikaá¹ƒ
khÄ• á¹‡umhi vÄ• paá¹-ihataá¹ƒ balavavÄ• tavegukkhittaá¹ƒ vÄ• hutvÄ• puna antoyeva p
gaá¹‡hitvÄ• khipati, pubbe vuttanayeneva pÄ• rÄ• jikaá¹ƒ. bhÅ«miyaá¹ƒ patitvÄ• vaá¹-á¹-a
pavisati, pÄ• rÄ• jikameva. __kurundÄ«saá¹…khepaá¹-á¹-hakathÄ• su_ pana ``sace bahi pa

vaá¹-á¹-antaá¹ƒ pavisati, pÄ• rÄ• jikaá¹ƒ. sace atiá¹-á¹-hamÄ• naá¹ƒyeva vaá¹-á¹-itvÄ• pavi
ti vuttaá¹ƒ.

anto á¹-hatvÄ• hatthena vÄ• pÄ• dena vÄ• yaá¹-á¹-hiyÄ• vÄ• vaá¹-á¹-eti, aÃ±Ã±ena vÄ•
aá¹-á¹-hatvÄ• vaá¹-á¹-amÄ• naá¹ƒ gataá¹ƒ, pÄ• rÄ• jikaá¹ƒ. anto á¹-hatvÄ• bahi gacchanta
``vaá¹-á¹-itvÄ• gamissatÄ«â€™â€™ ti vÄ• ``aÃ±Ã±o naá¹ƒ vaá¹-á¹-essatÄ«â€™â€™ ti vÄ
sayaá¹ƒ vÄ• vaá¹-á¹-amÄ• naá¹ƒ aÃ±Ã±ena vÄ• vaá¹-á¹-itaá¹ƒ bahi gacchati, rakkhatiyeva
pana tathÄ• gacchante vattabbameva natthi. dve puá¹-ake ekÄ• baddhe katvÄ• suá¹…kaá
á¹-hapeti, kiÃ±cÄ• pi bahipuá¹-ake suá¹…kaá¹ƒ pÄ• daá¹ƒ agghati, tena saddhiá¹ƒ ekÄ• ba
puá¹-ako rakkhati. sace pana parivattetvÄ• abbhantarimaá¹ƒ bahi á¹-hapeti, pÄ• rÄ• jikaá¹ƒ
katvÄ• á¹-hapite eseva nayo. sace pana abandhitvÄ• kÄ• jakoá¹-iyaá¹ƒ á¹-hapitamattamev

gacchante yÄ• ne vÄ• assapiá¹-á¹-hiÄ• dÄ«su vÄ• á¹-hapeti ``bahi nÄ«harissatÄ«â€™â€™
natthi, bhaá¹‡á¸• adeyyampi na hoti. kasmÄ• ? ``atra paviá¹-á¹-hassa \Ee II 360/ suá¹…kaá
vuttattÄ• idaÃ±ca suá¹…kaá¹-á¹-hÄ• nassa bahi á¹-hitaá¹ƒ, na ca tena nÄ«taá¹ƒ, tasmÄ• n
na pÄ• rÄ• jikaá¹ƒ.

á¹-hitayÄ• nÄ• dÄ«su á¹-hapite vinÄ• tassa payogaá¹ƒ gatesu theyyacittepi sati nevatthi av
á¹-hapetvÄ• yÄ• nÄ• dÄ«ni pÄ• jento atikkÄ• meti \Be I 315/, hatthisuttÄ• dÄ«su vÄ• katap
á¹-hatvÄ• ``ehi, reâ€™â€™ ti pakkosati, sÄ«mÄ• tikkame pÄ• rÄ• jikaá¹ƒ. eá¸·akalomasikk
aÃ±Ã±aá¹ƒ harÄ• peti, anÄ• patti, idha pÄ• rÄ• jikaá¹ƒ. tatra aÃ±Ã±assa yÄ• ne vÄ• bhaá¹
pakkhipitvÄ• tiyojanaá¹ƒ atikkÄ• meti, nissaggiyÄ• ni hontÄ«ti pÄ• cittiyaá¹ƒ. idha anÄ• pat

suá¹…kaá¹-á¹-hÄ• ne \Ne I 289/ suá¹…kaá¹ƒ datvÄ• va gantuá¹ƒ vaá¹-á¹-ati. eko Ä• bhogaá
`suá¹…kaá¹ƒ dehÄ«â€™ ti vakkhanti, dassÄ• mi; no ce vakkhanti, gamissÄ• mÄ«â€™â€™
``eso bhikkhu gacchati, gaá¹‡hatha naá¹ƒ suá¹…kaâ€™â€™ nti vadati, aparo ``kuto pabbaj
gacchatÅ«â€™â€™ ti vadati, laddhakappaá¹ƒ hoti, gantabbaá¹ƒ. ``bhikkhÅ«naá¹ƒ suá¹…ka
vaá¹-á¹-ati, gaá¹‡ha upÄ• sakÄ• â€™â€™ ti vutte pana ``bhikkhussa suá¹…kaá¹ƒ gaá¹‡han
gahetabbaá¹ƒ bhavissati, kiá¹ƒ tena, gacchatÅ«â€™â€™ ti vuttepi laddhakappameva. sace
vÄ• , jÅ«taá¹ƒ vÄ• kÄ«á¸·anti, yattha katthaci vÄ• gatÄ• , ayaÃ±ca ``kuhiá¹ƒ suá¹…kikÄ• â
na passati, laddhakappameva. sacepi suá¹…kaá¹-á¹-hÄ• naá¹ƒ patvÄ• aÃ±Ã±avihito, kiÃ±c
sajjhÄ• yanto vÄ• manasikÄ• raá¹ƒ anuyuÃ±janto vÄ• corahatthisÄ«habyagghÄ• dÄ«hi sa
samanubaddho vÄ• , mahÄ• meghaá¹ƒ uá¹-á¹-hitaá¹ƒ disvÄ• purato sÄ• laá¹ƒ pavisitukÄ•
á¹-hÄ• naá¹ƒ atikkamati, laddhakappameva.

__suá¹…kaá¹ƒ_ __pariharatÄ«_ti ettha upacÄ• raá¹ƒ okkamitvÄ• kiÃ±cÄ• pi pariharati, ava

__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_pana `` `pariha

viheá¹-hentÄ«â€™ ti kevalaá¹ƒ Ä• dÄ«navaá¹ƒ dassetvÄ• upacÄ• raá¹ƒ \Ee II 361/ okkami
dukkaá¹-aá¹ƒ, anokkamitvÄ• pariharato anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. idaá¹ƒ pÄ• á¸·iyÄ
leá¸• á¸• upÄ• tehi upacÄ• ro paricchinditabboti.

suá¹…kaghÄ• takathÄ• niá¹-á¹-hitÄ• .

pÄ• á¹‡akathÄ•

<114> ito parasmiá¹ƒ ekaá¹ƒsena avahÄ• rappahonakapÄ• á¹‡aá¹ƒ dassento __ ``manussa
bhujissaá¹ƒ harantassa avahÄ• ro natthi. yopi \Be I 316/ bhujisso mÄ• tarÄ• vÄ• pitarÄ• v
attanÄ• vÄ• attano upari katvÄ• paÃ±Ã±Ä• saá¹ƒ vÄ• saá¹-á¹-hiá¹ƒ vÄ• aggahesi, tampi
natthi; dhanaá¹ƒ pana gataá¹-á¹-hÄ• ne vaá¸• á¸• hati. antojÄ• taka-dhanakkÄ«ta-karamarÄ
dÄ• saá¹ƒyeva harantassa avahÄ• ro hoti. tameva hi sandhÄ• ya idaá¹ƒ vuttaá¹ƒ --- ``pÄ• á
vuccatÄ«â€™â€™ ti. ettha ca gehadÄ• siyÄ• kucchimhi dÄ• sassa jÄ• to antojÄ• tako, dha
paradesato paharitvÄ• Ä• netvÄ• dÄ• sabyaá¹ƒ upagamito karamarÄ• nÄ«toti veditabbo. e
``harissÄ• mÄ«â€™â€™ ti Ä• masati, dukkaá¹-aá¹ƒ. hatthe vÄ• pÄ• de vÄ• gahetvÄ• ukk
thullaccayaá¹ƒ. ukkhipitvÄ• palÄ• yitukÄ• mo kesaggamattampi á¹-hitaá¹-á¹-hÄ• nato atikkÄ
kesesu vÄ• hatthesu vÄ• gahetvÄ• kaá¸• á¸• hati, padavÄ• rena kÄ• retabbo.

__padasÄ• _ \Ne I 290/ __nessÄ• mÄ«_ti tajjento vÄ• paharanto vÄ• ``ito gacchÄ• hÄ«â€™
vuttadisÄ• bhÄ• gaá¹ƒ gacchantassa dutiyapadavÄ• rena pÄ• rÄ• jikaá¹ƒ. yepi tena saddhiá
sabbesaá¹ƒ ekakkhaá¹‡e pÄ• rÄ• jikaá¹ƒ. bhikkhu dÄ• saá¹ƒ disvÄ• sukhadukkhaá¹ƒ pucch
``gaccha, palÄ• yitvÄ• sukhaá¹ƒ jÄ«vÄ• â€™â€™ ti vadati, so ce palÄ• yati, dutiyapadavÄ•
attano samÄ«paá¹ƒ Ä• gataá¹ƒ aÃ±Ã±o ``palÄ• yÄ• â€™â€™ ti vadati, sace bhikkhusataá¹
samÄ«pamÄ• gataá¹ƒ vadati, sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. yo pana vegasÄ• palÄ• yantaá¹
\Ee II 362/ sÄ• mikÄ• na gaá¹‡hantÄ«â€™â€™ ti bhaá¹‡ati, anÄ• patti pÄ• rÄ• jikassa. sac
gacchantaá¹ƒ bhaá¹‡ati, so ca tassa vacanena sÄ«ghaá¹ƒ gacchati, pÄ• rÄ• jikaá¹ƒ. palÄ• y
vÄ• desaá¹ƒ vÄ• gataá¹ƒ disvÄ• tatopi palÄ• pentassa pÄ• rÄ• jikameva.

adinnÄ• dÄ• naá¹ƒ nÄ• ma pariyÄ• yena muccati. yo hi evaá¹ƒ vadati --- ``tvaá¹ƒ idha kiá¹ƒ

kiá¹ƒ te palÄ• yituá¹ƒ na vaá¹-á¹-atÄ«ti vÄ• , kiá¹ƒ katthaci gantvÄ• sukhaá¹ƒ jÄ«vituá¹ƒ na
vÄ• , dÄ• sadÄ• siyo palÄ• yitvÄ• amukaá¹ƒ nÄ• ma padesaá¹ƒ gantvÄ• sukhaá¹ƒ jÄ«vant
vacanaá¹ƒ sutvÄ• palÄ• yati, avahÄ• ro natthi. yopi ``mayaá¹ƒ amukaá¹ƒ nÄ• ma padesaá¹
sukhaá¹ƒ jÄ«vanti, amhehi ca saddhiá¹ƒ gacchantÄ• naá¹ƒ antarÄ• maggepi pÄ• theyyÄ• d
ti vatvÄ• sukhaá¹ƒ attanÄ• saddhiá¹ƒ Ä• gacchantaá¹ƒ gahetvÄ• gacchati \Be I 317/ magg
theyyacittena; nevatthi avahÄ• ro. antarÄ• magge ca coresu uá¹-á¹-hitesu ``are! corÄ• uá¹-
palÄ• ya, ehi yÄ• hÄ«â€™â€™ ti vadantassÄ• pi corantarÄ• ya mocanatthÄ• ya vuttattÄ• a

pÄ• á¹‡akathÄ• niá¹-á¹-hitÄ• .

apadakathÄ•

apadesu __ahi_ nÄ• ma sassÄ• miko ahituá¹‡á¸• ikÄ• dÄ«hi gahitasappo; yaá¹ƒ kÄ«á¸·Ä• p

aá¸• á¸• hampi pÄ• dampi kahÄ• paá¹‡ampi labhanti, muÃ±cantÄ• pi hiraÃ±Ã±aá¹ƒ vÄ• su
muÃ±canti. te kassaci bhikkhuno nisinnokÄ• saá¹ƒ gantvÄ• sappakaraá¹‡á¸• aá¹ƒ á¹-hapet
katthaci vÄ• gacchanti, tatra ce so bhikkhu theyyacittena taá¹ƒ karaá¹‡á¸• aá¹ƒ Ä• masati,
phandÄ• peti, thullaccayaá¹ƒ. á¹-hÄ• nÄ• cÄ• veti, pÄ• rÄ• jikaá¹ƒ. sace pana karaá¹‡á¸• a
sappaá¹ƒ gÄ«vÄ• ya gaá¹‡hÄ• ti, dukkaá¹-aá¹ƒ. uddharati, thullaccayaá¹ƒ. ujukaá¹ƒ katvÄ•
karaá¹‡á¸• atalato sappassa naá¹…guá¹-á¹-he kesaggamatte mutte pÄ• rÄ• jikaá¹ƒ. ghaá¹ƒ
naá¹…guá¹-á¹-he mukhavaá¹-á¹-ito muttamatte pÄ• rÄ• jikaá¹ƒ \Ne I 291/. karaá¹‡á¸• amukh
pahÄ• raá¹ƒ vÄ• datvÄ• ``ehi, reâ€™â€™ ti nÄ• mena pakkositvÄ• nikkhÄ• meti, pÄ• rÄ•
vivaritvÄ• maá¹‡á¸• Å«kasaddaá¹ƒ vÄ• mÅ«sikasaddaá¹ƒ vÄ• lÄ• jÄ• vikiraá¹‡aá¹ƒ vÄ• k
accharaá¹ƒ vÄ• paharati, evaá¹ƒ nikkhantepi pÄ• rÄ• jikaá¹ƒ. mukhaá¹ƒ avivaritvÄ• pi evaá
sÄ«sena karaá¹‡á¸• apuá¹-aá¹ƒ Ä• hacca okÄ• saá¹ƒ katvÄ• palÄ• yati, pÄ• rÄ• jikameva.
sayameva sappo nikkhamitvÄ• palÄ• yati, bhaá¹‡á¸• adeyyaá¹ƒ. athÄ• pi mukhaá¹ƒ vivaritv
kevalaá¹ƒ maá¹‡á¸• Å«kamÅ«sikasaddaá¹ƒ lÄ• jÄ• vikiraá¹‡ameva ca karoti, na nÄ• maá¹ƒ
accharaá¹ƒ vÄ• paharati, sappo ca chÄ• tattÄ• ``maá¹‡á¸• Å«kÄ• dÄ«ni khÄ• dissÄ• mÄ«
palÄ• yati, bhaá¹‡á¸• adeyyameva. maccho kevalaá¹ƒ idha apadaggahaá¹‡ena Ä• gato. yaá
taá¹ƒ udakaá¹-á¹-he vuttamevÄ• ti.

apadakathÄ• niá¹-á¹-hitÄ• .

dvipadakathÄ•

<115> dvipadesu \Be I 318/ --- ye avahariituá¹ƒ sakkÄ• , te dassento __ ``manussÄ• pakkha
devatÄ• pana avahariituá¹ƒ na sakkÄ• . pakkhÄ• jÄ• tÄ• etesanti __pakkhajÄ• tÄ• _. te lom
aá¹-á¹-hipakkhÄ• ti tividhÄ• . tattha morakukkuá¹-Ä• dayo lomapakkhÄ• , vagguliÄ• dayo ca
aá¹-á¹-hipakkhÄ• ti veditabbÄ• . te sabbepi manussÄ• ca pakkhajÄ• tÄ• ca kevalaá¹ƒ idha
Ä• gatÄ• . yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ Ä• kÄ• saá¹-á¹-he ca pÄ• á¹‡e ca vuttanayam

dvipadakathÄ• niá¹-á¹-hitÄ• .

catuppadakathÄ•

<116> catuppadesu --- __pasukÄ• _ti pÄ• á¸·iyaá¹ƒ Ä• gatÄ• vasesÄ• sabbÄ• catuppadaj
hatthiÄ• dayo pÄ• kaá¹-Ä• yeva. tattha theyyacittena hatthiá¹ƒ Ä• masantassa dukkaá¹-aá¹ƒ
thullaccayaá¹ƒ. yo pana mahÄ• balo balamadena taruá¹‡aá¹ƒ bhiá¹…kacchÄ• paá¹ƒ nÄ• bh
gaá¹‡hanto cattÄ• ro pÄ• de, soá¹‡á¸• aá¹ƒ ca bhÅ«mito kesaggamattampi moceti, pÄ• rÄ•
hatthisÄ• lÄ• yaá¹ƒ bandhitvÄ• á¹-hapito \Ee II 364/ hoti, koci abaddhova tiá¹-á¹-hati, koci a
292/ tiá¹-á¹-hati, koci rÄ• jaá¹…gaá¹‡e tiá¹-á¹-hati, tattha hatthisÄ• lÄ• yaá¹ƒ gÄ«vÄ• ya ban
gÄ«vÄ• bandhanaÃ±ca cattÄ• ro ca pÄ• dÄ• ti paÃ±ca á¹-hÄ• nÄ• ni honti. gÄ«vÄ• ya ca e
ayasaá¹…khalikÄ• ya baddhassa cha á¹-hÄ• nÄ• ni. gÄ«vÄ• ya ca dvÄ«su ca pÄ• desu bad
tesaá¹ƒ vasena phandÄ• panaá¹-hÄ• nÄ• cÄ• vanÄ• ni veditabbÄ• ni. abaddhassa sakalÄ•
atikkamane, pÄ• rÄ• jikaá¹ƒ. antovatthumhi á¹-hitassa sakalaá¹ƒ antovatthumeva á¹-hÄ• na
vatthudvÄ• rÄ• tikkamane pÄ• rÄ• jikaá¹ƒ. rÄ• jaá¹…gaá¹‡e á¹-hitassa sakalanagaraá¹ƒ á¹-
nagaradvÄ• rÄ• tikkamane pÄ• rÄ• jikaá¹ƒ. bahinagare á¹-hitassa á¹-hitaá¹-á¹-hÄ• nameva
padavÄ• rena kÄ• retabbo. nipannassa ekameva á¹-hÄ• naá¹ƒ. taá¹ƒ theyyacittena uá¹-á¹-h
uá¹-á¹-hitamatte pÄ• rÄ• jikaá¹ƒ. assepi ayameva vinicchayo. sace pana so catÅ«su pÄ• de
á¹-hÄ• nÄ• ni veditabbÄ• ni. esa nayo oá¹-á¹-hepi.

goá¹‡opi \Be I 319/ koci gehe bandhitvÄ• á¹-hapito hoti. koci abaddhova tiá¹-á¹-hati, koci pa
bandhitvÄ• á¹-hapito hoti, koci abaddhova tiá¹-á¹-hati. tattha gehe bandhitvÄ• á¹-hapitassa
bandhanaÃ±cÄ• ti paÃ±ca á¹-hÄ• nÄ• ni; abaddhassa sakalaá¹ƒ gehaá¹ƒ. vajepi baddhassa
abaddhassa sakalo vajo. taá¹ƒ vajadvÄ• raá¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. vajaá¹ƒ bhindit
khaá¹‡á¸• advÄ• raá¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. dvÄ• raá¹ƒ vÄ• vivaritvÄ• vajaá¹ƒ vÄ•
nÄ• mena pakkositvÄ• nikkhÄ• meti, pÄ• rÄ• jikaá¹ƒ. sÄ• khÄ• bhaá¹…gaá¹ƒ dassetvÄ• p
dvÄ• raá¹ƒ avivaritvÄ• vajaá¹ƒ abhinditvÄ• sÄ• khÄ• bhaá¹…gaá¹ƒ cÄ• letvÄ• pakkosati,
laá¹…ghetvÄ• nikkhamati, pÄ• rÄ• jikameva. sace pana dvÄ• re vivarite vaje vÄ• bhinne s
bhaá¹‡á¸• adeyyaá¹ƒ. dvÄ• raá¹ƒ vivaritvÄ• vÄ• avivaritvÄ• vÄ• vajampi bhinditvÄ• vÄ•
sÄ• khÄ• bhaá¹…gaá¹ƒ \Ee II 365/ cÄ• leti, na pakkosati, goá¹‡o chÄ• tatÄ• ya padasÄ• vÄ
nikkhamati, bhaá¹‡á¸• adeyyameva. eko majjhe gÄ• me baddho á¹-hito, eko nipanno. á¹-hita
á¹-hÄ• nÄ• ni honti, nipannassa dve á¹-hÄ• nÄ• ni; tesaá¹ƒ vasena phandÄ• panaá¹-hÄ• nÄ

yo pana nipannaá¹ƒ anuá¹-á¹-hÄ• petvÄ• tattheva ghÄ• teti, bhaá¹‡á¸• adeyyaá¹ƒ. suparikk
gÄ• me á¹-hitagoá¹‡assa sakalagÄ• mo á¹-hÄ• naá¹ƒ. aparikkhitte á¹-hitassa vÄ• carantass
akkantaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ gadrabhapasukÄ• supi ayameva vinicchayoti.

catuppadakathÄ• niá¹-á¹-hitÄ• .

bahuppadakathÄ•

<117> bahuppadesu \Ne I 293/ --- sace ekÄ• ya satapadiyÄ• vatthu pÅ«rati, taá¹ƒ padasÄ•

thullaccayÄ• ni, ekaá¹ƒ pÄ• rÄ• jikaá¹ƒ. sesaá¹ƒ vuttanayamevÄ• ti.

bahuppadakathÄ• niá¹-á¹-hitÄ• .

ocarakakathÄ•

<118> ocaratÄ«ti \Be I 320/ __ocarako, _ tattha tattha anto anupavisatÄ«ti vuttaá¹ƒ hoti. __
sallakkhetvÄ• , upadhÄ• retvÄ• ti attho. __Ä• cikkhatÄ«_ti parakulesu vÄ• vihÄ• rÄ• dÄ«su
asaá¹ƒvihitÄ• rakkhaá¹ƒ bhaá¹‡á¸• aá¹ƒ aÃ±Ã±assa corakammaá¹ƒ kÄ• tuá¹ƒ paá¹-ibalassa
ubhinnaá¹ƒ pÄ• rÄ• jikassÄ• _ti avassaá¹ƒ hÄ• riye bhaá¹‡á¸• e ocarakassa Ä• á¹‡attikkhaa
á¹-hÄ• nÄ• cÄ• vaneti evaá¹ƒ Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa. yo pana ``puriso gehe na
asukasmiá¹ƒ nÄ• ma padese á¹-hapitaá¹ƒ asaá¹ƒvihitÄ• rakkhaá¹ƒ, dvÄ• raá¹ƒ asaá¹ƒvutaá
harituá¹ƒ, natthi nÄ• ma koci purisakÄ• rÅ«pajÄ«vÄ«, yo taá¹ƒ gantvÄ• hareyyÄ• â€™â€™
pariyÄ• yakathaá¹ƒ karoti, taÃ±ca sutvÄ• aÃ±Ã±o ``ahaá¹ƒ dÄ• ni harissÄ• mÄ«â€™â€™ t
á¹-hÄ• nÄ• cÄ• vane pÄ• rÄ• jikaá¹ƒ, itarassa pana anÄ• patti. pariyÄ• yena hi adinnÄ• dÄ•

ocarakakathÄ• niá¹-á¹-hitÄ• .

oá¹‡irakkhakathÄ•

oá¹‡iá¹ƒ rakkhatÄ«ti __oá¹‡irakkho_. yo parena attano vasanaá¹-á¹-hÄ• ne Ä• bhataá¹ƒ bha

tÄ• va, bhante, muhuttaá¹ƒ oloketha, yÄ• va ahaá¹ƒ idaá¹ƒ nÄ• ma kiccaá¹ƒ katvÄ• Ä• gac
II 366/ rakkhati, tassetaá¹ƒ adhivacanaá¹ƒ. tenevÄ• ha --- __ ``oá¹‡irakkho nÄ• ma Ä• haá¹-
gopentoâ€™â€™ _ti. tattha oá¹‡irakkho yebhuyyena bandhitvÄ• laggetvÄ• á¹-hapitabhaá¹
heá¹-á¹-hÄ• pasibbakaá¹ƒ vÄ• puá¹-akaá¹ƒ vÄ• chinditvÄ• kiÃ±cimattaá¹ƒ gahetvÄ• sibb
pÄ• katikaá¹ƒ karoti, ``evaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• masanÄ• dÄ«ni karontassa a
veditabbÄ• ti.

oá¹‡irakkhakathÄ• niá¹-á¹-hitÄ• .

saá¹ƒvidÄ• vahÄ• rakathÄ•

saá¹ƒvidhÄ• ya \Be I 321/ \Ne I 294/ avahÄ• ro __saá¹ƒvidÄ• vahÄ• ro; _ aÃ±Ã±amaÃ±Ã±a
vuttaá¹ƒ hoti. __saá¹ƒvidahitvÄ• _ti ekacchandatÄ• ya ekajjhÄ• sayatÄ• ya sammantayitvÄ•
vinicchayo --- sambahulÄ• bhikkhÅ« ``asukaá¹ƒ nÄ• ma gehaá¹ƒ gantvÄ• , chadanaá¹ƒ vÄ•
chinditvÄ• bhaá¹‡á¸• aá¹ƒ harissÄ• mÄ• â€™â€™ ti saá¹ƒvidahitvÄ• gacchanti. tesu eko b
tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __parivÄ• re_pi cetaá¹ƒ vuttaá¹ƒ ---

``caturo janÄ• saá¹ƒvidhÄ• ya, garubhaá¹‡á¸• aá¹ƒ avÄ• haruá¹ƒ.

tayo pÄ• rÄ• jikÄ• , eko na pÄ• rÄ• jiko.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

tassÄ• yaá¹ƒ attho --- cattÄ• ro janÄ• Ä• cariyantevÄ• sikÄ• chamÄ• sakaá¹ƒ garubhaá¹‡á
jÄ• tÄ• . tattha Ä• cariyo ``tvaá¹ƒ ekaá¹ƒ mÄ• sakaá¹ƒ hara, tvaá¹ƒ ekaá¹ƒ, tvaá¹ƒ ekaá¹ƒ, a
harissÄ• mÄ«â€™â€™ ti Ä• ha. antevÄ• sikesu pana paá¹-hamo ``tumhe, bhante, tayo hara
tvaá¹ƒ ekaá¹ƒ, ahaá¹ƒ ekaá¹ƒ harissÄ• mÄ«â€™â€™ ti Ä• ha. itarepi dve evameva Ä• haá¹
ekamekassa ekeko mÄ• sako sÄ• hatthiko hoti, tena nesaá¹ƒ dukkaá¹-Ä• pattiyo; paÃ±ca Ä
tiá¹‡á¹‡ampi pÄ• rÄ• jikaá¹ƒ. Ä• cariyassa pana tayo sÄ• hatthikÄ• , tehissa thullaccayaá¹ƒ
tehipi thullaccayameva. imasmiÃ±hi adinnÄ• dÄ• nasikkhÄ• pade sÄ• hatthikaá¹ƒ vÄ• Ä• á
vÄ• sÄ• hatthikassa \Ee II 367/ aá¹…gaá¹ƒ na hoti. sÄ• hatthikaá¹ƒ pana sÄ• hatthikeneva
Ä• á¹‡attikaá¹ƒ Ä• á¹‡attikeneva. tena vuttaá¹ƒ --- ``caturo janÄ• saá¹ƒvidhÄ• ya ... pe ... pa
kusalehi cintitÄ• â€™â€™ ti.

apica saá¹ƒvidÄ• vahÄ• re asammohatthaá¹ƒ ``ekabhaá¹‡á¸• aá¹ƒ ekaá¹-á¹-hÄ• naá¹ƒ, eka
nÄ• nÄ• á¹-hÄ• naá¹ƒ; nÄ• nÄ• bhaá¹‡á¸• aá¹ƒ ekaá¹-á¹-hÄ• naá¹ƒ, nÄ• nÄ• bhaá¹‡á¸• aá¹
catukkaá¹ƒ atthato sallakkhetabbaá¹ƒ. tattha __ekabhaá¹‡á¸• aá¹ƒ ekaá¹-á¹-hÄ• na_nti ekal
paÃ±camÄ• sakaá¹ƒ bhaá¹‡á¸• aá¹ƒ duá¹-á¹-hapitaá¹ƒ disvÄ• sambahulÄ• bhikkhÅ« ekaá
Ä• harÄ• â€™â€™ ti, tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __ekabhaá¹‡á¸• aá¹ƒ_ \B
ekakulassa paÃ±casu Ä• paá¹‡aphalakesu ekekamÄ• sakaá¹ƒ duá¹-á¹-hapitaá¹ƒ disvÄ• sa
``gacchete Ä• harÄ• â€™â€™ ti, paÃ±camassa mÄ• sakassa uddhÄ• re sabbesaá¹ƒ pÄ• rÄ
ekaá¹-á¹-hÄ• na_nti bahÅ«naá¹ƒ santakaá¹ƒ paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• s
bhaá¹‡á¸• aá¹ƒ \Ne I 295/ ekasmiá¹ƒ á¹-hÄ• ne duá¹-á¹-hapitaá¹ƒ disvÄ• sambahulÄ• ekaá
``gacchetaá¹ƒ Ä• harÄ• â€™â€™ ti, tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __nÄ• nÄ•
nÄ• nÄ• á¹-hÄ• na_nti paÃ±cannaá¹ƒ kulÄ• naá¹ƒ paÃ±casu Ä• paá¹‡aphalakesu ekekamÄ
sambahulÄ• ekaá¹ƒ Ä• á¹‡Ä• penti ``gacchete Ä• harÄ• â€™â€™ ti, paÃ±camassa mÄ• sa
pÄ• rÄ• jikanti.

saá¹ƒvidÄ• vahÄ• rakathÄ• niá¹-á¹-hitÄ• .

saá¹…ketakammakathÄ•

<119> __saá¹…ketakamma_nti saÃ±jÄ• nanakammaá¹ƒ; kÄ• lapariccheda vasena saÃ±Ã±Ä
``purebhattaá¹ƒ avaharÄ• â€™â€™ ti vutte ajja vÄ• purebhattaá¹ƒ avaharatu, sve vÄ• , an

natthi visaá¹…keto; ubhinnampi ocarake vuttanayeneva pÄ• rÄ• jikaá¹ƒ. sace pana ``ajja pu
avaharÄ• â€™â€™ ti vutte sve purebhattaá¹ƒ avaharati, ``ajjÄ• â€™â€™ ti niyÄ• mitaá¹ƒ ta
atikkamma pacchÄ• avahaá¹-aá¹ƒ hoti. sace ``sve purebhattaá¹ƒ avaharÄ• â€™â€™ ti vutt
avaharati \Ee II 368/, ``sveâ€™â€™ ti niyÄ• mitaá¹ƒ taá¹ƒ saá¹…ketaá¹ƒ appatvÄ• pure av
avaharantassa avahÄ• rakasseva pÄ• rÄ• jikaá¹ƒ, mÅ«laá¹-á¹-hassa anÄ• patti. ``sve pureb
tadaheva vÄ• sve pacchÄ• bhattaá¹ƒ vÄ• harantopi taá¹ƒ saá¹…ketaá¹ƒ pure ca pacchÄ•
nayo pacchÄ• bhattarattindivesupi.
purimayÄ• ma-majjhimayÄ• ma-pacchimayÄ• ma-kÄ• á¸·ajuá¹‡ha-mÄ• sa-utu-saá¹ƒvaccha
saá¹…ketavisaá¹…ketatÄ• veditabbÄ• . ``purebhattaá¹ƒ harÄ• â€™â€™ ti vutte ``purebhat
vÄ• yamantassa pacchÄ• bhattaá¹ƒ hoti; ettha kathanti? __mahÄ• sumatthero_ tÄ• va Ä• h
eso, tasmÄ• mÅ«laá¹-á¹-ho na muccatÄ«â€™â€™ ti. __mahÄ• padumatthero_ panÄ• ha -
atikkantattÄ• visaá¹…ketaá¹ƒ, tasmÄ• mÅ«laá¹-á¹-ho muccatÄ«â€™â€™ ti.

saá¹…ketakammakathÄ• niá¹-á¹-hitÄ• .

nimittakammakathÄ•

<120> __nimittakamma_nti \Be I 323/ saÃ±Ã±uppÄ• danatthaá¹ƒ kassaci nimittassa karaá¹
vÄ• nikhaá¹‡issÄ• mÄ«â€™â€™ _tiÄ• dinÄ• nayena tidhÄ• vuttaá¹ƒ. aÃ±Ã±ampi panetth
hatthalaá¹…ghana-pÄ• á¹‡ippahÄ• raaá¹…guliphoá¹-ana-gÄ«vunnÄ• mana-ukkÄ• sanÄ• di
saá¹…gahetabbaá¹ƒ. sesamettha saá¹…ketakamme vuttanayamevÄ• ti.

nimittakammakathÄ• niá¹-á¹-hitÄ• .

Ä• á¹‡attikathÄ•

<121> idÄ• ni etesveva saá¹…ketakammanimittakammesu asammohatthaá¹ƒ __ ``bhikkhu
_tiÄ• dimÄ• ha. tattha __so taá¹ƒ maÃ±Ã±amÄ• no ta_nti so avahÄ• rako yaá¹ƒ Ä• á¹‡Ä• p
vuttaá¹ƒ, taá¹ƒ etanti maÃ±Ã±amÄ• no tameva avaharati, ubhinnaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __so
aÃ±Ã±a_nti yaá¹ƒ avaharÄ• ti vuttaá¹ƒ, taá¹ƒ etanti maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ tasmiá¹ƒy
avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. __aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no ta_nti Ä• á¹‡Ä• pal
vuttabhaá¹‡á¸• aá¹ƒ appagghaá¹ƒ, idaá¹ƒ aÃ±Ã±aá¹ƒ tasseva samÄ«pe á¹-hapitaá¹ƒ sÄ• ra
aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no tameva avaharati, ubhinnampi pÄ• rÄ• jikaá¹ƒ. __aÃ±Ã±aá¹ƒ
purimanayeneva idaá¹ƒ aÃ±Ã±aá¹ƒ tasseva samÄ«pe á¹-hapitaá¹ƒ sÄ• rabhaá¹‡á¸• anti \Ee
aÃ±Ã±ameva hoti, tasseva pÄ• rÄ• jikaá¹ƒ.

__itthannÄ• massa pÄ• vadÄ• _tiÄ• dÄ«su eko Ä• cariyo tayo buddharakkhita-dhammarakk
antevÄ• sikÄ• daá¹-á¹-habbÄ• . tattha __bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• petÄ«_ti Ä• cariyo ki

katthaci sallakkhetvÄ• tassa haraá¹‡atthÄ• ya buddharakkhitaá¹ƒ Ä• á¹‡Ä• peti. __itthannÄ
gaccha tvaá¹ƒ, buddharakkhita, etamatthaá¹ƒ dhammarakkhitassa pÄ• vada. __itthannÄ• m
pÄ• vadatÅ«_ti dhammarakkhitopi saá¹…gharakkhitassa pÄ• vadatu. __itthannÄ• mo itthan
avaharatÅ«_ti evaá¹ƒ tayÄ• Ä• á¹‡attena dhammarakkhitena Ä• á¹‡atto saá¹…gharakkhito
bhaá¹‡á¸• aá¹ƒ avaharatu, so hi amhesu vÄ«rajÄ• tiko paá¹-ibalo imasmiá¹ƒ kammeti. __Ä•
evaá¹ƒ Ä• á¹‡Ä• pentassa Ä• cariyassa tÄ• va dukkaá¹-aá¹ƒ. sace pana sÄ• Ä• á¹‡atti yath
gacchati, yaá¹ƒ parato thullaccayaá¹ƒ vuttaá¹ƒ, Ä• á¹‡attikkhaá¹‡e tadeva hoti. atha taá¹ƒ b
avassaá¹ƒ hÄ• riyaá¹ƒ hoti, yaá¹ƒ parato ``sabbesaá¹ƒ Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ t
taá¹…khaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ hotÄ«ti ayaá¹ƒ yutti sabbattha veditabbÄ• .

__so itarassa Ä• rocetÄ«_ti buddharakkhito dhammarakkhitassa, dhammarakkhito ca saá¹…
``amhÄ• kaá¹ƒ Ä• cariyo evaá¹ƒ vadati --- `itthannÄ• maá¹ƒ kira bhaá¹‡á¸• aá¹ƒ avahara, tv
vÄ«rapurisoâ€™â€™ â€™ ti \Ne I 297/ Ä• roceti, evaá¹ƒ tesampi dukkaá¹-aá¹ƒ. __avahÄ• r
``sÄ• dhu harissÄ• mÄ«â€™â€™ ti saá¹…gharakkhito sampaá¹-icchati. __mÅ«laá¹-á¹-hass
saá¹…gharakkhitena paá¹-iggahitamatte Ä• cariyassa thullaccayaá¹ƒ, mahÄ• jano hi tena pA
taá¹ƒ bhaá¹‡á¸• a_nti so ce saá¹…gharakkhito taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, sabbesaá¹ƒ
pÄ• rÄ• jikaá¹ƒ. na kevalaÃ±ca catunnaá¹ƒ, etena upÄ• yena visaá¹…ketaá¹ƒ akatvÄ• para
samaá¹‡asataá¹ƒ samaá¹‡asahassaá¹ƒ vÄ• hotu, sabbesaá¹ƒ pÄ• rÄ• jikameva.

dutiyavÄ• re --- __so aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petÄ«_ti so Ä• cariyena Ä• á¹‡atto buddharakkhi
adisvÄ• vÄ• avattukÄ• mo vÄ• hutvÄ• saá¹…gharakkhitameva upasaá¹…kamitvÄ• ``aml
`itthannÄ• maá¹ƒ kira bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ â€™ ti Ä• á¹‡Ä• peti. __Ä• patti d
tÄ• va buddharakkhitassa dukkaá¹-aá¹ƒ. __paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• _ti sa
sampaá¹-icchite mÅ«laá¹-á¹-hasseva \Ee II 370/ dukkaá¹-anti veditabbaá¹ƒ. sace pana so ta
avaharati, Ä• á¹‡Ä• pakassa ca buddharakkhitassa, avahÄ• rakassa ca saá¹…gharakkhitas
pÄ• rÄ• jikaá¹ƒ. mÅ«laá¹-á¹-hassa pana Ä• cariyassa visaá¹…ketattÄ• pÄ• rÄ• jikena anÄ•
ajÄ• nanatÄ• ya sabbena sabbaá¹ƒ anÄ• patti. buddharakkhito pana dvinnaá¹ƒ sotthibhÄ• v
naá¹-á¹-ho.

ito paresu catÅ«su Ä• á¹‡attivÄ• resu paá¹-hame tÄ• va __so gantvÄ• puna paccÄ• gaccha
bhaá¹‡á¸• aá¹-á¹-hÄ• naá¹ƒ gantvÄ• anto ca bahi ca Ä• rakkhaá¹ƒ disvÄ• avaharituá¹ƒ asa
sakkosi, tadÄ• _ti kiá¹ƒ ajjeva avahaá¹-aá¹ƒ hoti? gaccha yadÄ• sakkosi tadÄ• naá¹ƒ avah
dukkaá¹-assÄ• _ti evaá¹ƒ puna Ä• á¹‡attiyÄ• pi dukkaá¹-ameva hoti. sace pana taá¹ƒ bhaá¹
hÄ• riyaá¹ƒ hoti, atthasÄ• dhakacetanÄ• nÄ• ma maggÄ• nantaraphalasadisÄ• , tasmÄ• \
Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• jiko. sacepi avahÄ• rako saá¹-á¹-hivassÄ• tikkamena taá¹ƒ
Ä• á¹‡Ä• pako ca antarÄ• yeva kÄ• laá¹ƒ vÄ• karoti, hÄ«nÄ• ya vÄ• Ä• vattati; assamaá¹‡
karissati, hÄ«nÄ• ya vÄ• Ä• vattissati, avahÄ• rakassa pana avahÄ• rakkhaá¹‡eyeva pÄ• r

dutiyavÄ• re --- yasmÄ• taá¹ƒ saá¹‡ikaá¹ƒ vÄ• bhaá¹‡anto tassa vÄ• badhiratÄ• ya ``mÄ•

etaá¹ƒ vacanaá¹ƒ na sÄ• veti, tasmÄ• mÅ«laá¹-á¹-ho na mutto. tatiyavÄ• re --- pana sÄ• vi
catutthavÄ• re \Ne I 298/ --- tena ca sÄ• vitattÄ• , itarena ca ``sÄ• dhÅ«â€™â€™ ti sampaá
ubhopi muttÄ• ti.

Ä• á¹‡attikathÄ• niá¹-á¹-hitÄ• .

Ä• pattibhedaá¹ƒ

<122> idÄ• ni tattha tattha á¹-hÄ• nÄ• cÄ• vanavasena vuttassa adinnÄ• dÄ• nassa aá¹…g
Ä• pattibhedaá¹ƒ dassento __ ``paÃ±cahi Ä• kÄ• rehÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha__ p
kÄ• raá¹‡ehi; paÃ±cahi aá¹…gehÄ«ti vuttaá¹ƒ hoti. tatrÄ• yaá¹ƒ saá¹…khepattho --- adinnaá
``parapariggahitaÃ±ca hotÄ«â€™â€™ _tiÄ• dinÄ• nayena vuttehi paÃ±cahÄ• kÄ• rehi pÄ•
Å«nehÄ«ti. tatrime paÃ±ca Ä• kÄ• rÄ• --- parapariggahitaá¹ƒ, parapariggahitasaÃ±Ã±itÄ• V
parikkhÄ• rassa garukabhÄ• vo, theyyacittaá¹ƒ, á¹-hÄ• nÄ• cÄ• vananti. ito parehi pana dvÄ
parikkhÄ• re vatthubhedena thullaccayaÃ±ca dukkaá¹-aÃ±ca dassitaá¹ƒ.

<125> __ ``chahÄ• kÄ• rehÄ«â€™â€™ _tiÄ• dinÄ• nayena vuttavÄ• rattaye pana na sakas
vissÄ• saggÄ• hitÄ• , na tÄ• vakÄ• likatÄ• , parikkhÄ• rassa garukabhÄ• vo, theyyacittaá¹ƒ,
cha Ä• kÄ• rÄ• veditabbÄ• . vatthubhedena panetthÄ• pi paá¹-hamavÄ• re pÄ• rÄ• jikaá¹ƒ.
thullaccayadukkaá¹-Ä• ni vuttÄ• ni. tato paresu pana tÄ«su vÄ• resu vijjamÄ• nepi vatthubh
apariggahitattÄ• dukkaá¹-ameva vuttaá¹ƒ. tatra yadetaá¹ƒ __ ``na_ \Be I 326/__ ca parapar
vuttaá¹ƒ, taá¹ƒ anajjhÄ• vutthakaá¹ƒ vÄ• hotu chaá¸• á¸• itaá¹ƒ chinnamÅ«lakaá¹ƒ assÄ• m
santakaá¹ƒ vÄ• , ubhayampi ``na ca parapariggahitaâ€™â€™ ntveva saá¹…khyaá¹ƒ gaccha
parapariggahitasaÃ±Ã±Ä• ca atthi, theyyacittena ca gahitaá¹ƒ, tasmÄ• anÄ• patti na vuttÄ•

Ä• pattibhedaá¹ƒ niá¹-á¹-hitaá¹ƒ.

anÄ• pattibhedaá¹ƒ

<131> evaá¹ƒ vatthuvasena ca cittavasena ca Ä• pattibhedaá¹ƒ dassetvÄ• idÄ• ni anÄ• pa
``anÄ• patti sasaÃ±Ã±issÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sasaÃ±Ã±issÄ• _ti sakasaÃ
\Ne I 299/ idaá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti evaá¹ƒ sasaÃ±Ã±issa parabhaá¹‡á¸• ampi gaá¹‡
gahitaá¹ƒ pana puna dÄ• tabbaá¹ƒ. sace sÄ• mikehi ``dehÄ«â€™â€™ ti vutto na deti, tesaá
pÄ• rÄ• jikaá¹ƒ.

__vissÄ• saggÄ• he_ti vissÄ• saggahaá¹‡epi anÄ• patti. vissÄ• saggÄ• halakkhaá¹‡aá¹ƒ pa

jÄ• nitabbaá¹ƒ --- ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa vissÄ•
sandiá¹-á¹-ho ca hoti, sambhatto ca, Ä• lapito ca, jÄ«vati ca, gahite ca attamanoâ€™â€™ ti
__sandiá¹-á¹-ho_ti diá¹-á¹-hamattakamitto, __sambhatto_ti daá¸·hamitto, __Ä• lapito_ti ``ma
icchasi, taá¹ƒ gaá¹‡heyyÄ• si, Ä• pucchitvÄ• gahaá¹‡e kÄ• raá¹‡aá¹ƒ natthÄ«â€™â€™ ti v
anuá¹-á¹-hÄ• naseyyÄ• ya sayitopi yÄ• va \Ee II 372/ jÄ«vitindriyupacchedaá¹ƒ na pÄ• puá¹
attamano_ti gahite tuá¹-á¹-hacitto hoti, evarÅ«passa santakaá¹ƒ ``gahite me attamano bhav
jÄ• nantena gahetuá¹ƒ vaá¹-á¹-ati. anavasesapariyÄ• dÄ• navasena cetÄ• ni paÃ±caá¹…gÄ
pana tÄ«hi aá¹…gehi ruhati --- sandiá¹-á¹-ho, jÄ«vati, gahite attamano; sambhatto, jÄ«vati, g
Ä• lapito, jÄ«vati, gahite attamanoti.

yo pana na jÄ«vati, na ca gahite attamano hoti; tassa santakaá¹ƒ vissÄ• saggÄ• hena gahita
dadamÄ• nena ca matakadhanaá¹ƒ tÄ• va ye tassa dhane issarÄ• gahaá¹-á¹-hÄ• vÄ• pab
dÄ• tabbaá¹ƒ. anattamanassa santakaá¹ƒ tasseva dÄ• tabbaá¹ƒ. yo pana paá¹-hamaá¹ƒyev
mama santakaá¹ƒ gaá¹‡hantenÄ• â€™â€™ ti vacÄ«bhedena vÄ• cittuppÄ• damattena vÄ•
kenaci kÄ• raá¹‡ena kupito, paccÄ• harÄ• petuá¹ƒ na labhati. yopi adÄ• tukÄ• mo cittena pa
vadati, sopi puna paccÄ• harÄ• petuá¹ƒ na labhati. yo pana ``mayÄ• tumhÄ• kaá¹ƒ santaka
paribhuttaá¹ƒ vÄ• â€™â€™ ti vutte ``gahitaá¹ƒ vÄ• hotu paribhuttaá¹ƒ vÄ• , mayÄ• pana ta
karaá¹‡Ä«yena á¹-hapitaá¹ƒ, pÄ• katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadati. ayaá¹
labhati.

__tÄ• vakÄ• like_ti ``paá¹-idassÄ• mi paá¹-ikarissÄ• mÄ«â€™â€™ ti evaá¹ƒ gaá¹‡hantassa
anÄ• patti. gahitaá¹ƒ pana sace bhaá¹‡á¸• asÄ• miko puggalo vÄ• gaá¹‡o vÄ• ``tuyheveta
anujÄ• nÄ• ti, iccetaá¹ƒ kusalaá¹ƒ. no ce anujÄ• nÄ• ti, Ä• harÄ• pente dÄ• tabbaá¹ƒ. saá¹.
paá¹-idÄ• tumeva vaá¹-á¹-ati.

__petapariggahe_ti ettha pana pettivisaye upapannÄ• pi kÄ• laá¹ƒ katvÄ• tasmiá¹ƒyeva att
I 300/ cÄ• tumahÄ• rÄ• jikÄ• dayo devÄ• pi sabbe ``petÄ• â€™â€™ tveva saá¹…khyaá¹ƒ g
anÄ• patti. sacepi hi sakko devarÄ• jÄ• Ä• paá¹‡aá¹ƒ pasÄ• retvÄ• nisinno hoti, dibbacakk
Ã±atvÄ• attano cÄ«varatthÄ• ya satasahassagghanakampi sÄ• á¹-akaá¹ƒ \Ee II 373/ tassa
gaá¹‡hÄ• â€™â€™ ti vadantassÄ• pi gahetvÄ• gacchati, vaá¹-á¹-ati. devatÄ• pana uddiss
rukkhÄ• dÄ«su laggitasÄ• á¹-ake vattabbameva natthi.

__tiracchÄ• nagatapariggahe_ti tiracchÄ• nagatÄ• nampi pariggahe anÄ• patti. sacepi hi nÄ
supaá¹‡á¹‡amÄ• á¹‡avako vÄ• manussarÅ«pena Ä• paá¹‡aá¹ƒ pasÄ• reti, tato cassa sant
purimanayeneva gahetvÄ• gacchati, vaá¹-á¹-ati. sÄ«ho vÄ• byaggho vÄ• migamahiá¹ƒsÄ•
jighacchÄ• pÄ«á¸·ito Ä• ditova na vÄ• retabbo. anatthampi hi kareyya. yadi pana thoke khÄ•
sakkoti, vÄ• retvÄ• gahetuá¹ƒ vaá¹-á¹-ati. senÄ• dayopi Ä• misaá¹ƒ gahetvÄ• gacchante p
vaá¹-á¹-ati.

__paá¹ƒsukÅ«lasaÃ±Ã±issÄ• _ti assÄ• mikaá¹ƒ ``idaá¹ƒ paá¹ƒsukÅ«laâ€™â€™ nti evaá¹ƒs
anÄ• patti. sace pana taá¹ƒ sassÄ• mikaá¹ƒ hoti, Ä• harÄ• pente dÄ• tabbaá¹ƒ \Be I 328/. _
vuttappakÄ• rassa ummattakassÄ• pi anÄ• patti. __Ä• dikammikassÄ• _ti idha dhaniyo Ä• d
avasesÄ• naá¹ƒ pana rajakabhaá¹‡á¸• ikÄ• dicorÄ• naá¹ƒ chabbaggiyÄ• dÄ«naá¹ƒ Ä• patti

anÄ• pattibhedaá¹ƒ niá¹-á¹-hitaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ•

samuá¹-á¹-hÄ• naÃ±ca kiriyÄ• , atho saÃ±Ã±Ä• sacittakaá¹ƒ.

lokavajjaÃ±ca kammaÃ±ca, kusalaá¹ƒ vedanÄ• ya cÄ• ti ||

imasmiá¹ƒ pana pakiá¹‡á¹‡ake idaá¹ƒ sikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ --- sÄ• hatthi
ca samuá¹-á¹-hÄ• ti, Ä• á¹‡attikaá¹ƒ vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, sÄ• hatthikÄ• á
vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti. kiriyÄ• samuá¹-á¹-hÄ• naÃ±ca, karontoyeva hi etaá¹
akaronto. ``adinnaá¹ƒ Ä• diyÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya abhÄ• vena muccanato saÃ±
I 301/, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tuá¹-á¹-ho vÄ• bh
taá¹ƒ Ä• pajjatÄ«ti tivedananti sabbaá¹ƒ paá¹-hamasikkhÄ• pade vuttanayeneva veditabbaá

pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<132> vinÄ«tavatthukathÄ• su \Ee II 374/ chabbaggiyavatthu anupaÃ±Ã±attiyaá¹ƒ vuttamev

dutiyavatthumhi --- cittaá¹ƒ nÄ• ma puthujjanÄ• naá¹ƒ rÄ• gÄ• divasena pakatiá¹ƒ vijahitvÄ•
vidhÄ• vati. sace bhagavÄ• kÄ• yavacÄ«dvÄ• rabhedaá¹ƒ vinÄ• pi cittuppÄ• damattena Ä•
sakkuá¹‡eyya anÄ• pattikaá¹ƒ attÄ• naá¹ƒ kÄ• tuá¹ƒ! tenÄ• ha --- __ ``anÄ• patti bhikkhu cit
cittavasikena pana na bhavitabbaá¹ƒ, paá¹-isaá¹…khÄ• nabalena cittaá¹ƒ nivÄ• retabbamev

133-4__._ Ä• masana-phandÄ• pana-á¹-hÄ• nÄ• cÄ• vanavatthÅ«ni uttÄ• natthÄ• neva. tat
bhÅ«mito aggahesÄ«_ti vatthupariyosÄ• nÄ• ni.

<135> niruttipathavatthusmiá¹ƒ I 329 __Ä• diyÄ«_ti gaá¹‡hi, ``corosi tvaâ€™â€™ nti parÄ•

avahaá¹-aâ€™â€™ nti vutte ``mayÄ• avahaá¹-aâ€™â€™ nti pucchÄ• sabhÄ• gena paá¹-iÃ
``kena gahitaá¹ƒ, kena apanÄ«taá¹ƒ, kena á¹-hapitaâ€™â€™ nti vuttaá¹ƒ abhavissa, atha a
gahitaá¹ƒ, apanÄ«taá¹ƒ, á¹-hapitaâ€™â€™ nti vÄ• vadeyya. mukhaá¹ƒ nÄ• ma bhuÃ±janat
kataá¹ƒ, theyyacittaá¹ƒ pana vinÄ• avahÄ• ro natthi. tenÄ• ha bhagavÄ• --- __ ``anÄ• patti
niruttipatheâ€™â€™ _ti. vohÄ• ravacanamatte anÄ• pattÄ«ti attho. tato paraá¹ƒ veá¹-hanav
sabbaá¹ƒ uttÄ• natthameva.

<137> abhinnasarÄ«ravatthusmiá¹ƒ __adhivattho_ti sÄ• á¹-akataá¹‡hÄ• ya tasmiá¹ƒyeva sa
__anÄ• diyanto_ti tassa vacanaá¹ƒ agaá¹‡hanto, Ä• daraá¹ƒ vÄ• akaronto. __taá¹ƒ sarÄ«ra
peto attano Ä• nubhÄ• vena taá¹ƒ sarÄ«raá¹ƒ uá¹-á¹-hÄ• pesi. tena vuttaá¹ƒ --- ``taá¹ƒ sarÄ
uá¹-á¹-hahitvÄ• â€™â€™ ti. __dvÄ• raá¹ƒ thakesÄ«_ti bhikkhussa susÄ• nasamÄ«peyeva v
bhÄ«rukajÄ• tiko bhikkhu khippameva tattha pavisitvÄ• \Ne I 302/ dvÄ• raá¹ƒ thakesi. __tat
dvÄ• re thakite peto sÄ• á¹-ake nirÄ• layo hutvÄ• taá¹ƒ sarÄ«raá¹ƒ pahÄ• ya yathÄ• kamm
sarÄ«raá¹ƒ tattheva paripati, patitanti vuttaá¹ƒ hoti.

__abhinne sarÄ«re_ti abbhuá¹‡he allasarÄ«re paá¹ƒsukÅ«laá¹ƒ na gahetabbaá¹ƒ, gaá¹‡han
honti, dukkaá¹-aÃ±ca Ä• pajjati. bhinne pana \Ee II 375/ gahetuá¹ƒ vaá¹-á¹-ati. kittÄ• vatÄ•
hoti? kÄ• ka-kulala-soá¹‡a-siá¹…gÄ• lÄ• dÄ«hi mukhatuá¹‡á¸• akena vÄ• dÄ• á¹-hÄ• ya vÄ
phÄ• litamattenÄ• pi. yassa pana patato ghaá¹ƒsanena chavimattaá¹ƒ chinnaá¹ƒ hoti, camm
abhinnameva; camme pana chinne bhinnaá¹ƒ. yassÄ• pi sajÄ«vakÄ• leyeva pabhinnÄ• gaá
vaá¹‡o vÄ• hoti, idampi bhinnaá¹ƒ. tatiyadivasato pabhuti uddhumÄ• takÄ• dibhÄ• vena ku
bhinnameva. sabbena sabbaá¹ƒ pana abhinnepi susÄ• nagopakehi vÄ• aÃ±Ã±ehi vÄ• ma
vaá¹-á¹-ati. no ce aÃ±Ã±aá¹ƒ labhati, satthakena vÄ• kenaci vÄ• vaá¹‡aá¹ƒ katvÄ• gaheta
visabhÄ• gasarÄ«re pana satiá¹ƒ upaá¹-á¹-hapetvÄ• samaá¹‡asaÃ±Ã±aá¹ƒ uppÄ• detvÄ•
hatthapÄ• dapiá¹-á¹-hiyaá¹ƒ vÄ• vaá¹‡aá¹ƒ katvÄ• gahetuá¹ƒ vaá¹-á¹-ati.

kusasaá¹…kÄ• manavatthukathÄ•

<138> tadanantare \Be I 330/ vatthusmiá¹ƒ __kusaá¹ƒ saá¹…kÄ• metvÄ• cÄ«varaá¹ƒ agga
``Ä• diyeyyÄ• â€™â€™ ti imassa padassa atthavaá¹‡á¹‡anÄ• yaá¹ƒ nÄ• mamattena dassit
theyyÄ• vahÄ• ra-pasayhÄ• vahÄ• ra-parikappÄ• vahÄ• rapaacchannÄ• vahÄ• ra-kusÄ• va
attho.

imesaá¹ƒ pana avahÄ• rÄ• naá¹ƒ evaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ --- yo hi koci sassÄ• mi
rattibhÄ• ge vÄ• divasabhÄ• ge vÄ• sandhicchedÄ• dÄ«ni katvÄ• adissamÄ• no avaharat
kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hi vÄ• vaÃ±cetvÄ• gaá¹‡hÄ• ti, tassevaá¹ƒ gaá
``theyyÄ• vahÄ• roâ€™â€™ _ti veditabbo.

yo pana pare pasayha balasÄ• abhibhuyya, atha vÄ• pana santajjetvÄ• bhayaá¹ƒ dassetv
gaá¹‡hÄ• ti, panthaghÄ• ta-gÄ• maghÄ• tÄ• dÄ«ni karontÄ• dÄ• marikacorÄ• viya kodhav
karontÄ• attano pattabalito ca adhikaá¹ƒ balakkÄ• rena gaá¹‡hantÄ• rÄ• ja-rÄ• jamahÄ• m
gaá¹‡hato avahÄ• ro __ ``pasayhÄ• vahÄ• roâ€™â€™ _ti veditabbo.

parikappetvÄ• \Ne I 303/ gaá¹‡hato pana avahÄ• ro __ ``parikappÄ• vahÄ• roâ€™â€™ _ti
bhaá¹‡á¸• aparikappa-okÄ• saparikappavasena duvidho \Ee II 376/. tatrÄ• yaá¹ƒ __bhaá¹‡á
idhekacco sÄ• á¹-akatthiko antogabbhaá¹ƒ pavisitvÄ• ``sace sÄ• á¹-ako bhavissati, gaá¹‡h
na gaá¹‡hissÄ• mÄ«â€™â€™ ti parikappetvÄ• andhakÄ• re pasibbakaá¹ƒ gaá¹‡hÄ• ti, sÄ•
uddhÄ• reyeva pÄ• rÄ• jikaá¹ƒ. suttaá¹ƒ ce hoti, rakkhati. bahi nÄ«haritvÄ• muÃ±citvÄ• ``s
puna Ä• haritvÄ• yathÄ• á¹-hÄ• ne á¹-hapeti, rakkhatiyeva. ``suttaâ€™â€™ nti Ã±atvÄ• pi `
gahetabbaâ€™â€™ nti gacchati, padavÄ• rena kÄ• retabbo. bhÅ«miyaá¹ƒ á¹-hapetvÄ• gaá
pÄ• rÄ• jikaá¹ƒ. ``coro, coroâ€™â€™ ti sÄ• mikehi pariyuá¹-á¹-hito chaá¸• á¸• etvÄ• palÄ• y
taá¹ƒ disvÄ• gaá¹‡hanti, iccetaá¹ƒ kusalaá¹ƒ. aÃ±Ã±o ce koci gaá¹‡hÄ• ti, bhaá¹‡á¸• adeyy
sÄ• mikesu sayameva taá¹ƒ disvÄ• ``pagevetaá¹ƒ mayÄ• nÄ«haá¹-aá¹ƒ, mama dÄ• ni sam
rakkhati; bhaá¹‡á¸• adeyyaá¹ƒ pana hoti. ``sace suttaá¹ƒ bhavissati, gaá¹‡hissÄ• mi; sace s
gaá¹‡hissÄ• mi. sace \Be I 331/ sappi bhavissati, gaá¹‡hissÄ• mi; sace telaá¹ƒ, na gaá¹‡his
tiÄ• dinÄ• nayena parikappetvÄ• gaá¹‡hantassÄ• pi eseva nayo.

__mahÄ• paccariyÄ• _dÄ«su pana ``sÄ• á¹-akatthikopi sÄ• á¹-akapasibbakameva gahetvÄ•
muÃ±citvÄ• `sÄ• á¹-ako ayaâ€™ nti disvÄ• gacchanto paduddhÄ• reneva kÄ• retabboâ€™
``sace sÄ• á¹-ako bhavissati, gaá¹‡hissÄ• mÄ«â€™â€™ ti parikappitattÄ• parikappo dissat
parikappÄ• vahÄ• ro na dissati. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana yaá¹ƒ parikappitaá¹
parikappitabhÄ• ve á¹-hitaá¹ƒyeva uddharantassa avahÄ• ro vutto, tasmÄ• tattha parikappÄ
``taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avaharÄ«â€™â€™ ti pÄ• á¸·iyÄ• ca sametÄ«ti. tattha yvÄ•
bhavissati, gaá¹‡hissÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena pavatto parikappo, ayaá¹ƒ ``bhaá

__okÄ• saparikappo_ pana evaá¹ƒ veditabbo --- idhekacco lolabhikkhu parapariveá¹‡aá¹ƒ v
araÃ±Ã±e kammantasÄ• laá¹ƒ vÄ• pavisitvÄ• tattha kathÄ• sallÄ• pena nisinno kiÃ±ci lobh
oloketi, olokento ca pana disvÄ•
dvÄ• rapamukhaheá¹-á¹-hÄ• pÄ• sÄ• dapariveá¹‡advÄ• rakoá¹-á¹-hakarukkhamÅ«lÄ• divas
maá¹ƒ etthantare \Ee II 377/ passissanti, daá¹-á¹-hukÄ• matÄ• ya gahetvÄ• vicaranto viya e
no ce passissanti, harissÄ• mÄ«â€™â€™ ti parikappeti. tassa taá¹ƒ Ä• dÄ• ya parikappitap
atikkantamatte pÄ• rÄ• jikaá¹ƒ. sace upacÄ• rasÄ«maá¹ƒ parikappeti, tadabhimukhova gac
kammaá¹-á¹-hÄ• nÄ• dÄ«ni manasi karonto vÄ• aÃ±Ã±avihito vÄ• asatiyÄ• upacÄ• rasÄ«
bhaá¹‡á¸• adeyyaá¹ƒ. athÄ• pissa taá¹ƒ á¹-hÄ• naá¹ƒ pattassa coro vÄ• hatthÄ« vÄ• vÄ• a
mahÄ• megho vÄ• vuá¹-á¹-hahati, so ca tamhÄ• upaddavÄ• muccitukamyatÄ• ya sahasÄ

bhaá¹‡á¸• adeyyameva. keci panettha ``yasmÄ• mÅ«leva theyyacittena gahitaá¹ƒ, tasmÄ• avahÄ• royevÄ• â€™â€™ ti vadanti. ayaá¹ƒ tÄ• va __mahÄ• aá¹-á¹-hakathÄ• _nayo. __ma so antoparicchede hatthiá¹ƒ vÄ• assaá¹ƒ vÄ• abhiruhitvÄ• taá¹ƒ neva pÄ• jeti, na pÄ• jÄ• atikkantepi pÄ• rÄ• jikaá¹ƒ natthi, bhaá¹‡á¸• adeyyamevÄ• â€™â€™ ti vuttaá¹ƒ. tatra yvÄ• etthantare passissanti, daá¹-á¹-hukÄ• matÄ• ya gahetvÄ• \Be I 332/ vicaranto viya etesaá¹ƒ ti pavatto parikappo, ayaá¹ƒ ``okÄ• saparikappoâ€™â€™ nÄ• ma.

evamimesaá¹ƒ dvinnampi parikappÄ• naá¹ƒ vasena parikappetvÄ• gaá¹‡hato avahÄ• ro ``p veditabbo.

paá¹-icchÄ• detvÄ• pana avaharaá¹‡aá¹ƒ __paá¹-icchannÄ• vahÄ• ro_. so evaá¹ƒ veditabb manussÄ• naá¹ƒ uyyÄ• nÄ• dÄ«su kÄ«á¸·antÄ• naá¹ƒ vÄ• pavisantÄ• naá¹ƒ vÄ• omuÃ±ch alaá¹…kÄ• rabhaá¹‡á¸• aá¹ƒ disvÄ• ``sace onamitvÄ• gahessÄ• mi, `kiá¹ƒ samaá¹‡o gaá¹ viheá¹-heyyuâ€™â€™ nti paá¹ƒsunÄ• vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• deti --- ``pacchÄ tassa ettÄ• vatÄ• uddhÄ• ro natthÄ«ti na tÄ• va avahÄ• ro hoti. yadÄ• pana te manussÄ• taá¹ƒ bhaá¹‡á¸• akaá¹ƒ vicinantÄ• pi apassitvÄ• ``idÄ• ni andhakÄ• ro, sve jÄ• nissÄ• mÄ• gatÄ• honti. athassa taá¹ƒ uddharato uddhÄ• re pÄ• rÄ• jikaá¹ƒ. ``paá¹-icchannakÄ• leyeva santakaâ€™â€™ nti sakasaÃ±Ã±Ä• ya vÄ• ``gatÄ• dÄ• ni te, chaá¸• á¸• itabhaá¹‡á¸• aá¹ƒ paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya vÄ• gaá¹‡hantassa pana bhaá¹‡á¸• adeyyaá¹ƒ. tesu dutiyadiva adisvÄ• dhuranikkhepaá¹ƒ katvÄ• gatesupi gahitaá¹ƒ bhaá¹‡á¸• adeyyameva. kasmÄ• ? y diá¹-á¹-haá¹ƒ, yo pana tathÄ• rÅ«paá¹ƒ bhaá¹‡á¸• aá¹ƒ disvÄ• yathÄ• á¹-hÄ• ne á¹-hitaá¹ƒ theyyacitto pÄ• dena akkamitvÄ• kaddame vÄ• vÄ• likÄ• ya vÄ• paveseti, tassa pavesitan

kusaá¹ƒ saá¹…kÄ• metvÄ• pana avaharaá¹‡aá¹ƒ __ ``kusÄ• vahÄ• roâ€™â€™ _ti vuccati. bhikkhu kusaá¹ƒ pÄ• tetvÄ• cÄ«vare bhÄ• jiyamÄ• ne attano koá¹-á¹-hÄ• sassa samÄ«pe a mahagghataraá¹ƒ vÄ• samasamaá¹ƒ vÄ• agghena parassa koá¹-á¹-hÄ• saá¹ƒ haritukÄ• m patitaá¹ƒ kusadaá¹‡á¸• akaá¹ƒ parassa koá¹-á¹-hÄ• se pÄ• tetukÄ• mo uddharati, rakkhati t koá¹-á¹-hÄ• se pÄ• teti, rakkhateva. yadÄ• pana tasmiá¹ƒ patite parassa koá¹-á¹-hÄ• sato p kusadaá¹‡á¸• akaá¹ƒ uddharati, uddhaá¹-amatte pÄ• rÄ• jiko hoti. sace paá¹-hamataraá¹ƒ p kusadaá¹‡á¸• akaá¹ƒ uddharati attano koá¹-á¹-hÄ• se \Ne I 305/ pÄ• tetukÄ• matÄ• ya uddh pÄ• tane rakkhati. attano koá¹-á¹-hÄ• sato pana attano kusadaá¹‡á¸• akaá¹ƒ uddharati, udd taá¹ƒ uddharitvÄ• parakoá¹-á¹-hÄ• se pÄ• tentassa hatthato muttamatte pÄ• rÄ• jikaá¹ƒ.

sace pana dvÄ«supi koá¹-á¹-hÄ• sesu patitadaá¹‡á¸• ake adassanaá¹ƒ gameti, tato avases `` `mayhaá¹ƒ, bhante, daá¹‡á¸• ako na paÃ±Ã±Ä• yatÄ«â€™ ti. `mayhampi, Ä• vuso, na pa pana, bhante, mayhaá¹ƒ bhÄ• goâ€™ ti? `ayaá¹ƒ tuyhaá¹ƒ bhÄ• goâ€™â€™ â€™ ti attano vivaditvÄ• vÄ• avivaditvÄ• vÄ• taá¹ƒ gaá¹‡hitvÄ• gate itaro tassa bhÄ• gaá¹ƒ uddharati, sacepi tena ``ahaá¹ƒ mama bhÄ• gaá¹ƒ tuyhaá¹ƒ na demi, tvaá¹ƒ pana attano bhÄ• gaá¹ƒ Ã

vutte ``nÄ• yaá¹ƒ mamÄ• â€™â€™ ti jÄ• nantopi tasseva bhÄ• gaá¹ƒ gaá¹‡hÄ• ti, uddhÄ• n
itaro ``ayaá¹ƒ tuyhaá¹ƒ bhÄ• go, ayaá¹ƒ mayhaá¹ƒ bhÄ• goti kiá¹ƒ iminÄ• vivÄ• denÄ• â€™
vÄ• patto hotu, tumhÄ• kaá¹ƒ vÄ• , yo varabhÄ• go taá¹ƒ tumhe \Ee II 379/ gaá¹‡hathÄ• â€
nÄ• ma gahitaá¹ƒ hoti, natthettha avahÄ• ro. sacepi so vivÄ• dabhÄ«ruko bhikkhu ``yaá¹ƒ tu
gaá¹‡hÄ• â€™â€™ ti vutto attano pattaá¹ƒ varabhÄ• gaá¹ƒ á¹-hapetvÄ• lÄ• makaá¹ƒyeva
itarassa vicinitÄ• vasesaá¹ƒ gaá¹‡hantassÄ• pi avahÄ• ro natthevÄ• ti.

__aá¹-á¹-hakathÄ• su_pana vuttaá¹ƒ --- ``imasmiá¹ƒ á¹-hÄ• ne kusasaá¹…kÄ• manavasena
ekaá¹ƒ Ä• gataá¹ƒ, catunnampi pana paccayÄ• naá¹ƒ uppattiÃ±ca bhÄ• janÄ«yaÃ±ca nÄ«h
evaÃ±ca vatvÄ• __cÄ«varakkhandhake_ ``paá¹-iggaá¹‡hÄ• tu me, bhante, bhagavÄ• sÄ«v
bhikkhusaá¹…ghassa ca gahapaticÄ«varaá¹ƒ anujÄ• nÄ• tÅ«â€™â€™ ti (Vin I 337) idaá¹ƒ
katvÄ• __uppannacÄ«varakathÄ• , _ senÄ• sanakkhandhake ``tena kho pana samayena rÄ
manussÄ• na sakkonti saá¹…ghabhattaá¹ƒ kÄ• tuá¹ƒ, icchanti uddesabhattaá¹ƒ nimantana
pakkhikaá¹ƒ uposathikaá¹ƒ pÄ• á¹-ipadikaá¹ƒ kÄ• tuâ€™â€™ nti (Vin II 325) idaá¹ƒ suttamÄ
__piá¹‡á¸• apÄ• takathÄ• , _ senÄ• sanakkhandhakeyeva ``tena kho pana samayena sattan
aÃ±Ã±ataraá¹ƒ paccantimaá¹ƒ mahÄ• vihÄ• raá¹ƒ paá¹-isaá¹…kharonti --- `idha mayaá¹ƒ va
addasaá¹ƒsu kho chabbaggiyÄ• bhikkhÅ« sattarasavaggiye bhikkhÅ« vihÄ• raá¹ƒ paá¹-isaá
II 316) idaá¹ƒ chabbaggiyavatthuá¹ƒ Ä• diá¹ƒ katvÄ• __Ä• gatasenÄ• sanakathÄ• , _ tadav
__sappiÄ• dibhesajjakathÄ• _ vitthÄ• rena \Be I 334/ kathitÄ• . mayaá¹ƒ pana taá¹ƒ sabbaá
Ä• gatÄ• gataá¹-á¹-hÄ• neyeva kathayissÄ• ma; evaá¹ƒ kathane kÄ• raá¹‡aá¹ƒ pubbe vutta

kusasaá¹…kÄ• manavatthukathÄ• niá¹-á¹-hitÄ• .

<139> ito \Ne I 306/ paraá¹ƒ jantÄ• gharavatthu uttÄ• natthameva.

<140> paÃ±casu vighÄ• savatthÅ«su te bhikkhÅ« anupasampannena kappiyaá¹ƒ kÄ• rÄ• p
vighÄ• saá¹ƒ pana gaá¹‡hantena khÄ• ditÄ• vasesaá¹ƒ chaá¸• á¸• itaá¹ƒ gahetabbaá¹ƒ. yad
380/ chaá¸• á¸• Ä• petvÄ• gaá¹‡hituá¹ƒ, etampi vaá¹-á¹-ati. attaguttatthÄ• ya pana parÄ• nu
gahetabbaá¹ƒ.

<141> odanakhÄ• danÄ«yapÅ«vaucchutimbarÅ«sakabhÄ• janÄ«yavatthÅ«su __aparassa b
puggalaá¹ƒ Ä• ha. __amÅ«lakaá¹ƒ aggahesÄ«_ti sÄ• mikesu dentesu evaá¹ƒ aggahesi. __a
pÄ• rÄ• jikassÄ• _ti sÄ• mikehi dinnaá¹ƒ aggahesi; tenassa anÄ• patti vuttÄ• . __Ä• patti sa
pÄ• cittiyassÄ• _ti yo panÄ• nena sampajÄ• namusÄ• vÄ• do vutto, tasmiá¹ƒ pÄ• cittiyaá¹ƒ
tekaá¹-ulayÄ• guvatthumhi viya. gahaá¹‡e pana ayaá¹ƒ vinicchayo --- saá¹…ghassa santaka
Ä• á¹‡attehi vÄ• Ä• rÄ• mikÄ• dÄ«hi diyyamÄ• naá¹ƒ, gihÄ«naÃ±ca santakaá¹ƒ sÄ• miken
diyyamÄ• naá¹ƒ ``aparassa bhÄ• gaá¹ƒ dehÄ«â€™â€™ ti vatvÄ• gaá¹‡hato bhaá¹‡á¸• ade
gaá¹‡hanto bhaá¹‡á¸• agghena kÄ• retabbo. asammatena vÄ• anÄ• á¹‡attena vÄ• diyyam

dehÄ«â€™â€™ ti vatvÄ• vÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• vÄ• gaá¹‡hanto pattacatukke
bhaá¹‡á¸• agghena kÄ• retabbo. itarehi diyyamÄ• naá¹ƒ evaá¹ƒ gaá¹‡hato bhaá¹‡á¸• adeyy
``imassa dehÄ«â€™â€™ ti dÄ• pitaá¹ƒ vÄ• sayaá¹ƒ dinnaá¹ƒ vÄ• sudinnanti ayamettha
__sabbaaá¹-á¹-hakathÄ• _vinicchayato sÄ• ro.

142-3__._ odaniyagharÄ• divatthÅ«su --- __odaniyagharaá¹ƒ_ nÄ• ma vikkÄ• yikabhattapa
__sÅ«nagharaá¹ƒ_ nÄ• ma vikkÄ• yikamaá¹ƒsapacanagharaá¹ƒ. __pÅ«vagharaá¹ƒ_ nÄ• m
vikkÄ• yikakhajjakapacanagharaá¹ƒ. sesamettha, parikkhÄ• ravatthÅ«su ca pÄ• kaá¹-ameva

<144> pÄ«á¹-havatthusmiá¹ƒ \Be I 335/ --- so bhikkhu parikappetvÄ• ``etaá¹ƒ á¹-hÄ• naá¹ƒ
gaá¹‡hissÄ• mÄ«â€™â€™ ti saá¹…kÄ• mesi. tenassa saá¹…kÄ• mane avahÄ• ro natthi. sa
parikappitokÄ• sato gahaá¹‡e pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ. evaá¹ƒ haranto ca yadi pÄ«á¹-hake
thavikaá¹ƒ agghÄ• petvÄ• kÄ• retabbo. atha \Ee II 381/ pÄ«á¹-hakepi atthi, ubho agghÄ• p
bhisiÄ• dÄ«ni tÄ«á¹‡i vatthÅ«ni pÄ• kaá¹-Ä• neva.

<146> vissÄ• saggÄ• hÄ• dÄ«su \Ne I 307/ tÄ«su vatthÅ«su gahaá¹‡e anÄ• patti, Ä• harÄ•
piá¹‡á¸• Ä• ya paviá¹-á¹-hassa paá¹-iviso antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitasseva gahetua
dÄ• yakÄ• ``bahiupacÄ• raá¹-á¹-hÄ• nampi bhante, bhÄ• gaá¹ƒ gaá¹‡hatha, Ä• gantvÄ• pa
vadanti, evaá¹ƒ antogÄ• maá¹-á¹-hÄ• nampi gahetuá¹ƒ vaá¹-á¹-ati. sesamettha uttÄ• nattha

148-9__._ sattasu ambacorakÄ• divatthÅ«su paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya gahaá¹‡e anÄ• pa
bhaá¹‡á¸• adeyyaá¹ƒ, theyyacittena paribhoge pÄ• rÄ• jikaá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo --- s
corÄ• pi sÄ• layÄ• , paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya khÄ• dantassa bhaá¹‡á¸• adeyyaá¹ƒ, theyy
avahÄ• ro, bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabbo. sÄ• mikÄ• sÄ• layÄ• , corÄ• nirÄ•
nirÄ• layÄ• , corÄ• sÄ• layÄ• ; ``puna gaá¹‡hissÄ• mÄ• â€™â€™ ti kismiÃ±cideva gahana
eseva nayo. ubhopi nirÄ• layÄ• , paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya khÄ• dato anÄ• patti, theyyaci

saá¹…ghassa ambÄ• dÄ«su pana saá¹…ghÄ• rÄ• me jÄ• taá¹ƒ vÄ• hotu, Ä• netvÄ• dinna
atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ avaharantassa pÄ• rÄ• jikaá¹ƒ. paccante co
vuá¹-á¹-hahantesu bhikkhÅ«pi vihÄ• re chaá¸• á¸• etvÄ• ``puna Ä• vasante janapade Ä• ga
saussÄ• hÄ• va gacchanti. bhikkhÅ« tÄ• disaá¹ƒ vihÄ• raá¹ƒ patvÄ• ambapakkÄ• dÄ«ni ``c
paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya paribhuÃ±janti, anÄ• patti; theyyacittena paribhuÃ±jato avahÄ•
agghÄ• petvÄ• kÄ• retabbo.

__mahÄ• paccariyaá¹ƒ_ \Be I 336/ pana __saá¹…khepaá¹-á¹-hakathÄ• yaÃ±ca_ avisesena
``chaá¸• á¸• itavihÄ• re pana phalÄ• phalaá¹ƒ theyyacittena paribhuÃ±jato pÄ• rÄ• jikaá¹ƒ. k
Ä• gatÄ• nÄ• gatÄ• naá¹ƒ santakattÄ• â€™â€™ ti. gaá¹‡asantake pana puggalike ca sauss
sace pana tato ambapakkÄ• diá¹ƒ kulasaá¹…gahaá¹‡atthÄ• ya deti, kuladÅ«sakadukkaá¹-a

agghena kÄ• retabbo. saá¹…ghikepi eseva nayo. senÄ• sanatthÄ• ya niyamitaá¹ƒ kulasaá¹
dadato dukkaá¹-aá¹ƒ, issaravatÄ• ya thullaccayaá¹ƒ, theyyacittena pÄ• rÄ• jikaá¹ƒ. no ce va
kÄ• retabbo. bahi upacÄ• rasÄ«mÄ• ya nisÄ«ditvÄ• issaravatÄ• ya paribhuÃ±jato gÄ«vÄ•
kÄ• laá¹ƒ ghosetvÄ• ``mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti khÄ• ditaá¹ƒ sukhÄ• ditaá¹ƒ.
kÄ• lameva ghosetvÄ• , ghaá¹‡á¹-imeva paharitvÄ• kÄ• laá¹ƒ aghosetvÄ• , ghaá¹‡á¹-impi a
aghosetvÄ• aÃ±Ã±esaá¹ƒ natthibhÄ• vaá¹ƒ Ã±atvÄ• ``mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™
pupphÄ• rÄ• mavatthudvayaá¹ƒ pÄ• kaá¹-ameva.

<150> vuttavÄ• dakavatthuttaye \Ne I 308/ __vutto vajjemÄ«_ti tayÄ• vutto hutvÄ• ``tava v
ti attho. __anÄ• patti bhikkhu pÄ• rÄ• jikassÄ• _ti sÄ• mikehi dinnattÄ• anÄ• patti. __na ca
vajjemÄ«â€™â€™ ti vattabbo_ti ``ahaá¹ƒ tayÄ• vutto hutvÄ• tava vacanena vadÄ• mÄ«â€
bhikkhu aÃ±Ã±ena bhikkhunÄ• na vattabboti attho. paricchedaá¹ƒ pana katvÄ• ``itthannÄ•
gaá¹‡hissÄ• mÄ«â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. __vutto vajjehÄ«_ti mayÄ• vutto hutvÄ•
attho. sesaá¹ƒ vuttanayameva. imesupi ca dvÄ«su vatthÅ«su paricchedaá¹ƒ katvÄ• vattuá¹
ettÄ• vatÄ• hi upÄ• rambhÄ• mutto hotÄ«ti.

151-2__._ maá¹‡ivatthuttayassa majjhime vatthusmiá¹ƒ --- __nÄ• haá¹ƒ akallako_ti nÄ• haá
sesaá¹ƒ pÄ• kaá¹-ameva.

<153> sÅ«karavatthudvaye --- kiÃ±cÄ• pi paá¹-hamassa bhikkhuno chÄ• tajjhattaá¹ƒ disvÄ•
anÄ• patti. sÄ• mikesu pana asampaá¹-icchantesu bhaá¹‡á¸• adeyyaá¹ƒ, tÄ• va mahanto vA
dÄ• tabbo, tadagghanakaá¹ƒ vÄ• bhaá¹‡á¸• aá¹ƒ. sace pÄ• sasÄ• mike kuhiÃ±cipi na pass
tadagghanakaá¹ƒ sÄ• á¹-akaá¹ƒ vÄ• kÄ• sÄ• vaá¹ƒ vÄ• thÄ• lakaá¹ƒ vÄ• yathÄ• te Ä• ga
á¹-hÄ• ne á¹-hapetvÄ• va gantabbaá¹ƒ, theyyacittena pana mocentassa pÄ• rÄ• jikameva. e
pÄ• saá¹ƒ pÄ• dena kaá¸• á¸• hitvÄ• chinnamatte pÄ• se á¹-hÄ• nÄ• cÄ• vanadhammena a
caá¹‡á¸• asote baddhanÄ• vÄ• \Ee II 383/ viya. koci attano dhammatÄ• ya á¹-hito, koci nipa
kÅ«á¹-apÄ• sena baddho hoti. __kÅ«á¹-apÄ• so_ nÄ• ma yassa ante dhanukaá¹ƒ vÄ• aá¹.
daá¹‡á¸• ako baddho hoti, yo tattha tattha rukkhÄ• dÄ«su laggitvÄ• sÅ«karassa gamanaá¹
pÄ• saá¹ƒ kaá¸• á¸• hitvÄ• á¹-hitassa ekameva á¹-hÄ• naá¹ƒ pÄ• sabandhanaá¹ƒ, so hi pÄ
chinnamatte vÄ• palÄ• yati. attano dhammatÄ• ya á¹-hitassa bandhanaÃ±ca cattÄ• ro ca p
nipannassa bandhanaÃ±ca sayanaÃ±cÄ• ti dve á¹-hÄ• nÄ• ni. kÅ«á¹-apÄ• sabaddhassa ya
tadeva á¹-hÄ• naá¹ƒ. tasmÄ• taá¹ƒ tato tato mocentÄ• dasapi vÄ«satipi satampi bhikkhÅ«
Ä• pajjanti. tattha tattha Ä• gataá¹ƒ disvÄ• ekameva dÄ• saá¹ƒ palÄ• pento viya.

purimÄ• naá¹ƒ pana tiá¹‡á¹‡aá¹ƒ catuppadakathÄ• yaá¹ƒ vuttanayena phandÄ• panaá¹-hÄ•
sunakhadaá¹-á¹-haá¹ƒ sÅ«karaá¹ƒ vissajjÄ• pentassÄ• pi kÄ• ruÃ±Ã±Ä• dhippÄ• yena bhaa
pÄ• rÄ• jikaá¹ƒ. pÄ• saá¹-á¹-hÄ• naá¹ƒ pana sunakhasamÄ«paá¹ƒ vÄ• asampattaá¹ƒ paá¹-
paá¹-hamameva palÄ• pentassa avahÄ• ro natthi. yopi baddhasÅ«karassa ghÄ• saÃ±ca pÄ

gÄ• hÄ• petvÄ• ukkuá¹-á¹-hiá¹ƒ karoti --- ``utrasto \Ne I 309/ palÄ• yissatÄ«â€™â€™ ti; so
pÄ• rÄ• jikaá¹ƒ. pÄ• saá¹ƒ dubbalaá¹ƒ katvÄ• ukkuá¹-á¹-hisaddena palÄ• pentassÄ• pi ese

yo pana ghÄ• saÃ±ca pÄ• nÄ«yaÃ±ca datvÄ• gacchati, ``balaá¹ƒ gahetvÄ• palÄ• yissatÄ«
bhaá¹‡á¸• adeyyaá¹ƒ. pÄ• saá¹ƒ dubbalaá¹ƒ katvÄ• gacchantassÄ• pi eseva nayo. pÄ• sas
vÄ• á¹-hapeti ``chinne vÄ• daá¸• á¸• he vÄ• palÄ• yissatÄ«â€™â€™ ti. sÅ«karo pÄ• saá¹
daá¸• á¸• he vÄ• palÄ• yati, bhaá¹‡á¸• adeyyameva. pÄ• saá¹ƒ yaá¹-á¹-hiyÄ• saha pÄ• tet
maddanto gacchati \Ee II 384/, bhaá¹‡á¸• adeyyaá¹ƒ. sÅ«karo adÅ«halapÄ• sÄ• á¹‡ehi akk
palÄ• petukÄ• massa adÅ«halaá¹ƒ kÄ• ruÃ±Ã±ena ukkhipato bhaá¹‡á¸• adeyyaá¹ƒ, theyya
ukkhittamatte agantvÄ• pacchÄ• gacchati, bhaá¹‡á¸• adeyyameva. ukkhipitvÄ• á¹-hapitaá
pÄ• teti, pacchÄ• sÅ«karo taá¹ƒ maddanto gacchati, bhaá¹‡á¸• adeyyaá¹ƒ. opÄ• te patitas
uddharato bhaá¹‡á¸• adeyyaá¹ƒ, theyyacittena pÄ• rÄ• jikaá¹ƒ. opÄ• taá¹ƒ pÅ«retvÄ• nÄ• s
maddanto gacchati, bhaá¹‡á¸• adeyyaá¹ƒ. sÅ«le viddhaá¹ƒ kÄ• ruÃ±Ã±ena uddharati, bhaá
theyyacittena pÄ• rÄ• jikaá¹ƒ. sÅ«laá¹ƒ uddharitvÄ• chaá¸• á¸• eti, bhaá¹‡á¸• adeyyaá¹ƒ.

vihÄ• rabhÅ«miyaá¹ƒ pana pÄ• se vÄ• adÅ«halaá¹ƒ vÄ• oá¸• á¸• entÄ• vÄ• retabbÄ• ---
paá¹-isaraá¹‡aá¹-á¹-hÄ• nametaá¹ƒ, mÄ• idha evaá¹ƒ karothÄ• â€™â€™ ti. sace ``harÄ• p
vadanti, harÄ• petuá¹ƒ vaá¹-á¹-ati. atha sayaá¹ƒ haranti, sundarameva. atha neva haranti, n
rakkhaá¹ƒ yÄ• citvÄ• harÄ• petuá¹ƒ vaá¹-á¹-ati. manussÄ• sassarakkhaá¹‡akÄ• le khettes
adÅ«halapÄ• sÄ• á¹‡Ä• dÄ«ni ca karonti --- ``maá¹ƒsaá¹ƒ khÄ• dantÄ• sassÄ• ni rakkhiss
sassakÄ• le tesu anÄ• layesu pakkantesu tattha baddhaá¹ƒ vÄ• patitaá¹ƒ vÄ• mocetuá¹ƒ v

__migavatthudvaye_pi sÅ«karavatthÅ«su vuttasadisoyeva vinicchayo.

__macchavatthudvaye_pi eseva nayo. ayaá¹ƒ pana viseso --- kumÄ«namukhaá¹ƒ vivaritvÄ•
muÃ±citvÄ• vÄ• passena chiddaá¹ƒ katvÄ• vÄ• kumÄ«nato macche pothetvÄ• palÄ• pe
bhattasitthÄ• ni dassetvÄ• evaá¹ƒ palÄ• pentassÄ• pi pÄ• rÄ• jikaá¹ƒ. saha kumÄ«nena u
kevalaá¹ƒ kumÄ«namukhaá¹ƒ vivarati, pacchÄ• puá¹-akaá¹ƒ muÃ±cati, chiddaá¹ƒ vÄ• karo
dhammatÄ• ya palÄ• yanti, bhaá¹‡á¸• adeyyaá¹ƒ. evaá¹ƒ katvÄ• bhattasitthÄ• ni dasseti, m
nikkhamitvÄ• palÄ• yanti, bhaá¹‡á¸• adeyyameva. mukhaá¹ƒ avivaritvÄ• pacchÄ• puá¹-aka
passena chiddaá¹ƒ akatvÄ• kevalaá¹ƒ bhattasitthÄ• ni dasseti, macchÄ• pana chÄ• tajjhat
okÄ• saá¹ƒ katvÄ• gocaratthÄ• ya nikkhamitvÄ• palÄ• yanti, bhaá¹‡á¸• adeyyameva. tucch
vivarati, pacchÄ• puá¹-akaá¹ƒ vÄ• muÃ±cati, chiddaá¹ƒ vÄ• karoti, Ä• gatÄ• gatÄ• macch
385/ puá¹-akachiddehi palÄ• yanti, bhaá¹‡á¸• adeyyameva. tucchakumÄ«naá¹ƒ gahetvÄ• g
bhaá¹‡á¸• adeyyamevÄ• ti. yÄ• ne bhaá¹‡á¸• aá¹ƒ pÄ«á¹-he thavikÄ• ya sadisaá¹ƒ.

__maá¹ƒsapesivatthumhi_ \Be I 339/ --- sace Ä• kÄ• se gaá¹‡hÄ• ti, gahitaá¹-á¹-hÄ• namev
chahÄ• kÄ• rehi paricchinditvÄ• á¹-hÄ• nÄ• cÄ• vanaá¹ƒ veditabbaá¹ƒ. sesamettha

dÄ• rugopÄ• lakarajakasÄ• á¹-akavatthÅ«su ca ambacorakÄ• divatthÅ«su vuttanayena vini

<155> __kumbhivatthusmiá¹ƒ_ --- yo sappitelÄ• dÄ«ni apÄ• dagghanakÄ• ni gahetvÄ• ``na
karissÄ• mÄ«â€™â€™ ti saá¹ƒvare á¹-hatvÄ• dutiyadivasÄ• dÄ«supi puna citte uppanne e
katvÄ• paribhuÃ±janto sabbampi taá¹ƒ paribhuÃ±jati, nevatthi pÄ• rÄ• jikaá¹ƒ. dukkaá¹-aá¹
vÄ• Ä• pajjati, bhaá¹‡á¸• adeyyaá¹ƒ pana hoti. ayampi bhikkhu evamevamakÄ• si. tena vut
bhikkhu pÄ• rÄ• jikassÄ• â€™â€™ ti. dhuranikkhepaá¹ƒ pana akatvÄ• ``divase divase pari
thokaá¹ƒ thokampi paribhuÃ±jato yasmiá¹ƒ divase pÄ• dagghanakaá¹ƒ pÅ«rati, tasmiá¹ƒ pÄ

saá¹ƒvidÄ• vahÄ• ravatthÅ«ni saá¹ƒvidÄ• vahÄ• re, muá¹-á¹-hivatthÅ«ni odaniyagharÄ• div
vighÄ• savatthÅ«ni ambacorakÄ• divatthÅ«su vuttavinicchayanayena veditabbÄ• ni. dve tiá
uttÄ• natthÄ• neva.

<156> __ambabhÄ• jÄ• panÄ• _divatthÅ«su te bhikkhÅ« ekaá¹ƒ gÄ• makÄ• vÄ• saá¹ƒ pari
tattha bhikkhÅ« phalÄ• phalaá¹ƒ paribhuÃ±jamÄ• nÄ• pi tesu Ä• gatesu ``therÄ• naá¹ƒ phal
kappiyakÄ• rake na avocuá¹ƒ. atha te bhikkhÅ« ``kiá¹ƒ saá¹…ghikaá¹ƒ amhÄ• kaá¹ƒ na pÄ•
ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jÄ• petvÄ• tesampi vassaggena bhÄ• gaá¹ƒ datvÄ• attanÄ
nesaá¹ƒ bhagavÄ• __ ``anÄ• patti, bhikkhave, paribhogatthÄ• yÄ• â€™â€™ _ti Ä• ha. tasm
Ä• vÄ• sikÄ• Ä• gantukÄ• naá¹ƒ na denti, phalavÄ• re ca sampatte aÃ±Ã±esaá¹ƒ atthibhÄ•
attanÄ• va khÄ• danti, tattha Ä• gantukehi \Ee II 386/ ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jetvÄ•
vaá¹-á¹-ati.

yattha pana Ä• vÄ• sikÄ• rukkhe rakkhitvÄ• phalavÄ• re sampatte bhÄ• jetvÄ• khÄ• danti
311/ sammÄ• upanenti, anissarÄ• tattha Ä• gantukÄ• . yepi rukkhÄ• cÄ«varatthÄ• ya niya
Ä• gantukÄ• anissarÄ• . eseva nayo sesapaccayatthÄ• ya niyametvÄ• dinnesupi.

ye \Be I 340/ pana tathÄ• aniyamitÄ• , Ä• vÄ• sikÄ• ca te rakkhitvÄ• gopetvÄ• corikÄ• ya
Ä• vÄ• sikÄ• naá¹ƒ katikÄ• ya á¹-hÄ• tabbaá¹ƒ. ye phalaparibhogatthÄ• ya dinnÄ• , Ä• vÄ•
sammÄ• upanenti, tesuyeva tesaá¹ƒ katikÄ• ya á¹-hÄ• tabbaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ p
``catunnaá¹ƒ paccayÄ• naá¹ƒ niyametvÄ• dinnaá¹ƒ theyyacittena paribhuÃ±janto bhaá¹‡á¸
kÄ• retabbo. paribhogavaseneva taá¹ƒ bhÄ• jetvÄ• paribhuÃ±jantassa bhaá¹‡á¸• adeyyaá¹
senÄ• sanatthÄ• ya niyamitaá¹ƒ, taá¹ƒ paribhogavaseneva bhÄ• jetvÄ• paribhuÃ±jantassa
bhaá¹‡á¸• adeyyaÃ±cÄ• â€™â€™ ti.

odissa cÄ«varatthÄ• ya dinnaá¹ƒ cÄ«vareyeva upanetabbaá¹ƒ. sace dubbhikkhaá¹ƒ hoti, bh
kilamanti, cÄ«varaá¹ƒ pana sulabhaá¹ƒ, saá¹…ghasuá¹-á¹-hutÄ• ya apalokanakammaá¹ƒ ka
upanetuá¹ƒ vaá¹-á¹-ati. senÄ• sanena gilÄ• napaccayena vÄ• kilamantesu saá¹…ghasuá¹-á
katvÄ• tadatthÄ• yapi upanetuá¹ƒ vaá¹-á¹-ati. odissa piá¹‡á¸• apÄ• tatthÄ• ya gilÄ• napacc

eseva nayo. odissa senÄ• sanatthÄ• ya dinnaá¹ƒ pana garubhaá¹‡á¸• aá¹ƒ hoti, taá¹ƒ rakkh
tadatthameva upanetabbaá¹ƒ. sace pana dubbhikkhaá¹ƒ hoti, bhikkhÅ« piá¹‡á¸• apÄ• tena
rÄ• jarogacorabhayÄ• dÄ«hi aÃ±Ã±attha gacchantÄ• naá¹ƒ vihÄ• rÄ• palujjanti, tÄ• lanÄ• a
senÄ• sanapaccayaá¹ƒ pana nissÄ• ya yÄ• petuá¹ƒ sakkÄ• hoti. evarÅ«pe kÄ• le senÄ• sa
senÄ• sanajagganatthÄ• ya paribhogo bhagavatÄ• anuÃ±Ã±Ä• to. tasmÄ• ekaá¹ƒ vÄ• dv
á¹-hapetvÄ• itarÄ• ni lÄ• makakoá¹-iyÄ• piá¹‡á¸• apÄ• tatthÄ• ya vissajjetuá¹ƒ vaá¹-á¹-ati.
pana katvÄ• na upanetabbaá¹ƒ \Ee II 387/.

yo pana Ä• rÄ• mo catuppaccayatthÄ• ya niyametvÄ• dinno, tattha apalokanakammaá¹ƒ na
paccayena Å«naá¹ƒ, tadatthaá¹ƒ upanetuá¹ƒ vaá¹-á¹-ati. Ä• rÄ• mo jaggitabbo, vetanaá¹ƒ d
vaá¹-á¹-ati. ye pana vetanaá¹ƒ labhitvÄ• Ä• rÄ• meyeva gehaá¹ƒ katvÄ• vasantÄ• rakkhan
bhikkhÅ«naá¹ƒ nÄ• á¸·ikeraá¹ƒ vÄ• tÄ• lapakkaá¹ƒ vÄ• denti, yaá¹ƒ tesaá¹ƒ saá¹…ghena a
``divase divase ettakaá¹ƒ nÄ• ma khÄ• dathÄ• â€™â€™ ti tadeva te dÄ• tuá¹ƒ labhanti; tato
dadantÄ• nampi gahetuá¹ƒ na vaá¹-á¹-ati.

yo \Be I 341/ \Ne I 312/ pana Ä• rÄ• maá¹ƒ keá¹‡iyÄ• gahetvÄ• saá¹…ghassa catuppacca
kappiyabhaá¹‡á¸• ameva deti, ayaá¹ƒ bahukampi dÄ• tuá¹ƒ labhati. cetiyassa padÄ«patthÄ•
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡atthÄ• ya vÄ• dinno Ä• rÄ• mopi paá¹-ijaggitabbo; v
jaggÄ• petabbo. vetanaÃ±ca panettha cetiyasantakampi saá¹…ghasantakampi dÄ• tuá¹ƒ va
vetanena tattheva vasitvÄ• rakkhantÄ• naÃ±ca keá¹‡iyÄ• gahetvÄ• kappiyabhaá¹‡á¸• adA
jÄ• takaphaladÄ• naá¹ƒ vuttanayeneva veditabbanti.

ambapÄ• lakÄ• divatthÅ«su --- __anÄ• patti, bhikkhave, gopakassa dÄ• ne_ti ettha kataraá
vaá¹-á¹-ati, kataraá¹ƒ na vaá¹-á¹-atÄ«ti? __mahÄ• sumatthero_ tÄ• va Ä• ha --- ``yaá¹ƒ gopa
dinnaá¹ƒ hoti --- `ettakaá¹ƒ divase divase gaá¹‡hÄ• â€™ ti tadeva vaá¹-á¹-ati; tato uttari na
vaá¹-á¹-atÄ«â€™â€™ ti. __mahÄ• padumatthero_ panÄ• ha --- ``kiá¹ƒ gopakÄ• naá¹ƒ paá¹
nimittasaÃ±Ã±aá¹ƒ vÄ• katvÄ• dinnaá¹ƒ atthi, etesaá¹ƒ hatthe vissaá¹-á¹-hakassa ete issa
denti taá¹ƒ bahukampi vaá¹-á¹-atÄ«â€™â€™ ti. __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ pana vutta
Ä• rÄ• maá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• phalÄ• phalaá¹ƒ dÄ• rakÄ• rakkhanti, tehi dinnaá¹ƒ vaá
Ä• harÄ• petvÄ• pana na gahetabbaá¹ƒ. saá¹…ghike pana cetiyasantake ca keá¹‡iyÄ• gal
dÄ• naá¹ƒ vaá¹-á¹-ati. vetanena rakkhantassa attano bhÄ• gamattaá¹ƒ vaá¹-á¹-atÄ«â€™â€™
pana ``yaá¹ƒ gihÄ«naá¹ƒ Ä• rÄ• marakkhakÄ• bhikkhÅ«naá¹ƒ denti, etaá¹ƒ vaá¹-á¹-ati. bhik
Ä• rÄ• magopakÄ• yaá¹ƒ attano bhatiyÄ• khaá¹‡á¸• etvÄ• denti, etaá¹ƒ vaá¹-á¹-ati. yopi u
kecideva rukkhe vÄ• bhatiá¹ƒ labhitvÄ• rakkhati, tassÄ• pi attano pattarukkhatoyeva dÄ• tu
keá¹‡iyÄ• gahetvÄ• rakkhantassa pana sabbampi vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. etaá¹ƒ
nÄ• naá¹ƒ, atthato ekameva; tasmÄ• adhippÄ• yaá¹ƒ Ã±atvÄ• gahetabbaá¹ƒ.

dÄ• ruvatthumhi --- __tÄ• vakÄ• liko ahaá¹ƒ bhagavÄ• _ti tÄ• vakÄ• likacitto ahaá¹ƒ bhagav

vuttaá¹ƒ, tÄ• vakÄ• likacittoti ``puna Ä• haritvÄ• dassÄ• mÄ«â€™â€™ ti evaá¹ƒcitto ahanti
__ ``tÄ• vakÄ• like anÄ• pattÄ«â€™â€™ _ti Ä• ha.

ayaá¹ƒ panettha __pÄ• á¸·imuttakavinicchayo_ --- sace saá¹…gho saá¹…ghikaá¹ƒ kammaá
vÄ• bhojanasÄ• laá¹ƒ vÄ• , tato Ä• pucchitvÄ• tÄ• vakÄ• likaá¹ƒ haritabbaá¹ƒ. yo pana saá
agutto deve vassante \Be I 342/ temeti, Ä• tapena sukkhati, taá¹ƒ sabbampi Ä• haritvÄ• att
vaá¹-á¹-ati. saá¹…gho Ä• harÄ• pento aÃ±Ã±ena vÄ• dabbasambhÄ• rena mÅ«lena vÄ• s
hoti saÃ±Ã±Ä• petuá¹ƒ, ``saá¹…ghikena, bhante, kataá¹ƒ saá¹…ghikaparibhogena vaá¸·aÃ±
vattabbaá¹ƒ. senÄ• sanassa pana ayameva bhikkhu issaro. sacepi pÄ• sÄ• á¹‡atthambho v
313/ kavÄ• á¹-aá¹ƒ vÄ• vÄ• tapÄ• naá¹ƒ vÄ• nappahoti, saá¹…ghikaá¹ƒ tÄ• vakÄ• likaá¹ƒ
kÄ• tuá¹ƒ vaá¹-á¹-ati. esa nayo aÃ±Ã±esupi dabbasambhÄ• resÅ«ti.

__udakavatthusmiá¹ƒ_ --- yadÄ• \Ee II 389/ udakaá¹ƒ dullabhaá¹ƒ hoti, yojanatopi aá¸• á¸•
Ä• harÄ«yati, evarÅ«pe pariggahitaudake avahÄ• ro. yatopi Ä• harimato vÄ• pokkharaá¹‡Ä
kevalaá¹ƒ yÄ• gubhattaá¹ƒ sampÄ• denti, pÄ• nÄ«yaparibhogaÃ±ca karonti, na aÃ±Ã±aá¹ƒ
theyyacittena gaá¹‡hato avahÄ• ro. yato pana ekaá¹ƒ vÄ• dve vÄ• ghaá¹-e gahetvÄ• Ä• s
bodhirukkhe siÃ±cituá¹ƒ udakapÅ«jaá¹ƒ kÄ• tuá¹ƒ, rajanaá¹ƒ pacituá¹ƒ labbhati, tattha saá¹
katikavaseneva paá¹-ipajjitabbaá¹ƒ. atirekaá¹ƒ gaá¹‡hanto, mattikÄ• dÄ«ni vÄ• theyyacitte
bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabbo.

sace Ä• vÄ• sikÄ• katikavattaá¹ƒ daá¸·haá¹ƒ karonti, aÃ±Ã±esaá¹ƒ bhaá¹‡á¸• akaá¹ƒ dhov
denti, attanÄ• pana aÃ±Ã±esaá¹ƒ apassantÄ• naá¹ƒ gahetvÄ• sabbaá¹ƒ karonti, tesaá¹ƒ k
á¹-hÄ• tabbaá¹ƒ. yattakaá¹ƒ te dhovanti, tattakaá¹ƒ dhovitabbaá¹ƒ. sace saá¹…ghassa dve
vÄ• udakasoá¹‡á¸• iyo vÄ• honti, katikÄ• ca katÄ• ``ettha nhÄ• yitabbaá¹ƒ, ito pÄ• nÄ«ya
sabbaparibhogo kÄ• tabboâ€™â€™ ti. katikavatteneva sabbaá¹ƒ kÄ• tabbaá¹ƒ. yattha katik
sabbaparibhogo vaá¹-á¹-atÄ«ti.

__mattikÄ• vatthusmiá¹ƒ_ --- yattha mattikÄ• dullabhÄ• hoti, nÄ• nappakÄ• rÄ• vÄ• vaá¹
á¹-hapitÄ• , tattha thokÄ• pi paÃ±camÄ• sakaá¹ƒ agghati, tasmÄ• pÄ• rÄ• jikaá¹ƒ. saá¹…gh
ca niá¹-á¹-hite saá¹…ghaá¹ƒ Ä• pucchitvÄ• vÄ• tÄ• vakÄ• likaá¹ƒ vÄ• gahetuá¹ƒ vaá¹-á¹-a
cittakammavaá¹‡á¹‡esupi eseva nayo.

__tiá¹‡avatthÅ«su_ \Be I 343/ --- jhÄ• pitatiá¹‡e á¹-hÄ• nÄ• cÄ• vanassa abhÄ• vÄ• dukkaa
pana hoti. saá¹…gho tiá¹‡avatthuá¹ƒ jaggitvÄ• saá¹…ghikaá¹ƒ Ä• vÄ• saá¹ƒ chÄ• deti, pun
sakkoti, athaÃ±Ã±o eko bhikkhu vattasÄ«sena jaggati, saá¹…ghassevetaá¹ƒ. no ce jaggati,
390/ bhikkhu vattabbo ``jaggitvÄ• dehÄ«â€™â€™ ti. so ce bhÄ• gaá¹ƒ icchati, bhÄ• gaá¹ƒ
jaggÄ• petabbaá¹ƒ. sace bhÄ• gaá¹ƒ vaá¸• á¸• heti, dÄ• tabbameva. vaá¸• á¸• hetiyeva, ``g
gahetvÄ• attano santakaá¹ƒ senÄ• sanaá¹ƒ chÄ• dehÄ«â€™â€™ ti vattabbo. kasmÄ• ? na

dadantehi pana savatthukaá¹ƒ na dÄ• tabbaá¹ƒ \Ne I 314/, garubhaá¹‡á¸• aá¹ƒ hoti; tiá¹‡am
dÄ• tabbaá¹ƒ. tasmiá¹ƒ ce jaggitvÄ• attano senÄ• sanaá¹ƒ chÄ• dente puna saá¹…gho jag
jaggi, saá¹…gho jaggissatÄ«â€™â€™ ti vattabboti.

__maÃ±cÄ• dÄ«ni satta vatthÅ«ni_ pÄ• kaá¹-Ä• neva. pÄ• á¸·iyaá¹ƒ pana anÄ• gatampi pÄ
rukkhatthambhaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci pÄ• dagghanakaá¹ƒ harantassa pÄ• rÄ• jik
chaá¸• á¸• itapatitÄ• naá¹ƒ pariveá¹‡Ä• dÄ«naá¹ƒ kuá¹-á¹-ampi pÄ• kÄ• rampi bhinditvÄ• iá
avaharantassÄ• pi eseva nayo. kasmÄ• ? saá¹…ghikaá¹ƒ nÄ• ma kadÄ• ci ajjhÄ• vasanti, k
paccante corabhayena janapade vuá¹-á¹-hahante chaá¸• á¸• itavihÄ• rÄ• dÄ«su kiÃ±ci parik
eseva nayo. ye pana tato tÄ• vakÄ• likaá¹ƒ haranti, puna Ä• vasitesu ca vihÄ• resu bhikkhÅ
dÄ• tabbaá¹ƒ. sacepi tato Ä• haritvÄ• senÄ• sanaá¹ƒ kataá¹ƒ hoti, taá¹ƒ vÄ• tadagghanaka
``puna Ä• vasissÄ• mÄ• â€™â€™ ti Ä• layaá¹ƒ acchinditvÄ• vuá¹-á¹-hitesu janapadesu ga
puggalikaá¹ƒ vÄ• gahitaá¹ƒ hoti; te ce anujÄ• nanti, paá¹-ikammena kiccaá¹ƒ natthi. saá¹…
garubhaá¹‡á¸• aá¹ƒ, tasmÄ• paá¹-ikammaá¹ƒ kattabbameva.

<157> vihÄ• raparibhogavatthu uttÄ• natthameva.

__anujÄ• nÄ• mi, bhikkhave, tÄ• vakÄ• likaá¹ƒ haritu_nti ettha yo bhikkhu saá¹…ghikaá¹ƒ m
vÄ• tÄ• vakÄ• likaá¹ƒ haritvÄ• attano phÄ• sukaá¹-á¹-hÄ• ne ekampi dvepi mÄ• se saá¹…
paribhuÃ±jati, Ä• gatÄ• gatÄ• naá¹ƒ vuá¸• á¸• hatarÄ• naá¹ƒ deti, nappaá¹-ibÄ• hati \Ee II 3
naá¹-á¹-hepi jiá¹‡á¹‡epi corÄ• vahaá¹-epi gÄ«vÄ• na hoti. vasitvÄ• pana gacchantena yath
á¹-hapetabbaá¹ƒ. yo pana puggalikaparibhogena paribhuÃ±jati, Ä• gatÄ• gatÄ• naá¹ƒ vuá¸•
344/ deti, tasmiá¹ƒ naá¹-á¹-he tassa gÄ«vÄ• hoti. aÃ±Ã±aá¹ƒ pana Ä• vÄ• saá¹ƒ haritvÄ• p
tattha vuá¸• á¸• hataro Ä• gantvÄ• vuá¹-á¹-hÄ• peti, ``mayÄ• idaá¹ƒ asukÄ• vÄ• sato nÄ• n
naá¹ƒ pÄ• katikaá¹ƒ karomÄ«â€™â€™ ti vattabbaá¹ƒ. sace so bhikkhu ``ahaá¹ƒ pÄ• katikaá
vadati, tassa bhÄ• raá¹ƒ katvÄ• pi gantuá¹ƒ vaá¹-á¹-atÄ«ti __saá¹…khepaá¹-á¹-hakathÄ• ya

campÄ• vatthumhi --- __tekaá¹-ulayÄ• gÅ«_ti tilataá¹‡á¸• ulamuggehi vÄ• tilataá¹‡á¸• ulam
tilataá¹‡á¸• ulakulatthehi vÄ• tilataá¹‡á¸• ulehi saddhiá¹ƒ yaá¹ƒkiÃ±ci ekaá¹ƒ aparaá¹‡á¹‡aá
tÄ«hi katÄ• , etaá¹ƒ kira imehi tÄ«hi catubhÄ• gaudakasambhinne khÄ«re sappimadhusakk

rÄ• jagahavatthumhi \Ne I 315/ --- __madhugoá¸·ako_ti atirasakapÅ«vo vuccati; ``madhusÄ
vadanti. sesamettha vatthudvayepi odanabhÄ• janÄ«yavatthusmiá¹ƒ vuttanayeneva veditab

<158> ajjukavatthusmiá¹ƒ --- __etadavocÄ• _ti gilÄ• no hutvÄ• avoca. __Ä• yasmÄ• upÄ•
pakkho_ti na agatigamanavasena pakkho, api ca kho anÄ• pattisaÃ±Ã±itÄ• ya lajjÄ«anugga
thero pakkhoti veditabbo. sesamettha uttÄ• nameva.

<159> bÄ• rÄ• á¹‡asÄ«vatthusmiá¹ƒ --- __corehi upadduta_nti corehi viluttaá¹ƒ. __iddhiyÄ• á¹-hapesÄ«_ti thero kira taá¹ƒ kulaá¹ƒ sokasallasamappitaá¹ƒ Ä• vaá¹-á¹-antaá¹ƒ vivaá¹-á¹-a kulassa anukampÄ• ya pasÄ• dÄ• nurakkhaá¹‡atthÄ• ya dhammÄ• nuggahena attano iddh dÄ• rakÄ• naá¹ƒ samÄ«pe hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• si. dÄ• rakÄ• ``amhÄ• kaá¹ƒ pÄ abhiruhiá¹ƒsu. tato thero iddhiá¹ƒ paá¹-isaá¹ƒhari, pÄ• sÄ• dopi \Ee II 392/ sakaá¹-á¹-hÄ• ne vohÄ• ravasena pana vuttaá¹ƒ __ ``te dÄ• rake iddhiyÄ• Ä• netvÄ• pÄ• sÄ• de á¹-hapesÄ« Ä«disÄ• ya adhiá¹-á¹-hÄ• niddhiyÄ• anÄ• patti. vikubbaniddhi pana na vaá¹-á¹-ati.

160-1__._ avasÄ• ne vatthudvayaá¹ƒ uttÄ• natthamevÄ• ti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__tatrÄ• yaá¹ƒ_ \Be I 345/ anusÄ• sanÄ« ---

dutiyaá¹ƒ adutiyena, yaá¹ƒ jinena pakÄ• sitaá¹ƒ.

parÄ• jitakilesena, pÄ• rÄ• jikamidaá¹ƒ idha ||

sikkhÄ• padaá¹ƒ samaá¹ƒ tena, aÃ±Ã±aá¹ƒ kiÃ±ci na vijjati.

anekanayavokiá¹‡á¹‡aá¹ƒ, gambhÄ«ratthavinicchayaá¹ƒ ||

tasmÄ• vatthumhi otiá¹‡á¹‡e, bhikkhunÄ• vinayaÃ±Ã±unÄ• .

vinayÄ• nuggahenettha, karontena vinicchayaá¹ƒ ||

pÄ• á¸·iá¹ƒ \Ne I 316/ aá¹-á¹-hakathaÃ±ceva, sÄ• dhippÄ• yamasesato.

ogayha appamattena, karaá¹‡Ä«yo vinicchayo ||

Ä• pattidassanussÄ• ho, na kattabbo kudÄ• canaá¹ƒ.

passissÄ• mi anÄ• patti-miti kayirÄ• tha mÄ• nasaá¹ƒ ||

passitvÄ• pi ca Ä• pattiá¹ƒ, avatvÄ• va punappunaá¹ƒ.

vÄ«maá¹ƒsitvÄ• tha viÃ±Ã±Å«hi, saá¹ƒsanditvÄ• ca taá¹ƒ vade ||

kappiyepi ca vatthusmiá¹ƒ, cittassa lahuvattino.

vasena sÄ• maÃ±Ã±aguá¹‡Ä• , cavantÄ«dha puthujjanÄ• ||

tasmÄ• paraparikkhÄ• raá¹ƒ, Ä• sÄ«visamivoragaá¹ƒ.

aggiá¹ƒ viya ca sampassaá¹ƒ, nÄ• maseyya vicakkhaá¹‡oti ||

pÄ• rÄ• jikakaá¹‡á¸• a-aá¹-á¹-hakathÄ• ya

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

pÄ• rÄ• jikakaá¹‡á¸• a-aá¹-á¹-hakathÄ• (dutiyo bhÄ• go)

3. tatiyapÄ• rÄ• jikaá¹ƒ

tatiyaá¹ƒ \Ee II 393/ \Be II 1/ \Ne II 1/ tÄ«hi suddhena, yaá¹ƒ buddhena vibhÄ• vitaá¹ƒ.

pÄ• rÄ• jikaá¹ƒ tassa dÄ• ni, patto saá¹ƒvaá¹‡á¹‡anÄ• kkamo ||

yasmÄ• tasmÄ• suviÃ±Ã±eyyaá¹ƒ, yaá¹ƒ pubbe ca pakÄ• sitaá¹ƒ.

taá¹ƒ vajjayitvÄ• assÄ• pi, hoti saá¹ƒvaá¹‡á¹‡anÄ• ayaá¹ƒ ||

paá¹-hamapaÃ±Ã±attinidÄ• navaá¹‡á¹‡anÄ•

<162> __tena_ \Ne II 2/ __samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane
ettha __vesÄ• liya_nti evaá¹ƒnÄ• make itthiliá¹…gavasena pavattavohÄ• re nagare. taÃ±hi
pÄ• kÄ• raparikkhepavaá¸• á¸• hanena visÄ• lÄ«bhÅ«tattÄ• ``vesÄ• lÄ«â€™â€™ ti vuccati
sabbaÃ±Ã±utappatteyeva sammÄ• sambuddhe sabbÄ• kÄ• rena vepullaá¹ƒ pattanti veditab
dassetvÄ• nivÄ• saá¹-á¹-hÄ• na mÄ• ha --- __ ``mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaâ€

nÄ• ma sayaá¹ƒjÄ• taá¹ƒ aropimaá¹ƒ saparicchedaá¹ƒ mahantaá¹ƒ vanaá¹ƒ. kapilavatthusÄ
himavantena saha ekÄ• baddhaá¹ƒ aparicchedaá¹ƒ hutvÄ• mahÄ• samuddaá¹ƒ Ä• hacca a
hoti, saparicchedaá¹ƒ mahantaá¹ƒ vananti mahÄ• vanaá¹ƒ. __ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• _ pa
nissÄ• ya kate Ä• rÄ• me kÅ«á¹-Ä• gÄ• raá¹ƒ anto katvÄ• haá¹ƒsavaá¹-á¹-akacchadanena
buddhassa bhagavato gandhakuá¹-i veditabbÄ• .

__anekapariyÄ• yena asubhakathaá¹ƒ kathetÄ«_ti anekehi kÄ• raá¹‡ehi asubhÄ• kÄ• rasan
kÄ• yavicchandaniyakathaá¹ƒ katheti. seyyathidaá¹ƒ --- ``atthi imasmiá¹ƒ kÄ• ye kesÄ• lom
... muttaâ€™â€™ nti. kiá¹ƒ vuttaá¹ƒ hoti? bhikkhave, imasmiá¹ƒ byÄ• mamatte kaá¸·evare s
vicinanto na koci kiÃ±ci muttaá¹ƒ vÄ• maá¹‡iá¹ƒ vÄ• veá¸·uriyaá¹ƒ vÄ• agaruá¹ƒ vÄ• can
vÄ• kappÅ«raá¹ƒ vÄ• vÄ• sacuá¹‡á¹‡Ä• dÄ«ni vÄ• aá¹‡umattampi sucibhÄ• vaá¹ƒ passa
jegucchaá¹ƒ assirÄ«kadassanaá¹ƒ kesalomÄ• dinÄ• nappakÄ• raá¹ƒ asuciá¹ƒyeva passati.
rÄ• go vÄ• karaá¹‡Ä«yo. yepi hi uttamaá¹…ge sirasmiá¹ƒ jÄ• tÄ• kesÄ• nÄ• ma, tepi asub
paá¹-ikkÅ«lÄ• ca. so ca nesaá¹ƒ asubhÄ• sucipaá¹-ikkÅ«labhÄ• vo vaá¹‡á¹‡atopi saá¹‡á¹-l
Ä• sayatopi okÄ• satopÄ«ti paÃ±cahi kÄ• raá¹‡ehi veditabbo. evaá¹ƒ lomÄ• dÄ«nanti. ayam
pana__ visuddhimagge_ (Vism I 182) vuttanayena veditabbo. iti bhagavÄ• ekamekasmiá¹ƒ
paÃ±capaÃ±cappabhedena anekapariyÄ• yena asubhakathaá¹ƒ katheti.

__asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti uddhumÄ• takÄ• divasena asubhamÄ• tikaá¹ƒ n
taá¹ƒ vibhajanto vaá¹‡á¹‡ento saá¹ƒvaá¹‡á¹‡ento asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati. __as
vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti yÄ• ayaá¹ƒ kesÄ• dÄ«su vÄ• uddhumÄ• takÄ• dÄ«su vÄ• ajj
asubhÄ• kÄ• raá¹ƒ gahetvÄ• pavattassa cittassa bhÄ• vanÄ• vaá¸• á¸• hanÄ• phÄ• tikam
Ä• nisaá¹ƒsaá¹ƒ dassento vaá¹‡á¹‡aá¹ƒ bhÄ• sati, guá¹‡aá¹ƒ parikitteti. seyyathidaá¹ƒ ---
``asubhabhÄ• vanÄ• bhiyutto, bhikkhave \Ne II 3/, bhikkhu kesÄ• dÄ«su vÄ• vatthÅ«su udd
paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ dasal
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Ee II 395/ paá¹-ilabhati. so taá¹ƒ paá¹-hamajjhÄ• nasaá¹…khÄ• t
nissÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• uttamatthaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â

tatrimÄ• ni \Be II 3/ paá¹-hamassa jhÄ• nassa dasa lakkhaá¹‡Ä• ni --- pÄ• ripanthikato cittav
samÄ• dhinimittassa paá¹-ipatti, tattha cittapakkhandanaá¹ƒ, visuddhassa cittassa ajjhupekk
samathappaá¹-ipannassa ajjhupekkhanaá¹ƒ, ekattupaá¹-á¹-hÄ• nassa ajjhupekkhanaá¹ƒ, ta
dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena sampahaá¹ƒsanÄ• , indriyÄ• naá¹ƒ ekarasaá¹-á¹-he
tadupagavÄ«riyavÄ• hanaá¹-á¹-hena Ä• sevanaá¹-á¹-hena sampahaá¹ƒsanÄ• ti.

__tatrÄ• yaá¹ƒ pÄ• á¸·i_ --- ``paá¹-hamassa jhÄ• nassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyos
jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, upekkhÄ• nubrÅ«hanÄ• majjhe, sampahaá¹ƒsanÄ•
jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, Ä• dissa kati lakkhaá¹‡Ä• ni? Ä• dissa tÄ«á¹‡i lakkh
paripantho tato cittaá¹ƒ visujjhati, visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá

paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandati. yaÃ±ca paripanthato cittaá¹ƒ visujjhati, yaÃ±ca cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipajjati, yaÃ±ca paá¹-ipannattÄ• tattha cittaá¹ƒ paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, Ä• dissa imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• `paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• dikalyÄ• á¹‡aÃ±ceva hoti tilakkhaá¹‡asampannaÃ±caâ€™.

``paá¹-hamassa jhÄ• nassa upekkhÄ• nubrÅ«hanÄ• majjhe, majjhassa kati lakkhaá¹‡Ä• ni lakkhaá¹‡Ä• ni --- visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, samathappaá¹-ipannaá¹ƒ ajjhupekkha ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. yaÃ±ca visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, yaÃ±ca s ajjhupekkhati \Ee II 396/, yaÃ±ca ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. paá¹-hamassa jhÄ upekkhÄ• nubrÅ«hanÄ• majjhe, majjhassa imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• ni. tena vuccati --- majjhekalyÄ• á¹‡aÃ±ceva hoti tilakkhaá¹‡asampannaÃ±caâ€™.

``paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ, pariyosÄ• nassa kati lakk cattÄ• ri lakkhaá¹‡Ä• ni --- tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena sam indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena sampahaá¹ƒsanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena Ä• sevanaá¹-á¹-hena sampahaá¹ƒsanÄ• . paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pa imÄ• ni cattÄ• ri lakkhaá¹‡Ä• ni \Ne II 4/. tena vuccati --- `paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pariyosÄ hoti catulakkhaá¹‡asampannaÃ±ca. ``evaá¹ƒ tividhattagataá¹ƒ cittaá¹ƒ tividhakalyÄ• á¹‡aka dasalakkhaá¹‡asampannaá¹ƒ \Be II 4/ vitakkasampannaÃ±ceva hoti vicÄ• rasampannaÃ±ca sukhasampannaÃ±ca cittassa adhiá¹-á¹-hÄ• nasampannaÃ±ca saddhÄ• sampannaÃ±ca vÄ satisampannaÃ±ca samÄ• dhisampannaÃ±ca paÃ±Ã±Ä• sampannaÃ±cÄ• â€™â€™ ti (paá

__Ä• dissa Ä• dissa asubhasamÄ• pattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti ``evampi itthampÄ vavatthÄ• naá¹ƒ katvÄ• Ä• disanto asubhasamÄ• pattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• nisa parikitteti. seyyathidaá¹ƒ --- ``asubhasaÃ±Ã±Ä• paricitena, bhikkhave, bhikkhuno cetasÄ• b methunadhammasamÄ• pattiyÄ• cittaá¹ƒ paá¹-ilÄ«yati paá¹-ikuá¹-ati paá¹-ivaá¹-á¹-ati, na sa upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti. seyyathÄ• pi, bhikkhave, kukkuá¹-apa vÄ• aggimhi pakkhittaá¹ƒ paá¹-ilÄ«yati paá¹-ikuá¹-ati paá¹-ivaá¹-á¹-ati, na sampasÄ• rÄ«yat bhikkhave, asubhasaÃ±Ã±Ä• paricitena bhikkhuno \Ee II 397/ cetasÄ• bahulaá¹ƒ viharato methunadhammasamÄ• pattiyÄ• cittaá¹ƒ paá¹-ilÄ«yati paá¹-ikuá¹-ati paá¹-ivaá¹-á¹-ati, na sa ti (AN b 7.49).

__icchÄ• mahaá¹ƒ, bhikkhave, addhamÄ• saá¹ƒ paá¹-isallÄ«yitu_nti ahaá¹ƒ bhikkhave ekaá paá¹-isallÄ«yituá¹ƒ nilÄ«yituá¹ƒ ekova hutvÄ• vihituá¹ƒ icchÄ• mÄ«ti attho. __namhi kena aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• _ti yo attanÄ• payuttavÄ• caá¹ƒ akatvÄ paá¹-iyattaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ nÄ«haritvÄ• mayhaá¹ƒ upanÄ• meti, taá¹ƒ piá¹‡á¸• apÄ bhikkhuá¹ƒ á¹-hapetvÄ• namhi aÃ±Ã±ena kenaci bhikkhunÄ• vÄ• gahaá¹-á¹-hena vÄ• up

kasmÄ• pana evamÄ• hÄ• ti? atÄ«te kira paÃ±casatÄ• migaluddakÄ• mahatÄ«hi daá¹‡á¸
parikkhipitvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• ekatoyeva yÄ• vajÄ«vaá¹ƒ migapakkhighÄ• takamme
niraye upapannÄ• ; te tattha paccitvÄ• pubbe katena kenacideva kusalakammena manusse
kalyÄ• á¹‡Å«panissayavasena sabbepi bhagavato santike pabbajjaÃ±ca upasampadaÃ±ca
mÅ«lÄ• kusalakammato avipakkavipÄ• kÄ• aparÄ• paracetanÄ• tasmiá¹ƒ addhamÄ• sabb
parÅ«pakkamena ca jÄ«vatupacchedÄ• ya okÄ• samakÄ• si, taá¹ƒ bhagavÄ• addasa. kam
paá¹-ibÄ• hituá¹ƒ. tesu ca bhikkhÅ«su puthujjanÄ• pi atthi sotÄ• pannasakadÄ• gÄ• mÄ«an
tattha khÄ«á¹‡Ä• savÄ• appaá¹-isandhikÄ• , itare ariyasÄ• vakÄ• \Be II 5/ niyatagatikÄ• s
puthujjanÄ• naá¹ƒ pana gati aniyatÄ• . atha bhagavÄ• cintesi \Ne II 5/ --- ``ime attabhÄ• ve
maraá¹‡abhayabhÄ«tÄ• na sakkhissanti gatiá¹ƒ visodhetuá¹ƒ, handa nesaá¹ƒ chandarÄ• g
kathemi. taá¹ƒ sutvÄ• attabhÄ• ve vigatacchandarÄ• gatÄ• ya gativisodhanaá¹ƒ katvÄ• sa
gaá¹‡hissanti. evaá¹ƒ nesaá¹ƒ mama santike pabbajjÄ• sÄ• tthikÄ• \Ee II 398/ bhavissatÄ«

tato tesaá¹ƒ anuggahÄ• ya asubhakathaá¹ƒ kathesi kammaá¹-á¹-hÄ• nasÄ«sena, no
maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡anÄ• dhippÄ• yena. kathetvÄ• ca panassa etadahosi ---
addhamÄ• saá¹ƒ bhikkhÅ« passissanti, `ajja eko bhikkhu mato, ajja dve ... pe ... ajja dasÄ•
Ä• gantvÄ• Ä• rocessanti. ayaÃ±ca kammavipÄ• ko na sakkÄ• mayÄ• vÄ• aÃ±Ã±ena vÄ
taá¹ƒ sutvÄ• pi kiá¹ƒ karissÄ• mi? kiá¹ƒ me anatthakena anayabyasanena sutena? handÄ•
adassanaá¹ƒ upagacchÄ• mÄ«â€™â€™ ti. tasmÄ• evamÄ• ha --- ``icchÄ• mahaá¹ƒ, bhikk
patisallÄ«yituá¹ƒ; namhi kenaci upasaá¹…kamitabbo aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«

apare panÄ• hu --- ``parÅ«pavÄ• davivajjanatthaá¹ƒ evaá¹ƒ vatvÄ• paá¹-isallÄ«noâ€™â€™
bhagavantaá¹ƒ upavadissanti --- ``ayaá¹ƒ `sabbaÃ±Ã±Å«, ahaá¹ƒ saddhammavaracakkavat
attanopi sÄ• vake aÃ±Ã±amaÃ±Ã±aá¹ƒ ghÄ• tente nivÄ• retuá¹ƒ na sakkoti. kimaÃ±Ã±aá¹ƒ
tattha paá¹‡á¸• itÄ• vakkhanti --- ``bhagavÄ• paá¹-isallÄ• namanuyutto nayimaá¹ƒ pavattiá
Ä• rocayitÄ• pi natthi, sace jÄ• neyya addhÄ• nivÄ• reyyÄ• â€™â€™ ti. idaá¹ƒ pana icchÄ•
kÄ• raá¹‡aá¹ƒ. __nÄ• ssudhÄ• _ti ettha __ ``assudhÄ• â€™â€™ _ti padapÅ«raá¹‡amatte a
neva koci bhagavantaá¹ƒ upasaá¹…kamatÄ«ti attho.

anekehi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«hi kÄ• raá¹‡ehi vokÄ• ro assÄ• ti __anekÄ• kÄ• rav
anekÄ• kÄ• ravokiá¹‡á¹‡o anekakÄ• raá¹‡asammissoti vuttaá¹ƒ hoti. ko so? asubhabhÄ• va
__anekÄ• kÄ• ravokÄ• raá¹ƒ asubhabhÄ• vanÄ• nuyogaá¹ƒ anuyuttÄ• viharantÄ«_ti yuttap
__aá¹-á¹-Ä«yantÄ«_ti sakena kÄ• yena aá¹-á¹-Ä• dukkhitÄ• honti \Be II 6/. __harÄ• yantÄ«
__jigucchantÄ«_ti saÃ±jÄ• tajigucchÄ• honti. __daharo_ti taruá¹‡o. __yuvÄ• _ti yobbanena
__maá¹‡á¸• anakajÄ• tiko_ti maá¹‡á¸• anakapakatiko. __sÄ«saá¹ƒnhÄ• to_ti \Ee II 399/ sÄ«
__daharo yuvÄ• _ti cettha daharavacanena paá¹-hamayobbanabhÄ• vaá¹ƒ dasseti. paá¹-ha
maá¹‡á¸• anakajÄ• tikÄ• honti. sÄ«saá¹ƒnhÄ• toti iminÄ• maá¹‡á¸• anÄ• nuyogakÄ• laá¹ƒ
katvÄ• saá¹ƒkiliá¹-á¹-hasarÄ«ro na \Ne II 6/ maá¹‡á¸• anÄ• nuyutto hoti; sÄ«saá¹ƒnhÄ• to p

maá¹‡á¸• anamevÄ• nuyuÃ±jati. ahikuá¹‡apÄ• dÄ«ni daá¹-á¹-humpi na icchati. so tasmiá¹ƒ
kukkurakuá¹‡apena vÄ• manussakuá¹‡apena vÄ• kaá¹‡á¹-he Ä• sattena kenacideva pacc
baddhena paá¹-imukkena yathÄ• aá¹-á¹-Ä«yeyya harÄ• yeyya jiguccheyya; evameva te bhi
aá¹-á¹-Ä«yantÄ• harÄ• yantÄ• jigucchantÄ• so viya puriso taá¹ƒ kuá¹‡apaá¹ƒ vigatacchan
kÄ• yaá¹ƒ pariccajitukÄ• mÄ• hutvÄ• satthaá¹ƒ Ä• dÄ• ya attanÄ• pi attÄ• naá¹ƒ jÄ«vitÄ•
jÄ«vitÄ• voropehi; ahaá¹ƒ taâ€™â€™ nti evaá¹ƒ aÃ±Ã±amaÃ±Ã±ampi jÄ«vitÄ• voropenti.

__ migalaá¹‡á¸• ikampi samaá¹‡akuttaka_nti__ migalaá¹‡á¸• iko_ti tassa nÄ• maá¹ƒ; __sam
samaá¹‡avesadhÄ• rako. so kira sikhÄ• mattaá¹ƒ á¹-hapetvÄ• sÄ«saá¹ƒ muá¹‡á¸• etvÄ• e
ekaá¹ƒ aá¹ƒse katvÄ• vihÄ• raá¹ƒyeva upanissÄ• ya vighÄ• sÄ• dabhÄ• vena jÄ«vati. tamp
samaá¹‡akuttakaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadanti. __sÄ• dhÅ«_ti Ä• yÄ• canatthe ni
upayogabahuvacanaá¹ƒ, sÄ• dhu Ä• vuso amhe jÄ«vitÄ• voropehÄ«ti vuttaá¹ƒ hoti. ettha c
pÄ• á¹‡Ä• tipÄ• taá¹ƒ kariá¹ƒsu na samÄ• dapesuá¹ƒ, na samanuÃ±Ã±Ä• ahesuá¹ƒ. puthu
__lohitaka_nti lohitamakkhitaá¹ƒ. __yena vaggumudÄ• nadÄ«_ti vaggumatÄ• lokassa puÃ±
kira ``taá¹ƒ pÄ• paá¹ƒ tattha pavÄ• hessÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya gato, nadiyÄ• Ä•
pÄ• paá¹ƒ pahÄ«naá¹ƒ nÄ• ma natthi.

<163> __ahudeva kukkucca_nti tesu kira bhikkhÅ«su kenacipi kÄ• yavikÄ• ro vÄ• \Ee II 40
kato, sabbe satÄ• sampajÄ• nÄ• dakkhiá¹‡ena passena nipajjiá¹ƒsu. taá¹ƒ anussarato tas
__ahu vippaá¹-isÄ• ro_ti tasseva kukkuccassa sabhÄ• vaniyamanatthametaá¹ƒ vuttaá¹ƒ \Be
vippaá¹-isÄ• rakukkuccaá¹ƒ ahosi, na vinayakukkuccanti. __alÄ• bhÄ• vata me_tiÄ• di kukk
pavattiÄ• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ. tattha __alÄ• bhÄ• vata me_ti Ä• yatiá¹ƒ dÄ• ni m
nÄ• ma natthÄ«ti anutthunÄ• ti. __ ``na vata me lÄ• bhÄ• â€™â€™ _tiiminÄ• pana tameva
ayaÃ±hettha adhippÄ• yo --- sacepi koci ``lÄ• bhÄ• teâ€™â€™ ti vadeyya, taá¹ƒ micchÄ• ,
__dulladdhaá¹ƒ vata me_ti kusalÄ• nubhÄ• vena laddhampi idaá¹ƒ manussattaá¹ƒ dulladdh
suladdha_ntiiminÄ• pana tamevatthaá¹ƒ daá¸·haá¹ƒ karoti. ayaÃ±hettha adhippÄ• yo --- sa
teâ€™â€™ ti vadeyya, taá¹ƒ micchÄ• ; na vata me suladdhanti. __apuÃ±Ã±aá¹ƒ pasuta_nti
janitaá¹ƒ vÄ• . kasmÄ• ti ce? __yohaá¹ƒ bhikkhÅ« ... pe ... voropesi_nti \Ne II 7/. tassattho -
sÄ«lavante tÄ• ya eva sÄ«lavantatÄ• ya kalyÄ• á¹‡adhamme uttamadhamme seá¹-á¹-hadh
voropesinti.

__aÃ±Ã±atarÄ• mÄ• rakÄ• yikÄ• _ti nÄ• mavasena apÄ• kaá¹-Ä• ekÄ• bhummadevatÄ•
mÄ• rassanuvattikÄ• ``evamayaá¹ƒ mÄ• radheyyaá¹ƒ mÄ• ravisayaá¹ƒ nÄ• tikkamissatÄ«â
sabbÄ• bharaá¹‡avibhÅ«sitÄ• hutvÄ• attano Ä• nubhÄ• vaá¹ƒ dassayamÄ• nÄ• abhijjam
caá¹…kamamÄ• nÄ• viya Ä• gantvÄ• migalaá¹‡á¸• ikaá¹ƒ samaá¹‡akuttakaá¹ƒ etadavoca
sampahaá¹ƒsanatthe nipÄ• to; tasmÄ• eva dvivacanaá¹ƒ \Ee II 401/ kataá¹ƒ. __atiá¹‡á¹‡e
atiá¹‡á¹‡e iminÄ• jÄ«vitÄ• voropanena tÄ• resi parimocesÄ«ti. ayaá¹ƒ kira etissÄ• devatÄ•
laddhi ``ye na matÄ• , te saá¹ƒsÄ• rato na muttÄ• . ye matÄ• , te muttÄ• â€™â€™ ti. tasmÄ

saá¹ƒsÄ• ramocakamilakkhÄ• viya evaá¹ƒladdhikÄ• hutvÄ• tampi tattha niyojentÄ« evam
migalaá¹‡á¸• iko samaá¹‡akuttako tÄ• va bhusaá¹ƒ uppannavippaá¹-isÄ• ropi taá¹ƒ devatÄ•
``ayaá¹ƒ devatÄ• evamÄ• ha --- addhÄ• iminÄ• atthena evameva bhavitabbaâ€™â€™ nti
``lÄ• bhÄ• kira meâ€™â€™ _tiÄ• dÄ«ni parikittayanto. __vihÄ• rena vihÄ• raá¹ƒ pariveá¹‡e
upasaá¹…kamitvÄ• evaá¹ƒ vadetÄ«_ti taá¹ƒ taá¹ƒ vihÄ• raÃ±ca pariveá¹‡aÃ±ca upasaá¹…
vivaritvÄ• anto pavisitvÄ• bhikkhÅ« evaá¹ƒ vadati --- ``ko atiá¹‡á¹‡o, kaá¹ƒ tÄ• remÄ«â€™

__hotiyeva_ \Be II 8/ __bhaya_nti maraá¹‡aá¹ƒ paá¹-icca cittutrÄ• so hoti. __hoti chambhita
hadayamaá¹ƒsaá¹ƒ Ä• diá¹ƒ katvÄ• tasmÄ• sarÄ«racalanaá¹ƒ hoti; atibhayena thaddhasa
thambhitattaÃ±hi chambhitattanti vuccati. __lomahaá¹ƒso_ti uddhaá¹ƒá¹-hitalomatÄ• , khÄ«
sattasuÃ±Ã±atÄ• ya sudiá¹-á¹-hattÄ• maraá¹‡akasattameva na passanti, tasmÄ• tesaá¹ƒ s
veditabbaá¹ƒ. __ekampi bhikkhuá¹ƒ dvepi ... pe ... saá¹-á¹-himpi bhikkhÅ« ekÄ• hena jÄ«vit
evaá¹ƒ gaá¹‡anavasena sabbÄ• nipi tÄ• ni paÃ±ca bhikkhusatÄ• ni jÄ«vitÄ• voropesi.

<164> __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti tesaá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ jÄ«vita
Ã±atvÄ• tato ekÄ«bhÄ• vato vuá¹-á¹-hito jÄ• nantopi ajÄ• nanto viya kathÄ• samuá¹-á¹-hÄ•
Ä• nandaá¹ƒ Ä• mantesi. __kiá¹ƒ nu kho Ä• nanda tanubhÅ«to viya bhikkhusaá¹…gho_ti Ä•
bhikkhÅ« ekato upaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti, uddesaá¹ƒ paripucchaá¹ƒ gaá¹‡hanti sajj
Ä• rÄ• mo dissati, idÄ• ni pana addhamÄ• samattassa accayena \Ee II 402/ tanubhÅ«to viya
appako viraá¸·aviraá¸·o viya jÄ• to bhikkhusaá¹…gho. kinnu kho kÄ• raá¹‡aá¹ƒ, kiá¹ƒ disÄ•
bhikkhÅ«ti?

athÄ• yasmÄ• Ä• nando kammavipÄ• kena tesaá¹ƒ jÄ«vitakkhayappattiá¹ƒ asallakkhento
asubhakammaá¹-á¹-hÄ• nÄ• nuyogapaccayÄ• pana sallakkhento __ ``tathÄ• hi pana bhan
vatvÄ• bhikkhÅ«naá¹ƒ arahattappattiyÄ• aÃ±Ã±aá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ yÄ• canto __
bhagavÄ• â€™â€™ _tiÄ• dimÄ• ha. tassattho --- sÄ• dhu bhante bhagavÄ• aÃ±Ã±aá¹ƒ kÄ
bhikkhusaá¹…gho arahatte patiá¹-á¹-haheyya; mahÄ• samuddaá¹ƒ orohaá¹‡atitthÄ• ni viya
dasÄ• nussatidasakasiá¹‡acatudhÄ• tuvavatthÄ• nabrahmavihÄ• rÄ• nÄ• pÄ• nasatippabh
nibbÄ• norohaá¹‡akammaá¹-á¹-hÄ• nÄ• ni santi. tesu bhagavÄ• bhikkhÅ« samassÄ• setvÄ
kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhatÅ«ti adhippÄ• yo.

atha bhagavÄ• tathÄ• kÄ• tukÄ• mo theraá¹ƒ uyyojento __ ``tenahÄ• nandÄ• â€™â€™ _ti
upanissÄ• yÄ• _ti vesÄ• liá¹ƒ upanissÄ• ya samantÄ• gÄ• vutepi addhayojanepi yÄ• vatikÄ
9/, te sabbe sannipÄ• tehÄ«ti attho. __te sabbe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannipÄ• tetv
yuttaá¹-á¹-hÄ• naá¹ƒ sayaá¹ƒ gantvÄ• aÃ±Ã±attha daharabhikkhÅ« pahiá¹‡itvÄ• muhutten
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ samÅ«haá¹ƒ katvÄ• . __yassa dÄ• ni bhante bhagavÄ• kÄ•
ayamadhippÄ• yo --- bhagavÄ• bhikkhusaá¹…gho sannipatito esa kÄ• lo bhikkhÅ«naá¹ƒ dh
anusÄ• saniá¹ƒ dÄ• tuá¹ƒ, idÄ• ni yassa tumhe kÄ• laá¹ƒ jÄ• nÄ• tha, taá¹ƒ kattabbanti.

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ•

<165> atha kho bhagavÄ• ... pe ... bhikkhÅ« Ä• mantesi --- __ayampi kho bhikkhave_ti Ä•
bhikkhÅ«naá¹ƒ arahattappattiyÄ• pubbe Ä• cikkhitaasubhakammaá¹-á¹-hÄ• nato aÃ±Ã±aá
Ä• cikkhanto __ ``Ä• nÄ• pÄ• nassatisamÄ• dhÄ«â€™â€™ _ti Ä• ha.

idÄ• ni yasmÄ• bhagavatÄ• bhikkhÅ«naá¹ƒ santapaá¹‡Ä«takammaá¹-á¹-hÄ• nadassanatt
tasmÄ• aparihÄ• petvÄ• atthayojanÄ• kkamaá¹ƒ ettha vaá¹‡á¹‡anaá¹ƒ karissÄ• mi. tatra _
bhikkhaveâ€™â€™ _ti imassa tÄ• va padassa ayaá¹ƒ yojanÄ• --- bhikkhave na kevalaá¹ƒ
kilesappahÄ• nÄ• ya saá¹ƒvattati, apica ayampi kho Ä• nÄ• pÄ• nassatisamÄ• dhi ... pe ...

ayaá¹ƒ \Ne II 9/ panettha atthavaá¹‡á¹‡anÄ• --- __Ä• nÄ• pÄ• nassatÄ«_ti assÄ• sapassÄ
vuttaÃ±hetaá¹ƒ__ paá¹-isambhidÄ• yaá¹ƒ_ ---

__ ``Ä• na_nti assÄ• so, no passÄ• so. __apÄ• na_nti passÄ• so, no assÄ• so. assÄ• sava
_ passÄ• savasena upaá¹-á¹-hÄ• naá¹ƒ __sati_. yo assasati tassupaá¹-á¹-hÄ• ti, yo passas
tassupaá¹-á¹-hÄ• tÄ«â€™â€™ ti (Paá¹-is I 160).

__samÄ• dhÄ«_ti tÄ• ya Ä• nÄ• pÄ• napariggÄ• hikÄ• ya satiyÄ• saddhiá¹ƒ uppannÄ• citt
cÄ• yaá¹ƒ desanÄ• , na satisÄ«sena. tasmÄ• Ä• nÄ• pÄ• nassatiyÄ• yutto samÄ• dhi Ä• n
Ä• nÄ• pÄ• nassatiyaá¹ƒ vÄ• samÄ• dhi Ä• nÄ• pÄ• nassatisamÄ• dhÄ«ti evamettha attho
uppÄ• dito vaá¸• á¸• hito ca. __bahulÄ«kato_ti punappunaá¹ƒ \Be II 10/ kato. __santo ceva
ceva paá¹‡Ä«to ceva, ubhayattha evasaddena niyamo veditabbo. kiá¹ƒ vuttaá¹ƒ hoti? ayaÃ±
asubhakammaá¹-á¹-hÄ• naá¹ƒ kevalaá¹ƒ paá¹-ivedhavasena santaÃ±ca paá¹‡Ä«taÃ±ca oá
paá¹-ikÅ«lÄ• rammaá¹‡attÄ• ca Ä• rammaá¹‡avasena neva santaá¹ƒ na paá¹‡Ä«taá¹ƒ, na
asanto vÄ• appaá¹‡Ä«to vÄ• , apica kho Ä• rammaá¹‡asantatÄ• yapi santo vÅ«pasanto nil
paá¹-ivedhasaá¹…khÄ• taaá¹…gasantatÄ• yapi Ä• rammaá¹‡appaá¹‡Ä«tatÄ• yapi paá¹‡Ä«
aá¹…gappaá¹‡Ä«tatÄ• yapÄ«ti. tena vuttaá¹ƒ --- ``santo ceva paá¹‡Ä«to cÄ• â€™â€™ ti.

__asecanako ca sukho ca vihÄ• ro_ti ettha pana nÄ• ssa secananti asecanako anÄ• sittako
pÄ• á¹-ekko Ä• veá¹‡iko, natthettha parikammena vÄ• upacÄ• rena vÄ• santatÄ• Ä• dima
sabhÄ• veneva santo ca paá¹‡Ä«to cÄ• ti attho. keci pana __asecanako_ti anÄ• sittako ojav
madhuroti vadanti. evamayaá¹ƒ asecanako ca appitappitakkhaá¹‡e kÄ• yikacetasikasukhap
saá¹ƒvattanato sukho ca vihÄ• roti veditabbo.

__uppannuppanne_ti avikkhambhite avikkhambhite. __pÄ• pake_ti lÄ• make. __akusale dh
dhamme. __á¹-hÄ• naso antaradhÄ• petÄ«_ti khaá¹‡eneva antaradhÄ• peti vikkhambheti. _

upasameti, nibbedhabhÄ• giyattÄ• vÄ• anupubbena ariyamaggavuá¸• á¸• hippato samucc
attho.

__seyyathÄ• pÄ«_ti \Ne II 10/ opammanidassanametaá¹ƒ. __gimhÄ• naá¹ƒ pacchime mÄ• s
__Å«hataá¹ƒ rajojalla_nti addhamÄ• se vÄ• tÄ• tapasukkhÄ• ya gomahiá¹ƒsÄ• dipÄ• dappa
uddhaá¹ƒ hataá¹ƒ Å«hataá¹ƒ Ä• kÄ• se samuá¹-á¹-hitaá¹ƒ rajaÃ±ca reá¹‡uÃ±ca. __mahÄ•
nabhaá¹ƒ ajjhottharitvÄ• uá¹-á¹-hito Ä• sÄ• á¸·hajuá¹‡hapakkhe sakalaá¹ƒ addhamÄ• saá¹
asampatte vassakÄ• le uppannattÄ• akÄ• lameghoti idhÄ• dhippeto. __á¹-hÄ• naso antara
khaá¹‡eneva \Be II 11/ adassanaá¹ƒ neti, pathaviyaá¹ƒ sannisÄ«dÄ• peti. __evameva kho_
opammasampaá¹-ipÄ• danametaá¹ƒ. tato paraá¹ƒ vuttanayameva.

idÄ• ni __kathaá¹ƒ bhÄ• vito ca bhikkhave Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_ti ettha __katha
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanaá¹ƒ nÄ• nappakÄ• rato vitthÄ• retukamyatÄ• pucch
Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_ti nÄ• nappakÄ• rato vitthÄ• retukamyatÄ• ya puá¹-á¹-hadl
esa nayo dutiyapadepi. ayaá¹ƒ panettha saá¹…khepattho --- bhikkhave kenapakÄ• rena ker
bhÄ• vito Ä• nÄ• pÄ• nassatisamÄ• dhi kenapakÄ• rena bahulÄ«kato santo ceva ... pe ... vA

idÄ• ni tamatthaá¹ƒ vitthÄ• rento __ ``idha bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tattha __idha
bhikkhave imasmiá¹ƒ sÄ• sane bhikkhu. ayaÃ±hettha idhasaddo sabbappakÄ• raÄ• nÄ• pÄ
puggalassa sannissayabhÅ«tasÄ• sanaparidÄ«pano aÃ±Ã±asÄ• sanassa tathÄ• bhÄ• vapa
--- ``idheva, bhikkhave, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±
tena vuttaá¹ƒ --- ``imasmiá¹ƒ sÄ• sane bhikkhÅ«â€™â€™ ti.

__araÃ±Ã±agato vÄ• ... pe ... suÃ±Ã±Ä• gÄ• ragato vÄ• _ti idamassa
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaá¹ƒ. in
rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu anuvisaá¹-aá¹ƒ cittaá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhiÄ• ra
icchati. kÅ«á¹-agoá¹‡ayuttaratho viya uppathameva dhÄ• vati. tasmÄ• seyyathÄ• pi nÄ• ma
sabbaá¹ƒ khÄ«raá¹ƒ pivitvÄ• vaá¸• á¸• hitaá¹ƒ kÅ«á¹-avacchaá¹ƒ dametukÄ• mo dhenuto a
thambhaá¹ƒ nikhaá¹‡itvÄ• tattha yottena bandheyya. athassa so vaccho ito cito ca vipphan
asakkonto tameva thambhaá¹ƒ upanisÄ«deyya vÄ• upanipajjeyya vÄ• ; evameva iminÄ• pi
rÅ«pÄ• rammaá¹‡Ä• dirasapÄ• navaá¸• á¸• hitaá¹ƒ duá¹-á¹-hacittaá¹ƒ dametukÄ• mena rÅ«
araÃ±Ã±aá¹ƒ vÄ• ... pe ... suÃ±Ã±Ä• gÄ• raá¹ƒ vÄ• pavesetvÄ• tattha assÄ• sapassÄ• sa
bandhitabbaá¹ƒ. evamassa taá¹ƒ cittaá¹ƒ ito cito ca vipphanditvÄ• pi pubbe Ä• ciá¹‡á¹‡Ä• ra
alabhamÄ• naá¹ƒ \Ne II 11/ satiyottaá¹ƒ chinditvÄ• palÄ• yituá¹ƒ asakkontaá¹ƒ tamevÄ• ran
upacÄ• rappanÄ• vasena upanisÄ«dati ceva upanipajjati ca. tenÄ• hu porÄ• á¹‡Ä• ---

``yathÄ• \Ee II 406/ \Be II 12/ thambhe nibandheyya, vacchaá¹ƒ dammaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒ cittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·haâ€™â€™ nti || (Vism I 217; S
Paá¹-is-a II 1.163).

evamassetaá¹ƒ senÄ• sanaá¹ƒ bhÄ• vanÄ• nurÅ«paá¹ƒ hoti. tena vuttaá¹ƒ --- ``idamassa
Ä• nÄ• pÄ• nassatisamaÄ• dhibhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaâ€™

atha vÄ• yasmÄ• idaá¹ƒ kammaá¹-á¹-hÄ• nappabhede muddhabhÅ«taá¹ƒ
sabbaÃ±Ã±ubuddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ visesÄ• dhigamadiá¹-á¹-hadha
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ itthipurisahatthiassÄ• disaddasamÄ• kulaá¹ƒ gÄ•
sukaraá¹ƒ sampÄ• detuá¹ƒ, saddakaá¹‡á¹-akattÄ• jhÄ• nassa. agÄ• make pana araÃ±Ã±e
kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• tade
saá¹…khÄ• re sammasitvÄ• aggaphalaá¹ƒ arahattaá¹ƒ sampÄ• puá¹‡ituá¹ƒ, tasmÄ• ssa ar
bhagavÄ• ``araÃ±Ã±agato vÄ• â€™â€™ tiÄ• dimÄ• ha.

vatthuvijjÄ• cariyo viya hi bhagavÄ• , so yathÄ• vatthuvijjÄ• cariyo nagarabhÅ«miá¹ƒ passit
upaparikkhitvÄ• ``ettha nagaraá¹ƒ mÄ• pethÄ• â€™â€™ ti upadisati, sotthinÄ• ca nagare
mahÄ• sakkÄ• raá¹ƒ labhati; evameva yogÄ• vacarassa anurÅ«pasenÄ• sanaá¹ƒ upaparikk
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitabbanti upadisati. tato tattha kammaá¹-á¹-hÄ• naá¹ƒ anuy
arahatte patte ``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti mahantaá¹ƒ sakkÄ• raá
``dÄ«pisadisoâ€™â€™ ti vuccati. yathÄ• hi mahÄ• dÄ«pirÄ• jÄ• araÃ±Ã±e tiá¹‡agahanaá
pabbatagahanaá¹ƒ vÄ• nissÄ• ya \Ee II 407/ nilÄ«yitvÄ• vanamahiá¹ƒsagokaá¹‡á¹‡asÅ«ka
evamevÄ• yaá¹ƒ araÃ±Ã±Ä• dÄ«su kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto bhikkhu yathÄ• k
sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miarahattamagge ceva ariyaphalaÃ±ca gaá¹‡hÄ• tÄ«ti
---

``yathÄ• pi \Ne II 12/ dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hatÄ« mige.

tathevÄ• yaá¹ƒ buddhaputto, yuttayogo vipassako.

araÃ±Ã±aá¹ƒ pavisitvÄ• na, gaá¹‡hÄ• ti phalamuttamaâ€™â€™ nti || (Mil VI 1.5).

tenassa parakkamajavayoggabhÅ«miá¹ƒ araÃ±Ã±asenÄ• sanaá¹ƒ dassento bhagavÄ• ``ar
tiÄ• dimÄ• ha.

tattha \Be II 13/ __araÃ±Ã±agato vÄ• _ti araÃ±Ã±anti ``nikkhamitvÄ• bahi indakhÄ«lÄ• sab
araÃ±Ã±aâ€™â€™ nti (Vibh 529) ca ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ• sanaá¹ƒ paÃ±cadha
(Vin III 653) ca evaá¹ƒ vuttalakkhaá¹‡esu araÃ±Ã±esu anurÅ«paá¹ƒ yaá¹ƒkiÃ±ci pavivekasu
gato. __rukkhamÅ«lagato vÄ• _ti rukkhasamÄ«paá¹ƒ gato. __suÃ±Ã±Ä• gÄ• ragato vÄ• _ti

gato. ettha ca á¹-hapetvÄ• araÃ±Ã±aÃ±ca rukkhamÅ«laÃ±ca avasesasattavidhasenÄ• san
vattuá¹ƒ vaá¹-á¹-ati. evamassa ututtayÄ• nukÅ«laá¹ƒ dhÄ• tucariyÄ• nukÅ«laÃ±ca Ä• nÄ• p
senÄ• sanaá¹ƒ upadisitvÄ• alÄ«nÄ• nuddhaccapakkhikaá¹ƒ santamiriyÄ• pathaá¹ƒ upadisa
Ä• ha. athassa nisajjÄ• ya daá¸·habhÄ• vaá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ pavattanasukhata
Ä• rammaá¹‡apariggahÅ«pÄ• yaÃ±ca dassento __ ``pallaá¹…kaá¹ƒ Ä• bhujitvÄ• â€™â€™

tattha __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä• bhujitvÄ• _ti Ä• bandhitvÄ•
paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ \Ee II 408/ ujukaá¹ƒ á¹-hapetvÄ• , aá¹-á¹-hÄ• ras
koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammamaá¹ƒsanhÄ• rÅ«ni na p
tesaá¹ƒ paá¹‡amanappaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppajjeyyuá¹ƒ, tÄ• na uppajjan
cittaá¹ƒ ekaggaá¹ƒ hoti. kammaá¹-á¹-hÄ• naá¹ƒ na paripatati. vuá¸• á¸• hiá¹ƒ phÄ• tiá¹ƒ upa

__parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹
``parÄ«â€™â€™ _ti pariggahaá¹-á¹-ho; __ ``mukhaâ€™â€™ _nti niyyÄ• naá¹-á¹-ho; __ ``sa
upaá¹-á¹-hÄ• naá¹-á¹-ho; tena vuccati --- ``parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™
paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 164-165) vuttanayenapettha attho daá¹-á¹-habbo. tatrÄ•
``pariggahitaniyyÄ• naá¹ƒ satiá¹ƒ katvÄ• â€™â€™ ti. __so satova assasatÄ«_ti so bhikkhu
evaÃ±ca satiá¹ƒ upaá¹-á¹-hapetvÄ• taá¹ƒ satiá¹ƒ avijahanto satoeva assasati, sato passasa
hotÄ«ti vuttaá¹ƒ hoti.

idÄ• ni \Ne II 13/ yehÄ• kÄ• rehi satokÄ• rÄ« hoti, te dassento __ ``dÄ«ghaá¹ƒ vÄ• assasan
vuttaÃ±hetaá¹ƒ__ paá¹-isambhidÄ• yaá¹ƒ_ --- ``so satova assasati, sato passasatÄ«â€™â€

``bÄ• ttiá¹ƒsÄ• ya \Be II 14/ Ä• kÄ• rehi satokÄ• rÄ« hoti. dÄ«ghaá¹ƒ assÄ• savasena cittas
avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena satokÄ•
passÄ• savasena ... pe ... paá¹-inissaggÄ• nupassÄ« assÄ• savasena paá¹-inissaggÄ• nup
cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena
hotÄ«â€™â€™ ti (Paá¹-is I 165).

tattha __dÄ«ghaá¹ƒ vÄ• assasanto_ti dÄ«ghaá¹ƒ vÄ• assÄ• saá¹ƒ pavattento. __ ``assÄ•
nikkhamanavÄ• to. __ ``passÄ• soâ€™â€™ _ti anto pavisanavÄ• to. suttantaá¹-á¹-hakathÄ•
Ä• gataá¹ƒ.

tattha sabbesampi \Ee II 409/ gabbhaseyyakÄ• naá¹ƒ mÄ• tukucchito nikkhamanakÄ• le pa
bahi nikkhamati. pacchÄ• bÄ• hiravÄ• to sukhumaá¹ƒ rajaá¹ƒ gahetvÄ• abbhantaraá¹ƒ pav
nibbÄ• yati. evaá¹ƒ tÄ• va assÄ• sapassÄ• sÄ• veditabbÄ• . yÄ• pana tesaá¹ƒ dÄ«gharas
veditabbÄ• . yathÄ• hi okÄ• saddhÄ• naá¹ƒ pharitvÄ• á¹-hitaá¹ƒ udakaá¹ƒ vÄ• vÄ• likÄ• v

dÄ«ghÄ• vÄ• likÄ• , rassamudakaá¹ƒ rassÄ• vÄ• likÄ• â€™â€™ ti vuccati. evaá¹ƒ cuá¹‡á
assÄ• sapassÄ• sÄ• hatthisarÄ«re ahisarÄ«re ca tesaá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ dÄ
saá¹‡ikaá¹ƒ pÅ«retvÄ• saá¹‡ikameva nikkhamanti, tasmÄ• ``dÄ«ghÄ• â€™â€™ ti vuccant
attabhÄ• vasaá¹…khÄ• taá¹ƒ rassaá¹ƒ addhÄ• naá¹ƒ sÄ«ghaá¹ƒ pÅ«retvÄ• sÄ«ghameva r
``rassÄ• â€™â€™ ti vuccanti. manussesu pana keci hatthiahiÄ• dayo viya kÄ• laddhÄ• nav
passasanti ca. keci sunakhasasÄ• dayo viya rassaá¹ƒ. tasmÄ• tesaá¹ƒ kÄ• lavasena dÄ«g
ca pavisantÄ• ca te dÄ«ghÄ• . ittaramaddhÄ• naá¹ƒ nikkhamantÄ• ca pavisantÄ• ca ``ras
tatrÄ• yaá¹ƒ bhikkhu navahÄ• kÄ• rehi dÄ«ghaá¹ƒ assasanto ca passasanto ca ``dÄ«ghaá¹
passasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti. evaá¹ƒ pajÄ• nato cassa ekenÄ• kÄ• rena
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• sampajjatÄ«ti veditabbÄ• . yathÄ• ha_

``kathaá¹ƒ dÄ«ghaá¹ƒ assasanto `dÄ«ghaá¹ƒ assasÄ• mÄ«â€™ ti pajÄ• nÄ• ti, dÄ«ghaá¹ƒ
passasÄ• mÄ«â€™ ti \Ne II 14/ pajÄ• nÄ• ti? dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…khÄ
dÄ«ghaá¹ƒ passÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te passasati, dÄ«ghaá¹ƒ assÄ• sapassÄ• s
assasatipi passasatipi. dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasat
410/ uppajjati; chandavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹
chandavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ passÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te pas
sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatipi pas
sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatopi pa
pÄ• mojjavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te as
sukhumataraá¹ƒ dÄ«ghaá¹ƒ passÄ• saá¹ƒ ... pe ... dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhA
passasatipi. pÄ• mojjavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addh
passasatopi dÄ«ghaá¹ƒ assÄ• sapassÄ• sÄ• cittaá¹ƒ vivattati, upekkhÄ• saá¹‡á¹-hÄ• ti. im
dÄ«ghaá¹ƒ assÄ• sapassÄ• sÄ• kÄ• yo; upaá¹-á¹-hÄ• naá¹ƒ sati; anupassanÄ• Ã±Ä• á¹‡a
sati; sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá¹ƒ
--- ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti (Paá¹-is I 166).

eseva nayo rassapadepi. ayaá¹ƒ pana viseso --- ``yathÄ• ettha `dÄ«ghaá¹ƒ assÄ• saá¹ƒ ad
vuttaá¹ƒ; evamidha `rassaá¹ƒ assÄ• saá¹ƒ ittarasaá¹…khÄ• te assasatÄ«â€™â€™ ti Ä• gat
yÄ• va ``tena vuccati kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™
addhÄ• navasena ittaravasena ca imehÄ• kÄ• rehi assÄ• sapassÄ• se pajÄ• nanto dÄ«gha
assasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti ... pe ... rassaá¹ƒ vÄ• passasanto ``rassaá¹ƒ passasÄ
pajÄ• nÄ• tÄ«ti veditabbo.

evaá¹ƒ \Be II 16/ pajÄ• nato cassa ---

``dÄ«gho rasso ca assÄ• so.

passÄ• sopi ca tÄ• diso.

cattÄ• ro vaá¹‡á¹‡Ä• vattanti.

nÄ• sikaggeva bhikkhunoâ€™â€™ ti || (Vism I 219; Paá¹-is-a II 1.163).

__sabbakÄ• yappaá¹-isaá¹ƒvedÄ«_ \Ee II 411/ \Ne II 15/ __assasissÄ• mi ... pe ... passasis
sakalassa assÄ• sakÄ• yassa Ä• dimajjhapariyosÄ• naá¹ƒ viditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ
``assasissÄ• mÄ«â€™â€™ ti sikkhati. sakalassa passÄ• sakÄ• yassa Ä• dimajjhapariyosÄ•
pÄ• kaá¹-aá¹ƒ karonto ``passasissÄ• mÄ«â€™â€™ ti sikkhati. evaá¹ƒ viditaá¹ƒ karonto pÄ•
Ã±Ä• á¹‡asampayuttacittena assasati ceva passasati ca; tasmÄ• ``assasissÄ• mi passasis
sikkhatÄ«ti vuccati. ekassa hi bhikkhuno cuá¹‡á¹‡avicuá¹‡á¹‡avisaá¹-e assÄ• sakÄ• ye pas
pÄ• kaá¹-o hoti, na majjhapariyosÄ• naá¹ƒ. so Ä• dimeva pariggahetuá¹ƒ sakkoti, majjhapar
ekassa majjhaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, na Ä• dipariyosÄ• naá¹ƒ. so majjhameva pariggahetu
Ä• dipariyosÄ• ne kilamati. ekassa pariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, na Ä• dimajjhaá¹ƒ. s
pariggahetuá¹ƒ sakkoti, Ä• dimajjhe kilamati. ekassa sabbampi pÄ• kaá¹-aá¹ƒ hoti, so sabba
sakkoti, na katthaci kilamati. tÄ• disena bhavitabbanti dassento Ä• ha --- ``sabbakÄ• yappaá
assasissÄ• mi ... pe ... passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti.

tattha __sikkhatÄ«_ti evaá¹ƒ ghaá¹-ati vÄ• yamati. yo vÄ• tathÄ• bhÅ«tassa saá¹ƒvaro; aya
adhisÄ«lasikkhÄ• . yo tathÄ• bhÅ«tassa samÄ• dhi; ayaá¹ƒ adhicittasikkhÄ• . yÄ• tathÄ• bh
adhipaÃ±Ã±Ä• sikkhÄ• ti. imÄ• tisso sikkhÄ• yo tasmiá¹ƒ Ä• rammaá¹‡e tÄ• ya satiyÄ• ter
Ä• sevati bhÄ• veti bahulÄ«karotÄ«ti evamettha attho daá¹-á¹-habbo. tattha yasmÄ• purima
assasitabbaá¹ƒ passasitabbameva ca, na aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• tabbaá¹ƒ; ito paá¹-á¹-hÄ• y
Ã±Ä• á¹‡uppÄ• danÄ• dÄ«su yogo karaá¹‡Ä«yo. tasmÄ• tattha ``assasÄ• mÄ«ti pajÄ• nÄ•
pajÄ• nÄ• tiâ€™â€™ cceva vattamÄ• nakÄ• lavasena pÄ• á¸·iá¹ƒ vatvÄ• ito paá¹-á¹-hÄ• ya
Ã±Ä• á¹‡uppÄ• danÄ• dino Ä• kÄ• rassa dassanatthaá¹ƒ ``sabbakÄ• yappaá¹-isaá¹ƒvedÄ«
\Be II 17/ nayena anÄ• gatavacanavasena pÄ• á¸·i Ä• ropitÄ• ti veditabbÄ• .

__passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mi ... pe ... passasissÄ• mÄ«ti sikk
kÄ• yasaá¹…khÄ• raá¹ƒ passambhento paá¹-ippassambhento nirodhento vÅ«pasamento \E
passasissÄ• mÄ«ti sikkhati.

tatrevaá¹ƒ oá¸·Ä• rikasukhumatÄ• ca passaddhi ca veditabbÄ• . imassa hi bhikkhuno pubb
ca cittaÃ±ca sadarathÄ• honti. oá¸·Ä• rikÄ• naá¹ƒ kÄ• yacittÄ• naá¹ƒ oá¸·Ä• rikatte \Ne II 1
assÄ• sapassÄ• sÄ• pi oá¸·Ä• rikÄ• honti, balavatarÄ• hutvÄ• pavattanti, nÄ• sikÄ• napp
passasantopi tiá¹-á¹-hati. yadÄ• panassa kÄ• yopi cittampi pariggahitÄ• honti, tadÄ• te sa
vÅ«pasantÄ• . tesu vÅ«pasantesu assÄ• sapassÄ• sÄ• sukhumÄ• hutvÄ• pavattanti, ``att

vicetabbÄ• kÄ• rappattÄ• honti. seyyathÄ• pi purisassa dhÄ• vitvÄ• pabbatÄ• vÄ• orohitv
sÄ«sato oropetvÄ• á¹-hitassa oá¸·Ä• rikÄ• assÄ• sapassÄ• sÄ• honti, nÄ• sikÄ• nappaho
passasantopi tiá¹-á¹-hati. yadÄ• panesa taá¹ƒ parissamaá¹ƒ vinodetvÄ• nhatvÄ• ca pivitvÄ
hadaye katvÄ• sÄ«tÄ• ya chÄ• yÄ• ya nipanno hoti, athassa te assÄ• sapassÄ• sÄ• sukhu
natthÄ«â€™â€™ ti vicetabbÄ• kÄ• rappattÄ• . evameva imassa bhikkhuno pubbe apariggah
vicetabbÄ• kÄ• rappattÄ• honti. taá¹ƒ kissa hetu? tathÄ• hissa pubbe apariggahitakÄ• le ``
kÄ• yasaá¹…khÄ• re passambhemÄ«â€™â€™ ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• rap
pariggahitakÄ• le pana atthi. tenassa apariggahitakÄ• lato pariggahitakÄ• le kÄ• yasaá¹…kh
tenÄ• hu porÄ• á¹‡Ä• ---

``sÄ• raddhe kÄ• ye citte ca, adhimattaá¹ƒ pavattati.

asÄ• raddhamhi kÄ• yamhi, sukhumaá¹ƒ sampavattatÄ«â€™â€™ ti || (Vism I 220; Paá¹-is-a

pariggahepi oá¸·Ä• riko, paá¹-hamajjhÄ• nÅ«pacÄ• re sukhumo; tasmimpi oá¸·Ä• riko paá¹-h
paá¹-hamajjhÄ• ne ca dutiyajjhÄ• nÅ«pacÄ• re ca oá¸·Ä• riko, dutiyajjhÄ• ne sukhumo. dutiy
tatiyajjhÄ• nÅ«pacÄ• re ca \Be II 18/ oá¸·Ä• riko, tatiyajjhÄ• ne sukhumo. tatiyajjhÄ• ne ca
catutthajjhÄ• nÅ«pacÄ• re ca oá¸·Ä• riko, catutthajjhÄ• ne atisukhumo appavattimeva pÄ• p
__dÄ«ghabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• na_á¹ƒ \Ee II 413/ mataá¹ƒ.

__majjhimabhÄ• á¹‡akÄ• _ pana ``paá¹-hamajjhÄ• ne oá¸·Ä• riko, dutiyajjhÄ• nÅ«pacÄ• re
heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato uparÅ«parijjhÄ• nÅ«pacÄ• repi sukhumataraá¹ƒ icchan
matena apariggahitakÄ• le pavattakÄ• yasaá¹…khÄ• ro pariggahitakÄ• le paá¹-ippassambh
pavattakÄ• yasaá¹…khÄ• ro paá¹-hamajjhÄ• nÅ«pacÄ• re ... pe ... catutthajjhÄ• nÅ«pacÄ•
catutthajjhÄ• ne paá¹-ippassambhati. ayaá¹ƒ tÄ• va samathe nayo.

vipassanÄ• yaá¹ƒ \Ne II 17/ pana apariggahe pavatto kÄ• yasaá¹…khÄ• ro oá¸·Ä• riko, mah
sopi oá¸·Ä• riko, upÄ• dÄ• rÅ«papariggahe sukhumo. sopi oá¸·Ä• riko, sakalarÅ«paprigga
oá¸·Ä• riko, arÅ«papariggahe sukhumo. sopi oá¸·Ä• riko, rÅ«pÄ• rÅ«papariggahe sukhumo.
paccayapariggahe sukhumo. sopi oá¸·Ä• riko, sappaccayanÄ• marÅ«papariggahe sukhumo
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya sukhumo. sopi dubbalavipassanÄ• ya oá¸·Ä• riko,
tattha pubbe vuttanayeneva purimassa purimassa pacchimena pacchimena passaddhi vedit
oá¸·Ä• rikasukhumatÄ• ca passaddhi ca veditabbÄ• .

__paá¹-isambhidÄ• yaá¹ƒ_ panassa saddhiá¹ƒ codanÄ• sodhanÄ• hi evamattho vutto --- ``k
kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mi ... pe ... passasissÄ• mÄ«â€™â€™ ti sikkhati? katam
dÄ«ghaá¹ƒ assÄ• sÄ• kÄ• yikÄ• ete dhammÄ• kÄ• yappaá¹-ibaddhÄ• kÄ• yasaá¹…khÄ•
passambhento nirodhento vÅ«pasamento sikkhati. dÄ«ghaá¹ƒ passÄ• sÄ• kÄ• yikÄ• ete d

assÄ• sÄ• ... pe ... rassaá¹ƒ passÄ• sÄ• ... sabbakÄ• yappaá¹-isaá¹ƒvedÄ« assÄ• sÄ• ...
sabbakÄ• yappaá¹-isaá¹ƒvedÄ« passÄ• sÄ• kÄ• yikÄ• ete dhammÄ• kÄ• yappaá¹-ibaddh
kÄ• yasaá¹…khÄ• re passambhento nirodhento vÅ«pasamento sikkhati.

yathÄ• rÅ«pehi kÄ• yasaá¹…khÄ• rehi yÄ• kÄ• yassa Ä• namanÄ• vinamanÄ• sannaman
phandanÄ• calanÄ• kampanÄ• passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sikkhati.

yathÄ• rÅ«pehi kÄ• yasaá¹…khÄ• rehi yÄ• kÄ• yassa na Ä• namanÄ• na vinamanÄ• na s
aniÃ±janÄ• aphandanÄ• acalanÄ• akampanÄ• , santaá¹ƒ sukhumaá¹ƒ passambhayaá¹ƒ k
assasissÄ• mÄ«ti sikkhati, passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sik

iti \Ne II 18/ kira passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti sikkhati, passa
kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sikkhati. evaá¹ƒ sante vÄ• tÅ«paladdhiyÄ• ca p
assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• vanÄ• na hoti, Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• van
Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ• vanÄ• na na hoti, na ca naá¹ƒ taá¹ƒ samÄ• pa
samÄ• pajjantipi vuá¹-á¹-hahantipi.

iti kira passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mi ... pe ... passasissÄ• mÄ«ti
vÄ• tÅ«paladdhiyÄ• ca pabhÄ• vanÄ• hoti, assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• vanÄ• h
pabhÄ• vanÄ• hoti, Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ• vanÄ• hoti, taÃ±ca naá¹ƒ
samÄ• pajjantipi vuá¹-á¹-hahantipi.

yathÄ• kathaá¹ƒ viya? seyyathÄ• pi kaá¹ƒse Ä• koá¹-ite paá¹-hamaá¹ƒ oá¸·Ä• rikÄ• saddÄ
oá¸·Ä• rikÄ• naá¹ƒ saddÄ• naá¹ƒ nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ri
sadde atha pacchÄ• sukhumakÄ• saddÄ• pavattanti, sukhumakÄ• naá¹ƒ saddÄ• naá¹ƒ ni
sumanasikatattÄ• sÅ«padhÄ• ritattÄ• niruddhepi sukhumake sadde atha pacchÄ• sukhum
cittaá¹ƒ pavattati; evameva paá¹-hamaá¹ƒ oá¸·Ä• rikÄ• assÄ• sapassÄ• sÄ• pavattanti, oá
assÄ• sapassÄ• sÄ• naá¹ƒ nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ritattÄ•
assÄ• sapassÄ• se atha pacchÄ• sukhumakÄ• assÄ• sapassÄ• sÄ• pavattanti, sukhumak
nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• \Ee II 415/ sÅ«padhÄ• ritattÄ• niruddhepi sukh
atha pacchÄ• sukhumaassÄ• sapassÄ• sanimittÄ• rammaá¹‡atÄ• pi cittaá¹ƒ na vikkhepaá¹

evaá¹ƒ \Be II 20/ sante vÄ• tÅ«paladdhiyÄ• ca pabhÄ• vanÄ• hoti, assÄ• sapassÄ• sÄ• na
Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• vanÄ• hoti, Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ•
samÄ• pattiá¹ƒ paá¹‡á¸• itÄ• samÄ• pajjantipi vuá¹-á¹-hahantipi.

passambhayaá¹ƒ kÄ• yasaá¹…khÄ• ranti assÄ• sapassÄ• sÄ• kÄ• yo, upaá¹-á¹-hÄ• naá¹ƒ

kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ no sati, sati upaá¹-á¹-hÄ• naÃ±ceva sati ca, tÄ• ya satiyÄ• tena
kÄ• yaá¹ƒ anupassati. tena vuccati --- ``kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ

ayaá¹ƒ tÄ• vettha kÄ• yÄ• nupassanÄ• vasena vuttassa paá¹-hamacatukkassa anupubbapa

yasmÄ• panettha idameva catukkaá¹ƒ Ä• dikammikassa kammaá¹-á¹-hÄ• navasena vuttaá
catukkÄ• ni ettha pattajjhÄ• nassa vedanÄ• cittadhammÄ• nupassanÄ• vasena vuttÄ• ni, ta
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• Ä• nÄ• pÄ• nassaticatutthajjhÄ• napadaá¹-á¹-hÄ• nÄ•
paá¹-isambhidÄ• hi arahattaá¹ƒ \Ne II 19/ pÄ• puá¹‡itukÄ• mena buddhaputtena yaá¹ƒ kÄ•
idheva tÄ• va Ä• dikammikassa kulaputtassa vasena Ä• dito pabhuti evaá¹ƒ veditabbaá¹ƒ. c
sÄ«laá¹ƒ visodhetabbaá¹ƒ. tattha tividhÄ• visodhanÄ• --- anÄ• pajjanaá¹ƒ, Ä• pannavuá¹-á
appatipÄ«á¸·anaá¹ƒ. evaá¹ƒ visuddhasÄ«lassa hi bhÄ• vanÄ• sampajjati. yampidaá¹ƒ cetiy
bodhiyaá¹…gaá¹‡avattaá¹ƒ upajjhÄ• yavattaá¹ƒ Ä• cariyavattaá¹ƒ jantÄ• gharavattaá¹ƒ upo
dveasÄ«ti khandhakavattÄ• ni cuddasavidhaá¹ƒ mahÄ• vattanti imesaá¹ƒ vasena Ä• bhisan
tampi sÄ• dhukaá¹ƒ paripÅ«retabbaá¹ƒ. yo hi ``ahaá¹ƒ sÄ«laá¹ƒ rakkhÄ• mi, kiá¹ƒ Ä• bhisan
nti vadeyya, tassa sÄ«laá¹ƒ paripÅ«ressatÄ«ti netaá¹ƒ \Ee II 416/ á¹-hÄ• naá¹ƒ vijjati. Ä• bh
pana paripÅ«re sÄ«laá¹ƒ paripÅ«rati, sÄ«le paripÅ«re samÄ• dhi gabbhaá¹ƒ gaá¹‡hÄ• ti. vu
--- ``so vata, bhikkhave, bhikkhu Ä• bhisamÄ• cÄ• rikaá¹ƒ dhammaá¹ƒ aparipÅ«retvÄ• `sÄ«
ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (AN b V 21) vitthÄ• retabbaá¹ƒ. tasmÄ• tena yan
cetiyaá¹…gaá¹‡avattÄ• di Ä• bhisamÄ• cÄ• rikasÄ«laá¹ƒ vuccati, tampi sÄ• dhukaá¹ƒ parip

``Ä• vÄ• so \Be II 21/ ca kulaá¹ƒ lÄ• bho, gaá¹‡o kammaÃ±ca paÃ±camaá¹ƒ.

addhÄ• naá¹ƒ Ã±Ä• ti Ä• bÄ• dho, gantho iddhÄ«ti te dasÄ• â€™â€™ ti ||

evaá¹ƒ vuttesu dasasu palibodhesu yo palibodho atthi, so upacchinditabbo.

evaá¹ƒ upacchinnapalibodhena kammaá¹-á¹-hÄ• naá¹ƒ uggahetabbaá¹ƒ. tampi duvidhaá¹ƒ
sabbatthakakammaá¹-á¹-hÄ• naÃ±ca pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naÃ±ca. tattha sabbatt
bhikkhusaá¹…ghÄ• dÄ«su mettÄ• maraá¹‡assati ca asubhasaÃ±Ã±Ä• tipi eke. kammaá¹-á
paá¹-hamaá¹ƒ tÄ• va paricchinditvÄ• sÄ«maá¹-á¹-hakabhikkhusaá¹…ghe mettÄ• bhÄ• veta
sÄ«maá¹-á¹-hakadevatÄ• su, tato gocaragÄ• me issarajane, tato tattha manusse upÄ• dÄ•
bhikkhusaá¹…ghe mettÄ• ya sahavÄ• sÄ«naá¹ƒ muducittataá¹ƒ janeti, athassa sukhasaá¹ƒ
sÄ«maá¹-á¹-hakadevatÄ• su mettÄ• ya mudukatacittÄ• hi devatÄ• hi dhammikÄ• ya rakkhÄ
gocaragÄ• me issarajane mettÄ• ya mudukatacittasantÄ• nehi issarehi dhammikÄ• ya rakkh
hoti. tattha manussesu mettÄ• ya pasÄ• ditacittehi tehi aparibhÅ«to hutvÄ• vicarati. sabbas
sabbattha appaá¹-ihatacÄ• ro hoti.

maraá¹‡assatiyÄ• pana ``avassaá¹ƒ maritabbaâ€™â€™ nti cintento anesanaá¹ƒ pahÄ• ya
uparÅ«parivaá¸• á¸• hamÄ• nasaá¹ƒvego \Ne II 20/ \Ee II 417/ anolÄ«navuttiko hoti. asubha
Ä• rammaá¹‡esu taá¹‡hÄ• nuppajjati. tenassetaá¹ƒ tayaá¹ƒ evaá¹ƒ bahÅ«pakÄ• rattÄ• ``s
icchitabbaâ€™â€™ nti katvÄ• adhippetassa ca yogÄ• nuyogakammassa padaá¹-á¹-hÄ• na
``sabbatthakakammaá¹-á¹-hÄ• naâ€™â€™ _nti vuccati.

aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esu pana yaá¹ƒ yassa caritÄ• nukÅ«laá¹ƒ, taá¹ƒ tassa niccaá¹ƒ
yathÄ• vutteneva nayena __ ``pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naâ€™â€™ _ntipi vuccati. idh
Ä• nÄ• pÄ• nasssÄ• tikammaá¹-á¹-hÄ• naá¹ƒ ``pÄ• rihÄ• riyakammaá¹-á¹-hÄ• naâ€™â€™
vitthÄ• ro pana sÄ«lavisodhanakathaá¹ƒ palibodhupacchedakathaÃ±ca icchantena __visud

evaá¹ƒ visuddhasÄ«lena pana upacchinnapalibodhena ca idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ ug
kammaá¹-á¹-hÄ• nena catutthajjhÄ• naá¹ƒ nibbattetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ara
buddhaputtassa santike uggahetabbaá¹ƒ. taá¹ƒ alabhantena anÄ• gÄ• missa, tampi \Be II 2
sakadÄ• gÄ• missa, tampi alabhantena sotÄ• pannassa, tampi alabhantena Ä• nÄ• pÄ• na
alabhantena pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca asammÅ«á¸·hassa vinicchayÄ• cariyassa s
arahantÄ• dayo hi attanÄ• adhigatamaggameva Ä• cikkhanti. ayaá¹ƒ pana gahanapadese
nÄ«haranto viya sabbattha asammÅ«á¸·ho sappÄ• yÄ• sappÄ• yaá¹ƒ paricchinditvÄ• kathe

tatrÄ• yaá¹ƒ __anupubbikathÄ• _ --- tena bhikkhunÄ• sallahukavuttinÄ• vinayÄ• cÄ• rasan
vuttappakÄ• ramÄ• cariyaá¹ƒ upasaá¹…kamitvÄ• vattapaá¹-ipattiyÄ• Ä• rÄ• dhitacittassa t
paÃ±casandhikaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ uggahetabbaá¹ƒ. tatrime paÃ±ca sandhayo \Ee
paripucchÄ• , upaá¹-á¹-hÄ• naá¹ƒ, appanÄ• , lakkhaá¹‡anti. tattha __ ``uggahoâ€™â€™ _ n
uggaá¹‡hanaá¹ƒ, __ ``paripucchÄ• â€™â€™ _ nÄ• ma kammaá¹-á¹-hÄ• nassa paripucchan
_ nÄ• ma kammaá¹-á¹-hÄ• nassa upaá¹-á¹-hÄ• naá¹ƒ, __ ``appanÄ• â€™â€™ _ nÄ• ma ka
``lakkhaá¹‡aá¹ƒâ€™â€™ _ nÄ• ma kammaá¹-á¹-hÄ• nassa lakkhaá¹‡aá¹ƒ. ``evaá¹ƒlakkhaá
kammaá¹-á¹-hÄ• naâ€™â€™ nti kammaá¹-á¹-hÄ• nasabhÄ• vÅ«padhÄ• raá¹‡anti vuttaá¹ƒ

evaá¹ƒ paÃ±casandhikaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hanto attanÄ• pi na kilamati, Ä•
tasmÄ• thokaá¹ƒ uddisÄ• petvÄ• bahukÄ• laá¹ƒ sajjhÄ• yitvÄ• evaá¹ƒ paÃ±casandhikaá¹
uggahetvÄ• sace tattha sappÄ• yaá¹ƒ hoti, tattheva vasitabbaá¹ƒ. no ce tattha sappÄ• yaá¹
Ä• pucchitvÄ• sace mandapaÃ±Ã±o yojanaparamaá¹ƒ gantvÄ• , sace tikkhapaÃ±Ã±o dÅ«r
aá¹-á¹-hÄ• rasasenÄ• sanadosavivajjitaá¹ƒ, paÃ±casenÄ• sanaá¹…gasamannÄ• gataá¹ƒ se
vasantena upacchinnakhuddakapalibodhena \Ne II 21/ katabhattakiccena bhattasammadaá
ratanattayaguá¹‡Ä• nussaraá¹‡ena cittaá¹ƒ sampahaá¹ƒsetvÄ• Ä• cariyuggahato ekapadan
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tabbaá¹ƒ. ayamettha saá¹…khepo. vi
kathÄ• maggaá¹ƒ icchantena __visuddhimaggato_ (Vism I 55) gahetabbo.

yaá¹ƒ pana vuttaá¹ƒ ``idaá¹ƒ Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tabbaâ€
__manasikÄ• ravidhi_ ---

``gaá¹‡anÄ• anubandhanÄ• , phusanÄ• á¹-hapanÄ• sallakkhaá¹‡Ä• .

vivaá¹-á¹-anÄ• pÄ• risuddhi, tesaÃ±ca paá¹-ipassanÄ• â€™â€™ ti || (Vism I 223; Paá¹-is-a

__ ``gaá¹‡anÄ• â€™â€™ _ti \Be II 23/ gaá¹‡anÄ• yeva. __ ``anubandhanÄ• â€™â€™ _ti a
_ti phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. __ ``á¹-hapanÄ• â€™â€™ _ti appanÄ• . __ ``sallakkhaá¹‡Ä
vipassanÄ• . ``vivaá¹-á¹-anÄ• â€™â€™ ti maggo. __ ``pÄ• risuddhÄ«â€™â€™ _ti phalaá¹ƒ
paá¹-ipassanÄ• â€™â€™ _ti paccavekkhaá¹‡Ä• . tattha iminÄ• Ä• dikammikakulaputtena p
idaá¹ƒ kamaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tabbaá¹ƒ. gaá¹‡entena ca paÃ±cannaá¹ƒ heá¹-á¹-h
dasannaá¹ƒ upari na netabbaá¹ƒ, antare khaá¹‡á¸• aá¹ƒ na dassetabbaá¹ƒ. paÃ±cannaá¹ƒ
hi sambÄ• dhe okÄ• se cittuppÄ• do vipphandati, sambÄ• dhe vaje sanniruddhagogaá¹‡o v
nentassa gaá¹‡anÄ• nissitova cittuppÄ• do hoti. antarÄ• khaá¹‡á¸• aá¹ƒ dassentassa ``sikh
kammaá¹-á¹-hÄ• naá¹ƒ, noâ€™â€™ ti cittaá¹ƒ vikampati. tasmÄ• ete dose vajjetvÄ• gaá¹‡

gaá¹‡entena ca paá¹-hamaá¹ƒ dandhagaá¹‡anÄ• ya dhaÃ±Ã±amÄ• pakagaá¹‡anÄ• ya gaá
nÄ• á¸·iá¹ƒ pÅ«retvÄ• ``ekaâ€™â€™ nti vatvÄ• okirati. puna pÅ«rento kiÃ±ci kacavaraá¹ƒ
chaá¸• á¸• ento ``ekaá¹ƒ ekaâ€™â€™ nti vadati. esa nayo ``dve dveâ€™â€™ tiÄ• dÄ«su. e
assÄ• sapassÄ• sesu yo upaá¹-á¹-hÄ• ti taá¹ƒ gahetvÄ• ``ekaá¹ƒ ekaâ€™â€™ nti Ä• diá¹ƒ
dasÄ• â€™â€™ ti pavattamÄ• naá¹ƒ pavattamÄ• naá¹ƒ upalakkhetvÄ• va gaá¹‡etabbaá¹ƒ.
nikkhamantÄ• ca pavisantÄ• ca assÄ• sapassÄ• sÄ• pÄ• kaá¹-Ä• honti.

athÄ• nena taá¹ƒ dandhagaá¹‡anaá¹ƒ dhaÃ±Ã±amÄ• pakagaá¹‡anaá¹ƒ pahÄ• ya sÄ«ghag
gaá¹‡etabbaá¹ƒ \Ne II 22/. cheko hi gopÄ• lako sakkharÄ• yo ucchaá¹…gena gahetvÄ• rajj
vajaá¹ƒ gantvÄ• gÄ• vo piá¹-á¹-hiyaá¹ƒ paharitvÄ• palighatthambhamatthake nisinno dvÄ•
pattaá¹ƒyeva gÄ• vaá¹ƒ ``eko dveâ€™â€™ ti sakkharaá¹ƒ khipitvÄ• khipitvÄ• gaá¹‡eti. tiy
okÄ• se dukkhaá¹ƒ vutthagogaá¹‡o \Ee II 420/ nikkhamanto aÃ±Ã±amaÃ±Ã±aá¹ƒ upanigha
puÃ±jo hutvÄ• nikkhamati. so vegena vegena ``tÄ«á¹‡i cattÄ• ri paÃ±ca dasÄ• â€™â€™ ti
evamimassÄ• pi purimanayena gaá¹‡ayato assÄ• sapassÄ• sÄ• pÄ• kaá¹-Ä• hutvÄ• sÄ«
saÃ±caranti. tato tena ``punappunaá¹ƒ saÃ±carantÄ«â€™â€™ ti Ã±atvÄ• anto ca bahi ca a
dvÄ• rappattaá¹ƒyeva gahetvÄ• ``eko dve tÄ«á¹‡i cattÄ• ri paÃ±ca \Be II 24/, eko dve tÄ«á
cha, eko dve tÄ«á¹‡i cattÄ• ri paÃ±ca cha satta ... pe ... aá¹-á¹-ha ... nava ... dasÄ• â€™â€™
sÄ«ghaá¹ƒ gaá¹‡etabbameva. gaá¹‡anÄ• paá¹-ibaddhe hi kammaá¹-á¹-hÄ• ne gaá¹‡anÄ• b
arittÅ«patthambhanavasena caá¹‡á¸• asote nÄ• vÄ• á¹-hapanamiva.

tassevaá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gaá¹‡ayato kammaá¹-á¹-hÄ• naá¹ƒ nirantarappavattaá¹ƒ

atha ``nirantaraá¹ƒ pavattatÄ«â€™â€™ ti Ã±atvÄ• anto ca bahi ca vÄ• taá¹ƒ apariggahetvÄ
vegena gaá¹‡etabbaá¹ƒ. antopavisanavÄ• tena hi saddhiá¹ƒ cittaá¹ƒ pavesayato abbhantar
medapÅ«ritaá¹ƒ viya hoti, bahinikkhamanavÄ• tena saddhiá¹ƒ cittaá¹ƒ nÄ«harato bahiddhÄ
cittaá¹ƒ vikkhipati. phuá¹-á¹-hokÄ• se pana satiá¹ƒ á¹-hapetvÄ• bhÄ• ventasseva bhÄ• van
vuttaá¹ƒ --- ``anto \Ee II 421/ ca bahi ca vÄ• taá¹ƒ apariggahetvÄ• purimanayeneva vegena
gaá¹‡etabbaâ€™â€™ nti.

kÄ«va ciraá¹ƒ panetaá¹ƒ gaá¹‡etabbanti? yÄ• va vinÄ• gaá¹‡anÄ• ya assÄ• sapassÄ• sÄ•
santiá¹-á¹-hati. bahi visaá¹-avitakkavicchedaá¹ƒ katvÄ• assÄ• sapassÄ• sÄ• rammaá¹‡e sa
saá¹‡á¹-hapanatthaá¹ƒyeva hi gaá¹‡anÄ• ti.

evaá¹ƒ gaá¹‡anÄ• ya manasikatvÄ• anubandhanÄ• ya manasikÄ• tabbaá¹ƒ. anubandhanÄ
paá¹-isaá¹ƒharitvÄ• satiyÄ• nirantaraá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ anugamanaá¹ƒ; taÃ±c
Ä• dimajjhapariyosÄ• nÄ• nugamanavasena. bahinikkhamanavÄ• tassa hi nÄ• bhi Ä• di, ha
nÄ• sikaggaá¹ƒ pariyosÄ• naá¹ƒ. abbhantarapavisanavÄ• tassa nÄ• sikaggaá¹ƒ Ä• di, hada
pariyosÄ• naá¹ƒ. taÃ±cassa anugacchato vikkhepagataá¹ƒ cittaá¹ƒ sÄ• raddhÄ• ya ceva ho
---

``assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchato ajjhattaá¹ƒ vikkhepagatena citte
cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. passÄ• sÄ• dimajjhapariyosÄ• naá
bahiddhÄ• vikkhepagatena cittena kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phan
(Paá¹-is I 157).

tasmÄ• anubandhanÄ• ya manasikarontena na Ä• dimajjhapariyosÄ• navasena manasikÄ
phusanÄ• vasena ca á¹-hapanÄ• vasena ca manasikÄ• tabbaá¹ƒ. gaá¹‡anÄ• nubandhanÄ
phusanÄ• á¹-hapanÄ• vasena visuá¹ƒ manasikÄ• ro natthi. phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ
gaá¹‡anÄ• ya ca phusanÄ• ya ca manasi karoti. tattheva gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ•
appanÄ• vasena ca \Ee II 422/ cittaá¹ƒ á¹-hapento ``anubandhanÄ• ya ca phusanÄ• ya ca á
karotÄ«â€™â€™ ti vuccati. svÄ• yamattho __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttapaá¹…guá¸·adov
paá¹-isambhidÄ• yaá¹ƒ_ vuttakakacopamÄ• ya ca veditabbo.

tatrÄ• yaá¹ƒ paá¹…guá¸·opamÄ• --- ``seyyathÄ• pi paá¹…guá¸·o dolÄ• ya kÄ«á¸·ataá¹ƒ mÄ
khipitvÄ• tattheva dolatthambhamÅ«le nisinno kamena Ä• gacchantassa ca gacchantassa
koá¹-iyo majjhaÃ±ca passati, na ca ubhokoá¹-imajjhÄ• naá¹ƒ dassanatthaá¹ƒ byÄ• vaá¹-o h
bhikkhu sativasena upanibandhanatthambhamÅ«le á¹-hatvÄ• assÄ• sapassÄ• sadolaá¹ƒ k
satiyÄ• nisinno kamena Ä• gacchantÄ• naÃ±ca gacchantÄ• naÃ±ca phuá¹-á¹-haá¹-á¹-hÄ• n
Ä• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchanto tattha ca cittaá¹ƒ á¹-hapento passati, na
dassanatthaá¹ƒ byÄ• vaá¹-o hoti. ayaá¹ƒ paá¹…guá¸·opamÄ• .

ayaá¹ƒ pana dovÄ• rikopamÄ• --- ``seyyathÄ• pi dovÄ• riko nagarassa anto ca bahi ca puri
Ä• gato, kuhiá¹ƒ vÄ• gacchasi, kiá¹ƒ vÄ• te hattheâ€™ ti na vÄ«maá¹ƒsati, na hi tassa te b
dvÄ• rappattaá¹ƒ dvÄ• rappattaá¹ƒyeva pana vÄ«maá¹ƒsati; evameva imassa bhikkhuno ar
bahi nikkhantavÄ• tÄ• ca na bhÄ• rÄ• honti, dvÄ• rappattÄ• dvÄ• rappattÄ• yeva bhÄ• rÄ

kakacopamÄ• pana Ä• ditopabhuti evaá¹ƒ veditabbÄ• . vuttaÃ±hetaá¹ƒ ---

``nimittaá¹ƒ \Ne II 24/ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

ajÄ• nato ca tayo dhamme, bhÄ• vanÄ• nupalabbhati ||

``nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

jÄ• nato ca tayo dhamme, bhÄ• vanÄ• upalabbhatÄ«â€™â€™ ti || (Paá¹-is I 159).

kathaá¹ƒ ime tayo dhammÄ• ekacittassa Ä• rammaá¹‡aá¹ƒ na honti, na cime tayo dhammÄ
cittaá¹ƒ vikkhepaá¹ƒ gacchati, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, vises
423/? seyyathÄ• pi rukkho same \Be II 26/ bhÅ«mibhÄ• ge nikkhitto, tamenaá¹ƒ puriso kaka
phuá¹-á¹-hakakacadantÄ• naá¹ƒ vasena purisassa sati upaá¹-á¹-hitÄ• hoti, na Ä• gate vÄ•
manasi karoti, na Ä• gatÄ• vÄ• gatÄ• vÄ• kakacadantÄ• aviditÄ• honti, padhÄ• naÃ±ca
sÄ• dheti.

yathÄ• rukkho same bhÅ«mibhÄ• ge nikkhitto; evaá¹ƒ upanibandhananimittaá¹ƒ. yathÄ• ka
assÄ• sapassÄ• sÄ• . yathÄ• rukkhe phuá¹-á¹-hakakacadantÄ• naá¹ƒ vasena purisassa sa
Ä• gate vÄ• gate vÄ• kakacadante manasi karoti, na Ä• gatÄ• vÄ• gatÄ• vÄ• kakacadan
padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, evameva bhikkhu nÄ• sikagge vÄ•
upaá¹-á¹-hapetvÄ• nisinno hoti, na Ä• gate vÄ• gate vÄ• assÄ• sapassÄ• se manasi karot
assÄ• sapassÄ• sÄ• aviditÄ• honti, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dhet

padhÄ• nanti katamaá¹ƒ __padhÄ• naá¹ƒ_? Ä• raddhavÄ«riyassa kÄ• yopi cittampi kamma
padhÄ• naá¹ƒ. katamo __payogo_? Ä• raddhavÄ«riyassa upakkilesÄ• pahÄ«yanti, vitakkÄ
payogo. katamo __viseso_? Ä• raddhavÄ«riyassa saá¹ƒyojanÄ• pahÄ«yanti, anusayÄ• by
viseso. evaá¹ƒ ime tayo dhammÄ• ekacittassa Ä• rammaá¹‡Ä• na honti, na cime tayo dha
cittaá¹ƒ vikkhepaá¹ƒ gacchati, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, vises

``Ä• nÄ• pÄ• nassatÄ« \Ne II 25/ yassa, paripuá¹‡á¹‡Ä• subhÄ• vitÄ• .

anupubbaá¹ƒ paricitÄ• , yathÄ• buddhena desitÄ• .

so imaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti || (Paá¹-is I 160).

ayaá¹ƒ kakacopamÄ• . idha panassa Ä• gatÄ• gatavasena amanasikÄ• ramattameva payoj
kammaá¹-á¹-hÄ• naá¹ƒ manasikaroto kassaci nacireneva nimittaÃ±ca \Ee II 424/ uppajjati,
avasesajjhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• appanÄ• saá¹…khÄ• tÄ• á¹-hapanÄ• ca samp
gaá¹‡anÄ• vaseneva manasikÄ• rakÄ• latopabhuti anukkamato oá¸·Ä• rikaassÄ• sapassÄ•
vÅ«pasante kÄ• yopi cittampi lahukaá¹ƒ hoti, sarÄ«raá¹ƒ Ä• kÄ• se laá¹…ghanÄ• kÄ• rappa
yathÄ• sÄ• raddhakÄ• yassa maÃ±ce vÄ• pÄ«á¹-he vÄ• nisÄ«dato maÃ±capÄ«á¹-haá¹ƒ
paccattharaá¹‡aá¹ƒ valiá¹ƒ gaá¹‡hÄ• ti. asÄ• raddhakÄ• yassa pana nisÄ«dato neva maÃ±
vikÅ«jati, na paccattharaá¹‡aá¹ƒ valiá¹ƒ gaá¹‡hÄ• ti, tÅ«lapicupÅ«ritaá¹ƒ viya maÃ±capÄ«á
yasmÄ• asÄ• raddho kÄ• yo lahuko hoti; evameva gaá¹‡anÄ• vasena manasikÄ• rakÄ• lat
oá¸·Ä• rikaassÄ• sapassÄ• sanirodhavasena kÄ• yadarathe vÅ«pasante kÄ• yopi cittampi l
Ä• kÄ• se laá¹…ghanÄ• kÄ• rappattaá¹ƒ viya hoti.

tassa oá¸·Ä• rike assÄ• sapassÄ• se niruddhe sukhumaassÄ• sapassÄ• sanimittÄ• ramma
tasmimpi niruddhe aparÄ• paraá¹ƒ tato sukhumatarasukhumatamanimittÄ• rammaá¹‡aá¹ƒ p
yathÄ• puriso mahatiyÄ• lohasalÄ• kÄ• ya kaá¹ƒsatÄ• á¸·aá¹ƒ Ä• koá¹-eyya, ekappahÄ• re
tassa oá¸·Ä• rikasaddÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ pavatteyya, niruddhe oá¸·Ä• rike sadde ath
sukhumasaddanimittÄ• rammaá¹‡aá¹ƒ, tasmimpi niruddhe aparÄ• paraá¹ƒ tato
sukhumatarasukhumatamasaddanimittÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ pavattateva; evanti veditab
--- ``seyyathÄ• pi kaá¹ƒse Ä• koá¹-iteâ€™â€™ ti (Paá¹-is I 171) vitthÄ• ro.

yathÄ• hi aÃ±Ã±Ä• ni kammaá¹-á¹-hÄ• nÄ• ni uparÅ«pari vibhÅ«tÄ• ni honti, na tathÄ• ida
bhÄ• ventassa bhÄ• ventassa sukhumattaá¹ƒ \Ee II 425/ gacchati, upaá¹-á¹-hÄ• nampi na u
anupaá¹-á¹-hahante pana tasmiá¹ƒ na tena bhikkhunÄ• uá¹-á¹-hÄ• yÄ• sanÄ• cammakhaá
gantabbaá¹ƒ. kiá¹ƒ kÄ• tabbaá¹ƒ? ``Ä• cariyaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti vÄ• ``naá¹-á¹
kammaá¹-á¹-hÄ• naâ€™â€™ nti vÄ• na vuá¹-á¹-hÄ• tabbaá¹ƒ, iriyÄ• pathaá¹ƒ \Ne II 26/ vik
kammaá¹-á¹-hÄ• naá¹ƒ navanavameva hoti. tasmÄ• yathÄ• nisinneneva desato Ä• haritab

tatrÄ• yaá¹ƒ Ä• haraá¹‡Å«pÄ• yo. tena hi bhikkhunÄ• kammaá¹-á¹-hÄ• nassa anupaá¹-á¹-h
paá¹-isaÃ±cikkhitabbaá¹ƒ --- ``ime assÄ• sapassÄ• sÄ• nÄ• ma kattha atthi, kattha natthi, k
vÄ• natthÄ«â€™â€™ ti. athevaá¹ƒ paá¹-isaÃ±cikkhatÄ• ``ime antomÄ• tukucchiyaá¹ƒ natt
natthi, tathÄ• asaÃ±Ã±Ä«bhÅ«tÄ• naá¹ƒ matÄ• naá¹ƒ catutthajjhÄ• nasamÄ• pannÄ• naá¹
rÅ«pÄ• rÅ«pabhavasamaá¹…gÄ«naá¹ƒ nirodhasamÄ• pannÄ• naâ€™â€™ nti \Be II 28/ Ã±
paá¹-icodetabbo --- ``nanu tvaá¹ƒ, paá¹‡á¸• ita, neva mÄ• tukucchigato, na udake nimuggo,
mato, na catutthajjhÄ• nasamaÄ• panno, na rÅ«pÄ• rÅ«pabhavasamaá¹…gÄ«, na nirodhas

assÄ• sapassÄ• sÄ• , mandapaÃ±Ã±atÄ• ya pana pariggahetuá¹ƒ na sakkosÄ«â€™â€™ ti
pakatiphuá¹-á¹-havaseneva cittaá¹ƒ á¹-hapetvÄ• manasikÄ• ro pavattetabbo. ime hi dÄ«gha
puá¹-aá¹ƒ ghaá¹-á¹-entÄ• pavattanti, rassanÄ• sikassa uttaroá¹-á¹-haá¹ƒ. tasmÄ• nena ima
ghaá¹-á¹-entÄ«ti nimittaá¹ƒ paá¹-á¹-hapetabbaá¹ƒ. imameva hi atthavasaá¹ƒ paá¹-icca vutta
``nÄ• haá¹ƒ, bhikkhave, muá¹-á¹-hassatissa asampajÄ• nassa Ä• nÄ• pÄ• nassatibhÄ• van
149; SN c V 992). kiÃ±cÄ• pi hi yaá¹ƒkiÃ±ci kammaá¹-á¹-hÄ• naá¹ƒ satassa sampajÄ• nass
aÃ±Ã±aá¹ƒ pana manasikarontassa pÄ• kaá¹-aá¹ƒ hoti. idaá¹ƒ pana Ä• nÄ• pÄ• nassatikam
garukabhÄ• vanaá¹ƒ buddhapaccekabuddhabuddhaputtÄ• naá¹ƒ mahÄ• purisÄ• nameva m
ittaraá¹ƒ, na ca ittarasattasamÄ• sevitaá¹ƒ. yathÄ• yathÄ• manasi karÄ«yati, tathÄ• tathÄ
426/ hoti sukhumaÃ±ca. tasmÄ• ettha balavatÄ« sati ca paÃ±Ã±Ä• ca icchitabbÄ• .

yathÄ• hi maá¹-á¹-hasÄ• á¹-akassa tunnakaraá¹‡akÄ• le sÅ«cipi sukhumÄ• icchitabbÄ• , s
sukhumataraá¹ƒ; evameva maá¹-á¹-hasÄ• á¹-akasadisassa imassa kammaá¹-á¹-hÄ• nassa
sÅ«cipaá¹-ibhÄ• gÄ• satipi sÅ«cipÄ• savedhanapaá¹-ibhÄ• gÄ• taá¹ƒsampayuttÄ• paÃ±Ã
tÄ• hi ca pana satipaÃ±Ã±Ä• hi samannÄ• gatena bhikkhunÄ• na te assÄ• sapassÄ• sÄ•
pakatiphuá¹-á¹-hokÄ• sÄ• pariyesitabbÄ• .

yathÄ• pana kassako kasiá¹ƒ kasitvÄ• balibadde muÃ±citvÄ• gocarÄ• bhimukhe katvÄ• c
athassa te balibaddÄ• vegena aá¹-aviá¹ƒ paviseyyuá¹ƒ. yo hoti cheko kassako so puna te g
tesaá¹ƒ anupadaá¹ƒ gantvÄ• aá¹-aviá¹ƒ Ä• hiá¹‡á¸• ati. atha \Ne II 27/ kho rasmiÃ±ca pato
ujukameva tesaá¹ƒ nipÄ• tatitthaá¹ƒ gantvÄ• nisÄ«dati vÄ• nipajjati vÄ• . atha te goá¹‡e di
caritvÄ• nipÄ• tatitthaá¹ƒ otaritvÄ• nhatvÄ• ca pivitvÄ• ca paccuttaritvÄ• á¹-hite disvÄ• r
patodena vijjhanto Ä• netvÄ• yojetvÄ• puna kammaá¹ƒ karoti; evameva tena bhikkhunÄ•
aÃ±Ã±atra \Be II 29/ pakatiphuá¹-á¹-hokÄ• sÄ• pariyesitabbÄ• . satirasmiá¹ƒ pana paÃ±Ã±
pakatiphuá¹-á¹-hokÄ• se cittaá¹ƒ á¹-hapetvÄ• manasikÄ• ro pavattetabbo. evaÃ±hissa man
upaá¹-á¹-hahanti, nipÄ• tatitthe viya goá¹‡Ä• . tato tena satirasmiyÄ• bandhitvÄ• tasmiá¹ƒy
paÃ±Ã±Ä• patodena vijjhantena puna kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitabbaá¹ƒ; tassevam
nimittaá¹ƒ upaá¹-á¹-hÄ• ti. taá¹ƒ panetaá¹ƒ na sabbesaá¹ƒ ekasadisaá¹ƒ hoti \Ee II 427/; api
sukhasamphassaá¹ƒ uppÄ• dayamÄ• no tÅ«lapicu viya, kappÄ• sapicu viya, vÄ• tadhÄ• rÄ
ekacce Ä• hu.

ayaá¹ƒ pana __aá¹-á¹-hakathÄ• vinicchayo_ --- idaÃ±hi kassaci tÄ• rakarÅ«paá¹ƒ viya, maá
muttÄ• guá¸·ikÄ• viya ca kassaci kharasamphassaá¹ƒ hutvÄ• kappÄ• saá¹-á¹-hi viya, sÄ• r
kassaci dÄ«ghapÄ• maá¹…gasuttaá¹ƒ viya, kusumadÄ• maá¹ƒ viya, dhÅ«masikhÄ• viya ca
makkaá¹-akasuttaá¹ƒ viya, valÄ• hakapaá¹-alaá¹ƒ viya, padumapupphaá¹ƒ viya, rathacakka
candamaá¹‡á¸• alaá¹ƒ viya, sÅ«riyamaá¹‡á¸• alaá¹ƒ viya ca upaá¹-á¹-hÄ• ti. taÃ±ca paneta
bhikkhÅ«su suttantaá¹ƒ sajjhÄ• yitvÄ• nisinnesu ekena bhikkhunÄ• ``tumhÄ• kaá¹ƒ kÄ«dis
suttaá¹ƒ upaá¹-á¹-hÄ• tÄ«â€™â€™ ti vutte eko ``mayhaá¹ƒ mahatÄ« pabbateyyÄ• nadÄ« v

upaá¹-á¹-hÄ• tÄ«â€™â€™ ti Ä• ha. aparo ``mayhaá¹ƒ ekÄ• vanarÄ• ji viyaâ€™â€™. aÃ±Ã
sÄ• khÄ• sampanno phalabhÄ• rabharitarukkho viyÄ• â€™â€™ ti. tesaÃ±hi taá¹ƒ ekameva
nÄ• nato upaá¹-á¹-hÄ• ti. evaá¹ƒ ekameva kammaá¹-á¹-hÄ• naá¹ƒ saÃ±Ã±Ä• nÄ• natÄ• ya
saÃ±Ã±ajaÃ±hi etaá¹ƒ saÃ±Ã±Ä• nidÄ• naá¹ƒ saÃ±Ã±Ä• ppabhavaá¹ƒ tasmÄ• saÃ±Ã±Ä•
upaá¹-á¹-hÄ• tÄ«ti veditabbaá¹ƒ.

ettha ca aÃ±Ã±ameva assÄ• sÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ, aÃ±Ã±aá¹ƒ passÄ• sÄ• rammaá¹‡
nimittÄ• rammaá¹‡aá¹ƒ yassa hi ime tayo dhammÄ• natthi, tassa kammaá¹-á¹-hÄ• naá¹ƒ n
pÄ• puá¹‡Ä• ti. yassa panime tayo dhammÄ• atthi, tasseva kammaá¹-á¹-hÄ• naá¹ƒ appana
pÄ• puá¹‡Ä• ti. vuttaÃ±hetaá¹ƒ ---

``nimittaá¹ƒ \Ee II 428/ \Ne II 28/ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

ajÄ• nato ca tayo dhamme, bhÄ• vanÄ• nupalabbhati ||

``nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

jÄ• nato ca tayo dhamme, bhÄ• vanÄ• upalabbhatÄ«â€™â€™ ti || (Vism I 231).

evaá¹ƒ \Be II 30/ upaá¹-á¹-hite pana nimitte tena bhikkhunÄ• Ä• cariyasantikaá¹ƒ gantvÄ•
``mayhaá¹ƒ, bhante, evarÅ«paá¹ƒ nÄ• ma upaá¹-á¹-hÄ• tÄ«â€™â€™ ti. Ä• cariyena pana ``
``na nimittaâ€™â€™ nti vÄ• na vattabbaá¹ƒ. ``evaá¹ƒ hoti, Ä• vusoâ€™â€™ ti vatvÄ• pan
karohÄ«â€™â€™ ti vattabbo. ``nimittaâ€™â€™ nti hi vutte vosÄ• naá¹ƒ Ä• pajjeyya; ``na ni
nirÄ• so visÄ«deyya. tasmÄ• tadubhayampi avatvÄ• manasikÄ• reyeva niyojetabboti. evaá
dÄ«ghabhÄ• á¹‡akÄ• . majjhimabhÄ• á¹‡akÄ• _ panÄ• hu --- ``nimittamidaá¹ƒ, Ä• vuso, ka
manasi karohi sappurisÄ• ti vattabboâ€™â€™ ti. athÄ• nena nimitteyeva cittaá¹ƒ á¹-hapeta
ito pabhuti á¹-hapanÄ• vasena bhÄ• vanÄ• hoti. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``nimitte á¹-hapayaá¹ƒ cittaá¹ƒ, nÄ• nÄ• kÄ• raá¹ƒ vibhÄ• vayaá¹ƒ.

dhÄ«ro assÄ• sapassÄ• se, sakaá¹ƒ cittaá¹ƒ nibandhatÄ«â€™â€™ ti || (Vism I 232; Paá¹-is

tassevaá¹ƒ nimittupaá¹-á¹-hÄ• nato pabhuti nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva honti kiles
upaá¹-á¹-hitÄ• yeva, cittaá¹ƒ samÄ• hitameva. idaÃ±hi dvÄ«hÄ• kÄ• rehi cittaá¹ƒ samÄ• hit
upacÄ• rabhÅ«miyaá¹ƒ vÄ• nÄ«varaá¹‡appahÄ• nena, paá¹-ilÄ• bhabhÅ«miyaá¹ƒ vÄ• aá
``upacÄ• rabhÅ«mÄ«â€™â€™ _ti upacÄ• rasamÄ• dhi; __ ``paá¹-ilÄ• bhabhÅ«mÄ«â€™â€
kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ? upacÄ• rasamÄ• dhi kusalavÄ«thiyaá¹ƒ javitvÄ• bhavaá¹…gaá
divasabhÄ• ge appetvÄ• nisinnassa divasabhÄ• gampi kusalavÄ«thiyaá¹ƒ javati, na bhava

dvÄ«su samÄ• dhÄ«su nimittapÄ• tubhÄ• vena upacÄ• rasamÄ• dhinÄ• samÄ• hitaá¹ƒ citt
taá¹ƒ nimittaá¹ƒ neva vaá¹‡á¹‡ato manasikÄ• tabbaá¹ƒ, na lakkhaá¹‡ato paccavekkhitabbaá
khattiyamahesiyÄ• cakkavattigabbho viya kassakena sÄ• liyavagabbho viya ca appamatten
rakkhitaá¹ƒ hissa phaladaá¹ƒ hoti.

``nimittaá¹ƒ rakkhato laddha, parihÄ• ni na vijjati.

Ä• rakkhamhi asantamhi, laddhaá¹ƒ laddhaá¹ƒ vinassatÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ \Ne II 29/ __rakkhaá¹‡Å«pÄ• yo_ --- tena bhikkhunÄ• Ä• vÄ• so, gocaro, bhas
bhojanaá¹ƒ, utu, iriyÄ• pathoti imÄ• ni satta asappÄ• yÄ• ni vajjetvÄ• tÄ• neva satta sappÄ
punappunaá¹ƒ taá¹ƒ nimittaá¹ƒ manasikÄ• tabbaá¹ƒ.

evaá¹ƒ \Be II 31/ sappÄ• yasevanena nimittaá¹ƒ thiraá¹ƒ katvÄ• vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá
vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danatÄ• , nimittakusalatÄ• , yasmiá¹ƒ samaye
tasmiá¹ƒ samaye cittapaggaá¹‡hanÄ• , yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ tasmiá¹
cittaniggaá¹‡hanÄ• , yasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒsetabbaá¹ƒ tasmiá¹ƒ samaye sa
tasmiá¹ƒ samaye cittasampahaá¹ƒsanÄ• , yasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhitabbaá¹ƒ ta
cittaajjhupekkhanÄ• , asamÄ• hitapuggalaparivajjanÄ• , samÄ• hitapuggalasevanÄ• , tadad
appanÄ• kosallÄ• ni avijahantena yogo karaá¹‡Ä«yo.

tassevaá¹ƒ anuyuttassa viharato idÄ• ni appanÄ• uppajjissatÄ«ti bhavaá¹…gaá¹ƒ vicchindi
nimittÄ• rammaá¹‡aá¹ƒ manodvÄ• rÄ• vajjanaá¹ƒ uppajjati. tasmiÃ±ca niruddhe tadevÄ• ra
paÃ±ca vÄ• javanÄ• ni, yesaá¹ƒ paá¹-hamaá¹ƒ parikammaá¹ƒ, dutiyaá¹ƒ upacÄ• raá¹ƒ, tati
catutthaá¹ƒ gotrabhu \Ee II 430/, paÃ±camaá¹ƒ appanÄ• cittaá¹ƒ. paá¹-hamaá¹ƒ vÄ• parika
dutiyaá¹ƒ anulomaá¹ƒ, tatiyaá¹ƒ gotrabhu, catutthaá¹ƒ appanÄ• cittanti vuccati. catutthamev
appeti, na chaá¹-á¹-haá¹ƒ sattamaá¹ƒ vÄ• Ä• sannabhavaá¹…gapÄ• tattÄ• .

__Ä• bhidhammikagodattatthero_ panÄ• ha --- ``Ä• sevanapaccayena kusalÄ• dhammÄ•
chaá¹-á¹-haá¹ƒ sattamaá¹ƒ vÄ• appetÄ«â€™â€™ ti. taá¹ƒ __aá¹-á¹-hakathÄ• su_ paá¹-ikkh
pubbabhÄ• gacittÄ• ni kÄ• mÄ• vacarÄ• ni honti, appanÄ• cittaá¹ƒ pana rÅ«pÄ• vacaraá¹ƒ.
paÃ±caá¹…gavippahÄ«naá¹ƒ, paÃ±caá¹…gasamannÄ• gataá¹ƒ, dasalakkhaá¹‡asampanna
paá¹-hamajjhÄ• naá¹ƒ adhigataá¹ƒ hoti. so tasmiá¹ƒyevÄ• rammaá¹‡e vitakkÄ• dayo vÅ«pa
dutiyatatiyacatutthajjhÄ• nÄ• ni pÄ• puá¹‡Ä• ti. ettÄ• vatÄ• ca á¹-hapanÄ• vasena bhÄ• va
hoti. ayamettha saá¹…khepakathÄ• . vitthÄ• ro pana icchantena__ visuddhimaggato_ gahet

evaá¹ƒ pattacatutthajjhÄ• no panettha bhikkhu sallakkhaá¹‡Ä• vivaá¹-á¹-anÄ• vasena kamm
vaá¸• á¸• hetvÄ• pÄ• risuddhiá¹ƒ pattukÄ• mo tadeva jhÄ• naá¹ƒ

Ä• vajjanasamÄ• pajjanaadhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• napaccavekkhaá¹‡asaá¹…khÄ• tehi p
paguá¹‡aá¹ƒ katvÄ• arÅ«papubbaá¹…gamaá¹ƒ vÄ• rÅ«paá¹ƒ, rÅ«papubbaá¹…gamaá¹ƒ v
II 30/ pariggahetvÄ• vipassanaá¹ƒ paá¹-á¹-hapeti. kathaá¹ƒ? so hi jhÄ• nÄ• vuá¹-á¹-hahitvÄ
pariggahetvÄ• tesaá¹ƒ nissayaá¹ƒ hadayavatthuá¹ƒ taá¹ƒ nissayÄ• ni ca bhÅ«tÄ• ni tesaÃ±
\Be II 32/ karajakÄ• yaá¹ƒ passati. tato ``jhÄ• naá¹…gÄ• ni arÅ«paá¹ƒ, vatthÄ• dÄ«ni rÅ«pa
rÅ«pÄ• rÅ«paá¹ƒ vavatthapeti.

atha vÄ• samÄ• pattito vuá¹-á¹-hahitvÄ• kesÄ• dÄ«su koá¹-á¹-hÄ• sesu pathavÄ«dhÄ• tuÄ
taá¹ƒnissitarÅ«pÄ• ni ca pariggahetvÄ• yathÄ• pariggahitarÅ«pÄ• rammaá¹‡aá¹ƒ
yathÄ• pariggahitarÅ«pavatthudvÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• sasampayuttadhammaá¹ƒ \Ee
passati. tato ``bhÅ«tÄ• dÄ«ni rÅ«paá¹ƒ sasampayuttadhammaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ arÅ«pa

atha vÄ• samÄ• pattito vuá¹-á¹-hahitvÄ• assÄ• sapassÄ• sÄ• naá¹ƒ samudayo karajakÄ• y
yathÄ• hi kammÄ• ragaggariyÄ• dhamamÄ• nÄ• ya bhastaÃ±ca purisassa ca tajjaá¹ƒ vÄ•
saÃ±carati; evameva kÄ• yaÃ±ca cittaÃ±ca paá¹-icca assÄ• sapassÄ• sÄ• ti. tato assÄ• sap
rÅ«paá¹ƒ, cittaÃ±ca taá¹ƒsampayuttadhamme ca arÅ«panti vavatthapeti.

evaá¹ƒ nÄ• marÅ«paá¹ƒ vavatthapetvÄ• tassa paccayaá¹ƒ pariyesati, pariyesanto ca taá¹ƒ
nÄ• marÅ«passa pavattiá¹ƒ Ä• rabbha kaá¹…khaá¹ƒ vitarati. vitiá¹‡á¹‡akaá¹…kho kalÄ• pa
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• udayabbayÄ• nupassanÄ• ya pubbabhÄ• ge uppanne obhÄ• s
pahÄ• ya upakkilesavimuttaá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ ``maggoâ€™â€™ ti vavatthapetv
bhaá¹…gÄ• nupassanaá¹ƒ patvÄ• nirantaraá¹ƒ bhaá¹…gÄ• nupassanena bhayato upaá¹-á
nibbindanto virajjanto vimuccanto yathÄ• kkamaá¹ƒ cattÄ• ro ariyamagge pÄ• puá¹‡itvÄ• a
patiá¹-á¹-hÄ• ya ekÅ«navÄ«satibhedassa paccavekkhaá¹‡aÃ±Ä• á¹‡assa pariyantappatto s
aggadakkhiá¹‡eyyo hoti. ettÄ• vatÄ• cassa gaá¹‡anaá¹ƒ Ä• diá¹ƒ katvÄ• vipassanÄ• pariy
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• ca samattÄ• hotÄ«ti.

ayaá¹ƒ sabbÄ• kÄ• rato paá¹-hamacatukkavaá¹‡á¹‡anÄ• .

itaresu pana tÄ«su catukkesu yasmÄ• visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayo nÄ• m
anupadavaá¹‡á¹‡anÄ• nayeneva nesaá¹ƒ attho veditabbo. __pÄ«tippaá¹-isaá¹ƒvedÄ«_ti pÄ
karonto pÄ• kaá¹-aá¹ƒ karonto assasissÄ• mi passasissÄ• mÄ«ti sikkhati. tattha dvÄ«hÄ• kÄ
paá¹-isaá¹ƒviditÄ• hoti --- Ä• rammaá¹‡ato \Ee II 432/ ca asammohato ca.

kathaá¹ƒ \Be II 33/ \Ne II 31/ Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti? sappÄ«tike dve
samÄ• pajjati, tassa samÄ• pattikkhaá¹‡e jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«ti pa
Ä• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ• .

kathaá¹ƒ asammohato? sappÄ«tike dve jhÄ• ne samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasan
vayato sammasati, tassa vipassanÄ• kkhaá¹‡e lakkhaá¹‡apaá¹-ivedhena asammohato pÄ«
vuttaÃ±hetaá¹ƒ__ paá¹-isambhidÄ• yaá¹ƒ_ ---

``dÄ«ghaá¹ƒ assÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-h
tena Ã±Ä• á¹‡ena sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. dÄ«ghaá¹ƒ passÄ• savasena ... pe ...
... rassaá¹ƒ passÄ• savasena ... sabbakÄ• yappaá¹-isaá¹ƒvedÄ« assÄ• savasena ... sabbak
passÄ• savasena ... passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assÄ• savasena ... passamb
passÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti, tÄ
Ã±Ä• á¹‡ena sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. Ä• vajjato sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• ho
... paccavekkhato ... cittaá¹ƒ adhiá¹-á¹-hahato ... saddhÄ• ya adhimuccato ... vÄ«riyaá¹ƒ pag
satiá¹ƒ upaá¹-á¹-hÄ• payato ... cittaá¹ƒ samÄ• dahato ... paÃ±Ã±Ä• ya pajÄ• nato ... abhiÃ±
... pariÃ±Ã±eyyaá¹ƒ parijÄ• nato ... pahÄ• tabbaá¹ƒ pajahato ... bhÄ• vetabbaá¹ƒ bhÄ• vaya
sacchikaroto sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. evaá¹ƒ sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«
172).

eteneva nayena avasesapadÄ• nipi atthato veditabbÄ• ni. idaá¹ƒ panettha visesamattaá¹ƒ.
jhÄ• nÄ• naá¹ƒ vasena sukhapaá¹-isaá¹ƒveditÄ• catunnampi vasena cittasaá¹…khÄ• rapaá
__ ``cittasaá¹…khÄ• roâ€™â€™ _ti vedanÄ• dayo dve khandhÄ• . __sukhappaá¹-isaá¹ƒved
vipassanÄ• bhÅ«midassanatthaá¹ƒ ``sukhanti dve sukhÄ• ni --- kÄ• yikaÃ±ca sukhaá¹ƒ ceta
433/ __paá¹-isambhidÄ• yaá¹ƒ_ vuttaá¹ƒ. __passambhayaá¹ƒ cittasaá¹…khÄ• ra_nti oá¸·Ä•
cittasaá¹…khÄ• raá¹ƒ passambhento, nirodhentoti attho. so vitthÄ• rato kÄ• yasaá¹…khÄ• r
apicettha __pÄ«ti_pade pÄ«tisÄ«sena vedanÄ• vuttÄ• . __sukha_pade sarÅ«peneva veda
cittasaá¹…khÄ• rapadesu ``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dhammÄ• cittapaá¹-i
cittasaá¹…khÄ• rÄ• â€™â€™ ti (Paá¹-is I 174; MN I 463) vacanato \Ne II 32/ saÃ±Ã±Ä• sam
vedanÄ• nupassanÄ• nayena idaá¹ƒ catukkaá¹ƒ bhÄ• sitanti veditabbaá¹ƒ.

tatiyacatukkepi catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena cittapaá¹-isaá¹ƒveditÄ• veditabbÄ• . __a
citta_nti cittaá¹ƒ modento pamodento hÄ• sento pahÄ• sento assasissÄ• mi passasissÄ• m
dvÄ«hÄ• kÄ• rehi abhippamodo hoti --- samÄ• dhivasena ca vipassanÄ• vasena ca.

kathaá¹ƒ samÄ• dhivasena? sappÄ«tike dve jhÄ• ne samÄ• pajjati, so samÄ• pattikkhaá¹‡e
cittaá¹ƒ Ä• modeti pamodeti. kathaá¹ƒ vipassanÄ• vasena? sappÄ«tike dve jhÄ• ne samÄ•
jhÄ• nasampayuttakapÄ«tiá¹ƒ khayato vayato sammasati; evaá¹ƒ vipassanÄ• kkhaá¹‡e jhÄ
Ä• rammaá¹‡aá¹ƒ katvÄ• cittaá¹ƒ Ä• modeti pamodeti. evaá¹ƒ paá¹-ipanno ``abhippamoda
passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti vuccati.

__samÄ• dahaá¹ƒ citta_nti paá¹-hamajjhÄ• nÄ• divasena Ä• rammaá¹‡e cittaá¹ƒ samaá¹ƒ Ä

tÄ• ni vÄ• pana jhÄ• nÄ• ni samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasampayuttakacittaá¹ƒ k
vipassanÄ• kkhaá¹‡e lakkhaá¹‡apaá¹-ivedhena uppajjati khaá¹‡ikacittekaggatÄ• ; evaá¹ƒ up
khaá¹‡ikacittekaggatÄ• ya vasenapi Ä• rammaá¹‡e cittaá¹ƒ samaá¹ƒ Ä• dahanto samaá¹ƒ á
cittaá¹ƒ assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti vuccati.

__vimocayaá¹ƒ citta_nti paá¹-hamajjhÄ• nena nÄ«varaá¹‡ehi cittaá¹ƒ mocento vimocento, d
vitakkavicÄ• rehi, tatiyena pÄ«tiyÄ• , catutthena sukhadukkhehi cittaá¹ƒ mocento vimocento
jhÄ• nÄ• ni samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya \Ee II 434/ jhÄ• nasampayuttakacittaá¹ƒ khayat
vipassanÄ• kkhaá¹‡e aniccÄ• nupassanÄ• ya niccasÃ±Ã±Ä• to cittaá¹ƒ mocento vimocent
sukhasÃ±Ã±Ä• to, anattÄ• nupassanÄ• ya attasÃ±Ã±Ä• to, nibbidÄ• nupassanÄ• ya nan
rÄ• gato, nirodhÄ• nupassanÄ• ya samudayato, paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• na
assasati ceva passasati ca. tena vuttaá¹ƒ \Be II 35/ --- ``vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mi
sikkhatÄ«â€™â€™ ti. evaá¹ƒ cittÄ• nupassanÄ• vasena idaá¹ƒ catukkaá¹ƒ bhÄ• sitanti ved

catutthacatukke pana __aniccÄ• nupassÄ«_ti ettha tÄ• va aniccaá¹ƒ veditabbaá¹ƒ, aniccatÄ
aniccÄ• nupassanÄ• veditabbÄ• \Ne II 33/, aniccÄ• nupassÄ« veditabbo. tattha __ ``anicca
paÃ±cakkhandhÄ• . kasmÄ• ? uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• . __ ``aniccatÄ• â€™â€
uppÄ• davayaÃ±Ã±athattaá¹ƒ hutvÄ• abhÄ• vo vÄ• nibbattÄ• naá¹ƒ tenevÄ• kÄ• rena aá¹
bhedoti attho. __ ``aniccÄ• nupassanÄ• â€™â€™ _ti tassÄ• aniccatÄ• ya vasena rÅ«pÄ• d
anupassanÄ• ; __ ``aniccÄ• nupassÄ«â€™â€™ _ti tÄ• ya anupassanÄ• ya samannÄ• gato
ca passasanto ca idha ``aniccÄ• nupassÄ« assasissÄ• mi, passasissÄ• mÄ«ti sikkhatÄ«â€

__virÄ• gÄ• nupassÄ«_ti ettha pana dve virÄ• gÄ• --- khayavirÄ• go ca accantavirÄ• go ca
``khayavirÄ• goâ€™â€™ _ti saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡abhaá¹…go; __ ``accantavirÄ• go
``virÄ• gÄ• nupassanÄ• â€™â€™ _ti tadubhayadassanavasena pavattÄ• vipassanÄ• ca n
anupassanÄ• ya samannÄ• gato hutvÄ• assasanto ca passasanto ca ``virÄ• gÄ• nupassÄ«
sikkhatÄ«â€™â€™ ti veditabbo. __nirodhÄ• nupassÄ«_padepi eseva nayo.

__paá¹-inissaggÄ• nupassÄ«_ti etthÄ• pi dve paá¹-inissaggÄ• --- pariccÄ• gapaá¹-inissagg
pakkhandanapaá¹-inissaggo ca. paá¹-inissaggoyeva anupassanÄ• paá¹-inissaggÄ• nupass
vipassanÄ• maggÄ• nametaá¹ƒ adhivacanaá¹ƒ. __vipassanÄ• _ hi tadaá¹…gavasena sadd
kilese pariccajati, saá¹…khatadosadassanena \Ee II 435/ ca tabbiparÄ«te nibbÄ• ne tanninr
__pariccÄ• gapaá¹-inissaggo_ ceva __pakkhandanapaá¹-inissaggo cÄ• _ti vuccati. __magg
saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilese pariccajati, Ä• rammaá¹‡akaraá¹‡ena ca nib
__pariccÄ• gapaá¹-inissaggo_ ceva __pakkhandanapaá¹-inissago cÄ• _ti vuccati. ubhayam
purimapurimaÃ±Ä• á¹‡Ä• naá¹ƒ anuanu passanato anupassanÄ• ti vuccati. tÄ• ya duvidhÄ
paá¹-inissaggÄ• nupassanÄ• ya samannÄ• gato hutvÄ• assasanto ca passasanto ca paá¹-
passasissÄ• mÄ«ti sikkhatÄ«ti veditabbo. __evaá¹ƒ bhÄ• vito_ti evaá¹ƒ soá¸·asahi Ä• kÄ• r

vuttanayameva.

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• niá¹-á¹-hitÄ• .

<167> __atha_ \Be II 36/ __kho bhagavÄ• _tiÄ• dimhi pana ayaá¹ƒ saá¹…khepattho. evaá¹
Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• ya bhikkhÅ« samassÄ• setvÄ• atha yaá¹ƒ taá¹ƒ tatiya
nidÄ• naÃ±ceva \Ne II 34/ pakaraá¹‡aÃ±ca uppannaá¹ƒ bhikkhÅ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• paá¹-ipuc
yasmÄ• tattha attanÄ• attÄ• naá¹ƒ jÄ«vitÄ• voropanaá¹ƒ migalaá¹‡á¸• ikena ca voropÄ• p
hoti; tasmÄ• taá¹ƒ á¹-hapetvÄ• pÄ• rÄ• jikassa vatthubhÅ«taá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ«v
pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apento __ ``yo pana bhikkhu saÃ±cicca manussaviggahaâ€™â€™ _
ariyapuggalamissakattÄ• panettha ``moghapurisÄ• â€™â€™ ti avatvÄ• ``te bhikkhÅ«â€™

evaá¹ƒ mÅ«lacchejjavasena daá¸·haá¹ƒ katvÄ• tatiyapÄ• rÄ• jike paÃ±Ã±atte aparampi an
maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡anavatthu udapÄ• di, tassuppattidÄ«panatthaá¹ƒ ``evaÃ±
tiÄ• di vuttaá¹ƒ.

<168> tattha __paá¹-ibaddhacittÄ• _ti chandarÄ• gena paá¹-ibaddhacittÄ• ; sÄ• rattÄ• apek
__maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡emÄ• _ti jÄ«vite Ä• dÄ«navaá¹ƒ dassetvÄ• maraá
vaá¹‡á¹‡ema; Ä• nisaá¹ƒsaá¹ƒ dassemÄ• ti. __katakalyÄ• á¹‡o_tiÄ• dÄ«su ayaá¹ƒ padattho
sucikammaá¹ƒ kataá¹ƒ tayÄ• ti tvaá¹ƒ kho asi __katakalyÄ• á¹‡o_. tathÄ• kusalaá¹ƒ anavaj
tayÄ• ti __katakusalo_. maraá¹‡akÄ• le sampatte yÄ• sattÄ• naá¹ƒ uppajjati bhayasaá¹…k
tÄ• yanaá¹ƒ rakkhaá¹‡akammaá¹ƒ kataá¹ƒ tayÄ• ti __katabhÄ«ruttÄ• á¹‡o_ pÄ• paá¹ƒ. lÄ•
__akatapÄ• po_. luddaá¹ƒ dÄ• ruá¹‡aá¹ƒ dussÄ«lyakammaá¹ƒ akataá¹ƒ tayÄ• ti __akataluc
sÄ• hasikakammaá¹ƒ lobhÄ• dikilesussadaá¹ƒ akataá¹ƒ tayÄ• ti __akatakibbiso_. kasmÄ• i
sabbappakÄ• rampi kataá¹ƒ tayÄ• kalyÄ• á¹‡aá¹ƒ, akataá¹ƒ tayÄ• pÄ• paá¹ƒ; tena taá¹ƒ v
iminÄ• rogÄ• bhibhÅ«tattÄ• lÄ• makena pÄ• pakena dukkhabahulattÄ• dujjÄ«vitenaâ€™â
seyyo_ti tava maraá¹‡aá¹ƒ jÄ«vitÄ• sundarataraá¹ƒ. kasmÄ• ? yasmÄ• ito tvaá¹ƒ kÄ• laá¹.
kÄ• laá¹ƒ katvÄ• maritvÄ• ti attho. kÄ• yassa bhedÄ• ... pe ... upapajjissasi. evaá¹ƒ upapan
devaloke \Be II 37/ uppannehi paÃ±cahi kÄ• maguá¹‡ehi manÄ• piyarÅ«pÄ• dikehi paÃ±ca
samappito samaá¹…gÄ«bhÅ«to paricarissasi sampayutto samodhÄ• nagato hutvÄ• ito cito
abhiramissasi vÄ• ti attho.

<169> __asappÄ• yÄ• nÄ«_ti ahitÄ• ni avuá¸• á¸• hikarÄ• ni yÄ• ni khippameva jÄ«vitakkha

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> __saÃ±ciccÄ• _ti \Ne II 35/ ayaá¹ƒ ``saÃ±cicca manussaviggahaâ€™â€™ nti mÄ• tik

saÃ±ciccapadassa uddhÄ• ro. tattha __sa_nti upasaggo, tena saddhiá¹ƒ ussukkavacaname
437/; tassa saÃ±cetetvÄ• suá¹-á¹-hu cetetvÄ• ti attho. yasmÄ• pana yo saÃ±cicca voropeti
saÃ±jÄ• nanto hoti, taÃ±cassa voropanaá¹ƒ cecca abhivitaritvÄ• vÄ«tikkamo hoti. tasmÄ•
akatvÄ• atthameva dassetuá¹ƒ ``jÄ• nanto saÃ±jÄ• nanto cecca abhivitaritvÄ• vÄ«tikkamo
padabhÄ• janaá¹ƒ vuttaá¹ƒ. tattha __jÄ• nanto_ti ``pÄ• á¹‡oâ€™â€™ ti jÄ• nanto. __saÃ±jÄ
voropemÄ«â€™â€™ ti saÃ±jÄ• nanto; teneva pÄ• á¹‡ajÄ• nanÄ• kÄ• rena saddhiá¹ƒ jÄ• na
vadhakacetanÄ• vasena cetetvÄ• pakappetvÄ• . __abhivitaritvÄ• _ti upakkamavasena mad
pesetvÄ• . __vÄ«tikkamo_ti evaá¹ƒ pavattassa yo vÄ«tikkamo ayaá¹ƒ saÃ±ciccasaddassa s
vuttaá¹ƒ hoti.

idÄ• ni ``manussaviggahaá¹ƒ jÄ«vitÄ• voropeyyÄ• â€™â€™ ti ettha vuttaá¹ƒ manussattabh
paá¹-á¹-hÄ• ya dassetuá¹ƒ __ ``manussaviggaho nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha
sabbasukhumaattabhÄ• vadassanatthaá¹ƒ __ ``yaá¹ƒ mÄ• tukucchismiâ€™â€™ _nti vuttaá
paá¹-isandhicittaá¹ƒ. __uppanna_nti jÄ• taá¹ƒ. __paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tubh
vevacanaá¹ƒ. ``mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaâ€™â€™ nti vacanena cettha sakal
paÃ±cavokÄ• rapaá¹-isandhi dassitÄ• hoti. tasmÄ• taÃ±ca paá¹-hamaá¹ƒ cittaá¹ƒ taá¹ƒsan
arÅ«pakkhandhÄ• tena saha nibbattaÃ±ca kalalarÅ«panti ayaá¹ƒ sabbapaá¹-hamo manuss
``kalalarÅ«paâ€™â€™ _nti itthipurisÄ• naá¹ƒ kÄ• yavatthubhÄ• vadasakavasena \Be II 38/
napuá¹ƒsakÄ• naá¹ƒ kÄ• yavatthudasakavasena vÄ«sati. tattha itthipurisÄ• naá¹ƒ kalalarÅ«
ekena aá¹ƒsunÄ• uddhaá¹-atelabindumattaá¹ƒ hoti acchaá¹ƒ vippasannaá¹ƒ. vuttaÃ±cetaá

``tilatelassa yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ kalalanti pavuccatÄ«â€™â€™ ti || (Vibh-a 26 pakiá¹‡á¹‡

evaá¹ƒ parittakaá¹ƒ vatthuá¹ƒ Ä• diá¹ƒ katvÄ• pakatiyÄ• vÄ«savassasatÄ• yukassa sattas
etthantare anupubbena \Ee II 438/ vuá¸• á¸• hippatto attabhÄ• vo eso manussaviggaho nÄ•

__jÄ«vitÄ• _ \Ne II 36/ __voropeyyÄ• _ti kalalakÄ• lepi tÄ• panamaddanehi vÄ• bhesajjasa
uddhampi tadanurÅ«pena upakkamena jÄ«vitÄ• viyojeyyÄ• ti attho. yasmÄ• pana jÄ«vitÄ•
jÄ«vitindriyupacchedanameva hoti, tasmÄ• etassa padabhÄ• jane __ ``jÄ«vitindriyaá¹ƒ upa
santatiá¹ƒ vikopetÄ«â€™â€™ _ti vuttaá¹ƒ. tattha jÄ«vitindriyassa paveá¹‡ighaá¹-anaá¹ƒ upa
uparodhento ca ``jÄ«vitindriyaá¹ƒ upacchindati uparodhetÄ«â€™â€™ ti vuccati. svÄ• yamat
vikopetÄ«â€™â€™ tipadena dassito. __vikopetÄ«_ti viyojeti.

tattha duvidhaá¹ƒ jÄ«vitindriyaá¹ƒ --- rÅ«pajÄ«vitindriyaá¹ƒ, arÅ«pajÄ«vitindriyaÃ±ca. tesu

arÅ«pajÄ«vitindriye upakkamo natthi, taá¹ƒ voropetuá¹ƒ na sakkÄ• . rÅ«pajÄ«vitindriye pana
voropetuá¹ƒ sakkÄ• . taá¹ƒ pana voropento arÅ«pajÄ«vitindriyampi voropeti. teneva hi sadd
tadÄ• yattavuttito. taá¹ƒ pana voropento kiá¹ƒ atÄ«taá¹ƒ voropeti, anÄ• gataá¹ƒ, paccuppan
na anÄ• gataá¹ƒ, tesu hi ekaá¹ƒ niruddhaá¹ƒ ekaá¹ƒ anuppannanti ubhapampi asantaá¹ƒ, a
natthi, upakkamassa natthitÄ• ya ekampi voropetuá¹ƒ na sakkÄ• . vuttampi cetaá¹ƒ ---

``atÄ«te cittakkhaá¹‡e jÄ«vittha, na jÄ«vati; na jÄ«vissati. anÄ• gate cittakkhaá¹‡e jÄ«vissat
na jÄ«vati. paccuppanne cittakkhaá¹‡e jÄ«vati, na jÄ«vittha; na jÄ«vissatÄ«â€™â€™ ti (Nid

tasmÄ• \Be II 39/ yattha jÄ«vati tattha upakkamo yuttoti paccuppannaá¹ƒ voropeti.

paccuppannaÃ±ca nÄ• metaá¹ƒ khaá¹‡apaccuppannaá¹ƒ, santatipaccuppannaá¹ƒ, addhÄ•
tattha __ ``khaá¹‡apaccuppannaá¹ƒâ€™â€™ _ nÄ• ma uppÄ• dajarÄ• bhaá¹…gasamaá¹…
kasmÄ• ? sayameva nirujjhanato. __ ``santatipaccuppannaá¹ƒâ€™â€™ _ nÄ• ma sattaá¹-á
sabhÄ• gasantativasena pavattitvÄ• nirujjhanakaá¹ƒ, yÄ• va vÄ• uá¹‡hato Ä• gantvÄ• ova
nisinnassa andhakÄ• raá¹ƒ hoti, sÄ«tato vÄ• Ä• gantvÄ• ovarake nisinnassa yÄ• va visabh
purimako utu nappaá¹-ippassambhati, etthantare ``santatipaccuppannaâ€™â€™ nti vuccati
paá¹-isandhito pana yÄ• va cuti, etaá¹ƒ __ ``addhÄ• paccuppannaá¹ƒâ€™â€™ _ nÄ• ma. ta
sakkÄ• . kathaá¹ƒ? tasmiÃ±hi upakkame kate laddhupakkamaá¹ƒ jÄ«vitanavakaá¹ƒ nirujjha
parihÄ«navegassa santÄ• nassa paccayo hoti. tato santatipaccuppannaá¹ƒ vÄ• addhÄ• pa
yathÄ• paricchinnaá¹ƒ kÄ• laá¹ƒ apatvÄ• antarÄ• va nirujjhati \Ne II 37/. evaá¹ƒ tadubhayan
tasmÄ• tadeva sandhÄ• ya ``santatiá¹ƒ vikopetÄ«â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

imassa panatthassa Ä• vibhÄ• vatthaá¹ƒ pÄ• á¹‡o veditabbo, pÄ• á¹‡Ä• tipÄ• to veditabbo,
pÄ• á¹‡Ä• tipÄ• tassa payogo veditabbo. tattha __ ``pÄ• á¹‡oâ€™â€™ _ti vohÄ• rato satto,
jÄ«vitindriyaá¹ƒ. jÄ«vitindriyaÃ±hi atipÄ• tento ``pÄ• á¹‡aá¹ƒ atipÄ• tetÄ«â€™â€™ ti vuccat
vuttappakÄ• rameva. __ ``pÄ• á¹‡Ä• tipÄ• toâ€™â€™ _ti yÄ• ya cetanÄ• ya jÄ«vitindriyupa
samuá¹-á¹-hÄ• peti, sÄ• vadhakacetanÄ• ``pÄ• á¹‡Ä• tipÄ• toâ€™â€™ ti vuccati. __ ``pÄ•
vuttacetanÄ• samaá¹…gi puggalo daá¹-á¹-habbo. __ ``pÄ• á¹‡Ä• tipÄ• tassa payogoâ€™â€
chapayogÄ• --- sÄ• hatthiko, Ä• á¹‡attiko, nissaggiyo, thÄ• varo, vijjÄ• mayo, iddhimayoti.

tattha __ ``sÄ• hatthikoâ€™â€™ _ti sayaá¹ƒ mÄ• rentassa kÄ• yena vÄ• kÄ• yappaá¹-ibad
``Ä• á¹‡attikoâ€™â€™ _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pentassa ``evaá¹ƒ vijjhitvÄ• vÄ• paharitvÄ
Ä• á¹‡Ä• panaá¹ƒ. __ ``nissaggiyoâ€™â€™ _ti dÅ«re á¹-hitaá¹ƒ mÄ• retukÄ• massa kÄ• ye
vÄ• ususattiyantapÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ nissajjanaá¹ƒ. __ ``thÄ• varoâ€™â€™ _ti asaÃ±
mÄ• retukÄ• massa opÄ• taapassenaupanikkhipanaá¹ƒ bhesajjasaá¹ƒvidhÄ• naá¹ƒ. te catt
pÄ• á¸·ivaá¹‡á¹‡anÄ• yameva vitthÄ• rato Ä• vibhavissanti.

vijjÄ• mayaiddhimayÄ• \Be II 40/ pana pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• . te evaá¹ƒ veditabbÄ• . sa
mÄ• raá¹‡atthaá¹ƒ vijjÄ• parijappanaá¹ƒ __vijjÄ• mayo_ payogo. __aá¹-á¹-hakathÄ• su_ \Ee
vijjÄ• mayo payogo? Ä• thabbaá¹‡ikÄ• Ä• thabbaá¹‡aá¹ƒ payojenti; nagare vÄ• ruddhe sa
paccupaá¹-á¹-hite paá¹-isenÄ• ya paccatthikesu paccÄ• mittesu Ä«tiá¹ƒ uppÄ• denti, upadd
rogaá¹ƒ uppÄ• denti, pajjarakaá¹ƒ uppÄ• denti, sÅ«cikaá¹ƒ karonti, visÅ«cikaá¹ƒ karonti, pa
evaá¹ƒ Ä• thabbaá¹‡ikÄ• Ä• thabbaá¹‡aá¹ƒ payojenti. vijjÄ• dhÄ• rÄ• vijjaá¹ƒ parivattetvÄ•
pe ... pakkhandiyaá¹ƒ karontÄ«â€™â€™ ti evaá¹ƒ vijjÄ• mayaá¹ƒ payogaá¹ƒ dassetvÄ• Ä•
vijjÄ• dharehi ca mÄ• ritÄ• naá¹ƒ bahÅ«ni vatthÅ«ni vuttÄ• ni, kiá¹ƒ tehi! idaÃ±hettha lakkha
vijjÄ• parijappanaá¹ƒ vijjÄ• mayo payogoti.

kammavipÄ• kajÄ• ya iddhiyÄ• payojanaá¹ƒ __iddhimayo_ payogo. kammavipÄ• kajiddhi c
nÄ• giddhi, supaá¹‡á¹‡Ä• naá¹ƒ supaá¹‡á¹‡iddhi, yakkhÄ• naá¹ƒ yakkhiddhi, devÄ• naá¹ƒ c
rÄ• jiddhÄ«ti \Ne II 38/ bahuvidhÄ• . tattha diá¹-á¹-hadaá¹-á¹-haphuá¹-á¹-havisÄ• naá¹ƒ nÄ•
á¸• aá¹ƒsitvÄ• phusitvÄ• ca parÅ«paghÄ• takaraá¹‡e __ ``nÄ• giddhiâ€™â€™ _ veditabbÄ
mahÄ• samuddato dvattibyÄ• masatappamÄ• á¹‡anÄ• guddharaá¹‡e __ ``supaá¹‡á¹‡iddhiâ
neva Ä• gacchantÄ• na paharantÄ• dissanti, tehi pahaá¹-asattÄ• pana tasmiá¹ƒyeva á¹-hÄ
tesaá¹ƒ __ ``yakkhiddhiâ€™â€™ _ daá¹-á¹-habbÄ• . vessavaá¹‡assa sotÄ• pannakÄ• lato p
olokitakumbhaá¹‡á¸• Ä• naá¹ƒ maraá¹‡e aÃ±Ã±esaÃ±ca devÄ• naá¹ƒ yathÄ• sakaá¹ƒ iddhÄ
veditabbÄ• . raÃ±Ã±o cakkavattissa saparisassa Ä• kÄ• sagamanÄ• dÄ«su, asokassa heá¹
Ä• á¹‡Ä• pavattanÄ• dÄ«su, pituraÃ±Ã±o ca sÄ«haá¸·anarindassa dÄ• á¹-hÄ• koá¹-anena
cÅ«á¸·asumanakuá¹-umbiyassamaraá¹‡e \Ee II 441/ __ ``rÄ• jiddhiâ€™â€™ _ daá¹-á¹-habb

keci pana ``puna caparaá¹ƒ, bhikkhave, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• iddhimÄ• cetov
kucchigataá¹ƒ gabbhaá¹ƒ pÄ• pakena manasÄ• anupekkhitÄ• hoti `aho vatÄ• yaá¹ƒ kucchi
abhinikkhameyyÄ• â€™ ti. evampi bhikkhave kulumbassa upaghÄ• to hotÄ«â€™â€™ ti Ä•
bhÄ• vanÄ• mayiddhiyÄ• pi parÅ«paghÄ• takammaá¹ƒ vadanti; saha parÅ«paghÄ• takaraá
Ä• dittagharÅ«parikhittassa \Be II 41/ udakaghaá¹-assa bhedanamiva iddhivinÄ• saÃ±ca icc
icchÄ• mattameva. kasmÄ• ? yasmÄ• kusalavedanÄ• vitakkaparittattikehi na sameti. katha
bhÄ• vanÄ• mayiddhi nÄ• ma kusalattike kusalÄ• ceva abyÄ• katÄ• ca, pÄ• á¹‡Ä• tipÄ• to
adukkhamasukhasampayuttÄ• pÄ• á¹‡Ä• tipÄ• to dukkhasampayutto. vitakkattike avitakkÄ
savitakkasavicÄ• ro. parittattike mahaggatÄ• , pÄ• á¹‡Ä• tipÄ• to parittoti.

__satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ• _ti ettha haratÄ«ti __hÄ• rakaá¹ƒ_. kiá¹ƒ harati?
haritabbanti hÄ• rakaá¹ƒ; upanikkhipitabbanti attho. satthaÃ±ca taá¹ƒ hÄ• rakaÃ±cÄ• ti __sa
assÄ• _ti manussaviggahassa. __pariyeseyyÄ• _ti yathÄ• labhati tathÄ• kareyya; upanikkh
thÄ• varappayogaá¹ƒ dasseti. itarathÄ• hi pariyiá¹-á¹-hamatteneva pÄ• rÄ• jiko bhaveyya; n
__pÄ• á¸·iyaá¹ƒ_ pana sabbaá¹ƒ byaÃ±janaá¹ƒ anÄ• diyitvÄ• yaá¹ƒ ettha thÄ• varappayog
tadeva dassetuá¹ƒ __ ``asiá¹ƒ vÄ• ... pe ... rajjuá¹ƒ vÄ• â€™â€™ _ti padabhÄ• janaá¹ƒ vut

tattha __sattha_nti vuttÄ• vasesaá¹ƒ yaá¹ƒkiÃ±ci samukhaá¹ƒ veditabbaá¹ƒ. laguá¸·apÄ• sÄ
jÄ«vitavinÄ• sanabhÄ• vato satthasaá¹…gaho veditabbo. __maraá¹‡avaá¹‡á¹‡aá¹ƒ_ __vÄ•
tuyhiminÄ• \Ee II 442/ pÄ• pakena dujjÄ«vitena, yo tvaá¹ƒ na labhasi paá¹‡Ä«tÄ• ni bhojan
ntiÄ• dinÄ• \Ne II 39/ nayena jÄ«vite Ä• dÄ«navaá¹ƒ dassentopi ``tvaá¹ƒ khosi upÄ• saka k
akataá¹ƒ tayÄ• pÄ• paá¹ƒ, mataá¹ƒ te jÄ«vitÄ• seyyo, ito tvaá¹ƒ kÄ• laá¹…kato paricarissa
nandanavane sukhappatto viharissasÄ«â€™â€™ tiÄ• dinÄ• nayena maraá¹‡e vaá¹‡á¹‡aá
maraá¹‡avaá¹‡á¹‡ameva saá¹ƒvaá¹‡á¹‡eti. tasmÄ• dvidhÄ• bhinditvÄ• padabhÄ• janaá¹ƒ
Ä• dÄ«navaá¹ƒ dasseti, maraá¹‡e vaá¹‡á¹‡aá¹ƒ bhaá¹‡atÄ«â€™â€™ _ti.

__maraá¹‡Ä• ya vÄ• samÄ• dapeyyÄ• _ti maraá¹‡atthÄ• ya upÄ• yaá¹ƒ gÄ• hÄ• peyya. __
ca yampi na vuttaá¹ƒ ``sobbhe vÄ• narake vÄ• papÄ• te vÄ• papatÄ• â€™â€™ tiÄ• di, ta
vuttanayattÄ• atthato vuttamevÄ• ti veditabbaá¹ƒ. na hi sakkÄ• sabbaá¹ƒ sarÅ«peneva vat

__iti_ \Be II 42/ __cittamano_ti iticitto itimano; ``mataá¹ƒ te jÄ«vitÄ• seyyoâ€™â€™ ti ettha
vuttamaraá¹‡acitto maraá¹‡amanoti attho. yasmÄ• panettha mano cittasaddassa atthadÄ«p
panetaá¹ƒ ubhayampi ekameva, tasmÄ• tassa atthato abhedaá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ cit
mano taá¹ƒ cittaâ€™â€™ _nti vuttaá¹ƒ. itisaddaá¹ƒ pana uddharitvÄ• pi na tÄ• va attho vutt
__cittasaá¹…kappo_ti imasmiá¹ƒ pade adhikÄ• ravasena itisaddo Ä• haritabbo. idaÃ±hi ``iti
ti evaá¹ƒ avuttampi adhikÄ• rato vuttameva hotÄ«ti veditabbaá¹ƒ. tathÄ• hissa tamevaattha
``maraá¹‡asaÃ±Ã±Ä«â€™â€™ _tiÄ• dimÄ• ha. yasmÄ• cettha ``saá¹…kappoâ€™â€™ ti n
kho saá¹ƒvidahanamattassetaá¹ƒ adhivacanaá¹ƒ. taÃ±ca saá¹ƒvidahanaá¹ƒ imasmiá¹ƒ atth
saÃ±Ã±Ä• cetanÄ• dhippÄ• yehi saá¹…gahaá¹ƒ gacchati. tasmÄ• citto nÄ• nappakÄ• rako
cittasaá¹…kappoti evamattho daá¹-á¹-habbo. tathÄ• hissa padabhÄ• janampi \Ee II 443/
saÃ±Ã±Ä• cetanÄ• dhippÄ• yavasena vuttaá¹ƒ. ettha ca ``adhippÄ• yoâ€™â€™ ti vitakko v

__uccÄ• vacehi Ä• kÄ• rehÄ«_ti mahantÄ• mahantehi upÄ• yehi. tattha maraá¹‡avaá¹‡á¹‡a
Ä• dÄ«navadassanavasena avacÄ• kÄ• ratÄ• maraá¹‡e vaá¹‡á¹‡abhaá¹‡anavasena uccÄ
pana muá¹-á¹-hijÄ• á¹‡unipphoá¹-anÄ• dÄ«hi maraá¹‡asamÄ• dapanavasena uccÄ• kÄ• ra
visaá¹ƒ pakkhipitvÄ• maraá¹‡Ä• disamÄ• dapanavasena avacÄ• kÄ• ratÄ• veditabbÄ• .

__sobbhe vÄ• narake vÄ• papÄ• te vÄ• _ti ettha __sobbho_ nÄ• ma samantato chinnataá
__narako_ nÄ• ma tattha tattha phalantiyÄ• bhÅ«miyÄ• sayameva nibbattÄ• mahÄ• darÄ
corÄ• pi nilÄ«nÄ• tiá¹-á¹-hanti. __papÄ• to_ti pabbatantare vÄ• thalantare vÄ• ekato chinn
__purime upÄ• dÄ• yÄ• _ti methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ• adinnaÃ±ca Ä• diyitvÄ•
Ä• panne puggale upÄ• dÄ• ya. sesaá¹ƒ pubbe vuttanayattÄ• uttÄ• natthattÄ• ca pÄ• kaá

<174> evaá¹ƒ uddiá¹-á¹-hasikkhÄ• padaá¹ƒ padÄ• nukkamena vibhajitvÄ• idÄ• ni yasmÄ•

padabhÄ• janÄ«yamhi saá¹…khepeneva manussaviggahapÄ• rÄ• jikaá¹ƒ dassitaá¹ƒ, na vit
tanti á¹-hapitÄ• . saá¹…khepadassite ca atthe na sabbÄ• kÄ• reneva \Be II 43/ bhikkhÅ« na
sakkonti, anÄ• gate ca pÄ• papuggalÄ• nampi okÄ• so hoti, tasmÄ• bhikkhÅ«naÃ±ca sabb
anÄ• gate ca pÄ• papuggalÄ• naá¹ƒ okÄ• sapaá¹-ibÄ• hanatthaá¹ƒ puna __ ``sÄ• maá¹ƒ ac
nayena mÄ• tikaá¹ƒ á¹-hapetvÄ• vitthÄ• rato manussaviggahapÄ• rÄ• jikaá¹ƒ dassento __
hanatÄ«â€™â€™ _tiÄ• dimÄ• ha.

tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• ya saddhiá¹ƒ vinicchayakathÄ• --- __kÄ• yenÄ•
muá¹-á¹-hinÄ• vÄ• jÄ• á¹‡unÄ• vÄ• yena kenaci aá¹…gapaccaá¹…gena. __kÄ• yapaá¹-ib
asiÄ• dinÄ• paharaá¹‡ena. __nissaggiyenÄ• _ti kÄ• yato ca kÄ• yapaá¹-ibaddhato ca moci
ettÄ• vatÄ• sÄ• hatthiko \Ee II 444/ ca nissaggiyo cÄ• ti dve payogÄ• vuttÄ• honti.

tattha ekameko uddissÄ• nuddissabhedato duvidho. tattha uddesike yaá¹ƒ uddissa paharati
kammunÄ• bajjhati. ``yo koci maratÅ«â€™â€™ ti evaá¹ƒ anuddesike pahÄ• rappaccayÄ•
kammunÄ• bajjhati. ubhayathÄ• pi ca paharitamatte vÄ• maratu pacchÄ• vÄ• teneva rog
kammunÄ• bajjhati. maraá¹‡Ä• dhippÄ• yena ca pahÄ• raá¹ƒ datvÄ• tena amatassa puna
pacchÄ• pi yadi paá¹-hamappahÄ• reneva marati, tadÄ• eva kammunÄ• baddho. atha duti
pÄ• á¹‡Ä• tipÄ• to. ubhayehi matepi paá¹-hamappahÄ• reneva kammunÄ• baddho. ubhaye
pÄ• á¹‡Ä• tipÄ• to. esa nayo bahÅ«hipi ekassa pahÄ• re dinne. tatrÄ• pi hi yassa pahÄ• ren
baddho hotÄ«ti.

kammÄ• pattibyattibhÄ• vatthaÃ±cettha eá¸·akacatukkampi veditabbaá¹ƒ. yo hi eá¸·akaá¹ƒ
nipannaá¹ƒ upadhÄ• reti ``rattiá¹ƒ Ä• gantvÄ• vadhissÄ• mÄ«â€™â€™ ti. eá¸·akassa ca ni
pitÄ• vÄ• arahÄ• vÄ• paá¹‡á¸• ukÄ• sÄ• vaá¹ƒ pÄ• rupitvÄ• nipanno hoti. so rattibhÄ• g
mÄ• remÄ«â€™â€™ ti mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• arahantaá¹ƒ vÄ• mÄ• reti. ``imaá¹ƒ
cetanÄ• ya atthibhÄ• vato ghÄ• tako ca hoti, anantariyakammaÃ±ca phusati, pÄ• rÄ• jikaÃ±
aÃ±Ã±o koci Ä• gantuko nipanno hoti \Be II 44/, ``eá¸·akaá¹ƒ mÄ• remÄ«â€™â€™ ti taá¹ƒ
pÄ• rÄ• jikaÃ±ca Ä• pajjati, Ä• nantariyaá¹ƒ na phusati. yakkho vÄ• peto vÄ• nipanno hoti,
mÄ• remÄ«â€™â€™ ti taá¹ƒ mÄ• reti ghÄ• takova hoti, na cÄ• nantariyaá¹ƒ phusati, na ca
thullaccayaá¹ƒ pana hoti. aÃ±Ã±o koci nipanno natthi, eá¸·akova hoti taá¹ƒ mÄ• reti, ghÄ• ta
pÄ• cittiyaÃ±ca Ä• pajjati. ``mÄ• tÄ• pituarahantÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ \Ee II 445/ mÄ• re
aÃ±Ã±ataraá¹ƒ mÄ• reti, ghÄ• tako ca hoti, Ä• nantariyaÃ±ca phusati, pÄ• rÄ• jikaÃ±ca Ä•
aÃ±Ã±ataraá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• gantukaá¹ƒ mÄ• reti, yakkhaá¹ƒ
eá¸·akaá¹ƒ vÄ• mÄ• reti, pubbe vuttanayena veditabbaá¹ƒ. idha pana cetanÄ• dÄ• ruá¹‡Ä•

aÃ±Ã±Ä• nipi ettha palÄ• lapuÃ±jÄ• divatthÅ«ni veditabbÄ• ni. yo hi ``lohitakaá¹ƒ asiá¹ƒ vÄ•
pucchissÄ• mÄ«â€™â€™ ti palÄ• lapuÃ±je pavesento tattha nipannaá¹ƒ mÄ• taraá¹ƒ vÄ•
Ä• gantukapurisaá¹ƒ vÄ• yakkhaá¹ƒ vÄ• petaá¹ƒ vÄ• tiracchÄ• nagataá¹ƒ vÄ• mÄ• reti, v

``ghÄ• takoâ€™â€™ ti vuccati, vadhakacetanÄ• ya pana abhÄ• vato neva kammaá¹ƒ phusa
yo pana evaá¹ƒ pavesento sarÄ«rasamphassaá¹ƒ sallakkhetvÄ• ``satto maÃ±Ã±e abbhanta
pavesetvÄ• mÄ• reti, tassa tesaá¹ƒ vatthÅ«naá¹ƒ anurÅ«pena kammabaddho ca Ä• patti ca
tattha nidahanatthaá¹ƒ pavesentassÄ• pi vanappagumbÄ• dÄ«su khipantassÄ• pi.

yopi ``coraá¹ƒ mÄ• remÄ«â€™â€™ ti coravesena gacchantaá¹ƒ pitaraá¹ƒ mÄ• reti, Ä• nant
pÄ• rÄ• jiko ca hoti. yo pana parasenÄ• ya aÃ±Ã±aÃ±ca yodhaá¹ƒ pitaraÃ±ca kammaá¹ƒ ka
khipati, ``etaá¹ƒ vijjhitvÄ• mama pitaraá¹ƒ vijjhissatÄ«â€™â€™ ti yathÄ• dhippÄ• yaá¹ƒ gat
``yodhe viddhe mama pitÄ• palÄ• yissatÄ«â€™â€™ ti khipati, usu ayathÄ• dhippÄ• yaá¹ƒ g
vohÄ• ravasena ``pitughÄ• takoâ€™â€™ ti vuccati; Ä• nantariyaá¹ƒ pana natthÄ«ti.

__adhiá¹-á¹-hahitvÄ• _ti samÄ«pe á¹-hatvÄ• . __Ä• á¹‡Ä• petÄ«_ti uddissa vÄ• anuddissa
parasenÄ• ya paccupaá¹-á¹-hitÄ• ya anuddisseva ``evaá¹ƒ vijjha \Be II 45/, evaá¹ƒ pahara, e
ti Ä• á¹‡atte yattake Ä• á¹‡atto ghÄ• teti, tattakÄ• ubhinnaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• . sace ta
mÄ• tÄ• pitaro honti, Ä• nantariyampi phusati. sace Ä• á¹‡attasseva mÄ• tÄ• pitaro, sova Ä
sace \Ee II 446/ arahÄ• hoti, ubhopi Ä• nantariyaá¹ƒ phusanti. uddisitvÄ• pana ``etaá¹ƒ dÄ
rattakaÃ±cukaá¹ƒ nÄ«lakaÃ±cukaá¹ƒ hatthikkhandhe nisinnaá¹ƒ majjhe nisinnaá¹ƒ vijjha pa
\Ne II 42/ Ä• á¹‡atte sace so tameva ghÄ• teti, ubhinnampi pÄ• á¹‡Ä• tipÄ• to; Ä• nantariya
Ä• nantariyaá¹ƒ. sace aÃ±Ã±aá¹ƒ mÄ• reti, Ä• á¹‡Ä• pakassa natthi pÄ• á¹‡Ä• tipÄ• to. ete
hoti. tattha ---

vatthuá¹ƒ kÄ• laÃ±ca okÄ• saá¹ƒ, Ä• vudhaá¹ƒ iriyÄ• pathaá¹ƒ.

tulayitvÄ• paÃ±ca á¹-hÄ• nÄ• ni, dhÄ• reyyatthaá¹ƒ vicakkhaá¹‡o ||

aparo nayo ---

vatthu kÄ• lo ca okÄ• so, Ä• vudhaá¹ƒ iriyÄ• patho.

kiriyÄ• visesoti ime, cha Ä• á¹‡attiniyÄ• makÄ• ||

tattha __ ``vatthÅ«â€™â€™ _ti mÄ• retabbo satto. __ ``kÄ• loâ€™â€™ _ti pubbaá¹‡hasÄ•
yobbanathÄ• variyÄ• dikÄ• lo ca. __ ``okÄ• soâ€™â€™ _ti gÄ• mo vÄ• vanaá¹ƒ vÄ• geha
rathikÄ• vÄ• siá¹…ghÄ• á¹-akaá¹ƒ vÄ• ti evamÄ• di. __ ``Ä• vudhaâ€™â€™ _nti asi vÄ• u
__ ``iriyÄ• pathoâ€™â€™ _ti mÄ• retabbassa gamanaá¹ƒ vÄ• nisajjÄ• vÄ• ti evamÄ• di. _
vijjhanaá¹ƒ vÄ• chedanaá¹ƒ vÄ• bhedanaá¹ƒ vÄ• saá¹…khamuá¹‡á¸• akaá¹ƒ vÄ• ti evam

yadi hi vatthuá¹ƒ visaá¹ƒvÄ• detvÄ• ``yaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto tato aÃ±Ã±aa

paharitvÄ• mÄ• rehÄ«â€™â€™ ti vÄ• Ä• á¹‡atto pacchato vÄ• passato vÄ• aÃ±Ã±asmiá
mÄ• reti. Ä• á¹‡Ä• pakassa natthi kammabandho; Ä• á¹‡attasseva kammabandho. atha vat
yathÄ• á¹‡attiyÄ• mÄ• reti, Ä• á¹‡Ä• pakassa Ä• á¹‡attikkhaá¹‡e Ä• á¹‡attassa ca mÄ• raá
kammabandho. vatthuvisesena panettha kammaviseso ca Ä• pattiviseso ca hotÄ«ti. evaá¹ƒ
saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

kÄ• le \Be II 46/ pana yo ``ajja sveâ€™â€™ ti aniyametvÄ• ``pubbaá¹‡he mÄ• rehÄ«â€™â
yadÄ• kadÄ• ci pubbaá¹‡he mÄ• reti, natthi visaá¹…keto. yo pana ``ajja pubbaá¹‡heâ€™â€
sÄ• yanhe vÄ• sve vÄ• pubbaá¹‡he mÄ• reti. visaá¹…keto hoti, Ä• á¹‡Ä• pakassa natthi k
mÄ• retuá¹ƒ vÄ• yamantassa majjhanhe jÄ• tepi eseva nayo. etena nayena sabbakÄ• lappa
saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

okÄ• sepi \Ne II 43/ yo ``etaá¹ƒ gÄ• me á¹-hitaá¹ƒ mÄ• rehÄ«â€™â€™ ti aniyametvÄ• Ä• á
mÄ• reti, natthi visaá¹…keto. yo pana ``gÄ• meyevÄ• â€™â€™ ti niyametvÄ• Ä• á¹‡atto va
``vaneâ€™â€™ ti Ä• á¹‡atto gÄ• me mÄ• reti. ``antogehadvÄ• reâ€™â€™ ti Ä• á¹‡atto geh
etena nayena sabbokÄ• sabhedesu saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

Ä• vudhepi yo ``asinÄ• vÄ• usunÄ• vÄ• â€™â€™ ti aniyametvÄ• ``Ä• vudhena mÄ• rehÄ
Ä• vudhena mÄ• reti, natthi visaá¹…keto. yo pana ``asinÄ• â€™â€™ ti vutto usunÄ• , ``imin
vutto aÃ±Ã±ena asinÄ• mÄ• reti. etasseva vÄ• asissa ``imÄ• ya dhÄ• rÄ• ya mÄ• rehÄ«â€
dhÄ• rÄ• ya talena vÄ• tuá¹‡á¸• ena vÄ• tharunÄ• vÄ• mÄ• reti, visaá¹…keto. etena naye
saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

iriyÄ• pathe pana yo ``etaá¹ƒ gacchantaá¹ƒ mÄ• rehÄ«â€™â€™ ti vadati, Ä• á¹‡atto ca naá
mÄ• reti, natthi visaá¹…keto. ``gacchantameva mÄ• rehÄ«â€™â€™ ti vutto pana sace nisin
``nisinnameva vÄ• mÄ• rehÄ«â€™â€™ ti vutto gacchantaá¹ƒ mÄ• reti, visaá¹…keto hoti. e
sabbairiyÄ• pathabhedesu saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

kiriyÄ• visesepi yo ``vijjhitvÄ• mÄ• rehÄ«â€™â€™ ti vutto vijjhitvÄ• va mÄ• reti, natthi visaá
``vijjhitvÄ• mÄ• rehÄ«â€™â€™ ti vutto chinditvÄ• mÄ• reti, visaá¹…keto. etena nayena sa
saá¹…ketavisaá¹…ketatÄ• veditabbÄ• .

yo pana liá¹…gavasena ``dÄ«ghaá¹ƒ rassaá¹ƒ kÄ• á¸·aá¹ƒ odÄ• taá¹ƒ kisaá¹ƒ thÅ«laá¹ƒ mÄ
aniyametvÄ• Ä• á¹‡Ä• peti, Ä• á¹‡atto ca yaá¹ƒkiÃ±ci tÄ• disaá¹ƒ \Be II 47/ mÄ• reti, natthi
visaá¹…keto ubhinnaá¹ƒ pÄ• rÄ• jikaá¹ƒ. atha pana so attÄ• naá¹ƒ sandhÄ• ya Ä• á¹‡Ä• pe
Ä«disoâ€™â€™ ti Ä• á¹‡Ä• pakameva mÄ• reti, Ä• á¹‡Ä• pakassa dukkaá¹-aá¹ƒ, vadhakas
attÄ• naá¹ƒ sandhÄ• ya Ä• á¹‡Ä• peti, itaro aÃ±Ã±aá¹ƒ tÄ• disaá¹ƒ mÄ• reti, Ä• á¹‡Ä• pako
pÄ• rÄ• jikaá¹ƒ. kasmÄ• ? okÄ• sassa aniyamitattÄ• . sace pana attÄ• naá¹ƒ sandhÄ• ya Ä

niyameti, ``asukasmiá¹ƒ nÄ• ma rattiá¹-á¹-hÄ• ne vÄ• divÄ• á¹-á¹-hÄ• ne vÄ• therÄ• sane
majjhimÄ• sane vÄ• nisinnaá¹ƒ evarÅ«paá¹ƒ nÄ• ma mÄ• rehÄ«â€™â€™ ti. tattha ca aÃ±
Ä• á¹‡atto taá¹ƒ mÄ• reti, neva vadhako muccati na Ä• á¹‡Ä• pako. kasmÄ• ? okÄ• sassa
niyamitokÄ• sato \Ne II 44/ aÃ±Ã±atra mÄ• reti, Ä• á¹‡Ä• pako muccatÄ«ti ayaá¹ƒ nayo __
suá¹-á¹-hu daá¸·haá¹ƒ katvÄ• vutto. tasmÄ• ettha na anÄ• dariyaá¹ƒ kÄ• tabbanti.

adhiá¹-á¹-hÄ• yÄ• ti mÄ• tikÄ• vasena Ä• á¹‡attikapayogakathÄ• niá¹-á¹-hitÄ• .

idÄ• ni ye __dÅ«tenÄ• _ti imassa mÄ• tikÄ• padassa niddesadassanatthaá¹ƒ __ ``bhikkhu
Ä• á¹‡Ä• petÄ«â€™â€™ _tiÄ• dayo cattÄ• ro vÄ• rÄ• vuttÄ• . tesu __so taá¹ƒ maÃ±Ã±am
Ä• á¹‡Ä• pakena ``itthannÄ• moâ€™â€™ ti akkhÄ• to, taá¹ƒ maÃ±Ã±amÄ• no tameva jÄ«
pÄ• rÄ• jikaá¹ƒ. __taá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±a_nti ``yaá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™
aÃ±Ã±aá¹ƒ tÄ• disaá¹ƒ jÄ«vitÄ• voropeti, mÅ«laá¹-á¹-hassa anÄ• patti. __aÃ±Ã±aá¹ƒ maÃ
Ä• á¹‡Ä• pakena vutto, tassa balavasahÄ• yaá¹ƒ samÄ«pe á¹-hitaá¹ƒ disvÄ• ``imassa bale
tÄ• va jÄ«vitÄ• voropemÄ«â€™â€™ ti paharanto itarameva parivattitvÄ• tasmiá¹ƒ á¹-hÄ•
``sahÄ• yoâ€™â€™ ti maÃ±Ã±amÄ• no jÄ«vitÄ• voropeti, ubhinnaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __a
aÃ±Ã±a_nti purimanayeneva ``imaá¹ƒ tÄ• vassa sahÄ• yaá¹ƒ jÄ«vitÄ• voropemÄ«â€™â€™
tasseva pÄ• rÄ• jikaá¹ƒ.

dÅ«taparamparÄ• padassa niddesavÄ• re __itthannÄ• massa pÄ• vadÄ• _tiÄ• dÄ«su eko Ä
buddharakkhitadhammarakkhitasaá¹…gharakkhitanÄ• makÄ• antevÄ• sikÄ• \Be II 48/ daá
bhikkhuá¹ƒ Ä• á¹‡Ä• petÄ«_ti Ä• cariyo kaÃ±ci puggalaá¹ƒ \Ee II 449/ mÄ• rÄ• petukÄ• mo
buddharakkhitaá¹ƒ Ä• á¹‡Ä• peti. __itthannÄ• massa pÄ• vadÄ• _ti gaccha tvaá¹ƒ, buddhar
dhammarakkhitassa pÄ• vada. __itthannÄ• mo itthannÄ• massa pÄ• vadatÅ«_ti dhammara
pÄ• vadatu. __itthannÄ• mo itthannÄ• maá¹ƒ jÄ«vitÄ• voropetÅ«_ti evaá¹ƒ tayÄ• Ä• á¹‡att
Ä• á¹‡atto saá¹…gharakkhito itthannÄ• maá¹ƒ puggalaá¹ƒ jÄ«vitÄ• voropetu; so hi amhesu
imasmiá¹ƒ kammeti. __Ä• patti dukkaá¹-assÄ• _ti evaá¹ƒ Ä• á¹‡Ä• pentassa Ä• cariyassa tÄ
itarassa Ä• rocetÄ«_ti buddharakkhito dhammarakkhitassa, dhammarakkhito ca saá¹…ghar
Ä• cariyo evaá¹ƒ vadati --- `itthannÄ• maá¹ƒ kira jÄ«vitÄ• voropehÄ«â€™ ti. tvaá¹ƒ kira am
ti Ä• roceti; evaá¹ƒ tesampi dukkaá¹-aá¹ƒ. __vadhako paá¹-iggaá¹‡hÄ• tÄ«_ti ``sÄ• dhu voro
saá¹…gharakkhito sampaá¹-icchati. __mÅ«laá¹-á¹-hassa Ä• patti thullaccayassÄ• _ti saá¹…
paá¹-iggahitamatte Ä• cariyassa thullaccayaá¹ƒ. mahÄ• jano hi tena pÄ• pe niyojitoti. __so t
saá¹…gharakkhito taá¹ƒ puggalaá¹ƒ jÄ«vitÄ• voropeti, sabbesaá¹ƒ catunnampi janÄ• naá¹ƒ
kevalaÃ±ca \Ne II 45/ catunnaá¹ƒ, etenÅ«pÄ• yena visaá¹…ketaá¹ƒ akatvÄ• paramparÄ• y
samaá¹‡asataá¹ƒ samaá¹‡asahassaá¹ƒ vÄ• hotu sabbesaá¹ƒ pÄ• rÄ• jikameva.

visakkiyadÅ«tapadaniddese __so aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petÄ«_ti so Ä• cariyena Ä• á¹‡atto b
dhammarakkhitaá¹ƒ adisvÄ• vÄ• avattukÄ• mo vÄ• hutvÄ• saá¹…gharakkhitameva upas

Ä• cariyo evamÄ• ha --- `itthannÄ• maá¹ƒ kira jÄ«vitÄ• voropehÄ«â€™â€™ ti visaá¹…keta
visaá¹…ketakaraá¹‡eneva hi esa __ ``visakkiyadÅ«toâ€™â€™ _ti vuccati. __Ä• patti dukka
tÄ• va buddharakkhitassa dukkaá¹-aá¹ƒ. __paá¹-iggaá¹‡hÄ• ti Ä• patti dukkaá¹-assÄ• _ti sa
sampaá¹-icchite mÅ«laá¹-á¹-hasseva \Ee II 450/ dukkaá¹-anti veditabbaá¹ƒ. evaá¹ƒ sante pa
Ä• pattiyeva na siyÄ• , saÃ±caritta paá¹-iggahaá¹‡amaraá¹‡Ä• bhinandanesupi ca Ä• patti
maraá¹‡apaá¹-iggahaá¹‡e kathaá¹ƒ na siyÄ• tasmÄ• paá¹-iggaá¹‡hantassevetaá¹ƒ dukkaá
``mÅ«laá¹-á¹-hassÄ• â€™â€™ ti na vuttaá¹ƒ. purimanayepi cetaá¹ƒ paá¹-iggaá¹‡hantassa
okÄ• sÄ• bhÄ• vena pana na vuttaá¹ƒ. tasmÄ• yo yo \Be II 49/ paá¹-iggaá¹‡hÄ• ti, tassa ta
Ä• pattiyevÄ• ti ayamettha amhÄ• kaá¹ƒ khanti. yathÄ• cettha evaá¹ƒ adinnÄ• dÄ• nepÄ«ti

sace pana so taá¹ƒ jÄ«vitÄ• voropeti, Ä• á¹‡Ä• pakassa ca buddharakkhitassa voropakass
saá¹…gharakkhitassÄ• ti ubhinnampi pÄ• rÄ• jikaá¹ƒ. mÅ«laá¹-á¹-hassa pana Ä• cariyassa
pÄ• rÄ• jikena anÄ• patti. dhammarakkhitassa ajÄ• nanatÄ• ya sabbena sabbaá¹ƒ anÄ• pa
dvinnaá¹ƒ sotthibhÄ• vaá¹ƒ katvÄ• attanÄ• naá¹-á¹-hoti.

gatapaccÄ• gatadÅ«taniddese --- __so gantvÄ• puna paccÄ• gacchatÄ«_ti tassa jÄ«vitÄ•
gantvÄ• susaá¹ƒvihitÄ• rakkhattÄ• taá¹ƒ jÄ«vitÄ• voropetuá¹ƒ asakkonto Ä• gacchati. __y
kiá¹ƒ ajjeva mÄ• rito mÄ• rito hoti, gaccha yadÄ• sakkosi, tadÄ• naá¹ƒ jÄ«vitÄ• voropehÄ
dukkaá¹-assÄ• _ti evaá¹ƒ puna Ä• á¹‡attiyÄ• pi dukkaá¹-ameva hoti. sace pana so avassaá
hoti, atthasÄ• dhakacetanÄ• maggÄ• nantaraphalasadisÄ• , tasmÄ• ayaá¹ƒ Ä• á¹‡attikkha
vadhako saá¹-á¹-hivassÄ• tikkamena taá¹ƒ vadhati, Ä• á¹‡Ä• pako ca antarÄ• va kÄ• laá¹…
Ä• vattati, assamaá¹‡ova hutvÄ• kÄ• laÃ±ca karissati, hÄ«nÄ• ya vÄ• Ä• vattissati. sace Ä
mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• arahantaá¹ƒ vÄ• sandhÄ• ya evaá¹ƒ Ä• á¹‡Ä• petvÄ• pab
Ä• á¹‡atto taá¹ƒ mÄ• reti, Ä• á¹‡Ä• pako gihikÄ• leyeva mÄ• tughÄ• tako pitughÄ• tako ara
tasmÄ• nevassa pabbajjÄ• \Ne II 46/, na upasampadÄ• ruhati. sacepi mÄ• retabbapuggal
puthujjano, yadÄ• \Ee II 451/ pana naá¹ƒ Ä• á¹‡atto mÄ• reti tadÄ• arahÄ• hoti, Ä• á¹‡atta
labhitvÄ• dukkhamÅ«likaá¹ƒ saddhaá¹ƒ nissÄ• ya vipassanto arahattaá¹ƒ patvÄ• tenevÄ•
Ä• á¹‡Ä• pako Ä• á¹‡attikkhaá¹‡eyeva arahantaghÄ• tako. vadhako pana sabbattha upakka
pÄ• rÄ• jikoti.

idÄ• ni ye sabbesuyeva imesu dÅ«tavasena vuttamÄ• tikÄ• padesu saá¹…ketavisaá¹…keta

vuttÄ• tayo vÄ• rÄ• , tesu paá¹-hamavÄ• re tÄ• va --- yasmÄ• taá¹ƒ saá¹‡ikaá¹ƒ vÄ• bha
badhiratÄ• ya ``mÄ• ghÄ• tehÄ«â€™â€™ ti \Be II 50/ etaá¹ƒ vacanaá¹ƒ na sÄ• veti, tasmÄ
dutiyavÄ• re --- sÄ• vitattÄ• mutto. tatiyavÄ• re pana tena ca sÄ• vitattÄ• itarena ca ``sÄ•
sampaá¹-icchitvÄ• oratattÄ• ubhopi muttÄ• ti.

dÅ«takathÄ• niá¹-á¹-hitÄ• .

<175> araho rahosaÃ±Ã±Ä«niddesÄ• dÄ«su __araho_ti sammukhe. __raho_ti parammukhe
veribhikkhumhi bhikkhÅ«hi saddhiá¹ƒ Ä• gantvÄ• purato nisinneyeva andhakÄ• radosena t
ajÄ• nanto ``aho vata itthannÄ• mo hato assa, corÄ• pi nÄ• ma taá¹ƒ na hananti, sappo vÄ•
satthaá¹ƒ vÄ• visaá¹ƒ vÄ• Ä• haratÄ«â€™â€™ ti tassa maraá¹‡aá¹ƒ abhinandanto Ä«disÄ
ayaá¹ƒ __araho rahosaÃ±Ã±Ä« ullapati_ nÄ• ma. sammukheva tasmiá¹ƒ parammukhasaÃ±
purato nisinnaá¹ƒ disvÄ• puna upaá¹-á¹-hÄ• naá¹ƒ katvÄ• gatehi bhikkhÅ«hi saddhiá¹ƒ gat
nisinnoâ€™â€™ ti saÃ±Ã±Ä« hutvÄ• purimanayeneva ullapati, ayaá¹ƒ __raho arahosaÃ±Ã
etenevupÄ• yena araho arahosaÃ±Ã±Ä« ca raho rahosaÃ±Ã±Ä« ca veditabbo. catunnampi
dukkaá¹-anti veditabbaá¹ƒ.

idÄ• ni \Ee II 452/ maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡anÄ• ya vibhÄ• gadassanatthaá¹ƒ vutte
saá¹ƒvaá¹‡á¹‡anÄ• dimÄ• tikÄ• niddesesu --- __kÄ• yena vikÄ• raá¹ƒ karotÄ«_ti yathÄ• sc
Ä• haritvÄ• visaá¹ƒ vÄ• khÄ• ditvÄ• rajjuyÄ• vÄ• ubbandhitvÄ• sobbhÄ• dÄ«su vÄ• pa
dhanaá¹ƒ vÄ• labhati, yasaá¹ƒ vÄ• labhati, saggaá¹ƒ vÄ• gacchatÄ«ti ayamattho etena vu
hatthamuddÄ• dÄ«hi dasseti. __vÄ• cÄ• ya bhaá¹‡atÄ«_ti tamevatthaá¹ƒ vÄ• kyabhedaá¹ƒ
ubhayavasena vutto. sabbattha saá¹ƒvaá¹‡á¹‡anÄ• ya payoge payoge dukkaá¹-aá¹ƒ. tassa
saá¹ƒvaá¹‡á¹‡akassa \Ne II 47/ thullaccayaá¹ƒ. yaá¹ƒ uddissa saá¹ƒvaá¹‡á¹‡anÄ• katÄ• , t
saá¹ƒvaá¹‡á¹‡anakkhaá¹‡eyeva saá¹ƒvaá¹‡á¹‡akassa pÄ• rÄ• jikaá¹ƒ. so taá¹ƒ na jÄ• nÄ•
vata me sukhuppattiupÄ• yoâ€™â€™ ti tÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• ya marati, anÄ• patti. dv
saá¹ƒvaá¹‡á¹‡anÄ• ya katÄ• ya eko Ã±atvÄ• marati, pÄ• rÄ• jikaá¹ƒ. dvepi maranti, pÄ• rÄ
esa nayo sambahulesu. anuddissa \Be II 51/ maraá¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡ento Ä• hiá¹‡á¸• a
saá¹ƒvaá¹‡á¹‡anaá¹ƒ Ã±atvÄ• marati, sabbo tena mÄ• rito hoti.

dÅ«tena saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ``asukaá¹ƒ nÄ• ma gehaá¹ƒ vÄ• gÄ• maá¹ƒ vÄ• gantv
maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡ehÄ«â€™â€™ ti sÄ• sane Ä• rocitamatte dukkaá¹-aá
dukkhuppattiyÄ• mÅ«laá¹-á¹-hassa thullaccayaá¹ƒ, maraá¹‡ena pÄ• rÄ• jikaá¹ƒ. dÅ«to ``Ã±
saggamaggoâ€™â€™ ti tassa anÄ• rocetvÄ• attano Ã±Ä• tissa vÄ• sÄ• lohitassa vÄ• Ä•
visaá¹…keto hoti, mÅ«laá¹-á¹-ho muccati. dÅ«to tatheva cintetvÄ• sayaá¹ƒ saá¹ƒvaá¹‡á¹‡a
marati, visaá¹…ketova. anuddissa pana sÄ• sane Ä• rocite yattakÄ• dÅ«tassa saá¹ƒvaá¹‡á
pÄ• á¹‡Ä• tipÄ• tÄ• . sace mÄ• tÄ• pitaro maranti, Ä• nantariyampi hoti.

<176> lekhÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya --- __lekhaá¹ƒ chindatÄ«_ti paá¹‡á¹‡e vÄ• potthake v
``yo satthaá¹ƒ vÄ• Ä• haritvÄ• papÄ• te vÄ• papatitvÄ• aÃ±Ã±ehi vÄ• aggippavesanaud
\Ee II 453/ marati, so idaÃ±cidaÃ±ca labhatÄ«â€™â€™ ti vÄ• ``tassa dhammo hotÄ«â€™â
dukkaá¹-athullaccayÄ• vuttanayeneva veditabbÄ• . uddissa likhite pana yaá¹ƒ uddissa likhit
maraá¹‡ena pÄ• rÄ• jikaá¹ƒ. bahÅ« uddissa likhite yattakÄ• maranti, tattakÄ• pÄ• á¹‡Ä• tip
maraá¹‡ena Ä• nantariyaá¹ƒ. anuddissa likhitepi eseva nayo. ``bahÅ« marantÄ«â€™â€™ ti

taá¹ƒ potthakaá¹ƒ jhÄ• petvÄ• vÄ• yathÄ• vÄ• akkharÄ• ni na paÃ±Ã±Ä• yanti tathÄ• ka
potthako hoti, uddissa likhito vÄ• hoti anuddissa likhito vÄ• , gahitaá¹-á¹-hÄ• ne á¹-hapetvÄ
mÅ«lena kÄ«to hoti, potthakassÄ• mikÄ• naá¹ƒ potthakaá¹ƒ, yesaá¹ƒ hatthato mÅ«laá¹ƒ ga
datvÄ• muccati. sace sambahulÄ• ``maraá¹‡avaá¹‡á¹‡aá¹ƒ likhissÄ• mÄ• â€™â€™ ti eka
tÄ• larukkhaá¹ƒ Ä• rohitvÄ• paá¹‡á¹‡aá¹ƒ chindati, eko Ä• harati, eko potthakaá¹ƒ karoti, e
kaá¹‡á¹-akalekhÄ• hoti, masiá¹ƒ makkheti, masiá¹ƒ makkhetvÄ• taá¹ƒ potthakaá¹ƒ sajjetvÄ
sabhÄ• yaá¹ƒ vÄ• Ä• paá¹‡e vÄ• yattha vÄ• pana lekhÄ• dassanakotÅ«halakÄ• bahÅ« s
taá¹ƒ vÄ• cetvÄ• sacepi eko marati, sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒ. sace bahukÄ• maranti, v
vippaá¹-isÄ• re \Ne II 48/ pana uppanne taá¹ƒ potthakaá¹ƒ sacepi maÃ±jÅ«sÄ• yaá¹ƒ goper
disvÄ• nÄ«haritvÄ• puna bahÅ«naá¹ƒ dasseti, neva muccanti. tiá¹-á¹-hatu maÃ±jÅ«sÄ• , s
nadiyaá¹ƒ vÄ• samudde vÄ• khipanti vÄ• dhovanti vÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ vÄ•
jhÄ• penti, yÄ• va saá¹…ghaá¹-á¹-itepi duddhote vÄ• dujjhÄ• pite vÄ• patte akkharÄ• ni pa
muccanti. yathÄ• pana akkharÄ• ni na paÃ±Ã±Ä• yanti tatheva kate muccantÄ«ti.

idÄ• ni \Ee II 454/ thÄ• varapayogassa vibhÄ• gadassanatthaá¹ƒ vuttesu opÄ• tÄ• dimÄ• tik
uddissa opÄ• taá¹ƒ khanatÄ«_ti ``itthannÄ• mo patitvÄ• marissatÄ«â€™â€™ ti kaÃ±ci mar
so ekato vicarati, tattha Ä• vÄ• á¹-aá¹ƒ khanati, khanantassa tÄ• va sacepi jÄ• tapathaviyÄ•
pÄ• á¹‡Ä• tipÄ• tassa payogattÄ• payoge payoge dukkaá¹-aá¹ƒ. yaá¹ƒ uddissa khanati, tas
thullaccayaá¹ƒ, maraá¹‡ena pÄ• rÄ• jikaá¹ƒ. aÃ±Ã±asmiá¹ƒ patitvÄ• mate anÄ• patti. sace
marissatÄ«â€™â€™ ti khato hoti, yattakÄ• patitvÄ• maranti, tattakÄ• pÄ• á¹‡Ä• tipÄ• tÄ•
Ä• nantariyaá¹ƒ thullaccayapÄ• cittiyavatthÅ«su thullaccayapÄ• cittiyÄ• ni.

bahÅ« tattha cetanÄ• ; katamÄ• ya pÄ• rÄ• jikaá¹ƒ hotÄ«ti? __mahÄ• aá¹-á¹-hakathÄ• yaá¹
``Ä• vÄ• á¹-aá¹ƒ gambhÄ«rato ca Ä• yÄ• mavitthÄ• rato ca khanitvÄ• pamÄ• á¹‡e á¹-hapet
paá¹ƒsupacchiá¹ƒ uddharantassa sanniá¹-á¹-hÄ• pikÄ• atthasÄ• dhakacetanÄ• maggÄ• na
vassasatassa accayena patitvÄ• avassaá¹ƒ maraá¹‡akasatto hoti, sanniá¹-á¹-hÄ• pakaceta
pÄ• rÄ• jikaâ€™â€™ nti. __mahÄ• paccariyaá¹ƒ_ pana __saá¹…khepaá¹-á¹-hakathÄ• yaÃ±
patitvÄ• marissatÄ«ti ekasmimpi kuddÄ• lappahÄ• re dinne sace koci tattha pakkhalito pati
pÄ• rÄ• jikameva. __suttantikattherÄ• _ pana sanniá¹-á¹-hÄ• pakacetanaá¹ƒ gaá¹‡hantÄ«â€

eko \Be II 53/ ``opÄ• taá¹ƒ khanitvÄ• asukaá¹ƒ nÄ• ma Ä• netvÄ• idha pÄ• tetvÄ• mÄ• rel
Ä• á¹‡Ä• peti, so taá¹ƒ pÄ• tetvÄ• mÄ• reti, ubhinnaá¹ƒ pÄ• rÄ• jikaá¹ƒ. aÃ±Ã±aá¹ƒ pÄ• tet
patitvÄ• marati, aÃ±Ã±o attano dhammatÄ• ya patitvÄ• marati, sabbattha visaá¹…keto hot
``asuko asukaá¹ƒ Ä• netvÄ• idha mÄ• ressatÄ«â€™â€™ ti khatepi eseva nayo. maritukÄ•
khanati, ekassa maraá¹‡e pÄ• rÄ• jikaá¹ƒ. bahunnaá¹ƒ maraá¹‡e akusalarÄ• si \Ee II 455/,
maraá¹‡e Ä• nantariyaá¹ƒ, thullaccayapÄ• cittiyavatthÅ«su thullaccayapÄ• cittiyÄ• ni.

``ye keci mÄ• retukÄ• mÄ• , te idha pÄ• tetvÄ• mÄ• ressantÄ«â€™â€™ ti khanati, tattha p

49/, ekasmiá¹ƒ mate pÄ• rÄ• jikaá¹ƒ, bahÅ«su akusalarÄ• si, Ä• nantariyÄ• divatthÅ«su Ä•
arahantÄ• pi saá¹…gahaá¹ƒ gacchanti. purimanaye pana ``tesaá¹ƒ maritukÄ• matÄ• ya pata
na saá¹…gayhanti. dvÄ«supi nayesu attano dhammatÄ• ya patitvÄ• mate visaá¹…keto. ``y
pÄ• tetvÄ• mÄ• ressantÄ«â€™â€™ ti khanati, tattha ca verikÄ• verike pÄ• tetvÄ• mÄ• re
pÄ• rÄ• jikaá¹ƒ, bahÅ«su akusalarÄ• si, mÄ• tari vÄ• pitari vÄ• arahante vÄ• verikehi Ä• r
Ä• nantariyaá¹ƒ. attano dhammatÄ• ya patitvÄ• matesu visaá¹…keto.

yo pana ``maritukÄ• mÄ• vÄ• amaritukÄ• mÄ• vÄ• mÄ• retukÄ• mÄ• vÄ• amÄ• retukÄ•
pÄ• titÄ• vÄ• marissantÄ«â€™â€™ ti sabbathÄ• pi anuddisseva khanati. yo yo marati tass
yathÄ• nurÅ«paá¹ƒ kammaÃ±ca phusati, Ä• pattiÃ±ca Ä• pajjati. sace gabbhinÄ« patitvÄ• s
pÄ• á¹‡Ä• tipÄ• tÄ• . gabbhoyeva vinassati, eko. gabbho na vinassati, mÄ• tÄ• marati, eko
patitvÄ• marati, opÄ• takhanakasseva pÄ• rÄ• jikaá¹ƒ. corÄ• tattha pÄ• tetvÄ• mÄ• renti,
patitaá¹ƒ bahi nÄ«haritvÄ• mÄ• renti, pÄ• rÄ• jikameva. kasmÄ• ? opÄ• te patitappayogena
nikkhamitvÄ• teneva Ä• bÄ• dhena marati, pÄ• rÄ• jikameva. bahÅ«ni vassÄ• ni atikkamitv
tenevÄ• bÄ• dhena marati, pÄ• rÄ• jikameva. opÄ• te patanappaccayÄ• uppannarogena gi
uppajjati, opÄ• tarogo balavataro \Be II 54/ hoti, tena matepi opÄ• takhaá¹‡ako na muccati.
uppannarogo balavÄ• hoti, tena mate muccati. ubhohi mate na muccati. opÄ• te opapÄ• tik
uttarituá¹ƒ asakkonto marati, pÄ• rÄ• jikameva. manussaá¹ƒ uddissa khate yakkhÄ• dÄ«su
yakkhÄ• dayo \Ee II 456/ uddissa khate manussÄ• dÄ«su marantesupi eseva nayo. yakkhÄ
pana khananepi tesaá¹ƒ dukkhuppattiyampi dukkaá¹-ameva. maraá¹‡e vatthuvasena thullac
vÄ• . anuddissa khate opÄ• te yakkharÅ«pena vÄ• petarÅ«pena vÄ• patati, tiracchÄ• narÅ
patanarÅ«paá¹ƒ pamÄ• á¹‡aá¹ƒ, tasmÄ• thullaccayanti __upatissatthero_. maraá¹‡arÅ«pa
pÄ• cittiyanti __phussadevatthero_. tiracchÄ• narÅ«pena patitvÄ• yakkhapetarÅ«pena mat

opÄ• takhanako opÄ• taá¹ƒ aÃ±Ã±assa vikkiá¹‡Ä• ti vÄ• mudhÄ• vÄ• deti, yo yo patitvÄ•
Ä• patti ca kammabandho ca. yena laddho so niddoso. atha sopi ``evaá¹ƒ \Ne II 50/ patitÄ•
asakkontÄ• nassissanti, suuddharÄ• vÄ• na bhavissantÄ«â€™â€™ ti taá¹ƒ opÄ• taá¹ƒ ga
uttÄ• nataraá¹ƒ vÄ• dÄ«ghataraá¹ƒ vÄ• rassataraá¹ƒ vÄ• vitthatataraá¹ƒ vÄ• sambÄ• dha
ubhinnampi Ä• patti ca kammabandho ca. bahÅ« marantÄ«ti vippaá¹-isÄ• re uppanne opÄ•
sace koci paá¹ƒsumhi patitvÄ• marati, pÅ«retvÄ• pi mÅ«laá¹-á¹-ho na muccati. deve vassan
laggitvÄ• matepi. rukkho vÄ• patanto vÄ• to vÄ• vassodakaá¹ƒ vÄ• paá¹ƒsuá¹ƒ harati, ka
pathaviá¹ƒ khanantÄ• tattha Ä• vÄ• á¹-aá¹ƒ karonti. tattha sace koci laggitvÄ• vÄ• patitvÄ
mÅ«laá¹-á¹-ho na muccati. tasmiá¹ƒ pana okÄ• se mahantaá¹ƒ taá¸·Ä• kaá¹ƒ vÄ• pokkhara
cetiyaá¹ƒ vÄ• patiá¹-á¹-hÄ• petvÄ• bodhiá¹ƒ vÄ• ropetvÄ• Ä• vÄ• saá¹ƒ vÄ• sakaá¹-ama
yadÄ• pi thiraá¹ƒ katvÄ• pÅ«rite opÄ• te rukkhÄ• dÄ«naá¹ƒ mÅ«lÄ• ni mÅ«lehi saá¹ƒsibbit
jÄ• tapathavÄ« jÄ• tÄ• , tadÄ• pi muccati. sacepi nadÄ« Ä• gantvÄ• opÄ• taá¹ƒ harati, eva
tÄ• va opÄ• takathÄ• .

opÄ• tasseva pana anulomesu pÄ• sÄ• dÄ«supi yo tÄ• va pÄ• saá¹ƒ oá¸• á¸• eti ``ettha baj
marissantÄ«â€™â€™ ti avassaá¹ƒ bajjhanakasattÄ• naá¹ƒ vasena \Be II 55/ hatthÄ• mutta
pÄ• rÄ• jikÄ• nantariyathullaccayapÄ• cittiyÄ• ni veditabbÄ• ni. uddissa kate yaá¹ƒ uddissa
aÃ±Ã±esaá¹ƒ bandhane anÄ• patti. pÄ• se mÅ«lena vÄ• mudhÄ• vÄ• dinnepi mÅ«laá¹-á¹
laddho so uggalitaá¹ƒ vÄ• pÄ• saá¹ƒ saá¹‡á¹-hapeti, passena vÄ• gacchante disvÄ• vatiá
paveseti, thaddhataraá¹ƒ vÄ• pÄ• sayaá¹-á¹-hiá¹ƒ á¹-hapeti, daá¸·hataraá¹ƒ vÄ• pÄ• sarajj
thirataraá¹ƒ vÄ• khÄ• á¹‡ukaá¹ƒ vÄ• Ä• koá¹-eti, ubhopi na muccanti. sace vippaá¹-isÄ• re
uggalÄ• petvÄ• gacchati, taá¹ƒ disvÄ• puna aÃ±Ã±e saá¹‡á¹-hapenti, baddhÄ• baddhÄ•
muccati.

sace pana tena pÄ• sayaá¹-á¹-hi sayaá¹ƒ akatÄ• hoti, gahitaá¹-á¹-hÄ• ne á¹-hapetvÄ• muc
tatthajÄ• takayaá¹-á¹-hiá¹ƒ chinditvÄ• muccati. sayaá¹ƒ katayaá¹-á¹-hiá¹ƒ pana gopentopi n
taá¹ƒ aÃ±Ã±o gaá¹‡hitvÄ• pÄ• saá¹ƒ saá¹‡á¹-hapeti, tappaccayÄ• marantesu mÅ«laá¹-á¹-
jhÄ• petvÄ• alÄ• taá¹ƒ katvÄ• chaá¸• á¸• eti, tena alÄ• tena pahÄ• raá¹ƒ laddhÄ• marante
pana jhÄ• petvÄ• vÄ• nÄ• setvÄ• vÄ• muccati, pÄ• sarajjumpi aÃ±Ã±ehi ca vaá¹-á¹-itaá¹
á¹-hapetvÄ• muccati. rajjuke labhitvÄ• sayaá¹ƒ vaá¹-á¹-itaá¹ƒ ubbaá¹-á¹-etvÄ• vÄ• ke labh
hÄ«raá¹ƒ hÄ«raá¹ƒ katvÄ• muccati. araÃ±Ã±ato pana sayaá¹ƒ vÄ• ke Ä• haritvÄ• vaá¹-á¹-
muccati. sabbaso pana jhÄ• petvÄ• vÄ• nÄ• setvÄ• vÄ• muccati.

adÅ«halaá¹ƒ \Ne II 51/ sajjento catÅ«su pÄ• desu adÅ«halamaÃ±caá¹ƒ á¹-hapetvÄ• pÄ• sA
payoge dukkaá¹-aá¹ƒ. sabbasajjaá¹ƒ katvÄ• hatthato \Ee II 458/ muttamatte avassaá¹ƒ
ajjhottharitabbakasattÄ• naá¹ƒ vasena uddissakÄ• nuddissakÄ• nurÅ«pena pÄ• rÄ• jikÄ• dA
mÅ«lena vÄ• mudhÄ• vÄ• dinnepi mÅ«laá¹-á¹-hasseva kammabaddho. sace yena laddha
aÃ±Ã±epi pÄ• sÄ• á¹‡e Ä• ropetvÄ• garukataraá¹ƒ vÄ• karoti, passena vÄ• gacchante dis
paveseti, ubhopi na muccanti. sacepi vippaá¹-isÄ• re uppanne adÅ«halaá¹ƒ pÄ• tetvÄ• gac
aÃ±Ã±o saá¹‡á¹-hapeti, mÅ«laá¹-á¹-ho na muccati. pÄ• sÄ• á¹‡e pana gahitaá¹-á¹-hÄ• ne á
ca pÄ• sayaá¹-á¹-hiyaá¹ƒ vuttanayena gahitaá¹-á¹-hÄ• ne vÄ• á¹-hapetvÄ• jhÄ• petvÄ• vÄ

sÅ«laá¹ƒ ropentassÄ• pi sabbasajjaá¹ƒ katvÄ• hatthato muttamatte sÅ«lamukhe patitvÄ• a
maraá¹‡akasattÄ• naá¹ƒ vasena uddissÄ• nuddissÄ• nurÅ«pato pÄ• rÄ• jikÄ• dÄ«ni \Be II 5
mÅ«lena vÄ• mudhÄ• vÄ• dinnepi mÅ«laá¹-á¹-hasseva kammabaddho. sace yena laddha
marissantÄ«â€™â€™ ti tikhiá¹‡ataraá¹ƒ vÄ• karoti, ``dukkhaá¹ƒ marissantÄ«â€™â€™ ti ku
karoti, ``uccaâ€™â€™ nti sallakkhetvÄ• nÄ«cataraá¹ƒ vÄ• ``nÄ«caâ€™â€™ nti sallakkhet
ropeti, vaá¹…kaá¹ƒ vÄ• ujukaá¹ƒ atiujukaá¹ƒ vÄ• Ä«sakaá¹ƒ poá¹‡aá¹ƒ karoti, ubhopi na m
``aá¹-á¹-hÄ• ne á¹-hitaâ€™â€™ nti aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hapeti, taá¹ƒ ce mÄ• raá¹‡a
pariyesitvÄ• kataá¹ƒ hoti, mÅ«laá¹-á¹-ho na muccati. apariyesitvÄ• pana katameva labhitvÄ
mÅ«laá¹-á¹-ho muccati. vippaá¹-isÄ• re uppanne pÄ• sayaá¹-á¹-hiyaá¹ƒ vuttanayena gahitaa
á¹-hapetvÄ• jhÄ• petvÄ• vÄ• muccati.

<177> apassene __satthaá¹ƒ vÄ• _ti ettha __apassenaá¹ƒ_ nÄ• ma niccaparibhogo maÃ±c
apassenaphalakaá¹ƒ vÄ• divÄ• á¹-á¹-hÄ• ne nisÄ«dantassa apassenakatthambho vÄ• tatt
apassÄ• ya tiá¹-á¹-hantassa Ä• lambanarukkho vÄ• Ä• lambanaphalakaá¹ƒ vÄ• sabbampe
apassenaá¹ƒ \Ee II 459/ nÄ• ma; tasmiá¹ƒ apassene yathÄ• apassayantaá¹ƒ vijjhati vÄ• ch
vÄ• sipharasusattiÄ• rakaá¹‡á¹-akÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ satthaá¹ƒ á¹-hapeti, dukkaá
dhuvaparibhogaá¹-á¹-hÄ• ne nirÄ• saá¹…kassa nisÄ«dato vÄ• nipajjato vÄ• apassayantas
satthasamphassapaccayÄ• dukkhuppattiyÄ• thullaccayaá¹ƒ, maraá¹‡ena pÄ• rÄ• jikaá¹ƒ.
veribhikkhu vihÄ• racÄ• rikaá¹ƒ caranto disvÄ• ``imassa maÃ±Ã±e maraá¹‡atthÄ• ya idaá¹
suá¹-á¹-hu maratÅ«â€™â€™ ti abhinandanto gacchati, dukkaá¹-aá¹ƒ. sace pana sopi tattha
bhavissatÄ«â€™â€™ ti tikhiá¹‡atarÄ• dikaraá¹‡ena kiÃ±ci kammaá¹ƒ karoti, tassÄ• pi pÄ•
``aá¹-á¹-hÄ• ne á¹-hitaâ€™â€™ nti uddharitvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hapeti tadattha
mÅ«laá¹-á¹-ho na muccati. pÄ• katikaá¹ƒ labhitvÄ• á¹-hapitaá¹ƒ hoti, muccati. taá¹ƒ apanet
tikhiá¹‡ataraá¹ƒ á¹-hapeti mÅ«laá¹-á¹-ho muccateva.

visamakkhanepi yÄ• va maraá¹‡Ä• bhinandane dukkaá¹-aá¹ƒ tÄ• va eseva nayo. sace pana
visamaá¹‡á¸• alanti sallakkhetvÄ• mahantataraá¹ƒ vÄ• karoti \Be II 57/, mahantaá¹ƒ vÄ• `
ti khuddakaá¹ƒ karoti, tanukaá¹ƒ vÄ• bahalaá¹ƒ; bahalaá¹ƒ vÄ• tanukaá¹ƒ karoti, agginÄ•
vÄ• upari vÄ• saÃ±cÄ• reti, tassÄ• pi pÄ• rÄ• jikaá¹ƒ. ``idaá¹ƒ aá¹-hÄ• ne á¹-hitaâ€™â€™
puÃ±chitvÄ• aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hapeti, attanÄ• bhesajjÄ• ni yojetvÄ• kate mÅ«la
52/, attanÄ• akate muccati. sace pana so ``idaá¹ƒ visaá¹ƒ atiparittaâ€™â€™ nti aÃ±Ã±amp
yassa visena marati, tassa pÄ• rÄ• jikaá¹ƒ. sace ubhinnampi santakena marati, ubhinnampi
visaá¹ƒ nibbisaâ€™â€™ nti taá¹ƒ apanetvÄ• attano visameva á¹-hapeti, tasseva pÄ• rÄ• jik
muccati.

__dubbalaá¹ƒ vÄ• karotÄ«_ti \Ee II 460/ maÃ±capÄ«á¹-haá¹ƒ aá¹-aniyÄ• heá¹-á¹-hÄ• bhÄ•
rajjukehi vÄ• yehi vÄ«taá¹ƒ hoti, te vÄ• chinditvÄ• appÄ• vasesameva katvÄ• heá¹-á¹-hÄ•
``ettha patitvÄ• marissatÄ«â€™â€™ ti. apassenaphalakÄ• dÄ«nampi caá¹…kame
Ä• lambanarukkhaphalakapariyosÄ• nÄ• naá¹ƒ parabhÄ• gaá¹ƒ chinditvÄ• heá¹-á¹-hÄ• Ä•
sobbhÄ• dÄ«su maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• apassenaphalakaá¹ƒ vÄ• Ä• netvÄ• á¹
nisinnamatto vÄ• apassitamatto vÄ• patati, sobbhÄ• dÄ«su vÄ• saÃ±caraá¹‡asetu hoti, ta
evaá¹ƒ karontassa karaá¹‡e dukkaá¹-aá¹ƒ. itarassa dukkhuppattiyÄ• thullaccayaá¹ƒ, maraá
bhikkhuá¹ƒ Ä• netvÄ• sobbhÄ• dÄ«naá¹ƒ taá¹-e á¹-hapeti ``disvÄ• bhayena kampento pati
dukkaá¹-aá¹ƒ. so tattheva patati, dukkhuppattiyÄ• thullaccayaá¹ƒ, maraá¹‡e pÄ• rÄ• jikaá¹ƒ
aÃ±Ã±ena vÄ• pÄ• tÄ• peti, aÃ±Ã±o avutto vÄ• attano dhammatÄ• ya pÄ• teti, amanusso
patati, attano dhammatÄ• ya patatti, sabbattha maraá¹‡e pÄ• rÄ• jikaá¹ƒ. kasmÄ• ? tassa p
á¹-hitattÄ• .

__upanikkhipanaá¹ƒ_ nÄ• ma samÄ«pe nikkhipanaá¹ƒ. tattha ``yo iminÄ• asinÄ• mato so
tiÄ• dinÄ• nayena maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡etvÄ• ``iminÄ• maraá¹‡atthi
mÄ• raá¹‡atthikÄ• mÄ• rentÅ«â€™â€™ ti vÄ• vatvÄ• asiá¹ƒ upanikkhipati, tassa upanikk
maritukÄ• mo vÄ• tena attÄ• naá¹ƒ paharatu \Be II 58/, mÄ• retukÄ• mo vÄ• aÃ±Ã±aá¹ƒ p
dukkhuppattiyÄ• \Ne II 53/ upanikkhepakassa thullaccayaá¹ƒ, maraá¹‡e pÄ• rÄ• jikaá¹ƒ. an
bahÅ«naá¹ƒ maraá¹‡e akusalarÄ• si. pÄ• rÄ• jikÄ• divatthÅ«su pÄ• rÄ• jikÄ• dÄ«ni. vippaá
gahitaá¹-á¹-hÄ• ne á¹-hapetvÄ• muccati. kiá¹‡itvÄ• gahito hoti, asissÄ• mikÄ• naá¹ƒ asiá¹ƒ
mÅ«laá¹ƒ gahitaá¹ƒ, tesaá¹ƒ mÅ«laá¹ƒ datvÄ• muccati. sace lohapiá¹‡á¸• iá¹ƒ vÄ• phÄ• la
gahetvÄ• asi kÄ• rÄ• pito hoti, yaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• kÄ• rito, tadeva katvÄ• mu
gahetvÄ• \Ee II 461/ kÄ• ritaá¹ƒ vinÄ• setvÄ• phÄ• laá¹ƒ karoti, phÄ• lena pahÄ• raá¹ƒ lab
pÄ• á¹‡Ä• tipÄ• tato na muccati. sace pana lohaá¹ƒ samuá¹-á¹-hÄ• petvÄ• upanikkhipanatt
ghaá¹ƒsitvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ katvÄ• vippakiá¹‡á¹‡e muccati. sacepi saá¹ƒvaá¹‡a
bahÅ«hi ekajjhÄ• sayehi kato hoti, potthake vuttanayeneva kammabandhavinicchayo vedita
__sattibheá¹‡á¸• Ä«su. laguá¸·e_ pÄ• sayaá¹-á¹-hisadiso vinicchayo. tathÄ• __pÄ• sÄ• á¹‡
__visaá¹ƒ vÄ• _ti visaá¹ƒ upanikkhipantassa vatthuvasena uddissÄ• nuddissÄ• nurÅ«pato p
pÄ• rÄ• jikÄ• dÄ«ni veditabbÄ• ni. kiá¹‡itvÄ• á¹-hapite purimanayena paá¹-ipÄ• katikaá¹ƒ k
bhesajjehi yojite avisaá¹ƒ katvÄ• muccati. __rajjuyÄ• _ pÄ• sarajjusadisova vinicchayo.

__bhesajje_ --- yo bhikkhu veribhikkhussa pajjarake vÄ• visabhÄ• garoge vÄ• uppanne as
sappÄ• yÄ• nÄ«ti maraá¹‡Ä• dhippÄ• yo deti, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci kandamÅ«laphalaá¹ƒ
dukkaá¹-aá¹ƒ. parassa dukkhuppattiyaá¹ƒ maraá¹‡e ca thullaccayapÄ• rÄ• jikÄ• ni, Ä• nant
Ä• nantariyanti veditabbaá¹ƒ.

<178> rÅ«pÅ«pahÄ• re --- __upasaá¹ƒharatÄ«_ti paraá¹ƒ vÄ• amanÄ• parÅ«paá¹ƒ tassa s
yakkhapetÄ• divesaá¹ƒ gahetvÄ• tiá¹-á¹-hati, tassa upasaá¹ƒhÄ• ramatte dukkaá¹-aá¹ƒ. pa
disvÄ• bhayuppattiyaá¹ƒ thullaccayaá¹ƒ, maraá¹‡e pÄ• rÄ• jikaá¹ƒ. sace pana tadeva rÅ«p
hoti, alÄ• bhakena ca sussitvÄ• marati, visaá¹…keto. __manÄ• piyepi_ eseva nayo. tattha
itthÄ«naá¹ƒ purisarÅ«paá¹ƒ purisÄ• naÃ±ca itthirÅ«paá¹ƒ manÄ• paá¹ƒ taá¹ƒ alaá¹…karitvÄ
diá¹-á¹-hamattakameva karoti, aticiraá¹ƒ passitumpi na deti, itaro alÄ• bhakena sussitvÄ• m
pÄ• rÄ• jikaá¹ƒ. sace uttasitvÄ• marati \Ee II 462/, visaá¹…keto. atha pana uttasitvÄ• vÄ•
avicÄ• retvÄ• ``kevalaá¹ƒ passitvÄ• marissatÄ«â€™â€™ ti upasaá¹ƒharati, uttasitvÄ• vÄ•
pÄ• rÄ• jikameva. etenevÅ«pÄ• yena __saddÅ«pahÄ• rÄ• dayopi_ veditabbÄ• . kevalaÃ±h
utrÄ• sajanakÄ• amanÄ• pasaddÄ• , purisÄ• naá¹ƒ itthisaddamadhuragandhabbasaddÄ• c
manÄ• pasaddÄ• . himavante visarukkhÄ• naá¹ƒ mÅ«lÄ• digandhÄ• kuá¹‡apagandhÄ• ca
kÄ• á¸·Ä• nusÄ• rÄ«mÅ«lagandhÄ• dayo manÄ• pagandhÄ• \Ne II 54/. paá¹-ikÅ«lamÅ«lar
appaá¹-ikÅ«lamÅ«larasÄ• dayo manÄ• parasÄ• . visaphassamahÄ• kacchuphassÄ• dayo a
cÄ«napaá¹-ahaá¹ƒsapupphatÅ«likaphassÄ• dayo manÄ• paphoá¹-á¹-habbÄ• ti veditabbÄ•

dhammÅ«pahÄ• re --- __dhammo_ti desanÄ• dhammo veditabbo. desanÄ• vasena vÄ• nir
vipattisampattibhedaá¹ƒ dhammÄ• rammaá¹‡ameva. __nerayikassÄ• _ti bhinnasaá¹ƒvarass
nibbattanÄ• rahassa sattassa paÃ±cavidhabandhanakammakaraá¹‡Ä• dinirayakathaá¹ƒ kat
uttasitvÄ• marati, kathikassa pÄ• rÄ• jikaá¹ƒ. sace pana so sutvÄ• pi attano dhammatÄ• ya
``idaá¹ƒ sutvÄ• evarÅ«paá¹ƒ pÄ• paá¹ƒ na karissati oramissati viramissatÄ«â€™â€™ ti nira
taá¹ƒ sutvÄ• itaro uttasitvÄ• marati, anÄ• patti. __saggakatha_nti devanÄ• á¹-akÄ• dÄ«naá
sampattikathaá¹ƒ; taá¹ƒ sutvÄ• itaro saggÄ• dhimutto sÄ«ghaá¹ƒ taá¹ƒ sampattiá¹ƒ pÄ• pu
satthÄ• haraá¹‡avisakhÄ• danaÄ• hÄ• rupaccheda-assÄ• sapassÄ• sasannirundhanÄ• dÄ«
thullaccayaá¹ƒ, marati pÄ• rÄ• jikaá¹ƒ. sace pana so sutvÄ• pi yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ•
marati, anÄ• patti \Ee II 463/. ``imaá¹ƒ sutvÄ• puÃ±Ã±Ä• ni karissatÄ«â€™â€™ ti katheti, t
adhimutto kÄ• laá¹ƒkaroti, anÄ• patti.

<179> Ä• cikkhanÄ• yaá¹ƒ --- __puá¹-á¹-ho bhaá¹‡atÄ«_ti ``bhante kathaá¹ƒ mato dhanaá¹
upapajjatÄ«â€™â€™ ti evaá¹ƒ pucchito bhaá¹‡ati.

anusÄ• saniyaá¹ƒ --- __apuá¹-á¹-ho_ti evaá¹ƒ apucchito sÄ• maÃ±Ã±eva bhaá¹‡ati.

__saá¹…ketakammanimittakammÄ• ni_ \Be II 60/ adinnÄ• dÄ• nakathÄ• yaá¹ƒ vuttanayene

evaá¹ƒ nÄ• nappakÄ• rato Ä• pattibhedaá¹ƒ dassetvÄ• idÄ• ni anÄ• pattibhedaá¹ƒ dassent
asaÃ±ciccÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __asaÃ±ciccÄ• _ti ``iminÄ• upakkamena ima
acetetvÄ• . evaÃ±hi acetetvÄ• katena upakkamena pare matepi anÄ• patti, vakkhati ca ``an
asaÃ±ciccÄ• â€™â€™ ti. __ajÄ• nantassÄ• _ti ``iminÄ• ayaá¹ƒ marissatÄ«â€™â€™ ti ajÄ•
matepi anÄ• patti, vakkhati ca visagatapiá¹‡á¸• apÄ• tavatthusmiá¹ƒ ``anÄ• patti bhikkhu aj
__namaraá¹‡Ä• dhippÄ• yassÄ• _ti maraá¹‡aá¹ƒ anicchantassa. yena hi upakkamena paro
tasmiá¹ƒ mÄ• ritepi namaraá¹‡Ä• dhippÄ• yassa anÄ• patti. vakkhati \Ne II 55/ ca ``anÄ• pa
namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti. __ummattakÄ• _dayo pubbe vuttanayÄ• eva. id
aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ«vitÄ• voropitabhikkhÅ«, tesaá¹ƒ anÄ• patti. avasesÄ• naá¹ƒ
maraá¹‡avaá¹‡á¹‡asaá¹ƒvaá¹‡á¹‡anakÄ• dÄ«naá¹ƒ Ä• pattiyevÄ• ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nÄ• dÄ«su --- idaá¹ƒ sikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ; kÄ• yacittato
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti. kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ,
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedanaá¹ƒ. sacepi hi sirisayana
rajjasampattisukhaá¹ƒ anubhavanto rÄ• jÄ• ``coro deva Ä• nÄ«toâ€™â€™ ti vutte ``gaccha
ti hasamÄ• nova bhaá¹‡ati, domanassacitteneva bhaá¹‡atÄ«ti veditabbo. sukhavokiá¹‡á¹‡a
anuppabandhÄ• bhÄ• vÄ• ca dujjÄ• nametaá¹ƒ puthujjanehÄ«ti.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<180> vinÄ«tavatthukathÄ• su paá¹-hamavatthusmiá¹ƒ --- __kÄ• ruÃ±Ã±enÄ• _ti te bhikkhÅ
gelaÃ±Ã±adukkhaá¹ƒ disvÄ• kÄ• ruÃ±Ã±aá¹ƒ uppÄ• detvÄ• ``sÄ«lavÄ• tvaá¹ƒ katakusalo
nanu sÄ«lavato saggo nÄ• ma maraá¹‡amattapaá¹-ibaddhoyevÄ• â€™â€™ ti evaá¹ƒ maraá
maraá¹‡atthikabhÄ• vaá¹ƒ ajÄ• nantÄ• maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡esuá¹ƒ. sopi
saá¹ƒvaá¹‡á¹‡anÄ• ya \Be II 61/ Ä• hÄ• rupacchedaá¹ƒ katvÄ• antarÄ• va kÄ• lamakÄ• si.
vohÄ• ravasena pana vuttaá¹ƒ ``kÄ• ruÃ±Ã±ena maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡esuâ
paá¹‡á¸• itena bhikkhunÄ• gilÄ• nassa bhikkhuno evaá¹ƒ maraá¹‡avaá¹‡á¹‡o na saá¹ƒvaá
saá¹ƒvaá¹‡á¹‡anaá¹ƒ sutvÄ• Ä• hÄ• rÅ«pacchedÄ• dinÄ• upakkamena ekajavanavÄ• rÄ•
kÄ• laá¹ƒkaroti, iminÄ• va mÄ• rito hoti. iminÄ• pana nayena anusiá¹-á¹-hi dÄ• tabbÄ• --- `
anacchariyÄ• maggaphaluppatti, tasmÄ• vihÄ• rÄ• dÄ«su Ä• sattiá¹ƒ akatvÄ• buddhagata
saá¹…ghagataá¹ƒ kÄ• yagataÃ±ca satiá¹ƒ upaá¹-á¹-hapetvÄ• manasikÄ• re appamÄ• do k
maraá¹‡avaá¹‡á¹‡e ca saá¹ƒvaá¹‡á¹‡itepi yo tÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• ya kaÃ±ci upakkam
dhammatÄ• ya yathÄ• yunÄ• yathÄ• nusandhinÄ• va marati, tappaccayÄ• saá¹ƒvaá¹‡á¹‡a

dutiyavatthusmiá¹ƒ --- __na ca bhikkhave appaá¹-ivekkhitvÄ• _ti ettha kÄ«disaá¹ƒ Ä• sanaá
\Ne II 56/, kÄ«disaá¹ƒ na paá¹-ivekkhitabbaá¹ƒ? yaá¹ƒ suddhaá¹ƒ Ä• sanameva hoti apacca
Ä• gantvÄ• á¹-hitÄ• naá¹ƒ passataá¹ƒyeva attharÄ«yati, taá¹ƒ napaccavekkhitabbaá¹ƒ \Ee
vaá¹-á¹-ati. yampi manussÄ• sayaá¹ƒ hatthena akkamitvÄ• ``idha bhante nisÄ«dathÄ• â€™
vaá¹-á¹-ati. sacepi paá¹-hamamevÄ• gantvÄ• nisinnÄ• pacchÄ• uddhaá¹ƒ vÄ• adho vÄ•
paccavekkhaá¹‡akiccaá¹ƒ natthi. yampi tanukena vatthena yathÄ• talaá¹ƒ dissati, evaá¹ƒ p
tasmimpi paccavekkhaá¹‡akiccaá¹ƒ natthi. yaá¹ƒ pana paá¹-ikacceva pÄ• vÄ• rakojavÄ• dÄ
hatthena parÄ• masitvÄ• sallakkhetvÄ• nisÄ«ditabbaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``g
yasmiá¹ƒ vali na paÃ±Ã±Ä• yati, taá¹ƒ nappaá¹-ivekkhitabbanti vuttaá¹ƒ.

musalavatthusmiá¹ƒ --- __asaÃ±cicco_ti avadhakacetano viraddhapayogo hi so. tenÄ• ha ``
nti. __udukkhalavatthu_ uttÄ• nameva. __vuá¸• á¸• hapabbajitavatthÅ«su_paá¹-hamavatthu
paá¹-ibandhaá¹ƒ mÄ• akÄ• sÄ«â€™â€™ ti paá¹‡Ä• mesi. dutiyavatthusmiá¹ƒ --- saá¹…gha
``mahallakattherassa puttoâ€™â€™ ti vuccamÄ• no tena vacanena aá¹-á¹-Ä«yamÄ• no ``m
paá¹‡Ä• mesi. tatiyavatthusmiá¹ƒ --- tassa dukkhuppÄ• danena thullaccayaá¹ƒ.

<181> tato \Be II 62/ parÄ• ni tÄ«á¹‡i vatthÅ«ni uttÄ• natthÄ• neva. __visagatapiá¹‡á¸• apÄ
sÄ• rÄ• á¹‡Ä«yadhammapÅ«rako so bhikkhu aggapiá¹‡á¸• aá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ da
``aggakÄ• rikaá¹ƒ adÄ• sÄ«â€™â€™ ti. __aggakÄ• rika_nti aggakiriyaá¹ƒ; paá¹-hamaá¹ƒ la
aggaggaá¹ƒ vÄ• paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• tanti attho. yÄ• pana tassa dÄ• na
sÄ• na sakkÄ• dÄ• tuá¹ƒ, piá¹‡á¸• apÄ• taÃ±hi so therÄ• sanato \Ee II 466/ paá¹-á¹-hÄ• ya

te therÄ• sanato paá¹-á¹-hÄ• ya paribhuttapiá¹‡á¸• apÄ• tÄ• bhikkhÅ«; te kira sabbepi kÄ•
uttÄ• nameva. assaddhesu pana micchÄ• diá¹-á¹-hikesu kulesu sakkaccaá¹ƒ paá¹‡Ä«tabho
anupaparikkhitvÄ• neva attanÄ• paribhuÃ±jitabbaá¹ƒ, na paresaá¹ƒ dÄ• tabbaá¹ƒ. yampi Ä
vÄ• khajjakaá¹ƒ vÄ• tato labhati, tampi na paribhuÃ±jitabbaá¹ƒ. apihitavatthumpi hi sappav
adhisayitaá¹ƒ chaá¸• á¸• anÄ«yadhammaá¹ƒ tÄ• ni kulÄ• ni denti. gandhahaliddÄ• dimakkh
gahetabbo. sarÄ«re rogaá¹-á¹-hÄ• nÄ• ni puÃ±chitvÄ• á¹-hapitabhattampi hi tÄ• ni dÄ• tabl

__vÄ«maá¹ƒsanavatthusmiá¹ƒ_ --- vÄ«maá¹ƒsamÄ• no dve vÄ«maá¹ƒsati --- ``sakkoti nu k
noâ€™â€™ ti visaá¹ƒ vÄ• vÄ«maá¹ƒsati, ``mareyya nu kho ayaá¹ƒ imaá¹ƒ visaá¹ƒ khÄ• dit
vÄ• . ubhayathÄ• pi vÄ«maá¹ƒsÄ• dhippÄ• yena dinne maratu vÄ• mÄ• vÄ• thullaccayaá
mÄ• retÅ«â€™â€™ ti vÄ• \Ne II 57/ ``idaá¹ƒ visaá¹ƒ khÄ• ditvÄ• ayaá¹ƒ maratÅ«â€™â€™
sace marati, pÄ• rÄ• jikaá¹ƒ; no ce, thullaccayaá¹ƒ.

182-3__._ ito parÄ• ni tÄ«á¹‡i silÄ• vatthÅ«ni tÄ«á¹‡i iá¹-á¹-hakavÄ• sigopÄ• nasÄ«vatthÅ«
na kevalaÃ±ca silÄ• dÄ«naá¹ƒyeva vasena ayaá¹ƒ Ä• pattÄ• nÄ• pattibhedo hoti,
daá¹‡á¸• amuggaranikhÄ• danavemÄ• dÄ«nampi vasena hotiyeva, tasmÄ• pÄ• á¸·iyaá¹ƒ a
veditabbaá¹ƒ.

aá¹-á¹-akavatthÅ«su --- __aá¹-á¹-ako_ti vehÄ• samaÃ±co vuccati; yaá¹ƒ setakammamÄ• lÄ
atthÄ• ya bandhanti. tattha __Ä• vuso atraá¹-á¹-hito bandhÄ• hÄ«_ti maraá¹‡Ä• dhippÄ• yo
khÄ• á¹‡unÄ• vÄ• bhijjeyya, sobbhapapÄ• tÄ• dÄ«su vÄ• mareyya \Ee II 467/, tÄ• disaá¹
ettha ca koci upariá¹-hÄ• naá¹ƒ niyÄ• meti ``ito patitvÄ• marissatÄ«â€™â€™ ti, koci heá¹-á
``idha patitvÄ• marissatÄ«â€™â€™ ti, koci ubhayampi ``ito idha patitvÄ• \Be II 63/ marissa
yo upari niyamitaá¹-á¹-hÄ• nÄ• apatitvÄ• aÃ±Ã±ato patati, heá¹-á¹-hÄ• niyamitaá¹-á¹-hÄ•
aÃ±Ã±attha patati, ubhayaniyÄ• me vÄ• yaá¹ƒkiÃ±ci ekaá¹ƒ virÄ• dhetvÄ• patati, tasmiá¹ƒ
anÄ• patti. __vihÄ• racchÄ• danavatthusmimpi_ eseva nayo.

__anabhirativatthusmiá¹ƒ_ --- so kira bhikkhu kÄ• mavitakkÄ• dÄ«naá¹ƒ samudÄ• cÄ• raá¹
asakkonto sÄ• sane anabhirato gihibhÄ• vÄ• bhimukho jÄ• to. tato cintesi --- ``yÄ• va sÄ«la
tÄ• va marissÄ• mÄ«â€™â€™ ti. atha taá¹ƒ pabbataá¹ƒ abhiruhitvÄ• papÄ• te papatanto a
ottharitvÄ• mÄ• resi. __vilÄ«vakÄ• ra_nti veá¹‡ukÄ• raá¹ƒ. __na ca bhikkhave attÄ• naá¹ƒ
pÄ• tetabbo. vibhattibyattayena panetaá¹ƒ vuttaá¹ƒ. ettha ca na kevalaá¹ƒ na pÄ• tetabbaá¹
kenaci upakkamena antamaso Ä• hÄ• rupacchedenapi na mÄ• retabbo. yopi hi gilÄ• no vijj
upaá¹-á¹-hÄ• kesu ca maritukÄ• mo Ä• hÄ• raá¹ƒ upacchindati, dukkaá¹-ameva. yassa pana
cirÄ• nubaddho, bhikkhÅ« upaá¹-á¹-hahantÄ• kilamanti jigucchanti ``kadÄ• nu kho gilÄ• na
aá¹-á¹-Ä«yanti. sace so ``ayaá¹ƒ attabhÄ• vo paá¹-ijaggiyamÄ• nopi na tiá¹-á¹-hati, bhikkhÅ«
ti Ä• hÄ• raá¹ƒ upacchindati, bhesajjaá¹ƒ na sevati vaá¹-á¹-ati. yo pana ``ayaá¹ƒ rogo kharo
na tiá¹-á¹-hanti, ayaÃ±ca me visesÄ• dhigamo hatthappatto viya dissatÄ«â€™â€™ ti upacch

agilÄ• nassÄ• pi uppannasaá¹ƒvegassa ``Ä• hÄ• rapariyesanaá¹ƒ nÄ• ma papaÃ±co, kamm
anuyuÃ±jissÄ• mÄ«â€™â€™ ti kammaá¹-á¹-hÄ• nasÄ«sena \Ne II 58/ upacchindantassa va
byÄ• karitvÄ• Ä• hÄ• raá¹ƒ upacchindati, na vaá¹-á¹-ati. sabhÄ• gÄ• naÃ±hi \Ee II 468/ lajjÄ
kathetuá¹ƒ vaá¹-á¹-ati.

silÄ• vatthusmiá¹ƒ --- __davÄ• yÄ• _ti davena hassena; khiá¸• á¸• Ä• yÄ• ti attho. __silÄ• _t
kevalaÃ±ca pÄ• sÄ• á¹‡o, aÃ±Ã±ampi yaá¹ƒkiÃ±ci dÄ• rukhaá¹‡á¸• aá¹ƒ vÄ• iá¹-á¹-hakÄ•
yantena vÄ• pavijjhituá¹ƒ na vaá¹-á¹-ati. cetiyÄ• dÄ«naá¹ƒ atthÄ• ya pÄ• sÄ• á¹‡Ä• dayo ha
pavaá¹-á¹-entipi khipantipi ukkhipantipi kammasamayoti vaá¹-á¹-ati. aÃ±Ã±ampi Ä«disaá¹ƒ n
karontÄ• bhaá¹‡á¸• akaá¹ƒ vÄ• dhovantÄ• rukkhaá¹ƒ vÄ• dhovanadaá¹‡á¸• akaá¹ƒ vÄ•
vaá¹-á¹-ati. bhattavissaggakÄ• lÄ• dÄ«su kÄ• ke vÄ• soá¹‡e vÄ• kaá¹-á¹-haá¹ƒ vÄ• katha
palÄ• peti, vaá¹-á¹-ati.

<184> __sedanÄ• divatthÅ«ni_ \Be II 64/ sabbÄ• neva uttÄ• natthÄ• ni. ettha ca __ahaá¹ƒ k
gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ na kÄ• tabbaá¹ƒ, hitakÄ• matÄ• ya sabbaá¹ƒ gilÄ• nassa balÄ• b
sappÄ• yÄ• sappÄ• yaÃ±ca upalakkhetvÄ• kÄ• tabbaá¹ƒ.

<185> jÄ• ragabbhinivatthusmiá¹ƒ --- __pavutthapatikÄ• _ti pavÄ• saá¹ƒ gatapatikÄ• . __ga
paribhuttena gabbho patati, tÄ• disaá¹ƒ bhesajjaá¹ƒ. dve __pajÄ• patikavatthÅ«ni_ uttÄ• na
__gabbhamaddanavatthusmiá¹ƒ_ --- ``madditvÄ• pÄ• tehÄ«â€™â€™ ti vutte aÃ±Ã±ena ma
visaá¹…ketaá¹ƒ. ``maddÄ• petvÄ• pÄ• tÄ• pehÄ«â€™â€™ ti vuttepi sayaá¹ƒ madditvÄ• pÄ
manussaviggahe pariyÄ• yo nÄ• ma natthi. tasmÄ• ``gabbho nÄ• ma maddite patatÄ«â€™
maddatu, aÃ±Ã±ena vÄ• maddÄ• petvÄ• pÄ• tetu, visaá¹…keto natthi; pÄ• rÄ• jikameva _
nayo.

vaÃ±jhitthivatthusmiá¹ƒ --- __vaÃ±jhitthÄ«_ nÄ• ma yÄ• gabbhaá¹ƒ na gaá¹‡hÄ• ti. gabbha
nÄ• ma natthi, yassÄ• pana gahitopi gabbho na saá¹‡á¹-hÄ• ti, taá¹ƒyeva sandhÄ• yetaá¹ƒ
sabbitthiyo gabbhaá¹ƒ gaá¹‡hanti. yÄ• panÄ• yaá¹ƒ ``vaÃ±jhÄ• â€™â€™ ti vuccati, tassÄ•
nibbattasattÄ• naá¹ƒ \Ee II 469/ akusalavipÄ• ko sampÄ• puá¹‡Ä• ti. te parittakusalavipÄ• k
gahitapaá¹-isandhikÄ• akusalavipÄ• kena adhibhÅ«tÄ• vinassanti. abhinavapaá¹-isandhiya
kammÄ• nubhÄ• vena dvÄ«hÄ• kÄ• rehi gabbho na saá¹‡á¹-hÄ• ti --- vÄ• tena vÄ• pÄ• á¹‡
antaradhÄ• peti, pÄ• á¹‡akÄ• khÄ• ditvÄ• . tassa pana vÄ• tassa pÄ• á¹‡akÄ• naá¹ƒ vÄ• p
gabbho saá¹‡á¹-haheyya; so bhikkhu taá¹ƒ akatvÄ• aÃ±Ã±aá¹ƒ kharabhesajjaá¹ƒ adÄ• si. t
bhagavÄ• bhesajjassa kaá¹-attÄ• dukkaá¹-aá¹ƒ paÃ±Ã±Ä• pesi.

dutiyavatthusmimpi \Ne II 59/ eseva nayo. tasmÄ• Ä• gatÄ• gatassa parajanassa bhesajjaá
karonto dukkaá¹-aá¹ƒ Ä• pajjati. paÃ±cannaá¹ƒ pana sahadhammikÄ• naá¹ƒ kÄ• tabbaá¹ƒ b
sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eriyÄ• ti. samasÄ«lasaddhÄ• paÃ±Ã±Ä• na

yuttÄ• naá¹ƒ bhesajjaá¹ƒ akÄ• tuá¹ƒ na labbhati, karontena ca sace tesaá¹ƒ atthi, tesaá¹ƒ s
yojetvÄ• dÄ• tabbaá¹ƒ. sace natthi, attano santakaá¹ƒ kÄ• tabbaá¹ƒ. sace attanopi natthi, b
vÄ• Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato vÄ• pariyesitabbaá¹ƒ. alabhantena gilÄ• nassa atth
Ä• haritvÄ• kÄ• tabbaá¹ƒ.

aparesampi \Be II 65/ paÃ±cannaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati --- mÄ• tu, pitu, tadupaá¹-á¹-hÄ•
veyyÄ• vaccakarassa, paá¹‡á¸• upalÄ• sassÄ• ti. __paá¹‡á¸• upalÄ• so_ nÄ• ma yo pabbaj
paá¹-iyÄ• diyati tÄ• va vihÄ• re vasati. tesu sace mÄ• tÄ• pitaro issarÄ• honti, na paccÄ• s
vaá¹-á¹-ati. sace pana rajjepi á¹-hitÄ• paccÄ• sÄ«santi, akÄ• tuá¹ƒ na vaá¹-á¹-ati. bhesajjaá
paccÄ• sÄ«santÄ• naá¹ƒ bhesajjaá¹ƒ dÄ• tabbaá¹ƒ, yojetuá¹ƒ ajÄ• nantÄ• naá¹ƒ yojetvÄ•
atthÄ• ya sahadhammikesu vuttanayeneva pariyesitabbaá¹ƒ. sace pana mÄ• taraá¹ƒ vihÄ•
sabbaá¹ƒ parikammaá¹ƒ anÄ• masantena kÄ• tabbaá¹ƒ. khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ
pana yathÄ• sÄ• maá¹‡ero evaá¹ƒ sahatthena nhÄ• panasambÄ• hanÄ• dÄ«ni \Ee II 470/
mÄ• tÄ• pitaro upaá¹-á¹-hahanti paá¹-ijagganti, tesampi evameva kÄ• tabbaá¹ƒ. __veyyÄ• v
vetanaá¹ƒ gahetvÄ• araÃ±Ã±e dÄ• rÅ«ni vÄ• chindati, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci kammaá¹ƒ
yÄ• va Ã±Ä• takÄ• na passanti tÄ• va bhesajjaá¹ƒ kÄ• tabbaá¹ƒ. yo pana bhikkhunissitakov
karoti, tassa bhesajjaá¹ƒ kÄ• tabbameva. paá¹‡á¸• upalÄ• sepi sÄ• maá¹‡ere viya paá¹-ipaj

aparesampi dasannaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati --- jeá¹-á¹-habhÄ• tu, kaniá¹-á¹-habhÄ• tu, jeá
kaniá¹-á¹-habhaginiyÄ• , cÅ«á¸·amÄ• tuyÄ• , mahÄ• mÄ• tuyÄ• , cÅ«á¸·apituno, mahÄ• pitu
mÄ• tulassÄ• ti. tesaá¹ƒ pana sabbesampi karontena tesaá¹ƒyeva santakaá¹ƒ bhesajjaá¹ƒ g
yojetvÄ• dÄ• tabbaá¹ƒ. sace pana nappahonti, yÄ• canti ca ``detha no, bhante, tumhÄ• kaá
ti tÄ• vakÄ• likaá¹ƒ dÄ• tabbaá¹ƒ. sacepi na yÄ• canti, ``amhÄ• kaá¹ƒ bhesajjaá¹ƒ atthi, tÄ•
gaá¹‡hathÄ• â€™â€™ ti vatvÄ• vÄ• ``yadÄ• nesaá¹ƒ bhavissati tadÄ• dassantÄ«â€™â€
dÄ• tabbaá¹ƒ. sace paá¹-identi, gahetabbaá¹ƒ, no ce denti, na codetabbÄ• . ete dasa Ã±Ä•
aÃ±Ã±esaá¹ƒ na kÄ• tabbaá¹ƒ.

etesaá¹ƒ \Ne II 60/ puttaparamparÄ• ya pana yÄ• va sattamo kulaparivaá¹-á¹-o tÄ• va cattÄ
Ä• harÄ• pentassa akataviÃ±Ã±atti vÄ• bhesajjaá¹ƒ karontassa vejjakammaá¹ƒ vÄ• kulad
sace bhÄ• tujÄ• yÄ• bhaginisÄ• miko vÄ• gilÄ• nÄ• honti, Ã±Ä• takÄ• ce, tesampi vaá¹-á
bhÄ• tu ca bhaginiyÄ• ca katvÄ• dÄ• tabbaá¹ƒ, ``tumhÄ• kaá¹ƒ jagganaá¹-á¹-hÄ• ne dethÄ
puttÄ• naá¹ƒ katvÄ• dÄ• tabbaá¹ƒ, ``tumhÄ• kaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ \Be II 66/ dethÄ• â€
sabbapadesupi vinicchayo veditabbo.

tesaá¹ƒ atthÄ• ya ca sÄ• maá¹‡erehi araÃ±Ã±ato bhesajjaá¹ƒ Ä• harÄ• pentena Ã±Ä• tisÄ•
Ä• harÄ• petabbaá¹ƒ. attano atthÄ• ya vÄ• Ä• harÄ• petvÄ• \Ee II 471/ dÄ• tabbaá¹ƒ. tehi
Ä• harÄ• mÄ• â€™â€™ ti vattasÄ«sena Ä• haritabbaá¹ƒ. upajjhÄ• yassa mÄ• tÄ• pitaro gil
upajjhÄ• yo ca disÄ• pakkanto hoti, saddhivihÄ• rikena upajjhÄ• yassa santakaá¹ƒ bhesajja

atthi, attano bhesajjaá¹ƒ upajjhÄ• yassa pariccajitvÄ• dÄ• tabbaá¹ƒ. attanopi asante vuttana
upajjhÄ• yassa santakaá¹ƒ katvÄ• dÄ• tabbaá¹ƒ. upajjhÄ• yenapi saddhivihÄ• rikassa mÄ•
paá¹-ipajjitabbaá¹ƒ. esa nayo Ä• cariyantevÄ• sikesupi. aÃ±Ã±opi yo Ä• gantuko vÄ• coro v
issaro vÄ• Ã±Ä• takehi pariccatto kapaá¹‡o vÄ• gamiyamanusso vÄ• gilÄ• no hutvÄ• vihA
apaccÄ• sÄ«santena bhesajjaá¹ƒ kÄ• tabbaá¹ƒ.

saddhaá¹ƒ kulaá¹ƒ hoti catÅ«hi paccayehi upaá¹-á¹-hÄ• yakaá¹ƒ bhikkhusaá¹…ghassa mÄ•
tatra ce koci gilÄ• no hoti, tassatthÄ• ya vissÄ• sena ``bhesajjaá¹ƒ katvÄ• bhante dethÄ• â€
dÄ• tabbaá¹ƒ na kÄ• tabbaá¹ƒ. atha pana kappiyaá¹ƒ Ã±atvÄ• evaá¹ƒ pucchanti --- ``bhant
kiá¹ƒ bhesajjaá¹ƒ karontÄ«â€™â€™ ti? ``idaÃ±cidaÃ±ca gahetvÄ• karontÄ«â€™â€™ ti vat
``bhante, mayhaá¹ƒ mÄ• tÄ• gilÄ• nÄ• , bhesajjaá¹ƒ tÄ• va Ä• cikkhathÄ• â€™â€™ ti evaá
Ä• cikkhitabbaá¹ƒ. aÃ±Ã±amaÃ±Ã±aá¹ƒ pana kathÄ• kÄ• tabbÄ• --- ``Ä• vuso, asukassa m
kiá¹ƒ bhesajjaá¹ƒ kariá¹ƒsÅ«â€™â€™ ti? ``idaÃ±cidaÃ±ca bhanteâ€™â€™ ti. taá¹ƒ sutvÄ•
karoti, vaá¹-á¹-ateva.

__mahÄ• padumatthero_pi kira vasabharaÃ±Ã±o deviyÄ• roge uppanne ekÄ• ya itthiyÄ• Ä
jÄ• nÄ• mÄ«â€™â€™ ti avatvÄ• evameva bhikkhÅ«hi saddhiá¹ƒ samullapesi. taá¹ƒ sutvÄ•
vÅ«pasante ca roge ticÄ«varena tÄ«hi ca kahÄ• paá¹‡asatehi saddhiá¹ƒ bhesajjacaá¹…koá
61/ Ä• haritvÄ• \Be II 67/ therassa pÄ• damÅ«le á¹-hapetvÄ• ``bhante, pupphapÅ«jaá¹ƒ ka
Ä• haá¹ƒsu. thero ``Ä• cariyabhÄ• go nÄ• mÄ• yaâ€™â€™ nti kappiyavasena gÄ• hÄ• petv
tÄ• va bhesajje paá¹-ipajjitabbaá¹ƒ.

paritte \Ee II 472/ pana ``gilÄ• nassa parittaá¹ƒ karotha, bhanteâ€™â€™ ti vutte na kÄ• tabb
``bhaá¹‡athÄ• â€™â€™ ti vutte pana kÄ• tabbaá¹ƒ. sace pissa evaá¹ƒ hoti ``manussÄ• nÄ
akayiramÄ• ne vippaá¹-isÄ• rino bhavissantÄ«â€™â€™ ti kÄ• tabbaá¹ƒ; ``parittodakaá¹ƒ pa
dethÄ• â€™â€™ ti vuttena pana tesaá¹ƒyeva udakaá¹ƒ hatthena cÄ• letvÄ• suttaá¹ƒ parim
vihÄ• rato udakaá¹ƒ attano santakaá¹ƒ vÄ• suttaá¹ƒ deti, dukkaá¹-aá¹ƒ. manussÄ• udakaÃ
nisÄ«ditvÄ• ``parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vadanti, kÄ• tabbaá¹ƒ. no ce jÄ• nanti, Ä•
bhikkhÅ«naá¹ƒ nisinnÄ• naá¹ƒ pÄ• desu udakaá¹ƒ Ä• kiritvÄ• suttaÃ±ca á¹-hapetvÄ• gacc
parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti na pÄ• dÄ• apanetabbÄ• . manussÄ• hi vippaá¹-isÄ• ri
gilÄ• nassatthÄ• ya vihÄ• raá¹ƒ pesenti, ``parittaá¹ƒ bhaá¹‡antÅ«â€™â€™ ti bhaá¹‡itabbaá
rÄ• jagehÄ• dÄ«su roge vÄ• upaddave vÄ• uppanne pakkosÄ• petvÄ• bhaá¹‡Ä• penti, __
bhaá¹‡itabbÄ• ni. ``Ä• gantvÄ• gilÄ• nassa sikkhÄ• padÄ• ni dentu, dhammaá¹ƒ kathentu.
vÄ• Ä• gantvÄ• sikkhÄ• padÄ• ni dentu, dhammaá¹ƒ kathentÅ«â€™â€™ ti pesitepi gantvÄ
dhammo kathetabbo. ``matÄ• naá¹ƒ parivÄ• ratthaá¹ƒ Ä• gacchantÅ«â€™â€™ ti pakkosant
sÄ«vathikadassane asubhadassane ca maraá¹‡assatiá¹ƒ paá¹-ilabhissÄ• mÄ«ti kammaá¹-á
vaá¹-á¹-ati. __evaá¹ƒ paritte paá¹-ipajjitabbaá¹ƒ_.

__piá¹‡á¸• apÄ• te_ pana --- anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• to kassa dÄ• tabbo, kassa na c
tÄ• va dÄ• tabbo. sacepi kahÄ• paá¹‡agghanako hoti, saddhÄ• deyyavinipÄ• tanaá¹ƒ natthi
mÄ• tÄ• pituupaá¹-á¹-hÄ• kÄ• naá¹ƒ veyyÄ• vaccakarassa paá¹‡á¸• upalÄ• sassÄ• ti \Ee II
paá¹‡á¸• upalÄ• sassa thÄ• lake pakkhipitvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-ati. taá¹ƒ á¹-hapetvÄ• aA
Ä• gÄ• rikÄ• naá¹ƒ mÄ• tÄ• pitunampi na vaá¹-á¹-ati. __pabbajitaparibhogo hi Ä• gÄ• rikÄ•
apica anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• to nÄ• mesa sampattassa dÄ• marikacorassÄ• pi issa
hi adÄ«yamÄ• nepi ``na dentÄ«â€™â€™ ti Ä• masitvÄ• dÄ«yamÄ• nepi ``ucchiá¹-á¹-hakaá
kuddhÄ• jÄ«vitÄ• pi voropenti, sÄ• sanassÄ• pi antarÄ• yaá¹ƒ karonti. rajjaá¹ƒ \Be II 68/ pa
vicarato coranÄ• gassa vatthu cettha kathetabbaá¹ƒ. evaá¹ƒ piá¹‡á¸• apÄ• te paá¹-ipajjitabb

__paá¹-isanthÄ• ro_ pana kassa kÄ• tabbo, kassa na kÄ• tabbo? paá¹-isanthÄ• ro nÄ• ma
62/ yassa kassaci Ä• gantukassa vÄ• daliddassa vÄ• corassa vÄ• issarassa vÄ• kÄ• tabl
Ä• gantukaá¹ƒ tÄ• va khÄ«á¹‡aparibbayaá¹ƒ vihÄ• raá¹ƒ sampattaá¹ƒ disvÄ• pÄ• nÄ«yaá¹
pÄ• damakkhanatelaá¹ƒ dÄ• tabbaá¹ƒ. kÄ• le Ä• gatassa yÄ• gubhattaá¹ƒ, vikÄ• le Ä• gata
taá¹‡á¸• ulÄ• dÄ• tabbÄ• . avelÄ• yaá¹ƒ sampatto ``gacchÄ• hÄ«â€™â€™ ti na vattabbo. s
dÄ• tabbaá¹ƒ. sabbaá¹ƒ apaccÄ• sÄ«santeneva kÄ• tabbaá¹ƒ. ``manussÄ• nÄ• ma catupa
kayiramÄ• ne punappunaá¹ƒ pasÄ«ditvÄ• upakÄ• raá¹ƒ karissantÄ«â€™â€™ ti cittaá¹ƒ na
pana saá¹…ghikampi dÄ• tabbaá¹ƒ.

paá¹-isanthÄ• rÄ• nisaá¹ƒsadÄ«panatthaÃ±ca coranÄ• gavatthu, bhÄ• tarÄ• saddhiá¹ƒ jam
mahÄ• nÄ• garaÃ±Ã±o vatthu, piturÄ• jassa rajje catunnaá¹ƒ amaccÄ• naá¹ƒ vatthu, abhay
bahÅ«ni \Ee II 474/ vatthÅ«ni __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vitthÄ• rato vuttÄ• ni.

tatrÄ• yaá¹ƒ ekavatthudÄ«panÄ• --- sÄ«haá¸·adÄ«pe kira abhayo nÄ• ma coro paÃ±casata
khandhÄ• vÄ• raá¹ƒ bandhitvÄ• samantÄ• tiyojanaá¹ƒ ubbÄ• setvÄ• vasati. anurÄ• dhapu
uttaranti, cetiyagirimagge janasaÃ±cÄ• ro upacchinno. athekadivasaá¹ƒ coro ``cetiyagiriá¹ƒ
ti agamÄ• si. Ä• rÄ• mikÄ• disvÄ• dÄ«ghabhÄ• á¹‡akaabhayattherassa Ä• rocesuá¹ƒ. ther
atthÄ«â€™â€™ ti pucchi. ``atthi, bhanteâ€™â€™ ti. ``corÄ• naá¹ƒ detha, taá¹‡á¸• ulÄ• atth
bhante, saá¹…ghassatthÄ• ya Ä• haá¹-Ä• taá¹‡á¸• ulÄ• ca pattasÄ• kaÃ±ca goraso cÄ• â€
sampÄ• detvÄ• corÄ• naá¹ƒ dethÄ• â€™â€™ ti. Ä• rÄ• mikÄ• tathÄ• kariá¹ƒsu. corÄ• bh
paá¹-isanthÄ• ro katoâ€™â€™ ti pucchiá¹ƒsu. ``amhÄ• kaá¹ƒ ayyena abhayattherenÄ• â€™
santikaá¹ƒ gantvÄ• vanditvÄ• Ä• haá¹ƒsu --- ``mayaá¹ƒ saá¹…ghassa ca cetiyassa \Be II 6
acchinditvÄ• gahessÄ• mÄ• ti Ä• gatÄ• , tumhÄ• kaá¹ƒ pana iminÄ• paá¹-isanthÄ• renamh
vihÄ• re dhammikÄ• rakkhÄ• amhÄ• kaá¹ƒ Ä• yattÄ• hotu, nÄ• garÄ• Ä• gantvÄ• dÄ• na
vandantÅ«â€™â€™ ti. tato paá¹-á¹-hÄ• ya ca nÄ• gare dÄ• naá¹ƒ dÄ• tuá¹ƒ Ä• gacchante
rakkhantÄ• vihÄ• raá¹ƒ nenti, vihÄ• repi dÄ• naá¹ƒ dentÄ• naá¹ƒ rakkhaá¹ƒ katvÄ• tiá¹-á¹-
bhuttÄ• vasesaá¹ƒ corÄ• naá¹ƒ denti. gamanakÄ• lepi te corÄ• nadÄ«tÄ«raá¹ƒ pÄ• petvÄ•

athekadivasaá¹ƒ bhikkhusaá¹…ghe khÄ«yanakakathÄ• uppannÄ• ``thero issaravatÄ• ya s
corÄ• naá¹ƒ adÄ• sÄ«â€™â€™ ti. thero sannipÄ• taá¹ƒ kÄ• rÄ• petvÄ• Ä• ha --- ``corÄ• s
cetiyasantakaÃ±ca acchinditvÄ• gaá¹‡hissÄ• mÄ• â€™â€™ ti Ä• gamiá¹ƒsu. atha nesaá¹ƒ
\Ne II 63/ ettako nÄ• ma paá¹-isanthÄ• ro kato, taá¹ƒ sabbampi ekato sampiá¹‡á¸• etvÄ• ag
kÄ• raá¹‡ena aviluttaá¹ƒ bhaá¹‡á¸• aá¹ƒ ekato sampiá¹‡á¸• etvÄ• agghÄ• pethÄ• ti. tato sa
cetiyaghare ekaá¹ƒ varapotthakacittattharaá¹‡aá¹ƒ \Ee II 475/ na agghati. tato Ä• haá¹ƒsu --
katapaá¹-isanthÄ• ro sukato codetuá¹ƒ vÄ• sÄ• retuá¹ƒ vÄ• na labbhÄ• , gÄ«vÄ• vÄ• ava
evaá¹ƒ mahÄ• nisaá¹ƒso paá¹-isanthÄ• roti sallakkhetvÄ• kattabbo paá¹‡á¸• itena bhikkhur

<187> aá¹…gulipatodakavatthusmiá¹ƒ --- __uttanto_ti kilamanto. __anassÄ• sako_ti nirassÄ
vatthusmiá¹ƒ yÄ• ya Ä• pattiyÄ• bhavitabbaá¹ƒ sÄ• ``khuddakesu nidiá¹-á¹-hÄ• â€™â€™ t

tadanantare vatthusmiá¹ƒ --- __ottharitvÄ• _ti akkamitvÄ• . so kira tehi Ä• kaá¸• á¸• hiyamÄ
udaraá¹ƒ abhiruhitvÄ• nisÄ«di. sesÄ• pi pannarasa janÄ• pathaviyaá¹ƒ ajjhottharitvÄ• adÅ
migaá¹ƒ mÄ• resuá¹ƒ. yasmÄ• pana te kammÄ• dhippÄ• yÄ• , na maraá¹‡Ä• dhippÄ• yÄ•

bhÅ«tavejjakavatthusmiá¹ƒ --- __yakkhaá¹ƒ mÄ• resÄ«_ti bhÅ«tavijjÄ• kapÄ• á¹-hakÄ• yak
yakkhaá¹ƒ Ä• vÄ• hetvÄ• muÃ±cÄ• ti vadanti. no ce muÃ±cati, piá¹-á¹-hena vÄ• mattikÄ• y
hatthapÄ• dÄ• dÄ«ni chindanti, yaá¹ƒ yaá¹ƒ tassa chijjati taá¹ƒ taá¹ƒ yakkhassa chinnameva
yakkhopi marati \Be II 70/. evaá¹ƒ sopi mÄ• resi; tasmÄ• thullaccayaá¹ƒ vuttaá¹ƒ. na kevala
yopi hi sakkaá¹ƒ devarÄ• jaá¹ƒ mÄ• reyya, sopi thullaccayameva Ä• pajjati.

vÄ• á¸·ayakkhavatthusmiá¹ƒ --- __vÄ• á¸·ayakkhavihÄ• ra_nti yasmiá¹ƒ vihÄ• re vÄ• á¸·o ca
taá¹ƒ vihÄ• raá¹ƒ. yo hi evarÅ«paá¹ƒ vihÄ• raá¹ƒ ajÄ• nanto kevalaá¹ƒ vasanatthÄ• ya pese
maraá¹‡Ä• dhippÄ• yo peseti, so itarassa maraá¹‡ena pÄ• rÄ• jikaá¹ƒ, amaraá¹‡ena thullac
ca vÄ• á¸·ayakkhavihÄ• raá¹ƒ; evaá¹ƒ yattha vÄ• á¸·asÄ«habyagghÄ• dimigÄ• vÄ• ajagara
dÄ«ghajÄ• tikÄ• vÄ• vasanti, taá¹ƒ vÄ• á¸·avihÄ• raá¹ƒ pesentassÄ• pi Ä• pattÄ• nÄ• patt
ayaá¹ƒ __pÄ• á¸·imuttakanayo_. yathÄ• ca bhikkhuá¹ƒ vÄ• á¸·ayakkhavihÄ• raá¹ƒ pesenta
bhikkhusantikaá¹ƒ pesentassa Ä• pattÄ• nÄ• pattibhedo veditabbo. eseva nayo __vÄ• á¸·ak
kevalaÃ±hettha yasmiá¹ƒ kantÄ• re vÄ• á¸·amigÄ• vÄ• dÄ«ghajÄ• tikÄ• vÄ• atthi, so __v
corÄ• atthi, so __corakantÄ• ro_ti evaá¹ƒ padatthamattameva nÄ• naá¹ƒ. manussaviggaha
saá¹‡haá¹ƒ, pariyÄ• yakathÄ• ya na muccati; tasmÄ• yo vadeyya ``asukasmiá¹ƒ nÄ• ma ok
64/, yo tassa sÄ«saá¹ƒ chinditvÄ• Ä• harati, so rÄ• jato sakkÄ• ravisesaá¹ƒ labhatÄ«â€™â
vacanaá¹ƒ sutvÄ• koci naá¹ƒ gantvÄ• mÄ• reti, ayaá¹ƒ pÄ• rÄ• jiko hotÄ«ti.

<188> __taá¹ƒ maÃ±Ã±amÄ• no_ti Ä• dÄ«su so kira bhikkhu attano veribhikkhuá¹ƒ mÄ• ret
me divÄ• mÄ• rentassa na sukaraá¹ƒ bhaveyya sotthinÄ• gantuá¹ƒ, rattiá¹ƒ naá¹ƒ mÄ• res

sallakkhetvÄ• rattiá¹ƒ Ä• gamma bahÅ«naá¹ƒ sayitaá¹-á¹-hÄ• ne taá¹ƒ maÃ±Ã±amÄ• no ta
taá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ, aparo aÃ±Ã±aá¹ƒ tasseva sahÄ• yaá¹ƒ maÃ±Ã±amÄ• n
sahÄ• yaá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ tassa sahÄ• yameva jÄ«vitÄ• voropesi. sabbesa

__amanussagahitavatthÅ«su_ paá¹-hame vatthusmiá¹ƒ ``yakkhaá¹ƒ palÄ• pessÄ• mÄ«â€™
``na dÄ• nÄ• yaá¹ƒ virajjhituá¹ƒ samattho, mÄ• ressÄ• mi naâ€™â€™ nti \Be II 71/. ettha ca
anÄ• patti vuttÄ• ti. na ettakeneva amanussagahitassa pahÄ• ro dÄ• tabbo, tÄ• lapaá¹‡á¹‡a
vÄ• hatthe vÄ• pÄ• de vÄ• bandhitabbaá¹ƒ, ratanasuttÄ• dÄ«ni parittÄ• ni bhaá¹‡itabbÄ•
bhikkhuá¹ƒ viheá¹-hehÄ«â€™â€™ ti dhammakathÄ• kÄ• tabbÄ• ti. __saggakathÄ• dÄ«ni_
vattabbaá¹ƒ taá¹ƒ vuttameva.

<189> __rukkhacchedanavatthu_ aá¹-á¹-abandhanavatthusadisaá¹ƒ. ayaá¹ƒ pana viseso ---
marati \Ee II 477/, sakkÄ• ca hoti ekena passena rukkhaá¹ƒ chetvÄ• pathaviá¹ƒ vÄ• khani
hatthe cassa vÄ• si vÄ• kuá¹-hÄ• rÄ« vÄ• atthi, tena api jÄ«vitaá¹ƒ pariccajitabbaá¹ƒ, na ca
chinditabbo, na pathavÄ« vÄ• khaá¹‡itabbÄ• . kasmÄ• ? evaá¹ƒ karonto hi pÄ• cittiyaá¹ƒ Ä
Ä• á¹‡aá¹ƒ bhaÃ±jati, na jÄ«vitapariyantaá¹ƒ sÄ«laá¹ƒ karoti. tasmÄ• api jÄ«vitaá¹ƒ paricca
sÄ«lanti pariggahetvÄ• na evaá¹ƒ kÄ• tabbaá¹ƒ. aÃ±Ã±assa pana bhikkhuno rukkhaá¹ƒ vÄ
khanitvÄ• taá¹ƒ nÄ«harituá¹ƒ vaá¹-á¹-ati. sace udukkhalayantakena rukkhaá¹ƒ pavaá¹-á¹-et
taá¹ƒyeva rukkhaá¹ƒ chinditvÄ• udukkhalaá¹ƒ gahetabbanti __mahÄ• sumatthero_ Ä• ha. a
gahetuá¹ƒ vaá¹-á¹-atÄ«ti __mahÄ• padumatthero_. sobbhÄ• dÄ«su patitassÄ• pi nisseá¹‡iá
eseva nayo. attanÄ• bhÅ«tagÄ• maá¹ƒ chinditvÄ• nisseá¹‡Ä« na kÄ• tabbÄ• , aÃ±Ã±esaá
vaá¹-á¹-atÄ«ti.

<190> dÄ• yÄ• limpanavatthÅ«su --- __dÄ• yaá¹ƒ Ä• limpesu_nti vane aggiá¹ƒ adaá¹ƒsu. e
uddissÄ• nuddissavasena pÄ• rÄ• jikÄ• nantariyathullaccayapÄ• cittivatthÅ«naá¹ƒ anurÅ«p
akusalarÄ• sibhÄ• vo \Ne II 65/ ca pubbe vuttanayeneva veditabbo. ``allatiá¹‡avanappagum
á¸• ayhantÅ«â€™â€™ ti Ä• limpentassa ca pÄ• cittiyaá¹ƒ. ``dabbÅ«pakaraá¹‡Ä• ni vinassa
dukkaá¹-aá¹ƒ. khiá¸• á¸• Ä• dhippÄ• yenÄ• pi dukkaá¹-anti __saá¹…khepaá¹-á¹-hakathÄ• ya
allasukkhaá¹ƒ saindriyÄ• nindriyaá¹ƒ á¸• ayhatÅ«â€™â€™ ti Ä• limpentassa vatthuvasena
pÄ• rÄ• jikathullaccayapÄ• cittiyadukkaá¹-Ä• ni veditabbÄ• ni.

paá¹-aggidÄ• naá¹ƒ pana parittakaraá¹‡aÃ±ca bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• araÅ
dinnaá¹ƒ sayaá¹ƒ vÄ• uá¹-á¹-hitaá¹ƒ aggiá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``tiá¹‡akuá¹-iyo mÄ•
vinassantÅ«â€™â€™ ti tassa aggino paá¹-iaggiá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, yena saddhiá¹ƒ Ä•
hutvÄ• nirupÄ• dÄ• no nibbÄ• ti. parittampi \Ee II 478/ kÄ• tuá¹ƒ vaá¹-á¹-ati tiá¹‡akuá¹-ikÄ•
bhÅ«mitacchanaá¹ƒ parikhÄ• khaá¹‡anaá¹ƒ vÄ• , yathÄ• Ä• gato aggi upÄ• dÄ• naá¹ƒ alab
sabbaá¹ƒ uá¹-á¹-hiteyeva aggismiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. anuá¹-á¹-hite anupasampannehi
kÄ• retabbaá¹ƒ. udakena pana nibbÄ• pentehi appÄ• á¹‡akameva udakaá¹ƒ Ä• siÃ±citabba

<191> __Ä• ghÄ• tanavatthusmiá¹ƒ_ --- yathÄ• ekappahÄ• ravacane; evaá¹ƒ ``dvÄ«hi pah
Ä• divacanesupi pÄ• rÄ• jikaá¹ƒ veditabbaá¹ƒ. ``dvÄ«hÄ«â€™â€™ ti vutte ca ekena pahÄ•
otiá¹‡á¹‡attÄ• pÄ• rÄ• jikaá¹ƒ, tÄ«hi mÄ• rite pana visaá¹…ketaá¹ƒ. iti yathÄ• paricchede v
vÄ• avisaá¹…ketaá¹ƒ, paricchedÄ• tikkame pana sabbattha visaá¹…ketaá¹ƒ hoti, Ä• á¹‡Ä•
doso. yathÄ• ca pahÄ• resu; evaá¹ƒ purisesupi ``eko mÄ• retÅ«â€™â€™ ti vutte ekeneva
dvÄ«hi mÄ• rite visaá¹…ketaá¹ƒ. ``dve mÄ• rentÅ«â€™â€™ ti vutte ekena vÄ• dvÄ«hi vÄ•
tÄ«hi mÄ• rite visaá¹…ketanti veditabbaá¹ƒ. eko saá¹…gÄ• me vegena dhÄ• vato purisassa
asÄ«sakaá¹ƒ kabandhaá¹ƒ dhÄ• vati, tamaÃ±Ã±o paharitvÄ• pÄ• tesi, kassa pÄ• rÄ• jikant
``gamanÅ«pacchedakassÄ• â€™â€™ ti Ä• haá¹ƒsu. __Ä• bhidhammikagodattatthero_ ``sÄ
evarÅ«pÄ• nipi vatthÅ«ni imassa vatthussa atthadÄ«pane vattabbÄ• nÄ«ti.

<192> __takkavatthusmiá¹ƒ_ --- aniyametvÄ• ``takkaá¹ƒ pÄ• yethÄ• â€™â€™ ti vutte yaá¹
pÄ• yetvÄ• mÄ• rite pÄ• rÄ• jikaá¹ƒ. niyametvÄ• pana ``gotakkaá¹ƒ mahiá¹ƒsatakkaá¹ƒ aji
``sÄ«taá¹ƒ uá¹‡haá¹ƒ dhÅ«pitaá¹ƒ adhÅ«pitaâ€™â€™ nti vÄ• vutte yaá¹ƒ vuttaá¹ƒ, tato aÃ
mÄ• rite visaá¹…ketaá¹ƒ.

__loá¹‡asovÄ«rakavatthusmiá¹ƒ_ \Ne II 66/ __ --- loá¹‡asovÄ«rakaá¹ƒ_ nÄ• ma sabbarasÄ•
bhesajjaá¹ƒ. taá¹ƒ kira karontÄ• \Ee II 479/ harÄ«takÄ• malakavibhÄ«takakasÄ• ve sabbad
sabbaaparaá¹‡á¹‡Ä• ni sattannampi dhaÃ±Ã±Ä• naá¹ƒ odanaá¹ƒ kadaliphalÄ• dÄ«ni sabba
vettaketakakhajjÅ«rikaá¸·Ä«rÄ• dayo sabbakaá¸·Ä«re macchamaá¹ƒsakhaá¹‡á¸• Ä• ni anek
madhuphÄ• á¹‡itasindhavaloá¹‡anikaá¹-ukÄ• dÄ«ni bhesajjÄ• ni pakkhipitvÄ• \Be II 73/ kur
ekaá¹ƒ vÄ• dve vÄ• tÄ«á¹‡i vÄ• saá¹ƒvaccharÄ• ni á¹-hapenti, taá¹ƒ paripaccitvÄ• jambu
vÄ• takÄ• sakuá¹-á¹-hapaá¹‡á¸• ubhagandarÄ• dÄ«naá¹ƒ siniddhabhojanaá¹ƒ bhuttÄ• naÃ±
bhattajÄ«raá¹‡akabhesajjaá¹ƒ tÄ• disaá¹ƒ natthi. taá¹ƒ panetaá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• b
gilÄ• nÄ• naá¹ƒ pÄ• katikameva, agilÄ• nÄ• naá¹ƒ pana udakasambhinnaá¹ƒ pÄ• naparibho

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikaá¹ƒ

catusaccavidÅ« \Ee II 480/ satthÄ• , catutthaá¹ƒ yaá¹ƒ pakÄ• sayi.

pÄ• rÄ• jikaá¹ƒ tassa dÄ• ni, patto saá¹ƒvaá¹‡á¹‡anÄ• kkamo ||

yasmÄ• tasmÄ• suviÃ±Ã±eyyaá¹ƒ, yaá¹ƒ pubbe ca pakÄ• sitaá¹ƒ.

taá¹ƒ vajjayitvÄ• assÄ• pi, hoti saá¹ƒvaá¹‡á¹‡anÄ• ayaá¹ƒ ||

vaggumudÄ• tÄ«riyabhikkhuvatthuvaá¹‡á¹‡anÄ•

<193> __tena samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati ... pe ... gihÄ«naá¹ƒ kam
adhiá¹-á¹-hemÄ• _ti gihÄ«naá¹ƒ khettesu ceva Ä• rÄ• mÄ• dÄ«su ca kattabbakiccaá¹ƒ adhi
kÄ• tabbaá¹ƒ, evaá¹ƒ na kÄ• tabbaâ€™â€™ nti Ä• cikkhÄ• ma ceva anusÄ• sÄ• ma cÄ• ti
dÅ«takammaá¹ƒ. __uttarimanussadhammassÄ• _ti manusse uttiá¹‡á¹‡adhammassa; manu
vÄ• nibbÄ• naá¹ƒ vÄ• pÄ• panakadhammassÄ• ti attho. uttarimanussÄ• naá¹ƒ vÄ• seá¹-á
ariyÄ• naÃ±ca dhammassa. __asuko bhikkhÅ«_tiÄ• dÄ«su attanÄ• evaá¹ƒ mantayitvÄ• pa
``buddharakkhito nÄ• ma bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bhÄ«, dhammarakkhito dut
nÄ• mavaseneva vaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsÅ«ti veditabbo. tattha __esoyeva kho Ä• vuso se
kammantÄ• dhiá¹-á¹-hÄ• naá¹ƒ dÅ«teyyaharaá¹‡aÃ±ca bahusapattaá¹ƒ mahÄ• samÄ• ram
tato pana ubhayatopi \Ne II 67/ eso eva seyyo pÄ• saá¹ƒsataro sundarataro yo amhÄ• kaá¹
aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡o bhÄ• sito. kiá¹ƒ vuttaá¹ƒ hoti? ir
saá¹‡á¹-hapetvÄ• nisinnaá¹ƒ vÄ• caá¹…kamantaá¹ƒ vÄ• pucchantÄ• naá¹ƒ vÄ• apuccha
``ayaá¹ƒ \Be II 74/ asuko nÄ• ma bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bhÄ«â€™â€™ ti ev
amhÄ• kaá¹ƒ aÃ±Ã±ena aÃ±Ã±assa uttarimanussadhammassa \Ee II 481/ vaá¹‡á¹‡o bhÄ•
seyyoti. anÄ• gatasambandhe pana asati na etehi so tasmiá¹ƒ khaá¹‡e bhÄ• sitova yasmÄ•
anÄ• gatasambandhaá¹ƒ katvÄ• ``yo evaá¹ƒ bhÄ• sito bhavissati, so eva seyyoâ€™â€™ ti
lakkhaá¹‡aá¹ƒ pana saddasatthato pariyesitabbaá¹ƒ.

<194> __vaá¹‡á¹‡avÄ• ahesu_nti aÃ±Ã±oyeva nesaá¹ƒ abhinavo sarÄ«ravaá¹‡á¹‡o uppaj
vaá¹‡á¹‡avanto ahesuá¹ƒ. __pÄ«á¹‡indriyÄ• _ti paÃ±cahi pasÄ• dehi abhiniviá¹-á¹-hokÄ• s
manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ amilÄ• tabhÄ• vena pÄ«á¹‡indriyÄ• . __pasannan
avisesena vaá¹‡á¹‡avanto sarÄ«ravaá¹‡á¹‡ato pana nesaá¹ƒ mukhavaá¹‡á¹‡o adhikataraá
parisuddhoti attho. __vippasannachavivaá¹‡á¹‡Ä• _ti yena ca te mahÄ• kaá¹‡ikÄ• rapupph
vaá¹‡á¹‡avanto, tÄ• diso aÃ±Ã±esampi manussÄ• naá¹ƒ vaá¹‡á¹‡o atthi. yathÄ• pana ime
chavivaá¹‡á¹‡o vippasanno. tena vuttaá¹ƒ --- ``vippasannachavivaá¹‡á¹‡Ä• â€™â€™ ti. itih
uddesaá¹ƒ na paripucchaá¹ƒ na kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jantÄ• . atha kho kuhakatÄ
abhÅ«taguá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• ya laddhÄ• ni paá¹‡Ä«tabhojanÄ• ni bhuÃ±jitvÄ• yathÄ
saá¹…gaá¹‡ikÄ• rÄ• mataÃ±ca anuyuÃ±jantÄ• imaá¹ƒ sarÄ«rasobhaá¹ƒ pÄ• puá¹‡iá¹ƒsu,
bhantamigappaá¹-ibhÄ• gÄ• ti.

__vaggumudÄ• tÄ«riyÄ• _ti vaggumudÄ• tÄ«ravÄ• sino. __kacci bhikkhave khamanÄ«ya_n
idaá¹ƒ catucakkaá¹ƒ navadvÄ• raá¹ƒ sarÄ«rayantaá¹ƒ khamanÄ«yaá¹ƒ sakkÄ• khamituá¹ƒ
kiÃ±ci dukkhaá¹ƒ uppÄ• detÄ«ti. __kacci yÄ• panÄ«ya_nti kacci sabbakiccesu yÄ• petuá¹ƒ

kiÃ±ci antarÄ• yaá¹ƒ dassetÄ«ti. __kucchi parikanto_ti kucchi parikantito varaá¹ƒ bhaveyya;
tipi pÄ• á¹-ho yujjati. evaá¹ƒ \Ee II 482/ vaggumudÄ• tÄ«riye anekapariyÄ• yena vigarahitvÄ
katakammaá¹ƒ corakammaá¹ƒ hoti, tasmÄ• Ä• yatiá¹ƒ aÃ±Ã±esampi evarÅ«passa kamma
bhagavÄ• bhikkhÅ« Ä• mantesi.

<195> Ä• mantetvÄ• \Be II 75/ ca pana __ ``paÃ±cime bhikkhave mahÄ• corÄ• â€™â€™ _
saá¹ƒvijjamÄ• nÄ• _ti atthi ceva upalabbhanti cÄ• ti vuttaá¹ƒ hoti. __idhÄ• _ti imasmiá¹ƒ sat
hotÄ«_ti \Ne II 68/ evaá¹ƒ pubbabhÄ• ge icchÄ• uppajjati. __kudÄ• ssu nÄ• mÄ• ha_nti ett
nÄ• mÄ• ti attho. __so aparena samayenÄ• _ti so pubbabhÄ• ge evaá¹ƒ cintetvÄ• anukkar
panthadÅ«hanakammaá¹ƒ paccantimagÄ• mavilopanti evamÄ• dÄ«ni katvÄ• vepullappatta
janapadepi ajanapade karonto __hananto ghÄ• tento chindanto chedÄ• pento pacanto pÄ•

iti bÄ• hirakamahÄ• coraá¹ƒ dassetvÄ• tena sadise sÄ• sane paÃ±ca mahÄ• core dassetu
_tiÄ• dimÄ• ha. tattha __pÄ• pabhikkhuno_ti aÃ±Ã±esu á¹-hÄ• nesu mÅ«lacchinno pÄ• rÄ•
``pÄ• pabhikkhÅ«â€™â€™ ti vuccati. idha pana pÄ• rÄ• jikaá¹ƒ anÄ• panno icchÄ• cÄ• re a
sikkhÄ• padÄ• ni madditvÄ• vicaranto ``pÄ• pabhikkhÅ«â€™â€™ ti adhippeto. tassÄ• pi b
pubbabhÄ• ge evaá¹ƒ hoti --- __ ``kudÄ• ssu nÄ• mÄ• haá¹ƒ ... pe ... parikkhÄ• rÄ• naâ€™
__sakkato_ti sakkÄ• rappatto. __garukato_ti garukÄ• rappatto. __mÄ• nito_ti manasÄ• piy
catupaccayÄ• bhihÄ• rapÅ«jÄ• ya pÅ«jito. __apacito_ti apacitippatto. tattha yassa cattÄ• ro
suá¹-á¹-hu abhisaá¹…khate paá¹‡Ä«tapaá¹‡Ä«te katvÄ• denti, so sakkato. yasmiá¹ƒ garub
denti, so garukato. yaá¹ƒ manasÄ• piyÄ• yanti, so mÄ• nito. yassa sabbampetaá¹ƒ karonti,
abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammÄ• divasena \Ee II 483/ paramanipaccakÄ• raá
ca pana sabbampi imaá¹ƒ lokÄ• misaá¹ƒ patthayamÄ• nassa evaá¹ƒ hoti.

__so aparena samayenÄ• _ti so pubbabhÄ• ge evaá¹ƒ cintetvÄ• anukkamena sikkhÄ• ya a
capale mukhare vikiá¹‡á¹‡avÄ• ce muá¹-á¹-hassatÄ« asampajÄ• ne pÄ• katindriye Ä• cariy
lÄ• bhagaruke pÄ• pabhikkhÅ« saá¹…gaá¹‡hitvÄ• iriyÄ• pathasaá¹‡á¹-hapanÄ• dÄ«ni kuh
``ayaá¹ƒ thero asukasmiá¹ƒ nÄ• ma senÄ• sane vassaá¹ƒ upagamma vattapaá¹-ipattiá¹ƒ pÅ
vasitvÄ• niggatoâ€™â€™ ti lokasammatasenÄ• sanasaá¹ƒvaá¹‡á¹‡anÄ• dÄ«hi \Be II 76/ u
paripÄ• cetuá¹ƒ paá¹-ibalehi jÄ• takÄ• dÄ«su kataparicayehi sarasampannehi pÄ• pabhikkh
saá¹ƒvaá¹‡á¹‡iyamÄ• naguá¹‡o hutvÄ• __satena vÄ• sahassena vÄ• parivuto ... pe ... bh
ayaá¹ƒ bhikkhave paá¹-hamo mahÄ• coro_ti ayaá¹ƒ sandhicchedÄ• dicorako viya na ekaá¹ƒ
mahÄ• janaá¹ƒ vaÃ±cetvÄ• catupaccayagahaá¹‡ato __ ``paá¹-hamo mahÄ• coroâ€™â€™
suttantikÄ• vÄ• Ä• bhidhammikÄ• vÄ• vinayadharÄ• vÄ• bhikkhÅ« bhikkhÄ• cÄ• re asa
aá¹-á¹-hakathaá¹ƒ kathentÄ• anumodanÄ• ya dhammakathÄ• ya iriyÄ• pathasampattiyÄ•
janapadacÄ• rikaá¹ƒ \Ne II 69/ caranti sakkatÄ• garukatÄ• mÄ• nitÄ• pÅ«jitÄ• apacitÄ• ,
``tantipaveá¹‡ighaá¹-anakÄ• sÄ• sanajotakÄ• â€™â€™ ti veditabbÄ• .

__tathÄ• gatappavedita_nti tathÄ• gatena paá¹-ividdhaá¹ƒ paccakkhakataá¹ƒ jÄ• nÄ• pitaá¹
parisamajjhe pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca saá¹ƒsanditvÄ• madhurena sarena pasÄ• d
kathetvÄ• dhammakathÄ• vasena acchariyabbhutajÄ• tena viÃ±Ã±Å«janena ``aho, bhante
ca suparisuddhÄ• , kassa santike uggaá¹‡hitthÄ• â€™â€™ ti pucchito ``ko amhÄ• dise ugg
ti Ä• cariyaá¹ƒ anuddisitvÄ• attanÄ• \Ee II 484/ paá¹-ividdhaá¹ƒ sayambhuÃ±Ä• á¹‡Ä• dhig
pavedeti. ayaá¹ƒ tathÄ• gatena satasahassakappÄ• dhikÄ• ni cattÄ• ri asaá¹…kheyyÄ• ni p
kasirena paá¹-ividdhadhammatthenako __dutiyo mahÄ• coro_.

__suddhaá¹ƒ brahmacÄ• ri_nti khÄ«á¹‡Ä• savabhikkhuá¹ƒ. __parisuddhaá¹ƒ brahmacariya
nirupakkilesaá¹ƒ seá¹-á¹-hacariyaá¹ƒ carantaá¹ƒ; aÃ±Ã±ampi vÄ• anÄ• gÄ• miá¹ƒ Ä• diá¹ƒ
puthujjanaá¹ƒ avippaá¹-isÄ• rÄ• divatthukaá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carantaá¹ƒ.
abrahmacariyena anuddhaá¹ƒsetÄ«_ti tasmiá¹ƒ puggale avijjamÄ• nena antimavatthunÄ• a
vijjamÄ• naguá¹‡amakkhÄ« ariyaguá¹‡atthenako __tatiyo mahÄ• coro_.

__garubhaá¹‡á¸• Ä• ni garuparikkhÄ• rÄ• nÄ«_ti yathÄ• adinnÄ• dÄ• ne ``caturo janÄ• sa
avÄ• haruâ€™â€™ nti (Vin V 479) ettha paÃ±camÄ• sakagghanakaá¹ƒ ``garubhaá¹‡á¸• aâ
evaá¹ƒ. atha kho ``paÃ±cimÄ• ni, bhikkhave, avissajjiyÄ• ni na vissajjetabbÄ• ni saá¹…ghen
puggalena vÄ• . vissajjitÄ• nipi avissajjitÄ• ni \Be II 77/ honti. yo vissajjeyya, Ä• patti thullac
katamÄ• ni paÃ±ca? Ä• rÄ• mo, Ä• rÄ• mavatthu ... pe ... dÄ• rubhaá¹‡á¸• aá¹ƒ, mattikÄ• b
avissajjitabbattÄ• garubhaá¹‡á¸• Ä• ni. ``paÃ±cimÄ• ni, bhikkhave, avebhaá¹…giyÄ• ni na
vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vibhattÄ• nipi avibhattÄ• ni honti. yo vibhajeyya, Ä• pat
katamÄ• ni paÃ±ca? Ä• rÄ• mo, Ä• rÄ• mavatthu ... pe ... dÄ• rubhaá¹‡á¸• aá¹ƒ, mattikÄ• b
322) vacanato avebhaá¹…giyattÄ• sÄ• dhÄ• raá¹‡aparikkhÄ• rabhÄ• vena garuparikkhÄ• r
Ä• rÄ• mavatthÅ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ taá¹ƒ sabbaá¹ƒ ``paÃ±cimÄ• ni, bhikkhave
__khandhake_ Ä• gatasuttavaá¹‡á¹‡anÄ• yameva \Ee II 485/ bhaá¹‡issÄ• ma. __tehi gihÄ«
datvÄ• datvÄ• gihÄ«á¹ƒ saá¹…gaá¹‡hÄ• ti anuggaá¹‡hÄ• ti. __upalÄ• petÄ«_ti ``aho amh
lapanake anubandhanake sasnehe karoti. ayaá¹ƒ avissajjiyaá¹ƒ avebhaá¹…giyaÃ±ca \Ne II
tathÄ• bhÄ• vato thenetvÄ• gihi saá¹…gaá¹‡hanako __catuttho mahÄ• coro_. so ca panÄ•
garubhaá¹‡á¸• aá¹ƒ kulasaá¹…gaá¹‡hanatthaá¹ƒ vissajjento kuladÅ«sakadukkaá¹-aá¹ƒ Ä• p
pabbÄ• janÄ«yakammÄ• raho ca hoti. bhikkhusaá¹…ghaá¹ƒ abhibhavitvÄ• issaravatÄ• ya
Ä• pajjati. theyyacittena vissajjento bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabboti.

__ayaá¹ƒ aggo mahÄ• coro_ti ayaá¹ƒ imesaá¹ƒ corÄ• naá¹ƒ jeá¹-á¹-hacoro; iminÄ• sadiso
paÃ±cindriyaggahaá¹‡Ä• tÄ«taá¹ƒ atisaá¹‡hasukhumaá¹ƒ lokuttaradhammaá¹ƒ theneti. kiá¹
lokuttaradhammo hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dÄ«ni viya vaÃ±cetvÄ• thenetvÄ• gahetunti? na
``yo asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapatÄ«â€™â€™ _ti. ayaÃ±hi attan
kevalaá¹ƒ ``atthi mayhaá¹ƒ esoâ€™â€™ ti ullapati, na pana sakkoti á¹-hÄ• nÄ• cÄ• vetuá¹ƒ
saá¹ƒvijjamÄ• naá¹ƒ kÄ• tuá¹ƒ. atha kasmÄ• coroti vuttoti? yasmÄ• taá¹ƒ ullapitvÄ• asant

paccaye gaá¹‡hÄ• ti. evaÃ±hi gaá¹‡hatÄ• te paccayÄ• sukhumena upÄ• yena vaÃ±cetvÄ•
tenevÄ• ha --- __ ``taá¹ƒ kissa hetu? theyyÄ• ya vo bhikkhave raá¹-á¹-hapiá¹‡á¸• o bhuttoâ€
ettha attho --- yaá¹ƒ avocumha --- ``ayaá¹ƒ aggo mahÄ• coro, yo asantaá¹ƒ abhÅ«taá¹ƒ utta
ullapatÄ«â€™â€™ ti \Be II 78/. __taá¹ƒ kissa hetÅ«_ti kena kÄ• raá¹‡ena etaá¹ƒ avocumhÄ
vo bhikkhave raá¹-á¹-hapiá¹‡á¸• o bhuttoâ€™â€™ _ti bhikkhave yasmÄ• so tena raá¹-á¹-ha
theyyacittena bhutto hoti. ettha hi vokÄ• ro ``ye hi vo ariyÄ• araÃ±Ã±avanapatthÄ• nÄ«â€™
35-36) viya \Ee II 486/ padapÅ«raá¹‡amatte nipÄ• to. tasmÄ• ``tumhehi bhuttoâ€™â€™ ti e
daá¹-á¹-habbo.

idÄ• ni tamevatthaá¹ƒ gÄ• thÄ• hi vibhÅ«tataraá¹ƒ karonto __ ``aÃ±Ã±athÄ• santaâ€™â€™
__aÃ±Ã±athÄ• santa_nti aparisuddhakÄ• yasamÄ• cÄ• rÄ• dikena aÃ±Ã±enÄ• kÄ• rena sa
pavedaye_ti parisuddhakÄ• yasamÄ• cÄ• rÄ• dikena aÃ±Ã±ena Ä• kÄ• rena yo pavedeyya
me abbhantare lokuttaradhammoâ€™â€™ ti evaá¹ƒ jÄ• nÄ• peyya. pavedetvÄ• ca pana tÄ
bhojanaá¹ƒ arahÄ• viya bhuÃ±jati. __nikacca kitavasseva bhuttaá¹ƒ theyyena tassa tanti ni
aÃ±Ã±athÄ• santaá¹ƒ aÃ±Ã±athÄ• dassetvÄ• . agumbaagacchabhÅ«tameva sÄ• khÄ• pa
gumbamiva gacchamiva ca attÄ• naá¹ƒ dassetvÄ• . __kitavassevÄ• _ti vaÃ±cakassa kerÄ•
gumbagacchasaÃ±Ã±Ä• ya araÃ±Ã±e Ä• gatÄ• gate sakuá¹‡e gahetvÄ• jÄ«vitakappakass
theyyena tassa ta_nti tassÄ• pi anarahantasseva sato arahantabhÄ• vaá¹ƒ dassetvÄ• ladd
yaá¹ƒ taá¹ƒ bhuttaá¹ƒ taá¹ƒ yathÄ• sÄ• kuá¹‡ikakitavassa nikacca \Ne II 71/ vaÃ±cetvÄ• s
evaá¹ƒ manusse vaÃ±cetvÄ• laddhassa bhojanassa bhuttattÄ• theyyena bhuttaá¹ƒ nÄ• ma

imaá¹ƒ pana atthavasaá¹ƒ ajÄ• nantÄ• ye evaá¹ƒ bhuÃ±janti, __kÄ• sÄ• vakaá¹‡á¹-hÄ• ...
upapajjare kÄ• sÄ• vakaá¹‡á¹-hÄ• _ti kÄ• sÄ• vena veá¹-hitakaá¹‡á¹-hÄ• . ettakameva ariya
sesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. ``bhavissanti kho panÄ• nanda anÄ• gata
kÄ• sÄ• vakaá¹‡á¹-hÄ• â€™â€™ ti (MN III 380) evaá¹ƒ vuttadussÄ«lÄ• naá¹ƒ etaá¹ƒ adhiva
lÄ• makadhammÄ• . __asaÃ±Ã±atÄ• _ti kÄ• yÄ• dÄ«hi asaÃ±Ã±atÄ• . __pÄ• pÄ• _ti lÄ• m
tehi karaá¹‡akÄ• le Ä• dÄ«navaá¹ƒ adisvÄ• katehi paravaÃ±canÄ• dÄ«hi pÄ• pakammehi.
nirassÄ• daá¹ƒ duggatiá¹ƒ te upapajjanti; tasmÄ• __seyyo ayoguá¸·o_ti gÄ• thÄ• . tassatth
dussÄ«lo asaÃ±Ã±ato icchÄ• cÄ• re á¹-hito \Be II 79/ kuhanÄ• ya lokaá¹ƒ vaÃ±cako puggal
aggisikhÅ«pamaá¹ƒ ayoguá¸·aá¹ƒ bhuÃ±jeyya \Ee II 487/ ajjhohareyya, tassa yaÃ±cetaá¹ƒ
bhuÃ±jeyya, yaÃ±cetaá¹ƒ ayoguá¸·aá¹ƒ, tesu dvÄ«su ayoguá¸·ova bhutto seyyo sundaratar
bhaveyya, na hi ayoguá¸·assa bhuttattÄ• samparÄ• ye sabbaÃ±Ã±utaÃ±Ä• á¹‡enÄ• pi dujj
anubhavati. evaá¹ƒ paá¹-iladdhassa pana tassa raá¹-á¹-hapiá¹‡á¸• assa bhuttattÄ• sampar
dukkhaá¹ƒ anubhoti, ayaÃ±hi koá¹-ippatto micchÄ• jÄ«voti.

evaá¹ƒ pÄ• pakiriyÄ• ya anÄ• dÄ«navadassÄ• vÄ«naá¹ƒ Ä• dÄ«navaá¹ƒ dassetvÄ• ``atha
bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya dupposatÄ• ya ... pe ... imaá¹ƒ s
uddiseyyÄ• thÄ• â€™â€™ ti ca vatvÄ• catutthapÄ• rÄ• jikaá¹ƒ paÃ±Ã±apento__ ``yo pana

_nti Ä• dimÄ• ha.

evaá¹ƒ mÅ«lacchejjavasena daá¸·haá¹ƒ katvÄ• catutthapÄ• rÄ• jike paÃ±Ã±atte aparampi
adhimÄ• navatthu udapÄ• di. tassuppattidÄ«panatthaá¹ƒ etaá¹ƒ vuttaá¹ƒ --- ``evaÃ±cidaá¹ƒ
bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«â€™â€™ ti.

adhimÄ• navatthuvaá¹‡á¹‡anÄ•

<196> tattha __adiá¹-á¹-he diá¹-á¹-hasaÃ±Ã±ino_ti arahatte Ã±Ä• á¹‡acakkhunÄ• adiá¹-á¹-
amhehi arahattaâ€™â€™ nti diá¹-á¹-hasaÃ±Ã±ino hutvÄ• . esa nayo appattÄ• dÄ«su. ayaá
__appatte_ti attano \Ne II 72/ santÄ• ne uppattivasena appatte. __anadhigate_ti maggabhÄ
appaá¹-iladdhetipi attho. __asacchikate_ti appaá¹-ividdhe paccavekkhaá¹‡avasena vÄ• app
__adhimÄ• nenÄ• _ti adhigatamÄ• nena; ``adhigatÄ• mayaâ€™â€™ nti evaá¹ƒ uppannam
vÄ• thaddhamÄ• nenÄ• ti attho. __aÃ±Ã±aá¹ƒ byÄ• kariá¹ƒsÅ«_ti arahattaá¹ƒ byÄ• kariá¹ƒ
arahattaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti bhikkhÅ«naá¹ƒ Ä• rocesuá¹ƒ. tesaá¹ƒ magge
kevalaá¹ƒ samathavipassanÄ• balena vikkhambhitakilesÄ• naá¹ƒ aparena samayena tathÄ•
__rÄ• gÄ• ya cittaá¹ƒ namati; _ rÄ• gatthÄ• ya namatÄ«ti attho. esa nayo itaresu.

__taÃ±ca_ \Ee II 488/ __kho etaá¹ƒ abbohÄ• rika_nti taÃ±ca kho etaá¹ƒ tesaá¹ƒ aÃ±Ã±abyÄ
abbohÄ• rikaá¹ƒ Ä• pattipaÃ±Ã±Ä• pane vohÄ• raá¹ƒ na gacchati; Ä• pattiyÄ• aá¹…gaá¹ƒ

kassa \Be II 80/ panÄ• yaá¹ƒ adhimÄ• no uppajjati, kassa nuppajjatÄ«ti? ariyasÄ• vakassa
maggaphalanibbÄ• napahÄ«nakilesaavasiá¹-á¹-hakilesapaccavekkhaá¹‡ena saÃ±jÄ• tasom
nikkaá¹…kho. tasmÄ• sotÄ• pannÄ• dÄ«naá¹ƒ ``ahaá¹ƒ sakadÄ• gÄ• mÄ«â€™â€™ tiÄ• di
dussÄ«lassa nuppajjati, so hi ariyaguá¹‡Ä• dhigame nirÄ• sova. sÄ«lavatopi pariccattakam
niddÄ• rÄ• matÄ• dimanuyuttassa nuppajjati. suparisuddhasÄ«lassa pana kammaá¹-á¹-hÄ•
vavatthapetvÄ• paccayapariggahena vitiá¹‡á¹‡akaá¹…khassa tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ•
Ä• raddhavipassakassa uppajjati, uppanno ca suddhasamathalÄ• bhiá¹ƒ vÄ• suddhavipass
á¹-hapeti, so hi dasapi vÄ«satipi tiá¹ƒsampi vassÄ• ni kilesasamudÄ• cÄ• raá¹ƒ apassitvÄ•
sotÄ• pannoâ€™â€™ ti vÄ• ``sakadÄ• gÄ• mÄ«â€™â€™ ti vÄ• ``anÄ• gÄ• mÄ«â€™â€™
samathavipassanÄ• lÄ• bhiá¹ƒ pana arahatteyeva á¹-hapeti. tassa hi samÄ• dhibalena kiles
vipassanÄ• balena saá¹…khÄ• rÄ• supariggahitÄ• , tasmÄ• saá¹-á¹-himpi vassÄ• ni asÄ«
kilesÄ• na samudÄ• caranti, khÄ«á¹‡Ä• savasseva cittacÄ• ro hoti. so evaá¹ƒ dÄ«gharatta
apassanto antarÄ• aá¹-hatvÄ• va ``arahÄ• ahaâ€™â€™ nti maÃ±Ã±atÄ«ti.

savibhaá¹…gasikkhÄ• padavaá¹‡á¹‡anÄ•

<197> __anabhijÄ• na_nti na abhijÄ• naá¹ƒ. yasmÄ• panÄ• yaá¹ƒ anabhijÄ• naá¹ƒ samud

II 73/ anuppanno Ã±Ä• á¹‡ena ca asacchikatoti abhÅ«to hoti. tenassa padabhÄ• jane ``asa
asaá¹ƒvijjamÄ• naâ€™â€™ nti vatvÄ• ``ajÄ• nanto apassantoâ€™â€™ ti vuttaá¹ƒ \Ee II 48

__uttarimanussadhamma_nti uttarimanussÄ• naá¹ƒ jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±ca dhar
attani taá¹ƒ upaneti, attÄ• naá¹ƒ vÄ• tattha upanetÄ«ti attupanÄ• yiko, taá¹ƒ attupanÄ• yika
samudÄ• careyyÄ• ti sambandho. padabhÄ• jane pana yasmÄ• uttarimanussadhammo nÄ
samÄ• patti Ã±Ä• á¹‡adassanaá¹ƒ ... pe ... suÃ±Ã±Ä• gÄ• re abhiratÄ«ti evaá¹ƒ jhÄ• nÄ• da
tasmÄ• tesaá¹ƒ sabbesaá¹ƒ vasena attupanÄ• yikabhÄ• vaá¹ƒ \Be II 81/ dassento ``te vÄ•
upanetÄ«â€™â€™ ti bahuvacananiddesaá¹ƒ akÄ• si. tattha ``ete dhammÄ• mayi sandissa
attani upaneti. ``ahaá¹ƒ etesu sandissÄ• mÄ«â€™â€™ ti samudÄ• caranto attÄ• naá¹ƒ tesu

__alamariyaÃ±Ä• á¹‡adassana_nti ettha lokiyalokuttarÄ• paÃ±Ã±Ä• jÄ• nanaá¹-á¹-hena _
diá¹-á¹-hamiva dhammaá¹ƒ paccakkhakaraá¹‡ato dassanaá¹-á¹-hena dassananti __Ã±Ä• á¹
visuddhaá¹ƒ uttamaá¹ƒ Ã±Ä• á¹‡adassananti __ariyaÃ±Ä• á¹‡adassanaá¹ƒ_. alaá¹ƒ pariyat
kilesaviddhaá¹ƒsanasamatthaá¹ƒ ariyaÃ±Ä• á¹‡adassanamettha, jhÄ• nÄ• dibhede uttarima
ariyaÃ±Ä• á¹‡adassanamassÄ• ti alamariyaÃ±Ä• á¹‡adassano, taá¹ƒ alamariyaÃ±Ä• á¹‡ad
uttarimanussadhammanti evaá¹ƒ padatthasambandho veditabbo. tattha yena Ã±Ä• á¹‡adas
alamariyaÃ±Ä• á¹‡adassanoti vuccati. tadeva dassetuá¹ƒ ``Ã±Ä• á¹‡anti tisso vijjÄ• , dassa
taá¹ƒ dassanaá¹ƒ; yaá¹ƒ dassanaá¹ƒ taá¹ƒ Ã±Ä• á¹‡aâ€™â€™ nti vijjÄ• sÄ«sena padabhÄ
mahaggatalokuttarÄ• panettha sabbÄ• pi paÃ±Ã±Ä• ``Ã±Ä• á¹‡aâ€™â€™ nti veditabbÄ• .

__samudÄ• careyyÄ• _ti vuttappakÄ• rametaá¹ƒ uttarimanussadhammaá¹ƒ attupanÄ• yikaá
vÄ• _tiÄ• di pana Ä• rocetabbapuggalanidassanaá¹ƒ. etesaÃ±hi Ä• rocite Ä• rocitaá¹ƒ hoti n
nÄ• pi petayakkhatiracchÄ• nagatÄ• nanti. __iti jÄ• nÄ• mi iti passÄ• mÄ«_ti samudÄ• cara
padabhÄ• jane panassa ``jÄ• nÄ• mahaá¹ƒ ete dhamme, passÄ• mahaá¹ƒ ete dhammeâ€™
dhammesu jÄ• nanapassanÄ• naá¹ƒ pavattidÄ«panaá¹ƒ, ``atthi ca me ete dhammÄ• â€™â
attupanÄ• yikabhÄ• vadÄ«panaá¹ƒ \Ee II 490/.

<198> __tato aparena samayenÄ• _ti Ä• pattipaá¹-ijÄ• nanasamayadassanametaá¹ƒ. ayaá¹
pÄ• rÄ• jikaá¹ƒ Ä• pajjati. Ä• pattiá¹ƒ pana Ä• panno yasmÄ• parena codito vÄ• acodito \N
paá¹-ijÄ• nÄ• ti; tasmÄ• __ ``samanuggÄ• hiyamÄ• no vÄ• asamanuggÄ• hiyamÄ• no vÄ•

tattha samanuggÄ• hiyamÄ• ne tÄ• va --- __kiá¹ƒ te adhigata_nti adhigamapucchÄ• ; jhÄ• n
sotÄ• pattimaggÄ• dÄ«su vÄ• kiá¹ƒ tayÄ• adhigatanti. __kinti te adhigata_nti upÄ• yapucc
etthÄ• dhippÄ• yo --- kiá¹ƒ tayÄ• aniccalakkhaá¹‡aá¹ƒ \Be II 82/ dhuraá¹ƒ katvÄ• adhigata
dukkhÄ• nattalakkhaá¹‡esu aÃ±Ã±ataraá¹ƒ vÄ• ? kiá¹ƒ vÄ• samÄ• dhivasena abhinivisitvÄ
tathÄ• kiá¹ƒ rÅ«pe abhinivisitvÄ• , udÄ• hu arÅ«pe? kiá¹ƒ vÄ• ajjhattaá¹ƒ abhinivisitvÄ• , u
__kadÄ• te adhigata_nti kÄ• lapucchÄ• . pubbaá¹‡hamajjhanhikÄ• dÄ«su katarasmiá¹ƒ kÄ

te adhigata_nti okÄ• sapucchÄ• . katarasmiá¹ƒ okÄ• se, kiá¹ƒ rattiá¹-á¹-hÄ• ne, divÄ• á¹-á¹-
maá¹‡á¸• ape, katarasmiá¹ƒ vÄ• vihÄ• reti vuttaá¹ƒ hoti. __katame te kilesÄ• pahÄ«nÄ• _t
kataramaggavajjhÄ• tava kilesÄ• pahÄ«nÄ• ti vuttaá¹ƒ hoti. __katamesaá¹ƒ tvaá¹ƒ dhamm
paá¹-iladdhadhammapucchÄ• . paá¹-hamamaggÄ• dÄ«su katamesaá¹ƒ dhammÄ• naá¹ƒ tv

tasmÄ• idÄ• ni cepi koci bhikkhu uttarimanussadhammÄ• dhigamaá¹ƒ byÄ• kareyya, na so
imesu pana chasu á¹-hÄ• nesu sodhanatthaá¹ƒ vattabbo --- ``kiá¹ƒ te adhigataá¹ƒ, kiá¹ƒ jhÄ
vimokkhÄ• dÄ«su aÃ±Ã±ataraâ€™â€™ nti? yo hi yena adhigato dhammo, so tassa pÄ• kaá
me adhigataâ€™â€™ nti vadati, tato ``kinti te adhigataâ€™â€™ nti pucchitabbo, ``aniccalak
dhuraá¹ƒ katvÄ• aá¹-á¹-hatiá¹ƒsÄ• ya vÄ• Ä• rammaá¹‡esu rÅ«pÄ• rÅ«paajjhattabahiddhÄ
dhammesu kena mukhena abhinivisitvÄ• â€™â€™ ti yo hi yassÄ• bhiniveso, so tassa pÄ• k
nÄ• ma me abhiniveso evaá¹ƒ mayÄ• adhigataâ€™â€™ nti vadati, tato ``kadÄ• te adhigat
``kiá¹ƒ pubbaá¹‡he, udÄ• hu majjhanhikÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ kÄ• leâ€™â€™ ti sabl
pÄ• kaá¹-o hoti. sace ``asukasmiá¹ƒ nÄ• ma kÄ• le adhigatanti vadati, tato ``kattha te adhiga
pucchitabbo, ``kiá¹ƒ divÄ• á¹-á¹-hÄ• ne, udÄ• hu rattiá¹-á¹-hÄ• nÄ• dÄ«su aÃ±Ã±atarasmiá¹
sabbesaÃ±hi attanÄ• adhigatokÄ• so pÄ• kaá¹-o hoti. sace ``asukasmiá¹ƒ nÄ• ma me okÄ•
vadati, tato ``katame te kilesÄ• pahÄ«nÄ• â€™â€™ ti pucchitabbo, ``kiá¹ƒ paá¹-hamamagg
dutiyÄ• dimaggavajjhÄ• â€™â€™ ti sabbesaÃ±hi attanÄ• adhigatamaggena pahÄ«nakilesÄ
nÄ• ma me kilesÄ• pahÄ«nÄ• â€™â€™ ti vadati, tato ``katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá
\Ne II 75/, ``kiá¹ƒ sotÄ• pattimaggassa, udÄ• hu sakadÄ• gÄ• mimaggÄ• dÄ«su aÃ±Ã±atara
attanÄ• adhigatadhammÄ• \Be II 83/ pÄ• kaá¹-Ä• honti. sace ``imesaá¹ƒ nÄ• mÄ• haá¹ƒ d
vadati, ettÄ• vatÄ• pissa vacanaá¹ƒ na saddhÄ• tabbaá¹ƒ, bahussutÄ• hi uggahaparipucch
cha á¹-hÄ• nÄ• ni sodhetuá¹ƒ sakkonti.

imassa pana bhikkhuno Ä• gamanapaá¹-ipadÄ• sodhetabbÄ• . yadi Ä• gamanapaá¹-ipadÄ•
paá¹-ipadÄ• ya lokuttaradhammo nÄ• ma na labbhatÄ«â€™â€™ ti apanetabbo. yadi panas
sujjhati, ``dÄ«gharattaá¹ƒ tÄ«su sikkhÄ• su appamatto jÄ• gariyamanuyutto catÅ«su paccay
pÄ• á¹‡isamena cetasÄ• viharatÄ«â€™â€™ ti paÃ±Ã±Ä• yati, tassa bhikkhuno byÄ• karaá
saá¹ƒsandati. ``seyyathÄ• pi nÄ• ma gaá¹…godakaá¹ƒ yamunodakena saddhiá¹ƒ saá¹ƒsan
supaÃ±Ã±attÄ• tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• saá¹
cÄ• â€™â€™ ti (DN II 296) vuttasadisaá¹ƒ hoti.

apica kho na ettakenÄ• pi sakkÄ• ro kÄ• tabbo. kasmÄ• ? ekaccassa hi puthujjanassÄ• pi s
khÄ«á¹‡Ä• savapaá¹-ipattisadisÄ• paá¹-ipadÄ• hoti, tasmÄ• so bhikkhu tehi tehi upÄ• yeh
khÄ«á¹‡Ä• savassa nÄ• ma asaniyÄ• pi matthake \Ee II 492/ patamÄ• nÄ• ya bhayaá¹ƒ vÄ•
lomahaá¹ƒso vÄ• na hoti. sacassa bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• u
arahÄ• â€™â€™ ti apanetabbo. sace pana abhÄ«rÅ« acchambhÄ« anutrÄ• sÄ« hutvÄ• sÄ
bhikkhu sampannaveyyÄ• karaá¹‡o samantÄ• rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi pesitaá¹ƒ s

__pÄ• piccho_ti yÄ• sÄ• ``idhekacco dussÄ«lova samÄ• no sÄ«lavÄ• ti maá¹ƒ jano jÄ• nÄ
tiÄ• dinÄ• (Vibh 851) nayena vuttÄ• pÄ• picchÄ• tÄ• ya samannÄ• gato. __icchÄ• pakato
apakato abhibhÅ«to pÄ• rÄ• jiko hutvÄ• .

__visuddhÄ• pekkho_ti attano visuddhiá¹ƒ apekkhamÄ• no icchamÄ• no patthayamÄ• no. a
Ä• panno, tasmÄ• bhikkhubhÄ• ve á¹-hatvÄ• abhabbo jhÄ• nÄ• dÄ«ni adhigantuá¹ƒ, bhikk
ceva hoti maggantarÄ• yo ca. vuttaÃ±hetaá¹ƒ --- ``sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-haá
nirayÄ• yupakaá¸• á¸• hatÄ«â€™â€™ ti \Be II 84/ (Dhp 311). aparampi vuttaá¹ƒ --- ``sithilo
Ä• kirate rajaâ€™â€™ nti (Dhp 313). iccassa bhikkhubhÄ• vo visuddhi nÄ• ma na hoti \Ne
vÄ• upÄ• sako vÄ• Ä• rÄ• miko vÄ• sÄ• maá¹‡ero vÄ• hutvÄ• dÄ• nasaraá¹‡asÄ«lasaá
jhÄ• navimokkhÄ• dÄ«hi mokkhamaggaá¹ƒ vÄ• Ä• rÄ• dhetuá¹ƒ bhabbo hoti, tasmÄ• ssa
hoti, tasmÄ• taá¹ƒ visuddhiá¹ƒ apekkhanato ``visuddhÄ• pekkhoâ€™â€™ ti vuccati. teneva
``gihÄ« vÄ• hotukÄ• moâ€™â€™ tiÄ• di vuttaá¹ƒ.

__evaá¹ƒ vadeyyÄ• _ti evaá¹ƒ bhaá¹‡eyya. kathaá¹ƒ? __ ``ajÄ• namevaá¹ƒ Ä• vuso avacaá
passÄ• mÄ«â€™â€™ _ti. padabhÄ• jane pana ``evaá¹ƒ vadeyyÄ• â€™â€™ ti idaá¹ƒ padaá
vadanto ``ajÄ• namevaá¹ƒ Ä• vuso avacaá¹ƒ jÄ• nÄ• mi, apassaá¹ƒ passÄ• mÄ«â€™â€™
Ä• kÄ• raá¹ƒ dassetuá¹ƒ ``nÄ• haá¹ƒ ete dhamme jÄ• nÄ• mÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. __
ahaá¹ƒ vacanatthavirahato tucchaá¹ƒ vaÃ±canÄ• dhippÄ• yato musÄ• vilapiá¹ƒ, abhaá¹‡in
hoti. padabhÄ• jane panassa aÃ±Ã±ena padabyaÃ±janena atthamattaá¹ƒ dassetuá¹ƒ ``tucc
bhaá¹‡itaâ€™â€™ ntiÄ• di vuttaá¹ƒ.

__purime upÄ• dÄ• yÄ• _ti purimÄ• ni tÄ«á¹‡i pÄ• rÄ• jikÄ• ni Ä• panne puggale upÄ• dÄ•
uttÄ• natthattÄ• ca pÄ• kaá¹-amevÄ• ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<199> evaá¹ƒ uddiá¹-á¹-hasikkhÄ• padaá¹ƒ padÄ• nukkamena vibhajitvÄ• idÄ• ni yasmÄ•
padabhÄ• janÄ«yamhi ``jhÄ• naá¹ƒ vimokkhaá¹ƒ samÄ• dhi samÄ• patti Ã±Ä• á¹‡adassana
abhiratÄ«â€™â€™ ti evaá¹ƒ saá¹ƒkhitteneva uttarimanussadhammo dassito, na vitthÄ• ren
tanti á¹-hapitÄ• . saá¹…khepadassite ca atthe na sabbe sabbÄ• kÄ• rena nayaá¹ƒ gahetuá¹
sabbÄ• kÄ• rena nayaggahaá¹‡atthaá¹ƒ puna tadeva padabhÄ• janaá¹ƒ mÄ• tikÄ• á¹-hÄ• r
uttarimanussadhammaá¹ƒ dassetvÄ• Ä• pattibhedaá¹ƒ dassetukÄ• mo __ ``jhÄ• nanti paá¹
jhÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha paá¹-hamajjhÄ• nÄ• dÄ«hi mettÄ• jhÄ• nÄ• dÄ«ni
Ä• nÄ• pÄ• nassatisamÄ• dhijjhÄ• nampi lokiyajjhÄ• nampi lokuttarajjhÄ• nampi saá¹…gah
jhÄ• naá¹ƒ samÄ• pajjintipi ... pe ... catutthaá¹ƒ jjhÄ• naá¹ƒ, mettÄ• jhÄ• naá¹ƒ, upekkhÄ• jh
asubhajjhÄ• naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhijjhÄ• naá¹ƒ \Be II 85/, lokiyajjhÄ• naá¹ƒ, lo

samÄ• pajjiâ€™â€™ ntipi bhaá¹‡anto pÄ• rÄ• jikova hotÄ«ti veditabbo.

suá¹-á¹-hu \Ne II 77/ mutto vividhehi vÄ• kilesehi muttoti __vimokkho_. so panÄ• yaá¹ƒ rÄ•
suÃ±Ã±attÄ• __suÃ±Ã±ato_. rÄ• gadosamohanimittehi animittattÄ• __animitto_. rÄ• gados
abhÄ• vato __appaá¹‡ihito_ti vuccati. cittaá¹ƒ samaá¹ƒ Ä• dahati Ä• rammaá¹‡e á¹-hapetÄ«
samÄ• pajjitabbato __samÄ• patti_. sesamettha vuttanayameva. ettha ca vimokkhattikena c
ariyamaggova \Ee II 494/ vutto. samÄ• pattittikena pana phalasamÄ• patti. tesu yaá¹ƒkiÃ±ci
gahetvÄ• ``ahaá¹ƒ imassa lÄ• bhÄ«mhÄ«â€™â€™ ti bhaá¹‡anto pÄ• rÄ• jikova hoti.

__tisso vijjÄ• _ti pubbenivÄ• sÄ• nussati, dibbacakkhu, Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡anti
gahetvÄ• ``ahaá¹ƒ imissÄ• vijjÄ• ya lÄ• bhÄ«mhÄ«â€™â€™ ti bhaá¹‡anto pÄ• rÄ• jiko hot
__saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``vijjÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™ ti bhaá¹‡antop
lÄ• bhÄ«mhÄ«â€™ ti bhaá¹‡antopi pÄ• rÄ• jiko vÄ• â€™â€™ ti vuttaá¹ƒ. maggabhÄ• vanÄ
sattatiá¹ƒsabodhipakkhiyadhammÄ• maggasampayuttÄ• lokuttarÄ• va idhÄ• dhippetÄ• . ta
satipaá¹-á¹-hÄ• nÄ• naá¹ƒ sammappadhÄ• nÄ• naá¹ƒ iddhipÄ• dÄ• naá¹ƒ indriyÄ• naá¹ƒ ba
ariyassa aá¹-á¹-haá¹…gikassa maggassa lÄ• bhÄ«mhÄ«ti vadato pÄ• rÄ• jikanti __mahÄ• a
vuttaá¹ƒ. __mahÄ• paccariyÄ• _dÄ«su pana ``satipaá¹-á¹-hÄ• nÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™
ekekakoá¹-á¹-hÄ• savasenÄ• pi `kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nassa lÄ• bhÄ«mhÄ«
ekekadhammavasenÄ• pi vadato pÄ• rÄ• jikamevÄ• â€™â€™ ti vuttaá¹ƒ tampi sameti. kas
sandhÄ• ya vuttattÄ• . phalasacchikiriyÄ• yapi ekekaphalavasena pÄ• rÄ• jikaá¹ƒ veditabba

__rÄ• gassa pahÄ• na_ntiÄ• dittike kilesappahÄ• nameva vuttaá¹ƒ. taá¹ƒ pana yasmÄ• ma
tatiyamaggena hi kÄ• marÄ• gadosÄ• naá¹ƒ pahÄ• naá¹ƒ, catutthena mohassa, tasmÄ• ``n
tiÄ• dÄ«ni vadatopi pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ.

__rÄ• gÄ• cittaá¹ƒ vinÄ«varaá¹‡atÄ• _tiÄ• dittike lokuttaracittameva vuttaá¹ƒ. tasmÄ• ``rÄ•
vinÄ«varaá¹‡aâ€™â€™ ntiÄ• dÄ«ni vadatopi pÄ• rÄ• jikameva.

suÃ±Ã±Ä• gÄ• rapadabhÄ• jane \Be II 86/ pana yasmÄ• jhÄ• nena aghaá¹-etvÄ• ``suÃ±Ã±
vacanamattena pÄ• rÄ• jikaá¹ƒ nÄ• dhippetaá¹ƒ, tasmÄ• __ ``paá¹-hamena jhÄ• nena suÃ±
tiÄ• di vuttaá¹ƒ. tasmÄ• yo jhÄ• nena ghaá¹-etvÄ• ``iminÄ• \Ee II 495/ nÄ• ma jhÄ• nena s
abhiramÄ• mÄ«â€™â€™ ti vadati, ayameva pÄ• rÄ• jiko hotÄ«ti veditabbo.

__yÄ• _ \Ne II 78/ __ca ``Ã±Ä• á¹‡aâ€™â€™ _nti imassa padabhÄ• jane __ambaá¹-á¹-hasu
vuttÄ• su aá¹-á¹-hasu vijjÄ• su vipassanÄ• Ã±Ä• á¹‡amanomayiddhiiddhividhadibbasotacet
vijjÄ• na Ä• gatÄ• , tÄ• su ekÄ• vipassanÄ• va pÄ• rÄ• jikavatthu na hoti, sesÄ• hontÄ«ti
``vipassanÄ• ya lÄ• bhÄ«mhÄ«â€™â€™ tipi ``vipassanÄ• Ã±Ä• á¹‡assa lÄ• bhÄ«mhÄ«â€™
natthi. __phussadevatthero_ pana bhaá¹‡ati --- ``itarÄ• pi catasso vijjÄ• Ã±Ä• á¹‡ena agha

pÄ• rÄ• jikavatthÅ« na honti. tasmÄ• `manomayassa lÄ• bhÄ«mhi, iddhividhassa, dibbÄ• y
cetopariyassa lÄ• bhÄ«mhÄ«â€™ ti vadatopi pÄ• rÄ• jikaá¹ƒ natthÄ«â€™â€™ ti. taá¹ƒ tass
paá¹-ikkhittaá¹ƒ --- ``Ä• cariyo na Ä• bhidhammiko bhummantaraá¹ƒ na jÄ• nÄ• ti, abhiÃ±Ã±
catutthajjhÄ• napÄ• dakova mahaggatadhammo, jhÄ• neneva ijjhati. tasmÄ• manomayass
`manomayaÃ±Ä• á¹‡assa lÄ• bhÄ«mhÄ«â€™ ti vÄ• yathÄ• vÄ• tathÄ• vÄ• vadatu pÄ• r
kiÃ±cÄ• pi nibbÄ• naá¹ƒ pÄ• á¸·iyÄ• anÄ• gataá¹ƒ, atha kho ``nibbÄ• naá¹ƒ me pattaâ€™â
nti vÄ• vadato pÄ• rÄ• jikameva. kasmÄ• ? nibbÄ• nassa nibbattitalokuttarattÄ• . tathÄ• ``
paá¹-ivijjhiá¹ƒ paá¹-ividdhÄ• ni mayÄ• â€™â€™ ti vadatopi pÄ• rÄ• jikameva. kasmÄ• ? sac
maggassa pariyÄ• yavacanaá¹ƒ. yasmÄ• pana ``tisso paá¹-isambhidÄ• kÄ• mÄ• vacaraku
Ã±Ä• á¹‡asampayuttesu cittuppÄ• desu uppajjanti, kriyato catÅ«su Ã±Ä• á¹‡asampayuttesu
atthapaá¹-isambhidÄ• etesu ceva uppajjati, catÅ«su maggesu catÅ«su phalesu ca uppajjat
__vibhaá¹…ge_ (Vibh 746) vuttaá¹ƒ. tasmÄ• ``dhammapaá¹-isambhidÄ• ya lÄ• bhÄ«mhÄ«
... paá¹-ibhÄ• napaá¹-isambhidÄ• ya \Ee II 496/ lÄ• bhÄ«mhÄ«â€™â€™ ti vÄ• ``lokiyaattha
lÄ• bhÄ«mhÄ«â€™â€™ ti vÄ• vuttepi pÄ• rÄ• jikaá¹ƒ natthi. ``paá¹-isambhidÄ• naá¹ƒ lÄ• b
tÄ• va sÄ«saá¹ƒ otarati. ``lokuttaraatthapaá¹-isambhidÄ• ya lÄ• bhÄ«mhÄ«â€™â€™ ti vutte
__saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒ_ pana atthapaá¹-isambhidÄ• ppattomhÄ«ti avisesenÄ•
pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ. __kurundiyampi_ ``na muccatÄ«â€™â€™ ti vuttaá¹ƒ. __mahÄ• aá
``ettÄ• vatÄ• pÄ• rÄ• jikaá¹ƒ natthi, ettÄ• vatÄ• sÄ«saá¹ƒ na otarati, ettÄ• vatÄ• na pÄ• rÄ
vicÄ• ritattÄ• na sakkÄ• aÃ±Ã±aá¹ƒ pamÄ• á¹‡aá¹ƒ kÄ• tunti.

``nirodhasamÄ• pattiá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™ ti vÄ• ``lÄ• bhÄ«mhÄ• haá¹ƒ tassÄ•
pÄ• rÄ• jikaá¹ƒ natthi. kasmÄ• ? nirodhasamÄ• pattiyÄ• neva lokiyattÄ• na lokuttarattÄ• ti.
hoti --- ``nirodhaá¹ƒ nÄ• ma anÄ• gÄ• mÄ« vÄ• khÄ«á¹‡Ä• savo vÄ• samÄ• pajjati, tesaá¹
jÄ• nissatÄ«â€™â€™ ti byÄ• karoti, so ca naá¹ƒ tathÄ• jÄ• nÄ• ti, pÄ• rÄ• jikanti
__mahÄ• paccarisaá¹…khepaá¹-á¹-hakathÄ• su_ vuttaá¹ƒ. taá¹ƒ vÄ«maá¹ƒsitvÄ• gahetabb

``atÄ«tabhave \Ne II 79/ kassapasammÄ• sambuddhakÄ• le sotÄ• pannomhÄ«â€™â€™ ti
atÄ«takkhandhÄ• naÃ±hi parÄ• maá¹-á¹-hattÄ• sÄ«saá¹ƒ na otaratÄ«ti. __saá¹…khepaá¹-
``atÄ«te aá¹-á¹-hasamÄ• pattilÄ• bhÄ«mhÄ«â€™â€™ ti vadato pÄ• rÄ• jikaá¹ƒ natthi, kuppa
``atthi akuppadhammattÄ• ti keci vadantÄ«â€™â€™ ti vuttaá¹ƒ. tampi tattheva ``atÄ«tattabh
kathentassa pÄ• rÄ• jikaá¹ƒ na hoti, paccuppannattabhÄ• vaá¹ƒ sandhÄ• ya kathentasseva
paá¹-ikkhittaá¹ƒ.

suddhikavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<200> evaá¹ƒ jhÄ• nÄ• dÄ«ni dasa mÄ• tikÄ• padÄ• ni vitthÄ• retvÄ• idÄ• ni uttarimanussa
sampajÄ• namusÄ• vÄ• daá¹ƒ bhaá¹‡ati, tassa aá¹…gaá¹ƒ dassetvÄ• tasseva vitthÄ• rass
bandhanto ullapanÄ• kÄ• raÃ±ca Ä• pattibhedaÃ±ca dassetuá¹ƒ __ ``tÄ«hÄ• kÄ• rehÄ«â€™

suddhikavÄ• ro vattukÄ• mavÄ• ro paccayapaá¹-isaá¹ƒyuttavÄ• roti tayo mahÄ• vÄ• rÄ• . te
paá¹-hamajjhÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va __mohÄ• cittaá¹ƒ vinÄ«varaá¹‡apadaá¹ƒ, _
__samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno, lÄ• bhÄ«mhi, vasÄ«mhi, sacchikataá¹ƒ n
ekamekaá¹ƒ padaá¹ƒ tÄ«hÄ• kÄ• rehi, catÅ«hi, paÃ±cahi, chahi, sattahÄ• kÄ• rehÄ«ti evaá
yojetvÄ• __suddhikanayo_ nÄ• ma vutto. tato __paá¹-hamaÃ±ca jhÄ• naá¹ƒ, dutiyaÃ±ca jh
paá¹-hamajjhÄ• nena saddhiá¹ƒ ekamekaá¹ƒ \Be II 88/ padaá¹ƒ ghaá¹-entena sabbapadÄ•
vitthÄ• rena __khaá¹‡á¸• acakkaá¹ƒ_ nÄ• ma vuttaá¹ƒ. taÃ±hi puna Ä• netvÄ• paá¹-hamajj
tasmÄ• ``khaá¹‡á¸• acakkaâ€™â€™ nti vuccati. tato __dutiyaÃ±ca jhÄ• naá¹ƒ, tatiyaÃ±ca j
dutiyajjhÄ• nena saddhiá¹ƒ ekamekaá¹ƒ padaá¹ƒ ghaá¹-etvÄ• puna Ä• netvÄ• paá¹-hamaj
sambandhitvÄ• teneva vitthÄ• rena __baddhacakkaá¹ƒ_ nÄ• ma vuttaá¹ƒ. tato yathÄ• duti
evaá¹ƒ tatiyajjhÄ• nÄ• dÄ«hipi saddhiá¹ƒ, ekamekaá¹ƒ padaá¹ƒ ghaá¹-etvÄ• puna Ä• netvÄ
saddhiá¹ƒ sambandhitvÄ• teneva vitthÄ• rena aÃ±Ã±Ä• nipi ekÅ«natiá¹ƒsa baddhacakkÄ•
niá¹-á¹-hÄ• pito. pÄ• á¹-ho pana saá¹…khepena dassito, so asammuyhantena vitthÄ• rato v

yathÄ• ca ekamÅ«lako, evaá¹ƒ dumÅ«lakÄ• dayopi sabbamÅ«lakapariyosÄ• nÄ• catunna
paÃ±catiá¹ƒsa nayÄ• vuttÄ• . seyyathidaá¹ƒ --- dvimÅ«lakÄ• ekÅ«natiá¹ƒsa, timÅ«lakÄ• a
catumÅ«lakÄ• sattavÄ«sa; evaá¹ƒ paÃ±camÅ«lakÄ• dayopi ekekaá¹ƒ Å«naá¹ƒ katvÄ• yÄ•
veditabbÄ• . pÄ• á¹-he pana tesaá¹ƒ nÄ• mampi saá¹…khipitvÄ• __ ``idaá¹ƒ sabbamÅ«laka
tiá¹ƒsamÅ«lakanayo eko dassito. yasmÄ• ca suÃ±Ã±Ä• gÄ• rapadaá¹ƒ jhÄ• nena aghaá¹-i
tasmÄ• taá¹ƒ anÄ• masitvÄ• \Ee II 498/ mohÄ• cittaá¹ƒ \Ne II 80/ vinÄ«varaá¹‡apadapariy
yojanÄ• dassitÄ• ti veditabbÄ• . evaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«ni paá¹-ipÄ• á¹-iyÄ• vÄ• u
dutiyajjhÄ• nÄ• dÄ«hi ghaá¹-etvÄ• vÄ• aghaá¹-etvÄ• vÄ• samÄ• pajjintiÄ• dinÄ• nayena
pÄ• rÄ• jikaá¹ƒ Ä• pajjatiyevÄ• ti.

imassa atthassa dassanavasena vutte ca panetasmiá¹ƒ suddhikamahÄ• vÄ• re ayaá¹ƒ saá¹
--- __tÄ«hÄ• kÄ• rehÄ«_ti sampajÄ• namusÄ• vÄ• dassa aá¹…gabhÅ«tehi tÄ«hi kÄ• raá¹‡e
pubbabhÄ• geyeva assa puggalassa evaá¹ƒ hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti. __bhaá
bhaá¹‡amÄ• nassa hoti. __bhaá¹‡itassa hotÄ«_ti bhaá¹‡ite assa hoti, yaá¹ƒ vattabbaá¹ƒ tas
attho. atha vÄ• __bhaá¹‡itassÄ• _ti vuttavato niá¹-á¹-hitavacanassa hotÄ«ti. yo evaá¹ƒ pub
bhaá¹‡antopi jÄ• nÄ• ti, pacchÄ• pi jÄ• nÄ• ti, ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti so ``
samÄ• pajjiâ€™â€™ nti bhaá¹‡anto pÄ• rÄ• jikaá¹ƒ Ä• pajjatÄ«ti ayamettha attho dassito. k
kho ayamettha viseso --- pucchÄ• tÄ• va hoti `` `musÄ• bhaá¹‡issaâ€™ nti pubbabhÄ• go
bhaá¹‡itaâ€™ nti pacchÄ• bhÄ• go natthi, vuttamattameva hi koci pamussati, kiá¹ƒ tassa pÄ
hotÄ«â€™â€™ ti? sÄ• evaá¹ƒ __aá¹-á¹-hakathÄ• su_ vissajjitÄ• --- pubbabhÄ• ge ``musÄ
bhaá¹‡antassa \Be II 89/ ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti ca jÄ• nato pacchÄ• bhÄ• ge
nti na sakkÄ• na bhavituá¹ƒ. sacepi na hoti pÄ• rÄ• jikameva. purimameva hi aá¹…gadvaya
yassÄ• pi pubbabhÄ• ge ``musÄ• bhaá¹‡issaâ€™â€™ nti Ä• bhogo natthi, bhaá¹‡anto pan
jÄ• nÄ• ti, bhaá¹‡itepi ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti jÄ• nÄ• ti, so Ä• pattiyÄ• na

pamÄ• á¹‡ataro. tasmiá¹ƒ asati davÄ• bhaá¹‡itaá¹ƒ vÄ• ravÄ• bhaá¹‡itaá¹ƒ vÄ• hotÄ«â€

ettha ca taá¹ƒÃ±Ä• á¹‡atÄ• ca Ã±Ä• á¹‡asamodhÄ• naÃ±ca pariccajitabbaá¹ƒ. __taá¹ƒÃ±Ä
\Ee II 499/ yena cittena ``musÄ• bhaá¹‡issaâ€™â€™ nti jÄ• nÄ• ti, teneva ``musÄ• bhaá¹‡
mayÄ• bhaá¹‡itaâ€™â€™ nti ca jÄ• nÄ• tÄ«ti evaá¹ƒ ekacitteneva tÄ«su khaá¹‡esu jÄ• nÄ
taá¹ƒÃ±Ã±aá¹‡atÄ• pariccajitabbÄ• , na hi sakkÄ• teneva cittena taá¹ƒ cittaá¹ƒ jÄ• nituá¹ƒ
teneva asinÄ• so asi chinditunti. purimaá¹ƒ purimaá¹ƒ pana cittaá¹ƒ pacchimassa pacchima
uppattiyÄ• paccayo hutvÄ• nirujjhati. tenetaá¹ƒ vuccati ---

``pamÄ• á¹‡aá¹ƒ pubbabhÄ• gova, tasmiá¹ƒ sati na hessati.

sesadvayanti nattheta, miti vÄ• cÄ• tivaá¹…gikÄ• â€™â€™ ti ||

``Ã±Ä• á¹‡asamodhÄ• naá¹ƒ \Ne II 81/ pariccajitabbaâ€™â€™ nti etÄ• ni tÄ«á¹‡i cittÄ• ni e
na gahetabbÄ• ni. idaÃ±hi cittaá¹ƒ nÄ• ma ---

aniruddhamhi paá¹-hame, na uppajjati pacchimaá¹ƒ.

nirantaruppajjanato, ekaá¹ƒ viya pakÄ• sati ||

ito paraá¹ƒ pana yvÄ• yaá¹ƒ ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti sampajÄ•
``natthi me paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ nti evaá¹ƒdiá¹-á¹-hiko hoti, tassa hi atthevÄ• yaá
``natthi me paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ nti evamassa khamati ceva ruccati ca. evaá¹ƒsa
``natthi me paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ nti. yadÄ• pana musÄ• vattukÄ• mo hoti, tadÄ
diá¹-á¹-hiyÄ• saha khantiá¹ƒ vÄ• diá¹-á¹-hikhantÄ«hi saddhiá¹ƒ ruciá¹ƒ vÄ• , diá¹-á¹-hikhan
bhÄ• vaá¹ƒ vÄ• vinidhÄ• ya nikkhipitvÄ• paá¹-icchÄ• detvÄ• abhÅ«taá¹ƒ katvÄ• bhaá¹‡a
aá¹…gabhedaá¹ƒ dassetuá¹ƒ __ ``catÅ«hÄ• kÄ• rehÄ«_â€™â€™ tiÄ• di vuttaá¹ƒ. __parivÄ
II 90/ musÄ• vÄ• doâ€™â€™ ti (paá¹-i0 328) vuttattÄ• tattha adhippetÄ• ya saÃ±Ã±Ä• ya s
``aá¹-á¹-hahÄ• kÄ• rehÄ«â€™â€™ ti eko \Ee II 500/ nayo yojetabbo.

ettha ca __vinidhÄ• ya diá¹-á¹-hi_nti balavadhammavinidhÄ• navasenetaá¹ƒ vuttaá¹ƒ. __vin
khanti_ntiÄ• dÄ«ni tato dubbaladubbalÄ• naá¹ƒ vinidhÄ• navasena. __vinidhÄ• ya saÃ±Ã±a
sabbadubbaladhammavinidhÄ• naá¹ƒ. saÃ±Ã±Ä• mattampi nÄ• ma avinidhÄ• ya sampajÄ•
á¹-hÄ• naá¹ƒ vijjati. yasmÄ• pana ``samÄ• pajjissÄ• mÄ«â€™â€™ tiÄ• dinÄ• anÄ• gatava
tasmÄ• ``samÄ• pajjiâ€™â€™ ntiÄ• dÄ«ni atÄ«tavattamÄ• napadÄ• neva pÄ• á¹-he vuttÄ•

<207> ito paraá¹ƒ sabbampi imasmiá¹ƒ suddhikamahÄ• vÄ• re uttÄ• natthameva. na hettha
iminÄ• vinicchayena na sakkÄ• bhaveyya viÃ±Ã±Ä• tuá¹ƒ, á¹-hapetvÄ• kilesappahÄ• nap

me catto vantoâ€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ atthaá¹ƒ. svÄ• yaá¹ƒ vuccati --- ettha h
sakabhÄ• vapariccajanavasena vuttaá¹ƒ. __vanto_ti idaá¹ƒ puna anÄ• diyanabhÄ• vadassa
santatito vimocanavasena. __pahÄ«no_ti idaá¹ƒ muttassÄ• pi kvaci anavaá¹-á¹-hÄ• nadass
__paá¹-inissaá¹-á¹-ho_ti idaá¹ƒ pubbe Ä• dinnapubbassa paá¹-inissaggadassanavasena. __
ariyamaggena uttÄ• sitattÄ• puna anallÄ«yanabhÄ• vadassanavasena. svÄ• yamattho sad
II 82/. __samukkheá¹-ito_ti idaá¹ƒ suá¹-á¹-hu uttÄ• setvÄ• aá¹‡usahagatassÄ• pi puna
anallÄ«yanabhÄ• vadassanavasena vuttanti.

suddhikavÄ• rakathÄ• niá¹-á¹-hitÄ• .

vattukÄ• mavÄ• rakathÄ•

<215> vattukÄ• mavÄ• repi ``tÄ«hÄ• kÄ• rehÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ attho, vÄ• rapeyyÄ
vuttanayeneva veditabbo. kevalaÃ±hi yaá¹ƒ ``mayÄ• virajjhitvÄ• aÃ±Ã±aá¹ƒ vattukÄ• men
tasmÄ• natthi mayhaá¹ƒ Ä• pattÄ«â€™â€™ ti evaá¹ƒ okÄ• sagavesakÄ• naá¹ƒ pÄ• papug
vutto. yatheva hi ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vattukÄ• mo ``dhammaá¹ƒ pacc
sikkhÄ• paccakkhÄ• napadesu yaá¹ƒ vÄ• taá¹ƒ vÄ• vadantopi khette otiá¹‡á¹‡attÄ• sikkh
91/ hoti; evaá¹ƒ \Ee II 501/ paá¹-hamajjhÄ• nÄ• dÄ«su uttarimanussadhammapadesu yaá¹ƒ
tato aÃ±Ã±aá¹ƒ yaá¹ƒ vÄ• taá¹ƒ vÄ• vadantopi khette otiá¹‡á¹‡attÄ• pÄ• rÄ• jikova hoti. s
tamatthaá¹ƒ taá¹…khaá¹‡aÃ±Ã±eva jÄ• nÄ• ti. jÄ• nanalakkhaá¹‡aÃ±cettha sikkhÄ• paccak
veditabbaá¹ƒ.

ayaá¹ƒ pana viseso --- sikkhÄ• paccakkhÄ• naá¹ƒ hatthamuddÄ• ya sÄ«saá¹ƒ na otarati. id
hatthamuddÄ• yapi otarati. yo hi hatthavikÄ• rÄ• dÄ«hipi aá¹…gapaccaá¹…gacopanehi abh
uttarimanussadhammaá¹ƒ viÃ±Ã±attipathe á¹-hitassa puggalassa Ä• roceti, so ca tamatthaá
pÄ• rÄ• jikova hoti. atha pana yassa Ä• roceti, so na jÄ• nÄ• ti ``ki ayaá¹ƒ bhaá¹‡atÄ«â€™â
Ä• pajjati, ciraá¹ƒ vÄ«maá¹ƒsitvÄ• vÄ• pacchÄ• jÄ• nÄ• ti, appaá¹-ivijÄ• nanto icceva saá
evaá¹ƒ appaá¹-ivijÄ• nantassa vutte thullaccayaá¹ƒ hoti. yo pana jhÄ• nÄ• dÄ«ni attano adh
uggahaparipucchÄ• divasena vÄ• na jÄ• nÄ• ti, kevalaá¹ƒ jhÄ• nanti vÄ• vimokkhoti vÄ• v
hoti, sopi tena vutte ``jhÄ• naá¹ƒ kira samÄ• pajjinti esa vadatÄ«â€™â€™ ti yadi ettakamatt
jÄ• nÄ• ticceva saá¹…khyaá¹ƒ gacchati. tassa vutte pÄ• rÄ• jikameva. seso ekassa vÄ• dv
niyamitÄ• niyamitavasena viseso sabbo sikkhÄ• paccakkhÄ• nakathÄ• yaá¹ƒ vuttanayeneva

vattukÄ• mavÄ• rakathÄ• niá¹-á¹-hitÄ• .

paccayapaá¹-isaá¹ƒyuttavÄ• rakathÄ•

<220> paccayapaá¹-isaá¹ƒyuttavÄ• repi \Ne II 83/ --- sabbaá¹ƒ vÄ• rapeyyÄ• labhedaá¹ƒ pu

atthaá¹ƒ vuttanayeneva Ã±atvÄ• pÄ• á¸·ikkamo tÄ• va evaá¹ƒ jÄ• nitabbo. ettha hi ``yo te v
cÄ«varaá¹ƒ paribhuÃ±ji, yo te piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji, yo te senÄ• sanaá¹ƒ paribhu
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±jÄ«â€™â€™ ti ime paÃ±ca paccattavaca
paribhuttoâ€™â€™ tiÄ• dayo paÃ±ca karaá¹‡avacanavÄ• rÄ• , ``yaá¹ƒ tvaá¹ƒ Ä• gamma vi
tiÄ• dayo paÃ±ca upayogavacanavÄ• rÄ• vuttÄ• \Ee II 502/, tesaá¹ƒ vasena idha vuttena s
saddhiá¹ƒ pubbe vuttesu paá¹-hamajjhÄ• nÄ• dÄ«su sabbapadesu \Be II 92/ vÄ• rapeyyÄ•
vihÄ• re, yena te vihÄ• ro, yaá¹ƒ tvaá¹ƒ Ä• gamma vihÄ• raâ€™â€™ nti evaá¹ƒ pariyÄ• yen
nti ca avuttattÄ• paá¹-ivijÄ• nantassa vuttepi idha thullaccayaá¹ƒ, apaá¹-ivijÄ• nantassa duk
vinicchayo.

anÄ• pattibhedakathÄ•

evaá¹ƒ vitthÄ• ravasena Ä• pattibhedaá¹ƒ dassetvÄ• idÄ• ni anÄ• pattiá¹ƒ dassento __ ``an
adhimÄ• nenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __adhimÄ• nenÄ• _ti adhigatamÄ• nena s
__anullapanÄ• dhippÄ• yassÄ• _ti kohaÃ±Ã±e icchÄ• cÄ• re aá¹-hatvÄ• anullapanÄ• dhipp
santike aÃ±Ã±aá¹ƒ byÄ• karontassa anÄ• patti. ummattakÄ• dayo pubbe vuttanayÄ• eva. id
vaggumudÄ• tÄ«riyÄ• bhikkhÅ«. tesaá¹ƒ anÄ• pattÄ«ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ --- hatthamuddÄ•
vacÄ«bhedena Ä• rocentassa vÄ• cÄ• cittato, ubhayaá¹ƒ karontassa kÄ• yavÄ• cÄ• cittato
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
hasantopi hi somanassiko ullapati bhÄ• yantopi majjhattopÄ«ti.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<223> vinÄ«tavatthÅ«su --- adhimÄ• navatthu anupaÃ±Ã±attiyaá¹ƒ vuttanayameva.

dutiyavatthusmiá¹ƒ \Ne II 84/ --- __paá¹‡idhÄ• yÄ• _ti patthanaá¹ƒ katvÄ• . __evaá¹ƒ maá¹ƒ
sambhÄ• vessatÄ«_ti evaá¹ƒ araÃ±Ã±e vasantaá¹ƒ maá¹ƒ jano arahatte vÄ• sekkhabhÅ«m
tato lokassa sakkato bhavissÄ• mi garukato mÄ• nito pÅ«jitoti. __Ä• patti dukkaá¹-assÄ• _ti
``araÃ±Ã±e vasissÄ• mÄ«â€™â€™ ti gacchantassa padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ. t
kuá¹-ikaraá¹‡acaá¹…kamananisÄ«dananivÄ• sanapÄ• vuraá¹‡Ä• dÄ«su sabbakiccesu payo
evaá¹ƒ \Ee II 503/ araÃ±Ã±e na vasitabbaá¹ƒ. evaá¹ƒ vasanto hi sambhÄ• vanaá¹ƒ labhatu
Ä• pajjati. yo pana samÄ• dinnadhutaá¹…go \Be II 93/ ``dhutaá¹…gaá¹ƒ rakkhissÄ• mÄ«â€™
vasato cittaá¹ƒ vikkhipati, araÃ±Ã±aá¹ƒ sappÄ• yaâ€™â€™ nti cintetvÄ• vÄ• ``addhÄ• ara
vivekÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti vÄ• ``araÃ±Ã±aá¹ƒ pavisitvÄ

na nikkhamissÄ• mÄ«â€™â€™ ti vÄ• ``araÃ±Ã±avÄ• so nÄ• ma bhagavatÄ• pasattho, ma
sabrahmacÄ• rino gÄ• mantaá¹ƒ hitvÄ• Ä• raÃ±Ã±akÄ• bhavissantÄ«â€™â€™ ti vÄ• eva
hoti, tena vasitabbaá¹ƒ.

tatiyavatthusmimpi --- ``abhikkantÄ• dÄ«ni saá¹‡á¹-hapetvÄ• piá¹‡á¸• Ä• ya carissÄ• mÄ«â
nivÄ• sanapÄ• rupanakiccato pabhuti yÄ• va bhojanapariyosÄ• naá¹ƒ tÄ• va payoge payog
labhatu vÄ• mÄ• vÄ• dukkaá¹-ameva. khandhakavattasekhiyavattaparipÅ«raá¹‡atthaá¹ƒ p
diá¹-á¹-hÄ• nugatiÄ• pajjanatthaá¹ƒ vÄ• pÄ• sÄ• dikehi abhikkamapaá¹-ikkamÄ• dÄ«hi piá¹
anupavajjo viÃ±Ã±Å«nanti.

catutthapaÃ±camavatthÅ«su --- ``yo te vihÄ• re vasÄ«â€™â€™ ti ettha vuttanayeneva ``aha
pÄ• rÄ• jikaá¹ƒ natthi. attupanÄ• yikameva hi samudÄ• carantassa pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ

__paá¹‡idhÄ• ya caá¹…kamÄ«_tiÄ• dÄ«ni heá¹-á¹-hÄ• vuttanayÄ• neva.

saá¹ƒyojanavatthusmiá¹ƒ --- __saá¹ƒyojanÄ• pahÄ«nÄ• _tipi ``dasa saá¹ƒyojanÄ• pahÄ«n
saá¹ƒyojanaá¹ƒ pahÄ«naâ€™â€™ ntipi vadato kilesappahÄ• nameva Ä• rocitaá¹ƒ hoti, tasm

<224> rahovatthÅ«su --- __raho ullapatÄ«_ti ``rahogato arahÄ• ahaâ€™â€™ nti vadati, na
karoti. tenettha dukkaá¹-aá¹ƒ vuttaá¹ƒ.

__vihÄ• ravatthu_ \Ne II 85/ __upaá¹-á¹-hÄ• navatthu_ ca vuttanayameva.

<225> na dukkaravatthusmiá¹ƒ --- tassa bhikkhuno ayaá¹ƒ laddhi --- ``ariyapuggalÄ• va bha
ti. tenÄ• ha --- ``ye kho te bhagavato sÄ• vakÄ• te evaá¹ƒ vadeyyuâ€™â€™ nti. yasmÄ• c
``sÄ«lavatÄ• \Be II 94/ Ä• raddhavipassakena na dukkaraá¹ƒ aÃ±Ã±aá¹ƒ byÄ• kÄ• tuá¹ƒ, p
pÄ• puá¹‡ituâ€™â€™ nti. tasmÄ• ``anullapanÄ• dhippÄ• yo ahaâ€™â€™ nti Ä• ha.

vÄ«riyavatthusmiá¹ƒ \Ee II 504/ __Ä• rÄ• dhanÄ«yo_ti sakkÄ• Ä• rÄ• dhetuá¹ƒ sampÄ• det
sesaá¹ƒ vuttanayameva.

__maccuvatthusmiá¹ƒ_ so bhikkhu ``yassa vippaá¹-isÄ• ro uppajjati, so bhÄ• yeyya. mayha
avippaá¹-isÄ• ravatthukÄ• ni parisuddhÄ• ni sÄ«lÄ• ni, svÄ• haá¹ƒ kiá¹ƒ maraá¹‡assa bhÄ•
etamatthavasaá¹ƒ paá¹-icca ``nÄ• haá¹ƒ Ä• vuso maccuno bhÄ• yÄ• mÄ«â€™â€™ ti Ä• ha

__vippaá¹-isÄ• ravatthusmimpi_ eseva nayo. tato parÄ• ni tÄ«á¹‡i vatthÅ«ni vÄ«riyavatthus

__vedanÄ• vatthÅ«su_paá¹-hamasmiá¹ƒ tÄ• va so bhikkhu paá¹-isaá¹…khÄ• nabalena adh

``nÄ• vuso sakkÄ• yena vÄ• tena vÄ• adhivÄ• setuâ€™â€™ nti Ä• ha. tenassa anÄ• patt

dutiye pana attupanÄ• yikaá¹ƒ akatvÄ• ``nÄ• vuso sakkÄ• puthujjanenÄ• â€™â€™ ti pariy
thullaccayaá¹ƒ.

<226> __brÄ• hmaá¹‡avatthÅ«su_so kira brÄ• hmaá¹‡o na kevalaá¹ƒ ``Ä• yantu bhonto ara
yaá¹ƒ panassa vacanaá¹ƒ mukhato niggacchati, sabbaá¹ƒ ``arahantÄ• naá¹ƒ Ä• sanÄ• ni pa
detha, arahanto pÄ• de dhovantÅ«â€™â€™ ti arahantavÄ• dapaá¹-isaá¹ƒyuttaá¹ƒyeva. taá
pasÄ• dabhaÃ±Ã±aá¹ƒ saddhÄ• caritattÄ• attano saddhÄ• balena samussÄ• hitassa vacan
``anÄ• patti, bhikkhave, pasÄ• dabhaÃ±Ã±eâ€™â€™ _ti Ä• ha. evaá¹ƒ vuccamÄ• nena pan
haá¹-á¹-hatuá¹-á¹-heneva paccayÄ• paribhuÃ±jitabbÄ• , ``arahattasampÄ• pikaá¹ƒ paá¹-ipa
paripÅ«ressÄ• mÄ«â€™â€™ ti evaá¹ƒ yogo karaá¹‡Ä«yoti.

__aÃ±Ã±abyÄ• karaá¹‡avatthÅ«ni_saá¹ƒyojanavatthusadisÄ• neva. __agÄ• ravatthusmi_á
anatthikatÄ• ya \Ne II 86/ anapekkhatÄ• ya ``abhabbo kho Ä• vuso mÄ• disoâ€™â€™ ti Ä•
tenassa anÄ• patti.

<227> __Ä• vaá¹-akÄ• mavatthusmi_á¹ƒ \Be II 95/ so bhikkhu vatthukÄ• mesu ca kilesakÄ•
Ä• dÄ«navadassanena nirapekkho. tasmÄ• __ ``Ä• vaá¹-Ä• me Ä• vuso kÄ• mÄ• â€™â€™
ca __Ä• vaá¹-Ä• _ti \Ee II 505/ Ä• vÄ• ritÄ• nivÄ• ritÄ• , paá¹-ikkhittÄ• ti attho.

__abhirativatthusmiá¹ƒ_ so bhikkhu sÄ• sane anukkaá¹‡á¹-hitabhÄ• vena uddesaparipucch
``abhirato ahaá¹ƒ Ä• vuso paramÄ• ya abhiratiyÄ• â€™â€™ ti Ä• ha, na ullapanÄ• dhippÄ•

pakkamanavatthusmiá¹ƒ __yo imamhÄ• Ä• vÄ• sÄ• paá¹-hamaá¹ƒ pakkamissatÄ«_ti evaá
vÄ• sÄ«maá¹ƒ vÄ• yaá¹ƒkiÃ±ci á¹-hÄ• naá¹ƒ paricchinditvÄ• katÄ• ya katikÄ• ya yo ``maá
ti tamhÄ• á¹-hÄ• nÄ• paá¹-hamaá¹ƒ pakkamati, pÄ• rÄ• jiko hoti. yo pana Ä• cariyupajjhÄ•
mÄ• tÄ• pitÅ«naá¹ƒ vÄ• kenacideva karaá¹‡Ä«yena bhikkhÄ• cÄ• ratthaá¹ƒ vÄ• uddesapa
aÃ±Ã±ena vÄ• tÄ• disena karaá¹‡Ä«yena taá¹ƒ á¹-hÄ• naá¹ƒ atikkamitvÄ• gacchati, anÄ•
gatassa pacchÄ• icchÄ• cÄ• ro uppajjati ``na dÄ• nÄ• haá¹ƒ tattha gamissÄ• mi evaá¹ƒ ma
sambhÄ• vessantÄ«â€™â€™ ti anÄ• pattiyeva.

yopi kenacideva karaá¹‡Ä«yena taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• sajjhÄ• yamanasikÄ• rÄ• divas
corÄ• dÄ«hi vÄ• anubaddho meghaá¹ƒ vÄ• uá¹-á¹-hitaá¹ƒ disvÄ• anovassakaá¹ƒ pavisitul
atikkamati, anÄ• patti. yÄ• nena vÄ• iddhiyÄ• vÄ• gacchantopi pÄ• rÄ• jikaá¹ƒ nÄ• pajjati,
Ä• pajjati. tampi yehi saha katikÄ• katÄ• , tehi saddhiá¹ƒ apubbaá¹ƒacarimaá¹ƒ gacchanto
gacchantÄ• hi sabbepi aÃ±Ã±amaÃ±Ã±aá¹ƒ rakkhanti. sacepi maá¹‡á¸• aparukkhamÅ«lÄ•
paricchinditvÄ• ``yo ettha nisÄ«dati vÄ• caá¹…kamati vÄ• , taá¹ƒ arahÄ• ti jÄ• nissÄ• maâ

á¹-hapetvÄ• ``yo imÄ• ni gahetvÄ• pÅ«jaá¹ƒ karissati, taá¹ƒ arahÄ• ti jÄ• nissÄ• mÄ• â€™
katikÄ• katÄ• hoti, tatrÄ• pi icchÄ• cÄ• ravasena tathÄ• karontassa pÄ• rÄ• jikameva. sac
antarÄ• magge vihÄ• ro vÄ• kato hoti, cÄ«varÄ• dÄ«ni vÄ• á¹-hapitÄ• ni honti, ``ye arahan
vasantu, cÄ«varÄ• dÄ«ni ca gaá¹‡hantÅ«â€™â€™ ti. tatrÄ• pi icchÄ• cÄ• ravasena vasanta
gaá¹‡hantassa pÄ• rÄ• jikameva \Ne II 87/. etaá¹ƒ pana adhammikakatikavattaá¹ƒ \Ee II 50
kÄ• tabbaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• evarÅ«paá¹ƒ ``imasmiá¹ƒ temÄ• sabbhantare \Be II 96/ sabb
piá¹‡á¸• apÄ• tikaá¹…gÄ• diavasesadhutaá¹…gadharÄ• vÄ• atha vÄ• sabbeva khÄ«á¹‡Ä
nÄ• nÄ• verajjakÄ• hi bhikkhÅ« sannipatanti. tattha keci dubbalÄ• appathÄ• mÄ• evarÅ«p
na sakkonti. tasmÄ• evarÅ«pampi vattaá¹ƒ na kÄ• tabbaá¹ƒ. ``imaá¹ƒ temÄ• saá¹ƒ sabbeh
paripucchitabbaá¹ƒ, na pabbÄ• jetabbaá¹ƒ, mÅ«gabbataá¹ƒ gaá¹‡hitabbaá¹ƒ, bahi sÄ«maá
saá¹…ghalÄ• bho dÄ• tabboâ€™â€™ ti evamÄ• dikaá¹ƒ pana na kÄ• tabbameva.

<228> __lakkhaá¹‡asaá¹ƒyutte_ yvÄ• yaá¹ƒ __Ä• yasmÄ• ca lakkhaá¹‡o_ti lakkhaá¹‡atthe
jaá¹-ilasahassassa abbhantare ehibhikkhÅ«pasampadÄ• ya upasampanno Ä• dittapariyÄ• y
mahÄ• sÄ• vakoti veditabbo. yasmÄ• panesa lakkhaá¹‡asampannena sabbÄ• kÄ• raparipÄ
samannÄ• gato, tasmÄ• lakkhaá¹‡oti saá¹…khaá¹ƒ gato. mahÄ• moggallÄ• natthero pana
divase arahattappatto dutiyo aggasÄ• vako.

__sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«_ti mandahasitaá¹ƒ pÄ• tuakÄ• si, pakÄ• sayi dassesÄ«ti vuttaá
thero sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti? upari pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ aá¹-á¹-hikasaá¹…khalikaá¹
nibbattaá¹ƒ sattaá¹ƒ disvÄ• , taÃ±ca kho dibbena cakkhunÄ• , na pasÄ• dacakkhunÄ• . pas
attabhÄ• vÄ• na Ä• pÄ• thaá¹ƒ Ä• gacchanti. evarÅ«paá¹ƒ pana attabhÄ• vaá¹ƒ disvÄ• kÄ
sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti? attano ca buddhaÃ±Ä• á¹‡assa ca sampattisamanussaraá¹‡ato
``adiá¹-á¹-hasaccena nÄ• ma puggalena paá¹-ilabhitabbÄ• evarÅ«pÄ• attabhÄ• vÄ• mutto
suladdhaá¹ƒ vata meâ€™â€™ ti attano ca sampattiá¹ƒ anussaritvÄ• ``aho buddhassa bhag
Ã±Ä• á¹‡asampatti, yo `kammavipÄ• ko, bhikkhave, acinteyyo; na cintetabboâ€™ ti (AN a IV
paccakkhaá¹ƒ vata katvÄ• buddhÄ• desenti, suppaá¹-ividdhÄ• buddhÄ• naá¹ƒ dhammadh
buddhaÃ±Ä• á¹‡asampattiÃ±ca saritvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• sÄ«ti. yasmÄ• pana khÄ«á¹
sitaá¹ƒ pÄ• tukaronti, tasmÄ• taá¹ƒ lakkhaá¹‡atthero pucchi --- __ ``ko nu kho Ä• vuso mog
paccayo sitassa pÄ• tukammÄ• yÄ• â€™â€™ _ti. thero pana yasmÄ• yehi ayaá¹ƒ upapatti
dussaddhÄ• payÄ• honti, tasmÄ• bhagavantaá¹ƒ sakkhiá¹ƒ katvÄ• byÄ• kÄ• tukÄ• matÄ•
_tiÄ• dimÄ• ha \Be II 97/. tato bhagavato santike puá¹-á¹-ho __ ``idhÄ• haá¹ƒ Ä• vusoâ€™â
byÄ• kÄ• si.

tattha \Ne II 88/ __aá¹-á¹-hikasaá¹…khalika_nti setaá¹ƒ nimmaá¹ƒsalohitaá¹ƒ aá¹-á¹-hisaá¹…
__gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pÄ«_ti etepi yakkhagijjhÄ• ceva yakkhakÄ• kÄ• ca yakkhak
pÄ• katikÄ• naá¹ƒ pana gijjhÄ• dÄ«naá¹ƒ Ä• pÄ• thampi etaá¹ƒ rÅ«paá¹ƒ nÄ• gacchati. __a
anubandhitvÄ• anubandhitvÄ• . __vituá¸• entÄ«_ti vinivijjhitvÄ• gacchanti. vitudentÄ«ti vÄ•

asidhÄ• rÅ«pamehi tikhiá¹‡ehi lohatuá¹‡á¸• ehi vijjhantÄ«ti attho. __sÄ• sudaá¹ƒ aá¹-á¹-ass
ettha __suda_nti nipÄ• to, sÄ• aá¹-á¹-hikasaá¹…khalikÄ• aá¹-á¹-assaraá¹ƒ Ä• turassaraá¹ƒ
akusalavipÄ• kÄ• nubhavanatthaá¹ƒ kira yojanappamÄ• á¹‡Ä• pi tÄ• disÄ• attabhÄ• vÄ• n
honti pakkagaá¹‡á¸• asadisÄ• ; tasmÄ• sÄ• aá¹-á¹-hikasaá¹…khalikÄ• balavavedanÄ• tur
evaÃ±ca pana vatvÄ• puna Ä• yasmÄ• mahÄ• moggallÄ• no ``vaá¹-á¹-agÄ• mikasattÄ• n
muccantÄ«â€™â€™ ti sattesu kÄ• ruÃ±Ã±aá¹ƒ paá¹-icca uppannaá¹ƒ dhammasaá¹ƒvegaá
Ä• vuso etadahosi; acchariyaá¹ƒ vata bhoâ€™â€™ _tiÄ• dimÄ• ha.

__bhikkhÅ« ujjhÄ• yantÄ«_ti yesaá¹ƒ sÄ• petÅ«papatti appaccakkhÄ• , te ujjhÄ• yanti \Ee I
therassÄ• nubhÄ• vaá¹ƒ pakÄ• sento __ ``cakkhubhÅ«tÄ• vata bhikkhave sÄ• vakÄ• vihar
tattha cakkhu bhÅ«taá¹ƒ jÄ• taá¹ƒ uppannaá¹ƒ tesanti __cakkhubhÅ«tÄ• ; _ bhÅ«tacakkhuk
cakkhuá¹ƒ uppÄ• detvÄ• , viharantÄ«ti attho. dutiyapadepi eseva nayo. __yatra hi nÄ• mÄ•
kÄ• raá¹‡avacanaá¹ƒ. tatrÄ• yamatthayojanÄ• ; yasmÄ• nÄ• ma sÄ• vakopi evarÅ«paá¹ƒ Ä
sakkhiá¹ƒ vÄ• karissati, tasmÄ• avocumha --- ``cakkhubhÅ«tÄ• vata bhikkhave sÄ• vakÄ•
Ã±Ä• á¹‡abhÅ«tÄ• vata bhikkhave sÄ• vakÄ• viharantÄ«â€™â€™ ti.

__pubbeva me so bhikkhave satto diá¹-á¹-ho_ti bodhimaá¹‡á¸• e sabbaÃ±Ã±utaÃ±Ä• á¹‡ap
cakkavÄ• á¸·esu appamÄ• á¹‡e sattanikÄ• ye bhavagatiyoniá¹-hitinivÄ• se ca paccakkhaá¹ƒ
satto diá¹-á¹-hoti vadati.

__goghÄ• tako_ti \Be II 98/ gÄ• vo vadhitvÄ• vadhitvÄ• aá¹-á¹-hito maá¹ƒsaá¹ƒ mocetvÄ•
jÄ«vikakappanakasatto. __tasseva kammassa vipÄ• kÄ• vasesenÄ• _ti tassa nÄ• nÄ• cetan
aparÄ• pariyakammassa. tatra hi yÄ• ya cetanÄ• ya narake paá¹-isandhi janitÄ• , tassÄ• vi
avasesakammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ katvÄ• puna petÄ• dÄ«su
sÄ• paá¹-isandhi kammasabhÄ• gatÄ• ya vÄ• Ä• rammaá¹‡asabhÄ• gatÄ• ya vÄ• ``tasse
vipÄ• kÄ• vasesoâ€™â€™ ti vuccati. ayaÃ±ca satto evaá¹ƒ upapanno. tenÄ• ha --- ``tassev
vipÄ• kÄ• vasesenÄ• â€™â€™ ti. tassa kira narakÄ• cavanakÄ• le nimmaá¹ƒsakatÄ• naá¹
nimittaá¹ƒ ahosi. so paá¹-icchannampi taá¹ƒ kammaá¹ƒ viÃ±Ã±Å«naá¹ƒ pÄ• kaá¹-aá¹ƒ viya
aá¹-á¹-hisaá¹…khalikapeto jÄ• to.

<229> maá¹ƒsapesivatthusmiá¹ƒ \Ee II 509/ __goghÄ• tako_ti gomaá¹ƒsapesiyo katvÄ• sul
vallÅ«ravikkayena anekÄ• ni vassÄ• ni jÄ«vikaá¹ƒ kappesi. tenassa narakÄ• cavanakÄ• le
ahosi. so maá¹ƒsapesipeto jÄ• to.

__maá¹ƒsapiá¹‡á¸• avatthusmiá¹ƒ_ so sÄ• kuá¹‡iko sakuá¹‡e gahetvÄ• vikkiá¹‡anakÄ• le
maá¹ƒsapiá¹‡á¸• amatte katvÄ• vikkiá¹‡anto jÄ«vikaá¹ƒ kappesi. tenassa narakÄ• cavanal
nimittaá¹ƒ ahosi. so maá¹ƒsapiá¹‡á¸• apeto jÄ• to.

__nicchavivatthusmiá¹ƒ_ tassa orabbhikassa eá¸·ake vadhitvÄ• niccamme katvÄ• kappitaj
niccammaá¹ƒ eá¸·akasarÄ«raá¹ƒ nimittamahosi. so nicchavipeto jÄ• to.

__asilomavatthusmiá¹ƒ_ so sÅ«kariko dÄ«gharattaá¹ƒ nivÄ• papuá¹-á¹-he sÅ«kare asinÄ•
dÄ«gharattaá¹ƒ jÄ«vikaá¹ƒ kappesi. tenassa ukkhittÄ• sikabhÄ• vova nimittaá¹ƒ ahosi. tasm

__sattilomavatthusmi_á¹ƒ so mÄ• gaviko ekaá¹ƒ migaÃ±ca sattiÃ±ca gahetvÄ• vanaá¹ƒ ga
samÄ«paá¹ƒ Ä• gatÄ• gate mige sattiyÄ• vijjhitvÄ• mÄ• resi, tassa sattiyÄ• vijjhanakabhÄ
tasmÄ• sattilomapeto jÄ• to.

usulomavatthusmiá¹ƒ \Be II 99/ __kÄ• raá¹‡iko_ti rÄ• jÄ• parÄ• dhike anekÄ• hi kÄ• raá¹‡Ä
kaá¹‡á¸• ena vijjhitvÄ• mÄ• raá¹‡akapuriso. so kira asukasmiá¹ƒ padese viddho maratÄ«ti
tassevaá¹ƒ jÄ«vikaá¹ƒ kappetvÄ• narake uppannassa tato pakkÄ• vasesena idhÅ«papattik
vijjhanabhÄ• voyeva nimittaá¹ƒ ahosi. tasmÄ• usulomapeto jÄ• to.

sÅ«cilomavatthusmiá¹ƒ __sÄ• rathÄ«_ti assadamako. godamakotipi __kurundaá¹-á¹-hakath
patodasÅ«ciyÄ• vijjhanabhÄ• voyeva nimittaá¹ƒ ahosi. tasmÄ• sÅ«cilomapeto jÄ• to.

dutiyasÅ«cilomavatthusmiá¹ƒ \Ne II 90/ __sÅ«cako_ti pesuÃ±Ã±akÄ• rako \Ee II 510/. so ki
aÃ±Ã±amaÃ±Ã±aÃ±ca bhindi. rÄ• jakule ca ``imassa imaá¹ƒ nÄ• ma atthi, iminÄ• idaá¹ƒ n
sÅ«cetvÄ• sÅ«cetvÄ• anayabyasanaá¹ƒ pÄ• pesi. tasmÄ• yathÄ• nena sÅ«cetvÄ• manu
bhedanadukkhaá¹ƒ paccanubhotuá¹ƒ kammameva nimittaá¹ƒ katvÄ• sÅ«cilomapeto jÄ• to.

aá¹‡á¸• abhÄ• ritavatthusmiá¹ƒ __gÄ• makÅ«á¹-o_ti vinicchayÄ• macco. tassa kammasabh
mahÄ• ghaá¹-appamÄ• á¹‡Ä• aá¹‡á¸• Ä• ahesuá¹ƒ. so hi yasmÄ• raho paá¹-icchanna á¹-
kÅ«á¹-avinicchayena pÄ• kaá¹-aá¹ƒ dosaá¹ƒ karonto sÄ• mike assÄ• mike akÄ• si. tasmÄ•
pÄ• kaá¹-aá¹ƒ nibbattaá¹ƒ. yasmÄ• daá¹‡á¸• aá¹ƒ paá¹-á¹-hapento paresaá¹ƒ asayhaá¹ƒ b
tasmÄ• ssa rahassaá¹…gaá¹ƒ asayhabhÄ• ro hutvÄ• nibbattaá¹ƒ. yasmÄ• yasmiá¹ƒ á¹-hÄ
bhavitabbaá¹ƒ, tasmiá¹ƒ á¹-hatvÄ• visamo ahosi, tasmÄ• ssa rahassaá¹…ge visamÄ• nisa

__pÄ• radÄ• rikavatthusmiá¹ƒ_ so satto parassa rakkhitaá¹ƒ gopitaá¹ƒ sassÄ• mikaá¹ƒ phas
mÄ«á¸·hasukhena kÄ• masukhena cittaá¹ƒ ramayitvÄ• kammasabhÄ• gatÄ• ya gÅ«thapha
dukkhamanubhavituá¹ƒ tattha nibbatto. __duá¹-á¹-habrÄ• hmaá¹‡avatthu_ pÄ• kaá¹-ameva

<230> __nicchavitthivatthusmiá¹ƒ_ yasmÄ• mÄ• tugÄ• mo nÄ• ma attano phasse anissaro
santakaá¹ƒ phassaá¹ƒ thenetvÄ• paresaá¹ƒ abhiratiá¹ƒ \Be II 100/ uppÄ• desi, tasmÄ• kar
sukhasamphassÄ• dhaá¹ƒsitvÄ• dukkhasamphassaá¹ƒ anubhavituá¹ƒ nicchavitthÄ« hutvÄ

maá¹…gulitthivatthusmiá¹ƒ __maá¹…guli_nti \Ee II 511/ virÅ«paá¹ƒ duddasikaá¹ƒ bÄ«bhacc
ikkhaá¹‡ikÄ• kammaá¹ƒ yakkhadÄ• sikammaá¹ƒ karontÄ« ``iminÄ• ca iminÄ• ca evaá¹ƒ ba
tumhÄ• kaá¹ƒ vaá¸• á¸• hi bhavissatÄ«â€™â€™ ti mahÄ• janassa gandhapupphÄ• dÄ«ni v
duddiá¹-á¹-hiá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• pesi, tasmÄ• tÄ• ya kammasabhÄ• gatÄ•
thenitattÄ• duggandhÄ• duddassanassa gÄ• hitattÄ• duddasikÄ• virÅ«pÄ• bÄ«bhacchÄ•

okilinivatthusmiá¹ƒ __uppakkaá¹ƒ okiliniá¹ƒ okirini_nti sÄ• kira aá¹…gÄ• racitake nipannÄ•
viparivattamÄ• nÄ• paccati, tasmÄ• uppakkÄ• ceva hoti kharena agginÄ• pakkasarÄ«rÄ•
kilinnasarÄ«rÄ• bindubindÅ«ni hissÄ• sarÄ«rato paggharanti. okirinÄ« ca aá¹…gÄ• rasam
heá¹-á¹-hatopi kiá¹ƒsukapupphavaá¹‡á¹‡Ä• aá¹…gÄ• rÄ• , ubhayapassesupi \Ne II 91/, Ä•
aá¹…gÄ• rÄ• patanti, tena vuttaá¹ƒ --- ``uppakkaá¹ƒ okiliniá¹ƒ okiriniâ€™â€™ nti. __sÄ• is
aá¹…gÄ• rakaá¹-Ä• hena okirÄ«_ti tassÄ• kira kaliá¹…garaÃ±Ã±o ekÄ• nÄ• á¹-akinÄ« aá¹
á¹-hapetvÄ• gattato udakaÃ±ca puÃ±chati, pÄ• á¹‡inÄ• ca sedaá¹ƒ karoti. rÄ• jÄ• pi tÄ• ya
karoti, parituá¹-á¹-hÄ• kÄ• raÃ±ca dasseti. aggamahesÄ« taá¹ƒ asahamÄ• nÄ• issÄ• pakat
raÃ±Ã±o taá¹ƒ aá¹…gÄ• rakaá¹-Ä• haá¹ƒ gahetvÄ• tassÄ• upari aá¹…gÄ• re okiri. sÄ• taá
tÄ• disaá¹ƒyeva vipÄ• kaá¹ƒ paccanubhavituá¹ƒ petaloke nibbattÄ• .

__coraghÄ• takavatthusmiá¹ƒ_ \Ee II 512/ so raÃ±Ã±o Ä• á¹‡Ä• ya dÄ«gharattaá¹ƒ corÄ• n
petaloke nibbattanto asÄ«sakaá¹ƒ kabandhaá¹ƒ hutvÄ• nibbatti.

bhikkhuvatthusmiá¹ƒ __pÄ• pabhikkhÅ«_ti lÄ• makabhikkhu. so kira lokassa saddhÄ• deyye
paribhuÃ±jitvÄ• kÄ• yavacÄ«dvÄ• rehi asaá¹ƒ yato bhinnÄ• jÄ«vo cittakeá¸·iá¹ƒ kÄ«á¸·anto
buddhantaraá¹ƒ niraye paccitvÄ• petaloke nibbattanto bhikkhusadiseneva attabhÄ• vena ni
__bhikkhunÄ«-sikkhamÄ• nÄ• -sÄ• maá¹‡era-sÄ• maá¹‡erÄ«vatthÅ«supi_ ayameva vinicch

<231> tapodÄ• vatthusmiá¹ƒ \Be II 101/ __acchodako_ti pasannodako. __sÄ«todako_ti sÄ«
madhurodako. __setako_ti parisuddho nissevÄ• lapaá¹‡akakaddamo. __suppatittho_ti sund
__ramaá¹‡Ä«yo_ti ratijanako. __cakkamattÄ• nÄ«_ti rathacakkappamÄ• á¹‡Ä• ni. __kuthitÄ
santattÄ• hutvÄ• sandati. __yatÄ• yaá¹ƒ bhikkhave_ti yato ayaá¹ƒ bhikkhave. __so daho_t
panÄ• yaá¹ƒ sandatÄ«ti? vebhÄ• rapabbatassa kira heá¹-á¹-hÄ• bhummaá¹-á¹-hakanÄ• gÄ
nÄ• gabhavanaá¹ƒ devalokasadisaá¹ƒ maá¹‡imayena talena Ä• rÄ• muyyÄ• nehi ca saman
kÄ«á¸·anaá¹-á¹-hÄ• ne so udakadaho, tato ayaá¹ƒ tapodÄ• sandati. __dvinnaá¹ƒ mahÄ• ni
Ä• gacchatÄ«_ti rÄ• jagahanagaraá¹ƒ kira Ä• viÃ±jetvÄ• mahÄ• petaloko, tattha dvinnaá¹ƒ
mahÄ• lohakumbhinirayÄ• naá¹ƒ antarena ayaá¹ƒ tapodÄ• Ä• gacchati, tasmÄ• kuthitÄ• s

yuddhavatthusmiá¹ƒ \Ee II 513/ __nandÄ« caratÄ«_ti vijayabherÄ« Ä• hiá¹‡á¸• ati. __rÄ• jÄ•
thero kira attano divÄ• á¹-á¹-hÄ• ne ca rattiá¹-á¹-hÄ• ne ca nisÄ«ditvÄ• ``licchavayo kataha
rÄ• jÄ• ca tehi saddhiá¹ƒ sampahÄ• raá¹ƒ detÄ«â€™â€™ ti Ä• vajjento dibbena cakkhunÄ•

palÄ• yamÄ• naá¹ƒ addasa. tato bhikkhÅ« Ä• mantetvÄ• __ ``rÄ• jÄ• Ä• vuso tumhÄ• kaá
pabhaggoâ€™â€™ _ti \Ne II 92/ Ä• ha. __saccaá¹ƒ, bhikkhave, moggallÄ• no Ä• hÄ• _ti pa
yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ bhaá¹‡anto saccaá¹ƒ Ä• ha.

<232> nÄ• gogÄ• havatthusmiá¹ƒ __sappinikÄ• yÄ• _ti evaá¹ƒnÄ• mikÄ• ya. __Ä• neÃ±jaá
kÄ• yavÄ• cÄ• vipphandavirahitaá¹ƒ catutthajjhÄ• nasamÄ• dhiá¹ƒ. __nÄ• gÄ• na_nti hatth
uttarantÄ• na_nti ogayha ogÄ• hetvÄ• puna uttarantÄ• naá¹ƒ. te kira gambhÄ«raá¹ƒ udaka
nhatvÄ• ca pivitvÄ• ca soá¹‡á¸• Ä• ya udakaá¹ƒ gahetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lolent
ogayha uttarantÄ• nanti vuttaá¹ƒ hoti. __koÃ±caá¹ƒ karontÄ• na_nti nadÄ«tÄ«re á¹-hatvÄ•
pakkhipitvÄ• koÃ±canÄ• daá¹ƒ karontÄ• naá¹ƒ. __saddaá¹ƒ assosi_nti taá¹ƒ \Be II 102/ ko
assosiá¹ƒ. __attheso, bhikkhave, samÄ• dhi so ca kho aparisuddho_ti atthi eso samÄ• dhi n
kho parisuddho na hoti. thero kira pabbajitato sattame divase tadahuarahattappatto aá¹-á¹-h
paÃ±cahÄ• kÄ• rehi anÄ• ciá¹‡á¹‡avasÄ«bhÄ• vo \Ee II 514/ samÄ• dhiparipanthake dham
Ä• vajjanasamÄ• pajjanÄ• dhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• napaccavekkhaá¹‡Ä• naá¹ƒ saÃ±Ã±
catutthajjhÄ• naá¹ƒ appetvÄ• nisinno, jhÄ• naá¹…gehi vuá¹-á¹-hÄ• ya nÄ• gÄ• naá¹ƒ sadda
``antosamÄ• pattiyaá¹ƒ assosiâ€™â€™ nti evaá¹ƒsaÃ±Ã±Ä« ahosi. tena vuttaá¹ƒ --- ``atthe
so ca kho aparisuddhoâ€™â€™ ti.

sobhitavatthusmiá¹ƒ __ahaá¹ƒ, Ä• vuso, paÃ±ca kappasatÄ• ni anussarÄ• mÄ«_ti ekÄ• vaj
itarathÄ• hi anacchariyaá¹ƒ ariyasÄ• vakÄ• naá¹ƒ paá¹-ipÄ• á¹-iyÄ• nÄ• nÄ• vajjanena tas
anussaraá¹‡anti na bhikkhÅ« ujjhÄ• yeyyuá¹ƒ. yasmÄ• panesa ``ekÄ• vajjanena anussarÄ
bhikkhÅ« ujjhÄ• yiá¹ƒsu. __atthesÄ• , bhikkhave, sobhitassa, sÄ• ca kho ekÄ• yeva jÄ• tÄ«
jÄ• tiá¹ƒ anussarÄ• mÄ«ti Ä• ha, atthesÄ• jÄ• ti sobhitassa, sÄ• ca kho ekÄ• yeva anantar
anussaritÄ• ti adhippÄ• yo.

kathaá¹ƒ panÄ• yaá¹ƒ etaá¹ƒ anussarÄ«ti? ayaá¹ƒ kira paÃ±cannaá¹ƒ kappasatÄ• naá¹ƒ up

pabbajitvÄ• asaÃ±Ã±asamÄ• pattiá¹ƒ nibbattetvÄ• aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• a
tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• avasÄ• ne manussaloke uppanno sÄ• sane pabbajitvÄ
so pubbenivÄ• saá¹ƒ anussaramÄ• no imasmiá¹ƒ attabhÄ• ve paá¹-isandhiá¹ƒ disvÄ• tato
cutimeva addasa. atha ubhinnamantarÄ• acittakaá¹ƒ attabhÄ• vaá¹ƒ anussarituá¹ƒ \Ne II 9
sallakkhesi --- ``addhÄ• ahaá¹ƒ asaÃ±Ã±abhave nibbattoâ€™â€™ ti. evaá¹ƒ sallakkhentena
kataá¹ƒ, satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-i paá¹-ividdhÄ• , Ä• kÄ• se padaá¹ƒ
bhagavÄ• \Ee II 515/ imasmiá¹ƒyeva vatthusmiá¹ƒ etadagge á¹-hapesi --- ``etadaggaá¹ƒ bh
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pubbenivÄ• saá¹ƒ anussarantÄ• naá¹ƒ yadidaá¹ƒ sobhitoâ

vinÄ«tavatthuvaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

<233> __uddiá¹-á¹-hÄ• _ \Be II 103/ __kho Ä• yasmanto cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ•
uddiá¹-á¹-hapÄ• rÄ• jikaparidÄ«panameva. samodhÄ• netvÄ• pana sabbÄ• neva catuvÄ«s
katamÄ• ni catuvÄ«sati? pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni tÄ• va bhikkhÅ«naá¹ƒ cattÄ• ri, bhikkhun
cattÄ• rÄ«ti aá¹-á¹-ha. ekÄ• dasa abhabbapuggalÄ• , tesu paá¹‡á¸• akatiracchÄ• nagataubh
vatthuvipannÄ• ahetukapaá¹-isandhikÄ• , tesaá¹ƒ saggo avÄ• rito maggo pana vÄ• rito, ab
maggappaá¹-ilÄ• bhÄ• ya vatthuvipannattÄ• ti. pabbajjÄ• pi nesaá¹ƒ paá¹-ikkhittÄ• , tasmÄ•
theyyasaá¹ƒvÄ• sako, titthiyapakkantako, mÄ• tughÄ• tako, pitughÄ• tako, arahantaghÄ• ta
lohituppÄ• dako, saá¹…ghabhedakoti ime aá¹-á¹-ha attano kiriyÄ• ya vipannattÄ• abhabba
pÄ• rÄ• jikÄ• va. tesu theyyasaá¹ƒvÄ• sako, titthiyapakkantako, bhikkhunÄ«dÅ«sakoti imes
avÄ• rito maggo pana vÄ• ritova. itaresaá¹ƒ paÃ±cannaá¹ƒ ubhayampi vÄ• ritaá¹ƒ. te hi ana
nibbattanakasattÄ• . iti ime ca ekÄ• dasa, purimÄ• ca aá¹-á¹-hÄ• ti ekÅ«navÄ«sati. te gihili
uppÄ• detvÄ• gihinivÄ• sananivatthÄ• ya bhikkhuniyÄ• saddhiá¹ƒ vÄ«sati. sÄ• hi ajjhÄ• c
ettÄ• vatÄ• va assamaá¹‡Ä«ti imÄ• ni tÄ• va vÄ«sati pÄ• rÄ• jikÄ• ni.

aparÄ• nipi --- lambÄ«, mudupiá¹-á¹-hiko, parassa aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hÄ• ti, p
abhinisÄ«datÄ«ti imesaá¹ƒ catunnaá¹ƒ vasena cattÄ• ri anulomapÄ• rÄ• jikÄ• nÄ«ti vadanti
ubhinnaá¹ƒ rÄ• gavasena sadisabhÄ• vÅ«pagatÄ• naá¹ƒ dhammo ``methunadhammoâ€™â
pariyÄ• yena methunadhammaá¹ƒ \Ee II 516/ appaá¹-isevitvÄ• yeva kevalaá¹ƒ maggena ma
Ä• pajjitabbattÄ• methunadhammapÄ• rÄ• jikassa anulomentÄ«ti anulomapÄ• rÄ• jikÄ• nÄ
cattÄ• ri \Ne II 94/ purimÄ• ni ca vÄ«satÄ«ti samodhÄ• netvÄ• sabbÄ• neva catuvÄ«sati pÄ

__na labhati bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• sa_nti
uposatha-pavÄ• raá¹‡a-pÄ• timokkhuddesa-saá¹…ghakammappabhedaá¹ƒ bhikkhÅ«hi sad
__yathÄ• pure tathÄ• pacchÄ• _ti yathÄ• pubbe gihikÄ• le anupasampannakÄ• le ca pacc
tatheva asaá¹ƒvÄ• so hoti. natthi tassa bhikkhÅ«hi saddhiá¹ƒ \Be II 104/
uposathapavÄ• raá¹‡apÄ• timokkhuddesasaá¹…ghakammappabhedo saá¹ƒvÄ• soti bhikkh
labhati. __tatthÄ• yasmante pucchÄ• mÄ«_ti tesu catÅ«su pÄ• rÄ• jikesu Ä• yasmante ``ka
pucchÄ• mi. __kaccitthÄ• _ti kacci ettha; etesu catÅ«su pÄ• rÄ• jikesu kacci parisuddhÄ• ti
__kaccittha parisuddhÄ• _ti kacci parisuddhÄ• attha, bhavathÄ• ti attho. sesaá¹ƒ sabbattha

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

yaá¹ƒ \Ee III 517/ \Be II 105/ pÄ• rÄ• jikakaá¹‡á¸• assa, saá¹…gÄ«taá¹ƒ samanantaraá¹ƒ.

tassa terasakassÄ• yamapubbapadavaá¹‡á¹‡anÄ• ||

<234> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸ pana samayena Ä• yasmÄ• seyyasako anabhirato brahmacariyaá¹ƒ caratÄ«ti ettha __Ä• y __seyyasako_ti tassa bhikkhuno nÄ• maá¹ƒ. __anabhirato_ti vikkhittacitto kÄ• marÄ• gapar pariá¸• ayhamÄ• no na pana gihibhÄ• vaá¹ƒ patthayamÄ• no. __so tena kiso hotÄ«_ti so se anabhiratabhÄ• vena kiso hoti.

__addasÄ• kho Ä• yasmÄ• udÄ• yÄ«_ti ettha __udÄ• yÄ«_ti tassa therassa nÄ• maá¹ƒ, a lÄ• á¸·udÄ• yÄ« nÄ• ma bhantamigasappaá¹-ibhÄ• go niddÄ• rÄ• matÄ• dimanuyuttÄ• naá no tva_nti kacci nu tvaá¹ƒ. __yÄ• vadatthaá¹ƒ bhuÃ±jÄ• _tiÄ• dÄ«su yÄ• vatÄ• atthoti yÄ• vuttaá¹ƒ hoti --- yÄ• vatÄ• te bhojanena attho yattakaá¹ƒ tvaá¹ƒ icchasi tattakaá¹ƒ bhuÃ±ja, kÄ• laá¹ƒ rattiá¹ƒ vÄ• divÄ• vÄ• supituá¹ƒ icchasi tattakaá¹ƒ supa, mattikÄ• dÄ«hi kÄ• yaá cuá¹‡á¹‡Ä• dÄ«hi ghaá¹ƒsitvÄ• yattakaá¹ƒ nhÄ• naá¹ƒ icchasi tattakaá¹ƒ nhÄ• ya, uddeser vattapaá¹-ipattiyÄ• vÄ• kammaá¹-á¹-hÄ• nena vÄ• attho natthÄ«ti. __yadÄ• te anabhirati kÄ• le tava \Ee III 518/ kÄ• marÄ• gavasena ukkaá¹‡á¹-hitatÄ• vikkhittacittatÄ• uppajjati. _ anuddhaá¹ƒsetÄ«_ti kÄ• marÄ• go cittaá¹ƒ dhaá¹ƒseti padhaá¹ƒseti vikkhipati ceva milÄ• pe upakkamitvÄ• asuciá¹ƒ mocehÄ«_ti tasmiá¹ƒ kÄ• le hatthena vÄ• yamitvÄ• asucimocanaá cittekaggatÄ• bhavissati. iti taá¹ƒ upajjhÄ• yo anusÄ• si yathÄ• taá¹ƒ bÄ• lo bÄ• laá¹ƒ mag

<235> __tesaá¹ƒ muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ okkamantÄ• na_ niddaá¹ƒ otarantÄ• naá¹ƒ. tattha kiÃ±cÄ• pi niddaá¹ƒ okkamantÄ• naá¹ƒ abyÄ• kato \Be II 1 pavattati, satisampajaÃ±Ã±avÄ• ro gaá¸·ati, tathÄ• pi sayanakÄ• le manasikÄ• ro kÄ• tabb nhÄ• tassa \Ne II 95/ bhikkhuno kesÄ• na sukkhanti tÄ• va supitvÄ• vuá¹-á¹-hahissÄ• mÄ« supitabbaá¹ƒ. rattiá¹ƒ supantena ettakaá¹ƒ nÄ• ma rattibhÄ• gaá¹ƒ supitvÄ• candena vÄ• nÄ• ma á¹-hÄ• naá¹ƒ pattakÄ• le vuá¹-á¹-hahissÄ• mÄ«ti saussÄ• hena supitabbaá¹ƒ. budd kammaá¹-á¹-hÄ• nesu ekaá¹ƒ aÃ±Ã±aá¹ƒ vÄ• cittaruciyaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahet evaá¹ƒ karonto hi sato sampajÄ• no satiÃ±ca sampajaÃ±Ã±aÃ±ca avijahitvÄ• va niddaá¹ƒ pana bhikkhÅ« bÄ• lÄ• lolÄ• bhantamigasappaá¹-ibhÄ• gÄ• na evamakaá¹ƒsu. tena vutta muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ okkamantÄ• naâ€™â€™ nti.

__atthi cettha cetanÄ• labbhatÄ«_ti ettha ca supinante assÄ• dacetanÄ• atthi upalabbhati. bhikkhave, cetanÄ• ; sÄ• ca kho abbohÄ• rikÄ• _ti bhikkhave esÄ• assÄ• dacetanÄ• atthi uppannattÄ• abbohÄ• rikÄ• , Ä• pattiyÄ• aá¹…gaá¹ƒ na hoti. iti bhagavÄ• supinante cetan

dassetvÄ• ``evaÃ±ca pana bhikkhave imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha, __saÃ±ceta
aÃ±Ã±atra supinantÄ• saá¹…ghÄ• disesoâ€™â€™ _ti sÄ• nupaÃ±Ã±attikaá¹ƒ sikkhÄ• pad

236-237__._ tattha saá¹ƒvijjati cetanÄ• assÄ• ti saÃ±cetanÄ• , saÃ±cetanÄ• va __saÃ±cet
assÄ• atthÄ«ti saÃ±cetanikÄ• . yasmÄ• pana yassa saÃ±cetanikÄ• \Ee III 519/ sukkavissa
saÃ±jÄ• nanto hoti, sÄ• cassa sukkavissaá¹-á¹-hi cecca abhivitaritvÄ• vÄ«tikkamo hoti, tas
Ä• daraá¹ƒ akatvÄ• atthameva dassetuá¹ƒ __ ``jÄ• nanto saÃ±jÄ• nanto cecca abhivitaritvÄ
evamassa padabhÄ• janaá¹ƒ vuttaá¹ƒ. tattha __jÄ• nanto_ti upakkamÄ• mÄ«ti jÄ• nanto. __
mocemÄ«ti saÃ±jÄ• nanto, teneva upakkamajÄ• nanÄ• kÄ• rena saddhiá¹ƒ jÄ• nantoti attho
mocanassÄ• dacetanÄ• vasena cetetvÄ• pakappetvÄ• . __abhivitaritvÄ• _ti upakkamavase
nirÄ• saá¹…kacittaá¹ƒ pesetvÄ• . __vÄ«tikkamo_ti evaá¹ƒ pavattassa yo vÄ«tikkamo ayaá¹
sikhÄ• ppatto atthoti vuttaá¹ƒ hoti.

idÄ• ni \Be II 107/ sukkavissaá¹-á¹-hÄ«ti ettha yassa sukkassa vissaá¹-á¹-hi taá¹ƒ tÄ• va saá
vaá¹‡á¹‡abhedato ca dassetuá¹ƒ __ ``sukkanti dasa sukkÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. t
Ä• sayabhedato dhÄ• tunÄ• nattato ca nÄ«lÄ• divaá¹‡á¹‡abhedo veditabbo.

__vissaá¹-á¹-hÄ«_ti vissaggo, atthato panetaá¹ƒ á¹-hÄ• nÄ• cÄ• vanaá¹ƒ hoti, tenÄ• ha --- `
á¹-hÄ• nato___cÄ• vanÄ• \Ne II 96/ vuccatÄ«â€™â€™ ti. tattha vatthisÄ«saá¹ƒ kaá¹-i kÄ• y
á¹-hÄ• naá¹ƒ pakappenti, eko kirÄ• cariyo ``vatthisÄ«saá¹ƒ sukkassa á¹-hÄ• naâ€™â€™ nti
ti, eko ``sakalo kÄ• yoâ€™â€™ ti, tesu tatiyassa bhÄ• sitaá¹ƒ subhÄ• sitaá¹ƒ. kesalomanak
maá¹ƒsavinimuttaá¹-á¹-hÄ• naá¹ƒ uccÄ• rapassÄ• vakheá¸·asiá¹…ghÄ• á¹‡ikÄ• thaddhasul
avaseso chavimaá¹ƒsalohitÄ• nugato sabbopi kÄ• yo kÄ• yappasÄ• dabhÄ• vajÄ«vitindriyÄ
ca á¹-hÄ• nameva. tathÄ• hi rÄ• gapariyuá¹-á¹-hÄ• nenÄ• bhibhÅ«tÄ• naá¹ƒ hatthÄ«naá¹ƒ
sambhavo nikkhamati, mahÄ• senarÄ• jÄ• ca rÄ• gapariyuá¹-á¹-hito sambhavavegaá¹ƒ adh
satthena bÄ• husÄ«saá¹ƒ phÄ• letvÄ• vaá¹‡amukhena nikkhantaá¹ƒ sambhavaá¹ƒ dasses

ettha pana paá¹-hamassa Ä• cariyassa vÄ• de mocanassÄ• dena nimitte upakkamato yatta
piveyya tattake asucimhi vatthisÄ«sato muÃ±citvÄ• \Ee III 520/ dakasotaá¹ƒ otiá¹‡á¹‡amatt
anikkhante vÄ• saá¹…ghÄ• diseso. dutiyassa vÄ• de tatheva kaá¹-ito muccitvÄ• dakasotaá
tatiyassa vÄ• de tatheva sakalakÄ• yaá¹ƒ saá¹…khobhetvÄ• tato muccitvÄ• dakasotaá¹ƒ c
nikkhante vÄ• anikkhante vÄ• saá¹…ghÄ• diseso. dakasotorohaá¹‡aÃ±cettha adhivÄ• set
asakkuá¹‡eyyatÄ• ya vuttaá¹ƒ, á¹-hÄ• nÄ• cutaÃ±hi avassaá¹ƒ dakasotaá¹ƒ otarati. tasmÄ•
cÄ• vanamattenevettha Ä• patti veditabbÄ• , sÄ• ca kho nimitte upakkamantasseva
hatthaparikammapÄ• daparikammagattaparikammakaraá¹‡ena sacepi asuci muccati, anÄ•
sabbÄ• cariyasÄ• dhÄ• raá¹‡avinicchayo.

__aÃ±Ã±atra supinantÄ• _ti ettha supino eva __supinanto, _ taá¹ƒ á¹-hapetvÄ• apanetvÄ•

pana supinaá¹ƒ passanto catÅ«hi kÄ• raá¹‡ehi passati \Be II 108/ dhÄ• tukkhobhato vÄ• ar
devatopasaá¹ƒhÄ• rato vÄ• pubbanimittato vÄ• ti.

tattha pittÄ• dÄ«naá¹ƒ khobhakaraá¹‡apaccayayogena khubhitadhÄ• tuko dhÄ• tukkhobhat
ca nÄ• nÄ• vidhaá¹ƒ supinaá¹ƒ passati --- pabbatÄ• patanto viya, Ä• kÄ• sena gacchanto v
vÄ• á¸·amigahatthÄ«corÄ• dÄ«hi anubaddho viya hoti. anubhÅ«tapubbato passanto pubbe
Ä• rammaá¹‡aá¹ƒ passati. devatopasaá¹ƒhÄ• rato passantassa devatÄ• atthakÄ• matÄ• ya
atthÄ• ya vÄ• anatthÄ• ya vÄ• nÄ• nÄ• vidhÄ• ni Ä• rammaá¹‡Ä• ni upasaá¹ƒharanti, so t
Ä• nubhÄ• vena tÄ• ni Ä• rammaá¹‡Ä• ni passati. pubbanimittato passanto puÃ±Ã±Ä• puÃ±
atthassa vÄ• anatthassa vÄ• pubbanimittabhÅ«taá¹ƒ supinaá¹ƒ passati, bodhisattassamÄ•
puttapaá¹-ilÄ• bhanimittaá¹ƒ, bodhisatto viya paÃ±ca mahÄ• supine (AN b V 196), kosalarÄ
supineti.

tattha yaá¹ƒ dhÄ• tukkhobhato anubhÅ«tapubbato ca supinaá¹ƒ passati na taá¹ƒ saccaá¹ƒ h
devatopasaá¹ƒhÄ• rato passati taá¹ƒ saccaá¹ƒ vÄ• hoti alÄ«kaá¹ƒ vÄ• , kuddhÄ• hi devatÄ
vinÄ• setukÄ• mÄ• viparÄ«tampi katvÄ• dassenti. yaá¹ƒ pana pubbanimittato passati \Ee I
ekantasaccameva hoti. etesaÃ±ca catunnaá¹ƒ mÅ«lakÄ• raá¹‡Ä• naá¹ƒ saá¹ƒsaggabhedato

taÃ±ca panetaá¹ƒ catubbidhampi supinaá¹ƒ sekkhaputhujjanÄ• va passanti appahÄ«navipa
na passanti pahÄ«navipallÄ• sattÄ• . kiá¹ƒ panetaá¹ƒ passanto sutto passati paá¹-ibuddho,
paá¹-ibuddhoti? kiÃ±cettha yadi tÄ• va sutto passati abhidhammavirodho Ä• pajjati, bhavaá¹
taá¹ƒ rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ rÄ• gÄ• disampayuttaá¹ƒ vÄ• na hoti, supinaá¹ƒ pa
cittÄ• ni uppajjanti. atha paá¹-ibuddho passati vinayavirodho Ä• pajjati, yaÃ±hi paá¹-ibuddho
sabbohÄ• rikacittena passati, sabbohÄ• rikacittena ca kate vÄ«tikkame anÄ• patti nÄ• ma n
passantena pana katepi vÄ«tikkame ekantaá¹ƒ anÄ• patti eva. atha neva sutto na paá¹-ibuc
passati; evaÃ±ca sati supinassa abhÄ• vova Ä• pajjatÄ«ti, na abhÄ• vo. kasmÄ• \Be II 109
kapimiddhapareto passati. vuttaÃ±hetaá¹ƒ --- ``kapimiddhapareto kho, mahÄ• rÄ• ja, supina
__kapimiddhapareto_ti makkaá¹-aniddÄ• ya yutto. yathÄ• hi makkaá¹-assa niddÄ• lahupar
niddÄ• punappunaá¹ƒ kusalÄ• dicittavokiá¹‡á¹‡attÄ• lahuparivattÄ• , yassÄ• pavattiyaá¹ƒ
bhavaá¹…gato uttaraá¹‡aá¹ƒ hoti tÄ• ya yutto supinaá¹ƒ passati, tenÄ• yaá¹ƒ supino kusalo
abyÄ• katopi. tattha supinante cetiyavandanadhammassavanadhammadesanÄ• dÄ«ni karo
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karontassa akusalo, dvÄ«hi antehi mutto Ä• vajjanatadÄ• ramma
veditabbo. svÄ• yaá¹ƒ dubbalavatthukattÄ• cetanÄ• ya paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹
aÃ±Ã±ehi kusalÄ• kusalehi upatthambhito vipÄ• kaá¹ƒ deti. kiÃ±cÄ• pi vipÄ• kaá¹ƒ deti? ath
uppannattÄ• abbohÄ• rikÄ• va supinantacetanÄ• . tenÄ• ha --- __ ``á¹-hapetvÄ• supinanta

__saá¹…ghÄ• diseso_ti imassa Ä• pattinikÄ• yassa nÄ• maá¹ƒ. tasmÄ• yÄ• aÃ±Ã±atra su
sukkavissaá¹-á¹-hi \Ee III 522/, ayaá¹ƒ saá¹…ghÄ• diseso nÄ• ma Ä• pattinikÄ• yoti evamet

\Ne II 98/. vacanattho panettha saá¹…gho Ä• dimhi ceva sese ca icchitabbo assÄ• ti saá¹…
vuttaá¹ƒ hoti? imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• vuá¹-á¹-hÄ• tukÄ• massa yaá¹ƒ taá¹ƒ Ä• patti
Ä• dimhi ceva parivÄ• sadÄ• natthÄ• ya Ä• dito sese ca majjhe mÄ• nattadÄ• natthÄ• ya m
saha mÄ• nattadÄ• natthÄ• ya avasÄ• ne abbhÄ• natthÄ• ya saá¹…gho icchitabbo. na hett
saá¹…ghena sakkÄ• kÄ• tunti saá¹…gho Ä• dimhi ceva sese ca icchitabbo assÄ• ti saá¹…
pana anÄ• diyitvÄ• atthameva dassetuá¹ƒ ``saá¹…ghova tassÄ• Ä• pattiyÄ• parivÄ• saá¹
paá¹-ikassati, mÄ• nattaá¹ƒ deti, abbheti na sambahulÄ• na ekapuggalo, tena vuccati saá¹.
idamassa padabhÄ• janaá¹ƒ ---

``saá¹…ghÄ• disesoti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

saá¹…ghova deti parivÄ• saá¹ƒ, mÅ«lÄ• ya paá¹-ikassati.

mÄ• nattaá¹ƒ deti abbheti, tenetaá¹ƒ iti vuccatÄ«â€™â€™ ti || (Vin V 339) ---

__parivÄ• re_ \Be II 110/ vacanakÄ• raá¹‡aÃ±ca vuttaá¹ƒ, tattha parivÄ• sadÄ• nÄ• dÄ«ni _
vitthÄ• rato Ä• gatÄ• ni, tattheva nesaá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ karissÄ• ma.

__tasseva Ä• pattinikÄ• yassÄ• _ti tassa eva Ä• pattisamÅ«hassa. tattha kiÃ±cÄ• pi ayaá¹ƒ
rÅ«á¸·hisaddena pana avayave samÅ«havohÄ• rena vÄ• ``nikÄ• yoâ€™â€™ ti vutto --- ``e
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dÄ«su viya.

evaá¹ƒ uddiá¹-á¹-hasikkhÄ• padaá¹ƒ padÄ• nukkamena vibhajitvÄ• idÄ• ni imaá¹ƒ sukkavis
upÄ• yaÃ±ca kÄ• laÃ±ca adhippÄ• yaÃ±ca adhippÄ• yavatthuÃ±ca dassetuá¹ƒ __ ``ajjhatta
_tiÄ• dimÄ• ha. ettha hi ajjhattarÅ«pÄ• dÄ«hi catÅ«hi padehi upÄ• yo dassito, ajjhattarÅ«pe
bahiddhÄ• rÅ«pe vÄ• ubhayattha vÄ• Ä• kÄ• se vÄ• kaá¹-iá¹ƒ kampento, ito paraá¹ƒ aÃ±
rÅ«pe ghaá¹-á¹-etvÄ• mocentopi rÅ«pena ghaá¹-á¹-etvÄ• mocentopi rÅ«pe moceticceva v
523/ sati so moceti na rÅ«paá¹ƒ alabhitvÄ• . rÄ• gÅ«patthambhÄ• dÄ«hi pana paÃ±cahi kÄ
rÄ• gÅ«patthambhÄ• dikÄ• lesu hi aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti, yassa kammaniyat
aÃ±Ã±o kÄ• lo natthi, na hi vinÄ• rÄ• gÅ«patthambhÄ• dÄ«hi pubbaá¹‡hÄ• dayo kÄ• labhe

__Ä• rogyatthÄ• yÄ• _tiÄ• dÄ«hi \Ne II 99/ dasahi adhippÄ• yo dassito, evarÅ«pena hi adhi
aÃ±Ã±athÄ• . nÄ«lÄ• dÄ«hi pana dasahi navamassa adhippÄ• yassa vatthu dassitaá¹ƒ, vÄ
aÃ±Ã±atarassa vasena vÄ«maá¹ƒsati na tehi vinimuttanti.

<238> ito paraá¹ƒ pana imesaá¹ƒyeva ajjhattarÅ«pÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ pakÄ• sanatth
ajjhattaá¹ƒ upÄ• dinne rÅ«peâ€™â€™ _tiÄ• di vuttaá¹ƒ, tattha __ajjhattaá¹ƒ upÄ• dinne rÅ«
hatthÄ• dibhede rÅ«pe. __bahiddhÄ• upÄ• dinne_ti parassa tÄ• diseyeva. __anupÄ• dinne

__tadubhaye_ti attano ca parassa ca rÅ«pe, ubhayaghaá¹-á¹-anavasenetaá¹ƒ vuttaá¹ƒ. atta
anupÄ• dinnarÅ«pena ca ekato ghaá¹-á¹-anepi labbhati. __Ä• kÄ• se vÄ• yamantassÄ• _ti
aghaá¹-á¹-etvÄ• Ä• kÄ• seyeva kaá¹-ikampanapayaogena aá¹…gajÄ• taá¹ƒ cÄ• lentassa.

__rÄ• gÅ«patthambhe_ti \Be II 111/ rÄ• gassa balavabhÄ• ve, rÄ• gena vÄ• aá¹…gajÄ• ta
saÃ±jÄ• teti vuttaá¹ƒ hoti. __kammaniyaá¹ƒ hotÄ«_ti mocanakammakkhamaá¹ƒ ajjhattarÅ«
hoti.

__uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hÅ«patthambhe_ti uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-he
uccÄ• liá¹…gapÄ• á¹‡akÄ• nÄ• ma lomasapÄ• á¹‡akÄ• honti, tesaá¹ƒ lomehi phuá¹-á¹-ha
gahetvÄ• thaddhaá¹ƒ hoti, tattha yasmÄ• tÄ• ni lomÄ• ni aá¹…gajÄ• taá¹ƒ á¸• aá¹ƒsantÄ•
``uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-henÄ• â€™â€™ ti vuttaá¹ƒ, atthato pana uccÄ• liá¹…ga
vuttaá¹ƒ hoti.

<239> __arogo bhavissÄ• mÄ«_ti mocetvÄ• arogo bhavissÄ• mi. __sukhaá¹ƒ vedanaá¹ƒ u
muccanuppattiyÄ• muttapaccayÄ• ca yÄ• sukhÄ• vedanÄ• hoti, taá¹ƒ uppÄ• dessÄ• mÄ
bhavissatÄ«_ti \Ee III 524/ idaá¹ƒ me mocitaá¹ƒ kiÃ±cideva bhesajjaá¹ƒ bhavissati. __dÄ• n
mocetvÄ• kÄ«á¹-akipillikÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ dassÄ• mi. __puÃ±Ã±aá¹ƒ bhavissatÄ«_ti
dentassa puÃ±Ã±aá¹ƒ bhavissati. __yaÃ±Ã±aá¹ƒ yajissÄ• mÄ«_ti mocetvÄ• kÄ«á¹-Ä• dÄ«
kiÃ±ci kiÃ±ci mantapadaá¹ƒ vatvÄ• dassÄ• mÄ«ti vuttaá¹ƒ hoti. __saggaá¹ƒ gamissÄ• mÄ«
kÄ«á¹-Ä• dÄ«naá¹ƒ dinnadÄ• nena vÄ• puÃ±Ã±ena vÄ• yaÃ±Ã±ena vÄ• saggaá¹ƒ gamis
kulavaá¹ƒsaá¹…kurassa dÄ• rakassa bÄ«jaá¹ƒ bhavissati, ``iminÄ• bÄ«jena putto nibbattis
adhippÄ• yena mocetÄ«ti attho. __vÄ«maá¹ƒsatthÄ• yÄ• _ti jÄ• nanatthÄ• ya. __nÄ«laá¹ƒ b
jÄ• nissÄ• mi tÄ• va kiá¹ƒ me mocitaá¹ƒ nÄ«laá¹ƒ bhavissati pÄ«takÄ• dÄ«su aÃ±Ã±atarava
evamattho daá¹-á¹-habbo. __khiá¸• á¸• Ä• dhippÄ• yo_ti khiá¸• á¸• Ä• pasuto, tena tena adh
mocetÄ«ti vuttaá¹ƒ hoti.

<240> idÄ• ni yadidaá¹ƒ ``ajjhattarÅ«pe mocetÄ«â€™â€™ tiÄ• di vuttaá¹ƒ tattha yathÄ• m
Ä• pajjati, tesaÃ±ca padÄ• naá¹ƒ vasena yattako Ä• pattibhedo hoti, taá¹ƒ sabbaá¹ƒ dasser
ceteti upakkamati muccati Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha \Be II 112/ __cetetÄ«_ti mocanassÄ• dasampayuttÄ• ya cetanÄ• ya muccatÅ«ti cetet
tadanurÅ«paá¹ƒ vÄ• yÄ• maá¹ƒ karoti. __muccatÄ«_ti evaá¹ƒ cetentassa tadanurÅ«pena v
á¹-hÄ• nÄ• cavati. __Ä• patti saá¹…ghÄ• disesassÄ• _ti imehi tÄ«hi aá¹…gehi assa pugga
Ä• pattinikÄ• yo hotÄ«ti attho. esa nayo __bahiddhÄ• rÅ«pe_tiÄ• dÄ«supi avasesesu aá¹-á¹

ettha pana dve Ä• pattisahassÄ• ni nÄ«haritvÄ• dassetabbÄ• ni. kathaá¹ƒ? ajjhattarÅ«pe t
Ä• rogyatthÄ• ya nÄ«laá¹ƒ mocentassa ekÄ• Ä• patti, ajjhattarÅ«peyeva rÄ• gÅ«patthamb

pÄ«tÄ• dÄ«naá¹ƒ mocanavasena aparÄ• navÄ• ti dasa. yathÄ• ca Ä• rogyatthÄ• ya dasa,
navannaá¹ƒ padÄ• naá¹ƒ atthÄ• ya ekekapade dasa dasa katvÄ• navuti, iti imÄ• ca navuti
rÄ• gÅ«patthambhe tÄ• va sataá¹ƒ. yathÄ• pana rÄ• gÅ«patthambhe evaá¹ƒ vaccÅ«pattha
ekekasmiá¹ƒ upatthambhe sataá¹ƒ \Ee III 525/ sataá¹ƒ katvÄ• cattÄ• ri satÄ• ni, iti imÄ• ni
ekanti ajjhattarÅ«pe tÄ• va paÃ±cannaá¹ƒ upatthambhÄ• naá¹ƒ vasena paÃ±ca satÄ• ni. ya
paÃ±ca, evaá¹ƒ bahiddhÄ• rÅ«pe paÃ±ca, ajjhattabahiddhÄ• rÅ«pe paÃ±ca, Ä• kÄ• se kaá
sabbÄ• nipi catunnaá¹ƒ paÃ±cakÄ• naá¹ƒ vasena dve Ä• pattisahassÄ• ni veditabbÄ• ni.

idÄ• ni __Ä• rogyatthÄ• yÄ• _tiÄ• dÄ«su tÄ• va dasasu padesu paá¹-ipÄ• á¹-iyÄ• vÄ• upp
vÄ• gahetvÄ• upari gaá¹‡hantassa, upari vÄ• gahetvÄ• heá¹-á¹-hÄ• gaá¹‡hantassa, ubh
á¹-hapentassa, majjhe vÄ• gahetvÄ• ubhato harantassa, sabbamÅ«laá¹ƒ vÄ• katvÄ• gaá
cetanÅ«pakkamamocane sati visaá¹…keto nÄ• ma natthÄ«ti dassetuá¹ƒ __ ``Ä• rogyatthaÃ
khaá¹‡á¸• acakkabaddhacakkÄ• dibhedavicittaá¹ƒ pÄ• á¸·imÄ• ha.

tattha __Ä• rogyatthaÃ±ca sukhatthaÃ±ca Ä• rogyatthaÃ±ca bhesajjatthaÃ±cÄ• _ ti evaá¹ƒ
yojetvÄ• vuttamekaá¹ƒ khaá¹‡á¸• acakkaá¹ƒ. sukhapadÄ• dÄ«ni sabbapadehi \Ne II 101/ y
atÄ«tÄ• nantarapadaá¹ƒ tÄ• va Ä• netvÄ• vuttÄ• ni nava baddhacakkÄ• nÄ«ti evaá¹ƒ ekek
honti, tÄ• ni dumÅ«lakÄ• dÄ«hi saddhiá¹ƒ asammohato vitthÄ• retvÄ• veditabbÄ• ni. attho

yathÄ• \Be II 113/ ca Ä• rogyatthÄ• yÄ• tiÄ• dÄ«su dasasu padesu, evaá¹ƒ nÄ«lÄ• dÄ«sup
ceteti upakkamatÄ«â€™â€™ _tiÄ• dinÄ• nayena dasa cakkÄ• ni vuttÄ• ni, tÄ• nipi asamm
veditabbÄ• ni. attho panettha pÄ• kaá¹-oyeva.

puna__ Ä• rogyatthaÃ±ca nÄ«laÃ±ca Ä• rogyatthaÃ±ca sukhatthaÃ±ca nÄ«laÃ±ca pÄ«taka
... pe ... dasahi dasÄ• ti evaá¹ƒ purimapadehi saddhiá¹ƒ pacchimapadÄ• ni yojetvÄ• ekaá¹ƒ
vuttaá¹ƒ.

idÄ• ni yasmÄ• ``nÄ«laá¹ƒ mocessÄ• mÄ«â€™â€™ ti cetetvÄ• upakkamantassa pÄ«takÄ
cetetvÄ• upakkamantassa itaresu muttesupi nevatthi visaá¹…keto \Ee III 526/, tasmÄ• eta
__ ``nÄ«laá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati pÄ«takaá¹ƒ muccatÄ«â€™â€™ _tiÄ• dinÄ
tato paraá¹ƒ sabbapacchimapadaá¹ƒ nÄ«lÄ• dÄ«hi navahi padehi saddhiá¹ƒ yojetvÄ• kucc
tato pÄ«takÄ• dÄ«ni nava padÄ• ni ekena nÄ«lapadeneva saddhiá¹ƒ yojetvÄ• piá¹-á¹-hicak
lohitakÄ• dÄ«ni nava padÄ• ni ekena pÄ«takapadeneva saddhiá¹ƒ yojetvÄ• dutiyaá¹ƒ piá¹-
evaá¹ƒ lohitakapadÄ• dÄ«hi saddhiá¹ƒ itarÄ• ni nava nava padÄ• ni yojetvÄ• aÃ±Ã±Ä• nipi
vuttÄ• nÄ«ti evaá¹ƒ dasagatikaá¹ƒ piá¹-á¹-hicakkaá¹ƒ veditabbaá¹ƒ.

evaá¹ƒ khaá¹‡á¸• acakkÄ• dÄ«naá¹ƒ anekesaá¹ƒ cakkÄ• naá¹ƒ vasena vitthÄ• rato garukÄ
aá¹…gavaseneva garukÄ• pattiÃ±ca lahukÄ• pattiÃ±ca anÄ• pattiÃ±ca dassetuá¹ƒ __ ``cete

muccatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha purimanayena ajjhattarÅ«pÄ• dÄ«su rÄ• gÄ• diu
atthÄ• ya cetentassa upakkamitvÄ• asucimocane tivaá¹…gasampannÄ• garukÄ• patti vutt
cetentassa upakkamantassa ca mocane asati duvaá¹…gasampannÄ• lahukÄ• thullaccayÄ
upakkamati muccatÄ«â€™â€™ _tiÄ• dÄ«hi chahi nayehi anÄ• patti.

ayaá¹ƒ pana Ä• pattÄ• nÄ• pattibhedo saá¹‡ho sukhumo, tasmÄ• suá¹-á¹-hu sallakkhetabb
sallakkhetvÄ• kukkuccaá¹ƒ pucchitena Ä• patti vÄ• anÄ• patti vÄ• Ä• cikkhitabbÄ• , vinay
asallakkhetvÄ• karonto hi roganidÄ• naá¹ƒ ajÄ• nitvÄ• bhesajjaá¹ƒ karonto vejjo viya vighÄ
Ä• pajjati, na ca taá¹ƒ puggalaá¹ƒ tikicchituá¹ƒ samattho hoti. tatrÄ• yaá¹ƒ sallakkhaá¹‡avidl
Ä• gato bhikkhu yÄ• vatatiyaá¹ƒ pucchitabbo --- ``katarena payogena katarena rÄ• gena Ä•
paá¹-hamaá¹ƒ aÃ±Ã±aá¹ƒ vatvÄ• pacchÄ• aÃ±Ã±aá¹ƒ vadati na ekamaggena katheti, so v
ekamaggena kathesi pariharasi, na sakkÄ• tava vinayakammaá¹ƒ kÄ• tuá¹ƒ gaccha sotthiá
pana tikkhattumpi ekamaggeneva katheti, yathÄ• bhÅ«taá¹ƒ attÄ• naá¹ƒ Ä• vikaroti, athassa
Ä• pattÄ• nÄ• pattigarukalahukÄ• pattivinicchayatthaá¹ƒ ekÄ• dasannaá¹ƒ rÄ• gÄ• naá¹ƒ va
samavekkhitabbÄ• .

tatrime \Ee III 527/ ekÄ• dasa rÄ• gÄ• --- mocanassÄ• do, muccanassÄ• do, muttassÄ• do
phassassÄ• do, kaá¹‡á¸• uvanassÄ• do, dassanassÄ• do, nisajjassÄ• do, vÄ• cassÄ• do, g
vanabhaá¹…giyanti. tattha mocetuá¹ƒ assÄ• do mocanassÄ• do, muccane assÄ• do mucca
muttassÄ• do, methune assÄ• do methunassÄ• do, phasse assÄ• do phassassÄ• do, kaá¹‡
kaá¹‡á¸• uvanassÄ• do, dassane assÄ• do dassanassÄ• do, nisajjÄ• ya assÄ• do nisajjass
vÄ• cassÄ• do, gehassitaá¹ƒ pemaá¹ƒ gehassitapemaá¹ƒ, vanabhaá¹…giyanti yaá¹ƒkiÃ±ci
bhaÃ±jitvÄ• Ä• haá¹-aá¹ƒ. ettha ca navahi padehi sampayuttaassÄ• dasÄ«sena rÄ• go vutt
sarÅ«peneva, ekena padena vatthunÄ• vutto, vanabhaá¹…go hi rÄ• gassa vatthu na rÄ• go

etesaá¹ƒ pana rÄ• gÄ• naá¹ƒ vasena evaá¹ƒ payogÄ• samavekkhitabbÄ• --- mocanassÄ•
cetento ceva assÄ• dento ca upakkamati muccati saá¹…ghÄ• diseso. tatheva cetento ca as
muccati thullaccayaá¹ƒ. sace pana sayanakÄ• le rÄ• gapariyuá¹-á¹-hito hutvÄ• Å«runÄ• vÄ
aá¹…gajÄ• taá¹ƒ gÄ• á¸·haá¹ƒ pÄ«á¸·etvÄ• mocanatthÄ• ya saussÄ• hova supati, supanta
saá¹…ghÄ• diseso. sace rÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ asubhamanasikÄ• rena vÅ«pasamet
supantassa muttepi anÄ• patti.

muccanassÄ• de \Be II 115/ attano dhammatÄ• ya muccamÄ• naá¹ƒ assÄ• deti na upakkam
muccamÄ• naá¹ƒ assÄ• dento upakkamati, tena upakkamena mutte saá¹…ghÄ• diseso. att
muccamÄ• ne ``mÄ• kÄ• sÄ• vaá¹ƒ vÄ• senÄ• sanaá¹ƒ vÄ• dussÄ«â€™â€™ ti aá¹…gajÄ
udakaá¹-á¹-hÄ• naá¹ƒ gacchati vaá¹-á¹-atÄ«ti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ.

muttassÄ• de attano dhammatÄ• ya mutte á¹-hÄ• nÄ• cute asucimhi pacchÄ• assÄ• denta

anÄ• patti. sace assÄ• detvÄ• puna mocanatthÄ• ya nimitte upakkamitvÄ• moceti, saá¹…g

methunassÄ• de methunarÄ• gena mÄ• tugÄ• maá¹ƒ gaá¹‡hÄ• ti, tena payogena asuci mu
methunadhammassa \Ee III 528/ payogattÄ• pana tÄ• dise gahaá¹‡e dukkaá¹-aá¹ƒ, sÄ«saá
sace methunarÄ• gena ratto puna assÄ• detvÄ• mocanatthÄ• ya nimitte upakkamitvÄ• mo

phassassÄ• de duvidho phasso --- ajjhattiko, bÄ• hiro ca. ajjhattike tÄ• va attano nimittaá¹ƒ
mudukanti jÄ• nissÄ• mÄ«ti vÄ• lolabhÄ• vena vÄ• kÄ«á¸·Ä• payato asuci muccati, anÄ• p
assÄ• detvÄ• mocanatthÄ• ya nimitte upakkamitvÄ• moceti, saá¹…ghÄ• diseso. bÄ• hirap
kÄ• yasaá¹ƒsaggarÄ• gena mÄ• tugÄ• massa aá¹…gamaá¹…gÄ• ni parÄ• masato ceva Ä•
anÄ• patti. kÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesaá¹ƒ pana Ä• pajjati. sace kÄ• yasaá¹ƒsagga
assÄ• detvÄ• mocanatthÄ• ya nimitte upakkamitvÄ• moceti visaá¹-á¹-hipaccayÄ• pi saá¹…

kaá¹‡á¸• uvanassÄ• de daddukacchupiá¸·akapÄ• á¹‡akÄ• dÄ«naá¹ƒ aÃ±Ã±ataravasena ka
kaá¹‡á¸• uvanassÄ• de neva kaá¹‡á¸• uvato asuci muccati, anÄ• patti. kaá¹‡á¸• uvanassÄ•
mocanatthÄ• ya nimitte upakkamitvÄ• moceti, saá¹…ghÄ• diseso.

dassanassÄ• de dassanassÄ• dena punappunaá¹ƒ mÄ• tugÄ• massa anokÄ• saá¹ƒ upanijj
mÄ• tugÄ• massa anokÄ• supanijjhÄ• ne pana \Be II 116/ dukkaá¹-aá¹ƒ. sace dassanassÄ•
mocanatthÄ• ya nimitte upakkamitvÄ• moceti, saá¹…ghÄ• diseso.

nisajjassÄ• de mÄ• tugÄ• mena saddhiá¹ƒ raho nisajjassÄ• darÄ• gena nisinnassa asuci m
nisajjapaccayÄ• pana Ä• pannÄ• ya Ä• pattiyÄ• kÄ• retabbo. sace nisajjassÄ• dena ratto
mocanatthÄ• ya nimitte upakkamitvÄ• moceti, saá¹…ghÄ• diseso.

vÄ• cassÄ• de \Ne II 104/ vÄ• cassÄ• darÄ• gena mÄ• tugÄ• maá¹ƒ methunasannissitÄ• hi
muccati, anÄ• patti. duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• disesaá¹ƒ pana Ä• pajjati. sace vÄ• c
assÄ• detvÄ• mocanatthÄ• ya nimitte upakkamitvÄ• moceti, saá¹…ghÄ• diseso.

gehassitapeme mÄ• taraá¹ƒ vÄ• mÄ• tupemena bhaginiá¹ƒ vÄ• bhaginipemena punappun
ceva Ä• liá¹…gato ca asuci muccati, anÄ• patti. gehassitapemena pana phusanapaccayÄ•
gehassitapemena ratto puna assÄ• detvÄ• mocanatthÄ• ya nimitte upakkamitvÄ• moceti,

vanabhaá¹…ge itthipurisÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kiÃ±cideva tambÅ«lagandhapupphavÄ• s
paá¹‡á¹‡Ä• kÄ• raá¹ƒ mittasanthavabhÄ• vassa daá¸·habhÄ• vatthÄ• ya pesenti ayaá¹ƒ va
mÄ• tugÄ• mo kassaci saá¹ƒsaá¹-á¹-havihÄ• rikassa kulÅ«pakabhikkhuno peseti, tassa ca
pesitaâ€™â€™ nti sÄ• rattassa punappunaá¹ƒ hatthehi taá¹ƒ vanabhaá¹…gaá¹ƒ kÄ«á¸·Ä• p
anÄ• patti. sace vanabhaá¹…ge sÄ• ratto puna assÄ• detvÄ• mocanatthÄ• ya nimitte upak

saá¹…ghÄ• diseso. sace upakkamantepi na muccati, thullaccayaá¹ƒ.

evametesaá¹ƒ ekÄ• dasannaá¹ƒ rÄ• gÄ• naá¹ƒ vasena ime ekÄ• dasa payoge samevekkhit
sallakkhetabbÄ• . sallakkhetvÄ• sace garukÄ• hoti ``garukÄ• â€™â€™ ti Ä• cikkhitabbÄ• .
``lahukÄ• â€™â€™ ti Ä• cikkhitabbÄ• . tadanurÅ«paÃ±ca vinayakammaá¹ƒ kÄ• tabbaá¹ƒ. e
roganidÄ• naá¹ƒ Ã±atvÄ• vejjena katabhesajjamiva, tassa ca puggalassa sotthibhÄ• vÄ• ya

<262> __ceteti na upakkamatÄ«_tiÄ• dÄ«su mocanassÄ• dacetanÄ• ya ceteti, na upakkam
mocanassÄ• dapÄ«á¸·ito ``aho vata \Be II 117/ mucceyyÄ• â€™â€™ ti ceteti, na upakkama
mocanassÄ• dena na ceteti, phassassÄ• dena kaá¹‡á¸• uvanassÄ• dena vÄ• upakkamati,
ceteti, upakkamati, na muccati, anÄ• patti. kÄ• mavitakkaá¹ƒ vitakkento mocanatthÄ• ya na
muccati, anÄ• patti. sace panassa vitakkayatopi na muccati idaá¹ƒ Ä• gatameva hoti, ``na c
na muccati, anÄ• pattÄ«â€™â€™ ti.

__anÄ• patti_ \Ne II 105/ __supinantenÄ• _ti suttassa supine methunaá¹ƒ dhammaá¹ƒ paá¹
kÄ• yasaá¹ƒsaggÄ• dÄ«ni Ä• pajjantassa viya supinanteneva kÄ• raá¹‡ena yassa asuci mu
supine pana \Ee III 530/ uppannÄ• ya assÄ• dacetanÄ• ya sacassa visayo hoti, niccalena b
nimittaá¹ƒ kÄ«á¸·Ä• petabbaá¹ƒ, kÄ• sÄ• vapaccattharaá¹‡arakkhaá¹‡atthaá¹ƒ pana hattha
jagganatthÄ• ya udakaá¹-á¹-hÄ• naá¹ƒ gantuá¹ƒ vaá¹-á¹-ati.

__namocanÄ• dhippÄ• yassÄ• _ti yassa bhesajjena vÄ• nimittaá¹ƒ Ä• limpantassa uccÄ• r
namocanÄ• dhippÄ• yassa muccati, tassÄ• pi anÄ• patti. ummattakassa duvidhassÄ• pi an
Ä• dikammiko, tassa anÄ• patti Ä• dikammikassÄ• ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• na
samuá¹-á¹-hÄ• ti. kiriyÄ• , saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakamma
dvivedanaá¹ƒ, sukhamajjhattadvayenÄ• ti.

<263> vinÄ«tavatthÅ«su supinavatthu anupaÃ±Ã±attiyaá¹ƒ vuttanayameva. uccÄ• rapassÄ
uttÄ• natthÄ• neva.

vitakkavatthusmiá¹ƒ __kÄ• mavitakka_nti gehassitakÄ• mavitakkaá¹ƒ. tattha kiÃ±cÄ• pi anÄ
vitakkagatikena na bhavitabbaá¹ƒ. uá¹‡hodakavatthÅ«su paá¹-hamaá¹ƒ uttÄ• nameva. dutiy
uá¹‡hodakena nimittaá¹ƒ paharitvÄ• paharitvÄ• nhÄ• yi, tenassa Ä• patti vuttÄ• . tatiye up
thullaccayaá¹ƒ. bhesajjakaá¹‡á¸• uvanavatthÅ«ni uttÄ• natthÄ• neva.

<264> __maggavatthÅ«su_ \Be II 118/ paá¹-hamassa thulaÅ«rukassa maggaá¹ƒ gacchanta
ghaá¹-á¹-anÄ• ya asuci mucci, tassa namocanÄ• dhippÄ• yattÄ• anÄ• patti. dutiyassa tathe
mocanÄ• dhippÄ• yattÄ• pana saá¹…ghÄ• diseso. tatiyassa na mucci, upakkamasabbhÄ•
maggaá¹ƒ gacchantena uppanne pariá¸·Ä• he na gantabbaá¹ƒ, gamanaá¹ƒ upacchinditvÄ•
cittaá¹ƒ vÅ«pasametvÄ• suddhacittena kammaá¹-á¹-hÄ• naá¹ƒ Ä• dÄ• ya gantabbaá¹ƒ. sac
106/ na sakkoti, maggÄ• okkamma nisÄ«ditvÄ• vinodetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ Ä• dÄ
gantabbaá¹ƒ.

__vatthivatthÅ«su_ te bhikkhÅ« vatthiá¹ƒ daá¸·haá¹ƒ gahetvÄ• pÅ«retvÄ• pÅ«retvÄ• vissa
gÄ• madÄ• rakÄ• viya passÄ• vamakaá¹ƒsu. __jantÄ• gharavatthusmiá¹ƒ_ udaraá¹ƒ tÄ• pe
amocanÄ• dhippÄ• yassÄ• pi mutte anÄ• pattiyeva. parikammaá¹ƒ karontassa nimittacÄ• la
Ä• pattiá¹-á¹-hÄ• ne Ä• patti vuttÄ• .

<265> __Å«rughaá¹-á¹-Ä• panavatthÅ«su_ yesaá¹ƒ Ä• patti vuttÄ• te aá¹…gajÄ• tampi phu
evaá¹ƒ __kurundaá¹-á¹-hakathÄ• ya_á¹ƒ vuttaá¹ƒ. sÄ• maá¹‡erÄ• divatthÅ«ni uttÄ• natthÄ•

<266> kÄ• yatthambhanavatthusmiá¹ƒ __kÄ• yaá¹ƒ thambhentassÄ• _ti ciraá¹ƒ nisÄ«ditvÄ•
navakammaá¹ƒ vÄ• katvÄ• Ä• lasiyavimocanatthaá¹ƒ vijambhentassa.

__upanijjhÄ• yanavatthusmiá¹ƒ_ sacepi paá¹-asataá¹ƒ nivatthÄ• hoti purato vÄ• pacchato
``imasmiá¹ƒ nÄ• ma okÄ• se nimittaâ€™â€™ nti upanijjhÄ• yantassa dukkaá¹-ameva. aniva
gÄ• madÄ• rikÄ• naá¹ƒ nimittaá¹ƒ upanijjhÄ• yantassa pana kimeva vattabbaá¹ƒ. tiracchÄ•
nayo. ito cito ca aviloketvÄ• pana divasampi ekapayogena upanijjhÄ• yantassa ekameva du
viloketvÄ• punappunaá¹ƒ upanijjhÄ• yantassa payoge payoge dukkaá¹-aá¹ƒ. ummÄ«lanani
kÄ• retabbo. sahasÄ• upanijjhÄ• yitvÄ• puna paá¹-isaá¹…khÄ• ya saá¹ƒvare tiá¹-á¹-hato a
saá¹ƒvaraá¹ƒ pahÄ• ya puna upanijjhÄ• yato dukkaá¹-ameva.

<267> __tÄ• á¸·acchiddÄ• divatthÅ«ni_ \Be II 119/ uttÄ• natthÄ• neva. __nhÄ• navatthÅ«su
pahariá¹ƒsu tesaá¹ƒ Ä• patti vuttÄ• . __udaÃ±jalavatthÅ«su_pi eseva nayo. ettha ca __udaÃ
udakacikkhallo vuccati. eteneva upÄ• yena ito parÄ• ni sabbÄ• neva udake dhÄ• vanÄ• diva
ayaá¹ƒ pana viseso. __pupphÄ• vaá¸·iyavatthÅ«su_ sacepi namocanÄ• dhippÄ• yassa anÄ
dukkaá¹-aá¹ƒ hotÄ«ti.

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

<269> __tena_ \Ee III 532/ \Ne II 107/ __samayena buddho bhagavÄ• _ti kÄ• yasaá¹ƒsagga

tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• --- __araÃ±Ã±e viharatÄ«_ti na Ä• veá¹‡ike ara
paccante ekapasse. __majjhe gabbho_ti tassa ca vihÄ• rassa majjhe gabbho hoti. __saman
samantÄ• panassa maá¹‡á¸• alamÄ• á¸·aparikkhepo hoti. so kira majjhe caturassaá¹ƒ gab
maá¹‡á¸• alamÄ• á¸·aparikkhepena kato, yathÄ• sakkÄ• hoti antoyeva Ä• viÃ±chantehi vi

__supaÃ±Ã±atta_nti suá¹-á¹-ha á¹-hapitaá¹ƒ, yathÄ• yathÄ• yasmiá¹ƒ yasmiÃ±ca okÄ• se
hoti lokaraÃ±jakaá¹ƒ tathÄ• tathÄ• tasmiá¹ƒ tasmiá¹ƒ okÄ• se á¹-hapitaá¹ƒ, vattasÄ«sena
karoti. __ekacce vÄ• tapÄ• ne vivaranto_ti yesu vivaá¹-esu andhakÄ• ro hoti tÄ• ni vivarant
Ä• loko hoti tÄ• ni thakento.

__evaá¹ƒ vutte sÄ• brÄ• hmaá¹‡Ä« taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavocÄ• _ti evaá¹ƒ tena brÄ
vutte sÄ• brÄ• hmaá¹‡Ä« ``pasanno ayaá¹ƒ brÄ• hmaá¹‡o pabbajitukÄ• mo maÃ±Ã±eâ€™
nigÅ«hitabbampi taá¹ƒ attano vippakÄ• raá¹ƒ pakÄ• sentÄ« kevalaá¹ƒ tassa saddhÄ• vighÄ
__ ``kuto tassa uá¸·Ä• rattatÄ• â€™â€™ _tiÄ• divacanamavoca. tattha uá¸·Ä• ro attÄ• ass
uá¸·Ä• rattano bhÄ• vo uá¹-á¹-hÄ• rattatÄ• . __kulitthÄ«hÄ«_tiÄ• dÄ«su kulitthiyo nÄ• ma gl
__kuladhÄ«taro_ nÄ• ma purisantaragatÄ• kuladhÄ«taro \Be II 120/. __kulakumÄ• riyo_ nÄ
vuccanti. __kulasuá¹‡hÄ• _ nÄ• ma parakulato Ä• nÄ«tÄ• kuladÄ• rakÄ• naá¹ƒ vadhuyo.

<270> __otiá¹‡á¹‡o_ti yakkhÄ• dÄ«hi viya sattÄ• anto uppajjantena rÄ• gena otiá¹‡á¹‡o, k
asamapekkhitvÄ• rajanÄ«ye á¹-hÄ• ne rajjanto sayaá¹ƒ vÄ• rÄ• gaá¹ƒ otiá¹‡á¹‡o, yasmÄ•
rÄ• gasamaá¹…gissevetaá¹ƒ adhivacanaá¹ƒ, tasmÄ• ``otiá¹‡á¹‡o nÄ• ma sÄ• ratto apekkh
ti evamassa padabhÄ• janaá¹ƒ vuttaá¹ƒ.

tattha \Ee III 533/ __sÄ• ratto_ti kÄ• yasaá¹ƒsaggarÄ• gena suá¹-á¹-hu ratto. __apekkhavÄ•
kÄ• yasaá¹ƒsaggÄ• pekkhÄ• ya apekkhavÄ• . __paá¹-ibaddhacitto_ti kÄ• yasaá¹ƒsaggarÄ•
paá¹-ibaddhacitto. __vipariá¹‡atenÄ• _ti parisuddhabhavaá¹…gasantatisaá¹…khÄ• taá¹ƒ pa
aÃ±Ã±athÄ• pavattena, virÅ«paá¹ƒ vÄ• pariá¹‡atena \Ne II 108/ virÅ«paá¹ƒ parivattena, ya
virÅ«paá¹ƒ hoti evaá¹ƒ parivattitvÄ• á¹-hitenÄ• ti adhippÄ• yo.

<271> yasmÄ• panetaá¹ƒ rÄ• gÄ• dÄ«hi sampayogaá¹ƒ nÄ• tivattati, tasmÄ• __ ``vipariá¹
_ntiÄ• dinÄ• nayenassa padabhÄ• janaá¹ƒ vatvÄ• ante idhÄ• dhippetamatthaá¹ƒ dassento
imasmiá¹ƒ atthe adhippetaá¹ƒ vipariá¹‡ataâ€™â€™ _nti Ä• ha.

__tadahujÄ• tÄ• _ti taá¹ƒdivasaá¹ƒ jÄ• tÄ• jÄ• tamattÄ• allamaá¹ƒsapesivaá¹‡á¹‡Ä• , evar
kÄ• yasaá¹ƒsagge saá¹…ghÄ• diseso, methunavÄ«tikkame pÄ• rÄ• jikaá¹ƒ, raho nisajjassÄ
__pagevÄ• _ti paá¹-hamameva.

__kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• _ti hatthaggahaá¹‡Ä• dikÄ• yasampayogaá¹ƒ kÄ

yasmÄ• panetaá¹ƒ samÄ• pajjantassa yo so kÄ• yasaá¹ƒsaggo nÄ• ma so atthato ajjhÄ• c
abhibhavitvÄ• saÃ±Ã±amavelaá¹ƒ Ä• cÄ• ro, tasmÄ• ssa saá¹…khepana atthaá¹ƒ dassent
vuccatÄ«â€™â€™ _ti padabhÄ• janamÄ• ha.

__hatthaggÄ• haá¹ƒ vÄ• _tiÄ• dibhedaá¹ƒ panassa vitthÄ• rena atthadassanaá¹ƒ. tattha ha
vibhÄ• gadassanatthaá¹ƒ __ ``hattho nÄ• ma kapparaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ _tiÄ• dim
upÄ• dÄ• yÄ• _ti dutiyaá¹ƒ. mahÄ• sandhiá¹ƒ upÄ• dÄ• ya. aÃ±Ã±attha pana maá¹‡ibandh
yÄ• va agganakhÄ• hattho idha saddhiá¹ƒ aggabÄ• hÄ• ya kapparato paá¹-á¹-hÄ• ya adhi

__suddhakesÄ• vÄ• _ti suttÄ• dÄ«hi amissÄ• suddhÄ• kesÄ• yeva. __veá¹‡Ä«_ti tÄ«hi k
katakesakalÄ• passetaá¹ƒ nÄ• maá¹ƒ. __suttamissÄ• _ti paÃ±cavaá¹‡á¹‡ena suttena kese
__mÄ• lÄ• missÄ• _ti vassikapupphÄ• dÄ«hi missetvÄ• tÄ«hi kesavaá¹-á¹-Ä«hi vinandhitvÄ
avinaddhopi vÄ• kevalaá¹ƒ pupphamissako kesakalÄ• po idha ``veá¹‡Ä«â€™â€™ ti vedita
kahÄ• paá¹‡amÄ• lÄ• ya missetvÄ• katÄ• . __suvaá¹‡á¹‡amissÄ• _ti suvaá¹‡á¹‡acÄ«rake
missetvÄ• katÄ• . __muttÄ• missÄ• _ti muttÄ• valÄ«hi missetvÄ• katÄ• . __maá¹‡imissÄ•
missetvÄ• katÄ• . etÄ• su hi yaá¹ƒkiÃ±ci veá¹‡iá¹ƒ gaá¹‡hantassa saá¹…ghÄ• disesoyeva.
aggahesiâ€™â€™ nti vadantassa mokkho natthi. veá¹‡iggahaá¹‡ena cettha kesÄ• pi gahitÄ
ekampi kesaá¹ƒ gaá¹‡hÄ• ti tassapi Ä• pattiyeva.

__hatthaÃ±ca_ \Ne II 109/ __veá¹‡iÃ±ca á¹-hapetvÄ• _ti idha vuttalakkhaá¹‡aá¹ƒ hatthaÃ±c
veá¹‡iá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ sarÄ«raá¹ƒ ``aá¹…gaâ€™â€™ nti veditabbaá¹ƒ. evaá¹ƒ
hatthassa gahaá¹‡aá¹ƒ __hatthaggÄ• ho, _ veá¹‡iyÄ• gahaá¹‡aá¹ƒ __veá¹‡iggÄ• ho, _ ava
parÄ• masanaá¹ƒ __aÃ±Ã±atarassa vÄ• aÃ±Ã±atarassa vÄ• aá¹…gassa parÄ• masanaá¹
veá¹‡iggÄ• haá¹ƒ vÄ• aÃ±Ã±atarassa vÄ• aÃ±Ã±atarassa vÄ• aá¹…gassa parÄ• masana
saá¹…ghÄ• diseso nÄ• ma Ä• pattinikÄ• yo hotÄ«ti. ayaá¹ƒ sikkhÄ• padassa attho.

<272> yasmÄ• pana yo ca hatthaggÄ• ho yo ca veá¹‡iggÄ• ho yaÃ±ca avasesassa aá¹…g
sabbampi bhedato dvÄ• dasavidhaá¹ƒ hoti, tasmÄ• taá¹ƒ bhedaá¹ƒ dassetuá¹ƒ __ ``Ä• ma
_tiÄ• dinÄ• nayenassa padabhÄ• janaá¹ƒ vuttaá¹ƒ. tattha yaÃ±ca vuttaá¹ƒ __ ``Ä• masanÄ
Ä• maá¹-á¹-hamattÄ• â€™â€™ _ti yaÃ±ca __ ``chupanaá¹ƒ nÄ• ma phuá¹-á¹-hamattaâ€™â
--- __Ä• masanÄ• _ti Ä• majjanÄ• phuá¹-á¹-hokÄ• saá¹ƒ anatikkamitvÄ• pi tattheva saá¹…g
``Ä• maá¹-á¹-hamattÄ• â€™â€™ ti vuccati. __chupana_nti asaá¹…ghaá¹-á¹-etvÄ• phuá¹-á¹

yampi \Be II 122/ ummasanÄ• ya ca ullaá¹…ghanÄ• ya ca niddese ``uddhaá¹ƒ uccÄ• raá¹‡Ä
vuttaá¹ƒ. tatrÄ• pi ayaá¹ƒ viseso --- paá¹-hamaá¹ƒ attano kÄ• yassa itthiyÄ• kÄ• ye uddhaá
vuttaá¹ƒ, dutiyaá¹ƒ itthiyÄ• kÄ• yaá¹ƒ ukkhipanavasena, sesaá¹ƒ pÄ• kaá¹-ameva.

<273> idÄ• ni \Ee III 535/ yvÄ• yaá¹ƒ otiá¹‡á¹‡o vipariá¹‡atena cittena kÄ• yasaá¹ƒsaggaá¹

etesaá¹ƒ padÄ• naá¹ƒ vasena vitthÄ• rato Ä• pattibhedaá¹ƒ dassento __ ``itthÄ« ca hoti itth
bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __bhikkhu ca n
kÄ• ya_nti so sÄ• ratto ca itthisaÃ±Ã±Ä« ca bhikkhu attano kÄ• yena. __na_nti nipÄ• tamatt
tassÄ• itthiyÄ• hatthÄ• dibhedaá¹ƒ kÄ• yaá¹ƒ. __Ä• masati parÄ• masatÄ«_ti etesu ce eke
ajjhÄ• carati, Ä• patti saá¹…ghÄ• disesassa. tattha sakiá¹ƒ Ä• masato ekÄ• Ä• patti, punap
payoge saá¹…ghÄ• diseso.

__parÄ• masantopi_ sace kÄ• yato amocetvÄ• va ito cito ca attano hatthaá¹ƒ vÄ• kÄ• yaá¹
peseti divasampi parÄ• masato ekÄ• va Ä• patti. sace kÄ• yato mocetvÄ• mocetvÄ• parÄ•

__omasantopi_ \Ne II 110/ sace kÄ• yato amocetvÄ• va itthiyÄ• matthakato paá¹-á¹-hÄ• ya
omasati ekÄ• va Ä• patti. sace pana udarÄ• dÄ«su taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• muÃ±c
payoge payoge Ä• patti. __ummasanÄ• yapi_ pÄ• dato paá¹-á¹-hÄ• ya yÄ• va sÄ«saá¹ƒ um

__olaá¹…ghanÄ• ya_ mÄ• tugÄ• maá¹ƒ kesesu gahetvÄ• nÄ• metvÄ• cumbanÄ• dÄ«su y
katvÄ• muÃ±cato ekÄ• va Ä• patti. uá¹-á¹-hitaá¹ƒ punappunaá¹ƒ nÄ• mayato payoge payog
__ullaá¹…ghanÄ• yapi_ kesesu vÄ• hatthesu vÄ• gahetvÄ• vuá¹-á¹-hÄ• payato eseva nay

__Ä• kaá¸• á¸• hanÄ• ya_ attano abhimukhaá¹ƒ Ä• kaá¸• á¸• hanto yÄ• va na muÃ±cati tÄ•
muÃ±citvÄ• Ä• kaá¸• á¸• hantassa payoge payoge Ä• patti. __patikaá¸• á¸• hanÄ• yapi_ pa
gahetvÄ• paá¹-ippaá¹‡Ä• mayato eseva nayo.

__abhiniggaá¹‡hanÄ• ya_ \Be II 123/ hatthe vÄ• bÄ• hÄ• ya vÄ• daá¸·haá¹ƒ gahetvÄ• yoj
Ä• patti. muÃ±citvÄ• punappunaá¹ƒ gaá¹‡hato payoge payoge Ä• patti. amuÃ±citvÄ• puna
Ä• liá¹…gato ca payoge payoge Ä• pattÄ«ti __mahÄ• sumatthero_ Ä• ha. __mahÄ• padum
``mÅ«laggahaá¹‡ameva pamÄ• á¹‡aá¹ƒ, tasmÄ• yÄ• va na muÃ±cati tÄ• va ekÄ• eva Ä• p

__abhinippÄ«á¸·anÄ• ya_ vatthena vÄ• Ä• bharaá¹‡ena vÄ• saddhiá¹ƒ pÄ«á¸·ayato aá¹…
thullaccayaá¹ƒ, phusantassa saá¹…ghÄ• diseso, ekapayogena ekÄ• Ä• patti, nÄ• nÄ• payo

__gahaá¹‡achupanesu_ aÃ±Ã±aá¹ƒ kiÃ±ci vikÄ• raá¹ƒ akarontopi gahitamattaphuá¹-á¹-ham
Ä• pajjati.

evametesu Ä• masanÄ• dÄ«su ekenÄ• pi Ä• kÄ• rena ajjhÄ• cÄ• rato itthiyÄ• itthisaÃ±Ã±is
vematikassa thullaccayaá¹ƒ, paá¹‡á¸• akapurisatiracchÄ• nagatasaÃ±Ã±issÄ• pi thullaccaya
paá¹‡á¸• akasaÃ±Ã±issa thullaccayaá¹ƒ, vematikassa dukkaá¹-aá¹ƒ. purisatiracchÄ• nagata
dukkaá¹-ameva. purise purisasaÃ±Ã±issÄ• pi vematikassÄ• pi itthipaá¹‡á¸• akatiracchÄ• na

dukkaá¹-ameva. tiracchÄ• nagatepi sabbÄ• kÄ• rena dukkaá¹-amevÄ• ti. imÄ• ekamÅ«laka
sallakkhetvÄ• iminÄ• va upÄ• yena __ ``dve itthiyo dvinnaá¹ƒ itthÄ«naâ€™â€™ _ntiÄ• diva
\Ne II 111/ diguá¹‡Ä• Ä• pattiyo veditabbÄ• . yathÄ• ca dvÄ«su itthÄ«su dve saá¹…ghÄ• c
sambahulÄ• su sambahulÄ• veditabbÄ• .

yo hi ekato á¹-hitÄ• sambahulÄ• itthiyo bÄ• hÄ• hi parikkhipitvÄ• gaá¹‡hÄ• ti so yattakÄ•
tÄ• saá¹ƒ gaá¹‡anÄ• ya saá¹…ghÄ• disese Ä• pajjati, majjhagatÄ• naá¹ƒ gaá¹‡anÄ• ya thu
kÄ• yappaá¹-ibaddhena Ä• maá¹-á¹-hÄ• honti. yo pana sambahulÄ• naá¹ƒ aá¹…guliyo vÄ•
gaá¹‡hÄ• ti, so aá¹…guliyo ca kese ca agaá¹‡etvÄ• itthiyo gaá¹‡etvÄ• saá¹…ghÄ• diseseh
itthÄ«naá¹ƒ aá¹…guliyo vÄ• kesÄ• vÄ• majjhagatÄ• honti, tÄ• saá¹ƒ gaá¹‡anÄ• ya thulla
tena kÄ• yappaá¹-ibaddhena Ä• maá¹-á¹-hÄ• honti, sambahulÄ• pana itthiyo kÄ• yappaá¹-
parikkhipitvÄ• gaá¹‡hanto sabbÄ• saá¹ƒyeva \Be II 124/ antoparikkhepagatÄ• naá¹ƒ gaá¹‡a
Ä• pajjati. __mahÄ• paccariyaá¹ƒ_ aphuá¹-á¹-hÄ• su dukkaá¹-aá¹ƒ vuttaá¹ƒ. tattha yasmÄ•
kÄ• yappaá¹-ibaddhappaá¹-ibaddhena \Ee III 537/ Ä• masanaá¹ƒ nÄ• ma natthi, tasmÄ• sa
kÄ• yappaá¹-ibaddhappaá¹-ibaddhaá¹ƒ kÄ• yappaá¹-ibaddheneva saá¹…gahetvÄ• __mahÄ
kurundiyaÃ±ca_ vutto purimanayoyevettha yuttataro dissati.

yo hi hatthena hatthaá¹ƒ gahetvÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hitÄ• su itthÄ«su samasÄ• rÄ• go
so gahititthiyÄ• vasena ekaá¹ƒ saá¹…ghÄ• disesaá¹ƒ Ä• pajjati, itarÄ• saá¹ƒ gaá¹‡anÄ• ya
thullaccaye. sace so taá¹ƒ kÄ• yappaá¹-ibaddhe vatthe vÄ• pupphe vÄ• gaá¹‡hÄ• ti, sabbÄ
thullaccaye Ä• pajjati. yatheva hi rajjuvatthÄ• dÄ«hi parikkhipantena sabbÄ• pi kÄ• yappaá¹
Ä• maá¹-á¹-hÄ• honti, tathÄ• idhÄ• pi sabbÄ• pi kÄ• yappaá¹-ibaddhena Ä• maá¹-á¹-hÄ• h
aÃ±Ã±amaÃ±Ã±aá¹ƒ vatthakoá¹-iyaá¹ƒ gahetvÄ• á¹-hitÄ• honti, tatra ceso purimanayenev
hatthe gaá¹‡hÄ• ti gahitÄ• ya vasena saá¹…ghÄ• disesaá¹ƒ Ä• pajjati, itarÄ• saá¹ƒ gaá¹‡an
sabbÄ• saÃ±hi tÄ• saá¹ƒ tena purimanayeneva kÄ• yapaá¹-ibaddhena kÄ• yappaá¹-ibaddha
pana sopi taá¹ƒ kÄ• yappaá¹-ibaddheyeva gaá¹‡hÄ• ti tassÄ• vasena thullaccayaá¹ƒ Ä• pa
gaá¹‡anÄ• ya anantaranayeneva dukkaá¹-Ä• ni.

yo pana ghanavatthanivatthaá¹ƒ itthiá¹ƒ kÄ• yasaá¹ƒsaggarÄ• gena vatthe ghaá¹-á¹-eti, thul
viraá¸·avatthanivatthaá¹ƒ ghaá¹-á¹-eti, tatra ce vatthantarehi itthiyÄ• vÄ• nikkhantalomÄ• n
bhikkhuno vÄ• paviá¹-á¹-halomÄ• ni itthiá¹ƒ phusanti, ubhinnaá¹ƒ lomÄ• niyeva vÄ• lomÄ•
saá¹…ghÄ• diseso. upÄ• dinnakena \Ne II 112/ hi kammajarÅ«pena upÄ• dinnakaá¹ƒ vÄ• a
anupÄ• dinnakenapi kenaci kesÄ• dinÄ• upÄ• dinnakaá¹ƒ vÄ• anupÄ• dinnakaá¹ƒ vÄ• ph
Ä• pajjatiyeva.

tattha __kurundiyaá¹ƒ_ ``lomÄ• ni gaá¹‡etvÄ• saá¹…ghÄ• disesoâ€™â€™ ti vuttaá¹ƒ. __m
pana ``lomÄ• ni gaá¹‡etvÄ• Ä• pattiyÄ• na kÄ• retabbo, ekameva saá¹…ghÄ• disesaá¹ƒ Ä
pana apaccattharitvÄ• nipanno lomÄ• ni gaá¹‡etvÄ• kÄ• retabboâ€™â€™ ti vuttaá¹ƒ \Ee I

itthivasena hi ayaá¹ƒ Ä• patti, na koá¹-á¹-hÄ• savasenÄ• ti.

etthÄ• ha \Be II 125/ ``yo pana `kÄ• yappaá¹-ibaddhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™ ti kÄ• yaá¹ƒ
gaá¹‡hissÄ• mÄ«â€™ ti kÄ• yappaá¹-ibaddhaá¹ƒ gaá¹‡hÄ• ti, so kiá¹ƒ Ä• pajjatÄ«â€™â€™
``yathÄ• vatthukamevÄ• â€™â€™ ti vadati. ayaá¹ƒ kirassa laddhi ---

``vatthu saÃ±Ã±Ä• ca rÄ• go ca, phassappaá¹-ivijÄ• nanÄ• .

yathÄ• niddiá¹-á¹-haniddese, garukaá¹ƒ tena kÄ• rayeâ€™â€™ ti ||

ettha __ ``vatthÅ«â€™â€™ _ti itthÄ«. __ ``saÃ±Ã±Ä• â€™â€™ _ti itthisaÃ±Ã±Ä• . __ ``rÄ•
kÄ• yasaá¹ƒsaggarÄ• go. __ ``phassappaá¹-ivijÄ• nanÄ• â€™â€™ _ti kÄ• yasaá¹ƒsaggaph
itthisaÃ±Ã±Ä« kÄ• yasaá¹ƒsaggarÄ• gena ``kÄ• yappaá¹-ibaddhaá¹ƒ gahessÄ• mÄ«â€™â€
garukaá¹ƒ saá¹…ghÄ• disesaá¹ƒyeva Ä• pajjati. itaropi thullaccayanti __mahÄ• padumatthe

``saÃ±Ã±Ä• ya virÄ• gitamhi, gahaá¹‡e ca virÄ• gite.

yathÄ• niddiá¹-á¹-haniddese, garukaá¹ƒ tattha na dissatÄ«â€™â€™ ti ||

assÄ• pÄ• yaá¹ƒ laddhi itthiyÄ• itthisaÃ±Ã±ino hi saá¹…ghÄ• diseso vutto. iminÄ• ca itthis
kÄ• yappaá¹-ibaddhe kÄ• yappaá¹-ibaddhasaÃ±Ã±Ä• uppÄ• ditÄ• , taá¹ƒ gaá¹‡hantassa p
iminÄ• ca gahaá¹‡ampi virÄ• gitaá¹ƒ taá¹ƒ aggahetvÄ• itthÄ« gahitÄ• , tasmÄ• ettha itthis
saá¹…ghÄ• diseso na dissati, kÄ• yappaá¹-ibaddhassa aggahitattÄ• thullaccayaá¹ƒ na diss
kÄ• yasaá¹ƒsaggarÄ• gena phuá¹-á¹-hattÄ• pana dukkaá¹-aá¹ƒ. kÄ• yasaá¹ƒsaggarÄ• gen
phusato anÄ• pattÄ«ti natthi, tasmÄ• dukkaá¹-amevÄ• ti.

idaÃ±ca \Ne II 113/ pana vatvÄ• idaá¹ƒ catukkamÄ• ha. ``sÄ• rattaá¹ƒ gaá¹‡hissÄ• mÄ«â€
saá¹…ghÄ• diseso, `virattaá¹ƒ gaá¹‡hissÄ• mÄ«â€™ ti virattaá¹ƒ gaá¹‡hi dukkaá¹-aá¹ƒ, `sÄ
gaá¹‡hissÄ• mÄ«â€™ ti virattaá¹ƒ gaá¹‡hi dukkaá¹-aá¹ƒ, `virattaá¹ƒ gaá¹‡hissÄ• mÄ«â€™
dukkaá¹-amevÄ• â€™â€™ ti. kiÃ±cÄ• pi evamÄ• ha? atha kho __mahÄ• sumattheravÄ• do
itthisaÃ±Ã±Ä« sÄ• ratto ca bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ• yappaá¹-ibaddhaá¹ƒ \Ee
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati Ä• patti thullaccayassÄ• â€™â€™ ti imÄ• ya pÄ•
á¹-hitÄ• sambahulÄ• itthiyo bÄ• hÄ• hi parikkhipitvÄ• gaá¹‡hÄ• ti, so yattakÄ• itthiyo phu
gaá¹‡anÄ• ya saá¹…ghÄ• disese Ä• pajjati, majjhagatÄ• naá¹ƒ \Be II 126/ gaá¹‡anÄ• ya th
aá¹-á¹-hakathÄ• vinicchayehi ca sameti. yadi hi saÃ±Ã±Ä• divirÄ• gena virÄ• gitaá¹ƒ nÄ• m
ca hoti itthisaÃ±Ã±Ä«â€™â€™ tiÄ• dÄ«su viya ``kÄ• yappaá¹-ibaddhaÃ±ca hoti kÄ• yasaÃ±
nayena pÄ• á¸·iyaá¹ƒ visesaá¹ƒ vadeyya. yasmÄ• pana so na vutto, tasmÄ• itthiyÄ• itthis
Ä• masantassa saá¹…ghÄ• diseso, kÄ• yappaá¹-ibaddhaá¹ƒ Ä• masantassa thullaccayanti

__mahÄ• paccariya_mpi cetaá¹ƒ vuttaá¹ƒ --- ``nÄ«laá¹ƒ pÄ• rupitvÄ• sayitÄ• ya kÄ• á¸·itthi
ghaá¹-á¹-essÄ• mÄ«â€™ ti kÄ• yaá¹ƒ ghaá¹-á¹-eti, saá¹…ghÄ• diseso; `kÄ• yaá¹ƒ ghaá¹-á¹
ghaá¹-á¹-eti, thullaccayaá¹ƒ; `nÄ«laá¹ƒ ghaá¹-á¹-essÄ• mÄ«â€™ ti kÄ• yaá¹ƒ ghaá¹-á¹-eti, s
`nÄ«laá¹ƒ ghaá¹-á¹-essÄ• mÄ«â€™ ti nÄ«laá¹ƒ ghaá¹-á¹-eti, thullaccayaâ€™â€™ nti. yopÄ•
paá¹‡á¸• ako cÄ• â€™â€™ tiÄ• dinÄ• nayena vatthumissakanayo vutto, tasmimpi vatthu sa
Ä• pattiyo pÄ• á¸·iyaá¹ƒ asammuyhantena veditabbÄ• .

kÄ• yenakÄ• yappaá¹-ibaddhavÄ• re pana itthiyÄ• itthisaÃ±Ã±issa kÄ• yappaá¹-ibaddhaá¹ƒ
sese sabbattha dukkaá¹-aá¹ƒ. kÄ• yappaá¹-ibaddhenakÄ• yavÄ• repi eseva nayo.
kÄ• yappaá¹-ibaddhenakaÄ• yappaá¹-ibaddhavÄ• re ca nissaggiyenakÄ• yavÄ• rÄ• dÄ«su

``itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca itthÄ« ca naá¹ƒ bhikkhussa kÄ• yena kÄ• yaâ€™
bhikkhumhi mÄ• tugÄ• massa rÄ• gavasena vutto. tattha __itthÄ« ca naá¹ƒ bhikkhussa kÄ•
sÄ• rattÄ• itthÄ« tassa nisinnokÄ• saá¹ƒ vÄ• nipannokÄ• saá¹ƒ vÄ• gantvÄ• attano kÄ• y
kÄ• yaá¹ƒ Ä• masati ... pe ... chupati. __sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati, phassaá
evaá¹ƒ tÄ• ya Ä• maá¹-á¹-ho vÄ• chupito vÄ• sevanÄ• dhippÄ• yo hutvÄ• sace phassapp
kÄ• yaá¹ƒ cÄ• leti phandeti, saá¹…ghÄ• disesaá¹ƒ Ä• pajjati.

__dve_ \Ne II 114/ __itthiyo_ti ettha dve saá¹…ghÄ• disese Ä• pajjati, itthiyÄ• ca paá¹‡á¸• a
saá¹…ghÄ• disesena saha dukkaá¹-aá¹ƒ \Ee III 540/. etena upÄ• yena yÄ• va __ ``nissaggi
Ä• masati, sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä•
tÄ• va purimanayeneva Ä• pattibhedo veditabbo.

ettha \Be II 127/ ca __kÄ• yena vÄ• yamati na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti attanÄ•
pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• itthiá¹ƒ attano nissaggiyena pupphena vÄ• phalena vÄ• pah
vikÄ• raá¹ƒ karoti, aá¹…guliá¹ƒ vÄ• cÄ• leti, bhamukaá¹ƒ vÄ• ukkhipati, akkhiá¹ƒ vÄ• nikh
evarÅ«paá¹ƒ vikÄ• raá¹ƒ karoti, ayaá¹ƒ vuccati ``kÄ• yena vÄ• yamati na ca phassaá¹ƒ paá
ayampi kÄ• yena vÄ• yamitattÄ• dukkaá¹-aá¹ƒ Ä• pajjati, dvÄ«su itthÄ«su dve, itthÄ«paá¹‡
dukkaá¹-e Ä• pajjati.

<279> evaá¹ƒ vatthuvasena vitthÄ• rato Ä• pattibhedaá¹ƒ dassetvÄ• idÄ• ni lakkhaá¹‡avas
Ä• pattibhedaÃ±ca anÄ• pattibhedaÃ±ca dassento __ ``sevanÄ• dhippÄ• yoâ€™â€™ _tiÄ•
itthiyÄ• phuá¹-á¹-ho samÄ• no sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati, phassaá¹ƒ paá¹-i
tivaá¹…gasampattiyÄ• saá¹…ghÄ• diseso. dutiye naye nissaggiyena nissaggiyÄ• masane v
viya ca phassassa appaá¹-ivijÄ• nanato duvaá¹…gasampattiyÄ• dukkaá¹-aá¹ƒ. tatiye kÄ• y
yo hi sevanÄ• dhippÄ• yopi niccalena kÄ• yena kevalaá¹ƒ phassaá¹ƒ paá¹-ivijÄ• nÄ• ti sÄ•
cittuppÄ• damatte Ä• pattiyÄ• abhÄ• vato anÄ• patti. catutthe pana nissaggiyena nissaggiy

phassappaá¹-ivijÄ• nanÄ• pi natthi, kevalaá¹ƒ cittuppÄ• damattameva, tasmÄ• anÄ• patti. n
sabbÄ• kÄ• resu anÄ• pattiyeva.

ettha pana yo itthiyÄ• gahito taá¹ƒ attano sarÄ«rÄ• mocetukÄ• mo paá¹-ippaá¹‡Ä• meti vÄ
kÄ• yena vÄ• yamati phassaá¹ƒ paá¹-ivijÄ• nÄ• ti. yo Ä• gacchantiá¹ƒ disvÄ• tato muÃ±citu
palÄ• peti, ayaá¹ƒ kÄ• yena vÄ• yamati na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti. yo tÄ• disaá¹ƒ d
Ä• rÅ«á¸·haá¹ƒ disvÄ• ``saá¹‡ikaá¹ƒ gacchatu ghaá¹-á¹-iyamÄ• nÄ• anatthÄ• ya saá¹ƒvatt
na ghaá¹-á¹-eti, itthimeva vÄ• aá¹…gaá¹ƒ phusamÄ• naá¹ƒ Ã±atvÄ• ``esÄ• `anatthiko aya
pakkamissatÄ«â€™â€™ ti ajÄ• nanto viya niccalo hoti, balavitthiyÄ• vÄ• gÄ• á¸·haá¹ƒ Ä• l
daharabhikkhu palÄ• yitukÄ• mopi suá¹-á¹-hu gahitattÄ• niccalo hoti, ayaá¹ƒ na ca kÄ• yen
paá¹-ivijÄ• nÄ• ti. yo pana Ä• gacchantiá¹ƒ disvÄ• ``Ä• gacchatu \Ne II 115/ tÄ• va tato naá
paá¹‡Ä• metvÄ• \Be II 128/ vÄ• pakkamissÄ• mÄ«â€™â€™ ti niccalo hoti, ayaá¹ƒ mokkhÄ
vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti veditabbo.

<280> __asaÃ±ciccÄ• _ti iminÄ• upÄ• yena imaá¹ƒ phusissÄ• mÄ«ti acetetvÄ• , evaÃ±hi a
pattappaá¹-iggahaá¹‡Ä• dÄ«su mÄ• tugÄ• massa aá¹…ge phuá¹-á¹-hepi anÄ• patti.

__asatiyÄ• _ti aÃ±Ã±avihito hoti mÄ• tugÄ• maá¹ƒ phusÄ• mÄ«ti sati natthi, evaá¹ƒ asatiyÄ
hatthapÄ• dapasÄ• raá¹‡Ä• dikÄ• le phusantassa anÄ• patti.

__ajÄ• nantassÄ• _ti dÄ• rakavesena á¹-hitaá¹ƒ dÄ• rikaá¹ƒ ``itthÄ«â€™â€™ ti ajÄ• nanto l
phusati, evaá¹ƒ ``itthÄ«â€™â€™ ti ajÄ• nantassa phusato anÄ• patti.

__asÄ• diyantassÄ• _ti kÄ• yasaá¹ƒsaggaá¹ƒ asÄ• diyantassa, tassa bÄ• hÄ• paramparÄ•
anÄ• patti. ummattakÄ• dayo vuttanayÄ• eva. idha pana udÄ• yitthero Ä• dikammiko, tassa
Ä• dikammikassÄ• ti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• na
samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakamm
dvivedanaá¹ƒ, sukhamajjhattadvayenÄ• ti.

<281> vinÄ«tavatthÅ«su --- __mÄ• tuyÄ• mÄ• tupemenÄ• _ti mÄ• tupemena mÄ• tuyÄ• k
__dhÄ«tubhaginivatthÅ«su_. tattha yasmÄ• mÄ• tÄ• vÄ• hotu dhÄ«tÄ• vÄ• itthÄ« nÄ• m
pÄ• ripanthikÄ• va. tasmÄ• ``ayaá¹ƒ me mÄ• tÄ• ayaá¹ƒ dhÄ«tÄ• ayaá¹ƒ me bhaginÄ«â€
Ä• masatopi dukkaá¹-ameva vuttaá¹ƒ.

imaá¹ƒ pana bhagavato Ä• á¹‡aá¹ƒ anussarantena sacepi nadÄ«sotena vuyhamÄ• naá¹ƒ m
hatthena parÄ• masitabbÄ• . paá¹‡á¸• itena pana bhikkhunÄ• nÄ• vÄ• vÄ• phalakaá¹ƒ \E
vÄ• dÄ• rukkhandho vÄ• upasaá¹ƒharitabbo. tasmiá¹ƒ asati kÄ• sÄ• vampi upasaá¹ƒharitv
``ettha \Be II 129/ \Ne II 116/ gaá¹‡hÄ• hÄ«â€™â€™ ti pana na vattabbÄ• . gahite parikkhÄ
kaá¸• á¸• hantena gantabbaá¹ƒ. sace bhÄ• yati purato purato gantvÄ• ``mÄ• bhÄ• yÄ«â€™
bhÄ• yamÄ• nÄ• puttassa sahasÄ• khandhe vÄ• abhiruhati, hatthe vÄ• gaá¹‡hÄ• ti, na ``
niddhunitabbÄ• , thalaá¹ƒ pÄ• petabbÄ• . kaddame laggÄ• yapi kÅ«pe patitÄ• yapi eseva n

tatrapi hi yottaá¹ƒ vÄ• vatthaá¹ƒ vÄ• pakkhipitvÄ• hatthena gahitabhÄ• vaá¹ƒ Ã±atvÄ• ud
Ä• masitabbÄ• . na kevalaÃ±ca mÄ• tugÄ• massa sarÄ«rameva anÄ• mÄ• saá¹ƒ, nivÄ• sa
Ä• bharaá¹‡abhaá¹‡á¸• ampi tiá¹‡aá¹‡á¸• upakaá¹ƒ vÄ• tÄ• á¸·apaá¹‡á¹‡amuddikaá¹ƒ vÄ•
taÃ±ca kho nivÄ• sanapÄ• rupanaá¹ƒ piá¸·andhanatthÄ• ya á¹-hapitameva. sace pana nivÄ
vÄ• parivattetvÄ• cÄ«varatthÄ• ya pÄ• damÅ«le á¹-hapeti vaá¹-á¹-ati. Ä• bharaá¹‡abhaá¹‡
sÄ«sapasÄ• dhanakadantasÅ«ciÄ• dikappiyabhaá¹‡á¸• aá¹ƒ ``imaá¹ƒ bhante tumhÄ• kaá¹ƒ
diyyamÄ• naá¹ƒ sipÄ• á¹-ikÄ• sÅ«ciÄ• diupakaraá¹‡atthÄ• ya gahetabbaá¹ƒ. suvaá¹‡á¹‡ara
anÄ• mÄ• sameva dÄ«yyamÄ• nampi na gahetabbaá¹ƒ. na kevalaÃ±ca etÄ• saá¹ƒ sarÄ«rÅ
itthisaá¹‡á¹-hÄ• nena kataá¹ƒ kaá¹-á¹-harÅ«pampi dantarÅ«pampi ayarÅ«pampi loharÅ«pam
potthakarÅ«pampi sabbaratanarÅ«pampi antamaso piá¹-á¹-hamayarÅ«pampi anÄ• mÄ• sa
``idaá¹ƒ tumhÄ• kaá¹ƒ hotÅ«â€™â€™ ti labhitvÄ• á¹-hapetvÄ• sabbaratanamayaá¹ƒ avas
upakaraá¹‡Ä• rahaá¹ƒ upakaraá¹‡e paribhogÄ• rahaá¹ƒ paribhoge upanetuá¹ƒ vaá¹-á¹-ati.

yathÄ• ca itthirÅ«pakaá¹ƒ; evaá¹ƒ sattavidhampi dhaÃ±Ã±aá¹ƒ anÄ• mÄ• saá¹ƒ. tasmÄ• k
tatthajÄ• takampi dhaÃ±Ã±aphalaá¹ƒ na Ä• masantena gantabbaá¹ƒ. sace gharadvÄ• re vÄ
dhaÃ±Ã±aá¹ƒ pasÄ• ritaá¹ƒ hoti passena ca maggo atthi \Ee III 543/ na maddantena gantab
maggaá¹ƒ adhiá¹-á¹-hÄ• ya gantabbaá¹ƒ. antaraghare dhaÃ±Ã±assa upari Ä• sanaá¹ƒ paÃ±
nisÄ«dituá¹ƒ vaá¹-á¹-ati. keci Ä• sanasÄ• lÄ• yaá¹ƒ dhaÃ±Ã±aá¹ƒ Ä• kiranti, sace sakkÄ• h
harÄ• petabbaá¹ƒ, no ce ekamantaá¹ƒ dhaÃ±Ã±aá¹ƒ amaddantena pÄ«á¹-hakaá¹ƒ paÃ±Ã±
okÄ• so na hoti, manussÄ• dhaÃ±Ã±amajjheyeva Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• denti, nisÄ«
muggamÄ• sÄ• dÄ«ni aparaá¹‡á¹‡Ä• nipi tÄ• lapanasÄ• dÄ«ni vÄ• phalÄ• ni kÄ«á¸·antena
rÄ• sikatesupi eseva nayo. araÃ±Ã±e pana rukkhato patitÄ• ni phalÄ• ni ``anupasampannÄ
gaá¹‡hituá¹ƒ vaá¹-á¹-ati.

muttÄ• \Be II 130/, maá¹‡i, veá¸·uriyo, saá¹…kho, silÄ• , pavÄ• á¸·aá¹ƒ, rajataá¹ƒ, jÄ• tarÅ«
masÄ• ragallanti \Ne II 117/ imesu dasasu ratanesu muttÄ• adhotÄ• anividdhÄ• yathÄ• jÄ
vaá¹-á¹-ati. sesÄ• anÄ• mÄ• sÄ• ti vadanti. __mahÄ• paccariyaá¹ƒ_ pana ``muttÄ• dhotÄ•
bhaá¹‡á¸• amÅ«latthÄ• ya ca sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati, kuá¹-á¹-harogassa bhesajja
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. antamaso jÄ• tiphalikaá¹ƒ upÄ• dÄ• ya sabbopi nÄ«lapÄ«
dhotaviddhavaá¹-á¹-ito anÄ• mÄ• so, yathÄ• jÄ• to pana Ä• karamutto pattÄ• dibhaá¹‡á¸• a

sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«ti vutto. sopi __mahÄ• paccariyaá¹ƒ_ paá¹-ikkhitto, pacitvÄ•
kÄ• camaá¹‡iyeveko vaá¹-á¹-atÄ«ti vutto. veá¸·uriyepi maá¹‡isadisova vinicchayo.

saá¹…kho dhamanasaá¹…kho ca dhotaviddho ca ratanamisso anÄ• mÄ• so. pÄ• nÄ«yasaá
sesaÃ±ca aÃ±janÄ• dibhesajjatthÄ• yapi bhaá¹‡á¸• amÅ«latthÄ• yapi sampaá¹-icchituá¹ƒ va
dhotaviddhÄ• ratanasaá¹ƒyuttÄ• muggavaá¹‡á¹‡Ä• va anÄ• mÄ• sÄ• . sesÄ• satthakanis
vaá¹-á¹-ati. ettha ca ratanasaá¹ƒyuttÄ• ti suvaá¹‡á¹‡ena saddhiá¹ƒ yojetvÄ• pacitvÄ• katÄ•
pavÄ• á¸·aá¹ƒ dhotaviddhaá¹ƒ anÄ• mÄ• saá¹ƒ. sesaá¹ƒ Ä• mÄ• saá¹ƒ bhaá¹‡á¸• amÅ«latt
vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ_ \Ee III 544/ pana ``dhotampi adhotampi sabbaá¹ƒ anÄ•
sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca katabhaá¹‡á¸• ampi akatabhaá¹‡á¸• ampi sabbena sabbaá¹ƒ bÄ•
anÄ• mÄ• saÃ±ca asampaá¹-icchiyaÃ±ca, uttararÄ• japutto kira suvaá¹‡á¹‡acetiyaá¹ƒ kÄ• n
__mahÄ• padumattherassa_ pesesi. thero ``na kappatÄ«â€™â€™ ti paá¹-ikkhipi. cetiyagha
suvaá¹‡á¹‡apadumasuvaá¹‡á¹‡abubbuá¸·akÄ• dÄ«ni honti, etÄ• nipi anÄ• mÄ• sÄ• ni. ceti
rÅ«piyachaá¸• á¸• akaá¹-á¹-hÄ• ne á¹-hitÄ• , tasmÄ• tesaá¹ƒ keá¸·Ä• payituá¹ƒ vaá¹-á¹-atÄ
__kurundiyaá¹ƒ_ pana taá¹ƒ paá¹-ikkhittaá¹ƒ. suvaá¹‡á¹‡acetiye kacavarameva harituá¹ƒ va
ettakameva anuÃ±Ã±Ä• taá¹ƒ. Ä• rakÅ«á¹-alohampi jÄ• tarÅ«pagatikameva anÄ• mÄ• sant
vuttaá¹ƒ. senÄ• sanaparibhogo pana sabbakappiyo, tasmÄ• jÄ• tarÅ«parajatamayÄ• sabb
Ä• mÄ• sÄ• . bhikkhÅ«naá¹ƒ dhammavinayavaá¹‡á¹‡anaá¹-á¹-hÄ• ne ratanamaá¹‡á¸• ape
phalikatthambhe ratanadÄ• mapatimaá¹‡á¸• ite, tattha sabbÅ«pakaraá¹‡Ä• ni bhikkhÅ«naá
vaá¹-á¹-ati.

lohitaá¹…kamasÄ• ragallÄ• dhotaviddhÄ• anÄ• mÄ• sÄ• , itare Ä• mÄ• sÄ• , bhaá¹‡á¸• an
vuttÄ• . __mahÄ• paccariyaá¹ƒ_ pana ``dhotÄ• pi adhotÄ• pi sabbaso anÄ• mÄ• sÄ• na ca
vaá¹-á¹-antÄ«â€™â€™ ti vuttaá¹ƒ.

sabbaá¹ƒ Ä• vudhabhaá¹‡á¸• aá¹ƒ anÄ• mÄ• saá¹ƒ, bhaá¹‡á¸• amÅ«latthÄ• ya dÄ«yyamÄ•
satthavaá¹‡ijjÄ• \Ne II 118/ nÄ• ma na vaá¹-á¹-ati. suddhadhanudaá¹‡á¸• opi dhanujiyÄ• pi
antamaso vÄ• sipharasuÄ• dÄ«nipi Ä• vudhasaá¹…khepena katÄ• ni anÄ• mÄ• sÄ• ni. sac
vÄ• á¹-hapito hoti, vihÄ• raá¹ƒ jaggantena ``harantÅ«â€™â€™ ti sÄ• mikÄ• naá¹ƒ pesetab
taá¹ƒ acÄ• lentena vihÄ• ro paá¹-ijaggitabbo. yuddhabhÅ«miyaá¹ƒ patitaá¹ƒ asiá¹ƒ vÄ• satt
disvÄ• pÄ• sÄ• á¹‡ena vÄ• kenaci vÄ• asiá¹ƒ bhinditvÄ• satthakatthÄ• ya gahetuá¹ƒ vaá
viyojetvÄ• \Ee III 545/ kiÃ±ci satthakatthÄ• ya gahetuá¹ƒ vaá¹-á¹-ati kiÃ±ci kattaradaá¹‡á¸•
``idaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dÄ«yyamÄ• naá¹ƒ pana ``vinÄ• setvÄ• kappiyabhaá¹‡á¸•
sabbampi sampaá¹-icchituá¹ƒ vaá¹-á¹-ati.

macchajÄ• lapakkhijÄ• lÄ• dÄ«nipi phalakajÄ• likÄ• dÄ«ni saraparittÄ• nÄ• nÄ«pi sabbÄ• n

paribhogatthÄ• ya labbhamÄ• nesu pana jÄ• laá¹ƒ tÄ• va ``Ä• sanassa vÄ• cetiyassa vÄ• vÄ• veá¹-hessÄ• mÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. saraparittÄ• naá¹ƒ sabbampi bhaá sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. parÅ«parodhanivÄ• raá¹‡aÃ±hi etaá¹ƒ na uparodhakaranti p dantakaá¹-á¹-habhÄ• janaá¹ƒ karissÄ• mÄ«ti gahetuá¹ƒ vaá¹-á¹-ati.

cammavinaddhÄ• ni vÄ«á¹‡Ä• bheriÄ• dÄ«ni anÄ• mÄ• sÄ• ni. __kurundiyaá¹ƒ_ pana ``bhe vÄ«á¹‡Ä• saá¹…ghÄ• á¹-opi tucchapokkharampi mukhavaá¹-á¹-iyaá¹ƒ Ä• ropitacammampi anÄ• mÄ• saâ€™â€™ nti vuttaá¹ƒ. onahituá¹ƒ vÄ• onahÄ• petuá¹ƒ vÄ• vÄ• detuá¹ƒ vÄ• v labbhatiyeva. cetiyaá¹…gaá¹‡e pÅ«jaá¹ƒ katvÄ• manussehi chaá¸• á¸• itaá¹ƒ disvÄ• pi acÄ sammajjitabbaá¹ƒ, kacavarachaá¸• á¸• anakÄ• le pana kacavaraniyÄ• meneva haritvÄ• eka vaá¹-á¹-atÄ«ti __mahÄ• paccariya_á¹ƒ vuttaá¹ƒ. bhaá¹‡á¸• amÅ«latthÄ• ya sampaá¹-icchitu paribhogatthÄ• ya labbhamÄ• nesu pana vÄ«á¹‡Ä• doá¹‡ikaÃ±ca bheripokkharaÃ±ca danta 132/ karissÄ• ma cammaá¹ƒ satthakakosakanti evaá¹ƒ tassa tassa parikkhÄ• rassa upakara tathÄ• tathÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati.

__purÄ• á¹‡adutiyikÄ• vatthu_ uttÄ• nameva. __yakkhivatthusmiá¹ƒ_ sacepi paranimmitava kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjati thullaccayameva. __paá¹‡á¸• akavatthu_ ca __suttitthiv __matitthivatthusmiá¹ƒ_ pÄ• rÄ• jikappahonakakÄ• le thullaccayaá¹ƒ, tato paraá¹ƒ dukkaá¹- __tiracchÄ• nagatavatthusmiá¹ƒ_ \Ee III 546/ nÄ• gamÄ• á¹‡avikÄ• yapi supaá¹‡á¹‡amÄ• á gÄ• viyÄ• pi dukkaá¹-ameva. __dÄ• rudhÄ«talikÄ• vatthusmiá¹ƒ_ \Ne II 119/ na kevalaá¹ƒ d cittakammalikhitepi itthirÅ«pe dukkaá¹-ameva.

<282> __sampÄ«á¸·anavatthu_ uttÄ• natthameva. __saá¹…kamavatthusmiá¹ƒ_ ekapadikas sakaá¹-amaggasaá¹…kamo vÄ• , cÄ• lessÄ• mÄ«ti payoge katamatteva cÄ• letu vÄ• mÄ• pÄ• kaá¹-ameva. rukkhavatthusmiá¹ƒ rukkho mahanto vÄ• hotu mahÄ• jambuppamÄ• á¹‡c sakkotu vÄ• mÄ• vÄ• , payogamattena dukkaá¹-aá¹ƒ. __nÄ• vÄ• vatthusmimpi_ eseva nay rajjuá¹ƒ Ä• viÃ±chanto á¹-hÄ• nÄ• cÄ• letuá¹ƒ sakkoti, tattha thullaccayaá¹ƒ. yÄ• mahÄ• ra á¹-hÄ• nÄ• na calati, tattha dukkaá¹-aá¹ƒ. daá¹‡á¸• epi eseva nayo. bhÅ«miyaá¹ƒ patitama daá¹‡á¸• aggahaá¹‡eneva idha gahito. __pattavatthu_ pÄ• kaá¹-ameva. __vandanavatthusm sambÄ• hitvÄ• vanditukÄ• mÄ• vÄ• retabbÄ• pÄ• dÄ• vÄ• paá¹-icchÄ• detabbÄ• , nicca hi cittena sÄ• diyatopi anÄ• patti. avasÄ• ne __gahaá¹‡avatthu_pÄ• kaá¹-amevÄ• ti.

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<283> __tena samayena buddho bhagavÄ• _ti duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padaá¹ƒ. tattha __vaá¹‡á¹‡ampi bhaá¹‡atÄ«_tiÄ• dÄ«ni parato Ä• vi bhavissanti. __chinnikÄ• _ti chinnaotta

saá¹-hÄ• . __ahirikÄ• yo_ti nillajjÄ• \Be II 133/. __uhasantÄ«_ti sitaá¹ƒ katvÄ• mandahasita
__ullapantÄ«_ti ``aho ayyoâ€™â€™ tiÄ• dinÄ• nayena uccakaraá¹‡iá¹ƒ nÄ• nÄ• vidhaá¹ƒ
__ujjagghantÄ«_ti mahÄ• hasitaá¹ƒ hasanti. __uppaá¹‡á¸• entÄ«_ti ``paá¹‡á¸• ako ayaá¹ƒ,
tiÄ• dinÄ• \Ee III 547/ nayena parihÄ• saá¹ƒ karonti.

<285> __sÄ• ratto_ti duá¹-á¹-hullavÄ• cassÄ• darÄ• gena sÄ• ratto. __apekkhavÄ• paá¹-ib
kevalaá¹ƒ idha vÄ• cassÄ• darÄ• go yojetabbo. __mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• c
mÄ• tugÄ• maá¹ƒ dassento __ ``mÄ• tugÄ• moâ€™â€™ _tiÄ• dimÄ• ha. tattha __viÃ±Ã±Å
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nitu_nti yÄ• paá¹‡á¸• itÄ
sÄ• tthakaniratthakakathaá¹ƒ asaddhammasaddhammapaá¹-isaá¹ƒyuttakathaÃ±ca jÄ• nituâ
adhippetÄ• . yÄ• pana mahallikÄ• pi bÄ• lÄ• elamÅ«gÄ• ayaá¹ƒ idha anadhippetÄ• ti das

__obhÄ• seyyÄ• _ti \Ne II 120/ avabhÄ• seyya nÄ• nÄ• ppakÄ• rakaá¹ƒ asaddhammavacan
obhÄ• santassa yo so obhÄ• so nÄ• ma, so atthato ajjhÄ• cÄ• ro hoti rÄ• gavasena abhibha
Ä• cÄ• ro, tasmÄ• tamatthaá¹ƒ dassento ``obhÄ• seyyÄ• ti ajjhÄ• cÄ• ro vuccatÄ«â€™â€™
__ta_nti nipÄ• tamattaá¹ƒ, yathÄ• yuvÄ• yuvatinti attho.

__dve magge Ä• dissÄ• _tiÄ• di yenÄ• kÄ• rena obhÄ• sato saá¹…ghÄ• diseso hoti, taá¹ƒ
__dve magge_ti vaccamaggaÃ±ca passÄ• vamaggaÃ±ca. sesaá¹ƒ uddese tÄ• va pÄ• kaá¹
__thometÄ«_ti ``itthilakkhaá¹‡ena subhalakkhaá¹‡ena samannÄ• gatÄ• sÄ«â€™â€™ ti vad
``tava vaccamaggo ca passÄ• vamaggo ca Ä«diso tena nÄ• ma Ä«disena itthilakkhaá¹‡ena
samannÄ• gatÄ• sÄ«â€™â€™ ti vadati, sÄ«saá¹ƒ eti, saá¹…ghÄ• diseso. __vaá¹‡á¹‡eti pa
thomanapadasseva vevacanÄ• ni.

__khuá¹ƒsetÄ«_ti vÄ• cÄ• patodena ghaá¹-á¹-eti. __vambhetÄ«_ti apasÄ• deti. __garahatÄ
pana pÄ• á¸·iyÄ• Ä• gatehi __ ``animittÄ• sÄ«â€™â€™ _tiÄ• dÄ«hi \Be II 134/ ekÄ• dasah
na eti, ghaá¹-itepi tesu __sikharaá¹‡Ä«si sambhinnÄ• si ubhatobyaÃ±janÄ• sÄ«_ti imehi tÄ«
saá¹…ghÄ• diseso.

__dehi me_ti yÄ• canÄ• yapi ettakeneva sÄ«saá¹ƒ na eti, ``methunaá¹ƒ dhammaá¹ƒ dehÄ«
methunadhammena ghaá¹-ite eva saá¹…ghÄ• diseso.

__kadÄ• te mÄ• tÄ• pasÄ«dissatÄ«_tiÄ• dÄ«su Ä• yÄ• canavacanesupi ettakeneva \Ee III
te mÄ• tÄ• pasÄ«dissati, kadÄ• te methunaá¹ƒ dhammaá¹ƒ labhissÄ• mÄ«â€™â€™ ti vÄ•
methunaá¹ƒ dhammaá¹ƒ labhissÄ• mÄ«â€™â€™ ti vÄ• Ä• dinÄ• pana nayena methunadh
saá¹…ghÄ• diseso.

__kathaá¹ƒ tvaá¹ƒ sÄ• mikassa desÄ«_tiÄ• dÄ«su pucchÄ• vacanesupi methunadhammant

itarathÄ• . __evaá¹ƒ kira tvaá¹ƒ sÄ• mikassa desÄ«_ti paá¹-ipucchÄ• vacanesupi eseva nay

Ä• cikkhanÄ• ya __puá¹-á¹-ho bhaá¹‡atÄ«_ti ``kathaá¹ƒ dadamÄ• nÄ• sÄ• mikassa piyÄ• puá¹-á¹-ho Ä• cikkhati. ettha ca ``evaá¹ƒ \Ne II 121/ dehi evaá¹ƒ dadamÄ• nÄ• â€™â€™ ti v ``methunadhammaá¹ƒ evaá¹ƒ dehi evaá¹ƒ upanehi evaá¹ƒ methunadhammaá¹ƒ dadamÄ• n hotÄ«â€™â€™ tiÄ• dinÄ• pana nayena methunadhammena ghaá¹-iteyeva saá¹…ghÄ• dis nayo.

akkosaniddese --- __animittÄ• sÄ«_ti nimittarahitÄ• si, kuÃ±cikapaá¹‡Ä• limattameva tava d hoti.

__nimittamattÄ• sÄ«_ti tava itthinimittaá¹ƒ aparipuá¹‡á¹‡aá¹ƒ saÃ±Ã±Ä• mattamevÄ• ti vutt sukkhasotÄ• . __dhuvalohitÄ• _ti niccalohitÄ• kilinnadakasotÄ• . __dhuvacoá¸·Ä• _ti niccap sadÄ• Ä• á¹‡icoá¸·akaá¹ƒ sevasÄ«ti vuttaá¹ƒ hoti. __paggharantÄ«_ti savantÄ«; sadÄ• te vuttaá¹ƒ hoti. __sikharaá¹‡Ä«_ti bahinikkhantaÄ• á¹‡imaá¹ƒsÄ• . __itthipaá¹‡á¸• akÄ• _ti an __vepurisikÄ• _ti samassudÄ• á¹-hikÄ• purisarÅ«pÄ• \Be II 135/ itthÄ«. __sambhinnÄ• _ti sambhinnavaccamaggapassÄ• vamaggÄ• . __ubhatobyaÃ±janÄ• _ti itthinimittena ca purisa byaÃ±janehi samannÄ• gatÄ• .

imesu ca pana ekÄ• dasasu padesu sikharaá¹‡Ä«si sambhinnÄ• si ubhatobyaÃ±janÄ• sÄ«t suddhÄ• ni sÄ«saá¹ƒ enti. iti imÄ• ni ca tÄ«á¹‡i purimÄ• ni ca vaccamaggapassÄ• vamagga tÄ«á¹‡Ä«ti cha padÄ• ni suddhÄ• ni Ä• pattikarÄ• ni. sesÄ• ni animittÄ• tiÄ• dÄ«ni ``animitt methunadhammaá¹ƒ me dehÄ«â€™â€™ ti vÄ• ``animittÄ• si methunadhammaá¹ƒ me deh methunadhammena ghaá¹-itÄ• neva Ä• pattikarÄ• ni hontÄ«ti veditabbÄ• ni.

<286> idÄ• ni yvÄ• yaá¹ƒ otiá¹‡á¹‡o vipariá¹‡atena cittena obhÄ• sati, tassa vaccamaggapa etesaá¹ƒ vaá¹‡á¹‡abhaá¹‡anÄ• dÄ«naá¹ƒ vasena vitthÄ• rato Ä• pattibhedaá¹ƒ dassento __ itthisaÃ±Ã±Ä«â€™â€™ _tiÄ• dimÄ• ha. tesaá¹ƒ attho kÄ• yasaá¹ƒsagge vuttanayeneva ve

ayaá¹ƒ pana viseso --- __adhakkhaka_nti akkhakato paá¹-á¹-hÄ• ya adho. __ubbhajÄ• á¹‡u jÄ• á¹‡umaá¹‡á¸• alato paá¹-á¹-hÄ• ya uddhaá¹ƒ. __ubbhakkhaka_nti akkhakato paá¹-á¹-hÄ jÄ• á¹‡umaá¹‡á¸• ala_nti jÄ• á¹‡umaá¹‡á¸• alato paá¹-á¹-hÄ• ya adho. akkhakaá¹ƒ pana jÄ• dukkaá¹-akkhette saá¹…gahaá¹ƒ gacchanti bhikkhuniyÄ• kÄ• yasaá¹ƒsagge viya. na hi buc sÄ• vasesaá¹ƒ paÃ±Ã±apentÄ«ti. __kÄ• yappaá¹-ibaddha_nti vatthaá¹ƒ vÄ• pupphaá¹ƒ vÄ•

<287> __atthapurekkhÄ• rassÄ• _ti \Ne II 122/ animittÄ• tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ atthaá aá¹-á¹-hakathaá¹ƒ vÄ• sajjhÄ• yaá¹ƒ karontassa.

__dhammapurekkhÄ• rassÄ• _ti pÄ• á¸·iá¹ƒ vÄ• centassa vÄ• sajjhÄ• yantassa vÄ• . evaá
purakkhatvÄ• bhaá¹‡antassa atthapurekkhÄ• rassa ca dhammapurekkhÄ• rassa ca anÄ• p

__anusÄ• sanipurekkhÄ• rassÄ• _ti ``idÄ• nipi animittÄ• si ubhattobyaÃ±janÄ• si appamÄ•
yathÄ• Ä• yatimpi evarÅ«pÄ• na hohisÄ«â€™â€™ ti evaá¹ƒ anusiá¹-á¹-hiá¹ƒ purakkhatvÄ•
anusÄ• sanipurekkhÄ• rassa anÄ• patti. yo pana bhikkhunÄ«naá¹ƒ pÄ• á¸·iá¹ƒ vÄ• cento pa
hasanto hasanto ``sikharaá¹‡Ä«si sambhinnÄ• si ubhatobyaÃ±janÄ• sÄ«â€™â€™ ti punap
II 136/ Ä• pattiyeva. ummattakassa anÄ• patti. idha Ä• dikammiko udÄ• yitthero, tassa anÄ•

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ kÄ• yacittato vÄ•
ca samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ \Ee III 550/, sacittakaá¹ƒ, lokavajjaá¹
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

<288> vinÄ«tavatthÅ«su lohitavatthusmiá¹ƒ so bhikkhu itthiyÄ• lohitakaá¹ƒ nimittaá¹ƒ sandh
na aÃ±Ã±Ä• si, tasmÄ• dukkaá¹-aá¹ƒ.

__kakkasaloma_nti rassalomehi bahulomaá¹ƒ. __Ä• kiá¹‡á¹‡aloma_nti jaá¹-italomaá¹ƒ. __k
thaddhalomaá¹ƒ. __dÄ«ghaloma_nti arassalomaá¹ƒ. sabbaá¹ƒ itthinimittameva sandhÄ• ya

<289> __vÄ• pitaá¹ƒ kho te_ti asaddhammaá¹ƒ sandhÄ• yÄ• ha, sÄ• asallakkhetvÄ• __no
__paá¹-ivuttaá¹ƒ_ nÄ• ma udakavappe bÄ«jehi appatiá¹-á¹-hitokÄ• se pÄ• á¹‡akehi vinÄ• si
bÄ«jaá¹ƒ patiá¹-á¹-hÄ• petvÄ• udakena Ä• sittaá¹ƒ, thalavappe visamapatitÄ• naá¹ƒ vÄ• b
samakaraá¹‡atthÄ• ya puna aá¹-á¹-hadantakena samÄ«kataá¹ƒ, tesu aÃ±Ã±ataraá¹ƒ sandh

maggavatthusmiá¹ƒ \Ne II 123/ __maggo saá¹ƒsÄ«datÄ«_ti aá¹…gajÄ• tamaggaá¹ƒ sandhÄ
uttÄ• namevÄ• ti.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<290> __tena samayena buddho bhagavÄ• _ti attakÄ• masikkhÄ• padaá¹ƒ. tattha __kulÅ«p
catunnaá¹ƒ paccayÄ• naá¹ƒ atthÄ• ya kulÅ«pasaá¹…kamane niccappayutto.

__cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• ra_nti \Be II 137/

piá¹‡á¸• apÄ• taÃ±ca senÄ• sanaÃ±ca gilÄ• napaccayabhesajjaparikkhÄ• raÃ±ca.
__gilÄ• napaccayabhesajjaparikkhÄ• ra_nti cettha patikaraá¹‡atthena paccayo, yassa kassa
adhivacanaá¹ƒ. bhisakkassa kammaá¹ƒ tena anuÃ±Ã±Ä• tattÄ• ti bhesajjaá¹ƒ. gilÄ• napacc
gilÄ• napaccayabhesajjaá¹ƒ, yaá¹ƒkiÃ±ci gilÄ• nassa sappÄ• yaá¹ƒ bhisakkakammaá¹ƒ tela
vuttaá¹ƒ hoti. __parikkhÄ• ro_ti pana ``sattahi nagaraparikkhÄ• rehi suparikkhataá¹ƒ hotÄ«â
7.67) parivÄ• ro vuccati. ``ratho \Ee III 551/ sÄ«saparikkhÄ• ro jhÄ• nakkho cakkavÄ«riyoâ€
4) alaá¹…kÄ• ro. ``ye cime pabbajitena jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• â€™â€™
sambhÄ• ro. idha pana sambhÄ• ropi parivÄ• ropi vaá¹-á¹-ati. taÃ±hi gilÄ• napaccayabhesa
parivÄ• ropi hoti jÄ«vitavinÄ• sakÄ• bÄ• dhuppattiyÄ• antaraá¹ƒ adatvÄ• rakkhaá¹‡ato, sa
pavattati evamassa kÄ• raá¹‡abhÄ• vato, tasmÄ• parikkhÄ• roti vuccati. evaá¹ƒ gilÄ• napa
parikkhÄ• ro cÄ• ti gilÄ• napaccayabhesajjaparikkhÄ• ro, taá¹ƒ gilÄ• napaccayabhesajjapar
daá¹-á¹-habbo.

__vasala_nti hÄ«naá¹ƒ lÄ• makaá¹ƒ. atha vÄ• vassatÄ«ti vasalo, paggharatÄ«ti attho, taá¹
asucipaggharaá¹‡akanti vuttaá¹ƒ hoti. __niá¹-á¹-huhitvÄ• _ti kheá¸·aá¹ƒ pÄ• tetvÄ• .

__kassÄ• haá¹ƒ kena hÄ• yÄ• mÄ«_ti ahaá¹ƒ kassÄ• aÃ±Ã±issÄ• itthiyÄ• kena bhogena
vÄ• parihÄ• yÄ• mi, kÄ• nÄ• ma mayÄ• uttaritarÄ• ti dÄ«peti.

<291> __santike_ti upacÄ• re á¹-hatvÄ• sÄ• mantÄ• avidÅ«re, padabhÄ• janepi ayamevaâ
__attakÄ• mapÄ• ricariyÄ• yÄ• _ti methunadhammasaá¹…khÄ• tena kÄ• mena pÄ• ricariyÄ
atthÄ• ya kÄ• mapÄ• ricariyÄ• attakÄ• mapÄ• ricariyÄ• , attanÄ• vÄ• kÄ• mitÄ• icchitÄ• t
methunarÄ• gavasena patthitÄ• ti attho. attakÄ• mÄ• ca sÄ• pÄ• ricariyÄ• cÄ• ti attakÄ• m
attakÄ• mapÄ• ricariyÄ• ya. __vaá¹‡á¹‡aá¹ƒ bhÄ• seyyÄ• _ti guá¹‡aá¹ƒ Ä• nisaá¹ƒsaá¹ƒ pa

tatra \Be II 138/ yasmÄ• ``attano atthÄ• ya kÄ• mapÄ• ricariyÄ• â€™â€™ ti imasmiá¹ƒ atth
ca pÄ• ricariyÄ• ca attho, sesaá¹ƒ byaÃ±janaá¹ƒ. ``attakÄ• mÄ• ca sÄ• pÄ• ricariyÄ• cÄ•
attakÄ• mapÄ• ricariyÄ• â€™â€™ ti imasmiá¹ƒ atthavikappe adhippÄ• yo ceva pÄ• ricariyÄ
byaÃ±janaá¹ƒ. tasmÄ• byaÃ±jane Ä• daraá¹ƒ akatvÄ• atthamattameva dassetuá¹ƒ ``attano
attano adhippÄ• yaá¹ƒ attano pÄ• ricariyaâ€™â€™ nti padabhÄ• janaá¹ƒ vuttaá¹ƒ. ``attano
attano pÄ• ricariyaâ€™â€™ nti hi vutte jÄ• nissanti paá¹‡á¸• itÄ• ``ettÄ• vatÄ• attano atthÄ
vuttÄ• â€™â€™ ti. ``attano adhippÄ• yaá¹ƒ attano pÄ• ricariyaâ€™â€™ nti vuttepi jÄ• nissa
icchitakÄ• mitaá¹-á¹-hena attakÄ• mapÄ• ricariyÄ• vuttÄ• â€™â€™ ti.

idÄ• ni \Ee III 552/ tassÄ• attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡abhÄ• sanÄ• kÄ• raá¹ƒ das
_ntiÄ• dimÄ• ha. taá¹ƒ uddesatopi niddesatopi uttÄ• natthameva. ayaá¹ƒ panettha padasam
Ä• pattivinicchayo ca --- __etadaggaá¹ƒ ... pe ... paricareyyÄ• _ti yÄ• mÄ• disaá¹ƒ sÄ«lava
kalyÄ• á¹‡adhammaá¹ƒ brahmacÄ• riá¹ƒ etena dhammena paricareyya, tassÄ• evaá¹ƒ mÄ

ayaá¹ƒ pÄ• ricariyÄ• nÄ• ma, etadaggaá¹ƒ pÄ• ricariyÄ• nanti.

__methunupasaá¹ƒhitena saá¹…ghÄ• diseso_ti evaá¹ƒ attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹
methunupasaá¹ƒhitena methunadhammapaá¹-isaá¹ƒyutteneva vacanena yo bhÄ• seyya, ta

idhÄ• ni yasmÄ• methunupasaá¹ƒhiteneva bhÄ• santassa saá¹…ghÄ• diseso vutto, tasmÄ
khattiyÄ• , arahati khattiyÄ• khattiyassa dÄ• tuá¹ƒ samajÄ• tikattÄ• â€™â€™ ti evamÄ• dÄ
vaá¹‡á¹‡aá¹ƒ bhÄ• samÄ• nassÄ• pi saá¹…ghÄ• diseso natthi. ``ahampi khattiyoâ€™â€™
vatvÄ• ``arahasi tvaá¹ƒ mayhaá¹ƒ methunadhammaá¹ƒ dÄ• tuâ€™â€™ nti evaá¹ƒ methun
bhÄ• samÄ• nassa saá¹…ghÄ• disesoti.

__itthÄ«_ \Ne II 125/ __ca hotÄ«_tiÄ• di pubbe vuttanayameva. idha udÄ• yitthero Ä• dikam
Ä• dikammikassÄ• ti.

samuá¹-á¹-hÄ• nÄ• di sabbaá¹ƒ duá¹-á¹-hullavÄ• cÄ• sadisaá¹ƒ. vinÄ«tavatthÅ«ni uttÄ• nat

attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

<296> __tena_ \Be II 139/ __samayena buddho bhagavÄ• _ti saÃ±carittaá¹ƒ. tattha __paá¹
paá¹‡á¸• iccena samannÄ• gatÄ• gatimantÄ• . __byattÄ• _ti veyyattiyena samannÄ• gatÄ•
upÄ• yaÃ±Ã±Å« visÄ• radÄ• . __medhÄ• vinÄ«_ti medhÄ• ya samannÄ• gatÄ• , diá¹-á¹-haa
__dakkhÄ• _ti chekÄ• . __analasÄ• _ti uá¹-á¹-hÄ• navÄ«riyasampannÄ• . __channÄ• _ti an

__kismiá¹ƒ viyÄ• _ti kicchaá¹ƒ viya kileso viya, hiri viya amhÄ• kaá¹ƒ hotÄ«ti adhippÄ• yo. _
vattu_nti ``imaá¹ƒ tumhe gaá¹‡hathÄ• â€™â€™ ti kumÄ• rikÄ• ya kÄ• raá¹‡Ä• vattuá¹ƒ.

Ä• vÄ• hÄ• dÄ«su __Ä• vÄ• ho_ti dÄ• rakassa parakulato dÄ• rikÄ• ya \Ee III 553/ Ä• haraa
dÄ• rikÄ• ya parakulapesanaá¹ƒ. __vÄ• reyya_nti ``detha no dÄ• rakassa dÄ• rikaâ€™â€™
divasanakkhattamuhuttaparicchedakaraá¹‡aá¹ƒ vÄ• .

<297> __purÄ• á¹‡agaá¹‡akiyÄ• _ti ekassa gaá¹‡akassa bhariyÄ• ya, sÄ• tasmiá¹ƒ jÄ«var
paÃ±Ã±Ä• yittha, mate pana purÄ• á¹‡agaá¹‡akÄ«ti saá¹…khaá¹ƒ gatÄ• . __tirogÄ• mo_ti b
adhippÄ• yo. __manussÄ• _ti udÄ• yissa imaá¹ƒ saÃ±carittakamme yuttapayuttabhÄ• vaá¹

__suá¹‡isabhogenÄ• _ti yena bhogena suá¹‡isÄ• bhuÃ±jitabbÄ• hoti randhÄ• panapacÄ•
bhuÃ±jiá¹ƒsu. __tato aparena dÄ• sibhogenÄ• _ti mÄ• sÄ• tikkame yena bhogena dÄ• sÄ«

khettakammakacavarachaá¸• á¸• anaudakÄ• haraá¹‡Ä• dinÄ• , tena bhuÃ±jiá¹ƒsu. __dugga
gatÄ• duggatÄ• hoti tÄ• disaá¹ƒ kulaá¹ƒ gatÄ• . __mÄ• yyo imaá¹ƒ kumÄ• rika_nti mÄ• ay
__Ä• hÄ• rÅ«pahÄ• ro_ti Ä• hÄ• ro ca upahÄ• ro ca gahaá¹‡aÃ±ca dÄ• naÃ±ca, na amheh
na upÄ• haá¹-aá¹ƒ tayÄ• saddhiá¹ƒ kayavikkayo vohÄ• ro amhÄ• kaá¹ƒ natthÄ«ti dÄ«penti
abyÄ• vaá¹-ena, samaá¹‡o assa susamaá¹‡o_ti samaá¹‡ena nÄ• ma Ä«disesu kammesu a
bhavitabbaá¹ƒ, evaá¹ƒ \Be II 140/ bhavanto hi samaá¹‡o susamaá¹‡o assÄ• ti, evaá¹ƒ naá¹
``gaccha tvaá¹ƒ na mayaá¹ƒ taá¹ƒ jÄ• nÄ• mÄ• â€™â€™ _ti Ä• haá¹ƒsu.

<298> __sajjito_ti sabbÅ«pakaraá¹‡asampanno maá¹‡á¸• itapasÄ• dhito vÄ• .

<300> __dhuttÄ• _ti itthidhuttÄ• . __paricÄ• rentÄ• _ti manÄ• piyesu rÅ«pÄ• dÄ«su ito cito
cÄ• rentÄ• , kÄ«á¸·antÄ• abhiramantÄ• ti vuttaá¹ƒ hoti. __abbhutamakaá¹ƒsÅ«_ti yadi karis
jito, yadi na karissati ahaá¹ƒ ettakanti paá¹‡amakaá¹ƒsu. bhikkhÅ«naá¹ƒ pana abbhutaá¹ƒ k
vaá¹-á¹-ati. yo karoti parÄ• jitena dÄ• tabbanti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ.

__kathaÃ±hi nÄ• ma ayyo udÄ• yÄ« taá¹…khaá¹‡ika_nti ettha __taá¹…khaá¹‡o_ti acirakÄ•
__taá¹…khaá¹‡ika_nti acirakÄ• lÄ• dhikÄ• rikaá¹ƒ.

<301> __saÃ±carittaá¹ƒ samÄ• pajjeyyÄ• _ti saÃ±caraá¹‡abhÄ• vaá¹ƒ samÄ• pajjeyya. yas
samÄ• pajjantena kenaci pesitena katthaci gantabbaá¹ƒ hoti, parato ca ``itthiyÄ• vÄ• puris
Ä• divacanato idha itthipurisÄ• adhippetÄ• , tasmÄ• tamatthaá¹ƒ dassetuá¹ƒ ``itthiyÄ• vÄ•
santike gacchati, purisena vÄ• pahito itthiyÄ• santike gacchatÄ«â€™â€™ ti evamassa pac
__itthiyÄ• vÄ• purisamatiá¹ƒ purisassa vÄ• itthimati_nti ettha Ä• roceyyÄ• ti pÄ• á¹-hases
tenevassa padabhÄ• jane ``purisassa matiá¹ƒ itthiyÄ• Ä• roceti, itthiyÄ• matiá¹ƒ purisassa
vuttaá¹ƒ.

idÄ• ni yadatthaá¹ƒ taá¹ƒ tesaá¹ƒ matiá¹ƒ adhippÄ• yaá¹ƒ ajjhÄ• sayaá¹ƒ chandaá¹ƒ ruciá¹ƒ
dassento __ ``jÄ• yattane vÄ• jÄ• rattane vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __jÄ• yattan
__jÄ• rattane_ti jÄ• rabhÄ• ve. purisassa hi matiá¹ƒ itthiyÄ• Ä• rocento jÄ• yattane Ä• roce
purisassa Ä• rocento jÄ• rattane Ä• roceti; apica purisasseva matiá¹ƒ itthiyÄ• Ä• rocento jÄ
nibaddhabhariyÄ• bhÄ• ve, jÄ• rattane vÄ• micchÄ• cÄ• rabhÄ• ve. yasmÄ• panetaá¹ƒ Ä•
jÄ• yÄ• bhavissasÄ«â€™â€™ tiÄ• di vattabbaá¹ƒ hoti, tasmÄ• taá¹ƒ vattabbatÄ• kÄ• raá¹
vÄ• ti jÄ• yÄ• bhavissasi, jÄ• rattane \Be II 141/ vÄ• ti jÄ• rÄ« bhavissasÄ«â€™â€™ ti assa
127/ vuttaá¹ƒ. eteneva ca upÄ• yena itthiyÄ• matiá¹ƒ purisassa Ä• rocanepi pati bhavissasi
jÄ• ro bhavissasÄ«ti vattabbatÄ• kÄ• ro veditabbo.

__antamaso taá¹…khaá¹‡ikÄ• yapÄ«_ti sabbantimena paricchedena yÄ• ayaá¹ƒ taá¹…kha
paá¹-isaá¹ƒvasitabbato taá¹…khaá¹‡ikÄ• ti vuccati, muhuttikÄ• ti attho. tassÄ• pi ``muhuttik

ti evaá¹ƒ purisamatiá¹ƒ Ä• rocentassa saá¹…ghÄ• diseso. etenevupÄ• yena ``muhuttiko bha
purisassa itthimatiá¹ƒ Ä• rocentopi saá¹…ghÄ• disesaá¹ƒ Ä• pajjatÄ«ti veditabbo.

<303> idÄ• ni ``itthiyÄ• vÄ• purisamatiâ€™â€™ nti ettha adhippetÄ• itthiyo pabhedato da
saÃ±carittavasena Ä• pattibhedaá¹ƒ dassetuá¹ƒ __ ``dasa itthiyoâ€™â€™ _tiÄ• dimÄ• ha. t
mÄ• tarÄ• rakkhitÄ• . yathÄ• purisena saá¹ƒvÄ• saá¹ƒ na kappeti, evaá¹ƒ mÄ• tarÄ• rakk
padabhÄ• janepi vuttaá¹ƒ --- ``mÄ• tÄ• rakkhati \Ee III 555/ gopeti issariyaá¹ƒ kÄ• reti vasa
ti. tattha __rakkhatÄ«_ti katthaci gantuá¹ƒ na deti. __gopetÄ«_ti yathÄ• aÃ±Ã±e na passan
guttaá¹-á¹-hÄ• ne á¹-hapeti. __issariyaá¹ƒ kÄ• retÄ«_ti serivihÄ• ramassÄ• nisedhentÄ« ab
__vasaá¹ƒ vattetÄ«_ti ``idaá¹ƒ karohi, idaá¹ƒ mÄ• akÄ• sÄ«â€™â€™ ti evaá¹ƒ attano vasa
etenupÄ• yena piturakkhitÄ• dayopi Ã±Ä• tabbÄ• . gottaá¹ƒ vÄ• dhammo vÄ• na rakkhati,
sahadhammikehi ca ekaá¹ƒ satthÄ• raá¹ƒ uddissa pabbajitehi ekagaá¹‡apariyÄ• pannehi ca
``gottarakkhitÄ• dhammarakkhitÄ• â€™â€™ ti vuccati, tasmÄ• tesaá¹ƒ padÄ• naá¹ƒ ``sag
tiÄ• dinÄ• nayena padabhÄ• janaá¹ƒ vuttaá¹ƒ.

saha Ä• rakkhenÄ• ti __sÄ• rakkhÄ• _. saha paridaá¹‡á¸• enÄ• ti __saparidaá¹‡á¸• Ä• _. tÄ
imÄ• su dasasu pacchimÄ• naá¹ƒ dvinnameva purisantaraá¹ƒ gacchantÄ«naá¹ƒ micchÄ• cA

dhanakkÄ«tÄ• dÄ«su appena vÄ• bahunÄ• vÄ• dhanena kÄ«tÄ• __dhanakkÄ«tÄ• _. yas
saá¹ƒvÄ• satthÄ• ya pana kÄ«tattÄ• bhariyÄ• , tasmÄ• ssa niddese dhanena kiá¹‡itvÄ• vÄ

chandena \Be II 142/ attano ruciyÄ• vasatÄ«ti __chandavÄ• sinÄ«_. yasmÄ• pana sÄ• na
II 128/ bhariyÄ• hoti purisena pana sampaá¹-icchitattÄ• , tasmÄ• ssa niddese ``piyo piyaá¹ƒ
vuttaá¹ƒ.

bhogena vasatÄ«ti __bhogavÄ• sinÄ«_. udukkhalamusalÄ• digharÅ«pakaraá¹‡aá¹ƒ labhitvÄ
gacchantiyÄ• janapaditthiyÄ• etaá¹ƒ adhivacanaá¹ƒ.

paá¹-ena vasatÄ«ti __paá¹-avÄ• sinÄ«_. nivÄ• sanamattampi pÄ• vuraá¹‡amattampi labhitv
upagacchantiyÄ• dalidditthiyÄ• etaá¹ƒ adhivacanaá¹ƒ.

__odapattakinÄ«_ti ubhinnaá¹ƒ ekissÄ• udakapÄ• tiyÄ• hatthe otÄ• retvÄ• ``idaá¹ƒ udaka
abhejjÄ• hothÄ• â€™â€™ ti vatvÄ• pariggahitÄ• ya vohÄ• ranÄ• mametaá¹ƒ, niddesepiss
Ä• masitvÄ• taá¹ƒ vÄ• setÄ«â€™â€™ ti evamattho veditabbo.

obhaá¹-aá¹ƒ oropitaá¹ƒ cumbaá¹-amassÄ• ti __obhaá¹-acumbaá¹-Ä• , _ kaá¹-á¹-hahÄ• rikÄ•
yassÄ• sÄ«sato cumbaá¹-aá¹ƒ oropetvÄ• ghare vÄ• seti, tassÄ• etaá¹ƒ adhivacanaá¹ƒ.

__dÄ• sÄ« cÄ• _ti attanoyeva dÄ• sÄ« ca hoti bhariyÄ• ca.

__kammakÄ• rÄ«_ nÄ• ma gehe bhatiyÄ• kammaá¹ƒ \Ee III 556/ karoti, tÄ• ya saddhiá¹ƒ k
attano bhariyÄ• ya anatthiko hutvÄ• . ayaá¹ƒ vuccati ``kammakÄ• rÄ« ca bhariyÄ• cÄ• â€™

dhajena Ä• haá¹-Ä• __dhajÄ• haá¹-Ä• , _ ussitaddhajÄ• ya senÄ• ya gantvÄ• paravisayaá
vuttaá¹ƒ hoti, taá¹ƒ koci bhariyaá¹ƒ karoti, ayaá¹ƒ dhajÄ• haá¹-Ä• nÄ• ma. __muhuttikÄ• _ v
etÄ• saá¹ƒ dasannampi purisantaragamane micchÄ• cÄ• ro hoti. purisÄ• naá¹ƒ pana vÄ«sa
hoti, bhikkhuno ca saÃ±carittaá¹ƒ hotÄ«ti.

<305> idÄ• ni __puriso bhikkhuá¹ƒ pahiá¹‡atÄ«_tiÄ• dÄ«su __paá¹-iggaá¹‡hÄ• tÄ«_ti so bh
``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ brÅ«hi, hohi kira itthannÄ• massa bha
ti evaá¹ƒ vuttavacanaá¹ƒ ``sÄ• dhu upÄ• sakÄ• â€™â€™ ti vÄ• ``hotÅ«â€™â€™ ti vÄ• ``Ä
yena kenaci Ä• kÄ• rena vacÄ«bhedaá¹ƒ katvÄ• vÄ• sÄ«sakampanÄ• dÄ«hi vÄ• sampaá
II 129/ \Be II 143/ evaá¹ƒ paá¹-iggaá¹‡hitvÄ• tassÄ• itthiyÄ• santikaá¹ƒ gantvÄ• taá¹ƒ sÄ•
__paccÄ• haratÄ«_ti tena Ä• rocite sÄ• itthÄ« ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchatu vÄ•
vÄ• tuá¹‡hÄ« hotu, puna Ä• gantvÄ• tassa purisassa taá¹ƒ pavattiá¹ƒ Ä• roceti.

ettÄ• vatÄ• imÄ• ya paá¹-iggahaá¹‡Ä• rocanapaccÄ• haraá¹‡asaá¹…khÄ• tÄ• ya tivaá¹…g
hoti. sÄ• pana tassa bhariyÄ• hotu vÄ• mÄ• vÄ• , akÄ• raá¹‡ametaá¹ƒ. sace pana so mÄ
pesito taá¹ƒ adisvÄ• tassÄ• mÄ• tuyÄ• taá¹ƒ sÄ• sanaá¹ƒ Ä• roceti, bahiddhÄ• vimaá¹-á¹
visaá¹…ketanti __mahÄ• padumatthero_ Ä• ha. __mahÄ• sumatthero_ pana mÄ• tÄ• vÄ•
gehadÄ• sÄ«pi aÃ±Ã±o vÄ• pi yo koci taá¹ƒ kiriyaá¹ƒ sampÄ• dessati, tassa vuttepi vimaá¹-
tivaá¹…gasampattikÄ• le Ä• pattiyeva.

nanu yathÄ• ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti vattukÄ• mo virajjhitvÄ• ``dhammaá
vadeyya paccakkhÄ• tÄ• vassa sikkhÄ• . yathÄ• vÄ• ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pa
virajjhitvÄ• ``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™ ti vadeyya Ä• pannovassa \E
evaá¹ƒsampadamidanti Ä• ha. taá¹ƒ panetaá¹ƒ ``paá¹-iggaá¹‡hÄ• ti, antevÄ• siá¹ƒ vÄ«maá¹
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti iminÄ• sameti, tasmÄ• subhÄ•

yathÄ• ca ``mÄ• turakkhitaá¹ƒ brÅ«hÄ«â€™â€™ ti vuttassa gantvÄ• tassÄ• Ä• rocetuá¹ƒ
mÄ• tÄ• dÄ«nampi vadato visaá¹…keto natthi, evameva ``hohi kira itthannÄ• massa bhariyÄ
vattabbe ``hohi kira itthannÄ• massa bhariyÄ• chandavÄ• sinÄ«â€™â€™ ti evaá¹ƒ pÄ• á¸·i
chandavÄ• siniÄ• dÄ«su vacanesu aÃ±Ã±ataravasena vÄ• avuttesupi ``hohi kira itthannÄ•
pajÄ• pati puttamÄ• tÄ• gharaá¹‡Ä« gharasÄ• minÄ« bhattarandhikÄ• sussÅ«sikÄ• paricÄ
saá¹ƒvÄ• saparidÄ«pakesu vacanesu aÃ±Ã±ataravasena vÄ• vadantassÄ• pi visaá¹…keto
Ä• pattiyeva. ``mÄ• turakkhitaá¹ƒ brÅ«hÄ«â€™â€™ ti pesitassa pana gantvÄ• aÃ±Ã±Ä• su

aÃ±Ã±ataraá¹ƒ vadantassa visaá¹…ketaá¹ƒ. esa nayo ``piturakkhitaá¹ƒ brÅ«hÄ«â€™â€™ t

kevalaÃ±hettha \Be II 144/ ekamÅ«lakadumÅ«lakÄ• divasena ``purisassa mÄ• tÄ• bhikkhu
mÄ• turakkhitÄ• ya mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡atÄ«â€™â€™ ti evamÄ• dÄ«naá¹ƒ mÅ«laá
peyyÄ• labhedoyeva viseso \Ne II 130/. sopi pubbe vuttanayattÄ• pÄ• á¸·ianusÄ• reneva sa
vibhÄ• gaá¹ƒ dassetuá¹ƒ Ä• daraá¹ƒ karimha.

<338> paá¹-iggaá¹‡hÄ• tÄ«tiÄ• dÄ«su pana dvÄ«su catukkesu paá¹-hamacatukke Ä• dipad
saá¹…ghÄ• diseso, majjhe dvÄ«hi duvaá¹…gasampattiyÄ• thullaccayaá¹ƒ, ante ekena eka
dukkaá¹-aá¹ƒ. dutiyacatukke Ä• dipadena duvaá¹…gasampattiyÄ• thullaccayaá¹ƒ, majjhe d
dukkaá¹-aá¹ƒ, ante ekena aá¹…gÄ• bhÄ• vato anÄ• patti. tattha __paá¹-iggaá¹‡hÄ• tÄ«_ti Ä
paá¹-iggaá¹‡hÄ• ti. __vÄ«maá¹ƒsatÄ«_ti pahitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• taá¹ƒ Ä• roceti. __
Ä• gantvÄ• mÅ«laá¹-á¹-hassa Ä• roceti.

__na paccÄ• haratÄ«_ti Ä• rocetvÄ• ettova pakkamati. __paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒs
``itthannÄ• maá¹ƒ gantvÄ• brÅ«hÄ«â€™â€™ ti vuccamÄ• no ``sÄ• dhÅ«â€™â€™ ti tassa
taá¹ƒ pamussitvÄ• vÄ• appamussitvÄ• vÄ• \Ee III 558/ aÃ±Ã±ena karaá¹‡Ä«yena tassÄ•
kiÃ±cideva kathaá¹ƒ kathento nisÄ«dati, ettÄ• vatÄ• ``paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati
vuccati. atha naá¹ƒ sÄ• itthÄ« sayameva vadati ``tumhÄ• kaá¹ƒ kira upaá¹-á¹-hÄ• ko maá¹ƒ
ti evaá¹ƒ vatvÄ• ca ``ahaá¹ƒ tassa bhariyÄ• bhavissÄ• mÄ«â€™â€™ ti vÄ• ``na bhavissÄ
so tassÄ• vacanaá¹ƒ anabhinanditvÄ• appaá¹-ikkositvÄ• tuá¹‡hÄ«bhÅ«tova uá¹-á¹-hÄ• yÄ
santikaá¹ƒ Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ Ä• roceti, ettÄ• vatÄ• __ ``na vÄ«maá¹ƒsati paccÄ•
vuccati. __na vÄ«maá¹ƒsati na paccÄ• haratÄ«_ti kevalaá¹ƒ sÄ• sanÄ• rocanakÄ• le paá¹-i
pana dvayaá¹ƒ na karoti.

__na paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• haratÄ«_ti koci puriso bhikkhussa á¹-hitaá¹-á
nisinnaá¹-á¹-hÄ• ne vÄ• tathÄ• rÅ«piá¹ƒ kathaá¹ƒ katheti, bhikkhu tena appahitopi pahito vi
santikaá¹ƒ gantvÄ• ``hohi kira itthannÄ• massa bhariyÄ• â€™â€™ tiÄ• dinÄ• nayena vÄ«m
vÄ• aruciá¹ƒ vÄ• puna Ä• gantvÄ• imassa Ä• roceti. teneva nayena vÄ«maá¹ƒsitvÄ• apa
``na paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati na paccÄ• haratÄ«â€™â€™ _ti vuccati. teneva nayen
tÄ• ya samuá¹-á¹-hÄ• pitaá¹ƒ kathaá¹ƒ sutvÄ• paá¹-hamacatukkassa tatiyapade vuttanayen
Ä• rocento __ ``na paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati paccÄ• haratÄ«â€™â€™ _ti vuccat
pÄ• kaá¹-ameva.

__sambahule bhikkhÅ« Ä• á¹‡Ä• petÄ«_tiÄ• dinayÄ• pÄ• kaá¹-Ä• yeva. yathÄ• pana sam
Ä• pajjanti, evaá¹ƒ ekassapi sambahulavatthÅ«su sambahulÄ• Ä• pattiyo veditabbÄ• . kath
\Ne II 131/ Ä• á¹‡Ä• peti ``gaccha, bhante, asukasmiá¹ƒ nÄ• ma pÄ• sÄ• de saá¹-á¹-himattÄ
itthiyo á¹-hitÄ• tÄ• vadehi, hotha kira itthannÄ• massa bhariyÄ• yoâ€™â€™ ti. so sampaá¹

gantvÄ• Ä• rocetvÄ• puna taá¹ƒ sÄ• sanaá¹ƒ paccÄ• harati. yattakÄ• itthiyo tattakÄ• Ä• p
vuttaÃ±hetaá¹ƒ __parivÄ• repi_ ---

``padavÄ«tihÄ• ramattena, vÄ• cÄ• ya bhaá¹‡itena ca.

sabbÄ• ni garukÄ• ni sappaá¹-ikammÄ• ni.

catusaá¹-á¹-hi Ä• pattiyo Ä• pajjeyya ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 480).

imaá¹ƒ \Ee III 559/ kira atthavasaá¹ƒ paá¹-icca ayaá¹ƒ paÃ±ho vutto. vacanasiliá¹-á¹-hatÄ• y
``catusaá¹-á¹-hi Ä• pattiyoâ€™â€™ ti vuttaá¹ƒ. evaá¹ƒ karonto pana satampi sahassampi Ä
ekena pesitassa ekassa sambahulÄ• su itthÄ«su sambahulÄ• Ä• pattiyo, evaá¹ƒ eko puriso
ekissÄ• santikaá¹ƒ peseti, sabbesaá¹ƒ saá¹…ghÄ• diseso. eko sambahule bhikkhÅ« samba
santikaá¹ƒ peseti, itthigaá¹‡anÄ• ya saá¹…ghÄ• disesÄ• . sambahulÄ• purisÄ• ekaá¹ƒ bhi
pesenti, purisagaá¹‡anÄ• ya saá¹…ghÄ• disesÄ• . sambahulÄ• ekaá¹ƒ sambahulÄ• naá¹ƒ
vatthugaá¹‡anÄ• ya saá¹…ghÄ• disesÄ• . sambahulÄ• sambahule ekissÄ• santikaá¹ƒ pes
saá¹…ghÄ• disesÄ• . sambahulÄ• purisÄ• sambahule bhikkhÅ« sambahulÄ• naá¹ƒ itthÄ«
vatthugaá¹‡anÄ• ya saá¹…ghÄ• disesÄ• . esa nayo ``ekÄ• itthÄ« ekaá¹ƒ bhikkhuâ€™â€™
sabhÄ• gavibhÄ• gatÄ• nÄ• ma appamÄ• á¹‡aá¹ƒ, mÄ• tÄ• pitunampi paÃ±casahadhamm
karontassa Ä• pattiyeva.

__puriso_ \Be II 146/ __bhikkhuá¹ƒ Ä• á¹‡Ä• peti gaccha bhante_ti catukkaá¹ƒ aá¹…gavase
dassanatthaá¹ƒ vuttaá¹ƒ. tassa pacchimapade __antevÄ• sÄ« vÄ«maá¹ƒsitvÄ• bahiddhÄ•
Ä• cariyassa anÄ• rocetvÄ• ettova gantvÄ• tassa purisassa Ä• roceti. __Ä• patti ubhinnaá
Ä• cariyassa paá¹-iggahitattÄ• ca vÄ«maá¹ƒsÄ• pitattÄ• ca dvÄ«haá¹…gehi thullaccayaá¹
vÄ«maá¹ƒsitattÄ• ca paccÄ• haá¹-attÄ• ca dvÄ«haá¹…gehi thullaccayaá¹ƒ. sesaá¹ƒ pÄ• k

<339> __gacchanto sampÄ• detÄ«_ti paá¹-iggaá¹‡hÄ• ti ceva vÄ«maá¹ƒsati ca. __Ä• gacch
paccÄ• harati. __gacchanto visaá¹ƒvÄ• detÄ«_ti na paá¹-iggaá¹‡hÄ• ti. __Ä• gacchanto sam
vÄ«maá¹ƒsati ceva paccÄ• harati ca. evaá¹ƒ ubhayattha dvÄ«haá¹…gehi thullaccayaá¹ƒ. ta
catutthe anÄ• patti.

<340> __anÄ• patti saá¹…ghassa vÄ• cetiyassa vÄ• gilÄ• nassa vÄ• karaá¹‡Ä«yena gac
Ä• dikammikassÄ• _ti ettha bhikkhusaá¹…ghassa uposathÄ• gÄ• raá¹ƒ vÄ• kiÃ±ci vÄ• vip
kÄ• rukÄ• naá¹ƒ \Ee III 560/ bhattavetanatthÄ• ya upÄ• sako vÄ• upÄ• sikÄ• ya santikaá¹ƒ
uá¹ƒpÄ• sikÄ• vÄ• upÄ• sakassa, evarÅ«pena saá¹…ghassa karaá¹‡Ä«yena gacchantass

kayiramÄ• nepi eseva nayo. gilÄ• nassa bhesajjatthÄ• yapi upÄ• sakena vÄ• upÄ• sikÄ• y
upÄ• sakassa santikaá¹ƒ pahitassa gacchato anÄ• patti. ummattakaÄ• dikammikÄ• vuttana

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ chasamuá¹-á¹-hÄ• naá¹ƒ, sÄ«sukkhipan
sÄ• sanaá¹ƒ gahetvÄ• gantvÄ• hatthamuddÄ• ya vÄ«maá¹ƒsitvÄ• puna Ä• gantvÄ• hatth
kÄ• yato samuá¹-á¹-hÄ• ti. Ä• sanasÄ• lÄ• ya nisinnassa ``itthannÄ• mÄ• Ä• gamissati, tas
jÄ• neyyÄ• thÄ• â€™â€™ ti kenaci vutte ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• taá¹ƒ Ä
puna tasmiá¹ƒ purise Ä• gate Ä• rocentassa vÄ• cato samuá¹-á¹-hÄ• ti. vÄ• cÄ• ya ``sÄ• dh
gahetvÄ• aÃ±Ã±ena karaá¹‡Ä«yena tassÄ• gharaá¹ƒ gantvÄ• aÃ±Ã±attha vÄ• gamanak
vÄ«maá¹ƒsitvÄ• puna aÃ±Ã±eneva \Be II 147/ karaá¹‡Ä«yena tato apakkamma kadÄ• cide
Ä• rocentassÄ• pi vÄ• catova samuá¹-á¹-hÄ• ti. paá¹‡á¹‡attiá¹ƒ ajÄ• nantassa pana khÄ«á¹
samuá¹-á¹-hÄ• ti. kathaá¹ƒ? sace hissa mÄ• tÄ• pitaro kujjhitvÄ• alaá¹ƒvacanÄ«yÄ• honti,
gharaá¹ƒ upagataá¹ƒ therapitÄ• vadati ``mÄ• tÄ• te tÄ• ta maá¹ƒ mahallakaá¹ƒ chaá¸• á¸•
gaccha taá¹ƒ maá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ pesehÄ«â€™â€™ ti. so ce gantvÄ• taá¹ƒ vatvÄ• p
Ä• gamanaá¹ƒ vÄ• anÄ• gamanaá¹ƒ vÄ• Ä• roceti, saá¹…ghÄ• diseso. imÄ• ni tÄ«á¹‡i aci

paá¹‡á¹‡attiá¹ƒ pana jÄ• nitvÄ• eteheva tÄ«hi nayehi saÃ±carittaá¹ƒ samÄ• pajjato kÄ• yac
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti. imÄ• ni tÄ«á¹‡i paá¹‡á¹‡attijÄ• nanacittena sacit
kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá
tÄ«á¹‡i cittÄ• ni, sukhÄ• divasena tisso vedanÄ• ti.

<341> vinÄ«tavatthÅ«su \Ne II 133/ Ä• dito vatthupaÃ±cake paá¹-iggahitamattattÄ• dukkaá

kalahavatthusmiá¹ƒ __sammodanÄ«yaá¹ƒ akÄ• sÄ«_ti taá¹ƒ saÃ±Ã±Ä• petvÄ• \Ee III 561/

akÄ• si. __nÄ• laá¹ƒvacanÄ«yÄ• _ti na pariccattÄ• ti attho. yÄ• hi yathÄ• yathÄ• yesu ye
pariccattÄ• va hoti, bhariyÄ• bhÄ• vaá¹ƒ atikkamati, ayaá¹ƒ ``alaá¹ƒvacanÄ«yÄ• â€™â€™ t
alaá¹ƒvacanÄ«yÄ• kenacideva kÄ• raá¹‡ena kalahaá¹ƒ katvÄ• gatÄ• , tenevettha bhagavÄ
Ä• ha. yasmÄ• pana kÄ• yasaá¹ƒsagge yakkhiyÄ• thullaccayaá¹ƒ vuttaá¹ƒ, tasmÄ• duá¹-á
thullaccayavatthumevÄ• ti veditabbÄ• . aá¹-á¹-hakathÄ• su panetaá¹ƒ na vicÄ• ritaá¹ƒ. sesa
uttÄ• natthamevÄ• ti.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<342> __tena samayenÄ• _ti kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ. tattha __Ä• á¸·avakÄ• _ti Ä• á¸·
dÄ• rakÄ• Ä• á¸·avakÄ• nÄ• ma, te pabbajitakÄ• lepi ``Ä• á¸·avakÄ• â€™â€™ tveva paÃ±
vuttaá¹ƒ ``Ä• á¸·avakÄ• bhikkhÅ«â€™â€™ ti. __saÃ±Ã±Ä• cikÄ• yo_ti \Be II 148/ sayaá¹ƒ
gahitÅ«pakaraá¹‡Ä• yo. __kÄ• rÄ• pentÄ«_ti karontipi kÄ• rÄ• pentipi, te kira sÄ• sane vipa
ganthadhuraÃ±cÄ• ti dvepi dhurÄ• ni chaá¸• á¸• etvÄ• navakammameva dhuraá¹ƒ katvÄ•
__assÄ• mikÄ• yo_ti anissarÄ• yo, kÄ• retÄ• dÄ• yakena virahitÄ• yoti attho. __attuddesik
attano atthÄ• ya Ä• raddhÄ• yoti attho. __appamÄ• á¹‡ikÄ• yo_ti ``ettakena niá¹-á¹-haá¹ƒ g
evaá¹ƒ aparicchinnappamÄ• á¹‡Ä• yo, vuddhippamÄ• á¹‡Ä• yo vÄ• mahantappamÄ• á¹‡Ä

yÄ• canÄ• eva bahulÄ• etesaá¹ƒ mandaá¹ƒ aÃ±Ã±aá¹ƒ kammanti __yÄ• canabahulÄ• _.
veditabbÄ• . atthato panettha nÄ• nÄ• karaá¹‡aá¹ƒ natthi, anekakkhattuá¹ƒ ``purisaá¹ƒ deth
dethÄ• â€™â€™ ti yÄ• cantÄ• nametaá¹ƒ adhivacanaá¹ƒ. tattha mÅ«lacchejjÄ• ya purisaá
sahÄ• yatthÄ• ya kammakaraá¹‡atthÄ• ya ``purisaá¹ƒ dethÄ• â€™â€™ ti yÄ• cituá¹ƒ vaá¹-
purisena kÄ• tabbaá¹ƒ hatthakammaá¹ƒ vuccati, taá¹ƒ yÄ• cituá¹ƒ vaá¹-á¹-ati. hatthakamma
na hoti, tasmÄ• \Ee III 562/ á¹-hapetvÄ• migaluddakamacchabandhakÄ• dÄ«naá¹ƒ sakaka
kappiyaá¹ƒ. ``kiá¹ƒ, bhante, Ä• gatattha kena kammaâ€™â€™ nti pucchite vÄ• apucchite v
vaá¹-á¹-ati, viÃ±Ã±attipaccayÄ• doso natthi. tasmÄ• migaluddakÄ• dayo sakakammaá¹ƒ n
``hatthakammaá¹ƒ dethÄ• â€™â€™ ti aniyametvÄ• pi na yÄ• citabbÄ• ; evaá¹ƒ \Ne II 134/ y
bhanteâ€™â€™ ti bhikkhÅ« uyyojetvÄ• migepi mÄ• retvÄ• Ä• hareyyuá¹ƒ. niyametvÄ• pa
kattabbaá¹ƒ atthi, tattha hatthakammaá¹ƒ dethÄ• â€™â€™ ti yÄ• citabbÄ• . phÄ• lanaá¹…g
gahetvÄ• kasituá¹ƒ vÄ• vapituá¹ƒ vÄ• lÄ• yituá¹ƒ vÄ• gacchantaá¹ƒ sakiccapasutampi ka
kiÃ±ci hatthakammaá¹ƒ yÄ• cituá¹ƒ vaá¹-á¹-ateva. yo pana vighÄ• sÄ• do vÄ• aÃ±Ã±o vÄ•
niratthakakathaá¹ƒ kathento niddÄ• yanto vÄ• viharati, evarÅ«paá¹ƒ ayÄ• citvÄ• pi ``ehi re
karohÄ«â€™â€™ ti yadicchakaá¹ƒ kÄ• rÄ• petuá¹ƒ vaá¹-á¹-ati.

hatthakammassa pana sabbakappiyabhÄ• vadÄ«panatthaá¹ƒ imaá¹ƒ nayaá¹ƒ kathenti. sac
kÄ• retukÄ• mo hoti, thambhatthÄ• ya pÄ• sÄ• á¹‡akoá¹-á¹-akÄ• naá¹ƒ gharaá¹ƒ gantvÄ• v
laddhuá¹ƒ vaá¹-á¹-ati upÄ• sakÄ• â€™â€™ ti. kiá¹ƒ kÄ• tabbaá¹ƒ, bhante, ti? pÄ• sÄ• á¹‡at
dÄ• tabbÄ• ti. sace te uddharitvÄ• \Be II 149/ vÄ• denti, uddharitvÄ• nikkhitte attano tham
vaá¹-á¹-ati. athÄ• pi vadanti --- ``amhÄ• kaá¹ƒ, bhante, hatthakammaá¹ƒ kÄ• tuá¹ƒ khaá¹‡o
uddharÄ• petha, tassa mÅ«laá¹ƒ dassÄ• mÄ• â€™â€™ ti uddharÄ• petvÄ• ``pÄ• sÄ• á¹‡a
mÅ«laá¹ƒ dethÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. etenevupÄ• yena pÄ• sÄ• dadÄ• rÅ«naá
santikaá¹ƒ iá¹-á¹-hakatthÄ• ya iá¹-á¹-hakavaá¸• á¸• hakÄ«naá¹ƒ chadanatthÄ• ya gehacchÄ
cittakammatthÄ• ya cittakÄ• rÄ• nanti yena yena attho hoti, tassa tassa atthÄ• ya tesaá¹ƒ te
sippakÄ• rakÄ• naá¹ƒ santikaá¹ƒ gantvÄ• hatthakammaá¹ƒ yÄ• cituá¹ƒ vaá¹-á¹-ati. hatthaka
mÅ«lacchejjÄ• ya vÄ• bhattavetanÄ• nuppadÄ• nena vÄ• laddhampi sabbaá¹ƒ gahetuá¹ƒ
Ä• harÄ• pentena ca sabbaá¹ƒ anajjhÄ• vutthakaá¹ƒ Ä• harÄ• petabbaá¹ƒ.

na kevalaÃ±ca pÄ• sÄ• daá¹ƒ kÄ• retukÄ• mena maÃ±capÄ«á¹-hapattaparissÄ• vanadham
kÄ• rÄ• petukÄ• menÄ• pi dÄ• rulohasuttÄ• dÄ«ni labhitvÄ• te te sippakÄ• rake upasaá¹…
hatthakammaá¹ƒ yÄ• citabbaá¹ƒ. hatthakammayÄ• canavasena ca mÅ«lacchejjÄ• ya vÄ• b
laddhampi sabbaá¹ƒ gahetabbaá¹ƒ. sace pana kÄ• tuá¹ƒ na icchanti, bhattavetanaá¹ƒ pacc
akappiyakahÄ• paá¹‡Ä• di na dÄ• tabbaá¹ƒ. bhikkhÄ• cÄ• ravattena taá¹‡á¸• ulÄ• dÄ«ni pa
vaá¹-á¹-ati.

hatthakammavasena pattaá¹ƒ kÄ• retvÄ• tatheva pÄ• cetvÄ• navapakkassa pattassa puÃ±
paviá¹-á¹-hena ``bhikkhÄ• ya Ä• gatoâ€™â€™ ti sallakkhetvÄ• yÄ• guyÄ• vÄ• bhatte vÄ•
pidhÄ• tabbo. sace upÄ• sikÄ• ``kiá¹ƒ, bhanteâ€™â€™ ti pucchati, ``navapakko patto puÃ±
ti vattabbaá¹ƒ. sace sÄ• ``dehi, bhanteâ€™â€™ ti pattaá¹ƒ gahetvÄ• telena puÃ±chitvÄ• y
vÄ• pÅ«retvÄ• deti, viÃ±Ã±atti nÄ• ma na hoti, gahetuá¹ƒ vaá¹-á¹-atÄ«ti.

bhikkhÅ« \Ne II 135/ pageva piá¹‡á¸• Ä• ya caritvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ• Ä• sanaá¹ƒ
tatra ce upÄ• sakÄ• bhikkhÅ« á¹-hite disvÄ• sayameva Ä• sanÄ• ni Ä• harÄ• penti, nisÄ«d
Ä• pucchitvÄ• gantabbaá¹ƒ. anÄ• pucchÄ• gatÄ• nampi naá¹-á¹-haá¹ƒ gÄ«vÄ• na hoti, Ä•
vattaá¹ƒ. sace bhikkhÅ«hi ``Ä• sanÄ• ni Ä• harathÄ• â€™â€™ ti vuttehi Ä• haá¹-Ä• ni honti
gantabbaá¹ƒ. anÄ• pucchÄ• gatÄ• naá¹ƒ vattabhedo ca naá¹-á¹-haÃ±ca gÄ«vÄ• ti. atthara
nayo.

makkhikÄ• yo \Be II 150/ bahukÄ• honti, ``makkhikÄ• bÄ«janiá¹ƒ Ä• harathÄ• â€™â€™ ti v
pucimandasÄ• khÄ• dÄ«ni Ä• haranti, kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-iggahetabbÄ• ni. Ä•
rittaá¹ƒ hoti, ``dhamakaraá¹‡aá¹ƒ gaá¹‡hÄ• â€™â€™ ti na vattabbaá¹ƒ. dhamakarakaÃ±hi n
bhindeyya ``nadiá¹ƒ vÄ• taá¸·Ä• kaá¹ƒ vÄ• gantvÄ• pana udakaá¹ƒ Ä• harÄ• â€™â€™ ti
Ä• harÄ• â€™â€™ ti neva vattuá¹ƒ vaá¹-á¹-ati, na Ä• haá¹-aá¹ƒ \Ee III 564/ paribhuÃ±jitabb
vÄ• araÃ±Ã±ake vÄ• bhattakiccaá¹ƒ karontehi tatthajÄ• takaá¹ƒ anajjhÄ• vutthakaá¹ƒ yaá¹
uttaribhaá¹…gÄ• rahaá¹ƒ pattaá¹ƒ vÄ• phalaá¹ƒ vÄ• sace kiÃ±ci kammaá¹ƒ karontaá¹ƒ Ä•
hatthakammavasena Ä• harÄ• petvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. alajjÄ«hi pana bhikkhÅ«
hatthakammaá¹ƒ na kÄ• retabbaá¹ƒ. ayaá¹ƒ tÄ• va purisatthakare nayo.

goá¹‡aá¹ƒ pana aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato Ä• harÄ• petuá¹ƒ na vaá¹-á¹-ati, Ä
dukkaá¹-aá¹ƒ. Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• natopi mÅ«lacchejjÄ• ya yÄ• cituá¹ƒ na vaá¹-á¹-at
sabbattha vaá¹-á¹-ati. evaá¹ƒ Ä• harÄ• pitaÃ±ca goá¹‡aá¹ƒ rakkhitvÄ• jaggitvÄ• sÄ• mikÄ•
sacassa pÄ• do vÄ• siá¹…gaá¹ƒ vÄ• bhijjati vÄ• nassati vÄ• sÄ• mikÄ• ce sampaá¹-icch
no ce sampaá¹-icchanti, gÄ«vÄ• hoti. sace ``tumhÄ• kaá¹ƒyeva demÄ• â€™â€™ ti vadanti
``vihÄ• rassa demÄ• â€™â€™ ti vutte pana ``Ä• rÄ• mikÄ• naá¹ƒ Ä• cikkhatha jagganatthÄ

``sakaá¹-aá¹ƒ dethÄ• â€™â€™ tipi aÃ±Ã±Ä• takaappavÄ• rite vattuá¹ƒ na vaá¹-á¹-ati, viÃ±

dukkaá¹-aá¹ƒ Ä• pajjati. Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• ne pana vaá¹-á¹-ati, tÄ• vakÄ• likaá¹ƒ va
katvÄ• puna dÄ• tabbaá¹ƒ. sace nemiyÄ• dÄ«ni bhijjanti pÄ• katikÄ• ni katvÄ• dÄ• tabbaá
``tumhÄ• kameva demÄ• â€™â€™ ti vutte dÄ• rubhaá¹‡á¸• aá¹ƒ nÄ• ma sampaá¹-icchituá¹
vÄ• sipharasukuá¹-hÄ• rÄ«kudÄ• lanikhÄ• danesu. valliÄ• dÄ«su ca parapariggahitesu. gar
ca valliÄ• dÄ«su viÃ±Ã±atti hoti, na tato oraá¹ƒ.

anajjhÄ• vutthakaá¹ƒ \Ne II 136/ pana yaá¹ƒkiÃ±ci Ä• harÄ• petuá¹ƒ vaá¹-á¹-ati. rakkhitagop
viÃ±Ã±atti nÄ• ma vuccati. sÄ• dvÄ«su paccayesu sabbena sabbaá¹ƒ na vaá¹-á¹-ati, senÄ•
dehÄ«â€™â€™ ti viÃ±Ã±attimattameva na vaá¹-á¹-ati \Be II 151/, parikathobhÄ• sanimittak
tattha uposathÄ• gÄ• raá¹ƒ vÄ• bhojanasÄ• laá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• yaá¹ƒkiÃ±ci senÄ•
vata okÄ• se evarÅ«paá¹ƒ senÄ• sanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vÄ• ``yuttaâ€
nti vÄ• tiÄ• dinÄ• \Ee III 565/ nayena vacanaá¹ƒ __parikathÄ• _ nÄ• ma. ``upÄ• sakÄ• tum
ti? ``pÄ• sÄ• de, bhanteâ€™â€™ ti. ``kiá¹ƒ bhikkhÅ«naá¹ƒ pana upÄ• sakÄ• pÄ• sÄ• do na
evamÄ• divacanaá¹ƒ __obhÄ• so_ nÄ• ma. manusse disvÄ• rajjuá¹ƒ pasÄ• reti, khÄ«le Ä•
bhanteâ€™â€™ ti vutte ``idha Ä• vÄ• saá¹ƒ karissÄ• mÄ• â€™â€™ ti evamÄ• dikaraá¹‡aá
nÄ• ma. gilÄ• napaccaye pana viÃ±Ã±attipi vaá¹-á¹-ati, pageva parikathÄ• dÄ«ni.

__manussÄ• upaddutÄ• yÄ• canÄ• ya upaddutÄ• viÃ±Ã±attiyÄ• _ti tesaá¹ƒ bhikkhÅ«naá
viÃ±Ã±attiyÄ• ca pÄ«á¸·itÄ• . __ubbijjantipÄ«_ti ``kiá¹ƒ nu Ä• harÄ• pessantÄ«â€™â€™ ti
calanaá¹ƒ paá¹-ilabhanti. __uttasantipÄ«_ti ahiá¹ƒ viya disvÄ• sahasÄ• tasitvÄ• ukkamant
dÅ«ratova yena vÄ• tena vÄ• palÄ• yanti. __aÃ±Ã±enapi gacchantÄ«_ti yaá¹ƒ maggaá¹ƒ p
nivattitvÄ• vÄ• maá¹ƒ vÄ• dakkhiá¹‡aá¹ƒ vÄ• gahetvÄ• gacchanti, dvÄ• rampi thakenti.

<344> __bhÅ«tapubbaá¹ƒ bhikkhave_ti iti bhagavÄ• te bhikkhÅ« garahitvÄ• tadanurÅ«paÃ
katvÄ• punapi viÃ±Ã±attiyÄ• dosaá¹ƒ pÄ• kaá¹-aá¹ƒ kurumÄ• no iminÄ• ``bhÅ«tapubbaá¹
nayena tÄ«á¹‡i vatthÅ«ni dassesi. tattha __maá¹‡ikaá¹‡á¹-ho_ti so kira nÄ• garÄ• jÄ• sabb
mahagghaá¹ƒ maá¹‡iá¹ƒ kaá¹‡á¹-he pilandhitvÄ• carati, tasmÄ• ``maá¹‡ikaá¹‡á¹-hoâ€™â€
__uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ karitvÄ• aá¹-á¹-hÄ• sÄ«_ti so kira tesaá¹ƒ dvinna
kaniá¹-á¹-ho isi mettÄ• vihÄ• rÄ« ahosi, tasmÄ• nÄ• garÄ• jÄ• nadito uttaritvÄ• devavaá¹‡
santike nisÄ«ditvÄ• sammodanÄ«yaá¹ƒ kathaá¹ƒ katvÄ• taá¹ƒ devavaá¹‡á¹‡aá¹ƒ pahÄ• ya
upagantvÄ• taá¹ƒ isiá¹ƒ parikkhipitvÄ• pasannÄ• kÄ• raá¹ƒ karonto uparimuddhani mahan
chattaá¹ƒ viya dhÄ• rayamÄ• no muhuttaá¹ƒ á¹-hatvÄ• pakkamati, tena vuttaá¹ƒ ``uparimu
phaá¹‡aá¹ƒ karitvÄ• aá¹-á¹-hÄ• sÄ«â€™â€™ ti. __maá¹‡imassa kaá¹‡á¹-he pilandhana_nt
pilandhitaá¹ƒ, Ä• mukkanti attho. __ekamantaá¹ƒ aá¹-á¹-hÄ• sÄ«_ti tena devavaá¹‡á¹‡ena
saddhiá¹ƒ sammodamÄ• no ekasmiá¹ƒ padese aá¹-á¹-hÄ• si.

__mamannapÄ• na_nti \Be II 152/ mama annaÃ±ca pÄ• naÃ±ca. __vipula_nti bahulaá¹ƒ. __
\Ee III 566/. __atiyÄ• cakosÄ«_ti \Ne II 137/ ativiya yÄ• cako, asi punappunaá¹ƒ yÄ• casÄ«t

__susÅ«_ti taruá¹‡o, thÄ• masampanno yobbanappattapuriso. sakkharÄ• vuccati kÄ• á¸·as
``sakkharadhoto nÄ• mÄ• â€™â€™ ti vuccati, sakkharadhoto pÄ• á¹‡imhi assÄ• ti __sakkh
dhotanisitakhaggahatthoti attho. yathÄ• so asihattho puriso tÄ• seyya, evaá¹ƒ __tÄ• sesi m
yÄ• camÄ• no, _ maá¹‡iá¹ƒ yÄ• cantoti attho.

__na taá¹ƒ yÄ• ce_ti taá¹ƒ na yÄ• ceyya. kataraá¹ƒ? __yassa piyaá¹ƒ jigÄ«se_ti yaá¹ƒ assa
jÄ• neyya.

__kimaá¹…gaá¹ƒ pana manussabhÅ«tÄ• na_nti __manussabhÅ«tÄ• naá¹ƒ_ amanÄ• pÄ• ti

<345> __sakuá¹‡asaá¹…ghassa saddena ubbÄ• á¸·ho_ti so kira sakuá¹‡asaá¹…gho paá¹-h
pacchimayÄ• maÃ±ca nirantaraá¹ƒ saddameva karoti, so bhikkhu tena saddena pÄ«á¸·ito h
agamÄ• si. tenÄ• ha --- ``yenÄ• haá¹ƒ tenupasaá¹…kamÄ«â€™â€™ ti.

__kuto ca tvaá¹ƒ bhikkhu Ä• gacchasÄ«_ti ettha nisinno so bhikkhu na Ä• gacchati vattamÄ
vattuá¹ƒ labbhati. tenÄ• ha --- ``kuto ca tvaá¹ƒ bhikkhu Ä• gacchasÄ«â€™â€™ ti, kuto Ä• g
ahaá¹ƒ bhagavÄ• Ä• gacchÄ• mÄ«ti etthÄ• pi so eva nayo. __ubbÄ• á¸·ho_ti pÄ«á¸·ito, ukk
attho.

__so sakuá¹‡asaá¹…gho ``bhikkhu pattaá¹ƒ yÄ• catÄ«â€™â€™ _ti ettha na te sakuá¹‡Ä• k
jÄ• nanti, bhagavÄ• pana attano Ä• nubhÄ• vena yathÄ• jÄ• nanti tathÄ• akÄ• si.

<346> __apÄ• haá¹ƒ te na jÄ• nÄ• mÄ«_ti api ahaá¹ƒ te jane ``ke vÄ• ime, kassa vÄ• imea
__saá¹…gamma yÄ• cantÄ«_ti samÄ• gantvÄ• vaggavaggÄ• hutvÄ• yÄ• canti. __yÄ• cak
appiyo hoti. __yÄ• caá¹ƒ adadamappiyo_ti __yÄ• ca_nti yÄ• citaá¹ƒ vuccati, yÄ• citamattha
hoti. atha vÄ• __yÄ• ca_nti yÄ• cantassa, __adadamappiyo_ti \Be II 153/ adento appiyo ho
ahÅ«_ti mÄ• me appiyabhÄ• vo ahu, ahaá¹ƒ vÄ• tava, tvaá¹ƒ vÄ• mama videsso appiyo n

<347> __dussaá¹ƒharÄ• nÄ«_ti \Ne II 138/ kasigorakkhÄ• dÄ«hi upÄ• yehi dukkhena saá¹ƒ

348-9__._ __saÃ±Ã±Ä• cikÄ• ya pana bhikkhunÄ• _ti ettha __saÃ±Ã±Ä• cikÄ• _ nÄ• ma sa
tasmÄ• ``saÃ±Ã±Ä• cikÄ• yÄ• â€™â€™ ti attano \Ee III 567/ yÄ• canÄ• yÄ• ti vuttaá¹ƒ hoti
upakaraá¹‡ehÄ«ti attho. yasmÄ• pana sÄ• sayaá¹ƒyÄ• citakehi kayiramÄ• nÄ• sayaá¹ƒ yÄ
tasmÄ• taá¹ƒ atthapariyÄ• yaá¹ƒ dassetuá¹ƒ ``sayaá¹ƒ yÄ• citvÄ• purisampÄ«â€™â€™ ti
vuttaá¹ƒ.

__ullittÄ• _ti antolittÄ• . __avalittÄ• _ti bahilittÄ• . __ullittÄ• valittÄ• _ti antarabÄ• hiralittÄ• ti
hoti.

__kÄ• rayamÄ• nenÄ• _ti imassa padabhÄ• jane ``kÄ• rÄ• pentenÄ• â€™â€™ ti ettakamev
byaÃ±janaá¹ƒ sameti. yasmÄ• pana saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karontenÄ• pi idha vuttan
paá¹-ipajjitabbaá¹ƒ, tasmÄ• karonto vÄ• hotu kÄ• rÄ• pento vÄ• ubhopete ``kÄ• rayamÄ•
padena saá¹…gahitÄ• ti etamatthaá¹ƒ dassetuá¹ƒ ``karonto vÄ• kÄ• rÄ• pento vÄ• â€™â€™
karontena vÄ• kÄ• rÄ• pentena vÄ• ti vadeyya, byaÃ±janaá¹ƒ vilomitaá¹ƒ bhaveyya, na hi k
hoti, tasmÄ• atthamattamevettha dassitanti veditabbaá¹ƒ.

__attuddesa_nti ``mayhaá¹ƒ esÄ• â€™â€™ ti evaá¹ƒ attÄ• uddeso assÄ• ti attuddesÄ• , ta
pana yassÄ• attÄ• uddeso sÄ• attano atthÄ• ya hoti, tasmÄ• atthapariyÄ• yaá¹ƒ dassent
atthÄ• yÄ• â€™â€™ ti Ä• ha. __pamÄ• á¹‡ikÄ• kÄ• retabbÄ• _ti pamÄ• á¹‡ayuttÄ• kÄ• re
tassÄ• kuá¹-iyÄ• idaá¹ƒ pamÄ• á¹‡aá¹ƒ. __sugatavidatthiyÄ• _ti sugatavidatthi nÄ• ma idÄ
tisso \Be II 154/ vidatthiyo vaá¸• á¸• hakÄ«hatthena diyaá¸• á¸• ho hattho hoti. __bÄ• hirime
kuá¹-iyÄ• bahikuá¹-á¹-amÄ• nena dvÄ• dasa vidatthiyo, minantena pana sabbapaá¹-hamaá
mahÄ• mattikapariyanto na gahetabbo. thusapiá¹‡á¸• apariyantena minitabbaá¹ƒ. thusapiá¹
setakammaá¹ƒ abbohÄ• rikaá¹ƒ. sace thusapiá¹‡á¸• ena anatthiko mahÄ• mattikÄ• ya eva n
mahÄ• mattikÄ• va paricchedo.

__tiriya_nti vitthÄ• rato. __sattÄ• _ti satta sugatavidatthiyo. __antarÄ• _ti imassa pana ayaá
139/, ``abbhantarimena mÄ• nenÄ• â€™â€™ ti, kuá¹-á¹-assa bahi antaá¹ƒ aggahetvÄ• abb
miniyamÄ• ne tiriyaá¹ƒ satta \Ee III 568/ sugatavidatthiyo pamÄ• á¹‡anti vuttaá¹ƒ hoti.

yo pana lesaá¹ƒ oá¸• á¸• ento yathÄ• vuttappamÄ• á¹‡ameva karissÄ• mÄ«ti dÄ«ghato ekÄ
aá¹-á¹-ha vidatthiyo, dÄ«ghato vÄ• terasa vidatthiyo tiriyaá¹ƒ cha vidatthiyo kareyya, na vaá
ekatobhÄ• gena atikkantampi hi pamÄ• á¹‡aá¹ƒ atikkantameva hoti. tiá¹-á¹-hatu vidatthi, kes
vÄ• hÄ• petvÄ• tiriyaá¹ƒ tiriyato vÄ• hÄ• petvÄ• dÄ«ghaá¹ƒ vaá¸• á¸• hetuá¹ƒ na vaá¹-á¹-
vaá¸• á¸• hane? vuttaÃ±hetaá¹ƒ --- ``Ä• yÄ• mato vÄ• vitthÄ• rato vÄ• antamaso kesaggan
vÄ• kÄ• rÄ• peti vÄ• payoge dukkaá¹-aâ€™â€™ ntiÄ• di (Vin III 353). yathÄ• vuttappamÄ•
yÄ• pana dÄ«ghato saá¹-á¹-hihatthÄ• pi hoti tiriyaá¹ƒ tihatthÄ• vÄ• Å«nakacatuhatthÄ• vÄ
maÃ±co ito cito ca na parivattati, ayaá¹ƒ kuá¹-Ä«ti saá¹…khyaá¹ƒ na gacchati, tasmÄ• ayan
__mahÄ• paccariyaá¹ƒ pana_ pacchimakoá¹-iyÄ• catuhatthavitthÄ• rÄ• vuttÄ• , tato heá¹-a
pamÄ• á¹‡ikÄ• pi pana adesitavatthukÄ• vÄ• sÄ• rambhÄ• vÄ• aparikkamanÄ• vÄ• na
desitavatthukÄ• anÄ• rambhÄ• saparikkamanÄ• va vaá¹-á¹-ati. pamÄ• á¹‡ato Å«natarampi
paÃ±cahatthampi karontena desitavatthukÄ• va kÄ• retabbÄ• . pamÄ• á¹‡Ä• tikkantaÃ±ca p
garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

tattha lepo ca alepo ca lepokÄ• so ca alepokÄ• so ca veditabbo. seyyathidaá¹ƒ --- lepoti dve
mattikÄ• lepo ca sudhÄ• lepo ca. á¹-hapetvÄ• pana ime dve lepe avaseso bhasmagomayÄ

kalalalepo hoti, alapo eva. lepokÄ• soti bhittiyo ceva chadanaÃ±ca, á¹-hapetvÄ• \Be II 155/
avaseso thambhatulÄ• piá¹-á¹-hasaá¹…ghÄ• á¹-avÄ• tapÄ• nadhÅ«macchiddÄ• di alepÄ• r
veditabbo.

__bhikkhÅ« abhinetabbÄ• vatthudesanÄ• yÄ• _ti yasmiá¹ƒ á¹-hÄ• ne kuá¹-iá¹ƒ kÄ• retukÄ•
vatthudesanatthÄ• ya bhikkhÅ« netabbÄ• . __tena kuá¹-ikÄ• rakenÄ• _tiÄ• di pana yena vic
abhinetabbÄ• , tassa dassanatthaá¹ƒ vuttaá¹ƒ. tattha __kuá¹-ivatthuá¹ƒ sodhetvÄ• _ti na vis
bhikkhÅ« gahetvÄ• gantabbaá¹ƒ \Ee III 569/, kuá¹-ivatthuá¹ƒ pana paá¹-hamameva sodhet
sÄ«mamaá¹‡á¸• alasadisaá¹ƒ katvÄ• pacchÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• yÄ• citv
vacanÄ«yo_ti saá¹…gho evaá¹ƒ vattabbo assa. parato pana ``dutiyampi yÄ• citabbÄ• â€™â
bahuvacanaá¹ƒ vuttaá¹ƒ. __no ce sabbo saá¹…gho ussahatÄ«_ti sace sabbo saá¹…gho na
sajjhÄ• yamanasikÄ• rÄ• dÄ«su uyyuttÄ• te te \Ne II 140/ bhikkhÅ« honti. __sÄ• rambhaá¹
saupaddavaá¹ƒ anupaddavaá¹ƒ. __saparikkamanaá¹ƒ aparikkamana_nti saupacÄ• raá¹ƒ an

__pattakalla_nti patto kÄ• lo imassa olokanassÄ• ti pattakÄ• laá¹ƒ, pattakÄ• lameva pattaka
vatthuá¹ƒolokanatthÄ• ya sammutikammaá¹ƒ anusÄ• vanÄ• nayena oloketvÄ• pi kÄ• tuá¹ƒ
vatthudesanÄ• kammaá¹ƒ yathÄ• vuttÄ• ya eva Ã±attiyÄ• ca anusÄ• vanÄ• ya ca kÄ• tabb
vaá¹-á¹-ati.

<353> __kipillikÄ• na_nti rattakÄ• á¸·apiá¹…galÄ• dibhedÄ• naá¹ƒ yÄ• saá¹ƒ kÄ• saÃ±ci kip
kipÄ«llakÄ• nantipi pÄ• á¹-ho. __Ä• sayo_ti nibaddhavasanaá¹-á¹-hÄ• naá¹ƒ, yathÄ• ca kip
upacikÄ• dÄ«nampi nibaddhavasanaá¹-á¹-hÄ• naá¹ƒyeva Ä• sayo veditabbo. yattha pana te
gacchanti, sabbesampi tÄ• diso saÃ±caraá¹‡appadeso avÄ• rito, tasmÄ• tattha apanetvÄ•
vaá¹-á¹-ati. imÄ• ni tÄ• va cha á¹-hÄ• nÄ• nisattÄ• nuddayÄ• ya paá¹-ikkhittÄ• ni.

__hatthÄ«naá¹ƒ vÄ• _ti hatthÄ«naá¹ƒ pana nibaddhavasanaá¹-á¹-hÄ• nampi nibaddhagoca
vaá¹-á¹-ati, sÄ«hÄ• dÄ«naá¹ƒ Ä• sayo ca gocarÄ• ya pakkamantÄ• naá¹ƒ nibaddhagamana
etesaá¹ƒ gocarabhÅ«mi na gahitÄ• . __yesaá¹ƒ kesaÃ±cÄ«_ti aÃ±Ã±esampi vÄ• á¸·Ä• naá
II 156/. imÄ• ni satta á¹-hÄ• nÄ• ni sappaá¹-ibhayÄ• ni bhikkhÅ«naá¹ƒ Ä• rogyatthÄ• ya paá
nÄ• nÄ• upaddavehi saupaddavÄ• ni. tattha __pubbaá¹‡á¹‡anissita_nti pubbaá¹‡á¹‡aá¹ƒ ni
III 570/ dhaÃ±Ã±Ä• naá¹ƒ viruhanakakhettasÄ• mantÄ• á¹-hitaá¹ƒ. eseva nayo aparaá¹‡á¹‡
pana __abbhÄ• ghÄ• ta_nti kÄ• raá¹‡Ä• gharaá¹ƒ verigharaá¹ƒ, corÄ• naá¹ƒ mÄ• raá¹‡atth
__kurundiÄ• dÄ«su_.

__Ä• ghÄ• tana_nti dhammagandhikÄ• vuccati. __susÄ• na_nti mahÄ• susÄ• naá¹ƒ. __saa
anibbijjhagamanÄ«yo gatapaccÄ• gatamaggo vuccati. sesaá¹ƒ uttÄ• nameva.

__na sakkÄ• hoti yathÄ• yuttena sakaá¹-enÄ• _ti dvÄ«hi balibaddehi yuttena sakaá¹-ena el

nibbodakapatanaá¹-á¹-hÄ• ne ekaá¹ƒ bahi katvÄ• Ä• vijjituá¹ƒ na sakkÄ• hoti. __kurundiya
yuttenÄ• â€™â€™ ti vuttaá¹ƒ. __samantÄ• nisseá¹‡iyÄ• anuparigantu_nti nisseá¹‡iyaá¹ƒ
chÄ• dentehi na sakkÄ• hoti samantÄ• nisseá¹‡iyÄ• Ä• vijjituá¹ƒ. iti evarÅ«pe sÄ• rambhe
á¹-hÄ• ne \Ne II 141/ na kÄ• retabbÄ• . anÄ• rambhe pana saparikkamane kÄ• retabbÄ• , t
pÄ• á¸·iyaá¹ƒ Ä• gatameva.

puna __saÃ±Ã±Ä• cikÄ• nÄ• mÄ• _ti evamÄ• di ``sÄ• rambhe ce bhikkhu vatthusmiá¹ƒ apa
kuá¹-iá¹ƒ kÄ• reyyÄ• â€™â€™ ti evaá¹ƒ vuttasaá¹ƒyÄ• cikÄ• dÄ«naá¹ƒ atthappakÄ• sanatt

__payoge dukkaá¹-a_nti evaá¹ƒ adesitavatthukaá¹ƒ vÄ• pamÄ• á¹‡Ä• tikkantaá¹ƒ vÄ• kuá
araÃ±Ã±ato rukkhÄ• haraá¹‡atthÄ• ya vÄ• siá¹ƒ vÄ• pharasuá¹ƒ vÄ• niseti dukkaá¹-aá¹ƒ,
dukkaá¹-aá¹ƒ, tattha allatiá¹‡Ä• ni chindati dukkaá¹-ena saddhiá¹ƒ pÄ• cittiyaá¹ƒ, sukkhÄ• n
dukkaá¹-aá¹ƒ. rukkhesupi eseva nayo. bhÅ«miá¹ƒ sodheti khaá¹‡ati, paá¹ƒsuá¹ƒ uddharati,
pÄ• cÄ«raá¹ƒ bandhati tÄ• va pubbapayogo nÄ• ma hoti. tasmiá¹ƒ pubbapayoge sabbattha
dukkaá¹-ena saddhiá¹ƒ pÄ• cittiyaá¹ƒ, dukkaá¹-aá¹-á¹-hÄ• ne dukkaá¹-aá¹ƒ, tato paá¹-á¹-hÄ
tattha thambhehi kÄ• tabbÄ• ya thambhaá¹ƒ ussÄ• peti, dukkaá¹-aá¹ƒ. iá¹-á¹-hakÄ• hi cinita
iá¹-á¹-hakaá¹ƒ Ä• cinÄ• ti, dukkaá¹-aá¹ƒ. evaá¹ƒ yaá¹ƒ yaá¹ƒ upakaraá¹‡aá¹ƒ yojeti, sabbatt
dukkaá¹-aá¹ƒ. tacchantassa hatthavÄ• re hatthavÄ• re tadatthÄ• ya gacchantassa pade pad
kataá¹ƒ pana dÄ• rukuá¹-á¹-ikaá¹ƒ vÄ• iá¹-á¹-hakakuá¹-á¹-ikaá¹ƒ vÄ• silÄ• kuá¹-á¹-ikaá¹ƒ v
paá¹‡á¹‡asÄ• lampi sabhitticchadanaá¹ƒ limpissÄ• mÄ«ti \Be II 157/ sudhÄ• ya vÄ• mattikÄ
payoge payoge yÄ• va thullaccayaá¹ƒ na hoti, tÄ• va dukkaá¹-aá¹ƒ. etaá¹ƒ pana dukkaá¹-aá
vaá¹-á¹-ati, setarattavaá¹‡á¹‡akaraá¹‡e vÄ• cittakamme vÄ• anÄ• patti.

__ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate_ti yo sabbapacchimo eko lepapiá¹‡á¸• o, taá¹ƒ ekaá¹ƒ pi
kuá¹-ikamme. idaá¹ƒ vuttaá¹ƒ hoti, idÄ• ni dvÄ«hi piá¹‡á¸• ehi niá¹-á¹-hÄ• naá¹ƒ gamissatÄ«
paá¹-hamapiá¹‡á¸• adÄ• ne thullaccayanti.

__tasmiá¹ƒ piá¹‡á¸• e Ä• gate_ti yaá¹ƒ ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate kuá¹-ikamme thullac
avasÄ• napiá¹‡á¸• e Ä• gate dinne á¹-hapite lepassa ghaá¹-itattÄ• Ä• patti saá¹…ghÄ• dise
ca antolepe vÄ• antolepena saddhiá¹ƒ bhittiÃ±ca chadanaÃ±ca ekÄ• baddhaá¹ƒ katvÄ• gh
bahilepena saddhiá¹ƒ ghaá¹-ite saá¹…ghÄ• diseso. sace pana dvÄ• rabaddhaá¹ƒ vÄ• vÄ• t
aá¹-á¹-hapetvÄ• va mattikÄ• ya limpati, tasmiÃ±ca tassokÄ• saá¹ƒ puna vaá¸• á¸• hetvÄ• v
á¹-hapite lepo na ghaá¹-Ä«yati rakkhati tÄ• va, puna limpantassa pana ghaá¹-itamatte saá¹.
taá¹ƒ á¹-hapiyamÄ• naá¹ƒ \Ne II 142/ paá¹-hamaá¹ƒ dinnalepena saddhiá¹ƒ nirantarameva h
paá¹-hamameva saá¹…ghÄ• diseso. upacikÄ• mocanatthaá¹ƒ aá¹-á¹-haá¹…gulamattena ap
bhittiá¹ƒ limpati, anÄ• patti. upacikÄ• mocanatthameva heá¹-á¹-hÄ• pÄ• sÄ• á¹‡akuá¹-á¹-aá
alimpitvÄ• upari limpati, lepo na ghaá¹-iyati nÄ• ma, anÄ• pattiyeva.

iá¹-á¹-hakakuá¹-á¹-ikÄ• ya iá¹-á¹-hakÄ• hiyeva vÄ• tapÄ• ne \Ee III 572/ ca dhÅ«manettÄ• n
lepaghaá¹-aneneva Ä• patti. paá¹‡á¹‡asÄ• laá¹ƒ limpati, lepaghaá¹-aneneva Ä• patti. tattha
aá¹-á¹-haá¹…gulamattaá¹ƒ á¹-hapetvÄ• limpati, lepo na ghaá¹-Ä«yati nÄ• ma, anÄ• pattiyev
laddhÄ• ettha á¹-hapessÄ• mÄ«â€™â€™ ti karoti, vÄ• tapÄ• ne á¹-hapite lepaghaá¹-anena
kuá¹-á¹-aá¹ƒ karoti, chadanalepena saddhiá¹ƒ ghaá¹-ane Ä• patti. eko ekapiá¹‡á¸• Ä• vases
aÃ±Ã±o taá¹ƒ disvÄ• ``dukkataá¹ƒ idaâ€™â€™ nti vattasÄ«sena limpati ubhinnampi anÄ• p

<354> __bhikkhu kuá¹-iá¹ƒ karotÄ«_ti evamÄ• dÄ«ni chattiá¹ƒsa catukkÄ• ni Ä• pattibhedad
tattha sÄ• rambhÄ• ya dukkaá¹-aá¹ƒ, aparikkamanÄ• ya dukkaá¹-aá¹ƒ \Be II 158/, pamÄ• á¹
saá¹…ghÄ• diseso, adesitavatthukÄ• ya saá¹…ghÄ• diseso, etesaá¹ƒ vasena vomissakÄ• p

<355> __Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• na_ntiÄ• dÄ«su ca
saddhiá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• nantiÄ• dinÄ• nayena attho veditabbo.

<361> __so ce vippakate Ä• gacchatÄ«_tiÄ• dÄ«su pana ayaá¹ƒ atthavinicchayo. __so_ti s
pakkantabhikkhu. __vippakate_ti aniá¹-á¹-hite kuá¹-ikamme. __aÃ±Ã±assa vÄ• dÄ• tabbÄ•
vÄ• saá¹…ghassa vÄ• cajitvÄ• dÄ• tabbÄ• . __bhinditvÄ• vÄ• puna kÄ• tabbÄ• _ti kittak
thambhÄ• bhÅ«miyaá¹ƒ nikhÄ• tÄ• , uddharitabbÄ• . sace pÄ• sÄ• á¹‡Ä• naá¹ƒ upari á¹-ha
iá¹-á¹-hakacitÄ• ya yÄ• va maá¹…galiá¹-á¹-hakÄ• tÄ• va kuá¹-á¹-Ä• apacinitabbÄ• . saá¹…
katvÄ• vinÄ• sitÄ• bhinnÄ• hoti, bhÅ«mito upari caturaá¹…gulamattepi á¹-hite abhinnÄ• va
pÄ• kaá¹-ameva. na hettha aÃ±Ã±aá¹ƒ kiÃ±ci atthi, yaá¹ƒ pÄ• á¸·ianusÄ• reneva dubbiÃ±Ã±

<363> __attanÄ• vippakata_ntiÄ• dÄ«su pana attanÄ• Ä• raddhaá¹ƒ kuá¹-iá¹ƒ. __attanÄ•
143/ mahÄ• mattikÄ• ya vÄ• thusamattikÄ• ya vÄ• yÄ• ya kataá¹ƒ pariyositabhÄ• vaá¹ƒ pÄ
avasÄ• napiá¹‡á¸• aá¹ƒ dento pariyosÄ• peti \Ee III 573/.

__parehi pariyosÄ• petÄ«_ti attanova atthÄ• ya parehi pariyosÄ• peti. attanÄ• vÄ• hi vippa
ubhayehi vÄ• , taá¹ƒ ce attano atthÄ• ya attanÄ• vÄ• pariyosÄ• peti, parehi vÄ• pariyosÄ•
cÄ• ti yuganaddhaá¹ƒ vÄ• pariyosÄ• peti, saá¹…ghÄ• disesoyevÄ• ti ayamettha vinicchayo

__kurundiyaá¹ƒ_pana vuttaá¹ƒ --- ``dve tayo bhikkhÅ« `ekato vasissÄ• mÄ• â€™ ti karonti,
avibhattattÄ• anÄ• patti. `idaá¹ƒ á¹-hÄ• naá¹ƒ tava, idaá¹ƒ mamÄ• â€™ ti vibhajitvÄ• karon
ca bhikkhu ca ekato karonti, yÄ• va avibhattÄ• tÄ• va rakkhati. purimanayena vibhajitvÄ• k
Ä• pattÄ«â€™â€™ ti.

<364> __anÄ• patti_ \Be II 159/ __leá¹‡e_tiÄ• dÄ«su leá¹‡aá¹ƒ mahantampi karontassa anÄ
ghaá¹-Ä«yati. guhampi iá¹-á¹-hakÄ• guhaá¹ƒ vÄ• silÄ• guhaá¹ƒ vÄ• dÄ• ruguhaá¹ƒ vÄ• bh
karontassa anÄ• patti.

__tiá¹‡akuá¹-ikÄ• yÄ• _ti sattabhÅ«mikopi pÄ• sÄ• do tiá¹‡apaá¹‡á¹‡acchadano ``tiá¹‡akuá
aá¹-á¹-hakathÄ• su pana kukkuá¹-acchikagehanti chadanaá¹ƒ daá¹‡á¸• akehi jÄ• labaddhaá
paá¹‡á¹‡ehi vÄ• chÄ• ditakuá¹-ikÄ• va vuttÄ• , tattha anÄ• patti. mahantampi tiá¹‡acchada
vaá¹-á¹-ati, ullittÄ• dibhÄ• vo eva hi kuá¹-iyÄ• lakkhaá¹‡aá¹ƒ, so ca chadanameva sandhÄ•
caá¹…kamanasÄ• lÄ• yaá¹ƒ tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ``anujÄ• nÄ• mi, bhikkhave, ogur
kÄ• tuâ€™â€™ ntiÄ• dÄ«ni (Vin II 260) cettha sÄ• dhakÄ• ni, tasmÄ• ubhato pakkhaá¹ƒ vÄ
vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• yaá¹ƒ ``imaá¹ƒ etassa gehassa chadanaâ€™â€™ nti c
hoti, tassa bhittilepena saddhiá¹ƒ lepe ghaá¹-ite Ä• patti. sace pana ullittÄ• valittacchadanas
leparakkhaá¹‡atthaá¹ƒ upari tiá¹‡ena chÄ• denti, ettÄ• vatÄ• tiá¹‡akuá¹-i nÄ• ma na hoti. ki
adesitavatthukappamÄ• á¹‡Ä• tikkantapaccayÄ• va anÄ• patti, udÄ• hu sÄ• rambhaaparikk
\Ee III 574/ anÄ• patti. tathÄ• hi tÄ• disaá¹ƒ kuá¹-iá¹ƒ sandhÄ• ya __parivÄ• re_ vuttaá¹ƒ --

``bhikkhu \Ne II 144/ saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karoti.

adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ.

sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

__aÃ±Ã±assatthÄ• yÄ• _ti kuá¹-ilakkhaá¹‡appattampi kuá¹-iá¹ƒ aÃ±Ã±assa upajjhÄ• yassa
saá¹…ghassa vÄ• atthÄ• ya karontassa anÄ• patti. yaá¹ƒ pana ``Ä• patti kÄ• rukÄ• naá¹ƒ t
dukkaá¹-Ä• naâ€™â€™ ntiÄ• di pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, taá¹ƒ yathÄ• samÄ• diá¹-á¹-hÄ• ya

__vÄ• sÄ• gÄ• raá¹ƒ á¹-hapetvÄ• sabbatthÄ• _ti attano vasanatthÄ• ya agÄ• raá¹ƒ á¹-hape
uposathÄ• gÄ• raá¹ƒ vÄ• jantÄ• gharaá¹ƒ vÄ• bhojanasÄ• lÄ• vÄ• aggisÄ• lÄ• vÄ• bhav
anÄ• patti. sacepissa hoti ``uposathÄ• gÄ• raÃ±ca bhavissati, ahaÃ±ca vasissÄ• mi jantÄ•
\Be II 160/ ca aggisÄ• lÄ• ca bhavissati, ahaÃ±ca vasissÄ• mÄ«â€™â€™ ti kÄ• ritepi Ä• nA
__mahÄ• paccariyaá¹ƒ_ pana ``anÄ• pattÄ«â€™â€™ ti vatvÄ• ``attano vÄ• sÄ• gÄ• ratthÄ
ti vuttaá¹ƒ. __ummattakassa Ä• dikammikÄ• naÃ±ca Ä• á¸·avakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ_ a

samuá¹-á¹-hÄ• nÄ• dÄ«su chasamuá¹-á¹-hÄ• naá¹ƒ kiriyaÃ±ca kiriyÄ• kiriyaÃ±ca, idaÃ±hi v
pamÄ• á¹‡Ä• tikkantaá¹ƒ karoto kiriyato samuá¹-á¹-hÄ• ti, vatthuá¹ƒ adesÄ• petvÄ• karoto
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<365> __tena samayenÄ• _ti vihÄ• rakÄ• rasikkhÄ• padaá¹ƒ. tattha __kosambiya_nti evaá¹
__ghositÄ• rÄ• me_ti ghositassa Ä• rÄ• me. ghositanÄ• makena kira seá¹-á¹-hinÄ• so kÄ•
``ghositÄ• rÄ• moâ€™â€™ ti vuccati. __channassÄ• _ti bodhisattakÄ• le upaá¹-á¹-hÄ• kach
bhante, jÄ• nÄ• hÄ«_ti vihÄ• rassa patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ, bhante, jÄ• nÄ• hi. etth
sakalavihÄ• ro, eko Ä• vÄ• so, tenevÄ• ha --- ``ayyassa vihÄ• raá¹ƒ kÄ• rÄ• pessÄ• mÄ«â€

__cetiyarukkha_nti \Ee III 575/ \Ne II 145/ ettha cittÄ«kataá¹-á¹-hena cetiyaá¹ƒ, pÅ«jÄ• rahÄ
devaá¹-á¹-hÄ• nÄ• nametaá¹ƒ adhivacanaá¹ƒ, ``cetiyaâ€™â€™ nti sammataá¹ƒ rukkhaá¹ƒ
pÅ«jitaá¹ƒ gÄ• massa vÄ• pÅ«jitanti __gÄ• mapÅ«jitaá¹ƒ_. eseva nayo sesapadesupi. apic
raÃ±Ã±o rajje ekeko koá¹-á¹-hÄ• so. __raá¹-á¹-ha_nti sakalarajjaá¹ƒ veditabbaá¹ƒ, sakalaraj
kadÄ• ci tassa rukkhassa pÅ«jaá¹ƒ karoti, tena vuttaá¹ƒ ``raá¹-á¹-hapÅ«jitaâ€™â€™ nti. __
kÄ• yindriyaá¹ƒ sandhÄ• ya vadanti. __jÄ«vasaÃ±Ã±ino_ti sattasaÃ±Ã±ino.

<366> __mahallaka_nti sassÄ• mikabhÄ• vena saá¹ƒyÄ• cikakuá¹-ito mahantabhÄ• vo etas
vÄ• vatthuá¹ƒ desÄ• petvÄ• pamÄ• á¹‡Ä• tikkamenapi kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• pam
\Be II 161/, taá¹ƒ mahallakaá¹ƒ. yasmÄ• panassa taá¹ƒ pamÄ• á¹‡amahattaá¹ƒ sassÄ• mik
tadatthadassanatthaá¹ƒ __ ``mahallako nÄ• ma vihÄ• ro sassÄ• miko vuccatÄ«â€™â€™ _t
sesaá¹ƒ sabbaá¹ƒ kuá¹-ikÄ• rasikkhÄ• pade vuttanayeneva veditabbaá¹ƒ saddhiá¹ƒ samuá¹
sassÄ• mikabhÄ• vamattameva hi ettha kiriyato samuá¹-á¹-hÄ• nÄ• bhÄ• vo pamÄ• á¹‡aniy
pamÄ• á¹‡aniyamÄ• bhÄ• vÄ• ca catukkapÄ• rihÄ• nÄ«ti.

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<380> __tena samayena buddho bhagavÄ• _ti duá¹-á¹-hadosasikkhÄ• padaá¹ƒ. tattha __ve
__veá¸·uvana_nti tassa uyyÄ• nassa nÄ• maá¹ƒ, taá¹ƒ kira veá¸·uhi ca parikkhittaá¹ƒ ahosi
ca pÄ• kÄ• rena gopuraá¹-á¹-Ä• lakayuttaá¹ƒ nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ tena ``veá¸·uv
kalandakÄ• naÃ±cettha nivÄ• paá¹ƒ adaá¹ƒsu tena ``kalandakanivÄ• paâ€™â€™ ti vuccati.

pubbe kira aÃ±Ã±ataro rÄ• jÄ• tattha uyyÄ• nakÄ«á¸·anatthaá¹ƒ Ä• gato, surÄ• madena m
parijanopissa sutto rÄ• jÄ• ti pupphaphalÄ• dÄ«hi palobhiyamÄ• no ito cito ca pakkami. atha
aÃ±Ã±atarasmÄ• susirarukkhÄ• kaá¹‡hasappo nikkhamitvÄ• raÃ±Ã±o abhimukho Ä• gac
rukkhadevatÄ• ``raÃ±Ã±o jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti kÄ• á¸·akavesena Ä• gantvÄ•
rÄ• jÄ• paá¹-ibujjhi, kaá¹‡hasappo nivatto, so taá¹ƒ disvÄ• ``imÄ• ya kÄ• á¸·akÄ• ya mama

nti kÄ• á¸·akÄ• naá¹ƒ \Ee III 576/ tattha nivÄ• paá¹ƒ paá¹-á¹-hapesi, abhayaghosanaÃ±ca g
tasmÄ• taá¹ƒ tatopabhuti kalandakanivÄ• panti saá¹…khyaá¹ƒ gataá¹ƒ. __kalandakÄ• _ti h
nÄ• maá¹ƒ.

__dabbo_ti tassa therassa nÄ• maá¹ƒ. __mallaputto_ti mallarÄ• jassa putto. __jÄ• tiyÄ• sa
sacchikata_nti thero kira sattavassikova saá¹ƒvegaá¹ƒ labhitvÄ• pabbajito khuraggeyeva a
pÄ• puá¹‡Ä«ti veditabbo. __yaá¹ƒkiÃ±ci sÄ• vakena pattabbaá¹ƒ sabbaá¹ƒ tena anuppatta_
\Be II 162/ nÄ• ma tisso vijjÄ• , catasso paá¹-isambhidÄ• , cha abhiÃ±Ã±Ä• , nava lokuttara
guá¹‡ajÄ• taá¹ƒ, taá¹ƒ sabbaá¹ƒ tena anuppattaá¹ƒ hoti. __natthi cassa kiÃ±ci uttari karaá¹‡
saccesu, catÅ«hi maggehi, soá¸·asavidhassa kiccassa katattÄ• idÄ• nissa kiÃ±ci uttari kara
__katassa vÄ• paticayo_ti tasseva katassa kiccassa puna vaá¸• á¸• hanampi natthi, dhotas
paá¹-idhovanaá¹ƒ pisitassa viya gandhassa paá¹-ipisanaá¹ƒ, pupphitassa viya ca pupphass
__rahogatassÄ• _ti rahasi gatassa. __paá¹-isallÄ«nassÄ• _ti tato tato paá¹-ikkamitvÄ• sallÄ
gatassÄ• ti vuttaá¹ƒ hoti.

__atha kho Ä• yasmato dabbassa mallaputtassa etadahosi --- ``yannÅ«nÄ• haá¹ƒ saá¹…gh
paÃ±Ã±apeyyaá¹ƒ bhattÄ• ni ca uddiseyyaâ€™â€™ _nti thero kira attano katakiccabhÄ• va
antimasarÄ«raá¹ƒ dhÄ• remi, taÃ±ca kho vÄ• tamukhe á¹-hita padÄ«po viya aniccatÄ• muk
nibbÄ• yanadhammaá¹ƒ yÄ• va na nibbÄ• yati tÄ• va kinnu kho ahaá¹ƒ saá¹…ghassa veyy
cintento iti paá¹-isaÃ±cikkhati --- ``tiroraá¹-á¹-hesu bahÅ« kulaputtÄ• bhagavantaá¹ƒ adisvÄ
bhagavantaá¹ƒ `passissÄ• ma ceva vandissÄ• ma cÄ• â€™ ti dÅ«ratopi Ä• gacchanti, tatra
nappahoti, te silÄ• paá¹-á¹-akepi seyyaá¹ƒ kappenti. pahomi kho panÄ• haá¹ƒ attano Ä• nub
kulaputtÄ• naá¹ƒ \Ee III 577/ icchÄ• vasena pÄ• sÄ• davihÄ• raaá¸• á¸• hayogÄ• dÄ«ni ma
ca senÄ• senÄ• ni nimminitvÄ• dÄ• tuá¹ƒ. punadivase cettha ekacce ativiya kilantarÅ«pÄ•
bhikkhÅ«naá¹ƒ purato á¹-hatvÄ• bhattÄ• nipi na uddisÄ• penti, ahaá¹ƒ kho pana nesaá¹ƒ b
pahomÄ«â€™â€™ ti. iti paá¹-isaÃ±cikkhantassa __ ``atha kho Ä• yasmato dabbassa mallap
`yannÅ«nÄ• haá¹ƒ saá¹…ghassa senÄ• sanaÃ±ca paÃ±Ã±apeyyaá¹ƒ bhattÄ• ni ca uddisey

nanu ca imÄ• ni dve á¹-hÄ• nÄ• ni bhassÄ• rÄ• matÄ• dimanuyuttassa yuttÄ• ni, ayaÃ±ca k
nippapaÃ±cÄ• rÄ• mo, imassa kasmÄ• imÄ• ni paá¹-ibhaá¹ƒsÅ«ti? pubbapatthanÄ• ya cod
\Ne II 147/ imaá¹ƒ á¹-hÄ• nantaraá¹ƒ pattÄ• sÄ• vakÄ• hontiyeva. ayaÃ±ca padumuttarass
aÃ±Ã±atarasmiá¹ƒ kule paccÄ• jÄ• to imaá¹ƒ á¹-hÄ• nantaraá¹ƒ pattassa bhikkhuno Ä• nub
aá¹-á¹-hasaá¹-á¹-hiyÄ• bhikkhusatasahassehi \Be II 163/ saddhiá¹ƒ bhagavantaá¹ƒ satta di
mahÄ• dÄ• naá¹ƒ datvÄ• pÄ• damÅ«le nipajjitvÄ• ``anÄ• gate tumhÄ• disassa buddhassa
tumhÄ• kaá¹ƒ sÄ• vako viya senÄ• sanapaÃ±Ã±Ä• pako ca bhattuddesako ca assaâ€™â€™
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ pesetvÄ• addasa, disvÄ• ca ito kappasatasahassassa accay
uppajjissati, tadÄ• tvaá¹ƒ dabbo nÄ• ma mallaputto hutvÄ• jÄ• tiyÄ• sattavasso nikkhamm
sacchikarissasi, imaÃ±ca á¹-hÄ• nantaraá¹ƒ lacchasÄ«â€™â€™ ti byÄ• kÄ• si. so tatopabh

pÅ«rayamÄ• no devamanussasampattiá¹ƒ anubhavitvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le te
arahattaá¹ƒ sacchÄ• kÄ• si. athassa rahogatassa ``kinnu kho ahaá¹ƒ saá¹…ghassa veyyÄ•
cintayato tÄ• ya pubbapatthanÄ• ya coditattÄ• imÄ• ni dve á¹-hÄ• nÄ• ni paá¹-ibhaá¹ƒsÅ«ti

athassa etadahosi --- ``ahaá¹ƒ kho anissarosmi attani, satthÄ• rÄ• saddhiá¹ƒ ekaá¹-á¹-hÄ•
bhagavÄ• anujÄ• nissati \Ee III 578/, imÄ• ni dve á¹-hÄ• nÄ• ni samÄ• diyissÄ• mÄ«â€™â€
agamÄ• si. tena vuttaá¹ƒ --- ``atha kho Ä• yasmÄ• dabbo mallaputto ... pe ... bhattÄ• ni ca
atha naá¹ƒ bhagavÄ• ``sÄ• dhu sÄ• dhu dabbÄ• â€™â€™ ti sampahaá¹ƒsetvÄ• yasmÄ•
agatigamanaparibÄ• hiro bhikkhu imÄ• ni dve á¹-hÄ• nÄ• ni vicÄ• retuá¹ƒ, tasmÄ• __ ``tena
saá¹…ghassa senÄ• sanaÃ±ca paÃ±Ã±apehi bhattÄ• ni ca uddisÄ• â€™â€™ _ti Ä• ha. __
bhagavato vacanaá¹ƒ patiassosi abhimukho assosi, sampaá¹-icchÄ«ti vuttaá¹ƒ hoti.

__paá¹-hamaá¹ƒ dabbo yÄ• citabbo_ti kasmÄ• bhagavÄ• yÄ• cÄ• peti? garahamocanattha
``anÄ• gate dabbassa imaá¹ƒ á¹-hÄ• naá¹ƒ nissÄ• ya mettiyabhumajakÄ• naá¹ƒ vasena ma
tatra keci garahissanti `ayaá¹ƒ tuá¹‡hÄ«bhÅ«to attano kammaá¹ƒ akatvÄ• kasmÄ• Ä«disa
vicÄ• retÄ«â€™ ti. tato aÃ±Ã±e vakkhanti `ko imassa doso eteheva yÄ• citvÄ• á¹-hapitoâ€™
muccissatÄ«â€™â€™ ti. evaá¹ƒ garahamocanatthaá¹ƒ yÄ• cÄ• petvÄ• pi puna yasmÄ• as
saá¹…ghamajjhe kiÃ±ci kathayamÄ• ne khiyyanadhammo uppajjati ``ayaá¹ƒ kasmÄ• saá¹.
karoti, issariyaá¹ƒ dassetÄ«â€™â€™ ti. sammate pana kathente \Be II 164/ ``mÄ• yasmante
sammato ayaá¹ƒ, kathetu yathÄ• sukhaâ€™â€™ nti vattÄ• ro bhavanti. asammataÃ±ca abh
lahukÄ• Ä• patti hoti dukkaá¹-amattÄ• . sammataá¹ƒ pana abbhÄ• cikkhato garukatarÄ• \N
hoti. atha sammato bhikkhu Ä• pattiyÄ• garukabhÄ• vena verÄ«hipi duppadhaá¹ƒsiyataro h
Ä• yasmantaá¹ƒ sammannÄ• petuá¹ƒ __ ``byattena bhikkhunÄ• â€™â€™ _tiÄ• dimÄ• ha. k
dÄ• tuá¹ƒ vaá¹-á¹-antÄ«ti? na kevalaá¹ƒ dve, sace pahoti, terasÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-anti.
ekÄ• pi dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati.

<382> __sabhÄ• gÄ• na_nti guá¹‡asabhÄ• gÄ• naá¹ƒ, na mittasanthavasabhÄ• gÄ• naá¹ƒ.
suttantikÄ• tesaá¹ƒ ekajjhaâ€™â€™ ntiÄ• di \Ee III 579/. yÄ• vatikÄ• hi suttantikÄ• honti,
tesaá¹ƒ anurÅ«pameva senÄ• sanaá¹ƒ paÃ±Ã±apeti; evaá¹ƒ sesÄ• naá¹ƒ. __kÄ• yadaá¸·hÄ
daá¸·hÄ«bhÄ• vakaraá¹‡abahulÄ• , kÄ• yaposanabahulÄ• ti attho. __imÄ• yapime Ä• yasm
saggamaggassa tiracchÄ• nabhÅ«tÄ• ya tiracchÄ• nakathÄ• ratiyÄ• . __acchissantÄ«_ti vih

__tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• tenevÄ• lokenÄ• _ti tejokasiá¹‡acatutthajjhÄ• naá¹ƒ sam
abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena aá¹…gulijalanaá¹ƒ adhiá¹-á¹-hÄ• ya teneva tejodhÄ• tusamÄ• pa
aá¹…gulijÄ• lÄ• lokenÄ• ti attho. ayaá¹ƒ pana therassa Ä• nubhÄ• vo nacirasseva sakalajan
taá¹ƒ sutvÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ daá¹-á¹-hukÄ• mÄ• __apisu bhikkhÅ« saÃ±cicca vikÄ
saÃ±cicca dÅ«re apadisantÄ«_ti jÄ• nantÄ• va dÅ«re apadisanti. kathaá¹ƒ? __ ``amhÄ• kaâ
gijjhakÅ«á¹-eâ€™â€™ _ti iminÄ• nayena.

__aá¹…guliyÄ• jalamÄ• nÄ• ya purato purato gacchatÄ«_ti sace eko bhikkhu hoti, sayamev
honti, bahÅ« attabhÄ• ve nimminÄ• ti. sabbe attanÄ• sadisÄ• eva senÄ• sanaá¹ƒ paÃ±Ã±

__ayaá¹ƒ maÃ±co_tiÄ• dÄ«su pana there ``ayaá¹ƒ maÃ±coâ€™â€™ ti vadante nimmitÄ• p
gatagataá¹-á¹-hÄ• ne ``ayaá¹ƒ maÃ±coâ€™â€™ ti vadanti; evaá¹ƒ sabbapadesu. ayaÃ±hi n

``ekasmiá¹ƒ \Be II 165/ bhÄ• samÄ• nasmiá¹ƒ, sabbe bhÄ• santi nimmitÄ• .

ekasmiá¹ƒ tuá¹‡himÄ• sÄ«ne, sabbe tuá¹‡hÄ« bhavanti teâ€™â€™ ti ||

yasmiá¹ƒ pana vihÄ• re maÃ±capÄ«á¹-hÄ• dÄ«ni na paripÅ«ranti, tasmiá¹ƒ attano Ä• nubhÄ
nimmitÄ• naá¹ƒ avatthukavacanaá¹ƒ na hoti.

__senÄ• sanaá¹ƒ_ \Ne II 149/ __paÃ±Ã±apetvÄ• punadeva veá¸·uvanaá¹ƒ paccÄ• gacchat
janapadakathaá¹ƒ kathento na nisÄ«dati, attano vasanaá¹-á¹-hÄ• nameva paccÄ• gacchati.

<383> __mettiyabhÅ«majakÄ• _ti mettiyo ceva bhÅ«majako ca, chabbaggiyÄ• naá¹ƒ aggap
bhattÄ• nÄ«_ti senÄ• sanÄ• ni \Ee III 580/ tÄ• va navakÄ• naá¹ƒ lÄ• makÄ• ni pÄ• puá¹‡an
bhattÄ• ni pana salÄ• kÄ• yo pacchiyaá¹ƒ vÄ• cÄ«varabhoge vÄ• pakkhipitvÄ• Ä• loá¸·etv
paÃ±Ã±Ä• penti, tÄ• nipi tesaá¹ƒ mandapuÃ±atÄ• ya lÄ• makÄ• ni sabbapacchimÄ• neva p
ekacÄ• rikabhattaá¹ƒ hoti, tampi etesaá¹ƒ pattadivase lÄ• makaá¹ƒ vÄ• hoti, ete vÄ• disvÄ
adatvÄ• lÄ• makameva denti.

__abhisaá¹…khÄ• rika_nti nÄ• nÄ• sambhÄ• rehi abhisaá¹…kharitvÄ• kataá¹ƒ susajjitaá¹ƒ
__kaá¹‡Ä• jaka_nti sakuá¹‡á¸• akabhattaá¹ƒ. __bilaá¹…gadutiya_nti kaÃ±jikadutiyaá¹ƒ.

__kalyÄ• á¹‡abhattiko_ti kalyÄ• á¹‡aá¹ƒ sundaraá¹ƒ ativiya paá¹‡Ä«taá¹ƒ bhattamassÄ• ti k
paá¹‡Ä«tadÄ• yakattÄ• bhatteneva paÃ±Ã±Ä• to. __catukkabhattaá¹ƒ detÄ«_ti cattÄ• ri bh
taddhitavohÄ• rena pana ``catukkabhattaâ€™â€™ nti vuttaá¹ƒ. __upatiá¹-á¹-hitvÄ• parivisa
vissajjetvÄ• mahantaá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ katvÄ• samÄ«pe á¹-hatvÄ• parivisati. __od
odanahatthÄ• upasaá¹…kamitvÄ• ``kiá¹ƒ bhante odanaá¹ƒ demÄ• â€™â€™ ti pucchanti, e
karaá¹‡avacanaá¹ƒ hoti. esa nayo sÅ«pÄ• dÄ«su.

__svÄ• tanÄ• yÄ• _ti sve bhavo bhattaparibhogo svÄ• tano tassatthÄ• ya, svÄ• tanÄ• ya sv
bhattaparibhogassatthÄ• yÄ• ti vuttaá¹ƒ hoti. __uddiá¹-á¹-haá¹ƒ hotÄ«_ti pÄ• petvÄ• dinnaa
__mettiyabhÅ«majakÄ• naá¹ƒ kho gahapatÄ«_ti idaá¹ƒ thero asamannÄ• haritvÄ• Ä• ha. e
II 166/ mandapuÃ±Ã±atÄ• , yaá¹ƒ sativepullappattÄ• nampi asamannÄ• hÄ• ro hoti. __ye je

Ä• lapati.

__hiyyo kho Ä• vuso amhÄ• ka_nti rattiá¹ƒ sammantayamÄ• nÄ• atÄ«taá¹ƒ divasabhÄ• ga
vadanti. __na cittarÅ«pa_nti na cittÄ• nurÅ«paá¹ƒ, yathÄ• pubbe yattakaá¹ƒ icchanti, tattak
evaá¹ƒ supiá¹ƒsu, appakameva supiá¹ƒsÅ«ti vuttaá¹ƒ hoti.

__bahÄ• rÄ• makoá¹-á¹-hake_ti \Ne II 150/ veá¸·uvanavihÄ• rassa bahidvÄ• rakoá¹-á¹-hake
patitakkhandhÄ• khandhaá¹-á¹-hikaá¹ƒ nÄ• metvÄ• nisinnÄ• . __pajjhÄ• yantÄ• _ti padhÅ«

__yato nivÄ• taá¹ƒ_ \Ee III 581/ __tato savÄ• ta_nti yattha nivÄ• taá¹ƒ appakopi vÄ• to natth
uá¹-á¹-hitoti adhippÄ• yo. __udakaá¹ƒ maÃ±Ã±e Ä• ditta_nti udakaá¹ƒ viya Ä• dittaá¹ƒ.

<384> __sarasi tvaá¹ƒ dabba evarÅ«paá¹ƒ kattÄ• _ti tvaá¹ƒ dabba evarÅ«paá¹ƒ kattÄ• sar
tvaá¹ƒ dabba evarÅ«paá¹ƒ yathÄ• yaá¹ƒ bhikkhunÄ« Ä• ha, kattÄ• dhÄ• si evarÅ«paá¹ƒ, y
Ä• hÄ• ti evaá¹ƒ yojetvÄ• pettha attho daá¹-á¹-habbo. ye pana ``katvÄ• â€™â€™ ti paá¹-ha

__yathÄ• maá¹ƒ bhante bhagavÄ• jÄ• nÄ• tÄ«_ti thero kiá¹ƒ dasseti. bhagavÄ• bhante sa
khÄ«á¹‡Ä• savo, natthi mayhaá¹ƒ vatthupaá¹-isevanÄ• , taá¹ƒ maá¹ƒ bhagavÄ• jÄ• nÄ• ti,
vakkhÄ• mi, yathÄ• maá¹ƒ bhagavÄ• jÄ• nÄ• ti tathevÄ• haá¹ƒ daá¹-á¹-habboti.

__na kho dabba dabbÄ• evaá¹ƒ nibbeá¹-hentÄ«_ti ettha na kho dabba paá¹‡á¸• itÄ• yathÄ
nibbeá¹-hesi, evaá¹ƒ nibbeá¹-henti; api ca kho yadeva sÄ• maá¹ƒ Ã±Ä• taá¹ƒ tena nibbeá¹-h
daá¹-á¹-habbo. __sace tayÄ• kataá¹ƒ kata_nti iminÄ• kiá¹ƒ dasseti? na hi sakkÄ• parisaba
pakkhupatthambhena vÄ• akÄ• rako kÄ• rako kÄ• tuá¹ƒ, kÄ• rako vÄ• akÄ• rako kÄ• tuá¹
vÄ• akataá¹ƒ vÄ• tadeva vattabbanti dasseti. kasmÄ• pana bhagavÄ• jÄ• nantopi ``ahaá¹
tvaá¹ƒ; natthi tuyhaá¹ƒ doso, ayaá¹ƒ bhikkhunÄ« \Be II 167/ musÄ• vÄ• dinÄ«â€™â€™ ti nÄ
parÄ• nuddayatÄ• ya. sace hi bhagavÄ• yaá¹ƒ yaá¹ƒ jÄ• nÄ• ti taá¹ƒ taá¹ƒ vadeyya, aÃ±Ã±
puá¹-á¹-hena ``ahaá¹ƒ jÄ• nÄ• mi tvaá¹ƒ pÄ• rÄ• jikoâ€™â€™ ti vattabbaá¹ƒ bhaveyya, tato
dabbaá¹ƒ mallaputtaá¹ƒ suddhaá¹ƒ katvÄ• idÄ• ni maá¹ƒ asuddhaá¹ƒ karoti; kassa dÄ• ni k
satthÄ• pi sÄ• vakesu chandÄ• gatiá¹ƒ gacchati; kuto imassa sabbaÃ±Ã±ubhÄ• voâ€™â€™
apÄ• yÅ«pago bhaveyya, tasmÄ• bhagavÄ• imÄ• ya parÄ• nuddayatÄ• ya jÄ• nantopi nÄ•

kiÃ±ca bhiyyo upavÄ• daparivajjanatopi nÄ• voca. yadi hi bhagavÄ• evaá¹ƒ \Ee III 582/ vad
bhaveyya ``dabbassa mallaputtassa vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma bhÄ• riyaá¹ƒ, sammÄ• saml
labhitvÄ• vuá¹-á¹-hitoâ€™â€™ ti. idaÃ±ca vuá¹-á¹-hÄ• nalakkhaá¹‡aá¹ƒ maÃ±Ã±amÄ• nÄ•
suddhi vÄ• asuddhi \Ne II 151/ vÄ• hoti mayaá¹ƒ jÄ• nÄ• ma, ayaá¹ƒ puggalo asuddhoâ€™
lajjimpi vinÄ• seyyunti. apica anÄ• gatepi bhikkhÅ« otiá¹‡á¹‡e vatthusmiá¹ƒ codetvÄ• sÄ• n
kataá¹ƒ, `kataâ€™ nti vadehÄ«â€™â€™ ti lajjÄ«naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• kammaá¹

vinayalakkhaá¹‡e tantiá¹ƒ á¹-hapento ``ahaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti avatvÄ• va ``sace ta
vadehÄ«â€™â€™ ti Ä• ha.

__nÄ• bhijÄ• nÄ• mi supinantenapi methunaá¹ƒ dhammaá¹ƒ paá¹-isevitÄ• _ti supinantenap
abhijÄ• nÄ• mi, na paá¹-isevitÄ• ahanti vuttaá¹ƒ hoti. atha vÄ• paá¹-isevitÄ• hutvÄ• supin
dhammaá¹ƒ na jÄ• nÄ• mÄ«ti vuttaá¹ƒ hoti. ye pana ``paá¹-isevitvÄ• â€™â€™ ti paá¹-hanti
__pageva jÄ• garo_ti jÄ• garanto pana paá¹-hamaá¹ƒyeva na jÄ• nÄ• mÄ«ti.

__tena hi bhikkhave mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• _ti yasmÄ• dabbassa ca imissÄ•
ghaá¹-Ä«yati tasmÄ• mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• ti vuttaá¹ƒ hoti.

tattha __tisso nÄ• sanÄ• _ --- liá¹…ganÄ• sanÄ• , saá¹ƒvÄ• sanÄ• sanÄ• , daá¹‡á¸• akamm
nÄ• setabboâ€™â€™ ti (Vin III 66) ayaá¹ƒ __ ``liá¹…ganÄ• sanÄ• â€™â€™ _. Ä• pattiyÄ•
vÄ• pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge vÄ• ukkhepanÄ«yakammaá¹ƒ karonti, ay
``saá¹ƒvÄ• sanÄ• sanÄ• â€™â€™ _. ``cara \Be II 168/ pire vinassÄ• â€™â€™ ti (Vin IV 429
karonti, ayaá¹ƒ __ ``daá¹‡á¸• akammanÄ• sanÄ• â€™â€™ _. idha pana liá¹…ganÄ• sanaá¹
bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ ti.

__ime ca bhikkhÅ« anuyuÃ±jathÄ• _ti iminÄ• imaá¹ƒ dÄ«peti ``ayaá¹ƒ bhikkhunÄ« attano c
addhÄ• aÃ±Ã±ehi uyyojitÄ• , tasmÄ• yehi uyyojitÄ• ime bhikkhÅ« anuyuÃ±jatha gavesath

kiá¹ƒ pana bhagavatÄ• mettiyÄ• bhikkhunÄ« paá¹-iÃ±Ã±Ä• ya nÄ• sitÄ• appaá¹-iÃ±Ã±Ä•
tÄ• va paá¹-iÃ±Ã±Ä• ya nÄ• sitÄ• , thero kÄ• rako hoti sadoso? atha appaá¹-iÃ±Ã±Ä• ya, th

bhÄ• tiyarÄ• jakÄ• lepi mahÄ• vihÄ• ravÄ• sÄ«naÃ±ca abhayagirivÄ• sÄ«naÃ±ca \Ee III 58
pade vivÄ• do ahosi. abhayagirivÄ• sinopi attano suttaá¹ƒ vatvÄ• ``tumhÄ• kaá¹ƒ vÄ• de th
ti vadanti. mahÄ• vihÄ• ravÄ• sinopi attano suttaá¹ƒ vatvÄ• ``tumhÄ• kaá¹ƒ vÄ• de thero kÄ
II 152/ vadanti. paÃ±ho na chijjati. rÄ• jÄ• sutvÄ• there sannipÄ• tetvÄ• dÄ«ghakÄ• rÄ• ya
brÄ• hmaá¹‡ajÄ• tiyaá¹ƒ amaccaá¹ƒ ``therÄ• naá¹ƒ kathaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti Ä• á¹
paá¹‡á¸• ito bhÄ• santarakusalo so Ä• ha --- ``vadantu tÄ• va therÄ• suttaâ€™â€™ nti. tato
suttaá¹ƒ vadiá¹ƒsu --- ``tena hi, bhikkhave, mettiyaá¹ƒ bhikkhuniá¹ƒ sakÄ• ya paá¹-iÃ±Ã±Ä•
ti. amacco ``bhante, tumhÄ• kaá¹ƒ vÄ• de thero kÄ• rako hoti sadosoâ€™â€™ ti Ä• ha. mal
suttaá¹ƒ vadiá¹ƒsu --- ``tena hi, bhikkhave, mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ ti.
tumhÄ• kaá¹ƒ vÄ• de thero akÄ• rako hoti niddosoâ€™â€™ ti Ä• ha. kiá¹ƒ panettha yuttaá¹
vicÄ• ritaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• cariyehi, bhikkhu bhikkhuá¹ƒ amÅ«lakena antimavatthu
saá¹…ghÄ• diseso; bhikkhuniá¹ƒ anuddhaá¹ƒseti, dukkaá¹-aá¹ƒ. __kurundiyaá¹ƒ_ pana ``m
nti vuttaá¹ƒ.

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• , purimanaye tÄ• va anuddhaá¹ƒsanÄ• dhippÄ• yattÄ• dukkaá¹-
musÄ• vÄ• de bhikkhuno bhikkhusmiá¹ƒ saá¹…ghÄ• diseso, satipi ca musÄ• vÄ• de asuddh
akkosÄ• dhippÄ• yena vadantassa omasavÄ• deneva \Be II 169/ pÄ• cittiyaá¹ƒ, na sampajÄ
idhÄ• pi anuddhaá¹ƒsanÄ• dhippÄ• yattÄ• sampajÄ• namusÄ• vÄ• de pÄ• cittiyaá¹ƒ na yuj
pacchimanayepi musÄ• vÄ• dattÄ• pÄ• cittiyameva yujjati, vacanappamÄ• á¹‡ato hi anudd
bhikkhussa bhikkhusmiá¹ƒ saá¹…ghÄ• diseso. akkosÄ• dhippÄ• yassa ca omasavÄ• do. bh
dukkaá¹-antivacanaá¹ƒ natthi, sampajÄ• namusÄ• vÄ• de pÄ• cittiyanti vacanamatthi, tasmÄ

tatra pana idaá¹ƒ upaparikkhitabbaá¹ƒ --- ``anuddhaá¹ƒsanÄ• dhippÄ• ye asati pÄ• cittiyaá¹
bhavitabbaâ€™â€™ nti? tatra yasmÄ• musÄ• bhaá¹‡antassa pÄ• cittiye siddhepi amÅ«lak
anuddhaá¹ƒsane visuá¹ƒ pÄ• cittiyaá¹ƒ vuttaá¹ƒ, tasmÄ• anuddhaá¹ƒsanÄ• dhippÄ• ye sat
III 584/ pÄ• cittiyassa okÄ• so na dissati, na ca sakkÄ• anuddhaá¹ƒsentassa anÄ• pattiyÄ•
purimanayovettha parisuddhataro khÄ• yati. tathÄ• bhikkhunÄ« bhikkhuniá¹ƒ amÅ«lakena a
anuddhaá¹ƒseti saá¹…ghÄ• diseso, bhikkhuá¹ƒ anuddhaá¹ƒseti dukkaá¹-aá¹ƒ, tatra saá¹…g
vuá¹-á¹-hÄ• nagÄ• mÄ« dukkaá¹-aá¹ƒ, desanÄ• gÄ• mÄ« etehi nÄ• sanÄ• natthi. yasmÄ•
pÄ• pabhikkhunÄ« idÄ• ni ca sayameva ``dussÄ«lÄ• mhÄ«â€™â€™ ti vadati tasmÄ• naá¹
nÄ• sesÄ«ti.

__atha_ \Ne II 153/ __kho mettiyabhÅ«majakÄ• _ti evaá¹ƒ ``mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• se
anuyuÃ±jathÄ• â€™â€™ ti vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ paviá¹-á¹-he bhagava
dÄ• ni imissÄ• setakÄ• nÄ«â€™â€™ ti nÄ• siyamÄ• naá¹ƒ taá¹ƒ bhikkhuniá¹ƒ disvÄ• te bh
attano aparÄ• dhaá¹ƒ Ä• vikariá¹ƒsu, etamatthaá¹ƒ dassetuá¹ƒ __ ``atha kho mettiyabhÅ«m
vuttaá¹ƒ.

385-6__._ __duá¹-á¹-ho doso_ti dÅ«sito ceva dÅ«sako ca. uppanne hi dose puggalo tena d
pakatibhÄ• vaá¹ƒ jahÄ• pito, tasmÄ• ``duá¹-á¹-hoâ€™â€™ ti vuccati. paraÃ±ca dÅ«seti vin
``dosoâ€™â€™ ti vuccati. iti ``duá¹-á¹-ho dosoâ€™â€™ ti ekassevetaá¹ƒ puggalassa Ä• kÄ
nidassanaá¹ƒ, tena vuttaá¹ƒ ``duá¹-á¹-ho dosoti dÅ«sito ceva \Be II 170/ dÅ«sako cÄ• â€™â
saddalakkhaá¹‡aá¹ƒ pariyesitabbaá¹ƒ. yasmÄ• pana so ``duá¹-á¹-ho dosoâ€™â€™ ti saá¹.
paá¹-ighasamaá¹…gÄ«puggalo kupitÄ• dibhÄ• ve á¹-hitova hoti, tenassa padabhÄ• jane __
vuttaá¹ƒ. tattha __kupito_ti kuppabhÄ• vaá¹ƒ pakatito cavanabhÄ• vaá¹ƒ patto. __anattama
vase aá¹-á¹-hitacitto; apica pÄ«tisukhehi na attamano na attacittoti anattamano. __anabhira
na vÄ• pasÄ• ditoti anabhiraddho. paá¹-ighena Ä• hataá¹ƒ cittamassÄ• ti __Ä• hatacitto_.
cittathaddhabhÄ• vacittakacavarasaá¹…khÄ• taá¹ƒ paá¹-ighakhÄ«laá¹ƒ \Ee III 585/ jÄ• tama
appatÄ«to_ti nappatÄ«to pÄ«tisukhÄ• dÄ«hi vajjito, na abhisaá¹-oti attho. padabhÄ• jane pa
dhammÄ• naá¹ƒ vasena appatÄ«to hoti, te dassetuá¹ƒ __ ``tena ca kopenÄ• â€™â€™ _tiÄ

tattha __tena ca kopenÄ• _ti yena duá¹-á¹-hoti ca kupitoti ca vutto ubhayampi hetaá¹ƒ pakat

jahÄ• panato ekÄ• kÄ• raá¹ƒ hoti. __tena ca dosenÄ• _ti yena ``dosoâ€™â€™ ti vutto. imeh
saá¹…khÄ• rakkhandhameva dasseti.

__tÄ• ya ca anattamanatÄ• yÄ• _ti yÄ• ya ``anattamanoâ€™â€™ ti vutto. __tÄ• ya ca anab
``anabhiraddhoâ€™â€™ ti vutto. imehi dvÄ«hi vedanÄ• kkhandhaá¹ƒ dasseti.

__amÅ«lakena pÄ• rÄ• jikenÄ• _ti ettha nÄ• ssa mÅ«lanti amÅ«lakaá¹ƒ, taá¹ƒ panassa am
codakavasena adhippetaá¹ƒ, na cuditakavasena. tasmÄ• tamatthaá¹ƒ dassetuá¹ƒ padabhÄ
adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparisaá¹…kitaâ€™â€™ nti Ä• ha. tena imaá¹ƒ dÄ«peti ``yaá¹ƒ pÄ•
cuditakamhi puggale neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ na parisaá¹…kitaá¹ƒ idaá¹ƒ etesaá¹ƒ
dassanasavanaparisaá¹…kÄ• saá¹…khÄ• tÄ• naá¹ƒ mÅ«lÄ• naá¹ƒ \Ne II 154/ abhÄ• vato a
Ä• panno vÄ• hotu anÄ• panno vÄ• etaá¹ƒ idha appamÄ• á¹‡anti.

tattha __adiá¹-á¹-haá¹ƒ_ nÄ• ma attano pasÄ• dacakkhunÄ• vÄ• dibbacakkhunÄ• vÄ• ad
nÄ• ma tatheva kenaci vuccamÄ• naá¹ƒ na sutaá¹ƒ. __aparisaá¹…kitaá¹ƒ_ nÄ• ma cittena a

__ ``diá¹-á¹-haá¹ƒâ€™â€™ _ \Be II 171/ nÄ• ma attanÄ• vÄ• parena vÄ• pasÄ• dacakkhu
diá¹-á¹-haá¹ƒ. __ ``sutaá¹ƒâ€™â€™ _ nÄ• ma tatheva sutaá¹ƒ. __ ``parisaá¹…kitaâ€™â€™
vÄ• parisaá¹…kitaá¹ƒ. tattha attanÄ• diá¹-á¹-haá¹ƒ diá¹-á¹-hameva, parehi diá¹-á¹-haá¹ƒ att
parehi sutaá¹ƒ, parehi parisaá¹…kitanti idaá¹ƒ pana sabbampi attanÄ• sutaá¹-á¹-hÄ• neyev

parisaá¹…kitaá¹ƒ pana tividhaá¹ƒ --- diá¹-á¹-haparisaá¹…kitaá¹ƒ, sutaparisaá¹…kitaá¹ƒ, mut
tattha diá¹-á¹-haparisaá¹…kitaá¹ƒ nÄ• ma eko bhikkhu uccÄ• rapassÄ• vakammena gÄ• ma
paviá¹-á¹-ho, aÃ±Ã±atarÄ• pi itthÄ« kenacideva karaá¹‡Ä«yena taá¹ƒ gumbaá¹ƒ pavisitvÄ•
itthiá¹ƒ addasa; na itthÄ« bhikkhuá¹ƒ, adisvÄ• va ubhopi yathÄ• ruciá¹ƒ pakkantÄ• , aÃ±Ã±a
tato nikkhamanaá¹ƒ \Ee III 586/ sallakkhetvÄ• ``addhÄ• imesaá¹ƒ kataá¹ƒ vÄ• karissanti v
parisaá¹…kati, idaá¹ƒ diá¹-á¹-haparisaá¹…kitaá¹ƒ nÄ• ma.

sutaparisaá¹…kitaá¹ƒ nÄ• ma idhekacco andhakÄ• re vÄ• paá¹-icchanne vÄ• okÄ• se mÄ•
tÄ• disaá¹ƒ paá¹-isanthÄ• ravacanaá¹ƒ suá¹‡Ä• ti, samÄ«pe aÃ±Ã±aá¹ƒ vijjamÄ• nampi ``a
jÄ• nÄ• ti, so ``addhÄ• imesaá¹ƒ kataá¹ƒ vÄ• karissanti vÄ• â€™â€™ ti parisaá¹…kati, ida
nÄ• ma.

mutaparisaá¹…kitaá¹ƒ nÄ• ma sambahulÄ• dhuttÄ• rattibhÄ• ge pupphagandhamaá¹ƒsasu
saddhiá¹ƒ ekaá¹ƒ paccantavihÄ• raá¹ƒ gantvÄ• maá¹‡á¸• ape vÄ• bhojanasÄ• lÄ• dÄ«su v
pupphÄ• dÄ«ni vikiritvÄ• gatÄ• , punadivase bhikkhÅ« taá¹ƒ vippakÄ• raá¹ƒ disvÄ• ``kassi
vicinanti. tatra ca kenaci bhikkhunÄ• pageva vuá¹-á¹-hahitvÄ• vattasÄ«sena maá¹‡á¸• apa
vÄ• paá¹-ijaggantena pupphÄ• dÄ«ni Ä• maá¹-á¹-hÄ• ni honti, kenaci upaá¹-á¹-hÄ• kakulat

pÅ«jÄ• katÄ• hoti, kenaci bhesajjatthaá¹ƒ ariá¹-á¹-haá¹ƒ pÄ«taá¹ƒ hoti, atha te ``kassidaá¹
vicinantÄ• \Ne II 155/ bhikkhÅ« tesaá¹ƒ hatthagandhaÃ±ca mukhagandhaÃ±ca ghÄ• yitvÄ•
parisaá¹…kanti, idaá¹ƒ mutaparisaá¹…kitaá¹ƒ nÄ• ma.

tattha diá¹-á¹-haá¹ƒ atthi samÅ«lakaá¹ƒ, atthi amÅ«lakaá¹ƒ; diá¹-á¹-hameva atthi saÃ±Ã±Ä•
saÃ±Ã±Ä• amÅ«lakaá¹ƒ. esa nayo sutepi. parisaá¹…kite pana diá¹-á¹-haparisaá¹…kitaá¹ƒ a
amÅ«lakaá¹ƒ; diá¹-á¹-haparisaá¹…kitameva atthi saÃ±Ã±Ä• samÅ«lakaá¹ƒ \Be II 172/, atthi
esa nayo sutamutaparisaá¹…kitesu. tattha diá¹-á¹-haá¹ƒ samÅ«lakaá¹ƒ nÄ• ma pÄ• rÄ• jika
``diá¹-á¹-ho mayÄ• â€™â€™ ti vadati, amÅ«lakaá¹ƒ nÄ• ma paá¹-icchannokÄ• sato nikkhar
adisvÄ• ``diá¹-á¹-ho mayÄ• â€™â€™ ti vadati. diá¹-á¹-hameva saÃ±Ã±Ä• samÅ«lakaá¹ƒ n
diá¹-á¹-hasaÃ±Ã±Ä« hutvÄ• codeti, saÃ±Ã±Ä• amÅ«lakaá¹ƒ nÄ• ma pubbe pÄ• rÄ• jikavÄ«
adiá¹-á¹-hasaÃ±Ã±Ä« jÄ• to, so saÃ±Ã±Ä• ya amÅ«lakaá¹ƒ katvÄ• ``diá¹-á¹-ho mayÄ• â€™
sutamutaparisaá¹…kitÄ• nipi vitthÄ• rato veditabbÄ• ni. ettha ca sabbappakÄ• reá¹‡Ä• pi sa
saÃ±Ã±Ä• samÅ«lakena vÄ• codentassa anÄ• patti, amÅ«lakena vÄ• pana saÃ±Ã±Ä• am
587/ Ä• patti.

__anuddhaá¹ƒseyyÄ• _ti dhaá¹ƒseyya padhaá¹ƒseyya abhibhaveyya ajjhotthareyya. taá¹ƒ p
yasmÄ• attanÄ• codentopi parena codÄ• pentopi karotiyeva, tasmÄ• ssa padabhÄ• jane ``
vÄ• â€™â€™ ti vuttaá¹ƒ.

tattha __codetÄ«_ti ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ Ä• pannosÄ«â€™â€™ tiÄ• dÄ«hi vacane
vÄ• cÄ• ya vÄ• cÄ• ya saá¹…ghÄ• diseso. __codÄ• petÄ«_ti attanÄ• samÄ«pe á¹-hatvÄ•
tassa vacanena taá¹ƒ codeti, codÄ• pakasseva vÄ• cÄ• ya vÄ• cÄ• ya saá¹…ghÄ• diseso.
sutaá¹ƒ atthÄ«â€™â€™ ti codeti, dvinnampi janÄ• naá¹ƒ vÄ• cÄ• ya vÄ• cÄ• ya saá¹…ghÄ

codanÄ• ppabhedakosallatthaá¹ƒ panettha ekavatthuekacodakÄ• dicatukkaá¹ƒ tÄ• va vedita
ekaá¹ƒ bhikkhuá¹ƒ ekena vatthunÄ• codeti, imissÄ• codanÄ• ya ekaá¹ƒ vatthu eko codako
ekavatthunÄ• codenti, paÃ±casatÄ• mettiyabhÅ«majakappamukhÄ• chabbaggiyÄ• bhikk
mallaputtamiva, imissÄ• codanÄ• ya ekaá¹ƒ vatthu nÄ• nÄ• codakÄ• . eko bhikkhu ekaá¹ƒ
vatthÅ«hi codeti, imissÄ• codanÄ• ya nÄ• nÄ• vatthÅ«ni eko codako. sambahulÄ• sambah
codenti, imissÄ• codanÄ• ya nÄ• nÄ• vatthÅ«ni nÄ• nÄ• codakÄ• .

codetuá¹ƒ \Be II 173/ \Ne II 156/ pana ko labhati, ko na labhatÄ«ti? dubbalacodakavacanaá¹
koci na labhati. dubbalacodako nÄ• ma sambahulesu kathÄ• sallÄ• pena nisinnesu eko eka
katvÄ• pÄ• rÄ• jikavatthuá¹ƒ katheti, aÃ±Ã±o taá¹ƒ sutvÄ• itarassa gantvÄ• Ä• roceti. so t
``tvaá¹ƒ kira maá¹ƒ idaÃ±cidaÃ±ca vadasÄ«â€™â€™ ti vadati. so ``nÄ• haá¹ƒ evarÅ«paá¹ƒ
kathÄ• pavattiyaá¹ƒ pana mayÄ• anodissakaá¹ƒ katvÄ• vuttamatthi, sace ahaá¹ƒ tava ima
jÄ• neyyaá¹ƒ, ettakampi na katheyyaâ€™â€™ nti ayaá¹ƒ dubbalacodako. tassetaá¹ƒ kathÄ•

bhikkhuá¹ƒ koci codetuá¹ƒ na labhati. etaá¹ƒ pana aggahetvÄ• sÄ«lasampanno bhikkhu bh
vÄ• sÄ«lasampannÄ• ca bhikkhunÄ« bhikkhunÄ«meva codetuá¹ƒ \Ee III 588/ labhatÄ«ti __
__mahÄ• sumatthero_ pana ``paÃ±capi sahadhammikÄ• labhantÄ«â€™â€™ ti Ä• ha. __g
labhatÄ«â€™â€™ ti vatvÄ• ``bhikkhussa sutvÄ• codeti, bhikkhuniyÄ• sutvÄ• codeti ... pe
titthiyasÄ• vakÄ• naá¹ƒ sutvÄ• codetÄ«â€™â€™ ti idaá¹ƒ suttamÄ• hari. tiá¹‡á¹‡ampi ther
cuditakasseva paá¹-iÃ±Ã±Ä• ya kÄ• retabbo.

ayaá¹ƒ pana codanÄ• nÄ• ma dÅ«taá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ• pesetvÄ
puggalassa pana samÄ«pe á¹-hatvÄ• va hatthamuddÄ• ya vÄ• vacÄ«bhedena vÄ• codent
sikkhÄ• paccakkhÄ• nameva hi hatthamuddÄ• ya sÄ«saá¹ƒ na eti, idaá¹ƒ pana anuddhaá¹ƒ
etiyeva. yo pana dvinnaá¹ƒ á¹-hitaá¹-á¹-hÄ• ne ekaá¹ƒ niyametvÄ• codeti, so ce jÄ• nÄ• ti,
jÄ• nÄ• ti, sÄ«saá¹ƒ na eti. dvepi niyametvÄ• codeti, eko vÄ• jÄ• nÄ• tu dve vÄ• , sÄ«saá¹
sambahulesu. taá¹…khaá¹‡eyeva ca jÄ• nanaá¹ƒ nÄ• ma dukkaraá¹ƒ, samayena Ä• vajjitvÄ
hoti. pacchÄ• ce jÄ• nÄ• ti, sÄ«saá¹ƒ na eti. sikkhÄ• paccakkhÄ• naá¹ƒ abhÅ«tÄ• rocanaá¹
duá¹-á¹-hullavÄ• cÄ• -attakÄ• ma-duá¹-á¹-hadosabhÅ«tÄ• rocanasikkhÄ• padÄ• nÄ«ti sabb
ekaparicchedÄ• ni.

evaá¹ƒ kÄ• yavÄ• cÄ• vasena cÄ• yaá¹ƒ duvidhÄ• pi codanÄ• . puna diá¹-á¹-hacodanÄ• , s
parisaá¹…kitacodanÄ• ti tividhÄ• hoti. aparÄ• pi catubbidhÄ• hoti --- sÄ«lavipatticodanÄ• ,
Ä• cÄ• ravipatticodanÄ• , diá¹-á¹-hivipatticodanÄ• , Ä• jÄ«vavipatticodanÄ• ti. tattha garukÄ
Ä• pattikkhandhÄ• naá¹ƒ vasena sÄ«lavipatticodanÄ• \Be II 174/ veditabbÄ• . avasesÄ• na
Ä• cÄ• ravipatticodanÄ• , micchÄ• diá¹-á¹-hiantaggÄ• hikadiá¹-á¹-hivasena diá¹-á¹-hivipattic
paÃ±Ã±attÄ• naá¹ƒ channaá¹ƒ sikkhÄ• padÄ• naá¹ƒ vasena Ä• jÄ«vavipatticodanÄ• vedita

aparÄ• pi \Ne II 157/ catubbidhÄ• hoti --- vatthusandassanÄ• , Ä• pattisandassanÄ• , saá¹ƒ
sÄ• mÄ«cipaá¹-ikkhepoti. tattha __vatthusandassanÄ• _ nÄ• ma ``tvaá¹ƒ methunaá¹ƒ dham
adinnaá¹ƒ Ä• diyittha, manussaá¹ƒ ghÄ• tayittha, abhÅ«taá¹ƒ Ä• rocayitthÄ• â€™â€™ ti eva
__Ä• pattisandassanÄ• _ nÄ• ma ``tvaá¹ƒ methunadhammapÄ• rÄ• jikÄ• pattiá¹ƒ Ä• panno
__saá¹ƒvÄ• sapaá¹-ikkhepo_ nÄ• ma ``natthi \Ee III 589/ tayÄ• saddhiá¹ƒ uposatho vÄ• pa
saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ pavattÄ• ; ettÄ• vatÄ• pana sÄ«saá¹ƒ na eti,
asakyaputtiyosÄ«â€™â€™ tiÄ• divacanehi saddhiá¹ƒ ghaá¹-iteyeva sÄ«saá¹ƒ eti. __sÄ• mÄ
abhivÄ• dana-paccuá¹-á¹-hÄ• na-aÃ±jalikamma-bÄ«janÄ• dikammÄ• naá¹ƒ akaraá¹‡aá¹ƒ. t
vandanÄ• dÄ«ni karoto ekassa akatvÄ• sesÄ• naá¹ƒ karaá¹‡akÄ• le veditabbaá¹ƒ. ettÄ• va
Ä• patti pana sÄ«saá¹ƒ na eti. ``kasmÄ• mama vandanÄ• dÄ«ni na karosÄ«â€™â€™ ti pu
asakyaputtiyosÄ«â€™â€™ tiÄ• divacanehi saddhiá¹ƒ ghaá¹-iteyeva sÄ«saá¹ƒ eti. yÄ• gubh
icchati taá¹ƒ Ä• pucchati, na tÄ• vatÄ• codanÄ• hoti.

aparÄ• pi __pÄ• timokkhaá¹-á¹-hapanakkhandhake_ ``ekaá¹ƒ, bhikkhave, adhammikaá¹ƒ pÄ

ekaá¹ƒ dhammikaâ€™â€™ nti Ä• diá¹ƒ ``katvÄ• yÄ• va dasa adhammikÄ• ni pÄ• timokkha
dhammikÄ• nÄ«â€™â€™ ti (Vin II 387) evaá¹ƒ adhammikÄ• paÃ±capaÃ±Ã±Ä• sa dhammi
dasuttarasataá¹ƒ codanÄ• vuttÄ• . tÄ• diá¹-á¹-hena codentassa dasuttarasataá¹ƒ, sutena c
dasuttarasataá¹ƒ, parisaá¹…kitena codentassa dasuttarasatanti tiá¹ƒsÄ• ni tÄ«á¹‡i satÄ• ni
codentassa, vÄ• cÄ• ya codentassa, kÄ• yavÄ• cÄ• hi codentassÄ• ti tiguá¹‡Ä• ni katÄ• ni
tÄ• ni attanÄ• codentassÄ• pi parena codÄ• pentassÄ• pi tattakÄ• nevÄ• ti vÄ«satiÅ«nÄ• n
diá¹-á¹-hÄ• dibhede samÅ«lakÄ• mÅ«lakavasena anekasahassÄ• codanÄ• hontÄ«ti vedita

imasmiá¹ƒ \Be II 175/ pana á¹-hÄ• ne á¹-hatvÄ• aá¹-á¹-hakathÄ• ya ``attÄ• dÄ• naá¹ƒ Ä• dÄ
bhikkhunÄ• paÃ±caá¹…gasamannÄ• gataá¹ƒ attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaâ€™â€™ nti (V
bhikkhunÄ• paraá¹ƒ codetukÄ• mena paÃ±ca dhamme ajjhattaá¹ƒ paccavekkhitvÄ• paro c
399) ca evaá¹ƒ upÄ• lipaÃ±cakÄ• dÄ«su vuttÄ• ni bahÅ«ni suttÄ• ni Ä• haritvÄ• attÄ• dÄ•
codakavattaÃ±ca cuditakavattaÃ±ca saá¹…ghena kÄ• tabbakiccaÃ±ca anuvijjakavattaÃ±ca
kathitaá¹ƒ, taá¹ƒ mayaá¹ƒ yathÄ• Ä• gataá¹-á¹-hÄ• neyeva vaá¹‡á¹‡ayissÄ• ma.

vuttappabhedÄ• su \Ne II 158/ pana imÄ• su codanÄ• su yÄ• ya kÄ• yaci \Ee III 590/ codan
osaá¹-e vatthusmiá¹ƒ cuditakacodakÄ• vattabbÄ• ``tumhe amhÄ• kaá¹ƒ vinicchayena tuá¹-
ti. sace ``bhavissÄ• mÄ• â€™â€™ ti vadanti, saá¹…ghena taá¹ƒ adhikaraá¹‡aá¹ƒ sampaá¹-
``vinicchinatha tÄ• va, bhante, sace amhÄ• kaá¹ƒ khamissati, gaá¹‡hissÄ• mÄ• â€™â€™ ti
vandathÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• dÄ«ghasuttaá¹ƒ katvÄ• vissajjitabbaá¹ƒ. te ce cirar
pakkantaparisÄ• upacchinnapakkhÄ• hutvÄ• puna yÄ• canti, yÄ• vatatiyaá¹ƒ paá¹-ikkhipit
tadÄ• nesaá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitabbaá¹ƒ. vinicchinantehi ca sace alajjussannÄ• b
ubbÄ• hikÄ• ya taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitabbaá¹ƒ. sace bÄ• lussannÄ• hoti parisÄ•
vinayadhare pariyesathÄ• â€™â€™ ti vinayadhare pariyesÄ• petvÄ• yena dhammena yena
taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamati, tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ.

tattha ca __ ``dhammoâ€™â€™ _ti bhÅ«taá¹ƒ vatthu. __ ``vinayoâ€™â€™ _ti codanÄ• sÄ
``satthusÄ• sanaâ€™â€™ _nti Ã±attisampadÄ• ca anusÄ• vanasampadÄ• ca. tasmÄ• co
cuditako pucchitabbo ``santametaá¹ƒ, noâ€™â€™ ti. evaá¹ƒ vatthuá¹ƒ upaparikkhitvÄ• bhÅ
sÄ• retvÄ• ca Ã±attisampadÄ• ya anusÄ• vanasampadÄ• ya ca taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«
alajjÄ« lajjiá¹ƒ codeti, so ca alajjÄ« bÄ• lo hoti abyatto nÄ• ssa nayo dÄ• tabbo. evaá¹ƒ pana
``kimhi naá¹ƒ codesÄ«â€™â€™ ti? addhÄ• so vakkhati --- ``kimidaá¹ƒ, bhante, kimhi naá¹ƒ
tvaá¹ƒ kimhi nampi na jÄ• nÄ• si, na yuttaá¹ƒ tayÄ• evarÅ«pena bÄ• lena paraá¹ƒ codetunt
anuyogo dÄ• tabbo. sace pana so alajjÄ« paá¹‡á¸• ito hoti \Be II 176/ byatto diá¹-á¹-hena vÄ
ajjhottharitvÄ• sampÄ• detuá¹ƒ sakkoti etassa anuyogaá¹ƒ datvÄ• lajjisseva paá¹-iÃ±Ã±Ä•

sace lajjÄ« alajjiá¹ƒ codeti, so ca lajjÄ« bÄ• lo hoti abyatto, na sakkoti anuyogaá¹ƒ dÄ• tuá¹ƒ

dÄ• tabbo --- ``kimhi naá¹ƒ codesi sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipattiÄ• dÄ«su \Ee III 591
kasmÄ• pana imasseva evaá¹ƒ nayo dÄ• tabbo, na itarassa? nanu na yuttaá¹ƒ vinayadharÄ
yuttameva. idaá¹ƒ pana agatigamanaá¹ƒ na hoti, dhammÄ• nuggaho nÄ• ma eso alajjinigga
lajjipaggahatthÄ• ya ca sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. tatra alajjÄ« nayaá¹ƒ labhitvÄ• ajj
lajjÄ« pana nayaá¹ƒ labhitvÄ• diá¹-á¹-he diá¹-á¹-hasantÄ• nena, sute sutasantÄ• nena patiá
tasmÄ• tassa dhammÄ• nuggaho vaá¹-á¹-ati. sace pana \Ne II 159/ so lajjÄ« paá¹‡á¸• ito h
patiá¹-á¹-hÄ• ya katheti, alajjÄ« ca ``etampi natthi, etampi natthÄ«â€™â€™ ti paá¹-iÃ±Ã±aá
paá¹-iÃ±Ã±Ä• ya eva kÄ• tabbaá¹ƒ.

tadatthadÄ«panatthaÃ±ca idaá¹ƒ vatthu veditabbaá¹ƒ. __tepiá¹-akacÅ«á¸·Ä• bhayatthero_ k
heá¹-á¹-hÄ• bhikkhÅ«naá¹ƒ vinayaá¹ƒ kathetvÄ• sÄ• yanhasamaye vuá¹-á¹-hÄ• ti, tassa vu
attapaccatthikÄ• kathaá¹ƒ pavattesuá¹ƒ. eko ``etampi natthi, etampi natthÄ«â€™â€™ ti paá
atha appÄ• vasese paá¹-hamayÄ• me therassa tasmiá¹ƒ puggale ``ayaá¹ƒ patiá¹-á¹-hÄ• ya
paá¹-iÃ±Ã±aá¹ƒ na deti, bahÅ«ni ca vatthÅ«ni osaá¹-Ä• ni addhÄ• etaá¹ƒ kataá¹ƒ bhavissat
asuddhaladdhi uppannÄ• . tato bÄ«janÄ«daá¹‡á¸• akena pÄ• dakathalikÄ• ya saÃ±Ã±aá¹ƒ
vinicchituá¹ƒ ananucchaviko aÃ±Ã±ena vinicchinÄ• pehÄ«â€™â€™ ti Ä• ha. kasmÄ• bha
Ä• rocesi, cuditakapuggalassa kÄ• ye á¸• Ä• ho uá¹-á¹-hito, tato so theraá¹ƒ vanditvÄ• ``bh
anurÅ«pena vinayadharena nÄ• ma tumhÄ• diseneva bhavituá¹ƒ vaá¹-á¹-ati. codakena ca Ä
vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• setakÄ• ni nivÄ• setvÄ• ``ciraá¹ƒ kilamitattha mayÄ• â€™â
pakkÄ• mi.

evaá¹ƒ lajjinÄ• codiyamÄ• no alajjÄ« bahÅ«supi vatthÅ«su uppannesu paá¹-iÃ±Ã±aá¹ƒ na
``suddhoâ€™â€™ ti vattabbo na ``asuddhoâ€™â€™ ti. jÄ«vamatako nÄ• ma Ä• makapÅ«ti

sace \Be II 177/ panassa aÃ±Ã±ampi tÄ• disaá¹ƒ vatthuá¹ƒ uppajjati na vinicchinitabbaá¹ƒ \
nÄ• sitakova bhavissati. sace pana alajjÄ«yeva alajjiá¹ƒ codeti, so vattabbo ``Ä• vuso tava v
sakkÄ• vattuâ€™â€™ nti itarampi tatheva vatvÄ• ubhopi ``ekasambhogaparibhogÄ• hutvÄ
uyyojetabbÄ• , sÄ«latthÄ• ya tesaá¹ƒ vinicchayo na kÄ• tabbo. pattacÄ«varapariveá¹‡Ä• dia
sakkhiá¹ƒ labhitvÄ• kÄ• tabbo.

atha lajjÄ« lajjiá¹ƒ codeti, vivÄ• do ca nesaá¹ƒ kismiÃ±cideva appamattako hoti, saÃ±Ã±Ä• p
karothÄ• â€™â€™ ti accayaá¹ƒ desÄ• petvÄ• uyyojetabbÄ• . atha panettha cuditakena sal
Ä• dito paá¹-á¹-hÄ• ya alajjÄ« nÄ• ma natthi. so ca pakkhÄ• nurakkhaá¹‡atthÄ• ya paá¹-iÃ±
saddahÄ• ma, mayaá¹ƒ saddahÄ• mÄ• â€™â€™ ti bahÅ« uá¹-á¹-hahanti. so tesaá¹ƒ paá¹-i
dvevÄ• raá¹ƒ suddho hotu. atha pana viraddhakÄ• lato paá¹-á¹-hÄ• ya á¹-hÄ• ne na tiá¹-á¹-h
dÄ• tabbo.

evaá¹ƒ \Ne II 160/ yÄ• ya kÄ• yaci codanÄ• ya vasena saá¹…ghamajjhe osaá¹-e vatthusmiâ

paá¹-ipattiá¹ƒ Ã±atvÄ• tassÄ• yeva codanÄ• ya sampattivipattijÄ• nanatthaá¹ƒ Ä• dimajjhap
vasena vinicchayo veditabbo. seyyathidaá¹ƒ codanÄ• ya ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyo
``ahaá¹ƒ taá¹ƒ vattukÄ• mo, karotu me Ä• yasmÄ• okÄ• saâ€™â€™ nti evaá¹ƒ okÄ• sakan
vatthunÄ• codetvÄ• sÄ• retvÄ• vinicchayo majjhe, Ä• pattiyaá¹ƒ vÄ• anÄ• pattiyaá¹ƒ vÄ•
samatho pariyosÄ• naá¹ƒ.

codanÄ• ya kati mÅ«lÄ• ni, kati vatthÅ«ni, kati bhÅ«miyo? codanÄ• ya dve mÅ«lÄ• ni --- sa
vÄ• ; tÄ«á¹‡i vatthÅ«ni --- diá¹-á¹-haá¹ƒ, sutaá¹ƒ, parisaá¹…kitaá¹ƒ; paÃ±ca bhÅ«miyo --- kÄ
akÄ• lena, bhÅ«tena vakkhÄ• mi no abhÅ«tena, saá¹‡hena vakkhÄ• mi no pharusena, attha
anatthasaá¹ƒhitena, mettacitto vakkhÄ• mi no dosantaroti. imÄ• ya ca pana codanÄ• ya coc
``parisuddhakÄ• yasamÄ• cÄ• ro nu khomhÄ«â€™â€™ tiÄ• dinÄ• (Vin II 399) nayena upÄ
dhammesu patiá¹-á¹-hÄ• tabbaá¹ƒ, cuditakena dvÄ«su dhammesu patiá¹-á¹-hÄ• tabbaá¹ƒ s

__appeva_ \Be II 178/ __nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyya_nti api \Ee III
puggalaá¹ƒ imamhÄ• seá¹-á¹-hacariyÄ• cÄ• veyyaá¹ƒ, ``sÄ• dhu vatassa sacÄ• haá¹ƒ ima
brahmacariyÄ• cÄ• veyyaâ€™â€™ nti iminÄ• adhippÄ• yena anuddhaá¹ƒseyyÄ• ti vuttaá¹
``brahmacariyÄ• cÄ• veyyaâ€™â€™ nti imasseva pariyÄ• yamatthaá¹ƒ dassetuá¹ƒ ``bhikkh
ntiÄ• di vuttaá¹ƒ.

khaá¹‡Ä• dÄ«ni samayavevacanÄ• ni. __taá¹ƒ khaá¹‡aá¹ƒ taá¹ƒ layaá¹ƒ taá¹ƒ muhuttaá¹ƒ v
khaá¹‡e tasmiá¹ƒ laye tasmiá¹ƒ muhutte vÄ«tivatte. bhummappattiyÄ• hi idaá¹ƒ upayogava

samanuggÄ• hiyamÄ• naniddese __yena vatthunÄ• anuddhaá¹ƒsito hotÄ«_ti catÅ«su pÄ•
codakena cuditako anuddhaá¹ƒsito abhibhÅ«to ajjhotthaá¹-o hoti. __tasmiá¹ƒ vatthusmiá¹ƒ s
tasmiá¹ƒ codakena vuttavatthusmiá¹ƒ so codako anuvijjakena ``kiá¹ƒ te diá¹-á¹-haá¹ƒ, kinti t
ntiÄ• dinÄ• nayena anuvijjiyamÄ• no vÄ«maá¹ƒsiyamÄ• no upaparikkhiyamÄ• no.

asamanuggÄ• hiyamÄ• naniddese __na kenaci vuccamÄ• no_ti anuvijjakena vÄ• aÃ±Ã±en
diá¹-á¹-hÄ• dÄ«su vatthÅ«su kenaci avuccamÄ• no. etesaÃ±ca dvinnaá¹ƒ mÄ• tikÄ• padÄ•
``bhikkhu ca dosaá¹ƒ patiá¹-á¹-hÄ• tÄ«â€™â€™ tiiminÄ• sambandho veditabbo. idaÃ±hi vu
samanuggÄ• hiyamÄ• no vÄ• asamanuggÄ• hiyamÄ• no vÄ• bhikkhu ca dosaá¹ƒ patiá¹-á¹
paá¹-ijÄ• nÄ• ti saá¹…ghÄ• disesoâ€™â€™ ti. idaÃ±ca amÅ«lakabhÄ• vassa pÄ• kaá¹-akÄ
Ä• pattiá¹ƒ pana anuddhaá¹ƒsitakkhaá¹‡eyeva Ä• pajjati.

idÄ• ni ``amÅ«lakaÃ±ceva taá¹ƒ adhikaraá¹‡aá¹ƒ hotÄ«â€™â€™ ti ettha yasmÄ• amÅ«lak
vuttaá¹ƒ, tasmÄ• taá¹ƒ avatvÄ• apubbameva dassetuá¹ƒ __ ``adhikaraá¹‡aá¹ƒ nÄ• mÄ• â€
yasmÄ• adhikaraá¹‡aá¹ƒ adhikaraá¹‡aá¹-á¹-hena ekampi vatthuvasena nÄ• nÄ• hoti, tena
dassetuá¹ƒ __ ``cattÄ• ri adhikaraá¹‡Ä• ni vivÄ• dÄ• dhikaraá¹‡aâ€™â€™ _ntiÄ• dimÄ• ha

adhikaraá¹‡aá¹-á¹-ho, yenetaá¹ƒ ekaá¹ƒ hotÄ«ti? samathehi adhikaraá¹‡Ä«yatÄ• . tasmÄ• paá¹-icca sandhÄ• ya samathÄ• vattanti, taá¹ƒ ``adhikaraá¹‡aâ€™â€™ nti veditabbaá¹ƒ.

__aá¹-á¹-hakathÄ• su_ \Be II 179/ pana vuttaá¹ƒ --- ``adhikaraá¹‡anti keci gÄ• haá¹ƒ vadant keci \Ee III 594/ akkhantiá¹ƒ keci vohÄ• raá¹ƒ, keci paá¹‡á¹‡attiâ€™â€™ nti. puna evaá¹ƒ v gÄ• ho adhikaraá¹‡aá¹ƒ nÄ• ma, eko attÄ• dÄ• naá¹ƒ gahetvÄ• sabhÄ• gena bhikkhunÄ• Ä• dÄ«navaá¹ƒ disvÄ• puna cajati, tassa taá¹ƒ adhikaraá¹‡aá¹ƒ samathappattaá¹ƒ bhaviss adhikaraá¹‡aá¹ƒ, ``idaá¹ƒ attÄ• dÄ• naá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti uppannÄ• cetanÄ• n adhikaraá¹‡aá¹ƒ, akkhantiyÄ• attÄ• dÄ• naá¹ƒ gahetvÄ• pi aparabhÄ• ge vinicchayaá¹ƒ ala cajati. yadi vohÄ• ro adhikaraá¹‡aá¹ƒ, kathento Ä• hiá¹‡á¸• itvÄ• aparabhÄ• ge tuá¹‡hÄ« h taá¹ƒ adhikaraá¹‡aá¹ƒ samathappattaá¹ƒ bhavissati, tasmÄ• paá¹‡á¹‡atti adhikaraá¹‡anti.

taá¹ƒ panetaá¹ƒ ``methunadhammapÄ• rÄ• jikÄ• patti methunadhammapÄ• rÄ• jikÄ• pattiyÄ evaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡assa tabbhÄ• giyanti ca vivÄ• dÄ• dh siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataâ€™â€™ nti ca evamÄ• dÄ«hi virujjhati. na hi te paá¹‡á kusalÄ• dibhÄ• vaá¹ƒ icchanti, na ca ``amÅ«lakena pÄ• rÄ• jikena dhammenÄ• â€™â€™ ti paá¹‡á¹‡atti nÄ• ma hoti. kasmÄ• ? accantaakusalattÄ• . vuttampi hetaá¹ƒ --- ``Ä• pattÄ• dh akusalaá¹ƒ siyÄ• abyÄ• kataâ€™â€™ nti (Vin V 303).

yaÃ±cetaá¹ƒ ``amÅ«lakena pÄ• rÄ• jikenÄ• â€™â€™ ti ettha amÅ«lakaá¹ƒ pÄ• rÄ• jikaá¹ƒ tassevÄ• yaá¹ƒ ``amÅ«lakaÃ±ceva taá¹ƒ adhikaraá¹‡aá¹ƒ hotÄ«â€™â€™ ti paá¹-iniddeso, aÃ±Ã±aá¹ƒ niddisitvÄ• \Ne II 162/ aÃ±Ã±aá¹ƒ paá¹-iniddisati. yasmÄ• pana yÄ• ya paá¹‡á abhilÄ• pena codakena so puggalo pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoti paÃ±Ã±atto, adhikaraá¹‡assa amÅ«lakattÄ• sÄ• pi paÃ±Ã±atti amÅ«likÄ• hoti, adhikaraá¹‡e pavattattÄ tasmÄ• iminÄ• pariyÄ• yena paá¹‡á¹‡atti ``adhikaraá¹‡aâ€™â€™ nti yujjeyya, yasmÄ• vÄ adhikaraá¹‡aá¹ƒ taá¹ƒ sabhÄ• vato natthi, paÃ±Ã±attimattameva atthi. tasmÄ• pi paá¹‡á¹‡a yujjeyya. taÃ±ca kho idheva na sabbattha. na hi vivÄ• dÄ• dÄ«naá¹ƒ paá¹‡á¹‡atti adhikaraá adhikaraá¹‡aá¹-á¹-ho pana tesaá¹ƒ pubbe vuttasamathehi adhikaraá¹‡Ä«yatÄ• . iti iminÄ• a idhekacco vivÄ• do vivÄ• do ceva adhikaraá¹‡aÃ±cÄ• ti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. esa nay

tattha \Be II 180/ ``idha bhikkhÅ« vivadanti dhammoti vÄ• adhammoti vÄ• â€™â€™ ti evaá bhedakaravatthÅ«ni nissÄ• ya uppanno vivÄ• do __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_. ``idha bhikk sÄ«lavipattiyÄ• vÄ• â€™â€™ ti evaá¹ƒ catasso vipattiyo nissÄ• ya uppanno anuvÄ• do __a ``paÃ±capi Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ, sattapi Ä• pattikkhandhÄ• Ä• pat evaá¹ƒ Ä• pattiyeva __Ä• pattÄ• dhikaraá¹‡aá¹ƒ_. ``yÄ• saá¹…ghassa kiccayatÄ• karaá¹‡ Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutthakammaâ€™â€™ nti (Vin II 215) evaá saá¹…ghakiccaá¹ƒ __kiccÄ• dhikaraá¹‡a_nti veditabbaá¹ƒ.

imasmiá¹ƒ panatthe pÄ• rÄ• jikÄ• pattisaá¹…khÄ• taá¹ƒ Ä• pattÄ• dhikaraá¹‡ameva adhipp
atthuddhÄ• ravasena vuttÄ• ni, ettakÄ• hi adhikaraá¹‡asaddassa atthÄ• . tesu pÄ• rÄ• jika
taá¹ƒ diá¹-á¹-hÄ• dÄ«hi mÅ«lehi amÅ«lakaÃ±ceva adhikaraá¹‡aá¹ƒ hoti. ayaÃ±ca bhikkhu c
paá¹-icca tiá¹-á¹-hati ``tucchakaá¹ƒ mayÄ• bhaá¹‡itaâ€™â€™ ntiÄ• dÄ«ni vadanto paá¹-ijÄ
anuddhaá¹ƒsitakkhaá¹‡eyeva saá¹…ghÄ• disesoti ayaá¹ƒ tÄ• vassa sapadÄ• nukkamanidd

<387> idÄ• ni yÄ• ni tÄ• ni saá¹…khepato diá¹-á¹-hÄ• dÄ«ni codanÄ• vatthÅ«ni vuttÄ• ni, te
Ä• pattiá¹ƒ ropetvÄ• dassento __ ``adiá¹-á¹-hassa hotÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __
adiá¹-á¹-ho assa hoti. etena codakena adiá¹-á¹-ho hoti, so puggalo pÄ• rÄ• jikaá¹ƒ dhamma
attho. esa nayo asutassa hotÄ«tiÄ• dÄ«supi.

__diá¹-á¹-ho mayÄ• _ti diá¹-á¹-hosi mayÄ• ti vuttaá¹ƒ hoti. esa nayo __suto mayÄ• _tiÄ• dÄ
adiá¹-á¹-hamÅ«lake \Ne II 163/ uttÄ• natthameva. diá¹-á¹-hamÅ«lake pana taÃ±ce codeti ``s
evaá¹ƒ vuttÄ• naá¹ƒ suttÄ• dÄ«naá¹ƒ Ä• bhÄ• vena amÅ«lakattaá¹ƒ veditabbaá¹ƒ.

sabbasmiá¹ƒyeva ca imasmiá¹ƒ codakavÄ• re yathÄ• idhÄ• gatesu ``pÄ• rÄ• jikaá¹ƒ dhamm
assamaá¹‡osi, asakyaputtiyosÄ«â€™â€™ ti imesu vacanesu ekekassa vasena vÄ• cÄ• ya
evaá¹ƒ \Be II 181/ aÃ±Ã±atra Ä• gatesu ``dussÄ«lo, pÄ• padhammo, asucisaá¹…kassarasa
paá¹-icchannakammanto \Ee III 596/, assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o, abrahmacÄ• rÄ«
antopÅ«ti, avassuto, kasambujÄ• toâ€™â€™ ti imesupi vacanesu ekekassa vasena vÄ• cÄ
hotiyeva.

``natthi tayÄ• saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™
sÄ«saá¹ƒ na enti, ``dussÄ«losi natthi tayÄ• saddhiá¹ƒ uposatho vÄ• â€™â€™ ti evaá¹ƒ dus
``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosÄ«â€™â€™ tiÄ• dipadesu vÄ• yena kenaci sa
enti, saá¹…ghÄ• disesakarÄ• ni honti.

__mahÄ• padumatthero_ panÄ• ha --- ``na kevalaá¹ƒ idha pÄ• á¸·iyaá¹ƒ anÄ• gatÄ• ni `dus
tiÄ• dipadÄ• neva sÄ«saá¹ƒ enti, `koá¹‡á¹-hosi mahÄ• sÄ• maá¹‡erosi, mahÄ• upÄ• sakosi
nigaá¹‡á¹-hosi, Ä• jÄ«vakosi, tÄ• pasosi, paribbÄ• jakosi, paá¹‡á¸• akosi, theyyasaá¹ƒvÄ• s
titthiyapakkantakosi, tiracchÄ• nagatosi, mÄ• tughÄ• takosi, pitughÄ• takosi, arahantaghÄ•
saá¹…ghabhedakosi, lohituppÄ• dakosi, bhikkhunÄ«dÅ«sakosi, ubhatobyaÃ±janakaosÄ«â€
entiyevÄ• â€™â€™ ti. __mahÄ• padumatthero_yeva ca ``diá¹-á¹-he vematikotiÄ• dÄ«su ya
kappeti, yadaggena no kappeti tadaggena nassarati, yadaggena nassarati tadaggena pamu
vadati.

__mahÄ• sumatthero_ pana ekekaá¹ƒ dvidhÄ• bhinditvÄ• catunnampi pÄ• á¹-ekkaá¹ƒ nay
diá¹-á¹-he vematikoti ayaá¹ƒ tÄ• va dassane vÄ• vematiko hoti puggale vÄ• , tattha ``diá¹-á

diá¹-á¹-hoâ€™â€™ ti evaá¹ƒ dassane vematiko hoti. ``ayaá¹ƒ nukho mayÄ• diá¹-á¹-ho aÃ±
puggale vematiko hoti. evaá¹ƒ dassanaá¹ƒ vÄ• no kappeti puggalaá¹ƒ vÄ• , dassanaá¹ƒ vÄ
vÄ• , dassanaá¹ƒ vÄ• pamuá¹-á¹-ho hoti puggalaá¹ƒ vÄ• . ettha ca __vematiko_ti vimatijÄ•
saddahati. __nassaratÄ«_ti asÄ• riyamÄ• no nassarati. yadÄ• pana taá¹ƒ \Ne II 164/ ``asuk
á¹-hÄ• ne asukasmiá¹ƒ nÄ• ma kÄ• leâ€™â€™ ti sÄ• renti tadÄ• sarati. __pamuá¹-á¹-ho_ti
upÄ• yehi sÄ• riyamÄ• nopi nassaratiyevÄ• ti \Be II 182/. etenevupÄ• yena codÄ• pakavÄ•
tattha ``mayÄ• â€™â€™ ti parihÄ«naá¹ƒ, sesaá¹ƒ codakavÄ• rasadisameva.

<389> tato paraá¹ƒ Ä• pattibhedaá¹ƒ anÄ• pattibhedaÃ±ca dassetuá¹ƒ __ ``asuddhe suddh
_tiÄ• dikaá¹ƒ catukkaá¹ƒ á¹-hapetvÄ• ekamekaá¹ƒ padaá¹ƒ catÅ«hi catÅ«hi bhedehi niddiá
sabbaá¹ƒ pÄ• á¸·inayeneva sakkÄ• jÄ• nituá¹ƒ. kevalaá¹ƒ hetthÄ• dhippÄ• yabhedo vedital
nÄ• ma --- cÄ• vanÄ• dhippÄ• yo, akkosÄ• dhippÄ• yo, kammÄ• dhippÄ• yo, vuá¹-á¹-hÄ• n
uposathapavÄ• raá¹‡aá¹-á¹-hapanÄ• dhippÄ• yo, anuvijjanÄ• dhippÄ• yo, dhammakathÄ• d
purimesu catÅ«su adhippÄ• yesu okÄ• saá¹ƒ akÄ• rÄ• pentassa dukkaá¹-aá¹ƒ. okÄ• saá¹ƒ
amÅ«lakena pÄ• rÄ• jikena anuddhaá¹ƒsentassa saá¹…ghÄ• diseso. amÅ«lakena saá¹…gh
pÄ• cittiyaá¹ƒ. Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒsentassa dukkaá¹-aá¹ƒ. akkosÄ• dhippÄ• ye
asammukhÄ• pana sattahipi Ä• pattikkhandhehi vadantassa dukkaá¹-aá¹ƒ. asammukhÄ• e
karontassa dukkaá¹-ameva.

__kurundiyaá¹ƒ_ pana ``vuá¹-á¹-hÄ• nÄ• dhippÄ• yena `tvaá¹ƒ imaá¹ƒ nÄ• ma Ä• pattiá¹ƒ Ä
paá¹-ikarohÄ«â€™ ti vadantassa okÄ• sakiccaá¹ƒ natthÄ«â€™â€™ ti vuttaá¹ƒ. sabbattheva
``uposathapavÄ• raá¹‡aá¹ƒ á¹-hapentassa okÄ• sakammaá¹ƒ natthÄ«â€™â€™ ti vuttaá¹ƒ.
jÄ• nitabbaá¹ƒ. ``suá¹‡Ä• tu me bhante saá¹…gho ajjuposatho pannaraso yadi saá¹…ghass
uposathaá¹ƒ kareyyaâ€™â€™ ti etasmiÃ±hi __re_-kÄ• re anatikkanteyeva á¹-hapetuá¹ƒ lab
__yya_-kÄ• re patte na labbhati. esa nayo pavÄ• raá¹‡Ä• ya. anuvijjakassÄ• pi osaá¹-e vatt
tavÄ• â€™â€™ ti anuvijjanÄ• dhippÄ• yena vadantassa okÄ• sakammaá¹ƒ natthi.

dhammakathikassÄ• pi dhammÄ• sane nisÄ«ditvÄ• ``yo idaÃ±cidaÃ±ca karoti, ayaá¹ƒ bhik
tiÄ• dinÄ• nayena anodissa dhammaá¹ƒ kathentassa okÄ• sakammaá¹ƒ natthi. sace pana
asuko \Ee III 598/ ca assamaá¹‡o anupÄ• sakoâ€™â€™ ti katheti, dhammÄ• sanato orohitv
gantabbaá¹ƒ. yaá¹ƒ pana tattha tattha ``anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• â€™â€™ ti vuttaá¹ƒ t
akÄ• rÄ• petvÄ• ti evamattho veditabbo, na hi koci anokÄ• so nÄ• ma atthi, yamokÄ• saá¹ƒ
Ä• pattiá¹ƒ Ä• pajjati, okÄ• saá¹ƒ pana akÄ• rÄ• petvÄ• Ä• pajjatÄ«ti. sesaá¹ƒ uttÄ• namev

samuá¹-á¹-hÄ• nÄ• dÄ«su \Ne II 165/ tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato, vÄ• cÄ• cittat
samuá¹-á¹-hÄ• ti. kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakamm
akusalacittaá¹ƒ, dukkhavedananti.

paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<391> __tena samayena buddho bhagavÄ• _ti dutiyaduá¹-á¹-hadosasikkhÄ• padaá¹ƒ. tatth
imaá¹ƒ chagalakaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ nÄ• ma karomÄ• _ti te kira paá¹-hamavatthus
sampÄ• detuá¹ƒ asakkontÄ• laddhaniggahÄ• vighÄ• tappattÄ• ``idÄ• ni jÄ• nissÄ• mÄ• â
pariyesamÄ• nÄ• vicaranti. athekadivasaá¹ƒ disvÄ• tuá¹-á¹-hÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ olok
``handa mayaá¹ƒ, Ä• vuso, imaá¹ƒ chagalakaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ nÄ• ma karomÄ•
nÄ• mÄ• yaâ€™â€™ nti evamassa nÄ• maá¹ƒ karomÄ• ti vuttaá¹ƒ hoti. esa nayo __mettiya
etthÄ• pi.

__te bhikkhÅ« mettiyabhumajake bhikkhÅ« anuyuÃ±jiá¹ƒsÅ«_ti evaá¹ƒ anuyuÃ±jiá¹ƒsu --- ``
dabbo mallaputto mettiyÄ• ya bhikkhuniyÄ• saddhiá¹ƒ diá¹-á¹-hoâ€™â€™ ti? ``gijjhakÅ«á¹-
``kÄ• ya velÄ• yaâ€™â€™ ti? ``bhikkhÄ• cÄ• ragamanavelÄ• yÄ• â€™â€™ ti. Ä• vuso dab
tadÄ• kuhiâ€™â€™ nti? ``veá¸·uvane bhattÄ• ni uddisÄ• mÄ«â€™â€™ ti. ``tava tÄ• ya vel
atthibhÄ• vaá¹ƒ ko jÄ• nÄ• tÄ«â€™â€™ ti? ``bhikkhusaá¹…gho, bhanteâ€™â€™ ti. te saá¹
``jÄ• nÄ• tha tumhe tÄ• ya velÄ• ya imassa veá¸·uvane atthibhÄ• vaâ€™â€™ nti. ``Ä• ma,
sammutiladdhadivasato \Ee III 599/ paá¹-á¹-hÄ• ya veá¸·uvaneyevÄ• â€™â€™ ti. tato metti
``Ä• vuso, tumhÄ• kaá¹ƒ kathÄ• na sameti, kacci no lesaá¹ƒ oá¸• á¸• etvÄ• vadathÄ• â€™
bhikkhÅ«hi anuyuÃ±jiyamÄ• nÄ• Ä• ma Ä• vusoti vatvÄ• etamatthaá¹ƒ Ä• rocesuá¹ƒ.

__kiá¹ƒ_ \Be II 184/ __pana tumhe, Ä• vuso, Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ aÃ±Ã
adhikaraá¹‡assÄ• _ti ettha aÃ±Ã±abhÄ• gassa idaá¹ƒ, aÃ±Ã±abhÄ• go vÄ• assa atthÄ«ti _
adhikaraá¹‡a_nti Ä• dhÄ• ro veditabbo, vatthu adhiá¹-á¹-hÄ• nanti vuttaá¹ƒ hoti. yo hi so ``d
nÄ• mÄ• â€™â€™ ti chagalako vutto, so yvÄ• yaá¹ƒ Ä• yasmato dabbassa mallaputtassa b
manussajÄ• ti ceva bhikkhubhÄ• vo ca tato aÃ±Ã±assa bhÄ• gassa koá¹-á¹-hÄ• sassa pakk
tiracchÄ• najÄ• tiyÄ• \Ne II 166/ ceva chagalakabhÄ• vassa ca so vÄ• aÃ±Ã±abhÄ• go as
aÃ±Ã±abhÄ• giyasaá¹…khyaá¹ƒ labhati. yasmÄ• ca tesaá¹ƒ ``imaá¹ƒ mayaá¹ƒ dabbaá¹ƒ m
karomÄ• â€™â€™ ti vadantÄ• naá¹ƒ tassÄ• nÄ• makaraá¹‡asaÃ±Ã±Ä• ya Ä• dhÄ• ro vatt
adhikaraá¹‡anti veditabbo. taÃ±hi sandhÄ• ya ``te bhikkhÅ« aÃ±Ã±abhÄ• giyassa adhikara
Ä• haá¹ƒsu, na vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«su aÃ±Ã±ataraá¹ƒ. kasmÄ• ? asambhavato. na
adhikaraá¹‡Ä• naá¹ƒ kassaci aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kaÃ±cidesaá¹ƒ lesama
catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ leso nÄ• ma atthi. jÄ• tilesÄ• dayo hi puggalÄ• naá¹ƒyeva
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«naá¹ƒ. idaÃ±ca ``dabbo mallaputtoâ€™â€™ ti nÄ• maá¹ƒ tassa
aÃ±Ã±abhÄ• giyÄ• dhikaraá¹‡abhÄ• ve á¹-hitassa chagalakassa koci deso hoti theraá¹ƒ am
anuddhaá¹ƒsetuá¹ƒ lesamatto.

ettha ca dissati apadissati assa ayanti voharÄ«yatÄ«ti __deso_. jÄ• tiÄ• dÄ«su aÃ±Ã±atara
adhivacanaá¹ƒ. aÃ±Ã±ampi vatthuá¹ƒ lissati silissati vohÄ• ramatteneva Ä«sakaá¹ƒ allÄ«ya
jÄ• tiÄ• dÄ«naá¹ƒyeva aÃ±Ã±atarakoá¹-á¹-hÄ• sassetaá¹ƒ adhivacanaá¹ƒ. tato paraá¹ƒ uttÄ
sikkhÄ• padapaÃ±Ã±attiyampi ayamevattho. padabhÄ• jane pana yassa aÃ±Ã±abhÄ• giyas
kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒseyya \Ee I
aá¹-á¹-huppattivaseneva Ä• vibhÅ«taá¹ƒ, tasmÄ• na vibhattanti veditabbaá¹ƒ.

<393> yÄ• ni pana adhikaraá¹‡anti vacanasÄ• maÃ±Ã±ato atthuddhÄ• ravasena pavattÄ• r
tesaá¹ƒ aÃ±Ã±abhÄ• giyatÄ• ca tabbhÄ• giyatÄ• ca yasmÄ• apÄ• kaá¹-Ä• jÄ• nitabbÄ•
vacanasÄ• maÃ±Ã±ato laddhaá¹ƒ \Be II 185/ adhikaraá¹‡aá¹ƒ nissÄ• ya taá¹ƒ Ä• vikaronto
adhikaraá¹‡assÄ• ti Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ vÄ• hoti adhikaraá¹‡aÃ±Ã±abhÄ• giyaá¹ƒ
ca sÄ• avasÄ• ne Ä• pattaÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa vasena codanÄ• vuttÄ• ,
sabbÄ• dhikaraá¹‡Ä• naá¹ƒ tabbhÄ• giyaaÃ±Ã±abhÄ• giyatÄ• samÄ• haá¹-Ä• ti veditabbÄ

tattha ca __Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ vÄ• _ti paá¹-hamaá¹ƒ uddiá¹-á¹-hattÄ• ``kathaÃ±ca
aÃ±Ã±abhÄ• giyÄ• hotÄ«â€™â€™ ti niddese Ä• rabhitabbe yasmÄ• Ä• pattÄ• dhikaraá¹‡
tabbhÄ• giyavicÄ• raá¹‡Ä• yaá¹ƒyeva ayamattho Ä• gamissati, tasmÄ• evaá¹ƒ anÄ• rabhit
adhikaraá¹‡aá¹ƒ adhikaraá¹‡assa aÃ±Ã±abhÄ• giyaâ€™â€™ nti pacchimapadaá¹ƒyeva gal
veditabbo.

tattha \Ne II 167/ aÃ±Ã±abhÄ• giyavÄ• ro uttÄ• natthoyeva. ekamekaÃ±hi adhikaraá¹‡aá¹ƒ
tiá¹‡á¹‡aá¹ƒ aÃ±Ã±abhÄ• giyaá¹ƒ aÃ±Ã±apakkhiyaá¹ƒ aÃ±Ã±akoá¹-á¹-hÄ• siyaá¹ƒ hoti, vat
tabbhÄ• giyavÄ• re pana vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giya
taá¹ƒkoá¹-á¹-hÄ• siyaá¹ƒ vatthusabhÄ• gattÄ• , tathÄ• anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ•
buddhakÄ• lato paá¹-á¹-hÄ• ya hi aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni nissÄ• ya uppannavi
uppajjanakavivÄ• do ca vatthusabhÄ• gatÄ• ya ekaá¹ƒ vivÄ• dÄ• dhikaraá¹‡ameva hoti, tat
paá¹-á¹-hÄ• ya catasso vipattiyo nissÄ• ya uppannaanuvÄ• do ca idÄ• ni uppajjanakaanuvÄ
ekaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡ameva hoti. yasmÄ• pana Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ
sabhÄ• gavisabhÄ• gavatthuto sabhÄ• gasarikkhÄ• sarikkhato ca ekaá¹ƒsena tabbhÄ• giya
__Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡assa siyÄ• tabbhÄ• giyaá¹ƒ siyÄ• aÃ±Ã±
Ä• dito paá¹-á¹-hÄ• ya aÃ±Ã±abhÄ• giyassa paá¹-hamaá¹ƒ niddiá¹-á¹-hattÄ• idhÄ• pi aÃ±Ã
niddiá¹-á¹-haá¹ƒ, tattha aÃ±Ã±abhÄ• giyattaÃ±ca parato tabbhÄ• giyattaÃ±ca vuttanayenev

__kiccÄ• dhikaraá¹‡aá¹ƒ_ \Ee III 601/ __kiccÄ• dhikaraá¹‡assa tabbhÄ• giya_nti ettha pana
paá¹-á¹-hÄ• ya cattÄ• ri saá¹…ghakammÄ• ni nissÄ• ya uppannaá¹ƒ adhikaraá¹‡aÃ±ca idÄ
nissÄ• ya uppajjanakaá¹ƒ adhikaraá¹‡aÃ±ca sabhÄ• gatÄ• ya sarikkhatÄ• ya ca ekaá¹ƒ kic
kiá¹ƒ pana saá¹…ghakammÄ• ni nissÄ• ya uppannaá¹ƒ adhikaraá¹‡aá¹ƒ \Be II 186/ kiccÄ•
saá¹…ghakammÄ• namevetaá¹ƒ adhivacananti? saá¹…ghakammÄ• namevetaá¹ƒ adhivaca

saá¹…ghakammaá¹ƒ nÄ• ma ``idaÃ±cidaÃ±ca evaá¹ƒ kattabbaâ€™â€™ nti yaá¹ƒ kammala
nissÄ• ya uppajjanato purimaá¹ƒ purimaá¹ƒ saá¹…ghakammaá¹ƒ nissÄ• ya uppajjanato ca
uppannaá¹ƒ adhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡anti vuttaá¹ƒ.

<394> __kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• yÄ• _ti ettha pana yasmÄ• desoti vÄ• lesa
vuttanayeneva byaÃ±janato nÄ• naá¹ƒ atthato ekaá¹ƒ, tasmÄ• __ ``leso nÄ• ma dasa lesÄ
_tiÄ• dimÄ• ha. tattha jÄ• tiyeva __jÄ• tileso_. esa nayo sesesu.

<395> idÄ• ni tameva lesaá¹ƒ vitthÄ• rato dassetuá¹ƒ yathÄ• taá¹ƒ upÄ• dÄ• ya anuddhaá
savatthukaá¹ƒ katvÄ• dassento __ ``jÄ• tileso nÄ• ma khattiyo diá¹-á¹-ho hotÄ«â€™â€™ _t
__khattiyo diá¹-á¹-ho hotÄ«_ti aÃ±Ã±o koci khattiyajÄ• tiyo iminÄ• codakena diá¹-á¹-ho hoti
dhammaá¹ƒ ajjhÄ• pajjanto_ti methunadhammÄ• dÄ«su aÃ±Ã±ataraá¹ƒ Ä• pajjanto. __aÃ±
\Ne II 168/ __codetÄ«_ti atha so aÃ±Ã±aá¹ƒ attano veriá¹ƒ khattiyajÄ• tiyaá¹ƒ bhikkhuá¹ƒ pa
khattiyajÄ• tilesaá¹ƒ gahetvÄ• evaá¹ƒ codeti ``khattiyo mayÄ• diá¹-á¹-ho pÄ• rÄ• jikaá¹ƒ dh
ajjhÄ• pajjanto, tvaá¹ƒ khattiyo, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosÄ«â€™â€™ atha
na aÃ±Ã±o, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi asakyaputtiyosi natth
vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• ya vÄ• cÄ
tesaá¹ƒ khattiyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisassa tassa tassa dÄ«ghÄ• dino vÄ• di
aÃ±Ã±abhÄ• giyatÄ• khattiyajÄ• tipaÃ±Ã±attiyÄ• Ä• dhÄ• ravasena adhikaraá¹‡atÄ• ca v
sabbapadesu yojanÄ• veditabbÄ• .

<400> pattalesaniddese ca \Ee III 602/ __sÄ• á¹-akapatto_ti lohapattasadiso susaá¹‡á¹-hÄ•
bhamaravaá¹‡á¹‡o mattikÄ• patto vuccati. __sumbhakapatto_ti pakatimattikÄ• patto.

<406> yasmÄ• \Be II 187/ pana Ä• pattilesassa ekapadeneva saá¹…khepato niddeso vutto
taá¹ƒ dassetuá¹ƒ ``bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hotÄ«â€™â€™
panassa tattheva niddesaá¹ƒ avatvÄ• idha visuá¹ƒ vuttoti? sesaniddesehi asabhÄ• gattÄ• .
aÃ±Ã±aá¹ƒ disvÄ• aÃ±Ã±assa codanÄ• vasena vuttÄ• . ayaá¹ƒ pana ekameva aÃ±Ã±aá¹ƒ
aÃ±Ã±Ä• ya Ä• pattiyÄ• codanÄ• vasena vutto. yadi evaá¹ƒ kathaá¹ƒ aÃ±Ã±abhÄ• giyaá¹ƒ
Ä• pattiyÄ• . teneva vuttaá¹ƒ --- ``evampi Ä• pattaÃ±Ã±abhÄ• giyaÃ±ca hoti leso ca upÄ• di
saá¹…ghÄ• disesaá¹ƒ Ä• panno taá¹ƒ pÄ• rÄ• jikassa aÃ±Ã±abhÄ• giyaá¹ƒ adhikaraá¹‡aá¹
adhikaraá¹‡assa leso nÄ• ma yo so sabbakhattiyÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o khattiyabhÄ• vo
sÄ• dhÄ• raá¹‡o Ä• pattibhÄ• vo. etenupÄ• yena sesÄ• pattimÅ«lakanayo codÄ• pakavÄ• n

<408> __anÄ• patti tathÄ• saÃ±Ã±Ä« codeti vÄ• codÄ• peti vÄ• _ti ``pÄ• rÄ• jikaá¹ƒyeva a
evaá¹ƒ tathÄ• saÃ±Ã±Ä« codeti vÄ• codÄ• peti vÄ• tassa anÄ• patti. sesaá¹ƒ sabbattha ut
samuá¹-á¹-hÄ• nÄ• dÄ«nipi paá¹-hamaduá¹-á¹-hadosasadisÄ• nevÄ• ti.

dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

<409> __tena_ \Ne II 169/ __samayena buddho bhagavÄ• _ti saá¹…ghabhedasikkhÄ• pada
devadatto_tiÄ• dÄ«su yo ca devadatto, yathÄ• ca pabbajito, yena ca kÄ• raá¹‡ena kokÄ• li
``etha mayaá¹ƒ Ä• vuso samaá¹‡assa gotamassa saá¹…ghabhedaá¹ƒ karissÄ• ma cakkabh
sabbaá¹ƒ __saá¹…ghabhedakkhandhake_ (Vin II 343) Ä• gatameva. paÃ±cavatthuyÄ• canA
Ä• gamissati. atha kho idhÄ• pi Ä• gatattÄ• yadettha vattabbaá¹ƒ, taá¹ƒ vatvÄ• va gamissÄ

__sÄ• dhu bhante_ti Ä• yÄ• canÄ• . __bhikkhÅ« yÄ• vajÄ«vaá¹ƒ Ä• raÃ±Ã±ikÄ• assÅ«_ti Ä
samÄ• dÄ• ya sabbepi bhikkhÅ« yÄ• va jÄ«vanti tÄ• va Ä• raÃ±Ã±ikÄ• hontu \Be II 188/, a
gÄ• mantaá¹ƒ osareyya vajjaá¹ƒ naá¹ƒ phuseyyÄ• _ti \Ee III 603/ yo ekabhikkhupi araÃ±Ã±a
nivÄ• satthÄ• ya gÄ• mantaá¹ƒ osareyya, vajjaá¹ƒ taá¹ƒ phuseyya naá¹ƒ bhikkhuá¹ƒ doso p
bhagavÄ• kÄ• retÅ«â€™â€™ ti adhippÄ• yena vadati. esa nayo sesavatthÅ«supi.

<410> __janaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ• _ti janaá¹ƒ amhÄ• kaá¹ƒ appicchatÄ• dibhÄ• vaá¹
paritosessÄ• ma pasÄ• dessÄ• mÄ• ti vuttaá¹ƒ hoti.

imÄ• ni pana paÃ±ca vatthÅ«ni yÄ• cato devadattassa vacanaá¹ƒ sutvÄ• va aÃ±Ã±Ä• si bh
hutvÄ• ayaá¹ƒ yÄ• catÄ«â€™â€™ ti. yasmÄ• pana tÄ• ni anujÄ• niyamÄ• nÄ• ni bahÅ«na
maggantarÄ• yÄ• ya saá¹ƒvattanti, tasmÄ• bhagavÄ• __ ``alaá¹ƒ devadattÄ• â€™â€™ _ti
icchati Ä• raÃ±Ã±iko hotÅ«â€™â€™ _tiÄ• dimÄ• ha.

ettha pana bhagavato adhippÄ• yaá¹ƒ viditvÄ• kulaputtena attano patirÅ«paá¹ƒ veditabbaá
bhagavato adhippÄ• yo --- ``eko bhikkhu mahajjhÄ• sayo hoti mahussÄ• ho, sakkoti gÄ• ma
paá¹-ikkhipitvÄ• araÃ±Ã±e viharanto dukkhassantaá¹ƒ kÄ• tuá¹ƒ. eko dubbalo hoti appathÄ
gÄ• manteyeva sakkoti. eko mahabbalo samappavattadhÄ• tuko adhivÄ• sanakhantisampa
samacitto araÃ±Ã±epi gÄ• mantepi sakkotiyeva. eko neva gÄ• mante na araÃ±Ã±e sakkoti

tatra \Ne II 170/ yvÄ• yaá¹ƒ mahajjhÄ• sayo hoti mahussÄ• ho, sakkoti gÄ• mantasenÄ• sa
araÃ±Ã±e viharanto dukkhassantaá¹ƒ kÄ• tuá¹ƒ, so araÃ±Ã±eyeva vasatu, idamassa patirÅ
saddhivihÄ• rikÄ• dayopi cassa anusikkhamÄ• nÄ• araÃ±Ã±e vihÄ• tabbameva maÃ±Ã±is

yo pana dubbalo hoti appathÄ• mo gÄ• manteyeva sakkoti dukkhassantaá¹ƒ kÄ• tuá¹ƒ, na a
vasatu, yvÄ• yaá¹ƒ mahabbalo samappavattadhÄ• tuko adhivÄ• sanakhantisampanno iá¹-á
araÃ±Ã±epi gÄ• mantepi sakkotiyeva, ayampi gÄ• mantasenÄ• sanaá¹ƒ pahÄ• ya \Be II 18
patirÅ«paá¹ƒ saddhivihÄ• rikÄ• pi hissa anusikkhamÄ• nÄ• araÃ±Ã±e vihÄ• tabbaá¹ƒ maÃ

yo panÄ• yaá¹ƒ neva gÄ• mante na araÃ±Ã±e sakkoti padaparamo hoti. ayampi araÃ±Ã±ey
ayaá¹ƒ hissa dhutaá¹…gasevanÄ• kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ca Ä• yatiá¹ƒ maggaph
saddhivihÄ• rikÄ• dayo cassa anusikkhamÄ• nÄ• araÃ±Ã±e vihÄ• tabbaá¹ƒ maÃ±Ã±issant

evaá¹ƒ yvÄ• yaá¹ƒ dubbalo hoti appathÄ• mo gÄ• manteyeva viharanto sakkoti dukkhassan
imaá¹ƒ puggalaá¹ƒ sandhÄ• ya bhagavÄ• ``yo icchati gÄ• mante viharatÅ«â€™â€™ ti Ä• h
aÃ±Ã±esampi dvÄ• raá¹ƒ dinnaá¹ƒ.

yadi pana bhagavÄ• devadattassa vÄ• daá¹ƒ sampaá¹-iccheyya, yvÄ• yaá¹ƒ puggalo pakat
appathÄ• mo, yopi daharakÄ• le araÃ±Ã±avÄ• saá¹ƒ abhisambhuá¹‡itvÄ• jiá¹‡á¹‡akÄ• le v
samuppannadhÄ• tukkhobhakÄ• le vÄ• nÄ• bhisambhuá¹‡Ä• ti, gÄ• manteyeva pana vihar
kÄ• tuá¹ƒ, tesaá¹ƒ ariyamaggupacchedo bhaveyya, arahattaphalÄ• dhigamo na bhaveyya, u
vilomaá¹ƒ aniyyÄ• nikaá¹ƒ satthu sÄ• sanaá¹ƒ bhaveyya, satthÄ• ca tesaá¹ƒ asabbaÃ±Ã±Å
chaá¸• á¸• etvÄ• devadattavÄ• de patiá¹-á¹-hitoâ€™â€™ ti gÄ• rayho ca bhaveyya. tasmÄ•
saá¹…gaá¹‡hanto devadattassa vÄ• daá¹ƒ paá¹-ikkhipi. etenevÅ«pÄ• yena piá¹‡á¸• apÄ• ti
paá¹ƒsukÅ«likavatthusmimpi aá¹-á¹-ha mÄ• se rukkhamÅ«likavatthusmimpi vinicchayo vedi
rukkhamÅ«lasenÄ• sanaá¹ƒ paá¹-ikkhittameva.

macchamaá¹ƒsavatthusmiá¹ƒ __tikoá¹-iparisuddha_nti tÄ«hi koá¹-Ä«hi parisuddhaá¹ƒ, diá¹-
aparisuddhÄ«hi virahitanti attho. tenevÄ• ha --- ``adiá¹-á¹-haá¹ƒ, asutaá¹ƒ, aparisaá¹…kitaâ
__ ``adiá¹-á¹-haá¹ƒâ€™â€™ _ nÄ• ma bhikkhÅ«naá¹ƒ atthÄ• ya migamacche vadhitvÄ• ga
``asutaá¹ƒâ€™â€™ nÄ• ma bhikkhÅ«naá¹ƒ \Ne II 171/ atthÄ• ya migamacche vadhitvÄ• ga
``aparisaá¹…kitaá¹ƒâ€™â€™ _ pana diá¹-á¹-haparisaá¹…kitaá¹ƒ sutaparisaá¹…kitaá¹ƒ
tadubhayavimuttaparisaá¹…kitaÃ±ca Ã±atvÄ• tabbipakkhato jÄ• nitabbaá¹ƒ. kathaá¹ƒ? idha
manusse jÄ• lavÄ• gurÄ• dihatthe \Be II 190/ gÄ• mato va nikkhamante araÃ±Ã±e vÄ• vica
nesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya \Ee III 605/ paviá¹-á¹-hÄ• naá¹ƒ samacchamaá¹ƒsa
abhiharanti. te tena diá¹-á¹-hena parisaá¹…kanti ``bhikkhÅ«naá¹ƒ nukho atthÄ• ya kataâ€™
__diá¹-á¹-haparisaá¹…kitaá¹ƒ, _ nÄ• ma etaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ evaá¹ƒ apar
vaá¹-á¹-ati. sace pana te manussÄ• ``kasmÄ• bhante na gaá¹‡hathÄ• â€™â€™ ti pucchitv
``nayidaá¹ƒ bhante bhikkhÅ«naá¹ƒ atthÄ• ya kataá¹ƒ, amhehi attano atthÄ• ya vÄ• rÄ• jayu
kataâ€™â€™ nti vadanti kappati.

naheva kho bhikkhÅ« passanti; apica suá¹‡anti, manussÄ• kira jÄ• lavÄ• gurÄ• dihatthÄ•
araÃ±Ã±e vÄ• vicarantÄ«â€™â€™ ti. dutiyadivase ca nesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä•
``bhikkhÅ«naá¹ƒ nukho atthÄ• ya kataâ€™â€™ nti idaá¹ƒ __ ``sutaparisaá¹…kitaá¹ƒâ€™â€™
na vaá¹-á¹-ati, yaá¹ƒ evaá¹ƒ aparisaá¹…kitaá¹ƒ taá¹ƒ vaá¹-á¹-ati. sace pana te manussÄ• ``
gaá¹‡hathÄ• â€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ, bhante, bhikkhÅ«naâ

attano atthÄ• ya vÄ• rÄ• jayuttÄ• dÄ«naá¹ƒ atthÄ• ya vÄ• kataâ€™â€™ nti vadanti kappat

naheva kho pana bhikkhÅ« passanti, na suá¹‡anti; apica kho tesaá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä
pattaá¹ƒ gahetvÄ• samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhisaá¹…kharitvÄ• abhihar
``bhikkhÅ«naá¹ƒ nukho atthÄ• ya kataâ€™â€™ nti idaá¹ƒ __ ``tadubhayavimuttaparisaá¹…k
etaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ evaá¹ƒ aparisaá¹…kitaá¹ƒ taá¹ƒ vaá¹-á¹-ati. sace par
``kasmÄ• , bhante, na gaá¹‡hathÄ• â€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ
atthÄ• ya kataá¹ƒ amhehi attano atthÄ• ya vÄ• rÄ• jayuttÄ• dÄ«naá¹ƒ atthÄ• ya vÄ• kataá
kappiyameva labhitvÄ• bhikkhÅ«naá¹ƒ atthÄ• ya sampÄ• ditaâ€™â€™ nti vadanti kappati.
maá¹…galÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya katepi eseva nayo. yaá¹ƒ yaÃ±hi bhikkhÅ«naá¹ƒyeva
nibbematiko hoti, taá¹ƒ sabbaá¹ƒ kappati.

sace pana ekasmiá¹ƒ vihÄ• re bhikkhÅ« uddissa kataá¹ƒ hoti, te ca attano atthÄ• ya katabh
aÃ±Ã±e jÄ• nanti. ye jÄ• nanti, tesaá¹ƒ na vaá¹-á¹-ati \Ee III 606/, itaresaá¹ƒ vaá¹-á¹-ati. aÃ±
teyeva jÄ• nanti, tesaá¹ƒyeva na vaá¹-á¹-ati, aÃ±Ã±esaá¹ƒ vaá¹-á¹-ati. tepi amhÄ• kaá¹ƒ att
jÄ• nanti, aÃ±Ã±epi etesaá¹ƒ atthÄ• ya \Ne II 172/ katanti jÄ• nanti, sabbesampi na vaá¹-á¹-
191/ na jÄ• nanti, sabbesampi vaá¹-á¹-ati. paÃ±casu hi sahadhammikesu yassa vÄ• tassa
kataá¹ƒ, sabbesaá¹ƒ na kappati.

sace pana koci ekaá¹ƒ bhikkhuá¹ƒ uddissa pÄ• á¹‡aá¹ƒ vadhitvÄ• tassa pattaá¹ƒ pÅ«retvÄ
atthÄ• ya katabhÄ• vaá¹ƒ jÄ• naá¹ƒyeva gahetvÄ• aÃ±Ã±assa bhikkhuno deti, so tassa sa
Ä• pattÄ«ti? dvinnampi anÄ• patti. yaÃ±hi uddissa kataá¹ƒ tassa abhuttatÄ• ya anÄ• patti, i
kappiyamaá¹ƒsassa hi paá¹-iggahaá¹‡e Ä• patti natthi. uddissa kataÃ±ca ajÄ• nitvÄ• bhutta
Ä• pattidesanÄ• kiccaá¹ƒ nÄ• ma natthi, akappiyamaá¹ƒsaá¹ƒ pana ajÄ• nitvÄ• bhuttena p
desetabbÄ• , uddissa kataÃ±hi Ã±atvÄ• bhuÃ±jatova Ä• patti. akappiyamaá¹ƒsaá¹ƒ ajÄ• ni
Ä• pattiyeva. tasmÄ• Ä• pattibhÄ«rukena rÅ«paá¹ƒ sallakkhentenapi pucchitvÄ• va maá¹ƒs
paribhogakÄ• le pucchitvÄ• paribhuÃ±jissÄ• mÄ«ti vÄ• gahetvÄ• pucchitvÄ• va paribhuÃ±
duviÃ±Ã±eyyattÄ• . acchamaá¹ƒsaá¹ƒ hi sÅ«karamaá¹ƒsasadisaá¹ƒ hoti, dÄ«pimaá¹ƒsÄ• d
migamaá¹ƒsÄ• disadisÄ• ni, tasmÄ• pucchitvÄ• gahaá¹‡ameva vattanti vadanti.

__haá¹-á¹-ho udaggo_ti tuá¹-á¹-ho ceva unnatakÄ• yacitto ca hutvÄ• . so kira ``na bhagavÄ
vatthÅ«ni anujÄ• nÄ• ti, idÄ• ni sakkhissÄ• mi saá¹…ghabhedaá¹ƒ kÄ• tuâ€™â€™ nti kokÄ
dassetvÄ• yathÄ• visaá¹ƒ vÄ• khÄ• ditvÄ• rajjuyÄ• vÄ• ubbandhitvÄ• satthaá¹ƒ vÄ• Ä
visÄ• dÄ«su aÃ±Ã±ataraá¹ƒ labhitvÄ• tappaccayÄ• Ä• sannampi maraá¹‡adukkhaá¹ƒ ajÄ
evameva saá¹…ghabhedapaccayÄ• Ä• sannampi avÄ«cimhi nibbattitvÄ• paá¹-isaá¹ƒveda
``laddho dÄ• ni me saá¹…ghabhedassa upÄ• yoâ€™â€™ ti haá¹-á¹-ho udaggo sapariso uá
haá¹-á¹-habhÄ• vena bhagavantaá¹ƒ \Ee III 607/ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ•

__te mayaá¹ƒ imehi paÃ±cahi vatthÅ«hi samÄ• dÄ• ya vattÄ• mÄ• _ti ettha pana ``imÄ• ni
vattabbepi te mayaá¹ƒ imehi paÃ±cahi vatthÅ«hi janaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ• ti abhiá¹‡h
vibhattivipallÄ• saá¹ƒ asallakkhetvÄ• abhiá¹‡haá¹ƒ parivitakkÄ• nurÅ«pameva ``te mayaá¹ƒ
vatthÅ«hÄ«â€™â€™ ti Ä• ha, yathÄ• taá¹ƒ vikkhittacitto.

__dhutÄ• _ \Be II 192/ \Ne II 173/ __sallekhavuttino_ti yÄ• paá¹-ipadÄ• kilese dhunÄ• ti, tÄ
__dhutÄ• _. yÄ• ca kilese sallikhati, sÄ• etesaá¹ƒ vuttÄ«ti __sallekhavuttino_.

__bÄ• huliko_ti cÄ«varÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ bahulabhÄ• vo bÄ• hullaá¹ƒ, taá¹ƒ bÄ•
vÄ• bÄ• hulle niyutto á¹-hitoti bÄ• huliko. __bÄ• hullÄ• ya cetetÄ«_ti bÄ• hulattÄ• ya ceteti
kathaÃ±hi nÄ• ma mayhaÃ±ca sÄ• vakÄ• naÃ±ca cÄ«varÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ bah
ussukkamÄ• pannoti adhippÄ• yo. __cakkabhedÄ• yÄ• _ti Ä• á¹‡Ä• bhedÄ• ya.

__dhammiá¹ƒ kathaá¹ƒ katvÄ• _ti khandhake vuttanayena ``alaá¹ƒ, devadatta, mÄ• te rucc
kho, devadatta, saá¹…ghabhedo. yo kho, devadatta, samaggaá¹ƒ saá¹…ghaá¹ƒ bhindati, ka
kibbisaá¹ƒ pasavati, kappaá¹ƒ nirayamhi paccati, yo ca kho, devadatta, bhinnaá¹ƒ saá¹…gh
karoti, brahmaá¹ƒ puÃ±Ã±aá¹ƒ pasavati, kappaá¹ƒ saggamhi modatÄ«â€™â€™ ti (Vin II 34
anekappakÄ• raá¹ƒ devadattassa ca bhikkhÅ«naÃ±ca tadanucchavikaá¹ƒ tadanulomikaá¹ƒ

<411> __samaggassÄ• _ti sahitassa cittena ca sarÄ«rena ca aviyuttassÄ• ti attho. padabhÄ
dassito. __samÄ• nasaá¹ƒvÄ• sako_ti hi vadatÄ• cittena aviyogo dassito hoti. __samÄ• nas
vadatÄ• sarÄ«rena. kathaá¹ƒ? samÄ• nasaá¹ƒvÄ• sako hi laddhinÄ• nÄ• saá¹ƒvÄ• sakena
vÄ• virahito samacittatÄ• ya cittena aviyutto hoti. samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito kÄ• yasÄ
aviyutto.

__bhedanasaá¹ƒvattanikaá¹ƒ vÄ• adhikaraá¹‡a_nti bhedanassa saá¹…ghabhedassa atthÄ
kÄ• raá¹‡aá¹ƒ. imasmiÃ±hi okÄ• se \Ee III 608/ ``kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ•
(MN I 168) viya kÄ• raá¹‡aá¹ƒ adhikaraá¹‡anti adhippetaá¹ƒ. taÃ±ca yasmÄ• aá¹-á¹-hÄ• ra
padabhÄ• jane ``aá¹-á¹-hÄ• rasa bhedakaravatthÅ«nÄ«â€™â€™ ti vuttaá¹ƒ. tÄ• ni pana ``id
adhammaá¹ƒ dhammoti dÄ«petÄ«â€™â€™ tiÄ• dinÄ• \Be II 193/ (Vin II 352) nayena khan
tatreva nesaá¹ƒ atthaá¹ƒ vaá¹‡á¹‡ayissÄ• ma. yopi cÄ• yaá¹ƒ imÄ• ni vatthÅ«ni nissÄ• ya a
uddesena, vohÄ• rena, anusÄ• vanÄ• ya, salÄ• kaggÄ• henÄ• ti paÃ±cahi kÄ• raá¹‡ehi saá
Ä• gataá¹-á¹-hÄ• neyeva pakÄ• sayissÄ• ma. saá¹…khepato pana __bhedanasaá¹ƒvattanik
samÄ• dÄ• yÄ• _ti ettha saá¹…ghabhedassa atthÄ• ya saá¹ƒvattanikaá¹ƒ saá¹…ghabhedan
kÄ• raá¹‡aá¹ƒ gahetvÄ• ti evamattho veditabbo. __paggayhÄ• _ti paggahitaá¹ƒ abbhussitaá
__tiá¹-á¹-heyyÄ• _ti yathÄ• samÄ• dinnaá¹ƒ yathÄ• paggahitameva ca katvÄ• accheyya \N
paggaá¹‡hatÄ• tiá¹-á¹-hatÄ• ca taá¹ƒ dÄ«pitaÃ±ceva appaá¹-inissaá¹-á¹-haÃ±ca hoti, tasm
``dÄ«peyyÄ• â€™â€™ ti ca ``nappaá¹-inissajjeyyÄ• â€™â€™ ti ca vuttaá¹ƒ.

__bhikkhÅ«hi evamassa vacanÄ«yo_ti aÃ±Ã±ehi lajjÄ«hi bhikkhÅ«hi evaá¹ƒ vattabbo bhave
__ye passantÄ«_ti ye sammukhÄ• paggayha tiá¹-á¹-hantaá¹ƒ passanti. __ye suá¹‡antÄ«_ti
vihÄ• re bhikkhÅ« bhedanasaá¹ƒvattanikaá¹ƒ adhikaraá¹‡aá¹ƒ samÄ• dÄ• ya paggayha tiá¹
suá¹‡anti.

__sametÄ• yasmÄ• saá¹…ghenÄ• _ti Ä• yasmÄ• saá¹…ghena saddhiá¹ƒ sametu samÄ• g
kiá¹ƒ kÄ• raá¹‡Ä• ? __samaggo hi saá¹…gho sammodamÄ• no avivadamÄ• no ekuddeso p

tattha __sammodamÄ• no_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ sampattiyÄ• saá¹-á¹-hu modamÄ• no. __
nÄ• yaá¹ƒ dhammoâ€™â€™ ti evaá¹ƒ na vivadamÄ• no. eko uddeso assÄ• ti __ekuddeso,
pavattapÄ• timokkhuddeso, na visunti attho. __phÄ• su viharatÄ«_ti sukhaá¹ƒ viharati.

__iccetaá¹ƒ kusala_nti etaá¹ƒ paá¹-inissajjanaá¹ƒ kusalaá¹ƒ khemaá¹ƒ sotthibhÄ• vo tassa b
paá¹-inissajjati Ä• patti dukkaá¹-assÄ• _ti tikkhattuá¹ƒ vuttassa appaá¹-inissajjato dukkaá¹-a
vadanti Ä• patti dukkaá¹-assÄ• _ti ye sutvÄ• na vadanti, tesampi \Ee III 609/ dukkaá¹-aá¹ƒ.
avadantÄ• naá¹ƒ dukkaá¹-aá¹ƒ? ekavihÄ• re tÄ• va vattabbaá¹ƒ natthi. __aá¹-á¹-hakathÄ• y
``samantÄ• addhayojane bhikkhÅ«naá¹ƒ bhÄ• ro. dÅ«taá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• pesetv
natthi. sayameva gantvÄ• `garuko kho, Ä• vuso, saá¹…ghabhedo \Be II 194/, mÄ• saá¹…g
ti nivÄ• retabboâ€™â€™ ti. pahontena pana dÅ«rampi gantabbaá¹ƒ agilÄ• nÄ• naÃ±hi dÅ«

idÄ• ni ``evaÃ±ca so bhikkhu bhikkhÅ«hi vuccamÄ• noâ€™â€™ tiÄ• dÄ«su atthamattameva
saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabboâ€™â€™ _tiÄ• dimÄ• ha. tattha __saá¹…
sace purimanayena vuccamÄ• no na paá¹-inissajjati hatthesu ca pÄ• desu ca gahetvÄ• pi s
Ä• kaá¸• á¸• hitvÄ• punapi ``mÄ• Ä• yasmÄ• â€™â€™ tiÄ• dinÄ• nayena tikkhattuá¹ƒ vat

__yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbo_ti yÄ• va tatiyaá¹ƒ samanubhÄ• sanaá¹ƒ tÄ• va sam
samanubhÄ• sanakammavÄ• cÄ• hi kammaá¹ƒ kÄ• tabbanti vuttaá¹ƒ hoti. padabhÄ• jane p
samanubhÄ• sanavidhiá¹ƒ \Ne II 175/ dassetuá¹ƒ ``so bhikkhu samanubhÄ• sitabbo. evaÃ±
samanubhÄ• sitabboâ€™â€™ tiÄ• di vuttaá¹ƒ.

<414> tattha __Ã±attiyÄ• dukkaá¹-aá¹ƒ dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• paá¹-ippass
Ã±attipariyosÄ• ne dukkaá¹-aá¹ƒ Ä• panno, ye ca dvÄ«hi kammavÄ• cÄ• hi thullaccaye, tÄ•
nakkhamati so bhÄ• seyyÄ• â€™â€™ ti evaá¹ƒ __yya_-kÄ• rappattamattÄ• ya tatiyakamma
saá¹…ghÄ• disesoyeva tiá¹-á¹-hati. kiá¹ƒ pana Ä• pannÄ• pattiyo paá¹-ippassambhanti anÄ
__mahÄ• sumatthero_ tÄ• va vadati ``yo avasÄ• ne paá¹-inissajjissati, so tÄ• Ä• pattiyo na
anÄ• pannÄ• paá¹-ippassambhantÄ«â€™â€™ ti. __mahÄ• padumatthero_ pana liá¹…gapa
viya Ä• pannÄ• paá¹-ippassambhanti, anÄ• pannÄ• naá¹ƒ kiá¹ƒ paá¹-ippassaddhiyÄ• â€™

<415> __dhammakamme dhammakammasaÃ±Ã±Ä«_ti taÃ±ce samanubhÄ• sanakammaá¹
dhammakammasaÃ±Ã±Ä«ti attho. esa nayo sabbattha. idha saÃ±Ã±Ä• na rakkhati, kamma
eva appaá¹-inissajjanto Ä• pajjati.

<416> __asamanubhÄ• santassÄ• _ti asamanubhÄ• siyamÄ• nassa appaá¹-inissajjantassÄ

__paá¹-inissajjantassÄ• _ti \Be II 195/ Ã±attito pubbe vÄ• Ã±attikkhaá¹‡e vÄ• Ã±attipariyos
paá¹-hamÄ• ya vÄ• anusÄ• vanÄ• ya dutiyÄ• ya vÄ• tatiyÄ• ya vÄ• yÄ• va __yya_-kÄ• ra
paá¹-inissajjantassa saá¹…ghÄ• disesena anÄ• patti.

__Ä• dikammikassÄ• _ti. ettha pana ``devadatto samaggassa saá¹…ghassa bhedÄ• ya par
vatthusmiâ€™â€™ nti __parivÄ• re_ (Vin V 17) Ä• gatattÄ• devadatto Ä• dikammiko. so ca
parakkamanasseva, na appaá¹-inissajjanassa. na hi tassa taá¹ƒ kammaá¹ƒ kataá¹ƒ. katham
suttato. yathÄ• hi ``ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo yÄ• vatatiyaá¹ƒ samanubhÄ• s
tasmiá¹ƒ vatthusmiâ€™â€™ nti __parivÄ• re_ (Vin V 121) Ä• gatattÄ• ariá¹-á¹-hassa kamm
na tathÄ• devadattassa. athÄ• pissa katena bhavitabbanti koci attano rucimattena vadeyya
appaá¹-inissajjane Ä• dikammikassa anÄ• patti nÄ• ma \Ne II 176/ natthi. na hi paÃ±Ã±attaa
vÄ«tikkamantassa aÃ±Ã±atra uddissa anuÃ±Ã±Ä• tato anÄ• patti nÄ• ma dissati. yampi ari
anÄ• pattiyaá¹ƒ __ ``Ä• dikammikassÄ• â€™â€™ _ti potthakesu likhitaá¹ƒ, taá¹ƒ __pamÄ• d
pamÄ• dalikhitabhÄ• vo cassa ``paá¹-hamaá¹ƒ ariá¹-á¹-ho bhikkhu codetabbo, codetvÄ• sÄ
Ä• pattiá¹ƒ ropetabboâ€™â€™ ti (Vin II 65) evaá¹ƒ kammakkhandhake Ä• pattiropanavacan

iti bhedÄ• ya parakkamane Ä• dikammikassa devadattassa yasmÄ• taá¹ƒ kammaá¹ƒ na ka
na jÄ• tÄ• . sikkhÄ• padaá¹ƒ pana taá¹ƒ Ä• rabbha paÃ±Ã±attanti katvÄ• __ ``Ä• dikammik
Ä• pattiyÄ• abhÄ• vatoyevassa anÄ• patti vuttÄ• . sÄ• panesÄ• kiÃ±cÄ• pi asamanubhÄ•
yasmÄ• pana asamanubhÄ• santo nÄ• ma yassa kevalaá¹ƒ samanubhÄ• sanaá¹ƒ na karon
Ä• dikammiko. ayaÃ±ca devadatto Ä• dikammikoyeva, tasmÄ• __ ``Ä• dikammikassÄ• â€™
á¹-hapetvÄ• ariá¹-á¹-hasikkhÄ• padaá¹ƒ sabbasamanubhÄ• sanÄ• su vinicchayo veditabbo
uttÄ• nameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su tivaá¹…gikaá¹ƒ ekasamuá¹-á¹-hÄ• naá¹ƒ, samanubhÄ• sanasam
kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti. paá¹-inissajjÄ• mÄ«ti kÄ• yavikÄ• raá¹ƒ vÄ• vacÄ«
akarontasseva pana Ä• pajjanato akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajja
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

417-8__._ __tena samayena buddho bhagavÄ• _ti dutiyasaá¹…ghabhedasikkhÄ• padaá¹ƒ.
diá¹-á¹-hikhantiruciggahaá¹‡ena anupaá¹-ipajjanakÄ• . vaggaá¹ƒ asÄ• maggipakkhiyavacan
__vaggavÄ• dakÄ• _. padabhÄ• jane pana ``tassa vaá¹‡á¹‡Ä• ya pakkhÄ• ya á¹-hitÄ• hon
saá¹…ghabhedÄ• ya parakkamantassa vaá¹‡á¹‡atthÄ• ya ca pakkhavuá¸• á¸• hiatthÄ• ya c
vaggavÄ• dakÄ• , te niyamena Ä«disÄ• honti, tasmÄ• evaá¹ƒ vuttaá¹ƒ. yasmÄ• pana tiá¹‡
kammÄ• rahÄ• na honti, na hi saá¹…gho saá¹…ghassa kammaá¹ƒ karoti, tasmÄ• eko vÄ•

__jÄ• nÄ• ti_ \Ne II 177/ __no_ti amhÄ• kaá¹ƒ chandÄ• dÄ«ni jÄ• nÄ• ti. __bhÄ• satÄ«_ti ``
amhehi saddhiá¹ƒ bhÄ• sati. __amhÄ• kampetaá¹ƒ khamatÄ«_ti yaá¹ƒ so karoti, etaá¹ƒ aml

__sametÄ• yasmantÄ• naá¹ƒ saá¹…ghenÄ• _ti Ä• yasmantÄ• naá¹ƒ cittaá¹ƒ saá¹…ghena s
ekÄ«bhÄ• vaá¹ƒ yÄ• tÅ«ti vuttaá¹ƒ hoti. sesamettha paá¹-hamasikkhÄ• pade vuttanayattÄ•
pÄ• kaá¹-ameva.

samuá¹-á¹-hÄ• nÄ• dÄ«nipi paá¹-hamasikkhÄ• padasadisÄ• nevÄ• ti.

dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

<424> __tena samayena buddho bhagavÄ• _ti dubbacasikkhÄ• padaá¹ƒ. tattha __anÄ• cÄ•
anekappakÄ• raá¹ƒ kÄ• yavacÄ«dvÄ• ravÄ«tikkamaá¹ƒ karoti. __kiá¹ƒ nu kho nÄ• mÄ• _ti
__ahaá¹ƒ kho nÄ• mÄ• _ti ukkaá¹ƒsavacanaá¹ƒ. __tumhe vadeyya_nti \Ee III 612/ ``idaá¹ƒ
karothÄ• â€™â€™ ti ahaá¹ƒ tumhe vattuá¹ƒ \Be II 197/ arahÄ• mÄ«ti dasseti. kasmÄ• ti ce?
bhagavÄ• kaá¹‡á¹-akaá¹ƒ Ä• ruyha mayÄ• saddhiá¹ƒ nikkhamitvÄ• pabbajitotievamÄ• din
``amhÄ• kaá¹ƒ dhammoâ€™â€™ ti vatvÄ• pana attano santakabhÄ• ve yuttiá¹ƒ dassento
dhammo abhisamitoâ€™â€™ _ti Ä• ha. yasmÄ• amhÄ• kaá¹ƒ ayyaputtena catusaccadhan
amhÄ• kanti vuttaá¹ƒ hoti. saá¹…ghaá¹ƒ pana attano veripakkhe á¹-hitaá¹ƒ maÃ±Ã±amÄ• n
vadati. upamaá¹ƒ pana vatvÄ• saá¹…ghaá¹ƒ apasÄ• detukÄ• mo __ ``seyyathÄ• pi nÄ• mÄ
__tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡asaá¹-a_nti tattha tattha patitaá¹ƒ tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡aá¹ƒ.
tiá¹‡aÃ±ca nissÄ• rakaá¹ƒ lahukaá¹ƒ kaá¹-á¹-haÃ±ca __tiá¹‡akaá¹-á¹-haá¹ƒ. paá¹‡á¹‡asaá¹
purÄ• á¹‡apaá¹‡á¹‡aá¹ƒ. __ussÄ• reyyÄ• _ti rÄ• siá¹ƒ kareyya.

__pabbateyyÄ• _ti pabbatappabhavÄ• , sÄ• hi sÄ«ghasotÄ• hoti, tasmÄ• tameva gaá¹‡hÄ
__saá¹…khasevÄ• lapaá¹‡aka_nti ettha __saá¹…kho_ti dÄ«ghamÅ«lako paá¹‡á¹‡asevÄ• l

nÄ«lasevÄ• lo, avaseso udakapappaá¹-akatilabÄ«jakÄ• di sabbopi __paá¹‡ako_ti saá¹…khy
ussÄ• ritÄ• _ti ekaá¹-á¹-hÄ• ne kenÄ• pi sampiá¹‡á¸• itÄ• rÄ• sÄ«katÄ• ti dasseti.

425-6__._ __dubbacajÄ• tiko_ti dubbacasabhÄ• vo vattuá¹ƒ asakkuá¹‡eyyoti attho. padabh
__dubbaco_ti dukkhena kicchena vaditabbo, na sakkÄ• sukhena vattunti attho. __dovacass
dubbacabhÄ• vakaraá¹‡Ä«yehi, ye dhammÄ• dubbacaá¹ƒ puggalaá¹ƒ karonti, tehi samann
``katame ca, Ä• vuso, dovacassakaraá¹‡Ä• dhammÄ• ? idhÄ• vuso, bhikkhu pÄ• piccho ho
paá¹-ipÄ• á¹-iyÄ• __anumÄ• nasutte_ (MN I 181) Ä• gatÄ• pÄ• picchatÄ• , attukkaá¹ƒsaka
kodhahetu upanÄ• hitÄ• , kodhahetuabhisaá¹…gitÄ• , kodhahetukodhasÄ• mantavÄ• cÄ• n
paá¹-ippharaá¹‡atÄ• , codakaá¹ƒ apasÄ• danatÄ• , codakassa paccÄ• ropanatÄ• , aÃ±Ã±en
\Ee III 613/, apadÄ• nena na sampÄ• yanatÄ• , makkhipaá¸·Ä• sitÄ• , issukÄ«maccharitÄ• ,
thaddhÄ• timÄ• nitÄ• , sandiá¹-á¹-hiparÄ• mÄ• siÄ• dhÄ• naggahiduppaá¹-inissaggitÄ• ti ek
veditabbÄ• .

ovÄ• daá¹ƒ \Be II 198/ nakkhamati na sahatÄ«ti __akkhamo_. yathÄ• nusiá¹-á¹-haá¹ƒ appaa
padakkhiá¹‡ena anusÄ• saniá¹ƒ na gaá¹‡hÄ• tÄ«ti __appadakkhiá¹‡aggÄ• hÄ« anusÄ• sar

__uddesapariyÄ• pannesÅ«_ti uddese pariyÄ• pannesu antogadhesu. ``yassa siyÄ• Ä• pat
evaá¹ƒ saá¹…gahitattÄ• anto pÄ• timokkhassa vattamÄ• nesÅ«ti attho. __sahadhammikaá
sahadhammikena vuccamÄ• no karaá¹‡atthe upayogavacanaá¹ƒ, paÃ±cahi sahadhammike
santakattÄ• sahadhammikanti laddhanÄ• mena buddhapaÃ±Ã±attena sikkhÄ• padena vucc

__viramathÄ• yasmanto mama vacanÄ• yÄ• _ti yena vacanena maá¹ƒ vadatha, tato mama
taá¹ƒ vacanaá¹ƒ vadathÄ• ti vuttaá¹ƒ hoti.

__vadatu sahadhammenÄ• _ti sahadhammikena sikkhÄ• padena sahadhammena vÄ• aÃ±
pÄ• sÄ• dikabhÄ• vasaá¹ƒvattanikena vacanena vadatu. __yadida_nti vuá¸• á¸• hikÄ• raá¹‡
``yaá¹ƒ idaá¹ƒ aÃ±Ã±amaÃ±Ã±assa hitavacanaá¹ƒ Ä• pattito vuá¹-á¹-hÄ• panaÃ±ca tena aÃ
aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panena ca saá¹ƒvaá¸• á¸• hÄ• parisÄ• â€™â€™ ti evaá¹ƒ pa
dassitaá¹ƒ hoti. sesaá¹ƒ sabbattha uttÄ• nameva.

samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamasaá¹…ghabhedasadisÄ• nevÄ• ti.

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ•

<431> __tena_ \Ne II 179/ __samayena buddho bhagavÄ• _ti kuladÅ«sakasikkhÄ• padaá¹ƒ

nÄ• mÄ• _ti assaji ceva punabbasuko ca. __kÄ«á¹-Ä• girismi_nti evaá¹ƒnÄ• make janapade
ettha Ä• vÄ• so etesaá¹ƒ atthÄ«ti Ä• vÄ• sikÄ• . ``Ä• vÄ• soâ€™â€™ ti vihÄ• ro vuccati. so
navakammakaraá¹‡apurÄ• á¹‡apaá¹-isaá¹…kharaá¹‡Ä• dibhÄ• rahÄ• ratÄ• ya, te Ä• vÄ• si
vasanti, te nevÄ• sikÄ• ti vuccanti. ime Ä• vÄ• sikÄ• ahesuá¹ƒ. __alajjino pÄ• pabhikkhÅ«_
lÄ• makabhikkhÅ«, te hi chabbaggiyÄ• naá¹ƒ jeá¹-á¹-hakachabbaggiyÄ• .

sÄ• vatthiyaá¹ƒ \Be II 199/ kira cha janÄ• sahÄ• yakÄ• ``kasikammÄ• dÄ«ni dukkarÄ• ni, h
pabbajÄ• ma! pabbajantehi ca uppanne kicce nittharaá¹‡akaá¹-á¹-hÄ• ne pabbajituá¹ƒ vaá¹-
sammantayitvÄ• dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ santike pabbajiá¹ƒsu. te paÃ±cavassÄ•
katvÄ• mantayiá¹ƒsu ``janapado nÄ• ma kadÄ• ci subhikkho hoti kadÄ• ci dubbhikkho, may
vasimha, tÄ«su á¹-hÄ• nesu vasÄ• mÄ• â€™â€™ ti. tato paá¹‡á¸• ukalohitake Ä• haá¹ƒsu -
sattapaÃ±Ã±Ä• sÄ• ya kulasatasahassehi ajjhÄ• vutthÄ• , asÄ«tigÄ• masahassapaá¹-imaá¹
tiyojanasatikÄ• naá¹ƒ dvinnaá¹ƒ kÄ• sikosalaraá¹-á¹-hÄ• naá¹ƒ Ä• yamukhabhÅ«tÄ• , tatra t
pariveá¹‡Ä• ni kÄ• retvÄ• ambapanasanÄ• á¸·ikerÄ• dÄ«ni ropetvÄ• pupphehi ca phalehi
kuladÄ• rake pabbÄ• jetvÄ• parisaá¹ƒ vaá¸• á¸• hethÄ• â€™â€™ ti.

mettiyabhÅ«majake Ä• haá¹ƒsu --- ``Ä• vuso, rÄ• jagahaá¹ƒ nÄ• ma aá¹-á¹-hÄ• rasahi manu
asÄ«tigÄ• masahassapaá¹-imaá¹‡á¸• itÄ• naá¹ƒ tiyojanasatikÄ• naá¹ƒ dvinnaá¹ƒ aá¹…gam
Ä• yamukhabhÅ«taá¹ƒ, tatra tumhe dhuraá¹-á¹-hÄ• neyeva ... pe ... parisaá¹ƒ vaá¸• á¸• heth

assajipunabbasuke Ä• haá¹ƒsu --- ``Ä• vuso, kÄ«á¹-Ä• giri nÄ• ma dvÄ«hi meghehi anugga
pasavanti, tatra tumhe dhuraá¹-á¹-hÄ• neyeva pariveá¹‡Ä• ni kÄ• retvÄ• ... pe ... parisaá¹ƒ
ti. te tathÄ• akaá¹ƒsu. tesu ekamekassa pakkhassa paÃ±ca paÃ±ca bhikkhusatÄ• ni parivÄ
diyaá¸• á¸• habhikkhusahassaá¹ƒ hoti. tatra paá¹‡á¸• ukalohitakÄ• saparivÄ• rÄ• sÄ«lavan
janapadacÄ• rikampi caranti, te akatavatthuá¹ƒ uppÄ• denti, paÃ±Ã±attasikkhÄ• padaá¹ƒ pa
sabbe alajjino akatavatthuÃ±ca uppÄ• denti, paÃ±Ã±attasikkhÄ• padaÃ±ca maddanti, tena
pÄ• pabhikkhÅ«â€™â€™ ti.

__evarÅ«pa_nti \Ee III 615/ \Ne II 180/ evaá¹ƒjÄ• tikaá¹ƒ. __anÄ• cÄ• raá¹ƒ Ä• carantÄ«_ti
Ä• caranti, akÄ• tabbaá¹ƒ karonti. __mÄ• lÄ• vaccha_nti taruá¹‡apuppharukkhaá¹ƒ, taruá¹‡
pupphagacchÄ• pi mÄ• lÄ• vacchÄ• tveva vuccanti, te ca anekappakÄ• raá¹ƒ mÄ• lÄ• vacc
aÃ±Ã±enapi ropÄ• penti, tena vuttaá¹ƒ --- ``mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipÄ«â€™
sayameva udakena siÃ±canti. __siÃ±cÄ• pentÄ«_ti aÃ±Ã±enapi siÃ±cÄ• penti.

ettha \Be II 200/ pana akappiyavohÄ• ro kappiyavohÄ• ro pariyÄ• yo obhÄ• so nimittakamm
jÄ• nitabbÄ• ni. tattha __akappiyavohÄ• ro_ nÄ• ma allaharitÄ• naá¹ƒ koá¹-á¹-anaá¹ƒ koá¹-a
khaá¹‡anaá¹ƒ khaá¹‡Ä• panaá¹ƒ, mÄ• lÄ• vacchassa ropanaá¹ƒ ropÄ• panaá¹ƒ, Ä• á¸·iyÄ•
udakassa secanaá¹ƒ secÄ• panaá¹ƒ, mÄ• tikÄ• ya sammukhakaraá¹‡aá¹ƒ kappiyaudakasiÃ

hatthamukhapÄ• dadhovananhÄ• nodakasiÃ±cananti. __kappiyavohÄ• ro_ nÄ• ma ``imaá¹
Ä• vÄ• á¹-aá¹ƒ jÄ• na, imaá¹ƒ mÄ• lÄ• vacchaá¹ƒ jÄ• na, ettha udakaá¹ƒ jÄ• nÄ• â€™â€™
ujukaraá¹‡aÃ±ca. __pariyÄ• yo_ nÄ• ma ``paá¹‡á¸• itena nÄ• ma mÄ• lÄ• vacchÄ• dayo ro
upakÄ• rÄ• ya saá¹ƒvattantÄ«â€™â€™ tiÄ• divacanaá¹ƒ. __obhÄ• so_ nÄ• ma kudÄ• lakh
gahetvÄ• á¹-hÄ• naá¹ƒ, evaá¹ƒ á¹-hitaÃ±hi sÄ• maá¹‡erÄ• dayo disvÄ• thero kÄ• rÄ• petu
__nimittakammaá¹ƒ_ nÄ• ma kudÄ• la-khaá¹‡itti-vÄ• si-pharasu-udakabhÄ• janÄ• ni Ä• har

imÄ• ni paÃ±capi __kulasaá¹…gahatthÄ• ya_ ropane na vaá¹-á¹-anti, __phalaparibhogatthÄ
kappiyÄ• kappiyavohÄ• radvayameva na vaá¹-á¹-ati, itarattayaá¹ƒ vaá¹-á¹-ati. __mahÄ• pac
``kappiyavohÄ• ropi vaá¹-á¹-ati. yaÃ±ca attano paribhogatthÄ• ya vaá¹-á¹-ati, taá¹ƒ aÃ±Ã±a
saá¹…ghassa vÄ• cetiyassa vÄ• atthÄ• yapi vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

__Ä• rÄ• matthÄ• ya_ pana __vanatthÄ• ya_ca__ chÄ• yatthÄ• ya_ ca akappiyavohÄ• ram
sesaá¹ƒ vaá¹-á¹-ati, na kevalaÃ±ca sesaá¹ƒ yaá¹ƒkiÃ±ci mÄ• tikampi ujuá¹ƒ kÄ• tuá¹ƒ kapp
nhÄ• nakoá¹-á¹-hakaá¹ƒ katvÄ• nhÄ• yituá¹ƒ hatthapÄ• damukhadhovanudakÄ• ni \Ee III 6
vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ_ pana __kurundiyaÃ±ca_ ``kappiyapathaviyaá¹ƒ sayaá¹
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. Ä• rÄ• mÄ• diatthÄ• ya pana ropitassa vÄ• ropÄ• pitassa
paribhuÃ±jitumpi vaá¹-á¹-ati.

ocinanaocinÄ• pane pakatiyÄ• pi pÄ• cittiyaá¹ƒ. kuladÅ«sanatthÄ• ya pana pÄ• cittiyaÃ±cev
ganthanÄ• dÄ«su ca uracchadapariyosÄ• nesu kuladÅ«sanatthÄ• ya aÃ±Ã±atthÄ• ya vÄ•
181/. kasmÄ• ? anÄ• cÄ• rattÄ• , ``pÄ• pasamÄ• cÄ• roâ€™â€™ ti ettha vuttapÄ• pasamÄ
rukkharopane viya vatthupÅ«janatthÄ• ya kasmÄ• na anÄ• pattÄ«ti ce? anÄ• pattiyeva. ya
kappiyavohÄ• rena pariyÄ• yÄ• dÄ«hi ca anÄ• patti tathÄ• vatthupÅ«jatthÄ• yapi anÄ• patt

nanu \Be II 201/ ca tattha ``kappiyapathaviyaá¹ƒ sayaá¹ƒ ropetumpi vaá¹-á¹-atÄ«â€™â€™ t
na pana __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_. athÄ• pi maÃ±Ã±eyyÄ• si itarÄ• su vuttampi par
mahÄ• aá¹-á¹-hakathÄ• yaÃ±ca kappiyaudakasecanaá¹ƒ vuttaá¹ƒ, taá¹ƒ kathanti? tampi na
avisesena ``rukkhaá¹ƒ ropentipi ropÄ• pentipi, siÃ±cantipi siÃ±cÄ• pentipÄ«â€™â€™ ti vatt
``mÄ• lÄ• vacchaâ€™â€™ nti vadanto Ã±Ä• peti ``kulasaá¹…gahatthÄ• ya pupphaphalÅ«p
aÃ±Ã±atra pana pariyÄ• yo atthÄ«â€™â€™ ti. tasmÄ• tattha pariyÄ• yaá¹ƒ, idha ca pariyÄ
yaá¹ƒ __aá¹-á¹-hakathÄ• su_ vuttaá¹ƒ, taá¹ƒ suvuttameva. vuttaÃ±cetaá¹ƒ ---

``buddhena dhammo vinayo ca vutto.

yo tassa puttehi tatheva Ã±Ä• to.

so yehi tesaá¹ƒ matimaccajantÄ• .

yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒsu ||

``tasmÄ• hi yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ.

taá¹ƒ vajjayitvÄ• na pamÄ• dalekhaá¹ƒ.

sabbampi sikkhÄ• su sagÄ• ravÄ• naá¹ƒ.

yasmÄ• pamÄ• á¹‡aá¹ƒ idha paá¹‡á¸• itÄ• naâ€™â€™ nti ||

sabbaá¹ƒ \Ee III 617/ vuttanayeneva veditabbaá¹ƒ. tattha siyÄ• yadi vatthupÅ«janatthÄ• ya
Ä• patti, haraá¹‡Ä• dÄ«su kasmÄ• anÄ• pattÄ«ti? kulitthÄ«Ä• dÄ«naá¹ƒ atthÄ• ya haraá¹‡
visesetvÄ• te kulitthÄ«nantiÄ• di vuttaá¹ƒ, tasmÄ• buddhÄ• dÄ«naá¹ƒ atthÄ• ya harantass

tattha __ekatovaá¹‡á¹-ika_nti pupphÄ• naá¹ƒ vaá¹‡á¹-e ekato katvÄ• katamÄ• laá¹ƒ. __ubh
passehi pupphavaá¹‡á¹-e katvÄ• katamÄ• laá¹ƒ. __maÃ±jarika_ntiÄ• dÄ«su pana maÃ±jar
maÃ±jarikÄ• ti vuccati. __vidhÅ«tikÄ• _ti sÅ«ciyÄ• vÄ• salÄ• kÄ• ya vÄ• sinduvÄ• rapupp
vijjhitvÄ• katÄ• . __vaá¹-aá¹ƒsako_ti vataá¹ƒsako. __Ä• veá¸·Ä• _ti kaá¹‡á¹‡ikÄ• . __uracch
ure á¹-hapanakapupphadÄ• maá¹ƒ. ayaá¹ƒ tÄ• va ettha padavaá¹‡á¹‡anÄ• .

ayaá¹ƒ pana Ä• dito paá¹-á¹-hÄ• ya vitthÄ• rena Ä• pattivinicchayo. kuladÅ«sanatthÄ• ya ak
mÄ• lÄ• vacchaá¹ƒ ropentassa pÄ• cittiyaÃ±ceva dukkaá¹-aÃ±ca, tathÄ• akappiyavohÄ• re
kappiyapathaviyaá¹ƒ ropanepi \Be II 202/ ropÄ• panepi dukkaá¹-ameva. ubhayatthÄ• pi sak
bahunnampi ropane ekameva sapÄ• cittiyadukkaá¹-aá¹ƒ vÄ• suddhadukkaá¹-aá¹ƒ vÄ• hot
kappiyabhÅ«miyaá¹ƒ vÄ• akappiyabhÅ«miyaá¹ƒ vÄ• kappiyavohÄ• rena ropÄ• pane anÄ•
akappiyapathaviyaá¹ƒ ropentassa vÄ• akappiyavacanena ropÄ• pentassa vÄ• pÄ• cittiyaá
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ na suá¹-á¹-hu vibhatto, __mahÄ• paccariyaá¹ƒ_ vibhattoti

siÃ±canasiÃ±cÄ• pane pana akappiyaudakena sabbattha pÄ• cittiyaá¹ƒ, kuladÅ«sanaparibh
kappiyena tesaá¹ƒyeva dvinnamatthÄ• ya dukkaá¹-aá¹ƒ. paribhogatthÄ• ya cettha kappiyav
anÄ• patti. Ä• pattiá¹-á¹-hÄ• ne pana dhÄ• rÄ• vacchedavasena payogabahulatÄ• ya Ä• pa

kuladÅ«sanatthÄ• ya ocinane pupphagaá¹‡anÄ• ya dukkaá¹-apÄ• cittiyÄ• ni aÃ±Ã±attha pÄ
pupphÄ• ni ekapayogena ocinanto payogavasena kÄ• retabbo. ocinÄ• pane kuladÅ«sanatth
Ä• á¹‡atto bahumpi ocinati, ekameva sapÄ• cittiyadukkaá¹-aá¹ƒ, aÃ±Ã±atra pÄ• cittiyameva

ganthanÄ• dÄ«su sabbÄ• pi cha pupphavikatiyo veditabbÄ• --- ganthimaá¹ƒ, gopphimaá¹ƒ,

pÅ«rimaá¹ƒ, vÄ• yimanti. tattha __ ``ganthimaá¹ƒâ€™â€™ _ nÄ• ma sadaá¹‡á¸• akesu vÄ•
vÄ• dÄ«ghavaá¹‡á¹-esu pupphesu daá¹-á¹-habbaá¹ƒ. daá¹‡á¸• akena daá¹‡á¸• akaá¹ƒ vaá
ganthetvÄ• katameva hi ganthimaá¹ƒ. taá¹ƒ bhikkhussa vÄ• bhikkhuniyÄ• vÄ• kÄ• tumpi
kÄ• rÄ• petumpi na vaá¹-á¹-ati. evaá¹ƒ jÄ• na, evaá¹ƒ kate sobheyya, yathÄ• etÄ• ni pupph
tathÄ• karohÄ«tiÄ• dinÄ• pana kappiyavacanena kÄ• retuá¹ƒ vaá¹-á¹-ati.

__ ``gopphimaá¹ƒâ€™â€™ _ nÄ• ma suttena vÄ• vÄ• kÄ• dÄ«hi vÄ• vassikapupphÄ• dÄ«
ekatovaá¹‡á¹-ikaubhatovaá¹‡á¹-ikamÄ• lÄ• vasena gopphanaá¹ƒ, vÄ• kaá¹ƒ vÄ• rajjuá¹ƒ v
avaá¹‡á¹-akÄ• ni \Ne II 183/ nÄ«papupphÄ• dÄ«ni pavesetvÄ• paá¹-ipÄ• á¹-iyÄ• bandhant
sabbaá¹ƒ purimanayeneva na vaá¹-á¹-ati.

__ ``vedhimaá¹ƒâ€™â€™ _ nÄ• ma savaá¹‡á¹-akÄ• ni vassikapupphÄ• dÄ«ni vaá¹‡á¹-esu,
vakulapupphÄ• dÄ«ni antochidde sÅ«citÄ• lahÄ«rÄ• dÄ«hi vinivijjhitvÄ• Ä• vunanti, etaá¹ƒ
purimanayeneva na vaá¹-á¹-ati. keci pana kadalikkhandhamhi kaá¹‡á¹-ake vÄ• \Be II 203/ t
pavesetvÄ• tattha pupphÄ• ni vijjhitvÄ• á¹-hapenti, keci kaá¹‡á¹-akasÄ• khÄ• su, keci
pupphacchattapupphakÅ«á¹-Ä• gÄ• rakaraá¹‡atthaá¹ƒ chatte ca bhittiyaÃ±ca pavesetvÄ• á
dhammÄ• sanavitÄ• ne baddhakaá¹‡á¹-akesu, keci kaá¹‡ikÄ• rapupphÄ• dÄ«ni salÄ• kÄ• h
viya ca karonti, taá¹ƒ atioá¸·Ä• rikameva \Ee III 619/. pupphavijjhanatthaá¹ƒ pana dhammÄ•
kaá¹‡á¹-akampi bandhituá¹ƒ kaá¹‡á¹-akÄ• dÄ«hi vÄ• ekapupphampi vijjhituá¹ƒ puppheyeva
na vaá¹-á¹-ati. jÄ• lavitÄ• navedika-nÄ• gadantaka pupphapaá¹-icchakatÄ• lapaá¹‡á¹‡aguá¸
chiddesu asokapiá¹‡á¸• iyÄ• vÄ• antaresu pupphÄ• ni pavesetuá¹ƒ na doso. etaá¹ƒ vedhin
dhammarajjuyampi eseva nayo.

__ ``veá¹-himaá¹ƒâ€™â€™ _ nÄ• ma pupphadÄ• mapupphahatthakesu daá¹-á¹-habbaá¹ƒ.
karontÄ• heá¹-á¹-hÄ• ghaá¹-akÄ• kÄ• raá¹ƒ dassetuá¹ƒ pupphehi veá¹-henti, keci aá¹-á¹-h
vÄ• uppalapupphÄ• dÄ«ni suttena vÄ• vÄ• kena vÄ• daá¹‡á¸• akesu bandhitvÄ• uppalah
karonti, taá¹ƒ sabbaá¹ƒ purimanayeneva na vaá¹-á¹-ati. sÄ• maá¹‡erehi uppÄ• á¹-etvÄ• tha
kÄ• sÄ• vena bhaá¹‡á¸• ikampi bandhituá¹ƒ na vaá¹-á¹-ati. tesaá¹ƒyeva pana vÄ• kena vÄ•
bandhituá¹ƒ aá¹ƒsabhaá¹‡á¸• ikaá¹ƒ vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. aá¹ƒsabhaá¹‡á¸• ikÄ• nÄ• n
á¹-hapitakÄ• sÄ• vassa ubho ante Ä• haritvÄ• bhaá¹‡á¸• ikaá¹ƒ katvÄ• tasmiá¹ƒ pasibbak
pakkhipanti, ayaá¹ƒ vuccati aá¹ƒsabhaá¹‡á¸• ikÄ• , etaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. daá¹‡á¸• ak
paduminipaá¹‡á¹‡aá¹ƒ vijjhitvÄ• uppalÄ• dÄ«ni paá¹‡á¹‡ena veá¹-hetvÄ• gaá¹‡hanti, tatrÄ
paduminipaá¹‡á¹‡ameva bandhituá¹ƒ vaá¹-á¹-ati. heá¹-á¹-hÄ• daá¹‡á¸• akaá¹ƒ pana bandh

__ ``pÅ«rimaá¹ƒâ€™â€™ _ nÄ• ma mÄ• lÄ• guá¹‡e ca pupphapaá¹-e ca daá¹-á¹-habbaá¹ƒ
vÄ• bodhiá¹ƒ vÄ• vedikaá¹ƒ vÄ• parikkhipanto puna Ä• netvÄ• pÅ«rimaá¹-hÄ• naá¹ƒ atik
pÅ«rimaá¹ƒ nÄ• ma hoti. ko pana vÄ• do anekakkhattuá¹ƒ parikkhipantassa, nÄ• gadanta-k
olambakaá¹ƒ katvÄ• puna nÄ• gadantakaá¹ƒ parikkhipati, etampi pÅ«rimaá¹ƒ nÄ• ma. nÄ•

pupphavalayaá¹ƒ pavesetuá¹ƒ vaá¹-á¹-ati. mÄ• lÄ• guá¹‡ehi pupphapaá¹-aá¹ƒ karonti. tatrÄ
mÄ• lÄ• guá¹‡aá¹ƒ \Ne II 184/ harituá¹ƒ vaá¹-á¹-ati. puna paccÄ• harato pÅ«rimameva hoti,
purimanayeneva na vaá¹-á¹-ati. mÄ• lÄ• guá¹‡ehi pana bahÅ«hipi kataá¹ƒ pupphadÄ• maá
Ä• sanamatthakÄ• dÄ«su \Ee III 620/ bandhituá¹ƒ vaá¹-á¹-ati. atidÄ«ghaá¹ƒ pana mÄ• lÄ• g
ekavÄ• raá¹ƒ haritvÄ• vÄ• parikkhipitvÄ• vÄ• puna aÃ±Ã±assa bhikkhuno dÄ• tuá¹ƒ vaá
kÄ• tuá¹ƒ vaá¹-á¹-ati.

__ ``vÄ• yimaá¹ƒâ€™â€™ _ nÄ• ma pupphajÄ• lapupphapaá¹-apuppharÅ«pesu daá¹-á¹-ha
karontassa ekamekamhi jÄ• lacchidde dukkaá¹-aá¹ƒ. bhitticchattabodhitthambhÄ• dÄ«supi
pupphapaá¹-aá¹ƒ pana parehi pÅ«ritampi vÄ• yituá¹ƒ na labbhati. gopphimapuppheheva ha
karonti, tÄ• nipi vÄ• yimaá¹-á¹-hÄ• ne tiá¹-á¹-hanti. purimanayeneva sabbaá¹ƒ na vaá¹-á¹-at
kataparicchede pana pupphÄ• ni á¹-hapentena hatthiassÄ• dirÅ«pakampi kÄ• tuá¹ƒ vaá¹-á
pana kalambakena aá¸• á¸• hacandakena ca saddhiá¹ƒ aá¹-á¹-hapupphavikatiyo vuttÄ• . tat
aá¸• á¸• hacandakantare ghaá¹-ikadÄ• maolambako vutto. __ ``aá¸• á¸• hacandakoâ€™â€™
mÄ• lÄ• guá¹‡aparikkhepo. tadubhayampi pÅ«rimeyeva paviá¹-á¹-haá¹ƒ. __kurundiyaá¹ƒ_ p
ekato katvÄ• pupphadÄ• makaraá¹‡ampi vÄ• yimaá¹ƒyevÄ• â€™â€™ ti vuttaá¹ƒ. tampi idh
paviá¹-á¹-haá¹ƒ, na kevalaÃ±ca pupphaguá¸·adÄ• mameva piá¹-á¹-hamayadÄ• mampi geá
kurundiyaá¹ƒ vuttaá¹ƒ, kharapattadÄ• mampi sikkhÄ• padassa sÄ• dhÄ• raá¹‡attÄ• bhikkh
kÄ• tuá¹ƒ na kÄ• rÄ• petuá¹ƒ vaá¹-á¹-ati. pÅ«jÄ• nimittaá¹ƒ pana kappiyavacanaá¹ƒ sabbatt
pariyÄ• yaobhÄ• sanimittakammÄ• ni vaá¹-á¹-antiyeva.

__tuvaá¹-á¹-entÄ«_ti nipajjanti. __lÄ• sentÄ«_ti pÄ«tiyÄ• uppilavamÄ• nÄ• viya uá¹-á¹-hah
lÄ• siyanÄ• á¹-akaá¹ƒ nÄ• á¹-enti, recakaá¹ƒ denti. __naccantiyÄ• pi naccantÄ«_ti yadÄ• n
tadÄ• tepi tassÄ• purato vÄ• pacchato vÄ• gacchantÄ• naccanti. __naccantiyÄ• pi gÄ• y
tadÄ• naccÄ• nurÅ«paá¹ƒ gÄ• yanti. esa nayo sabbattha. __aá¹-á¹-hapadepi kÄ«á¸·antÄ«_
jÅ«taá¹ƒ kÄ«á¸·anti. tathÄ• __dasapade, Ä• kÄ• sepÄ«_ti aá¹-á¹-hapadadasapadesu \Ee II
kÄ«á¸·anti. __parihÄ• rapathepÄ«_ti bhÅ«miyaá¹ƒ nÄ• nÄ• pathamaá¹‡á¸• alaá¹ƒ katvÄ• ta
pariharantÄ• kÄ«á¸·anti. __santikÄ• yapi kÄ«á¸·antÄ«_ti santikakÄ«á¸·Ä• ya kÄ«á¸·anti, ek
sÄ• riyo vÄ• pÄ• sÄ• á¹‡asakkharÄ• yo vÄ• acÄ• lentÄ• nakheneva apanenti ca upanenti
parÄ• jayo hoti. __khalikÄ• yÄ• _ti jÅ«taphalake pÄ• sakakÄ«á¸·Ä• ya kÄ«á¸·anti. __ghaá¹-
vuccati daá¹‡á¸• akakÄ«á¸·Ä• , tÄ• ya kÄ«á¸·anti. dÄ«ghadaá¹‡á¸• akena rassadaá¹‡á¸• ak

__salÄ• kahatthenÄ• _ti \Be II 205/ \Ne II 185/ lÄ• khÄ• ya vÄ• maÃ±jaá¹-á¹-hiyÄ• vÄ• piá
salÄ• kahatthaá¹ƒ temetvÄ• ``kiá¹ƒ hotÅ«â€™â€™ ti bhÅ«miyaá¹ƒ vÄ• bhittiyaá¹ƒ vÄ• taá
hatthiassÄ• dÄ«rÅ«pÄ• ni dassentÄ• kÄ«á¸·anti. __akkhenÄ• _ti guá¸·ena. __paá¹…gacÄ«
vuccati paá¹‡á¹‡anÄ• á¸·ikÄ• , taá¹ƒ dhamantÄ• kÄ«á¸·anti. __vaá¹…kakenÄ• _ti gÄ• mad
khuddakanaá¹…galena. __mokkhacikÄ• yÄ• _ti mokkhacikÄ• vuccati samparivattakakÄ«á¸
gahetvÄ• , bhÅ«miyaá¹ƒ vÄ• sÄ«saá¹ƒ á¹-hapetvÄ• heá¹-á¹-hupariyabhÄ• vena parivattan

__ciá¹…gulakenÄ• _ti ciá¹…gulakaá¹ƒ vuccati tÄ• lapaá¹‡á¹‡Ä• dÄ«hi kataá¹ƒ vÄ• tappahÄ
tena kÄ«á¸·anti. __pattÄ• á¸·hakenÄ• _ti pattÄ• á¸·hakaá¹ƒ vuccati paá¹‡á¹‡anÄ• á¸·i, tÄ• y
kÄ«á¸·anti. __rathakenÄ• _ti khuddakarathena. __dhanukenÄ• _ti khuddakadhanunÄ• .

__akkharikÄ• yÄ• _ti akkharikÄ• vuccati Ä• kÄ• se vÄ• piá¹-á¹-hiyaá¹ƒ vÄ• akkharajÄ• na
kÄ«á¸·anti. __manesikÄ• yÄ• _ti manesikÄ• vuccati manasÄ• cintitajÄ• nanakÄ«á¸·Ä• , tÄ
__yathÄ• vajjenÄ• _ti yathÄ• vajjaá¹ƒ vuccati kÄ• á¹‡akuá¹‡ikakhaÃ±jÄ• dÄ«naá¹ƒ yaá¹ƒ ya
payojetvÄ• dassanakÄ«á¸·Ä• tÄ• ya kÄ«á¸·anti, velambhakÄ• viya. __hatthismimpi sikkha
yaá¹ƒ sippaá¹ƒ sikkhitabbaá¹ƒ, taá¹ƒ sikkhanti. eseva nayo assÄ• dÄ«su. __dhÄ• vantipÄ«_
gacchantÄ• dhÄ• vanti. __Ä• dhÄ• vantipÄ«_ti yattakaá¹ƒ dhÄ• vanti, tattakameva \Ee III 6
Ä• gacchantÄ• Ä• dhÄ• vanti. __nibbujjhantÄ«_ti mallayuddhaá¹ƒ karonti. __nalÄ• á¹-ikam
sÄ• dhu, bhaginÄ«â€™â€™ ti attano nalÄ• á¹-e aá¹…guliá¹ƒ á¹-hapetvÄ• tassÄ• nalÄ• á¹-
anÄ• cÄ• raá¹ƒ Ä• carantÄ«_ti aÃ±Ã±ampi pÄ• á¸·iyaá¹ƒ anÄ• gataá¹ƒ mukhaá¸• iá¹‡á¸• im
Ä• caranti.

<432> __pÄ• sÄ• dikenÄ• _ti pasÄ• dÄ• vahena, sÄ• ruppena samaá¹‡Ä• nucchavikena. _
__paá¹-ikkantenÄ• _ti nivattanena. __Ä• lokitenÄ• _ti purato dassanena. __vilokitenÄ• _ti it
__samiÃ±jitenÄ• _ti pabbasaá¹…kocanena. __pasÄ• ritenÄ• _ti tesaá¹ƒyeva pasÄ• raá¹‡en
itthambhÅ«tÄ• khyÄ• natthe karaá¹‡avacanaá¹ƒ, satisampajaÃ±Ã±ehi abhisaá¹…khatattÄ•
abhikkanta-paá¹-ikkanta-Ä• lokita-vilokita-samiÃ±jita-pasÄ• rito hutvÄ• ti vuttaá¹ƒ hoti. __ok
heá¹-á¹-hÄ• -khittacakkhu \Be II 206/. __iriyÄ• pathasampanno_ti tÄ• ya pÄ• sÄ• dikaabhik
sampannairiyÄ• patho.

__kvÄ• ya_nti ko ayaá¹ƒ. __abalabalo viyÄ• _ti abalo kira bondo vuccati, atisayatthe ca idaá
tasmÄ• atibondo viyÄ• ti vuttaá¹ƒ hoti. __mandamando_ti abhikkantÄ• dÄ«naá¹ƒ anuddhat
atimando. atisaá¹‡hoti evaá¹ƒ guá¹‡ameva dosato dassenti. __bhÄ• kuá¹-ikabhÄ• kuá¹-iko
okkhittacakkhutÄ• ya bhakuá¹-iá¹ƒ katvÄ• saá¹…kuá¹-itamukho kupito viya vicaratÄ«ti maÃ
__saá¹‡hÄ• _ti nipuá¹‡Ä• , ``amma tÄ• ta bhaginÄ«â€™â€™ ti evaá¹ƒ upÄ• sakajanaá¹ƒ y
chekÄ• , na yathÄ• ayaá¹ƒ; evaá¹ƒ abalabalo viyÄ• ti adhippÄ• yo. __sakhilÄ• _ti sÄ• khal
__sukhasambhÄ• sÄ• _ti idaá¹ƒ purimassa kÄ• raá¹‡avacanaá¹ƒ. yesaÃ±hi sukhasambhÄ•
hoti kaá¹‡á¹‡asukhÄ• , te sakhilÄ• ti vuccanti. tenÄ• haá¹ƒsu --- ``sakhilÄ• sukhasambhÄ•
panettha adhippÄ• yo --- amhÄ• kaá¹ƒ ayyÄ• upÄ• sake disvÄ• madhuraá¹ƒ sammodanÄ«
sakhilÄ• sukhasambhÄ• sÄ• , na yathÄ• ayaá¹ƒ; evaá¹ƒ mandamandÄ• viyÄ• ti. __mihita
pubbaá¹…gamaá¹ƒ etesaá¹ƒ vacanassÄ• ti mihitapubbaá¹…gamÄ• , paá¹-hamaá¹ƒ sitaá¹ƒ
attho. __ehisvÄ• gatavÄ• dino_ti upÄ• sakaá¹ƒ disvÄ• ``ehi svÄ• gataá¹ƒ \Ee III 623/ tavÄ•
na yathÄ• ayaá¹ƒ; evaá¹ƒ saá¹…kuá¹-itamukhatÄ• ya bhÄ• kuá¹-ikabhÄ• kuá¹-ikÄ• viya ev
mihitapubbaá¹…gamÄ• ditÄ• ya abhÄ• kuá¹-ikabhÄ• vaá¹ƒ atthato dassetvÄ• puna sarÅ«p
``abhÄ• kuá¹-ikÄ• uttÄ• namukhÄ• pubbabhÄ• sinoâ€™â€™ _ti. uppaá¹-ipÄ• á¹-iyÄ• vÄ•

abhÄ• vadassanametanti veditabbaá¹ƒ. kathaá¹ƒ? ettha hi __ ``abhÄ• kuá¹-ikÄ• â€™â€™ _
bhÄ• kuá¹-ikabhÄ• kuá¹-ikÄ• kÄ• rassa abhÄ• vo dassito. __ ``uttÄ• namukhÄ• â€™â€™ _
hi cakkhÅ«ni ummiletvÄ• Ä• lokanena uttÄ• namukhÄ• honti, na te mandamandÄ• . __pub
abalabalÄ• kÄ• rassa abhÄ• vo dassito, ye hi Ä• bhÄ• sanakusalatÄ• ya ``amma tÄ• tÄ• â€
Ä• bhÄ• santi, na te abalabalÄ• ti.

__ehi, bhante, gharaá¹ƒ gamissÄ• mÄ• _ti so kira upÄ• sako ``na kho, Ä• vuso, piá¹‡á¸• o l
``tumhÄ• kaá¹ƒ bhikkhÅ«hiyeva etaá¹ƒ kataá¹ƒ \Be II 207/, sakalampi gÄ• maá¹ƒ vicarantÄ•
vatvÄ• piá¹‡á¸• apÄ• taá¹ƒ dÄ• tukÄ• mo ``ehi, bhante, gharaá¹ƒ gamissÄ• mÄ• â€™â€™
payuttavÄ• cÄ• hoti, na hotÄ«ti? na hoti. pucchitapaÃ±ho nÄ• mÄ• yaá¹ƒ kathetuá¹ƒ vaá¹-á
pubbaá¹‡he vÄ• sÄ• yanhe vÄ• antaragharaá¹ƒ paviá¹-á¹-haá¹ƒ bhikkhuá¹ƒ koci puccheyy
carathÄ• â€™â€™ ti? yenatthena carati, taá¹ƒ Ä• cikkhitvÄ• ``laddhaá¹ƒ na laddhaâ€™â€™
laddhaá¹ƒ, ``na laddhaâ€™â€™ nti vatvÄ• yaá¹ƒ so deti, taá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati.

__duá¹-á¹-ho_ti na pasÄ• dÄ• dÄ«naá¹ƒ vinÄ• sena duá¹-á¹-ho, puggalavasena duá¹-á¹-ho.
dÄ• nÄ• niyeva vuccanti. atha vÄ• __dÄ• napathÄ• nÄ«_ti dÄ• nanibaddhÄ• ni dÄ• navattÄ
__upacchinnÄ• nÄ«_ti dÄ• yakehi \Ne II 187/ upacchinnÄ• ni, na te tÄ• ni etarahi denti. __ri
honti nÄ• nÄ• honti, pakkamantÄ«ti vuttaá¹ƒ hoti. __saá¹‡á¹-haheyyÄ• _ti sammÄ• tiá¹-á¹-
bhikkhÅ«naá¹ƒ patiá¹-á¹-hÄ• bhaveyya.

__evamÄ• vuso_ti kho so bhikkhu saddhassa pasannassa upÄ• sakassa sÄ• sanaá¹ƒ samp
sÄ• sanaá¹ƒ kappiyaá¹ƒ harituá¹ƒ vaá¹-á¹-ati, tasmÄ• ``mama vacanena bhagavato pÄ• de
``cetiyaá¹ƒ paá¹-imaá¹ƒ bodhiá¹ƒ saá¹…ghattheraá¹ƒ vandathÄ• â€™â€™ ti vÄ•  ``cetiye ga
pupphapÅ«jaá¹ƒ karothÄ• â€™â€™ ti vÄ• ``bhikkhÅ« sannipÄ• tetha, dÄ• naá¹ƒ dassÄ• m
sossÄ• mÄ• ti vÄ• Ä«disesu sÄ• sanesu kukkuccaá¹ƒ na kÄ• tabbaá¹ƒ. kappiyasÄ• sanÄ•
gihikammapaá¹-isaá¹ƒyuttÄ• nÄ«ti. __kuto ca tvaá¹ƒ, bhikkhu, Ä• gacchasÄ«_ti nisinno so b
atthato pana Ä• gato hoti; evaá¹ƒ santepi vattamÄ• nasamÄ«pe vattamÄ• navacanaá¹ƒ labb
pariyosÄ• ne ``tato ahaá¹ƒ bhagavÄ• Ä• gacchÄ• mÄ«â€™â€™ ti etthÄ• pi vacane eseva

<433> __paá¹-hamaá¹ƒ assajipunabbasukÄ• bhikkhÅ« codetabbÄ• _ti ``mayaá¹ƒ tumhe va
kÄ• retvÄ• vatthunÄ• ca Ä• pattiyÄ• ca codetabbÄ• . codetvÄ• yaá¹ƒ na saranti, taá¹ƒ sÄ
Ä• pattiÃ±ca paá¹-ijÄ• nanti, Ä• pattimeva vÄ• paá¹-ijÄ• nanti, na vatthuá¹ƒ, Ä• pattiá¹ƒ rop
vatthumeva paá¹-ijÄ• nanti, nÄ• pattiá¹ƒ; evampi ``imasmiá¹ƒ vatthusmiá¹ƒ ayaá¹ƒ nÄ• ma Ä
ropetabbÄ• eva. yadi neva vatthuá¹ƒ, nÄ• pattiá¹ƒ paá¹-ijÄ• nanti, Ä• pattiá¹ƒ na ropetabbÄ
vinicchayo. yathÄ• paá¹-iÃ±Ã±Ä• ya pana Ä• pattiá¹ƒ \Be II 208/ ropetvÄ• ; evaá¹ƒ pabbÄ• j
kÄ• tabbanti dassento __ ``byattena bhikkhunÄ• â€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ uttÄ• natth

evaá¹ƒ pabbÄ• janÄ«yakammakatena bhikkhunÄ• yasmiá¹ƒ vihÄ• re vasantena yasmiá¹ƒ g

kataá¹ƒ hoti, tasmiá¹ƒ vihÄ• re vÄ• tasmiá¹ƒ gÄ• me vÄ• na vasitabbaá¹ƒ. tasmiá¹ƒ vihÄ• r
sÄ• mantagÄ• mepi piá¹‡á¸• Ä• ya na caritabbaá¹ƒ. sÄ• mantavihÄ• repi vasantena tasmiá
caritabbaá¹ƒ. __upatissatthero_ pana ``bhante nagaraá¹ƒ nÄ• ma mahantaá¹ƒ dvÄ• dasayo
antevÄ• sikehi vutto ``yassÄ• vÄ«thiyÄ• kuladÅ«sakakammaá¹ƒ kataá¹ƒ tattheva vÄ• ritaâ
``vÄ«thipi mahatÄ« nagarappamÄ• á¹‡Ä• va hotÄ«â€™â€™ ti vutto ``yassÄ• gharapaá¹-ip
``gharapaá¹-ipÄ• á¹-Ä«pi vÄ«thippamÄ• á¹‡Ä• va hotÄ«â€™â€™ ti vutto ito cito ca satta gh
ti Ä• ha. taá¹ƒ pana sabbaá¹ƒ therassa manorathamattameva. sacepi vihÄ• ro tiyojanaparam
dvÄ• dasayojanaparamaÃ±ca nagaraá¹ƒ, neva vihÄ• re vasituá¹ƒ labbhati, na nagare caritu

<435> __te_ \Ee III 625/ \Ne II 188/ __saá¹…ghena pabbÄ• janÄ«yakammakatÄ• _ti kathaá
kammaá¹ƒ akÄ• si? na gantvÄ• va ajjhottharitvÄ• akÄ• si, atha kho kulehi nimantetvÄ• saá
kayiramÄ• nesu tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne therÄ• samaá¹‡apaá¹-ipadaá¹ƒ kathetvÄ• ``a
assamaá¹‡oâ€™â€™ ti manusse saÃ±Ã±Ä• petvÄ• ekaá¹ƒ dve bhikkhÅ« sÄ«maá¹ƒ pave
pabbÄ• janÄ«yakammaá¹ƒ akaá¹ƒsÅ«ti. evaá¹ƒ pabbÄ• janÄ«yakammakatassa ca aá¹-á¹-h
yÄ• cantassa kammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. paá¹-ippassaddhakammenÄ• pi ca te
kuladÅ«sakakammaá¹ƒ kataá¹ƒ, tato paccayÄ• na gahetabbÄ• , Ä• savakkhayappattenÄ• p
honti. ``kasmÄ• na gaá¹‡hathÄ• â€™â€™ ti pucchitena ``pubbe evaá¹ƒ katattÄ• â€™â€™
mayaá¹ƒ tena kÄ• raá¹‡ena dema idÄ• ni sÄ«lavantatÄ• ya demÄ• â€™â€™ ti gahetabbÄ•
kuladÅ«sakakammaá¹ƒ kataá¹ƒ hoti. tato pakatidÄ• nameva gahetuá¹ƒ vaá¹-á¹-ati, yaá¹ƒ va
taá¹ƒ na vaá¹-á¹-ati.

__na sammÄ• vattantÄ«_ti te pana assajipunabbasukÄ• aá¹-á¹-hÄ• rasasu vattesu sammÅ
pÄ• tentÄ«_ti anulomapaá¹-ipadaá¹ƒ appaá¹-ipajjanatÄ• ya na pannalomÄ• honti. __na net
attano nittharaá¹‡amaggaá¹ƒ na paá¹-ipajjanti \Be II 209/. __na bhikkhÅ« khamÄ• pentÄ«_t
bhante, amhehi, na puna evaá¹ƒ karissÄ• ma, khamatha amhÄ• kaâ€™â€™ nti evaá¹ƒ bhik
karonti. __akkosantÄ«_ti kÄ• rakasaá¹…ghaá¹ƒ dasahi akkosavatthÅ«hi akkosanti. __paribh
nesaá¹ƒ dassenti. __chandagÄ• mitÄ• ... pe ... bhayagÄ• mitÄ• pÄ• pentÄ«_ti ete chandag
bhayagÄ• mino cÄ• ti evaá¹ƒ chandagÄ• mitÄ• yapi ... pe ... bhayagÄ• mitÄ• yapi pÄ• penti
__pakkamantÄ«_ti tesaá¹ƒ parivÄ• resu paÃ±casu samaá¹‡asatesu ekacce disÄ• pakkama
gihÄ« honti. __kathaÃ±hi nÄ• ma assajipunabbasukÄ• bhikkhÅ«_ti ettha dvinnaá¹ƒ pamokh
``assajipunabbasukÄ• â€™â€™ ti \Ee III 626/ vuttÄ• .

436-7__._ __gÄ• maá¹ƒ vÄ• _ti ettha nagarampi gÄ• maggahaá¹‡eneva gahitaá¹ƒ. tenassa
nigamopi nagarampi gÄ• mo ceva nigamo cÄ• â€™â€™ ti vuttaá¹ƒ. tattha apÄ• kÄ• raparik
veditabbo.

kulÄ• ni dÅ«setÄ«ti __kuladÅ«sako_. dÅ«sento ca na asucikaddamÄ• dÄ«hi dÅ«seti, atha k
duppaá¹-ipattiyÄ• tesaá¹ƒ pasÄ• daá¹ƒ vinÄ• seti. tenevassa padabhÄ• jane ``pupphena vÄ

tattha yo haritvÄ• vÄ• harÄ• petvÄ• vÄ• pakkositvÄ• vÄ• pakkosÄ• petvÄ• vÄ• sayaá¹
189/ yaá¹ƒkiÃ±ci attano santakaá¹ƒ pupphaá¹ƒ kulasaá¹…gahatthÄ• ya deti, dukkaá¹-aá¹ƒ.
dukkaá¹-ameva. theyyacittena deti, bhaá¹‡á¸• agghena kÄ• retabbo. eseva nayo saá¹…ghik
senÄ• sanatthÄ• ya niyÄ• mitaá¹ƒ issaravatÄ• ya dadato thullaccayaá¹ƒ.

pupphaá¹ƒ nÄ• ma kassa dÄ• tuá¹ƒ vaá¹-á¹-ati, kassa na vaá¹-á¹-atÄ«ti? mÄ• tÄ• pitÅ«nnaa
harÄ• petvÄ• pi pakkositvÄ• pi pakkosÄ• petvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-ati, sesaÃ±Ä• takÄ• n
kho vatthupÅ«janatthÄ• ya, maá¹‡á¸• anatthÄ• ya pana sivaliá¹…gÄ• dipÅ«janatthÄ• ya vÄ
vaá¹-á¹-ati. mÄ• tÄ• pitÅ«naÃ±ca harÄ• pentena Ã±Ä• tisÄ• maá¹‡ereheva harÄ• petabbaá
icchanti, vaá¹-á¹-ati. sammatena pupphabhÄ• jakena bhÄ• janakÄ• le sampattÄ• naá¹ƒ sÄ•
upaá¸• á¸• habhÄ• gaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati. __kurundiyaá¹ƒ_ sampattagihÄ«naá¹ƒ upaá
__mahÄ• paccariyaá¹ƒ_ ``cÅ«á¸·akaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. asamm
dÄ• tabbaá¹ƒ.

Ä• cariyupajjhÄ• yesu \Be II 210/ sagÄ• ravÄ• sÄ• maá¹‡erÄ• bahÅ«ni pupphÄ• ni Ä• hari
á¹-hapenti, therÄ• pÄ• tova sampattÄ• naá¹ƒ saddhivihÄ• rikÄ• dÄ«naá¹ƒ upÄ• sakÄ• naá¹
tvaá¹ƒ idaá¹ƒ gaá¹‡hÄ• â€™â€™ ti denti, pupphadÄ• naá¹ƒ nÄ• ma na hoti. ``cetiyaá¹ƒ pÅ«
gahetvÄ• gacchantÄ• pi pÅ«jaá¹ƒ karontÄ• pi tattha tattha sampattÄ• naá¹ƒ cetiyapÅ«janat
pupphadÄ• naá¹ƒ nÄ• ma na hoti. upÄ• sake akkapupphÄ• dÄ«hi pÅ«jente disvÄ• ``vihÄ•
atthi, upÄ• sakÄ• tÄ• ni gahetvÄ• pÅ«jethÄ• â€™â€™ ti vattumpi \Ee III 627/ vaá¹-á¹-ati. b
katvÄ• divÄ• taraá¹ƒ gÄ• maá¹ƒ paviá¹-á¹-he ``kiá¹ƒ, bhante, atidivÄ• paviá¹-á¹-hatthÄ• â€
``vihÄ• re bahÅ«ni pupphÄ• ni pÅ«jaá¹ƒ akarimhÄ• â€™â€™ ti vadanti. manussÄ• ``bahÅ«
pupphÄ• nÄ«â€™â€™ ti punadivase pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ gahetvÄ
pupphapÅ«jaÃ±ca karonti, dÄ• naÃ±ca denti, vaá¹-á¹-ati. manussÄ• ``mayaá¹ƒ, bhante, as
pÅ«jessÄ• mÄ• â€™â€™ ti pupphavÄ• raá¹ƒ yÄ• citvÄ• anuÃ±Ã±Ä• tadivase Ä• gacchant
pupphÄ• ni ocinitvÄ• á¹-hapitÄ• ni honti, te rukkhesu pupphÄ• ni apassantÄ• ``kuhiá¹ƒ, bh
ti vadanti, sÄ• maá¹‡erehi ocinitvÄ• á¹-hapitÄ• ni tumhe pana pÅ«jetvÄ• gacchatha, saá¹…
pÅ«jessatÄ«ti. te pÅ«jetvÄ• dÄ• naá¹ƒ datvÄ• gacchanti, vaá¹-á¹-ati. __mahÄ• paccariyaá
``therÄ• sÄ• maá¹‡erehi dÄ• petuá¹ƒ na labhanti. sace sayameva tÄ• ni pupphÄ• ni tesaá¹
therehi pana `sÄ• maá¹‡erehi ocinitvÄ• á¹-hapitÄ• nÄ«â€™ ti ettakameva vattabbaâ€™â€™
pupphavÄ• raá¹ƒ yÄ• citvÄ• anocitesu pupphesu yÄ• gubhattÄ• dÄ«ni Ä• dÄ• ya Ä• gantvÄ
dethÄ• â€™â€™ ti vadanti. Ã±Ä• takasÄ• maá¹‡erÄ• naá¹ƒyeva ocinitvÄ• dÄ• tuá¹ƒ vaá¹-á
rukkhasÄ• khÄ• ya \Ne II 190/ á¹-hapenti, na orohitvÄ• palÄ• yitabbaá¹ƒ, ocinitvÄ• dÄ• tuá
pana koci dhammakathiko ``bahÅ«ni upÄ• sakÄ• vihÄ• re pupphÄ• ni yÄ• gubhattÄ• dÄ«ni
karothÄ• â€™â€™ ti vadati, tasseva na kappatÄ«ti __mahÄ• paccariyaÃ±ca kurundiyaÃ±ca
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``etaá¹ƒ akappiyaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti av

phalampi attano santakaá¹ƒ vuttanayeneva mÄ• tÄ• pitÅ«naá¹ƒÃ±ca sesaÃ±Ä• takÄ• naÃ±

kulasaá¹…gahatthÄ• ya pana dentassa vuttanayeneva attano santake parasantake saá¹…g
niyÄ• mite ca dukkaá¹-Ä• dÄ«ni veditabbÄ• ni. attano santakaá¹ƒyeva gilÄ• namanussÄ• na
vÄ• \Be II 211/ khÄ«á¹‡aparibbayÄ• naá¹ƒ vÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati, phaladÄ• naá¹ƒ na h
sammatena saá¹…ghassa phalabhÄ• janakÄ• le sampattamanussÄ• naá¹ƒ upaá¸• á¸• habh
asammatena apaloketvÄ• dÄ• tabbaá¹ƒ. saá¹…ghÄ• rÄ• mepi \Ee III 628/ phalaparicchede
katikÄ• kÄ• tabbÄ• . tato gilÄ• namanussÄ• naá¹ƒ vÄ• aÃ±Ã±esaá¹ƒ vÄ• phalaá¹ƒ yÄ• ca
cattÄ• ri paÃ±ca phalÄ• ni dÄ• tabbÄ• ni. rukkhÄ• vÄ• dassetabbÄ• ``ito gahetuá¹ƒ labbh
phalÄ• ni sundarÄ• ni, ito gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ pana na vattabbaá¹ƒ.

__cuá¹‡á¹‡enÄ• _ti ettha attano santakaá¹ƒ sirÄ«sacuá¹‡á¹‡aá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kas
kulasaá¹…gahatthÄ• ya deti, dukkaá¹-aá¹ƒ. parasantakÄ• dÄ«supi vuttanayeneva vinicchay
viseso --- idha saá¹…ghassa rakkhitagopitÄ• pi rukkhacchalli garubhaá¹‡á¸• ameva.
mattikadantakaá¹-á¹-haveá¸·Å«supi garubhaá¹‡á¸• Å«pagaá¹ƒ Ã±atvÄ• cuá¹‡á¹‡e vuttanay
paá¹‡á¹‡adÄ• naá¹ƒ pana ettha na Ä• gataá¹ƒ, tampi vuttanayeneva veditabbaá¹ƒ. paratopi
sabbaá¹ƒ vitthÄ• rena vaá¹‡á¹‡ayissÄ• ma.

__vejjikÄ• ya vÄ• _ti ettha vejjakammavidhi tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanaye

__jaá¹…ghapesanikenÄ• _ti ettha __jaá¹…ghapesaniya_nti gihÄ«naá¹ƒ dÅ«teyyasÄ• sanah
taá¹ƒ na kÄ• tabbaá¹ƒ. gihÄ«naÃ±hi sÄ• sanaá¹ƒ gahetvÄ• gacchantassa pade pade dukka
nissÄ• ya laddhabhojanaá¹ƒ bhuÃ±jantassÄ• pi ajjhohÄ• re ajjhohÄ• re dukkaá¹-aá¹ƒ. paá¹-
aggahetvÄ• pi pacchÄ• ``ayaá¹ƒ dÄ• ni so gÄ• mo handa taá¹ƒ sÄ• sanaá¹ƒ Ä• rocemÄ«â€
pade pade dukkaá¹-aá¹ƒ. sÄ• sanaá¹ƒ Ä• rocetvÄ• laddhabhojanaá¹ƒ bhuÃ±jato purimanay
sÄ• sanaá¹ƒ aggahetvÄ• Ä• gatena pana ``bhante tasmiá¹ƒ gÄ• me itthannÄ• massa kÄ•
pucchiyamÄ• nena kathetuá¹ƒ \Ne II 191/ vaá¹-á¹-ati, pucchitapaÃ±he doso natthi. paÃ±can
sahadhammikÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ paá¹‡á¸• upalÄ• sassa attano veyyÄ• vaccakar
vaá¹-á¹-ati, gihÄ«naÃ±ca pubbe vuttappakÄ• raá¹ƒ kappiyasÄ• sanaá¹ƒ. idaÃ±hi jaá¹…ghap
hoti. imehi pana aá¹-á¹-hahi \Ee III 629/ kuladÅ«sakakammehi uppannapaccayÄ• paÃ±cann
na kappanti, abhÅ«tÄ• rocanarÅ«piyasaá¹ƒvohÄ• rehi uppannapaccayasadisÄ• va honti.

pÄ• pÄ• \Be II 212/ samÄ• cÄ• rÄ• assÄ• ti __pÄ• pasamÄ• cÄ• ro_. te pana yasmÄ• mÄ
adhippetÄ• , tasmÄ• ``mÄ• lÄ• vacchaá¹ƒ ropentipÄ«â€™â€™ tiÄ• dinÄ• nayenassa pada
__tirokkhÄ• _ti parammukhÄ• . __kulÄ• ni ca tena duá¹-á¹-hÄ• nÄ«_ti ettha pana yasmÄ• `
vohÄ• ramattametaá¹ƒ, atthato hi manussÄ• tena duá¹-á¹-hÄ• honti, tasmÄ• ssa padabhÄ•
hutvÄ• â€™â€™ tiÄ• dimÄ• ha. __chandagÄ• mino_ti chandena gacchantÄ«ti chandagÄ• n
__samanubhÄ• sitabbo tassa paá¹-inissaggÄ• yÄ• _ti ettha kuladÅ«sakakammena dukkaá¹
saá¹…ghaá¹ƒ paribhavitvÄ• ``chandagÄ• minoâ€™â€™ tiÄ• dimÄ• ha. tassa paá¹-inissagg
kÄ• tabbanti evamattho daá¹-á¹-habbo. sesaá¹ƒ sabbattha uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«nipi paá¹-hamasaá¹…ghabhedasadisÄ• nevÄ• ti.

kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

<442> __uddiá¹-á¹-hÄ• kho ... pe ... evametaá¹ƒ dhÄ• rayÄ• mÄ«_ti ettha paá¹-hamaá¹ƒ Ä•
__paá¹-hamÄ• pattikÄ• , _ paá¹-hamaá¹ƒ vÄ«tikkamakkhaá¹‡eyeva Ä• pajjitabbÄ• ti attho. i
catutthe ca divase hotÄ«ti jaro ``tatiyako catutthakoâ€™â€™ ti ca vuccati; evaá¹ƒ yÄ• vatati
samanubhÄ• sanakamme hontÄ«ti __yÄ• vatatiyakÄ• _ti veditabbÄ• .

__yÄ• vatÄ«haá¹ƒ jÄ• naá¹ƒ paá¹-icchÄ• detÄ«_ti yattakÄ• ni ahÄ• ni jÄ• nanto paá¹-icchÄ•
itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti sabrahmacÄ• rÄ«naá¹ƒ nÄ• roceti. __tÄ•
__akÄ• mÄ• parivatthabba_nti na kÄ• mena, na vasena, atha kho akÄ• mena avasena par
vatthabbaá¹ƒ. __uttari chÄ• ratta_nti parivÄ• sato uttari cha rattiyo. __bhikkhumÄ• nattÄ• yÄ
mÄ• nanabhÄ• vÄ• ya, Ä• rÄ• dhanatthÄ• yÄ• ti vuttaá¹ƒ hoti. vÄ«satisaá¹…gho gaá¹‡o ass
192/. tatrÄ• _ti yatra sabbantimena \Ee III 630/ paricchedena vÄ«satigaá¹‡o bhikkhusaá¹…g
__abbhetabbo_ti abhietabbo sampaá¹-icchitabbo, abbhÄ• nakammavasena osÄ• retabboti
avhÄ• tabboti vÄ• attho. __anabbhito_ti na abbhito, asampaá¹-icchito, akatabbhÄ• nakamm
anavhÄ• toti vÄ• attho. __sÄ• mÄ«cÄ«_ti anudhammatÄ• , lokuttaradhammaá¹ƒ anugatÄ•
dhammatÄ• ti vuttaá¹ƒ hoti. sesamettha vuttanayamevÄ• ti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

terasakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aniyatakaá¹‡á¸• aá¹ƒ

1. paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<443> __tena_ \Ee III 631/ \Be II 214/ \Ne II 193/ __samayena buddho bhagavÄ• _ti
paá¹-hamaaniyatasikkhÄ• padaá¹ƒ. tattha __kÄ• layuttaá¹ƒ samullapanto_ti kÄ• laá¹ƒ sallak
koci samÄ«pena gacchati vÄ• Ä• gacchati vÄ• tadÄ• tadanurÅ«paá¹ƒ ``kacci na ukkaá¹‡â
chÄ• tÄ• sÄ«â€™â€™ tiÄ• dikaá¹ƒ gehassitaá¹ƒ kathaá¹ƒ kathento. __kÄ• layuttaá¹ƒ dham
sallakkhetvÄ• yadÄ• aÃ±Ã±o koci samÄ«pena gacchati vÄ• Ä• gacchati vÄ• tadÄ• tadan
kareyyÄ• si, salÄ• kabhattaá¹ƒ dadeyyÄ• sÄ«â€™â€™ tiÄ• dikaá¹ƒ dhammakathaá¹ƒ kathe

bahÅ« dhÄ«taro ca puttÄ• ca assÄ• ti __bahuputtÄ• _. tassÄ• kira dasa puttÄ• dasa dhÄ«
nattÄ• ro assÄ• ti __bahunattÄ• _. yatheva hi tassÄ• evamassÄ• puttadhÄ«tÄ• nampi vÄ«
ahesuá¹ƒ, iti sÄ• vÄ«suttaracatusataputtanattaparivÄ• rÄ• ahosi. __abhimaá¹…galasamma
uttamamaá¹…galasammatÄ• . __yaÃ±Ã±esÅ«_ti dÄ• nappadÄ• nesu. __chaá¹‡esÅ«_ti Ä•
antarussavesu. __ussavesÅ«_ti Ä• sÄ• á¸·hÄ«pavÄ• raá¹‡anakkhattÄ• dÄ«su mahussaves
``imepi dÄ• rakÄ• tayÄ• samÄ• nÄ• yukÄ• nirogÄ• hontÅ«â€™â€™ ti Ä• yÄ• cantÄ• paa
saddhÄ• honti pasannÄ• , tepi bhikkhÅ« bhojetvÄ• tadanantaraá¹ƒ sabbapaá¹-hamaá¹ƒ ta
__nÄ• diyÄ«_ti tassÄ• vacanaá¹ƒ na Ä• diyi, na gaá¹‡hi, na vÄ• Ä• daramakÄ• sÄ«ti attho

444-5__._ __alaá¹ƒkammaniye_ti kammakkhamaá¹ƒ kammayogganti kammaniyaá¹ƒ, alaá¹ƒ
kammaniyabhÄ• vÄ• yÄ• ti alaá¹ƒkammaniyaá¹ƒ, tasmiá¹ƒ alaá¹ƒkammaniye, yattha ajjhÄ•
taá¹ƒ kammaá¹ƒ \Ee III 632/ kÄ• tuá¹ƒ tÄ• diseti attho. tenevassa padabhÄ• jane vuttaá¹ƒ --
methunaá¹ƒ dhammaá¹ƒ paá¹-isevituâ€™â€™ nti, yattha methunaá¹ƒ dhammaá¹ƒ sakkÄ•
hoti. __nisajjaá¹ƒ_ \Ne II 194/ __kappeyyÄ• _ti nisajjaá¹ƒ kareyya, nisÄ«deyyÄ• ti attho. yas
nisÄ«ditvÄ• va \Be II 215/ nipajjati, tenassa padabhÄ• jane ubhayampi vuttaá¹ƒ. tattha __up
upagantvÄ• nisinno. evaá¹ƒ __upanipanno_pi veditabbo. __bhikkhu nisinne_ti bhikkhumhi
vÄ• nisinnÄ• _ti dvepi apacchÄ• apurimaá¹ƒ nisinnÄ• . ettha ca kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ ``
Ä• gataá¹ƒ, cakkhussa raheneva pana paricchedo veditabbo. sacepi hi pihitakavÄ• á¹-assa
viÃ±Ã±Å« puriso hoti, neva anÄ• pattiá¹ƒ karoti. apihitakavÄ• á¹-assa pana dvÄ• re nisinno
na kevalaÃ±ca dvÄ• re antodvÄ• dasahatthepi okÄ• se nisinno, sace sacakkhuko vikkhittop
anÄ• pattiá¹ƒ karoti. samÄ«pe á¹-hitopi andho na karoti, cakkhumÄ• pi nipajjitvÄ• niddÄ• ya
itthÄ«naá¹ƒ pana satampi anÄ• pattiá¹ƒ na karotiyeva.

__saddheyyavacasÄ• _ti saddhÄ• tabbavacanÄ• . sÄ• pana yasmÄ• ariyasÄ• vikÄ• va ho
``Ä• gataphalÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha Ä• gataá¹ƒ phalaá¹ƒ assÄ• ti __Ä• gatapha
paá¹-iladdhasotÄ• pattiphalÄ• ti attho. __abhisametÄ• vinÄ«_ti paá¹-ividdhacatusaccÄ• . viÃ
sikkhattayasÄ• sanaá¹ƒ etÄ• yÄ• ti __viÃ±Ã±Ä• tasÄ• sanÄ• . nisajjaá¹ƒ bhikkhu paá¹-ijÄ• n
evarÅ«pÄ• upÄ• sikÄ• disvÄ• vadati, atha kho bhikkhu nisajjaá¹ƒ paá¹-ijÄ• namÄ• noyeva
aÃ±Ã±atarena kÄ• retabbo, na appaá¹-ijÄ• namÄ• noti attho.

__yena vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ• vadeyya tena so bhikkhu kÄ• retabbo_ti
vÄ• Ä• kÄ• rena saddhiá¹ƒ methunadhammÄ• dÄ«ni Ä• ropetvÄ• sÄ• upÄ• sikÄ• vadeyy
bhikkhu kÄ• retabbo. evarÅ«pÄ• yapi upÄ• sikÄ• ya vacanamattena na kÄ• retabboti attho.
diá¹-á¹-haá¹ƒ nÄ• ma tathÄ• pi hoti, aÃ±Ã±athÄ• pi hoti.

tadatthajotanatthaÃ±ca idaá¹ƒ vatthuá¹ƒ udÄ• haranti --- mallÄ• rÄ• mavihÄ• re \Ee III 633/
khÄ«á¹‡Ä• savatthero ekadivasaá¹ƒ upaá¹-á¹-hÄ• kakulaá¹ƒ gantvÄ• antogehe nisÄ«di, up
sayanapallaá¹…kaá¹ƒ nissÄ• ya á¹-hitÄ• hoti. atheko piá¹‡á¸• acÄ• riko dvÄ• re á¹-hito disv

saddhiá¹ƒ ekÄ• sane nisinnoâ€™â€™ ti saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• punappunaá¹ƒ olokes
asuddhaladdhiko jÄ• toâ€™â€™ ti sallakkhetvÄ• katabhattakicco vihÄ• raá¹ƒ gantvÄ• atta
pavisitvÄ• antova nisÄ«di. sopi bhikkhu ``theraá¹ƒ codessÄ• mÄ«â€™â€™ ti \Be II 216/ Ä•
dvÄ• raá¹ƒ vivari. thero tassa cittaá¹ƒ Ã±atvÄ• Ä• kÄ• se uppatitvÄ• kÅ«á¹-Ä• gÄ• rakaá¹‡
pallaá¹…kena nisÄ«di. sopi bhikkhu \Ne II 195/ anto pavisitvÄ• maÃ±caÃ±ca heá¹-á¹-hÄ• m
theraá¹ƒ apassanto uddhaá¹ƒ ullokesi, atha Ä• kÄ• se nisinnaá¹ƒ theraá¹ƒ disvÄ• ``bhante,
nÄ• ma tumhe mÄ• tugÄ• mena saddhiá¹ƒ ekÄ• sane nisinnabhÄ• vaá¹ƒ vadÄ• petha evÄ•
``antaragharasseveso Ä• vuso doso, ahaá¹ƒ pana taá¹ƒ saddhÄ• petuá¹ƒ asakkonto evama
maâ€™â€™ nti vatvÄ• otarÄ«ti.

<446> ito paraá¹ƒ __sÄ• ce evaá¹ƒ vadeyyÄ• _tiÄ• di sabbaá¹ƒ paá¹-iÃ±Ã±Ä• ya kÄ• raá¹‡
vuttaá¹ƒ, tattha __mÄ• tugÄ• massa methunaá¹ƒ dhammaá¹ƒ paá¹-isevanto_ti mÄ• tugÄ• m
dhammaá¹ƒ paá¹-isevantoti attho. __nisajjÄ• ya kÄ• retabbo_ti nisajjaá¹ƒ paá¹-ijÄ• nitvÄ•
methunadhammapaá¹-isevanaá¹ƒ appaá¹-ijÄ• nanto methunadhammapÄ• rÄ• jikÄ• pattiyÄ•
yaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati tÄ• ya kÄ• retabbo, pÄ• cittiyÄ• pattiyÄ• kÄ• retabboti attho. ete
sabbacatukkesu vinicchayo veditabbo.

<451> sikkhÄ• padapariyosÄ• ne pana Ä• pattÄ• nÄ• pattiparicchedadassanatthaá¹ƒ vuttes
paá¹-ijÄ• nÄ• tÄ«_tiÄ• dÄ«su __gamanaá¹ƒ paá¹-ijÄ• nÄ• tÄ«_ti ``rahonisajjassÄ• datthaá¹ƒ
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti, __nisajja_nti nisajjassÄ• deneva nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti. __Ä
aÃ±Ã±ataraá¹ƒ Ä• pattiá¹ƒ. __Ä• pattiyÄ• kÄ• retabbo_ti tÄ«su yaá¹ƒ paá¹-ijÄ• nÄ• ti, tÄ• y
catukke uttÄ• nÄ• dhippÄ• yameva. dutiyacatukke pana __gamanaá¹ƒ na paá¹-ijÄ• nÄ• tÄ«
na paá¹-ijÄ• nÄ• ti \Ee III 634/, ``salÄ• kabhattÄ• dinÄ• attano kammena gatomhi, sÄ• pan
nisinnaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• â€™â€™ ti vadati. sesametthÄ• pi uttÄ• nÄ• dhippÄ• yam

ayaá¹ƒ pana sabbattha vinicchayo --- __raho nisajjassÄ• do_ti methunadhammasannissitak
tenassÄ• dena mÄ• tugÄ• massa santikaá¹ƒ gantukÄ• mo akkhiá¹ƒ aÃ±jeti, dukkaá¹-aá¹ƒ. n
kÄ• yabandhanaá¹ƒ bandhati, cÄ«varaá¹ƒ pÄ• rupati, sabbattha payoge payoge dukkaá¹-aá
padavÄ• re dukkaá¹-aá¹ƒ. gantvÄ• nisÄ«dati, dukkaá¹-ameva. mÄ• tugÄ• me Ä• gantvÄ• n
pÄ• cittiyaá¹ƒ. sace sÄ• itthÄ« kenaci karaá¹‡Ä«yena uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya punappuna
nisajjÄ• ya pÄ• cittiyaá¹ƒ. yaá¹ƒ sandhÄ• ya gato, sÄ• na diá¹-á¹-hÄ• , aÃ±Ã±Ä• Ä• gantvÄ
uppanne pÄ• cittiyaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``gamanakÄ• lato paá¹-á¹-hÄ• ya asu
Ä• pattiyevÄ• â€™â€™ ti vuttaá¹ƒ. sace sambahulÄ• Ä• gacchanti, mÄ• tugÄ• magaá¹‡an
uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya punappunaá¹ƒ nisÄ«danti, nisajjÄ• gaá¹‡anÄ• ya pÄ• cittiyÄ• ni.
diá¹-á¹-hadiá¹-á¹-hÄ• ya saddhiá¹ƒ rahassÄ• daá¹ƒ kappessÄ• mÄ«ti gantvÄ• nisinnassÄ•
punappunaá¹ƒ nisajjÄ• vasena ca vuttanayeneva Ä• pattiyo veditabbÄ• . sace suddhacitten
santikaá¹ƒ Ä• gantvÄ• nisinnÄ• ya itthiyÄ• rahassÄ• do uppajjati anÄ• patti.

samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ• jikasadisÄ• nevÄ• ti.

paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<452> __tena samayena buddho bhagavÄ• _ti dutiyaaniyatasikkhÄ• padaá¹ƒ. tattha __bhag
paá¹-ikkhitta_ntiÄ• dimhi ``yaá¹ƒ eko ekÄ• ya raho paá¹-icchanne Ä• sane alaá¹ƒkammaniye
taá¹ƒ nisajjaá¹ƒ kappetuá¹ƒ paá¹-ikkhittaâ€™â€™ nti evaá¹ƒ sambandho veditabbo. itarathÄ
ekÄ• yÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• , kasmÄ• ? ``paá¹-ikkhittaâ€™â€™ nti vuttattÄ• . sÄ
paccattavacanaá¹ƒ veditabbaá¹ƒ.

<453> __na heva kho pana paá¹-icchanna_nti ettha pana yampi bahi parikkhittaá¹ƒ anto viv
pariveá¹‡aá¹…gaá¹‡Ä• di, tampi \Ee III 635/ antogadhanti veditabbaá¹ƒ. evarÅ«paÃ±hi á¹-h
appaá¹-icchanneyeva gahitanti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. sesaá¹ƒ paá¹-hamasikkhÄ
veditabbaá¹ƒ. kevalaÃ±hi idha itthÄ«pi purisopi yo koci viÃ±Ã±Å« anandho abadhiro antodv
á¹-hito vÄ• nisinno vÄ• vikkhittopi niddÄ• yantopi anÄ• pattiá¹ƒ karoti. badhiro pana cakkhu
abadhiropi na karoti. pÄ• rÄ• jikÄ• pattiÃ±ca parihÄ• petvÄ• duá¹-á¹-hullavÄ• cÄ• patti vuttÄ
sesaá¹ƒ purimasadisameva. ubhayatthÄ• pi ummattakaÄ• dikammikÄ• naá¹ƒ anÄ• patti.

samuá¹-á¹-hÄ• nÄ• dÄ«su \Be II 218/ idaá¹ƒsikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ•
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti. kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ,
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, sukhamajjhattavedanÄ• hi dvivedanaá
uttÄ• natthamevÄ• ti.

dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

aniyatavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nissaggiyakaá¹‡á¸• aá¹ƒ

1. cÄ«varavaggo

1. paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

tiá¹ƒsa \Ee III 636/ \Be II 219/ nissaggiyÄ• dhammÄ• , ye vuttÄ• samitÄ• vinÄ• .

tesaá¹ƒ dÄ• ni karissÄ• mi, apubbapadavaá¹‡á¹‡anaá¹ƒ ||

<459> tena \Ne II 197/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati gotamake cetiye
bhagavatÄ• bhikkhÅ«naá¹ƒ ticÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hotÄ«ti ettha __ticÄ«vara_nti a
uttarÄ• saá¹…go saá¹…ghÄ• á¹-Ä«ti idaá¹ƒ cÄ«varattayaá¹ƒ paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• t
anuÃ±Ã±Ä• taá¹ƒ, yadÄ• ca anuÃ±Ã±Ä• taá¹ƒ, yena ca kÄ• raá¹‡ena anuÃ±Ã±Ä• taá¹ƒ, ta
jÄ«vakavatthusmiá¹ƒ (Vin I 326 Ä• dayo) Ä• gatameva. __aÃ±Ã±eneva ticÄ«varena gÄ• ma
vihÄ• re acchanti nhÄ• naÃ±ca otaranti, tato aÃ±Ã±ena, evaá¹ƒ divase divase nava cÄ«var

<460> __uppannaá¹ƒ hotÄ«_ti anupaÃ±Ã±attiyÄ• dvÄ• raá¹ƒ dadamÄ• naá¹ƒ paá¹-ilÄ• bha
nipphattivasena.

__Ä• yasmato sÄ• riputtassa dÄ• tukÄ• mo hotÄ«_ti Ä• yasmÄ• kira Ä• nando bhagavanta
guá¹‡avisiá¹-á¹-ho puggalo natthÄ«ti guá¹‡abahumÄ• nena Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ
manÄ• paá¹ƒ cÄ«varaá¹ƒ labhitvÄ• rajitvÄ• kappabinduá¹ƒ datvÄ• therasseva deti, purebh
yÄ• gukhajjakaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ vÄ• labhitvÄ• pi therasseva deti, pacchÄ• bhat
labhitvÄ• pi therasseva deti, upaá¹-á¹-hÄ• kakulehi dÄ• rake nikkhÄ• metvÄ• pabbÄ• jetvÄ
santike upajjhaá¹ƒ gÄ• hÄ• petvÄ• sayaá¹ƒ anusÄ• vanakammaá¹ƒ karoti. Ä• yasmÄ• pi sÄ
kattabbakiccaá¹ƒ nÄ• ma jeá¹-á¹-haputtassa bhÄ• ro, taá¹ƒ mayÄ• bhagavato kattabbaá¹ƒ
ahaá¹ƒ \Ee III 637/ Ä• nandaá¹ƒ nissÄ• ya appossukko viharituá¹ƒ labhÄ• mÄ«â€™â€™ ti Ä
ativiya mamÄ• yati, sopi manÄ• paá¹ƒ cÄ«varaá¹ƒ labhitvÄ• Ä• nandattherasseva detÄ«ti s
\Be II 220/. evaá¹ƒ guá¹‡abahumÄ• nena mamÄ• yanto tadÄ• uppannampi taá¹ƒ cÄ«varaá
dÄ• tukÄ• mo hotÄ«ti veditabbo.

__navamaá¹ƒ vÄ• bhagavÄ• divasaá¹ƒ dasamaá¹ƒ vÄ• _ti ettha pana sace bhaveyya ``kat
ti? bahÅ«hi kÄ• raá¹‡ehi jÄ• nÄ• ti. sÄ• riputtatthero kira janapadacÄ• rikaá¹ƒ pakkamanto Ä
Ä• pucchitvÄ• va pakkamati ``ahaá¹ƒ ettakena nÄ• ma kÄ• lena Ä• gacchissÄ• mi, etthanta
pamajjÄ«â€™â€™ ti. sace sammukhÄ• na Ä• pucchati, bhikkhÅ« pesetvÄ• pi Ä• pucchitvÄ
vassaá¹ƒ vasati, ye paá¹-hamataraá¹ƒ bhikkhÅ« Ä• gacchanti, te evaá¹ƒ pahiá¹‡ati ``mama
pÄ• de sirasÄ• vandatha, Ä• nandassa ca Ä• rogyaá¹ƒ vatvÄ• maá¹ƒ `asukadivase nÄ• m
vadathÄ• â€™â€™ ti sadÄ• ca yathÄ• paricchinnadivaseyeva eti. apicÄ• yasmÄ• Ä• nand
``ettake divase bhagavatÄ• viyogaá¹ƒ sahanto adhivÄ• sento Ä• yasmÄ• sÄ• riputto vasi,
asukaá¹ƒ nÄ• ma divasaá¹ƒ na atikkamissati addhÄ• Ä• gamissatÄ«â€™â€™ ti. yesaá¹ƒ y
tesaá¹ƒ tesaá¹ƒ bhagavati pemaÃ±ca gÄ• ravo ca mahÄ• hotÄ«ti iminÄ• nayenÄ• pi jÄ• nÄ
kÄ• raá¹‡ehi jÄ• nÄ• ti. tenÄ• ha --- ``navamaá¹ƒ vÄ• bhagavÄ• divasaá¹ƒ dasamaá¹ƒ vÄ•
yasmÄ• idaá¹ƒ sikkhÄ• padaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ, na lokavajjaá¹ƒ; tasmÄ• Ä• yasmatÄ
vuttasadisameva paricchedaá¹ƒ karonto __ ``atha kho bhagavÄ• ... pe ... dhÄ• retuâ€™â€™

addhamÄ• so vÄ• mÄ• so vÄ• uddiá¹-á¹-ho abhavissa, sopi bhagavatÄ• anuÃ±Ã±Ä• to as

462-3__._ __niá¹-á¹-hitacÄ«varasmi_nti yena kenaci niá¹-á¹-hÄ• nena niá¹-á¹-hite cÄ«varas
taá¹ƒ cÄ«varaá¹ƒ karaá¹‡enapi niá¹-á¹-hitaá¹ƒ hoti, nassanÄ• dÄ«hipi tasmÄ• ssa padabhÄ
III 638/ dassetuá¹ƒ bhikkhuno cÄ«varaá¹ƒ kataá¹ƒ vÄ• hotÄ«tiÄ• di vuttaá¹ƒ. tattha __kata_
sÅ«cikammapariyosÄ• nena kataá¹ƒ, sÅ«cikammapariyosÄ• naá¹ƒ nÄ• ma yaá¹ƒkiÃ±ci sÅ«
pÄ• sapaá¹-á¹-agaá¹‡á¹-hikapaá¹-á¹-apariyosÄ• naá¹ƒ katvÄ• sÅ«ciyÄ• paá¹-isÄ• manaá¹
corÄ• dÄ«hi haá¹-aá¹ƒ, etampi hi karaá¹‡apalibodhassa niá¹-á¹-hitattÄ• niá¹-á¹-hitanti vucca
__vinaá¹-á¹-ha_nti upacikÄ• dÄ«hi khÄ• yitaá¹ƒ. __daá¸• á¸• ha_nti agginÄ• daá¸• á¸• haá¹
upacchinnÄ• _ti \Ne II 199/ ``asukasmiá¹ƒ nÄ• ma kule \Be II 221/ cÄ«varaá¹ƒ labhissÄ• mÄ
cÄ«varÄ• sÄ• uppannÄ• hoti, sÄ• vÄ• upacchinnÄ• , etesampi hi karaá¹‡apalibodhassev
niá¹-á¹-hitabhÄ• vo veditabbo.

__ubbhatasmiá¹ƒ kathine_ti kathine ca ubbhatasmiá¹ƒ. etena dutiyassa palibodhassa abhÄ•
pana kathinaá¹ƒ yasmÄ• aá¹-á¹-hasu vÄ• mÄ• tikÄ• su ekÄ• ya antarubbhÄ• rena vÄ• ud
``aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naâ€™â€™ ntiÄ• di vuttaá¹ƒ. tattha ``aá¹-á¹-himÄ• , bhikkhave
ubbhÄ• rÄ• ya --- pakkamanantikÄ• , niá¹-á¹-hÄ• nantikÄ• , sanniá¹-á¹-hÄ• nantikÄ• , nÄ• s
Ä• sÄ• vacchedikÄ• , sÄ«mÄ• tikkantikÄ• , sahubbhÄ• rÄ• â€™â€™ ti evaá¹ƒ aá¹-á¹-ha mÄ
Ä• gatÄ• . antarubbhÄ• ropi ``suá¹‡Ä• tu me, bhante, saá¹…gho; yadi saá¹…ghassa pattaka
uddhareyya, esÄ• Ã±atti. suá¹‡Ä• tu me, bhante, saá¹…gho; saá¹…gho kathinaá¹ƒ uddhara
kathinassa ubbhÄ• ro, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya. ubbhataá¹ƒ saá¹…
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin IV 926) eva
Ä• gato. tattha yaá¹ƒ vattabbaá¹ƒ taá¹ƒ Ä• gataá¹-á¹-hÄ• neyeva vaá¹‡á¹‡ayissÄ• ma. idha
Ä• haritabbÄ• hoti, atthopi vattabbo. vuttopi ca na suviÃ±Ã±eyyo hoti, aá¹-á¹-hÄ• ne vuttatt

__dasÄ• haparama_nti dasa ahÄ• ni paramo paricchedo assÄ• ti dasÄ• haparamo, taá¹ƒ da
dhÄ• retabbanti attho. padabhÄ• jane \Ee III 639/ pana atthamattameva dassetuá¹ƒ ``dasÄ•
dhÄ• retabbaâ€™â€™ nti vuttaá¹ƒ. idaÃ±hi vuttaá¹ƒ hoti ``dasÄ• haparamaâ€™â€™ nti ett
dasÄ• haparamabhÄ• vo, ayaá¹ƒ ettako kÄ• lo yÄ• va nÄ• tikkamati tÄ• va dhÄ• retabbanti

adhiá¹-á¹-hitavikappitesu apariyÄ• pannattÄ• atirekaá¹ƒ cÄ«varanti __atirekacÄ«varaá¹ƒ_.
vuttaá¹ƒ ``anadhiá¹-á¹-hitaá¹ƒ avikappitaâ€™â€™ nti.

__channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±atara_nti khomaá¹ƒ, kappÄ• sikaá¹ƒ, koseyyaá¹ƒ, kam
bhaá¹…ganti imesaá¹ƒ channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. etena cÄ«varassa jÄ• ti
pamÄ• á¹‡aá¹ƒ dassetuá¹ƒ ``vikappanupagaá¹ƒ pacchimaâ€™â€™ nti Ä• ha. tassa pamÄ•
dve vidatthiyo, tiriyaá¹ƒ vidatthi. tatrÄ• yaá¹ƒ pÄ• á¸·i --- ``anujÄ• nÄ• mi, bhikkhave, Ä• yÄ•
aá¹-á¹-haá¹…gulaá¹ƒ sugataá¹…gulena caturaá¹…gulavitthataá¹ƒ pacchimaá¹ƒ cÄ«varaá¹ƒ

358).

__taá¹ƒ_ \Ne II 200/ __atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiya_nti taá¹ƒ yathÄ• vuttajÄ• tip
cÄ«varaá¹ƒ dasÄ• haparamaá¹ƒ kÄ• laá¹ƒ atikkÄ• mayato, etthantare yathÄ• atirekacÄ«va
akubbato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, taÃ±ca cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti, pÄ• cittiyÄ• p
attho. atha vÄ• nissajjanaá¹ƒ nissaggiyaá¹ƒ, pubbabhÄ• ge kattabbassa vinayakammasset
nissaggiyamassa atthÄ«ti nissaggiyamicceva. kintaá¹ƒ? pÄ• cittiyaá¹ƒ. taá¹ƒ atikkÄ• mayato
sanissaggiyavinayakammaá¹ƒ pÄ• cittiyaá¹ƒ hotÄ«ti ayamettha attho. padabhÄ• jane pana
atthavikappaá¹ƒ dassetuá¹ƒ ``taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ hotÄ«â€™â€™ ti mÄ• tik
``ekÄ• dase aruá¹‡uggamane nissaggiyaá¹ƒ hoti, nissajjitabbaâ€™â€™ nti vuttaá¹ƒ. puna y
nissajjitabbaá¹ƒ, yathÄ• ca nissajjitabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ ``saá¹…ghassa vÄ• â€™â€™
__ekÄ• dase aruá¹‡uggamane_ti ettha yaá¹ƒ divasaá¹ƒ cÄ«varaá¹ƒ uppannaá¹ƒ tassa yo a
uppannadivasanissito, tasmÄ• cÄ«varuppÄ• dadivasaena saddhiá¹ƒ ekÄ• dase aruá¹‡ugga
veditabbaá¹ƒ. sacepi bahÅ«ni ekajjhaá¹ƒ bandhitvÄ• vÄ• veá¹-hetvÄ• vÄ• á¹-hapitÄ• ni e
abaddhÄ• veá¹-hitesu vatthugaá¹‡anÄ• ya Ä• pattiyo.

__nissajjitvÄ• _ \Ee III 640/ __Ä• patti desetabbÄ• _ti kathaá¹ƒ desetabbÄ• ? yathÄ• __kha
kathaÃ±ca tattha vuttaá¹ƒ? evaá¹ƒ vuttaá¹ƒ --- ``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vand
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, itthannÄ• n
taá¹ƒ paá¹-idesemÄ«â€™â€™ â€™ ti (Vin II 239). idha pana sace ekaá¹ƒ cÄ«varaá¹ƒ hoti `
pÄ• cittiyaâ€™â€™ nti vattabbaá¹ƒ. sace dve, ``dveâ€™â€™ ti vattabbaá¹ƒ. sace bahÅ«ni
vattabbaá¹ƒ. nissajjanepi sace ekaá¹ƒ yathÄ• pÄ• á¸·imeva ``idaá¹ƒ me, bhante, cÄ«varaâ€
sace dve vÄ• bahÅ«ni vÄ• , ``imÄ• ni me, bhante, cÄ«varÄ• ni dasÄ• hÄ• tikkantÄ• ni nissa
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ. pÄ• á¸·iá¹ƒ vattuá¹ƒ asakkontena aÃ±

__byattena_ \Be II 223/ __bhikkhunÄ• paá¹-ibalena Ä• patti paá¹-iggahetabbÄ• _ti khandha
paá¹-iggahetabbÄ• . evaÃ±hi tattha vuttaá¹ƒ --- ``byattena bhikkhunÄ• paá¹-ibalena saá¹…g

`suá¹‡Ä• tu me bhante saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati vivarati u
yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá¹-iggaá

tena \Ne II 201/ vattabbo `passasÄ«â€™ ti? `Ä• ma, passÄ• mÄ«â€™ ti. Ä• yatiá¹ƒ saá¹ƒva
239). dvÄ«su pana sambahulÄ• su vÄ• purimanayeneva vacanabhedo Ã±Ä• tabbo.

cÄ«varadÄ• nepi ``saá¹…gho imaá¹ƒ cÄ«varaá¹ƒ imÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti vatthuv
gaá¹‡assa ca puggalassa ca nissajjanepi eseva nayo.

Ä• pattidesanÄ• paá¹-iggahaá¹‡esu panettha ayaá¹ƒ pÄ• á¸·i --- ``tena, bhikkhave, bhikkhun
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ katvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassu vacanÄ«yÄ• --- `ahaá¹ƒ, bh
Ä• pattiá¹ƒ Ä• panno taá¹ƒ paá¹-idesemÄ«â€™ ti. byattena bhikkhunÄ• paá¹-ibalena te bhi

`suá¹‡antu me Ä• yasmantÄ• , ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati vivarati uttÄ•
yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá¹-

tena vattabbo `passasÄ«â€™ ti? `Ä• ma, passÄ• mÄ«â€™ ti. `Ä• yatiá¹ƒ \Ee III 641/ saá¹ƒv

tena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, Ä• vuso, itthannÄ•
taá¹ƒ paá¹-idesemÄ«â€™ ti. tena vattabbo `passasÄ«â€™ ti, Ä• ma passÄ• mÄ«ti Ä• yatiá¹
(Vin II 239). tattha \Be II 224/ purimanayeneva Ä• pattiyÄ• nÄ• maggahaá¹‡aá¹ƒ vacanabh

yathÄ• ca gaá¹‡assa nissajjane evaá¹ƒ dvinnaá¹ƒ nissajjanepi pÄ• á¸·i veditabbÄ• . yadi hi
yatheva ``anujÄ• nÄ• mi, bhikkhave, tiá¹‡á¹‡annaá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ, ev
kÄ• tabbo. byattena bhikkhunÄ• paá¹-ibalena te bhikkhÅ« Ã±Ä• petabbÄ• â€™â€™ tiÄ• di
pÄ• risuddhiuposathaá¹ƒ kÄ• tuâ€™â€™ nti vatvÄ• puna ``anujÄ• nÄ• mi, bhikkhave, dvinn
kÄ• tuá¹ƒ, evaÃ±ca pana, bhikkhave, kÄ• tabbo. therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• s
(Vin I 168) nayena visuá¹ƒyeva dvinnaá¹ƒ pÄ• risuddhiuposatho vutto, evamidhÄ• pi \Ne II 2
vadeyya, yasmÄ• pana natthi, tasmÄ• avatvÄ• gatoti, gaá¹‡assa vuttÄ• pÄ• á¸·iyevettha

Ä• pattipaá¹-iggahaá¹‡e pana ayaá¹ƒ viseso, yathÄ• gaá¹‡assa nissajjitvÄ• Ä• pattiyÄ• de
Ä• pattipaá¹-iggÄ• hako bhikkhu Ã±attiá¹ƒ á¹-hapeti, evaá¹ƒ aá¹-á¹-hapetvÄ• dvÄ«su aÃ±Ã
ekapuggalo paá¹-iggaá¹‡hÄ• ti, evaá¹ƒ Ä• patti paá¹-iggahetabbÄ• . dvinnaÃ±hi Ã±attiá¹-á¹-
yadi siyÄ• dvinnaá¹ƒ pÄ• risuddhiuposathaá¹ƒ visuá¹ƒ na vadeyya.

nissaá¹-á¹-hacÄ«varadÄ• nepi yathÄ• ``imaá¹ƒ cÄ«varaá¹ƒ Ä• yasmato dammÄ«â€™â€™
mayaá¹ƒ cÄ«varaá¹ƒ Ä• yasmato demÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. ito garukatarÄ• ni
``apaloketvÄ• kÄ• tabbÄ• nÄ«â€™â€™ ti vuttÄ• ni atthi, tesaá¹ƒ etaá¹ƒ anulomaá¹ƒ nissaá
dÄ• tabbameva adÄ• tuá¹ƒ na labbhati, vinayakammamattaÃ±hetaá¹ƒ. na taá¹ƒ tena saá¹…
puggalassa vÄ• dinnameva hotÄ«ti.

<468> __dasÄ• hÄ• tikkante atikkantasaÃ±Ã±Ä«_ti dasÄ• haá¹ƒ atikkante cÄ«vare ``atikkan
evaá¹ƒsaÃ±Ã±Ä«, dasÄ• he vÄ• atikkante ``atikkanto \Ee III 642/ dasÄ• hoâ€™â€™ ti evaá
__nissaggiyaá¹ƒ pÄ• cittiya_nti na idha saÃ±Ã±Ä• rakkhati. yopi evaá¹ƒsaÃ±Ã±Ä«, tassapi
nissaggiyaá¹ƒ pÄ• cittiyÄ• patti ca. sanissaggiyavinayakammaá¹ƒ vÄ• pÄ• cittiyanti ubhopi

esa nayo sabbattha.

__avissajjite_ \Be II 225/ __vissajjitasaÃ±Ã±Ä«_ti kassaci adinne apariccatte ``pariccattaá¹ƒ evaá¹ƒsaÃ±Ã±Ä«.

__anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±Ä«_ti attano cÄ«varena saddhiá¹ƒ bahÅ«ni aÃ±Ã±esaá¹ƒ á¹-hapitÄ• ni corÄ• haranti. tatresa attano cÄ«vare anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±Ä« hoti. avinaá¹-á¹-hÄ• dÄ«supi.

__avilutte_ti ettha pana gabbhaá¹ƒ bhinditvÄ• pasayhÄ• vahÄ• ravasena avilutteti veditabb

__anissajjitvÄ• paribhuÃ±jati Ä• patti dukkaá¹-assÄ• _ti sakiá¹ƒ nivatthaá¹ƒ vÄ• sakiá¹ƒ pÄ amocetvÄ• divasampi vicarati, ekÄ• va Ä• patti. mocetvÄ• mocetvÄ• nivÄ• seti vÄ• pÄ• r payoge dukkaá¹-aá¹ƒ. dunnivatthaá¹ƒ vÄ• duppÄ• rutaá¹ƒ vÄ• saá¹‡á¹-hapentassa anÄ• p paribhuÃ±jatopi anÄ• patti, ``anÄ• patti aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â Ä• divacanaÃ±cettha sÄ• dhakaá¹ƒ. anatikkante atikkantasaÃ±Ã±ino vematikassa ca dukka sandhÄ• ya vuttaá¹ƒ.

<469> __ ``anÄ• patti antodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikappetÄ«â€™â€™ _ti ettha pana a vikappanupagaÃ±ca veditabbaá¹ƒ. tatrÄ• yaá¹ƒ pÄ• á¸·i --- atha kho bhikkhÅ«naá¹ƒ etadah bhagavatÄ• anuÃ±Ã±Ä• tÄ• ni `ticÄ«varaâ€™ nti vÄ• `vassikasÄ• á¹-ikÄ• â€™ ti vÄ• `nis `paccattharaá¹‡aâ€™ nti vÄ• `kaá¹‡á¸• uppaá¹-icchÄ• dÄ«â€™ ti vÄ• mukhapuÃ±chanac parikkhÄ• racoá¸·anti vÄ• sabbÄ• ni tÄ• ni adhiá¹-á¹-hÄ• tabbÄ• nÄ«ti nu kho udÄ• hu vika bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ; vassikasÄ• a cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuá¹ƒ; nisÄ«danaá¹ƒ adhiá¹-á¹-hÄ paccattharaá¹‡aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ; kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ yÄ• adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuá¹ƒ; mukhapuÃ±chanacoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tu vikappetuá¹ƒ; parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™â€™ nti (Vin I 35

``tattha \Be II 226/ __ticÄ«varaá¹ƒâ€™â€™ _ adhiá¹-á¹-hahantena rajitvÄ• kappabinduá¹ƒ pamÄ• á¹‡ayuttameva adhiá¹-á¹-hÄ• tabbaá¹ƒ. tassa pamÄ• á¹‡aá¹ƒ ukkaá¹-á¹-haparicched Å«nakaá¹ƒ vaá¹-á¹-ati, lÄ• makaparicchedena saá¹…ghÄ• á¹-iyÄ• uttarÄ• saá¹…gassa ca muá¹-á¹-hipaÃ±cakaá¹ƒ tiriyaá¹ƒ muá¹-á¹-hittikaá¹ƒ pamÄ• á¹‡aá¹ƒ vaá¹-á¹-ati. antaravÄ• sa muá¹-á¹-hipaÃ±cako tiriyaá¹ƒ dvihatthopi vaá¹-á¹-ati. pÄ• rupaá¹‡enapi hi sakkÄ• nÄ• bhiá¹ vuttappamÄ• á¹‡ato pana atirekaá¹ƒ Å«nakaÃ±ca parikkhÄ• racoá¸·anti adhiá¹-á¹-hÄ• tabba

tattha yasmÄ• ``dve cÄ«varassa adhiá¹-á¹-hÄ• nÄ• --- kÄ• yena vÄ• adhiá¹-á¹-heti, vÄ• cÄ
adhiá¹-á¹-hetÄ«â€™â€™ ti (Vin V 322) vuttaá¹ƒ, tasmÄ• purÄ• á¹‡asaá¹…ghÄ• á¹-iá¹ƒ ``im
paccuddharÄ• mÄ«â€™â€™ ti paccuddharitvÄ• navaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ hatthena gahe
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti cittena Ä• bhogaá¹ƒ katvÄ• kÄ• yavikÄ• raá¹ƒ karontena kÄ
idaá¹ƒ kÄ• yena adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ yena kenaci sarÄ«rÄ• vayavena aphusantassa
adhiá¹-á¹-hÄ• ne pana vacÄ«bhedaá¹ƒ katvÄ• vÄ• cÄ• ya adhiá¹-á¹-hÄ• tabbÄ• . tatra duvi
--- sace hatthapÄ• se hoti ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ
antogabbhe vÄ• uparipÄ• sÄ• de vÄ• sÄ• mantavihÄ• re vÄ• hoti á¹-hapitaá¹-á¹-hÄ• naá¹
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ• \Ne II 204/ bhinditabbÄ• . esa na
antaravÄ• sake ca. nÄ• mamattameva hi viseso. tasmÄ• sabbÄ• ni saá¹…ghÄ• á¹-iá¹ƒ utta
antaravÄ• sakanti evaá¹ƒ attano nÄ• meneva adhiá¹-á¹-hÄ• tabbÄ• ni. sace adhiá¹-á¹-hahitv
saá¹…ghÄ• á¹-iÄ• dÄ«ni karoti, niá¹-á¹-hite rajane ca kappe ca imaá¹ƒ ``paccuddharÄ• mÄ«
puna adhiá¹-á¹-hÄ• tabbÄ• ni. adhiá¹-á¹-hitena pana saddhiá¹ƒ mahantatarameva dutiyapaá
khaá¹‡á¸• aá¹ƒ vÄ• saá¹ƒsibbantena puna adhiá¹-á¹-hÄ• tabbameva. same vÄ• khuddake
natthi.

ticÄ«varaá¹ƒ pana parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati \Ee III 644/ na vaá¹
__mahÄ• padumatthero_ kirÄ• ha --- ``ticÄ«varaá¹ƒ ticÄ«varameva adhiá¹-á¹-hÄ• tabbaá¹ƒ.
parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• naá¹ƒ labheyya udositasikkhÄ• pade parihÄ• ro niratthako
evaá¹ƒ vutte kira avasesÄ• bhikkhÅ« Ä• haá¹ƒsu --- ``parikkhÄ• racoá¸·ampi bhagavatÄ• v
vuttaá¹ƒ, tasmÄ• vaá¹-á¹-atÄ«â€™â€™ ti. __mahÄ• paccariyampi_ vuttaá¹ƒ ``parikkhÄ• ra
pÄ• á¹-ekkaá¹ƒ nidhÄ• namukhametanti ticÄ«varaá¹ƒ \Be II 227/ parikkhÄ• racoá¸·anti adhiá
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. udositasikkhÄ• pade pana ticÄ«varaá¹ƒ adhiá¹-á¹-hahitvÄ• par
vuttoâ€™â€™ ti. ubhatovibhaá¹…gabhÄ• á¹‡ako puá¹‡á¹‡avÄ• likavÄ• sÄ« __mahÄ• tissa
``mayaá¹ƒ pubbe mahÄ• therÄ• naá¹ƒ assumha, araÃ±Ã±avÄ• sino bhikkhÅ« rukkhasusirÄ
padhÄ• naá¹ƒ padahanatthÄ• ya gacchanti. sÄ• mantavihÄ• re dhammasavanatthÄ• ya gat
uá¹-á¹-hite sÄ• maá¹‡erÄ• vÄ• daharabhikkhÅ« vÄ• pattacÄ«varaá¹ƒ gahetvÄ• gacchant
sukhaparibhogatthaá¹ƒ ticÄ«varaá¹ƒ parikkhÄ• racoá¸·anti adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«
__mahÄ• paccariyampi_ vuttaá¹ƒ pubbe Ä• raÃ±Ã±ikÄ• bhikkhÅ« abaddhasÄ«mÄ• yaá¹ƒ
parikkhÄ• racoá¸·ameva adhiá¹-á¹-hahitvÄ• paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti.

__ ``vassikasÄ• á¹-ikÄ• â€™â€™ _ anatirittappamÄ• á¹‡Ä• nÄ• maá¹ƒ gahetvÄ• vuttanay
adhiá¹-á¹-hÄ• tabbÄ• , tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• . vaá¹‡á¹‡abhedamatta
vaá¹-á¹-ati. dve pana na vaá¹-á¹-anti. __ ``nisÄ«danaá¹ƒâ€™â€™ _ vuttanayena adhiá¹-á¹-h
kho pamÄ• á¹‡ayuttaá¹ƒ ekameva, dve na vaá¹-á¹-anti. __ ``paccattharaá¹‡aâ€™â€™ mpi_
taá¹ƒ pana mahantampi vaá¹-á¹-ati, ekampi vaá¹-á¹-ati, bahÅ«nipi vaá¹-á¹-anti. nÄ«lampi pÄ
pupphadasampÄ«ti sabbappakÄ• raá¹ƒ vaá¹-á¹-ati. sakiá¹ƒ adhiá¹-á¹-hitaá¹ƒ adhiá¹-á¹-hitan
``kaá¹‡á¸• uppaá¹-icchÄ• diâ€™â€™ _ yÄ• va Ä• bÄ• dho atthi, tÄ• va pamÄ• á¹‡ikÄ• adh

vÅ«pasante paccuddharitvÄ• vikappetabbÄ• , ekÄ• va vaá¹-á¹-ati \Ee III 645/. __ ``mukhap
_ adhiá¹-á¹-hÄ• tabbameva, yÄ• va ekaá¹ƒ dhoviyati, tÄ• va aÃ±Ã±aá¹ƒ paribhogatthÄ• ya i
dve vaá¹-á¹-anti. apare pana therÄ• ``nidhÄ• namukhametaá¹ƒ bahÅ«nipi vaá¹-á¹-antÄ«â€
__parikkhÄ• racoá¸·e_ gaá¹‡anÄ• natthi, yattakaá¹ƒ icchati tattakaá¹ƒ adhiá¹-á¹-hÄ• tabbar
parissÄ• vanampi_ vikappanupagaá¹ƒ pacchimacÄ«varappamÄ• á¹‡aá¹ƒ ``parikkhÄ• racoá
adhiá¹-á¹-hÄ• tabbameva. bahÅ«ni ekato katvÄ• ``imÄ• ni cÄ«varÄ• ni parikkhÄ• racoá¸·Ä•
ti adhiá¹-á¹-hÄ• tumpi vaá¹-á¹-atiyeva. bhesajjanavakammamÄ• tÄ• pituÄ• dÄ«naá¹ƒ atthÄ•
adhiá¹-á¹-hÄ• tabbameva. __mahÄ• paccariyaá¹ƒ_ pana ``anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ.
bimbohanaá¹ƒ pÄ• vÄ• ro kojavoti etesu pana senÄ• sanaparikkhÄ• ratthÄ• ya dinnapaccat
adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthiyeva.

adhiá¹-á¹-hitacÄ«varaá¹ƒ pana paribhuÃ±jato kathaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«ti? aÃ±
acchinditvÄ• gahaá¹‡ena, vissÄ• saggÄ• hena, hÄ«nÄ• yÄ• vattanena, sikkhÄ• paccakkhÄ
kÄ• laá¹ƒkiriyÄ• ya, liá¹…gaparivattanena, paccuddharaá¹‡ena, chiddabhÄ• venÄ• ti imehi
vijahati. tattha purimehi aá¹-á¹-hahi sabbacÄ«varÄ• ni adhiá¹-á¹-hÄ• naá¹ƒ vijahanti, chiddal
ticÄ«varasseva sabbaaá¹-á¹-hakathÄ• su adhiá¹-á¹-hÄ• navijahanaá¹ƒ vuttaá¹ƒ, taÃ±ca nak
chiddena. tattha nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ kaniá¹-á¹-haá¹…gulinakhavasena veditabb
vinibbiddhachiddameva. chiddassa hi abbhantare ekatantu cepi acchinno hoti, rakkhati. tatt
ca uttarÄ• saá¹…gassa ca dÄ«ghantato vidatthippamÄ• á¹‡assa tiriyantato aá¹-á¹-haá¹…gu
orato chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhindati, parato na bhindati. antaravÄ• sakassa pana c
vidatthippamÄ• á¹‡asseva tiriyantato caturaá¹…gulappamÄ• á¹‡assa padesassa orato chid
bhindati, parato \Ee III 646/ na bhindati. tasmÄ• jÄ• te chidde taá¹ƒ cÄ«varaá¹ƒ atirekacÄ«v
tiá¹-á¹-hati, sÅ«cikammaá¹ƒ katvÄ• puna adhiá¹-á¹-hÄ• tabbaá¹ƒ. __mahÄ• sumatthero_ pa
``pamÄ• á¹‡acÄ«varassa yattha katthaci chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhindati, mahantas
chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na bhindati, antojÄ• taá¹ƒ bhindatÄ«â€™â€™ ti. __karavÄ«k
``khuddakaá¹ƒ mahantaá¹ƒ na pamÄ• á¹‡aá¹ƒ, dve cÄ«varÄ• ni pÄ• rupantassa vÄ• mahat
á¹-hapitaá¹-á¹-hÄ• ne chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na bhindati, orabhÄ• ge bhindati. antar
ovaá¹-á¹-ikaá¹ƒ karontena saá¹…gharitaá¹-á¹-hÄ• ne chiddaá¹ƒ na bhindati, tato oraá¹ƒ bhin
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ticÄ«vare __mahÄ• sumatthera_vÄ• daá¹ƒ pamÄ• â
vuttaá¹ƒ ``pacchimappamÄ• á¹‡aá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ rakkhatÄ«â€™â€™ ti. parikkhÄ• n
aá¹-á¹-haá¹…gule sugataá¹…gulena tiriyaá¹ƒ caturaá¹…gule yattha katthaci chiddaá¹ƒ adhia
vijahati. mahante coá¸·e tato parena chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na vijahati. esa nayo sa
adhiá¹-á¹-hÄ• tabbakesu cÄ«varesÅ«â€™â€™ ti.

tattha yasmÄ• sabbesampi adhiá¹-á¹-hÄ• tabbakacÄ«varÄ• naá¹ƒ vikappanupagapacchima
pacchimappamÄ• á¹‡aá¹ƒ\Ne II 206/ nÄ• ma natthi, yaÃ±hi nisÄ«dana-kaá¹‡á¸• uppaá¹-icch
pamÄ• á¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ ukkaá¹-á¹-haá¹ƒ, tato uttari paá¹-isiddhattÄ• na pacchimaá¹ƒ
appaá¹-isiddhattÄ• . ticÄ«varassÄ• pi sugatacÄ«varappamÄ• á¹‡ato Å«nakattaá¹ƒ ukkaá¹-á

pacchimaá¹ƒ pana visuá¹ƒ sutte vuttaá¹ƒ natthi. mukhapuÃ±chanapaccattharaá¹‡aparikkhÄ
ukkaá¹-á¹-haparicchedo natthiyeva. vikappanupagapacchimena pana pacchimaparicchedo
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ \Be II 229/ ``pacchimappamÄ• á¹‡aá¹ƒ adhiá¹-á¹-hÄ• naá
tattha parikkhÄ• racoá¸·asseva sugataá¹…gulena aá¹-á¹-haá¹…gulacaturaá¹…gulapacchima
itaresaá¹ƒ ticÄ«varÄ• dÄ«naá¹ƒ muá¹-á¹-hipaÃ±cakÄ• dipabhedaá¹ƒ \Ee III 647/ pacchimap
``esa nayo sabbesu adhiá¹-á¹-hÄ• tabbakesucÄ«varesÅ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na sam

__karavÄ«katissatthera_vÄ• depi dÄ«ghantatoyeva chiddaá¹ƒ dassitaá¹ƒ, tiriyantato na das
aparicchinno. __mahÄ• sumatthera_vÄ• de ``pamÄ• á¹‡acÄ«varassa yattha katthaci chidda
bhindati, mahantassa pana pamÄ• á¹‡ato bahi chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na bhindatÄ«
pana na vuttaá¹ƒ --- ``idaá¹ƒ nÄ• ma pamÄ• á¹‡acÄ«varaá¹ƒ ito uttari mahantaá¹ƒ cÄ«varaâ
ticÄ«varÄ• dÄ«naá¹ƒ muá¹-á¹-hipaÃ±cakÄ• dibhedaá¹ƒ pacchimappamÄ• á¹‡anti adhippeta
pacchimappamÄ• á¹‡ato bahi chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na bhindeyya, ukkaá¹-á¹-hapa
vÄ• omakappamÄ• á¹‡ato bahi chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ na bhindeyya, na ca na bhin
aparicchinno.

yo panÄ• yaá¹ƒ sabbapaá¹-hamo __aá¹-á¹-hakathÄ• vÄ• do, _ ayamevettha pamÄ• á¹‡aá¹ƒ
paricchedasabbhÄ• vato. ticÄ«varassa hi pacchimappamÄ• á¹‡aÃ±ca chiddappamÄ• á¹‡aÃ
chidduppattidesappamÄ• á¹‡aÃ±ca __sabbaaá¹-á¹-hakathÄ• su_yeva paricchinditvÄ• vutta
pamÄ• á¹‡aá¹ƒ. addhÄ• hi so bhagavato adhippÄ• yaá¹ƒ anugantvÄ• vutto. itaresu pana n
pubbÄ• paraá¹ƒ sametÄ«ti.

yo pana dubbalaá¹-á¹-hÄ• ne paá¹-hamaá¹ƒ aggaá¸·aá¹ƒ datvÄ• pacchÄ• dubbalaá¹-á¹-hÄ
adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. maá¹‡á¸• alaparivattanepi eseva nayo. dupaá¹-á¹-assa ekas
vÄ• jÄ• te gaá¸·ite vÄ• adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati, khuddakaá¹ƒ cÄ«varaá¹ƒ mahantaá
vÄ• khuddakaá¹ƒ karoti, adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. ubho koá¹-iyo majjhe karonto sace
chinditvÄ• pacchÄ• ghaá¹-eti, adhiá¹-á¹-hÄ• naá¹ƒ bhijjati. atha ghaá¹-etvÄ• chindati, na b
dhovÄ• petvÄ• setaá¹ƒ kÄ• rÄ• pentassÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• namevÄ• t
``antodasÄ• haá¹ƒ adhiá¹-á¹-heti vikappetÄ«â€™â€™ _ti ettha adhiá¹-á¹-hÄ• ne vinicchayo.

vikappane \Be II 230/ \Ne II 207/ pana dve vikappanÄ• --- sammukhÄ• vikappanÄ• ca para
kathaá¹ƒ sammukhÄ• vikappanÄ• hotÄ«ti? cÄ«varÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ•
`imaá¹ƒ cÄ«varaâ€™ nti vÄ• `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• `etaá¹ƒ cÄ«varaâ€™ nti vÄ
â€™ ti vÄ• ``tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vattabbaá¹ƒ, ayamekÄ• sammukhÄ• vikapp
vaá¹-á¹-ati, paribhuÃ±jituá¹ƒ pana vissajjetuá¹ƒ vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vÄ• na vaá¹-á¹-ati.
santakaá¹ƒ, mayhaá¹ƒ santakÄ• ni paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ•
pana vutte paccuddhÄ• ro nÄ• ma hoti. tatopabhuti paribhogÄ• dayopi vaá¹-á¹-anti.

aparopi nayo --- tatheva cÄ«varÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• vaÃ
bhikkhuno santike `` `imaá¹ƒ cÄ«varaâ€™ nti vÄ• `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• `etaá¹
`etÄ• ni cÄ«varÄ• nÄ«â€™â€™ â€™ ti vÄ• vatvÄ• paÃ±casu sahadhammikesu aÃ±Ã±ata
kassaci nÄ• maá¹ƒ gahetvÄ• `` `tissassa bhikkhuno vikappemÄ«â€™ ti vÄ• `tissÄ• ya bhik
tissassa sÄ• maá¹‡erassa, tissÄ• ya sÄ• maá¹‡eriyÄ• vikappemÄ«â€™â€™ â€™ ti vÄ• va
sammukhÄ• vikappanÄ• . ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«su pana ekam
bhikkhunÄ• ``tissassa bhikkhuno santakaá¹ƒ ... pe ... tissÄ• ya sÄ• maá¹‡eriyÄ• santakaá¹
vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vutte paccuddhÄ• ro nÄ• ma ho
paribhogÄ• dayopi vaá¹-á¹-anti.

kathaá¹ƒ parammukhÄ• vikappanÄ• hotÄ«ti? cÄ«varÄ• naá¹ƒ tatheva ekabahubhÄ• vaá¹ƒ
Ã±atvÄ• `` `imaá¹ƒ cÄ«varaâ€™ nti vÄ• `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• `etaá¹ƒ cÄ«var
cÄ«varÄ• nÄ«â€™â€™ â€™ ti vÄ• vatvÄ• ``tuyhaá¹ƒ vikappanatthÄ• ya dammÄ«â€™â€™
``ko te mitto vÄ• sandiá¹-á¹-ho vÄ• â€™â€™ ti? tato itarena purimanayeneva ``tisso bhikkh
tissÄ• sÄ• maá¹‡erÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ. puna tena bhikkhunÄ• \Ee III 649/ ``ah
dammÄ«ti vÄ• ... pe ... tissÄ• ya sÄ• maá¹‡eriyÄ• dammÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ, a
ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«su pana ekampi na vaá¹-á¹-ati. tena pan
dutiyasammukhÄ• vikappanÄ• yaá¹ƒ vuttanayeneva ``itthannÄ• massa santakaá¹ƒ paribhuÃ
yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vutte paccuddhÄ• ro nÄ• ma hoti. tatopabhuti p
vaá¹-á¹-anti.

dvinnaá¹ƒ \Be II 231/ vikappanÄ• naá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ? sammukhÄ• vikappanÃ
parena paccuddharÄ• peti \Ne II 208/. parammukhÄ• vikappanÄ• ya pareneva vikappÄ• pet
paccuddharÄ• peti, idamettha nÄ• nÄ• karaá¹‡aá¹ƒ. sace pana yassa vikappeti, so paÃ±Ã±
jÄ• nÄ• ti paccuddharituá¹ƒ, taá¹ƒ cÄ«varaá¹ƒ gahetvÄ• aÃ±Ã±assa byattassa santikaá¹ƒ g
paccuddharÄ• petabbaá¹ƒ. vikappitavikappanÄ• nÄ• mesÄ• vaá¹-á¹-ati. ayaá¹ƒ __ ``vikapp
pade vinicchayo.

``anujÄ• nÄ• mi, bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™â€™ ntiÄ• d
``vikappetÄ«â€™â€™ ti avisesena vuttavacanaá¹ƒ viruddhaá¹ƒ viya dissati, na ca viruddhaa
bhÄ• santi. tasmÄ• evamassa attho veditabbo, ticÄ«varaá¹ƒ ticÄ«varasaá¹…khepeneva pa
adhiá¹-á¹-hÄ• tumeva anujÄ• nÄ• mi, na vikappetuá¹ƒ. vassikasÄ• á¹-ikaá¹ƒ pana cÄ• tumÄ
na adhiá¹-á¹-hÄ• tuá¹ƒ. evaÃ±ca sati yo ticÄ«vare ekena cÄ«varena vippavasitukÄ• mo hoti
ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ paccuddharitvÄ• vippavÄ• sasukhatthaá¹ƒ vikappanÄ• ya ok
dasÄ• hÄ• tikkame ca anÄ• pattÄ«ti etenupÄ• yena sabbattha vikappanÄ• ya appaá¹-isiddh

__vissajjetÄ«_ti aÃ±Ã±assa deti. kathaá¹ƒ pana dinnaá¹ƒ hoti, kathaá¹ƒ gahitaá¹ƒ? ``imaá¹ƒ
dadÄ• mi dajjÄ• mi oá¹‡ojemi pariccajÄ• mi nissajjÄ• mi vissajjÄ• mÄ«ti vÄ• ``itthannÄ• ma

nissajjÄ• mÄ«â€™â€™ ti vÄ• vadati, sammukhÄ• pi \Ee III 650/ parammukhÄ• pi dinnaá¹ƒ
gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, sudinnaá¹ƒ su
karohi, tava santakaá¹ƒ hotu, tava santakaá¹ƒ karissasÄ«â€™â€™ ti vutte ``mama santakaá
santakaá¹ƒ hotu, mama santakaá¹ƒ karissÄ• mÄ«â€™â€™ ti vadati, duddinnaá¹ƒ duggahita
jÄ• nÄ• ti, na itaro gahetuá¹ƒ. sace pana ``tava santakaá¹ƒ karohÄ«â€™â€™ ti vutte ``sÄ• d
gaá¹‡hÄ• mÄ«â€™â€™ ti gaá¹‡hÄ• ti, suggahitaá¹ƒ. sace pana ``eko gaá¹‡hÄ• hÄ«â€™â€
gaá¹‡hÄ• mÄ«â€™â€™ ti puna so ``dinnaá¹ƒ mayÄ• tuyhaá¹ƒ, gaá¹‡hÄ• hÄ«â€™â€™ ti v
iminÄ• atthoâ€™â€™ ti vadati. tato purimopi ``mayÄ• dinnaâ€™â€™ nti dasÄ• haá¹ƒ atikk
paá¹-ikkhittaâ€™â€™ nti. kassa Ä• pattÄ«ti? na kassaci Ä• patti. yassa pana ruccati, tena a
paribhuÃ±jitabbaá¹ƒ.

yo \Be II 232/ pana adhiá¹-á¹-hÄ• ne vematiko, tena kiá¹ƒ kÄ• tabbaá¹ƒ? vematikabhÄ• vaá
anadhiá¹-á¹-hitaá¹ƒ bhavissati, evaá¹ƒ me kappiyaá¹ƒ hotÄ«ti vatvÄ• vuttanayeneva nissajj
evaá¹ƒ \Ne II 209/ jÄ• nÄ• petvÄ• vinayakammaá¹ƒ karontassa musÄ• vÄ• do hoti. keci pa
vissÄ• saá¹ƒ gahetvÄ• puna dinnaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na yujjati. na
vinayakammaá¹ƒ, nÄ• pi taá¹ƒ ettakena aÃ±Ã±aá¹ƒ vatthuá¹ƒ hoti.

__nassatÄ«_tiÄ• di uttÄ• natthameva. __yo na dadeyya Ä• patti dukkaá¹-assÄ• _ti ettha ``m
iminÄ• â€™â€™ ti imÄ• ya saÃ±Ã±Ä• ya na dentassa dukkaá¹-aá¹ƒ. tassa santakabhÄ• va
acchindanto bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabboti.

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ sikkhÄ• padaá¹ƒ kathinasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma kÄ
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, anadhiá¹-á¹-hÄ• nena ca avikappanena ca Ä• pa
saÃ±Ã±Ä• ya abhÄ• vepi na muccati, ajÄ• nantopi Ä• pajjatÄ«ti nosaÃ±Ã±Ä• vimokkhaá¹ƒ,
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

<471> __tena_ \Ee III 651/ __samayena buddho bhagavÄ• _ti udositasikkhÄ• padaá¹ƒ. tatth
antaranti antaravÄ• sako vuccati, uttaranti uttarÄ• saá¹…go, saha antarena uttaraá¹ƒ santar
santaruttarena, saha antaravÄ• sakena uttarÄ• saá¹…genÄ• ti attho. __kaá¹‡á¹‡akitÄ• nÄ«
phuá¹-á¹-hokÄ• sesu saÃ±jÄ• takÄ• á¸·asetamaá¹‡á¸• alÄ• ni. __addasa kho Ä• yasmÄ• Ä
Ä• hiá¹‡á¸• anto_ti thero kira bhagavati divÄ• paá¹-isallÄ• natthÄ• ya gandhakuá¹-iá¹ƒ pavi
okÄ• saá¹ƒ labhitvÄ• dunnikkhittÄ• ni dÄ• rubhaá¹‡á¸• amattikÄ• bhaá¹‡á¸• Ä• ni paá¹-isÄ
asammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sammajjanto gilÄ• nehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isanthÄ
bhikkhÅ«naá¹ƒ \Be II 233/ senÄ• sanaá¹-á¹-hÄ• naá¹ƒ sampatto addasa. tena vuttaá¹ƒ --- ``

Ä• nando senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antoâ€™â€™ ti.

<473> __avippavÄ• sasammutiá¹ƒ dÄ• tu_nti avippavÄ• se sammuti avippavÄ• sasammuti,
avippavÄ• sasammuti. ko panettha Ä• nisaá¹ƒso? yena cÄ«varena vippavasati, taá¹ƒ nissag
Ä• pattiÃ±ca nÄ• pajjati. kittakaá¹ƒ kÄ• laá¹ƒ? __mahÄ• sumatthero_ tÄ• va Ä• ha --- ``yÄ•
vÅ«pasante pana roge sÄ«ghaá¹ƒ cÄ«varaá¹-á¹-hÄ• naá¹ƒ Ä• gantabbaâ€™â€™ nti \Ne II
Ä• ha --- ``sÄ«ghaá¹ƒ Ä• gacchato rogo paá¹-ikuppeyya, tasmÄ• saá¹‡ikaá¹ƒ Ä• gantabbaá
satthaá¹ƒ vÄ• pariyesati, `gacchÄ• mÄ«â€™ ti Ä• bhogaá¹ƒ vÄ• karoti, tato paá¹-á¹-hÄ• ya
gamissÄ• mÄ«â€™ ti evaá¹ƒ pana dhuranikkhepaá¹ƒ karontena paccuddharitabbaá¹ƒ, atire
á¹-hassatÄ«â€™â€™ ti. sace panassa rogo paá¹-ikuppati, kiá¹ƒ kÄ• tabbanti? __phussadev
``sace soyeva rogo paá¹-ikuppati, sÄ• eva sammuti, puna sammutidÄ• nakiccaá¹ƒ natthi. a
dÄ• tabbÄ• sammutÄ«â€™â€™ ti. __upatissatthero_ Ä• ha --- ``so vÄ• rogo hotu, aÃ±Ã±c
sammutidÄ• nakiccaá¹ƒ natthÄ«â€™â€™ ti.

475-6__._ __niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• _ti idha pana purimasikkhÄ• pade viya
niá¹-á¹-hite cÄ«varasmiá¹ƒ bhikkhunoti evaá¹ƒ sÄ• mivasena karaá¹‡avacanassa attho vedi
\Ee III 652/ hi bhikkhunÄ• idaá¹ƒ nÄ• ma kÄ• tabbanti natthi. sÄ• mivasena pana bhikkhun
niá¹-á¹-hite kathine ca ubbhate evaá¹ƒ chinnapalibodho ekarattampi ce bhikkhu ticÄ«varena
evaá¹ƒ attho yujjati. tattha __ticÄ«varenÄ• _ti adhiá¹-á¹-hitesu tÄ«su cÄ«varesu yena kenac
vippavutthopi hi ticÄ«varena vippavuttho hoti, paá¹-isiddhapariyÄ• pannena vippavutthattÄ•
padabhÄ• jane ``saá¹…ghÄ• á¹-iyÄ• vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __vippavaseyyÄ• _ti vi

477-8__._ __gÄ• mo ekÅ«pacÄ• ro_tiÄ• di avippavÄ• salakkhaá¹‡avavatthÄ• panatthaá¹ƒ
yathÄ• kkamena tÄ• neva pannarasa mÄ• tikÄ• padÄ• ni vitthÄ• rento __ ``gÄ• mo ekÅ«pa
tattha __ekakulassa gÄ• mo_ti ekassa raÃ±Ã±o vÄ• bhojakassa vÄ• gÄ• mo. __parikkhitto
pÄ• kÄ• rena vÄ• vatiyÄ• vÄ• parikkhÄ• ya vÄ• parikkhitto. ettÄ• vatÄ• ekakulagÄ• mas
__antogÄ• me vatthabba_nti evarÅ«pe gÄ• me cÄ«varaá¹ƒ nikkhipitvÄ• gÄ• mabbhantare
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-ati. __aparikkhitto_ti iminÄ• tasseva gÄ• massa nÄ•
evarÅ«pe gÄ• me yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ, tattha vatthabbaá¹ƒ. __hatthapÄ
vijahitabba_nti atha vÄ• taá¹ƒ gharaá¹ƒ samantato hatthapÄ• sÄ• na vijahitabbaá¹ƒ,
aá¸• á¸• hateyyaratanappamÄ• á¹‡appadesÄ• uddhaá¹ƒ na vijahitabbanti vuttaá¹ƒ hoti. aá¸
pana vatthuá¹ƒ vaá¹-á¹-ati. taá¹ƒ pamÄ• á¹‡aá¹ƒ atikkamitvÄ• sacepi iddhimÄ• bhikkhÅ« Ä
uá¹-á¹-hÄ• peti, nissaggiyameva hoti. ettha ca __yasmiá¹ƒ ghare_ti gharapariccheda ``ekak
hotÄ«â€™â€™ tiÄ• dinÄ• (Vin III 480) lakkhaá¹‡ena veditabbo.

<479> __nÄ• nÄ• kulassa_ \Ne II 211/ __gÄ• mo_ti nÄ• nÄ• rÄ• jÅ«naá¹ƒ vÄ• bhojakÄ• na
vesÄ• likusinÄ• rÄ• disadiso. __parikkhitto_ti iminÄ• nÄ• nÄ• kulagÄ• massa ekÅ«pacÄ• ra
dvÄ• ramÅ«le vÄ• _ti ettha sabhÄ• yanti liá¹…gabyattayena sabhÄ• vuttÄ• . __dvÄ• ramÅ«

samÄ«pe. idaá¹ƒ vuttaá¹ƒ \Ee III 653/ hoti --- evarÅ«pe gÄ• me yasmiá¹ƒ ghare cÄ«varaá¹ƒ
vÄ• vatthabbaá¹ƒ. tattha saddasaá¹…ghaá¹-á¹-anena vÄ• janasambÄ• dhena vÄ• vasituá
vatthabbaá¹ƒ nagaradvÄ• ramÅ«le vÄ• . tatrapi vasituá¹ƒ asakkontena yattha katthaci phÄ•
antoaruá¹‡e Ä• gamma tesaá¹ƒyeva sabhÄ• yadvÄ• ramÅ«lÄ• naá¹ƒ hatthapÄ• sÄ• vÄ• n
cÄ«varassa vÄ• hatthapÄ• se vattabbameva natthi.

__sabhÄ• yaá¹ƒ gacchantena hatthapÄ• se cÄ«varaá¹ƒ nikkhipitvÄ• _ti sace ghare aá¹-á¹-h
á¹-hapessÄ• mÄ«ti sabhÄ• yaá¹ƒ gacchati, tena sabhÄ• yaá¹ƒ gacchantena hatthapÄ• seti
``handimaá¹ƒ cÄ«varaá¹ƒ á¹-hapemÄ«â€™â€™ ti evaá¹ƒ nikkhepasukhe hatthapÄ• sagate
nikkhipitvÄ• purimanayeneva sabhÄ• ye vÄ• vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ•

tatrÄ• yaá¹ƒ vinicchayo --- __phussadevatthero_ tÄ• va Ä• ha --- ``cÄ«varahatthapÄ• se vas
katthaci vÄ«thihatthapÄ• sepi sabhÄ• yahatthapÄ• sepi dvÄ• rahatthapÄ• sepi \Be II 235/ v
vaá¹-á¹-atÄ«â€™â€™ ti. __upatissatthero_ panÄ• ha --- ``nagarassa bahÅ«nipi dvÄ• rÄ• ni
sabhÄ• yÄ• ni, tasmÄ• sabbattha na vaá¹-á¹-ati. yassÄ• pana vÄ«thiyÄ• cÄ«varaá¹ƒ á¹-ha
sammukhaá¹-á¹-hÄ• ne sabhÄ• yaÃ±ca dvÄ• raÃ±ca tassa sabhÄ• yassa ca dvÄ• rassa ca
evaÃ±hi sati sakkÄ• cÄ«varassa pavatti jÄ• nituâ€™â€™ nti. sabhÄ• yaá¹ƒ pana gacchant
hatthe nikkhittaá¹ƒ, sace so taá¹ƒ cÄ«varaá¹ƒ atiharitvÄ• ghare nikkhipati, vÄ«thihatthapÄ•
gharassa hatthapÄ• se vatthabbaá¹ƒ. sace mahantaá¹ƒ gharaá¹ƒ hoti, dve vÄ«thiyo pharitv
pacchato vÄ• hatthapÄ• seyeva aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ. sabhÄ• ye nikkhipitvÄ•
sammukhe nagaradvÄ• ramÅ«le vÄ• tesaá¹ƒyeva hatthapÄ• se vÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ•

__aparikkhitto_tiiminÄ• tasseva gÄ• massa nÄ• nÅ«pacÄ• ratÄ• dassitÄ• . etenevupÄ• ye
nÄ• nÅ«pacÄ• ratÄ• ca veditabbÄ• . pÄ• á¸·iyaá¹ƒ pana ``gÄ• mo ekÅ«pacÄ• ro \Ee III 654
Ä• dimhi ``ajjhokÄ• so ekÅ«pacÄ• ro nÄ• mÄ• â€™â€™ ti evaá¹ƒ ante ca ekameva mÄ• tik
padabhÄ• janaá¹ƒ vitthÄ• ritaá¹ƒ. tasmÄ• tasseva padassÄ• nusÄ• rena sabbattha parikkh
ca nÄ• nÅ«pacÄ• ratÄ• ca veditabbÄ• .

480-1__._ nivesanÄ• dÄ«su_ \Ne II 212/ __ovarakÄ• _ti gabbhÄ• naá¹ƒyevetaá¹ƒ pariyÄ• y
vÄ• _ti gabbhassa hatthapÄ• sÄ• . __dvÄ• ramÅ«le vÄ• _ti sabbesaá¹ƒ sÄ• dhÄ• raá¹‡e gh
vÄ• _ti gabbhassa vÄ• gharadvÄ• ramÅ«lassa vÄ• hatthapÄ• sÄ• .

482-7__._ __udosito_ti yÄ• nÄ• dÄ«naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ sÄ• lÄ• . ito paá¹-á¹-hÄ• ya c
vinicchayo veditabbo. __aá¹-á¹-o_ti paá¹-irÄ• jÄ• dipaá¹-ibÄ• hanatthaá¹ƒ iá¹-á¹-hakÄ• hi ka
catupaÃ±cabhÅ«miko patissayaviseso. __mÄ• á¸·o_ti ekakÅ«á¹-asaá¹…gahito caturassapÄ
dÄ«ghapÄ• sÄ• do. __hammiya_nti muá¹‡á¸• acchadanapÄ• sÄ• do.

<489> __sattabbhantarÄ• _tiettha ekaá¹ƒ abbhantaraá¹ƒ aá¹-á¹-havÄ«satihatthaá¹ƒ hoti. sa

gÄ• maá¹ƒ vÄ• nadiá¹ƒ vÄ• pariyÄ• diyitvÄ• tiá¹-á¹-hati antopaviá¹-á¹-hena saddhiá¹ƒ ekÄ
pÄ• raÃ±ca pharitvÄ• á¹-hito hoti, satthaparihÄ• rova labbhati. atha gÄ• me vÄ• nadiyÄ• v
antopaviá¹-á¹-ho \Be II 236/, gÄ• maparihÄ• ro ceva nadÄ«parihÄ• ro ca labbhati. sace vihÄ
atikkamitvÄ• tiá¹-á¹-hati, antosÄ«mÄ• ya ca cÄ«varaá¹ƒ hoti, vihÄ• raá¹ƒ gantvÄ• vasitabb
cÄ«varaá¹ƒ hoti satthasamÄ«peyeva vasitabbaá¹ƒ. sace gacchanto sakaá¹-e vÄ• bhagge g
antarÄ• chijjati, yasmiá¹ƒ koá¹-á¹-hÄ• se cÄ«varaá¹ƒ tattha vasitabbaá¹ƒ.

<490> ekakulassa khette hatthapÄ• so nÄ• ma cÄ«varahatthapÄ• soyeva, nÄ• nÄ• kulassa
khettadvÄ• rassa hatthapÄ• so. aparikkhitte cÄ«varasseva hatthapÄ• so.

491-4__._ __dhaÃ±Ã±akaraá¹‡a_nti khalaá¹ƒ vuccati. __Ä• rÄ• mo_ti pupphÄ• rÄ• mo \Ee
dvÄ«supi khette vuttasadisova vinicchayo. __vihÄ• ro_ nivesanasadiso. rukkhamÅ«le __ant
phuá¹-á¹-hokÄ• sassa anto eva. viraá¸·asÄ• khassa pana rukkhassa Ä• tapena phuá¹-á¹-ho
nissaggiyameva hoti, tasmÄ• tÄ• disassa sÄ• khÄ• cchÄ• yÄ• ya vÄ• khandhacchÄ• yÄ• y
sÄ• khÄ• ya vÄ• viá¹-ape vÄ• á¹-hapeti, upari aÃ±Ã±asÄ• khÄ• cchÄ• yÄ• ya phuá¹-á¹-hol
khujjarukkhassa chÄ• yÄ• dÅ«raá¹ƒ gacchati, chÄ• yÄ• ya gataá¹-á¹-hÄ• ne á¹-hapetuá¹ƒ v
hatthapÄ• so cÄ«varahatthapÄ• soyeva.

__agÄ• make araÃ±Ã±e_ti agÄ• makaá¹ƒ nÄ• ma araÃ±Ã±aá¹ƒ viÃ±jhÄ• á¹-avÄ«Ä• dÄ«su
macchabandhÄ• naá¹ƒ agamanapathe dÄ«pakesu labbhati. __samantÄ• sattabbhantarÄ• _
sabbadisÄ• su \Ne II 213/ sattabbhantarÄ• , vinibbedhena cuddasa honti. majjhe nisinno pu
pacchimÄ• ya vÄ• disÄ• ya pariyante á¹-hapitacÄ«varaá¹ƒ rakkhati. sace pana aruá¹‡ugga
puratthimaá¹ƒ disaá¹ƒ gacchati, pacchimÄ• ya disÄ• ya cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti. esa
uposathakÄ• le pana parisapariyante nisinnabhikkhuto paá¹-á¹-hÄ• ya sattabbhantarasÄ«m
bhikkhusaá¹…gho vaá¸• á¸• hati, sÄ«mÄ• pi tattakaá¹ƒ vaá¸• á¸• hati.

<495> __anissajjitvÄ• paribhuÃ±jati Ä• patti dukkaá¹-assÄ• _ti ettha sace padhÄ• niko bhik
padhÄ• namanuyuÃ±jitvÄ• paccusasamaye ``nhÄ• yissÄ• mÄ«â€™â€™ ti tÄ«á¹‡ipi cÄ«va
otarati, nhÄ• yantasseva cassa aruá¹‡aá¹ƒ uá¹-á¹-hahati, kiá¹ƒ kÄ• tabbaá¹ƒ. so hi yadi utta
nivÄ• seti, nissaggiyacÄ«varaá¹ƒ \Be II 237/ anissajjitvÄ• paribhuÃ±janapaccayÄ• dukkaá¹
naggo gacchati, evampi dukkaá¹-aá¹ƒ Ä• pajjatÄ«ti? na Ä• pajjati. so hi yÄ• va aÃ±Ã±aá¹ƒ b
vinayakammaá¹ƒ na karoti, tÄ• va tesaá¹ƒ \Ee III 656/ cÄ«varÄ• naá¹ƒ aparibhogÄ• rahattÄ
naá¹-á¹-hacÄ«varaá¹-á¹-hÄ• ne á¹-hito hoti. naá¹-á¹-hacÄ«varassa ca akappiyaá¹ƒ nÄ• ma n
nivÄ• setvÄ• dve hatthena gahetvÄ• vihÄ• raá¹ƒ gantvÄ• vinayakammaá¹ƒ kÄ• tabbaá¹ƒ.
antarÄ• magge manussÄ• saÃ±caranti. ekaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ekaá¹ƒ a
gantabbaá¹ƒ. sace vihÄ• re sabhÄ• gabhikkhÅ« na passati, bhikkhÄ• cÄ• raá¹ƒ gatÄ• hont
bahigÄ• me á¹-hapetvÄ• santaruttarena Ä• sanasÄ• laá¹ƒ gantvÄ• vinayakammaá¹ƒ kÄ• ta
corabhayaá¹ƒ hoti, pÄ• rupitvÄ• gantabbaá¹ƒ. sace Ä• sanasÄ• lÄ• sambÄ• dhÄ• hoti jan

ekamante cÄ«varaá¹ƒ apanetvÄ• vinayakammaá¹ƒ kÄ• tuá¹ƒ, ekaá¹ƒ bhikkhuá¹ƒ Ä• dÄ• ya
vinayakammaá¹ƒ katvÄ• cÄ«varÄ• ni paribhuÃ±jitabbÄ• ni.

sace bhikkhÅ« daharÄ• naá¹ƒ hatthe pattacÄ«varaá¹ƒ datvÄ• maggaá¹ƒ gacchantÄ• pacc
honti, attano attano cÄ«varaá¹ƒ hatthapÄ• se katvÄ• va sayitabbaá¹ƒ. sace gacchantÄ• naá
daharesu aruá¹‡aá¹ƒ uggacchati, cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti, nissayo pana na paá¹-ippa
daharÄ• nampi purato gacchantÄ• naá¹ƒ theresu asampattesu eseva nayo. maggaá¹ƒ virajj
aÃ±Ã±amaÃ±Ã±aá¹ƒ apassantesupi eseva nayo. sace pana daharÄ• ``mayaá¹ƒ, bhante, m
asukasmiá¹ƒ nÄ• ma okÄ• se tumhe sampÄ• puá¹‡issÄ• mÄ• â€™â€™ ti vatvÄ• yÄ• va a
nissaggiyaá¹ƒ hoti, nissayo ca paá¹-ippassambhati, dahare uyyojetvÄ• theresu sayantesup
dvedhÄ• pathaá¹ƒ disvÄ• therÄ• ``ayaá¹ƒ maggoâ€™â€™ daharÄ• ``ayaá¹ƒ maggoâ€™â
vacanaá¹ƒ aggahetvÄ• gatÄ• , saha aruá¹‡uggamanÄ• cÄ«varÄ• ni ca nissaggiyÄ• ni hon
paá¹-ippassambhati. sace daharÄ• maggato okkamma ``antoaruá¹‡eyeva nivattissÄ• mÄ•
gÄ• maá¹ƒ pavisitvÄ• Ä• gacchanti. asampattÄ• naá¹ƒyeva ca \Ee III 657/ tesaá¹ƒ aruá¹‡o
nissaggiyÄ• ni honti, nissayo pana na paá¹-ippassambhati. sace pana dhenubhayena vÄ• s
``muhuttaá¹ƒ á¹-hatvÄ• gamissÄ• mÄ• â€™â€™ ti á¹-hatvÄ• vÄ• nisÄ«ditvÄ• vÄ• gacch
cÄ«varÄ• ni nissaggiyÄ• ni honti, nissayo ca paá¹-ippassambhati. sace ``antoaruá¹‡eyeva Ä
antosÄ«mÄ• yaá¹ƒ \Be II 238/ gÄ• maá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ antarÄ• aruá¹‡o uggacchati,
nissaggiyÄ• ni honti, na nissayo paá¹-ippassambhati. sace pana ``vibhÄ• yatu tÄ• vÄ• â€™
uggatepi na cÄ«varÄ• ni nissaggiyÄ• ni honti, nissayo pana paá¹-ippassambhati. yepi ``anto
Ä• gamissÄ• mÄ• â€™â€™ ti sÄ• mantavihÄ• raá¹ƒ dhammasavanatthÄ• ya saussÄ• hÄ•
nesaá¹ƒ aruá¹‡o uggacchati, cÄ«varÄ• ni nissaggiyÄ• ni honti, nissayo pana na paá¹-ippass
dhammagÄ• ravena ``yÄ• va pariyosÄ• naá¹ƒ sutvÄ• va gamissÄ• mÄ• â€™â€™ ti nisÄ«da
cÄ«varÄ• nipi nissaggiyÄ• ni honti, nissayopi paá¹-ippassambhati. therena daharaá¹ƒ cÄ«va
gÄ• makaá¹ƒ pesentena attano cÄ«varaá¹ƒ paccuddharitvÄ• va dÄ• tabbaá¹ƒ. daharassÄ•
paccuddharÄ• petvÄ• á¹-hapetabbaá¹ƒ. sace assatiyÄ• gacchati, attano cÄ«varaá¹ƒ paccu
cÄ«varaá¹ƒ vissÄ• sena gahetvÄ• á¹-hapetabbaá¹ƒ. sace thero nassarati, daharo eva sarat
cÄ«varaá¹ƒ paccuddharitvÄ• therassa cÄ«varaá¹ƒ vissÄ• sena gahetvÄ• gantvÄ• vattabb
cÄ«varaá¹ƒ adhiá¹-á¹-hahitvÄ• paribhuÃ±jathÄ• â€™â€™ ti attanopi cÄ«varaá¹ƒ adhiá¹-á¹-
ekassa satiyÄ• pi Ä• pattimokkho hotÄ«ti. sesaá¹ƒ uttÄ• natthameva \Ee III 658/.

samuá¹-á¹-hÄ• nÄ• dÄ«su paá¹-hamakathinasikkhÄ• pade anadhiá¹-á¹-hÄ• naá¹ƒ avikappa
apaccuddharaá¹‡aá¹ƒ ayameva viseso. sesaá¹ƒ sabbattha vuttanayamevÄ• ti.

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

<497> __tena samayenÄ• _ti tatiyakathinasikkhÄ• padaá¹ƒ. tattha __ussÄ• petvÄ• punapp
``valÄ«su naá¹-á¹-hÄ• su idaá¹ƒ mahantaá¹ƒ bhavissatÄ«â€™â€™ ti maÃ±Ã±amÄ• no uda
akkamitvÄ• \Ne II 215/ hatthehi ussÄ• petvÄ• ukkhipitvÄ• piá¹-á¹-hiyaá¹ƒ ghaá¹ƒsati, taá¹ƒ
paá¹-hamappamÄ• á¹‡ameva hoti. so punapi tathÄ• karoti, tena vuttaá¹ƒ --- ``ussÄ• petvÄ•
vimajjatÄ«â€™â€™ ti. taá¹ƒ evaá¹ƒ kilamantaá¹ƒ bhagavÄ• gandhakuá¹-iyaá¹ƒ nisinnova c
senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto viya tattha agamÄ• si. tena vuttaá¹ƒ --- ``addasa kh

499-500__._ __ekÄ• dasamÄ• se_ti \Be II 239/ ekaá¹ƒ pacchimakattikamÄ• saá¹ƒ á¹-hapet
__sattamÄ• se_ti kattikamÄ• saá¹ƒ hemantike ca cattÄ• roti paÃ±camÄ• se á¹-hapetvÄ• se
Ä• dissa dinna_nti saá¹…ghassa vÄ• ``idaá¹ƒ akÄ• lacÄ«varaâ€™â€™ nti uddisitvÄ• dinn
``idaá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ ti dinnaá¹ƒ.

__saá¹…ghato vÄ• _ti attano pattabhÄ• gavasena saá¹…ghato vÄ• uppajjeyya. __gaá¹‡ato
suttantikagaá¹‡assa dema, idaá¹ƒ Ä• bhidhammikagaá¹‡assÄ• ti evaá¹ƒ gaá¹‡assa denti. ta
pattabhÄ• gavasena gaá¹‡ato vÄ• uppajjeyya.

__no cassa pÄ• ripÅ«rÄ«_ti no ce pÄ• ripÅ«rÄ« bhaveyya, yattakena kayiramÄ• naá¹ƒ adhi
pahoti, taÃ±ce cÄ«varaá¹ƒ tattakaá¹ƒ na bhaveyya, Å«nakaá¹ƒ bhaveyyÄ• ti attho.

__paccÄ• sÄ• hoti saá¹…ghato vÄ• _tiÄ• dÄ«su asukadivasaá¹ƒ nÄ• ma saá¹…gho cÄ«va
labhissati, tato me cÄ«varaá¹ƒ uppajjissatÄ«ti evaá¹ƒ saá¹…ghato vÄ• gaá¹‡ato vÄ• paccÄ
me cÄ«varatthÄ• ya pesitaá¹ƒ, mittehi pesitaá¹ƒ, te Ä• gatÄ• cÄ«vare dassantÄ«ti evaá¹ƒ Ä
paccÄ• sÄ• hoti. __paá¹ƒsukÅ«laá¹ƒ vÄ• _ti ettha pana paá¹ƒsukÅ«laá¹ƒ vÄ• lacchÄ• mÄ«
paccÄ• sÄ• hotÄ«ti yojetabbaá¹ƒ. __attano vÄ• dhanenÄ• _ti attano kappÄ• sasuttÄ• dinÄ
nÄ• ma lacchÄ• mÄ«ti evaá¹ƒ vÄ• paccÄ• sÄ• hotÄ«ti attho.

__tato ce uttari nikkhipeyya satiyÄ• pi paccÄ• sÄ• yÄ• _ti mÄ• saparamato ce uttari nikkhipe
pÄ• cittiyanti attho. evaá¹ƒ pana avatvÄ• yasmÄ• antarÄ• uppajjamÄ• ne paccÄ• sÄ• cÄ«
uppannadivasato yÄ• va vÄ«satimo divaso tÄ• va uppannaá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ mÅ«
karoti, tato uddhaá¹ƒ mÅ«lacÄ«varaá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ \Ne II 216/ attano gatikaá¹ƒ
visesaá¹ƒ dassetuá¹ƒ ``tadahuppanne mÅ«lacÄ«vareâ€™â€™ tiÄ• dinÄ• nayena padabhÄ
uttÄ• natthameva.

__visabhÄ• ge uppanne mÅ«lacÄ«vare_ti yadi mÅ«lacÄ«varaá¹ƒ saá¹‡haá¹ƒ, paccÄ• sÄ• c
yojetuá¹ƒ. rattiyo ca sesÄ• honti, na tÄ• va mÄ• so pÅ«rati \Be II 240/, na akÄ• mÄ• niggal
kÄ• retabbaá¹ƒ. aÃ±Ã±aá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ labhitvÄ• yeva kÄ• labbhantare kÄ• ret
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ. atha mÅ«lacÄ«varaá¹ƒ thÅ«laá¹ƒ hoti, paccÄ

saá¹‡haá¹ƒ, mÅ«lacÄ«varaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hahitvÄ• paccÄ• sÄ• cÄ«va
katvÄ• á¹-hapetabbaá¹ƒ. taá¹ƒ puna mÄ• saparihÄ• raá¹ƒ labhati, etenupÄ• yena yÄ• va ic
aÃ±Ã±amaÃ±Ã±aá¹ƒ mÅ«lacÄ«varaá¹ƒ katvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti. sesaá¹ƒ uttÄ• n

samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamakathinasadisÄ• nevÄ• ti.

tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

503-5__._ __tena samayenÄ• _ti purÄ• á¹‡acÄ«varasikkhÄ• padaá¹ƒ. tattha __yÄ• va satta
pitupitÄ• pitÄ• maho, pitÄ• mahassa yugaá¹ƒ pitÄ• mahayugaá¹ƒ. yuganti Ä• yuppamÄ• á¹
mattameva cetaá¹ƒ. atthato pana pitÄ• mahoyeva pitÄ• mahayugaá¹ƒ. tato uddhaá¹ƒ sabbe
pitÄ• mahaggahaá¹‡eneva gahitÄ• . evaá¹ƒ yÄ• va sattamo puriso tÄ• va yÄ• asambaddhÄ
pitÄ• mahayugÄ• asambaddhÄ• ti \Ee III 660/ vuccati. desanÄ• mukhameva cetaá¹ƒ. ``mÄ
tivacanato pana pitÄ• mahayugampi pitÄ• mahiyugampi mÄ• tÄ• mahayugampi mÄ• tÄ• ma
bhÄ• tubhaginÄ«bhÄ• gineyyaputtapaputtÄ• dayopi sabbe idha saá¹…gahitÄ• evÄ• ti vedit

tatrÄ• yaá¹ƒ vitthÄ• ranayo --- pitÄ• pitupitÄ• tassa pitÄ• tassÄ• pi pitÄ• ti evaá¹ƒ yÄ• va s
pitumÄ• tÄ• tassÄ• pitÄ• ca mÄ• tÄ• ca bhÄ• tÄ• ca bhaginÄ« ca puttÄ• ca dhÄ«taro cÄ
yÄ• va sattamÄ• yugÄ• , pitÄ• pitubhÄ• tÄ• pitubhaginÄ« pituputtÄ• pitudhÄ«taro tesamp
evampi yÄ• va sattamÄ• yugÄ• , mÄ• tÄ• mÄ• tumÄ• tÄ• tassÄ• mÄ• tÄ• tassÄ• pi mÄ•
mÄ• tÄ• mÄ• tupitÄ• tassa mÄ• tÄ• ca pitÄ• ca \Ne II 217/ bhÄ• tÄ• ca bhaginÄ« ca putt
uddhaÃ±ca adho ca yÄ• va sattamÄ• yugÄ• , mÄ• tÄ• mÄ• tubhÄ• tÄ• mÄ• tubhaginÄ« m
puttadhÄ«tuparamparÄ• ti \Be II 241/ evampi yÄ• va sattamÄ• yugÄ• , neva mÄ• tusambar
sambaddhÄ• , ayaá¹ƒ __aÃ±Ã±Ä• tikÄ• nÄ• ma_.

__ubhato saá¹…ghe_ti bhikkhunisaá¹…ghe Ã±atticatutthena bhikkhusaá¹…ghe Ã±atticatutth
aá¹-á¹-havÄ• cikavinayakammena upasampannÄ• .

__sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampÄ«_ti rajitvÄ• kappaá¹ƒ katvÄ• ekavÄ• rampi niv
vÄ• . antamaso paribhogasÄ«sena aá¹ƒse vÄ• matthake vÄ• katvÄ• maggaá¹ƒ gato hoti,
nipanno hoti, etampi purÄ• á¹‡acÄ«varameva. sace pana paccattharaá¹‡assa heá¹-á¹-hÄ•
vÄ• ukkhipitvÄ• Ä• kÄ• se vitÄ• naá¹ƒ katvÄ• sÄ«sena aphusanto gacchati, ayaá¹ƒ paribh
__kurundiyaá¹ƒ_ vuttaá¹ƒ.

__dhotaá¹ƒ nissaggiya_nti ettha evaá¹ƒ Ä• á¹‡attÄ• bhikkhunÄ« dhovanatthÄ• ya uddhana
saá¹ƒharati, aggiá¹ƒ karoti, udakaá¹ƒ Ä• harati yÄ• va naá¹ƒ dhovitvÄ• ukkhipati, tÄ• va bhi

payoge bhikkhussa dukkaá¹-aá¹ƒ. dhovitvÄ• \Ee III 661/ ukkhittamatte nissaggiyaá¹ƒ hoti. s
maÃ±Ã±amÄ• nÄ• puna siÃ±cati vÄ• dhovati vÄ• yÄ• va niá¹-á¹-hÄ• naá¹ƒ na gacchati tÄ
dukkaá¹-aá¹ƒ. esa nayo rajanÄ• koá¹-anesu. rajanadoá¹‡iyaÃ±hi rajanaá¹ƒ Ä• kiritvÄ• yÄ•
rajati, tato pubbe yaá¹ƒkiÃ±ci rajanatthÄ• ya karoti, pacchÄ• vÄ• paá¹-irajati, sabbattha pa
bhikkhussa dukkaá¹-aá¹ƒ. evaá¹ƒ Ä• koá¹-anepi payogo veditabbo.

<506> __aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• petÄ«_t
vadati, atha kho dhovanatthÄ• ya kÄ• yavikÄ• raá¹ƒ katvÄ• hatthena vÄ• hatthe deti, pÄ•
upari vÄ• khipati, sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«sÄ• maá¹‡eraupÄ• sakatitthiyÄ• dÄ«naá¹
dhovantiyÄ• upacÄ• re vÄ• khipati, antodvÄ• dasahatthe okÄ• se á¹-hatvÄ• , dhovÄ• pitaá
upacÄ• raá¹ƒ muÃ±citvÄ• orato á¹-hapeti sÄ• ce dhovitvÄ• Ä• neti, anÄ• patti. sikkhamÄ•
vÄ• upÄ• sikÄ• ya vÄ• hatthe dhovanatthÄ• ya deti, sÄ• ce upasampajjitvÄ• dhovati, Ä•
hatthe deti, so ce liá¹…ge parivatte bhikkhunÄ«su \Ne II 218/ pabbajitvÄ• upasampajjitvÄ•
Ä• pattiyeva. sÄ• maá¹‡erassa vÄ• bhikkhussa vÄ• hatthe dinnepi liá¹…gaparivattane ese

__dhovÄ• peti rajÄ• petÄ«_tiÄ• dÄ«su ekena vatthunÄ• nissaggiyaá¹ƒ, dutiyena dukkaá¹-a
kÄ• rÄ• pentassa ekena nissaggiyaá¹ƒ, sesehi dve dukkaá¹-Ä• ni. yasmÄ• panetÄ• ni dhov
vÄ• uppaá¹-ipÄ• á¹-iyÄ• vÄ• kÄ• rentassa mokkho natthi, tasmÄ• ettha tÄ«á¹‡i catukkÄ•
``imaá¹ƒ cÄ«varaá¹ƒ rajitvÄ• dhovitvÄ• Ä• nehÄ«â€™â€™ ti vutte sÄ• bhikkhunÄ« paá¹-h
rajati, nissaggiyena dukkaá¹-ameva. evaá¹ƒ sabbesu viparÄ«tavacanesu nayo netabbo. sac
Ä• nehÄ«â€™â€™ ti vuttÄ• dhovati ceva rajati ca, dhovÄ• panapaccayÄ• eva Ä• patti, raj
sabbattha vuttÄ• dhikakaraá¹‡e ``avuttÄ• dhovatÄ«â€™â€™ ti iminÄ• lakkhaá¹‡ena anÄ•
``imasmiá¹ƒ \Ee III 662/ cÄ«vare yaá¹ƒ kÄ• tabbaá¹ƒ, sabbaá¹ƒ taá¹ƒ tuyhaá¹ƒ bhÄ• roâ€™
ekavÄ• cÄ• ya sambahulÄ• Ä• pattiyo Ä• pajjatÄ«ti.

__aÃ±Ã±Ä• tikÄ• ya vematiko aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±Ä«_ti imÄ• nipi padÄ• ni
catukkÄ• naá¹ƒ vasena vitthÄ• rato veditabbÄ• ni.

__ekato upasampannÄ• yÄ• _ti bhikkhunÄ«naá¹ƒ santike upasampannÄ• ya dhovÄ• penta
santike upasampannÄ• ya pana yathÄ• vatthukameva, bhikkhÅ«naá¹ƒ santike upasampan
sÄ• kiyÄ• niyo.

<507> __avuttÄ• dhovatÄ«_ti uddesÄ• ya vÄ• ovÄ• dÄ• ya vÄ• Ä• gatÄ• kilinnaá¹ƒ cÄ«v
á¹-hapitaá¹-á¹-hÄ• nato gahetvÄ• vÄ• ``detha, ayya, dhovissÄ• mÄ«â€™â€™ ti Ä• harÄ• p
ca Ä• koá¹-eti ca, ayaá¹ƒ avuttÄ• dhovati nÄ• ma. yÄ• pi ``imaá¹ƒ cÄ«varaá¹ƒ dhovÄ• â€™
sÄ• maá¹‡eraá¹ƒ vÄ• Ä• á¹‡Ä• pentassa bhikkhuno sutvÄ• ``Ä• harathayya ahaá¹ƒ dhovis
tÄ• vakÄ• likaá¹ƒ vÄ• gahetvÄ• dhovitvÄ• rajitvÄ• deti, ayampi avuttÄ• dhovati nÄ• ma.

__aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti
upÄ• hanatthavikapattatthavikaaá¹ƒsabaddhakakÄ• yabandhanamaÃ±capÄ«á¹-habhisitaá¹-
dhovÄ• peti, anÄ• patti. sesamettha uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su \Be II 243/ \Ne II 219/ pana idaá¹ƒ sikkhÄ• padaá¹ƒ chasamuá¹-á
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<508> __tena samayenÄ• _ti cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ. tattha __piá¹‡á¸• a
piá¹‡á¸• apÄ• tato paá¹-ikkantÄ• . __yena andhavanaá¹ƒ tenupasaá¹…kamÄ«_ti apaÃ±Ã±a
andhavanaá¹ƒ tenupasaá¹…kami. __katakammÄ• _ti katacorikakammÄ• , sandhicchedanÄ
haritÄ• ti vuttaá¹ƒ hoti. __coragÄ• maá¹‡iko_ti corajeá¹-á¹-hako. so kira pubbe theriá¹ƒ \Ee I
tasmÄ• corÄ• naá¹ƒ purato gacchanto disvÄ• ``ito mÄ• gacchatha, sabbe ito ethÄ• â€™â
maggena agamÄ• si. __samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ• _ti therÄ« kira paricchinnavelÄ• y
vuá¹-á¹-hahi. sopi tasmiá¹ƒyeva khaá¹‡e evaá¹ƒ avaca, tasmÄ• sÄ• assosi, sutvÄ• ca ``na
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• aÃ±Ã±atra mayÄ• â€™â€™ ti taá¹ƒ maá¹ƒsaá¹ƒ aggahe
uppalavaá¹‡á¹‡Ä• bhikkhunÄ«â€™â€™ tiÄ• di.

__ohiyyako_ti avahÄ«yako avaseso, vihÄ• ravÄ• raá¹ƒ patvÄ• ekova vihÄ• re á¹-hitoti attho
antaravÄ• sakaá¹ƒ dadeyyÄ• sÄ«_ti kasmÄ• Ä• ha? saá¹‡haá¹ƒ ghanamaá¹-á¹-haá¹ƒ anta
apica appako tassÄ• antaravÄ• sake lobho, theriyÄ• pana sikhÄ• ppattÄ• koá¹-á¹-hÄ• sas
sarÄ«rapÄ• ripÅ«riá¹ƒ passissÄ• mÄ«ti visamalobhaá¹ƒ uppÄ• detvÄ• evamÄ• ha. __antim
cÄ«varÄ• naá¹ƒ sabbapariyantaá¹ƒ hutvÄ• antimaá¹ƒ, antimanti pacchimaá¹ƒ. aÃ±Ã±aá¹ƒ
paccuddharitvÄ• vÄ• á¹-hapitaá¹ƒ cÄ«varaá¹ƒ natthÄ«ti evaá¹ƒ yathÄ• anuÃ±Ã±Ä• tÄ• naá
cÄ«varÄ• naá¹ƒ dhÄ• raá¹‡avaseneva Ä• ha, na lobhena, na hi khÄ«á¹‡Ä• savÄ• naá¹ƒ lob
__nippÄ«á¸·iyamÄ• nÄ• _ti upamaá¹ƒ dassetvÄ• gÄ• á¸·haá¹ƒ pÄ«á¸·ayamÄ• nÄ• .

__antaravÄ• sakaá¹ƒ_ \Be II 244/ __datvÄ• upassayaá¹ƒ agamÄ• sÄ«_ti saá¹…kaccikaá¹ƒ
manoratho na pÅ«rati, evaá¹ƒ hatthataleyeva dassetvÄ• agamÄ• si.

<510> kasmÄ• \Ne II 220/ pÄ• rivattakacÄ«varaá¹ƒ appaá¹-igaá¹‡hante ujjhÄ• yiá¹ƒsu? ``s
ayyÄ• naá¹ƒ vissÄ• so natthi, kathaá¹ƒ mayaá¹ƒ yÄ• pessÄ• mÄ• â€™â€™ ti vihatthatÄ• ya

__anujÄ• nÄ• mi bhikkhave imesaá¹ƒ paÃ±canna_nti imesaá¹ƒ paÃ±cannaá¹ƒ sahadhamm

samasÄ«lÄ• naá¹ƒ samadiá¹-á¹-hÄ«naá¹ƒ pÄ• rivattakaá¹ƒ gahetuá¹ƒ anujÄ• nÄ• mÄ«ti att

<512> __payoge dukkaá¹-a_nti gahaá¹‡atthÄ• ya hatthappasÄ• raá¹‡Ä• dÄ«su dukkaá¹-aá
paá¹-iggahaá¹‡ena. tattha ca hatthena vÄ• hatthe detu, pÄ• damÅ«le vÄ• á¹-hapetu, upari
sÄ• diyati \Ee III 664/, gahitameva hoti. sace pana
sikkhamÄ• nÄ• sÄ• maá¹‡erasÄ• maá¹‡erÄ«upÄ• sakaupÄ• sikÄ• dÄ«naá¹ƒ hatthe pesitaá
dhammakathaá¹ƒ kathentassa catassopi parisÄ• cÄ«varÄ• ni ca nÄ• nÄ• virÄ• gavatthÄ• n
á¹-hapenti, upacÄ• re vÄ• á¹-hatvÄ• upacÄ• raá¹ƒ vÄ• muÃ±citvÄ• khipanti, yaá¹ƒ tattha
santakaá¹ƒ, taá¹ƒ aÃ±Ã±atra pÄ• rivattakÄ• gaá¹‡hantassa Ä• pattiyeva. atha pana rattibhÄ
``idaá¹ƒ bhikkhuniyÄ• , idaá¹ƒ aÃ±Ã±esaâ€™â€™ nti Ã±Ä• tuá¹ƒ na sakkÄ• , pÄ• rivattakak
__mahÄ• paccariyaá¹ƒ kurundiyaÃ±ca_ vuttaá¹ƒ, taá¹ƒ acittakabhÄ• vena na sameti. sace l
vassÄ• vÄ• sikaá¹ƒ deti, pÄ• rivattakameva kÄ• tabbaá¹ƒ. sace pana saá¹…kÄ• rakÅ«á¹-Ä•
``paá¹ƒsukÅ«laá¹ƒ gaá¹‡hissantÄ«â€™â€™ ti paá¹ƒsukÅ«laá¹ƒ adhiá¹-á¹-hahitvÄ• gahetua

<513> __aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä«_ti tikapÄ• cittiyaá¹ƒ. __ekato upasampa
santike upasampannÄ• ya hatthato gaá¹‡hantassa dukkaá¹-aá¹ƒ, bhikkhÅ«naá¹ƒ santike up
pÄ• cittiyameva.

<514> __parittena vÄ• vipula_nti appagghacÄ«varena vÄ•
upÄ• hanatthavikapattatthavikaaá¹ƒsabaddhakakÄ• yabandhanÄ• dinÄ• vÄ• mahagghaá¹
\Be II 245/ paá¹-iggaá¹‡hÄ• ti, anÄ• patti. __mahÄ• paccariyaá¹ƒ_ pana ``antamaso
harÄ«takÄ«khaá¹‡á¸• enÄ• pÄ«â€™â€™ ti vuttaá¹ƒ. __vipulena vÄ• paritta_nti idaá¹ƒ vutta
veditabbaá¹ƒ. __aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti pattatthavikÄ• diá¹ƒ yaá¹ƒ kiÃ±ci
vikappanupagapacchimacÄ«varappamÄ• á¹‡aá¹ƒ pana paá¹-aparissÄ• vanampi na vaá¹-á¹
adhiá¹-á¹-hÄ• nupagaá¹ƒ na vikappanupagaá¹ƒ taá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati. sacepi maÃ±cap
hoti, vaá¹-á¹-atiyeva; ko pana vÄ• do pattatthavikÄ• dÄ«su. sesaá¹ƒ uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su \Ne II 221/ idaá¹ƒ chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyÄ• kiriyaá¹ƒ, nos
acittakaá¹ƒ \Ee III 665/, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒvacÄ«kammaá¹ƒ, ticittaá¹ƒ, ti

cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<515> __tena samayenÄ• _ti aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padaá¹ƒ. tattha __upanando
asÄ«tisahassamattÄ• naá¹ƒ sakyakulÄ• pabbajitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ patikiá¹-á¹-ho lola
cheko samattho paá¹-ibalo sarasampanno kaá¹‡á¹-hamÄ• dhuriyena samannÄ• gato. __kis
kileso viya, hirottappavasena kampanaá¹ƒ viya saá¹…kampanaá¹ƒ viya hotÄ«ti attho.

__addhÄ• namagga_nti addhÄ• nasaá¹…khÄ• taá¹ƒ dÄ«ghamaggaá¹ƒ, na nagaravÄ«thima
acchindiá¹ƒsÅ«_ti musiá¹ƒsu, pattacÄ«varÄ• ni nesaá¹ƒ hariá¹ƒsÅ«ti attho. __anuyuÃ±jÄ• h
bhikkhubhÄ• vajÄ• nanatthÄ• ya puccha. __anuyuÃ±jiyamÄ• nÄ• _ti
pabbajjÄ• upasampadÄ• pattacÄ«varÄ• dhiá¹-á¹-hÄ• nÄ• dÄ«ni pucchiyamÄ• nÄ• . __etam
bhikkhubhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• yo ``sÄ• ketÄ• sÄ• vatthiá¹ƒ addhÄ• namaggappaá¹-ipa
vutto, etamatthaá¹ƒ Ä• rocesuá¹ƒ.

<517> __aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• _tiÄ• dÄ«su yaá¹ƒ parato ``tiá¹‡ena vÄ• paá¹‡
paá¹-icchÄ• detvÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ Ä• diá¹ƒ katvÄ• evaá¹ƒ anupubbakathÄ• ve
passitvÄ• daharÄ• pattacÄ«varÄ• ni gahetvÄ• palÄ• tÄ• , corÄ• therÄ• naá¹ƒ nivÄ• sana
gacchanti, therehi \Be II 246/ neva tÄ• va cÄ«varaá¹ƒ viÃ±Ã±Ä• petabbaá¹ƒ, na sÄ• khÄ• pa
atha daharÄ• sabbaá¹ƒ bhaá¹‡á¸• akaá¹ƒ chaá¸• á¸• etvÄ• palÄ• tÄ• , corÄ• therÄ• naá¹ƒ
bhaá¹‡á¸• akaá¹ƒ gahetvÄ• gacchanti, daharehi Ä• gantvÄ• attano nivÄ• sanapÄ• rupanÄ
dÄ• tabbÄ• ni, na hi anacchinnacÄ«varÄ• attano atthÄ• ya sÄ• khÄ• palÄ• saá¹ƒ bhaÃ±jitu
acchinnacÄ«varÄ• naá¹ƒ pana atthÄ• ya labhanti, acchinnacÄ«varÄ• va attanopi paresamp
therehi vÄ• sÄ• khÄ• palÄ• saá¹ƒ bhaÃ±jitvÄ• vÄ• kÄ• dÄ«hi ganthetvÄ• daharÄ• naá¹ƒ c
therÄ• naá¹ƒ atthÄ• ya bhaÃ±jitvÄ• ganthetvÄ• tesaá¹ƒ hatthe datvÄ• vÄ• adatvÄ• vÄ•
nivÄ• setvÄ• attano nivÄ• sanapÄ• rupanÄ• ni therÄ• naá¹ƒ dÄ• tabbÄ• ni, neva bhÅ«tagÄ
hoti, na tesaá¹ƒ dhÄ• raá¹‡e dukkaá¹-aá¹ƒ.

sace \Ne II 222/ antarÄ• magge rajakattharaá¹‡aá¹ƒ vÄ• hoti, aÃ±Ã±e vÄ• tÄ• dise manus
viÃ±Ã±Ä• petabbaá¹ƒ. yÄ• ni ca nesaá¹ƒ te vÄ• viÃ±Ã±attamanussÄ• aÃ±Ã±e vÄ• sÄ• kh
disvÄ• ussÄ• hajÄ• tÄ• vatthÄ• ni denti, tÄ• ni sadasÄ• ni vÄ• hontu adasÄ• ni vÄ• nÄ«lÄ
kappiyÄ• nipi akappiyÄ• nipi sabbÄ• ni acchinnacÄ«varaá¹-á¹-hÄ• ne á¹-hitattÄ• tesaá¹ƒ ni
vaá¹-á¹-anti. vuttampihetaá¹ƒ __parivÄ• re_ ---

``akappakataá¹ƒ nÄ• pi rajanÄ• ya rattaá¹ƒ.

tena nivattho yena kÄ• maá¹ƒ vajeyya.

na cassa hoti Ä• patti.

so ca dhammo sugatena desito.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi paÃ±ho acchinnacÄ«varakaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya vutto. atha pana titthiyehi s

nesaá¹ƒ kusacÄ«ravÄ• kacÄ«raphalakacÄ«rÄ• ni denti, tÄ• nipi laddhiá¹ƒ aggahetvÄ• nivÄ
nivÄ• setvÄ• pi laddhi na gahetabbÄ• .

idÄ• ni ``yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒ upagacchati, sace tattha hoti saá¹…ghassa vihÄ
tiÄ• dÄ«su __vihÄ• racÄ«varaá¹ƒ_ nÄ• ma manussÄ• Ä• vÄ• saá¹ƒ kÄ• retvÄ• ``cattÄ• ro
santakÄ• paribhogaá¹ƒ gacchantÅ«â€™â€™ ti \Be II 247/ ticÄ«varaá¹ƒ sajjetvÄ• attanÄ•
á¹-hapenti, etaá¹ƒ vihÄ• racÄ«varaá¹ƒ nÄ• ma. __uttarattharaá¹‡a_nti maÃ±cakassa upari a
__bhumattharaá¹‡a_nti parikammakatÄ• ya bhÅ«miyÄ• rakkhaá¹‡atthaá¹ƒ cimilikÄ• hi kata
taá¹-á¹-ikaá¹ƒ pattharitvÄ• caá¹…kamanti. __bhisicchavÄ«_ti maÃ±cabhisiyÄ• vÄ• pÄ«á¹-
667/ chavi, sace pÅ«ritÄ• hoti vidhunitvÄ• pi gahetuá¹ƒ vaá¹-á¹-ati. evametesu vihÄ• racÄ«
tattha Ä• vÄ• se hoti, taá¹ƒ anÄ• pucchÄ• pi gahetvÄ• nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ
bhikkhÅ«naá¹ƒ labbhatÄ«ti veditabbaá¹ƒ. taÃ±ca kho labhitvÄ• odahissÄ• mi puna á¹-hape
mÅ«lacchejjÄ• ya. labhitvÄ• ca pana Ã±Ä• tito vÄ• upaá¹-á¹-hÄ• kato vÄ• aÃ±Ã±ato vÄ•
kÄ• tabbaá¹ƒ. videsagatena ekasmiá¹ƒ saá¹…ghike Ä• vÄ• se saá¹…ghikaparibhogena par
á¹-hapetabbaá¹ƒ. sacassa paribhogeneva taá¹ƒ jÄ«rati vÄ• nassati vÄ• gÄ«vÄ• na hoti. sa
vuttappakÄ• rÄ• naá¹ƒ gihivatthÄ• dÄ«naá¹ƒ bhisicchavipariyantÄ• naá¹ƒ kiÃ±ci na labbhati
paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• gantabbanti.

<519> __yehi_ \Ne II 223/ __kehici vÄ• acchinna_nti ettha yampi acchinnacÄ«varÄ• Ä• ca
``Ä• haratha, Ä• vuso, cÄ«varaâ€™â€™ nti yÄ• citvÄ• vÄ• vissÄ• sena vÄ• gaá¹‡hanti, ta
vattuá¹ƒ yujjati.

__paribhogajiá¹‡á¹‡aá¹ƒ vÄ• _ti ettha ca acchinnacÄ«varÄ• naá¹ƒ Ä• cariyupajjhÄ• yÄ• dÄ
tiá¹‡apaá¹‡á¹‡ehi paá¹-icchÄ• detvÄ• dinnacÄ«varampi saá¹…gahaá¹ƒ gacchatÄ«ti vattuá¹
acchinnacÄ«varaá¹-á¹-hÄ• ne naá¹-á¹-hacÄ«varaá¹-á¹-hÄ• ne ca á¹-hitÄ• bhavissanti, tena
akappiyacÄ«varaparibhoge ca anÄ• patti anurÅ«pÄ• bhavissati.

<521> __Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• na_nti ettha ``etesaá¹ƒ santakaá¹ƒ dethÄ• â€™â€™
yÄ• cantassa anÄ• pattÄ«ti evamattho daá¹-á¹-habbo. na hi Ã±Ä• takapavÄ• ritÄ• naá¹ƒ Ä•
hoti. __attano dhanenÄ• _ti etthÄ• pi attano kappiyabhaá¹‡á¸• ena kappiyavohÄ• reneva cÄ
cetÄ• pentassa \Be II 248/ parivattÄ• pentassa anÄ• pattÄ«ti evamattho daá¹-á¹-habbo. __p
saá¹…ghavasena pavÄ• ritesu pamÄ• á¹‡ameva vaá¹-á¹-ati. puggalikapavÄ• raá¹‡Ä• ya ya
taá¹ƒyeva viÃ±Ã±Ä• petabbaá¹ƒ. yo catÅ«hi paccayehi pavÄ• retvÄ• sayameva sallakkhetv
cÄ«varÄ• ni divase divase yÄ• gubhattÄ• dÄ«nÄ«ti \Ee III 668/ evaá¹ƒ yena yenattho taá¹ƒ
viÃ±Ã±Ä• panakiccaá¹ƒ natthi. yo pana pavÄ• retvÄ• bÄ• latÄ• ya vÄ• satisammosena vÄ
yo ``mayhaá¹ƒ gehaá¹ƒ pavÄ• remÄ«â€™â€™ ti vadati, tassa gehaá¹ƒ gantvÄ• yathÄ• suk
nipajjitabbaá¹ƒ, na kiÃ±ci gahetabbaá¹ƒ. yo pana ``yaá¹ƒ mayhaá¹ƒ gehe atthi, taá¹ƒ pavÄ•
vadati. yaá¹ƒ tattha kappiyaá¹ƒ, taá¹ƒ viÃ±Ã±Ä• petabbaá¹ƒ, gehe pana nisÄ«dituá¹ƒ vÄ• n

labbhatÄ«ti __kurundiyaá¹ƒ_ vuttaá¹ƒ.

__aÃ±Ã±assatthÄ• yÄ• _ti ettha attano Ã±Ä• takapavÄ• rite na kevalaá¹ƒ attano atthÄ• ya,
viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti ayameko attho. ayaá¹ƒ pana dutiyo aÃ±Ã±assÄ• ti ye aÃ±
te tasseva ``aÃ±Ã±assÄ• â€™â€™ ti laddhavohÄ• rassa buddharakkhitassa vÄ• dhammar
viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti. sesaá¹ƒ uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su idampi chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkh
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

522-4__._ __tena_ \Ne II 224/ __samayenÄ• _ti tatuttarisikkhÄ• padaá¹ƒ. tattha __abhihaá¹
upasaggo, haritunti attho, gaá¹‡hitunti vuttaá¹ƒ hoti. __pavÄ• reyyÄ• _ti icchÄ• peyya, iccha
uppÄ• deyya, vadeyya nimanteyyÄ• ti attho. abhihaá¹-á¹-huá¹ƒ pavÄ• rentena pana yathÄ•
Ä• kÄ• raá¹ƒ dassetuá¹ƒ ``yÄ• vatakaá¹ƒ icchasi tÄ• vatakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti ev
vuttaá¹ƒ. atha vÄ• yathÄ• ``nekkhammaá¹ƒ daá¹-á¹-hu khematoâ€™â€™ ti (Sn 426, 1104;
jatukaá¹‡á¹‡imÄ• á¹‡avapucchÄ• niddesa 67) ettha disvÄ• ti attho, evamidhÄ• pi ``abhiaá¹-
pavÄ• reyyÄ• â€™â€™ ti abhiharitvÄ• pavÄ• reyyÄ• ti attho. tattha \Be II 249/ kÄ• yÄ• bhi
duvidho abhihÄ• ro, kÄ• yena vÄ• hi vatthÄ• ni abhiharitvÄ• pÄ• damÅ«le á¹-hapetvÄ• ``y
tattakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadanto pavÄ• reyya, vÄ• cÄ• ya vÄ• ``amhÄ• kaá¹ƒ
paripuá¹‡á¹‡aá¹ƒ, yattakaá¹ƒ icchasi tattakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadanto pavÄ• re
ekajjhaá¹ƒ katvÄ• ``abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vuttaá¹ƒ.

__santaruttaraparama_nti saantaraá¹ƒ \Ee III 669/ uttaraá¹ƒ paramaá¹ƒ assa cÄ«varassÄ• t
santaruttaraparamaá¹ƒ, nivÄ• sanena saddhiá¹ƒ pÄ• rupanaá¹ƒ ukkaá¹-á¹-haparicchedo ass
cÄ«varaá¹ƒ sÄ• ditabba_nti tato abhihaá¹-acÄ«varato ettakaá¹ƒ cÄ«varaá¹ƒ gahetabbaá¹ƒ,
yasmÄ• pana acchinnasabbacÄ«varena ticÄ«varikeneva bhikkhunÄ• evaá¹ƒ paá¹-ipajjitab
aÃ±Ã±athÄ• pi, tasmÄ• taá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ ``sace tÄ«á¹‡i naá¹-á¹-hÄ• ni hontÄ
nayenassa padabhÄ• janaá¹ƒ vuttaá¹ƒ.

tatrÄ• yaá¹ƒ vinicchayo --- yassa tÄ«á¹‡i naá¹-á¹-hÄ• ni, tena dve sÄ• ditabbÄ• ni, ekaá¹ƒ n
pÄ• rupitvÄ• aÃ±Ã±aá¹ƒ sabhÄ• gaá¹-á¹-hÄ• nato pariyesissati. yassa dve naá¹-á¹-hÄ• ni,
sace pakatiyÄ• va santaruttarena carati, dve sÄ• ditabbÄ• ni. evaá¹ƒ ekaá¹ƒ sÄ• diyantenev
tÄ«su ekaá¹ƒ naá¹-á¹-haá¹ƒ, na sÄ• ditabbaá¹ƒ. yassa pana dvÄ«su ekaá¹ƒ naá¹-á¹-haá¹ƒ,
yassa ekaá¹ƒyeva hoti, taÃ±ca naá¹-á¹-haá¹ƒ, dve sÄ• ditabbÄ• ni. bhikkhuniyÄ• pana paÃ

sÄ• ditabbÄ• ni. catÅ«su naá¹-á¹-hesu ekaá¹ƒ sÄ• ditabbaá¹ƒ, tÄ«su naá¹-á¹-hesu kiÃ±ci na
vÄ• do dvÄ«su vÄ• ekasmiá¹ƒ vÄ• . yena kenaci hi santaruttaraparamatÄ• ya á¹-hÄ• tabba
labbhatÄ«ti idamettha lakkhaá¹‡aá¹ƒ.

<526> __sesakaá¹ƒ Ä• harissÄ• mÄ«_ti dve cÄ«varÄ• ni katvÄ• sesaá¹ƒ puna Ä• harissÄ•
acchinnakÄ• raá¹‡Ä• _ti \Ne II 225/ bÄ• husaccÄ• diguá¹‡avasena denti. __Ã±Ä• takÄ• na_
dentÄ• naá¹ƒ sÄ• diyantassa pavÄ• ritÄ• naá¹ƒ dentÄ• naá¹ƒ sÄ• diyantassa attano dhaner
attho. aá¹-á¹-hakathÄ• su pana ``Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne pakatiyÄ• bahumpi vaá¹-
pamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ pÄ• á¸·iyÄ• na sameti. yasmÄ• p
aÃ±Ã±assatthÄ• ya viÃ±Ã±Ä• panavatthusmiá¹ƒyeva paÃ±Ã±attaá¹ƒ, tasmÄ• idha ``aÃ±Ã±
vuttaá¹ƒ. sesaá¹ƒ uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su \Be II 250/ idampi chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

<527> __tena_ \Ee III 670/ __samayenÄ• _ti upakkhaá¹-asikkhÄ• padaá¹ƒ. tattha __atthÄ•
upaá¹-á¹-hÄ• ko_ti Ä• vuso, yaá¹ƒ tvaá¹ƒ bhaá¹‡asi, atthi evarÅ«po so mama upaá¹-á¹-hÄ•
__api meyya evaá¹ƒ hotÄ«_ti api me ayya evaá¹ƒ hoti, api mayyÄ• evantipi pÄ• á¹-ho.

528-9__._ __bhikkhuá¹ƒ paneva uddissÄ• _ti ettha uddissÄ• ti apadissa Ä• rabbha. yasmÄ•
upakkhaá¹-aá¹ƒ hoti, taá¹ƒ tassatthÄ• ya upakkhaá¹-aá¹ƒ nÄ• ma hoti. tasmÄ• ssa padabhÄ
``bhikkhussatthÄ• yÄ• â€™â€™ ti vuttaá¹ƒ.

__bhikkhuá¹ƒ Ä• rammaá¹‡aá¹ƒ karitvÄ• _ti bhikkhuá¹ƒ paccayaá¹ƒ katvÄ• , yaÃ±hi bhikkhu
upakkhaá¹-aá¹ƒ, taá¹ƒ niyameneva bhikkhuá¹ƒ paccayaá¹ƒ katvÄ• upakkhaá¹-aá¹ƒ hoti, ten
``bhikkhuá¹ƒ Ä• rammaá¹‡aá¹ƒ karitvÄ• â€™â€™ ti. paccayopi hi ``labhati mÄ• ro Ä• ramm
IV 243) Ä• rammaá¹‡anti Ä• gato. idÄ• ni ``uddissÄ• â€™â€™ ti ettha yo kattÄ• , tassa Ä• k
``bhikkhuá¹ƒ acchÄ• detukÄ• moâ€™â€™ ti vuttaá¹ƒ. bhikkhuá¹ƒ acchÄ• detukÄ• mena hi
upakkhaá¹-aá¹ƒ, na aÃ±Ã±ena kÄ• raá¹‡ena. iti so acchÄ• detukÄ• mo hoti. tena vuttaá¹ƒ --
acchÄ• detukÄ• moâ€™â€™ ti.

__aÃ±Ã±Ä• takassa_ \Ne II 226/ __gahapatissa vÄ• _ti aÃ±Ã±Ä• takena gahapatinÄ• vÄ• t
idaá¹ƒ sÄ• mivacanaá¹ƒ. padabhÄ• jane pana byaÃ±janaá¹ƒ avicÄ• retvÄ• atthamattameva
nÄ• ma ... pe ... gahapati nÄ• mÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

__cÄ«varacetÄ• panna_nti cÄ«varamÅ«laá¹ƒ, taá¹ƒ pana yasmÄ• hiraÃ±Ã±Ä• dÄ«su aÃ±Ã
padabhÄ• jane ``hiraÃ±Ã±aá¹ƒ vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __upakkhaá¹-aá¹ƒ hotÄ«_ti sa
saá¹ƒharitvÄ• á¹-hapitaá¹ƒ, yasmÄ• pana ``hiraÃ±Ã±aá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• \Be II 2
upakkhaá¹-abhÄ• vo dassito hoti, tasmÄ• ``upakkhaá¹-aá¹ƒ nÄ• mÄ• â€™â€™ ti padaá¹ƒ u
padabhÄ• janaá¹ƒ na vuttaá¹ƒ. __iminÄ• _ti upakkhaá¹-aá¹ƒ sandhÄ• yÄ• ha, tenevassa pa
``paccupaá¹-á¹-hitenÄ• â€™â€™ ti vuttaá¹ƒ. yaÃ±hi upakkhaá¹-aá¹ƒ saá¹ƒharitvÄ• á¹-hapit
paccupaá¹-á¹-hitaá¹ƒ hotÄ«ti. __acchÄ• dessÄ• mÄ«_ti vohÄ• ravacanametaá¹ƒ ``itthannÄ•
dassÄ• mÄ«â€™â€™ ti ayaá¹ƒ panettha attho. tenevassa padabhÄ• janepi ``dassÄ• mÄ«â

__tatra ce so bhikkhÅ«_ti yatra so gahapati \Ee III 671/ vÄ• gahapatÄ• nÄ« vÄ• tatra so bh
appavÄ• rito upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjeyya ceti ayamettha padasamb
upasaá¹…kamitvÄ• ti imassa gantvÄ• ti iminÄ• va atthe siddhe pacuravohÄ• ravasena ``gha
yatra pana so dÄ• yako tatra gantvÄ• ti ayamevettha attho, tasmÄ• punapi vuttaá¹ƒ ``yattha
upasaá¹…kamitvÄ• â€™â€™ ti. __vikappaá¹ƒ Ä• pajjeyyÄ• _ti visiá¹-á¹-hakappaá¹ƒ adhikav
padabhÄ• jane pana yenÄ• kÄ• rena vikappaá¹ƒ Ä• panno hoti tameva dassetuá¹ƒ ``Ä• yata
vuttaá¹ƒ. __sÄ• dhÅ«_ti Ä• yÄ• cane nipÄ• to. __vatÄ• _ti parivitakke. __ma_nti attÄ• naá¹ƒ
paraá¹ƒ Ä• lapati Ä• manteti. yasmÄ• panidaá¹ƒ sabbaá¹ƒ byaÃ±janamattameva, uttÄ• nat
padabhÄ• jane attho na vutto. __kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• yÄ• _ti sundarakÄ• mata
cittena gahetvÄ• , tassa ``Ä• pajjeyya ceâ€™â€™ ti iminÄ• sambandho. yasmÄ• pana yo
upÄ• dÄ• ya Ä• pajjati, so sÄ• dhatthiko mahagghatthiko hoti, tasmÄ• ssa padabhÄ• jane b
adhippetatthameva dassetuá¹ƒ tadeva vacanaá¹ƒ vuttaá¹ƒ. yasmÄ• pana na imassa Ä• paj
sÄ«saá¹ƒ eti, tasmÄ• ``tassa vacanenÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

<531> __anÄ• patti Ã±Ä• takÄ• na_ntiÄ• dÄ«su Ã±Ä• takÄ• naá¹ƒ cÄ«vare vikappaá¹ƒ Ä• p
evamattho daá¹-á¹-habbo. __mahagghaá¹ƒ cetÄ• petukÄ• massa appagghaá¹ƒ cetÄ• petÄ«
vÄ«satiagghanakaá¹ƒ cÄ«varaá¹ƒ cetÄ• petukÄ• massa ``alaá¹ƒ mayhaá¹ƒ etena, dasaggh
aá¹-á¹-hagghanakaá¹ƒ vÄ• dehÄ«â€™â€™ ti vadati anÄ• patti. __appaggha_nti idaÃ±ca at
vuttaá¹ƒ, samakepi pana anÄ• patti \Ne II 227/, taÃ±ca kho agghavaseneva na pamÄ• á¹‡a
agghavaá¸• á¸• hanakaÃ±hi idaá¹ƒ sikkhÄ• padaá¹ƒ. tasmÄ• yo vÄ«satiagghanakaá¹ƒ anta
\Be II 252/, ``taá¹ƒ ettakameva me agghanakaá¹ƒ cÄ«varaá¹ƒ dehÄ«â€™â€™ ti vattumpi va
uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«nipi tatuttarisikkhÄ• padasadisÄ• nevÄ• ti.

paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

<532> dutiyaupakkhaá¹-epi \Ee III 672/ iminÄ• va nayena attho veditabbo. taÃ±hi imassa an
kevalaá¹ƒ paá¹-hamasikkhÄ• pade ekassa pÄ«á¸·Ä• katÄ• , dutiye dvinnaá¹ƒ, ayamevettha
paá¹-hamasadisameva. yathÄ• ca dvinnaá¹ƒ, evaá¹ƒ bahÅ«naá¹ƒ pÄ«á¸·aá¹ƒ katvÄ• gaá¹
veditabbÄ• ti.

dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

<537> __tena samayenÄ• _ti rÄ• jasikkhÄ• padaá¹ƒ. tattha __upÄ• sakaá¹ƒ saÃ±Ã±Ä• petv
mÅ«lena cÄ«varaá¹ƒ kiá¹‡itvÄ• therassa dehÄ«â€™â€™ ti evaá¹ƒ vatvÄ• ti adhippÄ• yo. _
paÃ±Ã±Ä• sakahÄ• paá¹‡adaá¹‡á¸• oti vuttaá¹ƒ hoti. paÃ±Ã±Ä• saá¹ƒ baddhotipi pÄ• á¹-ho
paÃ±Ã±Ä• saá¹ƒ dÄ• petabboti adhippÄ• yo. __ajjaá¹‡ho, bhante, Ä• gamehÄ«_ti bhante, a
tiá¹-á¹-ha, adhivÄ• sehÄ«ti attho. __parÄ• masÄ«_ti gaá¹‡hi. __jÄ«nosÄ«_ti jitosi.

538-9__._ __rÄ• jabhoggo_ti rÄ• jato bhoggaá¹ƒ bhuÃ±jitabbaá¹ƒ assatthÄ«ti rÄ• jabhoggo
rÄ• jato bhogo assa atthÄ«ti attho.

__pahiá¹‡eyyÄ• _ti peseyya, uttÄ• natthattÄ• panassa padabhÄ• janaá¹ƒ na vuttaá¹ƒ. yath
``cÄ«varaá¹ƒ itthannÄ• maá¹ƒ bhikkhuâ€™â€™ ntiÄ• dÄ«nampi padÄ• naá¹ƒ uttÄ• natthatt
vuttanti veditabbaá¹ƒ \Ne II 228/. __Ä• bhata_nti Ä• nÄ«taá¹ƒ. __kÄ• lena_ __kappiya_nti \E
yuttapattakÄ• lena, yadÄ• no attho hoti, tadÄ• kappiyaá¹ƒ cÄ«varaá¹ƒ gaá¹‡hÄ• mÄ• ti att

__veyyÄ• vaccakaro_ti kiccakaro, kappiyakÄ• rakoti attho. __saÃ±Ã±atto so mayÄ• _ti Ä• á
tumhÄ• kaá¹ƒ cÄ«varena atthe sati cÄ«varaá¹ƒ dassati, evaá¹ƒ vuttoti attho. __attho me Ä•
codanÄ• lakkhaá¹‡anidassanametaá¹ƒ, idaÃ±hi vacanaá¹ƒ vattabbaá¹ƒ, assa vÄ• attho \Ee
bhÄ• sÄ• ya; idaá¹ƒ codanÄ• lakkhaá¹‡aá¹ƒ. __ ``dehi me cÄ«varaâ€™â€™ _ntiÄ• dÄ«ni p
navattabbÄ• kÄ• radassanatthaá¹ƒ vuttÄ• ni, etÄ• ni hi vacanÄ• ni etesaá¹ƒ vÄ• attho yÄ•
vattabbo.

__dutiyampi vattabbo tatiyampi vattabbo_ti ``attho me Ä• vuso cÄ«varenÄ• â€™â€™ ti idan
vattabboti. evaá¹ƒ ``dvattikkhattuá¹ƒ codetabbo sÄ• retabboâ€™â€™ ti ettha uddiá¹-á¹-hacc
dassetvÄ• idÄ• ni ``dvattikkhattuá¹ƒ codayamÄ• no sÄ• rayamÄ• no taá¹ƒ cÄ«varaá¹ƒ abhi
kusalaâ€™â€™ nti imesaá¹ƒ padÄ• naá¹ƒ saá¹…khepato atthaá¹ƒ dassento ``sace abhinipp
kusalaâ€™â€™ nti Ä• ha. evaá¹ƒ yÄ• vatatiyaá¹ƒ codento taá¹ƒ cÄ«varaá¹ƒ yadi nipphÄ• d
paá¹-ilÄ• bhavasena nipphÄ• detuá¹ƒ, iccetaá¹ƒ kusalaá¹ƒ sÄ• dhu suá¹-á¹-hu sundaraá¹ƒ.

__catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ chakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• á¹-hÄ• nalakkhaá¹‡anidassanametaá¹ƒ. chakkhattuparamanti ca bhÄ• vanapuá¹ƒsakavacan chakkhattuparamaÃ±hi etena cÄ«varaá¹ƒ uddissa tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ, na a kÄ• tabbaá¹ƒ, idaá¹ƒ á¹-hÄ• nalakkhaá¹‡aá¹ƒ. tattha yo sabbaá¹-á¹-hÄ• nÄ• naá¹ƒ sÄ• dhÄ taá¹ƒ tÄ• va dassetuá¹ƒ padabhÄ• jane ``tattha gantvÄ• tuá¹‡hÄ«bhÅ«tenÄ• â€™â€™ tiÄ• Ä• sane nisÄ«ditabba_nti ``idha, bhante, nisÄ«dathÄ• â€™â€™ ti vuttenÄ• pi na nisÄ«ditab paá¹-iggahetabba_nti yÄ• gukhajjakÄ• dibhedaá¹ƒ kiÃ±ci Ä• misaá¹ƒ ``gaá¹‡hatha, bhanteâ na gaá¹‡hitabbaá¹ƒ. __na dhammo bhÄ• sitabbo_ti maá¹…galaá¹ƒ vÄ• anumodanaá¹ƒ vÄ• yÄ• ciyamÄ• nenÄ• pi kiÃ±ci na bhÄ• sitabbaá¹ƒ, kevalaá¹ƒ ``kiá¹ƒ kÄ• raá¹‡Ä• Ä• gatosÄ ``jÄ• nÄ• si, Ä• vusoâ€™â€™ ti vattabbo. __pucchiyamÄ• no_ti idaÃ±hi karaá¹‡atthe pacca pucchaá¹ƒ kurumÄ• no pucchiyamÄ• noti evampettha attho daá¹-á¹-habbo. yo hi pucchaá¹ƒ vattabboti __á¹-hÄ• naá¹ƒ bhaÃ±jatÄ«_ti Ä• gatakÄ• raá¹‡aá¹ƒ bhaÃ±jati.

idÄ• ni \Ee III 674/ \Be II 254/ yÄ• tisso codanÄ• , cha ca á¹-hÄ• nÄ• ni vuttÄ• ni. tattha vuá hÄ• niÃ±ca dassento \Ne II 229/ __ ``catukkhattuá¹ƒ codetvÄ• â€™â€™ _tiÄ• dimÄ• ha. ya ekacodanÄ• vuá¸• á¸• hiyÄ• dvinnaá¹ƒ á¹-hÄ• nÄ• naá¹ƒ hÄ• ni vuttÄ• , tasmÄ• ``ekÄ• co á¹-hÄ• naâ€™â€™ nti lakkhaá¹‡aá¹ƒ dassitaá¹ƒ hoti. iti iminÄ• lakkhaá¹‡ena tikkhattuá¹ƒ c á¹-hÄ• tabbaá¹ƒ, dvikkhattuá¹ƒ codetvÄ• aá¹-á¹-hakkhattuá¹ƒ á¹-hÄ• tabbaá¹ƒ, sakiá¹ƒ cod á¹-hÄ• tabbanti. yathÄ• ca ``chakkhattuá¹ƒ codetvÄ• na á¹-hÄ• tabbaâ€™â€™ nti vuttaá¹ƒ ``dvÄ• dasakkhattuá¹ƒ á¹-hatvÄ• na codetabbaâ€™â€™ ntipi vuttameva hoti. tasmÄ• sace tiá¹-á¹-hati, cha codanÄ• labbhanti. sace tiá¹-á¹-hatiyeva na codeti, dvÄ• dasa á¹-hÄ• nÄ• n codetipi tiá¹-á¹-hatipi, ekÄ• ya codanÄ• ya dve á¹-hÄ• nÄ• ni hÄ• petabbÄ• ni. tattha yo eka gantvÄ• chakkhattuá¹ƒ codeti, sakiá¹ƒyeva vÄ• gantvÄ• ``attho me, Ä• vuso, cÄ«varenÄ• vadati. tathÄ• ekadivasameva punappunaá¹ƒ gantvÄ• dvÄ• dasakkhattuá¹ƒ tiá¹-á¹-hati, sa tatra tatra á¹-hÄ• ne tiá¹-á¹-hati, sopi sabbacodanÄ• yo sabbaá¹-á¹-hÄ• nÄ• ni ca bhaÃ±jati. nÄ• nÄ• divasesu evaá¹ƒ karontassÄ• ti evamettha vinicchayo veditabbo.

__yatassa cÄ«varacetÄ• pannaá¹ƒ Ä• bhata_nti yato rÄ• jato vÄ• rÄ• jabhoggato vÄ• assa cÄ«varacetÄ• pannaá¹ƒ Ä• nÄ«taá¹ƒ. yatvassÄ• tipi pÄ• á¹-ho. ayamevattho. ``yatthassÄ• â yasmiá¹ƒ á¹-hÄ• ne assa cÄ«varacetÄ• pannaá¹ƒ pesitanti ca atthaá¹ƒ kathenti, byaÃ±janaa __tatthÄ• _ti tassa raÃ±Ã±o vÄ• rÄ• jabhoggassa vÄ• santike; samÄ«patthe hi idaá¹ƒ bhu tassa bhikkhuno kiÃ±ci atthaá¹ƒ anubhotÄ«_ti taá¹ƒ cÄ«varacetÄ• pannaá¹ƒ tassa bhikkhu kammaá¹ƒ na nipphÄ• deti. __yuÃ±jantÄ• yasmanto saka_nti Ä• yasmanto attano santakaá __mÄ• vo sakaá¹ƒ vinassÄ• _ti tumhÄ• kaá¹ƒ santakaá¹ƒ mÄ• vinassatu. yo pana neva sÄ pÄ• heti, vattabhede dukkaá¹-aá¹ƒ Ä• pajjati.

kiá¹ƒ \Ee III 675/ pana sabbakappiyakÄ• rakesu evaá¹ƒ paá¹-ipajjitabbanti? na paá¹-ipajjitab kappiyakÄ• rako nÄ• ma saá¹…khepato duvidho niddiá¹-á¹-ho ca aniddiá¹-á¹-ho ca. tattha n

bhikkhunÄ• niddiá¹-á¹-ho, dÅ«tena niddiá¹-á¹-hoti. aniddiá¹-á¹-hopi duvidho --- mukhavevaá
kappiyakÄ• rako, parammukhakappiyakÄ• rakoti. tesu bhikkhunÄ• \Be II 255/ niddiá¹-á¹-ho
catubbidho hoti. tathÄ• dÅ«tena niddiá¹-á¹-hopi.

kathaá¹ƒ? idhekacco bhikkhussa cÄ«varatthÄ• ya dÅ«tena akappiyavatthuá¹ƒ pahiá¹‡ati, dÅ
upasaá¹…kamitvÄ• ``idaá¹ƒ, bhante, itthannÄ• mena tumhÄ• kaá¹ƒ cÄ«varatthÄ• ya pahita
vadati, bhikkhu ``nayidaá¹ƒ kappatÄ«â€™â€™ ti paá¹-ikkhipati, dÅ«to ``atthi pana te, bhante
veyyÄ• vaccakaroâ€™â€™ ti \Ne II 230/ pucchati, puÃ±Ã±atthikehi ca upÄ• sakehi ``bhikkh
karothÄ• â€™â€™ ti Ä• á¹‡attÄ• vÄ• , bhikkhÅ«naá¹ƒ vÄ• sandiá¹-á¹-hÄ• sambhattÄ• ke
tesaá¹ƒ aÃ±Ã±ataro tasmiá¹ƒ khaá¹‡e bhikkhussa santike nisinno hoti, bhikkhu taá¹ƒ niddisa
bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti. dÅ«to tassa hatthe akappiyavatthuá¹ƒ datvÄ•
kiá¹‡itvÄ• dehÄ«â€™â€™ ti gacchati, ayaá¹ƒ bhikkhunÄ• sammukhÄ• niddiá¹-á¹-ho.

no ce bhikkhussa santike nisinno hoti, apica kho bhikkhu niddisati --- ``asukasmiá¹ƒ nÄ• ma
bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti, so gantvÄ• tassa hatthe akappiyavatthuá¹ƒ d
kiá¹‡itvÄ• dadeyyÄ• sÄ«â€™â€™ ti Ä• gantvÄ• bhikkhussa Ä• rocetvÄ• gacchati, ayame
asammukhÄ• niddiá¹-á¹-ho.

na heva kho so dÅ«to attanÄ• Ä• gantvÄ• Ä• roceti, apica kho aÃ±Ã±aá¹ƒ pahiá¹‡ati ``dinn
tassa hatthe cÄ«varacetÄ• pannaá¹ƒ, cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti, ayaá¹ƒ du
asammukhÄ• niddiá¹-á¹-ho.

na heva kho aÃ±Ã±aá¹ƒ pahiá¹‡ati, apica kho gacchantova bhikkhuá¹ƒ vadati ``ahaá¹ƒ tass
cÄ«varacetÄ• pannaá¹ƒ dassÄ• mi, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti, ayaá
asammukhÄ• niddiá¹-á¹-hoti evaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho tayo asammukhÄ• niddiá
bhikkhunÄ• niddiá¹-á¹-haveyyÄ• vaccakarÄ• \Ee III 676/ nÄ• ma. etesu imasmiá¹ƒ rÄ• jasi
paá¹-ipajjitabbaá¹ƒ.

aparo bhikkhu purimanayeneva dÅ«tena pucchito natthitÄ• ya vÄ• , avicÄ• retukÄ• matÄ• y
kappiyakÄ• rakoâ€™â€™ ti vadati, tasmiÃ±ca khaá¹‡e koci manusso Ä• gacchati, dÅ«to ta
akappiyavatthuá¹ƒ datvÄ• ``imassa hatthato cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti vatv
sammukhÄ• niddiá¹-á¹-ho.

aparo \Be II 256/ dÅ«to gÄ• maá¹ƒ pavisitvÄ• attanÄ• abhirucitassa kassaci hatthe akappiy
purimanayeneva Ä• gantvÄ• Ä• roceti, aÃ±Ã±aá¹ƒ vÄ• pahiá¹‡ati, ``ahaá¹ƒ asukassa nÄ•
cÄ«varacetÄ• pannaá¹ƒ dassÄ• mi, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti vatvÄ
dÅ«tena asammukhÄ• niddiá¹-á¹-hoti evaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho, tayo asammuk
cattÄ• ro dÅ«tena niddiá¹-á¹-haveyyÄ• vaccakarÄ• \Ne II 231/ nÄ• ma. etesu meá¹‡á¸• aka

paá¹-ipajjitabbaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``santi, bhikkhave, manussÄ• saddhÄ• pasannÄ• ,
hatthe hiraÃ±Ã±aá¹ƒ upanikkhipanti --- `iminÄ• ayyassa yaá¹ƒ kappiyaá¹ƒ taá¹ƒ dethÄ• â€
bhikkhave, yaá¹ƒ tato kappiyaá¹ƒ taá¹ƒ sÄ• dituá¹ƒ, na tvevÄ• haá¹ƒ, bhikkhave, kenaci par
jÄ• tarÅ«parajataá¹ƒ sÄ• ditabbaá¹ƒ pariyesitabbanti vadÄ• mÄ«â€™â€™ ti (Vin I 299). etth
pamÄ• á¹‡aá¹ƒ natthi, mÅ«laá¹ƒ asÄ• diyantena sahassakkhattumpi codanÄ• ya vÄ• á¹-hÄ
kappiyabhaá¹‡á¸• aá¹ƒ sÄ• dituá¹ƒ vaá¹-á¹-ati. no ce deti, aÃ±Ã±aá¹ƒ kappiyakÄ• rakaá¹ƒ á
Ä• harÄ• petabbaá¹ƒ. sace icchati mÅ«lasÄ• mikÄ• nampi kathetabbaá¹ƒ; no ce icchati na k

aparo bhikkhu purimanayeneva dÅ«tena pucchito ``natthamhÄ• kaá¹ƒ kappiyakÄ• rakoâ€™
samÄ«pe á¹-hito sutvÄ• ``Ä• hara bho ahaá¹ƒ ayyassa cÄ«varaá¹ƒ cetÄ• petvÄ• dassÄ• n
``handa bho dadeyyÄ• sÄ«â€™â€™ ti tassa hatthe datvÄ• bhikkhussa anÄ• rocetvÄ• va g
mukhavevaá¹-ikakappiyakÄ• rako. aparo bhikkhuno upaá¹-á¹-hÄ• kassa vÄ• aÃ±Ã±assa vÄ
datvÄ• ``therassa cÄ«varaá¹ƒ dadeyyÄ• sÄ«â€™â€™ ti \Ee III 677/ ettova pakkamati, ayaá
parammukhakappiyakÄ• rakoti ime dve aniddiá¹-á¹-hakappiyakÄ• rakÄ• nÄ• ma. etesu aÃ±
paá¹-ipajjitabbaá¹ƒ. sace sayameva cÄ«varaá¹ƒ Ä• netvÄ• dadanti, gahetabbaá¹ƒ. no ce, k
desanÄ• mattameva cetaá¹ƒ ``dÅ«tena cÄ«varacetÄ• pannaá¹ƒ pahiá¹‡eyyÄ• â€™â€™ ti s
piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya dadantesupi eseva nayo. na kevalaÃ±ca attanoyeva
na vaá¹-á¹-ati, sacepi koci jÄ• tarÅ«parajataá¹ƒ Ä• netvÄ• ``idaá¹ƒ saá¹…ghassa dammi, Ä
cetiyaá¹ƒ vÄ• bhojanasÄ• lÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraâ€™â€™ nti vadati, idampi sampa
yassa kassaci hi aÃ±Ã±assatthÄ• ya sampaá¹-icchantassa dukkaá¹-aá¹ƒ hotÄ«ti __mahÄ• p

sace \Be II 257/ pana ``nayidaá¹ƒ bhikkhÅ«naá¹ƒ sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
``vaá¸• á¸• hakÄ«naá¹ƒ vÄ• kammakarÄ• naá¹ƒ vÄ• hatthe bhavissati, kevalaá¹ƒ tumhe su
jÄ• nÄ• thÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ hatthe datvÄ• pakkamati, vaá¹-á¹-ati. athÄ• pi ``m
bhavissati mayhameva vÄ• hatthe bhavissati, kevalaá¹ƒ tumhe yaá¹ƒ yassa dÄ• tabbaá¹ƒ,
peseyyÄ• thÄ• â€™â€™ ti vadati, evampi vaá¹-á¹-ati.

sace pana saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• puggalaá¹ƒ vÄ• anÄ• masitvÄ• ``idaá¹ƒ hira
dema, vihÄ• rassa dema, navakammassa demÄ• â€™â€™ ti vadanti, paá¹-ikkhipituá¹ƒ na v
bhaá¹‡antÄ«â€™â€™ ti \Ne II 232/ kappiyakÄ• rakÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. ``cetiyÄ• dÄ
gahetvÄ• á¹-hapethÄ• â€™â€™ ti vuttena pana ``amhÄ• kaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-atÄ«â
paá¹-ikkhipitabbaá¹ƒ.

sace pana koci bahuá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ Ä• netvÄ• ``idaá¹ƒ saá¹…ghassa damm
paribhuÃ±jathÄ• â€™â€™ ti vadati, taá¹ƒ ce saá¹…gho sampaá¹-icchati, paá¹-iggahaá¹‡epi
tatra ce eko bhikkhu ``nayidaá¹ƒ kappatÄ«â€™â€™ ti paá¹-ikkhipati, upÄ• sako ca ``yadi na
bhavissatÄ«â€™â€™ ti gacchati. so bhikkhu ``tayÄ• saá¹…ghassa lÄ• bhantarÄ• yo katoâ
vattabbo. yo hi taá¹ƒ codeti, sveva sÄ• pattiko hoti, tena pana ekena bahÅ« anÄ• pattikÄ• k

678/ pana bhikkhÅ«hi ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhitte ``kappiyakÄ• rakÄ• naá¹ƒ v
mama purisÄ• naá¹ƒ vÄ• mayhaá¹ƒ vÄ• hatthe bhavissati, kevalaá¹ƒ tumhe paccaye parib
vaá¹-á¹-ati.

catupaccayatthÄ• ya ca dinnaá¹ƒ yena yena paccayena attho hoti, tadatthaá¹ƒ upanetabbaá
dinnaá¹ƒ cÄ«vareyeva upanetabbaá¹ƒ. sace cÄ«varena tÄ• diso attho natthi, piá¹‡á¸• apÄ•
kilamati, saá¹…ghasuá¹-á¹-hutÄ• ya apaloketvÄ• tadatthÄ• yapi upanetabbaá¹ƒ. esa nayo
piá¹‡á¸• apÄ• tagilÄ• napaccayatthÄ• ya dinnepi, senÄ• sanatthÄ• ya dinnaá¹ƒ pana senÄ•
senÄ• saneyeva upanetabbaá¹ƒ. sace pana bhikkhÅ«su senÄ• sanaá¹ƒ chaá¸• á¸• etvÄ• g
Ä«dise kÄ• le senÄ• sanaá¹ƒ vissajjetvÄ• pi bhikkhÅ«naá¹ƒ paribhogo anuÃ±Ã±Ä• to, tasm
mÅ«lacchejjaá¹ƒ akatvÄ• yÄ• panamattaá¹ƒ paribhuÃ±jitabbaá¹ƒ.

na \Be II 258/ kevalaÃ±ca hiraÃ±Ã±asuvaá¹‡á¹‡ameva, aÃ±Ã±ampi khettavatthÄ• di akappi
sampaá¹-icchitabbaá¹ƒ. sace hi koci ``mayhaá¹ƒ tisassasampÄ• danakaá¹ƒ mahÄ• taá¸·Ä•
saá¹…ghassa dammÄ«â€™â€™ ti vadati, taá¹ƒ ce saá¹…gho sampaá¹-icchati, paá¹-iggaha
Ä• pattiyeva. yo pana taá¹ƒ paá¹-ikkhipati, so purimanayeneva na kenaci kiÃ±ci vattabbo. yo
sveva sÄ• pattiko hoti, tena pana ekena bahÅ« anÄ• pattikÄ• katÄ• .

yo pana ``tÄ• disaá¹ƒyeva taá¸·Ä• kaá¹ƒ dammÄ«â€™â€™ ti vatvÄ• bhikkhÅ«hi ``na vaá¹-
paá¹-ikkhitto vadati ``asukaÃ±ca asukaÃ±ca saá¹…ghassa taá¸·Ä• kaá¹ƒ atthi, taá¹ƒ kathaá
ti. so vattabbo --- ``kappiyaá¹ƒ katvÄ• dinnaá¹ƒ bhavissatÄ«â€™â€™ ti. kathaá¹ƒ dinnaá¹ƒ
``cattÄ• ro paccaye paribhuÃ±jathÄ• â€™â€™ ti vatvÄ• dinnanti. so sace ``sÄ• dhu, bhante
saá¹…gho paribhuÃ±jatÅ«â€™â€™ ti \Ne II 233/ deti, vaá¹-á¹-ati. athÄ• pi ``taá¸·Ä• kaá¹ƒ g
vatvÄ• ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhitto ``kappiyakÄ• rako atthÄ«â€™â€™ ti pucc
\Ee III 679/ vutte ``idaá¹ƒ asuko nÄ• ma vicÄ• ressati, asukassa vÄ• hatthe, mayhaá¹ƒ vÄ•
saá¹…gho kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jatÅ«â€™â€™ ti vadati, vaá¹-á¹-ati. sacepi ``na
paá¹-ikkhitto ``udakaá¹ƒ paribhuÃ±jissati, bhaá¹‡á¸• akaá¹ƒ dhovissati, migapakkhino piviss
vadati, evampi vaá¹-á¹-ati. athÄ• pi ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhitto vadati ``kappiy
gaá¹‡hathÄ• â€™â€™ ti. ``sÄ• dhu, upÄ• saka, saá¹…gho pÄ• nÄ«yaá¹ƒ pivissati, bhaá¹‡â
migapakkhino pivissantÄ«â€™â€™ ti vatvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

athÄ• pi ``mama taá¸·Ä• kaá¹ƒ vÄ• pokkharaá¹‡iá¹ƒ vÄ• saá¹…ghassa dammÄ«â€™â€™
saá¹…gho pÄ• nÄ«yaá¹ƒ pivissatÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-at
hatthakammaá¹ƒ yÄ• citvÄ• sahatthena ca kappiyapathaviá¹ƒ khanitvÄ• udakaparibhogatt
kÄ• ritaá¹ƒ hoti, taá¹ƒ ce nissÄ• ya sassaá¹ƒ nipphÄ• detvÄ• manussÄ• vihÄ• re kappiyab
vaá¹-á¹-ati. atha manussÄ• eva saá¹…ghassa upakÄ• ratthÄ• ya saá¹…ghikabhÅ«miá¹ƒ kh
nipphannasassato kappiyabhaá¹‡á¸• aá¹ƒ denti, evampi vaá¹-á¹-ati. ``amhÄ• kaá¹ƒ ekaá¹ƒ
á¹-hapethÄ• â€™â€™ ti vutte ca á¹-hapetumpi labbhati. atha pana te manussÄ• rÄ• jabalin

aÃ±Ã±e paá¹-ipajjanti, na ca bhikkhÅ«naá¹ƒ kiÃ±ci denti, udakaá¹ƒ vÄ• retuá¹ƒ labbhati. taÃ
kasikammakÄ• leyeva, na sassakÄ• le. sace te vadanti ``nanu, bhante, pubbepi manussÄ•
akaá¹ƒsÅ«â€™â€™ ti \Be II 259/. tato vattabbÄ• --- ``te saá¹…ghassa imaÃ±ca imaÃ±ca u
idaÃ±cidaÃ±ca kappiyabhaá¹‡á¸• aá¹ƒ adaá¹ƒsÅ«â€™â€™ ti. sace vadanti --- ``mayampi d
vaá¹-á¹-ati.

sace pana koci abyatto akappiyavohÄ• rena taá¸·Ä• kaá¹ƒ paá¹-iggaá¹‡hÄ• ti vÄ• kÄ• reti v
paribhuÃ±jitabbaá¹ƒ, taá¹ƒ nissÄ• ya laddhaá¹ƒ kappiyabhaá¹‡á¸• ampi akappiyameva. sac
pariccattabhÄ• vaá¹ƒ Ã±atvÄ• sÄ• miko vÄ• tassa puttadhÄ«taro vÄ• aÃ±Ã±o vÄ• koci va
kappiyavohÄ• rena deti, vaá¹-á¹-ati. pacchinne kulavaá¹ƒse yo tassa janapadassa sÄ• miko
III 680/ puna deti, cittalapabbate bhikkhunÄ• nÄ«haá¹-audakavÄ• hakaá¹ƒ __aá¸·anÄ• garÄ
vaá¹-á¹-ati.

kappiyavohÄ• repi udakavasena paá¹-iggahitataá¸·Ä• ke suddhacittÄ• naá¹ƒ mattikuddharaá
\Ne II 234/ ca kÄ• tuá¹ƒ vaá¹-á¹-ati. taá¹ƒ nissÄ• ya pana sassaá¹ƒ karonte disvÄ• kappiyak
á¹-hapetuá¹ƒ na vaá¹-á¹-ati. yadi te sayameva kappiyabhaá¹‡á¸• aá¹ƒ denti, gahetabbaá¹ƒ.
codetabbaá¹ƒ, na sÄ• retabbaá¹ƒ. paccayavasena paá¹-iggahitataá¸·Ä• ke kappiyakÄ• raka
vaá¹-á¹-ati. mattikuddharaá¹‡apÄ• á¸·ibandhanÄ• dÄ«ni pana kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace
sayameva karonti, vaá¹-á¹-ati. abyattena pana lajjibhikkhunÄ• kÄ• rÄ• pitesu kiÃ±cÄ• pi pa
kappiyaá¹ƒ, bhikkhussa payogapaccayÄ• uppannena missakattÄ• visagatapiá¹‡á¸• apÄ• t
akappiyamaá¹ƒsarasamissakabhojanaá¹ƒ viya ca dubbinibbhogaá¹ƒ hoti, sabbesaá¹ƒ akapp

sace pana ``udakassa okÄ• so atthi, taá¸·Ä• kassa pÄ• á¸·i thirÄ• , yathÄ• bahuá¹ƒ udakaá
karohi, tÄ«rasamÄ«pe udakaá¹ƒ karohÄ«â€™â€™ ti evaá¹ƒ udakameva vicÄ• reti, vaá¹-á¹-
pÄ• tenti, ``udakakammaá¹ƒ labbhatu upÄ• sakÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. ``sassaá
ti vattuá¹ƒ pana na vaá¹-á¹-ati. sace pana taá¸·Ä• ke atibahuá¹ƒ udakaá¹ƒ disvÄ• passato v
mÄ• tikaá¹ƒ nÄ«harÄ• peti, vanaá¹ƒ chindÄ• petvÄ• kedÄ• re kÄ• rÄ• peti, porÄ• á¹‡akedÄ
aggahetvÄ• atirekaá¹ƒ gaá¹‡hÄ• ti, navasasse vÄ• akÄ• lasasse vÄ• aparicchinnabhÄ• g
dethÄ• â€™â€™ ti kahÄ• paá¹‡e uá¹-á¹-hÄ• peti, sabbesaá¹ƒ akappiyaá¹ƒ.

yo \Be II 260/ pana ``kassatha vapathÄ• â€™â€™ ti avatvÄ• ``ettakÄ• ya bhÅ«miyÄ• , etta
evaá¹ƒ bhÅ«miá¹ƒ vÄ• patiá¹-á¹-hapeti, ``ettake bhÅ«mibhÄ• ge amhehi sassaá¹ƒ kataá¹ƒ,
bhÄ• gaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadantesu kassakesu bhÅ«mippamÄ• á¹‡aggahaá¹‡a
daá¹‡á¸• ena vÄ• minÄ• ti, khale vÄ• á¹-hatvÄ• rakkhati, khalato vÄ• nÄ«harÄ• peti, koá¹
paá¹-isÄ• meti, tasseva taá¹ƒ akappiyaá¹ƒ.

sace kassakÄ• kahÄ• paá¹‡e Ä• haritvÄ• ``ime saá¹…ghassa Ä• haá¹-Ä• â€™â€™ ti vada
saá¹…gho kahÄ• paá¹‡e khÄ• datÄ«â€™â€™ ti saÃ±Ã±Ä• ya ``ettakehi kahÄ• paá¹‡ehi sÄ

yÄ• guÄ• dÄ«ni sampÄ• dehÄ«â€™â€™ ti vadati. yaá¹ƒ te Ä• haranti, sabbesaá¹ƒ akappiya
kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• .

sace dhaÃ±Ã±aá¹ƒ Ä• haritvÄ• idaá¹ƒ saá¹…ghassa Ä• haá¹-anti vadanti, aÃ±Ã±ataro ca b
``ettakehi vÄ«hÄ«hi idaÃ±cidaÃ±ca Ä• harathÄ• â€™â€™ ti vadati. yaá¹ƒ te Ä• haranti, tass
dhaÃ±Ã±assa vicÄ• ritattÄ• .

sace \Ne II 235/ taá¹‡á¸• ulaá¹ƒ vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• Ä• haritvÄ• ``idaá¹ƒ saá¹…ghas
vadanti, aÃ±Ã±ataro ca bhikkhu purimanayeneva ``ettakehi taá¹‡á¸• ulehi idaÃ±cidaÃ±ca Ä•
vadati. yaá¹ƒ te Ä• haranti, sabbesaá¹ƒ kappiyaá¹ƒ. kasmÄ• ? kappiyÄ• naá¹ƒ taá¹‡á¸• ulÄ•
kayavikkayepi anÄ• patti, kappiyakÄ• rakassa Ä• cikkhitattÄ• .

pubbe pana cittalapabbate eko bhikkhu catusÄ• ladvÄ• re ``aho vata sve saá¹…ghassa etta
paceyyuâ€™â€™ nti Ä• rÄ• mikÄ• naá¹ƒ saÃ±Ã±Ä• jananatthaá¹ƒ bhÅ«miyaá¹ƒ maá¹‡á¸•
Ä• rÄ• miko tatheva katvÄ• dutiyadivase bheriyÄ• Ä• koá¹-itÄ• ya sannipatite saá¹…ghe pA
saá¹…ghattheraá¹ƒ Ä• ha --- ``bhante, amhehi ito pubbe neva pitÅ«naá¹ƒ na pitÄ• mahÄ• n
sutapubbaá¹ƒ, ekena ayyena catussÄ• ladvÄ• re pÅ«vatthÄ• ya saÃ±Ã±Ä• katÄ• , ito dÄ• n
cittÄ• nurÅ«paá¹ƒ vadantu, amhÄ• kampi phÄ• suvihÄ• ro bhavissatÄ«â€™â€™ ti. mahÄ• t
ekabhikkhunÄ• pi pÅ«vo na gahito. evaá¹ƒ pubbe tatruppÄ• dampi na paribhuÃ±jiá¹ƒsu. tas

sallekhaá¹ƒ \Be II 261/ accajantena, appamattena bhikkhunÄ• .

kappiyepi na kÄ• tabbÄ• , Ä• misatthÄ• ya lolatÄ• ti ||

yo \Ee III 682/ cÄ• yaá¹ƒ taá¸·Ä• ke vutto, pokkharaá¹‡Ä«-udakavÄ• hakamÄ• tikÄ• dÄ«sup

pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aucchuphalÄ• phalÄ• dÄ«naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ yaá¹ƒ k
vÄ• dammÄ«ti vuttepi ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitvÄ• taá¸·Ä• ke vuttanayen
kappiyavohÄ• rena ``catupaccayaparibhogatthÄ• ya dammÄ«â€™â€™ ti vadati, tadÄ• sam
dammi, araÃ±Ã±aá¹ƒ dammÄ«â€™â€™ ti vutte pana vaá¹-á¹-ati. sace manussÄ• bhikkhÅ«
rukkhe chinditvÄ• aparaá¹‡á¹‡Ä• dÄ«ni sampÄ• detvÄ• bhikkhÅ«naá¹ƒ bhÄ• gaá¹ƒ denti,
codetabbÄ• . sace kenacideva antarÄ• yena tesu pakkantesu aÃ±Ã±e karonti, na ca bhikkh
vÄ• retabbÄ• . sace vadanti --- ``nanu, bhante, pubbepi manussÄ• idha sassÄ• ni akaá¹ƒsÅ
vattabbÄ• --- ``te saá¹…ghassa idaÃ±cidaÃ±ca kappiyabhaá¹‡á¸• aá¹ƒ adaá¹ƒsÅ«â€™â€™
``mayampi dassÄ• mÄ• â€™â€™ ti evaá¹ƒ vaá¹-á¹-ati.

kaÃ±ci \Ne II 236/ sassuá¹-á¹-hÄ• nakaá¹ƒ bhÅ«mippadesaá¹ƒ sandhÄ• ya ``sÄ«maá¹ƒ den
vaá¹-á¹-ati. sÄ«mÄ• paricchedanatthaá¹ƒ pana thambhÄ• vÄ• pÄ• sÄ• á¹‡Ä• vÄ• sayaá¹

bhÅ«mi nÄ• ma anagghÄ• appakenÄ• pi pÄ• rÄ• jiko bhaveyya, Ä• rÄ• mikÄ• naá¹ƒ pana
á¹-hÄ• nena amhÄ• kaá¹ƒ sÄ«mÄ• gatÄ• â€™â€™ ti. sacepi hi te adhikaá¹ƒ gaá¹‡hanti, pa
anÄ• patti. yadi pana rÄ• jarÄ• jamahÄ• mattÄ• dayo sayameva thambhe á¹-hapÄ• petvÄ•
paribhuÃ±jathÄ• â€™â€™ ti denti, vaá¹-á¹-atiyeva.

sace koci antosÄ«mÄ• ya taá¸·Ä• kaá¹ƒ khanati, vihÄ• ramajjhena vÄ• mÄ• tikaá¹ƒ neti,
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡Ä• dÄ«ni dussanti, vÄ• retabbo. sace saá¹…gho kiÃ±ci la
na vÄ• reti, eko bhikkhu vÄ• reti, sova bhikkhu issaro. sace eko bhikkhu na vÄ• reti, ``netha
tesaá¹ƒyeva pakkho hoti, saá¹…gho vÄ• reti, saá¹…ghova issaro. saá¹…ghikesu hi kammes
karoti, sova issaro. sace vÄ• riyamÄ• nopi karoti, heá¹-á¹-hÄ• gahitaá¹ƒ paá¹ƒsuá¹ƒ heá¹-á
upari gahitaá¹ƒ paá¹ƒsuá¹ƒ upari pakkhipitvÄ• pÅ«retabbÄ• .

sace \Be II 262/ koci yathÄ• jÄ• tameva ucchuá¹ƒ vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• alÄ• bukumbh
683/ vÄ• valliphalaá¹ƒ dÄ• tukÄ• mo ``etaá¹ƒ sabbaá¹ƒ ucchukhettaá¹ƒ aparaá¹‡á¹‡avatthu
dammÄ«â€™â€™ ti vadati, saha vatthunÄ• parÄ• maá¹-á¹-hattÄ• ``na vaá¹-á¹-atÄ«â€™â€
__mahÄ• padumatthero_ pana ``abhilÄ• pamattametaá¹ƒ sÄ• mikÄ• naá¹ƒyeva hi so bhÅ«
vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha.

``dÄ• saá¹ƒ dammÄ«â€™â€™ ti vadati, na vaá¹-á¹-ati. ``Ä• rÄ• mikaá¹ƒ dammi, veyyÄ• va
kappiyakÄ• rakaá¹ƒ dammÄ«â€™â€™ ti vutte vaá¹-á¹-ati. sace so Ä• rÄ• miko purebhattam
saá¹…ghasseva kammaá¹ƒ karoti, sÄ• maá¹‡erassa viya sabbaá¹ƒ bhesajjapaá¹-ijagganam
purebhattameva saá¹…ghassa kammaá¹ƒ karoti, pacchÄ• bhattaá¹ƒ attano kammaá¹ƒ karo
dÄ• tabbo. yepi paÃ±cadivasavÄ• rena vÄ• pakkhavÄ• rena vÄ• saá¹…ghassa kammaá¹ƒ
karonti, tesampi karaá¹‡akÄ• leyeva bhattaÃ±ca nivÄ• po ca dÄ• tabbo. sace saá¹…ghassa
attanoyeva kammaá¹ƒ katvÄ• jÄ«vanti, te ce hatthakammamÅ«laá¹ƒ Ä• netvÄ• denti, gahe
kiÃ±ci vattabbÄ• . yaá¹ƒ kiÃ±ci rajakadÄ• sampi pesakÄ• radÄ• sampi Ä• rÄ• mikanÄ• men
vaá¹-á¹-ati.

sace ``gÄ• vo demÄ• â€™â€™ ti vadanti, ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitabbÄ• .
237/ paá¹‡á¸• itehi paÃ±ca gorasaparibhogatthÄ• ya dinnÄ• ti, ``mayampi paÃ±cagorasapa
ti vutte vaá¹-á¹-ati. ajikÄ• dÄ«supi eseva nayo. ``hatthiá¹ƒ dema, assaá¹ƒ mahisaá¹ƒ kukkuá
demÄ• â€™â€™ ti vadanti, sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati. sace keci manussÄ• ``appos
hotha, mayaá¹ƒ ime gahetvÄ• tumhÄ• kaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ dassÄ• mÄ• â€™â€™
``kukkuá¹-asÅ«karÄ• sukhaá¹ƒ jÄ«vantÅ«â€™â€™ ti araÃ±Ã±e vissajjetuá¹ƒ vaá¹-á¹-ati. ``
imaá¹ƒ khettaá¹ƒ, imaá¹ƒ vatthuá¹ƒ, vihÄ• rassa demÄ• â€™â€™ ti vutte paá¹-ikkhituá¹ƒ
sesamettha uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su idampi chasamuá¹-á¹-hÄ• naá¹ƒ kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkh

paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammavacÄ«kammaá¹ƒ \Ee III 684/, ticittaá¹ƒ, tivedananti.

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito cÄ«varavaggo paá¹-hamo.

2. kosiyavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<542> __tena_ \Be II 263/ __samayenÄ• _ti kosiyasikkhÄ• padaá¹ƒ. tattha __santharitvÄ• bhÅ«mibhÄ• ge kosiyaá¹ƒsÅ«ni uparÅ«pari santharitvÄ• kaÃ±jikÄ• dÄ«hi siÃ±citvÄ• kataá kosiyaá¹ƒsunÄ• missitvÄ• _ti tiá¹-á¹-hatu attano rucivasena missitaá¹ƒ, sacepi tassa karaá¹ ekaá¹ƒ kosiyaá¹ƒsuá¹ƒ Ä• netvÄ• pÄ• teti, evampi missetvÄ• katameva hotÄ«ti. sesaá¹ƒ u

chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ paá¹‡á¹‡attivajja kÄ• yakammavacÄ«kammaá¹ƒ,

ticittaá¹ƒ, tivedananti.

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ•

<547> __tena samayenÄ• _ti suddhakÄ• á¸·akasikkhÄ• padaá¹ƒ. tattha __suddhakÄ• á¸·ak kÄ• á¸·akÄ• naá¹ƒ \Ne II 238/, aÃ±Ã±ehi amissitakÄ• á¸·akÄ• nanti attho. sesaá¹ƒ uttÄ• nat samuá¹-á¹-hÄ• nÄ• dÄ«nipi kosiyasikkhÄ• padasadisÄ• nevÄ• ti.

suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•

<552> __tena samayenÄ• _ti dvebhÄ• gasikkhÄ• padaá¹ƒ. __tattha ante Ä• diyitvÄ• _ti san viya dassetvÄ• odÄ• taá¹ƒ alliyÄ• petvÄ• .

__dve bhÄ• gÄ• _ti dve koá¹-á¹-hÄ• sÄ• . __Ä• dÄ• tabbÄ• _ti gahetabbÄ• . __gocariyÄ• na __dve tulÄ• Ä• dÄ• tabbÄ• _ti catÅ«hi tulÄ• hi kÄ• retukÄ• maá¹ƒ sandhÄ• ya vuttaá¹ƒ. att eá¸·akalomehi kÄ• tukÄ• mo hoti, tesu dve koá¹-á¹-hÄ• sÄ• kÄ• á¸·akÄ• naá¹ƒ eko odÄ• tÄ

idameva dassitaá¹ƒ hotÄ«ti veditabbaá¹ƒ. sesaá¹ƒ uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«nipi \Be II 264/ kosiyasikkhÄ• padasadisÄ• neva. kevalaá¹ƒ idaá¹ƒ Ä
karaá¹‡ato kiriyÄ• kiriyaá¹ƒ veditabbanti.

dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

<557> __tena_ \Ee III 685/ __samayenÄ• _ti chabbassasikkhÄ• padaá¹ƒ. tattha __Å«hadan
santhatÄ• naá¹ƒ upari vaccampi passÄ• vampi karontÄ«ti vuttaá¹ƒ hoti.

__dinnÄ• saá¹…ghena itthannÄ• massa bhikkhuno santhatasammutÄ«_ti evaá¹ƒ laddhasa
vÅ«pasammati, tÄ• va yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ gacchati, tattha tattha santhataá¹ƒ kÄ• tuá
hutvÄ• puna mÅ«labyÄ• dhinÄ• va gilÄ• no hoti, soyeva parihÄ• ro, natthaÃ±Ã±aá¹ƒ samm
__phussadevatthero_ Ä• ha. __upatissatthero_ pana ``so vÄ• byÄ• dhi paá¹-ikuppatu, aÃ±
gilÄ• noâ€™ ti nÄ• maá¹ƒ laddhaá¹ƒ laddhameva, puna sammutikiccaá¹ƒ natthÄ«â€™â€™

__orena_ \Ne II 239/ __ce channaá¹ƒ vassÄ• na_nti channaá¹ƒ vassÄ• naá¹ƒ orimabhÄ• ge
pana saá¹…khyÄ• mattadassanatthaá¹ƒ ``Å«nakachabbassÄ• nÄ«â€™â€™ ti vuttaá¹ƒ.

__anÄ• patti chabbassÄ• ni karotÄ«_ti yadÄ• chabbassÄ• ni paripuá¹‡á¹‡Ä• ni honti, tadÄ•
dutiyapadepi ``yadÄ• atirekachabbassÄ• ni honti, tadÄ• karotÄ«â€™â€™ ti evamattho daâ
chabbassÄ• ni karotÄ«ti. sesaá¹ƒ uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«ni kosiyasikkhÄ• padasadisÄ• nevÄ• ti.

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ•

<565> __tena samayenÄ• _ti nisÄ«danasanthatasikkhÄ• padaá¹ƒ. tattha __icchÄ• mahaá¹ƒ
taá¹ƒ temÄ• saá¹ƒ na kiÃ±ci bodhaneyyasattaá¹ƒ addasa, tasmÄ• \Be II 265/ evamÄ• ha. e
dhammadesanÄ• kattabbÄ• siyÄ• . yasmÄ• panassa etadahosi --- ``mayi okÄ• saá¹ƒ kÄ•
adhammikaá¹ƒ katikavattaá¹ƒ karissanti, taá¹ƒ upaseno bhindissati. ahaá¹ƒ tassa pasÄ«ditv
dassanaá¹ƒ anujÄ• nissÄ• mi, tato maá¹ƒ passitukÄ• mÄ• bahÅ« bhikkhÅ« dhutaá¹…gÄ• n
ujjhitasanthatapaccayÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™â€™ ti, tasmÄ• evam
Ä• nisaá¹ƒsÄ• nÄ«ti.

__sapariso yena bhagavÄ• tenupasaá¹…kamÄ«_ti \Ee III 686/ thero kira ``na, bhikkhave, Å
upasampÄ• detabbo, yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 75) in
``kathaÃ±hi nÄ• ma tvaá¹ƒ moghapurisa aÃ±Ã±ehi ovadiyo anusÄ• siyo aÃ±Ã±aá¹ƒ ovaditu
maÃ±Ã±issasÄ«â€™â€™ ti evamÄ• dinÄ• nayena garahaá¹ƒ labhitvÄ• ``satthÄ• mayhaá
adÄ• si, so dÄ• nÄ• haá¹ƒ bhagavantaá¹ƒ teneva puá¹‡á¹‡acandasassirÄ«kena sabbÄ• kÄ
brahmaghosaá¹ƒ nicchÄ• retvÄ• parisaá¹ƒyeva nissÄ• ya sÄ• dhukÄ• raá¹ƒ dÄ• pessÄ• m
atirekayojanasataá¹ƒ paá¹-ikkamitvÄ• parisaá¹ƒ cinitvÄ• paÃ±camattehi bhikkhusatehi pari
bhagavantaá¹ƒ upasaá¹…kamanto. tena vuttaá¹ƒ --- ``sapariso yena bhagavÄ• tenupasaá¹
sakkÄ• buddhÄ• naá¹ƒ aÃ±Ã±athÄ• Ä• rÄ• dhetuá¹ƒ aÃ±Ã±atra vattasampattiyÄ• .

__bhagavato_ \Ne II 240/ __avidÅ«re nisinno_ti vattasampattiyÄ• parisuddhabhÄ• vena nir
kaÃ±canapabbatassa bhagavato avidÅ«re nisinno. __etadavocÄ• _ti kathÄ• samuá¹-á¹-hÄ•
__manÄ• pÄ• ni te bhikkhu paá¹ƒsukÅ«lÄ• nÄ«_ti bhikkhu tava imÄ• ni paá¹ƒsukÅ«lÄ• ni m
khantiyÄ• gahitÄ• nÄ«ti attho. __na kho me, bhante, manÄ• pÄ• nÄ«_ti, bhante na mayÄ•
galaggÄ• hena viya matthakatÄ• á¸·anena viya ca gÄ• hitomhÄ«ti dasseti.

__paÃ±Ã±Ä• yissatÄ«_ti paÃ±Ã±Ä• to abhiÃ±Ã±Ä• to bhavissati, tattha sandississatÄ«ti vut
apaÃ±Ã±attaá¹ƒ paÃ±Ã±apessÄ• mÄ• _ti mayaá¹ƒ sÄ• vakÄ• nÄ• ma apaÃ±Ã±attaá¹ƒ na
eso yadidaá¹ƒ \Be II 266/ ``pÄ• cittiyaá¹ƒ dukkaá¹-aâ€™â€™ ntiÄ• dinÄ• nayena
apaÃ±Ã±attasikkhÄ• padapaÃ±Ã±apanaá¹ƒ paÃ±Ã±attasamucchindanaá¹ƒ vÄ• . __samÄ•
sikkhÄ• padaá¹ƒ samÄ• diyitvÄ• , ``sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti sampaá¹-icchitvÄ• yath
sabbasikkhÄ• padesu sikkhissÄ• mÄ• ti dasseti. tassa \Ee III 687/ Ä• raddhacitto punapi ``s
sÄ• dhukÄ• ramadÄ• si.

<566> __anuÃ±Ã±Ä• tÄ• vuso_ti anuÃ±Ã±Ä• taá¹ƒ, Ä• vuso. __pihentÄ• _ti pihayantÄ• . __
santhate catutthacÄ«varasaÃ±Ã±itÄ• ya sabbasanthatÄ• ni ujjhitvÄ• . __dhammiá¹ƒ kathaá
Ä• mantesÄ«_ti bhagavÄ• santhatÄ• ni vippakiá¹‡á¹‡Ä• ni disvÄ• ``saddhÄ• deyyavinipÄ•
paribhogupÄ• yaá¹ƒ nesaá¹ƒ dassessÄ• mÄ«â€™â€™ ti dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikk

<567> __sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampÄ«_ti sakiá¹ƒ nisinnaÃ±ceva nipannaÃ±ca.
ekapassato vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• chinditvÄ• gahitaá¹-á¹-hÄ• naá¹ƒ yathÄ• v
evaá¹ƒ gahetabbaá¹ƒ, santharantena pana pÄ• á¸·iyaá¹ƒ vuttanayeneva ekadese vÄ• santh
vÄ• missakaá¹ƒ katvÄ• santharitabbaá¹ƒ, evaá¹ƒ thirataraá¹ƒ hotÄ«ti. sesaá¹ƒ uttÄ• natthá

samuá¹-á¹-hÄ• nÄ• dÄ«ni kiriyÄ• kiriyattÄ• imassa sikkhÄ• padassa dvebhÄ• gasikkhÄ• pa

imesu pana paÃ±casu santhatesu purimÄ• ni tÄ«á¹‡i vinayakammaá¹ƒ katvÄ• paá¹-ilabhitv

vaá¹-á¹-anti, pacchimÄ• ni dve vaá¹-á¹-antÄ«ti veditabbÄ• nÄ«ti.

nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

<571> __tena_ \Ne II 241/ __samayenÄ• _ti eá¸·akalomasikkhÄ• padaá¹ƒ. tattha __uppaá¹-
bhante, kÄ«tÄ• nÄ«â€™â€™ tiÄ• dÄ«ni vadantÄ• avahasiá¹ƒsu. __á¹-hitakova Ä• sumbhÄ
mahantaá¹ƒ dÄ• rubhÄ• raá¹ƒ Ä• netvÄ• kilantÄ• á¹-hitakÄ• va pÄ• tenti, evaá¹ƒ pÄ• tesÄ

<572> __sahatthÄ• _ti \Be II 267/ sahatthena, attanÄ• haritabbÄ• nÄ«ti vuttaá¹ƒ hoti. __bal
pÄ• tetÄ«_ti tiyojanato bahi pÄ• teti. anantarÄ• yena patanake hatthato muttamatte lomagaá
nissaggiyapÄ• cittiyÄ• ni. sace bahitiyojane rukkhe vÄ• thambhe vÄ• paá¹-ihaÃ±Ã±itvÄ• p
anÄ• patti \Ee III 688/. bhÅ«miyaá¹ƒ patitvÄ• á¹-hatvÄ• á¹-hatvÄ• vaá¹-á¹-amÄ• nÄ• eá¸·a
anto pavisati, Ä• pattiyeva. anto á¹-hatvÄ• hatthena vÄ• pÄ• dena vÄ• yaá¹-á¹-hiyÄ• vÄ•
vÄ• aá¹-hatvÄ• vÄ• vaá¹-á¹-amÄ• nÄ• bhaá¹‡á¸• ikÄ• gacchatu, Ä• pattiyeva. ``aÃ±Ã±o
á¹-hapeti, tena haritepi Ä• pattiyeva. suddhacittena á¹-hapitaá¹ƒ vÄ• to vÄ• aÃ±Ã±o vÄ• at
pÄ• teti, Ä• pattiyeva. saussÄ• hattÄ• acittakattÄ• ca sikkhÄ• padassa. __kurundiyÄ• _dÄ«
anÄ• pattÄ«â€™â€™ ti vuttÄ• , sÄ• anÄ• patti pÄ• á¸·iyÄ• na sameti. ubhatobhaá¹‡á¸• ika
ekaá¹ƒ bhaá¹‡á¸• ikaá¹ƒ antosÄ«mÄ• ya ekaá¹ƒ bahisÄ«mÄ• ya karonto á¹-hapeti, rakkhati
eseva nayo. yadi pana abandhitvÄ• kÄ• jakoá¹-iyaá¹ƒ á¹-hapitamattameva hoti, na rakkhati
parivattetvÄ• á¹-hapite Ä• pattiyeva.

__aÃ±Ã±assa yÄ• ne vÄ• _ti ettha gacchante yÄ• ne vÄ• hatthipiá¹-á¹-hiÄ• dÄ«su vÄ• sÄ•
harissatÄ«ti á¹-hapeti, tasmiá¹ƒ tiyojanaá¹ƒ atikkante Ä• patti. agacchantepi eseva nayo. sa
yÄ• ne vÄ• hatthipiá¹-á¹-hiyÄ• dÄ«su vÄ• á¹-hapetvÄ• abhiruhitvÄ• sÄ• reti, heá¹-á¹-hÄ•
pakkosanto vÄ• anubandhÄ• peti, ``aÃ±Ã±aá¹ƒ harÄ• petÄ«â€™â€™ ti vacanato anÄ• pat
``Ä• pattÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ ``aÃ±Ã±aá¹ƒ harÄ• petÄ«â€™â€™ ti iminÄ• na sam
suá¹…kaghÄ• te Ä• patti hoti. yÄ• hi tattha Ä• patti, sÄ• idha anÄ• patti. yÄ• idha Ä• patti,
taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• aÃ±Ã±avihito vÄ• corÄ• dÄ«hi vÄ• upadduto gacchati, Ä• patti
lomagaá¹‡anÄ• ya Ä• pattiparicchedo veditabbo.

<575> tiyojanaá¹ƒ __vÄ• sÄ• dhippÄ• yo gantvÄ• tato paraá¹ƒ haratÄ«_ti yattha gato, tatth
uddesaparipucchÄ• dÄ«naá¹ƒ \Ne II 242/ vÄ• paccayÄ• dÄ«naá¹ƒ vÄ• alÄ• bhena tato \Be
gacchati, tatopi aÃ±Ã±atthÄ• ti evaá¹ƒ yojanasatampi harantassa anÄ• patti. __acchinnaá¹ƒ
corÄ• acchinditvÄ• niratthakabhÄ• vaá¹ƒ Ã±atvÄ• paá¹-identi, taá¹ƒ harantassa anÄ• patti
paá¹-ilabhitvÄ• _ti vinayakammakataá¹ƒ paá¹-ilabhitvÄ• ti \Ee III 689/ attho.

__katabhaá¹‡á¸• a_nti kataá¹ƒbhaá¹‡á¸• aá¹ƒ kambalakojavasanthatÄ• diá¹ƒ yaá¹ƒ kiÃ±ci a
baddhamattampi. yo pana tanukapattatthavikantare vÄ• Ä• yogaaá¹ƒsabaddhakakÄ• yaba
pipphalikÄ• dÄ«naá¹ƒ malarakkhaá¹‡atthaá¹ƒ sipÄ• á¹-ikÄ• ya vÄ• antamaso vÄ• tÄ• bÄ•
lomÄ• ni pakkhipitvÄ• gacchati, Ä• pattiyeva. suttakena pana bandhitvÄ• pakkhittaá¹ƒ kata
tiá¹-á¹-hati, veá¹‡iá¹ƒ katvÄ• harati, idaá¹ƒ nidhÄ• namukhaá¹ƒ nÄ• ma, Ä• pattiyevÄ• ti. se

samuá¹-á¹-hÄ• nÄ• dÄ«su idaá¹ƒ eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma, kÄ• yato ca kÄ
kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, tic

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<576> __tena samayenÄ• _ti eá¸·akalomadhovÄ• panasikkhÄ• padaá¹ƒ. tattha __riÃ±cantÄ
sakkonti anuyuÃ±jitunti vuttaá¹ƒ hoti. sesamettha purÄ• á¹‡acÄ«varasikkhÄ• pade vuttanay
samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ•

<582> __tena samayenÄ• _ti rÅ«piyasikkhÄ• padaá¹ƒ. tattha __paá¹-iviso_ti koá¹-á¹-hÄ• so

583-4__._ __jÄ• tarÅ«parajata_nti \Be II 269/ ettha jÄ• tarÅ«panti suvaá¹‡á¹‡assa nÄ• maá
tathÄ• gatassa vaá¹‡á¹‡asadisaá¹ƒ hoti, tasmÄ• ``satthuvaá¹‡á¹‡o vuccatÄ«â€™â€™ ti pa
tassattho --- ``yo \Ne II 243/ satthuvaá¹‡á¹‡o lohaviseso, idaá¹ƒ jÄ• tarÅ«paá¹ƒ nÄ• mÄ• â€
``saá¹…kho, silÄ• , pavÄ• la, rajataá¹ƒ, jÄ• tarÅ«paâ€™â€™ ntiÄ• dÄ«su (Vin IV 506) rÅ«p
yaá¹ƒ kiÃ±ci vohÄ• ragamanÄ«yaá¹ƒ kahÄ• paá¹‡Ä• di adhippetaá¹ƒ. tenevassa padabhÄ•
lohamÄ• sakoâ€™â€™ tiÄ• di vuttaá¹ƒ. tattha __kahÄ• paá¹‡o_ti sovaá¹‡á¹‡amayo vÄ• rÅ
__lohamÄ• sako_ti tambalohÄ• dÄ«hi katamÄ• sako. __dÄ• rumÄ• sako_ti sÄ• radÄ• runÄ
tÄ• lapaá¹‡á¹‡enÄ• pi rÅ«paá¹ƒ \Ee III 690/ chinditvÄ• katamÄ• sako. __jatumÄ• sako_ti lÄ
vÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• petvÄ• katamÄ• sako. __ ``ye vohÄ• raá¹ƒ gacchantÄ«â€™â
yattha yattha janapade yadÄ• yadÄ• vohÄ• raá¹ƒ gacchati, antamaso aá¹-á¹-himayopi cam
rukkhaphalabÄ«jamayopi samuá¹-á¹-hÄ• pitarÅ«popi asamuá¹-á¹-hÄ• pitarÅ«popi sabbo sa

iccetaá¹ƒ sabbampi rajataá¹ƒ jÄ• tarÅ«paá¹ƒ jÄ• tarÅ«pamÄ• sako, vuttappabhedo sabbopi
catubbidhaá¹ƒ nissaggiyavatthu hoti. muttÄ• , maá¹‡i, veá¸·uriyo, saá¹…kho, silÄ• , pavÄ• la

masÄ• ragallaá¹ƒ, satta dhaÃ±Ã±Ä• ni, dÄ• sidÄ• sakhettavatthupupphÄ• rÄ• maphalÄ• rÄ
dukkaá¹-avatthu. suttaá¹ƒ phÄ• lo paá¹-ako kappÄ• so anekappakÄ• raá¹ƒ aparaá¹‡á¹‡aá¹ƒ
sappinavanÄ«tatelamadhuphÄ• á¹‡itÄ• dibhesajjaÃ±ca idaá¹ƒ kappiyavatthu. tattha nissagg
saá¹…ghagaá¹‡apuggalacetiyÄ• naá¹ƒ vÄ• atthÄ• ya sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati. att
sampaá¹-icchato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ hoti, sesÄ• naá¹ƒ atthÄ• ya dukkaá¹-aá¹ƒ. duk
sabbesampi atthÄ• ya sampaá¹-icchato dukkaá¹-ameva. kappiyavatthumhi anÄ• patti. sabba
bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena sampaá¹-icchato upari ratanasikkhÄ• pade Ä• gatavasena p

__uggaá¹‡heyyÄ• _ti gaá¹‡heyya. yasmÄ• pana gaá¹‡hanto Ä• pattiá¹ƒ Ä• pajjati, tenassa
gaá¹‡hÄ• ti nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti vuttaá¹ƒ. esa nayo sesapadesupi.

tattha \Be II 270/ jÄ• tarÅ«parajatabhaá¹‡á¸• esu kahÄ• paá¹‡amÄ• sakesu ca ekaá¹ƒ gaá¹
vÄ• ekÄ• Ä• patti. sahassaá¹ƒ cepi ekato gaá¹‡hÄ• ti, gaá¹‡hÄ• peti, vatthugaá¹‡anÄ• ya
__mahÄ• paccariyaá¹ƒ_ pana __kurundiyaÃ±ca_ sithilabaddhÄ• ya thavikÄ• ya sithilapÅ«ri
rÅ«pagaá¹‡anÄ• ya Ä• patti. ghanabaddhe pana ghanapÅ«rite vÄ• ekÄ• va Ä• pattÄ«ti vut

upanikkhittasÄ• diyane pana ``idaá¹ƒ ayyassa hotÅ«â€™â€™ ti vutte sacepi cittena sÄ• diy
hoti, kÄ• yena vÄ• vÄ• cÄ• ya vÄ• ``nayidaá¹ƒ kappatÄ«â€™â€™ ti paá¹-ikkhipati, anÄ• p
244/ vÄ• appaá¹-ikkhipitvÄ• pi \Ee III 691/ suddhacitto hutvÄ• ``nayidaá¹ƒ amhÄ• kaá¹ƒ ka
sÄ• diyati, anÄ• pattiyeva. tÄ«su dvÄ• resu hi yena kenaci paá¹-ikkhittaá¹ƒ paá¹-ikkhittamev
kÄ• yavÄ• cÄ• hi appaá¹-ikkhipitvÄ• cittena adhivÄ• seti, kÄ• yavÄ• cÄ• hi kattabbassa paa
akiriyasamuá¹-á¹-hÄ• naá¹ƒ kÄ• yadvÄ• re ca vacÄ«dvÄ• re ca Ä• pattiá¹ƒ Ä• pajjati, manod
natthi.

eko sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• pÄ• damÅ«le á¹-hapeti ``tuyhidaá¹ƒ hotÅ«â€™â€™ ti, bh
kappatÄ«â€™â€™ ti paá¹-ikkhipati, upÄ• sako pariccattaá¹ƒ mayÄ• tumhÄ• kanti gato, aÃ±
pucchati --- ``kiá¹ƒ, bhante, idaâ€™â€™ nti? yaá¹ƒ tena attanÄ• ca vuttaá¹ƒ, taá¹ƒ Ä• cikkh
vadati --- ``gopayissÄ• mi, bhante, guttaá¹-á¹-hÄ• naá¹ƒ dassethÄ• â€™â€™ ti, sattabhÅ«m
abhiruhitvÄ• ``idaá¹ƒ guttaá¹-á¹-hÄ• naâ€™â€™ nti Ä• cikkhitabbaá¹ƒ, ``idha nikkhipÄ• hÄ«
vattabbaá¹ƒ. ettÄ• vatÄ• kappiyaÃ±ca akappiyaÃ±ca nissÄ• ya á¹-hitaá¹ƒ hoti. dvÄ• raá¹ƒ p
vasitabbaá¹ƒ. sace kiÃ±ci vikkÄ• yikabhaá¹‡á¸• aá¹ƒ pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• Ä• gaco
bhanteâ€™â€™ ti vutte ``upÄ• saka atthi amhÄ• kaá¹ƒ iminÄ• attho, vatthu ca evarÅ«paá¹
kappiyakÄ• rako natthÄ«â€™â€™ ti vattabbaá¹ƒ. sace so vadati, ``ahaá¹ƒ kappiyakÄ• rako
vivaritvÄ• dethÄ• â€™â€™ ti, dvÄ• raá¹ƒ vivaritvÄ• ``imasmiá¹ƒ okÄ• se á¹-hapitaâ€™â€™
gaá¹‡hÄ• â€™â€™ ti na vattabbaá¹ƒ. evampi kappiyaÃ±ca akappiyaÃ±ca nissÄ• ya á¹-hita
gahetvÄ• tassa kappiyabhaá¹‡á¸• aá¹ƒ deti, vaá¹-á¹-ati. sace adhikaá¹ƒ gaá¹‡hÄ• ti, ``na m
bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ma, ``nikkhamÄ• hÄ«â€™â€™ ti vattabbo.

__saá¹…ghamajjhe nissajjitabba_nti ettha yasmÄ• rÅ«piyaá¹ƒ nÄ• ma akappiyaá¹ƒ, ``tasm
saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• â€™â€™ ti na vuttaá¹ƒ. yasmÄ• pana
tena kiÃ±ci kappiyabhaá¹‡á¸• aá¹ƒ cetÄ• pitaá¹ƒ, tasmÄ• upÄ• yena \Be II 271/ paribhogad
``saá¹…ghamajjhe nissajjitabbaâ€™â€™ nti vuttaá¹ƒ. __kappiyaá¹ƒ Ä• cikkhitabbaá¹ƒ sapp
``pabbajitÄ• naá¹ƒ sappi vÄ• telaá¹ƒ vÄ• vaá¹-á¹-ati upÄ• sakÄ• â€™â€™ ti evaá¹ƒ Ä• cikl

__rÅ«piyapaá¹-iggÄ• hakaá¹ƒ á¹-hapetvÄ• sabbeheva paribhuÃ±jitabba_nti \Ee III 692/ sab
paribhuÃ±jitabbaá¹ƒ. rÅ«piyapaá¹-iggÄ• hakena bhÄ• go na gahetabbo. aÃ±Ã±esaá¹ƒ bhikk
Ä• rÄ• mikÄ• naá¹ƒ vÄ• pattabhÄ• gampi labhitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati, antama
haritvÄ• araÃ±Ã±e á¹-hapitaá¹ƒ vÄ• tesaá¹ƒ hatthato gaá¸·itaá¹ƒ vÄ• tiracchÄ• nagatapari
paá¹ƒsukÅ«lampi na vaá¹-á¹-atiyeva, tato \Ne II 245/ Ä• haá¹-ena phÄ• á¹‡itena senÄ• sana
vaá¹-á¹-ati. sappinÄ• vÄ• telena vÄ• padÄ«paá¹ƒ katvÄ• dÄ«pÄ• loke nipajjituá¹ƒ kasiá¹‡
potthakampi vÄ• cetuá¹ƒ na vaá¹-á¹-ati. telamadhuphÄ• á¹‡itehi pana sarÄ«re vaá¹‡aá¹ƒ ma
vaá¹-á¹-atiyeva. tena vatthunÄ• maÃ±capÄ«á¹-hÄ• dÄ«ni vÄ• gaá¹‡hanti, uposathÄ• gÄ• n
karonti, paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati. chÄ• yÄ• pi gehaparicchedena á¹-hitÄ• na vaá¹-á¹-
paricchedÄ• tikkantÄ• Ä• gantukattÄ• vaá¹-á¹-ati. taá¹ƒ vatthuá¹ƒ vissajjetvÄ• katena mag
nÄ• vÄ• yapi uá¸·umpenapi gantuá¹ƒ na vaá¹-á¹-ati, tena vatthunÄ• khanÄ• pitÄ• ya pokkh
pÄ• tuá¹ƒ vÄ• paribhuÃ±jituá¹ƒ vÄ• na vaá¹-á¹-ati. anto udake pana asati aÃ±Ã±aá¹ƒ Ä• ga
vassodakaá¹ƒ vÄ• paviá¹-á¹-haá¹ƒ vaá¹-á¹-ati. kÄ«tÄ• ya yena udakena saddhiá¹ƒ kÄ«tÄ•
vaá¹-á¹-ati, taá¹ƒ vatthuá¹ƒ upanikkhepaá¹ƒ á¹-hapetvÄ• saá¹…gho paccaye paribhuÃ±jati,
vaá¹-á¹-anti. Ä• rÄ• mo gahito hoti, sopi paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati. yadi bhÅ«mipi bÄ«ja
neva bhÅ«miá¹ƒ na phalaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace bhÅ«miá¹ƒyeva kiá¹‡itvÄ• a
ropitÄ• ni phalaá¹ƒ vaá¹-á¹-ati, atha bÄ«jÄ• ni kiá¹‡itvÄ• kappiyabhÅ«miyaá¹ƒ ropitÄ• ni, ph
vaá¹-á¹-ati, bhÅ«miyaá¹ƒ nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ• vaá¹-á¹-ati.

__sace so chaá¸• á¸• etÄ«_ti yattha katthaci khipati, athÄ• pi na chaá¸• á¸• eti, sayaá¹ƒ gah
vÄ• retabbo. __no ce chaá¸• á¸• etÄ«_ti atha neva gahetvÄ• gacchati, na chaá¸• á¸• eti, kiá
byÄ• pÄ• renÄ• ti yena kÄ• maá¹ƒ pakkamati, tato yathÄ• vuttalakkhaá¹‡o rÅ«piyachaá¸• á

__yo_ \Be II 272/ __na chandÄ• gati_ntiÄ• dÄ«su lobhavasena taá¹ƒ vatthuá¹ƒ attano vÄ•
ukkaá¹ƒsento chandÄ• gatiá¹ƒ nÄ• ma gacchati \Ee III 693/. dosavasena ``nevÄ• yaá¹ƒ mÄ•
vinayaâ€™â€™ nti paraá¹ƒ apasÄ• dento __dosÄ• gatiá¹ƒ_ nÄ• ma gacchati. mohavasena
muá¹-á¹-hapamuá¹-á¹-hassatibhÄ• vaá¹ƒ Ä• pajjanto __mohÄ• gatiá¹ƒ_ nÄ• ma gacchati. rÅ
bhayena chaá¸• á¸• etuá¹ƒ avisahanto bhayÄ• gatiá¹ƒ nÄ• ma gacchati. evaá¹ƒ akaronto na
na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchatÄ«ti vedita

<585> __animittaá¹ƒ katvÄ• _ti nimittaá¹ƒ akatvÄ• , akkhÄ«ni nimmÄ«letvÄ• nadiyÄ• vÄ•
gÅ«thaá¹ƒ viya anapekkhena patitokÄ• saá¹ƒ asamannÄ• harantena pÄ• tetabbanti attho. e

rÅ«piye bhagavÄ• pariyÄ• yena bhikkhÅ«naá¹ƒ paribhogaá¹ƒ Ä• cikkhi. rÅ«piyapaá¹-iggÄ•
pariyÄ• yena tato uppannapaccayaparibhogo na vaá¹-á¹-ati. yathÄ• cÄ• yaá¹ƒ etassa na va
asantasambhÄ• vanÄ• ya vÄ• kuladÅ«sakakammena vÄ• kuhanÄ• dÄ«hi vÄ• uppannapa
aÃ±Ã±assa vaá¹-á¹-anti, dhammena samena uppannÄ• pi appaccavekkhitvÄ• paribhuÃ±jitu

cattÄ• ro hi __paribhogÄ• _ --- theyyaparibhogo, iá¹‡aparibhogo, dÄ• yajjaparibhogo, sÄ• m
saá¹…ghamajjhepi nisÄ«ditvÄ• paribhuÃ±jantassa dussÄ«lassa paribhogo __ ``theyyaparib
sÄ«lavato appaccavekkhitaparibhogo __ ``iá¹‡aparibhogoâ€™â€™ _ nÄ• ma. tasmÄ• cÄ«
paccavekkhitabbaá¹ƒ, piá¹‡á¸• apÄ• to Ä• lope Ä• lope. tathÄ• asakkontena
purebhattapacchÄ• bhattapurimayÄ• mapacchimayÄ• mesu. sacassa appaccavekkhatova a
iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hati. senÄ• sanampi paribhoge paribhoge paccavekkhita
paá¹-iggahaá¹‡epi paribhogepi satipaccayatÄ• vaá¹-á¹-ati, evaá¹ƒ santepi paá¹-iggahaá¹‡e
paribhoge akarontasseva Ä• patti, paá¹-iggahaá¹‡e pana satiá¹ƒ akatvÄ• paribhoge karonta

catubbidhÄ• hi __suddhi_ --- desanÄ• suddhi, saá¹ƒvarasuddhi, pariyeá¹-á¹-hisuddhi, pacca
tattha __desanÄ• suddhi_ nÄ• ma pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ \Ee III 694/, taÃ±hi desa
273/ ``desanÄ• suddhÄ«â€™â€™ ti vuccati. __saá¹ƒvarasuddhi_ nÄ• ma indriyasaá¹ƒvaras
evaá¹ƒ karissÄ• mÄ«ti cittÄ• dhiá¹-á¹-hÄ• nasaá¹ƒvareneva sujjhanato ``saá¹ƒvarasuddhÄ«
__pariyeá¹-á¹-hisuddhi_ nÄ• ma Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ, taÃ±hi anesanaá¹ƒ pahÄ• y
uppÄ• dentassa pariyesanÄ• ya suddhattÄ• ``pariyeá¹-á¹-hisuddhÄ«â€™â€™ ti vuccati. __
nÄ• ma paccayaparibhogasannissitasÄ«laá¹ƒ, taÃ±hi ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹
tiÄ• dinÄ• (MN I 23; AN b VI 58) nayena vuttena paccavekkhaá¹‡ena sujjhanato ``paccavek
vuccati. tena vuttaá¹ƒ --- ``paá¹-iggahaá¹‡e pana satiá¹ƒ akatvÄ• paribhoge karontassa anÄ

sattannaá¹ƒ sekkhÄ• naá¹ƒ paccayaparibhogo __dÄ• yajjaparibhogo_ nÄ• ma, te hi bhagav
pitusantakÄ• naá¹ƒ paccayÄ• naá¹ƒ dÄ• yÄ• dÄ• hutvÄ• te paccaye paribhuÃ±janti. kiá¹ƒ
paribhuÃ±janti, gihÄ«naá¹ƒ paccaye paribhuÃ±jantÄ«ti? gihÄ«hi dinnÄ• pi bhagavatÄ• anu
santakÄ• honti, tasmÄ• te bhagavato paccaye paribhuÃ±jantÄ«ti (MN I 29) veditabbaá¹ƒ,
__dhammadÄ• yÄ• dasutta_Ã±cettha sÄ• dhakaá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ \Ne II 247/ paribhogo __sÄ• miparibhogo_ nÄ• ma, te hi taá¹‡hÄ• y
sÄ• mino hutvÄ• paribhuÃ±jantÄ«ti. imesu paribhogesu sÄ• miparibhogo ca dÄ• yajjaparib
vaá¹-á¹-ati. iá¹‡aparibhogo na vaá¹-á¹-ati, theyyaparibhoge kathÄ• yeva natthi.

aparepi cattÄ• ro __paribhogÄ• _ --- lajjiparibhogo, alajjiparibhogo, dhammiyaparibhogo, ad

tattha alajjino lajjinÄ• saddhiá¹ƒ paribhogo vaá¹-á¹-ati, Ä• pattiyÄ• na kÄ• retabbo. lajjino a
saddhiá¹ƒ yÄ• va na jÄ• nÄ• ti, tÄ• va vaá¹-á¹-ati. Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ« nÄ• ma n

alajjÄ«bhÄ• vaá¹ƒ jÄ• nÄ• ti tadÄ• vattabbo ``tumhe kÄ• yadvÄ• re ca vacÄ«dvÄ• re ca vÄ
appatirÅ«paá¹ƒ mÄ• evamakatthÄ• â€™â€™ ti. sace anÄ• diyitvÄ• karotiyeva, yadi tena s
karoti, sopi alajjÄ«yeva hoti. yopi attano bhÄ• rabhÅ«tena alajjinÄ• saddhiá¹ƒ paribhogaá¹ƒ
nivÄ• retabbo. sace \Ee III 695/ na oramati, ayampi alajjÄ«yeva hoti. evaá¹ƒ eko alajjÄ« alaj
alajjino \Be II 274/ pana alajjinÄ• va saddhiá¹ƒ paribhoge Ä• patti nÄ• ma natthi. lajjino lajjin
paribhogo dvinnaá¹ƒ khattiyakumÄ• rÄ• naá¹ƒ suvaá¹‡á¹‡apÄ• tiyaá¹ƒ bhojanasadisoti.

dhammiyÄ• dhammiyaparibhogo paccayavasena veditabbo. tattha sace puggalopi alajjÄ« p
ubho jegucchÄ• . puggalo alajjÄ« piá¹‡á¸• apÄ• to dhammiyo, puggalaá¹ƒ jigucchitvÄ• piá¹
__mahÄ• paccariyaá¹ƒ_ pana dussÄ«lo saá¹…ghato uddesabhattÄ• dÄ«ni labhitvÄ• saá¹…
yathÄ• dÄ• nameva gatattÄ• vaá¹-á¹-antÄ«ti vuttaá¹ƒ. puggalo lajjÄ« piá¹‡á¸• apÄ• to adha
jeguccho na gahetabbo. puggalo lajjÄ«, piá¹‡á¸• apÄ• topi dhammiyo, vaá¹-á¹-ati.

apare dve paggahÄ• ; dve ca paribhogÄ• --- lajjipaggaho, alajjipaggaho; dhammaparibhogo

tattha alajjino lajjiá¹ƒ paggahetuá¹ƒ vaá¹-á¹-ati, na so Ä• pattiyÄ• kÄ• retabbo. sace pana la
paggaá¹‡hÄ• ti, anumodanÄ• ya ajjhesati, dhammakathÄ• ya ajjhesati, kulesu upatthambhe
``amhÄ• kaá¹ƒ Ä• cariyo Ä«diso ca Ä«diso cÄ• â€™â€™ ti tassa parisati vaá¹‡á¹‡aá¹ƒ bhÄ
osakkÄ• peti antaradhÄ• petÄ«ti veditabbo.

dhammaparibhoga-Ä• misaparibhogesu pana yattha Ä• misaparibhogo vaá¹-á¹-ati, tattha dh
vaá¹-á¹-ati. yo pana koá¹-iyaá¹ƒ á¹-hito gantho tassa puggalassa accayena nassissati, taá¹ƒ
uggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ.

tatridaá¹ƒ vatthu --- mahÄ• bhaye kira ekasseva bhikkhuno mahÄ• niddeso paguá¹‡o ahosi
__catunikÄ• yikatissattherassa_ upajjhÄ• yo __mahÄ• tipiá¹-akatthero_ nÄ• ma __mahÄ• ra
``Ä• vuso mahÄ• rakkhita, etassa santike mahÄ• niddesaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. ``pÄ
gaá¹‡hÄ• mÄ«â€™â€™ ti. ``gaá¹‡hÄ• vuso, ahaá¹ƒ te santike nisÄ«dissÄ• mÄ«â€™â€™ t
nisinnesu gaá¹‡hissÄ• mÄ«â€™â€™ ti paá¹-á¹-hapetvÄ• rattindivaá¹ƒ nirantaraá¹ƒ pariyÄ•
osÄ• nadivase heá¹-á¹-hÄ• maÃ±ce itthiá¹ƒ disvÄ• ``bhante, sutaá¹ƒyeva me pubbe, sacÄ•
na Ä«disassa santike dhammaá¹ƒ pariyÄ• puá¹‡eyyaâ€™â€™ nti Ä• ha. tassa pana santike
mahÄ• therÄ• uggaá¹‡hitvÄ• mahÄ• niddesaá¹ƒ patiá¹-á¹-hÄ• pesuá¹ƒ.

<586> __rÅ«piye rÅ«piyasaÃ±Ã±Ä«_ti ettha sabbampi jÄ• tarÅ«parajataá¹ƒ rÅ«piyasaá¹…g
veditabbaá¹ƒ.

__rÅ«piye vematiko_ti ``suvaá¹‡á¹‡aá¹ƒ nu kho, kharapattaá¹ƒ nu khoâ€™â€™ tiÄ• dinÄ•

__rÅ«piye arÅ«piyasaÃ±Ã±Ä«_ti suvaá¹‡á¹‡Ä• dÄ«su kharapattÄ• disaÃ±Ã±Ä«. apica puÃ±
bhattakhajjakagandhapiá¹‡á¸• Ä• dÄ«su pakkhipitvÄ• hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ denti, coá
dassante baddhakahÄ• paá¹‡Ä• dÄ«hiyeva saddhiá¹ƒ coá¸·akÄ• ni denti, bhikkhÅ« bhattÄ•
coá¸·akasaÃ±Ã±Ä• ya vÄ• paá¹-iggaá¹‡hanti, evampi rÅ«piye arÅ«piyasaÃ±Ã±Ä« rÅ«piyaá
paá¹-iggaá¹‡hantena pana ``imasmiá¹ƒ gehe idaá¹ƒ laddhaâ€™â€™ nti sallakkhetabbaá¹ƒ.
dinnaá¹ƒ hoti, so satiá¹ƒ paá¹-ilabhitvÄ• puna Ä• gacchati, athassa vattabbaá¹ƒ --- ``tava co
passÄ• hÄ«â€™â€™ ti. sesamettha uttÄ• natthameva.

samuá¹-á¹-hÄ• nÄ• dÄ«su chasamuá¹-á¹-hÄ• naá¹ƒ, siyÄ• kiriyaá¹ƒ gahaá¹‡ena Ä• pajjana
paá¹-ikkhepassa \Ne II 249/ akaraá¹‡ato rÅ«piyaaÃ±Ã±avÄ• dakaupassutisikkhÄ• padÄ• ni
ekaparicchedÄ• ni, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakam
ticittaá¹ƒ, tivedananti.

rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<587> __tena samayenÄ• _ti rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padaá¹ƒ. tattha __nÄ• nappakÄ
anekavidhaá¹ƒ. __rÅ«piyasaá¹ƒvohÄ• ra_nti jÄ• tarÅ«parajataparivattanaá¹ƒ. __samÄ• pajj
paá¹-iggahaá¹‡asseva paá¹-ikkhitattÄ• paá¹-iggahitaparivattane dosaá¹ƒ apassantÄ• karon

<589> __sÄ«sÅ«paga_ntiÄ• dÄ«su \Be II 276/ sÄ«saá¹ƒ upagacchatÄ«ti sÄ«sÅ«pagaá¹ƒ, p
``sÄ«sÅ«pakaâ€™â€™ nti likhitaá¹ƒ, yassa kassaci sÄ«sÄ• laá¹…kÄ• rassetaá¹ƒ adhivacan
__katena kata_ntiÄ• dÄ«su suddho rÅ«piyasaá¹ƒvohÄ• royeva.

__rÅ«piye rÅ«piyasaÃ±Ã±Ä«_tiÄ• dimhi purimasikkhÄ• pade vuttavatthÅ«su nissaggiyavatt
cetÄ• pentassa \Ee III 697/ mÅ«laggahaá¹‡e purimasikkhÄ• padena nissaggiyaá¹ƒ pÄ• citti
aparÄ• paraparivattane iminÄ• nissaggiyapÄ• cittiyameva. nissaggiyavatthunÄ• dukkaá¹-a
kappiyavatthuá¹ƒ vÄ• cetÄ• pentassapi eseva nayo. yo hi ayaá¹ƒ __arÅ«piye rÅ«piyasaÃ±
cetÄ• petÄ«_tiÄ• di dutiyo tiko vutto, tassÄ• nulomattÄ• avuttopi ayamaparopi __rÅ«piye rÅ
arÅ«piyaá¹ƒ cetÄ• petÄ«_tiÄ• di tiko veditabbo. attano vÄ• hi arÅ«piyena parassa rÅ«piyaá
vÄ• rÅ«piyena parassa arÅ«piyaá¹ƒ, ubhayathÄ• pi rÅ«piyasaá¹ƒvohÄ• ro katoyeva hoti, ta
ekantena rÅ«piyapakkhe ekoyeva tiko vuttoti.

dukkaá¹-avatthunÄ• pana nissaggiyavatthuá¹ƒ cetÄ• pentassa mÅ«laggahaá¹‡e purimasikk
pacchÄ• parivattane iminÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, garukassa cetÄ• pitattÄ• . dukka
dukkaá¹-avatthumeva, kappiyavatthuá¹ƒ vÄ• cetÄ• pentassa mÅ«laggahaá¹‡e purimasikkh
pacchÄ• parivattanepi iminÄ• dukkaá¹-ameva. kasmÄ• ? akappiyavatthunÄ• cetÄ• pitattÄ

__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sace kayavikkayaá¹ƒ samÄ• pajjeyya, nissaggiyaá
bhÄ• sitaá¹ƒ, taá¹ƒ dubbhÄ• sitaá¹ƒ. kasmÄ• ? na hi dÄ• naggahaá¹‡ato aÃ±Ã±o kayavikka
kayavikkayasikkhÄ• padaÃ±ca kappiyavatthunÄ• \Ne II 250/ kappiyavatthuparivattanameva
taÃ±ca kho aÃ±Ã±atra sahadhammikehi. idaá¹ƒ sikkhÄ• padaá¹ƒ rÅ«piyena ca rÅ«piyÄ• rÅ
ca rÅ«piyacetÄ• panaá¹ƒ. dukkaá¹-avatthunÄ• pana dukkaá¹-avatthuno cetÄ• panaá¹ƒ nev
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, na cettha anÄ• patti bhavituá¹ƒ arahati. tasmÄ• yatheva dukkaá¹-av
paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, tatheva tassa vÄ• tena vÄ• cetÄ• panepi dukkaá¹-aá¹ƒ yut
adhippÄ• yaÃ±Ã±Å«hi vuttaá¹ƒ.

kappiyavatthunÄ• \Be II 277/ pana nissaggiyavatthuá¹ƒ cetÄ• pentassa mÅ«laggahaá¹‡e p
anÄ• patti, pacchÄ• parivattane iminÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``a
arÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹ƒ cetÄ• peti nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti \Ee III 698/.
dukkaá¹-avatthuá¹ƒ cetÄ• pentassa mÅ«lapaá¹-iggahaá¹‡e tatheva anÄ• patti, pacchÄ• pa
dukkaá¹-aá¹ƒ. kasmÄ• ? akappiyassa cetÄ• pitattÄ• . kappiyavatthunÄ• pana kappiyavatth
sahadhammikehi cetÄ• pentassa mÅ«laggahaá¹‡e purimasikkhÄ• padena anÄ• patti, pacch
kayavikkayasikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. kayavikkayaá¹ƒ mocetvÄ• gaá¹‡
uparisikkhÄ• padenapi anÄ• patti, vaá¸• á¸• hiá¹ƒ payojentassa dukkaá¹-aá¹ƒ.

imassa ca rÅ«piyasaá¹ƒvohÄ• rassa garukabhÄ• vadÄ«pakaá¹ƒ idaá¹ƒ pattacatukkaá¹ƒ ve
uggaá¹‡hitvÄ• tena ayabÄ«jaá¹ƒ samuá¹-á¹-hÄ• peti, taá¹ƒ koá¹-á¹-Ä• petvÄ• tena lohena
patto mahÄ• akappiyo nÄ• ma, na sakkÄ• kenaci upÄ• yena kappiyo kÄ• tuá¹ƒ. sace hi taá
kÄ• reti, tampi akappiyaá¹ƒ. vÄ• siá¹ƒ kÄ• reti, tÄ• ya chinnaá¹ƒ dantakaá¹-á¹-hampi akappi
kÄ• roti, tena mÄ• ritÄ• macchÄ• pi akappiyÄ• . vÄ• siphalaá¹ƒ tÄ• petvÄ• udakaá¹ƒ vÄ•
tampi akappiyameva.

yo pana rÅ«piyaá¹ƒ uggaá¹‡hitvÄ• tena pattaá¹ƒ kiá¹‡Ä• ti, ayampi patto akappiyo. ``paÃ±c
sahadhammikÄ• naá¹ƒ na kappatÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. sakkÄ• p
mÅ«le mÅ«lasÄ• mikÄ• naá¹ƒ patte ca pattasÄ• mikÄ• naá¹ƒ dinne kappiyo hoti. kappiyabh
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

yopi rÅ«piyaá¹ƒ uggaá¹‡hÄ• petvÄ• kappiyakÄ• rakena saddhiá¹ƒ kammÄ• rakulaá¹ƒ gant
mayhaá¹ƒ ruccatÄ«â€™â€™ ti vadati. kappiyakÄ• rako ca taá¹ƒ rÅ«piyaá¹ƒ datvÄ• kammÄ
\Ne II 251/ patto kappiyavohÄ• rena gahitopi dutiyapattasadisoyeva, mÅ«lassa sampaá¹-icc
kasmÄ• sesÄ• naá¹ƒ na kappatÄ«ti? mÅ«lassa anissaá¹-á¹-hattÄ• .

yo pana rÅ«piyaá¹ƒ asampaá¹-icchitvÄ• ``therassa pattaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™â€™ ti p
saddhiá¹ƒ kammÄ• rakulaá¹ƒ gantvÄ• pattaá¹ƒ disvÄ• ``ime kahÄ• paá¹‡e \Be II 278/ gahe
kahÄ• paá¹‡e dÄ• petvÄ• gahito, ayaá¹ƒ patto etasseva bhikkhuno na vaá¹-á¹-ati dubbicÄ•

pana vaá¹-á¹-ati, mÅ«lassa asampaá¹-icchitattÄ• .

__mahÄ• sumattherassa_ kira upajjhÄ• yo __anuruddhatthero_ nÄ• ma ahosi. so attano ev
pattaá¹ƒ sappissa pÅ«retvÄ• saá¹…ghassa nissajji. __tipiá¹-akacÅ«á¸·anÄ• gattherassapi_
evarÅ«po patto ahosi. taá¹ƒ theropi sappissa pÅ«rÄ• petvÄ• saá¹…ghassa nissajjÄ• pesÄ«
akappiyapattacatukkaá¹ƒ.

sace pana rÅ«piyaá¹ƒ asampaá¹-icchitvÄ• ``therassa pattaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™â€™ t
saddhiá¹ƒ kammÄ• rakulaá¹ƒ gantvÄ• pattaá¹ƒ disvÄ• ``ayaá¹ƒ mayhaá¹ƒ ruccatÄ«â€™â€
gahessÄ• mÄ«â€™â€™ ti vÄ• vadati, kappiyakÄ• rako ca taá¹ƒ rÅ«piyaá¹ƒ datvÄ• kamm
patto sabbakappiyo buddhÄ• nampi paribhogÄ• rahoti.

<591> __arÅ«piye rÅ«piyasÃ±Ã±Ä«_ti kharapattÄ• dÄ«su suvaá¹‡á¹‡Ä• disaÃ±Ã±Ä«. __Ä
tena arÅ«piyaá¹ƒ cetÄ• peti dukkaá¹-Ä• patti hoti. esa nayo vematike. arÅ«piyasÃ±Ã±issa
sahadhammikehi saddhi ``idaá¹ƒ gahetvÄ• idaá¹ƒ dethÄ• â€™â€™ ti kayavikkayaá¹ƒ karon
uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajj
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

<593> __tena_ \Ne II 252/ __samayenÄ• _ti kayavikkayasikkhÄ• padaá¹ƒ. tattha __kati hipi
ayaá¹ƒ, hikÄ• ro panettha padapÅ«raá¹‡o, pikÄ• ro garahÄ• yaá¹ƒ, ayaá¹ƒ dubbalasaá¹…gl
bhavissatÄ«ti attho. atha vÄ• __katihampi tyÄ• ya_ntipi pÄ• á¹-ho. tattha katihanti kati ahÄ•
divasÄ• nÄ«ti vuttaá¹ƒ hoti. sesaá¹ƒ vuttanayameva. __katihipi myÄ• ya_nti idampi \Be II 27
veditabbaá¹ƒ. __gihÄ«pi naá¹ƒ gihissÄ• _ti ettha __na_nti nÄ• matthe nipÄ• to, gihÄ« nÄ• n
hoti.

<594> __nÄ• nappakÄ• raka_nti cÄ«varÄ• dÄ«naá¹ƒ kappiyabhaá¹‡á¸• Ä• naá¹ƒ vasena a
padabhÄ• jane cÄ«varaá¹ƒ Ä• diá¹ƒ katvÄ• dasikasuttapariyosÄ• naá¹ƒ kappiyabhaá¹‡á¸•
akappiyabhaá¹‡á¸• aparivattanaÃ±hi kayavikkayasaá¹…gahaá¹ƒ na gacchati. __kayavikkay
vikkayaÃ±ca. ``iminÄ• imaá¹ƒ dehÄ«â€™â€™ tiÄ• dinÄ• hi nayena parassa kappiyabhaá¹
samÄ• pajjati, attano kappiyabhaá¹‡á¸• aá¹ƒ dento vikkayaá¹ƒ \Ee III 700/.

<595> __ajjhÄ• caratÄ«_ti abhibhavitvÄ• carati, vÄ«tikkamavÄ• caá¹ƒ bhÄ• satÄ«ti attho. _

vikkayitaÃ±cÄ• _ti yadÄ• kayitaÃ±ca hoti parabhaá¹‡á¸• aá¹ƒ attano hatthagataá¹ƒ karonte
bhaá¹‡á¸• aá¹ƒ parahatthagataá¹ƒ karontena. ``iminÄ• imaâ€™â€™ ntiÄ• divacanÄ• nurÅ«
paá¹-hamaá¹ƒ attano bhaá¹‡á¸• aá¹ƒ dassitaá¹ƒ.

__nissajjitabba_nti evaá¹ƒ parassa hatthato kayavasena gahitakappiyabhaá¹‡á¸• aá¹ƒ nissa
kayavikkayo á¹-hapetvÄ• paÃ±ca sahadhammike avasesehi gihipabbajitehi antamaso mÄ•
vaá¹-á¹-ati.

tatrÄ• yaá¹ƒ vinicchayo --- vatthena vÄ• vatthaá¹ƒ hotu bhattena vÄ• bhattaá¹ƒ, yaá¹ƒ kiÃ±
``iminÄ• imaá¹ƒ dehÄ«â€™â€™ ti vadati, dukkaá¹-aá¹ƒ. evaá¹ƒ vatvÄ• mÄ• tuyÄ• pi attan
dukkaá¹-aá¹ƒ. ``iminÄ• imaá¹ƒ dehÄ«â€™â€™ ti vutto vÄ• ``imaá¹ƒ dehi, imaá¹ƒ te dassÄ
mÄ• tuyÄ• pi bhaá¹‡á¸• aá¹ƒ attanÄ• gaá¹‡hÄ• ti, dukkaá¹-aá¹ƒ. attano bhaá¹‡á¸• e paraha
attano hatthaá¹ƒ sampatte nissaggiyaá¹ƒ. mÄ• taraá¹ƒ pana pitaraá¹ƒ vÄ• ``imaá¹ƒ dehÄ«â
viÃ±Ã±atti na hoti. ``imaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadato saddhÄ• deyyavinipÄ• tanaá¹ƒ
``imaá¹ƒ dehÄ«â€™â€™ ti vadato viÃ±Ã±atti \Ne II 253/ hoti. ``imaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€
saddhÄ• deyyavinipÄ• tanaá¹ƒ hoti. ``iminÄ• imaá¹ƒ dehÄ«â€™â€™ ti kayavikkayaá¹ƒ Ä•
kappiyabhaá¹‡á¸• aá¹ƒ parivattentena mÄ• tÄ• pitÅ«hipi saddhiá¹ƒ kayavikkayaá¹ƒ aÃ±Ã±Ä
Ä• pattiyo mocentena parivattetabbaá¹ƒ.

tatrÄ• yaá¹ƒ \Be II 280/ parivattanavidhi --- bhikkhussa pÄ• theyyataá¹‡á¸• ulÄ• honti, so an
bhattahatthaá¹ƒ purisaá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ taá¹‡á¸• ulÄ• atthi, na ca no imehi attho,
atthoâ€™â€™ ti vadati. puriso taá¹‡á¸• ule gahetvÄ• bhattaá¹ƒ deti, vaá¹-á¹-ati. tissopi Ä• p
antamaso nimittakammamattampi na hoti. kasmÄ• ? mÅ«lassa atthitÄ• ya. parato ca vuttam
atthi, amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca atthoti bhaá¹‡atÄ«â€™â€™ ti. yo pana evaá¹ƒ a
dehÄ«â€™â€™ ti parivatteti; yathÄ• vatthukameva \Ee III 701/. vighÄ• sÄ• daá¹ƒ disvÄ• ``
bhuÃ±jitvÄ• , rajanaá¹ƒ vÄ• dÄ• rÅ«ni vÄ• Ä• harÄ• â€™â€™ ti vadati, rajanachalligaá¹‡a
nissaggiyÄ• ni honti. ``imaá¹ƒ odanaá¹ƒ bhuÃ±jitvÄ• idaá¹ƒ nÄ• ma karothÄ• â€™â€™ ti da
dhamakaraá¹‡Ä• dÄ«su taá¹ƒ taá¹ƒ parikkhÄ• raá¹ƒ kÄ• reti, rajakehi vÄ• vatthaá¹ƒ dhovÄ
nhÄ• pitena kese chindÄ• peti, kammakÄ• rehi navakammaá¹ƒ kÄ• reti; yathÄ• vatthukame
bhattaá¹ƒ bhuÃ±jitvÄ• idaá¹ƒ karothÄ• â€™â€™ ti na vadati ``idaá¹ƒ bhattaá¹ƒ bhuÃ±ja bh
idaá¹ƒ nÄ• ma karohÄ«â€™â€™ ti vadati, vaá¹-á¹-ati. ettha ca kiÃ±cÄ• pi vatthadhovane vÄ
bhÅ«misodhanÄ• dinavakamme vÄ• parabhaá¹‡á¸• aá¹ƒ attano hatthagataá¹ƒ nissajjitabba
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana daá¸·haá¹ƒ katvÄ• vuttattÄ• na sakkÄ• etaá¹ƒ paá
yathÄ• nissaggiyavatthumhi paribhutte vÄ• naá¹-á¹-he vÄ• pÄ• cittiyaá¹ƒ deseti, evamidhÄ

<596> __kayavikkaye kayavikkayasaÃ±Ã±Ä«_tiÄ• dimhi yo kayavikkayaá¹ƒ samÄ• pajjati, s
kayavikkayasaÃ±Ã±Ä« vÄ• bhavatu vematiko vÄ• , na kayavikkayasaÃ±Ã±Ä« vÄ• nissagg
__cÅ«á¸·attike_ dvÄ«su padesu dukkaá¹-amevÄ• ti evamattho daá¹-á¹-habbo.

<597> __agghaá¹ƒ pucchatÄ«_ti ``ayaá¹ƒ tava patto kiá¹ƒ agghatÄ«â€™â€™ ti pucchati. ``i
vutte pana sace tassa kappiyabhaá¹‡á¸• aá¹ƒ mahagghaá¹ƒ hoti, evaÃ±ca naá¹ƒ paá¹-ivada
idaá¹ƒ vatthu mahagghaá¹ƒ, tava pattaá¹ƒ aÃ±Ã±assa dehÄ«â€™â€™ ti. taá¹ƒ sutvÄ• itaro
dassÄ• mÄ«â€™â€™ ti vadati gaá¹‡hituá¹ƒ vaá¹-á¹-ati, ``idaá¹ƒ amhÄ• kaá¹ƒ atthÄ«â€™â€
\Ne II 254/. sace so patto mahaggho, bhikkhuno vatthu appagghaá¹ƒ, pattasÄ• miko cassa a
jÄ• nÄ• ti, patto na gahetabbo, ``mama vatthu appagghaâ€™â€™ nti Ä• cikkhitabbaá¹ƒ. ma
II 281/ vaÃ±cetvÄ• gaá¹‡hanto hi gahitabhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabbataá¹ƒ Ä
``hotu, bhante, sesaá¹ƒ mama puÃ±Ã±aá¹ƒ bhavissatÄ«â€™â€™ ti deti, vaá¹-á¹-ati.

__kappiyakÄ• rakassa_ \Ee III 702/ __Ä• cikkhatÄ«_ti yassa hatthato bhaá¹‡á¸• aá¹ƒ gaá¹‡
aÃ±Ã±aá¹ƒ antamaso tassa puttabhÄ• tikampi kappiyakÄ• rakaá¹ƒ katvÄ• ``iminÄ• imaá¹ƒ
ti Ä• cikkhati. so ce cheko hoti, punappunaá¹ƒ apanetvÄ• vivaditvÄ• gaá¹‡hÄ• ti, tuá¹‡hÄ«
á¹-hÄ• tabbaá¹ƒ. no ce cheko hoti, na jÄ• nÄ• ti gahetuá¹ƒ, vÄ• á¹‡ijako taá¹ƒ vaÃ±ceti, ``m
vattabbo.

__idaá¹ƒ amhÄ• ka_ntiÄ• dimhi ``idaá¹ƒ paá¹-iggahitaá¹ƒ telaá¹ƒ vÄ• sappi vÄ• amhÄ• kaá
aÃ±Ã±ena appaá¹-iggahitakena atthoâ€™â€™ ti bhaá¹‡ati. sace so taá¹ƒ gahetvÄ• aÃ±Ã±
attano telaá¹ƒ na minÄ• petabbaá¹ƒ. kasmÄ• ? nÄ• á¸·iyaÃ±hi avasiá¹-á¹-hatelaá¹ƒ hoti, taá
appaá¹-iggahitakaá¹ƒ dÅ«seyyÄ• ti. sesaá¹ƒ uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajja
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito kosiyavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

<598> __tena samayenÄ• _ti pattasikkhÄ• padaá¹ƒ. tattha __pattavÄ• á¹‡ijja_nti gÄ• manig
pattavÄ• á¹‡ijjaá¹ƒ vÄ• karissanti. __Ä• mattikÄ• paá¹‡aá¹ƒ vÄ• _ti amattÄ• ni vuccanti bhÄ
bhaá¹‡á¸• aá¹ƒ te Ä• mattikÄ• , tesaá¹ƒ Ä• mattikÄ• naá¹ƒ Ä• paá¹‡aá¹ƒ Ä• mattikÄ• paá¹‡
kulÄ• labhaá¹‡á¸• avÄ• á¹‡ijakÄ• paá¹‡anti attho.

<602> __tayo_ \Ne II 255/ __pattassa vaá¹‡á¹‡Ä• _ti tÄ«á¹‡i pattassa pamÄ• á¹‡Ä• ni. __a

gaá¹‡hÄ• tÄ«_ti magadhanÄ• á¸·iyÄ• dvinnaá¹ƒ taá¹‡á¸• ulanÄ• á¸·Ä«naá¹ƒ odanaá¹ƒ gaá
282/ nÄ• ma aá¸• á¸• haterasapalÄ• hotÄ«ti __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. sÄ
mahantÄ• , damiá¸·anÄ• á¸·i khuddakÄ• , magadhanÄ• á¸·i pamÄ• á¹‡ayuttÄ• , tÄ• ya mag
diyaá¸• á¸• hanÄ• á¸·i ekÄ• sÄ«haá¸·anÄ• á¸·i hotÄ«ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vu
khÄ• dana_nti odanassa catutthabhÄ• gappamÄ• á¹‡aá¹ƒ khÄ• danaá¹ƒ, taá¹ƒ hatthahÄ• ri
703/ vasena veditabbaá¹ƒ. __tadupiyaá¹ƒ byaÃ±jana_nti tassa odanassa anurÅ«paá¹ƒ
macchamaá¹ƒsasÄ• kaphalakaá¸·Ä«rÄ• dibyaÃ±janaá¹ƒ.

tatrÄ• yaá¹ƒ vinicchayo --- anupahatapurÄ• á¹‡asÄ• litaá¹‡á¸• ulÄ• naá¹ƒ sukoá¹-á¹-itaparis
magadhanÄ• á¸·iyo gahetvÄ• tehi taá¹‡á¸• ulehi anuttaá¹‡á¸• ulaá¹ƒ akilinnaá¹ƒ apiá¹‡á¸• i
kundamakuá¸·arÄ• sisadisaá¹ƒ avassÄ• vitodanaá¹ƒ pacitvÄ• niravasesaá¹ƒ patte pakkhipi
catutthabhÄ• gappamÄ• á¹‡o nÄ• tighano nÄ• titanuko hatthahÄ• riyo sabbasambhÄ• rasa
pakkhipitabbo. tato Ä• lopassa Ä• lopassa anurÅ«paá¹ƒ yÄ• vacarimÄ• lopappahonakaá¹ƒ
pakkhipitabbaá¹ƒ, sappitelatakkarasakaÃ±jikÄ• dÄ«ni pana gaá¹‡anÅ«pagÄ• ni na honti, tÄ
neva hÄ• petuá¹ƒ na vaá¸• á¸• hetuá¹ƒ sakkonti. evametaá¹ƒ sabbampi pakkhittaá¹ƒ sace p
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, suttena vÄ• hÄ«rena vÄ• chindantassa suttassa vÄ
heá¹-á¹-himantaá¹ƒ phusati, ayaá¹ƒ ukkaá¹-á¹-ho nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atikkam
tiá¹-á¹-hati, ayaá¹ƒ ukkaá¹-á¹-homako nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na sampÄ• puá¹‡Ä
ayaá¹ƒ ukkaá¹-á¹-hukkaá¹-á¹-ho nÄ• ma patto.

__nÄ• á¸·ikodana_nti magadhanÄ• á¸·iyÄ• ekÄ• ya taá¹‡á¸• ulanÄ• á¸·iyÄ• odanaá¹ƒ. __p
magadhanÄ• á¸·iyÄ• upaá¸• á¸• hanÄ• á¸·ikodanaá¹ƒ. sesaá¹ƒ vuttanayeneva veditabbaá¹
viseso --- sace nÄ• á¸·ikodanÄ• di sabbampi pakkhittaá¹ƒ vuttanayeneva heá¹-á¹-himarÄ• ji
ayaá¹ƒ majjhimo nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atikkamma thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati,
nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na sampÄ• puá¹‡Ä• ti antogatameva hoti, ayaá¹ƒ majjhim
sace patthodanÄ• di sabbampi pakkhittaá¹ƒ heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ o
taá¹ƒ rÄ• jiá¹ƒ atikkamma thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ omakomako nÄ• ma patto. sa
pÄ• puá¹‡Ä• ti antogatameva hoti, ayaá¹ƒ \Ee III 704/ omakukkaá¹-á¹-ho nÄ• ma pattoti eva
dve apattÄ• ukkaá¹-á¹-hukkaá¹-á¹-ho \Be II 283/ ca omakomako ca. ``tato ukkaá¹-á¹-ho \Ne
apattoâ€™â€™ ti idaÃ±hi ete sandhÄ• ya vuttaá¹ƒ. ukkaá¹-á¹-hukkaá¹-á¹-ho hi ettha ukkaá¹
ukkaá¹-á¹-hattÄ• ``tato ukkaá¹-á¹-ho apattoâ€™â€™ ti vutto. omakomako ca omakato omal
vutto. tasmÄ• ete bhÄ• janaparibhogena paribhuÃ±jitabbÄ• , na adhiá¹-á¹-hÄ• nupagÄ• , n
pana satta adhiá¹-á¹-hahitvÄ• vÄ• vikappetvÄ• vÄ• paribhuÃ±jitabbÄ• , evaá¹ƒ akatvÄ• t
atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyanti taá¹ƒ sattavidhampi pattaá¹ƒ dasÄ• haparamaá¹
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

<607> __nissaggiyaá¹ƒ pattaá¹ƒ anissajjitvÄ• paribhuÃ±jatÄ«_ti yÄ• guá¹ƒ pivitvÄ• dhote d
khaÃ±jakaá¹ƒ khÄ• ditvÄ• bhattaá¹ƒ bhuÃ±jitvÄ• dhote dukkaá¹-anti evaá¹ƒ payoge payog

<608> __anÄ• patti antodasÄ• haá¹ƒ adhiá¹-á¹-heti vikappetÄ«_ti ettha pana pamÄ• á¹‡ayu
adhiá¹-á¹-hÄ• navikappanupagattaá¹ƒ evaá¹ƒ veditabbaá¹ƒ --- ayopatto paÃ±cahi pÄ• kehi
pÄ• kehi pakko adhiá¹-á¹-hÄ• nupago, ubhopi yaá¹ƒ mÅ«laá¹ƒ dÄ• tabbaá¹ƒ, tasmiá¹ƒ dinne
Å«no hoti, kÄ• kaá¹‡ikamattampi vÄ• mÅ«laá¹ƒ adinnaá¹ƒ, na adhiá¹-á¹-hÄ• nupago. sacep
``yadÄ• tumhÄ• kaá¹ƒ mÅ«laá¹ƒ bhavissati, tadÄ• dassatha, adhiá¹-á¹-hahitvÄ• paribhuÃ±
adhiá¹-á¹-hÄ• nupago hoti, pÄ• kassa hi Å«nattÄ• pattasaá¹…khaá¹ƒ na gacchati, mÅ«lass
vÄ• adinnattÄ• sakabhÄ• vaá¹ƒ na upeti, aÃ±Ã±asseva santako hoti, tasmÄ• pÄ• ke ca m
adhiá¹-á¹-hÄ• nupago hoti. yo adhiá¹-á¹-hÄ• nupago, sveva vikappanupago, so hatthaá¹ƒ Ä•
adhiá¹-á¹-hÄ• tabbo vikappetabbo vÄ• . yadi hi pattakÄ• rako mÅ«laá¹ƒ labhitvÄ• sayaá¹ƒ v
``ahaá¹ƒ, bhante, tumhÄ• kaá¹ƒ pattaá¹ƒ katvÄ• asukadivase nÄ• ma pacitvÄ• á¹-hapessÄ
bhikkhu ca tena paricchinnadivasato dasÄ• haá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ \Ee III 705/ pÄ
pana pattakÄ• rako ``ahaá¹ƒ tumhÄ• kaá¹ƒ pattaá¹ƒ katvÄ• pacitvÄ• sÄ• sanaá¹ƒ pesessÄ
karoti, tena pesitabhikkhu pana tassa bhikkhuno na Ä• roceti, aÃ±Ã±o disvÄ• vÄ• sutvÄ•
bhante, patto niá¹-á¹-hitoâ€™â€™ ti Ä• roceti, etassa Ä• rocanaá¹ƒ napamÄ• á¹‡aá¹ƒ. yadÄ
\Be II 284/ Ä• roceti, tassa vacanaá¹ƒ sutadivasato paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ atikkÄ• may
pÄ• cittiyaá¹ƒ. sace pattakÄ• rako ``ahaá¹ƒ tumhÄ• kaá¹ƒ pattaá¹ƒ katvÄ• pacitvÄ• kassac
pahiá¹‡issÄ• mÄ«â€™â€™ ti vatvÄ• tatheva karoti, pattaá¹ƒ gahetvÄ• Ä• gatabhikkhu par
á¹-hapetvÄ• tassa na Ä• roceti, aÃ±Ã±o koci bhaá¹‡ati ``api, bhante, adhunÄ• Ä• bhato pa
``kuhiá¹ƒ, Ä• vuso, pattoâ€™â€™ ti? ``itthannÄ• massa hatthe pesitoâ€™â€™ ti. etassapi v
pamÄ• á¹‡aá¹ƒ. yadÄ• pana so bhikkhu pattaá¹ƒ deti \Ne II 257/, laddhadivasato paá¹-á¹-hÄ
atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. tasmÄ• dasÄ• haá¹ƒ anatikkÄ• metvÄ• va adh
vÄ• .

tattha dve pattassa __adhiá¹-á¹-hÄ• nÄ• _ --- kÄ• yena vÄ• adhiá¹-á¹-hÄ• ti, vÄ• cÄ• ya vÄ
vasena adhiá¹-á¹-hahantena ca ``imaá¹ƒ pattaá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti vÄ• ``etaá
paccuddharÄ• mÄ«â€™â€™ ti vÄ• evaá¹ƒ sammukhe vÄ• parammukhe vÄ• á¹-hitaá¹ƒ pu
aÃ±Ã±assa vÄ• datvÄ• navaá¹ƒ pattaá¹ƒ yattha katthaci á¹-hitaá¹ƒ hatthena parÄ• masitvÄ
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti cittena Ä• bhogaá¹ƒ katvÄ• kÄ• yavikÄ• raá¹ƒ karontena kÄ•
vacÄ«bhedaá¹ƒ katvÄ• vÄ• cÄ• ya vÄ• adhiá¹-á¹-hÄ• tabbo. tatra duvidhaá¹ƒ adhiá¹-á¹-hÄ
hoti ``imaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• . atha antogabb
sÄ• mantavihÄ• re vÄ• hoti, á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• ``etaá¹ƒ pattaá¹ƒ adhiá
vÄ• cÄ• bhinditabbÄ• .

adhiá¹-á¹-hahantena pana ekakena adhiá¹-á¹-hÄ• tumpi vaá¹-á¹-ati, aÃ±Ã±assa santike adh
vaá¹-á¹-ati. aÃ±Ã±assa santike ayamÄ• nisaá¹ƒso --- sacassa ``adhiá¹-á¹-hito nu kho me, no
uppajjati, itaro sÄ• retvÄ• vimatiá¹ƒ chindissatÄ«ti. sace koci dasa patte labhitvÄ• sabbeva
paribhuÃ±jitukÄ• mo hoti, na sabbe adhiá¹-á¹-hÄ• tabbÄ• . ekaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• ya

paccuddharitvÄ• aÃ±Ã±o \Ee III 706/ adhiá¹-á¹-hÄ• tabbo. etenupÄ• yena vassasatampi pa

evaá¹ƒ appamattassa bhikkhuno siyÄ• adhiá¹-á¹-hÄ• navijahananti? siyÄ• . sace hi ayaá¹ƒ
deti, vibbhamati vÄ• sikkhaá¹ƒ vÄ• paccakkhÄ• ti, kÄ• laá¹ƒ vÄ• karoti, liá¹…gaá¹ƒ vÄ• ss
paccuddharati vÄ• , patte vÄ• chiddaá¹ƒ hoti, adhiá¹-á¹-hÄ• naá¹ƒ vijahati. vuttampi cetaá¹ƒ

``dinnavibbhantapaccakkhÄ• \Be II 285/, kÄ• laá¹ƒkiriyakatena ca.

liá¹…gapaccuddharÄ• ceva, chiddena bhavati sattamaâ€™â€™ nti ||

coraharaá¹‡avissÄ• saggÄ• hehipi vijahatiyeva. kittakena chiddena adhiá¹-á¹-hÄ• naá¹ƒ bhi
kaá¹…gusitthaá¹ƒ nikkhamati ceva pavisati ca. idaÃ±hi sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ lÄ• m
tasmiá¹ƒ ayacuá¹‡á¹‡ena vÄ• Ä• á¹‡iyÄ• vÄ• paá¹-ipÄ• katike kate dasÄ• habbhantare pu
ayaá¹ƒ tÄ• va __ ``antodasÄ• haá¹ƒ adhiá¹-á¹-heti vikappetÄ«â€™â€™ _ti ettha adhiá¹-á¹-h

vikappane \Ne II 258/ pana __dve vikappanÄ• _ --- sammukhÄ• vikappanÄ• ca parammukh
sammukhÄ• vikappanÄ• hoti? pattÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• v
pattaâ€™â€™ nti vÄ• ``ime patteâ€™â€™ ti vÄ• ``etaá¹ƒ pattaâ€™â€™ nti vÄ• ``ete patt
``tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vattabbaá¹ƒ. ayamekÄ• sammukhÄ• vikappanÄ• . ettÄ•
paribhuÃ±jituá¹ƒ vÄ• vissajjetuá¹ƒ vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vÄ• na vaá¹-á¹-ati. ``mayhaá¹ƒ
paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti evaá¹ƒ pana v
hoti, tatopabhuti paribhogÄ• dayopi vaá¹-á¹-anti.

aparo nayo --- tatheva pattÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• vaÃ±ca Ã
santike ``imaá¹ƒ pattaâ€™â€™ nti vÄ• ``ime patteâ€™â€™ ti vÄ• ``etaá¹ƒ pattaâ€™â€™
ti vÄ• vatvÄ• paÃ±casu sahadhammikesu aÃ±Ã±atarassa attanÄ• abhirucitassa yassa ka
``tissassa bhikkhuno vikappemÄ«â€™â€™ ti vÄ• ``tissÄ• ya bhikkhuniyÄ• sikkhamÄ• nÄ•
\Ee III 707/ sÄ• maá¹‡eriyÄ• vikappemÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ, ayaá¹ƒ aparÄ• pi sa
ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«su pana ekampi na vaá¹-á¹-ati. tena pan
bhikkhuno santakaá¹ƒ ... pe ... tissÄ• ya sÄ• maá¹‡eriyÄ• santakaá¹ƒ paribhuÃ±ja vÄ• viss
yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vutte paccuddhÄ• ro nÄ• ma hoti. tatopabhuti p
vaá¹-á¹-anti.

kathaá¹ƒ parammukhÄ• vikappanÄ• hoti? pattÄ• naá¹ƒ tatheva ekabahubhÄ• vaá¹ƒ sannih
Ã±atvÄ• ``imaá¹ƒ pattaâ€™â€™ nti vÄ• ``ime patteâ€™â€™ ti vÄ• ``etaá¹ƒ pattaâ€™â€™
ti vÄ• vatvÄ• ``tuyhaá¹ƒ vikappanatthÄ• ya dammÄ«â€™â€™ ti vattabbaá¹ƒ. tena vattabb
sandiá¹-á¹-ho vÄ• â€™â€™ ti? tato itarena purimanayeneva \Be II 286/ ``tisso bhikkhÅ«ti vÄ
sÄ• maá¹‡erÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ. puna tena bhikkhunÄ• ``ahaá¹ƒ tissassa bhikk

... pe ... ``tissÄ• ya sÄ• maá¹‡eriyÄ• dammÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ, ayaá¹ƒ paramn
ettÄ• vattÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«su pana ekampi na vaá¹-á¹-ati. tena par
dutiyasammukhÄ• vikappanÄ• yaá¹ƒ vuttanayeneva ``itthannÄ• massa santakaá¹ƒ paribhuÃ
yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vutte paccuddhÄ• ro nÄ• ma hoti. tatopabhuti p
vaá¹-á¹-anti.

imÄ• saá¹ƒ \Ne II 259/ pana dvinnaá¹ƒ vikappanÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ, avaseso ca
paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbo saddhiá¹ƒ sa

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<609> __tena samayenÄ• _ti Å«napaÃ±cabandhanasikkhÄ• padaá¹ƒ. tattha __na yÄ• petÄ
nÄ• bhavissÄ• , aÃ±Ã±athattampi agamissÄ• , evaá¹ƒ tehi ubbÄ• á¸·ho, sotÄ• pannattÄ• p
yÄ• peti, tena vuttaá¹ƒ --- ``attanÄ• pi na yÄ• peti, puttadÄ• rÄ• pissa kilamantÄ«â€™â€™ t

612-3__._ __Å«napaÃ±cabandhanenÄ• _ti ettha Å«nÄ• ni paÃ±ca bandhanÄ• ni assÄ• ti Å
paÃ±ca bandhanÄ• ni pÅ«rentÄ«ti attho, tena Å«napaÃ±cabandhanena. itthambhÅ«tassa la
tattha yasmÄ• abandhanassÄ• pi paÃ±ca bandhanÄ• ni na pÅ«renti, sabbaso natthitÄ• ya,
``abandhano vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ \Ee III 708/. ``Å«napaÃ±cabandhanenÄ• â€™â€
paÃ±cabandhano patto hoti, tassa so apatto, tasmÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petuá¹ƒ vaá¹-á¹
nÄ• metaá¹ƒ yasmÄ• bandhanokÄ• se sati hoti, asati na hoti, tasmÄ• tassa lakkhaá¹‡aá¹ƒ
``abandhanokÄ• so nÄ• mÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

__dvaá¹…gulÄ• rÄ• ji na hotÄ«_ti mukhavaá¹-á¹-ito heá¹-á¹-hÄ• dvaá¹…gulappamÄ• á¹‡Ä
__yassa dvaá¹…gulÄ• rÄ• ji hotÄ«_ti yassa pana tÄ• disÄ• ekÄ• \Be II 287/ rÄ• ji hoti, so
heá¹-á¹-himapariyante pattavedhakena vijjhitvÄ• pacitvÄ• suttarajjuka-makacirajjukÄ• dÄ«
vÄ• bandhitabbo, taá¹ƒ bandhanaá¹ƒ Ä• misassa alagganatthaá¹ƒ tipupaá¹-á¹-akena vÄ• k
paá¹-icchÄ• detabbaá¹ƒ. so ca patto adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbo, sukhumaá¹ƒ vÄ•
bandhitabbo. suddhehi pana madhusitthakalÄ• khÄ• sajjulasÄ• dÄ«hi bandhituá¹ƒ na vaá¹-
jhÄ• petvÄ• pÄ• sÄ• á¹‡acuá¹‡á¹‡ena bandhituá¹ƒ vaá¹-á¹-ati. mukhavaá¹-á¹-isamÄ«pe pa
vijjhiyamÄ• no kapÄ• lassa bahalattÄ• bhijjati, tasmÄ• heá¹-á¹-hÄ• vijjhitabbo. yassa pana
vÄ• caturaá¹…gulÄ• , tassa dve bandhanÄ• ni dÄ• tabbÄ• ni. yassa tisso ekÄ• yeva vÄ• c
tÄ«á¹‡i. yassa catasso ekÄ• yeva vÄ• aá¹-á¹-haá¹…gulÄ• , tassa cattÄ• ri. yassa paÃ±ca \
dasaá¹…gulÄ• , so baddhopi abaddhopi apattoyeva, aÃ±Ã±o viÃ±Ã±Ä• petabbo. esa tÄ• va

ayopatte pana sacepi paÃ±ca vÄ• atirekÄ• ni vÄ• chiddÄ• ni honti, tÄ• ni ce ayacuá¹‡á¹‡e

lohamaá¹‡á¸• alakena vÄ• baddhÄ• ni maá¹-á¹-hÄ• ni honti, sveva patto paribhuÃ±jitabbo,
viÃ±Ã±Ä• petabbo. atha pana ekampi chiddaá¹ƒ mahantaá¹ƒ hoti, lohamaá¹‡á¸• alakena ba
hoti, patte Ä• misaá¹ƒ laggati, akappiyo hoti, ayaá¹ƒ apatto. aÃ±Ã±o viÃ±Ã±Ä• petabbo.

<615> __thero vattabbo_ti patte Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• ``ayaá¹ƒ, bhante, patto pamÄ•
therÄ• nurÅ«po, taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vattabbo. __yo na gaá¹‡heyyÄ• _ti anukam
dukkaá¹-aá¹ƒ. yo pana santuá¹-á¹-hiyÄ• ``kiá¹ƒ me aÃ±Ã±ena pattenÄ• â€™â€™ ti na gaá
__pattapariyanto_ti evaá¹ƒ parivattetvÄ• \Ee III 709/ pariyante á¹-hitapatto.

__na adese_ti maÃ±capÄ«á¹-hachattanÄ• gadantakÄ• dike adese, na nikkhipitabbo. yattha
pattaá¹ƒ á¹-hapeti, tattheva á¹-hapetabbo. pattassa hi nikkhipanadeso ``anujÄ• nÄ• mi, bhik
Ä• dhÄ• rakaâ€™â€™ ntiÄ• dinÄ• nayena __khandhake_ vuttoyeva.

__na_ \Be II 288/ __abhogenÄ• _ti yÄ• gurandhanarajanapacanÄ• dinÄ• aparibhogena na
antarÄ• magge pana byÄ• dhimhi uppanne aÃ±Ã±asmiá¹ƒ bhÄ• jane asati mattikÄ• ya limp
udakaá¹ƒ vÄ• tÄ• petuá¹ƒ vaá¹-á¹-ati.

__na vissajjetabbo_ti aÃ±Ã±assa na dÄ• tabbo. sace pana saddhivihÄ• riko vÄ• antevÄ• si
varapattaá¹ƒ á¹-hapetvÄ• ``ayaá¹ƒ mayhaá¹ƒ sÄ• ruppo, ayaá¹ƒ therassÄ• â€™â€™ ti gaá
vÄ• taá¹ƒ gahetvÄ• attano pattaá¹ƒ deti, vaá¹-á¹-ati. ``mayhameva pattaá¹ƒ Ä• harÄ• â€™
natthi.

<617> __pavÄ• ritÄ• na_nti ettha saá¹…ghavasena pavÄ• ritaá¹-á¹-hÄ• ne paÃ±cabandhan
puggalavasena pavÄ• ritaá¹-á¹-hÄ• ne Å«napaÃ±cabandhanenÄ• pi vaá¹-á¹-atÄ«ti __kurun
uttÄ• natthameva.

chasamuá¹-á¹-hÄ• naá¹ƒ \Ne II 261/, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<618> __tena samayenÄ• _ti bhesajjasikkhÄ• padaá¹ƒ. tattha __attho, bhante_ti rÄ• jÄ• bh
therassa leá¹‡atthÄ• ya pabbhÄ• raá¹ƒ sodhente disvÄ• Ä• rÄ• mikaá¹ƒ dÄ• tukÄ• mo puc

619-21__._ __pÄ• á¹-iyekko_ti visuá¹ƒ eko. __mÄ• lÄ• kite_ti katamÄ• le mÄ• lÄ• dhare,
kusumamÄ• lÄ• paá¹-imaá¹‡á¸• iteti attho. __tiá¹‡aá¹‡á¸• upakanti_ tiá¹‡acumbaá¹-akaá¹ƒ.

á¹-hapesi. __sÄ• ahosi suvaá¹‡á¹‡amÄ• lÄ• _ti dÄ• rikÄ• ya sÄ«se á¹-hapitamattÄ• yeva th
adhiá¹-á¹-hÄ• navasena suvaá¹‡á¹‡apadumamÄ• lÄ• ahosi. taÃ±hi tiá¹‡aá¹‡á¸• upakaá¹ƒ s
``suvaá¹‡á¹‡amÄ• lÄ• hotÅ«â€™â€™ ti thero adhiá¹-á¹-hÄ• si. dutiyampi kho ... pe .... tenu
dutiyadivaseyeva upasaá¹…kami.

__suvaá¹‡á¹‡anti_ \Be II 289/ __adhimuccÄ«_ti ``sovaá¹‡á¹‡amayo hotÅ«â€™â€™ ti adhiá
bhesajjÄ• na_nti sappiÄ• dÄ«naá¹ƒ. __bÄ• hulikÄ• _ti \Ee III 710/ paccayabÄ• hulikatÄ• ya
ghaá¹-epÄ«_tiettha kolambÄ• nÄ• ma mahÄ• mukhacÄ• á¹-iyo vuccanti. __olÄ«navilÄ«nÄ•
ubhatopassesu ca gaá¸·itÄ• ni. __okiá¹‡á¹‡avikiá¹‡á¹‡Ä• _ti sappiÄ• dÄ«naá¹ƒ gandhena b
okiá¹‡á¹‡Ä• , bhittiyo khanantehi upari saÃ±carantehi ca vikiá¹‡á¹‡Ä• . __antokoá¹-á¹-hÄ• g
saá¹ƒvihitakoá¹-á¹-hÄ• gÄ• rÄ• .

<622> __paá¹-isÄ• yanÄ«yÄ• nÄ«_ti paá¹-isÄ• yitabbÄ• ni, paribhuÃ±jitabbÄ• nÄ«ti attho. _
bhesajjakiccaá¹ƒ karontu vÄ• mÄ• vÄ• , evaá¹ƒ laddhavohÄ• rÄ• ni. __ ``gosappÄ«â€™â€
pÄ• kaá¹-aá¹ƒ dassetvÄ• __ ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappatÄ«â€™â€™ _ti iminÄ• aÃ±Ã±es
sappiá¹ƒ saá¹…gahetvÄ• dassesi. yesaÃ±hi khÄ«raá¹ƒ atthi, sappipi tesaá¹ƒ atthiyeva, taá
hotu dullabhaá¹ƒ vÄ• , asammohatthaá¹ƒ vuttaá¹ƒ. evaá¹ƒ navanÄ«tampi.

__sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• nÄ«_ti sannidhiá¹ƒ katvÄ• nidahitvÄ• paribhuÃ±
pÄ• á¸·iyÄ• Ä• gatasappiÄ• dÄ«su sappi tÄ• va purebhattaá¹ƒ paá¹-iggahitaá¹ƒ tadahupure
nirÄ• misampi \Ne II 262/ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya satt
paribhuÃ±jitabbaá¹ƒ. sattÄ• hÄ• tikkame sace ekabhÄ• jane á¹-hapitaá¹ƒ, ekaá¹ƒ nissaggiya
vatthugaá¹‡anÄ• ya nissaggiyÄ• ni, pacchÄ• bhattaá¹ƒ paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ nirÄ•
purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ vÄ• uggahitakaá¹ƒ katvÄ• nikkhittaá¹ƒ ajjhoharituá¹
abbhaÃ±janÄ• dÄ«su upanetabbaá¹ƒ. sattÄ• hÄ• tikkamepi anÄ• patti, anajjhoharaá¹‡Ä«ya
``paá¹-isÄ• yanÄ«yÄ• nÄ«â€™â€™ ti hi vuttaá¹ƒ. sace anupasampanno purebhattaá¹ƒ paá
sappiá¹ƒ katvÄ• deti, purebhattaá¹ƒ sÄ• misaá¹ƒ vaá¹-á¹-ati. sace sayaá¹ƒ karoti, sattÄ• ha
vaá¹-á¹-ati. pacchÄ• bhattaá¹ƒ paá¹-iggahitanavanÄ«tena pana yena kenaci katasappi sattÄ
vaá¹-á¹-ati. uggahitakena kate pubbe vuttasuddhasappinayeneva vinicchayo veditabbo.

purebhattaá¹ƒ paá¹-iggahitakhÄ«rena vÄ• dadhinÄ• vÄ• katasappi \Ee III 711/ anupasamp
tadahupurebhattaá¹ƒ vaá¹-á¹-ati. sayaá¹ƒkataá¹ƒ nirÄ• misameva vaá¹-á¹-ati \Be II 290/. nav
tÄ• pentassa hi sÄ• maá¹ƒpÄ• ko na hoti, sÄ• maá¹ƒpakkena pana tena saddhiá¹ƒ Ä• misa
pacchÄ• bhattato paá¹-á¹-hÄ• ya ca na vaá¹-á¹-atiyeva. sattÄ• hÄ• tikkamepi anÄ• patti, sav
paá¹-iggahitattÄ• , ``tÄ• ni paá¹-iggahetvÄ• â€™â€™ ti hi vuttaá¹ƒ. pacchÄ• bhattaá¹ƒ paá¹
abbhaÃ±janÄ• dÄ«su upanetabbaá¹ƒ. purebhattampi ca uggahitakehi kataá¹ƒ ubhayesampi
eseva nayo akappiyamaá¹ƒsasappimhi. ayaá¹ƒ pana viseso --- yattha pÄ• á¸·iyaá¹ƒ Ä• gata
tattha iminÄ• dukkaá¹-aá¹ƒ. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ kÄ• raá¹‡apatirÅ«pakaá¹ƒ va

navanÄ«taÃ±ca paá¹-ikkhittaá¹ƒ, taá¹ƒ duppaá¹-ikkhittaá¹ƒ, sabbaaá¹-á¹-hakathÄ• su anuÃ±
cassa vinicchayopi Ä• gacchissati.

pÄ• á¸·iyaá¹ƒ Ä• gataá¹ƒ navanÄ«tampi purebhattaá¹ƒ paá¹-iggahitaá¹ƒ tadahupurebhattaá
pacchÄ• bhattato paá¹-á¹-hÄ• ya nirÄ• misameva. sattÄ• hÄ• tikkame nÄ• nÄ• bhÄ• janesu
ekabhÄ• janepi amissetvÄ• piá¹‡á¸• apiá¹‡á¸• avasena á¹-hapite piá¹‡á¸• agaá¹‡anÄ• ya n
pacchÄ• bhattaá¹ƒ paá¹-iggahitaá¹ƒ sappinayeneva veditabbaá¹ƒ. ettha pana dadhiguá¸·ikÄ
honti, tasmÄ• taá¹ƒ dhotaá¹ƒ vaá¹-á¹-atÄ«ti __upaá¸• á¸• hattherÄ• _ Ä• haá¹ƒsu. __mahÄ
``bhagavatÄ• anuÃ±Ã±Ä• takÄ• lato paá¹-á¹-hÄ• ya takkato uddhaá¹-amattameva khÄ• diá
navanÄ«taá¹ƒ paribhuÃ±jantena dhovitvÄ• dadhitakkamakkhikÄ• kipillikÄ• dÄ«ni apanetvÄ
pacitvÄ• sappiá¹ƒ katvÄ• paribhuÃ±jitukÄ• mena adhotampi pacituá¹ƒ vaá¹-á¹-ati. yaá¹ƒ ta
takkagataá¹ƒ vÄ• taá¹ƒ khayaá¹ƒ gamissati, ettÄ• vatÄ• hi savatthukapaá¹-iggahitaá¹ƒ nÄ•
adhippÄ• yo. Ä• misena \Ne II 263/ saddhiá¹ƒ pakkattÄ• pana tasmimpi kukkuccÄ• yanti ku
uggahetvÄ• á¹-hapitanavanÄ«te ca purebhattaá¹ƒ khÄ«radadhÄ«ni \Ee III 712/ paá¹-iggahe
pacchÄ• bhattaá¹ƒ tÄ• ni paá¹-iggahetvÄ• katanavanÄ«te ca uggahitehi katanavavÄ«te ca
ca sabbo Ä• pattÄ• nÄ• pattiparibhogÄ• paribhoganayo sappimhi vuttakkameneva gahetabb

telabhikkhÄ• ya paviá¹-á¹-hÄ• naá¹ƒ pana bhikkhÅ«naá¹ƒ tattheva sappimpi navanÄ«tampi
Ä• kiranti, tattha takkadadhibindÅ«nipi bhattasitthÄ• nipi taá¹‡á¸• ulakaá¹‡Ä• pi makkhikÄ•
Ä• diccapÄ• kaá¹ƒ katvÄ• \Be II 291/ parissÄ• vetvÄ• gahitaá¹ƒ sattÄ• hakÄ• likaá¹ƒ hoti,
á¹-hapitabhesajjehi saddhiá¹ƒ pacitvÄ• natthupÄ• nampi kÄ• tuá¹ƒ vaá¹-á¹-ati. sace vaddali
sÄ• maá¹‡ero yathÄ• tattha patitataá¹‡á¸• ulakaá¹‡Ä• dayo na paccanti, evaá¹ƒ sÄ• misap
vilÄ«yÄ• petvÄ• parissÄ• vetvÄ• puna pacitvÄ• deti, purimanayeneva sattÄ• haá¹ƒ vaá¹-á

telesu tilatelaá¹ƒ tÄ• va purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-
paá¹-á¹-hÄ• ya nirÄ• misameva. sattÄ• hÄ• tikkame panassa bhÄ• janagaá¹‡anÄ• ya nissa
pacchÄ• bhattaá¹ƒ paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ nirÄ• misameva vaá¹-á¹-ati. uggahitakaá¹
ajjhohariuá¹ƒ na vaá¹-á¹-ati, sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ, sattÄ• hÄ• tikkamep
tile paá¹-iggahetvÄ• katatelaá¹ƒ purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato p
anajjhoharaá¹‡Ä«yaá¹ƒ hoti, sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ, sattÄ• hÄ• tikkamep
tile paá¹-iggahetvÄ• katatelaá¹ƒ anajjhoharaá¹‡Ä«yameva, savatthukapaá¹-iggahitattÄ• , sa
anÄ• patti, sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ. purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹
katatelepi eseva nayo.

purebhattaá¹ƒ paá¹-iggahitakatile bhajjitvÄ• vÄ• tilapiá¹-á¹-haá¹ƒ vÄ• sedetvÄ• uá¹‡hodal
katatelaá¹ƒ sace anupasampannena kataá¹ƒ purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati. attanÄ
nibbaá¹-á¹-itattÄ• purebhattaá¹ƒ nirÄ• misameva vaá¹-á¹-ati. sÄ• maá¹ƒpakkattÄ• \Ee III 71
vaá¹-á¹-ati, savatthukapaá¹-iggahitattÄ• pana pacchÄ• bhattato paá¹-á¹-hÄ• ya ubhayampi

sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ, sattÄ• hÄ• tikkamepi anÄ• patti. yadi pana appaá
abbhukkiraá¹‡amattaá¹ƒ, abbohÄ• rikaá¹ƒ hoti, sÄ• mapÄ• kagaá¹‡anaá¹ƒ na gacchati. sÄ•
avatthukapaá¹-iggahitesu avatthukatilatele vuttasadisova vinicchayo.

sace \Ne II 264/ pana purebhattaá¹ƒ paá¹-iggahitÄ• naá¹ƒ sÄ• sapÄ• dÄ«naá¹ƒ cuá¹‡á¹‡eh
telaá¹ƒ kÄ• tuá¹ƒ, taá¹ƒ purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ
sattÄ• hÄ• tikkame nissaggiyaá¹ƒ. yasmÄ• pana sÄ• sapamadhukacuá¹‡á¹‡Ä• dÄ«ni sede
bhajjitvÄ• eva telaá¹ƒ karonti, tasmÄ• tesaá¹ƒ telaá¹ƒ anupasampannehi kataá¹ƒ purebhat
vaá¹-á¹-ati. vatthÅ«naá¹ƒ yÄ• vajÄ«vikattÄ• pana savatthukapaá¹-iggahaá¹‡e doso natthÄ«
II 292/ sattÄ• haá¹ƒ nirÄ• misaparibhogeneva paribhuÃ±jitabbaá¹ƒ. uggahitakehi kataá¹ƒ an
bÄ• hiraparibhoge vaá¹-á¹-ati, sattÄ• hÄ• tikkamepi anÄ• patti.

telakaraá¹‡atthÄ• ya sÄ• sapamadhukaeraá¹‡á¸• akaá¹-á¹-hÄ«ni vÄ• paá¹-iggahetvÄ• kata
sattÄ• hakÄ• likaá¹ƒ. dutiyadivase kataá¹ƒ chÄ• haá¹ƒ vaá¹-á¹-ati. tatiyadivase kataá¹ƒ paÃ±
catuttha-paÃ±cama-chaá¹-á¹-hasattÄ• madivase kataá¹ƒ tadaheva vaá¹-á¹-ati. sace yÄ• va
tiá¹-á¹-hati, nissaggiyaá¹ƒ. aá¹-á¹-hame divase kataá¹ƒ anajjhoharaá¹‡Ä«yaá¹ƒ. anissaggiya
bÄ• hiraparibhoge vaá¹-á¹-ati. sacepi na karoti, telatthÄ• ya gahitasÄ• sapÄ• dÄ«naá¹ƒ satt
dukkaá¹-ameva. pÄ• á¸·iyaá¹ƒ pana anÄ• gatÄ• ni aÃ±Ã±Ä• nipi nÄ• á¸·ikeranimbakosamba
telÄ• ni atthi, tÄ• ni paá¹-iggahetvÄ• sattÄ• haá¹ƒ atikkÄ• mayato dukkaá¹-aá¹ƒ hoti. ayame
yÄ• vakÄ• likavatthuá¹ƒ yÄ• vajÄ«vikavatthuÃ±ca sallakkhetvÄ•
sÄ• maá¹ƒpÄ• kasavatthukapurebhattapacchÄ• bhattapaá¹-iggahitauggahitakavatthuvidhÄ•
veditabbaá¹ƒ.

<623> __vasÄ• tela_nti \Ee III 714/ ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• ni, acch
susukÄ• vasaá¹ƒ, sÅ«karavasaá¹ƒ, gadrabhavasaâ€™â€™ nti (Vin I 262) evaá¹ƒ anuÃ±Ã±
ca ``acchavasaâ€™â€™ nti vacanena á¹-hapetvÄ• manussavasaá¹ƒ sabbesaá¹ƒ akappiya
macchaggahaá¹‡ena ca susukÄ• pi gahitÄ• honti, vÄ• á¸·amacchattÄ• pana visuá¹ƒ vuttaa
cettha sabbesampi kappiyamaá¹ƒsÄ• naá¹ƒ vasÄ• anuÃ±Ã±Ä• tÄ• . maá¹ƒsesu hi
dasamanaussa-hatthi-assa-sunakha-ahi-sÄ«ha-byaggha-dÄ«pi-accha-taracchÄ• naá¹ƒ maá
ekÄ• manussavasÄ• va. khÄ«rÄ• dÄ«su akappiyaá¹ƒ nÄ• ma natthi.

anupasampannehi katanibbaá¹-á¹-itavasÄ• telaá¹ƒ purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhat
vaá¹-á¹-ati. pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misameva vaá¹-á¹-ati. yaá¹ƒ
sukhumarajasadisaá¹ƒ maá¹ƒsaá¹ƒ vÄ• nhÄ• ru vÄ• aá¹-á¹-hi vÄ• lohitaá¹ƒ vÄ• hoti, taá¹
pana vasaá¹ƒ paá¹-iggahetvÄ• sayaá¹ƒ karoti, purebhattaá¹ƒ paá¹-iggahetvÄ• pacitvÄ• pa
nirÄ• misaparibhogena paribhuÃ±jitabbaá¹ƒ \Ne II 265/. nirÄ• misaparibhogaÃ±hi sandhÄ• y
``kÄ• le \Be II 293/ paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ telaparib
paribhuÃ±jituâ€™â€™ nti (Vin I 262). tatrÄ• pi abbohÄ• rikaá¹ƒ abbohÄ• rikameva. pacchÄ•

paá¹-iggahituá¹ƒ vÄ• kÄ• tuá¹ƒ vÄ• na vaá¹-á¹-atiyeva. vuttaÃ±hetaá¹ƒ ---

``vikÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ,
paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ. kÄ• le ce, bhikkhave, paá¹-iggahita
nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukka
bhikkhave, paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribh
dukkaá¹-assa. kÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á
paribhuÃ±jeyya, anÄ• pattÄ«â€™â€™ ti.

__upatissattheraá¹ƒ_ pana antevÄ• sikÄ• pucchiá¹ƒsu --- ``bhante, sappinavanÄ«tavasÄ• n
pacitvÄ• nibbaá¹-á¹-itÄ• ni vaá¹-á¹-anti, na vaá¹-á¹-antÄ«â€™â€™ ti? ``na vaá¹-á¹-anti, Ä• v
kirettha pakkatelakasaá¹-e viya kukkuccÄ• yati. tato naá¹ƒ uttari pucchiá¹ƒsu --- ``bhante, na
dadhiguá¸·ikÄ• vÄ• takkabindu vÄ• hoti, etaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``etampi, Ä• vus
ti. tato naá¹ƒ Ä• haá¹ƒsu --- ``bhante, ekato pacitvÄ• saá¹ƒsaá¹-á¹-hÄ• ni tejavantÄ• ni hont
niggaá¹‡hantÄ«â€™â€™ ti? ``sÄ• dhÄ• vusoâ€™â€™ ti thero sampaá¹-icchi.

__mahÄ• sumatthero_ panÄ• ha --- ``kappiyamaá¹ƒsavasÄ• sÄ• misaparibhoge vaá¹-á¹-ati
vaá¹-á¹-atÄ«â€™â€™ ti. __mahÄ• padumatthero_ pana ``idaá¹ƒ kiâ€™â€™ nti paá¹-ikkhipi
bhikkhÅ« paÃ±camÅ«lakasÄ• vayÄ• guyaá¹ƒ acchasÅ«karatelÄ• dÄ«ni pakkhipitvÄ• yÄ• g
rogaá¹ƒ niggaá¹‡hÄ• tÄ«â€™â€™ ti vatvÄ• ``vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha.

__madhu nÄ• ma makkhikÄ• madhÅ«_ti madhukarÄ«hi nÄ• ma madhumakkhikÄ• hi khudd
kataá¹ƒ madhu. taá¹ƒ purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misaparibhogampi
pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misaparibhogameva vaá¹-á¹-ati. sattÄ•
silesasadisaá¹ƒ mahÄ• madhuá¹ƒ khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ katvÄ• á¹-hapitaá¹ƒ, itara
vatthugaá¹‡anÄ• ya nissaggiyÄ• ni. sace ekameva khaá¹‡á¸• aá¹ƒ, ekabhÄ• jane vÄ• itara
uggahitakaá¹ƒ vuttanayeneva veditabbaá¹ƒ, arumakkhanÄ• dÄ«su upanetabbaá¹ƒ. madhup
madhusitthakaá¹ƒ vÄ• sace madhunÄ• amakkhitaá¹ƒ \Ne II 266/ parisuddhaá¹ƒ, yÄ• vajÄ«
pana madhugatikameva. cÄ«rikÄ• nÄ• ma sapakkhÄ• dÄ«ghamakkhikÄ• , tumbalanÄ• mi
kÄ• á¸·amahÄ• bhamarÄ• honti, tesaá¹ƒ Ä• sayesu niyyÄ• sasadisaá¹ƒ madhu hoti, taá¹ƒ y

__phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ• nibbatta_nti ucchurasaá¹ƒ upÄ• dÄ• ya apakkÄ• vÄ•
avatthukÄ• ucchuvikati phÄ• á¹‡itanti veditabbÄ• . taá¹ƒ phÄ• á¹‡itaá¹ƒ purebhattaá¹ƒ paá¹
purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ•
sattÄ• hÄ• tikkame vatthugaá¹‡anÄ• ya \Ee III 716/ nissaggiyaá¹ƒ. bahÅ« piá¹‡á¸• Ä• cuá¹
pakkhittÄ• honti ghanasannivesÄ• , ekameva nissaggiyaá¹ƒ. uggahitakaá¹ƒ vuttanayeneva
gharadhÅ«panÄ• dÄ«su upanetabbaá¹ƒ. purebhattaá¹ƒ paá¹-iggahitena aparissÄ• vitaucch
sace anupasampannena kataá¹ƒ, sÄ• misampi vaá¹-á¹-ati. sayaá¹ƒkataá¹ƒ nirÄ• misameva

pacchÄ• bhattato paá¹-á¹-hÄ• ya pana savatthukapaá¹-iggahitattÄ• anajjhoharaá¹‡Ä«yaá¹ƒ
anÄ• patti. pacchÄ• bhattaá¹ƒ aparissÄ• vitapaá¹-iggahitena katampi anajjhoharaá¹‡Ä«yam
anÄ• patti. esa nayo ucchuá¹ƒ paá¹-iggahetvÄ• kataphÄ• á¹‡itepi. purebhattaá¹ƒ pana
parissÄ• vitapaá¹-iggahitakena kataá¹ƒ sace anupasampannena kataá¹ƒ purebhattaá¹ƒ sÄ•
pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misameva. sayaá¹ƒkataá¹ƒ purebhattan
pacchÄ• bhattaá¹ƒ parissÄ• vitapaá¹-iggahitena kataá¹ƒ pana nirÄ• misameva sattÄ• haá¹ƒ
uggahitakakataá¹ƒ vuttanayameva. ``jhÄ• maucchuphÄ• á¹‡itaá¹ƒ vÄ• koá¹-á¹-itaucchuphÄ
purebhattameva vaá¹-á¹-atÄ«â€™â€™ ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

__mahÄ• paccariyaá¹ƒ_ pana ``etaá¹ƒ savatthukapakkaá¹ƒ vaá¹-á¹-ati, no vaá¹-á¹-atÄ«â€™
``ucchuphÄ• á¹‡itaá¹ƒ pacchÄ• bhattaá¹ƒ novaá¹-á¹-anakaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti v
sÄ«tudakena kataá¹ƒ madhukapupphaphÄ• á¹‡itaá¹ƒ purebhattaá¹ƒ sÄ• misaá¹ƒ vaá¹-á¹-at
paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misameva. sattÄ• hÄ• tikkame vatthugaá¹‡anÄ• ya dukka
pakkhipitvÄ• kataá¹ƒ madhukaphÄ• á¹‡itaá¹ƒ yÄ• vakÄ• likaá¹ƒ. khaá¹‡á¸• asakkharaá¹ƒ p
apanetvÄ• sodhenti, tasmÄ• vaá¹-á¹-ati. madhukapupphaá¹ƒ pana purebhattaá¹ƒ allaá¹ƒ v
vaá¹-á¹-ati. bhajjitvÄ• tilÄ• dÄ«hi missaá¹ƒ vÄ• \Be II 295/ amissaá¹ƒ vÄ• katvÄ• koá¹-á¹-i
yadi pana taá¹ƒ gahetvÄ• merayatthÄ• ya yojenti, yojitaá¹ƒ bÄ«jato paá¹-á¹-hÄ• ya na vaá¹-
kadalÄ«-khajjÅ«rÄ«-amba-labuja-panasa-ciÃ±cÄ• dÄ«naá¹ƒ sabbesaá¹ƒ yÄ• vakÄ• likapha
phÄ• á¹‡itaá¹ƒ yÄ• vakÄ• likameva. maricapakkehi phÄ• á¹‡itaá¹ƒ karonti, taá¹ƒ yÄ• vajÄ«v

__tÄ• ni paá¹-iggahetvÄ• _ti sacepi sabbÄ• nipi paá¹-iggahetvÄ• eka ghaá¹-e avinibbhogÄ•
II 267/, sattÄ• hÄ• tikkame ekameva nissaggiyaá¹ƒ. vinibhuttesu paÃ±ca nissaggiyÄ• ni. sat
anatikkÄ• metvÄ• gilÄ• nenapi agilÄ• nenapi vuttanayeneva yathÄ• sukhaá¹ƒ paribhuÃ±jita
__odissaá¹ƒ nÄ• ma_ --- byÄ• dhiodissaá¹ƒ, puggalodissaá¹ƒ, kÄ• lodissaá¹ƒ, samayodissa
vasodissaá¹ƒ, bhesajjodissanti.

tattha __byÄ• dhiodissaá¹ƒ_ nÄ• ma --- ``anujÄ• nÄ• mi, bhikkhave, amanussikÄ• bÄ• dhe
Ä• makalohitaâ€™â€™ nti (Vin I 264) evaá¹ƒ byÄ• dhiá¹ƒ uddissa anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ
Ä• bÄ• dhikassa vaá¹-á¹-ati, na aÃ±Ã±assa. taÃ±ca kho kÄ• lepi vikÄ• lepi kappiyampi akap

__puggalodissaá¹ƒ_ nÄ• ma --- ``anujÄ• nÄ• mi, bhikkhave, romanthakassa romanthanaá¹ƒ
bahimukhadvÄ• raá¹ƒ nÄ«haritvÄ• ajjhoharitabbaâ€™â€™ nti (Vin II 273) evaá¹ƒ puggalaá
taá¹ƒ tasseva vaá¹-á¹-ati, na aÃ±Ã±assa.

__kÄ• lodissaá¹ƒ_ nÄ• ma --- ``anujÄ• nÄ• mi, bhikkhave, cattÄ• ri mahÄ• vikaá¹-Ä• ni dÄ•
muttaá¹ƒ, chÄ• rikaá¹ƒ, mattikaâ€™â€™ nti (Vin I 268) evaá¹ƒ ahinÄ• daá¹-á¹-hakÄ• laá¹ƒ
taá¹ƒ tasmiá¹ƒyeva kÄ• le appaá¹-iggahitakampi vaá¹-á¹-ati, na aÃ±Ã±asmiá¹ƒ.

__samayodissaá¹ƒ_ nÄ• ma --- ``gaá¹‡abhojane aÃ±Ã±atra samayÄ• â€™â€™ tiÄ• dinÄ• samayaá¹ƒ uddissa anuÃ±Ã±Ä• tÄ• anÄ• pattiyo, tÄ• tasmiá¹ƒ tasmiá¹ƒyeva samaye anÄ•

__desodissaá¹ƒ_ nÄ• ma --- ``anujÄ• nÄ• mi, bhikkhave, evarÅ«pesu paccantimesu janapa gaá¹‡ena upasampadaâ€™â€™ nti (Vin I 259) evaá¹ƒ paccantadese uddissa anuÃ±Ã±Ä• t tattheva vaá¹-á¹-anti, na majjhimadese.

__vasodissaá¹ƒ_ \Be II 296/ nÄ• ma --- ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• nÄ« evaá¹ƒ vasÄ• nÄ• mena anuÃ±Ã±Ä• taá¹ƒ \Ee III 718/, taá¹ƒ á¹-hapetvÄ• manussavasaá¹ƒ kappiyÄ• kappiyavasÄ• naá¹ƒ telaá¹ƒ taá¹ƒtadatthikÄ• naá¹ƒ telaparibhogena paribhuÃ±jitu

__bhesajjodissaá¹ƒ_ \Ne II 268/ nÄ• ma --- ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca bhesajjÄ• n 260-261) evaá¹ƒ bhesajjanÄ• mena anuÃ±Ã±Ä• tÄ• ni Ä• hÄ• ratthaá¹ƒ phariuá¹ƒ samatth sappinavanÄ«tatelamadhuphÄ• á¹‡itanti. tÄ• ni paá¹-iggahetvÄ• tadahupurebhattaá¹ƒ yath paá¹-á¹-hÄ• ya sati paccaye vuttanayeneva sattÄ• haá¹ƒ paribhuÃ±jitabbÄ• ni.

<624> __sattÄ• hÄ• tikkante atikkantasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiya_nti sacepi sÄ• s vÄ• aá¹…guliyÄ• gahetvÄ• jivhÄ• ya sÄ• yanamattaá¹ƒ nissajjitabbameva, pÄ• cittiyaÃ±c

__na kÄ• yikena paribhogena paribhuÃ±jitabba_nti kÄ• yo vÄ• kÄ• ye aru vÄ• na makkhet kÄ• sÄ• vakattarayaá¹-á¹-hiupÄ• hanapÄ• dakathalikamaÃ±capÄ«á¹-hÄ• dÄ«nipi aparibhog ``dvÄ• ravÄ• tapÄ• nakavÄ• á¹-esupi hatthena gahaá¹‡aá¹-á¹-hÄ• naá¹ƒ na makkhetabbaâ€ vuttaá¹ƒ. ``kasÄ• ve pana pakkhipitvÄ• dvÄ• ravÄ• tapÄ• nakavÄ• á¹-Ä• ni makkhetabbÄ• __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

__anÄ• patti antosattÄ• haá¹ƒ adhiá¹-á¹-hetÄ«_ti sattÄ• habbhantare sappiÃ±ca telaÃ±ca v vÄ• abbhaÃ±janaá¹ƒ vÄ• madhuá¹ƒ arumakkhanaá¹ƒ phÄ• á¹‡itaá¹ƒ gharadhÅ«panaá¹ƒ a adhiá¹-á¹-hitatelaá¹ƒ anadhiá¹-á¹-hitatelabhÄ• jane Ä• kiritukÄ• mo hoti, bhÄ• jane ce sukhu paviá¹-á¹-haá¹ƒ paviá¹-á¹-haá¹ƒ telaá¹ƒ purÄ• á¹‡atelena ajjhottharÄ«yati, puna adhiá¹-á¹-hÄ mahÄ• mukhaá¹ƒ hoti, sahasÄ• va bahutelaá¹ƒ pavisitvÄ• purÄ• á¹‡atelaá¹ƒ ajjhottharati, p adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. adhiá¹-á¹-hitagatikameva hi taá¹ƒ hoti, etena nayena adhiá¹-á¹-hitatelabhÄ• jane anadhiá¹-á¹-hitatelÄ• kiraá¹‡ampi \Ee III 719/ veditabbaá¹ƒ.

<625> __vissajjetÄ«_ti ettha sace dvinnaá¹ƒ santakaá¹ƒ ekena paá¹-iggahitaá¹ƒ avibhattaá¹ sattÄ• hÄ• tikkame dvinnampi anÄ• patti, paribhuÃ±jituá¹ƒ pana na vaá¹-á¹-ati. sace yena p itaraá¹ƒ bhaá¹‡ati --- ``Ä• vuso, imaá¹ƒ telaá¹ƒ sattÄ• hamattaá¹ƒ paribhuÃ±ja tvaâ€™â€™ na karoti, kassa Ä• patti? na kassacipi Ä• patti \Be II 297/. kasmÄ• ? yena paá¹-iggahitaá¹ƒ itarassa appaá¹-iggahitattÄ• .

__vinassatÄ«_ti aparibhogaá¹ƒ hoti. __cattenÄ• _tiÄ• dÄ«su yena cittena bhesajjaá¹ƒ catta
muttaÃ±ca hoti, taá¹ƒ cittaá¹ƒ cattaá¹ƒ vantaá¹ƒ muttanti vuccati. tena cittena puggalo anap
evaá¹ƒ anapekkho sÄ• maá¹‡erassa datvÄ• ti attho. idaá¹ƒ kasmÄ• vuttaá¹ƒ? ``evaá¹ƒ \Ne
datvÄ• pacchÄ• labhitvÄ• paribhuÃ±jantassa anÄ• pattidassanatthaâ€™â€™ nti __mahÄ
__mahÄ• padumatthero_ panÄ• ha --- ``nayidaá¹ƒ yÄ• citabbaá¹ƒ, antosattÄ• he dinnassa
Ä• pattiyeva natthi. sattÄ• hÄ• tikkantassa pana paribhoge anÄ• pattidassanatthamidaá¹ƒ v
evaá¹ƒ dinnaá¹ƒ bhesajjaá¹ƒ sace sÄ• maá¹‡ero abhisaá¹…kharitvÄ• vÄ• anabhisaá¹…kh
natthukammatthaá¹ƒ dadeyya, gahetvÄ• natthukammaá¹ƒ kÄ• tabbaá¹ƒ. sace bÄ• lo hoti,
aÃ±Ã±ena bhikkhunÄ• vattabbo --- ``atthi te, sÄ• maá¹‡era, telaâ€™â€™ nti ``Ä• ma, bhar
``Ä• hara, therassa bhesajjaá¹ƒ karissÄ• mÄ• â€™â€™ ti. evampi vaá¹-á¹-ati. sesaá¹ƒ uttÄ•

kathinasamuá¹-á¹-hÄ• naá¹ƒ, akiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡at
kÄ• yakammavacÄ«kammaá¹ƒ,

ticittaá¹ƒ, tivedananti.

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

<626> __tena samayenÄ• _ti vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ. tattha __vassikasÄ• á¹-ikÄ
cÄ«varakkhandhake visÄ• khÄ• vatthusmiá¹ƒ (Vin I 349 Ä• dayo) anuÃ±Ã±Ä• tÄ• . __paá¹-

<627> __mÄ• so seso gimhÄ• na_nti catunnaá¹ƒ gimhamÄ• sÄ• naá¹ƒ eko pacchimamÄ• s
sibbanarajanakappapariyosÄ• nena niá¹-á¹-hapetvÄ• . karontena \Ee III 720/ ca ekameva ka
adhiá¹-á¹-hÄ• tabbaá¹ƒ, dve adhiá¹-á¹-hÄ• tuá¹ƒ na vaá¹-á¹-anti.

__atirekamÄ• se sese gimhÄ• ne_ti gimhÄ• nanÄ• make atirekamÄ• se sese.

__atirekaddhamÄ• se_ \Be II 298/ __sese gimhÄ• ne katvÄ• nivÄ• setÄ«_ti ettha pana á¹-h
pariyesanakkhettaá¹ƒ karaá¹‡akkhettaá¹ƒ nivÄ• sanakkhettaá¹ƒ adhiá¹-á¹-hÄ• nakkhettanti
kucchisamayo piá¹-á¹-hisamayoti duvidho samayo, piá¹-á¹-hisamayacatukkaá¹ƒ kucchisama
catukkÄ• ni ca veditabbÄ• ni.

tattha jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• siyÄ• pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya
ayameko addhamÄ• so pariyesanakkhettaÃ±ceva karaá¹‡akkhettaÃ±ca. etasmiÃ±hi antare
aladdhaá¹ƒ pariyesituá¹ƒ laddhaá¹ƒ kÄ• tuÃ±ca vaá¹-á¹-ati, nivÄ• setuá¹ƒ adhiá¹-á¹-hÄ• tuÃ

kÄ• á¸·apakkhuposathassa pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya yÄ• va Ä• sÄ• á¸
II 270/ addhamÄ• so pariyesanakaraá¹‡anivÄ• sanÄ• naá¹ƒ tiá¹‡á¹‡ampi khettaá¹ƒ. etasmi
kÄ• tuá¹ƒ nivÄ• setuÃ±ca vaá¹-á¹-ati, adhiá¹-á¹-hÄ• tuá¹ƒyeva na vaá¹-á¹-ati. Ä• sÄ• á¸·hÄ«
pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya yÄ• va kattikapuá¹‡á¹‡amÄ• , ime cattÄ• ro
pariyesanakaraá¹‡anivÄ• sanÄ• dhiá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ khettaá¹ƒ. etasmiÃ±hi
pariyesituá¹ƒ laddhaá¹ƒ kÄ• tuá¹ƒ nivÄ• setuá¹ƒ adhiá¹-á¹-hÄ• tuÃ±ca vaá¹-á¹-ati. idaá¹ƒ tÄ
khettaá¹ƒ veditabbaá¹ƒ.

kattikapuá¹‡á¹‡amÄ• siyÄ• pana pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya yÄ• va jeá
satta mÄ• sÄ• piá¹-á¹-hisamayo nÄ• ma. etasmiÃ±hi antare ``kÄ• lo vassikasÄ• á¹-ikÄ• yÄ
satuppÄ• daá¹ƒ katvÄ• aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato vassikasÄ• á¹-ikacÄ«vara
sikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. ``detha me vassikasÄ• á¹-ikacÄ«varaâ€™â€™
viÃ±Ã±attiá¹ƒ katvÄ• nipphÄ• dentassa aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena nissaggiya
vuttanayeneva satuppÄ• daá¹ƒ katvÄ• Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato nipphÄ• dentass
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ \Ee III 721/. viÃ±Ã±attiá¹ƒ katvÄ• nipphÄ• dentassa
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena anÄ• patti. vuttaÃ±hetaá¹ƒ __parivÄ• re_ ---

``mÄ• taraá¹ƒ cÄ«varaá¹ƒ yÄ• ce, no ca saá¹…ghe pariá¹‡ataá¹ƒ.

kenassa hoti Ä• patti, anÄ• patti ca Ã±Ä• take.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi \Be II 299/ paÃ±ho imamatthaá¹ƒ sandhÄ• ya vuttoti. evaá¹ƒ piá¹-á¹-hisamayacatu

jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• siyÄ• pana pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya
paÃ±ca mÄ• sÄ• kucchisamayo nÄ• ma. etasmiÃ±hi antare vuttanayena satuppÄ• daá¹ƒ k
aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato vassikasÄ• á¹-ikacÄ«varaá¹ƒ nipphÄ• dentassa va
manussÄ• pubbepi vassikasÄ• á¹-ikacÄ«varaá¹ƒ denti, ime pana sacepi attano aÃ±Ã±Ä• ta
vattabhedo natthi, tesu satuppÄ• dakaraá¹‡assa anuÃ±Ã±Ä• tattÄ• . viÃ±Ã±atiá¹ƒ katvÄ• n
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. idaá¹ƒ pana pakatiyÄ
vassikasÄ• á¹-ikadÄ• yakesupi \Ne II 271/ hotiyeva. vuttanayeneva satuppÄ• daá¹ƒ katvÄ•
Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato nipphÄ• dentassa iminÄ• sikkhÄ• padena anÄ• patti. vi
nipphÄ• dentassa aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena anÄ• patti. __ ``na vattabbÄ• de
pariyesanakÄ• le aÃ±Ã±Ä• takaappavÄ• riteyeva sandhÄ• ya vuttaá¹ƒ. evaá¹ƒ kucchisama

__naggo kÄ• yaá¹ƒ ovassÄ• peti, Ä• patti dukkaá¹-assÄ• _ti ettha udakaphusitagaá¹‡anÄ•
nhÄ• napariyosÄ• navasena payoge payoge dukkaá¹-ena kÄ• retabbo. so ca kho vivaá¹-aá

patitaudakeneva nhÄ• yanto. nhÄ• nakoá¹-á¹-hakavÄ• piÄ• dÄ«su ghaá¹-ehi Ä• sittaudaker

__vassaá¹ƒ ukkaá¸• á¸• hiyatÄ«_ti ettha sace katapariyesitÄ• ya vassikasÄ• á¹-ikÄ• ya gimh
khepetvÄ• puna vassÄ• nassa paá¹-hamamÄ• saá¹ƒ ukkaá¸• á¸• hitvÄ• gimhÄ• naá¹ƒ pac
vassikasÄ• á¹-ikÄ• dhovitvÄ• nikkhipitabbÄ• . anadhiá¹-á¹-hitÄ• avikappitÄ• dve mÄ• se p
labhati, vassÅ«panÄ• yikadivase adhiá¹-á¹-hÄ• tabbÄ• . sace satisammosena vÄ• appahon
te ca dve mÄ• se vassÄ• nassa ca cÄ• tumÄ• santi cha mÄ• se parihÄ• raá¹ƒ labhati. sace
attharÄ«yati, aparepi cattÄ• ro mÄ• se labhati, evaá¹ƒ dasa mÄ• sÄ• honti. tato parampi sa
mÅ«lacÄ«varaá¹ƒ katvÄ• á¹-hapentassa ekamÄ• santi \Be II 300/ evaá¹ƒ ekÄ• dasa mÄ• s
pana ekÄ• hadvÄ«hÄ• divasena yÄ• va dasÄ• hÄ• nÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya ant
niá¹-á¹-hitÄ• ca, kadÄ• adhiá¹-á¹-hÄ• tabbÄ• ti etaá¹ƒ __aá¹-á¹-hakathÄ• su_ na vicÄ• ritaa
paá¹-á¹-hÄ• ya antodasÄ• he niá¹-á¹-hitÄ• pana tasmiá¹ƒyeva antodasÄ• he adhiá¹-á¹-hÄ•
niá¹-á¹-hitÄ• tadaheva adhiá¹-á¹-hÄ• tabbÄ• . dasÄ• he appahonte cÄ«varakÄ• laá¹ƒ nÄ• ti
attanomati. kasmÄ• ? ``anujÄ• nÄ• mi, bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikap
vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ, tato paraá¹ƒ vikap
hi vuttaá¹ƒ. tasmÄ• vassÅ«panÄ• yikato pubbe dasÄ• hÄ• tikkamepi anÄ• patti. ``dasÄ• ha
dhÄ• retabbaâ€™â€™ nti (Vin III 462) ca vuttaá¹ƒ. tasmÄ• ekÄ• hadvÄ«hÄ• divasena yÄ•
vassÅ«panÄ• yikÄ• ya antovasse vÄ• laddhÄ• ceva niá¹-á¹-hitÄ• ca vuttanayeneva antod
adhiá¹-á¹-hÄ• tabbÄ• , dasÄ• he appahonte cÄ«varakÄ• laá¹ƒ nÄ• tikkametabbÄ• .

tattha siyÄ• ``vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuâ€™â€™ nti vacanato ``cÄ• t
tadÄ• \Ne II 272/ vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. yadi evaá¹ƒ, ``kaá¹‡á¸•
yÄ• va Ä• bÄ• dhÄ• adhiá¹-á¹-hÄ• tuâ€™â€™ nti vuttaá¹ƒ sÄ• pi, ca dasÄ• haá¹ƒ atikkÄ• n
``dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™â€™ nti idaá¹ƒ virujjhati. tasmÄ•
gahetabbaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• acalaá¹ƒ kÄ• raá¹‡aá¹ƒ labhitvÄ• chaá¸• á¸• etabbaá¹ƒ. ap
nissaggiyÄ• vasÄ• ne \Ee III 723/ vuttaá¹ƒ --- ``kadÄ• adhiá¹-á¹-hÄ• tabbÄ• ? laddhadivasa
antodasÄ• he niá¹-á¹-hitÄ• pana tasmiá¹ƒyeva antodasÄ• he adhiá¹-á¹-hÄ• tabbÄ• . yadi na
kattikapuá¹‡á¹‡amÄ• parihÄ• raá¹ƒ labhatÄ«â€™â€™ ti.

<630> __acchinnacÄ«varassÄ• _ti etaá¹ƒ vassikasÄ• á¹-ikameva sandhÄ• ya vuttaá¹ƒ. tesa
kÄ• yovassÄ• pane anÄ• patti. ettha ca mahagghavassikasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• nhÄ•
__Ä• padÄ• _ nÄ• ma. sesamettha uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ \Be II 301/, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ•

<631> __tena samayenÄ• _ti cÄ«varaacchindanasikkhÄ• padaá¹ƒ. tattha __yampi tyÄ• ha_
``mama pattacÄ«varaupÄ• hanapaccattharaá¹‡Ä• ni vahanto mayÄ• saddhiá¹ƒ cÄ• rikaá¹ƒ
adÄ• si. tenevamÄ• ha. __acchindÄ«_ti balakkÄ• rena aggahesi, sakasaÃ±Ã±Ä• ya gahitat
natthi, kilametvÄ• gahitattÄ• Ä• patti paÃ±Ã±attÄ• .

<633> __sayaá¹ƒ acchindati nissaggiyaá¹ƒ pÄ• cittiya_nti ekaá¹ƒ cÄ«varaá¹ƒ ekÄ• baddhÄ
ekÄ• Ä• patti. ekato abaddhÄ• ni visuá¹ƒ visuá¹ƒ á¹-hitÄ• ni ca bahÅ«ni acchindato ``saá¹…
uttarÄ• saá¹…gaá¹ƒ Ä• harÄ• â€™â€™ ti evaá¹ƒ Ä• harÄ• payato ca vatthugaá¹‡anÄ• ya Ä
sabbÄ• ni Ä• harÄ• â€™â€™ ti vadatopi ekavacaneneva sambahulÄ• Ä• pattiyo.

__aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti Ä• patti dukkaá¹-assÄ• _ti ``cÄ«varaá¹ƒ gaá¹‡hÄ• â€™â€™ ti Ä
dukkaá¹-aá¹ƒ. Ä• á¹‡atto bahÅ«ni gaá¹‡hÄ• ti, ekaá¹ƒ pÄ• cittiyaá¹ƒ ``saá¹…ghÄ• á¹-iá¹ƒ ga
gaá¹‡hÄ• â€™â€™ ti vadato vÄ• cÄ• ya \Ne II 273/ vÄ• cÄ• ya dukkaá¹-aá¹ƒ. ``mayÄ• dinn
ti vadato ekavÄ• cÄ• ya sambahulÄ• Ä• pattiyo.

<634> __aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti vikappanupagapacchimacÄ«varaá¹ƒ á¹-hapetvÄ• yaá
veá¹-hetvÄ• á¹-hapitasÅ«cÄ«supi vatthugaá¹‡anÄ• ya dukkaá¹-Ä• ni. sithilaveá¹-hitÄ• su ev
baddhÄ• su pana ekameva dukkaá¹-anti __mahÄ• paccariyaá¹ƒ_ \Ee III 724/ vuttaá¹ƒ. sÅ«c
eseva nayo. thavikÄ• ya pakkhipitvÄ• sithilabaddha gÄ• á¸·habaddhesu tikaá¹-ukÄ• dÄ«su

<635> __so_ \Be II 302/ __vÄ• detÄ«_ti ``bhante, tumhÄ• kaá¹ƒyeva idaá¹ƒ sÄ• ruppaâ€™
atha vÄ• pana ``Ä• vuso, mayaá¹ƒ tuyhaá¹ƒ `vattapaá¹-ipattiá¹ƒ karissati, amhÄ• kaá¹ƒ san
gaá¹‡hissati, dhammaá¹ƒ pariyÄ• puá¹‡issatÄ«â€™ ti cÄ«varaá¹ƒ adamha, so dÄ• ni tvaá¹ƒ
upajjhaá¹ƒ gaá¹‡hÄ• si, na dhammaá¹ƒ pariyÄ• puá¹‡Ä• sÄ«â€™â€™ ti evamÄ• dÄ«ni vutt
maÃ±Ã±e bhaá¹‡atha, idaá¹ƒ vo cÄ«varaâ€™â€™ nti deti, evampi so vÄ• deti. disÄ• pakka
``nivattetha naâ€™â€™ nti bhaá¹‡ati, so na nivattati. cÄ«varaá¹ƒ gahetvÄ• rundhathÄ• ti, e
sÄ• dhu. sace ``pattacÄ«varatthÄ• ya maÃ±Ã±e tumhe bhaá¹‡atha, gaá¹‡hatha naâ€™â€™
vibbhantaá¹ƒ vÄ• disvÄ• ``mayaá¹ƒ tuyhaá¹ƒ `vattaá¹ƒ karissatÄ«â€™ ti pattacÄ«varaá¹ƒ a
vibbhamitvÄ• carasÄ«â€™â€™ ti vadati. itaro ``gaá¹‡hatha tumhÄ• kaá¹ƒ pattacÄ«varaâ€™
vÄ• deti. ``mama santike upajjhaá¹ƒ gaá¹‡hantasseva demi, aÃ±Ã±attha gaá¹‡hantassa na
karontasseva demi, akarontassa na demi, dhammaá¹ƒ pariyÄ• puá¹‡antasseva demi, apariy
avibbhamantasseva demi, vibbhamantassa na demÄ«â€™â€™ ti evaá¹ƒ pana dÄ• tuá¹ƒ na
dukkaá¹-aá¹ƒ. Ä• harÄ• petuá¹ƒ pana vaá¹-á¹-ati. cajitvÄ• dinnaá¹ƒ acchinditvÄ• gaá¹‡han
kÄ• retabbo. sesamettha uttÄ• namevÄ• ti.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammavacÄ«kammaá¹ƒ, akusala

cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<636> __tena_ \Ne II 274/ __samayenÄ• _ti suttaviÃ±Ã±attisikkhÄ• padaá¹ƒ. tattha __khom
katasuttaá¹ƒ. __kappÄ• sika_nti kappÄ• sato nibbattaá¹ƒ. __koseyya_nti kosiyaá¹ƒsÅ«hi ka
__kambala_nti eá¸·akalomasuttaá¹ƒ. __sÄ• á¹‡a_nti sÄ• á¹‡avÄ• kasuttaá¹ƒ. __bhaá¹…ga_
vÄ• kasuttamevÄ• ti eke. etehi paÃ±cahi \Ee III 725/ missetvÄ• katasuttaá¹ƒ pana ``bhaá¹…
veditabbaá¹ƒ.

__vÄ• yÄ• peti payoge payoge dukkaá¹-a_nti sace tantavÄ• yassa turivemÄ• dÄ«ni natthi, t
Ä• harissÄ• mÄ«â€™â€™ ti vÄ• siá¹ƒ vÄ• pharasuá¹ƒ vÄ• \Be II 303/ niseti, tato paá¹-á¹-h
upakaraá¹‡atthÄ• ya vÄ• cÄ«varavÄ• yanatthÄ• ya vÄ• karoti, sabbattha tantavÄ• yassa p
dukkaá¹-aá¹ƒ. dÄ«ghato vidatthimatte tiriyaÃ±ca hatthamatte vÄ«te nissaggiyaá¹ƒ pÄ• cittiy
__mahÄ• paccariyaá¹ƒ_ pana ``yÄ• va pariyosÄ• naá¹ƒ vÄ• yÄ• pentassa phalake phalake
nti vuttaá¹ƒ. tampi idameva pamÄ• á¹‡aá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. vikappanupag
cÄ«varasaá¹…khyaá¹ƒ gacchatÄ«ti.

apicettha evaá¹ƒ vinicchayo veditabbo --- suttaá¹ƒ tÄ• va sÄ• maá¹ƒ viÃ±Ã±Ä• pitaá¹ƒ akap
Ã±Ä• takÄ• divasena uppannaá¹ƒ kappiyaá¹ƒ. tantavÄ• yopi aÃ±Ã±Ä• takaappavÄ• rito viÃ
seso kappiyo. tattha akappiyasuttaá¹ƒ akappiyatantavÄ• yena vÄ• yÄ• pentassa pubbe vutt
teneva pana kappiyasuttaá¹ƒ vÄ• yÄ• pentassa yathÄ• pubbe nissaggiyaá¹ƒ, evaá¹ƒ dukka
akappiyaÃ±ca suttaá¹ƒ vÄ• yÄ• pentassa yadi pacchimacÄ«varappamÄ• á¹‡ena eko paricc
eko akappiyasuttamayoti evaá¹ƒ kedÄ• rabaddhaá¹ƒ viya cÄ«varaá¹ƒ hoti, akappiyasuttama
pÄ• cittiyaá¹ƒ, itarasmiá¹ƒ tatheva dukkaá¹-aá¹ƒ. yadi tato Å«naparicchedÄ• honti, antamas
acchimaá¹‡á¸• alappamÄ• á¹‡Ä• pi, sabbaparicchedesu paricchedagaá¹‡anÄ• ya dukkaá¹-
suttena dÄ«ghato vÄ• kappiyaá¹ƒ tiriyaá¹ƒ akappiyaá¹ƒ katvÄ• vÄ«taá¹ƒ hoti, phalake pha
kappiyatantavÄ• yenapi akappiyasuttaá¹ƒ vÄ• yÄ• pentassa yathÄ• pubbe nissaggiyaá¹ƒ, e
kappiyaÃ±ca akappiyaÃ±ca suttaá¹ƒ vÄ• yÄ• pentassa sace pacchimacÄ«varappamÄ• á¹‡
akappiyasuttaparicchedÄ• honti, tesu paricchedagaá¹‡anÄ• ya dukkaá¹-aá¹ƒ. kappiyasutta
anÄ• patti. atha ekantarikena vÄ• suttena dÄ«ghato vÄ• kappiyaá¹ƒ tiriyaá¹ƒ akappiyaá¹ƒ
phalake phalake dukkaá¹-aá¹ƒ.

yadi \Ne II 275/ pana dve tantavÄ• yÄ• honti, eko kappiyo eko akappiyo, suttaÃ±ca akappiy
vinanti, akappiyatantavÄ• yena vÄ«te phalake phalake pÄ• cittiyaá¹ƒ, Å«natare dukkaá¹-aá¹

ubhayattha dukkaá¹-aá¹ƒ. sace dvepi vemaá¹ƒ gahetvÄ• ekato vinanti, phalake phalake pÄ
suttaá¹ƒ kappiyaá¹ƒ, cÄ«varaÃ±ca kedÄ• rabaddhÄ• dÄ«hi saparicchedaá¹ƒ, akappiyatanta
paricchede dukkaá¹-aá¹ƒ, itarena vÄ«te anÄ• patti. sace dvepi \Be II 304/ vemaá¹ƒ gahetvÄ
phalake phalake dukkaá¹-aá¹ƒ. atha suttampi kappiyaÃ±ca akappiyaÃ±ca, te ce vÄ• rena vi
akappiyatantavÄ• yena akappiyasuttamayesu pacchimacÄ«varappamÄ• á¹‡esu paricchede
paricchedagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ. Å«nakataresu kappiyasuttamayesu ca dukkaá¹-aá¹
akappiyasuttamayesu pamÄ• á¹‡ayuttesu vÄ• Å«nakesu vÄ• dukkaá¹-ameva. kappiyasutt

atha ekantarikena vÄ• suttena dÄ«ghato vÄ• akappiyaá¹ƒ tiriyaá¹ƒ kappiyaá¹ƒ katvÄ• vina
vemaá¹ƒ gahetvÄ• ekato vinanti, aparicchede cÄ«vare phalake phalake dukkaá¹-aá¹ƒ, sapa
paricchedavasena dukkaá¹-Ä• nÄ«ti. ayaá¹ƒ pana attho __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ a
__mahÄ• paccariyÄ• _dÄ«su pÄ• kaá¹-o. idha sabbÄ• kÄ• reneva pÄ• kaá¹-o.

sace suttampi kappiyaá¹ƒ, tantavÄ• yopi kappiyo Ã±Ä• takappavÄ• rito vÄ• mÅ«lena vÄ• p
anÄ• patti. dasÄ• hÄ• tikkamanapaccayÄ• pana Ä• pattiá¹ƒ rakkhantena vikappanupagapp
á¹-hitaá¹ƒyeva adhiá¹-á¹-hÄ• tabbaá¹ƒ. dasÄ• hÄ• tikkamena niá¹-á¹-hÄ• piyamÄ• naÃ±hi n
Ã±Ä• takÄ• dÄ«hi tantaá¹ƒ Ä• ropetvÄ• ``tumhÄ• kaá¹ƒ, bhante, idaá¹ƒ cÄ«varaá¹ƒ gaá¹‡h
niyyÄ• titepi eseva nayo.

sace tantavÄ• yo evaá¹ƒ payojito vÄ• sayaá¹ƒ dÄ• tukÄ• mo vÄ• hutvÄ• ``ahaá¹ƒ, bhante
III 727/ asukadivase nÄ• ma vÄ• yitvÄ• á¹-hapessÄ• mÄ«â€™â€™ ti vadati, bhikkhu ca ter
dasÄ• haá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

sace pana tantavÄ• yo ``ahaá¹ƒ tumhÄ• kaá¹ƒ cÄ«varaá¹ƒ vÄ• yitvÄ• sÄ• sanaá¹ƒ pesessÄ
karoti, tena pesitabhikkhu pana tassa bhikkhuno na Ä• roceti, aÃ±Ã±o disvÄ• vÄ• sutvÄ•
bhante, cÄ«varaá¹ƒ niá¹-á¹-hitaâ€™â€™ nti Ä• roceti, etassa Ä• rocanaá¹ƒ na pamÄ• á¹‡aá
tena pesitoyeva Ä• roceti, tassa vacanaá¹ƒ sutadivasato paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ atikkÄ
pÄ• cittiyaá¹ƒ.

sace tantavÄ• yo ``ahaá¹ƒ tumhÄ• kaá¹ƒ cÄ«varaá¹ƒ vÄ• yitvÄ• kassaci hatthe pahiá¹‡issÄ
tatheva karoti, cÄ«varaá¹ƒ gahetvÄ• gatabhikkhu pana attano pariveá¹‡e á¹-hapetvÄ• tass
koci bhaá¹‡ati \Be II 305/ ``api, bhante, adhunÄ• Ä• bhataá¹ƒ cÄ«varaá¹ƒ sundaraâ€™â€™
cÄ«varaâ€™â€™ nti? ``itthannÄ• massa hatthe pesitaâ€™â€™ nti. etassapi vacanaá¹ƒ na
bhikkhu cÄ«varaá¹ƒ deti, laddhadivasato paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ atikkÄ• mayato nissag
sace pana vÄ• yÄ• panamÅ«laá¹ƒ adinnaá¹ƒ hoti, yÄ• va kÄ• kaá¹‡ikamattampi avasiá¹-á¹-

<640> __anÄ• patti cÄ«varaá¹ƒ sibbetu_nti cÄ«varasibbanatthÄ• ya suttaá¹ƒ viÃ±Ã±Ä• pen
__Ä• yoge_tiÄ• dÄ«supi nimittatthe bhummavacanaá¹ƒ, Ä• yogÄ• dinimittaá¹ƒ viÃ±Ã±Ä• pe

hoti. sesamettha uttÄ• natthamevÄ• ti.

chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajj
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<641> __tena samayenÄ• _ti mahÄ• pesakÄ• rasikkhÄ• padaá¹ƒ. tattha __suttaá¹ƒ dhÄ• ra
palaparicchedaá¹ƒ katvÄ• . __appita_nti ghanaá¹ƒ. __suvÄ«ta_nti suá¹-á¹-hu vÄ«taá¹ƒ, sab
katvÄ• vÄ«taá¹ƒ. __suppavÄ• yita_nti suá¹-á¹-hu pavÄ• yitaá¹ƒ sabbaá¹-á¹-hÄ• nesu sama
pasÄ• ritaá¹ƒ. __suvilekhita_nti lekhaniyÄ• suá¹-á¹-hu vilikhitaá¹ƒ. __suvitacchita_nti kocch
vitacchitaá¹ƒ, suniddhotanti attho. __paá¹-ibaddha_nti vekallaá¹ƒ \Ee III 728/. __tante_ti tant
pasÄ• raá¹‡eyeva upanetvÄ• ti attho.

<642> __tatra ce so bhikkhÅ«_ti yatra gÄ• me vÄ• nigame vÄ• te tantavÄ• yÄ• tatra. __vi
\Ne II 277/ visiá¹-á¹-haá¹ƒ kappaá¹ƒ adhikavidhÄ• naá¹ƒ Ä• pajjeyya. pÄ• á¸·iyaá¹ƒ pana ye
Ä• panno hoti, taá¹ƒ dassetuá¹ƒ ``idaá¹ƒ kho, Ä• vusoâ€™â€™ tiÄ• di vuttaá¹ƒ.

__dhammampi bhaá¹‡atÄ«_ti dhammakathampi katheti, ``tassa vacanena Ä• yataá¹ƒ vÄ• v
vÄ• â€™â€™ ti suttavaá¸• á¸• hanaÄ• kÄ• rameva dasseti.

__pubbe_ \Be II 306/ __appavÄ• rito_ti cÄ«varasÄ• mikehi pubbe appavÄ• rito hutvÄ• . ses

chasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajj
kÄ• yakammavacÄ«kammaá¹ƒ,

ticittaá¹ƒ, tivedananti.

mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

646-9__._ __tena samayenÄ• _ti accekacÄ«varasikkhÄ• padaá¹ƒ. tattha __dasÄ• hÄ• nÄ•
dasÄ• haá¹ƒ, tena dasÄ• hena anÄ• gatÄ• dasÄ• hÄ• nÄ• gatÄ• , dasÄ• hena asampattÄ•
accantasaá¹ƒyogavasena bhummatthe upayogavacanaá¹ƒ, tenevassa padabhÄ• jane ``das
vuttaá¹ƒ. __pavÄ• raá¹‡Ä• yÄ• _ti idaá¹ƒ pana yÄ• sÄ• dasÄ• hÄ• nÄ• gatÄ• ti vuttÄ• , taá

asammohatthaá¹ƒ anupayogavacanaá¹ƒ.

__kattikatemÄ• sikapuá¹‡á¹‡ama_nti paá¹-hamakattikatemÄ• sikapuá¹‡á¹‡amaá¹ƒ. idhÄ• p
anupayogattÄ• purimanayeneva bhummatthe upayogavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``
paá¹-hamamahÄ• pavÄ• raá¹‡Ä• dasÄ• hÄ• nÄ• gatÄ• â€™ ti vuccati, sacepi tÄ• ni divasÄ
accekacÄ«varaá¹ƒ uppajjeyya, `accekaá¹ƒ idaâ€™ nti jÄ• namÄ• nena bhikkhunÄ• sabban
nti. tena pavÄ• raá¹‡Ä• mÄ• sassa juá¹‡hapakkhapaÃ±camito paá¹-hÄ• ya uppannassa cÄ
hoti. kÄ• maÃ±cesa ``dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™â€™ nti imi
atthuppattivasena pana apubbaá¹ƒ viya atthaá¹ƒ dassetvÄ• sikkhÄ• padaá¹ƒ \Ee III 729/ á¹

__accekacÄ«vara_nti accÄ• yikacÄ«varaá¹ƒ vuccati, tassa pana accÄ• yikabhÄ• vaá¹ƒ das
gantukÄ• mo hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __saddhÄ• _ti iminÄ• saddhÄ• matta
__pasÄ• do_ti \Ne II 278/ iminÄ• suppasannÄ• balavasaddhÄ• . __etaá¹ƒ accekacÄ«varaá
kÄ• raá¹‡ehi dÄ• tukÄ• mena dÅ«taá¹ƒ vÄ• pesetvÄ• sayaá¹ƒ vÄ• Ä• gantvÄ• ``vassÄ• v
evaá¹ƒ Ä• rocitaá¹ƒ cÄ«varaá¹ƒ accekacÄ«varaá¹ƒ nÄ• ma hotÄ«. chaá¹-á¹-hito paá¹-á¹-hÄ
uppannaá¹ƒ anaccekacÄ«varampi paccuddharitvÄ• á¹-hapitacÄ«varampi etaá¹ƒ parihÄ• ra

__saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• nikkhipitabba_nti kiÃ±ci nimittaá¹ƒ katvÄ• á¹-hapetabbaá¹ƒ. k
yadi hi taá¹ƒ pure pavÄ• raá¹‡Ä• ya vibhajanti. yena gahitaá¹ƒ, tena chinnavassena na bhav
hoti, taá¹ƒ cÄ«varaá¹ƒ saá¹…ghikameva hoti. tato sallakkhetvÄ• sukhaá¹ƒ dÄ• tuá¹ƒ bhavis

<650> __accekacÄ«vare accekacÄ«varasaÃ±Ã±Ä«_ti evamÄ• di vibhajitvÄ• gahitameva s
avibhattaá¹ƒ hoti, saá¹…ghassa vÄ• bhaá¹‡á¸• Ä• gÄ• re, cÄ«varasamayÄ• tikkamepi anÄ
dasÄ• haá¹ƒ parihÄ• ro. akatassa vassikasÄ• á¹-ikacÄ«varassa anatthate kathine paÃ±ca m
ukkaá¸• á¸• hite cha mÄ• sÄ• , atthate kathine apare cattÄ• ro mÄ• sÄ• . hemantassa pacch
mÅ«lacÄ«varÄ• dhiá¹-á¹-hÄ• navasena aparopi eko mÄ• soti ekÄ• dasa mÄ• sÄ• parihÄ• r
mÅ«lacÄ«varassa eko mÄ• so, accekacÄ«varassa anatthate kathine ekÄ• dasadivasÄ• dhi
ekÄ• dasadivasÄ• dhikÄ• paÃ±ca mÄ• sÄ• , tato paraá¹ƒ ekadivasampi parihÄ• ro natthÄ«

__anaccekacÄ«vare_ti accekacÄ«varasadise aÃ±Ã±asmiá¹ƒ. sesamettha uttÄ• natthamevÄ

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•

<652> __tena_ \Ee III 730/ __samayenÄ• _ti sÄ• saá¹…kasikkhÄ• padaá¹ƒ. tattha __vuttha
pubbepi araÃ±Ã±eyeva vihariá¹ƒsu. dubbalacÄ«varattÄ• pana paccayavasena gÄ• mantas
niá¹-á¹-hitacÄ«varÄ• hutvÄ• ``idÄ• ni nippalibodhÄ• samaá¹‡adhammaá¹ƒ karissÄ• mÄ• â
senÄ• sanesu \Be II 308/ \Ne II 279/ viharanti. __kattikacorakÄ• _ti kattikamÄ• se corÄ• . __
upaddavanti, tattha tattha Ä• dhÄ• vitvÄ• uttÄ• senti palÄ• penti. __antaraghare nikkhipitu_
nikkhipituá¹ƒ. bhagavÄ• yasmÄ• paccayÄ• nÄ• ma dhammena samena dullabhÄ• , sallek
viÃ±Ã±Ä• petuá¹ƒ na sakkoti. tasmÄ• cÄ«varaguttatthaá¹ƒ antaraghare nikkhipituá¹ƒ anujÄ
pana anurÅ«pattÄ• araÃ±Ã±avÄ• saá¹ƒ na paá¹-ikkhipi.

<653> __upavassaá¹ƒ kho panÄ• _ti ettha upavassanti upavassa; upavasitvÄ• ti vuttaá¹ƒ h
upasampajjantiÄ• dÄ«su viya hi ettha anunÄ• siko daá¹-á¹-habbo. vassaá¹ƒ upagantvÄ• va
ca padassa ``tathÄ• rÅ«pesu bhikkhu senÄ• sanesu viharantoâ€™â€™ ti iminÄ• sambandh
vassaá¹ƒ upagantvÄ• vasitvÄ• ca tato paraá¹ƒ pacchimakattikapuá¹‡á¹‡amapariyosÄ• nak
tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni sÄ• saá¹…kasammatÄ• ni sappaá¹-ibhayÄ• ni; tath
viharanto Ä• kaá¹…khamÄ• no tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ an
yasmÄ• pana yo vassaá¹ƒ upagantvÄ• yÄ• va paá¹-hamakattikapuá¹‡á¹‡amaá¹ƒ vasati, se
abbhantaro hoti, tasmÄ• idaá¹ƒ atigahanaá¹ƒ byaÃ±janavicÄ• raá¹‡aá¹ƒ akatvÄ• padabhÄ
cÄ«varanikkhepÄ• rahaá¹ƒ puggalaá¹ƒ dassetuá¹ƒ ``vuá¹-á¹-havassÄ• naâ€™â€™ nti vutta
senÄ• sanesu viharantoâ€™â€™ _ti iminÄ• sambandho. ayaÃ±hi ettha attho ``vuá¹-á¹-hav
senÄ• sanesu viharantoâ€™â€™ ti evarÅ«pÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abbhantare yo koci bh

araÃ±Ã±alakkhaá¹‡aá¹ƒ __adinnÄ• dÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttaá¹ƒ. ayaá¹ƒ pana vise
parikkhitto hoti, parikkhittassa \Ee III 731/ gÄ• massa indakhÄ«lato aparikkhittassa
parikkhepÄ• rahaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya yÄ• va vihÄ• raparikkhepÄ• minitabbaá¹ƒ.
hoti, yaá¹ƒ sabbapaá¹-hamaá¹ƒ senÄ• sanaá¹ƒ vÄ• bhattasÄ• lÄ• vÄ• dhuvasannipÄ• taá
cetiyaá¹ƒ vÄ• dÅ«re cepi senÄ• sanato hoti, taá¹ƒ paricchedaá¹ƒ katvÄ• minitabbaá¹ƒ. sac
vihÄ• re á¹-hitehi gharamÄ• nusakÄ• naá¹ƒ saddo sÅ«yati, pabbatanadÄ«Ä• dÄ«hi pana ar
gantuá¹ƒ, yo cassa pakatimaggo hoti, sacepi nÄ• vÄ• ya saÃ±caritabbo, tena maggena gÄ•
paÃ±cadhanusatikaá¹ƒ gahetabbaá¹ƒ. yo Ä• sannagÄ• massa aá¹…gasampÄ• danatthaá¹ƒ
ayaá¹ƒ ``dhutaá¹…gacoroâ€™â€™ ti veditabbo.

__sÄ• saá¹…kasammatÄ• nÄ«_ti \Ne II 280/ ``sÄ• saá¹…kÄ• nÄ«â€™â€™ ti sammatÄ• ni;
padabhÄ• jane pana yena kÄ• raá¹‡ena tÄ• ni sÄ• saá¹…kasammatÄ• ni, taá¹ƒ dassetuá¹ƒ
Ä• rÄ• mÅ«pacÄ• reâ€™â€™ tiÄ• di vuttaá¹ƒ.

saha paá¹-ibhayena __sappaá¹-ibhayÄ• ni, _ sannihitabalavabhayÄ• nÄ«ti attho. padabhÄ•
tÄ• ni sappaá¹-ibhayÄ• ni; taá¹ƒ dassetuá¹ƒ ``Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• reâ€™â€™ tiÄ•

__samantÄ• gocaragÄ• me nikkhipeyyÄ• _ti Ä• raÃ±Ã±akassa senÄ• sanassa samantÄ• s
abhirucite gocaragÄ• me satiyÄ• aá¹…gasampattiyÄ• nikkhipeyya.

tatrÄ• yaá¹ƒ aá¹…gasampatti --- purimikÄ• ya upagantvÄ• mahÄ• pavÄ• raá¹‡Ä• ya pavÄ•
aá¹…gaá¹ƒ. sace pacchimikÄ• ya vÄ• upagato hoti chinnavasso vÄ• , nikkhipituá¹ƒ na labh
hoti, idaá¹ƒ dutiyaá¹ƒ aá¹…gaá¹ƒ. kattikamÄ• sato paraá¹ƒ na labhati, paÃ±cadhanusatikaá
pamÄ• á¹‡ayuttaá¹ƒ senÄ• sanaá¹ƒ hoti, idaá¹ƒ tatiyaá¹ƒ aá¹…gaá¹ƒ. Å«nappamÄ• á¹‡e vÄ
atirekappamÄ• á¹‡e vÄ• na labhati, yatra hi piá¹‡á¸• Ä• ya caritvÄ• puna vihÄ• raá¹ƒ bhatt
Ä• gantuá¹ƒ, tadeva idha adhippetaá¹ƒ. nimantito pana addhayojanampi yojanampi gantvÄ•
idamappamÄ• á¹‡aá¹ƒ. sÄ• saá¹…kasappaá¹-ibhayameva hoti, idaá¹ƒ catutthaá¹ƒ \Ee III 73
anÄ• saá¹…kaappaá¹-ibhaye hi aá¹…gayuttepi senÄ• sane vasanto nikkhipituá¹ƒ na labhat

__aÃ±Ã±atra bhikkhusammutiyÄ• _ti yÄ• udositasikkhÄ• pade kosambakasammuti (Vin III
sammutiyÄ• aÃ±Ã±atra; sace sÄ• laddhÄ• hoti, chÄ• rattÄ• tirekampi vippavasituá¹ƒ vaá¹

__puna gÄ• masÄ«maá¹ƒ okkamitvÄ• _ti sace gocaragÄ• mato puratthimÄ• ya disÄ• ya se
pacchimadisaá¹ƒ gato hoti, senÄ• sanaá¹ƒ Ä• gantvÄ• sattamaá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hÄ• p
gÄ• masÄ«mampi okkamitvÄ• \Be II 310/ sabhÄ• yaá¹ƒ vÄ• yattha katthaci vÄ• vasitvÄ•
pakkamituá¹ƒ vaá¹-á¹-atÄ«ti attho. evaá¹ƒ asakkontena tattheva á¹-hitena paccuddharitabba
atirekacÄ«varaá¹-á¹-hÄ• ne á¹-hassatÄ«ti. sesaá¹ƒ uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ \Ne II 281/ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammavacÄ«kammaá¹

sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•

<657> __tena samayenÄ• _ti pariá¹‡atasikkhÄ• padaá¹ƒ. tattha __pÅ«gassÄ• _ti samÅ«ha
attho. __paá¹-iyatta_nti paá¹-iyÄ• ditaá¹ƒ. __bahÅ« saá¹…ghassa bhattÄ• _ti saá¹…ghassa
anekÄ• ni lÄ• bhamukhÄ• ni; na saá¹…ghassa kenaci parihÄ• nÄ«ti dÄ«penti. __oá¹‡ojethÄ
vattuá¹ƒ vaá¹-á¹-atÄ«ti kasmÄ• na vaá¹-á¹-ati? ayaÃ±hi abhihaá¹-abhikkhÄ• abhiharitvÄ•
saá¹…ghassatthÄ• ya paá¹-iyattÄ• abhihaá¹-apaá¹-iyatte ca uddissa á¹-hapitabhÄ• ge ca p
natthi.

<658> __saá¹…ghika_nti saá¹…ghassa santakaá¹ƒ. so hi saá¹…ghassa pariá¹‡atattÄ• hatt
pariyÄ• yena saá¹…ghassa santako hoti, padabhÄ• jane pana ``saá¹…ghikaá¹ƒ nÄ• ma saá
pariccattaâ€™â€™ nti evaá¹ƒ atthuddhÄ• ravasena nippariyÄ• yatova saá¹…ghikaá¹ƒ dass

paá¹-ilabhitabbavatthuá¹ƒ \Ee III 733/ Ä• ha. tenevassa niddese ``cÄ«varampÄ«â€™â€™ ti
__pariá¹‡ata_nti saá¹…ghassa ninnaá¹ƒ saá¹…ghassa poá¹‡aá¹ƒ saá¹…ghassa pabbhÄ• ra
pana kÄ• raá¹‡ena so pariá¹‡ato hoti, taá¹ƒ dassetuá¹ƒ ``dassÄ• ma karissÄ• mÄ• ti vÄ• cÄ
padabhÄ• janaá¹ƒ vuttaá¹ƒ.

<659> __payoge_ \Be II 311/ __dukkaá¹-a_nti pariá¹‡atalÄ• bhassa attano pariá¹‡Ä• manap
paá¹-ilÄ• bhena tasmiá¹ƒ hatthaá¹ƒ Ä• rÅ«á¸·he nissaggiyaá¹ƒ. sace pana saá¹…ghassa dir
gahetuá¹ƒ na vaá¹-á¹-ati, saá¹…ghasseva dÄ• tabbaá¹ƒ. yopi Ä• rÄ• mikehi saddhiá¹ƒ ekato
agghÄ• petvÄ• kÄ• retabbo. pariá¹‡ataá¹ƒ pana sahadhammikÄ• naá¹ƒ vÄ• gihÄ«naá¹ƒ vA
``idaá¹ƒ mayhaá¹ƒ dehÄ«â€™â€™ ti saá¹…ghassa pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• attano p
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. ``imassa bhikkhuno dehÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±assa pari
suddhikapÄ• cittiyaá¹ƒ. ekaá¹ƒ pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• attano, ekaá¹ƒ aÃ±Ã±assa pa
nissaggiyaá¹ƒ pÄ• cittiyaÃ±ceva suddhikapÄ• cittiyaÃ±ca. eseva nayo bahÅ«su. vuttampi ce

``nissaggiyena \Ne II 282/ Ä• pattiá¹ƒ, suddhikena pÄ• cittiyaá¹ƒ.

Ä• pajjeyya ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 480).

ayaÃ±hi pariá¹‡Ä• manaá¹ƒ sandhÄ• ya vutto. yopi vassikasÄ• á¹-ikasamaye mÄ• tugharep
vassikasÄ• á¹-ikaá¹ƒ Ã±atvÄ• attano pariá¹‡Ä• meti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parassa
suddhikapÄ• cittiyaá¹ƒ. manussÄ• ``saá¹…ghabhattaá¹ƒ karissÄ• mÄ• â€™â€™ ti sappitel
cepi bhikkhu saá¹…ghassa pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• kiÃ±ci yÄ• cati, nissaggiyaá¹ƒ pA
so ``tumhÄ• kaá¹ƒ sappiÄ• dÄ«ni Ä• bhaá¹-Ä• ni atthÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, att
dethÄ• â€™â€™ ti vadati, vaá¹-á¹-ati. athÄ• pi naá¹ƒ kukkuccÄ• yantaá¹ƒ upÄ• sakÄ• vada
dinnameva labhati; gaá¹‡hatha, bhanteâ€™â€™ ti evampi vaá¹-á¹-ati.

<660> __saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghassÄ• _ti ekasmiá¹ƒ vihÄ• re saá¹…
vihÄ• raá¹ƒ uddisitvÄ• ``asukasmiá¹ƒ nÄ• ma mahÄ• vihÄ• re saá¹…ghassa dethÄ• â€™â€

__cetiyassa vÄ• _ti ``kiá¹ƒ saá¹…ghassa dinnena, cetiyassapÅ«jaá¹ƒ karothÄ• â€™â€™ ti
pariá¹‡Ä• meti.

__cetiyassa_ \Be II 312/ __pariá¹‡ata_nti ettha niyametvÄ• aÃ±Ã±acetiyassatthÄ• ya ropita
aÃ±Ã±acetiyamhi pupphampi Ä• ropetuá¹ƒ na vaá¹-á¹-ati. ekassa cetiyassa pana chattaá¹ƒ
Ä• ropetvÄ• á¹-hitaá¹ƒ disvÄ• sesaá¹ƒ aÃ±Ã±assa cetiyassa dÄ• petuá¹ƒ vaá¹-á¹-ati.

__puggalassa pariá¹‡ata_nti antamaso sunakhassÄ• pi pariá¹‡ataá¹ƒ ``imassa sunakhassa
dehÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±apuggalassa pariá¹‡Ä• meti, dukkaá¹-aá¹ƒ. sace pana dÄ•
bhattaá¹ƒ dÄ• tukÄ• mÄ• , cetiyassa pÅ«jaá¹ƒ kÄ• tukÄ• mÄ• , ekassa bhikkhuno parikkhÄ
tumhÄ• kaá¹ƒ ruciyÄ• dassÄ• ma; bhaá¹‡atha, kattha demÄ• â€™â€™ ti vadanti. evaá¹ƒ v
icchatha, tattha dethÄ• â€™â€™ ti vattabbÄ• . sace pana kevalaá¹ƒ ``kattha demÄ• â€™â€
pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva vattabbaá¹ƒ. sesamettha uttÄ• natthameva.

tisamuá¹-á¹-hÄ• naá¹ƒ \Ne II 283/ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca s
kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammavacÄ«kammaá¹
tivedananti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito pattavaggo tatiyo.

nissaggiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• a-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

pÄ• cittiya-aá¹-á¹-hakathÄ•

5. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

yesaá¹ƒ \Ee IV 735/ \Be 1/ \Ne 1/ navahi vaggehi, saá¹…gaho suppatiá¹-á¹-hito.

khuddakÄ• naá¹ƒ ayaá¹ƒ dÄ• ni, tesaá¹ƒ bhavati vaá¹‡á¹‡anÄ• ||

<1> tattha musÄ• vÄ• davaggassa tÄ• va paá¹-hamasikkhÄ• pade __hatthako_ti tassa ther
\Ne 2/ puttoti __sakyaputto_. buddhakÄ• le kira sakyakulato asÄ«ti purisasahassÄ• ni pabb
aÃ±Ã±ataroti. __vÄ• dakkhitto_ti ``vÄ• daá¹ƒ karissÄ• mÄ«â€™â€™ ti evaá¹ƒ parivitakkiten
paravÄ• disantikaá¹ƒ khitto pakkhitto pahito pesitoti attho. vÄ• damhi vÄ• sakena cittena kh
vÄ• do tatra tatreva sandissatÄ«tipi vÄ• dakkhitto. __avajÄ• nitvÄ• avajÄ• nÄ• tÄ«_ti attan
sallakkhento ``nÄ• yaá¹ƒ mama vÄ• doâ€™â€™ ti avajÄ• nitvÄ• puna kathento kathento ni
``mameva ayaá¹ƒ vÄ• doâ€™â€™ ti paá¹-ijÄ• nÄ• ti. __paá¹-ijÄ• nitvÄ• avajÄ• nÄ• tÄ«_ti k
Ä• nisaá¹ƒsaá¹ƒ sallakkhento ``ayaá¹ƒ mama vÄ• doâ€™â€™ ti paá¹-ijÄ• nitvÄ• puna kath
sallakkhetvÄ• \Be 2/ ``nÄ• yaá¹ƒ mama vÄ• doâ€™â€™ ti avajÄ• nÄ• ti. __aÃ±Ã±enaÃ±Ã±
kÄ• raá¹‡ena aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icarati paá¹-icchÄ• deti ajjhottharati, ``rÅ«paá¹
jÄ• nitabbatoâ€™â€™ ti vatvÄ• puna ``jÄ• tidhammatoâ€™â€™ tiÄ• dÄ«ni vadati. kurundi
paá¹-icchÄ• danahetuá¹ƒ aÃ±Ã±aá¹ƒ bahuá¹ƒ kathetÄ«â€™â€™ ti vuttaá¹ƒ. tatrÄ• yaá¹ƒ a
paá¹-ijÄ• nanaÃ±ca avajÄ• nanaÃ±ca, tassa paá¹-icchÄ• danatthaá¹ƒ ``ko Ä• ha \Ee IV 736
Ä• hÄ• â€™â€™ ti evamÄ• di bahuá¹ƒ bhÄ• satÄ«ti. puna mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``
paá¹-ijÄ• nitvÄ• avajÄ• nanto eva ca aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«â€™â€™ ti vuttaá¹
bhÄ• satÄ«_ti jÄ• nanto musÄ• bhÄ• sati. __saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• detÄ«_ti pu
nÄ• ma kÄ• le asukasmiá¹ƒ nÄ• ma padese vÄ• do hotÅ«â€™â€™ ti saá¹…ketaá¹ƒ katvÄ•
gantvÄ• ``passatha bho, titthiyÄ• na Ä• gatÄ• parÄ• jitÄ• â€™â€™ ti pakkamati.

<2> __sampajÄ• namusÄ• vÄ• de_ti jÄ• nitvÄ• jÄ• nantassa ca musÄ• bhaá¹‡ane.

<3> __visaá¹ƒvÄ• danapurekkhÄ• rassÄ• _ti visaá¹ƒvÄ• danacittaá¹ƒ purato katvÄ• vadant

micchÄ• vÄ• cÄ• pariyÄ• pannavacanasamuá¹-á¹-hÄ• pikÄ• cetanÄ• . __girÄ• _ti tÄ• ya ce
samuá¹-á¹-hÄ• pitasaddaá¹ƒ dasseti. __byappatho_ti vacanapatho; vÄ• cÄ• yeva hi aÃ±Ã±e
diá¹-á¹-hÄ• nugatimÄ• pajjantÄ• naá¹ƒ pathabhÅ«tato byappathoti vuccati. __vacÄ«bhedo_
vÄ• cÄ• ya bhedo; pabhedagatÄ• vÄ• cÄ• eva evaá¹ƒ vuccati. vÄ• casikÄ• viÃ±Ã±attÄ«ti
paá¹-hamapadena suddhacetanÄ• , majjhe tÄ«hi taá¹ƒsamuá¹-á¹-hÄ• pitasaddasahitÄ• cet
viÃ±Ã±attisahitÄ• cetanÄ• ``kathitÄ• â€™â€™ ti veditabbÄ• . __anariyavohÄ• rÄ• _ti anar
bÄ• laputhujjanÄ• naá¹ƒ vohÄ• rÄ• .

evaá¹ƒ sampajÄ• namusÄ• vÄ• daá¹ƒ dassetvÄ• idÄ• ni ante vuttÄ• naá¹ƒ sampajÄ• namu
anariyavohÄ• rÄ• naá¹ƒ \Ne 3/ lakkhaá¹‡aá¹ƒ dassento __ ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ me
tattha adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meti evaá¹ƒ vadato vacanaá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• pikÄ•
anariyavohÄ• roti iminÄ• nayena attho veditabbo. apicettha cakkhuvasena aggahitÄ• ramm
sotavasena aggahitaá¹ƒ asutaá¹ƒ, ghÄ• nÄ• divasena munitvÄ• tÄ«hi indriyehi ekÄ• baddh
aggahitaá¹ƒ amutaá¹ƒ, aÃ±Ã±atra paÃ±cahi indriyehi suddhena \Be 3/ viÃ±Ã±Ä• á¹‡eneva a
veditabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana __ ``adiá¹-á¹-haá¹ƒ nÄ• ma na cakkhunÄ• diá¹-á¹-haâ€™
oá¸·Ä• rikeneva nayena desanÄ• katÄ• ti. diá¹-á¹-hÄ• dÄ«su ca attanÄ• pi \Ee IV 737/ pare
diá¹-á¹-hameva. evaá¹ƒ sutamutaviÃ±Ã±Ä• tÄ• nÄ«ti ayameko pariyÄ• yo. aparo nayo yaá¹
diá¹-á¹-hameva taá¹ƒ. esa nayo sutÄ• dÄ«su. yaá¹ƒ pana parena diá¹-á¹-haá¹ƒ, taá¹ƒ attanÄ
tiá¹-á¹-hati. evaá¹ƒ mutÄ• dÄ«nipi.

<4> idÄ• ni tesaá¹ƒ anariyavohÄ• rÄ• naá¹ƒ vasena Ä• pattiá¹ƒ Ä• ropetvÄ• dassento __ ``
tiÄ• dimÄ• ha. tassattho ``tÄ«hi Ä• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti sampa
Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti evamÄ• dicatutthapÄ• rÄ• jikapÄ• á¸·ivaá¹‡á¹‡anÄ• ya
kevalaÃ±hi tattha ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti idha ``adiá¹-á¹-haá¹ƒ
ti, tattha ca ``Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti ``idha Ä• patti pÄ• cittiyassÄ• â€™â€™ t
Ä• pattimatte ca viseso, sesaá¹ƒ ekalakkhaá¹‡amevÄ• ti.

<9> __tÄ«hÄ• kÄ• rehi diá¹-á¹-he vematiko_tiÄ• dÄ«nampi attho ``diá¹-á¹-hassa hoti pÄ• rÄ
ajjhÄ• pajjanto diá¹-á¹-he vematikoâ€™â€™ ti evamÄ• diduá¹-á¹-hadosapÄ• á¸·ivaá¹‡á¹‡an
veditabbo. pÄ• á¸·imattameva hi ettha viseso, atthe pana satheravÄ• de kiÃ±ci nÄ• nÄ• kara

<11> __sahasÄ• bhaá¹‡atÄ«_ti avÄ«maá¹ƒsitvÄ• anupadhÄ• retvÄ• vÄ• vegena diá¹-á¹-
meâ€™â€™ ti bhaá¹‡ati. __aÃ±Ã±aá¹ƒ bhaá¹‡issÄ• mÄ«ti aÃ±Ã±aá¹ƒ bhaá¹‡atÄ«_ti mand
``cÄ«varaâ€™â€™ nti vattabbe ``cÄ«raâ€™â€™ nti Ä• diá¹ƒ bhaá¹‡ati. yo pana sÄ• maá¹‡
upajjhÄ• yaá¹ƒ passitthÄ• â€™â€™ ti vutto keá¸·iá¹ƒ kurumÄ• no ``tava upajjhÄ• yo dÄ• rus
bhavissatÄ«â€™â€™ ti vÄ• siá¹…gÄ• lasaddaá¹ƒ sutvÄ• ``kassÄ• yaá¹ƒ bhante saddoâ€™
yÄ• nena gacchantiyÄ• kaddame laggacakkaá¹ƒ uddharantÄ• naá¹ƒ ayaá¹ƒ saddoâ€™â€™
ravÄ• aÃ±Ã±aá¹ƒ bhaá¹‡ati, so Ä• pattiá¹ƒ Ä• pajjatiyeva. aÃ±Ã±Ä• pÅ«raá¹‡akathÄ• nÄ•

telaá¹ƒ labhitvÄ• vihÄ• raá¹ƒ Ä• gato sÄ• maá¹‡eraá¹ƒ bhaá¹‡ati --- ``tvaá¹ƒ ajja kuhiá¹ƒ ga
ahosÄ«â€™â€™ ti \Ne 4/ vÄ• pacchikÄ• ya á¹-hapitaá¹ƒ pÅ«vakhaá¹‡á¸• aá¹ƒ labhitvÄ• \E
pacchikÄ• hi pÅ«ve cÄ• resuâ€™â€™ nti vÄ• , ayaá¹ƒ musÄ• vÄ• dova hoti. sesaá¹ƒ uttÄ•

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato \Ee IV 738/ vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca
kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kam
tivedananti.

musÄ• vÄ• dasikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<12> dutiyasikkhÄ• pade __omasantÄ«_ti ovijjhanti. __khuá¹ƒsentÄ«_ti akkosanti. __vambh

<13> __bhÅ«tapubba_nti idaá¹ƒ vatthuá¹ƒ bhagavÄ• omasavÄ• dagarahaá¹‡atthaá¹ƒ Ä• h
nandÄ«ti tassa balÄ«baddassa nÄ• maá¹ƒ, visÄ• á¹‡Ä• ni panassa visÄ• lÄ• ni, tasmÄ• __
vuccati. bodhisatto tena samayena nandivisÄ• lo nÄ• ma hoti. brÄ• hmaá¹‡o taá¹ƒ yÄ• gubh
atha so brÄ• hmaá¹‡aá¹ƒ anukampamÄ• no __ ``gaccha tvaâ€™â€™ _ntiÄ• dimÄ• ha. __ta
ahetukapaá¹-isandhikÄ• lepi parakhuá¹ƒsanaá¹ƒ amanÄ• patoyeva paccesi, tasmÄ• brÄ• h
dassetukÄ• mo aá¹-á¹-hÄ• si. __sakaá¹-asataá¹ƒ atibaddhaá¹ƒ pavaá¹-á¹-esÄ«_ti paá¹-ipÄ•
heá¹-á¹-hÄ• rukkhe datvÄ• ekÄ• baddhaá¹ƒ katvÄ• muggamÄ• savÄ• lukÄ• dÄ«hi puá¹‡á¹
pavaá¹-á¹-ento, kiÃ±cÄ• pi pubbe patiá¹-á¹-hitÄ• rappadesaá¹ƒ puna are patte pavaá¹-á¹-ita
pana purimasakaá¹-ena patiá¹-á¹-hitaá¹-á¹-hÄ• ne pacchimasakaá¹-aá¹ƒ patiá¹-á¹-hÄ• petuâ
sakaá¹-asatappamÄ• á¹‡aá¹ƒ padesaá¹ƒ pavaá¹-á¹-esi. bodhisattÄ• naÃ±hi sithilakaraá¹‡aâ
cattamano ahÅ«_ti tena brÄ• hmaá¹‡assa dhanalÄ• bhena attano kammena ca so nandivis

<15> __akkosenapÄ«_ti \Be 5/ ettha pana yasmÄ• parato ``dve akkosÄ• --- hÄ«no ca akk
akkosoâ€™â€™ ti vibhajitukÄ• mo, tasmÄ• yathÄ• pubbe ``hÄ«nenapi akkosena khuá¹ƒse
evaá¹ƒ avatvÄ• ``akkosenaâ€™â€™ iccevamÄ• ha. __venajÄ• tÄ«_ti tacchakajÄ• ti; veá¹‡
__nesÄ• dajÄ• tÄ«_ti migaluddakÄ• dijÄ• ti.

__rathakÄ• rajÄ• tÄ«_ti \Ne 5/ cammakÄ• rajÄ• ti. __pukkusajÄ• tÄ«_ti pupphachaá¸• á¸• a
dÄ• sÄ• naá¹ƒ nÄ• maá¹ƒ hoti; tasmÄ• hÄ«naá¹ƒ. __oÃ±Ã±Ä• ta_nti avaÃ±Ã±Ä• taá¹ƒ; ``u
paá¹-hanti. __avaÃ±Ã±Ä• ta_nti vambhetvÄ• Ã±Ä• taá¹ƒ. __hÄ«á¸·ita_nti jigucchitaá¹ƒ \Ee
__paribhÅ«ta_nti kimetenÄ• titi paribhavakataá¹ƒ. __acittÄ«kata_nti na garukataá¹ƒ.

__koá¹-á¹-hakakamma_nti tacchakakammaá¹ƒ. __muddÄ• _ti hatthamuddÄ• gaá¹‡anÄ• . __
acchiddakÄ• diavasesagaá¹‡anÄ• . __lekhÄ• _ti akkharalekhÄ• . madhumehÄ• bÄ• dho ve

``ukkaá¹-á¹-hoâ€™â€™ ti vutto. __pÄ• á¹-ikaá¹…khÄ• _ti icchitabbÄ• . __yakÄ• rena vÄ• b
yakÄ• rabhakÄ• re yojetvÄ• yo akkoso. __kÄ• á¹-akoá¹-acikÄ• ya vÄ• _ti __ ``kÄ• á¹-aâ€™
``koá¹-acikÄ• â€™â€™ _ti itthinimittaá¹ƒ; etehi vÄ• yo akkoso, eso hÄ«no nÄ• ma akkosoti

<16> idÄ• ni tesaá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ pabhedavasena Ä• pattiá¹ƒ Ä• ropetvÄ• dassento _
upasampannaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá
padhaá¹ƒsitukÄ• mo garahitukÄ• mo nittejaá¹ƒ kattukÄ• moti attho. __hÄ«nena hÄ«na_nti h
hÄ«najÄ• tikaá¹ƒ. etena upÄ• yena sabbapadesu attho veditabbo.

ettha ca hÄ«nena hÄ«naá¹ƒ vadanto kiÃ±cÄ• pi saccaá¹ƒ vadati, omasitukÄ• matÄ• ya pan
pÄ• cittiyaá¹ƒ. ukkaá¹-á¹-hena hÄ«naá¹ƒ vadanto ca kiÃ±cÄ• pi alikaá¹ƒ bhaá¹‡ati, omasituk
iminÄ• va sikkhÄ• padena pÄ• cittiyaá¹ƒ Ä• pajjati, na purimena. yopi ``aticaá¹‡á¸• Ä• losi, a
duá¹-á¹-hacaá¹‡á¸• Ä• losi, duá¹-á¹-habrÄ• hmaá¹‡osÄ«â€™â€™ tiÄ• dÄ«ni vadati, sopi Ä•

<26> __santi_ \Be 6/ __idhekacce_ti vÄ• re pana pariharitvÄ• vuttabhÄ• vena dukkaá¹-aá¹
... pe ... na maya_nti vÄ• resupi. anupasampanne pana catÅ«supi vÄ• resu dukkaá¹-ameva
gaá¹‡á¹-hibhedakosÄ«tiÄ• divacanehi pana upasampannepi anupampannepi sabbavÄ• res
pana upasampannepi anupasampannepi sabbavÄ• resu dubbhÄ• sitaá¹ƒ. davakamyatÄ• n
imasmiÃ±ca sikkhÄ• pade á¹-hapetvÄ• bhikkhuá¹ƒ bhikkhunÄ«Ä• dayo sabbasattÄ• anupa
\Ee IV 740/ veditabbÄ• .

<35> __atthapurekkhÄ• rassÄ• _tiÄ• dÄ«su pÄ• á¸·iyÄ• atthaá¹ƒ vaá¹‡á¹‡ayanto __atthap
vÄ• cento \Ne 6/ __dhammapurekkhÄ• ro; _ anusiá¹-á¹-hiyaá¹ƒ á¹-hatvÄ• ``idÄ• nipi caá¹‡á
akÄ• si, mÄ• tamo tamaparÄ• yaá¹‡o ahosÄ«â€™â€™ tiÄ• dinÄ• nayena kathento __anu
veditabbo. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti. __dubbhÄ• sitÄ• patti_ panettha vÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, kiriyaá¹
sacittakaá¹ƒ, akusalacittaá¹ƒ, dvivedanaá¹ƒ sukhÄ• ca majjhattÄ• cÄ• ti.

omasavÄ• dasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

<36> tatiyasikkhÄ• pade --- __bhaá¹‡á¸• anajÄ• tÄ• na_nti saÃ±jÄ• tabhaá¹‡á¸• anÄ• naá¹
kalahassa pubbabhÄ• go, ``iminÄ• ca iminÄ• ca idaá¹ƒ kataá¹ƒ; evaá¹ƒ vutte evaá¹ƒ vakkh
sakasakapakkhe sammantanaá¹ƒ. __kalaho_ti Ä• pattigÄ• miko kÄ• yavÄ• cÄ• vÄ«tikkamo

taá¹ƒ vivÄ• daá¹ƒ Ä• pannÄ• naá¹ƒ __vivÄ• dÄ• pannÄ• naá¹ƒ_. __pesuÃ±Ã±a_nti pisuá¹‡
suÃ±Ã±akaraá¹‡avÄ• canti vuttaá¹ƒ hoti.

<37> __bhikkhupesuÃ±Ã±e_ti \Be 7/ bhikkhÅ«naá¹ƒ pesuÃ±Ã±e; bhikkhuto sutvÄ• bhikkhu
upasaá¹ƒhaá¹-apesuÃ±Ã±eti attho.

<38> __dvÄ«hÄ• kÄ• rehÄ«_ti dvÄ«hi kÄ• raá¹‡ehi. __piyakamyassa vÄ• _ti ``evaá¹ƒ ahaá
bhavissÄ• mÄ«â€™â€™ ti attano piyabhÄ• vaá¹ƒ patthayamÄ• nassa vÄ• . __bhedÄ• dhip
etena saddhiá¹ƒ bhijjissatÄ«â€™â€™ ti parassa parena bhedaá¹ƒ icchantassa vÄ• . __jÄ• t
purimasikkhÄ• pade vuttanayameva. idhÄ• pi bhikkhuniá¹ƒ Ä• diá¹ƒ katvÄ• sabbe anupasa

__na piyakamyassa na bhedÄ• dhippÄ• yassÄ• _ti ekaá¹ƒ akkosantaá¹ƒ ekaÃ±ca khamant
Ä«disampi nÄ• ma bhavantaá¹ƒ puna vattabbaá¹ƒ maÃ±Ã±issatÄ«â€™â€™ ti evaá¹ƒ keval
bhaá¹‡antassa anÄ• patti. sesaá¹ƒ uttÄ• natthameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittat
kÄ• yavÄ• cÄ• cittato \Ne 7/ ca samuá¹-á¹-hÄ• ti \Ee IV 741/, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkha
lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

pesuÃ±Ã±asikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<44> catutthasikkhÄ• pade --- __appatissÄ• _ti appatissavÄ• . upÄ• sakÄ• ti vutte vacanam
anÄ• darÄ• ti attho. appatissayÄ• vÄ• anÄ«cavuttinoti attho. __asabhÄ• gavuttikÄ• _ti visa
bhikkhÅ«su vattitabbaá¹ƒ; evaá¹ƒ appavattavuttinoti attho.

<45> __padaso dhammaá¹ƒ vÄ• ceyyÄ• _ti ekato padaá¹ƒ padaá¹ƒ dhammaá¹ƒ vÄ• ceyya;
koá¹-á¹-hÄ• saá¹ƒ vÄ• ceyyÄ• ti attho. yasmÄ• pana taá¹ƒ koá¹-á¹-hÄ• sanÄ• makaá¹ƒ pac
tasmÄ• taá¹ƒ dassetuá¹ƒ ``padaá¹ƒ anupadaá¹ƒ anvakkharaá¹ƒ anubyaÃ±janaâ€™â€™ nt
tattha __pada_nti eko gÄ• thÄ• pÄ• do adhippeto. __anupada_nti dutiyapÄ• do. __anvakkh
__anubyaÃ±jana_nti purimabyaÃ±janena sadisaá¹ƒ pacchÄ• byaÃ±janaá¹ƒ. yaá¹ƒ kiÃ±ci vÄ
anvakkharaá¹ƒ, akkharasamÅ«ho anubyaÃ±janaá¹ƒ, akkharÄ• nubyaÃ±janasamÅ«ho pada
dutiyaá¹ƒ anupadanti evamettha nÄ• nÄ• karaá¹‡aá¹ƒ veditabbaá¹ƒ.

idÄ• ni \Be 8/ __padaá¹ƒ nÄ• ma ekato paá¹-á¹-hapetvÄ• ekato osÄ• pentÄ«_ti gÄ• thÄ• ba
``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti ekamekaá¹ƒ padaá¹ƒ sÄ• maá¹‡erena sad
niá¹-á¹-hÄ• peti. evaá¹ƒ vÄ• centassa padagaá¹‡anÄ• ya pÄ• cittiyÄ• veditabbÄ• . __anupa
paá¹-á¹-hapetvÄ• ekato osÄ• pentÄ«_ti therena ``manopubbaá¹…gamÄ• dhammÄ• â€™â
padaá¹ƒ apÄ• puá¹‡itvÄ• ``manoseá¹-á¹-hÄ• manomayÄ• â€™â€™ ti dutiyapadaá¹ƒ ekato

paá¹-á¹-hapetvÄ• ekato osÄ• penti nÄ• ma. evaá¹ƒ vÄ• centassÄ• pi anupadagaá¹‡anÄ• y
nÄ• ma rÅ«paá¹ƒ aniccanti_ \Ee IV 742/ __vuccamÄ• no ``rÅ«â€™â€™ ti opÄ• tetÄ«_ti ``rÅ
sÄ• maá¹‡erÄ• â€™â€™ ti vuccamÄ• no rÅ«kÄ• ramattameva ekato vatvÄ• tiá¹-á¹-hati. ev
anvakkharagaá¹‡anÄ• ya pÄ• cittiyÄ• . gÄ• thÄ• bandhepi ca esa nayo labbhatiyeva. __anu
aniccanti vuccamÄ• no vedanÄ• aniccÄ• ti saddaá¹ƒ nicchÄ• retÄ«_ti ``rÅ«paá¹ƒ, bhikkhav
aniccÄ• â€™â€™ ti imaá¹ƒ suttaá¹ƒ vÄ• cayamÄ• no therena ``rÅ«paá¹ƒ aniccaâ€™â€™ n
sÄ«ghapaÃ±Ã±atÄ• ya \Ne 8/ ``vedanÄ• aniccÄ• â€™â€™ ti imaá¹ƒ aniccapadaá¹ƒ theras
etena aniccapadena saddhiá¹ƒ ekato bhaá¹‡anto vÄ• caá¹ƒ nicchÄ• reti. evaá¹ƒ vÄ• centas
anubyaÃ±janagaá¹‡anÄ• ya pÄ• cittiyÄ• . ayaá¹ƒ panettha saá¹…khepo --- imesu padÄ• dÄ
bhaá¹‡ati tena tena Ä• pattiá¹ƒ Ä• pajjatÄ«ti.

__buddhabhÄ• sito_ti sakalaá¹ƒ vinayapiá¹-akaá¹ƒ abhidhammapiá¹-akaá¹ƒ dhammapadaá
udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ suttanipÄ• to vimÄ• navatthu petavatthu brahmajÄ• lÄ•
__sÄ• vakabhÄ• sito_ti catuparisapariyÄ• pannehi sÄ• vakehi bhÄ• sito
anaá¹…gaá¹‡asammÄ• diá¹-á¹-hianumÄ• nasuttacuá¸·avedallamahÄ• vedallÄ• diko. __isibh
bÄ• hiraparibbÄ• jakehi bhÄ• sito sakalo paribbÄ• jakavaggo, bÄ• variyassa antevÄ• sikÄ•
brÄ• hmaá¹‡Ä• naá¹ƒ pucchÄ• ti evamÄ• di. __devatÄ• bhÄ• sito_ti devatÄ• hi bhÄ• sito; s
devatÄ• saá¹ƒyuttadevaputtasaá¹ƒyuttamÄ• rasaá¹ƒyuttabrahmasaá¹ƒyuttasakkasaá¹ƒyuttÄ

__atthÅ«pasaÃ±hito_ti aá¹-á¹-hakathÄ• nissito. __dhammÅ«pasaÃ±hito_ti pÄ• á¸·inissito; u
vivaá¹-á¹-Å«panissitameva vadati. kiÃ±cÄ• pi vivaá¹-á¹-Å«panissitaá¹ƒ vadati, tisso saá¹…gA
Ä• ruá¸·hadhammaá¹ƒyeva pana padaso vÄ• centassa Ä• patti \Be 9/. vivaá¹-á¹-Å«panissite
gÄ• thÄ• silokabandhÄ• dÄ«hi abhisaá¹…khate anÄ• patti. tisso saá¹…gÄ«tiyo anÄ• ruá¸·h
rÄ• jovÄ• dasuttaá¹ƒ tikkhindriyaá¹ƒ catuparivaá¹-á¹-aá¹ƒ nandopanandanti Ä«dise Ä• pattiy
vuttaá¹ƒ, mahÄ• paccariyampana paá¹-isiddhaá¹ƒ. meá¹‡á¸• akamilindapaÃ±hesu therassa
yaá¹ƒ raÃ±Ã±o saÃ±Ã±Ä• panatthaá¹ƒ Ä• haritvÄ• vuttaá¹ƒ, tattha Ä• patti.
vaá¹‡á¹‡apiá¹-akaaá¹…gulimÄ• lapiá¹-akaraá¹-á¹-hapÄ• lagaajataÄ• á¸·avakagajjitaguá¸·ha
·havinayavedallapiá¹-akÄ• ni pana abuddhavacanÄ• niyevÄ• ti \Ee IV 743/ vuttaá¹ƒ. sÄ«lÅ«
dhammasenÄ• patinÄ• vuttoti vadanti, tasmiá¹ƒ Ä• pattiyeva. aÃ±Ã±Ä• nipi
maggakathÄ• Ä• rammaá¹‡akathÄ• buddhikadaá¹‡á¸• aka Ã±Ä• á¹‡avatthuasubhakathÄ• d
bodhipakkhiyadhammÄ• vibhattÄ• , dhutaá¹…gapaÃ±he paá¹-ipadÄ• vibhattÄ• ; tasmÄ• t
mahÄ• paccariyÄ• dÄ«su pana saá¹…gÄ«tiá¹ƒ anÄ• ruá¸·hesu
rÄ• jovÄ• datikkhindriyacatuparivaá¹-á¹-anandopanandakulumbasuttesuyeva Ä• pattÄ«ti vat
buddhavacanato Ä• haritvÄ• vuttaá¹ƒ, tadeva Ä• pattivatthu hoti, na itaranti ayamattho pari

<48> __ekato uddisÄ• pento_ti anupasampannena saddhiá¹ƒ ekato uddesaá¹ƒ gaá¹‡hanto
attho.

tatrÄ• yaá¹ƒ \Ne 9/ vinicchayo --- upasampanno ca anupasampanno ca nisÄ«ditvÄ• uddisÄ
nisinnÄ• naá¹ƒ bhaá¹‡Ä• mÄ«ti tehi saddhiá¹ƒ ekato vadati, Ä• cariyassa Ä• patti. anupasan
gaá¹‡hantassa anÄ• patti. dvepi á¹-hitÄ• gaá¹‡hanti, eseva nayo. daharabhikkhu nisinno, s
nisinnassa bhaá¹‡Ä• mÄ«ti bhaá¹‡ato anÄ• patti. sace daharo tiá¹-á¹-hati, itaro nisÄ«dati, á
bhaá¹‡Ä• mÄ«ti bhaá¹‡atopi anÄ• patti. sace bahÅ«naá¹ƒ bhikkhÅ«naá¹ƒ antare eko sÄ• m
tasmiá¹ƒ nisinne padaso dhammaá¹ƒ vÄ• centassa Ä• cariyassa acittakÄ• patti. sace sÄ• m
muÃ±citvÄ• á¹-hito vÄ• nisinno vÄ• hoti, yesaá¹ƒ vÄ• ceti, tesu apariyÄ• pannattÄ• ekena
palÄ• yanakaganthaá¹ƒ nÄ• ma gaá¹‡hÄ• tÄ«ti saá¹…khyaá¹ƒ gacchati, tasmÄ• anÄ• patti
anupasampannena saddhiá¹ƒ upasampanno ekato sajjhÄ• yaá¹ƒ karonto \Be 10/ tena sadd
anÄ• patti. anupasampannassa santike uddesaá¹ƒ gaá¹‡hantassapi tena saddhiá¹ƒ ekato b
ayampi hi ekato sajjhÄ• yaá¹ƒ karoticceva saá¹…khyaá¹ƒ gacchati.

__yebhuyyena paguá¹‡aá¹ƒ ganthaá¹ƒ bhaá¹‡antaá¹ƒ opÄ• tetÄ«_ti sace ekagÄ• thÄ• ya e
sesaá¹ƒ Ä• gacchati, ayaá¹ƒ yebhuyyena paguá¹‡agantho nÄ• ma. etena \Ee IV 744/ nayen
opÄ• tentassa evaá¹ƒ bhaá¹‡Ä• hÄ«ti ekatopi bhaá¹‡antassa anÄ• patti. __osÄ• rentaá¹ƒ o
uccÄ• rentaá¹ƒ parisamajjhe parisaá¹…kamÄ• naá¹ƒ evaá¹ƒ vadehÄ«ti tena saddhiá¹ƒ ekat
yaá¹ƒ pana mahÄ• paccariyÄ• dÄ«su ``mayÄ• saddhiá¹ƒ mÄ• vadÄ• â€™â€™ ti vutto yad
vuttaá¹ƒ, taá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ natthi, natthibhÄ• voyeva cassa yutto. kasmÄ•
kiriyasamuá¹-á¹-hÄ• nattÄ• . itarathÄ• hi kiriyÄ• kiriyaá¹ƒ bhaveyya. sesaá¹ƒ uttÄ• natthame

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ --- vÄ• cato ca vÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, kir
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tiv

padasodhammasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. sahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

<49> paÃ±camasikkhÄ• pade --- __muá¹-á¹-hassatÄ« asampajÄ• nÄ• _ti pubbabhÄ• ge sa
akaraá¹‡avasenetaá¹ƒ vuttaá¹ƒ, bhavaá¹…gotiá¹‡á¹‡akÄ• le pana kuto satisampajaÃ±Ã±an
vippalapamÄ• nÄ• \Ne 10/. __kÄ• kacchamÄ• nÄ• _ti nÄ• sÄ• ya kÄ• kasaddaá¹ƒ viya nira
__upÄ• sakÄ• _ti paá¹-hamataraá¹ƒ uá¹-á¹-hitaupÄ• sakÄ• .

<50> __etadavocu_nti ``bhagavatÄ• Ä• vuso rÄ• hula sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€
sikkhÄ• padagÄ• raveneva etaá¹ƒ avocuá¹ƒ. pakatiyÄ• pana te bhagavati ca gÄ• ravena Ä
sikkhÄ• kÄ• matÄ• ya tassa Ä• yasmato vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gatassa cÅ«á¸·amaÃ±ca
atthi taá¹ƒ paÃ±Ã±apetvÄ• cÄ«varaá¹ƒ vÄ• uttarÄ• saá¹…gaá¹ƒ vÄ• ussÄ«sakaraá¹‡atthÄ
tatridaá¹ƒ tassÄ• yasmato sikkhÄ• kÄ• matÄ• ya --- bhikkhÅ« kira taá¹ƒ dÅ«ratova Ä• gacch
muá¹-á¹-hisammuÃ±janiÃ±ca kacavarachaá¸• á¸• anakaÃ±ca bahi khipanti. athaÃ±Ã±ehi ``Ä

pÄ• titaâ€™â€™ nti vutte aÃ±Ã±e evaá¹ƒ vadanti --- ``bhante, rÄ• hulo imasmiá¹ƒ padese s
pÄ• titaâ€™â€™ nti. so panÄ• yasmÄ• ``na mayhaá¹ƒ bhante idaá¹ƒ kammaâ€™â€™ nti e
paá¹-isÄ• metvÄ• bhikkhÅ« khamÄ• petvÄ• gacchati. __vaccakuá¹-iyÄ• seyyaá¹ƒ kappes
sikkhÄ• kÄ• mataá¹ƒ anubrÅ«hanto dhammasenÄ• patimahÄ• moggallÄ• naÄ• nandattherÄ
bhagavato vaá¸·aÃ±janakavaccakuá¹-iyaá¹ƒ seyyaá¹ƒ kappesi. sÄ• kira kuá¹-i kavÄ• á¹-aba
gandhaparibhaá¹‡á¸• akatÄ• samosaritapupphadÄ• mÄ• cetiyaá¹-á¹-hÄ• namiva tiá¹-á¹-ha

<51> __uttaridirattatiratta_nti bhagavÄ• sÄ• maá¹‡erÄ• naá¹ƒ saá¹…gahakaraá¹‡atthÄ• ya
adÄ• si. na hi yuttaá¹ƒ kuladÄ• rake pabbÄ• jetvÄ• nÄ• nuggahetunti. __sahaseyya_nti eka
kÄ• yappasÄ• raá¹‡asaá¹…khÄ• taá¹ƒ sayanampi vuccati, yasmiá¹ƒ senÄ• sane sayanti, ta
tÄ• va dassetuá¹ƒ __ ``seyyÄ• nÄ• ma sabbacchannÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. kÄ• yap
__anupasampanne nipanne bhikkhu nipajjatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tasmÄ• ayamett
``senÄ• sanasaá¹…khÄ• taá¹ƒ seyyaá¹ƒ pavisitvÄ• kÄ• yappasÄ• raá¹‡asaá¹…khÄ• taá¹ƒ
sampÄ• deyyÄ• â€™â€™ ti. __sabbacchannÄ• _tiÄ• dinÄ• pana tassÄ• senÄ• sanasaá¹.
vuttaá¹ƒ. tasmÄ• yaá¹ƒ senÄ• sanaá¹ƒ upari paÃ±cahi chadanehi aÃ±Ã±ena vÄ• kenaci sa
ayaá¹ƒ sabbacchannÄ• nÄ• ma seyyÄ• . aá¹-á¹-hakathÄ• su pana pÄ• kaá¹-avohÄ• raá¹ƒ
``sabbacchannÄ• nÄ• ma paÃ±cahi chadanehi channÄ• â€™â€™ ti vuttaá¹ƒ. kiÃ±cÄ• pi vu
dussakuá¹-iyaá¹ƒ vasantassÄ• pi na sakkÄ• anÄ• patti kÄ• tuá¹ƒ, tasmÄ• yaá¹ƒ kiÃ±ci paá
idha chadanaÃ±ca paricchannaÃ±ca veditabbaá¹ƒ. paÃ±cavidhacchadaneyeva hi gayhamÄ
sahaseyyÄ• na bhaveyya. yaá¹ƒ pana senÄ• sanaá¹ƒ bhÅ«mito paá¹-á¹-hÄ• ya yÄ• va cha
aÃ±Ã±ena vÄ• kenaci antamaso vatthenÄ• pi parikkhittaá¹ƒ, ayaá¹ƒ sabbaparicchannÄ• n
anÄ• hacca sabbantimena pariyÄ• yena diyaá¸• á¸• hahatthubbedhena pÄ• kÄ• rÄ• dinÄ•
sabbaparicchannÄ• yevÄ• ti kurundaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. yassÄ• pana upari bah
channaá¹ƒ, appaá¹ƒ acchannaá¹ƒ, samantato \Be 12/ vÄ• bahutaraá¹ƒ parikkhittaá¹ƒ, appa
ayaá¹ƒ __yebhuyyena channÄ• yebhuyyena paricchannÄ• _ nÄ• ma. iminÄ• \Ee IV 746/ h
sacepi sattabhÅ«mako pÄ• sÄ• do ekÅ«pacÄ• ro hoti, satagabbhaá¹ƒ vÄ• catussÄ• laá¹ƒ
saá¹…khyaá¹ƒ gacchati. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``catutthe divase atthaá¹…gate sÅ«r
nipanne bhikkhu nipajjati, Ä• patti pÄ• cittiyassÄ• â€™â€™ _tiÄ• di.

tattha ca nipajjanamatteneva pÄ• cittiyaá¹ƒ. sace pana sambahulÄ• sÄ• maá¹‡erÄ• , eko b
sÄ• maá¹‡eragaá¹‡anÄ• ya pÄ• cittiyÄ• . te ce uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya nipajjanti, tesaá¹ƒ
Ä• patti. bhikkhussa uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya nipajjane pana bhikkhusseva payogena bhik
sambahulÄ• bhikkhÅ« eko sÄ• maá¹‡ero sabbesaá¹ƒ Ä• pattiá¹ƒ karoti, tassa uá¹-á¹-hÄ• y
bhikkhÅ«naá¹ƒ Ä• pattiyeva. ubhayesaá¹ƒ sambahulabhÄ• vepi eseva nayo.

apicettha ekÄ• vÄ• sÄ• dikampi catukkaá¹ƒ veditabbaá¹ƒ. yo hi ekasmiá¹ƒ Ä• vÄ• se ekene
tirattaá¹ƒ sahaseyyaá¹ƒ kappeti, tassa catutthadivasato paá¹-á¹-hÄ• ya devasikÄ• Ä• patti.
Ä• vÄ• se nÄ• nÄ• anupasampannehi saddhiá¹ƒ tirattaá¹ƒ sahaseyyaá¹ƒ kappeti, tassapi. y

anupasampannena saddhiá¹ƒ tirattaá¹ƒ sahaseyyaá¹ƒ kappeti, tassapi. yopi nÄ• nÄ• Ä• vÄ•
saddhiá¹ƒ yojanasatampi gantvÄ• sahaseyyaá¹ƒ kappeti, tassapi catutthadivasato paá¹-á¹-
Ä• patti.

ayaÃ±ca sahaseyyÄ• patti nÄ• ma ``bhikkhuá¹ƒ á¹-hapetvÄ• avaseso anupasampanno nÄ•
tiracchÄ• nagatenapi saddhiá¹ƒ hoti, tatra tiracchÄ• nagatassa paricchedo methunadhamm
veditabbo. tasmÄ• sacepi godhÄ• biá¸·Ä• lamaá¹…gusÄ• dÄ«su koci pavisitvÄ• bhikkhun
ekÅ«pacÄ• raá¹-á¹-hÄ• ne sayati, sahaseyyÄ• va hoti.

yadi pana thambhÄ• naá¹ƒ upari katapÄ• sÄ• dassa uparimatalena saddhiá¹ƒ asambaddha
á¹-hitasusiratulÄ• sÄ«sassa susirena pavisitvÄ• tulÄ• ya abbhantare sayitvÄ• teneva susir
gacchati \Ee IV 747/, heá¹-á¹-hÄ• pÄ• sÄ• de \Be 13/ sayitabhikkhussa anÄ• patti. sace cha
tena pavisitvÄ• antochadane vasitvÄ• teneva pakkamati, nÄ• nÅ«pacÄ• re uparimatale ch
Ä• patti, heá¹-á¹-himatale sayitassa anÄ• patti. sace antopÄ• sÄ• deneva Ä• rohitvÄ• \Ne 1
paribhuÃ±janti, ekÅ«pacÄ• rÄ• ni honti, tesu yattha katthaci sayitassa Ä• patti.

sabhÄ• saá¹…khepena kate aá¸• á¸• hakuá¹-á¹-akasenÄ• sane sayitassa vÄ• á¸·asaá¹…gh
pavisitvÄ• sayanti, Ä• pattiyeva. parikkhepassa bahigate nibbakosabbhantare sayanti, anÄ•
parimaá¹‡á¸• alaá¹ƒ vÄ• caturassaá¹ƒ vÄ• ekacchadanÄ• ya gabbhamÄ• lÄ• ya satagabb
tatra ce ekena sÄ• dhÄ• raá¹‡advÄ• rena pavisitvÄ• visuá¹ƒ pÄ• kÄ• rena aparicchinnagab
pavisanti, ekagabbhepi anupasampanne nipanne sabbagabbhesu nipannÄ• naá¹ƒ Ä• patti.
honti, pamukhassa upari acchannaá¹ƒ uccavatthukaá¹ƒ cepi hoti, pamukhe sayito gabbhe s
na karoti. sace pana gabbhacchadaneneva saddhiá¹ƒ sambaddhacchadanaá¹ƒ hoti, tatra sa
Ä• pattiá¹ƒ karoti. kasmÄ• ? sabbacchannattÄ• sabbaparicchannattÄ• ca, gabbhaparikkhe
eteneva hi nayena aá¹-á¹-hakathÄ• su lohapÄ• sÄ• daparikkhepassa catÅ«su dvÄ• rakoá¹-

yaá¹ƒ pana andhakaá¹-á¹-hakathÄ• yaá¹ƒ ``aparikkhitte pamukhe anÄ• pattÄ«ti bhÅ«miyaá
pamukhaá¹ƒ sandhÄ• ya kathinaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ andhakaraá¹-á¹-he pÄ• á¹-ekk
gabbhapÄ• á¸·iyo sandhÄ• ya vuttaá¹ƒ. yaÃ±ca tattha ``bhÅ«miyaá¹ƒ vinÄ• jagatiyÄ• â€™â
aá¹-á¹-hakathÄ• su atthi; na pÄ• á¸·iyÄ• sameti. dasahatthubbedhÄ• pi hi jagati parikkhepa
gacchati. tasmÄ• yampi tattha dutiyasikkhÄ• pade jagatiyÄ• pamÄ• á¹‡aá¹ƒ vatvÄ• ``etaá
paricchannaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. yepi
ekasÄ• ladvisÄ• latisÄ• lacatussÄ• lasannivesÄ• mahÄ• pÄ• sÄ• dÄ• ekasmiá¹ƒ okÄ• se
sakkÄ• honti sabbattha anuparigantuá¹ƒ \Ee IV 748/, tesupi sahaseyyÄ• pattiyÄ• na mucc
tasmiá¹ƒ á¹-hÄ• ne upacÄ• raá¹ƒ paricchinditvÄ• katÄ• honti, ekÅ«pacÄ• raá¹-á¹-hÄ• neye

dvÄ«hi \Be 14/ dvÄ• rehi yuttassa sudhÄ• chadanamaá¹‡á¸• apassa majjhe pÄ• kÄ• raá¹ƒ
pavisitvÄ• ekasmiá¹ƒ paricchede anupasampanno sayati, ekasmiá¹ƒ bhikkhu, anÄ• patti. p

pavisanamattampi chiddaá¹ƒ hoti, ekasmiÃ±ca paricchede godhÄ• sayanti, anÄ• pattiyeva.
ekÅ«pacÄ• raá¹ƒ nÄ• ma hoti. sace pÄ• kÄ• ramajjhe chinditvÄ• dvÄ• raá¹ƒ yojenti, ekÅ«p
dvÄ• raá¹ƒ kavÄ• á¹-ena pidahitvÄ• sayanti, Ä• pattiyeva. na hi dvÄ• rapidahanena gehaá¹
hoti, dvÄ• raá¹ƒ vÄ• advÄ• raá¹ƒ. kavÄ• á¹-aÃ±hi saá¹ƒvaraá¹‡avivaraá¹‡ehi yathÄ• sukha
vaá¸·aÃ±janatthÄ• ya kataá¹ƒ, na vaá¸·aÃ±janÅ«pacchedanatthÄ• ya. sace pana taá¹ƒ dvÄ
pidahanti, advÄ• raá¹ƒ hoti, purime nÄ• nÅ«pacÄ• rabhÄ• veyeva tiá¹-á¹-hati. dÄ«ghapamu
ekaá¹ƒ kavÄ• á¹-aá¹ƒ anto, ekaá¹ƒ bahi, dvinnaá¹ƒ kavÄ• á¹-Ä• naá¹ƒ antare anupasampan
sayantassa Ä• pattiá¹ƒ karoti, ekÅ«pacÄ• rattÄ• .

tatra yassa ``siyÄ• ayaá¹ƒ ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ratÄ• nÄ• ma udositasikkhÄ• pade
nÄ• ma sabbacchannÄ• sabbaparicchannÄ• yebhuyyena channÄ• yebhuyyena paricchan
pihitadvÄ• ro ca gabbho sabbaparicchannova hoti. tasmÄ• tattha anto sayiteneva saddhiá¹
anÄ• pattÄ«â€™â€™ ti. so evaá¹ƒ vattabbo --- ``apihitadvÄ• re pana kasmÄ• bahi sayitena
pamukhassa gabbhena saddhiá¹ƒ sabbacchannattÄ• . ``kiá¹ƒ pana gabbhe pihite chadanaá
ti? na viddhastaá¹ƒ, gabbhena saddhiá¹ƒ pamukhassa sabbaparicchannatÄ• na hoti. ``kiá¹
viddhastoâ€™â€™ ti? addhÄ• vakkhati ``na viddhasto, kavÄ• á¹-ena upacÄ• ro paricchann
gantvÄ• puna ekÅ«pacÄ• ranÄ• nÅ«pacÄ• rataá¹ƒyeva paccÄ• gamissati.

apica yadi byaÃ±janamatteyeva attho suviÃ±Ã±eyyo siyÄ• , sabbacchannÄ• ti vacanato paÃ
chadanena channÄ• eva seyyÄ• siyÄ• , na aÃ±Ã±ena. evaÃ±ca sati padaracchannÄ• dÄ«
yadatthaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, sveva attho parihÄ• yeyya \Ee IV 749/. parihÄ
kathaá¹ƒ avuttaá¹ƒ gahetabbanti; ko vÄ• vadati ``avuttaá¹ƒ gahetabbaâ€™â€™ nti? vuttaÃ
``paá¹-icchannaá¹ƒ nÄ• ma Ä• sanaá¹ƒ kuá¹-á¹-ena vÄ• kavÄ• á¹-ena vÄ• kilaÃ±jena \Be 1
vÄ• rukkhena vÄ• thambhena vÄ• koá¹-á¹-halikÄ• ya vÄ• yena kenaci paá¹-icchannaá¹ƒ
yathÄ• tattha yena kenaci paá¹-icchannaá¹ƒ paá¹-icchannameva, evamidhÄ• pi gahetabbaá
khuddakaá¹ƒ vÄ• hotu mahantaá¹ƒ vÄ• aÃ±Ã±ena saddhiá¹ƒ sambaddhaá¹ƒ vÄ• asamba
vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• ekabhÅ«makaá¹ƒ vÄ• , anekabhÅ«makaá¹ƒ vÄ• , yaá¹
sabbattha yena kenaci paá¹-icchÄ• danena sabbacchanne sabbaparicchanne yebhuyyena
paricchanne sahaseyyÄ• patti hotÄ«ti.

<53> __upaá¸• á¸• hacchanne upaá¸• á¸• haparicchanne Ä• patti dukkaá¹-assÄ• _ti ettha sa
upaá¸• á¸• haparicchanneti evamÄ• dÄ«supi mahÄ• paccariyaá¹ƒ dukkaá¹-amevÄ• ti vuttaá
pana ``sabbacchanne yebhuyyenaparicchanne pÄ• cittiyaá¹ƒ, sabbacchanne upaá¸• á¸• ha
yebhuyyenachanne upaá¸• á¸• haparicchanne \Ne 14/ pÄ• cittiyaá¹ƒ, sabbaparicchanne yeb
pÄ• cittiyaá¹ƒ, sabbaparichanne upaá¸• á¸• hacchanne pÄ• cittiyaá¹ƒ, yebhuyyenaparicchan
pÄ• cittiyaá¹ƒ, pÄ• á¸·iyaá¹ƒ vuttapÄ• cittiyena saddhiá¹ƒ satta pÄ• cittiyÄ• nÄ«â€™â€™ ti
cÅ«á¸·akaparicchanne dukkaá¹-aá¹ƒ, yebhuyyenachanne cÅ«á¸·akaparicchanne dukkaá¹-aá
cÅ«á¸·akacchanne dukkaá¹-aá¹ƒ, yebhuyyenaparicchanne cÅ«á¸·akacchanne dukkaá¹-aá¹ƒ

saha paÃ±ca dukkaá¹-Ä• nÄ«â€™â€™ ti vuttaá¹ƒ.

``upaá¸• á¸• hacchanne cÅ«á¸·akaparicchanne anÄ• patti, upaá¸• á¸• haparicchanne cÅ«á¸
cÅ«á¸·akacchanne cÅ«á¸·akaparicchanne anÄ• patti, sabbacchanne sabbaaparicchanneti c
senambamaá¹‡á¸• apavaá¹‡á¹‡aá¹ƒ \Ee IV 750/ hotÄ«â€™â€™ ti vuttaá¹ƒ. iminÄ• petaá¹ƒ
jagati parikkhepasaá¹…khaya na gacchatÄ«â€™â€™ ti. sesaá¹ƒ uttÄ• natthameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato ca kÄ• yacittato ca samuá¹-á¹-hÄ• ti, kiriyaá¹
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tiv

sahaseyyasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

<55> dutiyasahaseyyasikkhÄ• pade \Be 16/ --- __Ä• vasathÄ• gÄ• ra_nti Ä• gantukÄ• naá¹
__paÃ±Ã±attaá¹ƒ hotÄ«_ti puÃ±Ã±akÄ• matÄ• ya katvÄ• á¹-hapitaá¹ƒ hoti. __yena sÄ• itth
asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne Ä• vasathÄ• gÄ• raá¹ƒ paÃ±Ã±attaá¹ƒ atthÄ«ti manussÄ• n
__gandhagandhinÄ«_ti agarukuá¹…kumÄ• dÄ«naá¹ƒ gandhÄ• naá¹ƒ gandho gandhagandh
gandhagandhinÄ«. __sÄ• á¹-akaá¹ƒ nikkhipitvÄ• _ti appeva nÄ• massa imampi vippakÄ• ra
uppajjeyyÄ• ti cintetvÄ• evamakÄ• si. __okkhipitvÄ• _ti adho khipitvÄ• . __accayo_ti aparÄ
accagamÄ• _ti maá¹ƒ atikkamma abhibhavitvÄ• pavatto. sesaá¹ƒ paá¹-hamasikkhÄ• pade
ayameva hi viseso --- paá¹-hamasikkhÄ• pade catutthadivase Ä• patti idha paá¹-hamadivas
dissamÄ• nakarÅ«pÄ• hi tiracchÄ• nagatitthiyÄ• ca methunadhammavatthubhÅ«tÄ• ya eva
anÄ• patti. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamasadisÄ• nevÄ• ti.

dutiyasahaseyyasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<60> sattamasikkhÄ• pade \Ne 15/ --- __gharaá¹‡Ä«_ti gharasÄ• minÄ«. __nivesanadvÄ• r
mahÄ• dvÄ• re. __gharasuá¹‡hÄ• _ti tasmiá¹ƒ ghare suá¹‡hÄ• . __Ä• vasathadvÄ• re_ti ov
__vissaá¹-á¹-henÄ• _ti suniggatena saddena. __vivaá¹-enÄ• _ti suá¹-á¹-hu pakÄ• sena asaa
desetabbo_ti ayaá¹ƒ saraá¹‡asÄ«lÄ• dibhedo dhammo kathetabbo. __aÃ±Ã±Ä• tu_nti Ä• jÄ
purisaviggahenÄ• _ti viÃ±Ã±unÄ• purisena, purisaviggahaá¹ƒ gahetvÄ• pi á¹-hitena na yak
tiracchÄ• nagatena.

<66> __anÄ• patti viÃ±Ã±unÄ• purisaviggahenÄ• _ti viÃ±Ã±unÄ• purisaviggahena saddhi
dhammaá¹ƒ desentassa anÄ• patti. __chappaÃ±cavÄ• cÄ• hÄ«_ti \Ee IV 751/ chahi paÃ±ca

tassapi anÄ• patti. tattha eko gÄ• thÄ• pÄ• do ekavÄ• cÄ• ti evaá¹ƒ sabbattha vÄ• cÄ• pam
aá¹-á¹-hakathaá¹ƒ dhammapadaá¹ƒ jÄ• takÄ• divatthuá¹ƒ vÄ• kathetukÄ• mo hoti, chappaÃ
\Be 17/ vaá¹-á¹-ati. pÄ• á¸·iyÄ• saddhiá¹ƒ kathentena ekapadaá¹ƒ pÄ• á¸·ito paÃ±ca aá¹-á¹
cha padÄ• ni anatikkÄ• metvÄ• va kathetabbo. padasodhamme vuttappabhedo hi idhÄ• pi s
desetÄ«_ti tasmiá¹ƒ khaá¹‡e deseti. sampadÄ• natthe vÄ• etaá¹ƒ bhummavacanaá¹ƒ. tass
__aÃ±Ã±issÄ• mÄ• tugÄ• massÄ• _ti ekissÄ• desetvÄ• puna Ä• gatÄ• gatÄ• ya aÃ±Ã±iss
nisinno mÄ• tugÄ• masatasahassannampi desetÄ«ti attho. mahÄ• paccariyaá¹-á¹-hakathÄ•
nisinnÄ• naá¹ƒ mÄ• tugÄ• mÄ• naá¹ƒ ``tumhÄ• kaá¹ƒ ekekissÄ• ekekaá¹ƒ gÄ• thaá¹ƒ dese
deseti, anÄ• patti. paá¹-hamaá¹ƒ ekekissÄ• ekekaá¹ƒ gÄ• thaá¹ƒ kathessÄ• mÄ«ti Ä• bhog
kathetuá¹ƒ vaá¹-á¹-ati, na pacchÄ• ti. __paÃ±haá¹ƒ pucchati paÃ±haá¹ƒ puá¹-á¹-ho kathetÄ
``dÄ«ghanikÄ• yo nÄ• ma bhante kimatthaá¹ƒ dÄ«petÄ«â€™â€™ ti pucchati. evaá¹ƒ paÃ±h
sabbaá¹ƒ cepi dÄ«ghanikÄ• yaá¹ƒ katheti, anÄ• patti. sesamettha uttÄ• natthameva.

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ --- vÄ• cato ca vÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, kin
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tiv

dhammadesanÄ• sikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<67> aá¹-á¹-hamasikkhÄ• pade \Ne 16/ --- vatthukathÄ• ya tÄ• va yaá¹ƒ vattabbaá¹ƒ siyÄ•
catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayameva. ayameva hi viseso --- tattha abhÅ«
bhÅ«taá¹ƒ. bhÅ«tampi puthujjanÄ• Ä• rocesuá¹ƒ, na ariyÄ• . ariyÄ• naÃ±hi payuttavÄ• cÄ•
guá¹‡e Ä• rocayamÄ• ne pana aÃ±Ã±e \Ee IV 752/ na paá¹-isedhesuá¹ƒ, tathÄ• uppanne c
tathÄ• uppannabhÄ• vaá¹ƒ ajÄ• nantÄ• .

__ ``atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuâ€™â€™ _ntiÄ• dimhi pana y
vaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsu, te Ä• rocesunti veditabbaá¹ƒ. __ ``kacci pana vo bhikkhave bhÅ
pana sabbepi __ ``bhÅ«taá¹ƒ bhagavÄ• â€™â€™ _ti paá¹-ijÄ• niá¹ƒsu. ariyÄ• nampi hi abb
uttarimanussadhammoti. atha bhagavÄ• \Be 18/ ariyamissakattÄ• ``moghapurisÄ• â€™â€
nÄ• ma tumhe bhikkhaveâ€™â€™ _ti vatvÄ• __ ``udarassa kÄ• raá¹‡Ä• â€™â€™ _tiÄ• di
aÃ±Ã±esaá¹ƒ sutvÄ• ``ayyo kira, bhante, sotÄ• pannoâ€™â€™ tiÄ• dinÄ• nayena pasann
apaÃ±Ã±atte sikkhÄ• pade anÄ• dÄ«navadassino suddhacittatÄ• ya attano ca paresaÃ±ca
paá¹-ijÄ• niá¹ƒsu. evaá¹ƒ paá¹-ijÄ• nantehi ca tehi yaá¹ƒ aÃ±Ã±e udarassa kÄ• raá¹‡Ä• utt
vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• piá¹‡á¸• apÄ• taá¹ƒ uppÄ• desuá¹ƒ, taá¹ƒ suddhacittatÄ• ya sÄ•
kÄ• raá¹‡Ä• uttarimanussadhammassa vaá¹‡á¹‡o bhÄ• sito viya hoti. tasmÄ• sabbasaá¹…
``kathaÃ±hi nÄ• ma tumhe, bhikkhave, udarassa kÄ• raá¹‡Ä• gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±
vaá¹‡á¹‡aá¹ƒ bhÄ• sissathÄ• â€™â€™ ti Ä• ha. sesaá¹ƒ catutthapÄ• rÄ• jikavatthusadisam

kevalaá¹ƒ tattha pÄ• rÄ• jikaÃ±ceva thullaccayaÃ±ca idha bhÅ«tattÄ• pÄ• cittiyaÃ±ceva du
viseso. sesaá¹ƒ vuttanayameva.

<77> __ ``upasampannassa bhÅ«taá¹ƒ Ä• rocetÄ«â€™â€™ _ti uttarimanussadhammameva
parinibbÄ• nakÄ• le hi antarÄ• vÄ• atikaá¸• á¸• hiyamÄ• nena upasampannassa bhÅ«taá¹
sutapariyattisÄ«laguá¹‡aá¹ƒ pana anupasampannassÄ• pi Ä• rocetuá¹ƒ vaá¹-á¹-ati. Ä• dika
``ummattakassÄ• â€™â€™ ti idaá¹ƒ pana idha na vuttaá¹ƒ. kasmÄ• ? diá¹-á¹-hisampannÄ•
cittakkhepassa vÄ• abhÄ• vÄ• ti. mahÄ• paccariyampi hi vicÄ• ritaá¹ƒ ``jhÄ• nalÄ• bhÄ« pa
ummattako bhaveyya, tassapi bhÅ«tÄ• rocanapaccayÄ• anÄ• patti na vattabbÄ• , bhÅ«tas
sesaá¹ƒ uttÄ• nameva.

bhÅ«tÄ• rocanaá¹ƒ \Ne 17/ nÄ• metaá¹ƒ pubbe avuttehi tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á
kÄ• yavÄ• cato cÄ• ti. kiriyaá¹ƒ \Ee IV 753/, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, kusalÄ• byÄ• katacittehi dvicittaá¹ƒ, sukhamajjhattaved

bhÅ«tÄ• rocanasikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<78> navamasikkhÄ• pade \Be 19/ --- __duá¹-á¹-hullÄ• nÄ• ma Ä• patti cattÄ• ri ca pÄ• rÄ•
saá¹…ghÄ• disesÄ• _ti imissÄ• pÄ• á¸·iyÄ• ``pÄ• rÄ• jikÄ• ni duá¹-á¹-hullasaddatthadassa
saá¹…ghÄ• disesaá¹ƒ pana idha adhippetaâ€™â€™ nti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. tatrÄ•
pÄ• rÄ• jikaá¹ƒ Ä• rocentassa pÄ• cittiyaá¹ƒ na bhaveyya, yathÄ• samÄ• nepi bhikkhu-bhik
upasampannasadde yattha bhikkhunÄ« anadhippetÄ• hoti, tattha bhikkhuá¹ƒ á¹-hapetvÄ•
vuccati; evamidha samÄ• nepi pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• naá¹ƒ duá¹-á¹-hullasadde ya
anadhippetaá¹ƒ, ``duá¹-á¹-hullÄ• nÄ• ma Ä• patti terasa saá¹…ghÄ• disesÄ• â€™â€™ ti et
tattha bhaveyya ``yo pÄ• rÄ• jikaá¹ƒ Ä• panno, so bhikkhubhÄ• vato cuto, tasmÄ• tassa Ä•
dukkaá¹-aá¹ƒ Ä• pajjatÄ«â€™â€™ ti. evaá¹ƒ sati akkosantopi dukkaá¹-aá¹ƒ Ä• pajjeyya, pÄ
Ä• pajjati. vuttaÃ±hetaá¹ƒ --- ``asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhamm
asuddhadiá¹-á¹-hi samÄ• no okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadati, Ä• pat
III 389). evaá¹ƒ pÄ• á¸·iyÄ• vicÄ• riyamÄ• nÄ• ya pÄ• rÄ• jikaá¹ƒ Ä• rocentassÄ• pi pÄ• cit
dissati, atha kho sabbaaá¹-á¹-hakathÄ• su vuttattÄ• __aá¹-á¹-hakathÄ• cariyÄ• va_ ettha pa
vicÄ• raá¹‡Ä• . pubbepi ca Ä• vocumha --- ``buddhena dhammo vinayo ca vutto, yo tassa p
Ã±Ä• toâ€™â€™ tiÄ• di (Sp (to Vin III) I ganthÄ• rambhakathÄ•). aá¹-á¹-hakathÄ• cariyÄ•
jÄ• nanti.

iminÄ• pi cetaá¹ƒ pariyÄ• yena veditabbaá¹ƒ. aÃ±Ã±atra bhikkhusammutiyÄ• ti hi vuttaá¹ƒ.
Ä• rocanaá¹ƒ Ä• yatiá¹ƒ saá¹ƒvaratthÄ• ya puna tathÄ• rÅ«paá¹ƒ Ä• pattiá¹ƒ anÄ• pajjanatt

anuÃ±Ã±Ä• taá¹ƒ, na tassa bhikkhuno avaá¹‡á¹‡amattappakÄ• sanatthÄ• ya, sÄ• sane cas
patiá¹-á¹-hÄ• nisedhanatthÄ• ya \Ee IV 754/, na ca pÄ• rÄ• jikaá¹ƒ Ä• pannassa puna tathÄ
anÄ• pajjanena bhikkhubhÄ• vo \Ne 18/ nÄ• ma atthi. tasmÄ• ``pÄ• rÄ• jikÄ• ni duá¹-á¹-hul
vuttÄ• ni, saá¹…ghÄ• disesaá¹ƒ pana idhÄ• dhippetaâ€™â€™ nti yaá¹ƒ aá¹-á¹-hakathÄ• su

<80> __atthi_ \Be 20/ __bhikkhusammuti Ä• pattipariyantÄ• _tiÄ• dÄ«su pana yÄ• ayaá¹ƒ l
na katthaci Ä• gatÄ• , idha vuttattÄ• yeva pana abhiá¹‡hÄ• pattikaá¹ƒ bhikkhuá¹ƒ disvÄ• ev
hirottappenÄ• pi Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjissatÄ«ti tassa bhikkhuno hitesitÄ• ya tikkha
saá¹…ghena kÄ• tabbÄ• ti veditabbÄ• ti.

<82> __aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ Ä• roceti Ä• patti dukkaá¹-assÄ• _ti paÃ±capi Ä• pattik
dukkaá¹-aá¹ƒ. mahÄ• paccariyaá¹ƒ pana pÄ• rÄ• jikaá¹ƒ Ä• rocentassÄ• pi dukkaá¹-ameva
duá¹-á¹-hullaá¹ƒ vÄ• aduá¹-á¹-hullaá¹ƒ vÄ• ajjhÄ• cÄ• ra_nti ettha Ä• dito paÃ±ca sikkhÄ•
nÄ• ma ajjhÄ• cÄ• ro, sesÄ• ni aduá¹-á¹-hullo. sukkavissaá¹-á¹-hikÄ• yasaá¹ƒsaggaduá¹-á¹-
ajjhÄ• cÄ• ro nÄ• mÄ• ti vuttaá¹ƒ.

<83> __vatthuá¹ƒ Ä• rocetÄ«_ti ``ayaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ Ä• panno, duá¹-á¹-hullaá¹ƒ
Ä• pannoâ€™â€™ kÄ• yasaá¹ƒsaggaá¹ƒ Ä• pannoti evaá¹ƒ vadantassa anÄ• patti. __Ä• pa
``ayaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• panno, saá¹…ghÄ• disesaá¹ƒ thullaccayaá¹ƒ pÄ• cittiyaá¹ƒ pÄ•
dukkaá¹-aá¹ƒ dubbhÄ• sitaá¹ƒ Ä• pannoâ€™â€™ ti vadati anÄ• patti. ``ayaá¹ƒ asuciá¹ƒ mo
Ä• pannoâ€™â€™ tiÄ• dinÄ• pana nayena vatthunÄ• saddhiá¹ƒ Ä• pattiá¹ƒ ghaá¹-etvÄ•
sesamettha uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

duá¹-á¹-hullÄ• rocanasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

<86> dasamasikkhÄ• pade --- __jÄ• tÄ• ca pathavÄ« ajÄ• tÄ• ca pathavÄ«_ti imehi padeh
ajÄ• tapathaviÃ±ca dasseti. __appapÄ• sÄ• á¹‡Ä• _dÄ«su appÄ• pÄ• sÄ• á¹‡Ä• etthÄ• ti
IV 755/ daá¹-á¹-habbo. tattha muá¹-á¹-hippamÄ• á¹‡ato \Be 21/ upari pÄ• sÄ• á¹‡Ä• ti vedita
muá¹-á¹-hippamÄ• á¹‡Ä• \Ne 19/ sakkharÄ• . kathalÄ• ti kapÄ• lakhaá¹‡á¸• Ä• ni. marumb
vÄ• likÄ• ti vÄ• lukÄ• yeva. __yebhuyyena paá¹ƒsukÄ• _ti tÄ«su koá¹-á¹-hÄ• sesu dve koá¹
pÄ• sÄ• á¹‡Ä• dÄ«su aÃ±Ã±ataro. __adaá¸• á¸• hÄ• pÄ«_ti uddhanapattapacanakumbhak

adaá¸• á¸• hÄ• . sÄ• pana visuá¹ƒ natthi, suddhapaá¹ƒsuÄ• dÄ«su aÃ±Ã±atarÄ• va veditab
bahutarÄ• sakkharÄ• . hatthikucchiyaá¹ƒ kira ekapacchipÅ«raá¹ƒ Ä• harÄ• petvÄ• doá¹‡iy
yebhuyyena sakkharabhÄ• vaá¹ƒ Ã±atvÄ• sayaá¹ƒ bhikkhÅ« pokkharaá¹‡iá¹ƒ khaá¹‡iá¹ƒsu
``appapaá¹ƒsu appamattikÄ• â€™â€™ _ti dve padÄ• ni, tÄ• ni yebhuyyenapÄ• sÄ• á¹‡Ä• c
tesaá¹ƒyeva hi dvinnaá¹ƒ pabhedadassanametaá¹ƒ. __sayaá¹ƒ khaá¹‡ati Ä• patti pÄ• cittiya
pahÄ• re pÄ• cittiyaá¹ƒ veditabbaá¹ƒ. __sakiá¹ƒ Ä• á¹‡atto bahukampi khaá¹‡atÄ«_ti sacep
khaá¹‡ati, Ä• á¹‡Ä• pakassa ekaá¹ƒyeva pÄ• cittiyaá¹ƒ. sace pana kusito hoti, punappunaá
Ä• á¹‡Ä• petvÄ• khaá¹‡Ä• pentassa vÄ• cÄ• ya vÄ• cÄ• ya pÄ• cittiyaá¹ƒ. ayaá¹ƒ tÄ• va p

ayaá¹ƒ pana pÄ• á¸·imuttakavinicchayo --- ``pokkharaá¹‡iá¹ƒ khaá¹‡Ä• â€™â€™ ti vadati, v
hi pokkharaá¹‡Ä« nÄ• ma hoti, tasmÄ• ayaá¹ƒ kappiyavohÄ• ro. esa nayo ``vÄ• piá¹ƒ taá¸·
khaá¹‡Ä• â€™â€™ tiÄ• dÄ«supi. ``imaá¹ƒ okÄ• saá¹ƒ khaá¹‡a, imasmiá¹ƒ okÄ• se pokkhar
vattuá¹ƒ pana na vaá¹-á¹-ati. ``kandaá¹ƒ khaá¹‡a, mÅ«laá¹ƒ khaá¹‡Ä• â€™â€™ ti aniyÄ• m
vaá¹-á¹-ati. ``imaá¹ƒ valliá¹ƒ khaá¹‡a, imasmiá¹ƒ okÄ• se kandaá¹ƒ vÄ• mÅ«laá¹ƒ vÄ• kha
na vaá¹-á¹-ati. pokkharaá¹‡iá¹ƒ sodhentehi yo kuá¹-ehi ussiÃ±cituá¹ƒ sakkÄ• hoti tanukaka
apanetuá¹ƒ vaá¹-á¹-ati, bahalaá¹ƒ na vaá¹-á¹-ati. Ä• tapena sukkhakaddamo phalati, tatra yo
pathaviyÄ• asambaddho, tameva apanetuá¹ƒ vaá¹-á¹-ati. udakena gataá¹-á¹-hÄ• ne udakap
vÄ• tappahÄ• rena calati, taá¹ƒ apanetuá¹ƒ vaá¹-á¹-ati.

pokkharaá¹‡Ä«Ä• dÄ«naá¹ƒ taá¹-aá¹ƒ \Ee IV 756/ bhijjitvÄ• udakasÄ• mantÄ• patati, sace
ovaá¹-á¹-haá¹ƒ, chindituá¹ƒ vÄ• bhindituá¹ƒ vÄ• vaá¹-á¹-ati, cÄ• tumÄ• sato uddhaá¹ƒ na \
sace pana udakeyeva patati, deve atirekacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-hepi udakeyeva udakas
pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ soá¹‡á¸• iá¹ƒ khaá¹‡anti, sace tattha paá¹-hamameva sukhuma
devena ovaá¹-á¹-haá¹ƒ hoti, cÄ• tumÄ• saccayena akappiyapathavÄ«saá¹…khyaá¹ƒ gaccha
soá¹‡á¸• iá¹ƒ sodhentehi taá¹ƒ vikopetuá¹ƒ na vaá¹-á¹-ati. sace paá¹-hamameva udakena pA
patati, taá¹ƒ vikopetuá¹ƒ vaá¹-á¹-ati. tattha hi deve vassantepi udakeyeva udakaá¹ƒ patatÄ«
piá¹-á¹-hipÄ• sÄ• á¹‡e sukhumarajaá¹ƒ hoti, deve phusÄ• yante allÄ«yati, tampi cÄ• tumÄ•
vaá¹-á¹-ati. sace pana akatapabbhÄ• re vammiko uá¹-á¹-hito hoti, yathÄ• sukhaá¹ƒ vikopetu
abbhokÄ• se uá¹-á¹-hahati, omakacÄ• tumÄ• saá¹ƒ \Ne 20/ ovaá¹-á¹-hoyeva vaá¹-á¹-ati. ruk
Ä• ruá¸·haupacikÄ• mattikÄ• yapi eseva nayo. gaá¹‡á¸• uppÄ• dagÅ«thamÅ«sikukkaragoka

gokaá¹‡á¹-ako nÄ• ma gÄ• vÄ«naá¹ƒ khuracchinnakaddamo vuccati. sace pana heá¹-á¹-hin
hoti, ekadivasampi na vaá¹-á¹-ati. kasitaá¹-á¹-hÄ• nepi naá¹…galacchinnamattikÄ• piá¹‡á¸•
eseva nayo. purÄ• á¹‡asenÄ• sanaá¹ƒ hoti acchadanaá¹ƒ vÄ• vinaá¹-á¹-hacchadanaá¹ƒ vÄ
ovaá¹-á¹-haá¹ƒ jÄ• tapathavÄ«saá¹…khyameva gacchati. tato avasesaá¹ƒ chadaniá¹-á¹-hak
gopÄ• nasÄ«Ä• dikaá¹ƒ upakaraá¹‡aá¹ƒ vÄ• ``iá¹-á¹-hakaá¹ƒ gaá¹‡hÄ• mi gopanasiá¹ƒ bhi
padarattharaá¹‡aá¹ƒ pÄ• sÄ• á¹‡atthambhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya gaa
saddhiá¹ƒ mattikÄ• patati, anÄ• patti. bhittimattikaá¹ƒ gaá¹‡hantassa pana Ä• patti. sace yÄ

taá¹ƒ gaá¹‡hÄ• ti, anÄ• patti.

antogehe mattikÄ• puÃ±jo hoti, tasmiá¹ƒ \Ee IV 757/ ekadivasaá¹ƒ ovaá¹-á¹-he gehaá¹ƒ chÄ
tinto cÄ• tumÄ• saccayena jÄ• tapathavÄ«yeva. athassa uparibhÄ• goyeva tinto, anto atinto
taá¹ƒ kappiyakÄ• rakehi kappiyavohÄ• rena apanÄ• metvÄ• sesaá¹ƒ yathÄ• sukhaá¹ƒ vaá¸
udakena temetvÄ• ekÄ• baddhÄ• yeva hi jÄ• tapathavÄ« hoti, na itarÄ• ti.

abbhokÄ• se \Be 23/ mattikÄ• pÄ• kÄ• ro hoti, atirekacÄ• tumÄ• saá¹ƒ ce ovaá¹-á¹-ho jÄ• ta
gacchati. tattha laggapaá¹ƒsuá¹ƒ pana allahatthena chupitvÄ• gahetuá¹ƒ vaá¹-á¹-ati. sace i
hoti, yebhuyyenakathalaá¹-á¹-hÄ• ne tiá¹-á¹-hati, yathÄ• sukhaá¹ƒ vikopetuá¹ƒ vaá¹-á¹-ati. a
á¹-hitamaá¹‡á¸• apatthambhaá¹ƒ ito cito ca saÃ±cÄ• letvÄ• pathaviá¹ƒ vikopentena gahetu
ujukameva uddharituá¹ƒ vaá¹-á¹-ati. aÃ±Ã±ampi sukkharukkhaá¹ƒ vÄ• sukkhakhÄ• á¹‡ukaa
nayo. navakammatthaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ vÄ• rukkhaá¹ƒ vÄ• daá¹‡á¸• akehi uccÄ• letvÄ•
tattha pathavÄ« bhijjati, sace suddhacittÄ• pavaá¹-á¹-enti, anÄ• patti. atha pana tena apade
bhinditukÄ• mÄ• yeva honti, Ä• patti. sÄ• khÄ• dÄ«ni kaá¸• á¸• hantÄ• nampi pathaviyaá¹ƒ
eseva nayo.

pathaviyaá¹ƒ aá¹-á¹-hisÅ«cikaá¹‡á¹-akÄ• dÄ«supi yaá¹ƒkiÃ±ci Ä• koá¹-etuá¹ƒ vÄ• pavesetu
passÄ• vadhÄ• rÄ• ya vegena pathaviá¹ƒ bhindissÄ• mÄ«ti evaá¹ƒ passÄ• vampi kÄ• tuá¹ƒ
bhijjati, Ä• patti. visamabhÅ«miá¹ƒ samaá¹ƒ karissÄ• mÄ«ti sammuÃ±janiyÄ• ghaá¹ƒsitump
vattasÄ«seneva hi sammajjitabbaá¹ƒ. keci kattarayaá¹-á¹-hiyÄ• bhÅ«miá¹ƒ koá¹-á¹-enti, pÄ
vilikhanti, ``caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ dassessÄ• mÄ• â€™â€™ ti punappunaá¹ƒ bhÅ«m
sabbaá¹ƒ na vaá¹-á¹-ati. vÄ«riyasampaggahatthaá¹ƒ \Ne 21/ pana samaá¹‡adhammaá¹ƒ ka
caá¹…kamituá¹ƒ vaá¹-á¹-ati, ``hatthaá¹ƒ dhovissÄ• mÄ• â€™â€™ ti pathaviyaá¹ƒ ghaá¹ƒsam
vaá¹-á¹-ati. aghaá¹ƒsantena pana allahatthaá¹ƒ pathaviyaá¹ƒ á¹-hapetvÄ• rajaá¹ƒ gahetuá¹
kaá¹‡á¸• ukacchuÄ• dÄ«hi Ä• bÄ• dhikÄ• chinnataá¹-Ä• dÄ«su aá¹…gapaccaá¹…gÄ• ni gh

<87> __khaá¹‡ati vÄ• khaá¹‡Ä• peti vÄ• _ti antamaso pÄ• daá¹…guá¹-á¹-hakenapi samma
khaá¹‡ati, aÃ±Ã±ena vÄ• khaá¹‡Ä• peti. __bhindati vÄ• bhedÄ• peti vÄ• _ti antamaso uda
vÄ• bhindati, aÃ±Ã±ena vÄ• bhindÄ• peti. __dahati vÄ• dahÄ• peti vÄ• _ti antamaso patta
dahati, aÃ±Ã±ena vÄ• dahÄ• peti. yattakesu á¹-hÄ• nesu aggiá¹ƒ deti vÄ• dÄ• peti vÄ• ta
pattaá¹ƒ pacantenapi hi pubbe pakkaá¹-á¹-hÄ• neyeva hi pacitabbo. adaá¸• á¸• hÄ• ya path
á¹-hapetuá¹ƒ na vaá¹-á¹-ati. pattapacanakapÄ• lassa pana upari aggiá¹ƒ á¹-hapetuá¹ƒ vaá¹-
upari á¹-hapeti \Be 24/, so aggi tÄ• ni dahanto gantvÄ• pathaviá¹ƒ dahati, na vaá¹-á¹-ati.
iá¹-á¹-hakakapÄ• lÄ• dÄ«supi eseva nayo.

tatrÄ• pi hi iá¹-á¹-hakÄ• dÄ«naá¹ƒyeva upari á¹-hapetuá¹ƒ vaá¹-á¹-ati. kasmÄ• ? tesaá¹ƒ anu
tÄ• ni aggissa upÄ• dÄ• nasaá¹…khyaá¹ƒ gacchanti. sukkhakhÄ• á¹‡usukkharukkhÄ• dÄ«s

vaá¹-á¹-ati. sace pana pathaviá¹ƒ appattameva nibbÄ• petvÄ• gamissÄ• mÄ«ti deti, vaá¹-á¹
nibbÄ• petuá¹ƒ na sakkoti, avisayattÄ• anÄ• patti. tiá¹‡ukkaá¹ƒ gahetvÄ• gacchanto hatthe
bhÅ«miyaá¹ƒ pÄ• teti, anÄ• patti. patitaá¹-á¹-hÄ• neyeva upÄ• dÄ• naá¹ƒ datvÄ• aggiá¹ƒ k
mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. daá¸• á¸• hapathaviyÄ• ca yattakaá¹ƒ á¹-hÄ• naá¹ƒ usumÄ•
vikopetuá¹ƒ vaá¹-á¹-atÄ«ti tattheva vuttaá¹ƒ. yo pana ajÄ• nanako bhikkhu araá¹‡Ä«sahiten
hatthena ukkhipitvÄ• ``kiá¹ƒ karomÄ«â€™â€™ ti vadati, ``jÄ• lehÄ«â€™â€™ ti vattabbo, ``
ti vadati, ``yathÄ• na á¸• ayhati tathÄ• karohÄ«â€™â€™ ti vattabbo. ``bhÅ«miyaá¹ƒ pÄ• te
vattabbo. sace hatthe á¸• ayhamÄ• ne pÄ• teti ``pathaviá¹ƒ dahissÄ• mÄ«â€™â€™ ti apÄ•
patitaá¹-á¹-hÄ• ne pana aggiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti kurundiyaá¹ƒ vuttaá¹ƒ.

<88> __anÄ• patti imaá¹ƒ jÄ• nÄ• _tiÄ• dÄ«su ``imassa thambhassa Ä• vÄ• á¹-aá¹ƒ jÄ• na,
thusamattikaá¹ƒ jÄ• na, mahÄ• mattikaá¹ƒ dehi, thusamattikaá¹ƒ dehi, mattikaá¹ƒ Ä• hara, p
mattikÄ• ya \Ee IV 759/ attho, paá¹ƒsunÄ• attho, imassa thambhassa Ä• vÄ• á¹-aá¹ƒ kappi
mattikaá¹ƒ kappiyaá¹ƒ karohi, imaá¹ƒ paá¹ƒsuá¹ƒ kappiyaá¹ƒ karohÄ«â€™â€™ ti evamatth

__asaÃ±ciccÄ• _ti \Ne 22/ pÄ• sÄ• á¹‡arukkhÄ• dÄ«ni vÄ• pavaá¹-á¹-entassa kattaradaá¹‡
gacchantassa pathavÄ« bhijjati, sÄ• ``tena bhindissÄ• mÄ«â€™â€™ ti evaá¹ƒ saÃ±cicca a
bhinnÄ• nÄ• ma hoti. iti asaÃ±cicca bhindantassa anÄ• patti. __asatiyÄ• _ti aÃ±Ã±avihito k
kathento pÄ• daá¹…guá¹-á¹-hakena vÄ• kattarayaá¹-á¹-hiyÄ• vÄ• pathaviá¹ƒ vilikhanto tiá
asatiyÄ• vilikhantassa vÄ• bhindantassa vÄ• anÄ• patti. __ajÄ• nantassÄ• _ti antogehe o
pathaviá¹ƒ ``akappiyapathavÄ«â€™â€™ ti na jÄ• nÄ• ti, ``kappiyapathavÄ«â€™â€™ ti saÃ
``khaá¹‡Ä• mi bhindÄ• mi dahÄ• mÄ«â€™â€™ ti vÄ• na jÄ• nÄ• ti \Be 25/, kevalaá¹ƒ saá¹
khaá¹‡ittÄ• dÄ«ni vÄ• á¹-hapeti, á¸• ayhamÄ• nahattho vÄ• aggiá¹ƒ pÄ• teti, evaá¹ƒ ajÄ• n
uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamma
tivedananti.

pathavÄ«khaá¹‡anasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<89> senÄ• sanavaggassa paá¹-hamasikkhÄ• pade --- __anÄ• diyanto_ti tassÄ• vacanaá¹

bÄ• huá¹ƒ Ä• koá¹-esÄ«_ti ukkhittaá¹ƒ pharasuá¹ƒ niggahetuá¹ƒ asakkonto manussÄ• naá¹
mahÄ• rÄ• jasantikÄ• laddhe rukkhaá¹-á¹-hakadibbavimÄ• ne nipannassa dÄ• rakassa bÄ•
__na kho metaá¹ƒ patirÅ«pa_ntiÄ• dimhi ayaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ• --- himavante k
devatÄ• sannipÄ• to hoti, tattha rukkhadhammaá¹ƒ pucchanti --- ``tvaá¹ƒ rukkhadhamme á¹
ti? rukkhadhammo nÄ• ma rukkhe chijjamÄ• ne rukkhadevatÄ• ya manopadosassa akaraá¹
rukkhadhamme aá¹-á¹-hitÄ• hoti, sÄ• devatÄ• sannipÄ• taá¹ƒ pavisituá¹ƒ na labhati. iti sÄ•
imaÃ±ca rukkhadhamme aá¹-á¹-hÄ• napaccayaá¹ƒ \Ee IV 760/ Ä• dÄ«navaá¹ƒ addasa, bha
sutapubbadhammadesanÄ• nusÄ• rena tathÄ• gatassa chaddantÄ• dikÄ• le pubbacaritaá¹ƒ
--- ``na kho metaá¹ƒ patirÅ«paá¹ƒ ... pe ... voropeyyaâ€™â€™ nti. __yaá¹ƒnÅ«nÄ• haá¹ƒ bh
Ä• roceyya_nti idaá¹ƒ panassÄ• ``ayaá¹ƒ bhikkhu sapitiko putto, addhÄ• bhagavÄ• imaá¹ƒ
sutvÄ• mariyÄ• daá¹ƒ bandhissati, sikkhÄ• padaá¹ƒ paÃ±Ã±apessatÄ«â€™â€™ ti paá¹-isa
__sacajja tvaá¹ƒ devate_ti sace ajja tvaá¹ƒ devate. __pasaveyyÄ• sÄ«_ti janeyyÄ• si uppÄ•
vatvÄ• bhagavÄ• taá¹ƒ devataá¹ƒ saÃ±Ã±Ä• pento ---

``yo \Be 26/ ve uppatitaá¹ƒ kodhaá¹ƒ, rathaá¹ƒ bhantaá¹ƒva vÄ• raye.

tamahaá¹ƒ sÄ• rathiá¹ƒ brÅ«mi, rasmiggÄ• ho itaro janoâ€™â€™ ti || (Dhp 222).

imaá¹ƒ gÄ• thamabhÄ• si. gÄ• thÄ• pariyosÄ• ne sÄ• devatÄ• sotÄ• pattiphale patiá¹-á¹-h
sampattaparisÄ• ya dhammaá¹ƒ desento ---

``yo uppatitaá¹ƒ vineti kodhaá¹ƒ, visaá¹-aá¹ƒ sappavisaá¹ƒva osadhehi.

so bhikkhu jahÄ• ti orapÄ• raá¹ƒ, urago jiá¹‡á¹‡amivattacaá¹ƒ purÄ• á¹‡aâ€™â€™ nti || (Sn

imaá¹ƒ gÄ• thamabhÄ• si. tatra paá¹-hamagÄ• thÄ• dhammapade saá¹…gahaá¹ƒ Ä• ruá¸·h
pana vinayeti. atha bhagavÄ• dhammaá¹ƒ desentoyeva tassÄ• devatÄ• ya vasanaá¹-á¹-hÄ
patirÅ«paá¹ƒ á¹-hÄ• naá¹ƒ disvÄ• ``gaccha, devate, asukasmiá¹ƒ okÄ• se rukkho vivitto, ta
ti Ä• ha. so kira rukkho na Ä• á¸·aviraá¹-á¹-he, jetavanassa antoparikkhepe, yassa devaputt
so cuto; tasmÄ• ``vivittoâ€™â€™ ti vutto. tato paá¹-á¹-hÄ• ya ca pana sÄ• devatÄ• samm
laddhaparihÄ• rÄ• buddhupaá¹-á¹-hÄ• yikÄ• ahosi. yadÄ• devatÄ• samÄ• gamo hoti, tadÄ
Ä• gacchantÄ«su \Ee IV 761/ aÃ±Ã±Ä• appesakkhÄ• devatÄ• yÄ• va mahÄ• samuddacal
paá¹-ikkamanti. ayaá¹ƒ pana attano vasanaá¹-á¹-hÄ• ne nisÄ«ditvÄ• va dhammaá¹ƒ suá¹‡Ä
bhikkhÅ« paÃ±haá¹ƒ pucchanti, majjhimayÄ• me devatÄ• , taá¹ƒ sabbaá¹ƒ tattheva nisÄ«di
ca mahÄ• rÄ• jÄ• nopi bhagavato upaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• gacchantÄ• taá¹ƒ devat

<90> __bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• _ti \Ne 24/ ettha bhavanti ahuvuÃ±cÄ• ti __bhÅ«tÄ
jÄ• tÄ• vaá¸• á¸• hitÄ• cÄ• ti attho. __gÄ• mo_ti rÄ• si; bhÅ«tÄ• naá¹ƒ gÄ• moti __bhÅ«tag

gÄ• mo __bhÅ«tagÄ• mo; _ patiá¹-á¹-hitaharitatiá¹‡arukkhÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ
__pÄ• tabyatÄ• ; _ chedanabhedanÄ• dÄ«hi yathÄ• ruci paribhuÃ±jitabbatÄ• ti attho. tassÄ
__bhÅ«tagÄ• mapÄ• tabyatÄ• ya; _ nimittatthe bhummavacanaá¹ƒ, bhÅ«tagÄ• mapÄ• taby
chedanÄ• dipaccayÄ• pÄ• cittiyanti attho.

<91> idÄ• ni \Be 27/ taá¹ƒ bhÅ«tagÄ• maá¹ƒ vibhajitvÄ• dassento __bhÅ«tagÄ• mo nÄ• m
bÄ«jajÄ• tÄ• nÄ«_tiÄ• dimÄ• ha. tattha __bhÅ«tagÄ• mo nÄ• mÄ• _ti bhÅ«tagÄ• maá¹ƒ ud
bhÅ«tagÄ• mo hoti, taá¹ƒ dassetuá¹ƒ ``paÃ±ca bÄ«jajÄ• tÄ• nÄ«â€™â€™ ti Ä• hÄ• ti aá¹-á
santepi ``yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«le jÄ• yantÄ«â€™â€™ tiÄ• dÄ«ni na same
mÅ«lÄ• dÄ«su jÄ• yanti, mÅ«lÄ• dÄ«su jÄ• yamÄ• nÄ• ni pana tÄ• ni bÄ«jÄ• katÄ• ni, tasm
veditabbÄ• --- __bhÅ«tagÄ• mo nÄ• mÄ• _ti vibhajitabbapadaá¹ƒ. __paÃ±cÄ• _ti tassa vib
__bÄ«jajÄ• tÄ• nÄ«_ti paricchinnadhammanidassanaá¹ƒ. tassattho --- bÄ«jehi jÄ• tÄ• ni bÄ
rukkhÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. aparo nayo --- bÄ«jÄ• ni ca tÄ• ni vijÄ• tÄ• ni ca pa
nibbattapaá¹‡á¹‡amÅ«lÄ• nÄ«ti bÄ«jajÄ• tÄ• ni. etena allavÄ• likÄ• dÄ«su á¹-hapitÄ• naá¹ƒ
nibbattapaá¹‡á¹‡amÅ«lÄ• naá¹ƒ siá¹…giverÄ• dÄ«naá¹ƒ saá¹…gaho kato hoti.

idÄ• ni yehi bÄ«jehi jÄ• tattÄ• rukkhÄ• dÄ«ni bÄ«jajÄ• tÄ• nÄ«ti vuttÄ• ni, tÄ• ni dassento _
_ntiÄ• dimÄ• ha. tesaá¹ƒ uddeso pÄ• kaá¹-o eva. niddese __yÄ• ni vÄ• panaÃ±Ã±Ä• nipi a
saÃ±jÄ• yantÄ«_ti ettha bÄ«jato nibbattena bÄ«jaá¹ƒ dassitaá¹ƒ \Ee IV 762/, tasmÄ• evam
daá¹-á¹-habbo, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi
Ä• luvakaserukamaluppalapuá¹‡á¸• arÄ«kakuvalayakandapÄ• á¹-alimÅ«lÄ• dibhede mÅ«le
jÄ• yanti saÃ±jÄ• yanti, tÄ• ni yamhi mÅ«le jÄ• yanti ceva saÃ±jÄ• yanti ca taÃ±ca, pÄ• á¸·i
haliddÄ• di ca sabbampi etaá¹ƒ mÅ«labÄ«jaá¹ƒ nÄ• ma. eseva nayo khandhabÄ«jÄ• dÄ«su
panettha ambÄ• á¹-akaindasÄ• lanuhÄ«pÄ• á¸·ibhaddakaá¹‡ikÄ• rÄ• dÄ«ni khandhabÄ«jÄ
caturassavallikaá¹‡avÄ«rÄ• dÄ«ni phaá¸·ubÄ«jÄ• ni makacisumanajayasumanÄ• dÄ«ni agg
ambajambÅ«panasaá¹-á¹-hiÄ• dÄ«ni bÄ«jabÄ«jÄ• nÄ«ti daá¹-á¹-habbÄ• ni.

<92> idÄ• ni yaá¹ƒ vuttaá¹ƒ ``bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaâ€™â€™ nti tattha s
Ä• pattÄ• nÄ• pattibhedaá¹ƒ pÄ• tabyatÄ• bhedaÃ±ca dassento __bÄ«je bÄ«jasaÃ±Ã±Ä«_t
``sÄ• lÄ«naá¹ƒ \Ne 25/ cepi odanaá¹ƒ bhuÃ±jatÄ«â€™â€™ tiÄ• dÄ«su (MN I 76) sÄ• litaá¹‡
``sÄ• lÄ«naá¹ƒ odanoâ€™â€™ ti vuccati, evaá¹ƒ bÄ«jato sambhÅ«to bhÅ«tagÄ• mo ``bÄ«ja
veditabbo. yaá¹ƒ \Be 28/ pana ``bÄ«jagÄ• mabhÅ«tagÄ• masamÄ• rambhÄ• paá¹-iviratoâ€
vuttaá¹ƒ bhÅ«tagÄ• maparimocanaá¹ƒ katvÄ• á¹-hapitaá¹ƒ bÄ«jaá¹ƒ, taá¹ƒ dukkaá¹-avatthu
``bhÅ«tagÄ• mo nÄ• mÄ• â€™â€™ ti sikkhÄ• padavibhaá¹…gassa Ä• dipadaá¹ƒ, tena sad
bhÅ«tagÄ• mo nÄ• ma hoti, tasmiá¹ƒ bÄ«je bÄ«jasaÃ±Ã±Ä« satthakÄ• dÄ«ni gahetvÄ• say
chedÄ• peti, pÄ• sÄ• á¹‡Ä• dÄ«ni gahetvÄ• sayaá¹ƒ vÄ• bhindati aÃ±Ã±ena vÄ• bhedÄ•
sayaá¹ƒ vÄ• pacati aÃ±Ã±ena vÄ• pacÄ• peti, Ä• patti pÄ• cittiyassÄ• ti evamettha attho v
pana gahetvÄ• bhÅ«tagÄ• mavinimuttassa bÄ«jassa chindanÄ• dibhedÄ• ya pÄ• tabyatÄ•

ayaÃ±hettha vinicchayakathÄ• --- bhÅ«tagÄ• maá¹ƒ vikopentassa pÄ• cittiyaá¹ƒ bhÅ«tagÄ
paÃ±cavidhampi bÄ«jagÄ• maá¹ƒ vikopentassa dukkaá¹-aá¹ƒ. bÄ«jagÄ• mabhÅ«tagÄ• mo
atthi thalaá¹-á¹-ho \Ee IV 763/. tattha udakaá¹-á¹-ho sÄ• sapamattikÄ• tilabÄ«jakÄ• dibhedÄ
apaá¹‡á¹‡ikÄ• ca sabbÄ• sevÄ• lajÄ• ti antamaso udakapappaá¹-akaá¹ƒ upÄ• dÄ• ya ``bh
udakapappaá¹-ako nÄ• ma upari thaddho pharusavaá¹‡á¹‡o, heá¹-á¹-hÄ• mudu nÄ«lavaá¹
sevÄ• lassa mÅ«laá¹ƒ orÅ«hitvÄ• pathaviyaá¹ƒ patiá¹-á¹-hitaá¹ƒ, tassa pathavÄ« á¹-hÄ• na
saÃ±carati, tassa udakaá¹ƒ. pathaviyaá¹ƒ patiá¹-á¹-hitaá¹ƒ yattha katthaci vikopentassa udd
á¹-hÄ• nantaraá¹ƒ saá¹…kÄ• mentassa pÄ• cittiyaá¹ƒ. udake saÃ±carantaá¹ƒ vikopentasse
pana ito cito ca viyÅ«hitvÄ• nhÄ• yituá¹ƒ vaá¹-á¹-ati, sakalaÃ±hi udakaá¹ƒ tassa á¹-hÄ• naá
ettÄ• vatÄ• á¹-hÄ• nantaraá¹ƒ saá¹…kÄ• mito hoti. udakato pana udakena vinÄ• saÃ±cicc
vaá¹-á¹-ati, udakena saddhiá¹ƒ ukkhipitvÄ• puna udake pakkhipituá¹ƒ vaá¹-á¹-ati. parissÄ• v
nikkhamati, kappiyaá¹ƒ kÄ• rÄ• petvÄ• va udakaá¹ƒ paribhuÃ±jitabbaá¹ƒ. uppalinÄ«padumi
jalajavallitiá¹‡Ä• ni udakato uddharantassa vÄ• tattheva vikopentassa vÄ• pÄ• cittiyaá¹ƒ. p
vikopentassa dukkaá¹-aá¹ƒ. tÄ• ni hi bÄ«jagÄ• me saá¹…gahaá¹ƒ gacchanti. tilabÄ«jakasÄ
udakato uddhato amilÄ• to aggabÄ«jasaá¹…gahaá¹ƒ gacchati. mahÄ• paccariyÄ• dÄ«su \B
``anantakatilabÄ«jakaudakapappaá¹-akÄ• dÄ«ni dukkaá¹-avatthukÄ• nÄ«â€™â€™ ti vuttaá
dissati. andhakaá¹-á¹-hakathÄ• yaá¹ƒ ``sampuá¹‡á¹‡abhÅ«tagÄ• mo na hoti, tasmÄ• dukka
tampi na sameti, bhÅ«tagÄ• me hi pÄ• cittiyaá¹ƒ, bÄ«jagÄ• me dukkaá¹-aá¹ƒ vuttaá¹ƒ. asan
nÄ• ma tatiyo koá¹-á¹-hÄ• so neva pÄ• á¸·iyaá¹ƒ na aá¹-á¹-hakathÄ• su Ä• gato. atha etaá¹
gacchissatÄ«ti \Ne 26/, tampi na yuttaá¹ƒ, abhÅ«tagÄ• mamÅ«lattÄ• tÄ• disassa bÄ«jagÄ•
``garukalahukesu garuke á¹-hÄ• tabbaâ€™â€™ nti etaá¹ƒ vinayalakkhaá¹‡aá¹ƒ.

thalaá¹-á¹-he --- chinnarukkhÄ• naá¹ƒ avasiá¹-á¹-ho haritakhÄ• á¹‡u nÄ• ma hoti. tattha
kakudhakaraÃ±japiyaá¹…gupanasÄ• dÄ«naá¹ƒ khÄ• á¹‡u uddhaá¹ƒ \Ee IV 764/ vaá¸• á¸• h
saá¹…gahito. tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ khÄ• á¹‡u uddhaá¹ƒ na vaá¸• á¸• hati, so bÄ«ja
kadaliyÄ• pana aphalitÄ• ya khÄ• á¹‡u bhÅ«tagÄ• mena saá¹…gahito, phalitÄ• ya bÄ«jagÄ
yÄ• va nÄ«lapaá¹‡á¹‡Ä• , tÄ• va bhÅ«tagÄ• meneva saá¹…gahitÄ• , tathÄ• phalito veá¸·u.
paá¹-á¹-hÄ• ya sussati, tadÄ• bÄ«jagÄ• mena saá¹…gahaá¹ƒ gacchati. katarabÄ«jagÄ• me
kiá¹ƒ tato nibbattati? na kiÃ±ci. yadi hi nibbatteyya, bhÅ«tagÄ• meneva saá¹…gahaá¹ƒ gacc
indasÄ• lÄ• dirukkhe chinditvÄ• rÄ• siá¹ƒ karonti, kiÃ±cÄ• pi rÄ• sikatadaá¹‡á¸• akehi ratan
nikkhamanti, bÄ«jagÄ• meneva saá¹…gahaá¹ƒ gacchanti. tattha maá¹‡á¸• apatthÄ• ya vÄ•
valliÄ• ropanatthÄ• ya vÄ• bhÅ«miyaá¹ƒ nikhaá¹‡anti, mÅ«lesu ceva paá¹‡á¹‡esu ca nigga
bhÅ«tagÄ• masaá¹…khyaá¹ƒ gacchanti. mÅ«lamattesu pana paá¹‡á¹‡amattesu vÄ• niggat
eva.

yÄ• ni kÄ• nici bÄ«jÄ• ni pathaviyaá¹ƒ vÄ• udakena siÃ±citvÄ• á¹-hapitÄ• ni, kapÄ• lÄ• dÄ

pakkhipitvÄ• nikkhittÄ• ni honti, sabbÄ• ni mÅ«lamatte paá¹‡á¹‡amatte vÄ• niggatepi bÄ«j
mÅ«lÄ• ni ca upari aá¹…kuro ca niggacchati, yÄ• va aá¹…kuro harito na hoti, tÄ• va bÄ«jÄ•
pana paá¹‡á¹‡esu uá¹-á¹-hitesu vÄ«hiÄ• dÄ«naá¹ƒ vÄ• aá¹…kure harite nÄ«lapaá¹‡á¹‡ava
bhÅ«tagÄ• masaá¹…gahaá¹ƒ gacchanti. tÄ• laá¹-á¹-hÄ«naá¹ƒ paá¹-hamaá¹ƒ sÅ«karadÄ• á
niggacchati. niggatepi yÄ• va upari pattavaá¹-á¹-i na niggacchati, tÄ• va bÄ«jagÄ• moyeva.
bhinditvÄ• dantasÅ«ci viya aá¹…kuro niggacchati \Be 30/, yÄ• va migasiá¹…gasadisÄ• nÄ
tÄ• va bÄ«jagÄ• moyeva. mÅ«le aniggatepi tÄ• disÄ• ya pattavaá¹-á¹-iyÄ• jÄ• tÄ• ya amÅ«
gacchati.

ambaá¹-á¹-hiÄ• dÄ«ni vÄ«hiÄ• dÄ«hi vinicchinitabbÄ• ni. vandÄ• kÄ• vÄ• aÃ±Ã±Ä• vÄ• y
rukkhaá¹ƒ ottharati, rukkhova tassÄ• á¹-hÄ• naá¹ƒ, taá¹ƒ vikopentassa vÄ• tato uddharanta
ekÄ• amÅ«likÄ• latÄ• hoti, aá¹…guliveá¹-hako viya vanappagumbadaá¹‡á¸• ake veá¹-heti
vinicchayo. gehamukhapÄ• kÄ• ravedikÄ• cetiyÄ• dÄ«su nÄ«lavaá¹‡á¹‡o \Ee IV 765/ sevÄ•
pattÄ• ni na saÃ±jÄ• yanti tÄ• va aggabÄ«jasaá¹…gahaá¹ƒ gacchati \Ne 27/. pattesu jÄ• tes
tasmÄ• tÄ• disesu á¹-hÄ• nesu sudhÄ• lepampi dÄ• tuá¹ƒ na vaá¹-á¹-ati. anupasampanner
dÄ• tuá¹ƒ vaá¹-á¹-ati. sace nidÄ• ghasamaye sukkhasevÄ• lo tiá¹-á¹-hati, taá¹ƒ sammuÃ±jan
apanetuá¹ƒ vaá¹-á¹-ati. pÄ• nÄ«yaghaá¹-Ä• dÄ«naá¹ƒ bahi sevÄ• lo dukkaá¹-avatthu, anto a
dantakaá¹-á¹-hapÅ«vÄ• dÄ«su kaá¹‡á¹‡akampi abbohÄ• rikameva. vuttaÃ±hetaá¹ƒ --- ``sac
bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• â€™â€™ ti (V

pÄ• sÄ• á¹‡ajÄ• tipÄ• sÄ• á¹‡adaddusevÄ• laseleyyakÄ• dÄ«ni aharitavaá¹‡á¹‡Ä• ni apatta
ahicchattakaá¹ƒ yÄ• va makuá¸·aá¹ƒ hoti, tÄ• va dukkaá¹-avatthu. pupphitakÄ• lato paá¹-á¹-
allarukkhato pana ahicchattakaá¹ƒ gaá¹‡hanto rukkhattacaá¹ƒ vikopeti, tasmÄ• tattha pÄ• c
rukkhapappaá¹-ikÄ• yapi eseva nayo. yÄ• pana indasÄ• lakakudhÄ• dÄ«naá¹ƒ pappaá¹-ikÄ
tiá¹-á¹-hati, taá¹ƒ gaá¹‡hantassa anÄ• patti. niyyÄ• sampi rukkhato muccitvÄ• á¹-hitaá¹ƒ su
laggaá¹ƒ gaá¹‡hituá¹ƒ vaá¹-á¹-ati. allarukkhato na vaá¹-á¹-ati. lÄ• khÄ• yapi eseva nayo. ruk
paá¹‡á¸• upalÄ• saá¹ƒ vÄ• pariá¹‡atakaá¹‡ikÄ• rÄ• dipupphaá¹ƒ vÄ• pÄ• tentassa pÄ• citt
mudukesu indasÄ• lanuhÄ«khandhÄ• dÄ«su vÄ• tatthajÄ• takatÄ• lapaá¹‡á¹‡Ä• dÄ«su vÄ
eseva nayo.

sÄ• maá¹‡erÄ• naá¹ƒ \Be 31/ pupphaá¹ƒ ocinantÄ• naá¹ƒ sÄ• khaá¹ƒ onÄ• metvÄ• dÄ• tua
pupphehi pÄ• nÄ«yaá¹ƒ na vÄ• setabbaá¹ƒ. pÄ• nÄ«yavÄ• satthikena sÄ• maá¹‡eraá¹ƒ ukk
phalasÄ• khÄ• pi attanÄ• khÄ• ditukÄ• mena na onÄ• metabbÄ• . sÄ• maá¹‡eraá¹ƒ ukkhip
yaá¹ƒkiÃ±ci gacchaá¹ƒ vÄ• lataá¹ƒ vÄ• uppÄ• á¹-entehi sÄ• maá¹‡erehi saddhiá¹ƒ gahetvA
vaá¹-á¹-ati. tesaá¹ƒ pana ussÄ• hajananatthaá¹ƒ anÄ• kaá¸• á¸• hantena kaá¸• á¸• hanÄ• kA
gahetuá¹ƒ vaá¹-á¹-ati. yesaá¹ƒ rukkhÄ• naá¹ƒ sÄ• khÄ• ruhati, tesaá¹ƒ sÄ• khaá¹ƒ makkhik
atthÄ• ya kappiyaá¹ƒ akÄ• rÄ• petvÄ• gahitaá¹ƒ tace \Ee IV 766/ vÄ• patte vÄ• antamaso
dukkaá¹-aá¹ƒ. allasiá¹…giverÄ• dÄ«supi eseva nayo. sace pana kappiyaá¹ƒ kÄ• rÄ• petvÄ•

á¹-hapitassa mÅ«laá¹ƒ saÃ±jÄ• yati, uparibhÄ• ge chindituá¹ƒ vaá¹-á¹-ati. sace aá¹…kuro jÄ
heá¹-á¹-hÄ• bhÄ• ge chindituá¹ƒ vaá¹-á¹-ati. mÅ«le ca nÄ«laá¹…kure ca jÄ• te na vaá¹-á¹-at

__chindati vÄ• chedÄ• peti vÄ• _ti antamaso sammuÃ±janosalÄ• kÄ• yapi tiá¹‡Ä• ni chindi
sammajjanto sayaá¹ƒ vÄ• chindati, aÃ±Ã±ena vÄ• chedÄ• peti. __bhindati vÄ• bhedÄ• pe
caá¹…kamantopi chijjanakaá¹ƒ chijjatu, bhijjanakaá¹ƒ bhijjatu, caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ
saÃ±cicca pÄ• dehi akkamanto tiá¹‡avalliÄ• dÄ«ni sayaá¹ƒ vÄ• bhindati aÃ±Ã±ena vÄ• bh
tiá¹‡aá¹ƒ vÄ• lataá¹ƒ vÄ• gaá¹‡á¹-hiá¹ƒ karontassa bhijjati, gaá¹‡á¹-hipi na kÄ• tabbo. tÄ•
corÄ• naá¹ƒ anÄ• ruhanatthÄ• ya dÄ• rumakkaá¹-akaá¹ƒ Ä• koá¹-enti, kaá¹‡á¹-ake bandhan
kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace dÄ• rumakkaá¹-ako rukkhe allÄ«namattova hoti, rukkhaá¹ƒ na
vaá¹-á¹-ati. ``rukkhaá¹ƒ chinda, lataá¹ƒ chinda, kandaá¹ƒ vÄ• mÅ«laá¹ƒ vÄ• uppÄ• á¹-ehÄ«
vaá¹-á¹-ati, aniyÄ• mitattÄ• . niyÄ• metvÄ• pana ``imaá¹ƒ rukkhaá¹ƒ chindÄ• â€™â€™ tiÄ•
nÄ• maá¹ƒ gahetvÄ• pi ``ambarukkhaá¹ƒ caturassavalliá¹ƒ Ä• luvakandaá¹ƒ muÃ±jatiá¹‡aá
chinda bhinda uppÄ• á¹-ehÄ«â€™â€™ tiÄ• divacanampi aniyÄ• mitameva hoti. ``imaá¹ƒ an
ntiÄ• divacanameva hi niyÄ• mitaá¹ƒ nÄ• ma, taá¹ƒ na vaá¹-á¹-ati.

__pacati vÄ• pacÄ• peti vÄ• _ti antamaso pattampi pacitukÄ• mo tiá¹‡Ä• dÄ«naá¹ƒ upari s
sayaá¹ƒ vÄ• pacati, aÃ±Ã±ena vÄ• pacÄ• petÄ«ti \Be 32/ sabbaá¹ƒ pathavÄ«khaá¹‡anasi
veditabbaá¹ƒ. aniyÄ• metvÄ• pana ``mugge paca, mÄ• se pacÄ• â€™â€™ tiÄ• di vattuá¹ƒ
ime mÄ• se pacÄ• â€™â€™ ti evaá¹ƒ vattuá¹ƒ na vaá¹-á¹-ati.

__anÄ• patti imaá¹ƒ jÄ• nÄ• _tiÄ• dÄ«su ``imaá¹ƒ mÅ«labhesajjaá¹ƒ jÄ• na, imaá¹ƒ mÅ«laá
dehi, imaá¹ƒ rukkhaá¹ƒ vÄ• lataá¹ƒ vÄ• Ä• hara, iminÄ• pupphena vÄ• phalena vÄ• paá
rukkhaá¹ƒ vÄ• lataá¹ƒ vÄ• phalaá¹ƒ \Ee IV 767/ vÄ• kappiyaá¹ƒ karohÄ«â€™â€™ ti evam
ettÄ• vatÄ• bhÅ«tagÄ• maparimocanaá¹ƒ kataá¹ƒ hoti. paribhuÃ±jantena pana bÄ«jagÄ• m
kappiyaá¹ƒ kÄ• retabbaá¹ƒ.

kappiyakaraá¹‡aÃ±cettha iminÄ• suttÄ• nusÄ• rena veditabbaá¹ƒ --- ``anujÄ• nÄ• mi, bhikk
samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituá¹ƒ aggiparijitaá¹ƒ satthaparijitaá¹ƒ nakhaparijitaá¹
nibbaá¹-á¹-abÄ«jameva paÃ±camaâ€™â€™ nti. tattha ``aggiparijitaâ€™â€™ nti agginÄ• p
daá¸• á¸• haá¹ƒ phuá¹-á¹-hanti attho. ``satthaparijitaâ€™â€™ nti satthena parijitaá¹ƒ adhibh
viddhaá¹ƒ vÄ• ti attho. esa nayo nakhaparijite. abÄ«janibbaá¹-á¹-abÄ«jÄ• ni sayameva kapp
kappiyaá¹ƒ karontena kaá¹-á¹-haggigomayaggiÄ• dÄ«su yena kenaci antamaso lohakhaá¹‡
kappiyaá¹ƒ kÄ• tabbaá¹ƒ. taÃ±ca kho ekadese phusantena ``kappiyaâ€™â€™ nti vatvÄ• va
karontena yassa kassaci lohamayasatthassa antamaso sÅ«cinakhacchedanÄ• nampi tuá¹‡
chedaá¹ƒ vÄ• \Ne 29/ vedhaá¹ƒ vÄ• dassentena ``kappiyaâ€™â€™ nti vatvÄ• va kÄ• tabb
karontena pÅ«tinakhena na kÄ• tabbaá¹ƒ. manussÄ• naá¹ƒ pana sÄ«habyagghadÄ«pimakh
nakhÄ• tikhiá¹‡Ä• honti, tehi kÄ• tabbaá¹ƒ. assamahiá¹ƒsasÅ«karamigagorÅ«pÄ• dÄ«naá

na kÄ• tabbaá¹ƒ, katampi akataá¹ƒ hoti. hatthinakhÄ• pana khurÄ• na honti, tehi vaá¹-á¹-a
vaá¹-á¹-ati, tehi tatthajÄ• takehipi uddharitvÄ• gahitakehipi chedaá¹ƒ vÄ• vedhaá¹ƒ vÄ• da
``kappiyaâ€™â€™ nti vatvÄ• va kÄ• tabbaá¹ƒ.

tattha sacepi bÄ«jÄ• naá¹ƒ pabbatamatto rÄ• si rukkhasahassaá¹ƒ vÄ• chinditvÄ• ekÄ• ba
vÄ• mahÄ• bhÄ• ro bandhitvÄ• á¹-hapito hoti, ekasmiá¹ƒ bÄ«je vÄ• rukkhasÄ• khÄ• ya vÄ
sabbaá¹ƒ kataá¹ƒ hoti. ucchÅ« ca dÄ• rÅ«ni ca ekato baddhÄ• ni honti, ucchuá¹ƒ kappiyaá¹
\Be 33/ vijjhati, vaá¹-á¹-atiyeva. sace pana yÄ• ya rajjuyÄ• vÄ• valliyÄ• vÄ• baddhÄ• ni, ta
IV 768/ vaá¹-á¹-ati. ucchukhaá¹‡á¸• Ä• naá¹ƒ pacchiá¹ƒ pÅ«retvÄ• Ä• haranti, ekasmiá¹ƒ kh
sabbaá¹ƒ katameva hoti. maricapakkÄ• dÄ«hi missetvÄ• bhattaá¹ƒ Ä• haranti, ``kappiyaá¹ƒ
sacepi bhattasitthe vijjhati, vaá¹-á¹-atiyeva. tilataá¹‡á¸• ulÄ• dÄ«supi eseva nayo. yÄ• guyÄ•
ekÄ• baddhÄ• ni hutvÄ• na santiá¹-á¹-hanti, tattha ekamekaá¹ƒ vijjhitvÄ• kappiyaá¹ƒ kÄ• ta
kapitthaphalÄ• dÄ«naá¹ƒ anto miÃ±jaá¹ƒ kaá¹-Ä• haá¹ƒ muÃ±citvÄ• saÃ±carati, bhindÄ• p
kÄ• rÄ• petabbaá¹ƒ. ekÄ• baddhaá¹ƒ hoti, kaá¹-Ä• hepi kÄ• tuá¹ƒ vaá¹-á¹-ati.

__asaÃ±ciccÄ• _ti pÄ• sÄ• á¹‡arukkhÄ• dÄ«ni vÄ• pavaá¹-á¹-entassa sÄ• khaá¹ƒ vÄ• kaá
kattaradaá¹‡á¸• ena vÄ• bhÅ«miá¹ƒ paharitvÄ• gacchantassa tiá¹‡Ä• ni chijjanti, tÄ• ni ten
evaá¹ƒ saÃ±cicca acchinnattÄ• asaÃ±cicca chinnÄ• ni nÄ• ma honti. iti asaÃ±cicca chindan

__asatiyÄ• _ti aÃ±Ã±avihito kenaci saddhiá¹ƒ kiÃ±ci kathento pÄ• daá¹…guá¹-á¹-hakena vÄ
vÄ• lataá¹ƒ vÄ• chindanto tiá¹-á¹-hati, evaá¹ƒ asatiyÄ• chindantassa anÄ• patti.

__ajÄ• nantassÄ• _ti etthabbhantare bÄ«jagÄ• moti vÄ• bhÅ«tagÄ• moti vÄ• na jÄ• nÄ• ti
kevalaá¹ƒ vatiyÄ• vÄ• palÄ• lapuÃ±je vÄ• nikhÄ• danaá¹ƒ vÄ• khaá¹‡ittiá¹ƒ vÄ• kudÄ• la
á¹-hapeti, á¸• ayhamÄ• nahattho vÄ• aggiá¹ƒ pÄ• teti, tatra ce tiá¹‡Ä• ni chijjanti vÄ• á¸• ay
manussaviggahapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ pana sabbaaá¹-á¹-hakathÄ• su ``sace \Ne
ajjhotthaá¹-o hoti, opÄ• te vÄ• patito sakkÄ• ca hoti rukkhaá¹ƒ chinditvÄ• bhÅ«miá¹ƒ vÄ•
nikkhamituá¹ƒ, jÄ«vitahetupi attanÄ• na kÄ• tabbaá¹ƒ. aÃ±Ã±ena pana bhikkhunÄ• bhÅ«m
rukkhaá¹ƒ vÄ• chinditvÄ• allarukkhato vÄ• daá¹‡á¸• akaá¹ƒ chinditvÄ• taá¹ƒ rukkhaá¹ƒ pa
nikkhÄ• metuá¹ƒ vaá¹-á¹-ati, anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. tattha kÄ• raá¹‡aá¹ƒ \Ee IV 7
``anujÄ• nÄ• mi, bhikkhave, davaá¸• Ä• he á¸• ayhamÄ• ne paá¹-aggiá¹ƒ dÄ• tuá¹ƒ, parittaá
283) idaá¹ƒ pana ekameva suttaá¹ƒ dissati. sace etassa anulomaá¹ƒ ``attano na vaá¹-á¹-ati,
vaá¹-á¹-atÄ«â€™â€™ ti \Be 34/ idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ na sakkÄ• laddhuá¹ƒ. attano a
attasinehena akusalacitteneva karoti, paro pana kÄ• ruÃ±Ã±ena, tasmÄ• anÄ• pattÄ«ti ce.
kusalacittenÄ• pi hi imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. sabbaaá¹-á¹-hakathÄ• su pana vuttattÄ• n
paá¹-isedhetuá¹ƒ. gavesitabbÄ• ettha yutti. aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ vÄ• saddhÄ• ya
uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamma
tivedananti.

bhÅ«tagÄ• masikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ•

<94> dutiyasikkhÄ• pade --- __anÄ• cÄ• raá¹ƒ Ä• caritvÄ• _ti akÄ• tabbaá¹ƒ katvÄ• ; kÄ• ya
Ä• pajjitvÄ• ti vuttaá¹ƒ hoti. __aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«_ti aÃ±Ã±ena vacanena aÃ
paá¹-icarati paá¹-icchÄ• deti ajjhottharati; idÄ• ni taá¹ƒ paá¹-icaraá¹‡avidhiá¹ƒ dassento __ `
_tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ vacanasambandho --- so kira kiÃ±ci vÄ«tikkamaá¹ƒ disvÄ• ``Ä
Ä• pannosÄ«â€™â€™ ti saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jiyamÄ• no ``ko Ä• pannoâ€
nti vutte ``ahaá¹ƒ kiá¹ƒ Ä• pannoâ€™â€™ ti vadati. atha ``pÄ• cittiyaá¹ƒ vÄ• dukkaá¹-aá¹ƒ
vatthuá¹ƒ pucchanto ``ahaá¹ƒ kismiá¹ƒ Ä• pannoâ€™â€™ ti vadati. tato ``asukasmiá¹ƒ nÄ•
vutte ``ahaá¹ƒ kathaá¹ƒ Ä• panno, kiá¹ƒ karonto Ä• pannomhÄ«â€™â€™ ti pucchati. atha `
Ä• pannoâ€™â€™ ti vutte ``kaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vadati. tato ``taá¹ƒ bhaá¹‡Ä• mA
bhaá¹‡athÄ• â€™â€™ ti vadati.

apicettha \Ne 31/ ayaá¹ƒ pÄ• á¸·imuttakopi aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡avidhi --- bhik
sipÄ• á¹-ikÄ• ya kahÄ• paá¹‡o diá¹-á¹-ho, kissevamasÄ• ruppaá¹ƒ karosÄ«â€™â€™ ti vutto
na paneso kahÄ• paá¹‡o; tipumaá¹‡á¸• alaá¹ƒ etaâ€™â€™ nti bhaá¹‡anto vÄ• ``tvaá¹ƒ sur
kissevaá¹ƒ karosÄ«â€™â€™ ti vutto \Be 35/ ``sudiá¹-á¹-ho \Ee IV 770/, bhante, na panesÄ•
bhesajjatthÄ• ya sampÄ• ditaá¹ƒ ariá¹-á¹-haâ€™â€™ nti bhaá¹‡anto vÄ• ``tvaá¹ƒ paá¹-icch
saddhiá¹ƒ nisinno diá¹-á¹-ho, kissevamasÄ• ruppaá¹ƒ karosÄ«â€™â€™ ti vutto ``yena diá¹-
sudiá¹-á¹-haá¹ƒ, viÃ±Ã±Å« panettha dutiyo atthi, so kissa na diá¹-á¹-hoâ€™â€™ ti bhaá¹‡an
tayÄ• kiÃ±ci diá¹-á¹-haâ€™â€™ nti puá¹-á¹-ho ``na suá¹‡Ä• mÄ«â€™â€™ ti sotamupanent
pucchantÄ• naá¹ƒ cakkhuá¹ƒ upanento vÄ• , aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaratÄ«ti veditabbo
ropetÅ«_ti aÃ±Ã±avÄ• dakaá¹ƒ Ä• ropetu; patiá¹-á¹-hÄ• petÅ«ti attho. __vihesakaá¹ƒ ropetÅ
nayo.

<98> __aÃ±Ã±avÄ• dake vihesake pÄ• cittiya_nti ettha aÃ±Ã±aá¹ƒ vadatÄ«ti aÃ±Ã±avÄ• d
paá¹-icaraá¹‡assetaá¹ƒ nÄ• maá¹ƒ. vihesetÄ«ti vihesakaá¹ƒ; tuá¹‡hÄ«bhÅ«tassetaá¹ƒ nÄ• n
__aÃ±Ã±avÄ• dake vihesake_. __pÄ• cittiya_nti vatthudvaye pÄ• cittiyadvayaá¹ƒ vuttaá¹ƒ.

<100> __aropite aÃ±Ã±avÄ• dake_ti kammavÄ• cÄ• ya anÄ• ropite aÃ±Ã±avÄ• dake. __ar
nayo.

<101> __dhammakamme dhammakammasaÃ±Ã±Ä«_tiÄ• dÄ«su yaá¹ƒ taá¹ƒ aÃ±Ã±avÄ• d
taÃ±ce dhammakammaá¹ƒ hoti, so ca bhikkhu tasmiá¹ƒ dhammakammasaÃ±Ã±Ä« aÃ±Ã±a
athassa tasmiá¹ƒ aÃ±Ã±avÄ• dake ca vihesake ca Ä• patti pÄ• cittiyassÄ• ti iminÄ• nayena

<102> __ajÄ• nanto pucchatÄ«_ti Ä• pattiá¹ƒ vÄ• Ä• pannabhÄ• vaá¹ƒ ajÄ• nantoyeva ``ki
na jÄ• nÄ• mÄ«â€™â€™ ti pucchati. __gilÄ• no vÄ• na kathetÄ«_ti mukhe tÄ• diso byÄ• d
sakkoti. __saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ vÄ• _tiÄ• dÄ«su saá¹…ghamajjhe kathite tappa
bhaá¹‡á¸• anaá¹ƒ vÄ• kalaho vÄ• vivÄ• do vÄ• bhavissati, so mÄ• ahosÄ«ti maÃ±Ã±amÄ
nayena attho veditabbo. sesaá¹ƒ uttÄ• namevÄ• ti.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
32/, siyÄ• akiriyaá¹ƒ, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarantassa hi kiriyaá¹ƒ \Be 36/ hoti, tuá¹‡hÄ
vihesantassa akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá
akusalacittaá¹ƒ, dukkhavedananti.

aÃ±Ã±avÄ• dakasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

<103> tatiyasikkhÄ• pade --- __dabbaá¹ƒ mallaputtaá¹ƒ bhikkhÅ« ujjhÄ• pentÄ«_ti ``chandÄ
mallaputtoâ€™â€™ tiÄ• dÄ«ni vadantÄ• taá¹ƒ Ä• yasmantaá¹ƒ tehi bhikkhÅ«hi avajÄ• nÄ•
olokÄ• penti, lÄ• makato vÄ• cintÄ• pentÄ«â€™â€™ ti attho. lakkhaá¹‡aá¹ƒ panettha sadd
veditabbaá¹ƒ. ojjhÄ• pentÄ«tipi pÄ• á¹-ho. ayamevattho \Ee IV 771/. __chandÄ• yÄ• _ti cha
attano attano sandiá¹-á¹-hasambhattÄ• naá¹ƒ paá¹‡Ä«tÄ• ni paÃ±Ã±apetÄ«ti adhippÄ• yo.
dabbo mallaputtoâ€™â€™ tiÄ• dÄ«ni vadantÄ• pakÄ• senti.

<105> __ujjhÄ• panake khiyyanake pÄ• cittiya_nti ettha yena vacanena ujjhÄ• penti, taá¹ƒ u
khiyyanti taá¹ƒ khiyyanakaá¹ƒ. tasmiá¹ƒ ujjhÄ• panake khiyyanake. __pÄ• cittiya_nti vatthuc
pÄ• cittiyadvayaá¹ƒ vuttaá¹ƒ.

<106> __ujjhÄ• panakaá¹ƒ nÄ• ma upasampannaá¹ƒ saá¹…ghena sammataá¹ƒ senÄ• sana
appamattakavissajjanakaá¹ƒ vÄ• _ti etesaá¹ƒ padÄ• naá¹ƒ __ ``maá¹…kukattukÄ• moâ€™â
__avaá¹‡á¹‡aá¹ƒ kattukÄ• mo ayasaá¹ƒ kattukÄ• mo_ti imesaá¹ƒ pana vasena __upasamp
``upasampannassÄ• â€™â€™ ti evaá¹ƒ vibhattivipariá¹‡Ä• mo kÄ• tabbo. __ujjhÄ• peti vÄ•
pÄ• cittiyassÄ• _ti ettha pana yasmÄ• ``khiyyanakaá¹ƒ nÄ• mÄ• â€™â€™ ti evaá¹ƒ mÄ• ti
``ujjhÄ• panakaá¹ƒ nÄ• mÄ• â€™â€™ ti imassa padassa vuttavibhaá¹…goyeva vattabbo ho
viya aÃ±Ã±o viseso natthi, tasmÄ• taá¹ƒ visuá¹ƒ anuddharitvÄ• avibhajitvÄ• nigamanamet
veditabbaá¹ƒ. __dhammakamme dhammakammasaÃ±Ã±Ä«_tiÄ• dÄ«su yaá¹ƒ tassa upasa

taÃ±ce dhammakammaá¹ƒ hoti, so ca bhikkhu tasmiá¹ƒ dhammakammasaÃ±Ã±Ä« ujjhÄ• p
athassa tasmiá¹ƒ ujjhÄ• panake ca khiyyanake ca Ä• patti pÄ• cittiyassÄ• ti iminÄ• nayena

__anupasampannaá¹ƒ_ \Be 37/ \Ne 33/ __ujjhÄ• peti vÄ• khiyyati vÄ• _ti ettha upasampan
sammataá¹ƒ aÃ±Ã±aá¹ƒ anupasampannaá¹ƒ ujjhÄ• peti avajÄ• nÄ• peti, tassa vÄ• taá¹ƒ s
__upasampannaá¹ƒ saá¹…ghena asammata_nti kammavÄ• cÄ• ya asammataá¹ƒ kevalaá¹
saá¹…ghena Ä• ropitabhÄ• raá¹ƒ bhikkhÅ«naá¹ƒ vÄ• phÄ• suvihÄ• ratthÄ• ya sayameva ta
vÄ• dve tayo bhikkhÅ« viharanti, tatra vÄ• tÄ• disaá¹ƒ kammaá¹ƒ karontanti adhippÄ• yo.
saá¹…ghena sammataá¹ƒ vÄ• asammataá¹ƒ vÄ• _ti ettha pana kiÃ±cÄ• pi anupasampann
na vaá¹-á¹-anti. atha kho upasampannakÄ• le laddhasammutiko pacchÄ• anupasampanna
sandhÄ• ya ``saá¹…ghena \Ee IV 772/ sammataá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ. yassa pana b
kevalaá¹ƒ saá¹…ghena vÄ• sammatena vÄ• bhikkhunÄ• ``tvaá¹ƒ idaá¹ƒ kammaá¹ƒ karoh
tÄ• disaá¹ƒ sandhÄ• ya ``asammataá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ. sesamettha uttÄ• namevÄ

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

ujjhÄ• panakasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

<108> catutthasikkhÄ• pade --- __hemantike kÄ• le_ti hemantakÄ• le himapÄ• tasamaye. _
maÃ±capÄ«á¹-hÄ• dÄ«su nisinnÄ• bÄ• lÄ• tapena kÄ• yaá¹ƒ otÄ• pentÄ• . __kÄ• le Ä• roc
kassaci kÄ• le Ä• rocite. __ovaá¹-á¹-haá¹ƒ hotÄ«_ti himavassena ovaá¹-á¹-haá¹ƒ tintaá¹ƒ ho

<110> __avassikasaá¹…kete_ti vassikavassÄ• namÄ• sÄ• ti evaá¹ƒ apaÃ±Ã±atte cattÄ• ro
aá¹-á¹-ha mÄ• seti attho. __maá¹‡á¸• ape vÄ• _ti sÄ• khÄ• maá¹‡á¸• ape vÄ• padaramaá¹
vÄ• _ti \Be 38/ yassa kassaci rukkhassa heá¹-á¹-hÄ• . __yattha kÄ• kÄ• vÄ• kulalÄ• vÄ•
dhuvanivÄ• sena kulÄ• vake katvÄ• vasamÄ• nÄ• ete kÄ• kakulalÄ• vÄ• aÃ±Ã±e vÄ• sa
Å«hadanti, tÄ• dise rukkhamÅ«le nikkhipituá¹ƒ anujÄ• nÄ• mÄ«ti. tasmÄ• yattha gocarappa
gacchanti, tassa rukkhassa mÅ«le nikkhipituá¹ƒ vaá¹-á¹-ati. yasmiá¹ƒ pana dhuvanivÄ• sena
vasanti, tassa rukkhassa mÅ«le na nikkhipitabbaá¹ƒ. ``aá¹-á¹-ha \Ne 34/ mÄ• seâ€™â€™ ti
janapadesu vassakÄ• le na vassati, tesupi cattÄ• ro mÄ• se nikkhipituá¹ƒ na vaá¹-á¹-atiyeva
``avassikasaá¹…keteâ€™â€™ ti vacanato yattha hemante devo vassati, tattha hemantepi a
na vaá¹-á¹-ati. gimhe pana sabbattha vigatavalÄ• hakaá¹ƒ visuddhaá¹ƒ nabhaá¹ƒ hoti, evarÄ
karaá¹‡Ä«yena ajjhokÄ• se maÃ±capÄ«á¹-haá¹ƒ nikkhipituá¹ƒ vaá¹-á¹-ati.

abbhokÄ• sikenÄ• pi vattaá¹ƒ jÄ• nitabbaá¹ƒ, tassa hi sace puggalikamaÃ±cako atthi, tatthe
saá¹…ghikaá¹ƒ gaá¹‡hantena \Ee IV 773/ vettena vÄ• vÄ• kena vÄ• vÄ«tamaÃ±cako gahe
purÄ• á¹‡amaÃ±cako gahetabbo. tasmimpi asati navavÄ• yimo vÄ• onaddhako vÄ• gaheta
ukkaá¹-á¹-harukkhamÅ«liko ukkaá¹-á¹-haabbhokÄ• sikoâ€™â€™ ti cÄ«varakuá¹-impi akatv
rukkhamÅ«le vÄ• paÃ±Ã±apetvÄ• nipajjituá¹ƒ na vaá¹-á¹-ati. sace pana catugguá¹‡enapi c
atementaá¹ƒ rakkhituá¹ƒ na sakkoti, sattÄ• havaddalikÄ• dÄ«ni bhavanti, bhikkhuno kÄ• yÄ
vaá¹-á¹-ati.

araÃ±Ã±e paá¹‡á¹‡akuá¹-Ä«su vasantÄ• naá¹ƒ sÄ«lasampadÄ• ya pasannacittÄ• manuss
denti ``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™â€™ ti vasitvÄ• gacchantehi sÄ• ma
sabhÄ• gabhikkhÅ«naá¹ƒ pesetvÄ• gantabbaá¹ƒ, sabhÄ• gÄ• naá¹ƒ abhÄ• ve anovassake
anovassake asati rukkhe laggetvÄ• gantabbaá¹ƒ. cetiyaá¹…gaá¹‡e sammajjaniá¹ƒ gahetvÄ
vÄ• uposathÄ• gÄ• raá¹…gaá¹‡aá¹ƒ vÄ• pariveá¹‡adivÄ• á¹-á¹-hÄ• naaggisÄ• lÄ• dÄ«su
dhovitvÄ• puna sammajjanÄ«mÄ• á¸·akeyeva á¹-hapetabbÄ• . uposathÄ• gÄ• rÄ• dÄ«su a
avasesÄ• ni sammajjantassÄ• pi eseva nayo.

yo \Be 39/ pana bhikkhÄ• cÄ• ramaggaá¹ƒ sammajjantova gantukÄ• mo hoti, tena sammajji
sÄ• lÄ• atthi, tattha á¹-hapetabbÄ• . sace natthi, valÄ• hakÄ• naá¹ƒ anuá¹-á¹-hitabhÄ• vaá¹
``yÄ• vÄ• haá¹ƒ gÄ• mato nikkhamÄ• mi, tÄ• va na vassissatÄ«â€™â€™ ti jÄ• nantena yat
paccÄ• gacchantena pÄ• katikaá¹-á¹-hÄ• ne á¹-hapetabbÄ• . sace vassissatÄ«ti jÄ• nanto a
dukkaá¹-anti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. sace pana tatra tatreva sammajjanatthÄ• ya sam
hoti, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ sammajjitvÄ• tatra tatreva nikkhipituá¹ƒ vaá¹-á¹-ati. Ä• sanas
sammajjantena vattaá¹ƒ jÄ• nitabbaá¹ƒ. tatridaá¹ƒ vattaá¹ƒ --- majjhato paá¹-á¹-hÄ• ya
pÄ• daá¹-á¹-hÄ• nÄ• bhimukhÄ• vÄ• likÄ• haritabbÄ• . kacavaraá¹ƒ hatthehi gahetvÄ• ba

<111> __masÄ• rako_ti \Ne 35/ maÃ±capÄ• de vijjhitvÄ• tattha aá¹-aniyo pavesetvÄ• kato
aá¹-anÄ«hi maÃ±capÄ• de á¸• aá¹ƒsÄ• petvÄ• pallaá¹…kasaá¹…khepena kato. __kuá¸·Ä«
assameá¹‡á¸• akÄ• dÄ«naá¹ƒ pÄ• dasadisehi pÄ• dehi kato. yo vÄ• pana koci vaá¹…kapÄ
kuá¸·Ä«rapÄ• dako. __Ä• haccapÄ• dako_ti ayaá¹ƒ pana ``Ä• haccapÄ• dako nÄ• ma maÃ
hotÄ«â€™â€™ ti evaá¹ƒ parato pÄ• á¸·iyaá¹ƒyeva vutto, tasmÄ• aá¹-aniyo vijjhitvÄ• tattha
pavesetvÄ• upari Ä• á¹‡iá¹ƒ datvÄ• katamaÃ±co ``Ä• haccapÄ• dakoâ€™â€™ ti veditabb
__anto saá¹ƒveá¹-hetvÄ• baddhaá¹ƒ hotÄ«_ti heá¹-á¹-hÄ• ca upari ca vitthataá¹ƒ majjhe sa
paá¹‡avasaá¹‡á¹-hÄ• naá¹ƒ katvÄ• baddhaá¹ƒ hoti, taá¹ƒ kira majjhe sÄ«habyagghacamm
akappiyacammaá¹ƒ nÄ• mettha natthi. senÄ• sanaÃ±hi sovaá¹‡á¹‡amayampi vaá¹-á¹-ati, ta
hoti. __anupasampannaá¹ƒ santharÄ• peti tassa palibodho_ti yena santharÄ• pitaá¹ƒ, tassa
__leá¸• á¸• upÄ• taá¹ƒ atikkamantassa Ä• patti pÄ• cittiyassÄ• _ti thÄ• mamajjhimassa puri
atikkamantassa pÄ• cittiyaá¹ƒ.

ayaá¹ƒ panettha vinicchayo --- thero bhojanasÄ• lÄ• yaá¹ƒ bhattakiccaá¹ƒ katvÄ• daharaá¹
divÄ• á¹-á¹-hÄ• ne maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apehÄ«â€™â€™ ti. so tathÄ• katvÄ• nisi
vicaritvÄ• tattha gantvÄ• thavikaá¹ƒ vÄ• uttarÄ• saá¹…gaá¹ƒ vÄ• á¹-hapeti, tato paá¹-á¹-h
palibodho. nisÄ«ditvÄ• sayaá¹ƒ \Be 40/ gacchanto neva uddharati, na uddharÄ• peti, leá¸•
pÄ• cittiyaá¹ƒ. sace pana thero tattha thavikaá¹ƒ vÄ• uttarÄ• saá¹…gaá¹ƒ vÄ• aá¹-á¹-hape
daharaá¹ƒ ``gaccha tvaâ€™â€™ nti bhaá¹‡ati, tena ``idaá¹ƒ bhante maÃ±capÄ«á¹-haâ€™â
sace thero vattaá¹ƒ jÄ• nÄ• ti ``tvaá¹ƒ gaccha, ahaá¹ƒ pÄ• katikaá¹ƒ karissÄ• mÄ«â€™â€™
hoti anuggahitavatto ``gaccha, mÄ• idha tiá¹-á¹-ha, neva nisÄ«dituá¹ƒ na nipajjituá¹ƒ demÄ
tajjetiyeva. daharena ``bhante sukhaá¹ƒ sayathÄ• â€™â€™ ti kappaá¹ƒ labhitvÄ• vanditvÄ
gate therasseva palibodho. purimanayeneva cassa Ä• patti veditabbÄ• .

atha pana Ä• á¹‡attikkhaá¹‡eyeva daharo ``mayhaá¹ƒ bhante bhaá¹‡á¸• akadhovanÄ• di ki
atthÄ«â€™â€™ ti vadati, thero ca naá¹ƒ ``tvaá¹ƒ paÃ±Ã±apetvÄ• gacchÄ• hÄ«â€™â€™ ti
nikkhamitvÄ• aÃ±Ã±attha gacchati, pÄ• duddhÄ• rena kÄ• retabbo. sace tattheva gantvÄ•
cassa leá¸• á¸• upÄ• tÄ• tikkame Ä• patti. sace pana thero sÄ• maá¹‡eraá¹ƒ Ä• á¹‡Ä• peti
tattha maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apetvÄ• nisinnepi bhojanasÄ• lato aÃ±Ã±attha gacchan
kÄ• retabbo. gantvÄ• nisinno puna gamanakÄ• le leá¸• á¸• upÄ• tÄ• tikkame Ä• pattiyÄ• k
Ä• á¹‡Ä• pento maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apetvÄ• tattheva nisÄ«dÄ• ti Ä• á¹‡Ä• peti, ya
Ä• gantuá¹ƒ labhati. sayaá¹ƒ pana pÄ• katikaá¹ƒ akatvÄ• gacchantassa leá¸• á¸• upÄ• tÄ•
antarasannipÄ• te maÃ±capÄ«á¹-hÄ• ni paÃ±Ã±apetvÄ• nisinnehi gamanakÄ• le Ä• rÄ• m
paá¹-isÄ• methÄ• ti vattabbaá¹ƒ, avatvÄ• gacchantÄ• naá¹ƒ leá¸• á¸• upÄ• tÄ• tikkame Ä•

mahÄ• dhammasavanaá¹ƒ nÄ• ma hoti tattha uposathÄ• gÄ• ratopi bhojanasÄ• latopi Ä• ha
paÃ±Ã±apenti. Ä• vÄ• sikÄ• naá¹ƒyeva palibodho. sace Ä• gantukÄ• ``idaá¹ƒ amhÄ• kaá¹ƒ
Ä• cariyassÄ• â€™â€™ ti gaá¹‡hanti, tato paá¹-á¹-hÄ• ya tesaá¹ƒyeva palibodho. gamanak
leá¸• á¸• upÄ• taá¹ƒ atikkamantÄ• naá¹ƒ Ä• patti. mahÄ• paccariyaá¹ƒ puna vuttaá¹ƒ --- ``y
tÄ• va yehi paÃ±Ã±attaá¹ƒ, tesaá¹ƒ bhÄ• ro. aÃ±Ã±esu Ä• gantvÄ• nisinnesu nisinnakÄ• n
anuddharitvÄ• vÄ• anuddharÄ• petvÄ• vÄ• gacchanti, dukkaá¹-aá¹ƒ. kasmÄ• ? anÄ• á¹‡
ti. dhammÄ• sane paÃ±Ã±atte yÄ• va ussÄ• rako vÄ• \Be 41/ dhammakathiko vÄ• nÄ• ga
palibodho, tasmiá¹ƒ Ä• gantvÄ• nisinne tassa palibodho. sakalaá¹ƒ ahorattaá¹ƒ dhammasa
ussÄ• rako vÄ• dhammakathiko vÄ• uá¹-á¹-hahati, aÃ±Ã±o nisÄ«dati, yo yo Ä• gantvÄ• n
bhÄ• ro. uá¹-á¹-hahantena pana ``idamÄ• sanaá¹ƒ tumhÄ• kaá¹ƒ bhÄ• roâ€™â€™ ti vatvÄ•
itarasmiá¹ƒ anÄ• gateyeva paá¹-hamaá¹ƒ nisinno uá¹-á¹-hÄ• ya gacchati, tasmiÃ±ca antoup
Ä• gantvÄ• nisÄ«dati, uá¹-á¹-hÄ• ya gato Ä• pattiyÄ• na kÄ• retabbo. sace pana itarasmiá
paá¹-hamaá¹ƒ nisinno uá¹-á¹-hÄ• yÄ• sanÄ• leá¸• á¸• upÄ• taá¹ƒ atikkamati, Ä• pattiyÄ• k
``leá¸• á¸• upÄ• tÄ• tikkame paá¹-hamapÄ• de dukkaá¹-aá¹ƒ, dutiye pÄ• cittiyaâ€™â€™ nti
mahÄ• paccariyaá¹ƒ vutto.

<112> __cimilikaá¹ƒ vÄ• _tiÄ• dÄ«su __cimilikÄ• _ nÄ• ma sudhÄ• diparikammakatÄ• ya b
vaá¹‡á¹‡Ä• nurakkhaá¹‡atthaá¹ƒ katÄ• hoti \Ee IV 776/, taá¹ƒ heá¹-á¹-hÄ• pattharitvÄ• up
pattharanti. __uttarattharaá¹‡aá¹ƒ_ nÄ• ma maÃ±capÄ«á¹-hÄ• naá¹ƒ upari attharitabbakaá¹
__bhÅ«mattharaá¹‡aá¹ƒ_ nÄ• ma bhÅ«miyaá¹ƒ attharitabbÄ• kaá¹-asÄ• rakÄ• divikati. __t
tÄ• lapaá¹‡á¹‡ehi vÄ• vÄ• kehi vÄ• katataá¹-á¹-ikÄ• . __cammakhaá¹‡á¸• o_ nÄ• ma
sÄ«habyagghadÄ«pitaracchacammÄ• dÄ«supi yaá¹ƒkiÃ±ci cammaá¹ƒ. aá¹-á¹-hakathÄ• su
paá¹-ikkhittacammaá¹ƒ nÄ• ma na dissati, tasmÄ• sÄ«hacammÄ• dÄ«naá¹ƒ pariharaá¹‡ey
__pÄ• dapuÃ±chanÄ«_ nÄ• ma rajjukehi vÄ• pilotikÄ• hi vÄ• pÄ• dapuÃ±chanatthaá¹ƒ kat
nÄ• ma phalakamayaá¹ƒ pÄ«á¹-haá¹ƒ. atha vÄ• phalakaÃ±ceva dÄ• rumayapÄ«á¹-haÃ±ca
dÄ• rubhaá¹‡á¸• Ä• di saá¹…gahitaá¹ƒ. mahÄ• paccariyaá¹ƒ pana vitthÄ• reneva vuttaá¹ƒ -
pattapidhÄ• naá¹ƒ pÄ• dakathalikaá¹ƒ tÄ• lavaá¹‡á¹-aá¹ƒ bÄ«janÄ«pattakaá¹ƒ \Ne 37/ yaá¹
antamaso pÄ• nÄ«yauá¸·uá¹…kaá¹ƒ pÄ• nÄ«yasaá¹…khaá¹ƒ ajjhokÄ• se nikkhipitvÄ• gac
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana esa nayo dutiyasikkhÄ• pade dassito. ajjhokÄ• se rajan
rajanabhÄ• janaá¹ƒ rajanauá¸·uá¹…ko rajanadoá¹‡ikÄ• ti sabbaá¹ƒ aggisÄ• lÄ• ya paá¹-isÄ
aggisÄ• lÄ• natthi, anovassake pabbhÄ• re nikkhipitabbaá¹ƒ. tasmimpi asati yattha olokent
tÄ• dise á¹-hÄ• ne á¹-hapetvÄ• pi gantuá¹ƒ vaá¹-á¹-ati.

__aÃ±Ã±assa_ \Be 42/ __puggalike_ti yasmiá¹ƒ vissÄ• saggÄ• ho na ruhati, tassa santake
pana vissÄ• so ruhati, tassa santakaá¹ƒ attano puggalikamiva hotÄ«ti mahÄ• paccariyÄ• dÄ

<113> __Ä• pucchaá¹ƒ gacchatÄ«_ti yo bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ• l
viya maÃ±Ã±ati, yo tathÄ• rÅ«paá¹ƒ Ä• pucchitvÄ• gacchati, tassa anÄ• patti. __otÄ• pent
otÄ• pento Ä• gantvÄ• uddharissÄ• mÄ«ti gacchati; evaá¹ƒ gacchato anÄ• patti. __kenaci
senÄ• sanaá¹ƒ kenaci upaddutaá¹ƒ hotÄ«ti attho. sacepi hi vuá¸• á¸• hataro bhikkhu uá¹-á¹-
sacepi yakkho vÄ• peto vÄ• Ä• gantvÄ• nisÄ«dati, koci vÄ• issaro Ä• gantvÄ• gaá¹‡hÄ•
palibuddhaá¹ƒ hoti, sÄ«habyagghÄ• dÄ«su vÄ• pana taá¹ƒ padesaá¹ƒ Ä• gantvÄ• \Ee IV 7
palibuddhaá¹ƒ hotiyeva. evaá¹ƒ kenaci palibuddhe anuddharitvÄ• pi gacchato anÄ• patti. __
jÄ«vitabrahmacariyantarÄ• yesu. sesaá¹ƒ uttÄ• namevÄ• ti.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, k
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

paá¹-hamasenÄ• sanasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

<116> dutiyasenÄ• sanasikkhÄ• pade --- __bhisÄ«_ti maÃ±cakabhisi vÄ• pÄ«á¹-hakabhisi

purimasikkhÄ• pade vuttappakÄ• rÄ• niyeva. __nisÄ«dana_nti sadasaá¹ƒ veditabbaá¹ƒ. __
kojavoti ettakameva vuttaá¹ƒ. __tiá¹‡asanthÄ• ro_ti yesaá¹ƒ kesaÃ±ci tiá¹‡Ä• naá¹ƒ santhÄ
paá¹‡á¹‡asanthÄ• re. __parikkhepaá¹ƒ atikkamantassÄ• _ti ettha paá¹-hamapÄ• daá¹ƒ atik
dutiyÄ• tikkame pÄ• cittiyaá¹ƒ. aparikkhittassa upacÄ• ro nÄ• ma senÄ• sanato dve leá¸• á¸

__anÄ• pucchaá¹ƒ_ \Be 43/ __vÄ• gaccheyyÄ• _ti ettha bhikkhumhi sati bhikkhu Ä• pucchi
sÄ• maá¹‡ero, tasmiá¹ƒ asati Ä• rÄ• miko, tasmimpi asati yena vihÄ• ro kÄ• rito so vihÄ• ra
yo koci Ä• pucchitabbo. tasmimpi asati catÅ«su pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ á¹-hapetvÄ• m
avasesamaÃ±capÄ«á¹-hÄ• ni Ä• ropetvÄ• upari bhisiÄ• dikaá¹ƒ dasavidhampi seyyaá¹ƒ rÄ
dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• nÄ• ni
pÅ«retvÄ• gantabbaá¹ƒ. sace pana senÄ• sanaá¹ƒ ovassati, chadanatthaÃ±ca tiá¹‡aá¹ƒ vÄ
Ä• nÄ«tÄ• honti, sace ussahati, chÄ• detabbaá¹ƒ. no ce sakkoti, yo okÄ• so anovassako, ta
maÃ±capÄ«á¹-hÄ• dÄ«ni nikkhipitvÄ• gantabbaá¹ƒ. sace sabbampi ovassati, ussahantena
ghare á¹-hapetabbaá¹ƒ. sace tepi ``saá¹…ghikaá¹ƒ nÄ• ma bhante bhÄ• riyaá¹ƒ, aggidÄ• hÄ
ti na sampaá¹-icchanti, ajjhokÄ• sepi pÄ• sÄ• á¹‡Ä• naá¹ƒ upari maÃ±caá¹ƒ á¹-hapetvÄ• se
nikkhipitvÄ• tiá¹‡ehi ca paá¹‡á¹‡ehi ca paá¹-icchÄ• detvÄ• gantuá¹ƒ vaá¹-á¹-ati. yaÃ±hi tat
avasissati, taá¹ƒ aÃ±Ã±esaá¹ƒ tattha Ä• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ upakÄ• raá¹ƒ bhavissa

<117> __vihÄ• rassa upacÄ• re_tiÄ• dÄ«su vihÄ• rassÅ«pacÄ• ro nÄ• ma pariveá¹‡aá¹ƒ. _
pariveá¹‡abhojanasÄ• lÄ• . __maá¹‡á¸• apo_ti pariveá¹‡amaá¹‡á¸• apo. __rukkhamÅ«la_n
ayaá¹ƒ tÄ• va nayo kurundaá¹-á¹-hakathÄ• yaá¹ƒ vutto. kiÃ±cÄ• pi vutto, atha kho vihÄ• roti
aÃ±Ã±aá¹ƒ vÄ• sabbaparicchannaá¹ƒ guttasenÄ• sanaá¹ƒ veditabbaá¹ƒ. __vihÄ• rassa up
okÄ• se. __upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ vÄ• _ti bhojanasÄ• lÄ• yaá¹ƒ vÄ• . __maá¹‡á¸• a
paricchanne vÄ• pi bahÅ«naá¹ƒ sannipÄ• tamaá¹‡á¸• ape. rukkhamÅ«le vattabbaá¹ƒ natthi
vuttappakÄ• raÃ±hi dasavidhaá¹ƒ seyyaá¹ƒ antogabbhÄ• dimhi guttaá¹-á¹-hÄ• ne paÃ±Ã±a
seyyÄ• pi senÄ• sanampi upacikÄ• hi palujjati, vammikarÄ• siyeva hoti, tasmÄ• pÄ• cittiyaá
upaá¹-á¹-hÄ• nasÄ• lÄ• dÄ«su paÃ±Ã±apetvÄ• gacchantassa seyyÄ• mattameva nasseyya
na senÄ• sanaá¹ƒ, tasmÄ• ettha dukkaá¹-aá¹ƒ vuttaá¹ƒ. __maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ
maÃ±capÄ«á¹-haá¹ƒ sahasÄ• upacikÄ• hi khÄ• yituá¹ƒ, tasmÄ• taá¹ƒ vihÄ• repi santharitv
dukkaá¹-aá¹ƒ vuttaá¹ƒ. vihÄ• rÅ«pacÄ• re pana taá¹ƒ vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ•
paá¹-isÄ• messanti.

<118> __uddharitvÄ• _ \Ne 39/ __gacchatÄ«_ti ettha uddharitvÄ• gacchantena maÃ±capÄ
apanetvÄ• saá¹ƒharitvÄ• cÄ«varavaá¹ƒse laggetvÄ• gantabbaá¹ƒ. pacchÄ• Ä• gantvÄ• v
maÃ±capÄ«á¹-haá¹ƒ vÄ• paÃ±Ã±apetvÄ• sayitvÄ• gacchantena tatheva kÄ• tabbaá¹ƒ. an
bahikuá¹-á¹-e paÃ±Ã±apetvÄ• vasantena gamanakÄ• le gahitaá¹-á¹-hÄ• neyeva paá¹-isÄ•
oropetvÄ• heá¹-á¹-hÄ• pÄ• sÄ• de vasantassapi eseva nayo. rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-h
paÃ±Ã±apetvÄ• pi gamanakÄ• le puna gahitaá¹-á¹-hÄ• neyeva á¹-hapetabbaá¹ƒ.

__Ä• pucchaá¹ƒ gacchatÄ«_ti etthÄ• yaá¹ƒ Ä• pucchitabbÄ• nÄ• pucchitabbavinicchayo ---
dÄ«ghasÄ• lÄ• vÄ• paá¹‡á¹‡asÄ• lÄ• \Ee IV 779/ vÄ• hoti, yaá¹ƒ vÄ• rukkhatthambhesu
uá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ hoti, tato pakkamantena tÄ• va Ä• pucchitvÄ• va pakkamitabb
divasÄ• ni ajaggiyamÄ• ne vammikÄ• va santiá¹-á¹-hanti. yaá¹ƒ pana pÄ• sÄ• á¹‡apiá¹-á¹-h
pÄ• sÄ• á¹‡atthambhesu vÄ• katasenÄ• sanaá¹ƒ siluccayaleá¹‡aá¹ƒ vÄ• sudhÄ• littasenÄ
upacikÄ• saá¹…kÄ• natthi, tato pakkamantassa Ä• pucchitvÄ• pi anÄ• pucchitvÄ• pi gantua
Ä• pucchanaá¹ƒ pana vattaá¹ƒ. sace tÄ• disepi senÄ• sane ekena passena upacikÄ• Ä• ro
gantabbaá¹ƒ. yo pana Ä• gantuko bhikkhu saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ gahetvÄ• vasant
attano senÄ• sanaá¹ƒ aggahetvÄ• vasati, yÄ• va so na gaá¹‡hÄ• ti, tÄ• va taá¹ƒ senÄ• sar
palibodho. yadÄ• pana so senÄ• sanaá¹ƒ gahetvÄ• attano issariyena vasati, tato paá¹-á¹-h
palibodho. sace ubhopi vibhajitvÄ• gaá¹‡hanti, ubhinnampi palibodho. mahÄ• paccariyaá¹ƒ
``sace dve tayo ekato hutvÄ• paÃ±Ã±apenti, gamanakÄ• le sabbehipi Ä• pucchitabbaá¹ƒ. t
gacchanto `pacchimo jaggissatÄ«â€™ ti Ä• bhogaá¹ƒ katvÄ• gacchati vaá¹-á¹-ati. pacchima
natthi. bahÅ« ekaá¹ƒ pesetvÄ• santharÄ• penti, gamanakÄ• le sabbehi vÄ• Ä• pucchitabb
pesetvÄ• Ä• pucchitabbaá¹ƒ. aÃ±Ã±ato maÃ±capÄ«á¹-hÄ• dÄ«ni Ä• netvÄ• aÃ±Ã±atra va
netabbÄ• ni. sace aÃ±Ã±Ä• vÄ• sato Ä• netvÄ• vasamÄ• nassa aÃ±Ã±o vuá¸• á¸• hataro Ä
`mayÄ• bhante aÃ±Ã±Ä• vÄ• sato Ä• nÄ«taá¹ƒ, pÄ• katikaá¹ƒ kareyyÄ• thÄ• â€™ ti vattab
karissÄ• mÄ«â€™ ti sampaá¹-icchite itarassa gantuá¹ƒ vaá¹-á¹-ati. evamaÃ±Ã±attha haritvÄ
saá¹…ghikaparibhogena paribhuÃ±jantassa naá¹-á¹-haá¹ƒ vÄ• jiá¹‡á¹‡aá¹ƒ vÄ• corehi vÄ•
hoti, puggalikaparibhogena paribhuÃ±jantassa pana gÄ«vÄ• hoti. aÃ±Ã±assa maÃ±capÄ«a
saá¹…ghikaparibhogena vÄ• puggalikaparibhogena vÄ• paribhuÃ±jantassa naá¹-á¹-haá¹ƒ

__kenaci palibuddhaá¹ƒ hotÄ«_ti vuá¸• á¸• hatarabhikkhÅ«issariyayakkhasÄ«havÄ• á¸·amig
kenaci \Ne 40/ senÄ• sanaá¹ƒ palibuddhaá¹ƒ hoti. __sÄ• pekkho gantvÄ• tattha á¹-hito Ä• p
palibuddho hotÄ«_ti ajjeva Ä• gantvÄ• paá¹-ijaggissÄ• mÄ«ti evaá¹ƒ sÄ• pekkho \Ee IV 780
gÄ• mantaraá¹ƒ vÄ• gantvÄ• yatthassa gamanacittaá¹ƒ uppannaá¹ƒ, tattheva á¹-hito kaÃ±
nadÄ«pÅ«rarÄ• jacorÄ• dÄ«su vÄ• kenaci palibuddho hoti upadduto, na sakkoti paccÄ• ga
anÄ• patti. sesaá¹ƒ paá¹-hamasikkhÄ• pade vuttanayameva saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• d

dutiyasenÄ• sanasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<119> chaá¹-á¹-hasikkhÄ• pade --- __palibundhentÄ«_ti paá¹-hamataraá¹ƒ gantvÄ• pattacÄ
rumbhitvÄ• tiá¹-á¹-hanti. __therÄ• bhikkhÅ« vuá¹-á¹-hÄ• pentÄ«_ti ``amhÄ• kaá¹ƒ Ä• vuso
vassaggena gahetvÄ• vuá¹-á¹-hÄ• penti. __anupakhajja seyyaá¹ƒ kappentÄ«_ti ``tumhÄ• k
maÃ±caá¹-á¹-hÄ• naá¹ƒyeva pÄ• puá¹‡Ä• ti, na sabbo vihÄ• ro. amhÄ• kaá¹ƒ dÄ• ni idaá¹ƒ

pÄ• puá¹‡Ä• tÄ«â€™â€™ ti anupavisitvÄ• maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apetvÄ• nisÄ«dan
karonti.

<120> __jÄ• na_nti ``anuá¹-á¹-hÄ• panÄ«yo ayaâ€™â€™ nti jÄ• nanto; tenevassa vibhaá¹.
jÄ• nÄ• tÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. vuá¸• á¸• ho hi attano vuá¸• á¸• hatÄ• ya anuá¹-á¹-hÄ•
gilÄ• natÄ• ya, saá¹…gho pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• dhammakathikavinayadharÄ
gaá¹‡avÄ• cakaÄ• cariyassa vÄ• bahÅ«pakÄ• rataá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakhen
vihÄ• raá¹ƒ sammannitvÄ• deti, tasmÄ• yassa saá¹…ghena dinno, sopi anuá¹-á¹-hÄ• panÄ
gilÄ• nassÄ• pi saá¹…ghoyeva anucchavikaá¹ƒ senÄ• sanaá¹ƒ deti, gilÄ• no pana ``apaloke
adinnasenÄ• sanopi na pÄ«á¸·etabbo anukampitabboâ€™â€™ ti dassetuá¹ƒ visuá¹ƒ vutto.

<121> __upacÄ• re_ti ettha maÃ±capÄ«á¹-hÄ• naá¹ƒ tÄ• va mahallake vihÄ• re samantÄ•
khuddake yato pahoti tato diyaá¸• á¸• ho hattho, pÄ• de dhovitvÄ• pavisantassa passÄ• va
yÄ• va dvÄ• re nikkhittapÄ• dadhovanapÄ• sÄ• á¹‡ato passÄ• vaá¹-á¹-hÄ• nato ca maÃ±ca
diyaá¸• á¸• hahatthavitthÄ• ro maggo upacÄ• ro nÄ• ma. tasmiá¹ƒ maÃ±cassa vÄ• pÄ«á¹-h
vÄ• bhikkhuno pavisantassa vÄ• nikkhamantassa vÄ• upacÄ• re yo anupakhajja seyyaá¹ƒ
santharati vÄ• santharÄ• peti vÄ• , Ä• patti dukkaá¹-assa.

__abhinisÄ«dati_ \Ee IV 781/ \Ne 41/ __vÄ• abhinipajjati vÄ• _ti ettha abhinisÄ«danamatten
abhinipajjanamatteneva vÄ• pÄ• cittiyaá¹ƒ. sace pana dvepi karoti, dve pÄ• cittiyÄ• ni. uá¹-
nisÄ«dato vÄ• nipajjato vÄ• payoge payoge pÄ• cittiyaá¹ƒ.

<122> __upacÄ• raá¹ƒ á¹-hapetvÄ• seyyaá¹ƒ santharati vÄ• santharÄ• peti vÄ• _ti imasmi
``vihÄ• rassa upacÄ• reâ€™â€™ tiÄ• dike dukkaá¹-avÄ• repi yathÄ• idha abhinisÄ«danam
ubhayakaraá¹‡e payogabhede ca pÄ• cittiyappabhedo vutto, evaá¹ƒ dukkaá¹-appabhedo ve
visabhÄ• gapuggalena ekavihÄ• re vÄ• ekapariveá¹‡e vÄ• vasantena attho natthi, tasmÄ•
vÄ• rito. __aÃ±Ã±assa puggalike_ti idhÄ• pi vissÄ• sikassa puggalikaá¹ƒ attano puggalikasa
anÄ• patti.

<123> __Ä• padÄ• sÅ«_ti \Be 47/ sace bahi vasantassa jÄ«vitabrahmacariyantarÄ• yo hoti,
pavisati, tassÄ• pi anÄ• patti. sesaá¹ƒ uttÄ• namevÄ• ti. paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dukk

anupakhajjasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

<126> sattamasikkhÄ• pade --- __ekena payogena bahukepi dvÄ• re atikkÄ• metÄ«_ti ye ca

pÄ• sÄ• dÄ• chasattakoá¹-á¹-hakÄ• ni vÄ• catussÄ• lÄ• ni, tÄ• disesu senÄ• sanesu hatth
antarÄ• aá¹-á¹-hapento ekena payogena atikkÄ• meti, ekameva pÄ• cittiyaá¹ƒ. á¹-hapetvÄ•
nÄ• nÄ• payogehi atikkÄ• mentassa dvÄ• ragaá¹‡anÄ• ya pÄ• cittiyÄ• ni. hatthena anÄ• ma
vatvÄ• vÄ• cÄ• ya nikkaá¸• á¸• hantassÄ• pi eseva nayo.

__aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petÄ«_ti ettha ``imaá¹ƒ nikkaá¸• á¸• hÄ• â€™â€™ ti Ä• á¹‡attimatte
sakiá¹ƒ Ä• á¹‡atto bahukepi dvÄ• re atikkÄ• meti, ekaá¹ƒ pÄ• cittiyaá¹ƒ. sace pana ``ettakÄ
nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti vÄ• ``yÄ• va mahÄ• dvÄ• raá¹ƒ tÄ• va nikkaá¸• á¸• hÄ• hÄ
Ä• á¹‡atto hoti, dvÄ• ragaá¹‡anÄ• ya pÄ• cittiyÄ• ni.

__tassa_ \Ne 42/ __parikkhÄ• ra_nti yaá¹ƒkiÃ±ci tassa santakaá¹ƒ
pattacÄ«varaparissÄ• vanadhamakaraá¹‡amaÃ±capÄ«á¹-habhisibimbohanÄ• dibhedaá¹ƒ, a
nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• ; tassa vatthugaá¹‡anÄ• ya dukkaá¹-Ä• ni \B
bandhitvÄ• á¹-hapitesu pana ekÄ• va Ä• pattÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ.

<127> __aÃ±Ã±assa puggalike_ti idhÄ• pi vissÄ• sikapuggalikaá¹ƒ attano puggalikasadisan
evaá¹ƒ sabbattha. yatra pana viseso bhavissati, tatra vakkhÄ• ma.

<128> __alajjiá¹ƒ nikkaá¸• á¸• hati vÄ• _tiÄ• dÄ«su bhaá¹‡á¸• anakÄ• rakakalahakÄ• rakan
nikkaá¸• á¸• hituá¹ƒ labhati, so hi pakkhaá¹ƒ labhitvÄ• saá¹…ghampi \Be 48/ bhindeyya. ala
vasanaá¹-á¹-hÄ• natoyeva nikkaá¸• á¸• hitabbÄ• , sakalasaá¹…ghÄ• rÄ• mato nikkaá¸• á¸•
__ummattakassÄ• _ti sayaá¹ƒ ummattakassa anÄ• patti. sesaá¹ƒ uttÄ• namevÄ• ti.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

nikkaá¸• á¸• hanasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ•

<129> aá¹-á¹-hamasikkhÄ• pade --- __uparivehÄ• sakuá¹-iyÄ• _ti upari acchannatalÄ• ya d
tibhÅ«mikÄ• dikuá¹-iyÄ• vÄ• . __maÃ±caá¹ƒ sahasÄ• abhinisÄ«dÄ«_ti maÃ±caá¹ƒ sahasÄ
ajjhottharitvÄ• nisÄ«di. bhummatthe vÄ• etaá¹ƒ upayogavacanaá¹ƒ; maÃ±ce nisÄ«dÄ«ti a
pana padasobhanatthaá¹ƒ upasaggamattameva. __nippatitvÄ• _ti nipatitvÄ• nikkhamitvÄ•
Ä• á¹‡Ä«pi na dinnÄ• , tasmÄ• nikkhanto. __vissaramakÄ• sÄ«_ti virÅ«paá¹ƒ Ä• turassara

<131> __vehÄ• sakuá¹-i nÄ• ma majjhimassa purisassa asÄ«saghaá¹-á¹-Ä• _ti yÄ• pamÄ•

sabbaheá¹-á¹-himÄ• hi tulÄ• hi sÄ«saá¹ƒ na ghaá¹-á¹-eti, etena idha adhippetÄ• vehÄ• sak
vehÄ• sakuá¹-ilakkhaá¹‡aá¹ƒ. yÄ• hi kÄ• ci upari acchinnatalÄ• dvibhÅ«mikÄ• kuá¹-i tibhÅ
vÄ• ``vehÄ• sakuá¹-Ä«â€™â€™ ti vuccati. idha pana asÄ«saghaá¹-á¹-Ä• adhippetÄ• . abh
vuttanayeneva payogavasena Ä• pattibhedo veditabbo.

<133> __avehÄ• sakuá¹-iyÄ• _ti bhÅ«miyaá¹ƒ katapaá¹‡á¹‡asÄ• lÄ• dÄ«su anÄ• patti. na h
parassa pÄ«á¸·Ä• kÄ• tuá¹ƒ. __sÄ«saghaá¹-á¹-Ä• yÄ• _ti yÄ• yaá¹ƒ sÄ«saghaá¹-á¹-Ä• hot
sakkÄ• tattha heá¹-á¹-hÄ• pÄ• sÄ• de anoá¹‡atena vicarituá¹ƒ, tasmÄ• asaÃ±caraá¹‡aá¹-á
bhavissati \Be 49/. __heá¹-á¹-hÄ• aparibhogaá¹ƒ hotÄ«_ti yassÄ• heá¹-á¹-hÄ• dabbasamb
nikkhittattÄ• aparibhogaá¹ƒ hoti, tatthÄ• pi anÄ• patti. __padarasaÃ±citaá¹ƒ hotÄ«_ti yassÄ
dÄ• ruphalakehi vÄ• ghanasanthataá¹ƒ hoti, sudhÄ• diparikammakataá¹ƒ vÄ• tatthÄ• pi an
dinnÄ• hotÄ«_ti maÃ±capÄ«á¹-hÄ• naá¹ƒ pÄ• dasikhÄ• su Ä• á¹‡Ä« dinnÄ• hoti, yattha ni
tÄ• dise maÃ±capÄ«á¹-he nisÄ«datopi anÄ• patti. __tasmiá¹ƒ á¹-hito_ti Ä• haccapÄ• dake n
á¹-hito upari nÄ• gadantakÄ• dÄ«su laggitakaá¹ƒ cÄ«varaá¹ƒ vÄ• kiÃ±ci vÄ• gaá¹‡hÄ• ti v
tassÄ• pi anÄ• patti. sesaá¹ƒ uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato
samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ
ticittaá¹ƒ, tivedananti.

vehÄ• sakuá¹-isikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<135> navamasikkhÄ• pade --- __yÄ• va dvÄ• rakosÄ• _ti ettha dvÄ• rakoso nÄ• ma piá¹-á
kavÄ• á¹-avitthÄ• rappamÄ• á¹‡o okÄ• so. mahÄ• paccariyaá¹ƒ pana ``dvÄ• rabÄ• hato pa
hatthoâ€™â€™ ti vuttaá¹ƒ. kurundiyaá¹ƒ pana ``dvÄ• rassa ubhosu passesu kavÄ• á¹-appa
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``kavÄ• á¹-aá¹ƒ nÄ• ma diyaá¸• á¸• hahatthampi hoti dvihatth
aá¸• á¸• hateyyahatthampÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ suvuttaá¹ƒ. tadeva hi sandhÄ• ya bh
``piá¹-á¹-hasaá¹…ghÄ• á¹-assa samantÄ• hatthapÄ• sÄ• â€™â€™ ti ayaá¹ƒ ukkaá¹-á¹-han
__aggaá¸·aá¹-á¹-hapanÄ• yÄ• _ti sakavÄ• á¹-akadvÄ• rabandhaá¹-á¹-hapanÄ• ya; sakavÄ•
niccalabhÄ• vatthÄ• yÄ• ti attho. dvÄ• raá¹-á¹-hapanÄ• yÄ• ti idampi hi padabhÄ• janaá¹ƒ in
bhÄ• sitaá¹ƒ. ayaá¹ƒ panettha adhippÄ• yo --- kavÄ• á¹-aÃ±hi lahuparivaá¹-á¹-akaá¹ƒ vivara
Ä• hanati, pidahanakÄ• le dvÄ• rabandhaá¹ƒ. tena Ä• hananena bhitti \Ee IV 784/ kampati,
calitvÄ• sithilÄ• vÄ• hoti patati vÄ• . tenÄ• ha bhagavÄ• ``yÄ• va dvÄ• rakosÄ• aggaá¸·a
tattha kiÃ±cÄ• pi ``idaá¹ƒ nÄ• ma kattabbaâ€™â€™ nti \Ne 44/ neva mÄ• tikÄ• yaá¹ƒ na pa
aá¹-á¹-huppattiyaá¹ƒ pana ``punappunaá¹ƒ chÄ• dÄ• pesi punappunaá¹ƒ lepÄ• pesÄ«â€™â
dvÄ• rakosÄ• aggaá¸·aá¹-á¹-hapanÄ• ya punappunaá¹ƒ limpitabbo vÄ• lepÄ• petabbo vÄ•

yaá¹ƒ \Be 50/ pana padabhÄ• jane ``piá¹-á¹-hasaá¹…ghÄ• á¹-assa samantÄ• hatthapÄ• sÄ

yassa vemajjhe dvÄ• raá¹ƒ hoti, uparibhÄ• ge uccÄ• bhitti, tassa tÄ«su disÄ• su samantÄ•
hoti, khuddakassa vihÄ• rassa dvÄ«su disÄ• su upacÄ• ro hoti. tatrÄ• pi yaá¹ƒ bhittiá¹ƒ viva
kavÄ• á¹-aá¹ƒ Ä• hanati, sÄ• aparipÅ«raupacÄ• rÄ• pi hoti. ukkaá¹-á¹-haparicchedena pan
hatthapÄ• sÄ• dvÄ• rassa niccalabhÄ• vatthÄ• ya lepo anuÃ±Ã±Ä• to. sace panassa dvÄ•
atthi, tampi limpituá¹ƒ vaá¹-á¹-ati. __Ä• lokasandhiparikammÄ• yÄ• _ti ettha __Ä• lokasandh
vÄ• tapÄ• nakavÄ• á¹-akÄ• vuccanti, tepi vivaraá¹‡akÄ• le vidatthimattampi atirekampi bhit
upacÄ• ro panettha sabbadisÄ• su labbhati, tasmÄ• sabbadisÄ• su kavÄ• á¹-avitthÄ• rappa
Ä• lokasandhiparikammatthÄ• ya limpitabbo vÄ• lepÄ• petabbo vÄ• ti ayamettha adhippÄ•

__setavaá¹‡á¹‡a_ntiÄ• dikaá¹ƒ na mÄ• tikÄ• ya padabhÄ• janaá¹ƒ. iminÄ• hi vihÄ• rassa b
natthÄ«ti padabhÄ• janeyeva anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• sabbametaá¹ƒ yathÄ• sukhaá¹ƒ ka

evaá¹ƒ lepakamme yaá¹ƒ kattabbaá¹ƒ, taá¹ƒ dassetvÄ• puna chadane kattabbaá¹ƒ dassetu
``dvatticchadanassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __dvatticchadanassa pariyÄ• ya_nt
dvattipariyÄ• yaá¹ƒ; pariyÄ• yo vuccati parikkhepo, parikkhepadvayaá¹ƒ vÄ• parikkhepatta
adhiá¹-á¹-hÄ• tabbanti attho. __appaharite á¹-hitenÄ• _ti aharite á¹-hitena. __harita_nti cetth
sattadhaÃ±Ã±abhedaá¹ƒ pubbaá¹‡á¹‡aá¹ƒ muggamÄ• satilakulatthaalÄ• bukumbhaá¹‡á¹ƒ
adhippetaá¹ƒ. tenevÄ• ha --- ``haritaá¹ƒ nÄ• ma pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡aâ€™â€™ n

__sace harite á¹-hito_ \Ee IV 785/ __adhiá¹-á¹-hÄ• ti, Ä• patti dukkaá¹-assÄ• _ti ettha pana
vuttaá¹ƒ bÄ«jaá¹ƒ na tÄ• va sampajjati, vasse vÄ• pana patite sampajjissati, tampi haritasa
gacchati. tasmÄ• evarÅ«pe khettepi á¹-hitena na adhiá¹-á¹-hÄ• tabbaá¹ƒ, ahariteyeva á¹-hit
adhiá¹-á¹-hÄ• tabbaá¹ƒ. tatrÄ• pi ayaá¹ƒ paricchedo, piá¹-á¹-hivaá¹ƒsassa vÄ• kÅ«á¹-Ä• gÄ
upari thupikÄ• ya vÄ• passe nisinno chadanamukhavaá¹-á¹-iantena olokento yasmiá¹ƒ bhÅ
passati, yasmiÃ±ca bhÅ«mibhÄ• ge \Ne 45/ á¹-hito, taá¹ƒ upari nisinnakaá¹ƒ passati, tasmiá
adhiá¹-á¹-hÄ• tabbaá¹ƒ. tassa anto aharitepi á¹-hatvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ na labbhati. kas
patantassa ayaá¹ƒ patanokÄ• soti.

<136> __maggena chÄ• dentassÄ• _ti ettha maggena chÄ• danaá¹ƒ nÄ• ma aparikkhipitvÄ
iá¹-á¹-hakasilÄ• sudhÄ• hi labbhati. __dve magge adhiá¹-á¹-hahitvÄ• _ti dve maggÄ• sace
apanetvÄ• pi punappunaá¹ƒ chÄ• detuá¹ƒ labbhati, tasmÄ• yathÄ• icchati; tathÄ• dve ma
tatiyaá¹ƒmaggaá¹ƒ ``idÄ• ni evaá¹ƒ chÄ• dehÄ«â€™â€™ ti Ä• á¹‡Ä• petvÄ• pakkamitabba
parikkhepena. evaá¹ƒchadanaá¹ƒ pana tiá¹‡apaá¹‡á¹‡ehi labbhati. tasmÄ• idhÄ• pi yathÄ•
pariyÄ• ye adhiá¹-á¹-hahitvÄ• tatiyaá¹ƒ pariyÄ• yaá¹ƒ ``idÄ• ni evaá¹ƒ chÄ• dehÄ«â€™â€™
pakkamitabbaá¹ƒ. sace na pakkamati, tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ. sabbampi cetaá
veditabbaá¹ƒ. uparÅ«paricchanno hi vihÄ• ro ciraá¹ƒ anovassako hotÄ«ti maÃ±Ã±amÄ• nÄ
ce uttari_nti tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vÄ• pariyÄ• yÄ• naá¹ƒ vÄ• upari catutthe magge v

<137> __karaá¸·e karaá¸·e_ti tiá¹‡amuá¹-á¹-hiyaá¹ƒ tiá¹‡amuá¹-á¹-hiyaá¹ƒ. sesamettha uttÄ
chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attiv
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

mahallakavihÄ• rasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<140> dasamasikkhÄ• pade --- __jÄ• naá¹ƒ sappÄ• á¹‡aka_nti sappÄ• á¹‡akaá¹ƒ etanti ya
__siÃ±ceyya vÄ• siÃ±cÄ• peyya vÄ• _ti tena \Ee IV 786/ udakena sayaá¹ƒ vÄ• siÃ±ceyya,
Ä• á¹‡Ä• petvÄ• siÃ±cÄ• peyya. pÄ• á¸·iyaá¹ƒ pana ``siÃ±ceyyÄ• ti sayaá¹ƒ siÃ±catÄ«â€™
vacanÄ• naá¹ƒ attho pubbe vuttanayeneva veditabbo.

tattha dhÄ• raá¹ƒ avicchinditvÄ• siÃ±cantassa ekasmiá¹ƒ udakaghaá¹-e ekÄ• va Ä• patti. e
dhÄ• raá¹ƒ vicchindantassa pana payoge payoge Ä• patti \Be 52/. mÄ• tikaá¹ƒ sammukhaá
sandatu, ekÄ• va Ä• patti. sace tattha tattha bandhitvÄ• aÃ±Ã±ato aÃ±Ã±ato neti, payoge \
sakaá¹-abhÄ• ramattaÃ±cepi tiá¹‡aá¹ƒ ekapayogena udake pakkhipati, ekÄ• va Ä• patti. ek
paá¹‡á¹‡aá¹ƒ vÄ• pakkhipantassa payoge payoge Ä• patti. mattikÄ• yapi aÃ±Ã±esupi kaá¹
nayo. idaá¹ƒ pana mahÄ• udakaá¹ƒ sandhÄ• ya na vuttaá¹ƒ, yaá¹ƒ tiá¹‡e vÄ• mattikÄ• ya
pariyÄ• dÄ• naá¹ƒ gacchati, Ä• vilaá¹ƒ vÄ• hoti, yattha pÄ• á¹‡akÄ• maranti, tÄ• disaá¹ƒ u
vuttanti veditabbaá¹ƒ. sesamettha uttÄ• namevÄ• ti.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamma

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena senÄ• sanavaggo dutiyo.

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

141-144__._ bhikkhunivaggassa paá¹-hamasikkhÄ• pade --- __lÄ• bhino hontÄ«_ti ettha na
denti, na dÄ• penti, mahÄ• kulehi pabbajitÄ• pana kuladhÄ«taro attano santikaá¹ƒ Ä• gatÄ
Ã±Ä• timanussÄ• naá¹ƒ ``kuto ayye ovÄ• daá¹ƒ uddesaá¹ƒ paripucchaá¹ƒ labhathÄ• â€™â
ca asuko ca thero ovadatÄ«â€™â€™ ti asÄ«timahÄ• sÄ• vake uddisitvÄ• kathÄ• nusÄ• re

sÄ«lasutÄ• cÄ• rajÄ• tigottÄ• dibhedaá¹ƒ vijjamÄ• naguá¹‡aá¹ƒ kathayanti. evarÅ«pÄ• hi v
vaá¹-á¹-anti. tato pasannacittÄ• manussÄ• therÄ• naá¹ƒ cÄ«varÄ• dibhedaá¹ƒ mahantaá¹ƒ
abhihariá¹ƒsu. tena vuttaá¹ƒ --- ``lÄ• bhino honti cÄ«vara ... pe ... parikkhÄ• rÄ• naâ€™â€™

__bhikkhuniyo_ \Be 53/ __upasaá¹…kamitvÄ• _ti tesaá¹ƒ kira santike tÄ• su ekÄ• bhikkhun
lÄ• bhataá¹‡hÄ• ya pana Ä• kaá¸• á¸• hiyamÄ• nahadayÄ• tÄ• saá¹ƒ upassayaá¹ƒ agamaa
vuttaá¹ƒ --- ``bhikkhuniyo upasaá¹…kamitvÄ• â€™â€™ ti. tÄ• pi bhikkhuniyo calacittatÄ• ya
akaá¹ƒsuyeva \Ne 47/. tena vuttaá¹ƒ --- ``atha kho tÄ• bhikkhuniyo ... pe ... nisÄ«diá¹ƒsÅ«â
__tiracchÄ• nakatha_nti saggamaggagamanepi tiracchÄ• nabhÅ«taá¹ƒ rÄ• jakathÄ• dimane
__iddho_ti samiddho, sahitattho gambhÄ«ro bahuraso lakkhaá¹‡apaá¹-ivedhasaá¹ƒyuttoti a

145-147__._ __anujÄ• nÄ• mi bhikkhave_ti ettha yasmÄ• te bhikkhÅ« ``mÄ• tumhe bhikkh
ovaditthÄ• â€™â€™ ti vuccamÄ• nÄ• adiá¹-á¹-hasaccattÄ• tathÄ• gate Ä• ghÄ• taá¹ƒ ban
bhaveyyuá¹ƒ, tasmÄ• nesaá¹ƒ taá¹ƒ apÄ• yupagataá¹ƒ pariharanto bhagavÄ• aÃ±Ã±eneva
paribÄ• hire kattukÄ• mo imaá¹ƒ bhikkhunovÄ• dakasammutiá¹ƒ anujÄ• nÄ«ti veditabbo. ev
kattukÄ• matÄ• ya anujÄ• nitvÄ• parato karontova __ ``anujÄ• nÄ• mi bhikkhave aá¹-á¹-hal
_ntiÄ• dimÄ• ha. imÄ• ni hi aá¹-á¹-haá¹…gÄ• ni chabbaggiyÄ• naá¹ƒ supinantenapi na bhÅ«

tattha sÄ«lamassa atthÄ«ti __sÄ«lavÄ• _. idÄ• ni yaÃ±ca taá¹ƒ sÄ«laá¹ƒ, yathÄ• ca taá¹ƒ t
taá¹ƒ dassento __ ``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ _tiÄ• dimÄ• ha. tattha pÄ• t
pÄ• timokkhasaá¹ƒvaro. pÄ• timokkhasaá¹ƒvarena saá¹ƒvuto samannÄ• gatoti __pÄ• timok

__viharatÄ«_ti vattati. vuttaÃ±hetaá¹ƒ vibhaá¹…ge ---

``pÄ• timokkhanti sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä• di caraá¹‡aá¹ƒ saá¹ƒyamo saá¹ƒvaro mokkhaá
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• ; saá¹ƒvaroti kÄ• yiko avÄ«tikkamo vÄ• cas
kÄ• yikavÄ• casiko avÄ«tikkamo. saá¹ƒvutoti iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hoti s
upapanno samupapanno sampanno samannÄ• gato, tena vuccati `pÄ• timokkhasaá¹ƒvaras
iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati, tena vuccati `viharatÄ«â€™â€™ â€™ ti \
511-512).

__Ä• cÄ• ragocarasampanno_ti \Be 54/ micchÄ• jÄ«vapaá¹-isedhakena na veá¸·udÄ• nÄ• c
vesiyÄ• diagocaraá¹ƒ pahÄ• ya saddhÄ• sampannakulÄ• dinÄ• ca gocarena sampanno. __
bhayadassÄ• vÄ«_ti appamattakesu vajjesu bhayadassÄ• vÄ«, tÄ• ni vajjÄ• ni bhayato das
__samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti adhisÄ«lasikkhÄ• dibhÄ• vena tidhÄ• á¹-hites
sikkhÄ• padaá¹ƒ samÄ• dÄ• ya sammÄ• Ä• dÄ• ya sÄ• dhukaá¹ƒ gahetvÄ• avijahanto sik
saá¹…khepo, vitthÄ• ro pana yo icchati, tena visuddhimaggato gahetabbo.

bahu sutamassÄ• ti __bahussuto_. sutaá¹ƒ dhÄ• retÄ«ti __sutadharo; _ yadassa taá¹ƒ bahu
sutamattameva; atha kho naá¹ƒ dhÄ• retÄ«ti attho. maÃ±jÅ«sÄ• yaá¹ƒ viya ratanaá¹ƒ sutaá
__sutasannicayo_. etena yaá¹ƒ so sutaá¹ƒ dhÄ• reti, tassa maÃ±jÅ«sÄ• ya gopetvÄ• sanni
cirakÄ• lenÄ• pi avinÄ• sanaá¹ƒ dasseti. idÄ• ni taá¹ƒ sutaá¹ƒ sarÅ«pato dassento __ ``ye t
_tiÄ• dimÄ• ha, taá¹ƒ veraÃ±jakaá¹‡á¸• e vuttanayameva. idaá¹ƒ panettha nigamanaá¹ƒ ---
bahussutÄ• honti, tasmÄ• bahussuto. dhÄ• tÄ• , tasmÄ• sutadharo. vacasÄ• paricitÄ• m
diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; tasmÄ• sutasannicayo. tattha __vacasÄ• paricitÄ• _ti vÄ•
__manasÄ• nupekkhitÄ• _ti manasÄ• anupekkhitÄ• , Ä• vajjantassa dÄ«pasahassena obh
__diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• _ti atthato ca kÄ• raá¹‡ato ca paÃ±Ã±Ä• ya suá¹-á¹-hu pa
supaccakkhakatÄ• honti.

ayaá¹ƒ pana bahussuto nÄ• ma tividho hoti --- nissayamuccanako, parisupaá¹-á¹-hÄ• pako,
tattha __nissayamuccanakena_ upasampadÄ• ya paÃ±cavassena sabbantimena paricched
vÄ• cuggatÄ• kÄ• tabbÄ• pakkhadivasesu dhammasÄ• vanatthÄ• ya suttantato cattÄ• ro b
\Ee IV 789/ parikathanatthÄ• ya andhakavindamahÄ• rÄ• hulovÄ• daambaá¹-á¹-hasadiso el
saá¹…ghabhattamaá¹…galÄ• maá¹…galesu anumodanatthÄ• ya tisso anumodanÄ• , uposa
kammÄ• kammavinicchayo \Be 55/, samaá¹‡adhammakaraá¹‡atthaá¹ƒ samÄ• dhivasena vA
arahattapariyosÄ• namekaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, ettakaá¹ƒ uggahetabbaá¹ƒ. ettÄ• vat
cÄ• tuddiso, yattha katthaci attano issariyena vasituá¹ƒ labhati.

__parisupaá¹-á¹-hÄ• pakena_ upasampadÄ• ya dasavassena sabbantimena paricchedena
dve vibhaá¹…gÄ• paguá¹‡Ä• vÄ• cuggatÄ• kÄ• tabbÄ• , asakkontena tÄ«hi janehi saddhi
kÄ• tabbÄ• , kammÄ• kammaÃ±ca khandhakavattaÃ±ca uggahetabbaá¹ƒ. parisÄ• ya pana
majjhimabhÄ• á¹‡ako hoti mÅ«lapaá¹‡á¹‡Ä• sako uggahetabbo, dÄ«ghabhÄ• á¹‡akena ma
heá¹-á¹-himÄ• vÄ• tayo vaggÄ• mahÄ• vaggo vÄ• , aá¹…guttarabhÄ• á¹‡akena heá¹-á¹-h
upaá¸• á¸• hanikÄ• yo uggahetabbo, asakkontena tikanipÄ• tato paá¹-á¹-hÄ• ya heá¹-á¹-hÄ•
mahÄ• paccariyaá¹ƒ pana ``ekaá¹ƒ uggaá¹‡hantena catukkanipÄ• taá¹ƒ vÄ• paÃ±cakanipÄ
vaá¹-á¹-atÄ«â€™â€™ ti \Ne 49/ vuttaá¹ƒ. jÄ• takabhÄ• á¹‡akena sÄ• á¹-á¹-hakathaá¹ƒ jÄ• t
tato oraá¹ƒ na vaá¹-á¹-ati. dhammapadampi saha vatthunÄ• uggahetuá¹ƒ vaá¹-á¹-atÄ«ti ma
vuttaá¹ƒ. tato tato samuccayaá¹ƒ katvÄ• mÅ«lapaá¹‡á¹‡Ä• sakamattaá¹ƒ vaá¹-á¹-ati, na va
vaá¹-á¹-atÄ«â€™â€™ ti kurundaá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittaá¹ƒ, itarÄ• su vicÄ• raá¹‡
abhidhamme kiÃ±ci uggahetabbanti na vuttaá¹ƒ. yassa pana sÄ• á¹-á¹-hakathampi vinayapi
abhidhammapiá¹-akaÃ±ca paguá¹‡aá¹ƒ, suttante ca vuttappakÄ• ro gantho natthi, parisaá¹ƒ
labhati. yena pana suttantato vinayato ca vuttappamÄ• á¹‡o gantho uggahito, ayaá¹ƒ parisu
bahussuto hoti disÄ• pÄ• mokkho yenakÄ• maá¹…gamo, parisaá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ la

__bhikkhunovÄ• dakena_ \Ee IV 790/ pana sÄ• á¹-á¹-hakathÄ• ni tÄ«á¹‡i piá¹-akÄ• ni ugga
catÅ«su nikÄ• yesu ekassa aá¹-á¹-hakathÄ• paguá¹‡Ä• kÄ• tabbÄ• , ekanikÄ• yena hi ses

kathetuá¹ƒ sakkhissati. sattasu pakaraá¹‡esu catuppakaraá¹‡assa aá¹-á¹-hakathÄ• paguá¹
laddhanayena hi sesapakaraá¹‡esu paÃ±haá¹ƒ kathetuá¹ƒ sakkhissati. vinayapiá¹-akaá¹ƒ p
nÄ• nÄ• kÄ• raá¹‡aá¹ƒ, tasmÄ• taá¹ƒ saddhiá¹ƒ aá¹-á¹-hakathÄ• ya paguá¹‡aá¹ƒ kÄ• tabba
bhikkhunovÄ• dako bahussuto nÄ• ma hotÄ«ti.

__ubhayÄ• ni_ \Be 56/ __kho panassÄ• _tiÄ• di pana yasmÄ• aÃ±Ã±asmiá¹ƒ sakale navaá
sÄ• á¹-á¹-hakathaá¹ƒ vinayapiá¹-akaá¹ƒ vinÄ• na vaá¹-á¹-atiyeva, tasmÄ• visuá¹ƒ vuttaá¹ƒ
__vitthÄ• renÄ• _ti ubhatovibhaá¹…gena saddhiá¹ƒ. __svÄ• gatÄ• nÄ«_ti suá¹-á¹-hu Ä• gat
svÄ• gatÄ• ni honti, taá¹ƒ dassetuá¹ƒ __ ``suvibhattÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
suá¹-á¹-hu vibhattÄ• ni padapaccÄ• bhaá¹-á¹-hasaá¹…karadosavirahitÄ• ni. __suppavattÄ«
vÄ• cuggatÄ• ni. __suvinicchitÄ• ni suttaso_ti khandhakaparivÄ• rato Ä• haritabbasuttavase
vinicchitÄ• ni. __anubyaÃ±janaso_ti akkharapadapÄ• ripÅ«riyÄ• ca suvinicchitÄ• ni akhaá¹
aviparÄ«takkharÄ• ni. etena aá¹-á¹-hakathÄ• dÄ«pitÄ• , aá¹-á¹-hakathÄ• to hi esa vinicchay

__kalyÄ• á¹‡avÄ• co_ti sithiladhanitÄ• dÄ«naá¹ƒ yathÄ• vidhÄ• navacanena parimaá¹‡á¸• a
vÄ• cÄ• ya samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä• paniyÄ• .
madhurassaro, mÄ• tugÄ• mo hi sarasampattirato, tasmÄ• parimaá¹‡á¸• alapadabyaÃ±jana
sarasampattirahitaá¹ƒ hÄ«á¸·eti. __yebhuyyena bhikkhunÄ«naá¹ƒ piyo hoti manÄ• po_ti sab
dullabho, bahutarÄ• naá¹ƒ pana paá¹‡á¸• itÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ sÄ«lÄ• cÄ• rasampa
manavaá¸• á¸• hanako. __paá¹-ibalo hoti bhikkhuniyo ovaditu_nti suttaÃ±ca kÄ• raá¹‡aÃ±ca
vaá¹-á¹-abhayena tajjetvÄ• \Ne 50/ bhikkhuniyo ovadituá¹ƒ tÄ• disaá¹ƒ dhammaá¹ƒ desetua
__kÄ• sÄ• yavatthavasanÄ• yÄ• _ti kÄ• sÄ• yavatthanivatthÄ• ya. __garudhamma_nti gihik
kÄ• yasaá¹ƒsaggaá¹ƒ \Ee IV 791/ vÄ• sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«su methunadhammaa
mÄ• tugÄ• mo hi pubbe katamanussaranto saá¹ƒvare á¹-hitassÄ• pi dhammadesanÄ• ya gA
tasmiyeva asaddhamme cittaá¹ƒ uppÄ• deti. __vÄ«sativasso vÄ• _ti upasampadÄ• ya vÄ«s
vÄ• . evarÅ«po hi visabhÄ• gehi vatthÅ«hi punappunaá¹ƒ samÄ• gacchantopi daharo viya s
pÄ• puá¹‡Ä• ti, attano vayaá¹ƒ paccavekkhitvÄ• ayuttaá¹-á¹-hÄ• ne chandarÄ• gaá¹ƒ vinetu
vuttaá¹ƒ --- ``vÄ«sativasso vÄ• hoti atirekavÄ«sativasso vÄ• â€™â€™ ti.

ettha \Be 57/ ca ``sÄ«lavÄ• â€™â€™ tiÄ• di ekamaá¹…gaá¹ƒ, ``bahussuto hotÄ«â€™â€™
kho panassÄ• â€™â€™ tiÄ• di tatiyaá¹ƒ, ``kalyÄ• á¹‡avÄ• co hoti kalyÄ• á¹‡avÄ• kkaraá¹‡
``yebhuyyena bhikkhunÄ«naá¹ƒ piyo hoti manÄ• poâ€™â€™ ti paÃ±camaá¹ƒ, ``paá¹-ibalo h
ovadituâ€™â€™ nti chaá¹-á¹-haá¹ƒ, ``na kho panetaâ€™â€™ ntiÄ• di sattamaá¹ƒ, ``vÄ«sat
aá¹-á¹-hamanti veditabbaá¹ƒ.

<148> __Ã±atticatutthenÄ• _ti pubbe vatthusmiá¹ƒ vutteneva. __garudhammehÄ«_ti garuke
gÄ• ravaá¹ƒ katvÄ• bhikkhunÄ«hi sampaá¹-icchitabbattÄ• garudhammÄ• ti vuccanti. __eka
bhikkhunÄ«naá¹ƒ santike ekatoupasampannÄ• ya, yo garudhammena ovadati, tassa dukka

santike upasampannÄ• ya pana yathÄ• vatthukameva.

<149> __pariveá¹‡aá¹ƒ sammajjitvÄ• _ti sace pÄ• to asammaá¹-á¹-haá¹ƒ sammaá¹-á¹-hamp
tiá¹‡apaá¹‡á¹‡Ä• dÄ«hi uklÄ• paá¹ƒ pÄ• dappahÄ• rehi ca vikiá¹‡á¹‡avÄ• likaá¹ƒ jÄ• taá¹ƒ,
asammaá¹-á¹-haÃ±hi taá¹ƒ disvÄ• ``ayyo attano nissitake daharabhikkhÅ«pi vattapaá¹-ipatt
dhammaá¹ƒyeva kathetÄ«â€™â€™ ti tÄ• bhikkhuniyo asotukÄ• mÄ• viya bhaveyyuá¹ƒ. te
``pariveá¹‡aá¹ƒ sammajjitvÄ• â€™â€™ ti. antogÄ• mato pana bhikkhuniyo Ä• gacchantiyo p
honti, tÄ• pÄ• nÄ«yaÃ±ca hatthapÄ• damukhasÄ«talakaraá¹‡aÃ±ca paccÄ• sÄ«santi, tasm
agÄ• ravaá¹ƒ janetvÄ• asotukÄ• mÄ• pi honti \Ee IV 792/. tena vuttaá¹ƒ --- __ ``pÄ• nÄ«ya
upaá¹-á¹-hapetvÄ• â€™â€™ _ti.

__Ä• sana_nti nÄ«capÄ«á¹-hakaphalakataá¹-á¹-ikakaá¹-asÄ• rakÄ• dibhedaá¹ƒ antamaso s
tÄ• saá¹ƒ Ä• sanaá¹ƒ \Ne 51/ bhavissatÄ«â€™â€™ ti evaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• .
dhammadesanÄ• pattimocanatthaá¹ƒ pana dutiyo icchitabbo. tena vuttaá¹ƒ --- __ ``dutiyaá¹
nisÄ«ditabba_â€™â€™ nti. __nisÄ«ditabba_nti na vihÄ• rapaccante, atha kho vihÄ• ramajjh
bhojanasÄ• lÄ• ya vÄ• dvÄ• re sabbesaá¹ƒ osaraá¹‡aá¹-á¹-hÄ• ne nisÄ«ditabbaá¹ƒ. __san
Ä• gatatthÄ• ti attho. __vattantÄ«_ti Ä• gacchanti; paguá¹‡Ä• vÄ• cuggatÄ• ti attho. __niyy
__osÄ• retabbo_ti pÄ• á¸·i vattabbÄ• . __vassasatÅ«pasampannÄ• yÄ• _tiÄ• di vattabbapÄ

tattha \Be 58/ __sÄ• mÄ«cikamma_nti maggasampadÄ• nabÄ«janapÄ• nÄ«yÄ• pucchanÄ•
ca bhikkhuniyÄ• bhikkhussa abhivÄ• danaá¹ƒ nÄ• ma antogÄ• me vÄ• bahigÄ• me vÄ• a
antaraghare vÄ• rathikÄ• ya vÄ• antamaso rÄ• jussÄ• raá¹‡Ä• yapi vattamÄ• nÄ• ya deve
bhÅ«miyÄ• chattapattahatthÄ• yapi hatthiassÄ• dÄ«hi anubaddhÄ• yapi kÄ• tabbameva. e
bhikkhÄ• cÄ• raá¹ƒ pavisante disvÄ• ekasmiá¹ƒ á¹-hÄ• ne ``vandÄ• mi ayyÄ• â€™â€™ ti v
antarantarÄ• dvÄ• dasahatthe muÃ±citvÄ• gacchanti, visuá¹ƒ visuá¹ƒ vanditabbÄ• . mahÄ
ekasmiá¹ƒyeva á¹-hÄ• ne vandituá¹ƒ vaá¹-á¹-ati. esa nayo aÃ±jalikammepi. yattha katthaci n
paccuá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ, tassa tassa sÄ• mÄ«cikammassa anurÅ«pe padese ca
kÄ• tabbaá¹ƒ.

__sakkatvÄ• _ti yathÄ• kato sukato hoti, evaá¹ƒ katvÄ• . __garuá¹ƒkatvÄ• _ti tattha gÄ• rav
__mÄ• netvÄ• _ti manena piyaá¹ƒ katvÄ• . __pÅ«jetvÄ• _ti imesaá¹ƒyeva tiá¹‡á¹‡aá¹ƒ kicc
pÅ«jetvÄ• . __anatikkamanÄ«yo_ti na atikkamitabbo.

__abhikkhuke Ä• vÄ• se_ti ettha sace bhikkhunupassayato aá¸• á¸• hayojanabbhantare ovÄ
vasanti, ayaá¹ƒ abhikkhuko \Ee IV 793/ Ä• vÄ• so nÄ• ma. ettha vassaá¹ƒ na vasitabbaá¹ƒ.
``abhikkhuko nÄ• ma Ä• vÄ• so na sakkÄ• hoti ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• gan
sakkÄ• tato paraá¹ƒ pacchÄ• bhattaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• Ä• gantuá¹ƒ. sace ta
anicchamÄ• nÄ• bhikkhuniyo Ã±Ä• takÄ• vÄ• upaá¹-á¹-hÄ• kÄ• vÄ• evaá¹ƒvadanti --- ``v

bhikkhÅ« Ä• nessÄ• mÄ• â€™â€™ ti vaá¹-á¹-ati. sace pana vuttappamÄ• á¹‡e padese vass
Ä• gantvÄ• sÄ• khÄ• maá¹‡á¸• apepi ekarattaá¹ƒ vutthÄ• honti; na nimantitÄ• hutvÄ• gan
sabhikkhuko Ä• vÄ• so hoti, ettha vassaá¹ƒ upagantuá¹ƒ vaá¹-á¹-ati. upagacchantÄ«hi ca pa
bhikkhÅ« yÄ• citabbÄ• --- ``mayaá¹ƒ ayyÄ• tumhÄ• kaá¹ƒ ovÄ• dena \Ne 52/ vasissÄ• mÄ
maggena aá¸• á¸• hayojane bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ, tena pana maggena ga
vÄ• brahmacariyantarÄ• yo vÄ• hoti, aÃ±Ã±ena maggena gacchantÄ«naá¹ƒ \Be 59/ atirek
ayaá¹ƒ abhikkhukÄ• vÄ• saá¹-á¹-hÄ• neyeva tiá¹-á¹-hati. sace pana tato gÄ• vutamatte aÃ±
khemaá¹-á¹-hÄ• ne hoti, tÄ• hi bhikkhunÄ«hi tÄ• bhikkhuniyo yÄ• citvÄ• puna gantvÄ• bhi
amhÄ• kaá¹ƒ ujumagge antarÄ• yo atthi, aÃ±Ã±ena maggena atirekaá¸• á¸• hayojanaá¹ƒ ho
amhÄ• kaá¹ƒ upassayato gÄ• vutamatte aÃ±Ã±o bhikkhunupassayo atthi, ayyÄ• naá¹ƒ sant
vasissÄ• mÄ• â€™â€™ ti. tehi bhikkhÅ«hi sampaá¹-icchitabbaá¹ƒ. tato tÄ• hi bhikkhunÄ«hi
Ä• gantvÄ• uposatho kÄ• tabbo, tÄ• vÄ• bhikkhuniyo disvÄ• attano upassayameva gantv

sace pana vassaá¹ƒ upagantukÄ• mÄ• bhikkhÅ« cÄ• tuddase vihÄ• raá¹ƒ Ä• gacchanti, bh
vassaá¹ƒ vasissathÄ• â€™â€™ ti pucchitÄ• ``Ä• mÄ• â€™â€™ ti vatvÄ• puna tÄ• hi ``ten
ovÄ• daá¹ƒ anujÄ«vantiyo vasissÄ• mÄ• â€™â€™ ti vuttÄ• dutiyadivase gÄ• me bhikkhÄ•
sakkÄ• idha vasituâ€™â€™ nti pakkamanti. atha tÄ• bhikkhuniyo uposathadivase vihÄ• ra
passanti, ettha kiá¹ƒ kÄ• tabbanti? yattha bhikkhÅ« vasanti, tattha gantvÄ• pacchimikÄ• ya
upagantabbaá¹ƒ. ``pacchimikÄ• ya vassaá¹ƒ upagantuá¹ƒ Ä• gamissantÄ«â€™â€™ ti vÄ•
\Ee IV 794/ santike ovÄ• dena vasitabbaá¹ƒ. sace pana pacchimikÄ• yapi na keci Ä• gaccha
rÄ• jabhayaá¹ƒ vÄ• corabhayaá¹ƒ vÄ• dubbhikkhaá¹ƒ vÄ• hoti, abhikkhukÄ• vÄ• se vasan
katvÄ• gacchantiyÄ• pi Ä• patti, sÄ• rakkhitabbÄ• . Ä• padÄ• su hi abhikkhuke Ä• vÄ• se v
sace Ä• gantvÄ• vassaá¹ƒ upagatÄ• bhikkhÅ« puna kenaci kÄ• raá¹‡ena pakkamanti, vas
--- ``anÄ• patti vassÅ«pagatÄ• bhikkhÅ« pakkantÄ• vÄ• honti vibbhantÄ• vÄ• kÄ• laá¹…
vÄ• Ä• padÄ• su ummattikÄ• ya Ä• dikammikÄ• yÄ• â€™â€™ ti. pavÄ• rentiyÄ• pana yatt
pavÄ• retabbaá¹ƒ.

__anvaddhamÄ• sa_nti addhamÄ• se addhamÄ• se. __dve dhammÄ• paccÄ• sÄ«sitabbÄ•
__uposathapucchaka_nti uposathapucchanaá¹ƒ, tattha pannarasike uposathe pakkhassa cÄ
terasiyaá¹ƒ gantvÄ• uposatho \Be 60/ pucchitabbo. mahÄ• paccariyaá¹ƒ pana ``pakkhassa
`ayaá¹ƒ uposatho cÄ• tuddasiko pannarasikoâ€™ ti pucchitabbaâ€™â€™ nti vuttaá¹ƒ. upos
ovÄ• datthÄ• ya upasaá¹…kamitabbaá¹ƒ. pÄ• á¹-ipadadivasato pana paá¹-á¹-hÄ• ya dhamm
iti bhagavÄ• aÃ±Ã±assa kammassa okÄ• saá¹ƒ adatvÄ• nirantaraá¹ƒ bhikkhunÄ«naá¹ƒ bh
gamanameva paÃ±Ã±apesi. kasmÄ• ? mandapaÃ±Ã±attÄ• mÄ• tugÄ• massa. mandapaÃ±
dhammasavanaá¹ƒ bahÅ«pakÄ• raá¹ƒ. evaÃ±ca sati ``yaá¹ƒ mayaá¹ƒ jÄ• nÄ• ma, tameva a
mÄ• naá¹ƒ akatvÄ• bhikkhusaá¹…ghaá¹ƒ payirÅ«pÄ• samÄ• nÄ• sÄ• tthikaá¹ƒ pabbajjaá¹
evamakÄ• si. bhikkhuniyopi ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjissÄ• mÄ• â€™â€™ ti sabbÄ
vihÄ• raá¹ƒ upasaá¹…kamiá¹ƒsu. vuttaÃ±hetaá¹ƒ ---

``tena kho pana samayena sabbo bhikkhunisaá¹…gho ovÄ• daá¹ƒ gacchati. manussÄ• ujjh
`jÄ• yÄ• yo imÄ• imesaá¹ƒ, jÄ• riyo imÄ• imesaá¹ƒ, idÄ• nime imÄ• hi saddhiá¹ƒ abhiramis
etamatthaá¹ƒ Ä• rocesuá¹ƒ --- `na, bhikkhave, sabbena bhikkhunisaá¹…ghena ovÄ• do gan
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi bhikkhave catÅ«hi paÃ±cahi bhikkhunÄ«hi \Ee IV 795
punapi tatheva ujjhÄ• yiá¹ƒsu. puna bhagavÄ• `anujÄ• nÄ• mi, bhikkhave, dve tisso bhikkh
gantuâ€™â€™ â€™ nti Ä• ha.

tasmÄ• bhikkhunisaá¹…ghena dve tisso bhikkhuniyo yÄ• citvÄ• pesetabbÄ• --- ``ethayye,
ovÄ• dÅ«pasaá¹…kamanaá¹ƒ yÄ• catha, bhikkhunisaá¹…gho ayyÄ• ... pe ... ovÄ• dÅ«pasa
413). tÄ• hi bhikkhunÄ«hi Ä• rÄ• maá¹ƒ gantabbaá¹ƒ. tato ovÄ• dapaá¹-iggÄ• hakaá¹ƒ ekaá
upasaá¹…kamitvÄ• vanditvÄ• so bhikkhu ekÄ• ya bhikkhuniyÄ• evamassa vacanÄ«yo ``b
bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati, labhatu kira
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. tena bhikkhunÄ• pÄ• timokkhuddesako bhikkhu up
``bhikkhunisaá¹…gho bhante bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kama
bhante bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. pÄ• timokkhuddesaken
bhikkhunovÄ• dako sammatoâ€™â€™ ti. sace hoti koci bhikkhu \Be 61/ bhikkhunovÄ• dako
pÄ• timokkhuddesakena vattabbo ``itthannÄ• mo bhikkhu bhikkhunovÄ• dako sammato, taá
upasaá¹…kamatÅ«â€™â€™ ti.

sace na hoti koci bhikkhu bhikkhunovÄ• dako sammato, pÄ• timokkhuddesakena vattabbo -
ussahati bhikkhuniyo ovadituâ€™â€™ nti. sace koci bhikkhu ussahati bhikkhuniyo ovadituá
aá¹-á¹-hahaá¹…gehi samannÄ• gato, sammannitvÄ• vattabbo --- ``itthannÄ• mo bhikkhu bh
taá¹ƒ bhikkhunisaá¹…gho upasaá¹…kamatÅ«â€™â€™ ti.

sace pana koci na ussahati bhikkhuniyo ovadituá¹ƒ, pÄ• timokkhuddesakena vattabbo --- ``n
bhikkhunovÄ• dako sammato, pÄ• sÄ• dikena bhikkhunisaá¹…gho sampÄ• detÅ«â€™â€™
sikkhattayasaá¹…gahaá¹ƒ sÄ• sanamÄ• rocitaá¹ƒ hoti. tena bhikkhunÄ• ``sÄ• dhÅ«â€™â€
pÄ• á¹-ipade bhikkhunÄ«naá¹ƒ Ä• rocetabbaá¹ƒ. bhikkhunisaá¹…ghenapi tÄ• bhikkhuniyo
pucchatha `kiá¹ƒ \Ee IV 796/ ayya labhati bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€
ayyeâ€™â€™ ti sampaá¹-icchitvÄ• Ä• rÄ• maá¹ƒ gantvÄ• taá¹ƒ bhikkhuá¹ƒ upasaá¹…kam
``kiá¹ƒ ayya labhati bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. tena vattab
bhikkhu bhikkhunovÄ• dako sammato, pÄ• sÄ• dikena bhikkhunisaá¹…gho sampÄ• detÅ«â
ayyÄ• â€™â€™ ti sampaá¹-icchitabbaá¹ƒ. ekato Ä• gatÄ• naá¹ƒ vasena cetaá¹ƒ vuttaá¹ƒ, t
bhikkhuniyÄ• vattabbaÃ±ca sampaá¹-icchitabbaÃ±ca, itarÄ• tassÄ• sahÄ• yikÄ• .

sace pana bhikkhunisaá¹…gho vÄ• bhikkhusaá¹…gho vÄ• na pÅ«rati, ubhayatopi vÄ• gaa
vÄ• hoti, ekÄ• bhikkhunÄ« vÄ• bahÅ«hi bhikkhunupassayehi ovÄ• datthÄ• ya pesitÄ• ho

--- ``bhikkhuniyo ayya bhikkhusaá¹…ghassa pÄ• de vandanti, ovÄ• dÅ«pasaá¹…kamanaÃ±
ayya bhikkhuniyo ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. ``ahaá¹ƒ ayya bhikkhusaá¹…gha
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cÄ• mi, labhÄ• mahaá¹ƒ ayya ovÄ• dÅ«pasaá¹…kama

``bhikkhunisaá¹…gho \Be 62/ ayya ayyÄ• naá¹ƒ pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamana
ayya bhikkhunÄ«saá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. ``bhikkhuniyo ayya ayy
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• canti, labhantu kira ayya bhikkhuniyo ovÄ• dÅ«pasaá¹…
ayya ayyÄ• naá¹ƒ pÄ• de vandÄ• mi, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cÄ• mi, labhÄ• m
ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti.

``bhikkhunisaá¹…gho ayya ayyassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• ca
bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti. ``bhikkhuniyo ayya ayyassa pÄ
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• canti, labhantu kira ayya bhikkhuniyo ovÄ• dÅ«pasaá¹…
ayya ayyassa pÄ• de vandÄ• mi, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cÄ• mi, labhÄ• maha
nti.

``bhikkhunisaá¹…gho ca ayya bhikkhuniyo ca bhikkhunÄ« ca bhikkhusaá¹…ghassa ayyÄ• n
vandanti vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati yÄ• canti yÄ• cati, labhatu kira la
ayya bhikkhunisaá¹…gho ca bhikkhuniyo ca bhikkhunÄ« ca ovÄ• dÅ«pasaá¹…kamanaâ€™

tenapi bhikkhunÄ• uposathakÄ• le evaá¹ƒ vattabbaá¹ƒ --- ``bhikkhuniyo bhante bhikkhusaá
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• canti, labhantu kira bhante bhikkhuniyo ovÄ• dÅ«pasaá
``bhikkhunÄ« bhante bhikkhusaá¹…ghassa pÄ• de \Ee IV 797/ vandati, ovÄ• dÅ«pasaá¹…k
kira bhante bhikkhunÄ« ovÄ• dÅ«pasaá¹…kamanaâ€™â€™ nti.

``bhikkhunisaá¹…gho bhante, bhikkhuniyo bhante, bhikkhunÄ« bhante Ä• yasmantÄ• naá¹ƒ
ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati, labhatu kira bhante bhikkhunÄ« ovÄ• dÅ«pasaá¹…

``bhikkhunisaá¹…gho ca bhante, bhikkhuniyo ca bhikkhunÄ« ca bhikkhusaá¹…ghassa Ä• y
vandanti vandati, ovÄ• dÅ«pasaá¹…kamanaÃ±ca yÄ• cati yÄ• canti yÄ• cati, labhatu kira la
bhante bhikkhunisaá¹…gho ca bhikkhuniyo ca bhikkhunÄ« ca ovÄ• dÅ«pasaá¹…kamanaâ€

pÄ• timokkhuddesakenÄ• pi sace sammato bhikkhu atthi, purimanayeneva taá¹ƒ bhikkhuniy
bhikkhunisaá¹…gho ca bhikkhuniyo ca bhikkhunÄ« ca upasaá¹…kamantu upasaá¹…kamatu
vattabbaá¹ƒ. sace natthi, pÄ• sÄ• dikena \Be 63/ bhikkhunisaá¹…gho ca bhikkhuniyo ca bhi
sampÄ• dentu sampÄ• detÅ«ti vattabbaá¹ƒ.

ovÄ• dapaá¹-iggÄ• hakena pÄ• á¹-ipade paccÄ• haritvÄ• tatheva vattabbaá¹ƒ. ovÄ• daá¹ƒ

á¹-hapetvÄ• aÃ±Ã±o sacepi Ä• raÃ±Ã±ako hoti, appaá¹-iggahetuá¹ƒ na labhati. vuttaÃ±heta

``anujÄ• nÄ• mi \Ne 56/, bhikkhave, á¹-hapetvÄ• bÄ• laá¹ƒ á¹-hapetvÄ• gilÄ• naá¹ƒ á¹-hap
ovÄ• daá¹ƒ gahetuâ€™â€™ nti (Vin II 414).

tattha yo cÄ• tuddasikapannarasikesu vÄ• uposathesu pÄ• á¹-ipade vÄ• gantukÄ• mo, so
gacchantopi aggahetuá¹ƒ na labhati, ``na, bhikkhave, ovÄ• do na gahetabbo, yo na gaá¹‡he
dukkaá¹-assÄ• â€™â€™ ti (Vin II 414) vuttaá¹ƒ Ä• pattiá¹ƒ Ä• pajjatiyeva. ovÄ• daá¹ƒ gahe
anÄ• rocetuá¹ƒ vÄ• pÄ• á¹-ipade bhikkhunÄ«naá¹ƒ apaccÄ• harituá¹ƒ vÄ• na vaá¹-á¹-ati. v
---

``na, bhikkhave, ovÄ• do na Ä• rocetabbo. yo na Ä• roceyya, Ä• patti dukkaá¹-assÄ• â€™â

aparampi vuttaá¹ƒ ---

``na, bhikkhave, ovÄ• do na paccÄ• haritabbo. yo na paccÄ• hareyya, Ä• patti dukkaá¹-ass

tattha Ä• raÃ±Ã±akena paccÄ• haraá¹‡atthaá¹ƒ saá¹…keto kÄ• tabbo. vuttaÃ±hetaá¹ƒ --- ``
Ä• raÃ±Ã±akena bhikkhunÄ• ovÄ• daá¹ƒ gahetuá¹ƒ, saá¹…ketaÃ±ca kÄ• tuá¹ƒ, atra paá¹-i
Ä• raÃ±Ã±ako bhikkhu sace bhikkhunÄ«naá¹ƒ vasanagÄ• me bhikkhaá¹ƒ labhati, tattheva c
Ä• rocetvÄ• gantabbaá¹ƒ. no cassa tattha bhikkhÄ• sulabhÄ• hoti, sÄ• mantagÄ• me carit
gÄ• maá¹ƒ Ä• gamma tatheva kÄ• tabbaá¹ƒ. sace dÅ«raá¹ƒ gantabbaá¹ƒ hoti, saá¹…keto k
nÄ• ma tumhÄ• kaá¹ƒ gÄ• madvÄ• re sabhaá¹ƒ vÄ• maá¹‡á¸• apaá¹ƒ vÄ• rukkhamÅ«laá¹
Ä• gaccheyyÄ• thÄ• â€™â€™ ti \Be 64/. bhikkhunÄ«hi tattha gantabbaá¹ƒ, agantuá¹ƒ na la
``na, bhikkhave, bhikkhuniyÄ• saá¹…ketaá¹ƒ na gantabbaá¹ƒ. yÄ• na gaccheyya, Ä• patti
(Vin II 415).

__ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi pavÄ• retabba_nti ettha bhikkhunÄ«hi cÄ• tuddase at
bhikkhusaá¹…ghe pavÄ• retabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``anujÄ• nÄ• mi \Ne 57/, bhikkhave, ajjatanÄ• ya pavÄ• retvÄ• aparajju bhikkhusaá¹…ghaá
II 427).

bhikkhunikhandhake vuttanayeneva cettha vinicchayo veditabbo. vuttaÃ±hetaá¹ƒ ---

``tena kho pana samayena sabbo bhikkhunisaá¹…gho pavÄ• rento kolÄ• halamakÄ• si. bha
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, ekaá¹ƒ bhikkhuniá¹ƒ byattaá¹ƒ paá¹-ibalaá¹ƒ samr
bhikkhunisaá¹…ghassa atthÄ• ya bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ. evaÃ±ca pana, bhik

paá¹-hamaá¹ƒ bhikkhunÄ« yÄ• citabbÄ• , yÄ• citvÄ• byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• y

``suá¹‡Ä• tu me, ayye saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• ma
sammanneyya bhikkhunisaá¹…ghassa atthÄ• ya bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ. esÄ•

``suá¹‡Ä• tu me, ayye saá¹…gho, saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ sammanneyya
bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya bhikkhuni
bhikkhunisaá¹…ghassa atthÄ• ya bhikkhusaá¹…ghaá¹ƒ \Ee IV 799/ pavÄ• retuá¹ƒ, sÄ• tuá
sÄ• bhÄ• seyya.

``sammatÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« bhikkhunisaá¹…ghassa atthÄ• ya bh
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin II 4

tÄ• ya \Be 65/ sammatÄ• ya bhikkhuniyÄ• bhikkhunisaá¹…ghaá¹ƒ Ä• dÄ• ya bhikkhusaá¹…
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo
bhikkhusaá¹…ghaá¹ƒ pavÄ• reti --- diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• . va
bhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissati. dutiyampi ayya
bhikkhunisaá¹…gho ... pe ... paá¹-ikarissatÄ«â€™â€™ ti.

sace bhikkhunisaá¹…gho na pÅ«rati, ``bhikkhuniyo ayya bhikkhusaá¹…ghaá¹ƒ pavÄ• renti
sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatayya bhikkhusaá¹…gho bhikkhuniyo anukampaá¹ƒ
paá¹-ikarissantÄ«â€™â€™ ti ca, ``ahaá¹ƒ ayya bhikkhusaá¹…ghaá¹ƒ pavÄ• remi --- diá¹-á¹-
parisaá¹…kÄ• ya vÄ• , vadatu maá¹ƒ ayya bhikkhusaá¹…gho anukampaá¹ƒ upÄ• dÄ• ya, p
ti ca evaá¹ƒ tikkhattuá¹ƒ vattabbaá¹ƒ.

sace bhikkhusaá¹…gho na pÅ«rati, ``bhikkhunisaá¹…gho ayyÄ• ayye pavÄ• reti --- diá¹-á¹-
parisaá¹…kÄ• ya vÄ• , vadantayyÄ• bhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya, pa
ca, ``bhikkhunisaá¹…gho ayya ayyaá¹ƒ pavÄ• reti --- diá¹-á¹-hena vÄ• sutena vÄ• parisaá
bhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissatÄ«â€™â€™ ti c
vattabbaá¹ƒ.

ubhinnaá¹ƒ apÄ• ripÅ«riyÄ• ``bhikkhuniyo ayyÄ• ayye pavÄ• renti --- diá¹-á¹-hena vÄ• sut
vÄ• , vadantayyÄ• bhikkhuniyo anukampaá¹ƒ upÄ• dÄ• ya, passantiyo paá¹-ikarissantÄ«â€
ayya ayyaá¹ƒ pavÄ• renti --- diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatayy
upÄ• dÄ• ya, passantiyo paá¹-ikarissantÄ«â€™â€™ ti ca, ``ahaá¹ƒ ayyÄ• ayye pavÄ• remi
vÄ• parisaá¹…kÄ• ya vÄ• , vadantu maá¹ƒ ayyÄ• anukampaá¹ƒ upÄ• dÄ• ya, passantÄ« p
``ahaá¹ƒ ayya ayyaá¹ƒ pavÄ• remi --- diá¹-á¹-hena \Ee IV 800/ vÄ• sutena vÄ• parisaá¹…k
ayyo anukampaá¹ƒ upÄ• dÄ• ya, passantÄ« paá¹-ikarissÄ• mÄ«â€™â€™ ti ca evaá¹ƒ tikkh

mÄ• nattacaraá¹‡aÃ±ca upasampadÄ• pariyesanÄ• ca yathÄ• á¹-hÄ• neyeva Ä• vi bhaviss

__na_ \Be 66/ __bhikkhuniyÄ• kenaci pariyÄ• yenÄ• _ti dasahi vÄ• akkosavatthÅ«hi aÃ±Ã
bhikkhu neva akkositabbo, na paribhÄ• sitabbo, na bhayena tajjetabbo. __ovaá¹-o_ti pihito v
paá¹-ikkhitto. vacanayeva __vacanapatho. anovaá¹-o_ti apihito avÄ• rito appaá¹-ikkhitto. tas
Ä• dhipaccaá¹-á¹-hÄ• ne jeá¹-á¹-hakaá¹-á¹-hÄ• ne á¹-hatvÄ• ``evaá¹ƒ abhikkama, evaá¹ƒ p
nivÄ• sehi, evaá¹ƒ pÄ• rupÄ• hÄ«â€™â€™ ti kenaci pariyÄ• yena neva bhikkhu ovaditabbo
pana disvÄ• ``pubbe mahÄ• therÄ• na evaá¹ƒ abhikkamanti, na paá¹-ikkamanti, na nivÄ• s
Ä«disaá¹ƒ kÄ• sÄ• vampi na dhÄ• renti, na evaá¹ƒ akkhÄ«ni aÃ±jentÄ«â€™â€™ tiÄ• dinÄ•
dassetuá¹ƒ vaá¹-á¹-ati. bhikkhÅ«hi pana ``ayaá¹ƒ vuá¸• á¸• hasamaá¹‡Ä« evaá¹ƒ nivÄ• seti
evaá¹ƒ nivÄ• sehi, mÄ• evaá¹ƒ \Ne 59/ pÄ• rupÄ• hi, mÄ• tilakammapaá¹‡á¹‡akammÄ• dÄ
yathÄ• sukhaá¹ƒ bhikkhuniá¹ƒ ovadituá¹ƒ anusÄ• situá¹ƒ vaá¹-á¹-ati.

__samaggamhayyÄ• ti bhaá¹‡anta_nti ``samaggÄ• amha ayyaâ€™â€™ iti bhaá¹‡antaá¹ƒ
__aÃ±Ã±aá¹ƒ dhammaá¹ƒ bhaá¹‡atÄ«_ti aÃ±Ã±aá¹ƒ suttantaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ•
ovÄ• daá¹ƒ paccÄ• sÄ«santi, tasmÄ• á¹-hapetvÄ• ovÄ• daá¹ƒ aÃ±Ã±aá¹ƒ dhammaá¹ƒ bha
__ovÄ• daá¹ƒ aniyyÄ• detvÄ• _ti eso bhaginiyo ovÄ• doti avatvÄ• .

<150> __adhammakamme_tiÄ• dÄ«su bhikkhunovÄ• dakasammutikammaá¹ƒ kammanti ve
dvinnaá¹ƒ navakÄ• naá¹ƒ vasena aá¹-á¹-hÄ• rasa pÄ• cittiyÄ• ni. dhammakamme dutiyassa
anÄ• patti, sesesu sattarasa dukkaá¹-Ä• ni.

<152> __uddesaá¹ƒ dento_ti aá¹-á¹-hannaá¹ƒ garudhammÄ• naá¹ƒ pÄ• á¸·iá¹ƒ uddisanto. _
tassÄ• yeva paguá¹‡Ä• ya garudhammapÄ• á¸·iyÄ• aá¹-á¹-hakathaá¹ƒ kathentoti attho. __
osÄ• retÄ«_ti evaá¹ƒ vuccamÄ• no aá¹-á¹-hagarudhammapÄ• á¸·iá¹ƒ \Ee IV 801/ osÄ• retÄ
dento, paripucchaá¹ƒ dento, yo ca osÄ• rehÄ«ti vuccamÄ• no aá¹-á¹-ha garudhamme bhaá¹
anÄ• patti. aÃ±Ã±aá¹ƒ dhammaá¹ƒ bhaá¹‡antassa dukkaá¹-ena anÄ• patti. __paÃ±haá¹ƒ pu
kathetÄ«_ti bhikkhunÄ« garudhammanissitaá¹ƒ vÄ• khandhÄ• dinissitaá¹ƒ vÄ• paÃ±haá¹ƒ
katheti, tassÄ• pi \Be 67/ anÄ• patti. __aÃ±Ã±assatthÄ• ya bhaá¹‡anta_nti catuparisatiá¹ƒ d
bhikkhuá¹ƒ upasaá¹…kamitvÄ• bhikkhuniyo suá¹‡anti, tatrÄ• pi bhikkhussa anÄ• patti. __si
sÄ• maá¹‡eriyÄ• _ti etÄ• saá¹ƒ desentassÄ• pi anÄ• patti. sesaá¹ƒ uttÄ• natthameva.

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ --- vÄ• cato ca vÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, kin
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ tive

ovÄ• dasikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ•

<153> dutiyasikkhÄ• pade --- __pariyÄ• yenÄ• _ti vÄ• rena, paá¹-ipÄ• á¹-iyÄ• ti attho. __ad
\Ne 60/, sabbacittÄ• naá¹ƒ adhikena arahattaphalacittena samannÄ• gatassÄ• ti attho. __ap
nappamajjato, appamÄ• dena kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sÄ• taccakiriyÄ• ya samannÄ
__munino_ti ``yo munÄ• ti ubho loke, muni tena pavuccatÄ«â€™â€™ ti (Dhp 269) evaá¹ƒ u
monaá¹ƒ vuccati Ã±Ä• á¹‡aá¹ƒ, tena Ã±Ä• á¹‡ena samannÄ• gatattÄ• vÄ• khÄ«á¹‡Ä• sav
munino. __monapathesu sikkhato_ti arahattaÃ±Ä• á¹‡asaá¹…khÄ• tassa monassa pathesu
sattatiá¹ƒsabodhipakkhiyadhammesu tÄ«su vÄ• sikkhÄ• su sikkhato. idaÃ±ca pubbabhÄ• g
vuttaá¹ƒ, tasmÄ• evaá¹ƒ pubbabhÄ• ge sikkhato imÄ• ya sikkhÄ• ya munibhÄ• vaá¹ƒ patta
daá¹-á¹-habbo. __sokÄ• na bhavanti tÄ• dino_ti tÄ• disassa khÄ«á¹‡Ä• savamunino abbha
iá¹-á¹-haviyogÄ• divatthukÄ• sokÄ• na santi. atha vÄ• __tÄ• dino_ti tÄ• dilakkhaá¹‡asama
munino sokÄ• na bhavantÄ«ti ayamettha attho. __upasantassÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ upa
satÄ«mato_ti sativepullappattattÄ• niccakÄ• laá¹ƒ satiyÄ• avirahitassa \Ee IV 802/. __Ä• k
antalikkhasaá¹…khÄ• te Ä• kÄ• se, na kasiá¹‡ugghÄ• á¹-ime, na pana rÅ«paricchede. __
tiá¹-á¹-hatipÄ«_ti tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ kathaá¹ƒ \Be 68/ sutvÄ• ``imÄ• bhikkhuniyo n
ayaá¹ƒ jÄ• nÄ• tÄ«â€™ ti avamaÃ±Ã±anti, handa dÄ• ni etÄ• saá¹ƒ attano Ä• nubhÄ• vaá¹
dhammabahumÄ• naá¹ƒ uppÄ• detvÄ• abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ
evarÅ«paá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassesi --- ``Ä• kÄ• se antalikkhe caá¹…kamatipi ... p
antaradhÄ• yatipÄ«â€™â€™ ti. tattha __antaradhÄ• yatipÄ«_ti antaradhÄ• yatipi adassana
__taÃ±ceva udÄ• naá¹ƒ bhaá¹‡ati aÃ±Ã±aÃ±ca bahuá¹ƒ buddhavacana_nti thero kira attan
---

``padumaá¹ƒ yathÄ• kokanudaá¹ƒ sugandhaá¹ƒ,

pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ,

tapantamÄ• diccamivantalikkheâ€™â€™ ti || (SN a I 123).

imaá¹ƒ gÄ• thaá¹ƒ uddisÄ• petvÄ• cattÄ• ro mÄ• se sajjhÄ• yi. na ca paguá¹‡aá¹ƒ kattuma
``abhabbo tvaá¹ƒ imasmiá¹ƒ sÄ• saneâ€™â€™ ti vihÄ• rÄ• nikkaá¸• á¸• hÄ• pesi, so rodan
aá¹-á¹-hÄ• si. atha bhagavÄ• buddhacakkhunÄ• veneyyasatte olokento taá¹ƒ disvÄ• vihÄ
viya tassa santikaá¹ƒ gantvÄ• ``cÅ«á¸·apanthaka, kasmÄ• rodasÄ«â€™â€™ ti Ä• ha. so ta
athassa bhagavÄ• suddhaá¹ƒ pilotikakhaá¹‡á¸• aá¹ƒ datvÄ• ``idaá¹ƒ `rajoharaá¹‡aá¹ƒ rajo
parimajjÄ• hÄ«â€™â€™ ti \Ne 61/ Ä• ha. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• atta
nisÄ«ditvÄ• tassa ekamantaá¹ƒ parimajji, parimajjitaá¹-á¹-hÄ• naá¹ƒ kÄ• á¸·akamahosi. so

nÄ• ma vatthaá¹ƒ imaá¹ƒ attabhÄ• vaá¹ƒ nissÄ• ya kÄ• á¸·akaá¹ƒ jÄ• taâ€™â€™ nti saá¹ƒv
vipassanaá¹ƒ Ä• rabhi. athassa bhagavÄ• Ä• raddhavÄ«riyabhÄ• vaá¹ƒ Ã±atvÄ• ``adhicet
obhÄ• sagÄ• thaá¹ƒ abhÄ• si. thero gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. tasmÄ•
gÄ• thaá¹ƒ mamÄ• yati, so taá¹ƒ imissÄ• gÄ• thÄ• ya mamÄ• yanabhÄ• vaá¹ƒ jÄ• nÄ• petu
bhaá¹‡ati. aÃ±Ã±aÃ±ca antarantarÄ• Ä• haritvÄ• bahuá¹ƒ buddhavacanaá¹ƒ. tena vuttaá¹
bhaá¹‡ati, aÃ±Ã±aÃ±ca bahuá¹ƒ buddhavacanaâ€™â€™ nti.

<156> __ekato upasampannÄ• yÄ• _ti \Be 69/ bhikkhunisaá¹…ghe upasampannÄ• ya, bhik
ovadantassa pÄ• cittiyaá¹ƒ. sesamettha uttÄ• nameva. idampi ca padasodhammasamuá¹-á

atthaá¹…gatasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ•

<162> tatiyasikkhÄ• pade --- __aÃ±Ã±atra samayÄ• ovadati Ä• patti pÄ• cittiyassÄ• _tiÄ• c
garudhammehi ovadantasseva pÄ• cittiyaá¹ƒ, aÃ±Ã±ena dhammena dukkaá¹-anti veditabba
__ekatoupasampannÄ• yÄ• _ti bhikkhunisaá¹…ghe upasampannÄ• ya, bhikkhusaá¹…ghe u
pÄ• cittiyameva. ito parampi yattha yattha ``ekatoupasampannÄ• â€™â€™ ti vuccati, sabba
daá¹-á¹-habbo. sesaá¹ƒ uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato, kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti,
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

bhikkhunupassayasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

idaá¹ƒ panettha mahÄ• paccariyaá¹ƒ vuttaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ --- asammato ce bhikkhu at
bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• aá¹-á¹-hahi garudhammehi ovadati, tÄ«á¹‡i pÄ•
dhammena ovadato dve dukkaá¹-Ä• ni, ekaá¹ƒ pÄ• cittiyaá¹ƒ. kathaá¹ƒ? asammatamÅ«laka
upassayaá¹ƒ gantvÄ• aÃ±Ã±ena dhammena ovadanamÅ«lakaá¹ƒ dukkaá¹-aá¹ƒ, atthaá¹…g
pÄ• cittiyanti. sammatassa atthaá¹…gate sÅ«riye tattha gantvÄ• aá¹-á¹-hahi garudhammeh
anÄ• patti, dve pÄ• cittiyÄ• ni. kathaá¹ƒ? sammatattÄ• \Ne 62/ anÄ• patti, atthaá¹…gate sÅ
ekaá¹ƒ, gantvÄ• garudhammehi ovadanamÅ«lakaá¹ƒ ekanti dve pÄ• cittiyÄ• ni. tasseva aÃ
ekÄ• anÄ• patti, ekaá¹ƒ dukkaá¹-aá¹ƒ, ekaá¹ƒ pÄ• cittiyaá¹ƒ. kathaá¹ƒ? sammatattÄ• anÄ•
dhammena ovadanamÅ«lakaá¹ƒ dukkaá¹-aá¹ƒ, atthaá¹…gate sÅ«riye ovadanamÅ«lakaá¹ƒ
804/ \Be 70/ pana gantvÄ• ovadato sammatassa ca asammatassa ca rattiá¹ƒ ovadanamÅ«
apanetvÄ• avasesÄ• Ä• pattÄ• nÄ• pattiyo veditabbÄ• ti.

pakiá¹‡á¹‡akakathÄ• niá¹-á¹-hitÄ• .

4. Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ•

<164> catutthasikkhÄ• pade --- __na bahukatÄ• _ti na katabahumÄ• nÄ• , na dhamme bah
adhippÄ• yo. __ ``bhikkhunovÄ• dakaá¹ƒ avaá¹‡á¹‡aá¹ƒ kattukÄ• moâ€™â€™ _tiÄ• dÄ«na
vuttanayenevattho veditabbo.

__upasampannaá¹ƒ saá¹…ghena asammata_nti ettha asammato nÄ• ma sammatena vÄ•
á¹-hapito veditabbo. __anupasampannaá¹ƒ sammataá¹ƒ vÄ• asammataá¹ƒ vÄ• _ti ettha pa
labhitvÄ• sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hito sammato, sammatena vÄ• saá¹…ghena vÄ•
asammatoti veditabbo. sesaá¹ƒ vuttanayattÄ• uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

Ä• misasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<169> paÃ±camasikkhÄ• pade --- __visikhÄ• yÄ• _ti rathikÄ• ya. __piá¹‡á¸• Ä• ya caratÄ«_
abhiá¹‡haá¹ƒ carati. __sandiá¹-á¹-hÄ• _ti sandiá¹-á¹-hamittÄ• ahesuá¹ƒ. sesamettha padato
vinicchayato cÄ«varapaá¹-iggahaá¹‡asikkhÄ• pade \Ne 63/ vuttanayeneva veditabbaá¹ƒ sa
samuá¹-á¹-hÄ• nÄ• dÄ«hi. tatra hi bhikkhu paá¹-iggÄ• hako, idha bhikkhunÄ«, ayaá¹ƒ vises
tÄ• disamevÄ• ti.

cÄ«varadÄ• nasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

<175> chaá¹-á¹-hasikkhÄ• pade \Be 71/ --- __udÄ• yÄ«_ti lÄ• á¸·udÄ• yÄ«. __paá¹-á¹-ho_ti
samattho cÄ• ti vuttaá¹ƒ hoti. __aÃ±Ã±atarÄ• bhikkhunÄ«_ti tasseva purÄ• á¹‡adutiyikÄ• .
attano paá¹-ibhÄ• nena katacittaá¹ƒ, so kira cÄ«varaá¹ƒ rajitvÄ• tassa majjhe nÄ• nÄ• vaá¹
vippakatamethunaá¹ƒ itthipurisarÅ«pamakÄ• si. tena vuttaá¹ƒ --- ``majjhe paá¹-ibhÄ• nacitta
vuá¹-á¹-hÄ• petvÄ• â€™â€™ ti. __yathÄ• saá¹ƒhaá¹-a_nti yathÄ• saá¹ƒharitameva.

<176> __cÄ«vara_nti yaá¹ƒ nivÄ• situá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ• sakkÄ• hoti, evaÃ±hi mah

805/ vuttaá¹ƒ. __sayaá¹ƒ sibbatÄ«_ti ettha sibbissÄ• mÄ«ti vicÄ• rentassÄ• pi chindantassÄ
sibbantassa pana pÄ• cittiyaá¹ƒ. __Ä• rÄ• pathe Ä• rÄ• pathe_ti sÅ«ciá¹ƒ pavesetvÄ• pave
pana sakalasÅ«ciá¹ƒ anÄ«haranto dÄ«ghasuttappavesanatthaá¹ƒ satakkhattumpi vijjhitvÄ•
pÄ• cittiyaá¹ƒ. __sakiá¹ƒ Ä• á¹‡atto_ti sakiá¹ƒ ``cÄ«varaá¹ƒ sibbÄ• â€™â€™ ti vutto. __bah
sacepi sabbaá¹ƒ sÅ«cikammaá¹ƒ pariyosÄ• petvÄ• cÄ«varaá¹ƒ niá¹-á¹-hÄ• peti, ekameva
``imasmiá¹ƒ cÄ«vare kattabbakammaá¹ƒ tava bhÄ• roâ€™â€™ ti vutto karoti, Ä• á¹‡attassa
ekamekaá¹ƒ pÄ• cittiyaá¹ƒ, Ä• á¹‡Ä• pakassa ekavÄ• cÄ• ya sambahulÄ• nipi. punappunaá
vattabbameva natthi.

yepi sace Ä• cariyupajjhÄ• yesu attano Ã±Ä• tikÄ• naá¹ƒ cÄ«varaá¹ƒ sibbantesu tesaá¹ƒ nis
``Ä• cariyupajjhÄ• yavattaá¹ƒ vÄ• kathinavattaá¹ƒ vÄ• karomÄ• â€™â€™ ti sibbanti, tesan
Ä• pattiyo. Ä• cariyupajjhÄ• yÄ• attano Ã±Ä• tikÄ• naá¹ƒ cÄ«varaá¹ƒ antevÄ• sikehi sibbÄ•
Ä• cariyupajjhÄ• yÄ• naá¹ƒ dukkaá¹-aá¹ƒ, antevÄ• sikÄ• naá¹ƒ pÄ• cittiyaá¹ƒ. antevÄ• sikÄ
Ä• cariyupajjhÄ• yehi sibbÄ• penti, tatrÄ• pi eseva nayo. antevÄ• sikÄ• nampi Ä• cariyupajj
cÄ«varaá¹ƒ hoti, Ä• cariyupajjhÄ• yÄ• pana antevÄ• sike vaÃ±cetvÄ• sibbÄ• penti, ubhinn
antevÄ• sikÄ• naá¹ƒ aÃ±Ã±Ä• tikasaÃ±Ã±Ä• ya sibbitattÄ• \Ne 64/, itaresaá¹ƒ akappiye niy
te mÄ• tu cÄ«varaá¹ƒ, idaá¹ƒ bhaginiyÄ• â€™â€™ ti Ä• cikkhitvÄ• sibbÄ• petabbaá¹ƒ.

<179> __aÃ±Ã±aá¹ƒ_ \Be 72/ __parikkhÄ• ra_nti yaá¹ƒkiÃ±ci upÄ• hanatthavikÄ• diá¹ƒ. ses
chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attiv
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

cÄ«varasibbanasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<181> sattamasikkhÄ• pade --- __pacchÄ• gacchantÄ«naá¹ƒ corÄ• acchindiá¹ƒsÅ«_ti pac
pattacÄ«varaá¹ƒ corÄ• hariá¹ƒsu. __dÅ«sesu_nti tÄ• bhikkhuniyo corÄ• dÅ«sayiá¹ƒsu, sÄ
pÄ• payiá¹ƒsÅ«ti attho \Ee IV 806/.

182-3__._ __saá¹ƒvidhÄ• yÄ• _ti saá¹ƒvidahitvÄ• , gamanakÄ• le saá¹…ketaá¹ƒ katvÄ• ti a
ettha yasmÄ• gÄ• mÄ• nikkhamitvÄ• kukkuá¹-o padasÄ• va aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gacch
vuccati. tatrÄ• yaá¹ƒ vacanattho --- sampadanti etthÄ• ti __sampÄ• do_. ke sampadanti? ku
kukkuá¹-Ä• naá¹ƒ sampÄ• do __kukkuá¹-asampÄ• do_. atha vÄ• sampÄ• doti gamanaá¹ƒ,
atthÄ«tipi kukkuá¹-asampÄ• do. kukkuá¹-asampÄ• te itipi pÄ• á¹-ho, tattha yassa gÄ• massa
kukkuá¹-o uppatitvÄ• aÃ±Ã±assa gehacchadanapiá¹-á¹-hiyaá¹ƒ patati, ayaá¹ƒ kukkuá¹-asan
vacanattho panettha vuttanayeneva veditabbo. dvidhÄ• vuttappakÄ• ropi cesa gÄ• mo acc
labbhati. yasmiá¹ƒ pana gÄ• me paccÅ«se vassantassa kukkuá¹-assa saddo anantare gÄ•

gÄ• mehi sampuá¹‡á¹‡araá¹-á¹-he gÄ• mantare gÄ• mantare pÄ• cittiyanti aá¹-á¹-hakathÄ•
vuttaá¹ƒ, ``gÄ• mantare gÄ• mantare Ä• patti pÄ• cittiyassÄ• â€™â€™ ti vacanato pana sa
hoti, yo tassa manussehi á¹-hapitaupacÄ• ro, taá¹ƒ okkamantassa Ä• pattiyeva.

tatrÄ• yaá¹ƒ Ä• pattivinicchayo --- saá¹ƒvidhÄ• nakÄ• le hi sace ubhopi bhikkhunupassaye
Ä• sanasÄ• lÄ• ya vÄ• titthiyaseyyÄ• ya vÄ• á¹-hatvÄ• saá¹ƒvidahanti, anÄ• patti kappiya
tasmÄ• ettha saá¹ƒvidahanapaccayÄ• \Be 73/ dukkaá¹-Ä• pattiá¹ƒ na vadanti, gacchantas
sace pana antogÄ• me bhikkhunupassayadvÄ• re rathikÄ• ya aÃ±Ã±esu vÄ• catukkasiá¹…
saá¹ƒvidahanti, bhikkhuno Ä• patti dukkaá¹-assa. evaá¹ƒ saá¹ƒvidahitvÄ• gÄ• mato nikkha
anÄ• patti, anantaragÄ• massa upacÄ• rokkamane pana bhikkhuno pÄ• cittiyaá¹ƒ. tatrÄ• pi
dukkaá¹-aá¹ƒ, dutiyapÄ• de pÄ• cittiyaâ€™â€™ nti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. gÄ• mato
anantaragÄ• massa upacÄ• raá¹ƒ na okkamanti \Ee IV 807/, etthantare saá¹ƒvidahitepi bhik
anantaragÄ• massa upacÄ• rokkamane purimanayeneva Ä• patti. sace dÅ«raá¹ƒ gantukÄ•
gÄ• mÅ«pacÄ• ragaá¹‡anÄ• ya okkamane okkamane Ä• patti, tassa tassa pana gÄ• massa
bhikkhunÄ« ``asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ gamissÄ• mÄ«â€™â€™ ti upassayato nikkhama
sandhÄ• ya ``asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ gamissÄ• mÄ«â€™â€™ ti vihÄ• rato nikkhamati
samÄ• gantvÄ• ``tumhe kuhiá¹ƒ gacchatha, asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ tumhe kuhinti, ma
vatvÄ• ``ehi dÄ• ni, gacchÄ• mÄ• â€™â€™ ti saá¹ƒvidhÄ• ya gacchanti, anÄ• patti. kasmÄ
nikkhantattÄ• ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. taá¹ƒ neva pÄ• á¸·iyÄ• na sesaá¹-á¹-hakath

__addhayojane addhayojane_ti ekamekaá¹ƒ addhayojanaá¹ƒ atikkamantassa idÄ• ni atikka
dukkaá¹-aá¹ƒ, dutiyapÄ• de pÄ• cittiyaá¹ƒ. imasmiÃ±hi naye atikkamane Ä• patti, okkamane

<184> __bhikkhu saá¹ƒvidahatÄ«_ti nagaradvÄ• re vÄ• rathikÄ• ya vÄ• bhikkhuniá¹ƒ disv
nÄ• ma gatapubbatthÄ• â€™â€™ ti vadati, ``nÄ• mhi ayya gatapubbÄ• â€™â€™ ti ``ehi ga
ahaá¹ƒ gamissÄ• mi, tvampi Ä• gaccheyyÄ• sÄ«â€™â€™ ti vÄ• vadati. __bhikkhunÄ« saá
cetiyavandanatthaá¹ƒ gÄ• mato nikkhamantaá¹ƒ bhikkhuá¹ƒ disvÄ• ``ayya kuhiá¹ƒ gacchat
``asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ cetiyavandanatthaâ€™â€™ nti. ``ahampi ayya Ä• gacchÄ• n
bhikkhunÄ«yeva saá¹ƒvidahati, na bhikkhu.

<185> __visaá¹…ketenÄ• _ti ettha ``purebhattaá¹ƒ gacchissÄ• mÄ• â€™â€™ ti vatvÄ• pac
``ajja vÄ• gamissÄ• mÄ• â€™â€™ ti vatvÄ• sve gacchanti. evaá¹ƒ kÄ• lavisaá¹…keteyeva
dvÄ• ravisaá¹…kete pana maggavisaá¹…kete vÄ• satipi Ä• pattiyeva. __Ä• padÄ• sÅ«_ti ra
cakkasamÄ• ruá¸·hÄ• janapadÄ• pariyÄ• yanti evarÅ«pÄ• su Ä• padÄ• su anÄ• patti. sesa

catusamuá¹-á¹-hÄ• naá¹ƒ \Ne 66/ --- kÄ• yato kÄ• yavÄ• cato kÄ• yacittato kÄ• yavÄ• cÄ• c
kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, va
tivedananti.

saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<188> aá¹-á¹-hamasikkhÄ• pade \Ee IV 808/ --- __saá¹ƒvidhÄ• yÄ• _ti lokassÄ• damittasan
kÄ«á¸·Ä• purekkhÄ• rÄ• saá¹ƒvidahitvÄ• . __uddhaá¹ƒgÄ• mini_nti uddhaá¹ƒ nadiyÄ• paá
yasmÄ• pana yo uddhaá¹ƒ javanato ujjavanikÄ• ya nÄ• vÄ• ya kÄ«á¸·ati, so ``uddhaá¹ƒgÄ•
ti vuccati. tenassa padabhÄ• jane atthameva dassetuá¹ƒ ``ujjavanikÄ• yÄ• â€™â€™ ti vutta
adho anusotaá¹ƒ gacchantiá¹ƒ. yasmÄ• pana yo adho javanato ojavanikÄ• ya nÄ• vÄ• ya k
``adhogÄ• miniá¹ƒ abhiruhatÄ«â€™â€™ ti vuccati. tenassÄ• pi padabhÄ• jane atthameva d
``ojavanikÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. tattha yaá¹ƒ titthasampaá¹-ipÄ• danatthaá¹ƒ uddhaá¹
ettha anÄ• patti. __tiriyaá¹ƒ taraá¹‡Ä• yÄ• _ti upayogatthe nissakkavacanaá¹ƒ.

<189> __gÄ• mantare gÄ• mantare_ti ettha yassÄ• nadiyÄ• ekaá¹ƒ tÄ«raá¹ƒ kukkuá¹-asan
ekaá¹ƒ agÄ• makaá¹ƒ araÃ±Ã±aá¹ƒ, tassÄ• sagÄ• makatÄ«rapassena gamanakÄ• le gÄ•
agÄ• makatÄ«rapassena gamanakÄ• le addhayojanagaá¹‡anÄ• ya. yÄ• pana yojanavittha
gamanepi addhayojanagaá¹‡anÄ• ya pÄ• cittiyÄ• ni veditabbÄ• ni. __anÄ• patti tiriyaá¹ƒ tan
kevalaá¹ƒ nadiyÄ• , yopi mahÄ• titthapaá¹-á¹-anato tÄ• malittiá¹ƒ vÄ• suvaá¹‡á¹‡abhÅ«miá
anÄ• patti. sabbaaá¹-á¹-hakathÄ• su hi nadiyaá¹ƒyeva Ä• patti vicÄ• ritÄ• , na samudde.

<191> __visaá¹…ketenÄ• _ti \Be 75/ idhÄ• pi kÄ• lavisaá¹…keteneva anÄ• patti, titthavisaá
nÄ• vÄ• visaá¹…ketena vÄ• gacchantassa Ä• pattiyeva. sesaá¹ƒ paá¹-hamasikkhÄ• padas
samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

nÄ• vÄ• bhiruhanasikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ•

<192> navamasikkhÄ• pade \Ne 67/ --- __mahÄ• nÄ• ge tiá¹-á¹-hamÄ• ne_ti bhummatthe u
tiá¹-á¹-hamÄ• nesÅ«ti attho. atha vÄ• mahÄ• nÄ• ge tiá¹-á¹-hamÄ• ne ``adisvÄ• â€™â€™
daá¹-á¹-habbo. itarathÄ• hi attho na yujjati. __antarÄ• kathÄ• _ti avasÄ• naá¹ƒ appatvÄ• Ä
avasÄ• nassa ca vemajjhaá¹-á¹-hÄ• naá¹ƒ pattakathÄ• . __vippakatÄ• _ti kayiramÄ• nÄ• h
kho tayÄ• gahapatÄ«_ti addhacchikena olokayamÄ• nÄ• \Ee IV 809/ there pavisante disvÄ
Ã±atvÄ• evamÄ• ha.

<194> __bhikkhuniparipÄ• cita_nti bhikkhuniyÄ• paripÄ• citaá¹ƒ, guá¹‡appakÄ• sanena nip
katanti attho. padabhÄ• jane panassa bhikkhuniÃ±ca tassÄ• paripÄ• canÄ• kÄ• raÃ±ca das

ubhatosaá¹…ghe upasampannÄ• , paripÄ• ceti nÄ• ma pubbe adÄ• tukÄ• mÄ• naâ€™â€™
gihisamÄ• rambhÄ• _ti ettha __pubbe_ti paá¹-hamaá¹ƒ. __samÄ• rambho_ti samÄ• raddha
paá¹-iyÄ• ditassetaá¹ƒ adhivacanaá¹ƒ. gihÄ«naá¹ƒ samÄ• rambho gihisamÄ• rambho. bhikk
paá¹-hamameva yaá¹ƒ gihÄ«naá¹ƒ paá¹-iyÄ• ditaá¹ƒ bhattaá¹ƒ, tato aÃ±Ã±atra taá¹ƒ piá¹‡á
aÃ±Ã±aá¹ƒ bhuÃ±jantassa Ä• patti, taá¹ƒ pana bhuÃ±jantassa anÄ• pattÄ«ti vuttaá¹ƒ hoti. p
Ã±Ä• takapavÄ• ritehi bhikkhussatthÄ• ya asamÄ• raddhopi piá¹‡á¸• apÄ• to atthato samÄ•
Ä• harÄ• petabbato, tasmÄ• byaÃ±janaá¹ƒ anÄ• diyitvÄ• atthameva dassetuá¹ƒ ``gihisam
honti pavÄ• ritÄ• vÄ• â€™â€™ ti vuttaá¹ƒ.

<195> __pakatipaá¹-iyatta_nti \Be 76/ pakatiyÄ• tasseva bhikkhuno atthÄ• ya paá¹-iyÄ• dita
dassÄ• mÄ• â€™â€™ ti. mahÄ• paccariyaá¹ƒ pana ``tassa aÃ±Ã±assÄ• â€™â€™ ti avatvÄ
paá¹-iyattaá¹ƒ hotÄ«â€™â€™ ti avisesena vuttaá¹ƒ.

<197> __paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha anÄ• pattÄ«_ti yÄ• gukhajjakaphalÄ•
bhikkhuniparipÄ• citepi anÄ• patti. sesaá¹ƒ uttÄ• nameva. paá¹-hamapÄ• rÄ• jikasamuá¹-á¹
samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ•
ticittaá¹ƒ, tivedananti.

paripÄ• citasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<198> dasamasikkhÄ• pade \Ne 68/ --- sabbo pÄ• á¸·iattho ca vinicchayo ca dutiyaaniyate
idaÃ±hi sikkhÄ• padaá¹ƒ dutiyÄ• niyatena ca upari upanandhassa catutthasikkhÄ• padena
ekaparicchedaá¹ƒ, aá¹-á¹-huppattivasena pana visuá¹ƒ paÃ±Ã±attanti.

rahonisajjasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena bhikkhunivaggo tatiyo.

4. bhojanavaggo

1. Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ•

<203> bhojanavaggassa paá¹-hamasikkhÄ• pade --- __Ä• vasathapiá¹‡á¸• o_ti Ä• vasathe
parikkhittaá¹ƒ addhikagilÄ• nagabbhinipabbajitÄ• naá¹ƒ \Ee IV 810/ yathÄ• nurÅ«paá¹ƒ paÃ
anekagabbhapamukhaparicchedaá¹ƒ Ä• vasathaá¹ƒ katvÄ• tattha puÃ±Ã±akÄ• matÄ• ya p
yÄ• gubhattabhesajjÄ• di sabbaá¹ƒ tesaá¹ƒ tesaá¹ƒ dÄ• natthÄ• ya á¹-hapitaá¹ƒ hotÄ«ti att

__apasakkantÄ«_ti \Be 77/ apagacchanti. __manussÄ• ujjhÄ• yantÄ«_ti titthiye apassantÄ•
gatÄ• â€™â€™ ``ime passitvÄ• pakkantÄ• â€™â€™ ti sutvÄ• ujjhÄ• yanti. __kukkuccÄ• y
akappiyasaÃ±Ã±aá¹ƒ uppÄ• dentoti attho.

<206> __sakkoti tamhÄ• Ä• vasathÄ• pakkamitu_nti addhayojanaá¹ƒ vÄ• yojanaá¹ƒ vÄ•
sakkotÄ«_ti ettakameva na sakkoti. __anodissÄ• _ti imesaá¹ƒyeva vÄ• ettakÄ• naá¹ƒyeva
pÄ• saá¹‡á¸• aá¹ƒ anuddisitvÄ• sabbesaá¹ƒ paÃ±Ã±atto hoti. __yÄ• vadattho_ti bhojanamp
aparicchinditvÄ• yÄ• vadattho paÃ±Ã±atto hoti. __sakiá¹ƒ bhuÃ±jitabba_nti ekadivasaá¹ƒ b
dutiyadivasato paá¹-á¹-hÄ• ya paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• re pÄ• c

ayaá¹ƒ \Ne 69/ panettha vinicchayo --- ekakulena vÄ• nÄ• nÄ• kulehi vÄ• ekato hutvÄ• ek
nÄ• nÄ• á¹-hÄ• nesu vÄ• ``ajja ekasmiá¹ƒ; sve ekasmiâ€™â€™ nti evaá¹ƒ aniyamitaá¹-á¹-h
ekasmiá¹ƒ á¹-hÄ• ne ekadivasaá¹ƒ bhuÃ±jitvÄ• dutiyadivase tasmiá¹ƒ á¹-hÄ• ne aÃ±Ã±asm
vaá¹-á¹-ati. nÄ• nÄ• kulehi pana nÄ• nÄ• á¹-hÄ• nesu paÃ±Ã±attaá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne
dutiyadivase aÃ±Ã±attha bhuÃ±jituá¹ƒ vaá¹-á¹-ati. paá¹-ipÄ• á¹-iá¹ƒ pana khepetvÄ• puna Ä
bhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. ekapÅ«ganÄ• nÄ• pÅ«gaekag
nayo. yopi ekakulassa vÄ• nÄ• nÄ• kulÄ• naá¹ƒ vÄ• ekato paÃ±Ã±atto taá¹‡á¸• ulÄ• dÄ«n
chijjati, sopi na bhuÃ±jitabbo. sace pana ``na sakkoma dÄ• tuâ€™â€™ nti upacchinditvÄ• p
uppanne dÄ• tuá¹ƒ Ä• rabhanti, etaá¹ƒ puna ekadivasaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti mahÄ

<208> __anÄ• patti gilÄ• nassÄ• _ti gilÄ• nassa anuvasitvÄ• bhuÃ±jantassa anÄ• patti. __
gacchanto antarÄ• magge ekadivasaá¹ƒ gataá¹-á¹-hÄ• ne ca ekadivasaá¹ƒ bhuÃ±jati, tassÄ
Ä• gacchantepi eseva nayo. gantvÄ• paccÄ• gacchantopi antarÄ• magge ekadivasaá¹ƒ Ä•
ekadivasaá¹ƒ bhuÃ±jituá¹ƒ labhati. gacchissÄ• mÄ«ti bhuÃ±jitvÄ• nikkhantassa \Ee IV 811/
corÄ• dibhayaá¹ƒ vÄ• hoti, so nivattitvÄ• khemabhÄ• vaá¹ƒ Ã±atvÄ• gacchanto puna ekad
labhatÄ«ti sabbamidaá¹ƒ mahÄ• paccariyÄ• dÄ«su vuttaá¹ƒ \Be 78/. __odissa paÃ±Ã±atto h
atthÄ• ya uddisitvÄ• paÃ±Ã±atto hoti. __na yÄ• vadattho_ti yÄ• vadatthaá¹ƒ paÃ±Ã±atto na
labbhati, tÄ• disaá¹ƒ niccampi bhuÃ±jituá¹ƒ vaá¹-á¹-ati. __paÃ±ca bhojanÄ• ni á¹-hapetvÄ•
yÄ• gukhajjakaphalÄ• phalÄ• dibhede sabbattha anÄ• patti. yÄ• guÄ• dÄ«ni hi niccampi bh
sesaá¹ƒ uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato ca kÄ• yacittato ca sa
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ ticittaá¹ƒ, tiv

Ä• vasathapiá¹‡á¸• asikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<209> dutiyasikkhÄ• pade --- __parihÄ«nalÄ• bhasakkÄ• ro_ti so kira ajÄ• tasattunÄ• rÄ• j
abhimÄ• re yojetvÄ• pi ruhiruppÄ• daá¹ƒ katvÄ• pi guá¸·hapaá¹-icchanno ahosi. yadÄ• pan

dhanapÄ• lakaá¹ƒ payojesi, tadÄ• pÄ• kaá¹-o jÄ• to. ``kathaá¹ƒ devadatto hatthiá¹ƒ payojes
parikathÄ• ya uppannÄ• ya ``na kevalaá¹ƒ hatthiá¹ƒ payojesi, rÄ• jÄ• nampi mÄ• rÄ• pesi, a
pavijjhi, pÄ• po devadattoâ€™â€™ ti pÄ• kaá¹-o ahosi. ``kena saddhiá¹ƒ idaá¹ƒ kammamak
``raÃ±Ã±Ä• ajÄ• tasattunÄ• â€™â€™ ti Ä• haá¹ƒsu. tato nÄ• garÄ• ``kathaÃ±hi nÄ• ma rÄ
sÄ• sanakaá¹‡á¹-akaá¹ƒ gahetvÄ• vicarissatÄ«â€™â€™ ti uá¹-á¹-hahiá¹ƒsu. rÄ• jÄ• nagar
devadattaá¹ƒ nÄ«hari. tato paá¹-á¹-hÄ• ya cassa paÃ±cathÄ• lipÄ• kasatÄ• ni upacchindi, u
agamÄ• si, aÃ±Ã±epissa manussÄ• na kiÃ±ci dÄ• tabbaá¹ƒ vÄ• kÄ• tabbaá¹ƒ vÄ• maÃ±Ã
``parihÄ«nalÄ• bhasakkÄ• roâ€™â€™ ti. __kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhu
bhijjÄ«â€™â€™ ti parisaá¹ƒ posento ``tvaá¹ƒ ekassa bhikkhuno bhattaá¹ƒ dehi, tvaá¹ƒ dvin
viÃ±Ã±Ä• petvÄ• sapariso kulesu bhuÃ±jati.

<211> __cÄ«varaá¹ƒ parittaá¹ƒ uppajjatÄ«_ti bhattaá¹ƒ agaá¹‡hantÄ• naá¹ƒ cÄ«varaá¹ƒ na
uppajjati.

<212> __cÄ«varakÄ• rake_ \Be 79/ __bhikkhÅ« bhattena nimantentÄ«_ti gÄ• me piá¹‡á¸• Ä
cÄ«varaá¹ƒ niá¹-á¹-hÄ• pente disvÄ• ``evaá¹ƒ lahuá¹ƒ niá¹-á¹-hÄ• petvÄ• \Ee IV 812/ cÄ«v
paribhuÃ±jissantÄ«â€™â€™ ti puÃ±Ã±akÄ• matÄ• ya nimantenti.

<215> __nÄ• nÄ• verajjake_ti nÄ• nÄ• vidhehi aÃ±Ã±arajjehi Ä• gate. ``nÄ• nÄ• virajjakeâ€
ayamevattho.

217-8__._ __gaá¹‡abhojane_ti gaá¹‡assa bhojane. idha ca gaá¹‡o nÄ• ma cattÄ• ro bhikkh
tatuttariá¹ƒ bhikkhÅ« adhippetÄ• , teneva sabbantimaá¹ƒ paricchedaá¹ƒ dassento Ä• ha ``ya
... pe ... etaá¹ƒ gaá¹‡abhojanaá¹ƒ nÄ• mÄ• â€™â€™ ti. taá¹ƒ panetaá¹ƒ gaá¹‡abhojanaá¹ƒ
nimantanato vÄ• viÃ±Ã±attito vÄ• . kathaá¹ƒ nimantanato pasavati? cattÄ• ro bhikkhÅ« upa
bhante, odanena nimantemi, odanaá¹ƒ me gaá¹‡hatha Ä• kaá¹…khatha oloketha adhivÄ• s
evaá¹ƒ yena kenaci vevacanena vÄ• bhÄ• santarena vÄ• paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ n
evaá¹ƒ ekato nimantitÄ• paricchinnakÄ• lavasena ajjatanÄ• ya vÄ• svÄ• tanÄ• ya vÄ• eka
gaá¹‡hanti, ekato bhuÃ±janti, gaá¹‡abhojanaá¹ƒ hoti, sabbesaá¹ƒ Ä• patti. ekato nimantitÄ•
vÄ• gacchanti, ekato gaá¹‡hanti, nÄ• nato bhuÃ±janti \Ne 71/, Ä• pattiyeva. paá¹-iggahaá¹‡
pamÄ• á¹‡aá¹ƒ. ekato nimantitÄ• ekato vÄ• nÄ• nato vÄ• gacchanti, nÄ• nato gaá¹‡hanti,
bhuÃ±janti, anÄ• patti. cattÄ• ri pariveá¹‡Ä• ni vÄ• vihÄ• re vÄ• gantvÄ• nÄ• nato nimanti
á¹-hitesuyeva vÄ• eko puttena eko pitarÄ• ti evampi nÄ• nato nimantitÄ• ekato vÄ• nÄ• na
vÄ• nÄ• nato vÄ• bhuÃ±jantu, sace ekato gaá¹‡hanti, gaá¹‡abhojanaá¹ƒ hoti, sabbesaá¹ƒ
nimantanato pasavati.

kathaá¹ƒ viÃ±Ã±attito? cattÄ• ro bhikkhÅ« ekato á¹-hitÄ• vÄ• nisinnÄ• vÄ• upÄ• sakaá¹ƒ
catunnampi bhattaá¹ƒ dehÄ«â€™â€™ ti vÄ• viÃ±Ã±Ä• peyyuá¹ƒ, pÄ• á¹-ekkaá¹ƒ vÄ• pass

mayhaá¹ƒ dehÄ«â€™â€™ ti evaá¹ƒ ekato vÄ• nÄ• nato vÄ• viÃ±Ã±Ä• petvÄ• ekato vÄ•
gahetvÄ• pi ekato vÄ• bhuÃ±jantu nÄ• nato vÄ• , sace ekato gaá¹‡hanti, gaá¹‡abhojanaá¹
evaá¹ƒ viÃ±Ã±attito pasavati.

__pÄ• dÄ• pi_ \Be 80/ __phalitÄ• _ti yathÄ• mahÄ• cammassa parato maá¹ƒsaá¹ƒ dissati;
vÄ• sakkharÄ• ya vÄ• pahaá¹-amatte dukkhaá¹ƒ uppÄ• denti, na sakkÄ• hoti antogÄ• me
Ä«dise \Ee IV 813/ gelaÃ±Ã±e gilÄ• nasamayoti bhuÃ±jitabbaá¹ƒ, na lesakappiyaá¹ƒ kÄ• ta

__cÄ«vare kayiramÄ• ne_ti yadÄ• sÄ• á¹-akaÃ±ca suttaÃ±ca labhitvÄ• cÄ«varaá¹ƒ karont
cÄ«varakÄ• rasamayo nÄ• ma natthi. tasmÄ• yo tattha cÄ«vare kattabbaá¹ƒ yaá¹ƒkiÃ±ci ka
mahÄ• paccariyaÃ±hi ``antamaso sÅ«civedhanakoâ€™â€™ tipi vuttaá¹ƒ, tena cÄ«varakÄ•
kurundiyaá¹ƒ pana vitthÄ• reneva vuttaá¹ƒ. yo cÄ«varaá¹ƒ vicÄ• reti, chindati, moghasuttaá
Ä• gantukapaá¹-á¹-aá¹ƒ á¹-hapeti, paccÄ• gataá¹ƒ sibbati, Ä• gantukapaá¹-á¹-aá¹ƒ bandhati
ghaá¹-á¹-eti Ä• ropeti, tattha paccÄ• gataá¹ƒ sibbati, suttaá¹ƒ karoti valeti, pipphalikaá¹ƒ nise
parivattanaá¹ƒ karoti, sabbopi cÄ«varaá¹ƒ karotiyevÄ• ti vuccati. yo pana samÄ«pe nisinno
dhammapadaá¹ƒ vÄ• katheti, ayaá¹ƒ na cÄ«varakÄ• rako. etaá¹ƒ á¹-hapetvÄ• sesÄ• naá¹

__addhayojana_nti ettakampi addhÄ• naá¹ƒ gantukÄ• mena. yo pana dÅ«raá¹ƒ gantukÄ• m
__gacchantenÄ• _ti addhÄ• naá¹ƒ gacchantena, addhayojanabbhantare gÄ• vutepi bhuÃ±ji
bhuÃ±jitabba_nti gatena ekadivasaá¹ƒ bhuÃ±jitabbaá¹ƒ. nÄ• vÄ• bhiruhanepi eseva nayo. a
abhiruá¸·hena icchitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• pi yÄ• va na orohati tÄ• va bhuÃ±jitabbanti \N
vuttaá¹ƒ. __catutthe Ä• gate_ti ayaá¹ƒ antimaparicchedo, catutthepi Ä• gate yattha na yÄ• p
yattha pana sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• sannipatanti, tattha vattabbameva natthi. tasmÄ•
``mahÄ• samayoâ€™â€™ ti adhiá¹-á¹-hahitvÄ• bhuÃ±jitabbaá¹ƒ. __yo koci paribbÄ• jakasa
vÄ• titthiyesu vÄ• aÃ±Ã±ataro, etesaÃ±hi yena kenaci kate bhatte ``samaá¹‡abhattasamay
bhuÃ±jitabbaá¹ƒ.

<220> __anÄ• patti samaye_ti sattasu samayesu aÃ±Ã±atarasmiá¹ƒ anÄ• patti. __dve tayo
akappiyanimantanaá¹ƒ sÄ• diyitvÄ• dve vÄ• tayo vÄ• ekato gahetvÄ• bhuÃ±janti, tesamp

tattha \Be 81/ animantitacatutthaá¹ƒ, piá¹‡á¸• apÄ• tikacatutthaá¹ƒ, anupasampannacatuttha
gilÄ• nacatutthanti paÃ±cannaá¹ƒ catukkÄ• naá¹ƒ vasena vinicchayo veditabbo \Ee IV 814/.
cattÄ• ro bhikkhÅ« ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimanteti. tesu tayo gatÄ• , eko na
bhante thero kuhiâ€™â€™ nti pucchati. nÄ• gato upÄ• sakÄ• ti. so aÃ±Ã±aá¹ƒ taá¹…khaá¹
bhanteâ€™â€™ ti pavesetvÄ• catunnampi bhattaá¹ƒ deti, sabbesaá¹ƒ anÄ• patti. kasmÄ•
animantitattÄ• . tayo eva hi tattha nimantitÄ• gaá¹‡hiá¹ƒsu, tehi gaá¹‡o na pÅ«rati, gaá¹‡ap
animantito, tena gaá¹‡o bhijjatÄ«ti idaá¹ƒ animantitacatutthaá¹ƒ.

piá¹‡á¸• apÄ• tikacatutthe --- nimantanakÄ• le eko piá¹‡á¸• apÄ• tiko hoti, so nÄ• dhivÄ• se
``ehi bhanteâ€™â€™ ti vutte anadhivÄ• sitattÄ• anÄ• gacchantampi ``etha bhikkhaá¹ƒ lacc
gacchanti, so taá¹ƒ gaá¹‡aá¹ƒ bhindati. tasmÄ• sabbesaá¹ƒ anÄ• patti.

anupasampannacatutthe --- sÄ• maá¹‡erena saddhiá¹ƒ nimantitÄ• honti, sopi gaá¹‡aá¹ƒ bh

pattacatutthe --- eko sayaá¹ƒ agantvÄ• pattaá¹ƒ peseti; evampi gaá¹‡o bhijjati. tasmÄ• sab

gilÄ• nacatutthe --- gilÄ• nena saddhiá¹ƒ nimantitÄ• honti, tattha gilÄ• nasseva anÄ• patti, i
gaá¹‡apÅ«rako hoti. na hi gilÄ• nena gaá¹‡o bhijjati. tasmÄ• tesaá¹ƒ Ä• pattiyeva. mahÄ• p
avisesena vuttaá¹ƒ.

samayaladdhako \Ne 73/ sayameva muccati, sesÄ• naá¹ƒ gaá¹‡apÅ«rakattÄ• Ä• pattikaro
cÄ«varadÄ• nasamayaladdhakÄ• dÄ«nampi vasena catukkÄ• ni veditabbÄ• ni. sace pana a
janesu eko paá¹‡á¸• ito bhikkhu ``ahaá¹ƒ tumhÄ• kaá¹ƒ gaá¹‡aá¹ƒ bhindissÄ• mi, nimantan
vatvÄ• yÄ• gukhajjakÄ• vasÄ• ne bhattatthÄ• ya pattaá¹ƒ gaá¹‡hantÄ• naá¹ƒ adatvÄ• ``im
vissajjetha, ahaá¹ƒ pacchÄ• anumodanaá¹ƒ katvÄ• gamissÄ• mÄ«â€™â€™ ti nisinno. tes
bhante pattaâ€™â€™ nti upÄ• sakena pattaá¹ƒ gahetvÄ• bhatte dinne bhuÃ±jitvÄ• anumo
gacchati, sabbesaá¹ƒ anÄ• patti. paÃ±cannaÃ±hi bhojanÄ• naá¹ƒyeva vasena gaá¹‡abhoja
odanena nimantitÄ• kummÄ• saá¹ƒ gaá¹‡hantÄ• pi Ä• pattiá¹ƒ Ä• pajjanti. tÄ• ni ca tehi ek
yÄ• guÄ• dÄ«su pana visaá¹…ketaá¹ƒ hoti, tÄ• ni tehi ekato gahitÄ• nÄ«ti. evaá¹ƒ eko paá¹
anÄ• pattiá¹ƒ karoti.

tasmÄ• sace koci saá¹…ghabhattaá¹ƒ kattukÄ• mena nimantanatthÄ• ya \Ee IV 815/ pesito
``bhante, sve amhÄ• kaá¹ƒ ghare bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``bhattaá¹ƒ
``saá¹…ghabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vÄ• ``saá¹…gho bhattaá¹ƒ gaá¹‡hÄ• tÅ«â€
bhattuddesakena paá¹‡á¸• itena bhavitabbaá¹ƒ, nemantanikÄ• gaá¹‡abhojanato piá¹‡á¸• a
dhutaá¹…gabhedato mocetabbÄ• . kathaá¹ƒ? evaá¹ƒ tÄ• va vattabbaá¹ƒ --- ``sve na sakkÄ•
``punadivase, bhanteâ€™â€™ ti. ``punadivasepi na sakkÄ• â€™â€™ ti. evaá¹ƒ yÄ• va add
vattabbo --- ``tvaá¹ƒ kiá¹ƒ avacÄ• â€™â€™ ti? sace punapi ``saá¹…ghabhattaá¹ƒ gaá¹‡hath
``imaá¹ƒ tÄ• va upÄ• saka pupphaá¹ƒ kappiyaá¹ƒ karohi, imaá¹ƒ tiá¹‡aâ€™â€™ nti evaá¹ƒ
``kiá¹ƒ kathayitthÄ• â€™â€™ ti pucchitabbo. sace punapi tatheva vadati, ``Ä• vuso, tvaá¹ƒ p
mahÄ• there vÄ• na lacchasi, sÄ• maá¹‡ere lacchasÄ«â€™â€™ ti vattabbo. ``nanu, bhante
gÄ• me bhadante bhojesuá¹ƒ, ahaá¹ƒ kasmÄ• na labhÄ• mÄ«â€™â€™ ti ca vutte ``te nima
jÄ• nÄ• sÄ«â€™â€™ ti. te kathaá¹ƒ nimantesuá¹ƒ bhanteti? te evamÄ• haá¹ƒsu --- ``amhÄ•
gaá¹‡hathÄ• â€™â€™ ti. sace sopi tatheva vadati, vaá¹-á¹-ati. atha punapi ``bhattaá¹ƒ gaá¹
vadati, ``na dÄ• ni tvaá¹ƒ, Ä• vuso, bahÅ« bhikkhÅ« lacchasi, tayo eva lacchasÄ«â€™â€™

bhante, asukasmiÃ±ca asukasmiÃ±ca gÄ• me sakalaá¹ƒ bhikkhusaá¹…ghaá¹ƒ bhojesuá¹ƒ,
labhÄ• mÄ«â€™â€™ ti? ``tvaá¹ƒ nimantetuá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti. ``te kathaá¹ƒ nin
``bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti Ä• haá¹ƒsÅ«ti. sace sopi ``bhikkhaá¹ƒ gaá¹‡hathÄ• â
vaá¹-á¹-ati. atha punapi ``bhattamevÄ• â€™â€™ ti vadati, tato vattabbo --- ``gaccha tvaá¹ƒ,
tava bhattenattho, nibaddhagocaro esa amhÄ• kaá¹ƒ, mayamettha piá¹‡á¸• Ä• ya carissÄ•
``caratha, bhanteâ€™â€™ ti vatvÄ• Ä• gataá¹ƒ pucchanti --- ``kiá¹ƒ bho laddhÄ• bhikkhÅ«
``kiá¹ƒ etena bahu ettha vattabbaá¹ƒ, `therÄ• sve piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™ ti Ä• ha
pamajjitthÄ• â€™â€™ ti. dutiyadivase cetiyavattaá¹ƒ katvÄ• á¹-hitÄ• bhikkhÅ« saá¹…ghatt
--- ``Ä• vuso, dhuragÄ• me saá¹…ghabhattaá¹ƒ apaá¹‡á¸• itamanusso pana agamÄ• si \Ee
piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti. bhikkhÅ«hi therassa vacanaá¹ƒ kÄ• tabbaá¹ƒ, na
gÄ• madvÄ• re aá¹-á¹-hatvÄ• va piá¹‡á¸• Ä• ya caritabbaá¹ƒ. tesu pattÄ• ni gahetvÄ• nisÄ«
bhuÃ±jitabbaá¹ƒ. sace Ä• sanasÄ• lÄ• ya bhattaá¹ƒ á¹-hapetvÄ• rathikÄ• su Ä• hiá¹‡á¸• an
``Ä• sanasÄ• lÄ• ya, bhante, bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti na vaá¹-á¹-ati.

atha pana bhattaá¹ƒ Ä• dÄ• ya tattha tattha gantvÄ• ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti v
vihÄ• raá¹ƒ abhiharitvÄ• patirÅ«pe á¹-hÄ• ne á¹-hapetvÄ• Ä• gatÄ• gatÄ• naá¹ƒ denti, aya
nÄ• ma vaá¹-á¹-ati. sace pana bhattasÄ• lÄ• ya dÄ• naá¹ƒ sajjetvÄ• taá¹ƒ taá¹ƒ pariveá¹‡a
``bhattasÄ• lÄ• ya bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti, na vaá¹-á¹-ati. ye pana manussÄ• pi
disvÄ• Ä• sanasÄ• laá¹ƒ sammajjitvÄ• tattha nisÄ«dÄ• petvÄ• bhojenti, na te paá¹-ikkhipit
bhikkhaá¹ƒ alabhitvÄ• gÄ• mato nikkhamante bhikkhÅ« disvÄ• ``bhante bhattaá¹ƒ gaá¹‡ha
paá¹-ikkhipitabbÄ• , na vÄ• nivattitabbaá¹ƒ. sace ``nivattatha, bhante, bhattaá¹ƒ gaá¹‡hath
``nivattathÄ• â€™â€™ ti vuttapade nivattituá¹ƒ vaá¹-á¹-ati. ``nivattatha bhante, ghare bhatta
bhattaá¹ƒ kataâ€™â€™ nti vadanti, gehe ca gÄ• me ca bhattaá¹ƒ nÄ• ma yassa kassaci ho
vaá¹-á¹-ati. ``nivattatha, bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti sambandhaá¹ƒ katvÄ• vadanti,
vaá¹-á¹-ati. Ä• sanasÄ• lato piá¹‡á¸• Ä• ya carituá¹ƒ nikkhamante disvÄ• ``nisÄ«datha bhar
gaá¹‡hathÄ• â€™â€™ ti vuttepi eseva nayo. niccabhattanti dhuvabhattaá¹ƒ vuccati. ``nicca
gaá¹‡hathÄ• â€™â€™ ti vadanti, bahÅ«nampi ekato gahetuá¹ƒ vaá¹-á¹-ati. salÄ• kabhattÄ•
sesamettha uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

gaá¹‡abhojanasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<221> tatiyasikkhÄ• pade --- __na kho idaá¹ƒ orakaá¹ƒ bhavissati, yathayime manussÄ• sa
karontÄ«_ti, yena niyÄ• mena ime manussÄ• \Ee IV 817/ sakkaccaá¹ƒ bhattaá¹ƒ \Ne 75/ \B

Ã±Ä• yati --- ``idaá¹ƒ sÄ• sanaá¹ƒ idaá¹ƒ vÄ• buddhappamukhe saá¹…ghe dÄ• naá¹ƒ na k
parittaá¹ƒ lÄ• makaá¹ƒ neva bhavissatÄ«â€™â€™ ti. __kirapatiko_ti ettha __ ``kiroâ€™â€™
nÄ• maá¹ƒ; adhipaccaá¹-á¹-hena pana ``kirapatikoâ€™â€™ ti vuccati. so kira issaro adhipa
mÄ• sautusaá¹ƒvaccharaniyÄ• mena vetanaá¹ƒ datvÄ• kammakÄ• rake kammaá¹ƒ kÄ• ret
upacÄ• ravasena vadati. __badaramissenÄ• _ti badarasÄ• á¸·avena.

<222> __ussÅ«re Ä• hariyitthÄ• _ti atidivÄ• Ä• hariyittha.

<226> __mayhaá¹ƒ bhattapaccÄ• saá¹ƒ itthannÄ• massa dammÄ«_ti ayaá¹ƒ bhattavikappa
parammukhÄ• pi vaá¹-á¹-ati. sammukhÄ• disvÄ• ``tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vatvÄ
paÃ±casu sahadhammikesu ``itthannÄ• massa vikappemÄ«â€™â€™ ti vatvÄ• bhuÃ±jitabb
parammukhÄ• vikappanÄ• va vuttÄ• . sÄ• cÄ• yaá¹ƒ yasmÄ• vinayakammena saá¹…gahit
na vaá¹-á¹-ati. bhagavati hi gandhakuá¹-iyaá¹ƒ nisinnepi saá¹…ghamajjhe nisinnepi saá¹…g
bhikkhÅ« gahetvÄ• taá¹ƒ taá¹ƒ kammaá¹ƒ kataá¹ƒ sukatameva hoti, bhagavÄ• neva kamm
na kopeti dhammissarattÄ• , na sampÄ• deti agaá¹‡apÅ«rakattÄ• .

<229> __dve tayo nimantane ekato bhuÃ±jatÄ«_ti dve tÄ«á¹‡i nimantanÄ• ni ekapatte pakk
katvÄ• bhuÃ±jatÄ«ti attho. dve tÄ«á¹‡i kulÄ• ni nimantetvÄ• ekasmiá¹ƒ á¹-hÄ• ne nisÄ«dÄ
Ä• haritvÄ• bhattaá¹ƒ Ä• kiranti, sÅ«pabyaÃ±janaá¹ƒ Ä• kiranti, ekamissakaá¹ƒ hoti, ettha a
mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. sace pana mÅ«lanimantanaá¹ƒ heá¹-á¹-hÄ• hoti, pacchimaá
uparito paá¹-á¹-hÄ• ya bhuÃ±jantassa Ä• patti. hatthaá¹ƒ pana anto pavesetvÄ• paá¹-hama
kabaá¸·aá¹ƒ uddharitvÄ• bhuttakÄ• lato paá¹-á¹-hÄ• ya yathÄ• tathÄ• vÄ• bhuÃ±jantassa
khÄ«raá¹ƒ vÄ• rasaá¹ƒ vÄ• Ä• kiranti, yena ajjhotthataá¹ƒ bhattaá¹ƒ ekarasaá¹ƒ hoti, koá¹-
bhuÃ±jantassa anÄ• pattÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ p
``khÄ«rabhattaá¹ƒ vÄ• \Ee IV 818/ rasabhattaá¹ƒ vÄ• labhitvÄ• nisinnassa tattheva aÃ±Ã±
rasabhattaá¹ƒ vÄ• Ä• kiranti, khÄ«raá¹ƒ vÄ• rasaá¹ƒ vÄ• pivato anÄ• patti. bhuÃ±jantena
laddhamaá¹ƒsakhaá¹‡á¸• aá¹ƒ vÄ• bhattapiá¹‡á¸• aá¹ƒ \Be 85/ vÄ• mukhe pakkhipitvÄ• k
bhuÃ±jituá¹ƒ vaá¹-á¹-ati. sappipÄ• yÄ• sepi eseva nayoâ€™â€™ ti.

mahÄ• upÄ• sako \Ne 76/ bhikkhuá¹ƒ nimanteti, tassa kulaá¹ƒ upagatassa upÄ• sakopi tass
puttadÄ• rabhÄ• tikabhaginiÄ• dayopi attano attano koá¹-á¹-hÄ• saá¹ƒ Ä• haritvÄ• patte pa
paá¹-hamaá¹ƒ dinnaá¹ƒ abhuÃ±jitvÄ• pacchÄ• laddhaá¹ƒ bhuÃ±jantassa ``anÄ• pattÄ«â€™
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. kurundaá¹-á¹-hakathÄ• yaá¹ƒ pana vaá¹-á¹-atÄ«ti vu
``sace pÄ• á¹-ekkaá¹ƒ pacanti, attano attano pakkabhattato Ä• haritvÄ• denti, tattha pacchÄ
paá¹-hamaá¹ƒ bhuÃ±jantassa pÄ• cittiyaá¹ƒ. yadi pana sabbesaá¹ƒ ekova pÄ• ko hoti, para
hotÄ«â€™â€™ ti vuttaá¹ƒ. mahÄ• upÄ• sako nimantetvÄ• nisÄ«dÄ• peti, aÃ±Ã±o manusso
dÄ• tabbaá¹ƒ. kiá¹ƒ bhante na dethÄ• ti? nanu upÄ• saka tayÄ• nimantitamhÄ• ti! hotu bha
bhuÃ±jathÄ• ti vadati, bhuÃ±jituá¹ƒ vaá¹-á¹-ati. aÃ±Ã±ena Ä• haritvÄ• bhatte dinne Ä• pucc

vaá¹-á¹-atÄ«ti kurundiyaá¹ƒ vuttaá¹ƒ.

anumodanaá¹ƒ katvÄ• gacchantaá¹ƒ dhammaá¹ƒ sotukÄ• mÄ• ``svepi bhante Ä• gacchey
nimantenti, punadivase Ä• gantvÄ• laddhaá¹ƒ laddhaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati. kasmÄ• 1
eko bhikkhu piá¹‡á¸• Ä• ya caranto bhattaá¹ƒ labhati, tamaÃ±Ã±o upÄ• sako nimantetvÄ• g
tÄ• va bhattaá¹ƒ sampajjati. sace so bhikkhu piá¹‡á¸• Ä• ya caritvÄ• laddhabhattaá¹ƒ bhuÃ
nisinne ``kiá¹ƒ bhante na bhuÃ±jasÄ«â€™â€™ ti vutte ``tayÄ• nimantitattÄ• â€™â€™ ti va
bhuÃ±jatha bhanteâ€™â€™ ti vutto bhuÃ±jati, vaá¹-á¹-ati.

__sakalena gÄ• menÄ• _ti sakalena gÄ• mena ekato hutvÄ• nimantitasseva yattha katthac
pÅ«gepi eseva nayo. __nimantiyamÄ• no bhikkhaá¹ƒ gahessÄ• mÄ«ti bhaá¹‡atÄ«_ti ``bhatt
nimantiyamÄ• no \Ee IV 819/ ``na mayhaá¹ƒ tava bhattenattho, bhikkhaá¹ƒ gaá¹‡hissÄ• mÄ
pana mahÄ• padumatthero Ä• ha --- ``evaá¹ƒ vadanto imasmiá¹ƒ sikkhÄ• pade animantana
bhuÃ±janatthÄ• ya pana okÄ• so kato hotÄ«ti neva gaá¹‡abhojanato na cÄ• rittato muccatÄ
mahÄ• sumatthero Ä• ha --- ``yadaggena animantanaá¹ƒ kÄ• tuá¹ƒ sakkoti, tadaggena neva
cÄ• rittaá¹ƒ hotÄ«â€™â€™ ti. sesaá¹ƒ uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ \Be 86/ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-
ettha hi bhojanaá¹ƒ kiriyÄ• , avikappanaá¹ƒ akiriyÄ• , nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paramparabhojanasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<230> catutthasikkhÄ• pade \Ne 77/ --- __kÄ• á¹‡amÄ• tÄ• _ti kÄ• á¹‡Ä• ya mÄ• tÄ• . sÄ•
ahosi, ye ye taá¹ƒ passanti, te te rÄ• gena kÄ• á¹‡Ä• honti, rÄ• gandhÄ• hontÄ«ti attho. ta
kÄ• á¹‡abhÄ• vakaraá¹‡ato ``kÄ• á¹‡Ä• â€™â€™ ti vissutÄ• ahosi. tassÄ• vasena mÄ• tÄ
ti pÄ• kaá¹-Ä• jÄ• tÄ• . __Ä• gata_nti Ä• gamanaá¹ƒ. __kismiá¹ƒ viyÄ• _ti kÄ«disaá¹ƒ viya;
adhippÄ• yo. __rittahatthaá¹ƒ gantu_nti rittÄ• hatthÄ• asmiá¹ƒ gamane tadidaá¹ƒ rittahatth
rittahatthaá¹ƒ gamanaá¹ƒ gantuá¹ƒ lajjanakaá¹ƒ viya hotÄ«ti vuttaá¹ƒ hoti. __parikkhayaá¹ƒ
upÄ• sikÄ• ariyasÄ• vikÄ• bhikkhÅ« disvÄ• santaá¹ƒ adÄ• tuá¹ƒ na sakkoti, tasmÄ• tÄ• v
parikkhayaá¹ƒ agamÄ• si. __dhammiyÄ• kathÄ• yÄ• _ti ettha kÄ• á¹‡Ä• pi mÄ• tu atthÄ• y
suá¹‡antÄ« desanÄ• pariyosÄ• ne sotÄ• pannÄ• ahosi. __uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• m
gato. sopi puriso ``satthÄ• kira kÄ• á¹‡amÄ• tÄ• ya nivesanaá¹ƒ agamÄ• sÄ«â€™â€™ ti su
pakatiá¹-á¹-hÄ• neyeva á¹-hapesi.

<231> imasmiá¹ƒ pana vatthusmiá¹ƒ uppannamatte appaÃ±Ã±atteyeva sikkhÄ• pade pÄ• th

anantarameva cetaá¹ƒ dassetuá¹ƒ __ ``tena kho pana samayenÄ• â€™â€™ _tiÄ• di vuttaá
ariyasÄ• vakattÄ• sabbameva dÄ• pesi. tena vuttaá¹ƒ --- ``parikkhayaá¹ƒ agamÄ• sÄ«â€™

<233> __yaá¹ƒkiÃ±ci paheá¹‡akatthÄ• yÄ• _ti paá¹‡á¹‡Ä• kÄ• ratthÄ• ya paá¹-iyattaá¹ƒ yaá
atirasakamodakasakkhalikÄ• di sabbaá¹ƒ idha pÅ«votveva saá¹…khyaá¹ƒ gacchati. __yaá¹
87/ __pÄ• theyyatthÄ• yÄ• _ti maggaá¹ƒ gacchantÄ• naá¹ƒ antarÄ• maggatthÄ• ya paá¹-iya
baddhasattuabaddhasattutilataá¹‡á¸• ulÄ• di sabbaá¹ƒ idha manthotveva saá¹…khyaá¹ƒ ga
uttari_nti sacepi tatiyaá¹ƒ pattaá¹ƒ thÅ«pÄ«kataá¹ƒ gaá¹‡hÄ• ti, pÅ«vagaá¹‡anÄ• ya pÄ• cit

__dvattipattapÅ«re paá¹-iggahetvÄ• _ti mukhavaá¹-á¹-iyÄ• heá¹-á¹-himalekhÄ• ya samapÅ
__amutra mayÄ• dvattipattapÅ«rÄ• _ti ettha sace dve gahitÄ• , ``atra mayÄ• dve pattapÅ«
tvaá¹ƒ ekaá¹ƒ gaá¹‡heyyÄ• sÄ«â€™â€™ ti vattabbaá¹ƒ. tenÄ• pi aÃ±Ã±aá¹ƒ passitvÄ• ``p
pattapÅ«rÄ• gahitÄ• , mayÄ• eko, mÄ• tvaá¹ƒ gaá¹‡hÄ«â€™â€™ ti vattabbaá¹ƒ. yena pa
tassÄ• pi paramparÄ• rocane eseva nayo. yena pana sayameva tayo gahitÄ• , tena aÃ±Ã±a
paá¹-iggaá¹‡hiâ€™â€™ cceva vattabbaá¹ƒ. __paá¹-ikkamanaá¹ƒ nÄ«haritvÄ• _ti Ä• sanasÄ
Ä• sanasÄ• laá¹ƒ gacchantena \Ne 78/ ca chaá¸• á¸• itasÄ• lÄ• na gantabbÄ• . yattha mah
tattha gantabbaá¹ƒ. mahÄ• paccariyaá¹ƒ pana vuttaá¹ƒ ``yÄ• laddhaá¹-á¹-hÄ• nato Ä• sanr
gantabbaá¹ƒ. attano `sandiá¹-á¹-hÄ• naá¹ƒ vÄ• sambhattÄ• naá¹ƒ vÄ• ekanikÄ• yikÄ• naá
aÃ±Ã±attha gantuá¹ƒ na labbhati. sace panassa nibaddhanisÄ«danaá¹-á¹-hÄ• naá¹ƒ hoti, dÄ
vaá¹-á¹-atÄ«â€™â€™ ti.

__saá¹ƒvibhajitabba_nti sace tayo pattapÅ«rÄ• gahitÄ• , ekaá¹ƒ attano á¹-hapetvÄ• dve bh
dÄ• tabbÄ• . sacce dve gahitÄ• , ekaá¹ƒ attano á¹-hapetvÄ• eko saá¹…ghassa dÄ• tabbo,
na labbhati. yena eko gahito, na tena kiÃ±ci akÄ• mÄ• dÄ• tabbaá¹ƒ, yathÄ• ruci kÄ• tabba

<235> __gamane paá¹-ippassaddhe_ti antarÄ• magge upaddavaá¹ƒ vÄ• disvÄ• anatthikat
pesissÄ• ma, na gamissÄ• mÄ• â€™â€™ ti evaá¹ƒ gamane paá¹-ippassaddhe upacchinne.
pavÄ• ritÄ• na_nti etesaá¹ƒ bahumpi dentÄ• naá¹ƒ paá¹-iggaá¹‡hantassa anÄ• patti. aá¹-á¹
pÄ• theyyapaheá¹‡akatthÄ• ya paá¹-iyattato pamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™â€™ ti vutt

chasamuá¹-á¹-hÄ• naá¹ƒ \Ee IV 821/ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, pa
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. paá¹-hamapavÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<236> paÃ±camasikkhÄ• pade \Be 88/ --- __bhikkhÅ« bhuttÄ• vÄ« pavÄ• ritÄ• _ti brÄ• hma

yÄ• va icchathÄ• â€™â€™ ti evaá¹ƒ yÄ• vadatthapavÄ• raá¹‡Ä• ya, sayaÃ±ca ``alaá¹ƒ, Ä•
dehÄ«â€™â€™ ti evaá¹ƒ paá¹-ikkhepapavÄ• raá¹‡Ä• ya pavÄ• ritÄ• . __paá¹-ivissake_ti sÄ

<237> __kÄ• koravasadda_nti kÄ• kÄ• naá¹ƒ oravasaddaá¹ƒ; sannipatitvÄ• viravantÄ• naá
sabba_nti ettha tikÄ• raá¹ƒ avatvÄ• va ``alametaá¹ƒ sabbaá¹ƒâ€™â€™ ettakaá¹ƒ vattuá¹ƒ v

238-9__._ __bhuttÄ• vÄ«_ti bhuttavÄ• . tattha ca yasmÄ• yena ekampi sitthaá¹ƒ saá¹…khÄ
asaá¹…khÄ• ditvÄ• \Ne 79/ vÄ• ajjhoharitaá¹ƒ hoti, so ``bhuttÄ• vÄ«â€™â€™ ti saá¹…khy
padabhÄ• jane ``bhuttÄ• vÄ« nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naâ€™â€™ ntiÄ• di vuttaá¹ƒ
katapavÄ• raá¹‡o, katapaá¹-ikkhepo. sopi ca yasmÄ• na paá¹-ikkhepamattena, atha kho pa
padabhÄ• jane ``pavÄ• rito nÄ• ma asanaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. tat
paÃ±Ã±Ä• yatÄ«â€™â€™ ti iminÄ• vippakatabhojano, ``pavÄ• ritoâ€™â€™ ti vutto. yo ca
kiÃ±ci bhuttaá¹ƒ, kiÃ±ci abhuttaá¹ƒ, yaÃ±ca bhuttaá¹ƒ; taá¹ƒ sandhÄ• ya ``bhuttÄ• vÄ«â€™
gacchati, tasmÄ• bhuttÄ• vÄ«vacanena visuá¹ƒ kaÃ±ci atthasiddhiá¹ƒ na passÄ• ma. ``dira
chappaÃ±cavÄ• cÄ• hÄ«â€™â€™ tiÄ• dÄ«su (Vin IV 61-62) pana dirattÄ• divacanaá¹ƒ viya
parivÄ• rakabhÄ• vena byaÃ±janasiliá¹-á¹-hatÄ• ya cetaá¹ƒ vuttanti veditabbaá¹ƒ.

__asanaá¹ƒ paÃ±Ã±Ä• yatÄ«_tiÄ• dÄ«su vippakatabhojanaá¹ƒ dissati, bhuÃ±jamÄ• no ces
__bhojanaá¹ƒ paÃ±Ã±Ä• yatÄ«_ti pavÄ• raá¹‡appahonakabhojanaá¹ƒ dissati. odanÄ• dÄ«n
paá¹-ikkhipitabbaá¹ƒ bhojanaá¹ƒ hotÄ«ti attho. __hatthapÄ• se á¹-hito_ti pavÄ• raá¹‡appaho
gaá¹‡hitvÄ• dÄ• yako aá¸• á¸• hateyyahatthappamÄ• á¹‡e okÄ• se hotÄ«ti attho. __abhiha
taá¹ƒ bhattaá¹ƒ kÄ• yena abhiharatÄ«ti attho. __paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«_ti paá¹-ikkh
abhihaá¹-aá¹ƒ so bhikkhu kÄ• yena vÄ• vÄ• cÄ• ya \Ee IV 822/ vÄ• paá¹-ikkhipatÄ«ti attho
aá¹…gÄ• naá¹ƒ vasena pavÄ• rito nÄ• ma hotÄ«ti. vuttampi cetaá¹ƒ ---

``paÃ±cahi \Be 89/ upÄ• li Ä• kÄ• rehi pavÄ• raá¹‡Ä• paÃ±Ã±Ä• yati --- asanaá¹ƒ paÃ±Ã±Ä
paÃ±Ã±Ä• yati, hatthapÄ• se á¹-hito, abhiharati, paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«â€™â€™ ti

tatrÄ• yaá¹ƒ vinicchayo --- ``asanaâ€™â€™ ntiÄ• dÄ«su tÄ• va yaÃ±ca asnÄ• ti yaÃ±ca bh
á¹-hitena abhihaá¹-aá¹ƒ paá¹-ikkhipati, taá¹ƒ ``odano, kummÄ• so, sattu, maccho, maá¹ƒsaâ
aÃ±Ã±atarameva veditabbaá¹ƒ. tattha odano nÄ• ma --- sÄ• li, vÄ«hi, yavo, godhumo, kaá¹
sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ taá¹‡á¸• ulehi nibbatto. tattha __ ``sÄ• lÄ«â€™â€™ _ti antar
sabbÄ• pi sÄ• lijÄ• ti. __ ``vÄ«hÄ«â€™â€™ _ti sabbÄ• pi vÄ«hijÄ• ti. __ ``yavagodhumesuâ
``kaá¹…gÅ«â€™â€™ _ti setarattakÄ• á¸·abhedÄ• sabbÄ• pi kaá¹…gujÄ• ti. __ ``varakoâ€™
varakacorakaá¹ƒ upÄ• dÄ• ya sabbÄ• setavaá¹‡á¹‡Ä• varakajÄ• ti. __ ``kudrÅ«sakoâ€™â
sÄ• mÄ• kÄ• dibhedÄ• ca sabbÄ• pi tiá¹‡adhaÃ±Ã±ajÄ• ti.

nÄ«vÄ• ravarakacorakÄ• \Ne 80/ cettha ``dhaÃ±Ã±Ä• nulomÄ• â€™â€™ ti vadanti. dhaÃ±

dhaÃ±Ã±Ä• nulomÄ• ni vÄ• , etesaá¹ƒ vuttappabhedÄ• naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá
``bhattaá¹ƒ pacissÄ• mÄ• â€™â€™ ti vÄ• ``yÄ• guá¹ƒ pacissÄ• mÄ• â€™â€™ ti vÄ• ``am
pacissÄ• mÄ• â€™â€™ ti vÄ• yaá¹ƒkiÃ±ci sandhÄ• ya pacantu, sace uá¹‡haá¹ƒ sÄ«talaá
bhojanakÄ• le gahitagahitaá¹-á¹-hÄ• ne odhi paÃ±Ã±Ä• yati, odanasaá¹…gahameva gaccha
sace odhi na paÃ±Ã±Ä• yati, yÄ• gusaá¹…gahaá¹ƒ gacchati, pavÄ• raá¹‡aá¹ƒ na janeti.

yopi pÄ• yÄ• so vÄ• paá¹‡á¹‡aphalakaá¸·Ä«ramissakÄ• ambilayÄ• gu vÄ• uddhanato otÄ
Ä• vajjitvÄ• pivituá¹ƒ sakkÄ• , hatthena gahitokÄ• sepi odhiá¹ƒ na dasseti, pavÄ• raá¹‡aá¹ƒ
usumÄ• ya vigatÄ• ya sÄ«talÄ«bhÅ«tÄ• ghanabhÄ• vaá¹ƒ gacchati, odhiá¹ƒ dasseti, puna
tanubhÄ• vo na rakkhati. sacepi dadhitakkÄ• dÄ«ni Ä• ropetvÄ• bahupaá¹‡á¹‡aphalakaá¸·Ä
muá¹-á¹-himattÄ• pi taá¹‡á¸• ulÄ• pakkhittÄ• honti, bhojanakÄ• le ce odhi paÃ±Ã±Ä• yati,
ayÄ• guke \Ee IV 823/ nimantane ``yÄ• guá¹ƒ dassÄ• mÄ• â€™â€™ ti bhatte udakakaÃ±jik
``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti denti. kiÃ±cÄ• pi tanukÄ• honti, pavÄ• raá¹‡aá¹ƒ jane
pakkuthitesu udakÄ• dÄ«su pakkhipitvÄ• pacitvÄ• denti, yÄ• gusaá¹…gahameva gacchati
tasmiá¹ƒ vÄ• aÃ±Ã±asmiá¹ƒ vÄ• yattha macchamaá¹ƒsaá¹ƒ pakkhipanti, sace sÄ• sapama
macchamaá¹ƒsakhaá¹‡á¸• aá¹ƒ vÄ• nhÄ• ru vÄ• paÃ±Ã±Ä• yati, pavÄ• raá¹‡aá¹ƒ janeti.

suddharasako pana rasakayÄ• gu vÄ• na janeti. á¹-hapetvÄ• vuttadhaÃ±Ã±Ä• naá¹ƒ taá¹‡
veá¹‡utaá¹‡á¸• ulÄ• dÄ«hi vÄ• kandamÅ«laphalehi vÄ• yehi kehici kataá¹ƒ bhattampi pavÄ
pageva ghanayÄ• gu. sace panettha macchamaá¹ƒsaá¹ƒ pakkhipanti, janeti. mahÄ• paccan
bhattampi pavÄ• raá¹‡aá¹ƒ janetÄ«â€™â€™ ti vuttaá¹ƒ. pupphiatthÄ• ya bhattaá¹ƒ nÄ• ma
kuthitatÅ«dake pakkhipitvÄ• seditataá¹‡á¸• ulÄ• vuccanti. sace pana te taá¹‡á¸• ule sukkh
vaá¹-á¹-ati; neva sattusaá¹…khyaá¹ƒ na bhattasaá¹…khyaá¹ƒ gacchanti. puna tehi katabhat
taá¹‡á¸• ule sappitelÄ• dÄ«su vÄ• pacanti, pÅ«vaá¹ƒ vÄ• karonti, na pavÄ• renti. puthukÄ
katasattubhattÄ• dÄ«ni vÄ• na pavÄ• renti.

kummÄ• so nÄ• ma yavehi katakummÄ• so. aÃ±Ã±ehi pana muggÄ• dÄ«hi katakummÄ• so
nÄ• ma sÄ• livÄ«hiyavehi katasattu. kaá¹…guvarakakudrÅ«sakasÄ«sÄ• nipi bhajjitvÄ• Ä«s
thuse palÄ• petvÄ• puna daá¸·haá¹ƒ koá¹-á¹-etvÄ• cuá¹‡á¹‡aá¹ƒ karonti. sacepi taá¹ƒ allat
hoti, sattusaá¹…gahameva gacchati. kharapÄ• kabhajjitÄ• naá¹ƒ vÄ«hÄ«naá¹ƒ taá¹‡á¸• ule
cuá¹‡á¹‡aá¹ƒ sattusaá¹…gahameva gacchati. samapÄ• kabhajjitÄ• naá¹ƒ pana vÄ«hÄ«naá
taá¹‡á¸• ulÄ• bhajjitataá¹‡á¸• ulÄ• eva vÄ• na pavÄ• renti. tesaá¹ƒ pana taá¹‡á¸• ulÄ• dÄ
pavÄ• reti. kharapÄ• kabhajjitÄ• naá¹ƒ vÄ«hÄ«naá¹ƒ \Ee IV 824/ kuá¹‡á¸• akampi pavÄ• re
pana Ä• tapasukkhÄ• naá¹ƒ vÄ• kuá¹‡á¸• akaá¹ƒ na pavÄ• reti. lÄ• jÄ• vÄ• tehi katabhatt
pavÄ• renti. bhajjitapiá¹-á¹-haá¹ƒ vÄ• yaá¹ƒkiÃ±ci suddhakhajjakaá¹ƒ vÄ• na pavÄ• reti.
macchamaá¹ƒsapÅ«ritakhajjakaá¹ƒ pana sattumodako vÄ• pavÄ• reti. maccho maá¹ƒsaÃ±
viseso --- sacepi yÄ• guá¹ƒ pivantassa yÄ• gusitthamattÄ• neva dve macchakhaá¹‡á¸• Ä• n
vÄ• ekabhÄ• jane vÄ• nÄ• nÄ• bhÄ• jane vÄ• denti, tÄ• ni ce akhÄ• danto aÃ±Ã±aá¹ƒ ya

pavÄ• raá¹‡appahonakaá¹ƒ paá¹-ikkhipati \Be 91/, na pavÄ• reti. tato ekaá¹ƒ khÄ• ditaá¹ƒ, e
vÄ• hoti, so ce aÃ±Ã±aá¹ƒ paá¹-ikkhipati, pavÄ• reti. dvepi khÄ• ditÄ• ni honti, mukhe sÄ• s
avasiá¹-á¹-haá¹ƒ natthi, sacepi aÃ±Ã±aá¹ƒ paá¹-ikkhipati, na pavÄ• reti.

kappiyamaá¹ƒsaá¹ƒ khÄ• danto kappiyamaá¹ƒsaá¹ƒ paá¹-ikkhipati, pavÄ• reti. kappiyamaá¹
akappiyamaá¹ƒsaá¹ƒ paá¹-ikkhipati, na pavÄ• reti. kasmÄ• ? avatthutÄ• ya. yaÃ±hi bhikkhu
vaá¹-á¹-ati, taá¹ƒyeva paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti. idaá¹ƒ pana jÄ• nanto akappiyattÄ
ajÄ• nantopi paá¹-ikkhipitabbaá¹-á¹-hÄ• ne á¹-hitameva paá¹-ikkhipati nÄ• ma, tasmÄ• na p
akappiyamaá¹ƒsaá¹ƒ khÄ• danto kappiyamaá¹ƒsaá¹ƒ paá¹-ikkhipati, pavÄ• reti. kasmÄ• ? v
paá¹-ikkhittaá¹ƒ, taá¹ƒ pavÄ• raá¹‡Ä• ya vatthu. yaá¹ƒ pana khÄ• dati, taá¹ƒ kiÃ±cÄ• pi
paá¹-ikkhipitabbaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ, khÄ• diyamÄ• naá¹ƒ pana maá¹ƒsabhÄ• vaá¹ƒ na
akappiyamaá¹ƒsaá¹ƒ khÄ• danto akappiyamaá¹ƒsaá¹ƒ paá¹-ikkhipati, purimanayeneva na p
vÄ• akappiyamaá¹ƒsaá¹ƒ vÄ• khÄ• danto paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ yaá¹ƒkiÃ±ci kapp
pavÄ• reti. kuladÅ«sakavejjakammauttarimanussadhammÄ• rocanasÄ• ditarÅ«piyÄ• dÄ«hi
buddhapaá¹-ikuá¹-á¹-haá¹ƒ anesanÄ• ya uppannaá¹ƒ akappiyabhojanaá¹ƒ paá¹-ikkhipati, na
kappiyabhojanaá¹ƒ vÄ• akappiyabhojanaá¹ƒ vÄ• bhuÃ±jantopi kappiyabhojanaá¹ƒ paá¹-ikk
akappiyabhojanaá¹ƒ paá¹-ikkhipati, na pavÄ• retÄ«ti sabbattha vuttanayeneva kÄ• raá¹‡aá¹

evaá¹ƒ \Ee IV 825/ ``asanaâ€™â€™ ntiÄ• dÄ«su yaÃ±ca asnÄ• ti, yaÃ±ca bhojanaá¹ƒ hatth
abhihaá¹-aá¹ƒ paá¹-ikkhipanto pavÄ• raá¹‡aá¹ƒ Ä• pajjati, taá¹ƒ Ã±atvÄ• idÄ• ni yathÄ• Ä•
jÄ• nanatthaá¹ƒ ayaá¹ƒ vinicchayo \Ne 82/ --- `` `asanaá¹ƒ bhojanaâ€™ nti ettha tÄ• va yen
ajjhohaá¹-aá¹ƒ hoti, so sace pattamukhahatthÄ• naá¹ƒ yattha katthaci paÃ±casu bhojanesu
aÃ±Ã±aá¹ƒ paÃ±casu bhojanesu ekampi paá¹-ikkhipati, pavÄ• reti. katthaci bhojanaá¹ƒ natt
Ä• misagandhamattaá¹ƒ paÃ±Ã±Ä• yati, na pavÄ• reti. mukhe ca hatthe ca bhojanaá¹ƒ natt
pana Ä• sane na bhuÃ±jitukÄ• mo, vihÄ• raá¹ƒ pavisitvÄ• bhuÃ±jitukÄ• mo, aÃ±Ã±assa vÄ
antare bhojanaá¹ƒ paá¹-ikkhipati, na pavÄ• reti. kasmÄ• ? vippakatabhojanabhÄ• vassa upa
aÃ±Ã±atra gantvÄ• bhuÃ±jitukÄ• mo mukhe bhattaá¹ƒ \Be 92/ gilitvÄ• sesaá¹ƒ Ä• dÄ• ya g
aÃ±Ã±aá¹ƒ bhojanaá¹ƒ paá¹-ikkhipati, tassÄ• pi pavÄ• raá¹‡Ä• na hotÄ«â€™â€™ ti mahÄ•
yathÄ• ca patte; evaá¹ƒ hatthepi. mukhepi vÄ• vijjamÄ• nabhojanaá¹ƒ sace anajjhoharituk
khaá¹‡e aÃ±Ã±aá¹ƒ paá¹-ikkhipati, na pavÄ• reti. ekasmiÃ±hi pade vuttalakkhaá¹‡aá¹ƒ sabl
hoti. apica kurundiyaá¹ƒ esa nayo dassitoyeva. vuttaÃ±hi tattha ``mukhe bhattaá¹ƒ gilitaá¹ƒ,
vighÄ• sÄ• dassa dÄ• tukÄ• mo, patte bhattaá¹ƒ bhikkhussa dÄ• tukÄ• mo, sace tasmiá¹ƒ k
pavÄ• retÄ«â€™â€™ ti. __hatthapÄ• se á¹-hito_ti ettha pana sace bhikkhu nisinno hoti, Ä•
paá¹-á¹-hÄ• ya, sace á¹-hito, paá¹‡hiantato paá¹-á¹-hÄ• ya, sace nipanno, yena passena nip
pÄ• rimantato paá¹-á¹-hÄ• ya, dÄ• yakassa nisinnassa vÄ• á¹-hitassa vÄ• nipannassa vÄ•
pasÄ• ritahatthaá¹ƒ yaá¹ƒ Ä• sannataraá¹ƒ aá¹…gaá¹ƒ, tassa orimantena paricchinditvÄ• a
``hatthapÄ• soâ€™â€™ ti veditabbo. tasmiá¹ƒ á¹-hatvÄ• abhihaá¹-aá¹ƒ paá¹-ikkhipantasse
tato paraá¹ƒ.

__abhiharatÄ«_ti hatthapÄ• sabbhantare á¹-hito gahaá¹‡atthaá¹ƒ upanÄ• meti. sace pana a
hatthe vÄ• Å«rÅ«su vÄ• Ä• dhÄ• rake vÄ• á¹-hitapattaá¹ƒ anabhiharitvÄ• va ``bhattaá¹ƒ g
taá¹ƒ paá¹-ikkhipato \Ee IV 826/ pavÄ• raá¹‡Ä• natthi. bhattapacchiá¹ƒ Ä• netvÄ• purato b
``gaá¹‡hÄ• hÄ«â€™â€™ ti vuttepi eseva nayo. Ä«sakaá¹ƒ pana uddharitvÄ• vÄ• apanÄ• n
ti vutte paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti. therÄ• sane nisinno thero dÅ«re nisinnassa daha
pesetvÄ• ``ito odanaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, gaá¹‡hitvÄ• pana gato tuá¹‡hÄ«
``alaá¹ƒ mayhaâ€™â€™ nti paá¹-ikkhipati, na pavÄ• reti. kasmÄ• ? therassa dÅ«rabhÄ• va
anabhiharaá¹‡atoti. sace pana gahetvÄ• Ä• gato bhikkhu ``idaá¹ƒ bhattaá¹ƒ gaá¹‡hÄ• â€™
paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti.

parivesanÄ• ya eko ekena hatthena odanapacchiá¹ƒ ekena kaá¹-acchuá¹ƒ gahetvÄ• bhikkh
tatra ce aÃ±Ã±o Ä• gantvÄ• ``ahaá¹ƒ pacchiá¹ƒ dhÄ• ressÄ• mi, tvaá¹ƒ odanaá¹ƒ dehÄ«â€
gahitamattakameva karoti, parivesako eva pana taá¹ƒ dhÄ• reti, tasmÄ• sÄ• abhihaá¹-Ä• v
dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ paá¹-ikkhipantassa pavÄ• raá¹‡Ä• hoti. sace \Be 93/ pa
phuá¹-á¹-hamattÄ• va hoti, itarova naá¹ƒ dhÄ• reti, tato dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ
pavÄ• raá¹‡Ä• na hoti. kaá¹-acchunÄ• uddhaá¹-abhatte pana hoti. kaá¹-acchuabhihÄ• roye
dvinnaá¹ƒ samabhÄ• repi paá¹-ikkhipanto pavÄ• retiyevÄ• ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. a
bhatte diyyamÄ• ne itaro pattaá¹ƒ hatthehi pidahati, pavÄ• raá¹‡Ä• natthi. kasmÄ• ? aÃ±Ã±
paá¹-ikkhittattÄ• .

__paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«_ti ettha vÄ• cÄ• ya abhihaá¹-aá¹ƒ paá¹-ikkhipato pavÄ• ra
abhihaá¹-aá¹ƒ pana kÄ• yena vÄ• vÄ• cÄ• ya vÄ• paá¹-ikkhipantassa pavÄ• raá¹‡Ä• hotÄ

tattha kÄ• yena paá¹-ikkhepo nÄ• ma aá¹…guliá¹ƒ vÄ• hatthaá¹ƒ vÄ• macchikabÄ«janiá¹ƒ
cÄ• leti, bhamukÄ• ya vÄ• Ä• kÄ• raá¹ƒ karoti, kuddho vÄ• oloketi, vÄ• cÄ• ya paá¹-ikkhep
vÄ• , ``na gaá¹‡hÄ• mÄ«â€™â€™ ti vÄ• , ``mÄ• Ä• kirÄ• â€™â€™ ti vÄ• , ``apagacchÄ• â
kenaci Ä• kÄ• rena kÄ• yena vÄ• vÄ• cÄ• ya vÄ• paá¹-ikkhitte pavÄ• raá¹‡Ä• hoti.

eko abhihaá¹-e bhatte pavÄ• raá¹‡Ä• ya bhÄ«to hattha apanetvÄ• punappunaá¹ƒ patte oda
Ä• kira \Ee IV 827/ koá¹-á¹-etvÄ• pÅ«rehÄ«â€™â€™ ti vadati, ettha kathanti? mahÄ• suma
``anÄ• kiraá¹‡atthÄ• ya vuttattÄ• pavÄ• raá¹‡Ä• hotÄ«â€™â€™ ti Ä• ha. mahÄ• padumatt
pÅ«rehÄ«â€™ ti vadantassa nÄ• ma `kassaci pavÄ• raá¹‡Ä• atthÄ«â€™ ti vatvÄ• `na pav
aparo bhattaá¹ƒ abhiharantaá¹ƒ bhikkhuá¹ƒ sallakkhetvÄ• ``kiá¹ƒ Ä• vuso itopi kiÃ±ci gaá¹‡
kiÃ±cÄ«â€™â€™ ti Ä• ha. tatrÄ• pi `` `evaá¹ƒ nÄ• gamissatÄ«â€™ ti vuttattÄ• `pavÄ• raá¹
mahÄ• sumatthero Ä• ha. mahÄ• padumatthero pana `` `gaá¹‡hissasÄ«â€™ ti vadantassa
atthÄ«â€™ ti vatvÄ• `na pavÄ• retÄ«â€™â€™ â€™ ti Ä• ha.

eko samaá¹ƒsakaá¹ƒ rasaá¹ƒ abhiharitvÄ• ``rasaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, taá¹ƒ
pavÄ• raá¹‡Ä• natthi. ``maccharasaá¹ƒ maá¹ƒsarasaâ€™â€™ nti vutte paá¹-ikkhipato hoti,
gaá¹‡hathÄ• â€™â€™ ti vuttepi hotiyeva. maá¹ƒsaá¹ƒ visuá¹ƒ katvÄ• ``maá¹ƒsarasaá¹ƒ ga
tattha ce sÄ• sapamattampi maá¹ƒsakhaá¹‡á¸• aá¹ƒ atthi \Be 94/ \Ne 84/, taá¹ƒ paá¹-ikkhipa
sace pana parissÄ• vito hoti, ``vaá¹-á¹-atÄ«â€™â€™ ti abhayatthero Ä• ha.

maá¹ƒsarasena Ä• pucchantaá¹ƒ mahÄ• thero ``muhuttaá¹ƒ Ä• gamehÄ«â€™â€™ ti vatvÄ•
Ä• harÄ• â€™â€™ ti Ä• ha. ettha kathanti? mahÄ• sumatthero tÄ• va ``abhihÄ• rakassa ga
upacchinnaá¹ƒ, tasmÄ• pavÄ• retÄ«â€™â€™ ti Ä• ha. mahÄ• padumatthero pana ``ayaá¹ƒ
etassa gamanaá¹ƒ, gaá¹‡hantassÄ• pi nÄ• ma pavÄ• raá¹‡Ä• atthÄ«â€™â€™ ti vatvÄ• ``
kaá¸·Ä«rapanasÄ• dÄ«hi missetvÄ• maá¹ƒsaá¹ƒ pacanti, taá¹ƒ gahetvÄ• ``kaá¸·Ä«rasÅ«pa
panasabyaÃ±janaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanti, evampi na pavÄ• reti. kasmÄ• ? apa
vuttattÄ• . sace pana ``macchasÅ«paá¹ƒ maá¹ƒsasÅ«paâ€™â€™ nti vÄ• ``imaá¹ƒ gaá¹‡ha
pavÄ• reti. maá¹ƒsakarambako nÄ• ma hoti, taá¹ƒ dÄ• tukÄ• mopi ``karambakaá¹ƒ gaá¹‡ha
vaá¹-á¹-ati; na pavÄ• reti. ``maá¹ƒsakarambakaâ€™â€™ nti vÄ• ``idaâ€™â€™ nti vÄ• vutt
nayo sabbesu macchamaá¹ƒsamissakesu.

yo pana nimantane bhuÃ±jamÄ• no maá¹ƒsaá¹ƒ abhihaá¹-aá¹ƒ ``uddissa \Ee IV 828/ kataâ€
paá¹-ikkhipati, pavÄ• ritova hotÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. missakakathÄ• pana kuru
vuttÄ• . evaÃ±hi tattha vuttaá¹ƒ --- piá¹‡á¸• apÄ• tacÄ• riko bhikkhu bhattamissakaá¹ƒ yÄ• g
``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, na pavÄ• reti. ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€
kasmÄ• ? yenÄ• pucchito, tassa atthitÄ• ya. ayamettha adhippÄ• yo --- ``yÄ• gumissakaá¹ƒ
vadati, tatra ce yÄ• gu bahutarÄ• vÄ• hoti samasamÄ• vÄ• , na pavÄ• reti. yÄ• gu mandÄ
pavÄ• reti. idaÃ±ca sabbaaá¹-á¹-hakathÄ• su vuttattÄ• na sakkÄ• paá¹-ikkhituá¹ƒ, kÄ• ra
duddasaá¹ƒ. ``bhattamissakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, bhattaá¹ƒ bahukaá¹ƒ vÄ•
vÄ• hoti, pavÄ• retiyeva. bhattaá¹ƒ vÄ• yÄ• guá¹ƒ vÄ• anÄ• masitvÄ• ``missakaá¹ƒ gaá¹‡
tatra ce bhattaá¹ƒ bahutaraá¹ƒ vÄ• samakaá¹ƒ vÄ• hoti, pavÄ• reti. appataraá¹ƒ na pavÄ•
karambakena na samÄ• netabbaá¹ƒ. karambako hi maá¹ƒsamissakopi hoti amaá¹ƒsamissa
nti vutte pavÄ• raá¹‡Ä• natthi. idaá¹ƒ pana bhattamissakameva. ettha vuttanayeneva pavÄ
bhatte rasaá¹ƒ, bahukhÄ«re khÄ«raá¹ƒ bahusappimhi ca \Be 95/ pÄ• yÄ• se sappiá¹ƒ gaá¹‡
deti, taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• natthi.

yo pana gacchanto pavÄ• reti, so gacchantova bhuÃ±jituá¹ƒ labhati. kaddamaá¹ƒ vÄ• udak
á¹-hitena atirittaá¹ƒ kÄ• retabbaá¹ƒ. sace antarÄ• nadÄ« pÅ«rÄ• hoti, nadÄ«tÄ«re gumbaá
bhuÃ±jitabbaá¹ƒ. atha nÄ• vÄ• vÄ• setu vÄ• atthi, taá¹ƒ abhiruhitvÄ• pi caá¹…kamantena
gamanaá¹ƒ na upacchinditabbaá¹ƒ. yÄ• ne vÄ• hatthiassapiá¹-á¹-he vÄ• candamaá¹‡á¸• a
vÄ• nisÄ«ditvÄ• pavÄ• ritena yÄ• va majjhanhikaá¹ƒ, tÄ• va tesu gacchantesupi nisinnene
á¹-hito pavÄ• reti, á¹-hiteneva, yo nisinno pavÄ• reti, nisinneneva bhuÃ±jitabbaá¹ƒ. taá¹ƒ taá

kopentena atirittaá¹ƒ kÄ• retabbaá¹ƒ. yo ukkuá¹-iko nisÄ«ditvÄ• pavÄ• reti, tena ukkuá¹-ike
tassa pana heá¹-á¹-hÄ• palÄ• lapÄ«á¹-haá¹ƒ vÄ• kiÃ±ci vÄ• nisÄ«danakaá¹ƒ dÄ• tabbaá¹
pavÄ• ritena Ä• sanaá¹ƒ acÄ• letvÄ• va catasso disÄ• parivattantena bhuÃ±jituá¹ƒ labbhati
IV 829/ pavÄ• ritena ito vÄ• etto vÄ• saá¹ƒsarituá¹ƒ na labbhati. sace pana naá¹ƒ saha ma
aÃ±Ã±atra nenti, vaá¹-á¹-ati. nipajjitvÄ• pavÄ• ritena nipanneneva bhuÃ±jitabbaá¹ƒ. parivat
nipanno, tassa á¹-hÄ• naá¹ƒ nÄ• tikkametabbaá¹ƒ.

__anatiritta_nti na atirittaá¹ƒ; na adhikanti attho. taá¹ƒ pana yasmÄ• kappiyakatÄ• dÄ«hi sa
vinayakammÄ• kÄ• rehi akataá¹ƒ vÄ• gilÄ• nassa anadhikaá¹ƒ vÄ• hoti, tasmÄ• padabhÄ
ntiÄ• di vuttaá¹ƒ. tattha __akappiyakata_nti yaá¹ƒ tattha phalaá¹ƒ vÄ• kandamÅ«lÄ• di vÄ•
samaá¹‡akappehi kappiyaá¹ƒ akataá¹ƒ; yaÃ±ca akappiyamaá¹ƒsaá¹ƒ vÄ• akappiyabhojana
nÄ• ma. taá¹ƒ akappiyaá¹ƒ ``alametaá¹ƒ sabbaâ€™â€™ nti evaá¹ƒ atirittaá¹ƒ katampi akap
__appaá¹-iggahitakata_nti bhikkhunÄ• appaá¹-iggahitaá¹ƒyeva purimanayeneva atirittaá¹ƒ
__anuccÄ• ritakata_nti kappiyaá¹ƒ kÄ• rÄ• petuá¹ƒ Ä• gatena bhikkhunÄ• Ä«sakampi anuk
vÄ• kataá¹ƒ. __ahatthapÄ• se kata_nti kappiyaá¹ƒ kÄ• rÄ• petuá¹ƒ Ä• gatassa hatthapÄ• s
__abhuttÄ• vinÄ• kata_nti yo ``alametaá¹ƒ sabbaâ€™â€™ nti atirittaá¹ƒ karoti, tena pavÄ•
bhojanaá¹ƒ abhuttena kataá¹ƒ. __bhuttÄ• vinÄ• pavÄ• ritena Ä• sanÄ• vuá¹-á¹-hitena kata
__alametaá¹ƒ sabbanti avutta_nti vacÄ«bhedaá¹ƒ katvÄ• evaá¹ƒ avuttaá¹ƒ hoti. iti imehi \B
vinayakammÄ• kÄ• rehi yaá¹ƒ atirittaá¹ƒ kappiyaá¹ƒ akataá¹ƒ, yaÃ±ca na gilÄ• nÄ• tirittaá¹ƒ
anatirittanti veditabbaá¹ƒ.

atirittaá¹ƒ pana tasseva paá¹-ipakkhanayena veditabbaá¹ƒ. apicettha __bhuttÄ• vinÄ• kataá
nisinnassa sabhÄ• gassa bhikkhuno pattato ekampi sitthaá¹ƒ vÄ• maá¹ƒsahÄ«raá¹ƒ vÄ• k
bhuttÄ• vinÄ• va kataá¹ƒ hotÄ«ti veditabbaá¹ƒ. __Ä• sanÄ• avuá¹-á¹-hitenÄ• _ti ettha pana
\Ne 86/ vinicchayo --- dve bhikkhÅ« pÄ• tova bhuÃ±jamÄ• nÄ• pavÄ• ritÄ• honti --- ekena
itarena niccabhattaá¹ƒ vÄ• salÄ• kabhattaá¹ƒ vÄ• Ä• netvÄ• upaá¸• á¸• haá¹ƒ tassa bhikk
IV 830/ hatthaá¹ƒ dhovitvÄ• sesaá¹ƒ tena bhikkhunÄ• kappiyaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jit
tassa hatthe laggaá¹ƒ, taá¹ƒ akappiyaá¹ƒ hoti. sace pana paá¹-hamaá¹ƒ nisinno bhikkhu say
hatthena gaá¹‡hÄ• ti, hatthadhovanakiccaá¹ƒ natthi. sace pana evaá¹ƒ kappiyaá¹ƒ kÄ• rÄ•
kiÃ±ci byaÃ±janaá¹ƒ vÄ• khÄ• danÄ«yaá¹ƒ vÄ• patte Ä• kiranti, yena paá¹-hamaá¹ƒ kappi
kÄ• tuá¹ƒ na labhati. yena akataá¹ƒ, tena kÄ• tabbaá¹ƒ. yaÃ±ca akataá¹ƒ, taá¹ƒ kÄ• tabbaá
akataâ€™â€™ _nti aÃ±Ã±ena bhikkhunÄ• yena paá¹-hamaá¹ƒ na kataá¹ƒ, tena kÄ• tabba
_nti yena paá¹-hamaá¹ƒ kappiyaá¹ƒ kataá¹ƒ, tenÄ• pi yaá¹ƒ akataá¹ƒ taá¹ƒ kÄ• tabbaá¹ƒ. pa
kÄ• tuá¹ƒ na labbhati. tattha hi kariyamÄ• naá¹ƒ paá¹-hamaá¹ƒ katena saddhiá¹ƒ kataá¹ƒ ho
bhÄ• jane kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• yo. evaá¹ƒ kataá¹ƒ pana tena bhikkhunÄ• paá
bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

kappiyaá¹ƒ karontena ca na kevalaá¹ƒ patteyeva, kuá¹‡á¸• epi pacchiyampi yattha katthaci

onÄ• mitabhÄ• jane kÄ• tabbaá¹ƒ. taá¹ƒ sacepi bhikkhusataá¹ƒ pavÄ• ritaá¹ƒ hoti, sabbesa
vaá¹-á¹-ati, appavÄ• ritÄ• nampi vaá¹-á¹-ati. yena pana kappiyaá¹ƒ kataá¹ƒ, tassa na vaá¹-á
pavÄ• retvÄ• piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ bhikkhuá¹ƒ pattaá¹ƒ gahetvÄ• avassaá¹ƒ bhu
nisÄ«dÄ• penti, atirittaá¹ƒ kÄ• retvÄ• va bhuÃ±jitabbaá¹ƒ. sace tattha aÃ±Ã±o bhikkhu natth
vihÄ• raá¹ƒ vÄ• pattaá¹ƒ pesetvÄ• kÄ• retabbaá¹ƒ. kappiyaá¹ƒ karontena pana anupasam
na kÄ• tabbaá¹ƒ. sace Ä• sanasÄ• lÄ• yaá¹ƒ abyatto bhikkhu hoti, sayaá¹ƒ gantvÄ• kappiy
bhuÃ±jitabbaá¹ƒ.

__gilÄ• nÄ• tiritta_nti \Be 97/ ettha na kevalaá¹ƒ yaá¹ƒ gilÄ• nassa bhuttÄ• vasesaá¹ƒ hoti, t
gilÄ• nÄ• tirittaá¹ƒ; atha kho yaá¹ƒkiÃ±ci gilÄ• naá¹ƒ uddissa ajja vÄ• sve vÄ• yadÄ• vÄ•
khÄ• dissatÄ«ti Ä• haá¹-aá¹ƒ, taá¹ƒ sabbaá¹ƒ ``gilÄ• nÄ• tirittaâ€™â€™ nti veditabbaá¹ƒ. ya
ajjhohÄ• re ajjhohÄ• re dukkaá¹-aá¹ƒ, taá¹ƒ asaá¹ƒsaá¹-á¹-havasena \Ee IV 831/ vuttaá¹ƒ. s
Ä• misasaá¹ƒsaá¹-á¹-hÄ• ni honti, Ä• hÄ• ratthÄ• yapi anÄ• hÄ• ratthÄ• yapi paá¹-iggahetv
pÄ• cittiyameva.

<241> __sati paccaye_ti yÄ• makÄ• likaá¹ƒ pipÄ• sÄ• ya sati pipÄ• sacchedanatthaá¹ƒ, sat
yÄ• vajÄ«vikaÃ±ca \Ne 87/ tena tena upasametabbake Ä• bÄ• dhe sati tassa upasamanatth
anÄ• patti. sesamettha uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, k
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

paá¹-hamapavÄ• raá¹‡asikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. dutiyapavÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<242> chaá¹-á¹-hasikkhÄ• pade --- __anÄ• cÄ• raá¹ƒ Ä• caratÄ«_ti paá¹‡á¹‡attivÄ«tikkama
upanÄ• haá¹ƒ janento tasmiá¹ƒ puggale attano kodhaá¹ƒ bandhi; punappunaá¹ƒ Ä• ghÄ• ta
__upanaddho bhikkhÅ«_ti so janitaupanÄ• ho bhikkhu.

<243> __abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti abhiharitvÄ• ``handa bhikkhu khÄ• da vÄ• bh
pavÄ• reyya. padabhÄ• jane pana ``handa bhikkhÅ«â€™â€™ tiÄ• diá¹ƒ anuddharitvÄ• sÄ•
abhihaá¹-á¹-huá¹ƒ pavÄ• raá¹‡Ä• ya atthaá¹ƒ dassetuá¹ƒ ``yÄ• vatakaá¹ƒ icchasi tÄ• vataka
vuttaá¹ƒ. __jÄ• na_nti pavÄ• ritabhÄ• vaá¹ƒ jÄ• nanto. taá¹ƒ panassa jÄ• nanaá¹ƒ yasmÄ•
``jÄ• nÄ• ti nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• nayena padabhÄ• jana
Ä• sÄ• danaá¹ƒ codanaá¹ƒ maá¹…kukaraá¹‡abhÄ• vaá¹ƒ apekkhamÄ• no.

__paá¹-iggaá¹‡hÄ• ti_ \Be 98/ __Ä• patti dukkaá¹-assÄ• _ti yassa abhihaá¹-aá¹ƒ tasmiá¹ƒ p
abhihÄ• rakassa bhikkhuno dukkaá¹-aá¹ƒ. itarassa pana sabbo Ä• pattibhedo paá¹-hamasik
pana sikkhÄ• pade sabbÄ• Ä• pattiyo abhihÄ• rakasseva veditabbÄ• . sesaá¹ƒ paá¹-hamas
pÄ• kaá¹-ameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

dutiyapavÄ• raá¹‡asikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<247> sattamasikkhÄ• pade \Ne 88/ --- __giraggasamajjo_ti girimhi aggasamajjo, girissa vÄ
kira sattame divase bhavissatÄ«ti \Ee IV 832/ nagare ghosanÄ• kariyati, nagarassa bahiddh
pabbatacchÄ• yÄ• ya mahÄ• janakÄ• yo sannipatati, anekappakÄ• rÄ• ni naá¹-anÄ• á¹-akÄ
dassanatthaá¹ƒ maÃ±cÄ• timaÃ±ce bandhanti. sattarasavaggiyÄ• apaÃ±Ã±atte sikkhÄ• pa
``nÄ• á¹-akÄ• ni Ä• vuso passissÄ• mÄ• â€™â€™ ti tattha agamaá¹ƒsu. atha nesaá¹ƒ Ã±Ä•
Ä• gatÄ• â€™â€™ ti tuá¹-á¹-hacittÄ• nhÄ• petvÄ• vilimpetvÄ• bhojetvÄ• aÃ±Ã±ampi pÅ«
adaá¹ƒsu. te sandhÄ• ya vuttaá¹ƒ --- __ ``manussÄ• sattarasavaggiye bhikkhÅ« passitvÄ•

248-9__._ __vikÄ• le_ti vigate kÄ• le. kÄ• loti bhikkhÅ«naá¹ƒ bhojanakÄ• lo adhippeto, so c
paricchedena majjhanhiko, tasmiá¹ƒ vÄ«tivatteti adhippÄ• yo. tenevassa padabhÄ• jane ``vi
vÄ«tivatte yÄ• va aruá¹‡uggamanÄ• â€™â€™ ti vuttaá¹ƒ, á¹-hitamajjhanhikopi kÄ• lasaá¹…
paá¹-á¹-hÄ• ya pana khÄ• dituá¹ƒ vÄ• bhuÃ±jituá¹ƒ vÄ• na sakkÄ• , sahasÄ• pituá¹ƒ sal
pana na kattabbaá¹ƒ. kÄ• laparicchedajÄ• nanatthaÃ±ca kÄ• latthambho yojetabbo, kÄ• lan
kÄ• tabbaá¹ƒ.

__avasesaá¹ƒ_ \Be 99/ __khÄ• danÄ«yaá¹ƒ nÄ• mÄ• _ti ettha yaá¹ƒ tÄ• va
sakkhalimodakÄ• dipubbaá¹‡á¹‡Ä• paraá¹‡á¹‡amayaá¹ƒ, tattha vattabbameva natthi. yamp
Ä• misagatikaá¹ƒ hoti, seyyathidaá¹ƒ --- mÅ«lakhÄ• danÄ«yaá¹ƒ kandakhÄ• danÄ«yaá¹ƒ m
matthakakhÄ• danÄ«yaá¹ƒ khandhakhÄ• danÄ«yaá¹ƒ tacakhÄ• danÄ«yaá¹ƒ pattakhÄ• dan
phalakhÄ• danÄ«yaá¹ƒ aá¹-á¹-hikhÄ• danÄ«yaá¹ƒ piá¹-á¹-hakhÄ• danÄ«yaá¹ƒ niyyÄ• sakhÅ
khÄ• danÄ«yasaá¹…khyameva gacchati.

tattha pana Ä• misagatikasallakkhaá¹‡atthaá¹ƒ idaá¹ƒ mukhamattanidassanaá¹ƒ --- mÅ«lak
mÅ«lakamÅ«laá¹ƒ khÄ• rakamÅ«laá¹ƒ caccumÅ«laá¹ƒ tambakamÅ«laá¹ƒ taá¹‡á¸• uleyyaka
vajakalimÅ«laá¹ƒ jajjharÄ«mÅ«lanti evamÄ• dÄ«ni sÅ«peyyapaá¹‡á¹‡amÅ«lÄ• ni \Ee IV 83

vajakalimÅ«le jaraá¹-á¹-haá¹ƒ chinditvÄ• chaá¸• á¸• enti, taá¹ƒ yÄ• vajÄ«vikaá¹ƒ hoti. aÃ±Ã
eteneva nayena veditabbaá¹ƒ. mÅ«lakakhÄ• rakajajjharÄ«mÅ«lÄ• naá¹ƒ pana jaraá¹-á¹-hÄ•
vuttaá¹ƒ. yÄ• ni pana pÄ• á¸·iyaá¹ƒ ---

``anujÄ• nÄ• mi \Ne 89/, bhikkhave, mÅ«lÄ• ni bhesajjÄ• ni haliddiá¹ƒ siá¹…giveraá¹ƒ vacaá
kaá¹-ukarohiá¹‡iá¹ƒ usÄ«raá¹ƒ bhaddamuttakaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«lÄ
khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ pharantÄ«

vuttÄ• ni, tÄ• ni yÄ• vajÄ«vikÄ• ni. tesaá¹ƒ cÅ«á¸·apaÃ±camÅ«laá¹ƒ mahÄ• paÃ±camÅ«lan
gaá¹‡iyamÄ• nÄ• naá¹ƒ gaá¹‡anÄ• ya anto natthi. khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±
tesaá¹ƒ lakkhaá¹‡aá¹ƒ. tasmÄ• yaá¹ƒkiÃ±ci mÅ«laá¹ƒ tesu tesu janapadesu pakatiÄ• hÄ• n
khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharati, taá¹ƒ yÄ• vakÄ• likaá¹ƒ; itaraá¹ƒ yÄ• va
tesu bahuá¹ƒ vatvÄ• pi hi imasmiá¹ƒyeva lakkhaá¹‡e á¹-hÄ• tabbaá¹ƒ. nÄ• masaÃ±Ã±Ä• su
taá¹ƒ nÄ• maá¹ƒ ajÄ• nantÄ• naá¹ƒ sammohoyeva hoti, tasmÄ• nÄ• masaÃ±Ã±Ä• ya Ä• da
dassitaá¹ƒ.

yathÄ• ca mÅ«le; evaá¹ƒ kandÄ• dÄ«supi yaá¹ƒ lakkhaá¹‡aá¹ƒ dassitaá¹ƒ, tasseva vasena
yaÃ±ca taá¹ƒ pÄ• á¸·iyaá¹ƒ haliddÄ• di aá¹-á¹-havidhaá¹ƒ vuttaá¹ƒ, tassa khandhatacapupp
yÄ• vajÄ«vikanti vuttaá¹ƒ.

kandakhÄ• danÄ«ye \Be 100/ duvidho kando --- dÄ«gho ca rasso ca bhisakiá¹ƒsukakandÄ•
uppalakaserukakandÄ• di, yaá¹ƒ ``gaá¹‡á¹-hÄ«â€™â€™ tipi vadanti. tattha sabbesaá¹ƒ kan
jiá¹‡á¹‡ajaraá¹-á¹-hÄ• naÃ±ca challi ca sukhumamÅ«lÄ• ni ca yÄ• vajÄ«vikÄ• ni. taruá¹‡o p
sÄ• lakalyÄ• á¹‡Ä«potakakando kiá¹ƒsukapotakakando ambÄ• á¹-akakando ketakakando m
padumapuá¹‡á¸• arÄ«kakando piá¹‡á¸• Ä• lumasÄ• luÄ• dayo ca \Ee IV 834/ khÄ«ravallika
tÄ• lakando nÄ«luppalarattuppalakumudasogandhikÄ• naá¹ƒ kandÄ• kadalikando veá¸·uka
evamÄ• dayo tesu tesu janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«ya
pharaá¹‡akakandÄ• yÄ• vakÄ• likÄ• .

khÄ«ravallikando adhoto yÄ• vajÄ«viko, dhoto yÄ• vakÄ• liko. khÄ«rakÄ• kolÄ«jÄ«vikausab
yÄ• vajÄ«vikÄ• . te pÄ• á¸·iyaá¹ƒ --- ``yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«lÄ• ni bhesajjÄ
mÅ«labhesajjasaá¹…gaheneva saá¹…gahitÄ• .

mÅ«á¸·Ä• lakhÄ• danÄ«ye pana padumamÅ«á¸·Ä• laá¹ƒ puá¹‡á¸• arÄ«kamuá¸·Ä• lasadisa
kandulamÅ«lanti evamÄ• di \Ne 90/ tesu tesu janapadesu pakatiÄ• hÄ• ravasena manussÄ
bhojanÄ«yatthaÃ±ca pharaá¹‡akamuá¸·Ä• laá¹ƒ yÄ• vakÄ• likaá¹ƒ.
haliddisiá¹…giveramakacicaturassavalliketakatÄ• lahintÄ• lakuntÄ• lanÄ• á¸·ikerapÅ«garukl
yÄ• vajÄ«vikaá¹ƒ, taá¹ƒ sabbampi pÄ• á¸·iyaá¹ƒ --- ``yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«

ti (Vin I 263) evaá¹ƒ mÅ«labhesajjasaá¹…gaheneva saá¹…gahitaá¹ƒ.

matthakakhÄ• danÄ«ye tÄ• lahintÄ• lakuntÄ• laketakanÄ• á¸·ikerapÅ«garukkhakhajjÅ«rÄ«v
kaá¸·Ä«rasaá¹…khÄ• tÄ• matthakÄ• veá¹‡ukaá¸·Ä«ro naá¸·akaá¸·Ä«ro ucchukaá¸·Ä«ro m
sÄ• sapakaá¸·Ä«ro satÄ• varikaá¸·Ä«ro sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ kaá¸·Ä«rÄ• ti evamÄ
pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá
matthako yÄ• vakÄ• liko. haliddisiá¹…giveravacamakacilasuá¹‡Ä• naá¹ƒkaá¸·Ä«rÄ•
tÄ• lahintÄ• lakuntÄ• lanÄ• á¸·ikerakaá¸·Ä«rÄ• naÃ±ca chinditvÄ• pÄ• tito jaraá¹-á¹-habund

khandhakhÄ• danÄ«ye \Be 101/ antopathavÄ«gato sÄ• lakalyÄ• á¹‡Ä«khandho ucchukhan
nÄ«luppalarattuppalakumudasogandhikÄ• naá¹ƒ khandhakÄ• ti evamÄ• di tesu tesu janapa
manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá¹‡ako khandho yÄ• vak
paá¹‡á¹‡adaá¹‡á¸• ako padumajÄ• tÄ«naá¹ƒ sabbopi daá¹‡á¸• ako kÄ• ravindakadaá¹‡á¸•
\Ee IV 835/ yÄ• vajÄ«vikÄ• .

tacakhÄ• danÄ«ye ucchutacova eko yÄ• vakÄ• liko, sopi saraso. seso sabbo yÄ• vajÄ«viko
matthakakhandhatacÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ pÄ• á¸·iyaá¹ƒ kasÄ• vabhesajjena saá¹…gaho v

``anujÄ• nÄ• mi, bhikkhave, kasÄ• vÄ• ni bhesajjÄ• ni nimbakasÄ• vaá¹ƒ, kuá¹-ajakasÄ• va
phaggavakasÄ• vaá¹ƒ nattamÄ• lakasÄ• vaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi kasÄ• vÄ
khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ pharantÄ«

ettha hi etesampi saá¹…gaho sijjhati. vuttakasÄ• vÄ• ni ca sabbÄ• ni kappiyÄ• nÄ«ti veditab

pattakhÄ• danÄ«ye \Ne 91/ mÅ«lakaá¹ƒ khÄ• rako caccu tambako taá¹‡á¸• uleyyako papun
jajjharÄ« sellu siggu kÄ• samaddako ummÄ• cÄ«namuggo mÄ• so rÄ• jamÄ• so á¹-hapetv
avasesanipphÄ• vo aggimantho sunisannako setavaraá¹‡o nÄ• á¸·ikÄ• bhÅ«miyaá¹ƒ jÄ• ta
aÃ±Ã±Ä• ni ca evarÅ«pÄ• ni tesu tesu janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ
bhojanÄ«yatthaÃ±ca pharaá¹‡akÄ• ni pattÄ• ni ekaá¹ƒsena yÄ• vakÄ• likÄ• ni. yÄ• panaÃ±
mahÄ• nakhapiá¹-á¹-himattÄ• paá¹‡á¹‡aloá¹‡i rukkhe ca gacche ca Ä• rohati, tassÄ• patta
brahmÄ«pattaÃ±ca yÄ• vakÄ• likanti dÄ«pavÄ• sino vadanti. ambapallavaá¹ƒ yÄ• vakÄ• lik
yÄ• vajÄ«vikaá¹ƒ.

yÄ• ni vÄ• panaÃ±Ã±Ä• ni pÄ• á¸·iyaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, paá¹‡á¹‡Ä• ni bhesajjÄ• ni nimbapaá¹‡á¹‡aá¹ƒ kuá¹-ajapaá¹‡á
sulasipaá¹‡á¹‡aá¹ƒ kappÄ• sakapaá¹‡á¹‡aá¹ƒ yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi \Be 102/ p
neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ phar

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vuttÄ• ni, tÄ• ni yÄ• vajÄ«vikÄ• ni. na kevalaÃ±ca paá¹‡á¹‡Ä• niyeva tesaá¹ƒ \Ee IV 836/ pu
yÄ• vajÄ«vikÄ• ni. paá¹‡á¹‡Ä• naá¹ƒ phaggavapaá¹‡á¹‡aá¹ƒ ajjukapaá¹‡á¹‡aá¹ƒ phaá¹‡ijja
paá¹-olapaá¹‡á¹‡aá¹ƒ tambÅ«lapaá¹‡á¹‡aá¹ƒ paduminipaá¹‡á¹‡anti evaá¹ƒ gaá¹‡anavasen

pupphakhÄ• danÄ«ye mÅ«lakapupphaá¹ƒ khÄ• rakapupphaá¹ƒ caccupupphaá¹ƒ tambakap
jajjharÄ«pupphaá¹ƒ cÅ«á¸·anipphÄ• vapupphaá¹ƒ mahÄ• nipphÄ• vapupphaá¹ƒ kaserukapu
nÄ• á¸·ikeratÄ• laketakÄ• naá¹ƒ taruá¹‡apupphÄ• ni setavaraá¹‡apupphaá¹ƒ siggupupphaá
pupphÄ• ni kaá¹‡á¹‡ikamattaá¹ƒ agandhikapupphaá¹ƒ kaá¸·Ä«rapupphaá¹ƒ jÄ«vantÄ«pupp
janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yattha
yÄ• vakÄ• likaá¹ƒ. asokabakulakuyyakapunnÄ• gacampakajÄ• tikaá¹‡avÄ«rakaá¹‡ikÄ• raku
pana pupphaá¹ƒ yÄ• vajÄ«vikaá¹ƒ tassa gaá¹‡anÄ• ya anto natthi. pÄ• á¸·iyaá¹ƒ panassa k
saá¹…gaho veditabbo.

phalakhÄ• danÄ«ye
panasalabujatÄ• lanÄ• á¸·ikeraambajambÅ«ambÄ• á¹-akatintiá¹‡ikamÄ• tuluá¹…gakapittha
mbarÅ«sakatipusavÄ• tiá¹…gaá¹‡acocamocamadhukÄ• dÄ«naá¹ƒ phalÄ• ni yÄ• ni loke tes
pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharan
yÄ• vakÄ• likÄ• ni. nÄ• magaá¹‡anavasena nesaá¹ƒ na sakkÄ• pariyantaá¹ƒ dassetuá¹ƒ. y

``anujÄ• nÄ• mi, bhikkhave, phalÄ• ni bhesajjÄ• ni --- bilaá¹…gaá¹ƒ, pipphaliá¹ƒ, maricaá¹ƒ,
vibhÄ«takaá¹ƒ, Ä• malakaá¹ƒ, goá¹-á¹-haphalaá¹ƒ, yÄ• ni \Ee IV 837/ vÄ• panaÃ±Ã±Ä• nip
bhesajjÄ• ni neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti na bhojanÄ«ye bhojanÄ«ya
(Vin I 263) ---

vuttÄ• ni, tÄ• ni yÄ• vajÄ«vikÄ• ni. tesampi aparipakkÄ• ni acchiva bimbavaraá¹‡aketakakÄ
jÄ• tiphalaá¹ƒ kaá¹-ukaphalaá¹ƒ eá¸·Ä• takkolanti evaá¹ƒ nÄ• mavasena na sakkÄ• pariya

aá¹-á¹-hikhÄ• danÄ«ye \Be 103/ labujaá¹-á¹-hi panasaá¹-á¹-hi ambÄ• á¹-akaá¹-á¹-hi sÄ• laá
khajjÅ«rÄ«ketakatimbarÅ«sakÄ• naá¹ƒ taruá¹‡aphalaá¹-á¹-hi tintiá¹‡ikaá¹-á¹-hi bimbaphalaá
padumajÄ• tÄ«naá¹ƒ pokkharaá¹-á¹-hÄ«ti evamÄ• dÄ«ni tesu tesu janapadesu manussÄ• n
khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá¹‡akÄ• ni aá¹-á¹-hÄ«ni yÄ• vakÄ• likÄ• n
punnÄ• gaá¹-á¹-hi harÄ«takÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ«ni siddhatthakaá¹-á¹-hi rÄ• jikaá¹-á¹-hÄ«
aá¹-á¹-hÄ«ni yÄ• vajÄ«vikÄ• ni. tesaá¹ƒ pÄ• á¸·iyaá¹ƒ phalabhesajjeneva saá¹…gaho vedita

piá¹-á¹-hakhÄ• danÄ«ye sattannaá¹ƒ tÄ• va dhaÃ±Ã±Ä• naá¹ƒ dhaÃ±Ã±Ä• nulomÄ• naá¹ƒ
panasapiá¹-á¹-haá¹ƒ labujapiá¹-á¹-haá¹ƒ ambÄ• á¹-akapiá¹-á¹-haá¹ƒ sÄ• lapiá¹-á¹-haá¹ƒ dho

khÄ«ravallipiá¹-á¹-haÃ±cÄ• ti evamÄ• dÄ«ni tesu tesu janapadesu pakatiÄ• hÄ• ravasena m
khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá¹‡akÄ• ni piá¹-á¹-hÄ• ni yÄ• vakÄ• likÄ• n
tÄ• lapiá¹-á¹-haá¹ƒ khÄ«ravallipiá¹-á¹-haá¹ƒ assagandhÄ• dipiá¹-á¹-hÄ• ni ca yÄ• vajÄ«vikÄ
pÄ• á¸·iyaá¹ƒ kasÄ• vehi ca mÅ«laphalehi ca saá¹…ghaho veditabbo.

niyyÄ• sakhÄ• danÄ«ye eko ucchuniyyÄ• sova sattÄ• hakÄ• liko. sesÄ• ``anujÄ• nÄ• mi, b
--- hiá¹…guá¹ƒ hiá¹…gujatuá¹ƒ hiá¹…gusipÄ• á¹-ikaá¹ƒ takaá¹ƒ takapattiá¹ƒ takapaá¹‡á¹‡iá
vÄ• panaÃ±Ã±Ä• nipi atthi jatÅ«ni bhesajjÄ• nÄ«â€™â€™ ti (Vin I 263) evaá¹ƒ pÄ• á¸·iyaá
yÄ• vajÄ«vikÄ• . tattha yevÄ• panakavasena saá¹…gahitÄ• naá¹ƒ ambaniyyÄ• so kaá¹‡ikÄ
nÄ• mavasena na sakkÄ• pariyantaá¹ƒ dassetuá¹ƒ. evaá¹ƒ imesu mÅ«lakhÄ• danÄ«yÄ• dÄ
yÄ• vakÄ• likaá¹ƒ, sabbampi imasmiá¹ƒ atthe ``avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• mÄ• â€™
838/.

__bhojanÄ«yaá¹ƒ nÄ• ma paÃ±ca bhojanÄ• nÄ«_tiÄ• dimhi yaá¹ƒ vattabbaá¹ƒ taá¹ƒ vuttam
bhuÃ±jissÄ• mÄ«ti, paá¹-iggaá¹‡hÄ• tÄ«_ti yo bhikkhu vikÄ• le etaá¹ƒ khÄ• danÄ«yaá¹ƒ bh
paá¹-iggaá¹‡hÄ• ti, tassa paá¹-iggahaá¹‡e tÄ• va Ä• patti dukkaá¹-assa. sesamettha uttÄ• n

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato ca kÄ• yacittato ca samuá¹-á¹-hÄ• ti, kiriyaá¹
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tiv

vikÄ• labhojanasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

<252> aá¹-á¹-hamasikkhÄ• pade \Be 104/ --- __belaá¹-á¹-hasÄ«so_ nÄ• ma jaá¹-ilasahassa
__araÃ±Ã±e viharatÄ«_ti jetavanassa avidÅ«re padhÄ• naghare ekasmiá¹ƒ Ä• vÄ• se vasa
asÅ«pabyaÃ±janaá¹ƒ odanaá¹ƒ. so kira antogÄ• me bhuÃ±jitvÄ• pacchÄ• piá¹‡á¸• Ä• ya c
Ä• harati, taÃ±ca kho appicchatÄ• ya, na paccayagiddhatÄ• ya. thero kira sattÄ• haá¹ƒ niro
vÄ«tinÄ• metvÄ• samÄ• pattito vuá¹-á¹-hÄ• ya taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ udakena temetvÄ
sattÄ• haá¹ƒ samÄ• pattiyÄ• nisÄ«dati. evaá¹ƒ dvepi tÄ«á¹‡ipi cattÄ• ripi sattÄ• hÄ• ni vÄ«
piá¹‡á¸• Ä• ya pavisati. tena vuttaá¹ƒ --- __ ``cirena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisatÄ«â€™

<253> kÄ• ro karaá¹‡aá¹ƒ kiriyÄ• ti atthato ekaá¹ƒ, sannidhikÄ• ro assÄ• ti sannidhikÄ• raá
__sannidhikÄ• rakaá¹ƒ_. paá¹-iggahetvÄ• ekarattaá¹ƒ vÄ«tinÄ• mitassetaá¹ƒ adhivacanaá¹
vuttaá¹ƒ --- ``sannidhikÄ• rakaá¹ƒ nÄ• ma ajja paá¹-iggahitaá¹ƒ aparajjÅ«â€™â€™ ti.

__paá¹-iggaá¹‡hÄ• ti Ä• patti dukkaá¹-assÄ• _ti evaá¹ƒ sannidhikataá¹ƒ yaá¹ƒkiÃ±ci yÄ• va
yÄ• makÄ• likaá¹ƒ vÄ• ajjhoharitukÄ• matÄ• ya gaá¹‡hantassa paá¹-iggahaá¹‡e tÄ• va Ä•

ajjhoharato pana ekamekasmiá¹ƒ ajjhohÄ• re pÄ• cittiyaá¹ƒ. sacepi patto duddhoto hoti, yaá
ghaá¹ƒsantassa lekhÄ• paÃ±Ã±Ä• yati, gaá¹‡á¹-hikapattassa vÄ• gaá¹‡á¹-hikantare sneho
94/ uá¹‡he otÄ• pentassa paggharati, uá¹‡hayÄ• guyÄ• vÄ• gahitÄ• ya sandissati, tÄ• dis
bhuÃ±jantassa pÄ• cittiyaá¹ƒ. tasmÄ• pattaá¹ƒ dhovitvÄ• puna tattha acchodakaá¹ƒ vÄ• Ä
vÄ• ghaá¹ƒsitvÄ• nisnehabhÄ• vo \Ee IV 839/ jÄ• nitabbo. sace hi udake vÄ• snehabhÄ•
paÃ±Ã±Ä• yati, duddhoto hoti. telavaá¹‡á¹‡apatte pana aá¹…gulilekhÄ• paÃ±Ã±Ä• yati, sÄ
bhikkhÅ« nirapekkhÄ• sÄ• maá¹‡erÄ• naá¹ƒ pariccajanti, taÃ±ce sÄ• maá¹‡erÄ• nidahitvÄ
vaá¹-á¹-ati. sayaá¹ƒ paá¹-iggahetvÄ• apariccattameva hi dutiyadivase na vaá¹-á¹-ati. tato hi
ajjhoharato pÄ• cittiyameva.

akappiyamaá¹ƒsesu \Be 105/ manussamaá¹ƒse thullaccayena sadviá¹ƒ pÄ• cittiyaá¹ƒ, avas
saddhiá¹ƒ. yÄ• makÄ• likaá¹ƒ sati paccaye ajjhoharato pÄ• cittiyaá¹ƒ. Ä• hÄ• ratthÄ• ya ajjh
saddhiá¹ƒ pÄ• cittiyaá¹ƒ. sace pavÄ• rito hutvÄ• anatirittakataá¹ƒ ajjhoharati, pakatiÄ• mise
manussamaá¹ƒse thullaccayena saddhiá¹ƒ dve, sesaakappiyamaá¹ƒse dukkaá¹-ena saddhi
paccaye sÄ• misena mukhena ajjhoharato dve, nirÄ• misena ekameva. Ä• hÄ• ratthÄ• ya a
dukkaá¹-aá¹ƒ vaá¸• á¸• hati. sace vikÄ• le ajjhoharati, pakatibhojane sannidhipaccayÄ• ca
ca dve pÄ• cittiyÄ• ni, akappiyamaá¹ƒsesu thullaccayaÃ±ca dukkaá¹-aÃ±ca vaá¸• á¸• hati.
vikÄ• lapaccayÄ• anÄ• patti, anatirittapaccayÄ• pana vikÄ• le sabbavikappesu anÄ• patti.

<255> __sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• yÄ• _ti Ä• hÄ• ratthÄ• ya pa
paá¹-iggahaá¹‡apaccayÄ• tÄ• va dukkaá¹-aá¹ƒ, ajjhoharato pana sace nirÄ• misaá¹ƒ hoti,
dukkaá¹-aá¹ƒ. atha Ä• misasaá¹ƒsaá¹-á¹-haá¹ƒ paá¹-iggahetvÄ• á¹-hapitaá¹ƒ hoti, yathÄ• v
pÄ• cittiyameva.

<256> __anÄ• patti yÄ• vakÄ• lika_ntiÄ• dimhi vikÄ• labhojanasikkhÄ• pade niddiá¹-á¹-haá
yÄ• va majjhantikasaá¹…khÄ• to kÄ• lo, tÄ• va bhuÃ±jitabbato __yÄ• vakÄ• likaá¹ƒ_. saddh
aá¹-á¹-havidhaá¹ƒ pÄ• naá¹ƒ yÄ• va rattiyÄ• pacchimayÄ• masaá¹…khÄ• to yÄ• mo, tÄ• va
assÄ• ti __yÄ• makÄ• likaá¹ƒ_. sappiÄ• di paÃ±cavidhaá¹ƒ bhesajjaá¹ƒ sattÄ• haá¹ƒ nidhet
assÄ• ti __sattÄ• hakÄ• likaá¹ƒ_. á¹-hapetvÄ• udakaá¹ƒ avasesaá¹ƒ sabbampi yÄ• vajÄ«va
paccaye paribhuÃ±jitabbato __yÄ• vajÄ«vaka_nti vuccati \Ee IV 840/.

tattha aruá¹‡odayeva paá¹-iggahitaá¹ƒ yÄ• vakÄ• likaá¹ƒ satakkhattumpi nidahitvÄ• yÄ• va
95/ tÄ• va, yÄ• makÄ• likaá¹ƒ ekaá¹ƒ ahorattaá¹ƒ, sattÄ• hakÄ• likaá¹ƒ sattarattaá¹ƒ, itaraá
yÄ• vajÄ«vampi paribhuÃ±jantassa anÄ• patti. sesamettha uttÄ• nameva. aá¹-á¹-hakathÄ•
pÄ• nakathÄ• kappiyÄ• nulomakathÄ• ``kappati nu kho yÄ• vakÄ• likena yÄ• makÄ• likaâ
kappiyabhÅ«mikathÄ• ca vitthÄ• ritÄ• , taá¹ƒ mayaá¹ƒ Ä• gataá¹-á¹-hÄ• neyeva kathayissÄ

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ \Be 106/ --- kÄ• yato ca kÄ• yacittato ca samuá¹-á¹-hÄ• ti

nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tiv

sannidhikÄ• rakasikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<257> navamasikkhÄ• pade --- __paá¹‡Ä«tabhojanÄ• nÄ«_ti uttamabhojanÄ• ni. __kassa s
sampattiyuttaá¹ƒ kassa na piyaá¹ƒ. __sÄ• du_nti surasaá¹ƒ.

<259> __yo pana bhikkhu evarÅ«pÄ• ni paá¹‡Ä«tabhojanÄ• ni agilÄ• no attano atthÄ• ya vi
ettha suddhÄ• ni sappiÄ• dÄ«ni viÃ±Ã±Ä• petvÄ• bhuÃ±janto pÄ• cittiyaá¹ƒ nÄ• pajjati, sek
sÅ«podanaviÃ±Ã±attidukkaá¹-aá¹ƒ Ä• pajjati, odanasaá¹ƒsaá¹-á¹-hÄ• ni pana viÃ±Ã±Ä• pet
pÄ• cittiyaá¹ƒ Ä• pajjatÄ«ti veditabbo, ayaá¹ƒ kirettha adhippÄ• yo. teneva ca ``paá¹‡Ä«tÄ•
``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ ti sutte vuttaá¹ƒ. ``paá¹‡Ä«tÄ• nÄ«â€™â€™ ti hi vutte s
gahaá¹‡aá¹ƒ hoti, ``paá¹‡Ä«tabhojanÄ• nÄ«â€™â€™ ti vutte pana paá¹‡Ä«tasaá¹ƒsaá¹-á¹-
sattadhaÃ±Ã±anibbattÄ• ni bhojanÄ• ni paá¹‡Ä«tabhojanÄ• nÄ«ti ayamattho paÃ±Ã±Ä• yat

idÄ• ni __viÃ±Ã±Ä• peti payoge dukkaá¹-a_ntiÄ• dÄ«su ayaá¹ƒ vinicchayo --- ``sappinÄ• bh
Ä• kiritvÄ• dehi, sappimissakaá¹ƒ katvÄ• dehi, sahasappinÄ• dehi, sappiÃ±ca bhattaÃ±ca
viÃ±Ã±Ä• pentassa viÃ±Ã±attiyÄ• dukkaá¹-aá¹ƒ, paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• n
``sappibhattaá¹ƒ dehÄ«â€™â€™ ti vutte pana yasmÄ• sÄ• libhattaá¹ƒ viya sappibhattaá¹ƒ
sÅ«podanaviÃ±Ã±attidukkaá¹-ameva veditabbaá¹ƒ.

sace \Ne 96/ pana ``sappinÄ• bhattaá¹ƒ dehÄ«â€™â€™ ti vutte bhattaá¹ƒ datvÄ• ``sappiá
ti navanÄ«taá¹ƒ vÄ• khÄ«raá¹ƒ vÄ• dadhiá¹ƒ vÄ• deti, mÅ«laá¹ƒ vÄ• \Ee IV 841/ pana de
gahetvÄ• bhuÃ±jÄ• â€™â€™ ti yathÄ• vatthukameva. ``gosappinÄ• bhattaá¹ƒ dehÄ«â€™
detu, gosappimhi asati, purimanayeneva gonavanÄ«tÄ• dÄ«ni vÄ• gÄ• viá¹ƒyeva vÄ• detu
bhuÃ±jÄ• â€™â€™ ti yathÄ• vatthukameva. sace \Be 107/ pana gosappinÄ• yÄ• cito ajiyÄ
visaá¹…ketaá¹ƒ. evaÃ±hi sati aÃ±Ã±aá¹ƒ yÄ• citena aÃ±Ã±aá¹ƒ dinnaá¹ƒ nÄ• ma hoti, tasm
ajiyÄ• sappinÄ• dehÄ«ti Ä• dÄ«supi.

``kappiyasappinÄ• dehÄ«â€™â€™ ti vutte akappiyasappinÄ• deti, visaá¹…ketameva. ``ak
akappiyasappinÄ• deti, paá¹-iggahaá¹‡epi paribhogepi dukkaá¹-ameva. akappiyasappimhi
akappiyanavanÄ«tÄ• dÄ«ni deti ``sappiá¹ƒ katvÄ• bhuÃ±jÄ• â€™â€™ ti akappiyasappinÄ•
``akappiyasappinÄ• â€™â€™ ti vutte kappiyena deti, visaá¹…ketaá¹ƒ. ``sappinÄ• â€™â€™
navanÄ«tÄ• dÄ«su aÃ±Ã±atarena deti, visaá¹…ketameva. esa nayo navanÄ«tena dehÄ«tiÄ
viÃ±Ã±atti hoti, tasmiá¹ƒ vÄ• tassa mÅ«le vÄ• laddhe, taá¹ƒ taá¹ƒ laddhameva hoti.

sace pana aÃ±Ã±aá¹ƒ pÄ• á¸·iyÄ• Ä• gataá¹ƒ vÄ• anÄ• gataá¹ƒ vÄ• denti, visaá¹…ketaá¹
Ä• gatanavanÄ«tÄ• dÄ«ni á¹-hapetvÄ• aÃ±Ã±ehi navanÄ«tÄ• dÄ«hi viÃ±Ã±Ä• pentassa du
``sappibhattaá¹ƒ dehÄ«â€™â€™ ti vutte sÄ• libhattassa viya sappibhattassa abhÄ• vÄ•
sÅ«podanaviÃ±Ã±attidukkaá¹-ameva hotÄ«ti vuttaá¹ƒ. evaá¹ƒ navanÄ«tabhattaá¹ƒ dehÄ«tiÄ
paá¹-ipÄ• á¹-iyÄ• ekamekaá¹ƒ vitthÄ• retvÄ• vuccamÄ• nepi hi ayamevattho vattabbo siyÄ
sakkÄ• Ã±Ä• tuá¹ƒ, kiá¹ƒ tattha vitthÄ• rena? tena vuttaá¹ƒ --- ``esa nayo navanÄ«tena deh
ti.

sace pana sabbehipi sappiÄ• dÄ«hi ekaá¹-á¹-hÄ• ne vÄ• nÄ• nÄ• á¹-á¹-hÄ• ne vÄ• viÃ±Ã±
ekabhÄ• jane Ä• kiritvÄ• ekarasaá¹ƒ katvÄ• tato kusaggenÄ• pi jivhagge binduá¹ƒ á¹-hape
pÄ• cittiyÄ• ni Ä• pajjati. vuttampi cetaá¹ƒ parivÄ• re ---

``kÄ• yikÄ• ni na vÄ• casikÄ• ni,

sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ \Ne 97/ acarimaá¹ƒ Ä• pajjeyya ekato,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

<261> __agilÄ• no_ \Ee IV 842/ __gilÄ• nasaÃ±Ã±Ä«_ti ettha sace gilÄ• nasaÃ±Ã±Ä«pi hut
bhesajjÄ• ni viÃ±Ã±Ä• peti, mahÄ• nÄ• masikkhÄ• padena kÄ• retabbo \Be 108/. nava paá¹
pana iminÄ• sikkhÄ• padena kÄ• retabbo. bhikkhunÄ«naá¹ƒ pana etÄ• ni pÄ• á¹-idesanÄ«
sÅ«podanaviÃ±Ã±attiyaá¹ƒ ubhayesampi sekhapaá¹‡á¹‡attidukkaá¹-ameva. sesamettha utt

catusamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato kÄ• yavÄ• cato kÄ• yacittato kÄ• yavÄ• cÄ• cittato ca

kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡ativajjaá¹ƒ, kÄ• yakammaá¹ƒ, va
tivedananti.

paá¹‡Ä«tabhojanasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

<263> dasamasikkhÄ• pade --- catÅ«su paccayesu antamaso dantakaá¹-á¹-hampi sabbaá¹
__sabbapaá¹ƒsukÅ«liko_. so kira susÄ• ne chaá¸• á¸• itabhÄ• janameva pattaá¹ƒ katvÄ• ta
chaá¸• á¸• itacoá¸·akeheva cÄ«varaá¹ƒ katvÄ• tattha chaá¸• á¸• itamaÃ±capÄ«á¹-hakÄ• ni
__ayyavosÄ• á¹-itakÄ• nÄ«_ti ettha __ayyÄ• _ vuccanti kÄ• laá¹…katÄ• pitipitÄ• mahÄ• . _

tesaá¹ƒ atthÄ• ya susÄ• nÄ• dÄ«su chaá¸• á¸• itakÄ• ni khÄ• danÄ«yabhojanÄ«yÄ• ni; mar
uddissa yaá¹ƒ tesaá¹ƒ sajÄ«vakÄ• le piyaá¹ƒ hoti, taá¹ƒ etesu susÄ• nÄ• dÄ«su piá¹‡á¸• aá
``Ã±Ä• takÄ• no paribhuÃ±jantÅ«ti á¹-hapenti. so bhikkhu taá¹ƒ gahetvÄ• bhuÃ±jati, aÃ±Ã±
diyyamÄ• naá¹ƒ na icchati. tena vuttaá¹ƒ --- ``susÄ• nepi rukkhamÅ«lepi ummÄ• repi ayyav
gahetvÄ• paribhuÃ±jatÄ«â€™â€™ ti. __thero_ti thiro ghanabaddho. __vaá¹-haro_ti thÅ«lo;
cÄ• yaá¹ƒ bhikkhÅ«ti vuttaá¹ƒ hoti. __manussamaá¹ƒsaá¹ƒ maÃ±Ã±e khÄ• datÄ«_ti manus
naá¹ƒ sallakkhema; manussamaá¹ƒsaá¹ƒ khÄ• dantÄ• hi Ä«disÄ• bhavantÄ«ti ayaá¹ƒ tesa

<264> __udakadantapone kukkuccÄ• yantÄ«_ti ettha te bhikkhÅ« ``adinnaá¹ƒ mukhadvÄ• r
Ä• hareyyÄ• â€™â€™ ti \Ne 98/ padassa sammÄ• atthaá¹ƒ asallakkhetvÄ• kukkuccÄ• yis
yathÄ• uppannassa vatthussa vasena pitÄ• viya dÄ• rake te bhikkhÅ« saÃ±Ã±Ä• pento an

<265> __adinna_nti \Be 109/ kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena \Ee IV 843/ vÄ• gaá¹‡h
kÄ• yakÄ• yapaá¹-ibaddhanissaggiyÄ• naá¹ƒ aÃ±Ã±ataravasena na dinnaá¹ƒ. etadeva hi sa
``adinnaá¹ƒ nÄ• ma appaá¹-iggahitakaá¹ƒ vuccatÄ«â€™â€™ ti vuttaá¹ƒ. dutiyapÄ• rÄ• jike
parapariggahitakaá¹ƒ vuccatÄ«â€™â€™ ti vuttaá¹ƒ. __dinna_nti idaá¹ƒ pana tasseva adinn
lakkhaá¹‡adassanatthaá¹ƒ uddhaá¹-aá¹ƒ. niddese cassa __ ``kÄ• yena vÄ• kÄ• yapaá¹-iba
denteâ€™â€™ _ti evaá¹ƒ aÃ±Ã±asmiá¹ƒ dadamÄ• ne __ ``hatthapÄ• se á¹-hito kÄ• yena v
paá¹-iggaá¹‡hÄ• tÄ«_ti taá¹ƒ evaá¹ƒ diyyamÄ• naá¹ƒ antamaso rathareá¹‡umpi sace pubbe
hatthapÄ• se á¹-hito kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• ti, etaá¹ƒ e
dinnaá¹ƒ nÄ• ma vuccati. na ``idaá¹ƒ gaá¹‡ha, idaá¹ƒ tava hotÅ«â€™â€™ tiÄ• divacanena

tattha __kÄ• yenÄ• _ti hatthÄ• dÄ«su yena kenaci sarÄ«rÄ• vayavena; antamaso pÄ• daá¹
kÄ• yena dinnaá¹ƒ nÄ• ma hoti, paá¹-iggahaá¹‡epi eseva nayo. yena kenaci hi sarÄ«rÄ• va
gahitameva hoti. sacepi natthukaraá¹‡iyÄ• diyyamÄ• naá¹ƒ nÄ• sÄ• puá¹-ena akallako vÄ•
Ä• bhogamattameva hi ettha pamÄ• á¹‡anti ayaá¹ƒ nayo mahÄ• paccariyaá¹ƒ vutto. __kÄ•
kaá¹-acchuÄ• dÄ«su yena kenaci upakaraá¹‡ena dinnaá¹ƒ kÄ• yapaá¹-ibaddhena dinnaá¹ƒ
paá¹-iggahaá¹‡epi eseva nayo. yena kenaci sarÄ«rapaá¹-ibaddhena pattathÄ• lakÄ• dinÄ•
kÄ• yapaá¹-ibaddhena gahitameva hoti. __nissaggiyenÄ• _ti kÄ• yato ca kÄ• yapaá¹-ibaddh
á¹-hitassa kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• pÄ• tiyamÄ• nampi nissaggiyena payo
ayaá¹ƒ tÄ• va pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ panettha __pÄ• á¸·imuttakavinicchayo_ --- paÃ±caá¹…gehi paá¹-iggahaá¹‡aá¹ƒ ruha
purisassa uccÄ• raá¹‡amattaá¹ƒ hoti, hatthapÄ• so paÃ±Ã±Ä• yati, abhihÄ• ro paÃ±Ã±Ä• y
tiracchÄ• nagato vÄ• kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• nissaggiyena vÄ• deti, taá
844/ vÄ• kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• ti. evaá¹ƒ paÃ±cahaá¹…gehi paá¹-ig

tattha á¹-hitanisinnanipannÄ• naá¹ƒ pavÄ• raá¹‡asikkhÄ• pade vuttanayeneva hatthapÄ• so

99/ dÄ• yakapaá¹-iggÄ• hakesu eko Ä• kÄ• se hoti, eko \Be 110/ bhÅ«miyaá¹ƒ, bhÅ«maá¹-
Ä• kÄ• saá¹-á¹-hassa ca á¹-hapetvÄ• dÄ• tuá¹ƒ vÄ• gahetuá¹ƒ vÄ• pasÄ• ritahatthaá¹ƒ, y
aá¹…gaá¹ƒ, tassa orimantena hatthapÄ• sappamÄ• á¹‡aá¹ƒ paricchinditabbaá¹ƒ. sacepi ek
kÅ«pataá¹-e, eko vÄ• pana rukkhe, eko pathaviyaá¹ƒ, vuttanayeneva hatthapÄ• sappamÄ•
paricchinditabbaá¹ƒ. evarÅ«pe hatthapÄ• se á¹-hatvÄ• sacepi pakkhÄ« mukhatuá¹‡á¸• ake
soá¹‡á¸• Ä• ya gahetvÄ• pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• deti, paá¹-iggahaá¹‡aá¹ƒ ruhati. sa
addhaá¹-á¹-hamaratanassÄ• pi hatthino khandhe nisinno, tena soá¹‡á¸• Ä• ya diyyamÄ• na
vaá¹-á¹-atiyeva.

eko bahÅ«ni bhattabyaÃ±janabhÄ• janÄ• ni sÄ«se katvÄ• bhikkhussa santikaá¹ƒ Ä• gantv
vadati, na tÄ• va abhihÄ• ro paÃ±Ã±Ä• yati, tasmÄ• na gahetabbaá¹ƒ. sace pana Ä«sakam
hatthaá¹ƒ pasÄ• retvÄ• heá¹-á¹-himabhÄ• janaá¹ƒ ekadesenÄ• pi sampaá¹-icchitabbaá¹ƒ. e
paá¹-iggahitÄ• ni honti, tato paá¹-á¹-hÄ• ya oropetvÄ• vÄ• ugghÄ• á¹-etvÄ• vÄ• yaá¹ƒ icc
bhuÃ±jituá¹ƒ vaá¹-á¹-ati. sabhattapacchiÄ• dimhi pana ekabhÄ• jane vattabbameva natthi, k
harantopi sace kÄ• jaá¹ƒ onÄ• metvÄ• deti, vaá¹-á¹-ati. tiá¹ƒsahattho veá¹‡u hoti, ekasmiá¹
baddho, ekasmiá¹ƒ sappikumbho, taÃ±ce paá¹-iggaá¹‡hÄ• ti, sabbaá¹ƒ paá¹-iggahitameva.
paggharantameva rasaá¹ƒ gaá¹‡hathÄ• ti vadati, abhihÄ• ro na paÃ±Ã±Ä• yatÄ«ti na gahet
chaá¸• á¸• etvÄ• hatthena ussiÃ±citvÄ• ussiÃ±citvÄ• deti, vaá¹-á¹-ati.

bahÅ« pattÄ• maÃ±ce vÄ• pÄ«á¹-he vÄ• kaá¹-asÄ• rake vÄ• doá¹‡iyaá¹ƒ vÄ• phalake v
á¹-hitassa dÄ• yako hatthapÄ• se hoti, tattha á¹-hatvÄ• paá¹-iggahaá¹‡asaÃ±Ã±Ä• ya maÃ
phusitvÄ• á¹-hitena vÄ• nisinnena vÄ• nipannena vÄ• yaá¹ƒ tesu pattesu diyyati, taá¹ƒ sa
paá¹-iggahitaá¹ƒ hoti. sacepi paá¹-iggahessÄ• mÄ«ti maÃ±cÄ• dÄ«ni Ä• ruhitvÄ• nisÄ«dati
845/. sace pana maÃ±cÄ• dÄ«ni hatthena gahetvÄ• maÃ±ce nisÄ«dati, vattabbameva natt

pathaviyaá¹ƒ pana sacepi kucchiyÄ• kucchiá¹ƒ Ä• hacca á¹-hitÄ• honti, yaá¹ƒ yaá¹ƒ aá¹…g
phusitvÄ• nisinno hoti, tattha tattha diyyamÄ• nameva paá¹-iggahitaá¹ƒ hoti. ``yattha kattha
mahÄ• kaá¹-asÄ• rahatthattharaá¹‡Ä• dÄ«su á¹-hapitapatte paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«
hatthapÄ• sÄ• tikkamaá¹ƒ sandhÄ• ya \Be 111/ vuttanti veditabbaá¹ƒ. hatthapÄ• se pana sa
vaá¹-á¹-ati aÃ±Ã±atra tatthajÄ• takÄ• .

tatthajÄ• take \Ne 100/ pana paduminipaá¹‡á¹‡e vÄ• kiá¹ƒsukapaá¹‡á¹‡Ä• dimhi vÄ• na v
kÄ• yapaá¹-ibaddhasaá¹…khyaá¹ƒ gacchati. yathÄ• ca tatthajÄ• take; evaá¹ƒ khÄ• á¹‡uke
á¹-hapitamaÃ±cÄ• dimhi asaá¹ƒhÄ• rime phalake vÄ• pÄ• sÄ• á¹‡e vÄ• na ruhatiyeva, tep
tatthajÄ• takasaá¹…khepupagÄ• honti. bhÅ«miyaá¹ƒ atthatesu sukhumesu tintiá¹‡ikÄ• dipa
paá¹-iggahaá¹‡aá¹ƒ na ruhati, na hi tÄ• ni sandhÄ• retuá¹ƒ samatthÄ• nÄ«ti. mahantesu pa
paduminipaá¹‡á¹‡Ä• dÄ«su ruhati. sace hatthapÄ• saá¹ƒ atikkamma á¹-hito dÄ«ghadaá¹‡á¸
Ä• gantvÄ• dehÄ«ti vattabbo. vacanaá¹ƒ asutvÄ• vÄ• anÄ• diyitvÄ• vÄ• patte Ä• kiratiye

paá¹-iggahetabbaá¹ƒ. dÅ«re á¹-hatvÄ• bhattapiá¹‡á¸• aá¹ƒ khipantepi eseva nayo.

sace pattatthavikato nÄ«hariyamÄ• ne patte rajanacuá¹‡á¹‡Ä• ni honti, sati udake dhovitabl
rajanacuá¹‡á¹‡aá¹ƒ pucchitvÄ• paá¹-iggahetvÄ• vÄ• piá¹‡á¸• Ä• ya caritabbaá¹ƒ. sace pi
rajaá¹ƒ patati, paá¹-iggahetvÄ• bhikkhÄ• gaá¹‡hitabbÄ• . appaá¹-iggahetvÄ• gaá¹‡hato vi
pana puna paá¹-iggahetvÄ• bhuÃ±jato anÄ• patti. sace pana ``paá¹-iggahetvÄ• dethÄ• â€
asutvÄ• vÄ• anÄ• diyitvÄ• vÄ• bhikkhaá¹ƒ dentiyeva, vinayadukkaá¹-aá¹ƒ natthi, puna pa
bhikkhÄ• gahetabbÄ• .

sace mahÄ• vÄ• to tato tato rajaá¹ƒ pÄ• teti, na sakkÄ• hoti bhikkhaá¹ƒ gahetuá¹ƒ, ``anupa
dassÄ• mÄ«â€™â€™ ti suddhacittena Ä• bhogaá¹ƒ katvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. evaá¹
vihÄ• raá¹ƒ vÄ• Ä• sanasÄ• laá¹ƒ vÄ• gantvÄ• taá¹ƒ anupasampannassa datvÄ• puna te
vissÄ• sena vÄ• paá¹-iggahetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

sace bhikkhÄ• cÄ• re sarajaá¹ƒ pattaá¹ƒ bhikkhussa deti, so vattabbo --- ``imaá¹ƒ paá¹-igga
gaá¹‡heyyÄ• si, paribhuÃ±jeyyÄ• si vÄ• â€™â€™ ti tena tathÄ• kÄ• tabbaá¹ƒ. sace \Ee IV
uppilavati, kaÃ±jikaá¹ƒ pavÄ• hetvÄ• sesaá¹ƒ bhuÃ±jitabbaá¹ƒ. sace anto paviá¹-á¹-haá¹ƒ
paá¹-iggahetabbaá¹ƒ. anupasampanne asati hatthato amocentena, yattha anupasampanno
paá¹-iggahetabbaá¹ƒ \Be 112/. sukkhabhatte patitarajaá¹ƒ apanetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-
atisukhumaá¹ƒ hoti, uparibhattena saddhiá¹ƒ apanetabbaá¹ƒ, paá¹-iggahetvÄ• vÄ• bhuÃ±j
sÅ«paá¹ƒ vÄ• purato á¹-hapetvÄ• Ä• lulentÄ• naá¹ƒ bhÄ• janato phusitÄ• ni uggantvÄ• pa
paá¹-iggahetabbo.

uá¸·uá¹…kena Ä• haritvÄ• dentÄ• naá¹ƒ paá¹-hamataraá¹ƒ uá¸·uá¹…kato thevÄ• patte pat
abhihaá¹-attÄ• \Ne 101/ doso natthi. sacepi carukena bhatte Ä• kiriyamÄ• ne carukato mas
patati, abhihaá¹-attÄ• nevatthi doso. anantarassa bhikkhuno diyyamÄ• naá¹ƒ pattato uppati
patati, supatitaá¹ƒ. paá¹-iggahitameva hi taá¹ƒ hoti.

sace jajjharisÄ• khÄ• diá¹ƒ phÄ• letvÄ• ekassa bhikkhuno dentÄ• naá¹ƒ sÄ• khato phusitÄ
patto paá¹-iggahetabbo. yassa pattassa upari phÄ• lenti, tassa patte patitesu dÄ• tukÄ• mat
doso natthi. pÄ• yÄ• sassa pÅ«retvÄ• pattaá¹ƒ denti, uá¹‡hattÄ• heá¹-á¹-hÄ• gahetuá¹ƒ n
mukhavaá¹-á¹-iyÄ• pi gahetuá¹ƒ vaá¹-á¹-ati. sace tathÄ• pi na sakkoti, Ä• dhÄ• rakena gaá¹

Ä• sanasÄ• lÄ• ya pattaá¹ƒ gahetvÄ• nisinno bhikkhu niddaá¹ƒ okkanto hoti, neva Ä• hariy
jÄ• nÄ• ti, appaá¹-iggahitaá¹ƒ hoti. sace pana Ä• bhogaá¹ƒ katvÄ• nisinno hoti, vaá¹-á¹-ati.
Ä• dhÄ• rakaá¹ƒ muÃ±citvÄ• pÄ• dena pelletvÄ• niddÄ• yati, vaá¹-á¹-atiyeva. pÄ• dena Ä
paá¹-iggaá¹‡hantassa pana jÄ• garantassapi anÄ• darapaá¹-iggahaá¹‡aá¹ƒ hoti, tasmÄ• na
Ä• dhÄ• rakena paá¹-iggahaá¹‡aá¹ƒ kÄ• yapaá¹-ibaddhapaá¹-ibaddhena paá¹-iggahaá¹‡aá

vaá¹-á¹-atÄ«ti vadanti. taá¹ƒ tesaá¹ƒ vacanamattameva. atthato pana sabbampetaá¹ƒ kÄ• y
kÄ• yasaá¹ƒsaggepi cesa nayo dassitova. yampi bhikkhussa diyyamÄ• naá¹ƒ patati, tampi s
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. tatridaá¹ƒ \Ee IV 847/ suttaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ diyyamÄ• naá¹ƒ patati, taá¹ƒ sÄ• maá¹ƒ gahetvÄ• paribh
taá¹ƒ, bhikkhave, dÄ• yakehÄ«â€™â€™ ti (Vin II 273).

idaÃ±ca \Be 113/ pana suttaá¹ƒ neyyatthaá¹ƒ. tasmÄ• evamettha adhippÄ• yo veditabbo --
dÄ• yakassa hatthato parigaá¸·itvÄ• suddhÄ• ya vÄ• bhÅ«miyÄ• paduminipaá¹‡á¹‡avatth
patati, taá¹ƒ sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana sarajÄ• ya bhÅ«
rajaá¹ƒ puÃ±chitvÄ• vÄ• dhovitvÄ• vÄ• paá¹-iggahetvÄ• vÄ• paribhuÃ±jitabbaá¹ƒ. sace
aÃ±Ã±assa bhikkhuno santikaá¹ƒ gacchati, tena Ä• harÄ• petumpi vaá¹-á¹-ati. sace taá¹ƒ bh
``tvaá¹ƒyeva khÄ• dÄ• â€™â€™ ti tassÄ• pi khÄ• dituá¹ƒ vaá¹-á¹-ati. anÄ• á¹‡attena pana t
anÄ• á¹‡attenÄ• pi ``itarassa dassÄ• mÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-atÄ«ti kurundiyaá¹ƒ
panetaá¹ƒ itarassa bhikkhuno gahetuá¹ƒ \Ne 102/ na vaá¹-á¹-atÄ«ti? bhagavatÄ• ananuÃ±
``sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituâ€™â€™ nti vadantena yasseva taá¹ƒ diyyamÄ• naá¹ƒ
appaá¹-iggahitakampi taá¹ƒ gahetvÄ• paribhogo anuÃ±Ã±Ä• to. ``pariccattaá¹ƒ taá¹ƒ bhikkh
vacanena panettha parasantakÄ• bhÄ• vo dÄ«pito. tasmÄ• aÃ±Ã±assa sÄ• maá¹ƒ gahetvÄ
vaá¹-á¹-ati, tassa pana Ä• á¹‡attiyÄ• vaá¹-á¹-atÄ«ti ayaá¹ƒ kirettha adhippÄ• yo.

yasmÄ• ca taá¹ƒ appaá¹-iggahitakattÄ• anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• yathÄ• á¹-hitaá¹ƒyeva
pidahitvÄ• á¹-hapitaá¹ƒ dutiyadivasepi paribhuÃ±cituá¹ƒ vaá¹-á¹-ati, sannidhipaccayÄ• anÄ
paá¹-iggahetvÄ• pana paribhuÃ±jitabbaá¹ƒ. taá¹ƒdivasaá¹ƒyeva hi tassa sÄ• maá¹ƒ gahetv
na tato paranti ayampi kirettha adhippÄ• yo.

idÄ• ni abbohÄ• rikanayo vuccati --- bhuÃ±jantÄ• naÃ±hi dantÄ• khiyyanti, nakhÄ• khiyyan
khiyyati, sabbaá¹ƒ abbohÄ• rikaá¹ƒ. yampi satthakena ucchuÄ• dÄ«su phÄ• litesu malaá¹ƒ
navasamuá¹-á¹-hitaá¹ƒ nÄ• ma paá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ. satthakaá¹ƒ dhovitvÄ
paÃ±Ã±Ä• yati, lohagandhamattaá¹ƒ hoti, taá¹ƒ abbohÄ• rikaá¹ƒ. yampi satthakaá¹ƒ gahetv
phÄ• litepi eseva nayo. na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«ti. mÅ«labhesajjÄ• dÄ«ni
IV 848/ koá¹-á¹-entÄ• naá¹ƒ vÄ• nisadanisadapotakaudukkhalamusalÄ• dÄ«ni khiyyanti, pa
tÄ• petvÄ• bhesajjatthÄ• ya takke vÄ• khÄ«re vÄ• pakkhipanti, tattha nÄ«likÄ• paÃ±Ã±Ä
vuttasadisova vinicchayo. Ä• makatakkÄ• dÄ«su pana sayaá¹ƒ na pakkhipitabbÄ• . pakkhip
muccati.

deve \Be 114/ vassante piá¹‡á¸• Ä• ya carantassa sarÄ«rato vÄ• cÄ«varato vÄ• kiliá¹-á¹-h
taá¹ƒ paá¹-iggahetabbaá¹ƒ. rukkhamÅ«lÄ• dÄ«su bhuÃ±jantassa patitepi eseva nayo. sace
deve suddhaá¹ƒ udakaá¹ƒ hoti, abbhokÄ• sato vÄ• patati, vaá¹-á¹-ati. sÄ• maá¹‡erassa oda

pattagataá¹ƒ acchupanteneva dÄ• tabbo. patto vÄ• ssa paá¹-iggahetabbo. appaá¹-iggahite
attano patte odanaá¹ƒ gaá¹‡hantassa uggahitako hoti.

sace pana dÄ• tukÄ• mo hutvÄ• ``Ä• hara sÄ• maá¹‡era pattaá¹ƒ, odanaá¹ƒ gaá¹‡hÄ• â€™
``alaá¹ƒ mayhaâ€™â€™ nti paá¹-ikkhipati, puna tavevetaá¹ƒ mayÄ• pariccattaâ€™â€™ nti
etenatthoâ€™â€™ ti vadati. satakkhattumpi pariccajatu, yÄ• va attano hatthagataá¹ƒ paá¹-i

sace \Ne 103/ pana Ä• dhÄ• rake á¹-hitaá¹ƒ nirapekkho ``gaá¹‡hÄ• â€™â€™ ti vadati, puna
sÄ• pekkho Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• ``etto pÅ«vaá¹ƒ vÄ• bhattaá¹ƒ vÄ• gaá¹‡h
vadati, sÄ• maá¹‡ero hatthaá¹ƒ dhovitvÄ• sacepi satakkhattuá¹ƒ gahetvÄ• attano pattagat
patte pakkhipati, puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi. yadi pana attano pattagataá¹ƒ phusit
gaá¹‡hÄ• ti, sÄ• maá¹‡erasantakena saá¹ƒsaá¹-á¹-haá¹ƒ hoti, puna paá¹-iggahetabbaá¹ƒ. k
gayhamÄ• naá¹ƒ chijjitvÄ• tattha patati, puna paá¹-iggahetabbaâ€™â€™ nti vadanti. taá¹ƒ
bhattapiá¹‡á¸• aá¹ƒ gaá¹‡ha, ekaá¹ƒ pÅ«vaá¹ƒ gaá¹‡ha, imassa guá¸·apiá¹‡á¸• assa ettaka
gaá¹‡hÄ• â€™â€™ ti evaá¹ƒ paricchinditvÄ• vutte veditabbaá¹ƒ. idha pana paricchedo nat
sÄ• maá¹‡erassa patte patati, tadeva paá¹-iggahaá¹‡aá¹ƒ vijahati. hatthagataá¹ƒ pana yÄ•
``alaâ€™â€™ nti na oramati, bhikkhu vÄ• na vÄ• reti, tÄ• va bhikkhusseva santakaá¹ƒ, tas
na vijahati.

sace attano vÄ• bhikkhÅ«naá¹ƒ vÄ• yÄ• gupacanakabhÄ• jane \Ee IV 849/ kesaÃ±ci atthÄ
``sÄ• maá¹‡era, bhÄ• janassa upari hatthaá¹ƒ karohÄ«â€™â€™ ti vatvÄ• tassa hatthe pak
hatthato bhÄ• jane patitaÃ±hi dutiyadivase bhÄ• janassa akappiyabhÄ• vaá¹ƒ na karoti, par
akatvÄ• pakkhipati, pattamiva bhÄ• janaá¹ƒ nirÄ• misaá¹ƒ katvÄ• paribhuÃ±jitabbaá¹ƒ. dÄ
á¹-hapetvÄ• gatÄ• , taá¹ƒ daharasÄ• maá¹‡ero paá¹-iggaá¹‡hÄ• petuá¹ƒ na sakkoti, bhikkh
sÄ• maá¹‡ero kuá¹-assa gÄ«vaá¹ƒ pattassa mukhavaá¹-á¹-iyaá¹ƒ \Be 115/ á¹-hapetvÄ• Ä•
paá¹-iggahitÄ• va hoti. atha vÄ• bhikkhu bhÅ«miyaá¹ƒ hatthaá¹ƒ á¹-hapeti, sÄ• maá¹‡ero p
Ä• ropeti, vaá¹-á¹-ati. pÅ«vapacchibhattapacchiucchubhÄ• rÄ• dÄ«supi eseva nayo.

sace paá¹-iggahaá¹‡Å«pagaá¹ƒ bhÄ• raá¹ƒ dve tayo sÄ• maá¹‡erÄ• denti, ekena vÄ• bala
bhikkhÅ« gaá¹‡hanti, vaá¹-á¹-ati. maÃ±cassa vÄ• pÄ«á¹-hassa vÄ• pÄ• de telaghaá¹-aá¹ƒ
vÄ• navanÄ«taghaá¹-aá¹ƒ vÄ• laggenti, bhikkhussa maÃ±cepi pÄ«á¹-hepi nisÄ«dituá¹ƒ va
nÄ• ma na hoti.

nÄ• gadantake vÄ• aá¹…kusake vÄ• dve telaghaá¹-Ä• laggitÄ• honti, upari paá¹-iggahita
appaá¹-iggahitako, uparimaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati. heá¹-á¹-hÄ• paá¹-iggahitako upari app
uparimaá¹ƒ gahetvÄ• itaraá¹ƒ gaá¹‡hato uparimo uggahitako hoti. heá¹-á¹-hÄ• maÃ±ce app
telathÄ• lakaá¹ƒ hoti, taá¹ƒ ce sammajjanto sammuÃ±janiyÄ• ghaá¹-á¹-eti, uggahitakaá¹ƒ n
paá¹-iggahitakaá¹ƒ gaá¹‡hissÄ• mÄ«ti appaá¹-iggahitakaá¹ƒ gahetvÄ• Ã±atvÄ• puna á¹-ha

hoti. bahi \Ne 104/ nÄ«haritvÄ• saÃ±jÄ• nÄ• ti, bahi aá¹-á¹-hapetvÄ• haritvÄ• tattheva á¹-h
doso. sace pana pubbe vivaritvÄ• á¹-hapitaá¹ƒ na pidahitabbaá¹ƒ; yathÄ• pubbe á¹-hitaá¹ƒ
á¹-hapetabbaá¹ƒ. sace bahi á¹-hapeti, puna na chupitabbaá¹ƒ.

heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ orohanto nisseá¹‡imajjhe saÃ±jÄ• nÄ• ti, anokÄ• sattÄ• uddhaa
á¹-hapetabbaá¹ƒ. paá¹-iggahitake telÄ• dimhi kaá¹‡á¹‡akaá¹ƒ uá¹-á¹-heti, siá¹…giverÄ• dim
taá¹ƒsamuá¹-á¹-hÄ• nameva \Ee IV 850/ nÄ• metaá¹ƒ, puna paá¹-iggahaá¹‡akiccaá¹ƒ natth

tÄ• laá¹ƒ vÄ• nÄ• á¸·ikeraá¹ƒ vÄ• Ä• ruá¸·ho yottena phalapiá¹‡á¸• iá¹ƒ otÄ• retvÄ• upari
vadati, na gahetabbaá¹ƒ. sace aÃ±Ã±o bhÅ«miyaá¹ƒ á¹-hito yottapÄ• sake gahetvÄ• ukkhip
saphalaá¹ƒ mahÄ• sÄ• khaá¹ƒ kappiyaá¹ƒ kÄ• retvÄ• paá¹-iggaá¹‡hÄ• ti, phalÄ• ni paá¹-ig
yathÄ• sukhaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

antovatiyaá¹ƒ á¹-hatvÄ• vatiá¹ƒ chinditvÄ• ucchuá¹ƒ vÄ• timbarÅ«sakaá¹ƒ vÄ• denti, hatt
vaá¹-á¹-ati. vatidaá¹‡á¸• akesu appaharitvÄ• niggataá¹ƒ gaá¹‡hantassa vaá¹-á¹-ati. paharitv
aá¹-á¹-hakathÄ• su doso na dassito. mayaá¹ƒ pana yaá¹ƒ \Be 116/ á¹-hÄ• naá¹ƒ pahaá¹-aá¹
hotÄ«ti takkayÄ• ma. tasmimpi aá¹-á¹-hatvÄ• gacchante yujjati, suá¹…kaghÄ• tato pavaá¹-a
bahipatitabhaá¹‡á¸• aá¹ƒ viya. vatiá¹ƒ vÄ• pÄ• kÄ• raá¹ƒ vÄ• laá¹…ghÄ• petvÄ• denti, sa
pÄ• kÄ• ro, antopÄ• kÄ• re ca bahipÄ• kÄ• re ca á¹-hitassa hatthapÄ• so pahoti, hatthasata
sampattaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati.

bhikkhu gilÄ• naá¹ƒ sÄ• maá¹‡eraá¹ƒ khandhena vahati, so phalÄ• phalaá¹ƒ disvÄ• gahetv
vaá¹-á¹-ati. aparo bhikkhuá¹ƒ vahanto khandhe nisinnassa bhikkhuno deti, vaá¹-á¹-atiyeva.

bhikkhu phaliniá¹ƒ sÄ• khaá¹ƒ chÄ• yatthÄ• ya gahetvÄ• gacchati, phalÄ• ni khÄ• dituá¹ƒ c
paá¹-iggahÄ• petvÄ• khÄ• dituá¹ƒ vaá¹-á¹-ati. macchikavÄ• raá¹‡atthaá¹ƒ kappiyaá¹ƒ kÄ• n
khÄ• ditukÄ• mo ce hoti, mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati, khÄ• dantassa natthi dosc

bhikkhu paá¹-iggahaá¹‡Ä• rahaá¹ƒ bhaá¹‡á¸• aá¹ƒ manussÄ• naá¹ƒ yÄ• ne á¹-hapetvÄ• m
kaddame laggati, daharo cakkaá¹ƒ gahetvÄ• ukkhipati, vaá¹-á¹-ati, uggahitakaá¹ƒ nÄ• ma n
á¹-hapetvÄ• nÄ• vaá¹ƒ arittena vÄ• pÄ• jeti, hatthena vÄ• kaá¸• á¸• hati, vaá¹-á¹-ati. uá¸·u
cÄ• á¹-iyaá¹ƒ \Ne 105/ kuá¹‡á¸• ake vÄ• á¹-hapetvÄ• pi taá¹ƒ anupasampannena gÄ• hÄ•
bÄ• hÄ• yaá¹ƒ gahetvÄ• tarituá¹ƒ vaá¹-á¹-ati. tasmimpi asati anupasampannaá¹ƒ gÄ• hÄ• p
gahetvÄ• tarituá¹ƒ vaá¹-á¹-ati.

upÄ• sakÄ• gamikabhikkhÅ«naá¹ƒ pÄ• theyyataá¹‡á¸• ule \Ee IV 851/ denti. sÄ• maá¹‡erÄ
gahetvÄ• attano taá¹‡á¸• ule gahetuá¹ƒ na sakkonti, bhikkhÅ« tesaá¹ƒ taá¹‡á¸• ule gaá¹‡ha
attanÄ• gahitataá¹‡á¸• ulesu khÄ«á¹‡esu itarehi taá¹‡á¸• ulehi yÄ• guá¹ƒ pacitvÄ• sabbes

paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• yÄ• guá¹ƒ Ä• kiranti. paá¹‡á¸• ito sÄ• maá¹‡ero attano patta
deti, therassa pattaá¹ƒ anutherassÄ• ti evaá¹ƒ sabbÄ• ni parivatteti, sabbehi sÄ• maá¹‡eras
bhuttaá¹ƒ hoti, vaá¹-á¹-ati.

sacepi sÄ• maá¹‡ero apaá¹‡á¸• ito hoti, attano patte yÄ• guá¹ƒ sayameva pÄ• tuá¹ƒ Ä• rab
yÄ• guá¹ƒ mayhaá¹ƒ dehÄ«â€™â€™ ti evaá¹ƒ therehi paá¹-ipÄ• á¹-iyÄ• yÄ• citvÄ• pi pivitu
sÄ• maá¹‡erassa santakameva \Be 117/ bhuttaá¹ƒ hoti, neva uggahitapaccayÄ• na sannidh
phusanti. ettha pana mÄ• tÄ• pitÅ«naá¹ƒ telÄ• dÄ«ni chÄ• yÄ• dÄ«naá¹ƒ atthÄ• ya sÄ• khÄ
imesaÃ±ca viseso na dissati. tasmÄ• kÄ• raá¹‡aá¹ƒ upaparikkhitabbaá¹ƒ.

sÄ• maá¹‡ero bhattaá¹ƒ pacitukÄ• mo taá¹‡á¸• ule dhovitvÄ• niccÄ• letuá¹ƒ na sakkoti. bhi
bhÄ• janaÃ±ca paá¹-iggahetvÄ• taá¹‡á¸• ule dhovitvÄ• niccÄ• letvÄ• bhÄ• janaá¹ƒ uddha
kÄ• tabbo, pakkakÄ• le vivaritvÄ• pakkabhÄ• vo jÄ• nitabbo. sace duppakkaá¹ƒ hoti, pÄ• k
vaá¹-á¹-ati. rajassa vÄ• chÄ• rikÄ• ya vÄ• apatanatthÄ• ya vaá¹-á¹-ati, pakkakÄ• le Ä• rope
vaá¹-á¹-ati, puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi.

sÄ• maá¹‡ero paá¹-ibalo pacituá¹ƒ, khaá¹‡o panassa natthi, katthaci gantukÄ• mo. bhikkhun
sataá¹‡á¸• ulodakabhÄ• janaá¹ƒ paá¹-iggahetvÄ• uddhanaá¹ƒ Ä• ropetvÄ• aggiá¹ƒ jÄ• letv
tato paraá¹ƒ purimanayeneva sabbaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

bhikkhu yÄ• guatthÄ• ya suddhaá¹ƒ bhÄ• janaá¹ƒ Ä• ropetvÄ• udakaá¹ƒ tÄ• peti, vaá¹-á¹-a
taá¹‡á¸• ule pakkhipati, tato paá¹-á¹-hÄ• ya bhikkhunÄ• aggi na kÄ• tabbo. pakkayÄ• guá¹ƒ
vaá¹-á¹-ati.

sÄ• maá¹‡ero yÄ• guá¹ƒ pacati, hatthakukkuccako bhikkhu kÄ«á¸·anto bhÄ• janaá¹ƒ Ä• ma
\Ne 106/, uggataá¹ƒ pheá¹‡aá¹ƒ chinditvÄ• harati, tasseva pÄ• tuá¹ƒ na vaá¹-á¹-ati, durupa
hoti. sace pana dabbiá¹ƒ vÄ• uá¸·uá¹…kaá¹ƒ vÄ• gahetvÄ• anukkhipanto Ä• luá¸·eti, sabb
sÄ• mapÄ• kaÃ±ceva \Ee IV 852/ hoti durupaciá¹‡á¹‡aÃ±ca. sace ukkhipati, uggahitakampi

bhikkhunÄ• piá¹‡á¸• Ä• ya caritvÄ• Ä• dhÄ• rake patto á¹-hapito hoti, tatra ce aÃ±Ã±o lola
pattaá¹ƒ Ä• masati, pattapidhÄ• naá¹ƒ Ä• masati, tasseva tato laddhaá¹ƒ bhattaá¹ƒ na vaá¹-
pattaá¹ƒ ukkhipitvÄ• á¹-hapeti, sabbesaá¹ƒ na vaá¹-á¹-ati. tatthajÄ• takaphalÄ• ni sÄ• khÄ•
gahetvÄ• cÄ• leti, tasseva tato laddhaá¹ƒ phalaá¹ƒ na vaá¹-á¹-ati, durupaciá¹‡á¹‡adukkaá¹-
phalarukkhaá¹ƒ pana apassayituá¹ƒ vÄ• tattha kaá¹‡á¸• ake vÄ• bandhituá¹ƒ vaá¹-á¹-ati, d
hotÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ.

araÃ±Ã±e \Be 118/ patitaá¹ƒ pana ambaphalÄ• diá¹ƒ disvÄ• sÄ• maá¹‡erassa dassÄ• mÄ«
vaá¹-á¹-ati. sÄ«havighÄ• sÄ• diá¹ƒ disvÄ• pi sÄ• maá¹‡erassa dassÄ• mÄ«ti paá¹-iggahetv

Ä• haritvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. sace pana sakkoti vitakkaá¹ƒ sodhetuá¹ƒ, tato laddhaá¹ƒ
vaá¹-á¹-ati, neva Ä• makamaá¹ƒsapaá¹-iggahaá¹‡apaccayÄ• na uggahitakapaccayÄ• vajja

mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya telÄ• dÄ«ni gahetvÄ• gacchato antarÄ• magge byÄ• dhi upp
taá¹ƒ paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace pana mÅ«lepi paá¹-iggahitaá¹ƒ ho
paá¹-iggahaá¹‡akiccaá¹ƒ natthi. mÄ• tÄ• pitÅ«naá¹ƒ taá¹‡á¸• ule Ä• haritvÄ• deti, te tatoye
sampÄ• detvÄ• tassa denti, vaá¹-á¹-ati sannidhipaccayÄ• vÄ• uggahitakapaccayÄ• vÄ•

bhikkhu pidahitvÄ• udakaá¹ƒ tÄ• peti, yÄ• va parikkhayÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sac
patati, paá¹-iggahetabbaá¹ƒ. dÄ«ghasaá¹‡á¸• Ä• sena thÄ• lakaá¹ƒ gahetvÄ• telaá¹ƒ pacan
hatthena amuÃ±canteneva pacitvÄ• otÄ• retvÄ• paá¹-iggahetabbaá¹ƒ. sace aá¹…gÄ• rÄ•
paá¹-iggahetvÄ• á¹-hapitÄ• ni, mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati.

bhikkhu ucchuá¹ƒ khÄ• dati, sÄ• maá¹‡ero ``mayhampi dethÄ• â€™â€™ ti vadati. ``ito chin
vutto gaá¹‡hÄ• ti, avasese puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi. guá¸·apiá¹‡á¸• akaá¹ƒ khÄ
nayo. vuttokÄ• sato chinditvÄ• gahitÄ• vasesaÃ±hi ajahitapaá¹-iggahaá¹‡ameva hoti.

bhikkhu \Ne 107/ guá¸·aá¹ƒ bhÄ• jento paá¹-iggahetvÄ• koá¹-á¹-hÄ• se karoti, bhikkhÅ«pi s
ekagahaá¹‡eneva ekamekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ gaá¹‡hanti \Ee IV 853/, gahitÄ• vasesaá¹
sace lolasÄ• maá¹‡ero gaá¹‡hitvÄ• gaá¹‡hitvÄ• puna á¹-hapeti, tassa gahitÄ• vasesaá¹ƒ a

bhikkhu dhÅ«mavaá¹-á¹-iá¹ƒ paá¹-iggahetvÄ• dhÅ«maá¹ƒ pivati, mukhaÃ±ca kaá¹‡á¹-ho ca
hoti, yÄ• vakÄ• likaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati, yÄ• vakÄ• likena yÄ• vajÄ«vikasaá¹ƒsagge

pattaá¹ƒ \Be 119/ vÄ• rajanaá¹ƒ vÄ• pacantassa kaá¹‡á¹‡anÄ• samukhacchiddehi dhÅ«m
pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• upasiá¹…ghati, abbohÄ• rikattÄ• vaá¹-á¹-ati. bhattuggÄ• ro t
pavisati, avisayattÄ• vaá¹-á¹-ati. mukhaá¹ƒ paviá¹-á¹-haá¹ƒ pana ajjhoharato vikÄ• le Ä• pa
laggassa Ä• misassa raso pavisati, Ä• pattiyeva. sace sukhumaá¹ƒ Ä• misaá¹ƒ hoti, raso na
abbohÄ• rikapakkhaá¹ƒ bhajati.

upakaá¹-á¹-he kÄ• le nirudakaá¹-á¹-hÄ• ne bhattaá¹ƒ bhuÃ±jitvÄ• kakkhÄ• retvÄ• dve tayo
pÄ• tetvÄ• udakaá¹-á¹-hÄ• naá¹ƒ gantvÄ• mukhaá¹ƒ vikkhÄ• letabbaá¹ƒ. paá¹-iggahetvÄ•
á¹-hapitasiá¹…giverÄ• dÄ«naá¹ƒ aá¹…kurÄ• nikkhamanti, puna paá¹-iggahaá¹‡akiccaá¹ƒ n
samuddodakena loá¹‡akiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. paá¹-iggahetvÄ• á¹-hapitaá¹ƒ loá¹‡oc
loá¹‡aá¹ƒ vÄ• udakaá¹ƒ hoti, raso vÄ• phÄ• á¹‡itaá¹ƒ hoti, phÄ• á¹‡itaá¹ƒ vÄ• raso hoti,
mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati. himakarakÄ• udakagatikÄ• eva. parihÄ• rikena ka
pasÄ• denti, taá¹ƒ abbohÄ• rikaá¹ƒ, Ä• misena saddhiá¹ƒ vaá¹-á¹-ati. Ä• misagatikehi kapitt

pasÄ• ditaá¹ƒ purebhattameva vaá¹-á¹-ati.

pokkharaá¹‡Ä«Ä• dÄ«su udakaá¹ƒ bahalaá¹ƒ hoti, vaá¹-á¹-ati. sace pana mukhe ca hatthe c
vaá¹-á¹-ati, paá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ. khettesu kasitaá¹-á¹-hÄ• ne bahalaá¹ƒ uc
paá¹-iggahetabbaá¹ƒ. sace sanditvÄ• kandarÄ• dÄ«ni pavisitvÄ• nadiá¹ƒ pÅ«reti, vaá¹-á¹-a
honti, rukkhato patitehi pupphehi saÃ±channodakÄ• , sace puppharaso na paÃ±Ã±Ä• yati, p
natthi. parittaá¹ƒ udakaá¹ƒ hoti, raso paÃ±Ã±Ä• yati, paá¹-iggahetabbaá¹ƒ. pabbatakandarÄ
kÄ• á¸·avaá¹‡á¹‡apaá¹‡á¹‡asaÃ±channaudakepi eseva nayo.

pÄ• nÄ«yaghaá¹-e sareá¹‡ukÄ• ni vÄ• savaá¹‡á¹-akhÄ«rÄ• ni vÄ• pupphÄ• ni pakkhittÄ• n
pupphÄ• ni vÄ• paá¹-iggahetvÄ• \Ee IV 854/ pakkhipitabbÄ• ni. pÄ• á¹-alicampakamallikÄ•
108/, vÄ• samattaá¹ƒ tiá¹-á¹-hati taá¹ƒ abbohÄ• rikaá¹ƒ, dutiyadivasepi Ä• misena saddhiá¹ƒ
bhikkhunÄ• á¹-hapitapupphavÄ• sitakapÄ• nÄ«yato sÄ• maá¹‡ero pÄ• nÄ«yaá¹ƒ gahetvÄ•
Ä• kirati, paá¹-iggahetabbaá¹ƒ. padumasarÄ• dÄ«su udakaá¹ƒ santharitvÄ• á¹-hitaá¹ƒ pupp
120/ vikkhambhetvÄ• udakaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati. kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-igg
dantakaá¹-á¹-haá¹ƒ hoti, sace tassa rasaá¹ƒ pivitukÄ• mo, mÅ«lapaá¹-iggahaá¹‡ameva vaá
appaá¹-iggahetvÄ• á¹-hapitaá¹ƒ paá¹-iggahetabbaá¹ƒ. ajÄ• nantassa rase paviá¹-á¹-hepi Ä•
idaá¹ƒ sikkhÄ• padaá¹ƒ.

mahÄ• bhÅ«tesu kiá¹ƒ vaá¹-á¹-ati, kiá¹ƒ na vaá¹-á¹-atÄ«ti? khÄ«raá¹ƒ tÄ• va vaá¹-á¹-ati, kap
vÄ• akappiyamaá¹ƒsakhÄ«raá¹ƒ vÄ• hotu, pivantassa anÄ• patti. assu kheá¸·o siá¹…ghÄ•
semhaá¹ƒ dantamalaá¹ƒ akkhigÅ«thako kaá¹‡á¹‡agÅ«thako sarÄ«re uá¹-á¹-hitaloá¹‡anti ida
vaá¹-á¹-ati. yaá¹ƒ panettha á¹-hÄ• nato cavitvÄ• patte vÄ• hatthe vÄ• patati, taá¹ƒ paá¹-igg
aá¹…galaggaá¹ƒ paá¹-iggahitakameva. uá¹‡haá¹ƒpÄ• yÄ• saá¹ƒ bhuÃ±jantassa sedo aá¹…
hutvÄ• pÄ• yÄ• se santiá¹-á¹-hati, piá¹‡á¸• Ä• ya vÄ• carantassa hatthato pattassa mukha
pattatalaá¹ƒ orohati, ettha paá¹-iggahaá¹‡akiccaá¹ƒ natthi. jhÄ• mamahÄ• bhÅ«tesu idaá¹ƒ
natthi, dujjhÄ• pitaá¹ƒ pana na vaá¹-á¹-ati. sujjhÄ• pitaá¹ƒ manussaá¹-á¹-himpi cuá¹‡á¹‡aá¹ƒ
upanetuá¹ƒ vaá¹-á¹-ati.

cattÄ• ri mahÄ• vikaá¹-Ä• ni asati kappiyakÄ• rake sÄ• mampi gahetvÄ• paribhuÃ±jituá¹ƒ v
dubbacopi asamatthopi kappiyakÄ• rako asantapakkheyeva tiá¹-á¹-hati. chÄ• rikÄ• ya asati
jhÄ• petvÄ• chÄ• rikÄ• gahetabbÄ• . sukkhadÄ• rumhi asati alladÄ• ruá¹ƒ rukkhato chindit
idaá¹ƒ pana catubbidhampi mahÄ• vikaá¹-aá¹ƒ kÄ• lodissaá¹ƒ nÄ• ma sappadaá¹-á¹-hakkha
sesamettha uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato ca kÄ• yacittato ca samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ \Ee

dantaponasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

<269> acelakavaggassa \Be 121/ \Ne 109/ paá¹-hamasikkhÄ• pade --- __parivesana_nti pa
__paribbÄ• jakasamÄ• panno_ti pabbajjaá¹ƒ samÄ• panno. __deti Ä• patti pÄ• cittiyassÄ• _
yÄ• gupattaá¹ƒ ekapayogena deti, ekaá¹ƒ pÄ• cittiyaá¹ƒ. avacchinditvÄ• avacchinditvÄ• de
pÄ• cittiyaá¹ƒ. eseva nayo pÅ«vabhattÄ• dÄ«su. __titthiye atitthiyasaÃ±Ã±Ä«_ti mÄ• tÄ• vÄ
pabbajati, tesaá¹ƒ mÄ• tÄ• pitusaÃ±Ã±Ä• ya dentassÄ• pi pÄ• cittiyameva hoti. __dÄ• petÄ
dÄ• peti.

<273> __upanikkhipitvÄ• detÄ«_ti tathÄ• rÅ«pe bhÄ• jane á¹-hapetvÄ• taá¹ƒ bhÄ• janaá¹ƒ
bhÅ«miyaá¹ƒ nikkhipitvÄ• deti, tesaá¹ƒ vÄ• bhÄ• janaá¹ƒ nikkhipÄ• petvÄ• tattha deti, pat
bhÅ«miyaá¹ƒ vÄ• á¹-hapetvÄ• pi ``ito gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. sace tit
nÄ• ma idaá¹ƒ santakaá¹ƒ, idha na Ä• kirathÄ• â€™â€™ ti Ä• kiritabbaá¹ƒ. tassa santakattÄ
nÄ• ma na hoti. sesamettha uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

acelakasikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<274> dutiyasikkhÄ• pade --- __paá¹-ikkamanepÄ«_ti Ä• sanasÄ• lÄ• yampi. __bhattavissa
sambhÄ• vesÄ«_ti na pÄ• puá¹‡i.

<276> __anÄ• cÄ• ra_nti vuttÄ• vasesaá¹ƒ kÄ• yavacÄ«dvÄ• ravÄ«tikkamaá¹ƒ. __dassanÅ
savanÅ«pacÄ• raá¹ƒ vÄ• _ \Ne 110/ __vijahantassÄ• _ti ettha yadi á¹-hito vÄ• nisinno vÄ•
so vijahati, tassa ca Ä• patti nÄ• ma natthi. tasmiá¹ƒ pana vijahantepi atthato itarena vijahita
tasmÄ• yo uyyojeti, tassevÄ• yaá¹ƒ Ä• patti. tattha sace \Be 122/ upacÄ• rabbhantare eko
dukkaá¹-aá¹ƒ. sÄ«mÄ• tikkame pÄ• cittiyaá¹ƒ. ettha ca dassanÅ«pacÄ• rassa abbhokÄ• se
tathÄ• savanÅ«pacÄ• rassa. sace pana antarÄ• kuá¹-á¹-advÄ• rapÄ• kÄ• rÄ• dayo honti, t
dassanÅ«pacÄ• rÄ• tikkamo, tassa vasena Ä• patti \Ee IV 856/ veditabbÄ• . __na aÃ±Ã±o k

á¹-hapetvÄ• vuttappakÄ• ramanÄ• cÄ• raá¹ƒ aÃ±Ã±aá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ na hoti.

<277> __kalisÄ• sanaá¹ƒ Ä• ropetÄ«_ti __ ``kalÄ«â€™â€™ _ti kodho; tassa sÄ• sanaá¹ƒ Ä
Ä• ropeti; kodhavasena á¹-hÄ• nanisajjÄ• dÄ«su dosaá¹ƒ dassetvÄ• ``passatha bho imass
Ä• lokitaá¹ƒ vilokitaá¹ƒ khÄ• á¹‡uko viya tiá¹-á¹-hati, sunakho viya nisÄ«dati, makkaá¹-o viya
viloketÄ«â€™â€™ ti evaá¹ƒ amanÄ• pavacanaá¹ƒ vadati ``appeva nÄ• ma iminÄ• pi ubbÄ•
sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-h
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku

uyyojanasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<279> tatiyasikkhÄ• pade --- __sayanighare_ti sayaniyaghare. __yato ayyassa bhikkhÄ• di
dinnÄ• , yaá¹ƒ Ä• gatena laddhabbaá¹ƒ taá¹ƒ vo laddhaá¹ƒ; gacchathÄ• ti adhippÄ• yo. __p
rÄ• gapariyuá¹-á¹-hito; methunÄ• dhippÄ• yoti attho.

<280> saha ubhohi janehÄ«ti sabhojanaá¹ƒ; tasmiá¹ƒ __sabhojane_. atha vÄ• __sabhojan
rÄ• gapariyuá¹-á¹-hitassa hi purisassa itthÄ« bhogo itthiyÄ• ca puriso. tenevassa padabhÄ•
ceva hoti puriso cÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __mahallake ghare_ti mahallake sayanighar
__piá¹-á¹-hasaá¹…ghÄ• á¹-assa hatthapÄ• saá¹ƒ vijahitvÄ• _ti tassa sayanighare gabbhass
piá¹-á¹-hasaá¹…ghÄ• á¹-o, tassa hatthapÄ• saá¹ƒ vijahitvÄ• ; antosayanassa Ä• sanne \Be
attho. Ä«disaÃ±ca sayanigharaá¹ƒ \Ne 111/ mahÄ• catussÄ• lÄ• dÄ«su hoti. __piá¹-á¹-hiva
iminÄ• majjhÄ• tikkamaá¹ƒ dasseti. tasmÄ• yathÄ• vÄ• tathÄ• vÄ• katassa khuddakass
majjhÄ• tikkame Ä• patti veditabbÄ• . sesamettha uttÄ• nameva.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

sabhojanasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

<284> catutthapaÃ±camasikkhÄ• padesu yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ aniyata
ca sabhojanasikkhÄ• padaá¹ƒ \Ee IV 857/, evametÄ• nipi paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-

rahopaá¹-icchannasikkhÄ• padaá¹ƒ catutthaá¹ƒ, rahonisajjasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

<294> chaá¹-á¹-hasikkhÄ• pade --- __dethÄ• vuso bhatta_nti ettha taá¹ƒ kira bhattaá¹ƒ abhi
tasmÄ• evamÄ• haá¹ƒsu. anabhihaá¹-e pana evaá¹ƒ vattuá¹ƒ na labbhati, payuttavÄ• cÄ•

<295> __tena hi bhikkhave paá¹-iggahetvÄ• nikkhipathÄ• _ti idaá¹ƒ pana bhagavÄ• kulass
saddhÄ• nurakkhaá¹‡atthÄ• ya Ä• ha. yadi ``bhÄ• jetvÄ• khÄ• dathÄ• â€™â€™ ti vadeyya
pasÄ• daÃ±Ã±athattaá¹ƒ siyÄ• . __ussÄ• riyitthÄ• _ti paá¹-ihariyittha; gharaá¹ƒyeva naá¹ƒ g
vuttaá¹ƒ hoti.

<298> __santaá¹ƒ bhikkhu_nti ettha kittÄ• vatÄ• santo hoti, kittÄ• vatÄ• asantoti? antovihÄ
kulÄ• ni payirupÄ• sanacittaá¹ƒ uppannaá¹ƒ, tato paá¹-á¹-hÄ• ya yaá¹ƒ passe vÄ• abhimuk
sakkÄ• hoti pakativacanena Ä• rocetuá¹ƒ, ayaá¹ƒ santo nÄ• ma. ito cito ca pariyesitvÄ• Ä•
natthi. yo hi evaá¹ƒ pariyesitabbo, so asantoyeva. apica antoupacÄ• rasÄ«mÄ• ya bhikkhuá
Ä• pucchissÄ• mÄ«ti gantvÄ• tattha yaá¹ƒ passati, so \Be 124/ Ä• pucchitabbo. no ce pass
anÄ• pucchÄ• paviá¹-á¹-ho nÄ• ma hoti.

<302> __antarÄ• rÄ• ma_nti \Ne 112/ antogÄ• me vihÄ• ro hoti, taá¹ƒ gacchati. __bhattiyag
nimantitagharaá¹ƒ vÄ• salÄ• kabhattÄ• didÄ• yakÄ• naá¹ƒ vÄ• gharaá¹ƒ. __Ä• padÄ• sÅ«
jÄ«vitabrahmacariyantarÄ• yesu sati gantuá¹ƒ vaá¹-á¹-ati. sesamettha uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, k
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

cÄ• rittasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<303> sattamasikkhÄ• pade --- __mahÄ• nÄ• mo_ nÄ• ma bhagavato cÅ«á¸·apituputto mÄ
phalesu patiá¹-á¹-hito ariyasÄ• vako. __bhesajjaá¹ƒ ussannaá¹ƒ hotÄ«_ti vajato Ä• haritvÄ•
hoti.

<306> __sÄ• ditabbÄ• _ti tasmiá¹ƒ samaye rogo natthÄ«ti na paá¹-ikkhipitabbÄ• ; roge sati
adhivÄ• setabbÄ• . __ettakehi bhesajjehi pavÄ• remÄ«_ti nÄ• mavasena sappitelÄ• dÄ«su
parimÄ• á¹‡avasena patthena nÄ• á¸·iyÄ• Ä• á¸·hakenÄ• ti \Ee IV 858/ vÄ• . __aÃ±Ã±aá¹ƒ
sappinÄ• pavÄ• rito telaá¹ƒ viÃ±Ã±Ä• peti, Ä• á¸·hakena pavÄ• rito doá¹‡aá¹ƒ. __na bhesa
missakabhattenapi ce yÄ• petuá¹ƒ sakkoti, na bhesajjakaraá¹‡Ä«yaá¹ƒ nÄ• ma hoti.

<310> __pavÄ• ritÄ• na_nti ye attano puggalikÄ• ya pavÄ• raá¹‡Ä• ya pavÄ• ritÄ• ; tesaá¹ƒ viÃ±Ã±attiyÄ• anÄ• patti. saá¹…ghavasena pavÄ• ritesu pana pamÄ• á¹‡aá¹ƒ sallakkhetab uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ \Be 125/ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹ kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

mahÄ• nÄ• masikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<311> aá¹-á¹-hame \Ne 113/ --- __abbhuyyÄ• to_ti abhiuyyÄ• to; parasenaá¹ƒ abhimukho g niggatoti attho. __uyyutta_nti katauyyogaá¹ƒ; gÄ• mato nikkhantanti attho.

<314> __dvÄ• dasapuriso hatthÄ«_ti cattÄ• ro Ä• rohakÄ• ekekapÄ• darakkhakÄ• dve dv __tipuriso asso_ti eko Ä• rohako dve pÄ• darakkhakÄ• ti evaá¹ƒ tipuriso hoti. __catupuriso eko yodho dve Ä• á¹‡irakkhakÄ• ti evaá¹ƒ catupuriso hoti. __cattÄ• ro purisÄ• sarahatthÄ• cattÄ• ro purisÄ• ti ayaá¹ƒ pacchimakoá¹-iyÄ• caturaá¹…gasamannÄ• gatÄ• senÄ• nÄ• m gacchato pade pade dukkaá¹-aá¹ƒ. __dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• _ti kenaci antaritÄ• vÄ• na dissati; idha á¹-hatvÄ• na sakkÄ• daá¹-á¹-hunti aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• pÄ• cittiyanti attho.

<315> __ekameka_nti hatthiÄ• dÄ«su catÅ«su aá¹…gesu ekamekaá¹ƒ; antamaso ekapuris sarahatthaá¹ƒ purisaá¹ƒ. __anuyyuttÄ• _ nÄ• ma rÄ• jÄ• uyyÄ• naá¹ƒ vÄ• nadiá¹ƒ vÄ• ga hoti.

<316> __Ä• padÄ• sÅ«_ti jÄ«vitabrahmacariyantarÄ• yesu sati ettha gato muÃ±cissÄ• mÄ« sesamettha uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vim lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

uyyuttasenÄ• sikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

<319> navame \Ee IV 859/ \Be 126/ --- __atthaá¹…gate sÅ«riye senÄ• ya vasatÄ«_ti tiá¹-á¹ sayatu vÄ• sacepi Ä• kÄ• se iddhiyÄ• kaÃ±ci iriyÄ• pathaá¹ƒ kappeti, pÄ• cittiyameva. __s ruddhÄ• hotÄ«_ti yathÄ• saÃ±cÄ• ro chijjati; evaá¹ƒ \Ne 114/ ruddhÄ• hoti. __palibuddho_

issarena vÄ• ruddho. sesaá¹ƒ uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

senÄ• vÄ• sasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ•

<322> dasame --- uggantvÄ• uggantvÄ• ettha yujjhantÄ«ti __uyyodhikaá¹ƒ; _ sampahÄ• r
adhivacanaá¹ƒ. balassa aggaá¹ƒ jÄ• nanti etthÄ• ti __balaggaá¹ƒ; _ balagaá¹‡anaá¹-á¹-hÄ•
viyÅ«haá¹ƒ __senÄ• byÅ«haá¹ƒ; _ senÄ• nivesassetaá¹ƒ adhivacanaá¹ƒ. __tayo hatthÄ« pa
yo pubbe vutto dvÄ• dasapuriso hatthÄ«ti tena hatthinÄ• tayo hatthÄ«. sesesupi eseva nay
uyyuttasenÄ• sikkhÄ• pade vuttanayeneva veditabbaá¹ƒ saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«

uyyodhikasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<326> surÄ• pÄ• navaggassa paá¹-hamasikkhÄ• pade --- __bhaddavatikÄ• _ti eko gÄ• mo
samannÄ• gatattÄ• etaá¹ƒ nÄ• ma labhi. __pathÄ• vino_ti addhikÄ• . __tejasÄ• teja_nti att
nÄ• gassa tejaá¹ƒ. __kÄ• potikÄ• _ti kapotapÄ• dasamavaá¹‡á¹‡arattobhÄ• sÄ• . __pasann
\Be 127/ adhivacanaá¹ƒ. __ananucchaviyaá¹ƒ bhikkhave sÄ• gatassÄ• _ti paÃ±cÄ• bhiÃ±Ã
nÄ• ma na anucchaviyanti vuttaá¹ƒ hoti.

<328> __pupphÄ• savo_ nÄ• ma madhukapupphÄ• dÄ«naá¹ƒ rasena kato. __phalÄ• savo_
madditvÄ• tesaá¹ƒ rasena kato. __madhvÄ• savo_ nÄ• ma muddikÄ• naá¹ƒ jÄ• tirasena ka
kariyatÄ«ti \Ne 115/ vadanti. __guá¸·Ä• savo_ nÄ• ma ucchurasÄ• dÄ«hi kariyati. __surÄ• _
piá¹-á¹-hakiá¹‡á¹‡apakkhittÄ• ; nÄ• á¸·ikerÄ• dÄ«nampi rasena katÄ• surÄ• tveva saá¹…kh
kiá¹‡á¹‡apakkhittÄ• ya maá¹‡á¸• e gahite merayotveva saá¹…khyaá¹ƒ gacchatÄ«ti vadanti.
pivatÄ«_ti etaá¹ƒ suraá¹ƒ vÄ• merayaá¹ƒ vÄ• bÄ«jato paá¹-á¹-hÄ• ya kusaggena pivatopi p
attho. ekena pana payogena bahumpi pivantassa ekÄ• Ä• patti. vicchinditvÄ• vicchinditvÄ•
payogagaá¹‡anÄ• ya Ä• pattiyo.

<329> __amajjaÃ±ca hoti majjavaá¹‡á¹‡aá¹ƒ majjagandhaá¹ƒ majjarasa_nti loá¹‡asovÄ«ral
hoti. __sÅ«pasampÄ• ke_ti vÄ• sagÄ• hÄ• panatthaá¹ƒ Ä«sakaá¹ƒ majjaá¹ƒ pakkhipitvÄ• s

anÄ• patti. __maá¹ƒsasampÄ• ke_pi eseva nayo. telaá¹ƒ pana vÄ• tabhesajjatthaá¹ƒ majjen
tasmimpi anatikkhittamajjeyeva anÄ• patti, yaá¹ƒ pana atikkhittamajjaá¹ƒ hoti, ettha majjass
vaá¹‡á¹‡agandharasÄ• paÃ±Ã±Ä• yanti, tasmiá¹ƒ Ä• pattiyeva. __amajjaá¹ƒ ariá¹-á¹-ha_nt
na hoti, tasmiá¹ƒ anÄ• patti. Ä• malakÄ• dÄ«naá¹ƒyeva kira rasena ariá¹-á¹-haá¹ƒ karonti, s
majjavaá¹‡á¹‡agandharasoyeva hoti, na ca majjaá¹ƒ; taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yo pa
so majjaá¹ƒ hoti, bÄ«jato paá¹-á¹-hÄ• ya na vaá¹-á¹-ati. sesamettha uttÄ• nameva. eá¸·akal
--- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ akusala
vatthuajÄ• nanatÄ• ya cettha acittakatÄ• veditabbÄ• , akusaleneva pÄ• tabbatÄ• ya lokava

surÄ• pÄ• nasikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

<330> dutiye \Be 128/ --- __aá¹…gulipatodakenÄ• _ti aá¹…gulÄ«hi upakacchakÄ• dighaá¹-
__uttasanto_ti atihÄ• sena kilamanto. __anassÄ• sako_ti upacchinnaassÄ• sapassÄ• sasa
__anupasampannaá¹ƒ kÄ• yena kÄ• ya_nti ettha bhikkhunÄ«pi anupasampannaá¹-á¹-hÄ• n
khiá¸• á¸• Ä• dhippÄ• yena phusantassa dukkaá¹-aá¹ƒ. sesamettha uttÄ• nameva.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

aá¹…gulipatodakasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<335> tatiye \Ne 116/ --- __appakataÃ±Ã±uno_ti yaá¹ƒ bhagavatÄ• pakataá¹ƒ paÃ±Ã±atta
attho.

<336> __udake hasadhamme_ti udakakÄ«á¸·ikÄ• \Ee IV 861/ vuccati. __uparigopphake_ti
uparibhÄ• gappamÄ• á¹‡e. __hasÄ• dhippÄ• yo_ti kÄ«á¸·Ä• dhippÄ• yo. __nimujjati vÄ• _t
orohantassa padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ. nimujjanummujjanesu payoge payoge p
antoudakeyeva gacchantassa hatthavÄ• rapadavÄ• resu sabbattha pÄ• cittiyaá¹ƒ. __palava
tarantassa hatthavÄ• re hatthavÄ• re pÄ• cittiyaá¹ƒ. pÄ• desupi eseva nayo. yena yena aá¹
payoge payoge pÄ• cittiyaá¹ƒ. tÄ«rato vÄ• rukkhato vÄ• udake patati, pÄ• cittiyameva. __
phiyÄ• rittÄ• dÄ«hi nÄ• vaá¹ƒ pÄ• jento vÄ• tÄ«re ussÄ• rento vÄ• nÄ• vÄ• ya kÄ«á¸·ati, d

__hatthena vÄ• _tiÄ• dÄ«supi payoge payoge dukkaá¹-aá¹ƒ. keci hatthena udake khittÄ• ya
patanuppatanavÄ• resu dukkaá¹-aá¹ƒ vadanti, taá¹ƒ na gahetabbaá¹ƒ. tattha hi ekapayogat

dukkaá¹-aá¹ƒ, apica uparigopphake vuttÄ• ni ummujjanÄ• dÄ«ni á¹-hapetvÄ• aÃ±Ã±ena ye
otaritvÄ• vÄ• anotaritvÄ• vÄ• yattha katthaci á¹-hitaá¹ƒ udakaá¹ƒ \Be 129/ antamaso bind
khipanakÄ«á¸·Ä• yapi kÄ«á¸·antassa dukkaá¹-ameva, atthajotakaá¹ƒ pana akkharaá¹ƒ likhit
ayamettha vinicchayo. sesamettha uttÄ• nameva.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

hasadhammasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<342> catutthe --- __kathÄ• yaá¹ƒ nasseyyÄ• _ti kathaá¹ƒ ayaá¹ƒ dhammo tanti paveá¹‡Ä«
sikkhitukÄ• mo_ti yena paÃ±Ã±attena vuccati, taá¹ƒ paÃ±Ã±attaá¹ƒ na sikkhitukÄ• mo. __a
vÄ• abhidhamme vÄ• Ä• gatena.

<344> __evaá¹ƒ_ \Ne 117/ __amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ uggaho_ti ettha gÄ• rayho Ä•
paveá¹‡iyÄ• Ä• gato Ä• cariyuggahova gahetabbo. kurundiyaá¹ƒ pana ``lokavajje Ä• cariyu
paá¹‡á¹‡attivajje pana vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. mahÄ• paccariyaá¹ƒ ``suttaá¹ƒ sut
uggahitakÄ• naá¹ƒyeva Ä• cariyÄ• naá¹ƒ uggaho pamÄ• á¹‡aá¹ƒ, ajÄ• nantÄ• naá¹ƒ kathÄ
sabbaá¹ƒ paveá¹‡iyÄ• Ä• gatesamodhÄ• naá¹ƒ gacchati. sesaá¹ƒ uttÄ• namevÄ• ti.

tisamuá¹-á¹-hÄ• naá¹ƒ \Ee IV 862/ --- kÄ• yacittato vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca
kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kam
dukkhavedananti.

anÄ• dariyasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<345> paÃ±came --- rÅ«pÅ«pahÄ• rÄ• dayo manussaviggahe vuttanayeneva veditabbÄ• .
samuá¹-á¹-hÄ• nÄ• dÄ«ni anÄ• dariyasadisÄ• nevÄ• ti.

bhiá¹ƒsÄ• panasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

<350> chaá¹-á¹-he \Be 130/ --- __bhaggÄ• _ti janapadassa nÄ• maá¹ƒ. __saá¹ƒsumÄ• ragi

__bhesakaá¸·Ä• vana_nti tannissitavanassa. taá¹ƒ pana migÄ• naá¹ƒ phÄ• suvihÄ• ratthÄ•
vuccati. __samÄ• dahitvÄ• _ti jÄ• letvÄ• . __paripÄ• tesÄ«_ti anubandhi.

<352> __padÄ«pepÄ«_ti padÄ«pujjalanepi. __jotikepÄ«_ti pattapacanasedakammÄ• dÄ«su
__tathÄ• rÅ«papaccayÄ• _ti padÄ«pÄ• dipaccayÄ• .

354-5__._ __sayaá¹ƒ samÄ• dahatÄ«_ti ettha jotiá¹ƒ samÄ• dahitukÄ• matÄ• ya araá¹‡isaá
yÄ• va jÄ• lÄ• na uá¹-á¹-hahati, tÄ• va sabbapayogesu dukkaá¹-aá¹ƒ. __paá¹-ilÄ• taá¹ƒ ukk
alÄ• taá¹ƒ \Ne 118/ patitaá¹ƒ ukkhipati, puna yathÄ• á¹-hÄ• ne á¹-hapetÄ«ti attho. evaá¹ƒ av
ukkhipitvÄ• pakkhipantasseva dukkaá¹-aá¹ƒ, vijjhÄ• taá¹ƒ puna jÄ• lÄ• pentassa pÄ• cittiya

<356> __tathÄ• rÅ«papaccayÄ• _ti á¹-hapetvÄ• padÄ«pÄ• dÄ«ni aÃ±Ã±enapi tathÄ• rÅ«p
anÄ• patti. __Ä• padÄ• sÅ«_ti duá¹-á¹-havÄ• á¸·amigaamanussehi upaddavo hoti, tattha sa
sesaá¹ƒ uttÄ• namevÄ• ti. chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

jotisikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<364> sattame --- __cuá¹‡á¹‡ena vÄ• mattikÄ• ya vÄ• _ti ettha cuá¹‡á¹‡amattikÄ• naá¹ƒ a
paá¹-á¹-hÄ• ya sabbapayogesu dukkaá¹-aá¹ƒ.

<366> __pÄ• raá¹ƒ gacchanto nhÄ• yatÄ«_ti ettha sukkhÄ• ya nadiyÄ• vÄ• likaá¹ƒ ukkiritvÄ
nhÄ• yituá¹ƒ vaá¹-á¹-ati. __Ä• padÄ• sÅ«_ti bhamarÄ• dÄ«hi \Ee IV 863/ anubaddhassa uda
vaá¹-á¹-atÄ«ti. sesamettha uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, no
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

nahÄ• nasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

368-9__._ aá¹-á¹-hame \Be 131/ --- __navaá¹ƒ pana bhikkhunÄ• cÄ«varalÄ• bhenÄ• _ti ett
labhoyeva lÄ• bho. kiá¹ƒ alabhi? cÄ«varaá¹ƒ. kÄ«disaá¹ƒ? navaá¹ƒ. iti ``navacÄ«varalÄ• bh
anunÄ• sikalopaá¹ƒ akatvÄ• ``navacÄ«varalÄ• bhenÄ• â€™â€™ ti vuttaá¹ƒ; paá¹-iladdhan
á¹-hitapadadvaye __panÄ• _ti nipÄ• to. __bhikkhunÄ• _ti yena laddhaá¹ƒ tassa nidassanaá
byaÃ±janaá¹ƒ anÄ• diyitvÄ• yaá¹ƒ laddhaá¹ƒ taá¹ƒ dassetuá¹ƒ ``cÄ«varaá¹ƒ nÄ• ma chann
ntiÄ• di vuttaá¹ƒ. __cÄ«vara_nti ettha yaá¹ƒ nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ• sakkÄ• h

veditabbaá¹ƒ. teneva ``vikappanupagapacchimaâ€™â€™ nti \Ne 119/ na vuttaá¹ƒ. __kaá¹ƒ
cammakÄ• ranÄ«laá¹ƒ. mahÄ• paccariyaá¹ƒ pana ``ayomalaá¹ƒ lohamalaá¹ƒ etaá¹ƒ kaá¹ƒs
vuttaá¹ƒ. __palÄ• sanÄ«la_nti yo koci nÄ«lavaá¹‡á¹‡o paá¹‡á¹‡araso. __dubbaá¹‡á¹‡akara
etaá¹ƒ kappabinduá¹ƒ sandhÄ• ya vuttaá¹ƒ; na nÄ«lÄ• dÄ«hi sakalacÄ«varassa dubbaá¹‡á
kappaá¹ƒ Ä• diyantena cÄ«varaá¹ƒ rajitvÄ• catÅ«su vÄ• koá¹‡esu tÄ«su vÄ• dvÄ«su vÄ•
morassa akkhimaá¹‡á¸• alamattaá¹ƒ vÄ• maá¹…kulapiá¹-á¹-himattaá¹ƒ vÄ• Ä• dÄ• tabbaá
vÄ• gaá¹‡á¹-hiyaá¹ƒ vÄ• na vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá
``vaá¹-á¹-atiyevÄ• â€™â€™ ti vuttaá¹ƒ. pÄ• á¸·ikappakaá¹‡á¹‡ikakappÄ• dayo pana sabbat
á¹-hapetvÄ• ekaá¹ƒ vaá¹-á¹-abinduá¹ƒ aÃ±Ã±ena kenacipi vikÄ• rena kappo na kÄ• tabbo.

<371> __aggaá¸·e_tiÄ• dÄ«su etÄ• ni aggaá¸·Ä• dÄ«ni kappakatacÄ«vare pacchÄ• Ä• rop
natthi. sesaá¹ƒ uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ; kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

<374> navame \Ee IV 864/ --- __tassa vÄ• adinna_nti cÄ«varasÄ• mikassa ``paribhuÃ±ja v
yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti evaá¹ƒ vatvÄ• adinnaá¹ƒ. __tassa vÄ• avissa
kataá¹ƒ, tassa avissÄ• sena vÄ• . tena \Be 132/ pana dinnaá¹ƒ vÄ• tassa vissÄ• sena vÄ•
anÄ• patti. sesamettha tiá¹ƒsakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayattÄ• uttÄ• namevÄ• ti. kathi
kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vi
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

vikappanasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. cÄ«varÄ• panidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

377-81__._ dasame --- __apanidhentÄ«_ti apanetvÄ• nidhenti. __hasÄ• pekkho_ti hasÄ• c
parikkhÄ• ra_nti pÄ• á¸·iyÄ• anÄ• gataá¹ƒ pattatthavikÄ• diá¹ƒ. __dhammiá¹ƒ kathaá¹ƒ kat
anihitaparikkhÄ• rena \Ne 120/ bhavituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ dhammakatha
nikkhipato anÄ• patti. sesamettha uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

cÄ«varÄ• panidhÄ• nasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccapÄ• á¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<382> sappÄ• á¹‡akavaggassa paá¹-hamasikkhÄ• pade --- __issÄ• so hotÄ«_ti gihikÄ• le c
__jÄ«vitÄ• voropitÄ• _ti jÄ«vitÄ• viyojitÄ• .

sikkhÄ• padepi __voropeyyÄ• _ti viyojeyya. yasmÄ• pana vohÄ• ramattamevetaá¹ƒ; na het
sÄ«sÄ• laá¹…kÄ• re sÄ«saá¹ƒ viya jÄ«vitÄ• voropite pÄ• á¹‡epi jÄ«vitaá¹ƒ nÄ• ma visuá¹ƒ
antaradhÄ• nameva \Be 133/ gacchati, tasmÄ• tamatthaá¹ƒ dassetuá¹ƒ padabhÄ• jane ``jÄ
upacchindatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. imasmiÃ±ca sikkhÄ• pade tiracchÄ• nagatoyeva ``
taá¹ƒ khuddakampi mahantampi mÄ• rentassa Ä• pattinÄ• nÄ• karaá¹‡aá¹ƒ natthi. mahante
akusalamahattaá¹ƒ hoti. __pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±Ä«_ti antamaso maÃ±capÄ«á¹-haá¹ƒ
pÄ• á¹‡asaÃ±Ã±Ä« nikkÄ• ruá¹‡ikatÄ• ya \Ee IV 865/ taá¹ƒ bhindanto apaneti, pÄ• cittiyaá¹
á¹-hÄ• nesu kÄ• ruÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• appamattena vattaá¹ƒ kÄ• tabbaá¹ƒ. sesa
vuttanayeneva veditabbaá¹ƒ saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

saÃ±ciccapÄ• á¹‡asikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<387> dutiye \Ne 121/ --- __sappÄ• á¹‡aka_nti ye pÄ• á¹‡akÄ• paribhogena maranti, tehi p
sappÄ• á¹‡akaá¹ƒ, tÄ• disaÃ±hi jÄ• naá¹ƒ paribhuÃ±jato payoge payoge pÄ• cittiyaá¹ƒ. patt
ekapayogena pivato ekÄ• Ä• patti. tÄ• disena udakena sÄ• misaá¹ƒ pattaá¹ƒ Ä• viÃ±chitvÄ
uá¹‡hayÄ• gupattaá¹ƒ nibbÄ• payatopi taá¹ƒ udakaá¹ƒ hatthena vÄ• uá¸·uá¹…kena vÄ• ga
payoge pÄ• cittiyaá¹ƒ. udakasoá¹‡á¸• iá¹ƒ vÄ• pokkharaá¹‡iá¹ƒ vÄ• pavisitvÄ• bahinikkha
uá¹-á¹-hÄ• payatopi. soá¹‡á¸• iá¹ƒ vÄ• pokkharaá¹‡iá¹ƒ vÄ• sodhentehi tato gahitaudakaá¹
Ä• siÃ±citabbaá¹ƒ. samÄ«pamhi udake asati kappiyaudakassa aá¹-á¹-ha vÄ• dasa vÄ• gha
udakasaá¹‡á¹-hÄ• nakappadese Ä• siÃ±citvÄ• tattha Ä• siÃ±citabbaá¹ƒ. ``pavaá¹-á¹-itvÄ•
uá¹‡hapÄ• sÄ• á¹‡e udakaá¹ƒ nÄ• siÃ±citabbaá¹ƒ. kappiyaudakena pana pÄ• sÄ• á¹‡aá¹ƒ
vaá¹-á¹-ati. sesamettha uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaa

vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti. ettha ca paá¹-aá¹…gapÄ• á¹‡akÄ• naá¹ƒ patanaá¹
suddhacittatÄ• ya dÄ«pajÄ• lane viya sappÄ• á¹‡akabhÄ• vaá¹ƒ Ã±atvÄ• pi udakasaÃ±Ã±Ä
paá¹‡á¹‡attivajjatÄ• veditabbÄ• ti.

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

<392> tatiyasikkhÄ• pade \Be 134/ --- __ukkoá¹-entÄ«_ti tassa tassa bhikkhuno santikaá¹ƒ
kammaâ€™â€™ ntiÄ• dÄ«ni vadantÄ• uccÄ• lenti; yathÄ• patiá¹-á¹-hitabhÄ• vena patiá¹-á

<393> __yathÄ• dhamma_nti yo yassa adhikaraá¹‡assa vÅ«pasamanÄ• ya dhammo vutto,
__nihatÄ• dhikaraá¹‡a_nti nihataá¹ƒ adhikaraá¹‡aá¹ƒ; satthÄ• rÄ• vuttadhammeneva vÅ«p
attho.

<395> __dhammakamme dhammakammasaÃ±Ã±Ä«_ti yena kammena taá¹ƒ \Ee IV 866/ ad
taÃ±ce dhammakammaá¹ƒ hoti, tasmiá¹ƒ dhammakamme ayampi dhammakammasaÃ±Ã±Ä
pÄ• cittiyaá¹ƒ Ä• pajjatÄ«ti \Ne 122/ attho. etena nayena sesapadÄ• nipi veditabbÄ• ni. aya
vitthÄ• ro pana ``imesaá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ kati ukkoá¹-anÄ• â€™â€™ tiÄ•
vutto. aá¹-á¹-hakathÄ• su taá¹ƒ sabbaá¹ƒ Ä• haritvÄ• tassevattho vaá¹‡á¹‡ito. mayaá¹ƒ par
vaá¹‡á¹‡ayissÄ• ma. idha Ä• haritvÄ• vaá¹‡á¹‡iyamÄ• ne hi suá¹-á¹-hutaraá¹ƒ sammoho b
vaá¹‡á¹‡ayimha. sesamettha uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä•
lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

ukkoá¹-anasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ•

<399> catutthe --- __duá¹-á¹-hullÄ• nÄ• ma Ä• pattÄ«_ti ettha cattÄ• ri pÄ• rÄ• jikÄ• ni atth
dassitÄ• ni, saá¹…ghÄ• disesÄ• patti pana adhippetÄ• , taá¹ƒ chÄ• dentassa pÄ• cittiyaá¹ƒ
nikkhittamatte_ti dhure nikkhittamatte. sacepi dhuraá¹ƒ nikkhipitvÄ• pacchÄ• Ä• roceti, na
nikkhittamatteyeva pÄ• cittiyanti vuttaá¹ƒ hoti. sace pana evaá¹ƒ dhuraá¹ƒ nikkhipitvÄ• paá
aÃ±Ã±assa Ä• roceti, sopi aÃ±Ã±assÄ• ti etenupÄ• yena samaá¹‡asatampi samaá¹‡asahas
tÄ• va, yÄ• va koá¹-i na chijjati. kadÄ• pana koá¹-i chijjatÄ«ti? mahÄ• sumatthero tÄ• va va
Ä• panno ekassa \Be 135/ Ä• roceti, so paá¹-inivattitvÄ• tasseva Ä• roceti; evaá¹ƒ koá¹-i ch
mahÄ• padumatthero panÄ• ha --- ``ayaÃ±hi vatthupuggaloyeva. Ä• pattiá¹ƒ Ä• panno pana
ayaá¹ƒ aÃ±Ã±assa Ä• roceti, so paá¹-inivattitvÄ• yenassa Ä• rocitaá¹ƒ, tasseva Ä• roceti; e
puggalena dutiyassa Ä• rocite koá¹-i chinnÄ• hotÄ«â€™â€™ ti.

<400> __aduá¹-á¹-hullaá¹ƒ Ä• patti_nti avasese paÃ±cÄ• pattikkhandhe. __anupasampanna
aduá¹-á¹-hullaá¹ƒ vÄ• ajjhÄ• cÄ• ra_nti ettha anupasampannassa sukkavissaá¹-á¹-hi ca kÄ

ayaá¹ƒ duá¹-á¹-hullaajjhÄ• cÄ• ro nÄ• ma. sesamettha uttÄ• namevÄ• ti. dhuranikkhepasan
kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lo
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ \Ee IV 867/, dukkhavedananti.

duá¹-á¹-hullasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

<402> paÃ±camasikkhÄ• pade --- \Ne 123/ __aá¹…guliyo dukkhÄ• bhavissantÄ«_ti akkhar
dukkhÄ• bhavissantÄ«ti cintesuá¹ƒ. __urassa dukkho_ti gaá¹‡anaá¹ƒ sikkhantena bahuá¹ƒ
tenassa uro dukkho bhavissatÄ«ti maÃ±Ã±iá¹ƒsu. __akkhÄ«ni dukkhÄ• bhavissantÄ«_ti rÅ
kahÄ• paá¹‡Ä• parivattetvÄ• parivattetvÄ• passitabbÄ• honti, tenassa akkhÄ«ni dukkhÄ•
maÃ±Ã±iá¹ƒsu. á¸• aá¹ƒsÄ• dÄ«su __á¸• aá¹ƒsÄ• _ti piá¹…galamakkhikÄ• yo. __dukkhÄ• n
__tibbÄ• na_nti bahalÄ• naá¹ƒ. __kharÄ• na_nti tikhiá¹‡Ä• naá¹ƒ. __kaá¹-ukÄ• na_nti pharu
vÄ• kaá¹-ukarasasadisÄ• naá¹ƒ. __asÄ• tÄ• na_nti amadhurÄ• naá¹ƒ. __pÄ• á¹‡aharÄ• na

<404> __sÄ«maá¹ƒ sammannatÄ«_ti navaá¹ƒ sÄ«maá¹ƒ bandhati. kurundiyaá¹ƒ pana udak
dukkaá¹-aá¹ƒ vuttaá¹ƒ. __paripuá¹‡á¹‡avÄ«sativasso_ti paá¹-isandhiggahaá¹‡ato paá¹-á¹-h
paripuá¹‡á¹‡avÄ«sativasso; gabbhavÄ«sopi hi paripuá¹‡á¹‡avÄ«sativassotveva saá¹…khye

``tena \Be 136/ kho pana samayena Ä• yasmÄ• kumÄ• rakassapo gabbhavÄ«so upasampa
kumÄ• rakassapassa etadahosi --- `bhagavatÄ• paÃ±Ã±attaá¹ƒ, na Å«navÄ«sativasso pug
ahaÃ±camhi gabbhavÄ«so upasampanno. upasampanno nukhomhi, nanu kho upasampann
Ä• rocesuá¹ƒ. yaá¹ƒ bhikkhave mÄ• tukucchimhi paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, paá¹-h
pÄ• tubhÅ«taá¹ƒ tadupÄ• dÄ• ya sÄ• vassa jÄ• ti. anujÄ• nÄ• mi, bhikkhave, gabbhavÄ«sa
(Vin I 124).

tattha yo dvÄ• dasamÄ• se mÄ• tukucchismiá¹ƒ vasitvÄ• mahÄ• pavÄ• raá¹‡Ä• ya jÄ• to, s
ekÅ«navÄ«satime vasse mahÄ• pavÄ• raá¹‡Ä• , taá¹ƒ atikkamitvÄ• pÄ• á¹-ipade upasamp
hÄ• yanavaá¸• á¸• hanaá¹ƒ veditabbaá¹ƒ.

porÄ• á¹‡akattherÄ• pana ekÅ«navÄ«sativassaá¹ƒ sÄ• maá¹‡eraá¹ƒ nikkhamanÄ«yapuá¹‡
pÄ• á¹-ipadadivase upasampÄ• denti, taá¹ƒ kasmÄ• ti? vuccate --- ekasmiá¹ƒ \Ee IV 868/ va
cÄ• tuddasikauposathÄ• honti. iti vÄ«satiyÄ• vassesu cattÄ• ro mÄ• sÄ• parihÄ• yanti. rÄ
vassaá¹ƒ ukkaá¸• á¸• hanti. iti aá¹-á¹-hÄ• rasasu vassesu cha mÄ• sÄ• vaá¸• á¸• hanti, tato
parihÄ«ne cattÄ• ro mÄ• se apanetvÄ• dve mÄ• sÄ• avasesÄ• honti, te dve mÄ• se gahe
paripuá¹‡á¹‡Ä• ni hontÄ«ti nikkaá¹…khÄ• hutvÄ• nikkhamanÄ«yapuá¹‡á¹‡amÄ• siá¹ƒ atik
upasampÄ• denti. ettha pana yo pavÄ• retvÄ• vÄ«sativasso bhavissati, taá¹ƒ sandhÄ• ya `

nti vuttaá¹ƒ. tasmÄ• yo mÄ• tukucchismiá¹ƒ dvÄ• dasamÄ• se vasi, so ekavÄ«sativasso ho
sattamÄ• sÄ• dhikavÄ«sativasso. chamÄ• sajÄ• to pana na jÄ«vati.

<406> __anÄ• patti Å«navÄ«sativassaá¹ƒ paripuá¹‡á¹‡avÄ«sativassasaÃ±Ã±Ä«_ti ettha kiÂ
anÄ• patti, puggalo pana anupasampannova hoti. sace pana so dasavassaccayena aÃ±Ã±a
muÃ±citvÄ• gaá¹‡o pÅ«rati, sÅ«pasampanno. sopi ca yÄ• va na jÄ• nÄ• ti, tÄ• vassa neva
mokkhantarÄ• yo, Ã±atvÄ• pana puna upasampajjitabbaá¹ƒ. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá

vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

Å«navÄ«sativassasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ•

<407> chaá¹-á¹-he --- __paá¹-iyÄ• loka_nti sÅ«riyÄ• lokassa paá¹-imukhaá¹ƒ; pacchimadisa
suá¹…kaá¹-á¹-hÄ• ne kammikÄ• .

<409> __rÄ• jÄ• naá¹ƒ vÄ• theyyaá¹ƒ gacchantÄ«_ti rÄ• jÄ• naá¹ƒ vÄ• thenetvÄ• vaÃ±ce
gahetvÄ• idÄ• ni na tassa dassÄ• mÄ• ti gacchanti.

<411> __visaá¹…ketenÄ• _ti kÄ• lavisaá¹…ketena divasavisaá¹…ketena ca gacchato anÄ•
pana aá¹-avivisaá¹…ketena vÄ• Ä• pattiyeva. sesamettha bhikkhunivagge vuttanayattÄ• u
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ•
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamma
tivedananti.

theyyasatthasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<412> sattame \Ee IV 869/ \Ne 125/ --- __padhÅ«pento nisÄ«dÄ«_ti pajjhÄ• yanto attÄ• naâ
nisÄ«di. __nÄ• yyo so bhikkhu maá¹ƒ nippÄ• tesÄ«_ti ayyo ayaá¹ƒ bhikkhu maá¹ƒ na nikkhÂ
agamÄ• sÄ«ti attho. sesamettha bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• nasikkhÄ• pade vutta
saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<417> aá¹-á¹-hame \Be 138/ --- gaddhe bÄ• dhayiá¹ƒsÅ«ti gaddhabÄ• dhino; gaddhabÄ• dh
__gaddhabÄ• dhipubbo, _ tassa gaddhabÄ• dhipubbassa gijjhaghÄ• takakulappasutassÄ• t

saggamokkhÄ• naá¹ƒ antarÄ• yaá¹ƒ karontÄ«ti __antarÄ• yikÄ• _. te
kammakilesavipÄ• kaupavÄ• daÄ• á¹‡Ä• vÄ«tikkamavasena paÃ±cavidhÄ• . tattha paÃ±cÄ
nÄ• ma. tathÄ• bhikkhunÄ«dÅ«sakakammaá¹ƒ, taá¹ƒ pana mokkhasseva antarÄ• yaá¹ƒ ka
niyatamicchÄ• diá¹-á¹-hidhammÄ• kilesantarÄ• yikÄ• nÄ• ma. paá¹‡á¸• akatiracchÄ• naga
paá¹-isandhidhammÄ• vipÄ• kantarÄ• yikÄ• nÄ• ma. ariyÅ«pavÄ• dÄ• upavÄ• dantarÄ• y
khamÄ• penti tÄ• vadeva, na tato paraá¹ƒ. saÃ±cicca Ä• pannÄ• Ä• pattiyo Ä• á¹‡Ä• vÄ«ti
yÄ• va bhikkhubhÄ• vaá¹ƒ vÄ• paá¹-ijÄ• nÄ• ti, na vuá¹-á¹-hÄ• ti vÄ• na deseti vÄ• tÄ• va

tatrÄ• yaá¹ƒ bhikkhu bahussuto dhammakathiko sesantarÄ• yike jÄ• nÄ• ti, vinaye pana ako
paá¹‡á¹‡attivÄ«tikkamantarÄ• yike na jÄ• nÄ• ti, tasmÄ• rahogato evaá¹ƒ cintesi --- ``ime Ä
kÄ• maguá¹‡e paribhuÃ±jantÄ• sotÄ• pannÄ• pi sakadÄ• gÄ• minopi anÄ• gÄ• minopi hon
cakkhuviÃ±Ã±eyyÄ• ni rÅ«pÄ• ni passanti ... pe ... kÄ• yaviÃ±Ã±eyye phoá¹-á¹-habbe phusa
attharaá¹‡apÄ• vuraá¹‡Ä• dÄ«ni paribhuÃ±janti, etaá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati. kasmÄ• itthir
itthiphoá¹-á¹-habbÄ• eva na vaá¹-á¹-anti, etepi vaá¹-á¹-antÄ«â€™â€™ ti. evaá¹ƒ rasena ras
sacchandarÄ• gaparibhogaÃ±ca nicchandarÄ• gaparibhogaÃ±ca ekaá¹ƒ katvÄ• thÅ«lavÄ•
atisukhumasuttaá¹ƒ \Ne 126/ ghaá¹-ento viya sÄ• sapena saddhiá¹ƒ sineruá¹ƒ upasaá¹ƒhar
diá¹-á¹-higataá¹ƒ uppÄ• detvÄ• ``kiá¹ƒ bhagavatÄ• \Ee IV 870/ mahÄ• samuddaá¹ƒ bandh
ussÄ• hena paá¹-hamapÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ, natthi ettha dosoâ€™â€™ ti sabbaÃ
paá¹-ivirujjhanto bhabbapuggalÄ• naá¹ƒ Ä• saá¹ƒ chindanto jinassa Ä• á¹‡Ä• cakke pahÄ•
``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ tiÄ• di.

__aá¹-á¹-hikaá¹…kalÅ«pamÄ• _tiÄ• dimhi \Be 139/ __aá¹-á¹-hikaá¹…kalÅ«pamÄ• _ appass
__maá¹ƒsapesÅ«pamÄ• _ bahusÄ• dhÄ• raá¹‡aá¹-á¹-hena. __tiá¹‡ukkÅ«pamÄ• _ anudaha
__aá¹…gÄ• rakÄ• sÅ«pamÄ• _ mahÄ• bhitÄ• panaá¹-á¹-hena. __supinakÅ«pamÄ• _ ittarap
__yÄ• citakÅ«pamÄ• _ tÄ• vakÄ• likaá¹-á¹-hena. __rukkhaphalÅ«pamÄ• _ sabbaá¹…gapac
__asisÅ«nÅ«pamÄ• _ adhikuá¹-á¹-anaá¹-á¹-hena. __sattisÅ«lÅ«pamÄ• _ vinivijjhanaá¹-á¹-h
sÄ• saá¹…kasappaá¹-ibhayaá¹-á¹-henÄ• ti ayamettha saá¹…khepo. vitthÄ• ro pana papaÃ±
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ (MN I 234 Ä• dayo; II 42 Ä• dayo) gahetabbo. __evaá¹ƒ byÄ•
sesamettha pubbe vuttanayattÄ• uttÄ• nameva.

samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, akiriyaá¹
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda

ariá¹-á¹-hasikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

424-5__._ navame --- __akaá¹-Ä• nudhammenÄ• _ti anudhammo vuccati Ä• pattiyÄ• adas
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge vÄ• dhammena vinayena satthusÄ• sanena u
disvÄ• katÄ• osÄ• raá¹‡Ä• ; so osÄ• raá¹‡asaá¹…khÄ• to anudhammo yassa na kato, aya
tÄ• disena saddhinti attho. tenevassa padabhÄ• jane ``akaá¹-Ä• nudhammo nÄ• ma ukkhitt
vuttaá¹ƒ.

__deti vÄ• paá¹-iggaá¹‡hÄ• ti vÄ• _ti ekapayogena bahumpi dadato vÄ• gaá¹‡hato vÄ• ek
vicchinditvÄ• vicchinditvÄ• dentassa ca gaá¹‡hantassa ca payogagaá¹‡anÄ• ya pÄ• cittiyÄ
uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, pa
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

ukkhittasambhogasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

<428> dasame \Be 140/ --- __diá¹-á¹-higataá¹ƒ uppanna_nti ariá¹-á¹-hassa viya etassÄ• pi a
uppannaá¹ƒ. __nÄ• setÅ«_ti ettha tividhÄ• nÄ• sanÄ• --- saá¹ƒvÄ• sanÄ• sanÄ• , liá¹…ga
daá¹‡á¸• akammanÄ• sanÄ• ti. tattha Ä• pattiyÄ• adassanÄ• dÄ«su ukkhepanÄ• saá¹ƒvÄ
``dÅ«sako nÄ• setabbo (Vin III 66) mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ ti (Vin III 3
liá¹…ganÄ• sanÄ• nÄ• ma. ``ajjatagge te Ä• vuso samaá¹‡uddesa na ceva so bhagavÄ• s
ayaá¹ƒ daá¹‡á¸• akammanÄ• sanÄ• nÄ• ma. ayaá¹ƒ idha adhippetÄ• . tenÄ• ha --- ``evaÃ±
... pe ... vinassÄ• â€™â€™ ti. tattha __carÄ• _ti gaccha. __pire_ti para amÄ• maka. __vinas
te na passÄ• ma, tattha gacchÄ• ti.

<429> __upalÄ• peyyÄ• _ti saá¹…gaá¹‡heyya. __upaá¹-á¹-hÄ• peyyÄ• _ti tena attano upaá
sesaá¹ƒ ariá¹-á¹-hasikkhÄ• pade vuttanayeneva veditabbaá¹ƒ saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ•

kaá¹‡á¹-akasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ•

<434> sahadhammikavaggassa \Ne 128/ paá¹-hamasikkhÄ• pade --- __etasmiá¹ƒ sikkhÄ• p
yaá¹ƒ vuttaá¹ƒ, taá¹ƒ na tÄ• va sikkhissÄ• mi. __Ä• patti pÄ• cittiyassÄ• _ti ettha pana vÄ• c
veditabbÄ• . __sikkhamÄ• nena bhikkhave bhikkhunÄ• _ti ovÄ• daá¹ƒ sirasÄ• sampaá¹-icc
hutvÄ• Ä• jÄ• nitabbaÃ±ceva pucchitabbaÃ±ca upaparikkhitabbaÃ±ca. sesamettha dubbac
padatthato veditabbaá¹ƒ. vinicchayato uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

sahadhammikasikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<438> dutiye \Be 141/ --- __vinayakathaá¹ƒ kathetÄ«_ti vinayakathÄ• nÄ• ma
kappiyÄ• kappiyaÄ• pattÄ• nÄ• pattisaá¹ƒvarapahÄ• napaá¹-isaá¹ƒyuttakathÄ• , taá¹ƒ kathe
bhÄ• satÄ«_ti vinayassa vaá¹‡á¹‡o nÄ• ma paÃ±cannampi sattannampi Ä• pattikkhandhÄ•
nikkhipitvÄ• padabhÄ• janena vaá¹‡á¹‡anÄ• , taá¹ƒ bhÄ• sati. __vinayapariyattiyÄ• vaá¹‡á
vinayaá¹ƒ pariyÄ• puá¹‡antÄ• naá¹ƒ vinayapariyattimÅ«lakaá¹ƒ vaá¹‡á¹‡aá¹ƒ guá¹‡aá¹ƒ Ä•
vinayadharo hi vinayapariyattimÅ«lake paÃ±cÄ• nisaá¹ƒse chÄ• nisaá¹ƒse sattÄ• nisaá¹ƒse
navÄ• nisaá¹ƒse dasÄ• nisaá¹ƒse ekÄ• dasÄ• nisaá¹ƒse ca labhati te sabbe bhÄ• satÄ«ti a
paÃ±cÄ• nisaá¹ƒse labhatÄ«ti? attano sÄ«lakkhandhasuguttiÄ• dike \Ee IV 872/. vuttaÃ±he

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• vinayadhare puggale --- attano sÄ«lakkhandho sugu
kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti, visÄ• rado saá¹…ghamajjhe voharati, pacca
sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• ti, saddhammaá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«

kathamassa __attano sÄ«lakkhandho sugutto hoti surakkhito? _ idhekacco bhikkhu Ä• patti
__chahÄ• kÄ• rehi Ä• pajjati_ --- alajjitÄ• , aÃ±Ã±Ä• á¹‡atÄ• , kukkuccapakatatÄ• , akappiy
kappiye akappiyasaÃ±Ã±itÄ• , satisammosÄ• ti.

kathaá¹ƒ __alajjitÄ• ya_ Ä• pattiá¹ƒ Ä• pajjati? akappiyabhÄ• vaá¹ƒ jÄ• nantoyeva madditvÄ
vuttampi cetaá¹ƒ ---

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati, Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati, ediso vuccati alajjipuggaloâ€™â€™ ti || (Vin V 359).

kathaá¹ƒ __aÃ±Ã±Ä• á¹‡atÄ• ya_ Ä• pajjati? aÃ±Ã±Ä• á¹‡apuggalo hi mando momÅ«ho ka
akattabbaá¹ƒ karoti, kattabbaá¹ƒ virÄ• dheti; evaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya Ä• pajjati.

kathaá¹ƒ \Be 142/ __kukkuccapakatatÄ• ya_ Ä• pajjati? kappiyÄ• kappiyaá¹ƒ nissÄ• ya kuk
vinayadharaá¹ƒ pucchitvÄ• kappiyaÃ±ce kattabbaá¹ƒ siyÄ• , akappiyaÃ±ce na kattabbaá¹ƒ
``vaá¹-á¹-atÄ«â€™â€™ ti madditvÄ• vÄ«tikkamatiyeva; evaá¹ƒ kukkuccapakatatÄ• ya Ä• p

kathaá¹ƒ __akappiye kappiyasaÃ±Ã±itÄ• ya_ Ä• pajjati? acchamaá¹ƒsaá¹ƒ sÅ«karamaá¹ƒs
dÄ«pimaá¹ƒsaá¹ƒ migamaá¹ƒsanti khÄ• dati, akappiyabhojanaá¹ƒ kappiyabhojananti bhuÃ±
kÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati, akappiyapÄ• nakaá¹ƒ kappiyapÄ• nakanti pivati; evaá¹ƒ akap
Ä• pajjati.

kathaá¹ƒ __kappiye akappiyasaÃ±Ã±itÄ• ya_ Ä• pajjati? sÅ«karamaá¹ƒsaá¹ƒ acchamaá¹ƒs
dÄ«pimaá¹ƒsanti khÄ• dati, kappiyabhojanaá¹ƒ akappiyabhojananti bhuÃ±jati, kÄ• le vikÄ• l
kappiyapÄ• nakaá¹ƒ akappiyapÄ• nakanti pivati; evaá¹ƒ kappiye akappiyasaÃ±Ã±itÄ• ya Ä•

kathaá¹ƒ \Ne 130/ __satisammosÄ• ya_ Ä• pajjati?
sahaseyyacÄ«varavippavÄ• sabhesajjacÄ«varakÄ• lÄ• tikkamanapaccayÄ• Ä• pattiÃ±ca s
evamidhekacco \Ee IV 873/ bhikkhu imehi __chahÄ• kÄ• rehi Ä• pattiá¹ƒ_ Ä• pajjati.

vinayadharo pana imehi __chahÄ• kÄ• rehi Ä• pattiá¹ƒ nÄ• pajjati. _ kathaá¹ƒ __lajjitÄ• ya_
``passatha bho, ayaá¹ƒ kappiyÄ• kappiyaá¹ƒ jÄ• nantoyeva paá¹‡á¹‡attivÄ«tikkamaá¹ƒ karo
parÅ«pavÄ• daá¹ƒ rakkhantopi nÄ• pajjati; evaá¹ƒ lajjitÄ• ya nÄ• pajjati. sahasÄ• Ä• panna
desetvÄ• vuá¹-á¹-hÄ• nagÄ• miniyÄ• vuá¹-á¹-hahitvÄ• suddhante patiá¹-á¹-hÄ• ti. tato ---

``saÃ±cicca Ä• pattiá¹ƒ na Ä• pajjati, Ä• pattiá¹ƒ na parigÅ«hati.

agatigamanaÃ±ca na gacchati, ediso vuccati lajjipuggaloâ€™â€™ ti || (Vin V 359)

imasmiá¹ƒ lajjibhÄ• ve patiá¹-á¹-hitova hoti.

kathaá¹ƒ __Ã±Ä• á¹‡atÄ• ya_ nÄ• pajjati? so hi kappiyÄ• kappiyaá¹ƒ jÄ• nÄ• ti, tasmÄ• kap
akappiyaá¹ƒ na karoti; evaá¹ƒ Ã±Ä• á¹‡atÄ• ya nÄ• pajjati.

kathaá¹ƒ __akukkuccapakatatÄ• ya_ nÄ• pajjati? so hi kappiyÄ• kappiyaá¹ƒ nissÄ• ya kukk
oloketvÄ• mÄ• tikaá¹ƒ padabhÄ• janaá¹ƒ antarÄ• pattiá¹ƒ \Be 143/ Ä• pattiá¹ƒ anÄ• pattiÃ±
hoti karoti, akappiyaÃ±ce na karoti; evaá¹ƒ akukkuccapakatatÄ• ya nÄ• pajjati.

kathaá¹ƒ __akappiyÄ• disaÃ±Ã±itÄ• ya_ nÄ• pajjati? so hi kappiyÄ• kappiyaá¹ƒ jÄ• nÄ• ti, t
kappiyasaÃ±Ã±Ä« na hoti, kappiye akappiyasaÃ±Ã±Ä« na hoti; suppatiá¹-á¹-hitÄ• cassa sa
adhiá¹-á¹-hÄ• tabbaá¹ƒ adhiá¹-á¹-heti, vikappetabbaá¹ƒ vikappeti. iti imehi chahÄ• kÄ• rehi
nÄ• pajjati. Ä• pattiá¹ƒ anÄ• pajjanto akhaá¹‡á¸• asÄ«lo hoti parisuddhasÄ«lo; evamassa at
sugutto hoti surakkhito.

kathaá¹ƒ __kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti? _ tiroraá¹-á¹-hesu tirojanapades
bhikkhÅ« ``asukasmiá¹ƒ kira vihÄ• re vinayadharo vasatÄ«â€™â€™ ti dÅ«ratopi tassa sant
kukkuccaá¹ƒ \Ne 131/ pucchanti, so tehi katassa kammassa vatthuá¹ƒ oloketvÄ•
Ä• pattÄ• nÄ• pattigarukalahukÄ• dibhedaá¹ƒ sallakkhetvÄ• desanÄ• gÄ• miniá¹ƒ desÄ• p
vuá¹-á¹-hÄ• petvÄ• suddhante patiá¹-á¹-hÄ• peti; evaá¹ƒ kukkuccapakatÄ• naá¹ƒ paá¹-isara

__visÄ• rado saá¹…ghamajjhe voharatÄ«_ti avinayadharassa hi saá¹…ghamajjhe \Ee IV 87
sÄ• rajjaá¹ƒ okkamati, vinayadharassa taá¹ƒ na hoti. kasmÄ• ? ``evaá¹ƒ kathentassa doso h
dosoâ€™â€™ ti Ã±atvÄ• kathanato.

__paccatthike sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• tÄ«_ti ettha dvidhÄ• paccatthik
attapaccatthikÄ• ca sÄ• sanapaccatthikÄ• ca. tattha mettiyabhummajakÄ• ca bhikkhÅ« va
amÅ«lakena antimavatthunÄ• codesuá¹ƒ, ime attapaccatthikÄ• nÄ• ma. ye vÄ• panaÃ±Ã±
sabbe te attapaccatthikÄ• . viparÄ«tadassanÄ• pana
ariá¹-á¹-habhikkhukaá¹‡á¹-akasÄ• maá¹‡eravesÄ• likavajjiputtakÄ•
parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• paravitaraá¹‡Ä• divÄ• dÄ• mahÄ• saá¹…ghikÄ• d
``buddhasÄ• sanaâ€™â€™ nti vatvÄ• katapaggahÄ• sÄ• sanapaccatthikÄ• nÄ• ma. te sa
vacanena yathÄ• taá¹ƒ asaddhammaá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ na sakkonti, evaá¹ƒ sunigga
niggaá¹‡hÄ• ti.

__saddhammaá¹-á¹-hitiyÄ• _ \Be 144/ __paá¹-ipanno hotÄ«_ti ettha pana tividho saddhamm
pariyattipaá¹-ipattiadhigamavasena. tattha tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ __pariyattisaddh
dhutaá¹…gaguá¹‡Ä• cuddasa khandhakavattÄ• ni dveasÄ«ti mahÄ• vattÄ• nÄ«ti ayaá¹ƒ __
cattÄ• ro maggÄ• ca phalÄ• ni cÄ• ti ayaá¹ƒ __adhigamasaddhammo_ nÄ• ma.

tattha keci therÄ• ``yo vo, Ä• nanda, mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atto, so v
satthÄ• â€™â€™ ti (DN II 216) iminÄ• suttena __ ``sÄ• sanassa pariyatti mÅ«laâ€™â€™ _
``ime ca subhadda bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™
suttena __ ``sÄ• sanassa paá¹-ipattimÅ«laâ€™â€™ _nti vatvÄ• ``yÄ• va paÃ±ca bhikkhÅ«
saá¹ƒvijjanti, tÄ• va sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hotÄ«â€™â€™ ti Ä• haá¹ƒsu. itare pana therÄ•
antarahitÄ• ya suppaá¹-ipannassapi dhammÄ• bhisamayo natthÄ«â€™â€™ ti Ä• haá¹ƒsu.

pÄ• rÄ• jikÄ• ni rakkhaá¹‡akÄ• honti, te saddhe kulaputte pabbÄ• jetvÄ• paccantime janap
dasavaggaá¹ƒ gaá¹‡aá¹ƒ pÅ«retvÄ• majjhime janapadepi upasampadaá¹ƒ \Ne 132/ karissa
vÄ«sativaggagaá¹‡aá¹ƒ saá¹…ghaá¹ƒ pÅ«retvÄ• attanopi abbhÄ• nakammaá¹ƒ katvÄ• sÄ
virÅ«á¸·hiá¹ƒ vepullaá¹ƒ gamayissanti. evamayaá¹ƒ vinayadharo \Ee IV 875/ tividhassÄ• pi s
ciraá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«ti evamayaá¹ƒ vinayadharo ime tÄ• va paÃ±cÄ• nisaá¹ƒ
veditabbo.

katame cha Ä• nisaá¹ƒse labhatÄ«ti? tassÄ• dheyyo uposatho, pavÄ• raá¹‡Ä• , saá¹…ghak
upasampadÄ• , nissayaá¹ƒ deti sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti.

ye ime cÄ• tuddasiko, pannarasiko, sÄ• maggiuposatho, saá¹…ghe uposatho, gaá¹‡e pugg
pÄ• risuddhi, adhiá¹-á¹-hÄ• nauposathoti nava uposathÄ• , sabbe te vinayadharÄ• yattÄ• .

yÄ• pi ca imÄ• cÄ• tuddasikÄ• pannarasikÄ• , sÄ• maggipavÄ• raá¹‡Ä• , saá¹…ghe pavÄ
pavÄ• raá¹‡Ä• , tevÄ• cikÄ• , dvevÄ• cikÄ• , samÄ• navassikÄ• pavÄ• raá¹‡Ä• ti nava pav
vinayadharÄ• yattÄ• eva, tassa santakÄ• , so tÄ• saá¹ƒ sÄ• mÄ«.

yÄ• nipi \Be 145/ imÄ• ni apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±at
saá¹…ghakammÄ• ni, tÄ• ni vinayadharÄ• yattÄ• ni.

yÄ• pi cÄ• yaá¹ƒ upajjhÄ• yena hutvÄ• kulaputtÄ• naá¹ƒ pabbajjÄ• ca upasampadÄ• ca k
vinayadharÄ• yattÄ• va. na hi aÃ±Ã±o dvipiá¹-akadharopi etaá¹ƒ kÄ• tuá¹ƒ labhati. so eva n
sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti. aÃ±Ã±o neva nissayaá¹ƒ dÄ• tuá¹ƒ labhati, na sÄ• maá
upaá¹-á¹-hÄ• petuá¹ƒ. sÄ• maá¹‡erÅ«paá¹-á¹-hÄ• naá¹ƒ paccÄ• sÄ«santo pana vinayadhar
gÄ• hÄ• petvÄ• vattapaá¹-ipattiá¹ƒ sÄ• dituá¹ƒ labhati. ettha ca nissayadÄ• naÃ±ceva sÄ•
ekamaá¹…gaá¹ƒ.

iti imesu chasu Ä• nisaá¹ƒsesu ekena saddhiá¹ƒ purimÄ• paÃ±ca cha honti, dvÄ«hi saddhi
saddhiá¹ƒ aá¹-á¹-ha, catÅ«hi saddhiá¹ƒ nava, paÃ±cahi saddhiá¹ƒ dasa, sabbehi petehi sad
evaá¹ƒ vinayadharo puggalo paÃ±ca cha satta aá¹-á¹-ha nava dasa ekÄ• dasa ca Ä• nisaá¹
evaá¹ƒ bhagavÄ• ime Ä• nisaá¹ƒse dassento vinayapariyattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«

__Ä• dissa_ \Ne 133/ __Ä• dissÄ• _ti punappunaá¹ƒ vavatthapetvÄ• visuá¹ƒ visuá¹ƒ katvÄ
vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«_ti vinayapariyattiá¹ƒ nissÄ• ya \Ee IV 876/ upÄ• littherassa guá¹‡
pasaá¹ƒsati. kasmÄ• ? appeva nÄ• ma mama vaá¹‡á¹‡anaá¹ƒ sutvÄ• pi bhikkhÅ« upÄ• liss
uggahetabbaá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ, evamidaá¹ƒ sÄ• sanaá¹ƒ addhar
paÃ±cavassasahassÄ• ni pavattissatÄ«ti.

__tedha bahÅ« bhikkhÅ«_ti te imaá¹ƒ bhagavato vaá¹‡á¹‡anaá¹ƒ sutvÄ• ``ime kirÄ• nisaá¹
Ä• bhidhammikÄ• labhantÄ«â€™â€™ ti yathÄ• parikittitÄ• nisaá¹ƒsÄ• dhigame ussÄ• hajÄ
navÄ• ca majjhimÄ• ca Ä• yasmato upÄ• lissa santike vinayaá¹ƒ pariyÄ• puá¹‡antÄ«ti aya
nipÄ• tamattameva.

439-40__._ __uddissamÄ• ne_ti Ä• cariyena antevÄ• sikassa uddissamÄ• ne, so pana yasm
uddisante vÄ• Ä• cariyaá¹ƒ yÄ• citvÄ• \Be 146/ antevÄ• sikena uddisÄ• pente vÄ• yo naá
sajjhÄ• yaá¹ƒ karonte vÄ• uddissamÄ• no nÄ• ma hoti, tasmÄ• ``uddisante vÄ• uddisÄ• p
karonteâ€™â€™ ti padabhÄ• janaá¹ƒ vuttaá¹ƒ. __khuddÄ• nukhuddakehÄ«_ti khuddakehi
__yÄ• vadevÄ• _ti tesaá¹ƒ saá¹ƒvattanamariyÄ• dapariccheda vacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ h
uddisanti, uddisÄ• penti sajjhÄ• yanti vÄ• , tesaá¹ƒ tÄ• va saá¹ƒvattanti yÄ• va ``kappati nu
khoâ€™â€™ ti kukkuccasaá¹…khÄ• to vippaá¹-isÄ• ro vihesÄ• vicikicchÄ• saá¹…khÄ• to n
atha vÄ• __yÄ• vadevÄ• _ti atisayavavatthÄ• panaá¹ƒ; tassa saá¹ƒvattantÄ«ti iminÄ• sam
vihesÄ• ya vilekhÄ• ya ativiya saá¹ƒvattantiyevÄ• ti vuttaá¹ƒ hoti. __upasampannassa vinay
upasampannassa santike tassa tasmiá¹ƒ vimatiá¹ƒ uppÄ• detukÄ• mo vinayaá¹ƒ vivaá¹‡á¹‡
sesamettha uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

vilekhanasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. mohanasikkhÄ• padavaá¹‡á¹‡anÄ•

<444> tatiye \Ne 134/ --- __anvaddhamÄ• sa_nti anupaá¹-ipÄ• á¹-iyÄ• addhamÄ• se addha
uposathadivase uddisiyati, tasmÄ• ``anuposathikaâ€™â€™ nti padabhÄ• jane vuttaá¹ƒ. __
uddisiyamÄ• ne \Ee IV 877/. yasmÄ• pana so pÄ• timokkhuddesake uddisante uddisiyamÄ
``uddisanteâ€™â€™ ti padabhÄ• jane vuttaá¹ƒ. __yaÃ±ca tattha Ä• pattiá¹ƒ Ä• panno_ti tas
yaá¹ƒ Ä• pattiá¹ƒ Ä• panno. __yathÄ• dhammo kÄ• retabbo_ti aÃ±Ã±Ä• á¹‡ena Ä• pannatt
natthi, yathÄ• pana dhammo ca vinayo ca á¹-hito, tathÄ• kÄ• retabbo. desanÄ• gÄ• miniÃ±
desÄ• petabbo, vuá¹-á¹-hÄ• nagÄ• miniÃ±ce, vuá¹-á¹-hÄ• petabboti attho. __sÄ• dhuka_nti
__aá¹-á¹-hiá¹ƒkatvÄ• _ti atthikabhÄ• vaá¹ƒ katvÄ• ; atthiko hutvÄ• ti vuttaá¹ƒ hoti.

<447> __dhammakamme_tiÄ• dÄ«su \Be 147/ mohÄ• ropanakammaá¹ƒ adhippetaá¹ƒ. ses
tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

mohanasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<449> catutthe --- __pahÄ• raá¹ƒ dentÄ«_ti ``Ä• vuso pÄ«á¹-hakaá¹ƒ paÃ±Ã±apetha, pÄ• d
Ä• harathÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• tathÄ• akarontÄ• naá¹ƒ pahÄ• raá¹ƒ denti.

<451> __pahÄ• raá¹ƒ deti Ä• patti pÄ• cittiyassÄ• _ti ettha paharitukÄ• matÄ• ya pahÄ• re
pÄ• cittiyameva. pahÄ• rena hattho vÄ• pÄ• do vÄ• bhijjati, sÄ«saá¹ƒ vÄ• bhinnaá¹ƒ hoti,
``yathÄ• yaá¹ƒ saá¹…ghamajjhe na virocati, tathÄ• naá¹ƒ karomÄ«â€™â€™ ti evaá¹ƒ virÅ«
kaá¹‡á¹‡aá¹ƒ vÄ• nÄ• saá¹ƒ vÄ• chindati, dukkaá¹-aá¹ƒ.

<452> __anupasampannassÄ• _ti gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• itthiyÄ• vÄ• pu
tiracchÄ• nagatassÄ• pi pahÄ• raá¹ƒ deti, dukkaá¹-aá¹ƒ. sace pana rattacitto itthiá¹ƒ pahara

<453> __kenaci_ \Ne 135/ __viheá¹-hiyamÄ• no_ti manussena vÄ• tiracchÄ• nagatena vÄ•
__mokkhÄ• dhippÄ• yo_ti tato attano mokkhaá¹ƒ patthayamÄ• no. __pahÄ• raá¹ƒ detÄ«_ti
kÄ• yakÄ• yapaá¹-ibaddhanissaggiyÄ• naá¹ƒ aÃ±Ã±atarena pahÄ• raá¹ƒ deti, anÄ• patti. sa
vÄ• paccatthikaá¹ƒ vÄ• viheá¹-hetukÄ• maá¹ƒ disvÄ• ``upÄ• saka, ettheva tiá¹-á¹-ha, mÄ•
vacanaá¹ƒ anÄ• diyitvÄ• Ä• gacchantaá¹ƒ ``gaccha reâ€™â€™ ti muggarena vÄ• satthake
ce tena pahÄ• rena marati, anÄ• pattiyeva. vÄ• á¸·amigesupi eseva nayo. sesamettha uttÄ•
samuá¹-á¹-hÄ• nÄ• dÄ«ni panassa \Ee IV 878/ paá¹-hamapÄ• rÄ• jikasadisÄ• ni, idaá¹ƒ par

pahÄ• rasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

<454> paÃ±came \Be 148/ --- __talasattikaá¹ƒ uggirantÄ«_ti pahÄ• radÄ• nÄ• kÄ• raá¹ƒ da
kÄ• yapaá¹-ibaddhampi uccÄ• renti. __te pahÄ• rasamuccitÄ• rodantÄ«_ti te pahÄ• rapario
laddhapahÄ• rattÄ• idÄ• ni ca pahÄ• raá¹ƒ dassantÄ«ti maÃ±Ã±amÄ• nÄ• rodantÄ«ti atth
tipi sajjhÄ• yanti, tattha ``pahÄ• rassa bhÄ«tÄ• â€™â€™ ti attho.

<457> __uggirati Ä• patti pÄ• cittiyassÄ• _ti ettha sace uggiritvÄ• viraddho pahÄ• raá¹ƒ det
dhÄ• retuá¹ƒ asakkontassa pahÄ• ro sahasÄ• patati, na paharitukÄ• matÄ• ya dinnattÄ• d
hatthÄ• dÄ«su yaá¹ƒkiÃ±ci bhijjati, dukkaá¹-ameva.

<458> __mokkhÄ• dhippÄ• yo talasattikaá¹ƒ uggiratÄ«_ti ettha pubbe vuttesu vatthÅ«su pu
talasattikaá¹ƒ uggirantassa anÄ• patti. sacepi virajjhitvÄ• pahÄ• raá¹ƒ deti, anÄ• pattiyeva.
purimasadisameva saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

talasattikasikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ•

<459> chaá¹-á¹-he --- __anuddhaá¹ƒsentÄ«_ti te kira sayaá¹ƒ Ä• kiá¹‡á¹‡adosattÄ• ``evaá
\Ne 136/ codessanti, na sÄ• ressantÄ«â€™â€™ ti attaparittÄ• á¹‡aá¹ƒ karontÄ• paá¹-ikacc
saá¹…ghÄ• disesena codenti. sesamettha terasakamhi amÅ«lakasikkhÄ• pade vuttanayattÄ

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

amÅ«lakasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

<464> sattame --- __upadahantÄ«_ti uppÄ• denti. __kukkuccaá¹ƒ upadahati Ä• patti pÄ• cit
vÄ• cÄ• ya Ä• patti. __anupasampannassÄ• _ti sÄ• maá¹‡erassa \Be 149/. mÄ• tugÄ• men
nisinnaá¹ƒ nipannaá¹ƒ bhuttaá¹ƒ pÄ«taá¹ƒ, saá¹…ghamajjhe idaÃ±cidaÃ±ca katantiÄ• dinÄ
upadahati, vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹-aá¹ƒ. sesamettha uttÄ• nameva. samuá¹-á¹-hÄ•
amÅ«lakasadisÄ• nevÄ• ti.

saÃ±ciccasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

<471> aá¹-á¹-hame --- __adhikaraá¹‡ajÄ• tÄ• na_nti etehi bhaá¹‡á¸• anÄ• dÄ«hi uppannavi
__upassuti_nti sutisamÄ«paá¹ƒ; yattha á¹-hatvÄ• sakkÄ• hoti tesaá¹ƒ vacanaá¹ƒ sotuá¹ƒ,
__gacchati Ä• patti dukkaá¹-assÄ• _ti ettha padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ. __manten
aÃ±Ã±asmiá¹ƒ mantayamÄ• ne; ``mantenteâ€™â€™ ti vÄ• pÄ• á¹-ho, ayamevattho.

<473> __vÅ«pasamissÄ• mÄ«_ti upasamaá¹ƒ gamissÄ• mi, kalahaá¹ƒ na karissÄ• mi. __at
mama akÄ• rakabhÄ• vaá¹ƒ kathetvÄ• attÄ• naá¹ƒ mocessÄ• mi. sesamettha uttÄ• namev

theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yacittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ•
sotukÄ• matÄ• ya gamanavasena, siyÄ• akiriyaá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• man
ajÄ• nÄ• panavasena, \Ne 137/ rÅ«piyaá¹ƒ aÃ±Ã±avÄ• dakaá¹ƒ upassutÄ«ti imÄ• ni hi tÄ«a
ekaparicchedÄ• ni, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, va

akusalacittaá¹ƒ, dukkhavedananti.

upassutisikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. kammapaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

<474> navame --- __sace ca mayaá¹ƒ jÄ• neyyÄ• mÄ• _ti sace mayaá¹ƒ jÄ• neyyÄ• ma; ca
__dhammikÄ• na_nti dhammena vinayena satthusÄ• sanena katattÄ• dhammÄ• etesu attl
dhammikÄ• naá¹ƒ catunnaá¹ƒ saá¹…ghakammÄ• naá¹ƒ. __khiyyati Ä• patti pÄ• cittiyassÄ•
pÄ• cittiyaá¹ƒ \Be 150/. sesaá¹ƒ uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda

kammapaá¹-ibÄ• hanasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ•

<481> dasame --- __vatthu vÄ• Ä• rocita_nti codakena ca cuditakena ca attano kathÄ• kat
sammato, ettÄ• vatÄ• pi vatthumeva Ä• rocitaá¹ƒ hoti. sesamettha uttÄ• nameva.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, kiriyÄ• kiriya
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ \Ee IV 880/, akusalacittaá¹ƒ,

chandaá¹ƒ adatvÄ• gamanasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

<484> ekÄ• dasame --- __yathÄ• mittatÄ• _ti yathÄ• mittatÄ• ya; yo yo mitto, tassa tassa de
nayo sabbapadesu. sesaá¹ƒ ujjhÄ• panakÄ• dÄ«su vuttanayattÄ• uttÄ• natthameva.

tisamuá¹-á¹-hÄ• naá¹ƒ \Ne 138/ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajja
vacÄ«kammaá¹ƒ akusalacittaá¹ƒ, dukkhavedananti.

dubbalasikkhÄ• padaá¹ƒ ekÄ• dasamaá¹ƒ.

12. pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ•

<489> dvÄ• dasame --- yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ tiá¹ƒsake pariá¹‡Ä• mana
ayameva hi viseso --- tattha attano pariá¹‡Ä• mitattÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, idha pu

pariá¹‡Ä• mitattÄ• suddhikapÄ• cittiyanti.

tisamuá¹-á¹-hÄ• naá¹ƒ \Be 151/ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajja
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

pariá¹‡Ä• manasikkhÄ• padaá¹ƒ dvÄ• dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena sahadhammikavaggo aá¹-á¹-hamo.

9. ratanavaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

<494> rÄ• javaggassa paá¹-hamasikkhÄ• pade --- __orako_ti parittako. __uparipÄ• sÄ• dav
uparigato. __ayyÄ• naá¹ƒ vÄ• hasÄ• _ti ayyÄ• naá¹ƒ kÄ• raá¹‡Ä• ; tehi jÄ• nÄ• pitattÄ• jÄ•

<497> __pitaraá¹ƒ patthetÄ«_ti antaraá¹ƒ passitvÄ• ghÄ• tetuá¹ƒ icchati. __rÄ• jantepuraá¹
hatthisammadda_ntiÄ• dÄ«su hatthÄ«hi sammaddo etthÄ• ti __hatthisammaddaá¹ƒ; _ hatth
__assarathasammaddapade_pi \Ne 139/ eseva nayo. ``sammattaâ€™â€™ nti keci paá¹-ha
``raÃ±Ã±o antepure hatthisammaddaâ€™â€™ ntipi pÄ• á¹-ho, tattha hatthÄ«naá¹ƒ sammad
attho, raÃ±Ã±o antepure hatthisammaddo atthÄ«ti vuttaá¹ƒ hoti. esa nayo sesapadesupi. __
tasmiá¹ƒ antepure edisÄ• ni rÅ«pÄ• dÄ«ni.

<498> __muddhÄ• vasittassÄ• _ti muddhani avasittassa. anikkhanto rÄ• jÄ• itoti anikkhant
__anikkhantarÄ• jake; _ sayanighareti attho. ratanaá¹ƒ \Ee IV 881/ vuccati mahesÄ«, niggat
aniggataá¹ƒ ratanaá¹ƒ itoti aniggataratanakaá¹ƒ, tasmiá¹ƒ __aniggataratanake; _ sayanigha
sesamettha uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, k
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

antepurasikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

502-3__._ dutiye \Be 152/ --- __vissaritvÄ• _ti pamussitvÄ• . __puá¹‡á¹‡apattaá¹ƒ_ nÄ• ma
kahÄ• paá¹‡Ä• . __kyÄ• haá¹ƒ karissÄ• mÄ«_ti kiá¹ƒ ahaá¹ƒ karissÄ• mi. __Ä• bharaá¹‡aá

nÄ• ma navakoá¹-iagghanakaá¹ƒ alaá¹…kÄ• raá¹ƒ apanetvÄ• .

<504> __antevÄ• sÄ«_ti paricÄ• rako.

<506> __aparikkhittassa upacÄ• ro_ti ettha upacÄ• ro nÄ• ma Ä• rÄ• massa dve leá¸• á¸• u
pana suppapÄ• to vÄ• musalapÄ• to vÄ• â€™â€™ ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. __ugga
pÄ• cittiyassÄ• _ti ettha jÄ• tarÅ«parajataá¹ƒ attano atthÄ• ya uggaá¹‡hantassa vÄ• uggaá
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, saá¹…ghagaá¹‡apuggalacetiyanavakammÄ• naá¹ƒ atthÄ• ya
muttÄ• diratanaá¹ƒ attano vÄ• saá¹…ghÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya uggaá¹‡hantassa vÄ•
dukkaá¹-aá¹ƒ. kappiyavatthu vÄ• akappiyavatthu vÄ• hotu, antamaso mÄ• tu
kaá¹‡á¹‡apiá¸·andhanatÄ• á¸·apaá¹‡á¹‡ampi gihisantakaá¹ƒ bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena
pÄ• cittiyameva.

sace \Ne 140/ pana mÄ• tÄ• pitÅ«naá¹ƒ santakaá¹ƒ avassaá¹ƒ paá¹-isÄ• metabbaá¹ƒ kappi
atthÄ• ya gahetvÄ• paá¹-isÄ• metabbaá¹ƒ. ``idaá¹ƒ paá¹-isÄ• metvÄ• dehÄ«â€™â€™ ti vu
vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitabbaá¹ƒ. sace ``paá¹-isÄ• mehÄ«â€™â€™ ti pÄ• tetvÄ
nÄ• ma hoti, paá¹-isÄ• metuá¹ƒ vaá¹-á¹-ati. vihÄ• re kammaá¹ƒ karontÄ• vaá¸• á¸• hakÄ«Ä
attano upakaraá¹‡abhaá¹‡á¸• aá¹ƒ vÄ• sayanabhaá¹‡á¸• aá¹ƒ vÄ• ``paá¹-isÄ• metvÄ• de
chandenapi bhayenapi na kÄ• tabbameva, guttaá¹-á¹-hÄ• naá¹ƒ pana dassetuá¹ƒ vaá¹-á¹-a
gatesu ca paá¹-isÄ• metuá¹ƒ vaá¹-á¹-ati.

__ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• _ti ettha sace mahÄ• vihÄ• rasadiso mahÄ• rÄ• m
pÄ• kÄ• raparikkhitte pariveá¹‡e yattha bhikkhÅ«hi \Ee IV 882/ vÄ• sÄ• maá¹‡erehi vÄ• ga
saá¹…kÄ• uppajjati, tÄ• dise eva á¹-hÄ• ne uggaá¹‡hitvÄ• vÄ• uggaá¹‡hÄ• petvÄ• vÄ• â
mahÄ• bodhidvÄ• rakoá¹-á¹-hakaambaá¹…gaá¹‡asadisesu pana mahÄ• janasaÃ±caraá¹‡a
palibodho na hoti. kurundiyaá¹ƒ pana vuttaá¹ƒ ``eko maggaá¹ƒ gacchanto nimanussaá¹-á¹-h
bhaá¹‡á¸• aá¹ƒ passati, Ä• kiá¹‡á¹‡amanussepi jÄ• te manussÄ• tameva \Be 153/ bhikkhu
maggÄ• okkamma nisÄ«ditabbaá¹ƒ. sÄ• mikesu Ä• gatesu taá¹ƒ Ä• cikkhitabbaá¹ƒ. sace s
patirÅ«paá¹ƒ karissatÄ«â€™â€™ ti.

__rÅ«pena vÄ• nimittena vÄ• saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• _ti ettha rÅ«paá¹ƒ nÄ• ma antobh
tasmÄ• bhaá¹‡á¸• ikaá¹ƒ muÃ±citvÄ• gaá¹‡etvÄ• ettakÄ• kahÄ• paá¹‡Ä• vÄ• jÄ• tarÅ«
sallakkhetabbaá¹ƒ. __nimitta_nti laÃ±chanÄ• di; tasmÄ• laÃ±chitÄ• ya bhaá¹‡á¸• ikÄ• ya m
lÄ• khÄ• laÃ±chananti vÄ• nÄ«lapilotikÄ• ya bhaá¹‡á¸• ikÄ• katÄ• ti vÄ• setapilotikÄ• ya
sabbaá¹ƒ sallakkhetabbaá¹ƒ.

__bhikkhÅ« patirÅ«pÄ• _ti lajjino kukkuccakÄ• . lolajÄ• tikÄ• naÃ±hi hatthe á¹-hapetuá¹ƒ na
tamhÄ• Ä• vÄ• sÄ• pakkamati, na sÄ• mike passati, tenÄ• pi attano cÄ«varÄ• dimÅ«laá¹ƒ

pana senÄ• sanaá¹ƒ vÄ• cetiyaá¹ƒ vÄ• pokkharaá¹‡Ä« vÄ• kÄ• retabbÄ• . sace dÄ«ghas
Ä• gacchati, ``upÄ• saka tava santakena idaá¹ƒ nÄ• ma kataá¹ƒ, anumodÄ• hÄ«â€™â€™ t
iccetaá¹ƒ kusalaá¹ƒ; no ce anumodati, ``mama dhanaá¹ƒ dethÄ• â€™â€™ ti codetiyeva, aÃ
dÄ• tabbaá¹ƒ.

<507> __ratanasammataá¹ƒ_ \Ne 141/ __vissÄ• saá¹ƒ gaá¹‡hÄ• tÄ«_tiÄ• dÄ«su Ä• mÄ• sa
anÄ• mÄ• saá¹ƒ na vaá¹-á¹-atiyeva. sesamettha uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ ---
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

ratanasikkhÄ• padaá¹ƒ dutiyaá¹ƒ.

3. vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ•

<508> tatiye --- __tiracchÄ• nakatha_nti ariyamaggassa tiracchÄ• nabhÅ«taá¹ƒ kathaá¹ƒ. _
rÄ• japaá¹-isaá¹ƒyutta kathaá¹ƒ. __corakathÄ• _dÄ«supi eseva nayo.

<512> __santaá¹ƒ bhikkhu_nti ettha yaá¹ƒ vattabbaá¹ƒ \Ee IV 883/, taá¹ƒ cÄ• rittasikkhÄ• p
sambahulÄ• kenaci kammena gÄ• maá¹ƒ pavisanti, ``vikÄ• le gÄ• mappavesanaá¹ƒ Ä• puc
sabbehi aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• pucchitabbaá¹ƒ. tasmiá¹ƒ gÄ• me taá¹ƒ kammaá¹ƒ na sam
gacchanti, gÄ• masatampi hotu, puna Ä• pucchanakiccaá¹ƒ natthi. sace pana ussÄ• haá¹ƒ
vihÄ• raá¹ƒ gacchantÄ• antarÄ• aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ pavisitukÄ• mÄ• honti, puna Ä• p

kulaghare vÄ• Ä• sanasÄ• lÄ• ya vÄ• bhattakiccaá¹ƒ katvÄ• telabhikkhÄ• ya vÄ• sappib
hoti, sace passe bhikkhu atthi, Ä• pucchitvÄ• gantabbaá¹ƒ. asante natthÄ«ti gantabbaá¹ƒ.
bhikkhuá¹ƒ passati, Ä• pucchanakiccaá¹ƒ natthi, anÄ• pucchitvÄ• pi caritabbameva. gÄ• ma
gacchantassa telÄ• dibhikkhÄ• ya carissÄ• mÄ«ti citte uppanne sace passe bhikkhu atthi, Ä
caritabbaá¹ƒ. maggÄ• anokkamma bhikkhÄ• ya carantassa pana Ä• pucchanakiccaá¹ƒ nat
upacÄ• ro adinnÄ• dÄ• ne vuttanayeneva veditabbo.

<515> __antarÄ• rÄ• ma_ntiÄ• dÄ«su na kevalaá¹ƒ anÄ• pucchÄ• kÄ• yabandhanaá¹ƒ aba
apÄ• rupitvÄ• gacchantassapi anÄ• patti. __Ä• padÄ• sÅ«_ti sÄ«ho vÄ• byaggho vÄ• Ä•
uá¹-á¹-heti, aÃ±Ã±o vÄ• koci upaddavo uppajjati, anÄ• patti. evarÅ«pÄ• su Ä• padÄ• su ba
pavisituá¹ƒ vaá¹-á¹-ati. sesamettha uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ \Ne 142/ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

vikÄ• lagÄ• mappavisanasikkhÄ• padaá¹ƒ tatiyaá¹ƒ.

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

517-20__._ catutthe --- bhedanameva bhedanakaá¹ƒ; taá¹ƒ assa atthÄ«ti bhedanakameva.
araá¹‡idhanuke. __vidhe_ti vedhake. sesamettha uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ --
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

sÅ«cigharasikkhÄ• padaá¹ƒ catutthaá¹ƒ.

5. maÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•

<522> paÃ±came \Be 155/ --- __chedanakaá¹ƒ_ vuttanayameva.

<525> __chinditvÄ• paribhuÃ±jatÄ«_ti ettha sace na chinditukÄ• mo hoti, bhÅ«miyaá¹ƒ nikl
pamÄ• á¹‡aá¹ƒ upari dasseti, uttÄ• naá¹ƒ vÄ• katvÄ• paribhuÃ±jati, ukkhipitvÄ• vÄ• tulÄ•
á¹-hapetvÄ• aá¹-á¹-aá¹ƒ katvÄ• paribhuÃ±jati, sabbaá¹ƒ vaá¹-á¹-ati. sesamettha uttÄ• nam
chasamuá¹-á¹-hÄ• naá¹ƒ.

maÃ±casikkhÄ• padaá¹ƒ paÃ±camaá¹ƒ.

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

<526> chaá¹-á¹-he --- tÅ«laá¹ƒ onaddhametthÄ• ti __tÅ«lonaddhaá¹ƒ; _ tÅ«laá¹ƒ pakkhipitv
onaddhanti vuttaá¹ƒ hoti. sesamettha uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ.

tÅ«lonaddhasikkhÄ• padaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

531-4__._ sattame \Ne 143/ --- __nisÄ«danaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hotÄ«_ti kattha anuÃ±Ã±
paá¹‡Ä«tabhojanavatthusmiá¹ƒ. vuttaÃ±hi tattha --- ``anujÄ• nÄ• mi, bhikkhave, kÄ• yagutti
senÄ• sanaguttiyÄ• nisÄ«danaâ€™â€™ nti (Vin I 353). __seyyathÄ• pi purÄ• á¹‡Ä• sikoá¹
purÄ• á¹‡acammakÄ• roti attho. yathÄ• hi cammakÄ• ro cammaá¹ƒ vitthataá¹ƒ karissÄ• mA
kaá¸• á¸• hati; evaá¹ƒ sopi taá¹ƒ nisÄ«danaá¹ƒ. tena taá¹ƒ bhagavÄ• evamÄ• ha --- __ ``nis
sadasaá¹ƒ vuccatÄ«â€™â€™ _ti santhatasadisaá¹ƒ santharitvÄ• ekasmiá¹ƒ ante sugatavid

padese dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• tisso dasÄ• kariyanti, tÄ• hi dasÄ• hi sadasaá¹ƒ n
uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ.

nisÄ«danasikkhÄ• padaá¹ƒ sattamaá¹ƒ.

8. kaá¹‡á¸• upaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<537> aá¹-á¹-hame \Be 156/ --- __kaá¹‡á¸• upaá¹-icchÄ• di anuÃ±Ã±Ä• tÄ• hotÄ«_ti kattha
cÄ«varakkhandhake belaá¹-á¹-hasÄ«savatthusmiá¹ƒ. vuttaÃ±hi tattha --- ``anujÄ• nÄ• mi, b
kaá¹‡á¸• u vÄ• piá¸·akÄ• vÄ• assÄ• vo vÄ• thullakacchu vÄ• Ä• bÄ• dho tassa kaá¹‡á¸•
I 354).

<539> __yassa adhonÄ• bhi ubbhajÄ• á¹‡umaá¹‡á¸• ala_nti yassa bhikkhuno nÄ• bhiyÄ• h
jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ upari. __kaá¹‡á¸• Å«_ti kacchu. __piá¸·akÄ• _ti lohitatuá¹‡á¸•
__assÄ• vo_ti arisabhagandaramadhumehÄ• dÄ«naá¹ƒ vasena asucipaggharaá¹‡akaá¹ƒ. _
mahÄ• piá¸·akÄ• bÄ• dho vuccati. sesamettha uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ.

kaá¹‡á¸• upaá¹-icchÄ• disikkhÄ• padaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

<542> navame \Ee IV 885/ --- __vassikasÄ• á¹-ikÄ• anuÃ±Ã±Ä• tÄ• hotÄ«_ti kattha anuÃ±
\Ne 144/ visÄ• khÄ• vatthusmiá¹ƒ. vuttaÃ±hi tattha --- ``anujÄ• nÄ• mi, bhikkhave, vassikas
I 352). sesamettha uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ.

vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ navamaá¹ƒ.

10. nandattherasikkhÄ• padavaá¹‡á¹‡anÄ•

<547> dasame --- __caturaá¹…gulomako_ti catÅ«hi aá¹…gulehi Å«nakappamÄ• á¹‡o. sesa
chasamuá¹-á¹-hÄ• naá¹ƒ.

nandattherasikkhÄ• padaá¹ƒ dasamaá¹ƒ.

samatto vaá¹‡á¹‡anÄ• kkamena ratanavaggo navamo.

__uddiá¹-á¹-hÄ• kho_tiÄ• di vuttanayamevÄ• ti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

khuddakavaá¹‡á¹‡anÄ• samattÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

__pÄ• á¹-idesanÄ«yÄ• _ \Ee IV 886/ \Be 157/ \Ne 145/ dhammÄ• , khuddakÄ• naá¹ƒ anant

á¹-hapitÄ• ye ayaá¹ƒ dÄ• ni, tesaá¹ƒ bhavati vaá¹‡á¹‡anÄ• ||

<552> paá¹-hamapÄ• á¹-idesanÄ«ye tÄ• va __paá¹-ikkamanakÄ• le_ti piá¹‡á¸• Ä• ya caritv
__sabbeva aggahesÄ«_ti sabbameva aggahesi. __pavedhentÄ«_ti kampamÄ• nÄ• . __ape

553-5__._ __gÄ• rayhaá¹ƒ Ä• vuso_tiÄ• di paá¹-idesetabbÄ• kÄ• radassanaá¹ƒ. __rathikÄ•
anibbijjhitvÄ• á¹-hitÄ• gatapaccÄ• gataracchÄ• . __siá¹…ghÄ• á¹-aka_nti catukkoá¹‡aá¹ƒ
maggasamodhÄ• naá¹-á¹-hÄ• naá¹ƒ. __ghara_nti kulagharaá¹ƒ. etesu yattha katthaci á¹-ha
gahaá¹‡e dukkaá¹-aá¹ƒ, ajjhohÄ• re ajjhohÄ• ragaá¹‡anÄ• ya pÄ• á¹-idesanÄ«yaá¹ƒ. hatthi
gaá¹‡hantassÄ• pi eseva nayo. bhikkhunÄ« rathikÄ• ya á¹-hatvÄ• deti, bhikkhu sacepi anta
gaá¹‡hÄ• ti, Ä• pattiyeva. ``antaragharaá¹ƒ paviá¹-á¹-hÄ• yÄ• â€™â€™ ti hi vacanato bhikk
á¹-hatvÄ• dadamÄ• nÄ• ya vasenettha Ä• patti veditabbÄ• , bhikkhussa á¹-hitaá¹-á¹-hÄ• na
tasmÄ• sacepi vÄ«thiÄ• dÄ«su á¹-hito bhikkhu antarÄ• rÄ• mÄ• dÄ«su á¹-hatvÄ• dadamÄ
anÄ• pattiyeva.

__yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡
__ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assÄ• _ti idaá¹ƒ Ä• misena asambhinnaá¹ƒ sanc
pana \Ne 146/ ekarase pÄ• á¹-idesanÄ«yameva. __ekato upasampannÄ• yÄ• _ti bhikkhunÄ
bhikkhÅ«naá¹ƒ santike upasampannÄ• ya pana yathÄ• vatthukameva.

<556> __dÄ• peti na detÄ«_ti aÃ±Ã±Ä• tikÄ• aÃ±Ã±ena kenaci dÄ• peti taá¹ƒ gaá¹‡hantas
__upanikkhipitvÄ• detÄ«_ti bhÅ«miyaá¹ƒ á¹-hapetvÄ• ``idaá¹ƒ ayya tumhÄ• kaá¹ƒ dammÄ
dinnaá¹ƒ ``sÄ• dhu bhaginÄ«â€™â€™ ti sampaá¹-icchitvÄ• tÄ• ya eva vÄ• bhikkhuniyÄ•
paá¹-iggahÄ• petvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati. __sikkhamÄ• nÄ• ya_ \Be 158/__ sÄ• maá¹‡
dadamÄ• nÄ• naá¹ƒ gaá¹‡hantassa anÄ• patti. sesamettha uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paá¹-hamapÄ• á¹-idesanÄ«yaá¹ƒ.

2. dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<558> dutiye \Ee IV 887/ --- __apasakka tÄ• va bhaginÄ«_tiÄ• di apasÄ• detabbÄ• kÄ• rad

<561> __attano bhattaá¹ƒ dÄ• peti na detÄ«_ti ettha sacepi attano bhattaá¹ƒ deti, iminÄ• si
anÄ• pattiyeva, purimasikkhÄ• padena Ä• patti. __aÃ±Ã±esaá¹ƒ bhattaá¹ƒ deti na dÄ• petÄ
iminÄ• sikkhÄ• padena Ä• patti bhaveyya. dentiyÄ• pana neva iminÄ• na purimena Ä• pa
kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, pa
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dutiyapÄ• á¹-idesanÄ«yaá¹ƒ.

3. tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<562> tatiye --- __ubhatopasanna_nti dvÄ«hi pasannaá¹ƒ upÄ• sakenapi upÄ• sikÄ• yapi. t
te sotÄ• pannÄ• yeva. __bhogena hÄ• yatÄ«_ti edisaÃ±hi kulaá¹ƒ sacepi asÄ«tikoá¹-idhana
hÄ• yatiyeva. kasmÄ• ? yasmÄ• tattha neva upÄ• sikÄ• na upÄ• sako bhoge rakkhati.

<569> __gharato nÄ«haritvÄ• dentÄ«_ti Ä• sanasÄ• laá¹ƒ vÄ• vihÄ• raá¹ƒ vÄ• Ä• netvÄ•
bhikkhumhi paá¹-hamaá¹ƒyeva nÄ«haritvÄ• dvÄ• re á¹-hapetvÄ• pacchÄ• sampattassa de
pana disvÄ• antogehato nÄ«haritvÄ• diyyamÄ• naá¹ƒ na vaá¹-á¹-atÄ«ti mahÄ• paccariyaá
uttÄ• nameva \Be 159/. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokk
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ ticittaá¹ƒ, tivedananti.

tatiyapÄ• á¹-idesanÄ«yaá¹ƒ.

4. catutthapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<570> catutthe --- __avaruddhÄ• hontÄ«_ti paá¹-iviruddhÄ• honti.

<573> __paÃ±cannaá¹ƒ paá¹-isaá¹ƒvidita_nti paÃ±casu sahadhammikesu yaá¹ƒkiÃ±ci pese
bhojanÄ«yaá¹ƒ Ä• harissÄ• mÄ• ti paá¹-isaá¹ƒviditaá¹ƒ katampi appaá¹-isaá¹ƒviditamevÄ• t
Ä• rÄ• mÅ«pacÄ• raá¹ƒ á¹-hapetvÄ• _ti Ä• raÃ±Ã±akasenÄ• sanÄ• rÄ• maÃ±ca tassa upa

upacÄ• rato nikkhantaá¹ƒ antarÄ• magge bhikkhuá¹ƒ disvÄ• vÄ• gÄ• maá¹ƒ Ä• gatassa vÄ
appaá¹-isaá¹ƒviditameva hotÄ«ti veditabbaá¹ƒ. __sace sÄ• saá¹…kaá¹ƒ hoti sÄ• saá¹…kan
Ä• cikkhitabbaá¹ƒ? Ä• rÄ• me core vasante amhÄ• kaá¹ƒ nÄ• rocentÄ«ti vacanapaá¹-imoca
manussÄ• idhÅ«pacarantÄ«_ti kasmÄ• vattabbaá¹ƒ? attano upaá¹-á¹-hÄ• kehi amhe gaá¹
vacanapaá¹-imocanatthaá¹ƒ.

__yÄ• guyÄ• paá¹-isaá¹ƒvidite tassÄ• parivÄ• ro Ä• hariyyatÄ«_ti yÄ• guyÄ• paá¹-isaá¹ƒv
suddhayÄ• guyÄ• dinnÄ• ya pÅ«vabhattÄ• dÄ«nipi etissÄ• yÄ• guyÄ• parivÄ• raá¹ƒ katvÄ
yaá¹ƒ kiÃ±ci Ä• haranti, sabbaá¹ƒ paá¹-isaá¹ƒviditameva hoti. __bhattena paá¹-isaá¹ƒvidite_
nayo. asukaá¹ƒ nÄ• ma kulaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ katvÄ• khÄ• danÄ«yÄ• dÄ«ni gahetvÄ
aÃ±Ã±Ä• nipi tena saddhiá¹ƒ attano deyyadhammaá¹ƒ Ä• haranti, vaá¹-á¹-ati. yÄ• guyÄ• pa
pÅ«vaá¹ƒ vÄ• bhattaá¹ƒ vÄ• Ä• haranti, etampi vaá¹-á¹-atÄ«ti kurundiyaá¹ƒ vuttaá¹ƒ.

<575> __gilÄ• nassÄ• _ti \Ne 148/ appaá¹-isaá¹ƒviditepi gilÄ• nassa anÄ• patti. __paá¹-isaá
vÄ• sesaka_nti ekassatthÄ• ya paá¹-isaá¹ƒviditaá¹ƒ katvÄ• Ä• haá¹-aá¹ƒ, tassa sesakaá¹ƒ
bhuÃ±jituá¹ƒ vaá¹-á¹-ati. catunnaá¹ƒ paÃ±cannaá¹ƒ vÄ• paá¹-isaá¹ƒviditaá¹ƒ katvÄ• bahuá
aÃ±Ã±esampi dÄ• tuá¹ƒ icchanti, etampi \Be 160/ paá¹-isaá¹ƒviditasesakameva, sabbesam
adhikameva hoti, sannidhiá¹ƒ mocetvÄ• á¹-hapitaá¹ƒ dutiyadivasepi vaá¹-á¹-ati. gilÄ• nassa
eseva nayo. yaá¹ƒ pana appaá¹-isaá¹ƒviditameva katvÄ• Ä• bhataá¹ƒ, taá¹ƒ bahiÄ• rÄ• ma
paá¹-isaá¹ƒviditaá¹ƒ kÄ• retvÄ• Ä• harÄ• petabbaá¹ƒ, bhikkhÅ«hi vÄ• gantvÄ• antarÄ• ma
vihÄ• ramajjhena gacchantÄ• vÄ• vanacarakÄ• dayo vÄ• vanato Ä• haritvÄ• denti, purim
paá¹-isaá¹ƒviditaá¹ƒ kÄ• retabbaá¹ƒ. __tatthajÄ• taka_nti Ä• rÄ• me jÄ• takameva; mÅ«lakh
kappiyaá¹ƒ katvÄ• dinnaá¹ƒ paribhuÃ±jato anÄ• patti. sace pana taá¹ƒ gÄ• maá¹ƒ haritvÄ•
vaá¹-á¹-ati. paá¹-isaá¹ƒviditaá¹ƒ kÄ• retabbaá¹ƒ. sesamettha uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, pa
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

catutthapÄ• á¹-idesanÄ«yaá¹ƒ \Ee IV 889/.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ•

yÄ• ni \Be 161/ \Ne 149/ sikkhitasikkhena, __sekhiyÄ• nÄ«_ti tÄ• dinÄ• .

bhÄ• sitÄ• ni ayaá¹ƒ dÄ• ni, tesampi vaá¹‡á¹‡anÄ• kkamo ||

<576> tattha __parimaá¹‡á¸• ala_nti samantato maá¹‡á¸• alaá¹ƒ. __nÄ• bhimaá¹‡á¸• alaá¹ƒ uddhaá¹ƒ nÄ• bhimaá¹‡á¸• alaá¹ƒ adho jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena jÄ• á jaá¹…ghaá¹-á¹-hikato paá¹-á¹-hÄ• ya aá¹-á¹-haá¹…gulamattaá¹ƒ nivÄ• sanaá¹ƒ otÄ• retvÄ• paraá¹ƒ otÄ• rentassa dukkaá¹-anti vuttaá¹ƒ. yathÄ• nisinnassa jÄ• á¹‡umaá¹‡á¸• alato hea caturaá¹…gulamattaá¹ƒ paá¹-icchannaá¹ƒ hotÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ; evaá¹ƒ niv nivÄ• sanaá¹ƒ pamÄ• á¹‡ikaá¹ƒ vaá¹-á¹-ati. tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ --- dÄ«ghato muá¹-á¹ aá¸• á¸• hateyyahatthaá¹ƒ. tÄ• disassa pana alÄ• bhe tiriyaá¹ƒ dvihatthapamÄ• á¹‡ampi vaá jÄ• á¹‡umaá¹‡á¸• alapaá¹-icchÄ• danatthaá¹ƒ, nÄ• bhimaá¹‡á¸• alaá¹ƒ pana cÄ«varenÄ• pi tattha ekapaá¹-á¹-acÄ«varaá¹ƒ evaá¹ƒ nivatthampi nivatthaá¹-á¹-hÄ• ne na tiá¹-á¹-hati, dupa tiá¹-á¹-hati.

__olambento nivÄ• seti Ä• patti dukkaá¹-assÄ• _ti ettha na kevalaá¹ƒ purato ca pacchato ca nivÄ• sentasseva dukkaá¹-aá¹ƒ, ye panaÃ±Ã±e ``tena kho pana samayena chabbaggiyÄ• b nivÄ• senti hatthisoá¹‡á¸• akaá¹ƒ macchavÄ• lakaá¹ƒ catukkaá¹‡á¹‡akaá¹ƒ tÄ• lavaá¹‡á¹-a nivÄ• sentÄ«â€™â€™ tiÄ• dinÄ• (Vin II 280) nayena khandhake nivÄ• sanadosÄ• vuttÄ• dukkaá¹-ameva. te sabbe vuttanayena parimaá¹‡á¸• alaá¹ƒ nivÄ• sentassa na honti. ayame vitthÄ• rato pana tattheva Ä• vi bhavissati.

__asaÃ±ciccÄ• _ti \Ne 150/ purato vÄ• pacchato vÄ• olambetvÄ• nivÄ• sessÄ• mÄ«ti eva parimaá¹‡á¸• alaá¹ƒyeva nivÄ• sessÄ• mÄ«ti virajjhitvÄ• aparimaá¹‡á¸• alaá¹ƒ nivÄ• senta __assatiyÄ• _ti aÃ±Ã±avihitassÄ• pi tathÄ• nivÄ• sentassa anÄ• patti. __ajÄ• nantassÄ• _ ajÄ• nantassa mokkho natthi. nivÄ• sanavattaÃ±hi sÄ• dhukaá¹ƒ uggahetabbaá¹ƒ, tassa an anÄ• dariyaá¹ƒ. taá¹ƒ pana saÃ±cicca anuggaá¹‡hantassa yujjati, tasmÄ• uggahitavattopi y \Ee IV 890/ vÄ• oruá¸·habhÄ• vaá¹ƒ vÄ• na jÄ• nÄ• ti, tassa \Be 162/ anÄ• patti. kurundiya ``parimaá¹‡á¸• alaá¹ƒ nivÄ• setuá¹ƒ ajÄ• nantassa anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. yo pan mahÄ• piá¹‡á¸• ikamaá¹ƒso vÄ• hoti, tassa sÄ• ruppatthÄ• ya jÄ• á¹‡umaá¹‡á¸• alato aá¹-a otÄ• retvÄ• nivÄ• setuá¹ƒ vaá¹-á¹-ati.

__gilÄ• nassÄ• _ti jaá¹…ghÄ• ya vÄ• pÄ• de vÄ• vaá¹‡o hoti, ukkhipitvÄ• vÄ• otÄ• retvÄ vaá¹-á¹-ati. __Ä• padÄ• sÅ«_ti vÄ• á¸·amigÄ• vÄ• corÄ• vÄ• anubandhanti, evarÅ«pÄ• s sesamettha uttÄ• nameva.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti. phussadevatthero ``acittakaá¹ƒ, paá¹‡
tivedanaâ€™â€™ nti Ä• ha. upatissatthero pana ``anÄ• dariyaá¹ƒ paá¹-iccÄ• â€™â€™ ti vu
akusalacittaá¹ƒ, dukkhavedanaâ€™â€™ nti Ä• ha.

<577> __parimaá¹‡á¸• alaá¹ƒ pÄ• rupitabba_nti ``tena kho pana samayena chabbaggiyÄ•
pÄ• rupantÄ«â€™â€™ ti (Vin II 280) evaá¹ƒ vuttaá¹ƒ anekappakÄ• raá¹ƒ gihipÄ• rupanaá¹ƒ
vuttanayeneva ubho kaá¹‡á¹‡e samaá¹ƒ katvÄ• pÄ• rupanavattaá¹ƒ pÅ«rentena parimaá¹‡
imÄ• ni ca dve sikkhÄ• padÄ• ni avisesena vuttÄ• ni. tasmÄ• vihÄ• repi antaragharepi pari
nivÄ• setabbaÃ±ca pÄ• rupitabbaÃ±cÄ• ti. samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamasikkhÄ• pa
saddhiá¹ƒ theravÄ• dena.

<578> __kÄ• yaá¹ƒ vivaritvÄ• _ti jattumpi urampi vivaritvÄ• . __suppaá¹-icchannenÄ• _ti na
atha kho gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• anuvÄ• tantena gÄ«vaá¹ƒ paá¹-icchÄ• detvÄ•
katvÄ• paá¹-isaá¹ƒharitvÄ• yÄ• va maá¹‡ibandhaá¹ƒ paá¹-icchÄ• detvÄ• antaraghare gan
\Ne 151/ --- galavÄ• á¹-akato paá¹-á¹-hÄ• ya sÄ«saá¹ƒ maá¹‡ibandhato paá¹-á¹-hÄ• ya hatt
ca paá¹-á¹-hÄ• ya pÄ• de vivaritvÄ• nisÄ«ditabbaá¹ƒ.

<579> __vÄ• sÅ«pagatassÄ• _ti vÄ• satthÄ• ya upagatassa rattibhÄ• ge vÄ• divasabhÄ• g
nisÄ«dato anÄ• patti.

<580> __susaá¹ƒvuto_ti hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• akÄ«á¸·Ä• pento; suvinÄ«toti attho.

<582> __okkhittacakkhÅ«_ti \Be 163/ heá¹-á¹-hÄ• khittacakkhu hutvÄ• . __yugamattaá¹ƒ p
yugayuttako hi danto Ä• jÄ• neyyo yugamattaá¹ƒ pekkhati, purato catuhatthappamÄ• á¹‡aá
iminÄ• pi ettakaá¹ƒ pekkhantena gantabbaá¹ƒ. __yo anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ taha
taá¹ƒtaá¹ƒdisÄ• bhÄ• gaá¹ƒ pÄ• sÄ• daá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ vÄ«thiá¹ƒ olokento gacchati
ekasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• hatthiassÄ• diparissayÄ• bhÄ• vaá¹ƒ oloketuá¹ƒ vaá¹-
okkhittacakkhunÄ• va nisÄ«ditabbaá¹ƒ.

<584> __ukkhittakÄ• yÄ• _ti ukkhepena; itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ ekato
ukkhittacÄ«varo hutvÄ• ti attho. antoindakhÄ«lato paá¹-á¹-hÄ• ya na evaá¹ƒ gantabbaá¹ƒ. n
dhamakaraá¹‡aá¹ƒ nÄ«harantenÄ• pi cÄ«varaá¹ƒ anukkhipitvÄ• va nÄ«haritabbanti.

paá¹-hamo vaggo.

2. ujjagghikavaggavaá¹‡á¹‡anÄ•

<586> __ujjagghikÄ• yÄ• _ti mahÄ• hasitaá¹ƒ hasanto. vuttanayenevettha karaá¹‡avacanaá

<588> __appasaddo antaraghare_ti ettha kittÄ• vatÄ• appasaddo hoti? dvÄ• dasahatthe ge
majjhe dutiyatthero, ante tatiyattheroti evaá¹ƒ nisinnesu saá¹…ghatthero dutiyena saddhiá¹ƒ
dutiyatthero tassa saddaÃ±ceva suá¹‡Ä• ti, kathaÃ±ca vavatthapeti. tatiyatthero pana sadda
kathaá¹ƒ na vavatthapeti. ettÄ• vatÄ• appasaddo hoti. sace pana tatiyatthero kathaá¹ƒ vava
nÄ• ma hoti.

<590> __kÄ• yaá¹ƒ_ \Ne 152/ __paggahetvÄ• _ti niccalaá¹ƒ katvÄ• ujukena kÄ• yena sam
gantabbaÃ±ceva nisÄ«ditabbaÃ±ca.

<592> __bÄ• huá¹ƒ paggahetvÄ• _ti niccalaá¹ƒ katvÄ• .

<594> __sÄ«saá¹ƒ paggahetvÄ• _ti niccalaá¹ƒ ujuá¹ƒ á¹-hapayitvÄ• .

dutiyo vaggo.

3. khambhakatavaggavaá¹‡á¹‡anÄ•

596-8__._ __khambhakato_ \Be 164/ nÄ• ma kaá¹-iyaá¹ƒ hatthaá¹ƒ á¹-hapetvÄ• katakham
sasÄ«saá¹ƒ pÄ• ruto.

<600> __ukkuá¹-ikÄ• yÄ• _ti ettha ukkuá¹-ikÄ• vuccati paá¹‡hiyo ukkhipitvÄ• aggapÄ• deh
ukkhipitvÄ• paá¹‡hÄ«hiyeva vÄ• bhÅ«miá¹ƒ phusantassa gamanaá¹ƒ. karaá¹‡avacanaá¹ƒ
vuttalakkhaá¹‡ameva.

<601> __dussapallatthikÄ• yÄ• _ti ettha Ä• yogapallatthikÄ• pi dussapallatthikÄ• eva.

<602> __sakkacca_nti satiá¹ƒ upaá¹-á¹-hapetvÄ• .

<603> __Ä• kirantepÄ«_ti piá¹‡á¸• apÄ• taá¹ƒ dentepi. __pattasaÃ±Ã±Ä«_ti patte saÃ±Ã±a

<604> __samasÅ«pako_ \Ee IV 892/ nÄ• ma yattha bhattassa catutthabhÄ• gappamÄ• á¹‡
mÄ• sasÅ«po_ti ettha kulatthÄ• dÄ«hi katasÅ«pÄ• pi saá¹…gahaá¹ƒ gacchantiyevÄ• ti mah
__rasarase_ti ettha á¹-hapetvÄ• dve sÅ«pe avasesÄ• ni oloá¹‡Ä«sÄ• kasÅ«peyyamacchar
rasarasÄ• ti veditabbÄ• ni. taá¹ƒ rasarasaá¹ƒ bahumpi gaá¹‡hantassa anÄ• patti.

<605> __samatittika_nti samapuá¹‡á¹‡aá¹ƒ samabharitaá¹ƒ. __thÅ«pÄ«kataá¹ƒ piá¹‡á¸• ap

Ä• patti dukkaá¹-assÄ• _ti \Ne 153/ ettha thÅ«pÄ«kato nÄ• ma pattassa antomukhavaá¹-á¹-
kato; patte pakkhitto racito pÅ«ritoti attho. evaá¹ƒ kataá¹ƒ agahetvÄ• antomukhavaá¹-á¹-ilek
gahetabbo.

tattha thÅ«pÄ«kataá¹ƒ nÄ• ma ``paÃ±cahi bhojanehi kataâ€™â€™ nti abhayatthero Ä• ha.
tipiá¹-akacÅ«á¸·anÄ• gatthero pana ``piá¹‡á¸• apÄ• to nÄ• ma yÄ• gupi bhattampi khÄ• dar
dantakaá¹-á¹-hampi dasikasuttampÄ«â€™â€™ ti idaá¹ƒ suttaá¹ƒ vatvÄ• dasikasuttampi thÅ
vaá¹-á¹-atÄ«ti Ä• ha. tesaá¹ƒ vÄ• daá¹ƒ sutvÄ• bhikkhÅ« rohaá¹‡aá¹ƒ gantvÄ• cÅ«á¸·asun
--- ``bhante thÅ«pÄ«katapiá¹‡á¸• apÄ• to kena paricchinnoâ€™â€™ ti? tesaÃ±ca therÄ• na
thero sutvÄ• Ä• ha \Be 165/ --- ``aho, cÅ«á¸·anÄ• go sÄ• sanato bhaá¹-á¹-ho, ahaá¹ƒ etass
vinayaá¹ƒ vÄ• cento na kadÄ• ci evaá¹ƒ avacaá¹ƒ, ayaá¹ƒ kuto labhitvÄ• evaá¹ƒ vadasÄ«â
theraá¹ƒ yÄ• ciá¹ƒsu --- ``kathetha dÄ• ni, bhante, kena paricchinnoâ€™â€™ ti? ``yÄ• vakÄ
thero Ä• ha. tasmÄ• yaá¹ƒkiÃ±ci yÄ• gubhattaá¹ƒ vÄ• phalÄ• phalaá¹ƒ vÄ• Ä• misajÄ• tik
gahetabbaá¹ƒ. taÃ±ca kho adhiá¹-á¹-hÄ• nupagena pattena, itarena pana thÅ«pÄ«katampi
yÄ• makÄ• likasattÄ• hakÄ• likayÄ• vajÄ«vikÄ• ni pana adhiá¹-á¹-hÄ• nupagapattepi thÅ«pÄ
pattesu bhattaá¹ƒ gahetvÄ• ekasmiá¹ƒ pÅ«retvÄ• vihÄ• raá¹ƒ pesetuá¹ƒ vaá¹-á¹-atÄ«ti ma
vuttaá¹ƒ. yaá¹ƒ patte pakkhipiyamÄ• naá¹ƒ pÅ«vaucchukhaá¹‡á¸• aphalÄ• phalÄ• di heá¹-á
thÅ«pÄ«kataá¹ƒ nÄ• ma na hoti. pÅ«vavaá¹-aá¹ƒsakaá¹ƒ á¹-hapetvÄ• piá¹‡á¸• apÄ• taá¹ƒ
pupphavaá¹-aá¹ƒsakatakkolakaá¹-ukaphalÄ• divaá¹-aá¹ƒsake pana á¹-hapetvÄ• dinnaá¹ƒ t
bhattassa upari thÄ• lakaá¹ƒ vÄ• pattaá¹ƒ vÄ• á¹-hapetvÄ• pÅ«retvÄ• \Ee IV 893/ gaá¹‡h
nÄ• ma na hoti. kurundiyampi vuttaá¹ƒ --- ``thÄ• lake vÄ• paá¹‡á¹‡e vÄ• pakkhipitvÄ• taá
á¹-hapetvÄ• denti, pÄ• á¹-ekkabhÄ• janaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

idha anÄ• pattiyaá¹ƒ gilÄ• no na Ä• gato, tasmÄ• gilÄ• nassapi thÅ«pÄ«kataá¹ƒ na vaá¹-á¹
paá¹-iggahetumeva na vaá¹-á¹-ati. paá¹-iggahitaá¹ƒ pana supaá¹-iggahitameva hoti, paribhu
vaá¹-á¹-atÄ«ti.

tatiyo vaggo.

4. sakkaccavaggavaá¹‡á¹‡anÄ•

<606> __sakkacca_nti etthÄ• pi asakkaccaá¹ƒ paá¹-iggahaá¹‡eyeva Ä• patti, paá¹-iggahitaa
supaá¹-iggahitameva. sakkaccanti ca pattasaÃ±Ã±Ä«ti cÄ• ti ubhayaá¹ƒ vuttanayameva.

<608> __sapadÄ• na_nti \Ne 154/ tattha tattha odhiá¹ƒ akatvÄ• anupaá¹-ipÄ• á¹-iyÄ• . __sa
vuttameva.

<610> __thÅ«pakato_ti matthakato; vemajjhatoti attho.

<611> __paá¹-icchÄ• detvÄ• _ \Be 166/ __dentÄ«_ti mÄ• ghÄ• tasamayÄ• dÄ«su paá¹-icch
denti. viÃ±Ã±attiyaá¹ƒ vattabbaá¹ƒ natthi.

<614> __ujjhÄ• nasaÃ±Ã±Ä«_sikkhÄ• padepi gilÄ• no na muccati.

<615> __nÄ• timahanto kabaá¸·o_ti mayÅ«raá¹‡á¸• aá¹ƒ atimahantaá¹ƒ, kukkuá¹-aá¹‡á¸• a
vemajjhappamÄ• á¹‡o. __khajjake_ti ettha mÅ«lakhÄ• danÄ«yÄ• di sabbaá¹ƒ gahetabbaá¹

catuttho vaggo.

5. kabaá¸·avaggavaá¹‡á¹‡anÄ•

<617> __anÄ• haá¹-e_ti anÄ• harite; mukhadvÄ• raá¹ƒ asampÄ• piteti attho.

<618> __sabbaá¹ƒ hattha_nti sakalahatthaá¹ƒ.

<619> __sakabaá¸·enÄ• _ti ettha dhammaá¹ƒ kathento harÄ«takaá¹ƒ vÄ• laá¹-á¹-himadhuk
katheti. yattakena vacanaá¹ƒ aparipuá¹‡á¹‡aá¹ƒ na hoti, tattake mukhamhi sante kathetuá¹

<620> __piá¹‡á¸• ukkhepaka_nti piá¹‡á¸• aá¹ƒ ukkhipitvÄ• ukkhipitvÄ• .

<621> __kabaá¸·Ä• vacchedaka_nti kabaá¸·aá¹ƒ avacchinditvÄ• avacchinditvÄ• .

<622> __avagaá¹‡á¸• akÄ• raka_nti makkaá¹-o viya gaá¹‡á¸• e katvÄ• katvÄ• .

<623> __hatthaniddhunaka_nti \Ne 155/ hatthaá¹ƒ niddhunitvÄ• niddhunitvÄ• .

<624> __sitthÄ• vakÄ• raka_nti sitthÄ• ni avakiritvÄ• avakiritvÄ• .

<625> __jivhÄ• nicchÄ• raka_nti jivhaá¹ƒ nicchÄ• retvÄ• nicchÄ• retvÄ• .

<626> __capucapukÄ• raka_nti capu capÅ«ti evaá¹ƒ saddaá¹ƒ katvÄ• katvÄ• .

paÃ±camo vaggo.

6. surusuruvaggavaá¹‡á¹‡anÄ•

<627> __surusurukÄ• raka_nti \Be 167/ surusurÅ«ti evaá¹ƒ saddaá¹ƒ katvÄ• katvÄ• . __da
taá¹ƒ yena kenaci pariyÄ• yena ``kiá¹ƒ buddho \Ee IV 894/, silakabuddho, paá¹-ibuddho; kiá
ajadhammo; kiá¹ƒ saá¹…gho, migasaá¹…gho, pasusaá¹…ghoâ€™â€™ tiÄ• dinÄ• nayena
kÄ• tabbanti attho.

<628> __hatthanillehaka_nti hatthaá¹ƒ nillehitvÄ• nillehitvÄ• . bhuÃ±jantena hi aá¹…gulima
na vaá¹-á¹-ati. ghanayÄ• guphÄ• á¹‡itapÄ• yÄ• sÄ• dike pana aá¹…gulÄ«hi gahetvÄ• aá¹…
bhuÃ±jituá¹ƒ vaá¹-á¹-ati. __pattanillehakaoá¹-á¹-hanillehakesu_pi eseva nayo. tasmÄ• ekaá
nillehitabbo, ekaoá¹-á¹-hopi jivhÄ• ya na nillehitabbo, oá¹-á¹-hamaá¹ƒsehi eva pana gahetvÄ
vaá¹-á¹-ati.

<631> __kokanade_ti evaá¹ƒnÄ• make. __kokanada_nti padumaá¹ƒ vuccati, so ca pÄ• sÄ•
tenassa kokanadotveva nÄ• maá¹ƒ akaá¹ƒsu. __na sÄ• misena hatthena pÄ• nÄ«yathÄ• la
paá¹-ikkÅ«lavasena paá¹-ikkhittaá¹ƒ, tasmÄ• saá¹…ghikampi puggalikampi gihisantakampi
saá¹…khampi sarÄ• vampi thÄ• lakampi na gahetabbameva, gaá¹‡hantassa dukkaá¹-aá¹ƒ.
Ä• misamakkhito na hoti, tena padesena gahetuá¹ƒ vaá¹-á¹-ati.

<632> __uddharitvÄ• vÄ• _ti sitthÄ• ni udakato uddharitvÄ• ekasmiá¹ƒ á¹-hÄ• ne rÄ• siá¹ƒ
chaá¸• á¸• eti. __bhinditvÄ• vÄ• _ti sitthÄ• ni bhinditvÄ• udakagatikÄ• ni katvÄ• chaá¸• á¸
vÄ• _ti paá¹-iggahena paá¹-icchanto naá¹ƒ paá¹-iggahe chaá¸• á¸• eti. __nÄ«haritvÄ• _ti ba
chaá¸• á¸• eti; evaá¹ƒ chaá¸• á¸• entassa anÄ• patti.

<634> __setacchatta_nti vatthapaliguá¹‡á¹-hitaá¹ƒ paá¹‡á¸• aracchattaá¹ƒ. __kilaÃ±jacchat
vilÄ«vacchattaá¹ƒ. __paá¹‡á¹‡acchatta_nti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi yehi kehici kataá¹ƒ. __m
salÄ• kabaddha_nti idaá¹ƒ pana tiá¹‡á¹‡ampi chattÄ• naá¹ƒ paÃ±jaradassanatthaá¹ƒ vuttaá
maá¹‡á¸• alabaddhÄ• ni ceva honti salÄ• kabaddhÄ• ni ca. yampi tatthajÄ• takadaá¹‡á¸• ak
ekapaá¹‡á¹‡acchattaá¹ƒ hoti, tampi chattameva. etesu yaá¹ƒkiÃ±ci chattaá¹ƒ pÄ• á¹‡imhi \E
__chattapÄ• á¹‡i_. so taá¹ƒ chattaá¹ƒ dhÄ• rayamÄ• no vÄ• aá¹ƒse vÄ• katvÄ• Å«rumhi v
hatthena na muccati, tÄ• vassa dhammaá¹ƒ desetuá¹ƒ na vaá¹-á¹-ati, desentassa vuttanaye
panassa aÃ±Ã±o chattaá¹ƒ \Ee IV 895/ dhÄ• reti, chattapÄ• dukÄ• ya vÄ• á¹-hitaá¹ƒ hoti, h
chattapÄ• á¹‡i nÄ• ma na hoti. tassa dhammaá¹ƒ desetuá¹ƒ vaá¹-á¹-ati. dhammaparicchedo
vuttanayeneva veditabbo.

<635> __daá¹‡á¸• apÄ• á¹‡issÄ• _ti ettha daá¹‡á¸• o nÄ• ma majjhimassa purisassa catuha
daá¹‡á¸• apÄ• á¹‡ibhÄ• vo panassa chattapÄ• á¹‡imhi vuttanayeneva veditabbo.

<636> __satthapÄ• á¹‡imhi_pi eseva nayo. asiá¹ƒ sannahitvÄ• á¹-hitopi hi satthapÄ• á¹‡isa

<637> __Ä• vudhapÄ• á¹‡issÄ• _ti ettha kiÃ±cÄ• pi vuttaá¹ƒ --- ``Ä• vudhaá¹ƒ nÄ• ma cÄ• p
kho sabbÄ• pi dhanuvikati saddhiá¹ƒ saravikatiyÄ• Ä• vudhanti veditabbaá¹ƒ. tasmÄ• sadd
gahetvÄ• suddhadhanuá¹ƒ vÄ• suddhasaraá¹ƒ vÄ• sajiyadhanuá¹ƒ vÄ• nijjiyadhanuá¹ƒ v
nisinnassa vÄ• dhammo desetuá¹ƒ na vaá¹-á¹-ati. sace panassa dhanuá¹ƒ kaá¹‡á¹-hepi pa
hatthena na gaá¹‡hÄ• ti, tÄ• va dhammaá¹ƒ desetuá¹ƒ vaá¹-á¹-atiyevÄ• ti.

chaá¹-á¹-ho vaggo.

7. pÄ• dukavaggavaá¹‡á¹‡anÄ•

<638> __akkantassÄ• _ti \Ne 157/ chattadaá¹‡á¸• ake aá¹…gulantaraá¹ƒ appavesetvÄ• ke
akkamitvÄ• á¹-hitassa. __paá¹-imukkassÄ• _ti paá¹-imuÃ±citvÄ• á¹-hitassa. upÄ• hanÄ• ya
panettha paá¹‡hikabaddhaá¹ƒ omuÃ±citvÄ• á¹-hito vuccati.

<640> __yÄ• nagatassÄ• _ti ettha sacepi dvÄ«hi janehi hatthasaá¹…ghÄ• á¹-ena gahito, sÄ
vaá¹ƒsena vayhati, ayutte vÄ• vayhÄ• dike yÄ• ne \Be 169/, visaá¹…kharitvÄ• vÄ• á¹-hap
yÄ• nagatotveva saá¹…khyaá¹ƒ gacchati. sace pana dvepi ekayÄ• ne nisinnÄ• honti, vaá¹-
nisinnesupi ucce yÄ• ne nisinnena nÄ«ce nisinnassa desetuá¹ƒ vaá¹-á¹-ati, samappamÄ• á¹
yÄ• ne nisinnena pacchime nisinnassa vaá¹-á¹-ati. pacchime pana uccatarepi nisinnena des

<641> __sayanagatassÄ• _ti antamaso kaá¹-asÄ• rakepi pakatibhÅ«miyampi nipannassa u
bhÅ«mipadese vÄ• á¹-hitena nisinnena vÄ• desetuá¹ƒ na vaá¹-á¹-ati. sayanagatena pana s
vÄ• samappamÄ• á¹‡e vÄ• nipannena desetuá¹ƒ vaá¹-á¹-ati. nipannena ca á¹-hitassa vÄ•
vaá¹-á¹-ati, nisinnenÄ• pi á¹-hitassa vÄ• nisinnassa vÄ• vaá¹-á¹-ati. á¹-hitena á¹-hitasseva
vaá¹-á¹-ati.

<642> __pallatthikÄ• yÄ• _ti Ä• yogapallatthikÄ• ya vÄ• hatthapallatthikÄ• ya vÄ• dussapa
kÄ• yaci pallatthikÄ• ya nisinnassa agilÄ• nassa desetuá¹ƒ na vaá¹-á¹-ati.

<643> __veá¹-hitasÄ«sassÄ• _ti dussaveá¹-hanena vÄ• moá¸·iÄ• dÄ«hi vÄ• yathÄ• kesan
veá¹-hitasÄ«sassa.

<644> __oguá¹‡á¹-hitasÄ«sassÄ• _ti sasÄ«saá¹ƒ pÄ• rutassa.

<645> __chamÄ• yaá¹ƒ nisinnenÄ• _ti bhÅ«miyaá¹ƒ nisinnena. __Ä• sane nisinnassÄ• _ti a
tiá¹‡Ä• nipi santharitvÄ• nisinnassa.

<647> __chapakassÄ• _ti \Ne 158/ caá¹‡á¸• Ä• lassa. __chapakÄ«_ti caá¹‡á¸• Ä• lÄ«. __ni
hutvÄ• . __yatra hi nÄ• mÄ• _ti yo hi nÄ• ma. __sabbamidaá¹ƒ carimaá¹ƒ katanti tattheva p
ayaá¹ƒ loko saá¹…karaá¹ƒ gato nimmariyÄ• doâ€™â€™ ti imaá¹ƒ vacanaá¹ƒ vatvÄ• tatthe
rukkhato patito. patitvÄ• ca pana ubhinnampi purato á¹-hatvÄ• imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si

``ubho atthaá¹ƒ na jÄ• nanti ... pe ... asmÄ• kumbhamivÄ• bhidÄ• â€™â€™ ti ||

tattha __ubho atthaá¹ƒ na jÄ• nantÄ«_ti dvepi janÄ• pÄ• á¸·iyÄ• atthaá¹ƒ na jÄ• nanti. __d
pÄ• á¸·iá¹ƒ na passanti. katame te ubhoti? __ ``yo cÄ• yaá¹ƒ mantaá¹ƒ_ \Be 170/ __vÄ• cet
cÄ• dhammenadhÄ«yatÄ«â€™â€™ _ti. evaá¹ƒ brÄ• hmaá¹‡aÃ±ca rÄ• jÄ• naÃ±ca ubhopi

tato brÄ• hmaá¹‡o __sÄ• lÄ«na_nti gÄ• thamÄ• ha. tassattho --- jÄ• nÄ• mahaá¹ƒ bho ``aya
kho mayÄ• dÄ«gharattaá¹ƒ saputtadÄ• raparijanena raÃ±Ã±o santako sÄ• lÄ«naá¹ƒ odano
__sucimaá¹ƒsÅ«pasecano_ti nÄ• nappakÄ• ravikatisampÄ• ditaá¹ƒ sucimaá¹ƒsÅ«pasecana
__sucimaá¹ƒsÅ«pasecano. tasmÄ• dhamme na vattÄ• mÄ«_ti yasmÄ• evaá¹ƒ mayÄ• raÃ
bahÅ« lÄ• bhÄ• laddhÄ• , tasmÄ• dhamme ahaá¹ƒ na vattÄ• mi udare baddho hutvÄ• , na
dhammo ariyehi vaá¹‡á¹‡ito pasattho thomitoti jÄ• nÄ• mi.

atha naá¹ƒ chapako __ ``dhiratthÅ«â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayena ajjhabhÄ• si. ta
dhanalÄ• bho ca yasalÄ• bho ca laddho, dhiratthu taá¹ƒ dhanalÄ• bhaá¹ƒ yasalÄ• bhaÃ±ca
kasmÄ• ? yasmÄ• ayaá¹ƒ tayÄ• laddho lÄ• bho Ä• yatiá¹ƒ apÄ• yesu vinipÄ• tanahetunÄ•
vutti nÄ• ma hoti. evarÅ«pÄ• yÄ• vutti Ä• yatiá¹ƒ vinipÄ• tena idha adhammacaraá¹‡ena v
vuttiyÄ• ? tena vuttaá¹ƒ ---

``dhiratthu taá¹ƒ dhanalÄ• bhaá¹ƒ, yasalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• â€™â€™ ti ||

__paribbaja mahÄ• brahme_ti mahÄ• brÄ• hmaá¹‡a ito disÄ• sÄ«ghaá¹ƒ palÄ• yassu. __p
aÃ±Ã±epi sattÄ• pacanti ceva bhuÃ±janti ca; na kevalaá¹ƒ tvaÃ±ceva rÄ• jÄ• ca. __mÄ• t
asmÄ• kumbhamivÄ• bhidÄ• _ti sace hi tvaá¹ƒ ito aparibbajitvÄ• imaá¹ƒ adhammaá¹ƒ Ä• c
tvaá¹ƒ so adhammo evaá¹ƒ Ä• carito yathÄ• udakakumbhaá¹ƒ pÄ• sÄ• á¹‡o bhindeyya; ev
taá¹ƒ vadÄ• ma ---

``paribbaja mahÄ• brahme, pacantaÃ±Ã±epi pÄ• á¹‡ino.

mÄ• tvaá¹ƒ adhammo Ä• carito, asmÄ• kumbhamivÄ• bhidÄ• â€™â€™ ti ||

__ucce Ä• sane_ti antamaso bhÅ«mippadesepi unnataá¹-á¹-hÄ• ne nisinnassa desetuá¹ƒ n

<648> __na_ \Be 171/ __á¹-hito nisinnassÄ• _ti sacepi therupaá¹-á¹-hÄ• naá¹ƒ gantvÄ• á¹-
Ä• sane nisinno mahÄ• thero paÃ±haá¹ƒ pucchati, na kathetabbaá¹ƒ. gÄ• ravena pana ther
pucchathÄ• ti vattuá¹ƒ na sakkÄ• , passe á¹-hitabhikkhussa kathemÄ«ti kathetuá¹ƒ vaá¹-á¹-

<649> __na pacchato gacchantenÄ• _ti ettha sace purato gacchanto pacchato gacchantaá¹
kathetabbaá¹ƒ. pacchimassa bhikkhuno kathemÄ«ti kathetuá¹ƒ vaá¹-á¹-ati. saddhiá¹ƒ uggah
sajjhÄ• yituá¹ƒ vaá¹-á¹-ati. samadhurena gacchantassa kathetuá¹ƒ vaá¹-á¹-ati.

<650> __na uppathenÄ• _ti etthÄ• pi sace dvepi sakaá¹-apathe ekekacakkapathena vÄ• up
gacchanti, vaá¹-á¹-ati.

<651> __asaÃ±ciccÄ• _ti paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ gacchantassa sahasÄ• uccÄ• ro v
asaÃ±cicca kato nÄ• ma anÄ• patti.

<652> __na harite_ti ettha yampi \Ee IV 898/ jÄ«varukkhassa mÅ«laá¹ƒ pathaviyaá¹ƒ dissan
sÄ• khÄ• vÄ• bhÅ«milaggÄ• gacchati, sabbaá¹ƒ haritasaá¹…khÄ• tameva. khandhe nisÄ
pÄ• tetuá¹ƒ vaá¹-á¹-ati. appaharitaá¹-á¹-hÄ• naá¹ƒ olokentasseva sahasÄ• nikkhamati, gilÄ
hoti, vaá¹-á¹-ati. __appaharite kato_ti appaharitaá¹ƒ alabhantena tiá¹‡aá¹‡á¸• upakaá¹ƒ vÄ•
palÄ• laá¹‡á¸• upakaá¹ƒ vÄ• á¹-hapetvÄ• katopi pacchÄ• haritaá¹ƒ ottharati, vaá¹-á¹-atiye
siá¹…ghÄ• á¹‡ikÄ• pi saá¹…gahitÄ• ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ.

<653> __na udake_ti etaá¹ƒ paribhogaudakameva sandhÄ• ya vuttaá¹ƒ, vaccakuá¹-isamud
aparibhogesu anÄ• patti. deve vassante samantato udakogho hoti, anudakaá¹-á¹-hÄ• naá¹ƒ
vaá¹-á¹-ati. mahÄ• paccariyaá¹ƒ vuttaá¹ƒ --- ``etÄ• dise kÄ• le anudakaá¹-á¹-hÄ• naá¹ƒ alab
vaá¹-á¹-atÄ«â€™â€™ ti. sesaá¹ƒ sabbasikkhÄ• padesu uttÄ• natthameva.

sattamo vaggo.

samuá¹-á¹-hÄ• nÄ• didÄ«panatthÄ• ya panettha idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ --- ujjagghikaucc
cattÄ• ri, sakabaá¸·ena mukhena byÄ• haraá¹‡aá¹ƒ ekaá¹ƒ,
chamÄ• nÄ«cÄ• sanaá¹-hÄ• napacchatogamanauppathagamanapaá¹-isaá¹ƒyuttÄ• ni paÃ±
samanubhÄ• sanasamuá¹-á¹-hÄ• nÄ• ni kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hahanti, kiriyÄ• ni
172/, sacittakÄ• ni, lokavajjÄ• ni, kÄ• yakammavacÄ«kammÄ• ni, akusalacittÄ• ni, dukkhav

sÅ«podanaviÃ±Ã±attisikkhÄ• padaá¹ƒ theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ kÄ• yacittato kÄ• y
samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakamm

akusalacittaá¹ƒ, dukkhavedananti.

chattapÄ• á¹‡idaá¹‡á¸• apÄ• á¹‡isatthapÄ• á¹‡iÄ• vudhapÄ• á¹‡ipÄ• dukaupÄ• hanayÄ• na
-hitanÄ• makÄ• ni ekÄ• dasa sikkhÄ• padÄ• ni dhammadesanasamuá¹-á¹-hÄ• nÄ• ni vÄ• c
kiriyÄ• kiriyÄ• ni, saÃ±Ã±Ä• vimokkhÄ• ni, sacittakÄ• ni, lokavajjÄ• ni, vacÄ«kammÄ• ni, ak
dukkhavedanÄ• nÄ«ti.

avasesÄ• ni tepaá¹‡á¹‡Ä• sa sikkhÄ• padÄ• ni paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• n

sabbasekhiyesu Ä• bÄ• dhapaccayÄ• anÄ• patti, thÅ«pÄ«katapiá¹‡á¸• apÄ• te sÅ«pabyaÃ
ujjhÄ• nasaÃ±Ã±imhÄ«ti tÄ«su sikkhÄ• padesu gilÄ• no natthÄ«ti.

sekhiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. sattÄ• dhikaraá¹‡asamathÄ•

<655> adhikaraá¹‡asamathesu \Ee IV 899/ \Ne 161/ --- __sattÄ• _ti tesaá¹ƒ dhammÄ• naá¹
catubbidhaá¹ƒ adhikaraá¹‡aá¹ƒ samenti vÅ«pasamentÄ«ti __adhikaraá¹‡asamathÄ• _. tesa
parivÄ• re ca vutto, tassatthaá¹ƒ tattheva vaá¹‡á¹‡ayissÄ• ma. sesaá¹ƒ sabbattha uttÄ• nan

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

bhikkhuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anantarÄ• yena yathÄ• , niá¹-á¹-hitÄ• vaá¹‡á¹‡anÄ• ayaá¹ƒ.

anantarÄ• yena tathÄ• , santiá¹ƒ pappontu pÄ• á¹‡ino ||

ciraá¹ƒ tiá¹-á¹-hatu saddhammo, kÄ• le vassaá¹ƒ ciraá¹ƒ pajaá¹ƒ.

tappetu devo dhammena, rÄ• jÄ• rakkhatu medaninti ||

mahÄ• vibhaá¹…go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

yo \Ee IV 900/ \Be 173/ \Ne 162/ bhikkhÅ«naá¹ƒ vibhaá¹…gassa, saá¹…gahito anantaraá¹ƒ

bhikkhunÄ«naá¹ƒ vibhaá¹…gassa, tassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo ||

patto yato tato tassa, apubbapadavaá¹‡á¹‡anaá¹ƒ.

kÄ• tuá¹ƒ pÄ• rÄ• jike tÄ• va, hoti saá¹ƒvaá¹‡á¹‡anÄ• ayaá¹ƒ ||

1. paá¹-hamapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<656> __tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati ... pe ... sÄ• á¸·ho migÄ
__sÄ• á¸·ho_ti tassa nÄ• maá¹ƒ; migÄ• ramÄ• tuyÄ• pana nattÄ• hoti, tena vuttaá¹ƒ --- ``m
__navakammika_nti navakammÄ• dhiá¹-á¹-hÄ• yikaá¹ƒ. __paá¹‡á¸• itÄ• _ti paá¹‡á¸• iccena
veyyattikena samannÄ• gatÄ• . __medhÄ• vinÄ«_ti pÄ• á¸·iggahaá¹‡e satipubbaá¹…gamÄ•
paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• samannÄ• gatÄ• . __dakkhÄ• _ti chekÄ• ; avirajjhi
attho. __analasÄ• _ti Ä• lasiyavirahitÄ• . __tatrupÄ• yÄ• yÄ• _ti tesu tesu kammesu upÄ• y
__vÄ«maá¹ƒsÄ• yÄ• _ti kattabbakammupaparikkhÄ• ya \Ne 163/. __samannÄ• gatÄ• _ti sa
samatthÄ• taá¹ƒ taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ. __alaá¹ƒ saá¹ƒvidhÄ• tu_nti evaÃ±ca evaÃ±ca
saá¹ƒvidahitumpi samatthÄ• . __katÄ• kataá¹ƒ jÄ• nitu_nti kataÃ±ca akataÃ±ca jÄ• nituá¹ƒ.
sundarÄ«nandÄ• so ca sÄ• á¸·hoti attho. __bhattagge_ti parivesanaá¹-á¹-hÄ• ne. __nikÅ«
katvÄ• dassite \Ee IV 901/ gambhÄ«re. __vissaro me bhavissatÄ«_ti virÅ«po me saro \Be
vippakÄ• rasaddo bhavissatÄ«ti attho. __patimÄ• nentÄ«_ti apekkhamÄ• nÄ• . __kyÄ• ha_
__jarÄ• dubbalÄ• _ti jarÄ• ya dubbalÄ• . __caraá¹‡agilÄ• nÄ• _ti pÄ• darogena samannÄ•

657-8__._ __avassutÄ• _ti kÄ• yasaá¹ƒsaggarÄ• gena avassutÄ• ; tintÄ• kilinnÄ• ti attho.
tameva rÄ• gaá¹ƒ gahetvÄ• ``sÄ• rattÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha __sÄ• rattÄ• _ti v
raá¹…gajÄ• tena kÄ• yasaá¹ƒsaggarÄ• gena suá¹-á¹-hu rattÄ• . __apekkhavatÄ«_ti tasseva
purise pavattÄ• ya apekkhÄ• ya samannÄ• gatÄ• . __paá¹-ibaddhacittÄ• _ti tena rÄ• gena t
á¹-hapitacittÄ• viya. esa nayo dutiyapadavibhaá¹…gepi. __purisapuggalassÄ• _ti purisasaá
__adhakkhaka_nti akkhakÄ• naá¹ƒ adho. __ubbhajÄ• á¹‡umaá¹‡á¸• ala_nti jÄ• á¹‡umaá¹‡
padabhÄ• jane pana padapaá¹-ipÄ• á¹-iyÄ• eva ``heá¹-á¹-hakkhakaá¹ƒ uparijÄ• á¹‡umaá¹‡
ettha ca ubbhakapparampi ubbhajÄ• á¹‡umaá¹‡á¸• aleneva saá¹…gahitaá¹ƒ. sesaá¹ƒ mahÄ
veditabbaá¹ƒ. __purimÄ• yo upÄ• dÄ• yÄ• _ti sÄ• dhÄ• raá¹‡apÄ• rÄ• jikehi pÄ• rÄ• jikÄ• y
__ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• _ti idaá¹ƒ pana imissÄ• pÄ• rÄ• jikÄ• ya nÄ• mamattaá¹ƒ

vicÄ• ritaá¹ƒ.

<659> evaá¹ƒ uddiá¹-á¹-hasikkhÄ• padaá¹ƒ padÄ• nukkamena vibhajitvÄ• idÄ• ni avassutÄ
dassetuá¹ƒ __ ``ubhatoavassuteâ€™â€™ _tiÄ• dimÄ• ha. __tattha ubhatoavassute_ti ubha
ceva purisassa ca kÄ• yasaá¹ƒsaggarÄ• gena avassutabhÄ• ve satÄ«ti attho. __kÄ• yena k
bhikkhunÄ« yathÄ• paricchinnena kÄ• yena purisassa yaá¹ƒkiÃ±ci kÄ• yaá¹ƒ puriso vÄ• ye
bhikkhuniyÄ• yathÄ• paricchinnaá¹ƒ kÄ• yaá¹ƒ Ä• masati, ubhayathÄ• pi bhikkhuniyÄ• pÄ•
kÄ• yapaá¹-ibaddha_nti vuttappakÄ• reneva attano kÄ• yena purisassa kÄ• yapaá¹-ibaddha
sayaá¹ƒ vÄ• Ä• masatu, tassa vÄ• Ä• masanaá¹ƒ sÄ• diyatu, thullaccayameva. __kÄ• yap
vuttappakÄ• rakÄ• yapaá¹-ibaddhena purisassa kÄ• yaá¹ƒ. __Ä• masatÄ«_ti idhÄ• pi sayaá
Ä• masanaá¹ƒ sÄ• diyatu, thullaccayameva. avasesapadesupi iminÄ• va \Ee IV 902/ nayena

sace \Be 175/ \Ne 164/ pana bhikkhu ceva bhikkhunÄ« ca hoti, tatra ce bhikkhunÄ« Ä• mas
hutvÄ• cittena sÄ• diyati, bhikkhu Ä• pattiyÄ• na kÄ• retabbo. sace bhikkhu Ä• masati, bhi
citteneva adhivÄ• seti, kÄ• yaá¹…gaá¹ƒ acopayamÄ• nÄ• pi pÄ• rÄ• jikakkhette pÄ• rÄ• jike
thullaccayena, dukkaá¹-akkhette dukkaá¹-ena kÄ• retabbÄ• . kasmÄ• ? ``kÄ• yasaá¹ƒsagga
vuttattÄ• . ayaá¹ƒ aá¹-á¹-hakathÄ• su vinicchayo. evaá¹ƒ pana sati kiriyÄ• samuá¹-á¹-hÄ• na
tabbahulanayena sÄ• vuttÄ• ti veditabbÄ• .

<660> __ubbhakkhaka_nti akkhakÄ• naá¹ƒ upari. __adhojÄ• á¹‡umaá¹‡á¸• ala_nti jÄ• á¹‡u
heá¹-á¹-hÄ• . ettha ca adhokapparampi adhojÄ• á¹‡umaá¹‡á¸• aleneva saá¹…gahitaá¹ƒ.

<662> __ekatoavassute_ti ettha kiÃ±cÄ• pi ekatoti avisesena vuttaá¹ƒ, tathÄ• pi bhikkhuniy
ayaá¹ƒ Ä• pattibhedo vuttoti veditabbo.

tatrÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya vinicchayo --- bhikkhunÄ« kÄ• yasaá¹ƒsaggarÄ• gena a
adhakkhake ubbhajÄ• á¹‡umaá¹‡á¸• ale kÄ• yappadese kÄ• yasaá¹ƒsaggasÄ• diyane sati
bhikkhuniyÄ• kÄ• yasaá¹ƒsaggarÄ• go, purisassa methunarÄ• go vÄ• gehassitapemaá¹ƒ v
thullaccayameva. bhikkhuniyÄ• methunarÄ• go, purisassa kÄ• yasaá¹ƒsaggarÄ• go vÄ• m
gahessitapemaá¹ƒ vÄ• suddhacittaá¹ƒ vÄ• hotu, dukkaá¹-aá¹ƒ. bhikkhuniyÄ• gehassitape
catÅ«su yaá¹ƒ vÄ• taá¹ƒ vÄ• hotu, dukkaá¹-ameva. bhikkhuniyÄ• suddhacittaá¹ƒ, purisass
vÄ• taá¹ƒ vÄ• hotu, anÄ• patti.

sace pana bhikkhu ceva hoti bhikkhunÄ« ca ubhinnaá¹ƒ kÄ• yasaá¹ƒsaggarÄ• go, bhikkhus
bhikkhuniyÄ• pÄ• rÄ• jikaá¹ƒ. bhikkhuniyÄ• kÄ• yasaá¹ƒsaggarÄ• go, bhikkhussa methuna
vÄ• , bhikkhuniyÄ• thullaccayaá¹ƒ, bhikkhussa dukkaá¹-aá¹ƒ. ubhinnaá¹ƒ methunarÄ• go v
ubhinnampi dukkaá¹-ameva. yassa yattha suddhacittaá¹ƒ, tassa tattha anÄ• patti. ubhinnam
ubhinnampi anÄ• patti.

<663> __anÄ• patti_ \Be 176/ __asaÃ±ciccÄ• _tiÄ• dÄ«su virajjhitvÄ• vÄ• Ä• masantiyÄ• puriso vÄ• itthÄ« vÄ• â€™â€™ ti ajÄ• nantiyÄ• vÄ• tena phuá¹-á¹-hÄ• yapi taá¹ƒ phassaá Ä• masanepi sati anÄ• patti. sesaá¹ƒ sabbattha uttÄ• nameva \Ee IV 903/.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ \Ne 165/ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

paá¹-hamapÄ• rÄ• jikaá¹ƒ.

2. dutiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<664> dutiye pÄ• rÄ• jike --- __kacci no sÄ• _ti kacci nu sÄ• . __avaá¹‡á¹‡o_ti aguá¹‡o. __ __ayaso_ti parivÄ• ravipatti; parammukhagarahÄ• vÄ• .

<665> __vajjapaá¹-icchÄ• dikÄ• _ti idampi imissÄ• pÄ• rÄ• jikÄ• ya nÄ• mamattameva, tas vicÄ• ritaá¹ƒ. sesamettha uttÄ• nameva.

<666> __sÄ• vÄ• Ä• rocetÄ«_ti yÄ• pÄ• rÄ• jikaá¹ƒ Ä• pannÄ• , sÄ• sayaá¹ƒ Ä• roceti. _ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±atara_nti bhikkhÅ«hi sÄ• dhÄ• raá¹‡Ä• naá¹ƒ catunnaá¹ƒ asÄ• d aÃ±Ã±ataraá¹ƒ. idaÃ±ca pÄ• rÄ• jikaá¹ƒ pacchÄ• paÃ±Ã±attaá¹ƒ, tasmÄ• ``aá¹-á¹-hannaâ vuttaá¹ƒ. purimena pana saddhiá¹ƒ yugaá¸·attÄ• imasmiá¹ƒ okÄ• se á¹-hapitanti veditabbaâ nikkhittamatte_ti dhure nikkhittamatte. vitthÄ• rakathÄ• panettha sappÄ• á¹‡akavaggamhi c vuttanayeneva veditabbÄ• . tatra hi pÄ• cittiyaá¹ƒ, idha pÄ• rÄ• jikanti ayameva viseso. sesa __vajjapaá¹-icchÄ• dikÄ• _ti idampiimissÄ• pÄ• rÄ• jikÄ• ya nÄ• mamatthÄ• meva, tasmÄ• sesamettha uttÄ• nameva.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, akiriyaá¹ƒ, s sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda

dutiyapÄ• rÄ• jikaá¹ƒ.

3. tatiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<669> tatiye \Be 177/__ --- dhammenÄ• _ti bhÅ«tena vatthunÄ• . __vinayenÄ• _ti codetvÄ• padabhÄ• janaá¹ƒ panassa ``yena dhammena yena vinayena ukkhitto suukkhitto hotÄ«â€™ imaá¹ƒ___adhippÄ• yamattaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. __satthusÄ• sanenÄ• _ti Ã±attisampa anusÄ• vanasampadÄ• ya ca. padabhÄ• jane \Ne 166/ panassa ``jinasÄ• sanena buddhasÄ

vevacanamattameva vuttaá¹ƒ. __ saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• _tiÄ• dÄ«su yena saá¹
saá¹…ghaá¹ƒ vÄ• tattha sambahulapuggalasaá¹…khÄ• taá¹ƒ \Ee IV 904/ gaá¹‡aá¹ƒ vÄ• , e
kammaá¹ƒ vÄ• na Ä• diyati, na anuvattati, na tattha Ä• daraá¹ƒ janetÄ«ti attho. __samÄ• na
vuccanti sahÄ• yÄ• , so tehi saddhiá¹ƒ natthÄ«_ti ettha ``ekakammaá¹ƒ ekuddeso samasikk
tÄ• va saá¹ƒvÄ• so; samÄ• no saá¹ƒvÄ• so etesanti __samÄ• nasaá¹ƒvÄ• sakÄ• . _evarÅ«
saá¹ƒvÄ• se saha ayanabhÄ• vena__ sahÄ• yÄ• _ti vuccanti. idÄ• ni yena saá¹ƒvÄ• sena te
vuttÄ• , so saá¹ƒvÄ• so tassa ukkhittakassa tehi saddhiá¹ƒ natthi. yehi ca saddhiá¹ƒ tassa s
na tena te bhikkhÅ« attano sahÄ• yÄ• katÄ• honti. tasmÄ• vuttaá¹ƒ ``samÄ• nasaá¹ƒvÄ• s
sahÄ• yÄ• , so tehi saddhiá¹ƒ natthi, tena vuccati akatasahÄ• yoâ€™â€™ ti. sesaá¹ƒ saá¹…
vuttanayattÄ• uttÄ• natthameva.

samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, akiriyaá¹
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhaveda

tatiyapÄ• rÄ• jikaá¹ƒ.

4. catutthapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<675> catutthe --- __avassutÄ• _ti lokassÄ• damittasanthavavasena kÄ• yasaá¹ƒsaggarÄ•
eseva nayo. __purisapuggalassa hatthaggahaá¹‡aá¹ƒ vÄ• _tiÄ• dÄ«su pana yaá¹ƒ purisapu
kataá¹ƒ, taá¹ƒ purisapuggalassa hatthaggahaá¹‡anti vuttaá¹ƒ. eseva nayo __saá¹…ghÄ• á¹
hatthaggahaá¹‡a_nti ettha ca hatthaggahaá¹‡aÃ±ca aÃ±Ã±ampi apÄ• rÄ• jikakkhette gahaá
katvÄ• hatthaggahaá¹‡anti vuttanti veditabbaá¹ƒ. tenevassa padabhÄ• jane ``hatthaggahaá
hattho nÄ• ma kapparaá¹ƒ upÄ• dÄ• ya yÄ• va agganakhÄ• , etassa asaddhammassa paá¹
adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassÄ• â€™â€™ ti
__asaddhammo_ti kÄ• yasaá¹ƒsaggo veditabbo, na methunadhammo. na hi methunassa sÅ
thullaccayaá¹ƒ hoti. ``viÃ±Ã±Å« paá¹-ibalo kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjitunti vacanamp

``tissitthiyo methunaá¹ƒ taá¹ƒ na seve,

tayo purise tayo ca anariyapaá¹‡á¸• ake.

na \Ne 167/ cÄ• care methunaá¹ƒ byaÃ±janasmiá¹ƒ,

chejjÄ• siyÄ• methunadhammapaccayÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

imÄ• ya parivÄ• re vuttÄ• ya sedamocakagÄ• thÄ• ya virujjhatÄ«ti ce? na; methunadhamma
parivÄ• reyeva hi ``methunadhammassa pubbabhÄ• go jÄ• nitabboâ€™â€™ ti ``vaá¹‡á¹‡Ä•
duá¹-á¹-hullavÄ• cÄ• attakÄ• mapÄ• ricariyÄ• gamanuppÄ• danaâ€™â€™ nti evaá¹ƒ sukka
sikkhÄ• padÄ• ni methunadhammassa pubbabhÄ• goti vuttÄ• ni. tasmÄ• kÄ• yasaá¹ƒsagg
pubbabhÄ• gattÄ• paccayo hoti. iti __chejjÄ• siyÄ• methunadhammapaccayÄ• _ti ettha in
veditabbo. etenupÄ• yena sabbapadesu vinicchayo veditabbo. apica ``saá¹…ketaá¹ƒ vÄ• g
padabhÄ• jane __ ``itthannÄ• maá¹ƒ Ä• gacchÄ• â€™â€™ _ti. evaá¹ƒnÄ• makaá¹ƒ á¹-hÄ•

<676> __aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«rentÄ« assamaá¹‡Ä« hotÄ«_ti anulomato vÄ• p
ekantarikÄ• ya vÄ• yena tena nayena aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«rentÄ«yeva assam
ekaá¹ƒ vÄ• vatthuá¹ƒ satta vÄ• vatthÅ«ni satakkhattumpi pÅ«reti, neva assamaá¹‡Ä« hoti.
desetvÄ• muccati. apicettha gaá¹‡anÅ«pikÄ• Ä• patti veditabbÄ• . vuttaÃ±hetaá¹ƒ ``atthÄ•
gaá¹‡anÅ«pikÄ• , atthÄ• patti desitÄ• na gaá¹‡anÅ«pikÄ• â€™â€™ ti. tatrÄ• yaá¹ƒ vinicch
nÄ• pajjissÄ• mÄ«ti dhuranikkhepaá¹ƒ katvÄ• desitÄ• gaá¹‡anÅ«pikÄ• desitagaá¹‡anaá¹ƒ
aá¹…gaá¹ƒ na \Be 179/ hoti. tasmÄ• yÄ• ekaá¹ƒ Ä• pannÄ• dhuranikkhepaá¹ƒ katvÄ• de
Ä• pajjati, puna deseti, evaá¹ƒ aá¹-á¹-ha vatthÅ«ni pÅ«rentÄ«pi pÄ• rÄ• jikÄ• na hoti. yÄ• p
punapi aÃ±Ã±aá¹ƒ vatthuá¹ƒ Ä• pajjissÄ• mÄ«ti \Ee IV 906/ saussÄ• hÄ• va deseti, tassÄ•
nagaá¹‡anÅ«pikÄ• , desitÄ• pi adesitÄ• hoti, desitagaá¹‡anaá¹ƒ na gacchati, pÄ• rÄ• jikass
aá¹-á¹-hame vatthumhi paripuá¹‡á¹‡amatte pÄ• rÄ• jikÄ• hoti. sesaá¹ƒ uttÄ• namevÄ• ti.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, sa
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dvivedanan

catutthapÄ• rÄ• jikaá¹ƒ.

__uddiá¹-á¹-hÄ• _ \Ne 168/ __kho ayyÄ• yo aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• _ti bhikkhÅ«
sÄ• dhÄ• raá¹‡Ä• cattÄ• ro ime ca cattÄ• roti evaá¹ƒ pÄ• timokkhuddesamaggena uddiá¹-á
pÄ• rÄ• jikÄ• dhammÄ• ti evamettha attho daá¹-á¹-habbo. sesaá¹ƒ mahÄ• vibhaá¹…ge vut

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya bhikkhunÄ«vibhaá¹…ge

pÄ• rÄ• jikakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

1. paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

pÄ• rÄ• jikÄ• nantarassa \Be 180/ \Ne 169/, ayaá¹ƒ dÄ• ni bhavissati.

saá¹…ghÄ• disesakaá¹‡á¸• assa, anuttÄ• natthavaá¹‡á¹‡anÄ• ||

<678> __udosita_nti bhaá¹‡á¸• asÄ• lÄ• . __mÄ• yyo evaá¹ƒ avacÄ• _ti ayyo mÄ• evaá¹ƒ
ayyÄ• . __accÄ• vadathÄ• _ti atikkamitvÄ• vadatha; akkosathÄ• ti vuttaá¹ƒ hoti.

<679> __ussayavÄ• dikÄ• _ti mÄ• nussayavasena kodhussayavasena vivadamÄ• nÄ• . yas
aá¹-á¹-akÄ• rikÄ• hoti, tasmÄ• ``ussayavÄ• dikÄ• nÄ• ma aá¸• á¸• akÄ• rikÄ• vuccatÄ«â€
ettha ca __aá¸• á¸• o_ti vohÄ• rikavinicchayo vuccati, yaá¹ƒ pabbajitÄ• ``adhikaraá¹‡aâ€™
__dutiyaá¹ƒ vÄ• pariyesatÄ«_ti sakkhiá¹ƒ \Ee IV 907/ vÄ• sahÄ• yaá¹ƒ vÄ• pariyesati, duk
vÄ• _ti upassayo vÄ• hotu bhikkhÄ• cÄ• ramaggo vÄ• , yattha á¹-hitÄ• ya ``aá¸• á¸• aá¹ƒ k
uppajjati, tato vohÄ• rikÄ• naá¹ƒ santikaá¹ƒ gacchantiyÄ• padavÄ• re padavÄ• re dukkaá¹-
Ä• rocetÄ«_ti dvÄ«su janesu yassa kassaci ekassa kathaá¹ƒ yo koci vohÄ• rikÄ• naá¹ƒ Ä• r
Ä• rocetÄ«_ti etthÄ• pi eseva nayo.

ayaá¹ƒ panettha asammohatthÄ• ya vitthÄ• rakathÄ• --- yattha katthaci antamaso bhikkhun
vohÄ• rike disvÄ• bhikkhunÄ« attano kathaá¹ƒ Ä• roceti, bhikkhuniyÄ• dukkaá¹-aá¹ƒ. upÄ•
Ä• roceti, bhikkhuniyÄ• thullaccayaá¹ƒ. paá¹-hamaá¹ƒ upÄ• sako attano kathaá¹ƒ Ä• roceti
dukkaá¹-aá¹ƒ. atha sÄ• attano kathaá¹ƒ Ä• roceti, thullaccayaá¹ƒ. bhikkhunÄ« upÄ• sakaá¹
tava ca kathaá¹ƒ tvaá¹ƒyeva Ä• rocehÄ«â€™â€™ ti, so attano vÄ• kathaá¹ƒ paá¹-hamaá¹ƒ
paá¹-hamÄ• rocane dukkaá¹-aá¹ƒ, dutiyÄ• rocane thullaccayaá¹ƒ. upÄ• sako bhikkhuniá¹ƒ v
ca kathaá¹ƒ tvaá¹ƒyeva Ä• rocehÄ«â€™â€™ ti, etthÄ• pi eseva nayo.

bhikkhunÄ« \Be 181/ kappiyakÄ• rakena kathÄ• peti, tattha kappiyakÄ• rako vÄ• bhikkhuni
Ä• rocetu, itaro vÄ• attano kathaá¹ƒ, kappiyakÄ• rako vÄ• ubhinnampi kathaá¹ƒ, itaro vÄ•
Ä• rocetu, yathÄ• vÄ• tathÄ• vÄ• Ä• rociyamÄ• ne paá¹-hame Ä• rocane bhikkhuniyÄ• d
thullaccayaá¹ƒ. yathÄ• vÄ• tathÄ• vÄ• Ä• rocitaá¹ƒ pana ubhinnampi kathaá¹ƒ sutvÄ• vo
aá¸• á¸• apariyosÄ• naá¹ƒ nÄ• ma hoti, tasmiá¹ƒ aá¸• á¸• apariyosÄ• ne bhikkhuniyÄ• jaye
saá¹…ghÄ• diseso. sace pana gatigataá¹ƒ adhikaraá¹‡aá¹ƒ hoti, sutapubbaá¹ƒ vohÄ• rikehi
aá¸• á¸• akÄ• rakaÃ±ca disvÄ• va ``tumhÄ• kaá¹ƒ kathanakiccaá¹ƒ natthi, jÄ• nÄ• ma maya
sayameva vinicchinitvÄ• denti, evarÅ«pe aá¸• á¸• apariyosÄ• nepi bhikkhuniyÄ• anÄ• patt

paá¹-hamaá¹ƒ Ä• patti etassÄ• ti paá¹-hamÄ• pattiko; vÄ«tikkamakkhaá¹‡eyeva Ä• pajjitabb
__paá¹-hamÄ• pattikaá¹ƒ_. padabhÄ• jane pana adhippÄ• yamattaá¹ƒ dassetuá¹ƒ ``saha va
Ä• pajjati asamanubhÄ• sanÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. ayaÃ±hettha attho --- saha vatthujj
Ä• pajjati, na tatiyÄ• ya samanubhÄ• sanÄ• ya, ayaá¹ƒ paá¹-hamameva saha vatthujjhÄ• cÄ

paá¹-hamÄ• pattikoti. bhikkhunisaá¹…ghato nissÄ• retÄ«ti nissÄ• raá¹‡Ä«yo; taá¹ƒ __nissÄ
padabhÄ• jane pana adhippÄ• yamattaá¹ƒ dassetuá¹ƒ ``saá¹…ghamhÄ• nissÄ• rÄ«yatÄ«ti
Ä• pannÄ• bhikkhunÄ« saá¹…ghato nissÄ• rÄ«yati, so nissÄ• raá¹‡Ä«yoti evamattho daá¹-
dhammo saá¹…ghamhÄ• kenaci nissÄ• rÄ«yati. tena pana dhammena bhikkhunÄ« nissÄ•
nissÄ• raá¹‡Ä«yo.

__Ä• kaá¸• á¸• hiyamÄ• nÄ• gacchatÄ«_ti aá¸• á¸• akÄ• rakamanussehi sayaá¹ƒ vÄ• Ä• g
ehÄ«ti vuccamÄ• nÄ• vohÄ• rikÄ• naá¹ƒ santikaá¹ƒ gacchati, tato aá¸• á¸• akÄ• rako attan
Ä• rocetu bhikkhuniyÄ• vÄ• , neva paá¹-hamÄ• rocane dukkaá¹-aá¹ƒ, na dutiyÄ• rocane th
vinicchinitvÄ• kate aá¸• á¸• apariyosÄ• nepi anÄ• pattiyeva. sacepi aá¸• á¸• akÄ• rako bhik
``mama ca tava ca kathaá¹ƒ tvameva kathehÄ«â€™â€™ ti; kathentiyÄ• pi kathaá¹ƒ sutvÄ•
anÄ• pattiyeva.

__rakkhaá¹ƒ_ \Be 182/ __yÄ• catÄ«_ti dhammikaá¹ƒ rakkhaá¹ƒ yÄ• cati, anÄ• patti. idÄ• ni
dhammikÄ• hoti, taá¹ƒ dassetuá¹ƒ __anodissa Ä• cikkhatÄ«_ti Ä• ha. tattha atÄ«taá¹ƒ Ä• r
odissaÄ• cikkhanÄ• , atthi anodissaÄ• cikkhanÄ• , anÄ• gataá¹ƒ Ä• rabbhÄ• pi atthi odissa
anodissaÄ• cikkhanÄ• .

kathaá¹ƒ atÄ«taá¹ƒ Ä• rabbha odissaÄ• cikkhanÄ• hoti? bhikkhunupassaye gÄ• madÄ• rak
anÄ• cÄ• raá¹ƒ vÄ• Ä• caranti, rukkhaá¹ƒ vÄ• chindanti, phalÄ• phalaá¹ƒ vÄ• haranti, par
bhikkhunÄ« vohÄ• rike upasaá¹…kamitvÄ• ``amhÄ• kaá¹ƒ upassaye idaá¹ƒ nÄ• ma kataâ€
ti vutte \Ee IV 909/ ``asukena ca asukena cÄ• â€™â€™ ti Ä• cikkhati. evaá¹ƒ atÄ«taá¹ƒ Ä•
hoti, sÄ• na vaá¹-á¹-ati. taÃ±ce sutvÄ• te vohÄ• rikÄ• tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, sabb
gÄ«vÄ• hoti. daá¹‡á¸• aá¹ƒ gaá¹‡hissantÄ«ti adhippÄ• yepi sati gÄ«vÄ• yeva hoti. sace pa
gaá¹‡hathÄ• ti vadati, paÃ±camÄ• sakamatte gahite pÄ• rÄ• jikaá¹ƒ hoti.

``kenÄ• â€™â€™ ti vutte pana ``asukenÄ• ti vattuá¹ƒ amhÄ• kaá¹ƒ na vaá¹-á¹-ati, tumheye
kevalaÃ±hi mayaá¹ƒ rakkhaá¹ƒ yÄ• cÄ• ma, taá¹ƒ no detha, avahaá¹-abhaá¹‡á¸• aÃ±ca Ä•
vattabbaá¹ƒ. evaá¹ƒ anodissa Ä• cikkhanÄ• hoti, sÄ• vaá¹-á¹-ati. evaá¹ƒ vutte sacepi te vo
gavesitvÄ• tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, sabbaá¹ƒ sÄ• pateyyampi gahitaá¹ƒ bhikkhuniyÄ
Ä• patti.

parikkhÄ• raá¹ƒ harante disvÄ• tesaá¹ƒ anatthakÄ• matÄ• ya coro coroti vattumpi na vaá¹-
yaá¹ƒ tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, sabbampi bhikkhuniyÄ• gÄ«vÄ• hoti. attano vacanak
parikkhÄ• ro gahito, taá¹ƒ Ä• harÄ• pehi, mÄ• cassa daá¹‡á¸• aá¹ƒ karohÄ«â€™â€™ ti vat
dÄ• sadÄ• sÄ«vÄ• piÄ• dÄ«naá¹ƒ atthÄ• ya aá¸• á¸• aá¹ƒ karonti, ayaá¹ƒ akappiyaá¸• á¸•

kathaá¹ƒ anÄ• gataá¹ƒ Ä• rabbha odissaÄ• cikkhanÄ• hoti? vuttanayeneva parehi anÄ• cÄ

vohÄ• rike evaá¹ƒ vadati ``amhÄ• kaá¹ƒ upassaye idaÃ±cidaÃ±ca karonti, rakkhaá¹ƒ no \Ne
akaraá¹‡atthÄ• yÄ• â€™â€™ ti. ``kena evaá¹ƒ kataâ€™â€™ nti vutte ca ``asukena asukena
Ä• cikkhati. evaá¹ƒ anÄ• gataá¹ƒ Ä• rabbha odissaÄ• cikkhanÄ• hoti, sÄ• pi na vaá¹-á¹-ati.
purimanayeneva sabbaá¹ƒ bhikkhuniyÄ• gÄ«vÄ• . sesaá¹ƒ purimasadisameva.

sace pana vohÄ• rikÄ• ``bhikkhunupassaye evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ karontÄ• naá¹ƒ in
karomÄ• â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• Ä• á¹‡Ä• ya atiá¹-á¹-hamÄ• ne pariyesitvÄ• da
bhikkhuniyÄ• neva gÄ«vÄ• na Ä• patti.

yo cÄ• yaá¹ƒ bhikkhunÄ«naá¹ƒ vutto, bhikkhÅ«nampi eseva nayo. bhikkhunopi hi odissaÄ•
yaá¹ƒ tathÄ• Ä• cikkhite daá¹‡á¸• aá¹ƒ karonti, sabbaá¹ƒ \Ee IV 910/ gÄ«vÄ• hoti. vuttanay
gaá¹‡hÄ• pentassa pÄ• rÄ• jikaá¹ƒ. yo pana ``daá¹‡á¸• aá¹ƒ karissantÄ«â€™â€™ ti jÄ• nan
pariyesitvÄ• daá¹‡á¸• aá¹ƒ karontiyeva, na doso. vihÄ• rasÄ«mÄ• ya rukkhÄ• dÄ«ni chinda
vÄ• sipharasuÄ• dÄ«ni gahetvÄ• pÄ• sÄ• á¹‡ehi koá¹-á¹-enti, na vaá¹-á¹-ati. sace dhÄ• rÄ•
dÄ• tabbÄ• . upadhÄ• vitvÄ• tesaá¹ƒ parikkhÄ• re gaá¹‡hanti, tampi na kÄ• tabbaá¹ƒ, lahu
theyyacetanÄ• ya uppannÄ• ya mÅ«lacchejjampi gaccheyya. sesaá¹ƒ uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡a
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

sattarasake paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<682> dutiye --- __varabhaá¹‡á¸• a_nti muttÄ• maá¹‡iveá¸·uriyÄ• di mahagghabhaá¹‡á¸• a

<683> __anapaloketvÄ• _ti anÄ• pucchitvÄ• . __gaá¹‡aá¹ƒ vÄ• _ti mallagaá¹‡abhaá¹-iputta
dhammagaá¹‡aá¹ƒ. __seá¹‡i_nti gandhikaseá¹‡idussikaseá¹‡iÄ• dikaá¹ƒ. yattha yattha hi rÄ
gÄ• manigame niyyÄ• tenti ``tumheva ettha anusÄ• sathÄ• â€™â€™ ti, tattha tattha te eva
sandhÄ• ya idaá¹ƒ vuttaá¹ƒ. ettha ca rÄ• jÄ• naá¹ƒ vÄ• gaá¹‡Ä• dike vÄ• Ä• pucchitvÄ• pi
Ä• pucchitabbova. __á¹-hapetvÄ• kappa_nti titthiyesu vÄ• \Be 184/ aÃ±Ã±abhikkhunÄ«su
kappagatikaá¹ƒ á¹-hapetvÄ• ti. sesaá¹ƒ uttÄ• nameva.

corÄ«vuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ --- kenaci karaá¹‡Ä«yena pakkantÄ• su bhikkh
khaá¹‡á¸• asÄ«maá¹ƒ yathÄ• nisinnaá¹-á¹-hÄ• neyeva attano nissitakaparisÄ• ya saddhiá¹ƒ
vÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, khaá¹‡á¸• asÄ«maá¹ƒ vÄ• nadiá¹ƒ vÄ• gantvÄ• vuá¹-á¹-
kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, anÄ• pucchÄ• vuá¹-á¹-hÄ• panavasena kiriyÄ• kiriy
sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedanant

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<692> tatiye \Ee IV 911/ --- __parikkhepaá¹ƒ atikkÄ• mentiyÄ• _ti ettha ekaá¹ƒ pÄ• daá¹ƒ at
thullaccayaá¹ƒ, dutiyena atikkantamatte saá¹…ghÄ• diseso. __aparikkhittassa gÄ• massa u
parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ ekena pÄ• dena atikkamati thullaccayaá¹ƒ, dutiyena atikk
saá¹…ghÄ• diseso. apicettha sakagÄ• mato nikkhamantiyÄ• gÄ• mantarapaccayÄ• anÄ• p
gÄ• mantaraá¹ƒ gacchantiyÄ• padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ, ekena pÄ• dena itaras
upacÄ• re vÄ• atikkantamatte thullaccayaá¹ƒ, dutiyena atikkantamatte saá¹…ghÄ• diseso.
sakagÄ• maá¹ƒ pavisantiyÄ• pi eseva nayo. sace pana khaá¹‡á¸• apÄ• kÄ• rena vÄ• vatich
bhikkhunivihÄ• rabhÅ«miyeva sakkÄ• hoti pavisituá¹ƒ, evaá¹ƒ pavisamÄ• nÄ• ya kappiyab
hoti, tasmÄ• vaá¹-á¹-ati. sacepi hatthipiá¹-á¹-hiÄ• dÄ«hi vÄ• iddhiyÄ• vÄ• pavisati, vaá¹-á
gamanameva hi idhÄ• dhippetaá¹ƒ. teneva ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentiyÄ• â€

dve gÄ• mÄ• bhikkhunivihÄ• rena sambaddhavatikÄ• honti, yasmiá¹ƒ gÄ• me bhikkhunivi
caritvÄ• puna vihÄ• raá¹ƒ pavisitvÄ• sace vihÄ• ramajjhena itarassa gÄ• massa maggo att
tato pana gÄ• mato teneva maggena paccÄ• gantabbaá¹ƒ. sace gÄ• madvÄ• rena nikkham
Ä• pattibhedo veditabbo. sakagÄ• mato kenaci \Be 185/ karaá¹‡Ä«yena bhikkhunÄ«hi sadd
pavisanakÄ• le hatthi vÄ• muccati, ussÄ• raá¹‡Ä• vÄ• hoti, itarÄ• \Ne 174/ bhikkhuniyo s
pavisanti, yÄ• va aÃ±Ã±Ä• bhikkhunÄ« Ä• gacchati, tÄ• va bahigÄ• madvÄ• re á¹-hÄ• tabb
dutiyikÄ• bhikkhunÄ« pakkantÄ• nÄ• ma hoti, pavisituá¹ƒ vaá¹-á¹-ati.

pubbe mahÄ• gÄ• mo hoti, majjhe bhikkhunivihÄ• ro. pacchÄ• taá¹ƒ gÄ• maá¹ƒ cattÄ• ro ja
visuá¹ƒ vatiparikkhepaá¹ƒ katvÄ• vibhajitvÄ• bhuÃ±janti, vihÄ• rato ekaá¹ƒ gÄ• maá¹ƒ gan
aparaá¹ƒ gÄ• maá¹ƒ dvÄ• rena vÄ• vatichiddena \Ee IV 912/ vÄ• pavisituá¹ƒ na vaá¹-á¹-at
paccÄ• gantuá¹ƒ vaá¹-á¹-ati. kasmÄ• ? vihÄ• rassa catugÄ• masÄ• dhÄ• raá¹‡attÄ• .

__antaravÄ• sako temiyatÄ«_ti yattha yathÄ• timaá¹‡á¸• alapaá¹-icchÄ• danaá¹ƒ hoti; evaá
bhikkhuniyÄ• vassakÄ• le titthena vÄ• atitthena vÄ• otaritvÄ• yattha katthaci uttarantiyÄ•
ekadvaá¹…gulamattampi antaravÄ• sako temiyati. sesaá¹ƒ nadÄ«lakkhaá¹‡aá¹ƒ nadÄ«nimi
evarÅ«paá¹ƒ nadiá¹ƒ titthena vÄ• atitthena vÄ• otaritvÄ• uttaraá¹‡akÄ• le paá¹-hamaá¹ƒ p
tÄ«re á¹-hapentiyÄ• thullaccayaá¹ƒ, dutiyapÄ• duddhÄ• re saá¹…ghÄ• diseso. setunÄ• ga
otaritvÄ• uttaraá¹‡akÄ• le setuá¹ƒ Ä• rohitvÄ• uttarantiyÄ• pi anÄ• patti. setunÄ• pana ga
padasÄ• gacchantiyÄ• Ä• pattiyeva. yÄ• nanÄ• vÄ• Ä• kÄ• sagamanÄ• dÄ«supi eseva na
akkamantiyÄ• anÄ• patti. rajanakammatthaá¹ƒ gantvÄ• dÄ• rusaá¹…kaá¸• á¸• hanÄ• dikic
vicaranti, vaá¹-á¹-ati. sace panettha kÄ• ci kalahaá¹ƒ katvÄ• itaraá¹ƒ tÄ«raá¹ƒ gacchati, Ä•

uttaranti, ekÄ• majjhe nadiyÄ• kalahaá¹ƒ katvÄ• nivattitvÄ• orimatÄ«rameva Ä• gacchati,
ayaá¹ƒ pakkantaá¹-á¹-hÄ• ne á¹-hitÄ• hoti, tasmÄ• paratÄ«raá¹ƒ gacchantiyÄ• pi anÄ• pat
pÄ• tuá¹ƒ vÄ• otiá¹‡á¹‡Ä• tameva tÄ«raá¹ƒ paccuttarati, anÄ• patti.

__saha aruá¹‡uggamanÄ• _ti ettha sace sajjhÄ• yaá¹ƒ vÄ• padhÄ• naá¹ƒ vÄ• aÃ±Ã±aá¹ƒ
purearuá¹‡eyeva dutiyikÄ• ya santikaá¹ƒ gamissÄ• mÄ«ti Ä• bhogaá¹ƒ karoti, ajÄ• nantiyÄ•
uggacchati, anÄ• patti. atha pana ``yÄ• va aruá¹‡uggamanÄ• idheva bhavissÄ• mÄ«â€™â
vihÄ• rassa ekadese acchati, dutiyikÄ• ya hatthapÄ• saá¹ƒ na \Be 186/ otarati, aruá¹‡uggar
hatthapÄ• soyeva hi idha pamÄ• á¹‡aá¹ƒ, hatthapÄ• sÄ• tikkame ekagabbhopi na rakkhati.

__agÄ• make_ \Ne 175/ __araÃ±Ã±e_ti ettha ``nikkhamitvÄ• bahi indakhÄ«lÄ• sabbameta
evaá¹ƒ vuttalakkhaá¹‡ameva araÃ±Ã±aá¹ƒ. taá¹ƒ panetaá¹ƒ kevalaá¹ƒ gÄ• mÄ• bhÄ• vena
vuttaá¹ƒ, na viÃ±jhÄ• á¹-avisadisatÄ• ya. tÄ• dise \Ee IV 913/ araÃ±Ã±e okkante dassanÅ«p
savanÅ«pacÄ• ro atthi, Ä• patti. teneva vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``sace bhikkhunÄ«s
mahÄ• bodhiaá¹…gaá¹‡aá¹ƒ pavisantÄ«su ekÄ• bahi tiá¹-á¹-hati, tassÄ• pi Ä• patti. lohapÄ
pariveá¹‡aá¹ƒ pavisantÄ«supi eseva nayo. mahÄ• cetiyaá¹ƒ vandamÄ• nÄ• su ekÄ• uttara
gacchati, tassÄ• pi Ä• patti. thÅ«pÄ• rÄ• maá¹ƒ pavisantÄ«su ekÄ• bahi tiá¹-á¹-hati, tassÄ•
ettha ca dassanÅ«pacÄ• ro nÄ• ma yattha á¹-hitaá¹ƒ dutiyikÄ• passati. sace pana sÄ• á¹‡i
dassanÅ«pacÄ• raá¹ƒ vijahati nÄ• ma. savanÅ«pacÄ• ro nÄ• ma yattha á¹-hitÄ• maggamÅ
dhammasavanÄ• rocanasaddena viya ca ``ayyeâ€™â€™ ti saddÄ• yantiyÄ• saddaá¹ƒ suá
dassanÅ«pacÄ• ro nÄ• ma hoti. so evarÅ«pe savanÅ«pacÄ• re vijahite na rakkhati, vijahitar
saá¹…ghÄ• disesassa.

ekÄ• maggaá¹ƒ gacchantÄ« ohÄ«yati. saussÄ• hÄ• ce hutvÄ• idÄ• ni pÄ• puá¹‡issÄ• mÄ
purimÄ• yo aÃ±Ã±ena maggena gacchanti, pakkantÄ• nÄ• ma honti, anÄ• pattiyeva. dvinn
anubandhituá¹ƒ asakkontÄ« ``gacchatu ayaâ€™â€™ nti ohÄ«yati, itarÄ• pi ``ohÄ«yatu ayaâ
dvinnampi Ä• patti. sace pana gacchantÄ«su purimÄ• pi aÃ±Ã±aá¹ƒ maggaá¹ƒ gaá¹‡hÄ• ti,
ekissÄ• pakkantaá¹-á¹-hÄ• ne tiá¹-á¹-hati, dvinnampi anÄ• patti.

<693> __pakkhasaá¹…kantÄ• vÄ• _ti titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sesaá¹ƒ uttÄ• name
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

694-8__._ catutthe \Be 187/ --- __pÄ• dapÄ«á¹-haá¹ƒ_ nÄ• ma dhotapÄ• daá¹-á¹-hapanaka

nÄ• ma adhotapÄ• daá¹-á¹-hapanakaá¹ƒ \Ne 176/. __anaÃ±Ã±Ä• ya gaá¹‡assa chanda_nti
chandaá¹ƒ ajÄ• nitvÄ• . __vatte vattanti_nti tecattÄ• lÄ«sappabhede netthÄ• ravatte vattam
uttÄ• nameva.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, kiriyÄ• kiriya
sacittakaá¹ƒ \Ee IV 914/, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ,

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<701> paÃ±came --- __ekato avassute_ti ettha ``bhikkhuniyÄ• avassutabhÄ• vo daá¹-á¹-ha
mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ panetaá¹ƒ na vuttaá¹ƒ, taá¹ƒ p
uttÄ• nameva.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittaka
kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

705-6__._ chaá¹-á¹-he --- __yato tva_nti yasmÄ• tvaá¹ƒ. __uyyojeti Ä• patti dukkaá¹-assÄ•
saá¹…ghÄ• disesapariyosÄ• nÄ• Ä• pattiyo kassÄ• hontÄ«ti? uyyojikÄ• ya. vuttaÃ±cetaá¹

``na deti na paá¹-iggaá¹‡hÄ• ti, paá¹-iggaho tena na vijjati.

Ä• pajjati garukaá¹ƒ na lahukaá¹ƒ, taÃ±ca paribhogapaccayÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi \Be 188/ gÄ• thÄ• imaá¹ƒ uyyojikaá¹ƒ sandhÄ• ya vuttÄ• . itarissÄ• pana Ä• pattib
vibhattoti. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ \Ne 177/ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajja
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<709> sattame --- __yÄ• vatatiyaka_padattho mahÄ• vibhaá¹…ge vuttanayeneva veditabbo

samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ,
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<715> aá¹-á¹-hame --- __kismiÃ±cideva adhikaraá¹‡e_ti catunnaá¹ƒ aÃ±Ã±atarasmiá¹ƒ. pa
adhikaraá¹‡avibhÄ• gaá¹ƒ dassetuá¹ƒ \Ee IV 915/ ``adhikaraá¹‡aá¹ƒ nÄ• ma cattÄ• ri adhik
vuttaá¹ƒ. sesaá¹ƒ uttÄ• nameva saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<723> navame --- __saá¹ƒsaá¹-á¹-hÄ• _ti missÄ«bhÅ«tÄ• . __ananulomikenÄ• _ti pabbajitÄ
kÄ• yikavÄ• casikena. __saá¹ƒsaá¹-á¹-hÄ• _ti gihÄ«naá¹ƒ koá¹-á¹-anapacanagandhapisana
kÄ• yikena sÄ• sanapaá¹-isÄ• sanÄ• haraá¹‡asaÃ±carittÄ• dinÄ• vÄ• casikena ca saá¹ƒsa
etÄ• santi __pÄ• pasaddÄ• _ \Be 189/. pÄ• po Ä• jÄ«vasaá¹…khÄ• to siloko etÄ• santi __p
uttÄ• nameva saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<727> dasame \Ne 178/ --- __evÄ• cÄ• rÄ• _ti evaá¹ƒÄ• cÄ• rÄ• . yÄ• diso tumhÄ• kaá¹ƒ Ä
attho. esa nayo sabbattha. __uÃ±Ã±Ä• yÄ• _ti avaÃ±Ã±Ä• ya nÄ«caá¹ƒ katvÄ• jÄ• nanÄ•
imÄ• karissantÄ«ti evaá¹ƒ paribhavitvÄ• jÄ• nanena. __akkhantiyÄ• _ti asahanatÄ• ya; ko
__vebhassiyÄ• _ti balavabhassabhÄ• vena; attano balappakÄ• sanena samutrÄ• sanenÄ•
tumhÄ• kaá¹ƒ dubbalabhÄ• vena. sabbattha uÃ±Ã±Ä• ya ca paribhavena cÄ• ti evaá¹ƒ sam
__viviccathÄ• _ti vinÄ• hotha. sesaá¹ƒ uttÄ• nameva saddhiá¹ƒ samuá¹-á¹-hÄ• nÄ• dÄ«hÄ

dasamasikkhÄ• padaá¹ƒ.

__uddiá¹-á¹-hÄ• kho ayyÄ• yo sattarasa saá¹…ghÄ• disesÄ• _ti ettha channaá¹ƒ paá¹-ham
saÃ±carittaá¹ƒ, dve duá¹-á¹-hadosÄ• ti imÄ• ni tÄ«á¹‡i sikkhÄ• padÄ• ni mahÄ• vibhaá¹…ga
paá¹-hamÄ• pattikÄ• , _ catunnaá¹ƒ yÄ• vatatiyakÄ• naá¹ƒ anantarÄ• mahÄ• vibhaá¹…gat
pakkhipitvÄ• __aá¹-á¹-ha yÄ• vatatiyakÄ• _ veditabbÄ• . evaá¹ƒ sabbepi pÄ• timokkhuddes
uddiá¹-á¹-hÄ• kho ayyÄ• yo sattarasa saá¹…ghÄ• disesÄ• dhammÄ• ti evamettha attho da
uttÄ• nameva aÃ±Ã±atra pakkhamÄ• nattÄ• . taá¹ƒ pana khandhake vitthÄ• rena vaá¹‡á¹‡a

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya bhikkhunÄ«vibhaá¹…ge

sattarasakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. nissaggiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

paá¹-hamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

tiá¹ƒsa \Be 190/ \Ne 179/ nissaggiyÄ• dhammÄ• , bhikkhunÄ«naá¹ƒ pakÄ• sitÄ• .

ye tesaá¹ƒ dÄ• ni bhavati, ayaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• kkamo ||

<733> __Ä• mattikÄ• paá¹‡a_nti amattÄ• ni vuccanti bhÄ• janÄ• ni; tÄ• ni ye vikkiá¹‡anti, te
tesaá¹ƒ Ä• paá¹‡o __Ä• mattikÄ• paá¹‡o; _ taá¹ƒ vÄ• pasÄ• ressantÄ«ti attho.

<734> __pattasannicayaá¹ƒ kareyyÄ• _ti pattasannidhiá¹ƒ kareyya; ekÄ• haá¹ƒ anadhiá¹-á¹
avikappetvÄ• vÄ• pattaá¹ƒ á¹-hapeyyÄ• ti attho. sesaá¹ƒ mahÄ• vibhaá¹…ge vuttanayenev
viseso --- tattha dasÄ• haá¹ƒ parihÄ• ro, idha ekÄ• hampi natthi. sesaá¹ƒ tÄ• disameva.

idampi kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

dutiyanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<738> dutiye --- __duccoá¸·Ä• _ti virÅ«pacoá¸·Ä• ; jiá¹‡á¹‡acoá¸·Ä• ti attho. __apayyÄ• hÄ«

<740> __Ä• dissa_ \Ne 180/ __dinna_nti sampattÄ• bhÄ• jentÅ«ti vatvÄ• pi idaá¹ƒ gaá¹‡as
dammÄ«ti vatvÄ• vÄ• dÄ• tukamyatÄ• ya pÄ• damÅ«le á¹-hapetvÄ• vÄ• dinnampi Ä• dis
sabbampi akÄ• lacÄ«varaá¹ƒ. __ayyÄ• ya dammÄ«_ti evaá¹ƒ paá¹-iladdhaá¹ƒ pana yathÄ•
sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

dutiyasikkhÄ• padaá¹ƒ.

tatiyanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

743-5__._ tatiye \Ee IV 917/ \Be 191/ --- __handÄ• _ti gaá¹‡ha. __sayaá¹ƒ acchindatÄ«_ti e
acchindantiyÄ• ekaá¹ƒ nissaggiyaá¹ƒ, bahÅ«su bahÅ«ni. sace saá¹ƒharitvÄ• á¹-hapitÄ• ni
vatthugaá¹‡anÄ• ya Ä• pattiyo. bandhitvÄ• á¹-hapitesu pana ekÄ• va Ä• patti. sesaá¹ƒ uttÄ

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

tatiyasikkhÄ• padaá¹ƒ.

catutthanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<748> catutthe --- __kayenÄ• _ti mÅ«lena. __na me Ä• vuso sappinÄ• attho; telena me att
Ä• haá¹-asappiá¹ƒ datvÄ• telampi Ä• harissatÄ«ti maÃ±Ã±amÄ• nÄ• Ä• ha. __viÃ±Ã±Ä• p
nÄ• ma Ä• harÄ• ti yÄ• citvÄ• vÄ• .

<752> __taÃ±Ã±eva viÃ±Ã±Ä• petÄ«_ti yaá¹ƒ paá¹-hamaá¹ƒ viÃ±Ã±attaá¹ƒ taá¹ƒ thokaá¹ƒ
taÃ±Ã±eva viÃ±Ã±Ä• petÄ«ti attho. __aÃ±Ã±aÃ±ca viÃ±Ã±Ä• petÄ«_ti sace paá¹-hamaá¹ƒ
pacitabbanti ca vejjena vuttattÄ• telena attho hoti, tato telenÄ• pi me atthoti evaá¹ƒ aÃ±Ã±a
__Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• _ti sace kahÄ• paá¹‡assa sappi Ä• bhataá¹ƒ hoti, iminÄ• \Ne
telaá¹ƒ labbhati, tenÄ• pi ca idaá¹ƒ kiccaá¹ƒ nipphajjati, tasmÄ• telaá¹ƒ Ä• harÄ• ti evaá¹ƒ
dassetvÄ• viÃ±Ã±Ä• petÄ«ti. sesaá¹ƒ uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attiv
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

catutthasikkhÄ• padaá¹ƒ.

paÃ±camanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<753> paÃ±came \Be 192/ --- __na me sikkhamÄ• ne_ti idaá¹ƒ kira sÄ• kuladhÄ«tÄ• ``aya
idaá¹ƒ telaá¹ƒ á¹-hapetvÄ• sappimpi me attano kulagharÄ• Ä• harissatÄ«â€™â€™ ti maÃ±
__cetÄ• petvÄ• _ti jÄ• nÄ• petvÄ• icceva attho. sesaá¹ƒ sabbattha catutthasadisamevÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ.

chaá¹-á¹-hanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<758> chaá¹-á¹-he \Ee IV 918/ --- __chandaka_nti ``idaá¹ƒ nÄ• ma dhammakiccaá¹ƒ kariss
taá¹ƒ dethÄ• â€™â€™ ti evaá¹ƒ paresaá¹ƒ chandaÃ±ca ruciÃ±ca uppÄ• detvÄ• gahitapari
adhivacanaá¹ƒ. __aÃ±Ã±adatthikenÄ• _ti aÃ±Ã±assatthÄ• ya dinnena. __aÃ±Ã±uddisikenÄ
dinnena. __saá¹…ghikenÄ• _ti saá¹…ghassa pariccattena.

<762> __sesakaá¹ƒ upanetÄ«_ti yadatthÄ• ya dinno, taá¹ƒ cetÄ• petvÄ• avasesaá¹ƒ aÃ±Ã
__sÄ• mike apaloketvÄ• _ti ``tumhehi cÄ«varatthÄ• ya dinno, amhÄ• kaÃ±ca cÄ«varaá¹ƒ a
atthoâ€™â€™ ti evaá¹ƒ Ä• pucchitvÄ• upaneti. __Ä• padÄ• sÅ«_ti tathÄ• rÅ«pesu upadda
chaá¸• á¸• etvÄ• pakkamanti, evarÅ«pÄ• su Ä• padÄ• su yaá¹ƒ vÄ• taá¹ƒ vÄ• cetÄ• petu
uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ \Ne 182/ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

sattamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<764> sattame --- __saÃ±Ã±Ä• cikenÄ• _ti sayaá¹ƒ yÄ• citakena. etadevettha nÄ• nÄ• kara
chaá¹-á¹-hasadisamevÄ• ti.

sattamasikkhÄ• padaá¹ƒ.

aá¹-á¹-hamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<769> aá¹-á¹-hame \Be 193/ --- __mahÄ• janikenÄ• _ti gaá¹‡assa pariccattena. etadevettha

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

navamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<774> navamasikkhÄ• pade --- __saÃ±Ã±Ä• cikenÄ• _ti idaá¹ƒ padaá¹ƒ ito adhikataraá¹ƒ.

navamasikkhÄ• padaá¹ƒ.

dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<778> dasame --- __pariveá¹‡aá¹ƒ undriyatÄ«_ti pariveá¹‡aá¹ƒ vinassati; paripatatÄ«ti atth
__puggalikena saÃ±Ã±Ä• cikenÄ• _ti idaÃ±ca ettakameva nÄ• nÄ• karaá¹‡aá¹ƒ. sesaá¹ƒ p

dasamasikkhÄ• padaá¹ƒ.

ekÄ• dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<784> ekÄ• dasame \Ee IV 919/ \Ne 183/ --- __garupÄ• vuraá¹‡a_nti sÄ«takÄ• le pÄ• vura
__catukkaá¹ƒsaparama_nti ettha kaá¹ƒso nÄ• ma catukkahÄ• paá¹‡iko hoti; tasmÄ• padab
``soá¸·asakahÄ• paá¹‡agghanakaâ€™â€™ nti vuttaá¹ƒ.

ekÄ• dasamasikkhÄ• padaá¹ƒ.

dvÄ• dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<789> dvÄ• dasame --- __lahupÄ• vuraá¹‡a_nti uá¹‡hakÄ• le pÄ• vuraá¹‡aá¹ƒ. sesaá¹ƒ sik

chasamuá¹-á¹-hÄ• naá¹ƒ \Be 194/ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dvÄ• dasamasikkhÄ• padaá¹ƒ.

__uddiá¹-á¹-hÄ• kho ayyÄ• yo tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• _ti ettha mahÄ•
dhovanaÃ±ca paá¹-iggahaá¹‡aÃ±cÄ• ti dve sikkhÄ• padÄ• ni apanetvÄ• akÄ• lacÄ«varaá¹
adhiá¹-á¹-hahitvÄ• bhÄ• jitasikkhÄ• padena ca parivattetvÄ• acchinnacÄ«varena ca paá¹-h
eá¸·akalomavaggassa Ä• dito satta sikkhÄ• padÄ• ni apanetvÄ• satta aÃ±Ã±adatthikÄ• ni

pÅ«retabbo. tatiyavaggato paá¹-hamapattaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ Ä• raÃ±Ã±akasikkhÄ• p
apanetvÄ• pattasannicayagarupÄ• vuraá¹‡alahupÄ• vuraá¹‡asikkhÄ• padehi tatiyavaggo p
bhikkhunÄ«naá¹ƒ dvÄ• dasa sikkhÄ• padÄ• ni ekatopaÃ±Ã±attÄ• ni, aá¹-á¹-hÄ• rasa ubhato
sabbepi pÄ• timokkhuddesamaggena ``uddiá¹-á¹-hÄ• kho ayyÄ• yo tiá¹ƒsa nissaggiyÄ• pÄ
evamettha attho daá¹-á¹-habbo. sesaá¹ƒ vuttanayamevÄ• ti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya bhikkhunÄ«vibhaá¹…ge

tiá¹ƒsakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

1. lasuá¹‡avaggo

1. paá¹-hamalasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

tiá¹ƒsakÄ• nantaraá¹ƒ \Be 195/ \Ne 184/ dhammÄ• , chasaá¹-á¹-hisatasaá¹…gahÄ• .

saá¹…gÄ«tÄ• ye ayaá¹ƒ dÄ• ni, hoti tesampi vaá¹‡á¹‡anÄ• ||

<793> tattha lasuá¹‡avaggassa tÄ• va paá¹-hamasikkhÄ• pade --- __dve tayo bhaá¹‡á¸• ike
poá¹-á¹-alike; sampuá¹‡á¹‡amiÃ±jÄ• nametaá¹ƒ \Ee IV 920/ adhivacanaá¹ƒ. __na mattaá¹ƒ
ajÄ• nitvÄ• khettapÄ• lassa vÄ• rentassa bahuá¹ƒ lasuá¹‡aá¹ƒ harÄ• pesi.

__aÃ±Ã±ataraá¹ƒ haá¹ƒsayoni_nti suvaá¹‡á¹‡ahaá¹ƒsayoniá¹ƒ. __so tÄ• saá¹ƒ ekeka_nti s
ahosi, atha pubbasinehena Ä• gantvÄ• tÄ• saá¹ƒ ekekaá¹ƒ pattaá¹ƒ deti, taá¹ƒ tÄ• panatÄ•
suvaá¹‡á¹‡ameva hoti.

<795> __mÄ• gadhaka_nti magadhesu jÄ• taá¹ƒ. magadharaá¹-á¹-he jÄ• talasuá¹‡ameva h
adhippetaá¹ƒ, tampi bhaá¹‡á¸• ikalasuá¹‡ameva, na ekadvitimiÃ±jakaá¹ƒ. kurundiyaá¹ƒ pan
``mÄ• gadhakaá¹ƒ nÄ• ma bhaá¹‡á¸• ikalasuá¹‡aâ€™â€™ nti vuttaá¹ƒ. __ajjhohÄ• re ajjho
bhaá¹‡á¸• ike ekatoyeva saá¹…khÄ• ditvÄ• ajjhoharati, ekaá¹ƒ pÄ• cittiyaá¹ƒ. bhinditvÄ• e
khÄ• dantiyÄ• pana payogagaá¹‡anÄ• ya pÄ• cittiyÄ• nÄ«ti.

<797> __palaá¹‡á¸• ukÄ• _dÄ«naá¹ƒ \Ne 185/ vaá¹‡á¹‡ena vÄ• miÃ±jÄ• ya vÄ• nÄ• natta
vaá¹‡á¹‡ena tÄ• va palaá¹‡á¸• uko paá¹‡á¸• uvaá¹‡á¹‡o hoti. bhaÃ±janako lohitavaá¹‡á¹‡o

haritapaá¹‡á¹‡avaá¹‡á¹‡o. miÃ±jÄ• ya pana palaá¹‡á¸• ukassa ekÄ• miÃ±jÄ• hoti, bhaÃ±j
tisso. cÄ• palasuá¹‡o amiÃ±jako, aá¹…kuramattameva hi tassa hoti. mahÄ• paccariyÄ• dÄ«
tÄ«á¹‡i miÃ±jÄ• ni, bhaÃ±janakassa dve, haritakassa ekaâ€™â€™ nti vuttaá¹ƒ \Be 196/. et
sabhÄ• veneva vaá¹-á¹-anti. sÅ«pasampÄ• kÄ• dÄ«su pana mÄ• gadhakampi vaá¹-á¹-ati. t
muggasÅ«pÄ• dÄ«su vÄ• macchamaá¹ƒsavikatiyÄ• vÄ• telÄ• dÄ«su vÄ• badarasÄ• á¸·a
uttaribhaá¹…gesu vÄ• yattha katthaci antamaso yÄ• gubhattepi pakkhipituá¹ƒ vaá¹-á¹-ati. s

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

lasuá¹‡asikkhÄ• padaá¹ƒ paá¹-hamaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<799> dutiye --- __sambÄ• dhe_ti paá¹-icchannokÄ• se. tassa vibhÄ• gadassanatthaá¹ƒ pa
muttakaraá¹‡aâ€™â€™ nti vuttaá¹ƒ. __ekampi_ \Ee IV 921/ __loma_nti kattariyÄ• vÄ• saá
vÄ• yena kenaci ekapayogena vÄ• nÄ• nÄ• payogena vÄ• ekaá¹ƒ vÄ• bahÅ«ni vÄ• saá
pÄ• cittiyÄ• ni, na lomagaá¹‡anÄ• ya.

<801> __Ä• bÄ• dhapaccayÄ• _ti kaá¹‡á¸• ukacchuÄ• diÄ• bÄ• dhapaccayÄ• saá¹ƒharÄ•
uttÄ• nameva. catusamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato kÄ• yavÄ• cato kÄ• yacittato kÄ• yavÄ
samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

803-4__._ tatiye \Ne 186/ --- __talaghÄ• take_ti muttakaraá¹‡atalaghÄ• tane. __antamaso u
ettha pattaá¹ƒ tÄ• va mahantaá¹ƒ, kesarenÄ• pi pahÄ• raá¹ƒ dentiyÄ• Ä• pattiyeva.

<805> __Ä• bÄ• dhapaccayÄ• _ti \Be 197/ gaá¹‡á¸• aá¹ƒ vÄ• vaá¹‡aá¹ƒ vÄ• pahariuá¹ƒ v
uttÄ• nameva. paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkh
lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<806> catutthe --- __purÄ• á¹‡arÄ• jorodhÄ• _ti purÄ• á¹‡e gihibhÄ• ve raÃ±Ã±o orodhÄ• .
cirena cirena gacchati. __dhÄ• rethÄ• _ti sakkotha. __kassidaá¹ƒ kamma_nti vutte anÄ• roc
Ä• saá¹…kaá¹ƒ karissantÄ«ti maÃ±Ã±amÄ• nÄ• evamÄ• ha --- ``mayhidaá¹ƒ kammaâ€™â

<807> __jatumaá¹-á¹-hake_ti jatunÄ• kate maá¹-á¹-hadaá¹‡á¸• ake. vatthuvasenevetaá¹ƒ v
daá¹‡á¸• akaá¹ƒ pavesentiyÄ• Ä• pattiyeva. tenÄ• ha --- ``antamaso uppalapattampi muttal
pavesetÄ«â€™â€™ ti. etampi ca atimahantaá¹ƒ, kesaramattampi pana pavesentiyÄ• Ä• pa
uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«ni talaghÄ• take vuttasadisÄ• nevÄ• ti.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<810> paÃ±came \Ee IV 922/ --- __atigambhÄ«raá¹ƒ udakasuddhikaá¹ƒ Ä• diyantÄ«_ti atia
dhovanaá¹ƒ kurumÄ• nÄ• .

<812> __kesaggamattampi atikkÄ• metÄ«_ti vitthÄ• rato tatiyaá¹ƒ vÄ• catutthaá¹ƒ vÄ• aá¹
dvinnaá¹ƒ pabbÄ• naá¹ƒ upari kesaggamattampi pavesentiyÄ• pÄ• cittiyanti attho. vuttaÃ±h
\Ne 187/ --- ``ekissÄ• aá¹…guliyÄ• tÄ«á¹‡i pabbÄ• ni Ä• dÄ• tuá¹ƒ na labhati, tiá¹‡á¹‡aá¹ƒ
ekekampi pabbaá¹ƒ Ä• dÄ• tuá¹ƒ na \Be 198/ labhatÄ«â€™â€™ ti. sesaá¹ƒ uttÄ• nameva. s
talaghÄ• take vuttasadisÄ• nevÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<815> chaá¹-á¹-he --- __bhattavissagga_nti bhattakiccaá¹ƒ. __pÄ• nÄ«yena ca vidhÅ«pane
upatiá¹-á¹-hitvÄ• _ti ekena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ ekena bÄ«janiá¹ƒ gahetvÄ• bÄ
á¹-hatvÄ• ti attho. __accÄ• vadatÄ«_ti pubbepi tumhe evaá¹ƒ bhuÃ±jatha, ahaá¹ƒ evaá¹ƒ up
karomÄ«â€™â€™ ti pabbajitacÄ• rittaá¹ƒ atikkamitvÄ• gehassitakathaá¹ƒ kathetÄ«ti attho.

<817> __yaá¹ƒkiÃ±ci pÄ• nÄ«ya_nti suddhaudakaá¹ƒ vÄ• hotu, takkadadhimatthurasakhÄ«
aÃ±Ã±ataraá¹ƒ. __yÄ• kÄ• ci bÄ«janÄ«_ti antamaso cÄ«varakaá¹‡á¹‡opi. __hatthapÄ• se
pÄ• cittiyassÄ• _ti idha á¹-hÄ• napaccayÄ• va pÄ• cittiyaá¹ƒ vuttaá¹ƒ. pahÄ• rapaccayÄ• p
paÃ±Ã±attaá¹ƒ.

<819> __deti dÄ• petÄ«_ti pÄ• nÄ«yaá¹ƒ vÄ• sÅ«pÄ• diá¹ƒ vÄ• imaá¹ƒ pivatha, iminÄ• bl
tÄ• lavaá¹‡á¹-aá¹ƒ iminÄ• bÄ«jantÄ• bhuÃ±jathÄ• ti deti; aÃ±Ã±ena vÄ• ubhayampi dÄ• p
__anupasampannaá¹ƒ Ä• á¹‡Ä• petÄ«_ti upatiá¹-á¹-hanatthaá¹ƒ sÄ• maá¹‡eriá¹ƒ Ä• á¹‡Ä•
uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<822> sattame \Ee IV 923/ --- __bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti Ä• patti dukkaá¹-ass
payogadukkaá¹-aá¹ƒ nÄ• ma, tasmÄ• na kevalaá¹ƒ paá¹-iggahaá¹‡eyeva \Be 199/ hoti, paá
araÃ±Ã±ato Ä• haraá¹‡epi \Ne 188/ sukkhÄ• panepi vaddalidivase bhajjanatthÄ• ya uddhar
dabbisajjanepi dÄ• rÅ«ni Ä• dÄ• ya aggikaraá¹‡epi kapallamhi dhaÃ±Ã±apakkhipanepi dabl
koá¹-á¹-anatthaá¹ƒ udukkhalamusalÄ• disajjanesupi koá¹-á¹-anapapphoá¹-anadhovanÄ• dÄ
á¹-hapetvÄ• ajjhoharaá¹‡atthaá¹ƒ dantehi saá¹…khÄ• dati, tÄ• va sabbapayogesu dukkaá¹
pana ajjhoharaá¹‡agaá¹‡anÄ• ya pÄ• cittiyÄ• ni. ettha ca viÃ±Ã±atti ceva bhojanaÃ±ca pam
viÃ±Ã±Ä• petvÄ• aÃ±Ã±Ä• ya bhajjanakoá¹-á¹-anapacanÄ• ni kÄ• rÄ• petvÄ• bhuÃ±jantiy
viÃ±Ã±Ä• petvÄ• sayaá¹ƒ bhajjanÄ• dÄ«ni katvÄ• bhuÃ±jantiyÄ• pi Ä• patti. mahÄ• pacca
``idaá¹ƒ Ä• makadhaÃ±Ã±aá¹ƒ nÄ• ma mÄ• tarampi viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ•
laddhaá¹ƒ sayaá¹ƒ bhajjanÄ• dÄ«ni katvÄ• vÄ• kÄ• rÄ• petvÄ• vÄ• bhuÃ±jantiyÄ• dukka
viÃ±Ã±attiyÄ• laddhaá¹ƒ sayaá¹ƒ vÄ• bhajjanÄ• dÄ«ni katvÄ• tÄ• ya vÄ• kÄ• rÄ• petvÄ•
bhuÃ±jantiyÄ• pi dukkaá¹-amevÄ• â€™â€™ ti. punapi vuttaá¹ƒ ``aÃ±Ã±Ä• ya viÃ±Ã±attiyÄ•
bhajjanÄ• dÄ«ni katvÄ• bhuÃ±jantiyÄ• pÄ• cittiyameva. bhajjanÄ• dÄ«ni kÄ• rÄ• petvÄ• b
dukkaá¹-aâ€™â€™ nti. taá¹ƒ pubbÄ• paraviruddhaá¹ƒ hoti, na hi bhajjanÄ• dÄ«naá¹ƒ karaá
viseso atthi. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana ``aÃ±Ã±Ä• ya viÃ±Ã±attaá¹ƒ bhuÃ±jantiyÄ
avisesena vuttaá¹ƒ.

<823> __Ä• bÄ• dhapaccayÄ• _ti sedakammÄ• dÄ«naá¹ƒ atthÄ• ya dhaÃ±Ã±aviÃ±Ã±attiyÄ
labbhamÄ• naá¹ƒ pana navakammatthÄ• ya sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ma
__aparaá¹‡á¹‡aá¹ƒ viÃ±Ã±Ä• petÄ«_ti á¹-hapetvÄ• satta dhaÃ±Ã±Ä• ni muggamÄ• sÄ• dia
vÄ• aÃ±Ã±aá¹ƒ yaá¹ƒkiÃ±ci Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne \Ee IV 924/ viÃ±Ã±Ä• pentiyÄ
Ä• makadhaÃ±Ã±aá¹ƒ pana Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne na vaá¹-á¹-ati. sesaá¹ƒ uttÄ• n

catusamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato kÄ• yavÄ• cato kÄ• yacittato kÄ• yavÄ• cÄ• cittato ca
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm

tivedananti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<824> aá¹-á¹-hame \Be 200/ --- nibbiá¹-á¹-ho rÄ• jabhaá¹-o raÃ±Ã±o bhati keá¹‡i etenÄ• ti
__nibbiá¹-á¹-harÄ• jabhaá¹-o, _ ekaá¹ƒ \Ne 189/ á¹-hÄ• nantaraá¹ƒ keá¹‡iyÄ• gahetvÄ• tat
__taÃ±Ã±eva bhaá¹-apathaá¹ƒ yÄ• cissÄ• mÄ«_ti raÃ±Ã±o keá¹‡iá¹ƒ datvÄ• puna taá¹ƒye
yÄ• cissÄ• mÄ«ti cintento. __paribhÄ• sÄ«_ti tÄ• bhikkhuniyo ``mÄ• puna evaá¹ƒ karitthÄ•

<826> __sayaá¹ƒ chaá¸• á¸• etÄ«_ti cattÄ• ripi vatthÅ«ni ekapayogena chaá¸• á¸• entiyÄ•
pÄ• á¹-ekkaá¹ƒ chaá¸• á¸• entiyÄ• vatthugaá¹‡anÄ• ya Ä• pattiyo. Ä• á¹‡attiyampi eseva n
dantakaá¹-á¹-hachaá¸• á¸• anepi bhikkhuniyÄ• pÄ• cittiyameva. bhikkhussa sabbattha dukk
uttÄ• nameva.

chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

830-2__._ navame --- __yaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ ropima_nti khettaá
nÄ• á¸·ikerÄ• diÄ• rÄ• mo vÄ• , yattha katthaci ropimaharitaá¹-á¹-hÄ• ne etÄ• ni vatthÅ«ni c
purimanayeneva Ä• pattibhedo veditabbo. khette vÄ• Ä• rÄ• me vÄ• nisÄ«ditvÄ• bhuÃ±ja
khÄ• dantÄ«; gacchamÄ• nÄ• ucchiá¹-á¹-hodakacalakÄ• dÄ«ni haritaá¹-á¹-hÄ• ne chaá¸• á
pivitvÄ• matthakacchinnanÄ• á¸·ikerampi chaá¸• á¸• eti, pÄ• cittiyameva. bhikkhuno dukkaa
pana nikkhittabÄ«je yÄ• va aá¹…kuraá¹ƒ na uá¹-á¹-hahati, tÄ• va sabbesaá¹ƒ dukkaá¹-aá¹ƒ
anikkhittabÄ«jesu khettakoá¹‡Ä• dÄ«su vÄ• asaÃ±jÄ• taropimesu khettamariyÄ• dÄ• dÄ«s
vaá¹-á¹-ati. manussÄ• naá¹ƒ kacavarachaá¸• á¸• anaá¹-á¹-hÄ• nepi vaá¹-á¹-ati. __chaá¸• á¸
sassaá¹ƒ uddharitvÄ• gatesu chaá¸• á¸• itakhettaá¹ƒ nÄ• ma hoti, tattha vaá¹-á¹-ati. yattha
pubbaá¹‡á¹‡Ä• di puna uá¹-á¹-hahissatÄ«ti rakkhanti, tattha yathÄ• vatthukameva. sesaá¹ƒ
chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ ... pe ... tivedananti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<835> dasame \Be 201/ \Ne 190/ --- __yaá¹ƒkiÃ±ci nacca_nti naá¹-Ä• dayo vÄ• naccantu s
morasuvamakkaá¹-Ä• dayopi, sabbampetaá¹ƒ naccameva. __yaá¹ƒkiÃ±ci gÄ«ta_nti yaá¹ƒki
gÄ«taá¹ƒ hotu, ariyÄ• naá¹ƒ parinibbÄ• nakÄ• le ratanattayaguá¹‡Å«pasaá¹ƒhitaá¹ƒ sÄ• dh
asaá¹ƒyatabhikkhÅ«naá¹ƒ dhammabhÄ• á¹‡akagÄ«taá¹ƒ vÄ• , sabbampetaá¹ƒ gÄ«tameva
tantibaddhÄ• divÄ• danÄ«yabhaá¹‡á¸• avÄ• ditaá¹ƒ vÄ• hotu, kuá¹-abherivÄ• ditaá¹ƒ vÄ• ,
udakabherivÄ• ditampi, sabbampetaá¹ƒ vÄ• ditameva.

<836> __dassanÄ• ya gacchati Ä• patti dukkaá¹-assÄ• _ti padavÄ• ragaá¹‡anÄ• ya Ä• patt
á¹-hitÄ• passati vÄ• suá¹‡Ä• ti vÄ• _ti ekapayogena olokentÄ« passati, tesaá¹ƒyeva gÄ«ta
ekameva pÄ• cittiyaá¹ƒ. sace pana ekaá¹ƒ disaá¹ƒ oloketvÄ• naccaá¹ƒ passati, puna aÃ±Ã
passati aÃ±Ã±ato vÄ• dente, pÄ• á¹-ekkÄ• Ä• pattiyo. bhikkhunÄ« sayampi naccituá¹ƒ vÄ•
vÄ• na labhati, aÃ±Ã±e ``nacca, gÄ• ya, vÄ• dehÄ«â€™â€™ ti vattumpi na labhati. ``cetiya
upÄ• sakÄ• â€™â€™ ti vattumpi ``tumhÄ• kaá¹ƒ cetiyassa upaá¹-á¹-hÄ• naá¹ƒ karomÄ• â€
ti sampaá¹-icchitumpi \Ee IV 926/ na labhati. sabbattha pÄ• cittiyanti sabbaaá¹-á¹-hakathÄ•
bhikkhuno dukkaá¹-aá¹ƒ. ``tumhÄ• kaá¹ƒ cetiyassa upaá¹-á¹-hÄ• naá¹ƒ karomÄ• â€™â€™
``upaá¹-á¹-hÄ• nakaraá¹‡aá¹ƒ nÄ• ma sundaraâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-ati.

<837> __Ä• rÄ• me á¹-hitÄ• _ti Ä• rÄ• me á¹-hatvÄ• antarÄ• rÄ• me vÄ• bahiÄ• rÄ• me vÄ
suá¹‡Ä• ti vÄ• , anÄ• patti. __sati karaá¹‡Ä«ye_ti salÄ• kabhattÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya
karaá¹‡Ä«yena gantvÄ• gataá¹-á¹-hÄ• ne passati vÄ• suá¹‡Ä• ti vÄ• , anÄ• patti. __Ä• pa
upaddavena upaddutÄ• samajjaá¹-á¹-hÄ• naá¹ƒ pavisati, evaá¹ƒ pavisitvÄ• passantiyÄ• v
anÄ• patti. sesaá¹ƒ uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, loka
akusalacittaá¹ƒ, tivedananti.

dasamasikkhÄ• padaá¹ƒ.

lasuá¹‡avaggo paá¹-hamo.

2. andhakÄ• ravaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<839> andhakÄ• ravaggassa \Be 202/ \Ne 191/ paá¹-hamasikkhÄ• pade --- __appadÄ«pe_
ekenÄ• pi anobhÄ• site. tenevassa padabhÄ• jane ``anÄ• lokeâ€™â€™ ti vuttaá¹ƒ. __sallap
gehassitakathaá¹ƒ katheyya.

<841> __arahopekkhÄ• aÃ±Ã±avihitÄ• _ti na rahoassÄ• dÄ• pekkhÄ• rahoassÄ• dato aÃ±
vÄ• pucchati, dÄ• ne vÄ• pÅ«jÄ• ya vÄ• manteti. sesaá¹ƒ uttÄ• nameva. theyyasatthasam
kÄ• yacittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ,
lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dvivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<842> dutiye --- __paá¹-icchanne okÄ• se_ti idameva nÄ• naá¹ƒ. sesaá¹ƒ sabbaá¹ƒ purima

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<846> tatiye \Ee IV 927/ --- __ajjhokÄ• se_ti nÄ• naá¹ƒ, sesaá¹ƒ sabbaá¹ƒ tÄ• disamevÄ• ti

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

850-3__._ catutthe \Ne 192/ --- __nikaá¹‡á¹‡ika_nti kaá¹‡á¹‡amÅ«laá¹ƒ vuccati; kaá¹‡á¹‡an
vuttaá¹ƒ hoti. __sati karaá¹‡Ä«ye_ti salÄ• kabhattÄ• dÄ«naá¹ƒ Ä• haraá¹‡atthÄ• ya vihÄ• re
paá¹-isÄ• manatthÄ• ya. sesaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«ni purimasadisÄ• n

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<854> paÃ±came \Be 203/ --- __gharaá¹ƒ sodhentÄ• _ti tesaá¹ƒ kira etadahosi --- ``theriyÄ•
kÄ• yikavÄ• casiko vÄ«tikkamo na dissati, gharampi tÄ• va sodhemÄ• â€™â€™ ti, tato gha
addasaá¹ƒsu.

<856> __anovassakaá¹ƒ atikkÄ• mentiyÄ• _ti paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentiyÄ• d
atikkÄ• mentiyÄ• pÄ• cittiyaá¹ƒ, upacÄ• rÄ• tikkame eseva nayo.

<858> __gilÄ• nÄ• yÄ• _ti yÄ• tÄ• disena gelaÃ±Ã±ena Ä• pucchituá¹ƒ na sakkoti. __Ä• pa

uá¹-á¹-hito hoti, corÄ• vÄ• ; evarÅ«pe upaddave anÄ• pucchÄ• pakkamati, anÄ• patti. sesa

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, k
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<860> chaá¹-á¹-he --- __abhinisÄ«deyyÄ• _ti nisÄ«deyya. nisÄ«ditvÄ• gacchantiyÄ• ekÄ•
nipajjitvÄ• gacchantiyÄ• ekÄ• , nisÄ«ditvÄ• nipajjitvÄ• gacchantiyÄ• dve.

<863> __dhuvapaÃ±Ã±atte_ti \Ne 193/ bhikkhunÄ«naá¹ƒ atthÄ• ya niccapaÃ±Ã±atte. sesaá
kathinasamuá¹-á¹-hÄ• naá¹ƒ ... pe ... tivedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<864> sattamepi \Ee IV 928/ --- sabbaá¹ƒ chaá¹-á¹-he vuttanayeneva veditabbaá¹ƒ.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<869> aá¹-á¹-hame \Be 204/ --- sabbaá¹ƒ uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ
sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ akusalacittaá¹ƒ, dukkhaveda

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<875> navame --- __abhisapeyyÄ• _ti sapathaá¹ƒ kareyya. __nirayena abhisapati_ nÄ• ma
avÄ«cimhi nibbattÄ• mi, niraye nibbattatu, avÄ«cimhi nibbattatÅ«â€™â€™ ti evamÄ• dinÄ•
__brahmacariyena abhisapati_ nÄ• ma ``gihinÄ« homi, odÄ• tavatthÄ• homi, paribbÄ• jikÄ•
hotÅ«â€™â€™ ti evamÄ• dinÄ• nayena akkosati; vÄ• cÄ• ya vÄ• cÄ• ya pÄ• cittiyaá¹ƒ. á¹-
brahmacariyaÃ±ca ``sunakhÄ« sÅ«karÄ« kÄ• á¹‡Ä• kuá¹‡Ä«â€™â€™ tiÄ• dinÄ• nayena

dukkaá¹-aá¹ƒ.

<878> __atthapurekkhÄ• rÄ• yÄ• _ti aá¹-á¹-hakathaá¹ƒ kathentiyÄ• . __dhammapurekkhÄ• vÄ• centiyÄ• . __anusÄ• sanipurekkhÄ• rÄ• yÄ• _ti ``idÄ• nipi tvaá¹ƒ edisÄ• , sÄ• dhu viran puna \Ne 194/ evarÅ«pÄ• ni kammÄ• ni katvÄ• niraye uppajjissasi, tiracchÄ• nayoniyÄ• up evaá¹ƒ anusÄ• saniyaá¹ƒ á¹-hatvÄ• vadantiyÄ• anÄ• patti. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<879> dasame --- sabbaá¹ƒ uttÄ• nameva. dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavA kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm dukkhavedananti.

dasamasikkhÄ• padaá¹ƒ.

andhakÄ• ravaggo dutiyo.

3. naggavaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

883-6__._ naggavaggassa \Ee IV 929/ \Be 205/ paá¹-hamasikkhÄ• pade --- __brahmacariya brahmacariyena ciá¹‡á¹‡ena; atha vÄ• brahmacariyassa caraá¹‡enÄ• ti; evaá¹ƒ karaá¹‡att upayogavacanaá¹ƒ veditabbaá¹ƒ. __acchinnacÄ«varikÄ• yÄ• _ti idaá¹ƒ udakasÄ• á¹-ikaá¹ƒ aÃ±Ã±aá¹ƒ cÄ«varaá¹ƒ. tasmÄ• udakasÄ• á¹-ikÄ• ya acchinnÄ• ya vÄ• naá¹-á¹-hÄ• ya vÄ anÄ• patti. sacepi udakasÄ• á¹-ikacÄ«varaá¹ƒ mahagghaá¹ƒ hoti, na sakkÄ• nivÄ• setvÄ• naggÄ• ya nhÄ• yituá¹ƒ vaá¹-á¹-ati. sesamettha uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ \Ne 195/ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittaka paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<887> dutiye --- sabbaá¹ƒ uttÄ• nameva. chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

893-4__._ tatiye --- __anantarÄ• yikinÄ«_ti dasasu antarÄ• yesu ekenapi antarÄ• yena anar
nikkhittamatte_ti dhuraá¹ƒ nikkhipitvÄ• sacepi pacchÄ• sibbati, Ä• pattiyevÄ• ti attho. sesa

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lok
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

898-9__._ catutthe \Be 206/ --- paÃ±ca ahÄ• ni paÃ±cÄ• haá¹ƒ, paÃ±cÄ• hameva __paÃ±c
saá¹…ghÄ• á¹-Ä«naá¹ƒ cÄ• ro __saá¹…ghÄ• á¹-icÄ• ro; _ paribhogavasena vÄ• otÄ• pana
saá¹…ghaá¹-itaá¹-á¹-hena saá¹…ghÄ• á¹-Ä«ti laddhanÄ• mÄ• naá¹ƒ paÃ±cannaá¹ƒ cÄ«var
tasmÄ• yeva padabhÄ• jane ``paÃ±camaá¹ƒ divasaá¹ƒ paÃ±ca cÄ«varÄ• nÄ«â€™â€™ tiÄ•
pÄ• cittiyassÄ• _ti ettha ca ekasmiá¹ƒ cÄ«vare ekÄ• Ä• patti; paÃ±casu paÃ±ca.

<900> __Ä• padÄ• sÅ«_ti \Ne 196/ mahagghaá¹ƒ cÄ«varaá¹ƒ, na sakkÄ• hoti corabhayÄ•
evarÅ«pe upaddave anÄ• patti. sesaá¹ƒ uttÄ• nameva. kathinasamuá¹-á¹-hÄ• naá¹ƒ \Ee IV
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<903> paÃ±came --- __cÄ«varasaá¹…kamanÄ«ya_nti saá¹…kametabbaá¹ƒ cÄ«varaá¹ƒ; aÃ
gahitaá¹ƒ puna paá¹-idÄ• tabbacÄ«varanti attho.

<906> __Ä• padÄ• sÅ«_ti sace apÄ• rutaá¹ƒ vÄ• anivatthaá¹ƒ vÄ• corÄ• haranti, evarÅ«p

anÄ• patti. sesaá¹ƒ uttÄ• nameva. kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

909-10__._ chaá¹-á¹-he --- __aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti yaá¹ƒkiÃ±ci thÄ• lakÄ• dÄ«naá¹ƒ
vÄ• aÃ±Ã±ataraá¹ƒ. __Ä• nisaá¹ƒsa_nti ``kittakaá¹ƒ agghanakaá¹ƒ dÄ• tukÄ• matthÄ• â€™
nÄ• mÄ• â€™â€™ ti vadanti, ``Ä• gametha tÄ• va, idÄ• ni vatthaá¹ƒ mahagghaá¹ƒ, katipÄ•
samagghaá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ vatvÄ• nivÄ• rentiyÄ• anÄ• patti. sesaá¹ƒ ut

tisamuá¹-á¹-hÄ• naá¹ƒ \Be 207/ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajja
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<911> sattame \Ne 197/ --- __pakkamiá¹ƒsÅ«_ti aÃ±Ã±Ä• sampi Ä• gamanaá¹ƒ Ä• gament
Ä• gamessatÄ«â€™â€™ ti tattha tattha agamaá¹ƒsu. __paá¹-ibÄ• heyyÄ• _ti paá¹-isedheyy

<915> __Ä• nisaá¹ƒsa_nti ``ekissÄ• ekaá¹ƒ sÄ• á¹-akaá¹ƒ nappahoti, Ä• gametha tÄ• va, k
tato bhÄ• jessÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ• hantiyÄ• a

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

916-8__._ aá¹-á¹-hame \Ee IV 931/ --- __naá¹-Ä• _ nÄ• ma ye nÄ• á¹-akaá¹ƒ nÄ• á¹-enti. __
naccanti. __laá¹…ghakÄ• _ nÄ• ma ye vaá¹ƒsavarattÄ• dÄ«su laá¹…ghanakammaá¹ƒ karo
mÄ• yÄ• kÄ• rÄ• . __kumbhathÅ«á¹‡ikÄ• _ nÄ• ma ghaá¹-akena kÄ«á¸·anakÄ• ; bimbisaka
Ä• patti pÄ• cittiyassÄ• _ti ettha cÄ«varagaá¹‡anÄ• ya Ä• pattiyo veditabbÄ• . sesaá¹ƒ uttÄ

chasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attiv

vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

921-4__._ navame \Be 208/ --- __dubbalacÄ«varapaccÄ• sÄ• yÄ• ti_ dubbalÄ• ya cÄ«varap
kiÃ±cÄ• pi ``na mayaá¹ƒ ayye sakkomÄ• â€™â€™ ti vadanti, ``idÄ• ni pana tesaá¹ƒ kappÄ•
saddho pasanno puriso Ä• gamissati, addhÄ• dassatÄ«â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ
anÄ• patti. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<927> dasame --- __kathinuddhÄ• raá¹ƒ na dassantÄ«_ti kÄ«diso kathinuddhÄ• ro dÄ• tabb
yassa atthÄ• ramÅ«lako Ä• nisaá¹ƒso mahÄ• , ubbhÄ• ramÅ«lako appo, evarÅ«po na dÄ• t
atthÄ• ramÅ«lako Ä• nisaá¹ƒso appo, ubbhÄ• ramÅ«lako mahÄ• , evarÅ«po dÄ• tabbo. sar
saddhÄ• paripÄ• lanatthaá¹ƒ dÄ• tabbova.

<931> __Ä• nisaá¹ƒsa_nti bhikkhunisaá¹…gho jiá¹‡á¹‡acÄ«varo, kathinÄ• nisaá¹ƒsamÅ«lal
evarÅ«paá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ• hantiyÄ• anÄ• patti. sesaá¹ƒ uttÄ• nam

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, tivedananti.

dasamasikkhÄ• padaá¹ƒ.

naggavaggo tatiyo.

4. tuvaá¹-á¹-avaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<933> tuvaá¹-á¹-avaggassa \Be 209/ \Ne 199/ paá¹-hamasikkhÄ• pade --- __tuvaá¹-á¹-eyyu

sesaá¹ƒ uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokk
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<937> dutiye --- ekaá¹ƒ attharaá¹‡aÃ±ceva pÄ• vuraá¹‡aÃ±ca etÄ• santi __ekattharaá¹‡apA
saá¹ƒhÄ• rimÄ• naá¹ƒ pÄ• vÄ• rattharaá¹‡akaá¹-asÄ• rakÄ• dÄ«naá¹ƒ ekaá¹ƒ antaá¹ƒ attha
tuvaá¹-á¹-entÄ«nametaá¹ƒ adhivacanaá¹ƒ.

<940> __vavatthÄ• naá¹ƒ dassetvÄ• _ti majjhe kÄ• sÄ• vaá¹ƒ vÄ• kattarayaá¹-á¹-hiá¹ƒ vÄ•
á¹-hapetvÄ• nipajjantÄ«naá¹ƒ anÄ• pattÄ«ti attho. sesaá¹ƒ uttÄ• nameva. eá¸·akalomasam
kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, tic

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<941> tatiye --- __uá¸·Ä• rasambhÄ• vitÄ• _ti uá¸·Ä• rakulÄ• pabbajitattÄ• guá¹‡ehi ca uá¸
sambhÄ• vitÄ• . __issÄ• pakatÄ• _ti issÄ• ya apakatÄ• ; abhibhÅ«tÄ• ti attho. saÃ±Ã±atti b
__saÃ±Ã±attibahulÄ• ; _ divasaá¹ƒ mahÄ• janaá¹ƒ saÃ±Ã±Ä• payamÄ• nÄ• ti attho. viÃ±Ã±
__viÃ±Ã±attibahulÄ• _. __viÃ±Ã±attÄ«_ti hetÅ«dÄ• haraá¹‡Ä• dÄ«hi vividhehi nayehi Ã±Ä•
yÄ• canÄ• .

<943> caá¹…kamane \Be 210/ \Ne 200/ nivattanagaá¹‡anÄ• ya Ä• pattiyo veditabbÄ• . __ti
payogagaá¹‡anÄ• ya. __uddisati vÄ• _tiÄ• dÄ«su padÄ• digaá¹‡anÄ• ya. sesaá¹ƒ uttÄ• na

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ \Ee IV 933/, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<949> catutthe --- __sati antarÄ• ye_ti dasavidhe antarÄ• ye sati. __pariyesitvÄ• na labhat
upaá¹-á¹-hÄ• yikaá¹ƒ na labhati. __gilÄ• nÄ• yÄ• _ti sayaá¹ƒ gilÄ• nÄ• ya. __Ä• padÄ• sÅ«
anÄ• patti. sesaá¹ƒ uttÄ• nameva.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lok
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<952> paÃ±came --- __aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petÄ«_ti ettha sace nikkaá¸• á¸• hÄ• ti Ä• á¹‡a
dvÄ• rÄ• ni atikkÄ• meti, ekÄ• Ä• patti. atha imaÃ±cimaÃ±ca dvÄ• raá¹ƒ atikkÄ• mehÄ«ti e
atikkÄ• meti, dvÄ• ragaá¹‡anÄ• ya Ä• pattiyo. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<955> chaá¹-á¹-he \Be 211/ \Ne 201/ --- sabbaá¹ƒ uttÄ• nameva. samanubhÄ• sanasamuá¹
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7-8-9. sattamaaá¹-á¹-hamanavamasikkhÄ• padavaá¹‡á¹‡anÄ•

<961> sattamaaá¹-á¹-hamanavamesu sabbaá¹ƒ uttÄ• nameva. sabbÄ• ni eá¸·akalomasamu
nosaÃ±Ã±Ä• vimokkhÄ• ni, acittakÄ• ni, paá¹‡á¹‡attivajjÄ• ni, kÄ• yakammÄ• ni, ticittÄ• ni t

sattamaaá¹-á¹-hamanavamasikkhÄ• padÄ• ni.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<973> dasame --- __Ä• hundarikÄ• _ti sambÄ• dhÄ• .

<975> __dhuraá¹ƒ nikkhittamatte_ti sacepi dhuraá¹ƒ nikkhipitvÄ• pacchÄ• pakkamati, Ä• p
attho. pavÄ• retvÄ• paÃ±ca yojanÄ• ni gacchantiyÄ• pi anÄ• patti. chasu vattabbameva na

gantvÄ• teneva maggena paccÄ• gacchati, na vaá¹-á¹-ati. aÃ±Ã±ena maggena Ä• gantuá¹

<976> __antarÄ• ye_ti dasavidhe antarÄ• ye --- paraá¹ƒ gacchissÄ• mÄ«ti nikkhantÄ• , nac
vÄ• magge honti, megho vÄ• uá¹-á¹-hÄ• ti, nivattituá¹ƒ vaá¹-á¹-ati. sesaá¹ƒ uttÄ• nameva.
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittak
kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

dasamasikkhÄ• padaá¹ƒ.

tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<978> cittÄ• gÄ• ravaggassa \Be 212/ \Ne 202/ paá¹-hamasikkhÄ• pade --- __rÄ• jÄ• gÄ• r
kÄ«á¸·anagharaá¹ƒ. __cittÄ• gÄ• ra_nti kÄ«á¸·anacittasÄ• laá¹ƒ. __Ä• rÄ• ma_nti kÄ«á¸·an
kÄ«á¸·anuyyÄ• naá¹ƒ. __pokkharaá¹‡Ä«_nti kÄ«á¸·anapokkharaá¹‡iá¹ƒ. tasmÄ• yeva pada
raÃ±Ã±o kÄ«á¸·ituâ€™â€™ ntiÄ• di vuttaá¹ƒ. __dassanÄ• ya gacchati Ä• patti dukkaá¹-ass
padavÄ• ragaá¹‡anÄ• ya dukkaá¹-aá¹ƒ. __yattha á¹-hitÄ• passatÄ«_ti ettha pana sace eka
á¹-hitÄ• padaá¹ƒ anuddharamÄ• nÄ• paÃ±capi passati, ekameva pÄ• cittiyaá¹ƒ. taá¹ƒ taá¹
passantiyÄ• pana pÄ• á¹-ekkÄ• Ä• pattiyo. bhikkhussa pana sabbattha dukkaá¹-aá¹ƒ.

<981> __Ä• rÄ• me á¹-hitÄ• _ti ajjhÄ• rÄ• me rÄ• jÄ• gÄ• rÄ• dÄ«ni karonti, tÄ• ni passanti
vÄ• Ä• gacchantÄ« vÄ• _ti piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya gacchantiyÄ• maggo ho
__sati karaá¹‡Ä«ye gantvÄ• _ti raÃ±Ã±o santikaá¹ƒ kenaci karaá¹‡Ä«yena gantvÄ• passat
__Ä• padÄ• sÅ«_ti kenaci upaddutÄ• pavisitvÄ• passati, anÄ• patti. sesaá¹ƒ uttÄ• nameva

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, loka
akusalacittaá¹ƒ, tivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<982> dutiye \Ee IV 935/ --- abhinisÄ«danÄ• bhinipajjanesu payogagaá¹‡anÄ• ya Ä• pattiy
uttÄ• nameva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ \Ne 203/ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittaka
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<988> tatiye \Be 213/ --- __ujjavujjave_ti yattakaá¹ƒ hatthena aÃ±chitaá¹ƒ hoti, tasmiá¹ƒ tak
ekÄ• Ä• patti. kantanato pana pubbe kappÄ• savicinanaá¹ƒ Ä• diá¹ƒ katvÄ• sabbapayoges
dukkaá¹-aá¹ƒ.

<989> __kantitasutta_nti dasikasuttÄ• diá¹ƒ saá¹…ghÄ• á¹-etvÄ• kantati, dukkantitaá¹ƒ vÄ•
uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, ac
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<992> catutthe --- __yÄ• guá¹ƒ vÄ• _tiÄ• dÄ«su taá¹‡á¸• ulakoá¹-á¹-anaá¹ƒ Ä• diá¹ƒ katvÄ•
payogagaá¹‡anÄ• ya dukkaá¹-aá¹ƒ. yÄ• gubhattesu bhÄ• janagaá¹‡anÄ• ya, khÄ• danÄ«yÄ
pÄ• cittiyÄ• ni.

<993> __yÄ• gupÄ• ne_ti manussehi saá¹…ghassatthÄ• ya kariyamÄ• ne yÄ• gupÄ• ne vÄ
sahÄ• yikabhÄ• vena yaá¹ƒkiÃ±ci pacantiyÄ• anÄ• patti. cetiyapÅ«jÄ• ya sahÄ• yikÄ• hutv
vaá¹-á¹-ati. __attano veyyÄ• vaccakarassÄ• _ti sacepi mÄ• tÄ• pitaro Ä• gacchanti, yaá¹ƒkiÃ
sammuÃ±janidaá¹‡á¸• akaá¹ƒ vÄ• kÄ• rÄ• petvÄ• veyyÄ• vaccakaraá¹-á¹-hÄ• ne á¹-hapet
vaá¹-á¹-ati. sesaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«ni tatiyasadisÄ• nevÄ• ti.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<996> paÃ±came \Ne 204/ --- __asati antarÄ• ye_ti dasavidhe antarÄ• ye asati. __dhuraá¹ƒ
vinicchinantÄ« Ä• pattiá¹ƒ Ä• pajjitvÄ• va vinicchinÄ• ti.

<998> __pariyesitvÄ• _ \Be 214/ __na labhatÄ«_ti sahÄ• yikÄ• bhikkhuniyo \Ee IV 936/ na
uttÄ• nameva. dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, s

kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ dukkhavedananti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<999> chaá¹-á¹-he --- sabbaá¹ƒ naggavagge Ä• gÄ• rikasikkhÄ• pade vuttanayeneva vedita
taá¹ƒ chasamuá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ ``sahatthÄ• â€™â€™ ti vuttattÄ• eá¸·akalomasamuá
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tiv

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1007> sattame --- __puna pariyÄ• yenÄ• _ti punavÄ• re. __Ä• padÄ• sÅ«_ti mahagghacÄ
supaá¹-isÄ• mitampi corÄ• haranti, evarÅ«pÄ• su Ä• padÄ• su anissajjitvÄ• nivÄ• sentiyÄ•
uttÄ• namevÄ• ti.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, k
nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ kÄ• yakammaá¹ƒ, vacÄ«kamm
tivedananti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1008> aá¹-á¹-hame \Ne 205/ --- __anissajjitvÄ• _ti rakkhaá¹‡atthÄ• ya adatvÄ• ; ``imaá¹ƒ j
evaá¹ƒ anÄ• pucchitvÄ• ti attho.

<1012> __pariyesitvÄ• na labhatÄ«_ti paá¹-ijaggikaá¹ƒ na labhati. __gilÄ• nÄ• yÄ• _ti vacÄ
asamatthÄ• ya. __Ä• padÄ• sÅ«_ti raá¹-á¹-he bhijjante Ä• vÄ• se \Be 215/ chaá¸• á¸• etvÄ•
Ä• padÄ• su anÄ• patti. sesaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«ni anantarasikkhÄ•

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

1015-6__._ navame --- __bÄ• hirakaá¹ƒ anatthasaá¹ƒhita_nti

hatthiassarathadhanutharusippaÄ• thabbaá¹‡akhÄ«lanavasÄ«karaá¹‡asosÄ• panamantÄ•
937/ parÅ«paghÄ• takaraá¹ƒ. __paritta_nti yakkhaparittanÄ• gamaá¹‡á¸• alÄ• dibhedaá¹ƒ s
sesaá¹ƒ uttÄ• nameva.

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ --- vÄ• cato vÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti, kiriya
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1018> dasame __vÄ• ceyyÄ• _ti padaá¹ƒ viseso, sesaá¹ƒ navame vuttanayeneva veditabl
samuá¹-á¹-hÄ• nÄ• dÄ«hÄ«ti.

dasamasikkhÄ• padaá¹ƒ.

cittÄ• gÄ• ravaggo paÃ±camo.

6. Ä• rÄ• mavaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1025> Ä• rÄ• mavaggassa \Ne 206/ paá¹-hamasikkhÄ• pade --- __parikkhepaá¹ƒ atikkÄ• r
okkamantiyÄ• _ti ettha paá¹-hamapÄ• de dukkaá¹-aá¹ƒ, dutiyapÄ• de pÄ• cittiyaá¹ƒ.

<1027> __sÄ«sÄ• nulokikÄ• _ti paá¹-hamaá¹ƒ pavisantÄ«naá¹ƒ bhikkhunÄ«naá¹ƒ sÄ«saá¹
anÄ• patti. __yattha bhikkhuniyo_ti yattha bhikkhuniyo paá¹-hamataraá¹ƒ pavisitvÄ• sajjhÄ•
karonti, tattha tÄ• saá¹ƒ \Be 216/ santikaá¹ƒ gacchÄ• mÄ«ti gantuá¹ƒ vaá¹-á¹-ati. __Ä• padÄ
upaddutÄ• hoti, evarÅ«pÄ• su Ä• padÄ• su pavisituá¹ƒ vaá¹-á¹-ati. sesaá¹ƒ uttÄ• nameva.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1028> dutiye --- __Ä• yasmÄ• kappitako_ti ayaá¹ƒ jaá¹-ilasahassabbhantaro thero. __saá

__saá¹ƒhaá¹-o_ti saá¹…kÄ• mito. __kÄ• sÄ• vaá¹-o_ti nhÄ• pitÄ• kÄ• sÄ• vaá¹ƒ nivÄ• setv
sandhÄ• yÄ• haá¹ƒsu. sesaá¹ƒ uttÄ• nameva.

tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1036> tatiye \Ee IV 938/ \Ne 207/ --- __anusÄ• sanipurekkhÄ• rÄ• yÄ• _ti idÄ• nipi tvaá¹ƒ
nayena anusÄ• sanipakkhe á¹-hatvÄ• vadantiyÄ• anÄ• patti. sesaá¹ƒ uttÄ• nameva. samu
anantarasikkhÄ• padasadisÄ• nevÄ• ti.

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<1037> catutthe --- sabbaá¹ƒ uttÄ• nameva. catusamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato kÄ• yavÄ
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti. nimantitÄ• ya anÄ• pucchÄ• bhuÃ±jantiyÄ• Ä•
kiriyÄ• kiriyaá¹ƒ, pavÄ• ritÄ• ya kappiyaá¹ƒ kÄ• retvÄ• pi akÄ• retvÄ• pi bhuÃ±jantiyÄ• Ä• p
siyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakamma
ticittaá¹ƒ, tivedananti.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<1043> paÃ±came --- kule maccharo kulamaccharo, kulamaccharo etissÄ• atthÄ«ti __kula
maccharÄ• yatÄ«ti __kulamaccharinÄ«_. __kulassa avaá¹‡á¹‡a_nti taá¹ƒ kulaá¹ƒ assaddha
__bhikkhunÄ«naá¹ƒ avaá¹‡á¹‡a_nti bhikkhuniyo dussÄ«lÄ• pÄ• padhammÄ• ti.

<1045> __santaá¹ƒyeva Ä• dÄ«nava_nti kulassa vÄ• bhikkhunÄ«naá¹ƒ vÄ• santaá¹ƒ agua
tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ•
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ dukkhavedananti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<1048> chaá¹-á¹-he \Ne 208/ --- __ovÄ• dÄ• yÄ• _ti garudhammatthÄ• ya. __saá¹ƒvÄ• sÄ• uposathapavÄ• raá¹‡Ä• pucchanatthÄ• ya. ayamettha saá¹…khepo. vitthÄ• ro pana bhikkhunovÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyeva.

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹ kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1053> sattame \Ee IV 939/ --- __pariyesitvÄ• na labhatÄ«_ti bhikkhuniá¹ƒ na labhati. sesa imassÄ• pi vitthÄ• ro bhikkhunovÄ• dake vuttoyeva.

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ \Be 218/ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacitta kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1056> aá¹-á¹-hame --- __ekakamma_ntiÄ• dÄ«hi uposathapavÄ• raá¹‡Ä• yeva vuttÄ• . se vitthÄ• ro bhikkhunovÄ• dake vuttoyeva.

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittak kÄ• yakammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1058> navame \Ne 209/ --- sabbaá¹ƒ uttÄ• nameva. imassÄ• pi vitthÄ• ro bhikkhunovÄ• d

dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lok kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1062> dasame --- __pasÄ• khe_ti adhokÄ• ye. adhokÄ• yo hi yasmÄ• tato rukkhassa sÄ•
pabhijjitvÄ• gatÄ• , tasmÄ• pasÄ• khoti vuccati.

<1065> __bhindÄ• _tiÄ• dÄ«su sace ``bhinda, phÄ• lehÄ«â€™â€™ ti sabbÄ• ni Ä• á¹‡Ä• p
Ä• á¹‡attidukkaá¹-Ä• ni cha ca pÄ• cittiyÄ• ni Ä• pajjati. athÄ• pi evaá¹ƒ Ä• á¹‡Ä• peti --- ``u
ettha kÄ• tabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ karohÄ«â€™â€™ ti, so ca sabbÄ• nipi bhedanÄ• dÄ«ni
219/ dukkaá¹-Ä• ni cha pÄ• cittiyÄ• nÄ«ti dvÄ• dasa Ä• pattiyo. sace pana bhedanÄ• dÄ«su
``idaá¹ƒ karohÄ«â€™â€™ ti Ä• á¹‡Ä• peti, so ca sabbÄ• ni karoti, yaá¹ƒ Ä• á¹‡attaá¹ƒ, tass
pÄ• cittiyaá¹ƒ. sesesu anÄ• patti. sesaá¹ƒ uttÄ• nameva.

kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ \Ee IV 940/, aci
paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dasamasikkhÄ• padaá¹ƒ.

Ä• rÄ• mavaggo chaá¹-á¹-ho.

7. gabbhinivaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1069> gabbhinivaggassa \Ne 210/ paá¹-hamasikkhÄ• pade --- __Ä• pannasattÄ• _ti kucch

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

1073-4__._ dutiye --- __pÄ• yanti_nti thaÃ±Ã±aá¹ƒ pÄ• yamÄ• naá¹ƒ. __mÄ• tÄ• vÄ• hotÄ
pÄ• yeti, tassa mÄ• tÄ• vÄ• hoti dhÄ• ti vÄ• . sesaá¹ƒ uttÄ• nameva. ubhayampi tisamuá¹-
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamma
tivedananti.

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1077> tatiye --- __sikkhÄ• sammutiá¹ƒ dÄ• tu_nti kasmÄ• dÄ• pesi? ``mÄ• tugÄ• mo nÄ• chasu dhammesu asikkhitvÄ• sÄ«lÄ• ni pÅ«rayamÄ• no kilamati, sikkhitvÄ• pana pacchÄ• nittharissatÄ«â€™â€™ ti dÄ• pesi.

<1079> __pÄ• á¹‡Ä• tipÄ• tÄ• _ \Be 220/ __veramaá¹‡iá¹ƒ dve vassÄ• ni avÄ«tikkamma sa yaá¹ƒ taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«ti paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ, taá¹ƒ pÄ• veramaá¹‡isikkhÄ• padaá¹ƒ dve vassÄ• ni avÄ«tikkamitabbasamÄ• dÄ• naá¹ƒ katvÄ• sam sabbattha. imÄ• cha sikkhÄ• yo saá¹-á¹-hivassÄ• yapi pabbajitÄ• ya dÄ• tabbÄ• yeva, na e upasampÄ• detabbÄ• .

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<1084> catutthe \Ne 211/ --- sabbaá¹ƒ uttÄ• nameva. sace pana paá¹-hamaá¹ƒ vuá¹-á¹-hÄ• upasampadamÄ• á¸·akepi dÄ• tabbÄ• yeva. imÄ• dvepi mahÄ• sikkhamÄ• nÄ• nÄ• ma.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<1090> paÃ±came \Ee IV 941/ --- kiÃ±cÄ• pi Å«nadvÄ• dasavassaá¹ƒ paripuá¹‡á¹‡asaÃ±Ã anÄ• patti, sÄ• pana anupasampannÄ• va hoti. sesaá¹ƒ uttÄ• nameva.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<1095> chaá¹-á¹-he --- dasavassÄ• ya gihigatÄ• ya sikkhÄ• sammutiá¹ƒ datvÄ• paripuá¹‡á upasampÄ• detuá¹ƒ vaá¹-á¹-ati.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1101> sattame \Be 221/ --- sabbaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«nipi sabbesu

ayaá¹ƒ pana viseso --- yattha sammuti atthi, tattha kiriyÄ• kiriyaá¹ƒ hotÄ«ti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1108> aá¹-á¹-hame \Ne 212/ --- __na anuggaá¹‡hÄ• peyyÄ• _ti ``imissÄ• ayye uddesÄ• d
uddesÄ• dÄ«hi na anuggaá¹‡hÄ• peyya.

<1110> __pariyesitvÄ• _ti aÃ±Ã±aá¹ƒ pariyesitvÄ• na labhati, sayaá¹ƒ gilÄ• nÄ• hoti, na sa
dÄ• tuá¹ƒ, tassÄ• anÄ• patti. sesaá¹ƒ uttÄ• nameva. dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ --
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1113> navame --- __na upaá¹-á¹-haheyyÄ• _ti cuá¹‡á¹‡ena mattikÄ• ya dantakaá¹-á¹-hena
tena tena karaá¹‡Ä«yena na upaá¹-á¹-haheyya. sesaá¹ƒ uttÄ• nameva. paá¹-hamapÄ• rÄ• j
akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, akusalacit

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1116> dasame --- __neva vÅ«pakÄ• seyyÄ• _ti na gahetvÄ• gaccheyya. __na vÅ«pakÄ•
gahetvÄ• gacchÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ na Ä• á¹‡Ä• peyya. sesamettha uttÄ• nameva. d
--- akiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ \Be 222/, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ
akusalacittaá¹ƒ, dukkhavedananti.

dasamasikkhÄ• padaá¹ƒ.

gabbhinivaggo sattamo.

8. kumÄ• ribhÅ«tavaggo

1-2-3. paá¹-hamadutiyatatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1119> kumÄ• ribhÅ«tavaggassa \Ee IV 942/ \Ne 213/ paá¹-hamadutiyatatiyasikkhÄ• padÄ
gihigatasikkhÄ• padehi sadisÄ• ni. yÄ• pana tÄ• sabbapaá¹-hamÄ• dve mahÄ• sikkhamÄ
atikkantavÄ«sativassÄ• ti veditabbÄ• . tÄ• gihigatÄ• vÄ• hontu agihigatÄ• vÄ• , sikkhamÄ
gihigatÄ• ti vÄ• kumÄ• ribhÅ«tÄ• ti vÄ• na vattabbÄ• . gihigatÄ• ya dasavassakÄ• le sikkh
dvÄ• dasavassakÄ• le upasampadÄ• kÄ• tabbÄ• . ekÄ• dasavassakÄ• le datvÄ• terasava
dvÄ• dasaterasacuddasapannarasasoá¸·asasattarasaaá¹-á¹-hÄ• rasavassakÄ• le sammutiá
upasampadÄ• kÄ• tabbÄ• . aá¹-á¹-hÄ• rasavassakÄ• lato paá¹-á¹-hÄ• ya ca panÄ• yaá¹ƒ g
vattuá¹ƒ vaá¹-á¹-ati, kumÄ• ribhÅ«tÄ• pana gihigatÄ• ti na vattabbÄ• , kumÄ• ribhÅ«tÄ• ico
mahÄ• sikkhamÄ• nÄ• pana gihigatÄ• tipi vattuá¹ƒ na vaá¹-á¹-ati, kumÄ• ribhÅ«tÄ• tipi vatt
sikkhÄ• sammutidÄ• navasena pana tissopi sikkhamÄ• nÄ• ti vattuá¹ƒ vaá¹-á¹-ati.

paá¹-hamadutiyatatiyÄ• ni.

4-5-6. catutthapaÃ±camachaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<1136> __catutthapaÃ±camachaá¹-á¹-hesu_ sabbaá¹ƒ uttÄ• nameva. sabbÄ• ni tisamuá¹-á
kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vac
tivedananti. paÃ±camaá¹ƒ kiriyÄ• kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti. yaÃ±cettha saá¹…ghena paricch
tassa upaparikkhitabbÄ• ti attho. chaá¹-á¹-haá¹ƒ kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittak
kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ dukkhavedananti. yaá¹ƒ panettha ``par
vuttaá¹ƒ, tassa upaparikkhitvÄ• ti attho.

catutthapaÃ±camachaá¹-á¹-hasikkhÄ• padÄ• ni

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1150> sattame \Ne 214/ --- sabbaá¹ƒ uttÄ• nameva. dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ -
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti.

sattamasikkhÄ• padaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1154> aá¹-á¹-hamepi \Ee IV 943/ --- sabbaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«nipi a

aá¹-á¹-hamasikkhÄ• padaá¹ƒ.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1158> navame --- __sokÄ• vÄ• sa_nti saá¹…ketaá¹ƒ katvÄ• agacchamÄ• nÄ• purisÄ• na
sokÄ• vÄ• sÄ• , taá¹ƒ sokÄ• vÄ• saá¹ƒ. tenevÄ• ha --- ``sokÄ• vÄ• sÄ• nÄ• ma paresaá¹ƒ
atha vÄ• gharaá¹ƒ viya gharasÄ• mikÄ• , ayampi purisasamÄ• gamaá¹ƒ alabhamÄ• nÄ• s
Ä• visati, svÄ• ssÄ• Ä• vÄ• so hotÄ«ti sokÄ• vÄ• sÄ• . tenÄ• ha --- ``sokaá¹ƒ Ä• visatÄ«â€
edisÄ• \Be 224/ ayanti ajÄ• namÄ• nÄ• . sesaá¹ƒ uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ ---
saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kamma
tivedananti.

navamasikkhÄ• padaá¹ƒ.

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1164> dasame --- __anÄ• pucchÄ• _ti anÄ• pucchitvÄ• . bhikkhunÄ«hi dvikkhattuá¹ƒ Ä• p
pabbajjÄ• kÄ• le ca upasampadÄ• kÄ• le ca, bhikkhÅ«naá¹ƒ pana sakiá¹ƒ Ä• pucchitepi va

<1165> __ajÄ• nantÄ«_ti \Ne 215/ mÄ• tÄ• dÄ«naá¹ƒ atthibhÄ• vaá¹ƒ ajÄ• nantÄ«. sesaá¹ƒ
apubbasamuá¹-á¹-hÄ• nasÄ«saá¹ƒ. catusamuá¹-á¹-hÄ• naá¹ƒ --- vÄ• cato kÄ• yavÄ• cato v
kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti. kathaá¹ƒ? abbhÄ• nakammÄ• dÄ«su kenacideva
khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ nisinnÄ• ``pakkosatha sikkhamÄ• naá¹ƒ, idheva naá¹ƒ upasamp
upasampÄ• deti; evaá¹ƒ vÄ• cato samuá¹-á¹-hÄ• ti. upassayato paá¹-á¹-hÄ• ya upasampÄ•
khaá¹‡á¸• asÄ«maá¹ƒ gacchantiyÄ• kÄ• yavÄ• cato samuá¹-á¹-hÄ• ti. dvÄ«supi á¹-hÄ• nes
jÄ• nitvÄ• va vÄ«tikkamaá¹ƒ karontiyÄ• vÄ• cÄ• cittato kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹
upasampÄ• danato kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attiva
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

dasamasikkhÄ• padaá¹ƒ.

11. ekÄ• dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

1167-8__._ ekÄ• dasame --- __pÄ• rivÄ• sikachandadÄ• nenÄ• _ti pÄ• rivÄ• siyena chanda
pÄ• rivÄ• siyaá¹ƒ --- parisapÄ• rivÄ• siyaá¹ƒ \Ee IV 944/, rattipÄ• rivÄ• siyaá¹ƒ, chandapÄ•
ajjhÄ• sayapÄ• rivÄ• siyanti. tattha parisapÄ• rivÄ• siyaá¹ƒ nÄ• ma bhikkhÅ« kenacideva ka
honti, atha megho vÄ• uá¹-á¹-hÄ• ti, ussÄ• raá¹‡Ä• vÄ• kariyati, manussÄ• vÄ• ajjhottha
bhikkhÅ« \Be 225/ ``anokÄ• sÄ• mayaá¹ƒ aÃ±Ã±atra gacchÄ• mÄ• â€™â€™ ti chandaá¹ƒ

idaá¹ƒ parisapÄ• rivÄ• siyaá¹ƒ. kiÃ±cÄ• pi parisapÄ• rivÄ• siyaá¹ƒ, chandassa pana avissa
kÄ• tuá¹ƒ vaá¹-á¹-ati.

puna bhikkhÅ« ``uposathÄ• dÄ«ni karissÄ• mÄ• â€™â€™ ti rattiá¹ƒ sannipatitvÄ• ``yÄ• va
dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti ekaá¹ƒ ajjhesanti, tasmiá¹ƒ dhammakathaá¹ƒ kath
sace ``cÄ• tuddasikaá¹ƒ uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti nisinnÄ• ``pannarasoâ€™â
sace pannarasikaá¹ƒ kÄ• tuá¹ƒ nisinnÄ• pÄ• á¹-ipade anuposathe uposathaá¹ƒ kÄ• tuá¹ƒ n
pana saá¹…ghakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ rattipÄ• rivÄ• siyaá¹ƒ nÄ• ma.

puna bhikkhÅ« ``kiÃ±cideva abbhÄ• nÄ• disaá¹…ghakammaá¹ƒ karissÄ• mÄ• â€™â€™ ti n
nakkhattapÄ• á¹-hako bhikkhu evaá¹ƒ vadati --- ``ajja nakkhattaá¹ƒ dÄ• ruá¹‡aá¹ƒ, mÄ• ima
karothÄ• â€™â€™ ti. te tassa vacanena chandaá¹ƒ vissajjetvÄ• tattheva nisinnÄ• honti. at
``nakkhattaá¹ƒ paá¹-imÄ• nentaá¹ƒ \Ne 216/ attho bÄ• laá¹ƒ upaccagÄ• â€™â€™ ti (J I 1.49
nakkhattena karothÄ• â€™â€™ ti vadati. idaá¹ƒ chandapÄ• rivÄ• siyaÃ±ceva ajjhÄ• sayapÄ
pÄ• rivÄ• siye puna chandapÄ• risuddhiá¹ƒ anÄ• netvÄ• kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-a

__vuá¹-á¹-hitÄ• ya parisÄ• yÄ• _ti chandaá¹ƒ vissajjetvÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• c
uá¹-á¹-hitÄ• ya parisÄ• ya.

<1169> __anÄ• patti avuá¹-á¹-hitÄ• ya parisÄ• yÄ• _ti chandaá¹ƒ avissajjetvÄ• avuá¹-á¹-hit
uttÄ• nameva. tisamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, pa
IV 945/, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

ekÄ• dasamasikkhÄ• padaá¹ƒ.

12. dvÄ• dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1170> dvÄ• dasame --- __upassayo na sammatÄ«_ti vasanokÄ• so nappahoti. sesaá¹ƒ ut
samuá¹-á¹-hÄ• nÄ• dÄ«ni anantarasadisÄ• nevÄ• ti.

dvÄ• dasamasikkhÄ• padaá¹ƒ.

13. terasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1175> terasame \Be 226/ --- __ekaá¹ƒ vassaá¹ƒ dve_ti ekantarike ekasmiá¹ƒ saá¹ƒvaccha
sesaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«nipi vuttasadisÄ• nevÄ• ti.

terasamasikkhÄ• padaá¹ƒ.

kumÄ• ribhÅ«tavaggo aá¹-á¹-hamo.

9. chattupÄ• hanavaggo

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1181> chattavaggassa \Ne 217/ paá¹-hamasikkhÄ• pade --- __sakimpi dhÄ• reti Ä• patti p
maggagamane ekapayogeneva divasampi dhÄ• reti, ekÄ• va Ä• patti. sace kaddamÄ• dÄ«
chattameva dhÄ• rentÄ« gacchati, dukkaá¹-aá¹ƒ. athÄ• pi gacchÄ• dÄ«ni disvÄ• chattaá¹ƒ
upÄ• hanÄ• ruá¸·hÄ• va gacchati, dukkaá¹-ameva. sace chattampi apanÄ• metvÄ• upÄ• h
dhÄ• reti, puna pÄ• cittiyaá¹ƒ. evaá¹ƒ payogagaá¹‡anÄ• ya Ä• pattiyo veditabbÄ• . sesaá¹ƒ
eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

paá¹-hamasikkhÄ• padaá¹ƒ.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1184> dutiye --- __yÄ• nena yÄ• yantÄ«_ti etthÄ• pi orohitvÄ• punappunaá¹ƒ abhiruhanti
Ä• pattiyo veditabbÄ• . sesaá¹ƒ paá¹-hame vuttanayamevÄ• ti.

dutiyasikkhÄ• padaá¹ƒ.

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1190> tatiye \Be 227/ --- __vippakiriyiá¹ƒsÅ«_ti maá¹‡ayo vippakiá¹‡á¹‡Ä• . idhÄ• pi omuÃ
payogagaá¹‡anÄ• ya Ä• pattiyo. samuá¹-á¹-hÄ• nÄ• dÄ«ni vuttanayÄ• neva. kevalaá¹ƒ idha

tatiyasikkhÄ• padaá¹ƒ.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<1194> catutthe \Ee IV 946/ \Ne 218/ --- sÄ«sÅ«pagÄ• dÄ«su yaá¹ƒ yaá¹ƒ dhÄ• reti, tassa
vatthugaá¹‡anÄ• ya Ä• pattiyo veditabbÄ• . sesaá¹ƒ tatiye vuttanayamevÄ• ti.

catutthasikkhÄ• padaá¹ƒ.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<1199> paÃ±came --- __gandhavaá¹‡á¹‡akenÄ• _ti gandhena ca vaá¹‡á¹‡akena ca. sesaá
samuá¹-á¹-hÄ• nÄ• dÄ«ni tatiyasadisÄ• nevÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<1202> chaá¹-á¹-he --- sabbaá¹ƒ paÃ±came vuttasadisamevÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

1208-9__._ sattame --- __ummaddÄ• peti Ä• patti pÄ• cittiyassÄ• _ti ettha hatthaá¹ƒ amoce
Ä• patti, mocetvÄ• mocetvÄ• ummaddane payogagaá¹‡anÄ• ya \Be 228/ Ä• pattiyo. __sa
__gilÄ• nÄ• yÄ• _ti antamaso maggagamanaparissamenÄ• pi sÄ• bÄ• dhÄ• ya. __Ä• padÄ
sarÄ«rakampanÄ• dÄ«su. sesaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• nÄ• dÄ«ni tatiyasadisÄ• n

sattamasikkhÄ• padaá¹ƒ.

8-9-10. aá¹-á¹-hamanavamadasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1210> aá¹-á¹-hamÄ• dÄ«su \Ne 219/ tÄ«su sikkhamÄ• nÄ• ya sÄ• maá¹‡eriyÄ• , gihiniyÄ•
sesaá¹ƒ sattame vuttasadisamevÄ• ti.

aá¹-á¹-hamanavamadasamasikkhÄ• padÄ• ni.

11. ekÄ• dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1214> ekÄ• dasame --- __bhikkhussa purato_ti abhimukhamevÄ• ti attho. idaá¹ƒ pana upa
kathitanti veditabbaá¹ƒ. sesaá¹ƒ uttÄ• nameva. kathinasamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yavÄ• c
samuá¹-á¹-hÄ• ti, kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajja
vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

ekÄ• dasamasikkhÄ• padaá¹ƒ.

12. dvÄ• dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

1219-23__._ dvÄ• dasame --- __anokÄ• sakata_nti asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne pucchÄ
tenevÄ• ha --- ``anokÄ• sakatanti anÄ• pucchÄ• â€™â€™ ti \Ee IV 947/. __anodissÄ• _ti as
pucchÄ• mÄ«ti evaá¹ƒ aniyametvÄ• kevalaá¹ƒ ``pucchitabbaá¹ƒ atthi, pucchÄ• mi ayyÄ• â€
sesaá¹ƒ uttÄ• nameva. padasodhammasamuá¹-á¹-hÄ• naá¹ƒ --- vÄ• cato vÄ• cÄ• cittato ca
kiriyÄ• kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, vacÄ«kamma
tivedananti.

dvÄ• dasamasikkhÄ• padaá¹ƒ.

13. terasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1226> terasame \Be 229/ \Ne 220/ --- __parikkhepaá¹ƒ atikkÄ• mentiyÄ• _ti ekena pÄ• de
dutiyena pÄ• cittiyaá¹ƒ. upacÄ• repi eseva nayo.

<1227> __acchinnacÄ«varikÄ• yÄ• _tiÄ• dÄ«su saá¹…kaccikacÄ«varameva cÄ«varanti ved
mahagghaá¹ƒ hoti saá¹…kaccikaá¹ƒ, pÄ• rupitvÄ• gacchantiyÄ• va upaddavo uppajjati, eva
anÄ• patti. sesaá¹ƒ uttÄ• nameva. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ --- kiriyaá¹ƒ, nosaÃ±Ã±
acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, kÄ• yakammaá¹ƒ, ticittaá¹ƒ, tivedananti.

terasamasikkhÄ• padaá¹ƒ.

chattupÄ• hanavaggo navamo.

__uddiá¹-á¹-hÄ• kho ayyÄ• yo chasaá¹-á¹-hisataá¹ƒ pÄ• cittiyÄ• dhammÄ• _ti ettha sabbÄ
khuddakesu channavuti, bhikkhÅ«naá¹ƒ dvenavutÄ«ti aá¹-á¹-hÄ• sÄ«tisataá¹ƒ sikkhÄ• padÄ
bhikkhunÄ«vaggaá¹ƒ, paramparabhojanaá¹ƒ, anatirittabhojanaá¹ƒ, anatirittena abhihaá¹-á¹-
paá¹‡Ä«tabhojanaviÃ±Ã±atti, acelakasikkhÄ• padaá¹ƒ, duá¹-á¹-hullapaá¹-icchÄ• danaá¹ƒ,
Å«navÄ«sativassupasampÄ• danaá¹ƒ, mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya addhÄ•
rÄ• jantepurappavesanaá¹ƒ, santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• mappavesan
vassikasÄ• á¹-ikanti imÄ• ni dvÄ• vÄ«sati sikkhÄ• padÄ• ni apanetvÄ• sesÄ• ni sataÃ±ca c
sikkhÄ• padÄ• ni pÄ• timokkhuddesamaggena uddiá¹-á¹-hÄ• ni hontÄ«ti veditabbÄ• ni. tenÄ
\Ee IV 948/ ayyÄ• yo chasaá¹-á¹-hisataá¹ƒ pÄ• cittiyÄ• dhammÄ• ... pe ... evametaá¹ƒ dhÄ

tatrÄ• yaá¹ƒ saá¹…khepato samuá¹-á¹-hÄ• navinicchayo --- giraggasamajjaá¹ƒ, cittÄ• gÄ• ra
saá¹…ghÄ• á¹‡i, itthÄ• laá¹…kÄ• ro, gandhavaá¹‡á¹‡ako, vÄ• sitakapiÃ±Ã±Ä• ko, bhikkhun
ummaddanaparimaddanÄ• nÄ«ti imÄ• ni dasa sikkhÄ• padÄ• ni acittakÄ• ni lokavajjÄ• ni. a

vinÄ• pi cittena Ä• pajjitabbattÄ• acittakÄ• ni, citte pana sati akusaleneva Ä• pajjitabbattÄ• avasesÄ• ni acittakÄ• ni, paá¹‡á¹‡attivajjÄ• neva. corÄ«vuá¹-á¹-hÄ• panaá¹ƒ, gÄ• mantaraá \Ne 221/ gabbhinivagge Ä• dito paá¹-á¹-hÄ• ya satta, kumÄ• ribhÅ«tavagge Ä• dito paá¹-á¹- purisasaá¹ƒsaá¹-á¹-haá¹ƒ pÄ• rivÄ• siyachandadÄ• naá¹ƒ, anuvassavuá¹-á¹-hÄ• panaá¹ƒ, e \Be 230/ imÄ• ni ekÅ«navÄ«sati sikkhÄ• padÄ• ni sacittakÄ• ni paá¹‡á¹‡attivajjÄ• ni, avases lokavajjÄ• nevÄ• ti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya bhikkhunÄ«vibhaá¹…ge

khuddakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•)

pÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

pÄ• á¹-idesanÄ«yÄ• \Ne 222/ nÄ• ma, khuddakÄ• naá¹ƒ anantarÄ• .

ye dhammÄ• aá¹-á¹-ha Ä• ruá¸·hÄ• , saá¹…khepeneva saá¹…gahaá¹ƒ.

tesaá¹ƒ pavattate esÄ• , saá¹…khepeneva vaá¹‡á¹‡anÄ• ||

<1228> yÄ• ni hi ettha pÄ• á¸·iyaá¹ƒ sappitelÄ• dÄ«ni niddiá¹-á¹-hÄ• ni, tÄ• niyeva viÃ±Ã±Ä pÄ• á¹-idesanÄ«yÄ• . pÄ• á¸·ivinimuttakesu pana sabbesu dukkaá¹-aá¹ƒ. sesamettha uttÄ• panetaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ catusamuá¹-á¹-hÄ• naá¹ƒ --- kÄ• yato kÄ• yavÄ• cato kÄ• ca samuá¹-á¹-hÄ• ti, kiriyaá¹ƒ nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹‡á¹‡attivajjaá¹ƒ, vacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

sekhiyÄ• pana uddiá¹-á¹-hÄ• , ye dhammÄ• paÃ±casattati.

tesaá¹ƒ anantarÄ• yeva, sattÄ• dhikaraá¹‡avhayÄ• ||

mahÄ• vibhaá¹…ge \Ee IV 949/ yo vutto, tesaá¹ƒ atthavinicchayo.

bhikkhunÄ«naá¹ƒ vibhaá¹…gepi, tÄ• disaá¹ƒyeva taá¹ƒ vidÅ« ||

yasmÄ• \Be 231/ \Ne 223/ tasmÄ• visuá¹ƒ tesaá¹ƒ, dhammÄ• naá¹ƒ atthavaá¹‡á¹‡anÄ• .

na vuttÄ• tattha yÄ• vuttÄ• , vuttÄ• yeva hi sÄ• idhÄ• ti ||

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbÄ• savapahaá¹ƒ esÄ• , niá¹-á¹-hitÄ• vaá¹‡á¹‡anÄ• yathÄ• .

sabbÄ• savapahaá¹ƒ maggaá¹ƒ, patvÄ• passantu nibbutinti ||

ubhatovibhaá¹…gaá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

mahÄ• vagga-aá¹-á¹-hakathÄ•

1. mahÄ• khandhakaá¹ƒ

bodhikathÄ•

ubhinnaá¹ƒ \Ee V 951/ \Be 233/ pÄ• timokkhÄ• naá¹ƒ, saá¹…gÄ«tisamanantaraá¹ƒ.

saá¹…gÄ• yiá¹ƒsu mahÄ• therÄ• , khandhakaá¹ƒ khandhakovidÄ• ||

yaá¹ƒ tassa dÄ• ni sampatto, yasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• kkamo.

tasmÄ• hoti ayaá¹ƒ tassa, anuttÄ• natthavaá¹‡á¹‡anÄ• ||

padabhÄ• janiye atthÄ• , yehi yesaá¹ƒ pakÄ• sitÄ• .

te ce puna vadeyyÄ• ma, pariyosÄ• naá¹ƒ kadÄ• bhave ||

uttÄ• nÄ• \Ne 225/ ceva ye atthÄ• , tesaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• ya kiá¹ƒ.

adhippÄ• yÄ• nusandhÄ«hi, byaÃ±janena ca ye pana ||

anuttÄ• nÄ• na te yasmÄ• , sakkÄ• Ã±Ä• tuá¹ƒ avaá¹‡á¹‡itÄ• .

tesaá¹ƒyeva ayaá¹ƒ tasmÄ• , hoti saá¹ƒvaá¹‡á¹‡anÄ• nayoti ||

<1> __tena samayena buddho bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ• neraÃ±jarÄ• ya tÄ
paá¹-hamÄ• bhisambuddho_ti ettha kiÃ±cÄ• pi ``tena samayena buddho bhagavÄ• veraÃ±
karaá¹‡avacane visesakÄ• raá¹‡aá¹ƒ natthi, vinayaá¹ƒ patvÄ• pana karaá¹‡avacaneneva a
Ä• dito paá¹-á¹-hÄ• ya Ä• ruá¸·hÄ• bhilÄ• pavasenevetaá¹ƒ vuttanti veditabbaá¹ƒ. esa nayo
evarÅ«pesu.

kiá¹ƒ panetassa \Ee V 952/ vacane payojananti? pabbajjÄ• dÄ«naá¹ƒ vinayakammÄ• naá¹ƒ
nidÄ• nadassanaá¹ƒ. yÄ• hi bhagavatÄ• ``anujÄ• nÄ• mi, bhikkhave, imehi tÄ«hi \Be 234/

pabbajjaá¹ƒ upasampadaâ€™â€™ nti (Vin I 34) evaá¹ƒ pabbajjÄ• ceva upasampadÄ• ca a
rÄ• jagahÄ• dÄ«su upajjhÄ• yaupajjhÄ• yavattaÄ• cariyaÄ• cariyavattÄ• dÄ«ni anuÃ±Ã±Ä•
patvÄ• sattasattÄ• haá¹ƒ bodhimaá¹‡á¸• e vÄ«tinÄ• metvÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ dhamma
anukkamena idaÃ±cidaÃ±ca á¹-hÄ• naá¹ƒ patvÄ• imasmiÃ±ca imasmiÃ±ca vatthusmiá¹ƒ p
pabbajjÄ• dÄ«naá¹ƒ vinayakammÄ• naá¹ƒ Ä• dito paá¹-á¹-hÄ• ya nidÄ• nadassanaá¹ƒ etas
veditabbaá¹ƒ.

tattha __uruvelÄ• ya_nti mahÄ• velÄ• yaá¹ƒ; mahante vÄ• likarÄ• simhÄ«ti attho. atha vÄ•
vÄ• likÄ• vuccati; __ ``velÄ• â€™â€™ _ti mariyÄ• dÄ• ; velÄ• tikkamanahetu Ä• haá¹-Ä• u
attho daá¹-á¹-habbo. atÄ«te kira anuppanne buddhe dasasahassakulaputtÄ• tÄ• pasapabb
tasmiá¹ƒ padese viharantÄ• ekadivasaá¹ƒ sannipatitvÄ• katikavattaá¹ƒ akaá¹ƒsu --- ``kÄ• y
nÄ• ma paresampi pÄ• kaá¹-Ä• ni honti, manokammaá¹ƒ pana apÄ• kaá¹-aá¹ƒ; tasmÄ• yo
byÄ• pÄ• davitakkaá¹ƒ vÄ• vihiá¹ƒsÄ• vitakkaá¹ƒ vÄ• vitakketi, tassa aÃ±Ã±o codako nÄ•
attÄ• naá¹ƒ codetvÄ• pattapuá¹-ena vÄ• likaá¹ƒ Ä• haritvÄ• imasmiá¹ƒ á¹-hÄ• ne Ä• kiratu
daá¹‡á¸• akammaâ€™â€™ nti. tato paá¹-á¹-hÄ• ya yo tÄ• disaá¹ƒ vitakkaá¹ƒ vitakketi, so ta
vÄ• likaá¹ƒ Ä• kirati. evaá¹ƒ tattha anukkamena mahÄ• vÄ• likarÄ• si jÄ• to, tato naá¹ƒ \Ne
parikkhipitvÄ• cetiyaá¹-á¹-hÄ• namakÄ• si. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``uruvelÄ• yanti m
vÄ• likarÄ• simhÄ«ti atthoâ€™â€™ ti. tameva sandhÄ• ya vuttaá¹ƒ --- ``atha vÄ• urÅ«ti vÄ•
mariyÄ• dÄ• ; velÄ• tikkamanahetu Ä• haá¹-Ä• uru uruvelÄ• ti evampettha attho daá¹-á¹-ha

__bodhirukkhamÅ«le_ti bodhi vuccati catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ; taá¹ƒ bodhiá¹ƒ bhag
rukkhopi ``bodhirukkhoâ€™â€™ tveva nÄ• maá¹ƒ labhi, tassa bodhirukkhassa mÅ«le bodhi
__paá¹-hamÄ• bhisambuddho_ti \Ee V 953/ paá¹-hamaá¹ƒ abhisambuddho; abhisambuddh
sabbapaá¹-hamaá¹ƒyevÄ• ti attho. __ekapallaá¹…kenÄ• _ti sakimpi anuá¹-á¹-hahitvÄ• yath
pallaá¹…kena. __vimuttisukhapaá¹-isaá¹ƒvedÄ«_ti vimuttisukhaá¹ƒ phalasamÄ• pattisukhaá
paá¹-isaá¹ƒvedayamÄ• no.

__paá¹-iccasamuppÄ• da_nti \Be 235/ paccayÄ• kÄ• raá¹ƒ. paccayÄ• kÄ• ro hi aÃ±Ã±amaÄ
uppÄ• detÄ«ti ``paá¹-iccasamuppÄ• doâ€™â€™ ti vuccati. ayamettha saá¹…khepo. vitthÄ•
sabbÄ• kÄ• rasampannaá¹ƒ vinicchayaá¹ƒ icchantena visuddhimaggato gahetabbo. __anul
paá¹-ilomaÃ±ca. tattha ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• nayena vut
attanÄ• kattabbakiccakaraá¹‡ato ``anulomoâ€™â€™ ti vuccati. ``avijjÄ• ya tveva asesavirÄ
saá¹…khÄ• ranirodhoâ€™â€™ tiÄ• dinÄ• nayena vutto sveva anuppÄ• danirodhena nirujjh
karotÄ«ti tassa akaraá¹‡ato ``paá¹-ilomoâ€™â€™ ti vuccati. purimanayena vÄ• vutto pavat
tassÄ• paá¹-ilomoti evampettha attho daá¹-á¹-habbo. Ä• dito pana paá¹-á¹-hÄ• ya yÄ• va a
paá¹-á¹-hÄ• ya yÄ• va Ä• diá¹ƒ pÄ• petvÄ• avuttattÄ• ito aÃ±Ã±enatthena anulomapaá¹-il

__manasÄ• kÄ• sÄ«_ti manasi akÄ• si. tattha yathÄ• anulomaá¹ƒ manasi akÄ• si, idaá¹ƒ tÄ

``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha avijjÄ• ca sÄ• pacca
tasmÄ• __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«_ti iminÄ• nayena sabbapade
saá¹…khepo. vitthÄ• ro pana sabbÄ• kÄ• rasampannaá¹ƒ vinicchayaá¹ƒ icchantena visuddh

yathÄ• pana paá¹-ilomaá¹ƒ manasi akÄ• si, idaá¹ƒ dassetuá¹ƒ __avijjÄ• ya tveva asesavirÄ
saá¹…khÄ• ranirodho_tiÄ• di vuttaá¹ƒ. tattha __avijjÄ• ya tvevÄ• _ti avijjÄ• ya tu eva. __ase
\Ne 227/ virÄ• gasaá¹…khÄ• tena maggena asesanirodhÄ• \Ee V 954/. __saá¹…khÄ• ranir
anuppÄ• danirodho hoti. evaá¹ƒ niruddhÄ• naá¹ƒ pana saá¹…khÄ• rÄ• naá¹ƒ nirodhÄ• viÃ±
viÃ±Ã±Ä• á¹‡Ä• dÄ«naÃ±ca nirodhÄ• nÄ• marÅ«pÄ• dÄ«ni niruddhÄ• niyeva hontÄ«ti das
viÃ±Ã±Ä• á¹‡anirodho_tiÄ• dÄ«ni vatvÄ• __evametassa kevalassa dukkhakkhandhassa ni
tattha __kevalassÄ• _ti sakalassa; suddhassa vÄ• sattavirahitassÄ• ti attho. __dukkhakkha
dukkharÄ• sissa. __nirodho hotÄ«_ti anuppÄ• do hoti.

__etamatthaá¹ƒ_ \Be 236/ __viditvÄ• _ti yvÄ• yaá¹ƒ ``avijjÄ• divasena saá¹…khÄ• rÄ• dikas
samudayo ca avijjÄ• nirodhÄ• divasena ca nirodho hotÄ«â€™â€™ ti vutto, sabbÄ• kÄ• rena
__tÄ• yaá¹ƒ velÄ• ya_nti tÄ• yaá¹ƒ tassa atthassa viditavelÄ• yaá¹ƒ. __imaá¹ƒ udÄ• naá¹ƒ u
tasmiá¹ƒ vidite atthe hetuno ca hetusamuppannadhammassa ca pajÄ• nanÄ• ya Ä• nubhÄ•
pÄ• tubhavantÄ«â€™â€™ _tiÄ• dikaá¹ƒ somanassayuttaÃ±Ä• á¹‡asamuá¹-á¹-hÄ• naá¹ƒ ud
attamanavÄ• caá¹ƒ nicchÄ• resÄ«ti vuttaá¹ƒ hoti.

tassattho --- __yadÄ• have_ti yasmiá¹ƒ bhave kÄ• le. __pÄ• tubhavantÄ«_ti uppajjanti. __d
anulomapaccayÄ• kÄ• rapaá¹-ivedhasÄ• dhakÄ• bodhipakkhiyadhammÄ• . atha vÄ• __pÄ
abhisamayavasena byattÄ• pÄ• kaá¹-Ä• honti. __dhammÄ• _ti catuariyasaccadhammÄ• .
kilesasantÄ• panaá¹-á¹-hena vÄ«riyaá¹ƒ; __Ä• tÄ• pino_ti sammappadhÄ• navÄ«riyavato. _
Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡ena ca lakkhaá¹‡Å«panijjhÄ• nalakkhaá¹‡ena ca jhÄ•
__brÄ• hmaá¹‡assÄ• _ti bÄ• hitapÄ• passa khÄ«á¹‡Ä• savassa. __athassa kaá¹…khÄ• va
pÄ• tubhÅ«tadhammassa kaá¹…khÄ• vapayanti. __sabbÄ• _ti yÄ• etÄ• ``ko nu kho bhan
paÃ±hoti bhagavÄ• avocÄ• â€™â€™ tiÄ• dinÄ• , tathÄ• ``katamaá¹ƒ nu kho bhante jarÄ•
panidaá¹ƒ jarÄ• maraá¹‡anti \Ee V 955/; no kallo paÃ±hoti bhagavÄ• avocÄ• â€™â€™ tiÄ•
paccayÄ• kÄ• re kaá¹…khÄ• vuttÄ• , yÄ• ca paccayÄ• kÄ• rasseva appaá¹-ividdhattÄ• ``a
atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dikÄ• soá¸·asa kaá¹…khÄ• Ä• gatÄ• , tÄ• sabbÄ• vap
kasmÄ• ? __yato pajÄ• nÄ• ti sahetudhamma_nti yasmÄ• avijjÄ• dikena hetunÄ• sahetuka
kevalaá¹ƒ dukkhakkhandhadhammaá¹ƒ pajÄ• nÄ• ti aÃ±Ã±Ä• ti paá¹-ivijjhatÄ«ti.

<2> dutiyavÄ• re --- __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«_ti imaá¹ƒ tasmiá¹ƒ vidite atthe ``avijj
asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ ti evaá¹ƒ pakÄ• sitassa nibbÄ• nasa
avabodhÄ• nubhÄ• vadÄ«pakaá¹ƒ \Ne 228/ vuttappakÄ• raá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«ti att
--- yasmÄ• paccayÄ• naá¹ƒ khayasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ avedi aÃ±Ã±Ä• si paá¹-iv

Ä• tÄ• pino jhÄ• yato \Be 237/ brÄ• hmaá¹‡assa vuttappakÄ• rÄ• dhammÄ• pÄ• tubhavan
aviditattÄ• uppajjeyyuá¹ƒ, tÄ• sabbÄ• pi kaá¹…khÄ• vapayantÄ«ti.

<3> tatiyavÄ• re --- __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«_ti imaá¹ƒ yena maggena so dukkhak
samudayanirodhasaá¹…khÄ• to attho kiccavasena ca Ä• rammaá¹‡akiriyÄ• ya ca vidito, tas
Ä• nubhÄ• vadÄ«pakaá¹ƒ vuttappakÄ• raá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«ti attho. tatrÄ• pÄ• yaá
have pÄ• tubhavanti dhammÄ• Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa, _ tadÄ• so brÄ• h
bodhipakkhiyadhammehi, yassa vÄ• ariyamaggassa catusaccadhammÄ• pÄ• tubhÅ«tÄ• ,
__vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ_ ``kÄ• mÄ• te paá¹-hamÄ• senÄ• â€™â€™ t
vuttappakÄ• raá¹ƒ mÄ• rasenaá¹ƒ vidhÅ«payanto vidhamento viddhaá¹ƒsento tiá¹-á¹-hati. k
obhÄ• sayamantalikkhaá¹ƒ, _ yathÄ• sÅ«riyo abbhuggato attano pabhÄ• ya antalikkhaá¹ƒ
vidhamento tiá¹-á¹-hati, evaá¹ƒ sopi brÄ• hmaá¹‡o tehi dhammehi tena vÄ• maggena sacc
mÄ• rasenaá¹ƒ vidhÅ«payanto tiá¹-á¹-hatÄ«ti.

evamettha paá¹-hamaá¹ƒ udÄ• naá¹ƒ paccayÄ• kÄ• rapaccavekkhaá¹‡avasena, dutiyaá¹ƒ
\Ee V 956/, tatiyaá¹ƒ maggapaccavekkhaá¹‡avasena uppannanti veditabbaá¹ƒ. udÄ• ne pa
yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ anulomaá¹ƒ, dutiyaá¹ƒ yÄ• maá¹ƒ paá¹-ilomaá¹ƒ, tati
anulomapaá¹-ilomaâ€™â€™ nti vuttaá¹ƒ; taá¹ƒ sattÄ• hassa accayena ``sve Ä• sanÄ• vuá
rattiá¹ƒ uppÄ• ditamanasikÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ. tadÄ• hi bhagavÄ• yassa paccay
paccayakkhayÄ• dhigamassa ca Ä• nubhÄ• vadÄ«pikÄ• purimÄ• dve udÄ• nagÄ• thÄ• , t
koá¹-á¹-hÄ• saá¹ƒ paá¹-hamayÄ• maÃ±ca majjhimayÄ• maÃ±ca manasÄ• kÄ• si, idha pana
manasÄ• kÄ• si. bhagavÄ• hi visÄ• khapuá¹‡á¹‡amÄ• ya rattiyÄ• paá¹-hamayÄ• me pubb
majjhimayÄ• me dibbacakkhuá¹ƒ visodhesi, pacchimayÄ• me paá¹-iccasamuppÄ• daá¹ƒ an
katvÄ• ``idÄ• ni aruá¹‡o uggamissatÄ«â€™â€™ ti sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. sabbaÃ±Ã
aruá¹‡o uggacchi. tato taá¹ƒ divasaá¹ƒ teneva pallaá¹…kena vÄ«tinÄ• metvÄ• sampattÄ• y
tÄ«su yÄ• mesu evaá¹ƒ manasi katvÄ• imÄ• ni udÄ• nÄ• ni udÄ• nesi. iti \Be 238/ pÄ• á¹-ip
katvÄ• taá¹ƒ ``bodhirukkhamÅ«le sattÄ• haá¹ƒ ekapallaá¹…kena nisÄ«dÄ«â€™â€™ ti eva
vÄ«tinÄ• mesi.

bodhikathÄ• niá¹-á¹-hitÄ• .

ajapÄ• lakathÄ•

<4> __atha_ \Ne 229/ __kho bhagavÄ• sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• v
bodhirukkhamÅ«lÄ• yena ajapÄ• lanigrodho tenupasaá¹…kamÄ«_ti ettha na bhagavÄ• tan
vuá¹-á¹-hahitvÄ• anantarameva bodhirukkhamÅ«lÄ• yena ajapÄ• lanigrodho tenupasaá¹…
sayatÄ«â€™â€™ ti vutte na ``hatthe adhovitvÄ• mukhaá¹ƒ avikkhÄ• letvÄ• sayanasamÄ«
kiÃ±ci Ä• lÄ• pasallÄ• paá¹ƒ akatvÄ• sayatiâ€™â€™ cceva vuttaá¹ƒ hoti, bhojanato pana p

nasayatÄ«ti idamevattha dÄ«pitaá¹ƒ hoti. evamidhÄ• pi ``na tamhÄ• samÄ• dhimhÄ• vuá¹
pakkÄ• mÄ«â€™â€™ ti vuttaá¹ƒ hoti, vuá¹-á¹-hÄ• nato ca pana pacchÄ• pakkÄ• mi, na na
idamevettha dÄ«pitaá¹ƒ hoti.

anantaraá¹ƒ pana apakkamitvÄ• bhagavÄ• kiá¹ƒ akÄ• sÄ«ti? aparÄ• nipi tÄ«á¹‡i sattÄ• hÄ
vÄ«tinÄ• mesi. tatrÄ• yaá¹ƒ anupubbikathÄ• --- bhagavati kira buddhattaá¹ƒ patvÄ• sattÄ•
nisinne ``na bhagavÄ• vuá¹-á¹-hÄ• ti; kiá¹ƒ nu kho aÃ±Ã±epi buddhattakarÄ• dhammÄ• a
devatÄ• naá¹ƒ kaá¹…khÄ• udapÄ• di. atha bhagavÄ• aá¹-á¹-hame divase samÄ• pattito vu
kaá¹…khaá¹ƒ Ã±atvÄ• kaá¹…khÄ• vidhamanatthaá¹ƒ Ä• kÄ• se uppatitvÄ• yamakapÄ• á¹
kaá¹…khaá¹ƒ vidhamitvÄ• pallaá¹…kato Ä«sakaá¹ƒ pÄ• cÄ«nanissite uttaradisÄ• bhÄ• ge
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca upacitÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ balÄ• dhigam
bodhirukkhaÃ±ca animisehi akkhÄ«hi olokayamÄ• no sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-
__animisacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. atha pallaá¹…kassa ca á¹-hitaá¹-á¹-hÄ• nassa ca an
pacchimato ca Ä• yate ratanacaá¹…kame caá¹…kamanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹
__ratanacaá¹…kamacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. tato pacchimadisÄ• bhÄ• ge devatÄ• rat
tattha pallaá¹…kena nisÄ«ditvÄ• abhidhammapiá¹-akaá¹ƒ visesato cettha anantanayaá¹ƒ s
\Be 239/ vicinanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __ratanagharacetiyaá¹ƒ_

evaá¹ƒ bodhisamÄ«peyeva cattÄ• ri sattÄ• hÄ• ni vÄ«tinÄ• metvÄ• paÃ±came sattÄ• he b
ajapÄ• lanigrodho tenupasaá¹…kami. tassa kira nigrodhassa chÄ• yÄ• ya ajapÄ• lakÄ• gar
ajapÄ• lanigrodhotveva nÄ• maá¹ƒ udapÄ• di. __sattÄ• haá¹ƒ vimuttisukhapaá¹-isaá¹ƒvedÄ
vicinantoyeva vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento nisÄ«di. bodhito puratthimadisÄ• bhÄ• g
evaá¹ƒ nisinne ca panettha bhagavati eko brÄ• hmaá¹‡o gantvÄ• paÃ±haá¹ƒ pucchi. tena v
aÃ±Ã±ataroâ€™â€™ _tiÄ• di. tattha __huá¹ƒhuá¹…kajÄ• tiko_ti so kira diá¹-á¹-hamaá¹…ga
mÄ• navasena kodhavasena ca ``huá¹ƒhuâ€™â€™ nti karonto vicarati, tasmÄ• ``huá¹ƒhuá
vuccati. ``huhukkajÄ• tikoâ€™â€™ tipi \Ee V 958/ paá¹-hanti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ tena vuttassa vacanassa sikhÄ• pattamatthaá¹ƒ viditvÄ•
imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi. tassattho --- yo bÄ• hitapÄ• padhammatÄ• ya __brÄ• hmaá¹
diá¹-á¹-hamaá¹…galikatÄ• ya, huá¹ƒhuá¹…kÄ• rakabhÄ• vÄ• dipÄ• padhammayutto hutvÄ•
brahmaÃ±Ã±aá¹ƒ paá¹-ijÄ• nÄ• ti, so brÄ• hmaá¹‡o bÄ• hitapÄ• padhammattÄ• huá¹ƒhuá¹
__nihuá¹ƒhuá¹…ko, _ rÄ• gÄ• dikasÄ• vÄ• bhÄ• vena __nikkasÄ• vo, _ bhÄ• vanÄ• nuyoga
sÄ«lasaá¹ƒvarena vÄ• saÃ±Ã±atacittatÄ• ya __yatatto, _ catumaggaÃ±Ä• á¹‡asaá¹…khÄ•
vedÄ• naá¹ƒ vÄ• antaá¹ƒ gatattÄ• __vedantagÅ«, _ maggabrahmacariyassa vusitattÄ• __
brahmavÄ• daá¹ƒ vadeyya, _ ``brÄ• hmaá¹‡o, ahaâ€™â€™ nti etaá¹ƒ vÄ• daá¹ƒ dhammen
lokasannivÄ• se kuhiÃ±ci ekÄ• rammaá¹‡epi rÄ• gussado dosussado mohussado mÄ• nus
ussadÄ• natthÄ«ti.

ajapÄ• lakathÄ• niá¹-á¹-hitÄ• .

mucalindakathÄ•

<5> __akÄ• lamegho_ti asampatte vassakÄ• le uppannamegho. ayaá¹ƒ pana gimhÄ• naá¹ƒ
__sattÄ• havaddalikÄ• _ti tasmiá¹ƒ uppanne sattÄ• haá¹ƒ avicchinnavuá¹-á¹-hikÄ• ahosi. _
sÄ• ca pana sattÄ• havaddalikÄ• \Be 240/ udakaphusitasammissena sÄ«tavÄ• tena sama
dÅ«sitadivasattÄ• sÄ«tavÄ• taduddinÄ« nÄ• ma ahosi. __atha kho mucalindo nÄ• garÄ• jÄ
mucalindarukkhassa samÄ«pe pokkharaá¹‡iyÄ• nibbatto mahÄ• nubhÄ• vo nÄ• garÄ• jÄ•
parikkhipitvÄ• _ti evaá¹ƒ bhogehi parikkhipitvÄ• uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ ka
tasmiá¹ƒ tassa parikkhepabbhantaraá¹ƒ lohapÄ• sÄ• de bhaá¹‡á¸• Ä• gÄ• ragabbhappamÄ
nivÄ• te pihitadvÄ• ravÄ• tapÄ• ne kÅ«á¹-Ä• gÄ• re nisinno viya jÄ• to. __mÄ• bhagavanta
tathÄ• karitvÄ• á¹-hÄ• nakÄ• raá¹‡aparidÄ«panaá¹ƒ. so hi ``mÄ• bhagavantaá¹ƒ sÄ«taá¹ƒ
uá¹‡haá¹ƒ, mÄ• á¸• aá¹ƒsÄ• disamphasso bÄ• dhayitthÄ• â€™â€™ ti tathÄ• karitvÄ• aá¹
sattÄ• havaddalikÄ• ya uá¹‡hameva natthi, sace pana antarantarÄ• megho vigaccheyya uá
959/, tampi naá¹ƒ mÄ• bÄ• dhayitthÄ• ti evaá¹ƒ tassa cintetuá¹ƒ yuttaá¹ƒ. __viddha_nti ubb
meghavigamena \Ne 231/ dÅ«rÄ«bhÅ«tanti attho. __vigatavalÄ• haka_nti apagatameghaá¹
__sakavaá¹‡á¹‡a_nti attano rÅ«paá¹ƒ.

__sukho viveko_ti nibbÄ• nasaá¹…khÄ• to upadhiviveko sukho. __tuá¹-á¹-hassÄ• _ti catum
santuá¹-á¹-hassa. __sutadhammassÄ• _ti pakÄ• sitadhammassa. __passato_ti taá¹ƒ viveka
passitabbaá¹ƒ nÄ• ma, taá¹ƒ sabbaá¹ƒ attano vÄ«riyabalÄ• dhigatena Ã±Ä• á¹‡acakkhunÄ•
__abyÄ• pajja_nti akuppanabhÄ• vo; etena mettÄ• pubbabhÄ• go dassito. __pÄ• á¹‡abhÅ«
saá¹ƒyamo; avihiá¹ƒsanabhÄ• vo sukhoti attho. etena karuá¹‡Ä• pubbabhÄ• go dassito. __
vÄ«tarÄ• gatÄ• pi sukhÄ• ti dÄ«peti. __kÄ• mÄ• naá¹ƒ samatikkamo_ti yÄ• ``kÄ• mÄ• naá
sÄ• virÄ• gatÄ• pi sukhÄ• ti attho. etena anÄ• gÄ• mimaggo kathito. __asmimÄ• nassa yo
arahattaá¹ƒ kathitaá¹ƒ; arahattaÃ±hi asmimÄ• nassa ``passaddhivinayoâ€™â€™ ti vuccati.
nÄ• ma natthi, tenÄ• ha ``etaá¹ƒ ve paramaá¹ƒ sukhaâ€™â€™ nti.

mucalindakathÄ• niá¹-á¹-hitÄ• .

rÄ• jÄ• yatanakathÄ•

<6> __mucalindamÅ«lÄ• _ti mahÄ• bodhito pÄ• cÄ«nakoá¹‡e á¹-hitamucalindarukkhamÅ«l
dakkhiá¹‡adisÄ• bhÄ• ge á¹-hitaá¹ƒ rÄ• jÄ• yatanarukkhaá¹ƒ upasaá¹…kami \Be 241/. __te
katarena samayena. bhagavato kira rÄ• jÄ• yatanamÅ«le sattÄ• haá¹ƒ ekapallaá¹…kena ni
vuá¹-á¹-hÄ• nadivase aruá¹‡uggamanavelÄ• yameva ``bhojanakiccena bhavitabbaâ€™â€™
osadhaharÄ«takaá¹ƒ upanesi. bhagavÄ• taá¹ƒ paribhuÃ±ji, paribhuttamattasseva sarÄ«rak

mukhodakaá¹ƒ adÄ• si. bhagavÄ• mukhaá¹ƒ dhovitvÄ• tasmiá¹ƒyeva rukkhamÅ«le nisÄ«d
nisinne bhagavati.

__tena kho pana samayena tapussabhallikÄ• vÄ• á¹‡ijÄ• _ti tapusso ca bhalliko cÄ• ti dve
__ukkalÄ• _ti ukkalajanapadato. __taá¹ƒ desa_nti yasmiá¹ƒ dese bhagavÄ• viharati. katara
viharati? majjhimadese. tasmÄ• majjhimadesaá¹ƒ gantuá¹ƒ addhÄ• namaggappaá¹-ipannÄ
ayamettha attho. __Ã±Ä• tisÄ• lohitÄ• devatÄ• _ti tesaá¹ƒ Ã±Ä• tibhÅ«tapubbÄ• devatÄ• .
nesaá¹ƒ sabbasakaá¹-Ä• ni appavattÄ«ni akÄ• si. tato \Ne 232/ te kiá¹ƒ idanti maggadevatÄ
akaá¹ƒsu. tesaá¹ƒ balikammakÄ• le sÄ• devatÄ• dissamÄ• neneva kÄ• yena etaá¹ƒ avoca
madhupiá¹‡á¸• ikÄ• ya cÄ• _ti abaddhasattunÄ• ca sappimadhuphÄ• á¹‡itÄ• dÄ«hi yojetvÄ
__patimÄ• nethÄ• _ti upaá¹-á¹-hahatha. __taá¹ƒ vo_ti taá¹ƒ patimÄ• nanaá¹ƒ tumhÄ• kaá¹ƒ
hitÄ• ya sukhÄ• ya. __yaá¹ƒ amhÄ• ka_nti yaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ amhÄ• kaá¹ƒ assa dÄ
sukhÄ• ya. __bhagavato etadahosÄ«_ti yo kirassa padhÄ• nÄ• nuyogakÄ• le __patto_ ahos
dÄ• tuá¹ƒ Ä• gacchantiyÄ• eva antaradhÄ• yi. tenassa etadahosi --- ``patto me natthi, purim
tathÄ• gatÄ• hatthesu paá¹-iggaá¹‡hanti, kimhi nu kho ahaá¹ƒ paá¹-iggaá¹‡heyyaá¹ƒ manth
madhupiá¹‡á¸• akaÃ±cÄ• â€™â€™ ti.

__parivitakkamaÃ±Ã±Ä• yÄ• _ti ito pubbeva bhagavato sujÄ• tÄ• ya dinnabhojanaá¹ƒyeva
aá¹-á¹-hÄ• si, ettakaá¹ƒ kÄ• laá¹ƒ neva jighacchÄ• na pipÄ• sÄ• na kÄ• yadubbalyaá¹ƒ ah
Ä• hÄ• raá¹ƒ paá¹-iggahetukÄ• matÄ• ya __ ``na kho tathÄ• gatÄ• â€™â€™ _tiÄ• dinÄ• na
242/. taá¹ƒ evaá¹ƒ uppannaá¹ƒ attano cetasÄ• bhagavato cetoparivitakkamaÃ±Ã±Ä• ya. __
disÄ• hi. __selamaye patte_ti muggavaá¹‡á¹‡aselamaye patte. idaá¹ƒyeva bhagavÄ• paá¹-
vuttaá¹ƒ. cattÄ• ro pana mahÄ• rÄ• jÄ• no paá¹-hamaá¹ƒ indanÄ«lamaá¹‡imaye patte upan
aggahesi. tato ime cattÄ• ropi muggavaá¹‡á¹‡asilÄ• maye patte upanÄ• mesuá¹ƒ, bhagavÄ
tesaá¹ƒ pasÄ• dÄ• nurakkhaá¹‡atthÄ• ya, no mahicchatÄ• ya. gahetvÄ• ca pana cattÄ• rop
tathÄ• adhiá¹-á¹-hahi, catunnampi ekasadiso puÃ±Ã±avipÄ• ko ahosi. evaá¹ƒ ekaá¹ƒ katvÄ
__paá¹-iggahesi bhagavÄ• paccagghe selamaye patte manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca
paccagghasmiá¹ƒ; pÄ• á¹-ekkaá¹ƒ mahagghasminti attho. atha vÄ• __paccagghe_ti abhina
nibbattasminti attho. dve vÄ• cÄ• etesaá¹ƒ ahesunti __dvevÄ• cikÄ• _. atha vÄ• dvÄ«hi vÄ
pattÄ• ti attho \Ee V 961/. te evaá¹ƒ upÄ• sakabhÄ• vaá¹ƒ paá¹-ivedetvÄ• bhagavantaá¹ƒ Ä
dÄ• ni bhante amhehi ajja paá¹-á¹-hÄ• ya abhivÄ• danapaccuá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaâ€™
sÄ«saá¹ƒ parÄ• masi, kesÄ• hatthe laggiá¹ƒsu. te tesaá¹ƒ adÄ• si ``ime tumhe pariharathÄ
kesadhÄ• tuyo labhitvÄ• amateneva abhisittÄ• haá¹-á¹-hatuá¹-á¹-hÄ• bhagavantaá¹ƒ vand

rÄ• jÄ• yatanakathÄ• niá¹-á¹-hitÄ• .

brahmayÄ• canakathÄ•

<7> atha \Ne 233/ kho bhagavÄ• sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹
sabbaá¹ƒ kiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• rÄ• jÄ• yatanamÅ«lÄ• punapi yena ajapÄ• lanigrodh
__parivitakko udapÄ• dÄ«_ti tasmiá¹ƒ nisinnamattasseva sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡a
cetaso parivitakko udapÄ• di. kasmÄ• panÄ• yaá¹ƒ sabbabuddhÄ• naá¹ƒ uppajjatÄ«ti? dha
garubhÄ• vaá¹ƒ bhÄ• riyabhÄ• vaá¹ƒ paccavekkhaá¹‡Ä• ya brahmunÄ• yÄ• cite desetukÄ•
``evaá¹ƒ parivitakkite brahmÄ• Ä• gantvÄ• dhammadesanaá¹ƒ yÄ• cissati, tato sattÄ• dha
uppÄ• dessanti, brahmagaruko hi lokasannivÄ• soâ€™â€™ ti. iti imehi dvÄ«hi kÄ• raá¹‡ehi
uppajjatÄ«ti.

tattha \Be 243/ __adhigato kho myÄ• ya_nti adhigato kho me ayaá¹ƒ. __Ä• layarÄ• mÄ• _ti
allÄ«yanti, tasmÄ• te ``Ä• layÄ• â€™â€™ ti vuccanti. tehi Ä• layehi ramantÄ«ti __Ä• layarÄ
__Ä• layaratÄ• _. Ä• layesu suá¹-á¹-humuditÄ• ti __Ä• layasammuditÄ• . yadida_nti nipÄ• t
sandhÄ• ya ``yaá¹ƒ idaâ€™â€™ nti paá¹-iccasamuppÄ• daá¹ƒ sandhÄ• ya ``yo ayaâ€™â€™
__idappaccayatÄ• paá¹-iccasamuppÄ• do_ti imesaá¹ƒ paccayÄ• idappaccayÄ• , idappacca
idappaccayatÄ• ca sÄ• paá¹-iccasamuppÄ• do cÄ• ti __idappaccayatÄ• paá¹-iccasamuppÄ
yÄ• ajÄ• nantÄ• naá¹ƒ desanÄ• nÄ• ma, so mama kilamatho assa; sÄ• mama vihesÄ• as
bhagavato. __anacchariyÄ• _ti anu acchariyÄ• . __paá¹-ibhaá¹ƒsÅ«_ti paá¹-ibhÄ• nasaá¹…
gocarÄ• ahesuá¹ƒ, parivitakkayitabbabhÄ• vaá¹ƒ pÄ• puá¹‡iá¹ƒsu.

__hala_nti ettha hakÄ• ro nipÄ• tamatto; alanti attho. __pakÄ• situ_nti desituá¹ƒ. alaá¹ƒ dÄ•
imaá¹ƒ kicchena adhigataá¹ƒ dhammaá¹ƒ desetunti vuttaá¹ƒ hoti. __paá¹-isotagÄ• mi_nti pa
nibbÄ• naá¹ƒ; nibbÄ• nagÄ• minti attho. __rÄ• garattÄ• _ti kÄ• marÄ• gabhavarÄ• gadiá¹-á
dakkhantÄ«_ti na passissanti. __tamokhandhena Ä• vuá¹-Ä• _ti avijjÄ• rÄ• sinÄ• ajjhotthaá
__appossukkatÄ• yÄ• _ti nirussukkabhÄ• vena; adesetukÄ• matÄ• yÄ• ti attho.

<8> __yatra hi nÄ• mÄ• _ti yasmiá¹ƒ nÄ• ma loke. __bhagavato purato pÄ• turahosÄ«_ti dh
dasasu cakkavÄ• á¸·asahassesu mahÄ• brahmÄ• no gahetvÄ• Ä• gamma bhagavato pura
__apparajakkhajÄ• tikÄ• _ti paÃ±Ã±Ä• maye akkhimhi appaá¹ƒ rÄ• gadosamoharajaá¹ƒ ete
__apparajakkhajÄ• tikÄ• . bhavissanti dhammassa aÃ±Ã±Ä• tÄ• ro_ti paá¹-ivijjhitÄ• ro.

__pÄ• turahosÄ«_ti pÄ• tubhavi. __samalehi cintito_ti rÄ• gÄ• dÄ«hi malehi samalehi chahi
__apÄ• pureta_nti vivara etaá¹ƒ. __amatassa dvÄ• ra_nti amatassa nibbÄ• nassa dvÄ• rab
__suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddha_nti \Be 244/ ime sattÄ• rÄ• gÄ• dimalÄ• na
sammÄ• sambuddhena anubuddhaá¹ƒ catusaccadhammaá¹ƒ suá¹‡antu.

__sele yathÄ• pabbatamuddhaniá¹-á¹-hito_ti selamaye ekagghane pabbatamuddhani yathÄ
puriso samantato janataá¹ƒ passeyya, tvampi sumedha sundarapaÃ±Ã±a sabbaÃ±Ã±utaÃ±
bhagavÄ• dhammamayaá¹ƒ paÃ±Ã±Ä• mayaá¹ƒ pÄ• sÄ• damÄ• ruyha sayaá¹ƒ apetasoko

jÄ• tijarÄ• bhibhÅ«taÃ±ca janataá¹ƒ avekkhassu upadhÄ• raya.

__uá¹-á¹-hehÄ«_ti bhagavato dhammadesanatthaá¹ƒ cÄ• rikacaraá¹‡aá¹ƒ yÄ• canto bhaá¹‡
bhagavÄ• vÄ«riyavantatÄ• ya __vÄ«ro_. devaputtamaccukilesÄ• bhisaá¹…khÄ• ramÄ• rÄ•
__vijitasaá¹…gÄ• mo_. jÄ• tikantÄ• rÄ• dinittharaá¹‡asamatthatÄ• ya __satthavÄ• ho_. kÄ•
abhÄ• vato __aá¹‡aá¹‡o_.

<9> __ajjhesana_nti yÄ• canaá¹ƒ. __buddhacakkhunÄ• _ti indriyaparopariyattaÃ±Ä• á¹‡ena
ca. imesaÃ±hi dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ buddhacakkhÅ«ti nÄ• maá¹ƒ. __apparajakkhÄ•
rÄ• gÄ• dirajaá¹ƒ appaá¹ƒ yesaá¹ƒ, te __apparajakkhÄ• _. yesaá¹ƒ taá¹ƒ mahantaá¹ƒ te __
saddhÄ• dÄ«ni indriyÄ• ni tikkhÄ• ni te __tikkhindriyÄ• _. yesaá¹ƒ tÄ• ni mudÅ«ni te __mud
saddhÄ• dayo Ä• kÄ• rÄ• sundarÄ• te __svÄ• kÄ• rÄ• _. yesaá¹ƒ teyeva saddhÄ• dayo Ä
__dvÄ• kÄ• rÄ• _. ye kathitakÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti viÃ±Ã±Ä• pe
__suviÃ±Ã±Ä• payÄ• _. ye paralokaÃ±ca vajjaÃ±ca bhayato passanti te __paralokavajjabha
uppaliniya_nti uppalavane. itaresupi eseva nayo. __antonimuggaposÄ«nÄ«_ti yÄ• ni udakas
posayanti. __samodakaá¹ƒ á¹-hitÄ• nÄ«_ti udakena samaá¹ƒ á¹-hitÄ• ni. __udakaá¹ƒ accug
udakaá¹ƒ atikkamitvÄ• á¹-hitÄ• ni.

__apÄ• rutÄ• _ti vivaá¹-Ä• . __amatassa dvÄ• rÄ• _ti ariyamaggo. so hi amatasaá¹…khÄ• t
__pamuÃ±cantu saddha_nti sabbe attano saddhaá¹ƒ pamuÃ±cantu. pacchimapadadvaye a
attano paguá¹‡aá¹ƒ suppavattimpi imaá¹ƒ \Be 245/ paá¹‡Ä«taá¹ƒ uttamaá¹ƒ dhammaá¹ƒ kÄ
hutvÄ• manujesu devamanussesu na bhÄ• sinti.

brahmayÄ• canakathÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggiyakathÄ•

<10> __paá¹‡á¸• ito_ti paá¹‡á¸• iccena samannÄ• gato. __byatto_ti veyyattiyena samannÄ•
á¹-hÄ• nuppattiyÄ• paÃ±Ã±Ä• ya samannÄ• gato. __apparajakkhajÄ• tiko_ti samÄ• pattiyÄ
nikkilesajÄ• tiko visuddhasatto. __Ä• jÄ• nissatÄ«_ti sallakkhessati paá¹-ivijjhissati. __bhaga
Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ uppajji ``ito sattamadivasamat
Ä• kiÃ±caÃ±Ã±Ä• yatane nibbattoâ€™â€™ ti. __mahÄ• jÄ• niyo_ti sattadivasabbhantare \E
parihÄ«nattÄ• mahatÄ« jÄ• ni assÄ• ti __mahÄ• jÄ• niyo_ akkhaá¹‡e nibbattattÄ• . __abhi
kÄ• laá¹ƒkato, sopi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane nibbattoti addasa. __bahÅ«kÄ• r
__padhÄ• napahitattaá¹ƒ upaá¹-á¹-hahiá¹ƒsÅ«_ti padhÄ• natthÄ• ya pesitattabhÄ• vaá¹ƒ m
upaá¹-á¹-hahiá¹ƒsu.

<11> __antarÄ• ca gayaá¹ƒ antarÄ• ca bodhi_nti upako bodhimaá¹‡á¸• assa ca gayÄ• ya

addasa. __addhÄ• namaggappaá¹-ipanna_nti addhÄ• namaggaá¹ƒ paá¹-ipannaá¹ƒ.

__sabbÄ• bhibhÅ«_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ abhibhavitvÄ• á¹-hito. __sabbavid
catubhÅ«makadhammaá¹ƒ avediá¹ƒ aÃ±Ã±Ä• siá¹ƒ. __sabbesu dhammesu anÅ«palitto_ti s
kilesalepena alitto. __sabbaÃ±jaho_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ jahitvÄ• á¹-hito. _
vimutto_ti taá¹‡hakkhaye nibbÄ• ne Ä• rammaá¹‡ato vimutto. __sayaá¹ƒ abhiÃ±Ã±Ä• yÄ• _
catubhÅ«makadhammaá¹ƒ attanÄ• va jÄ• nitvÄ• . __kamuddiseyya_nti kaá¹ƒ aÃ±Ã±aá¹ƒ ``
uddiseyyaá¹ƒ.

__na me Ä• cariyo atthÄ«_ti lokuttaradhamme mayhaá¹ƒ Ä• cariyo nÄ• ma natthi. __natthi n
mayhaá¹ƒ paá¹-ibhÄ• gapuggalo nÄ• ma natthi. __sÄ«tibhÅ«to_ti sabbakilesagginibbÄ• par
kilesÄ• naá¹ƒyeva nibbutattÄ• __nibbuto_.

__kÄ• sÄ«naá¹ƒ_ \Be 246/ \Ne 236/ __pura_nti kÄ• siraá¹-á¹-he nagaraá¹ƒ. __Ä• haÃ±chaá
dhammacakkappaá¹-ilÄ• bhÄ• ya amatabheriá¹ƒ paharissÄ• mÄ«ti gacchÄ• mi.

__arahasi anantajino_ti anantajino bhavituá¹ƒ yutto. __hupeyyapÄ• vuso_ti Ä• vuso evampi
__sÄ«saá¹ƒ okampetvÄ• _ti sÄ«saá¹ƒ cÄ• letvÄ• .

<12> __saá¹‡á¹-hapesu_nti katikaá¹ƒ akaá¹ƒsu. __bÄ• hulliko_ti cÄ«varabÄ• hullÄ• dÄ«naa
__padhÄ• navibbhanto_ti \Ee V 965/ padhÄ• nato vibbhanto bhaá¹-á¹-ho parihÄ«no. __Ä• v
cÄ«varÄ• dibahulabhÄ• vatthÄ• ya Ä• vatto. __odahatha bhikkhave sota_nti upanetha bhikk
dhammasavanatthaá¹ƒ abhimukhaá¹ƒ karothÄ• ti attho. __amatamadhigata_nti amataá¹ƒ ni
dasseti. __iriyÄ• yÄ• _ti dukkarairiyÄ• ya. __paá¹-ipadÄ• yÄ• _ti dukkarapaá¹-ipadÄ• ya. __
abhijÄ• nÄ• tha nu me samanupassatha. __evarÅ«paá¹ƒ bhÄ• sitameta_nti etaá¹ƒ evarÅ«p
attho. __asakkhi kho bhagavÄ• paÃ±cavaggiye bhikkhÅ« saÃ±Ã±Ä• petu_nti ``ahaá¹ƒ bude
asakkhi.

<13> __cakkhukaraá¹‡Ä«_ti paÃ±Ã±Ä• cakkhuá¹ƒ sandhÄ• yÄ• ha. ito paraá¹ƒ sabbaá¹ƒ pa
adhippÄ• yÄ• nusandhiyojanÄ• dibhedato pana papaÃ±casÅ«daniyÄ• majjhimaá¹-á¹-hakat
veditabbaá¹ƒ. ito paá¹-á¹-hÄ• ya hi ativitthÄ• rabhÄ«rukassa mahÄ• janassa cittaá¹ƒ anurak
suttantakathaá¹ƒ avaá¹‡á¹‡ayitvÄ• vinayakathaá¹ƒyeva vaá¹‡á¹‡ayissÄ• ma.

<18> __sÄ• va tassa Ä• yasmato upasampadÄ• ahosÄ«_ti Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• ya
saddhiá¹ƒ sotÄ• pattiphale patiá¹-á¹-hitassa ``ehi bhikkhÅ«â€™â€™ ti bhagavato vacanena
tassa Ä• yasmato __ehibhikkhÅ«pasampadÄ• _ ahosi.

<19> __atha kho Ä• yasmato ca vappassÄ• _ti Ä• dimhi vappattherassa pÄ• á¹-ipadadivase

bhaddiyattherassa dutiyadivase, mahÄ• nÄ• mattherassa tatiyadivase, assajittherassa catut
pana \Be 247/ bhikkhÅ«naá¹ƒ kammaá¹-á¹-hÄ• nesu uppannamalavisodhanatthaá¹ƒ bhagav
uppanne uppanne kammaá¹-á¹-hÄ• namale Ä• kÄ• sena gantvÄ• malaá¹ƒ vinodesi. pakkha
ekato sannipÄ• tetvÄ• anattasuttena ovadi. tena vuttaá¹ƒ __ ``atha kho bhagavÄ• paÃ±cav

<24> __tena_ \Ne 237/ __kho pana samayena cha loke arahanto hontÄ«_ti paÃ±camiyÄ• p
manussÄ• arahanto hontÄ«ti attho.

paÃ±cavaggiyakathÄ• niá¹-á¹-hitÄ• .

pabbajjÄ• kathÄ•

<31> __pubbÄ• nupubbakÄ• na_nti \Ee V 966/ paveá¹‡ivasena porÄ• á¹‡Ä• nuporÄ• á¹‡Ä•
samayena ekasaá¹-á¹-hi loke arahanto hontÄ«_ti purimÄ• cha ime ca paÃ±capaÃ±Ã±Ä• sÄ
ekasaá¹-á¹-hi manussÄ• arahanto hontÄ«ti attho.

tatra yasaÄ• dÄ«naá¹ƒ kulaputtÄ• naá¹ƒ ayaá¹ƒ pubbayogo --- atÄ«te kira paÃ±capaÃ±Ã±Ä
vaggabandhena puÃ±Ã±Ä• ni karontÄ• anÄ• thasarÄ«rÄ• ni paá¹-ijaggantÄ• vicaranti, te e
itthiá¹ƒ kÄ• laá¹ƒkataá¹ƒ disvÄ• ``jhÄ• pessÄ• mÄ• â€™â€™ ti susÄ• naá¹ƒ nÄ«hariá¹ƒsu.
jhÄ• pethÄ• â€™â€™ ti susÄ• ne á¹-hapetvÄ• sesÄ• gÄ• maá¹ƒ paviá¹-á¹-hÄ• . yaso dÄ•
parivattetvÄ• ca jhÄ• payamÄ• no asubhasaÃ±Ã±aá¹ƒ paá¹-ilabhi. so itaresampi catunnaá¹
bho imaá¹ƒ asuciá¹ƒ paá¹-ikÅ«laâ€™â€™ nti dassesi. tepi tattha asubhasaÃ±Ã±aá¹ƒ paá¹-i
janÄ• gÄ• maá¹ƒ gantvÄ• sesasahÄ• yakÄ• naá¹ƒ kathayiá¹ƒsu. yaso pana dÄ• rako geha
bhariyÄ• ya ca kathesi. te sabbepi asubhaá¹ƒ bhÄ• vayiá¹ƒsu. ayametesaá¹ƒ pubbayogo. te
nÄ• á¹-akajanesu susÄ• nasaÃ±Ã±Ä• yeva uppajji, tÄ• yeva ca upanissayasampattiyÄ• sal
nibbattÄ«ti.

__atha kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«_ti bhagavÄ• yÄ• va pacchimakattikapuá¹‡á¹
viharanto ekadivasaá¹ƒ te khÄ«á¹‡Ä• save saá¹-á¹-hi bhikkhÅ« Ä• mantesi.

<32> __dibbÄ• _ \Be 248/ nÄ• ma dibbesu visayesu lobhapÄ• sÄ• . __mÄ• nusÄ• _ nÄ• ma
lobhapÄ• sÄ• . __mÄ• ekena dve_ti ekena maggena dve mÄ• agamittha. __assavanatÄ• _
__parihÄ• yantÄ«_ti anadhigataá¹ƒ nÄ• dhigacchantÄ• visesÄ• dhigamato parihÄ• yanti.

<33> __antakÄ• _ti \Ne 238/ lÄ• maka hÄ«nasatta. __antalikkhacaro_ti rÄ• gapÄ• saá¹ƒ sa
``antalikkhacaroâ€™â€™ ti mantvÄ• Ä• ha.

<34> __nÄ• nÄ• disÄ• nÄ• nÄ• janapadÄ• _ti nÄ• nÄ• disato ca nÄ• nÄ• janapadato ca. _

dÄ• ni tÄ• su tÄ• su disÄ• su tesu tesu janapadesu_ \Ee V 967/ __pabbÄ• jethÄ• _tiÄ• dimh
kulaputtaá¹ƒ pabbÄ• jentena ye parato ``na bhikkhave paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-ho p
tiÄ• diá¹ƒ katvÄ• yÄ• va ``na andhamÅ«gabadhiro pabbÄ• jetabboâ€™â€™ ti evaá¹ƒ paá¹-
vajjetvÄ• pabbajjÄ• dosavirahito puggalo pabbÄ• jetabbo. sopi ca mÄ• tÄ• pitÅ«hi anuÃ±Ã±
anujÄ• nanalakkhaá¹‡aá¹ƒ ``na bhikkhave ananuÃ±Ã±Ä• to mÄ• tÄ• pitÅ«hi putto pabbÄ• je
Ä• patti dukkaá¹-assÄ• â€™â€™ ti etasmiá¹ƒ sutte vaá¹‡á¹‡ayissÄ• ma.

evaá¹ƒ pabbajjÄ• dosavirahitaá¹ƒ mÄ• tÄ• pitÅ«hi anuÃ±Ã±Ä• taá¹ƒ pabbÄ• jentenÄ• pi ca
ekasÄ«mÄ• ya ca aÃ±Ã±epi bhikkhÅ« atthi, kesacchedanatthÄ• ya bhaá¹‡á¸• ukammaá¹ƒ
Ä• pucchanÄ• kÄ• raá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, saá¹…ghaá¹ƒ apaloketuá¹ƒ bhaá¹‡á¸•
vaá¹‡á¹‡ayissÄ• ma. sace okÄ• so hoti, sayaá¹ƒ pabbÄ• jetabbo. sace uddesaparipucchÄ•
okÄ• saá¹ƒ na labhati, eko daharabhikkhu vattabbo ``etaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. avut
upajjhÄ• yaá¹ƒ uddissa pabbÄ• jeti, vaá¹-á¹-ati. sace daharabhikkhu natthi, sÄ• maá¹‡eropi
khaá¹‡á¸• asÄ«maá¹ƒ netvÄ• pabbÄ• jetvÄ• kÄ• sÄ• yÄ• ni acchÄ• detvÄ• ehÄ«â€™â€™
dÄ• tabbÄ• ni. evaá¹ƒ bhikkhunÄ• va pabbajito hoti. purisaÃ±hi bhikkhuto aÃ±Ã±o pabbÄ• j
mÄ• tugÄ• maá¹ƒ bhikkhunito aÃ±Ã±o. sÄ• maá¹‡ero pana sÄ• maá¹‡erÄ« vÄ• Ä• á¹‡attiy
kesoropanaá¹ƒ yena kenaci kataá¹ƒ sukataá¹ƒ.

sace \Be 249/ pana bhabbarÅ«po hoti sahetuko Ã±Ä• to yasassÄ« kulaputto, okÄ• saá¹ƒ ka
pabbÄ• jetabbo. ``mattikÄ• muá¹-á¹-hiá¹ƒ gahetvÄ• nhÄ• yitvÄ• kese temetvÄ• Ä• gacchÄ
vissajjetabbo. pabbajitukÄ• mÄ• naÃ±hi paá¹-hamaá¹ƒ balavaussÄ• ho hoti, pacchÄ• pana
kesaharaá¹‡asatthakaÃ±ca disvÄ• utrasanti, ettoyeva palÄ• yanti, tasmÄ• sayameva nahÄ
nÄ• tidaharo hoti, ``nahÄ• hÄ«â€™â€™ ti vattabbo. kesÄ• panassa sayameva mattikaá¹ƒ g
daharakumÄ• rako pana sayaá¹ƒ udakaá¹ƒ otaritvÄ• gomayamattikÄ• hi ghaá¹ƒsitvÄ• nah
vÄ• piá¸·akÄ• vÄ• honti, yathÄ• mÄ• tÄ• puttaá¹ƒ \Ee V 968/ na jigucchati \Ne 239/, evam
sÄ• dhukaá¹ƒ hatthapÄ• dasÄ«sÄ• ni ghaá¹ƒsitvÄ• nahÄ• petabbo. kasmÄ• ? ettakena hi u
Ä• cariyupajjhÄ• yesu ca sÄ• sane ca balavasinehÄ• tibbagÄ• ravÄ• anivattidhammÄ• ho
vinodetvÄ• therabhÄ• vaá¹ƒ pÄ• puá¹‡anti, kataÃ±Ã±Å« katavedino honti.

evaá¹ƒ nahÄ• panakÄ• le pana kesamassuá¹ƒ oropanakÄ• le vÄ• ``tvaá¹ƒ Ã±Ä• to yasassÄ«
nissÄ• ya paccayehi na kilamissÄ• mÄ• â€™â€™ ti na vattabbo, aÃ±Ã±Ä• pi aniyyÄ• nikak
khvassa ``Ä• vuso, suá¹-á¹-hu upadhÄ• rehi satiá¹ƒ upaá¹-á¹-hÄ• pehÄ«â€™â€™ ti vatvÄ•
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ, Ä• cikkhantena ca
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• savasena asucijegucchapaá¹-ikÅ«labhÄ• vaá¹ƒ
pÄ• kaá¹-aá¹ƒ karontena Ä• cikkhitabbaá¹ƒ. sace hi so pubbe madditasaá¹…khÄ• ro hoti bh
kaá¹‡á¹-akavedhÄ• pekkho viya paripakkagaá¹‡á¸• o, sÅ«riyuggamanÄ• pekkhaá¹ƒ viya ca
Ä• raddhamatte kammaá¹-á¹-hÄ• namanasikÄ• re indÄ• sani viya pabbate kilesapabbate cu
Ã±Ä• á¹‡aá¹ƒ pavattati, khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡Ä• ti. ye hi keci khuragge arah

evarÅ«paá¹ƒ savanaá¹ƒ labhitvÄ• kalyÄ• á¹‡amittena Ä• cariyena dinnanayaá¹ƒ nissÄ• ya
Ä• ditova evarÅ«pÄ« kathÄ• kathetabbÄ• ti.

kesesu pana oropitesu haliddicuá¹‡á¹‡ena vÄ• gandhacuá¹‡á¹‡ena vÄ• sÄ«saÃ±ca sarÄ«
gihigandhaá¹ƒ apanetvÄ• kÄ• sÄ• yÄ• ni tikkhattuá¹ƒ vÄ• dvikkhattuá¹ƒ \Be 250/ vÄ• saki
athÄ• pissa hatthe adatvÄ• Ä• cariyo vÄ• upajjhÄ• yo vÄ• sayameva acchÄ• deti, vaá¹-á¹
daharaá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• upÄ• sakaá¹ƒ vÄ• Ä• á¹‡Ä• peti ``Ä• vuso, etÄ• ni k
acchÄ• dehÄ«â€™â€™ ti taá¹ƒyeva vÄ• Ä• á¹‡Ä• peti ``etÄ• ni gahetvÄ• acchÄ• dehÄ«â
sabbaá¹ƒ tena bhikkhunÄ• va dinnaá¹ƒ hoti.

yaá¹ƒ pana nivÄ• sanaá¹ƒ vÄ• pÄ• rupanaá¹ƒ vÄ• anÄ• á¹‡attiyÄ• \Ee V 969/ nivÄ• seti v
apanetvÄ• puna dÄ• tabbaá¹ƒ. bhikkhunÄ• hi sahatthena vÄ• Ä• á¹‡attiyÄ• vÄ• dinname
adinnaá¹ƒ na vaá¹-á¹-ati, sacepi tasseva santakaá¹ƒ hoti, ko pana vÄ• do upajjhÄ• yamÅ«la
``paá¹-hamaá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• dÄ• petvÄ•
kÄ• rÄ• petvÄ• â€™â€™ _ti ettha vinicchayo.

__bhikkhÅ«naá¹ƒ_ \Ne 240/ __pÄ• de vandÄ• petvÄ• _ti ye tattha sannipatitÄ• bhikkhÅ«, t
atha saraá¹‡aggahaá¹‡atthaá¹ƒ ukkuá¹-ikaá¹ƒ nisÄ«dÄ• petvÄ• aÃ±jaliá¹ƒ paggaá¹‡hÄ• pe
vattabbo. ``yamahaá¹ƒ vadÄ• mi, taá¹ƒ vadehÄ«â€™â€™ ti vattabbo. athassa upajjhÄ• yen
``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena saraá¹‡Ä• ni dÄ• tabb
yathÄ• vuttapaá¹-ipÄ• á¹-iyÄ• va na uppaá¹-ipÄ• á¹-iyÄ• . sace hi ekapadampi ekakkharamp
buddhaá¹ƒ saraá¹‡aá¹ƒyeva vÄ• tikkhattuá¹ƒ datvÄ• puna itaresu ekekaá¹ƒ tikkhattuá¹ƒ de
saraá¹‡Ä• ni.

imaÃ±ca pana saraá¹‡agamanÅ«pasampadaá¹ƒ paá¹-ikkhipitvÄ• anuÃ±Ã±Ä• taupasampa
sÄ• maá¹‡erapabbajjÄ• pana ubhatosuddhiyÄ• va vaá¹-á¹-ati, no ekato suddhiyÄ• . tasmÄ
Ä• cariyo Ã±attidosaÃ±ceva kammavÄ• cÄ• dosaÃ±ca vajjetvÄ• kammaá¹ƒ karoti, sukataá
imÄ• ni tÄ«á¹‡i saraá¹‡Ä• ni bukÄ• radhakÄ• rÄ• dÄ«naá¹ƒ byaÃ±janÄ• naá¹ƒ á¹-hÄ• naka
Ä• cariyenapi antevÄ• sikenapi vattabbÄ• ni. sace Ä• cariyo vattuá¹ƒ sakkoti, antevÄ• siko n
vÄ• sakkoti, Ä• cariyo na sakkoti; ubhopi vÄ• na sakkonti, na vaá¹-á¹-ati. sace pana ubhop
vaá¹-á¹-ati.

imÄ• ni \Be 251/ ca pana dadamÄ• nena ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ t
anunÄ• sikantÄ• ni vÄ• katvÄ• dÄ• tabbÄ• ni, ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™
makÄ• rantÄ• ni vÄ• katvÄ• dÄ• tabbÄ• ni. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ nÄ• maá¹ƒ s
buddharakkhito yÄ• vajÄ«vaá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti vuttaá¹ƒ,
natthi, pÄ• á¸·iyampi na vuttaá¹ƒ, tesaá¹ƒ rucimattameva, tasmÄ• na gahetabbaá¹ƒ. na hi ta
saraá¹‡aá¹ƒ kuppatÄ«ti.

__anujÄ• nÄ• mi bhikkhave_ \Ee V 970/ __imehi tÄ«hi saraá¹‡agamanehi pabbajjaá¹ƒ upas
saraá¹‡aá¹ƒ gacchÄ• mÄ«tiÄ• dÄ«hi evaá¹ƒ tikkhattuá¹ƒ ubhatosuddhiyÄ• vuttehi tÄ«hi sa
pabbajjaÃ±ceva upasampadaÃ±ca anujÄ• nÄ• mÄ«ti attho. tattha yasmÄ• upasampadÄ•
sÄ• etarahi saraá¹‡amatteneva na ruhati. pabbajjÄ• pana yasmÄ• parato ``anujÄ• nÄ• mi
saraá¹‡agamanehi sÄ• maá¹‡erapabbajjaâ€™â€™ nti anuÃ±Ã±Ä• tÄ• eva, tasmÄ• sÄ• e
ruhati. ettÄ• vatÄ• hi sÄ• maá¹‡erabhÅ«miyaá¹ƒ patiá¹-á¹-hito hoti.

sace panesa matimÄ• hoti paá¹‡á¸• itajÄ• tiko, athassa tasmiá¹ƒyeva á¹-hÄ• ne sikkhÄ• pa
kathaá¹ƒ? yathÄ• bhagavatÄ• uddiá¹-á¹-hÄ• ni. vuttaÃ±hetaá¹ƒ ---

``anujÄ• nÄ• mi \Ne 241/, bhikkhave, sÄ• maá¹‡erÄ• naá¹ƒ dasa sikkhÄ• padÄ• ni, tesu ca
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«, abrahmacariyÄ• verar
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä«, vikÄ• labhojanÄ• veramaá¹‡Ä«,
veramaá¹‡Ä«, mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ•
uccÄ• sayanamahÄ• sayanÄ• veramaá¹‡Ä«, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• veramaá

andhakaá¹-á¹-hakathÄ• yaá¹ƒ pana ``ahaá¹ƒ, bhante, itthannÄ• mo yÄ• vajÄ«vaá¹ƒ pÄ• á¹‡
veramaá¹‡isikkhÄ• padaá¹ƒ

samÄ• diyÄ• mÄ«â€™â€™ ti evaá¹ƒ saraá¹‡adÄ• naá¹ƒ viya sikkhÄ• padadÄ• nampi vutta
aá¹-á¹-hakathÄ• su atthi, tasmÄ• yathÄ• pÄ• á¸·iyÄ• va uddisitabbÄ• ni. pabbajjÄ• hi saraá
sikkhÄ• padÄ• ni pana kevalaá¹ƒ sikkhÄ• paripÅ«raá¹‡atthaá¹ƒ \Be 252/ jÄ• nitabbÄ• ni. tas
Ä• gatanayena uggahetuá¹ƒ asakkontassa yÄ• ya kÄ• yaci bhÄ• sÄ• ya atthavasenapi Ä• c
pana attanÄ• sikkhitabbasikkhÄ• padÄ• ni na jÄ• nÄ• ti,
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹-á¹-hÄ• nanisajjÄ• dÄ«su pÄ• nabhojanÄ• dividh
bhojanasÄ• laá¹ƒ vÄ• salÄ• kabhÄ• janaá¹-á¹-hÄ• naá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• tathÄ• rÅ«p
santikÄ• vacaroyeva kÄ• tabbo, bÄ• ladÄ• rako viya paá¹-ijaggitabbo, sabbamassa kappiyÄ
Ä• cikkhitabbaá¹ƒ, nivÄ• sanapÄ• rupanÄ• dÄ«su Ä• bhisamÄ• cÄ• rikesu vinetabbo. tenÄ•
dasahaá¹…gehi samannÄ• gataá¹ƒ sÄ• maá¹‡eraá¹ƒ \Ee V 971/ nÄ• setuâ€™â€™ nti (Vin
dasa nÄ• sanaá¹…gÄ• ni Ä• rakÄ• parivajjetvÄ• Ä• bhisamÄ• cÄ• rikaá¹ƒ paripÅ«rentena
sikkhitabbanti.

pabbajjÄ• kathÄ• niá¹-á¹-hitÄ• .

dutiyamÄ• rakathÄ•

<35> __mayhaá¹ƒ kho bhikkhave_ti mayÄ• khoti attho. atha vÄ• yo mayhaá¹ƒ yoniso man

attho. puna __anuppattÄ• _ti ettha vibhattiá¹ƒ pariá¹‡Ä• metvÄ• mayÄ• ti vattabbaá¹ƒ.

dutiyamÄ• rakathÄ• niá¹-á¹-hitÄ• .

bhaddavaggiyakathÄ•

<36> __bhaddavaggiyÄ• _ti \Ne 242/ te kira rÄ• jakumÄ• rÄ• rÅ«pena ca cittena ca bhadda
vicaranti, tasmÄ• ``bhaddavaggiyÄ• â€™â€™ ti vuccanti. __tena hi vo_ti ettha vokÄ• ro nip
__dhammacakkhuá¹ƒ udapÄ• dÄ«_ti kesaÃ±ci sotÄ• pattimaggo, kesaÃ±ci sakadÄ• gÄ• m
udapÄ• di. tayopi hi ete maggÄ• ``dhammacakkhÅ«â€™â€™ ti vuccanti. te kira tuá¹‡á¸• ila
ahesuá¹ƒ, atha tuá¹‡á¸• ilovÄ• daá¹ƒ sutvÄ• paÃ±casÄ«lÄ• ni rakkhiá¹ƒsu; idaá¹ƒ nesaá¹ƒ

bhaddavaggiyakathÄ• niá¹-á¹-hitÄ• .

uruvelapÄ• á¹-ihÄ• riyakathÄ•

<37> __pamukho_ti pubbaá¹…gamo. __pÄ• mokkho_ti uttamo visuddhapaÃ±Ã±o.

<38> __anupahaccÄ• _ti \Be 253/ avinÄ• setvÄ• . __tejasÄ• teja_nti attano tejena nÄ• gas
__pariyÄ• diyeyya_nti abhibhaveyyaá¹ƒ, vinÄ• seyyaá¹ƒ vÄ• ti. __makkha_nti kodhaá¹ƒ. __
yathÄ• aha_nti attÄ• naá¹ƒ ``arahÄ• ahaâ€™â€™ nti maÃ±Ã±amÄ• no vadati.

<39> __neraÃ±jarÄ• yaá¹ƒ bhagavÄ• _tiÄ• dikÄ• gÄ• thÄ• yo pacchÄ• pakkhittÄ• .

44-9__._ __vissajjeyya_nti \Ee V 972/ sukkhÄ• panatthÄ• ya pasÄ• retvÄ• á¹-hapeyyanti a
hatthaâ€™â€™ nti evaá¹ƒ vadanto viya oá¹‡atoti __Ä• harahattho. uyyojetvÄ• _ti vissajjetv
aggibhÄ• janÄ• ni vuccanti.

<51> __cirapaá¹-ikÄ• _ti cirakÄ• lato paá¹-á¹-hÄ• ya.

<52> __kesamissa_ntiÄ• dÄ«su kesÄ• eva kesamissaá¹ƒ. esa nayo sabbattha. __khÄ• rik

uruvelapÄ• á¹-ihÄ• riyakathÄ• niá¹-á¹-hitÄ• .

bimbisÄ• rasamÄ• gamakathÄ•

<55> __laá¹-á¹-hivaneti_ \Ne 243/ tÄ• luyyÄ• ne. __suppatiá¹-á¹-he cetiye_ti aÃ±Ã±atarasm
tassa kiretaá¹ƒ nÄ• maá¹ƒ. __dvÄ• dasanahutehÄ«_ti ettha ekaá¹ƒ nahutaá¹ƒ dasasahassÄ

tesaá¹ƒ kaá¹…khÄ• cchedanatthaá¹ƒ abhÄ• si.

__kisakovadÄ• no_ti tÄ• pasacariyÄ• ya kisasarÄ«rattÄ• ``kisakoâ€™â€™ ti laddhanÄ• mÄ
anusÄ• sako samÄ• noti attho. atha vÄ• sayaá¹ƒ kisako tÄ• paso samÄ• no vadÄ• no ca a
attho. __kathaá¹ƒ pahÄ«na_nti kena kÄ• raá¹‡ena pahÄ«naá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``tva
uruvelavÄ• siaggiparicÄ• rakÄ• naá¹ƒ tÄ• pasÄ• naá¹ƒ sayaá¹ƒ ovÄ• dÄ• cariyo samÄ• no
taá¹ƒ etamatthaá¹ƒ kena kÄ• raá¹‡ena tava aggihuttaá¹ƒ pahÄ«naâ€™â€™ nti.

dutiyagÄ• thÄ• ya ayamattho --- ete rÅ«pÄ• dike kÄ• me itthiyo ca yaÃ±Ã±Ä• abhivadanti,
rÅ«pÄ• dikaá¹ƒ kÄ• mappabhedaá¹ƒ khandhupadhÄ«su malanti Ã±atvÄ• yasmÄ• ime yiá¹
malameva vadanti, tasmÄ• na yiá¹-á¹-he \Ee V 973/ na hute araÃ±jiá¹ƒ; yiá¹-á¹-he vÄ• hute
attho.

tatiyagÄ• thÄ• ya \Be 254/ --- __atha kocarahÄ«_ti atha kvacarahi. sesaá¹ƒ uttÄ• nameva.

catutthagÄ• thÄ• ya --- __pada_nti nibbÄ• napadaá¹ƒ. santasabhÄ• vatÄ• ya __santaá¹ƒ_.
__anupadhikaá¹ƒ_. rÄ• gakiÃ±canÄ• dÄ«naá¹ƒ abhÄ• vena __akiÃ±canaá¹ƒ_. tÄ«su bhave
kÄ• mabhavaá¹ƒ yaÃ±Ã±Ä• vadanti, tasmimpi kÄ• mabhave asattaá¹ƒ. jÄ• tijarÄ• maraá¹‡Ä
__anaÃ±Ã±athÄ• bhÄ• viá¹ƒ_. attanÄ• bhÄ• vitena maggeneva adhigantabbaá¹ƒ, na aÃ±Ã
__anaÃ±Ã±aneyyaá¹ƒ_. yasmÄ• Ä«disaá¹ƒ padamaddasaá¹ƒ, tasmÄ• na yiá¹-á¹-he na hu
dasseti? yo ahaá¹ƒ devamanussalokasampattisÄ• dhake na yiá¹-á¹-he na hute araÃ±jiá¹ƒ, s
``ettha nÄ• ma me devamanussaloke rato manoâ€™â€™ ti.

<56> evaá¹ƒ sabbaloke anabhiratibhÄ• vaá¹ƒ pakÄ• setvÄ• atha kho Ä• yasmÄ• uruvelaka
ti evaá¹ƒ bhagavato sÄ• vakabhÄ• vaá¹ƒ pakÄ• sesi. taÃ±ca kho Ä• kÄ• se vividhÄ• ni pÄ•
__dhammacakkhu_nti sotÄ• pattimaggaÃ±Ä• á¹‡aá¹ƒ.

<57> __assÄ• sakÄ• _ti \Ne 244/ Ä• sÄ«sanÄ• ; patthanÄ• ti attho. __esÄ• haá¹ƒ bhante_ti
maggappaá¹-ivedhenevassa siddhaá¹ƒ saraá¹‡agamanaá¹ƒ, tattha pana nicchayagamanam
attasanniyyÄ• tanaá¹ƒ karoti. maggavasenevÄ• yaá¹ƒ niyatasaraá¹‡ataá¹ƒ patto, taá¹ƒ pare
pÄ• kaá¹-aá¹ƒ karonto paá¹‡ipÄ• tagamanaÃ±ca gacchanto evaá¹ƒ vadati.

<58> __siá¹…gÄ«nikkhasavaá¹‡á¹‡o_ti siá¹…gÄ«suvaá¹‡á¹‡anikkhena samÄ• navaá¹‡á¹‡
ariyavÄ• sesu vutthavÄ• so. __dasadhammavidÅ«_ti dasakammapathavidÅ«. __dasabhi cu
aá¹…gehi upeto. __sabbadhidanto_ti sabbesu danto; bhagavato hi cakkhuÄ• dÄ«su kiÃ±ci

<59> __bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«dÄ«_ti \Ee
bhuttavantaá¹ƒ pattato ca apanÄ«tapÄ• á¹‡iá¹ƒ sallakkhetvÄ• ekasmiá¹ƒ padese nisÄ«dÄ«

__atthikÄ• na_nti buddhÄ• bhivÄ• danagamanena ca dhammasavanena ca atthikÄ• naá¹ƒ.
abhigantuá¹ƒ sakkuá¹‡eyyaá¹ƒ. __appÄ• kiá¹‡á¹‡a_nti anÄ• kiá¹‡á¹‡aá¹ƒ. __appasadda_nt
appasaddaá¹ƒ. __appanigghosa_nti nagaranigghosasaddena appanigghosaá¹ƒ. __vijanavÄ
anusaÃ±caraá¹‡ajanassa sarÄ«ravÄ• tena virahitaá¹ƒ. ``vijanavÄ• daâ€™â€™ ntipi pÄ• á¹-
rahitanti attho. ``vijanapÄ• taâ€™â€™ ntipi pÄ• á¹-ho; janasaÃ±cÄ• ravirahitanti attho. __m
manussÄ• naá¹ƒ rahassakiriyaá¹-á¹-hÄ• niyaá¹ƒ. __paá¹-isallÄ• nasÄ• ruppa_nti vivekÄ• nu

vimvisÄ• rasamÄ• gamakathÄ• niá¹-á¹-hitÄ• .

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ•

<60> __sÄ• riputtamoggallÄ• nÄ• _ti sÄ• riputto ca moggallÄ• no ca. __tehi katikÄ• katÄ•
amataá¹ƒ adhigacchati, so Ä• rocetÅ«â€™â€™ _ti te kira ubhopi gihikÄ• le upatisso kolitoti
paÃ±Ã±Ä• yamÄ• nanÄ• mÄ• aá¸• á¸• hateyyasatamÄ• á¹‡avakaparivÄ• rÄ• giraggasama
mahÄ• janaá¹ƒ disvÄ• etadahosi --- ``ayaá¹ƒ nÄ• ma evaá¹ƒ mahÄ• sattanikÄ• yo appatte
patissatÄ«â€™â€™ ti. atha ubhopi uá¹-á¹-hitÄ• ya parisÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ pucchitv
paccupaá¹-á¹-hitamaraá¹‡asaÃ±Ã±Ä• sammantayiá¹ƒsu ``samma maraá¹‡e sati amatenÄ•
mayaá¹ƒ amataá¹ƒ pariyesÄ• mÄ• â€™â€™ ti amatapariyesanatthaá¹ƒ saÃ±cayassa chann
saparisÄ• \Ne 245/ pabbajitvÄ• katipÄ• heneva tassa Ã±Ä• á¹‡avisaye pÄ• raá¹ƒ gantvÄ•
pucchiá¹ƒsu ``kiá¹ƒ nu kho, Ä• cariya, aÃ±Ã±opettha sÄ• ro atthÄ«â€™â€™ ti? ``natthÄ• vu
nti ca sutvÄ• ``tucchaá¹ƒ idaá¹ƒ Ä• vuso nissÄ• raá¹ƒ, yo dÄ• ni amhesu paá¹-hamaá¹ƒ am
itarassa Ä• rocetÅ«â€™â€™ ti katikaá¹ƒ akaá¹ƒsu. tena vuttaá¹ƒ --- ``tehi katikÄ• katÄ• ho

__pÄ• sÄ• dikena abhikkantenÄ• _tiÄ• dÄ«su itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ
V 975/__ upaÃ±Ã±Ä• taá¹ƒ magga_nti etaá¹ƒ anubandhanassa kÄ• raá¹‡avacanaá¹ƒ; idaÃ±
``yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandheyyaá¹ƒ, kasmÄ•
piá¹-á¹-hito piá¹-á¹-hito anubandhanaá¹ƒ nÄ• ma atthikehi upaÃ±Ã±Ä• taá¹ƒ maggaá¹ƒ Ã±Ä
maggoâ€™â€™ ti attho. atha vÄ• atthikehi amhehi ``maraá¹‡e sati amatenÄ• pi bhavitabba
kevalaá¹ƒ atthÄ«ti upaÃ±Ã±Ä• taá¹ƒ nibbÄ• naá¹ƒ nÄ• ma, taá¹ƒ magganto pariyesantoti ev
daá¹-á¹-habbo.

__piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya paá¹-ikkamÄ«_ti sudinnakaá¹‡á¸• e vuttappakÄ• raá¹ƒ aÃ±
upasaá¹…kamitvÄ• nisÄ«di. sÄ• riputtopi kho ``akÄ• lo kho tÄ• va paÃ±haá¹ƒ pucchituâ€™
Ä• gamayamÄ• no ekamantaá¹ƒ á¹-hatvÄ• vattapaá¹-ipattipÅ«raá¹‡atthaá¹ƒ katabhattakicc
kamaá¹‡á¸• aluto udakaá¹ƒ datvÄ• dhotahatthapÄ• dena therena saddhiá¹ƒ paá¹-isanthÄ•
pucchi. tena vuttaá¹ƒ --- ``atha kho sÄ• riputto paribbÄ• jakoâ€™â€™ tiÄ• di. __na tÄ• haá¹
ahaá¹ƒ sakkomi. ettha ca paá¹-isambhidÄ• ppatto thero na ettakaá¹ƒ na sakkoti. atha kho in
uppÄ• dessÄ• mÄ«ti sabbÄ• kÄ• rena buddhavisaye avisayabhÄ• vaá¹ƒ gahetvÄ• evamÄ•

__ye dhammÄ• hetuppabhavÄ• _ti hetuppabhavÄ• nÄ• ma paÃ±cakkhandhÄ• ; tenassa d
hetuá¹ƒ tathÄ• gato Ä• hÄ• _ti tesaá¹ƒ hetu nÄ• ma samudayasaccaá¹ƒ; taÃ±ca tathÄ• gato
yo nirodho_ti tesaá¹ƒ ubhinnampi saccÄ• naá¹ƒ yo appavattinirodho; taÃ±ca tathÄ• gato Ä•
nirodhasaccaá¹ƒ dasseti. maggasaccaá¹ƒ panettha sarÅ«pato adassitampi nayato dassitaá
tassa sampÄ• pako maggo vuttova hoti. atha vÄ• __tesaÃ±ca yo nirodho_ti ettha tesaá¹ƒ y
nirodhupÄ• yo cÄ• ti evaá¹ƒ dvepi saccÄ• ni dassitÄ• ni hontÄ«ti. idÄ• ni tamevatthaá¹ƒ paá
``evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡oâ€™â€™ _ti.

__eseva dhammo yadi tÄ• vadevÄ• _ti sacepi ito uttari natthi, ettakameva idaá¹ƒ sotÄ• patti
pattabbaá¹ƒ, tathÄ• pi eso eva dhammoti attho. __paccabyattha padamasoka_nti yaá¹ƒ \Ee
pariyesamÄ• nÄ• vicarÄ• ma, taá¹ƒ padamasokaá¹ƒ paá¹-ividdhÄ• ttha tumhe; pattaá¹ƒ taá
__adiá¹-á¹-haá¹ƒ abbhatÄ«taá¹ƒ bahukehi kappanahutehÄ«_ti amhehi nÄ• ma idaá¹ƒ padaá
kappanahutehi adiá¹-á¹-hameva abbhatÄ«taá¹ƒ; iti tassa padassa adiá¹-á¹-habhÄ• vena dÄ«
mahÄ• jÄ• nibhÄ• vaá¹ƒÅ«Ì† dÄ«peti.

<62> __gambhÄ«re Ã±Ä• á¹‡avisaye_ti gambhÄ«re ceva gambhÄ«rassa ca Ã±Ä• á¹‡assa
upadhisaá¹…khaye_ti nibbÄ• ne. __vimutte_ti tadÄ• rammaá¹‡Ä• ya vimuttiyÄ• vimutte. __
sÄ• vakayugaá¹ƒ bhavissati aggaá¹ƒ bhaddayugaâ€™â€™ nti vadanto sÄ• vakapÄ• ramiÃ±
tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosÄ«_ti sÄ• ehibhikkhÅ«pasampadÄ• yeva
upasampannesu ca tesu mahÄ• moggallÄ• natthero sattahi divasehi arahatte patiá¹-á¹-hito,
aá¸• á¸• hamÄ• sena.

atÄ«te kira anomadassÄ« nÄ• ma buddho loke udapÄ• di. tassa sarado nÄ• ma tÄ• paso sa
maá¹‡á¸• apaá¹ƒ katvÄ• pupphÄ• saneyeva bhagavantaá¹ƒ nisÄ«dÄ• petvÄ• bhikkhusaá¹
maá¹‡á¸• apaá¹ƒ katvÄ• pupphÄ• sanÄ• ni paÃ±Ã±apetvÄ• aggasÄ• vakabhÄ• vaá¹ƒ patt
sirÄ«vaá¸• á¸• hassa nÄ• ma seá¹-á¹-hino pesesi ``mayÄ• aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ pa
ekaá¹ƒ á¹-hÄ• naá¹ƒ patthehÄ«â€™â€™ ti. seá¹-á¹-hi nÄ«luppalamaá¹‡á¸• apaá¹ƒ katvÄ•
bhikkhusaá¹…ghaá¹ƒ, tattha bhojetvÄ• dutiyasÄ• vakabhÄ• vaá¹ƒ patthesi. tesu saradatÄ•
jÄ• to, sirÄ«vaá¸• á¸• ho mahÄ• moggallÄ• nattheroti idaá¹ƒ nesaá¹ƒ pubbakammaá¹ƒ.

<63> __aputtakatÄ• yÄ• _tiÄ• dÄ«su yesaá¹ƒ puttÄ• pabbajanti, tesaá¹ƒ aputtakatÄ• ya. y
tÄ• saá¹ƒ __vedhabyÄ• ya_ vidhavÄ• bhÄ• vÄ• ya. ubhayenÄ• pi __kulupacchedÄ• ya. saÃ
antevÄ• sikÄ• ni. __magadhÄ• naá¹ƒ giribbaja_nti magadhÄ• naá¹ƒ janapadassa giribbajaá
__mahÄ• vÄ«rÄ• _ti mahÄ• vÄ«riyavanto. __nayamÄ• nÄ• na_nti nayamÄ• nesu. bhumma
upayogatthe vÄ• . __kÄ• usÅ«yÄ• vijÄ• nata_nti dhammena nayantÄ«ti evaá¹ƒ vijÄ• nantÄ

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• niá¹-á¹-hitÄ• .

upajjhÄ• yavattakathÄ•

64-5__._ __anupajjhÄ• yakÄ• _ti \Ne 247/ vajjÄ• vajjaá¹ƒ upanijjhÄ• yakena garunÄ• virahi
__anÄ• kappasampannÄ• _ti na Ä• kappena sampannÄ• ; samaá¹‡asÄ• ruppÄ• cÄ• raviral
__uparibhojane_ti bhojanassa upari. __uttiá¹-á¹-hapatta_nti piá¹‡á¸• Ä• ya caraá¹‡akapattaá
manussÄ• ucchiá¹-á¹-hasaÃ±Ã±ino, tasmÄ• uttiá¹-á¹-hapattanti vuttaá¹ƒ. atha vÄ• uá¹-á¹-h
upanÄ• mentÄ«ti evampettha attho daá¹-á¹-habbo. __ anujÄ• nÄ• mi bhikkhave upajjhÄ• ya
anujÄ• nÄ• mÄ«ti attho. __puttacittaá¹ƒ upaá¹-á¹-hapessatÄ«_ti putto me ayanti evaá¹ƒ geh
cittaá¹ƒ upaá¹-á¹-hapessati. esa nayo dutiyapadepi. __sagÄ• ravÄ• sappatissÄ• _ti garubhÄ
jeá¹-á¹-hakabhÄ• vaÃ±ca upaá¹-á¹-hapetvÄ• . __sabhÄ• gavuttino_ti sabhÄ• gajÄ«vikÄ• . _
paÃ±ca padÄ• ni upajjhÄ• yabhÄ• vasampaá¹-icchanavevacanÄ• ni. __kÄ• yena viÃ±Ã±Ä•
``upajjhÄ• yo me bhante hohÄ«â€™â€™ ti tikkhattuá¹ƒ vutte sace upajjhÄ• yo ``sÄ• hÅ«â€
padesu yassa kassaci padassa vasena kÄ• yena vÄ• vÄ• cÄ• ya vÄ• kÄ• yavÄ• cÄ• hi vÄ
ti upajjhÄ• yaggahaá¹‡aá¹ƒ viÃ±Ã±Ä• peti, gahito hoti upajjhÄ• yo. idameva hi ettha upajjhÄ
yadidaá¹ƒ upajjhÄ• yassa imesu paÃ±casu padesu yassa kassaci padassa vÄ• cÄ• ya vÄ•
atthaviÃ±Ã±Ä• pananti. keci pana sÄ• dhÅ«ti sampaá¹-icchanaá¹ƒ sandhÄ• ya vadanti. na t
Ä• yÄ• canadÄ• namattena hi gahito hoti upajjhÄ• yo, na ettha sampaá¹-icchanaá¹ƒ aá¹…g
na kevalaá¹ƒ iminÄ• me padena upajjhÄ• yo gahitoti Ã±Ä• tuá¹ƒ vaá¹-á¹-ati. ``ajjatagge dÄ•
bhÄ• ro, ahampi therassa bhÄ• roâ€™â€™ ti idampi Ã±Ä• tuá¹ƒ vaá¹-á¹-ati.

<66> __tatrÄ• yaá¹ƒ sammÄ• vattanÄ• _ti yaá¹ƒ vuttaá¹ƒ sammÄ• vattitabbanti, tatra ayaá¹
__kÄ• lasseva uá¹-á¹-hÄ• ya upÄ• hanÄ• omuÃ±citvÄ• _ti sacassa paccÅ«sakÄ• le caá¹…
dhotapÄ• dapariharaá¹‡atthÄ• ya vÄ• paá¹-imukkÄ• upÄ• hanÄ• pÄ• dagatÄ• honti, tÄ•
apanetvÄ• . __dantakaá¹-á¹-haá¹ƒ dÄ• tabba_nti mahantaá¹ƒ majjhimaá¹ƒ khuddakanti \Ee
dantakaá¹-á¹-hÄ• ni upanetvÄ• tato yaá¹ƒ tÄ«á¹‡i divasÄ• ni gaá¹‡hÄ• ti, catutthadivasato p
tÄ• disameva dÄ• tabbaá¹ƒ. sace aniyamaá¹ƒ katvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• gaá¹‡hÄ• ti, ath
tÄ• disaá¹ƒ dÄ• tabbaá¹ƒ.

__mukhodakaá¹ƒ dÄ• tabba_nti sÄ«taÃ±ca uá¹‡haÃ±ca udakaá¹ƒ upanetvÄ• tato yaá¹ƒ tÄ
catutthadivasato paá¹-á¹-hÄ• ya tÄ• disameva mukhadhovanodakaá¹ƒ \Be 259/ dÄ• tabbaá
yaá¹ƒ vÄ• taá¹ƒ vÄ• gaá¹‡hÄ• ti, atha yÄ• disaá¹ƒ labhati tÄ• disaá¹ƒ dÄ• tabbaá¹ƒ. sace d
duvidhampi \Ne 248/ upanetabbaá¹ƒ. udakaá¹ƒ mukhadhovanaá¹-á¹-hÄ• ne á¹-hapetvÄ• va
sammajjitabbaá¹ƒ. there vaccakuá¹-iá¹ƒ gate pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ; evaá¹ƒ pariv
hoti. there vaccakuá¹-ito anikkhanteyeva Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sarÄ«rakiccaá¹ƒ
tasmiá¹ƒ nisinnassa __ ``sace yÄ• gu hotÄ«â€™â€™ _tiÄ• dinÄ• nayena vuttavattaá¹ƒ kÄ•
kenaci kacavarena saá¹…kiá¹‡á¹‡o, sace pana aÃ±Ã±o kacavaro natthi, udakaphusitÄ• nev
pamajjitabbo.

__saguá¹‡aá¹ƒ katvÄ• _ti dve cÄ«varÄ• ni ekato katvÄ• , tÄ• ekato katÄ• dvepi saá¹…ghÄ
sabbaÃ±hi cÄ«varaá¹ƒ saá¹…ghaá¹-itattÄ• ``saá¹…ghÄ• á¹-Ä«â€™â€™ ti vuccati. tena vut
dÄ• tabbÄ• â€™â€™ ti. __nÄ• tidÅ«re gantabbaá¹ƒ nÄ• ccÄ• sanne_ti ettha sace upajjhÄ•
ekena vÄ• dvÄ«hi vÄ• padavÄ«tihÄ• rehi sampÄ• puá¹‡Ä• ti, ettÄ• vatÄ• nÄ• tidÅ«re nÄ•
veditabbaá¹ƒ. __pattapariyÄ• pannaá¹ƒ paá¹-iggahetabba_nti sace upajjhÄ• yena bhikkhÄ•
vÄ• laddhe patto uá¹‡ho vÄ• bhÄ• riko vÄ• hoti, attano pattaá¹ƒ tassa datvÄ• so patto ga
upajjhÄ• yassa bhaá¹‡amÄ• nassa antarantarÄ• kathÄ• opÄ• tetabbÄ• _ti antaraghare vÄ
bhaá¹‡amÄ• nassa aniá¹-á¹-hite tassa vacane aÃ±Ã±Ä• kathÄ• na samuá¹-á¹-hÄ• petabb
yattha yattha nakÄ• rena paá¹-isedho kariyati, sabbattha dukkaá¹-Ä• patti veditabbÄ• . ayaÃ
khandhakadhammatÄ• . __Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• no_ti padasodhammaduá¹-á¹-
Ä• sannavÄ• caá¹ƒ bhaá¹‡amÄ• no. __nivÄ• retabbo_ti ``kiá¹ƒ bhante Ä«disaá¹ƒ nÄ• ma va
\Ee V 979/ na hotÄ«â€™â€™ ti evaá¹ƒ pucchantena viya vÄ• retabbo. vÄ• ressÄ• mÄ«ti pa
evaá¹ƒ bhaá¹‡Ä• â€™â€™ ti na vattabbo.

__paá¹-hamataraá¹ƒ Ä• gantvÄ• _ti sace Ä• sanne gÄ• mo hoti, vihÄ• re vÄ• gilÄ• no bhikk
paá¹-hamataraá¹ƒ Ä• gantabbaá¹ƒ. sace dÅ«re gÄ• mo hoti, upajjhÄ• yena saddhiá¹ƒ Ä• ga
saddhiá¹ƒ gÄ• mato nikkhamitvÄ• cÄ«varena pattaá¹ƒ veá¹-hetvÄ• antarÄ• maggato paá¹-
\Be 260/. evaá¹ƒ nivattantena paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanapaÃ±Ã±Ä• panÄ• di sa
__sinnaá¹ƒ hotÄ«_ti tintaá¹ƒ sedaggahitaá¹ƒ. __caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retv
caturaá¹…gulappamÄ• á¹‡aá¹ƒ atirekaá¹ƒ katvÄ• evaá¹ƒ cÄ«varaá¹ƒ saá¹ƒharitabbaá¹ƒ. ki
majjhe bhaá¹…go ahosÄ«_ti. samaá¹ƒ katvÄ• saá¹ƒharitassa hi majjhe bhaá¹…go hoti, tato
dubbalaá¹ƒ hoti taá¹ƒ nivÄ• raá¹‡atthametaá¹ƒ vuttaá¹ƒ. tasmÄ• yathÄ• ajja bhaá¹…gaá¹-
bhijjati, tathÄ• divase divase caturaá¹…gulaá¹ƒ ussÄ• retvÄ• saá¹ƒharitabbaá¹ƒ. __obhoge
kÄ• tabba_nti kÄ• yabandhanaá¹ƒ saá¹ƒharitvÄ• cÄ«varabhoge pakkhipitvÄ• á¹-hapetabba

__sace_ \Ne 249/ __piá¹‡á¸• apÄ• to hotÄ«_ti ettha yo gÄ• meyeva vÄ• antaraghare vÄ• p
bhuÃ±jitvÄ• Ä• gacchati, piá¹‡á¸• aá¹ƒ vÄ• na labhati, tassa piá¹‡á¸• apÄ• to na hoti, gÄ•
laddhabhikkhassa vÄ• hoti; tasmÄ• ``sace piá¹‡á¸• apÄ• to hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ
bhuÃ±jitukÄ• mo ca hoti, udakaá¹ƒ datvÄ• attanÄ• laddhatopi piá¹‡á¸• apÄ• to upanetabb
pucchitabbo_ti bhuÃ±jamÄ• no tikkhattuá¹ƒ ``pÄ• nÄ«yaá¹ƒ bhante Ä• hariyatÅ«â€™â€™ ti
sace kÄ• lo atthi, upajjhÄ• ye bhutte sayaá¹ƒ bhuÃ±jitabbaá¹ƒ. sace upakaá¹-á¹-ho kÄ• lo, p
upajjhÄ• yassa santike á¹-hapetvÄ• sayampi bhuÃ±jitabbaá¹ƒ.

__anantarahitÄ• yÄ• _ti taá¹-á¹-ikadhammakhaá¹‡á¸• Ä• dÄ«su yena kenaci anatthatÄ• ya
bhÅ«miyÄ• pattho na á¹-hapetabboti attho. sace pana kÄ• á¸·avaá¹‡á¹‡akatÄ• vÄ• sudhÄ
nirajamattikÄ• , tathÄ• rÅ«pÄ• ya bhÅ«miyÄ• \Ee V 980/ á¹-hapetuá¹ƒ vaá¹-á¹-ati. dhotavÄ•
vaá¹-á¹-ati. paá¹ƒsurajasakkharÄ• dÄ«su na vaá¹-á¹-ati. tatra pana paá¹‡á¹‡aá¹ƒ vÄ• Ä• dh

á¹-hapetvÄ• tatra nikkhipitabbo. __pÄ• rato antaá¹ƒ orato bhoga_nti idaá¹ƒ cÄ«varavaá¹ƒsÄ
hatthaá¹ƒ pavesetvÄ• abhimukhena hatthena saá¹‡ikaá¹ƒ nikkhipanatthaá¹ƒ vuttaá¹ƒ. ante
cÄ«varavaá¹ƒsÄ• dÄ«naá¹ƒ upari nikkhipantassa bhittiyaá¹ƒ bhogo paá¹-ihaÃ±Ã±ati, tasmÄ

__cuá¹‡á¹‡aá¹ƒ sannetabba_nti nhÄ• nacuá¹‡á¹‡aá¹ƒ udakena temetvÄ• piá¹‡á¸• i kÄ• tab
nikkhipitabba_nti ekasmiá¹ƒ niddhÅ«me á¹-hÄ• ne á¹-hapetabbaá¹ƒ. jantÄ• ghare parikamm
aá¹…gÄ• ramattikauá¹‡hodakadÄ• nÄ• dikaá¹ƒ sabbaá¹ƒ kiccaá¹ƒ. __udakepi parikamma_
aá¹…gapaccaá¹…gaghaá¹ƒsanÄ• dikaá¹ƒ sabbaá¹ƒ kiccaá¹ƒ. __pÄ• nÄ«yena pucchitabbo
pipÄ• sÄ• hoti, tasmÄ• pucchitabbo.

__sace ussahatÄ«_ti sace pahoti; na kenaci gelaÃ±Ã±ena abhibhÅ«to hoti; agilÄ• nena hi s
saá¹-á¹-hivassenÄ• pi sabbaá¹ƒ upajjhÄ• yavattaá¹ƒ kÄ• tabbaá¹ƒ, anÄ• darena akarontass
nakÄ• rapaá¹-isaá¹ƒyuttesu pana padesu gilÄ• nassÄ• pi paá¹-ikkhittakiriyaá¹ƒ karontassa
__appaá¹-ighaá¹ƒsantenÄ• _ti bhÅ«miyaá¹ƒ appaá¹-ighaá¹ƒsantena. __kavÄ• á¹-apiá¹-á¹-ha
piá¹-á¹-hasaá¹…ghÄ• taÃ±ca acchupantena. __santÄ• naka_nti yaá¹ƒkiÃ±ci kÄ«á¹-akulÄ• v
__ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabba_nti ullokato paá¹-hamaá¹ƒ ullokaá¹ƒ Ä• diá¹ƒkatvÄ•
__Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• _ti Ä• lokasandhibhÄ• gÄ• ca kaá¹‡á¹‡abhÄ• gÄ• ca
antarabÄ• hiravÄ• tapÄ• nakavÄ• á¹-akÄ• ni ca gabbhassa ca cattÄ• ro koá¹‡Ä• pamajjitab

__yathÄ• paÃ±Ã±attaá¹ƒ_ \Ne 250/ __paÃ±Ã±apetabba_nti yathÄ• paá¹-hamaá¹ƒ paÃ±Ã±a
paÃ±Ã±apetabbaá¹ƒ. etadatthameva hi yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ•
purimavattaá¹ƒ paÃ±Ã±attaá¹ƒ. sace pana paá¹-hamaá¹ƒ ajÄ• nantena kenaci paÃ±Ã±attaá
bhittiá¹ƒ dvaá¹…gulamattena vÄ• tivaá¹…gulamattena vÄ• mocetvÄ• paÃ±Ã±apetabbaá¹ƒ
paÃ±Ã±Ä• panavattaá¹ƒ. sace kaá¹-asÄ• rako hoti atimahanto ca, chinditvÄ• koá¹-iá¹ƒ niva
981/ paÃ±Ã±apetabbo. sace koá¹-iá¹ƒ nivattetvÄ• bandhituá¹ƒ na jÄ• nÄ• ti, na chinditabbo
vÄ• tapÄ• nÄ• thaketabbÄ• _ti puratthimÄ• ya vÄ• tapÄ• nÄ• thaketabbÄ• . evaá¹ƒ sesÄ•

__vÅ«pakÄ• setabbo_ti aÃ±Ã±attha netabbo. __vÅ«pakÄ• sÄ• petabbo_ti aÃ±Ã±o bhikkhu
aÃ±Ã±attha gacchÄ• â€™â€™ ti __vivecetabba_nti vissajjÄ• petabbaá¹ƒ. __vivecÄ• petabb
``theraá¹ƒ diá¹-á¹-higataá¹ƒ vissajjÄ• pehÄ«â€™â€™ ti. __ussukkaá¹ƒ kÄ• tabba_nti parivÄ
bhikkhu upasaá¹…kamitvÄ• yÄ• citabbo. sace attanÄ• paá¹-ibalo hoti, attanÄ• va dÄ• tabb
aÃ±Ã±ena dÄ• petabbo. __kinti nu kho_ti kena nu kho upÄ• yena. esa nayo sabbattha. __la
__pariá¹‡Ä• meyyÄ• _ti ukkhepanÄ«yaá¹ƒ akatvÄ• tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• kar
``upajjhÄ• yassa ukkhepanÄ«yakammaá¹ƒ kattukÄ• mo saá¹…ghoâ€™â€™ ti Ã±atvÄ• eka
upasaá¹…kamitvÄ• ``mÄ• bhante amhÄ• kaá¹ƒ upajjhÄ• yassa kammaá¹ƒ karitthÄ• â€™â
karontiyeva, ``tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• karothÄ• â€™â€™ ti yÄ• citabbÄ• . sace
upajjhÄ• yo ``sammÄ• vattatha bhanteâ€™â€™ ti yÄ• citabbo. iti taá¹ƒ sammÄ• vattÄ• pe
bhante kammaâ€™â€™ nti bhikkhÅ« yÄ• citabbÄ• .

__samparivattakaá¹ƒ samparivattakanti_ samparivattetvÄ• samparivattetvÄ• . __na ca acc
pakkamitabba_nti yadi appamattakampi rajanaá¹ƒ gaá¸·ati, na tÄ• va pakkamitabbaá¹ƒ. __n
anÄ• pucchÄ• ekaccassa patto dÄ• tabbo_tiÄ• di sabbaá¹ƒ upajjhÄ• yassa visabhÄ• gapu
upajjhÄ• yaá¹ƒ anÄ• pucchÄ• gÄ• mo pavisitabbo_ti piá¹‡á¸• Ä• ya vÄ• aÃ±Ã±ena vÄ• ka
Ä• pucchitvÄ• va pavisitabbo. sace upajjhÄ• yo kÄ• lasseva vuá¹-á¹-hÄ• ya dÅ«raá¹ƒ bhikk
hoti, ``daharÄ• piá¹‡á¸• Ä• ya pavisantÅ«â€™â€™ ti vatvÄ• gantabbaá¹ƒ. avatvÄ• gate p
upajjhÄ• yaá¹ƒ apassantena gÄ• maá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati. sace gÄ• maá¹ƒ pavisantop
diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya Ä• pucchituá¹ƒyeva vaá¹-á¹-ati.

__na susÄ• naá¹ƒ gantabba_nti vÄ• satthÄ• ya vÄ• dassanatthÄ• ya vÄ• na gantabbaá¹ƒ.
\Ee V 982/ \Ne 251/ ettha pakkamitukÄ• mena kammaá¹ƒ Ä• cikkhitvÄ• yÄ• vatatiyaá¹ƒ yÄ
sÄ• dhu; no ce anujÄ• nÄ• ti, taá¹ƒ nissÄ• ya vasato cassa uddeso vÄ• paripucchÄ• vÄ• l
sampajjati, upajjhÄ• yo bÄ• lo hoti abyatto, kevalaá¹ƒ attano santike vasÄ• petukÄ• matÄ• y
evarÅ«pe nivÄ• rentepi gantuá¹ƒ vaá¹-á¹-ati. __vuá¹-á¹-hÄ• namassa Ä• gametabba_nti gel
assa Ä• gametabbaá¹ƒ; na katthaci gantabbaá¹ƒ. sace aÃ±Ã±o bhikkhu upaá¹-á¹-hÄ• ko att
pariyesitvÄ• tassa hatthe datvÄ• ``bhante ayaá¹ƒ upaá¹-á¹-hahissatÄ«â€™â€™ ti vatvÄ•

upajjhÄ• yavattakathÄ• niá¹-á¹-hitÄ• .

saddhivihÄ• rikavattakathÄ•

<67> upajjhÄ• yena \Be 263/ saddhivihÄ• rikamhi sammÄ• vattanÄ• yaá¹ƒ --- __saá¹…gahe
uddesÄ• dÄ«hissa saá¹…gaho ca anuggaho ca kattabbo. tattha __uddeso_ti pÄ• á¸·ivÄ• ca
pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anÄ• . __ovÄ• do_ti anotiá¹‡á¹‡e vatthusmiá¹ƒ ``idaá¹ƒ karohi, id
karitthÄ• â€™â€™ ti vacanaá¹ƒ. __anusÄ• sanÄ«_ti otiá¹‡á¹‡e vatthusmiá¹ƒ. api ca otiá¹‡á
paá¹-hamaá¹ƒ vacanaá¹ƒ ovÄ• do; punappunaá¹ƒ vacanaá¹ƒ anusÄ• sanÄ«ti. __sace upajj
atirekapatto hoti. esa nayo sabbattha. __parikkhÄ• ro_ti aÃ±Ã±opi samaá¹‡aparikkhÄ• ro. i
dhammikena nayena uppajjamÄ• naupÄ• yapariyesanaá¹ƒ. ito paraá¹ƒ dantakaá¹-á¹-hadÄ•
Ä• camanakumbhiyÄ• udakÄ• siÃ±canapariyosÄ• naá¹ƒ vattaá¹ƒ gilÄ• nasseva saddhivihÄ
anabhirativÅ«pakÄ• sanÄ• di pana agilÄ• nassÄ• pi kattabbameva. __cÄ«varaá¹ƒ rajantenÄ
rajeyyÄ• sÄ«â€™â€™ ti upajjhÄ• yato upÄ• yaá¹ƒ sutvÄ• rajantena. sesaá¹ƒ vuttanayenev

saddhivihÄ• rikavattakathÄ• niá¹-á¹-hitÄ• .

nasammÄ• vattanÄ• dikathÄ•

<68> __na sammÄ• vattantÄ«_ti yathÄ• paÃ±Ã±attaá¹ƒ upajjhÄ• yavattaá¹ƒ na pÅ«renti. _

yo yathÄ• paÃ±Ã±attaá¹ƒ vattaá¹ƒ na pÅ«reyya; so dukkaá¹-aá¹ƒ Ä• pajjatÄ«ti attho. __paá
apasÄ• detabbo. __na adhimattaá¹ƒ pemaá¹ƒ hotÄ«_ti upajjhÄ• yamhi adhimattaá¹ƒ gehas
__nÄ• dhimattÄ• _ \Ne 252/ __bhÄ• vanÄ• hotÄ«_ti adhimattÄ• mettÄ• bhÄ• vanÄ• na ho
V 983/ sukkapakkho veditabbo. __alaá¹ƒ paá¹‡Ä• metu_nti yutto paá¹‡Ä• metuá¹ƒ.

__appaá¹‡Ä• mento upajjhÄ• yo sÄ• tisÄ• ro hotÄ«_ti sadoso hoti, Ä• pattiá¹ƒ Ä• pajjati; tas
paá¹‡Ä• metabbova. na sammÄ• vattanÄ• ya ca yÄ• va cÄ«vararajanaá¹ƒ tÄ• va vatte akar
264/ parihÄ• ni hoti. tasmÄ• taá¹ƒ akarontassa nissayamuttakassÄ• pi amuttakassÄ• pi Ä•
pattadÄ• nato paá¹-á¹-hÄ• ya amuttakanissayasseva Ä• patti.

saddhivihÄ• rikÄ• sammÄ• vattanti, upajjhÄ• yo sammÄ• na vattati, upajjhÄ• yassa Ä• pa
vattati, saddhivihÄ• rikÄ• sammÄ• na vattanti, tesaá¹ƒ Ä• patti. upajjhÄ• ye vattaá¹ƒ sÄ• d
bahukÄ• pi honti, sabbesaá¹ƒ Ä• patti. sace upajjhÄ• yo ``mayhaá¹ƒ upaá¹-á¹-hÄ• ko atthi, t
sajjhÄ• yamanasikÄ• rÄ• dÄ«su yogaá¹ƒ karothÄ• â€™â€™ ti vadati, saddhivihÄ• rikÄ• naá
sÄ• diyanaá¹ƒ vÄ• asÄ• diyanaá¹ƒ vÄ• na jÄ• nÄ• ti, bÄ• lo hoti, saddhivihÄ• rikÄ• bahuk
bhikkhu ``upajjhÄ• yassa kiccaá¹ƒ ahaá¹ƒ karissÄ• mi, tumhe appossukkÄ• viharathÄ• â€™
bhÄ• raá¹ƒ katvÄ• itare vissajjeti, tassa bhÄ• rakaraá¹‡ato paá¹-á¹-hÄ• ya tesaá¹ƒ anÄ• pa

nasammÄ• vattanÄ• dikathÄ• niá¹-á¹-hitÄ• .

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ•

<69> __rÄ• dhabrÄ• hmaá¹‡avatthusmiá¹ƒ_ --- kiÃ±cÄ• pi Ä• yasmÄ• sÄ• riputto bhagavat
saraá¹‡agamanehi anuÃ±Ã±Ä• taá¹ƒ pabbajjaÃ±ceva upasampadaÃ±ca jÄ• nÄ• ti, bhagav
upasampadaá¹ƒ paá¹-ikkhipitvÄ• Ã±atticatutthakammena garukaá¹ƒ katvÄ• upasampadaá
thero ajjhÄ• sayaá¹ƒ viditvÄ• ``kathÄ• haá¹ƒ bhante taá¹ƒ brÄ• hmaá¹‡aá¹ƒ pabbÄ• jemi up
Ä• ha. buddhÄ• naÃ±hi parisÄ• ajjhÄ• sayakusalÄ• honti, ayaÃ±ca buddhaparisÄ• ya agg

__byattena bhikkhunÄ• paá¹-ibalenÄ• _ti ettha byatto nÄ• ma yassa sÄ• á¹-á¹-hakathaá¹ƒ v
vÄ• cuggataá¹ƒ pavattati, tasmiá¹ƒ asati yassa antamaso idaá¹ƒ Ã±atticatutthakammavÄ• c
hoti, vÄ• cuggataá¹ƒ pavattati, ayampi imasmiá¹ƒ atthe __byatto_. yo pana kÄ• sasosaemb
\Ee V 984/ \Be 265/ \Ne 253/ oá¹-á¹-hadantajivhÄ• dÄ«naá¹ƒ vÄ• asampattiyÄ• pariyattiya
akataparicayattÄ• na sakkoti parimaá¹‡á¸• alehi padabyaÃ±janehi kammavÄ• caá¹ƒ sÄ• ve
padaá¹ƒ vÄ• hÄ• peti, aÃ±Ã±athÄ• vÄ• vattabbaá¹ƒ aÃ±Ã±athÄ• vadati, ayaá¹ƒ __appaá
imasmiá¹ƒ atthe ``paá¹-ibaloâ€™â€™ ti veditabbo. __saá¹…gho Ã±Ä• petabbo_ti saá¹…gho
paraá¹ƒ yaá¹ƒ saá¹…gho jÄ• nÄ• petabbo, taá¹ƒ dassetuá¹ƒ ``suá¹‡Ä• tu me bhanteâ€™â€

<71> __upasampannasamanantarÄ• _ti upasampanno hutvÄ• samanantarÄ• . __anÄ• cÄ•

paá¹‡á¹‡attivÄ«tikkamaá¹ƒ karoti. __ullumpatu ma_nti uddharatu maá¹ƒ, akusalÄ• vuá¹-á¹-
patiá¹-á¹-hapetu; sÄ• maá¹‡erabhÄ• vÄ• vÄ• uddharitvÄ• bhikkhubhÄ• ve patiá¹-á¹-hÄ• p
upÄ• dÄ• yÄ• _ti anuddayaá¹ƒ paá¹-icca; mayi anukappaá¹ƒ katvÄ• ti attho.

<73> __aá¹-á¹-hitÄ• hotÄ«_ti niccappavattinÄ« hoti. __cattÄ• ro nissaye_ti cattÄ• ro paccay
paccaye nissÄ• ya attabhÄ• vo pavattati, tasmÄ• te nissayÄ• ti vuccanti.

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• niá¹-á¹-hitÄ• .

Ä• cariyavattakathÄ•

<75> __kintÄ• yaá¹ƒ bhikkhu hotÄ«_ti kiá¹ƒ te ayaá¹ƒ bhikkhu hoti. __aÃ±Ã±ehi ovadiyo an
ovaditabbo ceva anusÄ• sitabbo ca. __bÄ• hullÄ• ya Ä• vatto yadidaá¹ƒ gaá¹‡abandhika_n
bÄ• hullassa atthÄ«ti gaá¹‡abandhikaá¹ƒ, bÄ• hullaá¹ƒ. yaá¹ƒ idaá¹ƒ gaá¹‡abandhikaá¹ƒ nÄ
tadatthÄ• ya atilahuá¹ƒ tvaá¹ƒ Ä• pannoti vuttaá¹ƒ hoti.

<76> __abyattÄ• _ti paÃ±Ã±Ä• veyyattiyena virahitÄ• . __aÃ±Ã±attaropi aÃ±Ã±atitthiyapub
paribbÄ• jako. so kira ``dhammaá¹ƒ thenessÄ• mÄ«â€™â€™ ti \Be 266/ udÄ• yittherassa s
sahadhammikaá¹ƒ vuccamÄ• no tassa vÄ• daá¹ƒ Ä• ropesi. __anujÄ• nÄ• mi bhikkhave by
byatto pubbe bhikkhunovÄ• dakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttalakkhaá¹‡oyeva. yo pana antevÄ
vÄ• gilÄ• nassa sakkoti upaá¹-á¹-hÄ• nÄ• dÄ«ni kÄ• tuá¹ƒ, ayaá¹ƒ idha paá¹-ibaloti adhipp

``paÃ±cahupÄ• li \Ne 254/, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. katamehi paÃ±cahi? paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ•
gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• se
vÅ«pakÄ• sÄ• petuá¹ƒ vÄ• , uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ, abhidhamm
vinetÅ«â€™â€™ nti (Vin V 418).

<77> __pakkhasaá¹…kantesÅ«_ti titthiyapakkhasaá¹…kantesu. __anujÄ• nÄ• mi bhikkhave
Ä• cÄ• rasamÄ• cÄ• rasikkhÄ• panakaá¹ƒ Ä• cariyaá¹ƒ anujÄ• nÄ• mi. __Ä• cariyo bhikkha
sabbaá¹ƒ ``upajjhÄ• yo bhikkhave saddhivihÄ• rikamhÄ«â€™â€™ tiÄ• dinÄ• nayena vutta
nÄ• mamattameva hi ettha nÄ• naá¹ƒ.

Ä• cariyavattakathÄ• niá¹-á¹-hitÄ• .

paá¹‡Ä• manÄ• khamanÄ• kathÄ•

<80> __antevÄ• sikÄ• Ä• cariyesu na sammÄ• vattantÄ«_ti ettha pana yaá¹ƒ pubbe ``nasa
cÄ«vararajanaá¹ƒ, tÄ• va vatte akariyamÄ• ne upajjhÄ• yassa parihÄ• ni hoti, tasmÄ• taá¹ƒ
nissayamuttakassÄ• pi amuttakassÄ• pi Ä• pattiyevÄ• â€™â€™ ti ca, ``ekaccassa pattadÄ•
amuttakanissayasseva Ä• pattÄ«â€™â€™ ti ca lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, na teneva lakkhaá¹‡
Ä• patti veditabbÄ• . nissayantevÄ• sikena hi yÄ• va Ä• cariyaá¹ƒ nissÄ• ya vasati, tÄ• va s
kÄ• tabbaá¹ƒ. pabbajjÄ• upasampadÄ• dhammantevÄ• sikehi pana nissayamuttakehipi \Be
yÄ• va cÄ«vararajanaá¹ƒ, tÄ• va vattaá¹ƒ kÄ• tabbaá¹ƒ; anÄ• pucchitvÄ• pattadÄ• nÄ• dim
etesu ca pabbajjantevÄ• siko ca upasampadantevÄ• siko ca Ä• cariyassa yÄ• vajÄ«vaá¹ƒ b
dhammantevÄ• siko ca yÄ• va samÄ«pe vasanti, tÄ• vadeva. tasmÄ• Ä• cariyenÄ• pi tesu
Ä• cariyantevÄ• sikesu hi yo yo na sammÄ• vattati, tassa tassa Ä• patti.

paá¹‡Ä• manÄ• khamanÄ• kathÄ• niá¹-á¹-hitÄ• .

nissayapaá¹-ippassaddhikathÄ•

<83> upajjhÄ• yamhÄ• \Ne 255/ nissayapaá¹-ippassaddhÄ«su --- __upajjhÄ• yo pakkanto
vinicchayo --- __pakkanto_ti tamhÄ• Ä• vÄ• sÄ• vippavasitukÄ• mo pakkanto disaá¹ƒ gato
tasmiá¹ƒ sace vihÄ• re nissayadÄ• yako atthi, yassa santike aÃ±Ã±adÄ• pi nissayo vÄ• ga
ekasambhogaparibhogo, tassa santike nissayo gahetabbo, ekadivasampi parihÄ• ro natthi.
aÃ±Ã±o lajjÄ« pesalo atthi, tassa lajjÄ«pesalabhÄ• vaá¹ƒ jÄ• nantena tadaheva nissayo yÄ•
iccetaá¹ƒ kusalaá¹ƒ. atha pana ``tumhÄ• kaá¹ƒ upajjhÄ• yo lahuá¹ƒ Ä• gamissatÄ«â€™â€™
ca tathÄ• vuttaá¹ƒ, ``Ä• ma, bhanteâ€™â€™ ti vattabbaá¹ƒ. sace vadati ``tena \Ee V 986/ h
Ä• gamanaá¹ƒ Ä• gamethÄ• â€™â€™ ti vaá¹-á¹-ati. atha panassa pakatiyÄ• pesalabhÄ• v
paÃ±ca divasÄ• ni tassa bhikkhuno sabhÄ• gataá¹ƒ oloketvÄ• okÄ• saá¹ƒ kÄ• retvÄ• nissa

sace pana vihÄ• re nissayadÄ• yako natthi, upajjhÄ• yo ca ``ahaá¹ƒ katipÄ• hena Ä• gamis
ukkaá¹‡á¹-hitthÄ• â€™â€™ ti vatvÄ• gato, yÄ• va Ä• gamanÄ• parihÄ• ro labbhati. athÄ•
paricchinnakÄ• lato uttaripi paÃ±ca vÄ• dasa vÄ• divasÄ• ni vÄ• sentiyeva, tena vihÄ• raá
``daharÄ• mÄ• ukkaá¹‡á¹-hantu, ahaá¹ƒ asukadivasaá¹ƒ nÄ• ma \Be 268/ Ä• gamissÄ• m
labbhati. atha Ä• gacchato antarÄ• magge nadÄ«pÅ«rena vÄ• corÄ• dÄ«hi vÄ• upaddavo
vÄ• Ä• gameti, sahÄ• ye vÄ• pariyesati, taÃ±ce pavattiá¹ƒ daharÄ• suá¹‡anti, yÄ• va Ä• g
sace pana so ``idhevÄ• haá¹ƒ vasissÄ• mÄ«â€™â€™ ti pahiá¹‡ati, parihÄ• ro natthi. yattha
gantabbaá¹ƒ.

vibbhante pana kÄ• laá¹…kate pakkhasaá¹…kante vÄ• ekadivasampi parihÄ• ro natthi. yat
tattha gantabbaá¹ƒ. __Ä• á¹‡attÄ«_ti pana nissayapaá¹‡Ä• manÄ• vuccati. tasmÄ• ``paá¹
``mÄ•  idha paá¹-ikkamÄ«â€™â€™ ti vÄ•  ``nÄ«hara te pattacÄ«varaâ€™â€™ nti vÄ• ``nÄ
upaá¹-á¹-hÄ• tabboâ€™â€™ ti vÄ• ti iminÄ• pÄ• á¸·inayena ``mÄ• maá¹ƒ gÄ• mappavesa

pÄ• á¸·imuttakanayena vÄ• yo nissayapaá¹‡Ä• manÄ• ya paá¹‡Ä• mito hoti, tena upajjhÄ•

sace Ä• ditova na khamati, daá¹‡á¸• akammaá¹ƒ Ä• haritvÄ• tikkhattuá¹ƒ tÄ• va sayameva
khamati, tasmiá¹ƒ vihÄ• re mahÄ• there gahetvÄ• khamÄ• petabbo. no ce khamati, sÄ• ma
gahetvÄ• khamÄ• petabbo. sace evampi na khamati, aÃ±Ã±attha gantvÄ• upajjhÄ• yassa
vasitabbaá¹ƒ ``appeva nÄ• ma sabhÄ• gÄ• naá¹ƒ me santike vasatÄ«ti Ã±atvÄ• pi khameyy
khamati, tatreva vasitabbaá¹ƒ. tatra ce dubbhikkhÄ• didosena na sakkÄ• hoti vasituá¹ƒ, taá
Ä• gantvÄ• aÃ±Ã±assa santike nissayaá¹ƒ gahetvÄ• vasituá¹ƒ vaá¹-á¹-ati. ayamÄ• á¹‡attiy

Ä• cariyamhÄ• nissayapaá¹-ippassaddhÄ«su __Ä• cariyo pakkanto vÄ• _ \Ee V 987/ __hot
Ä• pucchitvÄ• pakkamati, koci anÄ• pucchitvÄ• . antevÄ• sikopi evameva. tatra sace antev
Ä• pucchati ``asukaá¹ƒ nÄ• ma bhante á¹-hÄ• naá¹ƒ gantuá¹ƒ icchÄ• mi kenacideva karaá¹‡
Ä• cariyena ca ``kadÄ• gamissasÄ«â€™â€™ ti vutto ``sÄ• yanhe vÄ• rattiá¹ƒ vÄ• uá¹-á¹-h
ti vadati, Ä• cariyopi ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchati, taá¹…khaá¹‡aÃ±Ã±eva nissay

sace \Be 269/ pana ``bhante asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ gantukÄ• momhÄ«â€™â€™ ti
nÄ• ma gÄ• me piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• jÄ• nissasÄ«â€™â€™ ti vadati, so ca ``sA
sampaá¹-icchati, tato ce gato, sugato. sace pana na gacchati, nissayo na paá¹-ippassambha
``gacchÄ• mÄ«â€™â€™ ti vutte Ä• cariyena ``mÄ• tÄ• va gaccha, rattiá¹ƒ mantetvÄ• jÄ• n
mantetvÄ• gacchati, sugato. no ce gacchati, nissayo na paá¹-ippassambhati. Ä• cariyaá¹ƒ a
pakkamantassa pana upacÄ• rasÄ«mÄ• tikkame nissayo paá¹-ippassambhati. antoupacÄ•
na paá¹-ippassambhati.

sace pana Ä• cariyo antevÄ• sikaá¹ƒ Ä• pucchati ``Ä• vuso asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ
antevÄ• sikena ca ``kadÄ• â€™â€™ ti vutte ``sÄ• yanhe vÄ• rattibhÄ• ge vÄ• â€™â€™ ti v
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchati, taá¹…khaá¹‡aÃ±Ã±eva nissayo paá¹-ippassambhat

sace pana Ä• cariyo ``sve piá¹‡á¸• Ä• ya caritvÄ• gamissÄ• mÄ«â€™â€™ ti vadati, itaro ca
sampaá¹-icchati, ekadivasaá¹ƒ tÄ• va nissayo na paá¹-ippassambhati, punadivase paá¹-ippa
``asukasmiá¹ƒ nÄ• ma gÄ• me piá¹‡á¸• Ä• ya caritvÄ• jÄ• nissÄ• mi mama gamanaá¹ƒ vÄ•
sace na gacchati, nissayo na paá¹-ippassambhati. athÄ• pi ``gacchÄ• mÄ«â€™â€™ ti \Ne 2
``mÄ• tÄ• va gacchatha, rattiá¹ƒ mantetvÄ• jÄ• nissathÄ• â€™â€™ ti vutto mantetvÄ• pi n
paá¹-ippassambhati.

sace ubhopi Ä• cariyantevÄ• sikÄ• kenaci karaá¹‡Ä«yena bahisÄ«maá¹ƒ gacchanti, tato ce
uppanne anÄ• pucchÄ• va gantvÄ• dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ antoyeva nivattati, n
paá¹-ippassambhati. sace dve leá¸• á¸• upÄ• te atikkamitvÄ• nivattati, paá¹-ippassaddho ho
dve leá¸• á¸• upÄ• te atikkamma aÃ±Ã±asmiá¹ƒ vihÄ• re vasanti, nissayo paá¹-ippassambh

Ä• cariye vibbhante kÄ• laá¹…kate pakkhasaá¹…kante ca taá¹…khaá¹‡aÃ±Ã±eva paá¹-ippa
pana sacepi \Ee V 988/ Ä• cariyo muÃ±citukÄ• mova hutvÄ• nissayapaá¹‡Ä• manÄ• ya pa
``kiÃ±cÄ• pi maá¹ƒ Ä• cariyo paá¹‡Ä• meti, atha kho hadayena mudukoâ€™â€™ ti sÄ• layo
paá¹-ippassambhatiyeva. sacepi Ä• cariyo sÄ• layo, antevÄ• siko \Be 270/ nirÄ• layo, ``na c
vasissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati, evampi na paá¹-ippassambhati. ubhinnaá¹ƒ s
paá¹-ippassambhatiyeva. ubhinnaá¹ƒ dhuranikkhepena paá¹-ippassambhati. paá¹‡Ä• miten
Ä• haritvÄ• tikkhattuá¹ƒ khamÄ• petabbo. no ce khamati, upajjhÄ• ye vuttanayena paá¹-ipa

__upajjhÄ• yena vÄ• samodhÄ• nagato_ti ettha dassanasavanavasena samodhÄ• naá¹ƒ v
nissÄ• ya vasanto saddhivihÄ• riko ekavihÄ• re cetiyaá¹ƒ vÄ• vandantaá¹ƒ ekagÄ• me piá¹
upajjhÄ• yaá¹ƒ passati, nissayo paá¹-ippassambhati. upajjhÄ• yo passati, saddhivihÄ• riko p
paá¹-ippassambhati. maggappaá¹-ipannaá¹ƒ vÄ• Ä• kÄ• sena vÄ• gacchantaá¹ƒ upajjhÄ•
bhikkhÅ«ti jÄ• nÄ• ti, upajjhÄ• yoti na jÄ• nÄ• ti, na paá¹-ippassambhati. sace jÄ• nÄ• ti, pa
uparipÄ• sÄ• de upajjhÄ• yo vasati, heá¹-á¹-hÄ• saddhivihÄ• riko, taá¹ƒ adisvÄ• va yÄ• gua
Ä• sanasÄ• lÄ• ya vÄ• nisinnaá¹ƒ adisvÄ• va ekamante bhuÃ±jitvÄ• pakkamati, dhammas
nisinnampi taá¹ƒ adisvÄ• va dhammaá¹ƒ sutvÄ• pakkamati, nissayo na paá¹-ippassambhat
dassanavasena samodhÄ• naá¹ƒ veditabbaá¹ƒ.

savanavasena pana sace upajjhÄ• yassa vihÄ• re vÄ• antaraghare vÄ• dhammaá¹ƒ kathe
vÄ• karontassa saddaá¹ƒ sutvÄ• ``upajjhÄ• yassa me saddoâ€™â€™ ti saÃ±jÄ• nÄ• ti, nis
asaÃ±jÄ• nantassa na paá¹-ippassambhatÄ«ti ayaá¹ƒ samodhÄ• ne vinicchayo.

nissayapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

upasampÄ• detabbapaÃ±cakakathÄ•

<84> idÄ• ni yaá¹ƒ pubbe ``anujÄ• nÄ• mi bhikkhave byattena bhikkhunÄ• paá¹-ibalena da
atirekadasavassena vÄ• upasampÄ• detuá¹ƒ, nissayaá¹ƒ dÄ• tuâ€™â€™ nti saá¹…khepat
lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``paÃ±cahi, bhikkhave, aá¹…gehi s
_tiÄ• dimÄ• ha. tattha __paÃ±cahi aá¹…gehÄ«_ti paÃ±cahi aguá¹‡aá¹…gehi. so hi sÄ«lakk
asamannÄ• gatattÄ• va \Ee V 989/ aguá¹‡aá¹…gehi samannÄ• gato hoti. __na upasampÄ•
271/ hutvÄ• na upasampÄ• detabbaá¹ƒ. __na nissayo dÄ• tabbo_ti Ä• cariyena hutvÄ• nis
na asekkhena sÄ«lakkhandhenÄ• ti ca attanÄ• na asekkhenÄ• ti ca assaddhoti ca Ä• dÄ«s
ayuttavasena paá¹-ikkhepo kato, na Ä• pattiaá¹…gavasena. yo hi asekkhehi sÄ«lakkhandhÄ
ca tattha samÄ• dapetuá¹ƒ asakkonto assaddhiyÄ• didosayuttova hutvÄ• parisaá¹ƒ parihar
sÄ«lÄ• dÄ«hi parihÄ• yatiyeva, na vaá¸• á¸• hati. tasmÄ• tena na upasampÄ• detabbantiÄ•
Ä• pattiaá¹…gavasena. na hi khÄ«á¹‡Ä• savasseva upajjhÄ• yÄ• cariyabhÄ• vo bhagavatÄ

anuÃ±Ã±Ä• to abhavissa, ``sace upajjhÄ• yassa anabhirati uppannÄ• hotÄ«â€™â€™ tiÄ• khÄ«á¹‡Ä• savassa parisÄ• sÄ«lÄ• dÄ«hi na parihÄ• yati, tasmÄ• ``paÃ±cahi bhikkhave a bhikkhunÄ• upasampÄ• detabbaâ€™â€™ ntiÄ• di vuttaá¹ƒ.

__adhisÄ«le sÄ«lavipanno_tiÄ• dÄ«su pÄ• rÄ• jikaÃ±ca saá¹…ghÄ• disesaÃ±ca Ä• panno itare paÃ±cÄ• pattikkhandhe Ä• panno __ajjhÄ• cÄ• re Ä• cÄ• ravipanno_ nÄ• ma. sammÄ antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato __atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno nÄ• m parisaá¹ƒ pariharantassa icchitabbaá¹ƒ, tena virahitattÄ• __appassuto_. yaá¹ƒ tena jÄ• nita tassa ajÄ• nanato __duppaÃ±Ã±o_. imasmiá¹ƒ paÃ±cake purimÄ• ni tÄ«á¹‡i padÄ• ni ayutt pacchimÄ• ni dve Ä• pattiaá¹…gavasena.

__Ä• pattiá¹ƒ_ \Ne 259/ __na jÄ• nÄ• tÄ«_ti ``idaá¹ƒ nÄ• ma mayÄ• kataâ€™â€™ nti vutte ayaá¹ƒ Ä• pannoâ€™â€™ ti na jÄ• nÄ• ti. __vuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• tÄ«_ti vuá¹-á¹-hÄ desanÄ• gÄ• minito vÄ• Ä• pattito evaá¹ƒ nÄ• ma vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti na jÄ• nÄ• ti. dve padÄ• ni ayuttavasena vuttÄ• ni, pacchimÄ• ni tÄ«á¹‡i Ä• pattiaá¹…gavasena.

__Ä• bhisamÄ• cÄ• rikÄ• ya sikkhÄ• yÄ• _ti khandhakavatte \Ee V 990/ vinetuá¹ƒ na paá¹-i __Ä• dibrahmacariyakÄ• yÄ• _ti sekkhapaá¹‡á¹‡attiyaá¹ƒ vinetuá¹ƒ na paá¹-ibaloti attho. __ nÄ• marÅ«paparicchede vinetuá¹ƒ na paá¹-ibaloti attho. __abhivinaye_ti sakale vinayapiá¹-a paá¹-ibaloti attho. __vinetuá¹ƒ na paá¹-ibalo_ti ca sabbattha sikkhÄ• petuá¹ƒ na sakkotÄ«ti V __dhammato vivecetu_nti dhammena kÄ• raá¹‡ena vissajjÄ• petuá¹ƒ. imasmi paÃ±cake sa __Ä• pattiá¹ƒ na jÄ• nÄ• tÄ«_tiÄ• dipaÃ±cakasmimpi sabbapadesu Ä• patti. Å«nadasavass nayo. iti Ä• dito tayo paÃ±cakÄ• , catutthe tÄ«á¹‡i padÄ• ni, paÃ±came dve padÄ• nÄ«ti sa ayuttavasena vuttÄ• . catutthapaÃ±cake dve padÄ• ni, paÃ±came tÄ«á¹‡i, chaá¹-á¹-hasatta paÃ±cakÄ• ti sabbepi cattÄ• ro paÃ±cakÄ• Ä• pattiaá¹…gavasena vuttÄ• ; sukkapakkhe aá

upasampÄ• detabbapaÃ±cakakathÄ• niá¹-á¹-hitÄ• .

upasampÄ• detabbachakkakathÄ•

<85> chakkesu Å«nadasavassapadaá¹ƒ viseso, taá¹ƒ sabbattha Ä• pattikaraá¹ƒ. sesaá¹ƒ vu tattha __ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena na svÄ• gatÄ• ni hontÄ«_ti svÄ• gatÄ• ni. __na suvibhattÄ• nÄ«_ti mÄ• tikÄ• vibhaá¹…gavasena. __na suppavattÄ«nÄ suvinicchitÄ• ni suttaso anubyaÃ±janaso_ti mÄ• tikÄ• to ca vibhaá¹…gato ca na suá¹-á¹-hu

upasampÄ• detabbachakkakathÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±atitthiyapubbavatthukathÄ•

<86> aÃ±Ã±atitthiyapubbavatthusmiá¹ƒ \Ne 260/ --- yo tÄ• va ayaá¹ƒ pasÅ«ro, so titthiyapal
upasampÄ• detabbo. yo pana aÃ±Ã±opi nayidha pabbajitapubbo Ä• gacchati, tasmiá¹ƒ yaá
dassetuá¹ƒ __ ``yo so bhikkhave aÃ±Ã±opÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __tassa cattÄ
dÄ• tabbo_ti ayaá¹ƒ titthiyaparivÄ• so nÄ• ma; appaá¹-icchannaparivÄ• sotipi vuccati. ayaá
naggaparibbÄ• jakasseva Ä• jÄ«vakassa vÄ• \Be 273/ acelakassa vÄ• dÄ• tabbo \Ee V 99
vÄ• vÄ• á¸·akambalÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ titthiyaddhajaá¹ƒ vÄ• nivÄ• setvÄ• Ä• ga
dÄ• tabbo. aÃ±Ã±assa pana tÄ• pasapaá¹‡á¸• araá¹…gÄ• dikassa na dÄ• tabbova.

__paá¹-hamaá¹ƒ kesamassu_ntiÄ• dinÄ• tassa Ä• ditova sÄ• maá¹‡erapabbajjaá¹ƒ dasset
tasmiá¹ƒ saá¹…ghamajjhe nisinneyeva ``tvaá¹ƒ pabbÄ• jehi, tvaá¹ƒ Ä• cariyo hohi, tvaá¹ƒ u
ti therÄ• bhikkhÅ« na vattabbÄ• . evaá¹ƒ vuttÄ• hi sace tassa Ä• cariyupajjhÄ• yabhÄ• ver
sampaá¹-icchanti, atha so ``nayime mayhaá¹ƒ saddahantÄ«â€™â€™ ti kujjhitvÄ• pi gacche
ekamantaá¹ƒ netvÄ• tassa Ä• cariyupajjhÄ• yÄ• pariyesitabbÄ• .

<87> __evaá¹ƒ kho bhikkhave aÃ±Ã±atitthiyapubbo Ä• rÄ• dhako hoti, evaá¹ƒ anÄ• rÄ• dha
parivÄ• savattadassanatthaá¹ƒ mÄ• tikÄ• . __kathaÃ±ca bhikkhave_tiÄ• di tasseva vibhaá¹
gÄ• maá¹ƒ pavisatÄ«_ti bhikkhÅ«naá¹ƒ vattakaraá¹‡avelÄ• yameva gÄ• maá¹ƒ piá¹‡á¸• Ä•
paá¹-ikkamatÄ«_ti kulagharesu itthipurisadÄ• rakadÄ• rikÄ• dÄ«hi saddhiá¹ƒ gehassitakath
bhuÃ±jitvÄ• bhikkhÅ«su pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• uddesaparipucchÄ• dÄ«ni vÄ•
vÄ• Ä• gacchati; na upajjhÄ• yavattaá¹ƒ nÄ• cariyavattaá¹ƒ karoti, aÃ±Ã±adatthu vasanaá
niddÄ• yati. __evampi bhikkhave aÃ±Ã±atitthiyapubbo anÄ• rÄ• dhako hotÄ«_ti evampi kar
sampÄ• dako pÅ«rako na hoti.

__vesiyÄ• gocaro vÄ• _tiÄ• dÄ«su __vesiyÄ• _ti Ä• misakiÃ±cikkhasampadÄ• nÄ• dinÄ• s
rÅ«pÅ«pajÄ«vikÄ• itthiyo. __vidhavÄ• _ti matapatikÄ• vÄ• pavutthapatikÄ• vÄ• itthiyo; t
mittabhÄ• vaá¹ƒ patthenti. __thullakumÄ• rikÄ• _ti yobbannappattÄ• yobbannÄ• tÄ«tÄ• vÄ
purisÄ• dhippÄ• yÄ• va vicaranti, yena kenaci saddhiá¹ƒ mittabhÄ• vaá¹ƒ patthenti. __paá¹‡
ussannakilesÄ• avÅ«pasantapariá¸·Ä• hÄ• napuá¹ƒsakÄ• ; te pariá¸·Ä• havegÄ• bhibhÅ«t
saddhiá¹ƒ mittabhÄ• vaá¹ƒ patthenti \Ne 261/. __bhikkhuniyo_ti samÄ• napabbajjÄ• itthiyo;
khippameva vissÄ• so hoti, tato sÄ«laá¹ƒ bhijjati.

tattha \Be 274/ vesiyÄ• naá¹ƒ kulesu kulupako hutvÄ• piá¹‡á¸• apÄ• tacariyÄ• dÄ«hi vÄ• a
sinehasanthavajÄ• tena hadayena abhiá¹‡hadassanasallÄ• pakÄ• matÄ• ya tÄ• saá¹ƒ sant
``vesiyÄ• gocaroâ€™â€™ ti vuccati, so nacirasseva ``asukavesiyÄ• saddhiá¹ƒ gatoâ€™â€
pÄ• puá¹‡Ä• ti. esa nayo sabbattha. sace pana vesiyÄ• dayo salÄ• kabhattÄ• dÄ«ni denti, b
gantvÄ• saddhiá¹ƒyeva bhuÃ±jitvÄ• vÄ• gahetvÄ• vÄ• Ä• gantuá¹ƒ vaá¹-á¹-ati. gilÄ• nÄ•
dhammaá¹ƒ vÄ• desetuá¹ƒ uddesaparipucchÄ• dÄ«ni vÄ• dÄ• tuá¹ƒ gacchantehi bhikkhÅ«

vaá¹-á¹-ati. yo pana tathÄ• Ä• gantvÄ• mittasanthavavasena gacchati, ayaá¹ƒ anÄ• rÄ• dh

__uccÄ• vacÄ• ni karaá¹‡Ä«yÄ• nÄ«_ti mahantakhuddakÄ• ni kammÄ• ni. tattha ghaá¹‡á¹-
saá¹…ghena sannipatitvÄ• kattabbÄ• ni cetiyamahÄ• pÄ• sÄ• dapaá¹-isaá¹…kharaá¹‡Ä• d
cÄ«varadhovanarajanÄ• dÄ«ni khandhakapariyÄ• pannÄ• ni ca aggisÄ• lavattÄ• dÄ«ni Ä• l
nÄ• ma. __tattha na dakkho hotÄ«_ti tesu kammesu cheko susikkhito na hoti. __na analaso
uá¹-á¹-hÄ• navÄ«riyasampanno na hoti; ``bhikkhusaá¹…ghassa kammaá¹ƒ atthÄ«â€™â€™
bhattakiccaá¹ƒ katvÄ• gabbhantaraá¹ƒ pavisitvÄ• yÄ• vadatthaá¹ƒ supitvÄ• sÄ• yaá¹ƒ nik
__tatrupÄ• yÄ• yÄ• _ti tesu kammesu upÄ• yabhÅ«tÄ• ya. __vÄ«maá¹ƒsÄ• yÄ• _ti á¹-hÄ• n
``idamevaá¹ƒ kattabbaá¹ƒ, idamevaá¹ƒ na kattabbaâ€™â€™ nti tasmiá¹ƒyeva khaá¹‡e uppa
na hoti. __na alaá¹ƒ kÄ• tuá¹ƒ na alaá¹ƒ saá¹ƒvidhÄ• tu_nti sahatthÄ• pi kÄ• tuá¹ƒ samattho
bhante, gaá¹‡ha dahara, gaá¹‡ha sÄ• maá¹‡era, sace tumhe vÄ• na karissatha, amhe vÄ•
imaá¹ƒ karissatÄ«â€™â€™ ti evaá¹ƒ ussÄ• haá¹ƒ janetvÄ• saá¹ƒvidhÄ• tuá¹ƒ aÃ±Ã±amaÃ
hoti. bhikkhÅ«hi ``kammaá¹ƒ karissÄ• mÄ• â€™â€™ ti vutte kiÃ±ci rogaá¹ƒ apadisati, bhikk
karontÄ• naá¹ƒ samÄ«peneva vicarati, sÄ«sameva dasseti, ayampi anÄ• rÄ• dhako hoti.

__na tibbacchando hotÄ«_ti balavacchando na \Ee V 993/ hoti. __uddese_ti pÄ• á¸·ipariyÄ•
__paripucchÄ• yÄ• _ti atthasavane. __adhisÄ«le_ti pÄ• timokkhasÄ«le. __adhicitte_ti lokiya
__adhipaÃ±Ã±Ä• yÄ• _ti lokuttaramaggabhÄ• vanÄ• ya.

__saá¹…kanto_ \Be 275/ __hotÄ«_ti idhÄ• gato hoti. __tassa satthuno_ti tassa titthÄ• yatan
diá¹-á¹-hiyÄ• _ti \Ne 262/ tassa santakÄ• ya laddhiyÄ• . idÄ• ni sÄ• yeva laddhi yasmÄ• tas
ceva ruccati ca ``idameva saccaâ€™â€™ nti ca daá¸·haggÄ• hena gahitÄ• ; tasmÄ• tassa
vuccati. tena vuttaá¹ƒ --- ``tassa khantiyÄ• tassa ruciyÄ• tassa Ä• dÄ• yassÄ• â€™â€™ ti.
bhaÃ±Ã±amÄ• ne_ti garahÄ• ya bhaÃ±Ã±amÄ• nÄ• ya. __anabhiraddho_ti aparipuá¹‡á¹‡a
__udaggo_ti abbhunnatakÄ• yacitto. __idaá¹ƒ bhikkhave saá¹…ghÄ• tanikaá¹ƒ aÃ±Ã±atitthi
anÄ• rÄ• dhanÄ«yasmi_nti bhikkhave yamidaá¹ƒ tassa satthuno tasseva ca laddhiyÄ• avaá
``kiá¹ƒ ime paraá¹ƒ garahantÄ«â€™â€™ ti kÄ• yavacÄ«vikÄ• ranibbattakaá¹ƒ anattamanatt
avaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attamanattaá¹ƒ, yaÃ±ca tasseva satthuno tasseva ca laddhiy
attamanattaá¹ƒ, buddhÄ• dÄ«naÃ±ca vaá¹‡á¹‡abhaá¹‡ane anattamanattaá¹ƒ, idaá¹ƒ aÃ±Ã±
anÄ• rÄ• dhanÄ«yasmiá¹ƒ saá¹…ghÄ• tanikaá¹ƒ, anÄ• rÄ• dhake parivÄ• savattaá¹ƒ apÅ«n
idaá¹ƒ lakkhaá¹‡aá¹ƒ, idamacalappamÄ• á¹‡anti vuttaá¹ƒ hoti. __evaá¹ƒ anÄ• rÄ• dhako kh
aÃ±Ã±atitthiyapubbo Ä• gato na upasampÄ• detabbo_ti ito ekenapi aá¹…gena samannÄ• g
sukkapakkhe sabbaá¹ƒ vuttavipallÄ• sena veditabbaá¹ƒ.

__evaá¹ƒ Ä• rÄ• dhako kho bhikkhave_ti evaá¹ƒ nÄ• tikÄ• lena gÄ• mappavesanÄ• nÄ• tid
vesiyÄ• digocaratÄ• , sabrahmacÄ• rÄ«naá¹ƒ kiccesu dakkhatÄ• di, uddesÄ• dÄ«su tibbaco
avaá¹‡á¹‡abhaá¹‡ane attamanatÄ• , buddhÄ• dÄ«naá¹ƒ avaá¹‡á¹‡abhaá¹‡ane anattamana

vaá¹‡á¹‡abhaá¹‡ane anattamanatÄ• , buddhÄ• dÄ«naá¹ƒ vaá¹‡á¹‡abhaá¹‡ane attamanatÄ
titthiyavattÄ• naá¹ƒ paripÅ«raá¹‡ena \Ee V 994/ Ä• rÄ• dhako paritosako bhikkhÅ«naá¹ƒ aÃ
upasampÄ• detabbo.

sace pana upasampadamÄ• á¸·akepi ekaá¹ƒ vattaá¹ƒ bhindati, puna cattÄ• ro mÄ• se pariv
bhinnasikkhÄ• ya sikkhamÄ• nÄ• ya puna sikkhÄ• padÄ• ni ca sikkhÄ• sammuti ca diyyati,
dÄ• tabbamatthi. pubbe dinnaparivÄ• soyeva hi tassa parivÄ• so. tasmÄ• puna cattÄ• ro m
parivasanto antarÄ• aá¹-á¹-ha samÄ• pattiyo nibbatteti, lokiyadhammo \Be 276/ nÄ• ma ku
upasampÄ• detabbo. cattÄ• ro mÄ• se pÅ«ritavattova upasampÄ• detabbo. sace pana pari
mahÄ• bhÅ«tÄ• ni pariggaá¹‡hati, upÄ• dÄ• rÅ«pÄ• ni paricchindati, nÄ• marÅ«paá¹ƒ vava
Ä• ropetvÄ• vipassanaá¹ƒ Ä• rabhati, lokiyadhammo nÄ• ma kuppanasabhÄ• vo, neva upa
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• sotÄ• pattimaggaá¹ƒ paá¹-ilabhati, paripuá¹‡á¹‡aá¹ƒyeva ho
sabbadiá¹-á¹-higatÄ• ni abbuá¸·haá¹ƒ vicikicchÄ• sallaá¹ƒ \Ne 263/ taá¹ƒdivasameva upasa
titthiyaliá¹…ge á¹-hito sotÄ• panno hoti, parivÄ• sakiccaá¹ƒ natthi, tadaheva pabbÄ• jetvÄ•

__upajjhÄ• yamÅ«lakaá¹ƒ cÄ«varaá¹ƒ pariyesitabba_nti upajjhÄ• yaá¹ƒ issaraá¹ƒ katvÄ• ta
pariyesitabbaá¹ƒ. pattampi tatheva. tasmÄ• yadi upajjhÄ• yassa pattacÄ«varaá¹ƒ atthi, ``im
vattabbo. atha natthi, aÃ±Ã±e dÄ• tukÄ• mÄ• honti, tehipi upajjhÄ• yasseva dÄ• tabbaá¹ƒ `
katvÄ• imassa dethÄ• â€™â€™ ti. kasmÄ• ? titthiyÄ• nÄ• ma vilomÄ• honti ``saá¹…ghen
kiá¹ƒ mayhaá¹ƒ tumhesu Ä• yattaâ€™â€™ nti vatvÄ• ovÄ• dÄ• nusÄ• saniá¹ƒ na kareyyuá
Ä• yattajÄ«vikattÄ• tassa vacanakaro bhavissati. tenassa ``upajjhÄ• yamÅ«lakaá¹ƒ cÄ«var
nti vuttaá¹ƒ. __bhaá¹‡á¸• ukammÄ• yÄ• _ti kesoropanatthaá¹ƒ. bhaá¹‡á¸• ukammakathÄ•

__aggikÄ• _ti aggiparicaraá¹‡akÄ• . __jaá¹-ilakÄ• _ti tÄ• pasÄ• . __ete bhikkhave kiriyavÄ•
paá¹-ibÄ• hanti, ``atthi kammaá¹ƒ, atthi kammavipÄ• koâ€™â€™ ti \Ee V 995/ evaá¹ƒdiá¹-á
nekkhammapÄ• ramiá¹ƒ pÅ«rayamÄ• nÄ• etadeva pabbajjaá¹ƒ pabbajitvÄ• pÅ«resuá¹ƒ, m
etesaá¹ƒ sÄ• sane pabbajjÄ• vilomÄ• , tasmÄ• upasampÄ• detabbÄ• , na tesaá¹ƒ parivÄ•
bhikkhave Ã±Ä• tÄ«naá¹ƒ Ä• veá¹‡ikaá¹ƒ parihÄ• raá¹ƒ dammÄ«_ti imaá¹ƒ ahaá¹ƒ tesaá¹ƒ
parihÄ• raá¹ƒ dadÄ• mi. kasmÄ• evamÄ• ha? te hi titthÄ• yatane pabbajitÄ• pi sÄ• sanass
amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-hassa sÄ• sananti vaá¹‡á¹‡avÄ• dinova honti, tasmÄ• evamÄ

aÃ±Ã±atitthiyapubbavatthukathÄ• niá¹-á¹-hitÄ• .

paÃ±cÄ• bÄ• dhavatthukathÄ•

<88> __magadhesu_ \Be 277/ __paÃ±ca Ä• bÄ• dhÄ• ussannÄ• hontÄ«_ti magadhanÄ• m
amanussÄ• naÃ±ca paÃ±ca rogÄ• ussannÄ• vuá¸• á¸• hippattÄ• phÄ• tippattÄ• honti. jÄ
cÄ«varakkhandhake Ä• vibhavissati. __na bhikkhave paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-ho pa

kuá¹-á¹-hÄ• dayo paÃ±ca Ä• bÄ• dhÄ• ussannÄ• , tehi phuá¹-á¹-ho abhibhÅ«to na pabbÄ•

tattha __kuá¹-á¹-ha_nti rattakuá¹-á¹-haá¹ƒ vÄ• hotu kÄ• á¸·akuá¹-á¹-haá¹ƒ vÄ• , yaá¹ƒkiÃ±c
kiá¹-ibhadaddukacchuÄ• dippabhedampi sabbaá¹ƒ \Ne 264/ kuá¹-á¹-hamevÄ• ti vuttaá¹ƒ. ta
nakhapiá¹-á¹-hippamÄ• á¹‡ampi vaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ hoti, na pabbÄ• jetabbo
nivÄ• sanapÄ• rupanehi pakatipaá¹-icchanne á¹-hÄ• ne nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ ava
á¹-hitaá¹ƒ hoti, vaá¹-á¹-ati. mukhe pana hatthapÄ• dapiá¹-á¹-hesu vÄ• sacepi avaá¸• á¸• ha
nakhapiá¹-á¹-hito ca khuddakatarampi, na vaá¹-á¹-atiyevÄ• ti kurundiyaá¹ƒ vuttaá¹ƒ. tikicchÄ
pabbÄ• jentenÄ• pi pakativaá¹‡á¹‡e jÄ• teyeva pabbÄ• jetabbo. godhÄ• piá¹-á¹-hisadisacuá
pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati.

__gaá¹‡á¸• o_ti medagaá¹‡á¸• o vÄ• hotu aÃ±Ã±o vÄ• yo koci kolaá¹-á¹-himattakopi ce va
gaá¹‡á¸• o hoti, na pabbÄ• jetabbo. paá¹-icchannaá¹-á¹-hÄ• ne pana kolaá¹-á¹-himatte avaá
á¹-hito \Ee V 996/ vaá¹-á¹-ati. mukhÄ• dike appaá¹-icchannaá¹-á¹-hÄ• ne avaá¸• á¸• hanaka
vaá¹-á¹-ati. tikicchÄ• petvÄ• pabbÄ• jentenÄ• pi sarÄ«raá¹ƒ saÃ±chaviá¹ƒ kÄ• retvÄ• va pa
uá¹‡á¹‡igaá¹‡á¸• Ä• nÄ• ma honti gothanÄ• viya aá¹…gulikÄ• viya ca tattha tattha lambar
tesu sati pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. daharakÄ• le khÄ«rapiá¸·akÄ• yobbannakÄ• le ca n
nÄ• ma honti, mahallakakÄ• le nassanti, na tÄ• gaá¹‡á¸• asaá¹…khyaá¹ƒ gacchanti, tÄ• su
vaá¹-á¹-ati. aÃ±Ã±e pana sarÄ«re kharapiá¸·akÄ• nÄ• ma aparÄ• padumakaá¹‡á¹‡ikÄ• nA
sÄ• sapabÄ«jakÄ• nÄ• ma sÄ• sapamattÄ• eva sakalasarÄ«raá¹ƒ pharanti, tÄ• sabbÄ• k
sati na pabbÄ• jetabbo.

__kilÄ• so_ti \Be 278/ na bhijjanakaá¹ƒ na paggharaá¹‡akaá¹ƒ padumapuá¹‡á¸• arÄ«kapatt
kuá¹-á¹-haá¹ƒ, yena gunnaá¹ƒ viya sabalaá¹ƒ sarÄ«raá¹ƒ hoti, tasmiá¹ƒ kuá¹-á¹-he vuttanay
veditabbo. __soso_ti sosabyÄ• dhi; tasmiá¹ƒ sati na pabbÄ• jetabbo. __apamÄ• ro_ti pittum
vÄ• ; tattha pubbaverikena amanussena gahito duttikiccho hoti. appamattakepi pana apamÄ
pabbÄ• jetabbo.

paÃ±cÄ• bÄ• dhavatthukathÄ• niá¹-á¹-hitÄ• .

rÄ• jabhaá¹-avatthukathÄ•

<90> rÄ• jabhaá¹-avatthusmiá¹ƒ --- __paccantaá¹ƒ uccinathÄ• _ti paccantaá¹ƒ vaá¸• á¸• het
corabhayena vuá¹-á¹-hite gÄ• me Ä• vÄ• sÄ• petvÄ• Ä• rakkhaá¹ƒ datvÄ• kasikammÄ• dÄ
hoti. rÄ• jÄ• pana sotÄ• pannattÄ• ``core ghÄ• tetha, hanathÄ• â€™â€™ ti na Ä• á¹‡Ä• pe
sÄ«saá¹ƒ_ \Ne 265/ __chinditabba_ntiÄ• di sabbaá¹ƒ ``pabbajjÄ• ya upajjhÄ• yo seá¹-á¹-ho
gaá¹‡oâ€™â€™ ti cintetvÄ• idaá¹ƒ vohÄ• re aá¸• á¸• avinicchaye Ä• gatanti Ä• haá¹ƒsu. __
pabbÄ• jetabbo_ti ettha amacco vÄ• hotu mahÄ• matto vÄ• sevako vÄ• kiÃ±ci á¹-hÄ• nar

vÄ• , yo koci raÃ±Ã±o bhattavetanabhaá¹-o, sabbo rÄ• jabhaá¹-oti saá¹…khyaá¹ƒ gacchati,
tassa pana puttanattabhÄ• tukÄ• ye rÄ• jato bhattavetanaá¹ƒ na gaá¹‡hanti, te pabbÄ• jetu
vaá¹-á¹-ati. yo pana rÄ• jato laddhaá¹ƒ nibaddhabhogaá¹ƒ vÄ• mÄ• sasaá¹ƒvaccharaparibb
niyyÄ• teti, puttabhÄ• tuke vÄ• taá¹ƒ á¹-hÄ• naá¹ƒ sampaá¹-icchÄ• petvÄ• rÄ• jÄ• naá¹ƒ ``
bhaá¹-oâ€™â€™ ti Ä• pucchati, yena vÄ• yaá¹ƒ kammakÄ• raá¹‡Ä• vetanaá¹ƒ gahitaá¹ƒ,
yo vÄ• pabbajassÅ«ti raÃ±Ã±Ä• anuÃ±Ã±Ä• to hoti, tampi pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.

rÄ• jabhaá¹-avatthukathÄ• niá¹-á¹-hitÄ• .

coravatthukathÄ•

<91> coravatthÅ«su --- __manussÄ• passitvÄ• _ti yehi gihikÄ• le diá¹-á¹-hapubbo ye ca ``a
aÃ±Ã±esaá¹ƒ suá¹‡anti, te passitvÄ• ubbijjantipi ... pe ... dvÄ• rampi \Be 279/ thakenti. ye p
tesaá¹ƒ gharesu bhikkhaá¹ƒ labhati. __na bhikkhave_ti bhagavÄ• sayaá¹ƒ dhammassÄ• m
akaraá¹‡atthÄ• ya bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apento evamÄ• ha. tattha dhaja
vicaratÄ«ti __dhajabandho_. mÅ«ladevÄ• dayo viya loke pÄ• kaá¹-oti vuttaá¹ƒ hoti. tasmÄ•
panthaduhanaá¹ƒ vÄ• nagare sandhicchedÄ• dikammaá¹ƒ vÄ• karonto vicarati, paÃ±Ã±Ä•
idaá¹ƒ karotÄ«â€™â€™ ti, so na pabbÄ• jetabbo. yo pana rÄ• japutto rajjaá¹ƒ patthento gÄ•
so pabbÄ• jetabbo. rÄ• jÄ• no hi tasmiá¹ƒ pabbajite tussanti, sace pana na tussanti, na pab
mahÄ• jane pÄ• kaá¹-o coro pacchÄ• corakammaá¹ƒ pahÄ• ya paÃ±casÄ«lÄ• dÄ«ni samÄ
jÄ• nanti, pabbÄ• jetabbo. ye pana ambalabujÄ• dicorakÄ• sandhicchedÄ• dicorÄ• eva vÄ
karonti, pacchÄ• pi iminÄ• nÄ• ma idaá¹ƒ katanti na paÃ±Ã±Ä• yanti, tepi pabbÄ• jetuá¹ƒ v

<92> __kÄ• raá¹ƒ bhinditvÄ• _ti aá¹-á¹-abandhanÄ• diá¹ƒ bhinditvÄ• . __abhayÅ«varÄ• _ti
bhayÅ«varÄ• , ete pana laddhÄ• bhayattÄ• na bhayÅ«varÄ• ti __abhayÅ«varÄ• ; _ pakÄ•
veditabbo. __na bhikkhave kÄ• rabhedako pabbÄ• jetabbo_ti kÄ• ro vuccati bandhanÄ• gÄ•
andubandhanaá¹ƒ \Ee V 998/ \Ne 266/ vÄ• hotu saá¹…khalikabandhanaá¹ƒ vÄ• rajjubandh
vÄ• nigamabandhanaá¹ƒ vÄ• nagarabandhanaá¹ƒ vÄ• purisagutti vÄ• janapadabandhana
yo etesu yaá¹ƒkiÃ±ci bandhanaá¹ƒ bhinditvÄ• vÄ• chinditvÄ• vÄ• muÃ±citvÄ• vÄ• vivari
vÄ• apassamÄ• nÄ• naá¹ƒ vÄ• palÄ• yati, so kÄ• rabhedakoti saá¹…khyaá¹ƒ gacchati. tas
dÄ«pabandhanaá¹ƒ bhinditvÄ• dÄ«pantaraá¹ƒ gatopi na pabbÄ• jetabbo. yo pana na coro,
akaronto ``evaá¹ƒ no apalÄ• yanto karissatÄ«â€™â€™ ti rÄ• jayuttÄ• dÄ«hi baddho, so kÄ•
pabbÄ• jetabbo. yo pana gÄ• manigamapaá¹-á¹-anÄ• dÄ«ni keá¹‡iyÄ• gahetvÄ• taá¹ƒ asa
pavesito hoti, so palÄ• yitvÄ• Ä• gato na pabbÄ• jetabbo. yopi kasikammÄ• dÄ«hi dhanaá¹
``nidhÄ• naá¹ƒ iminÄ• laddhaâ€™â€™ nti pesuÃ±Ã±aá¹ƒ upasaá¹ƒharitvÄ• kenaci bandhA
pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati, palÄ• yitvÄ• gataá¹ƒ pana gataá¹-á¹-hÄ• ne pabbÄ• jetuá¹ƒ v

<93> __na_ \Be 280/ __bhikkhave likhitako_ti ettha __likhitako_ nÄ• ma na kevalaá¹ƒ ``yatt

hantabboâ€™â€™ ti, atha kho yo koci corikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• garuá¹ƒ rÄ• jÄ• parÄ
rÄ• jÄ• ca naá¹ƒ paá¹‡á¹‡e vÄ• potthake vÄ• ``itthannÄ• mo yattha dissati, tattha gahetvÄ
vÄ• ``hatthapÄ• dÄ• nissa chinditabbÄ• nÄ«â€™â€™ ti vÄ• ``ettakaá¹ƒ nÄ• ma daá¹‡á¸• a
vÄ• likhÄ• peti, ayaá¹ƒ __likhitako_ nÄ• ma, so na pabbÄ• jetabbo.

<94> __kasÄ• hato katadaá¹‡á¸• akammo_ti ettha yo vacanapesanÄ• dÄ«ni akaronto haÃ±
katadaá¹‡á¸• akammo. yo pana keá¹‡iyÄ• vÄ• aÃ±Ã±athÄ• vÄ• kiÃ±ci gahetvÄ• khÄ• di
``ayameva te daá¹‡á¸• o hotÅ«â€™â€™ ti kasÄ• hi haÃ±Ã±ati, ayaá¹ƒ kasÄ• hato katadaá¹
vÄ• hato hotu addhadaá¹‡á¸• akÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarena, yÄ• va allavaá¹‡o hoti, t
vaá¹‡e pana pÄ• katike katvÄ• pabbÄ• jetabbo. sace pana jÄ• á¹‡Å«hi vÄ• kapparehi vÄ•
vÄ• ghÄ• tetvÄ• mutto hoti, sarÄ«re cassa gaá¹‡á¹-hiyo paÃ±Ã±Ä• yanti, na pabbÄ• jetabb
katvÄ• eva gaá¹‡á¹-hÄ«su sannisinnÄ• su pabbÄ• jetabbo.

<95> __lakkhaá¹‡Ä• hato katadaá¹‡á¸• akammo_ti ettha katadaá¹‡á¸• akammabhÄ• vo pur
pana nalÄ• á¹-e vÄ• Å«ruÄ• dÄ«su vÄ• tattena lohena lakkhaá¹‡aá¹ƒ Ä• hataá¹ƒ hoti, so s
allavaá¹‡o hoti, tÄ• va na pabbÄ• jetabbo. sacepissa vaá¹‡Ä• ruá¸·hÄ• honti, chaviyÄ• \N
lakkhaá¹‡aá¹ƒ na paÃ±Ã±Ä• yati, timaá¹‡á¸• alavatthassa uttarÄ• saá¹…ge kate paá¹-iccha
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati, appaá¹-icchannokÄ• se ce na vaá¹-á¹-ati.

coravatthukathÄ• niá¹-á¹-hitÄ• .

iá¹‡Ä• yikavatthukathÄ•

<96> __na bhikkhave iá¹‡Ä• yiko_ti ettha __iá¹‡Ä• yiko_ nÄ• ma yassa pitipitÄ• mahehi vÄ•
sayaá¹ƒ vÄ• iá¹‡aá¹ƒ gahitaá¹ƒ hoti, yaá¹ƒ vÄ• Ä• thapetvÄ• mÄ• tÄ• pitÅ«hi kiÃ±ci gahita
281/ iá¹‡aá¹ƒ paresaá¹ƒ dhÄ• retÄ«ti iá¹‡Ä• yiko. yaá¹ƒ pana aÃ±Ã±e Ã±Ä• takÄ• Ä• thape
na iá¹‡Ä• yiko. na hi te taá¹ƒ Ä• thapetuá¹ƒ issarÄ• , tasmÄ• taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-
vaá¹-á¹-ati. sace panassa Ã±Ä• tisÄ• lohitÄ• ``mayaá¹ƒ dassÄ• ma, pabbÄ• jetha naâ€™â€
bhÄ• raá¹ƒ karonti, aÃ±Ã±o vÄ• koci tassa Ä• cÄ• rasampattiá¹ƒ disvÄ• ``pabbÄ• jetha na
dassÄ• mÄ«â€™â€™ ti vadati, pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. tesu asati bhikkhunÄ• tathÄ• rÅ
upaá¹-á¹-hÄ• kassÄ• pi Ä• rocetabbaá¹ƒ ``sahetuko satto iá¹‡apalibodhena na pabbajatÄ«â
paá¹-ipajjati, pabbÄ• jetabbo. sacepi attano kappiyabhaá¹‡á¸• aá¹ƒ atthi, ``etaá¹ƒ dassÄ• m
pabbÄ• jetabbo. sace pana neva Ã±Ä• takÄ• dayo paá¹-ipajjanti, na attano dhanaá¹ƒ atthi, `
bhikkhÄ• ya caritvÄ• mocessÄ• mÄ«â€™â€™ ti pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. sace pabbÄ
Ä• netvÄ• dÄ• tabbo. no ce deti, sabbaá¹ƒ iá¹‡aá¹ƒ gÄ«vÄ• hoti. ajÄ• nitvÄ• pabbÄ• jayat
pana Ä• netvÄ• iá¹‡asÄ• mikÄ• naá¹ƒ dassetabbo. apassantassa gÄ«vÄ• na hoti.

sace iá¹‡Ä• yiko aÃ±Ã±aá¹ƒ desaá¹ƒ gantvÄ• pucchiyamÄ• nopi ``nÄ• haá¹ƒ kassaci kiÃ±c

pabbajati, iá¹‡asÄ• miko ca taá¹ƒ pariyesanto tattha gacchati, daharo taá¹ƒ disvÄ• palÄ• ya
upasaá¹…kamitvÄ• ``ayaá¹ƒ bhante kena pabbÄ• jito, mama ettakaá¹ƒ nÄ• ma dhanaá¹ƒ g
palÄ• toâ€™â€™ ti vadati, therena vattabbaá¹ƒ ``mayÄ• upÄ• saka `aá¹‡aá¹‡o ahaâ€™ nt
dÄ• ni karomi, passa me pattacÄ«varamattaâ€™â€™ nti ayaá¹ƒ tattha sÄ• mÄ«ci. palÄ• te

sace pana naá¹ƒ therassa sammukhÄ• va disvÄ• ``ayaá¹ƒ mama iá¹‡Ä• yikoâ€™â€™ ti va
268/ tvameva jÄ• nÄ• hÄ«â€™â€™ ti vattabbo. evampi gÄ«vÄ• na hoti. sacepi so ``pabbaj
gamissatÄ«â€™â€™ ti vadati, therena ``tvaá¹ƒyeva jÄ• nÄ• hÄ«â€™â€™ ti vattabbo. evam
hoti. sace pana thero ``kuhiá¹ƒ dÄ• ni ayaá¹ƒ gamissati, idheva acchatÅ«â€™â€™ ti vadati,
gÄ«vÄ• hoti. sace so sahetukasatto hoti vattasampanno, therena ``Ä«diso ayaâ€™â€™ nti
iá¹‡asÄ• miko ce ``sÄ• dhÅ«â€™â€™ ti vissajjeti, iccetaá¹ƒ kusalaá¹ƒ. sace pana ``upaá¸•
dethÄ• â€™â€™ ti vadati, dÄ• tabbaá¹ƒ. aparena samayena atiÄ• rÄ• dhako hoti, ``sabbaá
vuttepi dÄ• tabbameva. sace pana uddesaparipucchÄ• dÄ«su kusalo hoti bahÅ«pakÄ• ro b
bhikkhÄ• cÄ• ravattena pariyesitvÄ• pi iá¹‡aá¹ƒ dÄ• tabbamevÄ• ti.

iá¹‡Ä• yikavatthukathÄ• niá¹-á¹-hitÄ• .

dÄ• savatthukathÄ•

<97> __na bhikkhave dÄ• so_ti ettha cattÄ• ro dÄ• sÄ• --- antojÄ• to, dhanakkÄ«to, karam
dÄ• sabyaá¹ƒ upagatoti. tattha antojÄ• to nÄ• ma jÄ• tidÄ• so gharadÄ• siyÄ• putto. dhana
mÄ• tÄ• pitÅ«naá¹ƒ santikÄ• putto vÄ• sÄ• mikÄ• naá¹ƒ santikÄ• dÄ• so vÄ• dhanaá¹ƒ d
Ä• ropetvÄ• kÄ«to. ete dvepi na pabbÄ• jetabbÄ• . pabbÄ• jentena tattha tattha cÄ• rittava
pabbÄ• jetabbÄ• .

karamarÄ• nÄ«to nÄ• ma tiroraá¹-á¹-haá¹ƒ vilopaá¹ƒ vÄ• katvÄ• upalÄ• petvÄ• vÄ• tirora
bhujissamÄ• nusakÄ• ni Ä• haranti, antoraá¹-á¹-heyeva vÄ• katÄ• parÄ• dhaá¹ƒ kiÃ±ci gÄ•
``vilumpathÄ• â€™â€™ ti Ä• á¹‡Ä• peti, tato mÄ• nusakÄ• nipi Ä• haranti. tattha sabbe pur
dÄ• siyo. evarÅ«po karamarÄ• nÄ«to dÄ• so yehi Ä• nÄ«to, tesaá¹ƒ santike vasanto vÄ• b
purisehi rakkhiyamÄ• no vÄ• na pabbÄ• jetabbo. palÄ• yitvÄ• pana gato, gataá¹-á¹-hÄ• ne
\Ee V 1001/ tuá¹-á¹-hena ``karamarÄ• nÄ«take muÃ±cathÄ• â€™â€™ ti vatvÄ• vÄ• sabba
bandhanÄ• mokkhe kate pabbÄ• jetabbova.

sÄ• maá¹ƒ dÄ• sabyaá¹ƒ upagato nÄ• ma jÄ«vitahetu vÄ• Ä• rakkhahetu vÄ• ``ahaá¹ƒ te
dÄ• sabhÄ• vaá¹ƒ upagato. rÄ• jÅ«naá¹ƒ hatthiassagomahiá¹ƒsagopakÄ• dayo viya, tÄ• dis
raÃ±Ã±o vaá¹‡á¹‡adÄ• sÄ«naá¹ƒ puttÄ• honti amaccaputtasadisÄ• , tepi na pabbÄ• jetabb
asaá¹ƒyatÄ• vaá¹‡á¹‡adÄ• sÄ«hi saddhiá¹ƒ vicaranti, tÄ• saá¹ƒ putte pabbÄ• jetuá¹ƒ vaá¹-
paá¹‡á¹‡aá¹ƒ \Be 283/ Ä• ropenti, na vaá¹-á¹-ati. bhaá¹-iputtakagaá¹‡Ä• dÄ«naá¹ƒ dÄ• sÄ•

pabbÄ• jetabbÄ• . vihÄ• resu rÄ• jÅ«hi Ä• rÄ• mikadÄ• sÄ• nÄ• ma dinnÄ• honti, tepi pab
bhujisse pana katvÄ• pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. mahÄ• paccariyaá¹ƒ ``antojÄ• tadhanakk
bhikkhusaá¹…ghassa Ä• rÄ• mike demÄ• ti denti, takkaá¹ƒ sÄ«se Ä• sittakasadisÄ• va hon
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. kurundiyaá¹ƒ pana ``Ä• rÄ• mikaá¹ƒ demÄ• ti kappiyavoh
vohÄ• rena dinno hotu, neva pabbÄ• jetabboâ€™â€™ ti vuttaá¹ƒ. duggatamanussÄ• saá¹.
jÄ«vissÄ• mÄ• ti vihÄ• re kappiyakÄ• rakÄ• honti, etepi pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. yassa m
mÄ• tÄ• eva vÄ• dÄ• sÄ«, pitÄ• adÄ• so, taá¹ƒ pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. yassa pana
dÄ• so, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. bhikkhussa Ã±Ä• takÄ• vÄ• upaá¹-á¹-hÄ• kÄ• v
pabbÄ• jetha, tumhÄ• kaá¹ƒ veyyÄ• vaccaá¹ƒ karissatÄ«â€™â€™ ti attanovÄ• ssa dÄ• so
pabbÄ• jetabbo. sÄ• mikÄ• dÄ• saá¹ƒ denti ``imaá¹ƒ pabbÄ• jetha, sace abhiramissati, ad
amhÄ• kaá¹ƒ dÄ• sova bhavissatÄ«ti ayaá¹ƒ tÄ• vakÄ• liko nÄ• ma, taá¹ƒ pabbÄ• jetuá¹ƒ n
kurundiyaá¹ƒ vuttaá¹ƒ. nissÄ• mikadÄ• so hoti, sopi bhujisso katova pabbÄ• jetabbo. ajÄ• n
upasampÄ• detvÄ• vÄ• pacchÄ• jÄ• nÄ• ti, bhujissaá¹ƒ kÄ• tumeva vaá¹-á¹-ati.

imassa ca atthassa pakÄ• sanatthaá¹ƒ idaá¹ƒ vatthuá¹ƒ vadanti --- ekÄ• kira kuladÄ• sÄ« e
anurÄ• dhapurÄ• palÄ• yitvÄ• rohaá¹‡e vasamÄ• nÄ• \Ee V 1002/ puttaá¹ƒ paá¹-ilabhi, s
upasampannakÄ• le lajjÄ« kukkuccako ahosi. athekadivasaá¹ƒ mÄ• taraá¹ƒ pucchi --- ``kiá¹
bhÄ• tÄ• vÄ• bhaginÄ« vÄ• natthi, na kaÃ±ci Ã±Ä• takaá¹ƒ passÄ• mÄ«â€™â€™ ti. ``tÄ•
kuladÄ• sÄ«, tava pitarÄ• saddhiá¹ƒ palÄ• yitvÄ• idha vasÄ• mÄ«â€™â€™ ti. sÄ«lavÄ• b
pabbajjÄ• â€™â€™ ti saá¹ƒvegaá¹ƒ labhitvÄ• mÄ• taraá¹ƒ tassa kulassa nÄ• magottaá¹ƒ p
Ä• gamma tassa kulassa gharadvÄ• re aá¹-á¹-hÄ• si. ``aticchatha bhanteâ€™â€™ ti vuttepi
``kiá¹ƒ bhanteâ€™â€™ ti pucchiá¹ƒsu. ``tumhÄ• kaá¹ƒ itthannÄ• mÄ• dÄ• sÄ« palÄ• tÄ• a
ahaá¹ƒ tassÄ• putto, sace maá¹ƒ tumhe anujÄ• nÄ• tha, pabbajjaá¹ƒ labhÄ• mi, tumhe may
te haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``suddhÄ• bhante tumhÄ• kaá¹ƒ pabbajjÄ• â€™â€™ ti ta
mahÄ• vihÄ• re vasÄ• pesuá¹ƒ catÅ«hi paccayehi paá¹-ijaggantÄ• . thero taá¹ƒ kulaá¹ƒ niss
arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

dÄ• savatthukathÄ• niá¹-á¹-hitÄ• .

kammÄ• rabhaá¹‡á¸• uvatthÄ• dikathÄ•

98-9__._ __kammÄ• rabhaá¹‡á¸• Å«_ti \Ne 270/ tulÄ• dhÄ• ramuá¹‡á¸• ako suvaá¹‡á¹‡akÄ
taruá¹‡adÄ• rakoti vuttaá¹ƒ hoti. __saá¹…ghaá¹ƒ apaloketuá¹ƒ bhaá¹‡á¸• ukammÄ• yÄ• _ti
bhaá¹‡á¸• ukammatthÄ• ya Ä• pucchituá¹ƒ anujÄ• nÄ• mÄ«ti attho. tatrÄ• yaá¹ƒ Ä• puccha
bhikkhÅ« sannipÄ• tetvÄ• pabbajjÄ• pekkhaá¹ƒ tattha netvÄ• ``saá¹…ghaá¹ƒ bhante imas
bhaá¹‡á¸• ukammaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• sak
``imassa dÄ• rakassa bhaá¹‡á¸• ukammaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ tipi ``imassa samaá
tipi ``imassa pabbÄ• janaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ tipi ``ayaá¹ƒ samaá¹‡o hotukÄ• mo

pabbajitukÄ• moâ€™â€™ tipi vattuá¹ƒ vaá¹-á¹-atiyeva.

sace sabhÄ• gaá¹-á¹-hÄ• naá¹ƒ hoti, dasa vÄ• vÄ«saá¹ƒ vÄ• tiá¹ƒsaá¹ƒ vÄ• bhikkhÅ« vas
paÃ±Ã±Ä• yati, tesaá¹ƒ á¹-hitokÄ• saá¹ƒ vÄ• nisinnokÄ• saá¹ƒ vÄ• gantvÄ• pi purimanaye
pabbajjÄ• pekkhaá¹ƒ vinÄ• va daharabhikkhÅ« vÄ• sÄ• maá¹‡ere vÄ• pesetvÄ• pi ``eko b
tassa bhaá¹‡á¸• ukammaá¹ƒ \Ee V 1003/ Ä• pucchÄ• mÄ• â€™â€™ tiÄ• dinÄ• nayena Ä•

sace keci bhikkhÅ« senÄ• sanaá¹ƒ vÄ• gumbÄ• dÄ«ni vÄ• pavisitvÄ• niddÄ• yanti vÄ• sa
Ä• pucchakÄ• ca pariyesantÄ• pi adisvÄ• ``sabbe Ä• pucchitÄ• amhehÄ«â€™â€™ ti saÃ
lahukaá¹ƒ kammaá¹ƒ, tasmÄ• pabbajito supabbajitova pabbÄ• jentassÄ• pi anÄ• patti.

sace pana mahÄ• vihÄ• ro hoti anekabhikkhusahassÄ• vÄ• so, sabbe bhikkhÅ« sannipÄ• te
paá¹-ipÄ• á¹-iyÄ• Ä• pucchituá¹ƒ, khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ vÄ• á¹-hatvÄ• nadÄ«samudd
pabbÄ• jetabbo. yo pana navamuá¹‡á¸• o vÄ• hoti vibbhantako vÄ• nigaá¹‡á¹-hÄ• dÄ«su a
\Be 285/ vÄ• Å«nadvaá¹…gulakeso vÄ• , tassa kesacchedanakiccaá¹ƒ natthi, tasmÄ• bha
anÄ• pucchitvÄ• pi tÄ• disaá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. dvaá¹…gulÄ• tirittakeso pana yo
ekasikhÄ• mattadharopi, so bhaá¹‡á¸• ukammaá¹ƒ Ä• pucchitvÄ• va pabbÄ• jetabbo. __upA
vuttanayameva.

<100> __ahivÄ• takarogenÄ• _ti mÄ• ribyÄ• dhinÄ• ; yatra hi so rogo uppajjati, taá¹ƒ kulaá¹
sabbaá¹ƒ nassati, yo bhittiá¹ƒ vÄ• chadanaá¹ƒ vÄ• bhinditvÄ• palÄ• yati, tirogÄ• mÄ• diga
muccati. tathÄ• cettha pitÄ• puttÄ• mucciá¹ƒsu. tena vuttaá¹ƒ --- ``pitÄ• puttakÄ• sesÄ• h

__kÄ• kuá¸• á¸• epaka_nti yo vÄ• mahatthena leá¸• á¸• uá¹ƒ gahetvÄ• nisinno sakkoti Ä• g
uá¸• á¸• Ä• petvÄ• purato nikkhittaá¹ƒ bhattaá¹ƒ bhuÃ±jituá¹ƒ, ayaá¹ƒ kÄ• kuá¸• á¸• epako
vaá¹-á¹-ati.

<102> __ittaro_ti appamattako; katipÄ• hameva vÄ• so bhavissatÄ«ti attho.

<103> __ogaá¹‡enÄ• _ti parihÄ«nagaá¹‡ena; appamattakena bhikkhusaá¹…ghenÄ• ti attho
ettha sacÄ• yaá¹ƒ vuá¸• á¸• hataraá¹ƒ Ä• cariyaá¹ƒ na labhati, upasampadÄ• ya saá¹-á¹-hiv
hotu, navakatarassÄ• pi byattassa santike ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvA
hohi, Ä• yasmato nissÄ• ya vacchÄ• mÄ«â€™â€™ ti evaá¹ƒ tikkhattuá¹ƒ vatvÄ• nissayo ga
Ä• pucchantenÄ• pi ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• gÄ• mappavesana
Ä• cariyÄ• â€™â€™ ti vattabbaá¹ƒ. esa nayo sabbaÄ• pucchanesu. paÃ±cakachakkesu ce
nissayamuttakassa \Ee V 1004/ icchitabbaá¹ƒ, taá¹ƒ bhikkhunovÄ• dakavaá¹‡á¹‡anÄ• yaá¹
natthitÄ• ya ca __appassuto; _ atthitÄ• ya ca __bahussuto_ti veditabbo. sesaá¹ƒ vuttanayen

kammÄ• rabhaá¹‡á¸• uvatthÄ• dikathÄ• niá¹-á¹-hitÄ• .

rÄ• hulavatthukathÄ•

<105> __yena_ \Be 286/ __kapilavatthu tena cÄ• rikaá¹ƒ pakkÄ• mÄ«_ti ettha ayaá¹ƒ anup
suddhodanamahÄ• rÄ• jÄ• kira bodhisattassa abhinikkhamanadivasato paá¹-á¹-hÄ• ya ``m
bhavissÄ• mÄ«ti nikkhanto, jÄ• to nu kho buddhoâ€™â€™ ti pavattisavanatthaá¹ƒ ohitasot
padhÄ• nacariyaÃ±ca sambodhiÃ±ca dhammacakkappavattanÄ• dÄ«ni ca suá¹‡anto ``idÄ•
upanissÄ• ya viharatÄ«â€™â€™ ti sutvÄ• ekaá¹ƒ amaccaá¹ƒ Ä• á¹‡Ä• pesi --- ``ahaá¹ƒ tÄ
sÄ• dhu me jÄ«vantasseva puttaá¹ƒ dassehÄ«â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti paá¹-i
purisasahassaparivÄ• ro rÄ• jagahaá¹ƒ gantvÄ• bhagavato pÄ• de vanditvÄ• nisÄ«di. atha
kathesi, so pasÄ«ditvÄ• pabbajjaÃ±ceva upasampadaÃ±ca yÄ• ci. tato naá¹ƒ bhagavÄ• e
upasampÄ• desi \Ne 272/, so sapariso arahattaá¹ƒ patvÄ• tattheva phalasamÄ• pattisukha
rÄ• jÄ• teneva upÄ• yena aparepi aá¹-á¹-ha dÅ«te pahiá¹‡i, tepi sabbe saparisÄ• tatheva a
tattheva vihariá¹ƒsu. ``iminÄ• nÄ• ma kÄ• raá¹‡ena te nÄ• gacchantÄ«â€™â€™ ti raÃ±Ã±
Ä• rocento natthi.

atha rÄ• jÄ• bodhisattena saddhiá¹ƒ ekadivasaá¹ƒjÄ• taá¹ƒ kÄ• á¸·udÄ• yiá¹ƒ nÄ• ma ama
purimanayeneva yÄ• ci, so ``sace ahaá¹ƒ pabbajituá¹ƒ labhÄ• mi, dassessÄ• mÄ«â€™â€™
``pabbajitvÄ• pi me puttaá¹ƒ dassehÄ«â€™â€™ ti pahiá¹‡i; sopi purisasahassaparivÄ• ro g
saparivÄ• ro arahattaá¹ƒ pÄ• puá¹‡i. so ekadivasaá¹ƒ sambhatesu sabbasassesu vissaá¹-á
janapadamanussesu pupphitesu thalajajalajapupphesu paá¹-ipajjanakkhame magge bhagav
saá¹-á¹-himattÄ• hi gÄ• thÄ• hi gamanavaá¹‡á¹‡aá¹ƒ vaá¹‡á¹‡esi. bhagavÄ• ``kimetaâ€™â
tumhÄ• kaá¹ƒ pitÄ• suddhodanamahÄ• rÄ• jÄ• mahallakomhi, jÄ«vantasseva me puttaá¹ƒ
pesesi, sÄ• dhu bhante bhagavÄ• Ã±Ä• takÄ• naá¹ƒ saá¹…gahaá¹ƒ karotu, kÄ• lo cÄ• rika
V 1005/ saá¹…ghassa Ä• rocehi, ``bhikkhÅ« gamiyavattaá¹ƒ pÅ«ressantÄ«â€™â€™ ti. ``sÄ
tathÄ• akÄ• si. bhagavÄ• aá¹…gamagadhavÄ• sÄ«naá¹ƒ kulaputtÄ• naá¹ƒ dasahi sahass
dasahÄ«ti sabbeheva vÄ«satisahassehi \Be 287/ khÄ«á¹‡Ä• savehi parivuto rÄ• jagahÄ• n
saá¹-á¹-hiyojanikaá¹ƒ kapilavatthuá¹ƒ divase divase yojanaá¹ƒ gacchanto dvÄ«hi mÄ• sehi p
aturitacÄ• rikaá¹ƒ pakkÄ• mi. tena vuttaá¹ƒ --- ``yena kapilavatthu tena cÄ• rikaá¹ƒ pakkÄ• n

evaá¹ƒ pakkante ca bhagavati udÄ• yitthero nikkhantadivasato paá¹-á¹-hÄ• ya suddhodana
bhattakiccaá¹ƒ karoti. rÄ• jÄ• theraá¹ƒ parivisitvÄ• pattaá¹ƒ gandhacuá¹‡á¹‡ena ubbaá¹-á¹
uttamabhojanassa pÅ«retvÄ• ``bhagavato dehÄ«â€™â€™ ti therassa hatthe á¹-hapeti. the
bhagavÄ• antarÄ• magge raÃ±Ã±oyeva piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji. theropi ca bhattak
raÃ±Ã±o Ä• roceti ``ajja bhagavÄ• ettakaá¹ƒ Ä• gatoâ€™â€™ ti, buddhaguá¹‡apaá¹-isaá¹ƒ
sÄ• kiyÄ• naá¹ƒ bhagavati saddhaá¹ƒ uppÄ• desi. teneva naá¹ƒ bhagavÄ• ``etadaggaá¹ƒ,
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kulappasÄ• dakÄ• naá¹ƒ yadidaá¹ƒ kÄ• á¸·udÄ• yÄ«â€™â

sÄ• kiyÄ• pi kho anuppatte bhagavati ``amhÄ• kaá¹ƒ Ã±Ä• tiseá¹-á¹-haá¹ƒ passissÄ• mÄ• â
bhagavato vasanaá¹-á¹-hÄ• naá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• nigrodhasakkassa Ä• rÄ• mo ram
sabbaá¹ƒ paá¹-ijagganavidhiá¹ƒ kÄ• retvÄ• gandhapupphÄ• dihatthÄ• paccuggamanaá¹ƒ
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• ite daharadahare \Ne 273/ nÄ• garikadÄ• rake ca dÄ• r
pahiá¹‡iá¹ƒsu, tato rÄ• jakumÄ• re ca rÄ• jakumÄ• rikÄ• yo ca tesaá¹ƒ anantarÄ• sÄ• maá
gandhapupphacuá¹‡á¹‡Ä• dÄ«hi pÅ«jayamÄ• nÄ• bhagavantaá¹ƒ gahetvÄ• nigrodhÄ• rÄ
vÄ«satisahassakhÄ«á¹‡Ä• savaparivuto paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. sÄ• kiyÄ•
te ``siddhatthakumÄ• ro amhehi daharatarova amhÄ• kaá¹ƒ kaniá¹-á¹-ho, bhÄ• gineyyo, put
cintetvÄ• daharadahare rÄ• jakumÄ• re Ä• haá¹ƒsu \Ee V 1006/ --- ``tumhe vandatha, may
piá¹-á¹-hito nisÄ«dissÄ• mÄ• â€™â€™ ti.

tesu evaá¹ƒ nisinnesu bhagavÄ• tesaá¹ƒ ajjhÄ• sayaá¹ƒ oloketvÄ• ``na maá¹ƒ Ã±Ä• tÄ« va
vandÄ• payissÄ• mÄ«â€™â€™ ti abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajj
Ä• kÄ• saá¹ƒ abbhuggantvÄ• tesaá¹ƒ sÄ«se pÄ• dapaá¹ƒsuá¹ƒ okiramÄ• no \Be 288/ viya
yamakapÄ• á¹-ihÄ• riyasadisaá¹ƒ pÄ• á¹-ihÄ• riyamakÄ• si. rÄ• jÄ• taá¹ƒ acchariyaá¹ƒ disv
tumhÄ• kaá¹ƒ maá¹…galadivase brÄ• hmaá¹‡assa vandanatthaá¹ƒ upanÄ«tÄ• naá¹ƒ pÄ• d
matthake patiá¹-á¹-hite disvÄ• pi ahaá¹ƒ tumhe vandiá¹ƒ, ayaá¹ƒ me paá¹-hamavandanÄ• .
jambucchÄ• yÄ• ya sirisayane nipannÄ• naá¹ƒ vo jambucchÄ• yÄ• ya aparivattanaá¹ƒ disvÄ
dutiyavandanÄ• . idÄ• ni imaá¹ƒ adiá¹-á¹-hapubbaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pi tumhÄ•
ayaá¹ƒ me tatiyavandanÄ• â€™â€™ ti.

suddhodanamahÄ• rÄ• jena pana vandite bhagavati avanditvÄ• á¹-hito nÄ• ma ekasÄ• kiyo
vandiá¹ƒsu. iti bhagavÄ• Ã±Ä• tayo vandÄ• petvÄ• Ä• kÄ• sato oruyha paÃ±Ã±atte Ä• sar
sikhÄ• ppatto Ã±Ä• tisamÄ• gamo ahosi, sabbe ekaggÄ• sannipatiá¹ƒsu. tato mahÄ• megh
tambavaá¹‡á¹‡amudakaá¹ƒ heá¹-á¹-hÄ• viravantaá¹ƒ gacchati. kassaci sarÄ«re ekabindum
disvÄ• sabbe acchariyabbhutajÄ• tÄ• ahesuá¹ƒ. bhagavÄ• ``na idÄ• neva mayhaá¹ƒ Ã±Ä
vassati, atÄ«tepi vassÄ«â€™â€™ ti imissÄ• aá¹-á¹-huppattiyÄ• vessantarajÄ• takaá¹ƒ kath
sutvÄ• sabbe uá¹-á¹-hÄ• ya vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. ekopi rÄ• jA
``sve amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• gato nÄ• ma natthi.

bhagavÄ• dutiyadivase vÄ«satibhikkhusahassaparivÄ• ro kapilavatthuá¹ƒ piá¹‡á¸• Ä• ya pA
paccuggantvÄ• nimantesi vÄ• pattaá¹ƒ vÄ• aggahesi. bhagavÄ• indakhÄ«le á¹-hito Ä• va
pubbe buddhÄ• kulanagare \Ee V 1007/ piá¹‡á¸• Ä• ya cariá¹ƒsu, kiá¹ƒ uppaá¹-ipÄ• á¹-iyÄ•
274/ gharÄ• ni agamaá¹ƒsu, udÄ• hu sapadÄ• nacÄ• rikaá¹ƒ cariá¹ƒsÅ«â€™â€™ ti. tato ek
uppaá¹-ipÄ• á¹-iyÄ• gamanaá¹ƒ adisvÄ• ``mayÄ• pi idÄ• ni ayameva vaá¹ƒso ayaá¹ƒ pave
Ä• yatiÃ±ca me sÄ• vakÄ• pi mameva anusikkhantÄ• piá¹‡á¸• acÄ• riyavattaá¹ƒ pÅ«ressar
niviá¹-á¹-hagehato paá¹-á¹-hÄ• ya sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya carati. ``ayyo kira siddhatth

caratÄ«â€™â€™ ti catubhÅ«makÄ• dÄ«su pÄ• sÄ• desu sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• ma
rÄ• hulamÄ• tÄ• pi devÄ« ``ayyaputto kira imasmiá¹ƒyeva nagare mahatÄ• rÄ• jÄ• nubhÄ•
suvaá¹‡á¹‡asivikÄ• dÄ«hi vicaritvÄ• idÄ• ni kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yavatthav
piá¹‡á¸• Ä• ya carati, ``sobhati nu kho no vÄ• â€™â€™ ti sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olol
nÄ• nÄ• virÄ• gasamujjalÄ• ya sarÄ«rappabhÄ• ya nagaravÄ«thiyo obhÄ• setvÄ• buddhas
uá¹‡hÄ«sato paá¹-á¹-hÄ• ya yÄ• va pÄ• datalÄ• narasÄ«hagÄ• thÄ• hi nÄ• ma aá¹-á¹-hahi
raÃ±Ã±o santikaá¹ƒ gantvÄ• ``tumhÄ• kaá¹ƒ putto piá¹‡á¸• Ä• ya caratÄ«â€™â€™ ti raÃ±Ã
saá¹ƒviggahadayo hatthena sÄ• á¹-akaá¹ƒ saá¹‡á¹-hÄ• payamÄ• no turitaturitaá¹ƒ nikkham
bhagavato purato á¹-hatvÄ• Ä• ha --- ``kiá¹ƒ bhante amhe lajjÄ• petha, kimatthaá¹ƒ piá¹‡á¸
ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ na sakkÄ• bhattaá¹ƒ laddhunti evaá¹ƒsaÃ±Ã±ino ahuvatthÄ•
vaá¹ƒsacÄ• rittametaá¹ƒ mahÄ• rÄ• ja amhÄ• kanti. nanu bhante amhÄ• kaá¹ƒ mahÄ• sam
vaá¹ƒso, tattha ca ekakhattiyopi bhikkhÄ• cÄ• ro nÄ• ma natthÄ«ti. ayaá¹ƒ mahÄ• rÄ• ja va
amhÄ• kaá¹ƒ pana buddhavaá¹ƒso vaá¹ƒso nÄ• ma, sabbabuddhÄ• ca piá¹‡á¸• acÄ• rikÄ•
á¹-hitova ---

``uttiá¹-á¹-he nappamajjeyya, dhammaá¹ƒ sucaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti ||

imaá¹ƒ \Ee V 1008/ gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne rÄ• jÄ• sotÄ• pattiphalaá¹ƒ sac

``dhammaá¹ƒ care sucaritaá¹ƒ, na naá¹ƒ duccaritaá¹ƒ care.

dhammacÄ• rÄ« sukhaá¹ƒ seti, asmiá¹ƒ loke paramhi cÄ• â€™â€™ ti ||

imaá¹ƒ pana gÄ• thaá¹ƒ sutvÄ• sakadÄ• gÄ• miphale patiá¹-á¹-hÄ• si, dhammapÄ• lajÄ• ta
patiá¹-á¹-hÄ• si, maraá¹‡asamaye setacchattassa heá¹-á¹-hÄ• sirisayane nipannoyeva arah
araÃ±Ã±avÄ• sena padhÄ• nÄ• nuyogakiccaá¹ƒ raÃ±Ã±o nÄ• hosi.

sotÄ• pattiphalaÃ±ca \Ne 275/ sacchikatvÄ• eva pana bhagavato pattaá¹ƒ gahetvÄ• sapar
mahÄ• pÄ• sÄ• daá¹ƒ Ä• ropetvÄ• paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisi. b
itthÄ• gÄ• raá¹ƒ Ä• gantvÄ• bhagavantaá¹ƒ vandi á¹-hapetvÄ• rÄ• hulamÄ• taraá¹ƒ. sÄ• p
vandÄ• hÄ«â€™â€™ ti parijanena vuccamÄ• nÄ• pi ``sace mayhaá¹ƒ guá¹‡o atthi, sayame
290/, Ä• gataá¹ƒ naá¹ƒ vandissÄ• mÄ«â€™â€™ ti vatvÄ• na agamÄ• si. atha bhagavÄ• rÄ
gÄ• hÄ• petvÄ• dvÄ«hi aggasÄ• vakehi saddhiá¹ƒ rÄ• jadhÄ«tÄ• ya sirigabbhaá¹ƒ gantvÄ•
vandamÄ• nÄ• na kiÃ±ci vattabbÄ• â€™â€™ ti vatvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. sÄ• v
gahetvÄ• pÄ• dapiá¹-á¹-hiyaá¹ƒ sÄ«saá¹ƒ parivattetvÄ• parivattetvÄ• yathÄ• jjhÄ• sayaá¹

rÄ• jÄ• rÄ• jadhÄ«tÄ• ya bhagavati sinehabahumÄ• nÄ• diguá¹‡asampattiá¹ƒ kathesi. bhag
mahÄ• rÄ• ja yaá¹ƒ idÄ• ni paripakke Ã±Ä• á¹‡e tayÄ• rakkhiyamÄ• nÄ• rÄ• jadhÄ«tÄ• at
anÄ• rakkhÄ• pabbatapÄ• de vicaramÄ• nÄ• aparipakke Ã±Ä• á¹‡e attÄ• naá¹ƒ rakkhÄ«â
candakinnarÄ«jÄ• takaá¹ƒ kathesi.

taá¹ƒdivasameva ca nandarÄ• jakumÄ• rassa kesavissajjanaá¹ƒ paá¹-á¹-abandho gharama
Ä• vÄ• hamaá¹…galaá¹ƒ chattamaá¹…galanti paÃ±ca mahÄ• maá¹…galÄ• ni honti. bhagav
maá¹…galaá¹ƒ vatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. janapadakalyÄ• á¹‡Ä« kumÄ• raá
``tuvaá¹-aá¹ƒ kho ayyaputta Ä• gaccheyyÄ• sÄ«â€™â€™ ti vatvÄ• gÄ«vaá¹ƒ pasÄ• retvÄ•
``pattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti \Ee V 1009/ vattuá¹ƒ avisahamÄ• no vihÄ• raá¹ƒyeva ag
anicchamÄ• naá¹ƒyeva bhagavÄ• pabbÄ• jesi. iti bhagavÄ• kapilapuraá¹ƒ Ä• gantvÄ• dut
pabbÄ• jesi.

sattame divase rÄ• hulamÄ• tÄ• kumÄ• raá¹ƒ alaá¹…karitvÄ• bhagavato santikaá¹ƒ peses
vÄ«satisahassasamaá¹‡aparivutaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ brahmarÅ«pavaá¹‡á¹‡aá¹ƒ
pitÄ• , etassa mahantÄ• nidhayo ahesuá¹ƒ, tyassa nikkhamanato paá¹-á¹-hÄ• ya na passÄ
dÄ• yajjaá¹ƒ yÄ• ca, ahaá¹ƒ tÄ• ta kumÄ• ro chattaá¹ƒ ussÄ• petvÄ• cakkavattÄ« bhavissÄ
dhanaá¹ƒ me dehi, sÄ• miko hi putto pitusantakassÄ• â€™â€™ ti. rÄ• hulakumÄ• ro bhaga
pitusinehaá¹ƒ paá¹-ilabhitvÄ• haá¹-á¹-hacitto ``sukhÄ• te samaá¹‡a chÄ• yÄ• â€™â€™ ti v
attano anurÅ«paá¹ƒ vadanto aá¹-á¹-hÄ• si. bhagavÄ• katabhattakicco anumodanaá¹ƒ katvÄ
pakkÄ• mi. kumÄ• ropi ``dÄ• yajjaá¹ƒ me samaá¹‡a dehi, dÄ• yajjaá¹ƒ me samaá¹‡a dehÄ«
anubandhi. tena vuttaá¹ƒ \Ne 276/ --- ``anupubbena cÄ• rikaá¹ƒ caramÄ• no yena kapilavat
dÄ• yajjaá¹ƒ me samaá¹‡a dehÄ«â€™â€™ ti.

__atha_ \Be 291/ __kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesÄ«_ti bhagavÄ
parijanopi bhagavatÄ• saddhiá¹ƒ gacchantaá¹ƒ nivattetuá¹ƒ na visahati. atha Ä• rÄ• maá¹ƒ
pitusantakaá¹ƒ dhanaá¹ƒ icchati, taá¹ƒ vaá¹-á¹-Ä• nugataá¹ƒ savighÄ• takaá¹ƒ, handassa b
paá¹-iladdhaá¹ƒ sattavidhaá¹ƒ ariyadhanaá¹ƒ demi, lokuttaradÄ• yajjassa naá¹ƒ sÄ• mikaá¹
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi. Ä• mantetvÄ• ca panÄ• ha --- ``tena hi tvaá¹ƒ s
rÄ• hulakumÄ• raá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. yasmÄ• ayaá¹ƒ dÄ• yajjaá¹ƒ yÄ• cati, tasm
lokuttaradÄ• yajjapaá¹-ilÄ• bhÄ• ya pabbÄ• jehÄ«ti attho.

idÄ• ni yÄ• sÄ• bhagavatÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ tÄ«hi saraá¹‡agamanehi pabbajjÄ• ca u
tato yasmÄ• upasampadaá¹ƒ paá¹-ikkhipitvÄ• garubhÄ• ve á¹-hapetvÄ• Ã±atticatutthena
anuÃ±Ã±Ä• tÄ• , pabbajjÄ• pana neva paá¹-ikkhittÄ• , na puna anuÃ±Ã±Ä• tÄ• , tasmÄ• a
uppajjissati --- ``ayaá¹ƒ pabbajjÄ• nÄ• ma pubbe upasampadÄ• sadisÄ• , kiá¹ƒ nu kho idÄ•
kammavÄ• cÄ• ya \Ee V 1010/ eva kattabbÄ• , udÄ• hu saraá¹‡agamanehÄ«â€™â€™ ti. in
bhagavÄ• puna tÄ«hi saraá¹‡agamanehi sÄ• maá¹‡erapabbajjaá¹ƒ anujÄ• nitukÄ• mo, tas

bhagavato ajjhÄ• sayaá¹ƒ viditvÄ• bhagavantaá¹ƒ puna pabbajjaá¹ƒ anujÄ• nÄ• petukÄ• m
bhante rÄ• hulakumÄ• raá¹ƒ pabbÄ• jemÄ«â€™â€™ _ti.

__atha kho Ä• yasmÄ• sÄ• riputto rÄ• hulakumÄ• raá¹ƒ pabbÄ• jesÄ«_ti kumÄ• rassa mah
chinditvÄ• kÄ• sÄ• yÄ• ni datvÄ• saraá¹‡Ä• ni adÄ• si. mahÄ• kassapatthero ovÄ• dÄ• ca
upajjhÄ• yamÅ«lakÄ• pabbajjÄ• ca upasampadÄ• ca, upajjhÄ• yova tattha issaro, na Ä• c
``atha kho Ä• yasmÄ• sÄ• riputto rÄ• hulakumÄ• raá¹ƒ pabbÄ• jesÄ«â€™â€™ ti.

evaá¹ƒ ``kumÄ• ro pabbajitoâ€™â€™ ti sutvÄ• uppannasaá¹ƒvegena hadayena __atha_ __
sabbaá¹ƒ vattabbaá¹ƒ. tattha yasmÄ• uÃ±chÄ• cariyÄ• ya jÄ«vato pabbajitassa avisesena
ti vutte ``yÄ• cassÅ«â€™â€™ ti vacanaá¹ƒ appatirÅ«paá¹ƒ, na ca buddhÄ• naá¹ƒ Ä• ciá¹‡á
``atikkantavarÄ• kho gotama tathÄ• gatÄ• â€™â€™ ti vuttaá¹ƒ. __yaÃ±ca bhante kappati y
tumhÄ• kaÃ±ceva dÄ• tuá¹ƒ kappati, anavajjaÃ±ca hoti, mama ca sampaá¹-icchanapaccayÄ
garahitabbaá¹ƒ \Ne 277/, taá¹ƒ yÄ• cÄ• mÄ«ti attho. __tathÄ• nande adhimattaá¹ƒ rÄ• hule
bodhisattaá¹ƒ evaá¹ƒ nandampi rÄ• hulampi maá¹…galadivase nemittakÄ• ``cakkavattÄ« b
byÄ• kariá¹ƒsu. atha rÄ• jÄ• ``puttassa cakkavattisiriá¹ƒ passissÄ• mÄ«â€™â€™ ti ussÄ• h
pabbajjÄ• ya mahantaá¹ƒ icchÄ• vighÄ• taá¹ƒ pÄ• puá¹‡i. tato ``nandassa cakkavattisiriá¹ƒ
ussÄ• haá¹ƒ janesi, tampi bhagavÄ• pabbÄ• jesi. iti tampi dukkhaá¹ƒ adhivÄ• setvÄ• ``idÄ
cakkavattisiriá¹ƒ passissÄ• mÄ«â€™â€™ ti ussÄ• haá¹ƒ janesi, tampi bhagavÄ• pabbÄ• je
kulavaá¹ƒsopi pacchinno, kuto cakkavattisirÄ«â€™â€™ ti adhikataraá¹ƒ dukkhaá¹ƒ uppajji.
``tathÄ• nande adhimattaá¹ƒ rÄ• huleâ€™â€™ ti. raÃ±Ã±o pana ito pacchÄ• anÄ• gÄ• mip

__sÄ• dhu bhante ayyÄ• _ti idaá¹ƒ kasmÄ• Ä• ha? so kira cintesi --- ``yatra hi nÄ• ma ahan
dhammamÄ• mako saá¹…ghamÄ• mako samÄ• no attano piyataraputte pabbÄ• jiyamÄ• ne
adhivÄ• setuá¹ƒ na \Ee V 1011/ sakkomi, aÃ±Ã±e janÄ• puttanattakesu pabbÄ• jitesu katha
tasmÄ• aÃ±Ã±esampi tÄ• va evarÅ«paá¹ƒ dukkhaá¹ƒ mÄ• ahosÄ«â€™â€™ ti Ä• ha. bhag
niyyÄ• nikakÄ• raá¹‡aá¹ƒ rÄ• jÄ• vadatÄ«â€™â€™ ti dhammakathaá¹ƒ katvÄ• __ ``na bhi
mÄ• tÄ• pitÅ«hi putto pabbÄ• jetabboâ€™â€™ _ti sikkhÄ• padaá¹ƒ paÃ±Ã±apesi.

tattha __mÄ• tÄ• pitÅ«hÄ«_ti jananijanake sandhÄ• ya vuttaá¹ƒ. sace dve atthi, dvepi Ä• pu
mato mÄ• tÄ• vÄ• , yo jÄ«vati so Ä• pucchitabbo. pabbajitÄ• pi Ä• pucchitabbÄ• va. Ä• puc
Ä• pucchitabbaá¹ƒ, aÃ±Ã±o vÄ• pesetabbo, so eva vÄ• pesetabbo ``gaccha mÄ• tÄ• pitar
sace ``anuÃ±Ã±Ä• tomhÄ«â€™â€™ ti vadati, saddahantena pabbÄ• jetabbo. pitÄ• sayaá¹
pabbÄ• jetukÄ• mo hoti, mÄ• taraá¹ƒ Ä• pucchitvÄ• va pabbÄ• jetu. mÄ• tÄ• vÄ• dhÄ«tara
Ä• pucchitvÄ• va pabbÄ• jetu. pitÄ• puttadÄ• rena anatthiko palÄ• yi, mÄ• tÄ• ``imaá¹ƒ pa
puttaá¹ƒ bhikkhÅ«naá¹ƒ deti, ``pitÄ• ssa kuhiâ€™â€™ nti vutte ``cittakeá¸·iyaá¹ƒ kÄ«á¸·ituá
vadati, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. mÄ• tÄ• kenaci purisena saddhiá¹ƒ palÄ• tÄ• hoti,
``pabbÄ• jethÄ• â€™â€™ ti deti, etthÄ• pi eseva nayo. pitÄ• vippavuttho hoti, mÄ• tÄ• put

``pabbÄ• jethÄ• â€™â€™ ti anujÄ• nÄ• ti, ``pitÄ• \Be 293/ tassa kuhiâ€™â€™ nti vutte ``ki
ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vadati, pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«ti kurundiyaá¹ƒ vuttaá

mÄ• tÄ• pitaro matÄ• , dÄ• rako cÅ«á¸·amÄ• tÄ• dÄ«naá¹ƒ santike saá¹ƒvaddho, tasmiá¹ƒ
278/ kalahaá¹ƒ vÄ• karonti, khiyyanti vÄ• , tasmÄ• vivÄ• dupacchedanatthaá¹ƒ Ä• pucchitv
anÄ• pucchÄ• pabbÄ• jentassa pana Ä• patti natthi. daharakÄ• le gahetvÄ• posanakÄ• m
tesupi eseva nayo. putto attÄ• naá¹ƒ nissÄ• ya jÄ«vati, na mÄ• tÄ• pitaro. sacepi rÄ• jÄ• ho
pabbÄ• jetabbo. mÄ• tÄ• pitÅ«hi anuÃ±Ã±Ä• to pabbajitvÄ• puna vibbhamati, sacepi satak
vibbhamati, Ä• gatÄ• gatakÄ• le punappunaá¹ƒ Ä• pucchitvÄ• va pabbÄ• jetabbo. sace eva
vibbhamitvÄ• gehaá¹ƒ Ä• gato amhÄ• kaá¹ƒ kammaá¹ƒ na karoti, pabbajitvÄ• tumhÄ• kaá
imassÄ• pucchanakiccaá¹ƒ, Ä• gatÄ• gataá¹ƒ \Ee V 1012/ pabbÄ• jeyyÄ• thÄ• â€™â€™ ti
anÄ• pucchÄ• pi pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.

yopi daharakÄ• leyeva ``ayaá¹ƒ tumhÄ• kaá¹ƒ dinno, yadÄ• icchatha, tadÄ• pabbÄ• jeyyÄ
hoti, sopi Ä• gatÄ• gato puna anÄ• pucchÄ• va pabbÄ• jetabbo. yaá¹ƒ pana daharakÄ• leye
pabbÄ• jeyyÄ• thÄ• â€™â€™ ti anujÄ• nitvÄ• pacchÄ• vuá¸• á¸• hippattakÄ• le nÄ• nujÄ•
pabbÄ• jetabbo. eko mÄ• tÄ• pitÅ«hi saddhiá¹ƒ bhaá¹‡á¸• itvÄ• ``pabbÄ• jetha maâ€™â€™
``Ä• pucchitvÄ• ehÄ«â€™â€™ ti ca vutto ``nÄ• haá¹ƒ gacchÄ• mi, sace maá¹ƒ na pabbÄ•
jhÄ• pemi, satthena vÄ• tumhe paharÄ• mi, tumhÄ• kaá¹ƒ Ã±Ä• takaupaá¹-á¹-hÄ• kÄ• naá
anatthaá¹ƒ uppÄ• demi, rukkhÄ• vÄ• patitvÄ• marÄ• mi, coramajjhaá¹ƒ vÄ• pavisÄ• mi, c
gacchÄ• mÄ«â€™â€™ ti vadati, taá¹ƒ jÄ«vasseva rakkhaá¹‡atthÄ• ya pabbÄ• jetuá¹ƒ vaá¹-
mÄ• tÄ• pitaro Ä• gantvÄ• ``kasmÄ• amhÄ• kaá¹ƒ puttaá¹ƒ pabbÄ• jayitthÄ• â€™â€™ ti v
Ä• rocetvÄ• ``rakkhaá¹‡atthÄ• ya naá¹ƒ pabbÄ• jayimha, paÃ±Ã±Ä• yatha tumhe puttenÄ•
patissÄ• mÄ«â€™â€™ ti Ä• ruhitvÄ• pana hatthapÄ• de muÃ±cantaá¹ƒ pabbÄ• jetuá¹ƒ vaá

ekopi \Be 294/ videsaá¹ƒ gantvÄ• pabbajjaá¹ƒ yÄ• cati, Ä• pucchitvÄ• ce gato, pabbÄ• jeta
daharabhikkhuá¹ƒ pesetvÄ• Ä• pucchÄ• petvÄ• pabbÄ• jetabbo, atidÅ«raÃ±ce hoti; pabbÄ
saddhiá¹ƒ pesetvÄ• dassetuá¹ƒ vaá¹-á¹-ati. kurundiyaá¹ƒ pana vuttaá¹ƒ --- ``sace dÅ«raá¹ƒ
mahÄ• kantÄ• ro, `gantvÄ• Ä• pucchissÄ• mÄ• â€™ ti pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
bahÅ« puttÄ• honti, evaÃ±ca vadanti --- ``bhante etesaá¹ƒ dÄ• rakÄ• naá¹ƒ yaá¹ƒ icchatha
pabbÄ• jeyyÄ• thÄ• â€™â€™ ti. dÄ• rake vÄ«maá¹ƒsitvÄ• yaá¹ƒ icchati, so pabbÄ• jetabb
gÄ• mena vÄ• anuÃ±Ã±Ä• taá¹ƒ hoti ``bhante imasmiá¹ƒ kule vÄ• gÄ• me vÄ• yaá¹ƒ icch
pabbÄ• jeyyÄ• thÄ• â€™â€™ ti. yaá¹ƒ icchati, so pabbÄ• jetabboti.

__yÄ• vatake_ \Ne 279/ __vÄ• pana ussahatÄ«_ti yattake sakkoti.

rÄ• hulavatthukathÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ•

<106> dasasu sikkhÄ• padesu purimÄ• naá¹ƒ paÃ±cannaá¹ƒ atikkamo nÄ• sanavatthu \Ee
atikkamo daá¹‡á¸• akammavatthu.

<107> __appatissÄ• _ti bhikkhÅ« jeá¹-á¹-hakaá¹-á¹-hÄ• ne issariyaá¹-á¹-hÄ• ne na á¹-haper
__asabhÄ• gavuttikÄ• _ti samÄ• najÄ«vikÄ• na bhavanti, visabhÄ• gajÄ«vikÄ• ti attho. __a
yathÄ• lÄ• bhaá¹ƒ na labhanti; evaá¹ƒ parakkamati. __anatthÄ• yÄ• _ti upaddavÄ• ya. __a
imasmiá¹ƒ Ä• vÄ• se na vaseyyuâ€™â€™ nti parakkamati. __akkosati paribhÄ• satÄ«_ti ak
ca tajjeti. __bhedetÄ«_ti pesuÃ±Ã±aá¹ƒ upasaá¹ƒharitvÄ• bhedeti. __Ä• varaá¹‡aá¹ƒ kÄ• tu
pavisÄ• â€™â€™ ti nivÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ. __yattha vÄ• vasati yattha vÄ• paá¹-ikkam
pavisati vÄ• ; ubhayenÄ• pi attano pariveá¹‡aÃ±ca vassaggena pattasenÄ• sanaÃ±ca vutta

__mukhadvÄ• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• varaá¹‡aá¹ƒ karontÄ«_ti ``ajja mÄ• khÄ• da, mÄ• b
nivÄ• renti. __na bhikkhave mukhadvÄ• riko Ä• hÄ• ro Ä• varaá¹‡aá¹ƒ kÄ• tabbo_ti \Be 295
bhuÃ±jÄ• â€™â€™ ti vadatopi ``Ä• hÄ• raá¹ƒ nivÄ• ressÄ• mÄ«â€™â€™ ti pattacÄ«varaá
sabbapayogesu dukkaá¹-aá¹ƒ. anÄ• cÄ• rassa pana dubbacasÄ• maá¹‡erassa daá¹‡á¸• ak
bhattaá¹ƒ vÄ• pattacÄ«varaá¹ƒ vÄ• dassetvÄ• ``ettake nÄ• ma daá¹‡á¸• akamme Ä• haá
vattuá¹ƒ vaá¹-á¹-ati. bhagavatÄ• hi Ä• varaá¹‡ameva daá¹‡á¸• akammaá¹ƒ vuttaá¹ƒ. dham
aparÄ• dhÄ• nurÅ«paá¹ƒ udakadÄ• ruvÄ• likÄ• dÄ«naá¹ƒ Ä• harÄ• panampi kÄ• tabbanti v
taÃ±ca kho ``oramissati viramissatÄ«â€™â€™ ti anukampÄ• ya, na ``nassissati vibbhamiss
tiÄ• dinayappavattena pÄ• pajjhÄ• sayena ``daá¹‡á¸• akammaá¹ƒ karomÄ«â€™â€™ ti ca u
nipajjÄ• petuá¹ƒ pÄ• sÄ• á¹‡iá¹-á¹-hakÄ• dÄ«ni vÄ• sÄ«se nikkhipÄ• petuá¹ƒ udakaá¹ƒ vÄ•

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• niá¹-á¹-hitÄ• .

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ•

<108> __na_ \Ne 280/ __bhikkhave upajjhÄ• yaá¹ƒ anÄ• pucchÄ• _ti ettha ``tumhÄ• kaá¹ƒ
aparÄ• dho, daá¹‡á¸• akammamassa karothÄ• â€™â€™ ti tikkhattuá¹ƒ vutte, sace upajjhÄ•
karoti, sayaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. sacepi Ä• ditova upajjhÄ• yo vadati ``mayhaá¹ƒ sÄ• m
tumhe daá¹‡á¸• akammaá¹ƒ karothÄ• â€™â€™ ti kÄ• tuá¹ƒ vaá¹-á¹-atiyeva. yathÄ• ca sÄ•
saddhivihÄ• rikantevÄ• sikÄ• nampi daá¹‡á¸• akammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

__apalÄ• á¸·entÄ«_ti ``tumhÄ• kaá¹ƒ \Ee V 1014/ pattaá¹ƒ dassÄ• ma, cÄ«varaá¹ƒ dassÄ•
upaá¹-á¹-hÄ• nakaraá¹‡atthaá¹ƒ saá¹…gaá¹‡hanti. __na bhikkhave aÃ±Ã±assa parisÄ• ap
sÄ• maá¹‡erÄ• vÄ• hontu upasampannÄ• vÄ• , antamaso dussÄ«labhikkhussÄ• pi paras

gaá¹‡hituá¹ƒ na vaá¹-á¹-ati, Ä• dÄ«navaá¹ƒ pana vattuá¹ƒ vaá¹-á¹-ati ``tayÄ• nhÄ• yituá¹ƒ Ä
gÅ«thamakkhanaá¹ƒ viya kataá¹ƒ dussÄ«laá¹ƒ nissÄ• ya viharantenÄ• â€™â€™ ti. sace so
upajjhaá¹ƒ vÄ• nissayaá¹ƒ vÄ• yÄ• cati, dÄ• tuá¹ƒ vaá¹-á¹-ati.

__anujÄ• nÄ• mi bhikkhave dasahaá¹…gehi samannÄ• gataá¹ƒ sÄ• maá¹‡eraá¹ƒ nÄ• setu_
kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• su tÄ«su nÄ• sanÄ• su liá¹…ganÄ• sa
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su ekampi kammaá¹ƒ karoti, so liá¹…ganÄ• sanÄ• ya nÄ• setabbo.
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su nÄ• nÄ• Ä• pattiyo honti, na tathÄ• sÄ• maá¹‡erÄ• naá¹ƒ. sÄ• n
mÄ• retvÄ• maá¹…guraá¹‡á¸• akampi bhinditvÄ• nÄ• setabbataá¹ƒyeva \Be 296/ pÄ• puá
saraá¹‡agamanÄ• ni ca upajjhÄ• yaggahaá¹‡aÃ±ca senÄ• sanaggÄ• ho ca paá¹-ippassamb
labhati, liá¹…gamattameva ekaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti. so sace Ä• kiá¹‡á¹‡adosova hoti, Ä
tiá¹-á¹-hati, nikkaá¸• á¸• hitabbo. atha sahasÄ• virajjhitvÄ• ``duá¹-á¹-hu mayÄ• kataâ€™â€
á¹-hÄ• tukÄ• mo hoti, liá¹…ganÄ• sanakiccaá¹ƒ natthi. yathÄ• nivatthapÄ• rutasseva saraá¹
upajjhÄ• yo dÄ• tabbo, sikkhÄ• padÄ• ni pana saraá¹‡agamaneneva ijjhanti. sÄ• maá¹‡erÄ
bhikkhÅ«naá¹ƒ upasampadakammavÄ• cÄ• sadisaá¹ƒ, tasmÄ• bhikkhÅ«naá¹ƒ viya catupÄ
dasasÄ«lÄ• ni samÄ• dinnÄ• neva honti, evaá¹ƒ santepi daá¸·hÄ«karaá¹‡atthaá¹ƒ Ä• yatiá¹
patiá¹-á¹-hÄ• panatthaá¹ƒ puna dÄ• tabbÄ• ni. sace purimikÄ• ya puna saraá¹‡Ä• ni gahitÄ
vassÄ• vÄ• sikaá¹ƒ lacchati. sace pacchimikÄ• ya gahitÄ• ni, saá¹…ghena apaloketvÄ• lÄ•

adinnÄ• dÄ• ne \Ne 281/ tiá¹‡asalÄ• kamattenÄ• pi vatthunÄ• , abrahmacariye tÄ«su magg
vippaá¹-ipattiyÄ• , musÄ• vÄ• de hassÄ• dhippÄ• yatÄ• yapi musÄ• bhaá¹‡ite assamaá¹‡o
Ä• pajjati. majjapÄ• ne pana bhikkhuno ajÄ• nitvÄ• pi bÄ«jato paá¹-á¹-hÄ• ya majjaá¹ƒ pivan
pÄ• cittiyaá¹ƒ. sÄ• maá¹‡ero jÄ• nitvÄ• pivanto sÄ«labhedaá¹ƒ Ä• pajjati, na ajÄ• nitvÄ• . y
paÃ±ca sikkhÄ• padÄ• ni, tesu bhinnesu na nÄ• setabbo, daá¹‡á¸• akammaá¹ƒ kÄ• tabbaá
dinnepi adinnepi vaá¹-á¹-ati. daá¹‡á¸• akammena pana pÄ«á¸·etvÄ• Ä• yatiá¹ƒ saá¹ƒvare á
dÄ• tabbameva. sÄ• maá¹‡erÄ• naá¹ƒ majjapÄ• naá¹ƒ sacittakaá¹ƒ pÄ• rÄ• jikavatthu, ayaa

avaá¹‡á¹‡abhÄ• sane pana arahaá¹ƒ sammÄ• sambuddhotiÄ• dÄ«naá¹ƒ paá¹-ipakkhavase
svÄ• kkhÄ• totiÄ• dÄ«naá¹ƒ paá¹-ipakkhavasena dhammassa vÄ• , suppaá¹-ipannotiÄ• dÄ«
saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒ bhÄ• santo ratanattayaá¹ƒ nindanto garahanto Ä• cariyu
avacÄ• â€™â€™ ti avaá¹‡á¹‡abhÄ• sane Ä• dÄ«navaá¹ƒ dassetvÄ• nivÄ• retabbo. sace y
oramati, kaá¹‡á¹-akanÄ• sanÄ• ya nÄ• setabboti kurundiyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-haka
evaá¹ƒ vuccamÄ• no taá¹ƒ laddhiá¹ƒ nissajjati, daá¹‡á¸• akammaá¹ƒ kÄ• retvÄ• accayaá¹ƒ
nissajjati, tatheva Ä• dÄ• ya paggayha \Be 297/ tiá¹-á¹-hati, liá¹…ganÄ• sanÄ• ya nÄ• setab
taá¹ƒ yuttaá¹ƒ. ayameva hi nÄ• sanÄ• idha adhippetÄ• ti.

micchÄ• diá¹-á¹-hikepi eseva nayo. sassatucchedÄ• naÃ±hi aÃ±Ã±ataradiá¹-á¹-hiko sace Ä•
nissajjati, daá¹‡á¸• akammaá¹ƒ kÄ• retvÄ• accayaá¹ƒ desÄ• petabbo. appaá¹-inissajjantova

bhikkhunidÅ«sako cettha kÄ• maá¹ƒ abrahmacÄ• riggahaá¹‡ena gahitova abrahmacÄ• riá¹
á¹-hÄ• tukÄ• maá¹ƒ saraá¹‡Ä• ni datvÄ• upasampÄ• detuá¹ƒ vaá¹-á¹-ati. bhikkhunidÅ«sak
á¹-hÄ• tukÄ• mopi pabbajjampi na labhati, pageva upasampadanti etamatthaá¹ƒ dassetuá¹
ti idaá¹ƒ visuá¹ƒ dasamaá¹ƒ aá¹…gaá¹ƒ vuttanti veditabbaá¹ƒ.

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• akavatthukathÄ•

<109> __dahare dahare_ti taruá¹‡e taruá¹‡e. __moá¸·igalle_ti thÅ«lasarÄ«re. __hatthibhaá
assabhaá¹‡á¸• e_ti hatthigopake ca assagopake ca.

__paá¹‡á¸• ako_ \Ne 282/ __bhikkhave_ti ettha Ä• sittapaá¹‡á¸• ako usÅ«yapaá¹‡á¸• ako o
pakkhapaá¹‡á¸• ako napuá¹ƒsakapaá¹‡á¸• akoti paÃ±ca \Ee V 1016/ paá¹‡á¸• akÄ• . tattha
aá¹…gajÄ• taá¹ƒ mukhena gahetvÄ• asucinÄ• Ä• sittassa pariá¸·Ä• ho vÅ«pasammati, ay
paresaá¹ƒ ajjhÄ• cÄ• raá¹ƒ passato usÅ«yÄ• ya uppannÄ• ya pariá¸·Ä• ho vÅ«pasammati,
yassa upakkamena bÄ«jÄ• ni apanÄ«tÄ• ni, ayaá¹ƒ opakkamikapaá¹‡á¸• ako. ekacco pana
kÄ• á¸·apakkhe paá¹‡á¸• ako hoti, juá¹‡hapakkhe panassa pariá¸·Ä• ho vÅ«pasammati, ay
pana paá¹-isandhiyaá¹ƒyeva abhÄ• vako uppanno, ayaá¹ƒ napuá¹ƒsakapaá¹‡á¸• akoti. tesu
usÅ«yapaá¹‡á¸• akassa ca pabbajjÄ• na vÄ• ritÄ• , itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• ritÄ• . tesu
yasmiá¹ƒ pakkhe paá¹‡á¸• ako hoti, tasmiá¹ƒyevassa pakkhe pabbajjÄ• vÄ• ritÄ• ti kurundi
cettha pabbajjÄ• vÄ• ritÄ• , taá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ --- ``anupasampanno na upa
nÄ• setabboâ€™â€™ ti. sopi \Be 298/ liá¹…ganÄ• saneneva nÄ• setabbo. ito paraá¹ƒ ``nÄ
eseva nayo.

paá¹‡á¸• avatthukathÄ• niá¹-á¹-hitÄ• .

theyyasaá¹ƒvÄ• sakavatthukathÄ•

<110> __purÄ• á¹‡akulaputto_ti purÄ• á¹‡assa anukkamena pÄ• rijuÃ±Ã±aá¹ƒ pattassa kul
mÄ• tipakkhapitipakkhato kolaÃ±Ã±Ä• khÄ«á¹‡Ä• vinaá¹-á¹-hÄ• matÄ• assÄ• ti __khÄ«á
appattaá¹ƒ. __phÄ• tiá¹ƒkÄ• tu_nti vaá¸• á¸• hetuá¹ƒ. __iá¹…ghÄ• _ti uyyojanatthe nipÄ• to
ekamantaá¹ƒ netvÄ•
kesamassuoropanakÄ• sÄ• yapaá¹-iggahaá¹‡asaraá¹‡agamanaupajjhÄ• yaggahaá¹‡akam
pucchiyamÄ• no. __etamatthaá¹ƒ Ä• rocesÄ«_ti etaá¹ƒ sayaá¹ƒ pabbajitabhÄ• vaá¹ƒ Ä• dit

__theyyasaá¹ƒvÄ• sako bhikkhave_ti ettha tayo theyyasaá¹ƒvÄ• sakÄ• --- liá¹…gatthenako
ubhayatthenakoti. tattha yo sayaá¹ƒ pabbajitvÄ• vihÄ• raá¹ƒ gantvÄ• na bhikkhuvassÄ• ni

yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diyati, na Ä• sanena paá¹-ibÄ• hati, na uposathapa
ayaá¹ƒ liá¹…gamattasseva thenitattÄ• liá¹…gatthenako nÄ• ma.

yo pana bhikkhÅ«hi pabbÄ• jito sÄ• maá¹‡ero samÄ• nopi videsaá¹ƒ gantvÄ• ``ahaá¹ƒ das
vÄ«sativasso vÄ• â€™â€™ ti musÄ• vatvÄ• bhikkhuvassÄ• ni gaá¹‡eti, yathÄ• vuá¸• á¸• h
sÄ• diyati, Ä• sanena paá¹-ibÄ• hati, uposathapavÄ• raá¹‡Ä• dÄ«su sandissati, ayaá¹ƒ saá
thenitattÄ• saá¹ƒvÄ• satthenako nÄ• ma. bhikkhuvassagaá¹‡anÄ• diko hi sabbopi kiriyabhe
``saá¹ƒvÄ• soâ€™â€™ ti veditabbo. sikkhaá¹ƒ paccakkhÄ• ya ``na maá¹ƒ koci jÄ• nÄ• tÄ«â
paá¹-ipajjantepi eseva nayo.

yo pana sayaá¹ƒ pabbajitvÄ• vihÄ• raá¹ƒ gantvÄ• bhikkhuvassÄ• ni gaá¹‡eti, yathÄ• vuá¸•
sÄ• diyati, Ä• sanena paá¹-ibÄ• hati, uposathapavÄ• raá¹‡Ä• dÄ«su sandissati, ayaá¹ƒ liá¹.
ca thenitattÄ• ubhayatthenako nÄ• ma. ayaá¹ƒ tividhopi theyyasaá¹ƒvÄ• sako anupasampa
upasampanno nÄ• setabbo, puna pabbajjaá¹ƒ yÄ• cantopi na pabbÄ• jetabbo.

ettha \Be 299/ ca asammohatthaá¹ƒ idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ ---

``rÄ• jadubbhikkhakantÄ• ra-rogaveribhayehi vÄ• .

cÄ«varÄ• haraá¹‡atthaá¹ƒ vÄ• , liá¹…gaá¹ƒ Ä• diyatÄ«dha yo ||

saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, yÄ• va so suddhamÄ• naso.

theyyasaá¹ƒvÄ• sako nÄ• ma, tÄ• va esa na vuccatÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ vitthÄ• ranayo --- idhekaccassa rÄ• jÄ• kuddho hoti, so ``evaá¹ƒ me sotthi bha
sayameva liá¹…gaá¹ƒ gahetvÄ• palÄ• yati. taá¹ƒ disvÄ• raÃ±Ã±o Ä• rocenti. rÄ• jÄ• ``sac
labbhÄ• kiÃ±ci kÄ• tuâ€™â€™ nti tasmiá¹ƒ kodhaá¹ƒ paá¹-ivineti, so ``vÅ«pasantaá¹ƒ me
saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ gahetvÄ• Ä• gato pabbÄ• jetabbo. athÄ
mayÄ• jÄ«vitaá¹ƒ laddhaá¹ƒ, handa dÄ• ni ahaá¹ƒ pabbajÄ• mÄ«â€™â€™ ti uppannasaá¹
Ä• gantvÄ• Ä• gantukavattaá¹ƒ na sÄ• diyati, bhikkhÅ«hi puá¹-á¹-ho vÄ• apuá¹-á¹-ho vÄ•
Ä• vikatvÄ• pabbajjaá¹ƒ yÄ• cati, liá¹…gaá¹ƒ apanetvÄ• pabbÄ• jetabbo. sace pana vattaá
pabbajitÄ• layaá¹ƒ dasseti, sabbaá¹ƒ pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ
pabbÄ• jetabbo.

idha panekacco dubbhikkhe jÄ«vituá¹ƒ asakkonto sayameva liá¹…gaá¹ƒ gahetvÄ• sabbapÄ
284/ bhuÃ±janto dubbhikkhe vÄ«tivatte saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ
sabbaá¹ƒ purimasadisameva \Ee V 1018/.

aparo mahÄ• kantÄ• raá¹ƒ nittharitukÄ• mo hoti, satthavÄ• ho ca pabbajite gahetvÄ• gacch
satthavÄ• ho gahetvÄ• gamissatÄ«â€™â€™ ti sayameva liá¹…gaá¹ƒ gahetvÄ• satthavÄ•
nittharitvÄ• khemantaá¹ƒ patvÄ• saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ gahet
purimasadisameva.

aparo rogabhaye uppanne jÄ«vituá¹ƒ asakkonto sayameva liá¹…gaá¹ƒ gahetvÄ• sabbapÄ•
bhuÃ±janto rogabhaye vÅ«pasante saá¹…ghamajjhaá¹ƒ \Be 300/ anosaritvÄ• va gihiliá¹…g
sabbaá¹ƒ purimasadisameva.

aparassa eko veriko kuddho hoti, ghÄ• tetukÄ• mo naá¹ƒ vicarati, so ``evaá¹ƒ me sotthi bha
sayameva liá¹…gaá¹ƒ gahetvÄ• palÄ• yati. veriko ``kuhiá¹ƒ soâ€™â€™ ti pariyesanto ``pab
ti sutvÄ• ``sace pabbajito, na taá¹ƒ labbhÄ• kiÃ±ci kÄ• tuâ€™â€™ nti tasmiá¹ƒ kodhaá¹ƒ p
``vÅ«pasantaá¹ƒ me veribhayaâ€™â€™ nti saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…ga
sabbaá¹ƒ purimasadisameva.

aparo Ã±Ä• tikulaá¹ƒ gantvÄ• sikkhaá¹ƒ paccakkhÄ• ya gihi hutvÄ• ``imÄ• ni cÄ«varÄ• ni i
imÄ• ni gahetvÄ• vihÄ• raá¹ƒ gamissÄ• mi, antarÄ• magge maá¹ƒ `coroâ€™ ti gahessanti,
kÄ• yaparihÄ• riyÄ• ni katvÄ• gaccheyyaâ€™â€™ nti cÄ«varÄ• haraá¹‡atthaá¹ƒ nivÄ• setv
vihÄ• raá¹ƒ gacchati. taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• sÄ• maá¹‡erÄ• ca daharÄ•
vattaá¹ƒ dassenti. so na sÄ• diyati, yathÄ• bhÅ«tamattÄ• naá¹ƒ Ä• vikaroti. sace bhikkhÅ« `
muÃ±cissÄ• mÄ• â€™â€™ ti balakkÄ• rena pabbÄ• jetukÄ• mÄ• honti, kÄ• sÄ• yÄ• ni apa
pana ``nayime mama hÄ«nÄ• yÄ• vattabhÄ• vaá¹ƒ jÄ• nantÄ«â€™â€™ ti taá¹ƒyeva bhikkh
sabbaá¹ƒ pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ paá¹-ipajjati, ayaá¹ƒ na pabb

aparo mahÄ• sÄ• maá¹‡ero Ã±Ä• tikulaá¹ƒ gantvÄ• uppabbajitvÄ• kammantÄ• nuá¹-á¹-hÄ
``dÄ• ni ahaá¹ƒ samaá¹‡ova bhavissÄ• mi, theropi me uppabbajitabhÄ• vaá¹ƒ na jÄ• nÄ• tÄ
pattacÄ«varaá¹ƒ \Ne 285/ Ä• dÄ• ya vihÄ• raá¹ƒ Ä• gacchati, nÄ• pi tamatthaá¹ƒ bhikkhÅ«r
sÄ• maá¹‡erabhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, ayaá¹ƒ theyyasaá¹ƒvÄ• sakoyeva pabbajjaá¹ƒ na
liá¹…gaggahaá¹‡akÄ• le \Ee V 1019/ evaá¹ƒ hoti, ``nÄ• haá¹ƒ kassaci Ä• rocessÄ• mÄ«â€™
Ä• roceti, gahaá¹‡eneva theyyasaá¹ƒvÄ• sako. athÄ• pissa ``gahaá¹‡akÄ• le Ä• cikkhissÄ•
uppannaá¹ƒ hoti, vihÄ• raÃ±ca gantvÄ• ``kuhiá¹ƒ tvaá¹ƒ Ä• vuso gatoâ€™â€™ ti vutto ``na
jÄ• nantÄ«â€™â€™ ti vaÃ±cetvÄ• nÄ• cikkhati, ``nÄ• cikkhissÄ• mÄ«â€™â€™ ti saha dhu
theyyasaá¹ƒvÄ• sakova. sace panassa gahaá¹‡akÄ• lepi ``Ä• cikkhissÄ• mÄ«â€™â€™ ti ci
vihÄ• raá¹ƒ gantvÄ• pi Ä• cikkhati, ayaá¹ƒ puna pabbajjaá¹ƒ labhati.

aparo \Be 301/ daharasÄ• maá¹‡ero mahanto vÄ• pana abyatto, so purimanayeneva uppab
vacchakarakkhaá¹‡Ä• dÄ«ni kammÄ• ni kÄ• tuá¹ƒ na icchati, tamenaá¹ƒ Ã±Ä• takÄ• tÄ• ni

thÄ• lakaá¹ƒ vÄ• pattaá¹ƒ vÄ• hatthe datvÄ• ``gaccha samaá¹‡ova hohÄ«â€™â€™ ti gha
gacchati, neva naá¹ƒ bhikkhÅ« jÄ• nanti ``ayaá¹ƒ uppabbajitvÄ• puna sayameva pabbajitoâ
jÄ• nÄ• ti, ``yo evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«â€™â€™ ti. sace ta
upasampÄ• denti, sÅ«pasampanno. sace pana anupasampannakÄ• leyeva vinayaviniccha
evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«â€™â€™ ti. tena ``mayÄ• evaá¹ƒ
Ä• cikkhitabbaá¹ƒ, evaá¹ƒ puna pabbajjaá¹ƒ labhati. sace ``na dÄ• ni maá¹ƒ koci jÄ• nÄ• tÄ
dhuraá¹ƒ nikkhittamatte theyyasaá¹ƒvÄ• sako.

bhikkhu sikkhaá¹ƒ paccakkhÄ• ya liá¹…gaá¹ƒ anapanetvÄ• dussÄ«lakammaá¹ƒ katvÄ• vÄ
pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ paá¹-ipajjati, theyyasaá¹ƒvÄ• sako hot
appaccakkhÄ• ya saliá¹…ge á¹-hito methunaá¹ƒ paá¹-isevitvÄ• vassagaá¹‡anÄ• dibhedaá¹
theyyasaá¹ƒvÄ• sako na hoti, pabbajjÄ• mattaá¹ƒ labhati. andhakaá¹-á¹-hakathÄ• yaá¹ƒ par
theyyasaá¹ƒvÄ• sakoti vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ.

eko bhikkhu kÄ• sÄ• ye saussÄ• hova odÄ• taá¹ƒ nivÄ• setvÄ• methunaá¹ƒ paá¹-isevitvÄ•
vassagaá¹‡anÄ• dibhedaá¹ƒ sabbaá¹ƒ vidhiá¹ƒ Ä• pajjati, ayampi theyyasaá¹ƒvÄ• sako na
labhati. sace pana \Ee V 1020/ kÄ• sÄ• ye dhuraá¹ƒ nikkhipitvÄ• odÄ• taá¹ƒ nivÄ• setvÄ•
paá¹-isevitvÄ• puna kÄ• sÄ• yÄ• ni nivÄ• setvÄ• vassagaá¹‡anÄ• dibhedaá¹ƒ sabbaá¹ƒ vi
theyyasaá¹ƒvÄ• sako hoti.

sÄ• maá¹‡ero saliá¹…ge á¹-hito methunÄ• diassamaá¹‡akaraá¹‡adhammaá¹ƒ Ä• pajjitvÄ• p
sacepi kÄ• sÄ• ye saussÄ• hova kÄ• sÄ• yÄ• ni apanetvÄ• methunaá¹ƒ paá¹-isevitvÄ• pu
theyyasaá¹ƒvÄ• sako hoti. sace pana kÄ• sÄ• ye dhuraá¹ƒ nikkhipitvÄ• naggo vÄ• odÄ• ta
methunasevanÄ• dÄ«hi assamaá¹‡o \Be 302/ hutvÄ• kÄ• sÄ• yaá¹ƒ nivÄ• seti, theyyasaá¹
gihibhÄ• vaá¹ƒ patthayamÄ• no kÄ• sÄ• vaá¹ƒ ovaá¹-á¹-ikaá¹ƒ vÄ• katvÄ• aÃ±Ã±ena vÄ•
nivÄ• seti ``sobhati nu kho me gihiliá¹…gaá¹ƒ, na sobhatÄ«â€™â€™ ti vÄ«maá¹ƒsanatthaá
``sobhatÄ«â€™â€™ ti sampaá¹-icchitvÄ• pana puna liá¹…gaá¹ƒ sÄ• diyanto theyyasaá¹ƒvÄ
nivÄ• setvÄ• vÄ«maá¹ƒsanasampaá¹-icchanesupi eseva nayo.

sace pana nivatthakÄ• sÄ• yassa upari odÄ• taá¹ƒ nivÄ• setvÄ• vÄ«maá¹ƒsati vÄ• sampa
bhikkhuniyÄ• pi eseva nayo. sÄ• pi hi gihibhÄ• vaá¹ƒ patthayamÄ• nÄ• sace kÄ• sÄ• yaá¹ƒ
``sobhati nu kho me gihiliá¹…gaá¹ƒ, na sobhatÄ«â€™â€™ ti vÄ«maá¹ƒsanatthaá¹ƒ, rakkhat
``sobhatÄ«â€™â€™ ti sampaá¹-icchati, na rakkhati. odÄ• taá¹ƒ nivÄ• setvÄ• vÄ«maá¹ƒsan
nayo. nivatthakÄ• sÄ• yassa pana upari odÄ• taá¹ƒ nivÄ• setvÄ• vÄ«maá¹ƒsatu vÄ• samp

sace koci vuá¸• á¸• hapabbajito vassÄ• ni agaá¹‡etvÄ• pÄ• á¸·iyampi aá¹-á¹-hatvÄ• ekapa
mahÄ• peá¸·Ä• dÄ«su kaá¹-acchunÄ• ukkhitte bhattapiá¹‡á¸• e pattaá¹ƒ upanÄ• metvÄ• s

gahetvÄ• gacchati, theyyasaá¹ƒvÄ• sako na hoti. bhikkhuvassÄ• ni pana gaá¹‡etvÄ• gaá¹‡
hoti.

sayaá¹ƒ sÄ• maá¹‡erova sÄ• maá¹‡erapaá¹-ipÄ• á¹-iyÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• ga
hoti. bhikkhu bhikkhupaá¹-ipÄ• á¹-iyÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• gaá¹‡hanto bhaá¹‡á¸

theyyasaá¹ƒvÄ• sakavatthukathÄ• niá¹-á¹-hitÄ• .

titthiyapakkantakakathÄ•

__titthiyapakkantako_ \Ee V 1021/ \Ne 287/ __bhikkhave_ti ettha pana titthiyesu pakkanto p
titthiyapakkantako. so na kevalaá¹ƒ na upasampÄ• detabbo, atha kho na pabbÄ• jetabbopi.
--- upasampanno bhikkhu titthiyo bhavissÄ• mÄ«ti saliá¹…geneva tesaá¹ƒ upassayaá¹ƒ gac
padavÄ• re dukkaá¹-aá¹ƒ. tesaá¹ƒ liá¹…ge Ä• dinnamatte titthiyapakkantako hoti. yopi \Be 3
``titthiyo bhavissÄ• mÄ«â€™â€™ ti kusacÄ«rÄ• dÄ«ni nivÄ• seti, titthiyapakkantako hotiyev
nhÄ• yanto attÄ• naá¹ƒ oloketvÄ• ``sobhati me Ä• jÄ«vakabhÄ• vo, Ä• jÄ«vako bhavissÄ•
anÄ• dÄ• ya naggova Ä• jÄ«vakÄ• naá¹ƒ upassayaá¹ƒ gacchati, padavÄ• re padavÄ• re du
antarÄ• magge hirottappaá¹ƒ uppajjati, dukkaá¹-Ä• ni desetvÄ• muccati. tesaá¹ƒ upassayaá
ovadito attanÄ• vÄ• ``imesaá¹ƒ pabbajjÄ• atidukkhÄ• â€™â€™ ti nivattantopi muccatiyev

sace pana ``kiá¹ƒ tumhÄ• kaá¹ƒ pabbajjÄ• ya ukkaá¹-á¹-haâ€™â€™ nti pucchitvÄ• ``kesan
ti vutto ekakesampi luÃ±cÄ• peti, ukkuá¹-ikappadhÄ• nÄ• dÄ«ni vÄ• vattÄ• ni Ä• diyati, mo
nivÄ• seti, tesaá¹ƒ liá¹…gaá¹ƒ gaá¹‡hÄ• ti, ``ayaá¹ƒ pabbajjÄ• seá¹-á¹-hÄ• â€™â€™ ti seá
upagacchati, na muccati, titthiyapakkantako hoti. sace pana ``sobhati nu kho me titthiyapabb
sobhatÄ«â€™â€™ ti vÄ«maá¹ƒsanatthaá¹ƒ kusacÄ«rÄ• dÄ«ni vÄ• nivÄ• seti, jaá¹-aá¹ƒ vÄ
vÄ• Ä• diyati, yÄ• va na sampaá¹-icchati, tÄ• va naá¹ƒ laddhi rakkhati, sampaá¹-icchitamatt
hoti. acchinnacÄ«varo pana kusacÄ«rÄ• dÄ«ni nivÄ• sento rÄ• jabhayÄ• dÄ«hi vÄ• titthiya
laddhiyÄ• abhÄ• vena neva titthiyapakkantako hoti.

ayaÃ±ca titthiyapakkantako nÄ• ma upasampannabhikkhunÄ• kathito, tasmÄ• sÄ• maá¹‡e
titthÄ• yatanaá¹ƒ gatopi puna pabbajjaÃ±ca upasampadaÃ±ca labhatÄ«ti kurundiyaá¹ƒ vutta
theyyasaá¹ƒvÄ• sako anupasampannena kathito; tasmÄ• upasampanno kÅ«á¹-avassaá¹ƒ
liá¹…ge saussÄ• ho pÄ• rÄ• jikaá¹ƒ Ä• pajjitvÄ• bhikkhuvassÄ• dÄ«ni gaá¹‡entopi theyyas

titthiyapakkantakakathÄ• niá¹-á¹-hitÄ• .

tiracchÄ• nagatavatthukathÄ•

<111> __nÄ• gayoniyÄ• _ \Ee V 1022/ \Ne 288/ __aá¹-á¹-Ä«yatÄ«_ti ettha kiÃ±cÄ• pi so pa
devasampattisadisaá¹ƒ issariyasampattiá¹ƒ anubhoti, akusalavipÄ• kapaá¹-isandhikassa \Be
sajÄ• tiyÄ• methunapaá¹-isevane ca vissaá¹-á¹-haniddokkamane ca nÄ• gasarÄ«raá¹ƒ pÄ•
udakasaÃ±cÄ• rikaá¹ƒ maá¹‡á¸• Å«kabhakkhaá¹ƒ, tasmÄ• so tÄ• ya nÄ• gayoniyÄ• aá¹-á
lajjati. __jigucchatÄ«_ti attabhÄ• vaá¹ƒ jigucchati. __tassa bhikkhuno nikkhante_ti tasmiá¹ƒ
nikkhante. atha vÄ• tassa bhikkhuno nikkhamaneti attho. __vissaá¹-á¹-ho niddaá¹ƒ okkamÄ
anikkhante vissarabhayena satiá¹ƒ avissajjitvÄ• kapimiddhavaseneva niddÄ• yanto nikkhan
vissaá¹-á¹-ho nirÄ• saá¹…ko mahÄ• niddaá¹ƒ paá¹-ipajji. __vissaramakÄ• sÄ«_ti bhayavase
pahÄ• ya virÅ«paá¹ƒ mahÄ• saddamakÄ• si.

__tumhe khotthÄ• _ti tumhe kho attha; akÄ• rassa lopaá¹ƒ katvÄ• vuttaá¹ƒ. tumhe kho nÄ•
jhÄ• navipassanÄ• maggaphalÄ• naá¹ƒ abhabbattÄ• imasmiá¹ƒ dhammavinaye aviruá¸·hic
na bhavathÄ• ti ayamettha saá¹…khepattho. __sajÄ• tiyÄ• _ti nÄ• giyÄ• eva. yadÄ• pana
aÃ±Ã±ajÄ• tiyÄ• paá¹-isevati, tadÄ• devaputto viya hoti. ettha ca pavattiyaá¹ƒ abhiá¹‡haá¹
sabhÄ• vapÄ• tukammadassanavasena ``dve paccayÄ• â€™â€™ ti vuttaá¹ƒ. nÄ• gassa pa
sabhÄ• vapÄ• tukammaá¹ƒ hoti --- paá¹-isandhikÄ• le, tacajahanakÄ• le, sajÄ• tiyÄ• methu
vissaá¹-á¹-haniddokkamanakÄ• le, cutikÄ• leti.

__tiracchÄ• nagato bhikkhave_ti ettha nÄ• go vÄ• hotu supaá¹‡á¹‡amÄ• á¹‡avakÄ• dÄ«na
sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ upÄ• dÄ• ya yo koci amanussajÄ• tiyo, sabbova imasmiá¹ƒ att
veditabbo. so neva upasampÄ• detabbo, na pabbÄ• jetabbo, upasampannopi nÄ• setabbot

tiracchÄ• nagatavatthukathÄ• niá¹-á¹-hitÄ• .

mÄ• tughÄ• takÄ• divatthukathÄ•

<112> mÄ• tughÄ• takÄ• divatthÅ«su --- __nikkhantiá¹ƒ kareyya_nti nikkhamanaá¹ƒ niggam
kareyyanti attho. __mÄ• tughÄ• tako bhikkhave_ti ettha yena manussitthibhÅ«tÄ• \Be 305/
1023/ sayampi \Ne 289/ manussajÄ• tikeneva satÄ• saÃ±cicca jÄ«vitÄ• voropitÄ• , ayaá¹ƒ
mÄ• tughÄ• takakammena mÄ• tughÄ• tako, etassa pabbajjÄ• ca upasampadÄ• ca paá¹-i
manussitthibhÅ«tÄ• pi ajanikÄ• posÄ• vanikÄ• mÄ• tÄ• vÄ• mahÄ• mÄ• tÄ• vÄ• cÅ«á¸·
manussitthibhÅ«tÄ• mÄ• tÄ• ghÄ• titÄ• , tassa pabbajjÄ• na vÄ• ritÄ• , na ca Ä• nantariko
tiracchÄ• nabhÅ«tena manussitthibhÅ«tÄ• mÄ• tÄ• ghÄ• titÄ• , sopi Ä• nantariko na hoti, t
pabbajjÄ• paá¹-ikkhittÄ• . sesaá¹ƒ uttÄ• nameva. pitughÄ• takepi eseva nayo. sacepi hi ves
``ayaá¹ƒ me pitÄ• â€™â€™ ti na jÄ• nÄ• ti, yassa sambhavena nibbatto, so ce anena ghÄ•
saá¹…khyaá¹ƒ gacchati, Ä• nantariyaÃ±ca phusati.

<114> arahantaghÄ• takopi manussaarahantavaseneva veditabbo. manussajÄ• tiyaÃ±hi an

khÄ«á¹‡Ä• savaá¹ƒ dÄ• rakaá¹ƒ dÄ• rikaá¹ƒ vÄ• saÃ±cicca jÄ«vitÄ• voropento arahantagh
Ä• nantariyaÃ±ca phusati, pabbajjÄ• cassa vÄ• ritÄ• . amanussajÄ• tikaá¹ƒ pana arahantaa
avasesaá¹ƒ ariyapuggalaá¹ƒ ghÄ• tetvÄ• Ä• nantariyo na hoti, pabbajjÄ• pissa na vÄ• ritÄ•
hoti. tiracchÄ• no manussaarahantampi ghÄ• tetvÄ• Ä• nantariyo na hoti, kammaá¹ƒ pana
vinicchayo. __te vadhÄ• ya onÄ«yantÄ«_ti vadhatthÄ• ya onÄ«yanti, mÄ• retuá¹ƒ nÄ«yantÄ
pÄ• á¸·iyaá¹ƒ ``sacÄ• ca mayaâ€™â€™ nti vuttaá¹ƒ, tassa sace mayanti ayamevattho. ``sa
ettha ``sacÄ• caâ€™â€™ iti ayaá¹ƒ nipÄ• to vutto. ``sace caâ€™â€™ icceva vÄ• pÄ• á¹-h
sambhÄ• vanatthe nipÄ• to; ca iti padapÅ«raá¹‡amatte. ``sacajja mayaâ€™â€™ ntipi pÄ• á
mayanti attho.

<115> __bhikkhunidÅ«sako bhikkhave_ti ettha yo pakatattaá¹ƒ bhikkhuniá¹ƒ tiá¹‡á¹‡aá¹ƒ m
aÃ±Ã±atarasmiá¹ƒ dÅ«seti, ayaá¹ƒ bhikkhunidÅ«sako nÄ• ma. etassa pabbajjÄ• ca upasam
kÄ• yasaá¹ƒsaggena sÄ«lavinÄ• saá¹ƒ pÄ• peti, tassa pabbajjÄ• ca upasampadÄ• ca na v
odÄ• tavatthavasanaá¹ƒ katvÄ• anicchamÄ• naá¹ƒyeva \Ee V 1024/ dÅ«sentopi bhikkhunid
pana odÄ• tavatthavasanaá¹ƒ katvÄ• icchamÄ• naá¹ƒ dÅ«sento bhikkhunidÅ«sako \Be 306
gihibhÄ• ve sampaá¹-icchitamatteyeva sÄ• abhikkhunÄ« hoti. sakiá¹ƒ sÄ«lavipannaá¹ƒ pan
sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«su ca vippaá¹-ipajjanto neva bhikkhunidÅ«sako hoti, pabbajj

__saá¹…ghabhedako_ \Ne 290/ __bhikkhave_ti ettha yo devadatto viya sÄ• sanaá¹ƒ uddha
catunnaá¹ƒ kammÄ• naá¹ƒ aÃ±Ã±ataravasena saá¹…ghaá¹ƒ bhindati, ayaá¹ƒ saá¹…ghabh
ca upasampadÄ• ca vÄ• ritÄ• .

__lohituppÄ• dako bhikkhave_ti etthÄ• pi yo devadatto viya duá¹-á¹-hacittena vadhakacitten
jÄ«vamÄ• nakasarÄ«re khuddakamakkhikÄ• ya pivanakamattampi lohitaá¹ƒ uppÄ• deti, aya
etassa pabbajjÄ• ca upasampadÄ• ca vÄ• ritÄ• . yo pana rogavÅ«pasamanatthaá¹ƒ jÄ«va
pÅ«timaá¹ƒsaÃ±ca lohitaÃ±ca nÄ«haritvÄ• phÄ• suá¹ƒ karoti, bahuá¹ƒ so puÃ±Ã±aá¹ƒ pas

mÄ• tughÄ• takÄ• divatthukathÄ• niá¹-á¹-hitÄ• .

ubhatobyaÃ±janakavatthukathÄ•

<116> __ubhatobyaÃ±janako bhikkhave_ti itthinimittuppÄ• danakammato ca purisanimittupp
byaÃ±janamassa atthÄ«ti __ubhatobyaÃ±janako. karotÄ«_ti purisanimittena itthÄ«su methu
__kÄ• rÄ• petÄ«_ti paraá¹ƒ samÄ• dapetvÄ• attano itthinimitte kÄ• rÄ• peti, so duvidho hot
itthiubhatobyaÃ±janako, purisaubhatobyaÃ±janakoti.

tattha itthiubhatobyaÃ±janakassa itthinimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, purisanimittaá¹ƒ paá¹-ic

purisaubhatobyaÃ±janakassa purisanimittaá¹ƒ pÄ• kaá¹-aá¹ƒ, itthinimittaá¹ƒ paá¹-icchannaá
itthiubhatobyaÃ±janakassa itthÄ«su purisattaá¹ƒ karontassa itthinimittaá¹ƒ paá¹-icchannaá¹ƒ
purisanimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. purisaubhatobyaÃ±janakassa purisÄ• naá¹ƒ itthibhÄ• v
purisanimittaá¹ƒ paá¹-icchannaá¹ƒ hoti, itthinimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. itthiubhatobyaÃ±ja
gabbhaá¹ƒ gaá¹‡hÄ• ti, paraÃ±ca gaá¹‡hÄ• peti. purisaubhatobyaÃ±janako pana sayaá¹ƒ n
gaá¹‡hÄ• petÄ«ti, idametesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. kurundiyaá¹ƒ pana vuttaá¹ƒ --- ``yad
purisaliá¹…gaá¹ƒ \Ee V 1025/ pavatte itthiliá¹…gaá¹ƒ nibbattati, yadi paá¹-isandhiyaá¹ƒ itthil
pavatte purisaliá¹…gaá¹ƒ nibbattatÄ«â€™â€™ ti \Be 307/. tattha vicÄ• raá¹‡akkamo vitthÄ•
aá¹-á¹-hasÄ• liniyÄ• dhammasaá¹…gahaá¹-á¹-hakathÄ• ya veditabbo. imassa pana duvidh
neva pabbajjÄ• atthi, na upasampadÄ• ti idamidha veditabbaá¹ƒ.

ubhatobyajjanakavatthukathÄ• niá¹-á¹-hitÄ• .

anupajjhÄ• yakÄ• divatthukathÄ•

<117> __tena_ \Ne 291/ __kho pana samayenÄ• _ti yena samayena bhagavatÄ• sikkhÄ• p
tena samayena. __anupajjhÄ• yaka_nti upajjhaá¹ƒ agÄ• hÄ• petvÄ• sabbena sabbaá¹ƒ upa
upasampannÄ• neva dhammato na Ä• misato saá¹…gahaá¹ƒ labhanti, te parihÄ• yantiyeva
bhikkhave anupajjhÄ• yako_ti upajjhaá¹ƒ agÄ• hÄ• petvÄ• nirupajjhÄ• yako na upasampÄ•
Ä• patti dukkaá¹-assÄ• _ti sikkhÄ• padapaÃ±Ã±attito paá¹-á¹-hÄ• ya evaá¹ƒ upasampÄ• de
pana na kuppati. keci kuppatÄ«ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. __saá¹…ghena upajjhÄ• y
ubhatobyaÃ±janakupajjhÄ• yapariyosÄ• nesu eseva nayo.

anupajjhÄ• yakÄ• divatthukathÄ• niá¹-á¹-hitÄ• .

apattakÄ• divatthukathÄ•

<118> __hatthesu piá¹‡á¸• Ä• ya carantÄ«_ti yo hatthesu piá¹‡á¸• o labbhati, tadatthÄ• ya c
titthiyÄ• _ti yathÄ• Ä• jÄ«vakanÄ• makÄ• titthiyÄ• ; sÅ«pabyaÃ±janehi missetvÄ• hatthes
te bhuÃ±janti. __Ä• patti dukkaá¹-assÄ• _ti evaá¹ƒ upasampÄ• dentasseva Ä• patti hoti, kar
__acÄ«varakÄ• di_vatthÅ«supi eseva nayo.

__yÄ• citakenÄ• _ti ``yÄ• va upasampadaá¹ƒ karoma, tÄ• va dethÄ• â€™â€™ ti yÄ• citvÄ•
attho. Ä«disena hi pattena vÄ• cÄ«varena vÄ• pattacÄ«varena vÄ• upasampÄ• dentasse
pana na kuppati, tasmÄ• paripuá¹‡á¹‡apattacÄ«varova upasampÄ• detabbo. sace tassa na
cassa dÄ• tukÄ• mÄ• honti, aÃ±Ã±e vÄ• bhikkhÅ« nirapekkhehi nissajjitvÄ• adhiá¹-á¹-hÄ•
dÄ• tabbaá¹ƒ. pabbajjÄ• pekkhaá¹ƒ pana paá¹‡á¸• upalÄ• saá¹ƒ yÄ• citakenÄ• pi pattacÄ«v
vaá¹-á¹-ati, sabhÄ• gaá¹-á¹-hÄ• ne vissÄ• sena gahetvÄ• pi pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.

sace pana \Ee V 1026/ apakkaá¹ƒ pattaá¹ƒ cÄ«varÅ«pagÄ• ni ca vatthÄ• ni gahetvÄ• Ä• ga
paccati, cÄ«varÄ• ni ca kariyanti, tÄ• va vihÄ• re vasantassa \Be 308/ anÄ• maá¹-á¹-hapiá¹-
vaá¹-á¹-ati, thÄ• lake bhuÃ±jituá¹ƒ vaá¹-á¹-ati, purebhattaá¹ƒ sÄ• maá¹‡erabhÄ• gasamako
vaá¹-á¹-ati. senÄ• sanaggÄ• ho \Ne 292/ pana salÄ• kabhattauddesabhattanimantanÄ• dÄ«
pacchÄ• bhattampi sÄ• maá¹‡erabhÄ• gasamo telamadhuphÄ• á¹‡itÄ• dibhesajjabhÄ• go v
bhesajjamassa kÄ• tuá¹ƒ vaá¹-á¹-ati, sÄ• maá¹‡erassa viya ca sabbaá¹ƒ paá¹-ijagganakam

apattakÄ• divatthukathÄ• niá¹-á¹-hitÄ• .

hatthacchinnÄ• divatthukathÄ•

<119> hatthacchinnÄ• divatthÅ«su --- __hatthacchinno_ti yassa hatthatale vÄ• maá¹‡iband
yattha katthaci eko vÄ• dve vÄ• hatthÄ• chinnÄ• honti. __pÄ• dacchinno_ti yassa aggapÄ
jaá¹…ghÄ• ya vÄ• yattha katthaci eko vÄ• dve vÄ• pÄ• dÄ• chinnÄ• honti. __hatthapÄ•
vuttappakÄ• reneva catÅ«su hatthapÄ• desu dve vÄ• tayo vÄ• sabbe vÄ• hatthapÄ• dÄ•
__kaá¹‡á¹‡acchinno_ti yassa kaá¹‡á¹‡amÅ«le vÄ• kaá¹‡á¹‡asakkhalikÄ• ya vÄ• eko vÄ•
honti. yassa pana kaá¹‡á¹‡Ä• viddhe chijjanti, sakkÄ• ca hoti saá¹…ghÄ• á¹-etuá¹ƒ, so kaá
saá¹…ghÄ• á¹-etvÄ• pabbÄ• jetabbo. __nÄ• sacchinno_ti yassa ajapadake vÄ• agge vÄ•
nÄ• sÄ• chinnÄ• hoti. yassa pana nÄ• sikÄ• sakkÄ• hoti sandhetuá¹ƒ, so taá¹ƒ phÄ• suk
__kaá¹‡á¹‡anÄ• sacchinno_ ubhayavasena veditabbo. __aá¹…gulicchinno_ti yassa nakhas
bahÅ« vÄ• aá¹…guliyo chinnÄ• honti. yassa pana suttatantumattampi nakhasesaá¹ƒ paÃ±
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __aá¸·acchinno_ti yassa catÅ«su aá¹…guá¹-á¹-hakesu aá¹…guli
vÄ• bahÅ« vÄ• aá¹…guá¹-á¹-hakÄ• chinnÄ• honti. __kaá¹‡á¸• aracchinno_ti yassa kaá¹‡
purato vÄ• pacchato vÄ• chinnÄ• honti; yesu ekassapi chinnattÄ• aggapÄ• dena vÄ• ca
caá¹…kamati, na vÄ• pÄ• daá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ sakkoti.

__phaá¹‡ahatthako_ti \Ee V 1027/ yassa vaggulipakkhakÄ• viya aá¹…guliyo sambaddhÄ•
pabbÄ• jetukÄ• mena aá¹…gulantarikÄ• yo phÄ• letvÄ• sabbaá¹ƒ antaracammaá¹ƒ apanet
pabbÄ• jetabbo. yassapi cha aá¹…guliyo \Be 309/ honti, taá¹ƒ pabbÄ• jetukÄ• mena adhika
phÄ• sukaá¹ƒ katvÄ• pabbÄ• jetabbo.

__khujjo_ti yo urassa vÄ• piá¹-á¹-hiyÄ• vÄ• passassa vÄ• nikkhantattÄ• khujjasarÄ«ro. y
kiÃ±ci kiÃ±ci aá¹…gapaccaá¹…gaá¹ƒ Ä«sakaá¹ƒ vaá¹…kaá¹ƒ, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹
brahmujjugatto, avaseso satto akhujjo nÄ• ma natthi.

__vÄ• mano_ti jaá¹…ghavÄ• mano vÄ• kaá¹-ivÄ• mano vÄ• ubhayavÄ• mano vÄ• . jaá¹…
paá¹-á¹-hÄ• ya heá¹-á¹-himakÄ• yo rasso hoti, uparimakÄ• yo paripuá¹‡á¹‡o. kaá¹-ivÄ• mar

paá¹-á¹-hÄ• ya uparimakÄ• yo rasso hoti, heá¹-á¹-himakÄ• yo paripuá¹‡á¹‡o. ubhayavÄ• ma
honti, yesaá¹ƒ rassattÄ• bhÅ«tÄ• naá¹ƒ viya parivaá¹-umo mahÄ• kucchighaá¹-asadiso atta
tividhampi pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati.

__galagaá¹‡á¸• Ä«_ti yassa kumbhaá¹‡á¸• aá¹ƒ viya gale gaá¹‡á¸• o hoti. desanÄ• mattam
kismiÃ±ci pana padese gaá¹‡á¸• e sati na pabbÄ• jetabbo. tattha vinicchayo --- ``na bhikkha
Ä• bÄ• dhehi phuá¹-á¹-ho pabbÄ• jetabboâ€™â€™ ti ettha vuttanayeneva veditabbo.
__lakkhaá¹‡Ä• hatakasÄ• hatalikhitakesu_ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ ``na bhikkhave lakkhaá
vuttameva.

__sÄ«padÄ«_ti bhÄ• rapÄ• do vuccati. yassa pÄ• do thÅ«lo hoti saÃ±jÄ• tapiá¸·ako kharo,
pana na tÄ• va kharabhÄ• vaá¹ƒ gaá¹‡hÄ• ti, sakkÄ• hoti upanÄ• haá¹ƒ bandhitvÄ• udaka
udakavÄ• likÄ• ya pÅ«retvÄ• yathÄ• sirÄ• paÃ±Ã±Ä• yanti, jaá¹…ghÄ• ca telanÄ• á¸·ikÄ
milÄ• petuá¹ƒ sakkÄ• , tassa pÄ• daá¹ƒ Ä«disaá¹ƒ katvÄ• taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.
upasampÄ• dentenÄ• pi tathÄ• katvÄ• va upasampÄ• detabbo.

__pÄ• parogÄ«_ti arisabhagandarapittasemhakÄ• sasosÄ• dÄ«su yena kenaci rogena nicc
amanÄ• po; ayaá¹ƒ na pabbÄ• jetabbo.

__parisadÅ«sako_ti yo attano virÅ«patÄ• ya parisaá¹ƒ dÅ«seti; atidÄ«gho vÄ• hoti aÃ±Ã±e
sÄ«sappamÄ• á¹‡anÄ• bhippadeso, atirasso \Be 310/ vÄ• ubhayavÄ• manabhÅ«tarÅ«paá
vÄ• jhÄ• pitakhette khÄ• á¹‡uko viya, accodÄ• to vÄ• dadhitakkÄ• dÄ«hi pamajjitamaá¹-á¹
atikiso vÄ• mandamaá¹ƒsalohito aá¹-á¹-hisirÄ• cammasarÄ«ro viya, atithÅ«lo vÄ• bhÄ• riy
mahÄ• bhÅ«tasadiso, atimahantasÄ«so vÄ• pacchiá¹ƒ sÄ«se katvÄ• á¹-hito viya, atikhudd
ananurÅ«pena atikhuddakena sÄ«sena samannÄ• gato, kÅ«á¹-akÅ«á¹-asÄ«so vÄ• \Ne 29
sÄ«sena samannÄ• gato, sikharasÄ«so vÄ• uddhaá¹ƒ anupubbatanukena sÄ«sena saman
mahÄ• veá¸·upabbasadisena sÄ«sena samannÄ• gato, kappasÄ«so vÄ• pabbhÄ• rasÄ«so
passena oá¹‡atena sÄ«sena samannÄ• gato, vaá¹‡asÄ«so vÄ• pÅ«tisÄ«so vÄ• kaá¹‡á¹‡i
khÄ• yitakedÄ• re sassasadisehi tahiá¹ƒ tahiá¹ƒ uá¹-á¹-hitehi kesehi samannÄ• gato, nillom
thÅ«lathaddhakeso vÄ• tÄ• lahÄ«rasadisehi kesehi samannÄ• gato, jÄ• tipalitehi paá¹‡á¸•
pakatitambakeso vÄ• Ä• dittehi viya kesehi samannÄ• gato, Ä• vaá¹-á¹-asÄ«so vÄ• gunna
Ä• vaá¹-á¹-asadisehi uddhaggehi kesÄ• vaá¹-á¹-ehi samannÄ• gato, sÄ«salomehi saddhiá¹
jÄ• labaddhena viya nalÄ• á¹-ena samannÄ• gato.

sambaddhabhamuko vÄ• nillomabhamuko vÄ• makkaá¹-abhamuko vÄ• atimahantakkhi v
mahiá¹ƒsacamme vÄ• sikoá¹‡ena paharitvÄ• katachiddasadisehi akkhÄ«hi samannÄ• gato
mahantena ekena khuddakena akkhinÄ• samannÄ• gato, visamacakkalo vÄ• ekena uddha
visamajÄ• tehi akkhicakkalehi samannÄ• gato, kekaro vÄ• gambhÄ«rakkhi vÄ• yassa gam

viya akkhitÄ• rakÄ• paÃ±Ã±Ä• yanti; nikkhantakkhi vÄ• yassa kakkaá¹-akasseva akkhitÄ•
hatthikaá¹‡á¹‡o vÄ• mahatÄ«hi kaá¹‡á¹‡asakkhalikÄ• hi samannÄ• gato, mÅ«sikakaá¹‡á¹‡
khuddikÄ• hi kaá¹‡á¹‡asakkhalikÄ• hi samannÄ• gato, chiddamattakaá¹‡á¹‡o vÄ• yassa vi
\Be 311/ kaá¹‡á¹‡achiddamattameva \Ee V 1029/ hoti; aviddhakaá¹‡á¹‡o vÄ• yonakajÄ• tik
hoti; sabhÄ• voyeva hi so tassa kaá¹‡á¹‡abhagandariko vÄ• niccapÅ«tinÄ• kaá¹‡á¹‡ena s
gaá¹‡á¸• akaá¹‡á¹‡o vÄ• sadÄ• paggharitapubbena kaá¹‡á¹‡ena samannÄ• gato, á¹-aá¹…
gobhattanÄ• á¸·ikÄ• ya aggasadisehi kaá¹‡á¹‡ehi samannÄ• gato, atipiá¹…galakkhi vÄ• m
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. nippakhumakkhi vÄ• assupaggharaá¹‡akkhi vÄ• pupphitakkhi v
samannÄ• gatakkhi vÄ• .

atimahantanÄ• siko vÄ• atikhuddakanÄ• siko vÄ• cipiá¹-anÄ• siko vÄ• majjhe appatiá¹-á¹-
á¹-hitavaá¹…kanÄ• siko vÄ• , dÄ«ghanÄ• siko vÄ• sukatuá¹‡á¸• asadisÄ• ya jivhÄ• ya lehi
nÄ• sikÄ• ya samannÄ• gato, niccapaggharitasiá¹…ghÄ• á¹‡ikanÄ• so vÄ• .

mahÄ• mukho vÄ• yassa paá¹-aá¹…gamaá¹‡á¸• Å«kasseva mukhanimittaá¹ƒyeva mahanta
lÄ• busadisaá¹ƒ \Ne 295/ atikhuddakaá¹ƒ, bhinnamukho vÄ• vaá¹…kamukho vÄ• mahÄ• c
ukkhalimukhavaá¹-á¹-isadisehi oá¹-á¹-hehi samannÄ• gato, tanukaoá¹-á¹-ho vÄ• bhericamn
pidahituá¹ƒ asamatthehi oá¹-á¹-hehi samannÄ• gato, mahÄ• dharoá¹-á¹-ho vÄ• tanukauttar
tanukaadharoá¹-á¹-ho vÄ• mahÄ• uttaroá¹-á¹-ho vÄ• oá¹-á¹-hachinnako vÄ• eá¸·amukho v
saá¹…khatuá¹‡á¸• ako vÄ• bahisetehi anto atirattehi oá¹-á¹-hehi samannÄ• gato, duggandh

mahÄ• danto vÄ• aá¹-á¹-hakadantasadisehi dantehi samannÄ• gato asuradanto vÄ• heá¹-
bahinikkhantadanto, yassa pana sakkÄ• hoti oá¹-á¹-hehi pidahituá¹ƒ kathentasseva paÃ±Ã±
taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. pÅ«tidanto vÄ• niddanto vÄ• yassa pana dantantare kala
sukhumadanto hoti, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.

mahÄ• hanuko vÄ• gohanusadisena hanunÄ• samannÄ• gato, dÄ«ghahanuko vÄ• cipiá¹-
viya atirassena hanukena samannÄ• gato, bhinnahanuko vÄ• vaá¹…kahanuko vÄ• nimma
bhikkhunisadisamukho dÄ«ghagalo vÄ• bakagalasadisena galena samannÄ• gato, rassaga
V 1030/ viya galena samannÄ• gato, bhinnagalo vÄ• bhaá¹-á¹-haaá¹ƒsakÅ«á¹-o vÄ• ahattl
atirassahattho \Be 312/ vÄ• atidÄ«ghahattho vÄ• bhinnauro vÄ• bhinnapiá¹-á¹-hi vÄ• kac
kaá¹‡á¸• ugatto vÄ• daddugatto vÄ• godhÄ• gatto vÄ• , yassa godhÄ• ya viya gattato cuá¹
sabbaÃ±cetaá¹ƒ virÅ«pakaraá¹‡aá¹ƒ sandhÄ• ya vitthÄ• rikavasena vuttaá¹ƒ. vinicchayo pa
paÃ±cahi Ä• bÄ• dhehÄ«â€™â€™ ti ettha vuttanayeneva veditabbo.

bhaá¹-á¹-hakaá¹-iko vÄ• mahÄ• Ä• nisado vÄ• uddhanakÅ«á¹-asadisehi Ä• nisadamaá¹ƒs
mahÄ• Å«ruko vÄ• vÄ• taá¹‡á¸• iko vÄ• mahÄ• jÄ• á¹‡uko vÄ• saá¹…ghaá¹-á¹-anajÄ• á¹
yaá¹-á¹-hisadisajaá¹…gho vikaá¹-o vÄ• paá¹‡ho vÄ• ubbaddhapiá¹‡á¸• iko vÄ• , so duvidh

vÄ• upari Ä• ruá¸·hÄ• hi vÄ• mahatÄ«hi jaá¹…ghapiá¹‡á¸• ikÄ• hi samannÄ• gato, mahÄ•
thÅ«lajaá¹…ghapiá¹‡á¸• iko vÄ• mahÄ• pÄ• do vÄ• mahÄ• paá¹‡hi vÄ• piá¹-á¹-hikapÄ• d
uá¹-á¹-hitajaá¹…gho vaá¹…kapÄ• do vÄ• so duvidho --- anto vÄ• bahi vÄ• parivattapÄ• do
siá¹…giveraphaá¹‡asadisÄ• hi aá¹…gulÄ«hi samannÄ• gato, andhanakho vÄ• kÄ• á¸·avaá
samannÄ• gato, sabbopi esa parisadÅ«sako. evarÅ«po parisadÅ«sako na pabbÄ• jetabbo.

__kÄ• á¹‡o_ti pasannandho vÄ• hotu pupphÄ• dÄ«hi vÄ• upahatapasÄ• do. yo dvÄ«hi vÄ
na passati, so na pabbÄ• jetabbo. mahÄ• paccariyaá¹ƒ pana ekakkhikÄ• á¹‡o kÄ• á¹‡oti vu
andhena saá¹…gahito. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ jaccandho andhoti vutto, tasmÄ• ubh
__kuá¹‡Ä«_ti hatthakuá¹‡Ä« vÄ• pÄ• dakuá¹‡Ä« vÄ• aá¹…gulikuá¹‡Ä« vÄ• ; yassa etesu
vaá¹…kaá¹ƒ paÃ±Ã±Ä• yati, so kuá¹‡Ä« nÄ• ma. __khaÃ±jo_ti natajÄ• á¹‡uko vÄ• bhinnaj
saá¹…kuá¹-itapÄ• dattÄ• kuá¹‡á¸• apÄ• dako vÄ• piá¹-á¹-hipÄ• damajjhena caá¹…kamant
kuá¹‡á¸• apÄ• dako vÄ• piá¹-á¹-hipÄ• daggena caá¹…kamanto aggapÄ• deneva caá¹…kam
caá¹…kamanakhaÃ±jo \Ee V 1031/ vÄ• pÄ• dassa bÄ• hirantena caá¹…kamanakhaÃ±jo v
caá¹…kamanakhaÃ±jo vÄ• gopphakÄ• naá¹ƒ upari bhaggattÄ• sakalena piá¹-á¹-hipÄ• den
sabbopesa khaÃ±joyeva, so na pabbÄ• jetabbo.

__pakkhahato_ti \Be 313/ yassa eko hattho vÄ• pÄ• do vÄ• aá¸• á¸• hasarÄ«raá¹ƒ vÄ• su
__chinniriyÄ• patho_ti pÄ«á¹-hasappi vuccati. __jarÄ• dubbalo_ti jiá¹‡á¹‡abhÄ• vena dubba
cÄ«vararajanÄ• dikammaá¹ƒ kÄ• tumpi asamattho. yo pana mahallakopi balavÄ• hoti, attÄ
sakkoti, so pabbÄ• jetabbo. __andho_ti jaccandho vuccati. __mÅ«go_ti yassa vacÄ«bhedo
pavattati, saraá¹‡agamanaá¹ƒ pana paripuá¹‡á¹‡aá¹ƒ bhÄ• situá¹ƒ na sakkoti, tÄ• disaá¹ƒ n
na vaá¹-á¹-ati. yo pana saraá¹‡agamanamattaá¹ƒ paripuá¹‡á¹‡aá¹ƒ bhÄ• situá¹ƒ sakkoti, ta
vaá¹-á¹-ati.

__badhiro_ti yo sabbena sabbaá¹ƒ na suá¹‡Ä• ti. yo pana mahÄ• saddaá¹ƒ suá¹‡Ä• ti, taá¹
vaá¹-á¹-ati. __andhamÅ«gÄ• _dayo ubhayadosavasena vuttÄ• . yesaÃ±ca pabbajjÄ• paá¹-
tesaá¹ƒ paá¹-ikkhittÄ• va. sace pana te saá¹…gho upasampÄ• deti, sabbepi hatthacchinnÄ•
kÄ• rakasaá¹…gho pana Ä• cariyupajjhÄ• yÄ• ca Ä• pattito na muccanti. vakkhati ca --- ``a
appatto osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti, ekacco suosÄ• rito, ekacco duosÄ• rit
Ä• gataá¹-á¹-hÄ• neyeva Ä• vi bhavissatÄ«ti.

hatthacchinnÄ• divatthukathÄ• niá¹-á¹-hitÄ• .

alajjÄ«nissayavatthukathÄ•

<120> __alajjÄ«naá¹ƒ nissÄ• ya vasantÄ«_ti upayogatthe sÄ• mivacanaá¹ƒ; alajjipuggale n
297/ attho. __yÄ• va bhikkhusabhÄ• gataá¹ƒ jÄ• nÄ• mÄ«_ti nissayadÄ• yakassa bhikkhun

lajjibhÄ• vaá¹ƒ yÄ• va jÄ• nÄ• mÄ«ti attho. tasmÄ• navaá¹ƒ á¹-hÄ• naá¹ƒ gatena ``ehi bhik
gaá¹‡hÄ• hÄ«â€™â€™ ti vuccamÄ• nenÄ• pi catÅ«hapaÃ±cÄ• haá¹ƒ nissayadÄ• yakassa
nissayo gahetabbo.

sace ``thero lajjÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ santike sutvÄ• Ä• gatadivaseyeva gahetukÄ•
``Ä• gamehi tÄ• va, vasanto jÄ• nissasÄ«â€™â€™ ti katipÄ• haá¹ƒ Ä• cÄ• raá¹ƒ upaparikk
vaá¹-á¹-ati. pakatiyÄ• nissayaggahaá¹‡aá¹-á¹-hÄ• naá¹ƒ \Ee V 1032/ gatena tadaheva gahe
parihÄ• ro \Be 314/ natthi. sace paá¹-hamayÄ• me Ä• cariyassa okÄ• so natthi, okÄ• saá¹ƒ
gahessÄ• mÄ«â€™â€™ ti sayati, aruá¹‡aá¹ƒ uggatampi na jÄ• nÄ• ti, anÄ• patti. sace pana
Ä• bhogaá¹ƒ akatvÄ• sayati, aruá¹‡uggamane dukkaá¹-aá¹ƒ. agatapubbaá¹ƒ á¹-hÄ• naá¹ƒ
vasitvÄ• gantukÄ• mena anissitena vasitabbaá¹ƒ. ``sattÄ• haá¹ƒ vasissÄ• mÄ«â€™â€™ ti
nissayo gahetabbo. sace thero ``kiá¹ƒ sattÄ• haá¹ƒ vasantassa nissayenÄ• â€™â€™ ti vad
paá¹-á¹-hÄ• ya laddhaparihÄ• ro hoti.

alajjÄ«nissayavatthukathÄ• niá¹-á¹-hitÄ• .

gamikÄ• dinissayavatthukathÄ•

<121> __nissayakaraá¹‡Ä«yo_ti karaá¹‡Ä«yanissayo, karaá¹‡Ä«yo mayÄ• nissayo; gaheta
alabhamÄ• nenÄ• _ti attanÄ• saddhiá¹ƒ addhÄ• namaggappaá¹-ipannesu nissayadÄ• yake
nÄ• ma. evaá¹ƒ alabhantena anissitena bahÅ«nipi divasÄ• ni gantabbaá¹ƒ. sace pubbepi ni
vutthapubbaá¹ƒ kaÃ±ci Ä• vÄ• saá¹ƒ pavisati, ekarattaá¹ƒ vasantenÄ• pi nissayo gahetabbo
vÄ• satthaá¹ƒ pariyesanto vÄ• katipÄ• haá¹ƒ vasati, anÄ• patti. antovasse pana nibaddhav
nissayo ca gahetabbo. nÄ• vÄ• ya gacchantassa pana vassÄ• ne Ä• gatepi nissayaá¹ƒ alab

__yÄ• ciyamÄ• nenÄ• _ti tena gilÄ• nena yÄ• ciyamÄ• nena anissitena vasitabbaá¹ƒ. sace
vuccamÄ• nopi gilÄ• no mÄ• nena na yÄ• cati, gantabbaá¹ƒ.

__phÄ• su_ \Ne 298/ __hotÄ«_ti samathavipassanÄ• naá¹ƒ paá¹-ilÄ• bhavasena phÄ• su h
sotÄ• panno na sakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ« arahanto labhanti; na thÄ• magatassa sa
lÄ• bhÄ«, vissaá¹-á¹-hakammaá¹-á¹-hÄ• ne pana bÄ• laputhujjane kathÄ• va natthi. yassa k
vipassanÄ• vÄ• taruá¹‡o hoti, ayaá¹ƒ imaá¹ƒ parihÄ• raá¹ƒ labhati, pavÄ• raá¹‡asaá¹…gal
tasmÄ• iminÄ• puggalena Ä• cariye pavÄ• retvÄ• gatepi ``yadÄ• patirÅ«po nissayadÄ• y
nissÄ• ya vasissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• puna yÄ• va \Be 315/ Ä• sÄ• á¸·hÄ
vatthuá¹ƒ vaá¹-á¹-ati. sace pana Ä• sÄ• á¸·hÄ«mÄ• se \Ee V 1033/ Ä• cariyo nÄ• gacchati,
tattha gantabbaá¹ƒ.

<122> __gottenapi anussÄ• vetu_nti mahÄ• kassapassa upasampadÄ• pekkhoti evaá¹ƒ go

anujÄ• nÄ• mÄ«ti attho.

<123> __dve ekÄ• nussÄ• vane_ti dve ekato anussÄ• vane; ekena ekassa aÃ±Ã±ena itaras
Ä• cariyehi ekena vÄ• ekakkhaá¹‡e kammavÄ• caá¹ƒ anussÄ• ventehi upasampÄ• detuá¹ƒ

__dve tayo ekÄ• nussÄ• vane kÄ• tuá¹ƒ taÃ±ca kho ekena upajjhÄ• yenÄ• _ti dve vÄ• tayo
ekato anussÄ• vane kÄ• tuá¹ƒ anujÄ• nÄ• mi; taÃ±ca kho anussÄ• vanakiriyaá¹ƒ ekena upa
attho. tasmÄ• ekena Ä• cariyena dve vÄ• tayo vÄ• anussÄ• vetabbÄ• . dvÄ«hi vÄ• tÄ«hi
visuá¹ƒ ekena ekassÄ• ti evaá¹ƒ ekappahÄ• reneva dve tisso vÄ• kammavÄ• cÄ• kÄ• tabb
nÄ• nupajjhÄ• yÄ• honti, tissatthero sumanattherassa saddhivihÄ• rikaá¹ƒ, sumanatthero ti
saddhivihÄ• rikaá¹ƒ anussÄ• veti, aÃ±Ã±amaÃ±Ã±aÃ±ca gaá¹‡apÅ«rakÄ• honti, vaá¹-á¹-at
nÄ• nÄ• upajjhÄ• yÄ• honti, eko Ä• cariyo hoti, ``natveva nÄ• nupajjhÄ• yenÄ• â€™â€™ ti
vaá¹-á¹-ati. idaá¹ƒ sandhÄ• ya hi esa paá¹-ikkhepo.

gamikÄ• dinissayavatthukathÄ• niá¹-á¹-hitÄ• .

upasampadÄ• vidhikathÄ•

<126> __paá¹-hamaá¹ƒ_ \Ne 299/ __upajjhaá¹ƒ gÄ• hÄ• petabbo_ti ettha vajjÄ• vajjaá¹ƒ up
taá¹ƒ upajjhaá¹ƒ; ``upajjhÄ• yo me bhante hohÄ«â€™â€™ ti evaá¹ƒ vadÄ• petvÄ• gÄ• hÄ•
vitthaddhagattÄ• honti. __yaá¹ƒ jÄ• ta_nti yaá¹ƒ tava sarÄ«re jÄ• taá¹ƒ nibbattaá¹ƒ vijjamÄ•
saá¹…ghamajjhe pucchante santaá¹ƒ atthÄ«ti vattabbantiÄ• di. __ullumpatu ma_nti uddhara

upasampadÄ• vidhikathÄ• niá¹-á¹-hitÄ• .

cattÄ• ronissayÄ• dikathÄ•

<128> __tÄ• vadevÄ• _ti \Be 316/ upasampannasamanantarameva. __chÄ• yÄ• metabbÄ•
vÄ• ti chÄ• yÄ• metabbÄ• . __utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabba_nti ``vassÄ• no hemanto
utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabbaá¹ƒ. ettha ca utuyeva utuppamÄ• á¹‡aá¹ƒ. sace vassÄ• n
honti, yattakehi divasehi yassa yo utu aparipuá¹‡á¹‡o, te divase sallakkhetvÄ• so __divasa
Ä• cikkhitabbo. atha vÄ• ``ayaá¹ƒ nÄ• ma utu, so ca kho paripuá¹‡á¹‡o vÄ• aparipuá¹‡á¹‡
utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabbaá¹ƒ. ``pubbaá¹‡ho vÄ• sÄ• yanho vÄ• â€™â€™ ti evaá¹
Ä• cikkhitabbo. __saá¹…gÄ«tÄ«_ti idameva sabbaá¹ƒ ekato katvÄ• ``tvaá¹ƒ kiá¹ƒ labhasi, k
utuppamÄ• á¹‡aá¹ƒ, ko divasabhÄ• goâ€™â€™ ti puá¹-á¹-ho ``idaá¹ƒ nÄ• ma labhÄ• mi ---
gimhaá¹ƒ vÄ• , ayaá¹ƒ me chÄ• yÄ• , idaá¹ƒ utuppamÄ• á¹‡aá¹ƒ, ayaá¹ƒ divasabhÄ• goti va
Ä• cikkhitabbaá¹ƒ.

<129> __ohÄ• yÄ• ti_ chaá¸• á¸• etvÄ• . __dutiyaá¹ƒ dÄ• tu_nti upasampadamÄ• á¸·akato
dutiyakaá¹ƒ dÄ• tuá¹ƒ anujÄ• nÄ• mi, cattÄ• ri ca akaraá¹‡Ä«yÄ• ni Ä• cikkhitunti attho. __p
paá¹‡á¸• uvaá¹‡á¹‡o patto. __bandhanÄ• pavutto_ti vaá¹‡á¹-ato patito. __abhabbo haritatt
bhavituá¹ƒ abhabbo. __puthusilÄ• _ti mahÄ• silÄ• .

<130> __alabbhamÄ• nÄ• ya sÄ• maggiyÄ• anÄ• patti sambhoge saá¹ƒvÄ• se_ti yÄ• va ta
ukkhepanÄ«yakammakaraá¹‡atthÄ• ya sÄ• maggÄ« na labbhati, tÄ• va tena saddhiá¹ƒ san
uposathapavÄ• raá¹‡Ä• dikaraá¹‡abhede \Ne 300/ saá¹ƒvÄ• se ca anÄ• pattÄ«ti. sesaá¹ƒ s
vuttÄ• nusÄ• rena suviÃ±Ã±eyyattÄ• pÄ• kaá¹-amevÄ• ti.

cattÄ• ronissayÄ• dikathÄ• niá¹-á¹-hitÄ• .

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

dvÄ• sattatiadhikavatthusatapaá¹-imaá¹‡á¸• itassa mahÄ• khandhakassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• khandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uposathakkhandhakaá¹ƒ

sannipÄ• tÄ• nujÄ• nanÄ• dikathÄ•

<132> uposathakkhandhake \Be 317/ \Ne 301/ --- __aÃ±Ã±atitthiyÄ• _ti ettha titthaá¹ƒ vucc
titthaá¹ƒ aÃ±Ã±atitthaá¹ƒ; aÃ±Ã±atitthaá¹ƒ etesaá¹ƒ atthÄ«ti __aÃ±Ã±atitthiyÄ• ; _ ito aÃ±Ã
vuttaá¹ƒ hoti. __dhammaá¹ƒ bhÄ• santÄ«_ti yaá¹ƒ tesaá¹ƒ kattabbÄ• kattabbaá¹ƒ, taá¹ƒ kat
te manussÄ• labhanti. __mÅ«gasÅ«karÄ• _ti thÅ«lasarÄ«rasÅ«karÄ• .

<135> __anajjhÄ• panno vÄ• hoti Ä• pajjitvÄ• vÄ• vuá¹-á¹-hito_ti ettha yaá¹ƒ Ä• pattiá¹ƒ b
vÄ• hoti, Ä• pajjitvÄ• vÄ• vuá¹-á¹-hito, ayaá¹ƒ asantÄ« nÄ• ma Ä• pattÄ«ti evamattho ved
__sampajÄ• namusÄ• vÄ• de kiá¹ƒ hotÄ«_ti yvÄ• yaá¹ƒ sampajÄ• namusÄ• vÄ• do assa h
hoti, katarÄ• Ä• patti hotÄ«ti attho. __dukkaá¹-aá¹ƒ hotÄ«_ti dukkaá¹-Ä• patti hoti; sÄ• ca k
musÄ• vÄ• dalakkhaá¹‡ena; bhagavato pana vacanena vacÄ«dvÄ• re akiriyasamuá¹-á¹-hÄ
veditabbÄ• . vakkhati hi ---

``anÄ• lapanto manujena kenaci,

vÄ• cÄ• giraá¹ƒ no ca pare bhaá¹‡eyya.

Ä• pajjeyya vÄ• casikaá¹ƒ na kÄ• yikaá¹ƒ,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

__antarÄ• yiko_ti antarÄ• yakaro. __kissa phÄ• su hotÄ«_ti kimatthÄ• ya phÄ• su hoti. __pa
adhigamÄ• yÄ• _ti paá¹-hamassa jhÄ• nassa adhigamanatthÄ• ya tassa bhikkhuno phÄ• su
sabbattha. iti bhagavÄ• uddesato ca niddesato ca paá¹-hamaá¹ƒ pÄ• timokkhuddesaá¹ƒ da

<136> __devasika_nti \Ne 302/ divase divase. __cÄ• tuddase vÄ• pannarase vÄ• _ti ekass
ca pakkhe dvikkhattuá¹ƒ cÄ• tuddase avasese chakkhattuá¹ƒ pannarase; ayaá¹ƒ tÄ• va eko
pakaticÄ• rittavasena \Be 318/ vutto ``sakiá¹ƒ pakkhassa cÄ• tuddase vÄ• pannarase vÄ• â
tathÄ• rÅ«pe paccaye sati yasmiá¹ƒ tasmiá¹ƒ cÄ• tuddase vÄ• pannarase vÄ• uddisituá¹ƒ
Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ• tuddaso hoti, Ä• gantukÄ• naá¹ƒ pannaraso. sace Ä
Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaâ€™â€™ nti vacanatopi cetaá¹ƒ veditabbaá¹

sÄ«mÄ• nujÄ• nanakathÄ•

<138> __paá¹-hamaá¹ƒ nimittÄ• kittetabbÄ• _ti vinayadharena pucchitabbaá¹ƒ ``puratthimÄ
nimittaâ€™â€™ nti? pabbato bhanteti. puna vinayadharena ``eso pabbato nimittaâ€™â€™
kittetabbaá¹ƒ. ``etaá¹ƒ pabbataá¹ƒ nimittaá¹ƒ karoma, karissÄ• ma, nimittaá¹ƒ kato, nimittaá
bhavissatÄ«â€™â€™ ti evaá¹ƒ pana kittetuá¹ƒ na vaá¹-á¹-ati. pÄ• sÄ• á¹‡Ä• dÄ«supi eseva
anudisÄ• ya, dakkhiá¹‡Ä• ya disÄ• ya, dakkhiá¹‡Ä• ya anudisÄ• ya, pacchimÄ• ya disÄ• ya
uttarÄ• ya disÄ• ya, uttarÄ• ya anudisÄ• ya, kiá¹ƒ nimittaá¹ƒ? udakaá¹ƒ bhante. etaá¹ƒ udak
pana aá¹-á¹-hatvÄ• puna puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaá¹ƒ. pabbato bhante. eso pa
paá¹-hamaá¹ƒ \Ee V 1036/ kittitanimittaá¹ƒ kittetvÄ• va á¹-hapetabbaá¹ƒ. evaÃ±hi nimittena
ghaá¹-itaá¹ƒ hoti. evaá¹ƒ nimittÄ• ni kittetvÄ• athÄ• nantaraá¹ƒ vuttÄ• ya kammavÄ• cÄ• ya
kammavÄ• cÄ• pariyosÄ• ne nimittÄ• naá¹ƒ anto sÄ«mÄ• hoti, nimittÄ• ni sÄ«mato bahi ho
sakiá¹ƒ kittitÄ• nipi kittitÄ• neva honti. andhakaá¹-á¹-hakathÄ• yaá¹ƒ pana tikkhattuá¹ƒ sÄ«m
sambandhantena nimittaá¹ƒ kittetabbanti vuttaá¹ƒ. ``pabbato bhanteti ... pe ... udakaá¹ƒ bha
evaá¹ƒ pana upasampanno vÄ• Ä• cikkhatu anupasampanno vÄ• vaá¹-á¹-atiyeva.

idÄ• ni pabbatanimittÄ• dÄ«su evaá¹ƒ vinicchayo veditabbo --- tividho pabbato, suddhapaá¹
suddhapÄ• sÄ• á¹‡apabbato, ubhayamissakoti. so tividhopi vaá¹-á¹-ati. vÄ• likarÄ• si pana
hatthippamÄ• á¹‡ato omakataro na vaá¹-á¹-ati. hatthippamÄ• á¹‡ato pana paá¹-á¹-hÄ• ya si
vaá¹-á¹-ati. sace catÅ«su disÄ• su cattÄ• ro tÄ«su vÄ• tayo pabbatÄ• honti, catÅ«hi vÄ• t
pabbatanimittehi eva sammannituá¹ƒ vaá¹-á¹-ati. dvÄ«hi pana nimittehi ekena \Be 319/ vÄ•

vaá¹-á¹-ati. ito paresu pÄ• sÄ• á¹‡animittÄ• dÄ«supi eseva nayo. tasmÄ• pabbatanimittaá¹ƒ
pucchitabbaá¹ƒ ``ekÄ• baddho na ekÄ• baddhoâ€™â€™ ti. sace ekÄ• baddho hoti, na kÄ•
aá¹-á¹-hasu vÄ• disÄ• su kittentenÄ• pi ekameva nimittaá¹ƒ kittitaá¹ƒ hoti, tasmÄ• yo evaá
cakkasaá¹‡á¹-hÄ• nena vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hito pabbato, taá¹ƒ ekadisÄ• ya kittet
taá¹ƒ bahiddhÄ• katvÄ• anto aÃ±Ã±Ä• ni nimittÄ• ni kittetabbÄ• ni.

sace pabbatassa tatiyabhÄ• gaá¹ƒ vÄ• upaá¸• á¸• haá¹ƒ vÄ• antosÄ«mÄ• ya kattukÄ• mÄ
yattakaá¹ƒ padesaá¹ƒ anto kattukÄ• mÄ• , tassa parato tasmiá¹ƒyeva pabbate jÄ• tarukkha
aÃ±Ã±ataraá¹ƒ nimittaá¹ƒ kittetabbaá¹ƒ. sace ekayojanadviyojanappamÄ• á¹‡aá¹ƒ sabbaá¹
kattukÄ• mÄ• honti, pabbatassa parato bhÅ«miyaá¹ƒ jÄ• tarukkhavammikÄ• dÄ«ni nimittÄ•

__pÄ• sÄ• á¹‡animitte_ --- ayaguá¸·opi pÄ• sÄ• á¹‡asaá¹…khyameva gacchati, tasmÄ• yo
vaá¹-á¹-ati. pamÄ• á¹‡ato pana hatthippamÄ• á¹‡o pabbatasaá¹…khyaá¹ƒ gato, tasmÄ• so
mahÄ• goá¹‡amahÄ• mahiá¹ƒsappamÄ• á¹‡o pana vaá¹-á¹-ati. heá¹-á¹-himaparicchedena
dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• aparimÄ• á¹‡o vaá¹-á¹-ati. tato khuddakataro iá¹-á¹-hakÄ• vÄ
vaá¹-á¹-ati. animittupagapÄ• sÄ• á¹‡arÄ• sipi na vaá¹-á¹-ati, pageva paá¹ƒsuvÄ• likarÄ• si.
khalamaá¹‡á¸• alasadiso piá¹-á¹-hipÄ• sÄ• á¹‡o vÄ• bhÅ«mito khÄ• á¹‡uko viya uá¹-á¹-hita
pamÄ• á¹‡upago ce vaá¹-á¹-ati. piá¹-á¹-hipÄ• sÄ• á¹‡o atimahantopi pÄ• sÄ• á¹‡asaá¹…khy
mahato piá¹-á¹-hipÄ• sÄ• á¹‡assa ekappadesaá¹ƒ antosÄ«mÄ• ya kattukÄ• mÄ• honti, taá
pÄ• sÄ• á¹‡o kittetabbo. sace piá¹-á¹-hipÄ• sÄ• á¹‡upari vihÄ• raá¹ƒ karonti, vihÄ• ramajjhe
piá¹-á¹-hipÄ• sÄ• á¹‡o vinivijjhitvÄ• gacchati, evarÅ«po piá¹-á¹-hipÄ• sÄ• á¹‡o na vaá¹-á¹-a
kittenti, nimittassa upari vihÄ• ro hoti, nimittaÃ±ca nÄ• ma bahisÄ«mÄ• ya hoti, vihÄ• ropi b
Ä• pajjati. vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hitapiá¹-á¹-hipÄ• sÄ• á¹‡o ekattha kittetvÄ• aÃ±Ã±

__vananimitte_ --- tiá¹‡avanaá¹ƒ vÄ• tacasÄ• ratÄ• lanÄ• á¸·ikerÄ• dirukkhavanaá¹ƒ vÄ• r
antosÄ• rÄ• naá¹ƒ pana sÄ• kasÄ• lÄ• dÄ«naá¹ƒ antosÄ• ramissakÄ• naá¹ƒ vÄ• rukkhÄ• r
taÃ±ca kho heá¹-á¹-himaparicchedena catupaÃ±carukkhamattampi tato oraá¹ƒ na vaá¹-á¹-a
yojanasatikampi vaá¹-á¹-ati. sace pana vanamajjhe vihÄ• raá¹ƒ karonti, vanaá¹ƒ na kittetabb
antosÄ«mÄ• ya kattukÄ• mehipi vanaá¹ƒ akittetvÄ• tattha rukkhapÄ• sÄ• á¹‡Ä• dayo kittet
parikkhipitvÄ• á¹-hitavanaá¹ƒ ekattha kittetvÄ• aÃ±Ã±attha na kittetabbaá¹ƒ.

__rukkhanimitte_ \Ne 304/ --- tacasÄ• ro tÄ• lanÄ• á¸·ikerÄ• dirukkho na vaá¹-á¹-ati, antosÄ
antamaso ubbedhato aá¹-á¹-haá¹…gulo pariá¹‡Ä• hato sÅ«cidaá¹‡á¸• akappamÄ• á¹‡opi va
vaá¹-á¹-ati, paraá¹ƒ dvÄ• dasayojano suppatiá¹-á¹-hitanigrodhopi vaá¹-á¹-ati. vaá¹ƒsanaá¸·a
bÄ«jaá¹ƒ ropetvÄ• vaá¸• á¸• hÄ• pito pamÄ• á¹‡upagopi na vaá¹-á¹-ati. tato apanetvÄ• pa
1038/ bhÅ«miyaá¹ƒ ropetvÄ• koá¹-á¹-hakaá¹ƒ katvÄ• udakaá¹ƒ Ä• siÃ±citvÄ• kittetuá¹ƒ va
navamÅ«lasÄ• khÄ• niggamanaá¹ƒ akÄ• raá¹‡aá¹ƒ. khandhaá¹ƒ chinditvÄ• ropite pana eta
``rukkhoâ€™â€™ tipi vattuá¹ƒ vaá¹-á¹-ati, ``sÄ• karukkhotipi sÄ• larukkhoâ€™â€™ tipi. ekÄ

suppatiá¹-á¹-hitanigrodhasadisaá¹ƒ ekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati.

__magganimitte_ --- araÃ±Ã±akhettanadÄ«taá¸·Ä• kamaggÄ• dayo na vaá¹-á¹-anti, jaá¹…g
vÄ• vaá¹-á¹-ati, yo nibbijjhitvÄ• dve tÄ«á¹‡i gÄ• mantarÄ• ni gacchati. yo pana jaá¹…gham
okkamitvÄ• puna sakaá¹-amaggameva otarati, ye vÄ• jaá¹…ghamaggasakaá¹-amaggÄ• a
vaá¹-á¹-anti. jaá¹…ghasatthasakaá¹-asatthehi vaá¸·aÃ±jiyamÄ• nÄ• yeva vaá¹-á¹-anti. sace
pacchÄ• sakaá¹-adhuramiva ekÄ«bhavanti, dvidhÄ• bhinnaá¹-á¹-hÄ• ne vÄ• sambandhaá
kittetvÄ• puna na kittetabbÄ• , ekÄ• baddhanimittaÃ±hetaá¹ƒ hoti.

sace vihÄ• raá¹ƒ parikkhipitvÄ• cattÄ• ro maggÄ• catÅ«su disÄ• su gacchanti, majjhe ekaá
kittetuá¹ƒ na vaá¹-á¹-ati. ekÄ• baddhanimittaÃ±hetaá¹ƒ hoti. koá¹‡aá¹ƒ nibbijjhitvÄ• gatama
parabhÄ• ge kittetuá¹ƒ vaá¹-á¹-ati. vihÄ• ramajjhena nibbijjhitvÄ• gatamaggo pana na kittet
nimittassa upari vihÄ• ro hoti. sace sakaá¹-amaggassa antimacakkamaggaá¹ƒ nimittaá¹ƒ ka
bahisÄ«mÄ• ya hoti. sace bÄ• hiracakkamaggaá¹ƒ nimittaá¹ƒ karonti, bÄ• hiracakkamaggov
sesaá¹ƒ antosÄ«maá¹ƒ bhajati. maggaá¹ƒ \Be 321/ kittentena ``maggo pantho patho pajjoâ€
kenaci nÄ• mena kittetuá¹ƒ vaá¹-á¹-ati. parikhÄ• saá¹‡á¹-hÄ• nena vihÄ• raá¹ƒ parikkhipitvÄ
kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati.

__vammikanimitte_ --- heá¹-á¹-himaparicchedena taá¹ƒ divasaá¹ƒ jÄ• to aá¹-á¹-haá¹…gulub
govisÄ• á¹‡appamÄ• á¹‡opi vammiko vaá¹-á¹-ati, tato oraá¹ƒ na vaá¹-á¹-ati, paraá¹ƒ himava
vaá¹-á¹-ati. vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hitaá¹ƒ pana ekÄ• baddhaá¹ƒ ekattha kittetvÄ• aÃ
na vaá¹-á¹-ati.

__nadÄ«nimitte_ \Ne 305/ --- yassÄ• dhammikÄ• naá¹ƒ \Ee V 1039/ rÄ• jÅ«naá¹ƒ kÄ• le an
anudasÄ• haá¹ƒ anupaÃ±cÄ• hanti evaá¹ƒ anatikkamitvÄ• deve vassante valÄ• hakesu vig
pacchijjati, ayaá¹ƒ nadÄ«saá¹…khyaá¹ƒ na gacchati. yassÄ• pana Ä«dise suvuá¹-á¹-hikÄ•
sotaá¹ƒ na pacchijjati, timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• detvÄ• yattha katthaci uttarantiyÄ• bh
antaravÄ• sako temiyati, ayaá¹ƒ nadÄ«saá¹…khyaá¹ƒ gacchati, sÄ«maá¹ƒ bandhantÄ• naá
bhikkhuniyÄ• nadÄ«pÄ• ragamanepi uposathÄ• disaá¹…ghakammakaraá¹‡epi nadÄ«pÄ• n

yÄ• pana maggo viya sakaá¹-adhurasaá¹‡á¹-hÄ• nena vÄ• parikhÄ• saá¹‡á¹-hÄ• nena vÄ
gatÄ• , taá¹ƒ ekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati. vihÄ• rassa catÅ«su dis
aÃ±Ã±amaÃ±Ã±aá¹ƒ vinibbijjhitvÄ• gate nadicatukkepi eseva nayo. asammissanadiyo pana
vaá¹-á¹-ati. sace vatiá¹ƒ karonto viya rukkhapÄ• de nikhaá¹‡itvÄ• vallipalÄ• lÄ• dÄ«hi nadis
udakaÃ±ca ajjhottharitvÄ• Ä• varaá¹‡aá¹ƒ pavattatiyeva, nimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. ya
nappavattati, evaá¹ƒ setumhi kate appavattamÄ• nÄ• nadÄ« nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á
pavattanaá¹-á¹-hÄ• ne nadinimittaá¹ƒ, appavattanaá¹-á¹-hÄ• ne udakanimittaá¹ƒ kÄ• tuá¹ƒ v

yÄ• pana dubbuá¹-á¹-hikÄ• le vÄ• gimhe vÄ• nirudakabhÄ• vena nappavattati, sÄ• vaá¹-á
udakamÄ• tikaá¹ƒ nÄ«haranti, sÄ• kunnadisadisÄ• hutvÄ• tÄ«á¹‡i sassÄ• ni sampÄ• den
kiÃ±cÄ• pi pavattati, nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. yÄ• pana mÅ«le mahÄ• nadito nig
teneva niggatamaggena \Be 322/ nadiá¹ƒ bhinditvÄ• sayaÃ±ca gacchati, gacchantÄ« parat
susumÄ• rÄ• disamÄ• kiá¹‡á¹‡Ä• nÄ• vÄ• dÄ«hi saÃ±caritabbÄ• nadÄ« hoti, taá¹ƒ nimitta

__udakanimitte_ --- nirudake á¹-hÄ• ne nÄ• vÄ• ya vÄ• cÄ• á¹-iÄ• dÄ«su vÄ• udakaá¹ƒ pÅ
kittetuá¹ƒ na vaá¹-á¹-ati, bhÅ«migatameva vaá¹-á¹-ati \Ee V 1040/. taÃ±ca kho appavattanau
Ä• vÄ• á¹-apokkharaá¹‡itaá¸·Ä• kajÄ• tassaraloá¹‡isamuddÄ• dÄ«su á¹-hitaá¹ƒ, aá¹-á¹-hita
oghanadiudakavÄ• hakamÄ• tikÄ• dÄ«su udakaá¹ƒ na vaá¹-á¹-ati. andhakaá¹-á¹-hakathÄ• y
Ä• vÄ• á¹-Ä• dÄ«su ukkhepimaá¹ƒ udakaá¹ƒ nimittaá¹ƒ na kÄ• tabbaâ€™â€™ nti vuttaá¹ƒ,
attanomatimattameva. á¹-hitaá¹ƒ pana antamaso sÅ«karakhatÄ• yapi gÄ• madÄ• rakÄ• naá
taá¹…khaá¹‡aÃ±Ã±eva pathaviyaá¹ƒ Ä• vÄ• á¹-akaá¹ƒ katvÄ• kuá¹-ehi Ä• haritvÄ• pÅ«rita
kammavÄ• cÄ• pariyosÄ• nÄ• tiá¹-á¹-hati, appaá¹ƒ vÄ• hotu bahu vÄ• , vaá¹-á¹-ati. tasmiá
nimittasaÃ±Ã±Ä• karaá¹‡atthaá¹ƒ pÄ• sÄ• á¹‡avÄ• likÄ• paá¹ƒsuÄ• dirÄ• si vÄ• pÄ• sÄ• á
kÄ• tabbo. taá¹ƒ kÄ• tuÃ±ca kÄ• retuÃ±ca bhikkhussa vaá¹-á¹-ati. lÄ• bhasÄ«mÄ• yaá¹ƒ pa
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• kassaci pÄ«á¸·anaá¹ƒ na karoti, kevalaá¹ƒ bhikkhÅ«naá¹
tasmÄ• ettha vaá¹-á¹-ati.

imehi ca aá¹-á¹-hahi nimittehi asammissehipi aÃ±Ã±amaÃ±Ã±aá¹ƒ sammissehipi sÄ«maá¹ƒ
vaá¹-á¹-atiyeva. sÄ• evaá¹ƒ sammannitvÄ• bajjhamÄ• nÄ• ekena dvÄ«hi vÄ• nimittehi ab
Ä• diá¹ƒ katvÄ• vuttappakÄ• rÄ• naá¹ƒ nimittÄ• naá¹ƒ satenÄ• pi baddhÄ• hoti. sÄ• tÄ«hi
siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• hoti, catÅ«hi caturassÄ• vÄ•
siá¹…ghÄ• á¹-akaaá¸• á¸• hacandamudiá¹…gÄ• disaá¹‡á¹-hÄ• nÄ• vÄ• , tato adhikehi nÄ•
bandhitukÄ• mehi sÄ• mantavihÄ• resu bhikkhÅ« tassa tassa vihÄ• rassa sÄ«mÄ• paricche
baddhasÄ«mavihÄ• rÄ• naá¹ƒ sÄ«mÄ• ya sÄ«mantarikaá¹ƒ, abaddhasÄ«mavihÄ• rÄ• naá¹
disÄ• cÄ• rikabhikkhÅ«naá¹ƒ nissaÃ±cÄ• rasamaye sace ekasmiá¹ƒ gÄ• makhette sÄ«maá
baddhasÄ«mavihÄ• rÄ• , tesu bhikkhÅ«naá¹ƒ ``mayaá¹ƒ ajja sÄ«maá¹ƒ bandhissÄ• ma, tu
nikkhamitthÄ• â€™â€™ ti pesetabbaá¹ƒ. ye abaddhasÄ«mavihÄ• rÄ• , tesu bhikkhÅ« ekajj
chandÄ• rahÄ• naá¹ƒ chando Ä• harÄ• petabbo \Ee V 1041/. sace aÃ±Ã±Ä• nipi gÄ• makk
323/, tesu gÄ• mesu ye bhikkhÅ« vasanti, tehipi Ä• gantabbaá¹ƒ. anÄ• gacchantÄ• naá¹ƒ c
mahÄ• sumatthero Ä• ha. mahÄ• padumatthero pana ``nÄ• nÄ• gÄ• makhettÄ• ni nÄ• ma
na tato chandapÄ• risuddhi Ä• gacchati. antonimittagatehi pana bhikkhÅ«hi Ä• gantabbaâ€
--- ``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammannanakÄ• le Ä• gamanampi anÄ• gamanampi
avippavÄ• sasÄ«mÄ• sammannanakÄ• le pana antonimittagatehi Ä• gantabbaá¹ƒ, anÄ• ga
Ä• haritabboâ€™â€™ ti.

evaá¹ƒ sannipatitesu pana bhikkhÅ«su chandÄ• rahÄ• naá¹ƒ chande Ä• haá¹-e tesu tesu m

nadÄ«titthagÄ• madvÄ• rÄ• dÄ«su ca Ä• gantukabhikkhÅ«naá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ hat
bahisÄ«mÄ• karaá¹‡atthaÃ±ca Ä• rÄ• mike ceva samaá¹‡uddese ca á¹-hapetvÄ• bherisaÃ
vÄ• katvÄ• nimittakittanÄ• nantaraá¹ƒ vuttÄ• ya ``suá¹‡Ä• tu me bhante saá¹…ghoâ€™â€
sÄ«mÄ• bandhitabbÄ• . kammavÄ• cÄ• pariyosÄ• neyeva nimittÄ• ni bahi katvÄ• heá¹-á¹-
udakaá¹ƒ pariyantaá¹ƒ katvÄ• sÄ«mÄ• gatÄ• hoti.

imaá¹ƒ pana samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒ sammannantehi pabbajjupasampadÄ• dÄ«
sukhakaraá¹‡atthaá¹ƒ paá¹-hamaá¹ƒ khaá¹‡á¸• asÄ«mÄ• bandhitabbÄ• . taá¹ƒ pana bandh
jÄ• nitabbaá¹ƒ. sace hi bodhicetiyabhattasÄ• lÄ• dÄ«ni sabbavatthÅ«ni patiá¹-á¹-hÄ• petvÄ
vihÄ• ramajjhe bahÅ«naá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• ne \Ne 307/ abandhitvÄ• vihÄ• rapacc
bandhitabbÄ• . akatavihÄ• re bandhantehi bodhicetiyÄ• dÄ«naá¹ƒ sabbavatthÅ«naá¹ƒ á¹-hÄ
patiá¹-á¹-hitesu vatthÅ«su vihÄ• rapaccante vivittokÄ• se hoti, evaá¹ƒ bandhitabbÄ• . sÄ•
heá¹-á¹-himaparicchedena sace ekavÄ«sati bhikkhÅ« gaá¹‡hÄ• ti, vaá¹-á¹-ati. tato oraá¹ƒ na
bhikkhusahassaá¹ƒ gaá¹‡hantÄ«pi vaá¹-á¹-ati. taá¹ƒ bandhantehi sÄ«mÄ• mÄ• á¸·akassa s
pÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• , na khaá¹‡á¸• asÄ«mÄ• ya \Ee V 1042/ á¹-hitehi mahÄ• sÄ«
mahÄ• sÄ«mÄ• ya á¹-hitehi khaá¹‡á¸• asÄ«mÄ• , khaá¹‡á¸• asÄ«mÄ• yameva pana á¹-hat
mahÄ• sÄ«mÄ• yameva á¹-hatvÄ• mahÄ• sÄ«mÄ• .

tatrÄ• yaá¹ƒ bandhanavidhi --- samantÄ• ``eso pÄ• sÄ• á¹‡o nimittaâ€™â€™ nti evaá¹ƒ nim
kammavÄ• cÄ• ya sÄ«mÄ• sammannitabbÄ• . atha tassÄ• eva daá¸·hÄ«kammatthaá¹ƒ av
evaÃ±hi sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• ti Ä• gatÄ• \Be 324/ samÅ«hanituá¹ƒ na sakkhiss
bahisÄ«mantarikapÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• . sÄ«mantarikÄ• pacchimakoá¹-iyÄ• ekan
vidatthippamÄ• á¹‡Ä• pi vaá¹-á¹-atÄ«ti kurundiyaá¹ƒ, caturaá¹…gulappamÄ• á¹‡Ä• pi vaá¹-á
vuttaá¹ƒ. sace pana vihÄ• ro mahÄ• hoti, dvepi tissopi tatuttaripi khaá¹‡á¸• asÄ«mÄ• yo ba

evaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ sammannitvÄ• mahÄ• sÄ«mÄ• sammutikÄ• le khaá¹‡á¸• as
á¹-hatvÄ• samantÄ• anupariyÄ• yantehi sÄ«mantarikapÄ• sÄ• á¹‡Ä• kittetabbÄ• . tato av
hatthapÄ• saá¹ƒ avijahantehi kammavÄ• cÄ• ya samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒ samma
avippavÄ• sakammavÄ• cÄ• pi kÄ• tabbÄ• . evaÃ±hi ``sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• â€™
sakkhissanti. sace pana khaá¹‡á¸• asÄ«mÄ• ya nimittÄ• ni kittetvÄ• tato sÄ«mantarikÄ• ya
mahÄ• sÄ«mÄ• ya nimittÄ• ni kittenti, evaá¹ƒ tÄ«su á¹-hÄ• nesu nimittÄ• ni kittetvÄ• yaá¹ƒ
paá¹-hamaá¹ƒ bandhituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ santepi yathÄ• vuttenayena khaá¹‡á¸• asÄ«m
bandhitabbÄ• . evaá¹ƒ baddhÄ• su pana sÄ«mÄ• su khaá¹‡á¸• asÄ«mÄ• ya á¹-hitÄ• bhikk
karontÄ• naá¹ƒ na kopenti, mahÄ• sÄ«mÄ• ya vÄ• á¹-hitÄ• khaá¹‡á¸• asÄ«mÄ• ya kamma
pana á¹-hitÄ• ubhinnampi na kopenti. gÄ• makhette á¹-hatvÄ• kammaá¹ƒ karontÄ• naá¹ƒ p
á¹-hitÄ• kopenti. sÄ«mantarikÄ• hi gÄ• makhettaá¹ƒ bhajati.

sÄ«mÄ• ca nÄ• mesÄ• na kevalaá¹ƒ pathavitaleyeva baddhÄ• baddhÄ• nÄ• ma hoti. ath

kuá¹-igehepi leá¹‡epi pÄ• sÄ• depi \Ee V 1043/ pabbatamatthakepi baddhÄ• baddhÄ• yeva
__piá¹-á¹-hipÄ• sÄ• á¹‡e_ bandhantehi pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ rÄ• jiá¹ƒ vÄ• koá¹-á¹-e
khaá¹‡itvÄ• nimittaá¹ƒ na kÄ• tabbaá¹ƒ \Ne 308/, nimittupagapÄ• sÄ• á¹‡e á¹-hapetvÄ• nim
kammavÄ• cÄ• pariyosÄ• ne sÄ«mÄ• pathavisandhÄ• rakaá¹ƒ udakaá¹ƒ pariyantaá¹ƒ katv
yathÄ• á¹-hÄ• ne na tiá¹-á¹-hanti, tasmÄ• samantato rÄ• ji vÄ• uá¹-á¹-hÄ• petabbÄ• , catÅ
pÄ• sÄ• á¹‡Ä• vijjhitabbÄ• , ``ayaá¹ƒ sÄ«mÄ• paricchedoâ€™â€™ ti vatvÄ• akkharÄ• ni v
usÅ«yakÄ• sÄ«maá¹ƒ jhÄ• pessÄ• mÄ• ti aggiá¹ƒ denti, pÄ• sÄ• á¹‡Ä• va jhÄ• yanti, na sÄ

__kuá¹-igehepi_ \Be 325/ bandhantehi bhittiá¹ƒ akittetvÄ• ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ o
anto karitvÄ• pÄ• sÄ• á¹‡animittÄ• ni á¹-hapetvÄ• sÄ«mÄ• sammannitabbÄ• , antokuá¹-á
antokuá¹-á¹-e ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• so natthi, pamukhe nimittapÄ• sÄ• á¹‡e
sace evampi nappahoti, bahinibbodakapatanaá¹-á¹-hÄ• nepi nimittÄ• ni á¹-hapetvÄ• samm
sammatÄ• ya pana sabbaá¹ƒ kuá¹-igehaá¹ƒ sÄ«maá¹-á¹-hameva hoti.

__catubhittiyaleá¹‡epi_ bandhantehi kuá¹-á¹-aá¹ƒ akittetvÄ• pÄ• sÄ• á¹‡Ä• va kittetabbÄ• .
natthi, pamukhepi nimittÄ• ni á¹-hapetabbÄ• ni. sace nappahoti, bahi nibbodakapatanaá¹-á¹
nimittapÄ• sÄ• á¹‡e á¹-hapetvÄ• nimittÄ• ni kittetvÄ• sÄ«mÄ• sammannitabbÄ• . evaá¹ƒ l
sÄ«mÄ• hoti.

__uparipÄ• sÄ• depi_ bhittiá¹ƒ akittetvÄ• anto pÄ• sÄ• á¹‡e á¹-hapetvÄ• sÄ«mÄ• samma
pamukhepi pÄ• sÄ• á¹‡e á¹-hapetvÄ• sammannitabbÄ• . evaá¹ƒ sammatÄ• uparipÄ• sÄ•
otarati. sace pana bahÅ«su thambhesu tulÄ• naá¹ƒ upari katapÄ• sÄ• dassa heá¹-á¹-himata
yathÄ• nimittÄ• naá¹ƒ anto hoti, evaá¹ƒ uá¹-á¹-hahitvÄ• tulÄ• rukkhehi ekasambaddho á¹-h
otarati. ekathambhapÄ• sÄ• dassa pana uparimatale baddhÄ• sÄ«mÄ• sace thambhamatt
bhikkhÅ«naá¹ƒ okÄ• so hoti, heá¹-á¹-hÄ• otarati. sace pÄ• sÄ• dabhittito niggatesu niyyÅ«h
á¹-hapetvÄ• sÄ«maá¹ƒ bandhanti, pÄ• sÄ• dabhitti antosÄ«mÄ• yaá¹ƒ hoti. heá¹-á¹-hÄ• pa
otaraá¹‡Ä• notaraá¹‡aá¹ƒ vuttanayeneva veditabbaá¹ƒ. heá¹-á¹-hÄ• pÄ• sÄ• de kittentehipi
ca na kittetabbÄ• . bhittilagge pana pÄ• sÄ• á¹‡atthambhe kittetuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ kitti
heá¹-á¹-hÄ• pÄ• sÄ• dassa pariyantathambhÄ• naá¹ƒ antoyeva hoti. sace pana heá¹-á¹-hÄ
uparimatalena sambaddho hoti, uparipÄ• sÄ• dampi abhiruhati. sace pÄ• sÄ• dassa bahi ni
nimittÄ• ni karonti, sabbo pÄ• sÄ• do sÄ«maá¹-á¹-ho hoti.

__pabbatamatthake_ \Be 326/ \Ne 309/ talaá¹ƒ hoti ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• sÄ
piá¹-á¹-hipÄ• sÄ• á¹‡e viya sÄ«maá¹ƒ bandhanti. heá¹-á¹-hÄ• pabbatepi teneva paricchede
tÄ• lamÅ«lakapabbatepi upari sÄ«mÄ• baddhÄ• heá¹-á¹-hÄ• otarateva. yo pana vitÄ• nas
ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• so atthi, heá¹-á¹-hÄ• natthi, tassa upari baddhÄ• sÄ«
otarati. evaá¹ƒ mudiá¹…gasaá¹‡á¹-hÄ• no vÄ• hotu paá¹‡avasaá¹‡á¹-hÄ• no vÄ• , yassa h
sÄ«mappamÄ• á¹‡aá¹ƒ natthi, tassupari baddhÄ• sÄ«mÄ• heá¹-á¹-hÄ• neva otarati. yass

Ä• sanne á¹-hitÄ• ni, ekassapi upari sÄ«mappamÄ• á¹‡aá¹ƒ nappahoti, tassa kÅ«á¹-antaraá
vÄ• ekÄ• baddhaá¹ƒ katvÄ• upari sÄ«mÄ• sammannitabbÄ• .

eko sappaphaá¹‡asadiso pabbato, tassupari sÄ«mappamÄ• á¹‡assa atthitÄ• ya sÄ«maá¹ƒ
heá¹-á¹-hÄ• Ä• kÄ• sapabbhÄ• raá¹ƒ hoti, sÄ«mÄ• na otarati. sace panassa vemajjhe sÄ«
susirapÄ• sÄ• á¹‡o hoti, otarati. so ca pÄ• sÄ• á¹‡o sÄ«maá¹-á¹-hoyeva hoti. athÄ• pissa h
kuá¹-á¹-o aggakoá¹-iá¹ƒ Ä• hacca tiá¹-á¹-hati \Ee V 1045/, otarati, heá¹-á¹-hÄ• ca upari ca s
sace pana heá¹-á¹-hÄ• uparimassa sÄ«mÄ• paricchedassa pÄ• rato anto-leá¹‡aá¹ƒ hoti, ba
athÄ• pi uparimassa sÄ«mÄ• paricchedassa orato bahileá¹‡aá¹ƒ hoti, anto sÄ«mÄ• na otar
sÄ«mÄ• ya paricchedo khuddako, heá¹-á¹-hÄ• leá¹‡aá¹ƒ mahantaá¹ƒ sÄ«mÄ• paricchedar
sÄ«mÄ• upariyeva hoti, heá¹-á¹-hÄ• na otarati. yadi pana leá¹‡aá¹ƒ khuddakaá¹ƒ
sabbapacchimasÄ«mÄ• parimÄ• á¹‡aá¹ƒ, upari sÄ«mÄ• mahatÄ« taá¹ƒ ajjhottharitvÄ• á¹-
leá¹‡aá¹ƒ atikhuddakaá¹ƒ sÄ«mappamÄ• á¹‡aá¹ƒ na hoti, sÄ«mÄ• upariyeva hoti, heá¹-á¹-
upaá¸• á¸• haá¹ƒ bhijjitvÄ• patati, sÄ«mappamÄ• á¹‡aá¹ƒ cepi hoti, bahi patitaá¹ƒ asÄ«mÄ
sÄ«mappamÄ• á¹‡aá¹ƒ, sÄ«mÄ• hotiyeva.

khaá¹‡á¸• asÄ«mÄ• nÄ«cavatthukÄ• hoti, taá¹ƒ pÅ«retvÄ• uccavatthukaá¹ƒ karonti, sÄ«m
karonti, sÄ«maá¹-á¹-hakameva hoti. sÄ«mÄ• ya pokkharaá¹‡iá¹ƒ khaá¹‡anti, sÄ«mÄ• yeva.
ottharitvÄ• gacchati, sÄ«mÄ• mÄ• á¸·ake aá¹-á¹-aá¹ƒ bandhitvÄ• kammaá¹ƒ kÄ• tuá¹ƒ vaá
heá¹-á¹-hÄ• umaá¹…ganadÄ« hoti, iddhimÄ• bhikkhu tattha nisÄ«dati, sace sÄ• nadÄ« pa
pacchÄ• baddhÄ• \Be 327/, kammaá¹ƒ na kopeti. atha paá¹-hamaá¹ƒ sÄ«mÄ• baddhÄ• ,
kopeti. heá¹-á¹-hÄ• pathavitale á¹-hito pana kopetiyeva.

sÄ«mÄ• mÄ• á¸·ake vaá¹-arukkho hoti, tassa sÄ• khÄ• vÄ• tato niggatapÄ• roho vÄ• mah
310/ vÄ• tatthajÄ• tarukkhÄ• dÄ«ni vÄ• Ä• hacca tiá¹-á¹-hati, mahÄ• sÄ«maá¹ƒ sodhetvÄ•
te vÄ• sÄ• khÄ• pÄ• rohÄ• chinditvÄ• bahiá¹-á¹-hakÄ• kÄ• tabbÄ• . anÄ• hacca á¹-hitasÄ
hatthapÄ• saá¹ƒ Ä• netabbo. evaá¹ƒ mahÄ• sÄ«mÄ• ya jÄ• tarukkhassa sÄ• khÄ• vÄ• pÄ
sÄ«mÄ• mÄ• á¸·ake patiá¹-á¹-hÄ• ti, vuttanayeneva sÄ«maá¹ƒ sodhetvÄ• vÄ• kammaá¹ƒ
sÄ• khÄ• pÄ• rohÄ• chinditvÄ• bahiá¹-á¹-hakÄ• kÄ• tabbÄ• .

sace sÄ«mÄ• mÄ• á¸·ake kamme kariyamÄ• ne koci bhikkhu sÄ«mÄ• mÄ• á¸·akassa anto
vehÄ• saá¹-á¹-hitasÄ• khÄ• ya nisÄ«dati \Ee V 1046/, pÄ• dÄ• vÄ• ssa bhÅ«migatÄ• hont
bhÅ«miá¹ƒ phusati, kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. pÄ• de pana nivÄ• sanapÄ• rupana
vaá¹-á¹-ati. idaÃ±ca lakkhaá¹‡aá¹ƒ purimanayepi veditabbaá¹ƒ. ayaá¹ƒ pana viseso --- tatra
kÄ• tuá¹ƒ na vaá¹-á¹-ati, hatthapÄ• sameva Ä• netabbo. sace antosÄ«mato pabbato abbhu
bhikkhu hatthapÄ• saá¹ƒ Ä• netabbo. iddhiyÄ• antopabbataá¹ƒ paviá¹-á¹-hepi eseva nayo.
sÄ«mÄ• pamÄ• á¹‡arahitaá¹ƒ padesaá¹ƒ na otarati. baddhasÄ«mÄ• ya jÄ• taá¹ƒ yaá¹ƒkiÃ
ekasambaddhena gataá¹ƒ sÄ«mÄ• saá¹…khyameva gacchatÄ«ti.

<140> __tiyojanaparama_nti ettha tiyojanaá¹ƒ paramaá¹ƒ pamÄ• á¹‡ametissÄ• ti tiyojanapa
__tiyojanaparamaá¹ƒ_. sammannantena pana majjhe á¹-hatvÄ• yathÄ• catÅ«supi disÄ• su
diyaá¸• á¸• hadiyaá¸• á¸• hayojanaá¹ƒ hoti, evaá¹ƒ sammannitabbÄ• . sace pana majjhe á¹-
tiyojanaá¹ƒ karonti, chayojanaá¹ƒ hotÄ«ti na vaá¹-á¹-ati. caturassaá¹ƒ vÄ• tikoá¹‡aá¹ƒ vÄ•
yathÄ• koá¹‡ato koá¹‡aá¹ƒ tiyojanaá¹ƒ hoti, evaá¹ƒ sammannitabbÄ• . sace hi yena kenaci
kesaggamattampi tiyojanaá¹ƒ atikkÄ• meti, Ä• pattiÃ±ca Ä• pajjati sÄ«mÄ• ca asÄ«mÄ• h

__nadÄ«pÄ• ra_nti ettha pÄ• rayatÄ«ti pÄ• rÄ• . kiá¹ƒ pÄ• rayati? nadiá¹ƒ. nadiyÄ• pÄ• rÄ•
__nadÄ«pÄ• raá¹ƒ; _ nadiá¹ƒ ajjhottharamÄ• nanti attho. ettha ca nadiyÄ• lakkhaá¹‡aá¹ƒ \E
vuttanayameva. __yatthassa dhuvanÄ• vÄ• vÄ• _ti yattha nadiyÄ• sÄ«mÄ• bandhanaá¹-á
niccasaÃ±caraá¹‡anÄ• vÄ• assa, yÄ• sabbantimena paricchedena pÄ• janapurisena sadd
pana sÄ• nÄ• vÄ• uddhaá¹ƒ vÄ• adho vÄ• kenacideva karaá¹‡Ä«yena puna Ä• gamanat
haá¹-Ä• , avassaá¹ƒ labbhaneyyÄ• , yÄ• pana vÄ• tena vÄ• chinnabandhanÄ• vÄ«cÄ«hi
Ä• haritabbÄ• , puna dhuvanÄ• vÄ• va \Ee V 1047/ hoti. udake ogate thalaá¹ƒ ussÄ• ritÄ• p
pÅ«retvÄ• á¹-hapitÄ• pi dhuvanÄ• vÄ• va. sace bhinnÄ• vÄ• visaá¹…khatapadarÄ• vÄ•
mahÄ• padumatthero panÄ• ha --- ``sacepi tÄ• vakÄ• likaá¹ƒ nÄ• vaá¹ƒ Ä• netvÄ• sÄ«mÄ•
á¹-hapetvÄ• nimittÄ• ni kittenti, dhuvanÄ• vÄ• va hotÄ«â€™â€™ ti. tatra mahÄ• sumatthero
sÄ«mÄ• vÄ• kammavÄ• cÄ• ya gacchati na nÄ• vÄ• ya. bhagavatÄ• ca dhuvanÄ• vÄ• a
nibaddhanÄ• vÄ• yeva vaá¹-á¹-atÄ«â€™â€™ ti.

__dhuvasetu vÄ• _ti yattha rukkhasaá¹…ghÄ• á¹-amayo vÄ• padarabaddho vÄ• jaá¹…gha
hatthissÄ• dÄ«naá¹ƒ saÃ±caraá¹‡ayoggo mahÄ• setu vÄ• atthi; antamaso taá¹…khaá¹‡aÃ
manussÄ• naá¹ƒ saÃ±caraá¹‡ayoggo ekapadikasetupi dhuvasetutveva saá¹…khyaá¹ƒ gacc
baddhÄ• ni vettalatÄ• dÄ«ni hatthena gahetvÄ• pi na sakkÄ• hoti tena saÃ±carituá¹ƒ, na va

__evarÅ«paá¹ƒ nadÄ«pÄ• rasÄ«maá¹ƒ sammannitu_nti yatthÄ• yaá¹ƒ vuttappakÄ• rÄ• dhu
abhimukhatittheyeva atthi, evarÅ«paá¹ƒ nadÄ«pÄ• rasÄ«maá¹ƒ sammannituá¹ƒ anujÄ• nÄ•
vÄ• dhuvasetu vÄ• abhimukhatitthe natthi, Ä«sakaá¹ƒ uddhaá¹ƒ abhiruhitvÄ• adho vÄ• o
vaá¹-á¹-ati. karavÄ«katissatthero pana ``gÄ• vutamattabbhantarepi vaá¹-á¹-atÄ«â€™â€™ ti

imaÃ±ca pana nadÄ«pÄ• rasÄ«maá¹ƒ sammannantena ekasmiá¹ƒ tÄ«re á¹-hatvÄ• upariso
kittetvÄ• tato paá¹-á¹-hÄ• ya attÄ• naá¹ƒ parikkhipantena yattakaá¹ƒ paricchedaá¹ƒ icchati,
adhosotepi nadÄ«tÄ«re nimittaá¹ƒ kittetvÄ• paratÄ«re sammukhaá¹-á¹-hÄ• ne nadÄ«tÄ«re
tato paá¹-á¹-hÄ• ya yattakaá¹ƒ paricchedaá¹ƒ icchati, tassa vasena yÄ• va uparisote paá¹-h
sammukhÄ• nadÄ«tÄ«re nimittaá¹ƒ, tÄ• va kittetvÄ• paccÄ• haritvÄ• paá¹-hamakittitanimi
ghaá¹-etabbaá¹ƒ. atha sabbanimittÄ• naá¹ƒ anto á¹-hite bhikkhÅ« hatthapÄ• sagate katvÄ•
sammannitabbÄ• . nadiyaá¹ƒ á¹-hitÄ• anÄ• gatÄ• pi kammaá¹ƒ na kopenti. sammutipariyos

nimittÄ• naá¹ƒ anto pÄ• ratÄ«re ca orimatÄ«re ca ekasÄ«mÄ• hoti. nadÄ« \Ee V 1048/ pan
na gacchati, visuá¹ƒ nadisÄ«mÄ• eva hi sÄ• .

sace antonadiyaá¹ƒ dÄ«pako hoti, taá¹ƒ antosÄ«mÄ• ya kÄ• tukÄ• mena purimanayeneva a
nimittÄ• ni kittetvÄ• dÄ«pakassa orimante ca pÄ• rimante ca nimittaá¹ƒ kittetabbaá¹ƒ. atha
orimatÄ«re nimittassa sammukhaá¹-á¹-hÄ• ne nimittaá¹ƒ kittetvÄ• tato paá¹-á¹-hÄ• ya purim
uparisote paá¹-hamakittitanimittassa sammukhÄ• nimittaá¹ƒ, tÄ• va kittetabbaá¹ƒ. atha dÄ«
orimante ca nimittaá¹ƒ kittetvÄ• paccÄ• haritvÄ• paá¹-hamakittitanimittena \Ne 312/ saddhi
atha dvÄ«su tÄ«resu dÄ«pake ca bhikkhÅ« sabbeva hatthapÄ• sagate katvÄ• kammavÄ• c
nadiyaá¹ƒ á¹-hitÄ• anÄ• gacchantÄ• pi kammaá¹ƒ na kopenti. sammutipariyosÄ• ne á¹-hap
anto tÄ«radvayaÃ±ca dÄ«pako ca ekasÄ«mÄ• hoti, nadÄ« pana nadisÄ«mÄ• yeva.

sace pana dÄ«pako vihÄ• rasÄ«mÄ• paricchedato uddhaá¹ƒ vÄ• adho vÄ• adhikataro hoti
vihÄ• rasÄ«mÄ• paricchedanimittassa ujukameva sammukhibhÅ«te dÄ«pakassa sorimante
paá¹-á¹-hÄ• ya dÄ«pakasikharaá¹ƒ parikkhipantona puna dÄ«pakassa sorimante nimittasan
nimittaá¹ƒ kittetabbaá¹ƒ. tato paraá¹ƒ purimanayeneva pÄ• ratÄ«re sammukhanimÄ«ttamÄ•
pÄ• ratÄ«ranimittÄ• ni ca dÄ«pakassa pÄ• rimantasorimantanimittÄ• ni ca kittetvÄ• paá¹-ha
saddhiá¹ƒ ghaá¹-anÄ• kÄ• tabbÄ• . evaá¹ƒ kittetvÄ• sammatÄ• sÄ«mÄ• pabbatasaá¹‡á¸•

sace pana dÄ«pako vihÄ• rasÄ«mÄ• paricchedato uddhampi adhopi adhikataro hoti. purima
sÄ«kharÄ• ni parikkhipitvÄ• nimittÄ• ni kittentena nimittaghaá¹-anÄ• kÄ• tabbÄ• . evaá¹ƒ k
mudiá¹…gasaá¹‡á¹-hÄ• nÄ• hoti.

sace \Be 330/ dÄ«pako vihÄ• rasÄ«mÄ• paricchedassa anto khuddako hoti, sabbapaá¹-han
kittetabbÄ• ni. evaá¹ƒ kittetvÄ• sammatÄ• sÄ«mÄ• paá¹‡avasaá¹‡á¹-hÄ• nÄ• hoti.

sÄ«mÄ• nujÄ• nanakathÄ• niá¹-á¹-hitÄ• .

uposathÄ• gÄ• rÄ• dikathÄ•

<141> __anupariveá¹‡iya_nti ekasÄ«mamahÄ• vihÄ• re tasmiá¹ƒ tasmiá¹ƒ pariveá¹‡e. __as
saá¹…ketaá¹ƒ akatvÄ• . __ekaá¹ƒ samÅ«hanitvÄ• _ti kammavÄ• cÄ• ya samÅ«hanitvÄ• .

<142> __yato pÄ• timokkhaá¹ƒ suá¹‡Ä• tÄ«_ti yattha katthaci bhikkhÅ«naá¹ƒ hatthapÄ• se
pÄ• timokkhaá¹ƒ suá¹‡Ä• ti; katovassa uposathoti attho. idaÃ±ca vatthuvasena vuttaá¹ƒ, ha
pana asuá¹‡antassÄ• pi katova hoti uposatho. __nimittÄ• kittetabbÄ• _ti uposathapamukha
mahantÄ• ni vÄ• pÄ• sÄ• á¹‡aiá¹-á¹-hakadÄ• rukhaá¹‡á¸• adaá¹‡á¸• akÄ• dÄ«ni yÄ• ni kÄ
abbhokÄ• se vÄ• mÄ• á¸·akÄ• dÄ«su vÄ• yattha katthaci saÃ±Ã±aá¹ƒ katvÄ• kittetuá¹ƒ va

__nimittÄ• kittetabbÄ• _ti nimittupagÄ• vÄ• animittupagÄ• vÄ• paricchedajÄ• nanatthaá¹

__therehi bhikkhÅ«hi paá¹-hamataraá¹ƒ sannipatitu_nti ettha sace mahÄ• thero paá¹-hamat
dukkaá¹-aá¹ƒ. __sabbeheva ekajjhaá¹ƒ sannipatitvÄ• uposatho kÄ• tabbo_ti ettha sace por
vihÄ• rassa hoti, pahoti cettha bhikkhÅ«naá¹ƒ nisajjaá¹-á¹-hÄ• naá¹ƒ, tattha sannipatitvÄ• u
sace porÄ• á¹‡ako paridubbalo ceva sambÄ• dho ca aÃ±Ã±o pacchÄ• uá¹-á¹-hitÄ• vÄ• so
kÄ• tabbo.

__yattha vÄ• pana thero bhikkhu viharatÄ«_ti etthÄ• pi sace therassa vihÄ• ro sabbesaá¹ƒ
tattha uposatho kÄ• tabbo. sace pana so paccante visamappadese hoti, therassa vattabbaá
tumhÄ• kaá¹ƒ vihÄ• ro aphÄ• sukadeso, natthi ettha sabbesaá¹ƒ okÄ• so \Be 331/, asukasm
atthi, tattha gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sace thero nÄ• gacchati, tassa chandapÄ• ris
sabbesaá¹ƒ pahonake phÄ• sukaá¹-á¹-hÄ• ne uposatho kÄ• tabbo.

avippavÄ• sasÄ«mÄ• nujÄ• nanakathÄ•

<143> __andhakavindÄ• _ti rÄ• jagahato gÄ• vutattaye andhakavindaá¹ƒ nÄ• ma, taá¹ƒ upa
rÄ• jagahaá¹ƒ uposathaá¹ƒ Ä• gacchanto. rÄ• jagahaÃ±hi parikkhipitvÄ• aá¹-á¹-hÄ• rasa m
ekasÄ«mÄ• , dhammasenÄ• patinÄ• nesaá¹ƒ sÄ«mÄ• baddhÄ• , tasmÄ• veá¸·uvane saá
Ä• gacchantoti attho. __nadiá¹ƒ taranto_ti sippiniyaá¹ƒ nÄ• ma nadiá¹ƒ atikkamanto. __man
Ä«sakaá¹ƒ appattavuá¸·habhÄ• vo ahosi. sÄ• kira nadÄ« gijjhakÅ«á¹-ato otaritvÄ• \Ee V 1
vahati. tattha vegena Ä• gacchantaá¹ƒ udakaá¹ƒ amanasikaronto thero manaá¹ƒ vuá¸·ho ah
udakabbhÄ• hatÄ• nissa cÄ«varÄ• ni allÄ• ni jÄ• tÄ• ni.

<144> __sammatÄ• sÄ• sÄ«mÄ• saá¹…ghena ticÄ«varena avippavÄ• sÄ• á¹-hapetvÄ•
imissÄ• kammavÄ• cÄ• ya uppannakÄ• lato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ purimakammav
thÄ• varÄ• hoti. bhikkhunÄ«naá¹ƒ pana ayaá¹ƒ na vaá¹-á¹-ati, purimÄ• yeva vaá¹-á¹-ati. kas
hi antogÄ• me vasati. yadi evaá¹ƒ siyÄ• , so etÄ• ya kammavÄ• cÄ• ya ticÄ«varaparihÄ• ra
atthi cassa parihÄ• ro, tasmÄ• purimÄ• yeva vaá¹-á¹-ati. bhikkhunisaá¹…ghassa hi dvepi sA
tattha bhikkhÅ«naá¹ƒ sÄ«maá¹ƒ ajjhottharitvÄ• pi tassÄ• antopi bhikkhunÄ«naá¹ƒ sÄ«maá
vaá¹-á¹-ati. bhikkhÅ«nampi bhikkhunisÄ«mÄ• ya eseva nayo. na hi te aÃ±Ã±amaÃ±Ã±assa
na kammavÄ• caá¹ƒ vaggaá¹ƒ karonti. ettha ca nigamanagarÄ• nampi gÄ• meneva saá¹…g

__gÄ• mÅ«pacÄ• ro_ti parikkhittassa parikkhepo, aparikkhittassa parikkhepokÄ• so. tesu ad
bhikkhu parihÄ• raá¹ƒ na labhati. iti \Be 332/ bhikkhÅ«naá¹ƒ avippavÄ• sasÄ«mÄ• gÄ• ma
ottharati, samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• va ottharati. samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ce
gacchati. avippavÄ• sasÄ«mÄ• pana yattha samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• , tattheva gac
nimittakittanaá¹ƒ atthi, tattha sace avippavÄ• sÄ• ya sammutikÄ• le gÄ• mo atthi, taá¹ƒ sÄ•

pana sammatÄ• ya sÄ«mÄ• ya pacchÄ• gÄ• mo nivisati, sopi sÄ«mÄ• saá¹…khyameva ga
niviá¹-á¹-ho, evaá¹ƒ paá¹-hamaá¹ƒ niviá¹-á¹-hassa pacchÄ• vaá¸• á¸• hitappadesopi sÄ«mÄ
sacepi sÄ«mÄ• sammutikÄ• le gehÄ• ni katÄ• ni, pavisissÄ• mÄ• ti Ä• layopi atthi, manussÄ
porÄ• á¹‡akagÄ• maá¹ƒ vÄ• sagehameva chaá¸• á¸• etvÄ• aÃ±Ã±attha gatÄ• , agÄ• moye
1051/. sace pana ekampi kulaá¹ƒ paviá¹-á¹-haá¹ƒ vÄ• Ä• gataá¹ƒ vÄ• atthi, gÄ• moyeva sÄ

__evaÃ±ca pana bhikkhave ticÄ«varena avippavÄ• so samÅ«hantabbo_ti ettha samÅ«hana
jÄ• nitabbaá¹ƒ. tatridaá¹ƒ vattaá¹ƒ --- khaá¹‡á¸• asÄ«mÄ• ya á¹-hatvÄ• avippavÄ• sasÄ«mÄ
tathÄ• avippavÄ• sasÄ«mÄ• ya á¹-hatvÄ• khaá¹‡á¸• asÄ«mÄ• pi. khaá¹‡á¸• asÄ«mÄ• yaá
khaá¹‡á¸• asÄ«mÄ• va samÅ«hanitabbÄ• , tathÄ• itarÄ• ya á¹-hitena itarÄ• . sÄ«maá¹ƒ nÄ
samÅ«hananti pakatiyÄ• khuddakaá¹ƒ puna Ä• vÄ• savaá¸• á¸• hanatthÄ• ya mahatiá¹ƒ vÄ
puna aÃ±Ã±esaá¹ƒ vihÄ• rokÄ• sadÄ• natthÄ• ya khuddakaá¹ƒ vÄ• kÄ• tuá¹ƒ. tattha sace
avippavÄ• sasÄ«maÃ±ca jÄ• nanti, samÅ«hanituÃ±ceva bandhituÃ±ca sakkhissanti. khaá¹‡
avippavÄ• saá¹ƒ ajÄ• nantÄ• pi samÅ«hanituÃ±ceva bandhituÃ±ca sakkhissanti. khaá¹‡á¸•
avippavÄ• saá¹ƒyeva jÄ• nantÄ• cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡auposathÄ• gÄ• rÄ• dÄ
á¹-hatvÄ• appeva nÄ• ma samÅ«hanituá¹ƒ sakkhissanti, paá¹-ibandhituá¹ƒ pana na sakkhis
bandheyyuá¹ƒ, sÄ«mÄ• sambhedaá¹ƒ katvÄ• vihÄ• raá¹ƒ avihÄ• raá¹ƒ kareyyuá¹ƒ, tasmÄ•
ubhopi na jÄ• nanti, teneva samÅ«hanituá¹ƒ na bandhituá¹ƒ sakkhissanti. ayaÃ±hi sÄ«mÄ•
asÄ«mÄ• hoti sÄ• sanantaradhÄ• nena \Ne 315/ vÄ• , na ca sakkÄ• sÄ«maá¹ƒ ajÄ• nante
na samÅ«hanitabbÄ• . sÄ• dhukaá¹ƒ pana Ã±atvÄ• yeva samÅ«hanitabbÄ• ca bandhitabb

gÄ• masÄ«mÄ• dikathÄ•

<147> evaá¹ƒ \Be 333/ baddhasÄ«mÄ• vasena samÄ• nasaá¹ƒvÄ• saÃ±ca ekÅ«posathabh
abaddhasÄ«mesupi okÄ• sesu taá¹ƒ dassento __ ``asammatÄ• ya, bhikkhave, sÄ«mÄ• ya
_tiÄ• dimÄ• ha. tattha __aá¹-á¹-hapitÄ• yÄ• _ti aparicchinnÄ• ya. gÄ• maggahaá¹‡ena cetth
hoti. tattha yattake padese tassa gÄ• massa bhojakÄ• baliá¹ƒ labhanti, so padeso appo vÄ•
__gÄ• masÄ«mÄ• _tveva saá¹…khyaá¹ƒ gacchati. __nagaranigamasÄ«mÄ• su_pi eseva na
1052/ gÄ• makhette ekaá¹ƒ padesaá¹ƒ ``ayaá¹ƒ visuá¹ƒ gÄ• mo hotÅ«â€™â€™ ti paricchin
sopi visuá¹ƒgÄ• masÄ«mÄ• hotiyeva. tasmÄ• sÄ• ca itarÄ• ca pakatigÄ• managaranigam
baddhasÄ«mÄ• sadisÄ• yeva honti, kevalaá¹ƒ pana ticÄ«varavippavÄ• saparihÄ• raá¹ƒ na

evaá¹ƒ gÄ• mantavÄ• sÄ«naá¹ƒ sÄ«mÄ• paricchedaá¹ƒ dassetvÄ• idÄ• ni Ä• raÃ±Ã±akÄ•
__ ``agÄ• make ceâ€™â€™ _tiÄ• dimÄ• ha. tattha __agÄ• make ce_ti gÄ• manigamanagar
aá¹-avippadese. atha vÄ• __agÄ• make ce_ti vijjhÄ• á¹-avisadise araÃ±Ã±e bhikkhu vasati
samantÄ• sattabbhantarÄ• samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ti attho. ayaá¹ƒ sÄ«mÄ• ticÄ
labhati. tattha ekaá¹ƒ abbhantaraá¹ƒ aá¹-á¹-havÄ«sati hatthappamÄ• á¹‡aá¹ƒ hoti. majjhe á
sattabbhantarÄ• vinibbedhena cuddasa honti. sace dve saá¹…ghÄ• visuá¹ƒ vinayakammÄ

sattabbhantarÄ• naá¹ƒ antare aÃ±Ã±aá¹ƒ ekaá¹ƒ sattabbhantaraá¹ƒ upacÄ• ratthÄ• ya á¹-h
sattabbhantarasÄ«makathÄ• mahÄ• vibhaá¹…ge udositasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ

__sabbÄ• bhikkhave nadÄ« asÄ«mÄ• _ti yÄ• kÄ• ci nadÄ«lakkhaá¹‡appattÄ• nadÄ« nimi
baddhasÄ«maá¹ƒ karomÄ• â€™â€™ ti katÄ• pi asÄ«mÄ• va hoti, sÄ• pana attano sabhÄ•
sabbamettha saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. __samuddajÄ• tassaresu_pi eseva
nÄ• ma yena kenaci khaá¹‡itvÄ• akato sayaá¹ƒjÄ• tasobbho samantato Ä• gatena udakena

evaá¹ƒ \Be 334/ \Ne 316/ nadÄ«samuddajÄ• tassarÄ• naá¹ƒ baddhasÄ«mÄ• bhÄ• vaá¹ƒ pa
abaddhasÄ«mÄ• paacchedaá¹ƒ dassento __ ``nadiyÄ• vÄ• bhikkhaveâ€™â€™ _tiÄ• dimÄ
purisassa samantÄ• udakukkhepÄ• _ti yaá¹ƒ á¹-hÄ• naá¹ƒ majjhimassa purisassa samanta
paricchinnaá¹ƒ. kathaá¹ƒ pana udakaá¹ƒ ukkhipitabbaá¹ƒ? yathÄ• akkhadhuttÄ• dÄ• rugua
udakaá¹ƒ vÄ• vÄ• likaá¹ƒ vÄ• hatthena gahetvÄ• thÄ• mamajjhimena purisena sabbathÄ•
evaá¹ƒ khittaá¹ƒ udakaá¹ƒ vÄ• vÄ• likÄ• vÄ• patati, ayameko __udakukkhepo_. tassa ante
1053/ vijahitvÄ• á¹-hito kammaá¹ƒ kopeti. yÄ• va parisÄ• vaá¸• á¸• hati, tÄ• va sÄ«mÄ• pi
parisapariyantato udakukkhepoyeva pamÄ• á¹‡aá¹ƒ. jÄ• tassarasamuddesupi eseva nayo.

ettha ca sace nadÄ« nÄ• tidÄ«ghÄ• hoti, pabhavato paá¹-á¹-hÄ• ya yÄ• va mukhadvÄ• rÄ•
nisÄ«dati, udakukkhepasÄ«mÄ• kammaá¹ƒ natthi, sakalÄ• pi nadÄ« etesaá¹ƒyeva bhikkhÅ«
mahÄ• sumattherena vuttaá¹ƒ ``yojanaá¹ƒ pavattamÄ• nÄ• yeva nadÄ«, tatrÄ• pi upari addh
heá¹-á¹-hÄ• addhayojane kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, taá¹ƒ mahÄ• padu
bhagavatÄ• hi ``timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• detvÄ• yattha katthaci uttarantiyÄ• bhikkhu
temiyatÄ«â€™â€™ ti idaá¹ƒ nadiyÄ• pamÄ• á¹‡aá¹ƒ vuttaá¹ƒ, na yojanaá¹ƒ vÄ• addhayoj
imassa suttassa vasena pubbe vuttalakkhaá¹‡Ä• nadÄ«, tassÄ• pabhavato paá¹-á¹-hÄ• ya
vaá¹-á¹-atÄ«ti. sace panettha bahÅ« bhikkhÅ« visuá¹ƒ visuá¹ƒ kammaá¹ƒ karonti, sabbehi a
udakukkhepaparicchedassa antarÄ• aÃ±Ã±o udakukkhepo sÄ«mantarikatthÄ• ya á¹-hapeta
vaá¹-á¹-atiyeva, Å«nakaá¹ƒ pana na vaá¹-á¹-atÄ«ti vuttaá¹ƒ. jÄ• tassarasamuddesupi eseva

nadiyÄ• pana kammaá¹ƒ karissÄ• mÄ• ti gatehi sace nadÄ« paripuá¹‡á¹‡Ä• hoti samatittik
nivÄ• setvÄ• pi antonadiyaá¹ƒyeva kammaá¹ƒ kÄ• tabbaá¹ƒ. sace na sakkonti, nÄ• vÄ• yap
gacchantiyÄ• pana nÄ• vÄ• ya kÄ• tuá¹ƒ na vaá¹-á¹-ati. kasmÄ• ? udakukkhepamattameva
sÄ«ghameva atikkÄ• meti. evaá¹ƒ sati aÃ±Ã±issÄ• sÄ«mÄ• ya Ã±atti aÃ±Ã±issÄ• anusÄ•
arittena vÄ• á¹-hapetvÄ• pÄ• sÄ• á¹‡e vÄ• lambitvÄ• \Be 335/ antonadiyaá¹ƒ jÄ• tarukkh
kÄ• tabbaá¹ƒ. antonadiyaá¹ƒ baddhaaá¹-á¹-akepi antonadiyaá¹ƒ jÄ• tarukkhepi á¹-hitehi kÄ•

sace pana rukkhassa sÄ• khÄ• vÄ• tato nikkhantapÄ• roho \Ee V 1054/ vÄ• bahinadÄ«tÄ
gÄ• masÄ«mÄ• ya vÄ• patiá¹-á¹-hito, sÄ«maá¹ƒ vÄ• sodhetvÄ• sÄ• khaá¹ƒ vÄ• chinditvÄ
bahinadÄ«tÄ«re \Ne 317/ jÄ• tarukkhassa antonadiyaá¹ƒ paviá¹-á¹-hasÄ• khÄ• ya vÄ• pÄ•

kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. karontehi sÄ«mÄ• vÄ• sodhetabbÄ• , chinditvÄ• vÄ•
nÄ• setabbo. nadÄ«tÄ«re pana khÄ• á¹‡ukaá¹ƒ koá¹-á¹-etvÄ• tattha baddhanÄ• vÄ• ya na

nadiyaá¹ƒ setuá¹ƒ karonti, sace antonadiyaá¹ƒyeva setu vÄ• setupÄ• dÄ• vÄ• , setumhi á¹
vaá¹-á¹-ati. sace pana setu vÄ• setupÄ• dÄ• vÄ• bahitÄ«re patiá¹-á¹-hitÄ• , kammaá¹ƒ kÄ
sÄ«maá¹ƒ sodhetvÄ• kÄ• tabbaá¹ƒ. atha setupÄ• dÄ• anto, setu pana ubhinnampi tÄ«rÄ•
vaá¹-á¹-ati. antonadiyaá¹ƒ pÄ• sÄ• á¹‡o vÄ• dÄ«pako vÄ• hoti, tassa yattakaá¹ƒ padesaá¹
pakativassakÄ• le vassÄ• nassa catÅ«su mÄ• sesu udakaá¹ƒ ottharati, so nadÄ«saá¹…khy
ativuá¹-á¹-hikÄ• le pana oghena otthaá¹-okÄ• so na gahetabbo, so hi gÄ• masÄ«mÄ• saá¹…

nadito mÄ• tikaá¹ƒ nÄ«harantÄ• nadiyaá¹ƒ Ä• varaá¹‡aá¹ƒ karonti, taÃ±ce ottharitvÄ• vÄ•
udakaá¹ƒ gacchati, sabbattha pavattanaá¹-á¹-hÄ• ne kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. sace
koá¹-á¹-akabandhanena vÄ• sotaá¹ƒ pacchijjati, udakaá¹ƒ nappavattati, appavattanaá¹-á¹-h
na vaá¹-á¹-ati. Ä• varaá¹‡amatthakepi kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace koci Ä• varaá¹‡appade
vuttapÄ• sÄ• á¹‡adÄ«pakappadeso viya udakena ajjhotthariyati, tattha vaá¹-á¹-ati. so hi nac
gacchati. nadiá¹ƒ vinÄ• setvÄ• taá¸·Ä• kaá¹ƒ karonti, heá¹-á¹-hÄ• pÄ• á¸·i baddhÄ• , udak
taá¸·Ä• kaá¹ƒ pÅ«retvÄ• tiá¹-á¹-hati, ettha kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. upari pavatta
heá¹-á¹-hÄ• ca chaá¸• á¸• itamodakaá¹ƒ nadiá¹ƒ ottharitvÄ• sandanaá¹-á¹-hÄ• nato paá¹-á
avassante hemantagimhesu vÄ• sukkhanadiyÄ• pi vaá¹-á¹-ati. nadito nÄ«haá¹-amÄ• tikÄ•
336/ sÄ• kÄ• lantarena bhijjitvÄ• nadÄ« hoti, vaá¹-á¹-ati. kÄ• ci nadÄ« kÄ• lantarena uppat
gÄ• manigamasÄ«maá¹ƒ ottharitvÄ• pavattati, nadÄ«yeva hoti, kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á
vihÄ• rasÄ«maá¹ƒ ottharati, vihÄ• rasÄ«mÄ• tveva saá¹…khyaá¹ƒ gacchati.

__samuddepi_ \Ee V 1055/ kammaá¹ƒ karontehi yaá¹ƒ padesaá¹ƒ uddhaá¹ƒ vaá¸• á¸• hana
vegena Ä• gantvÄ• ottharati, tattha kÄ• tuá¹ƒ na vaá¹-á¹-ati. yasmiá¹ƒ pana padese pakativ
saá¹‡á¹-hahanti, so udakantato paá¹-á¹-hÄ• ya antosamuddo nÄ• ma, tattha á¹-hitehi kamm
Å«mivego bÄ• dhati, nÄ• vÄ• ya vÄ• aá¹-á¹-ake vÄ• á¹-hatvÄ• kÄ• tabbaá¹ƒ. tesu vinicch
veditabbo. samudde piá¹-á¹-hipÄ• sÄ• á¹‡o hoti, taá¹ƒ kadÄ• ci Å«miyo Ä• gantvÄ• otthara
ottharanti, tattha kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, so hi gÄ• masÄ«mÄ• saá¹…khyameva
vÄ«cÄ«su Ä• gatÄ• supi anÄ• gatÄ• supi pakatiudakeneva otthariyati, vaá¹-á¹-ati. dÄ«pako
ce dÅ«re hoti macchabandhÄ• naá¹ƒ agamanapathe, araÃ±Ã±asÄ«mÄ• saá¹…khyameva g
gamanapariyantassa orato pana gÄ• masÄ«mÄ• saá¹…khyaá¹ƒ gacchati. tattha gÄ• masÄ«
kÄ• tuá¹ƒ na vaá¹-á¹-ati. samuddo gÄ• masÄ«maá¹ƒ vÄ• nigamasÄ«maá¹ƒ vÄ• ottharitvÄ•
hoti, tattha kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. sace pana vihÄ• rasÄ«maá¹ƒ ottharati, vihÄ• ra
saá¹…khyaá¹ƒ gacchati.

__jÄ• tassare_ kammaá¹ƒ karontehipi yattha pubbe vuttappakÄ• re vassakÄ• le vasse pacc
hatthapÄ• de vÄ• dhovituá¹ƒ udakaá¹ƒ na hoti, sukkhati, ayaá¹ƒ na jÄ• tassaro, gÄ• makhe

gacchati, tattha kammaá¹ƒ na kÄ• tabbaá¹ƒ. yattha pana vuttappakÄ• re vassakÄ• le udaka
ayameva jÄ• tassaro. tassa yattake padese vassÄ• naá¹ƒ cÄ• tumÄ• se udakaá¹ƒ tiá¹-á¹-ha
kÄ• tuá¹ƒ vaá¹-á¹-ati. sace gambhÄ«raá¹ƒ udakaá¹ƒ, aá¹-á¹-akaá¹ƒ bandhitvÄ• tattha á¹-hit
anto jÄ• tarukkhamhi baddhaaá¹-á¹-akepi kÄ• tuá¹ƒ vaá¹-á¹-ati. piá¹-á¹-hipÄ• sÄ• á¹‡adÄ«pa
vuttasadisova vinicchayo. samavassadevakÄ• le pahonakajÄ• tassaro pana sacepi dubbuá
gimhahemantesu vÄ• sukkhati, nirudako hoti, tattha saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á
andhakaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ ``sabbo jÄ• tassaro sukkho anodako \Be 337/, gÄ• m
bhajatÄ«â€™â€™ ti, taá¹ƒ na gahetabbaá¹ƒ. sace panettha udakatthÄ• ya Ä• vÄ• á¹-aá¹ƒ v
V 1056/ vÄ• khaá¹‡anti, taá¹ƒ á¹-hÄ• naá¹ƒ ajÄ• tassaro hoti, gÄ• masÄ«mÄ• saá¹…khyaá
lÄ• butipusakÄ• divappe katepi eseva nayo.

sace pana taá¹ƒ pÅ«retvÄ• thalaá¹ƒ vÄ• karonti, ekasmiá¹ƒ disÄ• bhÄ• ge pÄ• á¸·iá¹ƒ ban
mahÄ• taá¸·Ä• kaá¹ƒ vÄ• karonti, sabbopi ajÄ• tassaro hoti, gÄ• masÄ«mÄ• saá¹…khyame
jÄ• tassarasaá¹…khyameva gacchati. vassike cattÄ• ro mÄ• se udakaá¹-á¹-hÄ• nokÄ• se ka
vaá¹-á¹-atÄ«ti.

<148> __sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantÄ«_ti attano sÄ«mÄ• ya paresaá¹ƒ baddhasÄ«
porÄ• á¹‡akassa vihÄ• rassa puratthimÄ• ya disÄ• ya ambo ceva jambÅ« cÄ• ti dve rukkhÄ
saá¹ƒsaá¹-á¹-haviá¹-apÄ• honti, tesu ambassa pacchimadisÄ• bhÄ• ge jambÅ«. vihÄ• rasÄ
ambaá¹ƒ kittetvÄ• baddhÄ• hoti, atha pacchÄ• tassa vihÄ• rassa puratthimÄ• ya disÄ• ya
bandhantÄ• taá¹ƒ ambaá¹ƒ anto katvÄ• jambuá¹ƒ kittetvÄ• bandhanti, sÄ«mÄ• ya \Ne 319
evaá¹ƒ chabbaggiyÄ• akaá¹ƒsu, tenÄ• ha --- ``sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantÄ«â€™â

__sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharantÄ«_ti attano sÄ«mÄ• ya paresaá¹ƒ baddhasÄ«maá¹ƒ

paresaá¹ƒ baddhasÄ«maá¹ƒ sakalaá¹ƒ vÄ• tassÄ• padesaá¹ƒ vÄ• anto katvÄ• attano sÄ
__sÄ«mantarikaá¹ƒ á¹-hapetvÄ• sÄ«maá¹ƒ sammannitu_nti ettha sace paá¹-hamataraá¹ƒ k
asammatÄ• hoti, sÄ«mÄ• ya upacÄ• ro á¹-hapetabbo. sace sammatÄ• hoti, pacchimakoá¹
sÄ«mantarikÄ• á¹-hapetabbÄ• . kurundiyaá¹ƒ vidatthimattampi, mahÄ• paccariyaá¹ƒ catura
vaá¹-á¹-atÄ«ti vuttaá¹ƒ. ekarukkhopi ca dvinnaá¹ƒ sÄ«mÄ• naá¹ƒ nimittaá¹ƒ hoti, so pana va
sÄ«mÄ• saá¹…karaá¹ƒ karoti, tasmÄ• na kÄ• tabbo.

uposathabhedÄ• dikathÄ•

<149> __cÄ• tuddasiko ca pannarasiko cÄ• _ti ettha cÄ• tuddasikassa pubbakicce ``ajjupos
vattabbaá¹ƒ.

__adhammena vagga_ntiÄ• dÄ«su \Be 338/ sace ekasmiá¹ƒ vihÄ• re catÅ«su bhikkhÅ«su v

chandapÄ• risuddhiá¹ƒ Ä• haritvÄ• tayo pÄ• risuddhiuposathaá¹ƒ \Ee V 1057/ karonti, tÄ«s
chandapÄ• risuddhiá¹ƒ Ä• haritvÄ• dve pÄ• timokkhaá¹ƒ uddisanti, __adhammena vaggaá
sace pana cattÄ• ropi sannipatitvÄ• pÄ• risuddhiuposathaá¹ƒ karonti, tayo vÄ• dve vÄ• pÄ
__adhammena samaggaá¹ƒ_ nÄ• ma hoti. sace catÅ«su janesu ekassa pÄ• risuddhiá¹ƒ Ä•
uddisanti, tÄ«su vÄ• janesu ekassa pÄ• risuddhiá¹ƒ Ä• haritvÄ• dve pÄ• risuddhiuposatha
vaggaá¹ƒ_ nÄ• ma hoti. sace pana cattÄ• ro ekattha vasantÄ• sabbeva sannipatitvÄ• pÄ•
pÄ• risuddhiuposathaá¹ƒ karonti, dve aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ karont
nÄ• ma hotÄ«ti.

pÄ• timokkhuddesakathÄ•

<150> __nidÄ• naá¹ƒ uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabba_nti ``suá¹‡Ä• tu me bhan
Ä• vikatÄ• hissa phÄ• su hotÄ«â€™â€™ ti imaá¹ƒ nidÄ• naá¹ƒ uddisitvÄ• ``uddiá¹-á¹-haá
nidÄ• naá¹ƒ, tatthÄ• yasmante pucchÄ• mi --- kaccittha parisuddhÄ• , dutiyampi pucchÄ• m
320/ dhÄ• rayÄ• mÄ«ti. sutÄ• kho panÄ• yasmantehi cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• ...
sikkhitabbaâ€™â€™ nti evaá¹ƒ avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ. etena nayena sesÄ• pi
veditabbÄ• .

__savarabhaya_nti aá¹-avimanussabhayaá¹ƒ. __rÄ• jantarÄ• yo_tiÄ• dÄ«su sace bhikkhÅ«
karissÄ• mÄ• â€™â€™ ti nisinnesu rÄ• jÄ• Ä• gacchati, ayaá¹ƒ rÄ• jantarÄ• yo. corÄ• Ä•
corantarÄ• yo. davadÄ• ho vÄ• Ä• gacchati, Ä• vÄ• se vÄ• aggi uá¹-á¹-hahati, ayaá¹ƒ agg
uá¹-á¹-heti, ogho vÄ• Ä• gacchati, ayaá¹ƒ udakantarÄ• yo. bahÅ« manussÄ• Ä• gacchanti
bhikkhuá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ amanussantarÄ• yo. byagghÄ• dayo caá¹‡á¸• amig
vÄ• á¸·antarÄ• yo. bhikkhuá¹ƒ sappÄ• dayo á¸• aá¹ƒsanti, ayaá¹ƒ sarÄ«sapantarÄ• yo. bhik
kÄ• laá¹ƒ vÄ• karoti, verino vÄ• taá¹ƒ mÄ• retukÄ• mÄ• gaá¹‡hanti, ayaá¹ƒ \Be 339/ jÄ«vi
ekaá¹ƒ vÄ• bahÅ« vÄ• bhikkhÅ« brahmacariyÄ• cÄ• vetukÄ• mÄ• gaá¹‡hanti, ayaá¹ƒ bra
antarÄ• yesu saá¹ƒkhittena pÄ• timokkho uddisitabbo \Ee V 1058/, paá¹-hamo vÄ• uddeso
tayo cattÄ• ro vÄ• . ettha ca dutiyÄ• dÄ«su uddesesu yasmiá¹ƒ apariyosite antarÄ• yo hoti,
sÄ• vetabbo.

__anajjhiá¹-á¹-hÄ• _ti anÄ• á¹‡attÄ• ayÄ• citÄ• vÄ• . ajjhesanÄ• cettha saá¹…ghena sam
vÄ• saá¹…ghattherÄ• yattÄ• vÄ• , tasmiá¹ƒ dhammajjhesake asati saá¹…ghattheraá¹ƒ Ä•
vÄ• bhÄ• situá¹ƒ labhati. saá¹…ghattherenÄ• pi sace vihÄ• re bahÅ« dhammakathikÄ• ho
vattabbÄ• --- ``tvaá¹ƒ dhammaá¹ƒ bhaá¹‡a, dhammaá¹ƒ kathehi, dhammadÄ• naá¹ƒ dehÄ«
vidhÄ«hi dhammo bhÄ• sitabbo. ``osÄ• rehÄ«â€™â€™ ti vutto pana osÄ• retumeva labhati
kathetumeva, ``sarabhaÃ±Ã±aá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti vutto sarabhaÃ±Ã±ameva. saá
Ä• sane nisinno yÄ• cituá¹ƒ na labhati. sace upajjhÄ• yo ceva saddhivihÄ• riko ca honti, upa
uccÄ• sane nisinno ``bhaá¹‡Ä• hÄ«â€™â€™ ti vadati, sajjhÄ• yaá¹ƒ adhiá¹-á¹-hahitvÄ• bha

panettha daharÄ• bhikkhÅ« honti, tesaá¹ƒ ``bhaá¹‡Ä• mÄ«â€™â€™ ti bhaá¹‡itabbaá¹ƒ.

sace vihÄ• re saá¹…ghatthero attanoyeva nissitake bhaá¹‡Ä• peti, aÃ±Ã±e madhurabhÄ• á
aÃ±Ã±ehi vattabbo --- ``bhante asukaá¹ƒ nÄ• ma bhaá¹‡Ä• pemÄ• â€™â€™ ti. sace ``bhaá
vadati, tuá¹‡hÄ« vÄ• hoti, bhaá¹‡Ä• petuá¹ƒ vaá¹-á¹-ati. sace pana paá¹-ibÄ• hati, na bhaá
anÄ• gateyeva saá¹…ghatthere dhammasavanaá¹ƒ Ä• raddhaá¹ƒ, puna Ä• gate á¹-hapetvÄ
natthi. osÄ• retvÄ• pana kathentena Ä• pucchitvÄ• vÄ• aá¹-á¹-hapetvÄ• yeva vÄ• katheta
Ä• gatepi eseva nayo.

upanisinnakathÄ• yapi saá¹…ghattherova sÄ• mÄ«, tasmÄ• tena sayaá¹ƒ vÄ• kathetabbaá
``kathehÄ«â€™â€™ ti vattabbo, no ca kho uccatare Ä• sane nisinnena. manussÄ• naá¹ƒ pa
vattuá¹ƒ vaá¹-á¹-ati. manussÄ• attano jÄ• nanakabhikkhuá¹ƒ Ä• pucchanti, tena theraá¹ƒ Ä
kathetabbaá¹ƒ. sace saá¹…ghatthero ``bhante ime paÃ±haá¹ƒ pucchantÄ«â€™â€™ ti puá¹
\Be 340/ vÄ• bhaá¹‡ati, tuá¹‡hÄ« vÄ• hoti, kathetuá¹ƒ vaá¹-á¹-ati. antaraghare anumodanÄ
sace saá¹…ghatthero vihÄ• re vÄ• antaraghare vÄ• ``maá¹ƒ anÄ• pucchitvÄ• pi \Ee V 105
anujÄ• nÄ• ti, laddhakappiyaá¹ƒ hoti, sabbattha vattuá¹ƒ vaá¹-á¹-ati.

sajjhÄ• yaá¹ƒ karontenÄ• pi thero Ä• pucchitabboyeva. ekaá¹ƒ Ä• pucchitvÄ• sajjhÄ• yanta
Ä• pucchanakiccaá¹ƒ natthi. sace vissamissÄ• mÄ«ti á¹-hapitassa Ä• gacchati, puna Ä• rab
Ä• pucchitabbaá¹ƒ. saá¹…ghatthere anÄ• gateyeva Ä• raddhaá¹ƒ sajjhÄ• yantassÄ• pi esev
saá¹…ghattherena ``maá¹ƒ anÄ• pucchÄ• pi yathÄ• sukhaá¹ƒ sajjhÄ• yÄ• hÄ«â€™â€™ ti a
sajjhÄ• yituá¹ƒ vaá¹-á¹-ati. aÃ±Ã±asmiá¹ƒ pana Ä• gate taá¹ƒ Ä• pucchitvÄ• va sajjhÄ• yitab

<151> __attanÄ• vÄ• attÄ• naá¹ƒ sammannitabbaá¹ƒ_ti attanÄ• vÄ• attÄ• sammannitab
oloketvÄ• sace attano upaddavo natthi, vinayo pucchitabbo.

<153> __katepi okÄ• se puggalaá¹ƒ tulayitvÄ• _ti ``atthi nu kho me ito upaddavo, natthÄ«â€
upaparikkhitvÄ• . __puramhÄ• ka_nti paá¹-hamaá¹ƒ amhÄ• kaá¹ƒ. __paá¹-ikaccevÄ• _ti paá
tulayitvÄ• okÄ• saá¹ƒ kÄ• tu_nti ``bhÅ«tameva nu kho Ä• pattiá¹ƒ vadati, abhÅ«taâ€™â€™
okÄ• saá¹ƒ kÄ• tuá¹ƒ anujÄ• nÄ• mÄ«ti attho.

adhammakammapaá¹-ikkosanÄ• dikathÄ•

<154> __adhammakammaá¹ƒ_ vuttanayameva. __paá¹-ikkositu_nti vÄ• retuá¹ƒ. __diá¹-á¹-h
``adhammakammaá¹ƒ idaá¹ƒ na me khamatÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±assa santike attano
__catÅ«hi paÃ±cahÄ«_tiÄ• di \Ne 322/ tesaá¹ƒ anupaddavatthÄ• ya vuttaá¹ƒ. __saÃ±cicca
suá¹‡anti evaá¹ƒ bhaá¹‡issÄ• mÄ• ti saÃ±cicca saá¹‡ikaá¹ƒ uddisanti.

<155> __therÄ• dhika_nti therÄ• dhÄ«naá¹ƒ; therÄ• yattaá¹ƒ bhavitunti attho. ``therÄ• dhey
tasmÄ• therena sayaá¹ƒ vÄ• uddisitabbaá¹ƒ, aÃ±Ã±o vÄ• ajjhesitabbo. ajjhesanavidhÄ• n
vuttanayameva. __so na_ \Be 341/ __jÄ• nÄ• ti uposathaá¹ƒ vÄ• _tiÄ• dÄ«su cÄ• tuddasika
duvidhaá¹ƒ, saá¹…ghauposathÄ• dibhedena navavidhaÃ±ca uposathaá¹ƒ na jÄ• nÄ• ti, catu
na jÄ• nÄ• ti, duvidhaá¹ƒ pÄ• timokkhaá¹ƒ na jÄ• nÄ• ti, navavidhaá¹ƒ pÄ• timokkhuddesaá
bhikkhu byatto paá¹-ibalo_ti ettha kiÃ±cÄ• pi daharassÄ• pi byattassa pÄ• timokkho anuÃ±Ã
\Ee V 1060/ ayamadhippÄ• yo. sace therassa paÃ±ca vÄ• cattÄ• ro vÄ• tayo vÄ• pÄ• tim
pana akhaá¹‡á¸• Ä• suvisadÄ• vÄ• cuggatÄ• honti, therÄ• yattova pÄ• timokkhÄ• . sace p
kÄ• tuá¹ƒ na sakkoti, byattassa bhikkhuno Ä• yatto hoti.

__sÄ• mantÄ• Ä• vÄ• sÄ• _ti sÄ• mantaá¹ƒ Ä• vÄ• saá¹ƒ. __sajjuka_nti tadaheva Ä• gama
Ä• á¹‡Ä• petu_nti ettha yo sakkoti uggahetuá¹ƒ, evarÅ«po Ä• á¹‡Ä• petabbo, na bÄ• lo.

pakkhagaá¹‡anÄ• diuggahaá¹‡Ä• nujÄ• nanakathÄ•

<156> __katimÄ« bhante_ti ettha katÄ«naá¹ƒ pÅ«raá¹‡Ä«ti katimÄ«. __kÄ• lavato_ti kÄ• las

<158> __yaá¹ƒ kÄ• laá¹ƒ saratÄ«_ti ettha sÄ• yampi ``ajjuposatho samannÄ• harathÄ• â€™
vaá¹-á¹-ati.

<159> __therena bhikkhunÄ• navaá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• petu_nti etthÄ• pi kiÃ±ci kamm
sadÄ• kÄ• lameva eko vÄ• bhÄ• ranittharaá¹‡ako vÄ• sarabhÄ• á¹‡akadhammakathikÄ• c
uposathÄ• gÄ• rasammajjanatthaá¹ƒ Ä• á¹‡Ä• petabbo, avasesÄ• pana vÄ• rena Ä• á¹‡Ä•
sammuÃ±janiá¹ƒ tÄ• vakÄ• likampi na labhati, sÄ• khÄ• bhaá¹…gaá¹ƒ kappiyaá¹ƒ kÄ• retvÄ
alabhantassa laddhakappiyaá¹ƒ hoti.

<160> Ä• sanapaÃ±Ã±Ä• panÄ• á¹‡attiyampi \Ne 323/ vuttanayeneva Ä• á¹‡Ä• petabbo. Ä•
uposathÄ• gÄ• re Ä• sanÄ• ni natthi, saá¹…ghikÄ• vÄ• satopi Ä• haritvÄ• paÃ±Ã±apetvÄ•
asati kaá¹-asÄ• rakepi taá¹-á¹-ikÄ• yopi paÃ±Ã±apetuá¹ƒ vaá¹-á¹-ati, taá¹-á¹-ikÄ• supi asati
kappiyaá¹ƒ \Be 342/ kÄ• retvÄ• paÃ±Ã±apetabbÄ• ni, kappiyakÄ• rakaá¹ƒ alabhantassa la

<161> padÄ«pakaraá¹‡epi vuttanayeneva Ä• á¹‡Ä• petabbo. Ä• á¹‡Ä• pentena ca ``amuka
vaá¹-á¹-i vÄ• kapallikÄ• vÄ• atthi, taá¹ƒ gahetvÄ• karohÄ«â€™â€™ ti vattabbo. sace telÄ
pariyesitabbÄ• ni, pariyesitvÄ• alabhantassa laddhakappiyaá¹ƒ hoti. apica kapÄ• le aggipi j

disaá¹ƒgamikÄ• divatthukathÄ•

<163> __saá¹…gahetabbo_ti ``sÄ• dhu bhante Ä• gatÄ• ttha, idha bhikkhÄ• sulabhÄ• sÅ«

anukkaá¹‡á¹-hamÄ• nÄ• â€™â€™ ti evaá¹ƒ piyavacanena saá¹…gahetabbo. punappunaá¹
1061/ __anuggahetabbo_. ``Ä• ma vasissÄ• mÄ«â€™â€™ ti paá¹-ivacanadÄ• panena __up
paccayehi saá¹…gahetabbo ceva anuggahetabbo ca. piyavacanena upalÄ• petabbo, kaá¹‡á
attho. cuá¹‡á¹‡Ä• dÄ«hi __upaá¹-á¹-hÄ• petabbo. Ä• patti dukkaá¹-assÄ• _ti sace sakalopi
sabbesaá¹ƒ dukkaá¹-aá¹ƒ. idha neva therÄ• na daharÄ• muccanti, sabbehi vÄ• rena upaá
vÄ• re anupaá¹-á¹-hahantassa Ä• patti. tena pana mahÄ• therÄ• naá¹ƒ pariveá¹‡asammajja
na sÄ• ditabbÄ• ni. evampi sati mahÄ• therehi sÄ• yaá¹ƒpÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• g
Ä• gamanaá¹ƒ Ã±atvÄ• paá¹-hamataraá¹ƒ mahÄ• therÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantab
bhikkhuupaá¹-á¹-hÄ• kÄ• atthi, ``mayhaá¹ƒ upaá¹-á¹-hÄ• kÄ• atthi, tumhe appossukkÄ• vi
vattabbaá¹ƒ. athÄ• pissa saddhiá¹ƒcarÄ• natthi, tasmiá¹ƒyeva pana vihÄ• re eko vÄ• dve v
vadanti ``mayaá¹ƒ therassa kattabbaá¹ƒ karissÄ• ma, avasesÄ• phÄ• su viharantÅ«â€™â€

__so Ä• vÄ• so gantabbo_ti uposathakaraá¹‡atthÄ• ya anvaddhamÄ• saá¹ƒ gantabbo. so c
pana yaá¹ƒ kattabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``vassaá¹ƒ vasanti bÄ• lÄ• abyattÄ• â€™â€™
bhikkhave tehi bhikkhÅ«hi tasmiá¹ƒ Ä• vÄ• se vassaá¹ƒ vasitabba_nti purimikÄ• ya pÄ• tim
vassaá¹ƒ upagantabbaá¹ƒ. sace so vassÅ«pagatÄ• naá¹ƒ pakkamati \Ne 324/ \Be 343/ vÄ•
vÄ• karoti, aÃ±Ã±asmiá¹ƒ satiyeva pacchimikÄ• ya vasituá¹ƒ vaá¹-á¹-ati, asati aÃ±Ã±attha
agacchantÄ• naá¹ƒ dukkaá¹-aá¹ƒ. sace pana pacchimikÄ• ya pakkamati vÄ• vibbhamati vÄ
mÄ• sadvayaá¹ƒ vasitabbaá¹ƒ.

pÄ• risuddhidÄ• nakathÄ•

<164> __kÄ• yena viÃ±Ã±Ä• petÄ«_ti pÄ• risuddhidÄ• naá¹ƒ yena kenaci aá¹…gapaccaá¹.
vÄ• caá¹ƒ pana nicchÄ• retuá¹ƒ sakkonto vÄ• cÄ• ya viÃ±Ã±Ä• peti; ubhayathÄ• sakkonto
tattha gantvÄ• uposatho kÄ• tabbo_ti sace bahÅ« tÄ• disÄ• gilÄ• nÄ• honti, saá¹…ghena
sabbe hatthapÄ• se kÄ• tabbÄ• . sace dÅ«re dÅ«re honti, saá¹…gho nappahoti, taá¹ƒ \Ee \
na kÄ• tabbo, natveva vaggena saá¹…ghena uposatho kÄ• tabbo.

__tattheva pakkamatÄ«_ti saá¹…ghamajjhaá¹ƒ anÄ• gantvÄ• tatova katthaci gacchati. __s
paá¹-ijÄ• nÄ• tÄ«_ti ``sÄ• maá¹‡ero ahaâ€™â€™ nti evaá¹ƒ paá¹-ijÄ• nÄ• ti; bhÅ«taá¹ƒyeva
Ä• roceti, pacchÄ• vÄ• sÄ• maá¹‡erabhÅ«miyaá¹ƒ tiá¹-á¹-hatÄ«ti attho. esa nayo sabbatth

__saá¹…ghappatto pakkamatÄ«_ti sabbantimena paricchedena uposathatthÄ• ya sannipati
bhikkhÅ«naá¹ƒ hatthapÄ• saá¹ƒ patvÄ• pakkamati. esa nayo sabbattha. ettha ca ekena ba
pÄ• risuddhi Ä• haá¹-Ä• va hoti. sace pana so antarÄ• magge aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ disvÄ
gahitÄ• , tesaÃ±ca attano ca pÄ• risuddhiá¹ƒ deti, tasseva pÄ• risuddhi Ä• gacchati, itarÄ•
bilÄ• á¸·asaá¹…khalikapÄ• risuddhi nÄ• ma hoti. sÄ• na Ä• gacchati.

__sutto na Ä• rocetÄ«_ti Ä• gantvÄ• supati, ``asukena pÄ• risuddhi dinnÄ• â€™â€™ ti na
__pÄ• risuddhihÄ• rakassa anÄ• pattÄ«_ti ettha sace saÃ±cicca nÄ• roceti, dukkaá¹-aá¹ƒ Ä
Ä• haá¹-Ä• va hoti. asaÃ±cicca anÄ• rocitattÄ• panassa anÄ• patti, ubhinnampi ca uposath

chandadÄ• nakathÄ•

<165> chandadÄ• nepi \Be 344/ pÄ• risuddhidÄ• ne vuttasadisoyeva vinicchayo. __pÄ• risu
\Ne 325/ __dÄ• tu_nti ettha sace pÄ• risuddhimeva deti na chandaá¹ƒ, uposatho kato hoti. y
aÃ±Ã±aá¹ƒ kammaá¹ƒ karoti, taá¹ƒ akataá¹ƒ hoti. chandameva deti na pÄ• risuddhiá¹ƒ, bhik
uposathopi kammampi katameva hoti, chandadÄ• yakassa pana uposatho akato hoti. sacep
sÄ«mÄ• ya vÄ• uposathaá¹ƒ adhiá¹-á¹-hahitvÄ• Ä• gacchati, ``kato mayÄ• uposathoâ€™â
sÄ• maggÄ« vÄ• chando vÄ• dÄ• tabbo.

<167> __saratipi uposathaá¹ƒ napi saratÄ«_ti ekadÄ• sarati, ekadÄ• na sarati. __atthi nev
ekantaá¹ƒ neva sarati, tassa sammutidÄ• nakiccaá¹ƒ natthi. anÄ• gacchantopi kammaá¹ƒ n

saá¹…ghuposathÄ• dikathÄ•

<168> __so deso sammajjitvÄ• _ti taá¹ƒ desaá¹ƒ sammajjitvÄ• , upayogatthe paccattaá¹ƒ. _
paribhojanÄ«ya_ntiÄ• di pana uttÄ• natthameva \Ee V 1063/. kasmÄ• panetaá¹ƒ vuttaá¹ƒ?
pubbakaraá¹‡Ä• didassanatthaá¹ƒ. tenÄ• hu aá¹-á¹-hakathÄ• cariyÄ• ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccatiâ€™â€™ ||

iti imÄ• ni cattÄ• ri ``pubbakaraá¹‡aâ€™â€™ nti akkhÄ• tÄ• ni.

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccati ||

iti imÄ• ni paÃ±ca pubbakaraá¹‡ato pacchÄ• kattabbÄ• ni ``pubbakiccaâ€™â€™ nti akkhÄ

``uposatho yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

pattakallanti vuccatiâ€™â€™ ||

iti \Ne 326/ imÄ• ni cattÄ• ri ``pattakallaâ€™â€™ nti akkhÄ• tÄ• nÄ«ti.

__tehi_ \Be 345/ __saddhi_nti tehi Ä• gatehi saddhiá¹ƒ etÄ• ni pubbakaraá¹‡Ä• dÄ«ni katvÄ
__ajja me uposatho_ti ettha sace pannaraso hoti, ``ajja me uposatho pannarasoâ€™â€™ ti
vaá¹-á¹-ati. cÄ• tuddasikepi eseva nayo.

Ä• pattipaá¹-ikammavidhikathÄ•

<169> __bhagavatÄ• paÃ±Ã±attaá¹ƒ ``na sÄ• pattikena uposatho kÄ• tabboâ€™â€™ _ti id
Ä• pattÄ«â€™â€™ tiÄ• divacaneneva pÄ• risuddhidÄ• napaÃ±Ã±Ä• panena ca pÄ• risuddh
paÃ±Ã±attaá¹ƒ hotÄ«ti veditabbaá¹ƒ. __itthannÄ• maá¹ƒ Ä• patti_nti thullaccayÄ• dÄ«su ek
``thullaccayaá¹ƒ Ä• pattiá¹ƒ pÄ• cittiyaá¹ƒ Ä• pattiâ€™â€™ nti evaá¹ƒ vattabbaá¹ƒ. __taá¹ƒ
idaá¹ƒ ``taá¹ƒ tumhamÅ«le, taá¹ƒ tuyhamÅ«le paá¹-idesemÄ«â€™â€™ ti vuttepi suvuttame
idaÃ±ca ``passasi Ä• vuso taá¹ƒ Ä• pattiá¹ƒ, passatha bhante taá¹ƒ Ä• pattiâ€™â€™ nti eva
passÄ• mÄ«_ti idaá¹ƒ pana ``Ä• ma bhante passÄ• mi, Ä• ma Ä• vuso passÄ• mÄ«â€™â€
hoti. __Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«_ti ettha pana sace vuá¸• á¸• hataro ``Ä• yatiá¹ƒ saá¹ƒ
vattabbo. evaá¹ƒ vuttena pana ``sÄ• dhu suá¹-á¹-hu saá¹ƒvarissÄ• mÄ«â€™â€™ ti \Ee V 1

__yadÄ• nibbematiko_ti ettha sace panesa nibbematiko na hoti, vatthuá¹ƒ kittetvÄ• va dese
andhakaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tatrÄ• yaá¹ƒ desanÄ• vidhi --- sace meghacchanne
noâ€™â€™ ti vematiko bhuÃ±jati, tena bhikkhunÄ• ``ahaá¹ƒ bhante vematiko bhuÃ±jiá¹ƒâ€
``sambahulÄ• dukkaá¹-Ä• Ä• pattiyo Ä• pannomhi, no ce atthi, ``sambahulÄ• pÄ• cittiyÄ•
evaá¹ƒ vatthuá¹ƒ kittetvÄ• ``ahaá¹ƒ bhante yÄ• tasmiá¹ƒ vatthusmiá¹ƒ sambahulÄ• dukka
Ä• pattiyo Ä• panno, tÄ• tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti vattabbaá¹ƒ. esa nayo sa

__na bhikkhave sabhÄ• gÄ• Ä• pattÄ«_ti ettha yaá¹ƒ dvepi janÄ• vikÄ• labhojanÄ• dinÄ•
Ä• pajjanti, evarÅ«pÄ• vatthusabhÄ• gÄ• ``sabhÄ• gÄ• â€™â€™ ti \Be 346/ vuccati. vikÄ•
Ä• pannaá¹ƒ pana anatirittabhojanapaccayÄ• Ä• pannassa santike desetuá¹ƒ vaá¹-á¹-ati. y
vatthusabhÄ• gÄ• , sÄ• pi desitÄ• sudesitÄ• va. aÃ±Ã±aá¹ƒ pana desanapaccayÄ• desak
327/ paá¹-iggahako cÄ• ti ubhopi dukkaá¹-aá¹ƒ Ä• pajjanti, taá¹ƒ nÄ• nÄ• vatthukaá¹ƒ hoti, t
desetuá¹ƒ vaá¹-á¹-ati.

<170> __sÄ• manto bhikkhu evamassa vacanÄ«yo_ti ettha sabhÄ• goyeva vattabbo. visabh
bhaá¹‡á¸• anakalahasaá¹…ghabhedÄ• dÄ«nipi honti, tasmÄ• tassa avatvÄ• ``ito vuá¹-á¹-h

paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• uposatho kÄ• tabboti andhakaá¹-á¹-hal

anÄ• pattipannarasakÄ• dikathÄ•

<172> anÄ• pattipannarasake --- __te na jÄ• niá¹ƒsÅ«_ti sÄ«maá¹ƒ okkantÄ• ti vÄ• okkam
jÄ• niá¹ƒsu. __athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchantÄ«_ti gÄ• maá¹ƒ vÄ• araÃ±
gantvÄ• tesaá¹ƒ nisinnaá¹-á¹-hÄ• naá¹ƒ Ä• gacchanti. __vaggÄ• samaggasaÃ±Ã±ino_ti te
vaggÄ• ; sÄ«maá¹ƒ okkantabhÄ• vassa ajÄ• nanato samaggasaÃ±Ã±ino.

<173> vaggÄ• vaggasaÃ±Ã±ipannarasake --- __te jÄ• nantÄ«_ti pabbate vÄ• thale vÄ• á¹
okkamante vÄ• passanti. vematikapannarasakaá¹ƒ \Ee V 1065/ uttÄ• nameva.

<175> kukkuccapakatapannarasake --- yathÄ• icchÄ• ya abhibhÅ«to ``icchÄ• pakatoâ€™â
pubbabhÄ• ge sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• pi karaá¹‡akkhaá¹‡e akappiye akappiyasaÃ±Ã±
abhibhÅ«tÄ• ``kukkuccapakatÄ• â€™â€™ ti veditabbÄ• .

<176> bhedapurekkhÄ• rapannarasake --- akusalabalavatÄ• ya thullaccayaá¹ƒ vuttaá¹ƒ.

sÄ«mokkantikapeyyÄ• lakathÄ•

<177> Ä• vÄ• sikenaÄ• gantukapeyyÄ• le --- yathÄ• purime Ä• vÄ• sikenaÄ• vÄ• sikapeyy
Ä• vÄ• sikÄ• â€™â€™ tiÄ• di vuttaá¹ƒ, evaá¹ƒ ``te na jÄ• nanti athaÃ±Ã±e Ä• gantukÄ• â€
sabbaá¹ƒ veditabbaá¹ƒ. Ä• gantukenaÄ• vÄ• sikapeyyÄ• le pana --- yathÄ• purimapeyyÄ•
sannipatantÄ«â€™â€™ ti Ä• gataá¹ƒ, evaá¹ƒ ``Ä• gantukÄ• bhikkhÅ« sannipatantÄ«â€™â
Ä• gantukenaÄ• gantukapeyyÄ• le pana --- ubhayapadesu Ä• gantukavasena yojetabboti.

<178> __Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ• tuddaso hoti, Ä• gantukÄ• naá¹ƒ pannaras
te tiroraá¹-á¹-hato vÄ• Ä• gatÄ• , atÄ«taá¹ƒ vÄ• uposathaá¹ƒ cÄ• tuddasikaá¹ƒ akaá¹ƒsÅ«
__Ä• vÄ• sikÄ• naá¹ƒ anuvattitabba_nti Ä• vÄ• sikehi ``ajjuposatho cÄ• tuddasoâ€™â€™ ti
anuvattitabbaá¹ƒ, na paá¹-ikkositabbaá¹ƒ. __na akÄ• mÄ• dÄ• tabbÄ• _ti na anicchÄ• ya d

liá¹…gÄ• didassanakathÄ•

<179> __Ä• vÄ• sikÄ• kÄ• ra_nti Ä• vÄ• sikÄ• naá¹ƒ Ä• kÄ• raá¹ƒ. esa nayo sabbattha. __
vattasampannÄ• vÄ• na vÄ• ti Ä• cÄ• rasaá¹‡á¹-hÄ• naá¹ƒ gayhati. __liá¹…gaá¹ƒ_ nÄ• m
gamayati; adissamÄ• nepi jÄ• nÄ• petÄ«ti attho. __nimittaá¹ƒ_ nÄ• ma yaá¹ƒ disvÄ• te att
nÄ• ma_ yena te evarÅ«paparikkhÄ• rÄ• ti uddisanti; apadesaá¹ƒ labhantÄ«ti attho. sabban
supaÃ±Ã±attamaÃ±capÄ«á¹-hÄ• dÄ«naÃ±ceva padasaddÄ• dÄ«naÃ±ca adhivacanaá¹ƒ, ya

__Ä• gantukÄ• kÄ• rÄ• dÄ«su_pi eseva nayo. tattha __aÃ±Ã±Ä• taka_nti aÃ±Ã±esaá¹ƒ sar
udakanisseka_nti pÄ• dÄ• naá¹ƒ dhotÄ• naá¹ƒ udakanissekaá¹ƒ. bahuvacanassa ekavacan
``pÄ• dÄ• naá¹ƒ dhotaudakanissekaâ€™â€™ nti vÄ• pÄ• á¹-ho; pÄ• dÄ• naá¹ƒ dhovanauc

<180> nÄ• nÄ• saá¹ƒvÄ• sakÄ• divatthÅ«su --- __samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hi_nti ``sa
ti diá¹-á¹-hiá¹ƒ. __na pucchantÄ«_ti tesaá¹ƒ laddhiá¹ƒ \Ee V 1066/ na pucchanti; apucchitvÄ
vattapaá¹-ivattiá¹ƒ katvÄ• ekato uposathaá¹ƒ karonti. __nÄ• bhivitarantÄ«_ti nÄ• nÄ• saá¹ƒ
maddituá¹ƒ abhibhavituá¹ƒ na sakkonti; taá¹ƒ diá¹-á¹-hiá¹ƒ na nissajjÄ• pentÄ«ti attho.

nagantabbagantabbavÄ• rakathÄ•

<181> __sabhikkhukÄ• Ä• vÄ• sÄ• _ti yasmiá¹ƒ Ä• vÄ• se uposathakÄ• rakÄ• bhikkhÅ« a
sakkoti tadaheva Ä• gantuá¹ƒ \Be 348/, so Ä• vÄ• so uposathaá¹ƒ akatvÄ• na gantabbo. __
saá¹…ghappahonakehi bhikkhÅ«hi vinÄ• . __aÃ±Ã±atra antarÄ• yÄ• _ti pubbe vuttaá¹ƒ das
329/ vinÄ• . sabbantimena pana paricchedena attacatutthena antarÄ• ye vÄ• sati gantuá¹ƒ
__anÄ• vÄ• so_ti navakammasÄ• lÄ• diko yo koci padeso. yathÄ• ca Ä• vÄ• sÄ• dayo na g
uposathaá¹ƒ karonti, uposathÄ• dhiá¹-á¹-hÄ• natthaá¹ƒ sÄ«mÄ• pi nadÄ«pi na gantabbÄ• .
hoti, tassa santikaá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. vissaá¹-á¹-hauposathÄ• pi Ä• vÄ• sÄ• gantuá¹ƒ
gato adhiá¹-á¹-hÄ• tumpi labhati. Ä• raÃ±Ã±akenÄ• pi bhikkhunÄ• uposathadivase gÄ• me
vihÄ• rameva Ä• gantabbaá¹ƒ. sace aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ okkamati, tattha uposathaá¹ƒ k
akatvÄ• na vaá¹-á¹-ati.

<182> __yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantu_nti yaá¹ƒ jÄ• neyya ajjeva tattha gantuá¹ƒ
Ä• vÄ• so gantabbo. tattha bhikkhÅ«hi saddhiá¹ƒ uposathaá¹ƒ karontenÄ• pi hi iminÄ• neva
bhavissatÄ«ti.

vajjanÄ«yapuggalasandassanakathÄ•

<183> __bhikkhuniyÄ• nisinnaparisÄ• yÄ• _tiÄ• dÄ«su hatthapÄ• supagamanameva pamÄ
avuá¹-á¹-hitÄ• ya parisÄ• yÄ• _ti idaÃ±hi pÄ• rivÄ• siyapÄ• risuddhidÄ• naá¹ƒ nÄ• ma paris
paá¹-á¹-hÄ• ya na vaá¹-á¹-ati, avuá¹-á¹-hitÄ• ya pana vaá¹-á¹-ati. tenÄ• ha --- ``aÃ±Ã±atra a
parisÄ• yÄ• â€™â€™ ti. tassa lakkhaá¹‡aá¹ƒ bhikkhunivibhaá¹…ge parivÄ• siyachandadÄ•
__anuposathe_ti cÄ• tuddasiko ca pannarasiko cÄ• ti ime dve uposathe á¹-hapetvÄ• aÃ±Ã±
__aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• _ti yÄ• kosambakabhikkhÅ«naá¹ƒ viya bhinne saá¹…
kariyati, tathÄ• rÅ«piá¹ƒ saá¹…ghasÄ• maggiá¹ƒ á¹-hapetvÄ• \Ee V 1067/. tadÄ• ca ``suá¹
ajjuposatho sÄ• maggÄ«â€™â€™ ti vatvÄ• kÄ• tabbo. ye pana kismiÃ±cideva appamattak
samaggÄ• honti, tehi uposatheyeva kÄ• tabboti.

uposathakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vassÅ«panÄ• yikakkhandhakaá¹ƒ

vassÅ«panÄ• yikÄ• nujÄ• nanakathÄ•

<184> vassÅ«panÄ• yikakkhandhake \Be 349/ \Ne 330/ --- __apaÃ±Ã±atto_ti ananuÃ±Ã±Ä• idha bhikkhÅ«_ti te bhikkhÅ«, idhasaddo nipÄ• tamatto. __saá¹…ghÄ• taá¹ƒ Ä• pÄ• dentÄ• __saá¹…kasÄ• yissantÄ«_ti appossukkÄ• nibaddhavÄ• saá¹ƒ vasissanti. __sakuntakÄ• _ti vassaá¹ƒ upagantu_nti vassÄ• nanÄ• make temÄ• se vassaá¹ƒ upagantabbanti attho. __ka kati nu kho vassÅ«pagamanÄ• ni. __aparajjugatÄ• yÄ• _ti ettha aparajjugatÄ• ya assÄ• ti a aparajjugatÄ• ya; atikkantÄ• ya aparasmiá¹ƒ divaseti attho. dutiyanayepi mÄ• so gatÄ• ya a tassÄ• mÄ• sagatÄ• ya; atikkantÄ• ya mÄ• se paripuá¹‡á¹‡eti attho. tasmÄ• Ä• sÄ• á¸·hÄ pÄ• á¹-ipadadivase, Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amito vÄ• aparÄ• ya puá¹‡á¹‡amÄ• ya anantar vihÄ• raá¹ƒ paá¹-ijaggitvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapetvÄ• sabbaá¹ƒ cetiyavandanÄ• disÄ• mÄ«cikammaá¹ƒ niá¹-á¹-hÄ• petvÄ• ``imasmiá¹ƒ vihÄ• re imaá¹ƒ ten ti sakiá¹ƒ vÄ• dvattikkhattuá¹ƒ vÄ• vÄ• caá¹ƒ nicchÄ• retvÄ• vassaá¹ƒ upagantabbaá¹ƒ.

vÄ• caá¹ƒ nicchÄ• retvÄ• vassaá¹ƒ upagantabbaá¹ƒ.

vassÄ• necÄ• rikÄ• paá¹-ikkhepÄ• dikathÄ•

185-6__._ __yo pakkameyyÄ• _ti ettha anapekkhagamanena vÄ• aÃ±Ã±attha aruá¹‡aá¹ƒ u veditabbÄ• . __yo atikkameyyÄ• _ti ettha vihÄ• ragaá¹‡anÄ• ya Ä• pattiyo veditabbÄ• . sace vihÄ• rasatassa upacÄ• raá¹ƒ okkamitvÄ• atikkamati, sataá¹ƒ Ä• pattiyo. sace pana vihÄ• n aÃ±Ã±assa vihÄ• rassa upacÄ• raá¹ƒ anokkamitvÄ• va nivattati, ekÄ• eva Ä• patti. kenaci anupagatena pacchimikÄ• upagantabbÄ• .

__vassaá¹ƒ_ \Ne 331/ __ukkaá¸• á¸• hitukÄ• mo_ti vassanÄ• makaá¹ƒ \Ee V 1068/ paá¹-ha ukkaá¸• á¸• hitukÄ• mo, sÄ• vaá¹‡amÄ• saá¹ƒ akatvÄ• puna Ä• sÄ• á¸·hÄ«mÄ• sameva ka juá¹‡he_ti Ä• game mÄ• seti attho. __anujÄ• nÄ• mi bhikkhave rÄ• jÅ«naá¹ƒ anuvattitu_nti bhikkhÅ«naá¹ƒ kÄ• ci parihÄ• ni nÄ• ma natthÄ«ti anuvattituá¹ƒ \Be 350/ anuÃ±Ã±Ä• taá¹ƒ, dhammike kamme anuvattitabbaá¹ƒ. adhammike pana na kassaci anuvattitabbaá¹ƒ.

sattÄ• hakaraá¹‡Ä«yÄ• nujÄ• nanakathÄ•

187-8__._ sattÄ• hakaraá¹‡Ä«yesu --- __sattÄ• hakaraá¹‡Ä«yena gantu_nti sattÄ• habbhar taá¹ƒ sattÄ• hakaraá¹‡Ä«yaá¹ƒ, tena sattÄ• hakaraá¹‡Ä«yena karaá¹‡abhÅ«tena gantuá¹ƒ

__pahite gantu_nti imehi sattahi bhikkhuÄ• dÄ«hi dÅ«te pahiteyeva gantuá¹ƒ anujÄ• nÄ• m
sannivatto kÄ• tabbo_ti sattÄ• heyeva sannivattitabbo, aá¹-á¹-hamo aruá¹‡o tattheva na uá¹
attho.

__bhikkhunisaá¹…ghaá¹ƒ uddissÄ• _ti ito paá¹-á¹-hÄ• ya vaccakuá¹-i jantÄ• gharaá¹ƒ jantÄ
tÄ«á¹‡i parihÄ«nÄ• ni.

<189> __udositÄ• dÄ«ni_ udositasikkhÄ• padÄ• dÄ«su vuttÄ• neva. __rasavatÄ«_ti bhatta
__vÄ• reyyaá¹ƒ_ saÃ±carittasikkhÄ• pade vuttameva. __purÄ• yaá¹ƒ suttanto palujjatÄ«_ti
palujjati, yÄ• va ayaá¹ƒ suttanto na vinassati. __aÃ±Ã±ataraá¹ƒ vÄ• panassa kiccaá¹ƒ hoti
etena parisaá¹…khataá¹ƒ yaá¹ƒkiÃ±ci karaá¹‡Ä«yaá¹ƒ saá¹…gahitaá¹ƒ hoti. sabbattha ca ``
dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ bhikkhÅ« ca passituâ€™â€™ nti iminÄ• va kappiyavacane
etesaá¹ƒ vÄ• vevacanena. peyyÄ• lakkamo pana evaá¹ƒ veditabbo, yathÄ• ``upÄ• sakena
vihÄ• rÄ• dayo kÄ• rÄ• pitÄ• honti, sambahule bhikkhÅ« uddissa, ekaá¹ƒ bhikkhuá¹ƒ uddis
uddissa, sambahulÄ• bhikkhuniyo, ekaá¹ƒ bhikkhuniá¹ƒ, sambahulÄ• sikkhamÄ• nÄ• yo, e
sambahule sÄ• maá¹‡ere, ekaá¹ƒ sÄ• maá¹‡eraá¹ƒ, sambahulÄ• sÄ• maá¹‡eriyo, ekaá¹ƒ s
atthÄ• ya nivesanaá¹ƒ kÄ• rÄ• pitaá¹ƒ hotÄ«â€™â€™ ti vuttaá¹ƒ; evameva ``upÄ• sikÄ• ya
sikkhamÄ• nÄ• ya, sÄ• maá¹‡erena, sÄ• maá¹‡eriyÄ• saá¹…ghaá¹ƒ uddissÄ• â€™â€™ ti
sattappakÄ• resu karaá¹‡Ä«yesu \Ee V 1069/ pahite gantabbaá¹ƒ.

paÃ±cannaá¹ƒappahitepianujÄ• nanakathÄ•

<193> __paÃ±cannaá¹ƒ_ \Ne 332/ __sattÄ• hakaraá¹‡Ä«yenÄ• _ti etesaá¹ƒ bhikkhuÄ• dÄ«
``gilÄ• nabhattaá¹ƒ vÄ• gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• pariyesissÄ
vÄ• , upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti evamÄ• dinÄ• parato vitthÄ• retvÄ• dassitena
gantabbaá¹ƒ, pageva pahite. bhikkhu gilÄ• no hoti, anabhirati uppannÄ• hoti, kukkuccaá¹ƒ
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti, garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho, mÅ
hoti, mÄ• nattÄ• raho, abbhÄ• nÄ• raho, saá¹…gho kammaá¹ƒ kattukÄ• mo hoti, kataá¹ƒ vÄ
etehi dasahi kÄ• raá¹‡ehi bhikkhussa santikaá¹ƒ gantabbaá¹ƒ. bhikkhuniyÄ• santikaá¹ƒ nav
gantabbaá¹ƒ, sikkhamÄ• nÄ• ya santikaá¹ƒ chahi --- Ä• dito catÅ«hi, sikkhÄ• kuppitÄ• hoti
hotÄ«ti. sÄ• maá¹‡erassÄ• pi chahi --- Ä• dito catÅ«hi, vassaá¹ƒ pucchitukÄ• mo upasampa
sÄ• maá¹‡eriyÄ• upasampadaá¹ƒ apanetvÄ• sikkhÄ• padaá¹ƒ dÄ• tukÄ• mo hotÄ«ti iminÄ
mÄ• tÄ• pitÅ«naá¹ƒ anuÃ±Ã±Ä• taá¹-á¹-hÄ• nepi eseva nayo. andhakaá¹-á¹-hakathÄ• yaá¹ƒ
upaá¹-á¹-hÄ• kÄ• Ã±Ä• takÄ• vÄ• aÃ±Ã±Ä• takÄ• vÄ• tesampi appahite gantuá¹ƒ vaá¹-á
neva aá¹-á¹-hakathÄ• yaá¹ƒ, na pÄ• á¸·iyÄ• vuttaá¹ƒ, tasmÄ• na gahetabbaá¹ƒ.

pahiteyevaanujÄ• nanakathÄ•

<199> __bhikkhugatiko_ti ekasmiá¹ƒ vihÄ• re bhikkhÅ«hi saddhiá¹ƒ vasanakapuriso. __und
__bhaá¹‡á¸• aá¹ƒ chedÄ• pita_nti dabbasambhÄ• rabhaá¹‡á¸• aá¹ƒ chedÄ• pitaá¹ƒ. __Ä• v
__dajjÄ• ha_nti dajje ahaá¹ƒ. __saá¹…ghakaraá¹‡Ä«yenÄ• _ti ettha yaá¹ƒkiÃ±ci uposathÄ•
cetiyachattavedikÄ• dÄ«su vÄ• kattabbaá¹ƒ, antamaso bhikkhuno puggalikasenÄ• sanamp
saá¹…ghakaraá¹‡Ä«yameva. tasmÄ• tassa nipphÄ• danatthaá¹ƒ dabbasambhÄ• rÄ• dÄ«n
vaá¸• á¸• hakÄ«ppabhutÄ«naá¹ƒ bhattavetanÄ• dÄ«ni vÄ• dÄ• petuá¹ƒ gantabbaá¹ƒ.

ayaá¹ƒ panettha pÄ• á¸·imuttakaratticchedavinicchayo --- dhammasavanatthÄ• ya animantit
vaá¹-á¹-ati. sace ekasmiá¹ƒ mahÄ• vÄ• se paá¹-hamaá¹ƒyeva katikÄ• katÄ• hoti --- ``asuka
sannipatitabbaâ€™â€™ nti \Ee V 1070/, nimantitoyeva nÄ• ma hoti, gantuá¹ƒ vaá¹-á¹-ati. ``
dhovissÄ• mÄ«â€™â€™ ti gantuá¹ƒ na vaá¹-á¹-ati. sace pana \Be 352/ Ä• cariyupajjhÄ• yÄ
nÄ• tidÅ«re vihÄ• ro hoti, tattha gantvÄ• ajjeva Ä• gamissÄ• mÄ«ti sampÄ• puá¹‡ituá¹ƒ na
uddesaparipucchÄ• dÄ«naá¹ƒ atthÄ• yapi \Ne 333/ gantuá¹ƒ na vaá¹-á¹-ati. ``Ä• cariyaá¹ƒ p
pana gantuá¹ƒ labhati. sace pana naá¹ƒ Ä• cariyo ``ajja mÄ• gacchÄ• â€™â€™ ti vadati, v
upaá¹-á¹-hÄ• kakulaá¹ƒ vÄ• Ã±Ä• tikulaá¹ƒ vÄ• dassanÄ• ya gantuá¹ƒ na labhatÄ«ti.

antarÄ• yeanÄ• pattivassacchedakathÄ•

<201> __yena gÄ• mo tena gantu_ntiÄ• dÄ«su sace gÄ• mo avidÅ«raá¹ƒ gato hoti, tattha p
vihÄ• rameva Ä• gantvÄ• vasitabbaá¹ƒ. sace dÅ«raá¹ƒ gato, sattÄ• havÄ• rena aruá¹‡o uá
ce hoti, tatreva sabhÄ• gaá¹-á¹-hÄ• ne vasitabbaá¹ƒ. sace manussÄ• yathÄ• pavattÄ• ni sa
``na mayaá¹ƒ tasmiá¹ƒ vihÄ• re vasimhÄ• â€™â€™ ti vattabbÄ• . ``mayaá¹ƒ vihÄ• rassa vÄ
tumhÄ• kaá¹ƒ dema, yattha katthaci vasitvÄ• bhuÃ±jathÄ• â€™â€™ ti vutte pana yathÄ• s
tesaá¹ƒyeva taá¹ƒ pÄ• puá¹‡Ä• ti. ``tumhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• ne pÄ• puá¹‡Ä• petvÄ•
pana yattha vasanti, tattha netvÄ• vassaggena pÄ• puá¹‡Ä• petvÄ• bhuÃ±jitabbaá¹ƒ.

sace pavÄ• ritakÄ• le vassÄ• vÄ• sikaá¹ƒ denti, yadi sattÄ• havÄ• rena aruá¹‡aá¹ƒ uá¹-á¹-h
chinnavassehi pana ``na mayaá¹ƒ tattha vasimha, chinnavassÄ• mayaâ€™â€™ nti vattabb
amhÄ• kaá¹ƒ senÄ• sanaá¹ƒ pÄ• pitaá¹ƒ, te gaá¹‡hantÅ«â€™â€™ ti vadanti, gahetabbaá¹ƒ
upanikkhittakaá¹ƒ mÄ• vinassÄ«ti idha Ä• haá¹-aá¹ƒ cÄ«varÄ• divebhaá¹…giyabhaá¹‡á¸• a
apaloketvÄ• bhÄ• jetabbaá¹ƒ. ``ito ayyÄ• naá¹ƒ cattÄ• ro paccaye dethÄ• â€™â€™ ti kapp
khettavatthuÄ• dike tatruppÄ• depi eseva nayo. saá¹…ghikaÃ±hi vebhaá¹…giyabhaá¹‡á¸• a
bahisÄ«mÄ• ya vÄ• hotu, bahisÄ«mÄ• ya á¹-hitÄ• naá¹ƒ apaloketvÄ• bhÄ• jetuá¹ƒ \Ee V 1
ubhayattha á¹-hitampi pana antosÄ«mÄ• ya á¹-hitÄ• naá¹ƒ apaloketvÄ• bhÄ• jetuá¹ƒ vaá¹-á

saá¹…ghabhedeanÄ• pattivassacchedakathÄ•

<202> __saá¹…gho_ \Be 353/ __bhinno_ti ettha bhinne saá¹…ghe gantvÄ• karaá¹‡Ä«yaá¹

``bhijjissatÄ«â€™â€™ ti Ä• saá¹…kito, taá¹ƒ sandhÄ• ya ``bhinnoâ€™â€™ ti vuttaá¹ƒ. __sa
saá¹…gho bhinno_ti ettha na bhikkhunÄ«hi saá¹…gho bhinnoti daá¹-á¹-habbo. vuttaÃ±hetaa
bhikkhunÄ« saá¹…ghaá¹ƒ bhindatÄ«â€™â€™ ti. etÄ• pana nissÄ• ya anubalaá¹ƒ katvÄ• y
bhindeyyuâ€™â€™ nti Ä• saá¹…kÄ• hoti, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.

vajÄ• dÄ«suvassÅ«pagamanakathÄ•

<203> __vajo_ti \Ne 334/ gopÄ• lakÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ. __yena vajo_ti ettha
vassacchede anÄ• patti.

__upakaá¹-á¹-hÄ• yÄ• _ti Ä• sannÄ• ya. __satthe vassaá¹ƒ upagantu_nti ettha vassÅ«panÄ
upÄ• sakÄ• vattabbÄ• ``kuá¹-ikÄ• laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sace karitvÄ• denti
vassaá¹ƒ upemÄ«â€™â€™ ti tikkhattuá¹ƒ vattabbaá¹ƒ. no ce denti, sÄ• lÄ• saá¹…khepena
heá¹-á¹-hÄ• upagantabbaá¹ƒ. tampi alabhantena Ä• layo kÄ• tabbo. satthe pana vassaá¹ƒ
vaá¹-á¹-ati. Ä• layo nÄ• ma ``idha vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti cittuppÄ• damattaá¹ƒ
satthe pavÄ• raá¹‡adivaso hoti, tattheva pavÄ• retabbaá¹ƒ. atha sattho antovasseyeva bhik
patthitaá¹-á¹-hÄ• naá¹ƒ patvÄ• atikkamati, patthitaá¹-á¹-hÄ• ne vasitvÄ• tattha bhikkhÅ«hi
pavÄ• retabbaá¹ƒ. athÄ• pi sattho antovasseyeva antarÄ• ekasmiá¹ƒ gÄ• me tiá¹-á¹-hati vÄ
tasmiá¹ƒyeva gÄ• me bhikkhÅ«hi saddhiá¹ƒ vasitvÄ• pavÄ• retabbaá¹ƒ, apavÄ• retvÄ• tat
vaá¹-á¹-ati.

nÄ• vÄ• yaá¹ƒ vassaá¹ƒ upagacchantenÄ• pi kuá¹-iyaá¹ƒyeva upagantabbaá¹ƒ. pariyesitvÄ
kÄ• tabbo. sace antotemÄ• saá¹ƒ nÄ• vÄ• samuddeyeva hoti, tattheva pavÄ• retabbaá¹ƒ. a
ayaÃ±ca parato gantukÄ• mo hoti, gantuá¹ƒ na vaá¹-á¹-ati. nÄ• vÄ• ya laddhagÄ• meyeva v
saddhiá¹ƒ pavÄ• retabbaá¹ƒ. sacepi nÄ• vÄ• anutÄ«rameva aÃ±Ã±attha gacchati, bhikkhu
laddhagÄ• meyeva vasitukÄ• mo, nÄ• vÄ• gacchatu bhikkhunÄ• tattheva vasitvÄ• bhikkh
\Ee V 1072/.

iti \Be 354/ vaje satthe nÄ• vÄ• yanti tÄ«su á¹-hÄ• nesu natthi vassacchede Ä• patti, pavÄ•
purimesu pana ``vÄ• á¸·ehi ubbÄ• á¸·hÄ• hontÄ«â€™â€™ tiÄ• dÄ«su saá¹…ghabhedapari
anÄ• patti hoti, pavÄ• retuá¹ƒ pana na labhati.

<204> __na bhikkhave rukkhasusire_ti ettha suddhe rukkhasusireyeva na vaá¹-á¹-ati; maha
rukkhasusirassa anto padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katvÄ• pavisanadvÄ• raá¹ƒ yojetvÄ•
rÅ«kkhaá¹ƒ chinditvÄ• khÄ• á¹‡ukamatthake padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katvÄ• pi vaá
__rukkhaviá¹-abhiyÄ• _ti \Ne 335/ etthÄ• pi suddhe viá¹-apamatte na vaá¹-á¹-ati. mahÄ• viá
aá¹-á¹-akaá¹ƒ bandhitvÄ• tattha padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katvÄ• upagantabbaá¹ƒ.
yassa paÃ±cannaá¹ƒ chadanÄ• naá¹ƒ aÃ±Ã±atarena channaá¹ƒ yojitadvÄ• rabandhanaá¹ƒ

upagantabbaá¹ƒ. __na bhikkhave chavakuá¹-ikÄ• ya_nti chavakuá¹-ikÄ• nÄ• ma á¹-aá¹…ki
tattha upagantuá¹ƒ na vaá¹-á¹-ati. susÄ• ne pana aÃ±Ã±aá¹ƒ kuá¹-ikaá¹ƒ katvÄ• upagantua
bhikkhave chatte_ti etthÄ• pi catÅ«su thambhesu chattaá¹ƒ á¹-hapetvÄ• Ä• varaá¹‡aá¹ƒ ka
upagantuá¹ƒ vaá¹-á¹-ati, chattakuá¹-ikÄ• nÄ• mesÄ• hoti. __cÄ• á¹-iyÄ• _ti etthÄ• pi maha
vuttanayena kuá¹-iá¹ƒ katvÄ• upagantuá¹ƒ vaá¹-á¹-ati.

adhammikakatikÄ• dikathÄ•

<205> __evarÅ«pÄ• katikÄ• _ti ettha aÃ±Ã±Ä• pi yÄ• Ä«disÄ« adhammikÄ• katikÄ• hoti,
tassÄ• lakkhaá¹‡aá¹ƒ mahÄ• vibhaá¹…ge vuttaá¹ƒ.

207-8__._ __paá¹-issave ca Ä• patti dukkaá¹-assÄ• _ti ettha na kevalaá¹ƒ ``imaá¹ƒ temÄ• s
vasathÄ• â€™â€™ ti etasseva paá¹-issave Ä• patti, ``imaá¹ƒ temÄ• saá¹ƒ bhikkhaá¹ƒ gaá¹-
vassaá¹ƒ vasissÄ• ma, ekato uddisÄ• pessÄ• mÄ• â€™â€™ ti \Ee V 1073/ evamÄ• dinÄ• p
dukkaá¹-aá¹ƒ. taÃ±ca kho paá¹-hamaá¹ƒ suddhacittassa pacchÄ• visaá¹ƒvÄ• danapaccayÄ
asuddhacittassa pana paá¹-issave pÄ• cittiyaá¹ƒ, visaá¹ƒvÄ• dane dukkaá¹-anti pÄ• cittiyen
dukkaá¹-aá¹ƒ yujjati.

__so_ \Be 355/ __tadaheva akaraá¹‡Ä«yo_tiÄ• dÄ«su sace vassaá¹ƒ anupagantvÄ• vÄ• p
sattÄ• haá¹ƒ bahiddhÄ• vÄ«tinÄ• meti, purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä•
pana aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• tadaheva sattÄ• hakaraá¹‡Ä«yena pakkamantassÄ•
anÄ• patti, ko pana vÄ• do dvÄ«hatÄ«haá¹ƒ vasitvÄ• antosattÄ• he nivattantassa. __dvÄ«h
etthÄ• pi nirapekkheneva upacÄ• rÄ• tikkame vassacchedo veditabbo. sace idha vasissÄ• n
pana vassaá¹ƒ na upeti, gahitasenÄ• sanaá¹ƒ suggahitaá¹ƒ, chinnavasso na hoti, pavÄ• ret

__sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ• raá¹‡Ä• yÄ• _ti ettha navamito paá¹-á¹-hÄ• ya gantuá¹
mÄ• vÄ• , anÄ• patti. sesaá¹ƒ uttÄ• namevÄ• ti.

vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pavÄ• raá¹‡Ä• kkhandhakaá¹ƒ

aphÄ• sukavihÄ• rakathÄ•

<209> pavÄ• raá¹‡Ä• kkhandhake \Be 356/ \Ne 336/ --- __neva Ä• lapeyyÄ• ma na sallape
nÄ• ma paá¹-hamavacanaá¹ƒ; __sallÄ• po_ pacchimavacanaá¹ƒ. __hatthavilaá¹…ghakenÄ•
__pasusaá¹ƒvÄ• sa_nti pasÅ«naá¹ƒ viya saá¹ƒvÄ• saá¹ƒ. pasavopi hi attano uppannaá¹ƒ su
aÃ±Ã±amaÃ±Ã±assa na Ä• rocenti, paá¹-isanthÄ• raá¹ƒ na karonti, tathÄ• etepi na akaá¹ƒ

saá¹ƒvÄ• so ``pasusaá¹ƒvÄ• soâ€™â€™ ti vuccati. esa nayo sabbattha. __na bhikkhave m
titthiyasamÄ• dÄ• na_nti ``imaá¹ƒ temÄ• saá¹ƒ na kathetabbaâ€™â€™ nti evarÅ«paá¹ƒ vat
kÄ• tabbaá¹ƒ; adhammakatikÄ• hesÄ• . __aÃ±Ã±amaÃ±Ã±Ä• nulomatÄ• _ti aÃ±Ã±amaÃ±
``vadantu maá¹ƒ Ä• yasmantoâ€™â€™ ti \Ee V 1074/ hi vadantaá¹ƒ sakkÄ• hoti kiÃ±ci vat
__Ä• pattivuá¹-á¹-hÄ• natÄ• vinayapurekkhÄ• ratÄ• _ti Ä• pattÄ«hi vuá¹-á¹-hÄ• nabhÄ• vo
caraá¹‡abhÄ• vo. ``vadantu maá¹ƒ Ä• yasmantoâ€™â€™ ti hi evaá¹ƒ vadanto Ä• pattÄ«hi
purakkhatvÄ• viharissatÄ«ti vuccati.

<210> __suá¹‡Ä• tu me bhante saá¹…gho ajja pavÄ• raá¹‡Ä• , yadi saá¹…ghassa pattakal
pavÄ• reyyÄ• _ti ayaá¹ƒ sabbasaá¹…gÄ• hikÄ• nÄ• ma Ã±atti; evaÃ±hi vutte tevÄ• cikaá¹ƒ
pavÄ• retuá¹ƒ vaá¹-á¹-ati. samÄ• navassikaá¹ƒ na vaá¹-á¹-ati. ``tevÄ• cikaá¹ƒ pavÄ• reyyÄ•
tevÄ• cikameva vaá¹-á¹-ati, aÃ±Ã±aá¹ƒ na vaá¹-á¹-ati. ``dvevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™â
tevÄ• cikaÃ±ca vaá¹-á¹-ati, ekavÄ• cikaÃ±ca samÄ• navassikaÃ±ca na vaá¹-á¹-ati. ``ekavÄ•
ti vutte pana ekavÄ• cika-dvevÄ• cika-tevÄ• cikÄ• ni vaá¹-á¹-anti, samÄ• navassikameva na
``samÄ• navassikaâ€™â€™ nti vutte sabbaá¹ƒ vaá¹-á¹-ati.

<211> __acchantÄ«_ti nisinnÄ• va honti, na uá¹-á¹-hahanti. __tadamantarÄ• _ti tadantarÄ•
attho.

pavÄ• raá¹‡Ä• bhedakathÄ•

<212> __cÄ• tuddasikÄ• _ \Be 357/ \Ne 337/ __ca pannarasikÄ• cÄ• _ti ettha cÄ• tuddasik
cÄ• tuddasÄ«â€™â€™ ti evaá¹ƒ pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ, pannarasikÄ• ya ``ajja pavÄ•

pavÄ• raá¹‡akammesu sace ekasmiá¹ƒ vihÄ• re paÃ±casu bhikkhÅ«su vasantesu ekassa p
cattÄ• ro gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• renti, catÅ«su tÄ«su vÄ• vasantesu ekassa p
tayo vÄ• dve vÄ• saá¹…ghaÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• renti, sabbametaá¹ƒ adhammen

sace pana sabbepi paÃ±ca janÄ• ekato sannipatitvÄ• gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ•
dve vÄ• vasantÄ• ekato sannipatitvÄ• saá¹…ghaÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• renti, sabb
adhammenasamaggaá¹ƒ pavÄ• raá¹‡akammaá¹ƒ.

sace paÃ±casu janesu ekassa pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• cattÄ• ro saá¹…ghaÃ±attiá¹ƒ á
catÅ«su tÄ«su vÄ• ekassa pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• tayo vÄ• dve vÄ• gaá¹‡aÃ±attiá¹
sabbametaá¹ƒ dhammenavaggaá¹ƒ pavÄ• raá¹‡akammaá¹ƒ \Ee V 1075/.

sace pana sabbepi paÃ±ca janÄ• ekato sannipatitvÄ• saá¹…ghaÃ±attiá¹ƒ á¹-hapetvÄ• pa
vÄ• ekato sannipatitvÄ• gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• renti, dve aÃ±Ã±amaÃ±Ã±aá
adhiá¹-á¹-hÄ• napavÄ• raá¹‡aá¹ƒ karoti, sabbametaá¹ƒ dhammenasamaggaá¹ƒ nÄ• ma pav

pavÄ• raá¹‡Ä• dÄ• nÄ• nujÄ• nanakathÄ•

<213> __dinnÄ• hoti pavÄ• raá¹‡Ä• _ti ettha evaá¹ƒ dinnÄ• ya pavÄ• raá¹‡Ä• ya pavÄ• raá
upasaá¹…kamitvÄ• evaá¹ƒ pavÄ• retabbaá¹ƒ --- ``tisso bhante bhikkhu saá¹…ghaá¹ƒ pavÄ
sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatu taá¹ƒ bhante saá¹…gho anukampaá¹ƒ upÄ• dÄ•
dutiyampi ... pe ... tatiyampi bhante tisso bhikkhu saá¹…ghaá¹ƒ pavÄ• reti ... pe ... paá¹-ikar
\Ne 338/. sace pana vuá¸• á¸• hataro hoti, ``Ä• yasmÄ• bhante tissoâ€™â€™ ti vattabbaá¹
tassatthÄ• ya pavÄ• ritaá¹ƒ hotÄ«ti.

__pavÄ• raá¹‡aá¹ƒ_ \Be 358/ __dentena chandampi dÄ• tu_nti ettha chandadÄ• naá¹ƒ upo
veditabbaá¹ƒ. idhÄ• pi ca chandadÄ• naá¹ƒ avasesakammatthÄ• ya. tasmÄ• sace pavÄ• ra
vuttanayena Ä• haá¹-Ä• ya pavÄ• raá¹‡Ä• ya tena ca bhikkhunÄ• saá¹…ghena ca pavÄ• ri
pavÄ• raá¹‡ameva deti, na chandaá¹ƒ, tassa ca pavÄ• raá¹‡Ä• ya Ä• rocitÄ• ya saá¹…gher
suppavÄ• ritaá¹ƒ hoti, aÃ±Ã±aá¹ƒ pana kammaá¹ƒ kuppati. sace chandameva deti na pavÄ
pavÄ• raá¹‡Ä• ca sesakammÄ• ni ca na kuppanti, tena pana bhikkhunÄ• appavÄ• ritaá¹ƒ
bahisÄ«mÄ• yaá¹ƒ pavÄ• raá¹‡aá¹ƒ adhiá¹-á¹-hahitvÄ• Ä• gatenapi chando dÄ• tabbo, ten
pavÄ• raá¹‡akammaá¹ƒ na kuppati.

<218> __ajja me pavÄ• raá¹‡Ä• _ti ettha sace cÄ• tuddasikÄ• hoti, ``ajja me pavÄ• raá¹‡Ä
sace pannarasikÄ• ``ajja me pavÄ• raá¹‡Ä• pannarasÄ«â€™â€™ ti evaá¹ƒ adhiá¹-á¹-hÄ•

<219> __tadahupavÄ• raá¹‡Ä• ya Ä• patti_ntiÄ• di vuttanayameva.

anÄ• pattipannarasakÄ• dikathÄ•

<222> __puna pavÄ• retabba_nti puna pubbakiccaá¹ƒ katvÄ• Ã±attiá¹ƒ á¹-hapetvÄ• saá¹…
pavÄ• retabbaá¹ƒ. sesaá¹ƒ uposathakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva vedita

<228> __Ä• gantukehi_ \Ee V 1076/ __Ä• vÄ• sikÄ• naá¹ƒ anuvattitabba_nti ``ajja pavÄ• ra
etadeva pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ. pannarasikavÄ• repi eseva nayo. __Ä• vÄ• sikehi nis
pavÄ• retabba_nti assÄ• vasÄ• ne ayaá¹ƒ pÄ• á¸·imuttakavinicchayo --- sace purimikÄ• ya
upagatÄ• , pacchimikÄ• yapi paÃ±ca, purimehi Ã±attiá¹ƒ á¹-hapetvÄ• pavÄ• rite pacchimeh
pÄ• risuddhiuposatho kÄ• tabbo, na ekasmiá¹ƒ uposathagge dve Ã±attiyo á¹-hapetabbÄ• . s
upagatÄ• cattÄ• ro tayo dve eko vÄ• hoti, eseva nayo. atha purimikÄ• ya cattÄ• ro pacchi

dve eko vÄ• eseva nayo. athÄ• pi purimikÄ• ya tayo, pacchimikÄ• yapi tayo dve vÄ• , esev
lakkhaá¹‡aá¹ƒ --- sace purimikÄ• ya upagatehi pacchimikÄ• ya \Ne 339/ upagatÄ• thokatar
samasamÄ• ca, saá¹…ghapavÄ• raá¹‡Ä• ya gaá¹‡aá¹ƒ pÅ«renti, saá¹…ghapavÄ• raá¹‡Ä•

sace pana purimikÄ• ya tayo, pacchimikÄ• ya eko hoti, tena saddhiá¹ƒ te cattÄ• ro honti, ca
saá¹…ghaÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• retuá¹ƒ na vaá¹-á¹-ati. gaá¹‡aÃ±attiyÄ• pana so ga
gaá¹‡avasena Ã±attiá¹ƒ á¹-hapetvÄ• purimehi pavÄ• retabbaá¹ƒ. itarena tesaá¹ƒ santike pÅ
kÄ• tabbo. sace purimikÄ• ya dve pacchimikÄ• ya dve vÄ• eko vÄ• hoti, eseva nayo. sace
pacchimikÄ• yapi eko hoti, ekena ekassa santike pavÄ• retabbaá¹ƒ, ekena pÄ• risuddhiupo
purimavassÅ«pagatehi pacchimavassÅ«pagatÄ• ekenapi adhikatarÄ• honti, paá¹-hamaá¹ƒ
pacchÄ• thokatarehi tesaá¹ƒ santike pavÄ• retabbaá¹ƒ.

kattikacÄ• tumÄ• siniyÄ• pavÄ• raá¹‡Ä• ya pana sace paá¹-hamaá¹ƒ vassÅ«pagatehi mah
pacchÄ• upagatÄ• adhikatarÄ• vÄ• samasamÄ• vÄ• honti, pavÄ• raá¹‡Ä• Ã±attiá¹ƒ á¹-h
pavÄ• rite pacchÄ• itarehi pÄ• risuddhiuposatho kÄ• tabbo. atha mahÄ• pavÄ• raá¹‡Ä• ya
honti, pacchimavassÅ«pagatÄ• \Ee V 1077/ thokatarÄ• vÄ• eko vÄ• , pÄ• timokkhe uddiá
santike tena pavÄ• retabbaá¹ƒ.

<233> __na ca bhikkhave appavÄ• raá¹‡Ä• ya pavÄ• retabbaá¹ƒ, aÃ±Ã±atra saá¹…ghasÄ•
kosambakasÄ• maggÄ«sadisÄ• va sÄ• maggÄ« veditabbÄ• . ``ajja pavÄ• raá¹‡Ä• sÄ• mag
pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ. ye pana kismiÃ±cideva appamattake pavÄ• raá¹‡aá¹ƒ á¹-hape
pavÄ• raá¹‡Ä• yameva pavÄ• raá¹‡Ä• kÄ• tabbÄ• . sÄ• maggÄ«pavÄ• raá¹‡aá¹ƒ karonteh
á¹-hapetvÄ• pÄ• á¹-ipadato paá¹-á¹-hÄ• ya yÄ• va kattikacÄ• tumÄ• sinÄ« puá¹‡á¹‡amÄ• ,
pacchÄ• vÄ• pure vÄ• na vaá¹-á¹-ati.

dvevÄ• cikÄ• dipavÄ• raá¹‡Ä• kathÄ•

<234> __dvevÄ• cikaá¹ƒ pavÄ• retu_nti ettha Ã±attiá¹ƒ á¹-hapentenÄ• pi ``yadi saá¹…ghas
dvevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vattabbaá¹ƒ, ekavÄ• cike ``ekavÄ• cikaá¹ƒ \Be 36
samÄ• navassikepi ``samÄ• navassikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vattabbaá¹ƒ, ettha ca b
pavÄ• retuá¹ƒ labhanti.

pavÄ• raá¹‡Ä• á¹-hapanakathÄ•

<236> __bhÄ• sitÄ• ya_ \Ne 340/ __lapitÄ• ya apariyositÄ• yÄ• _ti ettha sabbasaá¹…gÄ• h
duvidhaá¹ƒ pavÄ• raá¹‡Ä• á¹-hapanaá¹ƒ. tattha sabbasaá¹…gÄ• hike ``suá¹‡Ä• tu me bhan
saá¹…gho tevÄ• cikaá¹ƒ pavÄ• reâ€™â€™ iti sukÄ• rato yÄ• va rekÄ• ro, tÄ• va bhÄ• sitÄ•
pavÄ• raá¹‡Ä• . etthantare ekapadepi á¹-hapentena á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• . `yyaâ€

pariyositÄ• hoti, tasmÄ• tato paá¹-á¹-hÄ• ya á¹-hapentena á¹-hapitÄ• pi aá¹-á¹-hapitÄ• hot
pana --- ``saá¹…ghaá¹ƒ bhante pavÄ• remi ... pe ... tatiyampi bhante saá¹…ghaá¹ƒ pavÄ• re
pe ... passanto paá¹-Ä«â€™â€™ ti saá¹…kÄ• rato yÄ• va ayaá¹ƒ sabbapacchimo `á¹-iâ€™
lapitÄ• apariyositÄ• va hoti pavÄ• raá¹‡Ä• , etthantare ekapadepi á¹-hapentena á¹-hapitÄ•
``karissÄ• mÄ«â€™â€™ ti vutte pana pariyositÄ• hoti, tasmÄ• ``karissÄ• mÄ«â€™â€™ ti
á¹-hapitÄ• pi aá¹-á¹-hapitÄ• hoti. esa nayo dvevÄ• cikaekavÄ• cikasamÄ• navassikÄ• supi.
á¹-ikÄ• rÄ• vasÄ• naá¹ƒyeva á¹-hapanakhettanti.

<237> __anuyuÃ±jiyamÄ• no_ti ``kimhi naá¹ƒ á¹-hapesÄ«â€™â€™ ti parato vuttanayena pu
__omadditvÄ• _ti etÄ• ni ``alaá¹ƒ bhikkhu mÄ• bhaá¹‡á¸• anaâ€™â€™ ntiÄ• dÄ«ni vacanÄ
idha omaddanÄ• ti adhippetÄ• . __anuddhaá¹ƒsitaá¹ƒ paá¹-ijÄ• nÄ• tÄ«_ti ``amÅ«lakena pÄ
ayaá¹ƒ mayÄ• â€™â€™ ti evaá¹ƒ paá¹-ijÄ• nÄ• ti. __yathÄ• dhamma_nti saá¹…ghÄ• dises
pÄ• cittiyaá¹ƒ; itarehi dukkaá¹-aá¹ƒ. __nÄ• setvÄ• _ti liá¹…ganÄ• sanÄ• ya nÄ• setvÄ• .

<238> __sÄ• ssa yathÄ• dhammaá¹ƒ paá¹-ikatÄ• _ti ettakameva vatvÄ• pavÄ• rethÄ• ti va
Ä• pattÄ«ti idaá¹ƒ pana na vattabbaá¹ƒ, etaÃ±hi kalahassa mukhaá¹ƒ hoti.

vatthuá¹-hapanÄ• dikathÄ•

<239> __idaá¹ƒ vatthu paÃ±Ã±Ä• yati na puggalo_ti ettha corÄ• kira araÃ±Ã±avihÄ• re pok
gahetvÄ• pacitvÄ• khÄ• ditvÄ• agamaá¹ƒsu. so \Be 361/ taá¹ƒ vippakÄ• raá¹ƒ disvÄ• Ä•
kataá¹ƒ vippakÄ• raá¹ƒ disvÄ• ``bhikkhussa iminÄ• kammena bhavitabbaâ€™â€™ nti salla
__vatthuá¹ƒ á¹-hapetvÄ• saá¹…gho pavÄ• reyyÄ• _ti ``yadÄ• taá¹ƒ puggalaá¹ƒ jÄ• nissÄ•
idÄ• ni pana saá¹…gho pavÄ• retÅ«â€™â€™ ti ayamettha attho. __idÄ• neva naá¹ƒ vadehÄ
vatthunÄ• kaÃ±ci puggalaá¹ƒ parisaá¹…kasi, idÄ• neva naá¹ƒ apadisÄ• hÄ«ti attho. sace a
puggalaá¹ƒ anuvijjitvÄ• pavÄ• retabbaá¹ƒ; no ce apadisati, upaparikkhitvÄ• jÄ• nissÄ• mÄ•

__ayaá¹ƒ puggalo paÃ±Ã±Ä• yati na vatthÅ«_ti ettha eko bhikkhu mÄ• lÄ• gandhavilepaneh
ariá¹-á¹-haá¹ƒ vÄ• pivi, tassa tadanurÅ«po sarÄ«ragandho ahosi; so taá¹ƒ gandhaá¹ƒ sand
bhikkhuno evarÅ«po sarÄ«ragandhoâ€™â€™ ti vatthuá¹ƒ pakÄ• sento evamÄ• ha. __pugg
pavÄ• reyyÄ• _ti etaá¹ƒ puggalaá¹ƒ á¹-hapetvÄ• saá¹…gho pavÄ• retu. __idÄ• neva naá¹ƒ
puggalaá¹ƒ á¹-hapesi, tassa puggalassa idÄ• neva dosaá¹ƒ vada. sace ayamassa dosoti va
puggalaá¹ƒ sodhetvÄ• pavÄ• retabbaá¹ƒ. atha nÄ• haá¹ƒ jÄ• nÄ• mÄ«ti vadati, upaparikkh
pavÄ• retabbaá¹ƒ.

__idaá¹ƒ vatthu ca puggalo ca paÃ±Ã±Ä• yatÄ«_ti purimanayeneva corehi macche gahetvÄ
paribhuttaá¹-á¹-hÄ• naÃ±ca gandhÄ• dÄ«hi nahÄ• naá¹-á¹-hÄ• naÃ±ca disvÄ• ``pabbajitas
maÃ±Ã±amÄ• no so evamÄ• ha. __idÄ• neva naá¹ƒ vadehÄ«_ti idÄ• neva tena vatthunÄ•

vadehi; idaá¹ƒ pana ubhayampi disvÄ• diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya vinicchinitvÄ• va p
__kallaá¹ƒ vacanÄ• yÄ• _ti kallaá¹ƒ codanÄ• ya; codetuá¹ƒ vaá¹-á¹-atÄ«ti attho. kasmÄ• ? p
avinicchitattÄ• pacchÄ• ca disvÄ• coditattÄ• ti. __ukkoá¹-anakaá¹ƒ pÄ• cittiya_nti idaÃ±hi
pavÄ• raá¹‡Ä• ya disvÄ• vinicchinitvÄ• va bhikkhÅ« pavÄ• renti, tasmÄ• puna taá¹ƒ ukkoá

bhaá¹‡á¸• anakÄ• rakavatthukathÄ•

<240> __dve tayo uposathe cÄ• tuddasike kÄ• tu_nti ettha catutthapaÃ±camÄ• dve, tatiyo
catuddasikoyevÄ• ti. tasmÄ• \Be 362/ tatiyacatutthÄ• vÄ• tatiyacatutthapaÃ±camÄ• vÄ•
kÄ• tabbÄ• . atha catutthe kate suá¹‡anti, paÃ±camo cÄ• tuddasiko kÄ• tabbo. evampi dve
evaá¹ƒ karontÄ• bhaá¹‡á¸• anakÄ• rakÄ• naá¹ƒ terase vÄ• cÄ• tuddase vÄ• ime pannara
pavÄ• ressanti. evaá¹ƒ pavÄ• rentehi ca bahisÄ«mÄ• ya sÄ• maá¹‡ere á¹-hapetvÄ• ``te Ä•
lahuá¹ƒ lahuá¹ƒ sannipatitvÄ• pavÄ• retabbaá¹ƒ. etamatthaá¹ƒ dassetuá¹ƒ ``te ce bhikkhav
karontÅ«â€™â€™ ti vuttaá¹ƒ.

__asaá¹ƒvihitÄ• _ti \Ne 342/ saá¹ƒvidahanarahitÄ• Ä• gamanajÄ• nanatthÄ• ya akatasaá¹ƒ
hutvÄ• ti attho. __tesaá¹ƒ vikkhitvÄ• _ti ``kilantattha muhuttaá¹ƒ vissamathÄ• â€™â€™ tiÄ•
katvÄ• ti attho. __no ce labhethÄ• _ti no ce bahisÄ«maá¹ƒ gantuá¹ƒ labheyyuá¹ƒ; bhaá¹‡á¸•
sÄ• maá¹‡erehi ca daharabhikkhÅ«hi ca nirantaraá¹ƒ anubaddhÄ• va honti. __Ä• game juá
Ä• game juá¹‡he pavÄ• reyyÄ• mÄ• ti Ã±attiá¹ƒ á¹-hapesuá¹ƒ, tasmiá¹ƒ Ä• game juá¹‡he k
cÄ• tumÄ• siniyÄ• akÄ• mÄ• pavÄ• retabbaá¹ƒ, avassaá¹ƒ pavÄ• retabbaá¹ƒ, na hi taá¹ƒ
labbhati. __tehi ce bhikkhave bhikkhÅ«hi pavÄ• riyamÄ• ne_ti evaá¹ƒ cÄ• tumÄ• siniyÄ• pa

pavÄ• raá¹‡Ä• saá¹…gahakathÄ•

<241> __aÃ±Ã±ataro phÄ• suvihÄ• ro_ti taruá¹‡asamatho vÄ• taruá¹‡avipassanÄ• vÄ• . _
anibaddharattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• dibhÄ• vena bhÄ• vanÄ• nuyogaá¹ƒ sampÄ•
bhavissÄ• ma. __sabbeheva ekajjhaá¹ƒ sannipatitabba_nti iminÄ• chandadÄ• naá¹ƒ paá¹-i
saá¹…ghassa samaggakaraá¹‡akÄ• le tiá¹‡avatthÄ• rakasamathe imasmiÃ±ca pavÄ• raá¹‡
á¹-hÄ• nesu chandaá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-ati. pavÄ• raá¹‡Ä• saá¹…gaho nÄ• mÄ• yaá¹ƒ
vissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• naá¹ƒ thÄ• magatasamathavipassanÄ• naá¹ƒ sotÄ• pan
taruá¹‡asamathavipassanÄ• lÄ• bhino pana sabbe vÄ• hontu, upaá¸• á¸• hÄ• vÄ• , ekapu
dÄ• tabboyeva. dinne pavÄ• raá¹‡Ä• saá¹…gahe \Be 363/ antovasse parihÄ• rova hoti, Ä• g
gahetuá¹ƒ na labhanti. tehipi chinnavassehi na bhavitabbaá¹ƒ, pavÄ• retvÄ• pana antarÄ• p
pakkamituá¹ƒ labhantÄ«ti dassanatthaá¹ƒ __ ``tehi ce bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. s
uttÄ• namevÄ• ti.

pavÄ• raá¹‡Ä• kkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cammakkhandhakaá¹ƒ

soá¹‡akoá¸·ivisavatthukathÄ•

<242> cammakkhandhake \Be 364/ \Ne 343/ --- __issariyÄ• dhipacca_nti issarabhÄ• vena c
samannÄ• gataá¹ƒ. __rajja_nti rÄ• jabhÄ• vaá¹ƒ, raÃ±Ã±Ä• kattabbakiccaá¹ƒ vÄ• . __soá¹‡
__soá¹‡o_ti tassa nÄ• maá¹ƒ; __koá¸·iviso_ti gottaá¹ƒ. __pÄ• datalesu lomÄ• nÄ«_ti rattesu
aÃ±janavaá¹‡á¹‡Ä• ni kammacittÄ«katÄ• ni lomÄ• ni jÄ• tÄ• ni honti. so kira pubbe asÄ«tis
jeá¹-á¹-hapuriso hutvÄ• tehi saddhiá¹ƒ paccekabuddhassa vasanaá¹-á¹-hÄ• ne paá¹‡á¹‡as
sassirikaá¹ƒ uá¹‡á¹‡apÄ• vÄ• rakaá¹ƒ paccekabuddhassa pÄ• dehi akkamanaá¹-á¹-hÄ• ne
á¹-hapesi. temÄ• saá¹ƒ pana sabbeva paccekabuddhaá¹ƒ upaá¹-á¹-hahiá¹ƒsu. ayaá¹ƒ tassa
gÄ• mikasahassÄ• naá¹ƒ \Ee V 1081/ pubbayogo.

__asÄ«tigÄ• mikasahassÄ• nÄ«_ti tesu gÄ• mesu vasantÄ• naá¹ƒ kulaputtÄ• naá¹ƒ asÄ«tis
karaá¹‡Ä«yenÄ• _ti kenaci karaá¹‡Ä«yena viya; na panassa kiÃ±ci karaá¹‡Ä«yaá¹ƒ atthi aÃ
rÄ• jÄ• kira tÄ• nipi asÄ«tikulaputtasahassÄ• ni sannipÄ• tÄ• pento ``evaá¹ƒ aparisaá¹…ka
Ä• gamissatÄ«â€™â€™ ti sannipÄ• tÄ• pesi. __diá¹-á¹-hadhammike atthe_ti ``kasivaá¹‡ijjÄ
kattabbÄ• ni, mÄ• tÄ• pitaro dhammena positabbÄ• â€™â€™ ti evamÄ• dinÄ• nayena idha
__so no bhagavÄ• _ti so amhÄ• kaá¹ƒ bhagavÄ• tumhe samparÄ• yike atthe anusÄ• sissa

__bhagavantaá¹ƒ paá¹-ivedemÄ«_ti bhagavantaá¹ƒ jÄ• nÄ• pemi. __pÄ• á¹-ikÄ• ya nimujjitv
heá¹-á¹-hÄ• aá¸• á¸• hacandapÄ• sÄ• á¹‡e nimujjitvÄ• . __yassa dÄ• ni bhante bhagavÄ•
tesaá¹ƒ hitakiriyatthassa bhagavÄ• kÄ• laá¹ƒ jÄ• nÄ• ti. __vihÄ• rapacchÄ• yÄ• ya_nti vihÄ
__samannÄ• harantÄ«_ti pasÄ• davasena punappunaá¹ƒ manasi karonti. __bhiyyosomattÄ
visiá¹-á¹-hataraá¹ƒ dassehÄ«ti attho. __antaradhÄ• yatÄ«_ti adassanaá¹ƒ hoti.

soá¹‡assa pabbajjÄ• kathÄ•

<243> __lohitena_ \Be 365/ \Ne 344/ __phuá¹-o hotÄ«_ti lohitena makkhito hoti. __gavÄ• gh
gÄ• vo haÃ±Ã±anti, tÄ• disoti attho. __kusalo_ nÄ• ma vÄ«á¹‡Ä• ya vÄ• danakusalo. __vÄ
vÄ«á¹‡Ä• ya tantiyÄ• sare. __accÄ• yatÄ• _ti atiÄ• yatÄ• kharamucchitÄ• . __saravatÄ«_t
__kammaÃ±Ã±Ä• _ti kammakkhamÄ• . __atisithilÄ• _ti mandamucchanÄ• . __same guá¹‡e
á¹-hapetvÄ• mucchitÄ• . __vÄ«riyasamataá¹ƒ adhiá¹-á¹-hahÄ• _ti vÄ«riyasampayuttasama
vÄ«riyaá¹ƒ samathena yojehÄ«ti attho. __indriyÄ• naÃ±ca samataá¹ƒ paá¹-ivijjhÄ• _ti saddh
indriyÄ• naá¹ƒ samataá¹ƒ samabhÄ• vaá¹ƒ. tattha saddhaá¹ƒ paÃ±Ã±Ä• ya, paÃ±Ã±aÃ±ca
samÄ• dhinÄ• , samÄ• dhiÃ±ca vÄ«riyena yojayamÄ• no indriyÄ• naá¹ƒ samataá¹ƒ paá¹-ivi
gaá¹‡hÄ• hÄ«_ti tasmiá¹ƒ samathe sati, yena Ä• dÄ• se mukhabimbeneva nimittena uppajji

samathanimittaá¹ƒ vipassanÄ• nimittaá¹ƒ magganimittaá¹ƒ phalanimittaÃ±ca gaá¹‡hÄ• hi, n

<244> __aÃ±Ã±aá¹ƒ byÄ• kareyya_nti arahÄ• ahanti jÄ• nÄ• peyyaá¹ƒ. __cha á¹-hÄ• nÄ• __adhimutto hotÄ«_ti paá¹-ivijjhitvÄ• paccakkhaá¹ƒ katvÄ• á¹-hito hoti. __nekkhammÄ• dh arahattavasena vuttaá¹ƒ. arahattaÃ±hi sabbakilesehi nikkhantattÄ• __nekkhammaá¹ƒ, _ tel __paviveko, _ byÄ• pajjÄ• bhÄ• vato __abyÄ• pajjaá¹ƒ, _ upÄ• dÄ• nassa khayante uppann taá¹‡hÄ• kkhayante uppannattÄ• __taá¹‡hakkhayo_, sammohÄ• bhÄ• vato __asammoho_

__kevalaá¹ƒ saddhÄ• mattaka_nti paá¹-ivedharahitaá¹ƒ kevalaá¹ƒ paá¹-ivedhapaÃ±Ã±Ä• ya saddhÄ• mattakaá¹ƒ. __paá¹-icaya_nti punappunaá¹ƒ karaá¹‡ena vuá¸• á¸• hiá¹ƒ. __vÄ«tar maggappaá¹-ivedhena rÄ• gassa vigatattÄ• yeva nekkhammasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ phalasamÄ• pattivihÄ• reneva viharati, tanninnamÄ• nasoyeva hotÄ«ti attho. sesapadesupi

__lÄ• bhasakkÄ• rasiloka_nti \Be 366/ catupaccayalÄ• bhaÃ±ca tesaá¹ƒyeva sukatabhÄ• va __nikÄ• mayamÄ• no_ti icchamÄ• no patthayamÄ• no. __pavivekÄ• dhimutto_ti viveke adh arahattaá¹ƒ byÄ• karotÄ«ti attho.

__sÄ«labbataparÄ• mÄ• sa_nti sÄ«laÃ±ca vataÃ±ca parÄ• masitvÄ• gahitagahaá¹‡amatta paccÄ• gacchanto_ti \Ne 345/ sÄ• rabhÄ• vena jÄ• nanto. __abyÄ• pajjÄ• dhimutto_ti abyÄ byÄ• karotÄ«ti attho. iminÄ• va nayena sabbavÄ• resu attho veditabbo.

__bhusÄ• _ti balavanto. __nevassa cittaá¹ƒ pariyÄ• diyantÄ«_ti etassa khÄ«á¹‡Ä• savassa á¹-hÄ• tuá¹ƒ na sakkonti. __amissÄ«kata_nti amissakataá¹ƒ. kilesÄ• hi Ä• rammaá¹‡ena sa karonti, tesaá¹ƒ abhÄ• vÄ• amissÄ«kataá¹ƒ. __á¹-hita_nti patiá¹-á¹-hitaá¹ƒ. __Ä• neÃ±japp acalanappattaá¹ƒ. __vayaÃ±cassÄ• nupassatÄ«_ti \Ee V 1083/ tassa cittassa uppÄ• dampi

__nekkhammaá¹ƒ adhimuttassÄ• _ti arahattaá¹ƒ paá¹-ivijjhitvÄ• á¹-hitassa. sesapadehipi a __upÄ• dÄ• nakkhayassÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ. __asammohaÃ±ca cetaso_ti adhimuttassa. __disvÄ• Ä• yatanuppÄ• da_nti Ä• yatanÄ• naá¹ƒ uppÄ• daÃ±ca vayaÃ±ca vimuccatÄ«_ti sammÄ• hetunÄ• nayena imÄ• ya vipassanÄ• ya paá¹-ipattiyÄ• phalasamÄ vimuccati, nibbÄ• nÄ• rammaá¹‡e adhimuccati. __santacittassÄ• _ti nibbutacittassa. __tÄ• iá¹-á¹-hÄ• niá¹-á¹-he anunayapaá¹-ighehi akampiyattÄ• tÄ• dÄ«, tassa tÄ• dino.

diguá¹‡Ä• diupÄ• hanapaá¹-ikkhepakathÄ•

<245> __aÃ±Ã±aá¹ƒ byÄ• karontÄ«_ti arahattaá¹ƒ byÄ• karonti. __attho ca vutto_ti yena ar attho vutto. suttattho pana suttavaá¹‡á¹‡anatoyeva gahetabbo. __attÄ• ca anupanÄ«to_ti a byaÃ±janavasena attÄ• na upanÄ«to. __atha ca panidhekacce moghapurisÄ• _ti aÃ±Ã±e p

viya asantameva aÃ±Ã±aá¹ƒ vacanamattena santaá¹ƒ katvÄ• byÄ• karonti. __ekapalÄ• sik
367/. __asÄ«tisakaá¹-avÄ• he_ti ettha dve sakaá¹-abhÄ• rÄ• eko vÄ• hoti veditabbo. __sat
ettha cha hatthiniyo eko ca hatthÄ«ti idamekaá¹ƒ __anÄ«kaá¹ƒ_. Ä«disÄ• ni satta anÄ«kÄ•
anÄ«kaá¹ƒ nÄ• ma. __diguá¹‡Ä• _ti dvipaá¹-alÄ• . __tiguá¹‡Ä• _ti tipaá¹-alÄ• . __gaá¹‡aá¹.
catupaá¹-alato paá¹-á¹-hÄ• ya vuccati.

sabbanÄ«likÄ• dipaá¹-ikkhepakathÄ•

<246> __sabbanÄ«likÄ• _ti sabbÄ• va nÄ«likÄ• . esa nayo __sabbapÄ«tikÄ• _dÄ«supi. tatt
umÄ• pupphavaá¹‡á¹‡Ä• hoti, pÄ«tikÄ• kaá¹‡ikÄ• rapupphavaá¹‡á¹‡Ä• , lohitikÄ• jayasur
346/, maÃ±jiá¹-á¹-hikÄ• maÃ±jiá¹-á¹-havaá¹‡á¹‡Ä• eva, kaá¹‡hÄ• addÄ• riá¹-á¹-hakavaá¹
satapadipiá¹-á¹-hivaá¹‡á¹‡Ä• , mahÄ• nÄ• marattÄ• sambhinnavaá¹‡á¹‡Ä• hoti paá¹‡á¸• u
kurundiyaá¹ƒ pana \Ee V 1084/ ``padumapupphavaá¹‡á¹‡Ä• â€™â€™ ti vuttÄ• . etÄ• su ya
coá¸·akena puÃ±chitvÄ• vaá¹‡á¹‡aá¹ƒ bhinditvÄ• dhÄ• retuá¹ƒ vaá¹-á¹-ati. appamattakepi

__nÄ«lakavaddhikÄ• _ti yÄ• saá¹ƒ vaddhÄ• yeva nÄ«lÄ• . eseva nayo sabbattha. etÄ• pi va
dhÄ• retabbÄ• . __khallakabaddhÄ• _ti paá¹‡hipidhÄ• natthaá¹ƒ tale khallakaá¹ƒ bandhitvÄ
__puá¹-abaddhÄ• _ti yonakaupÄ• hanÄ• vuccati, yÄ• yÄ• vajaá¹…ghato sabbapÄ• daá¹ƒ
__pÄ• liguá¹‡á¹-himÄ• _ti paliguá¹‡á¹-hitvÄ• katÄ• ; yÄ• upari pÄ• damattameva paá¹-icch
__tÅ«lapuá¹‡á¹‡ikÄ• _ti tÅ«lapicunÄ• pÅ«retvÄ• katÄ• . __tittirapattikÄ• _ti tittirapattasadis
__meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• _ti kaá¹‡á¹‡ikaá¹-á¹-hÄ• ne meá¹‡á¸• akasiá¹…gasaá¹‡a
__ajavisÄ• á¹‡avaddhikÄ• _dÄ«supi eseva nayo. __vicchikÄ• á¸·ikÄ• _pi tattheva
vicchikanaá¹…guá¹-á¹-hasaá¹‡á¹-hÄ• ne vaddhe yojetvÄ• katÄ• . __morapiÃ±chaparisibbit
vÄ• morapiÃ±chehi suttakasadisehi parisibbitÄ• . __citrÄ• _ti vicitrÄ• ; etÄ• su yaá¹ƒkiÃ±ci
khallakÄ• dÄ«ni apanetvÄ• sakkÄ• honti vaá¸·aÃ±jituá¹ƒ, vaá¸·aÃ±jetabbÄ• . tesu pana sa
dukkaá¹-aá¹ƒ. __sÄ«hacammaparikkhaá¹-Ä• _ nÄ• ma pariyantesu cÄ«vare anuvÄ• taá¹ƒ v
katÄ• . __lÅ«vakacammaparikkhaá¹-Ä• _ti pakkhibiá¸·Ä• lacammaparikkhaá¹-Ä• \Be 368/. e
taá¹ƒ cammaá¹ƒ apanetvÄ• dhÄ• retabbÄ• .

<247> __omukka_nti paá¹-imuÃ±citvÄ• apanÄ«taá¹ƒ. __navÄ• _ti aparibhuttÄ• .

ajjhÄ• rÄ• meupÄ• hanapaá¹-ikkhepakathÄ•

<248> __abhijÄ«vanikassÄ• _ti yena sippena abhijÄ«vanti, jÄ«vikaá¹ƒ kappenti, tassa kÄ• n
kho taá¹ƒ bhikkhave_ti ettha tanti nipÄ• tamattaá¹ƒ, idha kho bhikkhave sobheyyÄ• thÄ• ti \B
__yaá¹ƒ tumhe_ti ye tumhe. atha vÄ• yadi tumheti vuttaá¹ƒ hoti. yadisaddassa hi atthe ayaa
__Ä• cariyesÅ«_tiÄ• dimhi pabbajjÄ• cariyo, upasampadÄ• cariyo, nissayÄ• cÄ• riyo, uddes
idha Ä• cariyÄ• eva. avassikassa chabbasso Ä• cariyamatto. so hi catuvassakÄ• le taá¹ƒ n

ekavassassa sattavasso, duvassassa aá¹-á¹-havasso, tivassassa navavasso, catuvassassa
Ä• cariyamattÄ• eva \Ne 347/. upajjhÄ• yassa sandiá¹-á¹-hasambhattÄ• pana sahÄ• yabhi
dasahi vassehi mahantatarÄ• te sabbepi upajjhÄ• yamattÄ• nÄ• ma. ettakesu bhikkhÅ«su
saupÄ• hanassa caá¹…kamato Ä• patti.

<249> __pÄ• dakhÄ«lÄ• bÄ• dho_ nÄ• ma pÄ• dato khÄ«lasadisaá¹ƒ maá¹ƒsaá¹ƒ nikkhant

<251> __tiá¹‡apÄ• dukÄ• _ti yena kenaci tiá¹‡ena katapÄ• dukÄ• . __hintÄ• lapÄ• dukÄ• _
katapÄ• dukÄ• ; hintÄ• lapattehipi na vaá¹-á¹-atiyeva. __kamalapÄ• dukÄ• _ti kamalatiá¹‡aá
katapÄ• dukÄ• ; usÄ«rapÄ• dukÄ• tipi vadanti. __kambalapÄ• dukÄ• _ti uá¹‡á¹‡Ä• hi katap
bhÅ«miyaá¹ƒ suppatiá¹-á¹-hitÄ• niccalÄ• asaá¹ƒhÄ• riyÄ• .

<252> __aá¹…gajÄ• taá¹ƒ chupantÄ«_ti aá¹…gajÄ• teneva aá¹…gajÄ• taá¹ƒ chupanti. __og
udake daá¸·haá¹ƒ gahetvÄ• mÄ• renti.

yÄ• nÄ• dipaá¹-ikkhepakathÄ•

<253> __itthiyuttenÄ• _ti \Be 369/ dhenuyuttena. __purisantarenÄ• _ti purisasÄ• rathinÄ• .
goá¹‡ayuttena. __itthantarenÄ• _ti itthisÄ• rathinÄ• . __gaá¹…gÄ• mahiyÄ• yÄ• _ti gaá¹…g
__purisayuttaá¹ƒ hatthavaá¹-á¹-aka_nti ettha purisayuttaá¹ƒ itthisÄ• rathi vÄ• hotu, purisasÄ
vaá¹-á¹-ati. hatthavaá¹-á¹-akaá¹ƒ pana itthiyo vÄ• vaá¹-á¹-entu purisÄ• vÄ• , vaá¹-á¹-atiyev
__yÄ• nugghÄ• tenÄ• _ti yÄ• naá¹ƒ abhiruhantassa sabbo kÄ• yo calati tappaccayÄ• . __si
__pÄ• á¹-aá¹…ki_nti vaá¹ƒse laggetvÄ• kataá¹ƒ paá¹-apotalikaá¹ƒ.

<254> __uccÄ• sayanamahÄ• sayananÄ• nÄ«_ti \Ee V 1086/ ettha __uccÄ• sayana_nti pa
__mahÄ• sayana_nti akappiyattharaá¹‡aá¹ƒ, Ä• sandÄ«Ä• dÄ«su __Ä• sandÄ«_ti pamÄ• á
__pallaá¹…ko_ti pÄ• desu vÄ• á¸·arÅ«pÄ• ni á¹-hapetvÄ• kato. __gonako_ti dÄ«ghalomak
caturaá¹…gulÄ• dhikÄ• ni kira tassa lomÄ• ni. __cittakÄ• _ti vÄ• nacitro uá¹‡á¹‡Ä• mayatth
uá¹‡á¹‡Ä• mayo setattharaá¹‡o. __paá¹-alikÄ• _ti ghanapupphako uá¹‡á¹‡Ä• mayalohitatth
Ä• malakapaá¹-á¹-otipi vuccati. __tÅ«likÄ• _ti pakatitÅ«likÄ• yeva. __vikatikÄ• _ti sÄ«habya
uá¹‡á¹‡Ä• mayattharaá¹‡o. __uddalomÄ«_ti ekato uggatalomaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹
tipi pÄ• á¹-ho. __ekantalomÄ«_ti ubhato uggatalomaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __k
ratanaparisibbitaá¹ƒ koseyyakaá¹-á¹-issamayaá¹ƒ paccattharaá¹‡aá¹ƒ \Ne 348/. __koseyya
ratanaparisibbitaá¹ƒ kosiyasuttamayaá¹ƒ paccattharaá¹‡aá¹ƒ; suddhakoseyyaá¹ƒ pana vaá

__kuttaka_nti soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ á¹-hatvÄ• naccanayoggaá¹ƒ uá¹‡á¹‡Ä•
__hatthattharaassattharÄ• _ti hatthiassapiá¹-á¹-hÄ«su attharaá¹‡akaattharaá¹‡Ä• eva. __ra
nayo. __ajinappaveá¹‡Ä«_ti ajinacammehi maÃ±cappamÄ• á¹‡ena sibbitvÄ• katÄ• paveá

__kadalÄ«migapavarapaccattharaá¹‡a_nti kadalÄ«migacammaá¹ƒ nÄ• ma atthi, tena kataá
uttamapaccattharaá¹‡anti attho. taá¹ƒ kira setavatthassa upari kadalÄ«migacammaá¹ƒ patth
karonti. __sauttaracchada_nti saha uttaracchadanena; uparibaddhena rattavitÄ• nena \Ee V
\Be 370/. setavitÄ• nampi heá¹-á¹-hÄ• akappiyapaccattharaá¹‡e sati na vaá¹-á¹-ati, asati pa
__ubhatolohitakÅ«padhÄ• na_nti sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti maÃ±
etaá¹ƒ na kappati. yaá¹ƒ pana ekameva upadhÄ• naá¹ƒ ubhosu passesu rattaá¹ƒ vÄ• hoti,
citraá¹ƒ vÄ• , sace pamÄ• á¹‡ayuttaá¹ƒ, vaá¹-á¹-ati. mahÄ• upadhÄ• naá¹ƒ pana paá¹-ikkhit

sabbacammapaá¹-ikkhepÄ• dikathÄ•

<255> __dÄ«picchÄ• po_ti dÄ«pipotako. __ogumphiyantÄ«_ti bhittidaá¹‡á¸• akÄ• dÄ«su ve

<256> __abhinisÄ«ditu_nti abhinissÄ• ya nisÄ«dituá¹ƒ; apassayaá¹ƒ katvÄ• nisÄ«ditunti at
bhikkhunÄ• saupÄ• hanenÄ• _ti ettha gilÄ• no nÄ• ma yo na sakkoti anupÄ• hano gÄ• maá

<257> __kuraraghare_ti evaá¹ƒnÄ• make nagare; etenassa gocaragÄ• mo vutto. __papatak
pabbate; etenassa nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. __soá¹‡o_ti tassa nÄ• maá¹ƒ. koá¹-
kaá¹‡á¹‡apiá¸·andhanakaá¹ƒ dhÄ• reti, tasmÄ• ``kuá¹-ikaá¹‡á¹‡oâ€™â€™ ti vuccati; koá¹-i
__pÄ• sÄ• dika_nti pasÄ• dajanakaá¹ƒ. __pasÄ• danÄ«ya_nti idaá¹ƒ tasseva atthavevacan
__uttamadamathasamatha_nti uttamaá¹ƒ damathaÃ±ca samathaÃ±ca paÃ±Ã±aÃ±ca samÄ
cittÅ«pasamaÃ±cÄ• tipi attho. __danta_nti sabbesaá¹ƒ visÅ«kÄ• yikavipphanditÄ• naá¹ƒ up
khÄ«á¹‡akilesanti attho. __gutta_nti saá¹ƒvaraguttiyÄ• guttaá¹ƒ. __santindriya_nti yatindriy
Ä• guvirahitaá¹ƒ. __tiá¹‡á¹‡aá¹ƒ me vassÄ• naá¹ƒ accayenÄ• _ti \Ne 349/ mama pabbajjÄ•
tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ accayena. __upasampadaá¹ƒ alattha_nti ahaá¹ƒ upasampadaá¹
__kaá¹‡huttarÄ• _ti kaá¹‡hamattikuttarÄ• ; upari vaá¸• á¸• hitakaá¹‡hamattikÄ• ti attho. __g
gunnaá¹ƒ khurehi akkantabhÅ«mito samuá¹-á¹-hitehi gokaá¹‡á¹-akehi upahatÄ• . te kira gok
ekapaá¹-alikÄ• upÄ• hanÄ• rakkhituá¹ƒ na sakkonti; evaá¹ƒ kharÄ• honti. __eragÅ«, mora
imÄ• catassopi tiá¹‡ajÄ• tiyo; etehi kaá¹-asÄ• rake ca taá¹-á¹-ikÄ• yo ca karonti. ettha __era
erakatiá¹‡aá¹ƒ; taá¹ƒ oá¸·Ä• rikaá¹ƒ. moragÅ«tiá¹‡aá¹ƒ tambasÄ«saá¹ƒ mudukaá¹ƒ sukhasa
katataá¹-á¹-ikÄ• nipajjitvÄ• vuá¹-á¹-hitamatte puna uddhumÄ• tÄ• hutvÄ• tiá¹-á¹-hati. majj
karonti. jantussa maá¹‡isadiso vaá¹‡á¹‡o hoti. __senÄ• sanaá¹ƒ paÃ±Ã±apesÄ«_ti bhisiá¹ƒ
vÄ• paÃ±Ã±apesi; paÃ±Ã±apetvÄ• ca pana soá¹‡assa Ä• roceti --- ``Ä• vuso satthÄ• tayÄ
vasitukÄ• mo, gandhakuá¹-iyaá¹ƒyeva te senÄ• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti.

<258> __ayaá¹ƒ khvassa kÄ• lo_ti ayaá¹ƒ kho kÄ• lo bhaveyya. __paridassÄ«_ti paridasses
vadeyyÄ• sÄ«ti yaá¹ƒ me upajjhÄ• yo jÄ• nÄ• pesi, tassa ayaá¹ƒ kÄ• lo bhaveyya, handa dÄ
sÄ• sanaâ€™â€™ nti ayamettha adhippÄ• yo.

<259> __vinayadharapaÃ±camenÄ• _ti anussÄ• vanÄ• cariyapaÃ±camena. __anujÄ• nÄ• n
janapadesu guá¹‡aá¹…guá¹‡Å«pÄ• hananti_ ettha manussacammaá¹ƒ á¹-hapetvÄ• yena k
vaá¹-á¹-ati. upÄ• hanakosakasatthakosakakuÃ±cikakosakesupi eseva nayo. __cammÄ• ni a
yaá¹ƒkiÃ±ci eá¸·akacammaá¹ƒ ajacammaÃ±ca attharitvÄ• nipajjituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ
eá¹‡Ä«migo vÄ• tamigo pasadamigo kuraá¹…gamigo migamÄ• tuko rohitamigoti \Ee V 108
vaá¹-á¹-anti. aÃ±Ã±esaá¹ƒ pana ---

makkaá¹-o kÄ• á¸·asÄ«ho ca, sarabho kadalÄ«migo.

ye ca vÄ• á¸·amigÄ• keci, tesaá¹ƒ cammaá¹ƒ na vaá¹-á¹-ati ||

tattha __vÄ• á¸·amigÄ• _ti sÄ«habyagghaacchataracchÄ• ; na kevalaÃ±ca etesaá¹ƒyeva, y
vaá¹-á¹-atÄ«ti vuttaá¹ƒ, te á¹-hapetvÄ• avasesÄ• antamaso gomahiá¹ƒsasasabiá¸·Ä• rÄ• c
atthe vÄ• á¸·amigÄ• tveva veditabbÄ• . etesaÃ±hi sabbesaá¹ƒ cammaá¹ƒ na vaá¹-á¹-ati. __
gaá¹‡anÅ«pagaá¹ƒ yÄ• va na hatthaá¹ƒ gacchatÄ«_ti yÄ• va Ä• haritvÄ• vÄ• na dinnaá¹ƒ,
cÄ«varaá¹ƒ uppannanti pahiá¹‡itvÄ• vÄ• nÄ• rocitaá¹ƒ, tÄ• va gaá¹‡anaá¹ƒ na upeti. sace
vaá¹-á¹-ati; adhiá¹-á¹-hitaÃ±ca gaá¹‡anaá¹ƒ na upetÄ«ti attho. yadÄ• pana Ä• netvÄ• vÄ•
uppannanti vÄ• sutaá¹ƒ, tato paá¹-á¹-hÄ• ya dasÄ• hameva parihÄ• raá¹ƒ labhatÄ«ti.

cammakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhesajjakkhandhakaá¹ƒ

paÃ±cabhesajjÄ• dikathÄ•

<260> bhesajjakkhandhake \Be 372/ \Ne 351/ --- __sÄ• radikena Ä• bÄ• dhenÄ• _ti saradal
pittÄ• bÄ• dhena, tasmiÃ±hi kÄ• le vassodakenapi tementi, kaddamampi maddanti, antaran
tena tesaá¹ƒ pittaá¹ƒ koá¹-á¹-habbhantaragataá¹ƒ hoti. __Ä• hÄ• ratthaÃ±ca phareyyÄ• _ti A
sÄ• dheyya.

<261> __nacchÄ• dentÄ«_ti na jiranti, na vÄ• tarogaá¹ƒ paá¹-ippassambhetuá¹ƒ sakkonti. _
siniddhÄ• ni. __bhattÄ• cchÄ• dakenÄ• _ti bhattaá¹ƒ arocikena.

<262> __acchavasa_ntiÄ• dÄ«su nissaggiyavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva vinicchayo
paá¹-iggahita_ntiÄ• dÄ«su majjhanhike avÄ«tivatte paá¹-iggahetvÄ• pacitvÄ• parissÄ• vetv
__telaparibhogena_ \Ee V 1090/ __paribhuÃ±jitu_nti sattÄ• hakÄ• likatelaparibhogena parib

<263> __mÅ«labhesajjÄ• _di vinicchayopi khuddakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyeva. tasmÄ•

avuttaá¹ƒ taá¹ƒ tadeva vaá¹‡á¹‡ayissÄ• ma. __vacatta_nti setavacaá¹ƒ. __nisadaá¹ƒ nisada
ca pisanapoto ca. __phaggava_nti latÄ• jÄ• ti. __nattamÄ• la_nti karaÃ±jaá¹ƒ.
__hiá¹…guhiá¹…gujatuhiá¹…gusipÄ• á¹-ikÄ• _ hiá¹…gujÄ• tiyoyeva. __takatakapattitakapaá

__sÄ• mudda_nti samuddatÄ«re vÄ• lukÄ• viya santiá¹-á¹-hati. __kÄ• á¸·aloá¹‡a_nti pakati
setavaá¹‡á¹‡aá¹ƒ pabbate uá¹-á¹-hahati. __ubbhida_nti bhÅ«mito aá¹…kuraá¹ƒ uá¹-á¹-haha
dabbasambhÄ• rehi saddhiá¹ƒ pacitaá¹ƒ, taá¹ƒ rattavaá¹‡á¹‡aá¹ƒ.

264-6__._ __kÄ• yo vÄ• duggandho_ti kassaci assÄ• dÄ«naá¹ƒ viya kÄ• yagandho hoti, ta
sirÄ«sakosumbÄ• dicuá¹‡á¹‡Ä• ni vÄ• gandhacuá¹‡á¹‡Ä• ni vÄ• sabbÄ• ni vaá¹-á¹-anti. _
__rajananippakka_nti \Ne 352/ rajanakasaá¹-aá¹ƒ. pÄ• katikacuá¹‡á¹‡ampi koá¹-á¹-etvÄ• u
nhÄ• yituá¹ƒ vaá¹-á¹-ati; etampi rajananippakkasaá¹…khepameva gacchati.

__Ä• makamaá¹ƒsaÃ±ca_ \Be 373/ __khÄ• di Ä• makalohitaÃ±ca pivÄ«_ti na taá¹ƒ bhikkhu
khÄ• ditvÄ• ca pivitvÄ• ca pakkanto, tena vuttaá¹ƒ --- ``tassa so amanussikÄ• bÄ• dho paá

__aÃ±jana_nti sabbasaá¹…gÄ• hikavacanametaá¹ƒ. __kÄ• á¸·Ã±jana_nti ekÄ• aÃ±janajÄ•
nÄ• nÄ• sambhÄ• rehi kataá¹ƒ. __sotaÃ±jana_nti \Ee V 1091/ nadÄ«sotÄ• dÄ«su uppajjana
nÄ• ma suvaá¹‡á¹‡ageruko. __kapalla_nti dÄ«pasikhato gahitamasi. __aÃ±janÅ«papiá¹ƒsa
saddhiá¹ƒ ekato piá¹ƒsitabbehi, na hi kiÃ±ci aÃ±Ã±anÅ«papiá¹ƒsanaá¹ƒ na vaá¹-á¹-ati. __ca
lohitacandanÄ• dikaá¹ƒ yaá¹ƒkiÃ±ci. __tagarÄ• _dÄ«ni pÄ• kaá¹-Ä• ni, aÃ±Ã±Ä• nipi nÄ«lup
vaá¹-á¹-antiyeva.

__aá¹-á¹-himaya_nti manussaá¹-á¹-hiá¹ƒ á¹-hapetvÄ• avasesaaá¹-á¹-himayaá¹ƒ. __dantam
hatthidantÄ• disabbadantamayaá¹ƒ. __visÄ• á¹‡amaye_pi akappiyaá¹ƒ nÄ• ma natthi, __na
ekantakappiyÄ• yeva. __salÄ• kaá¹-á¹-hÄ• niya_nti yattha salÄ• kaá¹ƒ odahanti, taá¹ƒ susir
thavikaá¹ƒ vÄ• anujÄ• nÄ• mÄ«ti attho. __aá¹ƒsabaddhako_ti aÃ±janitthavikÄ• ya aá¹ƒsab
__yamakanatthukaraá¹‡i_nti samasotÄ• hi dvÄ«hi panÄ• á¸·ikÄ• hi ekaá¹ƒ natthukaraá¹‡iá¹

<267> __anujÄ• nÄ• mi bhikkhave telapÄ• ka_nti yaá¹ƒkiÃ±ci bhesajjapakkhittaá¹ƒ sabbaá¹
__atipakkhittamajjÄ• nÄ«_ti ativiya khittamajjÄ• ni; bahuá¹ƒ majjaá¹ƒ pakkhipitvÄ• yojitÄ• n

__aá¹…gavÄ• to_ti hatthapÄ• de vÄ• to. __sambhÄ• raseda_nti nÄ• nÄ• vidhapaá¹‡á¹‡abh
mahantaá¹ƒ sedaá¹ƒ; porisappamÄ• á¹‡aá¹ƒ Ä• vÄ• á¹-aá¹ƒ aá¹…gÄ• rÄ• naá¹ƒ pÅ«retvÄ•
tattha nÄ• nÄ• vidhÄ• ni vÄ• taharaá¹‡apaá¹‡á¹‡Ä• ni santharitvÄ• telamakkhitena gattena
samparivattantena sarÄ«raá¹ƒ sedetuá¹ƒ anujÄ• nÄ• mÄ«ti attho. __bhaá¹…godaka_nti
nÄ• nÄ• paá¹‡á¹‡abhaá¹…gakuthitaá¹ƒ udakaá¹ƒ; tehi paá¹‡á¹‡ehi ca udakena ca siÃ±citvÄ

__udakakoá¹-á¹-haka_nti udakakoá¹-á¹-he cÄ• á¹-iá¹ƒ vÄ• doá¹‡iá¹ƒ vÄ• uá¹‡hodakassa p
sedakammakaraá¹‡aá¹ƒ anujÄ• nÄ• mÄ«ti attho.

__pabbavÄ• to_ \Be 374/ \Ne 353/ __hotÄ«_ti pabbe pabbe vÄ• to vijjhati. __lohitaá¹ƒ moce
lohitaá¹ƒ \Ee V 1092/ mocetuá¹ƒ. __pajjaá¹ƒ abhisaá¹…kharitu_nti yena phÄ• litapÄ• dÄ• p
nÄ• á¸·ikerÄ• dÄ«su nÄ• nÄ• bhesajjÄ• ni pakkhipitvÄ• pajjaá¹ƒ abhisaá¹…kharituá¹ƒ; pÄ•
pacitunti attho. __tilakakkena attho_ti piá¹-á¹-hehi tilehi attho. __kabaá¸·ika_nti vaá¹‡amukh
sattupiá¹‡á¸• aá¹ƒ pakkhipituá¹ƒ. __sÄ• sapakuá¸• á¸• enÄ• _ti sÄ• sapapiá¹-á¹-hena. __va
adhikamaá¹ƒsaá¹ƒ Ä• á¹‡i viya uá¹-á¹-hahati. __loá¹‡asakkharikÄ• ya chinditu_nti khurena
__vikÄ• sika_nti telarundhanapilotikaá¹ƒ. __sabbaá¹ƒ vaá¹‡apaá¹-ikamma_nti yaá¹ƒkiÃ±ci v
atthi; sabbaá¹ƒ anujÄ• nÄ• mÄ«ti attho.

<268> __sÄ• maá¹ƒ gahetvÄ• _ti idaá¹ƒ na kevalaá¹ƒ sappadaá¹-á¹-hasseva, aÃ±Ã±asmim
sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jitabbaá¹ƒ; aÃ±Ã±esu pana kÄ• raá¹‡esu paá¹-iggahitamev
paá¹-iggahetabbo_ti sace bhÅ«mippatto, paá¹-iggahetabbo; appattaá¹ƒ pana gahetuá¹ƒ vaá

<269> __gharadinnakÄ• bÄ• dho_ti vasÄ«karaá¹‡apÄ• nakasamuá¹-á¹-hitarogo. __sÄ«tÄ•
kasantassa phÄ• le laggamattikaá¹ƒ udakena Ä• loá¸·etvÄ• pÄ• yetuá¹ƒ anujÄ• nÄ• mÄ«ti

__duá¹-á¹-hagahaá¹‡iko_ti vipannagahaá¹‡iko; kicchena uccÄ• ro nikkhamatÄ«ti attho. __Ä
sukkhodanaá¹ƒ jhÄ• petvÄ• tÄ• ya chÄ• rikÄ• ya paggharitaá¹ƒ khÄ• rodakaá¹ƒ. __muttaha
gomuttaparibhÄ• vitaá¹ƒ harÄ«takaá¹ƒ. __abhisannakÄ• yo_ti ussannadosakÄ• yo. __accha
taá¹‡á¸• ulodakamaá¹‡á¸• o. __akaá¹-ayusa_nti asiniddho muggapacitapÄ• nÄ«yo. __kaá¹-
dhotasiniddho. __paá¹-icchÄ• danÄ«yenÄ• _ti maá¹ƒsarasena.

guá¸·Ä• dianujÄ• nanakathÄ•

<272> __sace bhikkhave pakkÄ• pi muggÄ• jÄ• yantÄ«_ti pakkÄ• muggÄ• sacepi jÄ• yan
paribhuÃ±jitabbÄ• . pakkattÄ• hi te kappiyÄ• eva.

<274> __antovuttha_nti \Ee V 1093/ \Be 375/ akappiyakuá¹-iyaá¹ƒ vutthaá¹ƒ. __sÄ• maá¹ƒ
yaá¹ƒkiÃ±ci Ä• misaá¹ƒ bhikkhuno pacituá¹ƒ na vaá¹-á¹-ati. sacepissa uá¹‡hayÄ• guyÄ• su
siá¹…giveraá¹ƒ vÄ• loá¹‡aá¹ƒ vÄ• pakkhipanti, tampi cÄ• letuá¹ƒ na vaá¹-á¹-ati, ``yÄ• guá¹
pana cÄ• letuá¹ƒ vaá¹-á¹-ati. uttaá¹‡á¸• ulabhattaá¹ƒ labhitvÄ• pi pidahituá¹ƒ na vaá¹-á¹-ati.
pidahitvÄ• va denti, vaá¹-á¹-ati; ``bhattaá¹ƒ \Ne 354/ vÄ• mÄ• nibbÄ• yatÅ«â€™â€™ ti pid
khÄ«ratakkÄ• dÄ«su pana sakiá¹ƒ kuthitesu aggiá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, punapÄ• kassa a
__ukkapiá¹‡á¸• akÄ• pi khÄ• dantÄ«_ti biá¸·Ä• mÅ«sikagodhÄ• maá¹…gusÄ• khÄ• danti. _

<276> __tato nÄ«haá¹-a_nti yattha nimantitÄ• bhuÃ±janti, tato nÄ«haá¹-aá¹ƒ.

<278> __vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-ha_nti vane ceva paduminigacche ca jÄ• taá¹ƒ. __
taruá¹‡aphalaá¹ƒ, yassa bÄ«jaá¹ƒ na aá¹…kuraá¹ƒ janeti. __nibbaá¹-á¹-abÄ«ja_nti bÄ«jaá¹
apanetvÄ• paribhuÃ±jitabbakaá¹ƒ ambapanasÄ• di.

<279> __duropayo vaá¹‡o_ti dukkhena ruhati, dukkhena pÄ• katiko hotÄ«ti attho. __duppa
sambÄ• dhe dukkhena satthaá¹ƒ parihareyyaá¹ƒ. __satthakammaá¹ƒ vÄ• vatthikammaá¹ƒ
okÄ• se yena kenaci satthena vÄ• sÅ«ciyÄ• vÄ• kaá¹‡á¹-akena vÄ• sattikÄ• ya vÄ• pÄ•
nakhena vÄ• chindanaá¹ƒ vÄ• phÄ• lanaá¹ƒ vÄ• vijjhanaá¹ƒ vÄ• lekhanaá¹ƒ vÄ• na kÄ•
satthakammameva hoti. yena kenaci pana cammena vÄ• vatthena vÄ• vatthipÄ«á¸·anamp
sabbaÃ±hetaá¹ƒ vatthikammameva hoti. ettha ca __sambÄ• dhassa sÄ• mantÄ• dvaá¹…g
satthakammaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. vatthikammaá¹ƒ pana sambÄ• dheyeva \Ee V 1
pana khÄ• raá¹ƒ Ä• dÄ• tuá¹ƒ yena kenaci rajjukena vÄ• bandhituá¹ƒ vaá¹-á¹-ati. yadi tena
aá¹‡á¸• avuá¸• á¸• hirogepi satthakammaá¹ƒ na vaá¹-á¹-ati, tasmÄ• aá¹‡á¸• aá¹ƒ phÄ• letv
``arogaá¹ƒ karissÄ• mÄ«â€™â€™ ti na kattabbaá¹ƒ. aggitÄ• panabhesajjÄ• limpanesu pan
vaccamagge bhesajjamakkhitÄ• Ä• dÄ• navaá¹-á¹-i vÄ• veá¸·unÄ• á¸·ikÄ• vÄ• vaá¹-á¹-at
karonti, telaá¹ƒ vÄ• pavesenti.

<280> __pavattamaá¹ƒsa_nti \Be 376/ matassa maá¹ƒsaá¹ƒ. __mÄ• ghÄ• to_ti taá¹ƒ divasa
kiÃ±ci jÄ«vitÄ• voropetuá¹ƒ. __potthanika_nti maá¹ƒsacchedanasatthakaá¹ƒ vuccati. __kim
imÄ• ya. __na bhagavÄ• ussahatÄ«_ti na bhagavÄ• sakkoti. __yatra hi nÄ• mÄ• _ti yasm
vÄ«maá¹ƒsi; paá¹-ipucchÄ«ti vuttaá¹ƒ hoti. __appaá¹-ivekkhitvÄ• _ti appaá¹-ipucchitvÄ• . sa
asukamaá¹ƒsanti jÄ• nÄ• ti, paá¹-ipucchanakiccaá¹ƒ natthi, ajÄ• nantena pana pucchitvÄ• v

hatthimaá¹ƒsÄ• dipaá¹-ikkhepakathÄ•

<281> __sunakhamaá¹ƒsa_nti \Ne 355/ ettha araÃ±Ã±akokÄ• nÄ• ma sunakhasadisÄ• ho
vaá¹-á¹-ati. yo pana gÄ• masunakhiyÄ• vÄ• kokena kokasunakhiyÄ• vÄ• gÄ• masunakhe
maá¹ƒsaá¹ƒ na vaá¹-á¹-ati, so hi ubhayaá¹ƒ bhajatÄ«ti. __ahimaá¹ƒsa_nti kassaci apÄ• dak
maá¹ƒsaá¹ƒ na vaá¹-á¹-ati. __sÄ«hamaá¹ƒsÄ• _dÄ«ni pÄ• kaá¹-Ä• neva.

ettha ca manussamaá¹ƒsaá¹ƒ sajÄ• titÄ• ya paá¹-ikkhittaá¹ƒ, hatthiassamaá¹ƒsaá¹ƒ rÄ• jaá
sunakhamaá¹ƒsaÃ±ca ahimaá¹ƒsaÃ±ca paá¹-ikÅ«latÄ• ya, sÄ«hamaá¹ƒsÄ• dÄ«ni paÃ±ca
imesaá¹ƒ manussÄ• dÄ«naá¹ƒ dasannaá¹ƒ maá¹ƒsampi aá¹-á¹-hipi lohitampi cammampi lo
vaá¹-á¹-ati, yaá¹ƒkiÃ±ci Ã±atvÄ• vÄ• aÃ±atvÄ• vÄ• khÄ• dantassa Ä• pattiyeva. yadÄ• j
``apucchitvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti gaá¹‡hato paá¹-iggahaá¹‡e dukkaá¹-aá¹ƒ, ``puc
ti gaá¹‡hato anÄ• patti. uddissa kataá¹ƒ pana jÄ• nitvÄ• khÄ• dantasseva Ä• patti, pacchÄ•

kÄ• retabboti.

yÄ• gumadhugoá¸·akÄ• dikathÄ•

<282> __ekattako_ti \Ee V 1095/ ekako, natthi me dutiyoti attho. __pahÅ«taá¹ƒ yÄ• guÃ±ca
paá¹-iyÄ• dÄ• petvÄ• _ti so kira satasahassaá¹ƒ vayaá¹ƒ katvÄ• paá¹-iyÄ• dÄ• pesi. anum
``patthayataá¹ƒ icchataâ€™â€™ nti padÄ• naá¹ƒ ``alameva dÄ• tuâ€™â€™ nti iminÄ• sam
``patthayatÄ• icchatÄ• â€™â€™ ti pÄ• á¹-ho atthi, soyeva gahetabbo.

<283> __bhojjayÄ• gu_nti yÄ• pavÄ• raá¹‡aá¹ƒ janeti. __yadaggenÄ• _ti yaá¹ƒ Ä• diá¹ƒ ka
Ä• raddhÄ• _ti sagganibbattakapuÃ±Ã±aá¹ƒ upacitanti attho. __yathÄ• dhammo_ \Be 377/
paramparabhojanena kÄ• retabbo, bhojjayÄ• guyÄ• hi pavÄ• raá¹‡Ä• hotÄ«ti.

<284> __nÄ• haá¹ƒ taá¹ƒ kaccÄ• nÄ• _ti tasmiá¹ƒ kira avasiá¹-á¹-haguá¸·e devatÄ• sukhu
aÃ±Ã±esaá¹ƒ pariá¹‡Ä• maá¹ƒ na gacchati, tasmÄ• evamÄ• ha. __gilÄ• nassa guá¸·a_nti t
gilÄ• nassa pacchÄ• bhattaá¹ƒ guá¸·aá¹ƒ anujÄ• nÄ• mÄ«ti attho.

pÄ• á¹-aligÄ• mavatthukathÄ•

<285> __sabbasanthari_nti \Ne 356/ yathÄ• sabbaá¹ƒ santhataá¹ƒ hoti, evaá¹ƒ.

<286> __sunidhavassakÄ• rÄ• _ti sunidho ca vassakÄ• ro ca dve brÄ• hmaá¹‡Ä• magadh
mahÄ• maccÄ• . __vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ• yÄ• _ti vajjirÄ• jakulÄ• naá¹ƒ Ä• yamukhapa
__vatthÅ«nÄ«_ti gharavatthÅ«ni. __cittÄ• ni namanti nivesanÄ• ni mÄ• petu_nti tÄ• kira de
vatthuvijjÄ• pÄ• á¹-hakÄ• naá¹ƒ sarÄ«re adhimuccitvÄ• evaá¹ƒ cittÄ• ni nÄ• menti. kasmÄ•
yathÄ• nurÅ«paá¹ƒ sakkÄ• raá¹ƒ karissantÄ«ti attho. __tÄ• vatiá¹ƒsehÄ«_ti loke kira sakkaá
vissakammaÃ±ca upÄ• dÄ• ya tÄ• vatiá¹ƒsÄ• paá¹‡á¸• itÄ• ti saddo abbhuggato, tenevÄ•
tÄ• vatiá¹ƒsehi saddhiá¹ƒ mantetvÄ• viya mÄ• pentÄ«ti attho. __yÄ• vatÄ• ariyaá¹ƒ Ä• yat
ariyamanussÄ• naá¹ƒ osaraá¹‡aá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthi. __yÄ• vatÄ• vaá¹‡ippatho_t
vÄ• á¹‡ijÄ• naá¹ƒ Ä• bhatabhaá¹‡á¸• assa rÄ• sivaseneva kayavikkayaá¹-á¹-hÄ• naá¹ƒ nÄ•
agganagara_nti tesaá¹ƒ ariyÄ• yatanavaá¹‡ippathÄ• naá¹ƒ idaá¹ƒ agganagaraá¹ƒ bhavissa
puá¹-abhedanaá¹-á¹-hÄ• naá¹ƒ mocanaá¹-á¹-hÄ• nanti vuttaá¹ƒ hoti. __aggito vÄ• _tiÄ• dÄ«
saddo. tatra hi ekassa koá¹-á¹-hÄ• sassa aggito, ekassa udakato, ekassa abbhantarato, aÃ±
antarÄ• yo bhavissati. __uá¸·umpa_nti pÄ• ragamanatthÄ• ya Ä• á¹‡iyo Ä• koá¹-etvÄ• kata
valliÄ• dÄ«hi bandhitvÄ• kataá¹ƒ.

__aá¹‡á¹‡ava_nti sabbantimena paricchedena yojanamattaá¹ƒ gambhÄ«rassa ca puthullas
udakaá¹-á¹-hÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __sara_nti idha nadÄ« adhippetÄ• . idaá¹ƒ vutta

gambhÄ«raá¹ƒ vitthataá¹ƒ taá¹‡hÄ• saraá¹ƒ taranti, te ariyamaggasaá¹…khÄ• taá¹ƒ setuá¹ƒ
pallalÄ• ni anÄ• masitvÄ• va udakabharitÄ• ni ninnaá¹-á¹-hÄ• nÄ• ni; ayaá¹ƒ pana idaá¹ƒ ap
uttaritukÄ• mopi kullaÃ±hi parijano bandhati, buddhÄ• pana buddhasÄ• vakÄ• ca vinÄ• ev
medhÄ• vino janÄ• ti.

<287> __ananubodhÄ• _ti abujjhanena. __sandhÄ• vita_nti bhavato bhavaá¹ƒ gamanavase
__saá¹ƒsarita_nti punappunaá¹ƒ gamanavasena saá¹ƒsaritaá¹ƒ. __mamaÃ±ceva tumhÄ• ka
atha vÄ• __sandhÄ• vitaá¹ƒ saá¹ƒsarita_nti sandhÄ• vanaá¹ƒ saá¹ƒsaraá¹‡aá¹ƒ mamaÃ±c
evamettha attho daá¹-á¹-habbo. __saá¹ƒsita_nti saá¹ƒsaritaá¹ƒ. __bhavanetti samÅ«hatÄ• _
sandhÄ• vanÄ• taá¹‡hÄ• rajju suá¹-á¹-hu hatÄ• chinnÄ• appavattikatÄ• .

<289> __nÄ«lÄ• _ti \Ne 357/ idaá¹ƒ sabbasaá¹…gÄ• hakaá¹ƒ. __nÄ«lavaá¹‡á¹‡Ä• _tiÄ• di
vibhÄ• gadassanatthaá¹ƒ. tattha na tesaá¹ƒ pakativaá¹‡á¹‡Ä• nÄ«lÄ• , nÄ«lavilepanÄ• naá
vicittatÄ• vasenetaá¹ƒ vuttaá¹ƒ. __paá¹-ivaá¹-á¹-esÄ«_ti pahÄ• resi. __sÄ• hÄ• raá¹ƒ dajjey
sajanapadaá¹ƒ dadeyyÄ• tha. __aá¹…guliá¹ƒ phoá¹-esu_nti aá¹…guliá¹ƒ cÄ• lesuá¹ƒ. __am
__olokethÄ• _ti passatha. __apalokethÄ• _ti punappunaá¹ƒ passatha. __upasaá¹ƒharathÄ•
licchaviparisaá¹ƒ tumhÄ• kaá¹ƒ cittena tÄ• vatiá¹ƒsaparisaá¹ƒ haratha, tÄ• vatiá¹ƒsassa sar
passathÄ• ti attho.

sÄ«hasenÄ• pativatthuÄ• dikathÄ•

<290> __dhammassa ca anudhammaá¹ƒ byÄ• karontÄ«_ti bhagavatÄ• vuttakÄ• raá¹‡assa
__sahadhammiko vÄ• dÄ• nuvÄ• do_ti aparehi vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• tun
viÃ±Ã±ugarahitabbaá¹ƒ kÄ• raá¹‡aá¹ƒ koci appamattakopi kiá¹ƒ na Ä• gacchati. idaá¹ƒ vutta
sabbakÄ• renÄ• pi tumhÄ• kaá¹ƒ vÄ• de gÄ• rayhakÄ• raá¹‡aá¹ƒ natthÄ«â€™â€™ ti. __an
abhibhavitvÄ• na Ä• cikkhitukÄ• mÄ• .

<293> __anuviccakÄ• ra_nti anuviditvÄ• cintetvÄ• tulayitvÄ• kÄ• tabbaá¹ƒ karohÄ«ti vutta
__Ã±Ä• tamanussÄ• na_nti loke pÄ• kaá¹-Ä• naá¹ƒ. __sÄ• dhu hotÄ«_ti \Be 379/ sundaraá
parihareyyu_nti paá¹-Ä• kaá¹ƒ ukkhipitvÄ• nagare ghosantÄ• Ä• hiá¹‡á¸• eyyuá¹ƒ. kasmÄ•
mahantabhÄ• vo bhavissatÄ«â€™â€™ ti. __opÄ• nabhÅ«ta_nti paá¹-iyattaudapÄ• no viya a
nivesanaá¹ƒ. __dÄ• tabbaá¹ƒ maÃ±Ã±eyyÄ• sÄ«_ti mÄ• imesaá¹ƒ deyyadhammaá¹ƒ upac
dÄ• tabbamevÄ• ti ovadati. __okÄ• ro_ti avakÄ• ro lÄ• makabhÄ• vo. __sÄ• mukkaá¹ƒsikÄ•
gahitÄ• ; asÄ• dhÄ• raá¹‡aá¹ƒ aÃ±Ã±esanti attho. __uddissa kata_nti uddisitvÄ• kataá¹ƒ.

<294> __paá¹-iccakamma_nti attÄ• naá¹ƒ paá¹-icca katanti attho. atha vÄ• __paá¹-iccakam
nimittakammassetaá¹ƒ adhivacanaá¹ƒ, taá¹ƒ paá¹-iccakammaá¹ƒ ettha atthÄ«ti maá¹ƒsamp
vuttaá¹ƒ. yo hi evarÅ«paá¹ƒ maá¹ƒsaá¹ƒ paribhuÃ±jati, sopi tassa kammassa dÄ• yÄ• do ho

tassÄ• pi pÄ• á¹‡aghÄ• takammaá¹ƒ hotÄ«ti adhippÄ• yo \Ee V 1098/. __jiridanti_ti jiranti al
jiranti, abbhakkhÄ• nassa antaá¹ƒ na gacchantÄ«ti attho. __tikoá¹-iparisuddhakathÄ• _
saá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• .

kappiyabhÅ«mianujÄ• nanakathÄ•

<295> __sakaá¹-aparivaá¹-á¹-a_nti \Ne 358/ sakaá¹-ehi parikkhepaá¹ƒ viya katvÄ• acchant
abhilÄ• pamattametaá¹ƒ ``yaá¹ƒ saá¹…gho Ä• kaá¹…khatÄ«â€™â€™ ti vuttattÄ• pana dhu
vaá¹-á¹-ati, kammavÄ• caá¹ƒ avatvÄ• apalokanenÄ• pi vaá¹-á¹-atiyeva. __kÄ• koravasadda
paviá¹-á¹-hÄ• naá¹ƒ Ä• misakhÄ• danatthÄ• ya anuppageyeva sannipatitÄ• naá¹ƒ kÄ• kÄ• n
nÄ• ma kapilasuttapariyosÄ• ne pabbajitÄ• naá¹ƒ paÃ±cannaá¹ƒ satÄ• naá¹ƒ aggapuriso.

__ussÄ• vanantika_ntiÄ• dÄ«su ussÄ• vanantikÄ• tÄ• va evaá¹ƒ kattabbÄ• . yo thambhÄ•
nikhanitvÄ• vihÄ• ro kariyati, tassa heá¹-á¹-hÄ• thambhapaá¹-icchakÄ• pÄ• sÄ• á¹‡Ä• bh
paá¹-hamathambhaá¹ƒ pana paá¹-hamabhittipÄ• daá¹ƒ vÄ• patiá¹-á¹-hÄ• pentehi bahÅ«hi s
``kappiyakuá¹-iá¹ƒ karoma, kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vÄ• caá¹ƒ nicchÄ• renteh
patiá¹-á¹-hÄ• pentesu Ä• masitvÄ• vÄ• sayaá¹ƒ ukkhipitvÄ• vÄ• thambhe vÄ• bhittipÄ• c
kurundimahÄ• paccarÄ«su pana ``kappiyakuá¹-i kappiyakuá¹-Ä«â€™â€™ ti vatvÄ• patiá¹-á
andhakaá¹-á¹-hakathÄ• yaá¹ƒ ``saá¹…ghassa kappiyakuá¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™
avatvÄ• pi aá¹-á¹-hakathÄ• su vuttanayena vutte \Be 380/ doso natthi. idaá¹ƒ panettha
sÄ• dhÄ• raá¹‡alakkhaá¹‡aá¹ƒ, thambhapatiá¹-á¹-hÄ• naÃ±ca vacanapariyosÄ• naÃ±ca sa
aniá¹-á¹-hite vacane thambho patiá¹-á¹-hÄ• ti, appatiá¹-á¹-hite vÄ• tasmiá¹ƒ vacanaá¹ƒ niá¹
hoti kappiyakuá¹-i. teneva mahÄ• paccariyaá¹ƒ vuttaá¹ƒ --- ``bahÅ«hi samparivÄ• retvÄ• va
ettha ekassapi vacananiá¹-á¹-hÄ• naÃ±ca thambhapatiá¹-á¹-hÄ• naÃ±ca ekato bhavissatÄ«

iá¹-á¹-hakasilÄ• mattikÄ• kuá¹-á¹-ikÄ• su pana kuá¹-Ä«su heá¹-á¹-hÄ• cayaá¹ƒ bandhitvÄ•
karontu, yato paá¹-á¹-hÄ• ya bhittiá¹ƒ uá¹-á¹-hÄ• petukÄ• mÄ• \Ee V 1099/ honti, taá¹ƒ sab
iá¹-á¹-hakaá¹ƒ vÄ• silaá¹ƒ vÄ• mattikÄ• piá¹‡á¸• aá¹ƒ vÄ• gahetvÄ• vuttanayeneva kappi
iá¹-á¹-hakÄ• dayo hi bhittiyÄ• paá¹-hamiá¹-á¹-hakÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• na vaá¹-á¹-anti
uggacchanti, tasmÄ• vaá¹-á¹-anti. andhakaá¹-á¹-hakathÄ• yaá¹ƒ ``thambhehi kariyamÄ• ne
thambhÄ• iá¹-á¹-hakÄ• dikuá¹-á¹-e catÅ«su koá¹‡esu dve tisso iá¹-á¹-hakÄ• adhiá¹-á¹-hÄ•
vuttaá¹ƒ. tathÄ• pana akatÄ• yapi doso natthi, aá¹-á¹-hakathÄ• su hi vuttameva pamÄ• á¹‡

__gonisÄ• dikÄ• _ duvidhÄ• --- Ä• rÄ• magonisÄ• dikÄ• , vihÄ• ragonisÄ• dikÄ• ti. tÄ• su y
senÄ• sanÄ• ni parikkhittÄ• ni honti, ayaá¹ƒ __ ``Ä• rÄ• magonisÄ• dikÄ• â€™â€™ _ nÄ• m
vÄ• ekaccÄ• ni vÄ• parikkhittÄ• ni, Ä• rÄ• mo aparikkhitto, ayaá¹ƒ __ ``vihÄ• ragonisÄ• dik
ubhayatrÄ• pi Ä• rÄ• massa aparikkhittabhÄ• voyeva pamÄ• á¹‡aá¹ƒ. Ä• rÄ• mo pana upaá
parikkhittopi parikkhittoyeva nÄ• mÄ• ti kurundimahaÄ• paccariyÄ• dÄ«su vuttaá¹ƒ. ettha ka

vaá¹-á¹-ati.

__gahapatÄ«_ti manussÄ• Ä• vÄ• saá¹ƒ katvÄ• ``kappiyakuá¹-iá¹ƒ dema, paribhuÃ±jathÄ•
gahapati nÄ• ma. ``kappiyakuá¹-iá¹ƒ kÄ• tuá¹ƒ demÄ• â€™â€™ ti vuttepi vaá¹-á¹-atiyeva. a
pana ``yasmÄ• bhikkhuá¹ƒ á¹-hapetvÄ• sesasahadhammikÄ• naá¹ƒ sabbesaÃ±ca devama
ca sannidhi ca antovutthaÃ±ca tesaá¹ƒ santakaá¹ƒ bhikkhussa vaá¹-á¹-ati, tasmÄ• tesaá¹ƒ
dinnÄ• kappiyakuá¹-i vÄ• gahapatÄ«ti vuccatÄ«â€™â€™ ti vuttaá¹ƒ. punapi vuttaá¹ƒ --- ``b
vihÄ• raá¹ƒ á¹-hapetvÄ• bhikkhunupassayo vÄ• Ä• rÄ• mikÄ• naá¹ƒ vÄ• titthiyÄ• naá¹ƒ vÄ
nÄ• gÄ• naá¹ƒ vÄ• api brahmÄ• naá¹ƒ vimÄ• naá¹ƒ kappiyakuá¹-i hotÄ«â€™â€™ ti, taá¹ƒ
saá¹…ghasantakameva \Be 381/ hi bhikkhusantakaá¹ƒ vÄ• gehaá¹ƒ gahapatikuá¹-ikÄ• na
kammavÄ• caá¹ƒ sÄ• vetvÄ• katÄ• ti.

yaá¹ƒ imÄ• su catÅ«su kappiyabhÅ«mÄ«su vutthaá¹ƒ Ä• misaá¹ƒ, taá¹ƒ sabbaá¹ƒ antovutth
bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca antovutthaantopakkamocanatthaÃ±hi kappiyakuá¹-iyo
akappiyabhÅ«miyaá¹ƒ \Ee V 1100/ sahaseyyappahonake gehe vutthaá¹ƒ saá¹…ghikaá¹ƒ vÄ
bhikkhussa bhikkhuniyÄ• vÄ• santakaá¹ƒ ekarattampi á¹-hapitaá¹ƒ, taá¹ƒ antovutthaá¹ƒ; ta
antopakkaá¹ƒ nÄ• ma hoti, etaá¹ƒ na kappati. sattÄ• hakÄ• likaá¹ƒ pana yÄ• vajÄ«vikaÃ±ca

tatrÄ• yaá¹ƒ vinicchayo --- sÄ• maá¹‡ero bhikkhussa taá¹‡á¸• ulÄ• dikaá¹ƒ Ä• misaá¹ƒ Ä• h
nikkhipitvÄ• punadivase pacitvÄ• deti, antovutthaá¹ƒ na hoti. tattha akappiyakuá¹-iyaá¹ƒ ni
yaá¹ƒkiÃ±ci pakkhipitvÄ• deti, mukhasannidhi nÄ• ma hoti. mahÄ• paccariyaá¹ƒ pana ``ant
vuttaá¹ƒ. tattha nÄ• mamattameva nÄ• nÄ• karaá¹‡aá¹ƒ. bhikkhu akappiyakuá¹-iyaá¹ƒ á¹-ha
yÄ• vajÄ«vikapaá¹‡á¹‡aÃ±ca ekato pacitvÄ• paribhuÃ±jati, sattÄ• haá¹ƒ nirÄ• misaá¹ƒ vaá
Ä• misasaá¹ƒsaá¹-á¹-haá¹ƒ katvÄ• paribhuÃ±jati, antovutthaÃ±ceva sÄ• maá¹ƒpÄ• kaÃ±ca
sabbasaá¹ƒsaggÄ• veditabbÄ• .

imÄ• pana kappiyakuá¹-iyo kadÄ• jahitavatthukÄ• honti? ussÄ• vanantikÄ• tÄ• va yÄ• th
bhittipÄ• de vÄ• nikhaá¹‡itvÄ• katÄ• , sÄ• sabbesu thambhesu ca bhittipÄ• desu ca apan
hoti. sace pana thambhe vÄ• bhittipÄ• de vÄ• parivattenti, yo yo á¹-hito tattha tattha patiá¹-
sabbesupi parivattitesu ajahitavatthukÄ• va hoti. iá¹-á¹-hakÄ• dÄ«hi katÄ• cayassa upari bh
á¹-hapitaá¹ƒ iá¹-á¹-hakaá¹ƒ vÄ• silaá¹ƒ vÄ• mattikÄ• piá¹‡á¸• aá¹ƒ vÄ• Ä• diá¹ƒkatvÄ• vir
jahitavatthukÄ• hoti. yehi pana iá¹-á¹-hakÄ• dÄ«hi adhiá¹-á¹-hitÄ• , tesu apanÄ«tesupi tada
patiá¹-á¹-hitÄ• su ajahitavatthukÄ• va hoti.

gonisÄ• dikÄ• pÄ• kÄ• rÄ• dÄ«hi parikkhepe kate jahitavatthukÄ• hoti. puna tasmiá¹ƒ Ä• r
laddhuá¹ƒ vaá¹-á¹-ati. sace pana punapi pÄ• kÄ• rÄ• dayo tattha tattha khaá¹‡á¸• Ä• honti,
pavisanti, puna kappiyakuá¹-i hoti. itarÄ• pana dve gopÄ• nasÄ«mattaá¹ƒ á¹-hapetvÄ• \Be
chadane vinaá¹-á¹-he jahitavatthukÄ• honti. sace gopÄ• nasÄ«naá¹ƒ upari ekampi pakkhap

atthi, rakkhati.

yatra panimÄ• catassopi kappiyabhÅ«miyo natthi, tattha kiá¹ƒ kÄ• tabbaá¹ƒ? anupasampan
tassa santakaá¹ƒ katvÄ• paribhuÃ±jitabbaá¹ƒ. tatridaá¹ƒ vatthu --- karavikatissatthero kira
vinayadharapÄ• mokkho mahÄ• sÄ«vattherassa santikaá¹ƒ agamÄ• si. so dÄ«pÄ• lokena s
``bhante kimetaâ€™â€™ nti pucchi. thero ``Ä• vuso gÄ• mato sappikumbho Ä• bhato, lÅ«kl
bhuÃ±janatthÄ• yÄ• â€™â€™ ti Ä• ha. tato naá¹ƒ tissatthero ``na vaá¹-á¹-ati bhanteâ€™â€
punadivase pamukhe nikkhipÄ• pesi. tissatthero puna ekadivase Ä• gato taá¹ƒ disvÄ• tathe
sahaseyyappahonakaá¹-á¹-hÄ• ne á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. thero pu
nikkhipÄ• pesi, taá¹ƒ corÄ• hariá¹ƒsu. so puna ekadivasaá¹ƒ Ä• gataá¹ƒ tissattheraá¹ƒ Ä• h
`na vaá¹-á¹-atÄ«â€™ ti vutto so kumbho bahi nikkhitto corehi avahatoâ€™â€™ ti. tato naá¹ƒ
``nanu bhante anupasampannassa dÄ• tabbo assa, anupasampannassa hi datvÄ• tassa sa
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

296-9__._ meá¹‡á¸• akavatthu uttÄ• nameva. api cettha __anujÄ• nÄ• mi bhikkhave paÃ±c
visuá¹ƒ paribhogena paribhuÃ±jitumpi anujÄ• nÄ• mÄ«ti attho. __pÄ• theyyaá¹ƒ pariyesitu_
sayameva Ã±atvÄ• denti, iccetaá¹ƒ kusalaá¹ƒ; no ce denti, Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• nato
bhikkhÄ• cÄ• ravattena vÄ• pariyesitabbaá¹ƒ. tathÄ• alabhantena aÃ±Ã±Ä• tikaapavÄ• rita
yÄ• citvÄ• pi gahetabbaá¹ƒ. ekadivasena gamanÄ«ye magge ekabhattatthÄ• ya pariyesitab
yattakena kantÄ• raá¹ƒ nittharati, tattakaá¹ƒ pariyesitabbaá¹ƒ.

keá¹‡iyajaá¹-ilavatthukathÄ•

<300> __kÄ• jehi gÄ• hÄ• petvÄ• _ti paÃ±cahi kÄ• jasatehi susaá¹…khatassa badarapÄ• n
gÄ• hÄ• petvÄ• . __etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• _
pÄ• naá¹ƒ apivantÄ• samaá¹‡assa gotamassa \Be 383/ sÄ• vakÄ• paccayabÄ• hullikÄ• ti
mayi ca gÄ• ravaá¹ƒ akattha, mama ca tumhesu gÄ• ravaá¹ƒ janayittha, iti vo ahaá¹ƒ iminÄ•
pasannoâ€™â€™ tiÄ• dinÄ• nayena dhammiá¹ƒ kathaá¹ƒ katvÄ• __anujÄ• nÄ• mi bhikkh
pÄ• nÄ• nÄ«_tiÄ• dimÄ• ha.

tattha __ambapÄ• na_nti Ä• mehi vÄ• pakkehi vÄ• ambehi katapÄ• naá¹ƒ. tattha \Ee V 11
ambataruá¹‡Ä• ni bhinditvÄ• udake pakkhipitvÄ• Ä• tape Ä• diccapÄ• kena pacitvÄ• paris
tadahupaá¹-iggahitehi madhusakkarakappÅ«rÄ• dÄ«hi yojetvÄ• kÄ• tabbaá¹ƒ. evaá¹ƒ kata
anupasampannehi kataá¹ƒ labhitvÄ• pana purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ
vaá¹-á¹-ati, pacchÄ• bhattaá¹ƒ nirÄ• misaparibhogena yÄ• va aruá¹‡uggamanÄ• vaá¹-á¹-at
sabbapÄ• nesu.

tesu pana __jambupÄ• na_nti jambuphalehi katapÄ• naá¹ƒ. __cocapÄ• na_nti aá¹-á¹-hikehi

katapÄ• naá¹ƒ. __mocapÄ• na_nti anaá¹-á¹-hikehi kadaliphalehi katapÄ• naá¹ƒ. __madhuka
jÄ• tirasena katapÄ• naá¹ƒ; taá¹ƒ pana udakasambhinnaá¹ƒ vaá¹-á¹-ati, suddhaá¹ƒ na vaá¹-
__muddikapÄ• na_nti muddikÄ• udake madditvÄ• ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ. __
rattuppalanÄ«luppalÄ• dÄ«naá¹ƒ sÄ• lÅ«ke madditvÄ• katapÄ• naá¹ƒ. __phÄ• rusakapÄ•
ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ. imÄ• ni aá¹-á¹-ha pÄ• nÄ• ni sÄ«tÄ• nipi Ä• diccapÄ• k
aggipÄ• kÄ• ni na vaá¹-á¹-anti. __dhaÃ±Ã±aphalarasa_nti sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ p
__á¸• Ä• karasa_nti pakkaá¸• Ä• karasaá¹ƒ. yÄ• vakÄ• likapattÄ• naÃ±hi purebhattaá¹ƒyeva
yÄ• vajÄ«vikÄ• naá¹ƒ paá¹-iggahetvÄ• á¹-hapitasappiÄ• dÄ«hi saddhiá¹ƒ pakkÄ• naá¹ƒ sat
suddhaudakena pacati, yÄ• vajÄ«vampi vaá¹-á¹-ati. khÄ«rÄ• dÄ«hi pana saddhiá¹ƒ pacituá¹
aÃ±Ã±ehi pakkampi á¸• Ä• karasasaá¹…khyameva gacchati. kurundiyaá¹ƒ pana ``yÄ• vakÄ
madditvÄ• kataraso vÄ• Ä• diccapÄ• ko vÄ• vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. __á¹-hapet
ettha madhukapuppharaso aggipÄ• ko vÄ• hotu Ä• diccapÄ• ko vÄ• , pacchÄ• bhattaá¹ƒ \N
purebhattampi yaá¹ƒ pÄ• naá¹ƒ gahetvÄ• majjaá¹ƒ karonti, so Ä• dito paá¹-á¹-hÄ• ya na va
madhukapupphaá¹ƒ pana allaá¹ƒ vÄ• sukkhaá¹ƒ vÄ• bhajjitaá¹ƒ vÄ• tena \Ee V 1103/ kata
paá¹-á¹-hÄ• ya majjaá¹ƒ na karonti, taá¹ƒ sabbaá¹ƒ purebhattaá¹ƒ vaá¹-á¹-ati. ucchuraso nik
pacchÄ• bhattaá¹ƒ vaá¹-á¹-ati \Be 384/. iti pÄ• nÄ• ni anujÄ• nantena imepi cattÄ• ro rasÄ•
__aggihuttamukhÄ• yaÃ±Ã±Ä• _tiÄ• dÄ«su aggihutaá¹ƒ seá¹-á¹-haá¹ƒ, aggihutaá¹ƒ mukha

rojamallÄ• divatthukathÄ•

301-2__._ rojavatthu uttÄ• natthameva. tattha __saá¹…karaá¹ƒ akaá¹ƒsÅ«_ti katikaá¹ƒ akaa
te ida_nti sundaraá¹ƒ kho te idaá¹ƒ. __nÄ• haá¹ƒ bhante Ä• nanda bahukato_ti nÄ• haá¹ƒ
buddhÄ• digatapasÄ• dabahumÄ• nena idhÄ• gatoti dasseti. __sabbaÃ±ca á¸• Ä• ka_nti sa
apakkaá¹ƒ vÄ• yaá¹ƒkiÃ±ci á¸• Ä• kaá¹ƒ. __piá¹-á¹-hakhÄ• danÄ«ya_nti piá¹-á¹-hamayaá¹ƒ
idaá¹ƒ ubhayampi satasahassaá¹ƒ vayaá¹ƒ katvÄ• paá¹-iyÄ• dÄ• pesi.

<303> __maÃ±jukÄ• _ti madhuravacanÄ• . __paá¹-ibhÄ• neyyakÄ• _ti sake sippe paá¹-ibhÄ
chekÄ• , analasÄ• vÄ• . __pariyodÄ• tasippÄ• _ti niddosasippÄ• . __nÄ• á¸·iyÄ• vÄ• paken
Ä• vÄ• pakena ca. Ä• vÄ• pako nÄ• ma yattha laddhaá¹ƒ laddhaá¹ƒ Ä• vapanti, pakkhipant
bhikkhave nahÄ• pitapubbena khurabhaá¹‡á¸• a_nti ettha gahetvÄ• pariharitumeva na vaá¹
santakena kese chedetuá¹ƒ vaá¹-á¹-ati. sace vetanaá¹ƒ gahetvÄ• chindati, na vaá¹-á¹-ati. y
tassa pariharitumpi vaá¹-á¹-ati, taá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• gahetvÄ• kese chedetumpi vaá¹

<304> __bhÄ• gaá¹ƒ datvÄ• _ti dasamabhÄ• gaá¹ƒ datvÄ• ; idaá¹ƒ kira jambudÄ«pe porÄ•
dasakoá¹-á¹-hÄ• se katvÄ• eko koá¹-á¹-hÄ• so bhÅ«misÄ• mikÄ• naá¹ƒ dÄ• tabbo.

catumahÄ• padesakathÄ•

<305> __yaá¹ƒ bhikkhave mayÄ• idaá¹ƒ na kappatÄ«_ti ime cattÄ• ro mahÄ• padese bhag
nayaggahaá¹‡atthÄ• ya Ä• ha. tattha dhammasaá¹…gÄ• hakattherÄ• suttaá¹ƒ gahetvÄ• p
addasaá¹ƒsu. __á¹-hapetvÄ• dhaÃ±Ã±aphalarasa_nti sattadhaÃ±Ã±arasÄ• ni pacchÄ• bha
paá¹-ikkhittÄ• ni. tÄ• lanÄ• á¸·ikerapanasalabujaalÄ• bukumbhaá¹‡á¸• apussaphalatipusaph
1104/ \Ne 363/, nava mahÄ• phalÄ• ni sabbaÃ±ca aparaá¹‡á¹‡aá¹ƒ, dhaÃ±Ã±agatikameva.
paá¹-ikkhittaá¹ƒ, atha kho akappiyaá¹ƒ anulometi, tasmÄ• pacchÄ• bhattaá¹ƒ na kappati. aa
pÄ• nÄ• ni anuÃ±Ã±Ä• tÄ• ni. avasesÄ• ni
vettatintiá¹‡ikamÄ• tuluá¹…gakapitthakosambakaramandÄ• dikhuddakaphalapÄ• nÄ• ni aá¹
kiÃ±cÄ• pi na anuÃ±Ã±Ä• tÄ• ni, atha kho kappiyaá¹ƒ anulomenti, tasmÄ• kappanti. á¹-hap
dhaÃ±Ã±aphalarasaá¹ƒ aÃ±Ã±aá¹ƒ phalapÄ• naá¹ƒ nÄ• ma akappiyaá¹ƒ natthi, sabbaá¹ƒ y
kurundiyaá¹ƒ vuttaá¹ƒ.

bhagavatÄ• cha cÄ«varÄ• ni anuÃ±Ã±Ä• tÄ• ni. dhammasaá¹…gÄ• hakattherehi tesaá¹ƒ a
pattuá¹‡á¹‡aá¹ƒ, cÄ«napaá¹-á¹-aá¹ƒ, somÄ• rapaá¹-á¹-aá¹ƒ, iddhimayikaá¹ƒ, devadattiyanti
anuÃ±Ã±Ä• tÄ• ni. tattha __ ``pattuá¹‡á¹‡aâ€™â€™ _nti pattuá¹‡á¹‡adese pÄ• á¹‡akehi sa
paá¹-Ä• desanÄ• meneva vuttÄ• . tÄ• ni tÄ«á¹‡i koseyyassÄ• nulomÄ• ni. dukÅ«laá¹ƒ sÄ•
kappÄ• sikassa vÄ• sabbesaá¹ƒ vÄ• .

bhagavatÄ• ekÄ• dasa patte paá¹-ikkhipitvÄ• dve pattÄ• anuÃ±Ã±Ä• tÄ• --- lohapatto cev
lohathÄ• lakaá¹ƒ, mattikÄ• thÄ• lakaá¹ƒ, tambalohathÄ• lakanti tesaá¹ƒyeva anulomÄ• ni. b
anuÃ±Ã±Ä• tÄ• --- lohatumbo, kaá¹-á¹-hatumbo, phalatumboti. kuá¹‡á¸• ikÄ• , kaÃ±canako
anulomÄ• ni. kurundiyaá¹ƒ pana ``pÄ• nÄ«yasaá¹…khapÄ• nÄ«yasarÄ• vakÄ• ni etesaá¹ƒ
paá¹-á¹-ikÄ• , sÅ«karantanti dve kÄ• yabandhanÄ• ni anuÃ±Ã±Ä• tÄ• ni, dussapaá¹-á¹-ena
katakÄ• yabandhanÄ• ni tesaá¹ƒ anulomÄ• ni. setacchattaá¹ƒ, kilaÃ±jacchattaá¹ƒ, paá¹‡á¹‡
chattÄ• ni anuÃ±Ã±Ä• tÄ• ni. ekapaá¹‡á¹‡acchattaá¹ƒ tesaá¹ƒyeva anulomanti iminÄ• naye
aá¹-á¹-hakathaÃ±ca anupekkhitvÄ• aÃ±Ã±Ä• nipi kappiyÄ• kappiyÄ• naá¹ƒ anulomÄ• ni ve

__tadahupaá¹-iggahitaá¹ƒ kÄ• le kappatÄ«_tiÄ• di sabbaá¹ƒ sambhinnarasaá¹ƒ sandhÄ• ya
anapanetvÄ• sakaleneva nÄ• á¸·ikeraphalena saddhiá¹ƒ pÄ• nakaá¹ƒ paá¹-iggahitaá¹ƒ hoti
nÄ• á¸·ikeraá¹ƒ apanetvÄ• taá¹ƒ vikÄ• lepi kappati. upari sappipiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• s
denti, yaá¹ƒ pÄ• yÄ• sena asaá¹ƒsaá¹-á¹-haá¹ƒ sappi, taá¹ƒ apanetvÄ• sattÄ• haá¹ƒ paribh
baddhamadhuphÄ• á¹‡itÄ• dÄ«supi eseva nayo. takkolajÄ• tiphalÄ• dÄ«hi alaá¹…karitvÄ•
tÄ• ni uddharitvÄ• dhovitvÄ• yÄ• vajÄ«vaá¹ƒ paribhuÃ±jitabbÄ• ni. yÄ• guyaá¹ƒ pakkhipitv
dinnasiá¹…giverÄ• dÄ«supi telÄ• dÄ«su pakkhipitvÄ• dinnalaá¹-á¹-himadhukÄ• dÄ«supi es
asambhinnarasaá¹ƒ hoti, taá¹ƒ taá¹ƒ ekato paá¹-iggahitampi \Ne 364/ yathÄ• \Be 386/ sudd
dhovitvÄ• vÄ• tacchetvÄ• vÄ• tassa tassa kÄ• lavasena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

sace pana sambhinnarasaá¹ƒ hoti saá¹ƒsaá¹-á¹-haá¹ƒ, na vaá¹-á¹-ati. yÄ• vakÄ• likaÃ±hi at

sambhinnarasÄ• ni tÄ«á¹‡ipi yÄ• makÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti, yÄ• mak
sattÄ• hakÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti, sattÄ• hakÄ• likampi attanÄ• saddh
yÄ• vajÄ«vikaá¹ƒ attano sabhÄ• vaÃ±Ã±eva upaneti; tasmÄ• tena tadahupaá¹-iggahitena s
tadahupaá¹-iggahitaá¹ƒ vÄ• purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ sattÄ• haá¹ƒ kapp
chÄ• haá¹ƒ, tÄ«hapaá¹-iggahitena paÃ±cÄ• haá¹ƒ ... pe ... sattÄ• hapaá¹-iggahitena tadahe
veditabbaá¹ƒ. tasmÄ• yeva hi ``sattÄ• hakÄ• likena bhikkhave yÄ• vajÄ«vikaá¹ƒ tadahupaá
avatvÄ• ``paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒ kappatÄ«â€™â€™ ti vuttaá¹ƒ.

kÄ• layÄ• masattÄ• hÄ• tikkamesu cettha vikÄ• labhojanasannidhibhesajjasikkhÄ• padÄ• n
veditabbÄ• . imesu ca pana catÅ«su kÄ• likesu yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likanti idamev
antovutthakaÃ±ceva sannidhikÄ• rakaÃ±ca hoti, sattÄ• hakÄ• likaÃ±ca yÄ• vajÄ«vikaÃ±ca
nikkhipitumpi vaá¹-á¹-ati, sannidhimpi na janetÄ«ti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

bhesajjakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kathinakkhandhakaá¹ƒ

kathinÄ• nujÄ• nanakathÄ•

<306> kathinakkhandhake \Be 387/ \Ne 365/ --- __pÄ• veyyakÄ• _ti pÄ• veyyaraá¹-á¹-havÄ
kosalesu pacchimadisÄ• bhÄ• ge raá¹-á¹-haá¹ƒ; tattha \Ee V 1106/ vÄ• sinoti vuttaá¹ƒ hoti.
ekapitukabhÄ• tÅ«naá¹ƒ bhaddavaggiyattherÄ• naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. tesu sabbajeá
sabbapacchimako sotÄ• panno, ekopi arahÄ• vÄ• puthujjano vÄ• natthi. __Ä• raÃ±Ã±ikÄ•
dhutaá¹…gasamÄ• dÄ• navasena Ä• raÃ±Ã±ikÄ• ; na araÃ±Ã±avÄ• samattena. piá¹‡á¸• ap
nayo. sÄ«savasena cetaá¹ƒ vuttaá¹ƒ. ime pana terasÄ• pi dhutaá¹…gÄ• ni samÄ• dÄ• yeva
__udakasaá¹…gahe_ti udakena saá¹…gahite ghaá¹-ite saá¹ƒsaá¹-á¹-he; thale ca ninne ca e

__udakacikkhalle_ti akkantaakkantaá¹-á¹-hÄ• ne udakacikkhallo uá¹-á¹-hahitvÄ• yÄ• va Ä•
cikkhalleti attho. __okapuá¹‡á¹‡ehÄ«_ti udakapuá¹‡á¹‡ehi. tesaá¹ƒ kira cÄ«varÄ• ni ghanÄ
udakaá¹ƒ na paggharati ghanattÄ• puá¹-abaddhaá¹ƒ viya tiá¹-á¹-hati. tena vuttaá¹ƒ --- ``oka
cÄ«varehÄ«â€™â€™ ti. ``oghapuá¹‡á¹‡ehÄ«â€™â€™ tipi pÄ• á¹-ho.

__avivadamÄ• nÄ• vassaá¹ƒ vasimhÄ• _ti ettha Ä• gantukaá¹-á¹-hÄ• ne senÄ• sanaphÄ• s
dassanÄ• lÄ• bhena ukkaá¹‡á¹-hitatÄ• ya ca te bhikkhÅ« phÄ• suá¹ƒ na vasiá¹ƒsu, tasmÄ•
vassaá¹ƒ vasimhÄ• â€™â€™ ti nÄ• vocuá¹ƒ. __dhammiá¹ƒ kathaá¹ƒ katvÄ• _ti bhagavÄ• t
anamataggiyakathaá¹ƒ kathesi. te sabbepi kathÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡itvÄ•
Ä• kÄ• se uppatitvÄ• agamaá¹ƒsu, taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``dhammiá¹ƒ kathaá¹ƒ kat
bhagavÄ• ``sace kathinatthÄ• ro paÃ±Ã±atto abhavissa, ete bhikkhÅ« ekaá¹ƒ cÄ«varaá¹ƒ a

Ä• gacchantÄ• na evaá¹ƒ kilantÄ• assu, kathinatthÄ• ro ca nÄ• mesa sabbabuddhehi anu
kathinatthÄ• raá¹ƒ anujÄ• nitukÄ• mo bhikkhÅ« Ä• mantesi, Ä• mantetvÄ• ca pana __ ``an
_tiÄ• dimÄ• ha.

tattha \Be 388/ \Ne 366/ __atthatakathinÄ• naá¹ƒ vo_ti nipÄ• tamattaá¹ƒ vokÄ• ro; atthataka
evaÃ±hi sati parato ``so nesaá¹ƒ bhavissatÄ«â€™â€™ ti yujjati. atha vÄ• __vo_ti sÄ• miva
nesa_nti ettha pana so cÄ«varuppÄ• do ye atthatakathinÄ• , tesaá¹ƒ bhavissatÄ«ti attho.

tattha __anÄ• mantacÄ• ro_ti yÄ• va kathinaá¹ƒ na uddhariyati, tÄ• va anÄ• mantetvÄ• car
1107/, cÄ• rittasikkhÄ• padena anÄ• patti bhavissatÄ«ti attho. __asamÄ• dÄ• nacÄ• ro_ti ti
caraá¹‡aá¹ƒ; cÄ«varavippavÄ• so kappissatÄ«ti attho. __gaá¹‡abhojana_nti gaá¹‡abhojana
__yÄ• vadatthacÄ«vara_nti yÄ• vattakena cÄ«varena attho, tÄ• vattakaá¹ƒ anadhiá¹-á¹-hita
kappissatÄ«ti attho. __yo ca tattha cÄ«varuppÄ• do_ti tattha kathinatthatasÄ«mÄ• yaá¹ƒ ma
saá¹…ghaá¹ƒ uddissa dinnaá¹ƒ vÄ• saá¹…ghikena tatruppÄ• dena Ä• bhataá¹ƒ vÄ• , yena
saá¹…ghikacÄ«varaá¹ƒ uppajjati, taá¹ƒ tesaá¹ƒ bhavissatÄ«ti attho.

__evaÃ±ca pana bhikkhave kathinaá¹ƒ attharitabba_nti ettha kathinatthÄ• raá¹ƒ ke labhanti,
gaá¹‡anavasena tÄ• va pacchimakoá¹-iyÄ• paÃ±ca janÄ• labhanti, uddhaá¹ƒ satasahassa
heá¹-á¹-hÄ• na labhanti. vutthavassavasena purimikÄ• ya vassaá¹ƒ upagantvÄ• paá¹-ham
labhanti, chinnavassÄ• vÄ• pacchimikÄ• ya upagatÄ• vÄ• na labhanti, aÃ±Ã±asmiá¹ƒ vih
labhantÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. purimikÄ• ya upagatÄ• naá¹ƒ pana sabbe gaá¹‡a
Ä• nisaá¹ƒsaá¹ƒ na labhanti, Ä• nisaá¹ƒso itaresaá¹ƒyeva hoti. sace purimikÄ• ya upagatÄ•
vÄ• dve vÄ• eko vÄ• , itare gaá¹‡apÅ«rake katvÄ• kathinaá¹ƒ attharitabbaá¹ƒ. atha cattÄ•
eko paripuá¹‡á¹‡avasso sÄ• maá¹‡ero, so ce pacchimikÄ• ya upasampajjati, gaá¹‡apÅ«rak
Ä• nisaá¹ƒsaÃ±ca labhati. tayo bhikkhÅ« dve sÄ• maá¹‡erÄ• , dve bhikkhÅ« tayo sÄ• maá¹
sÄ• maá¹‡erÄ• ti etthÄ• pi eseva nayo. sace purimikÄ• ya upagatÄ• kathinatthÄ• rakusalÄ•
khandhakabhÄ• á¹‡akatherÄ• pariyesitvÄ• Ä• netabbÄ• . kammavÄ• caá¹ƒ sÄ• vetvÄ• ka
bhuÃ±jitvÄ• gamissanti. Ä• nisaá¹ƒso pana itaresaá¹ƒyeva hoti.

kathinaá¹ƒ \Be 389/ kena dinnaá¹ƒ vaá¹-á¹-ati? yena kenaci devena vÄ• manussena vÄ• p
sahadhammikÄ• naá¹ƒ aÃ±Ã±atarena dinnaá¹ƒ vaá¹-á¹-ati. kathinadÄ• yakassa vattaá¹ƒ att
ajÄ• nanto pucchati --- ``bhante kathaá¹ƒ kathinaá¹ƒ dÄ• tabbaâ€™â€™ nti tassa evaá¹ƒ Ä•
``tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±atarappahonakaá¹ƒ sÅ«riyuggamanasamaye vatthaá¹
ti dÄ• tuá¹ƒ vaá¹-á¹-ati \Ee V 1108/, tassa parikammatthaá¹ƒ \Ne 367/ ettakÄ• nÄ• ma sÅ«c
suttaá¹ƒ, ettakaá¹ƒ rajanaá¹ƒ, parikammaá¹ƒ karontÄ• naá¹ƒ ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti.

kathinatthÄ• rakenÄ• pi dhammena samena uppannaá¹ƒ kathinaá¹ƒ attharantena vattaá¹ƒ j

tantavÄ• yagehato hi Ä• bhatasantÄ• neneva khalimakkhitasÄ• á¹-ako na vaá¹-á¹-ati, malÄ«
vaá¹-á¹-ati, tasmÄ• kathinatthÄ• rasÄ• á¹-akaá¹ƒ labhitvÄ• suá¹-á¹-hu dhovitvÄ• sÅ«ciÄ• c
cÄ«varakammÅ«pakaraá¹‡Ä• ni sajjetvÄ• bahÅ«hi bhikkhÅ«hi saddhiá¹ƒ tadaheva sibbitvÄ
rajitvÄ• kappabinduá¹ƒ datvÄ• kathinaá¹ƒ attharitabbaá¹ƒ. sace tasmiá¹ƒ anatthateyeva aÃ
kathinasÄ• á¹-akaá¹ƒ Ä• harati, aÃ±Ã±Ä• ni ca bahÅ«ni kathinÄ• nisaá¹ƒsavatthÄ• ni deti, y
deti, tassa santakeneva attharitabbaá¹ƒ. itaro yathÄ• tathÄ• ovaditvÄ• saÃ±Ã±Ä• petabbo

kathinaá¹ƒ pana kena attharitabbaá¹ƒ? yassa saá¹…gho kathinacÄ«varaá¹ƒ deti. saá¹…ghe
dÄ• tabbaá¹ƒ? yo jiá¹‡á¹‡acÄ«varo hoti. sace bahÅ« jiá¹‡á¹‡acÄ«varÄ• honti, vuá¸• á¸• ha
vuá¸• á¸• hesupi yo mahÄ• pariso tadaheva cÄ«varaá¹ƒ katvÄ• atthituá¹ƒ sakkoti, tassa c
vuá¸• á¸• ho na sakkoti navakataro sakkoti, tassa dÄ• tabbaá¹ƒ. apica saá¹…ghena mahÄ•
kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• ``tumhe bhante gaá¹‡hatha, mayaá¹ƒ katvÄ• dassÄ• mÄ• â€
cÄ«varesu yaá¹ƒ jiá¹‡á¹‡aá¹ƒ hoti, tadatthÄ• ya dÄ• tabbaá¹ƒ. pakatiyÄ• dupaá¹-á¹-acÄ«va
dupaá¹-á¹-atthÄ• yeva dÄ• tabbaá¹ƒ. sacepissa ekapaá¹-á¹-acÄ«varaá¹ƒ ghanaá¹ƒ hoti, kat
sÄ• ruppatthÄ• ya dupaá¹-á¹-appahonakameva dÄ• tabbaá¹ƒ, ``ahaá¹ƒ alabhanto ekapaá¹-á
vadantassÄ• pi dupaá¹-á¹-aá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati. yo pana lobhapakatiko hoti, tassa na c
``kathinaá¹ƒ attharitvÄ• pacchÄ• sibbitvÄ• dve cÄ«varÄ• ni karissÄ• mÄ«â€™â€™ ti na g
dÄ«yati, tassa yena vidhinÄ• dÄ• tabbaá¹ƒ, taá¹ƒ \Be 390/ dassetuá¹ƒ ``evaÃ±ca pana bhik
attharitabbaâ€™â€™ nti Ä• rabhitvÄ• __suá¹‡Ä• tu me bhante_tiÄ• dikÄ• dÄ• nakammav

evaá¹ƒ dinne pana kathine sace taá¹ƒ kathinadussaá¹ƒ niá¹-á¹-hitaparikammameva hoti \Ee
kusalaá¹ƒ. no ce niá¹-á¹-hitaparikammaá¹ƒ hoti, ``ahaá¹ƒ theroâ€™â€™ ti vÄ• ``bahussutoâ
akÄ• tuá¹ƒ na labbhati, sabbeheva sannipatitvÄ• dhovanasibbanarajanÄ• ni niá¹-á¹-hÄ• pe
kathinavattaá¹ƒ nÄ• ma buddhappasatthaá¹ƒ. atÄ«te padumuttaropi bhagavÄ• kathinavatta
aggasÄ• vako sujÄ• tatthero nÄ• ma kathinaá¹ƒ gaá¹‡hi, taá¹ƒ satthÄ• aá¹-á¹-hasaá¹-á¹-hiy
saddhiá¹ƒ nisÄ«ditvÄ• akÄ• si.

katapariyositaá¹ƒ \Ne 368/ pana kathinaá¹ƒ gahetvÄ• atthÄ• rakena bhikkhunÄ• ``sace saa
attharitukÄ• mo hoti, porÄ• á¹‡ikÄ• saá¹…ghÄ• á¹-i paccuddharitabbÄ• , navÄ• saá¹…ghÄ
`imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™ ti vÄ• cÄ• bhinditabbÄ• â€™â€
vuttavidhÄ• nena kathinaá¹ƒ attharitabbaá¹ƒ. attharitvÄ• ca pana ``tena kathinatthÄ• raken
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ pa
--- `atthataá¹ƒ bhante saá¹…ghassa kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodathÄ• â
bhikkhÅ«hi ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa v
Ä• vuso saá¹…ghassa kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodÄ• mÄ• â€™â€™ ti e
vuttavidhÄ• neneva anumodÄ• petabbaá¹ƒ, itarehi ca anumoditabbaá¹ƒ. evaá¹ƒ sabbesaá¹
kathinaá¹ƒ. vuttaÃ±hetaá¹ƒ parivÄ• re ``dvinnaá¹ƒ puggalÄ• naá¹ƒ atthataá¹ƒ hoti kathinaá¹
anumodakassa cÄ• â€™â€™ ti (Vin V 403). punapi vuttaá¹ƒ --- ``na saá¹…gho kathinaá¹ƒ a

kathinaá¹ƒ attharati, puggalo kathinaá¹ƒ attharati, saá¹…ghassa anumodanÄ• gaá¹‡assa a
atthÄ• rÄ• saá¹…ghassa atthataá¹ƒ hoti kathinaá¹ƒ, gaá¹‡assa atthataá¹ƒ hoti kathinaá¹ƒ, p
hoti kathinaá¹ƒâ€™â€™ ti (Vin V 414).

evaá¹ƒ atthate pana kathine sace kathinacÄ«varena saddhiá¹ƒ Ä• bhataá¹ƒ Ä• nisaá¹ƒsaá¹
amhÄ• kaá¹ƒ kathinaá¹ƒ gahitaá¹ƒ, tasseva demÄ• â€™â€™ ti denti \Be 391/, bhikkhusaá¹.
avicÄ• retvÄ• va datvÄ• gacchanti, bhikkhusaá¹…gho issaro. tasmÄ• sace kathinatthÄ• ra
dubbalÄ• ni honti, saá¹…ghena apaloketvÄ• tesampi atthÄ• ya vatthÄ• ni dÄ• tabbÄ• ni. ka
vaá¹-á¹-ati. avasese kathinÄ• nisaá¹ƒse balavavatthÄ• ni \Ee V 1110/ vassÄ• vÄ• sikaá¹-á¹-
á¹-hitikÄ• ya abhÄ• ve therÄ• sanato paá¹-á¹-hÄ• ya dÄ• tabbÄ• ni, garubhaá¹‡á¸• aá¹ƒ na
ekasÄ«mÄ• ya bahÅ« vihÄ• rÄ• honti, sabbe bhikkhÅ« sannipÄ• tetvÄ• ekattha kathinaá¹ƒ
visuá¹ƒ atthariuá¹ƒ na vaá¹-á¹-ati.

<308> idÄ• ni yathÄ• ca kathinaá¹ƒ atthataá¹ƒ hoti, yathÄ• ca anatthataá¹ƒ, taá¹ƒ vidhiá¹ƒ
dassetuá¹ƒ __evaÃ±ca pana bhikkhave atthataá¹ƒ hoti kathinaá¹ƒ evaá¹ƒ anatthata_nti vatv
mahÄ• bhÅ«mikaÃ±ca anatthatalakkhaá¹‡aá¹ƒ tÄ• va dassento __na ullikhitamattenÄ• _tiÄ
dassesi. tato paraá¹ƒ atthatalakkhaá¹‡aá¹ƒ dassento __ahatena atthata_ntiÄ• dike sattarasa
parivÄ• repi hi ``catuvÄ«satiyÄ• Ä• kÄ• rehi anatthataá¹ƒ hoti kathinaá¹ƒ, sattarasahi Ä• kÄ
kathinaâ€™â€™ nti idameva lakkhaá¹‡aá¹ƒ vuttaá¹ƒ.

tattha \Ne 369/ __ullikhitamattenÄ• _ti dÄ«ghato ca puthulato ca pamÄ• á¹‡aggahaá¹‡amat
gaá¹‡hanto tassa tassa padesassa saÃ±jÄ• nanatthaá¹ƒ nakhÄ• dÄ«hi vÄ• paricchedaá¹ƒ
nalÄ• á¹-Ä• dÄ«su vÄ• ghaá¹ƒsati, tasmÄ• taá¹ƒ pamÄ• á¹‡aggahaá¹‡aá¹ƒ ``ullikhitamatta
__dhovanamattenÄ• _ti kathinadussadhovanamattena. __cÄ«varavicÄ• raá¹‡amattenÄ• _ti
vÄ• navakaá¹ƒ vÄ• ekÄ• dasakaá¹ƒ vÄ• hotÅ«â€™â€™ ti evaá¹ƒ vicÄ• ritamattena. __ch
yathÄ• vicÄ• ritassa vatthassa chedanamattena. __bandhanamattenÄ• _ti moghasuttakÄ• r
__ovaá¹-á¹-iyakaraá¹‡amattenÄ• _ti moghasuttakÄ• nusÄ• rena dÄ«ghasibbitamattena.
__kaá¹‡á¸• usakaraá¹‡amattenÄ• _ti muddhiyapattabandhanamattena. __daá¸·hÄ«kammak
cimilikÄ• yo ekato katvÄ• sibbitamattena. atha vÄ• paá¹-hamacimilikÄ• ghaá¹-etvÄ• á¹-ha
kathinasÄ• á¹-akaá¹ƒ tassÄ• kucchicimilikaá¹ƒ katvÄ• sibbitamattenÄ• tipi attho. mahÄ• pa
``pakaticÄ«varassa upassayadÄ• nenÄ• â€™â€™ ti vuttaá¹ƒ. kurundiyaá¹ƒ pana ``pakatipa
dupaá¹-á¹-aá¹ƒ kÄ• tuá¹ƒ kucchicimilikaá¹ƒ alliyÄ• panamattenÄ• â€™â€™ ti vuttaá¹ƒ. __ar
piá¹-á¹-hianuvÄ• tÄ• ropanamattena. __paribhaá¹‡á¸• akaraá¹‡amattenÄ• _ti kucchianauvÄ
__ovaddheyyakaraá¹‡amattenÄ• _ti Ä• gantukapattÄ• ropanamattena \Ee V 1111/. kathinac
gahetvÄ• aÃ±Ã±asmiá¹ƒ akathinacÄ«vare pattÄ• ropanamattena.

__kambalamaddanamattenÄ• _ti ekavÄ• raá¹ƒyeva rajane pakkhittena dantavaá¹‡á¹‡ena p
vÄ• . sace pana sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• rattampi sÄ• ruppaá¹ƒ hoti, vaá¹-á¹-ati. __n

``iminÄ• dussena kathinaá¹ƒ attharissÄ• mÄ«â€™â€™ ti evaá¹ƒ nimittakatena. ettakameva
aá¹-á¹-hakathÄ• su pana ``ayaá¹ƒ sÄ• á¹-ako sundaro, sakkÄ• iminÄ• kathinaá¹ƒ attharituâ
nimittakammaá¹ƒ katvÄ• laddhenÄ• â€™â€™ ti vuttaá¹ƒ. __parikathÄ• katenÄ• _ti ``kathin
vaá¹-á¹-ati, kathinadÄ• yako bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti evaá¹ƒ parikathÄ•
nÄ• ma atiukkaá¹-á¹-haá¹ƒ vaá¹-á¹-ati, mÄ• tarampi viÃ±Ã±Ä• petuá¹ƒ na vaá¹-á¹-ati, Ä• kÄ•
otiá¹‡á¹‡asadisameva vaá¹-á¹-atÄ«ti. __kukkukatenÄ• _ti tÄ• vakÄ• likena. __sannidhikaten
sannidhi karaá¹‡asannidhi ca nicayasannidhi ca. tattha tadaheva akatvÄ• á¹-hapetvÄ• kara
karaá¹‡asannidhi. saá¹…gho ajja kathinadussaá¹ƒ labhitvÄ• punadivase deti, ayaá¹ƒ nicaya

__nissaggiyenÄ• _ti rattinissaggiyena. parivÄ• repi vuttaá¹ƒ --- ``nissaggiyaá¹ƒ nÄ• ma kariy
uá¹-á¹-hahatÄ«â€™â€™ ti. __akappakatenÄ• _ti anÄ• dinnakappabindunÄ• . __aÃ±Ã±atra
á¹-hapetvÄ• saá¹…ghÄ• á¹-iuttarÄ• saá¹…gaantaravÄ• sake aÃ±Ã±ena paccattharaá¹‡Ä•
hotÄ«ti. __aÃ±Ã±atra paÃ±cakena vÄ• atirekapaÃ±cakena vÄ• _ti paÃ±ca vÄ• atirekÄ• ni
mahÄ• maá¹‡á¸• alaaá¸• á¸• hamaá¹‡á¸• alÄ• ni \Ne 370/ dassetvÄ• kateneva vaá¹-á¹-ati.
hoti, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±ena acchinnakena vÄ• dvatticatukhaá¹‡á¸• ena vÄ• na vaá¹
puggalassa atthÄ• rÄ• _ti puggalassa atthÄ• raá¹ƒ á¹-hapetvÄ• na aÃ±Ã±ena saá¹…ghass
atthÄ• rena atthataá¹ƒ hoti. __nissÄ«maá¹-á¹-ho anumodatÄ«_ti bahiupacÄ• rasÄ«mÄ• ya a

<309> __ahatenÄ• _ti \Be 393/ aparibhuttena. __ahatakappenÄ• _ti ahatasadisena ekavÄ•
dhotena. __pilotikÄ• yÄ• _ti hatavatthakasÄ• á¹-akena \Ee V 1112/. __paá¹ƒsukÅ«lenÄ• _ti
uppannapaá¹ƒsukÅ«lena. paá¹ƒsukÅ«likabhikkhunÄ• coá¸·akabhikkhaá¹ƒ Ä• hiá¹‡á¸• itvÄ•
katacÄ«varenÄ• tipi kurundimahÄ• paccarÄ«su vuttaá¹ƒ. __pÄ• paá¹‡ikenÄ• _ti Ä• paá¹‡ac
gahetvÄ• kathinatthÄ• ya deti, tenÄ• pi vaá¹-á¹-atÄ«ti attho. sesaá¹ƒ vuttavipallÄ• seneva v
imasmiá¹ƒ pana á¹-hÄ• ne ``saha kathinassa atthÄ• rÄ• kati dhammÄ• jÄ• yantÄ«â€™â€™
vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ parivÄ• re pÄ• á¸·iÄ• rÅ«á¸·hameva, tasmÄ• tattha Ä• gatanayen
tena idha avuccamÄ• nena kathinatthÄ• rakassa kiÃ±ci parihÄ• yati.

<310> evaá¹ƒ kathinatthÄ• raá¹ƒ dassetvÄ• idÄ• ni ubbhÄ• raá¹ƒ dassetuá¹ƒ __kathaÃ±ca
kathina_ntiÄ• dimÄ• ha. tattha __mÄ• tikÄ• _ti mÄ• taro; janettiyoti attho. kathinubbhÄ• raÃ
janettiyo. tÄ• su pakkamanaá¹ƒ anto assÄ• ti __pakkamanantikÄ• _. evaá¹ƒ sesÄ• pi vedita

Ä• dÄ• yasattakakathÄ•

<311> __na paccessa_nti na puna Ä• gamissaá¹ƒ. etasmiá¹ƒ pana pakkamanantike kathinu
cÄ«varapalibodho chijjati, pacchÄ• Ä• vÄ• sapalibodho. evaá¹ƒ pakkamato hi cÄ«varapalib
chijjati, Ä• vÄ• sapalibodho sÄ«mÄ• tikkame. vuttampi cetaá¹ƒ parivÄ• re ---

``pakkamanantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati.

pacchÄ• Ä• vÄ• sapalibodho chijjatÄ«â€™â€™ ti || (Vin V 415).

__cÄ«varaá¹ƒ Ä• dÄ• yÄ• _ti akatacÄ«varaá¹ƒ Ä• dÄ• ya. __bahisÄ«magatassÄ• _ti aÃ±Ã±
__evaá¹ƒ hotÄ«_ti tasmiá¹ƒ vihÄ• re senÄ• sanaphÄ• sukaá¹ƒ vÄ• sahÄ• yasampattiá¹ƒ vÄ
371/. etasmiá¹ƒ pana niá¹-á¹-hÄ• nantike kathinuddhÄ• re Ä• vÄ• sapalibodho paá¹-hamaá¹
paccessaâ€™â€™ nti citte uppannamatteyeva chijjati. vuttampi cetaá¹ƒ ---

``niá¹-á¹-hÄ• nantiko \Be 394/ kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, Ä• vÄ• sapalibodho paá¹-hamaá¹ƒ chijjati.

cÄ«vare niá¹-á¹-hite cÄ«varapalibodho chijjatÄ«â€™â€™ ti ||

etena \Ee V 1113/ nayena sesamÄ• tikÄ• vibhajanepi attho veditabbo. ayaá¹ƒ pana viseso -
``sanniá¹-á¹-hÄ• nantike dvepi palibodhÄ• nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccess
uppannamatteyeva ekato chijjantÄ«ti. vuttaÃ±hetaá¹ƒ ---

``sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, dve palibodhÄ• apubbaá¹ƒ acarimaá¹ƒ chijjantÄ«â€™â€™

evaá¹ƒ sabbakathinuddhÄ• resu palibodhupacchedo veditabbo. so pana yasmÄ• iminÄ• ca
Ä• gatabhÄ• vena sakkÄ• jÄ• nituá¹ƒ, tasmÄ• vitthÄ• rato na vutto. ayaá¹ƒ panettha saá¹..
Ä• vÄ• sapalibodho paá¹-hamaá¹ƒ chijjati, cÄ«vare naá¹-á¹-he cÄ«varapalibodho chijjati. ya
naá¹-á¹-he cÄ«varapalibodho chijjati, tasmÄ• ``nÄ• sanantikoâ€™â€™ ti vuttaá¹ƒ.

savanantike cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati, tasmÄ• tassa saha savanena Ä• vÄ•

Ä• sÄ• vacchedike Ä• vÄ• sapalibodho paá¹-hamaá¹ƒ chijjati. cÄ«varÄ• sÄ• ya upacchinnÄ
ayaá¹ƒ pana yasmÄ• ``anÄ• sÄ• ya labhati; Ä• sÄ• ya na labhati; tassa evaá¹ƒ hoti `idhevin
kÄ• ressaá¹ƒ, na paccessaâ€™â€™ â€™ ntiÄ• dinÄ• nayena itarehi uddhÄ• rehi saddhiá¹
anekappabhedo hoti, tasmÄ• parato visuá¹ƒ vitthÄ• retvÄ• vutto, idha na vutto. idha pana s
anantaraá¹ƒ sÄ«mÄ• tikkantiko vutto. tattha cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati, tassa
Ä• vÄ• sapalibodho chijjati. sahubbhÄ• re dve palibodhÄ• apubbaá¹ƒ acarimaá¹ƒ chijjantÄ«

316-325__._ evaá¹ƒ \Be 395/ \Ne 372/ Ä• dÄ• yavÄ• re sattakathinuddhÄ• re dassetvÄ• pu
vippakatacÄ«varassa Ä• dÄ• yasamÄ• dÄ• yavÄ• resupi yathÄ• sambhavaá¹ƒ teyeva dass
``paccessaá¹ƒ na paccessaâ€™â€™ nti imaá¹ƒ vidhiá¹ƒ anÄ• masitvÄ• va ``na paccessaâ€
anadhiá¹-á¹-hitenÄ• â€™â€™ tiÄ• dinÄ• nayena ca ye ye yujjanti, te te dassitÄ• . tato para
pakkamatÄ«â€™â€™ tiÄ• dinÄ• nayena itarehi saddhiá¹ƒ vomissakanayena anekakkhattu
dassetvÄ• puna disaá¹ƒgamiyavasena ca phÄ• suvihÄ• rikavasena ca niá¹-á¹-hÄ• nantikes
kathinuddhÄ• rÄ• dassitÄ• . evaá¹ƒ \Ee V 1114/ pabhedato kathinuddhÄ• raá¹ƒ dassetvÄ•
kathinuddhÄ• rena palibodhÄ• chijjantÄ«ti vuttÄ• , tesaá¹ƒ paá¹-ipakkhe dassento __dveme
palibodhÄ• _tiÄ• dimÄ• ha. tattha __cattenÄ• _ti yena cittena so Ä• vÄ• so catto hoti, taá¹ƒ
cattena. __vantamuttesupi_ eseva nayo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

kathinakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. cÄ«varakkhandhakaá¹ƒ

jÄ«vakavatthukathÄ•

<326> cÄ«varakkhandhake \Be 396/ \Ne 373/ --- __padakkhiá¹‡Ä• _ti chekÄ• kusalÄ• . __
kehi abhigatÄ• ti? atthikehi atthikehi manussehi; karaá¹‡atthe pana sÄ• mivacanaá¹ƒ katvÄ
atthikÄ• naá¹ƒ manussÄ• naâ€™â€™ nti vuttaá¹ƒ. __paÃ±Ã±Ä• sÄ• ya ca rattiá¹ƒ gacchatÄ
gahetvÄ• rattiá¹ƒ gacchati. __negamo_ti kuá¹-umbiyagaá¹‡o.

<327> __sÄ• lavatiá¹ƒ kumÄ• riá¹ƒ gaá¹‡ikaá¹ƒ vuá¹-á¹-hÄ• pesÄ«_ti nÄ• garÄ• dve satas
satasahassanti tÄ«á¹‡i satasahassÄ• ni, aÃ±Ã±aÃ±ca Ä• rÄ• muyyÄ• navÄ• hanÄ• diparic
vuá¹-á¹-hÄ• pesuá¹ƒ; gaá¹‡ikaá¹-á¹-hÄ• ne á¹-hapesunti attho. __paá¹-isatena ca rattiá¹ƒ ga
paá¹-isatena gacchati. __gilÄ• naá¹ƒ paá¹-ivedeyya_nti gilÄ• nabhÄ• vaá¹ƒ jÄ• nÄ• peyyaá
jiá¹‡á¹‡asuppe.

<328> __kÄ• me deva mÄ• tÄ• , ko pitÄ• _ti kasmÄ• pucchi? taá¹ƒ kira aÃ±Ã±e rÄ• jadÄ•
uá¹-á¹-hite ``nimmÄ• tiko nippitikoâ€™â€™ ti vadanti. yathÄ• ca aÃ±Ã±esaá¹ƒ dÄ• rakÄ• n
cuá¸·amÄ• tÄ• mahÄ• mÄ• tÄ• dayo kiÃ±ci paá¹‡á¹‡Ä• kÄ• raá¹ƒ pesenti, tathÄ• tassa na
taá¹ƒ sabbaá¹ƒ cintetvÄ• ``nimmÄ• tikoyeva nu kho ahaâ€™â€™ nti jÄ• nanatthaá¹ƒ ``kÄ•
pitÄ• â€™â€™ ti pucchi.

__yannÅ«nÄ• haá¹ƒ sippaá¹ƒ sikkheyya_nti yaá¹ƒnÅ«na ahaá¹ƒ vejjasippaá¹ƒ sikkheyyanti
etadahosi --- ``imÄ• ni kho hatthiassasippÄ• dÄ«ni parÅ«paghÄ• tapaá¹-isaá¹ƒyuttÄ• ni, vej
mettÄ• pubbabhÄ• gaá¹ƒ sattÄ• naá¹ƒ hitapaá¹-isaá¹ƒyuttaâ€™â€™ nti. tasmÄ• vejjasippa
``yaá¹ƒnÅ«nÄ• haá¹ƒ sippaá¹ƒ sikkheyyaâ€™â€™ nti cintesi. apicÄ• yaá¹ƒ ito kappasatasa

padumuttarassa bhagavato upaá¹-á¹-hÄ• kaá¹ƒ ``buddhupaá¹-á¹-hÄ• ko ayaâ€™â€™ nti ca
patthataguá¹‡aá¹ƒ vejjaá¹ƒ disvÄ• ``aho vatÄ• hampi evarÅ«paá¹ƒ á¹-hÄ• nantaraá¹ƒ pÄ• p
cintetvÄ• sattÄ• haá¹ƒ buddhappamukhassa saá¹…ghassa dÄ• naá¹ƒ datvÄ• bhagavantaa
bhagavÄ• tumhÄ• kaá¹ƒ \Be 397/ upaá¹-á¹-hÄ• ko asukavejjo viya anÄ• gate buddhupaá¹-a
patthanamakÄ• si. tÄ• ya purimapatthanÄ• ya codiyamÄ• nopesa vejjasippameva sandhÄ•
sikkheyyaâ€™â€™ nti cintesi.

<329> __disÄ• pÄ• mokkho_ti sabbadisÄ• su vidito pÄ• kaá¹-o padhÄ• no vÄ• ti attho. tasm
vÄ• á¹‡ijÄ• abhayarÄ• jakumÄ• raá¹ƒ dassanÄ• ya agamaá¹ƒsu. te jÄ«vako ``kuto tumhe Ä
``takkasÄ«latoâ€™â€™ ti vutte ``atthi tattha vejjasippÄ• cariyoâ€™â€™ ti pucchi. ``Ä• ma k
takkasÄ«lÄ• yaá¹ƒ disÄ• pÄ• mokkho vejjo paá¹-ivasatÄ«â€™â€™ ti sutvÄ• ``tena hi yadÄ
Ä• roceyyÄ• thÄ• â€™â€™ ti Ä• ha. te tathÄ• akaá¹ƒsu. so pitaraá¹ƒ anÄ• pucchÄ• tehi sa
agamÄ• si. tena vuttaá¹ƒ --- ``abhayaá¹ƒ rÄ• jakumÄ• raá¹ƒ anÄ• pucchÄ• â€™â€™ tiÄ• di

__icchÄ• mahaá¹ƒ Ä• cariya sippaá¹ƒ sikkhitu_nti taá¹ƒ kira upasaá¹…kamantaá¹ƒ disvÄ• s
tÄ• tÄ• â€™â€™ ti pucchi. so ``bimbisÄ• ramahÄ• rÄ• jassa nattÄ• abhayakumÄ• rassa pu
pana tvamasi tÄ• ta idhÄ• gatoâ€™â€™ ti, tato so ``tumhÄ• kaá¹ƒ santike sippaá¹ƒ sikkhitu
icchÄ• mahaá¹ƒ Ä• cariya sippaá¹ƒ sikkhitunti Ä• ha. __bahuÃ±ca gaá¹‡hÄ• tÄ«_ti yathÄ•
Ä• cariyassa dhanaá¹ƒ datvÄ• kiÃ±ci kammaá¹ƒ akatvÄ• sikkhantiyeva, na so evaá¹ƒ. so p
adatvÄ• dhammantevÄ• sikova hutvÄ• ekaá¹ƒ kÄ• laá¹ƒ upajjhÄ• yassa kammaá¹ƒ karoti,
evaá¹ƒ santepi abhinÄ«hÄ• rasampanno kulaputto attano medhÄ• vitÄ• ya bahuÃ±ca gaá¹‡
suá¹-á¹-hu ca upadhÄ• reti, gahitaÃ±cassa na sammussati.

__satta ca me vassÄ• ni adhÄ«yantassa nayimassa sippassa anto paÃ±Ã±Ä• yatÄ«_ti ettha
yattakaá¹ƒ Ä• cariyo jÄ• nÄ• ti, yaá¹ƒ aÃ±Ã±e soá¸·asahi vassehi uggaá¹‡hanti, taá¹ƒ sabba
uggahesi \Ee V 1116/. sakkassa pana devaraÃ±Ã±o etadahosi --- ``ayaá¹ƒ buddhÄ• naá¹ƒ u
aggavissÄ• sako bhavissati, handa naá¹ƒ bhesajjayojanaá¹ƒ sikkhÄ• pemÄ«â€™â€™ ti Ä•
ajjhÄ• vasitvÄ• yathÄ• á¹-hapetvÄ• kammavipÄ• kaá¹ƒ avasesarogaá¹ƒ ekeneva bhesajja
tathÄ• naá¹ƒ bhesajjayojanaá¹ƒ sikkhÄ• pesi. so pana ``Ä• cariyassa santike sikkhÄ• mÄ«â
tasmÄ• ``samattho idÄ• ni jÄ«vako tikicchituâ€™â€™ nti \Be 398/ sakkena vissaá¹-á¹-hama
Ä• cariyaá¹ƒ pucchi. Ä• cariyo pana ``na iminÄ• mamÄ• nubhÄ• vena uggahitaá¹ƒ, devatÄ•
nti Ã±atvÄ• va __tena hi bhaá¹‡e_tiÄ• dimÄ• ha. __samantÄ• yojanaá¹ƒ Ä• hiá¹‡á¸• anto_t
ekekena dvÄ• rena nikkhamitvÄ• cattÄ• ro divase Ä• hiá¹‡á¸• anto. __parittaá¹ƒ pÄ• theyya
appamattakaá¹ƒ adÄ• si. kasmÄ• ? tassa kira etadahosi --- ``ayaá¹ƒ mahÄ• kulassa putto g
pitipitÄ• mahÄ• naá¹ƒ santikÄ• mahÄ• sakkÄ• raá¹ƒ labhissati, tato mayhaá¹ƒ vÄ• sippass
jÄ• nissati, antarÄ• magge pana khÄ«á¹‡apÄ• theyyo sippaá¹ƒ payojetvÄ• avassaá¹ƒ mayh
jÄ• nissatÄ«â€™â€™ ti parittaá¹ƒ dÄ• pesi.

seá¹-á¹-hibhariyÄ• divatthukathÄ•

<330> __pasatenÄ• _ti ekahatthapuá¹-ena. __picunÄ• _ti kappÄ• sapaá¹-alena. __yatrahi n
__kimpimÄ• ya_nti kimpi me ayaá¹ƒ. __upajÄ• nÄ• metassa saá¹ƒyamassÄ• _ti katassa ca
jÄ• nÄ• mÄ• ti adhippÄ• yo.

<331> __sabbÄ• laá¹…kÄ• raá¹ƒ tuyhaá¹ƒ hotÅ«_ti rÄ• jÄ• kira ``sace imaá¹ƒ gaá¹‡hissati
naá¹ƒ á¹-hapessÄ• mi. sace na gaá¹‡hissati, abbhantarikaá¹ƒ naá¹ƒ vissÄ• sakaá¹ƒ karissÄ
evamÄ• ha. abhayakumÄ• rassÄ• pi nÄ• á¹-akÄ• nampi cittaá¹ƒ uppajji ``aho vata na gaá¹‡
tesaá¹ƒ cittaá¹ƒ Ã±atvÄ• viya ``idaá¹ƒ me deva ayyikÄ• naá¹ƒ Ä• bharaá¹‡aá¹ƒ, nayidaá¹ƒ
patirÅ«paâ€™â€™ nti vatvÄ• __alaá¹ƒ devÄ• _tiÄ• dimÄ• ha. __adhikÄ• raá¹ƒ me devo sa
me devo saratÅ«ti attho. rÄ• jÄ• pasanno sabbÄ• kÄ• rasampannaá¹ƒ gehaÃ±ca ambavan
satasahassauá¹-á¹-hÄ• nakaá¹ƒ gÄ• maÃ±ca mahÄ• sakkÄ• raÃ±ca datvÄ• __tena hi bhaa

rÄ• jagahaseá¹-á¹-hivatthukathÄ•

<332> __sakkhissasi_ \Ee V 1117/ __pana tvaá¹ƒ gahapatÄ«_ti kasmÄ• Ä• ha? iriyÄ• path
matthaluá¹…gaá¹ƒ na saá¹‡á¹-hÄ• ti, assa ca tÄ«hi sattÄ• hehi niccalassa \Be 399/ nipanna
saá¹‡á¹-hahissatÄ«ti Ã±atvÄ• appeva nÄ• ma sattasattamÄ• se paá¹-ijÄ• nitvÄ• sattasatta
naá¹ƒ evamÄ• ha. teneva parato vuttaá¹ƒ ``api ca paá¹-ikacceva mayÄ• Ã±Ä• toâ€™â€™ t
uppÄ• á¹-etvÄ• _ti sÄ«sacammaá¹ƒ apanetvÄ• . __sibbiniá¹ƒ vinÄ• metvÄ• _ti sibbiniá¹ƒ viv
Ä• cariya sakkomÄ«_ti tassa kira sarÄ«re mahÄ• á¸• Ä• ho uppajji, tasmÄ• evamÄ• ha. __
passehi ekekena sattÄ• hena.

<333> __janaá¹ƒ_ \Ne 376/ __ussÄ• retvÄ• _ti janaá¹ƒ nÄ«harÄ• petvÄ• .

pajjotarÄ• javatthukathÄ•

<334> __jegucchaá¹ƒ me sappÄ«_ti ayaá¹ƒ kira rÄ• jÄ• vicchikassa jÄ• to, vicchikavisapaá
bhesajjaá¹ƒ hoti vicchikÄ• naá¹ƒ paá¹-ikÅ«laá¹ƒ, tasmÄ• evamÄ• ha. __uddekaá¹ƒ dassatÄ
__paÃ±Ã±Ä• sa yojanikÄ• hotÄ«_ti paÃ±Ã±Ä• sa yojanÄ• ni gantuá¹ƒ samatthÄ• hoti. na h
hatthinÄ«yeva, nÄ• á¸·Ä• giri nÄ• ma hatthÄ« yojanasataá¹ƒ gacchati, celakaá¹‡á¹‡o ca mu
vÄ«sayojanasataá¹ƒ gacchanti, kÄ• ko dÄ• so saá¹-á¹-hiyojanÄ• ni gacchati.

ekassa kira kulaputtassa anuppanne buddhe ekadivasaá¹ƒ bhuÃ±jituá¹ƒ nisinnassa paccek
agamÄ• si, tasseko puriso ``paccekabuddho Ä• gantvÄ• gatoâ€™â€™ ti Ä• rocesi. so sutv
Ä• harÄ• â€™â€™ ti Ä• harÄ• petvÄ• attano sajjitaá¹ƒ bhattaá¹ƒ sabbaá¹ƒ datvÄ• pesesi.
paccekabuddhassa hatthe á¹-hapetvÄ• ``ahaá¹ƒ bhante tumhÄ• kaá¹ƒ katena iminÄ• kÄ• y

yattha nibbattopi vÄ• hanasampanno homÄ«â€™â€™ ti patthanaá¹ƒ akÄ• si. so ayaá¹ƒ eta
jÄ• to, tÄ• ya patthanÄ• ya ayaá¹ƒ vÄ• hanasampatti.

__sappiá¹ƒ pÄ• yetvÄ• _ti sappiÃ±ca pÄ• yetvÄ• ; paricÄ• rikÄ• naÃ±ca Ä• hÄ• rÄ• cÄ• re
bhesajjaá¹ƒ olumpetvÄ• _ti nakhena bhesajjaá¹ƒ odahitvÄ• ; pakkhipitvÄ• ti attho. __nicchÄ

siveyyakadussayugakathÄ•

<335> __siveyyakaá¹ƒ_ \Be 400/ nÄ• ma uttarakurÅ«su sivathikaá¹ƒ avamaá¹…galavatthaá
mataá¹ƒ tena vatthena veá¹-hetvÄ• nikkhipanti, taá¹ƒ \Ee V 1118/ ``maá¹ƒsapesÄ«â€™â€™
hatthisoá¹‡á¸• akasakuá¹‡Ä• ukkhipitvÄ• himavantakÅ«á¹-e á¹-hapetvÄ• vatthaá¹ƒ apane
vanacarakÄ• vatthaá¹ƒ disvÄ• raÃ±Ã±o Ä• haranti. evamidaá¹ƒ pajjotena laddhaá¹ƒ. sivira
tÄ«hi aá¹ƒsÅ«hi suttaá¹ƒ kantanti, tena suttena vÄ• yitavatthaá¹ƒ etantipi vadanti.

samattiá¹ƒsavirecanakathÄ•

<336> __sinehethÄ• _ti \Ne 377/ kiá¹ƒ pana bhagavato kÄ• yo lÅ«khoti na lÅ«kho? bhagava
devatÄ• dibbojaá¹ƒ pakkhipanti, sinehapÄ• naá¹ƒ pana sabbattha dose temeti, sirÄ• mudu
evamÄ• ha. __tÄ«á¹‡i uppalahatthÄ• nÄ«_ti ekaá¹ƒ oá¸·Ä• rikadosaharaá¹‡atthaá¹ƒ, ekaá¹
majjhimadosaharaá¹‡atthaá¹ƒ, ekaá¹ƒ sukhumadosaharaá¹‡atthaá¹ƒ. __nacirasseva pakata
pakatatte pana kÄ• ye nÄ• garÄ• dÄ• naá¹ƒ sampÄ• desuá¹ƒ. jÄ«vako Ä• gantvÄ• bhagav
ajja nÄ• garÄ• tumhÄ• kaá¹ƒ dÄ• naá¹ƒ dÄ• tukÄ• mÄ• , mÄ• antogÄ• maá¹ƒ piá¹‡á¸• Ä•
mahÄ• moggallÄ• natthero cintesi --- ``kuto nu kho ajja bhagavato paá¹-hamaá¹ƒ piá¹‡á¸• a
vaá¹-á¹-atÄ«â€™â€™ ti. tato cintesi --- ``soá¹‡o seá¹-á¹-hiputto khettaparikammato paá¹-á¹-
asÄ• dhÄ• raá¹‡Ä• naá¹ƒ khÄ«rodakasecanasaá¹ƒvaddhÄ• naá¹ƒ gandhasÄ• lÄ«naá¹ƒ oda
piá¹‡á¸• apÄ• taá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti iddhiyÄ• gantvÄ• tassa pÄ• sÄ• datale at
pattaá¹ƒ gahetvÄ• paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ adÄ• si. therassa ca gamanÄ• kÄ• ra
bhanteâ€™â€™ ti Ä• ha. thero tamatthaá¹ƒ Ä• rocesi ``bhuÃ±jatha bhante, ahaá¹ƒ aÃ±Ã±a
dassÄ• mÄ«â€™â€™ ti theraá¹ƒ bhojetvÄ• gandhehi pattaá¹ƒ ubbaá¹-á¹-etvÄ• piá¹‡á¸• ap
taá¹ƒ thero Ä• haritvÄ• bhagavato adÄ• si.

rÄ• jÄ• pi kho bimbisÄ• ro ``ajja bhagavÄ• kiá¹ƒ bhuÃ±jissatÄ«â€™â€™ ti vihÄ• raá¹ƒ Ä• g
piá¹‡á¸• apÄ• tagandhaá¹ƒ ghÄ• yitvÄ• bhuÃ±jitukÄ• mo ahosi \Ee V 1119/. bhagavato \Be
piá¹‡á¸• apÄ• tesu bhÄ• janagatesu devatÄ• ojaá¹ƒ pakkhipiá¹ƒsu --- yaÃ±ca sujÄ• tÄ• ad
parinibbÄ• nakÄ• le cundo kammÄ• raputto; aÃ±Ã±esu kabaá¸·e kabaá¸·e pakkhipiá¹ƒsu, ta
icchaá¹ƒ jÄ• nitvÄ• apakkhittojameva thokaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ raÃ±Ã±o dÄ• pesi. so p
``kiá¹ƒ bhante, uttarakuruto Ä• bhataá¹ƒ bhojanaâ€™â€™ nti? ``na mahÄ• rÄ• ja, uttarakur
raá¹-á¹-havÄ• sino gahapatiputtassa bhojanaá¹ƒ etaâ€™â€™ nti vatvÄ• soá¹‡assa sampat

sutvÄ• rÄ• jÄ• soá¹‡aá¹ƒ daá¹-á¹-hukÄ• mo hutvÄ• cammakkhandhake vuttanayena asÄ«
saddhiá¹ƒ soá¹‡assa Ä• gamanaá¹ƒ akÄ• si. te bhagavato dhammadesanaá¹ƒ sutvÄ• sotÄ
pabbajitvÄ• arahatte patiá¹-á¹-hito. bhagavÄ• pi etadatthameva raÃ±Ã±o piá¹‡á¸• apÄ• taá

varayÄ• canakathÄ•

<337> evaá¹ƒ \Ne 378/ katabhattakicce bhagavati atha kho jÄ«vako komÄ• rabhacco taá¹ƒ
Ä• dÄ• ya ... pe ... etadavoca. __atikkantavarÄ• _ti ettha vinicchayo mahÄ• khandhake vutta
__bhagavÄ• bhante paá¹ƒsukÅ«liko bhikkhusaá¹…gho cÄ• _ti bhagavato hi buddhattaá¹ƒ p
idaá¹ƒ vatthaá¹ƒ, etthantare vÄ«sati vassÄ• ni na koci gahapaticÄ«varaá¹ƒ sÄ• diyi, sabbe p
ahesuá¹ƒ. tenÄ• yaá¹ƒ evamÄ• ha. __gahapaticÄ«vara_nti gahapatÄ«hi dinnacÄ«varaá¹ƒ. _
vatthadÄ• nÄ• nisaá¹ƒsapaá¹-isaá¹ƒyuttÄ• ya kathÄ• ya. __itarÄ«tarenÄ• pÄ«_ti appagghen
kenacÄ«ti attho. __pÄ• vÄ• ro_ti salomako kappÄ• sÄ• dibhedo. __anujÄ• nÄ• mi bhikkhav
pakatikojavameva vaá¹-á¹-ati, mahÄ• piá¹-á¹-hiyakojavaá¹ƒ na vaá¹-á¹-ati. mahÄ• piá¹-á¹-hiy
uá¹‡á¹‡Ä• mayo pÄ• vÄ• rasadiso kojavo.

kambalÄ• nujÄ• nanÄ• dikathÄ•

<338> __kÄ• sirÄ• jÄ• _ti kÄ• sÄ«naá¹ƒ rÄ• jÄ• ; pasenadissa ekapitikabhÄ• tÄ• esa. __aá
kÄ• sÄ«ti sahassaá¹ƒ vuccati taá¹ƒ agghanako kÄ• siyo \Be 402/. ayaá¹ƒ pana paÃ±casatÄ
``aá¸• á¸• hakÄ• siyoâ€™â€™ ti vutto. tenevÄ• ha --- ``upaá¸• á¸• hakÄ• sÄ«naá¹ƒ khaman

<339> __uccÄ• vacÄ• nÄ«_ti sundarÄ• ni ca asundarÄ• ni ca. __bhaá¹…gaá¹ƒ_ \Ee V 1120
suttehi missetvÄ• kataá¹ƒ; vÄ• kamayamevÄ• tipi vadanti.

<340> __ekaá¹ƒyeva bhagavatÄ• cÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ na dve_ti te kira itarÄ«tare
``gahapatikena vÄ• paá¹ƒsukÅ«lena vÄ• â€™â€™ ti evaá¹ƒ atthaá¹ƒ sallakkhiá¹ƒsu. __nÄ•
susÄ• nato Ä• gacchanti, tÄ• va te na acchiá¹ƒsu; pakkamiá¹ƒsuyeva. __nÄ• kÄ• mÄ• bhÄ
dÄ• tuá¹ƒ; yadi pana icchanti, dÄ• tabbo. __Ä• gamesu_nti upacÄ• re acchiá¹ƒsu. tenÄ• ha
``anujÄ• nÄ• mi bhikkhave Ä• gamentÄ• naá¹ƒ akÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tuâ€™â€™ nti. y
gaá¹‡hantÅ«â€™â€™ ti denti, saÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• katvÄ• gacchanti ``sampattÄ• gaá¹
sampattÄ• naá¹ƒ sabbesampi pÄ• puá¹‡anti. sace chaá¸• á¸• etvÄ• gatÄ• , yena gahitaá¹ƒ
susÄ• naá¹ƒ okkamiá¹ƒsÅ«_ti sabbe samaá¹ƒ okkamiá¹ƒsu; ekadisÄ• ya vÄ• okkamiá¹ƒsÅ
katikaá¹ƒ katvÄ• _ti laddhaá¹ƒ paá¹ƒsukÅ«laá¹ƒ sabbe bhÄ• jetvÄ• gaá¹‡hissÄ• mÄ• ti bah

<342> cÄ«varapaá¹-iggÄ• hakanti yo gahapatikehi saá¹…ghassa dÄ«yamÄ• naá¹ƒ cÄ«vara
chandÄ• gatiá¹ƒ gaccheyyÄ• _tiÄ• dÄ«su cÄ«varapaá¹-iggÄ• hakesu pacchÄ• Ä• gatÄ• na
paá¹-hamataraá¹ƒ paá¹-iggaá¹‡hanto vÄ• ekaccasmiá¹ƒ pemaá¹ƒ dassetvÄ• gaá¹‡hanto v

pariá¹‡Ä• mento vÄ• __chandÄ• gatiá¹ƒ gacchati_ nÄ• ma. paá¹-hamataraá¹ƒ Ä• gatassÄ•
gaá¹‡hanto vÄ• duggatamanussesu avamaÃ±Ã±aá¹ƒ katvÄ• gaá¹‡hanto vÄ• ``kiá¹ƒ vo gh
tumhÄ• kaá¹ƒ santakaá¹ƒ gahetvÄ• gacchathÄ• â€™â€™ ti evaá¹ƒ saá¹…ghassa lÄ• bhar
__dosÄ• gatiá¹ƒ gacchati_ nÄ• ma. yo pana muá¹-á¹-hassati asampajÄ• no, ayaá¹ƒ __mohA
pacchÄ• Ä• gatÄ• nampi issarÄ• nampi bhayena paá¹-hamataraá¹ƒ paá¹-iggaá¹‡hanto vÄ•
``cÄ«varapaá¹-iggÄ• hakaá¹-á¹-hÄ• naá¹ƒ nÄ• metaá¹ƒ bhÄ• riyaâ€™â€™ nti santasanto vA
\Ee V 1121/ nÄ• ma. ``mayÄ• idaÃ±cidaÃ±ca gahitaá¹ƒ, idaÃ±ciá¹ƒdaÃ±ca na gahitaâ€™â
__gahitÄ• gahitaá¹ƒ jÄ• nÄ• ti_ nÄ• ma. tasmÄ• yo na chandÄ• gatiÄ• divasena gacchati,
Ã±Ä• takaaÃ±Ã±Ä• takaaá¸• á¸• haduggatesu visesaá¹ƒ akatvÄ• \Be 403/ Ä• gatapaapÄ• a
sÄ«lÄ• cÄ• rapaá¹-ipattiyutto hoti, satimÄ• medhÄ• vÄ« bahussuto, sakkoti dÄ• yakÄ• naá¹
parimaá¹‡á¸• alehi padabyaÃ±janehi anumodanaá¹ƒ karonto pasÄ• daá¹ƒ janetuá¹ƒ, evarÅ«

__evaÃ±ca pana bhikkhave sammannitabbo_ti ettha pana etÄ• ya yathÄ• vuttÄ• ya kamma
antovihÄ• re sabbasaá¹…ghamajjhepi khaá¹‡á¸• asÄ«mÄ• yapi sammannituá¹ƒ vaá¹-á¹-atiy
vihÄ• rapaccante vÄ• padhÄ• naghare vÄ• na acchitabbaá¹ƒ. yattha pana Ä• gatÄ• gatÄ•
tÄ• dise dhuravihÄ• raá¹-á¹-hÄ• ne bÄ«janiá¹ƒ passe á¹-hapetvÄ• sunivatthena supÄ• ruten

__tattheva ujjhitvÄ• _ti ``paá¹-iggahaá¹‡ameva amhÄ• kaá¹ƒ bhÄ• roâ€™â€™ ti vatvÄ• ga
chaá¸• á¸• etvÄ• gacchanti. __cÄ«varanidahaka_nti cÄ«varapaá¹-isÄ• makaá¹ƒ. __yo na ch
gaccheyyÄ• _tiÄ• dÄ«su cettha ito paraÃ±ca sabbattha vuttanayeneva vinicchayo veditabbo
kathitÄ• nusÄ• reneva jÄ• nitabbo.

bhaá¹‡á¸• Ä• gÄ• rasammutiÄ• dikathÄ•

<343> __vihÄ• raá¹ƒ_ \Ne 380/ __vÄ• _tiÄ• dÄ«su yo Ä• rÄ• mamajjhe Ä• rÄ• mikasÄ• ma
samosaraá¹‡aá¹-á¹-hÄ• ne vihÄ• ro vÄ• aá¸• á¸• hayogo vÄ• hoti, so sammannitabbo. pac
sammannitabbaá¹ƒ. idaá¹ƒ pana bhaá¹‡á¸• Ä• gÄ• raá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ gantvÄ• kh
sammannituá¹ƒ na vaá¹-á¹-ati, vihÄ• ramajjheyeva sammannitabbaá¹ƒ.

__guttÄ• guttaÃ±ca jÄ• neyyÄ• _ti ettha yassa tÄ• va chadanÄ• dÄ«su koci doso natthi, taá
chadanatiá¹‡aá¹ƒ vÄ• chadaniá¹-á¹-hakÄ• vÄ• yattha katthaci patitÄ• , yena ovassati vÄ•
1122/ vÄ• paveso hoti, bhittiÄ• dÄ«su vÄ• katthaci chiddaá¹ƒ hoti, upacikÄ• vÄ• uá¹-á¹-ha
aguttaá¹ƒ nÄ• ma. taá¹ƒ sallakkhetvÄ• paá¹-isaá¹…kharitabbaá¹ƒ. sÄ«tasamaye dvÄ• raÃ±
supihitaá¹ƒ kÄ• tabbaá¹ƒ, sÄ«tena hi cÄ«varÄ• ni kaá¹‡á¹‡akitÄ• ni honti. uá¹‡hasamaye an
vÄ• tappavesanatthaá¹ƒ vivaritabbaá¹ƒ. evaá¹ƒ karonto hi guttÄ• guttaá¹ƒ jÄ• nÄ• ti nÄ• ma

imehi \Be 404/ pana cÄ«varapaá¹-iggÄ• hakÄ• dÄ«hi tÄ«hipi attano vattaá¹ƒ jÄ• nitabbaá¹ƒ
cÄ«varapaá¹-iggÄ• hakena tÄ• va yaá¹ƒ yaá¹ƒ manussÄ• ``kÄ• lacÄ«varaâ€™â€™ nti vÄ•

``accekacÄ«varaâ€™â€™ nti vÄ• ``vassikasÄ• á¹-ikaâ€™â€™ nti vÄ• ``nisÄ«danaâ€™â€
``paccattharaá¹‡aâ€™â€™ nti vÄ• ``mukhapuÃ±chanacoá¸·aâ€™â€™ nti vÄ• denti, taá¹ƒ
missetvÄ• na gaá¹‡hitabbaá¹ƒ, visuá¹ƒ visuá¹ƒ katvÄ• va gaá¹‡hitvÄ• cÄ«varanidahakass
dÄ• tabbaá¹ƒ. cÄ«varanidahakenÄ• pi bhaá¹‡á¸• Ä• gÄ• rikassa dadamÄ• nena idaá¹ƒ kÄ•
mukhapuÃ±chanacoá¸·anti Ä• cikkhitvÄ• va dÄ• tabbaá¹ƒ. bhaá¹‡á¸• Ä• gÄ• rikenÄ• pi tath
saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• á¹-hapetabbaá¹ƒ. tato saá¹…ghena ``kÄ• lacÄ«varaá¹ƒ Ä• harÄ•
kÄ• lacÄ«varameva dÄ• tabbaá¹ƒ ... pe ... mukhapuÃ±chanacoá¸·akaá¹ƒ Ä• harÄ• ti vutte ta

iti bhagavatÄ• cÄ«varapaá¹-iggÄ• hako anuÃ±Ã±Ä• to, cÄ«varanidahako anuÃ±Ã±Ä• to, bh
anuÃ±Ã±Ä• taá¹ƒ, bhaá¹‡á¸• Ä• gÄ• riko anuÃ±Ã±Ä• to, na bÄ• hulikatÄ• ya na asantuá¹-á
saá¹…ghassÄ• nuggahÄ• ya. sace hi Ä• haá¹-Ä• haá¹-aá¹ƒ gahetvÄ• bhikkhÅ« bhÄ• jeyyu
anÄ• haá¹-aá¹ƒ na dinnaá¹ƒ nÄ• dinnaá¹ƒ na laddhaá¹ƒ nÄ• laddhaá¹ƒ jÄ• neyyuá¹ƒ, Ä• ha
dadeyyuá¹ƒ, khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ vÄ• chinditvÄ• gaá¹‡heyyuá¹ƒ; evaá¹ƒ sati ayut
sabbesaá¹ƒ saá¹…gaho kato hoti. bhaá¹‡á¸• Ä• gÄ• re pana cÄ«varaá¹ƒ á¹-hapetvÄ• ussa
ticÄ«varaá¹ƒ vÄ• dve dve vÄ• \Ne 381/ ekekaá¹ƒ vÄ• cÄ«varaá¹ƒ dassanti, laddhÄ• laddh
aladdhabhÄ• vaá¹ƒ Ã±atvÄ• saá¹…gahaá¹ƒ kÄ• tuá¹ƒ maÃ±Ã±issantÄ«ti.

__na bhikkhave bhaá¹‡á¸• Ä• gÄ• riko vuá¹-á¹-hÄ• petabbo_ti ettha aÃ±Ã±epi avuá¹-á¹-hÄ•
cattÄ• ro hi na vuá¹-á¹-hÄ• petabbÄ• --- vuá¸• á¸• hataro \Ee V 1123/, bhaá¹‡á¸• Ä• gÄ• rik
laddhasenÄ• sanoti. tattha vuá¸• á¸• hataro attano vuá¸• á¸• hatÄ• ya navakatarena na vuá
bhaá¹‡á¸• Ä• gÄ• riko saá¹…ghena sammannitvÄ• bhaá¹‡á¸• Ä• gÄ• rassa dinnatÄ• ya, gi
saá¹…gho pana bahussutassa uddesaparipucchÄ• dÄ«hi bahupakÄ• rassa bhÄ• ranitthÄ•
anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• deti, tasmÄ• so upakÄ• ratÄ• ya ca saá¹…ghato laddhat
vuá¹-á¹-hÄ• petabboti.

__ussannaá¹ƒ_ \Be 405/ __hotÄ«_ti bahu rÄ• sikataá¹ƒ hoti, bhaá¹‡á¸• Ä• gÄ• raá¹ƒ na gaá
__sammukhÄ«bhÅ«tenÄ• _ti antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitena. __bhÄ• jetu_nti kÄ• la
bhÄ• jetuá¹ƒ. __kolÄ• halaá¹ƒ akÄ• sÄ«_ti ``amhÄ• kaá¹ƒ Ä• cariyassa detha, upajjhÄ• yas
mahÄ• saddaá¹ƒ akÄ• si. cÄ«varabhÄ• janakaá¹…gesu sabhÄ• gÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
cÄ«varaá¹ƒ dento chandÄ• gatiá¹ƒ gacchati nÄ• ma. aÃ±Ã±esaá¹ƒ vuá¸• á¸• hatarÄ• naá¹ƒ
cÄ«varaá¹ƒ adatvÄ• appagghaá¹ƒ dento dosÄ• gatiá¹ƒ gacchati nÄ• ma. mohamÅ«á¸·ho c
mohÄ• gatiá¹ƒ gacchati nÄ• ma. mukharÄ• naá¹ƒ navakÄ• nampi bhayena apÄ• puá¹‡anta
bhayÄ• gatiá¹ƒ gacchati nÄ• ma. yo evaá¹ƒ na gacchati, sabbesaá¹ƒ tulÄ• bhÅ«to pamÄ• á
sammannitabbo. __bhÄ• jitÄ• bhÄ• jita_nti ``ettakÄ• ni vatthÄ• ni bhÄ• jitÄ• ni, ettakÄ• ni ab
jÄ• nanto ``bhÄ• jitÄ• bhÄ• jitaÃ±ca jÄ• neyyÄ• â€™â€™ ti vuccati.

__uccinitvÄ• _ti ``idaá¹ƒ thÅ«laá¹ƒ, idaá¹ƒ saá¹‡haá¹ƒ, idaá¹ƒ ghanaá¹ƒ, idaá¹ƒ tanukaá¹ƒ, i
paribhuttaá¹ƒ, idaá¹ƒ aparibhuttaá¹ƒ, idaá¹ƒ dÄ«ghato ettakaá¹ƒ puthulato ettakaâ€™â€™ n

vicinitvÄ• . __tulayitvÄ• _ti ``idaá¹ƒ ettakaá¹ƒ agghati, idaá¹ƒ ettakaâ€™â€™ nti evaá¹ƒ agg
katvÄ• . __vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ katvÄ• _ti sace sabbesaá¹ƒ ekekameva dasagghanak
kusalaá¹ƒ; no ce pÄ• puá¹‡Ä• ti, yaá¹ƒ nava vÄ• aá¹-á¹-ha vÄ• agghati, taá¹ƒ aÃ±Ã±ena e
dviagghanakena ca saddhiá¹ƒ bandhitvÄ• etena upÄ• yena same paá¹-ivÄ«se á¹-hapetvÄ•
gaá¹‡etvÄ• vaggaá¹ƒ bandhitvÄ• _ti sace ekekassa diyamÄ• ne divaso nappahoti, dasa da
gaá¹‡etvÄ• dasa dasa cÄ«varapaá¹-ivÄ«se ekavaggaá¹ƒ bandhitvÄ• ekaá¹ƒ bhaá¹‡á¸• ika
cÄ«varapaá¹-ivÄ«saá¹ƒ á¹-hapetuá¹ƒ anujÄ• nÄ• mÄ«ti attho. evaá¹ƒ á¹-hapitesu \Ne 382/ c
pÄ• tetabbo. tehipi bhikkhÅ«hi puna kusapÄ• taá¹ƒ katvÄ• bhÄ• jetabbaá¹ƒ.

__sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• hapaá¹-ivÄ«sa_nti ettha ye sÄ• maá¹‡erÄ• attissarÄ• k
kattabbakammaá¹ƒ na karonti, uddesaparipucchÄ• su yuttÄ• Ä• cariyupajjhÄ• yÄ• naá¹ƒye
karonti, aÃ±Ã±esaá¹ƒ na karonti, etesaá¹ƒyeva upaá¸• á¸• habhÄ• go dÄ• tabbo. ye pana p
pacchÄ• bhattaÃ±ca bhikkhusaá¹…ghasseva kattabbakiccaá¹ƒ karonti, tesaá¹ƒ samako dÄ•
piá¹-á¹-hisamaye \Be 406/ uppannena bhaá¹‡á¸• Ä• gÄ• re á¹-hapitena akÄ• lacÄ«vareneva
pana samakameva dÄ• tabbaá¹ƒ. tatruppÄ• davassÄ• vÄ• sikaá¹ƒ sammuÃ±janÄ«bandhan
katvÄ• gahetabbaá¹ƒ. etaÃ±hettha sabbesaá¹ƒ vattaá¹ƒ. bhaá¹‡á¸• Ä• gÄ• rikacÄ«varepi s
``bhante mayaá¹ƒ yÄ• guá¹ƒ pacÄ• ma, bhattaá¹ƒ pacÄ• ma, khajjakaá¹ƒ pacÄ• ma, appah
dantakaá¹-á¹-haá¹ƒ Ä• harÄ• ma, raá¹…gachalliá¹ƒ kappiyaá¹ƒ katvÄ• dema, kiá¹ƒ amhehi
ukkuá¹-á¹-hiá¹ƒ karonti, samabhÄ• gova dÄ• tabbo. etaá¹ƒ ye ca virajjhitvÄ• karonti, yesaÃ
paÃ±Ã±Ä• yati, te sandhÄ• ya vuttaá¹ƒ. __kurundiyaá¹ƒ_ pana ``sace sÄ• maá¹‡erÄ• `kasm
saá¹…ghakammaá¹ƒ na karoma, karissÄ• mÄ• â€™ ti yÄ• canti, samapaá¹-ivÄ«so dÄ• tabb

__uttaritukÄ• mo_ti nadiá¹ƒ vÄ• kantÄ• raá¹ƒ vÄ• uttaritukÄ• mo; satthaá¹ƒ labhitvÄ• disÄ
attho. __sakaá¹ƒ bhÄ• gaá¹ƒ dÄ• tu_nti idaá¹ƒ bhaá¹‡á¸• Ä• gÄ• rato cÄ«varÄ• ni nÄ«harit
ghaá¹‡á¹-iyÄ• pahaá¹-Ä• ya bhikkhusaá¹…ghe sannipatite satthaá¹ƒ labhitvÄ• gantukÄ• m
parihÄ• yÄ«â€™â€™ ti etamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tasmÄ• anÄ«hatesu vÄ• cÄ«va
ghaá¹‡á¹-iyÄ• asannipatite vÄ• \Ee V 1125/ saá¹…ghe dÄ• tuá¹ƒ na vaá¹-á¹-ati. cÄ«varesu
ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhikkhusaá¹…ghe sannipatite cÄ«varabhÄ• jakena ``imassa bhikk
ettakena bhavitabbaâ€™â€™ nti takketvÄ• nayaggÄ• hena cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ. tulÄ
dÄ• tuá¹ƒ na sakkÄ• , tasmÄ• Å«naá¹ƒ vÄ• hotu adhikaá¹ƒ vÄ• , evaá¹ƒ takkena nayena d
Å«nakaá¹ƒ puna dÄ• tabbaá¹ƒ, nÄ• tirittaá¹ƒ paá¹-iggaá¹‡hitabbanti.

__atirekabhÄ• genÄ• _ti dasa bhikkhÅ« honti, sÄ• á¹-akÄ• pi daseva, tesu eko dvÄ• dasa a
dasagghanakÄ• . sabbesu dasagghanakavasena kuse pÄ• tite yassa bhikkhuno dvÄ• dasa
``ettakena mama cÄ«varaá¹ƒ pahotÄ«â€™â€™ ti tena atirekabhÄ• gena gantukÄ• mo hoti.
saá¹…ghassa santakaâ€™â€™ nti vadanti, taá¹ƒ sutvÄ• bhagavÄ• ``saá¹…ghike ca \Ne 3
appakaá¹ƒ nÄ• ma natthi, sabbattha saá¹ƒyamo kÄ• tabbo, gaá¹‡hantenÄ• pi kukkuccÄ• yit
``anujÄ• nÄ• mi bhikkhave anukkhepe dinneâ€™â€™ _ti Ä• ha. tattha __anukkhepo_ nÄ• n

anukkhipitabbaá¹ƒ anuppadÄ• tabbaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ; yattakaá¹ƒ \Be 407/ tassa
tattake agghanake yasmiá¹ƒ kismiÃ±ci kappiyabhaá¹‡á¸• e dinneti attho.

__vikalake tosetvÄ• _ti ettha cÄ«varavikalakaá¹ƒ puggalavikalakanti dve vikalakÄ• . __cÄ«v
sabbesaá¹ƒ paÃ±ca paÃ±ca vatthÄ• ni pattÄ• ni, sesÄ• nipi atthi, ekekaá¹ƒ pana na pÄ• pu
dÄ• tabbÄ• ni. chindantehi ca aá¸• á¸• hamaá¹‡á¸• alÄ• dÄ«naá¹ƒ vÄ• upÄ• hanatthavikÄ•
khaá¹‡á¸• Ä• ni katvÄ• dÄ• tabbÄ• ni, heá¹-á¹-himaparicchedena caturaá¹…gulavitthÄ• ran
anuvÄ• tappahonakÄ• yÄ• maá¹ƒ khaá¹‡á¸• aá¹ƒ katvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati, aparibhoga
evamettha cÄ«varassa appahonakabhÄ• vo cÄ«varavikalakaá¹ƒ. chinditvÄ• dinne pana taá
kusapÄ• to kÄ• tabbo. sacepi ekassa bhikkhuno koá¹-á¹-hÄ• se ekaá¹ƒ vÄ• dve vÄ• vatthÄ
aÃ±Ã±aá¹ƒ sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ á¹-hapetvÄ• yo tena tussati, tassa taá¹ƒ bhÄ
kusapÄ• to kÄ• tabbo. idampi cÄ«varavikalakanti __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ

__puggalavikalakaá¹ƒ_ nÄ• ma dasa dasa bhikkhÅ« gaá¹‡etvÄ• vaggaá¹ƒ karontÄ• naá¹ƒ
aá¹-á¹-ha \Ee V 1126/ vÄ• nava vÄ• honti, tesaá¹ƒ aá¹-á¹-ha vÄ• nava vÄ• koá¹-á¹-hÄ• sÄ
visuá¹ƒ bhÄ• jethÄ• â€™â€™ ti dÄ• tabbÄ• . evamayaá¹ƒ puggalÄ• naá¹ƒ appahonakabhÄ
dinne pana taá¹ƒ tositaá¹ƒ hoti, evaá¹ƒ tosetvÄ• kusapÄ• to kÄ• tabboti. atha vÄ• vikalake
cÄ«varavibhÄ• go Å«nako, taá¹ƒ aÃ±Ã±ena parikkhÄ• rena samaá¹ƒ katvÄ• kusapÄ• to kÄ

cÄ«vararajanakathÄ•

<344> __chakaá¹‡enÄ• _ti gomayena. __paá¹‡á¸• umattikÄ• yÄ• _ti tambamattikÄ• ya. mÅ
á¹-hapetvÄ• sabbaá¹ƒ mÅ«larajanaá¹ƒ vaá¹-á¹-ati. maÃ±jiá¹-á¹-hiÃ±ca tuá¹…gahÄ• raÃ±ca
khandharajanaá¹ƒ vaá¹-á¹-ati. tuá¹…gahÄ• ro nÄ• ma eko sakaá¹‡á¹-akarukkho, tassa harit
khandharajanaá¹ƒ hoti. loddaÃ±ca kaá¹‡á¸• ulaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ tacarajanaá¹ƒ v
nÄ«lipattaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ pattarajanaá¹ƒ vaá¹-á¹-ati. gihiparibhuttaá¹ƒ pana all
rajituá¹ƒ vaá¹-á¹-ati. kiá¹ƒsukapupphaÃ±ca kusumbhapupphaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ p
vaá¹-á¹-ati. phalarajane pana na kiÃ±ci na vaá¹-á¹-ati.

__sÄ«tudakÄ• _ti \Be 408/ \Ne 384/ apakkarajanaá¹ƒ vuccati. __uttarÄ• á¸·umpa_nti vaá¹-á
rajanakumbhiyÄ• majjhe á¹-hapetvÄ• taá¹ƒ Ä• dhÄ• rakaá¹ƒ parikkhipitvÄ• rajanaá¹ƒ pakk
attho. evaÃ±hi kate rajanaá¹ƒ na uttarati. __udake vÄ• nakhapiá¹-á¹-hikÄ• ya vÄ• _ti sace p
udakapÄ• tiyÄ• dinno thevo sahasÄ• na visarati, nakhapiá¹-á¹-hiyampi avisaranto tiá¹-á¹-ha
__rajanuá¸·uá¹…ka_nti rajanauá¸·uá¹…kaá¹ƒ. __daá¹‡á¸• akathÄ• laka_nti tameva sadaá¹‡
__rajanakolamba_nti rajanakuá¹‡á¸• aá¹ƒ. __omaddantÄ«_ti sammaddanti. __na ca acchin
yÄ• va rajanabindu gaá¸·itaá¹ƒ na chijjati, tÄ• va na aÃ±Ã±atra gantabbaá¹ƒ. __patthinna_n
thaddhaá¹ƒ. __udake osÄ• retu_nti udake pakkhipitvÄ• \Ee V 1127/ á¹-hapetuá¹ƒ. rajane pa
udakaá¹ƒ chaá¸• á¸• etvÄ• cÄ«varaá¹ƒ madditabbaá¹ƒ. __dantakÄ• sÄ• vÄ• nÄ«_ti ekaá¹ƒ

dantavaá¹‡á¹‡Ä• ni dhÄ• renti.

chinnakacÄ«varÄ• nujÄ• nanakathÄ•

<345> __acchibaddha_nti caturassakedÄ• rakabaddhaá¹ƒ. __pÄ• á¸·ibaddha_nti Ä• yÄ• ma
dÄ«ghamariyÄ• dabaddhaá¹ƒ. __mariyÄ• dabaddha_nti antarantarÄ• rassamariyÄ• dabad
__siá¹…ghÄ• á¹-akabaddha_nti mariyÄ• dÄ• ya mariyÄ• daá¹ƒ vinivijjhitvÄ• gataá¹-á¹-hÄ•
catukkasaá¹‡á¹-hÄ• nanti attho. __saá¹ƒvidahitu_nti kÄ• tuá¹ƒ. __ussahasi tvaá¹ƒ Ä• nandÄ
Ä• nanda. __ussahÄ• mi bhagavÄ• _ti tumhehi dinnanayena sakkomÄ«ti dasseti. __yatra h
__kusimpi nÄ• mÄ• _tiÄ• dÄ«su __kusÄ«_ti Ä• yÄ• mato ca vitthÄ• rato ca anuvÄ• tÄ• dÄ«
adhivacanaá¹ƒ. __aá¸• á¸• hakusÄ«_ti antarantarÄ• rassapattÄ• naá¹ƒ nÄ• maá¹ƒ. __maá
paÃ±cakhaá¹‡á¸• ikacÄ«varassa ekekasmiá¹ƒ khaá¹‡á¸• e mahÄ• maá¹‡á¸• alaá¹ƒ. __aá¸•
khuddakamaá¹‡á¸• alaá¹ƒ. __vivaá¹-á¹-a_nti maá¹‡á¸• alaÃ±ca aá¸• á¸• hamaá¹‡á¸• alaÃ±c
majjhimakhaá¹‡á¸• aá¹ƒ.

__anuvivaá¹-á¹-a_nti tassa ubhosu passesu dve khaá¹‡á¸• Ä• ni. __gÄ«veyyaka_nti gÄ«vÄ
daá¸·hÄ«karaá¹‡atthaá¹ƒ aÃ±Ã±aá¹ƒ suttasaá¹ƒsibbitaá¹ƒ Ä• gantukapattaá¹ƒ. __jaá¹…ghe
jaá¹…ghapÄ• puá¹‡anaá¹-á¹-hÄ• ne tatheva saá¹ƒsibbitaá¹ƒ pattaá¹ƒ. gÄ«vaá¹-á¹-hÄ• ne ca
pattÄ• namevetaá¹ƒ nÄ• mantipi vadanti. __bÄ• hanta_nti anuvivaá¹-á¹-Ä• naá¹ƒ bahi ekek
paÃ±cakhaá¹‡á¸• ikacÄ«varenetaá¹ƒ vicÄ• ritanti. atha vÄ• __anuvivaá¹-á¹-a_nti vivaá¹-á¹-
ekapassato dvinnaá¹ƒ ekapassato dvinnanti catunnampi khaá¹‡á¸• Ä• nametaá¹ƒ nÄ• maá
suppamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ pÄ• rupantena saá¹ƒharitvÄ• bÄ• hÄ• ya upari á¹-hapitÄ• u
tiá¹-á¹-hanti, tesaá¹ƒ etaá¹ƒ nÄ• maá¹ƒ. ayameva hi nayo mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vut

ticÄ«varÄ• nujÄ• nanakathÄ•

<346> __cÄ«varehi_ \Ne 385/ __ubbhaá¹‡á¸• ike_ti cÄ«varehi ubbhaá¹‡á¸• e kate; yathÄ•
1128/ honti evaá¹ƒ kate; ukkhittabhaá¹‡á¸• ikabhÄ• vaá¹ƒ Ä• pÄ• diteti attho. __cÄ«varabhi
dve tÄ«á¹‡i ekato katvÄ• bhisisaá¹…khepena saá¹ƒharitacÄ«varÄ• ni vuttÄ• ni. te kira bhik
``dakkhiá¹‡Ä• girito bhagavÄ• lahuá¹ƒ paá¹-inivattissatÄ«â€™â€™ ti tattha gacchantÄ• jÄ
laddhacÄ«varÄ• ni á¹-hapetvÄ• agamaá¹ƒsu. idÄ• ni pana cirena Ä• gamissatÄ«ti maÃ±Ã±
__antaraá¹-á¹-hakÄ• sÅ«_ti mÄ• ghassa ca phagguá¹‡assa ca antarÄ• aá¹-á¹-hasu. __na b
ahosÄ«_ti bhagavato sÄ«taá¹ƒ nÄ• hosi. __etadahosi yepi kho te kulaputtÄ• _ti na bhagavÄ
anisÄ«ditvÄ• etamatthaá¹ƒ na jÄ• nÄ• ti, mahÄ• janasaÃ±Ã±Ä• panatthaá¹ƒ pana evamak
sÄ«tapakatikÄ• ; ye pakatiyÄ• va sÄ«tena kilamanti. __diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-i_nti dup
saá¹…ghÄ• á¹-iá¹ƒ. __ekacciya_nti ekapaá¹-á¹-aá¹ƒ. iti ``bhagavÄ• attanÄ• catÅ«hi cÄ«va
pana ticÄ«varaá¹ƒ anujÄ• nÄ• tÄ«â€™â€™ ti vacanassa okÄ• saá¹ƒ upacchindituá¹ƒ diguá
anujÄ• nÄ• ti, ekaccike itare. evaÃ±hi nesaá¹ƒ cattÄ• ri bhavissantÄ«ti.

atirekacÄ«varÄ• dikathÄ•

<348> __aggaá¸·aá¹ƒ acchupeyya_nti chiddaá¹-á¹-hÄ• ne pilotikakhaá¹‡á¸• aá¹ƒ laggÄ• pe
ekavÄ• raá¹ƒ dhotÄ• naá¹ƒ. __utuddhaá¹-Ä• na_nti ututo dÄ«ghakÄ• lato uddhaá¹-Ä• naá¹
pilotikÄ• nanti vuttaá¹ƒ hoti. __pÄ• paá¹‡ike_ti antarÄ• paá¹‡ato patitapilotikacÄ«vare. __us
pariyesanÄ• kÄ• tabbÄ• . paricchedo panettha natthi, paá¹-á¹-asatampi vaá¹-á¹-ati. sabbam
bhikkhuno vasena vuttaá¹ƒ. __aggaá¸·aá¹ƒ tunna_nti ettha uddharitvÄ• allÄ«yÄ• panakhaá
_ suttena saá¹ƒsibbitaá¹ƒ __tunnaá¹ƒ; _ vaá¹-á¹-etvÄ• karaá¹‡aá¹ƒ __ovaá¹-á¹-ikaá¹ƒ_ \Be
kaá¹‡á¸• usakaá¹ƒ_ vuccati muddikÄ• . __daá¸·hÄ«kamma_nti anuddharitvÄ• va upassayaá
vatthakhaá¹‡á¸• aá¹ƒ.

349-351__._ visÄ• khÄ• vatthu uttÄ• natthaá¹ƒ. tato paraá¹ƒ pubbe vinicchitameva. __sovag
saggappattahetukaá¹ƒ. tenevÄ• ha ``sovaggikaâ€™â€™ nti \Ee V 1129/. sokaá¹ƒ apanetÄ«
anÄ• mayÄ• _ti arogÄ• . __saggamhi kÄ• yamhÄ«_ti saggopapannÄ• .

<353> __puthujjanÄ• kÄ• mesu vÄ«tarÄ• gÄ• _ti jhÄ• nalÄ• bhino.

<356> __sandiá¹-á¹-ho_ti \Ne 386/ diá¹-á¹-hamattakamitto. __sambhatto_ti ekasambhogo d
__Ä• lapito_ti ``mama santakaá¹ƒ yaá¹ƒ iccheyyÄ• si, taá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti evaá
aÃ±Ã±ataranÄ• mena saddhiá¹ƒ jÄ«vati, gahite attamano hotÄ«ti imehi gahitavissÄ• so ruh

pacchimavikappanupagacÄ«varÄ• dikathÄ•

<359> __paá¹ƒsukÅ«lakato_ti katapaá¹ƒsukÅ«lo. __garuko hotÄ«_ti jiá¹‡á¹‡ajiá¹‡á¹‡aá¹-á¹
aggaá¸·Ä• ropanena garuko hoti. __suttalÅ«khaá¹ƒ kÄ• tu_nti sutteneva aggaá¸·aá¹ƒ kÄ• tu
hotÄ«_ti suttaá¹ƒ acchetvÄ• acchetvÄ• sibbantÄ• naá¹ƒ eko saá¹…ghÄ• á¹-ikoá¹‡o dÄ«gh
uddharitu_nti dÄ«ghakoá¹‡aá¹ƒ chindituá¹ƒ. __okiriyantÄ«_ti chinnakoá¹‡ato gaá¸·anti. __a
paribhaá¹‡á¸• a_nti anuvÄ• taÃ±ceva paribhaá¹‡á¸• aÃ±ca. __pattÄ• lujjantÄ«_ti mahantes
suttÄ• ni gaá¸·anti, tato pattÄ• lujjanti. __aá¹-á¹-hapadakaá¹ƒ kÄ• tu_nti aá¹-á¹-hapadakacc
pattamukhaá¹ƒ sibbituá¹ƒ.

<360> __anvÄ• dhikampi Ä• ropetu_nti Ä• gantukapattampi dÄ• tuá¹ƒ. idaá¹ƒ pana appaho
pahoti, Ä• gantukapattaá¹ƒ na vaá¹-á¹-ati, chinditabbameva.

<361> __na ca bhikkhave saddhÄ• deyya_nti ettha sesaÃ±Ä• tÄ«naá¹ƒ dento vinipÄ• tetiye
rajje á¹-hitÄ• patthayanti, dÄ• tabbaá¹ƒ.

<362> __gilÄ• no_ti \Be 411/ gilÄ• natÄ• ya gahetvÄ• gantuá¹ƒ asamattho. __vassikasaá¹.
mÄ• se. __nadÄ«pÄ• ra_nti nadiyÄ• pÄ• re bhattaá¹ƒ bhuÃ±jitabbaá¹ƒ hoti. __aggaá¸·agut
cetesu gilÄ• navassikasaá¹…ketanadÄ«pÄ• ragamanaatthatakathinabhÄ• vesu aggaá¸·agu
hi vihÄ• re etesu kÄ• raá¹‡esu nikkhipitvÄ• bahi gantuá¹ƒ vaá¹-á¹-ati, na agutte. Ä• raÃ±Ã±
sugutto hoti, tena bhaá¹‡á¸• ukkhalikÄ• ya pakkhipitvÄ• pÄ• sÄ• á¹‡asusira rukkhasusirÄ•
suppaá¹-icchannesu á¹-hapetvÄ• gantabbaá¹ƒ.

saá¹…ghikacÄ«varuppÄ• dakathÄ•

<363> __tuyheva bhikkhu tÄ• ni cÄ«varÄ• nÄ«_ti aÃ±Ã±attha gahetvÄ• haá¹-Ä• nipi tuyhev
issaroti. evaÃ±ca pana vatvÄ• anÄ• gatepi nikkukkuccÄ• gaá¹‡hissantÄ«ti dassetuá¹ƒ \Ne
panÄ• _tiÄ• dimÄ• ha. __tasseva tÄ• ni cÄ«varÄ• ni yÄ• va kathinassa ubbhÄ• rÄ• _ti sace
labhitvÄ• kathinaá¹ƒ atthataá¹ƒ hoti, paÃ±camÄ• se; no ce atthataá¹ƒ hoti, ekaá¹ƒ cÄ«vara
``saá¹…ghassa demÄ• â€™â€™ ti vÄ• denti, ``saá¹…ghaá¹ƒ uddissa demÄ• â€™â€™ ti v
``vassaá¹ƒvutthasaá¹…ghassa demÄ• â€™â€™ ti vÄ• denti, ``vassÄ• vÄ• sikaá¹ƒ demÄ• a
matakacÄ«varaá¹ƒ avibhajitvÄ• taá¹ƒ vihÄ• raá¹ƒ pavisanti, taá¹ƒ sabbaá¹ƒ tasseva bhikkh
vassÄ• vÄ• satthÄ• ya vaá¸• á¸• hiá¹ƒ payojetvÄ• á¹-hapitaupanikkhepato vÄ• tatruppÄ• d
gaá¹‡hÄ• ti, sabbaá¹ƒ suggahitameva hoti. idamettha lakkhaá¹‡aá¹ƒ, yena tenÄ• kÄ• rena s
vatthaá¹ƒ atthatakathinassa paÃ±camÄ• se, anatthatakathinassa ekaá¹ƒ cÄ«varamÄ• saá¹ƒ
pana ``idaá¹ƒ idha vassaá¹ƒvutthasaá¹…ghassa demÄ• â€™â€™ ti vÄ• ``vassÄ• vÄ• sikaá
dinnaá¹ƒ, taá¹ƒ anatthatakathinassÄ• pi paÃ±camÄ• se pÄ• puá¹‡Ä• ti. tato paraá¹ƒ pana u
pucchitabbaá¹ƒ --- ``kiá¹ƒ atÄ«tavasse idaá¹ƒ vassÄ• vÄ• sikaá¹ƒ, udÄ• hu anÄ• gatavasse
piá¹-á¹-hisamaye uppannattÄ• .

__utukÄ• la_nti vassÄ• nato aÃ±Ã±aá¹ƒ kÄ• laá¹ƒ. __tÄ• ni cÄ«varÄ• ni Ä• dÄ• ya sÄ• vatt
cÄ«varÄ• ni gatagataá¹-á¹-hÄ• ne saá¹…ghikÄ• neva honti, bhikkhÅ«hi diá¹-á¹-hamattamev
sace keci paá¹-ipathaá¹ƒ Ä• gacchantÄ• ``kuhiá¹ƒ \Be 412/ Ä• vuso gacchasÄ«â€™â€™ ti
sutvÄ• ``kiá¹ƒ Ä• vuso mayaá¹ƒ saá¹…gho na homÄ• â€™â€™ ti tattheva bhÄ• jetvÄ• gaá
esa maggÄ• okkamitvÄ• kaÃ±ci vihÄ• raá¹ƒ vÄ• Ä• sanasÄ• laá¹ƒ vÄ• piá¹‡á¸• Ä• ya ca
pavisati, tatra ca naá¹ƒ bhikkhÅ« disvÄ• tamatthaá¹ƒ pucchitvÄ• bhÄ• jetvÄ• gaá¹‡hanti, s

__adhiá¹-á¹-hÄ• tu_nti ettha adhiá¹-á¹-hahantena vattaá¹ƒ jÄ• nitabbaá¹ƒ \Ee V 1131/. tena
ghaá¹‡á¹-iá¹ƒ paharitvÄ• kÄ• laá¹ƒ ghosetvÄ• thokaá¹ƒ Ä• gametvÄ• sace ghaá¹‡á¹-isaÃ±
vÄ• bhikkhÅ« Ä• gacchanti, tehi saddhiá¹ƒ bhÄ• jetabbÄ• ni. no ce Ä• gacchanti, ``mayhim
pÄ• puá¹‡antÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbÄ• ni. evaá¹ƒ adhiá¹-á¹-hite sabbÄ• ni tassev
tiá¹-á¹-hati.

sace ekekaá¹ƒ uddharitvÄ• ``ayaá¹ƒ paá¹-hamabhÄ• go mayhaá¹ƒ pÄ• puá¹‡Ä• ti, ayaá¹ƒ

gaá¹‡hÄ• ti, gahitÄ• ni ca suggahitÄ• ni honti, á¹-hitikÄ• ca tiá¹-á¹-hati. evaá¹ƒ pÄ• petvÄ• adhiá¹-á¹-hitameva hoti. sace pana ghaá¹‡á¹-iá¹ƒ paharitvÄ• vÄ• appaharitvÄ• vÄ• kÄ• la aghosetvÄ• vÄ• ``ahamevettha mayhameva imÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti gaá¹‡hÄ• ti atha ``aÃ±Ã±o koci idha natthi, mayhaá¹ƒ etÄ• ni pÄ• puá¹‡antÄ«â€™â€™ ti gaá¹‡hÄ• ti, s

__pÄ• tite kuse_ti ekakoá¹-á¹-hÄ• se kusadaá¹‡á¸• ake pÄ• titamatte sacepi bhikkhusahass nÄ• ma cÄ«varaá¹ƒ. nÄ• kÄ• mÄ• bhÄ• go dÄ• tabbo. sace pana attano ruciyÄ• dÄ• tukÄ eseva nayo.

__sacÄ«varÄ• nÄ«_ti ``kÄ• lacÄ«varampi saá¹…ghassa itova dassÄ• ma, visuá¹ƒ sajjiyamÄ ti khippaá¹ƒyeva sacÄ«varÄ• ni bhattÄ• ni akaá¹ƒsu. __there Ä• gamma uppannÄ• nÄ«_ti t uppannÄ• ni.

__saá¹…ghassa demÄ• ti cÄ«varÄ• ni dentÄ«_ti sakalampi cÄ«varakÄ• laá¹ƒ saá¹‡ikaá¹ƒ s purimesu pana dvÄ«su vatthÅ«su pacchinnadÄ• nattÄ• adaá¹ƒsÅ«ti vuttaá¹ƒ. __sambahul vinayadharapÄ• mokkhatherÄ• . idaá¹ƒ pana vatthuá¹ƒ saddhiá¹ƒ purimena dvebhÄ• tikava bhagavati uppannaá¹ƒ, ime ca therÄ• diá¹-á¹-hapubbÄ• tathÄ• gataá¹ƒ, tasmÄ• purimesu paÃ±Ã±attanayeneva kathesuá¹ƒ.

upanandasakyaputtavatthukathÄ•

<364> __gÄ• makÄ• vÄ• saá¹ƒ_ \Be 413/ __agamÄ• sÄ«_ti appeva nÄ• ma cÄ«varÄ• ni bh kareyyunti cÄ«varabhÄ• janakÄ• laá¹ƒ sallakkhetvÄ• va agamÄ• si. __sÄ• diyissasÄ«_ti ga kiÃ±cÄ• pi tassa bhÄ• go na pÄ• puá¹‡Ä• ti. atha kho ``nagaravÄ• siko ayaá¹ƒ mukharo dh bhikkhÅ« ``sÄ• diyissasÄ«â€™â€™ ti Ä• haá¹ƒsu. __yo sÄ• diyeyya Ä• patti dukkaá¹-assÄ lahukÄ• Ä• patti, atha kho gahitÄ• ni gahitaá¹-á¹-hÄ• ne \Ee V 1132/ dÄ• tabbÄ• ni. sacepi jiá¹‡á¹‡Ä• ni vÄ• honti, tasseva gÄ«vÄ• . dehÄ«ti vutte adento dhuranikkhepe bhaá¹‡á¸• a

__ekÄ• dhippÄ• ya_nti ekaá¹ƒ adhippÄ• yaá¹ƒ; ekaá¹ƒ puggalapaá¹-ivÄ«sameva dethÄ• ti dÄ• tabbo, taá¹ƒ dassetuá¹ƒ tantiá¹ƒ á¹-hapento __idha panÄ• _tiÄ• dimÄ• ha. tattha __sac amutra upaá¸• á¸• ha_nti ekekasmiá¹ƒ ekÄ• hamekÄ• haá¹ƒ vÄ• sattÄ• haá¹ƒ sattÄ• haá¹ƒ vihÄ• re yaá¹ƒ \Ne 389/ eko puggalo labhati, tato tato upaá¸• á¸• haá¹ƒ upaá¸• á¸• haá¹ƒ dÄ ekÄ• dhippÄ• yo dinno hoti. __yattha vÄ• pana bahutara_nti sace ekasmiá¹ƒ vihÄ• re vasa sattÄ• havÄ• rena aruá¹‡ameva uá¹-á¹-hÄ• peti, evaá¹ƒ purimasmiá¹ƒ bahutaraá¹ƒ vasati n bahutaraá¹ƒ vasitavihÄ• rato tassa paá¹-ivÄ«so dÄ• tabbo. evampi ekÄ• dhippÄ• yo dinno h nÄ• nÄ• lÄ• bhehi nÄ• nÅ«pacÄ• rehi ekasÄ«mavihÄ• rehi kathitaá¹ƒ, nÄ• nÄ• sÄ«mavihÄ paá¹-ippassambhati. tasmÄ• tattha cÄ«varapaá¹-ivÄ«so na pÄ• puá¹‡Ä• ti. sesaá¹ƒ pana Ä sabbattha antosÄ«magatassa pÄ• puá¹‡Ä• ti.

gilÄ• navatthukathÄ•

<365> __maÃ±cake nipÄ• tesu_nti evaá¹ƒ dhovitvÄ• aÃ±Ã±aá¹ƒ kÄ• sÄ• vaá¹ƒ nivÄ• setv
nipajjÄ• petvÄ• ca panÄ• yasmÄ• Ä• nando muttakarÄ«sakiliá¹-á¹-haá¹ƒ kÄ• sÄ• vaá¹ƒ dh
paribhaá¹‡á¸• aá¹ƒ akÄ• si. __yo bhikkhave maá¹ƒ upaá¹-á¹-haheyya, so gilÄ• naá¹ƒ upaá¹
ovÄ• dÄ• nusÄ• sanÄ«karaá¹‡ena upaá¹-á¹-haheyya, so gilÄ• naá¹ƒ upaá¹-á¹-haheyya; ma
upaá¹-á¹-hÄ• tabboti ayamevettha attho. bhagavato ca gilÄ• nassa ca upaá¹-á¹-hÄ• naá¹ƒ e
panettha attho na gahetabbo. __saá¹…ghena upaá¹-á¹-hÄ• tabbo_ti yassete upajjhÄ• dayo
Ä• gantuko hoti ekacÄ• riko bhikkhu, so saá¹…ghassa bhÄ• ro, tasmÄ• saá¹…ghena \Be 4
upaá¹-á¹-haheyya, sakalassa saá¹…ghassa Ä• patti. vÄ• raá¹ƒ á¹-hapetvÄ• jaggantesu par
jaggati, tasseva Ä• patti. saá¹…ghattheropi vÄ• rako na muccati. sace sakalo saá¹…gho ek
eko vÄ• vattasampanno bhikkhu \Ee V 1133/ ahameva jaggissÄ• mÄ«ti paá¹-ijaggati, saá¹.

<366> __abhikkamantaá¹ƒ vÄ• abhikkamatÄ«_tiÄ• dÄ«su vaá¸• á¸• hantaá¹ƒ vÄ• Ä• bÄ•
paribhuÃ±jantassa vaá¸• á¸• hati, idaá¹ƒ paribhuÃ±jantassa parihÄ• yati, idaá¹ƒ paribhuÃ±ja
tiá¹-á¹-hatÄ«â€™â€™ ti yathÄ• bhÅ«taá¹ƒ nÄ• vikarotÄ«ti evamattho daá¹-á¹-habbo. __nÄ•
yutto upaá¹-á¹-hÄ• tuá¹ƒ. __bhesajjaá¹ƒ saá¹ƒvidhÄ• tu_nti bhesajjaá¹ƒ yojetuá¹ƒ asamatth
__Ä• misantaro_ti Ä• misaá¹ƒ assa antaranti Ä• misantaro. __antara_nti kÄ• raá¹‡aá¹ƒ vuc
yÄ• gubhattapattacÄ«varÄ• ni patthento upaá¹-á¹-hÄ• tÄ«ti attho.

matasantakakathÄ•

<367> __kÄ• laá¹…kate_ti \Ne 390/ kÄ• lakiriyÄ• ya. __gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ•
vuttÄ• ya kammavÄ• cÄ• ya dinnampi apaloketvÄ• dinnampi dinnameva hoti, vaá¹-á¹-ati.

<369> __yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ yaá¹ƒ tattha garubhaá¹‡á¸• a_nti ettha
lahubhaá¹‡á¸• agarubhaá¹‡á¸• Ä• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma.
ayaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya vinicchayo ---

sace sakale bhikkhusaá¹…ghe upaá¹-á¹-hahante kÄ• laá¹ƒ karoti, sabbepi sÄ• mikÄ• . atha
ekaccehi akateyeva kÄ• laá¹ƒ karoti, tattha ekacce Ä• cariyÄ• vadanti --- ``sabbepi attano v
kareyyuá¹ƒ, tasmÄ• sabbepi sÄ• minoâ€™â€™ ti. ekacce vadanti --- ``yehi jaggito te eva la
labhantÄ«â€™â€™ ti. sÄ• maá¹‡ere kÄ• laá¹…kate sace cÄ«varaá¹ƒ atthi, gilÄ• nupaá¹-á¹-
ce atthi yaá¹ƒ atthi, taá¹ƒ dÄ• tabbaá¹ƒ. aÃ±Ã±asmiá¹ƒ parikkhÄ• re sati cÄ«varabhÄ• gaá¹

bhikkhu \Be 415/ ca sÄ• maá¹‡ero ca sace samaá¹ƒ upaá¹-á¹-hahiá¹ƒsu, samako bhÄ• go c
upaá¹-á¹-hahati, bhikkhussa saá¹ƒvidahanamattameva hoti, sÄ• maá¹‡erassa jeá¹-á¹-hakab

sÄ• maá¹‡ero bhikkhunÄ• Ä• nÄ«taudakena yÄ• guá¹ƒ pacitvÄ• paá¹-iggÄ• hÄ• panamatt
upaá¹-á¹-hahati, bhikkhussa jeá¹-á¹-hakabhÄ• go dÄ• tabbo.

bahÅ« bhikkhÅ« samaggÄ• hutvÄ• upaá¹-á¹-hahanti, sabbesaá¹ƒ samako bhÄ• go dÄ• tal
visesena upaá¹-á¹-hahati, tassa viseso kÄ• tabbo. yena pana ekadivasampi gilÄ• nupaá¹-á¹
yÄ• gubhattaá¹ƒ vÄ• pacitvÄ• dinnaá¹ƒ, nahÄ• naá¹ƒ vÄ• paá¹-iyÄ• ditaá¹ƒ, sopi gilÄ• nup
samÄ«paá¹ƒ anÄ• gantvÄ• bhesajjataá¹‡á¸• ulÄ• dÄ«ni peseti, ayaá¹ƒ gilÄ• nupaá¹-á¹-hÄ•
gÄ• hÄ• petvÄ• Ä• gacchati, ayaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kova.

eko vattasÄ«sena jaggati; eko paccÄ• sÄ• ya, matakÄ• le ubhopi paccÄ• sÄ«santi, ubhinna
upaá¹-á¹-hahitvÄ• gilÄ• nassa vÄ• kammena attano vÄ• kammena katthaci gato ``puna Ä
ti, etassapi dÄ• tabbaá¹ƒ. eko ciraá¹ƒ upaá¹-á¹-hahitvÄ• ``idÄ• ni na \Ne 391/ sakkomÄ«â€
nikkhipitvÄ• gacchati, sacepi taá¹ƒdivasameva gilÄ• no kÄ• laá¹ƒkaroti, upaá¹-á¹-hÄ• kabh

gilÄ• nupaá¹-á¹-hÄ• ko nÄ• ma gihi vÄ• hotu pabbajito vÄ• , antamaso mÄ• tugÄ• mopi, sa
tassa bhikkhuno pattacÄ«varamattameva hoti, aÃ±Ã±aá¹ƒ natthi; sabbaá¹ƒ gilÄ• nupaá¹-á¹-
dÄ• tabbaá¹ƒ. sacepi sahassaá¹ƒ agghati, aÃ±Ã±aá¹ƒ pana bahumpi parikkhÄ• raá¹ƒ te na
hoti. avasesaá¹ƒ bhaá¹‡á¸• aá¹ƒ bahukaÃ±ceva mahagghaÃ±ca, ticÄ«varaá¹ƒ appagghaá¹
ticÄ«varaparikkhÄ• ro dÄ• tabbo. sabbaÃ±cetaá¹ƒ saá¹…ghikatova labbhati.

sace pana so jÄ«vamÄ• noyeva sabbaá¹ƒ attano parikkhÄ• raá¹ƒ nissajjitvÄ• kassaci adÄ•
aggahesi, yassa dinnaá¹ƒ, yena ca gahitaá¹ƒ, tasseva hoti. tassa ruciyÄ• eva gilÄ• nupaá¹-
aÃ±Ã±esaá¹ƒ adatvÄ• dÅ«re á¹-hapitaparikkhÄ• rÄ• pi tattha tattha saá¹…ghasseva honti.
avibhattaá¹ƒ, ekasmiá¹ƒ kÄ• laá¹…kate itaro sÄ• mÄ« \Be 416/. bahÅ«nampi santake eseva
saá¹…ghikaá¹ƒ hoti. sacepi avibhajitvÄ• saddhivihÄ• rikÄ• dÄ«naá¹ƒ denti adinnameva hot
pana sudinnaá¹ƒ. taá¹ƒ tesu matesupi saddhivihÄ• rikÄ• dÄ«naá¹ƒyeva hoti, na saá¹…ghas

kusacÄ«rÄ• dipaá¹-ikkhepakathÄ•

<371> kusacÄ«rÄ• dÄ«su \Ee V 1135/ __akkanÄ• á¸·a_nti akkanÄ• á¸·amayaá¹ƒ. __potthal
sesÄ• ni paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• ni. tesu potthake eva dukkaá¹-aa
thullaccayÄ• nÄ«ti. akkadussakadalidussaerakadussÄ• ni pana potthakagatikÄ• neva.

<372> sabbanÄ«lakÄ• dÄ«ni rajanaá¹ƒ dhovitvÄ• puna rajitvÄ• dhÄ• retabbÄ• ni. na sakk
paccattharaá¹‡Ä• ni vÄ• kÄ• tabbÄ• ni. dupaá¹-á¹-acÄ«varassa vÄ• majjhe dÄ• tabbÄ• ni.
upÄ• hanÄ• su vuttanayameva. acchinnadasadÄ«ghadasÄ• ni dasÄ• chinditvÄ• dhÄ• reta
phÄ• letvÄ• rajitvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. veá¹-hanepi eseva nayo. tirÄ«á¹-akaá¹ƒ p
rukkhachallimayaá¹ƒ; taá¹ƒ pÄ• dapuÃ±chanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

<374> __patirÅ«pe gÄ• hake_ti sace koci bhikkhu ``ahaá¹ƒ tassa gaá¹‡hÄ• mÄ«â€™â€™ t
392/ attho. evametesu tevÄ«satiyÄ• puggalesu soá¸·asa janÄ• na labhanti, satta janÄ• lab

saá¹…ghebhinnecÄ«varuppÄ• dakathÄ•

<376> __saá¹…gho bhijjatÄ«_ti bhijjitvÄ• kosambakabhikkhÅ« viya dve koá¹-á¹-hÄ• sÄ• h
pakkhe_ti ekasmiá¹ƒ koá¹-á¹-hÄ• se dakkhiá¹‡odakaÃ±ca gandhÄ• dÄ«ni ca denti, ekasmiá
__saá¹…ghasseveta_nti sakalassa saá¹…ghassa dvinnampi koá¹-á¹-hÄ• sÄ• naá¹ƒ etaá¹ƒ
paharitvÄ• dvÄ«hipi pakkhehi ekato bhÄ• jetabbaá¹ƒ. __pakkhasseveta_nti evaá¹ƒ dinne y
udakaá¹ƒ dinnaá¹ƒ, tassa udakameva hoti; yassa cÄ«varaá¹ƒ dinnaá¹ƒ, tasseva cÄ«varaá¹ƒ
dakkhiá¹‡odakaá¹ƒ pamÄ• á¹‡aá¹ƒ hoti, tattha eko pakkho dakkhiá¹‡odakassa \Be 417/ lad
labhati, eko cÄ«varÄ• nameva laddhattÄ• ti ubhohipi ekato hutvÄ• yathÄ• vuá¸• á¸• haá¹ƒ
parasamudde lakkhaá¹‡anti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __tasmiá¹ƒyeva pakkh
anissaroyeva. __cÄ«varapesanavatthÅ«ni_ pÄ• kaá¹-Ä• neva.

aá¹-á¹-hacÄ«varamÄ• tikÄ• kathÄ•

<379> idÄ• ni Ä• dito paá¹-á¹-hÄ• ya vuttacÄ«varÄ• naá¹ƒ paá¹-ilÄ• bhakhettaá¹ƒ dassetuá
``aá¹-á¹-himÄ• bhikkhave mÄ• tikÄ• â€™â€™ _tiÄ• dimÄ• ha. __sÄ«mÄ• ya detÄ«_tiÄ• di
vuttaá¹ƒ. ettha pana sÄ«mÄ• ya dÄ• naá¹ƒ ekÄ• mÄ• tikÄ• , katikÄ• ya dÄ• naá¹ƒ dutiyÄ•
dÄ• naá¹ƒ aá¹-á¹-hamÄ• . tattha sÄ«mÄ• ya dammÄ«ti evaá¹ƒ sÄ«maá¹ƒ parÄ• masitvÄ• c
esa nayo sabbattha.

__sÄ«mÄ• ya deti, yÄ• vatikÄ• bhikkhÅ« antosÄ«magatÄ• tehi bhÄ• jetabba_ntiÄ• dimhi p
__sÄ«mÄ• ya detÄ«_ti ettha tÄ• va khaá¹‡á¸• asÄ«mÄ• , upacÄ• rasÄ«mÄ• , samÄ• nasaá
lÄ• bhasÄ«mÄ• , gÄ• masÄ«mÄ• , nigamasÄ«mÄ• , nagarasÄ«mÄ• , abbhantarasÄ«mÄ• ,
raá¹-á¹-hasÄ«mÄ• , rajjasÄ«mÄ• , dÄ«pasÄ«mÄ• , cakkavÄ• á¸·asÄ«mÄ• ti pannarasa sÄ«

tattha khaá¹‡á¸• asÄ«mÄ• sÄ«mÄ• kathÄ• yaá¹ƒ vuttÄ• va. upacÄ• rasÄ«mÄ• parikkhittas
aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• nena paricchinnÄ• hoti. apica bhikkhÅ«naá¹ƒ
dhuvasannipÄ• taá¹-á¹-hÄ• nato \Ne 393/ vÄ• pariyante á¹-hitabhojanasÄ• lato vÄ• nibadd
thÄ• mamajjhimassa purisassa dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ anto upacÄ• rasÄ«mÄ•
vaá¸• á¸• hantesu vaá¸• á¸• hati, parihÄ• yantesu parihÄ• yati. mahÄ• paccariyaá¹ƒ pana ``
vaá¸• á¸• hantesu vaá¸• á¸• hatÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• sace vihÄ• re sannipatitabh
ekÄ• baddhÄ• hutvÄ• yojanasatampi pÅ«retvÄ• nisÄ«danti, yojanasatampi upacÄ• rasÄ«
pÄ• puá¹‡Ä• ti. samÄ• nasaá¹ƒvÄ• saavippavÄ• sasÄ«mÄ• dvayampi vuttameva.

lÄ• bhasÄ«mÄ• \Be 418/ nÄ• ma neva sammÄ• sambuddhena anuÃ±Ã±Ä• tÄ• , na dhamm
apica kho rÄ• jarÄ• jamahÄ• mattÄ• vihÄ• raá¹ƒ kÄ• retvÄ• gÄ• vutaá¹ƒ vÄ• aá¸• á¸• hay
samantato paricchinditvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ vihÄ• rassa lÄ• bhasÄ«mÄ• â€™â€™ ti
nikhaá¹‡itvÄ• ``yaá¹ƒ etthantare uppajjati, sabbaá¹ƒ taá¹ƒ amhÄ• kaá¹ƒ vihÄ• rassa demÄ•
á¹-hapenti, ayaá¹ƒ lÄ• bhasÄ«mÄ• nÄ• ma. gÄ• manigamanagaraabbhantaraudakukkhepa
janapadasÄ«mÄ• nÄ• ma --- kÄ• sikosalaraá¹-á¹-hÄ• dÄ«naá¹ƒ anto bahÅ« janapadÄ• ho
janapadaparicchedo janapadasÄ«mÄ• . raá¹-á¹-hasÄ«mÄ• nÄ• ma kÄ• sikosalÄ• diraá¹-á¹
nÄ• ma ``coá¸·abhogo keraá¸·abhogoâ€™â€™ ti evaá¹ƒ ekekassa raÃ±Ã±o Ä• á¹‡Ä• pava
nÄ• ma samuddantena paricchinnamahÄ• dÄ«pÄ• ca antaradÄ«pÄ• ca. cakkavÄ• á¸·asÄ
paricchinnÄ• .

evametÄ• su sÄ«mÄ• su khaá¹‡á¸• asÄ«mÄ• ya kenaci kammena sannipatitaá¹ƒ saá¹…gha
saá¹…ghassa demÄ«â€™â€™ ti vutte yÄ• vatikÄ• bhikkhÅ« antokhaá¹‡á¸• asÄ«magatÄ•
tesaá¹ƒyeva hi taá¹ƒ pÄ• puá¹‡Ä• ti. aÃ±Ã±esaá¹ƒ sÄ«mantarikÄ• ya vÄ• upacÄ• rasÄ«mÄ
pÄ• puá¹‡Ä• ti. khaá¹‡á¸• asÄ«mÄ• ya á¹-hite pana rukkhe vÄ• pabbate vÄ• á¹-hitassa he
pathavÄ«vemajjhagatassa pÄ• puá¹‡Ä• tiyeva. ``imissÄ• upacÄ• rasÄ«mÄ• ya saá¹…ghas
khaá¹‡á¸• asÄ«mÄ• sÄ«mantarikÄ• su á¹-hitÄ• nampi pÄ• puá¹‡Ä• ti. ``samÄ• nasaá¹ƒvÄ•
dinnaá¹ƒ pana khaá¹‡á¸• asÄ«mÄ• sÄ«mantarikÄ• su á¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti. avi
dinnaá¹ƒ tÄ• su sÄ«mÄ• su antogatÄ• naá¹ƒ pÄ• puá¹‡Ä• ti. gÄ• masÄ«mÄ• dÄ«su dinnaá
baddhasÄ«mÄ• ya á¹-hitÄ• nampi pÄ• puá¹‡Ä• ti. abbhantarasÄ«mÄ• udakukkhepasÄ«mÄ
antogatÄ• naá¹ƒyeva pÄ• puá¹‡Ä• ti. janapadaraá¹-á¹-harajjadÄ«pacakkavÄ• á¸·asÄ«mÄ•
vuttasadisoyeva vinicchayo.

sace pana jambudÄ«pe á¹-hito ``tambapaá¹‡á¹‡idÄ«pe saá¹…ghassa dammÄ«â€™â€™ ti
ekopi \Ne 394/ gantvÄ• sabbesaá¹ƒ gaá¹‡hituá¹ƒ labhati. sacepi tatreva eko sabhÄ• gabhi
bhÄ• gaá¹ƒ gaá¹‡hÄ• ti, na vÄ• retabbo. evaá¹ƒ tÄ• va yo sÄ«maá¹ƒ parÄ• masitvÄ• deti,
veditabbo.

yo \Be 419/ pana asukasÄ«mÄ• yÄ• ti vattuá¹ƒ na jÄ• nÄ• ti, kevalaá¹ƒ sÄ«mÄ• ti vacanam
gantvÄ• ``sÄ«mÄ• ya dammÄ«â€™â€™ ti vÄ• ``sÄ«maá¹-á¹-hakasaá¹…ghassa dammÄ«
pucchitabbo --- ``sÄ«mÄ• nÄ• ma bahuvidhÄ• , katarasÄ«maá¹ƒ sandhÄ• ya bhaá¹‡asÄ«â
vadati --- ``ahaá¹ƒ asukasÄ«mÄ• ti na jÄ• nÄ• mi, sÄ«maá¹-á¹-hakasaá¹…gho bhÄ• jetvÄ•
katarasÄ«mÄ• ya bhÄ• jetabbaá¹ƒ? mahÄ• sÄ«vatthero kirÄ• ha --- ``avippavÄ• sasÄ«mÄ•
Ä• haá¹ƒsu --- ``avippavÄ• sasÄ«mÄ• nÄ• ma tiyojanÄ• pi hoti, evaá¹ƒ sante tiyojane á¹-hi
gaá¹‡hissanti, tiyojane á¹-hatvÄ• Ä• gantukavattaá¹ƒ pÅ«retvÄ• Ä• rÄ• maá¹ƒ pavisitabba
tiyojanaá¹ƒ gantvÄ• senÄ• sanaá¹ƒ Ä• pucchissati, nissayapaá¹-ipannassa tiyojanÄ• tikkan
paá¹-ippassambhissati, pÄ• rivÄ• sikena tiyojanaá¹ƒ atikkamitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pe
bhikkhuniyÄ• tiyojane á¹-hatvÄ• Ä• rÄ• mappavesanaá¹ƒ Ä• pucchitabbaá¹ƒ bhavissati, sa

upacÄ• rasÄ«mÄ• ya paricchedavaseneva kÄ• tuá¹ƒ vaá¹-á¹-ati. tasmÄ• upacÄ• rasÄ«mÄ•

__katikÄ• yÄ• _ti samÄ• nalÄ• bhakatikÄ• ya. tenevÄ• ha --- ``sambahulÄ• Ä• vÄ• sÄ• sa
tatrevaá¹ƒ katikÄ• kÄ• tabbÄ• , ekasmiá¹ƒ vihÄ• re sannipatitehi bhikkhÅ«hi yaá¹ƒ vihÄ• ra
samÄ• nalÄ• bhaá¹ƒ kÄ• tuá¹ƒ icchanti, tassa nÄ• maá¹ƒ gahetvÄ• asuko nÄ• ma vihÄ• ro
buddhÄ• dhivutthoti vÄ• appalÄ• bhoti vÄ• yaá¹ƒkiÃ±ci kÄ• raá¹‡aá¹ƒ vatvÄ• taá¹ƒ vihÄ•
saddhiá¹ƒ ekalÄ• bhaá¹ƒ kÄ• tuá¹ƒ saá¹…ghassa ruccatÄ«ti tikkhattuá¹ƒ sÄ• vetabbaá¹ƒ. e
nisinnopi idha nisinnova hoti, tasmiá¹ƒ vihÄ• repi saá¹…ghena evameva kÄ• tabbaá¹ƒ. ettÄ•
tasmiá¹ƒ nisinnova hoti. ekasmiá¹ƒ lÄ• bhe bhÄ• jiyamÄ• ne itarasmiá¹ƒ á¹-hitassa bhÄ• ga
vaá¹-á¹-ati. evaá¹ƒ ekena vihÄ• rena saddhiá¹ƒ bahÅ«pi Ä• vÄ• sÄ• ekalÄ• bhÄ• kÄ• tabb

__bhikkhÄ• paÃ±Ã±attiyÄ• _ti attano pariccÄ• gapaÃ±Ã±Ä• panaá¹-á¹-hÄ• ne. tenevÄ• ha
dhuvakÄ• rÄ• kariyantÄ«â€™â€™ ti. tassattho --- yasmiá¹ƒ vihÄ• re imassa cÄ«varadÄ• y
saá¹…ghassa pÄ• kavaá¹-á¹-aá¹ƒ vÄ• vattati, yasmiá¹ƒ vÄ• vihÄ• re bhikkhÅ« attano bhÄ•
bhojeti, yattha vÄ• \Be 420/ anena Ä• vÄ• so kÄ• rito, salÄ• kabhattÄ• dÄ«ni vÄ• nibaddh
vihÄ• ro \Ne 395/ patiá¹-á¹-hÄ• pito, tattha vattabbameva natthi, ime dhuvakÄ• rÄ• nÄ• ma
mayhaá¹ƒ dhuvakÄ• rÄ• karÄ«yanti, tattha dammÄ«â€™â€™ ti vÄ• ``tattha dethÄ• â€™â
cepi á¹-hÄ• nesu dhuvakÄ• rÄ• honti, sabbattha \Ee V 1139/ dinnameva hoti.

sace pana ekasmiá¹ƒ vihÄ• re bhikkhÅ« bahutarÄ• honti, tehi vattabbaá¹ƒ --- ``tumhÄ• kaá
bhikkhÅ« bahÅ« ekattha appakÄ• â€™â€™ ti. sace ``bhikkhugaá¹‡anÄ• ya gaá¹‡hathÄ• â€
bhÄ• jetvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. ettha ca vatthabhesajjÄ• di appakampi sukhena bhÄ•
vÄ• pÄ«á¹-hakaá¹ƒ vÄ• ekameva hoti, taá¹ƒ pucchitvÄ• yassa vÄ• vihÄ• rassa ekavihÄ•
so vicÄ• reti, tattha dÄ• tabbaá¹ƒ. sace ``asukabhikkhu gaá¹‡hÄ• tÅ«â€™â€™ ti vadati, vaá
``mayhaá¹ƒ dhuvakÄ• re dethÄ• â€™â€™ ti vatvÄ• avicÄ• retvÄ• va gacchati, saá¹…ghas
evaá¹ƒ pana vicÄ• retabbaá¹ƒ --- ``saá¹…ghattherassa vasanaá¹-á¹-hÄ• ne dethÄ• â€™â€
senÄ• sanaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, yattha nappahoti, tattha dÄ• tabbaá¹ƒ. sace eko bhik
vasanaá¹-á¹-hÄ• ne senÄ• sanaparibhogabhaá¹‡á¸• aá¹ƒ natthÄ«â€™â€™ ti vadati, tattha

__saá¹…ghassa detÄ«_ti vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni saá¹…ghassa damm
__sammukhÄ«bhÅ«tenÄ• _ti upacÄ• rasÄ«mÄ• ya á¹-hitena saá¹…ghena ghaá¹‡á¹-iá¹ƒ pa
bhÄ• jetabbaá¹ƒ. sÄ«maá¹-á¹-hassa asampattassÄ• pi bhÄ• gaá¹ƒ gaá¹‡hanto na vÄ• retab
therÄ• sanato paá¹-á¹-hÄ• ya vatthesu diyyamÄ• nesu alasajÄ• tikÄ• mahÄ• therÄ• pacch
vÄ«sativassÄ• naá¹ƒ diyyati, tumhÄ• kaá¹ƒ á¹-hitikÄ• atikkantÄ• â€™â€™ ti na vattabbÄ• ,
tesaá¹ƒ datvÄ• pacchÄ• á¹-hitikÄ• ya dÄ• tabbaá¹ƒ.

asukavihÄ• re kira bahuá¹ƒ cÄ«varaá¹ƒ uppannanti sutvÄ• yojanantarikavihÄ• ratopi bhikkh
sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ. asampattÄ• n

paviá¹-á¹-hÄ• naá¹ƒ antevÄ• sikÄ• dÄ«su gaá¹‡hantesu dÄ• tabbameva. ``bahiupacÄ• rasÄ
dethÄ• â€™â€™ ti vadanti, na dÄ• tabbaá¹ƒ. sace pana upacÄ• rasÄ«maá¹ƒ okkantehi ekÄ
vihÄ• radvÄ• re vÄ• antovihÄ• reyeva vÄ• honti, parisavasena vaá¸• á¸• hitÄ• nÄ• ma hot
dÄ• tabbaá¹ƒ. saá¹…ghanavakassa dinnepi pacchÄ• Ä• gatÄ• naá¹ƒ dÄ• tabbameva. dutiy
Ä• ruá¸·he \Ee V 1140/ Ä• gatÄ• naá¹ƒ paá¹-hamabhÄ• go na pÄ• puá¹‡Ä• ti, dutiyabhÄ• ga

ekasmiá¹ƒ vihÄ• re dasa bhikkhÅ« honti, ``dasa vatthÄ• ni saá¹…ghassa demÄ• â€™â€™ t
bhÄ• jetabbÄ• ni \Ne 396/. sace ``sabbÄ• neva amhÄ• kaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti ga
ceva duggahitÄ• ni ca gatagataá¹-á¹-hÄ• ne saá¹…ghikÄ• neva honti. ekaá¹ƒ pana uddharit
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti saá¹…ghattherassa datvÄ• ``sesÄ• ni amhÄ• kaá¹ƒ pÄ• puá¹‡
vaá¹-á¹-ati.

ekameva vatthaá¹ƒ saá¹…ghassa demÄ• ti Ä• haranti, abhÄ• jetvÄ• va amhÄ• kaá¹ƒ pÄ• p
duppÄ• pitaÃ±ceva duggahitaÃ±ca. satthakena pana haliddiÄ• dinÄ• vÄ• lekhaá¹ƒ katvÄ•
``imaá¹ƒ á¹-hÄ• naá¹ƒ tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti saá¹…ghattherassa pÄ• p
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana vatthasseva pupphaá¹ƒ vÄ•
paricchedaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace ekaá¹ƒ tantaá¹ƒ uddharitvÄ• ``idaá¹ƒ á¹-hÄ• n
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti saá¹…ghattherassa datvÄ• ``sesaá¹ƒ amhÄ• kaá¹ƒ pÄ• puá¹‡
vaá¹-á¹-ati. khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ chinditvÄ• bhÄ• jiyamÄ• naá¹ƒ vaá¹-á¹-atiyeva.

ekabhikkhuke vihÄ• re saá¹…ghassa cÄ«varesu uppannesu sace pubbe vuttanayeneva so
pÄ• puá¹‡antÄ«â€™â€™ ti gaá¹‡hÄ• ti, suggahitÄ• ni, á¹-hitikÄ• pana na tiá¹-á¹-hati. sace
``idaá¹ƒ mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gaá¹‡hÄ• ti, á¹-hitikÄ• tiá¹-á¹-hati. tattha aá
á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sace eko bhikkhu Ä• gacchati, majjhe c
gahetabbaá¹ƒ. á¹-hitÄ• ya á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sace navaka
heá¹-á¹-hÄ• orohati. sace vuá¸• á¸• hataro Ä• gacchati, á¹-hitikÄ• uddhaá¹ƒ Ä• rohati. atha
attano pÄ• petvÄ• gahetabbaá¹ƒ.

``saá¹…ghassa demÄ• â€™â€™ ti vÄ• ``bhikkhusaá¹…ghassa demÄ• â€™â€™ ti vÄ• ye
Ä• masitvÄ• dinnaá¹ƒ pana paá¹ƒsukÅ«likÄ• naá¹ƒ na vaá¹-á¹-ati, ``gahapaticÄ«varaá¹ƒ pa
paá¹ƒsukÅ«likaá¹…gaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti vuttattÄ• , na pana akappiyattÄ• \E
apaloketvÄ• dinnampi na gahetabbaá¹ƒ. yaá¹ƒ pana bhikkhu \Ee V 1141/ attano santakaá¹
bhikkhudattiyaá¹ƒ nÄ• ma vaá¹-á¹-ati, paá¹ƒsukÅ«laá¹ƒ pana na hoti. evaá¹ƒ santepi dhutaá
``bhikkhÅ«naá¹ƒ dema, therÄ• naá¹ƒ demÄ• â€™â€™ ti vutte pana paá¹ƒsukÅ«likÄ• nampi
vatthaá¹ƒ saá¹…ghassa dema, iminÄ• upÄ• hanatthavikapattatthavikaÄ• yogaaá¹ƒsabaddh
dinnampi vaá¹-á¹-ati.

pattatthavikÄ• dÄ«naá¹ƒ atthÄ• ya dinnÄ• ni bahÅ«nipi honti, cÄ«varatthÄ• yapi pahonti, tat

pÄ• rupituá¹ƒ vaá¹-á¹-ati. sace pana saá¹…gho bhÄ• jitÄ• tirittÄ• ni vatthÄ• ni chinditvÄ• upÄ• hanatthavikÄ• dÄ«naá¹ƒ \Ne 397/ atthÄ• ya bhÄ• jeti, tato gahetuá¹ƒ na vaá¹-á¹-ati. sÄ hi vaá¹-á¹-ati, na itaraá¹ƒ.

``paá¹ƒsukÅ«likasaá¹…ghassa dhamakaraá¹‡apaá¹-Ä• dÄ«naá¹ƒ atthÄ• ya demÄ• â€™â€ vaá¹-á¹-ati, parikkhÄ• ro nÄ• ma paá¹ƒsukÅ«likÄ• nampi icchitabbo. yaá¹ƒ tattha atirekaá¹ƒ upanetuá¹ƒ vaá¹-á¹-ati. suttaá¹ƒ saá¹…ghassa denti, paá¹ƒsukÅ«likehipi gahetabbaá¹ƒ. aya pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni saá¹…ghassa dammÄ«â€™â€™ ti dinnesu vinicchayo.

sace pana bahiupacÄ• rasÄ«mÄ• yaá¹ƒ addhÄ• nappaá¹-ipanne bhikkhÅ« disvÄ• ``saá¹…g saá¹…ghattherassa vÄ• saá¹…ghanavakassa vÄ• Ä• roceti, sacepi yojanaá¹ƒ pharitvÄ• p ekabaddhÄ• ce, sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. ye pana dvÄ• dasahi hatthehi parisaá¹ƒ asam pÄ• puá¹‡Ä• ti.

__ubhatosaá¹…ghassa detÄ«_ti ettha ``ubhatosaá¹…ghassa dammÄ«â€™â€™ ti vuttepi `` dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ dammi, bhikkhusaá¹…ghassa ca bhikkhunisaá¹…ghassa ca da ubhatosaá¹…ghassa dinnameva hoti. __upaá¸• á¸• haá¹ƒ dÄ• tabba_nti dvebhÄ• ge same b ``ubhatosaá¹…ghassa ca tuyhaÃ±ca dammÄ«â€™â€™ ti vutte sace dasa dasa bhikkhÅ« ca ekavÄ«sati paá¹-ivÄ«se katvÄ• eko puggalassa dÄ• tabbo, dasa bhikkhusaá¹…ghassa, das puggaliko laddho so saá¹…ghatopi attano vassaggena gahetuá¹ƒ labhati. kasmÄ• ? ubhatos gahitattÄ• .

``ubhatosaá¹…ghassa \Be 423/ ca cetiyassa ca dammÄ«â€™â€™ ti vuttepi eseva nayo. id saá¹…ghato pÄ• puá¹‡anakoá¹-á¹-hÄ• so nÄ• ma natthi, ekapuggalassa \Ee V 1142/ pattak koá¹-á¹-hÄ• so hoti.

``ubhatosaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vutte pana dvÄ• vÄ«sati ko bhikkhÅ«naá¹ƒ, dasa bhikkhunÄ«naá¹ƒ, eko puggalassa, eko cetiyassa dÄ• tabbo. tattha pu attano vassaggena puna gahetuá¹ƒ labhati, cetiyassa ekoyeva.

``bhikkhusaá¹…ghassa ca bhikkhunÄ«naÃ±ca dammÄ«â€™â€™ ti vutte pana na majjhe b bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• dÄ• tabbaá¹ƒ. ``bhikkhusaá¹…ghassa ca bhikkhun ti \Ne 398/ vutte pana puggalo visuá¹ƒ na labhati, pÄ• puá¹‡anaá¹-á¹-hÄ• nato ekameva lab bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• . ``bhikkhusaá¹…ghassa ca bhikkhunÄ«naÃ±ca t ti vuttepi cetiyassa ekapuggalapaá¹-ivÄ«so labbhati, puggalassa visuá¹ƒ na labbhati, tasmÄ datvÄ• avasesaá¹ƒ bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• bhÄ• jetabbaá¹ƒ.

``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca dammÄ«â€™â€™ ti vuttepi majjhe bhinditvÄ• na d

puggalagaá¹‡anÄ• ya eva vibhajitabbaá¹ƒ. ``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca tuyhaÃ±c
evaá¹ƒ vuttepi cetiyassa ekapuggalapaá¹-ivÄ«so labbhati, puggalassa visuá¹ƒ natthi, bhikkh
gaá¹‡etvÄ• eva bhÄ• jetabbaá¹ƒ. yathÄ• ca bhikkhusaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• nayo n
bhikkhunisaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• pi netabbo. ``bhikkhusaá¹…ghassa ca tuyhaÃ±cÄ•
visuá¹ƒ na labbhati, vassaggeneva gahetabbaá¹ƒ. ``bhikkhusaá¹…ghassa ca cetiyassa cÄ•
cetiyassa visuá¹ƒ paá¹-ivÄ«so labbhati. ``bhikkhusaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ•
cetiyasseva labbhati, na puggalassa.

``bhikkhÅ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vuttepi visuá¹ƒ na labbhati. ``bhikkhÅ«naÃ±ca c
vutte pana cetiyassa labbhati. ``bhikkhÅ«naÃ±ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vutte
labbhati, na puggalassa. bhikkhunisaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• pi evameva yojetabbaá¹ƒ.

pubbe buddhappamukhassa ubhatosaá¹…ghassa dÄ• naá¹ƒ denti, bhagavÄ• majjhe nisÄ«
vÄ• mato bhikkhuniyo nisÄ«danti, bhagavÄ• ubhinnaá¹ƒ saá¹…ghatthero \Ee V 1143/, tadÄ
laddhapaccaye attanÄ• pi paribhuÃ±jati, bhikkhÅ«nampi \Be 424/ dÄ• peti. etarahi pana paa
sadhÄ• tukaá¹ƒ paá¹-imaá¹ƒ vÄ• cetiyaá¹ƒ vÄ• á¹-hapetvÄ• buddhappamukhassa ubhato
paá¹-imÄ• ya vÄ• cetiyassa vÄ• purato Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• dakkhiá¹‡odak
demÄ• ti, tattha yaá¹ƒ paá¹-hamaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ denti, vihÄ• raá¹ƒ vÄ
cetiyassa demÄ• ti piá¹‡á¸• apÄ• taÃ±ca mÄ• lÄ• gandhÄ• dÄ«ni ca denti, tattha kathaá¹ƒ p
mÄ• lÄ• gandhÄ• dÄ«ni tÄ• va cetiye Ä• ropetabbÄ• ni, vatthehi paá¹-Ä• kÄ• , telena padÄ«
piá¹‡á¸• apÄ• tamadhuphÄ• á¹‡itÄ• dÄ«ni pana yo nibaddhacetiyajaggako hoti pabbajito vÄ
dÄ• tabbÄ• ni. nibaddhajaggake asati Ä• haá¹-abhattaá¹ƒ á¹-hapetvÄ• vattaá¹ƒ katvÄ• par
upakaá¹-á¹-he kÄ• le bhuÃ±jitvÄ• pacchÄ• pi vattaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyeva.

mÄ• lÄ• gandhÄ• dÄ«su \Ne 399/ ca yaá¹ƒ kiÃ±ci ``idaá¹ƒ haritvÄ• cetiyassapÅ«jaá¹ƒ karo
dÅ«rampi haritvÄ• pÅ«jetabbaá¹ƒ. ``bhikkhaá¹ƒ saá¹…ghassa harÄ• â€™â€™ ti vuttepi ha
``ahaá¹ƒ piá¹‡á¸• Ä• ya carÄ• mi, Ä• sanasÄ• lÄ• ya bhikkhÅ« atthi, te Ä• harissantÄ«â€™â
tuyhaá¹ƒyeva dammÄ«â€™â€™ ti vadati, bhuÃ±jituá¹ƒ vaá¹-á¹-ati. atha pana ``bhikkhusaá¹
ti harantassa gacchato antarÄ• va kÄ• lo upakaá¹-á¹-ho hoti, attano pÄ• petvÄ• bhuÃ±jituá¹

__vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa detÄ«_ti vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni
vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa dammÄ«â€™â€™ ti deti. __yÄ• vatikÄ• bhikkhÅ« tasmiá
vassaá¹ƒvuá¹-á¹-hÄ• _ti yattakÄ• vassacchedaá¹ƒ akatvÄ• purimavassaá¹ƒvuá¹-á¹-hÄ• , te
aÃ±Ã±esaá¹ƒ na pÄ• puá¹‡Ä• ti. disÄ• pakkantassÄ• pi sati paá¹-iggÄ• hake yÄ• va kathina
anatthate pana kathine antohemante evaÃ±ca vatvÄ• dinnaá¹ƒ, pacchimavassaá¹ƒvuá¹-á¹-
lakkhaá¹‡aÃ±Ã±Å« vadanti. aá¹-á¹-hakathÄ• su panetaá¹ƒ na vicÄ• ritaá¹ƒ.

sace pana bahiupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hito ``vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa dammÄ«

sampattÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. atha ``asukavihÄ• re vassaá¹ƒvuá¹-á¹-hasaá¹
tatra vassaá¹ƒvuá¹-á¹-hÄ• nameva yÄ• va kathinassubbhÄ• rÄ• pÄ• puá¹‡Ä• ti. sace pana
\Ee V 1144/ paá¹-á¹-hÄ• ya evaá¹ƒ vadati, tatra sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ pÄ•
piá¹-á¹-hisamaye uppannattÄ• . antovasseyeva ``vassaá¹ƒ vasantÄ• naá¹ƒ dammÄ«â€™â€
labhanti, vassaá¹ƒ vasantÄ• va labhanti. cÄ«varamÄ• se \Be 425/ pana ``vassaá¹ƒ vasantÄ
vutte pacchimikÄ• ya vassÅ«pagatÄ• naá¹ƒyeva pÄ• puá¹‡Ä• ti, purimikÄ• ya vassÅ«pagat
pÄ• puá¹‡Ä• ti.

cÄ«varamÄ• sato paá¹-á¹-hÄ• ya yÄ• va hemantassa pacchimo divaso, tÄ• va vassÄ• vÄ• s
atthataá¹ƒ vÄ• hotu anatthataá¹ƒ vÄ• atÄ«tavassaá¹ƒvuá¹-á¹-hÄ• nameva pÄ• puá¹‡Ä• ti.
paá¹-hamadivasato paá¹-á¹-hÄ• ya vutte pana mÄ• tikÄ• Ä• ropetabbÄ• --- ``atÄ«tavassÄ•
atikkantÄ• , anÄ• gato catumÄ• saccayena bhavissati, kataravassÄ• vÄ• sassa detÄ«â€™â
``atÄ«tavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ dammÄ«â€™â€™ ti vadati, taá¹ƒantovassaá¹ƒvuá¹-á¹-h
disÄ• pakkantÄ• nampi sabhÄ• gÄ• gaá¹‡hituá¹ƒ labhanti.

sace ``anÄ• gate vassÄ• vÄ• sikaá¹ƒ dammÄ«â€™â€™ ti vadati, taá¹ƒ á¹-hapetvÄ• vassÅ«
atha ``agutto vihÄ• ro, corabhayaá¹ƒ atthi, na sakkÄ• á¹-hapetuá¹ƒ, gaá¹‡hitvÄ• vÄ• Ä• hi
400/ vutte ``sampattÄ• naá¹ƒ dammÄ«â€™â€™ ti vadati, bhÄ• jetvÄ• gahetabbaá¹ƒ. sace
tatiye vasse vassÄ• vÄ• sikaá¹ƒ na dinnaá¹ƒ, taá¹ƒ dammÄ«â€™â€™ ti, tasmiá¹ƒ antovass
pÄ• puá¹‡Ä• ti. sace te disÄ• pakkantÄ• , aÃ±Ã±o vissÄ• siko gaá¹‡hÄ• ti, dÄ• tabbaá¹ƒ. a
sesÄ• kÄ• laá¹…katÄ• , sabbaá¹ƒ ekasseva pÄ• puá¹‡Ä• ti. sace ekopi natthi, saá¹…ghika
bhÄ• jetabbaá¹ƒ.

__Ä• dissa detÄ«_ti Ä• disitvÄ• paricchinditvÄ• deti; __yÄ• guyÄ• vÄ• _tiÄ• dÄ«su ayama
... bhesajje vÄ• Ä• dissa deti. tatrÄ• yaá¹ƒ yojanÄ• --- bhikkhÅ« ajjatanÄ• ya vÄ• svÄ• tan
nimantetvÄ• tesaá¹ƒ gharaá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ yÄ• guá¹ƒ deti, yÄ• guá¹ƒ datvÄ• pÄ«tÄ
cÄ«varÄ• ni, yehi mayhaá¹ƒ yÄ• gu pÄ«tÄ• , tesaá¹ƒ dammÄ«â€™â€™ ti deti, yehi nimanti
tesaá¹ƒyeva pÄ• puá¹‡Ä• ti. yehi pana bhikkhÄ• cÄ• ravattena gharadvÄ• rena gacchanteh
vÄ• yÄ• gu laddhÄ• , yesaá¹ƒ vÄ• Ä• sanasÄ• lato pattaá¹ƒ Ä• haritvÄ• manussehi nÄ«tÄ
pesitÄ• , tesaá¹ƒ na pÄ• puá¹‡Ä• ti. sace \Ee V 1145/ pana nimantitabhikkhÅ«hi saddhiá¹ƒ
antogehaÃ±ca bahigehaÃ±ca pÅ«retvÄ• nisinnÄ• , dÄ• yako ca evaá¹ƒ vadati --- ``nimantit
vÄ• , yesaá¹ƒ mayÄ• yÄ• gu dinnÄ• , sabbesaá¹ƒ imÄ• ni vatthÄ• ni hontÅ«â€™â€™ ti sab
pana therÄ• naá¹ƒ hatthato yÄ• gu laddhÄ• \Be 426/, tesaá¹ƒ na pÄ• puá¹‡anti. atha so ``y
pÄ«tÄ• , sabbesaá¹ƒ hontÅ«â€™â€™ ti vadati, sabbesaá¹ƒ pÄ• puá¹‡anti. bhattakhÄ• dan

__cÄ«vare vÄ• _ti pubbepi yena vassaá¹ƒ vÄ• setvÄ• bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ dinnapub
bhojetvÄ• vadati --- ``yesaá¹ƒ mayÄ• pubbe cÄ«varaá¹ƒ dinnaá¹ƒ, tesaá¹ƒyeva imaá¹ƒ cÄ
sappimadhuphÄ• á¹‡itÄ• dÄ«ni vÄ• hontÅ«â€™â€™ ti, sabbaá¹ƒ tesaá¹ƒyeva pÄ• puá¹‡Ä

kÄ• rite vihÄ• re vÄ• pariveá¹‡e vÄ• vasati, tassidaá¹ƒ hotÅ«â€™â€™ ti vutte tasseva hoti
``mayaá¹ƒ kÄ• lena kÄ• laá¹ƒ therÄ• naá¹ƒ sappiÄ• dÄ«ni bhesajjÄ• ni dema, yehi tÄ• ni lad
hotÅ«â€™â€™ ti vutte tesaá¹ƒyeva hoti.

__puggalassa detÄ«_ti ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti evaá¹ƒ p
á¹-hapetvÄ• ``imaá¹ƒ bhante tumhÄ• kaá¹ƒ dammÄ«â€™â€™ ti evaá¹ƒ sammukhÄ• vÄ•
tumhÄ• kaÃ±ca tumhÄ• kaá¹ƒ antevÄ• sikÄ• naÃ±ca dammÄ«â€™â€™ ti evaá¹ƒ vadati, th
pÄ• puá¹‡Ä• ti. uddesaá¹ƒ gahetuá¹ƒ Ä• gato gahetvÄ• gacchanto ca atthi, tassÄ• pi pÄ• p
saddhiá¹ƒ nibaddhacÄ• rikabhikkhÅ«naá¹ƒ \Ne 401/ dammÄ«â€™â€™ ti vutte uddesantevÄ
uddesaparipucchÄ• dÄ«ni gahetvÄ• vicarantÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. ayaá¹ƒ p
pade vinicchayo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

cÄ«varakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. campeyyakkhandhakaá¹ƒ

kassapagottabhikkhuvatthukathÄ•

<380> campeyyakkhandhake \Be 427/ \Ne 402/ --- __gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re_
itthiyÄ• kÄ• ritapokkharaá¹‡iyÄ• tÄ«re. __tantibaddho_ti tasmiá¹ƒ Ä• vÄ• se kattabbatÄ• ta
__ussukkampi akÄ• si yÄ• guyÄ• _tiÄ• dÄ«su manussehi Ä• gantukesu Ä• gatesu \Ee V 11
vuttaá¹-á¹-hÄ• neyeva ussukkaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati; na avuttaá¹-á¹-hÄ• ne. __gaccha tv
satthÄ• tassa bhikkhuno tattheva senÄ• sanaá¹ƒ sappÄ• yanti addasa, tenevamÄ• ha.

<382> __adhammena vaggakammaá¹ƒ karontÄ«_tiÄ• dÄ«naá¹ƒ parato pÄ• á¸·iyaá¹ƒyeva n

<385> __aÃ±Ã±atrÄ• pi dhammÄ• kammaá¹ƒ karontÄ«_ti aÃ±Ã±atrÄ• pi dhammaá¹ƒ kam
pÄ• á¹-ho. bhÅ«tena vatthunÄ• kataá¹ƒ dhammena kataá¹ƒ nÄ• ma hoti, tathÄ• na karont
vinayÄ• kammaá¹ƒ, aÃ±Ã±atrÄ• pi satthusÄ• sanÄ• kamma_nti etesupi eseva nayo. ettha
sÄ• raá¹‡Ä• ca. __satthusÄ• sana_nti Ã±attisampadÄ• anussÄ• vanasampadÄ• ca; tÄ• h
attho. __paá¹-ikuá¹-á¹-hakata_nti paá¹-ikuá¹-á¹-haÃ±ceva kataÃ±ca; yaá¹ƒ aÃ±Ã±esu paá¹-i
taá¹ƒ paá¹-ikuá¹-á¹-haÃ±ceva hoti kataÃ±ca; tÄ• disampi kammaá¹ƒ karontÄ«ti attho.

<387> __chayimÄ• ni bhikkhave kammÄ• ni adhammakamma_ntiÄ• dÄ«su pana __ ``dham
adhivacanaá¹ƒ. tasmÄ• yaá¹ƒ yathÄ• vuttÄ• ya pÄ• á¸·iyÄ• na kariyati, taá¹ƒ adhammakam
ayamettha saá¹…khepo, vitthÄ• ro pana pÄ• á¸·iyaá¹ƒyeva Ä• gato. so ca kho
Ã±attidutiyaÃ±atticatutthakammÄ• naá¹ƒyeva vasena. yasmÄ• pana Ã±attikamme Ã±attidu
hÄ• panaá¹ƒ vÄ• aÃ±Ã±athÄ• karaá¹‡aá¹ƒ vÄ• natthi, apalokanakammaÃ±ca sÄ• vetvÄ•

pÄ• á¸·iyaá¹ƒ na dassitÄ• ni, tesaá¹ƒ sabbesampi kammÄ• naá¹ƒ vinicchayaá¹ƒ parato vaá¹

catuvaggakaraá¹‡Ä• dikathÄ•

<388> idÄ• ni \Be 428/ \Ne 403/ yadidaá¹ƒ chaá¹-á¹-haá¹ƒ dhammena samaggakammaá¹ƒ
kÄ• tabbaá¹ƒ, tesaá¹ƒ pabhedaá¹ƒ dassetuá¹ƒ __ ``paÃ±ca saá¹…ghÄ• â€™â€™ _tiÄ• di v
kammaá¹ƒ patto, kammayutto kammÄ• raho; na kiÃ±ci kammaá¹ƒ kÄ• tuá¹ƒ nÄ• rahatÄ«ti a

<389> __catuvaggakaraá¹‡aÃ±ce bhikkhave kammaá¹ƒ bhikkhunicatuttho_tiÄ• di parisato k
vuttaá¹ƒ. tattha ukkhittakaggahaá¹‡ena kammanÄ• nÄ• saá¹ƒvÄ• sako gahito, nÄ• nÄ• saá
laddhinÄ• nÄ• saá¹ƒvÄ• sako. __nÄ• nÄ• sÄ«mÄ• ya á¹-hitacatuttho_ti sÄ«mantarikÄ• ya v
á¹-hitenÄ• pi saddhiá¹ƒ catuvaggo hutvÄ• ti attho.

<393> __pÄ• rivÄ• sikacatuttho_tiÄ• di \Ee V 1147/ parivÄ• sÄ• dikammÄ• naá¹ƒyeva paris
vuttaá¹ƒ, tesaá¹ƒ vinicchayaá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma.

<394> __ekaccassa bhikkhave saá¹…ghamajjhe paá¹-ikkosanÄ• ruhatÄ«_tiÄ• di paá¹-ikuá
kuppÄ• kuppabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. __pakatattassÄ• _ti avipannasÄ«lassa pÄ•
__Ä• nantarikassÄ• _ti attano anantaraá¹ƒ nisinnassa.

dvenissÄ• raá¹‡Ä• dikathÄ•

<395> __dvemÄ• bhikkhave nissÄ• raá¹‡Ä• _tiÄ• di vatthuto kammÄ• naá¹ƒ kuppÄ• kuppa
tattha __ ``appatto nissÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho nissÄ• reti, sunissÄ• ritoâ€™â€™ _
pabbÄ• janÄ«yakammaá¹ƒ sandhÄ• ya vuttaá¹ƒ. pabbÄ• janÄ«yakammena hi vihÄ• rato nis
``nissÄ• raá¹‡Ä• â€™â€™ ti vuccati. taÃ±cesa yasmÄ• kuladÅ«sako na hoti, tasmÄ• Ä• v
appatto. yasmÄ• panassa Ä• kaá¹…khamÄ• no saá¹…gho pabbÄ• janÄ«yakammaá¹ƒ kare
sunissÄ• rito hoti. __taÃ±ce saá¹…gho nissÄ• retÄ«_ti sace saá¹…gho tajjanÄ«yakammÄ•
yasmÄ• tattha ``tiá¹‡á¹‡aá¹ƒ bhikkhave bhikkhÅ«naá¹ƒ Ä• kaá¹…khamÄ• no saá¹…gho taj
eko bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…gh
bÄ• lo \Be 429/ hoti abyatto Ä• pattibahulo anapadÄ• no, eko gihisaá¹ƒsaá¹-á¹-ho viharati a
gihisaá¹ƒsaggehÄ«â€™â€™ ti (Vin II 395) evaá¹ƒ ekekenapi aá¹…gena nissÄ• raá¹‡Ä• an
sunissÄ• rito.

<396> __osÄ• raá¹‡Ä• _ti pavesanÄ• . __tattha taÃ±ce saá¹…gho osÄ• retÄ«_ti upasampa
__dosÄ• rito_ti duosÄ• rito. sahassakkhattumpi upasampÄ• dito anupasampannova hoti Ä•
sÄ• tisÄ• rÄ• , tathÄ• seso kÄ• rakasaá¹…gho, na koci Ä• pattito muccati. iti ime ekÄ• dasa
dosÄ• ritÄ• . hatthacchinnÄ• dayo pana dvattiá¹ƒsa suosÄ• ritÄ• , upasampÄ• ditÄ• upasa

labbhÄ• kiÃ±ci vattuá¹ƒ. Ä• cariyupajjhÄ• yÄ• pana kÄ• rakasaá¹…gho ca sÄ• tisÄ• rÄ• , n

<397> __idha pana bhikkhave bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• _tiÄ• di abhÅ«tav
adhammakammaá¹ƒ, bhÅ«tavatthuvasena dhammakammaÃ±ca dassetuá¹ƒ vuttaá¹ƒ. tattha
paá¹-inissajjitabbÄ• .

upÄ• lipucchÄ• kathÄ•

<400> upÄ• lipaÃ±hesupi vatthuvaseneva \Ee V 1148/ dhammÄ• dhammakammaá¹ƒ vibha
ekamÅ«lako ca dvimÅ«lako ca. ekamÅ«lako uttÄ• noyeva. dvimÅ«lake yathÄ• sativinayo a
ekÄ• pucchÄ• katÄ• , evaá¹ƒ amÅ«á¸·havinayÄ• dayopi tassapÄ• piyyasikÄ• dÄ«hi. avasÄ
upasampÄ• detÄ«_ti ekameva padaá¹ƒ hoti. parato bhikkhÅ«nampi sativinayaá¹ƒ Ä• diá¹ƒ k
sesapadÄ• ni yojetabbÄ• ni.

tajjanÄ«yakammakathÄ•

<407> __idha pana bhikkhave bhikkhu bhaá¹‡á¸• anakÄ• rako_tiÄ• di ``adhammenavaggaá
dhammenavaggaá¹ƒ, dhammapatirÅ«pakenavaggaá¹ƒ, dhammapatirÅ«pakenasamaggaâ€™
bandhitvÄ• tajjanÄ«yÄ• dÄ«su sattasu kammesu paá¹-ipassaddhÄ«su ca \Be 430/ vipattida
tattha __anapadÄ• no_ti apadÄ• navirahito. apadÄ• naá¹ƒ vuccati paricchedo; Ä• pattiparic
tato paraá¹ƒ paá¹-ikuá¹-á¹-hakatakammappabhedaá¹ƒ dassetuá¹ƒ sÄ• yeva pÄ• á¸·i ``akata
saá¹ƒsanditvÄ• \Ne 405/ vuttÄ• . tattha na kiÃ±ci pÄ• á¸·ianusÄ• rena na sakkÄ• vidituá¹ƒ,
na vitthÄ• rayimhÄ• ti.

campeyyakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kosambakakkhandhakaá¹ƒ

kosambakavivÄ• dakathÄ•

<451> kosambakakkhandhake \Be 431/ \Ne 406/ --- __taá¹ƒ bhikkhuá¹ƒ Ä• pattiyÄ• adassa
ayamanupubbikathÄ• --- dve kira bhikkhÅ« ekasmiá¹ƒ Ä• vÄ• se vasanti vinayadharo ca su
suttantiko bhikkhu ekadivasaá¹ƒ vaccakuá¹-iá¹ƒ paviá¹-á¹-ho Ä• camanaudakÄ• vasesaá¹ƒ
nikkhami. vinayadharo pacchÄ• paviá¹-á¹-ho taá¹ƒ udakaá¹ƒ disvÄ• nikkhamitvÄ• taá¹ƒ bh
``Ä• vuso, tayÄ• idaá¹ƒ udakaá¹ƒ á¹-hapitaâ€™â€™ nti? ``Ä• mÄ• vusoâ€™â€™ ti. __ ``ki
Ä• pattibhÄ• vaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• ma, na jÄ• nÄ• mÄ«â€™â€™ ti. ``hoti,
``sace hoti, desissÄ• mÄ«â€™â€™ ti. ``sace pana te, Ä• vuso, asaÃ±cicca asatiyÄ• kataá¹
Ä• pattÄ«â€™â€™ ti. so tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi ahosi.

vinayadharopi attano nissitakÄ• naá¹ƒ ``ayaá¹ƒ suttantiko Ä• pattiá¹ƒ Ä• pajjamÄ• nopi na jÄ
Ä• rocesi. te tassa nissitake disvÄ• ``tumhÄ• kaá¹ƒ upajjhÄ• yo Ä• pattiá¹ƒ Ä• pajjitvÄ• pi Ä
jÄ• nÄ• tÄ«â€™â€™ ti Ä• haá¹ƒsu. te gantvÄ• attano upajjhÄ• yassa Ä• rocesuá¹ƒ. so eva
vinayadharo pubbe anÄ• pattÄ«â€™â€™ ti vatvÄ• ``idÄ• ni Ä• pattÄ«â€™â€™ ti vadati. m
``tumhÄ• kaá¹ƒ upajjhÄ• yo musÄ• vÄ• dÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ kalaha
vinayadharo okÄ• saá¹ƒ labhitvÄ• tassa Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ a
``taá¹ƒ bhikkhuá¹ƒ Ä• pattiyÄ• adassane ukkhipiá¹ƒsÅ«â€™â€™ ti.

<453> __bhinno bhikkhusaá¹…gho bhinno bhikkhusaá¹…gho_ti ettha na tÄ• va bhinno; apic
vuá¹-á¹-he ``idÄ• ni sassaá¹ƒ nipphannaâ€™â€™ nti vuccati, avassaÃ±hi taá¹ƒ nipphajjissa
kÄ• raá¹‡ena Ä• yatiá¹ƒ avassaá¹ƒ bhijjissati, so ca kho kalahavasena na saá¹…ghabhedav
``bhinnoâ€™â€™ ti vuttaá¹ƒ. sambhamaatthavasena cettha Ä• meá¸• itaá¹ƒ veditabbaá¹ƒ.

<454> __etamatthaá¹ƒ_ \Be 432/ \Ne 407/ __bhÄ• sitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ
pakkÄ• mi? sace hi bhagavÄ• ukkhepake vÄ• ``akÄ• raá¹‡e tumhehi so bhikkhu ukkhittoâ€
ukkhittÄ• nuvattake vÄ• ``tumhe Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ ti vadeyya, ``etesaá¹ƒ bh
bhagavÄ• pakkhoâ€™â€™ ti vatvÄ• Ä• ghÄ• taá¹ƒ bandheyyuá¹ƒ, tasmÄ• tantimeva á¹-h
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<455> __attanÄ• vÄ• attÄ• na_nti ettha yo saá¹…ghena ukkhepanÄ«yakatÄ• naá¹ƒ adhan
``tumhe kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti tesaÃ±ca itaresaÃ±ca laddhiá¹ƒ sutvÄ• ``ime adhan
dhammavÄ• dinoâ€™â€™ ti cittaá¹ƒ uppÄ• deti, ayaá¹ƒ tesaá¹ƒ majjhe nisinnova tesaá¹ƒ n
kammaá¹ƒ kopeti, itaresampi hatthapÄ• saá¹ƒ anÄ• gatattÄ• kopeti. evaá¹ƒ attanÄ• vÄ• a
nÄ• nÄ• saá¹ƒvÄ• sakaá¹ƒ karoti. __samÄ• nasaá¹ƒvÄ• saka_nti etthÄ• pi yo adhammavÄ•
``adhammavÄ• dino ime, itare dhammavÄ• dinoâ€™â€™ ti tesaá¹ƒ majjhaá¹ƒ pavisati, yatth
vÄ• pana pakkhe nisinno ``ime dhammavÄ• dinoâ€™â€™ ti gaá¹‡hÄ• ti, ayaá¹ƒ attanÄ• v
samÄ• nasaá¹ƒvÄ• sakaá¹ƒ karotÄ«ti veditabbo.

<456> __kÄ• yakammaá¹ƒ vacÄ«kamma_nti ettha kÄ• yena paharantÄ• kÄ• yakammaá¹ƒ
vacÄ«kammaá¹ƒ upadaá¹ƒsentÄ«ti veditabbÄ• . __hatthaparÄ• mÄ• saá¹ƒ karontÄ«_ti kodh
aÃ±Ã±amaÃ±Ã±aá¹ƒ parÄ• masanaá¹ƒ karonti. __adhammiyÄ• yamÄ• ne_ti adhammiyÄ• n
__asammodikÄ• vattamÄ• nÄ• yÄ• _ti asammodikÄ• ya vattamÄ• nÄ• ya. ayameva vÄ• pÄ
avattamÄ• nÄ• yÄ• ti attho. __ettÄ• vatÄ• na aÃ±Ã±amaÃ±Ã±a_nti ettha dve pantiyo katvÄ
nisÄ«ditabbaá¹ƒ, dhammiyÄ• yamÄ• ne pana sammodikÄ• ya vattamÄ• nÄ• ya Ä• sananta
Ä• sanaá¹ƒ antaraá¹ƒ katvÄ• nisÄ«ditabbaá¹ƒ.

457-458__._ __mÄ• bhaá¹‡á¸• ana_ntiÄ• dÄ«su ``akatthÄ• â€™â€™ ti pÄ• á¹-hasesaá¹ƒ g

akatthÄ• â€™â€™ ti evamattho daá¹-á¹-habbo. __adhammavÄ• dÄ«_ti ukkhittÄ• nuvattake
bhikkhu bhagavato atthakÄ• mo, ayaá¹ƒ kirassa adhippÄ• yo \Be 433/ ``ime bhikkhÅ« kodh
vacanaá¹ƒ na gaá¹‡hanti, mÄ• bhagavÄ• ete ovadanto kilamitthÄ• â€™â€™ ti tasmÄ• ev
``pacchÄ• pi saÃ±Ã±aá¹ƒ labhitvÄ• oramissantÄ«â€™â€™ ti tesaá¹ƒ anukampÄ• ya atÄ«t
tattha __anatthato_ti anattho ato; etasmÄ• __me_ purisÄ• anatthoti vuttaá¹ƒ hoti. atha vÄ•
anatthado. sesaá¹ƒ pÄ• kaá¹-ameva.

<464> __puthusaddo_tiÄ• digÄ• thÄ• su \Ne 408/ pana puthu mahÄ• saddo assÄ• ti __put
ekasadiso jano; sabbo cÄ• yaá¹ƒ bhaá¹‡á¸• anakÄ• rakojano samantato saddanicchÄ• raá¹
cÄ• ti vuttaá¹ƒ hoti. __na bÄ• lo koci maÃ±Ã±athÄ• _ti tattha koci ekopi ``ahaá¹ƒ bÄ• loâ€™
sabbepi paá¹‡á¸• itamÄ• ninoyeva. __nÄ• Ã±Ã±aá¹ƒ bhiyyo amaÃ±Ã±aru_nti koci ekopi ``a
maÃ±Ã±ittha; bhiyyo ca saá¹…ghasmiá¹ƒ bhijjamÄ• ne aÃ±Ã±ampi ekaá¹ƒ ``mayhaá¹ƒ kÄ•
bhijjatÄ«â€™â€™ ti idaá¹ƒ kÄ• raá¹‡aá¹ƒ na maÃ±Ã±itthÄ• ti attho.

__parimuá¹-á¹-hÄ• _ti parimuá¹-á¹-hassatino. __vÄ• cÄ• gocarabhÄ• á¹‡ino_ti rÄ• kÄ• rass
1151/, vÄ• cÄ• gocarÄ• na satipaá¹-á¹-hÄ• nÄ• digocarÄ• . bhÄ• á¹‡ino ca kathaá¹ƒ bhÄ•
mukhÄ• yÄ• maá¹ƒ_ yÄ• va mukhaá¹ƒ pasÄ• retuá¹ƒ icchanti, tÄ• va pasÄ• retvÄ• bhÄ• á¹
mukhasaá¹…kocaá¹ƒ na karotÄ«ti attho. __yena nÄ«tÄ• _ti yena kalahena imaá¹ƒ nillajjabh
taá¹ƒ vidÅ«_ti na taá¹ƒ jÄ• nanti, ``evaá¹ƒ sÄ• dÄ«navo ayaâ€™â€™ nti.

__ye ca taá¹ƒ upanayhantÄ«_ti taá¹ƒ ``akkocchi maá¹ƒ, avadhi maâ€™â€™ ntiÄ• dikaá¹ƒ Ä
upanayhanti. __sanantano_ti porÄ• á¹‡o.

__pare_ti paá¹‡á¸• ite á¹-hapetvÄ• tato aÃ±Ã±e bhaá¹‡á¸• anakÄ• rakÄ• pare nÄ• ma. te
kalahaá¹ƒ karontÄ• ``mayaá¹ƒ yamÄ• mase upayamÄ• ma; satataá¹ƒ samitaá¹ƒ maccusan
jÄ• nanti. __ye ca tattha vijÄ• nantÄ«_ti ye tattha paá¹‡á¸• itÄ• ``mayaá¹ƒ maccusamÄ«paa
vijÄ• nanti. __tato_ \Be 434/ __sammanti medhagÄ• _ti evaÃ±hi te jÄ• nantÄ• yonisomana
medhagÄ• naá¹ƒ kalahÄ• naá¹ƒ vÅ«pasamÄ• ya paá¹-ipajjanti.

__aá¹-á¹-hicchinnÄ• _ti ayaá¹ƒ gÄ• thÄ• brahmadattaÃ±ca dÄ«ghÄ• vukumÄ• raÃ±ca sanc
saá¹…gati, kasmÄ• tumhÄ• kaá¹ƒ na hoti, yesaá¹ƒ vo neva mÄ• tÄ• pitÅ«naá¹ƒ aá¹-á¹-hÄ«
hatÄ• , na gavÄ• ssadhanÄ• ni haá¹-Ä• nÄ«ti.

__sace labhethÄ• _tiÄ• digÄ• thÄ• paá¹‡á¸• itasahÄ• yassa ca bÄ• lasahÄ• yassa ca vaá¹
vuttÄ• . __abhibhuyya sabbÄ• ni parissayÄ• nÄ«_ti pÄ• kaá¹-aparissaye ca paá¹-icchannap
tena saddhiá¹ƒ attamano satimÄ• careyya.

__rÄ• jÄ• va_ \Ne 409/ __raá¹-á¹-haá¹ƒ vijita_nti yathÄ• attano vijitaá¹ƒ raá¹-á¹-haá¹ƒ mahÄ

arindamamahÄ• rÄ• jÄ• ca pahÄ• ya ekakÄ• cariá¹ƒsu; evaá¹ƒ careyyÄ• ti attho. __mÄ• ta
mÄ• taá¹…go araÃ±Ã±e nÄ• gova. __mÄ• taá¹…go_ti hatthÄ« vuccati; __nÄ• go_ti mahant
mÄ• tuposako mÄ• taá¹…ganÄ• go araÃ±Ã±e eko cari, na ca pÄ• pÄ• ni \Ee V 1152/ akÄ•
evaá¹ƒ eko care, na ca pÄ• pÄ• ni kayirÄ• ti vuttaá¹ƒ hoti.

pÄ• lileyyakagamanakathÄ•

<467> __pÄ• lileyyake viharati rakkhitavanasaá¹‡á¸• e_ti pÄ• lileyyakaá¹ƒ upanissÄ• ya rak
viharati. __hatthinÄ• go_ti mahÄ• hatthÄ«. __hatthikalabhehÄ«_ti hatthipotakehi. __hatthico
khÄ«rÅ«pakehi daharapotakehi. __chinnaggÄ• nÄ«_ti tehi purato purato gacchantehi chinna
khÄ• yitÄ• vasesÄ• ni khÄ• á¹‡usadisÄ• ni tiá¹‡Ä• ni khÄ• dati. __obhaggobhagga_nti tena
uccaá¹-á¹-hÄ• nato bhaÃ±jitvÄ• bhaÃ±jitvÄ• pÄ• titaá¹ƒ. __assa sÄ• khÄ• bhaá¹…ga_nti e
sÄ• khÄ• bhaá¹…gaá¹ƒ te khÄ• danti. __Ä• vilÄ• nÄ«_ti tehi paá¹-hamataraá¹ƒ otaritvÄ• pi
kaddamodakÄ• ni pivati. __ogÄ• hÄ• _ti titthato.

__nÄ• gassa nÄ• genÄ• _ti hatthinÄ• gassa buddhanÄ• gena. __Ä«sÄ• dantassÄ• _ti ratha
ramatÄ« vane_ti yasmÄ• buddhanÄ• go viya ayampi hatthinÄ• go eko pavivitto vane ramat
435/ nÄ• gena cittaá¹ƒ sameti, ekÄ«bhÄ• varatiyÄ• ekasadisaá¹ƒ hotÄ«ti attho.

__yathÄ• bhirantaá¹ƒ viharitvÄ• _ti ettha temÄ• saá¹ƒ bhagavÄ• tattha vihÄ• sÄ«ti veditabb
kosambakehi kira ubbÄ• á¸·ho bhagavÄ• temÄ• saá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• vasÄ«ti sal
ahosi.

__atha kho kosambakÄ• upÄ• sakÄ• _ti atha kho imaá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• kosa

aá¹-á¹-hÄ• rasavatthukathÄ•

<468> __adhammaá¹ƒ dhammo_tiÄ• dÄ«ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni saá¹…gha
vaá¹‡á¹‡ayissÄ• ma.

<475> __taá¹ƒ_ \Ne 410/ __ukkhittakaá¹ƒ bhikkhuá¹ƒ osÄ• retvÄ• _ti taá¹ƒ gahetvÄ• sÄ«m
desÄ• petvÄ• kammavÄ• cÄ• ya osÄ• retvÄ• . __tÄ• vadeva uposatho_ti taá¹ƒdivasameva
sÄ• maggÄ«uposatho kÄ• tabbo.

<476> __amÅ«lÄ• mÅ«laá¹ƒ gantvÄ• _ti na mÅ«lÄ• mÅ«laá¹ƒ gantvÄ• ; taá¹ƒ vatthuá¹ƒ a
__ayaá¹ƒ vuccati upÄ• li saá¹…ghasÄ• maggÄ« atthÄ• petÄ• byaÃ±janÅ«petÄ• _ti atthato
``saá¹…ghasÄ• maggÄ«â€™â€™ ti imaá¹ƒ pana byaÃ±janamattaá¹ƒ upetÄ• .

<477> __saá¹…ghassa kiccesÅ«_ti saá¹…ghassa karaá¹‡Ä«yesu uppannesu. __mantanÄ•
vinayamantanÄ• su. __atthesu jÄ• tesÅ«_ti vinayaatthesu uppannesu. __vinicchayesÅ«_ti t
vinicchayesu. __mahatthiko_ti mahÄ• upakÄ• ro. __paggahÄ• raho_ti paggaá¹‡hituá¹ƒ vutt

__anÄ• nuvajjo paá¹-hamena sÄ«lato_tiÄ• dimhiyeva tÄ• va sÄ«lato na upavajjo. __avekkh
apekkhitÄ• cÄ• ro; Ä• lokite vilokite sampajÄ• nakÄ• rÄ«tiÄ• dinÄ• nayena upaparikkhitÄ•
pana ``appaá¹-icchannÄ• cÄ• roâ€™â€™ ti vuttaá¹ƒ.

__visayhÄ• _ti \Be 436/ abhibhavitvÄ• . __anuyyutaá¹ƒ bhaá¹‡a_nti anuÃ±Ã±Ä• taá¹ƒ anap
hi so anuyyutaá¹ƒ bhaá¹‡ati, usÅ«yÄ• ya vÄ• agatigamanavasena vÄ• kÄ• raá¹‡Ä• pagata
atthaá¹ƒ na hÄ• peti. usÅ«yÄ• ya pana agatigamanavasena vÄ• bhaá¹‡anto atthaá¹ƒ hÄ• p
tasmÄ• so parisagato chambhati ceva vedhati ca. yo Ä«diso na hoti, ayaá¹ƒ ``paggahÄ• ra

kiÃ±ca bhiyyo ``tatheva paÃ±haâ€™â€™ nti gÄ• thÄ• , tassattho --- yathÄ• ca anuyyutaá¹ƒ
hÄ• peti, tatheva parisÄ• ya majjhe paÃ±haá¹ƒ pucchito samÄ• no na ceva pajjhÄ• yati, na
atthaá¹ƒ na jÄ• nÄ• ti, so pajjhÄ• yati. yo vattuá¹ƒ na sakkoti, so maá¹…ku hoti. yo pana att
vattuÃ±ca sakkoti; so na pajjhÄ• yati, na maá¹…ku hoti. __kÄ• lÄ• gata_nti kathetabbayutta
__byÄ• karaá¹‡Ä• raha_nti paÃ±hassa atthÄ• nulomatÄ• ya byÄ• karaá¹‡Ä• nucchavikaá¹ƒ
vacanaá¹ƒ bhaá¹‡antoti attho. __raÃ±jetÄ«_ti toseti. __viÃ±Ã±Å«parisa_nti viÃ±Ã±Å«naá¹ƒ

__Ä• cerakamhi_ \Ne 411/ __ca sake_ti attano Ä• cariyavÄ• de. __alaá¹ƒ pametu_nti vÄ«m
kÄ• raá¹‡aá¹ƒ paÃ±Ã±Ä• ya tulayituá¹ƒ samattho. __paguá¹‡o_ti kataparicayo laddhÄ• sev
kathetabbe. __viraddhikovido_ti viraddhaá¹-á¹-hÄ• nakusalo.

__paccatthikÄ• yena vajantÄ«_ti ayaá¹ƒ gÄ• thÄ• yÄ• dise kathetabbe paguá¹‡o, taá¹ƒ da
ayaÃ±hettha attho --- yÄ• disena kathitena paccatthikÄ• ca niggahaá¹ƒ gacchanti, mahÄ• j
gacchati; saÃ±Ã±attiá¹ƒ avabodhanaá¹ƒ gacchatÄ«ti \Ee V 1154/ attho. yaÃ±ca kathento sa
Ä• cariyavÄ• daá¹ƒ na hÄ• peti, yasmiá¹ƒ vatthusmiá¹ƒ adhikaraá¹‡aá¹ƒ uppannaá¹ƒ, tadan
anupaghÄ• takaraá¹ƒ paÃ±haá¹ƒ byÄ• karamÄ• no tÄ• dise kathetabbe paguá¹‡o hotÄ«ti.

__dÅ«teyyakammesu ala_nti aá¹-á¹-hahi dÅ«taá¹…gehi samannÄ• gatattÄ• saá¹…ghassa
suá¹-á¹-hu uggaá¹‡hÄ• tÄ«ti __samuggaho_. idaá¹ƒ vuttaá¹ƒ hoti \Be 437/ --- yathÄ• nÄ• m
Ä• hutipiá¹‡á¸• aá¹ƒ samuggaá¹‡hanti, evaá¹ƒ pÄ«tisomanassajÄ• teneva cetasÄ• saá¹…g
saá¹…ghassakiccesu tassa tassa kiccassa paá¹-iggÄ• hakoti attho. __karaá¹ƒ vaco_ti vacan
maÃ±Ã±atÄ«_ti tena vacanakaraá¹‡ena ``ahaá¹ƒ karomi, saá¹…ghabhÄ• raá¹ƒ nittharÄ• m
mÄ• nÄ• timÄ• naá¹ƒ jappeti.

__Ä• pajjati yÄ• vatakesu vatthÅ«sÅ«_ti yattakesu vatthÅ«su Ä• pattiá¹ƒ Ä• pajjamÄ• no Ä•

vuá¹-á¹-hitÄ«_ti tassÄ• ca Ä• pattiyÄ• yathÄ• vuá¹-á¹-hÄ• naá¹ƒ hoti. __ete vibhaá¹…gÄ•
Ä• pajjati, yathÄ• ca vuá¹-á¹-hÄ• naá¹ƒ hoti, imesaá¹ƒ atthÄ• naá¹ƒ jotakÄ• ete vibhaá¹…g
ubhaye assa. __svÄ• gatÄ• _ti suá¹-á¹-hu Ä• gatÄ• . __Ä• pattivuá¹-á¹-hÄ• napadassa kovi
Ä• pattivuá¹-á¹-hÄ• nakÄ• raá¹‡akusalo.

__yÄ• ni cÄ• cara_nti yÄ• ni ca bhaá¹‡á¸• anakÄ• raá¹‡Ä• dÄ«ni Ä• caranto tajjanÄ«yakam
gacchati. __osÄ• raá¹‡aá¹ƒ taá¹ƒvusitassa jantuno_ti taá¹ƒ vattaá¹ƒ vusitassa jantuno, yÄ•
kÄ• tabbÄ• , etampi jÄ• nÄ• ti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

kosambakakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

mahÄ• vaggavaá¹‡á¹‡anÄ• samattÄ• .

mahÄ• vagga-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

cÅ«á¸·avagga-aá¹-á¹-hakathÄ•

1. kammakkhandhakaá¹ƒ

tajjanÄ«yakammakathÄ•

<1> cÅ«á¸·avaggassa \Ee VI 1155/ \Be 1/ \Ne 1/ paá¹-hame kammakkhandhake tÄ• va __p
paá¹‡á¸• uko ceva lohitako cÄ• ti chabbaggiyesu dve janÄ• ; tesaá¹ƒ nissitakÄ• pi paá¹‡á¸•
paÃ±Ã±Ä• yanti. __balavÄ• balavaá¹ƒ paá¹-imantethÄ• _ti suá¹-á¹-hubalavaá¹ƒ paá¹-ivadat
samatthatarÄ• .

tajjanÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

adhammakammadvÄ• dasakakathÄ•

<4> __asammukhÄ• _ \Ne 2/ __kata_ntiÄ• dÄ«su saá¹…ghadhammavinayapuggalasammu
cuditakaá¹ƒ appaá¹-ipucchitvÄ• kataá¹ƒ, tasseva appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ. __adesanÄ•
pÄ• rÄ• jikÄ• pattiyÄ• vÄ• saá¹…ghÄ• disesÄ• pattiyÄ• vÄ• . ettha purimakesu tÄ«su tike
adhammenakataá¹ƒ vaggenakatanti imehi saddhiá¹ƒ ekekaá¹ƒ gahetvÄ• nava tikÄ• vuttÄ•
tikÄ• honti. paá¹-ipakkhavasena sukkapakkhesupi eteyeva dvÄ• dasa tikÄ• vuttÄ• .

<6> __ananulomikehi_ \Be 2/ __gihisaá¹ƒsaggehÄ«_ti pabbajitÄ• naá¹ƒ ananucchavikehi sa
gihisaá¹ƒsaggehi.

__tiá¹‡á¹‡aá¹ƒ_ \Ee VI 1156/, __bhikkhave, bhikkhÅ«na_ntiÄ• di ekekenÄ• pi aá¹…gena taj
vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. tajjanÄ«yassa hi visesena bhaá¹‡á¸• anakÄ• rakatta
niyassassa abhiá¹‡hÄ• pattikattaá¹ƒ, pabbÄ• janÄ«yassa kuladÅ«sakattaá¹ƒ vuttaá¹ƒ. imes
yena kenaci sabbÄ• nipi kÄ• tuá¹ƒ vaá¹-á¹-ati. yadi evaá¹ƒ yaá¹ƒ campeyyakkhandhake vutt
``tajjanÄ«yakammÄ• rahassa niyassakammaá¹ƒ karoti ... pe ... upasampadÄ• rahaá¹ƒ abbh
adhammakammaá¹ƒ hoti avinayakammaá¹ƒ, evaÃ±ca pana saá¹…gho sÄ• tisÄ• ro hotÄ«â€
idaÃ±ca na virujjhati. kasmÄ• ? vacanatthanÄ• nattato, ``tajjanÄ«yakammÄ• rahassÄ• â€™
kammasanniá¹-á¹-hÄ• naá¹ƒ attho. ``tiá¹‡á¹‡aá¹ƒ, bhikkhaveâ€™â€™ tiÄ• divacanassa aá¹
saá¹…ghena sannipatitvÄ• ``idaá¹ƒ nÄ• ma imassa bhikkhuno kammaá¹ƒ karomÄ• â€™â€
hoti, tadÄ• kammÄ• raho nÄ• ma hoti. tassa iminÄ• lakkhaá¹‡ena tajjanÄ«yÄ• dikammÄ•

niyassakammÄ• dikaraá¹‡aá¹ƒ \Ee VI 1157/ adhammakammaÃ±ceva avinayakammaÃ±cÄ•
bhaá¹‡á¸• anakÄ• rakÄ• dÄ«su aá¹…gesu aÃ±Ã±ataraá¹ƒ aá¹…gaá¹ƒ atthi, tassa Ä• kaá¹…
yathÄ• nuÃ±Ã±Ä• tesu aá¹…gesu ca kammesu ca yena kenaci aá¹…gena yaá¹ƒkiÃ±ci kam
bhikkhuá¹ƒ kammÄ• rahaá¹ƒ katvÄ• kammaá¹ƒ kareyya. ayamettha vinicchayo. evaá¹ƒ pub

tattha kiÃ±cÄ• pi tajjanÄ«yakamme bhaá¹‡á¸• anakÄ• rakavasena kammavÄ• cÄ• vuttÄ• ,
Ä• pattibahulassa tajjanÄ«yakammaá¹ƒ karontena bÄ• laabyattavaseneva kammavÄ• cÄ•
bhÅ«tena vatthunÄ• kataá¹ƒ kammaá¹ƒ hoti, na ca aÃ±Ã±assa kammassa vatthunÄ• . kasm
anuÃ±Ã±Ä• tanti. esa nayo sabbattha. __aá¹-á¹-hÄ• rasa sammÄ• vattanavatthÅ«ni_ pÄ• ri
vaá¹‡á¹‡ayissÄ• ma.

adhammakammadvÄ• dasakakathÄ• niá¹-á¹-hitÄ• .

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakÄ• dikathÄ•

<8> __lomaá¹ƒ_ \Be 3/ __pÄ• tentÄ«_ti pannalomÄ• honti; bhikkhÅ« anuvattantÄ«ti attho.
vattantÄ«_ti nittharantÄ• naá¹ƒ etanti netthÄ• raá¹ƒ; yena sakkÄ• nissÄ• raá¹‡Ä• nittharitu
aá¹-á¹-hÄ• rasavidhaá¹ƒ sammÄ• vattanaá¹ƒ vattantÄ«ti attho. kittakaá¹ƒ kÄ• laá¹ƒ vattaá¹ƒ
vÄ• paÃ±ca vÄ• divasÄ• ni. imasmiÃ±hi kammakkhandhake ettakena vattaá¹ƒ pÅ«ritamev

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakÄ• dikathÄ• niá¹-á¹-hitÄ• .

niyassakammakathÄ•

<11> seyyasakavatthusmiá¹ƒ --- __apissu bhikkhÅ« pakatÄ• _ti apissu bhikkhÅ« niccaá¹ƒ b
sesaá¹ƒ tajjanÄ«ye vuttasadisameva.

niyassakammakathÄ• niá¹-á¹-hitÄ• .

pabbÄ• janÄ«yakammakathÄ•

<21> assajipunabbasukavatthu saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• yaá¹ƒ vuttaá¹ƒ.

<27> __kÄ• yikena davenÄ• _tiÄ• dÄ«su panettha kÄ• yiko davo nÄ• ma kÄ• yakÄ«á¸·Ä• v
nayo. __kÄ• yiko anÄ• cÄ• ro_ nÄ• ma kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padavÄ«tikkamo
nayo. __kÄ• yikaá¹ƒ upaghÄ• tikaá¹ƒ_ nÄ• ma kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• padassa
vuccati; nÄ• sanaá¹ƒ vinÄ• sananti attho. sesadvayepi \Ee VI 1158/ eseva nayo. __kÄ• yiko
paá¹-ikkhittavejjakammÄ• divasena telapacanaariá¹-á¹-hapacanÄ• dÄ«ni. __vÄ• casiko mic

sÄ• sanasampaá¹-icchanÄ• rocanÄ• dÄ«ni. __kÄ• yikavÄ• casiko_ nÄ• ma tadubhayaá¹ƒ. s

pabbÄ• janÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

paá¹-isÄ• raá¹‡Ä«yakammakathÄ•

<33> sudhammavatthusmiá¹ƒ pana --- __anapaloketvÄ• _ti na Ä• pucchitvÄ• . __etadavocÄ
therÄ• naá¹ƒ paá¹-iyattanti sabbaá¹ƒ vivarÄ• petvÄ• disvÄ• etaá¹ƒ avoca. __ekÄ• ca kho
tilasaá¹ƒguá¸·ikÄ• _ti yÄ• ayaá¹ƒ tilasakkhalikÄ• nÄ• ma vuccati, sÄ• natthÄ«ti attho. tass
4/ vaá¹ƒse Ä• dimhi eko pÅ«viyo ahosi. tena naá¹ƒ thero jÄ• tiyÄ• khuá¹ƒsetukÄ• mo evam
evaá¹ƒ bahuá¹ƒ buddhavacanaá¹ƒ ratanaá¹ƒ pahÄ• ya kiÃ±cideva tilasaá¹ƒguá¸·ikÄ• vacan
kukkuá¹-apotakaudÄ• haraá¹‡ena idaá¹ƒ dasseti ``yathÄ• so neva kÄ• kavassitaá¹ƒ na kuk
evaá¹ƒ tayÄ• pi neva bhikkhuvacanaá¹ƒ na gihivacanaá¹ƒ vuttaâ€™â€™ nti.

paá¹-isÄ• raá¹‡Ä«yakammakathÄ• niá¹-á¹-hitÄ• .

adhammakammÄ• didvÄ• dasakakathÄ•

<37> __asammukhÄ• kata_ntiÄ• dayo tikÄ• vuttappakÄ• rÄ• eva.

<39> aá¹…gasamannÄ• gamo purimehi asadiso. tattha yathÄ• lÄ• bhaá¹ƒ na labhanti; eva
parakkamanto __alÄ• bhÄ• ya parisakkati_ nÄ• ma. esa nayo anatthÄ• dÄ«su. tattha __ana
__anÄ• vÄ• so_ti tasmiá¹ƒ á¹-hÄ• ne avasanaá¹ƒ. __gihÄ«naá¹ƒ buddhassa avaá¹‡á¹‡a_nt
buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati. __dhammikaá¹ƒ paá¹-issavaá¹ƒ na saccÄ• petÄ«_ti ya
5/ na karoti; vassÄ• vÄ• saá¹ƒ paá¹-issuá¹‡itvÄ• na gacchati, aÃ±Ã±aá¹ƒ vÄ• evarÅ«paá¹ƒ
bhikkhave_tiÄ• di ekaá¹…genapi kammÄ• rahabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. sesametth
tajjanÄ«ye ca vuttanayameva.

adhammakammÄ• didvÄ• dasakakathÄ• niá¹-á¹-hitÄ• .

Ä• pattiyÄ• adassane ukkhepanÄ«yakammakathÄ•

<46> channavatthusmiá¹ƒ \Ee VI 1159/ --- __Ä• vÄ• saparamparaÃ±ca bhikkhave saá¹ƒsat
Ä• rocetha.

<50> __bhaá¹‡á¸• anakÄ• rako_tiÄ• dÄ«su bhaá¹‡á¸• anÄ• dipaccayÄ• Ä• pannaá¹ƒ Ä• pa
adassaneyeva kammaá¹ƒ kÄ• tabbaá¹ƒ. tikÄ• vuttappakÄ• rÄ• eva.

<51> sammÄ• vattanÄ• yaá¹ƒ panettha tecattÄ• lÄ«sa vattÄ• ni. tattha __na anuddhaá¹ƒse
bhikkhu bhikkhÅ«hÄ«_ti aÃ±Ã±o bhikkhu aÃ±Ã±ehi bhikkhÅ«hi na bhinditabbo. __na gihidd
acchinnadasapupphadasÄ• ni ca na dhÄ• retabbÄ• ni. __na titthiyaddhajo_ti kusacÄ«rÄ• dÄ
Ä• sÄ• detabbo_ti na apasÄ• detabbo. __anto vÄ• bahi vÄ• _ti vihÄ• rassa anto vÄ• bahi
titthiyÄ• dipadattayaá¹ƒ uttÄ• nameva \Be 5/. sesaá¹ƒ sabbaá¹ƒ pÄ• rivÄ• sikakkhandhake
tajjanÄ«ye vuttanayameva. Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ iminÄ• s

<65> ariá¹-á¹-havatthu khuddakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttaá¹ƒ. ``bhaá¹‡á¸• anakÄ• rakoâ€™
diá¹-á¹-hiá¹ƒ nissÄ• ya bhaá¹‡á¸• anÄ• dÄ«ni karoti, tassÄ• appaá¹-inissaggeyeva kammaá
tajjanÄ«ye vuttanayameva. sammÄ• vattanÄ• yampi hi idha tecattÄ• lÄ«saá¹ƒyeva vattÄ• n

Ä• pattiyÄ• adassane ukkhepanÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

kammakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pÄ• rivÄ• sikakkhandhakaá¹ƒ

pÄ• rivÄ• sikavattakathÄ•

<75> pÄ• rivÄ• sikakkhandhake \Be 6/ \Ne 6/ --- __pÄ• rivÄ• sikÄ• _ti parivÄ• saá¹ƒ parivas
parivÄ• so --- appaá¹-icchannaparivÄ• so, paá¹-icchannaparivÄ• so, suddhantaparivÄ• so, s
tesu ``yo, bhikkhave, aÃ±Ã±opi aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinaye Ä• kaá¹…kh
Ä• kaá¹…khati upasampadaá¹ƒ, tassa cattÄ• ro mÄ• se parivÄ• so dÄ• tabboâ€™â€™ ti (V
vutto titthiyaparivÄ• so appaá¹-icchannaparivÄ• so nÄ• ma. tattha yaá¹ƒ vattabbaá¹ƒ taá¹ƒ v
VI 1160/ pana idha anadhippeto. sesÄ• tayo yena saá¹…ghÄ• disesÄ• patti Ä• pannÄ• cev
tassa dÄ• tabbÄ• . tesu yaá¹ƒ vattabbaá¹ƒ taá¹ƒ samuccayakkhandhake vakkhÄ• ma. ete p
etesu yaá¹ƒkiÃ±ci parivÄ• saá¹ƒ parivasantÄ• ``pÄ• rivÄ• sikÄ• â€™â€™ ti veditabbÄ• .

__pakatattÄ• naá¹ƒ bhikkhÅ«na_nti á¹-hapetvÄ• navakataraá¹ƒ pÄ• rivÄ• sikaá¹ƒ avasesÄ•
mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dÄ«nampi. __abhivÄ• danapaccuá¹-á¹-hÄ• na_nti yaá¹ƒ te
taá¹ƒ sÄ• diyanti, sampaá¹-icchanti; na paá¹-ikkhipantÄ«ti attho. tattha __sÄ• mÄ«cikamma
abhivÄ• danÄ• dÄ«ni aÃ±Ã±assa anucchavikassa bÄ«janavÄ• tadÄ• nÄ• dino Ä• bhisamÄ•
__Ä• sanÄ• bhihÄ• ra_nti Ä• sanassa abhiharaá¹‡aá¹ƒ, Ä• sanaá¹ƒ gahetvÄ• abhigamana
seyyÄ• bhihÄ• repi eseva nayo. __pÄ• dodaka_nti pÄ• dadhovanaudakaá¹ƒ. __pÄ• dapÄ«á
dhotapÄ• daá¹-á¹-hapanakaá¹ƒ. __pÄ• dakathalika_nti adhotapÄ• daá¹-á¹-hapanakaá¹ƒ pÄ•
__Ä• patti dukkaá¹-assÄ• _ti saddhivihÄ• rikÄ• nampi sÄ• diyantassa dukkaá¹-ameva, tasm
vinayakammaá¹ƒ karomi, mayhaá¹ƒ vattaá¹ƒ mÄ• karotha, mÄ• maá¹ƒ gÄ• mappavesanaá

saddhÄ• pabbajitÄ• kulaputtÄ• ``tumhe, bhante, tumhÄ• kaá¹ƒ \Ne 7/ vinayakammaá¹ƒ ka
vattaá¹ƒ karonti, gÄ• mappavesanampi Ä• pucchantiyeva, vÄ• ritakÄ• lato paá¹-á¹-hÄ• ya a
yathÄ• vuá¸• á¸• ha_nti pÄ• rivÄ• sikabhikkhÅ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ yo yo vuá¸• á¸•
sÄ• dituá¹ƒ.

__paÃ±ca_ \Be 7/ __yathÄ• vuá¸• á¸• ha_nti pakatattehipi saddhiá¹ƒ vuá¸• á¸• hapaá¹-ipÄ•
pÄ• timokkhe uddissamÄ• ne hatthapÄ• se nisÄ«dituá¹ƒ vaá¹-á¹-ati. mahÄ• paccariyaá¹ƒ pa
anisÄ«ditvÄ• pÄ• á¸·iá¹ƒ vihÄ• ya hatthapÄ• saá¹ƒ amuÃ±cantena nisÄ«ditabbaâ€™â€™ r
pÄ• risuddhiuposathe karÄ«yamÄ• ne saá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«ditvÄ• tattheva
pÄ• á¸·iyÄ• pÄ• risuddhiuposatho kÄ• tabbo. pavÄ• raá¹‡Ä• yapi saá¹…ghanavakaá¹-á¹-hÄ
nisinnena attano pÄ• á¸·iyÄ• pavÄ• retabbaá¹ƒ. saá¹…ghena ghaá¹‡á¹-iá¹ƒ paharitvÄ• bh
vassikasÄ• á¹-ikampi attano pattaá¹-á¹-hÄ• ne gahetuá¹ƒ vaá¹-á¹-ati.

__oá¹‡ojana_nti vissajjanaá¹ƒ vuccati. sace hi pÄ• rivÄ• sikassa dve tÄ«á¹‡i uddesabhattÄ•
aÃ±Ã±Ä• cassa puggalikabhattapaccÄ• sÄ• hoti, tÄ• ni paá¹-ipÄ• á¹-iyÄ• gahetvÄ• ``bha
ajja mayhaá¹ƒ bhattapaccÄ• sÄ• atthi, sve gaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• vissajjetab
punadivasesu gaá¹‡hituá¹ƒ labhati. punadivase sabbapaá¹-hamaá¹ƒ etassa dÄ• tabbanti ku
pana na gaá¹‡hÄ• ti na vissajjeti, punadivase na labhati, idaá¹ƒ oá¹‡ojanaá¹ƒ nÄ• ma pÄ• ri
anuÃ±Ã±Ä• taá¹ƒ. kasmÄ• ? tassa hi saá¹…ghanavakaá¹-á¹-hÄ• ne nisinnassa bhattagge y
pÄ• puá¹‡anti vÄ• na vÄ• , tasmÄ• so ``bhikkhÄ• hÄ• rena mÄ• kilamitthÄ• â€™â€™ ti id
saá¹…gahakaraá¹‡atthÄ• ya odissa anuÃ±Ã±Ä• taá¹ƒ.

__bhatta_nti Ä• gatÄ• gatehi vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• gahetvÄ• gantabbaá¹ƒ vihÄ• re
catussÄ• labhattaá¹ƒ, etaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ labhati. pÄ• á¸·iyÄ• pana gantuá¹ƒ vÄ
labhati, tasmÄ• pÄ• á¸·ito osakkitvÄ• hatthapÄ• se á¹-hitena hatthaá¹ƒ pasÄ• retvÄ• yath
gaá¹‡hÄ• ti, evaá¹ƒ gaá¹‡hitabbaá¹ƒ. Ä• rÄ• mikasamaá¹‡uddesehi Ä• harÄ• petuá¹ƒ na la
Ä• haranti, vaá¹-á¹-ati. raÃ±Ã±o mahÄ• peá¸·abhattepi eseva nayo. catussÄ• labhatte pana
kattukÄ• mo hoti, attano atthÄ• ya ukkhitte piá¹‡á¸• e ``ajja me bhattaá¹ƒ atthi, sve gaá¹‡his
vattabbaá¹ƒ. punadivase dve piá¹‡á¸• e labhatÄ«ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. uddesabh
osakkitvÄ• va \Ne 8/ gahetabbÄ• ni. yattha pana nisÄ«dÄ• petvÄ• parivisanti, tattha sÄ• ma
jeá¹-á¹-hakena bhikkhÅ«naá¹ƒ saá¹…ghanavakena hutvÄ• nisÄ«ditabbaá¹ƒ.

<76> idÄ• ni \Ee VI 1162/ \Be 8/ yÄ• ayaá¹ƒ sammÄ• vattanÄ• vuttÄ• , tattha __na upasan
upajjhÄ• yena hutvÄ• na upasampÄ• detabbaá¹ƒ; vattaá¹ƒ nikkhipitvÄ• pana upasampÄ• d
Ä• cariyena hutvÄ• pi kammavÄ• cÄ• na sÄ• vetabbÄ• , aÃ±Ã±asmiá¹ƒ asati vattaá¹ƒ nikk
vaá¹-á¹-ati. __na nissayo_ti Ä• gantukÄ• naá¹ƒ nissayo na dÄ• tabbo. yehipi pakatiyÄ• va n
vattabbÄ• --- ``ahaá¹ƒ vinayakammaá¹ƒ karomi, asukattherassa nÄ• ma santike nissayaá¹ƒ
vattaá¹ƒ mÄ• karotha, mÄ• maá¹ƒ gÄ• mappavesanaá¹ƒ Ä• pucchathÄ• â€™â€™ ti. sace

vÄ• ritakÄ• lato paá¹-á¹-hÄ• ya karontesupi anÄ• patti.

__na sÄ• maá¹‡ero_ti aÃ±Ã±o sÄ• maá¹‡ero na gahetabbo. upajjhaá¹ƒ datvÄ• gahitasÄ• r
``ahaá¹ƒ vinayakammaá¹ƒ karomi, mayhaá¹ƒ vattaá¹ƒ mÄ• karotha, mÄ• maá¹ƒ gÄ• mapp
ti. sace evaá¹ƒ vuttepi karontiyeva, vÄ• ritakÄ• lato paá¹-á¹-hÄ• ya karontesupi anÄ• patti.
bhikkhunovÄ• dakasammuti nÄ• ma Ä• dhipaccaá¹-á¹-hÄ• nabhÅ«tÄ• ti paá¹-ikkhittÄ• , tasm
vattabbaá¹ƒ --- ``bhante, ahaá¹ƒ vinayakammaá¹ƒ karomi, bhikkhunovÄ• dakaá¹ƒ jÄ• nÄ• th
vÄ• bhikkhussa bhÄ• ro kÄ• tabbo. Ä• gatÄ• bhikkhuniyo ``saá¹…ghasantikaá¹ƒ gacchath
ovÄ• dadÄ• yakaá¹ƒ jÄ• nissatÄ«â€™â€™ ti vÄ• ``ahaá¹ƒ vinayakammaá¹ƒ karomi, asuka
gacchatha, so vo ovÄ• daá¹ƒ dassatÄ«â€™â€™ ti vÄ• vattabbÄ• .

__sÄ• Ä• pattÄ«_ti sukkavissaá¹-á¹-hiyÄ• parivÄ• se dinne sukkavissaá¹-á¹-hi nÄ• pajjitab
tÄ• disikÄ• _ti kÄ• yasaá¹ƒsaggÄ• digarukÄ• patti. __tato vÄ• pÄ• piá¹-á¹-hatarÄ• _ti pÄ• r
Ä• pattÄ«su dubbhÄ• sitÄ• patti pÄ• piá¹-á¹-hÄ• ; dukkaá¹-Ä• patti pÄ• piá¹-á¹-hatarÄ• ; duk
pÄ• piá¹-á¹-hÄ• , pÄ• á¹-idesanÄ«yÄ• patti pÄ• piá¹-á¹-hatarÄ• ti evaá¹ƒ
pÄ• cittiyathullaccayasaá¹…ghÄ• disesapÄ• rÄ• jikÄ• pattÄ«su nayo netabbo. tÄ• saá¹ƒ vat
pÄ• piá¹-á¹-haá¹ƒ, dukkaá¹-avatthu pÄ• piá¹-á¹-hataranti purimanayeneva bhedo veditabbo.
paá¹‡á¹‡attivajjasikkhÄ• pade pana vatthupi Ä• pattipi pÄ• piá¹-á¹-hÄ• . lokavajje \Ee VI 116
pÄ• piá¹-á¹-hataraá¹ƒ.

__kamma_nti \Ne 9/ parivÄ• sakammavÄ• cÄ• vuccati. taá¹ƒ kammaá¹ƒ ``akataá¹ƒ dukkaá
``kiá¹ƒ idaá¹ƒ kammaá¹ƒ nÄ• ma kasikammaá¹ƒ gorakkhakammaâ€™â€™ ntiÄ• dÄ«hi vÄ•
__kammikÄ• _ti yehi bhikkhÅ«hi kammaá¹ƒ kataá¹ƒ, te vuccanti, te ``bÄ• lÄ• abyattÄ• â€™
garahitabbÄ• . __na_ \Be 9/ __savacanÄ«yaá¹ƒ kÄ• tabba_nti palibodhatthÄ• ya vÄ• pakk
savacanÄ«yaá¹ƒ na kÄ• tabbaá¹ƒ, palibodhatthÄ• ya hi karonto ``ahaá¹ƒ Ä• yasmantaá¹ƒ in
savacanÄ«yaá¹ƒ karomi, imamhÄ• Ä• vÄ• sÄ• ekapadampi mÄ• pakkÄ• mi, yÄ• va na ta
hotÄ«â€™â€™ ti evaá¹ƒ karoti. pakkosanatthÄ• ya karonto ``ahaá¹ƒ te savacanÄ«yaá¹ƒ ka
vinayadharÄ• naá¹ƒ sammukhÄ«bhÄ• vaá¹ƒ gacchÄ• mÄ• â€™â€™ ti evaá¹ƒ karoti; tadub

__na anuvÄ• do_ti vihÄ• re jeá¹-á¹-hakaá¹-á¹-hÄ• naá¹ƒ na kÄ• tabbaá¹ƒ. pÄ• timokkhudde
vÄ• na bhavitabbaá¹ƒ. nÄ• pi terasasu sammutÄ«su ekasammutivasenÄ• pi issariyakamma
okÄ• so_ti ``karotu me Ä• yasmÄ• okÄ• saá¹ƒ, ahaá¹ƒ taá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹
kÄ• retabbo, vatthunÄ• vÄ• Ä• pattiyÄ• vÄ• na codetabbo, ``ayaá¹ƒ pubbe te dosoâ€™â€
bhikkhÅ«hi sampayojetabba_nti aÃ±Ã±amaÃ±Ã±aá¹ƒ yojetvÄ• kalaho na kÄ• retabbo.

__purato_ti saá¹…ghattherena hutvÄ• purato na gantabbaá¹ƒ, dvÄ• dasahatthaá¹ƒ upacÄ•
gantabbaá¹ƒ. nisÄ«danepi eseva nayo. __Ä• sanapariyanto_ti bhattaggÄ• dÄ«su saá¹…gha
svÄ• ssa dÄ• tabbo, tattha nisÄ«ditabbaá¹ƒ. __seyyÄ• pariyanto_ti seyyÄ• naá¹ƒ pariyanto,

maÃ±capÄ«á¹-haá¹ƒ. ayaÃ±hi vassaggena attano pattaá¹-á¹-hÄ• ne seyyaá¹ƒ gahetuá¹ƒ na
\Ee VI 1164/ vicinitvÄ• gahitÄ• vasesÄ• maá¹…kulagÅ«thabharitÄ• vettalatÄ• divinaddhÄ
dÄ• tabbÄ• . __vihÄ• rapariyanto_ti yathÄ• ca seyyÄ• , evaá¹ƒ vasanaÄ• vÄ• sopi vassagg
tassa na vaá¹-á¹-ati. sabbabhikkhÅ«hi vicinitvÄ• gahitÄ• vasesÄ• pana rajohatabhÅ«mi jat
paá¹‡á¹‡asÄ• lÄ• assa dÄ• tabbÄ• . sace pakatattÄ• sabbe rukkhamÅ«likÄ• abbhokÄ• si
upenti, sabbepi etehi vissaá¹-á¹-hÄ• vÄ• sÄ• nÄ• ma honti. tesu yaá¹ƒ icchati, taá¹ƒ labhati
vassÅ«panÄ• yikadivase paccayaá¹ƒ ekapasse á¹-hatvÄ• vassaggena gaá¹‡hituá¹ƒ labhati
nibaddhavassÄ• vÄ• sikaá¹ƒ senÄ• sanaá¹ƒ gaá¹‡hitukÄ• mena vattaá¹ƒ nikkhipitvÄ• gahe

__tena_ \Be 10/ \Ne 10/ __ca so sÄ• ditabbo_ti yaá¹ƒ assa Ä• sanÄ• dipariyantaá¹ƒ bhikkhÅ
sÄ• ditabbo. __puresamaá¹‡ena vÄ• pacchÄ• samaá¹‡ena vÄ• _ti Ã±Ä• tipavÄ• ritaá¹-á¹-h
gahetvÄ• Ä• gacchathÄ• â€™â€™ ti nimantitena ``bhante, asukaá¹ƒ nÄ• ma kulaá¹ƒ bhikk
gacchÄ• mÄ• â€™â€™ ti evaá¹ƒ saá¹ƒvidhÄ• ya bhikkhÅ« puresamaá¹‡e vÄ• pacchÄ• sa
``bhante, asukasmiá¹ƒ nÄ• ma gÄ• me manussÄ• bhikkhÅ«naá¹ƒ Ä• gamanaá¹ƒ icchanti, s
saá¹…gahaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti evaá¹ƒ pana pariyÄ• yena kathetuá¹ƒ vaá¹-á¹-ati.

__na Ä• raÃ±Ã±ikaá¹…ga_nti Ä• gatÄ• gatÄ• naá¹ƒ Ä• rocetuá¹ƒ harÄ• yamÄ• nena Ä• raÃ
samÄ• dÄ• tabbaá¹ƒ. yenÄ• pi pakatiyÄ• samÄ• dinnaá¹ƒ, tena dutiyaá¹ƒ bhikkhuá¹ƒ gahe
uá¹-á¹-hÄ• petabbaá¹ƒ, na ca ekakena vatthabbaá¹ƒ. tathÄ• bhattaggÄ• dÄ«su Ä• sanapar
harÄ• yamÄ• nena piá¹‡á¸• apÄ• tikadhutaá¹…gampi na samÄ• dÄ• tabbaá¹ƒ. yo pana pak
1165/ tassa paá¹-isedho natthi.

__na ca tappaccayÄ• _ti ``nÄ«haá¹-abhatto hutvÄ• vihÄ• reyeva nisÄ«ditvÄ• bhuÃ±janto n
gacchato me bhikkhuá¹ƒ disvÄ• anÄ• rocentassa ratticchedo siyÄ• â€™â€™ ti iminÄ• kÄ•
nÄ«harÄ• petabbo. __mÄ• maá¹ƒ jÄ• niá¹ƒsÅ«_ti ``mÄ• maá¹ƒ ekabhikkhupi jÄ• nÄ• tÅ«â
vihÄ• re sÄ• maá¹‡erehi pacÄ• petvÄ• bhuÃ±jitumpi na labhati. gÄ• maá¹ƒ piá¹‡á¸• Ä• ya p
pana navakammaÄ• cariyupajjhÄ• yakiccÄ• dipasutassa vÄ• vihÄ• reyeva acchituá¹ƒ vaá¹-
anekasatÄ• bhikkhÅ« vicaranti, na sakkÄ• hoti Ä• rocetuá¹ƒ, gÄ• makÄ• vÄ• saá¹ƒ gantvÄ
vasituá¹ƒ vaá¹-á¹-ati.

__Ä• gantukenÄ• _ti kaÃ±ci vihÄ• raá¹ƒ gatena tattha bhikkhÅ«naá¹ƒ Ä• rocetabbaá¹ƒ. sac
á¹-hite passati, ekaá¹-á¹-hÄ• ne á¹-hiteneva Ä• rocetabbaá¹ƒ. atha rukkhamÅ«lÄ• dÄ«su vis
honti, tattha tattha gantvÄ• Ä• rocetabbaá¹ƒ. saÃ±cicca anÄ• rocentassa ratticchedo ca hot
dukkaá¹-aá¹ƒ. atha vicinanto ekacce na passati, ratticchedova hoti, na vattabhedadukkaá¹-a

__Ä• gantukassÄ• _ti \Be 11/ attano vasanavihÄ• raá¹ƒ Ä• gatassÄ• pi ekassa vÄ• bahÅ«n
Ä• rocetabbaá¹ƒ \Ne 11/. ratticchedavattabhedÄ• pi cettha vuttanayeneva veditabbÄ• . sace
vissamitvÄ• vÄ• avissamitvÄ• eva vÄ• vihÄ• ramajjhena gacchanti, tesampi Ä• rocetabba

ajÄ• nantasseva gacchanti, ayaÃ±ca pana gatakÄ• le jÄ• nÄ• ti, gantvÄ• Ä• rocetabbaá¹ƒ. asakkontassa ratticchedova hoti, na vattabhedadukkaá¹-aá¹ƒ. yepi antovihÄ• raá¹ƒ appavisi okkamitvÄ• gacchanti, ayaÃ±ca nesaá¹ƒ chattasaddaá¹ƒ vÄ• ukkÄ• sitasaddaá¹ƒ vÄ• khip Ä• gantukabhÄ• vaá¹ƒ jÄ• nÄ• ti, gantvÄ• Ä• rocetabbaá¹ƒ \Ee VI 1166/. gatakÄ• le jÄ• na Ä• rocetabbameva. sampÄ• puá¹‡ituá¹ƒ asakkontassa ratticchedova hoti, na vattabhedaduk rattiá¹ƒyeva Ä• gantvÄ• rattiá¹ƒyeva gacchati, sopissa ratticchedaá¹ƒ karoti, aÃ±Ã±Ä• tattÄ vattabhedadukkaá¹-aá¹ƒ natthi. sace ajÄ• nitvÄ• va abbhÄ• naá¹ƒ karoti, akatameva hotÄ«t tasmÄ• adhikÄ• rattiyo gahetvÄ• kÄ• tabbaá¹ƒ, ayaá¹ƒ apaá¹‡á¹‡akapaá¹-ipadÄ• .

nadÄ«Ä• dÄ«su nÄ• vÄ• ya gacchantampi paratÄ«re á¹-hitampi Ä• kÄ• sena gacchantampi á¹-hitampi bhikkhuá¹ƒ disvÄ• sace ``bhikkhÅ«â€™â€™ ti vavatthÄ• naá¹ƒ atthi, nÄ• vÄ• dÄ mahÄ• saddaá¹ƒ katvÄ• vÄ• vegena anubandhitvÄ• vÄ• Ä• rocetabbaá¹ƒ, anÄ• rocentas vattabhedadukkaá¹-aÃ±ca. sace vÄ• yamantopi sampÄ• puá¹‡ituá¹ƒ vÄ• sÄ• vetuá¹ƒ vÄ• hoti, na vattabhedadukkaá¹-aá¹ƒ. saá¹…ghasenÄ• bhayatthero pana visayÄ• visayena kath anÄ• rocentassa ratticchedo ceva vattabhedadukkaá¹-aÃ±ca hoti, avisaye pana ubhayampi karavÄ«katissatthero ``samaá¹‡o ayanti vavatthÄ• nameva pamÄ• á¹‡aá¹ƒ, sacepi avisayo vattabhedadukkaá¹-ameva natthi, ratticchedo pana hotiyevÄ• â€™â€™ ti Ä• ha.

__uposathe_ti ``uposathaá¹ƒ sampÄ• puá¹‡issÄ• mÄ• â€™â€™ ti Ä• gantukÄ• bhikkhÅ« Ä gacchantÄ• pi uposathabhÄ• vaá¹ƒ Ã±atvÄ• otaritvÄ• uposathaá¹ƒ karonti, tasmÄ• Ä• ga uposathadivase Ä• rocetabbaá¹ƒ. pavÄ• raá¹‡Ä• yapi eseva nayo. __gilÄ• no_ti gantuá¹ƒ a ettha anupasampannaá¹ƒ pesetuá¹ƒ na vaá¹-á¹-ati, bhikkhuá¹ƒ pesetvÄ• Ä• rocÄ• petabba

__abhikkhuko_ \Be 12/ __Ä• vÄ• so_ti suÃ±Ã±avihÄ• ro; yattha ekopi bhikkhu natthi, tattha gantabbaá¹ƒ. na hi tattha vuttharattiyo gaá¹‡anÅ«pikÄ• honti, pakatattena pana saddhiá¹ƒ dasavidhantarÄ• ye \Ne 12/ pana sacepi \Ee VI 1167/ rattiyo gaá¹‡anÅ«pikÄ• na honti, anta parimuccanatthÄ• ya gantabbameva. tena vuttaá¹ƒ --- ``aÃ±Ã±atra antarÄ• yÄ• â€™â€™ ti saddhiá¹ƒ vinayakammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. tesaá¹ƒ anÄ• rocanepi ratticchedo natt abhikkhukÄ• vÄ• sasadisameva hoti. tena vuttaá¹ƒ --- __ ``yatthassu bhikkhÅ« nÄ• nÄ• saá sesaá¹ƒ uposathakkhandhake vuttanayameva.

<81> __ekacchanne Ä• vÄ• se_tiÄ• dÄ«su __Ä• vÄ• so_ nÄ• ma vasanatthÄ• ya katasenÄ cetiyagharaá¹ƒ bodhigharaá¹ƒ sammuÃ±janiaá¹-á¹-ako dÄ• ruaá¹-á¹-ako pÄ• nÄ«yamÄ• á¸ dvÄ• rakoá¹-á¹-hakoti evamÄ• di. tatiyapadena tadubhayampi gahitaá¹ƒ. etesu yattha kattha udakapatanaá¹-á¹-hÄ• naparicchinne okÄ• se ukkhittako vasituá¹ƒ na labhati. ``pÄ• rivÄ• sil na labhatÄ«â€™â€™ ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana ` vÄ• ritaâ€™â€™ nti vuttaá¹ƒ. kurundiyaá¹ƒ ``etesu ettakesu paÃ±cavaá¹‡á¹‡acchadanabad pÄ• rivÄ• sikassa ca ukkhittakassa ca pakatattena saddhiá¹ƒ udakapÄ• tena vÄ• ritaâ€™â€

nÄ• nÅ«pacÄ• repi ekacchanne na vaá¹-á¹-ati. sace panettha tadahupasampannepi pakatat
nipanne saá¹-á¹-hivassopi pÄ• rivÄ• siko pacchÄ• pavisitvÄ• jÄ• nanto nipajjati, ratticched
vattabhedadukkaá¹-aÃ±ca. ajÄ• nantassa ratticchedova na vattabhedadukkaá¹-aá¹ƒ. sace p
nipanne pacchÄ• pakatatto pavisitvÄ• nipajjati, pÄ• rivÄ• siko ca jÄ• nÄ• ti, ratticchedo cev
vattabhedadukkaá¹-aÃ±ca. no ce jÄ• nÄ• ti, ratticchedova na vattabhedadukkaá¹-aá¹ƒ.

__vuá¹-á¹-hÄ• tabbaá¹ƒ nimantetabbo_ti tadahupasampannampi disvÄ• vuá¹-á¹-hÄ• tabbar
``ahaá¹ƒ iminÄ• sukhanisinno vuá¹-á¹-hÄ• pitoâ€™â€™ ti parammukhena na gantabbaá¹ƒ,
Ä• cariya-Ä• sanaá¹ƒ, ettha nisÄ«dathÄ• â€™â€™ ti evaá¹ƒ nimantetabboyeva. navakena p
obaddhaá¹ƒ karomÄ«â€™â€™ ti pÄ• rivÄ• sikattherassa santikaá¹ƒ na gantabbaá¹ƒ. __ekÄ
maÃ±ce vÄ• pÄ«á¹-he vÄ• \Ee VI 1168/. __na chamÄ• yaá¹ƒ nisinne_ti pakatatte bhÅ«miy
antamaso tiá¹‡asanthÄ• repi uccatare vÄ• likÄ• talepi vÄ• na nisÄ«ditabbaá¹ƒ, dvÄ• dasah
\Be 13/ muÃ±citvÄ• nisÄ«dituá¹ƒ vaá¹-á¹-ati. __ekacaá¹…kame_ti sahÄ• yena viya saddhiá
caá¹…kame.

__chamÄ• yaá¹ƒ caá¹…kamanta_nti chamÄ• yaá¹ƒ caá¹…kamante, ayameva vÄ• pÄ• á¹-h
akatapariccheda• ya bhÅ«miyÄ• caá¹…kamante paricchedaá¹ƒ katvÄ• vÄ• likaá¹ƒ Ä• kirit
katacaá¹…kame \Ne 13/ nÄ«cepi na caá¹…kamitabbaá¹ƒ, ko pana vÄ• do iá¹-á¹-hakÄ• caya
vedikÄ• parikkhitteti! sace pana pÄ• kÄ• raparikkhitto hoti dvÄ• rakoá¹-á¹-hakayutto
pabbatantaravanantaragumbantaresu vÄ• suppaá¹-icchanno, tÄ• dise caá¹…kame caá¹…k
appaá¹-icchannepi upacÄ• raá¹ƒ muÃ±citvÄ• vaá¹-á¹-ati.

__vuá¸• á¸• hatarenÄ• _ti ettha sace vuá¸• á¸• hatare pÄ• rivÄ• sike paá¹-hamaá¹ƒ nipanne
nipajjati, ratticchedo cassa hoti vattabhede ca dukkaá¹-aá¹ƒ. vuá¸• á¸• hatarassa pana rattic
vattabhedadukkaá¹-aá¹ƒ. ajÄ• nitvÄ• nipajjati, dvinnampi vattabhedo natthi, ratticchedo par
navakapÄ• rivÄ• sike paá¹-hamaá¹ƒ nipanne vuá¸• á¸• hataro pacchÄ• nipajjati, navako ca
chijjati, vattabhede ca dukkaá¹-aá¹ƒ hoti. vuá¸• á¸• hatarassa ratticchedova na vattabhedo. n
dvinnampi vattabhedo natthi, ratticchedo pana hoti. sace dvepi apacchÄ• purimaá¹ƒ nipajjan
ratticchedova itarassa vattabhedopÄ«ti kurundiyaá¹ƒ vuttaá¹ƒ. dve pÄ• rivÄ• sikÄ• samava
nipanno, eko jÄ• nantova pacchÄ• nipajjati, ratti ca chijjati, vattabhede ca dukkaá¹-aá¹ƒ. pa
nipannassa ratticchedova na vattabhedo. sace pacchÄ• nipajjantopi na jÄ• nÄ• ti, dvinnam
ratticchedo \Ee VI 1169/ pana hoti. sace dvepi apacchÄ• purimaá¹ƒ nipajjanti, dvinnampi rat
vattabhedo. sace hi dve pÄ• rivÄ• sikÄ• ekato vaseyyuá¹ƒ, te aÃ±Ã±amaÃ±Ã±assa ajjhÄ• c
vÄ• vippaá¹-isÄ• rino vÄ• hutvÄ• pÄ• piá¹-á¹-hataraá¹ƒ vÄ• Ä• pattiá¹ƒ Ä• pajjeyyuá¹ƒ vib
nesaá¹ƒ sahaseyyÄ• sabbappakÄ• rena paá¹-ikkhittÄ• . sesaá¹ƒ vuttanayeneva veditabbaá
mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dayo cettha pÄ• rivÄ• sikÄ• naá¹ƒ pakatattaá¹-á¹-hÄ• ne á

__pÄ• rivÄ• sikacatuttho ce, bhikkhave, parivÄ• sa_nti ettha pÄ• rivÄ• sikaá¹ƒ catutthaá¹ƒ k

parivÄ• sadÄ• nÄ• dÄ«ni kÄ• tuá¹ƒ na vaá¹-á¹-ati. etesvevÄ• yaá¹ƒ gaá¹‡apÅ«rako \Be 14/
sesasaá¹…ghakammesu hoti. gaá¹‡e pana appahonte vattaá¹ƒ nikkhipÄ• petvÄ• gaá¹‡apÅ

<83> imaá¹ƒ pana vattakathaá¹ƒ sutvÄ• vinayadharaupÄ• littherassa rahogatassa evaá¹ƒ p
``bhagavatÄ• bahu pÄ• rivÄ• sikavattaá¹ƒ paÃ±Ã±attaá¹ƒ, katihi nu kho ettha kÄ• raá¹‡ehi
ti! so bhagavantaá¹ƒ upasaá¹…kamitvÄ• tamatthaá¹ƒ pucchi. bhagavÄ• cassa byÄ• kÄ• si
``atha kho Ä• yasmÄ• upÄ• li ... pe ... ratticchedÄ• â€™â€™ _ti. tattha __sahavÄ• so_ti yv
14/ bhikkhunÄ• saddhiá¹ƒ ekacchannetiÄ• dinÄ• nayena vutto ekato vÄ• so. __vippavÄ• s
__anÄ• rocanÄ• _ti Ä• gantukÄ• dÄ«naá¹ƒ anÄ• rocanÄ• . etesu tÄ«su ekekena kÄ• raá¹‡e

<84> __na sakkontÄ«_ti saá¹…ghassa mahantatÄ• ya tattha tattha gantvÄ• sabbesaá¹ƒ Ä•
sodhetuá¹ƒ na sakkonti. __parivÄ• saá¹ƒ nikkhipÄ• mi, vattaá¹ƒ nikkhipÄ• mÄ«_ti imesu dv
nikkhittova hoti parivÄ• so; dvÄ«hi sunikkhittoyeva. samÄ• dÄ• nepi eseva nayo. evaá¹ƒ vat
parivutthaparivÄ• sassa \Ee VI 1170/ mÄ• nattaá¹ƒ gaá¹‡hato puna vattasamÄ• dÄ• nakicc
samÄ• dinnavattoyeva hesa tasmÄ• ssa chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ, ciá¹‡á¹‡
anÄ• pattiko hutvÄ• suddhante patiá¹-á¹-hito tisso sikkhÄ• pÅ«retvÄ• dukkhassantaá¹ƒ ka

pÄ• rivÄ• sikavattakathÄ• niá¹-á¹-hitÄ• .

mÅ«lÄ• yapaá¹-ikassanÄ• rahavattakathÄ•

<86> __mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• bhikkhÅ« sÄ• diyanti pakatattÄ• na_nti á¹-hapetv
mÅ«lÄ• yapaá¹-ikassanÄ• rahaá¹ƒ avasesÄ• naá¹ƒ antamaso pÄ• rivÄ• sikÄ• dÄ«nampi. in
pÄ• rivÄ• sikamÅ«lÄ• yapaá¹-ikassanÄ• rahamÄ• nattÄ• rahamÄ• nattÄ• cÄ• rikabbhÄ• nÄ
attano attano navakataraá¹ƒ, sesÄ• sabbe pakatattÄ• eva. kasmÄ• ? mithu yathÄ• vuá¸• á
abhivÄ• danÄ• dÄ«naá¹ƒ anuÃ±Ã±Ä• tattÄ• . tena vuttaá¹ƒ --- ``avasesÄ• naá¹ƒ antamaso
ti. mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dilakkhaá¹‡aá¹ƒ pana nesaá¹ƒ parato \Be 15/ Ä• vibhav
paresu ca mÄ• nattÄ• rahÄ• divattesu pÄ• rivÄ• sikavatte vuttanayeneva veditabbaá¹ƒ.

<87> __mÅ«lÄ• yapaá¹-ikassanÄ• rahacatuttho ce_tiÄ• dÄ«supi yatheva pÄ• rivÄ• siko; ev
vinayakammesu gaá¹‡apÅ«rakÄ• na honti, sesasaá¹…ghakammesu honti.

mÅ«lÄ• yapaá¹-ikassanÄ• rahavattakathÄ• niá¹-á¹-hitÄ• .

mÄ• nattacÄ• rikavattakathÄ•

<90> mÄ• nattacÄ• rikassa_ \Ne 15/ vattesu ``devasikaá¹ƒ Ä• rocetabbaâ€™â€™ nti vises

<92> ratticchedesu __Å«ne gaá¹‡e_ti ettha __gaá¹‡o_ti cattÄ• ro vÄ• atirekÄ• vÄ• ; tasmÄ
bhikkhÅ«hi saddhiá¹ƒ vasati, ratticchedo hotiyeva. mÄ• nattanikkhepasamÄ• dÄ• nesu vutta
sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

mÄ• nattacÄ• rikavattakathÄ• niá¹-á¹-hitÄ• .

pÄ• rivÄ• sikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. samuccayakkhandhakaá¹ƒ

sukkavissaá¹-á¹-hikathÄ•

<97> samuccayakkhandhake \Be 16/ \Ne 16/ --- __chÄ• rattaá¹ƒ mÄ• natta_nti ettha catubb
appaá¹-icchannamÄ• nattaá¹ƒ, paá¹-icchannamÄ• nattaá¹ƒ, pakkhamÄ• nattaá¹ƒ, samodhÄ
__appaá¹-icchannamÄ• nattaá¹ƒ_ \Ee VI 1171/ nÄ• ma --- yaá¹ƒ appaá¹-icchannÄ• ya Ä• pa
kevalaá¹ƒ Ä• pattiá¹ƒ Ä• pannabhÄ• veneva mÄ• nattÄ• rahassa mÄ• nattaá¹ƒ diyyati. __pa
--- yaá¹ƒ paá¹-icchannÄ• ya Ä• pattiyÄ• parivutthaparivÄ• sassa diyyati. __pakkhamÄ• natt
paá¹-icchannÄ• ya vÄ• appaá¹-icchannÄ• ya vÄ• Ä• pattiyÄ• addhamÄ• saá¹ƒ bhikkhunÄ
__samodhÄ• namÄ• nattaá¹ƒ_ nÄ• ma --- yaá¹ƒ odhÄ• ya ekato katvÄ• diyyati. tesu idaá¹ƒ
chÄ• rattaá¹ƒ mÄ• nattaâ€™â€™ nti vacanato ``appaá¹-icchannamÄ• nattaâ€™â€™ nti ve
ekaá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti, idha vuttanayena dÄ• tabbaá¹ƒ. sace dve vÄ• tisso vÄ• t
yatheva ``ekaá¹ƒ Ä• pattiâ€™â€™ nti vuttaá¹ƒ; evaá¹ƒ ``dve Ä• pattiyo, tisso Ä• pattiyoâ€™
tatuttari pana sacepi sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• hoti, ``sambahulÄ• â€™â€™ ti vattabba
ekato katvÄ• dÄ• tabbÄ• , tÄ• saá¹ƒ dÄ• navidhiá¹ƒ parivÄ• sadÄ• ne kathayissÄ• ma.

evaá¹ƒ Ä• pattivasena kammavÄ• caá¹ƒ katvÄ• dinne mÄ• natte ``evametaá¹ƒ dhÄ• rayÄ•
kammavÄ• cÄ• pariyosÄ• ne mÄ• á¸·akasÄ«mÄ• yameva ``mÄ• nattaá¹ƒ samÄ• diyÄ• mi,
vuttanayena vattaá¹ƒ samÄ• dÄ• tabbaá¹ƒ. vattaá¹ƒ samÄ• diyitvÄ• tattheva saá¹…ghassa
ca evaá¹ƒ Ä• rocetabbaá¹ƒ ---

``ahaá¹ƒ \Ne 17/, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hi
appaá¹-icchannaá¹ƒ, sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkav
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho ekissÄ• Ä
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ m
vedayÄ• mahaá¹ƒ, bhante `vedayatÄ«â€™ ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti.

imaÃ±ca pana atthaá¹ƒ gahetvÄ• yÄ• ya kÄ• yaci bhÄ• sÄ• ya Ä• rocetuá¹ƒ vaá¹-á¹-atiyeva
nikkhipitukÄ• mo, vuttanayeneva saá¹…ghamajjhe \Be 17/ nikkhipitabbaá¹ƒ. mÄ• á¸·akato b

ekassapi santike nikkhipituá¹ƒ vaá¹-á¹-ati. mÄ• á¸·akato nikkhamitvÄ• satiá¹ƒ \Ee VI 1172/ p
sahagacchantassa santike nikkhipitabbaá¹ƒ. sace sopi pakkanto, aÃ±Ã±assa yassa mÄ• á¸
Ä• rocetvÄ• nikkhipitabbaá¹ƒ. Ä• rocentena pana avasÄ• ne ``vedayatÄ«ti maá¹ƒ Ä• yasmA
vattabbaá¹ƒ. dvinnaá¹ƒ Ä• rocentena ``Ä• yasmantÄ• dhÄ• rentÅ«â€™â€™ ti, tiá¹‡á¹‡aá¹ƒ
dhÄ• rentÅ«â€™â€™ ti vattabbaá¹ƒ. nikkhittakÄ• lato paá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• ne

sace appabhikkhuko vihÄ• ro hoti, sabhÄ• gÄ• bhikkhÅ« vasanti, vattaá¹ƒ anikkhipitvÄ• an
gaá¹‡etabbÄ• . atha na sakkÄ• sodhetuá¹ƒ, vuttanayeneva vattaá¹ƒ nikkhipitvÄ• paccÅ«sa
vÄ• bhikkhÅ«hi saddhiá¹ƒ parikkhittassa vihÄ• rassa parikkhepato, aparikkhittassa parikkhe
dve leá¸• á¸• upÄ• te atikkamitvÄ• mahÄ• maggato okkamma gumbena vÄ• vatiyÄ• vÄ•
nisÄ«ditabbaá¹ƒ. antoaruá¹‡eyeva vuttanayena vattaá¹ƒ samÄ• diyitvÄ• Ä• rocetabbaá¹ƒ. s
kenacideva karaá¹‡Ä«yena taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati, sace esa taá¹ƒ passati, saddaá
Ä• rocetabbaá¹ƒ. anÄ• rocentassa ratticchedo ceva vattabhedo ca.

atha dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ• ajÄ• nantasseva gacchati, ratticchedo h
natthi. Ä• rocitakÄ• lato paá¹-á¹-hÄ• ya ca ekaá¹ƒ bhikkhuá¹ƒ á¹-hapetvÄ• sesehi sati karaá
vaá¹-á¹-ati. aruá¹‡e uá¹-á¹-hite tassa bhikkhussa santike vattaá¹ƒ nikkhipitabbaá¹ƒ. sace sop
purearuá¹‡eyeva gacchati, aÃ±Ã±aá¹ƒ vihÄ• rato nikkhantaá¹ƒ vÄ• Ä• gantukaá¹ƒ vÄ• yaá
tassa santike Ä• rocetvÄ• vattaá¹ƒ nikkhipitabbaá¹ƒ. ayaÃ±ca yasmÄ• gaá¹‡assa \Ne 18/ A
atthibhÄ• vaá¹ƒ sallakkhetvÄ• va vasi, tenassa Å«ne gaá¹‡e caraá¹‡adoso vÄ• vippavÄ• s
kaÃ±ci passati, vihÄ• raá¹ƒ gantvÄ• attanÄ• saddhiá¹ƒ gatabhikkhÅ«su ekassa santike nik
mahÄ• sumatthero Ä• ha. mahÄ• padumatthero pana ``yaá¹ƒ paá¹-hamaá¹ƒ passati, tassa A
ayaá¹ƒ nikkhittavattassa parihÄ• roâ€™â€™ ti Ä• ha.

evaá¹ƒ \Ee VI 1173/ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ akhaá¹‡á¸• aá¹ƒ caritvÄ• yattha siyÄ• vÄ«
bhikkhusaá¹…gho, tattha so bhikkhu abbhetabbo. abbhentehi ca paá¹-hamaá¹ƒ abbhÄ• nÄ•
ayaÃ±hi nikkhittavattattÄ• pakatattaá¹-á¹-hÄ• ne á¹-hito, pakatattassa ca abbhÄ• naá¹ƒ kÄ•
tasmÄ• vattaá¹ƒ samÄ• dÄ• petabbo. vatte samÄ• dinne abbhÄ• nÄ• raho hoti. tenÄ• pi va
Ä• rocetvÄ• abbhÄ• naá¹ƒ yÄ• citabbaá¹ƒ. anikkhittavattassa puna vattasamÄ• dÄ• nakicc
chÄ• rattÄ• tikkameneva abbhÄ• nÄ• raho hoti, tasmÄ• so abbhetabbo. tatra yvÄ• yaá¹ƒ ``
abbhetabboâ€™â€™ ti pÄ• á¸·iyaá¹ƒyeva abbhÄ• navidhi vutto, ayaÃ±ca ekÄ• pattivasena
sambahulÄ• vÄ• ekavatthukÄ• vÄ• nÄ• nÄ• vatthukÄ• vÄ• Ä• pattiyo honti, tÄ• saá¹ƒ va
evaá¹ƒ appaá¹-icchannamÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ. paá¹-icchannamÄ• nattaá¹ƒ pana yasm
Ä• pattiyÄ• parivutthaparivÄ• sassa dÄ• tabbaá¹ƒ hoti, tasmÄ• naá¹ƒ parivÄ• sakathÄ• ya

parivÄ• sakathÄ•

<102> ``tena hi, bhikkhave, saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±ceta

sukkavissaá¹-á¹-hiyÄ• ekÄ• hapaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ detÅ«â€™â€™ tiÄ
anekehi Ä• kÄ• rehi parivÄ• so ca mÄ• nattaÃ±ca vuttaá¹ƒ. tassa yasmÄ• Ä• gatÄ• gataá¹-
vuccamÄ• no pÄ• á¸·i viya ativitthÄ• raá¹ƒ Ä• pajjati, na ca sakkÄ• hoti sukhena pariggahet
samodhÄ• netvÄ• idheva dassayissÄ• ma.

ayaÃ±hi idha adhippeto parivÄ• so nÄ• ma --- paá¹-icchannaparivÄ• so, suddhantaparivÄ• s
tividho hoti. tattha paá¹-icchannaparivÄ• so tÄ• va yathÄ• paá¹-icchannÄ• ya Ä• pattiyÄ• dÄ
hi ekÄ• hapaá¹-icchannÄ• Ä• patti hoti yathÄ• ayaá¹ƒ udÄ• yittherassa, kassaci dvÄ«hÄ• d
parato Ä• gatÄ• udÄ• yittherasseva, kassaci ekÄ• Ä• patti hoti yathÄ• ayaá¹ƒ, kassaci dve
yathÄ• parato Ä• gatÄ• , tasmÄ• paá¹-icchannaparivÄ• saá¹ƒ dentena paá¹-hamaá¹ƒ tÄ• v
jÄ• nitabbo.

ayaÃ±hi \Ee VI 1174/ Ä• patti nÄ• ma dasahÄ• kÄ• rehi paá¹-icchannÄ• hoti. tatthÄ• yaá¹ƒ
hoti Ä• pattisaÃ±Ã±Ä« ca, pakatatto ca hoti pakatattasaÃ±Ã±Ä« \Be 19/ ca, anantarÄ• yiko
anantarÄ• yikasaÃ±Ã±Ä« ca, pahu ca hoti pahusaÃ±Ã±Ä« ca, chÄ• detukÄ• mo ca hoti chÄ

tattha __Ä• patti ca hoti Ä• pattisaÃ±Ã±Ä« cÄ• _ti yaá¹ƒ Ä• panno, sÄ• Ä• pattiyeva hoti. so
Ä• pattisaÃ±Ã±Ä«yeva. iti jÄ• nanto chÄ• deti, channÄ• va hoti. atha panÄ• yaá¹ƒ tattha anÄ
acchannÄ• hoti, anÄ• patti pana Ä• pattisaÃ±Ã±Ä• yapi anÄ• pattisaÃ±Ã±Ä• yapi chÄ• den
lahukaá¹ƒ vÄ• garukÄ• ti garukaá¹ƒ vÄ• lahukÄ• ti chÄ• deti, alajjipakkhe tiá¹-á¹-hati, Ä• pa
hoti. garukaá¹ƒ lahukÄ• ti maÃ±Ã±amÄ• no deseti, neva desitÄ• hoti, na channÄ• . garukaá
chÄ• deti, channÄ• hoti. garukalahukabhÄ• vaá¹ƒ na jÄ• nÄ• ti, Ä• pattiá¹ƒ chÄ• demÄ«ti c

__pakatatto_ti tividhaá¹ƒ ukkhepanÄ«yakammaá¹ƒ akato --- so ce pakatattasaÃ±Ã±Ä« hutvÄ
hoti. atha ``mayhaá¹ƒ saá¹…ghena kammaá¹ƒ kataâ€™â€™ nti apakatattasaÃ±Ã±Ä« hutvÄ
apakatattena pakatattasaÃ±Ã±inÄ• vÄ• apakatattasaÃ±Ã±inÄ• vÄ• chÄ• ditÄ• pi acchann
---

``Ä• pajjati garukaá¹ƒ sÄ• vasesaá¹ƒ,

chÄ• deti anÄ• dariyaá¹ƒ paá¹-icca.

na bhikkhunÄ« no ca phuseyya vajjaá¹ƒ,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi \Ne 20/ paÃ±ho ukkhittakena kathito.

__anantarÄ• yiko_ti yassa dasasu antarÄ• yesu ekopi natthi, so ce anantarÄ• yikasaÃ±Ã±Ä
hoti. sacepi so bhÄ«rukajÄ• tikatÄ• ya andhakÄ• re amanussacaá¹‡á¸• amigabhayena anta
chÄ• deti, acchannÄ• va hoti. yassa hi pabbatavihÄ• re vasantassa kandaraá¹ƒ vÄ• nadiá¹
1175/ Ä• rocetabbaá¹ƒ hoti, antarÄ• magge ca caá¹‡á¸• avÄ• á¸·aamanussÄ• dibhayaá¹ƒ a
nipajjanti, nadÄ« pÅ«rÄ• hoti, ekasmiá¹ƒ pana satiyeva antarÄ• ye antarÄ• yikasaÃ±Ã±Ä«
acchannÄ• va hoti. antarÄ• yikassa pana antarÄ• yikasaÃ±Ã±Ä• ya vÄ• anantarÄ• yikasaÃ
acchannÄ• va hoti.

__pahÅ«_ti yo sakkoti bhikkhuno santikaá¹ƒ gantuÃ±ceva Ä• rocetuÃ±ca; so ce pahusaÃ±Ã
channÄ• hoti. sacassa mukhe appamattako gaá¹‡á¸• o vÄ• hoti, hanukavÄ• to vÄ• vijjhati
bhikkhÄ• vÄ• mandÄ• laddhÄ• hoti, tÄ• vatakena pana neva vattuá¹ƒ na sakkoti na gantu
sakkomÄ«ti saÃ±Ã±Ä« hoti, ayaá¹ƒ pahu hutvÄ• appahusaÃ±Ã±Ä« nÄ• ma. iminÄ• chÄ• d
pana vattuá¹ƒ vÄ• gantuá¹ƒ vÄ• asamatthena pahusaÃ±Ã±inÄ• vÄ• appahusaÃ±Ã±inÄ•
acchÄ• ditÄ• va.

__chÄ• detukÄ• mo ca hoti chÄ• deti cÄ• _ti idaá¹ƒ uttÄ• natthameva. sace pana chÄ• dess
katvÄ• purebhatte vÄ• pacchÄ• bhatte vÄ• paá¹-hamayÄ• mÄ• dÄ«su vÄ• lajjidhammaá¹
Ä• roceti, ayaá¹ƒ chÄ• detukÄ• mo na chÄ• deti nÄ• ma.

yassa pana abhikkhuke á¹-hÄ• ne vasantassa Ä• pattiá¹ƒ Ä• pajjitvÄ• sabhÄ• gassa bhikkh
Ä• gamentassa sabhÄ• gasantikaá¹ƒ vÄ• gacchantassa addhamÄ• sopi mÄ• sopi atikkama
chÄ• deti nÄ• ma, ayampi acchannÄ• va hoti.

yo pana Ä• pannamattova aggiá¹ƒ akkantapuriso viya sahasÄ• apakkamitvÄ• sabhÄ• gaá¹
karoti, ayaá¹ƒ na chÄ• detukÄ• mova na chÄ• deti nÄ• ma. sace pana sabhÄ• gaá¹ƒ disvÄ•
upajjhÄ• yo vÄ• Ä• cariyo vÄ• â€™â€™ ti lajjÄ• ya nÄ• roceti, channÄ• va hoti Ä• patti. up
appamÄ• á¹‡aá¹ƒ averisabhÄ• gamattameva pamÄ• á¹‡aá¹ƒ, tasmÄ• averisabhÄ• gassa s

yo pana visabhÄ• go hoti sutvÄ• pakÄ• setukÄ• mo, evarÅ«passa upajjhÄ• yassÄ• pi santi
\Ee VI 1176/ purebhattaá¹ƒ vÄ• Ä• pattiá¹ƒ Ä• panno hotu pacchÄ• bhattaá¹ƒ vÄ• , divÄ• v
aruá¹‡aá¹ƒ na uggacchati tÄ• va Ä• rocetabbaá¹ƒ. uddhaste aruá¹‡e paá¹-icchannÄ• hoti, p
ca dukkaá¹-aá¹ƒ Ä• pajjati. sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• pannassa pana santike Ä• v
vaá¹-á¹-ati. sace Ä• vi karoti, Ä• patti Ä• vikatÄ• hoti, dukkaá¹-Ä• pana na muccati, tasmÄ•
Ä• vikÄ• tabbÄ• . Ä• vikaronto ca ``tuyhaá¹ƒ santike ekaá¹ƒ Ä• pattiá¹ƒ Ä• vikaromÄ«â€™â
``Ä• cikkhÄ• mÄ«â€™â€™ ti vÄ• ``Ä• rocemÄ«â€™â€™ ti vÄ• ``mama ekaá¹ƒ Ä• pattiá¹ƒ
ti vÄ• vadatu, ``ekaá¹ƒ garukÄ• pattiá¹ƒ Ä• vikaromÄ«â€™â€™ tiÄ• dinÄ• vÄ• nayena va
appaá¹-icchannÄ• va hotÄ«ti kurundiyaá¹ƒ vuttaá¹ƒ. sace pana lahukÄ• pattiá¹ƒ Ä• vikarom
vadati, paá¹-icchannÄ• hoti, vatthuá¹ƒ Ä• roceti, Ä• pattiá¹ƒ Ä• roceti, ubhayaá¹ƒ Ä• roceti,

Ä• rocitÄ• va hoti. iti imÄ• ni dasa kÄ• raá¹‡Ä• ni upalakkhetvÄ• paá¹-icchannaparivÄ• saá
paá¹-icchannabhÄ• vo jÄ• nitabbo.

tato paá¹-icchannadivase ca Ä• pattiyo ca sallakkhetvÄ• sace ekÄ• hapaá¹-icchannÄ• hoti
ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ• hapaá¹-icchanna
yÄ• cÄ• petvÄ• idha vuttanayeneva kammavÄ• caá¹ƒ vatvÄ• parivÄ• so dÄ• tabbo. atha d
hoti, dvÄ«hapaá¹-icchannaá¹ƒ tÄ«hapaá¹-icchannaá¹ƒ catÅ«hapaá¹-icchannaá¹ƒ paÃ±cÄ• h
chÄ• hapaá¹-icchannaá¹ƒ sattÄ• hapaá¹-icchannaá¹ƒ aá¹-á¹-hÄ• hapaá¹-icchannaá¹ƒ navÄ•
dasÄ• hapaá¹-icchannaá¹ƒ ekÄ• dasÄ• hapaá¹-icchannaá¹ƒ dvÄ• dasÄ• hapaacchannaá¹ƒ
cuddasÄ• hapaá¹-icchannanti evaá¹ƒ yÄ• va cuddasa divasÄ• ni divasavasena yojanÄ• kÄ
paá¹-icchannÄ• ya pakkhapaá¹-icchannanti vatvÄ• yojanÄ• kÄ• tabbÄ• . tato yÄ• va ekÅ«
atirekapakkhapaá¹-icchannanti.

tato mÄ• sapaá¹-icchannaá¹ƒ atirekamÄ• sapaá¹-icchannaá¹ƒ dvemÄ• sapaá¹-icchannaá¹ƒ
atirekadvemÄ• sapaá¹-icchannaá¹ƒ \Ee VI 1177/ temÄ• sapaá¹-icchannaá¹ƒ atirekatemÄ• s
catumÄ• sapaá¹-icchannaá¹ƒ atirekacatumÄ• sapaá¹-icchannaá¹ƒ paÃ±camÄ• sapaá¹-iccha
atirekapaÃ±camÄ• sapaá¹-icchannaá¹ƒ chamÄ• sapaá¹-icchannaá¹ƒ atirekachamÄ• sapaá¹
sattamÄ• sapaá¹-icchannaá¹ƒ atirekasattamÄ• sapaá¹-icchannaá¹ƒ aá¹-á¹-hamÄ• sapaá¹-ic
atirekaaá¹-á¹-hamÄ• sapaá¹-icchannaá¹ƒ navamÄ• sapaá¹-icchannaá¹ƒ atirekanavamÄ• sa
dasamÄ• sapaá¹-icchannaá¹ƒ atirekadasamÄ• sapaá¹-icchannaá¹ƒ ekÄ• dasamÄ• sapaá¹-i
atirekaekÄ• dasamÄ• sapaá¹-icchannanti evaá¹ƒ yojanÄ• kÄ• tabbÄ• . saá¹ƒvacchare pari
ekasaá¹ƒvaccharapaá¹-icchannanti. tato paraá¹ƒ atirekaekasaá¹ƒvacchara ... dvesaá¹ƒvacc
atirekadvesaá¹ƒvacchara ... tisaá¹ƒvacchara ... atiraketisaá¹ƒvacchara ... catusaá¹ƒvacchara
atirekacatusaá¹ƒvacchara ... paÃ±casaá¹ƒvacchara ... atirekapaÃ±casaá¹ƒvaccharapaá¹-icc
yÄ• va saá¹-á¹-hisaá¹ƒvacchara ... atirekasaá¹-á¹-hisaá¹ƒvaccharapaá¹-icchannanti vÄ• tato
yojanÄ• kÄ• tabbÄ• .

sace pana dve tisso tatuttari vÄ• Ä• pattiyo honti, yathÄ• idha ekaá¹ƒ Ä• pattinti vuttaá¹ƒ; e
Ä• pattiyo tisso Ä• pattiyoti vattabbaá¹ƒ. tato paraá¹ƒ pana sataá¹ƒ vÄ• hotu sahassaá¹ƒ vÄ
vattuá¹ƒ vaá¹-á¹-ati. nÄ• nÄ• vatthukÄ• supi ``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• dis
--- ekaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ, ekaá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ, ekaá¹ƒ duá¹-á¹-hullavÄ• caá
attakÄ• maá¹ƒ, ekaá¹ƒ saÃ±carittaá¹ƒ, ekÄ• hapaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ gaá¹‡a
bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ nÄ• nÄ• vatthukÄ• yo ekÄ•
evaá¹ƒ vatthukittanavasena vÄ• , ``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• p
ekÄ• hapaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ nÄ• mamattavasena vÄ• yojanÄ• kÄ• tabbÄ

tattha nÄ• maá¹ƒ duvidhaá¹ƒ --- sajÄ• tisÄ• dhÄ• raá¹‡aÃ±ca sabbasÄ• dhÄ• raá¹‡aÃ±ca. t
sajÄ• tisÄ• dhÄ• raá¹‡aá¹ƒ, Ä• pattÄ«ti sabbasÄ• dhÄ• raá¹‡aá¹ƒ; tasmÄ• ``sambahulÄ• Ä

ekÄ• hapaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ sabbasÄ• dhÄ• raá¹‡anÄ• mavasenapi vattu
parivÄ• sÄ• dikaá¹ƒ vinayakammaá¹ƒ vatthuvasena gottavasena nÄ• mavasena \Ee VI 117
vaá¹-á¹-atiyeva.

tattha ``sukkavissaá¹-á¹-hÄ«â€™â€™ ti vatthu ceva gottaÃ±ca. ``saá¹…ghÄ• disesoâ€™â€
ca. ``kÄ• yasaá¹ƒsaggoâ€™â€™ ti vatthu ceva gottaÃ±ca. ``saá¹…ghÄ• disesoâ€™â€™ ti
tattha ``sukkavissaá¹-á¹-hiá¹ƒ kÄ• yasaá¹ƒsaggaâ€™â€™ ntiÄ• dinÄ• vacanenÄ• pi ``nÄ•
vacanenÄ• pi vatthu ceva \Ne 23/ gottaÃ±ca gahitaá¹ƒ hoti. ``saá¹…ghÄ• disesoâ€™â€™ ti
``Ä• pattiyoâ€™â€™ ti vacanenÄ• pi nÄ• maÃ±ceva Ä• patti ca gahitÄ• hoti. idha pana eka
saÃ±cetanikaá¹ƒ ``sukkavissaá¹-á¹-hiâ€™â€™ nti nÄ• mampi vatthugottÄ• nipi gahitÄ• neva
udÄ• yi bhikkhÅ«â€™â€™ ti vuttaá¹ƒ; evaá¹ƒ yo yo Ä• panno hoti, tassa tassa nÄ• maá¹ƒ g
itthannÄ• mo bhikkhÅ«â€™â€™ ti kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca tena bhikkhunÄ• mÄ• á¸·akasÄ«mÄ• yameva ``parivÄ• sa
samÄ• diyÄ• mÄ«â€™â€™ ti vuttanayeneva vattaá¹ƒ samÄ• dÄ• tabbaá¹ƒ \Be 23/. samÄ•
Ä• rocetabbaá¹ƒ, Ä• rocentena ca evaá¹ƒ Ä• rocetabbaá¹ƒ ---

``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ
sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ•
ekÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
ekÄ• hapaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ parivasÄ• mi --- `vedayÄ
vedayatÄ«â€™ ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti.

imaÃ±ca panatthaá¹ƒ gahetvÄ• yÄ• ya kÄ• yaci bhÄ• sÄ• ya Ä• rocetuá¹ƒ vaá¹-á¹-atiyeva.
nikkhipitukÄ• mo, vuttanayeneva saá¹…ghamajjhe nikkhipitabbaá¹ƒ. mÄ• á¸·akato bhikkhÅ«
santike nikkhipituá¹ƒ vaá¹-á¹-ati. mÄ• á¸·akato nikkhamitvÄ• satiá¹ƒ paá¹-ilabhantena sahag
nikkhipitabbaá¹ƒ. sace sopi pakkanto, aÃ±Ã±assa yassa mÄ• á¸·ake nÄ• rocitaá¹ƒ, tassa Ä•
nikkhipitabbaá¹ƒ. Ä• rocentena ca avasÄ• ne ``vedayatÄ«ti maá¹ƒ Ä• yasmÄ• dhÄ• retÅ«â
dvinnaá¹ƒ \Ee VI 1179/ Ä• rocentena ``Ä• yasmantÄ• dhÄ• rentÅ«â€™â€™ ti, tiá¹‡á¹‡aá¹ƒ
dhÄ• rentÅ«â€™â€™ ti vattabbaá¹ƒ. nikkhittakÄ• lato paá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• ne

sace appabhikkhuko vihÄ• ro hoti, sabhÄ• gÄ• bhikkhÅ« vasanti, vattaá¹ƒ anikkhipitvÄ• vi
kÄ• tabbo. atha na sakkÄ• sodhetuá¹ƒ, vuttanayeneva vattaá¹ƒ nikkhipitvÄ• paccÅ«sasam
saddhiá¹ƒ mÄ• nattavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva upacÄ• rasÄ«maá¹ƒ atikkamitvÄ•
paá¹-icchanne á¹-hÄ• ne nisÄ«ditvÄ• antoaruá¹‡eyeva vuttanayeneva vattaá¹ƒ \Ne 24/ sam
bhikkhuno parivÄ• so Ä• rocetabbo. Ä• rocentena sace navakataro hoti, ``Ä• vusoâ€™â€™
vuá¸• á¸• hataro, ``bhanteâ€™â€™ ti vattabbaá¹ƒ. sace aÃ±Ã±o koci bhikkhu kenacideva k
á¹-hÄ• naá¹ƒ Ä• gacchati, sace esa taá¹ƒ passati, saddaá¹ƒ vÄ• ssa suá¹‡Ä• ti, Ä• rocetabb

ratticchedo ceva vattabhedo ca. atha dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ• ajÄ• na
ratticchedoyeva hoti, vattabhedo pana natthi.

uggate \Be 24/ aruá¹‡e vattaá¹ƒ nikkhipitabbaá¹ƒ. sace so bhikkhu kenacideva karaá¹‡Ä«ye
yaá¹ƒ aÃ±Ã±aá¹ƒ sabbapaá¹-hamaá¹ƒ passati, tassa Ä• rocetvÄ• nikkhipitabbaá¹ƒ. sace pa
vihÄ• raá¹ƒ gantvÄ• attanÄ• saddhiá¹ƒ gatabhikkhussa santike nikkhipitabbanti mahÄ• sun
mahÄ• padumatthero pana ``yaá¹ƒ paá¹-hamaá¹ƒ passati, tassa Ä• rocetvÄ• nikkhipitabbaá
nikkhittavattassa parihÄ• roâ€™â€™ ti Ä• ha.

evaá¹ƒ yattakÄ• ni divasÄ• ni Ä• patti paá¹-icchannÄ• hoti, tattakÄ• ni tato adhikatarÄ• ni v
kukkuccavinodanatthÄ• ya parivasitvÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• vattaá¹ƒ samÄ•
yÄ• citabbaá¹ƒ. ayaÃ±hi vatte samÄ• dinne eva mÄ• nattÄ• raho hoti nikkhittavattena parivu
anikkhittavattassa pana puna samÄ• dÄ• nakiccaá¹ƒ natthi, so hi paá¹-icchannadivasÄ• tikk
hoti, tasmÄ• tassa mÄ• nattaá¹ƒ dÄ• tabbameva. idaá¹ƒ paá¹-icchannamÄ• nattaá¹ƒ nÄ• m
ekÄ• patti hoti \Ee VI 1180/, pÄ• á¸·iyaá¹ƒ vuttanayeneva dÄ• tabbaá¹ƒ. atha dve vÄ• tisso
parivutthaparivÄ• so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ tissannaá¹ƒ Ä• pattÄ«naá¹ƒ e
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti parivÄ• se vuttanayeneva Ä• pattiyo ca
yojanÄ• kÄ• tabbÄ• .

appaá¹-icchannÄ• pattiá¹ƒ paá¹-icchannÄ• pattiyÄ• samodhÄ• netvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-
paá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ vasitvÄ• ---

``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ
sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ•
ekÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
ekÄ• hapaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ parivutthaparivÄ• so \Ne
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. sohaá¹ƒ
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ saÃ±cetanikÄ• naá¹ƒ sukkavissaá¹-á¹-hÄ«naá¹ƒ paá¹-icchannÄ•
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti.

athassa tadanurÅ«paá¹ƒ kammavÄ• caá¹ƒ katvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ. sace paá¹-i
ekÄ• ``paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• ya cÄ• â€™â€™ ti vattabbaá¹ƒ. atha paá
appaá¹-icchannÄ• dve, ``paá¹-icchannÄ• ya ca appaá¹-icchannÄ• naÃ±cÄ• â€™â€™ ti vat
paá¹-icchannÄ• pi dve, appaá¹-icchannÄ• pi dve, ``paá¹-icchannÄ• naÃ±ca appaá¹-icchann
vattabbaá¹ƒ. sabbattha anurÅ«paá¹ƒ kammavÄ• caá¹ƒ katvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.
tadanurÅ«pameva kammavÄ• caá¹ƒ katvÄ• abbhÄ• naá¹ƒ kÄ• tabbaá¹ƒ. idha pana ekÄ• p
paá¹-icchannÄ• ya Ä• pattiyÄ• parivÄ• sÄ• vasÄ• ne mÄ• nattaá¹ƒ diyyati, idaá¹ƒ paá¹-icch
evamettha ekeneva yojanÄ• mukhena paá¹-icchannaparivÄ• so ca paá¹-icchannamÄ• natta

pakkhamÄ• nattaá¹ƒ samodhÄ• namÄ• nattaÃ±ca avasesaparivÄ• sakathÄ• vasÄ• ne kath

suddhantaparivÄ• so samodhÄ• naparivÄ• soti hi dve parivÄ• sÄ• avasesÄ• . tattha \Ee VI
``suddhantaparivÄ• soâ€™â€™ _ nÄ• ma parato adhammikamÄ• nattacÄ• rÄ• vasÄ• ne ``
bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• panno hoti, Ä• pattipariyantaá¹ƒ na
na jÄ• nÄ• tÄ«â€™â€™ ti imasmiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taparivÄ• so. so duvidho ---
mahÄ• suddhantoti. duvidhopi cesa rattiparicchedaá¹ƒ sakalaá¹ƒ vÄ• ekaccaá¹ƒ vÄ• ajÄ•
ca tattha vematikassa ca dÄ• tabbo. Ä• pattipariyantaá¹ƒ pana ettakÄ• ahaá¹ƒ Ä• pattiyo Ä
mÄ• vÄ• , akÄ• raá¹‡ametaá¹ƒ.

tattha yo upasampadato paá¹-á¹-hÄ• ya anulomakkamena vÄ• Ä• rocitadivasato paá¹-á¹-hÄ
``asukaÃ±ca asukaÃ±ca divasaá¹ƒ vÄ• pakkhaá¹ƒ vÄ• mÄ• saá¹ƒ vÄ• saá¹ƒvaccharaá¹ƒ
jÄ• nÄ• sÄ«â€™â€™ ti pucchiyamÄ• no ``Ä• ma, bhante, jÄ• nÄ• mi, ettakaá¹ƒ nÄ• ma kÄ•
vadati, tassa dinno suddhantaparivÄ• so __ ``cÅ«á¸·asuddhantoâ€™â€™ _ti vuccati.

taá¹ƒ gahetvÄ• parivasantena yattakaá¹ƒ kÄ• laá¹ƒ attano suddhiá¹ƒ jÄ• nÄ• ti, tattakaá¹ƒ a
\Ne 26/ mÄ• saá¹ƒ vÄ• dvemÄ• saá¹ƒ vÄ• parivasitabbaá¹ƒ. sace mÄ• samattaá¹ƒ asuddh
parivasanto ca puna aÃ±Ã±aá¹ƒ mÄ• saá¹ƒ sarati, tampi mÄ• saá¹ƒ parivasitabbameva. pu
natthi. atha dvemÄ• saá¹ƒ asuddhomhÄ«ti sallakkhetvÄ• aggahesi, parivasanto ca mÄ• sa
asuddhomhÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ karoti, mÄ• sameva parivasitabbaá¹ƒ. puna \Be 26/ pa
natthi. ayaÃ±hi suddhantaparivÄ• so nÄ• ma uddhampi Ä• rohati, heá¹-á¹-hÄ• pi orohati, ida
aÃ±Ã±asmiá¹ƒ pana Ä• pattivuá¹-á¹-hÄ• ne idaá¹ƒ lakkhaá¹‡aá¹ƒ --- yo appaá¹-icchannaá¹ƒ
paá¹-icchannÄ• ti vinayakammaá¹ƒ karoti, tassa Ä• patti vuá¹-á¹-hÄ• ti. yo paá¹-icchannaá¹ƒ
vinayakammaá¹ƒ karoti, tassa na vuá¹-á¹-hÄ• ti. acirapaá¹-icchannaá¹ƒ cirapaá¹-icchannÄ•
vuá¹-á¹-hÄ• ti. cirapaá¹-icchannaá¹ƒ acirapaá¹-icchannÄ• ti \Ee VI 1182/ karontassa na vuá¹
Ä• pattiá¹ƒ Ä• pajjitvÄ• sambahulÄ• ti karontassÄ• pi vuá¹-á¹-hÄ• ti, ekaá¹ƒ vinÄ• sambah
sambahulÄ• pana Ä• pajjitvÄ• ekaá¹ƒ Ä• pajjinti karontassa na vuá¹-á¹-hÄ• ti.

yo pana yathÄ• vuttena anulomapaá¹-ilomanayena pucchiyamÄ• nopi rattipariyantaá¹ƒ na jÄ
vematiko vÄ• hoti, tassa dinno suddhantaparivÄ• so __ ``mahÄ• suddhantoâ€™â€™ _ti vu
gahitadivasato paá¹-á¹-hÄ• ya yÄ• va upasampadadivaso, tÄ• va rattiyo gaá¹‡etvÄ• pariva
uddhaá¹ƒ nÄ• rohati, heá¹-á¹-hÄ• pana orohati. tasmÄ• sace parivasanto rattiparicchede s
karoti, mÄ• so vÄ• saá¹ƒvaccharo vÄ• mayhaá¹ƒ Ä• pannassÄ• ti mÄ• saá¹ƒ vÄ• saá¹ƒva
parivÄ• sayÄ• canadÄ• nalakkhaá¹‡aá¹ƒ panettha parato pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva v
kammavÄ• cÄ• pariyosÄ• ne vattasamÄ• dÄ• namÄ• nattaabbhÄ• nÄ• ni vuttanayÄ• neva.

__ ``samodhÄ• naparivÄ• soâ€™â€™ _ nÄ• ma tividho hoti --- odhÄ• nasamodhÄ• no, agg
missakasamodhÄ• noti. tattha __ ``odhÄ• nasamodhÄ• noâ€™â€™ _ nÄ• ma --- antarÄ• p

paá¹-icchÄ• dentassa parivutthadivase odhunitvÄ• makkhetvÄ• purimÄ• ya Ä• pattiyÄ• m
Ä• pannaá¹ƒ Ä• pattiá¹ƒ samodahitvÄ• dÄ• tabbaparivÄ• so vuccati. so parato ``tena hi bhi
bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ
mÅ«lÄ• ya paá¹-ikassitvÄ• purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ detÅ«â€™â
vitthÄ• rato pÄ• á¸·iyaá¹ƒyeva Ä• gato.

ayaá¹ƒ panettha vinicchayo --- yo paá¹-icchannÄ• ya Ä• pattiyÄ• parivÄ• saá¹ƒ gahetvÄ• p
mÄ• nattÄ• raho vÄ• mÄ• nattaá¹ƒ caranto vÄ• abbhÄ• nÄ• raho vÄ• aÃ±Ã±aá¹ƒ Ä• patti
Ä• pattiyÄ• samÄ• vÄ• Å«natarÄ• vÄ• rattiyo paá¹-icchÄ• deti, tassa mÅ«lÄ• yapaá¹-ikas
parivutthadivase ca mÄ• nattaciá¹‡á¹‡adivase ca sabbe odhunitvÄ• adivase katvÄ• pacch
mÅ«lÄ• pattiyaá¹ƒ samodhÄ• ya parivÄ• so dÄ• tabbo. tena sace mÅ«lÄ• patti \Ee VI 1183/
antarÄ• patti Å«nakapakkhapaá¹-icchannÄ• , puna pakkhameva parivÄ• so parivasitabbo. a
pakkhapaá¹-icchannÄ• va pakkhameva parivasitabbaá¹ƒ. etenupÄ• yena yÄ• va saá¹-á¹-hiv
mÅ«lÄ• patti, tÄ• va vinicchayo veditabbo. saá¹-á¹-hivassÄ• ni parivasitvÄ• mÄ• nattÄ• rah
ekadivasaá¹ƒ antarÄ• pattiá¹ƒ paá¹-icchÄ• detvÄ• punapi saá¹-á¹-hivassÄ• ni parivÄ• sÄ• n

sace pana antarÄ• patti mÅ«lÄ• pattito atirekapaá¹-icchannÄ• hoti, tattha ``kiá¹ƒ kÄ• tabba
mahÄ• sumatthero Ä• ha --- ``atekiccho ayaá¹ƒ puggalo, atekiccho nÄ• ma Ä• vikÄ• rÄ• pe
mahÄ• padumatthero panÄ• ha --- ``kasmÄ• atekiccho nÄ• ma, nanu ayaá¹ƒ samuccayakk
á¹-hitakÄ• lasadiso, Ä• patti nÄ• ma paá¹-icchannÄ• vÄ• hotu appaá¹-icchannÄ• vÄ•
samakaÅ«nataraatirekapaá¹-icchannÄ• vÄ• vinayadharassa kammavÄ• caá¹ƒ yojetuá¹ƒ sa
pamÄ• á¹‡aá¹ƒ, tasmÄ• yÄ• atirekapaá¹-icchannÄ• hoti, taá¹ƒ mÅ«lÄ• pattiá¹ƒ katvÄ• tat
parivÄ• so dÄ• tabboâ€™â€™ ti. ayaá¹ƒ ``odhÄ• nasamodhÄ• noâ€™â€™ nÄ• ma.

__ ``agghasamodhÄ• noâ€™â€™ _ nÄ• ma sambahulÄ• su Ä• pattÄ«su yÄ• ekÄ• vÄ• dv
Ä• pattiyo sabbacirapaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• ya tÄ• saá¹ƒ rattipari
Å«natarapaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ parivÄ• so diyyati. ayaá¹ƒ vuccati agghasam
``tena kho pana samayena aÃ±Ã±ataro bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiy
ekÄ• hapaá¹-icchannÄ• ekÄ• Ä• patti dvÄ«hapaá¹-icchannÄ• â€™â€™ tiÄ• dinÄ• nayena

yassa \Ne 28/ pana sataá¹ƒ Ä• pattiyo dasÄ• hapaá¹-icchannÄ• , aparampi sataá¹ƒ Ä• patti
evaá¹ƒ dasakkhattuá¹ƒ katvÄ• Ä• pattisahassaá¹ƒ divasasatapaá¹-icchannaá¹ƒ hoti, tena k
sabbaá¹ƒ samodahitvÄ• dasa divase parivasitabbaá¹ƒ. evaá¹ƒ ekeneva dasÄ• hena divasa
VI 1184/ hoti. vuttampi cetaá¹ƒ ---

``dasasataá¹ƒ \Be 28/ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• na.

dasa rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• sikoâ€™â€™ ti || (Vin V 477).

ayaá¹ƒ agghasamodhÄ• no nÄ• ma.

__ ``missakasamodhÄ• noâ€™â€™ _ nÄ• ma --- yo nÄ• nÄ• vatthukÄ• Ä• pattiyo ekato ka
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``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekaá¹ƒ sukkaviss
kÄ• yasaá¹ƒsaggaá¹ƒ, ekaá¹ƒ duá¹-á¹-hullavÄ• caá¹ƒ, ekaá¹ƒ attakÄ• maá¹ƒ, ekaá¹ƒ saÃ±c
kuá¹-ikÄ• raá¹ƒ, ekaá¹ƒ vihÄ• rakÄ• raá¹ƒ, ekaá¹ƒ duá¹-á¹-hadosaá¹ƒ, ekaá¹ƒ aÃ±Ã±abhÄ•
saá¹…ghabhedaá¹ƒ, ekaá¹ƒ bhedÄ• nuvattakaá¹ƒ, ekaá¹ƒ dubbacaá¹ƒ, ekaá¹ƒ kuladÅ«sak
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™â€™

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• tadanurÅ«pÄ• ya kammavÄ• cÄ• ya parivÄ• so dÄ• tabbo.

ettha ca saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ nÄ• nÄ• vatthukÄ• yotipi saá¹…ghÄ• dis
evaá¹ƒ pubbe vuttanayena vatthuvasenapi gottavasenapi nÄ• mavasenapi Ä• pattivasenapi
kÄ• tuá¹ƒ vaá¹-á¹-atiyevÄ• ti ayaá¹ƒ missakasamodhÄ• no. sabbaparivÄ• sakammavÄ• cÄ•
nikkhittÄ• nikkhittavattÄ• dikathÄ• purimanayeneva veditabbÄ• ti.

parivÄ• sakathÄ• niá¹-á¹-hitÄ• .

idÄ• ni \Ne 29/ yaá¹ƒ vuttaá¹ƒ ``pakkhamÄ• nattaÃ±ca samodhÄ• namÄ• nattaÃ±ca avases
kathayissÄ• mÄ• â€™â€™ ti, tassokÄ• so sampatto, tasmÄ• vuccati --- __ ``pakkhamÄ• na
dÄ• tabbamÄ• nattaá¹ƒ. taá¹ƒ pana paá¹-icchannÄ• yapi appaá¹-icchannÄ• yapi Ä• pattiyÄ•
dÄ• tabbaá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``garudhammaá¹ƒ ajjhÄ• pannÄ• ya bhikkhuniyÄ• ubhato
caritabbaâ€™â€™ nti (Vin II 403). taá¹ƒ pana bhikkhunÄ«hi attano sÄ«maá¹ƒ sodhetvÄ• vi
29/ vihÄ• rasÄ«maá¹ƒ sodhetuá¹ƒ \Ee VI 1185/ asakkontÄ«hi khaá¹‡á¸• asÄ«mÄ• ya vÄ• s
catuvaggagaá¹‡aá¹ƒ sannipÄ• tÄ• petvÄ• dÄ• tabbaá¹ƒ. sace ekÄ• Ä• patti hoti ekissÄ• v
vÄ• sambahulÄ• vÄ• ekavatthukÄ• vÄ• nÄ• nÄ• vatthukÄ• vÄ• tÄ• saá¹ƒ tÄ• saá¹ƒ vas
yaá¹ƒ yaá¹ƒ icchati taá¹ƒ taá¹ƒ Ä• dÄ• ya yojanÄ• kÄ• tabbÄ• .

tatridaá¹ƒ ekÄ• pattivasena mukhamattadassanaá¹ƒ, tÄ• ya Ä• pannÄ• ya bhikkhuniyÄ• bh
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhu
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ, ayye
Ä• pajjiá¹ƒ gÄ• mantaraá¹ƒ, sÄ• haá¹ƒ, ayye, ekissÄ• Ä• pattiyÄ• gÄ• mantarÄ• ya pakkha
ti.

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±

``suá¹‡Ä• tu me ayye saá¹…gho, ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä•
saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• gÄ• mantarÄ• ya pakkhamÄ• nattaá¹ƒ yÄ• cati, yadi saá
saá¹…gho itthannÄ• mÄ• ya bhikkhuniyÄ• ekissÄ• Ä• pattiyÄ• gÄ• mantarÄ• ya pakkham

``suá¹‡Ä• tu me ayye saá¹…gho, ayaá¹ƒ ... pe ... dutiyampi ... tatiyampi etamatthaá¹ƒ vadÄ•
ayye saá¹…gho ... pe ... deti ... dinnaá¹ƒ saá¹…ghena itthannÄ• mÄ• ya bhikkhuniyÄ• ekiss
gÄ• mantarÄ• ya pakkhamÄ• nattaá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«; evameta

kammavÄ• cÄ• pariyosÄ• ne \Ne 30/ vattaá¹ƒ samÄ• diyitvÄ• bhikkhumÄ• nattakathÄ• ya
Ä• rocetvÄ• nikkhittavattaá¹ƒ vasitukÄ• mÄ• ya tattheva saá¹…ghamajjhe vÄ• pakkantÄ• s
ekabhikkhuniyÄ• vÄ• dutiyikÄ• ya vÄ• santike vuttanayeneva nikkhipitabbaá¹ƒ. aÃ±Ã±iss
santike Ä• rocetvÄ• nikkhipitabbaá¹ƒ. nikkhittakÄ• lato paá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• n
samÄ• diyitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pentiyÄ• pana bhikkhunÄ«naá¹ƒyeva santike vasitu
``ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ caritabbaâ€™â€™ nti \Ee VI 1186/ hi vuttaá¹ƒ. tas
Ä• cariyupajjhÄ• yÄ• hi vihÄ• raá¹ƒ gantvÄ• saá¹…gÄ• hakapakkhe á¹-hito \Be 30/ eko ma
vÄ• bhikkhu vattabbo --- ``ekissÄ• bhikkhuniyÄ• vinayakammaá¹ƒ kattabbamatthi, tatra n
bhikkhÅ« pesethÄ• â€™â€™ ti. saá¹…gahaá¹ƒ akÄ• tuá¹ƒ na labbhati, pesessÄ• mÄ«ti vat
pakatattabhikkhunÄ«hi mÄ• nattacÄ• riniá¹ƒ bhikkhuniá¹ƒ gahetvÄ• antoaruá¹‡eyeva nikkh
dve leá¸• á¸• upÄ• te atikkamitvÄ• maggÄ• okkamma gumbavatiÄ• dÄ«hi paá¹-icchannaá
vihÄ• rÅ«pacÄ• ratopi dve leá¸• á¸• upÄ• tÄ• atikkamitabbÄ• catÅ«hi pakatattabhikkhÅ«hi
gantvÄ• pana bhikkhunÄ«hi saddhiá¹ƒ na ekaá¹-á¹-hÄ• ne nisÄ«ditabbaá¹ƒ, paá¹-ikkamitvÄ
nisÄ«ditabbaá¹ƒ. kurundimahÄ• paccarÄ«su pana ``bhikkhunÄ«hipi byattaá¹ƒ ekaá¹ƒ vÄ• d
bhikkhÅ«hipi ekaá¹ƒ vÄ• dve vÄ• upÄ• sake attarakkhaá¹‡atthÄ• ya gahetvÄ• gantabbaâ
kurundiyaá¹ƒyeva ca bhikkhunupassayassa ca vihÄ• rassa ca upacÄ• raá¹ƒ muÃ±cituá¹ƒ va
vuttaá¹ƒ, gÄ• massÄ• ti na vuttaá¹ƒ.

evaá¹ƒ nisinnesu pana bhikkhÅ«su ca bhikkhunÄ«su ca tÄ• ya bhikkhuniyÄ• ``mÄ• nattaá
samÄ• diyÄ• mÄ«â€™â€™ ti vattaá¹ƒ samÄ• diyitvÄ• bhikkhunÄ«saá¹…ghassa tÄ• va eva

``ahaá¹ƒ, ayye, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ gÄ• mantaraá¹ƒ, sÄ• haá¹ƒ saá¹…ghaá¹ƒ ekis
gÄ• mantarÄ• ya pakkhamÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho ekissÄ• Ä• pattiyÄ•
adÄ• si, sÄ• haá¹ƒ pakkhamÄ• nattaá¹ƒ carÄ• mi, `vedayÄ• mahaá¹ƒ, ayye, vedayatÄ«â€™
dhÄ• retÅ«â€™â€™ ti.

tato bhikkhusaá¹…ghassa santikaá¹ƒ gantvÄ• evaá¹ƒ Ä• rocetabbaá¹ƒ --- ``ahaá¹ƒ, ayyÄ• ,
Ä• pajjiá¹ƒ \Ne 31/ ... pe ... vedayÄ• mahaá¹ƒ, ayyÄ• , vedayatÄ«ti maá¹ƒ saá¹…gho \Ee VI
ti. idhÄ• pi yÄ• ya kÄ• yaci bhÄ• sÄ• ya Ä• rocetuá¹ƒ vaá¹-á¹-ati.

Ä• rocetvÄ• ca bhikkhunisaá¹…ghasseva santike nisÄ«ditabbaá¹ƒ, Ä• rocitakÄ• lato paá¹-á
gantuá¹ƒ vaá¹-á¹-ati. sace sÄ• saá¹…kaá¹ƒ hoti, bhikkhuniyo tattheva á¹-hÄ• naá¹ƒ paccÄ•
á¹-hÄ• tabbaá¹ƒ. sace aÃ±Ã±o bhikkhu vÄ• bhikkhunÄ« \Be 31/ vÄ• taá¹ƒ á¹-hÄ• naá¹ƒ eti
Ä• rocetabbaá¹ƒ. no ce Ä• roceti, ratticchedo ceva vattabhedadukkaá¹-aÃ±ca. sace ajÄ• na
okkamitvÄ• gacchati, ratticchedova hoti, na vattabhedadukkaá¹-aá¹ƒ. sace bhikkhuniyo upa
vattakaraá¹‡atthaá¹ƒ pageva gantukÄ• mÄ• honti, rattivippavÄ• sagaá¹‡aohÄ«yanagÄ• ma
ekaá¹ƒ bhikkhuniá¹ƒ á¹-hapetvÄ• gantabbaá¹ƒ. tÄ• ya aruá¹‡e uá¹-á¹-hite tassÄ• santike v
nikkhipitabbaá¹ƒ. etenupÄ• yena akhaá¹‡á¸• Ä• paÃ±cadasa rattiyo mÄ• nattaá¹ƒ caritabba

anikkhittavattÄ• ya pana pÄ• rivÄ• sikakkhandhake vuttanayeneva sammÄ• vattitabbaá¹ƒ.
``Ä• gantukassa Ä• rocetabbaâ€™â€™ nti ettha yattakÄ• purebhattaá¹ƒ vÄ• pacchÄ• bha
bhikkhÅ« vÄ• bhikkhuniyo vÄ• Ä• gacchanti, sabbesaá¹ƒ Ä• rocetabbaá¹ƒ. anÄ• rocentiyÄ
vattabhedadukkaá¹-aÃ±ca. sacepi rattiá¹ƒ koci bhikkhu taá¹ƒ gÄ• mÅ«pacÄ• raá¹ƒ okkamitv
hotiyeva, ajÄ• nanapaccayÄ• pana vattabhedato muccati. kurundiÄ• dÄ«su pana anikkhitta
vuttanayeneva kathetabbanti vuttaá¹ƒ. taá¹ƒ pÄ• rivÄ• sikavattÄ• dÄ«naá¹ƒ upacÄ• rasÄ«m
yuttataraá¹ƒ dissati. uposathe Ä• rocetabbaá¹ƒ, pavÄ• raá¹‡Ä• ya Ä• rocetabbaá¹ƒ, catunna
bhikkhunÄ«naÃ±ca devasikaá¹ƒ Ä• rocetabbaá¹ƒ. sace bhikkhÅ«naá¹ƒ tasmiá¹ƒ gÄ• me bh
tattheva gantabbaá¹ƒ. no ce sampajjati, aÃ±Ã±atra caritvÄ• pi tatra Ä• gantvÄ• attÄ• naá¹ƒ
bahigÄ• me \Ee VI 1188/ vÄ• saá¹…ketaá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ --- ``asukasmiá¹ƒ nÄ
passissasÄ«â€™â€™ ti. tÄ• ya saá¹…ketaá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• rocetabbaá¹ƒ. saá¹.
vihÄ• raá¹ƒ gantvÄ• Ä• rocetabbaá¹ƒ. vihÄ• re sabbabhikkhÅ«naá¹ƒ Ä• rocetabbaá¹ƒ. sace
Ä• rocetuá¹ƒ, bahiupacÄ• rasÄ«mÄ• ya á¹-hatvÄ• bhikkhuniyo pesetabbÄ• . tÄ• hi Ä• nÄ«t
bhikkhÅ«naá¹ƒ Ä• rocetabbaá¹ƒ. sace vihÄ• ro dÅ«ro hoti sÄ• saá¹…ko, upÄ• sake ca upÄ
gantabbaá¹ƒ. sace pana ayaá¹ƒ ekÄ• vasati, rattivippavÄ• saá¹ƒ Ä• pajjati, tasmÄ• ssÄ• e
sammannitvÄ• dÄ• tabbÄ• ekacchanne vasanatthÄ• ya.

evaá¹ƒ \Ne 32/ akhaá¹‡á¸• aá¹ƒ mÄ• nattaá¹ƒ caritvÄ• vÄ«satigaá¹‡e bhikkhunisaá¹…ghe
kÄ• tabbaá¹ƒ. sace mÄ• nattaá¹ƒ caramÄ• nÄ• antarÄ• pattiá¹ƒ Ä• pajjati, mÅ«lÄ• ya paá¹-
Ä• pattiyÄ• mÄ• nattaá¹ƒ dÄ• tabbanti kurundiyaá¹ƒ vuttaá¹ƒ. idaá¹ƒ ``pakkhamÄ• nattaá¹ƒ

__ ``samodhÄ• namÄ• nattaá¹ƒâ€™â€™ _ pana tividhaá¹ƒ hoti --- odhÄ• nasamodhÄ• naá
missakasamodhÄ• nanti. tattha yadetaá¹ƒ parato udÄ• yittherassa paÃ±cÄ• hapaá¹-icchan
parivÄ• saá¹ƒ parivasantassa parivÄ• se ca mÄ• nattÄ• rahaá¹-á¹-hÄ• ne ca antarÄ• pattiá¹
mÅ«lÄ• yapaá¹-ikassitassa ``tena hi, bhikkhave, saá¹…gho udÄ• yissa bhikkhuno tissannaá
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ detÅ«â€™â€™ ti mÄ• nattaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, idaá¹ƒ __ ``o
nÄ• ma. idaÃ±hi punappunaá¹ƒ mÅ«lÄ• yapaá¹-ikassanena parivutthadivase odhunitvÄ• pu
samodhÄ• ya dinnaá¹ƒ, tasmÄ• odhÄ• nasamodhÄ• nanti vuccati. kurundiyaá¹ƒ pana ``sam

dÄ• tabbaá¹ƒ mÄ• nattaá¹ƒ samodhÄ• namÄ• nattaâ€™â€™ nti vuttaá¹ƒ. tampi tena pariyÄ

__agghasamodhÄ• naá¹ƒ_ pana __missakasamodhÄ• naÃ±ca_ agghasamodhÄ• namissak
dÄ• tabbamÄ• nattameva vuccati, taá¹ƒ parivÄ• sakammavÄ• cÄ• nusÄ• rena yojetvÄ• dÄ
vuttaá¹ƒ ``tena hi, bhikkhave, saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±ce
sukkavissaá¹-á¹-hiyÄ• ekÄ• hapaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ detÅ«tiÄ• dinÄ• \E
pÄ• á¸·iyaá¹ƒ anekehi Ä• kÄ• rehi parivÄ• so ca mÄ• nattaÃ±ca vuttaá¹ƒ, tassa yasmÄ• Ä•
vuccamÄ• no pÄ• á¸·i viya ativitthÄ• raá¹ƒ Ä• pajjati, na ca sakkÄ• hoti sukhena pariggahet
samodhÄ• netvÄ• idheva dassessÄ• mÄ• â€™â€™ ti, tadidaá¹ƒ atthato sampÄ• ditaá¹ƒ ho

paá¹-icchannaparivÄ• sakathÄ•

102__._ idÄ• ni yÄ• tÄ• va ayaá¹ƒ paá¹-icchannÄ• ya ekissÄ• Ä• pattiyÄ• vasena pÄ• á¸·i

<108> tato paraá¹ƒ dvÄ«hatÄ«hacatÅ«hapaÃ±cÄ• hapaá¹-icchannÄ• naá¹ƒ vasena pÄ• á¸·
paÃ±cÄ• hapaá¹-icchannÄ• ya parivÄ• sato paá¹-á¹-hÄ• ya antarÄ• patti dassitÄ• . yasmÄ•
Ä• panno mÅ«lÄ• yapaá¹-ikassanÄ• raho \Ne 33/ nÄ• ma hoti, tasmÄ• ssa \Be 33/ tattha mÅ
anuÃ±Ã±Ä• taá¹ƒ. sace pana nikkhittavatto Ä• pajjati, mÅ«lÄ• yapaá¹-ikassanÄ• raho na ho
parivasanto Ä• panno, pakatattaá¹-á¹-hÄ• ne á¹-hito Ä• panno, tasmÄ• tassÄ• Ä• pattiyÄ•
caritabbaá¹ƒ. sace paá¹-icchannÄ• hoti parivÄ• sopi vasitabbo. yaÃ±cetaá¹ƒ mÅ«lÄ• yapaá
tasmimpi kate parivutthadivasÄ• makkhitÄ• honti. iti parivÄ• se antarÄ• pattiá¹ƒ dassetvÄ•
antarÄ• pattiá¹ƒ dassetvÄ• mÅ«lÄ• yapaá¹-ikassanaá¹ƒ vuttaá¹ƒ, tasmimpi kate parivutthad
honti. tato parivutthaparivÄ• sassa tÄ• saá¹ƒ tissannampi Ä• pattÄ«naá¹ƒ samodhÄ• namÄ•
mÄ• nattacÄ• rikassa antarÄ• pattiá¹ƒ dassetvÄ• mÅ«lÄ• yapaá¹-ikassanaá¹ƒ vuttaá¹ƒ. tas
kate mÄ• nattaciá¹‡á¹‡adivasÄ• pi parivutthadivasÄ• pi makkhitÄ• va honti. tato abbhÄ• nÄ
dassetvÄ• mÅ«lÄ• yapaá¹-ikassanaá¹ƒ vuttaá¹ƒ. tasmimpi kate sabbe te makkhitÄ• va hon
antarÄ• pattiyo yojetvÄ• abbhÄ• nakammaá¹ƒ dassitaá¹ƒ. evaá¹ƒ paá¹-icchannavÄ• re ekÄ
paÃ±ca, antarÄ• pattivasena catassoti nava kammavÄ• cÄ• dassitÄ• honti.

paá¹-icchannaparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

samodhÄ• naparivÄ• sakathÄ•

<125> tato paraá¹ƒ pakkhapaá¹-icchannÄ• ya Ä• pattiyÄ• antoparivÄ• sato paá¹-á¹-hÄ• ya
antarÄ• pattiyÄ• vasena samodhÄ• naparivÄ• so ca, samodhÄ• namÄ• nattaÃ±ca dassitaá
mÄ• nattacÄ• rikamÄ• nattÄ• rahakÄ• lepi \Ee VI 1190/ Ä• pannÄ• ya Ä• pattiyÄ• mÅ«lÄ•
mÄ• nattaciá¹‡á¹‡adivasÄ• pi parivÄ• saparivutthadivasÄ• pi sabbe makkhitÄ• va honti. kas

antarÄ• patti. teneva vuttaá¹ƒ --- ``mÅ«lÄ• ya paá¹-ikassitvÄ• purimÄ• ya Ä• pattiyÄ• samo
datvÄ• chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ detÅ«â€™â€™ ti. tato paraá¹ƒ sabbÄ• antarÄ• pattiyo
dassetvÄ• sukkavissaá¹-á¹-hivatthu niá¹-á¹-hÄ• pitaá¹ƒ.

samodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

sukkavissaá¹-á¹-hikathÄ• ca niá¹-á¹-hitÄ• .

agghasamodhÄ• naparivÄ• sakathÄ•

<134> tato \Ne 34/ ekÄ• pattimÅ«lakaÃ±ca Ä• pattivaá¸• á¸• hanakaÃ±cÄ• ti dve naye dass
agghasamodhÄ• naparivÄ• so dassito.

tato \Be 34/ saÃ±cicca anÄ• rocitÄ• pattivatthuá¹ƒ dassetvÄ• saÃ±cicca ajÄ• nanaassaraá¹
anÄ• rocitÄ• ya Ä• pattiyÄ• pacchÄ• lajjidhamme vÄ• Ã±Ä• á¹‡asaraá¹‡anibbematikabhÄ
kÄ• tabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ ``idha pana bhikkhaveâ€™â€™ tiÄ• dinÄ• nayena pÄ• á¸·i
ajÄ• nanaassaraá¹‡avematikapaá¹-icchannÄ• naá¹ƒ appaá¹-icchannabhÄ• vaá¹ƒ dassetuá¹

agghasamodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

dvemÄ• saparivÄ• sakathÄ•

<138> tato dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sapaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• s
asaÃ±cicca ajÄ• nanaassaraá¹‡avematikabhÄ• vehi anÄ• rocite itarasmiá¹ƒ mÄ• se pacchÄ
yaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ ajÄ• nanaassaraá¹‡avematikapaá¹-icchannassa ca Ä
purimanayeneva pÄ• á¸·i á¹-hapitÄ• .

dvemÄ• saparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

suddhantaparivÄ• sÄ• dikathÄ•

<156> tato ``Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ tiÄ
suddhantaparivÄ• so dassito.

<160> tato \Ne 35/ paraá¹ƒ pÄ• rivÄ• sikaá¹ƒ Ä• diá¹ƒ katvÄ• vibbhamitvÄ• punaupasamp
paá¹-ipattidassanatthaá¹ƒ pÄ• á¸·i á¹-hapitÄ• .

<165> tattha __ ``antarÄ• sambahulÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• appaá¹-icchann

Ä• pattiparicchedavasena parimÄ• á¹‡Ä• yo ceva appaá¹-icchannÄ• yo cÄ• ti attho.

<166> __pacchimasmiá¹ƒ_ \Ee VI 1191/ __Ä• pattikkhandhe_ti ekova so Ä• pattikkhandho,
``pacchimasmiá¹ƒ Ä• pattikkhandheâ€™â€™ ti vuttaá¹ƒ. __purimasmi_nti etthÄ• pi eseva n

<180> __vavatthitÄ• sambhinnÄ• _ti sabhÄ• gavisabhÄ• gÄ• namevetaá¹ƒ pariyÄ• yavaca

suddhantaparivÄ• sÄ• dikathÄ• niá¹-á¹-hitÄ• .

dvebhikkhuvÄ• raekÄ• dasakÄ• dikathÄ•

<181> tato \Be 35/ paraá¹ƒ yo paá¹-icchÄ• deti, tasmiá¹ƒ paá¹-ipattidassanatthaá¹ƒ __ ``dve
_tiÄ• di vuttaá¹ƒ. tattha __missaka_nti thullaccayÄ• dÄ«hi missakaá¹ƒ. __suddhaka_nti saá
lahukÄ• pattikkhandhameva.

<184> tato paraá¹ƒ avisuddhavisuddhabhÄ• vadassanatthaá¹ƒ __ ``idha pana, bhikkhave, b
saá¹…ghÄ• disesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha byaÃ±janato vÄ• adhippÄ• yato vÄ•
natthi, tasmÄ• taÃ±ca ito pubbe avuttaÃ±ca sabbaá¹ƒ pÄ• á¸·ianusÄ• reneva veditabbanti.

dvebhikkhuvÄ• raekÄ• dasakÄ• dikathÄ• niá¹-á¹-hitÄ• .

samuccayakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samathakkhandhakaá¹ƒ

sammukhÄ• vinayakathÄ•

186-187__._ samathakkhandhake \Be 36/ \Ne 36/ --- ``adhammavÄ• dÄ« puggaloâ€™â€™
nikkhipitvÄ• ``adhammavÄ• dÄ« puggalo dhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• petÄ«â
vutto. tattha __saÃ±Ã±Ä• petÄ«_ti kÄ• raá¹‡apatirÅ«pakÄ• ni vatvÄ• paritosetvÄ• jÄ• nÄ•
yathÄ• so taá¹ƒ atthaá¹ƒ nijjhÄ• yati, oloketi; evaá¹ƒ karoti. __pekkhati anupekkhatÄ«_ti yat
atthaá¹ƒ pekkhati ceva punappunaÃ±ca pekkhati; evaá¹ƒ karoti. __dasseti anudassetÄ«_ti t
pariyÄ• yavacanÄ• ni. __adhammena vÅ«pasammatÄ«_ti yasmÄ• so adhammameva ``aya
mohetvÄ• dasseti, tasmÄ• adhammena vÅ«pasammati nÄ• ma.

<188> __dhammena vÅ«pasammatÄ«_ti yasmÄ• dhammavÄ• dÄ« dhammameva ``ayaá¹ƒ
amohetvÄ• dasseti, tasmÄ• dhammena vÅ«pasammati nÄ• ma.

sammukhÄ• vinayakathÄ• niá¹-á¹-hitÄ• .

sativinayakathÄ•

<195> __paÃ±cimÄ• ni_ \Ee VI 1192/ __bhikkhave dhammikÄ• ni sativinayassa dÄ• nÄ• nÄ
anÄ• pattikassa dÄ• naá¹ƒ ekaá¹ƒ, anuvaditassa dÄ• naá¹ƒ ekaá¹ƒ, yÄ• citassa dÄ• naá¹ƒ
ekaá¹ƒ, dhammena samaggadÄ• naá¹ƒ ekanti evaá¹ƒ paÃ±ca. etÄ• ni pana ekekaaá¹…gav
37/ desanÄ• mattamevetaá¹ƒ, paÃ±caá¹…gasamannÄ• gataá¹ƒ pana sativinayadÄ• naá¹ƒ
tattha ca __anuvadantÄ«_ti codenti. sesaá¹ƒ uttÄ• nameva. ayaá¹ƒ pana sativinayo khÄ«á¹
aÃ±Ã±assa, antamaso anÄ• gÄ• minopi. so ca kho aÃ±Ã±ena codiyamÄ• nasseva, na acod
tasmiá¹ƒ codakassa kathÄ• na ruhati. codentopi ``ayaá¹ƒ khÄ«á¹‡Ä• savo sativinayaladdho
gahessatÄ«â€™â€™ ti apasÄ• detabbataá¹ƒ Ä• pajjati.

sativinayakathÄ• niá¹-á¹-hitÄ• .

amÅ«á¸·havinayakathÄ•

<196> __bhÄ• sitaparikkanta_nti \Be 37/ vÄ• cÄ• ya bhÄ• sitaá¹ƒ kÄ• yena parikkantaá¹ƒ; p
attho. __saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• _ti ettha saratu Ä• yasmÄ• ev
Ä• pajjitÄ• ; Ä• yasmÄ• evarÅ«piyÄ• Ä• pattiyÄ• ti ayamattho. Ä• pajjitvÄ• ti vÄ• pÄ• á¹-h
paá¹-hamaá¹ƒ Ä• pajjitvÄ• pacchÄ• taá¹ƒ Ä• pattiá¹ƒ saratu Ä• yasmÄ• ti.

amÅ«á¸·havinayakathÄ• niá¹-á¹-hitÄ• .

yebhuyyasikÄ• kathÄ•

<202> __yebhuyyasikÄ• ya vÅ«pasametu_nti ettha yassÄ• kiriyÄ• ya dhammavÄ• dino bal
nÄ• ma.

<204> adhammikasalÄ• kaggÄ• hesu __oramattaka_nti parittaá¹ƒ appamattakaá¹ƒ bhaá¹‡á
gatigata_nti dve tayo Ä• vÄ• se na gataá¹ƒ, tattha tattheva vÄ• dvattikkhattuá¹ƒ avinicchitaa
saritasÄ• rita_nti dvattikkhattuá¹ƒ tehi bhikkhÅ«hi sayaá¹ƒ saritaá¹ƒ vÄ• aÃ±Ã±ehi sÄ• ritaá
__jÄ• nÄ• tÄ«_ti salÄ• kaá¹ƒ gÄ• hento jÄ• nÄ• ti ``adhammavÄ• dÄ« bahutarÄ• â€™â€™
nÄ«hÄ• rena salÄ• kÄ• ya gÄ• hiyamÄ• nÄ• ya ``api nÄ• ma adhammavÄ• dino bahutarÄ•
hoti. aparesupi dvÄ«su eseva nayo.

__adhammena_ \Ne 38/ __gaá¹‡hantÄ«_ti \Ee VI 1193/ adhammavÄ• dino ``evaá¹ƒ mayaá
dve dve salÄ• kÄ• yo gaá¹‡hanti. __vaggÄ• gaá¹‡hantÄ«_ti dve dhammavÄ• dino ekaá¹ƒ

gaá¹‡hanti ``evaá¹ƒ dhammavÄ• dino na bahÅ« bhavissantÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ
gaá¹‡hantÄ«_ti dhammavÄ• dino hutvÄ• ``balavapakkhaá¹ƒ bhajissÄ• mÄ• â€™â€™ ti adh
dhammikasalÄ• kaggÄ• hesu ayamevattho parivattetvÄ• veditabbo. evaá¹ƒ salÄ• kaá¹ƒ gÄ
dhammavÄ• dino honti; yathÄ• te vadanti, evaá¹ƒ taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaâ
vÅ«pasantaá¹ƒ hoti. ayamettha saá¹…khepo. vitthÄ• ro pana paratopi Ä• gamissati.

yebhuyyasikÄ• kathÄ• niá¹-á¹-hitÄ• .

tassapÄ• piyasikÄ• kathÄ•

<207> __asucÄ«_ti \Be 38/ asucÄ«hi kÄ• yavacÄ«kammehi samannÄ• gato. __alajjÄ«_ti sa
alajjilakkhaá¹‡ena samannÄ• gato. __sÄ• nuvÄ• do_ti saupavÄ• do. iti imesaÃ±ca tiá¹‡á¹‡a
tÄ«á¹‡i karaá¹‡Ä• ni, saá¹…ghena karaá¹‡aá¹ƒ, dhammena samaggena karaá¹‡anti imÄ• n
tassapÄ• piyasikÄ• kammassa karaá¹‡Ä• ni nÄ• ma honti. sesamettha tajjanÄ«yÄ• dÄ«su v
vacanattho --- idaÃ±hi yo pÄ• pussannatÄ• ya pÄ• piyo puggalo, tassa kattabbato ``tassapÄ
nti vuccati.

tassapÄ• piyasikÄ• kathÄ• niá¹-á¹-hitÄ• .

tiá¹‡avatthÄ• rakÄ• dikathÄ•

<212> __kakkhaá¸·attÄ• ya vÄ• á¸·attÄ• yÄ• _ti kakkhaá¸·abhÄ• vÄ• ya ceva vÄ• á¸·abhÄ•
saá¹…ghabhedÄ• ya. __sabbeheva ekajjha_nti kassaci chandaá¹ƒ anÄ• haritvÄ• gilÄ• nep
sannipatitabbaá¹ƒ. __tiá¹‡avatthÄ• rakena vÅ«pasameyyÄ• _ti ettha idaá¹ƒ kammaá¹ƒ tiá¹‡
``tiá¹‡avatthÄ• rakoâ€™â€™ ti vuttaá¹ƒ. yathÄ• hi gÅ«thaá¹ƒ vÄ• muttaá¹ƒ vÄ• ghaá¹-á¹-i
duggandhatÄ• ya bÄ• dhati, tiá¹‡ehi avattharitvÄ• suppaá¹-icchÄ• ditassa panassa so gand
yaá¹ƒ adhikaraá¹‡aá¹ƒ \Ne 39/ mÅ«lÄ• numÅ«laá¹ƒ gantvÄ• vÅ«pasamiyamÄ• naá¹ƒ kakk
bhedÄ• ya saá¹ƒvattati, taá¹ƒ iminÄ• kammena vÅ«pasantaá¹ƒ gÅ«thaá¹ƒ viya tiá¹‡avatthÄ
\Ee VI 1194/ suvÅ«pasantaá¹ƒ hotÄ«ti idaá¹ƒ kammaá¹ƒ tiá¹‡avatthÄ• rakasadisattÄ• ``tiá¹
vuttaá¹ƒ.

<213> __thullavajja_nti pÄ• rÄ• jikaÃ±ceva saá¹…ghÄ• disesaÃ±ca. __gihipaá¹-isaá¹ƒyutta
khuá¹ƒsanavambhanadhammikapaá¹-issavesu Ä• pannaá¹ƒ Ä• pattiá¹ƒ.

<214> __evaÃ±ca pana bhikkhave te bhikkhÅ« tÄ• hi Ä• pattÄ«hi vuá¹-á¹-hitÄ• hontÄ«_ti e
tiá¹‡avatthÄ• rakakammavÄ• cÄ• ya katÄ• ya kammavÄ• cÄ• pariyosÄ• ne yattakÄ• tattha
samÄ• pannÄ• pi aÃ±Ã±avihitÄ• pi sabbe te bhikkhÅ« yÄ• va upasampadamaá¹‡á¸• alato p
gihipaá¹-isaá¹ƒyuttaÃ±ca á¹-hapetvÄ• avasesÄ• Ä• pattiyo Ä• pannÄ• , sabbÄ• hi tÄ• hi Ä

honti. ye pana ``na \Be 39/ metaá¹ƒ khamatÄ«â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hÄ• saddhiá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• pi tattha anÄ• gatÄ• , Ä• gantvÄ• vÄ• chandaá¹ƒ datvÄ• te Ä• pattÄ«hi na vuá¹-á¹-hahanti. tena vuttaá¹ƒ --- ``á¹-hapetvÄ• diá¹-á¹-hÄ• vikammaá¹ƒ á tattha hontÄ«â€™â€™ ti.

tiá¹‡avatthÄ• rakÄ• dikathÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡akathÄ•

<215> __bhikkhunÄ«naá¹ƒ anupakhajjÄ• _ti bhikkhunÄ«naá¹ƒ anto pavisitvÄ• . vivÄ• dÄ• d vacanattho duá¹-á¹-hadosavaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyeva. __vipaccatÄ• ya vohÄ• ro_ti citta pharusavacananti attho. __yo tattha anuvÄ• do_ti yo tesu anuvadantesu upavÄ• do. __anuv Ä• kÄ• ranidassanametaá¹ƒ; upavadanÄ• ti attho. __anullapanÄ• anubhaá¹‡anÄ• _ti ubhay anuvadanavevacanamattameva. __anusampavaá¹…katÄ• _ti punappunaá¹ƒ kÄ• yacittavÄ• anuvadanabhÄ• voti attho. __abbhussahanatÄ• _ti ``kasmÄ• evaá¹ƒ na upavadissÄ• mi, up ussÄ• haá¹ƒ katvÄ• anuvadanÄ• . __anubalappadÄ• na_nti purimavacanassa kÄ• raá¹‡aá balappadÄ• naá¹ƒ.

__kiccayatÄ• _ \Ne 40/ __karaá¹‡Ä«yatÄ• _ti ettha kiccameva kiccayaá¹ƒ, kiccayassa bhÄ• karaá¹‡Ä«yassa bhÄ• vo karaá¹‡Ä«yatÄ• ; ubhayampetaá¹ƒ \Ee VI 1195/ saá¹…ghakamma __apalokanakamma_ntiÄ• di pana tasseva pabhedavacanaá¹ƒ. tattha __apalokanakammaá sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒ sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• sa tikkhattuá¹ƒ sÄ• vetvÄ• kattabbakammaá¹ƒ. __Ã±attikammaá¹ƒ_ nÄ• ma vuttanayeneva sa anumatiyÄ• ekÄ• ya Ã±attiyÄ• kattabbakammaá¹ƒ. __Ã±attidutiyakammaá¹ƒ_ nÄ• ma vutt saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• ekÄ• ya ca anussÄ• vanÄ• yÄ• ti evaá¹ƒ Ã±a kattabbakammaá¹ƒ. __Ã±atticatutthakammaá¹ƒ_ nÄ• ma vuttanayeneva samaggassa saá¹. Ã±attiyÄ• tÄ«hi ca anussÄ• vanÄ• hÄ«ti evaá¹ƒ Ã±atticatutthÄ• hi tÄ«hi anussÄ• vanÄ• hi

tattha apalokanakammaá¹ƒ apaloketvÄ• va kÄ• tabbaá¹ƒ, Ã±attikammÄ• divasena na kÄ• ta Ã±attiá¹ƒ á¹-hapetvÄ• va kÄ• tabbaá¹ƒ, apalokanakammÄ• divasena na kÄ• tabbaá¹ƒ. Ã±at apaloketvÄ• kattabbampi atthi, akattabbampi atthi. tattha sÄ«mÄ• sammuti sÄ«mÄ• samÅ« kathinubbhÄ• ro \Be 40/ kuá¹-ivatthudesanÄ• vihÄ• ravatthudesanÄ• ti imÄ• ni cha kammÄ kÄ• tuá¹ƒ na vaá¹-á¹-anti. Ã±attidutiyakammavÄ• caá¹ƒ sÄ• vetvÄ• va kÄ• tabbÄ• ni. avase senÄ• sanaggÄ• hakamatakacÄ«varadÄ• nÄ• disammutiyo cÄ• ti evarÅ«pÄ• ni lahukakam vaá¹-á¹-anti. Ã±attikammaÃ±atticatutthakammavasena pana na kÄ• tabbameva. Ã±atticatut tisso ca kammavÄ• cÄ• yo sÄ• vetvÄ• va kÄ• tabbaá¹ƒ, apalokanakammÄ• divasena na kÄ

vitthÄ• rato pana imÄ• ni cattÄ• ri kammÄ• ni ``katihÄ• kÄ• rehi vipajjantÄ«â€™â€™ tiÄ• di

parivÄ• rÄ• vasÄ• ne kammavagge etesaá¹ƒ vinicchayo Ä• gatoyeva. yaá¹ƒ pana tattha anu
kammavaggeyeva vaá¹‡á¹‡ayissÄ• ma. evaÃ±hi sati na aá¹-á¹-hÄ• ne vaá¹‡á¹‡anÄ• bhavi
ca \Ee VI 1196/ tassa tassa kammassa viÃ±Ã±Ä• tattÄ• suviÃ±Ã±eyyo bhavissati.

<216> __vivÄ• dÄ• dhikaraá¹‡assa kiá¹ƒ mÅ«la_ntiÄ• dÄ«ni pÄ• á¸·ivaseneva veditabbÄ• n

<220> __ ``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ \Ne 41/ __siyÄ• kusalaâ€™â€™ _ntiÄ• dÄ«su yena
vivÄ• do, samathehi ca adhikaraá¹‡Ä«yatÄ• ya adhikaraá¹‡anti evamÄ• dinÄ• nayena atth

<222> __Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataá¹ƒ, natthi Ä• pattÄ•
ettha sandhÄ• ya bhÄ• sitavasena attho veditabbo. yasmiÃ±hi pathavikhaá¹‡anÄ• dike Ä• p
kusalacittaá¹ƒ aá¹…gaá¹ƒ hoti, tasmiá¹ƒ sati na sakkÄ• vattuá¹ƒ ``natthi Ä• pattÄ• dhikaraá
nti, tasmÄ• nayidaá¹ƒ aá¹…gappahonakacittaá¹ƒ sandhÄ• ya vuttaá¹ƒ. idaá¹ƒ pana sandhÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ lokavajjaá¹ƒ, taá¹ƒ ekantato akusalameva, tattha ``siyÄ• akusalaâ
natthi. yaá¹ƒ pana paá¹‡á¹‡attivajjaá¹ƒ, taá¹ƒ yasmÄ• saÃ±cicca ``imaá¹ƒ Ä• pattiá¹ƒ vÄ«ti
vÄ«tikkamantasseva akusalaá¹ƒ hoti, asaÃ±cicca pana kiÃ±ci ajÄ• nantassa sahaseyyÄ• di
abyÄ• kataá¹ƒ hoti, tasmÄ• tattha saÃ±ciccÄ• saÃ±ciccavasena imaá¹ƒ vikappabhÄ• vaá¹ƒ
vuttaá¹ƒ --- ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ, natthi Ä• pa
kusalaâ€™â€™ nti.

sace pana ``yaá¹ƒ kusalacitto Ä• pajjati, idaá¹ƒ vuccati Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™
acittakÄ• naá¹ƒ pana eá¸·akalomapadasodhammÄ• disamuá¹-á¹-hÄ• nÄ• nampi kusalacitta
vijjamÄ• nampi kusalacittaá¹ƒ Ä• pattiyÄ• aá¹…gaá¹ƒ. kÄ• yavacÄ«viÃ±Ã±attivasena pana
kÄ• yavÄ• cÄ• naá¹ƒ aÃ±Ã±atarameva aá¹…gaá¹ƒ, taÃ±ca rÅ«pakkhandhapariyÄ• pannatt

__yaá¹ƒ jÄ• nanto_tiÄ• dimhi pana ayamattho --- yaá¹ƒ cittaá¹ƒ Ä• pattiyÄ• aá¹…gaá¹ƒ hoti
jÄ• nanto ``idaá¹ƒ vÄ«tikkamÄ• mÄ«â€™â€™ ti ca vÄ«tikkamÄ• kÄ• rena saddhiá¹ƒ jÄ• na
vÄ«tikkamacetanÄ• vasena cetetvÄ• pakappetvÄ• upakkamavasena maddanto abhivitarit
pesetvÄ• yaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ vÄ«tikkamaá¹ƒ Ä• pajjati, tassa evaá¹ƒ vÄ«tikkam
vÄ«tikkamo, idaá¹ƒ vuccati ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ akusalaâ€™â€™ nti.

abyÄ• katavÄ• repi yaá¹ƒ cittaá¹ƒ Ä• pattiyÄ• aá¹…gaá¹ƒ hoti, tassa abhÄ• vena ajÄ• nant
saddhiá¹ƒ ajÄ• nanto asaÃ±jÄ• nanto Ä• pattiaá¹…gabhÅ«tÄ• ya vÄ«tikkamacetanÄ• ya ab
maddanassa abhÄ• vena anabhivitaritvÄ• nirÄ• saá¹…kacittaá¹ƒ apesetvÄ• yaá¹ƒ \Ne 42/
vÄ«tikkamaá¹ƒ Ä• pajjati, tassa evaá¹ƒ vÄ«tikkamato yo vÄ«tikkamo, idaá¹ƒ vuccati ``Ä• pa
abyÄ• kataâ€™â€™ nti.

<224> __ayaá¹ƒ vivÄ• do no adhikaraá¹‡a_ntiÄ• dÄ«su samathehi adhikaraá¹‡Ä«yatÄ• ya

evamattho veditabbo.

adhikaraá¹‡akathÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡avÅ«pasamanasamathakathÄ•

<228> __yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• _ti ettha catuvaggakaraá¹‡e kamme catt
paÃ±ca, dasavaggakaraá¹‡e dasa, vÄ«sativaggakaraá¹‡e vÄ«sati bhikkhÅ« kammappattÄ•

<230> __supariggahita_nti \Be 42/ suá¹-á¹-hu pariggahitaá¹ƒ katvÄ• sampaá¹-icchitabbaá¹
pana ``ajja bhaá¹‡á¸• akaá¹ƒ dhovÄ• ma, ajja pattaá¹ƒ pacÄ• ma, ajjeko palibodho atthÄ«â€
mÄ• naniggahatthÄ• ya katipÄ• haá¹ƒ atikkÄ• metabbaá¹ƒ.

<231> __anantÄ• ni ceva bhassÄ• ni jÄ• yantÄ«_ti aparimÄ• á¹‡Ä• ni ito cito ca vacanÄ• ni
``bhÄ• sÄ• nÄ«â€™â€™ tipi pÄ• á¹-ho, ayamevattho. __ubbÄ• hikÄ• ya sammannitabbo_ti
parato vuttÄ• ya Ã±attidutiyÄ• ya vÄ• kammavÄ• cÄ• ya. evaá¹ƒ sammatehi pana bhikkhÅ«
tassÄ• yeva vÄ• parisÄ• ya ``aÃ±Ã±ehi asammatehi na kiÃ±ci kathetabbaâ€™â€™ nti sÄ•
vinicchitabbaá¹ƒ.

<233> __tatrÄ• ssÄ• _ti tassaá¹ƒ parisati bhaveyya. __neva suttaá¹ƒ Ä• gata_nti na mÄ• tik
suttavibhaá¹…go_ti vinayopi na paguá¹‡o. __byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• ha
gahetvÄ• atthaá¹ƒ paá¹-isedheti. jÄ• tarÅ«parajatakhettavatthupaá¹-iggahaá¹‡Ä• dÄ«su vin
Ä• pattiyÄ• kÄ• riyamÄ• ne disvÄ• ``kiá¹ƒ ime Ä• pattiyÄ• kÄ• retha, `nanu jÄ• tarÅ«paraj
paá¹-ivirato hotÄ«â€™ ti evaá¹ƒ sutte paá¹-iviratimattameva vuttaá¹ƒ, natthi ettha Ä• pattÄ«
aparo \Ee VI 1198/ dhammakathiko suttassa Ä• gatattÄ• olambetvÄ• nivÄ• sentÄ• naá¹ƒ Ä
``kiá¹ƒ imesaá¹ƒ Ä• pattiá¹ƒ ropetha, `nanu parimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikkhÄ
evaá¹ƒ sikkhÄ• karaá¹‡amattamevettha vuttaá¹ƒ, natthi ettha Ä• pattÄ«â€™â€™ ti vadati.

<234> __yathÄ• bahutarÄ• bhikkhÅ«_ti ettha ekenapi adhikÄ• bahutarÄ• va ko pana vÄ•

adhikaraá¹‡avÅ«pasamanasamathakathÄ• niá¹-á¹-hitÄ• .

tividhasalÄ• kaggÄ• hakathÄ•

<235> __saÃ±Ã±attiyÄ• _ti saÃ±Ã±Ä• panatthÄ• ya. __gÅ«á¸·haka_ntiÄ• dÄ«su alajjussan
salÄ• kaggÄ• ho kÄ• tabbo, lajjussannÄ• ya parisÄ• ya vivaá¹-ako, bÄ• lussannÄ• ya sakaá
__vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• yo katvÄ• _ti dhammavÄ• dÄ«naÃ±ca adhammavÄ• dÄ«naÃ±ca
Ä• ropetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ visabhÄ• gÄ• kÄ• tabbÄ• . tato tÄ• sabbÄ• pi cÄ«varab

gÄ• hetabbÄ• . __duggahoti paccukkaá¸• á¸• hitabba_nti ``duggahitÄ• salÄ• kÄ• yoâ€™â€
yÄ• vatatiyaá¹ƒ gÄ• hetabbÄ• . __suggahoti sÄ• vetabba_nti ekasmimpi dhammavÄ• dimhi
salÄ• kÄ• yoâ€™â€™ ti sÄ• vetabbaá¹ƒ. yathÄ• ca te dhammavÄ• dino vadanti tathÄ• taá
vÅ«pasametabbanti. atha yÄ• vatatiyampi adhammavÄ• dinova bahutarÄ• honti, ajja ``akÄ
ti vuá¹-á¹-hahitvÄ• alajjÄ«naá¹ƒ pakkhabhedatthÄ• ya dhammavÄ• dipakkhaá¹ƒ pariyesitvÄ
kÄ• tabbo. ayaá¹ƒ gÅ«á¸·hako salÄ• kaggÄ• ho.

sakaá¹‡á¹‡ajappake pana __gahite vattabbo_ti ettha sace saá¹…ghatthero adhammavÄ• di
evaá¹ƒ avabodhetabbo --- ``bhante, tumhe mahallakÄ• vayoanuppattÄ• , tumhÄ• kaá¹ƒ eta
pana dhammavÄ• disalÄ• kÄ• â€™â€™ ti assa itarÄ• salÄ• kÄ• dassetabbÄ• . sace so ta
neva avabujjhati, tato ``mÄ• kassaci Ä• rocehÄ«â€™â€™ ti vattabbo. sesaá¹ƒ vuttanayame
vivaá¹-atthoyeva.

tividhasalÄ• kaggÄ• hakathÄ• niá¹-á¹-hitÄ• .

tassapÄ• piyasikÄ• vinayakathÄ•

<238> __pÄ• rÄ• jikasÄ• mantaá¹ƒ_ \Ee VI 1199/ \Ne 44/ __vÄ• _ti ettha methunadhamme
dukkaá¹-aá¹ƒ hoti. adinnÄ• dÄ• nÄ• dÄ«su thullaccayaá¹ƒ. __nibbeá¹-henta_nti ``na sarÄ• n
nibbeá¹-hayamÄ• naá¹ƒ. __ativeá¹-hetÄ«_ti ``iá¹…ghÄ• yasmÄ• â€™â€™ tiÄ• divacanehi a
ahaá¹ƒ Ä• vuso_ti pÄ• rÄ• jikapaá¹-icchÄ• danatthÄ• ya evaá¹ƒ paá¹-ijÄ• nÄ• ti. puna tena a
khoâ€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ datvÄ• ``idÄ• ni maá¹ƒ nÄ• sessantÄ«â€™â€™ ti bhayena
_tiÄ• dimÄ• ha. etassa tassapÄ• piyasikÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ. sace sÄ«lavÄ• bhavis
paá¹-ippassaddhiá¹ƒ labhati, no ce tathÄ• nÄ• sitakova bhavissati. sesaá¹ƒ sabbattha uttÄ•

tassapÄ• piyasikÄ• vinayakathÄ• niá¹-á¹-hitÄ• .

samathakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. khuddakavatthukkhandhakaá¹ƒ

khuddakavatthukathÄ•

<243> khuddakavatthukkhandhake \Be 44/ \Ne 45/ --- __mallamuá¹-á¹-hikÄ• _ti muá¹-á¹-hik
__gÄ• mamuddavÄ• _ti chavirÄ• gamaá¹‡á¸• anÄ• nuyuttÄ• nÄ• garikamanussÄ• . gÄ• ma
__thambhe_ti nhÄ• natitthe nikhaá¹‡itvÄ• á¹-hapitatthambhe.

__kuá¹-á¹-e_ti iá¹-á¹-hakÄ• silÄ• dÄ• rukuá¹-á¹-Ä• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __aá¹-á¹-Ä• ne

aá¹-á¹-Ä• naá¹ƒ nÄ• ma rukkhaá¹ƒ phalakaá¹ƒ viya tacchetvÄ• aá¹-á¹-hapadÄ• kÄ• rena rÄ
nhÄ• natitthe nikhaá¹‡anti, tattha cuá¹‡á¹‡Ä• ni Ä• kiritvÄ• manussÄ• kÄ• yaá¹ƒ ghaá¹ƒsa
__gandhabbahatthakenÄ• _ti nhÄ• natitthe á¹-hapitena dÄ• rumayahatthena, tena kira cuá¹
sarÄ«raá¹ƒ ghaá¹ƒsanti \Ee VI 1200/. __kuruvindakasuttiyÄ• _ti kuruvindakapÄ• sÄ• á¹‡acu
bandhitvÄ• kataguá¸·ikakalÄ• pako vuccati, taá¹ƒ ubhosu antesu gahetvÄ• sarÄ«raá¹ƒ gha
parikammaá¹ƒ kÄ• rÄ• pentÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ sarÄ«rena sarÄ«raá¹ƒ ghaá¹ƒsanti.
makaradantake chinditvÄ• mallakamÅ«lasaá¹‡á¹-hÄ• nena kataá¹ƒ mallakanti vuccati, idaá
vaá¹-á¹-ati.

<244> __akatamallakaá¹ƒ_ nÄ• ma dante acchinditvÄ• kataá¹ƒ, idaá¹ƒ agilÄ• nasseva na v
iá¹-á¹-hakÄ• khaá¹‡á¸• aá¹ƒ pana kapÄ• lakhaá¹‡á¸• aá¹ƒ vÄ• vaá¹-á¹-ati. __ukkÄ• sika_nt
tasmÄ• nhÄ• yantassa yassa kassaci nhÄ• nasÄ• á¹-akavaá¹-á¹-iyÄ• piá¹-á¹-hiá¹ƒ ghaá¹ƒs
__puthupÄ• á¹‡ika_nti hatthaparikammaá¹ƒ vuccati, tasmÄ• sabbesaá¹ƒ hatthena piá¹-á¹-h
vaá¹-á¹-ati.

<245> __vallikÄ• _ti \Ne 46/ kaá¹‡á¹‡ato nikkhantamuttolambakÄ• dÄ«naá¹ƒ etaá¹ƒ adhiva
vallikÄ• eva, yaá¹ƒkiÃ±ci kaá¹‡á¹‡apiá¸·andhanaá¹ƒ antamaso tÄ• lapaá¹‡á¹‡ampi na vaá¹
yaá¹ƒkiÃ±ci palambakasuttaá¹ƒ. __kaá¹‡á¹-hasuttaka_nti yaá¹ƒkiÃ±ci gÄ«vÅ«pagaÄ• bhara
__kaá¹-isuttaka_nti yaá¹ƒkiÃ±ci kaá¹-ipiá¸·andhanaá¹ƒ antamaso suttatantumattampi. __ova
valayaá¹ƒ. __kÄ• yÅ«rÄ• _dÄ«ni pÄ• kaá¹-Ä• neva, akkhakÄ• naá¹ƒ heá¹-á¹-hÄ• bÄ• hÄ• l
Ä• bharaá¹‡aá¹ƒ na vaá¹-á¹-ati.

<246> __dumÄ• sikaá¹ƒ_ \Be 45/ __vÄ• duvaá¹…gulaá¹ƒ vÄ• _ti ettha sace kesÄ• antodv
pÄ• puá¹‡anti, antodvemÄ• seva chinditabbÄ• . dvaá¹…gulehi atikkÄ• metuá¹ƒ na vaá¹-á¹-a
dvemÄ• sato ekadivasampi atikkÄ• metuá¹ƒ na vaá¹-á¹-atiyeva; evamayaá¹ƒ ubhayenapi uk
vutto, tato oraá¹ƒ pana navaá¹-á¹-anabhÄ• vo nÄ• ma natthi.

__kocchena osaá¹‡á¹-hentÄ«_ti kocchena olikhitvÄ• sannisÄ«dÄ• penti. __phaá¹‡akenÄ• _
kenaci. __hatthaphaá¹‡akenÄ• _ti \Ee VI 1201/ hattheneva phaá¹‡akiccaá¹ƒ karontÄ• aá¹…
__sitthatelakenÄ• _ti madhusitthakaniyyÄ• sÄ• dÄ«su yena kenaci cikkalena. __udakatelak
telena. maá¹‡á¸• anatthÄ• ya sabbattha dukkaá¹-aá¹ƒ, uddhalomena pana anulomanipÄ• ta
sÄ«saá¹ƒ puÃ±chitabbaá¹ƒ. uá¹‡hÄ• bhitattarajasirÄ• nampi allahatthena puÃ±chituá¹ƒ vaá

<247> __na bhikkhave Ä• dÄ• se vÄ• udakapatte vÄ• _ti ettha kaá¹ƒsapattÄ• dÄ«nipi yesu
paÃ±Ã±Ä• yati, sabbÄ• ni Ä• dÄ• sasaá¹…khameva gacchanti. kaÃ±jiyÄ• dÄ«nipi ca udaka
yattha katthaci olokentassa dukkaá¹-aá¹ƒ. __Ä• bÄ• dhapaccayÄ• _ti ``saÃ±chavi nu kho m
tÄ• vÄ• â€™â€™ ti jÄ• nanatthaá¹ƒ; ``jiá¹‡á¹‡o nu khomhi noâ€™â€™ ti evaá¹ƒ Ä• yusaá¹
vaá¹-á¹-atÄ«ti vuttaá¹ƒ.

__mukhaá¹ƒ Ä• limpantÄ«_ti vippasannachavirÄ• gakarehi mukhÄ• lepanehi Ä• limpanti. __
nÄ• nÄ• ummaddanehi ummaddenti. __cuá¹‡á¹‡entÄ«_ti mukhacuá¹‡á¹‡akena makkhenti.
laÃ±chentÄ«_ti manosilÄ• ya tilakÄ• dÄ«ni laÃ±chanÄ• ni karonti, tÄ• ni haritÄ• lÄ• dÄ«hipi
__aá¹…garÄ• gÄ• _dayo pÄ• kaá¹-Ä• yeva. sabbattha dukkaá¹-aá¹ƒ.

<248> __na_ \Ne 47/ __bhikkhave naccaá¹ƒ vÄ• _tiÄ• dÄ«su yaá¹ƒkiÃ±ci naccaá¹ƒ antama
gacchantassa dukkaá¹-aá¹ƒ. sayampi naccantassa vÄ• naccÄ• pentassa vÄ• dukkaá¹-ame
naá¹-agÄ«taá¹ƒ vÄ• sÄ• dhugÄ«taá¹ƒ vÄ• antamaso dantagÄ«tampi ``yaá¹ƒ gÄ• yissÄ• m
okÅ«jantÄ• karonti, etampi na vaá¹-á¹-ati. sayaá¹ƒ gÄ• yantassÄ• pi gÄ• yÄ• pentassÄ• pi
__vÄ• ditampi_ yaá¹ƒkiÃ±ci \Be 46/ na vaá¹-á¹-ati. yaá¹ƒ pana niá¹-á¹-hubhanto vÄ• sÄ• sa
accharikaá¹ƒ vÄ• phoá¹-eti \Ee VI 1202/, pÄ• á¹‡iá¹ƒ vÄ• paharati, tattha anÄ• patti. sabba
á¹-hitassa passato anÄ• patti. ``passissÄ• mÄ«â€™â€™ ti vihÄ• rato vihÄ• raá¹ƒ gacchanta
Ä• sanasÄ• lÄ• ya nisinno passati, anÄ• patti. ``passissÄ• mÄ«â€™â€™ ti uá¹-á¹-hahitvÄ•
vÄ«thiyaá¹ƒ á¹-hatvÄ• gÄ«vaá¹ƒ parivattetvÄ• passatopi Ä• pattiyeva.

<249> __sarakutti_nti sarakiriyaá¹ƒ. __bhaá¹…go hotÄ«_ti aladdhaá¹ƒ uppÄ• detuá¹ƒ na sa
samÄ• pajjituá¹ƒ. __pacchimÄ• janatÄ• _ti amhÄ• kaá¹ƒ Ä• cariyÄ• pi upajjhÄ• yÄ• pi evaá
jano diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati; tatheva gÄ• yati. __na bhikkhave Ä• yatakenÄ• _ti etth
taá¹ƒ vattaá¹ƒ bhinditvÄ• akkharÄ• ni vinÄ• setvÄ• pavatto. dhamme pana suttantavattaá¹
jÄ• takavattaá¹ƒ nÄ• ma atthi, gÄ• thÄ• vattaá¹ƒ nÄ• ma atthi, taá¹ƒ vinÄ• setvÄ• atidÄ«gha
vaá¹-á¹-ati. caturassena vattena parimaá¹‡á¸• alÄ• ni padabyaÃ±janÄ• ni dassetabbÄ• ni. _
bhaá¹‡anaá¹ƒ. sarabhaÃ±Ã±e kira taraá¹…gavattadhotakavattagalitavattÄ• dÄ«ni dvattiá¹ƒs
yaá¹ƒ icchati, taá¹ƒ kÄ• tuá¹ƒ labhati. sabbesaá¹ƒ padabyaÃ±janaá¹ƒ avinÄ• setvÄ• vikÄ• n
samaá¹‡asÄ• ruppena caturassena nayena pavattanaá¹ƒyeva lakkhaá¹‡aá¹ƒ.

__bÄ• hiralomiá¹ƒ uá¹‡á¹‡i_nti uá¹‡á¹‡alomÄ• ni bahi katvÄ• uá¹‡á¹‡apÄ• vÄ• raá¹ƒ pÄ• r
dukkaá¹-aá¹ƒ. lomÄ• ni anto katvÄ• pÄ• rupituá¹ƒ vaá¹-á¹-ati. __samaá¹‡akappakathÄ• _
bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• .

<251> __na bhikkhave attano aá¹…gajÄ• ta_nti aá¹…gajÄ• taá¹ƒ chindantasseva thullaccay
kaá¹‡á¹‡anÄ• sÄ• aá¹…guliÄ• diá¹ƒ yaá¹ƒkiÃ±ci chindantassa tÄ• disaá¹ƒ vÄ• dukkhaá¹ƒ u
ahikÄ«á¹-adaá¹-á¹-hÄ• dÄ«su pana aÃ±Ã±aÄ• bÄ• dhapaccayÄ• vÄ• lohitaá¹ƒ vÄ• mocen
anÄ• patti.

<252> __candanagaá¹‡á¹-hi uppannÄ• _ \Ne 48/ __hotÄ«_ti candanaghaá¹-ikÄ• uppannÄ•
ca jÄ• lÄ• ni parikkhipÄ• petvÄ• gaá¹…gÄ• ya \Ee VI 1203/ nadiyÄ• kÄ«á¸·ati, tassa nadÄ«
candanagaá¹‡á¹-hi Ä• gantvÄ• jÄ• le laggÄ• , tamassa purisÄ• Ä• haritvÄ• adaá¹ƒsu; eva

__iddhipÄ• á¹-ihÄ• riya_nti ettha \Be 47/ vikubbaniddhipÄ• á¹-ihÄ• riyaá¹ƒ paá¹-ikkhittaá¹ƒ, a
pana appaá¹-ikkhittÄ• ti veditabbÄ• .

__na bhikkhave sovaá¹‡á¹‡amayo patto_tiÄ• dÄ«su sacepi gihÄ« bhattagge suvaá¹‡á¹‡ata
byaÃ±janaá¹ƒ katvÄ• upanÄ• menti, Ä• masitumpi na vaá¹-á¹-ati. phalikamayakÄ• camayal
taá¹-á¹-ikÄ• dÄ«ni bhÄ• janÄ• ni puggalikaparibhogeneva na vaá¹-á¹-anti, saá¹…ghikaparibl
gihivikaá¹-Ä• ni vÄ• vaá¹-á¹-anti. ``tambalohamayopi pattova na vaá¹-á¹-ati, thÄ• lakaá¹ƒ pa
vaá¹-á¹-atÄ«â€™â€™ ti idaá¹ƒ sabbaá¹ƒ kurundiyaá¹ƒ vuttaá¹ƒ. __maá¹‡imayo_ti ettha pan
vutto. __kaá¹ƒsamayo_ti ettha vaá¹-á¹-alohamayopi saá¹…gahito.

<253> __likhitu_nti tanukaraá¹‡atthÄ• yetaá¹ƒ vuttaá¹ƒ. __pakatimaá¹‡á¸• ala_nti
makaradantacchinnakamaá¹‡á¸• alameva.

<254> __Ä• vaá¹-á¹-itvÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ paharitvÄ• . __pattÄ• dhÄ• raka_nti ettha
kate bhÅ«miÄ• dhÄ• rake tayo, dÄ• ruÄ• dhÄ• rake dve patte uparÅ«pari á¹-hapetuá¹ƒ vaá¹
kurundiyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana vuttaá¹ƒ --- ``bhÅ«miÄ• dhÄ• ral
anokÄ• so, dve á¹-hapetuá¹ƒ vaá¹-á¹-ati. dÄ• ruÄ• dhÄ• rakadaá¹‡á¸• Ä• dhÄ• rakesupi sus
bhamakoá¹-isadiso pana dÄ• ruÄ• dhÄ• rako tÄ«hi daá¹‡á¸• akehi baddho daá¹‡á¸• akÄ• d
anokÄ• so, tattha á¹-hapetvÄ• pi hatthena gahetvÄ• eva nisÄ«ditabbaá¹ƒ. bhÅ«miyaá¹ƒ pa
á¹-hapetabbaâ€™â€™ nti.

__miá¸• á¸• hante_ti Ä• lindakamiá¸• á¸• hikÄ• dÄ«naá¹ƒ ante. sace pana parivattetvÄ• tatt
evarÅ«pÄ• ya vitthiá¹‡á¹‡Ä• ya miá¸• á¸• hiyÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. __paribhaá¹‡á¸• a
katÄ• ya tanukamiá¸• á¸• hikÄ• ya \Ee VI 1204/ ante. miá¸• á¸• hiyaá¹ƒ vuttanayenevetthÄ•

__coá¸·aka_nti \Ne 49/ yaá¹ƒ pattharitvÄ• patto á¹-hapÄ«yati; tasmiá¹ƒ pana asati kaá¹-asÄ
taá¹-á¹-ikÄ• ya vÄ• mattikÄ• paribhaá¹‡á¸• akatÄ• ya bhÅ«miyÄ• vÄ• yattha na dussati, ta
vÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. paá¹ƒsurajÄ• dÄ«su pana kharabhÅ«miyaá¹ƒ vÄ• á¹-hapenta
__pattamÄ• á¸·akaá¹ƒ_ iá¹-á¹-hakÄ• hi vÄ• dÄ• rÅ«hi vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati \Be 48/. __
mahÄ• mukhakuá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• bhaá¹‡á¸• akukkhalikÄ• vuccati. __yo laggeyyÄ•
dukkaá¹-ameva. cÄ«varavaá¹ƒsepi bandhitvÄ• á¹-hapetuá¹ƒ na vaá¹-á¹-ati. bhaá¹‡á¸• akaá
kataá¹ƒ hotu nisÄ«danasayanatthaá¹ƒ vÄ• yattha katthaci maÃ±ce vÄ• pÄ«á¹-he vÄ• á¹-h
aÃ±Ã±ena pana bhaá¹‡á¸• akena saddhiá¹ƒ bandhitvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. aá¹-aniya
olambetuá¹ƒ vÄ• vaá¹-á¹-ati, bandhitvÄ• pi upari á¹-hapetuá¹ƒ na vaá¹-á¹-atiyeva. sace pan
pÄ«á¹-haá¹ƒ vÄ• ukkhipitvÄ• cÄ«varavaá¹ƒsÄ• dÄ«su aá¹-á¹-akachannena á¹-hapitaá¹ƒ ho
vaá¹-á¹-ati. aá¹ƒsavaddhanakena aá¹ƒsakÅ«á¹-e laggetvÄ• aá¹…ke á¹-hapetuá¹ƒ vaá¹-á¹-a
aá¹ƒsakÅ«á¹-e laggitapattopi á¹-hapetuá¹ƒ na vaá¹-á¹-ati, bhaá¹‡á¸• akena pana saddhiá¹ƒ
aá¹-á¹-akaá¹ƒ katvÄ• vÄ• á¹-hapite yo koci á¹-hapetuá¹ƒ vaá¹-á¹-ati.

<255> __pattahatthenÄ• _ti ettha na kevalaá¹ƒ yassa patto hatthe, so eva pattahattho, na k
kavÄ• á¹-ameva paá¹‡Ä• metuá¹ƒ na labhati; apica kho pana hatthe vÄ• piá¹-á¹-hipÄ• de v
sarÄ«rÄ• vayave pattasmiá¹ƒ sati hatthena vÄ• pÄ• dena vÄ• sÄ«sena vÄ• yena kenaci s
vÄ• paá¹‡Ä• metuá¹ƒ ghaá¹-ikaá¹ƒ vÄ• ukkhipituá¹ƒ sÅ«ciá¹ƒ vÄ• kuÃ±cikÄ• ya apÄ• pur
aá¹ƒsakÅ«á¹-e pana pattaá¹ƒ laggetvÄ• yathÄ• sukhaá¹ƒ avÄ• purituá¹ƒ labhati.

__tumbakaá¹-Ä• ha_nti \Ee VI 1205/ lÄ• bukaá¹-Ä• haá¹ƒ vuccati, taá¹ƒ parihariituá¹ƒ na vaá
pana tÄ• vakÄ• likaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. ghaá¹-ikaá¹-Ä• hepi eseva nayo. __gha
ghaá¹-ikapÄ• laá¹ƒ. __abhuá¹ƒ me_ti utrÄ• savacanametaá¹ƒ. __sabbapaá¹ƒsukÅ«likenÄ• _
maÃ±capÄ«á¹-haÃ±ca paá¹ƒsukÅ«laá¹ƒ vaá¹-á¹-ati, ajjhoharaá¹‡Ä«yaá¹ƒ pana dinnakamev

__calakÄ• nÄ«_ti cabbetvÄ• apaviddhÄ• misÄ• ni. __aá¹-á¹-hikÄ• nÄ«_ti macchamaá¹ƒsaa
__ucchiá¹-á¹-hodaka_nti mukhavikkhÄ• lanodakaá¹ƒ. etesu yaá¹ƒkiÃ±ci pattena nÄ«haranta
pattaá¹ƒ paá¹-iggahaá¹ƒ katvÄ• hatthaá¹ƒ dhovitumpi na labhati. hatthadhotapÄ• dadhotau
nÄ«harituá¹ƒ na vaá¹-á¹-ati. anucchiá¹-á¹-haá¹ƒ suddhapattaá¹ƒ ucchiá¹-á¹-hahatthena gaá¹
vaá¹-á¹-ati, vÄ• mahatthena panettha udakaá¹ƒ \Ne 50/ Ä• siÃ±citvÄ• ekaá¹ƒ udakagaá¹‡á¸
ucchiá¹-á¹-hahatthena gaá¹‡hituá¹ƒ vaá¹-á¹-ati. ettÄ• vatÄ• pi hi so ucchiá¹-á¹-hapatto hoti, l
bahi udakena vikkhÄ• letvÄ• gahetuá¹ƒ vaá¹-á¹-ati. macchamaá¹ƒsaphalÄ• phalÄ• dÄ«ni k
aá¹-á¹-hiá¹ƒ vÄ• calakaá¹ƒ vÄ• chaá¸• á¸• etukÄ• mo hoti, taá¹ƒ patte á¹-hapetuá¹ƒ na labh
paá¹-ikhÄ• ditukÄ• mo hoti, taá¹ƒ patte á¹-hapetuá¹ƒ labhati. aá¹-á¹-hikakaá¹‡á¹-akÄ• dÄ«ni
hatthena luÃ±citvÄ• khÄ• dituá¹ƒ vaá¹-á¹-ati. mukhato nÄ«haá¹-aá¹ƒ pana yaá¹ƒkiÃ±ci puna
taá¹ƒ patte á¹-hapetuá¹ƒ na labhati. siá¹…giveranÄ• á¸·ikerakhaá¹‡á¸• Ä• ni á¸• aá¹ƒsitvÄ•
labhati.

<256> __namataka_nti satthakaveá¹-hanakaá¹ƒ pilotikakhaá¹‡á¸• aá¹ƒ. __daá¹‡á¸• asattha
aÃ±Ã±ampi vÄ• yaá¹ƒkiÃ±ci daá¹‡á¸• aá¹ƒ yojetvÄ• katasatthakaá¹ƒ.

__kaá¹‡á¹‡akitÄ• hontÄ«_ti malaggahitÄ• honti. __kiá¹‡á¹‡ena pÅ«retu_nti kiá¹‡á¹‡acuá¹
__sattuyÄ• _ti \Ee VI 1206/ haliddimissakena piá¹-á¹-hacuá¹‡á¹‡ena. __saritaka_nti pÄ• sÄ
vuccati; tena pÅ«retuá¹ƒ anujÄ• nÄ• mÄ«ti attho. __madhusitthakena sÄ• retu_nti madhusit
__saritakaá¹ƒ paribhijjatÄ«_ti taá¹ƒ makkhitamadhusitthakaá¹ƒ bhijjati. __saritasipÄ• á¹-ika_
madhusitthakapilotikaá¹ƒ; satthakosakasipÄ• á¹-iyÄ• pana saritasipÄ• á¹-ikÄ• ya anulomÄ•
__kathina_nti nisseá¹‡impi tattha attharitabbakaá¹-asÄ• rakakilaÃ±jÄ• naá¹ƒ aÃ±Ã±ataramp
yÄ• ya dupaá¹-á¹-acÄ«varaá¹ƒ sibbantÄ• kathine cÄ«varampi bandhanti. __kathinaá¹ƒ nap
bhikkhuno pamÄ• á¹‡ena kataá¹ƒ kathinaá¹ƒ; tattha rassassa bhikkhuno cÄ«varaá¹ƒ pattha
antoyeva hoti; daá¹‡á¸• ake na pÄ• puá¹‡Ä• tÄ«ti attho. __daá¹‡á¸• akathina_nti tassa majj
pamÄ• á¹‡ena aÃ±Ã±aá¹ƒ nisseá¹‡iá¹ƒ bandhituá¹ƒ anujÄ• nÄ• mÄ«ti attho.

__bidalaka_nti daá¹‡á¸• akathinappamÄ• á¹‡ena kaá¹-asÄ• rakassa pariyante paá¹-isaá¹ƒh
duguá¹‡akaraá¹‡aá¹ƒ. __salÄ• ka_nti dupaá¹-á¹-acÄ«varassa antare pavesanasalÄ• kaá¹ƒ.
mahÄ• nisseá¹‡iyÄ• saddhiá¹ƒ khuddakaá¹ƒ nisseá¹‡iá¹ƒ vinandhituá¹ƒ rajjuá¹ƒ. __vinandh
khuddakanisseá¹‡iyÄ• cÄ«varaá¹ƒ vinandhituá¹ƒ suttakaá¹ƒ. __vinandhitvÄ• cÄ«varaá¹ƒ s
tattha cÄ«varaá¹ƒ vinandhitvÄ• sibbituá¹ƒ. __visamÄ• hontÄ«_ti kÄ• ci khuddakÄ• honti, k
__kaá¸·imbhaka_nti pamÄ• á¹‡asaÃ±Ã±Ä• karaá¹‡aá¹ƒ yaá¹ƒkiÃ±ci tÄ• lapaá¹‡á¹‡Ä• diá¹ƒ
vaá¸• á¸• hakÄ«naá¹ƒ dÄ• rÅ«su \Be 50/ kÄ• á¸·asuttena viya haliddisuttena saÃ±Ã±Ä• kara
__aá¹…guliyÄ• paá¹-iggaá¹‡hantÄ«_ti sÅ«cimukhaá¹ƒ aá¹…guliyÄ• paá¹-icchanti. __paá¹-
aá¹…gulikosakaá¹ƒ.

<257> __Ä• vesanavitthakaá¹ƒ_ nÄ• ma yaá¹ƒkiÃ±ci pÄ• ticaá¹…koá¹-akÄ• di. __uccavatth
uccavatthukaá¹ƒ kÄ• tuá¹ƒ \Ee VI 1207/ anujÄ• nÄ• mÄ«ti attho. __ogumphetvÄ• ullittÄ• va
chadanaá¹ƒ odhunitvÄ• ghanadaá¹‡á¸• akaá¹ƒ katvÄ• anto ceva bahi ca mattikÄ• ya limpi
__goghaá¹ƒsikÄ• yÄ• _ti veá¸·uá¹ƒ vÄ• rukkhadaá¹‡á¸• aá¹ƒ vÄ• antokatvÄ• tena saddhia
__bandhanarajju_nti tathÄ• saá¹…gharitassa bandhanarajjuá¹ƒ.

<258> __kaá¹-acchuparissÄ• vanaá¹ƒ_ nÄ• ma tÄ«su daá¹‡á¸• akesu vinandhitvÄ• kataá¹ƒ

<259> __yo na dadeyyÄ• _ti aparissÄ• vanakasseva yo na dadÄ• ti, tassa Ä• patti. yo pana
parissÄ• vane vijjamÄ• nepi yÄ• cati, tassa na akÄ• mÄ• dÄ• tabbaá¹ƒ. __daá¹‡á¸• apariss
khÄ• raparissÄ• vanaá¹ƒ viya catÅ«su pÄ• desu baddhanisseá¹‡ikÄ• ya sÄ• á¹-akaá¹ƒ ban
udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ, taá¹ƒ ubhopi koá¹-á¹-hÄ• se pÅ«retvÄ• parissavati. __otthara
ottharitvÄ• ghaá¹-akena udakaá¹ƒ gaá¹‡hanti, taÃ±hi catÅ«su daá¹‡á¸• akesu vatthaá¹ƒ ba
khÄ• á¹‡uke nikhaá¹‡itvÄ• tesu bandhitvÄ• sabbapariyante udakato mocetvÄ• majjhe otth
gaá¹‡hanti. __makasakuá¹-ikÄ• _ti cÄ«varakuá¹-ikÄ• vuccati.

<260> __abhisannakÄ• yÄ• _ti semhÄ• didosussannakÄ• yÄ• . __aggaá¸·avaá¹-á¹-i_ nÄ• m
samappamÄ• á¹‡oyeva aggaá¸·atthambho vuccati, yattha tÄ«á¹‡i cattÄ• ri chiddÄ• ni katvÄ
__kapisÄ«sakaá¹ƒ_ nÄ• ma dvÄ• rabÄ• haá¹ƒ vijjhitvÄ• tattha pavesito aggaá¸·apÄ• sako
tattha majjhe chiddaá¹ƒ katvÄ• pavesitÄ• . __ghaá¹-ikÄ• _ti upari yojitÄ• . __maá¹‡á¸• alika
nÄ«cavatthukaá¹ƒ cinituá¹ƒ. __dhÅ«manetta_nti dhÅ«manikkhamanachiddaá¹ƒ. __vÄ• setu
__udakaá¹-á¹-hÄ• na_nti udakatthapanaá¹-á¹-hÄ• naá¹ƒ. tattha ghaá¹-ena udakaá¹ƒ á¹-hape
sarÄ• vakena vaá¸·aÃ±jetabbaá¹ƒ. __koá¹-á¹-hako_ti dvÄ• rakoá¹-á¹-hako.

<261> __tisso_ \Be 51/ __paá¹-icchÄ• diyo_ti ettha jantÄ• gharapaá¹-icchÄ• di ca udakapaá
parikammaá¹ƒ \Ne 52/ karontasseva vaá¹-á¹-ati, sesesu abhivÄ• danÄ• dÄ«su na vaá¹-á¹-at
sabbakammesu vaá¹-á¹-ati. __udakaá¹ƒ na hotÄ«_ti nhÄ• nodakaá¹ƒ na hoti.

<262> __tula_nti paá¹‡á¹‡ikÄ• naá¹ƒ viya udakaubbÄ• hanakatulaá¹ƒ. __karakaá¹-ako_ vu
hatthehi vÄ• gahetvÄ• dÄ«ghavarattÄ• dÄ«hi Ä• kaá¸• á¸• hanayantaá¹ƒ. __cakkavaá¹-á¹-
arahaá¹-aghaá¹-iyantaá¹ƒ. __cammakhaá¹‡á¸• aá¹ƒ_ nÄ• ma tulÄ• ya vÄ• karakaá¹-ake vÄ
cammabhÄ• janaá¹ƒ. __pÄ• kaá¹-Ä• hotÄ«_ti aparikkhittÄ• hoti. __udakapuÃ±chanÄ«_ti d
visÄ• á¹‡amayÄ• pi dÄ• rumayÄ• pi vaá¹-á¹-ati, tassÄ• asati coá¸·akenÄ• pi udakaá¹ƒ pacc

<263> __udakamÄ• tika_nti udakassa Ä• gamanamÄ• tikaá¹ƒ. __nillekhajantÄ• gharaá¹ƒ_
vuccati, gopÄ• nasÄ«naá¹ƒ upari maá¹‡á¸• ale pakkhapÄ• sake á¹-hapetvÄ• katakÅ«á¹-ac
__cÄ• tumÄ• saá¹ƒ nisÄ«danenÄ• _ti nisÄ«danena cattÄ• ro mÄ• se na vippavasitabbanti a

<264> __pupphÄ• bhikiá¹‡á¹‡esÅ«_ti pupphehi santhatesu. __namatakaá¹ƒ_ nÄ• ma eá¸·a
cammakhaá¹‡á¸• aparihÄ• rena paribhuÃ±jitabbaá¹ƒ. __Ä• sittakÅ«padhÄ• naá¹ƒ_ nÄ• ma
katÄ• ya peá¸·Ä• ya etaá¹ƒ adhivacanaá¹ƒ, paá¹-ikkhittattÄ• pana dÄ• rumayÄ• pi na vaá¹-
daá¹‡á¸• adhÄ• rako vuccati. yaá¹-á¹-hiÄ• dhÄ• rakapaá¹‡á¹‡Ä• dhÄ• rakapacchikapiá¹-á¹-
paviá¹-á¹-hÄ• ni. Ä• dhÄ• rakasaá¹…khepagamanato hi paá¹-á¹-hÄ• ya chiddaá¹ƒ viddhamp
vaá¹-á¹-atiyeva. __ekabhÄ• jane_ti ettha sace eko bhikkhu bhÄ• janato phalaá¹ƒ vÄ• pÅ«va
gacchati, tasmiá¹ƒ apagate itarassa sesakaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati. itarassÄ• pi tasmiá¹
gahetuá¹ƒ vaá¹-á¹-ati.

<265> __aá¹-á¹-hahaá¹…gehÄ«_ti ettha ekekenapi aá¹…gena samannÄ• gatassa antosÄ«n
nadÄ«Ä• dÄ«su vÄ• nikkujjituá¹ƒ vaá¹-á¹-atiyeva. evaá¹ƒ nikkujjite pana patte tassa gehe k
gahetabbo \Be 52/ --- ``asukassa gehe bhikkhaá¹ƒ mÄ• gaá¹‡hitthÄ• â€™â€™ ti aÃ±Ã±esu
ukkujjanakÄ• le pana yÄ• vatatiyaá¹ƒ yÄ• cÄ• petvÄ• hatthapÄ• saá¹ƒ vijahÄ• petvÄ• Ã±a

<268> __purakkhatvÄ• _ti \Ne 53/ aggato katvÄ• . __saá¹ƒharantÅ«_ti saá¹ƒhariyantu. __ce
celasantharaá¹ƒ. so kira ``sace ahaá¹ƒ puttaá¹ƒ lacchÄ• mi, akkamissati me bhagavÄ• cela
iminÄ• ajjhÄ• sayena santhari, abhabbo cesa puttalÄ• bhÄ• ya; tasmÄ• bhagavÄ• na akk
puttaá¹ƒ alabhanto ``nÄ• yaá¹ƒ sabbaÃ±Ã±Å«â€™â€™ ti diá¹-á¹-hiá¹ƒ gaá¹‡heyya. idaá¹ƒ t
kÄ• raá¹‡aá¹ƒ. yasmÄ• pana bhikkhÅ«pi ye ajÄ• nantÄ• akkameyyuá¹ƒ, te gihÄ«naá¹ƒ pa
bhikkhÅ« paribhavato mocetuá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apesi. idaá¹ƒ sikkhÄ• padapaÃ±

__maá¹…galatthÄ• ya yÄ• ciyamÄ• nenÄ• _ti apagatagabbhÄ• vÄ• hotu garugabbhÄ• vÄ
maá¹…galatthÄ• ya yÄ• ciyamÄ• nena akkamituá¹ƒ vaá¹-á¹-ati. __dhotapÄ• dakaá¹ƒ_ nÄ• n
dhotehi pÄ• dehi akkamanatthÄ• ya paccattharaá¹‡aá¹ƒ atthataá¹ƒ hoti, taá¹ƒ akkamituá¹ƒ v

<269> __katakaá¹ƒ_ nÄ• ma padumakaá¹‡á¹‡ikÄ• kÄ• raá¹ƒ pÄ• daghaá¹ƒsanatthaá¹ƒ kaá

kataá¹ƒ. taá¹ƒ vaá¹-á¹-aá¹ƒ vÄ• hotu caturassÄ• dibhedaá¹ƒ vÄ• , bÄ• hulikÄ• nuyogattÄ•
paá¹-iggahetuá¹ƒ na paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. __sakkharÄ• _ti pÄ• sÄ• á¹‡o vuccati; pÄ•
vaá¹-á¹-ati. __vidhÅ«pana_nti vÄ«janÄ« vuccati \Ee VI 1210/. tÄ• lavaá¹‡á¹-aá¹ƒ pana tÄ• la
kataá¹ƒ hotu veá¸·udantavilÄ«vehi vÄ• morapiÃ±chehi vÄ• cammavikatÄ«hi vÄ• sabbaá¹ƒ
__makasabÄ«janÄ«_ dantamayavisÄ• á¹‡amayadaá¹‡á¸• akÄ• pi vaá¹-á¹-ati, vÄ• kamayab
ketakapÄ• rohakuntÄ• lapaá¹‡á¹‡Ä• dimayÄ• pi saá¹…gahitÄ• .

<270> __gilÄ• nassa chatta_nti ettha yassa kÄ• yaá¸• Ä• ho vÄ• pittakopo vÄ• hoti, cakkh
vÄ• koci Ä• bÄ• dho vinÄ• chattena uppajjati, tassa gÄ• me vÄ• araÃ±Ã±e vÄ• chattaá¹ƒ
cÄ«varaguttatthaá¹ƒ vÄ• á¸·amigacorabhayesu ca attaguttatthampi vaá¹-á¹-ati. ekapaá¹‡á¹‡
sabbattheva vaá¹-á¹-ati.

__asissÄ• _ti \Be 53/ asi assa. __vijjotalatÄ«_ti vijjotati. __daá¹‡á¸• asammuti_nti ettha pam
catuhatthoyeva daá¹‡á¸• o sammannitvÄ• dÄ• tabbo. tato Å«nÄ• tiritto vinÄ• pi sammutiyÄ
__sikkÄ• _ pana agilÄ• nassa na vaá¹-á¹-ati, gilÄ• nassÄ• pi sammannitvÄ• va dÄ• tabbÄ•

<273> __romanthakassÄ• _ti \Ne 54/ ettha á¹-hapetvÄ• romanthakaá¹ƒ sesÄ• naá¹ƒ Ä• ga
sandhÄ• retvÄ• gilantÄ• naá¹ƒ Ä• patti. sace pana asandhÄ• ritameva paragalaá¹ƒ gaccha

__yaá¹ƒ diyyamÄ• na_nti yaá¹ƒ dÄ• yakehi diyyamÄ• naá¹ƒ paá¹-iggahitabhÄ• janato bahi
sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ anujÄ• nÄ• mÄ«ti attho. idaá¹ƒ bhojanavagge vaá¹‡á

<274> __kuppaá¹ƒ karissÄ• mÄ«_ti saddaá¹ƒ karissÄ• mi. nakhÄ• dÄ«hi nakhacchedane Ä
anurakkhaá¹‡atthaá¹ƒ pana nakhacchedanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. __vÄ«satimaá¹-á¹-ha_nti
likhitamaá¹-á¹-he kÄ• rÄ• penti. __malamatta_nti nakhato malamattaá¹ƒ apakaá¸• á¸• hituá¹
<275> __khurasipÄ• á¹-ika_nti khurakosakaá¹ƒ \Ee VI 1211/. __massuá¹ƒ kappÄ• pentÄ«_t
chedÄ• penti. __massuá¹ƒ vaá¸• á¸• hÄ• pentÄ«_ti massuá¹ƒ dÄ«ghaá¹ƒ kÄ• renti. __golon
katvÄ• á¹-hapitaá¹ƒ eá¸·akamassu vuccati. __caturassaka_nti catukoá¹‡aá¹ƒ. __parimukha
lomasaá¹ƒharaá¹‡aá¹ƒ. __aá¸• á¸• haduka_nti udare lomarÄ• jiá¹-á¹-hapanaá¹ƒ. __Ä• patti
massukappÄ• panÄ• dÄ«su sabbattha Ä• patti dukkaá¹-assa. __Ä• bÄ• dhappaccayÄ• sar
gaá¹‡á¸• avaá¹‡arudhiÄ• diÄ• bÄ• dhappaccayÄ• . __kattarikÄ• yÄ• _ti gaá¹‡á¸• avaá¹‡aru
sakkharÄ• dÄ«hi nÄ• sikÄ• lomaggÄ• hÄ• pane Ä• patti natthi. anurakkhaá¹‡atthaá¹ƒ pana
__na bhikkhave palitaá¹ƒ gÄ• hÄ• petabba_nti ettha yaá¹ƒ bhamukÄ• ya vÄ• nalÄ• á¹-e vÄ
uggantvÄ• bÄ«bhacchaá¹ƒ á¹-hitaá¹ƒ, tÄ• disaá¹ƒ lomaá¹ƒ palitaá¹ƒ vÄ• apalitaá¹ƒ vÄ• gÄ

<277> __kaá¹ƒsapattharikÄ• _ti kaá¹ƒsabhaá¹‡á¸• avÄ• á¹‡ijÄ• . __bandhanamatta_nti

vÄ• sikattarayaá¹-á¹-hiÄ• dÄ«naá¹ƒ bandhanamattaá¹ƒ.

<278> __na_ \Be 54/ __bhikkhave akÄ• yabandhanenÄ• _ti ettha abandhitvÄ• nikkhamant
bandhitabbaá¹ƒ. Ä• sanasÄ• lÄ• ya bandhissÄ• mÄ«ti gantuá¹ƒ vaá¹-á¹-ati. saritvÄ• yÄ• va
piá¹‡á¸• Ä• ya caritabbaá¹ƒ. __kalÄ• bukaá¹ƒ_ nÄ• ma bahurajjukaá¹ƒ. __deá¸• á¸• ubhaka
udakasappasÄ«sasadisaá¹ƒ. __murajaá¹ƒ_ nÄ• ma murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹
__maddavÄ«á¹‡aá¹ƒ_ nÄ• ma pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ. Ä«disaÃ±hi ekampi na vaá
__paá¹-á¹-ikaá¹ƒ sÅ«karantaka_nti ettha pakativÄ«tÄ• vÄ• macchakaá¹‡á¹-akavÄ• yimÄ•
vaá¹-á¹-ati, sesÄ• kuÃ±jaracchikÄ• dibhedÄ• na vaá¹-á¹-anti. __sÅ«karantakaá¹ƒ_ nÄ• ma
kuÃ±jikÄ• kosakasaá¹‡á¹-hÄ• naá¹ƒ hoti. ekarajjukaá¹ƒ pana muddikakÄ• yabandhanaÃ±ca
__anujÄ• nÄ• mi bhikkhave murajaá¹ƒ maddavÄ«á¹‡a_nti idaá¹ƒ dasÄ• suyeva anuÃ±Ã±Ä•
pÄ• maá¹…gadasÄ• cettha catunnaá¹ƒ upari na vaá¹-á¹-ati. __sobhaá¹‡aá¹ƒ_ nÄ• ma veá¹
mukhavaá¹-á¹-isibbanaá¹ƒ. __guá¹‡akaá¹ƒ_ nÄ• ma mudiá¹…gasaá¹‡á¹-hÄ• nena sibbanaá
thirÄ• honti. __pavananto_ti pÄ• santo vuccati.

<280> __hatthisoá¹‡á¸• akaá¹ƒ_ nÄ• ma nÄ• bhimÅ«lato hatthisoá¹‡á¸• asaá¹‡á¹-hÄ• naá¹
nivatthaá¹ƒ coá¸·ikaitthÄ«naá¹ƒ nivÄ• sanaá¹ƒ viya. __macchavÄ• á¸·akaá¹ƒ_ nÄ• ma ekato
pÄ• santaá¹ƒ olambetvÄ• nivatthaá¹ƒ. __catukaá¹‡á¹‡akaá¹ƒ_ nÄ• ma upari dve, heá¹-á¹-h
kaá¹‡á¹‡e dassetvÄ• nivatthaá¹ƒ. __tÄ• lavaá¹‡á¹-akaá¹ƒ_ nÄ• ma tÄ• lavaá¹‡á¹-Ä• kÄ• re
nivÄ• sanaá¹ƒ. __satavalikaá¹ƒ_ nÄ• ma dÄ«ghasÄ• á¹-akaá¹ƒ anekakkhattuá¹ƒ obhaÃ±jitv
nivatthaá¹ƒ, vÄ• madakkhiá¹‡apassesu vÄ• nirantaraá¹ƒ valiyo dassetvÄ• nivatthaá¹ƒ. sac
paá¹-á¹-hÄ• ya ekÄ• vÄ• dve vÄ• valiyo paÃ±Ã±Ä• yanti, vaá¹-á¹-ati.

__saá¹ƒvelliyaá¹ƒ nivÄ• sentÄ«_ti mallakammakÄ• rÄ• dayo viya kacchaá¹ƒ bandhitvÄ• niv
nivÄ• setuá¹ƒ gilÄ• nassapi maggappaá¹-ipannassapi na vaá¹-á¹-ati. yampi maggaá¹ƒ gacch
koá¹‡e ukkhipitvÄ• antaravÄ• sakassa upari laggenti, anto vÄ• ekaá¹ƒ kÄ• sÄ• vaá¹ƒ tathÄ
aparaá¹ƒ nivÄ• senti, sabbaá¹ƒ na vaá¹-á¹-ati. gilÄ• no pana anto kÄ• sÄ• vassa ovaá¹-á¹-ik
upari nivÄ• setuá¹ƒ labhati. agilÄ• nena dve nivÄ• sentena saguá¹‡aá¹ƒ \Be 55/ katvÄ• niv
idha paá¹-ikkhittaá¹ƒ, yaÃ±ca sekhiyavaá¹‡á¹‡anÄ• yaá¹ƒ; taá¹ƒ sabbaá¹ƒ vajjetvÄ• nibbikÄ
timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setabbaá¹ƒ. yaá¹ƒkiÃ±ci v
dukkaá¹-Ä• na muccati. na bhikkhave gihipÄ• rutaá¹ƒ pÄ• rupitabbanti evaá¹ƒ paá¹-ikkhittaá
apÄ• rupitvÄ• , ubho kaá¹‡á¹‡e samaá¹ƒ katvÄ• pÄ• rupanaá¹ƒ parimaá¹‡á¸• alapÄ• rupan
pÄ• rupitabbaá¹ƒ.

tattha yaá¹ƒkiÃ±ci \Ee VI 1213/ setapaá¹-apÄ• rutaá¹ƒ paribbÄ• jakapÄ• rutaá¹ƒ ekasÄ• á¹-á
soá¹‡á¸• apÄ• rutaá¹ƒ antepurikapÄ• rutaá¹ƒ mahÄ• jeá¹-á¹-hakapÄ• rutaá¹ƒ kuá¹-ipavesak
brÄ• hmaá¹‡apÄ• rutaá¹ƒ pÄ• á¸·ikÄ• rakapÄ• rutanti evamÄ• di \Ne 56/ parimaá¹‡á¸• alala
pÄ• rutaá¹ƒ, sabbametaá¹ƒ gihipÄ• rutaá¹ƒ nÄ• ma. tasmÄ• yathÄ• setapaá¹-Ä• aá¸• á¸•

pÄ• rupanti, yathÄ• ca ekacce paribbÄ• jakÄ• uraá¹ƒ vivaritvÄ• dvÄ«su aá¹ƒsakÅ«á¹-esu
yathÄ• ca ekasÄ• á¹-akÄ• manussÄ• nivatthasÄ• á¹-akassa ekenantena piá¹-á¹-hiá¹ƒ pÄ•
ubhosu aá¹ƒsakÅ«á¹-esu á¹-hapenti, yathÄ• ca surÄ• soá¹‡á¸• Ä• dayo sÄ• á¹-akena gÄ«v
udare vÄ• olambenti; piá¹-á¹-hiyaá¹ƒ vÄ• khipanti, yathÄ• ca antepurikÄ• yo akkhitÄ• raka
oguá¹‡á¹-hikaá¹ƒ pÄ• rupanti, yathÄ• ca mahÄ• jeá¹-á¹-hÄ• dÄ«ghasÄ• á¹-akaá¹ƒ nivÄ• se
sakalasarÄ«raá¹ƒ pÄ• rupanti, yathÄ• ca kassakÄ• khettakuá¹-iá¹ƒ pavisantÄ• sÄ• á¹-aka
upakacchake pakkhipitvÄ• tasseva ekenantena sarÄ«raá¹ƒ pÄ• rupanti, yathÄ• ca brÄ• hm
upakacchakÄ• naá¹ƒ antarena sÄ• á¹-akaá¹ƒ pavesetvÄ• aá¹ƒsakÅ«á¹-esu pakkhipanti, ya
bhikkhu ekaá¹ƒsapÄ• rupanena pÄ• rutaá¹ƒ vÄ• mabÄ• huá¹ƒ vivaritvÄ• cÄ«varaá¹ƒ aá¹ƒs
apÄ• rupitvÄ• sabbepi ete aÃ±Ã±e ca evarÅ«pe pÄ• rupanadose vajjetvÄ• nibbikÄ• raá¹ƒ
pÄ• rupitabbaá¹ƒ. tathÄ• apÄ• rupitvÄ• Ä• rÄ• me vÄ• antaraghare vÄ• anÄ• darena yaá
dukkaá¹-aá¹ƒ.

<281> __muá¹‡á¸• avaá¹-á¹-Ä«_ti yathÄ• raÃ±Ã±o kuhiÃ±ci gacchato parikkhÄ• rabhaá¹‡á
adhippÄ• yo. __antarÄ• kÄ• ja_nti majjhe laggetvÄ• dvÄ«hi vahitabbabhÄ• raá¹ƒ.

<282> __acakkhussa_nti \Be 56/ cakkhÅ«naá¹ƒ hitaá¹ƒ na hoti; parihÄ• niá¹ƒ janeti. __nacc
ruccati. __aá¹-á¹-haá¹…gulaparama_nti manussÄ• naá¹ƒ pamÄ• á¹‡aá¹…gulena \Ee VI 121
__atimaá¹-Ä• haka_nti atikhuddakaá¹ƒ.

<283> __dÄ• yaá¹ƒ Ä• limpentÄ«_ti tiá¹‡avanÄ• dÄ«su aggiá¹ƒ denti. __paá¹-aggi_nti paá¹-
appaharitakaraá¹‡ena vÄ• parikhÄ• khaá¹‡anena vÄ• parittÄ• á¹‡aá¹ƒ. ettha pana anupas
aggiá¹ƒ dÄ• tuá¹ƒ na labhati, asati aggimpi dÄ• tuá¹ƒ labhati, bhÅ«miá¹ƒ tacchetvÄ• tiá¹‡Ä•
parikhampi khaá¹‡ituá¹ƒ, allasÄ• khaá¹ƒ bhaÃ±jitvÄ• pi aggiá¹ƒ nibbÄ• petuá¹ƒ labhati, senA
appattaá¹ƒ vÄ• tathÄ• nibbÄ• petuá¹ƒ labhatiyeva. udakena pana kappiyeneva labhati, na

<284> __sati karaá¹‡Ä«ye_ti sukkhakaá¹-á¹-hÄ• diggahaá¹‡akicce sati. __porisiya_nti puris
__Ä• padÄ• sÅ«_ti \Ne 57/ vÄ• á¸·amigÄ• dayo vÄ• disvÄ• maggamÅ«á¸·ho vÄ• disÄ• o
vÄ• udakoghaá¹ƒ vÄ• Ä• gacchantaá¹ƒ disvÄ• evarÅ«pÄ• su Ä• padÄ• su atiuccampi ruk

<285> __kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• _ti madhurasaddÄ• . __chandaso Ä• ropemÄ• _ti veda
vÄ• canÄ• maggaá¹ƒ Ä• ropema. __sakÄ• ya niruttiyÄ• _ti ettha sakÄ• nirutti nÄ• ma samm
mÄ• gadhiko vohÄ• ro.

<286> __lokÄ• yataá¹ƒ_ nÄ• ma sabbaá¹ƒ ucchiá¹-á¹-haá¹ƒ, sabbaá¹ƒ anucchiá¹-á¹-haá¹ƒ,
iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti evamÄ• diniratthakakÄ• raá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ ti

<288> __antarÄ• ahosÄ«_ti antaritÄ• ahosi paá¹-icchannÄ• .

<289> __Ä• bÄ• dhappaccayÄ• _ti yassa Ä• bÄ• dhassa lasuá¹‡aá¹ƒ bhesajjaá¹ƒ; tappacca

<290> __passÄ• vapÄ• duka_nti ettha pÄ• dukÄ• iá¹-á¹-hakÄ• hipi silÄ• hipi dÄ• rÅ«hipi kÄ
__vaccapÄ• dukÄ• ya_pi eseva nayo. __pariveá¹‡a_nti vaccakuá¹-iparikkhepabbhantaraá¹ƒ

<293> __yathÄ• dhammo_ \Be 57/ __kÄ• retabbo_ti dukkaá¹-avatthumhi dukkaá¹-ena pÄ• c
kÄ• retabbo. paharaá¹‡atthaá¹ƒ \Ee VI 1215/ kataá¹ƒ __paharaá¹‡Ä«_ti vuccati, yassa kass
Ä• vudhasaá¹…khÄ• tassetaá¹ƒ adhivacanaá¹ƒ, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ sabbaá¹ƒ lo
anujÄ• nÄ• mÄ«ti attho. __katakaÃ±ca kumbhakÄ• rikaÃ±cÄ• _ti ettha katakaá¹ƒ vuttameva
dhaniyasseva sabbamattikÄ• mayakuá¹-i vuccati. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

khuddakavatthukathÄ• niá¹-á¹-hitÄ• .

khuddakavatthukkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. senÄ• sanakkhandhakaá¹ƒ

vihÄ• rÄ• nujÄ• nanakathÄ•

<294> senÄ• sanakkhandhake \Be 58/ \Ne 58/ --- __apaÃ±Ã±attaá¹ƒ hotÄ«_ti ananuÃ±Ã±Ä
nÄ• ma aá¸• á¸• hayogÄ• dimuttako avasesÄ• vÄ• so. __aá¸• á¸• hayogo_ti supaá¹‡á¹‡ava
dÄ«ghapÄ• sÄ• do. __hammiya_nti upariÄ• kÄ• satale patiá¹-á¹-hitakÅ«á¹-Ä• gÄ• ro pÄ• sÄ
iá¹-á¹-hakÄ• guhÄ• silÄ• guhÄ• dÄ• ruguhÄ• paá¹ƒsuguhÄ• . __Ä• gatÄ• nÄ• gatassa cÄ
Ä• gatassa ca anÄ• gatassa ca catÅ«su disÄ• su appaá¹-ihatacÄ• rassa cÄ• tuddisassa saa

<295> anumodanagÄ• thÄ• su --- __sÄ«taá¹ƒ uá¹‡ha_nti utuvisabhÄ• gavasena vuttaá¹ƒ. _
vuá¹-á¹-hiyo_ti ettha __sisiro_ti samphusitakavÄ• to vuccati. __vuá¹-á¹-hiyo_ti ujukameghav
etÄ• ni sabbÄ• ni __paá¹-ihantÄ«_ti iminÄ• va padena yojetabbÄ• ni.

__paá¹-ihaÃ±Ã±atÄ«_ti vihÄ• rena paá¹-ihaÃ±Ã±ati. __leá¹‡attha_nti nilÄ«yanatthaá¹ƒ. __su
sÄ«tÄ• diparissayÄ• bhÄ• vena sukhavihÄ• ratthaá¹ƒ. __jhÄ• yituÃ±ca vipassitu_nti idampi
``sukhatthaÃ±cÄ• â€™â€™ ti iminÄ• va padena yojetabbaá¹ƒ. idaÃ±hi vuttaá¹ƒ hoti --- sukh
vihÄ• radÄ• naá¹ƒ, katamaá¹ƒ sukhatthaá¹ƒ? jhÄ• yituá¹ƒ vipassituÃ±ca yaá¹ƒ sukhaá¹ƒ, ta
parapadenapi yojetabbaá¹ƒ --- jhÄ• yituÃ±ca vipassituÃ±ca vihÄ• radÄ• naá¹ƒ; idha jhÄ• yis
dadato __vihÄ• radÄ• naá¹ƒ saá¹…ghassa aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ_. vuttaÃ±heta
hoti, yo dadÄ• ti upassayaâ€™â€™ nti (SN a I 42).

yasmÄ• \Ne 59/ ca aggaá¹ƒ vaá¹‡á¹‡itaá¹ƒ \Ee VI 1216/, __ ``tasmÄ• hi paá¹‡á¸• ito posoâ
__vÄ• sayettha bahussute_ti ettha vihÄ• re pariyattibahussute ca paá¹-ivedhabahussute ca
annaÃ±cÄ• _ti yaá¹ƒ tesaá¹ƒ anucchavikaá¹ƒ annaÃ±ca pÄ• naÃ±ca vatthÄ• ni ca maÃ±ca
taá¹ƒ sabbaá¹ƒ tesu ujubhÅ«tesu akuá¹-ilacittesu. __dadeyyÄ• _ti nidaheyya. taÃ±ca kho vi
\Be 59/ cittappasÄ• daá¹ƒ virÄ• dhetvÄ• , evaá¹ƒ vippasannacittassa hi __te tassa dhamma
parinibbÄ• ti anÄ• savo_ti.

<296> __Ä• viÃ±chanacchiddaá¹ƒ Ä• viÃ±chanarajju_nti ettha rajju nÄ• ma sacepi dÄ«pina
vaá¹-á¹-atiyeva; na kÄ• ci na vaá¹-á¹-ati. __tÄ«á¹‡i tÄ• á¸·Ä• nÄ«_ti tisso kuÃ±cikÄ• yo. __y
ettha yaá¹ƒ yaá¹ƒ jÄ• nÄ• ti taá¹ƒ taá¹ƒ yantakaá¹ƒ, tassa vivaraá¹‡asÅ«cikaÃ±ca kÄ• tuá¹ƒ
__vedikÄ• vÄ• tapÄ• naá¹ƒ_ nÄ• ma cetiye vedikÄ• sadisaá¹ƒ. __jÄ• lavÄ• tapÄ• naá¹ƒ_ nÄ
__salÄ• kavÄ• tapÄ• naá¹ƒ_ nÄ• ma thambhakavÄ• tapÄ• naá¹ƒ. __cakkalika_nti ettha coâ
bandhituá¹ƒ anujÄ• nÄ• mÄ«ti attho. __vÄ• tapÄ• nabhisÄ«_ti vÄ• tapÄ• nappamÄ• á¹‡ena
anujÄ• nÄ• mÄ«ti attho. __miá¸• á¸• hi_nti miá¸• á¸• hakaá¹ƒ. __bidalamaÃ±caka_nti vettan
vÄ• vÄ«taá¹ƒ.

<297> __Ä• sandiko_ti caturassapÄ«á¹-haá¹ƒ vuccati. uccakampi Ä• sandikanti vacanato el
dÄ«ghapÄ«á¹-hameva hi aá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ vaá¹-á¹-ati, caturassaÄ• sandiko pa
vaá¹-á¹-atÄ«ti veditabbo. __sattaá¹…go_ nÄ• ma tÄ«su disÄ• su apassayaá¹ƒ katvÄ• katan
pamÄ• á¹‡Ä• tikkanto vaá¹-á¹-ati. __bhaddapÄ«á¹-ha_nti vettamayaá¹ƒ pÄ«á¹-haá¹ƒ vuccat
pilotikÄ• baddhapÄ«á¹-hameva. __eá¸·akapÄ• dapÄ«á¹-haá¹ƒ_ nÄ• ma dÄ• rupaá¹-á¹-ikÄ•
bhojanaphalakaá¹ƒ \Ee VI 1217/ viya katapÄ«á¹-haá¹ƒ vuccati. __Ä• malakavaá¹-á¹-ikapÄ«â
Ä• malakÄ• kÄ• rena yojitaá¹ƒ bahupÄ• dakapÄ«á¹-haá¹ƒ. imÄ• ni tÄ• va pÄ• á¸·iyaá¹ƒ Ä• g
pana sabbaá¹ƒ pÄ«á¹-haá¹ƒ vaá¹-á¹-atÄ«ti ayamettha vinicchayo. __koccha_nti usiramayaâ
muÃ±japabbajamayaá¹ƒ vÄ• .

__aá¹-á¹-haá¹…gulaparamaá¹ƒ maÃ±capaá¹-ipÄ• daka_nti ettha manussÄ• naá¹ƒ pamÄ• â
aá¹-á¹-haá¹…gulaá¹ƒ. __cimilikÄ• _ nÄ• ma parikammakatÄ• ya bhÅ«miyÄ• chavisaá¹ƒrak
vuccati. __rukkhatÅ«la_nti simbalirukkhÄ• dÄ«naá¹ƒ yesaá¹ƒ kesaÃ±ci rukkhÄ• naá¹ƒ tÅ«la
khÄ«ravalliÄ• dÄ«naá¹ƒ yÄ• saá¹ƒ kÄ• saÃ±ci vallÄ«naá¹ƒ tÅ«laá¹ƒ. __poá¹-akitÅ«la_nti po
yesaá¹ƒ kesaÃ±ci tiá¹‡ajÄ• tikÄ• naá¹ƒ antamaso \Ne 60/ ucchunaá¸·Ä• dÄ«nampi tÅ«laá¹ƒ
sabbabhÅ«tagÄ• mÄ• saá¹…gahitÄ• honti. rukkhavallitiá¹‡ajÄ• tiyo hi muÃ±citvÄ• aÃ±Ã±
tasmÄ• yassa kassaci bhÅ«tagÄ• massa tÅ«laá¹ƒ bimbohane \Be 60/ vaá¹-á¹-ati, bhisiá¹ƒ p
sabbampetaá¹ƒ akappiyatÅ«lanti vuccati. na kevalaÃ±ca bimbohane etaá¹ƒ tÅ«lameva, haâ
sabbasakuá¹‡Ä• naá¹ƒ sÄ«hÄ• dÄ«naá¹ƒ sabbacatuppadÄ• naÃ±ca lomampi vaá¹-á¹-ati. p
pana yaá¹ƒkiÃ±ci pupphaá¹ƒ na vaá¹-á¹-ati. tamÄ• lapattaá¹ƒ suddhameva na vaá¹-á¹-ati, m
vaá¹-á¹-ati. bhisÄ«naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ paÃ±cavidhaá¹ƒ uá¹‡á¹‡Ä• ditÅ«lampi vaá¹-á¹-a

__addhakÄ• yikÄ• nÄ«_ti upaá¸• á¸• hakÄ• yappamÄ• á¹‡Ä• ni, yesu kaá¹-ito paá¹-á¹-hÄ• y
__sÄ«sappamÄ• á¹‡aá¹ƒ_ nÄ• ma yassa vitthÄ• rato tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ kaá¹‡á¹
minÄ«yamÄ• naá¹ƒ vidatthi ceva caturaá¹…gulaÃ±ca hoti, majjhaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-h
pana diyaá¸• á¸• haratanaá¹ƒ vÄ• dviratanaá¹ƒ vÄ• ti kurundiyaá¹ƒ vuttaá¹ƒ. ayaá¹ƒ sÄ«sap
ukkaá¹-á¹-haparicchedo. ito uddhaá¹ƒ na vaá¹-á¹-ati, heá¹-á¹-hÄ• pana vaá¹-á¹-ati. agilÄ• na
sÄ«supadhÄ• naÃ±ca pÄ• dupadhÄ• naÃ±cÄ• ti dvayameva vaá¹-á¹-ati \Ee VI 1218/. gilÄ•
santharitvÄ• upari paccattharaá¹‡aá¹ƒ katvÄ• nipajjitumpi vaá¹-á¹-ati. ``yÄ• ni pana bhisÄ«
paÃ±ca kappiyatÅ«lÄ• ni, tehi bimbohanaá¹ƒ mahantampi vaá¹-á¹-atÄ«â€™â€™ ti phussad
vinayadharaupatissatthero pana ``bimbohanaá¹ƒ karissÄ• mÄ«â€™ ti kappiyatÅ«laá¹ƒ vÄ•
pakkhipitvÄ• karontassa pamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha.

__paÃ±ca bhisiyo_ti paÃ±cahi uá¹‡á¹‡Ä• dÄ«hi pÅ«ritabhisiyo. tÅ«lagaá¹‡anÄ• ya hi etÄ• s
tattha uá¹‡á¹‡aggahaá¹‡ena na kevalaá¹ƒ eá¸·akalomameva gahitaá¹ƒ, á¹-hapetvÄ• manus
kappiyÄ• kappiyamaá¹ƒsajÄ• tÄ«naá¹ƒ pakkhicatuppadÄ• naá¹ƒ lomaá¹ƒ, sabbaá¹ƒ idha uá
gahitaá¹ƒ. tasmÄ• channaá¹ƒ cÄ«varÄ• naá¹ƒ channaá¹ƒ anulomacÄ«varÄ• naÃ±ca aÃ±Ã
taá¹ƒ sabbaá¹ƒ pakkhipitvÄ• bhisiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. eá¸·akalomÄ• ni pana apakkhip
catugguá¹‡aá¹ƒ vÄ• paÃ±caguá¹‡aá¹ƒ vÄ• pakkhipitvÄ• katÄ• pi uá¹‡á¹‡abhisisaá¹…khya

coá¸·abhisiÄ• dÄ«su yaá¹ƒkiÃ±ci navacoá¸·aá¹ƒ vÄ• purÄ• á¹‡acoá¸·aá¹ƒ vÄ• saá¹ƒharitv
vÄ• katÄ• __coá¸·abhisi, _ yaá¹ƒkiÃ±ci vÄ• kaá¹ƒ pakkhipitvÄ• katÄ• __vÄ• kabhisi, _ ya
pakkhipitvÄ• katÄ• __tiá¹‡abhisi, _ aÃ±Ã±atra suddhatamÄ• lapattaá¹ƒ yaá¹ƒkiÃ±ci paá¹‡a
katÄ• \Ne 61/ __paá¹‡á¹‡abhisÄ«_ti veditabbÄ• . tamÄ• lapattaá¹ƒ pana aÃ±Ã±ena missar
na vaá¹-á¹-ati. bhisiyÄ• pamÄ• á¹‡aniyamo \Be 61/ natthi, maÃ±cabhisi pÄ«á¹-habhisi bhÅ«
caá¹…kamanabhisi pÄ• dapuÃ±chanabhisÄ«ti etÄ• saá¹ƒ anurÅ«pato sallakkhetvÄ• attano
kÄ• tabbaá¹ƒ. yaá¹ƒ panetaá¹ƒ uá¹‡á¹‡Ä• dipaÃ±cavidhatÅ«lampi bhisiyaá¹ƒ vaá¹-á¹-ati, taa
vaá¹-á¹-atÄ«â€™â€™ ti kurundiyaá¹ƒ vuttaá¹ƒ. etena masÅ«rakaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-
hoti.

__maÃ±cabhisiá¹ƒ pÄ«á¹-he santharantÄ«_ti maÃ±cabhisiá¹ƒ pÄ«á¹-he attharanti; attharaá
yujjati. __ullokaá¹ƒ akaritvÄ• _ti heá¹-á¹-hÄ• cimilikaá¹ƒ adatvÄ• . __phositu_nti rajanena vA
haliddiyÄ• vÄ• upari phusitÄ• ni dÄ• tuá¹ƒ. __bhattikamma_nti bhisicchaviyÄ• upari bhatti
__hatthabhatti_nti paÃ±caá¹…gulibhattiá¹ƒ.

<298> __ikkÄ• sa_nti rukkhaniyyÄ• saá¹ƒ vÄ• silesaá¹ƒ vÄ• . __piá¹-á¹-hamadda_nti piá¹-á
__kuá¹‡á¸• akamattika_nti kuá¹‡á¸• akamissakamattikaá¹ƒ. __sÄ• sapakuá¹-á¹-a_nti sÄ• sa
__sitthatelaka_nti vilÄ«namadhusitthakaá¹ƒ. __accussannaá¹ƒ hotÄ«_ti bindu bindu hutvÄ•
__paccuddharitu_nti puÃ±chituá¹ƒ. __gaá¹‡á¸• umattika_nti gaá¹‡á¸• uppÄ• dagÅ«thamatti
Ä• malakaharÄ«takÄ• naá¹ƒ kasÄ• vaá¹ƒ.

<299> __na bhikkhave paá¹-ibhÄ• nacitta_nti ettha na kevalaá¹ƒ itthipurisarÅ«pameva, tirac
antamaso gaá¹‡á¸• uppÄ• darÅ«pampi bhikkhuno sayaá¹ƒ kÄ• tuá¹ƒ vÄ• ``karohÄ«â€™â€
vaá¹-á¹-ati, ``upÄ• saka dvÄ• rapÄ• laá¹ƒ karohÄ«â€™â€™ ti vattumpi na labbhati.
jÄ• takapakaraá¹‡aasadisadÄ• nÄ• dÄ«ni pana pasÄ• danÄ«yÄ• ni nibbidÄ• paá¹-isaá¹ƒyut
kÄ• rÄ• petuá¹ƒ labbhati. mÄ• lÄ• kammÄ• dÄ«ni sayampi kÄ• tuá¹ƒ labbhati.

<300> __aá¸·akamandÄ• _ti ekaá¹…gaá¹‡Ä• manussÄ• bhikiá¹‡á¹‡Ä• . __tayo gabbhe_ti
caturassagabbho. __nÄ• á¸·ikÄ• gabbho_ti vitthÄ• rato diguá¹‡atiguá¹‡Ä• yÄ• mo dÄ«ghag
Ä• kÄ• satale kÅ«á¹-Ä• gÄ• ragabbho vÄ• muá¹‡á¸• acchadanagabbho vÄ• .

__kalaá¹…kapÄ• daka_nti rukkhaá¹ƒ vijjhitvÄ• tattha khÄ• á¹‡uke Ä• koá¹-etvÄ• kataá¹ƒ, t
bhittipÄ• daá¹ƒ jiá¹‡á¹‡akuá¹-á¹-apÄ• dassa upatthambhanatthaá¹ƒ bhÅ«miyaá¹ƒ patiá¹-á¹-
\Be 62/ attho. __parittÄ• á¹‡akiá¹-ika_nti \Ne 62/ vassaparittÄ• á¹‡atthaá¹ƒ kiá¹-ikaá¹ƒ. __uc
vacchakagomayena ceva chÄ• rikÄ• ya ca saddhiá¹ƒ madditamattikaá¹ƒ.

__Ä• á¸·indo_ nÄ• ma pamukhaá¹ƒ vuccati. __paghanaá¹ƒ_ nÄ• ma yaá¹ƒ nikkhamantÄ• c
hananti, tassa vihÄ• radvÄ• re \Ee VI 1220/ ubhato kuá¹-á¹-aá¹ƒ nÄ«haritvÄ• katapadesass
``paghÄ• naâ€™â€™ ntipi vuccati. __pakuá¹-á¹-a_nti majjhe gabbhassa samantÄ• pariyÄ•
``pakuá¹-aâ€™â€™ ntipi pÄ• á¹-ho. __osÄ• raka_nti anÄ• á¸·indake vihÄ• re vaá¹ƒsaá¹ƒ da
osÄ• retvÄ• katachadanapamukhaá¹ƒ. __saá¹ƒsÄ• raá¹‡akiá¹-iko_ nÄ• ma cakkalayutto ki

<301> __pÄ• nÄ«yabhÄ• jana_nti pivantÄ• naá¹ƒ pÄ• nÄ«yadÄ• nabhÄ• janaá¹ƒ. uá¸·uá¹…
pÄ• nÄ«yasaá¹…khassa anulomÄ• ni.

<303> __apesÄ«_ti dÄ«ghadÄ• rumhi khÄ• á¹‡uke pavesetvÄ• kaá¹‡á¹-akasÄ• khÄ• hi vir
dvÄ• rathakanakaá¹ƒ. __paligho_ti gÄ• madvÄ• resu viya cakkayuttaá¹ƒ dvÄ• rathakanakaá
<305> assatarÄ«hi yuttÄ• rathÄ• __assatarÄ«rathÄ• _. __Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• _t
Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ni.

__parinibbuto_ti kilesaparinibbÄ• nena parinibbuto. __sÄ«tibhÅ«to_ti kilesÄ• tapÄ• bhÄ• ve
__nirÅ«padhÄ«_ti kilesupadhiabhÄ• vena nirÅ«padhÄ«ti vuccati.

__sabbÄ• Ä• sattiyo chetvÄ• _ti rÅ«pÄ• dÄ«su vÄ• visayesu sabbabhavesu vÄ• patthanÄ
dara_nti citte kilesadarathaá¹ƒ vinetvÄ• . __veyyÄ• yika_nti vayakaraá¹‡aá¹ƒ vuccati.

<307> __Ä• deyyavÄ• co_ti tassa vacanaá¹ƒ bahÅ« janÄ• Ä• diyitabbaá¹ƒ sotabbaá¹ƒ maÅ

akaá¹ƒsÅ«_ti ye sadhanÄ• , te attano dhanena akaá¹ƒsu. ye mandadhanÄ• ceva adhanÄ• iti so satasahassakahÄ• paá¹‡e satasahassagghanakaÃ±ca bhaá¹‡á¸• aá¹ƒ datvÄ• paÃ±ca yojane yojane vihÄ• rapatiá¹-á¹-hÄ• naá¹ƒ katvÄ• sÄ• vatthiá¹ƒ agamÄ• si.

__koá¹-isantharaá¹ƒ_ \Be 63/ \Ne 63/ __santharÄ• pesÄ«_ti kahÄ• paá¹‡akoá¹-iyÄ• kahÄ• paá¹-ipÄ• detvÄ• santhari. ye tattha rukkhÄ• vÄ• pokkharaá¹‡iyo vÄ• tesaá¹ƒ parikkhepa aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne santharitvÄ• adÄ• si. evamassa aá¹-á¹-hÄ• rasakoá¹-ikaá¹ƒ nidhÄ agamÄ• si.

__kumÄ• rassa_ \Ee VI 1221/ __etadahosÄ«_ti gahapatino evaá¹ƒ bahudhanaá¹ƒ cajantass vippasannÄ• kÄ• raá¹ƒ disvÄ• etaá¹ƒ ahosi. __koá¹-á¹-hakaá¹ƒ mÄ• pesÄ«_ti sattabhÅ«mi dvÄ• rakoá¹-á¹-hakapÄ• sÄ• daá¹ƒ mÄ• pesi.

__atha kho anÄ• thapiá¹‡á¸• iko gahapati jetavane vihÄ• re kÄ• rÄ• pesi ... pe ... maá¹‡á¸• aparÄ• hipi aá¹-á¹-hÄ• rasahi koá¹-Ä«hi ete vihÄ• rÄ• dayo kÄ• rÄ• pesi aá¹-á¹-hakarÄ«sap vipassissa hi bhagavato punabbasumitto gahapati yojanappamÄ• á¹‡aá¹ƒ bhÅ«miá¹ƒ suvaá kiá¹‡itvÄ• vihÄ• raá¹ƒ kÄ• rÄ• pesi. sikhissa pana sirivaá¸• á¸• ho gahapati tigÄ• vutappam suvaá¹‡á¹‡ayaá¹-á¹-hisantharena, vessabhussa sotthijo gahapati aá¸• á¸• hayojanappamÄ• suvaá¹‡á¹‡aphÄ• lasantharena, kakusandhassa pana accuto gahapati gÄ• vutappamÄ• á¹‡ suvaá¹‡á¹‡ahatthipadasantharena, koá¹‡Ä• gamanassa uggo gahapati aá¸• á¸• hagÄ• vuta suvaá¹‡á¹‡iá¹-á¹-hakÄ• santharena, kassapassa sumaá¹…galo gahapati vÄ«satiusabhappa suvaá¹‡á¹‡akacchapasantharena, amhÄ• kaá¹ƒ bhagavato sudatto gahapati aá¹-á¹-hakarÄ« kahÄ• paá¹‡asantharena kiá¹‡itvÄ• vihÄ• raá¹ƒ kÄ• rÄ• pesÄ«ti; evaá¹ƒ anupubbena parih sabbasampattÄ«su virajjituá¹ƒ alaá¹ƒ vimuccitunti.

<308> __khaá¹‡á¸• a_nti bhinnokÄ• so. __phulla_nti phalitokÄ• so. __paá¹-isaá¹…kharissat karissati. laddhanavakammena pana bhikkhunÄ• vÄ• sipharasunikhÄ• danÄ• dÄ«ni gahetv katÄ• kataá¹ƒ jÄ• nitabbaá¹ƒ.

<310> __piá¹-á¹-hito piá¹-á¹-hito gantvÄ• _ti thero kira gilÄ• ne paá¹-ijagganto jiá¹‡á¹‡e vuá¸ saá¹…gaá¹‡hanto sabbapacchato Ä• gacchati. idamassa cÄ• rittaá¹ƒ. tena vuttaá¹ƒ --- ``piá gantvÄ• â€™â€™ ti. __aggÄ• sana_nti therÄ• sanaá¹ƒ. __aggodaka_nti dakkhiá¹‡odakaá¹ƒ saá¹…ghattherapiá¹‡á¸• aá¹ƒ. __antarÄ• satthÄ«naá¹ƒ karitvÄ• _ti catunnaá¹ƒ pÄ• dÄ• naá

<315> __patiá¹-á¹-hÄ• pesÄ«_ti \Be 64/ \Ne 64/ aá¹-á¹-hÄ• rasakoá¹-ipariccÄ• gaá¹ƒ katvÄ• evaá¹ƒ sabbÄ• pi catupaá¹‡á¹‡Ä• sakoá¹-iyo pariccaji.

vihÄ• rÄ• nujÄ• nanakathÄ• niá¹-á¹-hitÄ• .

Ä• sanappaá¹-ibÄ• hanÄ• dikathÄ•

<316> __vippakatabhojano_ti \Ee VI 1222/ antaraghare vÄ• vihÄ• re vÄ• araÃ±Ã±e vÄ• y
bhikkhu aniá¹-á¹-hite bhojane na vuá¹-á¹-hÄ• petabbo. antaraghare pacchÄ• Ä• gatena bhi
gantabbaá¹ƒ. sace manussÄ• vÄ• bhikkhÅ« vÄ• ``pavisathÄ• â€™â€™ ti vadanti, ``mayi
uá¹-á¹-hahissantÄ«â€™â€™ ti vattabbaá¹ƒ. ``etha, bhante, Ä• sanaá¹ƒ atthÄ«â€™â€™ ti v
pavisitabbaá¹ƒ. sace koci kiÃ±ci na vadati, Ä• sanasÄ• laá¹ƒ gantvÄ• atisamÄ«paá¹ƒ agan
á¹-hÄ• tabbaá¹ƒ. okÄ• se kate ``pavisathÄ• â€™â€™ ti vuttena pana pavisitabbaá¹ƒ. sace p
pÄ• puá¹‡Ä• ti, tattha abhuÃ±janto bhikkhu nisinno hoti, taá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-at
yÄ• gukhajjakÄ• dÄ«su pana yaá¹ƒkiÃ±ci pivitvÄ• vÄ• khÄ• ditvÄ• vÄ• yÄ• va aÃ±Ã±o Ä
rittahatthampi vuá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati. vippakatabhojanoyeva hi so hoti.

__sace vuá¹-á¹-hÄ• petÄ«_ti sace Ä• pattiá¹ƒ atikkamitvÄ• pi vuá¹-á¹-hÄ• petiyeva. __pavÄ
so vuá¹-á¹-hÄ• peti, ayaÃ±ca bhikkhu pavÄ• rito ca hoti, tena vattabbo --- ``gaccha udakaá¹
ti. vuá¸• á¸• hataraÃ±hi bhikkhuá¹ƒ Ä• á¹‡Ä• petuá¹ƒ idameva ekaá¹ƒ á¹-hÄ• nanti. sace so
tato yaÃ±ca navakatarena kattabbaá¹ƒ, taá¹ƒ dassento __ ``sÄ• dhukaá¹ƒ sitthÄ• nÄ«â€™â

__gilÄ• nassa patirÅ«paá¹ƒ seyya_nti ettha yo kÄ• sabhagandarÄ• tisÄ• rÄ• dÄ«hi gilÄ• no
kheá¸·amallakavaccakapÄ• lÄ• dÄ«ni á¹-hapetabbÄ• ni honti. kuá¹-á¹-hi vÄ• hoti, senÄ• sa
heá¹-á¹-hÄ• pÄ• sÄ• dapaá¹‡á¹‡asÄ• lÄ• dÄ«su aÃ±Ã±ataraá¹ƒ ekamantaá¹ƒ senÄ• sanaá
senÄ• sanaá¹ƒ na dussati, tassa varaseyyÄ• pi dÄ• tabbÄ• va. yopi sinehapÄ• navirecanan
bhesajjaá¹ƒ karoti, sabbo so gilÄ• noyeva, tassÄ• pi sallakkhetvÄ• patirÅ«paá¹ƒ senÄ• san
65/. __lesakappenÄ• _ti appakena sÄ«sÄ• bÄ• dhÄ• dimattena. __bhikkhÅ«_ \Ee VI 1223/
nÄ• ma bhikkhÅ«â€™â€™ ti vihÄ• re bhikkhÅ«naá¹ƒ paricchedaá¹ƒ Ã±atvÄ• .

Ä• sanappaá¹-ibÄ• hanÄ• dikathÄ• niá¹-á¹-hitÄ• .

senÄ• sanaggÄ• hakathÄ•

<318> __seyyÄ• _ti \Be 65/ maÃ±caá¹-á¹-hÄ• nÄ• ni vuccanti. __seyyaggenÄ• _ti seyyÄ• p
vassÅ«panÄ• yikadivase kÄ• laá¹ƒ ghosetvÄ• ekamaÃ±caá¹-á¹-hÄ• naá¹ƒ ekassa bhikkhu
attho. __seyyaggena gÄ• hentÄ• _ti seyyÄ• paricchedena gÄ• hiyamÄ• nÄ• . __seyyÄ• us
maÃ±caá¹-á¹-hÄ• nÄ• ni atirekÄ• ni ahesuá¹ƒ. vihÄ• raggÄ• dÄ«supi eseva nayo. __anubh
bhÄ• gaá¹ƒ dÄ• tuá¹ƒ. atimandesu hi bhikkhÅ«su ekekassa bhikkhuno dve tÄ«á¹‡i pariveá¹
akÄ• mÄ• dÄ• tabbo_ti anicchÄ• ya na dÄ• tabbo. tattha vassÅ«panÄ• yikadivase gahite a
na attano aruciyÄ• so anubhÄ• go dÄ• tabbo. sace pana yena gahito, so ca attano ruciyÄ•
paá¹-hamabhÄ• gaá¹ƒ vÄ• deti, vaá¹-á¹-ati.

__nissÄ«me á¹-hitassÄ• _ti upacÄ• rasÄ«mato bahi á¹-hitassa. anto upacÄ• rasÄ«mÄ• ya p
labbhatiyeva. __senÄ• sanaá¹ƒ gahetvÄ• _ti vassÅ«panÄ• yikadivase gahetvÄ• . __sabbak
catumÄ• saccayena utukÄ• lepi paá¹-ibÄ• hanti. tÄ«su senÄ• sanaggÄ• hesu purimako ca p
gÄ• hÄ• thÄ• varÄ• .

__antarÄ• muttake_ ayaá¹ƒ vinicchayo --- ekasmiá¹ƒ vihÄ• re mahÄ• lÄ• bhasenÄ• sanaá¹ƒ
vassÅ«pagataá¹ƒ bhikkhuá¹ƒ sabbapaccayehi sakkaccaá¹ƒ upaá¹-á¹-hahitvÄ• pavÄ• retvÄ
samaá¹‡aparikkhÄ• raá¹ƒ denti. mahÄ• therÄ• dÅ«ratopi Ä• gantvÄ• vassÅ«panÄ• yikadiv
vasitvÄ• vutthavassÄ• lÄ• bhaá¹ƒ gaá¹‡hitvÄ• pakkamanti. Ä• vÄ• sikÄ• ``mayaá¹ƒ etthu
labhÄ• ma, niccaá¹ƒ Ä• gantukamahÄ• therÄ• va labhanti, teyeva naá¹ƒ Ä• gantvÄ• paá¹-ij
palujjantampi na olokenti. bhagavÄ• tassa paá¹-ijagganatthaá¹ƒ ``aparajjugatÄ• ya pavÄ• r
VI 1224/ vassÄ• vÄ• satthÄ• ya antarÄ• muttako gÄ• hetabboâ€™â€™ ti Ä• ha.

taá¹ƒ \Ne 66/ gÄ• hentena saá¹…ghatthero vattabbo --- ``bhante antarÄ• muttakasenÄ• san
sace gaá¹‡hÄ• ti, dÄ• tabbaá¹ƒ; no ce eteneva upÄ• yena anutheraá¹ƒ Ä• diá¹ƒ katvÄ• yo
sÄ• maá¹‡erassÄ• pi dÄ• tabbaá¹ƒ. tena taá¹ƒ senÄ• sanaá¹ƒ aá¹-á¹-hamÄ• se paá¹-ijaggit
chadanabhittibhÅ«mÄ«su \Be 66/ yaá¹ƒ kiÃ±ci khaá¹‡á¸• aá¹ƒ vÄ• phullaá¹ƒ vÄ• hoti, taá¹
paá¹-isaá¹…kharitabbaá¹ƒ. uddesaparipucchÄ• dÄ«hi divasaá¹ƒ khepetvÄ• rattiá¹ƒ tattha v
rattiá¹ƒ pariveá¹‡e vasitvÄ• tattha divasaá¹ƒ khepetumpi vaá¹-á¹-ati. rattindivaá¹ƒ tattheva v
vaá¹-á¹-ati. utukÄ• le Ä• gatÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ na paá¹-ibÄ• hitabbaá¹ƒ. vassÅ«p
sampatte sace saá¹…ghatthero ``mayhaá¹ƒ idaá¹ƒ senÄ• sanaá¹ƒ dethÄ• â€™â€™ ti vadat
idaá¹ƒ antarÄ• muttakaá¹ƒ gahetvÄ• aá¹-á¹-hamÄ• se ekena bhikkhunÄ• paá¹-ijaggitaâ€™
dÄ• tabbaá¹ƒ. aá¹-á¹-hamÄ• se paá¹-ijaggakabhikkhusseva gahitaá¹ƒ hoti.

yasmiá¹ƒ pana senÄ• sane ekasaá¹ƒvacchare dvikkhattuá¹ƒ paccaye denti chamÄ• saccay
antarÄ• muttakaá¹ƒ na gÄ• hetabbaá¹ƒ. yasmiá¹ƒ vÄ• tikkhattuá¹ƒ denti catumÄ• saccayen
yasmiá¹ƒ vÄ• catukkhattuá¹ƒ denti temÄ• saccayena temÄ• saccayena, taá¹ƒ antarÄ• mutt
paccayeneva hi taá¹ƒ paá¹-ijagganaá¹ƒ labhissati. yasmiá¹ƒ pana ekasaá¹ƒvacchare sakide
etaá¹ƒ antarÄ• muttakaá¹ƒ gÄ• hetabbanti. ayaá¹ƒ tÄ• va antovasse vassÅ«panÄ• yikadiva
Ä• gatasenÄ• sanaggÄ• hakathÄ• .

ayaá¹ƒ pana senÄ• sanaggÄ• ho nÄ• ma duvidho hoti --- utukÄ• le ca vassÄ• vÄ• se ca. ta
Ä• gantukÄ• bhikkhÅ« purebhattaá¹ƒ Ä• gacchanti, keci pacchÄ• bhattaá¹ƒ paá¹-hamayÄ•
vÄ• pacchimayÄ• maá¹ƒ vÄ• ye yadÄ• Ä• gacchanti, tesaá¹ƒ tadÄ• va bhikkhÅ« uá¹-á¹-hÄ
dÄ• tabbaá¹ƒ. akÄ• lo nÄ• ma natthi. senÄ• sanapaÃ±Ã±Ä• pakena pana paá¹‡á¸• itena bh
maÃ±caá¹-á¹-hÄ• nÄ• ni á¹-hapetabbÄ• ni. sace \Ee VI 1225/ vikÄ• le eko vÄ• dve vÄ• the
vattabbÄ• --- ``bhante, Ä• dito paá¹-á¹-hÄ• ya vuá¹-á¹-hÄ• piyamÄ• ne sabbepi bhikkhÅ« u

bhavissanti, tumhe amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• neyeva vasathÄ• â€™â€™ ti.

bahÅ«su pana Ä• gatesu vuá¹-á¹-hÄ• petvÄ• paá¹-ipÄ• á¹-iyÄ• dÄ• tabbaá¹ƒ. sace ekekaá
ekekaá¹ƒ pariveá¹‡aá¹ƒ dÄ• tabbaá¹ƒ. tattha aggisÄ• ladÄ«ghasÄ• lamaá¹‡á¸• alamÄ• lÄ•
pÄ• puá¹‡anti \Ne 67/. evaá¹ƒ appahonte pÄ• sÄ• daggena dÄ• tabbaá¹ƒ. pÄ• sÄ• desu ap
dÄ• tabbaá¹ƒ. ovarakesu \Be 67/ appahontesu seyyaggena dÄ• tabbaá¹ƒ. seyyaggesu appa
dÄ• tabbaá¹ƒ. maÃ±caá¹-á¹-hÄ• ne appahonte ekapÄ«á¹-hakaá¹-á¹-hÄ• navasena dÄ• tabb
á¹-hitokÄ• samattaá¹ƒ na gÄ• hetabbaá¹ƒ. etaÃ±hi senÄ• sanaá¹ƒ nÄ• ma na hoti. pÄ«á¹-ha
appahonte ekaá¹ƒ maÃ±caá¹-á¹-hÄ• naá¹ƒ vÄ• pÄ«á¹-hakaá¹-á¹-hÄ• naá¹ƒ vÄ• vÄ• rena v
vissamathÄ• â€™â€™ ti tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ dÄ• tabbaá¹ƒ, na hi sakkÄ• sÄ«tasamay
vasituá¹ƒ. mahÄ• therena paá¹-hamayÄ• maá¹ƒ vissamitvÄ• nikkhamitvÄ• dutiyattherassa
idha pavisÄ• hÄ«â€™â€™ ti. sace mahÄ• thero niddÄ• garuko hoti, kÄ• laá¹ƒ na jÄ• nÄ• ti,
Ä• koá¹-etvÄ• ``bhante, kÄ• lo jÄ• to, sÄ«taá¹ƒ anudahatÄ«â€™â€™ ti vattabbaá¹ƒ. tena n
dÄ• tabbo, adÄ• tuá¹ƒ na labhati. dutiyattherenapi majjhimayÄ• maá¹ƒ vissamitvÄ• purimar
dÄ• tabbaá¹ƒ. niddÄ• garuko vuttanayeneva vuá¹-á¹-hÄ• petabbo. evaá¹ƒ ekarattiá¹ƒ ekama
tiá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ. jambudÄ«pe pana ekacce bhikkhÅ« ``senÄ• sanaá¹ƒ nÄ• ma ma
pÄ«á¹-haá¹-á¹-hÄ• naá¹ƒ vÄ• kiÃ±cideva kassaci sappÄ• yaá¹ƒ hoti, kassaci asappÄ• yaâ€
vÄ• mÄ• vÄ• , devasikaá¹ƒ senÄ• sanaá¹ƒ gÄ• henti. ayaá¹ƒ utukÄ• le senÄ• sanaggÄ• h

vassÄ• vÄ• se \Ee VI 1226/ pana atthi Ä• gantukavattaá¹ƒ, atthi Ä• vÄ• sikavattaá¹ƒ, Ä• gar
sakaá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ• aÃ±Ã±attha gantvÄ• vasitukÄ• mena vassÅ«panÄ• yikac
gantabbaá¹ƒ. vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• hi tatra sambÄ• dhaá¹ƒ bhaveyya, bhikkhÄ• cÄ•
na phÄ• suá¹ƒ vihareyya. tasmÄ• ``idÄ• ni mÄ• samattena vassÅ«panÄ• yikÄ• bhavissatÄ
pavisitabbaá¹ƒ. tattha mÄ• samattaá¹ƒ vasanto sace uddesatthiko uddesasampattiá¹ƒ sallak
kammaá¹-á¹-hÄ• niko kammaá¹-á¹-hÄ• nasappÄ• yataá¹ƒ sallakkhetvÄ• , sace paccayatthik
sallakkhetvÄ• antovasse sukhaá¹ƒ vasissati.

sakaá¹-á¹-hÄ• nato ca tattha gacchantena na gocaragÄ• mo ghaá¹-á¹-etabbo, na tattha mar
``tumhe nissÄ• ya salÄ• kabhattÄ• dÄ«ni vÄ• yÄ• gukhajjakÄ• dÄ«ni vÄ• vassÄ• vÄ• sika
parikkhÄ• ro, ayaá¹ƒ uposathÄ• gÄ• rassa, idaá¹ƒ tÄ• á¸·aÃ±ceva sÅ«ci ca sampaá¹-icchat
vihÄ• raâ€™â€™ nti. senÄ• sanaá¹ƒ pana jaggitvÄ• dÄ• rubhaá¹‡á¸• amattikÄ• bhaá¹‡á¸•
gamiyavattaá¹ƒ pÅ«retvÄ• gantabbaá¹ƒ. evaá¹ƒ gacchantenÄ• pi daharehi pattacÄ«varabh
ukkhipÄ• petvÄ• \Be 68/ telanÄ• á¸·ikattaradaá¹‡á¸• Ä• dÄ«ni \Ne 68/ gÄ• hÄ• petvÄ• cha
dassentena gÄ• madvÄ• reneva na gantabbaá¹ƒ, paá¹-icchannena aá¹-avimaggena gantab
gumbÄ• dÄ«ni maddantena na gantabbaá¹ƒ, gamiyavattaá¹ƒ pana pÅ«retvÄ• vitakkaá¹ƒ ch
gamanavatteneva gantabbaá¹ƒ. sace pana gÄ• madvÄ• rena maggo hoti, gacchantaÃ±ca n
manussÄ• ``amhÄ• kaá¹ƒ thero viyÄ• â€™â€™ ti upadhÄ• vitvÄ• ``kuhiá¹ƒ, bhante, sabba
gacchathÄ• â€™â€™ ti vadanti, tesu ce eko evaá¹ƒ vadati --- ``vassÅ«panÄ• yikakÄ• lo nÄ

antovasse nibaddhabhikkhÄ• cÄ• ro bhaá¹‡á¸• apaá¹-icchÄ• danaÃ±ca labbhati, tattha bhik
tassa ce sutvÄ• te manussÄ• ``bhante, imasmimpi \Ee VI 1227/ gÄ• me jano bhuÃ±jati cev
aÃ±Ã±attha gacchathÄ• â€™â€™ ti vatvÄ• mittÄ• macce pakkosÄ• petvÄ• sabbe samma
nibaddhavattaÃ±ca salÄ• kabhattÄ• dÄ«ni ca vassÄ• vÄ• sikaÃ±ca paá¹-á¹-hapetvÄ• ``idh
yÄ• canti, sabbaá¹ƒ sÄ• dituá¹ƒ vaá¹-á¹-ati. sabbaÃ±hetaá¹ƒ kappiyaÃ±ceva anavajjaÃ±ca.
`kuhiá¹ƒ gacchathÄ• â€™ ti vutte `asukaá¹-á¹-hÄ• naâ€™ nti vatvÄ• , `kasmÄ• tattha gacc
`kÄ• raá¹‡aá¹ƒ Ä• cikkhitabbaâ€™â€™ â€™ nti vuttaá¹ƒ. ubhayampi panettha suddhacittat
Ä• gantukavattaá¹ƒ nÄ• ma.

idaá¹ƒ pana Ä• vÄ• sikavattaá¹ƒ --- paá¹-ikacceva hi Ä• vÄ• sikehi vihÄ• ro jaggitabbo.
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aparibhaá¹‡á¸• Ä• ni kÄ• tabbÄ• ni.
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• navaccakuá¹-ipassÄ• vaá¹-á¹-hÄ• nÄ• ni padhÄ• nagharavi
paá¹-ijaggitabbÄ• ni, cetiye sudhÄ• kammaá¹ƒ muddavedikÄ• ya telamakkhanaá¹ƒ maÃ±ca
idampi sabbaá¹ƒ kÄ• tabbaá¹ƒ --- ``vassaá¹ƒ vasitukÄ• mÄ• Ä• gantvÄ•
uddesaparipucchÄ• kammaá¹-á¹-hÄ• nÄ• nuyogÄ• dÄ«ni karontÄ• sukhaá¹ƒ vasissantÄ«â
Ä• sÄ• á¸·hÄ«juá¹‡hapaÃ±camito paá¹-á¹-hÄ• ya vassÄ• vÄ• sikaá¹ƒ pucchitabbaá¹ƒ. katth
pakatiyÄ• labbhati. yehi pana na dinnapubbaá¹ƒ, te pucchituá¹ƒ na vaá¹-á¹-ati. kasmÄ• pu
hi manussÄ• denti, kadÄ• ci dubbhikkhÄ• dÄ«hi upaddutÄ• na denti. tattha ye na dassanti
vassÄ• vÄ• sike gÄ• hite gÄ• hitabhikkhÅ«naá¹ƒ lÄ• bhantarÄ• yo hoti, tasmÄ• pucchitvÄ•
``tumhÄ• kaá¹ƒ vassÄ• vÄ• sikaggÄ• hakakÄ• lo upakaá¹-á¹-hoâ€™â€™ ti vattabbaá¹ƒ. sa
saá¹ƒvaccharaá¹ƒ chÄ• takÄ• dÄ«hi upaddutamha, na sakkoma dÄ• tuâ€™â€™ nti vÄ• ``y
Å«nataraá¹ƒ dassÄ• mÄ• â€™â€™ ti vÄ• ``idÄ• ni kappÄ• so sulabho, yaá¹ƒ pubbe dema,
dassÄ• mÄ• â€™â€™ ti \Be 69/ vÄ• \Ee VI 1228/ vadanti, taá¹ƒ sallakkhetvÄ• tadanurÅ«p
senÄ• sane bhikkhÅ«naá¹ƒ vassÄ• vÄ• sikaá¹ƒ gÄ• hetabbaá¹ƒ.

sace \Ne 69/ manussÄ• vadanti --- ``yassa amhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒ pÄ• puá¹‡Ä• t
upaá¹-á¹-hÄ• petu, vihÄ• ramaggaá¹ƒ jaggatu, cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡Ä• ni jagg
Ä• siÃ±catÅ«â€™â€™ ti, yassa taá¹ƒ pÄ• puá¹‡Ä• ti, tassa Ä• cikkhitabbaá¹ƒ. yo pana gÄ•
yojanadviyojanantare hoti, tatra ce kulÄ• ni upanikkhepaá¹ƒ á¹-hapetvÄ• vihÄ• re vassÄ• v
tÄ• ni kulÄ• ni apucchitvÄ• pi tesaá¹ƒ senÄ• sane vattaá¹ƒ katvÄ• vasantassa vassÄ• vÄ•
pana tesaá¹ƒ senÄ• sane paá¹ƒsukÅ«liko vasati, Ä• gataÃ±ca taá¹ƒ disvÄ• ``tumhÄ• kaá¹ƒ
demÄ• â€™â€™ ti vadanti, tena saá¹…ghassa Ä• cikkhitabbaá¹ƒ. sace tÄ• ni kulÄ• ni saá¹
icchanti, ``tumhÄ• kaá¹ƒyeva demÄ• â€™â€™ ti vadanti, sabhÄ• go bhikkhu ``vattaá¹ƒ katv
vattabbo. paá¹ƒsukÅ«likassa panetaá¹ƒ na vaá¹-á¹-ati, iti saddhÄ• deyye dÄ• yakamanussÄ

tatruppÄ• de pana kappiyakÄ• rakÄ• pucchitabbÄ• . kathaá¹ƒ pucchitabbÄ• ? ``kiá¹ƒ, Ä• vu
bhaá¹‡á¸• apaá¹-icchÄ• danaá¹ƒ bhavissatÄ«â€™â€™ ti. sace vadanti --- ``bhavissati, bhan
navahatthaá¹ƒ sÄ• á¹-akaá¹ƒ dassÄ• ma, vassÄ• vÄ• sikaá¹ƒ gÄ• hethÄ• â€™â€™ ti, gÄ• h

``sÄ• á¹-akaá¹ƒ natthi; vatthu pana atthi, gÄ• hetha, bhanteâ€™â€™ ti, vatthumhi santepi gA
vaá¹-á¹-atiyeva. kappiyakÄ• rakÄ• naÃ±hi hatthe ``kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jathÄ•
yaá¹ƒ yaá¹ƒ kappaá¹ƒ, taá¹ƒ taá¹ƒ sabbaá¹ƒ paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

yaá¹ƒ panettha piá¹‡á¸• apÄ• tatthÄ• ya gilÄ• napaccayatthÄ• ya vÄ• uddissa dinnaá¹ƒ, taá
saá¹…ghasuá¹-á¹-hutÄ• ya apaloketvÄ• upanÄ• metabbaá¹ƒ. senÄ• sanatthÄ• ya uddissa
hoti, cÄ«varavaseneva catupaccayavasena vÄ• dinnaá¹ƒ cÄ«vare upanÄ• mentÄ• naá¹ƒ a
apalokanakammaá¹ƒ karontehi ca puggalavaseneva \Ee VI 1229/ kÄ• tabbaá¹ƒ, saá¹…ghav
jÄ• tarÅ«parajatavasenÄ• pi Ä• makadhaÃ±Ã±avasena vÄ• apalokanakammaá¹ƒ na vaá¹-á
cÄ«varataá¹‡á¸• ulÄ• divaseneva ca vaá¹-á¹-ati. taá¹ƒ pana evaá¹ƒ kattabbaá¹ƒ --- ``idÄ• ni
sulabhapiá¹‡á¸• aá¹ƒ, bhikkhÅ« cÄ«varena kilamanti, ettakaá¹ƒ nÄ• ma taá¹‡á¸• ulabhÄ• ga
cÄ«varaá¹ƒ kÄ• tuá¹ƒ ruccatÄ«â€™â€™ ti. ``gilÄ• napaccayo sulabho \Be 70/ gilÄ• no vÄ•
taá¹‡á¸• ulabhÄ• gaá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ kÄ• tuá¹ƒ ruccatÄ«â€™â€™ ti.

evaá¹ƒ \Ne 70/ cÄ«varapaccayaá¹ƒ sallakkhetvÄ• senÄ• sanassa kÄ• le ghosite sannipatite
senÄ• sanaggÄ• hako sammannitabbo. sammannantena ca dve sammannitabbÄ• ti vuttaá¹
vuá¸• á¸• hatarassa, vuá¸• á¸• ho ca navakassa gÄ• hessati. mahante pana mahÄ• vihÄ• ra
janÄ• sammannitabbÄ• . kurundiyaá¹ƒ pana ``aá¹-á¹-hapi soá¸·asapi jane sammannituá¹ƒ v
vuttaá¹ƒ. tesaá¹ƒ sammuti kammavÄ• cÄ• yapi apalokanenapi vaá¹-á¹-atiyeva.

tehi sammatehi bhikkhÅ«hi senÄ• sanaá¹ƒ sallakkhetabbaá¹ƒ, cetiyagharaá¹ƒ bodhigharaá¹
sammuÃ±janiaá¹-á¹-o dÄ• ruaá¹-á¹-o vaccakuá¹-i iá¹-á¹-hakasÄ• lÄ• vaá¸• á¸• hakisÄ• lÄ•
pÄ• nÄ«yamÄ• á¸·o maggo pokkharaá¹‡Ä«ti etÄ• ni hi asenÄ• sanÄ• ni, vihÄ• ro aá¸• á¸• h
maá¹‡á¸• apo rukkhamÅ«laá¹ƒ veá¸·ugumboti imÄ• ni senÄ• sanÄ• ni, tÄ• ni gÄ• hetabbÄ•
``paá¹-hamaá¹ƒ bhikkhÅ« gaá¹‡etuá¹ƒ, bhikkhÅ« gaá¹‡etvÄ• seyyÄ• gaá¹‡etuâ€™â€™ nt
gÄ• hetabbÄ• ni. sace saá¹…ghiko ca saddhÄ• deyyo cÄ• ti dve cÄ«varapaccayÄ• honti, te
paá¹-hamaá¹ƒ gaá¹‡hituá¹ƒ icchanti, taá¹ƒ gÄ• hetvÄ• tassa á¹-hitikato paá¹-á¹-hÄ• ya itaro

sace pana bhikkhÅ«naá¹ƒ appatÄ• ya pariveá¹‡aggena senÄ• sane gÄ• hiyamÄ• ne ekaá¹ƒ
hoti, dasa vÄ• dvÄ• dasa vÄ• cÄ«varÄ• ni labhanti, taá¹ƒ vijaá¹-etvÄ• aÃ±Ã±esu \Ee VI 12
Ä• vÄ• sesu pakkhipitvÄ• aÃ±Ã±esampi bhikkhÅ«naá¹ƒ gÄ• hetabbanti mahÄ• sumatthero
--- ``na evaá¹ƒ kÄ• tabbaá¹ƒ, manussÄ• hi attano Ä• vÄ• sajagganatthÄ• ya paccayaá¹ƒ de
bhikkhÅ«hi tattha pavisitabbaâ€™â€™ nti. sace panettha mahÄ• thero paá¹-ikkosati --- ``mA
gÄ• hetha, bhagavato anusiá¹-á¹-hiá¹ƒ karotha, vuttaÃ±hetaá¹ƒ bhagavatÄ• --- `anujÄ• nÄ•
pariveá¹‡aggena gÄ• hetuâ€™â€™ â€™ nti tassa paá¹-ikkosanÄ• ya aá¹-á¹-hatvÄ• ``bhan
mando, saá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti taá¹ƒ saÃ±Ã±Ä• petvÄ• gÄ• heta

gÄ• hentena \Be 71/ ca sammatena bhikkhunÄ• mahÄ• therassa santikaá¹ƒ gantvÄ• evaá

tumhÄ• kaá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• ti, gaá¹‡hatha paccayaá¹ƒ dhÄ• rethÄ• â€™â€™
asukasenÄ• sanaÃ±ca mayhaá¹ƒ pÄ• puá¹‡Ä• ti, Ä• vusoâ€™â€™ ti, ``pÄ• puá¹‡Ä• ti, bha
``gaá¹‡hÄ• mi, Ä• vusoâ€™â€™ ti, gahitaá¹ƒ hoti. sace pana ``gahitaá¹ƒ vo, bhanteâ€™â€
meâ€™â€™ ti vÄ• ``gaá¹‡hissatha, bhanteâ€™â€™ ti vutte ``gaá¹‡hissÄ• mÄ«â€™â€™ t
hotÄ«â€™â€™ ti mahÄ• sumatthero \Ne 71/ Ä• ha. mahÄ• padumatthero panÄ• ha --- ``atÄ
vattamÄ• navacanaá¹ƒ vÄ• , satuppÄ• damattaÄ• layakaraá¹‡amattameva cettha pamÄ• á
hotÄ«â€™â€™ ti.

yopi paá¹ƒsukÅ«liko bhikkhu senÄ• sanaá¹ƒ gahetvÄ• paccayaá¹ƒ vissajjeti, ayampi na aÃ
pakkhipitabbo. tasmiá¹ƒyeva pariveá¹‡e aggisÄ• lÄ• ya vÄ• dÄ«ghasÄ• lÄ• ya vÄ• rukkha
gÄ• hetuá¹ƒ vaá¹-á¹-ati. paá¹ƒsukÅ«liko ``vasÄ• mÄ«â€™â€™ ti senÄ• sanaá¹ƒ jaggissati,
gaá¹‡hÄ• mÄ«â€™â€™ ti, evaá¹ƒ dvÄ«hi kÄ• raá¹‡ehi senÄ• sanaá¹ƒ sujaggitataraá¹ƒ bha
pana vuttaá¹ƒ --- ``paá¹ƒsukÅ«like vÄ• satthÄ• ya senÄ• sanaá¹ƒ gaá¹‡hante senÄ• sanagg
`bhante, idha paccayo atthi, so kiá¹ƒ kÄ• tabboâ€™ ti. tena `heá¹-á¹-hÄ• aÃ±Ã±aá¹ƒ gÄ• h
sace pana kiÃ±ci avatvÄ• va \Ee VI 1231/ vasati, vutthavassassa ca pÄ• damÅ«le á¹-hapet
vaá¹-á¹-ati. atha vassÄ• vÄ• sikaá¹ƒ demÄ• ti vadanti, tasmiá¹ƒ senÄ• sane vassaá¹ƒvuttha
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. yesaá¹ƒ pana senÄ• sanaá¹ƒ natthi; kevalaá¹ƒ paccayameva
avassÄ• vÄ• sike senÄ• sane gÄ• hetuá¹ƒ vaá¹-á¹-ati.

manussÄ• thÅ«paá¹ƒ katvÄ• vassÄ• vÄ• sikaá¹ƒ gÄ• hÄ• penti, thÅ«po nÄ• ma asenÄ• s
maá¹‡á¸• ape vÄ• upanibandhitvÄ• gÄ• hÄ• petabbaá¹ƒ. tena bhikkhunÄ• cetiyaá¹ƒ paá¹
bodhirukkhabodhigharaÄ• sanagharasammuÃ±janiaá¹-á¹-adÄ• ruaá¹-á¹-avaccakuá¹-idvÄ• r
dantakaá¹-á¹-hamÄ• á¸·akesupi eseva nayo. bhojanasÄ• lÄ• pana senÄ• sanameva, tasmÄ
vÄ• paricchinditvÄ• gÄ• hetuá¹ƒ vaá¹-á¹-atÄ«ti sabbamidaá¹ƒ vitthÄ• rena mahÄ• paccariy

senÄ• sanaggÄ• hÄ• pakena pana pÄ• á¹-ipadaaruá¹‡ato paá¹-á¹-hÄ• ya yÄ• va puna aruá
gÄ• hetabbaá¹ƒ, idaÃ±hi senÄ• sanaggÄ• hassa khettaá¹ƒ. sace \Be 72/ pÄ• tova gÄ• hite
vitakkacÄ• riko bhikkhu Ä• gantvÄ• senÄ• sanaá¹ƒ yÄ• cati, ``gahitaá¹ƒ, bhante, senÄ• sa
saá¹…gho, ramaá¹‡Ä«yo vihÄ• ro, rukkhamÅ«lÄ• dÄ«su yattha icchatha tattha vasathÄ• â€
vassÅ«pagatehi antovasse nibaddhavattaá¹ƒ á¹-hapetvÄ• vassÅ«pagatÄ• bhikkhÅ« ``sam
ti vattabbÄ• . sulabhÄ• ce daá¹‡á¸• akÄ• ceva salÄ• kÄ• yo ca honti, ekekena cha paÃ±ca
dve tisso yaá¹-á¹-hisammuÃ±janiyo vÄ• bandhitabbÄ• . dullabhÄ• ce honti, dve tisso muá¹
\Ne 72/ yaá¹-á¹-hisammuÃ±janÄ« bandhitabbÄ• . sÄ• maá¹‡erehi paÃ±ca paÃ±ca ukkÄ• k
vasanaá¹-á¹-hÄ• ne kasÄ• vaparibhaá¹‡á¸• aá¹ƒ kÄ• tabbaá¹ƒ.

vattaá¹ƒ karontehi pana ``na uddisitabbaá¹ƒ, na uddisÄ• petabbaá¹ƒ, na \Ee VI 1232/ sajjhÄ
pabbÄ• jetabbaá¹ƒ, na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na dhammasavanaá
papaÃ±cÄ• . nippapaÃ±cÄ• hutvÄ• samaá¹‡adhammameva karissÄ• mÄ• â€™â€™ ti vÄ•

samÄ• diyantu, seyyaá¹ƒ akappetvÄ• á¹-hÄ• nacaá¹…kamehi vÄ«tinÄ• mentu, mÅ«gabbat
sattÄ• hakaraá¹‡Ä«yena gatÄ• pi bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ labhantÅ«â€™â€™ ti vÄ• e
kÄ• tabbaá¹ƒ. evaá¹ƒ pana kÄ• tabbaá¹ƒ --- pariyattidhammo nÄ• ma tividhampi saddhamm
tasmÄ• sakkaccaá¹ƒ uddisatha, uddisÄ• petha, sajjhÄ• yaá¹ƒ karotha, padhÄ• naghare vas
saá¹…ghaá¹-á¹-anaá¹ƒ akatvÄ• antovihÄ• re nisÄ«ditvÄ• uddisatha, uddisÄ• petha, sajjhÄ
dhammasavanaá¹ƒ samiddhaá¹ƒ karotha, pabbÄ• jentÄ• sodhetvÄ• pabbÄ• jetha, sodhetv
nissayaá¹ƒ detha, ekopi hi kulaputto pabbajjaá¹ƒ upasampadaÃ±ca labhitvÄ• sakalasÄ• sa
attano thÄ• mena yattakÄ• ni sakkotha tattakÄ• ni dhutaá¹…gÄ• ni samÄ• diyatha. antovas
sakaladivasaá¹ƒ rattiyÄ• ca paá¹-hamapacchimayÄ• mesu appamattehi bhavitabbaá¹ƒ, vÄ«
porÄ• á¹‡akamahÄ• therÄ• pi sabbapalibodhe chinditvÄ• antovasse ekacÄ• rikavattaá¹ƒ pÅ
jÄ• nitvÄ• dasavatthukakathaá¹ƒ dasaasubhadasÄ• nussatiaá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡aka
Ä• gantukÄ• naá¹ƒ vattaá¹ƒ kÄ• tuá¹ƒ sattÄ• hakaraá¹‡Ä«yena gatÄ• naá¹ƒ apaloketvÄ• dÅ
evarÅ«paá¹ƒ vattaá¹ƒ kÄ• tabbaá¹ƒ.

apica \Be 73/ bhikkhÅ« ovaditabbÄ• --- ``viggÄ• hikapisuá¹‡apharusavacanÄ• ni mÄ• vada
sÄ«lÄ• ni Ä• vajjentÄ• caturÄ• rakkhaá¹ƒ ahÄ• pentÄ• manasikÄ• rabahulÄ• \Ee VI 1233/
dantakaá¹-á¹-hakhÄ• danavattaá¹ƒ Ä• cikkhitabbaá¹ƒ, cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• vandant
pÅ«jentena pattaá¹ƒ vÄ• thavikÄ• ya pakkhipantena na kathetabbaá¹ƒ, bhikkhÄ• cÄ• ravatt
``antogÄ• me manussehi saddhiá¹ƒ paccayasaÃ±Ã±uttakathÄ• vÄ• visabhÄ• gakathÄ• vÄ
rakkhitindriyehi bhavitabbaá¹ƒ, khandhakavattaÃ±ca sekhiyavattaÃ±ca pÅ«retabbaâ€™â€™
niyyÄ• nikakathÄ• Ä• cikkhitabbÄ• ti.

pacchimavassÅ«panÄ• yikadivase pana sace kÄ• laá¹ƒ ghosetvÄ• sannipatite saá¹…ghe k
\Ne 73/ Ä• haritvÄ• vassÄ• vÄ• sikaá¹ƒ deti, Ä• gantuko sace bhikkhu saá¹…ghatthero hoti
navako ce hoti, sammatena bhikkhunÄ• saá¹…ghatthero vattabbo --- ``sace bhante icchath
muÃ±citvÄ• idaá¹ƒ vatthaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti, amuÃ±cantassa na dÄ• tabbaá¹ƒ. s
muÃ±citvÄ• gaá¹‡hÄ• ti, dÄ• tabbaá¹ƒ. etenevupÄ• yena dutiyattherato paá¹-á¹-hÄ• ya par
Ä• gantukassa dÄ• tabbaá¹ƒ. sace paá¹-hamavassÅ«pagatÄ• dve tÄ«á¹‡i cattÄ• ri paÃ±ca
laddhaá¹ƒ laddhaá¹ƒ etenevupÄ• yena vissajjÄ• petvÄ• yÄ• va Ä• gantukassa samakaá¹ƒ
pana samake laddhe avasiá¹-á¹-ho anubhÄ• go therÄ• sane dÄ• tabbo. paccuppanne lÄ• bh
gÄ• hetuá¹ƒ katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

sace dubbhikkhaá¹ƒ hoti, dvÄ«supi vassÅ«panÄ• yikÄ• su vassÅ«pagatÄ• bhikkhÅ« bhikkh
idha vasantÄ• sabbeva kilamÄ• ma, sÄ• dhu vata dvebhÄ• gÄ• homa, yesaá¹ƒ Ã±Ä• tipav
tattha vasitvÄ• pavÄ• raá¹‡Ä• ya Ä• gantvÄ• attano pattaá¹ƒ vassÄ• vÄ• sikaá¹ƒ gaá¹‡han
ye tattha vasitvÄ• pavÄ• raá¹‡Ä• ya Ä• gacchanti, tesaá¹ƒ apaloketvÄ• vassÄ• vÄ• sikaá¹ƒ
hi te neva vassÄ• vÄ• sikassa sÄ• mino, khÄ«yantÄ• pi ca Ä• vÄ• sikÄ• neva adÄ• tuá¹ƒ la
VI 1234/ vuttaá¹ƒ --- ``katikavattaá¹ƒ kÄ• tabbaá¹ƒ --- `sabbesaá¹ƒ no idha yÄ• gubhattaá¹ƒ

sabhÄ• gaá¹-á¹-hÄ• ne vasitvÄ• Ä• gacchatha, tumhÄ• kaá¹ƒ pattaá¹ƒ vassÄ• vÄ• sikaá¹ƒ
paá¹-ibÄ• hati, supaá¹-ibÄ• hitaá¹ƒ; no ce \Be 74/ paá¹-ibÄ• hati, katikÄ• sukatÄ• . pacchÄ•
vasitvÄ• Ä• gatÄ• naá¹ƒ apaloketvÄ• dÄ• tabbaá¹ƒ, apalokanakÄ• le paá¹-ibÄ• hituá¹ƒ na
vuttaá¹ƒ --- ``sace vassÅ«pagatesu ekaccÄ• naá¹ƒ vassÄ• vÄ• sike apÄ• puá¹‡ante bhikkh
`chinnavassÄ• naá¹ƒ vassÄ• vÄ• sikaÃ±ca idÄ• ni uppajjanakavassÄ• vÄ• sikaÃ±ca imesa
evaá¹ƒ katikÄ• ya katÄ• ya gÄ• hitasadisameva hoti, uppannuppannaá¹ƒ tesameva dÄ• tab

temÄ• saá¹ƒ pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• vihÄ• ramaggacetiyaá¹…gaá¹‡abodhiyaá
udakaá¹ƒ siÃ±citvÄ• pakkantopi vibbhantopi vassÄ• vÄ• sikaá¹ƒ labhatiyeva. bhatiniviá¹-á¹
saá¹…ghikaá¹ƒ pana apalokanakammaá¹ƒ katvÄ• gÄ• hitaá¹ƒ antovasse vibbhantopi labha
gÄ• hitaá¹ƒ pana na labhatÄ«ti vadanti.

sace \Ne 74/ vutthavasso disaá¹ƒgamiko bhikkhu Ä• vÄ• sikassa hatthato kiÃ±cideva kappi
``asukakule mayhaá¹ƒ vassÄ• vÄ• sikaá¹ƒ pattaá¹ƒ, taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ•
vassÄ• vÄ• sikaá¹ƒ saá¹…ghikaá¹ƒ hoti. sace pana manusse sammukhÄ• sampaá¹-icchÄ•
``idaá¹ƒ vassÄ• vÄ• sikaá¹ƒ amhÄ• kaá¹ƒ senÄ• sane vutthabhikkhuno demÄ• â€™â€™ ti
hoti. sace pana senÄ• sanasÄ• mikassa piyakamyatÄ• ya puttadhÄ«tÄ• dayo bahÅ«ni vatt
senÄ• sane demÄ• â€™â€™ ti denti, tattha vassÅ«pagatassa ekameva vatthaá¹ƒ dÄ• tabb
honti, vassÄ• vÄ• sikaá¹-á¹-hitikÄ• ya gÄ• hetabbÄ• ni. á¹-hitikÄ• ya asati therÄ• sanato pa
gÄ• hetabbÄ• ni. senÄ• sane vassÅ«pagataá¹ƒ bhikkhuá¹ƒ nissÄ• ya uppannena \Ee VI 12
vatthÄ• ni Ä• haritvÄ• ``senÄ• sanassa demÄ• â€™â€™ ti dinnesupi eseva nayo. sace pa
``etassa bhikkhuno demÄ• â€™â€™ ti vadanti, tasseva honti.

ekassa gehe dve vassÄ• vÄ• sikÄ• ni --- paá¹-hamabhÄ• go sÄ• maá¹‡erassa gÄ• hito hoti
dasahatthaá¹ƒ, ekaá¹ƒ aá¹-á¹-hahatthaá¹ƒ sÄ• á¹-akaá¹ƒ peseti ``vassÄ• vÄ• sikaá¹ƒ pattab
dethÄ• â€™â€™ ti vicinitvÄ• varabhÄ• gaá¹ƒ sÄ• maá¹‡erassa datvÄ• anubhÄ• go therÄ•
gharaá¹ƒ netvÄ• bhojetvÄ• sayameva pÄ• damÅ«le á¹-hapeti, yaá¹ƒ yassa dinnaá¹ƒ, tade

ito \Be 75/ paraá¹ƒ mahÄ• paccariyaá¹ƒ Ä• gatanayo hoti --- ``ekassa ghare daharasÄ• ma
pÄ• puá¹‡Ä• ti, so ce pucchati --- `amhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒ kassa pattaâ€™ nti, `s
avatvÄ• `dÄ• nakÄ• le jÄ• nissasÄ«â€™ ti vatvÄ• dÄ• nadivase ekaá¹ƒ mahÄ• theraá¹ƒ p
sace yassa vassÄ• vÄ• sikaá¹ƒ pattaá¹ƒ, so vibbhamati vÄ• kÄ• laá¹ƒ vÄ• karoti, manuss
amhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒ pattaâ€™ nti, tesaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ä• cikkhitabbaá¹
`tumhÄ• kaá¹ƒ demÄ• â€™ ti, tassa bhikkhuno pÄ• puá¹‡Ä• ti. atha saá¹…ghassa vÄ• ga
vÄ• gaá¹‡assa vÄ• pÄ• puá¹‡Ä• ti. sace vassÅ«pagatÄ• suddhapaá¹ƒsukÅ«likÄ• yeva h
vassÄ• vÄ• sikaá¹ƒ senÄ• sanaparikkhÄ• raá¹ƒ vÄ• katvÄ• á¹-hapetabbaá¹ƒ, bimbohanÄ•
ti. idaá¹ƒ nevÄ• sikavattaá¹ƒ.

senÄ• sanaggÄ• hakathÄ• niá¹-á¹-hitÄ• .

upanandavatthukathÄ•

<319> upanandavatthusmiá¹ƒ \Ne 75/ --- __tattha tayÄ• moghapurisa gahitaá¹ƒ idha mutta
gahitaá¹ƒ tatra mutta_nti ettha ayamattho --- yaá¹ƒ tayÄ• tattha senÄ• sanaá¹ƒ gahitaá¹ƒ, ta
gaá¹‡hanteneva idha muttaá¹ƒ hoti. ``idha dÄ• nÄ• haá¹ƒ, Ä• vuso, muÃ±cÄ• mÄ«â€™â€™
tatrÄ• pi muttaá¹ƒ. evaá¹ƒ tvaá¹ƒ ubhayattha paribÄ• hiroti.

ayaá¹ƒ panettha vinicchayo --- gahaá¹‡ena gahaá¹‡aá¹ƒ paá¹-ippassambhati, gahaá¹‡ena
paá¹-ippassambhati, Ä• layena gahaá¹‡aá¹ƒ paá¹-ippassambhati, Ä• layena Ä• layo \Ee VI
kathaá¹ƒ? idhekacco vassÅ«panÄ• yikadivase ekasmiá¹ƒ vihÄ• re senÄ• sanaá¹ƒ gahetvÄ•
tatrÄ• pi gaá¹‡hÄ• ti, tassa iminÄ• gahaá¹‡ena purimaá¹ƒ gahaá¹‡aá¹ƒ paá¹-ippassambhat
vasissÄ• mÄ«â€™â€™ ti Ä• layamattaá¹ƒ katvÄ• sÄ• mantavihÄ• raá¹ƒ gantvÄ• tattha se
iminÄ• gahaá¹‡ena purimo Ä• layo paá¹-ippassambhati. eko ``idha vasissÄ• mÄ«â€™â€™
Ä• layaá¹ƒ vÄ• katvÄ• sÄ• mantavihÄ• raá¹ƒ gantvÄ• ``idheva dÄ• ni vasissÄ• mÄ«â€™â
Ä• layena vÄ• gahaá¹‡aá¹ƒ Ä• layena vÄ• Ä• layo paá¹-ippassambhati, sabbattha pacchin
Ä• laye vÄ• tiá¹-á¹-hati. yo pana ``ekasmiá¹ƒ vihÄ• re senÄ• sanaá¹ƒ gahetvÄ• aÃ±Ã±asm
vasissÄ• mÄ«â€™â€™ ti gacchati, tassa upacÄ• rasÄ«mÄ• tikkame senÄ• sanaggÄ• ho pa
``tattha phÄ• su bhavissati, vasissÄ• mi; no ce, Ä• gamissÄ• mÄ«â€™â€™ ti gantvÄ• aphÄ
paccÄ• gacchati, vaá¹-á¹-ati.

<320> __tivassantarenÄ• _ti ettha __tivassantaro_ nÄ• ma yo dvÄ«hi vassehi mahantataro
yo pana ekena vassena mahantataro vÄ• daharataro vÄ• hoti, yo vÄ• samÄ• navasso, tat
ime sabbe ekasmiá¹ƒ maÃ±ce vÄ• pÄ«á¹-he vÄ• dve dve hutvÄ• nisÄ«dituá¹ƒ labhanti. ya
taá¹ƒ saá¹ƒhÄ• rimaá¹ƒ vÄ• hotu asaá¹ƒhÄ• rimaá¹ƒ vÄ• , tathÄ• rÅ«pe api phalakakhaá¹‡
saddhiá¹ƒ nisÄ«dituá¹ƒ vaá¹-á¹-ati.

__hatthinakhaka_nti hatthikumbhe patiá¹-á¹-hitaá¹ƒ; evaá¹ƒ katassa kiretaá¹ƒ nÄ• maá¹ƒ. __
pÄ• sÄ• daparibhoga_nti suvaá¹‡á¹‡arajatÄ• divicitrÄ• ni kavÄ• á¹-Ä• ni maÃ±capÄ«á¹-hÄ•
suvaá¹‡á¹‡arajatamayapÄ• nÄ«yaghaá¹-apÄ• nÄ«yasarÄ• vÄ• ni \Ne 76/ yaá¹ƒkiÃ±ci cittak
vaá¹-á¹-ati. ``pÄ• sÄ• dassa dÄ• sidÄ• saá¹ƒ khettavatthuá¹ƒ gomahiá¹ƒsaá¹ƒ demÄ• â€™â
gahaá¹‡akiccaá¹ƒ natthi, pÄ• sÄ• de paá¹-iggahite paá¹-iggahitameva \Ee VI 1237/ hoti. gom
saá¹…ghikavihÄ• re vÄ• puggalikavihÄ• re vÄ• maÃ±capÄ«á¹-hakesu attharitvÄ• paribhu
dhammÄ• sane pana gihivikaá¹-anihÄ• rena labbhanti, tatrÄ• pi nipajjituá¹ƒ na vaá¹-á¹-ati.

upanandavatthukathÄ• niá¹-á¹-hitÄ• .

avissajjiyavatthukathÄ•

<321> __paÃ±cimÄ• nÄ«_ti rÄ• sivasena paÃ±ca, sarÅ«pavasena panetÄ• ni bahÅ«ni hont
pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . __Ä• rÄ• mavatthu_ nÄ• ma tesaá¹ƒyeva Ä• rÄ•
á¹-hapitokÄ• so; tesu vÄ• Ä• rÄ• mesu vinaá¹-á¹-hesu tesaá¹ƒ porÄ• á¹‡akabhÅ«mibhÄ• g
yaá¹ƒkiÃ±ci pÄ• sÄ• dÄ• disenÄ• sanaá¹ƒ. __vihÄ• ravatthu_ nÄ• ma tassa patiá¹-á¹-hÄ• n
masÄ• rako, bundikÄ• baddho, kuá¸·Ä«rapÄ• dako Ä• haccapÄ• dakoti imesaá¹ƒ pubbe vut
maÃ±cÄ• naá¹ƒ aÃ±Ã±ataro \Be 77/. __pÄ«á¹-haá¹ƒ_ nÄ• ma masÄ• rakÄ• dÄ«naá¹ƒyeva
aÃ±Ã±ataraá¹ƒ. __bhisi_ nÄ• ma uá¹‡á¹‡abhisiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ aÃ±Ã±atarÄ• .
vuttappakÄ• rÄ• naá¹ƒ bimbohanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. __lohakumbhÄ«_ nÄ• ma kÄ• á
kenaci lohena katÄ• kumbhÄ«. __lohabhÄ• á¹‡akÄ• _dÄ«supi eseva nayo. ettha pana __b
vuccati. __vÄ• rako_ti ghaá¹-o. __kaá¹-Ä• haá¹ƒ_ kaá¹-Ä• hameva. __vÄ• si_Ä• dÄ«su __v
duviÃ±Ã±eyyaá¹ƒ nÄ• ma natthi. evaá¹ƒ ---

dvisaá¹…gahÄ• ni dve honti, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-habhedanaá¹ƒ ||

iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayi ||

tatrÄ• yaá¹ƒ \Ne 77/ vinicchayakathÄ• --- idaÃ±hi sabbampi garubhaá¹‡á¸• aá¹ƒ idha avissa
kÄ«á¹-Ä• girivatthusmiá¹ƒ ``avebhaá¹…giyaâ€™â€™ nti vuttaá¹ƒ. parivÄ• re pana ---

``avissajjiyaá¹ƒ avebhaá¹…giyaá¹ƒ, paÃ±ca vuttÄ• mahesinÄ• .

vissajjentassa paribhuÃ±jantassa anÄ• patti,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479) ---

Ä• gataá¹ƒ. tasmÄ• mÅ«lacchejjavasena avissajjiyaá¹ƒ avebhaá¹…giyaÃ±ca parivattanava
paribhuÃ±jantassa ca anÄ• pattÄ«ti evamettha adhippÄ• yo veditabbo.

tatrÄ• yaá¹ƒ anupubbikathÄ• \Ee VI 1238/ --- idaá¹ƒ tÄ• va paÃ±cavidhampi cÄ«varapiá¹‡á
upanetuá¹ƒ na vaá¹-á¹-ati. thÄ• varena ca thÄ• varaá¹ƒ garubhaá¹‡á¸• ena ca garubhaá¹‡á
vaá¹-á¹-ati. thÄ• vare pana khettaá¹ƒ vatthu taá¸·Ä• kaá¹ƒ mÄ• tikÄ• ti evarÅ«paá¹ƒ bhikkhu
vicÄ• retuá¹ƒ vÄ• sampaá¹-icchituá¹ƒ vÄ• adhivÄ• setuá¹ƒ vÄ• na vaá¹-á¹-ati, kappiyakÄ•

kappiyabhaá¹‡á¸• aá¹ƒ vaá¹-á¹-ati. Ä• rÄ• mena pana Ä• rÄ• maá¹ƒ Ä• rÄ• mavatthuá¹ƒ vih
imÄ• ni cattÄ• ri parivattetuá¹ƒ vaá¹-á¹-ati.

tatrÄ• yaá¹ƒ parivattananayo --- saá¹…ghassa nÄ• á¸·ikerÄ• rÄ• mo dÅ«re hoti, kappiyakÄ•
khÄ• danti. yampi na khÄ• danti, tato sakaá¹-avetanaá¹ƒ datvÄ• \Be 78/ appameva haranti.
Ä• rÄ• massa avidÅ«ragÄ• mavÄ• sÄ«naá¹ƒ manussÄ• naá¹ƒ vihÄ• rassa samÄ«pe Ä• rÄ•
upasaá¹…kamitvÄ• sakena Ä• rÄ• mena taá¹ƒ Ä• rÄ• maá¹ƒ yÄ• canti, saá¹…ghena ``ruco
apaloketvÄ• sampaá¹-icchitabbo. sacepi bhikkhÅ«naá¹ƒ rukkhasahassaá¹ƒ hoti, manussÄ•
``tumhÄ• kaá¹ƒ Ä• rÄ• mo khuddakoâ€™â€™ ti na vattabbaá¹ƒ. kiÃ±cÄ• pi hi ayaá¹ƒ khudd
bahutaraá¹ƒ Ä• yaá¹ƒ deti. sacepi samakameva deti; evampi icchiticchitakkhaá¹‡e paribhuÃ
gahetabbameva. sace pana manussÄ• naá¹ƒ bahutarÄ• rukkhÄ• honti, ``nanu tumhÄ• kaá
vattabbaá¹ƒ. sace ``atirekaá¹ƒ amhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ hotu, saá¹…ghassa demÄ• â€™â
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. bhikkhÅ«naá¹ƒ rukkhÄ• phaladhÄ• rino, manussÄ• naá¹ƒ ru
gaá¹‡hanti, kiÃ±cÄ• pi na gaá¹‡hanti, na cirena gaá¹‡hissantÄ«ti sampaá¹-icchitabbameva.
phaladhÄ• rino, bhikkhÅ«naá¹ƒ na tÄ• va phalaá¹ƒ gaá¹‡hanti, ``nanu tumhÄ• kaá¹ƒ \Ne 78
phaladhÄ• rinoâ€™â€™ ti vattabbaá¹ƒ. sace ``gaá¹‡hatha, bhante, amhÄ• kaá¹ƒ puÃ±Ã±aá
denti, jÄ• nÄ• petvÄ• sampaá¹-icchituá¹ƒ vaá¹-á¹-ati; evaá¹ƒ Ä• rÄ• mena Ä• rÄ• mo pariva
Ä• rÄ• mavatthupi vihÄ• ropi vihÄ• ravatthupi Ä• rÄ• mena parivattetabbaá¹ƒ. Ä• rÄ• mavat
khuddakena vÄ• Ä• rÄ• maÄ• rÄ• mavatthu vihÄ• ravihÄ• ravatthÅ«ni \Ee VI 1239/.

kathaá¹ƒ vihÄ• rena vihÄ• ro parivattetabbo? saá¹…ghassa antogÄ• me gehaá¹ƒ hoti, manu
pÄ• sÄ• do, ubhopi agghena samakÄ• , sace manussÄ• tena pÄ• sÄ• dena taá¹ƒ gehaá¹ƒ
vaá¹-á¹-ati. bhikkhÅ«naá¹ƒ ce mahagghataraá¹ƒ gehaá¹ƒ hoti, ``mahagghataraá¹ƒ amhÄ• ka
``kiÃ±cÄ• pi mahagghataraá¹ƒ, pabbajitÄ• naá¹ƒ asÄ• ruppaá¹ƒ, na sakkÄ• tattha pabbajite
sÄ• ruppaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanti; evampi sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. sace
mahagghaá¹ƒ hoti, ``nanu tumhÄ• kaá¹ƒ gehaá¹ƒ mahagghaâ€™â€™ nti vattabbaá¹ƒ. ``hot
puÃ±Ã±aá¹ƒ bhavissati, gaá¹‡hathÄ• â€™â€™ ti vutte pana sampaá¹-icchituá¹ƒ vaá¹-á¹-ati.
vihÄ• ro parivattetabbo. eteneva nayena vihÄ• ravatthupi Ä• rÄ• mopi Ä• rÄ• mavatthupi vih
vihÄ• ravatthunÄ• ca mahagghena vÄ• appagghena vÄ• vihÄ• ravihÄ• ravatthuÄ• rÄ• ma
thÄ• varena thÄ• varaparivattanaá¹ƒ veditabbaá¹ƒ.

garubhaá¹‡á¸• ena \Be 79/ garubhaá¹‡á¸• aparivattane pana maÃ±capÄ«á¹-haá¹ƒ mahanta
antamaso caturaá¹…gulapÄ• dakaá¹ƒ vÄ• gÄ• madÄ• rakehi paá¹ƒsvÄ• gÄ• rakesu kÄ«á¸
dinnakÄ• lato paá¹-á¹-hÄ• ya garubhaá¹‡á¸• aá¹ƒ hoti. sacepi rÄ• jarÄ• jamahÄ• mattÄ• day
maÃ±casataá¹ƒ vÄ• maÃ±casahassaá¹ƒ vÄ• denti, sabbe kappiyamaÃ±cÄ• sampaá¹-icch
vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• ``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™â€™ ti dÄ• t
dÄ• tabbÄ• . atirekamaÃ±ce bhaá¹‡á¸• Ä• gÄ• rÄ• dÄ«su paÃ±Ã±apetvÄ• pattacÄ«varaá¹ƒ
bahisÄ«mÄ• ya ``saá¹…ghassa demÄ• â€™â€™ ti dinnamaÃ±co saá¹…ghattherassa vasa

bahÅ« maÃ±cÄ• honti, maÃ±cena kammaá¹ƒ natthi; yassa vasanaá¹-á¹-hÄ• ne kammaá¹ƒ
``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™â€™ ti dÄ• tabbo. mahagghena satagghan
satasahassagghanakena vÄ• maÃ±cena aÃ±Ã±aá¹ƒ maÃ±casataá¹ƒ \Ee VI 1240/ labhati,
na kevalaá¹ƒ maÃ±cena maÃ±coyeva, Ä• rÄ• maÄ• rÄ• mavatthuvihÄ• ravihÄ• ravatthupÄ«
parivattetuá¹ƒ vaá¹-á¹-anti. esa nayo pÄ«á¹-habhisibimbohanesupi. etesu hi kappiyÄ• kapyiy
tattha akappiyaá¹ƒ na paribhuÃ±jitabbaá¹ƒ, kappiyaá¹ƒ saá¹…ghikaparibhogena \Ne 79/ par
akappiyaá¹ƒ vÄ• mahagghaá¹ƒ kappiyaá¹ƒ vÄ• parivattetvÄ• vuttavatthÅ«ni gahetabbÄ• n
pana bhisibimbohanaá¹ƒ nÄ• ma natthi.

lohakumbhÄ« lohabhÄ• á¹‡akaá¹ƒ lohakaá¹-Ä• hanti imÄ• ni tÄ«á¹‡i mahantÄ• ni vÄ• hont
pasatamattaudakagaá¹‡hanakÄ• nipi garubhaá¹‡á¸• Ä• niyeva. lohavÄ• rako pana
kÄ• á¸·alohatambalohavaá¹-á¹-alohakaá¹ƒsalohÄ• naá¹ƒ yena kenaci kato sÄ«haá¸·adÄ«pe
bhÄ• jetabbo. pÄ• do ca nÄ• ma magadhanÄ• á¸·iyÄ• paÃ±canÄ• á¸·imattaá¹ƒ gaá¹‡hÄ• ti
garubhaá¹‡á¸• aá¹ƒ. imÄ• ni tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni lohabhÄ• janÄ• ni.

pÄ• á¸·iyaá¹ƒ pana anÄ• gatÄ• nipi
bhiá¹…gÄ• rapaá¹-iggahauá¸·uá¹…kadabbikaá¹-acchupÄ• titaá¹-á¹-akasarakasamuggaaá¹…
dÄ«ni khuddakÄ• ni vÄ• mahantÄ• ni vÄ• sabbÄ• ni garubhaá¹‡á¸• Ä• ni. patto, ayathÄ• la
imÄ• ni pana bhÄ• janÄ«yÄ• ni. kaá¹ƒsalohavaá¹-á¹-alohabhÄ• janavikati saá¹…ghikaparibh
vaá¹-á¹-ati, puggalikaparibhogena na vaá¹-á¹-ati. kaá¹ƒsalohÄ• dibhÄ• janaá¹ƒ \Be 80/ saá¹…
pÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-ati. ``gihivikaá¹-anihÄ• reneva paribhuÃ±jitabbaâ€™â€™ nti ma
vuttaá¹ƒ.

á¹-hapetvÄ• pana bhÄ• janavikatiá¹ƒ aÃ±Ã±asmimpi kappiyalohabhaá¹‡á¸• e --- aÃ±janÄ«,
kaá¹‡á¹‡amalaharaá¹‡Ä«, sÅ«ci, paá¹‡á¹‡asÅ«ci, khuddako, pipphalako, khuddakaá¹ƒ, Ä•
kuÃ±cikÄ• , tÄ• á¸·aá¹ƒ, kattarayaá¹-á¹-hi vedhako, natthudÄ• naá¹ƒ, bhindivÄ• lo, lohakÅ«á
lohaguá¸·o, lohapiá¹‡á¸• i, lohacakkalikaá¹ƒ, aÃ±Ã±ampi vippakatalohabhaá¹‡á¸• aá¹ƒ bhÄ•
dhÅ«manettaphÄ• ladÄ«parukkhadÄ«pakapallakaolambakadÄ«paitthipurisatiracchÄ• nagat
aÃ±Ã±Ä• ni vÄ• bhitticchadanakavÄ• á¹-Ä• dÄ«su upanetabbÄ• ni, antamaso lohakhilakaá
lohabhaá¹‡á¸• Ä• ni garubhaá¹‡á¸• Ä• niyeva honti, attanÄ• laddhÄ• nipi pariharitvÄ• pugg
paribhuÃ±jitabbÄ• ni, saá¹…ghikaparibhogena vÄ• gihivikaá¹-Ä• ni vÄ• vaá¹-á¹-anti. tipubh
khÄ«rapÄ• sÄ• á¹‡amayÄ• ni taá¹-á¹-akasarakÄ• dÄ«ni garubhaá¹‡á¸• Ä• niyeva.

ghaá¹-ako pana telabhÄ• janaá¹ƒ vÄ• pÄ• dagaá¹‡hanakato atirekameva garubhaá¹‡á¸• aa
suvaá¹‡á¹‡arajatahÄ• rakÅ«á¹-ajÄ• tiphalikabhÄ• janÄ• ni \Ne 80/ gihivikaá¹-Ä• nipi na vaá¹
saá¹…ghikaparibhogena vÄ• puggalikaparibhogena vÄ• . senÄ• sanaparibhoge pana Ä• m
vaá¹-á¹-ati.

vÄ• siÄ• dÄ«su yÄ• ya vÄ• siyÄ• á¹-hapetvÄ• daá¹‡á¸• akaá¹-á¹-hacchedanaá¹ƒ vÄ• uccl
mahÄ• kammaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , ayaá¹ƒ bhÄ• janÄ«yÄ• . tato mahattarÄ« yena ken
garubhaá¹‡á¸• ameva. pharasu pana antamaso vejjÄ• naá¹ƒ sirÄ• vedhanapharasupi garub
kuá¹-hÄ• riyaá¹ƒ pharasusadiso eva vinicchayo. yÄ• pana Ä• vudhasaá¹…khepena katÄ• ,
antamaso caturaá¹…gulamattopi garubhaá¹‡á¸• ameva. nikhÄ• danaá¹ƒ caturassamukhaá¹
vaá¹…kaá¹ƒ vÄ• ujukaá¹ƒ vÄ• , antamaso sammuÃ±janidaá¹‡á¸• akavedhanampi daá¹‡á¸•
garubhaá¹‡á¸• ameva. sammuÃ±janidaá¹‡á¸• akhaá¹‡anakaá¹ƒ pana adaá¹‡á¸• akaá¹ƒ pha
sipÄ• á¹-ikÄ• ya pakkhipitvÄ• parihariuá¹ƒ, taá¹ƒ bhÄ• janÄ«yaá¹ƒ. sikharampi nikhÄ• dan
yehi manussehi vihÄ• re vÄ• siÄ• dÄ«ni dinnÄ• ni honti, te ca ghare daá¸• á¸• he vÄ• \Be 8
``detha no, bhante, upakaraá¹‡e, puna pÄ• katike karissÄ• mÄ• â€™â€™ ti vadanti, dÄ• tal
1242/, na vÄ• retabbÄ• ; anÄ• harantÄ• pi na codetabbÄ• .

kammÄ• rataá¹-á¹-akÄ• racundakÄ• ranaá¸·akÄ• ramaá¹‡ikÄ• rapattabandhakÄ• naá¹ƒ
adhikaraá¹‡imuá¹-á¹-hikasaá¹‡á¸• Ä• satulÄ• dÄ«ni sabbÄ• ni lohamayaupakaraá¹‡Ä• ni sa
paá¹-á¹-hÄ• ya garubhaá¹‡á¸• Ä• ni. tipukoá¹-á¹-akasuvaá¹‡á¹‡akÄ• racammakÄ• raupakar
pana viseso --- tipukoá¹-á¹-akaupakaraá¹‡esupi tipucchedanasatthakaá¹ƒ, suvaá¹‡á¹‡akÄ•
suvaá¹‡á¹‡acchedanasatthakaá¹ƒ, cammakÄ• raupakaraá¹‡esu kataparikammacammachid
imÄ• ni bhÄ• janÄ«yabhaá¹‡á¸• Ä• ni. nahÄ• pitatunnakÄ• raupakaraá¹‡esupi á¹-hapetvÄ•
mahÄ• saá¹‡á¸• Ä• saá¹ƒ mahÄ• pipphalakaÃ±ca sabbaá¹ƒ bhÄ• janÄ«yaá¹ƒ. mahÄ• katta

valliÄ• dÄ«su vettavalliÄ• dikÄ• yÄ• kÄ• ci aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• valli saá¹…gh
vÄ• rakkhitagopitÄ• garubhaá¹‡á¸• aá¹ƒ hoti, sÄ• saá¹…ghakamme ca cetiyakamme ca k
puggalikakammepi upanetuá¹ƒ vaá¹-á¹-ati; arakkhitÄ• pana garubhaá¹‡á¸• ameva na hoti.
suttamakacivÄ• kanÄ• á¸·ikerahÄ«racammamayÄ• rajjukÄ• vÄ• yottÄ• ni vÄ• vÄ• ke ca
vaá¹-á¹-etvÄ• katÄ• ekavaá¹-á¹-Ä• vÄ• dvivaá¹-á¹-Ä• vÄ• saá¹…ghassa dinnakÄ• lato p
garubhaá¹‡á¸• aá¹ƒ. suttaá¹ƒ pana avaá¹-á¹-etvÄ• \Ne 81/ dinnaá¹ƒ makacivÄ• kanÄ• á¸·ik
yehi panetÄ• ni rajjukayottÄ• dÄ«ni dinnÄ• ni honti, te attano karaá¹‡Ä«yena harantÄ• na v

yo koci antamaso aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amattopi veá¸·u saá¹…ghassa dinno vÄ•
rakkhitagopito garubhaá¹‡á¸• aá¹ƒ, sopi saá¹…ghakamme ca cetiyakamme ca kate atireko
vaá¹-á¹-ati. pÄ• dagaá¹‡hanakatelanÄ• á¸·i pana kattarayaá¹-á¹-hi, upÄ• hanadaá¹‡á¸• ako,
chattasalÄ• kÄ• ti idamettha bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ. daá¸• á¸• hagehamanussÄ• gaá
vÄ• retabbÄ• . rakkhitagopitaá¹ƒ veá¸·uá¹ƒ gaá¹‡hantena samakaá¹ƒ vÄ• atirekaá¹ƒ vÄ• th
taá¹ƒagghanakampi phÄ• tikammaá¹ƒ katvÄ• gahetabbo \Be 82/. phÄ• tikammaá¹ƒ akatvÄ
vaá¸·aÃ±jetabbo \Ee VI 1243/, gamanakÄ• le saá¹…ghikÄ• vÄ• se á¹-hapetvÄ• gantabbaá¹
pahiá¹‡itvÄ• dÄ• tabbo. desantaraá¹ƒ gatena sampattavihÄ• re saá¹…ghikÄ• vÄ• se á¹-hap

__tiá¹‡a_nti muÃ±jaá¹ƒ pabbajaÃ±ca á¹-hapetvÄ• avasesaá¹ƒ yaá¹ƒkiÃ±ci tiá¹‡aá¹ƒ. yattha

tattha paá¹‡á¹‡ehi chÄ• denti; tasmÄ• paá¹‡á¹‡ampi tiá¹‡eneva saá¹…gahitaá¹ƒ. iti muÃ±jA
muá¹-á¹-hippamÄ• á¹‡ampi tiá¹‡aá¹ƒ tÄ• lapaá¹‡á¹‡Ä• dÄ«su ca ekaá¹ƒ paá¹‡á¹‡ampi saá
tatthajÄ• takaá¹ƒ vÄ• bahÄ• rÄ• me saá¹…ghassa tiá¹‡avatthuto jÄ• tatiá¹‡aá¹ƒ vÄ• rakkh
garubhaá¹‡á¸• aá¹ƒ hoti, tampi saá¹…ghakamme ca cetiyakamme ca kate atirekaá¹ƒ pugga
vaá¹-á¹-ati. daá¸• á¸• hagehamanussÄ• gahetvÄ• gacchantÄ• na vÄ• retabbÄ• . aá¹-á¹-ha
rittapotthako garubhaá¹‡á¸• ameva.

__mattikÄ• _ pakatimattikÄ• vÄ• hotu paÃ±cavaá¹‡á¹‡Ä• vÄ• sudhÄ• vÄ• sajjurasakaá
yaá¹ƒkiÃ±ci, dullabhaá¹-á¹-hÄ• ne Ä• netvÄ• vÄ• dinnaá¹ƒ tatthajÄ• takaá¹ƒ vÄ• rakkhitag
tÄ• laphalapakkamattaá¹ƒ garubhaá¹‡á¸• aá¹ƒ hoti. tampi saá¹…ghakamme ca cetiyakamm
puggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-ati. hiá¹…guhiá¹…gulakaharitÄ• lamanosilaÃ±janÄ• ni p
bhÄ• janÄ«yabhaá¹‡á¸• Ä• ni.

__dÄ• rubhaá¹‡á¸• e_ yo koci aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amattopi dÄ• rubhaá¹‡á¸• ak
saá¹…ghassa dinno vÄ• tatthajÄ• tako vÄ• rakkhitagopito, ayaá¹ƒ garubhaá¹‡á¸• aá¹ƒ hot
vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana sabbampi dÄ• ruveá¸·ucammapÄ• sÄ• á¹‡Ä•
saá¹…gaá¹‡hitvÄ• ``tena kho \Ne 82/ pana samayena saá¹…ghassa Ä• sandiko uppanno h
paá¹-á¹-hÄ• ya dÄ• rubhaá¹‡á¸• avinicchayo vutto.

tatrÄ• yaá¹ƒ atthuddhÄ• ro, Ä• sandiko, sattaá¹…go, bhaddapÄ«á¹-haá¹ƒ, pÄ«á¹-hikÄ• , eá
Ä• malakavaá¹-á¹-akapÄ«á¹-haá¹ƒ, phalakaá¹ƒ, kocchaá¹ƒ, palÄ• lapÄ«á¹-hakanti imesu \B
khuddakaá¹ƒ vÄ• hotu mahantaá¹ƒ vÄ• , saá¹…ghassa dinnaá¹ƒ garubhaá¹‡á¸• aá¹ƒ \Ee V
palÄ• lapÄ«á¹-hena cettha kadalipattÄ• dipÄ«á¹-hÄ• nipi saá¹…gahitÄ• ni. byagghacammad
vÄ• á¸·arÅ«paparikkhittaá¹ƒ, ratanaparisibbitaá¹ƒ, kocchakaá¹ƒ garubhaá¹‡á¸• ameva.

vaá¹…kaphalakaá¹ƒ, dÄ«ghaphalakaá¹ƒ, cÄ«varadhovanaphalakaá¹ƒ, ghaá¹-á¹-anaphalaka
dantakaá¹-á¹-hacchedanagaá¹‡á¹-hikÄ• , daá¹‡á¸• amuggaro, ambaá¹‡aá¹ƒ, rajanadoá¹‡i, u
dÄ• rumayo vÄ• dantamayo vÄ• veá¸·umayo vÄ• sapÄ• dakopi apÄ• dakopi samuggo, m
atirekappamÄ• á¹‡o karaá¹‡á¸• o, udakadoá¹‡i, udakakaá¹-Ä• haá¹ƒ, uá¸·uá¹…ko, kaá¹-acc
pÄ• nÄ«yasaá¹…khoti etesupi yaá¹ƒkiÃ±ci saá¹…ghe dinnaá¹ƒ garubhaá¹‡á¸• aá¹ƒ. saá¹…
bhÄ• janÄ«yaá¹ƒ, tathÄ• dÄ• rumayo udakatumbo.

pÄ• dakathalikamaá¹‡á¸• alaá¹ƒ dÄ• rumayaá¹ƒ vÄ• hotu coá¸·apaá¹‡á¹‡Ä• dimayaá¹ƒ vÄ
Ä• dhÄ• rako pattapidhÄ• naá¹ƒ, tÄ• lavaá¹‡á¹-aá¹ƒ, bÄ«janÄ«, caá¹…koá¹-akaá¹ƒ, pacchi,
muá¹-á¹-hisammuÃ±janÄ«ti etesupi yaá¹ƒkiÃ±ci khuddakaá¹ƒ vÄ• mahantaá¹ƒ vÄ• dÄ• ru
yena kenaci kataá¹ƒ garubhaá¹‡á¸• ameva.

thambhatulÄ• sopÄ• naphalakÄ• dÄ«su dÄ• rumayaá¹ƒ vÄ• pÄ• sÄ• á¹‡amayaá¹ƒ vÄ• ya

koci kaá¹-asÄ• rako, yaá¹ƒkiÃ±ci bhÅ«mattharaá¹‡aá¹ƒ, yaá¹ƒkiÃ±ci akappiyacammaá¹ƒ, sa
garubhaá¹‡á¸• aá¹ƒ, bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. eá¸·akacammaá¹ƒ pana pa
hoti, tampi garubhaá¹‡á¸• ameva. kappiyacammÄ• ni bhÄ• janÄ«yÄ• ni. kurundiyaá¹ƒ pana
maÃ±cappamÄ• á¹‡aá¹ƒ cammaá¹ƒ garubhaá¹‡á¸• aâ€™â€™ nti vuttaá¹ƒ.

udukkhalaá¹ƒ, musalaá¹ƒ, suppaá¹ƒ, nisadaá¹ƒ, nisadapoto, pÄ• sÄ• á¹‡adoá¹‡i, pÄ• sÄ• á
turivemabhastÄ• di \Ne 83/ sabbaá¹ƒ pesakÄ• rÄ• dibhaá¹‡á¸• aá¹ƒ, sabbaá¹ƒ kasibhaá¹‡á
cakkayuttakayÄ• naá¹ƒ garubhaá¹‡á¸• ameva. maÃ±capÄ• do \Ee VI 1245/, maÃ±caaá¹-an
pÄ«á¹-haaá¹-anÄ«, vÄ• sipharasuÄ• dÄ«naá¹ƒ daá¹‡á¸• Ä• ti etesu yaá¹ƒkiÃ±ci vippakatata
aniá¹-á¹-hitameva bhÄ• janÄ«yaá¹ƒ, tacchitamaá¹-á¹-haá¹ƒ pana garubhaá¹‡á¸• aá¹ƒ hoti. a
daá¹‡á¸• o chattamuá¹-á¹-hipaá¹‡á¹‡aá¹ƒ kattarayaá¹-á¹-hi upÄ• hanÄ• araá¹‡isahitaá¹ƒ dh
pÄ• dagaá¹‡hanakato anatirittaá¹ƒ Ä• malakatumbaá¹ƒ Ä• malakaghaá¹-o lÄ• bukatumbaá¹
visÄ• á¹‡akatumbanti sabbametaá¹ƒ bhÄ• janÄ«yaá¹ƒ, tato mahantataraá¹ƒ garubhaá¹‡á¸•

hatthidanto \Be 84/ vÄ• yaá¹ƒkiÃ±ci visÄ• á¹‡aá¹ƒ vÄ• atacchitaá¹ƒ yathÄ• jÄ• tameva bhÄ
katamaÃ±capÄ• dÄ• dÄ«su purimasadisoyeva vinicchayo. tacchitaniá¹-á¹-hitopi hiá¹…gukan
aÃ±janakaraá¹‡á¸• ako gaá¹‡á¹-hikÄ• vidho aÃ±janÄ« aÃ±janisalÄ• kÄ• udakapuÃ±chanÄ
bhÄ• janÄ«yameva.

mattikÄ• bhaá¹‡á¸• e sabbaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ ghaá¹-apiá¹-harÄ•
pattakaá¹-Ä• haá¹ƒ aá¹…gÄ• rakaá¹-Ä• haá¹ƒ dhÅ«madÄ• nakaá¹ƒ dÄ«parukkhako dÄ«pak
chadaniá¹-á¹-hakÄ• thÅ«pikÄ• ti saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• ya garubhaá¹‡á¸•
anatirittappamÄ• á¹‡o pana ghaá¹-ako pattaá¹ƒ thÄ• lakaá¹ƒ kaÃ±canako kuá¹‡á¸• ikÄ• ti id
bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ. yathÄ• ca mattikÄ• bhaá¹‡á¸• e; evaá¹ƒ lohabhaá¹‡á¸• epi ku
bhÄ• janÄ«yakoá¹-á¹-hÄ• sameva bhajatÄ«ti ayamettha anupubbikathÄ• .

avissajjiyavatthukathÄ• niá¹-á¹-hitÄ• .

navakammadÄ• nakathÄ•

<323> __bhaá¹‡á¸• ikÄ• á¹-á¹-hapanamattenÄ• _ti dvÄ• rabÄ• hÄ• naá¹ƒ upari kapotabhaá
__paribhaá¹‡á¸• akaraá¹‡amattenÄ• _ti gomayaparibhaá¹‡á¸• akasÄ• vaparibhaá¹‡á¸• aka
__dhÅ«makÄ• lika_nti idaá¹ƒ yÄ• vassa citakadhÅ«mo na paÃ±Ã±Ä• yati, tÄ• va ayaá¹ƒ vih
dhÅ«makÄ• le apaloketvÄ• katapariyositaá¹ƒ vihÄ• raá¹ƒ denti. __vippakata_nti ettha vippa
yÄ• va gopÄ• nasiyo na Ä• rohanti. gopÄ• nasÄ«su pana Ä• ruá¸·hÄ• su bahukato nÄ• ma
na dÄ• tabbo, kiÃ±cideva samÄ• dapetvÄ• kÄ• ressati. __khuddake vihÄ• re kammaá¹ƒ olo
\Ne 84/ kammaá¹ƒ oloketvÄ• catuhatthavihÄ• re catuvassikaá¹ƒ, paÃ±cahatthe paÃ±cavas
chavassikaá¹ƒ dÄ• tabbaá¹ƒ. aá¸• á¸• hayogo pana yasmÄ• sattaá¹-á¹-hahattho hoti, tasmÄ

``sattaá¹-á¹-havassikaâ€™â€™ nti vuttaá¹ƒ. sace pana so navahattho hoti navavassikampi
pana dasahatthe ekÄ• dasahatthe vihÄ• re vÄ• pÄ• sÄ• de vÄ• dasavassikaá¹ƒ vÄ• ekÄ•
dvÄ• dasahatthe pana tato adhike vÄ• lohapÄ• sÄ• dasadisepi dvÄ• dasavassikameva dÄ•

navakammiko \Be 85/ bhikkhu antovasse taá¹ƒ Ä• vÄ• saá¹ƒ labhati, utukÄ• le paá¹-ibÄ• hit
Ä• vÄ• so jÄ«rati, Ä• vÄ• sasÄ• mikassa vÄ• tassa vaá¹ƒse uppannassa vÄ• kassaci kath
nassati, jaggatha etaá¹ƒ Ä• vÄ• saâ€™â€™ nti. sace so na sakkoti, bhikkhÅ«hi Ã±Ä• tÄ« v
samÄ• dapetvÄ• jaggitabbo. sace tepi na sakkonti, saá¹…ghikena paccayena jaggitabbo. t
Ä• vÄ• saá¹ƒ vissajjetvÄ• avasesÄ• jaggitabbÄ• . bahÅ« vissajjetvÄ• ekaá¹ƒ saá¹‡á¹-hÄ•

dubbhikkhe bhikkhÅ«su pakkantesu sabbe Ä• vÄ• sÄ• nassanti, tasmÄ• ekaá¹ƒ vÄ• dve
vissajjetvÄ• tato yÄ• gubhattacÄ«varÄ• dÄ«ni paribhuÃ±jantehi sesÄ• vÄ• sÄ• jaggitabbÄ
vuttaá¹ƒ ``saá¹…ghike paccaye asati eko bhikkhu `tuyhaá¹ƒ ekaá¹ƒ maÃ±caá¹-á¹-hÄ• naá¹ƒ
vattabbo. sace bahutaraá¹ƒ icchati, tibhÄ• gaá¹ƒ vÄ• upaá¸• á¸• habhÄ• gaá¹ƒ vÄ• datvÄ•
`thambhamattamevettha avasiá¹-á¹-haá¹ƒ, bahukammaá¹ƒ kÄ• tabbaâ€™ nti na icchati, `tu
katvÄ• jagga; evampi hi saá¹…ghassa bhaá¹‡á¸• akaá¹-á¹-hapanaá¹-á¹-hÄ• naá¹ƒ navakÄ•
labhissatÄ«â€™ ti jaggÄ• petabbo. evaá¹ƒ jaggito pana tasmiá¹ƒ jÄ«vante puggaliko hoti, m
VI 1247/. sace saddhivihÄ• rikÄ• naá¹ƒ dÄ• tukÄ• mo hoti, kammaá¹ƒ oloketvÄ• tibhÄ• gaá
puggalikaá¹ƒ katvÄ• jaggÄ• petabbo. evaÃ±hi saddhivihÄ• rikÄ• naá¹ƒ dÄ• tuá¹ƒ labhati. e
`ekaá¹ƒ Ä• vÄ• saá¹ƒ vissajjetvÄ• â€™ tiÄ• dinÄ• nayena jaggÄ• petabboâ€™â€™ ti.

idampi ca aÃ±Ã±aá¹ƒ tattheva vuttaá¹ƒ --- dve bhikkhÅ« saá¹…ghikaá¹ƒ bhÅ«miá¹ƒ gahetvÄ
saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ karonti. yena sÄ• bhÅ«mi paá¹-hamaá¹ƒ gahitÄ• , so sÄ• m
karonti, soyeva sÄ• mÄ«. so saá¹…ghikaá¹ƒ karoti, itaro puggalikaá¹ƒ karoti, aÃ±Ã±aá¹ƒ ce
senÄ• sanaá¹-á¹-hÄ• naá¹ƒ atthi \Ne 85/, puggalikaá¹ƒ karontopi na vÄ• retabbo. aÃ±Ã±asm
paá¹-irÅ«pe á¹-hÄ• ne asati taá¹ƒ paá¹-ibÄ• hitvÄ• saá¹…ghikaá¹ƒ karonteneva kÄ• tabbaá
tattha vayakammaá¹ƒ kataá¹ƒ, taá¹ƒ dÄ• tabbaá¹ƒ. sace pana katÄ• vÄ• se vÄ• Ä• vÄ• sak
chÄ• yÅ«pagaphalÅ«pagarukkhÄ• honti, apaloketvÄ• \Be 86/ hÄ• retabbÄ• . puggalikÄ• c
Ä• pucchitabbÄ• ; no ce denti, yÄ• vatatiyaá¹ƒ Ä• pucchitvÄ• ``rukkhaagghanakamÅ«laá¹ƒ
hÄ• retabbÄ• .

yo pana saá¹…ghikavallimattampi aggahetvÄ• Ä• harimena upakaraá¹‡ena saá¹…ghikÄ• y
puggalikavihÄ• raá¹ƒ kÄ• reti, upaá¸• á¸• haá¹ƒ saá¹…ghikaá¹ƒ hoti; upaá¸• á¸• haá¹ƒ pugg
heá¹-á¹-hÄ• pÄ• sÄ• do saá¹…ghiko; upari puggaliko. sace so heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ ic
heá¹-á¹-hÄ• ca upari ca icchati, ubhayattha upaá¸• á¸• haá¹ƒ labhati. dve senÄ• sanÄ• ni k
saá¹…ghikaá¹ƒ, ekaá¹ƒ puggalikaá¹ƒ. sace vihÄ• re uá¹-á¹-hitena dabbasambhÄ• rena kÄ•
labhati. sace akataá¹-á¹-hÄ• ne cayaá¹ƒ vÄ• pamukhaá¹ƒ vÄ• karoti, bahikuá¹-á¹-e upaá¸•
upaá¸• á¸• haá¹ƒ tassa. atha mahantaá¹ƒ visamaá¹ƒ pÅ«retvÄ• apade padaá¹ƒ dassetvÄ•

tattha saá¹…gho.

__ekaá¹ƒ_ \Ee VI 1248/ __varaseyya_nti ettha navakammadÄ• naá¹-á¹-hÄ• ne vÄ• vassag
yaá¹ƒ icchati, taá¹ƒ ekaá¹ƒ varaseyyaá¹ƒ anujÄ• nÄ• mÄ«ti attho.

__pariyosite pakkamati tasseveta_nti puna Ä• gantvÄ• vasantassa antovassaá¹ƒ tasseva ta
pana saddhivihÄ• rikÄ• dayo gahetuá¹ƒ na labhanti.

navakammadÄ• nakathÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±atrapaá¹-ibhogapaá¹-ikkhepÄ• dikathÄ•

<324> __nÄ• tiharantÄ«_ti aÃ±Ã±atra haritvÄ• na paribhuÃ±janti. __guttatthÄ• yÄ• _ti yaá¹
maÃ±capÄ«á¹-hÄ• di, tassa guttatthÄ• ya, taá¹ƒ aÃ±Ã±atra harituá¹ƒ anujÄ• nÄ• mÄ«ti atth
haritvÄ• saá¹…ghikaparibhogena paribhuÃ±jantassa naá¹-á¹-haá¹ƒ sunaá¹-á¹-haá¹ƒ, jiá¹‡á
sace arogaá¹ƒ tasmiá¹ƒ vihÄ• re paá¹-isaá¹…khate puna pÄ• katikaá¹ƒ kÄ• tabbaá¹ƒ. pugga
paribhuÃ±jato naá¹-á¹-haá¹ƒ vÄ• jiá¹‡á¹‡aá¹ƒ vÄ• \Ne 86/ gÄ«vÄ• hoti, tasmiá¹ƒ paá¹-isaá
sace tato gopÄ• nasiÄ• dÄ«ni gahetvÄ• aÃ±Ã±asmiá¹ƒ saá¹…ghikÄ• vÄ• se yojenti, suyoji
yojentehi pana mÅ«laá¹ƒ vÄ• dÄ• tabbaá¹ƒ, paá¹-ipÄ• katikaá¹ƒ vÄ• kÄ• tabbaá¹ƒ chaá¸•
maÃ±capÄ«á¹-hÄ• dÄ«ni theyyacittena gaá¹‡hanto uddhÄ• reyeva bhaá¹‡á¸• agghena kÄ•
dassÄ• mÄ«ti gahetvÄ• saá¹…ghikaparibhogena paribhuÃ±jantassa naá¹-á¹-haá¹ƒ sunaá¹-
sujiá¹‡á¹‡aá¹ƒ. arogaÃ±ce pÄ• katikaá¹ƒ kÄ• tabbaá¹ƒ \Be 87/. puggalikaparibhogena parib
naá¹-á¹-haá¹ƒ gÄ«vÄ• hoti. tato dvÄ• ravÄ• tapÄ• nÄ• dÄ«ni saá¹…ghikÄ• vÄ• se vÄ• pug
paá¹-idÄ• tabbÄ• niyeva.

__phÄ• tikammatthÄ• yÄ• _ti vaá¸• á¸• hikammatthÄ• ya. phÄ• tikammaÃ±cettha samakaá¹
maÃ±capÄ«á¹-hÄ• disenÄ• sanameva vaá¹-á¹-ati.

__cakkalika_nti kambalÄ• dÄ«hi veá¹-hetvÄ• katacakkalikaá¹ƒ. __allehi pÄ• dehÄ«_ti yehi
udakaá¹ƒ paÃ±Ã±Ä• yati, evarÅ«pehi pÄ• dehi paribhaá¹‡á¸• akatabhÅ«mi vÄ• senÄ• sana
VI 1249/. sace pana udakasinehamattameva paÃ±Ã±Ä• yati, na udakaá¹ƒ, vaá¹-á¹-ati. pÄ•
allapÄ• dehipi akkamituá¹ƒ vaá¹-á¹-atiyeva. saupÄ• hanena dhotapÄ• dehi akkamitabbaá¹-á
vaá¹-á¹-ati.

__coá¸·akena paliveá¹-hetu_nti sudhÄ• bhÅ«miyaá¹ƒ vÄ• paribhaá¹‡á¸• abhÅ«miyaá¹ƒ vÄ•
kaá¹-asÄ• rako vÄ• natthi, coá¸·akena pÄ• dÄ• veá¹-hetabbÄ• , tasmiá¹ƒ asati paá¹‡á¹‡an
vaá¹-á¹-ati. kiÃ±ci anattharitvÄ• á¹-hapentassa pana dukkaá¹-aá¹ƒ. yadi pana tattha nevÄ•
bhÅ«miyÄ• á¹-hapenti, adhotapÄ• dehipi vaá¸·aÃ±jenti, tatheva vaá¸·aÃ±jetuá¹ƒ vaá¹-á¹-ati

__na bhikkhave parikammakatÄ• bhittÄ«_ti setabhitti vÄ• cittakammakatÄ• vÄ• . na keval
dvÄ• rampi vÄ• tapÄ• nampi apassenaphalakampi pÄ• sÄ• á¹‡atthambhampi rukkhatthamb
appaá¹-icchÄ• detvÄ• apassayituá¹ƒ na labbhatiyeva.

__dhotapÄ• dakÄ• _ti dhotapÄ• dakÄ• hutvÄ• dhotehi pÄ• dehi akkamitabbaá¹-á¹-hÄ• ne
``dhotapÄ• dakeâ€™â€™ tipi pÄ• á¹-ho. dhotehi pÄ• dehi akkamitabbaá¹-á¹-hÄ• nassetaá¹
__paccattharitvÄ• _ti paribhaá¹‡á¸• akataá¹ƒ bhÅ«miá¹ƒ vÄ• bhÅ«mattharaá¹‡asenÄ• sana
saá¹…ghikamaÃ±capÄ«á¹-haá¹ƒ vÄ• attano santakena paccattharaá¹‡ena paccattharitvÄ•
niddÄ• yatopi paccattharaá¹‡e saá¹…kuá¹-ite koci sarÄ«rÄ• vayavo maÃ±caá¹ƒ vÄ• pÄ«á¹
Ä• pattiyeva. lomesu pana lomagaá¹‡anÄ• ya Ä• pattiyeva. paribhogasÄ«sena apassayanta
hatthatalapÄ• datalehi pana phusituá¹ƒ vÄ• akkamituá¹ƒ vÄ• vaá¹-á¹-ati. maÃ±capÄ«á¹-ha
paá¹-ihaÃ±Ã±ati, anÄ• patti.

aÃ±Ã±atraparibhogapaá¹-ikkhepÄ• dikathÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhattÄ• dianujÄ• nanakathÄ•

<325> __na_ \Be 88/ __sakkonti saá¹…ghabhattaá¹ƒ kÄ• tu_nti sakalassa saá¹…ghassa bh
sakkonti. __uddesabhatta_ntiÄ• dÄ«su ``ekaá¹ƒ vÄ• dve vÄ• ... pe ... dasa vÄ• bhikkhÅ«
dethÄ• â€™â€™ ti evaá¹ƒ uddesena laddhabhikkhÅ«naá¹ƒ bhattaá¹ƒ kÄ• tuá¹ƒ icchanti. ap
paricchinditvÄ• \Ee VI 1250/ nimantetvÄ• tesaá¹ƒ bhattaá¹ƒ kÄ• tuá¹ƒ icchanti. apare salÄ•
apare pakkhikaá¹ƒ uposathikaá¹ƒ pÄ• á¹-ipadikanti evaá¹ƒ niyÄ• metvÄ• , ekassa vÄ• dvin
dasannaá¹ƒ vÄ• bhikkhÅ«naá¹ƒ bhattaá¹ƒ kÄ• tuá¹ƒ icchanti. iti etÄ• ni bhattÄ• ni uddesab
imaá¹ƒ vohÄ• raá¹ƒ pattÄ• ni. yasmÄ• pana te sacepi dubbhikkhe na sakkonti, subhikkhe jÄ
saá¹…ghabhattaá¹ƒ kÄ• tuá¹ƒ sakkhissanti, tasmÄ• bhagavÄ• tampi anto katvÄ• __ ``anu
saá¹…ghabhattaá¹ƒ uddesabhattaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __saá¹…ghabhatte_ á¹-hitikÄ• nÄ• ma natthi, tasmÄ• ``amhÄ• kaá¹ƒ ajja dasa dvÄ•
bhuÃ±jantÄ• naá¹ƒ idÄ• ni aÃ±Ã±ato bhikkhÅ« Ä• nethÄ• â€™â€™ ti na evaá¹ƒ tattha vatta
amhehi na laddhaá¹ƒ, idÄ• ni taá¹ƒ amhÄ• kaá¹ƒ gÄ• hethÄ• â€™â€™ ti evampi vattuá¹ƒ n
Ä• gatÄ• gatÄ• naá¹ƒ pÄ• puá¹‡Ä• tiyeva.

saá¹…ghabhattÄ• dianujÄ• nanakathÄ• niá¹-á¹-hitÄ• .

uddesabhattakathÄ•

__uddesabhattÄ• dÄ«su_ \Ne 88/ pana ayaá¹ƒ nayo --- raÃ±Ã±Ä• vÄ• rÄ• jamahÄ• matter

``ettake bhikkhÅ« Ä• nethÄ• â€™â€™ ti pahite kÄ• laá¹ƒ ghosetvÄ• á¹-hitikÄ• pucchitabbÄ
paá¹-á¹-hÄ• ya gÄ• hetabbaá¹ƒ; no ce, therÄ• sanato paá¹-á¹-hÄ• ya gÄ• hetabbaá¹ƒ. udde
piá¹‡á¸• apÄ• tikÄ• nampi na atikkÄ• metabbaá¹ƒ. te pana dhutaá¹…gaá¹ƒ rakkhantÄ• say
gÄ• hiyamÄ• ne alasajÄ• tikÄ• mahÄ• therÄ• pacchÄ• Ä• gacchanti, ``bhante, vÄ«sativas
tumhÄ• kaá¹ƒ á¹-hitikÄ• atikkantÄ• â€™â€™ ti na vattabbÄ• , á¹-hitikaá¹ƒ á¹-hapetvÄ• tes
á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. ``asukavihÄ• re bahuá¹ƒ uddesabhattaá¹ƒ uppannaâ€™â€™
yojanantarikavihÄ• ratopi bhikkhÅ« Ä• gacchanti, sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ
gÄ• hetabbaá¹ƒ. asampattÄ• nampi upacÄ• rasÄ«maá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ antevÄ• sikÄ•
gÄ• hetabbameva. bahiupacÄ• rasÄ«mÄ• ya á¹-hitÄ• naá¹ƒ gÄ• hethÄ• ti vadanti, na gÄ• h
upacÄ• rasÄ«maá¹ƒ okkantehi ekÄ• baddhÄ• hutvÄ• attano vihÄ• radvÄ• re vÄ• antovihÄ
parisÄ• vasena vaá¸• á¸• hitÄ• nÄ• ma sÄ«mÄ• hoti, tasmÄ• gÄ• hetabbaá¹ƒ. saá¹…ghan
Ä• gatÄ• naá¹ƒ gÄ• hetabbameva \Ee VI 1251/. dutiyabhÄ• ge pana therÄ• sanaá¹ƒ Ä• ruá¸
paá¹-hamabhÄ• go na pÄ• puá¹‡Ä• ti, dutiyabhÄ• gato vassaggena gÄ• hetabbaá¹ƒ.

ekasmiá¹ƒ vihÄ• re ekaá¹ƒ bhattuddesaá¹-á¹-hÄ• naá¹ƒ paricchinditvÄ• gÄ• vutappamÄ• á
yattha katthaci Ä• rocitaá¹ƒ uddesabhattaá¹ƒ, tasmiá¹ƒyeva bhattuddesaá¹-á¹-hÄ• ne gÄ• h
bhikkhuno pahiá¹‡Ä• ti ``svepi saá¹…ghato uddisitvÄ• dasa bhikkhÅ« pahiá¹‡athÄ• â€™â€
bhattuddesakassa Ä• rocetabbo. sace taá¹ƒ divasaá¹ƒ pamussati, dutiyadivase pÄ• tova Ä•
pamussitvÄ• va piá¹‡á¸• Ä• ya pavisanto sarati, yÄ• va upacÄ• rasÄ«maá¹ƒ nÄ• tikkamati,
pakatiá¹-á¹-hitikÄ• , tassÄ• yeva vasena gÄ• hetabbaá¹ƒ. sacepi upacÄ• rasÄ«maá¹ƒ atikka
upacÄ• rasÄ«maá¹-á¹-hakehi ekÄ• baddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ dvÄ• dasahatthan
pakatiá¹-á¹-hitikÄ• ya vasena gÄ• hetabbaá¹ƒ. bhikkhÅ«naá¹ƒ pana tÄ• dise ekÄ• baddhe a
yasmiá¹ƒ á¹-hÄ• ne sarati, tattha navaá¹ƒ á¹-hitikaá¹ƒ katvÄ• gÄ• hetabbaá¹ƒ. antogÄ• me
Ä• sanasÄ• lÄ• ya á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. yattha katthaci saritvÄ• gÄ• hetabbameva
vaá¹-á¹-ati. na hi etaá¹ƒ dutiyadivase labbhatÄ«ti.

sace \Ne 89/ sakavihÄ• rato aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ gacchante bhikkhÅ« disvÄ• koci uddes
yÄ• va antoupacÄ• re vÄ• upacÄ• rasÄ«maá¹-á¹-hakehi saddhiá¹ƒ vuttanayena ekÄ• badd
sakavihÄ• re á¹-hitikÄ• vaseneva gÄ• hetabbaá¹ƒ. bahiupacÄ• re á¹-hitÄ• naá¹ƒ dinnaá¹ƒ p
ettake nÄ• ma bhikkhÅ« uddisathÄ• â€™â€™ ti vutte sampattÄ• naá¹ƒ gÄ• hetabbaá¹ƒ. tat
avijahitvÄ• ekÄ• baddhanayena dÅ«re á¹-hitÄ• pi sampattÄ• yevÄ• ti veditabbaá¹ƒ. sace ya
tattha paviá¹-á¹-hÄ• naá¹ƒ Ä• rocenti, tassa vihÄ• rassa á¹-hitikÄ• vasena gÄ• hetabbaá¹ƒ.
vÄ«thiyaá¹ƒ vÄ• catukke \Be 90/ vÄ• antaraghare vÄ• bhikkhÅ« \Ee VI 1252/ disvÄ• koci
Ä• roceti, tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne antoupacÄ• ragatÄ• naá¹ƒ gÄ• hetabbaá¹ƒ.

gharÅ«pacÄ• ro cettha ``ekaá¹ƒ gharaá¹ƒ ekÅ«pacÄ• raá¹ƒ, ekaá¹ƒ gharaá¹ƒ nÄ• nÅ«pacÄ
ekÅ«pacÄ• raá¹ƒ, nÄ• nÄ• gharaá¹ƒ nÄ• nÅ«pacÄ• raâ€™â€™ nti imesaá¹ƒ vasena vedita
gharaá¹ƒ ekavaá¸·aÃ±jaá¹ƒ hoti, taá¹ƒ suppapÄ• taparicchedassa anto ekÅ«pacÄ• raá¹ƒ nÄ

uddesalÄ• bho tasmiá¹ƒ upacÄ• re bhikkhÄ• cÄ• ravattenapi á¹-hitÄ• naá¹ƒ sabbesaá¹ƒ pÄ
``ekaá¹ƒ gharaá¹ƒ ekÅ«pacÄ• raá¹ƒâ€™â€™ _ nÄ• ma.

yaá¹ƒ pana ekaá¹ƒ gharaá¹ƒ dvinnaá¹ƒ bhariyÄ• naá¹ƒ sukhavihÄ• ratthÄ• ya majjhe bhittiá
nÄ• nÄ• dvÄ• ravaá¸·aÃ±jaá¹ƒ kataá¹ƒ, tatthuppanno uddesalÄ• bho bhittiantarikassa na pÄ
tasmiá¹ƒ á¹-hÄ• ne nisinnasseva pÄ• puá¹‡Ä• ti, etaá¹ƒ __ ``ekaá¹ƒ gharaá¹ƒ nÄ• nÅ«pacÄ

yasmiá¹ƒ pana ghare bahÅ« bhikkhÅ« nimantetvÄ• antogehato paá¹-á¹-hÄ• ya ekÄ• baddh
paá¹-ivissakagharÄ• nipi pÅ«retvÄ• nisÄ«dÄ• penti, tatthuppanno uddesalÄ• bho sabbesaá
nÄ• nÄ• kulassa nivesanaá¹ƒ majjhe bhittiá¹ƒ akatvÄ• ekadvÄ• reneva vaá¸·aÃ±janti, tatrÄ
``nÄ• nÄ• gharaá¹ƒ ekÅ«pacÄ• raá¹ƒâ€™â€™ _ nÄ• ma.

yo pana nÄ• nÄ• nivesanesu nisinnÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uddesalÄ• bho uppajjati, kiÃ±c
bhikkhÅ« dissanti, tasmiá¹ƒ tasmiá¹ƒ nivesane nisinnÄ• naá¹ƒyeva pÄ• puá¹‡Ä• ti, etaá¹ƒ _
nÄ• nÅ«pacÄ• raá¹ƒâ€™â€™ _ nÄ• ma.

yo pana gÄ• madvÄ• ravÄ«thicatukkesu aÃ±Ã±atarasmiá¹ƒ á¹-hÄ• ne uddesabhattaá¹ƒ labh
bhikkhusmiá¹ƒ \Ne 90/ asati attanova pÄ• puá¹‡Ä• petvÄ• dutiyadivasepi tasmiá¹ƒyeva á¹-h
tena yaá¹ƒ aÃ±Ã±aá¹ƒ navakaá¹ƒ vÄ• vuá¸• á¸• haá¹ƒ vÄ• bhikkhuá¹ƒ passati, tassa gÄ• h
natthi, attanova pÄ• petvÄ• bhuÃ±jitabbaá¹ƒ.

sace Ä• sanasÄ• lÄ• ya nisÄ«ditvÄ• kÄ• laá¹ƒ paá¹-imÄ• nentesu bhikkhÅ«su koci Ä• gant
\Ee VI 1253/ detha, uddesapattaá¹ƒ detha, saá¹…ghato uddisitvÄ• pattaá¹ƒ detha, saá¹…g
dethÄ• â€™â€™ ti vÄ• vadati, uddesapattaá¹ƒ á¹-hitikÄ• ya gÄ• hetvÄ• dÄ• tabbaá¹ƒ. ``sa
detha, saá¹…ghato uddisitvÄ• bhikkhuá¹ƒ detha, saá¹…ghikaá¹ƒ bhikkhuá¹ƒ dethÄ• â€™â€

__uddesako_ \Be 91/ panettha pesalo lajjÄ« medhÄ• vÄ« icchitabbo, tena tikkhattuá¹ƒ á¹-hi
sace koci á¹-hitikaá¹ƒ jÄ• nanto natthi, therÄ• sanato gÄ• hetabbaá¹ƒ. sace pana ``ahaá¹ƒ jÄ
laddhaâ€™â€™ nti koci bhaá¹‡ati, ``atthÄ• vuso, dasavassÄ• bhikkhÅ«â€™â€™ ti pucchit
``dasavassamha dasavassamhÄ• â€™â€™ ti bahÅ« Ä• gacchanti, ``tuyhaá¹ƒ pÄ• puá¹‡Ä•
ti avatvÄ• ``sabbe appasaddÄ• hothÄ• â€™â€™ ti vatvÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hapetabb
icchathÄ• â€™â€™ ti upÄ• sako pucchitabbo. ``ettake nÄ• ma, bhante, bhikkhÅ«â€™â€™
pÄ• puá¹‡Ä• ti, tuyhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti avatvÄ• sabbanavakassa vassaggaÃ
chÄ• yÄ• ca pucchitabbÄ• . sace chÄ• yÄ• yapi pucchiyamÄ• nÄ• ya aÃ±Ã±o vuá¸• á¸• ha
dÄ• tabbaá¹ƒ. atha chÄ• yaá¹ƒ pucchitvÄ• ``tuyhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vutte vua
labhati. kathÄ• papaÃ±cena hi nisinnassÄ• pi niddÄ• yantassÄ• pi gÄ• hitaá¹ƒ suggÄ• hitaá
suatikkantaá¹ƒ, bhÄ• janÄ«yabhaá¹‡á¸• aÃ±hi nÄ• metaá¹ƒ sampattasseva pÄ• puá¹‡Ä• ti,
upacÄ• rena paricchinditabbo. Ä• sanasÄ• lÄ• ya ca antoparikkhepo upacÄ• ro, tasmiá¹ƒ á¹

pÄ• puá¹‡Ä• tÄ«ti.

koci Ä• sanasÄ• lato aá¹-á¹-ha uddesapatte Ä• harÄ• petvÄ• satta patte paá¹‡Ä«tabhojanÄ
pÅ«retvÄ• Ä• sanasÄ• lÄ• yaá¹ƒ pahiá¹‡Ä• ti, gahetvÄ• Ä• gatÄ• kiÃ±ci avatvÄ• bhikkhÅ
patiá¹-á¹-hÄ• petvÄ• pakkamanti. yena yaá¹ƒ laddhaá¹ƒ, tasseva taá¹ƒ hoti. yena pana uda
atikkantampi á¹-hitikaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ uddesabhattaá¹ƒ gÄ• hetabbaá¹ƒ. taÃ±ca
paá¹‡Ä«taá¹ƒ vÄ• \Ne 91/ ticÄ«varaparivÄ• raá¹ƒ vÄ• , tassevetaá¹ƒ. Ä«diso hissa \Ee VI 1
udakaá¹ƒ pana yasmÄ• Ä• misaá¹ƒ na hoti, tasmÄ• aÃ±Ã±aá¹ƒ uddesabhattaá¹ƒ labbhati.

sace pana te gahetvÄ• Ä• gatÄ• ``idaá¹ƒ kira bhante sabbaá¹ƒ bhÄ• jetvÄ• bhuÃ±jathÄ• â
sabbehi bhÄ• jetvÄ• bhuÃ±jitvÄ• udakaá¹ƒ pÄ• tabbaá¹ƒ. saá¹…ghato uddisitvÄ• ``aá¹-á¹
majjhime detha, navake detha, paripuá¹‡á¹‡avassasÄ• maá¹‡ere detha, majjhimabhÄ• á¹‡a
Ã±Ä• tibhikkhÅ« dethÄ• â€™â€™ ti vadantassa pana ``upÄ• saka, tvaá¹ƒ evaá¹ƒ vadasi, á¹
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• á¹-hitikÄ• vaseneva dÄ• tabbÄ• . daharasÄ• maá¹‡erel
laddhesu sace dÄ• yakÄ• naá¹ƒ ghare maá¹…galaá¹ƒ hoti, ``tumhÄ• kaá¹ƒ Ä• cariyupajjhÄ
vattabbaá¹ƒ.

yasmiá¹ƒ pana uddesabhatte paá¹-hamabhÄ• go sÄ• maá¹‡erÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, anu
tattha sÄ• maá¹‡erÄ• ``mayaá¹ƒ paá¹-hamabhÄ• gaá¹ƒ labhimhÄ• â€™â€™ ti purato gantu
yathÄ• paá¹-ipÄ• á¹-iyÄ• eva gantabbaá¹ƒ. ``saá¹…ghato uddisitvÄ• `tumhe ethÄ• â€™ ti
jÄ• nissasi, á¹-hitikÄ• pana evaá¹ƒ gacchatÄ«â€™â€™ â€™ ti á¹-hitikÄ• vaseneva gÄ• het
``saá¹…ghuddesapattaá¹ƒ dethÄ• â€™â€™ ti vatvÄ• agÄ• hiteyeva patte yassa kassaci pa
Ä• harati, Ä• haá¹-ampi á¹-hitikÄ• ya eva gÄ• hetabbaá¹ƒ.

eko ``saá¹…ghuddesapattaá¹ƒ Ä• harÄ• â€™â€™ ti pesito ``bhante, ekaá¹ƒ pattaá¹ƒ detha
Ä• harissÄ• mÄ«â€™â€™ ti vadati, so ce uddesabhattagharato ayaá¹ƒ Ä• gatoti Ã±atvÄ• b
asukagharato Ä• gatoâ€™â€™ ti vutto ``Ä• ma, bhante, na nimantanabhattaá¹ƒ, uddesabha
á¹-hitikÄ• ya gahetabbaá¹ƒ. yo pana ``ekaá¹ƒ pattaá¹ƒ Ä• harÄ• â€™â€™ ti vutto `` `kiâ€™
Ä• harÄ• mÄ«â€™â€™ ti vatvÄ• ``yathÄ• te ruccatÄ«â€™â€™ ti vutto Ä• gacchati, ayaá¹
uddesapattaá¹ƒ vÄ• paá¹-ipÄ• á¹-ipattaá¹ƒ vÄ• puggalikapattaá¹ƒ vÄ• yaá¹ƒ icchati, taá¹ƒ
bÄ• lo abyatto ``uddesapattaá¹ƒ Ä• harÄ• â€™â€™ ti pesito vattuá¹ƒ na jÄ• nÄ• ti, tuá¹‡hÄ
``kassa \Ee VI 1255/ santikaá¹ƒ Ä• gatosÄ«â€™â€™ ti vÄ• ``kassa pattaá¹ƒ harissasÄ«â€™
evaÃ±hi vutto pucchÄ• sabhÄ• gena ``tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gatomhÄ«â€™â€™ ti ``
harissÄ• mÄ«â€™â€™ ti vÄ• vadeyya, tato taá¹ƒ bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« jigucchantÄ
gacchasi, kiá¹ƒ karonto Ä• hiá¹‡á¸• asÄ«â€™â€™ ti pana vattabbo. tassa ``uddesapattatthÄ
vadantassa gÄ• hetvÄ• patto dÄ• tabbo.

ekÄ• \Ne 92/ __kÅ«á¹-aá¹-á¹-hitikÄ• _ nÄ• ma hoti. raÃ±Ã±o vÄ• hi rÄ• jamahÄ• mattassa

aá¹-á¹-ha uddesabhattÄ• ni niccaá¹ƒ diyyanti, tÄ• ni ekacÄ• rikabhattÄ• ni katvÄ• bhikkhÅ«
paribhuÃ±janti. ekacce bhikkhÅ« ``sve dÄ• ni amhÄ• kaá¹ƒ pÄ• puá¹‡issantÄ«â€™â€™ ti a
sallakkhetvÄ• gatÄ• , tesu anÄ• gatesuyeva aÃ±Ã±e Ä• gantukÄ• bhikkhÅ« Ä• gantvÄ• Ä
nisÄ«danti; taá¹…khaá¹‡aÃ±Ã±eva rÄ• japurisÄ• Ä• gantvÄ• ``paá¹‡Ä«tabhattapatte deth
Ä• gantukÄ• á¹-hitikaá¹ƒ ajÄ• nantÄ• gÄ• henti. taá¹…khaá¹‡aÃ±Ã±eva ca á¹-hitikaá¹ƒ jÄ•
``kiá¹ƒ gÄ• hethÄ• â€™â€™ ti vadanti. ``rÄ• jagehe paá¹‡Ä«tabhattaâ€™â€™ nti. ``kativas
ti? ``ettakavassato nÄ• mÄ• â€™â€™ ti. ``mÄ• gÄ• hethÄ• â€™â€™ ti nivÄ• retvÄ• á¹-hiti
Ä• gatehipi pattadÄ• nakÄ• le Ä• gatehipi dinnakÄ• le Ä• gatehipi rÄ• jagehato patte pÅ«ret
Ä• gatehipi rÄ• jÄ• ``ajja bhikkhÅ«yeva Ä• gacchantÅ«â€™â€™ ti pesetvÄ• bhikkhÅ«naá¹
piá¹‡á¸• apÄ• taá¹ƒ deti; evaá¹ƒ dinnapiá¹‡á¸• apÄ• taá¹ƒ gahetvÄ• Ä• gatakÄ• le Ä• gateh
jÄ• nanakabhikkhÅ«hi ``mÄ• bhuÃ±jitthÄ• â€™â€™ ti vÄ• retvÄ• á¹-hitikÄ• yameva gÄ• h

atha ne rÄ• jÄ• bhojetvÄ• pattepi nesaá¹ƒ pÅ«retvÄ• deti, yaá¹ƒ Ä• haá¹-aá¹ƒ taá¹ƒ á¹-hiti
sace pana ``mÄ• tucchahatthÄ• gacchantÅ«â€™â€™ ti thokameva pattesu pakkhittaá¹ƒ h
atha bhuÃ±jitvÄ• tucchapattÄ• va Ä• gacchanti, yaá¹ƒ tehi bhuttaá¹ƒ, taá¹ƒ nesaá¹ƒ gÄ«vÄ
mahÄ• sumatthero Ä• ha. mahÄ• padumatthero panÄ• ha \Ee VI 1256/ --- ``gÄ«vÄ• kiccaá¹
pana ajÄ• nantehi yÄ• va jÄ• nanakÄ• Ä• gacchanti, tÄ• va nisÄ«ditabbaá¹ƒ siyÄ• ; evaá¹ƒ
subhuttaá¹ƒ, idÄ• ni pattaá¹-á¹-hÄ• nena gÄ• hetabbaâ€™â€™ nti.

eko ticÄ«varaparivÄ• ro satagghanako piá¹‡á¸• apÄ• to avassikassa bhikkhuno patto, vihÄ•
piá¹‡á¸• apÄ• to avassikassa pattoâ€™â€™ ti likhitvÄ• á¹-hapesuá¹ƒ. atha saá¹-á¹-hivassa
tathÄ• rÅ«po piá¹‡á¸• apÄ• to uppanno, ayaá¹ƒ kiá¹ƒ avassikaá¹-á¹-hitikÄ• ya gÄ• hetabbo,
saá¹-á¹-hivassikaá¹-á¹-hitikÄ• yÄ• ti. saá¹-á¹-hivassikaá¹-á¹-hitikÄ• yÄ• ti vuttaá¹ƒ, ayaÃ±hi b
á¹-hitikaá¹ƒ gahetvÄ• yeva vaá¸• á¸• hitoti.

eko uddesabhattaá¹ƒ bhuÃ±jitvÄ• sÄ• maá¹‡ero jÄ• to, puna taá¹ƒ bhattaá¹ƒ sÄ• maá¹‡era
gaá¹‡hituá¹ƒ labhati. ayaá¹ƒ kira __antarÄ• bhaá¹-á¹-hako_ nÄ• ma. yo pana paripuá¹‡á¹‡a
uddesabhattaá¹ƒ \Ne 93/ labhissatÄ«â€™â€™ ti ajjeva upasampajjati, atikkantÄ• tassa á¹-
bhikkhuno uddesabhattaá¹ƒ pattaá¹ƒ, patto cassa na tuccho hoti, so aÃ±Ã±assa samÄ«pe n
dÄ• peti, taÃ±ce theyyÄ• ya haranti, gÄ«vÄ• hoti \Be 94/. sace pana so bhikkhu ``mayhaá¹
ti sayameva deti, assa gÄ«vÄ• na hoti. athÄ• pi tena bhattena anatthiko hutvÄ• ``alaá¹ƒ m
bhattaá¹ƒ dammi, pattaá¹ƒ pesetvÄ• Ä• harÄ• pehÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ vadati, yaá¹ƒ t
pattasÄ• mikassa hoti. pattaÃ±ce theyyÄ• ya haranti, suhaá¹-o; bhattassa dinnattÄ• gÄ«vÄ

vihÄ• re dasa bhikkhÅ« honti, tesu nava piá¹‡á¸• apÄ• tikÄ• , eko sÄ• diyanako. ``dasa udd
vutte piá¹‡á¸• apÄ• tikÄ• gahetuá¹ƒ na icchanti. itaro bhikkhu ``sabbÄ• ni mayhaá¹ƒ pÄ• pu
gaá¹‡hÄ• ti, á¹-hitikÄ• na hoti. ekekaá¹ƒ ce pÄ• petvÄ• gaá¹‡hÄ• ti, á¹-hitikÄ• tiá¹-á¹-hati.
dasahipi pattehi Ä• harÄ• petvÄ• ``bhante, mayhaá¹ƒ saá¹…gahaá¹ƒ karothÄ• â€™â€™ ti

piá¹‡á¸• apÄ• tikÄ• naá¹ƒ deti, bhikkhudattiyaá¹ƒ nÄ• metaá¹ƒ, gaá¹‡hituá¹ƒ vaá¹-á¹-ati.

sace so upÄ• sako ``bhante, gharaá¹ƒ Ä• gantabbaâ€™â€™ nti vadati, so ca bhikkhu te bh
mayhaá¹ƒ sahÄ• yÄ• hothÄ• â€™â€™ ti tassa gharaá¹ƒ gacchati. yaá¹ƒ tattha labhati, sab
tena dinnaá¹ƒ labhanti. atha nesaá¹ƒ ghareyeva nisÄ«dÄ• petvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ
denti, ``bhante, yaá¹ƒ manussÄ• denti, taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti tassa bhikkhuno vac
vaá¹-á¹-ati. bhuttÄ• vÄ«naá¹ƒ patte pÅ«retvÄ• gaá¹‡hitvÄ• gamanatthÄ• ya denti, sabbaá¹
tena dinnaá¹ƒ itaresaá¹ƒ vaá¹-á¹-ati.

yadi pana te vihÄ• reyeva tena bhikkhunÄ• ``bhante, mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hatha, ma
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttÄ• gacchanti, yaá¹ƒ tattha bhuÃ±janti ceva nÄ«haran
tasseva santakaá¹ƒ. athÄ• pi ``mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti avuttÄ• ``ma
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti gacchanti, tatra ce ekassa madhurena sarena anumodan
therÄ• naÃ±ca upasame pasÄ«ditvÄ• bahuá¹ƒ samaá¹‡aparikkhÄ• raá¹ƒ denti, ayaá¹ƒ ther
``akatabhÄ• goâ€™â€™ nÄ• ma, tasmÄ• sabbesaá¹ƒ pÄ• puá¹‡Ä• ti.

eko \Ne 94/ saá¹…ghato uddisÄ• petvÄ• á¹-hitikÄ• ya gÄ• hitaá¹ƒ pattaá¹ƒ haritvÄ• paá¹‡Ä
khÄ• danÄ«yabhojanÄ«yassa pÅ«retvÄ• Ä• haritvÄ• ``imaá¹ƒ, bhante, sabbo saá¹…gho p
sabbehi bhÄ• jetvÄ• paribhuÃ±jitabbaá¹ƒ. pattasÄ• mikassa pana atikkantampi á¹-hitikaá¹ƒ
uddesabhattaá¹ƒ dÄ• tabbaá¹ƒ. atha \Be 95/ ``paá¹-hamaá¹ƒyeva sabbaá¹ƒ saá¹…ghikaá¹ƒ
vadati, ekassa lajjibhikkhuno santako patto dÄ• tabbo. Ä• haritvÄ• ca ``sabbo saá¹…gho pa
vutte bhÄ• jetvÄ• paribhuÃ±jitabbaá¹ƒ.

eko pÄ• tiyÄ• bhattaá¹ƒ Ä• haritvÄ• ``saá¹…ghuddesaá¹ƒ dammÄ«â€™â€™ ti vadati, eke
á¹-hitikÄ• ya ekassa yÄ• panamattaá¹ƒ katvÄ• dÄ• tabbaá¹ƒ. atha so bhattaá¹ƒ Ä• haritvÄ•
tuá¹‡hÄ«bhÅ«to acchati, ``kassa te Ä• nÄ«taá¹ƒ, kassa dÄ• tukÄ• mosÄ«â€™â€™ ti na vat
hi ``tumhÄ• kaá¹ƒ Ä• nÄ«taá¹ƒ, tumhÄ• kaá¹ƒ dÄ• tukÄ• momhÄ«â€™â€™ ti \Ee VI 1258/
aÃ±Ã±e bhikkhÅ« jigucchantÄ• gÄ«vaá¹ƒ parivattetvÄ• oloketabbampi na maÃ±Ã±eyyuá¹ƒ
kiá¹ƒ karonto Ä• hiá¹‡á¸• asÄ«â€™â€™ ti vutte ``uddesabhattaá¹ƒ gahetvÄ• Ä• gatomhÄ«
lajjibhikkhunÄ• á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. sace Ä• bhataá¹ƒ bahu hoti, sabbesaá¹ƒ pah
natthi, therÄ• sanato paá¹-á¹-hÄ• ya pattaá¹ƒ pÅ«retvÄ• dÄ• tabbaá¹ƒ.

``saá¹…ghuddesapattaá¹ƒ dethÄ• â€™â€™ ti vutte ``kiá¹ƒ Ä• harissasÄ«â€™â€™ ti avatv
gÄ• hetabbaá¹ƒ. yo pana pÄ• yÄ• so vÄ• rasapiá¹‡á¸• apÄ• to vÄ• niccaá¹ƒ labbhati; evan
paá¹‡Ä«tabhojanÄ• naá¹ƒ Ä• veá¹‡ikÄ• á¹-hitikÄ• kÄ• tabbÄ• , tathÄ• saparivÄ• rÄ• ya y
phalÄ• naá¹ƒ paá¹‡Ä«tÄ• naÃ±ca khajjakÄ• naá¹ƒ. pakatibhattayÄ• guphalakhajjakÄ• naá¹
kÄ• tabbÄ• . ``sappiá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti vutte sabbasappÄ«naá¹ƒ ekÄ• va á¹-hi
sabbatelÄ• naá¹ƒ. ``madhuá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti vutte pana madhuno ekÄ• va á¹

phÄ• á¹‡itassa laá¹-á¹-himadhukÄ• dÄ«naÃ±ca bhesajjÄ• naá¹ƒ. sace pana gandhamÄ• laá
piá¹‡á¸• apÄ• tikassa vaá¹-á¹-ati, na vaá¹-á¹-atÄ«ti. Ä• misasseva paá¹-ikkhittattÄ• vaá¹-á¹-
uddissa dinnattÄ• pana na gahetabbanti vadanti.

uddesabhattakathÄ• niá¹-á¹-hitÄ• .

nimantanabhattakathÄ•

__nimantanaá¹ƒ_ \Ne 95/ puggalikaÃ±ce, sayameva issaro. saá¹…ghikaá¹ƒ pana uddesabh
gÄ• hetabbaá¹ƒ. sace panettha dÅ«to byatto hoti, ``bhante \Be 96/, rÄ• jagehe bhikkhusaá¹
gaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, piá¹‡á¸• ap
atha dÅ«to abyatto ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, bhattuddesako byatto ``bha
``bhante, tumhe yÄ• thÄ• â€™â€™ ti vadati; evampi piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati.
paá¹-ipÄ• á¹-iyÄ• ``bhattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vutte pana na vaá¹-á¹-ati. sace n
\Ee VI 1259/ Ä• sanasÄ• laá¹ƒ pavisitvÄ• ``aá¹-á¹-ha bhikkhÅ« dethÄ• â€™â€™ ti vÄ• ``aa
ti vÄ• vadati; evampi piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹-á¹-ati, ``tumhe ca tumhe ca gacchathÄ
sace pana ``aá¹-á¹-ha bhikkhÅ« detha; bhattaá¹ƒ gaá¹‡hatha, aá¹-á¹-ha patte detha; bhattaá
ti vadati, paá¹-ipÄ• á¹-iyÄ• gÄ• hetabbaá¹ƒ. gÄ• hentena pana vicchinditvÄ• ``bhattaâ€™â
ca tumhe ca gacchathÄ• â€™â€™ ti vutte piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹-á¹-ati. ``bhante, tu
detha, tumhe ethÄ• â€™â€™ ti vutte pana ``sÄ• dhu, upÄ• sakÄ• â€™â€™ ti gantabbaá¹ƒ.
ethÄ• â€™â€™ ti vuttepi yathÄ• á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ.

nimantanabhattagharato pana pattatthÄ• ya Ä• gatassa uddesabhatte vuttanayeneva á¹-hiti
``saá¹…ghato paá¹-ipÄ• á¹-iyÄ• pattaâ€™â€™ nti avatvÄ• kevalaá¹ƒ ``ekaá¹ƒ pattaá¹ƒ det
agÄ• hiteyeva patte yassa kassaci pattaá¹ƒ gahetvÄ• pÅ«retvÄ• Ä• harati, taá¹ƒ pattasÄ•
uddesabhatte viya á¹-hitikÄ• ya na gÄ• hetabbaá¹ƒ. idhÄ• pi yo Ä• gantvÄ• tuá¹‡hÄ«bhÅ«t
santikaá¹ƒ Ä• gatosÄ«â€™â€™ ti vÄ• ``kassa pattaá¹ƒ harissasÄ«â€™â€™ ti vÄ• na vatta

pucchÄ• sabhÄ• gena hi ``tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gato, tumhÄ• kaá¹ƒ pattaá¹ƒ harissÄ
so bhikkhu bhikkhÅ«hi jigucchanÄ«yo assa. ``kuhiá¹ƒ gacchasi, kiá¹ƒ karonto Ä• hiá¹‡á¸• as
``tassa pattatthÄ• ya Ä• gatomhÄ«â€™â€™ ti vadantassa paá¹-ipÄ• á¹-iyÄ• bhattaá¹-á¹-hit
dÄ• tabbo. ``bhattÄ• haraá¹‡akapattaá¹ƒ dethÄ• â€™â€™ ti vuttepi paá¹-ipÄ• á¹-iyÄ• bhatt
dÄ• tabbo. sace Ä• haritvÄ• ``sabbo saá¹…gho bhuÃ±jatÅ«â€™â€™ ti vadati, bhÄ• jetvÄ•
pattasÄ• mikassa atikkantampi á¹-hitikaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paá¹-ipÄ• á¹-ibhattaá¹ƒ

eko \Be 97/ \Ne 96/ pÄ• tiyÄ• bhattaá¹ƒ Ä• haritvÄ• ``saá¹…ghassa dammÄ«â€™â€™ ti v
Ä• lopabhattaá¹-á¹-hitikato paá¹-á¹-hÄ• ya Ä• lopasaá¹…khepena bhÄ• jetabbaá¹ƒ. sace pa
``kassa te Ä• bhataá¹ƒ, kassa dÄ• tukÄ• mosÄ«â€™â€™ ti na vattabbo. sace pana ``kuhiá¹

Ä• hiá¹‡á¸• asÄ«â€™â€™ ti \Ee VI 1260/ vutte ``saá¹…ghassa me bhattaá¹ƒ Ä• bhataá¹ƒ, t
Ä• bhataâ€™â€™ nti vadati, gahetvÄ• Ä• lopabhattaá¹-á¹-hitikÄ• ya bhÄ• jetabbaá¹ƒ. sace
bahuá¹ƒ hoti, sakalassa saá¹…ghassa bahu hoti, abhihaá¹-abhikkhÄ• nÄ• ma piá¹‡á¸• apÄ
á¹-hitikÄ• pucchanakiccaá¹ƒ natthi, therÄ• sanato paá¹-á¹-hÄ• ya pattaá¹ƒ pÅ«retvÄ• dÄ• ta

upÄ• sako saá¹…ghattherassa vÄ• ganthadhutaá¹…gavasena abhiÃ±Ã±Ä• tassa vÄ• bha
``amhÄ• kaá¹ƒ bhattagahaá¹‡atthÄ• ya aá¹-á¹-ha bhikkhÅ« gahetvÄ• Ä• gacchathÄ• â€™â
Ã±Ä• tiupaá¹-á¹-hÄ• kehi pesitaá¹ƒ hoti, ime tayo janÄ• pucchituá¹ƒ na labhanti, Ä• ruá¸·hÄ
saá¹…ghato aá¹-á¹-ha bhikkhÅ« uddisÄ• petvÄ• attanavamehi gantabbaá¹ƒ. kasmÄ• ? bhik
bhikkhÅ« nissÄ• ya lÄ• bho uppajjatÄ«ti. ganthadhutaá¹…gÄ• dÄ«hi pana anabhiÃ±Ã±Ä• to
labhati, tasmÄ• tena ``kiá¹ƒ saá¹…ghato gaá¹‡hÄ• mi, udÄ• hu ye jÄ• nÄ• mi, tehi saddhiá
mÄ• tikaá¹ƒ Ä• ropetvÄ• yathÄ• dÄ• yakÄ• vadanti, tathÄ• paá¹-ipajjitabbaá¹ƒ. ``tumhÄ•
jÄ• nÄ• tha, te gahetvÄ• ethÄ• â€™â€™ ti vutte pana ye icchanti, tehi saddhiá¹ƒ gantuá¹ƒ
``aá¹-á¹-ha bhikkhÅ« pahiá¹‡athÄ• â€™â€™ ti pesenti, saá¹…ghatova pesetabbÄ• . attanÄ
sakkÄ• hoti bhikkhÄ• labhituá¹ƒ, aÃ±Ã±o gÄ• mo gantabbo. na sakkÄ• ce hoti labhituá¹ƒ,
piá¹‡á¸• Ä• ya pavisitabbo.

nimantitabhikkhÅ« Ä• sanasÄ• lÄ• ya nisinnÄ• honti, tatra ce manussÄ• ``patte dethÄ• â€
animantitehi na dÄ• tabbÄ• . ``ete nimantitabhikkhÅ«â€™â€™ ti vattabbaá¹ƒ. ``tumhepi det
dÄ• tuá¹ƒ vaá¹-á¹-ati. ussavÄ• dÄ«su manussÄ• sayameva pariveá¹‡Ä• ni ca padhÄ• nagh
ca dhammakathike ca bhikkhusatenapi saddhiá¹ƒ nimantenti. tadÄ• yepi jÄ• nanti, te gahet
vaá¹-á¹-ati. kasmÄ• ? na hi mahÄ• bhikkhusaá¹…ghena atthikÄ• manussÄ• pariveá¹‡Ä• ni
gacchanti, sannipÄ• taá¹-á¹-hÄ• natova yathÄ• satti yathÄ• balaá¹ƒ bhikkhÅ« \Ee VI 1261/ g

sace \Be 98/ \Ne 97/ pana saá¹…ghatthero vÄ• ganthadhutaá¹…gavasena abhiÃ±Ã±Ä• tak
aÃ±Ã±atra vÄ• vassaá¹ƒ vasitvÄ• katthaci vÄ• gantvÄ• puna sakaá¹-á¹-hÄ• naá¹ƒ Ä• gac
Ä• gantukassa sakkÄ• raá¹ƒ karonti, ekavÄ• raá¹ƒ ye jÄ• nanti, te gahetvÄ• gantabbaá¹ƒ. p
paá¹-á¹-hÄ• ya dutiyavÄ• re Ä• raddhe saá¹…ghatoyeva gahetvÄ• gantabbaá¹ƒ. abhinavaÄ
vÄ• upaá¹-á¹-hÄ• ke vÄ• passissÄ• mÄ• ti gacchanti, tatra tesaá¹ƒ Ã±Ä• tÄ« ca upaá¹-á¹-h
karonti. ettha pana ye jÄ• nanti, te gahetvÄ• gantuá¹ƒ vaá¹-á¹-ati.

yo pana atilÄ• bhÄ« hoti, sakaá¹-á¹-hÄ• naÃ±ca Ä• gantukaá¹-á¹-hÄ• naÃ±ca ekasadisaá¹ƒ
saá¹…ghabhattaá¹ƒ sajjetvÄ• va nisÄ«danti, tena saá¹…ghatova gahetvÄ• gantabbanti aya
avaseso sabbapaÃ±ho uddesabhatte vuttanayeneva veditabbo. kurundiyaá¹ƒ pana ``aá¹-á¹-
dethÄ• â€™â€™ ti vutte ``aá¹-á¹-ha mahÄ• therÄ• va dÄ• tabbÄ• â€™â€™ ti vuttaá¹ƒ. esa
pana avisesetvÄ• ``aá¹-á¹-ha bhikkhÅ« dethÄ• â€™â€™ ti vadati, saá¹…ghato dÄ• tabbÄ•

nimantanabhattakathÄ• niá¹-á¹-hitÄ• .

salÄ• kabhattakathÄ•

__salÄ• kabhatte_ pana ``anujÄ• nÄ• mi, bhikkhave, salÄ• kÄ• ya vÄ• paá¹-á¹-ikÄ• ya vÄ•
uddisituâ€™â€™ nti vacanato rukkhasÄ• ramayÄ• ya salÄ• kÄ• ya vÄ• veá¸·uvilÄ«vatÄ• la
paá¹-á¹-ikÄ• ya vÄ• ``asukassa nÄ• ma salÄ• kabhattaâ€™â€™ nti evaá¹ƒ akkharÄ• ni upa
cÄ«varabhoge vÄ• katvÄ• sabbÄ• salÄ• kÄ• yo opuÃ±jitvÄ• punappunaá¹ƒ heá¹-á¹-hupa
paÃ±caá¹…gasamannÄ• gatena bhattuddesakena sace á¹-hitikÄ• atthi, á¹-hitikato paá¹-á¹-
therÄ• sanato \Ee VI 1262/ paá¹-á¹-hÄ• ya salÄ• kÄ• dÄ• tabbÄ• . pacchÄ• Ä• gatÄ• nam
á¹-hitÄ• nampi uddesabhatte vuttanayeneva dÄ• tabbÄ• .

sace \Be 99/ vihÄ• rassa samantato bahÅ« gocaragÄ• mÄ• , bhikkhÅ« pana na bahukÄ• , g
pÄ• puá¹‡anti, ``tumhÄ• kaá¹ƒ asukagÄ• me salÄ• kabhattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ t
evaá¹ƒ gÄ• hentena sacepi ekekasmiá¹ƒ gÄ• me nÄ• nappakÄ• rÄ• ni saá¹-á¹-hisalÄ• kabh
gÄ• hitÄ• neva honti, tassa pattagÄ• masamÄ«pe aÃ±Ã±Ä• nipi dve tÄ«á¹‡i salÄ• kabhattÄ
dÄ• tabbÄ• ni. na hi sakkÄ• tesaá¹ƒ kÄ• raá¹‡Ä• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ pahiá¹‡itunti.

sace ekaccesu gÄ• mesu bahÅ«ni salÄ• kabhattÄ• ni sallakkhetvÄ• sattannampi aá¹-á¹-ha
dÄ• tabbÄ• ni. dadantena pana catunnaá¹ƒ paÃ±cannaá¹ƒ bhattÄ• naá¹ƒ salÄ• kÄ• yo ekat
taá¹ƒ gÄ• maá¹ƒ atikkamitvÄ• aÃ±Ã±o gÄ• mo hoti, tasmiÃ±ca ekameva salÄ• kabhattaá¹ƒ
tampi etesu bhikkhÅ«su ekassa niggahena datvÄ• ``pÄ• tova taá¹ƒ gahetvÄ• pacchÄ• ori
gaá¹‡hÄ• hÄ«â€™â€™ ti vattabbo. sace orimagÄ• me salÄ• kabhattesu agÄ• hitesveva gÄ
parabhÄ• gagÄ• me salÄ• kabhattaá¹ƒ gÄ• hetvÄ• puna vihÄ• raá¹ƒ Ä• gantvÄ• itarÄ• ni g
``na hi bahisÄ«mÄ• ya saá¹…ghalÄ• bho gÄ• hetuá¹ƒ labbhatÄ«â€™â€™ ti ayaá¹ƒ nayo ku

sace pana bhikkhÅ« bahÅ« honti, gÄ• mavasena salÄ• kÄ• na pÄ• puá¹‡anti, vÄ«thivasen
ekagehavasena vÄ• kulavasena vÄ• gÄ• hetabbÄ• . vÄ«thiÄ• dÄ«su ca yattha bahÅ«ni bh
vuttanayeneva bahÅ«naá¹ƒ bhikkhÅ«naá¹ƒ gÄ• hetabbÄ• ni. salÄ• kÄ• su asati uddisitvÄ• p

salÄ• kadÄ• yakena pana vattaá¹ƒ jÄ• nitabbaá¹ƒ. tena hi kÄ• lasseva vuá¹-á¹-hÄ• ya patta
bhojanasÄ• laá¹ƒ gantvÄ• asammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• pÄ• nÄ«yaá¹ƒ pa
upaá¹-á¹-hÄ• petvÄ• ``idÄ• ni bhikkhÅ«hi vattaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti kÄ• laá¹
ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhikkhÅ«su sannipatitesu paá¹-hamameva vÄ• ragÄ• me \Ee VI 1
gÄ• hetabbaá¹ƒ. ``tuyhaá¹ƒ asukasmiá¹ƒ nÄ• ma vÄ• ragÄ• me salÄ• kÄ• pÄ• puá¹‡Ä• ti ta
vattabbaá¹ƒ.

sace atirekagÄ• vute gÄ• mo hoti, taá¹ƒ divasaá¹ƒ gacchantÄ• kilamanti, ``sve tuyhaá¹ƒ vÄ

pÄ• puá¹‡Ä• tÄ«â€™â€™ ti ajjeva gÄ• hetabbaá¹ƒ. yo vÄ• ragÄ• maá¹ƒ pesiyamÄ• no \Be
salÄ• kaá¹ƒ maggati, na dÄ• tabbÄ• . saddhÄ• naÃ±hi manussÄ• naá¹ƒ puÃ±Ã±ahÄ• ni saá
tasmÄ• tassa dutiyepi tatiyepi divase aÃ±Ã±Ä• salÄ• kÄ• na dÄ• tabbÄ• , ``attano pattaá¹
99/ bhuÃ±jÄ• hÄ«â€™â€™ ti vattabbo, tÄ«á¹‡i pana divasÄ• ni agacchantassa vÄ• ragÄ• n
gÄ• hetabbÄ• . taÃ±ce na gaá¹‡hÄ• ti, tato paá¹-á¹-hÄ• ya tassa aÃ±Ã±aá¹ƒ salÄ• kaá¹ƒ dÄ
daá¹‡á¸• akammaá¹ƒ pana gÄ• á¸·haá¹ƒ kÄ• tabbaá¹ƒ, saá¹-á¹-hito vÄ• paá¹‡á¹‡Ä• sato vÄ
vÄ• ragÄ• me gÄ• hetvÄ• vihÄ• ravÄ• ro gÄ• hetabbo, ``tuyhaá¹ƒ vihÄ• ravÄ• ro pÄ• puá¹‡
vihÄ• ravÄ• rikassa dve tisso yÄ• gusalÄ• kÄ• yo tisso catasso vÄ• bhattasalÄ• kÄ• yo ca
katvÄ• pana na dÄ• tabbÄ• . yÄ• gubhattadÄ• yakÄ• hi ``amhÄ• kaá¹ƒ yÄ• gubhattaá¹ƒ vi
bhuÃ±jantÄ«â€™â€™ ti aÃ±Ã±athattaá¹ƒ Ä• pajjeyyuá¹ƒ, tasmÄ• aÃ±Ã±esu kulesu dÄ• ta

sace vihÄ• ravÄ• rikÄ• naá¹ƒ sabhÄ• gÄ• Ä• haritvÄ• denti, iccetaá¹ƒ kusalaá¹ƒ; no ce, vÄ
yÄ• gubhattaá¹ƒ Ä• harÄ• petabbaá¹ƒ. tÄ• va nesaá¹ƒ salÄ• kÄ• phÄ• tikammameva bhava
pana aÃ±Ã±ampi paá¹‡Ä«tabhattasalÄ• kaá¹ƒ gaá¹‡hituá¹ƒ labhantiyeva. atirekauttaribhaá¹
ekacÄ• rikabhattassa visuá¹ƒ á¹-hitikaá¹ƒ katvÄ• salÄ• kÄ• dÄ• tabbÄ• .

sace yena salÄ• kÄ• laddhÄ• , so taá¹ƒdivasaá¹ƒ taá¹ƒ bhattaá¹ƒ na labhati, punadivase gÄ
labhati, na uttaribhaá¹…gaá¹ƒ; evampi puna gÄ• hetabbaá¹ƒ. khÄ«rabhattassa salÄ• kÄ• ya
khÄ«rameva labhati, na bhattaá¹ƒ; khÄ«ralÄ• bhato paá¹-á¹-hÄ• ya puna na gÄ• hetabbaá¹
ekacÄ• rikabhattÄ• ni ekasseva \Ee VI 1264/ pÄ• puá¹‡anti, dubbhikkhasamaye saá¹…ghan
vijaá¹-etvÄ• visuá¹ƒ gÄ• hetabbÄ• ni, pÄ• katikasalÄ• kabhattaá¹ƒ aladdhassÄ• pi punadiva

sace khuddako vihÄ• ro hoti, sabbe bhikkhÅ« ekasambhogÄ• , ucchusalÄ• kaá¹ƒ gÄ• hente
sammukhÄ«bhÅ«tassa pÄ• petvÄ• mahÄ• therÄ• dÄ«naá¹ƒ divÄ• tacchetvÄ• dÄ• tuá¹ƒ v
pÄ• petvÄ• pacchÄ• bhattaá¹ƒ parissÄ• vetvÄ• vÄ• phÄ• á¹‡itaá¹ƒ vÄ• kÄ• retvÄ• piá¹‡á
dÄ• tabbaá¹ƒ \Be 101/. Ä• gantukÄ• naá¹ƒ Ä• gatÄ• nÄ• gatabhÄ• vaá¹ƒ Ã±atvÄ• gÄ• heta
katvÄ• gÄ• hetabbÄ• .

takkasalÄ• kampi sabhÄ• gaá¹-á¹-hÄ• ne pÄ• petvÄ• vÄ• pacÄ• petvÄ• vÄ• dhÅ«mÄ• pe
vaá¹-á¹-ati. mahÄ• Ä• vÄ• se vuttanayeneva paá¹-ipajjitabbaá¹ƒ
phalasalÄ• kapÅ«vasalÄ• kabhesajjagandhamÄ• lasalÄ• kÄ• yopi visuá¹ƒ á¹-hitikÄ• ya gÄ•
bhesajjÄ• disalÄ• kÄ• yo cettha kiÃ±cÄ• pi piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-anti, salÄ• kat
sÄ• ditabbÄ• . aggabhikkhÄ• mattaá¹ƒ salÄ• kabhattaá¹ƒ \Ne 100/ denti, á¹-hitikaá¹ƒ pucchi
asatiyÄ• á¹-hitikÄ• ya therÄ• sanato paá¹-á¹-hÄ• ya gÄ• hetabbaá¹ƒ. sace tÄ• disÄ• ni bhat
ekekassa bhikkhuno dve tÄ«á¹‡i dÄ• tabbÄ• ni; no ce, ekekameva datvÄ• paá¹-ipÄ• á¹-iyÄ
paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ. sace antarÄ• va upacchijjati, á¹-hitikÄ• sallakkhetabbÄ• . yad
bhattaá¹ƒ nibaddhameva hoti, yassa pÄ• puá¹‡Ä• ti, so vattabbo ``laddhÄ• vÄ• aladdhÄ•
gaá¹‡heyyÄ• sÄ«â€™â€™ ti. ekaá¹ƒ anibaddhaá¹ƒ hoti, labhanadivase pana yÄ• vadatthaá

bahutarÄ• honti, taá¹ƒ yassa pÄ• puá¹‡Ä• ti, so alabhitvÄ• ``sve gaá¹‡heyyÄ• sÄ«â€™â€™

yo salÄ• kÄ• su gÄ• hitÄ• su pacchÄ• Ä• gacchati, tassa atikkantÄ• va salÄ• kÄ• na upaá
salÄ• kaá¹ƒ nÄ• ma ghaá¹‡á¹-ippaharaá¹‡ato paá¹-á¹-hÄ• ya Ä• gantvÄ• hatthaá¹ƒ pasÄ•
Ä• gantvÄ• \Ee VI 1265/ samÄ«pe á¹-hitassÄ• pi atikkantÄ• atikkantÄ• va hoti. sace panas
atthi, sayaá¹ƒ anÄ• gatopi labhati. sabhÄ• gaá¹-á¹-hÄ• ne asuko anÄ• gatoti Ã±atvÄ• ``aya
ti á¹-hapetuá¹ƒ vaá¹-á¹-ati. sace ``anÄ• gatassa na dÄ• tabbÄ• â€™â€™ ti katikaá¹ƒ karonti
antoupacÄ• re á¹-hitassa hi bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä• ti. sace pana ``anÄ•
mahÄ• saddaá¹ƒ karonti, daá¹‡á¸• akammaá¹ƒ á¹-hapetabbaá¹ƒ, ``Ä• gantvÄ• gaá¹‡hantÅ

chappaÃ±casalÄ• kÄ• naá¹-á¹-hÄ• honti, bhattuddesako dÄ• yakÄ• naá¹ƒ nÄ• maá¹ƒ nass
mahÄ• therassa vÄ• attano vÄ• pÄ• petvÄ• bhikkhÅ« vadeyya, ``mayÄ• asukagÄ• me sa
pÄ• pitaá¹ƒ, tumhe tattha laddhaá¹ƒ salÄ• kabhattaá¹ƒ bhuÃ±jeyyÄ• thÄ• â€™â€™ ti, vaá¹-
pana Ä• sanasÄ• lÄ• ya taá¹ƒ bhattaá¹ƒ labhitvÄ• tattheva pÄ• petvÄ• bhuÃ±jituá¹ƒ \Be 10
paá¹-á¹-hÄ• ya mayhaá¹ƒ salÄ• kabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte tatra Ä• sanasÄ
vaá¹-á¹-ati, vihÄ• raá¹ƒ Ä• netvÄ• gÄ• hetabbaá¹ƒ. ``sve paá¹-á¹-hÄ• yÄ• â€™â€™ ti vutte
Ä• cikkhitabbaá¹ƒ ``sve paá¹-á¹-hÄ• ya asukakulaá¹ƒ nÄ• ma salÄ• kabhattaá¹ƒ deti, salÄ•
sareyyÄ• sÄ«â€™â€™ ti. dubbhikkhe salÄ• kabhattaá¹ƒ pacchinditvÄ• subhikkhe jÄ• te ki
paá¹-á¹-hÄ• ya amhÄ• kaá¹ƒ salÄ• kabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti puna paá¹-á¹-hape
vihÄ• raá¹ƒ Ä• netvÄ• va gÄ• hetabbaá¹ƒ. idaÃ±hi ``salÄ• kabhattaá¹ƒâ€™â€™ nÄ• ma. uc
vihÄ• rameva sandhÄ• ya diyyati, tasmÄ• bahiupacÄ• re gÄ• hetuá¹ƒ na vaá¹-á¹-ati. ``sve
vutte pana vihÄ• re gÄ• hetabbameva.

gamiko \Ne 101/ bhikkhu yaá¹ƒ disÄ• bhÄ• gaá¹ƒ gantukÄ• mo, tattha aÃ±Ã±ena vÄ• ragÄ•
taá¹ƒ gahetvÄ• itaraá¹ƒ bhikkhuá¹ƒ ``mayhaá¹ƒ pattasalÄ• kaá¹ƒ tvaá¹ƒ gaá¹‡hÄ• hÄ«â€™
vaá¹-á¹-ati. tena pana upacÄ• rasÄ«maá¹ƒ anatikkanteyeva tasmiá¹ƒ tassa salÄ• kÄ• gÄ• h

chaá¸• á¸• itavihÄ• re manussÄ• bodhicetiyÄ• dÄ«ni jaggitvÄ• bhuÃ±jantÅ«ti \Ee VI 1266/
paá¹-á¹-hapenti, bhikkhÅ« sakaá¹-á¹-hÄ• nesu vasitvÄ• kÄ• lasseva gantvÄ• tattha vattaá
bhattaá¹ƒ bhuÃ±janti, vaá¹-á¹-ati. sace tesu svÄ• tanÄ• ya attano pÄ• petvÄ• gatesu Ä• ga
chaá¸• á¸• itavihÄ• re vasitvÄ• kÄ• lasseva vattaá¹ƒ katvÄ• ghaá¹‡á¹-iá¹ƒ paharitvÄ• salÄ
pÄ• petvÄ• Ä• sanasÄ• laá¹ƒ gacchati, sova tassa bhattassa issaro. yo pana bhikkhÅ«su v
bhÅ«miyaá¹ƒ dve tayo sammuÃ±janippahÄ• re datvÄ• ghaá¹‡á¹-iá¹ƒ paharitvÄ• ``dhuragÄ
mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gacchati, tassa taá¹ƒ corikÄ• ya gahitattÄ• na pÄ• p
pÄ• petvÄ• pacchÄ• gatabhikkhÅ«naá¹ƒyeva hoti.

eko gÄ• mo atidÅ«re hoti, bhikkhÅ« niccaá¹ƒ gantuá¹ƒ na icchanti, manussÄ• ``mayaá¹ƒ pu
homÄ• â€™â€™ ti vadanti, ye tassa gÄ• massa Ä• sannavihÄ• re sabhÄ• gabhikkhÅ«, te v

bhikkhÅ«naá¹ƒ anÄ• gatadivase tumhe bhuÃ±jathÄ• â€™â€™ ti. salÄ• kÄ• pana devasika
pana ghaá¹‡á¹-ippaharaá¹‡amattena vÄ• pacchicÄ• lanamattena vÄ• pÄ• pitÄ• na honti,
103/ salÄ• kÄ• pÄ«á¹-hake Ä• kiritabbÄ• , pacchi pana mukhavaá¹-á¹-iyaá¹ƒ na gahetabbÄ
vicchiko vÄ• bhaveyya, dukkhaá¹ƒ uppÄ• deyya; tasmÄ• heá¹-á¹-hÄ• gahetvÄ• pacchiá¹
salÄ• kÄ• Ä• kiritabbÄ• ``sacepi sappo bhavissati, ettova palÄ• yissatÄ«â€™â€™ ti. evaá¹
gÄ• mÄ• divasena pubbe vuttanayeneva gÄ• hetabbÄ• . apica ekaá¹ƒ mahÄ• therassa pÄ•
pÄ• puá¹‡antÄ«â€™â€™ ti attano pÄ• petvÄ• vattaá¹ƒ katvÄ• cetiyaá¹ƒ vanditvÄ• vitakka
bhikkhÅ«hi ``pÄ• pitÄ• , Ä• vuso, salÄ• kÄ• â€™â€™ ti vutte ``Ä• ma, bhante, tumhe gatag
gaá¹‡hathÄ• â€™â€™ ti vattabbaá¹ƒ; evaá¹ƒ pÄ• pitÄ• pi hi supÄ• pitÄ• va honti.

bhikkhÅ« sabbarattiá¹ƒ dhammasavanatthaá¹ƒ \Ee VI 1267/ aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ gaccha
dÄ• naá¹ƒ aggahetvÄ• va amhÄ• kaá¹ƒ gocaragÄ• meva piá¹‡á¸• Ä• ya caritvÄ• Ä• gamiss
aggahetvÄ• va gatÄ• , vihÄ• re therassa pattasalÄ• kabhattaá¹ƒ bhuÃ±jituá¹ƒ Ä• gacchanti,
mahÄ• theropi ``ahaá¹ƒ idha kiá¹ƒ karomÄ«â€™â€™ ti \Ne 102/ tehiyeva saddhiá¹ƒ gaccha
abhuÃ±jitvÄ• va gocaragÄ• maá¹ƒ anuppattehi ``detha, bhante, patte salÄ• kayÄ• guÄ• dÄ«
vutte pattÄ• na dÄ• tabbÄ• . ``kasmÄ• , bhante, na dethÄ• â€™â€™ ti ``vihÄ• raá¹-á¹-haka
vutthÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, mayaá¹ƒ aÃ±Ã±asmiá¹ƒ vihÄ• re vutthÄ• â€™â€™ ti. ``detha
pÄ• likÄ• ya dema, tumhÄ• kaá¹ƒ dema, gaá¹‡hatha amhÄ• kaá¹ƒ bhikkhaâ€™â€™ nti vutt

salÄ• kabhattakathÄ• niá¹-á¹-hitÄ• .

pakkhikabhattÄ• dikathÄ•

pakkhikÄ• dÄ«su pana yaá¹ƒ abhilakkhitesu cÄ• tuddasÄ« paÃ±cadasÄ« paÃ±camÄ« aá¹-â
kammappasutehi uposathaá¹ƒ kÄ• tuá¹ƒ satikaraá¹‡atthÄ• ya diyyati, taá¹ƒ __pakkhikaá¹ƒ_
salÄ• kabhattagatikameva hoti, gÄ• hetvÄ• bhuÃ±jitabbaá¹ƒ. sace salÄ• kabhattampi pakk
sabbesaá¹ƒ vinivijjhitvÄ• gacchati, dvepi bhattÄ• ni visuá¹ƒ visuá¹ƒ gÄ• hetabbÄ• ni. sace b
pakkhikaá¹ƒ gÄ• hetvÄ• tassa á¹-hitikÄ• ya salÄ• kabhattaá¹ƒ gÄ• hetabbaá¹ƒ \Be 104/, sa
gÄ• hÄ• petvÄ• tassa á¹-hitikÄ• ya pakkhikaá¹ƒ gÄ• hetabbaá¹ƒ. yesaá¹ƒ na pÄ• puá¹‡Ä• t
carissanti. sace dvepi bhattÄ• ni bahÅ«ni, bhikkhÅ« mandÄ• ; salÄ• kabhattaá¹ƒ nÄ• ma de
taá¹ƒ á¹-hapetvÄ• ``pakkhikaá¹ƒ Ä• vuso bhuÃ±jathÄ• â€™â€™ ti pakkhikameva gÄ• hetal
paá¹‡Ä«taá¹ƒ denti, visuá¹ƒ á¹-hitikÄ• kÄ• tabbÄ• . ``sve pakkhoâ€™â€™ ti ajja pakkhikaá¹
sace pana \Ee VI 1268/ dÄ• yakÄ• vadanti ``sve amhÄ• kaá¹ƒ ghare lÅ«khabhattaá¹ƒ bhav
pakkhikabhattaá¹ƒ uddisathÄ• â€™â€™ ti, evaá¹ƒ vaá¹-á¹-ati.

__uposathikaá¹ƒ_ nÄ• ma anvaá¸• á¸• hamÄ• se uposathaá¹…gÄ• ni samÄ• diyitvÄ• yaá¹ƒ
diyyati. __pÄ• á¹-ipadikaá¹ƒ_ nÄ• ma ``uposathe bahÅ« saddhÄ• pasannÄ• bhikkhÅ«naá¹
pÄ• á¹-ipade pana bhikkhÅ« kilamanti, pÄ• á¹-ipade dinnaá¹ƒ dubbhikkhadÄ• nasadisaá¹ƒ n

uposathakammena vÄ• parisuddhasÄ«lÄ• naá¹ƒ dutiyadivase dinnaá¹ƒ mahapphalaá¹ƒ ho
pÄ• á¹-ipade diyyanakadÄ• naá¹ƒ, tampi ubhayaá¹ƒ salÄ• kabhattagatikameva. iti imÄ• ni s
piá¹‡á¸• apÄ• tikÄ• naá¹ƒ na vaá¹-á¹-anti, dhutaá¹…gabhedaá¹ƒ karontiyeva.

aparÄ• nipi \Ne 103/ cÄ«varakkhandhake visÄ• khÄ• ya varaá¹ƒ yÄ• citvÄ• dinnÄ• ni Ä• ga
gamiyabhattaá¹ƒ gilÄ• nabhattaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kabhattanti cattÄ• ri bhattÄ• ni pÄ•
tattha Ä• gantukÄ• naá¹ƒ dinnaá¹ƒ bhattaá¹ƒ __ ``Ä• gantukabhattaá¹ƒâ€™â€™ _. esa nay
Ä• gantukabhattÄ• nipi Ä• gantukÄ• pi bahÅ« honti, sabbesaá¹ƒ ekekaá¹ƒ gÄ• hetabbaá¹ƒ,
á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. eko Ä• gantuko paá¹-hamameva Ä• gantvÄ• sabbaá¹ƒ Ä• ga
nisÄ«dati, sabbaá¹ƒ tasseva hoti, pacchÄ• Ä• gatehi Ä• gantukehi tena dinnÄ• ni paribhuÃ±
ekaá¹ƒ attano gahetvÄ• sesÄ• ni dÄ• tabbÄ• ni. ayaá¹ƒ uá¸·Ä• ro.

sace pana yo paá¹-hamaá¹ƒ Ä• gantvÄ• pi attano aggahetvÄ• tuá¹‡hÄ«bhÅ«to nisÄ«dati, p
paá¹-ipÄ• á¹-iyÄ• gaá¹‡hitabbaá¹ƒ. sace niccaá¹ƒ Ä• gantukÄ• Ä• gacchanti, Ä• gatadivas
antarantarÄ• ce Ä• gacchanti, dve tÄ«á¹‡i divasÄ• ni bhuÃ±jitabbaá¹ƒ. mahÄ• paccariyaá¹
bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

Ä• vÄ• siko \Be 105/ katthaci gantvÄ• Ä• gato, tenÄ• pi Ä• gantukabhattaá¹ƒ paribhuÃ±jital
vihÄ• re nibandhÄ• pitaá¹ƒ hoti, vihÄ• re gÄ• hetabbaá¹ƒ. atha vihÄ• ro \Ee VI 1269/ dÅ«re
nibandhÄ• pitaá¹ƒ Ä• sanasÄ• lÄ• ya gÄ• hetabbaá¹ƒ. sace pana dÄ• yakÄ• ``Ä• gantukes
paribhuÃ±jantÅ«â€™â€™ ti vadanti, vaá¹-á¹-ati.

__gamiyabhattepi_ ayameva kathÄ• maggo. ayaá¹ƒ pana viseso --- Ä• gantuko Ä• gantuka
Ä• gantukabhattampi gamiyabhattampi. Ä• vÄ• sikopi pakkamitukÄ• mo gamiko hoti; gamiy
pana Ä• gantukabhattaá¹ƒ; evamidaá¹ƒ dve vÄ• tÄ«á¹‡i vÄ• satta vÄ• divasÄ• ni na labbh
ti bhutto taá¹ƒdivasaá¹ƒ kenacideva kÄ• raá¹‡ena na gato, punadivasepi bhuÃ±jituá¹ƒ vaá¹-
``gamissÄ• mÄ«â€™â€™ ti bhuttassa corÄ• vÄ• panthaá¹ƒ rundhanti udakaá¹ƒ vÄ• , devo
gacchati, saussÄ• hena bhuÃ±jitabbaá¹ƒ. ete upaddave olokentena ``dve tayo divase bhuÃ±
vaá¹-á¹-atÄ«â€™â€™ ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. ``gamissÄ• mÄ«â€™â€™ ti pana les
bhuÃ±jituá¹ƒ na labhati.

__gilÄ• nabhattampi_ sace sabbesaá¹ƒ gilÄ• nÄ• naá¹ƒ pahoti, sabbesaá¹ƒ dÄ• tabbaá¹ƒ; n
\Ne 104/ gÄ• hetabbaá¹ƒ. eko gilÄ• no arogarÅ«po sakkoti antogÄ• maá¹ƒ gantuá¹ƒ, eko na
``mahÄ• gilÄ• noâ€™â€™ _ nÄ• ma. etassa gilÄ• nabhattaá¹ƒ dÄ• tabbaá¹ƒ. dve mahÄ• gi
abhiÃ±Ã±Ä• to bahuá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ labhati, eko anÄ• tho appalÄ• bh
--- etassa gilÄ• nabhattaá¹ƒ dÄ• tabbaá¹ƒ. gilÄ• nabhatte pana divasaparicchedo natthi. yÄ•
vÅ«pasammati, sappÄ• yabhojanaá¹ƒ abhuÃ±janto na yÄ• peti, tÄ• va bhuÃ±jitabbaá¹ƒ. ya
missakabhattaá¹ƒ vÄ• bhuttassÄ• pi rogo na kuppati, tato paá¹-á¹-hÄ• ya na bhuÃ±jitabbaá

__gilÄ• nupaá¹-á¹-hÄ• kabhattampi_ yaá¹ƒ sabbesaá¹ƒ pahoti, taá¹ƒ sabbesaá¹ƒ dÄ• tabba
á¹-hitikaá¹ƒ katvÄ• gÄ• hetabbaá¹ƒ. idampi dvÄ«su gilÄ• nesu \Ee VI 1270/ mahÄ• gilÄ• nu
gÄ• hetabbaá¹ƒ, dvÄ«su mahÄ• gilÄ• nesu anÄ• thagilÄ• nupaá¹-á¹-hÄ• kassa. yaá¹ƒ kulaá
gilÄ• nupaá¹-á¹-hÄ• kabhattampi, tattha \Be 106/ yassa gilÄ• nassa bhattaá¹ƒ pÄ• puá¹‡Ä•
tattheva gÄ• hetabbaá¹ƒ. gilÄ• nupaá¹-á¹-hÄ• kabhattepi divasaparicchedo natthi, yÄ• va gi
upaá¹-á¹-hÄ• kopi labhatÄ«ti. imÄ• ni cattÄ• ri bhattÄ• ni sace evaá¹ƒ dinnÄ• ni honti
``Ä• gantukagamikagilÄ• nupaá¹-á¹-hÄ• kÄ• mama bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti, pi
vaá¹-á¹-ati. sace pana Ä• gantukÄ• dÄ«naá¹ƒ bhattaá¹ƒ nibandhÄ• pemi, ``mama bhattaá¹ƒ
evaá¹ƒ dinnÄ• ni honti, piá¹‡á¸• apÄ• tikÄ• naá¹ƒ na vaá¹-á¹-ati.

aparÄ• nipi ``dhurabhattaá¹ƒ, kuá¹-ibhattaá¹ƒ, vÄ• rabhattaâ€™â€™ nti tÄ«á¹‡i bhattÄ• ni. t
__dhurabhatta_nti niccabhattaá¹ƒ vuccati, taá¹ƒ duvidhaá¹ƒ --- saá¹…ghikaá¹ƒ puggalikaÃ±
``saá¹…ghassa dhurabhattaá¹ƒ demÄ• â€™â€™ ti nibandhÄ• pitaá¹ƒ, taá¹ƒ salÄ• kabhatta
bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti vatvÄ• dinnaá¹ƒ pana piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-
``tumhÄ• kaá¹ƒ dhurabhattaá¹ƒ dammÄ«â€™â€™ ti vutte piá¹‡á¸• apÄ• tiko ce, na vaá¹-á¹-
bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte pana vaá¹-á¹-ati, sÄ• ditabbaá¹ƒ. sacepi pacchÄ•
``dhurabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, mÅ«le suá¹-á¹-hu sampaá¹-icchitattÄ• va

__kuá¹-ibhattaá¹ƒ_ nÄ• ma yaá¹ƒ saá¹…ghassa Ä• vÄ• saá¹ƒ kÄ• retvÄ• ``amhÄ• kaá¹ƒ se
bhattaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti evaá¹ƒ nibandhÄ• pitaá¹ƒ, taá¹ƒ salÄ• kabhattagatikame
bhuÃ±jitabbaá¹ƒ. ``amhÄ• kaá¹ƒ senÄ• sanavÄ• sino amhÄ• kaá¹ƒyeva bhikkhaá¹ƒ gaá¹‡ha
piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati \Ne 105/. yaá¹ƒ pana puggale pasÄ«ditvÄ• tassa vÄ•
``tumhÄ• kaá¹ƒ demÄ• â€™â€™ ti dinnaá¹ƒ, taá¹ƒ tasseva hoti, tasmiá¹ƒ katthaci gate niss

__vÄ• rabhattaá¹ƒ_ nÄ• ma dubbhikkhasamaye ``vÄ• rena bhikkhÅ« \Ee VI 1271/ jaggissÄ•
paá¹-á¹-hÄ• ya dinnaá¹ƒ, tampi bhikkhÄ• vacanena dinnaá¹ƒ piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹
``vÄ• rabhattaâ€™â€™ nti vutte pana salÄ• kabhattagatikaá¹ƒ hoti. sace taá¹‡á¸• ulÄ• dÄ«
pacitvÄ• dentÅ«â€™â€™ ti, piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹-á¹-ati. iti imÄ• ni ca tÄ«á¹‡i Ä•
cattÄ• rÄ«ti satta, tÄ• ni saá¹…ghabhattÄ• dÄ«hi saha cuddasa bhattÄ• ni honti.

aá¹-á¹-hakathÄ• yaá¹ƒ pana vihÄ• rabhattaá¹ƒ, aá¹-á¹-hakabhattaá¹ƒ, catukkabhattaá¹ƒ, gua
aÃ±Ã±Ä• nipi cattÄ• ri bhattÄ• ni vuttÄ• ni. tattha __vihÄ• rabhattaá¹ƒ_ nÄ• ma vihÄ• re tat
saá¹…ghabhattena gahitaá¹ƒ. taá¹ƒ pana tissamahÄ• vihÄ• racittalapabbatÄ• dÄ«su paá¹-is
khÄ«á¹‡Ä• savehi yathÄ• piá¹‡á¸• apÄ• tikÄ• nampi sakkÄ• \Be 107/ hoti paribhuÃ±jituá¹ƒ
tÄ• disesu á¹-hÄ• nesu piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati. ``aá¹-á¹-hannaá¹ƒ bhikkhÅ«na
demÄ• â€™â€™ ti evaá¹ƒ dinnaá¹ƒ pana __aá¹-á¹-hakabhattaÃ±ceva catukkabhattaÃ±ca; _

dinnaá¹ƒ piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹-á¹-ati. mahÄ• bhisaá¹…khÄ• rikena atirasakapÅ«v
thaketvÄ• dinnaá¹ƒ __guá¸·hakabhattaá¹ƒ_ nÄ• ma. imÄ• ni tÄ«á¹‡i salÄ• kabhattagatikÄ•

aparampi __guá¸·akabhattaá¹ƒ_ nÄ• ma atthi, idhekacce manussÄ• mahÄ• dhammasavan
sakalasaá¹…ghassa dÄ• tuá¹ƒ na sakkomÄ• ti, ``dve tÄ«á¹‡i bhikkhusatÄ• ni amhÄ• kaá¹ƒ
ti bhikkhupariccheda jÄ• nanatthaá¹ƒ guá¸·ake denti, idaá¹ƒ piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-
cÄ«varakkhandhake cÄ«varabhÄ• janÄ«yaá¹ƒ, imasmiá¹ƒ pana senÄ• sanakkhandhake se
piá¹‡á¸• apÄ• tabhÄ• janÄ«yaÃ±ca vuttaá¹ƒ.

gilÄ• napaccayabhÄ• janÄ«yaá¹ƒ pana evaá¹ƒ veditabbaá¹ƒ --- sappiÄ• dÄ«su bhesajjesu n
sappissa tÄ• va kumbhasatampi kumbhasahassampi vihÄ• raá¹ƒ pesenti, ghaá¹‡á¹-iá¹ƒ pah
paá¹-á¹-hÄ• ya gahitabhÄ• janaá¹ƒ pÅ«retvÄ• dÄ• tabbaá¹ƒ \Ee VI 1272/, piá¹‡á¸• apÄ• tik
alasajÄ• tikÄ• mahÄ• therÄ• \Ne 106/ pacchÄ• Ä• gacchanti, ``bhante, vÄ«sativassÄ• naa
á¹-hitikÄ• atikkantÄ• â€™â€™ ti na vattabbÄ• , á¹-hitikaá¹ƒ á¹-hapetvÄ• tesaá¹ƒ datvÄ• p
dÄ• tabbaá¹ƒ.

``asukavihÄ• re bahu sappi uppannaâ€™â€™ nti sutvÄ• yojanantaravihÄ• ratopi bhikkhÅ«
sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ. asampattÄ• n
paviá¹-á¹-hÄ• naá¹ƒ antevÄ• sikÄ• dÄ«su gaá¹‡hantesu dÄ• tabbameva. ``bahiupacÄ• rasÄ
dethÄ• â€™â€™ ti vadanti, na dÄ• tabbaá¹ƒ. sace pana upacÄ• rasÄ«maá¹ƒ okkantehi ekÄ
vihÄ• radvÄ• re vÄ• antovihÄ• reyeva vÄ• honti, parisÄ• vasena vaá¸• á¸• hitÄ• nÄ• ma s
dÄ• tabbaá¹ƒ. saá¹…ghanavakassa dinnepi pacchÄ• Ä• gatÄ• naá¹ƒ dÄ• tabbameva. dutiy
Ä• ruá¸·he pacchÄ• Ä• gatÄ• naá¹ƒ paá¹-hamabhÄ• go na pÄ• puá¹‡Ä• ti, dutiyabhÄ• gato
upacÄ• rasÄ«maá¹ƒ pavisitvÄ• yattha katthaci dinnaá¹ƒ hoti, sabbasannipÄ• taá¹-á¹-hÄ• ne

yasmiá¹ƒ vihÄ• re dasa bhikkhÅ«, daseva ca sappikumbhÄ• diyyanti, ekekakumbhavasene
sappikumbho hoti, dasa bhikkhÅ«hi bhÄ• jetvÄ• \Be 108/ gahetabbaá¹ƒ. sace yathÄ• á¹-hit
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gaá¹‡hanti, duggahitaá¹ƒ; gatagataá¹-á¹-hÄ• ne saá¹…ghikame
Ä• vajjetvÄ• thÄ• lake thokaá¹ƒ sappiá¹ƒ katvÄ• ``idaá¹ƒ mahÄ• therassa pÄ• puá¹‡Ä• ti, a
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• tampi kumbheyeva Ä• kiritvÄ• yathicchitaá¹ƒ gahetvÄ•
thinaá¹ƒ sappi hoti, lekhaá¹ƒ katvÄ• ``lekhato parabhÄ• go mahÄ• therassa pÄ• puá¹‡Ä• ti,
nti gahitampi suggahitaá¹ƒ, vuttapariccheda to Å«nÄ• dhikesupi bhikkhÅ«su ca sappikumbhe
bhÄ• jetabbaá¹ƒ.

sace paneko bhikkhu, ekopi kumbho hoti, ghaá¹‡á¹-iá¹ƒ paharitvÄ• ``ayaá¹ƒ mayhaá¹ƒ \Ee
pÄ• puá¹‡Ä• tÄ«â€™â€™ tipi gahetuá¹ƒ vaá¹-á¹-ati. ``ayaá¹ƒ paá¹-hamabhÄ• go mayhaá¹ƒ
dutiyabhÄ• goâ€™â€™ ti evaá¹ƒ thokaá¹ƒ thokampi pÄ• petuá¹ƒ vaá¹-á¹-ati. esa nayo nava
pana vippasanne tilatelÄ• dimhi lekhÄ• na santiá¹-á¹-hati, taá¹ƒ uddharitvÄ• bhÄ• jetabbaá

siá¹…giveramaricÄ• dibhesajjampi avasesapattathÄ• lakÄ• disamaá¹‡aparikkhÄ• ropi sabb
suá¹-á¹-hu sallakkhetvÄ• bhÄ• jetabboti.

pÄ• á¸·iá¹ƒ \Ne 107/ aá¹-á¹-hakathaÃ±ceva, oloketvÄ• vicakkhaá¹‡o.

saá¹…ghike paccaye evaá¹ƒ, appamattova bhÄ• jayeti ||

iti sabbÄ• kÄ• rena paccayabhÄ• janÄ«yakathÄ• niá¹-á¹-hitÄ• .

sammannitvÄ• á¹-hapitayÄ• gubhÄ• jakÄ• dÄ«hi bhÄ• janÄ«yaá¹-á¹-hÄ• naá¹ƒ Ä• gatamar
upaá¸• á¸• habhÄ• go dÄ• tabbo, asammatehi pana apaloketvÄ• dÄ• tabbo. sammatena ap
bhikkhunÄ• cÄ«varakammaá¹ƒ karontassa ``sÅ«ciá¹ƒ dehÄ«â€™â€™ ti vadato ekÄ• dÄ«
dÄ• tabbÄ• . ``avibhattaá¹ƒ saá¹…ghikaá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti pucchitabbakiccaá¹ƒ n
eko pipphalako, addhÄ• nakantÄ• raá¹ƒ paá¹-ipajjitukÄ• massa upÄ• hanayugaá¸·aá¹ƒ, kÄ•
kÄ• yabandhanaá¹ƒ, ``aá¹ƒsabaddhako me jiá¹‡á¹‡oâ€™â€™ ti Ä• gatassa aá¹ƒsabaddhak
parissÄ• vanaá¹ƒ dÄ• tabbaá¹ƒ. dhammakaraá¹‡atthikassa dhammakaraá¹‡o. sace paá¹-ak
paá¹-akena saddhiá¹ƒ dÄ• tabbo. ``Ä• gantukapaá¹-á¹-aá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ ti yÄ
aá¸• á¸• hakusiyÄ• ca pahonakaá¹ƒ dÄ• tabbaá¹ƒ. ``maá¹‡á¸• alaá¹ƒ nappahotÄ«â€™â€™
ekaá¹ƒ dÄ• tabbaá¹ƒ, aá¸• á¸• hamaá¹‡á¸• alÄ• ni dve dÄ• tabbÄ• ni. dve maá¹‡á¸• alÄ• ni
anuvÄ• taparibhaá¹‡á¸• atthikassa \Ee VI 1274/ ekassa cÄ«varassa pahonakaá¹ƒ dÄ• tabba
sappinavanÄ«tÄ• diatthikassa gilÄ• nassa ekaá¹ƒ bhesajjaá¹ƒ nÄ• á¸·imattaá¹ƒ katvÄ• tato
dÄ• tabbo. evaá¹ƒ tÄ«á¹‡i divasÄ• ni datvÄ• nÄ• á¸·iyÄ• paripuá¹‡á¹‡Ä• ya catutthadivasa
saá¹…ghaá¹ƒ pucchitvÄ• dÄ• tabbaá¹ƒ. guá¸·apiá¹‡á¸• epi ekadivasaá¹ƒ tatiyabhÄ• go dÄ•
divasehi niá¹-á¹-hite piá¹‡á¸• e tato paraá¹ƒ saá¹…ghaá¹ƒ pucchitvÄ• dÄ• tabbaá¹ƒ. sesaá¹
uttÄ• namevÄ• ti.

pakkhikabhattÄ• dikathÄ• niá¹-á¹-hitÄ• .

senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹…ghabhedakakkhandhakaá¹ƒ

chasakyapabbajjÄ• kathÄ•

<330> saá¹…ghabhedakakkhandhake \Be 110/ \Ne 108/ __abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ
__sakyakumÄ• rÄ• _ nÄ• ma kÄ• á¸·udÄ• yippabhutayo dasa dÅ«tÄ• saddhiá¹ƒ parivÄ• re
__amhÄ• ka_nti amhesu; amhÄ• kaá¹ƒ kulatoti vÄ• vuttaá¹ƒ hoti. __gharÄ• vÄ• satthaá¹ƒ a
gharÄ• vÄ• se yaá¹ƒ kattabbaá¹ƒ, taá¹ƒ jÄ• nÄ• pessÄ• mi. __udakaá¹ƒ ninnetabba_nti yath

sabbaá¹-á¹-hÄ• ne samaá¹ƒ hoti, evaá¹ƒ kÄ• tabbaá¹ƒ. __niddhÄ• petabba_nti tiá¹‡Ä• ni ud
uddharÄ• petabbÄ• _ti sukhumapalÄ• lamissadhaÃ±Ã±Ä• palÄ• likÄ• palÄ• petabbÄ• . __
sukhumapalÄ• laá¹ƒ apanetabbaá¹ƒ. __tvaÃ±Ã±eva gharÄ• vÄ• satthena upajÄ• nÄ• hÄ«_t
jÄ• nÄ• hi. __ahaá¹ƒ tayÄ• yathÄ• sukhaá¹ƒ pabbajÄ• hÄ«_ti ettha ahaá¹ƒ tayÄ• saddhiá¹
sahÄ• yasinehena sahasÄ• vattukÄ• mo hutvÄ• puna rajjasirilobhena parikaá¸• á¸• hiyam
tayÄ• â€™â€™ ti ettakameva vatvÄ• sesaá¹ƒ vattuá¹ƒ nÄ• sakkhÄ«ti evamattho veditabbo

<331> __nippÄ• titÄ• _ti nikkhamitÄ• . __mÄ• nassino_ti mÄ• nassayino; mÄ• nanissitÄ• ti

<332> __yassantarato na santi kopÄ• _ti tatiyamaggena samÅ«hatattÄ• yassa citte kopÄ•
__bhavo_ti sampatti, __vibhavo_ti vipatti; tathÄ• bhavoti vuá¸• á¸• hi, vibhavoti hÄ• ni; bhav
vibhavoti ucchedo; bhavoti puÃ±Ã±aá¹ƒ, vibhavoti pÄ• paá¹ƒ; vibhavoti ca abhavoti ca attha
__itibhavÄ• bhavataÃ±ca vÄ«tivatto_ti ettha yÄ• esÄ•
sampattivipattivuá¸• á¸• hihÄ• nisassatucchedapuÃ±Ã±apÄ• pavasena \Ne 109/ iti anekapp
vuccati; catÅ«hipi maggehi yathÄ• sambhavaá¹ƒ tena tena nayena taá¹ƒ itibhavÄ• bhavataÃ
evamattho daá¹-á¹-habbo. __nÄ• nubhavantÄ«_ti na sampÄ• puá¹‡anti; tassa dassanaá¹ƒ
adhippÄ• yo.

<333> __ahimekhalikÄ• _ti ahiá¹ƒ kaá¹-iyaá¹ƒ bandhitvÄ• . __ucchaá¹…ge_ti aá¹…ke.

<334> __sammannatÄ«_ti \Be 111/ sammÄ• neti. __yaá¹ƒ tumo karissatÄ«_ti yaá¹ƒ so kari

chasakyapabbajjÄ• kathÄ• niá¹-á¹-hitÄ• .

pakÄ• sanÄ«yakammÄ• dikathÄ•

<336> __kheá¸·Ä• sakassÄ• _ti ettha micchÄ• jÄ«vena uppannapaccayÄ• ariyehi vantabb
paccaye ayaá¹ƒ ajjhoharatÄ«ti katvÄ• kheá¸·Ä• sakoti bhagavatÄ• vutto.

<340> __patthaddhena kÄ• yenÄ• _ti potthakarÅ«pasadisena niccalena kÄ• yena.

<342> __mayaá¹ƒ kho bhaá¹‡e rÄ• jaÃ±Ä• takÄ• nÄ• mÄ• _ti rÄ• jÄ• amhe jÄ• nÄ• tÄ«ti
attÄ• naá¹ƒ ukkaá¹ƒsanto Ä• ha. __pahaá¹-á¹-hakaá¹‡á¹‡avÄ• lo_ti bandhane niccale katv

__dukkhaÃ±hi kuÃ±jara nÄ• gamÄ• sado_ti bho kuÃ±jara buddhanÄ• gaá¹ƒ Ä• sÄ• danaá¹
nÄ• ma dukkhaá¹ƒ. __nÄ• gahatassÄ• _ti buddhanÄ• gaá¹ƒ ghÄ• takassa.

__paá¹-ikuá¹-iyova osakkÄ«_ti tathÄ• gatÄ• bhimukhoyeva piá¹-á¹-himehi pÄ• dehi avasakk

lakkhetÄ«ti alakkhiko; na jÄ• nÄ• tÄ«ti attho \Ee VI 1276/, ahaá¹ƒ pÄ• pakammaá¹ƒ karomÄ
lakkhitabboti vÄ• alakkhiko; na passitabboti attho.

<343> __tikabhojana_nti ettha tÄ«hi janehi bhuÃ±jitabbabhojanaá¹ƒ. __taá¹ƒ paÃ±Ã±Ä• pes
anujÄ• nissÄ• mi \Ne 110/. gaá¹‡abhojane pana yathÄ• dhammo kÄ• retabboti. __paÃ±cav
saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• . __kappa_nti Ä• yukappaá¹ƒ. __brahmaá¹ƒ
puÃ±Ã±aá¹ƒ. __kappaá¹ƒ saggamhÄ«_ti Ä• yukappameva.

pakÄ• sanÄ«yakammÄ• dikathÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhedakakathÄ•

<344> __atha kho devadatto saá¹…ghaá¹ƒ bhinditvÄ• _ti so kira evaá¹ƒ salÄ• kaá¹ƒ gÄ• he
Ä• veá¹‡ikaá¹ƒ uposathaá¹ƒ katvÄ• gato, tenetaá¹ƒ vuttaá¹ƒ.

<345> __piá¹-á¹-hi_ \Be 112/ __me Ä• gilÄ• yatÄ«_ti ciranisajjÄ• ya vedanÄ• bhibhÅ«tÄ• b
Ä• yamissÄ• mÄ«_ti taá¹ƒ ahaá¹ƒ pasÄ• ressÄ• mi. __Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ•
tathÄ• pi te manoâ€™â€™ ti evaá¹ƒ parassa cittaá¹ƒ jÄ• nitvÄ• tadanurÅ«pÄ• dhammade

<346> __mamÄ• nukubba_nti mamÄ• nukiriyaá¹ƒ kurumÄ• no. __kapaá¹‡o_ti dukkhito. __
mahÄ• nÄ• gassa. __mahiá¹ƒ vikubbato_ti pathaviá¹ƒ padÄ• lentassa. __bhisaá¹ƒ ghasamÄ
khÄ• dantassa. __nadÄ«su jaggato_ti ettha so kira hatthinÄ• go sÄ• yanhasamayaá¹ƒ taá¹ƒ
pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• kilanto sabbarattiá¹ƒ vÄ«tinÄ• mesi, jÄ• likaá¹ƒ karoti, tena vu
jaggatoâ€™â€™ ti.

<347> __sutÄ• _ti sotÄ• . __asandiddho ca akkhÄ• tÄ«_ti nissandeho hutvÄ• akkhÄ• ti anu
yojetvÄ• .

<350> apÄ• ye nibbattissatÄ«ti __Ä• pÄ• yiko_. evaá¹ƒ __nerayiko_. kappaá¹ƒ á¹-hassatÄ«
idÄ• ni buddhasahassenÄ• pi tikicchituá¹ƒ na sakkÄ• ti __atekiccho_.

__mÄ• jÄ• tu koci lokasmi_nti mÄ• kadÄ• cipi koci satto lokasmiá¹ƒ. __udapajjathÄ• _ti up
__jalaá¹ƒva yasasÄ• aá¹-á¹-hÄ• _ti yasasÄ• jalanto viya á¹-hito. __devadattoti me suta_nti
devadattoâ€™â€™ ti bhagavatÄ• sutampi atthi, tadeva gahetvÄ• idaá¹ƒ vuttaá¹ƒ. __so pa
ettha pamÄ• daá¹ƒ anucinÄ• tÄ«ti anuciá¹‡á¹‡o, pamÄ• do \Ee VI 1277/ appahÄ«noti attho.
pÄ• pakena cittena patvÄ• , visosetvÄ• ti vÄ• attho. __avÄ«cinirayaá¹ƒ patto_ti idaá¹ƒ pana
atÄ«tavacanaá¹ƒ. __bhesmÄ• _ti bhayÄ• nako.

saá¹…ghabhedakakathÄ• niá¹-á¹-hitÄ• .

upÄ• lipaÃ±hÄ• kathÄ•

<351> __ekato upÄ• li eko_ti dhammavÄ• dipakkhe eko. __ekato dve_ti adhammavÄ• dipa
anussÄ• vetÄ«_ti saá¹…ghaá¹ƒ bhindissÄ• mÄ«ti adhammavÄ• dicatuttho \Be 113/ hutvÄ•
sÄ• veti ``na tumhÄ• kaá¹ƒyeva narakabhayaá¹ƒ atthi, amhÄ• kampi atthi, na amhÄ• kaá¹ƒ
mayaá¹ƒ akusalÄ• na bhÄ• yÄ• ma. yadi hi ayaá¹ƒ adhammo avinayo asatthusÄ• sanaá¹ƒ
gaá¹‡heyyÄ• mÄ• â€™â€™ tiÄ• dinÄ• nayena ``adhammaá¹ƒ dhammoâ€™â€™ ti evaá¹ƒ
bodhetÄ«ti attho. __salÄ• kaá¹ƒ gÄ• hetÄ«_ti evaá¹ƒ anussÄ• vetvÄ• pana ``idaá¹ƒ gaá¹‡h
rocethÄ• â€™â€™ ti vadanto salÄ• kaá¹ƒ gÄ• heti.

__ekato upÄ• li dve hontÄ«_tiÄ• dÄ«supi eseva nayo. __evaá¹ƒ kho upÄ• li saá¹…gharÄ• ji
cÄ• _ti evaá¹ƒ hoti; na pana ettÄ• vatÄ• saá¹…gho bhinno hoti.

__bhikkhu kho upÄ• li pakatatto samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito sa
siyÄ• evaá¹ƒ ``devadatto kathaá¹ƒ pakatattoâ€™â€™ ti. kathaá¹ƒ tÄ• va na pakatatto, raÃ±
ruhiruppÄ• dassa ca katattÄ• ti? tattha vadÄ• ma --- Ä• á¹‡attiyÄ• tÄ• va viraddhattÄ• raÃ±
natthi. ``tena hi tvaá¹ƒ, kumÄ• ra, pitaraá¹ƒ hantvÄ• rÄ• jÄ• hohi, ahaá¹ƒ bhagavantaá¹ƒ ha
bhavissÄ• mÄ«â€™â€™ ti evaÃ±hi tassa Ä• á¹‡atti. kumÄ• ro pana rÄ• jÄ• hutvÄ• pacchA
tÄ• va Ä• á¹‡attiyÄ• viraddhattÄ• raÃ±Ã±o ghÄ• tÄ• panaá¹ƒ natthi. ruhiruppÄ• de pana ka
ruhiruppÄ• dapaccayÄ• \Ne 112/ bhagavatÄ• abhabbatÄ• na vuttÄ• , na ca sakkÄ• bhag
tassa abhabbatÄ• Ä• ropetuá¹ƒ.

``ruhiruppÄ• dako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasampanno nÄ•

idaá¹ƒ pana bhagavatÄ• \Ee VI 1278/ saá¹…ghabhedato pacchÄ• vuttaá¹ƒ, tasmÄ• pakat
bhinnoti.

__adhammaá¹ƒ dhammoti dÄ«pentÄ«_tiÄ• dÄ«su aá¹-á¹-hÄ• rasasu bhedakaravatthÅ«su s
kusalakammapathÄ• dhammo, dasa akusalakammapathÄ• adhammo. tathÄ• cattÄ• ro sa
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojj
aá¹-á¹-haá¹…giko maggoti sattatiá¹ƒsa bodhipakkhiyadhammÄ• dhammo nÄ• ma; tayo sati
tayo sammappadhÄ• nÄ• , tayo iddhipÄ• dÄ• , cha indriyÄ• ni, cha balÄ• ni, aá¹-á¹-ha bojjh
maggoti ca cattÄ• ro upÄ• dÄ• nÄ• , paÃ±ca nÄ«varaá¹‡Ä• , satta anusayÄ• , aá¹-á¹-ha mi

tattha yaá¹ƒkiÃ±ci ekaá¹ƒ adhammakoá¹-á¹-hÄ• saá¹ƒ gahetvÄ• ``imaá¹ƒ adhammaá¹ƒ dha

amhÄ• kaá¹ƒ Ä• cariyakulaá¹ƒ nissÄ• ya niyyÄ• nikaá¹ƒ bhavissati, mayaÃ±ca loke pÄ• kaá
taá¹ƒ adhammaá¹ƒ ``dhammo ayaâ€™â€™ nti kathayantÄ• adhammaá¹ƒ dhammoti dÄ«pe
dhammakoá¹-á¹-hÄ• sesu ca ekaá¹ƒ gahetvÄ• ayaá¹ƒ adhammoti kathentÄ• dhammaá¹ƒ a
vinayapariyÄ• yena pana bhÅ«tena vatthunÄ• codetvÄ• sÄ• retvÄ• yathÄ• paá¹-iÃ±Ã±Ä•
nÄ• ma, abhÅ«tena vatthunÄ• acodetvÄ• asÄ• retvÄ• apaá¹-iÃ±Ã±Ä• ya kÄ• tabbaá¹ƒ ka

suttantapariyÄ• yena rÄ• gavinayo dosavinayo mohavinayo saá¹ƒvaro pahÄ• naá¹ƒ paá¹-isa
nÄ• ma, rÄ• gÄ• dÄ«naá¹ƒ avinayo asaá¹ƒvaro appahÄ• naá¹ƒ appaá¹-isaá¹…khÄ• ti ayaá¹
vinayapariyÄ• yena vatthusampatti Ã±attisampatti anussÄ• vanasampatti sÄ«mÄ• sampatti
vinayo nÄ• ma, vatthuvipatti ... pe ... parisÄ• vipattÄ«ti ayaá¹ƒ avinayo nÄ• ma.

suttantapariyÄ• yena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ... aá¹-á¹-haá¹…giko maggoti \Ee VI 127
lapitaá¹ƒ tathÄ• gatena \Ne 113/; tayo satipaá¹-á¹-hÄ• nÄ• , tayo sammappadhÄ• nÄ• , tayo
indriyÄ• ni, cha balÄ• ni, aá¹-á¹-ha bojjhaá¹…gÄ• , navaá¹…giko maggoti idaá¹ƒ abhÄ• sitaá
tathÄ• gatena. vinayapariyÄ• yena cattÄ• ro pÄ• rÄ• jikÄ• , terasa saá¹…ghÄ• disesÄ• , dve
nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena; tayo pÄ• rÄ• jikÄ• ,
saá¹…ghÄ• disesÄ• , tayo aniyatÄ• , ekattiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ abhÄ• si
tathÄ• gatena.

suttantapariyÄ• yena devasikaá¹ƒ phalasamÄ• pattisamÄ• pajjanaá¹ƒ, mahÄ• karuá¹‡Ä• sa
buddhacakkhunÄ• lokavolokanaá¹ƒ, aá¹-á¹-huppattivasena suttantadesanÄ• , jÄ• takakathÄ
na devasikaá¹ƒ phalasamÄ• pattisamÄ• pajjanaá¹ƒ ... pe ... na jÄ• takakathÄ• ti idaá¹ƒ anÄ•
vinayapariyÄ• yena nimantitassa \Be 115/ vassÄ• vÄ• saá¹ƒ vasitvÄ• apaloketvÄ• cÄ• riya
cÄ• riyapakkamanaá¹ƒ, Ä• gantukehi saddhiá¹ƒ paá¹-hamaá¹ƒ paá¹-isanthÄ• rakaraá¹‡anti
tasseva Ä• ciá¹‡á¹‡assa akaraá¹‡aá¹ƒ anÄ• ciá¹‡á¹‡aá¹ƒ nÄ• ma.

suttantapariyÄ• yena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ... pe ... aá¹-á¹-haá¹…giko maggoti idaá
nÄ• ma; tayo satipaá¹-á¹-hÄ• nÄ• ... pe ... navaá¹…giko maggoti idaá¹ƒ apaÃ±Ã±attaá¹ƒ nÄ
cattÄ• ro pÄ• rÄ• jikÄ• ... pe ... tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ paÃ±Ã±attaá¹ƒ nÄ
... pe ... ekattiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• ti idaá¹ƒ apaÃ±Ã±attaá¹ƒ nÄ• ma.

``anÄ• patti ajÄ• nantassa, atheyyacittassa, na maraá¹‡Ä• dhippÄ• yassa, anullapanÄ• dhi
mocanÄ• dhippÄ• yassÄ• â€™â€™ ti tattha tattha vuttÄ• anÄ• patti anÄ• patti nÄ• ma. ``jÄ
theyyacittassÄ• â€™â€™ tiÄ• dinÄ• nayena vuttÄ• Ä• patti Ä• patti nÄ• ma. paÃ±cÄ• patt
dve Ä• pattikkhandhÄ• garukÄ• patti nÄ• ma. cha Ä• pattikkhandhÄ• sÄ• vasesÄ• patti nÄ
pÄ• rÄ• jikÄ• pattikkhandho anavasesÄ• patti nÄ• ma. dve Ä• pattikkhandhÄ• duá¹-á¹-hullÄ
paÃ±cÄ• pattikkhandhÄ• aduá¹-á¹-hullÄ• patti nÄ• ma.

purimanayeneva panettha vuttappakÄ• raá¹ƒ dhammaá¹ƒ ``adhammo ayaâ€™â€™ nti kath
``dhammaá¹ƒ adhammoâ€™â€™ ti dÄ«penti nÄ• ma. avinayaá¹ƒ ``vinayo ayaâ€™â€™ nti
aduá¹-á¹-hullÄ• pattiá¹ƒ ``duá¹-á¹-hullÄ• patti ayaâ€™â€™ nti kathayantÄ• ``aduá¹-á¹-hullÄ
duá¹-á¹-hullÄ• pattÄ«â€™â€™ ti dÄ«penti nÄ• ma. evaá¹ƒ \Ne 114/ ``adhammaá¹ƒ dhamm
``aduá¹-á¹-hullÄ• pattiá¹ƒ duá¹-á¹-hullÄ• pattÄ«â€™â€™ ti vÄ• dÄ«petvÄ• pakkhaá¹ƒ labh
saá¹…ghakammÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ saá¹…ghakammaá¹ƒ ekasÄ«mÄ• yaá¹ƒ visuá¹ƒ k
hoti. tena vuttaá¹ƒ --- ``te imehi aá¹-á¹-hÄ• rasahi vatthÅ«hi __apakassantÄ«â€™â€™ _tiÄ•

tattha __apakassantÄ«_ti parisaá¹ƒ Ä• kaá¸• á¸• hanti, vijaá¹-enti, ekamantaá¹ƒ ussÄ• renti
__avapakÄ• santÄ«_ti ati viya pakÄ• senti yathÄ• visaá¹ƒsaá¹-á¹-hÄ• va honti, evaá¹ƒ karo
visuá¹ƒ. __ettÄ• vatÄ• kho upÄ• li saá¹…gho bhinno hotÄ«_ti evaá¹ƒ aá¹-á¹-hÄ• rasasu bh
yaá¹ƒkiÃ±ci ekampi vatthuá¹ƒ dÄ«petvÄ• tena tena kÄ• raá¹‡ena ``imaá¹ƒ gaá¹‡hatha, ima
saÃ±Ã±Ä• petvÄ• salÄ• kaá¹ƒ gÄ• hÄ• petvÄ• visuá¹ƒ saá¹…ghakamme kate saá¹…gho b
pana ``paÃ±cahi upÄ• li Ä• kÄ• rehi saá¹…gho bhijjatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, tassa imi
saá¹…ghabhedalakkhaá¹‡ena atthato nÄ• nÄ• karaá¹‡aá¹ƒ natthi. taá¹ƒ panassa nÄ• nÄ• k
pakÄ• sayissÄ• ma. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

upÄ• lipaÃ±hÄ• kathÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhedakakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vattakkhandhakaá¹ƒ

Ä• gantukavattakathÄ•

<357> vattakkhandhake \Be 117/ \Ne 115/ __idÄ• ni Ä• rÄ• maá¹ƒ pavisissÄ• mÄ«_ti iminÄ
dasseti; tasmÄ• upacÄ• rasÄ«maá¹ƒ patvÄ• upÄ• hanÄ• omuÃ±canÄ• di sabbaá¹ƒ kÄ• ta
upÄ• hanadaá¹‡á¸• akena \Ee VI 1281/ gahetvÄ• . __paá¹-ikkamantÄ«_ti sannipatanti. __vi
pattharitabbaá¹ƒ. __gocaro pucchitabbo_ti ``gocaragÄ• mo Ä• sanne udÄ• hu dÅ«re, kÄ• la
caritabbaá¹ƒ udÄ• hu divÄ• â€™â€™ ti evaá¹ƒ bhikkhÄ• cÄ• ro pucchitabbo. __agocaro_ n
micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vÄ• gÄ• mo paricchinnabhikkho vÄ• gÄ• mo; yattha ekassa v
diyyati, sopi pucchitabbo. __pÄ• nÄ«yaá¹ƒ pucchitabba_nti ``kiá¹ƒ imissÄ• pokkharaá¹‡iyÄ
pivanti, nahÄ• nÄ• diparibhogampi karontÄ«â€™â€™ ti evaá¹ƒ pÄ• nÄ«yaÃ±ceva paribhoja
kesuci á¹-hÄ• nesu vÄ• á¸·amigÄ• vÄ• amanussÄ• vÄ• honti, tasmÄ• ``kaá¹ƒ kÄ• laá¹ƒ
nikkhamitabbaâ€™â€™ nti pucchitabbaá¹ƒ.

__bahi á¹-hitenÄ• _ti bahi nikkhamantassa ahino vÄ• amanussassa vÄ• maggaá¹ƒ datvÄ•
__sace ussahati sodhetabbo_ti yadi sakkoti, sabbo vihÄ• ro sodhetabbo. asakkontena attan

jaggitabbo. sabbaá¹ƒ sodhetuá¹ƒ sakkontassa pana dassite vihÄ• rasodhanavatte vinicchay
vuttanayeneva veditabbo.

Ä• gantukavattakathÄ• niá¹-á¹-hitÄ• .

Ä• vÄ• sikavattakathÄ•

<359> Ä• vÄ• sikavatte \Ne 116/ --- __Ä• sanaá¹ƒ paÃ±Ã±apetabba_nti evamÄ• di sabbaá¹
cÄ«varakammaá¹ƒ vÄ• navakammaá¹ƒ vÄ• á¹-hapetvÄ• pi kÄ• tabbaá¹ƒ. cetiyaá¹…gaá¹‡
nikkhipitvÄ• tassa vattaá¹ƒ kÄ• tuá¹ƒ Ä• rabhitabbaá¹ƒ. paá¹‡á¸• ito hi \Be 118/ Ä• gantuko
cetiyaá¹…gaá¹‡aâ€™â€™ nti vakkhati. gilÄ• nabhesajjaá¹ƒ karontena pana sace nÄ• tiÄ• t
bhesajjaá¹ƒ akatvÄ• vattameva kÄ• tabbaá¹ƒ. mahÄ• gilÄ• nassa pana bhesajjameva kÄ•
Ä• gantuko ``karohi tÄ• va bhesajjaâ€™â€™ nti vakkhati. pÄ• nÄ«yena pucchantena sace s
pÄ• nÄ«yaá¹ƒ sabbaá¹ƒ pivati \Ee VI 1282/, ``puna Ä• nemÄ«â€™â€™ ti pucchitabboyeva.
bÄ«jitabbo, bÄ«jantena sakiá¹ƒ pÄ• dapiá¹-á¹-hiyaá¹ƒ bÄ«jitvÄ• sakiá¹ƒ majjhe sakiá¹ƒ sÄ«
``alaá¹ƒ hotÅ«â€™â€™ ti vuttena tato mandataraá¹ƒ bÄ«jitabbaá¹ƒ. puna ``alaâ€™â€™ nti
mandataraá¹ƒ bÄ«jitabbaá¹ƒ. tatiyavÄ• raá¹ƒ vuttena bÄ«janÄ« á¹-hapetabbÄ• . pÄ• dÄ• pi
sace attano telaá¹ƒ atthi, tena makkhetabbÄ• . no ce atthi, tassa santakena makkhetabbÄ•
pana attano rucivasena kÄ• tabbaá¹ƒ. teneva hettha ``sace ussahatÄ«â€™â€™ ti vuttaá¹ƒ.
apuÃ±chantassÄ• pi anÄ• patti. ``kattha mayhaá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€
paÃ±Ã±apetabbaá¹ƒ, ``etaá¹ƒ tumhÄ• kaá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti ev
papphoá¹-etvÄ• hi pattharituá¹ƒ pana vaá¹-á¹-atiyeva.

navakassa vatte --- __pÄ• nÄ«yaá¹ƒ Ä• cikkhitabba_nti ``etaá¹ƒ pÄ• nÄ«yaá¹ƒ gahetvÄ• pi
Ä• cikkhitabbaá¹ƒ. paribhojanÄ«yepi eseva nayo. sesaá¹ƒ purimasadisameva. mahÄ• Ä• vÄ
sampattassa Ä• gantukassa vattaá¹ƒ akÄ• tuá¹ƒ na labhati.

Ä• vÄ• sikavattakathÄ• niá¹-á¹-hitÄ• .

gamikavattakathÄ•

<360> gamikavattesu __dÄ• rubhaá¹‡á¸• a_nti senÄ• sanakkhandhake vuttaá¹ƒ maÃ±capÄ
__mattikÄ• bhaá¹‡á¸• ampi_ rajanabhÄ• janÄ• di sabbaá¹ƒ tattha vuttappabhedameva. taá¹
aÃ±Ã±atarasmiá¹ƒ vÄ• guttaá¹-á¹-hÄ• ne \Ne 117/ paá¹-isÄ• metvÄ• gantabbaá¹ƒ. anovas
á¹-hapetuá¹ƒ vaá¹-á¹-ati. __senÄ• sanaá¹ƒ Ä• pucchitabba_nti ettha yaá¹ƒ pÄ• sÄ• á¹‡apiá¹
pÄ• sÄ• á¹‡atthambhesu vÄ• katasenÄ• sanaá¹ƒ, yattha upacikÄ• nÄ• rohanti, taá¹ƒ anÄ•
__catÅ«su pÄ• sÄ• á¹‡akesÅ«_tiÄ• di upacikÄ• naá¹ƒ uppattiá¹-á¹-hÄ• ne paá¹‡á¹‡asÄ• lÄ
kattabbÄ• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ. __appeva nÄ• ma aá¹…gÄ• nipi seseyyu_nti aya

Ä• nisaá¹ƒso. ovassakagehe pana tiá¹‡esu ca \Ee VI 1283/ mattikÄ• piá¹‡á¸• esu ca upari p
maÃ±capÄ«á¹-hÄ• naá¹ƒ aá¹…gÄ• nipi vinassanti.

gamikavattakathÄ• niá¹-á¹-hitÄ• .

anumodanavattakathÄ•

<362> anumodanavatthusmiá¹ƒ \Be 119/ __iddhaá¹ƒ ahosÄ«_ti sampannaá¹ƒ ahosi. __catÅ
saá¹…ghattherena anumodanatthÄ• ya nisinne heá¹-á¹-hÄ• paá¹-ipÄ• á¹-iyÄ• catÅ«hi nisÄ
nisinne mahÄ• therena ca heá¹-á¹-hÄ• ca tÄ«hi nisÄ«ditabbaá¹ƒ. paÃ±came nisinne upari c
saá¹…ghattherena heá¹-á¹-hÄ• daharabhikkhusmiá¹ƒ ajjhiá¹-á¹-hepi saá¹…ghattherato paá
nisÄ«ditabbameva. sace pana anumodako bhikkhu ``gacchatha bhante, Ä• gametabbakicca
gantuá¹ƒ vaá¹-á¹-ati. mahÄ• therena ``gacchÄ• ma Ä• vusoâ€™â€™ ti vutte ``gacchathÄ• â
vaá¹-á¹-ati. ``bahigÄ• me Ä• gamessÄ• mÄ• â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• pi bahigÄ• ma
``tumhe tassa Ä• gamanaá¹ƒ Ä• gamethÄ• â€™â€™ ti vatvÄ• pi gantuá¹ƒ vaá¹-á¹-atiyeva. s
rucikena ekena anumodanaá¹ƒ kÄ• renti, neva tassa anumodato Ä• patti, na mahÄ• therass
upanisinnakathÄ• yameva hi manussesu kathÄ• pentesu mahÄ• thero Ä• pucchitabbo, mah
ajjhiá¹-á¹-hova Ä• gametabboti idamettha lakkhaá¹‡aá¹ƒ. __vaccito_ti saÃ±jÄ• tavacco; vac
adhippÄ• yo.

anumodanavattakathÄ• niá¹-á¹-hitÄ• .

bhattaggavattakathÄ•

<364> bhattaggavatte \Ne 118/ ``antogÄ• mo vÄ• hotu vihÄ• ro vÄ• , manussÄ• naá¹ƒ pari
gacchantena cÄ«varaá¹ƒ pÄ• rupitvÄ• kÄ• yabandhanaá¹ƒ bandhanameva vaá¹-á¹-atÄ«â€
vuttaá¹ƒ. __na there bhikkhÅ« anupakhajjÄ• _ti there bhikkhÅ« atiallÄ«yitvÄ• na nisÄ«ditab
mahÄ• therassa nisinnÄ• sanena samakaá¹ƒ Ä• sanaá¹ƒ hoti, bahÅ«su Ä• sanesu sati ekaa
nisÄ«ditabbaá¹ƒ. bhikkhÅ« gaá¹‡etvÄ• paÃ±Ã±attÄ• sanesu anisÄ«ditvÄ• mahÄ• therena
nisÄ«ditabbaá¹ƒ. no ce mahÄ• thero vadati, ``idaá¹ƒ, bhante, Ä• sanaá¹ƒ uccaâ€™â€™ nti
``nisÄ«dÄ• â€™â€™ ti \Ee VI 1284/ vutte nisÄ«ditabbaá¹ƒ. sace pana evaá¹ƒ Ä• pucchitepi
anÄ• patti; mahÄ• therasseva Ä• patti. navako hi evarÅ«pe Ä• sane anÄ• pucchÄ• nisÄ«da
Ä• pucchite ananujÄ• nanto. __na saá¹…ghÄ• á¹-iá¹ƒ ottharitvÄ• _ti na saá¹…ghÄ• á¹-iá¹ƒ a
nisÄ«ditabbaá¹ƒ.

__ubhohi_ \Be 120/ __hatthehÄ«_ti pattadhovanaudakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. dakkhiá¹‡
Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• gahetabbaá¹ƒ. __sÄ• dhuka_nti udakasaddaá¹ƒ akaron

__sÅ«passa okÄ• so_ti yathÄ• sÅ«passa okÄ• so hoti; evaá¹ƒ mattÄ• ya odano gaá¹‡hitab
sampÄ• dehÄ«_ti idaá¹ƒ na kevalaá¹ƒ sappiÄ• dÄ«suyeva odanepi vattabbaá¹ƒ. sappiÄ• dÄ
ekassa vÄ• dvinnaá¹ƒ vÄ• anurÅ«pakaá¹ƒ, taá¹ƒ sabbesaá¹ƒ samakaá¹ƒ sampÄ• dehÄ«ti
hoti, tasmÄ• tÄ• disaá¹ƒ sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• gahetvÄ• sesaá¹ƒ na gahetabbaá

__na tÄ• va therena bhuÃ±jitabba_nti idaá¹ƒ yaá¹ƒ paricchinnabhikkhukaá¹ƒ bhattaggaá¹ƒ,
sabbesaá¹ƒ pÄ• petvÄ• dÄ• tukÄ• mÄ• honti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. yaá¹ƒ pana mah
ekasmiá¹ƒ padese bhuÃ±janti, ekasmiá¹ƒ padese udakaá¹ƒ diyyati, tattha yathÄ• sukhaá¹ƒ

__na tÄ• va udaka_nti idaá¹ƒ hatthadhovanaudakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. antarÄ• pipÄ•
vilaggÄ• misena vÄ• pÄ• nÄ«yaá¹ƒ pivitvÄ• hatthÄ• na dhovitabbÄ• . sace manussÄ• ``d
hatthe cÄ• â€™â€™ ti vadanti, bhikkhÅ« vÄ• ``tumhe udakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti v

__nivattantenÄ• _ti \Ne 119/ bhattaggato uá¹-á¹-hÄ• ya nivattantena saá¹…ghena evaá¹ƒ ni
kathaá¹ƒ? __ ``navakehÄ«â€™â€™ _ti sabbaá¹ƒ daá¹-á¹-habbaá¹ƒ. sambÄ• dhesu hi ghare
nikkhamanokÄ• so na hoti, tasmÄ• evaá¹ƒ vuttaá¹ƒ. evaá¹ƒ nivattantehi pana navakehi geh
theresu nikkhantesu paá¹-ipÄ• á¹-iyÄ• gantabbaá¹ƒ. sace pana mahÄ• therÄ• dhure nisinn
\Ee VI 1285/, therÄ• sanato paá¹-á¹-hÄ• ya paá¹-ipÄ• á¹-iyÄ• eva nikkhamitabbaá¹ƒ. kÄ• ye
aghaá¹-á¹-entena yathÄ• antarena manussÄ• gantuá¹ƒ sakkonti, evaá¹ƒ viraá¸·Ä• ya paá¹-

bhattaggavattakathÄ• niá¹-á¹-hitÄ• .

piá¹‡á¸• acÄ• rikavattakathÄ•

<366> piá¹‡á¸• acÄ• rikavatte --- __kammaá¹ƒ vÄ• nikkhipatÄ«_ti kappÄ• saá¹ƒ vÄ• suppa
gahetvÄ• kammaá¹ƒ karonti, á¹-hitÄ• vÄ• nisinnÄ• vÄ• honti, taá¹ƒ nikkhipati \Be 121/. _
bhikkhÄ• dÄ• yikÄ• yÄ• _ti itthÄ« vÄ• hotu puriso vÄ• , bhikkhÄ• dÄ• nasamaye mukhaá¹ƒ

piá¹‡á¸• acÄ• rikavattakathÄ• niá¹-á¹-hitÄ• .

Ä• raÃ±Ã±ikavattakathÄ•

<368> Ä• raÃ±Ã±ikavatte --- __senÄ• sanÄ• otaritabba_nti vasanaá¹-á¹-hÄ• nato nikkhami

__pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• _ti ettha sace bahigÄ• me udakaá¹ƒ natthi, antogÄ• me
katvÄ• atha bahigÄ• me atthi, bahigÄ• me bhattakiccaá¹ƒ katvÄ• patto dhovitvÄ• vodako
pakkhipitabbo.

__paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabba_nti sace bhÄ• janÄ• ni nappahonti, pÄ• nÄ«ya
upaá¹-á¹-hÄ• petabbaá¹ƒ. bhÄ• janaá¹ƒ alabhantena veá¸·unÄ• á¸·ikÄ• yapi upaá¹-á¹-hÄ• p
alabhantassa yathÄ• samÄ«pe udakaÄ• vÄ• á¹-o hoti, evaá¹ƒ kÄ• tabbaá¹ƒ. araá¹‡isahite
vaá¹-á¹-ati \Ne 120/. yathÄ• ca Ä• raÃ±Ã±ikassa, evaá¹ƒ kantÄ• rappaá¹-ipannassÄ• pi ara
icchitabbaá¹ƒ. gaá¹‡avÄ• sino pana tena vinÄ• pi vaá¹-á¹-ati. nakkhattÄ• neva __nakkhatta

Ä• raÃ±Ã±ikavattakathÄ• niá¹-á¹-hitÄ• .

senÄ• sanavattakathÄ•

<369> senÄ• sanavatte --- __dvÄ• raá¹ƒ_ nÄ• ma yasmÄ• mahÄ• vaá¸·aÃ±jaá¹ƒ, tasmÄ•
natthi, sesÄ• ni pana uddesadÄ• nÄ• dÄ«ni Ä• pucchitvÄ• va kÄ• tabbÄ• ni. devasikampi Ä
athÄ• pi ``bhante Ä• pucchitameva hotÅ«â€™â€™ ti vutte vuá¸• á¸• hataro ``sÄ• dhÅ«â€™
sayameva vÄ• ``tvaá¹ƒ yathÄ• sukhaá¹ƒ viharÄ• hÄ«â€™â€™ ti vadati; evampi vaá¹-á¹-ati.
vaá¹-á¹-atiyeva. __yena vuá¸• á¸• ho tena parivattitabba_nti vuá¸• á¸• hÄ• bhimukhena pari
__bhojanasÄ• lÄ• _dÄ«supi evameva paá¹-ipajjitabbaá¹ƒ.

senÄ• sanavattakathÄ• niá¹-á¹-hitÄ• .

jantÄ• gharavattÄ• dikathÄ•

<371> jantÄ• gharavatte \Ee VI 1286/ --- __paribhaá¹‡á¸• a_nti bahijagati.

<373> Ä• camanavatthusmiá¹ƒ \Be 122/ --- __sati udake_ti ettha sace udakaá¹ƒ atthi, paá¹-
pana natthi, bhÄ• janena nÄ«haritvÄ• Ä• camitabbaá¹ƒ. bhÄ• jane asati pattena nÄ«harita
asantaá¹ƒ nÄ• ma hoti. ``idaá¹ƒ ativivaá¹-aá¹ƒ purato aÃ±Ã±aá¹ƒ udakaá¹ƒ bhavissatÄ«â€™
alabhantasseva bhikkhÄ• cÄ• ravelÄ• hoti, kaá¹-á¹-hena vÄ• kenaci vÄ• puÃ±chitvÄ• ga
anumodanampi kÄ• tuá¹ƒ vaá¹-á¹-ati. __Ä• gatapaá¹-ipÄ• á¹-iyÄ• _ti vaccakuá¹-iyaá¹ƒ pass
nhÄ• natittheti tÄ«supi Ä• gatapaá¹-ipÄ• á¹-iyeva pamÄ• á¹‡aá¹ƒ.

<374> vaccakuá¹-ivatte --- __na dantakaá¹-á¹-haá¹ƒ khÄ• dantenÄ• _ti ayaá¹ƒ vaccakuá¹-iy
\Ne 121/ sabbattheva paá¹-ikkhepo. __na pharusena kaá¹-á¹-henÄ• _ti phÄ• litakaá¹-á¹-hen
gaá¹‡á¹-hikena vÄ• kaá¹‡á¹-akena vÄ• susirena vÄ• pÅ«tinÄ• vÄ• na avalekhitabbaá¹ƒ.
pana aggahetvÄ• paviá¹-á¹-hassa Ä• patti natthi.

__na Ä• camanasarÄ• vake_ti sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• yetaá¹ƒ vutt
Ä• gacchanti, tasmÄ• udakaá¹ƒ na sesetabbaá¹ƒ. yaá¹ƒ pana saá¹…ghikepi vihÄ• re ekade
kataá¹ƒ á¹-hÄ• naá¹ƒ hoti puggalikaá¹-á¹-hÄ• naá¹ƒ vÄ• , tasmiá¹ƒ vaá¹-á¹-ati. virecanaá¹ƒ

pavisantassÄ• pi vaá¹-á¹-atiyeva.

__Å«hatÄ• _ti Å«haditÄ• ; bahi vaccamakkhitÄ• ti attho. __dhovitabbÄ• _ti udakaá¹ƒ Ä• har
udakaá¹ƒ atthi, bhÄ• janaá¹ƒ natthi, asantaá¹ƒ nÄ• ma hoti. bhÄ• janaá¹ƒ atthi, udakaá¹ƒ na
asantaá¹ƒ. ubhaye pana asati asantameva, kaá¹-á¹-hena vÄ• kenaci vÄ• puÃ±chitvÄ• gan
sabbattha uttÄ• namevÄ• ti.

jantÄ• gharavattÄ• dikathÄ• niá¹-á¹-hitÄ• .

vattakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pÄ• timokkhaá¹-á¹-hapanakkhandhakaá¹ƒ

pÄ• timokkhuddesayÄ• canakathÄ•

<383> pÄ• timokkhaá¹-á¹-hapanakkhandhake \Ee VI 1287/ \Be 123/ \Ne 122/ --- __ (nandim
aruá¹‡uá¹-á¹-hitakÄ• lepi hi nandimukhÄ• viya ratti khÄ• yati. tenÄ• ha ``nandimukhiyÄ• ra
__antopÅ«ti_nti attacittasantÄ• ne kilesapÅ«tibhÄ• vena antopÅ«tiá¹ƒ. __avassuta_nti kiles
avassutaá¹ƒ. __kasambukajÄ• ta_nti Ä• kiá¹‡á¹‡adosatÄ• ya saá¹ƒkiliá¹-á¹-hajÄ• taá¹ƒ.) __
nÄ• mÄ• _ti ``aparisuddhÄ• Ä• nanda parisÄ• â€™â€™ ti vacanaá¹ƒ sutvÄ• yeva hi tena p
apakkamitvÄ• yÄ• va bÄ• hÄ• gahaá¹‡Ä• pi nÄ• ma so moghapuriso Ä• gamessati, acchar

<384> __na Ä• yatakeneva papÄ• to_ti na paá¹-hamameva gambhÄ«ro; anupubbena gamb
velaá¹ƒ nÄ• tivattatÄ«_ti vÄ«cÄ«naá¹ƒ osakkanakandaraá¹ƒ mariyÄ• davelaá¹ƒ nÄ• tikkama
tÄ«rato appeti; ussÄ• retÄ«ti attho. __aÃ±Ã±Ä• paá¹-ivedho_ti arahattappatti.

<385> __channamativassatÄ«_ti Ä• pattiá¹ƒ Ä• pajjitvÄ• paá¹-icchÄ• dento aÃ±Ã±aá¹ƒ nav
idametaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __vivaá¹-aá¹ƒ nÄ• tivassatÄ«_ti Ä• pattiá¹ƒ Ä• pajjitvÄ• vi
nÄ• pajjati idametaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

pÄ• timokkhuddesayÄ• canakathÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhasavanÄ• rahakathÄ•

<386> __á¹-hapitaá¹ƒ_ \Ne 123/ __hoti pÄ• timokkha_nti ettha pure vÄ• pacchÄ• vÄ• á¹-h
hoti, khette á¹-hapitameva pana á¹-hapitaá¹ƒ nÄ• ma hoti. tasmÄ• ``suá¹‡Ä• tu me, bhante
pannaraso, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho uposathaá¹ƒ kareyyÄ• â€™â€™ ti
bhaá¹‡ati, tÄ• va á¹-hapetabbaá¹ƒ, idaÃ±hi khettaá¹ƒ. yya-kÄ• re pana vutte á¹-hapentena p

nÄ• ma hoti. ``suá¹‡Ä• tu meâ€™â€™ ti anÄ• raddheyeva á¹-hapentena pure á¹-hapitaá¹ƒ

pÄ• timokkhasavanÄ• rahakathÄ• niá¹-á¹-hitÄ• .

dhammikÄ• dhammikapÄ• timokkhaá¹-á¹-hapanakathÄ•

<387> __amÅ«likÄ• ya_ \Ee VI 1288/ \Be 124/ __sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hape
puggalena sÄ• vipatti katÄ• vÄ• hotu akatÄ• vÄ• , pÄ• timokkhaá¹-á¹-hapanakassa saÃ±
hoti. __katÄ• katÄ• yÄ• _ti kataÃ±ca akataÃ±ca ubhayaá¹ƒ gahetvÄ• vuttaá¹ƒ.

__dhammikaá¹ƒ sÄ• maggiá¹ƒ na upetÄ«_ti kammaá¹ƒ kopetukÄ• matÄ• ya saá¹…ghassa
Ä• gacchati, na chandaá¹ƒ deti, sammukhÄ«bhÅ«tova paá¹-ikkosati, tena dukkaá¹-aá¹ƒ Ä•
sÄ• pattikasseva pÄ• timokkhaá¹ƒ á¹-hapitaá¹ƒ hoti. __paccÄ• diyatÄ«_ti ``puna kÄ• tabbaá
paccÄ• diyati, tena ukkoá¹-anakena pÄ• cittiyaá¹ƒ Ä• pajjati. iccassÄ• pi sÄ• pattikasseva p
á¹-hapitaá¹ƒ hoti.

dhammikÄ• dhammikapÄ• timokkhaá¹-á¹-hapanakathÄ• niá¹-á¹-hitÄ• .

dhammikapÄ• timokkhaá¹-á¹-hapanakathÄ•

<388> __yehi Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehÄ«_ti ettha maggenamaggapaá¹-ipÄ•
Ä• kÄ• rÄ• disaÃ±Ã±Ä• veditabbÄ• . __tena diá¹-á¹-hena tena sutena tÄ• ya parisaá¹…kÄ•
sutaÃ±ca pÄ• á¸·iyaá¹ƒ \Ne 124/ Ä• gatameva. sace pana tehi diá¹-á¹-hasutehi parisaá¹…ka
sandhÄ• ya vuttaá¹ƒ ``tÄ• ya parisaá¹…kÄ• yÄ• â€™â€™ ti.

dhammikapÄ• timokkhaá¹-á¹-hapanakathÄ• niá¹-á¹-hitÄ• .

attÄ• dÄ• naaá¹…gakathÄ•

<398> __attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• menÄ• _ti ettha sÄ• sanaá¹ƒ sodhetukÄ• mo bhikkh
Ä• diyati, taá¹ƒ attÄ• dÄ• nanti vuccati. __akÄ• lo imaá¹ƒ attÄ• dÄ• naá¹ƒ Ä• dÄ• tu_nti etth
corabhayaá¹ƒ dubbhikkhabhayaá¹ƒ vassÄ• rattoti ayaá¹ƒ akÄ• lo, viparÄ«to kÄ• lo.

__abhÅ«taá¹ƒ idaá¹ƒ attÄ• dÄ• na_nti asantamidaá¹ƒ, mayÄ• adhammo vÄ• dhammoti, dh
vÄ• vinayoti, vinayo vÄ• avinayoti, dussÄ«lo vÄ• puggalo sÄ«lavÄ• ti, sÄ«lavÄ• vÄ• duss
vipariyÄ• yena bhÅ«taá¹ƒ veditabbaá¹ƒ. __anatthasaá¹ƒhitaá¹ƒ idaá¹ƒ attÄ• dÄ• na_nti etth
jÄ«vitantarÄ• yÄ• ya vÄ• brahmacariyantarÄ• yÄ• ya vÄ• saá¹ƒvattati, idaá¹ƒ anatthasaá¹
atthasaá¹ƒhitaá¹ƒ nÄ• ma.

__na labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ«_ti appekadÄ• hi rÄ• jabhayÄ• dÄ«su
upatthambhakÄ• bhikkhÅ« laddhuá¹ƒ na sakkÄ• honti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``na labh
1289/. appekadÄ• pana khemasubhikkhÄ• dÄ«su laddhuá¹ƒ sakkÄ• honti, taá¹ƒ sandhÄ•
vuttaá¹ƒ.

__bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• ana_nti kosambakÄ• naá¹ƒ viya bhaa
vivÄ• do saá¹…ghabhedo ca bhavissatÄ«ti. __pacchÄ• pi avippaá¹-isÄ• rakaraá¹ƒ bhavissa
vuá¸• á¸• hapabbajitaá¹ƒ niggahetvÄ• paÃ±casatikasaá¹…gÄ«tiá¹ƒ karontassa mahÄ• kass
adhikaraá¹‡e dasabhikkhusahassÄ• ni niggahetvÄ• sattasatikasaá¹…gÄ«tiá¹ƒ karontassa
saá¹-á¹-hibhikkhusahassÄ• ni niggahetvÄ• sahassikasaá¹…gÄ«tiá¹ƒ karontassa moggalipu
pacchÄ• \Ne 125/ samanussaraá¹‡akaraá¹‡aá¹ƒ hoti, sÄ• sanassa ca vigatupakkilesacand
saá¹ƒvattati.

attÄ• dÄ• naaá¹…gakathÄ• niá¹-á¹-hitÄ• .

codakenapaccavekkhitabbadhammakathÄ•

<399> __acchiddena appaá¹-imaá¹ƒsenÄ• _tiÄ• dÄ«su yena gahaá¹-á¹-hapabbajitesu yo ko
gihÄ«naá¹ƒ gaá¹‡á¸• aphÄ• lanÄ• dÄ«ni vejjakammÄ• ni vÄ• katÄ• ni, tassa kÄ• yasamÄ•
khÄ• yitatÄ• lapaá¹‡á¹‡amiva chiddo ca paá¹-imÄ• situá¹ƒ yattha katthaci gahetvÄ• Ä• kaá
sakkuá¹‡eyyatÄ• ya sappaá¹-imaá¹ƒso ca hoti, viparÄ«to acchiddo appaá¹-imaá¹ƒsoti vedita
pana musÄ• vÄ• daomasavÄ• dapesuÃ±Ã±aamÅ«lakÄ• nuddhaá¹ƒsanÄ• dÄ«hi chiddo ca
acchiddo appaá¹-imaá¹ƒso.

__mettaá¹ƒ nu kho me citta_nti palibodhe chinditvÄ• kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyog
mettacittaá¹ƒ. __anÄ• ghÄ• ta_nti Ä• ghÄ• tavirahitaá¹ƒ, vikkhambhanavasena vihatÄ• ghÄ
panÄ• vuso kattha vuttaá¹ƒ bhagavatÄ• _ti idaá¹ƒ sikkhÄ• padaá¹ƒ katarasmiá¹ƒ nagare vu

codakenapaccavekkhitabbadhammakathÄ• niá¹-á¹-hitÄ• .

codakenaupaá¹-á¹-hÄ• petabbakathÄ•

<400> __kÄ• lena_ \Be 126/ __vakkhÄ• mÄ«_tiÄ• dÄ«su eko ekaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ•
nÄ• ma. saá¹…ghamajjhagaá¹‡amajjhasalÄ• kaggayÄ• guaggavitakkamÄ• á¸·akabhikkhÄ•
upaá¹-á¹-hÄ• kehi parivÄ• ritakkhaá¹‡e vÄ• codento \Ee VI 1290/ __akÄ• lena vadati_ nÄ•
__bhÅ«tena vadati_ nÄ• ma. ``ambho mahallaka, parisÄ• vacara, paá¹ƒsukÅ«lika, dhamma
idaâ€™â€™ nti vadanto __pharusena vadati_ nÄ• ma. kÄ• raá¹‡anissitaá¹ƒ pana katvÄ• ``

parisÄ• vacarÄ• , paá¹ƒsukÅ«likÄ• , dhammakathikattha, patirÅ«paá¹ƒ tumhÄ• kaá¹ƒ idaâ€
__saá¹‡hena_ \Ne 126/ __vadati_ nÄ• ma. kÄ• raá¹‡anissitaá¹ƒ katvÄ• vadanto __atthasa
__mettacitto vakkhÄ• mi no dosantaro_ti mettacittaá¹ƒ upaá¹-á¹-hapetvÄ• vakkhÄ• mi, na c

codakenaupaá¹-á¹-hÄ• petabbakathÄ• niá¹-á¹-hitÄ• .

codakacuditakapaá¹-isaá¹ƒyuttakathÄ•

<401> __ajjhattaá¹ƒ manasikaritvÄ• _ti attano citte uppÄ• detvÄ• . __kÄ• ruÃ±Ã±atÄ• _ti ka
karuá¹‡aÃ±ca karuá¹‡Ä• pubbabhÄ• gaÃ±ca dasseti. __hitesitÄ• _ti hitagavesanatÄ• . __a
saá¹ƒyojanatÄ• . dvÄ«hipi mettaÃ±ca mettÄ• pubbabhÄ• gaÃ±ca dasseti. __Ä• pattivuá¹-á¹
vuá¹-á¹-hÄ• petvÄ• suddhante patiá¹-á¹-hÄ• panÄ• . vatthuá¹ƒ codetvÄ• sÄ• retvÄ• paá¹-
yathÄ• paá¹-iÃ±Ã±Ä• ya kammakaraá¹‡aá¹ƒ __vinayapurekkhÄ• ratÄ• _ nÄ• ma. __ime pa
kÄ• ruÃ±Ã±atÄ• tiÄ• dinÄ• nayena vuttÄ• , ime paÃ±ca dhamme ajjhattaá¹ƒ manasi karitvÄ

__sacce ca akuppe cÄ• _ti vacÄ«sacce ca akuppanatÄ• ya ca. cuditakena hi saccaÃ±ca va
kÄ• tabbo. neva attanÄ• kujjhitabbo, na paro ghaá¹-á¹-etabboti attho. sesaá¹ƒ sabbattha ut

codakacuditakapaá¹-isaá¹ƒyuttakathÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhaá¹-á¹-hapanakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhikkhunikkhandhakaá¹ƒ

mahÄ• pajÄ• patigotamÄ«vatthukathÄ•

<402> bhikkhunikkhandhake \Ne 127/ \Be 127/ --- __alaá¹ƒ gotami mÄ• te ruccÄ«_ti kasmÄ
sabbesampi buddhÄ• naá¹ƒ catasso parisÄ• hontÄ«ti? kÄ• maá¹ƒ honti, kilametvÄ• pana
anuÃ±Ã±Ä• taá¹ƒ pabbajjaá¹ƒ ``dukkhena laddhÄ• ayaá¹ƒ amhehÄ«â€™â€™ ti \Ee VI 129
bhaddakaá¹ƒ katvÄ• anujÄ• nitukÄ• mo paá¹-ikkhipati. __aá¹-á¹-hagarudhammakathÄ• _ m

<403> __kumbhathenakehÄ«_ti kumbhe dÄ«paá¹ƒ jÄ• letvÄ• tena Ä• lokena paraghare bh
thenakacorehi.

__setaá¹-á¹-hikÄ• nÄ• ma rogajÄ• tÄ«_ti eko pÄ• á¹‡ako nÄ• á¸·imajjhagataá¹ƒ kaá¹‡á¸• a
viddhattÄ• nikkhantampi sÄ• lisÄ«saá¹ƒ khÄ«raá¹ƒ gahetuá¹ƒ na sakkoti.

__maÃ±jiá¹-á¹-hikÄ• nÄ• ma rogajÄ• tÄ«_ti ucchÅ«naá¹ƒ antorattabhÄ• vo. __mahato taá¸

Ä• á¸·i_nti iminÄ• pana etamatthaá¹ƒ dasseti --- yathÄ• mahato taá¸·Ä• kassa Ä• á¸·iyÄ• a
udakaá¹ƒ tiá¹-á¹-heyya, paá¹-hamameva baddhÄ• ya pana yaá¹ƒ abaddhapaccayÄ• na tiá¹
tiá¹-á¹-heyya; evameva ye ime anuppanne vatthusmiá¹ƒ paá¹-ikacceva avÄ«tikkamanatthÄ•
paÃ±Ã±attÄ• . tesu apaÃ±Ã±attesupi mÄ• tugÄ• massa pabbajitattÄ• paÃ±ceva vassasatÄ
paá¹-ikacceva paÃ±Ã±attattÄ• pana aparÄ• nipi paÃ±cavassasatÄ• ni á¹-hassatÄ«ti evaá¹ƒ
vassasahassameva á¹-hassatÄ«ti. __vassasahassa_nti cetaá¹ƒ paá¹-isambhidÄ• pabhedap
vuttaá¹ƒ. tato pana uttarimpi \Ne 128/ sukkhavipassakakhÄ«á¹‡Ä• savavasena vassasahas
vassasahassaá¹ƒ, sakadÄ• gÄ• mivasena vassasahassaá¹ƒ, sotÄ• pannavasena vassasah
paÃ±cavassasahassÄ• ni paá¹-ivedhasaddhammo á¹-hassati. pariyattidhammopi tÄ• niyeva
paá¹-ivedho \Be 128/ atthi, nÄ• pi pariyattiyÄ• sati paá¹-ivedho na hoti; liá¹…gaá¹ƒ pana pa
antarahitÄ• yapi ciraá¹ƒ pavattissatÄ«ti.

mahÄ• pajÄ• patigotamÄ«vatthukathÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«upasampadÄ• nujÄ• nanakathÄ•

<404> __anujÄ• nÄ• mi bhikkhave bhikkhÅ«hi bhikkhuniyo upasampÄ• detu_nti imÄ• ya an
paÃ±casatÄ• sÄ• kiyÄ• niyo mahÄ• pajÄ• patiyÄ• saddhivihÄ• riniyo katvÄ• upasampÄ• d
ekatoupasampannÄ• nÄ• ma ahesuá¹ƒ. ye \Ee VI 1292/ kho tvaá¹ƒ gotamÄ«ti iminÄ• ovÄ•
pattÄ• .

<409> __kammaá¹ƒ na karÄ«yatÄ«_ti tajjanÄ«yÄ• di sattavidhampi kammaá¹ƒ na karÄ«yat
evaá¹ƒ karissÄ• mÄ«ti khamÄ• penti.

<410> __anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ kammaá¹ƒ ropetvÄ• niyy
tajjanÄ«yÄ• dÄ«su ``idaá¹ƒ nÄ• ma kammaá¹ƒ etissÄ• kÄ• tabbaâ€™â€™ nti evaá¹ƒ ropet
karothÄ• â€™â€™ ti niyyÄ• detabbaá¹ƒ. sace pana aÃ±Ã±asmiá¹ƒ ropite aÃ±Ã±aá¹ƒ karon
niyassakammaá¹ƒ karotÄ«â€™â€™ ti ettha vuttanayena kÄ• retabbataá¹ƒ Ä• pajjanti.

<411> __kaddamodakenÄ• _ti ettha na kevalaá¹ƒ kaddamodakena, vippasannaudakarajana
osiÃ±cantassa dukkaá¹-ameva. __avandiyo so bhikkhave bhikkhu bhikkhunisaá¹…ghena kÄ
sannipatitvÄ• ``asuko nÄ• ma ayyo bhikkhunÄ«naá¹ƒ apasÄ• danÄ«yaá¹ƒ dasseti, etassa a
ruccatÄ«â€™â€™ ti evaá¹ƒ tikkhattuá¹ƒ sÄ• vetabbaá¹ƒ. ettÄ• vatÄ• avandiyo kato hoti. ta
sÄ• maá¹‡ere disvÄ• na vandanti; evameva disvÄ• pi \Ne 129/ na vanditabbo. tena bhikkhu
bhikkhunupassayaá¹ƒ Ä• gantvÄ• vihÄ• reyeva saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• ekapugg
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``bhikkhunisaá¹…gho mayhaá¹ƒ khama
khamÄ• petabbaá¹ƒ. tena bhikkhunÄ• bhikkhunÄ«naá¹ƒ santikaá¹ƒ Ä• gantvÄ• ``eso bhikk
ti vattabbaá¹ƒ. tato paá¹-á¹-hÄ• ya so vanditabbo. ayamettha saá¹…khepo, vitthÄ• raá¹ƒ par

vakkhÄ• ma.

__obhÄ• sentÄ«_ti \Be 129/ asaddhammena obhÄ• senti. __bhikkhunÄ«hi saddhiá¹ƒ sampa
saddhiá¹ƒ purise asaddhammena sampayojenti. avandiyakaraá¹‡aá¹ƒ vuttanayameva. __Ä•
vihÄ• rappavesane nivÄ• raá¹‡aá¹ƒ \Ee VI 1293/. __ovÄ• daá¹ƒ á¹-hapetu_nti ettha na bhik
á¹-hapetabbo. ovÄ• datthÄ• ya pana Ä• gatÄ• bhikkhuniyo vattabbÄ• ``asukÄ• nÄ• ma bh
ovÄ• daá¹ƒ á¹-hapemi, mÄ• tÄ• ya saddhiá¹ƒ uposathaá¹ƒ karitthÄ• â€™â€™ ti. kÄ• yaviva
daá¹‡á¸• akammaá¹ƒ vuttanayameva.

<413> __na bhikkhave bhikkhuniyÄ• ovÄ• do na gantabbo_tiÄ• di bhikkhunivibhaá¹…gava

<416> __phÄ• sukÄ• namentÄ«_ti gihidÄ• rikÄ• yo viya ghanapaá¹-á¹-akena kÄ• yabandha
bandhanti. __ekapariyÄ• kata_nti ekavÄ• raá¹ƒ parikkhipanakaá¹ƒ.

__vilÄ«vena paá¹-á¹-enÄ• _ti saá¹‡hehi veá¸·uvilÄ«vehi katapaá¹-á¹-ena. __dussapaá¹-á¹-e
setavatthapaá¹-á¹-ena. __dussaveá¹‡iyÄ• _ti dussena kataveá¹‡iyÄ• . __dussavaá¹-á¹-iyÄ•
katavaá¹-á¹-iyÄ• . __coá¸·apaá¹-á¹-Ä• _dÄ«su coá¸·akÄ• sÄ• vaá¹ƒ coá¸·anti veditabbaá¹ƒ.

__aá¹-á¹-hillenÄ• _ti gojaá¹…ghaá¹-á¹-hikena. __jaghana_nti kaá¹-ippadeso vuccati. __hatth
koá¹-á¹-Ä• pentÄ«_ti aggabÄ• haá¹ƒ koá¹-á¹-Ä• petvÄ• morapattÄ• dÄ«hi cittÄ• laá¹…kÄ•
__hatthakoccha_nti piá¹-á¹-hihatthaá¹ƒ. __pÄ• da_nti jaá¹…ghaá¹ƒ. __pÄ• dakoccha_nti piá

<417> __mukhalimpanÄ• _dÄ«ni vuttanayÄ• neva. __avaá¹…gaá¹ƒ karontÄ«_ti akkhÄ« aÃ
adhomukhaá¹ƒ lekhaá¹ƒ karonti. __visesaka_nti gaá¹‡á¸• appadese vicitrasaá¹‡á¹-hÄ• naá
__olokentÄ«_ti vÄ• tapÄ• naá¹ƒ vivaritvÄ• vÄ«thiá¹ƒ olokenti. __sÄ• loke tiá¹-á¹-hantÄ«_ti
upaá¸• á¸• hakÄ• yaá¹ƒ dassentiyo tiá¹-á¹-hanti. __nacca_nti naá¹-asamajjaá¹ƒ kÄ• renti. __
vuá¹-á¹-hÄ• pentÄ«_ti gaá¹‡ikaá¹ƒ vuá¹-á¹-hÄ• penti. __pÄ• nÄ• gÄ• raá¹ƒ á¹-hapentÄ«_ti s
__sÅ«naá¹ƒ á¹-hapentÄ«_ti maá¹ƒsaá¹ƒ vikkiá¹‡anti. __Ä• paá¹‡a_nti nÄ• nÄ• bhaá¹‡á¸• Ä
Ä• paá¹‡aá¹ƒ pasÄ• renti. __dÄ• saá¹ƒ upaá¹-á¹-hÄ• pentÄ«_ti dÄ• saá¹ƒ gahetvÄ• tena a
kÄ• renti. dÄ• sÄ«Ä• dÄ«supi eseva nayo. __haritakapakkikaá¹ƒ_ \Be 130/ __pakiá¹‡antÄ«
1294/ pakkaÃ±ca pakiá¹‡anti; pakiá¹‡á¹‡akÄ• paá¹‡aá¹ƒ pasÄ• rentÄ«ti vuttaá¹ƒ hoti.

<418> __sabbanÄ«lakÄ• _dikathÄ• kathitÄ• yeva.

<419> __bhikkhunÄ« ce, bhikkhave, kÄ• laá¹ƒ karontÄ«_tiÄ• dÄ«su ayaá¹ƒ pÄ• á¸·imuttaka
paÃ±casu sahadhammikesu yo koci kÄ• laá¹ƒ karonto ``mamaccayena mayhaá¹ƒ parikkhÄ•
Ä• cariyassa hotu, saddhivihÄ• rikassa hotu, antevÄ• sikassa hotu, mÄ• tu hotu, pitu hotu, a
kassaci hotÅ«â€™â€™ ti vadati tesaá¹ƒ na hoti, saá¹…ghasseva hoti. na hi paÃ±cannaá¹ƒ

accayadÄ• naá¹ƒ ruhati, gihÄ«naá¹ƒ pana ruhati. bhikkhu hi bhikkhunivihÄ• re kÄ• laá¹ƒ kar
bhikkhÅ«naá¹ƒyeva hoti. bhikkhunÄ« bhikkhuvihÄ• re kÄ• laá¹ƒ karoti, tassÄ• parikkhÄ• ro
hoti.

<420> __purÄ• á¹‡amallÄ«_ti purÄ• á¹‡e gihikÄ• le mallakassa bhariyÄ• . __purisabyaÃ±ja
chinnaá¹ƒ vÄ• hotu acchinnaá¹ƒ vÄ• , paá¹-icchannaá¹ƒ vÄ• appaá¹-icchannaá¹ƒ vÄ• . sac
purisabyaÃ±jananti cittaá¹ƒ uppÄ• detvÄ• upanijjhÄ• yati, dukkaá¹-aá¹ƒ.

<421> __attano paribhogatthÄ• ya dinnaá¹ƒ_ nÄ• ma yaá¹ƒ ``tumheyeva paribhuÃ±jathÄ• â
taá¹ƒ aÃ±Ã±assa dadato dukkaá¹-aá¹ƒ. aggaá¹ƒ gahetvÄ• pana dÄ• tuá¹ƒ vaá¹-á¹-ati. sace
apanetuá¹ƒ vaá¹-á¹-ati. cÄ«varaá¹ƒ ekÄ• haá¹ƒ vÄ• dvÄ«haá¹ƒ vÄ• paribhuÃ±jitvÄ• dÄ• tu
pattÄ• dÄ«supi eseva nayo.

__bhikkhÅ«naá¹ƒ_ \Ne 131/ __sannidhiá¹ƒ bhikkhunÄ«hi paá¹-iggÄ• hÄ• petvÄ• _ti hiyyo pa
á¹-hapitamaá¹ƒsaá¹ƒ ajja aÃ±Ã±asmiá¹ƒ anupasampanne asati bhikkhÅ«hi paá¹-iggÄ• hÄ•
paribhuÃ±jitabbaá¹ƒ. bhikkhÅ«hi paá¹-iggahitaÃ±hi bhikkhunÄ«naá¹ƒ appaá¹-iggahitakaá¹-á
bhikkhunÄ«naá¹ƒ paá¹-iggahitampi bhikkhÅ«su eseva nayo.

<426> __Ä• sanaá¹ƒ saá¹ƒkasÄ• yantiyo kÄ• laá¹ƒ vÄ«tinÄ• mesu_nti aÃ±Ã±aá¹ƒ vuá¹-á¹-h
nisÄ«dÄ• pentiyo bhojanakÄ• laá¹ƒ atikkÄ• mesuá¹ƒ.

__aá¹-á¹-hannaá¹ƒ_ \Be 131/ __bhikkhunÄ«naá¹ƒ yathÄ• vuá¸• á¸• ha_nti ettha sace pure a
tÄ• saá¹ƒ abbhantarimÄ• \Ee VI 1295/ aÃ±Ã±Ä• Ä• gacchati, sÄ• attano navakaá¹ƒ uá¹-á
labhati. yÄ• pana aá¹-á¹-hahipi navakatarÄ• , sÄ• sacepi saá¹-á¹-hivassÄ• hoti, Ä• gatapa
nisÄ«dituá¹ƒ labhati. __aÃ±Ã±attha sabbattha yathÄ• vuá¸• á¸• haá¹ƒ na paá¹-ibÄ• hitabba_
bhattaggaá¹ƒ aÃ±Ã±asmiá¹ƒ catupaccayabhÄ• janÄ«yaá¹-á¹-hÄ• ne ``ahaá¹ƒ pubbe Ä• gat
paá¹-ibÄ• hitvÄ• kiÃ±ci na gahetabbaá¹ƒ; yathÄ• vuá¸• á¸• hameva vaá¹-á¹-ati. __pavÄ• ra

<429> __itthiyutta_ntiÄ• dÄ«hi sabbayÄ• nÄ• ni anuÃ±Ã±Ä• tÄ• ni. __pÄ• á¹-aá¹…ki_nti pa

<430> __dÅ«tena upasampadÄ• _ dasannaá¹ƒ antarÄ• yÄ• naá¹ƒ yena kenaci vaá¹-á¹-ati.
bhikkhunÄ« bhikkhunupassaye á¹-hitÄ• vÄ• hotu nipannÄ• vÄ• jÄ• garÄ• vÄ• niddaá¹ƒ
hoti. tÄ• vadeva chÄ• yÄ• dÄ«ni Ä• gatÄ• ya dÅ«tabhikkhuniyÄ• Ä• cikkhitabbÄ• ni.

<431> __udosito_ti bhaá¹‡á¸• asÄ• lÄ• . __na sammatÄ«_ti nappahoti. __upassaya_nti gha
saá¹…ghassatthÄ• ya bhikkhuniyÄ• navakammampi kÄ• tuá¹ƒ anujÄ• nÄ• mÄ«ti attho.

<432> __tassÄ• pabbajitÄ• yÄ• _ti tassÄ• pabbajitakÄ• le. __yÄ• va so dÄ• rako viÃ±Ã±ut

khÄ• dituá¹ƒ bhuÃ±jituá¹ƒ nahÄ• yituÃ±ca maá¹‡á¸• ituÃ±ca attano dhammatÄ• ya sakkotÄ

__á¹-hapetvÄ• _ \Ne 132/ __sÄ• gÄ• ra_nti sahagÄ• raseyyamattaá¹ƒ á¹-hapetvÄ• . yathÄ• dutiyikÄ• ya bhikkhuniyÄ• tasmiá¹ƒ dÄ• rake paá¹-ipajjitabbanti dasseti. mÄ• tÄ• pana nah bhojetuá¹ƒ maá¹‡á¸• etuá¹ƒ ure katvÄ• sayituÃ±ca labhati.

<434> __yadeva sÄ• vibbhantÄ• _ti yasmÄ• sÄ• vibbhantÄ• attano ruciyÄ• khantiyÄ• o tasmÄ• yeva sÄ• abhikkhunÄ«, na sikkhÄ• paccakkhÄ• nenÄ• ti dasseti. sÄ• puna upasar

__sÄ• _ \Be 132/ __Ä• gatÄ• na upasampÄ• detabbÄ• _ti na kevalaá¹ƒ na upasampÄ• det odÄ• tÄ• ni gahetvÄ• vibbhantÄ• pana pabbajjÄ• mattaá¹ƒ labhati.

__abhivÄ• dana_ntiÄ• dÄ«su \Ee VI 1296/ purisÄ• pÄ• de sambÄ• hantÄ• vandanti, kese vaá¹‡apaá¹-ikammaá¹ƒ karonti, taá¹ƒ sabbaá¹ƒ kukkuccÄ• yantÄ• na sÄ• diyantÄ«ti attho. ekato vÄ• ubhato vÄ• avassutÄ• honti sÄ• rattÄ• , yathÄ• vatthukamevaâ€™â€™. eke Ä• Ä• pattÄ«â€™â€™ ti vadanti. evaá¹ƒ Ä• cariyavÄ• daá¹ƒ dassetvÄ• idaá¹ƒ odissa anuÃ±Ã aá¹-á¹-hakathÄ• su vuttaá¹ƒ. taá¹ƒ pamÄ• á¹‡aá¹ƒ. ``anujÄ• nÄ• mi bhikkhave sÄ• dituâ€™ kappiyaá¹ƒ.

<435> __pallaá¹…kena nisÄ«dantÄ«_ti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«danti. __aá¸• á¸• pÄ• daá¹ƒ Ä• bhujitvÄ• katapallaá¹…kaá¹ƒ. __heá¹-á¹-hÄ• vivaá¹-e upari paá¹-icchanne_ti hoti, upari pana padaramattameva sabbadisÄ• su paÃ±Ã±Ä• yati, evarÅ«pepi vaá¹-á¹-ati.

<436> __kukkusaá¹ƒ mattika_nti kuá¹‡á¸• akaÃ±ceva mattikaÃ±ca. sesamettha uttÄ• name

bhikkhunÄ«upasampadÄ• nujÄ• nanakathÄ• niá¹-á¹-hitÄ• .

bhikkhunikkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paÃ±casatikakkhandhakaá¹ƒ

khuddÄ• nukhuddakasikkhÄ• padakathÄ•

<441> paÃ±casatikakkhandhake \Ne 133/ \Be 133/ --- __cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetv khuddÄ• nukhuddakÄ• nÄ«_ti evamÄ• di ekasikkhÄ• padampi apariccajitvÄ• sabbesaá¹ƒ saá¹…gahetabbabhÄ• vadassanatthaá¹ƒ pariyÄ• yena vuttaá¹ƒ. __idaá¹ƒ vo samaá¹‡Ä• na padapÅ«raá¹‡amatte vokÄ• ro.

<443> __idampi te Ä• vuso Ä• nanda dukkaá¹-a_nti ``idaá¹ƒ tayÄ• duá¹-á¹-hu kataâ€™â€™
therehi vuttaá¹ƒ \Ee VI 1297/, na Ä• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi te Ä• pattÄ• nÄ• pa
idÄ• neva cetaá¹ƒ anussÄ• vitaá¹ƒ --- ``saá¹…gho apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apeti, paÃ±Ã
samucchindatÄ«â€™â€™ ti. __desehi taá¹ƒ dukkaá¹-a_nti idampi ca ``Ä• ma, bhante, duá¹-
nti evaá¹ƒ paá¹-ijÄ• nÄ• hi, taá¹ƒ dukkaá¹-anti idaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na Ä• pattidesan
yasmÄ• asatiyÄ• na pucchi na anÄ• darena, tasmÄ• tattha duá¹-á¹-hukatabhÄ• vampi asa
dukkaá¹-aá¹ƒ passÄ• mÄ«â€™â€™ ti vatvÄ• theresu gÄ• ravaá¹ƒ dassento ``apicÄ• yasm
taá¹ƒ dukkaá¹-aâ€™â€™ nti Ä• ha. yathÄ• tumhe vadatha, tathÄ• paá¹-ijÄ• nÄ• mÄ«ti vutt
avasesesu catÅ«su á¹-hÄ• nesu. sesamettha yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ nidÄ• navaá¹‡

khuddÄ• nukhuddakasikkhÄ• padakathÄ• niá¹-á¹-hitÄ• .

paÃ±casatikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. sattasatikakkhandhakaá¹ƒ

dasavatthukathÄ•

<446> sattasatikakkhandhake \Ne 134/ \Be 134/ --- __bhikkhaggenÄ• _ti bhikkhuaggena, bh
tattake paá¹-ivÄ«se á¹-hapesunti attho. __mahiyÄ• _ti himapÄ• tasamaye himavalÄ• hakÄ•

<447> __avijjÄ• nivuá¹-Ä• _ti avijjÄ• paá¹-icchannÄ• \Ee VI 1298/. __posÄ• _ti purisÄ• . piy
patthentÄ«ti __piyarÅ«pÄ• bhinandino_. __aviddasÅ«_ti avijÄ• nantÄ• . rÄ• garajehi __sara
__magÄ• _. saha nettiyÄ• ti __sanettikÄ• _. __vaá¸• á¸• henti kaá¹-asi_nti punappunaá¹ƒ ka
nikkhipamÄ• nÄ• bhÅ«miá¹ƒ vaá¸• á¸• henti. evaá¹ƒ vaá¸• á¸• hentÄ• va ghoraá¹ƒ Ä• diyan

<454> __pÄ• pakaá¹ƒ no Ä• vuso kata_nti Ä• vuso amhehi pÄ• pakaá¹ƒ katanti attho.

<455> __katamena tvaá¹ƒ bhÅ«mi vihÄ• renÄ• _ti ettha __bhÅ«mÄ«_ti piyavacanametaá¹ƒ
Ä• yasmÄ• sabbakÄ• mÄ« navake bhikkhÅ« evaá¹ƒ Ä• manteti. __kullakavihÄ• renÄ• _ti u

<457> __sÄ• vatthiyÄ• suttavibhaá¹…ge_ti kathaá¹ƒ suttavibhaá¹…ge paá¹-ikkhittaá¹ƒ hoti
nÄ• ma ajja paá¹-iggahitaá¹ƒ aparajjÅ«â€™â€™ ti vatvÄ• puna ``sannidhikÄ• rake asannid
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• Ä• patti pÄ• cittiya
vadantena paá¹-ikkhittaá¹ƒ hoti. tatreke maÃ±Ã±anti ``yo pana bhikkhu sannidhikÄ• rakaá¹ƒ
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• â€™â€™ ti hi vuttaá¹ƒ, idaÃ±ca loá¹‡aá¹ƒ nÄ• n
sannidhibhÄ• vaá¹ƒ nÄ• pajjati. yampi aloá¹‡akaá¹ƒ Ä• misaá¹ƒ paá¹-iggahetvÄ• tena sado
tadahupaá¹-iggahitameva, tasmÄ• `` `yÄ• vakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ tadah

kappati, vikÄ• le na kappatÄ«â€™ ti vacanato dukkaá¹-enettha bhavitabbaâ€™â€™ nti. te v
``tumhÄ• kaá¹ƒ matena dukkaá¹-enapi na bhavitabbaá¹ƒ, na hi ettha yÄ• vajÄ«vikaá¹ƒ tadah
yÄ• vakÄ• likameva \Be 135/ tadahupaá¹-iggahitaá¹ƒ \Ee VI 1299/, na ca taá¹ƒ vikÄ• le pari
``vikÄ• le na kappatÄ«â€™â€™ ti vacanena tumhe dukkaá¹-aá¹ƒ maÃ±Ã±etha, yÄ• vajÄ«vi
vikÄ• le bhuÃ±jantassa vikÄ• labhojanapÄ• cittiyaá¹ƒ na bhaveyya. tasmÄ• na byaÃ±janam
upaparikkhitabbo.

ayaÃ±hettha attho --- yÄ• vakÄ• likena yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitaá¹ƒ yadi samb
yÄ• vakÄ• likagatikameva hoti. tasmÄ• ``yo pana bhikkhu vikÄ• le khÄ• danÄ«yaá¹ƒ vÄ• b
iminÄ• sikkhÄ• padena kÄ• le kappati, vikÄ• le na kappati. na idha ``na kappatÄ«â€™â€™
dukkaá¹-aá¹ƒ hoti. yatheva yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitaá¹ƒ yÄ• vakÄ• likena samb
kappati, vikÄ• labhojanapÄ• cittiyÄ• vahaá¹ƒ hoti. evaá¹ƒ ajja paá¹-iggahitampi aparajju yÄ•
sambhinnarasaá¹ƒ na kappati, sannidhibhojanapÄ• cittiyÄ• vahaá¹ƒ hoti. taá¹ƒ ``sannidhika
ajÄ• nantopi na muccati. vuttaÃ±hetaá¹ƒ --- ``sannidhikÄ• rake asannidhikÄ• rakasaÃ±Ã±Ä«
bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• Ä• patti pÄ• cittiyassÄ• â€™â€™ ti. tasm
paá¹-ikkhittaâ€™â€™ nti imissÄ• pucchÄ• ya ``parisuddhamidaá¹ƒ byÄ• karaá¹‡aá¹ƒ sÄ• v
suttavibhaá¹…geâ€™â€™ ti.

__rÄ• jagahe uposathasaá¹ƒyutte_ti idaá¹ƒ ``na bhikkhave ekasmiá¹ƒ Ä• vÄ• se dve uposat
sammannitabbÄ• ni; yo sammanneyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti etaá¹ƒ sandhÄ•
dukkaá¹-a_nti ``na bhikkhave ekasmiá¹ƒ Ä• vÄ• se dve uposathÄ• gÄ• rÄ• ni sammannitabl
vinayassa atisÄ• re dukkaá¹-aá¹ƒ. __campeyyake vinayavatthusmi_nti idaá¹ƒ ``adhammena
vaggakammaá¹ƒ, akammaá¹ƒ na ca karaá¹‡Ä«yaâ€™â€™ nti evamÄ• diá¹ƒ katvÄ• campe
vinayavatthuá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__ekacco_ \Ne 136/ __kappatÄ«_ti idaá¹ƒ dhammikaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá
pÄ• cittiya_nti suttavibhaá¹…ge hi ``nisÄ«danaá¹ƒ \Ee VI 1300/ nÄ• ma sadasaá¹ƒ vuccatÄ«
tasmÄ• dvinnaá¹ƒ sugatavidatthÄ«naá¹ƒ upari dasÄ• yeva vidatthimattÄ• labbhati. dasÄ• y
pamÄ• á¹‡aá¹ƒ karontassa idaá¹ƒ Ä• gatameva hoti --- ``taá¹ƒ atikkÄ• mayato chedanakaá¹
tasmÄ• ``kiá¹ƒ Ä• pajjatÄ«â€™â€™ ti puá¹-á¹-ho ``chedanake \Be 136/ pÄ• cittiyaâ€™â€™
chedanakasikkhÄ• pade vuttapÄ• cittiyaá¹ƒ Ä• pajjatÄ«ti attho. sesaá¹ƒ sabbattha uttÄ• nan

dasavatthukathÄ• niá¹-á¹-hitÄ• .

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

sattasatikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvivaggasaá¹…gahÄ• vuttÄ• , dvÄ• vÄ«satipabhedanÄ• .

khandhakÄ• sÄ• sane paÃ±cakkhandhadukkhappahÄ• yino ||

yÄ• tesaá¹ƒ vaá¹‡á¹‡anÄ• esÄ• , antarÄ• yaá¹ƒ vinÄ• yathÄ• .

siddhÄ• sijjhantu kalyÄ• á¹‡Ä• , evaá¹ƒ Ä• sÄ• pi pÄ• á¹‡inanti ||

cÅ«á¸·avagga-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

parivÄ• ra-aá¹-á¹-hakathÄ•

soá¸·asamahÄ• vÄ• ro

paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ•

visuddhaparivÄ• rassa Å• Ìƒ7.1301 \Be 137/ \Ne 137/, parivÄ• roti sÄ• sane.

dhammakkhandhasarÄ«rassa, khandhakÄ• naá¹ƒ anantarÄ• ||

saá¹…gahaá¹ƒ yo samÄ• ruá¸·ho, tassa pubbÄ• gataá¹ƒ nayaá¹ƒ.

hitvÄ• dÄ• ni karissÄ• mi, anuttÄ• natthavaá¹‡á¹‡anaá¹ƒ ||

<1> tattha \Ne 138/ __yaá¹ƒ tena bhagavatÄ• ... pe ... paÃ±Ã±atta_nti Ä• dinayappavattÄ•
ayaá¹ƒ saá¹…khepattho --- yo so bhagavÄ• sÄ• sanassa ciraá¹-á¹-hitikatthaá¹ƒ dhammase
saddhammagÄ• ravabahumÄ• navegasamussitaá¹ƒ aÃ±jaliá¹ƒ sirasmiá¹ƒ patiá¹-á¹-hÄ• pet
paá¹-icca vinayapaÃ±Ã±attiá¹ƒ paÃ±Ã±apesi, tena bhagavatÄ• tassa tassa sikkhÄ• padass
jÄ• natÄ• , tassÄ• tassÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• dasa atthavase passatÄ• ; apica pu
dibbena cakkhunÄ• passatÄ• , tÄ«hi vijjÄ• hi chahi vÄ• pana abhiÃ±Ã±Ä• hi jÄ• natÄ• , sa
samantacakkhunÄ• passatÄ• , sabbadhammajÄ• nanasamatthÄ• ya paÃ±Ã±Ä• ya jÄ• nat
cakkhuvisayÄ• tÄ«tÄ• ni tirokuá¹-á¹-Ä• digatÄ• ni cÄ• pi rÅ«pÄ• ni ativisuddhena maá¹ƒsac
attahitasÄ• dhikÄ• ya samÄ• dhipadaá¹-á¹-hÄ• nÄ• ya paá¹-ivedhapaÃ±Ã±Ä• ya jÄ• natÄ•
karuá¹‡Ä• padaá¹-á¹-hÄ• nÄ• ya Å• Ìƒ7.1302 desanÄ• paÃ±Ã±Ä• ya passatÄ• , arahatÄ• s
paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, atthi tattha paÃ±Ã±atti ... pe ... kenÄ• bhataâ€™â€™ nti.

<2> pucchÄ• vissajjane \Be 138/ pana __ ``yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• ara
paá¹-hamaá¹ƒ pÄ• rÄ• jikaâ€™â€™ _nti idaá¹ƒ kevalaá¹ƒ pucchÄ• ya Ä• gatassa Ä• dipada
__ ``kattha paÃ±Ã±attanti vesÄ• liyÄ• paÃ±Ã±attaá¹ƒ; kaá¹ƒ Ä• rabbhÄ• ti sudinnaá¹ƒ kala
Ä• rabbhÄ• â€™â€™ _ti evamÄ• dinÄ• pana nayena punapi ettha ekekaá¹ƒ padaá¹ƒ pucc
paÃ±Ã±attÄ«_ti ``yo pana bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya pÄ• rÄ• jiko hoti
ayaá¹ƒ ekÄ• paÃ±Ã±atti. __dve anupaÃ±Ã±attiyo_ti ``antamaso tiracchÄ• nagatÄ• yapÄ«â
apaccakkhÄ• yÄ• â€™â€™ ti ca makkaá¹-ivajjiputtakavatthÅ«naá¹ƒ vasena vuttÄ• --- imÄ•

ettÄ• vatÄ• ``atthi tattha paÃ±Ã±atti anupaÃ±Ã±atti anuppannapaÃ±Ã±attÄ«â€™â€™ ti imi
koá¹-á¹-hÄ• sÄ• vissajjitÄ• honti. tatiyaá¹ƒ vissajjetuá¹ƒ pana __ ``anuppannapaÃ±Ã±atti ta
_ti vuttaá¹ƒ. ayaÃ±hi __anuppannapaÃ±Ã±atti_ nÄ• ma anuppanne dose paÃ±Ã±attÄ• ; sÄ•
bhikkhunÄ«naá¹ƒyeva Ä• gatÄ• , aÃ±Ã±atra natthi. tasmÄ• vuttaá¹ƒ ``anuppannapaÃ±Ã±a
ti. __sabbatthapaÃ±Ã±attÄ«_ti majjhimadese ceva paccantimajanapadesu ca sabbatthapaÃ
vinayadharapaÃ±camena gaá¹‡ena ``upasampadÄ• , guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• , dhuv
nti imÄ• ni hi cattÄ• ri sikkhÄ• padÄ• ni majjhimadeseyeva paÃ±Ã±atti. ettheva etehi Ä• pat
paccantimajanapadesu. sesÄ• ni sabbÄ• neva sabbatthapaÃ±Ã±atti nÄ• ma.

__sÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«_ti \Ne 139/ bhikkhÅ«naÃ±ceva bhikkhunÄ«naÃ±ca sÄ• dh
suddhabhikkhÅ«nameva hi suddhabhikkhunÄ«naá¹ƒ vÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ
nÄ• ma hoti. idaá¹ƒ pana bhikkhuá¹ƒ Ä• rabbha uppanne vatthusmiá¹ƒ ``yÄ• pana bhikkhu
dhammaá¹ƒ paá¹-iseveyya, antamaso tiracchÄ• nagatenapi pÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• s
Å• Ìƒ7.1303 paÃ±Ã±attaá¹ƒ, vinÄ«takathÄ• mattameva hi tÄ• saá¹ƒ natthi, sikkhÄ• padaá¹ƒ
``sÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«â€™â€™ ti. __ubhatopaÃ±Ã±attiya_mpi eseva nayo. byaÃ±
nÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ bhikkhunÄ«nampi sÄ• dhÄ• raá¹‡attÄ• __sÄ• dhÄ• raá¹‡apaÃ±
paÃ±Ã±attattÄ• __ubhatopaÃ±Ã±attÄ«_ti. atthe pana bhedo natthi.

__nidÄ• nogadha_nti ``yassa siyÄ• Ä• patti so Ä• vikareyyÄ• â€™â€™ ti ettha sabbÄ• patt
__nidÄ• nogadhaá¹ƒ; _ nidÄ• ne anupaviá¹-á¹-hanti attho. __dutiyena uddesenÄ• _ti nidÄ•
nidÄ• napariyÄ• pannampi samÄ• naá¹ƒ ``tatrime cattÄ• ro \Be 139/ pÄ• rÄ• jikÄ• dhammÄ
uddesena uddesaá¹ƒ Ä• gacchati. __catunnaá¹ƒ vipattÄ«na_nti sÄ«lavipattiÄ• dÄ«naá¹ƒ. pa
Ä• pattikkhandhÄ• sÄ«lavipatti nÄ• ma, avasesÄ• paÃ±ca Ä• cÄ• ravipatti nÄ• ma. micchÄ
antaggÄ• hikadiá¹-á¹-hi ca diá¹-á¹-hivipatti nÄ• ma, Ä• jÄ«vahetu paÃ±Ã±attÄ• ni cha sikkhÄ
nÄ• ma. iti imÄ• saá¹ƒ catunnaá¹ƒ vipattÄ«naá¹ƒ idaá¹ƒ pÄ• rÄ• jikaá¹ƒ sÄ«lavipatti nÄ• ma

__ekena samuá¹-á¹-hÄ• nenÄ• _ti dvaá¹…gikena ekena samuá¹-á¹-hÄ• nena. ettha hi cittaá
pana Ä• pattiá¹ƒ Ä• pajjati. tena vuttaá¹ƒ ``kÄ• yato ca cittato ca samuá¹-á¹-hÄ• tÄ«â€™â€™
sammatÄ«_ti ``Ä• pannosÄ«â€™â€™ ti sammukhÄ• pucchiyamÄ• no ``Ä• ma Ä• pannom
tÄ• vadeva bhaá¹‡á¸• anakalahaviggahÄ• vÅ«pasantÄ• honti, sakkÄ• ca hoti taá¹ƒ pugga
pavÄ• raá¹‡Ä• vÄ• kÄ• tuá¹ƒ. iti sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena cÄ•
na ca tappaccayÄ• koci upaddavo hoti. yaá¹ƒ pana upari paÃ±Ã±attivagge ``na katamena s
ti vuttaá¹ƒ, taá¹ƒ samathaá¹ƒ otÄ• retvÄ• anÄ• patti kÄ• tuá¹ƒ na sakkÄ• ti imamatthaá¹ƒ sa

__paÃ±Ã±atti vinayo_ti ``yo pana bhikkhÅ«â€™â€™ tiÄ• dinÄ• nayena vuttamÄ• tikÄ• pa
__vibhattÄ«_ti padabhÄ• janaá¹ƒ vuccati; __vibhattÄ«_ti hi vibhaá¹…gassevetaá¹ƒ nÄ• maá
140/ vÄ«tikkamo. __saá¹ƒvaro_ti avÄ«tikkamo. __yesaá¹ƒ vattatÄ«_ti yesaá¹ƒ vinayapiá¹-a
ca sabbÄ• paguá¹‡Ä• ti attho. __te dhÄ• rentÄ«_ti te etaá¹ƒ paá¹-hamapÄ• rÄ• jikaá¹ƒ Å• Ì

atthato ca dhÄ• renti; na hi sakkÄ• sabbaá¹ƒ vinayapiá¹-akaá¹ƒ ajÄ• nantena etassa attho j
__kenÄ• bhata_nti idaá¹ƒ paá¹-hamapÄ• rÄ• jikaá¹ƒ pÄ• á¸·ivasena ca atthavasena ca yÄ•
Ä• nÄ«tanti. __paramparÄ• bhata_nti paramparÄ• ya Ä• nÄ«taá¹ƒ.

<3> idÄ• ni yÄ• ya paramparÄ• ya Ä• nÄ«taá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``upÄ• li dÄ• sako cev
porÄ• á¹‡akehi mahÄ• therehi gÄ• thÄ• yo á¹-hapitÄ• \Be 140/. tattha yaá¹ƒ vattabbaá¹ƒ, ta
nidÄ• navaá¹‡á¹‡anÄ• yameva vuttaá¹ƒ. iminÄ• nayena dutiyapÄ• rÄ• jikÄ• dipucchÄ• viss
veditabboti.

mahÄ• vibhaá¹…ge paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

katÄ• pattivÄ• rÄ• divaá¹‡á¹‡anÄ•

<157> ito paraá¹ƒ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevanto kati Ä• pattiyo Ä• pajjatÄ«â€™â
__katÄ• pattivÄ• ro, _ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ vi
bhajantÄ«â€™â€™ ti Ä• dippabhedo __vipattivÄ• ro, _ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isev
sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi saá¹…gahitÄ• â€™â€™ ti Ä
__saá¹…gahavÄ• ro, _ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo channaá¹ƒ Ä
katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hahantÄ«â€™â€™ ti Ä• dippabhedo __samuá¹-á¹-hÄ•
dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhika
Ä• dippabhedo __adhikaraá¹‡avÄ• ro, _ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pat
samathÄ• naá¹ƒ katihi samathehi sammantÄ«â€™â€™ ti Ä• dippabhedo __samathavÄ• ro,
cÄ• ti ime satta vÄ• rÄ• uttÄ• natthÄ• eva.

<188> tato paraá¹ƒ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• pÄ• rÄ• jikaá¹ƒ katth
ntiÄ• dinÄ• nayena puna paccayavasena eko __paÃ±Ã±attivÄ• ro, _ tassa vasena purimas
katÄ• pattivÄ• rÄ• dayo satta vÄ• rÄ• ti evaá¹ƒ aparepi aá¹-á¹-ha vÄ• rÄ• vuttÄ• , tepi uttÄ•
aá¹-á¹-ha, purimÄ• aá¹-á¹-hÄ• ti mahÄ• vibhaá¹…ge soá¸·asa vÄ• rÄ• dassitÄ• . tato paraa
bhikkhunivibhaá¹…gepi \Ne 141/ soá¸·asa vÄ• rÄ• Ä• gatÄ• ti evamime ubhatovibhaá¹…ge
pÄ• á¸·inayeneva Å• Ìƒ7.1305 veditabbÄ• . na hettha kiÃ±ci pubbe avinicchitaá¹ƒ nÄ• ma at

mahÄ• vibhaá¹…ge ca bhikkhunivibhaá¹…ge ca

soá¸·asamahÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nasÄ«savaá¹‡á¹‡anÄ•

<257> tadanantarÄ• ya \Be 141/ \Ne 142/ pana samuá¹-á¹-hÄ• nakathÄ• ya __anattÄ• iti ni

nicchitÄ• . __sabhÄ• gadhammÄ• na_nti aniccÄ• kÄ• rÄ• dÄ«hi sabhÄ• gÄ• naá¹ƒ saá¹…k
na nÄ• yatÄ«_ti nÄ• mamattampi na paÃ±Ã±Ä• yati. __dukkhahÄ• ni_nti dukkhaghÄ• tanaá
mÄ• tikÄ• _ti khandhakÄ• yÄ• ca mÄ• tikÄ• ti attho. ayameva vÄ• pÄ• á¹-ho. __samuá¹-á
samuá¹-á¹-hÄ• naá¹ƒ niyatokataá¹ƒ niyatakataá¹ƒ; niyatasamuá¹-á¹-hÄ• nanti attho. etena
bhÅ«tÄ• rocanacorivuá¹-á¹-hÄ• panaananuÃ±Ã±Ä• tasikkhÄ• padattayassa saá¹…gaho pa
sikkhÄ• padÄ• ni niyatasamuá¹-á¹-hÄ• nÄ• ni, aÃ±Ã±ehi saddhiá¹ƒ asambhinnasamuá¹-á¹-h

__sambhedaá¹ƒ nidÄ• naÃ±caÃ±Ã±a_nti aÃ±Ã±ampi sambhedaÃ±ca nidÄ• naÃ±ca. tattha
samuá¹-á¹-hÄ• nasambhedassa gahaá¹‡aá¹ƒ paccetabbaá¹ƒ, tÄ• ni hi tÄ«á¹‡i sikkhÄ• padÄ
sambhinnasamuá¹-á¹-hÄ• nÄ• ni. nidÄ• navacanena sikkhÄ• padÄ• naá¹ƒ paÃ±Ã±attidesas
paccetabbaá¹ƒ. __sutte dissanti uparÄ«_ti sikkhÄ• padÄ• naá¹ƒ samuá¹-á¹-hÄ• naniyamo s
tÄ«á¹‡i suttamhi eva dissanti; paÃ±Ã±Ä• yantÄ«ti attho. tattha ``ekena samuá¹-á¹-hÄ• nena
kÄ• yato ca cittato cÄ• â€™â€™ tiÄ• dimhi tÄ• va purimanaye samuá¹-á¹-hÄ• naniyamo ca
itaraá¹ƒ pana nidÄ• naá¹ƒ nÄ• ma ---

``vesÄ• liyÄ• rÄ• jagahe, sÄ• vatthiyÄ• ca Ä• á¸·avÄ«.

kosambiyÄ• ca sakkesu, bhaggesu ceva paÃ±Ã±attÄ• â€™â€™ ti ||

evaá¹ƒ upari dissati, parato Ä• gate sutte dissatÄ«ti veditabbaá¹ƒ.

__ ``vibhaá¹…ge_ \Ne 143/ __dvÄ«sÅ«â€™â€™ _ti gÄ• thÄ• ya ayamattho --- yaá¹ƒ sikkhÄ
paÃ±Ã±attaá¹ƒ uposathadivase bhikkhÅ« ca bhikkhuniyo ca uddisanti, tassa yathÄ• Ã±Ä• y
pavakkhÄ• mi, taá¹ƒ me suá¹‡Ä• thÄ• ti.

__saÃ±carittÄ• nubhÄ• sanaÃ±cÄ• _ti saÃ±carittaÃ±ca samanubhÄ• sanaÃ±ca. __atirekaÃ
atirekacÄ«varaá¹ƒ Å• Ìƒ7.1306; kathinanti attho. __lomÄ• ni padasodhammo_ti eá¸·akalomÄ
padasodhammo ca. __bhÅ«taá¹ƒ saá¹ƒvidhÄ• nena cÄ• _ti bhÅ«tÄ• rocanaÃ±ca saá¹ƒvida
addhÄ• nappaá¹-ipajjanaÃ±ca. __theyyadesanÄ• coriá¹ƒ cÄ• _ti theyyasattho ca chattapÄ•
dhammadesanÄ• ca corivuá¹-á¹-hÄ• panaÃ±ca. __ananuÃ±Ã±Ä• tÄ• ya terasÄ• _ti mÄ• tÄ
saddhiá¹ƒ imÄ• ni terasa samuá¹-á¹-hÄ• nÄ• ni honti. __sadisÄ• idha dissare_ti idha ubhat
terasasu samuá¹-á¹-hÄ• nasÄ«sesu ekekasmiá¹ƒ aÃ±Ã±Ä• nipi sadisÄ• ni samuá¹-á¹-hÄ• n

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<258> idÄ• ni tÄ• ni dassetuá¹ƒ __ ``methunaá¹ƒ sukkasaá¹ƒsaggoâ€™â€™ _tiÄ• di vuttaá
idaá¹ƒ tÄ• va paá¹-hamapÄ• rÄ• jikaá¹ƒ nÄ• ma ekaá¹ƒ samuá¹-á¹-hÄ• nasÄ«saá¹ƒ, sesÄ•
__sukkasaá¹ƒsaggo_ti sukkavissaá¹-á¹-hi ceva kÄ• yasaá¹ƒsaggo ca. __aniyatÄ• paá¹-han

aniyatasikkhÄ• padaá¹ƒ. __pubbÅ«paparipÄ• citÄ• _ti ``jÄ• naá¹ƒ pubbÅ«pagataá¹ƒ bhikkh
bhikkhuniparipÄ• citapiá¹‡á¸• apÄ• tasikkhÄ• padaÃ±ca. __raho bhikkhuniyÄ• sahÄ• _ti bh
nisajjasikkhÄ• padaÃ±ca.

__sabhojane raho dve cÄ• _ti sabhojane kule anupakhajjanisajjasikkhÄ• padaÃ±ca dve rah
__aá¹…guli udake hasa_nti aá¹…gulipatodakaÃ±ca udake hasadhammasikkhÄ• padaÃ±ca.
pahÄ• radÄ• nasikkhÄ• padaÃ±ca talasattikauggiraá¹‡asikkhÄ• padaÃ±ca. __tepaÃ±Ã±Ä•
parimaá¹‡á¸• alanivÄ• sanÄ• dÄ«ni khuddakavaá¹‡á¹‡anÄ• vasÄ• ne vuttÄ• ni tepaÃ±Ã±Ä•

__adhakkhagÄ• mÄ• vassutÄ• _ti bhikkhunÄ«naá¹ƒ adhakkhakasikkhÄ• padaÃ±ca gÄ• ma
avassutassa \Ne 144/ hatthato khÄ• danÄ«yabhojanÄ«yaggahaá¹‡asikkhÄ• padaÃ±ca. __t
talaghÄ• takaá¹ƒ jatumaá¹-á¹-haá¹ƒ udakasuddhikÄ• diyanaÃ±ca. __vassaá¹ƒvuá¹-á¹-hÄ•
vassaá¹ƒvuá¹-á¹-hÄ• chappaÃ±cayojanÄ• ni sikkhÄ• padaÃ±ca ovÄ• dÄ• ya agamanasikk
pavattini_nti yÄ• pana bhikkhunÄ« vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ dve vassÄ• ni nÄ• nuba
vuttasikkhÄ• padaá¹ƒ.

__ime_ \Be 143/ __sikkhÄ• _ti imÄ• sikkhÄ• yo; liá¹…gavipariyÄ• yo kato. __kÄ• yamÄ• na
kÄ• yacittasamuá¹-á¹-hÄ• nÄ• katÄ• .

dutiyapÄ• rÄ• jikasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<259> __adinna_nti Å• Ìƒ7.1307 idaá¹ƒ tÄ• va adinnÄ• dÄ• nanti vÄ• dutiyapÄ• rÄ• jikanti
samuá¹-á¹-hÄ• nasÄ«saá¹ƒ, sesÄ• ni tena sadisÄ• ni. tattha __viggahuttarÄ«_ti
manussaviggahauttarimanussadhammasikkhÄ• padÄ• ni. __duá¹-á¹-hullÄ• attakÄ• mina_n
duá¹-á¹-hullavÄ• cÄ• attakÄ• mapÄ• ricariyasikkhÄ• padÄ• ni. __amÅ«lÄ• aÃ±Ã±abhÄ• giy
duá¹-á¹-hadosasikkhÄ• padÄ• ni. __aniyatÄ• dutiyikÄ• _ti dutiyaá¹ƒ aniyatasikkhÄ• padaá¹

__acchinde pariá¹‡Ä• mane_ti sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• acchindanaÃ±ca saá¹…ghika
pariá¹‡Ä• manaÃ±ca. __musÄ• omasapesuá¹‡Ä• _ti musÄ• vÄ• do ca omasavÄ• do ca bh
__duá¹-á¹-hullÄ• pathavÄ«khaá¹‡e_ti duá¹-á¹-hullÄ• pattiÄ• rocanaÃ±ca pathavÄ«khaá¹‡a
ujjhÄ• pe_ti bhÅ«tagÄ• maaÃ±Ã±avÄ• dakaujjhÄ• panakasikkhÄ• padÄ• ni.

__nikkaá¸• á¸• hanaá¹ƒ siÃ±canaÃ±cÄ• _ti vihÄ• rato nikkaá¸• á¸• hanaÃ±ca udakena tiá¹‡
__Ä• misahetu bhuttÄ• vÄ«_ti ``Ä• misahetu bhikkhuniyo ovadantÄ«â€™â€™ ti sikkhÄ• pa
anatirittena khÄ• danÄ«yÄ• dinÄ• pavÄ• raá¹‡Ä• sikkhÄ• padaÃ±ca. __ehi anÄ• dari bhiá¹
vÄ• â€™â€™ ti sikkhÄ• padaÃ±ca, anÄ• dariyaÃ±ca bhikkhubhiá¹ƒsÄ• panakaÃ±ca. __apa
pattÄ• dÄ«naá¹ƒ apanidhÄ• nasikkhÄ• padaÃ±ca, saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropan

__jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ kamma_nti jÄ• naá¹ƒ sappÄ• á¹‡akaudakasikkhÄ• padaÃ±c
__Å«nasaá¹ƒvÄ• sanÄ• sanÄ• _ti \Ne 145/ Å«navÄ«sativassasikkhÄ• padaÃ±ca ukkhittake
saá¹ƒvÄ• sasikkhÄ• padaÃ±ca nÄ• sitakasÄ• maá¹‡erasambhogasikkhÄ• padaÃ±ca. __sah
sahadhammikaá¹ƒ vuccamÄ• nasikkhÄ• padaÃ±ca, vilekhÄ• ya saá¹ƒvattantÄ«ti Ä• gatasik
amÅ«lakena cÄ• _ti mohanake pÄ• cittiyasikkhÄ• padaÃ±ca, amÅ«lakena saá¹…ghÄ• dise
anuddhaá¹ƒsanasikkhÄ• padaÃ±ca.

__kukkuccaá¹ƒ dhammikaá¹ƒ cÄ«varaá¹ƒ datvÄ• _ti kukkuccaupadahanaÃ±ca, dhammikÄ•
datvÄ• khÄ«yanaÃ±ca, cÄ«varaá¹ƒ datvÄ• khÄ«yanaÃ±ca. __pariá¹‡Ä• meyya puggale_ti
144/ puggalassa pariá¹‡Ä• manasikkhÄ• padaá¹ƒ. __kiá¹ƒ te akÄ• laá¹ƒ acchinde_ti ``kiá¹ƒ
purisapuggalo karissatÄ«â€™â€™ ti Ä• gatasikkhÄ• padaÃ±ca, ``akÄ• lacÄ«varaá¹ƒ kÄ• la
adhiá¹-á¹-hahitvÄ• bhÄ• janasikkhÄ• padaÃ±ca, bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ pariv
acchindanasikkhÄ• padaÃ±ca. __duggahÄ« nirayena_ Å• Ìƒ7.1308 __cÄ• _ti duggahitena c
ujjhÄ• panasikkhÄ• padaÃ±ca, nirayena vÄ• brahmacariyena vÄ• abhisapanasikkhÄ• pada

__gaá¹‡aá¹ƒ vibhaá¹…ga dubbala_nti ``gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ kareyy
``dhammikaá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• heyyÄ• â€™â€™ ti ca ``dubbalacÄ«varap
cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meyyÄ• â€™â€™ ti ca vuttasikkhÄ• padÄ• ni. __kathinÄ•
``dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• heyya, bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ
upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ• nikkaá¸• á¸• heyya vÄ• â€™â€™ ti vuttasikkhÄ
maccharÄ«_ti ``bhikkhuá¹ƒ akkoseyya vÄ• paribhÄ• seyya vÄ• , caá¹‡á¸• ikatÄ• gaá¹‡aá¹
maccharinÄ« assÄ• â€™â€™ ti vuttasikkhÄ• padÄ• ni. __gabbhiniÃ±ca pÄ• yantiyÄ• _ti ``g
pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti vuttasikkhÄ• padÄ• ni.

__dvevassaá¹ƒ sikkhÄ• saá¹…ghenÄ• _ti ``dve vassÄ• ni chasu dhammesu asikkhitasikkha
vuá¹-á¹-hÄ• peyya, sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-
vuttasikkhÄ• padÄ• ni. __tayo ceva gihÄ«gatÄ• _ti Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ, pa
gihigataá¹ƒ ``dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ dve vassÄ• ni sikkhitasikk
asammataâ€™â€™ nti vuttasikkhÄ• padÄ• ni. __kumÄ• ribhÅ«tÄ• tisso_ti ``Å«navÄ«sativa
ntiÄ• dinÄ• nayena vuttÄ• \Ne 146/ tisso. __Å«nadvÄ• dasasammatÄ• _ti ``Å«nadvÄ• das
paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti

__alaá¹ƒ tÄ• va sokÄ• vÄ• sa_nti ``alaá¹ƒ tÄ• va te ayye vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti ca
sokÄ• vÄ• saá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti ca vuttasikkhÄ• padadva
dve_ti ``pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyya, anuvassaá¹ƒ v
vassaá¹ƒ dve vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti vuttasikkhÄ• padattayaá¹ƒ. __samuá¹-á¹-hÄ•
tikasamuá¹-á¹-hÄ• nÄ• katÄ• .

saÃ±carittasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<260> __saÃ±carÄ«_ \Be 145/ __kuá¹-i vihÄ• ro_ti saÃ±carittaá¹ƒ saÃ±Ã±Ä• cikÄ• ya kuá¹-
mahallakavihÄ• rakaraá¹‡aÃ±ca. __dhovanaÃ±ca paá¹-iggaho_ti aÃ±Ã±Ä• tikÄ• ya Å• Ìƒ7.1
purÄ• á¹‡acÄ«varadhovÄ• panaÃ±ca cÄ«varapaá¹-iggahaá¹‡aÃ±ca. __viÃ±Ã±attuttari abhi
gahapatiá¹ƒ cÄ«varaviÃ±Ã±Ä• panaá¹ƒ tatuttarisÄ• diyanasikkhÄ• padaÃ±ca. __ubhinnaá¹ƒ
``cÄ«varacetÄ• pannaá¹ƒ upakkhaá¹-aá¹ƒ hotÄ«â€™â€™ ti Ä• gatasikkhÄ• padadvayaÃ±ca
cÄ«varacetÄ• pannapahitasikkhÄ• padaÃ±ca.

__kosiyÄ• suddhadvebhÄ• gÄ• , chabbassÄ• ni nisÄ«dana_nti ``kosiyamissakaá¹ƒ santhat
sikkhÄ• padÄ• ni. __riÃ±canti rÅ«pikÄ• cevÄ• _ti vibhaá¹…ge ``riÃ±canti uddesaâ€™â€™
eá¸·akalomadhovÄ• panaá¹ƒ rÅ«piyappaá¹-iggahaá¹‡asikkhÄ• padaÃ±ca. __ubho nÄ• napp
rÅ«piyasaá¹ƒvohÄ• rakayavikkayasikkhÄ• padadvayaá¹ƒ.

__Å«nabandhanavassikÄ• _ti Å«napaÃ±cabandhanapattasikkhÄ• padaÃ±ca vassikasÄ• á¹-
vikappanena cÄ• _ti suttaá¹ƒ viÃ±Ã±Ä• petvÄ• cÄ«varavÄ• yÄ• panaÃ±ca tantavÄ• ye upa
vikappÄ• pajjanaÃ±ca. __dvÄ• radÄ• nasibbÄ• ni cÄ• _ti yÄ• va dvÄ• rakosÄ• aggaá¸·aá¹-
bhikkhuniyÄ• cÄ«varaá¹ƒ dadeyya, cÄ«varaá¹ƒ sibbeyyÄ• â€™â€™ ti vuttasikkhÄ• padatta
cÄ• _ti pÅ«vehi vÄ• manthehi vÄ• abhihaá¹-á¹-huá¹ƒ pavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ
cÄ• tumÄ• sapaccayappavÄ• raá¹‡Ä• jotisamÄ• dahanasikkhÄ• padÄ• ni ca.

__ratanaá¹ƒ_ \Ne 147/ __sÅ«ci maÃ±co ca, tÅ«laá¹ƒ nisÄ«danakaá¹‡á¸• u ca, vassikÄ• ca
ratanasikkhÄ• padaÃ±ceva sÅ«cigharasikkhÄ• padÄ• dÄ«ni ca satta sikkhÄ• padÄ• ni. __v
cetÄ• panÄ• , dve saá¹…ghikÄ• mahÄ• janikÄ• , dve puggalalahukÄ• garÅ«_ti ``yÄ• pana
viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peyyÄ• â€™â€™ tiÄ• dÄ«ni nava sikkhÄ• padÄ• n
``uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ• tirokuá¹-á¹-e
chaá¸• á¸• eyya vÄ• chaá¸• á¸• Ä• peyya vÄ• , harite chaá¸• á¸• eyya vÄ• chaá¸• á¸• Ä• pe
dve vighÄ• sasikkhÄ• padÄ• ni ca udakasÄ• á¹-ikÄ• sikkhÄ• padaÃ±ca. __samaá¹‡acÄ«va
dadeyyÄ• â€™â€™ ti idametaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

samanubhÄ• sanÄ• samuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<261> __bhedÄ• nuvattadubbacadÅ«saduá¹-á¹-hulladiá¹-á¹-hi_ \Be 146/ __cÄ• _ti
saá¹…ghabhedÄ• nuvattakadubbacakuladÅ«sakaduá¹-á¹-hullappaá¹-icchÄ• danadiá¹-á¹-hia
ni. __chandaá¹ƒ ujjagghikÄ• dve cÄ• _ti Å• Ìƒ7.1310 chandaá¹ƒ adatvÄ• gamanasikkhÄ• p
antaraghare gamananisÄ«danasikkhÄ• padadvayaÃ±ca. __dve ca saddÄ• _ti ``appasaddo
nisÄ«dissÄ• mÄ«â€™â€™ ti sikkhÄ• padadvayaÃ±ca. __na byÄ• hare_ti ``na sakabaá¸·ena
ti sikkhÄ• padaá¹ƒ.

__chamÄ• nÄ«cÄ• sane á¹-hÄ• naá¹ƒ, pacchato uppathena cÄ• _ti chamÄ• yaá¹ƒ nisÄ«dit
á¹-hitena nisinnassa, pacchato gacchantena purato gacchantassa, uppathena gacchantena
dhammadesanÄ• sikkhÄ• padÄ• ni. __vajjÄ• nuvattigahaá¹‡Ä• _ti
vajjappaá¹-icchÄ• danauakhattÄ• nuvattakahatthaggahaá¹‡Ä• disaá¹…khÄ• tÄ• ni tÄ«á¹‡i p
paccÄ• cikkhanÄ• _ti ``anapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa ch
``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ ti ca vuttasikkhÄ• padadvayaá¹ƒ.

__kismiá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve vadhÄ«_ti ``kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• â€
paneva saá¹ƒsaá¹-á¹-hÄ• viharantÄ«â€™â€™ ti ca ``yÄ• pana bhikkhunÄ« evaá¹ƒ vadeyy
tumhe viharathÄ• â€™â€™ ti ca ``attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodeyyÄ• â€™â€™ ti c
__visibbe dukkhitÄ• ya cÄ• _ti ``bhikkhuniyÄ• cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• petvÄ
``dukkhitaá¹ƒ \Ne 148/ sahajÄ«viniâ€™â€™ nti ca vuttasikkhÄ• padadvayaá¹ƒ. __puna saá
vÅ«pasame_ti ``saá¹ƒsaá¹-á¹-hÄ• vihareyya gahapatinÄ• vÄ• gahapatiputtena vÄ• â€™â
vuttasaá¹ƒsaá¹-á¹-hasikkhÄ• padaÃ±ca ``ehayye, imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamehÄ«â
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• ``sÄ• pacchÄ• anantarÄ• yikinÄ« neva vÅ«pasa
vuttasikkhÄ• padaÃ±ca. __Ä• rÄ• maÃ±ca pavÄ• raá¹‡Ä• _ti ``jÄ• naá¹ƒ sabhikkhukaá¹ƒ Ä
paviseyyÄ• â€™â€™ ti ca ``ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi na pavÄ• reyyÄ• â€™â€™

__anvaddhaá¹ƒ sahajÄ«viniá¹ƒ dve_ti ``anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…g
paccÄ• sÄ«sitabbÄ• â€™â€™ ti vuttasikkhÄ• padaÃ±ca, ``sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petv
anuggaá¹‡heyya, sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• seyyÄ• â€™â€™ ti v
__cÄ«varaá¹ƒ anubandhanÄ• _ti ``sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi, evÄ• haá¹ƒ \
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti ca ``sace maá¹ƒ tvaá¹ƒ, ayye, dve vassÄ• ni anubandh
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti ca vuttasikkhÄ• padadvayaá¹ƒ.

kathinasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<262> __ubbhataá¹ƒ_ Å• Ìƒ7.1311 __kathinaá¹ƒ tÄ«á¹‡Ä«_ti ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bh
kathineâ€™â€™ ti vuttÄ• ni Ä• ditova tÄ«á¹‡i sikkhÄ• padÄ• ni. __paá¹-hamaá¹ƒ pattabhes
atirekapattoâ€™â€™ ti vuttaá¹ƒ paá¹-hamapattasikkhÄ• padaÃ±ca ``paá¹-isÄ• yanÄ«yÄ• ni
vuttasikkhÄ• padaÃ±ca. __accekaÃ±cÄ• pi sÄ• saá¹…ka_nti accekacÄ«varasikkhÄ• padaÃ
sÄ• saá¹…kasikkhÄ• padaÃ±ca. __pakkamantena vÄ• duve_ti ``taá¹ƒ pakkamanto neva u
bhÅ«tagÄ• mavagge vuttasikkhÄ• padadvayaá¹ƒ.

__upassayaá¹ƒ paramparÄ• _ti ``bhikkhunupassayaá¹ƒ gantvÄ• bhikkhuniyo ovadeyyÄ• â€
pÄ• cittiyaâ€™â€™ nti ca vuttasikkhÄ• padadvayaá¹ƒ. __anatirittaá¹ƒ nimantanÄ• _ti ``anat
vÄ• bhojanÄ«yaá¹ƒ vÄ• â€™â€™ ti ca ``nimantito sabhatto samÄ• noâ€™â€™ ti ca vuttas

__vikappaá¹ƒ raÃ±Ã±o vikÄ• le_ti ``sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• â€™â€™ ti ca ``raÃ
ca ``vikÄ• le gÄ• maá¹ƒ paviseyyÄ• â€™â€™ ti ca vuttasikkhÄ• padattayaá¹ƒ. __vosÄ• sÄ•
``vosÄ• samÄ• narÅ«pÄ• á¹-hitÄ• â€™â€™ ti ca ``tathÄ• rÅ«pesu Ä• raÃ±Ã±akesu senÄ•
appaá¹-isaá¹ƒviditaâ€™â€™ nti ca vuttasikkhÄ• padadvayaá¹ƒ.

__ussayÄ• sannicayaÃ±cÄ• _ti ``ussayavÄ• dikÄ• â€™â€™ ti ca ``pattasannicayaá¹ƒ kare
vuttasikkhÄ• padadvayaá¹ƒ. __pure pacchÄ• vikÄ• le cÄ• _ti ``yÄ• pana bhikkhunÄ« pureb
upasaá¹…kamitvÄ• â€™â€™ ti ca, ``pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• â€™â
upasaá¹…kamitvÄ• â€™â€™ ti ca vuttasikkhÄ• padattayaá¹ƒ. __paÃ±cÄ• hikÄ• saá¹…kam
saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkameyyÄ• â€™â€™ ti ca ``cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ
vuttasikkhÄ• padadvayaá¹ƒ. __dvepi Ä• vasathena cÄ• _ti ``Ä• vasathacÄ«varaá¹ƒ anissajji
Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkameyyÄ• â€™â€™ ti ca evaá¹ƒ Ä• vasathena
ca dve.

__pasÄ• khe Ä• sane cevÄ• _ti ``pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• â€™â€™ ti ca ``bh
Ä• sane nisÄ«deyyÄ• â€™â€™ ti ca vuttasikkhÄ• padadvayaá¹ƒ.

eá¸·akalomasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<263> __eá¸·akalomÄ• _ \Be 148/ __dve seyyÄ• _ti eá¸·akalomasikkhÄ• padaÃ±ceva dve c
__Ä• hacca piá¹‡á¸• abhojana_nti Ä• haccapÄ• dakasikkhÄ• padaÃ±ca Ä• vasathapiá¹‡á¸•
__gaá¹‡avikÄ• lasannidhÄ«_ti gaá¹‡abhojanavikÄ• labhojanasannidhikÄ• rakasikkhÄ• pada
__dantaponena celakÄ• _ti dantaponasikkhÄ• padaÃ±ca acelakasikkhÄ• padaÃ±ca. __uyyu
``uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gaccheyya, senÄ• ya vaseyya, uyyodhikaá¹ƒ vÄ• ... pe .
gaccheyyÄ• â€™â€™ ti vuttasikkhÄ• padattayaá¹ƒ. __surÄ• orena nhÄ• yanÄ• _ti surÄ• p
orenaddhamÄ• sanahÄ• nasikkhÄ• padaÃ±ca. __dubbaá¹‡á¹‡e dve desanikÄ• _ti ``tiá¹‡á¹‡
dubbaá¹‡á¹‡akaraá¹‡Ä• naâ€™â€™ nti vuttasikkhÄ• padaÃ±ca vuttÄ• vasesapÄ• á¹-idesan
__lasuá¹‡upatiá¹-á¹-he naccanÄ• _ti lasuá¹‡asikkhÄ• padaá¹ƒ, ``bhikkhussa bhuÃ±jantassa
vidhÅ«panena vÄ• upatiá¹-á¹-heyyÄ• â€™â€™ ti vuttasikkhÄ• padaá¹ƒ, ``naccaá¹ƒ vÄ• gÄ
dassanÄ• ya gaccheyyÄ• â€™â€™ ti vuttasikkhÄ• padaÃ±ca. ito paraá¹ƒ pÄ• á¸·iá¹ƒ virajjh
atthaá¹ƒ vaá¹‡á¹‡ayissÄ• ma; evamettha anukkamo veditabbo.

__nhÄ• namattharaá¹‡aá¹ƒ_ \Ne 150/ __seyyÄ• _ti ``naggÄ• nahÄ• yeyya, ekattharaá¹‡ap
tuvaá¹-á¹-eyyuá¹ƒ, ekamaÃ±ce tuvaá¹-á¹-eyyuâ€™â€™ nti vuttasikkhÄ• padattayaá¹ƒ. __an
bahÄ«_ti ``antoraá¹-á¹-he sÄ• saá¹…kasammate, tiroraá¹-á¹-he sÄ• saá¹…kasammateâ€™â
vuttasikkhÄ• padadvayaá¹ƒ. __antovassaá¹ƒ cittÄ• gÄ• ra_nti ``antovassaá¹ƒ cÄ• rikaá¹ƒ pa
vÄ• cittÄ• gÄ• raá¹ƒ vÄ• ... pe ... pokkharaá¹‡iá¹ƒ vÄ• dassanÄ• ya gaccheyyÄ• â€™â€™
vuttasikkhÄ• padadvayaá¹ƒ. __Ä• sandiá¹ƒ suttakantanÄ• _ti ``Ä• sandiá¹ƒ vÄ• pallaá¹…ka

suttaá¹ƒ kanteyyÄ• â€™â€™ ti vuttasikkhÄ• padadvayaá¹ƒ.

__veyyÄ• vaccaá¹ƒ sahatthÄ• cÄ• _ti ``gihiveyyÄ• vaccaá¹ƒ kareyya, agÄ• rikassa vÄ• pa
paribbÄ• jikÄ• ya vÄ• sahatthÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• dadeyyÄ• â€
__abhikkhukÄ• vÄ• sena cÄ• _ti ``abhikkhuke Ä• vÄ• se vassaá¹ƒ vaseyyÄ• â€™â€™ ti ida
__chattaá¹ƒ yÄ• naÃ±ca saá¹…ghÄ• á¹‡i_nti ``chattupÄ• hanaá¹ƒ dhÄ• reyya, yÄ• nena yÄ
dhÄ• reyyÄ• â€™â€™ ti vuttasikkhÄ• padattayaá¹ƒ. __alaá¹…kÄ• ragandhavÄ• sita_nti ``itt
gandhacuá¹‡á¹‡akena nahÄ• yeyya, vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yeyyÄ• â€™â€™
__bhikkhunÄ«_tiÄ• dinÄ• ``bhikkhuniyÄ• ummaddÄ• peyyÄ• â€™â€™ tiÄ• dÄ«ni cattÄ• ri
__asaá¹…kaccikÄ• Ä• pattÄ«_ti ``asaá¹…kaccikÄ• \Be 149/ gÄ• maá¹ƒ paviseyya pÄ• citt
vuttaÄ• patti ca. __cattÄ• rÄ«sÄ• catuttarÄ«_ti Å• Ìƒ7.1313 etÄ• ni sabbÄ• nipi catucattÄ• l
vuttÄ• ni.

__kÄ• yena na vÄ• cÄ• cittena, kÄ• yacittena na vÄ• cato_ti kÄ• yena ceva kÄ• yacittena ca
vÄ• cÄ• cittena na vÄ• catoti attho. __dvisamuá¹-á¹-hÄ• nikÄ• sabbe, samÄ• eá¸·akalomik
uttÄ• natthameva.

padasodhammasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<264> __padaÃ±Ã±atra asammatÄ• _ti ``padaso dhammaá¹ƒ, mÄ• tugÄ• massa uttarichap
deseyya, aÃ±Ã±atra viÃ±Ã±unÄ• purisaviggahena, asammato bhikkhuniyo ovadeyyÄ• â€™
vuttasikkhÄ• padattayaá¹ƒ. __tathÄ• atthaá¹…gatena cÄ• _ti ``atthaá¹…gate sÅ«riye ovade
sandhÄ• ya vuttaá¹ƒ. __tiracchÄ• navijjÄ• dve_ti ``tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡eyya, v
evaá¹ƒ vuttasikkhÄ• padadvayaá¹ƒ \Ne 151/. __anokÄ• so ca pucchanÄ• _ti ``anokÄ• sakat
puccheyyÄ• â€™â€™ ti idametaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

addhÄ• nasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<265> __addhÄ• nanÄ• vaá¹ƒ paá¹‡Ä«ta_nti ``bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya eka
paá¹-ipajjeyya, ekaá¹ƒ nÄ• vaá¹ƒ abhiruheyya, paá¹‡Ä«tabhojanÄ• ni agilÄ• no attano atthÄ
bhuÃ±jeyyÄ• â€™â€™ ti vuttasikkhÄ• padattayaá¹ƒ. __mÄ• tugÄ• mena saá¹ƒhare_ti mÄ•
saá¹ƒvidhÄ• ya gamanaÃ±ca ``sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• peyyÄ• â€™â€™ ti vuttas
nimantitÄ• cevÄ• _ti ``dhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• vÄ• â€™â€™ ti ca ``nimantitÄ• vÄ•
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• â€™â€™ ti vu
cÄ• _ti bhikkhunÄ«naá¹ƒ vuttÄ• aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• vÄ• .

theyyasatthasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<266> __theyyasatthaá¹ƒ upassutÄ«_ti theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ
upassutitiá¹-á¹-hanaÃ±ca. __sÅ«paviÃ±Ã±Ä• panena cÄ• _ti idaá¹ƒ sÅ«podanaviÃ±Ã±attiá¹
__rattichannaÃ±ca okÄ• sa_nti ``rattandhakÄ• re appadÄ«pe, paá¹-icchanne \Be 150/ okÄ•
saddhiâ€™â€™ nti evaá¹ƒ vuttasikkhÄ• padattayaá¹ƒ. __byÅ«hena sattamÄ• _ti idaá¹ƒ tad
vÄ• byÅ«he vÄ• siá¹…ghÄ• á¹-ake vÄ• purisena saddhiâ€™â€™ nti Ä• gatasikkhÄ• pada

dhammadesanÄ• samuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<267> dhammadesanÄ• samuá¹-á¹-hÄ• nÄ• ni ekÄ• dasa Å• Ìƒ7.1314 uttÄ• nÄ• neva. eva
sambhinnasamuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ. niyatasamuá¹-á¹-hÄ• naá¹ƒ pana tividhaá¹ƒ,
sikkhÄ• padassa hoti, taá¹ƒ visuá¹ƒyeva dassetuá¹ƒ __ ``bhÅ«taá¹ƒ kÄ• yena jÄ• yatÄ«â€™
taá¹ƒ uttÄ• nameva. __nettidhammÄ• nulomika_nti vinayapÄ• á¸·idhammassa anulomanti.

samuá¹-á¹-hÄ• nasÄ«savaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

antarapeyyÄ• laá¹ƒ

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

<271> idÄ• ni \Ne 152/ \Be 151/ Ä• pattiÄ• dikoá¹-á¹-hÄ• sesu kosallajananatthaá¹ƒ ``kati Ä
tiÄ• dinÄ• nayena mÄ• tikaá¹ƒ á¹-hapetvÄ• niddesappaá¹-iniddesavasena vibhaá¹…go vut

tattha __kati Ä• pattiyo_ti mÄ• tikÄ• ya ca vibhaá¹…ge ca Ä• gatÄ• pattipucchÄ• . esa nayo
kevalaÃ±hettha Ä• pattiyo eva rÄ• sivasena __khandhÄ• _ti vuttÄ• . __vinÄ«tavatthÅ«nÄ«_
__vinayapucchÄ• ; _ ``vinÄ«taá¹ƒ vinayo vÅ«pasamoâ€™â€™ ti idaÃ±hi atthato ekaá¹ƒ, vi
__vinÄ«tavatthÅ«nÄ«_ti ayamettha padattho. idÄ• ni yesu sati Ä• pattiyo honti, asati na hon
``kati agÄ• ravÄ• â€™â€™ _ti pucchÄ• dvayaá¹ƒ. vinÄ«tavatthÅ«nÄ«ti ayaá¹ƒ pana tesaá¹
vinayapucchÄ• . yasmÄ• pana tÄ• Ä• pattiyo vipattiá¹ƒ Ä• pattÄ• nÄ• ma natthi, tasmÄ• `
ayaá¹ƒ Ä• pattÄ«naá¹ƒ vipattibhÄ• vapucchÄ• . __kati Ä• pattisamuá¹-á¹-hÄ• nÄ• nÄ«_ti tÄ
samuá¹-á¹-hÄ• napucchÄ• . __vivÄ• damÅ«lÄ• ni anuvÄ• damÅ«lÄ• nÄ«_ti imÄ• ``vivÄ• d
anuvÄ• dÄ• dhikaraá¹‡aâ€™â€™ nti Ä• gatÄ• naá¹ƒ vivÄ• dÄ• nuvÄ• dÄ• naá¹ƒ mÅ«lapuc
vivÄ• dÄ• nuvÄ• damÅ«lÄ• naá¹ƒ abhÄ• vakaradhammapucchÄ• . __bhedakaravatthÅ«nÄ
``bhedanasaá¹ƒvattanikaá¹ƒ vÄ• adhikaraá¹‡aâ€™â€™ ntiÄ• dÄ«su vuttabhedakaraá¹‡apu
bhedakaravatthÅ«su sati uppajjanadhammapucchÄ• . __samathÄ• _ti tesaá¹ƒyeva vÅ«pas
Ä• pattiyo_ti mÄ• tikÄ• ya Ä• gatavasena vuttÄ• . __sattÄ• _ti vibhaá¹…ge Ä• gatavasena.

Ä• rakÄ• etehi ramatÄ«ti __Ä• rati; _ bhusÄ• vÄ• rati __Ä• rati_. vinÄ• etehi ramatÄ«ti __
paccekaá¹ƒ paccekaá¹ƒ viramatÄ«ti __paá¹-ivirati_. veraá¹ƒ maá¹‡ati vinÄ• setÄ«ti __veram

Ä• pattikkhandhÄ• Å• Ìƒ7.1315 karÄ«yantÄ«ti __akiriyÄ• _. yaá¹ƒ etÄ• ya asati Ä• pattikkh
uppajjeyya, tassa paá¹-ipakkhato __akaraá¹‡aá¹ƒ_. Ä• pattikkhandhaajjhÄ• pattiyÄ• paá¹-ip
__anajjhÄ• patti_. velanato __velÄ• ; _ calayanato vinÄ• sanatoti attho \Be 152/. niyyÄ• naá
nivÄ• retÄ«ti __setu_. Ä• pattikkhandhÄ• nametaá¹ƒ adhivacanaá¹ƒ. so setu etÄ• ya paÃ±Ã
__setughÄ• to_. sesavinÄ«tavatthuniddesesupi eseva nayo.

__buddhe agÄ• ravÄ• dÄ«su_ yo buddhe dharamÄ• ne upaá¹-á¹-hÄ• naá¹ƒ na gacchati, pa
bodhiá¹-á¹-hÄ• naá¹ƒ na gacchati, cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• na vandati, cetiyaá¹…gaá¹‡
carati, natthetassa buddhe gÄ• ravoti veditabbo. yo pana sakkontoyeva dhammassavanaá¹
sarabhaÃ±Ã±aá¹ƒ na bhaá¹‡ati, dhammakathaá¹ƒ na katheti, dhammassavanaggaá¹ƒ bhind
vÄ• anÄ• daro vÄ• nisÄ«dati, natthetassa dhamme gÄ• ravo. yo theranavamajjhimesu citt
paccupaá¹-á¹-hÄ• peti, uposathÄ• gÄ• ravitakkamÄ• á¸·akÄ• dÄ«su kÄ• yappÄ• gabbhiyaá
na vandati, natthetassa saá¹…ghe gÄ• ravo. tisso sikkhÄ• samÄ• dÄ• ya asikkhamÄ• noye
veditabbo. pamÄ• de ca sativippavÄ• se tiá¹-á¹-hamÄ• noyeva appamÄ• dalakkhaá¹‡aá¹ƒ a
agÄ• ravoti veditabbo. tathÄ• Ä• misappaá¹-isanthÄ• raá¹ƒ dhammappaá¹-isanthÄ• ranti im
paá¹-isanthÄ• raá¹ƒ akarontoyeva __paá¹-isanthÄ• re agÄ• ravo_ti veditabbo. gÄ• ravanidd
attho veditabbo.

<272> vivÄ• damÅ«laniddese __ ``sattharipi agÄ• ravoâ€™â€™ _tiÄ• dÄ«naá¹ƒ buddhe ag
attho veditabbo. __appatisso_ti anÄ«cavutti; na satthÄ• raá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• vihara
vÄ• _ti attano santÄ• ne vÄ• attano pakkhe vÄ• ; sakÄ• ya parisÄ• yÄ• ti attho. __bahiddhÄ
parapakkhe vÄ• . __tatra tumhe_ti tasmiá¹ƒ ajjhattabahiddhÄ• bhede saparasantÄ• ne vÄ•
__pahÄ• nÄ• ya vÄ• yameyyÄ• thÄ• _ti mettÄ• bhÄ• vanÄ• dÄ«hi nayehi pahÄ• natthaá¹ƒ
mettÄ• bhÄ• vanÄ• dinayena hi taá¹ƒ ajjhattampi bahiddhÄ• pi pahÄ«yati. __anavassavÄ• y

__sandiá¹-á¹-hiparÄ• mÄ• sÄ«_ti \Ne 154/ sakameva diá¹-á¹-hiá¹ƒ parÄ• masati; yaá¹ƒ attan
gahitaá¹ƒ, idameva saccanti gaá¹‡hÄ• ti Å• Ìƒ7.1316. __Ä• dhÄ• naggÄ• hÄ«_ti daá¸·haggÄ

<273> anuvÄ• damÅ«laniddeso \Be 153/ kiÃ±cÄ• pi vivÄ• damÅ«laniddeseneva samÄ• no,
bhedakaravatthÅ«ni nissÄ• ya vivadantÄ• naá¹ƒ kodhÅ«panÄ• hÄ• dayo vivÄ• damÅ«lÄ• n
sÄ«lavipattiÄ• dÄ«su aÃ±Ã±ataravipattiá¹ƒ Ä• pajjitvÄ• ``asuko bhikkhu asukaá¹ƒ nÄ• ma v
ti vÄ• , ``pÄ• rÄ• jikaá¹ƒ Ä• pannosi, saá¹…ghÄ• disesaá¹ƒ Ä• pannosÄ«â€™â€™ ti vÄ• an
anuvadantÄ• naá¹ƒ kodhÅ«panÄ• hÄ• dayo anuvÄ• damÅ«lÄ• nÄ«ti ayamettha viseso.

<274> sÄ• raá¹‡Ä«yadhammaniddese mettacittena kataá¹ƒ kÄ• yakammaá¹ƒ mettaá¹ƒ kÄ•
raho cÄ• _ti sammukhÄ• ca parammukhÄ• ca. tattha navakÄ• naá¹ƒ cÄ«varakammÄ• dÄ«
sammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. therÄ• naá¹ƒ pana pÄ• dadhovanabÄ«jan
sÄ• mÄ«cikammaá¹ƒ sammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. ubhayehipi dunnikk

dÄ• rubhaá¹‡á¸• Ä• dÄ«naá¹ƒ tesu avamaÃ±Ã±aá¹ƒ akatvÄ• attanÄ• dunnikkhittÄ• naá¹ƒ
parammukhÄ• mettaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma. __ayampi dhammo sÄ• raá¹‡Ä«yo_ti ay
dhammo saritabbo satijanako; yo naá¹ƒ karoti, taá¹ƒ puggalaá¹ƒ; yesaá¹ƒ kato hoti, te pasan
sappurisoâ€™â€™ ti anussarantÄ«ti adhippÄ• yo. __piyakaraá¹‡o_ti taá¹ƒ puggalaá¹ƒ sabr
karoti. __garukaraá¹‡o_ti taá¹ƒ puggalaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ garuá¹ƒ karoti. __saá¹…
sabrahmacÄ• rÄ«hi saá¹…gahetabbabhÄ• vÄ• ya. tehi saddhiá¹ƒ avivÄ• dÄ• ya samaggab
saá¹ƒvattati.

__mettaá¹ƒ vacÄ«kamma_ntiÄ• dÄ«su devatthero tissattheroti evaá¹ƒ paggayha vacanaá¹ƒ
vacÄ«kammaá¹ƒ nÄ• ma. vihÄ• re asante pana taá¹ƒ paá¹-ipucchantassa ``kuhiá¹ƒ amhÄ•
amhÄ• kaá¹ƒ tissatthero, kadÄ• nu kho Ä• gamissatÄ«â€™â€™ ti evaá¹ƒ mamÄ• yanavac
vacÄ«kammaá¹ƒ nÄ• ma. mettÄ• sinehasiniddhÄ• ni pana nayanÄ• ni ummÄ«letvÄ• pasan
mettaá¹ƒ manokammaá¹ƒ nÄ• ma. ``devatthero tissatthero arogo hotu, appÄ• bÄ• dhoâ€™â
parammukhÄ• mettaá¹ƒ manokammaá¹ƒ nÄ• ma.

__appaá¹-ivibhattabhogÄ«_ti neva Ä• misaá¹ƒ paá¹-ivibhajitvÄ• bhuÃ±jati, na puggalaá¹ƒ. y
155/ paresaá¹ƒ dassÄ• mi, ettakaá¹ƒ attanÄ• Å• Ìƒ7.1317 bhuÃ±jissÄ• mi, ettakaá¹ƒ vÄ• a
asukassa ca dassÄ• mi, ettakaá¹ƒ attanÄ• bhuÃ±jissÄ• mÄ«â€™â€™ ti vibhajitvÄ• bhuÃ±
paá¹-ivibhattabhogÄ« nÄ• ma. ayaá¹ƒ pana evaá¹ƒ akatvÄ• Ä• bhataá¹ƒ piá¹‡á¸• apÄ• taá¹
datvÄ• gahitÄ• vasesaá¹ƒ bhuÃ±jati. ``sÄ«lavantehÄ«â€™â€™ ti vacanato dussÄ«lassa ad
sÄ• raá¹‡Ä«yadhammapÅ«rakena pana sabbesaá¹ƒ dÄ• tabbamevÄ• ti vuttaá¹ƒ.
gilÄ• na-gilÄ• nupaá¹-á¹-hÄ• ka-Ä• gantuka-gamikacÄ«varakammÄ• dipasutÄ• naá¹ƒ vicey
ete vicinitvÄ• dentena puggalavibhÄ• go kato hoti, Ä«disÄ• naÃ±hi kicchalÄ• bhattÄ• vises
karoti.

__akhaá¹‡á¸• Ä• nÄ«_tiÄ• dÄ«su yassa sattasu Ä• pattikkhandhesu Ä• dimhi vÄ• ante vÄ•
hoti, tassa sÄ«laá¹ƒ pariyante chinnasÄ• á¹-ako viya khaá¹‡á¸• aá¹ƒ nÄ• ma. yassa pana ve
majjhe chiddasÄ• á¹-ako viya chiddaá¹ƒ nÄ• ma hoti. yassa paá¹-ipÄ• á¹-iyÄ• dve tÄ«á¹‡i b
piá¹-á¹-hiyaá¹ƒ vÄ• kucchiyaá¹ƒ vÄ• uá¹-á¹-hitena visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·arattÄ•
aÃ±Ã±atarasarÄ«ravaá¹‡á¹‡Ä• gÄ• vÄ« viya sabalaá¹ƒ nÄ• ma hoti. yassa antarantarÄ• b
visabhÄ• gavaá¹‡á¹‡abinduvicitrÄ• gÄ• vÄ« viya kammÄ• saá¹ƒ nÄ• ma hoti. yassa pana s
sÄ«lÄ• ni, tassa tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• n
bhujissabhÄ• vakaraá¹‡ato __bhujissÄ• ni_. viÃ±Ã±Å«hi pasatthattÄ• __viÃ±Ã±uppasatthÄ
aparÄ• maá¹-á¹-hattÄ• __aparÄ• maá¹-á¹-hÄ• ni_. upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ
__samÄ• dhisaá¹ƒvattanikÄ• nÄ«_ti vuccanti. __sÄ«lasÄ• maÃ±Ã±agato viharatÄ«_ti tesu t
viharantehi kalyÄ• á¹‡asÄ«lehi bhikkhÅ«hi saddhiá¹ƒ samÄ• nabhÄ• vÅ«pagatasÄ«lo vihar

__yÄ• yaá¹ƒ diá¹-á¹-hÄ«_ti maggasampayuttÄ• sammÄ• diá¹-á¹-hi. __ariyÄ• _ti niddosÄ• .

__takkarassÄ• _ti yo tathÄ• kÄ• rÄ« hoti, tassa. __dukkhakkhayÄ• yÄ• _ti sabbadukkhassa
samathabhedapariyosÄ• nÄ• uttÄ• natthameva.

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhakapucchÄ• vÄ• ro

pucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<320> __upasampadaá¹ƒ_ \Be 155/ \Ne 156/ __pucchissa_nti upasampadakkhandhakaá¹ƒ
saniddesa_nti nidÄ• nena ca niddesena ca Å• Ì7.1318 saddhiá¹ƒ pucchissÄ• mi. __samuk
Ä• pattiyo_ti yÄ• ni tattha samukkaá¹-á¹-hÄ• ni uttamÄ• ni padÄ• ni vuttÄ• ni, tesaá¹ƒ samu
uttamapadÄ• naá¹ƒ saá¹…khepato kati Ä• pattiyo hontÄ«ti. yena yena hi padena yÄ• yÄ•
sÄ• tassa tassa padassa Ä• pattÄ«ti vuccati. tena vuttaá¹ƒ ``samukkaá¹-á¹-hapadÄ• naá¹ƒ
__dve Ä• pattiyo_ti Å«navÄ«sativassaá¹ƒ upasampÄ• dentassa pÄ• cittiyaá¹ƒ, sesesu sabb

__tisso_ti ``nassantete vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• naá¹ƒ up
thullaccayaá¹ƒ, ukkhittakena saddhiá¹ƒ uposathakaraá¹‡e pÄ• cittiyaá¹ƒ, sesesu dukkaá¹-an
uposathakkhandhake tisso Ä• pattiyo. __ekÄ• _ti vassÅ«panÄ• yikakkhandhake ekÄ• dukk

__tisso_ti bhedapurekkhÄ• rassa pavÄ• rayato thullaccayaá¹ƒ, ukkhittakena saddhiá¹ƒ pÄ•
dukkaá¹-anti evaá¹ƒ pavÄ• raá¹‡Ä• kkhandhakepi tisso Ä• pattiyo.

__tisso_ti vacchatariá¹ƒ uggahetvÄ• mÄ• rentÄ• naá¹ƒ pÄ• cittiyaá¹ƒ, rattena cittena aá¹…
thullaccayaá¹ƒ, sesesu dukkaá¹-anti evaá¹ƒ cammasaá¹ƒyuttepi tisso Ä• pattiyo. bhesajjakk
dvaá¹…gule thullaccayaá¹ƒ, bhojjayÄ• guyÄ• pÄ• cittiyaá¹ƒ, sesesu dukkaá¹-anti evaá¹ƒ tis

__kathinaá¹ƒ_ \Ne 157/ kevalaá¹ƒ paÃ±Ã±attimeva, natthi tattha Ä• patti. __cÄ«varasaá¹ƒyu
kusacÄ«ravÄ• kacÄ«resu thullaccayaá¹ƒ, atirekacÄ«vare nissaggiyaá¹ƒ, sesesu dukkaá¹-an

__campeyyake_ ekÄ• dukkaá¹-Ä• pattiyeva. kosambaka-kammakkhandhaka-pÄ• rivÄ• sika
dukkaá¹-Ä• pattiyeva.

__samathakkhandhake_ \Be 156/ chandadÄ• yako khiyyati, khiyyanakaá¹ƒ pÄ• cittiyaá¹ƒ, s
dve Ä• pattiyo. __khuddakavatthuke_ attano aá¹…gajÄ• taá¹ƒ chindati, thullaccayaá¹ƒ, roma
sesesu dukkaá¹-anti imÄ• tisso Ä• pattiyo. __senÄ• sanakkhandhake_ garubhaá¹‡á¸• aviss
saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hane pÄ• cittiyaá¹ƒ, sesesu dukkaá¹-anti imÄ• tisso Ä

__saá¹…ghabhede_bhedakÄ• nuvattakÄ• naá¹ƒ thullaccayaá¹ƒ, gaá¹‡abhojane pÄ• cittiyan
__samÄ• cÄ• raá¹ƒ pucchissa_nti vutte vattakkhandhake ekÄ• dukkaá¹-Ä• pattiyeva. sÄ• s
hoti. tathÄ• __pÄ• timokkhaá¹-á¹-hapane. bhikkhunikkhandhake_ Å• Ìƒ7.1319 appavÄ• raá
dukkaá¹-anti dve Ä• pattiyo. paÃ±casatikasattasatikesu kevalaá¹ƒ dhammo saá¹…gahaá¹ƒ A
Ä• pattÄ«ti.

khandhakapucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekuttarikanayo

ekakavÄ• ravaá¹‡á¹‡anÄ•

<321> __Ä• pattikarÄ• _ \Be 157/ \Ne 158/ __dhammÄ• jÄ• nitabbÄ• _tiÄ• dimhi ekuttarika
nÄ• ma cha Ä• pattisamuá¹-á¹-hÄ• nÄ• ni. etesaÃ±hi vasena puggalo Ä• pattiá¹ƒ Ä• pajjati,
``Ä• pattikarÄ• â€™â€™ ti vuttÄ• . __anÄ• pattikarÄ• _ nÄ• ma satta samathÄ• . __Ä• patti
tasmiá¹ƒ sikkhÄ• pade ca vibhaá¹…ge ca vuttÄ• Ä• patti jÄ• nitabbÄ• . __anÄ• pattÄ«_ti ``
asÄ• diyantassÄ• â€™â€™ tiÄ• dinÄ• nayena anÄ• patti jÄ• nitabbÄ• . __lahukÄ• _ti lahuk
paÃ±cavidhÄ• Ä• patti. __garukÄ• _ti garukena vinayakammena visujjhanato saá¹…ghÄ• c
Ä• kÄ• rena anÄ• pattibhÄ• vaá¹ƒ upanetuá¹ƒ asakkuá¹‡eyyato pÄ• rÄ• jikÄ• patti ca. __sÄ
pÄ• rÄ• jikaá¹ƒ sesÄ• . __anavasesÄ• _ti pÄ• rÄ• jikÄ• patti. dve Ä• pattikkhandhÄ• __duá
__aduá¹-á¹-hullÄ• . sappaá¹-ikammadukaá¹ƒ_ sÄ• vasesadukasadisaá¹ƒ. __desanÄ• gÄ• m
lahukadukasaá¹…gahitaá¹ƒ.

__antarÄ• yikÄ• _ti sattapi Ä• pattiyo saÃ±cicca vÄ«tikkantÄ• saggantarÄ• yaÃ±ceva mokk
antarÄ• yikÄ• . ajÄ• nantena vÄ«tikkantÄ• pana paá¹‡á¹‡attivajjÄ• patti neva saggantarÄ•
karotÄ«ti __anantarÄ• yikÄ• _. antarÄ• yikaá¹ƒ Ä• pannassÄ• pi desanÄ• gÄ• miniá¹ƒ dese
vuá¹-á¹-hÄ• ya suddhipattassa sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hitassa ca avÄ• rito saggamo
__sÄ• vajjapaÃ±Ã±attÄ«_ti lokavajjÄ• . __anavajjapaÃ±Ã±attÄ«_ti paá¹‡á¹‡attivajjÄ• . __kir
nÄ• ma yaá¹ƒ karonto Ä• pajjati pÄ• rÄ• jikÄ• patti viya. __akiriyato_ti \Ne 159/ yaá¹ƒ akaro
cÄ«varaanadhiá¹-á¹-hÄ• nÄ• patti viya. __kiriyÄ• kiriyato_ti yaá¹ƒ karonto ca akaronto ca Ä•
kuá¹-ikÄ• rÄ• patti viya.

__pubbÄ• pattÄ«_ti paá¹-hamaá¹ƒ Ä• pannÄ• patti. __aparÄ• pattÄ«_ti pÄ• rivÄ• sikÄ• dÄ«
__pubbÄ• pattÄ«naá¹ƒ antarÄ• patti_ nÄ• ma mÅ«lavisuddhiyÄ• antarÄ• patti. __aparÄ• p
agghavisuddhiyÄ• Å• Ìƒ7.1320 antarÄ• patti. kurundiyaá¹ƒ pana __ ``pubbÄ• patti_ nÄ• ma
__aparÄ• patti_ nÄ• ma mÄ• nattÄ• rahakÄ• le Ä• pannÄ• . __pubbÄ• pattÄ«naá¹ƒ antarÄ•
__aparÄ• pattÄ«naá¹ƒ antarÄ• patti_ \Be 158/ nÄ• ma mÄ• nattacÄ• re Ä• pannÄ• â€™â€™
pariyÄ• yena yujjati.

__desitÄ• gaá¹‡anÅ«pagÄ• _ nÄ• ma yÄ• dhuranikkhepaá¹ƒ katvÄ• puna na Ä• pajjissÄ•
__agaá¹‡anÅ«pagÄ• _ nÄ• ma yÄ• dhuranikkhepaá¹ƒ akatvÄ• saussÄ• heneva cittena ap
ayaÃ±hi desitÄ• pi desitagaá¹‡anaá¹ƒ na upeti. aá¹-á¹-hame vatthusmiá¹ƒ bhikkhuniyÄ• pÄ
__paÃ±Ã±atti jÄ• nitabbÄ• _tiÄ• dÄ«su navasu padesu paá¹-hamapÄ• rÄ• jikapucchÄ• ya v
veditabbo.

__thullavajjÄ• _ti thulladose paÃ±Ã±attÄ• garukÄ• patti. __athullavajjÄ• _ti lahukÄ• patti.
__gihipaá¹-isaá¹ƒyuttÄ• _ti sudhammattherassa Ä• patti, yÄ• ca dhammikassa paá¹-issava
avasesÄ• __na gihipaá¹-isaá¹ƒyuttÄ• _. paÃ±cÄ• nantariyakammÄ• patti __niyatÄ• , _ ses
__Ä• dikaro_ti sudinnattherÄ• di Ä• dikammiko. __anÄ• dikaro_ti makkaá¹-isamaá¹‡Ä• di a
__adhiccÄ• pattiko_ nÄ• ma yo kadÄ• ci karahaci Ä• pattiá¹ƒ Ä• pajjati. __abhiá¹‡hÄ• pattik
Ä• pajjati.

__codako_ nÄ• ma yo vatthunÄ• vÄ• Ä• pattiyÄ• vÄ• paraá¹ƒ codeti. yo pana evaá¹ƒ coc
nÄ• ma. paÃ±cadasasu dhammesu appatiá¹-á¹-hahitvÄ• abhÅ«tena vatthunÄ• codento __
tathÄ• codito __adhammacuditako_ nÄ• ma. vipariyÄ• yena __dhammacodakacuditakÄ• _
vÄ• sammattaniyatehi vÄ• dhammehi samannÄ• gato __niyato, _ viparÄ«to __aniyato_.

sÄ• vakÄ• \Ne 160/ __bhabbÄ• pattikÄ• _ nÄ• ma, buddhÄ• ca paccekabuddhÄ• ca __ab
ukkhepanÄ«yakammakato __ukkhittako_ nÄ• ma, avasesacatubbidhatajjanÄ«yÄ• dikamma
ayaÃ±hi uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• dhammaparibhogaá¹ƒ vÄ• Ä• misaparibho
``mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• setha, dÅ«sako nÄ• setabbo, kaá¹‡á¹-ako samaá¹‡uddeso n
liá¹…gadaá¹‡á¸• akamma-saá¹ƒvÄ• sanÄ• sanÄ• hi nÄ• sitabbo __nÄ• sitako_ nÄ• ma. ses
saddhiá¹ƒ uposathÄ• diko saá¹ƒvÄ• so atthi, ayaá¹ƒ __samÄ• nasaá¹ƒvÄ• sako, _ itaro \Be
Å• Ìƒ7.1321. so kammanÄ• nÄ• saá¹ƒvÄ• sako laddhinÄ• nÄ• saá¹ƒvÄ• sakoti duvidho hoti
``ekaá¹ƒ bhikkhave adhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaâ€™â€™ ntiÄ• dinÄ• nayena
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ jÄ• nitabbanti attho.

ekakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukavÄ• ravaá¹‡á¹‡anÄ•

<322> dukesu sacittakÄ• Ä• patti __saÃ±Ã±Ä• vimokkhÄ• , _ acittakÄ• __nosaÃ±Ã±Ä• vi
Ä• patti_ nÄ• ma bhÅ«tÄ• rocanÄ• patti, __aladdhasamÄ• pattikassa Ä• patti_ nÄ• ma abh
__saddhammapaá¹-isaÃ±Ã±uttÄ• _ nÄ• ma padasodhammÄ• dikÄ• , __asaddhammapaá¹-
duá¹-á¹-hullavÄ• cÄ• patti. __saparikkhÄ• rapaá¹-isaÃ±Ã±uttÄ• _ nÄ• ma nissaggiyavatthu
pattacÄ«varÄ• naá¹ƒ nidahane, kiliá¹-á¹-hacÄ«varÄ• naá¹ƒ adhovane, malaggahitapattassa

ayuttaparibhoge Ä• patti. __paraparikkhÄ• rapaá¹-isaÃ±Ã±uttÄ• _ nÄ• ma saá¹…ghikamaÃ±
ajjhokÄ• se santharaá¹‡aanÄ• pucchÄ• gamanÄ• dÄ«su Ä• pajjitabbÄ• Ä• patti. __sapugg
``mudupiá¹-á¹-hikassa lambissa Å«runÄ• aá¹…gajÄ• taá¹ƒ pÄ«á¸·entassÄ• â€™â€™ tiÄ• d
__parapuggalapaá¹-isaÃ±Ã±uttÄ• _ nÄ• ma methunadhammakÄ• yasaá¹ƒsaggapahÄ• radÄ
``sikharaá¹‡Ä«sÄ«â€™â€™ ti __saccaá¹ƒ bhaá¹‡anto garukaá¹ƒ_ Ä• pajjati, ``sampajÄ• na
nti __musÄ• bhaá¹‡anto lahukaá¹ƒ_. abhÅ«tÄ• rocane __musÄ• bhaá¹‡anto garukaá¹ƒ_.
bhaá¹‡anto lahukaá¹ƒ_.

``saá¹…ghakammaá¹ƒ vaggaá¹ƒ karissÄ• mÄ«â€™â€™ ti antosÄ«mÄ• ya ekamante nisÄ«
nÄ• ma. sace pana aá¹…gulimattampi Ä• kÄ• se tiá¹-á¹-heyya, na Ä• pajjeyya, tena vuttaá¹ƒ
ti. vehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• abhinisÄ«da
__Ä• pajjati_ nÄ• ma. sace pana taá¹ƒ bhÅ«miyaá¹ƒ paÃ±Ã±Ä• petvÄ• nipajjeyya na Ä• pa
``no bhÅ«migatoâ€™â€™ ti. gamiyo gamiyavattaá¹ƒ apÅ«retvÄ• gacchanto __nikkhamanto
pavisanto_. Ä• gantuko Ä• gantukavattaá¹ƒ apÅ«retvÄ• sachattupÄ• hano pavisanto __pav
nikkhamanto_.

__Ä• diyanto_ \Be 160/ __Ä• pajjati_ nÄ• ma bhikkhunÄ« atigambhÄ«raá¹ƒ udakasuddhikaá
dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ anÄ• diyitvÄ• cÄ«varaá¹ƒ paribhuÃ±janto pana __anÄ• diyanto
mÅ«gabbatÄ• dÄ«ni titthiyavattÄ• ni samÄ• diyanto __samÄ• diyanto Ä• pajjati_ nÄ• ma. pA
tajjanÄ«yÄ• dikammakatÄ• vÄ• attano vattaá¹ƒ asamÄ• diyantÄ• Ä• pajjanti, te sandhÄ• y
samÄ• diyanto Ä• pajjatÄ«â€™â€™ ti. aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbant
vejjakammabhaá¹‡á¸• Ä• gÄ• rikakammacittakammÄ• dÄ«ni vÄ• karonto __karonto Ä• paj
upajjhÄ• yavattÄ• dÄ«ni akaronto __akaronto Ä• pajjati_ nÄ• ma. aÃ±Ã±Ä• tikÄ• ya bhikkhu
__dento Ä• pajjati_ nÄ• ma. saddhivihÄ• rikaantevÄ• sikÄ• naá¹ƒ cÄ«varÄ• dÄ«ni adento _
aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ gaá¹‡hanto __paá¹-iggaá¹‡hanto Ä• pajjati_ nÄ
na gahetabboâ€™â€™ ti vacanato ovÄ• daá¹ƒ agaá¹‡hanto __na paá¹-iggaá¹‡hanto Ä• paj

nissaggiyavatthuá¹ƒ anissajjitvÄ• paribhuÃ±janto __paribhogena Ä• pajjati_ nÄ• ma. paÃ±c
saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkÄ• mayamÄ• nÄ• __aparibhogena Ä• pajjati_ nÄ• ma. sahag
Ä• pajjati nÄ• ma, no divÄ• , _ dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• paá¹-isallÄ«yanto __divÄ• Ä• pa
ekarattachÄ• rattasattÄ• hadasÄ• hamÄ• sÄ• tikkamesu vuttaÄ• pattiá¹ƒ Ä• pajjanto __aruá
pavÄ• retvÄ• bhuÃ±janto __na aruá¹‡ugge Ä• pajjati_ nÄ• ma.

bhÅ«tagÄ• maÃ±ceva aá¹…gajÄ• taÃ±ca chindanto __chindanto Ä• pajjati_ nÄ• ma, kese v
chindanto Ä• pajjati_ nÄ• ma. Ä• pattiá¹ƒ chÄ• dento __chÄ• dento Ä• pajjati_ nÄ• ma, ``tiá
paá¹-icchÄ• detvÄ• Ä• gantabbaá¹ƒ, natveva naggena Ä• gantabbaá¹ƒ, yo Ä• gaccheyya Ä
imaá¹ƒ pana Ä• pattiá¹ƒ __na chÄ• dento Ä• pajjati_ nÄ• ma. kusacÄ«rÄ• dÄ«ni \Ne 162/ d
Ä• pajjati_ nÄ• ma, ``ayaá¹ƒ te bhikkhu patto yÄ• va bhedanÄ• ya dhÄ• retabboâ€™â€™ ti

dhÄ• rento Ä• pajjati_ nÄ• ma.

__ ``attanÄ• vÄ• attÄ• naá¹ƒ nÄ• nÄ• saá¹ƒvÄ• sakaá¹ƒ karotÄ«â€™â€™ _ti ekasÄ«mÄ• ekasmiá¹ƒ pakkhe nisÄ«ditvÄ• parapakkhassa laddhiá¹ƒ gaá¹‡hanto yasmiá¹ƒ \Be 161/ pal attanÄ• va attÄ• naá¹ƒ nÄ• nÄ• saá¹ƒvÄ• sakaá¹ƒ karoti nÄ• ma. yesaá¹ƒ santike nisinno te kammaá¹ƒ kopeti, itaresaá¹ƒ hatthapÄ• saá¹ƒ anÄ• gatattÄ• . samÄ• nasaá¹ƒvÄ• sakepi es so laddhiá¹ƒ roceti, tesaá¹ƒ samÄ• nasaá¹ƒvÄ• sako hoti, itaresaá¹ƒ nÄ• nÄ• saá¹ƒvÄ• sak Ä• pattikkhandhÄ• _ti Ä• pajjitabbato Ä• pattiyo, rÄ• saá¹-á¹-hena khandhÄ• ti evaá¹ƒ dveye nÄ• mavasena dukaá¹ƒ dassitaá¹ƒ. __kammena vÄ• salÄ• kaggÄ• hena vÄ• _ti ettha udde vohÄ• ro ceva anussÄ• vanÄ• ca salÄ• kaggÄ• ho ca ekaá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ kammaÃ±ceva uddeso ca pamÄ• á¹‡aá¹ƒ.

__addhÄ• nahÄ«no_ nÄ• ma Å«navÄ«sativasso. __aá¹…gahÄ«no_ nÄ• ma hatthacchinnÄ paá¹‡á¸• ako tiracchÄ• nagato ubhatobyaÃ±janako ca. avasesÄ• theyyasaá¹ƒvÄ• sakÄ• da __karaá¹‡adukkaá¹-akÄ• _ nÄ• ma. dukkaá¹-akiriyÄ• dukkaá¹-akammÄ• , imasmiá¹ƒyeva a kammena abhabbaá¹-á¹-hÄ• naá¹ƒ pattÄ• ti attho. __aparipÅ«ro_ nÄ• ma aparipuá¹‡á¹‡apa nÄ• ma upasampadaá¹ƒ na yÄ• cati. __alajjissa ca bÄ• lassa cÄ• _ti alajjÄ« sacepi tepiá¹-a saá¹-á¹-hivasso hoti, ubhopi nissÄ• ya na vatthabbaá¹ƒ. __bÄ• lassa ca lajjissa cÄ• _ti ettha nissayaá¹ƒ gaá¹‡hÄ• â€™â€™ ti Ä• á¹‡Ä• yapi nissayo dÄ• tabbo, lajjissa pana yÄ• cantas sadosaá¹ƒ; yaá¹ƒ ajjhÄ• caranto Ä• pattiá¹ƒ Ä• pajjati.

__kÄ• yena paá¹-ikkosanÄ• _ nÄ• ma hatthavikÄ• rÄ• dÄ«hi paá¹-ikkosanÄ• . __kÄ• yena p hatthavikÄ• rÄ• dÄ«hi paá¹-ijÄ• nÄ• ti. __upaghÄ• tikÄ• _ nÄ• ma upaghÄ• tÄ• . __sikkhÅ« sikkhÅ«paghÄ• to. __bhogÅ«paghÄ• tikÄ• _ nÄ• ma paribhogÅ«paghÄ• to, tattha tisso sikk sikkhÅ«paghÄ• tikÄ• ti veditabbÄ• . saá¹…ghikaá¹ƒ vÄ• puggalikaá¹ƒ vÄ• dupparibhogaá¹ bhogÅ«paghÄ• tikÄ• ti veditabbÄ• . __dve venayikÄ• _ti dve atthÄ• vinayasiddhÄ• . __paÃ vinayapiá¹-ake kappiyÄ• kappiyavasena paÃ±Ã±attaá¹ƒ. __paÃ±Ã±attÄ• nulomaá¹ƒ_ nÄ• m daá¹-á¹-habbaá¹ƒ. __setughÄ• to_ti \Ne 163/ paccayaghÄ• to; yena cittena akappiyaá¹ƒ kar anuppÄ• dananti attho. __mattakÄ• ritÄ• _ti mattÄ• ya \Be 162/ pamÄ• á¹‡ena karaá¹‡aá¹ƒ attho. __kÄ• yena Ä• pajjatÄ«_ti kÄ• yadvÄ• rikaá¹ƒ kÄ• yena Ä• pajjati; vacÄ«dvÄ• rikaá¹ƒ vuá¹-á¹-hÄ• tÄ«_ti tiá¹‡avatthÄ• rakasamathe Å• Ìƒ7.1324 vinÄ• pi desanÄ• ya kÄ• yeneva vuá¹-á¹-hahanto pana vÄ• cÄ• ya vuá¹-á¹-hÄ• ti. __abbhantaraparibhogo_ nÄ• ma ajjhohara __bÄ• hiraparibhogo_ nÄ• ma sÄ«samakkhanÄ• di.

__anÄ• gataá¹ƒ bhÄ• raá¹ƒ vahatÄ«_ti atherova samÄ• no therehi vahitabbaá¹ƒ bÄ«janagÄ• hadhammajjhesanÄ• dibhÄ• raá¹ƒ vahati; taá¹ƒ nittharituá¹ƒ vÄ«riyaá¹ƒ Ä• rab na vahatÄ«_ti thero therakiccaá¹ƒ na karoti, ``anujÄ• nÄ• mi bhikkhave therena bhikkhunÄ• bhÄ• situá¹ƒ, paraá¹ƒ vÄ• ajjhesituá¹ƒ, anujÄ• nÄ• mi bhikkhave therÄ• dheyyaá¹ƒ pÄ• tim

sabbaá¹ƒ parihÄ• petÄ«ti attho. __na kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yatÄ«_ti na kukkucc
kukkuccÄ• yitvÄ• karoti. __kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yatÄ«_ti kukkuccÄ• yitabba
karoti. etesaá¹ƒ dvinnaá¹ƒ divÄ• ca ratto ca Ä• savÄ• vaá¸• á¸• hantÄ«ti attho. anantaradu
vuttapaá¹-ipakkhavasena attho veditabbo. sesaá¹ƒ tattha tattha vuttanayattÄ• uttÄ• namev

dukavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikavÄ• ravaá¹‡á¹‡anÄ•

<323> tikesu __atthÄ• patti tiá¹-á¹-hante bhagavati Ä• pajjatÄ«_ti atthi Ä• patti, yaá¹ƒ tiá¹-á¹
Ä• pajjatÄ«ti attho. eseva nayo sabbattha. tattha lohituppÄ• dÄ• pattiá¹ƒ tiá¹-á¹-hante Ä• pa
panÄ• nanda, bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vusovÄ• dena samudÄ• caranti, na vo ma
samudÄ• caritabbaá¹ƒ, navakena, Ä• nanda, bhikkhunÄ• thero bhikkhÅ« `bhanteâ€™ ti vÄ
samudÄ• caritabboâ€™â€™ ti vacanato theraá¹ƒ Ä• vusovÄ• dena samudÄ• caraá¹‡apacc
bhagavati Ä• pajjati, no tiá¹-á¹-hante. imÄ• dve Ä• pattiyo á¹-hapetvÄ• avasesÄ• dharante
parinibbutepi.

pavÄ• retvÄ• anatirittaá¹ƒ bhuÃ±janto Ä• pattiá¹ƒ kÄ• le Ä• pajjati no vikÄ• le. vikÄ• labhoja
pana vikÄ• le Ä• pajjati no kÄ• le. avasesÄ• \Be 163/ kÄ• le ceva Ä• pajjati vikÄ• le ca. sah
Ä• pajjati, dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• paá¹-isallÄ«yanaá¹ƒ divÄ• . sesÄ• rattiÃ±ceva divÄ•
atirekadasavassomhÄ«â€™â€™ ti bÄ• lo abyatto parisaá¹ƒ upaá¹-á¹-hÄ• pento dasavasso
Å• Ìƒ7.1325. ``ahaá¹ƒ paá¹‡á¸• ito byattoâ€™â€™ ti navo vÄ• majjhimo vÄ• parisaá¹ƒ upa
Å«nadasavasso Ä• pajjati no dasavasso. sesÄ• dasavasso ceva Ä• pajjati Å«nadasavasso
ti bÄ• lo abyatto anissÄ• ya vasanto paÃ±cavasso Ä• pajjati. ``ahaá¹ƒ paá¹‡á¸• ito byattoâ€
anissÄ• ya vasanto Å«napaÃ±cavasso Ä• pajjati. sesaá¹ƒ paÃ±cavasso ceva Ä• pajjati Å«n
anupasampannaá¹ƒ padasodhammaá¹ƒ vÄ• cento, mÄ• tugÄ• massa dhammaá¹ƒ desento
Ä• pajjati,
pÄ• rÄ• jika-sukkavissaá¹-á¹-hi-kÄ• yasaá¹ƒsagga-duá¹-á¹-hulla-attakÄ• mapÄ• ricariya-duá
ahÄ• radÄ• na-talasattikÄ• dibhedaá¹ƒ akusalacitto Ä• pajjati, asaÃ±cicca sahagÄ• raseyyÄ
Ä• pajjati, yaá¹ƒ arahÄ• va Ä• pajjati, sabbaá¹ƒ abyÄ• katacittova Ä• pajjati, methunadhamm
sukhavedanÄ• samaá¹…gÄ« Ä• pajjati, duá¹-á¹-hadosÄ• dibhedaá¹ƒ dukkhavedanÄ• sama
sukhavedanÄ• samaá¹…gÄ« Ä• pajjati, taá¹ƒyeva majjhatto hutvÄ• Ä• pajjanto adukkhama
Ä• pajjati.

__tayo paá¹-ikkhepÄ• _ti buddhassa bhagavato tayo paá¹-ikkhepÄ• . catÅ«su paccayesu m
asantuá¹-á¹-hitÄ• kilesasallekhanapaá¹-ipattiyÄ• agopÄ• yanÄ• , ime hi tayo dhammÄ• bu
paá¹-ikkhittÄ• . appicchatÄ• dayo pana tayo buddhena bhagavatÄ• anuÃ±Ã±Ä• tÄ• , tena v
anuÃ±Ã±Ä• tÄ• â€™â€™ ti.

``dasavassomhÄ«â€™â€™ ti parisaá¹ƒ upaá¹-á¹-hÄ• pento ``paÃ±cavassomhÄ«â€™â€™
Ä• pajjati no paá¹‡á¸• ito, Å«nadasavasso ``byattomhÄ«â€™â€™ ti bahussutattÄ• parisaá
Å«napaÃ±cavasso ca nissayaá¹ƒ agaá¹‡hanto paá¹‡á¸• ito Ä• pajjati no bÄ• lo; avasesaá¹ƒ
Ä• pajjati bÄ• lo ca. vassaá¹ƒ anupagacchanto kÄ• á¸·e Ä• pajjati no juá¹‡he; mahÄ• pavÄ•
juá¹‡he Ä• pajjati no kÄ• á¸·e; avasesaá¹ƒ kÄ• á¸·e ceva Ä• pajjati juá¹‡he ca. vassÅ«pagat
kappati no juá¹‡he; mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡Ä• juá¹‡he kappati no kÄ• á¸·e; s
kÄ• á¸·e ceva kappati juá¹‡he ca.

kattikapuá¹‡á¹‡amÄ• siyÄ• \Ne 165/ pacchime pÄ• á¹-ipadadivase vikappetvÄ• á¹-hapitaá
nivÄ• sento hemante Ä• pajjati. kurundiyaá¹ƒ pana ``kattikapuá¹‡á¹‡amadivase apaccuddha
Ä• pajjatÄ«â€™â€™ ti Å• Ìƒ7.1326 vuttaá¹ƒ, tampi suvuttaá¹ƒ. ``cÄ• tumÄ• saá¹ƒ adhiá¹-á¹
vikappetuâ€™â€™ nti hi vuttaá¹ƒ. atirekamÄ• se sese gimhÄ• ne pariyesanto atirekaá¸• á¸•
nivÄ• sento ca gimhe Ä• pajjati nÄ• ma. satiyÄ• vassikasÄ• á¹-ikÄ• ya naggo kÄ• yaá¹ƒ ov
nÄ• ma. pÄ• risuddhiuposathaá¹ƒ vÄ• adhiá¹-á¹-hÄ• nuposathaá¹ƒ vÄ• karonto saá¹…gho
adhiá¹-á¹-hÄ• nuposathaÃ±ca karonto gaá¹‡o Ä• pajjati. ekako suttuddesaá¹ƒ pÄ• risuddhiu
puggalo Ä• pajjati. pavÄ• raá¹‡Ä• yapi eseva nayo.

saá¹…ghuposatho ca saá¹…ghapavÄ• raá¹‡Ä• ca saá¹…ghasseva kappati. gaá¹‡uposatho
gaá¹‡asseva kappati. adhiá¹-á¹-hÄ• nuposatho ca adhiá¹-á¹-hÄ• napavÄ• raá¹‡Ä• ca pugga
``pÄ• rÄ• jikaá¹ƒ Ä• pannomhÄ«â€™â€™ tiÄ• dÄ«ni bhaá¹‡anto vatthuá¹ƒ chÄ• deti na Ä•
dhammaá¹ƒ paá¹-iseviâ€™â€™ ntiÄ• dÄ«ni bhaá¹‡anto Ä• pattiá¹ƒ chÄ• deti no vatthuá¹ƒ,
Ä• pattiá¹ƒ Ä• roceti, ayaá¹ƒ vatthuÃ±ceva chÄ• deti Ä• pattiÃ±ca.

paá¹-icchÄ• detÄ«ti paá¹-icchÄ• di. jantÄ• gharameva paá¹-icchÄ• di __jantÄ• gharapaá¹-ic
nayo. dvÄ• raá¹ƒ pidahitvÄ• antojantÄ• ghare á¹-hitena parikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-at
etadeva vaá¹-á¹-ati. ubhayattha khÄ• dituá¹ƒ bhuÃ±jituá¹ƒ vÄ• na vaá¹-á¹-ati. vatthapaá¹-ic
sabbakappiyatÄ• ya paá¹-icchannena sabbaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. __vahantÄ«_ti yanti n
paá¹-ikkosaá¹ƒ vÄ• na labhanti. candamaá¹‡á¸• alaá¹ƒ abbhÄ• mahikÄ• dhÅ«marajarÄ• hu
virocati, na tesu aÃ±Ã±atarena paá¹-icchannaá¹ƒ. tathÄ• sÅ«riyamaá¹‡á¸• alaá¹ƒ, dhamma
vibhajitvÄ• desiyamÄ• nova virocati no paá¹-icchanno.

aÃ±Ã±ena \Be 165/ bhesajjena karaá¹‡Ä«yena aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pento gilÄ• no Ä• pajj
karaá¹‡Ä«yena bhesajjaá¹ƒ viÃ±Ã±Ä• pento agilÄ• no Ä• pajjati, avasesaá¹ƒ Ä• pattiá¹ƒ gil
agilÄ• no ca.

__anto Ä• pajjati no bahÄ«_ti anupakhajja seyyaá¹ƒ kappento anto Ä• pajjati no bahi, __bah
__Ä• pajjati no anto_ti saá¹…ghikaá¹ƒ maÃ±cÄ• diá¹ƒ ajjhokÄ• se santharitvÄ• pakkamant

avasesaá¹ƒ pana __anto ceva Ä• pajjati bahi ca_. __antosÄ«mÄ• yÄ• _ti Ä• gantuko Ä• ga
sachattupÄ• hano vihÄ• raá¹ƒ pavisanto upacÄ• rasÄ«maá¹ƒ okkantamattova Ä• pajjati. __
Å• Ìƒ7.1327 dÄ• rubhaá¹‡á¸• apaá¹-isÄ• manÄ• digamikavattaá¹ƒ apÅ«retvÄ• pakkamanto
atikkantamattova Ä• pajjati. avasesaá¹ƒ antosÄ«mÄ• ya ceva Ä• pajjati bahisÄ«mÄ• ya ca.
anajjhiá¹-á¹-ho dhammaá¹ƒ bhÄ• santo saá¹…ghamajjhe Ä• pajjati nÄ• ma. gaá¹‡amajjhepi
nayo. __kÄ• yena vuá¹-á¹-hÄ• tÄ«_ti tiá¹‡avatthÄ• rakasamathena vuá¹-á¹-hÄ• ti. kÄ• yaá¹ƒ
desentassa vÄ• cÄ• ya vuá¹-á¹-hÄ• ti. vacÄ«sampayuttaá¹ƒ kÄ• yakiriyaá¹ƒ katvÄ• desenta
vuá¹-á¹-hÄ• ti nÄ• ma. saá¹…ghamajjhe desanÄ• gÄ• minÄ«pi vuá¹-á¹-hÄ• nagÄ• minÄ«pi
gaá¹‡apuggalamajjhe pana desanÄ• gÄ• minÄ«yeva vuá¹-á¹-hÄ• ti.

__Ä• gÄ• á¸·hÄ• ya ceteyyÄ• _ti Ä• gÄ• á¸·hÄ• ya daá¸·habhÄ• vÄ• ya ceteyya; tajjanÄ«ya
pÅ«rayato icchamÄ• no saá¹…gho ukkhepanÄ«yakammaá¹ƒ kareyyÄ• ti attho. __alajjÄ« ca
cÄ• _ti ettha bÄ• lo ``ayaá¹ƒ dhammÄ• dhammaá¹ƒ na jÄ• nÄ• tiâ€™â€™ apakatatto vÄ• `
jÄ• nÄ• tÄ«â€™â€™ ti na ettÄ• vatÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ; bÄ• labhÄ• vamÅ«lakaá¹ƒ
Ä• pattiá¹ƒ Ä• pannassa kammaá¹ƒ kÄ• tabbanti attho. adhisÄ«le sÄ«lavipanno nÄ• ma dve
Ä• cÄ• ravipanno nÄ• ma paÃ±ca Ä• pattikkhandhe Ä• panno; diá¹-á¹-hivipanno nÄ• ma an
samannÄ• gato. tesaá¹ƒ Ä• pattiá¹ƒ apassantÄ• naá¹ƒ appaá¹-ikarontÄ• naá¹ƒ diá¹-á¹-hiÃ±c
kammaá¹ƒ kÄ• tabbaá¹ƒ.

kÄ• yiko davo nÄ• ma pÄ• sakÄ• dÄ«hi jÅ«takÄ«á¸·anÄ• dibhedo anÄ• cÄ• ro; vÄ• casiko c
mukhÄ• lambarakaraá¹‡Ä• dibhedo anÄ• cÄ• ro; kÄ• yikavÄ• casiko nÄ• ma naccanagÄ• y
anÄ• cÄ• ro \Be 166/. kÄ• yiko anÄ• cÄ• ro nÄ• ma kÄ• yadvÄ• re paÃ±Ã±attasikkhÄ• pada
nÄ• ma vacÄ«dvÄ• re paÃ±Ã±attasikkhÄ• padavÄ«tikkamo; kÄ• yikavÄ• casiko nÄ• ma dv
paÃ±Ã±attasikkhÄ• padavÄ«tikkamo. __kÄ• yikena upaghÄ• tikenÄ• _ti kÄ• yadvÄ• re paÃ
asikkhanena, yo hi taá¹ƒ na sikkhati, so naá¹ƒ upaghÄ• teti, tasmÄ• tassa taá¹ƒ asikkhanaá
upaghÄ• tikaâ€™â€™ nti vuccati. sesapadadvayepi eseva nayo. __kÄ• yikena micchÄ• jÄ«
jaá¹…ghapesanikÄ• dinÄ• vÄ• gaá¹‡á¸• aphÄ• lanÄ• dinÄ• vÄ• vejjakammena \Ne 167/;
sÄ• sanauggahaá¹‡aÄ• rocanÄ• dinÄ• ; tatiyapadaá¹ƒ ubhayasampayogavasena Å• Ìƒ7.13

__alaá¹ƒ bhikkhu mÄ• bhaá¹‡á¸• ana_nti alaá¹ƒ bhikkhu mÄ• bhaá¹‡á¸• anaá¹ƒ kari, mÄ•
karÄ«ti attho. __na voharitabba_nti na kiÃ±ci vattabbaá¹ƒ; vadatopi hi tÄ• disassa vacanaá¹
maÃ±Ã±anti. __na kismiÃ±ci paccekaá¹-á¹-hÄ• ne_ti kismiÃ±ci bÄ«janaggÄ• hÄ• dike ekas
jeá¹-á¹-hakaá¹-á¹-hÄ• ne na á¹-hapetabboti attho. __okÄ• sakammaá¹ƒ kÄ• rentassÄ• _ti ``
ahaá¹ƒ taá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹ƒ okÄ• saá¹ƒ kÄ• rentassa. __nÄ• laá¹ƒ okÄ• sa
tvaá¹ƒ karissasÄ«â€™â€™ ti okÄ• so na kÄ• tabbo. __savacanÄ«yaá¹ƒ nÄ• dÄ• tabba_nti
vacanampi na sotabbaá¹ƒ; yattha gahetvÄ• gantukÄ• mo hoti, na tattha gantabbanti attho.

__tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno vinayo_ti yaá¹ƒ so jÄ• nÄ• ti, so tassa vinay

pucchitabboti attho. __anuyogo na dÄ• tabbo_ti ``idaá¹ƒ kappatÄ«â€™â€™ ti pucchantassa
dÄ• tabbo, ``aÃ±Ã±aá¹ƒ pucchÄ• â€™â€™ ti vattabbo. iti so neva pucchitabbo nÄ• ssa puc
__vinayo na sÄ• kacchÄ• tabbo_ti vinayapaÃ±ho na sÄ• kacchitabbo, kappiyÄ• kappiyakat

__idamappahÄ• yÄ• _ti etaá¹ƒ brahmacÄ• ripaá¹-iÃ±Ã±Ä• tÄ• dikaá¹ƒ laddhiá¹ƒ avijahitvÄ•
brahmacÄ• ri_nti khÄ«á¹‡Ä• savaá¹ƒ bhikkhuá¹ƒ. __ ``pÄ• tabyataá¹ƒ Ä• pajjatÄ«â€™â€™
paá¹-isevanaá¹ƒ Ä• pajjati. ``idamappahÄ• yÄ• â€™â€™ ti vacanato pana taá¹ƒ brahmacÄ•
khÄ«á¹‡Ä• savaá¹ƒ ``musÄ• mayÄ• bhaá¹‡itaá¹ƒ, khamatha meâ€™â€™ ti \Be 167/ kham
dosoâ€™â€™ ti laddhiá¹ƒ vijahitvÄ• gativisodhanaá¹ƒ kareyya. __akusalamÅ«lÄ• nÄ«_ti a
ca, akusalÄ• naá¹ƒ vÄ• mÅ«lÄ• ni akusalamÅ«lÄ• ni. kusalamÅ«lesupi eseva nayo. duá¹-á
vÄ• caritÄ• ni __duccaritÄ• ni_. suá¹-á¹-hu caritÄ• ni sundarÄ• ni vÄ• caritÄ• ni __sucaritÄ
karaá¹‡abhÅ«tena kataá¹ƒ duccaritaá¹ƒ __kÄ• yaduccaritaá¹ƒ_. esa nayo sabbattha. sesaá
vuttanayattÄ• uttÄ• namevÄ• ti.

tikavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkavÄ• ravaá¹‡á¹‡anÄ•

<324> catukkesu \Ne 168/ __sakavÄ• cÄ• ya Ä• pajjati paravÄ• cÄ• ya vuá¹-á¹-hÄ• tÄ«_ti v
padasodhammÄ• dibhedaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• tiá¹‡avatthÄ• rakasamathaá¹-á¹-hÄ• n
kammavÄ• cÄ• ya vuá¹-á¹-hÄ• ti Å• Ìƒ7.1329. __paravÄ• cÄ• ya Ä• pajjati sakavÄ• cÄ• ya
diá¹-á¹-hiyÄ• appaá¹-inissagge parassa kammavÄ• cÄ• ya Ä• pajjati, puggalassa santike d
vuá¹-á¹-hÄ• ti. __sakavÄ• cÄ• ya Ä• pajjati sakavÄ• cÄ• ya vuá¹-á¹-hÄ• tÄ«_ti vacÄ«dvÄ• ri
padasodhammÄ• dibhedaá¹ƒ Ä• pattiá¹ƒ sakavÄ• cÄ• ya Ä• pajjati, desetvÄ• vuá¹-á¹-haha
vuá¹-á¹-hÄ• ti. __paravÄ• cÄ• ya Ä• pajjati paravÄ• cÄ• ya vuá¹-á¹-hÄ• tÄ«_ti yÄ• vatatiyak
parassa kammavÄ• cÄ• ya Ä• pajjati, vuá¹-á¹-hahantopi parassa parivÄ• sakammavÄ• cÄ•
paresu kÄ• yadvÄ• rikaá¹ƒ __kÄ• yena Ä• pajjati, _ desento __vÄ• cÄ• ya vuá¹-á¹-hÄ• ti_. v
Ä• pajjati, _ tiá¹‡avatthÄ• rake __kÄ• yena vuá¹-á¹-hÄ• ti_. kÄ• yadvÄ• rikaá¹ƒ kÄ• yena__
tiá¹‡avatthÄ• rake kÄ• yena vuá¹-á¹-hÄ• ti. vacÄ«dvÄ• rikaá¹ƒ vÄ• cÄ• ya Ä• pajjati, tameva
vuá¹-á¹-hÄ• ti. saá¹…ghikamaÃ±cassa attano paccattharaá¹‡ena anattharato kÄ• yasamphu
Ä• pajjitabbÄ• pattiá¹ƒ sahagÄ• raseyyÄ• pattiÃ±ca __pasutto Ä• pajjati, _ pabujjhitvÄ• par
Ã±atvÄ• desento __paá¹-ibuddho vuá¹-á¹-hÄ• ti_. jagganto Ä• pajjitvÄ• pana tiá¹‡avatthÄ•
sayanto __paá¹-ibuddho Ä• pajjati pasutto vuá¹-á¹-hÄ• ti_ nÄ• ma. pacchimapadadvayampi
veditabbaá¹ƒ.

acittakÄ• pattiá¹ƒ \Be 168/ __acittako Ä• pajjati_ nÄ• ma. pacchÄ• desento __sacittako vuá
sacittakÄ• pattiá¹ƒ __sacittako Ä• pajjati_ nÄ• ma. tiá¹‡avatthÄ• rakaá¹-á¹-hÄ• ne sayanto _
vuá¹-á¹-hÄ• ti_. sesapadadvayampi vuttÄ• nusÄ• reneva veditabbaá¹ƒ. yo sabhÄ• gaá¹ƒ Ä•

desanÄ• paccayÄ• dukkaá¹-aá¹ƒ Ä• pajjanto pÄ• cittiyÄ• dÄ«su aÃ±Ã±ataraá¹ƒ deseti, taÃ
Ä• pajjati. taá¹ƒ pana dukkaá¹-aá¹ƒ Ä• pajjanto pÄ• cittiyÄ• dito vuá¹-á¹-hÄ• ti. pÄ• cittiyÄ• d
vuá¹-á¹-hahanto taá¹ƒ Ä• pajjati. iti ekassa puggalassa ekameva payogaá¹ƒ sandhÄ• ya ``Ä
desetÄ«â€™â€™ ti idaá¹ƒ catukkaá¹ƒ vuttanti veditabbaá¹ƒ.

kammacatukke pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissaggÄ• pattiá¹ƒ __kammena Ä• pajja
vuá¹-á¹-hÄ• ti_. vissaá¹-á¹-hiÄ• dikaá¹ƒ __akammena Ä• pajjati, _ parivÄ• sÄ• dinÄ• kamm
samanubhÄ• sanaá¹ƒ \Ne 169/ __kammeneva Ä• pajjati, kammena vuá¹-á¹-hÄ• ti_. sesaá¹ƒ
__akammena_ __vuá¹-á¹-hÄ• ti. _

parikkhÄ• racatukke paá¹-hamo Å• Ìƒ7.1330 sakaparikkhÄ• ro, dutiyo saá¹…ghikova tatiyo
gihiparikkhÄ• ro. sace pana so pattacÄ«varanavakammabhesajjÄ• naá¹ƒ atthÄ• ya Ä• haá¹
dÄ• tuá¹ƒ anto á¹-hapÄ• petuÃ±ca vaá¹-á¹-ati.

sammukhÄ• catukke pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissaggÄ• pattiá¹ƒ saá¹…ghassa _
vuá¹-á¹-hÄ• nakÄ• le pana saá¹…ghena kiccaá¹ƒ natthÄ«ti __parammukhÄ• vuá¹-á¹-hÄ• ti_
__parammukhÄ• Ä• pajjati, _ saá¹…ghassa __sammukhÄ• vuá¹-á¹-hÄ• ti_. samanubhÄ• s
eva Ä• pajjati, sammukhÄ• vuá¹-á¹-hÄ• ti_. sesaá¹ƒ sampajÄ• namusÄ• vÄ• dÄ• dibhedaá
parammukhÄ• va vuá¹-á¹-hÄ• ti_. ajÄ• nantacatukkaá¹ƒ acittakacatukkasadisaá¹ƒ.

__liá¹…gapÄ• tubhÄ• venÄ• _ti sayitasseva bhikkhussa vÄ• bhikkhuniyÄ• vÄ• liá¹…gapa
sahagÄ• raseyyÄ• patti hoti idameva taá¹ƒ paá¹-icca vuttaá¹ƒ. ubhinnampi pana asÄ• dhÄ•
liá¹…gapÄ• tubhÄ• vena vuá¹-á¹-hÄ• ti. sahapaá¹-ilÄ• bhacatukke yassa bhikkhuno liá¹…ga
liá¹…gapaá¹-ilÄ• bhena paá¹-hamaá¹ƒ uppannavasena seá¹-á¹-habhÄ• vena ca purimaá¹ƒ
pacchime itthiliá¹…ge patiá¹-á¹-hÄ• ti, purisakuttapurisÄ• kÄ• rÄ• divasena pavattÄ• kÄ• ya
paá¹-ippassambhanti, bhikkhÅ«ti vÄ• purisoti vÄ• evaá¹ƒ pavattÄ• paá¹‡á¹‡attiyo \Be 169
bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• ni chacattÄ• lÄ«sa sikkhÄ• padÄ• ni tehi anÄ• pattiyeva h
yassÄ• bhikkhuniyÄ• liá¹…gaá¹ƒ parivattati, sÄ• pacchÄ• samuppattiyÄ• vÄ• hÄ«nabhÄ
saá¹…khyaá¹ƒ gataá¹ƒ itthiliá¹…gaá¹ƒ jahati, vuttappakÄ• rena purimanti saá¹…khyaá¹ƒ ga
patiá¹-á¹-hÄ• ti. vuttaviparÄ«tÄ• viÃ±Ã±attiyo paá¹-ippassambhanti, bhikkhunÄ«ti vÄ• itthÄ
pavattÄ• paá¹‡á¹‡attiyopi nirujjhanti, yÄ• ni bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ni sataá¹ƒ tiá¹ƒ
tehi anÄ• pattiyeva hoti.

__cattÄ• ro sÄ• mukkaá¹ƒsÄ• _ti cattÄ• ro mahÄ• padesÄ• , te hi bhagavatÄ• anuppanne
ukkhipitvÄ• á¹-hapitattÄ• ``sÄ• mukkaá¹ƒsÄ• â€™â€™ ti vuccanti. __paribhogÄ• _ti ajjhoh
170/, udakaá¹ƒ pana akÄ• likattÄ• appaá¹-iggahitakaá¹ƒ vaá¹-á¹-ati. yÄ• vakÄ• likÄ• dÄ«ni
ajjhohariuá¹ƒ na vaá¹-á¹-anti. __cattÄ• ri mahÄ• vikaá¹-Ä• ni_ kÄ• lodissattÄ• yathÄ• vutte
__upÄ• sako sÄ«lavÄ• _ti paÃ±ca vÄ• dasa Å• Ìƒ7.1331 vÄ• sÄ«lÄ• ni gopayamÄ• no.

Ä• gantukÄ• dicatukke sachattupÄ• hano sasÄ«saá¹ƒ pÄ• ruto vihÄ• raá¹ƒ pavisanto tattha
Ä• pajjati, no Ä• vÄ• siko_. Ä• vÄ• sikavattaá¹ƒ akaronto pana __Ä• vÄ• siko Ä• pajjati, no
kÄ• yavacÄ«dvÄ• rikaá¹ƒ Ä• pattiá¹ƒ ubhopi Ä• pajjanti, asÄ• dhÄ• raá¹‡aá¹ƒ Ä• pattiá¹ƒ __
no Ä• vÄ• siko_. gamiyacatukkepi gamiyavattaá¹ƒ apÅ«retvÄ• gacchanto __gamiko Ä• paj
Ä• vÄ• sikavattaá¹ƒ akaronto pana __Ä• vÄ• siko Ä• pajjati, no gamiko_. sesaá¹ƒ ubhopi Ä•
asÄ• dhÄ• raá¹‡aá¹ƒ ubhopi nÄ• pajjanti. vatthunÄ• nattatÄ• dicatukke catunnaá¹ƒ pÄ• rÄ•
__vatthunÄ• nattatÄ• va hoti, _na___Ä• pattinÄ• nattatÄ• . sabbÄ• pi hi sÄ• pÄ• rÄ• jikÄ• p
saá¹…ghÄ• disesÄ• dÄ«supi eseva nayo. bhikkhussa ca bhikkhuniyÄ• ca aÃ±Ã±amaÃ±Ã±
saá¹…ghÄ• diseso bhikkhuniyÄ• pÄ• rÄ• jikanti evaá¹ƒ __Ä• pattinÄ• nattatÄ• va_ hoti, na
ubhinnampi hi kÄ• yasaá¹ƒsaggova vatthu. tathÄ• ``lasuá¹‡akkhÄ• dane bhikkhuniyÄ• pÄ•
dukkaá¹-aâ€™â€™ nti evamÄ• dinÄ• pettha nayena yojanÄ• veditabbÄ• . catunnaá¹ƒ pÄ•
saá¹…ghÄ• disesehi saddhiá¹ƒ __vatthunÄ• nattatÄ• ceva Ä• pattinÄ• nattatÄ• _ \Be 170/
saá¹…ghÄ• disesÄ• dÄ«naá¹ƒ aniyatÄ• dÄ«hi. Ä• dito paá¹-á¹-hÄ• ya cattÄ• ri pÄ• rÄ• jikÄ•
bhikkhubhikkhunÄ«naá¹ƒ __neva vatthunÄ• nattatÄ• no Ä• pattinÄ• nattatÄ• _. visuá¹ƒ Ä•
sÄ• dhÄ• raá¹‡Ä• pattiyo Ä• pajjantesupi eseva nayo.

vatthusabhÄ• gÄ• dicatukke bhikkhussa ca bhikkhuniyÄ• ca kÄ• yasaá¹ƒsagge __vatthusa
Ä• pattisabhÄ• gatÄ• , _ catÅ«su pÄ• rÄ• jikesu __Ä• pattisabhÄ• gatÄ• , no vatthusabhÄ•
saá¹…ghÄ• disesÄ• dÄ«su. bhikkhussa ca bhikkhuniyÄ• ca catÅ«su pÄ• rÄ• jikesu __vatth
Ä• pattisabhÄ• gatÄ• ca_. esa nayo sabbÄ• su sÄ• dhÄ• raá¹‡Ä• pattÄ«su. asÄ• dhÄ• raá
vatthusabhÄ• gatÄ• no Ä• pattisabhÄ• gatÄ• _. yo hi purimacatukke paá¹-hamo paÃ±ho, s
dutiyo, so idha paá¹-hamo. tatiyacatutthesu nÄ• nÄ• karaá¹‡aá¹ƒ natthi.

upajjhÄ• yacatukke saddhivihÄ• rikassa upajjhÄ• yena kattabbavattassa akaraá¹‡e Ä• patti
__Ä• pajjati, no saddhivihÄ• riko_ upajjhÄ• yassa kattabbavattaá¹ƒ akaronto __saddhivihÄ•
upajjhÄ• yo; _ sesaá¹ƒ ubhopi Å• Ìƒ7.1332 Ä• pajjanti, asÄ• dhÄ• raá¹‡aá¹ƒ ubhopi nÄ• paj
eseva nayo.

Ä• diyantacatukke pÄ• daá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ• sahatthÄ• Ä• diyanto __garukaá¹
gaá¹‡hÄ• hÄ«ti Ä• á¹‡attiyÄ• aÃ±Ã±aá¹ƒ payojento __lahukaá¹ƒ Ä• pajjati_. etena nayena
veditabbaá¹ƒ.

abhivÄ• danÄ• rahacatukke bhikkhunÄ«naá¹ƒ tÄ• va bhattagge navamabhikkhunito paá¹-á¹
__abhivÄ• danÄ• rahÄ• no paccuá¹-á¹-hÄ• nÄ• rahÄ• _. avisesena ca vippakatabhojanass
vuá¸• á¸• hataro. saá¹-á¹-hivassassÄ• pi pÄ• rivÄ• sikassa samÄ«pagato tadahupasampann
no abhivÄ• danÄ• raho_. appaá¹-ikkhittesu á¹-hÄ• nesu vuá¸• á¸• ho navakassa __abhivÄ•
paccuá¹-á¹-hÄ• nÄ• raho ca_. navako pana vuá¸• á¸• hassa __neva abhivÄ• danÄ• raho na

Ä• sanÄ• rahacatukkassa paá¹-hamapadaá¹ƒ purimacatukke dutiyapadena, dutiyapadaÃ±c
sadisaá¹ƒ.

kÄ• lacatukke \Be 171/ pavÄ• retvÄ• bhuÃ±janto __kÄ• le Ä• pajjati no vikÄ• le, _ vikÄ• lab
Ä• pajjati no kÄ• le, _ sesaá¹ƒ __kÄ• le ceva Ä• pajjati vikÄ• le ca, _ asÄ• dhÄ• raá¹‡aá¹ƒ _
paá¹-iggahitacatukke purebhattaá¹ƒ paá¹-iggahitÄ• misaá¹ƒ __kÄ• le kappati no vikÄ• le_. p
kappati, punadivasamhi no kÄ• le_. sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ __kÄ• le ceva ka
attano kÄ• lÄ• tÄ«taá¹ƒ yÄ• vakÄ• likÄ• dittayaá¹ƒ akappiyamaá¹ƒsaá¹ƒ uggahitakamappaá
kappati no vikÄ• le_.

paccantimacatukke samudde sÄ«maá¹ƒ bandhanto __paccantimesu janapadesu Ä• pajjati,
paÃ±cavaggena gaá¹‡ena upasampÄ• dento guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ dhuvanahÄ•
__majjhimesu janapadesu Ä• pajjati no paccantimesu_. imÄ• ni cattÄ• ri ``idha na kappantÄ
paccantimesu Ä• pajjati, ``idha kappantÄ«â€™â€™ ti vadanto pana majjhimesu Ä• pajjati. s
Ä• pajjati, asÄ• dhÄ• raá¹‡aá¹ƒ na katthaci Ä• pajjati. dutiyacatukke paÃ±cavaggena gaá¹‡e
catubbidhampi vatthu __paccantimesu janapadesu kappati_. ``idaá¹ƒ kappatÄ«â€™â€™ ti V
tattheva kappati no majjhimesu. ``idaá¹ƒ na kappatÄ«â€™â€™ ti dÄ«petuá¹ƒ pana __majjhi
no paccantimesu_ Å• Ìƒ7.1333. sesaá¹ƒ ``anujÄ• nÄ• mi bhikkhave paÃ±ca loá¹‡Ä• nÄ«â€™
ubhayattha kappati. yaá¹ƒ pana akappiyanti paá¹-ikkhittaá¹ƒ, taá¹ƒ ubhayatthÄ• pi na kappa

antoÄ• dicatukke anupakhajja seyyÄ• diá¹ƒ __anto Ä• pajjati no bahi, _ ajjhokÄ• se saá¹…g
nikkhipitvÄ• pakkamanto __bahi Ä• pajjati no anto, _ sesaá¹ƒ __anto ceva bahi ca, _ asÄ•
anto na bahi_. antosÄ«mÄ• dicatukke Ä• gantuko vattaá¹ƒ apÅ«rento __antosÄ«mÄ• ya Ä•
__bahisÄ«mÄ• ya_ musÄ• vÄ• dÄ• diá¹ƒ __antosÄ«mÄ• ya ca bahisÄ«mÄ• ya ca Ä• pajjat
___gÄ• macatukke antaragharapaá¹-isaá¹ƒyuttaá¹ƒ sekhiyapaÃ±Ã±attiá¹ƒ __gÄ• me Ä• paj
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• payamÄ• nÄ• __araÃ±Ã±e Ä• pajjati no gÄ• me_. musÄ• vÄ• dÄ• d
araÃ±Ã±e ca, _ asÄ• dhÄ• raá¹‡aá¹ƒ na katthaci.

__cattÄ• ro_ \Be 172/ __pubbakiccÄ• ti_ ``sammajjanÄ« padÄ«po ca udakaá¹ƒ Ä• sanena c
catubbidhaá¹ƒ pubbakaraá¹‡anti vuccatÄ«ti vuttaá¹ƒ. ``chandapÄ• risuddhiutukkhÄ• naá¹ƒ
ovÄ• doâ€™â€™ ti ime pana ``cattÄ• ro pubbakiccÄ• â€™â€™ ti veditabbÄ• . __cattÄ• ro
yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• te Ä• gatÄ• honti, sabhÄ• gÄ• pattiyo na vijjanti,
tasmiá¹ƒ na honti, pattakallanti vuccatÄ«ti. __cattÄ• ri anaÃ±Ã±apÄ• cittiyÄ• nÄ«_ti ``etadev
karitvÄ• anaÃ±Ã±aá¹ƒ pÄ• cittiyaâ€™â€™ nti evaá¹ƒ vuttÄ• ni anupakhajjaseyyÄ• kappana
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• â€™â€™ ti sikkhÄ• padaá¹ƒ, saÃ±cicca kukkuccaupadahan
imÄ• ni cattÄ• ri. __catasso bhikkhusammutiyo_ti ``ekarattampi ce bhikkhu ticÄ«varena vipp
bhikkhusammutiyÄ• , aÃ±Ã±aá¹ƒ navaá¹ƒ santhataá¹ƒ kÄ• rÄ• peyya aÃ±Ã±atra bhikkhusa
vippavaseyya aÃ±Ã±atra bhikkhusammutiyÄ• , duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anupasampanna

bhikkhusammutiyÄ• â€™â€™ ti evaá¹ƒ Ä• gatÄ• terasahi sammutÄ«hi muttÄ• __sammuti
aÃ±Ã±abhesajjena karaá¹‡Ä«yena lolatÄ• ya aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pento __gilÄ• no Ä• paj
bhesajjaá¹ƒ viÃ±Ã±Ä• pento __agilÄ• no Ä• pajjati, _ musÄ• vÄ• dÄ• diá¹ƒ ubhopi Ä• pajjan
nÄ• pajjanti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

catukkavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ•

<325> __paÃ±cakesu_ Å• Ìƒ7.1334 \Ne 173/ __paÃ±ca puggalÄ• niyatÄ• _ti Ä• nantariyÄ•
__paÃ±ca chedanakÄ• Ä• pattiyo_ nÄ• ma pamÄ• á¹‡Ä• tikkante maÃ±capÄ«á¹-he
nisÄ«danakaá¹‡á¸• uppaá¹-icchÄ• divassikasÄ• á¹-ikÄ• su sugatacÄ«vare ca veditabbÄ• . _
alajjitÄ• , aÃ±Ã±Ä• á¹‡atÄ• , kukkuccappakatatÄ• , akappiye kappiyasaÃ±Ã±itÄ• , kappiye a
paÃ±cahi. __paÃ±ca Ä• pattiyo musÄ• vÄ• dapaccayÄ• _ti pÄ• rÄ• jikathullaccayadukkaá¹-
__anÄ• mantacÄ• ro_ti ``santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• purebhattaá¹ƒ pacchÄ• bhatta
Ä• pajjeyyÄ• â€™â€™ ti imassa Ä• pucchitvÄ• cÄ• rassa abhÄ• vo. __anadhiá¹-á¹-hÄ• na
samayÄ• â€™â€™ ti vuttaá¹ƒ \Be 173/ samayaá¹ƒ adhiá¹-á¹-hahitvÄ• bhojanaá¹ƒ adhiá¹-á
akaraá¹‡aá¹ƒ __anadhiá¹-á¹-hÄ• naá¹ƒ_. __avikappanÄ• _ nÄ• ma yÄ• paramparabhojane
akaraá¹‡aá¹ƒ. imÄ• ni hi paÃ±ca piá¹‡á¸• apÄ• tikassa dhutaá¹…geneva paá¹-ikkhittÄ• ni.
__ussaá¹…kitaparisaá¹…kito_ti ye passanti, ye suá¹‡anti, tehi ussaá¹…kito ceva parisaá¹…
akuppadhammo khÄ«á¹‡Ä• savopi samÄ• no, tasmÄ• agocarÄ• pariharitabbÄ• . na hi ete
garahato vÄ• muccati. __sosÄ• nika_nti susÄ• ne patitakaá¹ƒ. __pÄ• paá¹‡ika_nti Ä• paá¹
__thÅ«pacÄ«vara_nti vammikaá¹ƒ parikkhipitvÄ• balikammakataá¹ƒ. __Ä• bhisekika_nti na
raÃ±Ã±o abhisekaá¹-á¹-hÄ• ne vÄ• chaá¸• á¸• itacÄ«varaá¹ƒ. __bhatapaá¹-iyÄ• bhata_nti s
Ä• nÄ«takaá¹ƒ. __paÃ±ca mahÄ• corÄ• _ uttarimanussadhamme vuttÄ• .

__paÃ±cÄ• pattiyo kÄ• yato samuá¹-á¹-hantÄ«_ti paá¹-hamena Ä• pattisamuá¹-á¹-hÄ• nena
``bhikkhu kappiyasaÃ±Ã±Ä« saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karotÄ«â€™â€™ ti evaá¹ƒ antara
__paÃ±ca Ä• pattiyo kÄ• yato ca vÄ• cato cÄ• _ti tatiyena Ä• pattisamuá¹-á¹-hÄ• nena paÃ±
``bhikkhu kappiyasaÃ±Ã±Ä« saá¹ƒvidahitvÄ• kuá¹-iá¹ƒ karotÄ«â€™â€™ ti evaá¹ƒ tattheva
__desanÄ• gÄ• miniyo_ti á¹-hapetvÄ• pÄ• rÄ• jikaÃ±ca saá¹…ghÄ• disesaÃ±ca avasesÄ•

__paÃ±ca kammÄ• nÄ«_ti tajjanÄ«yaniyassapabbÄ• janÄ«yapaá¹-isÄ• raá¹‡Ä«yÄ• ni cattÄ
ekanti paÃ±ca. __yÄ• vatatiyake paÃ±cÄ• _ti ukkhittÄ• nuvattikÄ• ya bhikkhuniyÄ• yÄ• vat
appaá¹-inissajjantiyÄ• pÄ• rÄ• jikaá¹ƒ thullaccayaá¹ƒ dukkaá¹-anti tisso Å• Ìƒ7.1335,
bhedakÄ• nuvattakÄ• disamanubhÄ• sanÄ• su saá¹…ghÄ• diseso, pÄ• pikÄ• ya diá¹-á¹-hiy
pÄ• cittiyaá¹ƒ. __adinna_nti \Ne 174/ aÃ±Ã±ena adinnaá¹ƒ. __avidita_nti paá¹-iggaá¹‡hÄ• n
abhÄ• vena aviditaá¹ƒ. __akappiya_nti paÃ±cahi samaá¹‡akappehi akappiyakataá¹ƒ; yaá¹ƒ

akappiyamaá¹ƒsaá¹ƒ akappiyabhojanaá¹ƒ. __akatÄ• tiritta_nti pavÄ• retvÄ• atirittaá¹ƒ akata
__samajjadÄ• na_nti naá¹-asamajjÄ• didÄ• naá¹ƒ. __usabhadÄ• na_nti gogaá¹‡assa antare
__cittakammadÄ• na_nti Ä• vÄ• saá¹ƒ kÄ• retvÄ• tattha cittakammaá¹ƒ kÄ• retuá¹ƒ vaá¹-á
paá¹-ibhÄ• nacittakammadÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. imÄ• ni hi paÃ±ca kiÃ±cÄ• pi loka
kho apuÃ±Ã±Ä• ni akusalÄ• niyeva \Be 174/. __uppannaá¹ƒ paá¹-ibhÄ• na_nti ettha paá¹-ib
vuccati. __ime paÃ±ca duppaá¹-ivinodayÄ• _ti na supaá¹-ivinodayÄ• ; upÄ• yena pana kÄ•
paccavekkhanÄ• anusÄ• sanÄ• dÄ«hi sakkÄ• paá¹-ivinodetunti attho.

__sakacittaá¹ƒ pasÄ«datÄ«_ti ettha imÄ• ni vatthÅ«ni --- kaá¹-aandhakÄ• ravÄ• sÄ« __phu
cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• sinduvÄ• rak
samavippakiá¹‡á¹‡avÄ• likaá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ olokento buddhÄ• rammaá¹‡aá¹ƒ pÄ«t
aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e mÄ• ro pabbatapÄ• de nibbattakÄ• á¸·amakkaá¹-o viya hutv
gomayaá¹ƒ vippakiranto gato. thero nÄ• sakkhi arahattaá¹ƒ pÄ• puá¹‡ituá¹ƒ, sammajjitvÄ•
jaraggavo hutvÄ• tÄ• disameva vippakÄ• raá¹ƒ akÄ• si. tatiyadivase vaá¹…kapÄ• daá¹ƒ ma
nimminitvÄ• pÄ• dena parikasanto agamÄ• si. thero ``evarÅ«po bÄ«bhacchapuriso samant
gocaragÄ• mesu natthi, siyÄ• nu kho mÄ• roâ€™â€™ ti cintetvÄ• ``mÄ• rosi tvaâ€™â€™
mÄ• romhi, na dÄ• ni te vaÃ±cetuá¹ƒ asakkhiâ€™â€™ nti. ``diá¹-á¹-hapubbo tayÄ• tathÄ• g
diá¹-á¹-hapubboâ€™â€™ ti. ``mÄ• ro nÄ• ma mahÄ• nubhÄ• vo hoti, iá¹…gha tÄ• va buddh
attabhÄ• vasadisaá¹ƒ attabhÄ• vaá¹ƒ nimminÄ• hÄ«â€™â€™ ti? ``na sakkÄ• , bhante, tÄ•
apica kho pana taá¹ƒsarikkhakaá¹ƒ patirÅ«pakaá¹ƒ nimminissÄ• mÄ«â€™â€™ ti sakabhÄ•
buddharÅ«pasadisena attabhÄ• vena aá¹-á¹-hÄ• si Å• Ìƒ7.1336. thero mÄ• raá¹ƒ oloketvÄ•
sarÄ• gadosamoho evaá¹ƒ sobhati, kathaá¹ƒ nu kho bhagavÄ• na sobhati sabbaso vÄ«tarÄ
buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ paá¹-ilabhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá
``vaÃ±citomhi tayÄ• , bhanteâ€™â€™ ti Ä• ha. theropi ``kiá¹ƒ atthi jaramÄ• ra, tÄ• disaá¹ƒ v
Ä• ha. lokantaravihÄ• repi datto nÄ• ma daharabhikkhu cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ•
paá¹-ilabhi. aá¹-á¹-ha samÄ• pattiyo nibbattesi. tato vipassanaá¹ƒ vaá¸• á¸• hetvÄ• phalatta

__paracittaá¹ƒ_ \Ne 175/ __pasÄ«datÄ«_ti ettha imÄ• ni vatthÅ«ni --- __tisso_ nÄ• ma daha
jambukolacetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• saá¹…kÄ• rachaá¸• á¸• aniá¹ƒ hatthena gahet
tasmiá¹ƒ khaá¹‡e __tissadattatthero_ nÄ• ma nÄ• vÄ• to oruyha cetiyaá¹…gaá¹‡aá¹ƒ oloke
sammaá¹-á¹-haá¹-á¹-hÄ• nanti Ã±atvÄ• paÃ±hÄ• sahassaá¹ƒ pucchi, itaro sabbaá¹ƒ vissajj
vihÄ• re thero cetiyaá¹…gaá¹‡aá¹ƒ sammajjitvÄ• vattaá¹ƒ paricchindi. yonakavisayato cetiy
therÄ• Ä• gantvÄ• cetiyaá¹…gaá¹‡aá¹ƒ disvÄ• anto appavisitvÄ• dvÄ• reyeva á¹-hatvÄ•
anussari, eko soá¸·asa, eko vÄ«sati, eko tiá¹ƒsa kappe anussari.

__devatÄ• attamanÄ• hontÄ«_ti ettha idaá¹ƒ vatthu --- ekasmiá¹ƒ kira vihÄ• re eko bhikkhu
bodhiyaá¹…gaá¹‡aÃ±ca sammajjitvÄ• nahÄ• yituá¹ƒ gato. devatÄ• ``imassa vihÄ• rassa k
evaá¹ƒ vattaá¹ƒ pÅ«retvÄ• sammaá¹-á¹-hapubbo bhikkhu natthÄ«â€™â€™ ti pasannacittÄ

aá¹-á¹-haá¹ƒsu. thero Ä• gantvÄ• ``kataragÄ• mavÄ• sikÄ• tthÄ• â€™â€™ ti Ä• ha. ``bhan
vihÄ• rassa katakÄ• lato paá¹-á¹-hÄ• ya evaá¹ƒ vattaá¹ƒ pÅ«retvÄ• sammaá¹-á¹-hapubbo b
tumhÄ• kaá¹ƒ, bhante, vatte pasÄ«ditvÄ• pupphahatthÄ• á¹-hitÄ• mhÄ• â€™â€™ ti devat

__pÄ• sÄ• dikasaá¹ƒvattanika_nti ettha idaá¹ƒ vatthu --- ekaá¹ƒ kira amaccaputtaá¹ƒ abhay
ayaá¹ƒ kathÄ• udapÄ• di ``kiá¹ƒ nu kho amaccaputto pÄ• sÄ• diko, abhayattheroti ubhopi n
olokessÄ• mÄ• â€™â€™ ti. Ã±Ä• takÄ• amaccaputtaá¹ƒ alaá¹…karitvÄ• mahÄ• cetiyaá¹ƒ
theramÄ• tÄ• pi pÄ• sÄ• dikaá¹ƒ cÄ«varaá¹ƒ kÄ• retvÄ• puttassa pahiá¹‡i, ``putto me kese
cÄ«varaá¹ƒ pÄ• rupitvÄ• bhikkhusaá¹…ghaparivuto mahÄ• cetiyaá¹ƒ vandatÅ«â€™â€™ ti.
Ã±Ä• tiparivuto pÄ• cÄ«nadvÄ• rena cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruá¸·ho, abhayatthero bhikkhu
dakkhiá¹‡advÄ• rena cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruhitvÄ• cetiyaá¹…gaá¹‡e tena saddhiá¹ƒ sa
tvaá¹ƒ, Ä• vuso, mahallakattherassa sammaá¹-á¹-haá¹-á¹-hÄ• ne kacavaraá¹ƒ chaá¸• á¸• et
yugaggÄ• haá¹ƒ gaá¹‡hÄ• sÄ«â€™â€™ ti. atÄ«tattabhÄ• ve kira abhayatthero mahallakatth
cetiyaá¹…gaá¹‡aá¹ƒ sammajji, amaccaputto mahÄ• upÄ• sako hutvÄ• sammaá¹-á¹-haá¹-á
chaá¸• á¸• esi.

__satthusÄ• sanaá¹ƒ kataá¹ƒ hotÄ«_ti idaá¹ƒ sammajjanavattaá¹ƒ nÄ• ma buddhehi vaá¹‡á
karontena satthusÄ• sanaá¹ƒ kataá¹ƒ hoti. tatridaá¹ƒ vatthu --- Ä• yasmÄ• \Be 176/ kira __s
himavantaá¹ƒ gantvÄ• ekasmiá¹ƒ \Ne 176/ pabbhÄ• re asammajjitvÄ• va nirodhaá¹ƒ samÄ
Ä• vajjanto therassa asammajjitvÄ• nisinnabhÄ• vaá¹ƒ Ã±atvÄ• Ä• kÄ• sena gantvÄ• ther
asammaá¹-á¹-haá¹-á¹-hÄ• ne pÄ• dÄ• ni dassetvÄ• paccÄ• gaÃ±chi. thero samÄ• pattito vu
disvÄ• balavahirottappaá¹ƒ paccupaá¹-á¹-hÄ• petvÄ• jaá¹‡á¹‡ukehi patiá¹-á¹-hÄ• ya ``asan
nisinnabhÄ• vaá¹ƒ vata me satthÄ• aÃ±Ã±Ä• si, saá¹…ghamajjhe dÄ• ni codanaá¹ƒ kÄ• re
santikaá¹ƒ gantvÄ• vanditvÄ• nisÄ«di. bhagavÄ• ``kuhiá¹ƒ gatosi, sÄ• riputtÄ• â€™â€™ t
dÄ• ni te mayhaá¹ƒ anantare á¹-hÄ• ne á¹-hatvÄ• vicarantassa asammajjitvÄ• nisÄ«dituâ€
paá¹-á¹-hÄ• ya thero gaá¹‡á¹-hikapaá¹-imuÃ±canaá¹-á¹-hÄ• nepi tiá¹-á¹-hanto pÄ• dena kac
tiá¹-á¹-hati.

__attano bhÄ• sapariyantaá¹ƒ na uggaá¹‡hÄ• tÄ«_ti ``imasmiá¹ƒ vatthusmiá¹ƒ ettakaá¹ƒ su
ettako vinicchayo, ettakaá¹ƒ suttaÃ±ca vinicchayaÃ±ca vakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ att
uggaá¹‡hÄ• ti. ``ayaá¹ƒ codakassa purimakathÄ• , ayaá¹ƒ pacchimakathÄ• , ayaá¹ƒ cuditak
pacchimakathÄ• , ettakaá¹ƒ gayhÅ«pagaá¹ƒ, ettakaá¹ƒ na gayhÅ«pagaâ€™â€™ nti evaá¹ƒ
__parassa bhÄ• sapariyantaá¹ƒ na uggaá¹‡hÄ• ti_ nÄ• ma. __Ä• pattiá¹ƒ na jÄ• nÄ• tÄ«_ti
saá¹…ghÄ• disesaá¹ƒ vÄ• ti sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ na
Ä• pattiyÄ• mÅ«lÄ• ni kÄ• yo ca vÄ• cÄ• ca, tÄ• ni na jÄ• nÄ• ti. __samudaya_nti cha Ä• p
Ä• pattisamudayo Å• Ìƒ7.1338 nÄ• ma, tÄ• ni na jÄ• nÄ• ti. pÄ• rÄ• jikÄ• dÄ«naá¹ƒ vatthuá
hoti. __nirodha_nti ayaá¹ƒ Ä• patti desanÄ• ya nirujjhati, vÅ«pasammati, ayaá¹ƒ vuá¹-á¹-hÄ
Ä• pattinirodhaá¹ƒ na jÄ• nÄ• ti. satta samathe ajÄ• nanto pana __Ä• pattinirodhagÄ• minip

adhikaraá¹‡apaÃ±cake __adhikaraá¹‡aá¹ƒ_ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni. __adhikaraá
tettiá¹ƒsa mÅ«lÄ• ni --- vivÄ• dÄ• dhikaraá¹‡assa dvÄ• dasa mÅ«lÄ• ni, anuvÄ• dÄ• dhikara
Ä• pattÄ• dhikaraá¹‡assa cha, kiccÄ• dhikaraá¹‡assa ekaá¹ƒ; tÄ• ni parato Ä• vi bhavissant
__adhikaraá¹‡asamudayo_ nÄ• ma adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ. vivÄ• dÄ• dhikaraá¹
bhedakaravatthÅ«ni nissÄ• ya uppajjati; anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catasso vipattiyo; Ä• p
sattÄ• pattikkhandhe; kiccÄ• dhikaraá¹‡aá¹ƒ cattÄ• ri saá¹…ghakiccÄ• nÄ«ti imaá¹ƒ vibhÄ•
\Be 177/. __adhikaraá¹‡anirodhaá¹ƒ na jÄ• nÄ• tÄ«_ti dhammena vinayena satthusÄ• sane
vinicchayasamathaá¹ƒ pÄ• petuá¹ƒ na sakkoti \Ne 177/; ``idaá¹ƒ adhikaraá¹‡aá¹ƒ dvÄ«hi, id
tÄ«hi idaá¹ƒ ekena samathena sammatÄ«â€™â€™ ti evaá¹ƒ satta samathe ajÄ• nanto pan
__adhikaraá¹‡anirodhagÄ• minipaá¹-ipadaá¹ƒ_ na jÄ• nÄ• ti nÄ• ma. __vatthuá¹ƒ na jÄ• nÄ
pÄ• rÄ• jikassa vatthu, idaá¹ƒ saá¹…ghÄ• disesassÄ• â€™â€™ ti evaá¹ƒ sattannaá¹ƒ Ä• pa
na jÄ• nÄ• ti. __nidÄ• na_nti ``sattannaá¹ƒ nidÄ• nÄ• naá¹ƒ idaá¹ƒ sikkhÄ• padaá¹ƒ ettha p
etthÄ• â€™â€™ ti na jÄ• nÄ• ti. __paÃ±Ã±attiá¹ƒ na jÄ• nÄ• tÄ«_ti tasmiá¹ƒ tasmiá¹ƒ sikkh
paá¹-hamapaÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti. __anupaÃ±Ã±atti_nti punappunaá¹ƒ paÃ±Ã±attiá¹ƒ
__anusandhivacanapatha_nti kathÄ• nusandhi-vinicchayÄ• nusandhivasena vatthuá¹ƒ na jÄ
jÄ• nÄ• tÄ«_ti sabbena sabbaá¹ƒ Ã±attiá¹ƒ na jÄ• nÄ• ti. __Ã±attiyÄ• karaá¹‡aá¹ƒ na jÄ• n
jÄ• nÄ• ti, osÄ• raá¹‡Ä• dÄ«su navasu á¹-hÄ• nesu Ã±attikammaá¹ƒ nÄ• ma hoti, Ã±attidut
Ã±attiyÄ• kammappatto hutvÄ• tiá¹-á¹-hatÄ«ti na jÄ• nÄ• ti. __na pubbakusalo hoti na apa
kathetabbaÃ±ca pacchÄ• kathetabbaÃ±ca na jÄ• nÄ• ti, Ã±atti nÄ• ma pubbe á¹-hapetabb
á¹-hapetabbÄ• tipi na jÄ• nÄ• ti. __akÄ• laÃ±Ã±Å« ca hotÄ«_ti kÄ• laá¹ƒ na jÄ• nÄ• ti, anajj
bhÄ• sati, Ã±attikÄ• lampi Ã±attikhettampi Å• Ìƒ7.1339 Ã±attiokÄ• sampi na jÄ• nÄ• ti.

__mandattÄ• momÅ«hattÄ• _ti kevalaá¹ƒ aÃ±Ã±Ä• á¹‡ena momÅ«habhÄ• vena dhutaá¹…
__pÄ• piccho_ti tena araÃ±Ã±avÄ• sena paccayalÄ• bhaá¹ƒ patthayamÄ• no. __paviveka_
__idamatthita_nti imÄ• ya kalyÄ• á¹‡Ä• ya paá¹-ipattiyÄ• attho etassÄ• ti idamatthi, idamat
idamatthitÄ• ; taá¹ƒ idamatthitaá¹ƒyeva nissÄ• ya na aÃ±Ã±aá¹ƒ kiÃ±ci lokÄ• misanti attho.

__uposathaá¹ƒ na jÄ• nÄ• tÄ«_ti navavidhaá¹ƒ uposathaá¹ƒ na jÄ• nÄ• ti. __uposathakamm
adhammenavaggÄ• dibhedaá¹ƒ catubbidhaá¹ƒ uposathakammaá¹ƒ na jÄ• nÄ• ti. __pÄ• tim
jÄ• nÄ• ti. __pÄ• timokkhuddesa_nti sabbampi navavidhaá¹ƒ pÄ• timokkhuddesaá¹ƒ na jÄ•
navavidhaá¹ƒ pavÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ti. pavÄ• raá¹‡Ä• kammaá¹ƒ uposathakammasad

apÄ• sÄ• dikapaÃ±cake \Be 178/ --- __apÄ• sÄ• dika_nti kÄ• yaduccaritÄ• di akusalakamm
kÄ• yasucaritÄ• di kusalakammaá¹ƒ vuccati. __ativela_nti velaá¹ƒ atikkamma bahutaraá¹ƒ k
vihÄ• reti attho. __otÄ• ro_ti kilesÄ• naá¹ƒ anto otaraá¹‡aá¹ƒ. __saá¹ƒkiliá¹-á¹-ha_nti
duá¹-á¹-hullÄ• pattikÄ• yasaá¹ƒsaggÄ• dibhedaá¹ƒ \Ne 178/. __visuddhipaÃ±cake_pavÄ• ra

navavidhÄ• pi pavÄ• raá¹‡Ä• veditabbÄ• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkavÄ• ravaá¹‡á¹‡anÄ•

<326> chakkesu --- __cha sÄ• mÄ«ciyo_ti ``so ca bhikkhu anabbhito, te ca bhikkhÅ« gÄ• ra
sÄ• mÄ«ciâ€™â€™, ``yuÃ±jantÄ• yasmanto sakaá¹ƒ, mÄ• vo sakaá¹ƒ vinassÄ• ti ayaá¹ƒ t
te bhikkhu patto yÄ• va bhedanÄ• ya dhÄ• retabboti ayaá¹ƒ tattha sÄ• mÄ«ciâ€™â€™, ``ta
saddhiá¹ƒ saá¹ƒvibhajitabbaá¹ƒ, ayaá¹ƒ tattha sÄ• mÄ«ciâ€™â€™, ``aÃ±Ã±Ä• tabbaá¹ƒ pa
paripaÃ±hitabbaá¹ƒ, ayaá¹ƒ tattha sÄ• mÄ«ciâ€™â€™, ``yassa bhavissati so harissatÄ«ti a
sÄ• mÄ«cÄ«â€™â€™ ti imÄ• bhikkhupÄ• timokkheyeva __cha sÄ• mÄ«ciyo. cha chedana
bhikkhunÄ«naá¹ƒ udakasÄ• á¹-ikÄ• ya saddhiá¹ƒ cha. __chahÄ• kÄ• rehÄ«_ti alajjitÄ• aÃ±
kukkuccapakatatÄ• akappiye kappiyasaÃ±Ã±itÄ• kappiye akappiyasaÃ±Ã±itÄ• satisammo
ekarattachÄ• rattasattÄ• hÄ• tikkamÄ• dÄ«su Ä• pattiá¹ƒ satisammosena Å• Ìƒ7.1340 Ä• pa
__cha Ä• nisaá¹ƒsÄ• vinayadhare_ti paÃ±cake vuttÄ• paÃ±ca tassÄ• dheyyo uposathoti in

__cha paramÄ• nÄ«_ti ``dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaá¹ƒ, mÄ• sap
cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ, santaruttaraparamaá¹ƒ tena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ•
chakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaá¹ƒ, navaá¹ƒ pana bhikkhun
chabbassÄ• ni dhÄ• retabbaá¹ƒ chabbassaparamatÄ• dhÄ• retabbaá¹ƒ, tiyojanaparamaá¹ƒ
dasÄ• haparamaá¹ƒ atirekapatto dhÄ• retabbo, sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ pa
chÄ• rattaparamaá¹ƒ tena bhikkhunÄ• tena cÄ«varena vippavasitabbaá¹ƒ, catukkaá¹ƒsapa
aá¸• á¸• hateyyakaá¹ƒsaparamaá¹ƒ, dvaá¹…gulapabbaparamaá¹ƒ Ä• dÄ• tabbaá¹ƒ, aá¹-á¹-
maÃ±capaá¹-ipÄ• dakaá¹ƒ \Be 179/, aá¹-á¹-haá¹…gulaparamaá¹ƒ dantakaá¹-á¹-haâ€™â€™
paramÄ• ni_. tattha paá¹-hamÄ• ni cha ekaá¹ƒ chakkaá¹ƒ, tato ekaá¹ƒ apanetvÄ• sesesu e
pakkhipitvÄ• tiÄ• dinÄ• nayena aÃ±Ã±Ä• nipi chakkÄ• ni kÄ• tabbÄ• ni.

__cha_ \Ne 179/ __Ä• pattiyo_ti tÄ«á¹‡i chakkÄ• ni antarapeyyÄ• le vuttÄ• ni. __cha kamm
tajjanÄ«ya-niyassa-pabbÄ• janÄ«ya-paá¹-isÄ• raá¹‡Ä«yÄ• ni cattÄ• ri, Ä• pattiyÄ• adassan
vuttadvayampi ekaá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ekanti cha. __nahÄ• ne
nahÄ• ne; vippakatacÄ«varÄ• dichakkadvayaá¹ƒ kathinakkhandhake niddiá¹-á¹-haá¹ƒ. sesa
uttÄ• namevÄ• ti.

chakkavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattakavÄ• ravaá¹‡á¹‡anÄ•

<327> sattakesu --- __satta sÄ• mÄ«ciyo_ti pubbe vuttesu chasu ``sÄ• ca bhikkhunÄ« ana
bhikkhuniyo gÄ• rayhÄ• , ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ ti imaá¹ƒ pakkhipitvÄ• satta
adhammikÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• _ti ``bhikkhu pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno hoti, pÄ
`saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannomhÄ«â€™ ti paá¹-ijÄ• nÄ• ti, taá¹ƒ saá¹…gho saá¹…gh
adhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aâ€™â€™ nti evaá¹ƒ samathakkhandhake niddiá¹-á
niddiá¹-á¹-hÄ• . __sattannaá¹ƒ anÄ• patti sattÄ• hakaraá¹‡Ä«yena gantu_nti vassÅ«panÄ•
Å• Ìƒ7.1341. __sattÄ• nisaá¹ƒsÄ• vinayadhare_ti ``tassÄ• dheyyo uposatho pavÄ• raá¹‡Ä•
paÃ±cake vuttÄ• paÃ±ca satta honti. __satta paramÄ• nÄ«_ti chakke vuttÄ• niyeva sattaka
__katacÄ«vara_ntiÄ• dÄ«ni dve sattakÄ• ni kathinakkhandhake niddiá¹-á¹-hÄ• ni.

__bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• , bhikkhussa hoti Ä• patti daá¹-á¹-habbÄ• , bh
paá¹-ikÄ• tabbÄ• _ti imÄ• ni tÄ«á¹‡i sattakÄ• ni, dve adhammikÄ• ni, ekaá¹ƒ dhammikaá¹ƒ;
niddiá¹-á¹-hÄ• ni. __asaddhammÄ• _ti asataá¹ƒ dhammÄ• , asanto vÄ• dhammÄ• ; asobha
__saddhammÄ• _ti sataá¹ƒ buddhÄ• dÄ«naá¹ƒ dhammÄ• ; santo vÄ• dhammÄ• sundarÄ•
uttÄ• namevÄ• ti.

sattakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hakavÄ• ravaá¹‡á¹‡anÄ•

<328> aá¹-á¹-hakesu \Ne 180/ \Be 180/ --- __aá¹-á¹-hÄ• nisaá¹ƒse_ti ``na mayaá¹ƒ iminÄ•
uposathaá¹ƒ karissÄ• ma, vinÄ• iminÄ• bhikkhunÄ• uposathaá¹ƒ karissÄ• ma, na mayaá¹
pavÄ• ressÄ• ma, saá¹…ghakammaá¹ƒ karissÄ• ma, Ä• sane nisÄ«dissÄ• ma, yÄ• gupÄ•
nisÄ«dissÄ• ma, ekacchanne vasissÄ• ma, yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccua
sÄ• mÄ«cikammaá¹ƒ karissÄ• ma, vinÄ• iminÄ• bhikkhunÄ• karissÄ• mÄ• â€™â€™ ti ev
Ä• nisaá¹ƒse. dutiyaaá¹-á¹-hakepi eseva nayo, tampi hi evameva kosambakakkhandhake vu

__aá¹-á¹-ha yÄ• vatatiyakÄ• _ti bhikkhÅ«naá¹ƒ terasake cattÄ• ro, bhikkhunÄ«naá¹ƒ sattara
asÄ• dhÄ• raá¹‡Ä• cattÄ• roti aá¹-á¹-ha. __aá¹-á¹-hahÄ• kÄ• rehi kulÄ• ni dÅ«setÄ«_ti kulÄ
phalena vÄ• cuá¹‡á¹‡ena vÄ• mattikÄ• ya vÄ• dantakaá¹-á¹-hena vÄ• veá¸·uyÄ• vÄ• ve
jaá¹…ghapesanikena vÄ• ti imehi aá¹-á¹-hahi. __aá¹-á¹-ha mÄ• tikÄ• _ cÄ«varakkhandhake
kathinakkhandhake vuttÄ• . __aá¹-á¹-hahi asaddhammehÄ«_ti lÄ• bhena alÄ• bhena yasen
asakkÄ• rena pÄ• picchatÄ• ya pÄ• pamittatÄ• ya. __aá¹-á¹-ha lokadhammÄ• _ nÄ• ma lÄ•
paá¹-ivirodho; evaá¹ƒ yase ayase, pasaá¹ƒsÄ• ya nindÄ• ya, sukhe sÄ• rÄ• go, dukkhe paá
__aá¹-á¹-haá¹…giko musÄ• vÄ• do_ti ``vinidhÄ• ya saÃ±Ã±aâ€™â€™ nti Å• Ìƒ7.1342 iminÄ
Ä• gatehi sattahÄ«ti aá¹-á¹-hahi aá¹…gehi aá¹-á¹-haá¹…giko.

__aá¹-á¹-ha uposathaá¹…gÄ• nÄ«_ti ---

``pÄ• á¹‡aá¹ƒ na hane na cÄ• dinnamÄ• diye,

musÄ• na bhÄ• se na ca majjapo siyÄ• .

abrahmacariyÄ• virameyya methunÄ• ,

rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

``mÄ• laá¹ƒ na dhÄ• re na ca gandhamÄ• care,

maÃ±ce chamÄ• yaá¹ƒva sayetha santhate.

etaÃ±hi \Ne 181/ aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ,

buddhena dukkhantagunÄ• pakÄ• sitaâ€™â€™ nti || (AN a III 71).

evaá¹ƒ \Be 181/ vuttÄ• ni aá¹-á¹-ha. __aá¹-á¹-ha dÅ«teyyaá¹…gÄ• nÄ«_ti ``idha, bhikkhave,
sÄ• vetÄ• cÄ• â€™â€™ tiÄ• dinÄ• nayena saá¹…ghabhedake vuttÄ• ni. __titthiyavattÄ• n
niddiá¹-á¹-hÄ• ni. __anatirittÄ• _ ca __atirittÄ• _ ca pavÄ• raá¹‡Ä• sikkhÄ• pade niddiá¹-á¹-h
paccuá¹-á¹-hÄ• tabba_nti bhattagge vuá¸• á¸• habhikkhunÄ«naá¹ƒ, Ä• sanampi tÄ• saá¹ƒye
__upÄ• sikÄ• _ti visÄ• khÄ• . __aá¹-á¹-hÄ• nisaá¹ƒsÄ• vinayadhare_ti paÃ±cake vuttesu pa
uposatho, pavÄ• raá¹‡Ä• , saá¹…ghakammaâ€™â€™ nti ime tayo pakkhipitvÄ• aá¹-á¹-ha v
paramÄ• nÄ«_ti pubbe vuttaparamÄ• neva aá¹-á¹-hakavasena yojetvÄ• veditabbÄ• ni. __a
vattitabba_nti ``na pakatattassa bhikkhuno uposatho á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-ha
tiÄ• dinÄ• nayena samathakkhandhake niddiá¹-á¹-hesu aá¹-á¹-hasu. sesaá¹ƒ sabbattha utt

aá¹-á¹-hakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakavÄ• ravaá¹‡á¹‡anÄ•

<329> navakesu --- __nava Ä• ghÄ• tavatthÅ«nÄ«_ti ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ•
Ä• ghÄ• tapaá¹-ivinayÄ• _ti ``anatthaá¹ƒ me acari, taá¹ƒ kutettha labbhÄ• ti Ä• ghÄ• taá¹ƒ p
tiÄ• dÄ«ni nava. __nava vinÄ«tavatthÅ«nÄ«_ti navahi Ä• ghÄ• tavatthÅ«hi Ä• rati virati paá
__navahi saá¹…gho bhijjatÄ«_ti ``navannaá¹ƒ vÄ• , upÄ• li, atirekanavannaá¹ƒ vÄ• saá¹…g
saá¹…ghabhedo cÄ• â€™â€™ ti. __nava paramÄ• nÄ«_ti pubbe vuttaparamÄ• neva navak
__nava taá¹‡hÄ• mÅ«lakÄ• _ nÄ• ma taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ pa
paá¹-icca vinicchayo, vinicchayaá¹ƒ paá¹-icca chandarÄ• go, chandarÄ• gaá¹ƒ Å• Ìƒ7.1343

ajjhosÄ• naá¹ƒ paá¹-icca pariggaho, pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ, macchariyaá¹ƒ
Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• datuvaá¹
__nava vidhamÄ• nÄ• _ti ``seyyassa seyyohamasmÄ«â€™â€™ timÄ• nÄ• dayo. __nava cÄ
vassikasÄ• á¹-ikÄ• ti vÄ• tiÄ• dinÄ• nayena vuttÄ• ni. __na vikappetabbÄ• nÄ«_ti adhiá¹-á¹
na vikappetabbÄ• ni \Ne 182/. __nava adhammikÄ• ni dÄ• nÄ• nÄ«_ti saá¹…ghassa pariá¹‡
cetiyassa vÄ• puggalassa vÄ• pariá¹‡Ä• meti, cetiyassa pariá¹‡ataá¹ƒ aÃ±Ã±acetiyassa vÄ
puggalassa vÄ• pariá¹‡Ä• meti \Be 182/, puggalassa pariá¹‡ataá¹ƒ aÃ±Ã±apuggalassa vÄ•
vÄ• pariá¹‡Ä• metÄ«ti evaá¹ƒ vuttÄ• ni.

__nava paá¹-iggahaparibhogÄ• _ti etesaá¹ƒyeva dÄ• nÄ• naá¹ƒ paá¹-iggahÄ• ca paribhogÄ
dÄ• nÄ• nÄ«_ti saá¹…ghassa ninnaá¹ƒ saá¹…ghasseva deti, cetiyassa ninnaá¹ƒ cetiyassev
puggalasseva detÄ«ti imÄ• ni tÄ«á¹‡i. paá¹-iggahapaá¹-ibhogÄ• pi tesaá¹ƒyeva paá¹-iggahÄ
__nava adhammikÄ• saÃ±Ã±attiyo_ti adhammavÄ• dipuggalo, adhammavÄ• disambahulÄ
tÄ«á¹‡i tikÄ• ni samathakkhandhake niddiá¹-á¹-hÄ• ni. __dhammikÄ• saÃ±Ã±attiyo_pi dhar
nayena tattheva niddiá¹-á¹-hÄ• . __adhammakamme dve navakÄ• ni_ ovÄ• davaggassa pa
pÄ• cittiyavasena vuttÄ• ni. __dhammakamme dve navakÄ• ni_ tattheva dukkaá¹-avasena v
uttÄ• namevÄ• ti.

navakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasakavÄ• ravaá¹‡á¹‡anÄ•

<330> dasakesu --- __dasa Ä• ghÄ• tavatthÅ«nÄ«_ti navakesu vuttÄ• ni nava ``aá¹-á¹-hÄ•
jÄ• yatÄ«â€™â€™ ti iminÄ• saddhiá¹ƒ dasa honti. __Ä• ghÄ• tapaá¹-ivinayÄ• _pi tattha vu
vÄ• pana Ä• ghÄ• to jÄ• yati, taá¹ƒ kutettha labbhÄ• ti Ä• ghÄ• taá¹ƒ paá¹-ivinetÄ«â€™â€™
veditabbÄ• . __dasa vinÄ«tavatthÅ«nÄ«_ti dasahi Ä• ghÄ• tavatthÅ«hi viratisaá¹…khÄ• tÄ•
micchÄ• diá¹-á¹-hÄ«_ti ``natthi dinnaâ€™â€™ ntiÄ• divasena veditabbÄ• , ``atthi dinnaâ€™
__sammÄ• diá¹-á¹-hi, _ ``sassato lokoâ€™â€™ tiÄ• dinÄ• vasena pana __antaggÄ• hikÄ•
__dasa micchattÄ• _ti micchÄ• diá¹-á¹-hiÄ• dayo Å• Ìƒ7.1344 micchÄ• vimuttipariyosÄ• nÄ•
__salÄ• kaggÄ• hÄ• _ samathakkhandhake niddiá¹-á¹-hÄ• .

__dasahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo_ti ``sÄ«lavÄ• h
183/ samathakkhandhake vuttehi dasahi. __dasa Ä• dÄ«navÄ• rÄ• jantepurappavesane_ r
niddiá¹-á¹-hÄ• . __dasa dÄ• navatthÅ«nÄ«_ti annaá¹ƒ pÄ• naá¹ƒ vatthaá¹ƒ yÄ• naá¹ƒ mÄ•
seyyÄ• vasathaá¹ƒ padÄ«peyyaá¹ƒ. __dasa ratanÄ• nÄ«_ti muttÄ• maá¹‡iveá¸·uriyÄ• dÄ«r
sosÄ• nikaá¹ƒ, pÄ• paá¹‡ikaá¹ƒ \Be 183/, undÅ«rakkhÄ• yitaá¹ƒ, upacikakkhÄ• yitaá¹ƒ, agg
gokhÄ• yitaá¹ƒ, ajikakkhÄ• yitaá¹ƒ, thÅ«pacÄ«varaá¹ƒ, Ä• bhisekiyaá¹ƒ, bhatapaá¹-iyÄ• bha
ussukkaá¹ƒ kÄ• tabbaá¹ƒ. __dasa cÄ«varadhÄ• raá¹‡Ä• _ti ``sabbanÄ«lakÄ• ni cÄ«varÄ• n

vuttavasena dasÄ• ti kurundiyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana ``navasu k
udakasÄ• á¹-ikaá¹ƒ vÄ• saá¹…kaccikaá¹ƒ vÄ• pakkhipitvÄ• dasÄ• â€™â€™ ti vuttaá¹ƒ.

__avandanÄ«yapuggalÄ• _ senÄ• sanakkhandhake niddiá¹-á¹-hÄ• . __dasa akkosavatthÅ«
niddiá¹-á¹-hÄ• ni. __dasa Ä• kÄ• rÄ• _ pesuÃ±Ã±asikkhÄ• pade niddiá¹-á¹-hÄ• . __dasa se
pÄ«á¹-haá¹ƒ, bhisi, bimbohanaá¹ƒ, cimilikÄ• , uttarattharaá¹‡aá¹ƒ, taá¹-á¹-ikÄ• , cammakha
tiá¹‡asanthÄ• ro, paá¹‡á¹‡asanthÄ• roti. __dasa varÄ• ni yÄ• ciá¹ƒsÅ«_ti visÄ• khÄ• aá¹-á
suddhodanamahÄ• rÄ• jÄ• ekaá¹ƒ, jÄ«vako ekaá¹ƒ. __yÄ• guÄ• nisaá¹ƒsÄ• _ ca __akappi
bhesajjakkhandhake niddiá¹-á¹-hÄ• ni. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

dasakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasakavÄ• ravaá¹‡á¹‡anÄ•

<331> ekÄ• dasakesu --- __ekÄ• dasÄ• _ti paá¹‡á¸• akÄ• dayo ekÄ• dasa. __ekÄ• dasa pÅ
kaá¹-á¹-hapÄ• dukÄ• . tiá¹‡apÄ• dukamuÃ±japÄ• dukapabbajapÄ• dukÄ• dayo pana kaá¹-á
gacchanti. __ekÄ• dasa pattÄ• _ti tambalohamayena vÄ• dÄ• rumayena vÄ• saddhiá¹ƒ da
cÄ«varÄ• nÄ«_ti sabbanÄ«lakÄ• dÄ«ni ekÄ• dasa. __yÄ• vatatiyakÄ• _ti ukkhittÄ• nuvattik
saá¹…ghÄ• disesÄ• aá¹-á¹-ha, ariá¹-á¹-ho, caá¹‡á¸• akÄ• á¸·Ä«ti. __ekÄ• dasa antarÄ• yik
animittÄ• â€™â€™ ti Ä• dayo. __ekÄ• dasa_ Å• Ìƒ7.1345 __cÄ«varÄ• ni adhiá¹-á¹-hÄ• tab
vassikasÄ• á¹-ikÄ• , nisÄ«danaá¹ƒ, paccattharaá¹‡aá¹ƒ, kaá¹‡á¸• uppaá¹-icchÄ• di, mukhap
parikkhÄ• racoá¸·aá¹ƒ, udakasÄ• á¹-ikÄ• , saá¹…kaccikÄ• ti. __na vikappetabbÄ• nÄ«_ti et
adhiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya na vikappetabbÄ• ni. __gaá¹‡á¹-hikÄ• _ \Ne 184/ ca _
saddhiá¹ƒ ekÄ• dasa honti, te sabbe khuddakakkhandhake niddiá¹-á¹-hÄ• . __pathaviyo_ pa
niddiá¹-á¹-hÄ• . __nissayapaá¹-ipassaddhiyo_ upajjhÄ• yamhÄ• paÃ±ca, Ä• cariyamhÄ• c
__avandiyapuggalÄ• _ naggena saddhiá¹ƒ ekÄ• dasa, te sabbe senÄ• sanakkhandhake nid
__ekÄ• dasa paramÄ• ni_ pubbe vuttesu cuddasasu ekÄ• dasakavasena yojetvÄ• veditab
mahÄ• pajÄ• patiyÄ• yÄ• citavarena saddhiá¹ƒ pubbe vuttÄ• ni dasa. __ekÄ• dasa sÄ«mÄ
sÄ«maá¹ƒ sammannantÄ«â€™â€™ tiÄ• dinÄ• nayena kammavagge Ä• gamissanti.

__akkosakaparibhÄ• sake puggale ekÄ• dasÄ• dÄ«navÄ• _ nÄ• ma ``yo so, bhikkhave, bhi
ariyÅ«pavÄ• dÄ«, sabrahmacÄ• rÄ«naá¹ƒ aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ so ekÄ
aÃ±Ã±ataraá¹ƒ byasanaá¹ƒ na nigaccheyya. katamesaá¹ƒ ekÄ• dasannaá¹ƒ? anadhigataá¹
parihÄ• yati, saddhammassa na vodÄ• yanti, saddhammesu vÄ• adhimÄ• niko hoti, anabhi
carati, aÃ±Ã±ataraá¹ƒ vÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, sikkhaá¹ƒ vÄ• paccak
hÄ«nÄ• yÄ• vattati, gÄ• á¸·haá¹ƒ vÄ• rogÄ• taá¹…kaá¹ƒ phusati, ummÄ• daá¹ƒ vÄ• pÄ• p
sammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• parammaraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹
upapajjatÄ«â€™â€™ ti (AN c 1I 6). ettha ca __saddhammo_ti buddhavacanaá¹ƒ adhippeta

__Ä• sevitÄ• yÄ• _ti Ä• dito paá¹-á¹-hÄ• ya sevitÄ• ya. __bhÄ• vitÄ• yÄ• _ti nipphÄ• ditÄ• y

vÄ• . __bahulÄ«katÄ• yÄ• _ti punappunaá¹ƒ katÄ• ya. __yÄ• nÄ«katÄ• yÄ• _ti suyuttayÄ• __vatthukatÄ• yÄ• _ti yathÄ• patiá¹-á¹-hÄ• hoti; evaá¹ƒ katÄ• ya. __anuá¹-á¹-hitÄ• yÄ• _ti niccÄ• dhiá¹-á¹-hitÄ• yÄ• ti attho. __paricitÄ• yÄ• _ti samantato citÄ• ya; sabbadisÄ• su citÄ bhÄ• vitÄ• ya abhivaá¸• á¸• hitÄ• yÄ• ti attho. __susamÄ• raddhÄ• yÄ• _ti suá¹-á¹-hu samÄ upanÄ«tÄ• yÄ• ti attho. __na pÄ• pakaá¹ƒ supina_nti pÄ• pakameva na passati, bhadrakaá vuá¸• á¸• hikÄ• raá¹‡abhÅ«taá¹ƒ Å• Ìƒ7.1346 passati. __devatÄ• rakkhantÄ«_ti Ä• rakkhad paccupaá¹-á¹-hÄ• penti. __tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyatÄ«_ti khippaá¹ƒ cittaá¹ƒ samÄ• appaá¹-ivijjhanto_ti mettÄ• jhÄ• nato uttariá¹ƒ arahattaá¹ƒ asacchikaronto sekho vÄ• puthu kÄ• laá¹ƒ karonto brahmalokÅ«pago hoti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

ekÄ• dasakavÄ• ravaá¹‡á¹‡anÄ• pariyosÄ• nÄ•

ekuttarikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathÄ• dipucchÄ• vissajjanÄ•

<332> ``uposathakammassa \Be 185/ \Ne 185/ ko Ä• dÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ pucchÄ• Ä• dÄ«_ti ``uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti sÄ«maá¹ƒ sodhetvÄ• chandapÄ• risudd sannipatitÄ• naá¹ƒ kÄ• yasÄ• maggÄ« Ä• di. __kiriyÄ• majjhe_ti pubbakiccaá¹ƒ katvÄ• pÄ majjhe. __niá¹-á¹-hÄ• naá¹ƒ pariyosÄ• na_nti ``tattha sabbeheva samaggehi sammodamÄ• sikkhitabbaâ€™â€™ nti idaá¹ƒ pÄ• timokkhaniá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ. __pavÄ• ra Ä• dÄ«_ti ``pavÄ• raá¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ ti sÄ«maá¹ƒ sodhetvÄ• chandapavÄ• sannipatitÄ• naá¹ƒ kÄ• yasÄ• maggÄ« Ä• di. __kiriyÄ• majjhe_ti pavÄ• raá¹‡Ä• Ã±atti ca p saá¹…ghanavakassa ``passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti vacanaá¹ƒ pariyosÄ• naá¹ƒ __vatthu_ nÄ• ma yena vatthunÄ• kammÄ• raho hoti, taá¹ƒ vatthu. __puggalo_ti yena taá¹ puggalo. __kammavÄ• cÄ• pariyosÄ• na_nti ``kataá¹ƒ saá¹…ghena itthannÄ• massa bhikk khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti evaá¹ƒ avasÄ• navacanaá¹ƒ pariyosÄ• naá¹ƒ. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti

uposathÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atthavasapakaraá¹‡Ä• vaá¹‡á¹‡anÄ•

<334> atthavasapakaraá¹‡e --- __dasa atthavase_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ taá¹ƒ paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yameva vuttaá¹ƒ. __yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ

uparimaá¹ƒ uparimaá¹ƒ padaá¹ƒ heá¹-á¹-himassa heá¹-á¹-himassa padassa attho.

__atthasataá¹ƒ_ \Ne 186/ __dhammasata_ntiÄ• dimhi pana yadetaá¹ƒ dasasu padesu ekek
dasakkhattuá¹ƒ yojanÄ• ya padasataá¹ƒ Å• Ìƒ7.1347 vuttaá¹ƒ. tattha pacchimassa pacchim
atthasataá¹ƒ purimassa purimassa vasena dhammasataá¹ƒ veditabbaá¹ƒ. atha vÄ• ye dasa
tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, ye pubbe paá¹-hamapÄ• r
``tattha saá¹…ghasuá¹-á¹-hutÄ• nÄ• ma saá¹…ghassa suá¹-á¹-hubhÄ• vo `suá¹-á¹-hu devÄ
viya `suá¹-á¹-hu bhanteâ€™ ti vacanasampaá¹-icchanabhÄ• vo, yo ca tathÄ• gatassa vacan
tassa taá¹ƒ dÄ«gharattaá¹ƒ \Be 186/ hitÄ• ya sukhÄ• ya hoti, tasmÄ• saá¹…ghassa `suá¹-á
vacanasampaá¹-icchanatthaá¹ƒ paÃ±Ã±apessÄ• mi asampaá¹-icchane Ä• dÄ«navaá¹ƒ sam
dassetvÄ• na balakkÄ• rena abhibhavitvÄ• ti etamatthaá¹ƒ Ä• vikaronto Ä• ha --- saá¹…gha
evamÄ• dinÄ• nayena vaá¹‡á¹‡itÄ• , tesaá¹ƒ idha dasakkhattuá¹ƒ Ä• gatattÄ• atthasataá¹
padÄ• naá¹ƒ vasena dhammasataá¹ƒ veditabbaá¹ƒ. idÄ• ni atthajotakÄ• naá¹ƒ niruttÄ«naá¹
dhammabhÅ«tÄ• naá¹ƒ niruttÄ«naá¹ƒ vasena niruttisatanti dve niruttisatÄ• ni, atthasate Ã±Ä
dhammasate Ã±Ä• á¹‡asataá¹ƒ, dvÄ«su niruttisatesu dve Ã±Ä• á¹‡asatÄ• nÄ«ti cattÄ• ri Ã±
veditabbÄ• ni.

``atthasataá¹ƒ dhammasataá¹ƒ, dve niruttisatÄ• ni.

cattÄ• ri Ã±Ä• á¹‡asatÄ• ni, atthavase pakaraá¹‡eâ€™â€™ ti ||

iti hi yaá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttanti.

iti samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

sattanagaresu paÃ±Ã±attasikkhÄ• padavaá¹‡á¹‡anÄ•

<335> __ekaá¹ƒsaá¹ƒ_ \Be 187/ \Ne 187/ __cÄ«varaá¹ƒ katvÄ• _ti ekasmiá¹ƒ aá¹ƒsakÅ«á¹-
sÄ• dhukaá¹ƒ uttarÄ• saá¹…gaá¹ƒ katvÄ• ti attho. __paggaá¹‡hitvÄ• na aÃ±jali_nti dasanak
aÃ±jaliá¹ƒ ukkhipitvÄ• . __Ä• sÄ«samÄ• narÅ«po vÄ• _ti paccÄ• sÄ«samÄ• narÅ«po viya. _
kena kÄ• raá¹‡ena kimatthaá¹ƒ patthayamÄ• no tvaá¹ƒ idha Ä• gato. ko evamÄ• ha? samm
Ä• yasmantaá¹ƒ upÄ• liá¹ƒ. iti Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ Å• Ìƒ7.1348 upasaá¹…ka
vinayesÅ«â€™â€™ ti imaá¹ƒ gÄ• thaá¹ƒ pucchi. athassa bhagavÄ• ``bhaddako te ummaá¹
taá¹ƒ vissajjesi. esa nayo sabbattha. iti ime sabbapaÃ±he buddhakÄ• le upÄ• litthero pucch

saá¹…gÄ«tikÄ• le pana mahÄ• kassapatthero pucchi. upÄ• litthero byÄ• kÄ• si.

tattha __bhaddako te ummaá¹…go_ti bhaddakÄ• te paÃ±hÄ• ; paÃ±hÄ• hi avijjandhakÄ• n
``ummaá¹…goâ€™â€™ ti vuccati. __tagghÄ• _ti kÄ• raá¹‡atthe nipÄ• to. yasmÄ• maá¹ƒ pu
ahamakkhissanti attho. sampaá¹-icchanatthe vÄ• , ``tagghÄ• â€™â€™ ti hi iminÄ• vacanaâ
akkhissanti Ä• ha. ``samÄ• dahitvÄ• visibbenti, sÄ• misena, sasitthakaâ€™â€™ nti imÄ• ni
sikkhÄ• padÄ• ni bhaggesu paÃ±Ã±attÄ• ni.

catuvipattivaá¹‡á¹‡anÄ•

<336> __yaá¹ƒ taá¹ƒ pucchimhÄ• _ti yaá¹ƒ tvaá¹ƒ apucchimhÄ• . __akittayÄ«_ti abhÄ• si. _
188/. __taá¹ƒ taá¹ƒ byÄ• kata_nti yaá¹ƒ yaá¹ƒ puá¹-á¹-haá¹ƒ, taá¹ƒ tadeva byÄ• kataá¹ƒ. __
aÃ±Ã±athÄ• akatvÄ• byÄ• kataá¹ƒ.

__ye duá¹-á¹-hullÄ• sÄ• sÄ«lavipattÄ«_ti ettha kiÃ±cÄ• pi sÄ«lavipatti nÄ• ma paÃ±he nat
duá¹-á¹-hullaá¹ƒ vissajjetukÄ• matÄ• yetaá¹ƒ vuttaá¹ƒ. catÅ«su hi vipattÄ«su duá¹-á¹-hullaá
saá¹…gahitaá¹ƒ, aduá¹-á¹-hullaá¹ƒ tÄ«hi vipattÄ«hi saá¹…gahitaá¹ƒ. tasmÄ• ``ye duá¹-á¹-h
sÄ«lavipattÄ«â€™â€™ ti vatvÄ• tameva vitthÄ• rato dassetuá¹ƒ ``pÄ• rÄ• jikaá¹ƒ saá¹…gh
vuccatÄ«â€™â€™ ti Ä• ha.

idÄ• ni \Be 188/ tissannaá¹ƒ vipattÄ«naá¹ƒ vasena aduá¹-á¹-hullaá¹ƒ dassetuá¹ƒ ``thullacca
ntiÄ• dimÄ• ha. tattha __yo cÄ• yaá¹ƒ, akkosati hasÄ• dhippÄ• yo_ti idaá¹ƒ dubbhÄ• sitass
vuttaá¹ƒ.

__abbhÄ• cikkhantÄ«_ti ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mÄ«
abbhÄ• cikkhanti.

__ayaá¹ƒ sÄ• Ä• jÄ«vavipattisammatÄ• _ti ayaá¹ƒ chahi sikkhÄ• padehi saá¹…gahitÄ• Ä•
vipatti sammatÄ• ti ettÄ• vatÄ• ``aduá¹-á¹-hullaâ€™â€™ nti idaá¹ƒ vissajjitaá¹ƒ hoti.

idÄ• ni ``ye ca yÄ• vatatiyakÄ• â€™â€™ ti paÃ±haá¹ƒ vissajjetuá¹ƒ ``ekÄ• dasÄ• â€™â€™

chedanakÄ• divaá¹‡á¹‡anÄ•

<337> yasmÄ• pana ``ye ca yÄ• vatatiyakÄ• â€™â€™ ti ayaá¹ƒ paÃ±ho ``ekÄ• dasa yÄ• v
saá¹…khÄ• vasena vissajjito, tasmÄ• saá¹…khÄ• nusandhivaseneva __ ``kati chedanakÄ•
antarÄ• paÃ±he pucchi. tesaá¹ƒ vissajjanatthaá¹ƒ __ ``cha chedanakÄ• nÄ«â€™â€™ _tiÄ•
Å• Ìƒ7.1349 bhedanakaá¹ƒ, ekaá¹ƒ uddÄ• lanakaá¹ƒ, sodasa jÄ• nanti paÃ±Ã±attÄ• â€™â€

sesaá¹ƒ mahÄ• vagge vibhattameva. yaá¹ƒ panetaá¹ƒ apubbaá¹ƒ tattha __ekaá¹ƒ bhedana
__ekaá¹ƒ uddÄ• lanaka_nti tÅ«lonaddhamaÃ±capÄ«á¹-haá¹ƒ. __sodasÄ• _ti soá¸·asa. __jÄ
``jÄ• naâ€™â€™ nti evaá¹ƒ vatvÄ• paÃ±Ã±attÄ• , te evaá¹ƒ veditabbÄ• --- ``jÄ• naá¹ƒ saá
pariá¹‡ataá¹ƒ \Ne 189/ attano pariá¹‡Ä• meyya, jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuá¹ƒ anup
kappeyya, jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±ceyya
jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jeyya, jÄ• naá¹ƒ Ä• sÄ• danÄ
pÄ• cittiyaá¹ƒ, jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jeyya, jÄ• naá¹ƒ yathÄ• dha
nihatÄ• dhikaraá¹‡aá¹ƒ, jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• deyya, jÄ• naá¹ƒ
puggalaá¹ƒ upasampÄ• deyya, jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ, jÄ• naá¹ƒ tathÄ• vÄ• d
akatÄ• nudhammena, jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ samaá¹‡uddesaá¹ƒ, jÄ• naá¹ƒ saá¹…gh
puggalassa pariá¹‡Ä• meyya, jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkh
paá¹-icodeyya, jÄ• naá¹ƒ coriá¹ƒ vajjhaá¹ƒ viditaá¹ƒ anapaloketvÄ• , jÄ• naá¹ƒ sabhikkhuka
anÄ• pucchÄ• paviseyyÄ• â€™â€™ ti.

asÄ• dhÄ• raá¹‡Ä• divaá¹‡á¹‡anÄ•

<338> idÄ• ni \Be 189/ ``sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡aâ€™â€™ nti imaá¹ƒ purimap
``vÄ«saá¹ƒ dve satÄ• nÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha bhikkhunÄ«hi asÄ• dhÄ• raá¹‡es
vissaá¹-á¹-hi, kÄ• yasaá¹ƒsaggo, duá¹-á¹-hullaá¹ƒ, attakÄ• ma, kuá¹-i, vihÄ• roti. __dve aniy
dvÄ«hi aniyatehi saddhiá¹ƒ aá¹-á¹-ha ime.

__nissaggiyÄ• ni dvÄ• dasÄ• _ti ---

dhovanaÃ±ca paá¹-iggaho, koseyyasuddhadvebhÄ• gÄ• .

chabbassÄ• ni nisÄ«danaá¹ƒ, dve lomÄ• paá¹-hamo patto.

vassikÄ• Ä• raÃ±Ã±akena cÄ• ti --- ime dvÄ• dasa ||

__dvevÄ«sati khuddakÄ• _ti ---

sakalo bhikkhunÄ«vaggo, paramparaÃ±ca bhojanaá¹ƒ.

anatirittaá¹ƒ abhihaá¹-aá¹ƒ, paá¹‡Ä«taÃ±ca acelakaá¹ƒ.

Å«naá¹ƒ duá¹-á¹-hullachÄ• danaá¹ƒ ||

mÄ• tugÄ• mena \Ne 190/ saddhiÃ±ca, yÄ• ca anikkhantarÄ• jake.

santaá¹ƒ Å• Ìƒ7.1350 bhikkhuá¹ƒ anÄ• pucchÄ• , vikÄ• le gÄ• mappavesanÄ• ||

nisÄ«dane ca yÄ• sikkhÄ• , vassikÄ• yÄ• ca sÄ• á¹-ikÄ• .

dvÄ• vÄ«sati imÄ• sikkhÄ• , khuddakesu pakÄ• sitÄ• ti ||

bhikkhÅ«hi asÄ• dhÄ• raá¹‡esupi __saá¹…ghamhÄ• dasa nissare_ti ``saá¹…ghamhÄ• nis
vibhaá¹…ge vuttÄ• , mÄ• tikÄ• yaá¹ƒ pana ``nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™â
__nissaggiyÄ• ni dvÄ• dasÄ• _ti bhikkhunivibhaá¹…ge vibhattÄ• ni nissaggiyÄ• neva. khud
vibhattakhuddakÄ• eva. tathÄ• cattÄ• ro pÄ• á¹-idesanÄ«yÄ• , iti sataÃ±ceva tiá¹ƒsaÃ±ca
bhikkhunÄ«naá¹ƒ bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• . sesaá¹ƒ imasmiá¹ƒ sÄ• dhÄ• raá¹‡Ä• sÄ
uttÄ• nameva.

idÄ• ni vipattiyo ca ``yehi samathehi sammantÄ«â€™â€™ ti idaá¹ƒ paÃ±haá¹ƒ vissajjento _
pÄ• rÄ• jikÄ• _tiÄ• dimÄ• ha. tattha __durÄ• sadÄ• _ti iminÄ• tesaá¹ƒ sappaá¹-ibhayataá¹ƒ
kaá¹‡hasappÄ• dayo viya hi ete durÄ• sadÄ• durÅ«pagamanÄ• durÄ• sajjanÄ• , Ä• pajjiya
saá¹ƒvattanti. __tÄ• lavatthusamÅ«pamÄ• _ti sabbaá¹ƒ tÄ• laá¹ƒ uddharitvÄ• tÄ• lassa vat
samÅ«pamÄ• . yathÄ• vatthumattakato tÄ• lo na puna pÄ• katiko hoti, evaá¹ƒ na puna pÄ•

evaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ upamaá¹ƒ dassetvÄ• puna ekekassa vuttaá¹ƒ upamaá¹ƒ dasse
__paá¹‡á¸• upalÄ• so_tiÄ• dimÄ• ha. __aviruá¸·hÄ« bhavanti te_ti yathÄ• ete paá¹‡á¸• upa
punaharitÄ• dibhÄ• vena aviruá¸·hidhammÄ• honti; evaá¹ƒ pÄ• rÄ• jikÄ• pi puna pakatisÄ«
aviruá¸·hidhammÄ• hontÄ«ti attho. ettÄ• vatÄ• ``vipattiyo ca yehi samathehi sammantÄ«â€
aá¹-á¹-ha pÄ• rÄ• jikavipattiyo kehici samathehi na sammantÄ«ti evaá¹ƒ dassitaá¹ƒ hoti. yÄ•
sammanti, tÄ• dassetuá¹ƒ __tevÄ«sati saá¹…ghÄ• disesÄ• _tiÄ• di vuttaá¹ƒ. tattha __tÄ«h
sabbasaá¹…gÄ• hikavacanametaá¹ƒ. saá¹…ghÄ• disesÄ• hi dvÄ«hi samathehi sammanti,
tÄ«hipi sammanti.

__dve uposathÄ• dve pavÄ• raá¹‡Ä• _ti idaá¹ƒ bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca vasen
vibhattimattadassaneneva \Ne 191/ cetaá¹ƒ vuttaá¹ƒ, na samathehi vÅ«pasamanavasena. b
bhikkhuniuposatho, bhikkhupavÄ• raá¹‡Ä• , bhikkhunipavÄ• raá¹‡Ä• ti imÄ• pi hi catasso vi
vibhajanÄ• nÄ«ti attho. __cattÄ• ri kammÄ• nÄ«_ti adhammenavaggÄ• dÄ«ni uposathakam
caturo bhavanti anaÃ±Ã±athÄ• _ti bhikkhÅ«naá¹ƒ paÃ±ca uddesÄ• bhikkhunÄ«naá¹ƒ catur
bhavanti; imÄ• aparÄ• pi vibhattiyo. __Ä• pattikkhandhÄ• ca bhavanti satta, adhikaraá¹‡Ä•
pana vibhattiyo samathehi sammanti, tasmÄ• __sattahi samathehÄ«_tiÄ• dimÄ• ha. atha v
pavÄ• raá¹‡Ä• cattÄ• ri kammÄ• ni paÃ±ceva uddesÄ• caturo bhavanti, anaÃ±Ã±athÄ• â€
vibhattiyo nissÄ• ya ``nassantete vinassanteteâ€™â€™ tiÄ• dinÄ• nayena yÄ• Ä• pattiyo

vuttappakÄ• reheva samathehi sammanti, tasmÄ• taá¹ƒmÅ«lakÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ sa
vibhattiyo vuttÄ• ti veditabbÄ• . __kiccaá¹ƒ ekenÄ• _ti kiccÄ• dhikaraá¹‡aá¹ƒ ekena samath

pÄ• rÄ• jikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

<339> evaá¹ƒ \Be 191/ pucchÄ• nukkamena sabbapaÃ±he vissajjetvÄ• idÄ• ni ``Ä• pattikk
sattÄ• â€™â€™ ti ettha saá¹…gahitaÄ• pattikkhandhÄ• naá¹ƒ paccekaá¹ƒ nibbacanamattaa
__pÄ• rÄ• jika_ntiÄ• dimÄ• ha. tattha __pÄ• rÄ• jika_nti gÄ• thÄ• ya ayamattho --- yadidaá¹
puggalÄ• pattisikkhÄ• padapÄ• rÄ• jikesu __Ä• pattipÄ• rÄ• jikaá¹ƒ_ nÄ• ma vuttaá¹ƒ, taá¹ƒ
parÄ• jito parÄ• jayamÄ• panno saddhammÄ• cuto paraddho bhaá¹-á¹-ho niraá¹…kato ca h
puna uposathappavÄ• raá¹‡Ä• dibhedo saá¹ƒvÄ• so natthi. __tenetaá¹ƒ iti vuccatÄ«_ti tena
Ä• pattipÄ• rÄ• jikanti vuccati. ayaÃ±hettha saá¹…khepattho --- yasmÄ• parÄ• jito hoti tena
pÄ• rÄ• jikanti vuccati.

dutiyagÄ• thÄ• yapi byaÃ±janaá¹ƒ anÄ• diyitvÄ• atthamattameva dassetuá¹ƒ __saá¹…ghov
vuttaá¹ƒ. ayaá¹ƒ panettha attho --- imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• vuá¹-á¹-hÄ• tukÄ• massa
Ä• pattivuá¹-á¹-hÄ• naá¹ƒ tassa Ä• dimhi ceva parivÄ• sadÄ• natthÄ• ya Ä• dito sese majjh
mÅ«lÄ• yapaá¹-ikassanena vÄ• saha mÄ• nattadÄ• natthÄ• ya, avasÄ• ne abbhÄ• natthÄ•
192/ hettha ekampi kammaá¹ƒ vinÄ• saá¹…ghena sakkÄ• kÄ• tunti saá¹…gho, Ä• dimhi ce
__saá¹…ghÄ• diseso_.

tatiyagÄ• thÄ• ya __aniyato na niyato_ti yasmÄ• na niyato, tasmÄ• aniyato ayamÄ• pattikk
kÄ• raá¹‡Ä• na niyatoti? __anekaá¹ƒsikataá¹ƒ_ Å• Ìƒ7.1352 __padaá¹ƒ, _ yasmÄ• idaá¹ƒ s
katanti attho. kathaá¹ƒ anekaá¹ƒsena? __tiá¹‡á¹‡amaÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, _ tiá¹‡á¹‡
aÃ±Ã±atarena kÄ• retabboti hi tattha vuttaá¹ƒ, tasmÄ• ``aniyatoâ€™â€™ ti pavuccati, so Ä
aniyatoti vuccati. yathÄ• ca tiá¹‡á¹‡aá¹ƒ aÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, evaá¹ƒ dvinnaá¹ƒ dh
aÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ yattha vuttaá¹ƒ, sopi aniyato eva.

catutthagÄ• thÄ• ya __accayo tena samo natthÄ«_ti desanÄ• gÄ• minÄ«su accayesu tena s
tenetaá¹ƒ iti vuccati; thÅ«lattÄ• accayassa etaá¹ƒ __thullaccaya_nti vuccatÄ«ti attho.

paÃ±camagÄ• thÄ• ya \Be 192/ __nissajjitvÄ• na deseti teneta_nti nissajjitvÄ• desetabbato
vuccatÄ«ti attho.

chaá¹-á¹-hagÄ• thÄ• ya __pÄ• teti kusalaá¹ƒ dhamma_nti saÃ±cicca Ä• pajjantassa kusalac
kusalacittaá¹ƒ pÄ• teti, tasmÄ• pÄ• teti cittanti __pÄ• cittiyaá¹ƒ_. yaá¹ƒ pana cittaá¹ƒ pÄ• te
ariyamaggaá¹ƒ aparajjhati, cittasammohakÄ• raá¹‡aÃ±ca hoti, tasmÄ• ``ariyamaggaá¹ƒ ap
cittasammohanaá¹-á¹-hÄ• naâ€™â€™ nti ca vuttaá¹ƒ.

pÄ• á¹-idesanÄ«yagÄ• thÄ• su ``gÄ• rayhaá¹ƒ Ä• vuso dhammaá¹ƒ Ä• pajjiâ€™â€™ nti
vuttagÄ• rayhabhÄ• vakÄ• raá¹‡adassanatthameva __bhikkhu aÃ±Ã±Ä• tako santo_tiÄ• di
pana sÄ• Ä• patti __pÄ• á¹-idesanÄ«yÄ• _ti vuccati.

dukkaá¹-agÄ• thÄ• ya __aparaddhaá¹ƒ viraddhaÃ±ca khalita_nti sabbametaá¹ƒ ``yaÃ±ca du
vuttassa dukkaá¹-assa pariyÄ• yavacanaá¹ƒ. yaÃ±hi duá¹-á¹-hu kataá¹ƒ virÅ«paá¹ƒ vÄ• kat
__dukkaá¹-aá¹ƒ_. taá¹ƒ panetaá¹ƒ yathÄ• satthÄ• rÄ• vuttaá¹ƒ; evaá¹ƒ akatattÄ• __apara
virajjhitvÄ• pavattattÄ• __viraddhaá¹ƒ, _ ariyavattapaá¹-ipadaá¹ƒ anÄ• ruá¸·hattÄ• \Ne 19
yaá¹ƒ __manusso kare_ti idaá¹ƒ panassa opammanidassanaá¹ƒ. tassattho --- yathÄ• hi ya
yadi vÄ• raho pÄ• paá¹ƒ karoti, taá¹ƒ dukkaá¹-anti pavedenti; evamidampi buddhappaá¹-iku
lÄ• makabhÄ• vena pÄ• paá¹ƒ, tasmÄ• dukkaá¹-anti veditabbaá¹ƒ.

dubbhÄ• sitagÄ• thÄ• ya __dubbhÄ• sitaá¹ƒ durÄ• bhaá¹-á¹-ha_nti duá¹-á¹-hu Ä• bhaá¹-á¹-
__durÄ• bhaá¹-á¹-haá¹ƒ_. yaá¹ƒ durÄ• bhaá¹-á¹-haá¹ƒ, taá¹ƒ __dubbhÄ• sita_nti attho. kiÃ±
__saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ padaá¹ƒ, _ saá¹ƒkiliá¹-á¹-haá¹ƒ yasmÄ• taá¹ƒ padaá¹ƒ hotÄ«
__yaÃ±ca viÃ±Ã±Å« garahanti, _ yasmÄ• ca naá¹ƒ Å• Ìƒ7.1353 viÃ±Ã±Å« garahantÄ«ti att
vuccatÄ«_ti tena saá¹ƒkiliá¹-á¹-habhÄ• vena ca viÃ±Ã±ugarahanenÄ• pi ca etaá¹ƒ iti vuccat
nti evaá¹ƒ vuccatÄ«ti attho.

sekhiyagÄ• thÄ• ya ``Ä• di cetaá¹ƒ caraá¹‡aÃ±cÄ• â€™â€™ tiÄ• dinÄ• nayena sekhassa s
sekhassa idaá¹ƒ __sekhiya_nti ayamettha saá¹…khepattho. idaá¹ƒ ``garukalahukaÃ±cÄ• pÄ
asaá¹…gahitassa ``handa vÄ• kyaá¹ƒ suá¹‡oma teâ€™â€™ ti iminÄ• pana Ä• yÄ• canava
dÄ«panatthaá¹ƒ vuttanti veditabbaá¹ƒ.

channamativassatÄ«tiÄ• dimhipi \Be 193/ eseva nayo. tattha __channamativassatÄ«_ti geh
acchannaá¹ƒ ativassati. idaá¹ƒ pana Ä• pattisaá¹…khÄ• taá¹ƒ gehaá¹ƒ channaá¹ƒ ativassat
chÄ• dento aÃ±Ã±aá¹ƒ navaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. __vivaá¹-aá¹ƒ nÄ• tivassatÄ«_ti geha
succhannaá¹ƒ nÄ• tivassati. idaá¹ƒ pana Ä• pattisaá¹…khÄ• taá¹ƒ gehaá¹ƒ vivaá¹-aá¹ƒ nÄ•
vivaranto desanÄ• gÄ• miniá¹ƒ desetvÄ• vuá¹-á¹-hÄ• nagÄ• minito vuá¹-á¹-hahitvÄ• suddh
Ä• yatiá¹ƒ saá¹ƒvaranto aÃ±Ã±aá¹ƒ Ä• pattiá¹ƒ nÄ• pajjati. __tasmÄ• channaá¹ƒ vivarethÄ«
desanÄ• gÄ• miniá¹ƒ desento vuá¹-á¹-hÄ• nagÄ• minito ca vuá¹-á¹-hahanto channaá¹ƒ viva
nÄ• tivassatÄ«_ti evaÃ±cetaá¹ƒ vivaá¹-aá¹ƒ nÄ• tivassatÄ«ti attho.

__gati migÄ• naá¹ƒ pavana_nti ajjhokÄ• se byagghÄ• dÄ«hi paripÄ• tiyamÄ• nÄ• naá¹ƒ mig
rukkhÄ• digahanaá¹ƒ araÃ±Ã±aá¹ƒ gati paá¹-isaraá¹‡aá¹ƒ hoti, taá¹ƒ patvÄ• te assÄ• santi
__Ä• kÄ• so pakkhÄ«naá¹ƒ gati_. avassaá¹ƒ upagamanaá¹-á¹-hena pana __vibhavo gati dh
saá¹…khatadhammÄ• naá¹ƒ vinÄ• sova tesaá¹ƒ gati. na hi te vinÄ• saá¹ƒ agacchantÄ• á¹-

\Ne 194/ á¹-hatvÄ• pana __nibbÄ• naá¹ƒ arahato gati, _ khÄ«á¹‡Ä• savassa arahato anupÄ
ekaá¹ƒsena gatÄ«ti attho.

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡abhedaá¹ƒ

ukkoá¹-anabhedÄ• divaá¹‡á¹‡anÄ•

<340> adhikaraá¹‡abhede Å• Ìƒ7.1354 \Be 194/ \Ne 195/ __ime dasa ukkoá¹-Ä• _ti adhikar
puna adhikaraá¹‡aukkoá¹-ena samathÄ• naá¹ƒ ukkoá¹-aá¹ƒ dassetuá¹ƒ ``vivÄ• dÄ• dhikara
samathe ukkoá¹-etÄ«â€™â€™ tiÄ• dimÄ• ha. tattha __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-en
sammukhÄ• vinayaÃ±ca yebhuyyasikaÃ±ca ime dve ukkoá¹-eti, paá¹-isedheti; paá¹-ikkosat
__anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento cattÄ• ro_ti sammukhÄ• vinayaá¹ƒ, sativinayaá¹
tassapÄ• piyasikanti ime cattÄ• ro samathe ukkoá¹-eti. __Ä• pattÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-
sammukhÄ• vinayaá¹ƒ, paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, tiá¹‡avatthÄ• rakanti ime tayo samath
__kiccÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento eka_nti sammukhÄ• vinayaá¹ƒ imaá¹ƒ ekaá¹ƒ samath

<341> __kati ukkoá¹-Ä• _tiÄ• dipucchÄ• naá¹ƒ vissajjane pana dvÄ• dasasu ukkoá¹-esu __
tÄ• va tayo ukkoá¹-Ä• visesato dutiye anuvÄ• dÄ• dhikaraá¹‡e labbhanti. __anihataá¹ƒ kam
paá¹-hame vivÄ• dÄ• dhikaraá¹‡e labbhanti. __avinicchita_ntiÄ• dayo tayo tatiye Ä• pattÄ•
__avÅ«pasanta_ntiÄ• dayo tayo catutthe kiccÄ• dhikaraá¹‡e labbhanti; apica dvÄ• dasÄ• p
adhikaraá¹‡e labbhantiyeva.

__tatthajÄ• takaá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-etÄ«_ti yasmiá¹ƒ vihÄ• re ``mayhaá¹ƒ iminÄ• p
gahitaâ€™â€™ ntiÄ• dinÄ• nayena pattacÄ«varÄ• dÄ«naá¹ƒ atthÄ• ya adhikaraá¹‡aá¹ƒ up
naá¹ƒ vihÄ• re Ä• vÄ• sikÄ• sannipatitvÄ• ``alaá¹ƒ Ä• vusoâ€™â€™ ti attapaccatthike saÃ
pÄ• á¸·imuttakavinicchayeneva \Ne 196/ vÅ«pasamenti, idaá¹ƒ tatthajÄ• takaá¹ƒ adhikaraá¹
vinicchayena samitaá¹ƒ, sopi eko samathoyeva. imaá¹ƒ ukkoá¹-entassÄ• pi pÄ• cittiyaá¹ƒ.

__tatthajÄ• takaá¹ƒ vÅ«pasanta_nti sace pana taá¹ƒ adhikaraá¹‡aá¹ƒ nevÄ• sikÄ• vÅ«pasa
athaÃ±Ã±o vinayadharo Ä• gantvÄ• ``kiá¹ƒ Ä• vuso imasmiá¹ƒ \Be 195/ vihÄ• re uposatho
á¹-hitÄ• â€™â€™ ti pucchati, tehi ca tasmiá¹ƒ kÄ• raá¹‡e kathite taá¹ƒ adhikaraá¹‡aá¹ƒ kha
parivÄ• rato ca suttena vinicchinitvÄ• vÅ«pasameti, idaá¹ƒ tatthajÄ• takaá¹ƒ vÅ«pasantaá¹
adhikaraá¹‡aá¹ƒ. etaá¹ƒ ukkoá¹-entassÄ• pi pÄ• cittiyameva.

__antarÄ• magge_ti te attapaccatthikÄ• ``na mayaá¹ƒ etassa vinicchaye tiá¹-á¹-hÄ• ma, nÄ
asukasmiá¹ƒ Å• Ìƒ7.1355 nÄ• ma gÄ• me vinayadharÄ• therÄ• vasanti, tattha gantvÄ• vi

gacchantÄ• antarÄ• maggeyeva kÄ• raá¹‡aá¹ƒ sallakkhetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• sa
bhikkhÅ« nijjhÄ• penti, idampi vÅ«pasantameva hoti. evaá¹ƒ vÅ«pasantaá¹ƒ antarÄ• magge
ukkoá¹-eti yo, tassÄ• pi pÄ• cittiyameva.

__antarÄ• magge vÅ«pasanta_nti na heva kho pana aÃ±Ã±amaÃ±Ã±aá¹ƒ saÃ±Ã±attiyÄ• v
vÄ• vÅ«pasantaá¹ƒ hoti; apica kho paá¹-ipathaá¹ƒ Ä• gacchanto eko vinayadharo disvÄ• ``
gacchathÄ• â€™â€™ ti pucchitvÄ• ``asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ, iminÄ• nÄ• ma kÄ• raá
Ä• vuso, kiá¹ƒ tattha gatenÄ• â€™â€™ ti tattheva dhammena vinayena taá¹ƒ adhikaraá¹‡aá
antarÄ• magge vÅ«pasantaá¹ƒ nÄ• ma. etaá¹ƒ ukkoá¹-entassÄ• pi pÄ• cittiyameva.

__tattha gata_nti sace pana ``alaá¹ƒ, Ä• vuso, kiá¹ƒ tattha gatenÄ• â€™â€™ ti vuccamÄ• n
gantvÄ• vinicchayaá¹ƒ pÄ• pessÄ• mÄ• â€™â€™ ti vinayadharassa vacanaá¹ƒ anÄ• diyitv
sabhÄ• gÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocenti. sabhÄ• gÄ• bhikkhÅ« ``alaá¹ƒ,
saá¹…ghasannipÄ• taá¹ƒ nÄ• ma garukaâ€™â€™ nti tattheva nisÄ«dÄ• petvÄ• vinicchinitv
vÅ«pasantameva hoti. evaá¹ƒ vÅ«pasantaá¹ƒ tattha gataá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-eti yo,
pÄ• cittiyameva.

__tattha_ \Ne 197/ __gataá¹ƒ vÅ«pasanta_nti na heva kho pana sabhÄ• gabhikkhÅ«naá¹ƒ s
hoti; apica kho saá¹…ghaá¹ƒ sannipÄ• tetvÄ• Ä• rocitaá¹ƒ saá¹…ghamajjhe vinayadharÄ•
gataá¹ƒ vÅ«pasantaá¹ƒ nÄ• ma. etaá¹ƒ ukkoá¹-entassÄ• pi pÄ• cittiyameva.

__sativinaya_nti khÄ«á¹‡Ä• savassa dinnaá¹ƒ sativinayaá¹ƒ ukkoá¹-eti, pÄ• cittiyameva. um
amÅ«á¸·havinaye pÄ• pussannassa dinnÄ• ya tassapÄ• piyasikÄ• yapi eseva nayo.

__tiá¹‡avatthÄ• rakaá¹ƒ_ \Be 196/ __ukkoá¹-etÄ«_ti saá¹…ghena tiá¹‡avatthÄ• rakasamath
adhikaraá¹‡e ``Ä• patti nÄ• ma ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«
paggahetvÄ• desiyamÄ• nÄ• vuá¹-á¹-hÄ• ti, yaá¹ƒ panetaá¹ƒ niddÄ• yantassÄ• pi Ä• patti
etaá¹ƒ mayhaá¹ƒ na khamatÄ«â€™â€™ ti evaá¹ƒ vadantopi tiá¹‡avatthÄ• rakaá¹ƒ ukkoá¹-e
pÄ• cittiyameva.

__chandÄ• gatiá¹ƒ gacchanto adhikaraá¹‡aá¹ƒ ukkoá¹-etÄ«_ti vinayadharo hutvÄ• attano u
Å• Ìƒ7.1356 atthÄ• ya ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«ni dÄ«petvÄ• pubbe vinic
dvÄ• dasasu ukkoá¹-esu yena kenaci ukkoá¹-ento chandÄ• gatiá¹ƒ gacchanto adhikaraá¹‡a
dvÄ«su pana attapaccatthikesu ekasmiá¹ƒ ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dinÄ• nay
parÄ• jayaá¹ƒ Ä• ropanatthaá¹ƒ ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«ni dÄ«petvÄ• pu
dvÄ• dasasu ukkoá¹-esu yena kenaci ukkoá¹-ento dosÄ• gatiá¹ƒ gacchanto adhikaraá¹‡aá¹
pana momÅ«ho momÅ«hattÄ• eva ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«ni dÄ«petvÄ•
mohÄ• gatiá¹ƒ gacchanto adhikaraá¹‡aá¹ƒ ukkoá¹-eti nÄ• ma. sace pana dvÄ«su attapacca

kÄ• yakammÄ• dÄ«ni gahanamicchÄ• diá¹-á¹-hiá¹ƒ balavante ca pakkhantariye abhiÃ±Ã±Ä
visamanissito gahananissito balavanissito ca hoti, tassa bhayena ``ayaá¹ƒ me jÄ«vitantarÄ•
brahmacariyantarÄ• yaá¹ƒ vÄ• kareyyÄ• â€™â€™ ti ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ•
ukkoá¹-ento bhayÄ• gatiá¹ƒ gacchanto adhikaraá¹‡aá¹ƒ ukkoá¹-eti nÄ• ma.

__tadahupasampanno_ti eko sÄ• maá¹‡ero byatto hoti bahussuto, so vinicchaye parÄ• jaya
bhikkhÅ« disvÄ• pucchati ``kasmÄ• maá¹…kubhÅ«tÄ• tthÄ• â€™â€™ ti? te tassa taá¹ƒ ad
te evaá¹ƒ vadeti ``hotu, bhante, maá¹ƒ upasampÄ• detha, ahaá¹ƒ taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ
\Ne 198/. te taá¹ƒ upasampÄ• denti. so dutiyadivase bheriá¹ƒ paharitvÄ• saá¹…ghaá¹ƒ san
bhikkhÅ«hi ``kena saá¹…gho sannipÄ• titoâ€™â€™ ti vutte ``mayÄ• â€™â€™ ti vadati. ``ka
ti? ``hiyyo adhikaraá¹‡aá¹ƒ dubbinicchitaá¹ƒ, tamahaá¹ƒ vinicchinissÄ• mÄ«â€™â€™ ti. ``tv
kuhiá¹ƒ gatoâ€™â€™ ti? ``anupasampannomhi, bhante, ajja pana upasampannomhÄ«â€™
Ä• vuso tumhÄ• disÄ• naá¹ƒ bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, `tadahupasamp
ukkoá¹-anakaá¹ƒ pÄ• cittiyaâ€™ nti, gaccha Ä• pattiá¹ƒ desehÄ«â€™â€™ ti. Ä• gantukepi

__kÄ• rako_ti ekaá¹ƒ saá¹…ghena saddhiá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitvÄ• pariveá¹‡agat
vadanti ``kissa, bhante, tumhehi evaá¹ƒ vinicchitaá¹ƒ adhikaraá¹‡aá¹ƒ, nanu evaá¹ƒ vinicchi
so ``kasmÄ• paá¹-hamaá¹ƒyeva evaá¹ƒ na vaditthÄ• â€™â€™ ti taá¹ƒ Å• Ìƒ7.1357 adhikar
yo kÄ• rako ukkoá¹-eti, tassÄ• pi ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ. __chandadÄ• yako_ti eko
chandaá¹ƒ datvÄ• sabhÄ• ge bhikkhÅ« parÄ• jayaá¹ƒ patvÄ• Ä• gate maá¹…kubhÅ«te dis
vinicchinissÄ• mÄ«â€™â€™ ti saá¹…ghaá¹ƒ sannipÄ• tetvÄ• ``kasmÄ• sannipÄ• tesÄ«â€
adhikaraá¹‡aá¹ƒ dubbinicchitaá¹ƒ, tamahaá¹ƒ ajja vinicchinissÄ• mÄ«â€™â€™ ti. ``hiyyo pa
gatoâ€™â€™ ti. ``chandaá¹ƒ datvÄ• nisinnomhÄ«â€™â€™ ti. so vattabbo ``idaá¹ƒ Ä• vusc
bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, `chandadÄ• yako ukkoá¹-eti, ukkoá¹-anakaá¹
Ä• pattiá¹ƒ desehÄ«â€™â€™ ti.

adhikaraá¹‡anidÄ• nÄ• divaá¹‡á¹‡anÄ•

<342> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kiá¹ƒnidÄ• na_ntiÄ• dÄ«su kiá¹ƒ nidÄ• namassÄ• ti __k
assÄ• ti __kiá¹ƒsamudayaá¹ƒ_. kÄ• jÄ• ti assÄ• ti __kiá¹ƒjÄ• tikaá¹ƒ_. ko pabhavo assÄ• ti
sambhÄ• ro assÄ• ti __kiá¹ƒsambhÄ• raá¹ƒ_. kiá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ assÄ• ti __kiá¹ƒsa
sabbÄ• netÄ• ni kÄ• raá¹‡avevacanÄ• niyeva.

__vivÄ• danidÄ• na_ntiÄ• dÄ«supi aá¹-á¹-hÄ• rasabhedakaravatthusaá¹…khÄ• to vivÄ• do
__vivÄ• danidÄ• naá¹ƒ_. vivÄ• daá¹ƒ nissÄ• ya uppajjanakavivÄ• davasenetaá¹ƒ vuttaá¹ƒ.
__anuvÄ• danidÄ• naá¹ƒ_ \Ne 199/. idampi anuvÄ• daá¹ƒ nissÄ• ya uppajjanakaanuvÄ• da
nidÄ• naá¹ƒ assÄ• ti __Ä• pattinidÄ• naá¹ƒ_. Ä• pattÄ• dhikaraá¹‡apaccayÄ• catasso Ä• p
Ä• pattiá¹ƒ nissÄ• ya uppajjanakaÄ• pattivasenetaá¹ƒ vuttaá¹ƒ. kiccayaá¹ƒ nidÄ• namassÄ•

catubbidhaá¹ƒ saá¹…ghakammaá¹ƒ kÄ• raá¹‡amassÄ• ti attho. ukkhittÄ• nuvattikÄ• ya bhik
samanubhÄ• sanÄ• dÄ«naá¹ƒ kiccaá¹ƒ nissÄ• ya uppajjanakakiccÄ• naá¹ƒ vasenetaá¹ƒ vu
adhikaraá¹‡Ä• naá¹ƒ vissajjanapakkhe ekapadayojanÄ• . etenÄ• nusÄ• rena sabbapadÄ• n

dutiyapucchÄ• ya \Be 198/ __hetunidÄ• na_ntiÄ• dimhi vissajjane navannaá¹ƒ kusalÄ• kusa
vasena hetunidÄ• nÄ• ditÄ• veditabbÄ• . tatiyapucchÄ• ya vissajjane byaÃ±janamattaá¹ƒ n
paccayoti vutto.

<343> mÅ«lapucchÄ• ya vissajjane __dvÄ• dasa mÅ«lÄ• nÄ«_ti kodhaupanÄ• hayugaá¸·ak
lobhadosamohÄ• tayo, alobhÄ• dosÄ• mohÄ• tayoti imÄ• ni ajjhattasantÄ• nappavattÄ• ni
mÅ«lÄ• nÄ«_ti tÄ• neva dvÄ• dasa Å• Ìƒ7.1358 kÄ• yavÄ• cÄ• hi saddhiá¹ƒ cuddasa honti.
cha samuá¹-á¹-hÄ• nÄ• ni.

samuá¹-á¹-hÄ• napucchÄ• ya vissajjane __aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni_ samuá¹-á¹
aá¹-á¹-hÄ• rasasu bhedakaravatthÅ«su samuá¹-á¹-hÄ• ti, etehi vÄ• kÄ• raá¹‡abhÅ«tehi sam
samuá¹-á¹-hÄ• nÄ• ni vuccanti. esa nayo sabbattha.

<344> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ«_tiÄ• dibhede __ekena adhikaraá¹‡ena kiccÄ•
adhikaraá¹‡ena sammanti, taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ, na panetÄ• ni ekaá¹ƒsato kiccÄ• dhik
hi puggalassa santike desentassa kiccÄ• dhikaraá¹‡aá¹ƒ nÄ• ma atthi.

__na katamena samathenÄ• _ti sÄ• vasesÄ• patti viya na sammati. na hi sakkÄ• sÄ• dese
suddhante patiá¹-á¹-hÄ• tuá¹ƒ.

<348> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ hoti anuvÄ• dÄ• dhikaraá¹‡a_ntiÄ• di nayo uttÄ• noyeva

<349> tato \Ne 200/ paraá¹ƒ __yattha sativinayo_tiÄ• dikÄ• sammukhÄ• vinayaá¹ƒ amuÃ±c
vuttÄ• , tÄ• saá¹ƒ vissajjaneneva attho pakÄ• sito.

<351> saá¹ƒsaá¹-á¹-hÄ• dipucchÄ• naá¹ƒ vissajjane __saá¹ƒsaá¹-á¹-hÄ• _ti sativinayakamm
dvinnampi samathÄ• naá¹ƒ siddhattÄ• sammukhÄ• vinayoti vÄ• sativinayoti vÄ• ime dhar
visaá¹ƒsaá¹-á¹-hÄ• . yasmÄ• pana kadalikkhandhe pattavaá¹-á¹-Ä«naá¹ƒ viya na sakkÄ• te
nÄ• nÄ• karaá¹‡aá¹ƒ dassetuá¹ƒ, tena vuttaá¹ƒ \Be 199/ ``na ca labbhÄ• imesaá¹ƒ dhamm
vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti. esa nayo sabbattha.

sattasamathanidÄ• navaá¹‡á¹‡anÄ•

<352> __kiá¹ƒnidÄ• no_ti pucchÄ• vissajjane nidÄ• naá¹ƒ nidÄ• namassÄ• ti __nidÄ• nanid

saá¹…ghasammukhatÄ• , dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammukh
nidÄ• naá¹ƒ. sativepullapatto khÄ«á¹‡Ä• savo laddhupavÄ• do sativinayassa nidÄ• naá¹ƒ. u
amÅ«á¸·havinayassa nidÄ• naá¹ƒ. yo ca deseti, yassa ca deseti, ubhinnaá¹ƒ sammukhÄ«bh
paá¹-iÃ±Ã±Ä• takaraá¹‡assa nidÄ• naá¹ƒ. bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«
yebhuyyasikÄ• ya nidÄ• naá¹ƒ. pÄ• pussanno puggalo tassapÄ• piyasikÄ• ya nidÄ• naá¹ƒ.
assÄ• maá¹‡akaajjhÄ• cÄ• ro tiá¹‡avatthÄ• rakassa nidÄ• naá¹ƒ. __hetupaccayavÄ• rÄ• _

<353> mÅ«lapucchÄ• ya vissajjanaá¹ƒ uttÄ• nameva. samuá¹-á¹-hÄ• napucchÄ• ya kiÃ±cÄ
samathÄ• naá¹ƒ katame chattiá¹ƒsa samuá¹-á¹-hÄ• nÄ• â€™â€™ ti vuttaá¹ƒ, sammukhÄ• v
kammasaá¹…gahÄ• bhÄ• vena samuá¹-á¹-hÄ• nÄ• bhÄ• vato channaá¹ƒyeva samathÄ• na
vibhattÄ• ni. tattha __kammassa kiriyÄ• _ti Ã±atti veditabbÄ• . __karaá¹‡a_nti tassÄ• yeva
á¹-hapetabbakÄ• le á¹-hapanaá¹ƒ. __upagamana_nti sayaá¹ƒ upagamanaá¹ƒ; attanÄ• yeva
attho. __ajjhupagamana_nti ajjhesanupagamanaá¹ƒ; aÃ±Ã±aá¹ƒ saddhivihÄ• rikÄ• dikaá¹ƒ
karohÄ«â€™â€™ ti ajjhesananti attho. __adhivÄ• sanÄ• _ti ``ruccati me etaá¹ƒ, karotu saá¹
adhivÄ• sanÄ• ; chandadÄ• nanti attho. __appaá¹-ikkosanÄ• _ti ``na metaá¹ƒ khamati, mÄ•
appaá¹-isedhanÄ• . iti channaá¹ƒ chakkÄ• naá¹ƒ vasena chattiá¹ƒsa samuá¹-á¹-hÄ• nÄ• ve

sattasamathanÄ• nÄ• tthÄ• divaá¹‡á¹‡anÄ•

<354> nÄ• nÄ• tthapucchÄ• vissajjanaá¹ƒ \Ne 201/ uttÄ• nameva. adhikaraá¹‡apucchÄ• vis
adhikaraá¹‡a_nti ayaá¹ƒ mÄ• tÄ• puttÄ• dÄ«naá¹ƒ vivÄ• do viruddhavÄ• dattÄ• vivÄ• do n
adhikaraá¹‡Ä«yatÄ• ya abhÄ• vato adhikaraá¹‡aá¹ƒ na hoti. anuvÄ• dÄ• dÄ«supi eseva na
uttÄ• namevÄ• ti.

adhikaraá¹‡abhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

codanÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<359> dutiyagÄ• thÄ• saá¹…gaá¹‡iyaá¹ƒ \Be 200/ \Ne 202/ __codanÄ• _ti vatthuÃ±ca Ä• pa
__sÄ• raá¹‡Ä• _ti dosasÄ• raá¹‡Ä• . __saá¹…gho kimatthÄ• yÄ• _ti saá¹…ghasannipÄ• to
kissa kÄ• raá¹‡Ä• _ti matikammaá¹ƒ vuccati mantaggahaá¹‡aá¹ƒ; taá¹ƒ kissa kÄ• raá¹‡Ä• t

__codanÄ• sÄ• raá¹‡atthÄ• yÄ• _ti vuttappakÄ• rÄ• codanÄ• , tena cuditakapuggalena co
__niggahatthÄ• ya sÄ• raá¹‡Ä• _ti dosasÄ• raá¹‡Ä• pana tassa puggalassa niggahatthÄ• y
pariggahatthÄ• yÄ• _ti tattha sannipatito saá¹…gho vinicchayapariggahaá¹‡atthÄ• ya; dham
tulanatthÄ• ya suvinicchitadubbinicchitaá¹ƒ jÄ• nanatthÄ• yÄ• ti attho. __matikammaá¹ƒ par

suttantikattherÄ• naÃ±ca vinayadharattherÄ• naÃ±ca mantaggahaá¹‡aá¹ƒ Å• Ì‚7.1360 pÄ• vinicchayasanniá¹-á¹-hÄ• panatthaá¹ƒ.

__mÄ• kho paá¹-igha_nti cuditake vÄ• codake vÄ• kopaá¹ƒ mÄ• janayi. __sace anuvijjak saá¹…ghamajjhe otiá¹‡á¹‡aá¹ƒ adhikaraá¹‡aá¹ƒ vinicchituá¹ƒ nisinno vinayadharo.

__viggÄ• hika_nti ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• sÄ«â€™â€™ tiÄ• dinay __anatthasaá¹ƒhita_nti yÄ• anatthaá¹ƒ janayati, parisaá¹ƒ khobhetvÄ• uá¹-á¹-hÄ• peti, eva abhaá¹‡i. __sutte vinaye vÄ• _tiÄ• dÄ«su __suttaá¹ƒ_ nÄ• ma ubhatovibhaá¹…go. __vinay __anulomo_ nÄ• ma parivÄ• ro. __paÃ±Ã±attaá¹ƒ_ nÄ• ma sakalaá¹ƒ vinayapiá¹-akaá¹ƒ. _ mahÄ• padesÄ• .

__anuyogavattaá¹ƒ_ \Ne 203/ __nisÄ• mayÄ• _ti anuyuÃ±janavattaá¹ƒ nisÄ• mehi. __kusal chekena paá¹‡á¸• itena Ã±Ä• á¹‡apÄ• ramippattena bhagavatÄ• nÄ«haritvÄ• á¹-hapitaá¹ƒ supaÃ±Ã±Ä• pitaá¹ƒ. __sikkhÄ• padÄ• nulomika_nti sikkhÄ• padÄ• naá¹ƒ anulomaá¹ƒ. aya panettha sÄ• dhippÄ• yasaá¹…khepavaá¹‡á¹‡anÄ• --- ``sace tvaá¹ƒ anuvijjako, mÄ• saha anatthasaá¹ƒhitaá¹ƒ viggÄ• hikakathaá¹ƒ \Be 201/ bhaá¹‡i. yaá¹ƒ pana kusalena buddhimat suttÄ• dÄ«su anuyogavattaá¹ƒ kathaá¹ƒ supaÃ±Ã±attaá¹ƒ sabbasikkhÄ• padÄ• naá¹ƒ anul upadhÄ• rehÄ«â€™â€™ ti. __gatiá¹ƒ na nÄ• sento samparÄ• yika_nti attano samparÄ• ye anuyogavattaá¹ƒ nisÄ• maya. yo hi taá¹ƒ anisÄ• metvÄ• anuyuÃ±jati, so samparÄ• yikaá¹ƒ tasmÄ• tvaá¹ƒ anÄ• sento nisÄ• mayÄ• ti attho. idÄ• ni taá¹ƒ anuyogavattaá¹ƒ dassetuá¹ƒ tattha __hitesÄ«_ti hitaá¹ƒ esanto gavesanto; mettaÃ±ca mettÄ• pubbabhÄ• gaÃ±ca upaá¹- __kÄ• lenÄ• _ti yuttapattakÄ• lena; ajjhesitakÄ• leyeva tava bhÄ• re kate anuyuÃ±jÄ• ti atth

__sahasÄ• vohÄ• raá¹ƒ mÄ• padhÄ• resÄ«_ti yo etesaá¹ƒ sahasÄ• vohÄ• ro hoti, sahasÄ padhÄ• resi, mÄ• gaá¹‡hittha.

__paá¹-iÃ±Ã±Ä• nusandhitena kÄ• raye_ti ettha __anusandhita_nti kathÄ• nusandhi vuccat paá¹-iÃ±Ã±Ä• nusandhinÄ• kÄ• raye; kathÄ• nusandhiá¹ƒ sallakkhetvÄ• paá¹-iÃ±Ã±Ä• ya paá¹-iÃ±Ã±Ä• ya ca anusandhitena ca kÄ• raye, lajjiá¹ƒ paá¹-iÃ±Ã±Ä• ya kÄ• raye; alajjiá¹ƒ attho. tasmÄ• eva Å• Ì‚7.1361 __paá¹-iÃ±Ã±Ä• lajjÄ«sÅ«_ti gÄ• thamÄ• ha. tattha __vattÄ vattÄ• nusandhinÄ• kÄ• raye, yÄ• assa vattena saddhiá¹ƒ paá¹-iÃ±Ã±Ä• sandhiyati, tÄ• y attho.

__saÃ±ciccÄ• _ti jÄ• nanto Ä• pajjati. __parigÅ«hatÄ«_ti nigÅ«hati na deseti na vuá¹-á¹-hÄ•

__sÄ• ahampi jÄ• nÄ• mÄ«_ti yaá¹ƒ tumhehi vuttaá¹ƒ, taá¹ƒ saccaá¹ƒ, ahampi naá¹ƒ evam tÄ• ha_nti aÃ±Ã±aÃ±ca taá¹ƒ ahaá¹ƒ pucchÄ• mi.

__pubbÄ• paraá¹ƒ_ \Ne 204/ __na jÄ• nÄ• tÄ«_ti purekathitaÃ±ca pacchÄ• kathitaÃ±ca na
tasmiá¹ƒ pubbÄ• pare akusalo. __anusandhivacanapathaá¹ƒ na jÄ• nÄ• tÄ«_ti kathÄ• nusa
vinicchayÄ• nusandhivacanaÃ±ca na jÄ• nÄ• ti.

__sÄ«lavipattiyÄ• codetÄ«_ti dvÄ«hi Ä• pattikkhandhehi codeti. __Ä• cÄ• radiá¹-á¹-hiyÄ• _
diá¹-á¹-hivipattiyÄ• ca. Ä• cÄ• ravipattiyÄ• codento paÃ±cahÄ• pattikkhandhehi codeti, diá
codento \Be 202/ micchÄ• diá¹-á¹-hiyÄ• ceva antaggÄ• hikadiá¹-á¹-hiyÄ• ca codeti. __Ä• jÄ
Ä• jÄ«vahetupaÃ±Ã±attehi chahi sikkhÄ• padehi codeti. sesaá¹ƒ sabbattha uttÄ• namevÄ•

dutiyagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

codanÄ• kaá¹‡á¸• aá¹ƒ

anuvijjakakiccavaá¹‡á¹‡anÄ•

360-361__._ idÄ• ni \Be 203/ \Ne 205/ evaá¹ƒ uppannÄ• ya codanÄ• ya vinayadharena katt
__anuvijjakenÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __diá¹-á¹-haá¹ƒ diá¹-á¹-henÄ• _ti gÄ• thÄ• ya
mÄ• tugÄ• mena saddhiá¹ƒ ekaá¹-á¹-hÄ• nato nikkhamanto vÄ• pavisanto vÄ• diá¹-á¹-ho,
codeti, itaro tassa dassanaá¹ƒ anujÄ• nÄ• ti. taá¹ƒ pana dassanaá¹ƒ paá¹-icca pÄ• rÄ• jikaá
paá¹-ijÄ• nÄ• ti. evamettha yaá¹ƒ tena diá¹-á¹-haá¹ƒ, taá¹ƒ tassa ``diá¹-á¹-ho mayÄ• â€™â€
diá¹-á¹-havacanena sameti. yasmÄ• pana itaro taá¹ƒ dassanaá¹ƒ paá¹-icca dosaá¹ƒ na paá
asuddhaparisaá¹…kito hoti; amÅ«lakaparisaá¹…kitoti attho. tassa puggalassa ``suddho aha
paá¹-iÃ±Ã±Ä• ya tena saddhiá¹ƒ uposatho kÄ• tabbo. sesagÄ• thÄ• dvayepi eseva nayo. se
uttÄ• namevÄ• ti.

anuvijjakakiccavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

codakapucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

362-363__._ __codanÄ• ya_ Å• Ìƒ7.1362 __ko Ä• dÄ«_tiÄ• dipucchÄ• naá¹ƒ vissajjane __s
patiá¹-á¹-hÄ• tabbaá¹ƒ akuppe ca. yaá¹ƒ kataá¹ƒ vÄ• na kataá¹ƒ vÄ• , tadeva vattabbaá¹ƒ,
anuvijjake vÄ• saá¹…ghe vÄ• kopo uppÄ• detabbo. __otiá¹‡á¹‡Ä• notiá¹‡á¹‡aá¹ƒ jÄ• nitab
anotiá¹‡á¹‡aÃ±ca vacanaá¹ƒ jÄ• nitabbaá¹ƒ. tatrÄ• yaá¹ƒ jÄ• nanavidhi --- ettakÄ• codakas
pacchimakathÄ• , ettakÄ• cuditakassa pubbakathÄ• , ettakÄ• pacchimakathÄ• ti jÄ• nitabb
pamÄ• á¹‡aá¹ƒ gaá¹‡hitabbaá¹ƒ, cuditakassa pamÄ• á¹‡aá¹ƒ gaá¹‡hitabbaá¹ƒ, anuvijjakass
gaá¹‡hitabbaá¹ƒ, anuvijjako appamattakampi ahÄ• pento ``Ä• vuso samannÄ• haritvÄ• uju
vattabbo, saá¹…ghena evaá¹ƒ paá¹-ipajjitabbaá¹ƒ. __yena dhammena yena vinayena yena

adhikaraá¹‡aá¹ƒ vÅ«pasammatÄ«_ti ettha __dhammo_ti bhÅ«taá¹ƒ vatthu. __vinayo_ti cod
__satthusÄ• sana_nti Ã±attisampadÄ• ceva anussÄ• vanasampadÄ• \Be 204/ ca. etena h
satthusÄ• sanena ca adhikaraá¹‡aá¹ƒ vÅ«pasamati, tasmÄ• anuvijjakena bhÅ«tena vatthu
sÄ• retvÄ• Ã±attisampadÄ• ya ceva anussÄ• vanasampadÄ• ya ca taá¹ƒ adhikaraá¹‡aá¹ƒ
evaá¹ƒ paá¹-ipajjitabbaá¹ƒ. sesamettha uttÄ• nameva.

<364> __uposatho kimatthÄ• yÄ• _tiÄ• dipucchÄ• vissajjanampi uttÄ• nameva. avasÄ• nag
paribhÄ• satÄ«_ti avamaÃ±Ã±aá¹ƒ karonto ``kiá¹ƒ ime jÄ• nantÄ«â€™â€™ ti paribhÄ• sati.
tÄ• ya chandÄ• digÄ• mitÄ• ya tena ca paribhÄ• sanena attanÄ• attano khatattÄ• __khato
indriyÄ• naá¹ƒ upahatattÄ• __upahatindriyo_. __nirayaá¹ƒ gacchati dummedho, na ca sikkh
upahatindriyo paÃ±Ã±Ä• ya abhÄ• vato dummedho tÄ«su sikkhÄ• su asikkhanato na ca sik
bhedÄ• nirayameva upagacchati, tasmÄ• __na ca Ä• misaá¹ƒ nissÄ• ya ... pe ... yathÄ• d
tassattho na ca Ä• misaá¹ƒ nissÄ• ya kare, cuditakacodakesu hi aÃ±Ã±atarena dinnaá¹ƒ cÄ
gaá¹‡hanto Ä• misaá¹ƒ nissÄ• ya karoti, evaá¹ƒ na kareyya. __na ca nissÄ• ya puggala_nti
vÄ• Ä• cariyo vÄ• â€™â€™ tiÄ• dinÄ• nayena chandÄ• dÄ«hi gacchanto puggalaá¹ƒ niss
atha kho __ubhopete vivajjetvÄ• _ yathÄ• dhammo á¹-hito, tatheva kareyyÄ• ti.

__upakaá¹‡á¹‡akaá¹ƒ jappatÄ«_ti Å• Ìƒ7.1363 ``evaá¹ƒ kathehi, mÄ• evaá¹ƒ kathayitthÄ• â
manteti. __jimhaá¹ƒ pekkhatÄ«_ti dosameva gavesati. __vÄ«tiharatÄ«_ti vinicchayaá¹ƒ hÄ•
paá¹-isevatÄ«_ti Ä• pattiá¹ƒ dÄ«peti.

__akÄ• lena ca codetÄ«_ti anokÄ• se anajjhiá¹-á¹-hova codeti. __pubbÄ• paraá¹ƒ na jÄ• nÄ
pacchimakathaÃ±ca na jÄ• nÄ• ti.

__anusandhivacanapathaá¹ƒ_ \Ne 207/ __na jÄ• nÄ• tÄ«_ti kathÄ• nusandhivinicchayÄ• nu
jÄ• nÄ• ti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

codanÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÅ«á¸·asaá¹…gÄ• mo

anuvijjakassa paá¹-ipattivaá¹‡á¹‡anÄ•

<365> cÅ«á¸·asaá¹…gÄ• me \Be 205/ \Ne 208/ __saá¹…gÄ• mÄ• vacarena bhikkhunÄ• _ti
adhikaraá¹‡avinicchayatthÄ• ya saá¹…ghasannipÄ• to. tatra hi attapaccatthikÄ• ceva sÄ• s
uddhammaá¹ƒ ubbinayaá¹ƒ satthu sÄ• sanaá¹ƒ dÄ«pentÄ• samosaranti vesÄ• likÄ• vajjipu
tesaá¹ƒ paccatthikÄ• naá¹ƒ laddhiá¹ƒ madditvÄ• sakavÄ• dadÄ«panatthÄ• ya tattha avaca
vinicchayaá¹ƒ pavatteti, so saá¹…gÄ• mÄ• vacaro nÄ• ma yasatthero viya. tena saá¹…gÄ•

saá¹…ghaá¹ƒ upasaá¹…kamantena nÄ«cacittena saá¹…gho upasaá¹…kamitabbo. __nÄ«ca
nipÄ• tetvÄ• nihatamÄ• nacittena. __rajoharaá¹‡asamenÄ• _ti pÄ• dapuÃ±chanasamena;
saá¹ƒkiliá¹-á¹-he vÄ• asaá¹ƒkiliá¹-á¹-he vÄ• pÄ• de puÃ±chiyamÄ• ne neva rÄ• go na dosc
iá¹-á¹-hÄ• niá¹-á¹-hesu arajjantena adussantenÄ• ti attho. __yathÄ• patirÅ«pe Ä• sane_ti ya
Ä• sanaá¹ƒ Ã±atvÄ• attano pÄ• puá¹‡anaá¹-á¹-hÄ• ne therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ piá¹-á¹
nisÄ«ditabbaá¹ƒ. __anÄ• nÄ• kathikenÄ• _ti nÄ• nÄ• vidhaá¹ƒ taá¹ƒ taá¹ƒ anatthakathaá¹ƒ
__atiracchÄ• nakathikenÄ• _ti diá¹-á¹-hasutamutampi rÄ• jakathÄ• dikaá¹ƒ tiracchÄ• nakath
__sÄ• maá¹ƒ vÄ• dhammo bhÄ• sitabbo_ti saá¹…ghasannipÄ• taá¹-á¹-hÄ• ne kappiyÄ• ka
rÅ«pÄ• rÅ«paparicchedasamathÄ• cÄ• ravipassanÄ• cÄ• raá¹-á¹-hÄ• nanisajjavattÄ• diniss
evarÅ«po dhammo sayaá¹ƒ vÄ• bhÄ• sitabbo, paro vÄ• ajjhesitabbo. yo bhikkhu tathÄ• rÅ
pahoti, so vattabbo --- ``Ä• vuso saá¹…ghamajjhamhi Å• Ìƒ7.1364 paÃ±he uppanne tvaá¹ƒ
__ariyo vÄ• tuá¹‡hÄ«bhÄ• vo nÄ• timaÃ±Ã±itabbo_ti ariyÄ• tuá¹‡hÄ« nisÄ«dantÄ• na bÄ
nisÄ«danti. aÃ±Ã±ataraá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va nisÄ«danti. iti kammaá¹-á¹-
tuá¹‡hÄ«bhÄ• vo \Ne 209/ ariyo tuá¹‡hÄ«bhÄ• vo nÄ• ma, so nÄ• timaÃ±Ã±itabbo, kiá¹ƒ ka
nÄ• vajÄ• nitabbo; attano patirÅ«paá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va nisÄ«ditabbant

__na upajjhÄ• yo pucchitabbo_ti ``ko nÄ• mo tuyhaá¹ƒ upajjhÄ• yoâ€™â€™ ti na pucchitab
__na jÄ• tÄ«_ti ``khattiyajÄ• tiyo tvaá¹ƒ brÄ• hmaá¹‡ajÄ• tiyoâ€™â€™ ti \Be 206/ evaá¹ƒ jÄ
__na Ä• gamo_ti ``dÄ«ghabhÄ• á¹‡akosi tvaá¹ƒ majjhimabhÄ• á¹‡akoâ€™â€™ ti evaá¹ƒ Ä
__kulapadeso_ti khattiyakulÄ• divaseneva veditabbo. __atrassa pemaá¹ƒ vÄ• doso vÄ• _ti
kÄ• raá¹‡Ä• naá¹ƒ aÃ±Ã±ataravasena pemaá¹ƒ vÄ• bhaveyya doso vÄ• .

__no parisakappikenÄ• _ti parisakappakena parisÄ• nuvidhÄ• yakena na bhavitabbaá¹ƒ; ya
tadeva cetetvÄ• kappetvÄ• na kathetabbanti attho. __na hatthamuddÄ• dassetabbÄ• _ti k
ca saÃ±Ã±Ä• jananatthaá¹ƒ hatthavikÄ• ro na kÄ• tabbo.

__atthaá¹ƒ anuvidhiyantenÄ• _ti vinicchayapaá¹-ivedhameva sallakkhentena ``idaá¹ƒ suttaá
imasmiá¹ƒ vinicchaye idaá¹ƒ vakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ paritulayantena nisÄ«ditabba
vuá¹-á¹-hÄ• tabba_nti na Ä• sanÄ• vuá¹-á¹-hÄ• ya sannipÄ• tamaá¹‡á¸• ale vicaritabbaá¹ƒ
sabbÄ• parisÄ• uá¹-á¹-hahati. __na vÄ«tihÄ• tabba_nti na vinicchayo hÄ• petabbo. __na k
Ä• patti dÄ«petabbÄ• . __asÄ• hasikena bhavitabba_nti na sahasÄ• kÄ• rinÄ• bhavitabbaá
na kathetabbanti attho. __vacanakkhamenÄ• _ti duruttavÄ• caá¹ƒ khamanasÄ«lena. __hita
hitagavesinÄ• karuá¹‡Ä• ca karuá¹‡Ä• pubbabhÄ• go ca upaá¹-á¹-hÄ• petabboti ayaá¹ƒ pa
__anasuruttenÄ• _ti na asuruttena. asuruttaá¹ƒ vuccati viggÄ• hikakathÄ• saá¹…khÄ• taá¹ƒ
na kathetabbanti attho. __attÄ• pariggahetabbo_ti ``vinicchituá¹ƒ vÅ«pasametuá¹ƒ sakkhi
noâ€™â€™ ti evaá¹ƒ attÄ• pariggahetabbo; attano pamÄ• á¹‡aá¹ƒ jÄ• nitabbanti attho. __
``lajjiyÄ• nu kho ayaá¹ƒ parisÄ• , sakkÄ• saÃ±Ã±Ä• petuá¹ƒ Å• Ìƒ7.1365 udÄ• hu noâ€™â
pariggahetabbo.

__codako pariggahetabbo_ti ``dhammacodako nu kho noâ€™â€™ ti evaá¹ƒ pariggahetabb
pariggahetabbo_ti ``dhammacuditako nu kho noâ€™â€™ ti evaá¹ƒ pariggahetabbo. __adha
\Ne 210/ tassa pamÄ• á¹‡aá¹ƒ jÄ• nitabbaá¹ƒ. sesesupi eseva nayo. __vuttaá¹ƒ_ \Be 207/ _
codakacuditakehi vuttavacanaá¹ƒ ahÄ• pentena. __avuttaá¹ƒ apakÄ• sentenÄ• _ti anosaá¹-
appakÄ• sentena. __mando hÄ• setabbo_ti mando momÅ«ho paggaá¹‡hitabbo, ``nanu tvaa
uttejetvÄ• anuyogavattaá¹ƒ kathÄ• petvÄ• tassa anuyogo gaá¹‡hitabbo. __bhÄ«rÅ« assÄ•
saá¹…ghamajjhaá¹ƒ vÄ• gaá¹‡amajjhaá¹ƒ vÄ• anosaá¹-apubbattÄ• sÄ• rajjaá¹ƒ uppajjati,
vissaá¹-á¹-ho kathehi, mayaá¹ƒ te upatthambhÄ• bhavissÄ• mÄ• â€™â€™ ti vatvÄ• pi anu
__caá¹‡á¸• o nisedhetabbo_ti apasÄ• detabbo tajjetabbo. __asuci vibhÄ• vetabbo_ti alajjiá¹
Ä• pattiá¹ƒ desÄ• petabbo. __ujumaddavenÄ• _ti yo bhikkhu uju sÄ«lavÄ• kÄ• yavaá¹…kÄ
upacaritabbo. __dhammesu ca puggalesu cÄ• _ti ettha yo dhammagaruko hoti na puggalag
puggalesu ca majjhattoti veditabbo.

<366> __suttaá¹ƒ saá¹ƒsandanatthÄ• yÄ• _tiÄ• dÄ«su tena ca pana evaá¹ƒ sabrahmacÄ• r
piyamanÄ• pagarubhÄ• vanÄ«yena anuvijjakena samudÄ• haá¹-esu suttÄ• dÄ«su suttaá¹ƒ
Ä• pattÄ• nÄ• pattÄ«naá¹ƒ saá¹ƒsandanatthanti veditabbaá¹ƒ. __opammaá¹ƒ nidassanatthÄ
atthadassanatthÄ• ya. __attho viÃ±Ã±Ä• panatthÄ• yÄ• _ti attho jÄ• nÄ• panatthÄ• ya. __p
á¹-hapanatthÄ• yÄ• _ti pucchÄ• puggalassa á¹-hapanatthÄ• ya. __okÄ• sakammaá¹ƒ coda
Ä• pattiyÄ• vÄ• codanatthÄ• ya. __codanÄ• sÄ• raá¹‡atthÄ• yÄ• _ti dosÄ• dosaá¹ƒ sarÄ•
savacanÄ«yatthÄ• yÄ• _ti dosÄ• dosasÄ• raá¹‡Ä• savacanÄ«yakaraá¹‡atthÄ• ya. __savac
savacanÄ«yaá¹ƒ ``imamhÄ• Ä• vÄ• sÄ• paraá¹ƒ mÄ• pakkamÄ«â€™â€™ ti evaá¹ƒ palib
vinicchayatthÄ• yÄ• _ti vinicchayaá¹ƒ pÄ• panatthÄ• ya. __vinicchayo santÄ«raá¹‡atthÄ• y
santÄ«raá¹‡atthÄ• ya tulanatthÄ• ya. __santÄ«raá¹‡aá¹ƒ á¹-hÄ• nÄ• á¹-á¹-hÄ• nagamanatt
Ä• pattianÄ• pattigarukalahukÄ• pattijÄ• nanatthÄ• ya Å• Ìƒ7.1366. __saá¹…gho samparigg
vinicchayasampaá¹-iggahaá¹‡atthÄ• ya ca; suvinicchitadubbinicchitabhÄ• vajÄ• nanatthÄ• y
__paccekaá¹-á¹-hÄ• yino avisaá¹ƒvÄ• dakaá¹-á¹-hÄ• yino_ti issariyÄ• dhipaccajeá¹-á¹-haka
avisaá¹ƒvÄ• dakaá¹-á¹-hÄ• ne ca á¹-hitÄ• ; na te apasÄ• detabbÄ• ti attho.

idÄ• ni ye mandÄ• mandabuddhino evaá¹ƒ vadeyyuá¹ƒ ``vinayo nÄ• ma kimatthÄ• yÄ• â€™
vacanokÄ• sapidahanatthamattaá¹ƒ dassetuá¹ƒ __vinayo saá¹ƒvaratthÄ• yÄ• _tiÄ• dimÄ• h
saá¹ƒvaratthÄ• yÄ• _ti sakalÄ• pi vinayapaÃ±Ã±atti kÄ• yavacÄ«dvÄ• rasaá¹ƒvaratthÄ• ya.
Ä• jÄ«vavisuddhipariyosÄ• nassa sÄ«lassa upanissayo \Ne 211/ hoti; paccayo hotÄ«ti attho
apicettha __avippaá¹-isÄ• ro_ti pÄ• papuÃ±Ã±Ä• naá¹ƒ katÄ• katavasena cittavippaá¹-isÄ•
dubbalÄ• taruá¹‡apÄ«ti. __pÄ«tÄ«_ti balavÄ• bahalapÄ«ti. __passaddhÄ«_ti kÄ• yacittada
__sukha_nti kÄ• yikacetasikasukhaá¹ƒ. taÃ±hi duvidhampi samÄ• dhissa upanissayapaccay
cittekaggatÄ• . __yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_nti taruá¹‡avipassanÄ• ; udayabbayaÃ
cittekaggatÄ• hi taruá¹‡avipassanÄ• ya upanissayapaccayo hoti. __nibbidÄ• _ti sikhÄ• patt

vuá¹-á¹-hÄ• nagÄ• minibalavavipassanÄ• . __virÄ• go_ti ariyamaggo. __vimuttÄ«_ti arahatt
ariyamaggo arahattaphalassa upanissayapaccayo hoti. __vimuttiÃ±Ä• á¹‡adassana_nti pac
__vimuttiÃ±Ä• á¹‡adassanaá¹ƒ anupÄ• dÄ• parinibbÄ• natthÄ• yÄ• _ti apaccayaparinibbÄ•
apaccayaparinibbÄ• nassa hi taá¹ƒ paccayo hoti, tasmiá¹ƒ anuppatte avassaá¹ƒ parinibbÄ•
__etadatthÄ• kathÄ• _ti ayaá¹ƒ vinayakathÄ• nÄ• ma etadatthÄ• . __mantanÄ• _ti vinayan
ayaá¹ƒ ``vinayo saá¹ƒvaratthÄ• yÄ• â€™â€™ tiÄ• dikÄ• paramparapaccayatÄ• pi etadatth
imissÄ• paramparapaccayakathÄ• ya sotÄ• vadhÄ• naá¹ƒ. imaá¹ƒ kathaá¹ƒ sutvÄ• yaá¹ƒ
etadatthÄ• ya. __yadidaá¹ƒ anupÄ• dÄ• cittassa vimokkho_ti yo ayaá¹ƒ catÅ«hi upÄ• dÄ•
arahattaphalasaá¹…khÄ• to vimokkho, sopi etadatthÄ• ya; apaccayaparinibbÄ• natthÄ• ya

<367> anuyogavattagÄ• thÄ• su Å• Ìƒ7.1367 __paá¹-hamagÄ• thÄ• _ vuttatthÄ• eva.

__vatthuá¹ƒ vipattiá¹ƒ Ä• pattiá¹ƒ, nidÄ• naá¹ƒ Ä• kÄ• raakovido pubbÄ• paraá¹ƒ na jÄ• nÄ•
ntiÄ• dÄ«ni ``na jÄ• nÄ• tÄ«â€™â€™ ti padena sambandho. ``akovidoâ€™â€™ ti \Be 209/
tÄ• disakoâ€™â€™ ti iminÄ• sambandho. tasmÄ• ayamettha yojanÄ• --- yo bhikkhu pÄ•
jÄ• nÄ• ti, catubbidhaá¹ƒ vipattiá¹ƒ na jÄ• nÄ• ti, sattavidhaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, ``id
asukasmiá¹ƒ nÄ• ma nagare paÃ±Ã±attaâ€™â€™ nti evaá¹ƒ nidÄ• naá¹ƒ na jÄ• nÄ• ti, ``id
pacchimavacanaâ€™â€™ nti pubbÄ• paraá¹ƒ na jÄ• nÄ• ti, ``idaá¹ƒ kataá¹ƒ idaá¹ƒ akataâ€
jÄ• nÄ• ti. __samena cÄ• _ti teneva pubbÄ• paraá¹ƒ ajÄ• nanassa samena aÃ±Ã±Ä• á¹‡en
jÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ hoti; evaá¹ƒ tÄ• va najÄ• nÄ• ti-padena saddhiá¹ƒ sambanc
panetaá¹ƒ ``Ä• kÄ• raakovidoâ€™â€™ ti vuttaá¹ƒ, tattha __Ä• kÄ• raakovido_ti kÄ• raá¹‡Ä
yvÄ• yaá¹ƒ \Ne 212/ vatthuÄ• dÄ«nipi na jÄ• nÄ• ti, Ä• kÄ• rassa ca akovido, sa ve tÄ• disa
vuccati.

__kammaÃ±ca adhikaraá¹‡aÃ±cÄ• _ti imesampi padÄ• naá¹ƒ ``na jÄ• nÄ• tÄ«â€™â€™ ti p
panettha yojanÄ• --- tatheva iti yvÄ• yaá¹ƒ kammaÃ±ca na jÄ• nÄ• ti, adhikaraá¹‡aÃ±ca na
samathe cÄ• pi akovido, rÄ• gÄ• dÄ«hi pana ratto duá¹-á¹-ho ca mÅ«á¸·ho ca, bhayena bha
mohÄ• gacchati, rattattÄ• pana duá¹-á¹-hattÄ• ca chandÄ• dosÄ• ca gacchati, paraá¹ƒ s
asamatthatÄ• ya na ca saÃ±Ã±attikusalo, kÄ• raá¹‡Ä• kÄ• raá¹‡adassane asamatthatÄ• ya
attano sadisÄ• ya parisÄ• ya laddhattÄ• laddhapakkho, hiriyÄ• paribÄ• hirattÄ• ahiriko, kÄ
samannÄ• gatattÄ• kaá¹‡hakammo, dhammÄ• dariyapuggalÄ• dariyÄ• naá¹ƒ abhÄ• vato a
apaá¹-ikkhoti vuccati, na paá¹-ikkhitabbo na oloketabbo, na sammannitvÄ•
issariyÄ• dhipaccajeá¹-á¹-hakaá¹-á¹-hÄ• ne á¹-hapetabboti attho. sukkapakkhagÄ• thÄ• nan
vuttanayeneva veditabboti.

cÅ«á¸·asaá¹…gÄ• mavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• saá¹…gÄ• mo

voharantena jÄ• nitabbÄ• divaá¹‡á¹‡anÄ•

368-374__._ mahÄ• saá¹…gÄ• me Å• Ìƒ7.1368 \Be 210/ \Ne 213/ --- __vatthuto vÄ• vatthu
``paá¹-hamapÄ• rÄ• jikavatthu mayÄ• diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€™â€™ ti vatvÄ• p
nighaá¹ƒsiyamÄ• no ``na mayÄ• paá¹-hamapÄ• rÄ• jikassa vatthu diá¹-á¹-haá¹ƒ, na sutaá¹
vatthu diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€™â€™ ti vadati. eteneva nayena sesavatthusaá¹…
vipattisaá¹…kamanaá¹ƒ Ä• pattito Ä• pattisaá¹…kamanaÃ±ca veditabbaá¹ƒ. yo pana ``neva
sutaâ€™â€™ nti vatvÄ• pacchÄ• ``mayÄ• petaá¹ƒ diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• â€™â€™
vÄ• sutaá¹ƒ vÄ• â€™â€™ ti vatvÄ• pacchÄ• ``na diá¹-á¹-haá¹ƒ vÄ• na sutaá¹ƒ vÄ• â€™â
__avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• tÄ«_ti veditabbo. eseva __aÃ
paá¹-icarati_ nÄ• ma.

<375> __vaá¹‡á¹‡Ä• vaá¹‡á¹‡o_ti nÄ«lÄ• divaá¹‡á¹‡Ä• vaá¹‡á¹‡avasena sukkavissaá¹-á¹-
__vacanamanuppadÄ• na_nti saÃ±carittaá¹ƒ vuttaá¹ƒ. kÄ• yasaá¹ƒsaggÄ• dittayaá¹ƒ sarÅ«
paÃ±ca methunadhammassa pubbabhÄ• go pubbapayogoti veditabbÄ• ni.

<376> __cattÄ• ri apalokanakammÄ• nÄ«_ti adhammenavaggÄ• dÄ«ni. sesesupi eseva na
soá¸·asa honti.

agatiagantabbavaá¹‡á¹‡anÄ•

<379> __bahujanaahitÄ• ya_ \Ne 214/ __paá¹-ipanno hotÄ«_ti vinayadharena hi evaá¹ƒ cha
adhikaraá¹‡e vinicchite tasmiá¹ƒ vihÄ• re saá¹…gho dvidhÄ• bhijjati. ovÄ• dÅ«pajÄ«viniyo
bhÄ• gÄ• honti. upÄ• sakÄ• pi upÄ• sikÄ• yopi dÄ• rakÄ• pi dÄ• rikÄ• yopi tesaá¹ƒ Ä• rakk
bhijjanti. tato bhummadevatÄ• Ä• diá¹ƒ katvÄ• yÄ• va akaniá¹-á¹-habrahmÄ• no dvidhÄ• v
``bahujanaahitÄ• ya paá¹-ipanno hoti ... pe ... dukkhÄ• ya devamanussÄ• naâ€™â€™ nti.

<382> __visamanissito_ti \Be 211/ visamÄ• ni kÄ• yakammÄ• dÄ«ni nissito. __gahananissi
micchÄ• diá¹-á¹-hiantaggÄ• hikadiá¹-á¹-hisaá¹…khÄ• taá¹ƒ gahanaá¹ƒ nissito. __balavaniss
abhiÃ±Ã±Ä• te bhikkhÅ« nissito.

<393> __tassa avajÄ• nanto_ti tassa vacanaá¹ƒ avajÄ• nanto. upayogatthe vÄ• sÄ• mivac
attho.

<394> __yaá¹ƒ atthÄ• yÄ• _ti yadatthÄ• ya. __taá¹ƒ attha_nti so attho. sesaá¹ƒ sabbattha u

mahÄ• saá¹…gÄ• mavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathinabhedaá¹ƒ

kathinaatthatÄ• divaá¹‡á¹‡anÄ•

<403> kathine Å• Ìƒ7.1369 \Be 212/ \Ne 215/ --- __aá¹-á¹-ha mÄ• tikÄ• _ti khandhake vuttÄ
aá¹-á¹-ha. __palibodhÄ• nisaá¹ƒsÄ• _pi pubbe vuttÄ• eva.

<404> __payogassÄ• _ti cÄ«varadhovanÄ• dino sattavidhassa pubbakaraá¹‡assatthÄ• ya y
kayirati, tassa payogassa. __katame dhammÄ• anantarapaccayena paccayo_ti anÄ• gatav
katame dhammÄ• paccayÄ• hontÄ«ti attho. __samanantarapaccayenÄ• _ti suá¹-á¹-hu ana
anantarapaccayameva Ä• sannataraá¹ƒ katvÄ• pucchati. __nissayapaccayenÄ• _ti uppajja
nissayaá¹ƒ Ä• dhÄ• rabhÄ• vaá¹ƒ upagatÄ• viya hutvÄ• katame dhammÄ• paccayÄ• hon
__upanissayapaccayenÄ• _ti upetena nissayapaccayena; nissayapaccayameva upagatatar
__purejÄ• tapaccayenÄ• _ti iminÄ• paá¹-hamaá¹ƒ uppannassa paccayabhÄ• vaá¹ƒ puccha
iminÄ• pacchÄ• uppajjanakassa paccayabhÄ• vaá¹ƒ pucchati. __sahajÄ• tapaccayenÄ• _
uppajjamÄ• nÄ• naá¹ƒ paccayabhÄ• vaá¹ƒ pucchati. __pubbakaraá¹‡assÄ• _ti dhovanÄ• d
__paccuddhÄ• rassÄ• _ti purÄ• á¹‡asaá¹…ghÄ• á¹-iÄ• dÄ«naá¹ƒ paccuddharaá¹‡assa. __a
kathinacÄ«varÄ• dhiá¹-á¹-hÄ• nassa. __atthÄ• rassÄ• _ti kathinatthÄ• rassa. __mÄ• tikÄ• n
aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ dvinnaÃ±ca palibodhÄ• naá¹ƒ. __vatthussÄ• _ti saá¹…gh
kathinavatthussa; sesaá¹ƒ vuttanayameva.

evaá¹ƒ yaÃ±ca labbhati yaÃ±ca na labbhati, sabbaá¹ƒ pucchitvÄ• idÄ• ni yaá¹ƒ yassa labbh
__pubbakaraá¹‡aá¹ƒ payogassÄ• _tiÄ• dinÄ• nayena vissajjanamÄ• ha. tassattho --- yaá¹ƒ
216/ katame dhammÄ• â€™â€™ tiÄ• di, tattha vuccate, pubbakaraá¹‡aá¹ƒ payogassa anan
samanantaranissayaupanissayapaccayena paccayo. payogassa hi sattavidhampi pubbakar
payogena nipphÄ• detabbassa pubbakaraá¹‡assatthÄ• ya so payogo kayirati, tasmÄ• imeh
hoti. purejÄ• tapaccaye panesa uddiá¹-á¹-hadhammesu ekadhammampi na \Be 213/ labhati
pubbakaraá¹‡assa sayaá¹ƒ purejÄ• tapaccayo hoti, payoge sati pubbakaraá¹‡assa nipphajj
vuttaá¹ƒ --- ``payogo pubbakaraá¹‡assa purejÄ• tapaccayena paccayoâ€™â€™ ti. pacchÄ•
labhati, tena vuttaá¹ƒ --- ``pubbakaraá¹‡aá¹ƒ payogassa pacchÄ• jÄ• tapaccayena paccayo
uppajjanakassa hi pubbakaraá¹‡assa atthÄ• ya so payogo kayirati. sahajÄ• tapaccayaá¹ƒ p
mÄ• tikÄ• palibodhÄ• nisaá¹ƒsasaá¹…khÄ• te pannarasa dhamme á¹-hapetvÄ• aÃ±Ã±o pa
labhati, te eva hi pannarasa dhammÄ• saha kathinatthÄ• rena ekato nipphajjantÄ«ti aÃ±Ã±
sahajÄ• tapaccayÄ• honti. tena vuttaá¹ƒ --- ``pannarasa dhammÄ• sahajÄ• tapaccayena p
etenupÄ• yena sabbapadavissajjanÄ• ni veditabbÄ• ni.

pubbakaraá¹‡anidÄ• nÄ• divibhÄ• gavaá¹‡á¹‡anÄ•

<405> __pubbakaraá¹‡aá¹ƒ kiá¹ƒnidÄ• na_ntiÄ• dipucchÄ• vissajjanaá¹ƒ uttÄ• nameva.

406-7__._ ``payogo kiá¹ƒnidÄ• noâ€™â€™ tiÄ• dÄ«su pucchÄ• dvayavissajjanesu __hetun
cha cÄ«varÄ• ni hetu ceva paccayo cÄ• ti veditabbÄ• ni. pubbapayogÄ• dÄ«naÃ±hi sabbes
paccayo. na hi chabbidhe cÄ«vare asati payogo atthi, na pubbakaraá¹‡Ä• dÄ«ni, tasmÄ• ``
tiÄ• di vuttaá¹ƒ.

<408> saá¹…gahavÄ• re --- __vacÄ«bhedenÄ• _ti ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• , iminÄ• u
antaravÄ• sakena kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti etena vacÄ«bhedena. katimÅ«lÄ• di
__kiriyÄ• majjhe_ti paccuddhÄ• ro ceva adhiá¹-á¹-hÄ• naÃ±ca.

<411> __vatthuvipannaá¹ƒ hotÄ«_ti akappiyadussaá¹ƒ hoti. __kÄ• lavipannaá¹ƒ_ nÄ• ma a
saá¹…gho kathinatthÄ• rakassa deti. __karaá¹‡avipannaá¹ƒ_ nÄ• ma tadaheva chinditvÄ•

kathinÄ• dijÄ• nitabbavibhÄ• gavaá¹‡á¹‡anÄ•

<412> kathinaá¹ƒ \Be 214/ \Ne 217/ jÄ• nitabbantiÄ• dipucchÄ• ya vissajjane --- __tesaÃ±Ã
rÅ«pÄ• didhammesu sati kathinaá¹ƒ nÄ• ma hoti, tesaá¹ƒ samodhÄ• naá¹ƒ missÄ«bhÄ• vo
nÄ• makamma_ntiÄ• dinÄ• pana ``kathinaâ€™â€™ nti idaá¹ƒ bahÅ«su dhammesu nÄ• ma
dhammo atthÄ«ti dasseti.

__catuvÄ«satiyÄ• Ä• kÄ• rehÄ«_ti ``na ullikhitamattenÄ• â€™â€™ tiÄ• dÄ«hi pubbe vuttak
Ä• kÄ• rehÄ«_ti ``ahatena atthataá¹ƒ hoti kathinaâ€™â€™ ntiÄ• dÄ«hi pubbe vuttakÄ• raá¹
yaá¹ƒ vattabbaá¹ƒ sabbaá¹ƒ kathinakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttaá¹ƒ.

<416> __ekuppÄ• dÄ• ekanirodhÄ• _ti uppajjamÄ• nÄ• pi ekato uppajjanti, nirujjhamÄ• nÄ
__ekuppÄ• dÄ• nÄ• nÄ• nirodhÄ• _ti uppajjamÄ• nÄ• ekato uppajjanti, nirujjhamÄ• nÄ• n
vuttaá¹ƒ hoti Å• Ìƒ7.1371? sabbepi atthÄ• rena saddhiá¹ƒ ekato uppajjanti, atthÄ• re hi sati
nirujjhamÄ• nÄ• panettha purimÄ• dve atthÄ• rena saddhiá¹ƒ ekato nirujjhanti, uddhÄ• rab
atthÄ• rassa hi nirodho etesaÃ±ca uddhÄ• rabhÄ• vo ekakkhaá¹‡e hoti, itare nÄ• nÄ• niruj
uddhÄ• rabhÄ• vaá¹ƒ pattesupi atthÄ• ro tiá¹-á¹-hatiyeva. sesaá¹ƒ sabbattha uttÄ• namevÄ•

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

kathinabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±attivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• lipaÃ±cakaá¹ƒ

anissitavaggavaá¹‡á¹‡anÄ•

<417> upÄ• lipaÃ±hesu \Be 215/ \Ne 218/ __katihi nu kho bhante_ti pucchÄ• ya ayaá¹ƒ san
rahogato sabbÄ• ni imÄ• ni paÃ±cakÄ• ni Ä• vajjetvÄ• ``bhagavantaá¹ƒ dÄ• ni pucchitvÄ•
vasanakÄ• dÄ«naá¹ƒ atthÄ• ya tantiá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ ti bhagavantaá¹ƒ upasa
bhanteâ€™â€™ tiÄ• dinÄ• nayena paÃ±he pucchi. tesaá¹ƒ vissajjane __uposathaá¹ƒ na jÄ
uposathaá¹ƒ na jÄ• nÄ• ti. __uposathakammaá¹ƒ na jÄ• nÄ• tÄ«_ti adhammenavaggÄ• dib
uposathakammaá¹ƒ na jÄ• nÄ• ti. __pÄ• timokkhaá¹ƒ na jÄ• nÄ• tÄ«_ti dve mÄ• tikÄ• na jÄ
na jÄ• nÄ• tÄ«_ti bhikkhÅ«naá¹ƒ paÃ±cavidhaá¹ƒ bhikkhunÄ«naá¹ƒ catubbidhanti navavidh
jÄ• nÄ• ti.

__pavÄ• raá¹‡aá¹ƒ na jÄ• nÄ• tÄ«_ti navavidhaá¹ƒ pavÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ti. __pavÄ•
jÄ• nÄ• tÄ«_ti adhammenavaggÄ• dibhedaá¹ƒ catubbidhaá¹ƒ pavÄ• raá¹‡Ä• kammaá¹ƒ na

__Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• tÄ«_ti tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pade niddiá¹-á¹-haá¹ƒ
na jÄ• nÄ• ti.

__Ä• panno kammakato_ti Ä• pattiá¹ƒ Ä• panno tappaccayÄ• va saá¹…ghena kammaá¹ƒ ka

nappaá¹-ippassambhanavaggavaá¹‡á¹‡anÄ•

<420> __kammaá¹ƒ_ \Ne 219/ __nappaá¹-ippassambhetabba_nti ayaá¹ƒ yasmÄ• anuloma
kammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ; sarajjukova vissajjetabboti attho.

<421> __sace upÄ• li saá¹…gho samaggakaraá¹‡Ä«yÄ• ni kammÄ• ni karotÄ«_ti sace sam
uposathÄ• dÄ«ni kammÄ• ni karoti, uposathapavÄ• raá¹‡Ä• dÄ«su hi á¹-hitÄ• su upatthamb
saá¹…gho accayaá¹ƒ desÄ• petvÄ• saá¹…ghasÄ• maggiá¹ƒ karoti, tiá¹‡avatthÄ• rakasama
uposathapavÄ• raá¹‡aá¹ƒ karoti Å• Ìƒ7.1372, evarÅ«paá¹ƒ samaggakaraá¹‡Ä«yaá¹ƒ nÄ• m
sace tÄ• dise kamme bhikkhuno nakkhamati, diá¹-á¹-hÄ• vikammampi \Be 216/ katvÄ• tath
upetabbÄ• , evaá¹ƒ vilomaggÄ• ho na gaá¹‡hitabbo. yatra pana uddhammaá¹ƒ ubbinayaá¹ƒ
tattha diá¹-á¹-hÄ• vikammaá¹ƒ na vaá¹-á¹-ati, paá¹-ibÄ• hitvÄ• pakkamitabbaá¹ƒ.

__ussitamantÄ« cÄ• _ti lobhadosamohamÄ• nussannaá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• kaá¹‡havÄ
__nissitajappÄ«_ti attano dhammatÄ• ya ussadayuttaá¹ƒ bhÄ• situá¹ƒ na sakkoti; atha kho
evaá¹ƒ kathesi, asukamahÄ• matto evaá¹ƒ kathesi, asuko nÄ• ma mayhaá¹ƒ Ä• cariyo vÄ•

mayÄ• saddhiá¹ƒ evaá¹ƒ kathesÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±aá¹ƒ nissÄ• ya jappati. __na c
kathÄ• nusandhivacane ca vinicchayÄ• nusandhivacane ca akusalo hoti. __na yathÄ• dham
bhÅ«tena vatthunÄ• Ä• pattiá¹ƒ sÄ• retvÄ• codetÄ• hoti.

__ussÄ• detÄ• hotÄ«_ti ``amhÄ• kaá¹ƒ Ä• cariyo mahÄ• tepiá¹-ako paramadhammakathiko
ekaccaá¹ƒ ussÄ• deti. dutiyapade ``Ä• pattiá¹ƒ kiá¹ƒ so na jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ•
__adhammaá¹ƒ gaá¹‡hÄ• tÄ«_ti aniyyÄ• nikapakkhaá¹ƒ gaá¹‡hÄ• ti. __dhammaá¹ƒ paá¹-ib
paá¹-ibÄ• hati. __samphaÃ±ca bahuá¹ƒ bhÄ• satÄ«_ti bahuá¹ƒ niratthakakathaá¹ƒ katheti.

__pasayha pavattÄ• hotÄ«_ti anajjhiá¹-á¹-ho bhÄ• re anÄ• ropite kevalaá¹ƒ mÄ• naá¹ƒ niss
anadhikÄ• re kathetÄ• hoti. __anokÄ• sakammaá¹ƒ kÄ• retvÄ• _ti okÄ• sakammaá¹ƒ akÄ•
yathÄ• diá¹-á¹-hiyÄ• byÄ• katÄ• hotÄ«_ti yassa attano diá¹-á¹-hi taá¹ƒ purakkhatvÄ• na by
laddhiá¹ƒ nikkhipitvÄ• ayathÄ• bhuccaá¹ƒ adhammÄ• dÄ«su dhammÄ• diladdhiko hutvÄ•

vohÄ• ravaggavaá¹‡á¹‡anÄ•

<424> __Ä• pattiyÄ• payogaá¹ƒ na jÄ• nÄ• tÄ«_ti ``ayaá¹ƒ Ä• patti kÄ• yappayogÄ• , ayaá
jÄ• nÄ• ti. __Ä• pattiyÄ• vÅ«pasamaá¹ƒ na jÄ• nÄ• tÄ«_ti ``ayaá¹ƒ Ä• patti desanÄ• ya vÅ«
vuá¹-á¹-hÄ• nena, ayaá¹ƒ neva desanÄ• ya na vuá¹-á¹-hÄ• nenÄ• â€™â€™ ti na jÄ• nÄ• ti.
vinicchayakusalo_ \Be 217/ __hotÄ«_ti ``imasmiá¹ƒ vatthusmiá¹ƒ ayaá¹ƒ Ä• pattÄ«â€™â€™
dosÄ• nurÅ«paá¹ƒ Ä• pattiá¹ƒ uddharitvÄ• patiá¹-á¹-hÄ• petuá¹ƒ Å• Ìƒ7.1373 na sakkoti.

__adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• tÄ«_ti ``idaá¹ƒ adhikaraá¹‡aá¹ƒ aá¹-á¹-hÄ•
nissÄ• ya samuá¹-á¹-hÄ• ti, idaá¹ƒ catasso vipattiyo, idaá¹ƒ paÃ±ca vÄ• satta vÄ• Ä• pattik
cattÄ• ri saá¹…ghakiccÄ• ni nissÄ• ya samuá¹-á¹-hÄ• tÄ«â€™â€™ ti na jÄ• nÄ• ti. __payog
adhikaraá¹‡aá¹ƒ dvÄ• dasamÅ«lappayogaá¹ƒ, idaá¹ƒ cuddasamÅ«lappayogaá¹ƒ, idaá¹ƒ ch
ekamÅ«lapayogaâ€™â€™ nti na jÄ• nÄ• ti. adhikaraá¹‡Ä• naÃ±hi yathÄ• sakaá¹ƒmÅ«lame
sabbampi na jÄ• nÄ• tÄ«ti attho. __vÅ«pasamaá¹ƒ na jÄ• nÄ• tÄ«_ti ``idaá¹ƒ adhikaraá¹‡aá
vÅ«pasamati, idaá¹ƒ tÄ«hi, idaá¹ƒ catÅ«hi, idaá¹ƒ ekena samathena vÅ«pasamatÄ«â€™â€™
vinicchayakusalo hotÄ«_ti adhikaraá¹‡aá¹ƒ vinicchinitvÄ• samathaá¹ƒ pÄ• petuá¹ƒ na jÄ• n

__kammaá¹ƒ na jÄ• nÄ• tÄ«_ti tajjanÄ«yÄ• di sattavidhaá¹ƒ kammaá¹ƒ na jÄ• nÄ• ti. __kam
jÄ• nÄ• tÄ«_ti ``idaá¹ƒ kammaá¹ƒ iminÄ• nÄ«hÄ• rena kÄ• tabbaâ€™â€™ nti na jÄ• nÄ• ti
jÄ• nÄ• tÄ«_ti ``idaá¹ƒ tajjanÄ«yassa vatthu, idaá¹ƒ niyassÄ• dÄ«naâ€™â€™ nti na jÄ• nÄ•
kammesu heá¹-á¹-hÄ• catunnaá¹ƒ kammÄ• naá¹ƒ aá¹-á¹-hÄ• rasavidhaá¹ƒ tividhassa ca u
tecattÄ• lÄ«savidhaá¹ƒ vattaá¹ƒ na jÄ• nÄ• ti. __kammassa vÅ«pasamaá¹ƒ na jÄ• nÄ• tÄ«_
vattitvÄ• yÄ• cati, tassa kammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ, accayo desÄ• petabboâ€™

__vatthuá¹ƒ na jÄ• nÄ• tÄ«_ti sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ vatthuá¹ƒ na jÄ• nÄ• ti.
jÄ• nÄ• tÄ«_ti ``idaá¹ƒ \Ne 221/ sikkhÄ• padaá¹ƒ imasmiá¹ƒ nagare paÃ±Ã±attaá¹ƒ, idaá¹ƒ
jÄ• nÄ• ti. __paÃ±Ã±attiá¹ƒ na jÄ• nÄ• tÄ«_ti paÃ±Ã±attianupaÃ±Ã±attianuppannapaÃ±Ã±a
paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti. __padapaccÄ• bhaá¹-á¹-haá¹ƒ na jÄ• nÄ• tÄ«_ti sammukhÄ•
jÄ• nÄ• ti. ``buddho bhagavÄ• â€™â€™ ti vattabbe ``bhagavÄ• buddhoâ€™â€™ ti heá¹-á¹
yojeti.

__akusalo ca hoti vinaye_ti vinayapÄ• á¸·iyaÃ±ca aá¹-á¹-hakathÄ• yaÃ±ca akusalo hoti.

__Ã±attiá¹ƒ na jÄ• nÄ• tÄ«_ti saá¹…khepato hi duvidhÄ• Ã±atti --- ``esÄ• Ã±attÄ«â€™â€™
ca aniddiá¹-á¹-hÄ• ca. tattha yÄ• evaá¹ƒ aniddiá¹-á¹-hÄ• , sÄ• ``kammaÃ±attiâ€™â€™ nÄ
niddiá¹-á¹-hÄ• , sÄ• ``kammapÄ• daÃ±attiâ€™â€™ nÄ• ma, taá¹ƒ sabbena sabbaá¹ƒ Ã±at
\Be 218/ __karaá¹‡aá¹ƒ na jÄ• nÄ• tÄ«_ti navasu á¹-hÄ• nesu kammaÃ±attiyÄ• karaá¹‡aá¹
á¹-hÄ• nesu Å• Ìƒ7.1374 kammapÄ• daÃ±attiyÄ• . __Ã±attiyÄ• anussÄ• vana_nti ``imissÄ•
imissÄ• tissoâ€™â€™ ti na jÄ• nÄ• ti. __Ã±attiyÄ• samathaá¹ƒ na jÄ• nÄ• tÄ«_ti yvÄ• yaá
amÅ«á¸·havinayo, tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rakoti catubbidho samatho Ã±attiyÄ•
Ã±attiyÄ• samathoti na jÄ• nÄ• ti. __Ã±attiyÄ• vÅ«pasamaá¹ƒ na jÄ• nÄ• tÄ«_ti yaá¹ƒ adh
catubbidhena Ã±attisamathena vÅ«pasamati, tassa taá¹ƒ vÅ«pasamaá¹ƒ ``ayaá¹ƒ Ã±attiyÄ•
na jÄ• nÄ• ti.

__suttaá¹ƒ na jÄ• nÄ• tÄ«_ti ubhatovibhaá¹…gaá¹ƒ na jÄ• nÄ• ti. __suttÄ• nulomaá¹ƒ na jÄ
mahÄ• padese na jÄ• nÄ• ti. __vinayaá¹ƒ na jÄ• nÄ• tÄ«_ti khandhakaparivÄ• raá¹ƒ na jÄ•
jÄ• nÄ• tÄ«_ti cattÄ• ro mahÄ• padeseyeva na jÄ• nÄ• ti. __na ca á¹-hÄ• nÄ• á¹-hÄ• nakus
kÄ• raá¹‡Ä• kÄ• raá¹‡akusalo na hoti.

__dhammaá¹ƒ na jÄ• nÄ• tÄ«_ti á¹-hapetvÄ• vinayapiá¹-akaá¹ƒ avasesaá¹ƒ piá¹-akadvaya
__dhammÄ• nulomaá¹ƒ na jÄ• nÄ• tÄ«_ti suttantike cattÄ• ro mahÄ• padese na jÄ• nÄ• ti.
khandhakaparivÄ• rameva na jÄ• nÄ• ti. __vinayÄ• nulomaá¹ƒ na jÄ• nÄ• tÄ«_ti cattÄ• ro m
ubhatovibhaá¹…gÄ• panettha asaá¹…gahitÄ• honti, tasmÄ• yaá¹ƒ kurundiyaá¹ƒ vuttaá¹ƒ -
vinayapiá¹-akaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti taá¹ƒ na gahetabbaá¹ƒ. __na ca pubbÄ• parak
ca pacchÄ• kathÄ• ya \Ne 222/ ca akusalo hoti. sesaá¹ƒ sabbattha vuttapaá¹-ipakkhavasen
pakÄ• sitattÄ• ca uttÄ• namevÄ• ti.

anissitavagganappaá¹-ippassambhanavaggavohÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

diá¹-á¹-hÄ• vikammavaggavaá¹‡á¹‡anÄ•

<425> diá¹-á¹-hÄ• vikammavagge --- __diá¹-á¹-hÄ• vikammÄ• _ti diá¹-á¹-hÄ«naá¹ƒ Ä• vikan

Ä• pattidesanÄ• saá¹…khÄ• tÄ• naá¹ƒ vinayakammÄ• nametaá¹ƒ adhivacanaá¹ƒ. __anÄ• p
karotÄ«_ti anÄ• pattimeva Ä• pattÄ«ti desetÄ«ti attho \Be 219/. __adesanÄ• gÄ• miniyÄ• _t
diá¹-á¹-hiá¹ƒ Ä• vikaroti; saá¹…ghÄ• disesaÃ±ca pÄ• rÄ• jikaÃ±ca desetÄ«ti attho. __desitÄ
lahukÄ• pattiyÄ• pi desitÄ• ya diá¹-á¹-hiá¹ƒ Ä• vikaroti; desitaá¹ƒ puna desetÄ«ti Å• Ì ƒ7.137

__catÅ«hi paÃ±cahi diá¹-á¹-hi_nti yathÄ• catÅ«hi paÃ±cahi diá¹-á¹-hi Ä• vikatÄ• hoti, evaá
cattÄ• ro paÃ±ca janÄ• ekato Ä• pattiá¹ƒ desentÄ«ti attho. __manomÄ• nasenÄ• _ti manas
diá¹-á¹-hiá¹ƒ Ä• vikaroti; vacÄ«bhedaá¹ƒ akatvÄ• citteneva Ä• pattiá¹ƒ desetÄ«ti attho.

__nÄ• nÄ• saá¹ƒvÄ• sakassÄ• _ti laddhinÄ• nÄ• saá¹ƒvÄ• sakassa vÄ• kammanÄ• nÄ• sa
diá¹-á¹-hiá¹ƒ Ä• vikaroti; Ä• pattiá¹ƒ desetÄ«ti attho. __nÄ• nÄ• sÄ«mÄ• yÄ• _ti samÄ• nasa
nÄ• nÄ• sÄ«mÄ• ya á¹-hitassa santike Ä• vikaroti. mÄ• á¸·akasÄ«mÄ• ya hi á¹-hitena sÄ«m
sÄ«mantarikÄ• ya vÄ• á¹-hitena avippavÄ• sasÄ«mÄ• ya á¹-hitassÄ• pi Ä• pattiá¹ƒ desetua
__apakatattassÄ• _ti ukkhittakassa vÄ• , yassa vÄ• uposathapavÄ• raá¹‡Ä• á¹-hapitÄ• ho
desetÄ«ti attho.

<430> __nÄ• laá¹ƒ okÄ• sakammaá¹ƒ kÄ• tu_nti na pariyattaá¹ƒ kÄ• tuá¹ƒ; na kÄ• tabbanti
ukkhittako ca á¹-hapitauposathapavÄ• raá¹‡o ca. __cÄ• vanÄ• dhippÄ• yo_ti sÄ• sanato cÄ

<432> __mandattÄ• _ \Ne 223/ __momÅ«hattÄ• _ti mandabhÄ• vena momÅ«habhÄ• vena
kevalaá¹ƒ attano momÅ«habhÄ• vaá¹ƒ pakÄ• sentoyeva pucchati ummattako viya. __pÄ• p
sambhÄ• vessatÄ«â€™â€™ ti pÄ• pikÄ• ya icchÄ• ya pucchati. __paribhavÄ• _ti paribhava
pucchati. aÃ±Ã±abyÄ• karaá¹‡esupi eseva nayo. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti. attÄ•
dhutaá¹…gavagge ca yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttameva.

diá¹-á¹-hÄ• vikammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

musÄ• vÄ• davaggavaá¹‡á¹‡anÄ•

<444> musÄ• vÄ• davagge \Be 220/ --- pÄ• rÄ• jikaá¹ƒ gacchatÄ«ti __pÄ• rÄ• jikagÄ• mÄ«
pÄ• puá¹‡Ä• tÄ«ti attho. itaresupi eseva nayo. tattha asantauttarimanussadhammÄ• rocana
pÄ• rÄ• jikagÄ• mÄ«, amÅ«lakena pÄ• rÄ• jikena anuddhaá¹ƒsanamusÄ• vÄ• do __saá¹…
vasatÄ«â€™â€™ tiÄ• dinÄ• pariyÄ• yena jÄ• nantassa vuttamusÄ• vÄ• do __thullaccayag
__dukkaá¹-agÄ• mÄ«, _ ``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™ nti Ä• gato __pÄ•

__adassanenÄ• _ti vinayadharassa adassanena. kappiyÄ• kappiyesu hi kukkucce uppanne
disvÄ• kappiyÄ• kappiyabhÄ• vaá¹ƒ paá¹-ipucchitvÄ• akappiyaá¹ƒ pahÄ• ya kappiyaá¹ƒ ka
akappiyampi kappiyanti karonto Ä• pajjati. evaá¹ƒ Ä• pajjitabbaá¹ƒ Ä• pattiá¹ƒ vinayadharas

nÄ• pajjati, adassaneneva Ä• pajjati, tena vuttaá¹ƒ ``adassanenÄ• â€™â€™ ti. __assavane
vasanto pana vinayadharassa upaá¹-á¹-hÄ• naá¹ƒ gantvÄ• kappiyÄ• kappiyaá¹ƒ apucchitv
vuccamÄ• naá¹ƒ asuá¹‡anto Ä• pajjatiyeva, tena vuttaá¹ƒ ``assavanenÄ• â€™â€™ ti. __pa
pasuttakatÄ• ya. sahagÄ• raseyyaÃ±hi pasuttakabhÄ• venapi Ä• pajjati. akappiye kappiyas
__tathÄ• saÃ±Ã±Ä«_ Ä• pajjati. __satisammosÄ• _ ekarattÄ• tikkamÄ• divasena Ä• pajjitab
sabbattha uttÄ• namevÄ• ti.

musÄ• vÄ• davaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunovÄ• davaggavaá¹‡á¹‡anÄ•

<450> bhikkhunivagge \Ne 224/ --- __alÄ• bhÄ• yÄ• _ti catunnaá¹ƒ paccayÄ• naá¹ƒ alÄ• bh
labhanti, tathÄ• parisakkati vÄ• yamatÄ«ti attho. __anatthÄ• yÄ• _ti anatthaá¹ƒ kalisÄ• san
parisakkati. __avÄ• sÄ• yÄ• _ti avÄ• satthÄ• ya; yasmiá¹ƒ gÄ• makhette vasanti, tato nÄ«h
__sampayojetÄ«_ti asaddhammapaá¹-isevanatthÄ• ya sampayojeti.

<451> ``katihi \Be 221/ nu kho bhante aá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• kamma
sattannaá¹ƒ kammÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ sandhÄ• ya pucchati.

<454> __na sÄ• kacchÄ• tabbo_ti kappiyÄ• kappiyanÄ• marÅ«papariccheda samathavipass
kathetabbo. yasmÄ• pana khÄ«á¹‡Ä• savo bhikkhu na visaá¹ƒvÄ• deti, tathÄ• rÅ«passa ka
katheti, na itaro; tasmÄ• paá¹-hamapaÃ±cake ``na asekkhenÄ• â€™â€™ ti paá¹-ikkhipitvÄ
``asekkhenÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

__na atthapaá¹-isambhidÄ• patto_ti aá¹-á¹-hakathÄ• ya paá¹-isambhidÄ• patto pabhedagata
__na dhammapaá¹-isambhidÄ• patto_ti pÄ• á¸·idhamme paá¹-isambhidÄ• patto na hoti. __n
niruttipaá¹-isambhidÄ• patto_ti vohÄ• raniruttiyaá¹ƒ paá¹-isambhidÄ• patto na hoti. __na
paá¹-ibhÄ• napaá¹-isambhidÄ• patto_ti yÄ• ni tÄ• ni paá¹-ibhÄ• nasaá¹…khÄ• tÄ• ni atthapa
Ã±Ä• á¹‡Ä• ni, tesu paá¹-isambhidÄ• patto na hoti. __yathÄ• vimuttaá¹ƒ_ Å• Ìƒ7.1377 __cit
catunnaá¹ƒ phalavimuttÄ«naá¹ƒ vasena yathÄ• vimuttaá¹ƒ cittaá¹ƒ ekÅ«navÄ«satibhedÄ• y
paccavekkhitÄ• hoti. sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

bhikkhunovÄ• davaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ubbÄ• hikavaggavaá¹‡á¹‡anÄ•

<455> ubbÄ• hikavagge --- __na atthakusalo_ti na aá¹-á¹-hakathÄ• kusalo; atthuddhÄ• re c
dhammakusalo_ti Ä• cariyamukhato anuggahitattÄ• pÄ• á¸·iyaá¹ƒ na kusalo, na pÄ• á¸·isÅ

__niruttikusalo_ti bhÄ• santaravohÄ• re na kusalo. __na byaÃ±janakusalo_ti sithiladhanitÄ•
parimaá¹‡á¸• alabyaÃ±janÄ• ropane kusalo na hoti; na akkharapariccheda nipuá¹‡oti attho.
pubbÄ• parakusalo_ti atthapubbÄ• pare dhammapubbÄ• pare niruttipubbÄ• pare byaÃ±jana
purekathÄ• pacchÄ• kathÄ• su ca na kusalo hoti.

__kodhano_tiÄ• dÄ«ni yasmÄ• kodhÄ• dÄ«hi abhibhÅ«to kÄ• raá¹‡Ä• kÄ• raá¹‡aá¹ƒ na jÄ
sakkoti, tasmÄ• vuttÄ• ni. __pasÄ• retÄ• hoti_ \Be 222/ __no sÄ• retÄ• _ti mohetÄ• hoti, n
codakacuditakÄ• naá¹ƒ kathaá¹ƒ moheti pidahati na sÄ• retÄ«ti attho. sesamettha ubbÄ• hi

ubbÄ• hikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡avÅ«pasamavaggavaá¹‡á¹‡anÄ•

<457> adhikaraá¹‡avÅ«pasamavagge --- __puggalagaru hotÄ«_ti ``ayaá¹ƒ me upajjhÄ• yo,
tiÄ• dÄ«ni cintetvÄ• tassa jayaá¹ƒ Ä• kaá¹…khamÄ• no ``adhammaá¹ƒ dhammoâ€™â€™ t
hotÄ«_ti dhammaÃ±ca vinayaÃ±ca amuÃ±citvÄ• vinicchinanto saá¹…ghagaruko nÄ• ma ho
vinicchinanto __Ä• misagaruko_ nÄ• ma hoti, tÄ• ni aggahetvÄ• yathÄ• dhammaá¹ƒ vinicch
nÄ• ma hoti.

<458> __paÃ±cahupÄ• li Ä• kÄ• rehÄ«_ti paÃ±cahi kÄ• raá¹‡ehi saá¹…gho bhijjati --- __ka
anussÄ• vanena, salÄ• kaggÄ• henÄ• _ti. ettha __kammenÄ• _ti apalokanÄ• dÄ«su catÅ«s
__uddesenÄ• _ti paÃ±casu pÄ• timokkhuddesesu aÃ±Ã±atarena uddesena. __voharanto_t
upapattÄ«hi ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«
__anussÄ• vanenÄ• _ti ``nanu tumhe jÄ• nÄ• tha mayhaá¹ƒ uccÄ• kulÄ• pabbajitabhÄ• va
nÄ• ma uddhammaá¹ƒ ubbinayaá¹ƒ satthu sÄ• sanaá¹ƒ gÄ• heyyÄ• ti cittampi uppÄ• detuá
mayhaá¹ƒ avÄ«ci nÄ«luppalavanamiva sÄ«talo, kimahaá¹ƒ apÄ• yato na bhÄ• yÄ• mÄ«â€™
kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ• anussÄ• vanena. __salÄ• kaggÄ• henÄ• _ti evaá¹
cittaá¹ƒ upatthambhetvÄ• anivattidhamme katvÄ• ``gaá¹‡hatha imaá¹ƒ salÄ• kaâ€™â€™ n

ettha ca kammameva uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hÄ
aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharante tattha rucijananatthaá¹ƒ \Be 223/ anussÄ
gÄ• hitÄ• yapi abhinnova hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atireke vÄ• sa
Ä• veá¹‡ikaá¹ƒ kammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karoti, tadÄ• saá¹…gho bhinno nÄ• ma hot
__saá¹…ghabhedakakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ_ avocumhÄ• ``evaá¹ƒ aá¹-á¹-hÄ• ras
vatthuá¹ƒ dÄ«petvÄ• tena tena kÄ• raá¹‡ena `imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™ ti
gÄ• hetvÄ• visuá¹ƒ saá¹…ghakamme kate saá¹…gho bhinno hoti. parivÄ• re pana `paÃ±ca
saá¹…gho bhijjatÄ«â€™ tiÄ• di vuttaá¹ƒ. tassa iminÄ• idha vuttena saá¹…ghabhedalakkha
nÄ• nÄ• karaá¹‡aá¹ƒ natthi. taá¹ƒ panassa nÄ• nÄ• karaá¹‡Ä• bhÄ• vaá¹ƒ tattheva pakÄ• s

pakÄ• sito hoti.

__paÃ±Ã±atteta_nti paÃ±Ã±attaá¹ƒ etaá¹ƒ. kva paÃ±Ã±attaá¹ƒ? vattakkhandhake. tatra hi c
khandhakavattÄ• ni paÃ±Ã±attÄ• ni. tenÄ• ha --- ``paÃ±Ã±attetaá¹ƒ, upÄ• li, mayÄ• Ä• gar
Ä• gantukavattaâ€™â€™ ntiÄ• di. __evampi kho upÄ• li saá¹…gharÄ• ji hoti, no ca saá¹…g
saá¹…gharÄ• jimattameva hoti, na tÄ• va saá¹…ghabhedo; anupubbena pana ayaá¹ƒ saá¹.
saá¹…ghabhedÄ• ya saá¹ƒvattatÄ«ti attho. __yathÄ• ratta_nti rattiparimÄ• á¹‡Ä• nurÅ«paá
__Ä• venibhÄ• vaá¹ƒ karitvÄ• _ti visuá¹ƒ vavatthÄ• naá¹ƒ karitvÄ• . __kammÄ• kammÄ• ni
saá¹…ghakammaá¹ƒ upÄ• dÄ• ya khuddakÄ• ni ceva mahantÄ• ni ca kammÄ• ni karonti. s
adhikaraá¹‡avÅ«pasamavagge uttÄ• nameva.

saá¹…ghabhedakavaggadvayavaá¹‡á¹‡anÄ•

<459> saá¹…ghabhedavaggadvaye Å• Ìƒ7.1379 --- __vinidhÄ• ya diá¹-á¹-hiá¹ƒ kammenÄ•
adhammÄ• dayo eteti evaá¹ƒdiá¹-á¹-hikova hutvÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ vinidhÄ• ya te dhamm
visuá¹ƒ kammaá¹ƒ karoti. iti yaá¹ƒ vinidhÄ• ya diá¹-á¹-hiá¹ƒ kammaá¹ƒ karoti, tena evaá¹ƒ k
diá¹-á¹-hiá¹ƒ kammena saddhiá¹ƒ paÃ±caá¹…gÄ• ni honti, ``imehi kho upÄ• li paÃ±cahaá¹…
ayamekasmiá¹ƒ paÃ±cake atthayojanÄ• \Ne 227/. etena nayena sabbapaÃ±cakÄ• ni vedita
vohÄ• rÄ• di aá¹…gattayaá¹ƒ pubbabhÄ• gavaseneva vuttaá¹ƒ. kammuddesavasena pana
sabbattha uttÄ• nameva. na hettha kiÃ±ci atthi yaá¹ƒ pubbe avuttanayaá¹ƒ.

Ä• vÄ• sikavaggavaá¹‡á¹‡anÄ•

<461> Ä• vÄ• sikavagge \Be 224/ --- __yathÄ• bhataá¹ƒ nikkhitto_ti yathÄ• Ä• haritvÄ• á¹-

<462> __vinayabyÄ• karaá¹‡Ä• _ti vinayapaÃ±he vissajjanÄ• . __pariá¹‡Ä• metÄ«_ti niyÄ•
sesamettha uttÄ• nameva.

kathinatthÄ• ravaggavaá¹‡á¹‡anÄ•

<467> kathinatthÄ• ravagge --- __otamasiko_ti andhakÄ• ragato; taÃ±hi vandantassa maÃ±
nalÄ• á¹-aá¹ƒ paá¹-ihaÃ±Ã±eyya. __asamannÄ• haranto_ti kiccayapasutattÄ• vandanaá¹ƒ
niddaá¹ƒ okkanto. __ekÄ• vatto_ti ekato Ä• vatto sapattapakkhe á¹-hito verÄ« visabhÄ• gap
avandiyo. ayaÃ±hi vandiyamÄ• no pÄ• denapi pahareyya. __aÃ±Ã±avihito_ti aÃ±Ã±aá¹ƒ ci

__khÄ• danto_ti piá¹-á¹-hakhajjakÄ• dÄ«ni khÄ• danto. __uccÄ• raÃ±ca passÄ• vaÃ±ca ka
avandiyo. __ukkhittako_ti tividhenapi ukkhepanÄ«yakammena ukkhittako avandiyo. tajjanÄ«
cattÄ• ro vanditabbÄ• . uposathapavÄ• raá¹‡Ä• pi tehi saddhiá¹ƒ labbhanti. Ä• dito paá¹-á¹-

avandiyesu naggaÃ±ca ukkhittakaÃ±ca vandantasseva Ä• patti. itaresaá¹ƒ pana asÄ• ruppa
vuttakÄ• raá¹‡ena ca vandanÄ• paá¹-ikkhittÄ• . ito paraá¹ƒ __pacchÄ• upasampannÄ• day
Ä• pattivatthubhÄ• veneva avandiyÄ• . te vandantassa hi niyameneva Ä• patti. iti imesu paÃ
jane vandantassa anÄ• patti, dvÄ• dasannaá¹ƒ vandanÄ• ya Ä• patti.

<468> __Ä• cariyo_ \Ne 228/ __vandiyo_ti pabbajjÄ• cariyo upasampadÄ• cariyo nissayÄ•
ovÄ• dÄ• cariyoti ayaá¹ƒ paÃ±cavidhopi Ä• cariyo vandiyo. sesaá¹ƒ sabbattha uttÄ• namev

kathinatthÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca upÄ• lipaÃ±cakavaá¹‡á¹‡anÄ• .

Ä• pattisamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<470> __acittako_ Å• Ìƒ7.1380 \Be 225/ __Ä• pajjatÄ«_tiÄ• dÄ«su sahaseyyÄ• dipaá¹‡á¹‡a
Ä• pajjanto acittako Ä• pajjati, desento sacittako vuá¹-á¹-hÄ• ti. yaá¹ƒkiÃ±ci saÃ±cicca Ä• pa
Ä• pajjati, tiá¹‡avatthÄ• rakena vuá¹-á¹-hahanto acittako vuá¹-á¹-hÄ• ti. pubbe vuttameva tiá
vuá¹-á¹-hahanto acittako Ä• pajjati, acittako vuá¹-á¹-hÄ• ti. itaraá¹ƒ desento sacittako Ä• paj
vuá¹-á¹-hÄ• ti. ``dhammadÄ• naá¹ƒ karomÄ«â€™â€™ ti padasodhammÄ• dÄ«ni karonto ku
``buddhÄ• naá¹ƒ anusÄ• saniá¹ƒ karomÄ«â€™â€™ ti udaggacitto desento kusalacitto vuá¹-
hutvÄ• desento akusalacitto vuá¹-á¹-hÄ• ti, tiá¹‡avatthÄ• rakena niddÄ• gatova vuá¹-á¹-hah
vuá¹-á¹-hÄ• ti. bhiá¹ƒsÄ• panÄ• dÄ«ni katvÄ• ``buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ karomÄ«â€™â
akusalacitto Ä• pajjati, kusalacitto vuá¹-á¹-hÄ• ti. domanassikova desento akusalacitto vuá¹-
vuttanayeneva tiá¹‡avatthÄ• rakena vuá¹-á¹-hahanto abyÄ• katacitto vuá¹-á¹-hÄ• ti. niddokk
sahagÄ• raseyyaá¹ƒ Ä• pajjanto abyÄ• katacitto Ä• pajjati, vuttanayeneva panettha ``kusala
vuá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• di veditabbaá¹ƒ.

__paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ katihi samuá¹-á¹-hÄ• nehÄ«_tiÄ• di pubbe vuttanayattÄ• u

<473> __cattÄ• ro pÄ• rÄ• jikÄ• katihi samuá¹-á¹-hÄ• nehÄ«_tiÄ• dÄ«su ukkaá¹-á¹-haparic
samuá¹-á¹-hÄ• naá¹ƒ yassa yassa labbhati, taá¹ƒ sabbaá¹ƒ vuttameva hoti.

Ä• pattisamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aparadutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

(1) kÄ• yikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

<474> ``kati \Be 226/ \Ne 229/ Ä• pattiyo kÄ• yikÄ• â€™â€™ tiÄ• digÄ• thÄ• naá¹ƒ vissajjan
kÄ• yikÄ• _ti antarapeyyÄ• le catutthena Ä• pattisamuá¹-á¹-hÄ• nena cha Ä• pattiyo Ä• pajj
dhammaá¹ƒ paá¹-isevati, Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ tiÄ• dinÄ• nayena vuttÄ• patti
samuá¹-á¹-hitattÄ• hi etÄ• kÄ• yikÄ• ti vuccanti. __cha vÄ• casikÄ• _ti tasmiá¹ƒyeva antara
Ä• pattisamuá¹-á¹-hÄ• nena cha Ä• pattiyo Ä• pajjati, ``bhikkhu pÄ• piccho icchÄ• pakatoâ€
vuttÄ• pattiyo. __chÄ• dentassa tisso_ti vajjapaá¹-icchÄ• dikÄ• ya bhikkhuniyÄ• pÄ• rÄ• jik
saá¹…ghÄ• disesapaá¹-icchÄ• dane pÄ• cittiyaá¹ƒ, attano duá¹-á¹-hullÄ• pattipaá¹-icchÄ• d
saá¹ƒsaggapaccayÄ• _ti Å• Ìƒ7.1381 bhikkhuniyÄ• kÄ• yasaá¹ƒsagge pÄ• rÄ• jikaá¹ƒ, bhik
kÄ• yena kÄ• yapaá¹-ibaddhe thullaccayaá¹ƒ, nissaggiyena kÄ• yapaá¹-ibaddhe dukkaá¹-aá
pÄ• cittiyanti imÄ• kÄ• yasaá¹ƒsaggapaccayÄ• paÃ±cÄ• pattiyo.

__aruá¹‡ugge tisso_ti ekarattachÄ• rattasattÄ• hadasÄ• hamÄ• sÄ• tikkamavasena nissagg
bhikkhuniyÄ• rattivippavÄ• se saá¹…ghÄ• diseso, ``paá¹-hamampi yÄ• maá¹ƒ chÄ• deti, du
chÄ• deti, uddhaste aruá¹‡e channÄ• hoti Ä• patti, yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• pet
aruá¹‡ugge tisso Ä• pattiyo Ä• pajjati. __dve yÄ• vatatiyakÄ• _ti ekÄ• dasa yÄ• vatatiyakÄ•
pana dve honti bhikkhÅ«naá¹ƒ yÄ• vatatiyakÄ• bhikkhunÄ«naá¹ƒ yÄ• vatatiyakÄ• ti. __eke
bhikkhunÄ«naá¹ƒyeva ekÄ• ettha imasmiá¹ƒ sÄ• sane aá¹-á¹-havatthukÄ• nÄ• ma. __eken
siyÄ• Ä• patti, so Ä• vikareyyÄ• â€™â€™ ti iminÄ• ekena nidÄ• nuddesena sabbasikkhÄ•
sabbapÄ• timokkhuddesÄ• naÃ±ca saá¹…gaho hoti.

__vinayassa dve mÅ«lÄ• nÄ«_ti kÄ• yo ceva vÄ• cÄ• ca. __garukÄ• dve vuttÄ• _ti pÄ• rÄ
230/. __dve duá¹-á¹-hullacchÄ• danÄ• _ti vajjapaá¹-icchÄ• dikÄ• ya pÄ• rÄ• jikaá¹ƒ \Be 227
paá¹-icchÄ• dakassa pÄ• cittiyanti imÄ• dve duá¹-á¹-hullacchÄ• danÄ• pattiyo nÄ• ma.

__gÄ• mantare catasso_ti ``bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidahati, dukkaá¹-aá¹ƒ; a
upacÄ• raá¹ƒ okkamati, pÄ• cittiyaá¹ƒ; bhikkhuniyÄ• gÄ• mantaraá¹ƒ gacchantiyÄ• parikkh
thullaccayaá¹ƒ, dutiyapÄ• de saá¹…ghÄ• diseso; aparikkhittassa paá¹-hamapÄ• de upacÄ•
dutiyapÄ• de saá¹…ghÄ• disesoâ€™â€™ ti imÄ• gÄ• mantare dukkaá¹-apÄ• cittiyathullacc
catasso Ä• pattiyo. __catasso nadipÄ• rapaccayÄ• _ti ``bhikkhu bhikkhuniyÄ• saddhiá¹ƒ sa
dukkaá¹-aá¹ƒ; nÄ• vaá¹ƒ abhiruhati, pÄ• cittiyaá¹ƒ; bhikkhuniyÄ• nadipÄ• raá¹ƒ gacchantiy
paá¹-hamapÄ• de thullaccayaá¹ƒ, dutiyapÄ• de saá¹…ghÄ• disesoâ€™â€™ ti imÄ• catass
manussamaá¹ƒse. __navamaá¹ƒsesu dukkaá¹-a_nti sesaakappiyamaá¹ƒsesu.

__dve vÄ• casikÄ• ratti_nti bhikkhunÄ« rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ha
sallapati Å• Ìƒ7.1382, pÄ• cittiyaá¹ƒ; hatthapÄ• saá¹ƒ vijahitvÄ• á¹-hitÄ• sallapati, dukkaá¹-
vÄ• casikÄ• divÄ• _ti bhikkhunÄ« divÄ• paá¹-icchanne okÄ• se purisena saddhiá¹ƒ hatthap
pÄ• cittiyaá¹ƒ; hatthapÄ• saá¹ƒ vijahitvÄ• sallapati, dukkaá¹-aá¹ƒ. __dadamÄ• nassa tisso_
manussassa visaá¹ƒ deti, so ce tena marati, pÄ• rÄ• jikaá¹ƒ; yakkhapetÄ• naá¹ƒ deti, te ce

thullaccayaá¹ƒ; tiracchÄ• nagatassa deti, so ce marati, pÄ• cittiyaá¹ƒ; aÃ±Ã±Ä• tikÄ• ya bhi
pÄ• cittiyanti evaá¹ƒ dadamÄ• nassa tisso Ä• pattiyo. __cattÄ• ro ca paá¹-iggahe_ti hatthag
saá¹…ghÄ• diseso, mukhena aá¹…gajÄ• taggahaá¹‡e pÄ• rÄ• jikaá¹ƒ, aÃ±Ã±Ä• tikÄ• ya bl
cÄ«varapaá¹-iggahaá¹‡e nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, avassutÄ• ya avassutassa hatthato k
bhojanÄ«yaá¹ƒ paá¹-iggaá¹‡hantiyÄ• thullaccayaá¹ƒ; evaá¹ƒ paá¹-iggahe cattÄ• ro Ä• patti

(2) desanÄ• gÄ• miniyÄ• divaá¹‡á¹‡anÄ•

<475> __paÃ±ca desanÄ• gÄ• miniyo_ti lahukÄ• paÃ±ca. __cha sappaá¹-ikammÄ• _ti pÄ•
avasesÄ• . __ekettha appaá¹-ikammÄ• _ti ekÄ• pÄ• rÄ• jikÄ• patti.

__vinayagarukÄ• _ \Ne 231/ __dve vuttÄ• _ti pÄ• rÄ• jikaÃ±ceva saá¹…ghÄ• disesaÃ±ca. _
sabbÄ• neva sikkhÄ• padÄ• ni kÄ• yavÄ• casikÄ• ni, manodvÄ• re paÃ±Ã±attaá¹ƒ \Be 228/
vikÄ• le dhaÃ±Ã±araso_ti loá¹‡asovÄ«rakaá¹ƒ. ayameva hi eko dhaÃ±Ã±araso vikÄ• le vaá
Ã±atticatutthena sammutÄ«_ti bhikkhunovÄ• dakasammuti. ayameva hi ekÄ• Ã±atticatuttha
anuÃ±Ã±Ä• tÄ• .

__pÄ• rÄ• jikÄ• kÄ• yikÄ• dve_ti bhikkhÅ«naá¹ƒ methunapÄ• rÄ• jikaá¹ƒ bhikkhunÄ«naÃ±
kÄ• yasaá¹ƒsaggapÄ• rÄ• jikaá¹ƒ. __dve saá¹ƒvÄ• sabhÅ«miyo_ti attanÄ• vÄ• attÄ• naá¹
karoti, samaggo vÄ• saá¹…gho ukkhittaá¹ƒ osÄ• reti. kurundiyaá¹ƒ pana ``samÄ• nasaá¹ƒv
nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«mi cÄ• â€™â€™ ti evaá¹ƒ dve saá¹ƒvÄ• sabhÅ«miyo vuttÄ• . _
pÄ• rivÄ• sikassa ca mÄ• nattacÄ• rikassa ca paÃ±Ã±attÄ• . __dvaá¹…gulÄ• duve_ti dve d
``dvaá¹…gulapabbaparamaá¹ƒ Ä• dÄ• tabbaâ€™â€™ nti ayamekÄ• , ``dvaá¹…gulaá¹ƒ vÄ•
ayamekÄ• .

__dve attÄ• naá¹ƒ vadhitvÄ• nÄ• _ti bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• dve Ä• pattiyo Ä• p
Ä• patti pÄ• cittiyassa; vadhati na rodati, Ä• patti dukkaá¹-assa. __dvÄ«hi saá¹…gho bhijjat
salÄ• kaggÄ• hena ca. __dvettha_ Å• Ìƒ7.1383 __paá¹-hamÄ• pattikÄ• _ti ettha sakalepi vi
ubhinnaá¹ƒ paÃ±Ã±attivasena. itarathÄ• pana nava bhikkhÅ«naá¹ƒ nava bhikkhunÄ«nanti
__Ã±attiyÄ• karaá¹‡Ä• duve_ti dve Ã±attikiccÄ• ni --- kammaÃ±ca kammapÄ• dakÄ• ca.
hoti, dvÄ«su kammapÄ• dabhÄ• vena tiá¹-á¹-hati.

__pÄ• á¹‡Ä• tipÄ• te tisso_ti ``anodissa opÄ• taá¹ƒ khaá¹‡ati, sace manusso marati, pÄ• rÄ
yakkhapetÄ• naá¹ƒ maraá¹‡e thullaccayaá¹ƒ; tiracchÄ• nagatassa maraá¹‡e pÄ• cittiyaâ€™
__vÄ• cÄ• pÄ• rÄ• jikÄ• tayo_ti vajjapaá¹-icchÄ• dikÄ• ya ukkhittÄ• nuvattikÄ• ya aá¹-á¹-h
kurundiyaá¹ƒ pana ``Ä• á¹‡attiyÄ• adinnÄ• dÄ• ne, manussamaraá¹‡e, uttarimanussadham
evaá¹ƒ tayo vuttÄ• . __obhÄ• sanÄ• tayo_ti vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ Ä• dissa
saá¹…ghÄ• diseso, vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ á¹-hapetvÄ• adhakkhakaá¹ƒ ubb

vaá¹‡á¹‡Ä• vaá¹‡á¹‡abhaá¹‡ane thullaccayaá¹ƒ, ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• a
vaá¹‡á¹‡Ä• vaá¹‡á¹‡abhaá¹‡ane dukkaá¹-aá¹ƒ. __saÃ±carittena vÄ• tayo_ti paá¹-iggaá¹‡h
paccÄ• harati \Be 229/, Ä• patti saá¹…ghÄ• disesassa; \Ne 232/ paá¹-iggaá¹‡hÄ• ti vÄ«maá
Ä• patti thullaccayassa; paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti dukk
saÃ±carittena kÄ• raá¹‡abhÅ«tena tayo Ä• pattikkhandhÄ• honti.

__tayo puggalÄ• na upasampÄ• detabbÄ• _ti addhÄ• nahÄ«no aá¹…gahÄ«no vatthuvipan
vuttameva. apicettha yo pattacÄ«varena aparipÅ«ro, paripÅ«ro ca na yÄ• cati, imepi aá¹…g
saá¹…gahitÄ• . mÄ• tughÄ• takÄ• dayo ca karaá¹‡adukkaá¹-akÄ•
paá¹‡á¸• akaubhatobyaÃ±janakatiracchÄ• nagatasaá¹…khÄ• tena vatthuvipanneneva saá¹
kurundiyaá¹ƒ vutto. __tayo kammÄ• naá¹ƒ saá¹…gahÄ• _ti Ã±attikappanÄ• , vippakatapacc
tattha ``dadeyya kareyyÄ• â€™â€™ tiÄ• dibhedÄ• Ã±attikappanÄ• ; ``deti karotÄ«â€™â€™
vippakatapaccattaá¹ƒ; ``dinnaá¹ƒ kataâ€™â€™ ntiÄ• dibhedaá¹ƒ atÄ«takaraá¹‡aá¹ƒ nÄ• m
saá¹…gayhanti. aparehipi tÄ«hi kammÄ• ni saá¹…gayhanti --- vatthunÄ• , Ã±attiyÄ• , anuss
vatthusampannaÃ±hi Ã±attisampannaá¹ƒ anussÄ• vanasampannaÃ±ca kammaá¹ƒ nÄ• ma
kammÄ• naá¹ƒ saá¹…gahÄ• â€™â€™ ti. __nÄ• sitakÄ• tayo_ nÄ• ma mettiyaá¹ƒ Å• Ìƒ7.1
nÄ• setabbo, dasahaá¹…gehi samannÄ• gato sÄ• maá¹‡ero nÄ• setabbo, kaá¹‡á¹-akaá¹ƒ s
evaá¹ƒ liá¹…gasaá¹ƒvÄ• sadaá¹‡á¸• akammanÄ• sanÄ• vasena tayo nÄ• sitakÄ• veditabb
ekavÄ• cikÄ• _ti ``anujÄ• nÄ• mi bhikkhave dve tayo ekÄ• nussÄ• vane kÄ• tuâ€™â€™ nti
janÄ• naá¹ƒ ekupajjhÄ• yena nÄ• nÄ• cariyena ekÄ• nussÄ• vanÄ• vaá¹-á¹-ati.

__adinnÄ• dÄ• ne tisso_ti pÄ• de vÄ• atirekapÄ• de vÄ• pÄ• rÄ• jikaá¹ƒ, atirekamÄ• sake
Å«namÄ• sake vÄ• dukkaá¹-aá¹ƒ. __catasso methunapaccayÄ• _ti akkhayite pÄ• rÄ• jikaá
thullaccayaá¹ƒ, vivaá¹-akate mukhe dukkaá¹-aá¹ƒ, jatumaá¹-á¹-hake pÄ• cittiyaá¹ƒ. __chind
vanappatiá¹ƒ chindantassa pÄ• rÄ• jikaá¹ƒ, bhÅ«tagÄ• me pÄ• cittiyaá¹ƒ, aá¹…gajÄ• te thu
chaá¸• á¸• itapaccayÄ• _ti anodissa visaá¹ƒ chaá¸• á¸• eti, sace tena manusso marati, pÄ• n
thullaccayaá¹ƒ; tiracchÄ• nagate pÄ• cittiyaá¹ƒ; vissaá¹-á¹-hichaá¸• á¸• ane saá¹…ghÄ• dis
uccÄ• rapassÄ• vachaá¸• á¸• ane dukkaá¹-aá¹ƒ --- imÄ• chaá¸• á¸• itapaccayÄ• paÃ±cÄ•

__pÄ• cittiyena_ \Be 230/ __dukkaá¹-Ä• katÄ• _ti bhikkhunovÄ• dakavaggasmiá¹ƒ dasasu
saddhiá¹ƒ \Ne 233/ dukkaá¹-Ä• katÄ• evÄ• ti attho. __caturettha navakÄ• vuttÄ• _ti paá¹-h
adhammakamme dve, dhammakamme dveti evaá¹ƒ cattÄ• ro navakÄ• vuttÄ• ti attho. __dv
bhikkhÅ«naá¹ƒ santike upasampannÄ• ya cÄ«varaá¹ƒ dentassa pÄ• cittiyaá¹ƒ, bhikkhunÄ«
dentassa dukkaá¹-anti evaá¹ƒ dvinnaá¹ƒ bhikkhunÄ«naá¹ƒ cÄ«varaá¹ƒ dentassa cÄ«varena
hotÄ«ti attho.

__aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• _ti pÄ• á¸·iyaá¹ƒ Ä• gatÄ• eva. __bhuÃ±jantÄ• makadhaÃ
katÄ• _ti Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• cittiyena saddhiá¹ƒ d

__gacchantassa catasso_ti bhikkhuniyÄ• vÄ• mÄ• tugÄ• mena vÄ• saddhiá¹ƒ saá¹ƒvidhÄ
gÄ• mÅ«pacÄ• rokkamane pÄ• cittiyaá¹ƒ, yÄ• bhikkhunÄ« ekÄ• gÄ• mantaraá¹ƒ gacchati,
okkamantiyÄ• paá¹-hamapÄ• de thullaccayaá¹ƒ, dutiyapÄ• de saá¹…ghÄ• disesoti gacchan
honti. __á¹-hitassa cÄ• pi tattakÄ• _ti Å• Ìƒ7.1385 á¹-hitassapi catasso evÄ• ti attho. kathaá
andhakÄ• re vÄ• paá¹-icchanne vÄ• okÄ• se mittasanthavavasena purisassa hatthapÄ• se
hatthapÄ• saá¹ƒ vijahitvÄ• tiá¹-á¹-hati, dukkaá¹-aá¹ƒ; aruá¹‡uggamanakÄ• le dutiyikÄ• ya h
vijahantÄ« tiá¹-á¹-hati, thullaccayaá¹ƒ; vijahitvÄ• tiá¹-á¹-hati, saá¹…ghÄ• disesoti nisinnassa
Ä• pattiyo. __nipannassÄ• pi tattakÄ• _ti sacepi hi sÄ• nisÄ«dati vÄ• nipajjati vÄ• , etÄ• ye
Ä• pajjati.

(3) pÄ• cittiyavaá¹‡á¹‡anÄ•

<476> __paÃ±ca pÄ• cittiyÄ• nÄ«_ti paÃ±ca bhesajjÄ• ni paá¹-iggahetvÄ• nÄ• nÄ• bhÄ• ja
amissetvÄ• á¹-hapitÄ• ni honti, sattÄ• hÄ• tikkame so bhikkhu paÃ±ca pÄ• cittiyÄ• ni sabbÅ
ekakkhaá¹‡e Ä• pajjati, ``imaá¹ƒ paá¹-hamaá¹ƒ Ä• panno, imaá¹ƒ pacchÄ• â€™â€™ ti na v

__nava pÄ• cittiyÄ• nÄ«_ti yo bhikkhu nava paá¹‡Ä«tabhojanÄ• ni viÃ±Ã±Ä• petvÄ• tehi sa
kabaá¸·aá¹ƒ omadditvÄ• mukhe pakkhipitvÄ• paragaá¸·aá¹ƒ atikkÄ• meti, ayaá¹ƒ nava pÄ•
234/ nÄ• nÄ• vatthukÄ• ni ekakkhaá¹‡e Ä• pajjati \Be 231/ ``imaá¹ƒ paá¹-hamaá¹ƒ Ä• panno
na vattabbo. __ekavÄ• cÄ• ya deseyyÄ• _ti ``ahaá¹ƒ, bhante, paÃ±ca bhesajjÄ• ni paá¹-igg
atikkÄ• metvÄ• paÃ±ca Ä• pattiyo Ä• panno, tÄ• tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti e
desitÄ• va honti, dvÄ«hi tÄ«hi vÄ• cÄ• hi kiccaá¹ƒ nÄ• ma natthi. dutiyavissajjanepi ``ahaá¹ƒ
paá¹‡Ä«tabhojanÄ• ni viÃ±Ã±Ä• petvÄ• bhuÃ±jitvÄ• nava Ä• pattiyo Ä• panno, tÄ• tumha
vattabbaá¹ƒ.

__vatthuá¹ƒ kittetvÄ• deseyyÄ• _ti ``ahaá¹ƒ, bhante, paÃ±ca bhesajjÄ• ni paá¹-iggahetvÄ•
atikkÄ• mesiá¹ƒ, yathÄ• vatthukaá¹ƒ taá¹ƒ tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti evaá¹ƒ v
desitÄ• va honti Ä• pattiyo, Ä• pattiyÄ• nÄ• maggahaá¹‡ena kiccaá¹ƒ natthi. dutiyavissajjan
nava paá¹‡Ä«tabhojanÄ• ni viÃ±Ã±Ä• petvÄ• bhutto, yathÄ• vatthukaá¹ƒ taá¹ƒ tumhamÅ«l
vattabbaá¹ƒ.

__yÄ• vatatiyake tisso_ti ukkhittÄ• nuvattikÄ• ya pÄ• rÄ• jikaá¹ƒ bhedakÄ• nuvattakÄ• naá¹
saá¹…ghÄ• disesaá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge caá¹‡á¸• akÄ• á¸·ikÄ•
pÄ• cittiyanti imÄ• yÄ• vatatiyakÄ• tisso Ä• pattiyo. __cha vohÄ• rapaccayÄ• _ti payuttavÄ
Å• Ìƒ7.1386 Ä• pattiyo Ä• pajjatÄ«ti attho. kathaá¹ƒ? Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• pÄ
asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapati, Ä• patti pÄ• rÄ• jikassa. Ä• jÄ«va
saÃ±carittaá¹ƒ samÄ• pajjati, Ä• patti saá¹…ghÄ• disesassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá

arahÄ• ti vadati, Ä• patti thullaccayassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhu paá¹‡
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• cittiyassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• ra
paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ
Ä• jÄ«vakÄ• raá¹‡Ä• sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• pe
dukkaá¹-assÄ• ti.

__khÄ• dantassa tisso_ti manussamaá¹ƒse thullaccayaá¹ƒ, avasesesu akappiyamaá¹ƒsesu
lasuá¹‡e pÄ• cittiyaá¹ƒ. __paÃ±ca bhojanapaccayÄ• _ti avassutÄ• avassutassa purisassa
gahetvÄ• tattheva \Be 232/ manussamaá¹ƒsaá¹ƒ lasuá¹‡aá¹ƒ attano atthÄ• ya viÃ±Ã±Ä• pe
gahitapaá¹‡Ä«tabhojanÄ• ni avasesaÃ±ca akappiyamaá¹ƒsaá¹ƒ pakkhipitvÄ• vomissakaá¹
\Ne 235/ saá¹…ghÄ• disesaá¹ƒ, thullaccayaá¹ƒ, pÄ• cittiyaá¹ƒ, pÄ• á¹-idesanÄ«yaá¹ƒ, dukk
Ä• pattiyo bhojanapaccayÄ• Ä• pajjati.

__paÃ±ca á¹-hÄ• nÄ• nÄ«_ti ``ukkhittÄ• nuvattikÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ saman
appaá¹-inissajjantiyÄ• Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayaá¹ƒ, k
Ä• patti pÄ• rÄ• jikassa, saá¹…ghabhedÄ• ya parakkamanÄ• dÄ«su saá¹…ghÄ• diseso, pÄ
appaá¹-inissagge pÄ• cittiyaâ€™â€™ nti evaá¹ƒ sabbÄ• yÄ• vatatiyakÄ• paÃ±ca á¹-hÄ• n
__paÃ±cannaÃ±ceva Ä• pattÄ«_ti Ä• patti nÄ• ma paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ h
nippariyÄ• yena Ä• pattiyeva, sikkhÄ• mÄ• nasÄ• maá¹‡erisÄ• maá¹‡erÄ• naá¹ƒ pana akap
pariyÄ• yena tesaá¹ƒ Ä• patti na desÄ• petabbÄ• , daá¹‡á¸• akammaá¹ƒ pana tesaá¹ƒ kÄ•
adhikaraá¹‡ena cÄ• _ti adhikaraá¹‡aÃ±ca paÃ±cannamevÄ• ti attho. etesaá¹ƒyeva hi paÃ±
pattacÄ«varÄ• dÄ«naá¹ƒ atthÄ• ya vinicchayavohÄ• ro adhikaraá¹‡anti vuccati, gihÄ«naá¹ƒ
nÄ• ma hoti.

__paÃ±cannaá¹ƒ vinicchayo hotÄ«_ti paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒyeva vinicchayo
__paÃ±cannaá¹ƒ vÅ«pasamena cÄ• _ti etesaá¹ƒyeva paÃ±cannaá¹ƒ adhikaraá¹‡aá¹ƒ vinic
hotÄ«ti attho. __paÃ±cannaÃ±ceva anÄ• pattÄ«_ti etesaá¹ƒyeva paÃ±cannaá¹ƒ anÄ• patti
__tÄ«hi á¹-hÄ• nehi sobhatÄ«_ti saá¹…ghÄ• dÄ«hi tÄ«hi kÄ• raá¹‡ehi sobhati. katavÄ«tikka
sappaá¹-ikammaá¹ƒ Ä• pattiá¹ƒ saá¹…ghamajjhe gaá¹‡amajjhe puggalasantike vÄ• paá¹-ik
pÄ• katiko hoti, tasmÄ• tÄ«hi á¹-hÄ• nehi sobhatÄ«ti vuccati.

__dve kÄ• yikÄ• ratti_nti bhikkhunÄ« rattandhakÄ• re purisassa hatthapÄ• se á¹-hÄ• nanis
kappayamÄ• nÄ• pÄ• cittiyaá¹ƒ, hatthapÄ• saá¹ƒ vijahitvÄ• á¹-hÄ• nÄ• dÄ«ni kappayamÄ•
kÄ• yadvÄ• rasambhavÄ• Ä• pattiyo rattiá¹ƒ Ä• pajjati. __dve kÄ• yikÄ• divÄ• _ti eteneva
paá¹-icchanne okÄ• se dve Ä• pattiyo Ä• pajjati. __nijjhÄ• yantassa ekÄ• Ä• pattÄ«_ti ``na
sÄ• rattena mÄ• tugÄ• massa aá¹…gajÄ• taá¹ƒ upanijjhÄ• yitabbaá¹ƒ \Be 233/. yo upanijjhÄ
dukkaá¹-assÄ• â€™â€™ ti (Vin III 266) nijjhÄ• yantassa ayamekÄ• Ä• patti. __ekÄ• piá¹‡á
ca, bhikkhave, bhikkhÄ• dÄ• yikÄ• ya mukhaá¹ƒ oloketabbaâ€™â€™ nti (Vin II 366) ettha d

yÄ• guá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• dentassa sÄ• maá¹‡erassÄ• pi hi mukhaá¹ƒ ullokayato \
kurundiyaá¹ƒ pana __ ``ekÄ• piá¹‡á¸• apÄ• tapaccayÄ• _ti bhikkhuniparipÄ• citaá¹ƒ piá¹‡á
pÄ• cittiyaâ€™â€™ nti vuttaá¹ƒ.

__aá¹-á¹-hÄ• nisaá¹ƒse sampassa_nti kosambakakkhandhake vuttÄ• nisaá¹ƒse. __ukkhittal
Ä• pattiyÄ• adassane appaá¹-ikamme pÄ• pikÄ• ya ca diá¹-á¹-hiyÄ• appaá¹-inissaggeti. __
sammÄ• vattanÄ• _ti tesaá¹ƒyeva ukkhittakÄ• naá¹ƒ ettakesu vattesu vattanÄ• .

__paÃ±caá¹-hÄ• ne musÄ• vÄ• do_ti pÄ• rÄ• jikasaá¹…ghÄ• disesathullaccayapÄ• cittiyad
paÃ±caá¹-á¹-hÄ• ne musÄ• vÄ• do gacchati. __cuddasa paramanti vuccatÄ«_ti dasÄ• hapa
vuttaá¹ƒ. __dvÄ• dasa pÄ• á¹-idesanÄ«yÄ• _ti bhikkhÅ«naá¹ƒ cattÄ• ri bhikkhunÄ«naá¹ƒ aá
desanÄ• ya cÄ• _ti catunnaá¹ƒ accayadesanÄ• yÄ• ti attho. katamÄ• pana sÄ• ti? devadat
abhimÄ• rÄ• naá¹ƒ accayadesanÄ• , anuruddhattherassa upaá¹-á¹-hÄ• yikÄ• ya accayades
accayadesanÄ• , vÄ• sabhagÄ• miyattherassa ukkhepanÄ«yakammaá¹ƒ katvÄ• Ä• gatÄ• n
ayaá¹ƒ catunnaá¹ƒ accayadesanÄ• Å• Ìƒ7.1388 nÄ• ma.

__aá¹-á¹-haá¹…giko musÄ• vÄ• do_ti ``pubbevassa hoti musÄ• bhaá¹‡issaâ€™â€™ nti Ä•
saÃ±Ã±aâ€™â€™ nti pariyosÄ• nehi (Vin IV 4-5; Vin V 459) aá¹-á¹-hahi aá¹…gehi aá¹-á¹-ha
uposathaá¹…gÄ• nipi pÄ• á¹‡aá¹ƒ na hanetiÄ• dinÄ• nayena vuttÄ• neva. __aá¹-á¹-ha dÅ«
bhikkhave, bhikkhu sotÄ• ca hoti sÄ• vetÄ• cÄ• â€™â€™ tiÄ• dinÄ• (Vin II 347) nayena s
__aá¹-á¹-ha titthiyavattÄ• ni_ mahÄ• khandhake vuttÄ• ni.

__aá¹-á¹-havÄ• cikÄ• upasampadÄ• _ti bhikkhunÄ«naá¹ƒ upasampadaá¹ƒ sandhÄ• ya vutt
paccuá¹-á¹-hÄ• tabba_nti bhattagge aá¹-á¹-hannaá¹ƒ bhikkhunÄ«naá¹ƒ itarÄ• hi paccuá¹-á¹-
dÄ• tabbaá¹ƒ \Be 234/. __bhikkhunovÄ• dako aá¹-á¹-hahÄ«_ti aá¹-á¹-hahaá¹…gehi samann
bhikkhunovÄ• dako sammannitabbo.

__ekassa chejja_nti gÄ• thÄ• ya navasu janesu yo salÄ• kaá¹ƒ gÄ• hetvÄ• saá¹…ghaá¹ƒ b
hoti, devadatto viya pÄ• rÄ• jikaá¹ƒ Ä• pajjati. bhedakÄ• nuvattakÄ• naá¹ƒ catunnaá¹ƒ thulla
kokÄ• likÄ• dÄ«naá¹ƒ \Ne 237/ viya, dhammavÄ• dÄ«naá¹ƒ catunnaá¹ƒ anÄ• patti. imÄ• pa
ca sabbesaá¹ƒ ekavatthukÄ• saá¹…ghabhedavatthukÄ• eva.

__nava Ä• ghÄ• tavatthÅ«nÄ«_ti gÄ• thÄ• ya __navahÄ«_ti navahi bhikkhÅ«hi saá¹…gho b
navÄ• _ti Ã±attiyÄ• kÄ• tabbÄ• ni kammÄ• ni navÄ• ti attho. sesaá¹ƒ uttÄ• nameva.

(4) avandanÄ«yapuggalÄ• divaá¹‡á¹‡anÄ•

<477> __dasa puggalÄ• nÄ• bhivÄ• detabbÄ• _ti senÄ• sanakkhandhake vuttÄ• dasa janA

sÄ• mÄ«cikammena saddhiá¹ƒ aÃ±jali ca tesaá¹ƒ na kÄ• tabbo, neva pÄ• nÄ«yÄ• pucchan
khandhakavattaá¹ƒ tesaá¹ƒ dassetabbaá¹ƒ, na aÃ±jali paggaá¹‡hitabboti attho. __dasannaá
tesaá¹ƒyeva dasannaá¹ƒ evaá¹ƒ karontassa dukkaá¹-aá¹ƒ hoti. __dasa cÄ«varadhÄ• raá¹‡Ä
atirekacÄ«varassa dhÄ• raá¹‡Ä• anuÃ±Ã±Ä• tÄ• ti attho.

__paÃ±cannaá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ, dÄ• tabbaá¹ƒ idha cÄ«vara_nti paÃ±cannaá¹
sammukhÄ• va dÄ• tabbaá¹ƒ. __sattannaá¹ƒ sante_ti disÄ• pakkantaummattakakhittacittav
tiá¹‡á¹‡aÃ±ca ukkhittakÄ• nanti imesaá¹ƒ sattannaá¹ƒ sante patirÅ«pe gÄ• hake parammuk
__soá¸·asannaá¹ƒ na dÄ• tabba_nti sesÄ• naá¹ƒ cÄ«varakkhandhake vuttÄ• naá¹ƒ paá¹‡á¸
na dÄ• tabbaá¹ƒ.

__katisataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• nÄ• _ti Å• Ìƒ7.1389 katisataá¹ƒ Ä• patti
chÄ• dayitvÄ• na. __dasasataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• nÄ• _ti dasasataá¹ƒ
chÄ• dayitvÄ• na. ayaÃ±hettha saá¹…khepattho --- yo divase sataá¹ƒ sataá¹ƒ saá¹…ghÄ• c
dasa dasa divase paá¹-icchÄ• deti, tena rattisataá¹ƒ Ä• pattisahassaá¹ƒ paá¹-icchÄ• ditaá¹ƒ
Ä• pattiyo dasÄ• hapaá¹-icchannÄ• ti \Be 235/ parivÄ• saá¹ƒ yÄ• citvÄ• dasa rattiyo vasitvÄ
pÄ• rivÄ• sikoti.

__dvÄ• dasa kammadosÄ• vuttÄ• _ti apalokanakammaá¹ƒ adhammenavaggaá¹ƒ, adhamm
tathÄ• \Ne 238/ Ã±attikammaÃ±attidutiyakammaÃ±atticatutthakammÄ• nipÄ«ti evaá¹ƒ ekek
katvÄ• dvÄ• dasa kammadosÄ• vuttÄ• .

__catasso kammasampattiyo_ti apalokanakammaá¹ƒ dhammenasamaggaá¹ƒ, tathÄ• sesÄ
kammasampattiyo vuttÄ• .

__cha kammÄ• nÄ«_ti adhammenavaggakammaá¹ƒ, adhammenasamaggakammaá¹ƒ, dha
dhammapatirÅ«pakenasamaggakammaá¹ƒ, dhammenavaggakammaá¹ƒ, dhammenasamag
vuttÄ• ni. __ekettha dhammikÄ• katÄ• _ti ekaá¹ƒ dhammena samaggakammamevettha dh
dutiyagÄ• thÄ• vissajjanepi etadeva dhammikaá¹ƒ.

__yaá¹ƒ desitÄ• _ti yÄ• ni desitÄ• ni vuttÄ• ni pakÄ• sitÄ• ni. __anantajinenÄ• _tiÄ• dÄ«su
pariyantaparicchedabhÄ• varahitattÄ• anantaá¹ƒ vuccati nibbÄ• naá¹ƒ, taá¹ƒ bhagavatÄ• n
abhimadditvÄ• rajjaá¹ƒ viya kilesagaá¹‡aá¹ƒ abhimadditvÄ• jitaá¹ƒ vijitaá¹ƒ adhigataá¹ƒ sa
bhagavÄ• ``anantajinoâ€™â€™ ti vuccati. sveva iá¹-á¹-hÄ• niá¹-á¹-hesu nibbikÄ• ratÄ• ya t
vikkhambhanatadaá¹…gasamucchedapaá¹-ipassaddhinissaraá¹‡avivekasaá¹…khÄ• taá¹ƒ v
vivekadassÄ«; tena __anantajinena tÄ• dinÄ• vivekadassinÄ• _ yÄ• ni Ä• pattikkhandhÄ• n
__ekettha sammati vinÄ• samathehÄ«_ti ayamettha padasambandho, yÄ• ni satthÄ• rÄ• s
desitÄ• ni, tattha ekÄ• pi Ä• patti vinÄ• samathehi na sammati, atha kho cha samathÄ• cat

sabbepime dhammÄ• sammukhÄ• vinayena sammanti, samÄ• yogaá¹ƒ gacchanti. ettha pa
samathehi sammati, samathabhÄ• vaá¹ƒ Å• Ì‚7.1390 gacchati. na hi tassa aÃ±Ã±ena sama
atthi. tena vuttaá¹ƒ --- ``ekettha sammati vinÄ• samathehÄ«â€™â€™ ti. iminÄ• tÄ• va adh
aá¹-á¹-hakathÄ• su attho vutto. mayaá¹ƒ pana ``vinÄ• â€™â€™ ti nipÄ• tassa paá¹-isedhan
``ekettha sammati vinÄ• samathehÄ«â€™â€™ ti \Be 236/ etesu sattasu Ä• pattikkhandhes
pÄ• rÄ• jikÄ• pattikkhandho vinÄ• samathehi sammatÄ«ti etamatthaá¹ƒ roceyyÄ• ma. vutta
Ä• patti anavasesÄ• , sÄ• Ä• patti na katamena adhikaraá¹‡ena katamamhi á¹-hÄ• ne na k
sammatÄ«â€™â€™ ti.

__chaÅ«nadiyaá¸• á¸• hasatÄ• _ti \Ne 239/ ``idha, upÄ• li, bhikkhu adhammaá¹ƒ dhammoti
adhammadiá¹-á¹-hi bhede adhammadiá¹-á¹-hi, tasmiá¹ƒ adhammadiá¹-á¹-hi bhede dhamma
adhammadiá¹-á¹-hi bhede vematiko, tasmiá¹ƒ dhammadiá¹-á¹-hi bhede adhammadiá¹-á¹-hi,
bhede vematiko, tasmiá¹ƒ vematiko bhede adhammadiá¹-á¹-hi, tasmiá¹ƒ vematiko bhede dh
vematiko bhede vematikoâ€™â€™ ti evaá¹ƒ yÄ• ni aá¹-á¹-hÄ• rasannaá¹ƒ bhedakaravatthÅ
aá¹-á¹-hakÄ• ni saá¹…ghabhedakakkhandhake vuttÄ• ni, tesaá¹ƒ vasena chaÅ«nadiyaá¸• á
veditabbÄ• .

__aá¹-á¹-hÄ• rasa anÄ• pÄ• yikÄ• _ti ``idha, upÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«pe
dhammadiá¹-á¹-hi bhede dhammadiá¹-á¹-hi avinidhÄ• ya diá¹-á¹-hiá¹ƒ avinidhÄ• ya khantiá¹
avinidhÄ• ya bhÄ• vaá¹ƒ anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti `ayaá¹ƒ dhammo, ayaá¹ƒ vinay
imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™ ti, ayampi kho, upÄ• li, saá¹…ghabhedako na Ä•
kappaá¹-á¹-ho na atekicchoâ€™â€™ ti evaá¹ƒ ekekasmiá¹ƒ vatthusmiá¹ƒ ekekaá¹ƒ katvÄ•
saá¹…ghabhedakakkhandhakÄ• vasÄ• ne vuttÄ• aá¹-á¹-hÄ• rasa janÄ• . aá¹-á¹-hÄ• rasa a
chaÅ«nadiyaá¸• á¸• hasatavissajjane vuttÄ• yeva.

(5) soá¸·asakammÄ• divaá¹‡á¹‡anÄ•

<478> __kati kammÄ• nÄ«_tiÄ• dÄ«naá¹ƒ sabbagÄ• thÄ• naá¹ƒ vissajjanaá¹ƒ uttÄ• namev

aparadutiyagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sedamocanagÄ• thÄ•

(1) avippavÄ• sapaÃ±hÄ• vaá¹‡á¹‡anÄ•

<479> sedamocanagÄ• thÄ• su Å• Ì‚7.1391 \Be 237/ \Ne 240/ __asaá¹ƒvÄ• so_ti uposatha
asaá¹ƒvÄ• so. __sambhogo ekacco tahiá¹ƒ na labbhatÄ«_ti akappiyasambhogo na labbhati
nahÄ• panabhojanÄ• dipaá¹-ijagganaá¹ƒ pana mÄ• tarÄ• yeva kÄ• tuá¹ƒ labbhati. __avippa

sahagÄ• raseyyÄ• ya anÄ• patti. __paÃ±hÄ• mesÄ• kusalehi cintitÄ• _ti esÄ• paÃ±hÄ• k
cintitÄ• . assÄ• vissajjanaá¹ƒ dÄ• rakamÄ• tuyÄ• bhikkhuniyÄ• veditabbaá¹ƒ, tassÄ• hi p
vuttanti.

avissajjitagÄ• thÄ• garubhaá¹‡á¸• aá¹ƒ sandhÄ• ya vuttÄ• , attho panassÄ• garubhaá¹‡á¸•

__dasa puggale na vadÄ• mÄ«_ti senÄ• sanakkhandhake vutte dasa puggale na vadÄ• mi.
mahÄ• khandhake ekÄ• dasa vivajjanÄ«yapuggalÄ• vuttÄ• , tepi na vadÄ• mi. ayaá¹ƒ paÃ±
sandhÄ• ya vuttÄ• .

__kathaá¹ƒ nu sikkhÄ• ya asÄ• dhÄ• raá¹‡o_ti paÃ±hÄ• nahÄ• pitapubbakaá¹ƒ bhikkhuá¹ƒ
khurabhaá¹‡á¸• aá¹ƒ pariharituá¹ƒ na labhati, aÃ±Ã±e labhanti; tasmÄ• sikkhÄ• ya asÄ• dh

__taá¹ƒ puggalaá¹ƒ katamaá¹ƒ vadanti buddhÄ• _ti ayaá¹ƒ paÃ±hÄ• nimmitabuddhaá¹ƒ sa

__adhonÄ• bhiá¹ƒ_ \Ne 241/ __vivajjiyÄ• _ti adhonÄ• bhiá¹ƒ vivajjetvÄ• . ayaá¹ƒ paÃ±hÄ•
kabandhaá¹ƒ, yassa ure akkhÄ«ni ceva mukhaÃ±ca hoti, taá¹ƒ sandhÄ• ya vuttÄ• .

__bhikkhu saÃ±Ã±Ä• cikÄ• ya kuá¹-i_nti ayaá¹ƒ paÃ±hÄ• tiá¹‡acchÄ• danaá¹ƒ kuá¹-iá¹ƒ sa
dutiyapaÃ±hÄ• sabbamattikÄ• mayaá¹ƒ kuá¹-iá¹ƒ sandhÄ• ya vuttÄ• .

__Ä• pajjeyya garukaá¹ƒ chejjavatthu_nti ayaá¹ƒ paÃ±hÄ• vajjapaá¹-icchÄ• dikaá¹ƒ bhikkh
dutiyapaÃ±hÄ• paá¹‡á¸• akÄ• dayo abhabbapuggale sandhÄ• ya vuttÄ• . ekÄ• dasapi hi te
pattÄ• .

__vÄ• cÄ• _ti \Be 238/ vÄ• cÄ• ya anÄ• lapanto. __giraá¹ƒ no ca pare bhaá¹‡eyyÄ• _ti ``iti i
parapuggale sandhÄ• ya saddampi na nicchÄ• reyya. ayaá¹ƒ paÃ±hÄ• ``santiá¹ƒ Ä• pattiá¹
sampajÄ• namusÄ• vÄ• dassa hotÄ«â€™â€™ ti imaá¹ƒ musÄ• vÄ• daá¹ƒ sandhÄ• ya vuttÄ
paá¹-iÃ±Ã±Ä• ya tuá¹‡hÄ«bhÅ«tassa nisinnassa manodvÄ• re Ä• patti nÄ• ma natthi. yasm
Ä• vikaroti, tenassa Å• Ìƒ7.1392 vacÄ«dvÄ• re akiriyato ayaá¹ƒ Ä• patti samuá¹-á¹-hÄ• tÄ«t

__saá¹…ghÄ• disesÄ• caturo_ti ayaá¹ƒ paÃ±hÄ• aruá¹‡ugge gÄ• mantarapariyÄ• pannaá
okkantabhikkhuniá¹ƒ sandhÄ• ya vuttÄ• , sÄ• hi sakagÄ• mato paccÅ«sasamaye nikkhami
vuttappakÄ• raá¹ƒ nadipÄ• raá¹ƒ okkantamattÄ• va rattivippavÄ• sagÄ• mantaranadipÄ• ra
ekappahÄ• reneva caturo saá¹…ghÄ• disese Ä• pajjati.

__siyÄ• Ä• pattiyo nÄ• nÄ• _ti ayaá¹ƒ paÃ±hÄ• ekatoupasampannÄ• dve bhikkhuniyo sa
bhikkhÅ«naá¹ƒ santike ekatoupasampannÄ• ya hatthato gaá¹‡hantassa pÄ• cittiyaá¹ƒ, bhik

ekatoupasampannÄ• ya hatthato gaá¹‡hantassa dukkaá¹-aá¹ƒ.

__caturo janÄ• saá¹ƒvidhÄ• yÄ• _ti Ä• cariyo ca tayo ca antevÄ• sikÄ• chamÄ• sakaá¹ƒ b
Ä• cariyassa sÄ• hatthikÄ• tayo mÄ• sakÄ• , Ä• á¹‡attiyÄ• pi tayova tasmÄ• thullaccayaá¹
itaresaá¹ƒ sÄ• hatthiko ekeko, Ä• á¹‡attikÄ• paÃ±cÄ• ti tasmÄ• pÄ• rÄ• jikaá¹ƒ Ä• pajjiá¹ƒ
vitthÄ• ro pana adinnÄ• dÄ• napÄ• rÄ• jike saá¹ƒvidÄ• vahÄ• ravaá¹‡á¹‡anÄ• yaá¹ƒ vutto.

(2) pÄ• rÄ• jikÄ• dipaÃ±hÄ• vaá¹‡á¹‡anÄ•

<480> __chiddaá¹ƒ tasmiá¹ƒ ghare natthÄ«_ti ayaá¹ƒ paÃ±hÄ• dussakuá¹-iÄ• dÄ«ni santh
vuttÄ• .

__telaá¹ƒ madhuá¹ƒ phÄ• á¹‡ita_nti gÄ• thÄ• liá¹…gaparivattaá¹ƒ sandhÄ• ya vuttÄ• .

__nissaggiyenÄ• _ti gÄ• thÄ• pariá¹‡Ä• manaá¹ƒ sandhÄ• ya vuttÄ• . yo hi saá¹…ghassa p
cÄ«varaá¹ƒ attano, ekaá¹ƒ aÃ±Ã±assÄ• ti dve cÄ«varÄ• ni ``ekaá¹ƒ \Be 239/ mayhaá¹ƒ, ek
ekapayaogena pariá¹‡Ä• meti, so nissaggiyapÄ• cittiyaÃ±ceva suddhikapÄ• cittiyaÃ±ca ek

__kammaÃ±ca taá¹ƒ kuppeyya vaggapaccayÄ• _ti ayaá¹ƒ paÃ±hÄ• dvÄ• dasayojanapamÄ
nagaresu gÄ• masÄ«maá¹ƒ sandhÄ• ya vuttÄ• .

__padavÄ«tihÄ• ramattenÄ• _ti gÄ• thÄ• saÃ±carittaá¹ƒ sandhÄ• ya vuttÄ• , atthopi cassÄ
saÃ±carittavaá¹‡á¹‡anÄ• yameva vutto.

__sabbÄ• ni tÄ• ni nissaggiyÄ• nÄ«_ti ayaá¹ƒ paÃ±hÄ• aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• d
sace hi tiá¹‡á¹‡ampi cÄ«varÄ• naá¹ƒ kÄ• kaÅ«hadanaá¹ƒ vÄ• kaddamamakkhitaá¹ƒ vÄ• k
bhikkhunÄ« udakena dhovati, bhikkhussa kÄ• yagatÄ• neva nissaggiyÄ• ni honti.

__saraá¹‡agamanampi na tassa atthÄ«_ti saraá¹‡agamanaupasampadÄ• pi natthi. ayaá¹ƒ
mahÄ• pajÄ• patiyÄ• upasampadaá¹ƒ sandhÄ• ya vuttÄ• .

__haneyya_ \Ne 243/ __anariyaá¹ƒ mando_ti taÃ±hi itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• anariyaá¹ƒ
liá¹…gaparivattena itthibhÅ«taá¹ƒ pitaraá¹ƒ purisabhÅ«taÃ±ca mÄ• taraá¹ƒ sandhÄ• ya vutt

__na tenÄ• nantaraá¹ƒ phuse_ti ayaá¹ƒ paÃ±hÄ• migasiá¹…gatÄ• pasasÄ«hakumÄ• rÄ• d
tiracchÄ• namÄ• tÄ• pitaro sandhÄ• ya vuttÄ• .

__acodayitvÄ• _ti gÄ• thÄ• dÅ«tenupasampadaá¹ƒ sandhÄ• ya vuttÄ• . __codayitvÄ• _ti g

upasampadaá¹ƒ sandhÄ• ya vuttÄ• . kurundiyaá¹ƒ pana ``paá¹-hamagÄ• thÄ• aá¹-á¹-ha as
anÄ• pattikassa kammaá¹ƒ sandhÄ• ya vuttÄ• â€™â€™ ti Ä• gataá¹ƒ.

__chindantassa Ä• pattÄ«_ti vanappatiá¹ƒ chindantassa pÄ• rÄ• jikaá¹ƒ, tiá¹‡alatÄ• diá¹ƒ ch
pÄ• cittiyaá¹ƒ, aá¹…gajÄ• taá¹ƒ chindantassa thullaccayaá¹ƒ. __chindantassa anÄ• pattÄ«_
chindantassa anÄ• patti. __chÄ• dentassa Ä• pattÄ«_ti attano Ä• pattiá¹ƒ chÄ• dentassa aÃ
__chÄ• dentassa anÄ• pattÄ«_ti gehÄ• dÄ«ni chÄ• dentassa anÄ• patti.

__saccaá¹ƒ_ \Be 240/ __bhaá¹‡anto_ti gÄ• thÄ• ya ``sikharaá¹‡Ä«si ubhatobyaÃ±janÄ• sÄ«
bhaá¹‡anto garukaá¹ƒ Ä• pajjati, sampajÄ• namusÄ• vÄ• de pana musÄ• bhÄ• sato lahukÄ
musÄ• bhaá¹‡anto garukaá¹ƒ Ä• pajjati, bhÅ«tÄ• rocane saccaá¹ƒ bhÄ• sato lahukÄ• patti

(3) pÄ• cittiyÄ• dipaÃ±hÄ• vaá¹‡á¹‡anÄ•

<481> __adhiá¹-á¹-hita_nti gÄ• thÄ• nissaggiyacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jantaá¹ƒ

__atthaá¹…gate sÅ«riye_ti gÄ• thÄ• romanthakaá¹ƒ sandhÄ• ya vuttÄ• .

__na rattacitto_ti gÄ• thÄ• ya ayamattho --- rattacitto methunadhammapÄ• rÄ• jikaá¹ƒ Ä• pa
adinnÄ• dÄ• napÄ• rÄ• jikaá¹ƒ, paraá¹ƒ maraá¹‡Ä• ya cetento manussaviggahapÄ• rÄ• jika
244/ na rattacitto na ca pana theyyacitto na cÄ• pi so paraá¹ƒ maraá¹‡Ä• ya cetayi, salÄ• ka
hoti chejjaá¹ƒ, pÄ• rÄ• jikaá¹ƒ hoti, salÄ• kaá¹ƒ paá¹-iggaá¹‡hantassa bhedakÄ• nuvattakas

__gaccheyya aá¸• á¸• hayojana_nti ayaá¹ƒ paÃ±hÄ• suppatiá¹-á¹-hitanigrodhasadisaá¹ƒ ek
sandhÄ• ya vuttÄ• .

__kÄ• yikÄ• nÄ«_ti ayaá¹ƒ gÄ• thÄ• sambahulÄ• naá¹ƒ itthÄ«naá¹ƒ kese vÄ• aá¹…guliyo
sandhÄ• ya vuttÄ• .

__vÄ• casikÄ• nÄ«_ti ayaá¹ƒ gÄ• thÄ• ``sabbÄ• tumhe sikharaá¹‡iyoâ€™â€™ tiÄ• dinÄ•
sandhÄ• ya vuttÄ• .

__tissitthiyo methunaá¹ƒ taá¹ƒ na seve_ti tisso itthiyo vuttÄ• , tÄ• supi yaá¹ƒ taá¹ƒ methunaá
Å• Ìƒ7.1394 sevati. __tayo purise_ti tayo purisepi upagantvÄ• methunaá¹ƒ na sevati. __tay
anariyapaá¹‡á¸• ake_ti ubhatobyaÃ±janasaá¹…khÄ• te tayo anariye tayo ca paá¹‡á¸• aketi
methunaá¹ƒ na sevati. __na cÄ• care methunaá¹ƒ byaÃ±janasmi_nti anulomapÄ• rÄ• jikava
__chejjaá¹ƒ siyÄ• methunadhammapaccayÄ• _ti siyÄ• methunadhammapaccayÄ• pÄ• rÄ
aá¹-á¹-havatthukaá¹ƒ sandhÄ• ya \Be 241/ vuttÄ• , tassÄ• hi methunadhammassa pubbabh

Ä• pajjituá¹ƒ vÄ• yamantiyÄ• methunadhammapaccayÄ• chejjaá¹ƒ hoti.

__mÄ• taraá¹ƒ cÄ«vara_nti ayaá¹ƒ gÄ• thÄ• piá¹-á¹-hisamaye vassikasÄ• á¹-ikatthaá¹ƒ sat
sandhÄ• ya vuttÄ• . vinicchayo panassÄ• vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• yan

__kuddho Ä• rÄ• dhako hotÄ«_ti gÄ• thÄ• titthiyavattaá¹ƒ sandhÄ• ya vuttÄ• . titthiyo hi vat
titthiyÄ• naá¹ƒ vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne kuddho Ä• rÄ• dhako hoti, vatthuttayassa vaá¹‡
gÄ• rayho hotÄ«ti tatthevassÄ• vitthÄ• ro vutto. dutiyagÄ• thÄ• pi tameva sandhÄ• ya vuttÄ

__saá¹…ghÄ• disesa_ntiÄ• di \Ne 245/ gÄ• thÄ• yÄ• bhikkhunÄ« avassutÄ• va avassutas
piá¹‡á¸• apÄ• taá¹ƒ gahetvÄ• manussamaá¹ƒsalasuá¹‡apaá¹‡Ä«tabhojanasesaakappiyam
ajjhoharati, taá¹ƒ sandhÄ• ya vuttÄ• .

__eko upasampanno eko anupasampanno_ti gÄ• thÄ• Ä• kÄ• sagataá¹ƒ sandhÄ• ya vuttÄ
eko iddhiyÄ• kesaggamattampi pathaviá¹ƒ muÃ±citvÄ• nisinno hoti, so anupasampanno nÄ
Ä• kÄ• se nisÄ«ditvÄ• bhÅ«migatassa kammaá¹ƒ na kÄ• tabbaá¹ƒ. sace karoti, kuppati.

__akappakata_nti gÄ• thÄ• acchinnacÄ«varakaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya vuttÄ• . tasmiá¹
vitthÄ• rena vinicchayopi vutto.

__na deti na paá¹-iggaá¹‡hÄ• tÄ«_ti nÄ• pi uyyojikÄ• deti, na uyyojitÄ• tassÄ• hatthato ga
__paá¹-iggaho tena na vijjatÄ«_ti teneva kÄ• raá¹‡ena uyyojikÄ• ya hatthato uyyojitÄ• ya pa
__Ä• pajjati garuka_nti evaá¹ƒ santepi avassutassa hatthato piá¹‡á¸• apÄ• taggahaá¹‡e uyy
saá¹…ghÄ• disesÄ• pattiá¹ƒ Ä• pajjati. __taÃ±ca paribhogapaccayÄ• _ti taÃ±ca pana Ä• pa
uyyojitÄ• ya paribhogapaccayÄ• Ä• pajjati Å• Ìƒ7.1395 \Be 242/. tassÄ• hi bhojanapariyos
saá¹…ghÄ• diseso hotÄ«ti. dutiyagÄ• thÄ• tassÄ• yeva udakadantaponaggahaá¹‡e uyyoja

__na bhikkhunÄ« no ca phuseyya vajja_nti sattarasakesu hi aÃ±Ã±ataraá¹ƒ Ä• pattiá¹ƒ Ä• p
chÄ• dayamÄ• nÄ• pi bhikkhunÄ« chÄ• danapaccayÄ• vajjaá¹ƒ na phusati, aÃ±Ã±aá¹ƒ nav
paá¹-icchannÄ• ya vÄ• appaá¹-icchannÄ• ya vÄ• Ä• pattiyÄ• pakkhamÄ• nattameva labha
hoti, sÄ• vasesaÃ±ca garukaá¹ƒ Ä• pajjitvÄ• chÄ• detvÄ• vajjaá¹ƒ na phusati. __paÃ±hÄ•
ayaá¹ƒ kira paÃ±hÄ• ukkhittakabhikkhuá¹ƒ sandhÄ• ya vuttÄ• . tena hi saddhiá¹ƒ vinayaka
saá¹…ghÄ• disesaá¹ƒ Ä• pajjitvÄ• chÄ• dento vajjaá¹ƒ na phusatÄ«ti.

sedamocanagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggo

kammavaggavaá¹‡á¹‡anÄ•

<482> kammavagge \Be 243/ \Ne 246/ catunnaá¹ƒ kammÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ sa
kiÃ±cÄ• pi vuttaá¹ƒ, atha kho ayaá¹ƒ kammavinicchayo nÄ• ma Ä• dito paá¹-á¹-hÄ• ya vucc
tasmÄ• Ä• dito paá¹-á¹-hÄ• yevettha vattabbaá¹ƒ vadissÄ• ma. __cattÄ• rÄ«_ti kammÄ• na
gaá¹‡anaparicchedavacanametaá¹ƒ. __kammÄ• nÄ«_ti paricchinnakammanidassanaá¹ƒ. _
sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒ sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• sa
tikkhattuá¹ƒ sÄ• vetvÄ• kattabbaá¹ƒ kammaá¹ƒ. __Ã±attikammaá¹ƒ_ nÄ• ma vuttanayenev
anumatiyÄ• ekÄ• ya Ã±attiyÄ• kattabbaá¹ƒ kammaá¹ƒ. __Ã±attidutiyakammaá¹ƒ_ nÄ• ma
saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• ekÄ• ya ca anussÄ• vanÄ• yÄ• ti evaá¹ƒ Ã±a
kattabbaá¹ƒ kammaá¹ƒ. __Ã±atticatutthakammaá¹ƒ_ nÄ• ma vuttanayeneva samaggassa s
Ã±attiyÄ• tÄ«hi ca anussÄ• vanÄ• hÄ«ti evaá¹ƒ Ã±atticatutthÄ• hi tÄ«hi anussÄ• vanÄ• hi

tattha apalokanakammaá¹ƒ apaloketvÄ• va kÄ• tabbaá¹ƒ, Ã±attikammÄ• divasena na kÄ• ta
Ã±attiá¹ƒ á¹-hapetvÄ• va kÄ• tabbaá¹ƒ, apalokanakammÄ• divasena Å• Ì ƒ7.1396 na kÄ• ta
pana apaloketvÄ• kÄ• tabbampi atthi, akÄ• tabbampi atthi.

tattha sÄ«mÄ• sammuti, sÄ«mÄ• samÅ«hananaá¹ƒ, kathinadÄ• naá¹ƒ, kathinuddhÄ• ro, ku
vihÄ• ravatthudesanÄ• ti imÄ• ni cha kammÄ• ni garukÄ• ni apaloketvÄ• kÄ• tuá¹ƒ na vaá¹
Ã±attidutiyakammavÄ• caá¹ƒ sÄ• vetvÄ• va kÄ• tabbÄ• ni. avasesÄ• terasa sammutiyo
senÄ• sanaggÄ• hakamatakacÄ«varadÄ• nÄ• disammutiyo \Ne 247/ cÄ• ti etÄ• ni lahukaka
vaá¹-á¹-anti, Ã±attikamma-Ã±atticatutthakammavasena pana na kÄ• tabbameva. Ã±atticatu
kayiramÄ• naá¹ƒ daá¸·hataraá¹ƒ hoti, tasmÄ• kÄ• tabbanti ekacce vadanti. evaá¹ƒ pana sa
tasmÄ• na kÄ• tabbanti paá¹-ikkhittameva. sace pana akkharaparihÄ«naá¹ƒ vÄ• padaparih
vÄ• hoti \Be 244/, tassa sodhanatthaá¹ƒ punappunaá¹ƒ vattuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ akuppal
daá¸·hÄ«kammaá¹ƒ hoti, kuppakamme kammaá¹ƒ hutvÄ• tiá¹-á¹-hati.

Ã±atticatutthakammaá¹ƒ Ã±attiÃ±ca tisso ca kammavÄ• cÄ• yo sÄ• vetvÄ• va kÄ• tabbaá¹ƒ
kÄ• tabbaá¹ƒ. __paÃ±cahÄ• kÄ• rehi vipajjantÄ«_ti paÃ±cahi kÄ• raá¹‡ehi vipajjanti.

<483> __sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ asammukhÄ• karoti, vatthuvipannaá¹ƒ a
kammaá¹ƒ sammukhÄ• karaá¹‡Ä«yaá¹ƒ; atthi asammukhÄ• karaá¹‡Ä«yaá¹ƒ; tattha asamm
dÅ«tenupasampadÄ• , pattanikkujjanaá¹ƒ, pattukkujjanaá¹ƒ, ummattakassa bhikkhuno umm
kulÄ• naá¹ƒ sekkhasammuti, channassa bhikkhuno brahmadaá¹‡á¸• o, devadattassa pakÄ•
appasÄ• danÄ«yaá¹ƒ dassentassa bhikkhuno bhikkhunisaá¹…ghena kÄ• tabbaá¹ƒ avandan
hoti, taá¹ƒ sabbaá¹ƒ tattha tattha vuttanayeneva veditabbaá¹ƒ. idaá¹ƒ aá¹-á¹-havidhampi kan
kataá¹ƒ sukataá¹ƒ hoti akuppaá¹ƒ.

sesÄ• ni sabbakammÄ• ni sammukhÄ• eva kÄ• tabbÄ• ni --- saá¹…ghasammukhatÄ• , dha
puggalasammukhatÄ• ti imaá¹ƒ catubbidhaá¹ƒ sammukhÄ• vinayaá¹ƒ upanetvÄ• va kÄ• tab
sukatÄ• ni honti. evaá¹ƒ akatÄ• ni panetÄ• ni imaá¹ƒ sammukhÄ• vinayasaá¹…khÄ• taá¹ƒ v
vatthuvipannÄ• ni nÄ• ma honti. tena vuttaá¹ƒ --- ``sammukhÄ• karaá¹‡Ä«yaá¹ƒ Å• Ìƒ7.139
karoti, vatthuvipannaá¹ƒ adhammakammaâ€™â€™ nti.

paá¹-ipucchÄ• karaá¹‡Ä«yÄ• dÄ«supi paá¹-ipucchÄ• dikaraá¹‡ameva vatthu, taá¹ƒ vatthuá¹
vatthuvipannatÄ• veditabbÄ• . idaá¹ƒ panettha vacanatthamattaá¹ƒ. __paá¹-ipucchÄ• kara
appaá¹-ipucchÄ• karotÄ«_ti pucchitvÄ• codetvÄ• sÄ• retvÄ• kÄ• tabbaá¹ƒ apucchitvÄ• a
__paá¹-iÃ±Ã±Ä• ya karaá¹‡Ä«yaá¹ƒ_ \Ne 248/ __appaá¹-iÃ±Ã±Ä• ya karotÄ«_ti paá¹-iÃ±Ã±
yathÄ• dinnÄ• ya paá¹-iÃ±Ã±Ä• ya kÄ• tabbaá¹ƒ appaá¹-iÃ±Ã±Ä• ya karontassa vippalapan
__sativinayÄ• rahassÄ• _ti dabbamallaputtattherasadisassa khÄ«á¹‡Ä• savassa. __amÅ«á
gaggabhikkhusadisassa ummattakassa. __tassapÄ• piyasikakammÄ• rahassÄ• _ti upavÄ•
ussannapÄ• passa. esa nayo sabbattha.

__anuposathe_ \Be 245/ __uposathaá¹ƒ karotÄ«_ti anuposathadivase uposathaá¹ƒ karoti. u
á¹-hapetvÄ• kattikamÄ• saá¹ƒ avasesesu ekÄ• dasasu mÄ• sesu bhinnassa saá¹…ghassa
yathÄ• vuttacÄ• tuddasapannarasÄ• ca. etaá¹ƒ tippakÄ• rampi uposathadivasaá¹ƒ á¹-hape
uposathaá¹ƒ karonto anuposathe uposathaá¹ƒ karoti nÄ• ma. yatra hi pattacÄ«varÄ• dÄ«na
kÄ• raá¹‡ena vivadantÄ• uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapenti, tattha tasmiá¹
``samaggÄ• jÄ• tÄ• mhÄ• â€™â€™ ti antarÄ• sÄ• maggiuposathaá¹ƒ kÄ• tuá¹ƒ na labhan
kato nÄ• ma hoti.

__apavÄ• raá¹‡Ä• ya pavÄ• retÄ«_ti apavÄ• raá¹‡Ä• divase pavÄ• reti; pavÄ• raá¹‡Ä• diva
bhinnassa saá¹…ghassa sÄ• maggidivaso ca paccukkaá¸• á¸• hitvÄ• á¹-hapitadivaso ca dv
evaá¹ƒ catubbidhampi pavÄ• raá¹‡Ä• divasaá¹ƒ á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ divase pavÄ•
pavÄ• reti nÄ• ma. idhÄ• pi appamattakassa vivÄ• dassa vÅ«pasame sÄ• maggipavÄ• raá¹
karontehi apavÄ• raá¹‡Ä• ya pavÄ• raá¹‡Ä• katÄ• hoti. apica Å«navÄ«sativassaá¹ƒ vÄ• a
ajjhÄ• pannapubbaá¹ƒ vÄ• ekÄ• dasasu vÄ• abhabbapuggalesu aÃ±Ã±ataraá¹ƒ upasamp
adhammakammaá¹ƒ hoti. evaá¹ƒ vatthuto kammÄ• ni vipajjanti.

<484> Ã±attito vipattiyaá¹ƒ pana __vatthuá¹ƒ na parÄ• masatÄ«_ti yassa upasampadÄ• dik
taá¹ƒ na parÄ• masati, tassa nÄ• maá¹ƒ na gaá¹‡hÄ• ti. ``suá¹‡Ä• tu me bhante saá¹…gho,
Ä• yasmato buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me
buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti vadati; evaá¹ƒ vatthuá¹ƒ na parÄ• ma

__saá¹…ghaá¹ƒ na parÄ• masatÄ«_ti saá¹…ghassa nÄ• maá¹ƒ na gaá¹‡hÄ• ti. ``suá¹‡Ä• tu
dhammarakkhitoâ€™â€™ ti \Ne 249/ vattabbe ``suá¹‡Ä• tu me bhante, ayaá¹ƒ dhammarak

saá¹…ghaá¹ƒ na parÄ• masati.

__puggalaá¹ƒ na parÄ• masatÄ«_ti yo upasampadÄ• pekkhassa upajjhÄ• yo, taá¹ƒ na parÄ
gaá¹‡hÄ• ti. ``suá¹‡Ä• tu me bhante saá¹…gho, ayaá¹ƒ dhammarakkhito Ä• yasmato buddh
upasampadÄ• pekkhoâ€™â€™ ti vattabbe \Be 246/ ``suá¹‡Ä• tu me, bhante saá¹…gho, ay
upasampadÄ• pekkhoâ€™â€™ ti vadati; evaá¹ƒ puggalaá¹ƒ na parÄ• masati.

__Ã±attiá¹ƒ na parÄ• masatÄ«_ti sabbena sabbaá¹ƒ Ã±attiá¹ƒ na parÄ• masati. Ã±attidutiya
aá¹-á¹-hapetvÄ• dvikkhattuá¹ƒ kammavÄ• cÄ• ya eva anussÄ• vanakammaá¹ƒ karoti. Ã±at
aá¹-á¹-hapetvÄ• catukkhattuá¹ƒ kammavÄ• cÄ• ya eva anussÄ• vanakammaá¹ƒ karoti; eva

__pacchÄ• vÄ• Ã±attiá¹ƒ á¹-hapetÄ«_ti paá¹-hamaá¹ƒ kammavÄ• cÄ• ya anussÄ• vanaka
Ã±attÄ«â€™â€™ ti vatvÄ• ``khamati saá¹…ghassa tasmÄ• tuá¹‡hÄ« evametaá¹ƒ dhÄ• ra
pacchÄ• Ã±attiá¹ƒ á¹-hapeti. iti imehi paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni vipajjanti.

<485> anussÄ• vanato vipattiyaá¹ƒ pana vatthuÄ• dÄ«ni vuttanayeneva veditabbÄ• ni. evaá
aparÄ• masanaá¹ƒ hoti --- ``suá¹‡Ä• tu me bhante saá¹…ghoâ€™â€™ ti paá¹-hamÄ• nussÄ
vadÄ• mi, tatiyampi etamatthaá¹ƒ vadÄ• mi, suá¹‡Ä• tu me bhante saá¹…ghoâ€™â€™ ti du
``ayaá¹ƒ dhammarakkhito Ä• yasmato buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ t
saá¹…gho, Ä• yasmato buddharakkhitassÄ• â€™â€™ ti vadanto vatthuá¹ƒ na parÄ• masat
saá¹…gho, ayaá¹ƒ dhammarakkhitoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me bhante, ayaá¹ƒ dh
vadanto saá¹…ghaá¹ƒ na parÄ• masati nÄ• ma. ``suá¹‡Ä• tu me bhante saá¹…gho, ayaá¹ƒ
Ä• yasmato buddharakkhitassÄ• â€™â€™ ti vattabbe ``suá¹‡Ä• tu me bhante saá¹…gho, a
upasampadÄ• pekkhoâ€™â€™ ti vadanto puggalaá¹ƒ na parÄ• masati nÄ• ma.

__sÄ• vanaá¹ƒ hÄ• petÄ«_ti sabbena sabbaá¹ƒ kammavÄ• cÄ• ya anussÄ• vanaá¹ƒ na kar
dvikkhattuá¹ƒ Ã±attimeva á¹-hapeti, Ã±atticatutthakamme catukkhattuá¹ƒ Ã±attimeva á¹-hap
anussÄ• vanaá¹ƒ hÄ• peti \Ne 250/. yopi Ã±attidutiyakamme ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ•
anussÄ• vento akkharaá¹ƒ vÄ• chaá¸• á¸• eti, padaá¹ƒ vÄ• duruttaá¹ƒ karoti, ayampi anus
Ã±atticatutthakamme pana ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• sakimeva vÄ• dvikkhattuá¹ƒ vÄ•
anussÄ• vanaá¹ƒ karontopi akkharaá¹ƒ vÄ• padaá¹ƒ vÄ• \Be 247/ chaá¸• á¸• entopi durutt
anussÄ• vanaá¹ƒ hÄ• petiyevÄ• ti veditabbo.

__duruttaá¹ƒ karotÄ«_ti ettha pana ayaá¹ƒ vinicchayo --- yo hi aÃ±Ã±asmiá¹ƒ akkhare vatta
ayaá¹ƒ duruttaá¹ƒ karoti nÄ• ma. tasmÄ• kammavÄ• caá¹ƒ karontena bhikkhunÄ• yvÄ• ya

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahitaá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™

vutto, ayaá¹ƒ suá¹-á¹-hu upalakkhetabbo. ettha hi __ ``sithilaá¹ƒâ€™â€™ _ nÄ• ma paÃ±ca
paá¹-hamatatiyaá¹ƒ. __ ``dhanitaá¹ƒâ€™â€™ _ nÄ• ma tesveva dutiyacatutthaá¹ƒ. __ ``dÄ«
kÄ• lena vattabbaá¹ƒ Ä• kÄ• rÄ• di. __ ``rassaâ€™â€™ _nti tato upaá¸• á¸• hakÄ• lena vatt
``garukaâ€™â€™ _nti dÄ«ghameva. yaá¹ƒ vÄ• Ä• yasmato buddharakkhitattherassa yassa
saá¹ƒyogaparaá¹ƒ katvÄ• vuccati. __ ``lahukaâ€™â€™ _nti rassameva. yaá¹ƒ vÄ• Ä• yas
yassa na khamatÄ«ti evaá¹ƒ asaá¹ƒyogaparaá¹ƒ katvÄ• vuccati. __ ``niggahitaâ€™â€™ _n
niggahetvÄ• avissajjetvÄ• avivaá¹-ena mukhena sÄ• nunÄ• sikaá¹ƒ katvÄ• vattabbaá¹ƒ. _
yaá¹ƒ parapadena sambandhitvÄ• ``tuá¹‡hissÄ• â€™â€™ ti vÄ• ``tuá¹‡hassÄ• â€™â€™ t
``vavatthitaâ€™â€™ _nti yaá¹ƒ parapadena asambandhaá¹ƒ katvÄ• vicchinditvÄ• ``tuá¹‡h
``tuá¹‡ha assÄ• â€™â€™ ti vÄ• vuccati. __ ``vimuttaâ€™â€™ _nti yaá¹ƒ karaá¹‡Ä• ni anig
vivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• Å• Ìƒ7.1400 vuccati.

tattha ``suá¹‡Ä• tu meâ€™â€™ ti vattabbe ta-kÄ• rassa tha-kÄ• raá¹ƒ katvÄ• ``suá¹‡Ä• thu
sithilassa dhanitakaraá¹‡aá¹ƒ nÄ• ma. tathÄ• ``pattakallaá¹ƒ, esÄ• Ã±attÄ«â€™â€™ ti vat
esÄ• Ã±atthÄ«â€™â€™ tiÄ• divacanaÃ±ca. ``bhante saá¹…ghoâ€™â€™ ti vattabbe bha-k
ga-kÄ• re katvÄ• ``bante saá¹…goâ€™â€™ ti vacanaá¹ƒ dhanitassa sithilakaraá¹‡aá¹ƒ nÄ•
ti vivaá¹-ena mukhena vattabbe pana ``suá¹‡aá¹ƒtu meâ€™â€™ ti vÄ• ``esÄ• Ã±attÄ«â€™
Ã±attÄ«â€™â€™ ti vÄ• avivaá¹-ena \Ne 251/ mukhena anunÄ• sikaá¹ƒ katvÄ• vacanaá¹ƒ
nÄ• ma. ``pattakallaâ€™â€™ nti avivaá¹-ena mukhena anunÄ• sikaá¹ƒ katvÄ• vattabbe ``p
vivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vacanaá¹ƒ niggahitassa vimuttavacanaá¹ƒ nÄ

iti \Be 248/ sithile kattabbe dhanitaá¹ƒ, dhanite kattabbe sithilaá¹ƒ, vimutte kattabbe niggahit
niggahite kattabbe vimuttanti imÄ• ni cattÄ• ri byaÃ±janÄ• ni antokammavÄ• cÄ• ya kamma
hi aÃ±Ã±asmiá¹ƒ akkhare vattabbe aÃ±Ã±aá¹ƒ vadati, duruttaá¹ƒ karotÄ«ti vuccati. itaresu p
dÄ«gharassÄ• dÄ«su chasu byaÃ±janesu dÄ«ghaá¹-á¹-hÄ• ne dÄ«ghameva, rassaá¹-á¹-hÄ
yathÄ• á¹-hÄ• ne taá¹ƒ tadeva akkharaá¹ƒ bhÄ• santena anukkamÄ• gataá¹ƒ paveá¹‡iá¹ƒ a
kÄ• tabbÄ• . sace pana evaá¹ƒ akatvÄ• dÄ«ghe vattabbe rassaá¹ƒ, rasse vÄ• vattabbe dÄ
garuke vattabbe lahukaá¹ƒ, lahuke vÄ• vattabbe garukaá¹ƒ vadati; sambandhe vÄ• pana v
vavatthite vÄ• vattabbe sambandhaá¹ƒ vadati; evaá¹ƒ vuttepi kammavÄ• cÄ• na kuppati. i
kammaá¹ƒ na kopenti.

yaá¹ƒ pana suttantikattherÄ• ``da-kÄ• ro ta-kÄ• ramÄ• pajjati, ta-kÄ• ro da-kÄ• ramÄ• pajja
ja-kÄ• ramÄ• pajjati, ja-kÄ• ro ca-kÄ• ramÄ• pajjati, ya-kÄ• ro ka-kÄ• ramÄ• pajjati, ka-kÄ•
tasmÄ• da-kÄ• rÄ• dÄ«su vattabbesu ta-kÄ• rÄ• divacanaá¹ƒ na virujjhatÄ«â€™â€™ ti vac
patvÄ• na vaá¹-á¹-ati. tasmÄ• vinayadharena neva da-kÄ• ro ta-kÄ• ro kÄ• tabbo ... pe ... n
yathÄ• pÄ• á¸·iyÄ• niruttiá¹ƒ sodhetvÄ• dasavidhÄ• ya byaÃ±jananiruttiyÄ• vuttadose par

kÄ• tabbÄ• . itarathÄ• hi sÄ• vanaá¹ƒ hÄ• peti nÄ• ma.

__akÄ• le vÄ• sÄ• vetÄ«_ti sÄ• vanÄ• ya akÄ• le anokÄ• se Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• Å•
anussÄ• vanakammaá¹ƒ katvÄ• pacchÄ• Ã±attiá¹ƒ á¹-hapeti. iti imehi paÃ±cahÄ• kÄ• rehi
vipajjanti.

<486> sÄ«mato vipattiyaá¹ƒ pana __atikhuddakasÄ«mÄ• _ nÄ• ma yÄ• ekavÄ«sati bhikkh
pana ``yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒ na sakkontÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ•
ayaá¹ƒ sammatÄ• pi asammatÄ• , gÄ• makhettasadisÄ• va hoti, tattha kataá¹ƒ kammaá¹ƒ \
sesasÄ«mÄ• supi. ettha pana __atimahatÄ«_ nÄ• ma yÄ• kesaggamattenÄ• pi tiyojanaá¹ƒ
__khaá¹‡á¸• animittÄ• _ nÄ• ma aghaá¹-itanimittÄ• vuccati. puratthimÄ• ya disÄ• ya nimitta
anukkameneva dakkhiá¹‡Ä• ya pacchimÄ• ya uttarÄ• ya disÄ• ya kittetvÄ• puna puratthim
nimittaá¹ƒ paá¹-ikittetvÄ• va á¹-hapetuá¹ƒ vaá¹-á¹-ati; evaá¹ƒ akhaá¹‡á¸• animittÄ• hoti. sac
anukkamena Ä• haritvÄ• uttarÄ• ya disÄ• ya nimittaá¹ƒ kittetvÄ• tattheva á¹-hapeti, khaá¹‡
aparÄ• pi __khaá¹‡á¸• animittÄ• _ nÄ• ma yÄ• animittupagaá¹ƒ tacasÄ• rarukkhaá¹ƒ vÄ•
paá¹ƒsupuÃ±javÄ• likÄ• puÃ±jÄ• naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ antarÄ• ekaá¹ƒ nimittaá¹ƒ kat
__chÄ• yÄ• nimittÄ• _ nÄ• ma yÄ• pabbatacchÄ• yÄ• dÄ«naá¹ƒ yaá¹ƒkiÃ±ci chÄ• yaá¹ƒ ni
__animittÄ• _ nÄ• ma yÄ• sabbena sabbaá¹ƒ nimittÄ• ni akittetvÄ• sammatÄ• hoti.

__bahisÄ«me á¹-hito sÄ«maá¹ƒ sammannati_ nÄ• ma nimittÄ• ni kittetvÄ• nimittÄ• naá¹ƒ b
__nadiyÄ• samudde jÄ• tassare sÄ«maá¹ƒ sammannatÄ«_ti etesu nadiÄ• dÄ«su yaá¹ƒ sa
``sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• , sabbo samuddo asÄ«mo, sabbo jÄ• tassaro asÄ«m
vacanato asammatÄ• va hoti. __sÄ«mÄ• ya sÄ«maá¹ƒ sambhindatÄ«_ti attano sÄ«mÄ• ya
__ajjhottharatÄ«_ti attano sÄ«mÄ• ya paresaá¹ƒ sÄ«maá¹ƒ ajjhottharati. tattha yathÄ• sam
ajjhottharaá¹‡aÃ±ca hoti, taá¹ƒ sabbaá¹ƒ uposathakkhandhake vuttameva. iti imÄ• ekÄ• da
gÄ• makhettasadisÄ• eva, tÄ• su nisÄ«ditvÄ• kataá¹ƒ kammaá¹ƒ kuppati. tena vuttaá¹ƒ ``i
sÄ«mato kammÄ• ni vipajjantÄ«â€™â€™ ti.

487-488__._ parisato kammavipattiyaá¹ƒ pana kiÃ±ci anuttÄ• naá¹ƒ nÄ• ma natthi. yampi ta
kammappattachandÄ• rahalakkhaá¹‡aá¹ƒ vattabbaá¹ƒ siyÄ• , tampi parato ``cattÄ• ro bhikk
kammappattÄ• â€™â€™ tiÄ• dinÄ• nayena vuttameva. tattha __pakatattÄ• kammappattÄ
cattÄ• ro pakatattÄ• anukkhittÄ• anissÄ• ritÄ• parisuddhasÄ«lÄ• cattÄ• ro bhikkhÅ« kam
anucchavikÄ• sÄ• mino. na tehi vinÄ• taá¹ƒ kammaá¹ƒ kayirati, na tesaá¹ƒ chando vÄ• pÄ
avasesÄ• pana sacepi sahassamattÄ• honti, sace samÄ• nasaá¹ƒvÄ• sakÄ• , sabbe chan
chandapÄ• risuddhiá¹ƒ datvÄ• Ä• gacchantu vÄ• mÄ• vÄ• , kammaá¹ƒ pana tiá¹-á¹-hati. y
parivÄ• sÄ• dikammaá¹ƒ karoti, so neva kammappatto, nÄ• pi chandÄ• raho. apica yasmÄ•
katvÄ• saá¹…gho kammaá¹ƒ karoti, tasmÄ• ``kammÄ• rahoâ€™â€™ ti vuccati. sesakamm

<489> puna \Be 250/ __cattÄ• ri kammÄ• nÄ«_tiÄ• diko nayo paá¹‡á¸• akÄ• dÄ«naá¹ƒ ava
sesamettha uttÄ• nameva.

apalokanakammakathÄ•

495-496__._ idÄ• ni tesaá¹ƒ kammÄ• naá¹ƒ pabhedadassanatthaá¹ƒ __ ``apalokanakamma
gacchatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``apalokanakammaá¹ƒ paÃ±ca á¹-hÄ• nÄ• ni
nissÄ• raá¹‡aá¹ƒ, bhaá¹‡á¸• ukammaá¹ƒ, brahmadaá¹‡á¸• aá¹ƒ, kammalakkhaá¹‡aÃ±Ã±ev
``osÄ• raá¹‡aá¹ƒ nissÄ• raá¹‡aâ€™â€™ nti padasiliá¹-á¹-hatÄ• yetaá¹ƒ vuttaá¹ƒ. paá¹-hama
hoti, pacchÄ• osÄ• raá¹‡Ä• . tattha yÄ• kaá¹‡á¹-akasÄ• maá¹‡erassa daá¹‡á¸• akammanÄ
``nissÄ• raá¹‡Ä• â€™â€™ ti veditabbÄ• . tasmÄ• etarahi sacepi sÄ• maá¹‡ero buddhassa
vÄ• avaá¹‡á¹‡aá¹ƒ bhaá¹‡ati, ``akappiyaá¹ƒ kappiyaâ€™â€™ nti dÄ«peti, micchÄ• diá¹-á¹-
diá¹-á¹-hiyÄ• samannÄ• gato, so yÄ• vatatiyaá¹ƒ nivÄ• retvÄ• taá¹ƒ laddhiá¹ƒ nissajjÄ• pet
saá¹…ghaá¹ƒ sannipÄ• tetvÄ• ``vissajjehÄ«â€™â€™ ti vattabbo. no ce vissajjeti, byattena
apalokanakammaá¹ƒ katvÄ• nissÄ• retabbo. evaÃ±ca pana kammaá¹ƒ kÄ• tabbaá¹ƒ ---

``saá¹…ghaá¹ƒ, bhante, pucchÄ• mi --- `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhassa dha
avaá¹‡á¹‡avÄ• dÄ« micchÄ• diá¹-á¹-hiko, yaá¹ƒ aÃ±Ã±e sÄ• maá¹‡erÄ• labhanti, dirattatira
saddhiá¹ƒ sahaseyyaá¹ƒ, tassa alÄ• bhÄ• ya nissÄ• raá¹‡Ä• ruccati saá¹…ghassÄ• â€™ ti
bhante, saá¹…ghaá¹ƒ pucchÄ• mi --- `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhassa ... pe
ti cara pire vinassÄ• â€™â€™ ti.

so aparena samayena ``ahaá¹ƒ, bhante, bÄ• latÄ• ya aÃ±Ã±Ä• á¹‡atÄ• ya alakkhikatÄ• ya
svÄ• haá¹ƒ saá¹…ghaá¹ƒ khamÄ• pemÄ«â€™â€™ ti khamÄ• pento yÄ• vatatiyaá¹ƒ yÄ• cÄ
osÄ• retabbo \Ne 254/. evaá¹ƒ pana osÄ• retabbo, saá¹…ghamajjhe byattena bhikkhunÄ• s
sÄ• vetabbaá¹ƒ ---

``saá¹…ghaá¹ƒ, bhante, pucchÄ• mi --- ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhassa dhar
avaá¹‡á¹‡avÄ• dÄ« micchÄ• diá¹-á¹-hiko, yaá¹ƒ aÃ±Ã±e sÄ• maá¹‡erÄ• labhanti, bhikkhÅ«
dirattatirattaá¹ƒ sahaseyyaá¹ƒ, tassa \Be 251/ alÄ• bhÄ• ya nissÄ• rito, svÄ• yaá¹ƒ idÄ• ni s
lajjidhammaá¹ƒ okkanto hirottappe patiá¹-á¹-hito katadaá¹‡á¸• akammo accayaá¹ƒ deseti, in
yathÄ• pure kÄ• yasambhogasÄ• maggidÄ• naá¹ƒ ruccati saá¹…ghassÄ• â€™â€™ ti.

evaá¹ƒ tikkhattuá¹ƒ vattabbaá¹ƒ. evaá¹ƒ apalokanakammaá¹ƒ osÄ• raá¹‡aÃ±ca nissÄ• raá¹
__bhaá¹‡á¸• ukammaá¹ƒ_ mahÄ• khandhakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva. __brahmadaá
vuttoyeva. na kevalaá¹ƒ panesa channasseva paÃ±Ã±atto, yo aÃ±Ã±opi bhikkhu mukharo h
duruttavacanehi ghaá¹-á¹-ento khuá¹ƒsento vambhento viharati, tassapi dÄ• tabbo. evaÃ±ca
saá¹…ghamajjhe byattena bhikkhunÄ• saá¹…ghassa anumatiyÄ• sÄ• vetabbaá¹ƒ ---

``bhante, itthannÄ• mo bhikkhu mukharo, bhikkhÅ« duruttavacanehi ghaá¹-á¹-ento viharati.
iccheyya, taá¹ƒ vadeyya. bhikkhÅ«hi itthannÄ• mo bhikkhu neva vattabbo, na ovaditabbo, n
saá¹…ghaá¹ƒ, bhante, pucchÄ• mi --- `itthannÄ• massa bhikkhuno brahmadaá¹‡á¸• assa dÄ
saá¹…ghassÄ• â€™ ti. dutiyampi pucchÄ• mi, tatiyampi pucchÄ• mi --- `itthannÄ• massa, b
brahmadaá¹‡á¸• assa dÄ• naá¹ƒ, ruccati saá¹…ghassÄ• â€™â€™ â€™ ti.

tassa aparena samayena sammÄ• vattitvÄ• khamÄ• pentassa brahmadaá¹‡á¸• o paá¹-ipp
paá¹-ippassambhetabbo, byattena bhikkhunÄ• saá¹…ghamajjhe sÄ• vetabbaá¹ƒ ---

``bhante, bhikkhusaá¹…gho asukassa bhikkhuno brahmadaá¹‡á¸• aá¹ƒ adÄ• si, so bhikkhu
lajjidhammaá¹ƒ okkanto hirottappe patiá¹-á¹-hito, paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ saá¹ƒvare tiá
saá¹…ghaá¹ƒ, bhante, pucchÄ• mi, tassa bhikkhuno brahmadaá¹‡á¸• assa paá¹-ippassaddh
saá¹…ghassÄ• â€™â€™ ti.

evaá¹ƒ \Ne 255/ yÄ• vatatiyaá¹ƒ vatvÄ• apalokanakammeneva Å• Ìƒ7.1404 brahmadaá¹‡á

__kammalakkhaá¹‡aÃ±Ã±eva paÃ±cama_nti yaá¹ƒ taá¹ƒ bhagavatÄ• bhikkhunikkhandhak
chabbaggiyÄ• bhikkhÅ« bhikkhuniyo kaddamodakena osiÃ±canti, `appeva nÄ• ma amhesu
vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti \Be 252/, Å«ruá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ dasse
vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti, bhikkhuniyo obhÄ• senti, bhikkhunÄ«hi saddhiá¹ƒ sa
nÄ• ma amhesu sÄ• rajjeyyuâ€™ nti. imesu vatthÅ«su tesaá¹ƒ bhikkhÅ«naá¹ƒ dukkaá¹-aá¹
bhikkhave tassa bhikkhuno daá¹‡á¸• akammaá¹ƒ kÄ• tuâ€™ nti. atha kho bhikkhunÄ«naá¹ƒ
daá¹‡á¸• akammaá¹ƒ kÄ• tabbaâ€™ nti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- `avandiy
bhikkhunisaá¹…ghena kÄ• tabboâ€™â€™ â€™ ti evaá¹ƒ avandiyakammaá¹ƒ anuÃ±Ã±Ä• t
paÃ±camaá¹ƒ imassa apalokanakammassa á¹-hÄ• naá¹ƒ hoti. tassa hi kammaÃ±Ã±eva lak
osÄ• raá¹‡Ä• dÄ«ni; tasmÄ• ``kammalakkhaá¹‡aâ€™â€™ nti vuccati. tassa karaá¹‡aá¹ƒ ta
paá¹-ippassaddhiyÄ• saddhiá¹ƒ vitthÄ• rato dassetuá¹ƒ idhÄ• pi vadÄ• ma, bhikkhunupass
bhikkhunisaá¹…ghassa anumatiyÄ• byattÄ• ya bhikkhuniyÄ• sÄ• vetabbaá¹ƒ ---

``ayye asuko nÄ• ma ayyo bhikkhunÄ«naá¹ƒ apÄ• sÄ• dikaá¹ƒ dasseti, etassa ayyassa ava
bhikkhunisaá¹…ghaá¹ƒ pucchÄ• mi, dutiyampi ... tatiyampi bhikkhunisaá¹…ghaá¹ƒ pucchÄ•

evaá¹ƒ tikkhattuá¹ƒ sÄ• vetvÄ• apalokanakammena avandiyakammaá¹ƒ kÄ• tabbaá¹ƒ.

tato paá¹-á¹-hÄ• ya so bhikkhu bhikkhunÄ«hi na vanditabbo. sace avandiyamÄ• no hirottap
paccupaá¹-á¹-hapetvÄ• sammÄ• vattati, tena bhikkhuniyo khamÄ• petabbÄ• . khamÄ• per
agantvÄ• vihÄ• reyeva saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• ekaá¹ƒ bhikkhuá¹ƒ vÄ• upasaá¹

nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``ahaá¹ƒ bhante paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ saá¹ƒva
apÄ• sÄ• dikaá¹ƒ dassessÄ• mi, bhikkhunisaá¹…gho mayhaá¹ƒ khamatÅ«â€™â€™ ti kham
Å• Ìƒ7.1405 vÄ• gaá¹‡ena vÄ• ekaá¹ƒ bhikkhuá¹ƒ pesetvÄ• ekabhikkhunÄ• vÄ• sayame
vattabbÄ• --- ``ayaá¹ƒ bhikkhu paá¹-isaá¹…khÄ• \Ne 256/ Ä• yatiá¹ƒ saá¹ƒvare á¹-hito, imi
bhikkhunisaá¹…gho khamÄ• pito, bhikkhunisaá¹…gho imaá¹ƒ vandiyaá¹ƒ karotÅ«â€™â€™
evaÃ±ca pana kÄ• tabbo, bhikkhunupassaye sannipatitassa bhikkhunisaá¹…ghassa anuma
sÄ• vetabbaá¹ƒ ---

``ayaá¹ƒ ayye asuko nÄ• ma ayyo bhikkhunÄ«naá¹ƒ apÄ• sÄ• dikaá¹ƒ dassetÄ«ti bhikkhuni
lajjidhammaá¹ƒ okkamitvÄ• paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ saá¹ƒvare á¹-hito accayaá¹ƒ dese
\Be 253/ khamÄ• pesi, tassa ayyassa vandiyakaraá¹‡aá¹ƒ ruccatÄ«ti bhikkhunisaá¹…ghaá¹

tikkhattuá¹ƒ vattabbaá¹ƒ evaá¹ƒ apalokanakammeneva vandiyo kÄ• tabbo.

ayaá¹ƒ panettha pÄ• á¸·imuttakopi kammalakkhaá¹‡avinicchayo. idaÃ±hi kammalakkhaá¹‡a
bhikkhunisaá¹…ghamÅ«lakaá¹ƒ paÃ±Ã±attaá¹ƒ, bhikkhusaá¹…ghassÄ• pi panetaá¹ƒ labbha
bhikkhusaá¹…gho salÄ• kaggayÄ• gaggabhattaggauposathaggesu apalokanakammaá¹ƒ ka
acchinnacÄ«varajiá¹‡á¹‡acÄ«varanaá¹-á¹-hacÄ«varÄ• naÃ±hi saá¹…ghaá¹ƒ sannipÄ• tetvÄ
yÄ• vatatiyaá¹ƒ sÄ• vetvÄ• apalokanakammaá¹ƒ katvÄ• cÄ«varaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati.
pana cÄ«varaá¹ƒ karontassa senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttappabhedÄ• n
dÄ• tabbÄ• ni. tesaá¹ƒ dÄ• ne soyeva issaro, tato atirekaá¹ƒ dentena apaloketvÄ• dÄ• tabb
atirekadÄ• ne saá¹…gho sÄ• mÄ«. gilÄ• nabhesajjampi tattha vuttappakÄ• raá¹ƒ sayameva
icchantassa apaloketvÄ• dÄ• tabbaá¹ƒ. yopi ca dubbalo vÄ• chinniriyÄ• patho vÄ• pacchi
mahÄ• gilÄ• no, tassa mahÄ• vÄ• sesu tatruppÄ• dato devasikaá¹ƒ nÄ• á¸·i vÄ• upaá¸• á¸·
vÄ• paÃ±ca vÄ• dasa vÄ• taá¹‡á¸• ulanÄ• á¸·iyo dentena apalokanakammaá¹ƒ katvÄ• va
tatruppÄ• dato iá¹‡apalibodhampi bahussutassa saá¹…ghabhÄ• ranitthÄ• rakassa bhikkhun
anuá¹-á¹-hÄ• panÄ«yasenÄ• sanampi saá¹…ghakiccaá¹ƒ karontÄ• naá¹ƒ kappiyakÄ• rakÄ•
apalokanakammena Å• Ìƒ7.1406 dÄ• tuá¹ƒ vaá¹-á¹-ati.

catupaccayavasena dinnatatruppÄ• dato saá¹…ghikaá¹ƒ Ä• vÄ• saá¹ƒ jaggÄ• petuá¹ƒ vaá¹
issaravatÄ• ya vicÄ• retÄ«â€™â€™ ti kathÄ• pacchindanatthaá¹ƒ pana salÄ• kaggÄ• dÄ«s
saá¹…ghaá¹ƒ pucchitvÄ• va \Ne 257/ jaggÄ• petabbo. cÄ«varapiá¹‡á¸• apÄ• tatthÄ• ya odis
apaloketvÄ• Ä• vÄ• so jaggÄ• petabbo. anapaloketvÄ• pi vaá¹-á¹-ati. ``sÅ«ro vatÄ• yaá¹ƒ b
cÄ«varapiá¹‡á¸• apÄ• tatthÄ• ya dinnato Ä• vÄ• saá¹ƒ jaggÄ• petÄ«â€™â€™ ti evaá¹ƒ upp
pana apalokanakammameva katvÄ• jaggÄ• petabbo.

cetiye \Be 254/ chattaá¹ƒ vÄ• vedikaá¹ƒ vÄ• bodhigharaá¹ƒ vÄ• Ä• sanagharaá¹ƒ vÄ• aka
jiá¹‡á¹‡aá¹ƒ vÄ• paá¹-isaá¹…kharontena sudhÄ• kammaá¹ƒ vÄ• karontena manusse samA

vaá¹-á¹-ati. sace kÄ• rako natthi, cetiyassa upanikkhepato kÄ• retabbaá¹ƒ. upanikkhepepi a
katvÄ• tatruppÄ• dato kÄ• retabbaá¹ƒ, saá¹…ghikenapi. saá¹…ghikena hi apaloketvÄ• cet
vaá¹-á¹-ati. cetiyassa santakena apaloketvÄ• pi saá¹…ghikakiccaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-a
pana gahetvÄ• pÄ• katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

cetiye sudhÄ• kammÄ• dÄ«ni karontehi pana bhikkhÄ• cÄ• rato vÄ• saá¹…ghato vÄ• yÄ•
cetiyasantakato yÄ• panamattaá¹ƒ gahetvÄ• paribhuÃ±jantehi vattaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-a
karomÄ• â€™â€™ ti macchamaá¹ƒsÄ• dÄ«hi saá¹…ghabhattaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati.
phalarukkhÄ• saá¹…ghena pariggahitÄ• honti, jagganakammaá¹ƒ labhanti, yesaá¹ƒ phalÄ
paharitvÄ• bhÄ• jetvÄ• paribhuÃ±janti, tesu apalokanakammaá¹ƒ na kÄ• tabbaá¹ƒ. ye pan
apalokanakammaá¹ƒ kÄ• tabbaá¹ƒ. taá¹ƒ pana salÄ• kaggayÄ• gaggabhattaggaantarasann
vaá¹-á¹-ati, uposathagge pana vaá¹-á¹-atiyeva. tattha hi anÄ• gatÄ• nampi chandapÄ• risud
taá¹ƒ suvisodhitaá¹ƒ hoti.

evaÃ±ca pana kÄ• tabbaá¹ƒ, byattena bhikkhunÄ• bhikkhusaá¹…ghassa anumatiyÄ• sÄ•

``bhante, yaá¹ƒ imasmiá¹ƒ vihÄ• re antosÄ«mÄ• ya saá¹…ghasantakaá¹ƒ
mÅ«latacapattaaá¹…kurapupphaphalakhÄ• danÄ«yÄ• di atthi, taá¹ƒ sabbaá¹ƒ Ä• gatÄ• gat
yathÄ• sukhaá¹ƒ paribhuÃ±jituá¹ƒ ruccatÄ«ti Å• Ì ƒ7.1407 saá¹…ghaá¹ƒ pucchÄ• mÄ«â€™â
pucchitabbaá¹ƒ.

catÅ«hi paÃ±cahi bhikkhÅ«hi kataá¹ƒ sukatameva. yasmiá¹ƒ vihÄ• re dve tayo janÄ• vasan
nisÄ«ditvÄ• katampi saá¹…ghena katasadisameva. yasmiá¹ƒ pana vihÄ• re eko bhikkhu ho
uposathadivase pubbakaraá¹‡apubbakiccaá¹ƒ katvÄ• nisinnena katampi katikavattaá¹ƒ saá
hoti.

karontena \Be 255/ pana phalavÄ• rena kÄ• tumpi cattÄ• ro mÄ• se cha mÄ• se ekasaá¹ƒva
paricchinditvÄ• pi aparicchinditvÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-ati. paricchinne yathÄ• paricchedaá
puna kÄ• tabbaá¹ƒ. aparicchinne yÄ• va rukkhÄ• dharanti tÄ• va vaá¹-á¹-atiyeva. yepi tesa
aÃ±Ã±e rukkhÄ• ropitÄ• honti, tesampi sÄ• eva katikÄ• .

sace pana aÃ±Ã±asmiá¹ƒ vihÄ• re ropitÄ• honti, tesaá¹ƒ yattha ropitÄ• , tasmiá¹ƒyeva vihÄ
yepi aÃ±Ã±ato bÄ«jÄ• ni Ä• haritvÄ• purimavihÄ• re pacchÄ• ropitÄ• , tesu aÃ±Ã±Ä• kati
katÄ• ya puggalikaá¹-á¹-hÄ• ne tiá¹-á¹-hanti, yathÄ• sukhaá¹ƒ phalÄ• dÄ«ni paribhuÃ±jituá¹
panettha taá¹ƒ taá¹ƒ okÄ• saá¹ƒ parikkhipitvÄ• pariveá¹‡Ä• ni katvÄ• jagganti, tesaá¹ƒ bhi
puggalikaá¹-á¹-hÄ• ne tiá¹-á¹-hanti. aÃ±Ã±e paribhuÃ±jituá¹ƒ na labhanti, tehi pana saá¹…g
datvÄ• paribhuÃ±jitabbÄ• ni. yopi majjhevihÄ• re rukkhaá¹ƒ sÄ• khÄ• hi parivÄ• retvÄ• rak
nayo.

porÄ• á¹‡avihÄ• raá¹ƒ gatassa sambhÄ• vanÄ«yabhikkhuno ``thero Ä• gatoâ€™â€™ ti pha
tattha mÅ«le sabbapariyattidharo bahussutabhikkhu vihÄ• si, ``addhÄ• ettha dÄ«ghÄ• kati
bhavissatÄ«â€™â€™ ti nikkukkuccena paribhuÃ±jitabbaá¹ƒ. vihÄ• re phalÄ• phalaá¹ƒ piá¹‡
vaá¹-á¹-ati, dhutaá¹…gaá¹ƒ na kopeti. sÄ• maá¹‡erÄ• attano Ä• cariyupajjhÄ• yÄ• naá¹ƒ ba
aÃ±Ã±e bhikkhÅ« alabhantÄ• khiyyanti, khiyyanamattameva cetaá¹ƒ hoti.

sace pana dubbhikkhaá¹ƒ hoti, ekaá¹ƒ panasarukkhaá¹ƒ nissÄ• ya saá¹-á¹-hipi janÄ• jÄ«va
sabbesaá¹ƒ saá¹…gahakaraá¹‡atthÄ• ya bhÄ• jetvÄ• khÄ• ditabbaá¹ƒ, ayaá¹ƒ sÄ• mÄ«ci.
paá¹-ippassambhati, tÄ• va tehi khÄ• yitaá¹ƒ sukhÄ• yitameva. kadÄ• pana katikavattaá¹ƒ
samaggo saá¹…gho sannipatitvÄ• ``ito paá¹-á¹-hÄ• ya bhÄ• jetvÄ• khÄ• dantÅ«â€™â€™
Å• Ìƒ7.1408 vihÄ• re ekena sÄ• vitepi purimakatikÄ• paá¹-ippassambhatiyeva. sace \Ne 25
katikÄ• ya sÄ• maá¹‡erÄ• neva rukkhato pÄ• tenti, na bhÅ«mito gahetvÄ• bhikkhÅ«naá¹ƒ
pÄ• dehi paharantÄ• vicaranti, tesaá¹ƒ dasabhÄ• gato paá¹-á¹-hÄ• ya yÄ• va upaá¸• á¸• ha
kÄ• tabbaá¹ƒ. addhÄ• phÄ• tikammalobhena Ä• haritvÄ• \Be 256/ dassanti. puna subhikkh
Ä• gantvÄ• sÄ• khÄ• parivÄ• rÄ• dÄ«ni katvÄ• rukkhe rakkhantesu sÄ• maá¹‡erÄ• naá¹ƒ
bhÄ• jetvÄ• paribhuÃ±jitabbaá¹ƒ.

``vihÄ• re phalÄ• phalaá¹ƒ atthÄ«â€™â€™ ti sÄ• mantagÄ• mehi manussÄ• gilÄ• nÄ• naá
atthÄ• ya Ä• gantvÄ• ``ekaá¹ƒ nÄ• á¸·ikeraá¹ƒ detha, ambaá¹ƒ detha, labujaá¹ƒ dethÄ• â€™
dÄ• tabbaá¹ƒ na dÄ• tabbanti? dÄ• tabbaá¹ƒ. adÄ«yamÄ• ne hi te domanassikÄ• honti, de
sannipÄ• tetvÄ• yÄ• vatatiyaá¹ƒ sÄ• vetvÄ• apalokanakammaá¹ƒ katvÄ• va dÄ• tabbaá¹ƒ,
á¹-hapetabbaá¹ƒ, evaÃ±ca pana kÄ• tabbaá¹ƒ, byattena bhikkhunÄ• saá¹…ghassa anumat

``sÄ• mantagÄ• mehi manussÄ• Ä• gantvÄ• gilÄ• nÄ• dÄ«naá¹ƒ atthÄ• ya phalÄ• phalaá¹
dve tÄ• laphalÄ• ni, dve panasÄ• ni, paÃ±ca ambÄ• ni, paÃ±ca kadaliphalÄ• ni gaá¹‡hantÄ
asukarukkhato ca asukarukkhato ca phalaá¹ƒ gaá¹‡hantÄ• naá¹ƒ anivÄ• raá¹‡aá¹ƒ ruccati b
ti tikkhattuá¹ƒ vattabbaá¹ƒ.

tato paá¹-á¹-hÄ• ya gilÄ• nÄ• dÄ«naá¹ƒ nÄ• maá¹ƒ gahetvÄ• yÄ• cantÄ• ``gaá¹‡hathÄ• â€
pana Ä• cikkhitabbaá¹ƒ --- ``nÄ• á¸·ikerÄ• dÄ«ni iminÄ• nÄ• ma paricchedena gaá¹‡hantÄ•
asukarukkhato ca phalaá¹ƒ gaá¹‡hantÄ• naá¹ƒ anivÄ• raá¹‡aá¹ƒ kataâ€™â€™ nti. anuvicar
madhuraphalo ambo, ito gaá¹‡hathÄ• â€™â€™ tipi na vattabbÄ• . phalabhÄ• janakÄ• le pa
upaá¸• á¸• habhÄ• go dÄ• tabbo, asammatena apaloketvÄ• dÄ• tabbaá¹ƒ.

khÄ«á¹‡aparibbayo vÄ• maggagamiyasatthavÄ• ho vÄ• aÃ±Ã±o vÄ• issaro Ä• gantvÄ• y
dÄ• tabbaá¹ƒ. balakkÄ• rena gahetvÄ• khÄ• danto na vÄ• retabbo. kuddho hi so rukkhepi c
anatthaá¹ƒ kareyya. puggalikapariveá¹‡aá¹ƒ Ä• gantvÄ• gilÄ• nassa gÄ• mena yÄ• canto `

atthÄ• ya ropitaá¹ƒ, sace atthi, tumhe jÄ• nÄ• thÄ• â€™â€™ ti vattabbo. yadi Å• Ìƒ7.1409 p
260/ rukkhÄ• honti, kaá¹‡á¹-ake bandhitvÄ• phalavÄ• rena khÄ• danti, apaccÄ• sÄ«santer
balakkÄ• rena gaá¹‡hanto na vÄ• retabbo, pubbe vuttamevettha kÄ• raá¹‡aá¹ƒ.

saá¹…ghassa \Be 257/ phalÄ• rÄ• mo hoti, paá¹-ijagganaá¹ƒ na labhati, sace taá¹ƒ koci vat
saá¹…ghasseva hoti. athÄ• pi kassaci paá¹-ibalassa bhikkhuno ``imaá¹ƒ sappurisa jaggitvÄ
saá¹…gho bhÄ• raá¹ƒ karoti, so ce vattasÄ«sena jaggati, evampi saá¹…ghasseva hoti. phÄ
paccÄ• sÄ«santassa pana tatiyabhÄ• gena vÄ• upaá¸• á¸• habhÄ• gena vÄ• phÄ• tikamm
kammaâ€™â€™ nti vatvÄ• ettakena anicchanto pana sabbaá¹ƒ taveva santakaá¹ƒ katvÄ•
dasabhÄ• gamattaá¹ƒ datvÄ• jaggÄ• hÄ«â€™â€™ tipi vattabbo. garubhaá¹‡á¸• attÄ• pana
dÄ• tabbaá¹ƒ. so mÅ«labhÄ• gaá¹ƒ datvÄ• khÄ• danto akatÄ• vÄ• saá¹ƒ vÄ• katvÄ• katÄ
nissitakÄ• naá¹ƒ Ä• rÄ• maá¹ƒ niyyÄ• deti, tehipi mÅ«labhÄ• go dÄ• tabbova. yadÄ• pana
pahonti, atha tesaá¹ƒ jaggituÃ±ca na dÄ• tabbaá¹ƒ, jaggitakÄ• le ca na vÄ• retabbÄ• , jagga
vÄ• retabbÄ• . ``bahuá¹ƒ tumhehi khÄ• yitaá¹ƒ, idÄ• ni mÄ• jaggittha, bhikkhusaá¹…ghoye
vattabbaá¹ƒ.

sace pana neva vattasÄ«sena jagganto atthi, na phÄ• tikammena, na saá¹…gho jaggituá¹ƒ
anÄ• pucchitvÄ• va jaggitvÄ• phÄ• tikammaá¹ƒ vaá¸• á¸• hetvÄ• paccÄ• sÄ«sati, apalokan
vaá¸• á¸• hetvÄ• dÄ• tabbaá¹ƒ. iti imaá¹ƒ sabbampi kammalakkhaá¹‡ameva hoti. apalokan
á¹-hÄ• nÄ• ni gacchati.

__Ã±attikammaá¹-á¹-hÄ• nabhede_ pana ``suá¹‡Ä• tu me bhante saá¹…gho, itthannÄ• mo
upasampadÄ• pekkho, anusiá¹-á¹-ho so mayÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ
Ä• gacchÄ• hÄ«ti vattabboâ€™â€™ ti evaá¹ƒ upasampadÄ• pekkhassa osÄ• raá¹‡Ä• osÄ

``suá¹‡antu me Ä• yasmantÄ• , ayaá¹ƒ itthannÄ• mo bhikkhu dhammakathiko imassa neva
suttavibhaá¹…go, so atthaá¹ƒ asallakkhetvÄ• byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• h
pattakallaá¹ƒ, itthannÄ• maá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• avasesÄ• imaá¹ƒ adhikaraá
vÅ«pasameyyÄ• mÄ• â€™â€™ ti evaá¹ƒ ubbÄ• hikÄ• vinicchaye dhammakathikassa bhikk
nÄ• ma.

``suá¹‡Ä• tu me bhante Å• Ìƒ7.1410 saá¹…gho, ajjuposatho pannaraso. yadi saá¹…ghassa
uposathaá¹ƒ kareyyÄ• â€™â€™ ti evaá¹ƒ uposathakammavasena á¹-hapitÄ• Ã±atti uposat

``suá¹‡Ä• tu \Be 258/ me bhante saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ«. yadi saá¹…g
saá¹…gho pavÄ• reyyÄ• â€™â€™ ti evaá¹ƒ pavÄ• raá¹‡Ä• kammavasena á¹-hapitÄ• Ã±at

``suá¹‡Ä• tu \Ne 261/ me bhante saá¹…gho, itthannÄ• mo itthannÄ• massa Ä• yasmato up

saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ anusÄ• seyyaâ€™â€™ nti. ``yadi saá¹
itthannÄ• mo itthannÄ• maá¹ƒ anusÄ• seyyÄ• â€™â€™ ti. ``yadi saá¹…ghassa pattakallaá¹
antarÄ• yike dhamme puccheyyaâ€™â€™ nti. ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ•
antarÄ• yike dhamme puccheyyÄ• â€™â€™ ti. ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ it
puccheyyaâ€™â€™ nti. ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthannÄ• maá¹ƒ v
ti. ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• mena vinayaá¹ƒ puá¹-á¹-ho vissajjey
saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthannÄ• mena vinayaá¹ƒ puá¹-á¹-ho vissajjeyyÄ
attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• sammannituá¹ƒ á¹-hapitÄ• Ã±atti sammuti nÄ• ma.

``suá¹‡Ä• tu me bhante saá¹…gho, idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno nissagg
nissaá¹-á¹-haá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ cÄ«varaá¹ƒ itthannÄ•
dadeyyÄ• â€™â€™ ti. ``yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, Ä• yasmantÄ• imaá¹ƒ cÄ«v
dadeyyuâ€™â€™ nti evaá¹ƒ nissaá¹-á¹-hacÄ«varapattÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ dÄ• naá¹ƒ n

``suá¹‡Ä• tu me bhante saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati, vivarati
deseti. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá
yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá¹-
tena vattabbo ``passasÄ«â€™â€™ ti. ``Ä• ma passÄ• mÄ«â€™â€™ ti. Ä• yatiá¹ƒ saá¹ƒvar
Ä• pattipaá¹-iggaho paá¹-iggaho nÄ• ma.

``suá¹‡antu me, Ä• yasmantÄ• Ä• vÄ• sikÄ• . yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ•
pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game kÄ• á¸·e pavÄ• reyyÄ• mÄ• â€™â€™ ti. te ce, b
bhaá¹‡á¸• anakÄ• rakÄ• Å• Ìƒ7.1411 kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rak
taá¹ƒ kÄ• á¸·aá¹ƒ anuvaseyyuá¹ƒ, Ä• vÄ• sikena bhikkhunÄ• byattena paá¹-ibalena Ä• vÄ•
--- ``suá¹‡antu me, Ä• yasmantÄ• Ä• vÄ• sikÄ• . yadÄ• yasmantÄ• naá¹ƒ \Be 259/ pattakal
kareyyÄ• ma, pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game juá¹‡he pavÄ• reyyÄ• mÄ• â€™â
pavÄ• raá¹‡Ä• paccukkaá¸• á¸• hanÄ• paccukkaá¸• á¸• hanÄ• nÄ• ma.

sabbeheva ekajjhaá¹ƒ sannipatitabbaá¹ƒ, sannipatitvÄ• byattena bhikkhunÄ• paá¹-ibalena
--- ``suá¹‡Ä• tu me, bhante, saá¹…gho amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ•
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ adhikaraá¹‡aá¹ƒ tiá¹‡ava
vÅ«pasameyya á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihipaá¹-isayuttaâ€™â€™ nti evaá
tiá¹‡avatthÄ• rakasamathena katvÄ• sabbapaá¹-hamÄ• sabbasaá¹…gÄ• hikaÃ±atti kamm

tathÄ• tato parÄ• ekekasmiá¹ƒ pakkhe ekekaá¹ƒ katvÄ• dve Ã±attiyo iti yathÄ• vuttappab
nissÄ• raá¹‡aá¹ƒ ... pe ... kammalakkhaá¹‡aÃ±Ã±eva navamanti Ã±attikammaá¹ƒ imÄ• ni n

__Ã±attidutiyakammaá¹-á¹-hÄ• nabhede_ pana vaá¸• á¸• hassa licchavino pattanikkujjanava
nissÄ• raá¹‡Ä• . tasseva pattukkujjanavasena vuttÄ• osÄ• raá¹‡Ä• ca veditabbÄ• .

sÄ«mÄ• sammuti ticÄ«varena avippavÄ• sasammuti, santhatasammuti,
bhattuddesaka-senÄ• sanaggÄ• hÄ• paka-bhaá¹‡á¸• Ä• gÄ• rika-cÄ«varapaá¹-iggÄ• haka-
bhÄ• jaka-khajjabhÄ• jaka-appamattakavissajjaka-sÄ• á¹-iyaggÄ• hÄ• paka-pattaggÄ• hÄ•
pesakasammutÄ«ti etÄ• saá¹ƒ sammutÄ«naá¹ƒ vasena sammuti veditabbÄ• .
kathinacÄ«varadÄ• namatakacÄ«varadÄ• navasena dÄ• naá¹ƒ veditabbaá¹ƒ.

kathinuddhÄ• ravasena uddhÄ• ro veditabbo. kuá¹-ivatthuvihÄ• ravatthudesanÄ• vasena de
263/ pana tiá¹‡avatthÄ• rakasamathe sabbasaá¹…gÄ• hikaÃ±attiÃ±ca ekekasmiá¹ƒ pakkhe
Ã±attiyo á¹-hapetvÄ• puna ekasmiá¹ƒ pakkhe ekÄ• , ekasmiá¹ƒ pakkhe ekÄ• ti dve Ã±attidu
tÄ• saá¹ƒ vasena kammalakkhaá¹‡aá¹ƒ veditabbaá¹ƒ Å• Ìƒ7.1412. iti Ã±attidutiyakammaá¹ƒ
gacchati.

__Ã±atticatutthakammaá¹-á¹-hÄ• nabhede_ \Be 260/ pana tajjanÄ«yakammÄ• dÄ«naá¹ƒ sa
nissÄ• raá¹‡Ä• , tesaá¹ƒyeva ca kammÄ• naá¹ƒ paá¹-ippassambhanavasena osÄ• raá¹‡Ä•
bhikkhunovÄ• dakasammutivasena sammuti veditabbÄ• . parivÄ• sadÄ• namÄ• nattadÄ• n
mÅ«lÄ• yapaá¹-ikassanakammavasena niggaho veditabbo. ``ukkhittÄ• nuvattikÄ• aá¹-á¹-ha
ariá¹-á¹-ho caá¹‡á¸• akÄ• á¸·Ä« ca ime te yÄ• vatatiyakÄ• â€™â€™ ti imÄ• saá¹ƒ ekÄ• das
vasena samanubhÄ• sanÄ• veditabbÄ• . upasampadÄ• kammaabbhÄ• nakammavasena p
iti Ã±atticatutthakammaá¹ƒ imÄ• ni satta á¹-hÄ• nÄ• ni gacchati.

<497> iti kammÄ• ni ca kammavipattiÃ±ca vipattivirahitÄ• naá¹ƒ kammÄ• naá¹ƒ á¹-hÄ• nap
idÄ• ni tesaá¹ƒ kammÄ• naá¹ƒ kÄ• rakassa saá¹…ghassa paricchedaá¹ƒ dassento puna __
kammeâ€™â€™ _tiÄ• dimÄ• ha. tassattho parisato kammavipattivaá¹‡á¹‡anÄ• yaá¹ƒ vutta

kammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atthavasavaggÄ• divaá¹‡á¹‡anÄ•

<498> idÄ• ni yÄ• ni tÄ• ni tesaá¹ƒ kammÄ• naá¹ƒ vatthubhÅ«tÄ• ni sikkhÄ• padÄ• ni, tesa
Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ __ ``dve atthavase paá¹-iccÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.
__diá¹-á¹-hadhammikÄ• naá¹ƒ verÄ• naá¹ƒ saá¹ƒvarÄ• yÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá
diá¹-á¹-hadhammikaverÄ• naá¹ƒ saá¹ƒvaratthÄ• ya pidahanatthÄ• ya. __samparÄ• yikÄ• na
paá¹-ighÄ• tÄ• yÄ• _ti vipÄ• kadukkhasaá¹…khÄ• tÄ• naá¹ƒ samparÄ• yikaverÄ• naá¹ƒ paá
samucchedanatthÄ• ya anuppajjanatthÄ• ya. __diá¹-á¹-hadhammikÄ• naá¹ƒ vajjÄ• naá¹ƒ sa

paÃ±cannaá¹ƒ verÄ• naá¹ƒ saá¹ƒvaratthÄ• ya. __samparÄ• yikÄ• naá¹ƒ vajjÄ• na_nti tesaá
vipÄ• kadukkhÄ• neva hi idha vajjanÄ«yabhÄ• vato \Ne 264/ vajjÄ• nÄ«ti vuttÄ• ni. __diá¹-á
bhayÄ• na_nti garahÄ• upavÄ• do tajjanÄ«yÄ• dÄ«ni kammÄ• ni uposathapavÄ• raá¹‡Ä• r
akittipakÄ• sanÄ«yakammanti etÄ• ni diá¹-á¹-hadhammikabhayÄ• ni nÄ• ma, etesaá¹ƒ saá¹
__samparÄ• yikabhayÄ• ni_ pana vipÄ• kadukkhÄ• niyeva Å• Ìƒ7.1413, tesaá¹ƒ paá¹-ighÄ•
__diá¹-á¹-hadhammikÄ• naá¹ƒ akusalÄ• na_nti paÃ±caveradasaakusalakammapathappabh
saá¹ƒvaratthÄ• ya. vipÄ• kadukkhÄ• neva pana akkhamaá¹-á¹-hena __samparÄ• yikaakusa
paá¹-ighÄ• tatthÄ• ya. __gihÄ«naá¹ƒ anukampÄ• yÄ• _ti agÄ• rikÄ• naá¹ƒ saddhÄ• rakkhaa
__pÄ• picchÄ• naá¹ƒ pakkhupacchedÄ• yÄ• _ti pÄ• picchapuggalÄ• naá¹ƒ gaá¹‡abandhab
gaá¹‡abhojanasikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. sesaá¹ƒ sabbattha uttÄ• nameva. yaÃ±hett
sabbaá¹ƒ paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yameva vuttanti.

sikkhÄ• padesu atthavasena vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<499> pÄ• timokkhÄ• dÄ«su __pÄ• timokkhuddeso_ti bhikkhÅ«naá¹ƒ paÃ±cavidho bhikkhu
parivÄ• sadÄ• nÄ• dÄ«su __osÄ• raá¹‡Ä«yaá¹ƒ paÃ±Ã±atta_nti aá¹-á¹-hÄ• rasasu vÄ• tec
vattamÄ• nassa osÄ• raá¹‡Ä«yaá¹ƒ paÃ±Ã±attaá¹ƒ. yena kammena osÄ• rÄ«yati, taá¹ƒ kar
__nissÄ• raá¹‡Ä«yaá¹ƒ paÃ±Ã±atta_nti bhaá¹‡á¸• anakÄ• rakÄ• dayo yena kammena nissÄ
paÃ±Ã±attanti attho.

<500> apaÃ±Ã±attetiÄ• dÄ«su __apaÃ±Ã±atte paÃ±Ã±atta_nti sattÄ• pattikkhandhÄ• kaku
koá¹‡Ä• gamanaÃ±ca kassapaÃ±ca sammÄ• sambuddhaá¹ƒ á¹-hapetvÄ• antarÄ• kenaci
paÃ±Ã±attaá¹ƒ nÄ• ma. makkaá¹-ivatthuÄ• divinÄ«takathÄ• sikkhÄ• pade paÃ±Ã±atte anu
sabbattha uttÄ• namevÄ• ti.

Ä• nisaá¹ƒsavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<501> idÄ• ni sabbasikkhÄ• padÄ• naá¹ƒ ekekena Ä• kÄ• rena navadhÄ• saá¹…gahaá¹ƒ c
saá¹…gahÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __vatthusaá¹…gaho_ti vatthunÄ• saá¹…gah
veditabbo. ayaá¹ƒ panettha atthayojanÄ• --- yasmÄ• hi ekasikkhÄ• padampi avatthusmiá¹ƒ
tasmÄ• sabbÄ• ni vatthunÄ• saá¹…gahitÄ• nÄ«ti evaá¹ƒ tÄ• va vatthusaá¹…gaho veditab

yasmÄ• \Be 262/ \Ne 265/ pana dve Ä• pattikkhandhÄ• sÄ«lavipattiyÄ• saá¹…gahitÄ• , pa
Ä• cÄ• ravipattiyÄ• , cha sikkhÄ• padÄ• ni Å• Ìƒ7.1414 Ä• jÄ«vavipattiyÄ• saá¹…gahitÄ• ni
vipattiyÄ• saá¹…gahitÄ• nÄ«ti evaá¹ƒ vipattisaá¹…gaho veditabbo.

yasmÄ• pana sattahÄ• pattÄ«hi muttaá¹ƒ ekasikkhÄ• padampi natthi, tasmÄ• sabbÄ• ni Ä
evaá¹ƒ Ä• pattisaá¹…gaho veditabbo.

sabbÄ• ni ca sattasu nagaresu paÃ±Ã±attÄ• nÄ«ti nidÄ• nena saá¹…gahitÄ• nÄ«ti evaá¹ƒ n

yasmÄ• pana ekasikkhÄ• padampi ajjhÄ• cÄ• rikapuggale asati paÃ±Ã±attaá¹ƒ natthi, tasm
saá¹…gahitÄ• nÄ«ti evaá¹ƒ puggalasaá¹…gaho veditabbo.

sabbÄ• ni pana paÃ±cahi ceva sattahi ca Ä• pattikkhandhehi saá¹…gahitÄ• ni, sabbÄ• ni na
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hantÄ«ti samuá¹-á¹-hÄ• nena saá¹…gahitÄ• ni. sabbÄ• ni ca
Ä• pattÄ• dhikaraá¹‡ena saá¹…gahitÄ• ni. sabbÄ• ni sattahi samathehi samathaá¹ƒ gaccha
saá¹…gahitÄ• ni. evamettha khandhasamuá¹-á¹-hÄ• naadhikaraá¹‡asamathasaá¹…gahÄ• p
vuttanayamevÄ• ti.

samantapÄ• sÄ• dikÄ• ya vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya

navasaá¹…gahitavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca parivÄ• rassa anuttÄ• natthapadavaá¹‡á¹‡anÄ• ti.

nigamanakathÄ•

ettÄ• vatÄ• \Be 263/ ca ---

ubhato vibhaá¹…gakhandhaka-parivÄ• ravibhattidesanaá¹ƒ nÄ• tho.

vinayapiá¹-akaá¹ƒ vinento, veneyyaá¹ƒ yaá¹ƒ jino Ä• ha ||

samadhikasattavÄ«sati-sahassamattena \Ne 266/ tassa ganthena.

saá¹ƒvaá¹‡á¹‡anÄ• samattÄ• , __samantapÄ• sÄ• dikÄ• _ nÄ• ma ||

tatridaá¹ƒ samantapÄ• sÄ• dikÄ• ya samantapÄ• sÄ• dikattasmiá¹ƒ ---

Ä• cariyaparamparato, nidÄ• navatthuppabhedadÄ«panato.

parasamayavivajjanato, sakasamayavisuddhito ceva ||

byaÃ±janaparisodhanato, padatthato pÄ• á¸·iyojanakkamato.

sikkhÄ• padanicchayato, vibhaá¹…ganayabhedadassanato ||

sampassataá¹ƒ na dissati, kiÃ±ci apÄ• sÄ• dikaá¹ƒ yato ettha.

viÃ±Ã±Å«namayaá¹ƒ tasmÄ• , samantapÄ• sÄ• dikÄ• tveva ||

saá¹ƒvaá¹‡á¹‡anÄ• pavattÄ• , vinayassa vineyyadamanakusalena.

vuttassa lokanÄ• thena, lokamanukampamÄ• nenÄ• ti ||

mahÄ• aá¹-á¹-hakathaÃ±ceva Å• Ìƒ7.1415, mahÄ• paccarimevaca.

kurundiÃ±cÄ• ti tissopi, sÄ«haá¸·aá¹-á¹-hakathÄ• imÄ• ||

__buddhamitto_ti nÄ• mena, vissutassa yasassino.

vinayaÃ±Ã±ussa dhÄ«rassa, sutvÄ• therassa santike ||

mahÄ• meghavanuyyÄ• ne, bhÅ«mibhÄ• ge patiá¹-á¹-hito.

mahÄ• vihÄ• ro yo satthu, mahÄ• bodhivibhÅ«sito ||

yaá¹ƒ tassa dakkhiá¹‡e bhÄ• ge, padhÄ• nagharamuttamaá¹ƒ.

sucicÄ• rittasÄ«lena, bhikkhusaá¹…ghena sevitaá¹ƒ ||

uá¸·Ä• rakulasambhÅ«to \Ne 267/, saá¹…ghupaá¹-á¹-hÄ• yako sadÄ• .

anÄ• kulÄ• ya saddhÄ• ya, pasanno ratanattaye ||

mahÄ• nigamasÄ• mÄ«ti \Be 264/, vissuto tattha kÄ• rayi.

cÄ• rupÄ• kÄ• rasaÃ±citaá¹ƒ, yaá¹ƒ pÄ• sÄ• daá¹ƒ manoramaá¹ƒ ||

sÄ«tacchÄ• yatarÅ«petaá¹ƒ, sampannasalilÄ• sayaá¹ƒ.

vasatÄ• tatra pÄ• sÄ• de, mahÄ• nigamasÄ• mino ||

sucisÄ«lasamÄ• cÄ• raá¹ƒ, theraá¹ƒ __buddhasiri_vhayaá¹ƒ.

yÄ• uddisitvÄ• Ä• raddhÄ• , iddhÄ• vinayavaá¹‡á¹‡anÄ• ||

pÄ• layantassa sakalaá¹ƒ, laá¹…kÄ• dÄ«paá¹ƒ nirabbudaá¹ƒ.

raÃ±Ã±o sirinivÄ• sassa, __siripÄ• la_yasassino ||

samavÄ«satime kheme, jayasaá¹ƒvacchare ayaá¹ƒ.

Ä• raddhÄ• ekavÄ«samhi, sampatte pariniá¹-á¹-hitÄ• ||

upaddavÄ• kule loke, nirupaddavato ayaá¹ƒ.

ekasaá¹ƒvacchareneva, yathÄ• niá¹-á¹-haá¹ƒ upÄ• gatÄ• ||

evaá¹ƒ sabbassa lokassa, niá¹-á¹-haá¹ƒ dhammÅ«pasaá¹ƒhitÄ• .

sÄ«ghaá¹ƒ gacchantu Ä• rambhÄ• , sabbepi nirupaddavÄ• ||

ciraá¹-á¹-hitatthaá¹ƒ dhammassa, karontena mayÄ• imaá¹ƒ.

saddhammabahumÄ• nena, yaÃ±ca puÃ±Ã±aá¹ƒ samÄ• citaá¹ƒ ||

sabbassa \Ne 268/ Ä• nubhÄ• vena, tassa sabbepi pÄ• á¹‡ino.

bhavantu dhammarÄ• jassa, saddhammarasasevino ||

ciraá¹ƒ tiá¹-á¹-hatu saddhammo, kÄ• le vassaá¹ƒ ciraá¹ƒ pajaá¹ƒ.

tappetu devo dhammena, rÄ• jÄ• rakkhatu medininti ||

paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena Å• Ìƒ7.1416
sÄ«lÄ• cÄ• rajjavamaddavÄ• diguá¹‡asamudayasamuditena sakasamayasamayantaragaha
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satth
appaá¹-ihataÃ±Ã±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• karaá¹‡ena
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• pabhinnapaasambhidÄ• parivÄ• re chaá¸·abhiÃ±Ã±Ä• dipabhedaguá¹‡apa

uttarimanussadhamme \Be 265/ suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• na
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __
gahitanÄ• madheyyena therena katÄ• ayaá¹ƒ __samantapÄ• sÄ• dikÄ• _ nÄ• ma vinayasa

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ sÄ«lavisuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

samantapÄ• sÄ• dikÄ• nÄ• ma

vinaya-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

The commentary on Mipham's Sherab Raltri entitled

The Blazing Lights of the Sun and Moon.

by Khenchen Palden Sherab Rinpoche

INTRODUCTION [SPOKEN BY KPSR]

This text, the Sherab Raltri, Sword of Prajña, by Mipham Rinpoche, summarizes many impo
sutras and tantras. There are two important spontaneously written texts in which Mipham ex
of Buddhist teaching. They are this1 Sword of Prajña of the Completely True Meaning, and2
of Certainty. Many great masters say Mipham wrote five "sword" texts and five "lotus" texts,
scepters in the hands of Mañjushri. To reach enlightenment is the main purpose of this text.
in particular, among the three prajñas, hearing, contemplating, and meditating, this text focu
contemplation. It is an overview that tells how to contemplate thoroughly what we have stud
When the Institute of Higher Tibetan Studies was established in 1967, this was the first c
Nyingma department. The root text was written by Mipham Rinpoche at the request of Lhag
famous master in his own right. Mipham wrote a short commentary, which I studied in Tibet
find it or any other commentary that had been brought to India. I did have some notes that M
text, and I used them. I started writing every day, on the blackboard, and students would co
the end of the year the whole thing was done. Every year there would be another ten or twe
the same thing would happen again. Everyone thought we should publish this, but we didn't
in New York, some students wrote and asked if it could be printed, and if anything would nee
When I went back to Nepal, I made some corrections and edited the text with the help of son
Then the Tibetan version was printed.
Guru Rinpoche wrote a famous commentary on the Mañjushri-nama-sa.mgiti, called the3 B
Sun and Moon. That seemed auspicious, so I adopted the title for this commentary.

INTRODUCTION BY KHENPO TSEWANG DONGYAL RINPOCHE

Unsurpassably great and glorious former teacher,
Supremely kind crown jewel of the learned and accomplished,
Jetsun Mañjushri emanating in human form,
Known as Jamgon Mipham Chokle Namgyal Gyamtso,
Supreme in glory and goodness, producing a hundred and eight Commentaries setting forth
Of the sutras and tantras of the Victorious One.

This treatise teaches without error the vast and profound piths of the mahayana sutras ar
subject expressed is the two truths. It is expressed in terms of the four correct reasonings.
is the great treasure of the eight confidences. That is the way in which this great text was co
treatise, the Sword of Prajña of the Completely True Meaning is one of four very famous com
supreme among commentaries that explain without error difficult points of words and their m
commentary on the Sherab Raltri4 is entitled the Blazing Lights of the Sun and Moon. Thes
teachings of the Buddha in general have been harmed and diminished, particularly in Tibet,
by the army of the red Chinese. In this situation, replenishing the blaze of the former teachi
remaining embers was supremely kind.
Born in Riwoche in Khams he indisputably went to the heights level of learning, discipline, a
Born and remaining a glorious lord of the teachings and beings, This is Khenchen Palden
good, and excellent. It was he who composed this.
In 1976, in Varanasi, when the Central Institute of Higher Tibetan Studies was established, t
presented to students at the institute as lectures about Khen Rinpoche's own Nyingma tradit
commentary on it had reached India, Khen Rinpoche, with supreme compassion for those u
composed this one. Until now, it remained as an active course, and so it could not be reque
published. Now after 13 auspicious presentations of those lectures, Khen Rinpoche has res
requests to publish it, from the country of America.
Greatly moved by these requests and the approach of this supreme occasion, he gave the c
and the pure requests of those sitting at his feet were accomplished.
After thirteen times sending a lamp to beings, in the 2530th year of the teacher's passing in
sthavira-aspect, in the seventh tibetan month, tenth day, by these requests that this be print
auspiciousness increased.
This introduction was written by the chief of the many who were formerly benefitted, the khe
Tsewang Dongyal Rinpoche. May there be a connection to the vidyadharas. Dge'o Dge'o

PRAISE TO MañjuSHRI DORJE NÖNPO, VAJRA SHARPNESS.

Namo shri Vajrapadmatikshnaye.

PRAISE TO BUDDHA SHAKYAMUNI

In the wind-chariot of the two accumulations, excellently leading the four forces5 of the army
powers6,
You overcome the warfare of the gods of desire7 and their host is overcome;
While with the sharp fangs and claws of the four fearlessnesses8, you drink from the skulls o
feuding elephants9, the eternalists and nihilists.
Knowing the nature and extent of dharmas10, having removed the darkness of the two obsc
place of snow-mountains,11 by your generosity there are the two yogic disciplines.12
In the center of the wheel of 11213 spokes you, the supremely exalted lion of men, Siddarth
auspicious fortune.14

Blazing with the deathless splendor of a thousand radiant marks,15
Liberated16 from a lotus blossom in the middle of a lake,
You are the nirmanakaya who overcomes the phenomenal world,17
My beautiful crown-ornament until the heart of enlightenment.

REQUEST BY MIPHAM TO MAÑJUSHRI18

A hundred devotional petals crown the lotus anthers of teaching.19
Dharma Lord,20 I always offer you reverent homage.21
You who are the ever-youthful lion of speech,
Bestow on these beings shining intelligence, filling the sky.

PRAISE TO SARASVATI OR TARA22

In the expansive lotus-garden of speech of all the conquerors,
With 100,000 melodious blooms of holy Dharma,
You are a singing swan23 that shines as bright as moonlight.
May you now enjoy the vast lake of my mind

SUPPLICATION TO THE VIDYADHARAS OF THE THREE LINEAGES

The secret streams of truth of the three collections of tantra24
By a gulp of analysis swallowed into the belly of intellect.25

Are regurgitated as excellent teaching, as with Agastya.26
I praise a hundred times the former rigdzins and rishis.

PRAISE TO LONGCHENPA

At the council of well-written teachings, the sagely teacher,
In a bowing throng of attendant-ministers27 unbiased in learning,
On his elephant vehicle,28 which is the great perfection,
Surveying all like Indra, with a thousand different eyes,29
Confidently manifesting the hundred pointed vajra30
Whose prongs are the points of teaching, debate, and composition,
Wearing a crown that is set with gems of many traditions,
The incomparable lord of learning who is known as Longchenpa,
Is renowned as a king of the gods of a kind not seen before
His fame surpasses even that of the lord of the world.31

PRAISE TO MIPHAM

A thousand elephants of vicious self-serving contention,
Arrogant, with no gentle thoughts of any kind,
You overcome and have no thought of enduring them,
The lion of speakers, with far-reaching laughter of proper reason,
Is the victorious one called Mipham Chokle Namgyal.

MIPHAM'S PRAISE TO HIS GURUS

By the sharp vajra-weapon of scripture and proper reason,
Opponent asuras' arrogant power32 is overcome.
Gracious one who sees the excellent path of truth,
Prevail among spiritual friends like Indra among the gods.

After these poetic expressions of homage, like beautiful white lotus petals strewn to welcom
there is this terma-prophesy by the tamer of beings Sangngag Lingpa:33

An emanation named Mipham of the great translator Nub
An especially noble master of mind-terma will arise.

Also here is a terma-prophesy manifested by the power of the great tertön Tatung Dudjom T

By Mipham Gyamtso the host of extremes will be transformed.
The conqueror of all the doctrines of wrong view,
Will make the radiant secret mantra clear as day.

In accord with these and 35 the vajra prophesies of Padmasambhava, the second buddha o
you the omniscient intrinsic form, the supremely excellent omniscient embodied essence of
ones of mantrayana, the lion of vajra teachers, appear in the form of a spiritual friend. Mast
great treasures of confidence36 and the four discriminating knowledges,37 you are an autho
extraordinary fields of knowledge, beyond the scope of thought. In particular, revealing in a
way the well-taught word of the Sugata, the profound and vast intentions of the sutras and ta
analyzing without depending on others38, you, the jetsun inseparable from Mañjushri, are tr
great in vision, a learned and accomplished master. You, the jetsun guru who possesses ob
whose very name is so awesome that we hesitate to utter it39, are famed as Mipham Jamya
Jampel Gyepe Dorje throughout the three worlds.40 The completely certain truth formerly w
this Sherab Raltri is what I shall explain.
The explanation has three parts.41 These are the name or title, the main part of the teachi
and the final conclusion.

First overall part.

The title of the text is the don rnam par nges pa shes rab ral gri, The Sword of Prajña, that A
All the Details of the True Meaning.

The meaning of the subject

Nubchen Sanje Yeshe43 says in the Lamp of Meditation that Illuminates the Pith of Meditati

The cause of certain knowledge of truth is prajña contemplating an example, a reason,45 an
reached by correct reasoning.46 These are evaluated by individually-discriminating prajña.

The profound and vast meaning told in the Buddha's teachings in the sutras and tantras and
on their intention, accords with the way things are. This is revealed as profound, completely
through the process of true and genuine correct reasoning. This prajña cuts all at once like
the nets of non-realization, wrong understanding, and doubt. That is the contents of this text

The title expresses this by joining the example and the meaning.47 That intended meaning
title in order to clear away stupidity about the conventional. The Lankavatara Sutra says:

If no names are given,
Everyone in the world will be confused.
Therefore, to clear away confusion,
The Protector used names.

Second overall part: the main text that teaches what the title denotes.

Within that are:

1. the ancillary parts of the composition that are good in the beginning,
2. the meaning of the composition that is good in the middle, and
3. the meaning of the conclusion that is good at the end.

The ancillary parts of the composition that are good in the beginning

Here there are the expression of offering and the promise to compose the text. Each of the
in verse.

I. The expression of offering:

The Doctrine never possesses any kind of confusion.
It has completely abandoned any kind of error.
It is mind without any doubt about the three meanings.
Let us bow to the treasure of Mañjushri's knowledge.

The Doctrine

"The Doctrine", grub mtha'48 in Tibetan, is the translation of the Sanskrit "siddhanta." The D
ultimate goal49 of examination and analysis by scripture and correct reasoning. It is the cer
at the end of establishing. Beyond this there is nothing further to establish.

"Confusion" cannot resolve the way things are. Non-confusion can.50 These arise respecti
doctrine, and The Doctrine beyond the world.51

1 As for the FIRST, The second Buddha of Uddiyana said in his Oral Instruction on the Mala

The countless wrong views in the worldly realm are summarized under four headings, Phyal
thug, and mu tek52

Likewise, the there are two kinds of paths beyond the world. These are the vehicle of philos
characterization, and the vajrayana. The great translator Kawa Paltsek53 says in his Explan
details of Views:

There are both the worldly and the world-transcending.
Like articles of gold, they appear from a single substance.
The levels of their appearance are five times three plus two,54
Being known, these should be left alone and accepted.

Regarding the Buddhist view that is beyond the world, FIRST, the Buddhist teachings of The
scriptural pramana.55 As such, they have none of the faults of confusion. The reason is tha
taught them is the Buddha Bhagavat. He has completely abandoned all errors of the two ob
with the habitual patterns which are the seeds of their continuation.57 The doctrine was tau
being whose knowledge is the vision of perceptual pramana.58
The way of establishing this highest truth as The Doctrine, is to establish it as scriptural pra
established teaching purified by the three analyses.59 This is done through a process of co
This process uses the three kinds of inferential reasoning60 in such a way that the three mo
reasoning are all complete.61 From so doing comes certainty without doubt. This certainty
profound intelligence. It is the great treasure of knowing Mañjushri.62 Again, let us pay hon
three gates to the great treasure of you, Mañjushri, arising by your blessing.63

In regard to this, due to the correct reasoning of productive action,64 homage is expressed
pramana of the teachings. If this is established in a syllogism, it is said:

"The dharmin "Buddhist doctrine" has no confusion; because it was taught by the Buddha, w
abandoned all error."65

If it is established that Buddhist doctrine was taught by the Buddha, then the following are es
showing that the three modes66 are complete:

1) the presence of the reason, "non-error," in the subject, "Buddhist doctrine."

2) the forward [universal] entailment:67 "What is taught by the Buddha is certainly without co

3) the reverse [universal] entailment:68 "What is confused was certainly not taught by the B

First it was taught that, since the Buddha has no error, therefore the teaching no error. Now
that, since the teaching is authentic, the Buddha must also be authentic.

To prove this, when all the errors of the two obscurations, together with their habitual pattern
completely abandoned, ultimate knowledge, wisdom, arises.
Whoever has this ultimate knowledge can teach the path properly. Doing so depends only o
compassion. The great compassion is the extraordinary cause attained by the Buddha.69
Therefore, in regard to the Buddha Bhagavat, there are the cause of the benefit for oneself,
renunciation-realization, and the cause of the benefit for others, the completed power of wisd
loving-kindness. From these arise all the teachings of the holy Dharma, in accord with the fa
of mind, and thoughts of those to be tamed. If any of these is practiced, its own particular fru
attained. In that sense they are non-deceptive. Therefore, Buddhist doctrine is established
non-deceptive.70 The Prajñaparamita Sutras say:

After attaining omniscience, the wheel of Dharma is turned.71

They also say:

If we have not attained omniscience, we cannot turn the wheel of Dharma

Glorious Dharmakirti says in the tshad ma rnam 'grel:

The one who has gone there has the meaning of realization.72

The Buddha's regent Maitreya says in the Abhisamayalankara:

Whoever has the authentic truth, has the omniscience of the sages and can teach all their d
teaching.73

The great teacher Naagaarjuna in the bla na med par bstod pa, says:

Whoever knows clearly the solitary object of knowledge,
Will resolve completely all of the objects of knowledge.74

I therefore prostrate to a guru such as that
Who in such a way is equal and otherless.

Also Asanga says in the Suutraala.mkaara:

Truly liberated from all the obscurations,
You possess the knowledge that pervades all objects.
Mighty one, the tamer of everyone in the world,75
I prostrate to you who are completely liberated.

Also the great teacher Ashvagho.sha says In his Hundred and Fifty Praises:

Whether powers of mind are supreme or not
Whether they may be the lesser, middle, and greater
And all the limitless divisions of their aspects,
Are not realized by anyone but you.

Also he says:

You alone, by wisdom,
Encompass every object,
By everyone but you
Some objects are left out.

Also he says:

You do good even without urging.
You are kind to others without a reason,
A good friend, even for those who have not met you;
A helper and counselor that we do not need to know.76

Also he says:

If we should try to do this with even our flesh and blood
Why even speak of how to view all other things?
Doer of good deeds you even gave your life
For the beings who asked you, by your bodies and lives,
You have ransomed a hundred times the bodies and lives

Of those given over to slayers of embodied beings.

The great pandit Vimalamitra says in his commentary on the Uttering the name of Mañjushri
brjod, Mañjushri-nama-sa.mgiti:

In connection to the wishes of all sentient beings, you liberate them from the fetters of the kl
many dharma-teachings as have been explained are one in being antidotes for taming the k

The great teacher Gekpé Dorje,77 in his commentary on the king of tantras the gsang ba'i s
'grel pa spar khab78, says:

These teachings are so-designated79
From his knowledge and what they accomplish
But they appear differently
By differences between minds.80

The great teacher Dharmakiirti, in his auto-commentary on the first chapter of the tshad ma
stong phrag phyed dang bshi pa says:

Again, to take another approach, the words that exhaust defects are not deceptive. Therefo
inference should be made:

In teaching what is to be accepted and rejected
together with the means by which that should be done,
Which is the principal benefit of certainty,
As He was non-deceptive, this should be inferred.
What is to be accepted and rejected and what are the means of doing that are non-erroneou
are non-deceptive. For example, the way in which the four noble truths are explained is non
Familiarity with this is a pre-requisite for the benefit of beings. Moreover the non-deceptive
should be proclaimed to be non-deceptive,

1. because to do otherwise would be contradictory
2. because to say that a teacher who explains it is unnecessary is a wrong and fruitless tea

And also Dharmakiirti says:

When someone's words, by being pramana,
Are non-deceptive, people follow them.

Their words then attain to being scripture.
People will not do what does no good82.

"Words whose pramana is not confused" is the definition of scripture, lung. Therefore, what
what is said in the scriptures is also scripture by the power of its pramana.
Also the great teacher Asanga says in the sdud pa83

Why is Buddhist doctrine true? Here is what has been said. The teachings do not disagree
reality. If this is seen, its meaning becomes the cause of complete purity. That is the meani
true. Moreover, Buddhist doctrine is free from the six faults and has the three virtues. There
deceptive. Rather, it is established as scriptural pramana, the teachings of holy Dharma.84

As for these six faults and three virtues, the Sadé, Asanga's Five Works on the Bhuumis say

no benefit, wrong benefit, possessing benefit;85
Merely heard, merely contentious, genuinely established;86
Hypocritical, unkind, eliminating suffering:87
Free from these six faults, the treatises have these three virtues.

1) "Without benefit," means not having the benefit of truly establishing liberation.

2) "Wrong benefit," or "wrong sense" means falling into the extremes of eternalism and nihil
things injurious to the Dharma and so forth. When these two faults are absent, then Buddhis
and possesses benefit.

3)"Merely heard," means just repeating what has been heard.

4) "Merely contentiousness," means merely searching out faults in others.

Buddhist doctrine is free from these faults is sincerely or genuinely established.

5) "Hypocritical" means that attesting to the dharma for motives that are not right.

6) "Unkind" means being without the compassion that wishes to protect sentient beings fron
it is free from these two faults, Buddhist doctrine is the holy Dharma that eliminates the suffe
samsara.

The teachings of Buddhist doctrine remedy the cause of samsara, the kleshas, and their frui
sufferings of the three lower realms of samsara. Therefore, it is established that the teachin
scriptural pramana and unconfused. Vasubandhu's rnam bshad rigs pa, says:

They remedy all the enemies, the kleshas,
And protect us from the lower realms of samsara,
Because of these virtues of remedy and protection
The teachings88 are never other than these two virtues.89

The regent, Lord Maitreya, says:

Whoever has what is meaningful, fully connected to Dharma,
Is taught to abandon all the kleshas of the three realms.
Whoever teaches the beneficial virtues of peace
Is taught to be a sage and irreversible.90

Also he says in the Uttaratantra:

What is spoken only in terms of Conqueror's teachings
Explained with a mind that is undistracted from that,
In accord with the path of attaining liberation,
Like the words of the Sage himself should be received on the head.91

Also:

The natural state of all the knowable dharmas of the phenomenal world of samsara and nirv
the true path of emptiness and interdependent arising, and therefore the Buddhist teachings
the unconfused doctrine of scriptural pramana.

The great teacher Nagarjuna says:92

For whomever emptiness and interdependent arising
Are of one meaning in the madhyamaka path,
I prostrate to such a sage, who is a master
Of the secret that is unequalled and supreme.93

Thus, the Buddha taught the teachings included within the stages of the nine vehicles, as m
within the scriptural doctrine of holy Dharma, in accord with the nature, capabilities, and wisl

be tamed. If we practice these with devoted aspiration, the particular fruition of each will be without deception. Therefore, it is taught that the doctrine is not confused. For that reason, t Buddha of Uddiyana said:

All the vehicles, on their own level, are true doctrine without contradiction.94

As this is extensively taught there and elsewhere, if we have faith in all the doctrine and do n eyes to the intelligence of pure perception, that will be the first opening of the great gate of th liberation.

SECOND, the Buddhist teachings of Holy Dharma are The Doctrine or scriptural pramana. being established as unconfused, the one who taught them, the Buddha Bhagavat, is establ of pramana. As such, he has eradicated and completely abandoned all the errors of ignoran sees all knowables with unobscured perception. The pramana of the teachings depends on teacher. As for the pramana of the teacher, the cause is explained as the intent of perfect b that reason, from the perfect activity of the teacher arises the perfect fruition. This has the b oneself that one is a sugata, and the benefit for others that one is their protector. The great Dignaga says in the first praise of the tshad ma kun btus 95

Becoming authentic96 should be regarded as
For the benefit of every sentient being.
I prostrate to the teacher, the Sugata and protector.97

Also in his auto-commentary he says:

The FIRST topic is a praise to the Buddha Bhagavat. By having a perfect cause and fruition authentic. That is the reason for my arousing devotion to him.98
The perfect cause is his perfect intention and perfect action on it. It is explained that his wis benefit beings.99 The action is to teach the teachings to sentient beings.100
The fruition is perfection of the two benefits, those for oneself and others.
The perfect benefit for oneself is becoming a sugata. This should be understood in three se benefit of supreme beauty is like having excellent personal form. 2) The benefit of irreversibi plague being well-cured. 3) The benefit without exceptions is like a vase being well-filled. Th benefits are without desire for externals. Therefore this perfection of the benefit for oneself i being learned and unlearned alike.101
As for the perfection of the benefit for others, through the benefit of liberating them, we are t protectors.102 Having prostrated to the teacher who has such virtues,...

The great teacher Vasubandhu says:

The one who has eternally conquered all darkness,
leading beings out of the mire of samsara,
I prostrate to this teacher of things as they are.

According to the teacher mtho btsun grub:

Having abandoned all the other teachers,
I go for refuge to you Bhagavan.
If someone should asks why, it is because
You have no faults, but only excellence.

THIRD, given that this teaching, purified by the three analyses, is an unequalled way of ente
complete liberation, what is to be proved is that the teacher who has perfect intention, applic
fruition is a being of unequalled pramana. This can be established beyond doubt by syllogis
the three kinds of inferential pramana in which all of the three modes of syllogism are compl
syllogistic form:

The dharmin, "the teacher, the Buddha," is an authentic being; because the teaching is scrip
for example, like that of the great rishis.

As for the teaching being The Doctrine, scriptural pramana:

It is established that it the teacher who spoke it was the Buddha. So the FIRST mode is the
the dharma in the subject.
When teaching is scriptural pramana, it is certain that the teacher of it is a buddha, an auth
That is the second mode, the forward entailment.
When the teacher is not an authentic being, it is certain that the scriptural teaching is not pra
is the third mode, the reversed entailment.
After the process of correct reasoning with the three pramanas, if confidence in the non-dec
knowledge of such a teacher and teaching arises within our being, that is supreme faith. Th
ultimate essence of refuge and supplication. It is also the root of the path of liberation, and
entering into our being, the single root of a multitude of good things.103 The second buddh
Padmasambhava says that if we have ultimate devotion, we will receive blessing, and if we
our wishes will be fulfilled:

If our minds are devoted,104 blessings will enter in.%

By being free from doubt, our wishes are established%

Also the omniscient great pandit Shantarakshita says in his auto-commentary to the Madhya

What is spoken by the Tathagata is good in the beginning, good in the middle, and good in t
fine gold being smelted, cut, and polished, it will not be harmed by perception, inference, or
in the scriptures. This wisdom unmixed with samsaric things,105 is completely undisturbed
clutter. By this wisdom, having seen suchness,106 you Buddha are the leader of the divine
You are the crown of them all. They offer garlands to adorn your two lotus feet, as master a
the world. Who, having known you, would not generate faith, practicing from the heart with
detachment?

Thus:107

Whoever relies on that surmounts degeneracy,
With undeceived certainty in the guru and the three jewels,
Grasping that from now onward to the bone core of the heart,
I go to refuge until the essence of enlightenment.

Now there is a kind of analysis

This precious certain knowledge is essentially non-deceptive. It is unequalled intelligence fr
murkiness of doubt, possessing a thousand undefiled rays of light.108 Since this is the grea
your knowledge, Mañjushri, I bow to you. Or again, since that intelligence without doubt aris
blessing of the great treasure of your knowledge, Mañjushri, I bow to you.109
That comes chiefly from the process of correct reasoning of the cause depending on the frui
homage to the chief of all benefits. Moreover, for these words of the root verses that expres
first verse refers to the jewel of the holy Dharma, the second to the jewel of the Buddha, and
the jewel of the sangha.111 To you I bow as the embodiment of these three excellencies, th
jetsun Mañjushri's knowledge.
The purpose of this expression of homage is to benefit oneself by showing why these people
beings,112 and also to gather the two accumulations. The benefit for others, is to inspire th
teachings and teacher. The mdo rgya cher rol pa says:

The wishes of a person who possesses merit are established.

The great teacher Nagarjuna says:

It is not fruitless, when authors of the treatises
Express their homage to the teacher and teaching.113
By so doing they give us inspiration.114

The ched du brjod pa'i tshoms says:115

For persons who have accumulated merit,
There can be no harm arising from others
Or obstacles of maras and of gods.

II. The promise to compose the text

Its vastness and profundity are hard to realize,
As for the amrita of the Sugata teachings,
For whomever wishes to experience it,
May this light of understanding be completely granted.

The absolute is free from all the complexities of existence, non-existence, and so forth. The
profound. The relative is the bhumis, paramitas, and so forth. Its vastness is difficult to real
are the Sugata's teachings of the mahayana.
Those teachings are like amrita. May whatever fortunate ones wish to experience their tas
them be granted the light of undefiled understanding of the excellent teachings116 of this Sv
May it be produced within their being. The teacher Nagarjuna says:

The holy ones do not make many promises;
But if they ever promise something difficult,
It is as if their promise had been written in stone.
Even if they die, they do not relinquish it.

How the topic of composition is good in the middle

the subject to be analyzed is the two truths. The analyzer is the two correct reasonings. Wi
of the fruition of what is to be analyzed, that makes three parts. As for the FIRST:

The Buddhas taught the Dharma
In terms of117 the two truths,
The relative truth of the world
As well as the absolute truth.

The perfect buddha bhagavans taught something like 84,000 gates of Holy Dharma. In as m
taught, briefly, what is spoken about relies completely on the two truths. These

are the relative truth of the world and the ultimate truth beyond the world. As for the meanin
worldly one, the Prasannapada of Chandrakirti says:118

Here the world consists of the well-known skandhas.
Worldly truth119 is what depends on these.

Since they arise in dependence on the skandhas, imputed individual beings are the world.12

So he and many others have said.121 No better realization is possible than realization of th
two truths as they are. It should be known that, in the progression of the nine vehicles,realiz
nature of the two truths becomes ever more profound.122
Here, to give a provisional analysis of the details of the system of the two truths,123 there ar
essence, semantic analysis,124 definition125, divisions and purpose, five altogether.

1) the essence of the relative is the objects contemplated by mind and the five sense-power
objects of thought.126 The essence of the absolute is the sphere of individual and personal
mind, free from all the extremes of complexity.

2) the semantic analysis,127 of truth in the phrase "relative truth". Natureless, illusory appe
the confused viewpoint of transient relative. This viewpoint is "truth" insofar as its identifying
characteristics128 are not deceptive. It is also "truth" in the sense that it leads us to absolut
ultimate aim. Since the dharmas of path and fruition are not deceptive, in that sense, relative
called "truth".

3) the definition of relative truth, is the truth of "dharmas that are not beyond the sphere of m
will not bear analysis." The definition of the absolute is that of "nature beyond mind where c
completely pacified."

4) the two divisions are the relative and absolute truths. The yab sras mjal ba'i mdo says:

There are two kinds of truth by which the world is known
No other distinctions are heard, and they are self-sufficient.
These are the absolute truth and the relative truth.

There is no such thing as any third kind of truth.

Because of the needs of worldly beings, within the relative, the distinction of true and false w
appropriate kinds of symbolic knowledge for this purpose, the classifications were created o
relative and the false relative.

The true relative is the appearance of objects to a mind in which the six senses are not defe
The false relative is the appearance of objects to the mind in which the six senses are defec
hairs before the eyes and so forth.129

5) regarding the purpose, the bden gnyis says:

Those who know the distinction of the two truths
Are not to be deceived by the Sage's words.
Having collected all the accumulations,
They will go to the other shore, perfection.

The meaning of the composition that is good in the middle

Within this there are two sections

1. the short teaching of the two correct reasonings
2. the extensive teaching in terms of the four correct reasonings.

I. The short teaching of the two correct reasonings:

With regard to the natures of these same two truths,
If we enter into the non-erroneous mind of certainty,
The good eye of the two immaculate pramanas
Is the excellent view that is to be established.

The two objects of analysis130 are the natures of relative truth and absolute truth. If philosc
analysts want to enter properly into these by means of131 certain, unerring awareness, they
excellent/ supreme view like a good eye that ascertains awareness of its two aspects. Thes

1) the pramana of conventional analysis without the faults of error
2) the pramana of absolute analysis.

These are pramana and madhyamaka respectively. They support each other, like the well-
lions with crossed necks.132

II. The extensive teaching of analysis by the four correct reasonings.

The action133 of these is the four reliances. The fruition is explained as the eight great trea
confidence. First, the three first correct reasonings are explained together, and then the rea
proper establishing is explained.

FIRST there is the general teaching of appearance as interdependent origination; then the e
particularizations of the correct reasonings of essence, cause, and effect. The meaning is s
those three.

A. FIRST The general teaching of appearance as interdependent origination:

Thus, regarding these appearances
The pattern of their arising is interdependence
Therefore, something that is not dependent
Like a lotus in the sky will not appear

How in the world are there these appearances of samsara and nirvana? Certainly and defin
arise134 interdependently from causes and conditions. What is other than that, with no dep
and conditions, never appears within the scope of mind. For example, a lotus flower in the s
 For that reason, all knowables that can be named should be understood as interdependent-
To think interdependent arising is only the arising of conditioned things from their causes is a
vision of that universal necessity.135 If all things that are unconditioned do not also arise
interdependently, there will be no equality between them. The great teacher Nagarjuna says

Whatever arises interdependently
Is to be explained as emptiness.
The classification which depends on that
Is itself the path of madhyamaka.
Except in terms of interdependent arising
No dharmas can be said to be existent.

"But what is interdependent arising?" There are three aspects: the meaning of the word, the

divisions.

1)The meaning

The Sanskrit word pratitya samutpada means interdependent arising. The two volume gram
gnyis pa says:136

Pratityasamutpada means interdependent arising. Pratitya means dependent or conditional
which means connected together.

utpada is a word for arising. Outer and inner dharmas do not arise autonomously. They ari
assembly of causes and conditions. In dependence on previous causes, other things arise
and later still. Therefore, this is called interdependent arising.

Glorious Chandrakirti says in the Madhyamakavatara:

That which arises interdependently
Is characterized as meeting and working together.137

2) The essence

These dharmas, summarized under the inner and outer, never arise without a cause. They
non-causes, such as causeless eternal creators other than themselves, the self, time, or a g
arising is called interdependent because each thing arises in dependence on being connect
its own particular causes and conditions.
3) The divisions

The divisions are external and internal interdependent arising.

a) External interdependent arising

All external dharmas arise interdependently as the sprout does from the seed.

b) Inner interdependent arising

Inner dharmas, the skandhas of sentient beings, high, middle, and low, arise interdependent
the twelve links of interdependent origination, as exemplified by the arising of the sprout fro

4) How these in turn are divided

a) external interdependent arising should be known in terms of the seven causal connection
conditional connections.

1) The seven causal connections as they apply to the seed are

1 the sprout
2 the leaves
3 the stalk
4 the hollow within the stalk
5 the pith
6 the flower
7 the fruit.

From the former stage, the later stage arises, produced by the power of closely related caus
taught.

2) The six conditional connections are:
1 earth
2 water
3 fire
4 air
5 space
6 time.

According to the stages, there are firmness and endurance, gathering, ripening, increasing,
openness, and gradual change.140

These co-producing conditions produce a six-fold association between sprout and fruit.

b)In inner interdependent arising, when there is connection of causes, there are the twelve li
interdependent origination. What are those? The sutras say:

Interdependent arising is like this: since this exists, this arises. Because of this having arise
arises.
In this case:

1) Conditioned by ignorance, there are 2) formations.
3) Conditioned by formations, there is consciousness.
4) Conditioned by consciousness, there are name and form.141
5) Conditioned by name and form there are the six ayatanas.
6) Conditioned by the six ayatanas there is apprehension142 of objects.
7) Conditioned by apprehension, there is feeling.
8) Conditioned by feeling, there is craving.
9) Conditioned by craving, there is clinging.143
10) Conditioned by clinging, there is transmigration.
11) Conditioned by transmigration, there is birth.
12) Conditioned by birth there is old age and death.

There also arise pain, lamentation,144 suffering, unhappiness, and disturbance. Thus only
suffering arises. By the cessation of ignorance old age, death, suffering and so forth, this gr
nothing but suffering, will cease.

Conventionally speaking, when the previous ones of these twelve links exist, the later ones
subsequently arise. By the arising of the previous ones, the later ones are produced. If the
not exist and have not arisen, neither will the later ones. Since they will not arise, the heap
will cease.
As for the associated conditions, suffering arises from the kleshas, including ignorance,145
attention,146 and having been associated with the inner senses and so forth.147 Karma als

The seven-fold name and form etc. of suffering,148
1) The inner earth element is solidity.
2) Inner water is wetness
3) Inner fire is heat, digestion of food and such.
4) Inhalation and exhalation of the breath and so forth are the inner air element.
(5 Open orifices are the element of space.
6) Arising of the element of consciousness is produced when there has been the condition o
being brought together.

The eye-consciousness arises by bringing it together its support the eye-power or organ, pe
light, unobscured space, and mental attention149. Awareness is joined to the appropriate o
is known.
Consciousness arises from its preceding moment of closely associated150 consciousness,
to remain as a continuous stream. Without preceding closely-associated causes, the one w

cannot arise, any more than a sprout can arise from a stone, or light from darkness. This co
clear insight of consciousness, as it arises in someone well-trained in reading and so forth, i
arising form earlier to later, in unbroken continuity.
If the assembly of causes is entirely complete, then how will the stream be broken at the tim
This stream is like a viable seed. If it has the conditions of water, manure, heat, moisture ar
will inevitably grow; or it is like the continuous flow of a great river.151 Thus all outer and in
arise from the necessary associations of just the causes and conditions that each requires.
all there, these dharmas will not arise. If they are all there, these dharmas certainly will aris
the nature of interdependent origination.
From beginningless time within the continual movement152 of this stream, there is no ego t
no owner etc. at all. The causes do not think, "I will produce these fruitions." They arise hav
interdependent connections of cause and effect.

What are these?

1. While the seed still exists unceasingly, the sprout does not arise. The sprout arises after
ceases. Therefore, the seed is impermanent.

2. After the seed ceases, the sprout does not arise after a gap. The ceasing of the seed an
the sprout occur unbrokenly like the beam of a balance swinging up and down.

3. The seed and sprout are two, since in terms of essence and action they are not one. No
change into the later.153

4. Since the diminishing of the seed yields the augmentation of the sprout, by a small cause
is established.

5. From a wheat seed a wheat sprout arises. From the goodness of merit, doesn't there co
good causes and fruitions? Outer and inner causes and effects should be known to have th
causal accord. For example, Lord Nagarjuna said:

Recitations of texts, lamps, and mirror reflections,
Burning glasses and insults, reverberating echos,
As well as the skandhas that are linked in the chain of rebirth,
Should be understood by the wise as never transferring.154

B. The explanation of the particularizations of the correct reasonings of 1) essence, 2) cause

Within that there are the explanations of:

1) the correct reasoning of dependence of the fruition on the cause
2) the correct reasoning of productive action
3) the correct reasoning of suitable establishing
4) the correct reasoning of nature.155

1) The correct reasonings of dependence of the fruition on the cause and productive action,

There are the main subject and its purpose.

a. The main subject:

If all the assembly of causes is there,
Their productive action produces the fruition.
However many individual fruitions there may be,
Each depends on its own cause.

The 'phags pa dgongs pa nges par 'grel ba'i mdo, says:

Correct reasoning should be understood to be of four kinds:

1) the correct reasoning of dependence
2) the correct reasoning of productive action
3) the correct reasoning of suitable establishing
4) the correct reasoning of nature.

Moreover the bstan bcos chos mngon pa sna tshogs kun las btus pa says:

As for the Dharmic effort of analyzing dharmas, if it is asked how many kinds of correct reas are, it is said that there are four kinds of correct reasoning. These are the correct reasoning dependence, the correct reasoning of productive action, the correct reasoning of establishin correct reasoning of nature.

FIRSTTo briefly explain the general meaning of these four correct reasonings,

FIRST: The meaning of "correct reasoning."

Jamgon Mipham says:

Why is it called correct reasoning, rigs pa? Because it is suitable or reasonable, rigs pa nyid
nature of dharmas is as it is and, therefore, it is called rigs pa, correct reasoning. Also what
analyzed in accord with this is called correct reasoning.156

Also the lion of teachers rang zom dharmabhadra says:

"Correct reasoning,157" in Sanskrit is called nyaya. Since nyaya consists of the nature or re
things, the nature of things as they are, it is called correct reasoning.
Yukti or samyukti, since it is proper, is also called correct reasoning. Thus, correct reasonin
known to consist both of both the way each thing is and the mind in accord with that.
In terms of to verbal etymology, nyaya means "to attain." Since what is attained is indestruc
is called correct reasoning.
Yukti is good connection. It consists of good connection of words. Nyaya consists of irrefuta
Pratipada also means irrefutability. A proposition that cannot be refuted by being contradicte
and thoughts at all, but can be well-established is called correct reasoning. Whatever chara
reasons produce such knowledge also are also are included in "correct reasoning." These s
correct reasoning in the overall or general sense.

SECOND, The definition of the four correct reasonings in general

"From the power of the things themselves all dharmas, having the nature of interdependent
established in a way free from exaggeration and denigration." That is the definition of correc
The theg chen tshul 'jug, says:

In regard to this, as for the manner of the four correct reasonings, in general the definition is
dharmas are established to arise by interdependent origination."

Third, individual definitions of the four correct reasonings.

1 "Establishment by the collective power of the causes in terms of the fruition" is the definiti
correct reasoning of the producing cause.159
2 "Establishment of the collective power of the fruition in terms of the cause" is the definition
correct reasoning depending of the fruition.160
3 "Establishment by that which is the nature of each dharma" is the definition of the correc
of nature.161
4 "Establishing the way of knowables in regard to cause, fruition, and essence through co

from the power of the things themselves" is the definition of the correct reasoning of suitable establishing.162

The former text says:

Establishment in terms of the fruition is the correct reasoning of productive action. Establish of the cause is the correct reasoning of dependency. Establishment in terms of the essence reasoning of nature. Correct

reasoning itself, produced without defilements, is establishing. This is the correct reasoning establishing.

Fourth, that which is removed by the four correct reasonings, or their action.

1The correct reasoning of productive action removes doubts about causal production. If the causes is not complete, the fruition will not arise.

2The correct reasoning of dependence removes doubts about the fruition being completely cause. An effect that does not depend on its cause is not possible.

3 The correct reasoning of nature removes doubts about essences, since it establishes the relative and the absolute.
4 The correct reasoning of suitable establishing removes doubt about correct reasoning itse because the nature of the two truths is truly established by the pramanas of perception and

The former text says:

As for the four things removed by these correct reasonings, respectively they clear away do production, the established163, the essence, and correct reasoning.

Fifth The objects and validity164 of the four correct reasonings.

Before debating both debaters must establish a dharmin that is established by shared perce the same to both of them165 and is indisputably established for them both. Otherwise the o examined and analyzed by means of the four correct reasonings cannot be established. Fo particular object166 someone calls "fire" is not hot and burning, it is the wrong object for fire text says:

As for the objects and validity of these, if the object of the nature is undefiled, and if the obje
wrong, reasoning is properly classified as correct reasoning of nature. Similarly, if the objec
production, establishment, and correct reasoning are undefiled and if their objects are not w
properly classified as correct reasoning.
The object of nature being undefiled is like its being expected that a burning glass will heat.

The wrong object is like saying that fire, rather than water, means what a deer bathes in. Th
object for a hot fire. The others too are joined to what is proper for them.

Sixth The fault of excess,167 over-application, fault of the four correct reasonings.

When didactic conceptual reasoning in the scope of consciousness alone produces great ob
this becomes extreme, there will be the fault of reification or materialism. Here the theg che
says:

Here are the excesses of the four correct reasonings: if by the correct reasoning of nature th
exaggerated extreme establishment,168 all things will not be eliminated. In the end, we will
of self-existing causes.
As for excess169 of the correct reasoning of productive action, all action and effort will not b
eliminated. In the end we become exponents of doers of acts.170
If the correct reasoning of dependency is excessive, all powers will not be eliminated. In the
become exponents of causation by creator deities.
If the correct reasoning of proper establishing is excessive, all occasions of correct reasonin
faultless. Then in the end pride will manifest.
When exponents of materialism and reification establish things, they are established mostly
correct reasonings of nature and of direct171 perception.172 Therefore, the right measure/
of these should be told.

What the great teacher Chandragomin says in the rigs pa sgrub pa'i gron me is mostly in ac
above. The tshad ma'i mdo says:

Whoever instructs in nature from the path of conceptual fixation harms the long continuation
teachings. When those with the authentic Dharma of the Tathagata depart into something e
refuted.

As the profound nature of that

is not within the scope of conceptual arguers, if we search for dharmata through conceptual

we are far from the Sage's teachings, and they will have been damaged. Rather than that, v
and bad expositions of the profound nature, the intended meaning of the teacher, the Sage,

For that reason, the great teacher Nagarjuna said:

Whatever arises interdependently
Has no cessation and it has no birth;
It is neither nothingness nor eternal;
It is without coming and without going;
It is neither different things nor one.
It completely pacifies complexity.
To those who are the teachers of that peace,
The speakers who are perfect buddhas,
In homage to those holy ones I prostrate.

According to these special praises, the immaculate essence of the excellent teaching of the
Shakyamuni, the supreme King of Exponents of the path of correct reasoning within these th
samsara, is the subject, the two truths.
One of these two truths is not refuted and the other established. Appearance is interdepend
Interdependent arising is emptiness. These two are inseparable in essence, like fire and he
non-existence, both and neither, the four extremes; birth and cessation; eternalism and nihil
coming; these eight complexities and so forth, in the union of appearance and emptiness, ar
examples of illusion. Ground, path, and fruition are on an equal footing, and become all-per
If we realize this excellent profound certainty, having established the view of buddhism, we h
life-source, the profound pith. If we do not know this, having fallen into the places of excess
correct reasonings, as explained above, we will be far from establishing the view of the budd
to do this is very important.
That is how the way of existence of things is to be evaluated.
The evaluating mind in accord with that is called pramana or correct reasoning. When the k
correct reasoning have been analyzed in terms of the three aspects of cause, fruition, and e
said to be the correct reasonings of productive action, dependence, and nature respectively
these objects of analysis exaggeration has been cut through, producing a proper style of affi
negation, that is the correct reasoning of proper establishing. So it is taught.
For objects that are directly perceived, the evaluator is the pramana of direct perception and
indirect objects173 the evaluator is the pramana of inference. There are these two. Though
hidden object, through the power of inference, the dharmin is grasped as pramana, so that,
becomes directly perceived. However, that direct perception can reach only its nature.
Though some production and dependence are also part of the nature of things, they are gat

within the correct reasoning of nature alone. What resolves the style of all correct reasoning
them praiseworthy174 is the correct reasoning of nature. Having reached this, there is a sui
with no need to establish anything else, just as the reason why fire is hot needs no further ex
Thus rang zom mahaapandita says:

The aspects of nature, production, dependence, and proper establishing, the so-called four c
reasonings, are indeed establishable; but so that those of little learning and small mind may
realization, reasons conforming to the correct reasoning of nature alone should be told them

Such mental analysis in accord with the nature of things is known as the correct reasoning a
power of things themselves.175
Since the way things are is unerringly evaluated, the meaning of this kind of correct reasonin
appropriated by the others. Both conventional and ultimate pramana are said to dwell in the
things themselves. Thus, that fire is naturally hot is, relatively speaking, its nature, or the wa
That fire is natureless is its nature, or the way it is absolutely speaking. By combining these
pramanas, the way things are is unerroneously resolved, but this is not to say it will be so fo
verse.

TWOThus, having briefly explained the general meaning of that, now there is the main topic
correct reasoning of productive action.

For external causes, eg the seed, water, and manure and for inner causes, eg mental object
so forth, when the assembly of causes is all present, there is the power of producing the frui
sprout, consciousness etc. From that being so, this is called the correct reasoning of produc
The dgongs pa nges par 'grel pa'i mdo, says this about it:

The correct reasoning of production is like this. By whatever causes and whatever condition
occur176 or are established, saying what actions produce the arising of these is called the c
of causal production.177

The great teacher Asanga says in the Shravaka Bhumi from the Yogacara-bhumis:

As for the skandhas, which are produced by their own causes and their own conditions, thei
produces the joining of those causes and those conditions. Thus, for example, the eye prod
forms. The ear produces the hearing of sounds,... and so on up to the mind produces know
Form is made to appear within the sphere of apprehension of the eye,... and so on up to dha
appear within the sphere of apprehension of the mind. Moreover the kind of productive actio

another with the configurations and means by which this comes about is called the correct re
productive action.

The Dharma manifesting king Trisong Detsen in his summary of the bka' yang dag pa'i tshad

What is called the correct reasoning of productive action is described in terms of actions and
the action of what and what else this and that are produced, ascertaining that such and such
the causes and conditions, it is taught that what is produced179, such and such fruitions, are

As for the correct reasoning of dependence, whatever fruitions there are, sprouts, consciou
those objects have their own individual causes that produce them. They must certainly depe
sense powers, and so forth. This is called the correct reasoning of the dependency of the fr
cause. The dgongs pa nges par 'grel ba'i mdo, says:

The correct reasoning of dependence is like this: By such and such causes and such and s
composite things arise, and whatever conventionally imputed things arise, these are called t
reasoning of dependency.

The Yogacara-Shravaka-Bhumi says:

The correct reasoning of dependence is like this: In brief, dependence has two aspects, the
arising and the dependence of imputation.180 The dependence of arising is like this: By wh
whatever conditions the skandhas arise, those skandhas depend on those causes and cond

The dependence of imputation is like this: By whatever assembly of names, of words, and c
skandhas are imputed, those skandhas are dependent on those assemblies of names, word

These are called the dependency of arising and dependency of imputation of the skandhas.

the bka' yang dag pa'i tshad ma'i mdo btus pa says:

The correct reasoning of dependence is said to be the correct reasoning of dharmas and the
Compounded things, whatever is imputed to those things conventionally, and whatever fruiti
their causes and conditions are taught to be in a relationship of dependence.

Classification of causes and fruitions

It may be asked, "Well what kinds of cause and fruitions are there?" As for the classification

causes, conditions, and fruitions of arising, there are six causes, five fruitions, and four cond

A Regarding the six causes, the Abhidharmakosha says:

Producing cause and co-emergent arising
Equal situation, equality possessing,
All pervading and ripening;
Causes are said to be of these six kinds.

As for these six,

1 The producing cause

The Abhidharmakosha says:

The producing cause produces another from itself.

With regard to the producing cause the vaibhashika school says that it is all dharmas other t
itself. If so, all causes and non-causes are included within this.
The FIRST division, the producing cause with power, is like attributing to the sprout depende
The SECOND, the producing cause without power, is like saying that the sprout is uncompo
within formless mind, like the skandhas of hell. Classifying these181 producing causes with
causes is done simply on the basis that arising was not hindered. Though it is said that som
also have an indirect power, only producing causes with power need to be considered.183
classification for all causes.
So that the producing cause will not be obscured, among the kinds of causes in a situation,
of causes are taught. Within the classification of the producing cause, the direct cause184 a
condition185 are taught.

a.The direct cause is like the sprout arising from the seed and so forth, or the arising of a lat
consciousness from an earlier one.186

b.The co-producing condition is like water and manure for the seed or the perceived conditio
sense-power within awareness.
Moreover, there are the producing causes like that of the seed producing a sprout and like a
inside a vase in a dark house. Also ten kinds of producing cause are taught. The dbus mth

As for the ten producing causes there are arising

Duration, support and supported, becoming and separation.
Other, and belief, understanding, and attainment;
The eye, food, a lamp, and fire and so forth
Are the examples that are presented of them;
As are a sickle, and also knowing how to make things,
As well as smoke, and inner causes, the path, and so forth.

1) The producing cause of arising is like the arising of the eye-consciousness from the eye c
2) The producing cause of duration is like the four kinds of food producing the duration of th
3) The producing cause of support is like the dependence of the essence, sentient beings, b
the vessel, the earth.187
4) The showing or clarifying cause is like a lamp illuminating forms within a dark house.
5) The change-producing cause is like fire producing burning.
6) The producing cause of separation is like reaping grass with a sickle.
7) The cause of transformation into something else is like knowing how to make something c
knowledge of how to make gold nuggets into jewelry.
8) The belief-producing cause is like the sign of smoke producing certainty of fire.
9) The understanding-producing producing cause is like certainty about the object arising fro
such and such reasons.
10) The cause of attainment is like attaining nirvana from the path.

2. Co-emergently arising cause.

The Abhidharmakosha says:

Things that co-arise are each others' mutual fruition;
Like the four elements and subsequent cognitive acts188
Or like characteristics and the characterized.189

The co-emergently arising cause is like things being each others' mutual fruition, depending
like the poles of a tripod. This is like a single assembly of the four elements; mind and its su
states,190 and characteristics and the characterized.
What are subsequent cognitive acts?191 These are like the linkage192 of mental events an
meditation. Mind and those subsequent events are one without earlier and later time. The f
simultaneously or as one with it;193 as since the nature of virtue and so forth are one with th
are called subsequent events or continuations of mind.
Generally, as for causes, there are the sorts of cause that produce the produced effect and t
without which it does not arise. From these two ways of classifying cause and effect, the FI

seed and water and so forth producing the sprout. The SECOND is like classification as "sh
dependent on "long," or "there" being dependent on "here," and so forth. In this case, the cl
latter resembles classification as cause and effect.
Really the one does not produce the other. The "effect" arises at one and the same time wit
that if one is not there, that is a sufficient reason why the other also will not arise. In that ser
classified as a cause.

3. the cause of equal situation

The Abhidharmakosha says:

The cause of equal situation is similar.

In the cause of equal situation, skal mnyam rgyu, the cause and the fruition are the same kir
virtue comes from a virtuous mind etc., barley grows from barley, and so forth. Here the cau
before the fruition, and is chiefly classified through being of the same kind of thing and in the

4. The equality-possessing cause.

The Abhidharmakosha says:

In the equality-possessing cause, minds and mental events have equal dependence on eac

According to what is said there, the equality possessing cause of minds is their being produc
there are mental events. However, this is distinguished from co-emergent causation in that
events are equal in five ways:

1. Both mind and mental events equally depend on the support of ego and the condition, th
2. With one sphere and one object, they have the same perception.
3. Neither earlier or later than each other, they are at one and the same time.
4. In the ways they take account of phenomena and so forth194 they are one and the same
5. Each has the same essence and substance.

In this cause, mind and mental events arise possessing mutual equality. This is taught for th
knowledge, and the way of classification is as before.

5. The all-pervading cause, kun a'gro'i rgyu.

The Abhidharmakosha says:

What is called the all-pervading cause is the intrinsic 5 all-pervading ones of those who poss

As for the all-pervading cause, kun a'gro rnams, "all-pervading" refers to the kleshas. It is m separate explanation of production of dharmas possessing the kleshas, which is also otherw that this is merely additional. It says that all dharmas having the kleshas is what produces th having the kleshas are born from those having the kleshas. Accordingly, that from having th arise with the kleshas is distinguished from equal situation. In this regard, the dharmas that intrinsically with the kleshas arise before those that have them as produced fruitions.

6. The ripening cause

The Abhidharmakosha says:

The ripening cause is only the possession
Of the defilements of vice and virtue.

The ripening cause is otherwise explained as the aspect of samsaric fruition that produces th and unpleasurable. This is merely defiled virtue and non-virtue. Those were the six causes

B The five kinds of fruition

The sdom byang says:

There are ripening fruition and the ego fruition
According with the cause, and that produced by the person.
Also that which is called the fruition of separation.
These comprise the list of the five kinds of fruition.

1. the ripening fruition

The Abhidharmakosha says:

The ripening fruition is of the inferior.

Ripening fruitions are fruitions produced in dependence on the defiled joy and sorrow of sam

essence, being obscured, is not what can be expected to occur.195 What is to be expected
virtue or non-virtue. They arise from ripening causes. They are included within the continuu
beings or designated as dharmas associated with them.

2. The ego fruition

The Abhidharmakosha says:

The ego fruition is first

As for the ego fruition, the first fully-produced fruition of the six causes is the ego, it is said.

3. The fruition according with the cause

The Abhidharmakosha says:

As for the one according with the cause
It is equal fortune and also all-pervading.
That which arises here is both of these.

The fruition according with the cause is both a fruition of equal fortune and a fruition of the
all-pervading. This designation is used because these fruitions accord with their own cause

4.The person-produced fruition

The Abhidharmakosha says:

When by someone's power anything arises,
That fruition is a person-produced fruition.

The person-produced fruition is a fruition of both the co-emergent and equally-possessing ca
When a person produces a vase, the maker and the object made both individually exist. Th
on what is like that example.

5.The fruition of separation

The Abhidharmakosha says:

Separation is exclusively involved with mind.

In the fruition of separation, the prajña of mind, by its power of individual-discrimination,196
the separable aspect to be abandoned. Our own uncompounded essence is classified as th
essence is not produced by a cause, but hindrances to it need to be abandoned. From their
essence arises in experience. If they are not abandoned, this is the cause of its not so arisi

C.The four conditions

The sdom byang says:

The causal condition, and the preceding condition;
The perceptual-object condition, and the preponderant.
These are what are known as the four conditions.

1. the causal condition, the Abhidharmakosha says:

The so-called cause is five causes.

All the other five causes but the producing cause, are classified as casual conditions.

2.The immediately preceding condition

The Abhidharmakosha says:

Mind and whatever contents of mind may have arisen
If they are not last they are equally preceding.

As for mind and mental contents equally being preceding conditions, previous to any incorre
events their own respective preceding incorrect mind and mental events have arisen.197 U
before an arhat enters the mind without outflows, all mind and mental events are immediatel
conditions.

3. The perceptual object condition the Abhidharmakosha says:

This is all the dharmas that are perceived.

The perceived condition,198 is all dharmas. When they have been perceived, awareness o

4. The preponderant condition, the Abhidharmakosha says:

The producing cause, so-called, is explained as the controller.

The first of the six causes, the producing cause, is also called the preponderant or master-c

Of these four conditions the perceived condition and preceding condition are mental causes
two are conditions producing all compounded things.

SECOND

Therefore in regard to these causes and fruitions
Knowing the way in which they exist and do not exist,
Since by that they can be made to start and stop,199
The arts and such200 and doctrines all have this as their root.
Therefore these arts and doctrines have been gathered together,
As helpful advice201 within the world and beyond the world.

For these formerly explained reasons, as for the cause of productive action and dependence
the cause, by such causes such fruitions are produced. By knowing as they are the ways th
exist dependently on these causes, and how they are not produced by them and do not exis
we engage in and refrain from actions in the world.
Thus there will be the creative arts and crafts202 and so forth, medicine, grammar, pramana
Buddhism the 5 major sciences dealing with worldly objects. there are also rhetoric, drama
astrology, composition, and poetics, the lesser five sciences.203 There are these ten scienc
There are not only those but also the productive function of all the doctrines of Buddhists an
without remainder, and so by means of the style of these two dependencies205 we have the
discrimination.206
For this reason, it should be known that within these two correct reasonings of production ar
all worldly helpful instructions and all helpful doctrines that are beyond the world are collecte

SECOND, the correct reasoning of nature is explained in two ways by means of the relative,
means of the absolute, emptiness.

FIRST, The explanation by relative appearance

Within this there are two parts, the main topic and its classifications.

FIRST, The main topic:

Having arisen interdependently
All dharmas, by their own natures,
Each have their individually existing characteristics.
Solidity, moisture, heat, and so forth
These conventional natures have no falsity.

Interdependently arising through causes and conditions, whatever has arisen gathered unde
and the three paths,207 all these dharmas, none of which are produced by anything else, ea
natures exist with characteristics which are not those of others. They have their own individ
which are not shared. Earth is solid, water is moist, fire is hot, air is motile, space is unobstr
so forth. If anyone says these conventional natures are not like that, it is false. These indisp
conclusions are known as the correct reasoning of essential nature.208 The dgongs pa nge
says:

The correct reasoning of nature is like this. It was proper even before the Tathagata arose i
Even if he had not arisen, it would be proper. The existence of natures209 and the existenc
are the correct reasoning of nature.

the Shravaka-bhumi says:

The correct reasoning of nature is like this, why the skandhas are like that, and why worldly
like that. Why solidity is the defining characteristic of earth, that of water moisture, that of fir
and that of air motility. Similarly, why the defining characteristic of form is properly being vis
sensible.210 That of feeling is being emotionally felt211. That of perception is knowing all c
The defining characteristic of formations is forming212 The defining characteristic of consc
producing consciousness of the factual.213 Why? Because that is their nature. That is the
dharmas. Since their essences are like that, these natures which they have are said to be p
The bka' yang dag pa'i tshad ma'i mdo btus pa says:

"the correct reasoning of natures"214 is expressed by means of the natures215 of dharmas.
dharmas have in relative truth and absolute truth are taught.

SECOND, The classifications

Within a single dharma are also various dharmas.
Conventional terms that establish and eliminate
Distinguish limitless classifications of different objects.
Each of these exists with216 its own particular nature.
By perception these objects are completely grasped.
By means of what characteristics pertain to each of these
Dharmas have their different characterizations.
Joined and distinguished by conceptual mind.
Knowables are to be understood.217 from these two kinds:
Real substantial things218 and imputed characteristics219
From that come the classifications of many complexities.

For example, this is like there being various dharmas within the single dharma a vase. A va
impermanence, is a material thing and so forth, By such statements of what it "is" and "has"
established about it is asserted. Also it is not permanent, is without consciousness, and so
of these "nots" and "withouts" there are limitless distinctions of classifications negating or ex
conventional terms, excluded meanings220 which are other than it and which it is said not to
Thus by its own nature it exists as what it is.
As for what happens by such dharmas perceived, they are grasped as objects221, substant
their intrinsic individual characteristics,222 like a vase. What has been produced has imper
and so forth. Using such characteristics223 it is constructed224 as apparently different dha
Conceptions of it are grasped as a mixture of the verbal and the real.225 They are grasped
sound and meaning. By these characteristics,226 conceptual mind distinguishes these as i
them together.
Thus dharmas that are things exist substantially and have characteristics attributed to them.
these two aspects in relation to knowables, without error we assert and deny, accept and re
involved with or avoid them.227 The way things are228 is rightly realized.
From that come numerous extensive classifications of complexities such as things and non-
perceiver, general and particular, compounded and uncompounded, permanent and imperm
awareness, cause and fruition, substantial existence and imputed existence, conceptual and
contradiction and logical entailment, characteristic and characterized, the thing which is disti
the dharma that distinguishes it, the expression and expressed, clarifying and eliminating,22
assertion, general characteristics and individual characteristics and so forth. Having produc
conventional classifications of common meanings, in reliance on them the limitless topics of
clarified.

SECOND explanation by means of the absolute:

Thus the dharmas whose essence is cause and its fruition
If they are rightly apprehended and analyzed,
They are not conceived as having been produced,
And so they also do not arise dependently.
Even though each appears according to its own essence,
The essence of all of these alike is emptiness,230
Dharmadhatu possessing the three marks of liberation,
They are dharmata, the absolute nature of things.

As explained before, the producer, the cause, and the fruition, the thing dependent upon the
dharmas that essentially have the nature of cause and fruition, if they are completely examin
by the correct reasoning that examines for the absolute, not even a particle of nature exists
They are characterized by the three marks of liberation.232
If we examine the cause, by the reasons of the vajra slivers,233 if knowable dharmas are we
examined, no producer, or "cause," is observed to arise in terms of any of the four extremes
other, both, or no cause. Therefore cause is markless.234
If we analyze the fruition, by the reasons of existence and non-existence or arising and cess
dependence on causes and conditions there may be arisings of fruitions. However, since th
fruitions will not be existent, non-existent, both, or neither, and so forth, these fruitions are u
they cannot be wished for.235
If we examine the essence, by the reason of being free from one and many, though convent
which is other, appearing with a nature of its own that is essentially not in common, that whic
not been produced. Therefore, by its own nature it is emptiness free from being either truly
many. It is essentially empty of nature.236
If so, in the absolute, conventional cause, effect, and essence, are dharmadhatu having the
liberation. It is properly said that their essence is that of the absolute.

THIRD, The summary of the essence:

Production and dependence
Since they are the nature of things themselves,

As for the end of correct reasoning,
When the nature237 is reached, no reason is sought.

As explained above, conventionally the action of the cause produces the fruition. Each fruiti

in dependence on its own producing cause. As this is the intrinsic nature of things, when the reason, that is the end of correct reasoning. If we reach the proper intrinsic nature of things no further for other reasons. This is the nature of things, like fire being hot.

SECOND, The reasoning of suitable establishing

Within suitable establishment there are the brief teaching, and the extensive explanation. A the brief teaching:

When something has been evaluated
According to the nature of the two truths,
Since it is established by the power of the thing itself,
This is the correct reasoning of suitable establishing.
As it appears and as it exists
Its own essence is directly perceived.
Or depending on perceived appearances,
Without deception, other things are inferred.

As explained above, an object to be evaluated has both the apparent nature of relative truth nature of absolute truth. In accord with these what is evaluated or the perceiver arising from evaluating mind is established from the power of the way things intrinsically are in themselve is also called the correct reasoning or pramana of suitable establishment. The dgongs pa n mdo says:

The correct reasoning of proper establishing is like this. When we say by what cause and c something is entailed238 to occur and explained, and the sense we want to establish establ was fully and truly comprehended239 is called the correct reasoning of proper establishing.

The rnal 'byor spyod pa'i nyan thos kyi sa says:

Properly established correct reasoning is like this. The skandhas are impermanent, or interd arising, or miserable,240 or empty, or egoless.

The three pramanas are accepted scripture, perception, and inference. They produce realiz correct reasoning of proper establishing, these are the three pramanas that appropriate241 holy ones. They are like this: The skandhas are presented and established as impermanen interdependently arising, or miserable, or empty, or egoless. That is called the correct reaso establishing. The bka' yang dag pa'i mdo kun las btus pa says:

Reason-establishing correct reasoning is universal. It shows such and such established cha

To explain briefly the supplementary points243 of pramana taught here, the definition of pra
"non-deceptive knowledge." The tshad ma rnam 'grel says:

Pramana is non-deceptive knowledge.

Within this definition of pramana, as non-deceptive, there are three distinctions.

1) The non-deceptive object of action consists of individual characteristics.
2) The non-deceptive agent is a mind with the two pramanas.244
3) The non-deceptive mode245 is such that when there is a distinction of existence, that exi
non-deceptive. When there is a distinction of non-existence, that non-existence is non-dece
is a distinction that something is or is not characterized as this or that, it is really so.

Someone may say, "but isn't pramana also defined as "the producer of cognizance246 of ar
Yes, it is. These two are dissimilar only their style of verbal expression. The realities have r
dissimilarity. How so? In knowledge that cognizes247 unknown objects, there is first a min
that object. This is because that which is non-deceptive knowledge is the producer of cogni
unknown object.
Therefore these two definitions both join the individual definitions applying to conventional a
pramana. Since they join both of these, they are said to be definitions of pramana as a who
is said to have one meaning arises in three parts, in our own tradition only the latter should b
the Jamyang guru Mipham has said.
In general, the definition of mind, blo, is "that which understands," rig pa. The definition of a
shes pa, is "apprehension248 and experience."
As for the fortune of supreme knowledge,249 if all thoughts of non-pramana are gathered in
reasoning, intellectualizations, uncertain appearances, subsequent cognition,250 wrong kno
are said to be gathered into it too.251 The mind of pramana has two kinds of pramana. The
divisions. The tshad ma'i mdo, the Pramana Sutra says:

Direct perception and inference alike are pramana.
The definition of pramana is apprehended as double.

Also the tshad ma rnam 'grel says:

There are two objects to apprehend.252
Therefore there are two pramanas.

As is taught there, there are necessarily two kinds objects to be evaluated:

1. individual characteristics and
2. universal characteristics.253

In terms of fruition, there are dharmas with a real productive power and those with no such p
In terms of intrinsic nature254 for different things the same dharma may be in common or no
In terms of word and object, there are cases where the expressing word expresses a real th
it does not.
In terms of the knowledge of the perceiver, there are conceptually known apparent objects a
non-conceptually known apparent objects.
In terms of the way the object appears, there are evident and hidden, which are necessarily
and so forth. The mind apprehending these has both perception and inference, which are lil
two in number.
The definition of an evident object of evaluation256 is "that which is realized by the pramana
perception." The definition of hidden object of evaluation257 is "that which is realized by inf

The definition of perception is "unconfused awareness that is free from conception." There a
divisions of perception:

1. sense-perception
2. mental perception
3. self-awareness
4. yogic direct perception.

Their definitions are below.

The definition of inference is "mind that realizes what is to be established, its own hidden ob
dependence on a reason in which all the three modes are complete."
The divisions of inference are:

1. inference for one's own benefit
2. inference for the benefit of others.

There are also these divisions:

1. Inference from the power of the thing itself
2. Inference from reports
3. Inference from belief.

Correct reasoning with reasons for inference is extensively explained below.

Inference from the power of the thing itself is like realizing "impermanent" in dependence on "having been produced."

Inference from reports is like realizing, using one's own knowledge of conceptual objects as "the one with the rabbit's image" = "the moon."

Inference of belief

Depending on scripture purified by the three analyses is like realizing that what we have bee non-deceptive. For example:

Generosity is activity, discipline is merit,
Patience is a good form258 and exertion splendor.
By meditation peaceful mind is liberated.

Following the presentation of these remaining subsidiary topics of pramana, now there is the

The two truths:

Relative truth259 is the way things appear.

Absolute truth is the way things really are.

For each of these two distinct truths there is perception and inference.

Perception realizes individual natures.260
Inference uses apparent signs or reasons to infer another object non-deceptively through ar

In that way each of the two pramanas is itself divided into two, making four altogether. Pres the bases of distinguishing these:

1) Perception of essence within the relative, is like perception by a non-confused eye-consci
utpala lotus

2) Perception of the absolute essence is like the wisdom of meditation of the noble ones.261

3) Inference in conventional analysis is like inferring fire from smoke or from something's hav
produced that it is impermanent.

4) inference in absolute analysis is like inferring emptiness by reason of the absence of unity

Therefore, glorious Dharmakirti says:

The meanings of things, seen and unseen
By the two aspects, perception and inference,
Are irrefutable and non-deceptive.

SECOND Suitable establishing of perception and inference

A. Suitable establishing of perception

Within this are the general teaching, the explanation of the particulars, and the summary.

1) the general teaching:

The classification of perception is four-fold:
There are the perceptions of non-confused sense and mind,
Those of self-awareness, and the perception of yoga.

Their objects appear as individual characteristics.
Therefore they are always non-conceptual.

If there is no perception, then there are no signs
Because there are no signs, there is no inference.
Things arising from cause, and cessation of such things,
All these appearances would be impossible.
If it is like that, their emptiness and such,
Depending on what could they be possibly known?

Therefore, without depending on the conventional,
The absolute as well will never be realized.

FIRST there is the explanation of proper establishing of perception. The rigs pa thigs pa, th
Correct reasoning, says:

As perception is free from conception, it is unconfused. Conception is expressible knowledg
appropriate to be mixed with that. Perception is free from that mixing, for example not confu
turning quickly, being in a boat, shaking about, and so forth. Such knowledge is perception.

There are four kinds of perception:

1. The knowledge of the senses

2 Mind consciousness

This is directly262 subsequently produced to or by the knowledge of the senses, having ser
own preceding object, and its immediately preceding condition. It is similar263 to that sense

3. Self-awareness of mind and all mental events

4. The limitlessly arising knowledge of yoga

This is excellent meditation on true reality.

The objects of these are individual characteristics. Whatever different objects far and near a
awareness are individual characteristics. These same characteristics exist absolutely. This
characteristics of things exist only as productive powers.264
There are also universal or general characteristics.265 These are the objects of inference.
fruition of such inferential pramana is perceptual knowledge. This is because its essence is
objects. That pramana is concerned with objects and their similarity, since by its power, rea
objects are established.266
The great pandit Shantarakshita, pad ma'i ngang tshul and 'dul ba'i lha all say that freedom
eliminates inference. Non-confusion eliminates obscured knowledge and so forth. Both are
the characteristic of eliminating what does not accord with correct reasoning. Dharmottara s

As for non-confusion, since the meaning/ object grasped is not confused, it has the power to
conceptualization. To clear away the wrong conceptions of the nyaiyaaikas, samkhyas, min

who say that perception is conceptual,267 it is said to be free from conception.

The mdo'i rang 'grel, says:

This is distinguished from dependence on what is said by others.

In the case of sensory and mental perception, the essence of sensory and mental perceptio
whole, is recognition or identification.268 There is not recognition or identification in percep
alone.
Pramana is "non-confused." By being joined to that it should be known to be revealed in its

The supremely learned phya ba says:

When perception and perceptual pramana have been distinguished, the definition of the FIR
knowledge free from conceptualization." The definition of the SECOND is that "by experienc
have not realized before,270 exaggeration is cut through."

So it is explained here, but the approach of our own tradition will be explained below.

The object characterized by perceptual pramana is exclusively non-confused knowledge.
The definition of perceptual pramana is "unconfused knowledge free from conceptualization

There are four divisions of perceptual pramana:

1. Sense perception271
2. Mental perception
3. Perception of self-awareness
4. Yogic direct perception.

Here are their respective definitions:

1. The definition of the pramana of sense perception is

"unconfused knowledge free from conception that arises in dependence on the dominant co
bodily272 senses."

The divisions of the pramana of sense perception are the unconfused five sense consciousn

consciousness and so forth.
Seeming sense perception corrupted by illusion273, appearance of the one moon as two an
perceptual pramana.

2. The definition of the pramana of mental perception is

"unconfused knowledge free from conceptualization arising in dependence on the dominant
mental sense."

Non-conceptual mind subsequently associated with confused sense experiences, such as k
dream, is not pramana.

3. The definition of the pramana of yogic perception is

"unconfused knowledge free from conceptualization arising in dependence on the dominant
yogas of shamatha and vipashyana."
Phenomena like the appearance of skeletons in the meditation on repulsiveness are not unc
they are not pramana.

4. The definition of the perceptual pramana of self-awareness is

"unconfused self awareness free from conception apprehending itself as the essence of min
events."

Confused or unconfused, whatever awareness arises is unconfused and free from conceptio
self-apprehending experience in itself.
In regard to their objects, those four kinds of perception do not mix up objects, times, and as
is because actual individual characteristics appear in perception, with no conceptions that co
grasp words and meanings.274

In that case, what is the conceptualization that is to be separated from direct perception? In
regarding the divisions of conceptualization, the dbus mtha' says:

Mind and mental events, and the three worlds as well
Always have the aspect of exaggeration.

Thus the essence is understood.275

The mdzod says:

Conception and analysis are like fine and coarse.276

As it says there, conceptual analysis is conceptual

The rnam 'grel says:

Whatever is known, the meaning of the word for it is grasped. That is the conception of that

As it says there, conceptualization has a mixed grasp of word and meaning. From those thre
direct perception is free from conceptualization. The tshad ma mdo says:

Joining names and kinds277 etc. in freedom from conception is direct perception.278

Here there are four styles.

1. Saying that the proliferation279 of direct perception of sense and mind does not arise.
2. Saying that after an instant of sense knowledge there is only mental perception

3. Saying that at the end of a succession of sense perceptions,280 mental perception arise

4. Saying that after the first moment of sense perception mental perceptions arise in a serie
another series of sense perceptions, and that finally at the end of the last moment of sense
arises the last moment of mental perception.

Of these four, the Jamyang guru says that just this last should be maintained.

These four perceptions, have two divisions in terms of individuals who have them

1) The perception of ordinary beings
2) The perception of the noble ones.

In terms of support:

The objects and understanding of sense and mental perception depend on the senses.
Self-awareness depends only on paratantra.

Yogic perception depends on meditation.

In terms of their objects:

Mental and sensory direct perception are aware of some object other than themselves.
Self-awareness coarsely perceives itself.
Yogic self perception is aware of both itself and others.

These four direct perceptions are not related by the difference that refutes one, since all fo
things.
Nor are they merely related by the difference of different manifestations of a single essenc
because the three other perceptions are different substances, while also they are not differe
from perception of self-awareness. The other three perceptions have one essence with per
self-awareness, but they are different objects.
The purpose of the four perceptions is to clear away four wrong conceptions:

1. The Hindu rig pa can pa school do not accept the pramana of sense perception.
2. The rna ma phug pas do not accept the pramana of mental perception.
3. The vaibhashikas do not accept the pramana of self-awareness.
4. The rgya 'phen pa school do not accept yogic direct perception.

The great teacher 'dul ba'i lha says:

Because they clear any four wrong conceptions these excellent divisions are taught.
Some say that the sense-power itself is the seer of pramana. To eliminate this view, the FIR
The knowledge arising from the sense-powers is not the power of perception.
Some attribute faults to mental perception. The SECOND division is taught for the sake of c
abandoning this fault.
Some do not accept the self-awareness of mind and mental contents. The THIRD is taught
Some do not accept the direct perception of yogins, and so this is called the FOURTH kind
pramana.

Also the great teacher dgra las rgyal pas says:

Saying that there are four kinds of perception is to eliminate particular wrong conceptions:
1. the thought that perceptual pramana is seen by the senses themselves, rather than by th
depends on them.
2. The thought that the phenomena of perception of the mental sense, whose essence has

explained, exist as other.281
3. The thought that self-awareness is impossible.
4. the thought that yogic knowledge is impossible.

If these four direct perceptions were absent, since smoke and so forth would not appear, the
signs or reasons. Therefore, inference would be non-existent. If that were non-existent, tha
cause, the seed, the sprout arises, and that it ceases in destruction and so forth, all that app
heard in the world, all these conventional dharmas, would be unknown. If that is said, there
occurrence of the reasons by which the natural state of such relative entities, emptiness and
known.
Therefore it is taught that without dependence on the means of the worldly appearance of co
the absolute truth, emptiness, that arises from that would not be realized. Glorious Chandra
commentary, the Prasannapada, says:

Since this is the means of attaining nirvana, as those who want water first get a vessel, it sh
told how the relative exists.

Also the 'jug pa rang 'grel says:

Conventional truth alone is the teacher of the absolute. From fully comprehending282 the te
absolute, the absolute is attained. A treatise says:

Without depending on the conventional,
The absolute truth will not be realized.
Without relying on the absolute truth,
Nirvana likewise will not be attained.

SECOND, regarding sense perception, mental perception, the perception of self-awareness

FIRST, Sense perception:

By whatever mind-events283 have arisen from the five senses
Apprehension284 of their objects is experienced.
Without this sense perception, objects would not be seen, As they are not in the case of thos
and so forth.

Depending on the dominant condition the eye-power and similarly the ear, nose, tongue, and
five consciousnesses of a person experience the apprehension of their objects, form, sound

touchables. This is sense perception. without it, like those who are blind, deaf, and so forth never perceive external objects.

SECOND, Mental perception:

Of outer and inner objects that rise from the mental sense
Mental perception is the drawer of clear distinctions.
Without this mental perception all the dharmas would be
Without the knowledge of ordinary understanding.

Arising in dependence on the mental sense as dominant condition, knowledge that understa clearly distinguishes286 experiences of outer objects, form and so on, and by knowledge of distinguishes the objects of inner awareness and dreams.287 This is mental direct percepti

O monks, there are two kinds of knowledge of form. They depend on the eye and on the mi

Also the tshad ma mdo says:

...and mental objects....

Its auto-commentary says:

Mind,288 yid, engages with phenomena that are apprehended and experienced, such as for exclusively non-conceptual.

The author of the rnam 'grel rgyan sher byung sbas ba says:

Existing familiarly before one
That which is known as "this" and so forth
Since it produces such perception,
This is said to be mental perception.

Rngog pa says:

Co-emergently bound up with sense perception, there is the pramana of mental direct perce

Without this, all external and internal dharmas would lack the understanding of ordinary kno

THIRD, yogic direct perception:

Meditating well according to the instructions
One apprehends experience of the ultimate as our object.
If there is not this kind of yogic direct perception,
We will not see the real beyond the everyday.

By the yogin's meditating well in accord with the precepts taught by the guru, the ultimate m
egolessness, the two emptinesses, and three and countless kinds are seen.
Moreover, in a single atom as many buddha fields as there are atoms, and limitless pure

phenomenal worlds, the mandalas of countless289 buddhas, are seen and so forth. Clearly
sphere, this is yogic direct perception.

The great teacher Dignaga says:

As shown by the experiences290
Only unmixed objects are seen.

The teacher Dharmakirti says:

The knowledge of yogins was explained before.
It arises within their meditation.

To analyze in outline this clear realization of egolessness in yogic perception, there are the
word, the essence, the definition and the divisions. Regarding the FIRST, as for "yoga," the
gnyis, The Two Volume Grammar, says:

"Yo" is yoga. This is the name of the meditation which unites shamatha and vipashyana. In
rnal 'byor. Here the meaning is rnal ma, the natural state of the mind, or the state in which it
joined to mastery.
Pratyaksha, in Tibetan is mgnon sum, direct perception. Prati means near or direct. It has
such as "individual." Yaksha is the equivalent of dbang po, the sense powers, so the overal
"depending on the individual senses" or "depending on the senses."

Of the four extremes of the words "description" and "denotation,291" Pratyaksha depends o
does not explain.292 All knowledge grasping individual characteristics has a denotum.

Moreover, for both sense perception and mental perception there is the verbal description a

For the perceptions of self-awareness and yoga there is only the denoted, and there is no d
confused sensory knowledge, there is description but no denotum.

In general as to the four extremes of description and denotation, if we take for example the e
lake-born," where the literal words mean "born in a lake" but the phrase refers to or denotes
are the extremes of:

1. the description existing and the denotation not existing
2. the description not existing and the denotation existing
3. both description and denotation existing
4. neither description or denotation existing.

The FIRST is like living beings born in a lake.
The SECOND is like a lotus in a dry place.
The THIRD is like a lotus born in a lake.
The FOURTH is like a vase.

SECOND, the essence of yogic perception is the mind to which the egolessness of objects c

THIRD, the definition of yogic perception in general is "non-confused knowledge depending
from the conceptualizations of sentient beings."

FOURTH, the divisions of yogic perception. Generally, to divide it into different kinds, there
kinds of yogic perceptions of:

1. shravaka noble ones
2. pratyekabuddha noble ones
3. bodhisattvas.

As for the pratyekabuddhas, the mdzod says:

They are one in that they all depend exclusively294 on meditation.

As it says there, pratyekabuddhas do not study, and have no learning. Shravaka and bodhi
may be either learned or unlearned. That makes five kinds altogether. Dividing these five i

perception of post-meditation with appearance, and yogic perception of meditation without a
kinds in all.
If these individuals had no such yogic perception, it would therefore follow that they saw not
noble beyond the scope of the minds of ordinary beings.

FOURTH, self-awareness:

Just as perceived experience of form cuts through distortion.
If such experience exists regarding our own mind,
Knowing that, we will not meet the existence of other.
Therefore by the essence, gsal rig, luminous insight,
Aware of objects295 is of the nature of oneself,
Self-apprehension, rang gsal, is without dependence.
This is what is meant by terms like self-awareness.296
That which is experienced by the other perceptions,
Being ascertained to be perception itself
Is the work of self-awareness. If that dod not exist,
No other modes of perceiving could establish anything.

For the perception of the eye consciousness, experience of the form of a white conch shell i
cutting through the distortion of thinking it is yellow. In regard to our own mind, self-awarene
the cause of cutting through a similar distortion. For a knower who does not know self-awar
exist. If we have self-awareness, the knower for who the other must exist and so forth will u
non-existent. We will not meet with knowledge that something exists as other at the same ti
same time, and so forth as self-awareness.
For that reason, in knowledge, a chariot, a building, and so forth, which have a material natu
from awareness are eliminated. By their becoming of the essence of awareness,297 while v
external objects in consciousness, they are oneself and do not depend on any other. This s
self-awareness. The great teacher Shantarakshita says in the Madhyamakala.mkara

Then there is full development298 of elimination
From consciousness of the nature of material things
That which is of a nature that is not material
Is known as "this," oneself.

Ascertaining whatever objects are experienced by the other three perceptions as perception
function of self-awareness. This is because our own mind is not be hidden from one, as for
the power to decide whether we are happy or unhappy.

If there were no self-awareness, experience of other kinds of perception too could not be es
by any other means. The reason is that self-awareness of them would not exist.
We may think that for example that blue would be established by being seen by the eye con
should analyze how by perception or inference the eye consciousness is established. If first
established by perception, then the perception would have to be both at the same time and
time. That is unsuitable.
If the eye consciousness is supposed to be established through inference, there will be none
perception this presupposes will be non-existent. That is unsuitable.
For that reason, if objects such as a vase were material things, they could not be apprehend
perceived.299 Therefore, their essence is produced within or as awareness.300
Though a mind that is illuminated by and apprehends others must be dependent on them in
knowledge is not like knowledge of material things. As our own essence that is being intuite
depend on other conditions.
The conventional classification "self-awareness" is totally suitable. This is because it has ar
oneself alone, has the nature of awareness and is essentially free from action, actor, and ka
example, it is like a lamp that illuminates itself. The tshad ma mdo says:

Even conceptualization is said to be self-awareness.
Since that is realized, conception is not real

Also the Madhyamakala.mkara says:

For that whose nature is being single and partless
Three natures are therefore unsuitable.
As for this being aware of itself
Act and actor are unreal.

Therefore, since this is the nature of knowledge,
It is properly called self-knowledge.

Third, the summary of the meaning:

Inference has perception existing as its root.
Perception in turn is ascertained by self-awareness.
Once experience by unconfused mind is reached,
There is no other establisher than that alone.
Therefore, for whomever relies on pure perception,
Unconfused and free from all conceptualization,

From whatever dharmas may be manifested
Exaggeration will be completely cleared away.

Since inference arises from having relied on the power of perceived signs as reasons, it has
its root. Since perception has been ascertained301 by self-awareness itself, perception mus
self-awareness. If all experience of a mind that is not confused by the causes of confusion a
self-awareness,302 no other external establisher need be sought. That is the experience of
It is like finding the elephant.303
Thus at the limits of inference, perception is what is reached. Apprehension of objects of pe
ultimately arrives at apprehension-experiencing self-awareness. Therefore, if we want to ma
of pramana of the seeing of this side, samsara,305 it will be unsuitable without self-awarene
the partiality of not accepting self-awareness has been refuted.
The ways of establishing that this is true are extensively taught in the texts of the two lords o
reasoning Dignaga and Dharmakirti. Whoever is free from conception with its mixed graspin
meaning relies on the unconfused purity of the four perceptions. For such a person exagger
completely cleared away from perceived306 dharmas that seem to be a vase etc.. This occ
the experience that there is no vase, and so forth,. This is the suitable establishing of perce

In brief, the pramana of inference is ultimately the pramana of perception. The pramana of p
ultimately the pramana of self-awareness, the clear experience of our own mind apprehendi
Therefore, if within the relative there is no self-awareness, all the world's classifications of tru
falsity will be unsuitable.
As for the refutation of self-awareness in the texts of madhyamaka, it should be known that,
reasoning about the absolute, only the true existence of self-awareness is negated and not s
itself.307

SECOND Inference

In regard to inference there are the essence, divisions and abandoning contentiousness. W
the essence, there are the mind that infers, the signs from which inferences are made, and h
made.

FIRST, the mind that infers

After the universal marks308 of things are fully grasped,
By being mixed with names, they are understood.309
This is called conceptual mind, and by its concepts

Various conventions are proliferated.
Even for persons who do not know linguistic symbols
Universal characteristics appear within their minds.
Mixable with names, conceptions such as these
Produce engagement and disengagement310 with their objects.
If there were no such thing as this conceptual mind,
There would be no conventional statements and denials.
Any kind of teaching would be impossible.
Of inference or of any subjects of learning and study.
By concepts we can deal with the future and so forth.
We evaluate and establish what is not evident.
If there were conceptions, but no inference,
We would be like children who are newly born.

SECOND, within the explanation of the suitable establishment of inference, the definition of inference was briefly explained above in the brief explanation of proper establishment. The is conceptual mind. What is the essence of conceptuality? Having mentally grasped only th aspects311 of the individual characteristics of objects, such as a vase, by confusing appear conceptualization as one thing, it mixes them. for example the word "vase" is mixed with its producer of conceptions312 about a vase and so forth is called conceptual mind.
As for the action of this,313 in the world conceptual mind produces the proliferation of variou conventionalities of assertion, denial and so forth. Within the minds even of persons who do symbols, small children and those who are like animals, the universal characteristics of food least, appear. Even if they do not know their own names, these conceptualizations which m produce engaging and disengaging with objects or accepting and rejecting them.314 If there mind, with its mixed grasping of word and meaning, then within the world there would also b classifications that refute others and establish our own view. There would be the fault that w infer hidden meanings, nor teach any subjects of study.
For that reason, through concepts, we think in terms of taking care of the future; we understa terms of memory; and for present objects joining names and kinds, depending on relative co analyze and establish concepts and so forth315 that are not manifest. For this reason if the conceptual inference, there could be no reliance on reasons for accepting good and rejectin people in the world would be like children before action is engendered within them. They co purposes at all.

SECOND, the signs from which inferences are made:

That relying on which something can be understood

Is that which is known as the reason or the sign of inference.
There are also the presence of the dharma in the subject
And the forward entailment and reversed entailment.
The three modes are complete, there is no confusion.
From reasons or signs that are resolved by perception
That which is hidden can thereby be inferred.
By the power of relations what is to be established,
In fruition will be established, and its nature, the reason,
Will be a reason such that by non-observation
Or that whose conception is contradictory with that,
That which is to be refuted, has been refuted.
Thus the three reasons will be purified.

But how does this conceptual mind infer other hidden dharmas? There are two divisions, in
benefit and for that of others. Inference for our own benefit and inferential pramana have th
FIRST, the essence of the first, inferential pramana for one's own benefit, is a mind that real
to be established from a reason for which all the three modes of syllogism are present.
The tshad ma mdo says:

Of the two kinds of inference, as for that for one's own benefit
From the three modes of the sign, the meaning will be seen.

The rigs pa'i thigs pa says:

There are two kinds of inference, that for one's own benefit and that for others.

Inference for oneself is known from a reason with the three modes. Here establishing the co
correct reasoning is like perceiving. The three modes of the reason,316 are these:

1. Its existence in what is to be inferred.
2. Its presence in similar cases.
3. Its absence in dissimilar cases.

What is to be inferred is the particular characteristic of the subject that we want to know abo
cases317 also have the dharma to be established. Dissimilar cases318 do not. There can
than these or contradictory to them.
The three modes are only possession of the three reasons regarding the unperceived, the n
fruition.

As it says there, a reason or sign is a dharma depending on which there is the power of infe
dharma. The sign establishing that the dharma to be proved is in the subject of the proposit
is called the phyogs chos, the presence of the reason in the subject.319 That is the first mo
If a sign is not established in a subject and its presence is debatable, analysis of the entailm
useless. First, we must analyze whether the designated sign exists or does not exist in the s
question, eg a vase. That in which the sign is known to exist has the presence of the dharm
That is the first mode of syllogism.

When the reason has been established, the dharma to be established with this reason follov
since these two have been analyzed and apprehended as connected. That is the forward e
mode. For example, "What is produced is impermanent," is certain pramana because "imp
"produced."320

If the dharma to be established is wrongly identified or non-existent, then the reason will be
cannot apply. For example, "what is not impermanent cannot be produced." That is the rev
the third mode of the three.

With these last two modes, by pramana, necessarily true statements of entailment and exclu
expressed. These are taught using an example such that:

1) all the according features are present
2) all the discordant ones are absent.321

If all the three modes are present, there is a true reason that establishes the conclusion with

What are the definitions of the three modes?

As for the definition of the phyogs chos, presence of the dharma to which the reason applies
"the reason, itself said to be known to be established, is established to apply to the dharmin
according to pramana."322
The definition of forward entailment, 323is that "the reason is established in such a way that
which it is established certainly exist only in accord with its similar cases."
The definition of reversed entailment324 is that "according to the way the reason is establish
not accord with the reason will certainly be without the dharma to which the reason applies.3
The definition of a genuine example is that "it is an object certainly pervaded by the certainty
to be established."

The divisions of genuine examples, are two:

1) examples according with the reason
2) examples not according with the reason

The definition of an example truly according with the reason is that it is "truly a ground of th
entailment of the reason to be proved." For example, an according example of what is "proc
"impermanent" is a vase.
The definition of a non-according example, is that it is "a true example of the reversed entail
true thing that is to be established." Space is a non-according example of what is "produced
"impermanent."326
The definition of a merely apparent example,327 is that it "is taken to be a true basis of enta
real thing to be proved, but this cannot be so."
Relying on a reason resolved as valid by the experiential power of any of the four perceptua
hidden dharma whose presence is to be evaluated is established inference by the power of
relationships. Anything that is not logically related cannot be logically established. The tsha
nges says:

A reason having a logical relationship other than "if the phyogs is not there that which is to b
will not occur" is a merely apparent reason.

There are many other logical relationships such as having a characteristic, and inclusion in a

Glorious Chandrakirti says:

All dharmas whatever have329 either the nature of unity or that of difference. In the first cas
essentially one with the possessor or subject, while for things related by difference they can
numbered as a second.
For the first, the relationship of unity with the subject, in unity with a single basis such as a v
to the characteristic330 "impermanence" being dichotomous "permanent" is eliminated. If "u
eliminated for some object, "produced is established. From eliminating "non-thing," there is
exaggeration-eliminating quality of individual existence. These can be understood from the
of each object, and cannot be understood in terms of any other.
Therefore, this very individual object that is presented as the object of the verbal concept is
essence of a vase alone.
As for its being produced, impermanent, and so forth, those qualities are related to it as fur
of its single discrete selfhood. Over and above a vase they are connected to it by its single s

So it is presented. From the viewpoint of the conception that eliminates what is other than th
characteristic in question, though there are supposed to be relationships of inclusion and dis
since it is said that in reality there is only a single discrete subject, it cannot connect itself to
any more than a sword cannot cut itself.331

SECOND, as for the relationships arising from that, there are the modes of cause and fruitio
direct cause332 and co-emergently producing conditions.333 Though in other texts six caus
conditions, or five causes etc, have been presented, in reality, all causes are included under
arising-producing producing causes334 and logical causes of definitional dependency.335
Though actually336 such connected arising is impossible, having connected things together
them as an earlier cause and later fruition, when that cause does not exist, that fruition will n
That is conventionally called connected arising, 'byung 'brel.
As for the definition of relationship, 'brel ba, from the viewpoint of a mind that has correctly e
what is other than some quality, the other dharmas are not rejected.
There are two divisions. FIRST the definition of connection in a single possessor337 is that
viewpoint of rejection338 of a dharma because of the subject's single nature, the dharma tha
rejected. As for the definition, of that relationship, "by the power of that rejection the dharm
other is not cleared away."
The definition of subsequent contradiction339, is that it occurs when two things are mutually
and contradicted.
As for the FIRST of the two divisions, the definition of the contradiction of non-co-existence i
whatever dharmas things have, those with the contradiction of non-co-existence cannot be a
same causal power. The two divisions are

1) contradictory objects/ states of affairs340 [eg hot and cold]
2) contradictory states of mind [eg ego grasping and egolessness.

SECOND, the definition of being mutually abandoned is that whatever dharma allegedly has
of characteristics341 is unreal, eliminated by being contradictory. The two divisions are like

1) permanence and impermanence being contradictory within the same thing342
2) being produced and being permanent being contradictory.

By having such a relationship, some reason in which the three modes are complete has the
proving what is to be established in a syllogism.
If this is divided, there are three kinds of reasons, gtan tshigs.

1) the reason of the fruition

2) the reason of the nature

3) the reason of non-observation, that which by non-observation or by being conceived as c
object, is refuted as what is to be denied.

Within these three reasons all the reasons that evaluate hidden things that are to be establis
included. The tshad ma rnam 'grel says:

There are three kinds of reasons establishing the entailment
Of the presence of the dharma in the subject of the thesis.
If they are absent, that dharma's non-arising is certain.
Merely apparent reasons are those that are other than this.

If the classification in correct reasoning of these strictly necessary343 reasons is extensively
in general, as for the definition of a sign presented as a suitable sign or reason,344 "if the ba
established, it is always a suitable reason."
If reasons are divided, there are genuine reasons and apparent ones.
In the FIRST, genuine reasons, there are the definition and divisions. As for the FIRST, de
definition of a genuine reason is that it is one in which the three modes are all present. Here
to show the connections, there are three kinds:

1) the reason of fruition
2) the reason of nature
3) the reason of what is not conceived.

In the FIRST, the reason of fruition, there are the definition of the reason of fruition and the c
The definition of the reason of fruition is: "that which is connected to the arising of the fruition
been presented as a reason of fruition, establishing the inference that is asserted, in which t
are complete."
As for the divisions, in terms of the means of presenting the relationship, there are five kinds

1. "The dharmin "actual345 smoke" has fire, since it is smoke." Such syllogisms establish a
actually existing sign of the fruition.

2. Similarly, "The dharmin "the appearance of smoke" has not occurred before its preceding
it is smoke." These establish a preceding cause from its effect.

3. "The dharmin "the proliferating346 skandhas" occur with their respective causes, since t

existing only some of the time."347 That establishes causes in general for temporary things.

4. "The dharmin "appearance of sense consciousness of green" is accompanied by its own
because it is sense consciousness." That establishes that there is a particular cause.

5. "The dharmin "a lump of molasses in the mouth" has form, because it has taste." Here th
the cause is the reason for an inferred fruition. In reality from the present taste of molasses,
former and present taste and form of the molasses, as a single association produced by a p
be inferred.

Thus, there are many ways of establishing the cause by the fruition, and by this splitting of h
fine distinctions349 that water is unmoving is attributed to its being supported by a support.
spoonbills, water, croaking frogs, and ants being carried away there is attributed the cause t
fallen, and so forth. All350 such correct reasonings attributing causes to fruitions should be
the heading of reasons of fruition.

SECOND, under the reason of nature there are the definition and divisions. FIRST, the defi
reason of nature is when "a reason is presented that is of the same essential nature351 as t
proved itself, establishing what we want to say, in which all the three modes are present." T
definition of the reason of nature.

In the SECOND, the divisions of the reason of nature

There are divisions in terms of reasons and in terms of what is to be established. The FIRS
terms of reasons, is like, "The dharmin "sound" is impermanent, because it is produced or ".
arises." Here there is dependence on a distinction or qualification.352
The other is like "The dharmin "sound" is impermanent, because it exists as a thing." What
is a syllogism with a sign of the nature that is pure of distinctions.353
Of these two ways of expressing the reason, the former shows another thing as fruition. Thi
dependence on another.354 The later, merely describes the essence autonomously. This i
dependency or without dependency.355 Aside from their mere classification these have no

SECOND there are real establishment and conventional establishment.

The FIRST, real establishment356, is like, "The dharmin "sound" is impermanent, because i
The SECOND, establishment by conventional terms357 is like, "the dharmin "sound" is impe
is instantaneous."

Third, a syllogism with a reason of non-observation,358

Within this there are the definition and the distinctions. As for the FIRST, the definition of an
with a reason of non-observation is "that which is presented as a reason for refuting what is
This is the definition of an reason of non-observation in which the three reasons are not obs
complete.
If we divide, there are a true unobserved sign which is incapable of appearing, and a true un
which is capable of appearing.
Within the first are the characteristic and the subject with the characteristic.359 In the FIRST
unable to prove that a dharma to be refuted is necessarily absent in the basis of dispute, but
refute its existence. That is the definition of a non-apparent unobserved reason in which the
complete.
In the way of establishing such a syllogism, for a continuum encountering that invisible objec
could produce the perception of such an object, for example, an invisible rakshasa. This no
unperceived object, which we cannot evaluate360 and so forth, in brief, is an unfathomable
object that should neither be exaggerated or deprecated.362

SECOND Perceivable but unobserved true reasons

Within this there are the definition and the divisions.

FIRST, the definition of a perceivable but unobserved reason is, "a basis of establishment36
dharmas to be refuted can be certainly established to be non-existent, by a reason having a
modes." For example if an ordinary person were here we could see that person, so if we do
one is here. In the divisions of a perceivable but unobserved reason there are perceivable b
reasons with a necessarily related pair and with a necessarily excluded pair.364

FIRST, as for perceivable but unobserved reasons with necessarily related pairs,

Within this there are the definition and the divisions.

FIRST, the definition of necessarily related pair is: "a perceivable but unobserved true reaso
with the thing to be refuted." That is the definition of an apparent unperceived true reason jo
reason for negation by non-affirming negation.

There are four divisions of necessarily related pairs.

FIRST, an unperceived nature is like: "In the dharmin "this house" there is no vase, since it i
but not perceived by pramana."

SECOND, there is an unperceived cause, because what is paired with it is not perceived. T
dharmin "the ocean at night" has no smoke, since it has no fire."

THIRD, an unperceived class,365 is like: "The dharmin "that rock fortress over there" has no
since it has no trees at all."

FOURTH, an unperceived actual fruition, is like, "The dharmin "a constructed circle without s
have the actual fruition of smoke, since there is no smoke there."

SECOND, the reason where the opposite is perceived to be contradicted

Within this there are the definition and the divisions.

FIRST, the definition of a reason where the opposite is perceived to be contradicted,366 is "
but unperceived true reason for a dharmin said to be known, for which the dharmas to be re
non-existent, making it into a sign that is certainly established."

Second the divisions of a reason where the opposite is perceived to be contradicted

Within these, there are true reasons where the opposite is perceived to be contradicted depe
contradiction of simultaneous non-existence, and on the contradiction of abandoned mutuali

FIRST true reasons where the opposite is perceived to be contradicted depending on the co
simultaneous non-existence

Within this there are the definition and divisions.

FIRST, the definition of a true reason whose simultaneous non-existence is contradictory is:
the opposite is perceived to be contradicted that depends on the contradictoriness of not exi
simultaneously, and whose own necessary connection is certain."

SECOND, there are three divisions of true reasons where the opposite is perceived to be co
on the contradiction of simultaneous non-existence:

1) The four perceptions of contradictory nature
2) The four perceptions of contradictory fruition
3) The four perceptions of objects of entailment.367

These are twelve in all.

1) the four perceptions of contradictory nature are these:

1. Perceiving a nature contradicting the nature.
2. Perceiving a nature contradicting the cause.
3. Perceiving a nature contradicting the fruition
4. Perceiving a nature contradicting the class/ khyab byed

These respectively are like the following examples:
The dharmin "a thing on fire all over"368

1. ...is continuously cool to the touch;
2. ...produces the fruition of cold, rising hairs;
3. ...is a real cause of cool touch;
4. ...is continuously without the feel of snow

because it is a thing on fire all over.

2) The four perceptions of contradictory fruition are these:

1. Perception of fruition contradicting the nature.
2. Perception of a fruition contradicting the cause.
3. Perception of a fruition contradicting the fruition.
4. Perception of a fruition contradicting the genus.

Respectively these are like the following examples:

the dharmin "a thing is pervaded by being compelled to give rise to strong smoke"

1. ...is continuously cold to the touch;
2. ...has the fruition of cold, rising hairs;
3. ...is a real cause of cool touch;
4. ...is continuously without the feel of snow

because it is thing that is pervaded by being compelled to give rise to strong smoke.

3) perception of a contradictory object of entailment.369 There are perception of a object of contradicting nature, cause, fruition, and genus. Examples are: the dharmin "a thing pervade fire,"

1. ...is continuously cold to the touch;
2. ...has the fruition of cold, rising hairs;
3. ...is the real cause of cool touch;
4. ...is continuously without the touch of snow

because it is a thing pervaded by a sandalwood fire.

SECOND, for the true reason depending on perception of contradiction through the contradi abandoning what is mutual, there are the definition and the divisions.

FIRST, the definition, "a true reason of conceptual contradiction371 depending on a contrad abandoning what is mutual whose universal connection is necessarily certain," is the definiti of perceived contradiction. There are two divisions,
the FIRST is true reason of conceptual contradiction with the genus.

This is like "the dharmin "sound" is empty of being an eternal real thing372 because it is pro

The SECOND is the true reason of conceptual contradiction with a necessary entailment.

This is like "The dharmin "a vase" is not dependent on another object for a cause of destruct merely from its own existence,373 its destruction is certain."
  The number of things to which these two apply is not certain, since there are no known limi not included within them. Therefore, it is a certainly true reason whose practical scope depe number established.

SECOND, merely apparent reasons

Within this there are the definition and the divisions.

FIRST, the definition of a merely apparent reason is "whatever is presented as a reason in w modes are not complete."

SECOND, the divisions of a merely apparent reason are

1) the unestablished reason
2) the uncertain reason
3) the contradictory reason.

FIRST The unestablished reason

Within that are the definition and the divisions.

The definition of the unestablished reason is that what we say is known is not established as
to be.
the divisions of the unestablished reason

Within this are the reason unestablished in reality and the reason unestablished from the vie

FIRST, the reason unestablished in reality

Within this there are four kinds, non-establishment because:

1. ...the subject374 does not exist
2. ...the reason does not exist
3. ...both do not exist
4. ...both do exist, but are without connection.

FIRST, non-establishment because the subject does not exist, is like the subject "absolute s
reason may be presented, the subject375 does not exist. Therefore, the presence in the sub
to which the reason is applied cannot be established.376

SECOND, non-establishment because the reason does not exist, is like: "because it is the h

THIRD, non-establishment because both do not exist, is like "the dharmin "absolute sound"
it is the horn of a rabbit." Neither subject nor dharma are established.

FOURTH, non-establishment because both do exist but are without connection, within this a
reason said to be known is not established because

1. it is impossible
2. it is not universally so
3. it has both aspects that are universally so and aspects that are not.

The FIRST because it is impossible is like "The dharmin "sound" is impermanent, because it
"The dharmin "sound" is impermanent, because it is apprehended by the eye."

The SECOND because it is not universally so is like, "The dharmin "sound" always precedes

The third, because it has both aspects that are universally so and aspects that are not is like
"sense-consciousness of the appearance of two moons" is perceptual pramana, since it is fr
and unconfused. The subject is established as universally free from conception, but it is not
unconfused. So it follows that this is not established as a reason. Such over-entailment,377
has an unestablished reason, does not follow...six things like that

SECOND, not being established from the viewpoint of mind.

There are four kinds altogether, non-establishment from the viewpoint of mind of:

1)...the subject
2)...reason
3)...both being established but their connection not being established.

The FIRST is like a jewel being presented as the subject if we are not sure whether it is a jew
vase, or lamp.
The SECOND, it is like, "Since there is freedom from desire, it has been produced, if we are
there is freedom from desire. Or it is like, "Because there is smoke," if we are in doubt wheth
there is smoke or mist.
The THIRD is like, "The dharmin "a rakshasa vase" is here, since an invisible rakshasa is he
In the FOURTH there are non-establishment through belief379 in impossibility, non-entailme

The FIRST is like "The dharmin "sound" is impermanent, because it is produced," for a mind
is unproduced.
The SECOND is like, "the dharmin "words" is not self arising, because it is produced by a pe
someone who thinks that some verbal sound is produced and some not.
The THIRD is like, "The dharmin "Indra" is permanent, because Indra both a thing and impe

viewpoint of someone who thinks that, though things for the most part do not endure, gods li
really be permanent."

"Since there is virtue now, there was virtue before," and "By a peacock's cry in the midst of a
ravine, a peacock is established," may be uncertain, even though the reason is established.'
together here the others that are depended on in disputation and so forth, there are those lik
impermanent, because it arises by effort." If someone thinks sound always arises from effor
true reason, and the inference would be established. Rally, if we think of certain naturally oc
like the sound of water, it is not established for those. This entails that it is also not establish
all sounds, and this should be explained. The six such kinds have twelve kinds of non-estab

SECOND, Uncertain reasons.

Within this there are:

1. The definition
2. The divisions.

FIRST, the definition of uncertain reasons is "a reason that produces doubt as to whether wh
established has been established."

SECOND, the divisions of uncertain reasons

Within this there are uncertain reasons with no common basis and with a common basis.

Within this are two divisions:

1. Uncertain reasons with no common basis where the characteristics are not different380
2. Uncertain reasons with no common basis where a common basis exists does exist, but be
and non-corresponding classes are instantiated.381

The two classes are the corresponding class, and the non-corresponding class,382:

FIRST, Uncertain reasons with no common basis where the characteristics are not different

Within the FIRST there are these four sub-divisions:

1. The uncertain reason where subject and reason have no common basis because they are

like, "the dharmin "sound" is impermanent, because it is sound."384

2. The uncertain reason where dharma and reason have no common basis because they ar
like, "The dharmin "sound" is impermanent, because it is impermanent."

3. The uncertain reason where basis, reason, and dharma have no common basis because
is like, "The dharmin "sound" is sound, because it is sound."

4. The uncertain reason with no common basis because the assembled meaning of the bas
reason are identical. This is like, "The dharmin "sound" is impermanent, because it is imper

77. 16 SECOND, Uncertain reasons with no common basis where a common basis does ex
corresponding and non-corresponding classes are instantiated. There are four divisions:

1. The uncertain reason where no common basis is seen because both classes are non-exi
corresponding nor the non-corresponding class is seen. This is like, "The dharmin "sound" i
because it is unheard."385 Since both classes are non-existent, they are not seen.

2. The uncertain reason with no common basis where there is doubt because we cannot ob
classes apply to the subject. This is because, although both the corresponding and non-cor
exist, neither can be observed. This is like "The dharmin "this being" has transmigrated from
god, because he has eyes. We are unable to observe either those with eyes who have tran
life of a god or those who have not; From not seeing either, we are in doubt.

3. The uncertain reason with no common basis where the corresponding class exists but is
like, "The dharmin "sound" is permanent, because it is produced," for a disputant who says t
permanent and produced from the ultimate nature but not observed. The corresponding clas
the non-corresponding class is impermanent sound From that viewpoint, the corresponding
not seen.386 However, really what is permanent cannot be produced and there is no perma

4 The uncertain reason with no common basis where the non-corresponding class exists bu
is like, "the dharmin "the Vedas" is impermanent, because it is produced from the vedic view
the opposite. The vedic view is that the Vedas have an unproduced eternal existence that c
by ordinary human beings. The corresponding class is permanent Vedas. The non-corresp
impermanent Vedas. From the vedic viewpoint the non-corresponding class exists, but is no

Within the SECOND, reasons where a common basis is uncertain, there are

1) reasons uncertain about a common basis which is a real thing
2) reasons uncertain about a common basis depending on mind that has is uncertain about

Within the FIRST, reasons uncertain about a common basis which is a real thing, there are f

1. The FIRST is like "The dharmin "sound" is impermanent, because it is evaluable. The re
evaluable" is universally true for both classes, the according class "permanent things" and th
class "impermanent things".
2. The SECOND is like "The dharmin "sound" arises from effort, because it is impermanent
"being impermanent" is universally true for the corresponding class, "things that arise from e
"a vase." The reason applies to some aspects of the non-corresponding class, "things that d
effort" such as "a vase" and does not apply to some aspects, such as "space."
3. The THIRD is like, "the dharmin "sound" does not arise from effort, because it is imperma
corresponding class has both pervaded and non-pervaded aspects. The reason applies to s
corresponding class, "things that do not arise from effort" such as "a vase" and does not app
aspects, such as "space. The reason, "being impermanent" is universally true for the non-co
"things that arise from effort," such as "a vase."
4 The FOURTH is like "The dharmin "the sound of a conch" is hearable, because it arises fr
according class is hearable things. Some hearable things like the sound of a conch or trump
effort, but some like the sound of a waterfall do not. Some non hearable things like the visua
of a painting arise by effort, but others like the visual appearances of a waterfall do not. For
the reason applies to some aspects and does not apply to some aspects.388
Another example is "The dharmin "sound" is permanent because it is not touchable for the b
school which says that the atoms of the four elements are permanent and touchable, so that
both of these, however that there are impermanent sounds and that some untouchable thing
Within the SECOND, reasons uncertain about a common basis depending on mind that has

1) the true uncertain reason having a remainder
2) the contradictory uncertain reason having a remainder.389

FIRST, the reason with uncertainty about there being a true remainder

This is like, "The dharmin "this being" is an omniscient being, because of speaking.390" The
(eg. by a non-Buddhist opponent) to apply to the non-corresponding class, ordinary people,
corresponding class, omniscient beings or buddhas, is not seen. Mostly beings are not omn
there might not be a truly existing remainder of buddhas existing as the corresponding class
uncertain to the opponent.

SECOND, the uncertain reason having a contradictory remainder.

This is like "The dharmin "this being" is not an omniscient being, because of speaking." the class of non-omniscient beings is seen and the reason, speaking, is seen to apply to it. The non-corresponding class, omniscient buddhas, is not seen and (the opponent) suspects that However (the opponent) is uncertain whether there may not be a remainder of omniscient bu would contradict the reason, "All speakers are non-omniscient."

Third, the definition and divisions of the apparent contradictory reason.

FIRST, the definition of the apparent contradictory reason

it is certain that what is to be established by such a reason is erroneously established.

SECOND, the divisions of the apparent contradictory reason

Within this there are the contradictory reason of real dependence, and the contradictory reas from the viewpoint of mind.

FIRST, the contradictory reason of real dependence

Within this there are the contradictory reason of erroneous negation and the contradictory re erroneous assertion.

The FIRST, the contradictory reason of erroneous negation, is like "the dharmin "a lump of c shape of a bulging belly" is a vase, because it does not appear." The reason of non-percept everything.

The SECOND, the contradictory reason of erroneous assertion, is like, "The dharmin sound it is produced." The natures are contradictory. Or it is like, "The dharmin "sound" is perman arises from effort." A permanent fruition is contradictory. In brief, the fruition's own reason a which is to be proved are all wrong.

SECOND,

contradiction depending on viewpoint of mind, it is like, "The dharmin the sound of a conch is

because it is sound," for someone who says that sound is permanent. If that were true, wha
would be contradictory.
Or it is like, "The dharmin a vase is not newly arisen, because it exists," for someone who s
existence is momentary and hence newly arisen. The denial is contradictory. In accepting i
contradiction. When a mind depends on that, it is really an apparent reason. It is not a true
will never be one. In reality391 it is not a proof. A reason that only seems true to the mind i
properly a true reason. In reality an apparent reason and a true one should be distinguished
said.

As said, mere seeming appearance of a genuine reason
Unquestioning, if we mount it quickly as valid reason392
The very profound great level of conceptual understanding,
Will it not readily in an instant be destroyed?

THIRD how to make inferences

There are three parts. There are three classifications in terms of what is to be analyzed, fou
the manner of establishing, and two in terms of the manner of application.393
FIRST, classifications of how to make inferences in terms of what is to be analyzed:

All that truly appears
Is therefore primordial equality, and

By continua that are pure, since purity is seen,
One abides in possession of the nature in purity.
In dependence on things there is sure to be arising.
In dependence on non-things there is sure to be imputation.
Therefore things and non-things, are by nature emptiness.
The actual natural state is the basis of emptiness;
And since it is not something different from emptiness,
Inseparable appearance/ emptiness is inexpressible.
It has to be apprehended by personal experience.394

By the ultimate madhyamaka that examines the absolute, if we examine by the correct reaso
the genuine reality of the natural state, all this that appears as samsara, nirvana, and so fort
been primordial equality without distinctions of good and evil and so forth.
Therefore, if we analyze with the ultimate correct reasoning that examines the conventional,
vajrayana, since within our own pure continuum, only the pure environment and inhabitants

seen. All that exists has the pure nature of the natural state.
Things arise in dependence on some kind of cause and conditions. Non-things do not arise
conditions, but are imputed depending on that which is to be refuted being completely elim
Therefore neither things like a vase and non-things like emptiness that hinders a vase are e
natural state. They are empty by and of their own nature.395
In reality, the ultimate, natural state of suchness, neither a thing that is empty, such as a vas
emptiness that eliminates it, have separate individual characteristics.396 Apparent objects
and the emptiness of their not being established are both inseparably empty from the time th
apparent from the time they are empty.
This is not within the sphere of words or conceptions. It is inexpressible by any nouns, adje
forth at all.397 Someone may think, "Well then who realizes it? it is realized by individual, p
wisdom.

SECOND, how to make inferences in terms of the manner of establishing:

As many aspects of assertion as there may be
May all be summarized under "has" and "is."
As many aspects of negation as there may be
May all be summarized under "has not" and "is not."

FIRST establishment

As many aspects as there may be that are included and established in the world are summe
establishment as existing, and establishment as having such and such characteristics.

SECOND negation

As many aspects as there may be that are excluded and denied can be summarized under t
negation. These are the following:

1. Non-affirming negation is complete absence that does not bring in any other dharma.
2. Affirming negation that is not complete absence and does bring in other dharmas.

If so, the characteristic of establishment should be realized by the mind with complete defini
certainty,398

The divisions of establishment

in the divisions of establishment there are the establishment of appearance and the establis
elimination.

FIRST establishment of appearance

The definition of establishment of appearance is that it "is realized with complete definitenes
non-conceptual knowledge."
The basis of characterization of establishment of objects of appearance 399 is individual cha
objects of appearance.400

SECOND, the establishment of elimination

The definition of the establishment of elimination is "conceptual mind realizes exaggeration w
definiteness and certainty." Other existences that are so characterized are eliminated.

SECOND, negation/ refutation401

the definition of negation/ refutation is that what is refuted is "understood by the mind to be c
cut off."
The divisions of negation/ refutation are:

1. affirming negation
2. non-affirming negation.

FIRST, affirming negation

The definition of affirming negation. "What is to be negated or refuted by conceptual mind, a
negation or refutation has become completely certain, should be realized as completely cut
eliminative assertion or establishment have the same meaning.

SECOND, non-affirming negation

The definition of non-affirming negation, "when existence or establishment has been comple
that which is to be negated by conceptual mind, it should be realized as exclusively cut off w
remainder." This has the same meaning as absolute negation.402

Third, how to make inferences in terms of the manner of engagement:

Depending on pramana, after classification
Of assertions and denials has been properly ascertained,
Then moreover, in accord with correct reasoning,
Establishments and refutations are expounded.
As for refutation, there are three classifications,
These are reasons established by asserting one's own thesis,403
Those depending on proclamations of another,
And refutation that states the consequence of a position.

In general, first the object to be evaluated by oneself is made unobscured. The object to be established using valid pramana of undeceived perception and inference. One produces ce refuting what is wrong and establishing what is right.
Inference for others depends on such a previous presentation of valid inference for one's ow other disputants,404 since what the topic to be evaluated is like405 is not realized and wron them, the same sense formerly seen by oneself is shown to accord with correct reasoning. I clear. We establish our own tradition as suitable and present refutations of the unsuitable p others. The tshad ma mdo says:

As for inference for the benefit of others,
The meaning seen by oneself is completely clarified.

The rigs pa'i thigs pa says:

Inference for the benefit of others is said to be a reason with the three modes, because the as the fruition. There are two divisions,406 proper and improper.407

According to what is said there, establishment and refutation are divided into four kinds:

1 genuine establishment
2. merely apparent establishment
3. genuine refutation
4. merely apparent refutation.

FIRST, genuine establishment

Truly establishing speech and valid inference for the benefit of others have the same meani

The definition of truly establishing speech is

"speech possessing the two limbs of teaching, which show the three modes of syllogism to t
is done:

1. without anything omitted or spurious
2. by the reasoning established by a disputant's own pramana.

The divisions of truly establishing speech are:

1) truly establishing speech in which the forward entailment and the presence of the dharma
accord408

2) proper non-connection establishing speech.

This is truly establishing speech in which the reversed entailment and presence of the dharm
do not accord

FIRST,truly establishing speech in which the forward entailment and the presence of the dha
accord

This is like, "whatever is produced is impermanent, for example a vase, and sound too is pro
Then it must also be permanent.

The presence of the dharma in the subject and forward entailment are shown to an opposing

SECOND properly-disconnected establishing speech

This is like, "What is permanent is not produced, for example, like space. But sound is prod
So how can it be permanent?"

The presence of the dharma in the subject and the reversed entailment, are shown to the op

SECOND, apparently establishing speech

the definition of apparently establishing speech is what is presented as establishing speech,
sort of fault.
The divisions of apparently establishing speech are:

(1 faults of mind409
(2 faults of meaning410
(3 faults of words.411

The FIRST, faults of mind, is like, "The dharmin "mental ease"412 is without mind413, since
and destruction.

The SECOND, faults of meaning, is like, "The dharmin "sound" is permanent, since it is any
corresponding class at all.414
The third, faults of words, is like "The dharmin "sound" is impermanent, since it is produced.
like a vase. Sound too is produced. Therefore, it too is impermanent."
Here there is the fault that the thesis415, the reason, the example, and the conclusion entail
together.

The definition of true refutation is "speech that tells why a fault is a fault, so that we can und

The divisions of true refutation are:

(1 refutation of a reason for one's own benefit, having the three modes according to inferenc
reasons have been established within one's own continuum.

(2 refutations depending on the assertions of another, if the three modes of those assertions
complete, by telling the consequences.
As for the respective objects characterized, here is what is said in order to refute an opposin
who says that sound is permanent, but produced.
For ourselves we establish, "The dharmin "sound" is impermanent, because it is produced."
opponent we say: "From what you say it follows that the dharmin "sound" is unproduced, be
permanent."
Setting out a proof using that reason, we draw the undesired consequence. If that is proper
reveal and bring out various necessary consequences of the reason established by pramana
opponent.

SECOND, apparent refutation.

The definition of apparent refutation417 is "a refutation presented in speech that has a fault,
the one who presents it does not understand that it is faulty."

Truly drawing out the consequences of what has been said

The definition of truly drawing out the consequences of what has been said, is "speech draw
that are irrefutable419 by one who receives them."

Apparent drawing of consequences of what has been said

The definition of merely apparent drawing of consequences is that it is "speech such that the
receives it can refute these consequences."420

SECOND, within the divisions of apparent refutation,

there are the actual presentation and the summary of the meaning.

FIRST, The actual presentation of apparent refutation

Within that there are conventional pramana and the pramana that examines the absolute.

FIRST, Conventional pramana:

The way that things appear within the conventional
Does not coincide, with the way things really are.
There are two pramanas of all the conventional.
These depend on the impure seeing of this side
And pure vision, as with the human and deva eye.
These two are distinguished in essence, cause, fruition, and action.
The mind that is not deceived about temporary objects
Arises from having properly grasped its appropriate object.
Clearing exaggeration from objects perceived on this side,
It will completely grasp the meaning of situations.
Vast wisdom arises from having perception of the nature.
Clearing exaggeration from inconceivable objects,
It has as its fruition the knowledge of extent.

Within the conventional, relative truth, individual appearances which accord and do not are c
These are appearances in which the way things appear coincide with the way things are, an
do not. As either according with the way things are or the lack of it applies truly and univers
qualification,421 There are two pramanas that evaluate these two situations. These are:

1. The impure, worldly pramana of all the conventional which sees from this side.
2. The pramana of all the conventional depending on the pure seeing of the noble ones.

An example of the first is the human eye, which sees only its own object. An example of the divine eye, which sees former situations as well as its own object.

Distinction of impure and pure pramana

These two pramanas are distinguished in four ways in terms of essence, cause, fruition, ar

FIRST, for the impure, worldly pramana of all the conventional which sees from this side

Its essence is mind that is not deceived about the situation of its appropriate object, a tempo

Its cause arises from having truly and properly grasped things as they are in terms of the ap of situational pramana.

Its action is clearing away the exaggerated errors of the seeing of this side.

Its fruition is completely grasping situations that occur without error422

SECOND, the pramana of all the conventional depending on the pure seeing of the noble or

Its essence is wisdom that is not deceived about the vast sphere of the extent of knowables

its cause is having truly perceived the nature, the simplicity of how things are, in meditation.

its action clears away exaggerated conceptions about objects that are inconceivable to the r this side.

its fruition is the wisdom that knows the extent of knowables.

With that we reach the buddhas' vision of trikaya. This is the profound instruction of the vidy of the three lineages, the instructions of the three dharmas by the learned and accomplished three families. These depths of mind-samaya revealed by former learned and accomplished revealed in the valleys of the Land of Snow by the jamyang guru Mipham Rinpoche. He had that sees the three realms of things to be evaluated in the sutras, tantras, and treatises.

Now this is said:

In the pramana that analyzes conventional truth
Are conventional pramana of impure seeing of this side
And conventional pramana of the pure seeing of the aryas.
The only proper thing is to make this distinction early.

SECOND:

Within the absolute there are also two divisions,
The accountable and the unaccountable absolute.
The pramana that analyzes for absolute truth
That evaluates these two is also of two kinds.

Within absolute truth,

FIRST there is the accountable absolute, emptiness as a mere non-affirming negation. It re
enduring, and so forth of the objects of consciousness of the situations of post meditation. T
be non-arising, non-enduring and so forth.

SECOND there is the unaccountable absolute. Here the objects of the ultimate wisdom of m
from all complexities of the extremes of arising or not arising, existing or not existing and so

There are also two kinds of pramana that evaluate these two kinds of absolute truth:

1) The pramana that examines the accountable absolute.
2) The pramana that examines the unaccountable absolute.

As ways to resolve absolute truth both in stages and as a unity, according to the essences o
and meditation, and in terms of the accountable and unaccountable absolute two schools ca
prasangika madhyamaka arose. These schools are defined by respectively

1 accepting and not accepting individual characteristics conventionally

2 establishing reasons as their own theses, or merely as consequences of the views of othe

3 joining or not joining what is to be refuted to the absolute;

3 proclaiming or not proclaiming that the dharmin has a common appearance with the abso

However, presenting such distinctions as these is merely making distinctions about their lim
real distinction between the two:
Svatantrika first brings out the two truths of post-meditation by the power of distinguishing p
then resolves it with the proclamation of the situational accountable absolute. Having done
enters the stage of the ultimate, unaccountable absolute that is free from all proclamations.
Prasangika from the first having taught meditation as the inseparability of the two truths, the
appearance and emptiness, the unaccountable absolute truth, as thought-transcending ineff
Here are the bases of distinguishing svatantrika madhyamaka and prasangika: For Svatant
evaluating the two truths by individual pramanas, one's own assertions of them as separate
that for others, reasons established by pramana as their own theses, are presented chiefly a
overcome the confidence of opponents. For that reason they are called svatantrikas = those
own theses.
The prasangikas remain free from all assertions about the complexities of the four extremes
the assertions of others by presenting the consequences of the reasons presented by their
eliminate wrong conceptions. For that reason they are called prasangikas.
Respectively, as for the characteristics of the svatantrika and prasangika madhyamaka, the
svatantrika is "madhyamaka exponents who explain emphasizing assertions and teaching o
absolute." Those who teach with explanations emphasizing the unaccountable absolute fre
are the prasangikas = those who draw out consequences.
In brief, from the teaching of the masters of svatantrika and prasangika having styles of expl
emphasizing the accountable and unaccountable absolute there arise the two streams of do
and prasangika. However, as for the ultimate great ocean of realization, without divisions o
higher or lower views they should be known to be of one taste. That is very important.
The way things are conventionally is the ultimate great purity and the way things are is the a
equality.
Those who teach that view of the inseparable truth of purity and equality as liberation use w
they have of trying to see it that way. So the kind ones teach.

THIRD, as for abandoning contention

Within this are the general teaching and the particulars.

FIRST, the general teaching of abandoning contention

Within this are abandoning contention about what is:

impossible,423
unestablished, and
unnecessary.

As for the FIRST, abandoning contention about what is impossible:

Mind with thoughts or mind that is without any thoughts,
As with two moons,424 or dreaming, or taking a rope for a snake,
Has confused aspects and aspects that are unconfused.
There is the classification of pramana and non-pramana.
If there is no pramana and no non-pramana,
Since it will never be possible to make the valid distinction
That the confused is false and the non-confused is true,
Established doctrine will not be able to exist.

Some may think that even if there is pramana it cannot possibly be unconfused;425 but ther
sense and mental consciousness, with no conceptualizations grasped in a way that mixes w
There is also mind consciousness with conceptual thought that has an unconfused grasp of
meaning.
Also there is confused non-conceptual sense consciousness, such as one moon appearing
confused non-conceptual mind consciousness, such as in a dream. there is confused conce
consciousness, such as in a mind that grasps a multi-colored rope as a snake.
Within both conceptual and non-conceptual consciousnesses these confused and unconfus
distinguished. Because unconfused awareness is not deceived, it is pramana; and because
deceived, it is not pramana. These individual classifications are established by correct reas
power of the thing itself.
If we could not distinguish pramana and non-pramana, we would not be able to distinguish w
because it is confused, and what is true because it is unconfused. It would follow that we co
establish that the heretical doctrines of outsiders are false, and that Buddhist doctrine is true

SECOND, abandoning contention about what is unestablished:

If we have genuinely examined and analyzed
Pramana and non-pramana of perception and inference,
Whatever sorts of classifications there may be,
And whatever sorts of complexities may occur in those,
These are all established as emptiness of essence.426

There is freedom from all complexities like the heat of fire,
Yet all that exists as conventional complexity,

is inseparable with this as appearance/ emptiness.
Within all dharmas, upaya is found mixed with its source.
We cannot refute the one and still establish the other.

If someone thinks, "such emptiness therefore cannot established as absolute,"427 if true rea
natural state of suchness, is examined and analyzed by the correct reasoning that examines
the pramanas of sense and inference, as well as that which is non-pramana of sense and in
perceivers that are verbally established as well as those that are refuted, each and every on
classifications of complexities is established as emptiness, free from all the extremes of com
Therefore the nature free from all the complexities of existence, non-existence, both, and ne
universally within all conventional complexities, as heat does in fire. For that reason, appea
vase and the emptiness of their not truly existing are never separate.
Since this exists within all conventionalities, appearance, which is upaya, and emptiness, w
source of upaya, are mixed. That after refuting one, such as the conventional, the other, su
absolute, is established, or that after refuting the absolute, the relative is established, is impo
This is because the natural state of things is the inseparable truth of appearance/ emptiness
Heart Sutra says:

Form is emptiness. Emptiness itself is form. Form is no other than emptiness. Emptiness i
form.

So the teachings were bestowed, after the arisen complexities of the four extremes of existe
non-existence, both, and neither had been refuted.

THIRD, abandoning contention about what is unnecessary:

Not examining pramana and non-pramana,
Only by worldly seeing, might we enter the absolute?
Indeed, the possibility cannot be refuted.
But as for those who see that "This arises from that,"
By this very dependence on the world's perception
There is inference that penetrates to the truth,
They do not use its name, but have not abandoned truth.

As it says here, pramana and non-pramana are not individually examined, according to pras

Someone may ask whether having proclaimed relatively merely whatever conventionalities a
world, since we are able to enter directly into the absolute, it might not be unnecessary to cla
in terms of pramana and non-pramana.
It is indeed true that we can never refute that someone without the classifications of praman
non-pramana might still enter into the absolute.
Nevertheless the worldly perception that sees that from this cause, the seed, this fruition, the
arises, and sees that this fruition, the sprout, arises from its cause, the seed, and so forth, is
pramana. Depending on these perceptual reasons, there is penetration to whether hidden c
This is inference, as well as the reasoning that establishes the absolute.
Therefore worldly people too, though they do not clearly distinguish the names of pramana a
designate things by them, do not really abandon the classifications of pramana and non-pra
people produce negation and assertion, acceptance and rejection, entering and relinquishin
need the classification of pramana.

Within the SECOND there are abandoning contention in conventional analysis, abandoning
analysis, and a common summary.

FIRST, abandoning contention in conventional analysis:

If there were not the two conventional pramanas,
The noble ones' pure seeing would have to be called false.
Impure seeing of a white conch as yellow
Would then not properly be either true or false.

Someone may think that conventional is single, and that one pramana analyzing it is enough
unsuitable.
Well what if, within the pramana that analyzes the conventional, no distinction were made be
of all the conventional depending on pure vision and the pramana of all the conventional of t
of this side. Then there would be only the pramana of the seeing of this side. No pure pram
this would exist. That within a single atom there are as many buddha fields as there are ato
sugatagarbha, that the pure phenomenal world is a universal, divine mandala--such pure vis
Moreover,428 it would never be acceptable to say that a conch shell is truly classified as wh
as yellow. This is because there would be nothing else but a single pramana of whatever is

SECOND, abandoning contention in absolute analysis:

If absolute analysis were not two-fold in nature,
The union of the two truths could never come about.

The absolute would fall into extremes of concepts,
And it would destroy itself by doing so.

Someone may ask, "Well isn't there just a single absolute truth? So why isn't one pramana for it? What need is there for two?"
What if no distinction were made between the pramana that examines for the accountable a pramana that examines for the unaccountable absolute? Then we would be saying that the alone, the conceptually realized path of emptiness as non-affirming negation is the ultimate. neither an ultimate natural state or exaggerations of it. Within it inseparable appearance em meaning of the unity of the two truths, can never be realized, and is, in fact, impossible.
Since there would be only the complexities of non-affirming negation and so forth, even the fall into the extremes of complexity. In that case the absolute too would be a complexity. Th truth, the way things are, as well as the correct reasoning that examines the absolute and th examines the absolute, could not be innately or autonomously established429 and so would

Third, the common summary:

If the relative, what is analyzed, is unestablished,
The analyzing mind, and self awareness too,
When analyzed, are not established, like the moon in water.
The ultimate truth, which is inseparable, single truth
Exists as nirvana, unqualified reality.430

Since all dharmas whatever are that ultimate,
It is the inseparable kaya of knowledge and knowables,
Appearance for wisdom free from any center or limit.

In terms of the way things are, ultimate suchness, the object to be analyzed, the relative, is n established as real. The natures of the mind that analyzes are its seven collections of conso self-awareness. If these too are examined and analyzed with the correct reasoning that exa absolute, they are not established either. They are no more established than, for example, th
If such a natural state is the ultimate, these conventional appearances primordially appearin the single, unified truth of nature in which the two truths are not individually distinguished, is primordial field of nirvana. This naturally established nirvana is unreservedly true. Within it, are equal to that, and so there are no dharmas except for dharmadhatu. Within this suprem possessing all the supreme aspects, knowable dharmas never fall away from that. They too
This is the appearance of the kayas and wisdoms, in which knower and known are insepara center and limit.431

SECOND, the action of the kayas and wisdoms, the four reliances

Within this there are the general teaching, and the explanation of the particulars. As for the general teaching:

Those in whom this vast profound good eye of prajña
Has opened are the children of the Sugata.
From these beings who are of great intelligence432
The path on which they go ought to be well discerned.
This is the way of the sutra and the mantra vehicles,
Which is so hard to attain within the diversions of time,

Therefore let us not make it into something fruitless.
Those of brilliant intelligence who have the four reasonings,
Never abandon433 others. By this discrimination,
The four reliances will certainly be produced.

If we do not have an attitude like this,
It is like a blind man leaning on his staff.
Due to opinion and words, and easy understanding,
We will misunderstand the four reliances.

As explained above, after the good eye of spotless prajña has opened, with the correct reas
profound absolute and vast relative, we are sugatas, buddha bhagavats. The path of a suga
supremely great intelligence, the bodhisattvas, is the good path that dwells neither in samsa
has gone into nirvana. Let us work hard with the means of seeing this. Now within this worl
forbearance, among the thousand and two guides of the good kalpa, like a mind-produced w
praiseworthy supreme leader, the son of king Zetsang, the Buddha, has taught in the extens
precious vehicles of the teachings of the sutras and tantras. this is very hard to obtain. How
power of collecting hundreds of our former merits, when the time for the auspicious connecti
and karma has come, it is obtained. The taste of this is not now

experienced within our continuum. Do not enter into the free and well favored situation with
of listening. So those who wish for liberation are instructed by the kindly ones.
It may be asked, "Is such a good path to be seen?" The four correct reasonings are the cor
productive action, the correct reasoning of dependency, the correct reasoning of nature, and
reasoning of suitable establishing. The intellect having the spotless appearance of the four

reasonings not following the speech of others, not making itself dependent on others, having
undefiled examination of its own correct reasoning from the power of things themselves, dep
correct reasonings. By so doing, the four reliances that are being explained, must certainly
within our continuum.
By our own power, as explained above, if we do not also have analyzing intellect, it is like be
eyes and having to rely on a staff. If we do not examine the world, we will therefore only foll
and grasp things only verbally. If we produce only the easy reasons of the external provisio
the sphere of consciousness, the four reliances will gradually be abandoned.

The four reliances are as follows:

1. Not relying on the individual, but relying on the dharma;
2. Not relying on the words of the dharma, but on their meaning;
3. Not relying on the provisional meaning, but the true meaning;
4. Not relying on the true meaning within consciousness, but within wisdom.

The great commentary on Kalachakra dri med 'od says:

The four reliances are like this:

1) Rely on the Dharma, not on the individual
2) Rely on the meaning, not on the words
3) Rely on the true meaning, not the provisional meaning
4) Rely on wisdom, not on consciousness.

SECOND, the four reliances,

The FIRST is RELYING ON THE DHARMA, NOT THE INDIVIDUAL:

Therefore, do not rely on individuals.
It is the holy Dharma that we should rely upon.
One is liberated by the speaking, not the speaker,
Of the true path established by proper reasoning.

If it has been properly taught by anyone,
It will do its job whoever the speaker may be.
The Sugata himself by his power of taming

Emanated as butchers and similar kinds of people.

If the teachings contradict the meaning of mahayana,
The seeming teacher, however good, will not succeed.

If we do not have the kind of intellect described above that examines by its own power, it is t
four reliances will be reversed.434 For this reason, not relying on individuals as individuals,
should rely on the dharma they teach. The true means of liberation is the path established b
correct reasoning from the things themselves. We are liberated by this being spoken withou
not by the speaker alone. Therefore do not rely on the individual but on the Dharma.
For this reason, when any being speaks about the true path established by correct reasonin
appropriate; this is so whether that particular speaker is good, bad, or whatever. Even the S
Buddha himself, by his power that necessarily tames beings, emanated as explained above
If the expressible essential meaning of the mahayana is just emptiness free from the comple
extremes, which is what is known as the view of the Chinese Hwa Shang; and if it accords ju
absolute as examined by correct reasoning; and if this is said to be the ultimate, absolute tru
forth; and if this is what is taught, That contradicts the tradition of mahayana. the teacher is
a style of mere imitation and so forth. However "good" such person may be, it will be of no h
evil-doer maras may emanate as seeming to be buddhas with the major and minor marks, p
teaching a dharma that reverses the mahayana and so forth.

SECOND:

Even when we have heard and contemplated the Dharma,
Do not rely on the words, rely instead on the meaning.
If we realize the meaning, whatever words we say,
There will be no contradiction in what is said.

Desiring verbal expressions to realize their meaning.
Understand them in terms of the meaning of their message.
Busying oneself with verbal complexities
Is like searching for an elephant we have already found.

If wanting words, we go our way with merely words,
Discursive thoughts are not exhausted, but increase.
Becoming farther and farther removed from the actual meaning,
Is the cause of silly fools' completely exhausting themselves.

Yet even a single word, a little "and" or "but,"
If it reveals that the object, is inexhaustible,
By this alone and nothing more there will be suchness.

This is the exhaustion of any need for words.
If a finger points to the moon, a fool looks at the finger.

If fools depend on words alone and think they know,
The time of really knowing is difficult to find.

Even when we cut through the exaggerations of hearing and contemplating the Dharma, the
on the expressing words, but on the expressed meaning. If the expressed meaning is realiz
expressing words, whether expressed in good verses or bad and so on, will be suitable and
contradiction. As for the need of words, for the sake of realizing the meaning, the expressio
beings is wished for, and therefore symbols are joined together as a message.436
These should be understood to be words spoken for the purposes of a particular situation.43
understood, and later we devote ourselves to438 complexities of words, it is like, for exampl
has lost439 an elephant and, even when it is found, still keeps on looking for it. This is like t
Having given credence441 and been attached only to words, if only words are extensively
dealt with,442 not only discursive thoughts, but verbal complexities as well, increase inexhau
wander farther and farther from the meaning to be understood. Since the meaning is not rea
childish fools. Such mere words are only a cause of exhaustion.
Take, for example the utterance, "Bring wood!"443 If the places, times, and details and so f
revealed, that may indeed yield inexhaustible extremes of the meaning, but even so, one wil
understand what was really meant.
If the meaning on that occasion of use, "You Bring that wood over here" is understood, the i
expressing words is that alone.
If a person points his finger to show the moon to fools, the fools do not know they are suppo
the moon, but look at the finger instead. Just so, fools are attached only to the expressing w
they do not discriminate the expressed meaning, but only the expressing words, and think th
expressed meaning, it will be very hard for them to reach a time when they really do underst
Commentary on Kalachakra says:

Even in barbarous dialects and in broken words,
Those in yogic union convey a grasp of the meaning
As there is truly milk mixed into the water,
When it naturally comes to the top,444 then they will drink it down.

The absolute itself is the sort of object
Where the great ones never will rely on words.
Those who know what is actually meant by the names of objects,
What use will they have then for wordy of treatises?

Also the great gnubs sangs rgyas ye shes445 said in his Lamp of the Eye of Meditation:

And so, in brief, knowing the meaning is much better than learning.

The Mirror of Dharma says:

An ocean of collected verbiage is not learning.
But understanding a single word is the very best kind.

The Lankavatara Sutra says:

What is called "having heard much," is being competent with the meaning, rather than just th

It should be understood by what is taught there.

THIRD:

If we enter fully into the meaning of this,

Having come to know the true and provisional meanings,
Not putting our reliance on the provisional meaning,
Instead we should rely on the meaning that is true.

The omniscient one himself by using his omniscience,
Considers the powers and abilities of those to be tamed.
As for the stages and vehicles being in accord with those,
They are taught to be like the rungs of a ladder.

Whoever has realized what is their basic intention446
Then goes by the eight concealed intentions and intentions.
Going literally by pramana Is something to be destroyed.
The teachings exist for that reason. In the four schools of doctrine

And in the vehicles up to the ultimate vajra vehicle,
Parts that are not understood by the lower ones
Have been explained by the higher ones.
Then what accords with scripture is made even greater by reason.
When it has been seen, the true meaning will be grasped.
Like milk rising out of water, is the play of supreme intelligence
Within the ocean of speech of all the victorious ones.

The profundity of vajrayana is also sealed
With six extremes and four ways of interpreting,447
With the accompaniment the lineage instructions,
By undefiled correct reasoning they must be resolved.
All dharmas, eternally pure, are one in the great equality.
That is the meaning resolved by the two authentic pramanas
In the style of the paramitas, and of the developing stage,
The perfecting stage and also that of the great perfection;

In these manners the general designation of words
Enters into the ultimate pith without contradiction.
We gain the deepest certainty about their meaning.
That limitless Dharma treasure of supreme intelligence,
Is the victory banner of teachings of scripture and realization
That waves in the hands of the children of the Victorious One.

If we enter completely into the expressed meaning of the excellent speech of the teachings
contemplating, we will have come to know how to distinguish the provisional meaning and tr
the Victorious One. Our mind will not rely on the provisional meaning; but on the true meani
knowledge that perceives the nature and extent of knowables, and all dharmas without obsc
buddhahood.
By that, through omniscience about the place where there are those to be tamed, the means
so forth,in accord with the perceptual constituents, powers of mind, and thoughts of those to
the sake of leading them gradually to the level of omniscience, there are the stages of vehic
the gate. These go from that of the shravaka Vaibhashikas all the way up to ati yoga, the hi
unsurpassable secret of vajrayana. They have been taught to be, for example, like the rung
Shrimahanirvana Sutra says:

Like the gradual stages of a ladder's rungs
My profound teachings should be earnestly studied stage by state

Not skipping anything,448 going through the whole succession.

This is also found in the tantras of Anuyoga. The sangs rgyas thams cad kyi dgongs pa 'dus
chen po says:

As for the vehicle of the true absolute,
The appearance of truth is in a three-fold way:
As the vehicles of the guide who shows the origin,449
Heroic practice,450 and means that transform our powers.

As is said there, the types of minds of those who are to be tamed are summarized under sup
intermediate, and lesser. If each of these again is divided into three, there are the stages of
vehicles. The second buddha of Uddiyana in his great commentary on Properly Pronouncin
called the Blazing Lights of the Sun and Moon said:

The minds of sentient beings who are to be tamed are higher, intermediate, and lesser. By
three being again divided into three, there are nine. They are not said to be easy to underst

The lowest three teach the three collections of characteristics.
The middle three teach the three collections of yoga.
The highest three teach the three aspects of developing and perfection.

In regard to the distinctions in the powers of beings, the rin po che snang byed says:

By distinctions of minds there are nine stages of the vehicles.
Explaining view and action in their own discordant ways.

Of the Dharmas of the nine vehicles, the various lower ones are the provisional meaning, an
higher ones are the true meaning.

What are the provisional and true meanings? The omniscient dharmaraja Longchen Rabjam
key to evaluating them like this:

As for the classifications of the provisional meaning and true meaning, the nature of all dhar
space of suchness, naturally pure, seeing the luminous nature of mind. Because it is natura
the unchanging essence of space, beyond birth, enduring, and cessation. This is the true ep
words of the teacher and of all the treatises. The dharmin, all that appears, arising and ceas

and going, pure and impure, skandhas, dhatus, and ayatanas, and such various details are
dream. All teachings that analyze451 and exaggerate the details of speech, thought, and ex
as the provisional meaning. In the words of the teacher and all the treatises, this is included
relative. For example. "The nature of mind like the sky." If in speech, expression, or thoug
pride452 about this, it too is relative. The nature of the absolute is the true meaning which is

The dbu ma bsam gyis mi khyab par bstod pa says:

The emptiness of all dharmas
Is the true meaning as is taught.
What is born, ceases, and so forth
The lives of beings and so forth
Is taught as provisional meaning,
And as the relative.

The Shri Samadhiraja Sutra says:

As the teacher, the Sugata, has taught them,
Know the particulars of the true meaning sutras.

Wherever individual sentient beings are taught
Know that all those dharmas are the provisional meaning.

The 'phags pa lo gros mi zad pa bstan pa'i mdo says:

What are the sutras of the true meaning? What are the sutras of the provisional meaning? S
the purpose of entering the path are those of the provisional meaning. Sutras taught for the
entering into the fruition are those of the true meaning.
Sutras that explain ego, sentient being, life, persons, and individuals, those born of Manu, s
the experiencer, and various words, and those that teach egolessness along with ego are of
meaning.
Sutras that teach emptiness, no characteristics, non-aspiration, not collecting anything, the u
non-arising, no things, and no ego, no sentient beings, no life, no individuals, and no interva
egolessness and liberation, these are those of the true meaning. As for these, it is said that
on the sutras of the true meaning and not on the sutras of the provisional meaning.

In brief, the nature of the natural state and the sutras that teach it are the true meaning. The
of entering into its nature, the impure, confused Dharmas that guide the minds of sentient be

all teachings about their divisions and so forth are the provisional meaning and Dharmas of
meaning.
In this way a mirror for looking at Dharmas and a first key to distinguishing them is taught. I
these may be clarified and the nature of the intended meaning realized, the presentation of t
between the intentions and concealed intentions must be explained. These are understandi
little453 exaggeration, having a purpose to which we are not explicitly guided.454
First to instruct in the meaning of the Sanskrit word "tsaa twa ro a bhi pra ya," it refers to the
intentions.455

Regarding those the Sutrala.mkara says:

Equality,456 other purposes457
Likewise other times458
And thoughts of individuals459
Are the four intentionalities.

As is taught there, because of the purpose, as for having other intentions460

with the intention of equality, the Buddha taught, "I at that time became the Buddha rnam pa
The intention of other objects is like saying "all dharmas are essenceless, there is not form,
such, with the intention that they are not non-existent as mere conventionalities, but in the a
The intention of other times, is like teaching that just by apprehending462 the name of a buc
born in his463 buddha field. It is not certain that this will occur as soon as this life is over, bu
intention is that it will certainly happen at some point.
the intention of the thoughts of individuals, is like discipline being praised, and generosity be
be lower to someone having the thought that just generosity is enough. Here in truth discipl
than generosity. Here each case has its own purpose.

SECOND "tsaa twa aa bhi sa ndi," to instruct in the meaning of that word, there is also conc
The Sutrala.mkara says:

There are the concealed intention of entering464
The concealed intention of definitions/ characteristics,
The concealed intention of antidotes,
And the concealed intention of transformation.

These concealed intentions are mostly not to be grasped verbally, but are brought to appreh
phenomena.

The concealed intention of entering is called that because the shravaka teachings enter grad
it is taught that there is individual egolessness, but that dharmas such as form exist, the hidd
is that they exist merely in relative truth.
As for concealed intention of characteristics, from the intention of the mtshan nyid gsum, the
yogachara, having intended the absolute, it is like teaching essencelessness and primordial
forth.
The concealed intention of antidotes gnyen po ldem por dgongs pa, is called that because it
which is to be abandoned from the continuua of those who are to be tamed. Having graspe
in both the excellent and the inferior, beings may therefore abandon trying to attain it, and th
the vision of buddhahood explained above. If like that they think that the Dharma is easy to
said, "the antidotes attained are like those gained by worshipping as many buddhas as the s
Ganges, then a wish for the mahayana Dharma will arise. The concealed intention is that th
taught to happen after realization is attained.
For a lazy person who thinks, "I cannot learn the path," because of laziness, it is said, "If you
the pure realm of Sukhavati you will be born there. For such sayings the intention is that it w
another time.
Having disparaged those who grasp merely small virtuous roots as enough, praising other v
intention for individuals with thoughts like the above. That is what expressed by means of th
intentions
Moreover, though it is not the real intention, having regarded or intended it in that way only f
thought of those individuals, for those who have pride in family, their bodies, or wealth, by pr
fields and individuals, they will have a lessened perception of themselves, they will perceive
situation as inferior.
As an antidote to those who desire defiled objects, world-transcending wealth is highly prais
It is taught that those who because they have done evil deeds of harming holy objects and s
their minds are filled with great longing, and that when they harmed the buddhas and bodhis
connection with virtue. The intention is that having confessed or exhausted their faults, that
they will act virtuously.
For those whose bodhicitta is uncertain and who have a desire to turn away from the mahay
that there is no vehicle but that one. The intention is that the individual fruitions of the three
vehicles466 will not be attained, but the ultimate realization will be. If so, by teaching the Dh
supreme vehicle, all these obstructing faults will be abandoned.
Whoever grasps the words in mind or considering their meaning, puts them into practice doe
in the above two verse dharani.
As for the concealed intention of interpretation/ transformation, by some of the heretics and
said,"the Buddha's teachings are easy to realize," to reverse such grasping of them as inferi
they have transformed them into other symbols, with a concealed or indirect intention that th
known to have another meaning than the words explained by them. For example,

Knowing what is essenceless as an essence,
The kleshas will be extreme kleshas
If we dwell well on what is wrong,
We will attain true enlightenment.

As is taught there, if we explain the intended meaning of that, By engaging with both "Saa ra
and the motion of agitation, for the mind training in trying hard to make them completely mot
having known the essence, performing the training of effort and discipline, the one who has
produces even more kleshas.
If those who wrongly grasp purity and virtue as an eternal ego, properly remain in training th
that they will attain true enlightenment. That is the concealed intention.
Similarly, that we should kill our fathers and mothers refers to the father and mother of the w
samsaric formations and the one who clings to them. It has the intention that we should aba
so forth. All sayings of that kind should be known as concealed intention of interpretation.
Here, as for the distinction between intention and concealed intention,468 the great translato
ldan shes rab says:

Not understanding another meaning than what speaker is thinking of from the speakers wor
is the intention. The same meaning the speaker is thinking of being understood by the listen
concealed or indirect intention. The theg bsdud kyi 'grel pa bshad sbyar says:

The intention is simply what is presented to the mind, It is not proclaimed to depend on gras
else. The concealed intention does depend on grasping something else.

Thus, whoever has realized the basic intention469 of the skandhas and so forth, according t
explained, the four concealed intentions and four intentions according to those eight, in thos
grasped the words literally, as for that, by true pramana is also taught for the purpose of bei
that has the existence of harm and the teachings also have that purpose
The Shravaka vaibhashikas and sautrantikas, and the mahayana exponents of mind-only ar
exponents of the four schools. The ultimate level of fruition of all of these is the secret mant
vajrayana, including the three outer and three inner tantras, going up to the highest, ati yoga
lower doctrines are examined and analyzed by lower intellects, the mind does not enter into
That very thing has been done with the highest clarity by the higher ones of the higher doctr
meaning of the scriptures that exhausts faults should be realized or experienced as it is.
Having seen greater and greater things established by this great correct reasoning, not putti
position out of the provisional meaning alone, we grasp the true meaning with naked directn
like water that has naturally separated from milk. Those whose intelligence has become sup

warfare of the four maras. They can play like swans or perform activity in the situation of the teachings as if it were a great ocean. This is very profound and hard to realize.
The vajrayana also says this, as in the gal po:

By extensive explanations of the six extremes,
Realization of the sense of provisional meaning
 And realization of the true meaning are explained.
When words are not realized, their suchness is non-suchness.

The six extremes taught there are:

Those who have only the provisional meaning and those who do not.
Those who have realization and those do not.
Those who know how the words are meant and those who do not.

Since the six tantra vehicles of the vajrayana do not go beyond these six extremes of words are also called the six extremes.
Also the gal po says:

There are verbal, general, concealed, and ultimate.

There are four ways of interpreting the texts, verbal, general, secret, and the ultimate.
The verbal meaning works with explaining the literal meaning of the configurations of words accord with the texts of grammar and pramana.
As for the general meaning,470 if we do not enter quickly into the blissful mantra path, if we dwelling on the slow sutra path and ascetic path, these are explained as bridging paths.471 sexual practices of union and liberation, not even dreaming of the pure mantra path, like a d thought by the exponents of Dharma to be the dharma of the heretics.
If we repent of this, but do not also abandon grasping and attachment to the dream of purity path, we will not see the meaning of equality. If we abide in virtuous mind, whatever accum there may be, it is explained as in the mi nag mdung thung can bsad pa and so forth:
The secret meaning, is the extensive actions of the developing stage and the secret binding produced by nadi, prana, and bindu.

The ultimate meaning is realization of the absolute, luminosity. This is the ultimate natural s the two truths are unified.
Moreover, in the verbal style the four kayas are taught as OM AAH HUUM, HRIH, or EVAM, the four chakras.

In the general style, the paths and bhumis of the paramitas and so forth are expressed by m
In the secret style, the objects of the higher vehicles are not the objects of the lower ones.
The ultimate style is the wisdom of buddhahood for which views and vehicles are of no bene
By means of these six extremes and four styles, those without the good fortune of the vajray
wrong views, who are separated from buddhahood so that it does not appear to them, must
secret mind from the path of the instructions of vajrayana.
From the instructions of the lineage from dharmakaya Samantabhadra to one's own root gur
correctly resolve the meaning of the realization of the profound, secret vajrayana, through pr
analysis undefiled by accompanying faults. We should reason correctly by the reasons of th
reasonings, the extraordinary realizations of the four correct reasonings, and so forth.
That is the king of all tantras, the peak of all vehicles, the source of all teachings, the genera
commentary on all scriptures, and the great, direct path of all the buddhas.
The holy penetrating mind of all the sugatas, the glorious, miraculous, great net of miraculou
qualities, the guhya garba, or secret essence, the certain continuity of suchness, is taught b
whose correct reasoning is not in common with those of the lower vehicles.
Here there are three extraordinary correct reasonings:

1. The reason of the revelation of pramana
2. The reason of the meaning that is in accord with words, as taught by the noble ones472
3. The correct reasoning where words and meaning are not in accord.

FIRST, the reasons of the teachings of pramana,473

Within this there are four topics. These are the following:

1. The reasons of the four realizations.
2. The reasons of the three purities.
3, The reasons of the four equalities.
4. The reason of the mahatma474, or great self.

FIRST, the reasons of the four realizations,

Within this there are the following:

1. The reason of the single cause.
2. The reason of the style of the syllables.
3. The reason of the blessing.
4. The reason of manifestation.

FIRST, the reason of the single cause

The dharmin, "the dharmas of the phenomenal world," is eternally united with the space of th
naturally existing wisdom. This is the single cause. No dharmas go beyond it.

SECOND, the reason of the style of the syllables

The dharmin, "appearances that arise from the space of the dhatu by way of the example-le
relative, appears as the kayas and wisdoms. Therefore, it does not go beyond the nature of

THIRD, the reason of the blessing

The dharmins "the relative" and "the absolute" mutually bless each other and are inseparabl
united and do not exist with separate natures.

FOURTH, the reason of manifestation

The dharmin "the inseparable natural state" is free from everything within the scope of mind.
is the realm of individual, personal wisdom, the perception of yoga, which is incomprehensib
mind.

SECOND, the reason of the three purities

The king of tantras, the Guhya garba says:

The continuities475 of the vessel and essence are purely realized.

As it says there, the dharmins "the five elements, the five skandhas, and the eight conscious
within the nature of the three purities. Therefore, they exist primordially with the nature of th
consorts, the five families, and the five wisdoms.

Third, the correct reasoning of the four equalities

The king of tantras, the Guhyagharba says:

Two equalities, with a further two equalities,

Are the mandala which is the buddha field of Samantabhadra.

The dharmins "the two absolutes," the accountable absolute which cuts through every partia
the unaccountable absolute which cuts through complexities altogether, are equal as the me
manifests completely, simply because the natures of complexity are not established.
The dharmin's appearance with causal efficacy is the true relative. Its appearance without c
is the false relative. These two are equal as the mere relative. Things appear to have self-r
examined they have none.
The dharmins "the accountable absolute and the non-accountable absolute," are equal in ha
essence and having the seven exceptional riches of the absolute.476 That is because the a
of the dhatu, the natural state non-dual with primordial wisdom.
The dharmins "the two kinds of the false relative" are also equal in being within the mandala
and wisdoms. This is because the nature of the way things really are is primordially pure.

FOURTH, the reason of the mahatma, the gsang snying says:

Naturally present wisdom appears without existing.

The dharmins "the many ways things appear," the apparent dharmas of samsara and nirvan
things really are, are the mahatma, the great self, naturally present wisdom. That is becaus
established as the wisdom that discerns477 the ultimate natural state.

SECOND, the reason of being taught with similar words but exalted meaning

The tantras teach that the dharmin "the five poisons" should not be abandoned. Though the
the same, the meaning is exalted. The five poisons are not abandoned by antidotes, becau
they arise as the five wisdoms.

THIRD, the reason of non-according with a particular sense

The dharmin "the nature of dharmas" is definitely established not to have the nature of any c
all, because it arises as all the various appearances of samsara and nirvana. The dharmin "
of the relative" is definitely not of a fixed nature and may arise as anything. This is because
its own is established for it. What is said there and so forth is realized in the lower vehicles
extraordinary correct reasoning.

To briefly summarize the profound main point of the views of both sutra and tantra, there is t
reasoning that establishes the relative as the great purity, establishing all the dharmas of the

world, from their primordial beginning, as divine appearances, and the correctly established
abiding with that as the essence of the perceiver wisdom.
There is also the reasoning that establishes the absolute as the great equality. All the dharr
and nirvana, free from their primordial beginning from all extremes of complexity, are within
great emptiness beyond mind, inexpressible by speech or thought, the equality of all good a
accepting or rejecting.
Thus, as purity is established from the viewpoint of appearance, and equality from the viewp
emptiness; these two are inseparable from all dharmas, equal with them in the sense of bein
them. This is the utter, total purity of the great net of miracles, the uncompounded unity of
insight-emptiness. It is dharmakaya, the single dot or drop of bindu, realized by the holy one
individual, personal wisdom. It is the unity of the great perfection.
When this has been truly resolved by the true pramana that analyzes the conventional and a
that examines for the absolute, the same meaning is found by both these analyses. If it is e
of the two stages of the vajrayana path of the secret mantra, this meaning is as follows:
The developing stage, utpattikrama, with the symbolism of the relative body, teaches that all
like illusions and so forth. The teachings of the paramitas and the illusion-like bodies of the
are visualized. The divine body of prana and mind, taught to be like illusion etc., is perfected
Spontaneous presence, taught to be like the natural radiance of insight, is gradually brought
being of the great perfection. When the verbal, general, secret, and ultimate meanings are
into this.

The perfecting stage, sampannakrama, denotes the luminosity of the absolute.

The mere luminosity also taught by the paramita-path is the verbal meaning.
Abiding in the luminosity of the developing stage is the general meaning.
The luminosity evoked by the four emptinesses of the perfecting stage is the secret meaning
In both these two stages, all dharmas are realized as the primordial, natural state of eternal
The ultimate meaning, ultimate realization of the primordially-pure wisdom of the four abhish
style of luminosity of the great perfection.

By the power of entering into the profound meaning of the pith of these four styles, among w
contradiction, there is the profound sense of the teachings of the sutras and tantras, true kn
does not need to depend on anything else. Whoever has confidence in such intelligence, ha
of which no one can be deprived. We are great heart-children of the Buddha, participants in
victorious one. Holders of this great, undiminishing treasury of holy Dharma, as taught in an
teachings of the three vehicles or the nine, are bodhisattva-mahasattvas, the protectors of a
remaining within samsara to be tamed. These bodhisattvas have realized the twelve limbs o
teaching,478 the Dharmas of the scriptures included in the six tantra-vehicle-collections, the

trainings479 and the teaching of realization that includes both of the two stages. They are c
victorious over all partialities that do not accord with these precious teachings of scripture ar
realization.
Fourth:

If we practice the true meaning, we do not rely on consciousness,
The mind of grasper and grasped that follows verbal concepts,
Instead we put our reliance in non-dual wisdom itself.
As for the ego that has an object--that is mind.

Its nature is the grasper and the object grasped.
Whatever object it has, it is always false.
The reality of nature has nothing to do with things.
Conceiving things or non-things, with duality or without,
All conceptual objects, however they are conceived,
Whatever may be grasped, belongs to the realm of Mara.
So it has been taught by the Buddha in the sutras.

Denials or assertions can never destroy conceptions;
But if it is seen that there is no adding or taking away,
There is liberation, free from subject and object.
There is the natural radiance of luminosity.
Eliminating complexities of the four extremes,
This is taught to be the excellence of wisdom.

To the fool who has never seen it, it is like the sun to the blind,

They do not know it, but even from trying to think about it
Panic arises in the minds of fools like these.
Nevertheless by the power of authentic scriptural teachings,

By valid reasoning that eliminates all extremes,
And by the oral instructions given by the guru
It seems to us as if just now we first had eyes.
Then by the faith of experience of the Sugata's Dharma-amrita,
Which is just a name for limitless expanding joy,
The wisdom of the Sugata is bestowed on us.

Since dharmas without remainder have reached the goal, equality,
One attains inexpressible depths of certainty.

The wise call this the inexhaustible Dharma treasure.
Having developed skill in the way of the two truths,
When the two truths are seen to be a unity
It is like threshing the husk for the sake of having the essence.
Know that all skillful means lead only to this end480
Therefore, the Sugata, knowing these skillful means,
Referred to this as the genuine path of all skillful means.

Let irreversible faith arise for Teacher and teaching.
Having attained the supreme, non-dwelling state of wisdom,
We are free from all the extremes of samsara and nirvana.
The spontaneous flow of the stream of effortless compassion
Pervades to the farthest limits of time as well as space.

We should cultivate realization of the true meaning as it is in itself, not relying on the mind of
consciousness, whose nature is grasped objects and the grasping mind which follows after v
Instead, rely on the mind of non-dual wisdom without grasper and grasped.
The ego has conceptions of empty, non-empty, both, and neither and so forth. Since that m
of the grasper and external objects that are grasped, it is confused. So conceived, it is false
will not bear analysis, we cannot make contact and join with its real nature beyond all compl
things.
What is the reason? The conception of things, and the opposite conception of non-things, th
neither and so forth, however they are conceived, are motions of the mind. They are concep
concepts, whatever conceptions may grasp at things and non-things, these are the realm of
been taught in the 'jam dpal rnam par rol pa'i mdo:

Whatever is conceived and whatever is compounded, that is the work of Mara

Therefore refuting things, establishing non-things, and so forth, whatever conceptual negatio
establishment there may be cannot destroy the grasping of conceptual mind. The nature eli
whatever. When we do not establish or postulate any dharmas at all, all complexities of gra
subside. Therefore, we are liberated from conceptions and complexities. The regent Maitre
Nagarjuna both have a single intention, and there is a song that says:

Nothing should be postulated at all

Truth will then be truly seen as it is.
Having seen it, we will be liberated.

In that case, since we are entirely free from conceptualized grasped objects and the concep
that fixates them, there are no grasper and grasped. Materiality is empty, non-existence like
has the nature of intrinsic wisdom where knowledge arises by itself. This is luminosity in wh
complexities of the four extremes are naturally absent. The Victorious One has said that this
wisdom. The rgyal yum sdud pa rin po che says:

In the pure worlds, whatever names of dharmas are named
They all arise transcended, abandoned in the truth.
There is no other deathless, holy wisdom than this.
Therefore, this is known as prajñaparamita.

As the blind never see the form of the sun, fools who see only this side have never seen nat
the extremes of concepts. By thinking, "It is simply empty," and so forth, not knowing the mi
these fools cannot enter into the nature free from all complexities, and terror arises in them.
However, if this has been well-resolved by the extraordinary three true pramanas, meditator
natural state as it is. The rgyud rdo rje me long says:

Those who evaluate using pure pramana,
Of scripture, proper reasoning, and the oral instructions,
Will enter into that which they are trying to know.

The word taught by the Buddha is genuine scriptural pramana of the true meaning. The pra
reasoning, free from all proclamations and eliminating all extremes is the teaching of the ma
pramana of the oral instructions of the authentic guru with the lineage instructions practiced
have the power to liberate. When world-transcending wisdom arises in our being by the pow
devotion for this, it is like a blind person obtaining eyes.
Here there is a style of patience or example wisdom in accord with the situation of individual
true perception of situations appears within one, the person having the distinctions of true kn
experiences the taste of the amrita of the Sugata's holy Dharma. By confident faith in that, j
that sees the essence, develops. This is not the ordinary physical eye481 but the supreme
always one-pointedly views dharmakaya, the wisdom of the Sugata.
In this case, all the different dharmas of samsara and nirvana, virtue and vice, good and bad
are realized as inseparable equality. By that there is a deep true knowledge inexpressible b
and so forth. This cannot be refuted by anyone in the world, including the gods.
That is the subject of this work. It is what is expressed by the teachings and all the inexhaus

treasury of the three vehicles. As is said:

If we attain the depths of the true meaning, hundreds of thousands of Dharma treasures issu

Therefore, by having come to know the true way of the two truths by hearing, contemplating
when the unity of the two truths is seen in a way where it is not seen by oneself, the essenc
is attained. Like gradually removing the husk from the subtle inner truth, we should try to en
remain482 in the unity of the two truths, the ultimate means of liberation of all those taught b
Tathagata.
By these the singularity of dharmadhatu is realized. Except for this one ultimate realization,
nothing else.
The Sugata, the Buddha Bhagavat knows means of taming that accord with the faculties, po
those to be tamed. The final goal of all the means he taught is omniscience. Therefore, tha
path. Irreversible faith arises that these teachings cannot be ravished from the mind by the
of maras. This is because the way things fundamentally are has the essential nature of the
and compassion. If this is truly realized, we attain the manifestation of supreme self-arising
genuine prajñaparamita, the fruition that dwells neither in samsara or in nirvana, as the bene
We are liberated from the one sided extremes of samsara and nirvana, without having to re
As the benefit for others, for sentient beings who do not realize this, there naturally arises th
the great compassion will naturally flow, pervading the ten directions and the three times to t
By the spontaneous, eternally-pervasive presence of buddha activity, the supports of the pa
the actual path, and the ultimate path are established.

Third, the explanation of the eight great treasures of confidence in the fruition:

Thus contemplating the way of the dharma of the two truths,
Using the skillful means of the four reliances,
The action of which is taught as the four correct reasonings;
From this undefiled483 cause, by the deep wisdom of fruition,
If the phenomena of experience blossom forth;
One is set free by the eight great treasures of confidence.
That bring about this expansion into the space of insight.

Traditions that were formerly heard and contemplated,
Not forgotten, then become the treasure of memory.
The meaning of these, as profound as it is extensive,
Is then completely revealed as the treasure of intellect.
All the meanings of the sutras and the tantras

Are entered into as the treasure of realization.

All the details of the teachings we have heard
Never forgotten become the treasure of retention.
Explaining things properly to all sentient beings
Is the satisfaction-producing treasure of confidence.
As for the precious treasury of holy Dharma,
Completely guarded, this becomes the Dharma treasure.
The continuous families comprising the three jewels
Not cut off, are the treasury of bodhicitta.
In the unborn equality of the nature itself,
Attaining patience manifests as the treasure of practice.
These are inseparable and inexhaustible.
Those who attain the eight-fold power of the treasures of confidence,
As praised by the victorious ones and all their sons,
Over the three worlds they are empowered as lords.

As explained above, the way of the dharma of the two truths is analyzed and resolved by the analyzer, the four correct reasonings, whose well-contemplated action is the four reliances. supreme cause that is undefiled by faults, when the fruition blossoms whose uttermost depth penetrate, there is profound appearance of wisdom, as limitless as space. this is the fundar primordial insight that is not realized by ordinary people. It is will be liberated by the eight gr treasures of confidence, as if that was what made it blossom. What are these eight? The rg says: will not be broken. This is the treasure of relative bodhicitta.

8. By practicing the Dharmas that have been resolved by hearing and contemplating, we att the unborn equality of nature. This is the treasure of practice.

These eight great treasures are attained. How is this done? These treasures of memory, in realization, and grasping are the cause of confidence. The treasure of Dharma and so forth of confidence. That is why these eight have the common name of treasures of confidence: treasure of memory and so forth, irreversible confidence arises. From confidence the treasu the Dharma and so forth arise. Thus confidence is the chief of them, and they are known as treasures of confidence.
Having joined these eight great treasures of confidence to our own powers, every word and wealth and power of the inseparable, inexhaustible, limitless eight great treasures. Holy per are supreme children of the victorious ones. They are praised as such by the victorious one their sons. They will be lords of the three worlds of the nagas below the earth, human being

and gods above the earth.

Third, the teaching of the fruition of analyzing in this way:

To gain pramana is the teaching of the Buddha.
If true authentic pramana has fully been established,
Through the certainty produced by the path of pramana,
By the teaching of pramana, we see the truth of fruition.

Here the benefit for those who become beings of pramana is explained. What is always tau
of the Victorious One, the perfect Buddha Bhagavat, is the conventional pramana that is not
with the path of correct reasoning, and the pramana that analyzes for the absolute. These a
much higher than the doctrines of outsiders and so forth.
Therefore, glorious Chandrakirti, glorious lord Nagarjuna, and so forth taught the path of cor
in their texts, teaching the analysis of the two truths and so forth. The path that they taught,
teachings of pramana, has produced the certainty of supreme faith. Therefore, those who a
learning in the world together with its gods, as well as the noble ones of the shravakas,

pratyekabuddhas, bodhisattvas, and so forth, who do not know things as they are, by this pu
will see the highest true fruition.
Having the renunciation/ realization that completely perfects the five paths and ten bhumis, t
therefore produce mastery over the four bodies of a buddha and the five wisdoms.
Finally, there are the two sections of the meaning of entering into the merit of this,

1) the manner of composition
2) the dedication of merit.

As for the FIRST, the manner of composition:

As a result of vision that is completely pure
One will reach the ultimate goal, the great compassion.
The Sugata said, after this path had been taught by him,
"As for the taste of amrita of that which I attained

Those who are possessors of these four proper reasonings
Experienced by the means of the four reliances,
Produce by that the fortune of sharing that amrita."
Corrupted nowadays, by the power of the dark age,

Due to its way of reversing the four reliances,
The excellent taste of the teachings is hard to experience.
Having seen it, have an attitude of devotion
To this the finest of thoughts, the most excellent of teachings.

In itself, the vision that sees the way all dharmas are as it is is very pure. Because of that, w
final goal, the great compassion, which in its kindness protects all other sentient beings as li
space, with their causes of suffering. The supreme being of the shakyas, the Sugata, the so
Zetsangpa, for those to be tamed established the three or the nine vehicles, appropriate for
powers of each being. Because he has taught those paths, the tastes of holy Dharma amrit
the perfect Buddha himself attained, is also genuinely experienced by those who have the fo
reasonings, by means of the four reliances. So both the sutras and tantras truly teach.
When the portion of amrita attained by oneself has been produced within this world, many b
kalpa will experience this taste of holy Dharma. But by the 5 denigrating corruptions, and in
this present time by the power of defilements of the view, understanding of what is explained
reversed. The certainty of the path of the four correct reasonings is not produced.
The non-erroneous way of the four reliances is the supreme taste of the supreme leader Ga
scripture and realization. After its perfect abundance, so difficult to experience, was genuine
there were only excellent wishes to benefit others. Having realized this precious teaching tha
to meet with, the great reason of certainty unequalled by others, was realized, by supreme c
faith that desires the radiant essence, this treatise was composed.

SECOND, the dedication of merit:

Producing undefiled prajña from contemplating this,
By the merit embodied within this brief expression
My all beings come to abide in the state of Mañjushri

The above mentioned intention is a special ultimate or quintessential purpose. For such a re
or means of producing within the continuua of sentient beings the prajña without the faults o
arises from contemplating the three prajñas is discussed just a little in a few texts. Since the
naturally vast, by the limitless merit of composing this, reaching to the limits of space, may a
beings not be kept far away from inseparable space and wisdom, the jnanasattva level of Ma
attain it.

Third, the completely perfect, ultimate meaning:

In the direction manifesting the sun of Mañjushri,
If the lotus of the essence blooms because of faith,
By the red honey droplets of good explanation having arisen
May celebration increase for the bees of the excellent kalpa.

According to previous advice to write this, and recently exhorted by the victory banner of the
thoughts of learned ones, in the Sakyong year, third month, twenty-ninth day, this was writte
pa, Mipham]. Mangalam. There are a hundred and four verses. Dge'o.

Here is the identifying scepter485 of the colophon

When these, my good explanations, have been contemplated,
May various great and subtle doubts unwind themselves.
May total certainty rise by supremely clear intellect,
Bestowing the treasures of inexhaustible confidence.

fire horse year, fourth month, fourth day.

Jetsun Mipham, the sun of exponents of Mañjushri, made his mind one-pointed by the great
Drawn by the three faiths in the direction he was looking, the lotus of the essence, drawn up
faiths, was opened by the penetrating solar rays of blessing. When anything was explained
explanation rose from the hundred petals of intellect, like tiny red droplets of honey. For the
of the good kalpa who want to taste the supreme flavor of this sage's speech, together with
its intention, may the celebration of realizing the intention as it is not only put an end to sams
increase ever more and more.

Again this is said:

By the excellent teacher, the chief of two legged beings,
As for the natural state of knowing things without mixing,
The great knowledge mandala of the nature and extent
Seemingly emanating a hundred thousand rays,
The all-pervading light of the objectless compassion,
According with the powers and thoughts of those to be tamed,
Proclaiming the eighty-four thousands heaps of dharmas as one.
From the thick darkness of ignorance that makes them fall asleep
May the beings of the three worlds instantly be exalted.

Good in beginning, middle, and end, this excellent teaching,
Has the two-fold goodness and the four pure actions.
In the great ocean of amrita of this auspicious teaching,
There is seen the play of 10 million naga lords,
The learned accomplished ones of India and Tibet,
A country of valleys wreathed by surrounding snowy mountains.
Led by the three ancestral leaders, and khenpo, loppön, and Dharma
The golden chariot of arousing bodhicitta
Is full of ten million rigdzins of the two accomplishments.

From now on possessors of the special six Dharmas
As the legacy of the ten million former rigdzins
Learned and accomplished, who have now passed on,
The difficult pith of the sutras, tantras, and oral instructions,486
The vajra vidya mantra tradition of joyful teachers
Is the play of the dance of the saffron lion of all teachers.

The three realms' Dharma lord, jamgon guru Mipham,
From a meadow by the lake of play of supreme learning487
From the welcome single circle the wheel488 of the deepest sense,
With its day-producing power like the sun,
On the non-deceptive path of freedom and omniscience
May there gleam white parasol of pramana.489

Within the circle of the two truths of the nine-fold vehicles,
May the retinue, the eighty-four thousand teachings,
Free from stain, amidst the great thousand petalled lotus
The explanation of teachings of the Victorious One,
Satisfy with the anthers of the four proper reasonings.

By interdependent arising, the essence of knowables,
Having the great vase of well-described analysis
Of the two pramanas, in the ocean of excellent teaching,
With the analysis of the two conventional pramanas,
Their insight flashing490 auspiciously like the golden fish,
The nine-fold lineage precepts, coiled to the right,
May the dharma conch of the four reliances pleasantly sound.

From the pure and equal wisdom of the net of miracles,
Eight treasures of confidence gather into a knot of eternity,
The completely certain meaning of the sutras and tantras
May this victory banner the Sword of Prajña fly in samsara.

Within the vast and extensive ocean of all dharmas,
May those who want to sever at once the hundred nets,
The snares of non-realization, wrong realization, and doubt,
Grasp this thought-arisen razor-sharp sword of prajña.

Thus while staying in the great place of Varanasi,
In the Institute of Higher Tibetan Studies,
Being well-supplied with the needed Tibetan texts,
Since this is my own tradition, to benefit some new minds

By the kind teacher Jamgon Mipham Rinpoche
Quickly written, by the guru's oral dictation,
With ornamentation by learned treatises of pramana,
He followed the early translation, a knower of ancient haughtiness

The supreme instructions of prajña, he arranged in the boldest style491
I, by intellect, as narrow as the eye of a needle,
For the sake of good explanation as extensive as the sky

By the supreme and spotless merit of doing this
Having illuminated the thick darkness within all beings,
May they attain the ultimate level of omniscience,
Great prajña whose vision is the suchness of knowables.

Here within the extent of the limits of Jambudvipa,
The rain-clouds of the true view are gathering.
May rains of the benefits of loving-kindness fall,
May there be the perfect auspiciousness of the new young sun.

Here for the sake of gathering the glorious gift of blessings, are the great Rishi Ajita's true ar
words of auspicious aspiration, the loosely rel;axed grace of a gandharva maiden

By this well-performed appearance of the sun

When the darkness of the dark age has finally been expelled,
The grove of young utpala lotuses of the truth of mind
Blossoms to the very limits of the directions.
May beings taste the joy of the celebration of this

I and all beings who open the treasure, the Sugata's teachings,
Are rendered wealthy by the appearance of his mind.

Without all pride, but with the highest aspirations,
May the realm of benefits for those to be taught increase.

May the prophesied dharmaraja, the coming Dharma lord,
Victorious in all directions, just like Dharmakirti,
Discover the highest dharma, attaining the dharma-eye.
Eliminating adharma, may the way of Dharma flourish.
May the shining sun of Mañjushri with its blazing heart,
Scatter huge petals of explanation everywhere.492
May red honey droplets of benefit for other beings
Expand to the limits of space throughout the ten directions.
So may they be grasped by every sentient being.

The eye of prajña the seer of knowables in themselves,
Clears away the darkness of the mist of views.
By its producing that brilliant daylight in this world,
May all beings thereafter always glow with beauty.
The lotus feet of the Jamgon guru, lion of teachers,
Having touched my head, may the vase examining eye
The path of proper reason, limitless as space,
Beautify all this world with the sound of the lion's roar.

This commentary was written in 1986 In the great Institute of Higher Tibetan Studies, to exp
Nyingma tradition. It was delivered orally and was not originally intended to be published. H
consideration for my students, strongly urged by their pure requests again and again, very m
direct rain of the auspicious benefits of Nyingma was assembled on thirteen occasions, the
rigdzin dorje, the great leader, urged very strongly, further requests were made at the Nepal
teachers Ugyen Tendzin and Tsering tendzin having written an important/ kind auspicious le
to do so again.
This occurred in the year of the teachers passing 2530 in the eighth month on the tenth day,

holder of the name of Nyingma khenpo Palden Sherab was in Varanasi, in the place where t
the Deer Park, and this was the cause of the good fortune of the place and time of composit
perfectly auspicious. Sarva mangalam.
Thus in Varanasi at the Central Institute of Higher Tibetan Studies after thirteen presentation
glorious happy sense of the former Nyingma, in the fire tiger year on the seventh month, ten
this was printed. ge'o ge'o.

Translator's note

Translating this text had the general purpose of presenting Buddhist logic in English. In part
rare presentation of a uniquely Nyingma approach to reasoning, and the particular views of t
great Mipham Rinpoche. There is no greater authority on Mipham than Khenchen Palden S
also one of the most learned Nyingma Khenpos in his own right.

This project was begun by members of the Nalanda translation committee. Later the commi
Boulder, Colorado continued working on it with commentary by Khenpo Palden Sherab. Kh
gave a running translation. The members most active in this were myself, Ann Helm, Gary V
Dudley, and Tony Duff. This process covered only about 1/5 of the text. Ann especially did
work, but for the most part I was on my own after that. I was able to ask some questions du
of Khen Rinpoche's colleague Khenpo Tsewang Gyamtso, which made it possible to finish t
Waldo, Guy Fawkes Day 1997. May it be auspicious.

English Glossary: For meanings see the Tibetan listing or search the Tibetan term

abhi.sheka: dbang
abhidharma: mngon chos
absolute truth
absolute: don dam
accept and reject: blang 'dor
act and effort: bya rtsol
action: spyod
adding and taking away: 'du bral
affirmation and negation: dgag sgrub

affirmation: sgrub
negation: dgag
Akanishta: 'og min
alaya: kun gzhi
alayavijñana: kun gzhi rnam par shes pa
all at once: cig char
all-pervading, all-encompassing: phyam gdal
all-sufficient: gcig chod
alpha-pure: ka dag
amrita: bdud rtsi
analysis: dpyod pa
antidotes: gnyen po
anu: a nu
appearance: snang ba
artificial: bcos
Aryan riches, 7,: 'phags pa nor bdun
as it is: rang babs, rang sar, rang mal
asura: lha min
ati: a ti: rdzogs pa chen po
authentic: yang dag
Avalokiteshvara: spyan ras gzigs
Avici Hell: mnyal ba mnar med pa
awakened: sangs
awareness: shes pa
ayatanas, 12: skye mched bcu gnyis
bardo: bar do
bhagava[-t][-an]: bcom ldan 'das
Bhrama: tshangs pa: Hindu creator god
bhramin bram ze
bhuta: byung po
bhuumi: sa
bias: ris
bindu: thig le
bodhicitta: byang chub sems
bodhisattva vehicle/yana
bodhisattva: byang chub sems dpa'
buddha activity: phrin las
buddha qualities: yon tan

Buddha qualities: sangs rgyas kyi yon tan
buddhadharmakaya: sangs rgyas chos kyi sku: = dharmakaya.
buddha[hood]: sangs rgyas

reasoning: rigs pa: see text
cause and condition: rgyu rkyen
ceaseless: ma 'gags, 'gag med.
certain: nges
characteristics: mtshan
charya yana: see theg pa dgu
co-emergent: lhan cig skyes pa
coarse: rags
collection of oral instructions: man ngag sde
compassion: thugs rje
complexity: spros pa
concept: rtog pa
conceptions: dmigs pa
confusion: 'khrul pa
Conquerer: rgyal ba.
consciousness 5/6: rnam shes lnga/drug
consider: ltos
contrived: bcos
conventional: tha snyad
coronation vase: spyi blugs
created: bcos
crystal: shel [gong]
cutting through: khregs gcod
dakini: mkha' 'gro
dedicating the merit: bsod nams bsngo
defilements: dri ma
deity: lha
detail: rim pa
developing [stage]: bskyed [rim]
dharmakaya: chos sku
dharmata: chos nyid
dharma[s]: chos
Dharmdhatu: chos dbyings
dharmin: chos can

dhatu: dbyings, khams
dhatus, 18: khams bco brgyad
dhyana[s, 4]: bsam gtan bzhi
difference of different manifestations of a single essence: ngo bo gcig la ldog pa tha dad
difference that refutes one: gcig pa bkag pa tha dad
direct liberation: cer grol
discontinuity: rgyun chad
discriminating awareness wisdom: so so rtags pa'i ye shes
discriminating awareness: so so rang rig; so sor rtag pa
discursive thought: rnam rtog
display: bstan, bkod
disturbed: rnyog
doer of all: kun byed
dön: gdon
drowsiness and discursiveness [wildness]: bying rgod
ego: bdag
eight consciousnesses: tshogs brgyad
eight examples of illusion: sgyu ma dpe brgyad
eight extremes: mtha' brgyad
eight kinds of suffering: sdug bsngal brgyad
eight ordinary siddhis: dngos grub thun mong brgyad
eighteen dhatus: khams bco brgyad
element: khams, rigs
eliminate or establish: dgag sgrub
eliminate: log
emanation: sprul pa
embodiment: 'du ba
empowerment: lung, dbang
emptiness with all the supreme aspects: rnam mchog kun ldan stong nyid
emptiness: stong nyid
empty: stong pa
enlightenment: byang chub
ennailment: gzer [bu]
environment and inhabitants: snod bcud, rten dang brten pa
equality: mnyam nyid
equanimity: mnyam nyid
essence: ngo bo [snying po]
establish: sgrub

eternal: ye
eternalism: rtag [lta]
etherial: sang seng
even: phyal ba
examination: brtags pa
examine: brtags pa
examin[e][ation]: dpyod pa
exhaustion: zad pa, rdzogs pa
exist: yod pa
experience: rang snang
experiences: nyams
extremes: [mu] mtha'
fabrication: bcos
false conception: kun btags
family: rigs
father tantra: pha rgyud
fine and coarse: rags phra
five aspects of sadhana: cho ga rnam pa lnga
five buddha activities: phrin las lnga
five buddhas: bcom ldan 'das lnga:
five certainties: nges pa lnga
five colors: kha dog lnga
five desirables: a'dod pa lnga
five elements: 'byung ba lnga
five enlightenments [manifestations of...]: byang chub lnga
five eyes: spyan lnga
five families: rigs lnga
five kayas: sku lnga
five paths: lam lnga
five perfections: phun sum tshogs pa lnga
five qualities: yon tan lnga
five root kleshas/ poisons: rtsa ba'i nyon mongs lnga
five skandhas: phung po lnga
five wisdoms: ye shes lnga
Five buddha families: see five buddhas, five families.
fixation and grasping: gzung 'dzin
fixation, fixated object: gzung ba.
fixator, fixating subject: 'dzin

fixed: nges
flickering [emanation etc]: 'gyu ba
four extremes: mtha' bzhi
four fearlessnesses: see text
four individual true apprehensions: meanings, words dharmas, powers.
four kayas: sku bzhi
four kinds of birth: skye ba bzhi
four legs of miracle: cho 'phrul rkang pa bzhi
four manners of birth: skye tshul bzhi
four maras: bdud bzhi
four mudras: phyag rgya bzhi
four noble truths: 'phags pa bden bzhi
four purities: see ch. 6
four reliances: see text
four seals: phyag rgya bzhi
four, the, propitiation and so on: bsnyen sgrub bzhi.
four times: dus bzhi
four ultimate realizations: rtogs pa bzhi
Four elements: khams/ 'byung ba bzhi
Four immesurables: tshad med bzhi
freedom: grol ba
freedoms and favors, 18: dal 'byor bcu brgyad: Ch. 1.
fresh and relaxed: lhang nge lhan ne
from all eternity: ye
fruition: 'bras bu
fundamental luminosity = gting gsal
fundamental state: gzhi gnas [not = shamatha]
gandavyuuha: stugs po bkod pa
Gandha :Gandha: goddess of perfume.
gandharva: dri za
garbha: snying po
garuda: khyung
gather: 'du ba.
gelong: dge slong
genuine: yang dag
exaggeration: sgro 'dogs
good and evil: bzang ngan
gotra: rigs

grasper & grasped: gzung 'dzin
grasper/grasping [subject]: 'dzin pa
great full ocean: gang chen mtsho
great perfection: rdzogs pa chen po
ground: gzhi
groundless: gzhi med
guard samaya: dam tshig srung ba
Guru Rinpoche: Second Buddha of Uddiyana = Padmasambhava
guru: bla ma
heart-[essence]: snying po
higher perceptions: mngon shes
higher realms: mtho ris
highest yoga: shin tu rnal 'byor
hinayana: theg dman
hungry ghosts: yi dwags
ignorance: ma rig pa
Immense ocean: gang chen tsho: AKA rnam snang
incidental: glo bur
included: 'du ba, 'dril ba, 'ub chub
individual insight: so so rang rig
individuating characteristics: rang mtshan
Indra: brgya byin
insight: rig pa
instantly: skad gcig par, cig car
intellect: yid [special cases]
intellect-consciousness: yid kyi rnam shes
intention: dgongs pa
interdependent arising: rten 'brel 'byung ba
intrinsic-: rang-, rang bzhin gyis-
Ishvara: "the Lord,"a Hindu creator god.
jetsün: rje btsun
jewel: in context of three jewels dkon mchog
jñana: ye shes
jñanasattva: ye shes sems dpa'
kagyü: bka' brgyud
kalpa: bskal pa
kama: desire
karma: las

kaya: sku
khen[po]: Buddhist scholar
kinnara: mi'am ci
klesha: nyon mongs
knowledge: shes pa
kriya: kri ya, bya rgyud
liberation: grol ba
limit: rgya chad
limitless as the sky: mkha' mnyam
loka: sems can rigs drug
lokayata: rgyang phan
Longchenpa: klong chen [rab 'byams] pa
Longdé: klong sde
Lord of death: shin rje
lord: mgon pa, bdag po, mnga dbang, rje
lower realms: ngan 'gro
luminosity: ['od] gsal
luminous appearances of what does not exist: med pa gsal snang.
luminous: ['od] gsal
madhamaka: dbu ma
madhyamaka
madhyamaka: dbu ma
magic wand: sgrib shing
mahamudra: phyag rgya chen po
mahasandhi: rdzogs pa chen po
mahasattva: sems dpa' chen po
mahasukha: bde ba chen
mahasukhakaya: bde ba chen po'i sku
mahatma: bdag pa chen po
mahayana: theg chen
Maheshvara: dbang po chen po
maintain: skyong
Maitreya: byams pa
major and minor marks: mtshan dpe
Major and minor marks of a buddha: mtshan dang dpe byad
mandala: dkyil 'khor
manifest: mngon gsum
Manjushri: a'jam dpal

mantra: sngags
mantrayana: sngags kyi theg pa
Mañjushri
mara: bdud
marks: mtshan
measure: tshad
meditation: bsgom pa, mnyam bshag, bsam gtan
memory: dran pa
prasangika: thal a'gyur: see text
mental contents: sems las 'byung ba
middle: bar
mind: sems, yid
Mind: [itself][-nature of] sems nyid
mind-only: sems tsam
mindfulness dran pa
Mipham: mi pham
miracle: cho 'phrul
Mount Meru: ri rgyal rab
mudra: phyag rgya
Muni: thub pa
nada: na da
nadi: rtsa
nadis, three: rtsa gsum
naga: klu
natural state: gnas lugs, rnal ma
natural: rang byung, rang bzhin gyis etc.
nature: rang bzhin, gzhis
negation: dgag
neither established nor cleared away: sgrub bsal med
net: rgya, dra ba
neutral: lung ma bstan
nihilism: chad [lta]
nine yanas: theg pa dgu
nirmanakaya: sprul sku
Nirvana: mya ngan las 'das pa, zhi
noble ones: 'phags pa
non-dual: gnyis med
non-men: mi ma yin

non-obstruction: 'gags med: zang ka
non-thought: mi rtog pa
not adding and subtracting (taking away): 'du bral med
Nyingma: rnying ma
Kagyu: bka'a brgyud
Gelugpa: dge lugs pa
nyingthig: snying thig
object, kaya: yul sku: the object of enlightened perception is the kayas, having the essence o
nature of luminosity.
object: yul
obscuration: sgrib
offering substance: rdzas
omniscience: kun mkhyen, thams cad mkhyen pa['i ye shes]
one taste: ro gcig
one's own insight: rang gi rig pa
one's own seat: rang mal
opposite: ltos
oral instructions: man ngag:
ornament: rgyan
overturned: ru log
pandit: scholar
paramita: pha rol tu phyin pa
paratantra: gzhan dbang
parikalpita: kun btags
parinishpanna: yongs grub
partiality: phyogs
particularizing characteristics: rang mtshan
pass the pass: la bzla ba
path of splendor of vivid rainbow colors: khra lam lam
path: lam
perceiver, wisdom: yul can ye shes
perception: dmigs pa
perfect: rdzogs
perfecting stage: rdzogs rim
perfect[ing] yoga: yongs su rnal 'byor
pervasion, backward pervasion.
phenomena: rnam pa
phenomenal world: snang srid

pith: gnad
play: rol
post-meditation: rjes thob
power: rtsal
powers [of mind]: dbang po
prajña: shes rab
prajñaparamita: shes rab pha rol tu phyin pa
pramana: tshad ma
prana: rlung
prasangika: thal 'gyur pa
pratyekabuddha: rang rgyal
preta: yi dwags
primordial purity of wakefulness: ye sangs
primordial space: gdod ma'i dbyings
primordial: gdod nas, thog nas, ye
projection: [rang] snang, kun btags, rang gzugs
provisional meaning: drang don
puja: mchod pa, cho ga
pure appearance: dag snang
pure bhuumis: dag pa sa
purified: dag, sangs, sbyangs
qualities: mtshan, mtshon
rakshasas: srin po
real: don du, dgnos
realization: rtogs pa, dgongs pa
recognize: ngos bzung
reference point: gtad [so]
relative truth: kun rdzob bden pa
relative: kun rdzob
renunciation and realization: spangs rtogs.
resolve: gtan la 'bebs pa
rich display: 'byor ba'i bkod
rigdzin: (enlightened)awareness holder
royal treasures, 7: rin chen sna bdun
rupakaya: gzugs sku
pure appearance: dag snang
sadhana: sgrub thabs, cho ga
Sage: thub pa, the Buddha

Saha: This world called the realm of endurance.
Sakyong: sa skyong: earth preotecting (king)
samadhi: ting nge 'dzin,
Samantabhadra [i]: kun tu bzang po [mo]
samapatti: snyoms 'jug
samaya: dam tshig
samayasattva: dam tshig sems dpa'
sambhogakaya: longs [spyod rdzogs pa'i] sku
sampannakrama: rdzogs rim
Samsara: 'khor ba: srid pa
Sangha: dge 'dun
Saraha: Sa ra ha
Sarasvati: consort of Shiva
sattva: sems dp'a
sautrantika school: mdo sde pa
sautrantika: mdo sde pa
sealing: rgyas thebs: phyag rgya
Second Buddha of Uddiyana: Padmasambhava = Guru Rinpoche
Self existing equanimity: lhun [grub] mnyam [pa nyid]
self-existing: lhun grub, rang gnas
self-insight: rang rig
self-liberation: rang grol
self-luminosity: rang gsal:
self-nature: rang ngo
self-subsiding: rang yal
Semdé: sems sde
separation of clearing away: dbye bsal
seven fold service: prostration, offering, confession, rejoicing, requesting to teach, asking th
remain, dedicating the merit.
seventeen tantras: man ngag sde rgyud bcu bdun.
Shakyamuni: sha kya'i thub pa
Shamatha: gzhi gnas
Shastra: bstan bcos
shentong: gzhan stong
Shiva: drag po, dbang po
shloka: sho lo ka
shravaka: nyan thos
shunyata: stong nyid

siddhi: dgnos grub
sign: rtags: tshad
simple: spros bral
simplicity: spros bral
single dot: nyag gcig
six ayatanas: ske mched drug
six higher perceptions: see mngon shes
six lokas: rigs drug
six perfections/ paramitas: pha rol tu phyin pa drug
six realms of beings: rigs drug
six senses: tshogs drug, dbang drug
skandhas: phung po
sky: nam mkha'
solid: dgnos
space of the dhatu: dbyings
space: dbyings, go, [nam] mkha', bar snang
Space: [Spaciousness] klong
spheres of activity: spyod yul
spheres of apprehension: spyod yul
spontaneous: lhun grub
stage: rim pa
sthavira: = elders. The original hinayana Buddhist monastic style Sugata
straying: gol [sa]
Subhuti: rab 'byor
subject: yul can
substance: rdzas
subtle: phra ba
subtlest: shin tu phra ba
suchness: [de][ji] bzhin nyid
sugata: bde gshegs pa
sugatagarbha: bde [bar] gshegs [pa'i] snying po
suitable establishing, and nature
support and supported: rten dang brten pa
Surya: the Hindu sun god.
sutra: A discourse of the Buddha in the mahayana
sutra: mdo
svatantrika: rang rgyud
svatantrika: rang rgyud: see text

taking and leaving: btang bshag
taming: 'dul ba
tantra: A discourse of the Buddha in the vajrayana
tantra: rgyud
Tara: taa ra, sgrol ma
tathagata: de bzhin shegs pa
ten bhuumis: sa bcu
ten dharmic activities: chos spyod bcu
ten directions: phyogs bcu
the 5 pranas: rlung lnga
the dhatu: khams: = dharmadhatu
the four abhishekas/ empowerments: dbang bzhi
the four reasonings: those of dependence, productive action, three jewels
the Nature: ngo bo
thing: dgnos po
things as they are: gnas lugs [tshul]
three gates: sgo gsum
three jewels: dkon mchog gsum
three kinds of suffering: sdug bsngal gsum
three mandalas: dkyil 'khor gsum
three modes: presence of the reason in the subject, forward three natures
three natures: rang bzhin gsum
three poisons/kleshas: dug gsum
three pramanas: scripture, perception, and inference
three purities: dag pa gsum
three samadhis: ting nge 'dzin gsum
three times: dus gsum
three worlds [realms]: srid gsum, khams gsum
Three levels: sa gsum
tirthika: mu stegs: Hindu, extremist.
tonglen: gtong len
training on the bhuumis: sa sbyang
transmission: ngo sprod
transparent: zang thal
trikaya: sku gsum
true meaning: nges don
tummo: gtum mo
turning the wheel of dharma: chos kyi 'khor lo 'khor.

twelve ayatanas: skye mched bcu gnyis
twelve divisions of the Buddha's sutra teachings: bstan pa'i dbye ba bcu gnyis
twelve links of interdependent origination: see ch. 8 rten a'brel
two acumulations: tshogs gnyis: accumulation of merit and wisdom.
two benefits: don gnyis
two bodhicittas: byang chub sems gnyi
two cessations: 'gogs pa gnyis
two kayas: sku gnyis: dharmakaya and rupakaya, chos sku and gzugs sku.
two obscurations: kleshas and knowables.
twofold purity: dag pa gnyis
ultimate point: 'gag bsdam
unborn: skye ba med
uncompounded: 'du ma byas
universal: [rab] 'byams
unmixed: ma 'dres
unobstructed: 'gag med, thogs med, zang ka
upa/ charya: u pa, spyod rgyud
upaya: thabs
upayayoga: = upa
utpattikrama: bskyed rim
vaibhashika: bye brag pa
vajra holder: rdo rje 'dzin pa
vajra master: rdo rje slob dpon
vajra: rdo rje
Vajradhara: rdo rje chang
vajradhatu: rdo rje dbyings
vajrakaya: rdo rje sku
Vajrapani: lag na rdo rje
Vajrasattva: rdo rje sems dpa'
vajrayana: rdo rje theg pa
vasana: bag chags
vase of coronation: spyi blugs
vast: yangs
vessel and essence: snod bcud
Victorious One: rgyal ba
vidya mantra: rigs snang
vidyadhara: knowledge holder
vidyadhara: rig 'dzin

vinaya: 'dul ba
vipashyana: lhag mthong
virtues: yon tan
Vishnu: khyab 'jug
vision: dgongs pa
visualize: bskyed
vividness: sal le ba
wisdom of equality: mnyam nyid ye shes
wisdom of extent: ji snyed pa'i ye shes
wisdom of nature: ji lta ba'i ye shes
wisdom: ye shes
wish-fulfilling gem: yid bzhin nor bu
without support: rten med
without transition and change: pho 'gyur med.
two truths: bden gnyis
yana: theg pa
yanas of cause and characteristics: rgyu mtshan theg pa
ye: primordial There is no creation or creator in Buddhism. The nature is beginningless and
God is described.
yidam: yi dam
yoga tantra: yo ga: rnal 'byor [rgyud]
yogachara: sems tsam, rnal 'byor spyod
Tibetan glossary
'phags pa nor bdun, faith discipline, generosity, learning, decency, modesty, prajna.
'bras bu: Effect, result, fruition (the kayas and wisdoms etc.) -lam du byed pa: Making the f
path. -theg: The last three of the nine yanas in which the fruition itself becomes the working
rgyu mtshan theg pa in which the result is produced causally by purification, practice, etc.
'bud: See bud.
'byed pa med pa: Without distinction, of dualistic conceptions etc. -thugs rje, impartial, disti
compassion. It is there for all beings equally, regardless of their state of virtue, understandi
rain falls on the just and unjust alike.
'byor ba'i bkod: Rich display.
'byung ba lnga: sa, chu, rlung, me, nam mkha'; earth, water, air, fire, and space. In their co
substantial existents, they are obstacles to enlightenment. In their subtle form, they are phe
principles that respond to the will of the yogin. Thus they are known as the consorts of the f
In their subtlest form, they are not different from insight-bodhicitta itself.
'dre ba: mix. Eg. things are seen clearly without being mixed up in ji snyed ye shes, qv.
'du ba: 1 Gather, assemble, accumulate, collect, join, meet. (active sense). 2 Be united or

changeless entities). 3 To embody (of deities etc).
'du bral med: Without gathering or separation, without adding or taking away.
'du byed: the fourth skandha, formations, habitual tendencies, karmic formations.
'du ma byas: Uncompounded, unconditioned. Not produced by combining dharmas through
'du shes: Perception, [conception] discernment, ideation, inclination, the third skandha.
'dul ba: the teachings of monastic discipline, such as the 250 rules for monks and 350 for nu
pitakas or baskets of the teachings, sde gsum. Vinaya, [monastic] discipline, conversion, cu
taming. 'dul byed, is the tamer or teacher and 'dul bya, the tamed or disciple.
'dus pa: See 'du ba.
'dzin: See gzung 'dzin.
'gag med: 1 Unobstructed, unlimited by or free from..., able to manifest. 2 Unceasing.
'gag: 1 Pith, crucial or principle point. Cf. gnad. 2 To cease.
'gogs pa gnyis of discriminating awareness 1 without complexity resting in natureless meani
defilements are like the sky.
'gro ba: 1 Sentient being = sems can. 2 Animal. 3 To go.
'gro ba'i lam: Path of one's travels, path of beings.
'gyu ba: movement, moving thoughts, discursive [vibration], thinking. Has the connotation o
flickering like lightning, tongues of flame, or reflections on water. All distracting mental activ
including perceptions, feelings, and the undercurrent of subconscious gossip are included.
emanations of the moving, more or less equal to, rnam rtog, discursive thoughts; erratic, me
'jam dpal: Mañjushri bodhisattva of knowledge.
'jog pa: 1 Put, place. 2 Leave, abandon. 3 Postulate, assert. 4 Classify, pigeonhole. 5 Re
meditation.
'khor ba: Sa.msara; confused, cyclic, transmigratory existence; to whirl or spin; rotate.
'khrul pa: Confusion, deception, mistake, frenzy, madness, bewilderment.
'od gsal: Luminosity, luminous clarity. The glory of the vision of the pure bhuumis from the
in which the two obscurations are removed. non-objectivized manifestation within the great
full blown form is the buddhas' vision of things as they are, corresponding to ji snyed ye shes
ye shes. All schools of the mahayana accept its existence. Therefore, it is a mistake to und
emptiness in a way that excludes such vision.
'od: Light, radiance.
'og min: Akanishtha, = gandavyuha, the highest realm, pure land, or buddha field, that of th
enlightenment. It is on the level of sambhogakaya, and said to be inhabited by mahasattvas
apprehend it.) It was at first the name for the highest of the realms of the gods.
'phags pa bden bzhi: Four noble truths. 1 All is suffering, sdug bsngal. 2 The origin, kun 'b
suffering, ego grasping etc. 3 'gag pa, Cessation of suffering. 4 The path, lam, leading to th
suffering.
'phags pa nor bdun, faith discipline, generosity, learning, decency, modesty, prajna.

'phags pa: Arya: Changeless, without transition or change. Cf. pho ba, the yoga of transfe
consciousness.
a nu: Anu yoga, the eighth yana. See theg pa dgu.
a ti: Ati yoga, the great perfection, the ninth yana. See theg pa dgu.
a'dod pa lnga: desirable qualities of the 5 senses.
a'jigs chen bzhi: old age, illness, death, deterioration.
a'khor lo bsgyur ba'i rgyal po. Universal monarch, especially Dharma kings.
bag chags: vasanas Habitual tendency or pattern, karmic propensity or seed. In yogacara
stored as bag chags, in kun gzhi, alaya, a formless and neutral basic consciousness. These
manifestations as being born in a physical body, having particular mental propensities or ch
the world in terms of sa.msaric confusion, experiencing the karmic result of previous good a
etc.
bar do: Intermediate state in cyclical existence, especially those experienced between deat
according to texts like the bar do thos grol, the Tibetan Book of the Dead. These are the 'ch
the bardo of the moment of death, where the radiance of dharmata is experienced; the chos
of dharmata, where visions of peaceful and wrathful wisdom-deities etc. are experienced; a
do, the bardo of becoming or rebirth.
bar snang: Space. (The literal words could mean appearance in the middle but seldom do.
bar: The middle, middle way between opposites, eg. inner mind and external appearance.
object of fixation, and it is said that the wise do not dwell in the middle either.
bcom ldan 'das lnga: the five bhagavans, peaceful deities or sambhogakaya buddhas, Ak.s
Amitabha, Amoghasiddhi, Vairochana. They are said to appear in the visions of the chos ny
figure in many tantric visualization practices. They represent the enlightened forms of the fi
form, feeling, perception, formations, and consciousness and five kleshas anger, pride, desi
ignoring. They manifest as the five wisdoms, mirror-like, equality, discriminating, all-accomp
dharmadhatu wisdoms. Locana, Mamaki, Pandaravasini, Tara, and Akashadhatvishvari are
representing the pure form of water, earth, fire, air, and space.
bcom ldan 'das: bhagava[n][t], blessed one, the Buddha.
bcos ma (n) pa (v): Fabricated, artificial, created, cranked up, created purposely, fake, unna
pretended.
bdag pa chen po: great being
bdag: Self, ego, atman (false and delusive) master, sovereign. -nyid = bdag or sometimes
or similar words. - pa chen po : great being, mahatma, universal mind of enlightenment or b
symbolized by Samantabhadra etc. By becoming enlightened one attains this. There is no
emptiness. This self is empty in essence like any other.
bde ba chen [po'i sku]: Mahasukha[kaya], the body of great bliss, referring to the intrinsic a
bliss of enlightenment, bde ba, which is closer to well-being and equanimity than physical pl
bde bar gshegs pa: Sugata, epithet of buddha, the blissfully gone one, due to experience o

bde gshegs snying po: Sugatagarbha, sugata essence, buddha nature, the ultimate, chang
which temporary phenomena arise and to which they return. v. Uttaratantra etc. Because
our real nature we are of the "enlightened family" and can attain enlightenment. Sometimes
refers to that potential or Buddha nature.
bden gnyis: the relative and absolute, kun rdzob and don dam: The two truths are usually s
and appearance, in the third turning they are also presented as appearances being or not be
they are.
bdud rtsi: amrita. The intoxicating nectar of the gods, which conveys long life, bliss, and sp
accomplishment. The literal words mean "devil juice."
bkod pa, (n or v): Arrange[ment], display, order, setup, array.
bdud: Mara, demonic or obstructing forces, either personified or seen as psychological or k
propensities. Mara is the king of such demons or forces, as the Devil is in the west. There
divisions (see text), especially the four maras: The klesha and skandha maras (personificat
mrityu mara, personifying death, rigidity, darkness, depression and such life-destroying force
putra (son of deity) mara concerned with the seductions of pleasure, power, and various ego
experiences.
bla ma: guru. Teacher who embodies, displays, and transmits the sacred reality of enlighte
teaching the path by which it may be obtained and so forth. In tantric teachings like ati it is
held that even though enlightenment is our true nature, it would be extremely difficult to reali
without the guru. Therefore great respect is in order for those rare persons who can properl
function. At the same time one must transcend devotional conceptions about the guru as se
realization. Over-conceptualized devotion can actually be a hinderance.
blang 'dor: Accepting and rejecting, receiving and abandoning, taking and discarding.
blo: (Conceptual) mind, intellect, cognition, awareness, plan; -zangs, good intelligence -'das
conceptual or sa.msaric mind, beyond thought or intellect.
bram ze: brahman, hindu priestly caste.
brgya byin: king of the 33 gods in Hinduism
brtag pa: Vitarka. Investigate, inquire, examine; -s: Pf. of rtog: Think conceptualize. Appli
focused thought approaching and determining the nature of its object. Cf. dpyod pa.
brtags pa gnyis pa: Condensed text from the cycle of the Hevajra Tantra.
bsam gtan bzhi: the dhyana "trances" have five factors concets, analysis/scruitiny, joy, well-
equanimity [rtog pa, dpyod pa, dga'a ba, bde ba, btang snyoms). Accounts vary. In each su
drops out until the 4th has equanimity alone. These states also correspond to heaven realm
have correspondiong realizations. See Ch. 4.
bsam gtan: Dhyana, state of meditation. In particular, the nine dhyanas, four with form and
concentrations. See snyom 'jug.
bsgom pa: Meditate, action of meditation. See text for divisions. V. shamatha, vipashyana.
bshugs: That which has been entered into and within which one dwells. What presents itse

constitute.
bskal pa: In Hindu-Buddhist cosmology a great kalpa consists of 4 to 80 (depending on the
kalpas of about eight million years. During this period the world evolves, develops, deteriora
is completely destroyed in fire. It is said we live in a sub-period called the good kalpa becau
buddhas appear in it.
bskyang: p. of skyong: Protect, guard, maintain, preserve, care for, nurture, govern, enjoy.
protector deities are chos skyong.
bskyed rim: Developing stage. One performs various liturgies involving visualization of deit
praises and offerings to them, reciting their essence mantras, and so forth. The deities are r
enlightened mind than disembodied, personal entities external to and more powerful than or
sometimes experienced as personlike beings. Eventually one hopes to see the phenomena
various aspects of the pure environment and inhabitants of the mandalas of deities.
bskyed: Generate, cultivate, create, produce, visualize, develop.
bsod nams bsngo: all good deeds including practice accumulate merit or good karma. Whe
good karma it is easily defiled, so it is best to give or deicate it to beings and the path.
bstan pa'i dbye ba bcu gnyis: General/sutras, verse summaries, prophecies, verse teaching
biographical tales, narratives of former examples, conditional eclarations, extensive teaching
of former births, resolutions, narratives of miracles.
btang bshag med: Without taking or leaving: Intransitive or participle of 'bud, revealed, occ
just happens. bud pa, dispense with. 'bud, transitive: strip, lay bare, reveal, set free, expel,
blow (conch, on fire etc.), endeavor.
bya ba grub pa'i ye shes: All-accomplishing wisdom, the karma family wisdom. The speed,
poverty mentality of jealousy is transmuted by realization that real achievement is effortless
self-existing. As with Vajrakilaya (indestructible dagger) practice, the power of realization cu
the confusion of obstacles.
bya rgyud: Kriya tantra. See theg pa dgu.
byams pa: the next buddha, Maitreya, now residing in the Tushita Heaven.
byang chub lnga: The five manifestations of enlightenment are 1 Sitting on a sun and moon
body completely manifests the body of the deity. 3 One's speech manifests the seed syllab
manifests the attributes of the deity's scepter, eg. Vajrayogini's trident and skull cup. 5 Jñan
descend.
byang chub sems dpa': Bodhisattva. One who has reached at least the path of seeing of th
not yet attained complete buddhahood. With the buddhas they are called noble ones or arya
are usually said to be ten levels or bhuumis of the bodhisattva path, on each of which a certa
paramita is emphasized, though up to fifteen are sometimes mentioned. -theg pa: The bod
practices the paramitas in the context of the understanding, and later the vision, of emptines
dgu.
byang chub sems gnyis: aspiring and entering smon 'jug.

byang chub sems: Bodhicitta, enlightened mind. In the mahayana there are the bodhicitta o
enlightenment, and that of actually entering into it. There are relative bodhicitta, concerned
compassion and the details of practicing the paramitas etc. and absolute bodhicitta, the ulti
things. Bodhicitta is presented in ati as the absolute mind of enlightenment. It is more or les
to rig pa, insight, and sugatagarbha, when they are used to refer to the fruition.
byang chub: Bodhi, enlightenment. byang: purified of obscurations and chub = perfected in
bye brag pa: Either the vaishe.shikas among the six hindu schools, or the vaibha.shikas am
schools. The eighteen schools more or less followed these tenets. Stcherbatsky's The Cen
Buddhism is one of many sources. They define the relative as the composite, and hold that
physical atoms and the momentary dharmas of mind. They also hold that these absolutes a
truly existing causes and conditions. They hold that the three times, space, etc. are establis
substances. They hold that partless atoms aggregate into gross objects, and that partless m
consciousness directly perceive their objects. They hold that effects in some sense pre-exis
bying rgod: Drowsiness and wildness, sinking into dullness and the arising of uncontrollable
as obstacles experienced in meditation. They are said to be defenses of ego against fundam
which it does not exist.
byis pa: 1 Immature persons, children. 2 Disparaging: childish fools.
byung po: Ghost, generic name for 'dre, gdon (döns) and bgegs (geks) etc. Demon, evil sp
preta realm of the six lokas.
cha med: Nothing whatsoever, partless, without aspects.
cha phra: Infinitesimal, subtle [parts].
chad lta: Nihilistic view. Those who hold that nothing truly exists or who are skeptics holdin
cannot know what exists are nihilists. But this fault is most often ascribed to those who hold
no moral order of karmic cause and effect, so that the various good and bad events in the w
chance. Thus many scientists would be nihilists from the buddhist viewpoint.
cho 'phrul: Magical display, apparition, illusion, trick, creation, power, miracle, magical attac
cho ga rnam pa lnga: The five aspects of sadhana: Visualization, recitation, offering, praise
chos can: That which possesses the various qualities of individual dharmas as opposed to t
dharmas, emptiness, dharmata. The subject of a logical reasoning. Sometimes the phenom
chos dbyings: Dharmadhatu. Space, source, or realm of phenomena. Absolute reality, the
mind, bodhicitta etc.. In the eighteen dhatus of hinayana, as presented by the Abhidharmak
is the object, vi.shaya, yul, of the mental sense. In this sense there are as many dharmadh
sentient beings.
chos kyi 'khor lo 'khor: The three turnings of the wheel of Dharma. The first was at the deer
Varanasi with hinayana teachings of truly existing dharmas, the four noble truths, and eightf
second at the vulture peak taught emptiness of true existence; the third in the indefinite realm
changeless, eternal, ultimate nature, absolute bodhicitta or sugatagarbha.
chos nyid: Used in the Abhidharmakosha etc to mean absolute reality or realities, the real n

something. It is sometimes used in this text in such a sense. The Tibetan schools all accep
the absolute reality, so the terms are more or less synonymous. In ati this is the great empti
emptiness and non-emptiness, things as they are beyond concept, their ultimate being or na
chos sku: Dharmakaya. See sku gsum.
chos skyongs: Dharma protector, dharmapalas, various generally wrathful deities, who prot
attack those who pervert them for reasons of ego etc. In general when basic sanity begins t
phenomenal world gives gentle messages, like you can't find your car keys. If that fails, you
your car into a tree. That is called a manifestation of the protectors. Mahakala, Vaitali, Ekaj
examples.
chos: 1 dharma, phenomenon, thing, existent, ultimate constituent of existence, that which i
known by the mind, mental object. 2 Dharma (capitalized): The Buddhadharma, the teachin
Religion in general. 4 quality, property. 5 Right, duty, moral law. 6 Scripture or doctrine. 7
order, law. 8 Principle, topic. 9 Meaning, value. 10 In ati the vision of realization is the end
buddhadharma, and this is called "the Dharma." If the guru transmits this vision to someone
"giving the Dharma."
dag pa gnyis: rang bzhin dag, glo bur dag. Purity of nature and purity of pure experience fr
incidental. The two purities result from removing the veils of conflicting emotions, the klesha
primitive beliefs about reality that obscure omniscient wisdom.
dag pa gsum: There are various lists of three purities. In the bodhisattva path there is three
(=emptiness) of actor, action, and object. In mahayoga there are purity of the outer world, in
and the continuity of the mind stream snod, bcud, rgyud. The list referred to in the text, du
discussion of kriya is probably this: 1 lha dag dkyil 'khor, the mandala of the pure deity 2 r
longs spyod dag, pure substance = longs spyod, enjoyment or abundance 3 sangs rgyas d
the samadhi of the pure meaning of buddhahood. [ES lists sngags dang ting nge 'dzin, purit
samadhi for 3] It is worth noting that ES's source specifically refers to kriya and ours is more
feast commentary.
dag pa'i sa: The three pure bodhisattva bhuumis, the eighth, ninth, and tenth. They are so
only on these levels do luminosity, pure appearance, wisdom, the ornament, gandavyuuha,
manifest. Bodhisattvas of these levels are to some extent like the buddhas in seeing things
Those on a lower level have direct cognition of emptiness in meditation. But they have not y
obscurations of primitive beliefs about reality that veil pure appearance.
dag snang: Pure appearance, sacred outlook (VCTR, who wanted to that here everything a
overwhelming sacred value). Enlightened vision of the relative = luminosity possessing the
Ultimately = the kayas and wisdoms.
dam bca': Thesis, promise, oath, claim, idea. "Dam" here = firm, stable.
dam tshig srung ba: To keep, guard, or maintain samaya. It is sometimes said that this is a
for someone who is not enlightened. For buddhas it is self-existing and effortless.
dbang bzhi vase (5 buddha families, water, crown, vajra, bell, and name), secret (inner feelin

are the mandala), prajnajnana (bliss of union), suchness (the nature).
dbang drug: The six indriyas, or sense organs, the six senses, the five usual senses plus th
ES: six tantric empowerments of yoga, but he does not list them.
dbang lgna: 1 The five senses. 2 The five powers: faith, perserverence, mindfulness, sama
dbang po chen po"the great Lord,"a Hindu creator god.
dbang po: Hindu god, of the three Bhrama, Vishnu, and Shiva he is associated with destruct
yoga, and with the dance of existence. He is also much associated with Hindu tantra.
dbang: 1 Empowerment (= dbang bskur, abhi.sheka) Typically a ceremony introducing stu
mandala of a particular deity. One can also be empowered as a teacher or with a certain sta
Power. 3 Senses or their faculties (= dbang po, usually as conditioned experiences to be tr
Mental acuity or capacity. 5 Ruler.
dbu ma: 1 The middle way. 2 The central channel visualized in tantric yoga. 3 The madhya
emptiness established by Nagarjuna. Nagarjuna claimed to establish logically the teachings
prajñaparamita suutras that absolute reality is empty of true existence of what conventional
to it, of any real nature and so forth. Interdependent arising of all conventional things is one
establishing this. The prasangika school dbu ma thal 'gyur, emphasizes that reality transcen
that of emptiness. Therefore, insofar as possible, it makes no attempt to establish doctrines
limits itself to showing the inadequacies in the doctrines of others. Ati is highly influenced by
prasangika viewpoint, which it presupposes. Reasoned arguments do not appear in this tex
been resolved previously. Therefore, one who wishes to study ati should first have persona
meaning of emptiness as presented by madhyamaka. Then it is possible to go on to realize
manifests in experience as non-dual emptiness/luminosity.

Ati to some degree also accepts the notion of svatantrika madhyamaka: without distincti
classification, or exclusion.
dbyings kyi snying po: Garbha of space = sugatagarbha. Sometimes = dharmadhatu, some
potentiality, or "genes" of dharmadhatu, which makes it possible for sentient beings to attain
Uttaratantra.
dbyings las mi g.yo: Not departing from space, going beyond it in the sense of becoming so
truly existent different nature, not of one taste with it, non-empty, something dual in relation t
dbyings: Field, dhatu, realms, [basic] space, expanse, totality continuum, source. dbyings s
spontaneously. dbyings su dag, can mean spontaneous or fundamental purity. Basic natur
called the dbyings of water.
de bzhin gshegs pa['i snying po]: Tathagata [garbha] [womb of the] thus-gone. tathagata =
courses in suchness = emptiness = things as they are. Tathagatagarbha: the buddha natur
like sugatagarbha except the emphasis is on the emptiness rather than the bliss aspect. So
to the buddha nature as potential for enlightenment in all beings, as opposed to full blown en
Sometimes it means realization of absolute truth = absolute bodhicitta etc.
de bzhin nyid: Suchness, emptiness, things as they are = chos nyid.

ded dpon: Guide. Literally it means a ship captain, as a metaphor of one who can guide pe
long journey.
dgag sgrub: Assert or deny; prove or refute in the verbal sphere; hinder or establish in the e
sphere.
dge a'dun: followers of the Buddha's teachings.
dgnos grub: The relative thun mong or kun rdzob, siddhis are accomplishments such as the
perceptions, mgnon shes. Absolute siddhi, thun mong ma yin or don dam) = enlightenment.
dgnos po: Thing, conceptualized as something solid and real with a fixed, independent esse
has the power to produce an effect, don byed nus pa, is a thing. What does not, like space,
cf. dgnos su, in reality.
dgnos [por] 'dzin: To recognize, either things as they are or in terms of some conceptual ref
falsely fixated as invariant and objective; to grasp as solid or as things having fixated charac
essence and effect-producing power. The experiential quality of the world so grasped.
dgongs pa: Literally intended meaning, and thence by extension vision or realization. KPSP
dkon mchog bzhi: Buddha Dharma, Sangha, and guru.
dkyil 'khor gsum: body, speech, and mind.
dkyil 'khor: Mandala. Literally, center and border. The mandala of a deity has that deity wit
accoutrements at the center. Around the central deity are the retinue and attendants of the
other than that of the deity. Around that are the palace, vajra fence, charnel grounds, and o
environmental symbols. Altogether they symbolize in detail the particular modes of being, a
awareness symbolized by the particular deity. Mandala is also used to mean the experience
and mind of primordial buddhahood. Such a mandala is not an artificial creation, but a self-e
for whoever reaches this level. This display of the mandala of the king of dharmata is not ch
experientially as organized as the experience of a real king's court. By extension almost any
arrangement can be called a mandala.
dmigs pa: Conception, image, object-focus, perceived object, visualization. -med: without a
inconceivable, inexperiencable, unimaginable. -rkyen object condition of perception. -med
objectless (impartial, egoless) compassion.
dngos grub thun mong brgyad: magic pills, eye medicine, sword, going in space, invisibility,
conquersing sickness.
don byed nus pa: Ability to perform a function or produce a result. The defining characteris
don dam: True, real, absolute, ultimate. rnam grangs- the conceptually describable absolut
min pa'i -, which cannot be described but only experienced.
don gnyis: rang don and gzhan don, benefit for self and other.
don grub: Attainment, accomplishment, success. = Siddhartha. KSTR.
don: 1 Meaning, sense, significance. 2 Object, thing. 3 Fact. 4 True, real, ultimate. 5 Top
6 Purpose, benefit. 7 Result. 8 Nature. 9 Message.
dpyod pa: Vichara. Sustained analytical thought on objects determined by vitarka, usually

resolving them in terms of practical judgement. Subconscious gossip on sense impressions
indistinct murmur of conceptuality (manojalpa) underlying our experience. Vitarka searches
experiences to conceptual reference points. Vicara attempts to fix them there definitively. T
use them to decide respectively that sa.msaric objects are impermanent and empty, and sho
by one who hopes for liberation. In hinayana brtags pa and dpyod pa, are considered desira
concentration that leads one to a more direct cognition of reality in dhyana, meditation. But
in the second dhyana leading to clear lucidity (samprasada.) PPA, appropriate sanskrit index
Tibetan schools also examination and analysis are considered as preludes to the clarity of d
comprehension. In CYD and LT analysis is almost invariably madhyamaka analysis for the a
understanding, wakefulness.
drag po, Hindu god, of the three Bhrama, Vishnu, and Shiva he is associated with destructio
and with the dance of existence. He is also much associated with Hindu tantra.
dran pa: Memory, mindfulness, a term for conditioned sa.msaric consciousness altogether,
Saraha.
dri ma gnyis: The two obscurations of kleshas and knowables. KSTR.
dri med: Stainless, spotless, immaculate, undefiled.
dri za: celestial musician spirits said to susbust on smells.
dril ba: Include, essentialize, wrap up, sum up.
dug gsum: The three poisons; chags pa, zhe sdang, gti mug; passion, aggression, and igno
dug lnga: The five poisons = the five kleshas, anger, pride lust, jealousy, and ignoring.
dus med: Timeless, constant.
dus bzhi: The four times: Past, present, future, and the all-inclusive fourth.
dus gsum: The three times, past present and future.
dus: age krita, treta, dvepara and kali are four ages of the universe after which the world is c
first is like a golden age dominated by bhramins (priests). The following ages deteriorate, an
controlled by kshatriyas (rulers/warirs) vaishyas (merchants) and shudras (servants/ laborers
gdod ma'i dbyings: gdod= Primordial. dbyings= chos kyi dbyings= Space of dharmadhatu,
sphere, source, and element of all there is.
gdod nas: Primordially. Sim. thog nas, ye nas.
gdon: Malevolent or demonic spirit, especially of the preta realm, said to bring about diseas
for those who lack mindfulness.
glo bur: Temporary, incidental, transient, adventitious, not innate or intrinsic, sudden, abrup
glod: Relax, rest, be natural, free, loose, release, let go, set free.
gnad: Main, essential, vital or key point; pith, essence, secret. -kyis: due to. -'gag, put into
point. lus kyi gnad: teachings of physical practice, hatha yoga etc.
gnas lugs [tshul]: Natural: Antidote, remedy. Eg., the contemplation of disgusting aspects o
hinayana antidote for carnal lust. The path as a whole is the antidote for sa.msara. Emptine
antidote for belief in self-nature. Tibetans often think of the bodhisattvayana as the one that

employs antidotes. Whereas the first two yanas are said to find nothing good in negative th
emotions and to recommend suppressing them, the bodhisattvayana compares them to an u
medicine. They may be useful in building resolve for enlightenment, non-attachment, compa
wholesome attitudes. From the viewpoint of ati, since buddhahood is self-existing, there is n
antidotes.
gnas: Place, basis, ground = gzhi, abide, exist, to live, lifetime, remain, endure, be stable, e
oneself, domain, realm. -skabs: Occasion. -'gyur: Transformation. -cha: Stability, sectio
point, topic. -snang: The way things appear and the way things are.
gnyis med: Non-duality, non-existence of either or both. Eg. gzung 'dzin gnyis med, may m
subject and grasped object are non-dual, not separate states, co-emergent, in union etc; or
neither of them exists. The former approach is characteristic of the mind-only school, where
defined as realization of ultimate mind as one without subject/object duality. The latter is ch
of madhyamaka, which says that neither mind nor its objects truly exist as independent entit
of their own and so forth. But the same arguments that refute them also refute any truly exis
as dharmadhatu that would be beyond mind. So they cannot be said to exist non-dually as t
else.

Ati ultimately accepts the madhyamaka viewpoint: Straying, deviation, misunderstanding
these can occur -gsum: clinging to bliss, clarity, and non-thought. -bzhi: Dilgo Khyentse Ri
Misunderstanding the great primordial emptiness, one labels mind with conceptual negation
straying into the realm of conceptual shuunyata (emptiness). Not having faith in the ground
ordinary mind within oneself, one hopes for a new acquisition of the fruition of dharmakaya e
is known as straying in regard to the path. Misunderstanding the way of self-liberation, one
elsewhere than in the kleshas themselves. This is known as straying in regard to the antido
all dharmas of apparent existence, sa.msara and nirvana, are merely shuunyata, one is stuc
nihilism. This is known as straying into labeling."
goms: 1 Proficient, habituated, trained, skillful, adept, having mastered, accustomed, develo
footsteps.
grol ba: Liberation, freedom, to liberate oneself or another, untying, releasing escaping from
from illness, to end [a meeting]. to become non-existent [of things] = cease. -bzhi, the four
liberation: shar grol, liberation on arising; gcer [cer] grol direct liberation; rang grol, self-liber
and ye grol eternal liberation.
grub thob: Siddhi, accomplishment; siddha, the one who has such accomplishment. Absolu
enlightenment. The relative siddhis involve miraculous displays of power over phenomena,
perceptions, mngon shes qv., and the like.
gsal ba: Clear, clearly appearing, clearly explained, luminous. See 'od gsal.
gtad med: Not solid, shifty, offering no fixed or steady reference point. KPSR. VCTR.
gtan la 'bebs pa: Establish, resolve with certainty, determine, settle, clarify, put in order, usu
doctrines.

gzhan stong: Empty of other. In shentong philosophy it is said: Foundation, ground, basis,
support] basic nature, = buddha nature (sugatagarbha, the Space of insight) , source, subje
thing which is . (eg. stong gzhi, the thing which is empty.) -grub, established foundation. -rt
and support, foundation = gzhi. -lam 'bras: ground, path, and fruition: Eg. the ground, one'
sugatagarbha, emptiness possessing all the supreme characteristics, is the nature as cause
Therefore, one can practice the path of the buddhadharma in the ways described in this text
fruition, enlightenment, the manifestation of the kayas and wisdoms and so forth. This text i
that order.
gzhi gnas: 1 Intrinsically present, abiding in the ground, gzhi gnas ye shes gsum qv. 2 Sha
 One-pointed meditation on an object, most often the breath. It is a means of cutting throug
conceptualizations and attachments so that one can experience the basic self-existing natur
gzhi med: Groundless. Things are mere appearance of what does not exist. Cf. med pa gs
gzugs, rten med. KPSR.
gzugs brnyan: Reflection. Ordinarily we think of reflections as reflections of something that
a reflection, such as the moon in water, or "reflected" in visual experience. But here all phen
"reflections" in that they arise interdependently. The external moon is a considered to be a
conception, with even less reality than the experienced one, and so forth. Whatever arises i
empty, in something like the way we experience the moon in water now, or like the way we e
when we know we are dreaming.
gzugs sku: Ruupakaya. The two form kayas sambhogakaya and nirmanakaya, constituting
See trikaya.
gzung 'dzin: Usu. Abbr. gzung ba'i yul dang 'dzin pa'i sems: Fixated or grasped object , gz
fixating or grasping mind, 'dzin pa; illusory, sa.msaric fixations of independent, truly existing
objects. VCTR translated this "grasping and fixation," rather than the more common "subjec
reason is that enlightenment in ati is not envisioned, as sometimes in hinayana, as nihilistic
experience of subject and object; nor, as in mind-only, as their becoming one thing. The en
is the kayas, emptiness possessing all the supreme aspects. Theenlightened subject is insi
can be said to be inseparable and non-dual, so that this perception is self-insight of itself. B
this state is also the great emptiness beyond existence and non-existence, beyond mind an
accepts the madhyamaka claim that no predicates can adequately describe absolute reality.
absolute mind of mind-only. Thus, VCTR used "grasping and fixation" to indicate that enligh
transcended confused conceptualizations of the perceiver and the perceived. Those who tr
gnyis med, as [with neither][without the duality of] subject and object are in general aware o
considerations, so that in the end there need be no fundamental disagreement. VCTR som
so that they seemed to refer to a simultaneous co-dependence of subject and object, and s
successive occurrence of the subject-object split, gzung ba, followed by mental grasping, 'dz
one should not mix the two usages.
It is traditionally said that the shravakas realize the non-existence of gzung 'dzin, of the indi

and that pratyekabuddhas also realize half-egolessness of dharmas by realizing the non-exi
not of 'dzin. KPSR explains that this means that there is no individual ego ('dzin) and therefo
(gzung) that have a substantial, causal, or any other kind of dependence to it. Pratyekabudd
realize interdependent arising, according to the twelve links of interdependent arising and so
Therefore, they realize that dharmas of the external world do not exist with an independent r
own. They view them as aspects of the experience of a perceiver. However such a perceiv
individual ego. Such a view is very like mind-only, or perhaps some versions of Sautrantika
anticipate mind-only. cf. BPTP. Bodhisattvas have full realization of emptiness, and therefo
the grasper of dharmas as truly existing any more than those dharmas themselves.
gzung: V. gzung 'dzin.
theg pa dgu: the nine vehicles
I. Hinayana:
1 shravaka yana nyan thos, the hearers or disciples. This is the monastic buddhism taught
nirmanakaya. It emphasizes the four noble truths: Life is full of suffering, this arises from th
setup of dharmas, skandhas etc, which are transient without any enduring self. But given th
suffering too depends on a transient setup and cessation is possible. This is achieved by m
eightfold path, right view, speech, thought, action, livelihood, exertion, mindfulness and sam
learning to be there, doing everything properly and mindfully, one cuts off the suffering arisin
speed, clinging, and desire for self-aggrandizement of ego, and attains enlightenment. One
baby to sit, eat, and walk like a buddha. Practicing shamatha and vipashyana, zhi gnas and
learns to have the buddha mind. And yet it is said, the fathers dwell in complete humility.

2 Pratyekabuddha yana, rang rgyal: The basic physical setup has already been determin
yogins traditionally unlock the development of mind in sa.msara and nirvana, seeing how the
po, develop. Contemplating a corpse, one reasons backward through birth and craving etc t
ultimate cause of life's sufferings. Cutting craving and attachment to externals, the yogin rea
sufficiency of one's ultimate nature. Letting this be as buddhahood is maitri, the ultimate kin
oneself. In ati tradition the account given sounds very like the view of mind-only. It is said th
yogin realizes the emptiness of individual ego and of objects other than mind, but not of min
Pratyekabuddha solitariness betrays a subtle remainder of belief in the independence and s
and other, which is basic to ego.
I. Mahayana, theg pa chen po:

3 Bodhisattvayana, byang chub sems dpa'i theg pa: Here madhyamaka emptiness is rea
tradition the emphasis is not nihilistic. Rather the nature of enlightened mind glimpsed in mi
to have always been universal and unobstructed. The skandhas and so forth which cause s
be like mere temporary clouds on the face of the basic nature, sugatagarbha. Therefore, wi
enters the path of the bhuumis that goes beyond sa.msara. As self and other do not exist, th
boundary between maitri and compassion for all sentient beings. Yet this path is not trod by
from the phenomenal world, but rather relating to all situations fully as expressions of the ult

This is like the mindfulness of the eightfold path, but now it is unleashed in emptiness. It ma
practice of the ten paramitas, by which finally the proper manifestation of the body, speech,
buddhahood, trikaya, is attained. However there can be a problem here. For example, the
was totally devoted to virtue and saving others. He goes among sewer-like dens of thieves
not corrupted. But the whole human world still looked like a sewer inhabited by perverts and
may see the absolute and the natural world as pure, and still have no pure vision of the relat
and of human society. So even with the vision of sugatagarbha and the paramitas, relative
something of a crude joke, a pot of night-soil. Hence the need for vajrayana.

II. Vajrayana, rdo rje theg pa:

A. the outer tantras, phyi rgyud:

4 kriya yoga, kri ya, bya rgyud, the tantra of action): Here we find that within us there is a
sacredness of the vajra world, the sambhogakaya world of pure perception inhabited by deit
kings and queens with their palaces and retinues. Because they have become totally egole
do is pure, sacred, and immensely powerful. In fact we encounter this world by relating to th
which invokes this pure aspect of ourselves. At first we may feel rather like stupid, filthy mo
relation to this world. We cannot participate as equals, but only as spectators. However, if
ourselves to this as devoted servants, there is a possibility of becoming part of the vajra wor
the logic of kriya. Meanwhile one can purify oneself and one's basic energies in hopes of be
vajra-citizen. In kriya this is very literal, with many baths and changes of clothes, white food

5 Upa, The most basic difference as we progress to upa through the outer tantras is that
relate to the deity as a friend. Oneself is samayasattva, the deity is jñanasattva, the real thi
sending his wisdom down on us, and the pretence of being of that nature seems less and le

6 yoga: Finally we truly realize that the deity, who represents the nature of the guru's vaj
also is our own true nature as well. So we can actually become mahasukha princes and pri
families. That is the fruition of the yoga yana. The five skandhas etc. have been transmute
perfection of the five wisdoms.

B. The inner tantras:

But even here there is a subtle reference point of perfection, wisdom-message, divinity a
something imperfect, unwise and so forth that is co-emergently ignored. Hence the further j
inner tantras that transcend reference point altogether.

7 Maha: Here there is much more confidence in situations as embodying the continuity o
self-existing fruition mandala. For example, in the eight heruka mandala, bka'.brgyad, the h
embodiments of ideas, than means of cutting through such conceptualizations. Yangdag ya
heruka punctures concepts with a scepter like a pin, revealing naked space The ratna heruk
Death , shi rje, with an owl. Hayagriva and Vajrakilaya, rta mgrin/ rdo rje phur ba, the padma
herukas, reveal naked passion and aggression. etc. This yana emphasizes the visualizatio
developing stage, bsked rim.

8 In comparison to this complex network of divine forces:, a sort of tibetan cabala, anu, i

simplified, in essence one sees everything as the union of primordial space and wisdom, eg
of Samantabhadra and Samantabhadri in their cosmic dance. The complexities of the lower
removed. The means for doing this is the practice of the fulfillment stage, and in particular, t
nadi, prana and bindu.

9 Ati is like the punch line, and doesn't make proper sense without the other yanas. All re
conceptualizations are stripped away so that the fruition becomes completely naked and sel
text says, this is how it is for one who has done all the work. One can say to a superbly train
etc,"Just let go and do it," and hope to hear beautiful music. If one gives the same advice to
without musical training, this result is unlikely. Thus ati traditionally functions as the framew
culmination of the nine yana training, as a means for removing nirvanic neurosis and so on.
generally meant as a complete program in its own right. Most distortions of ati come from ig
ji lta ba'i ye shes: Wisdom of the absolute nature of everything as it is, ie. as the great empt
ji snyed pa'i ye shes: Wisdom of extent; ji snyed = as much as there is, whatever kinds, as s
omniscient qualitative wisdom of all phenomena as they are, discriminating all details withou
ka dag: Primordial purity, purity from the start.
kha ldog lnga: Blue, white, yellow, red, and green, the colors of the five families and elemen
khams/ 'byung ba bzhi: these are the 5 minus space.
khams bco brgyad: The eighteen khams, dhatus, (classes of dharmas) are the six sense po
indriyas, including the mano-dhatu or, yid kyi dbang po, the faculty of intellect; the six sense
vishaya, including the dharmadhatu, here in its original sense = the realm of non-sensuous,
objects; and the six consciousnesses including the manovijñana or intellectual sense. The c
touch is called the kaya consciousness, meaning here "of solid bodies." the six senses, their
the six consciousnesses of those objects. Here "dharma," in a special sense, means intelle
dharmadhatu is the realm of such objects, analogous to the realm of colors, sounds, etc.
khams gsum: Three worlds. 1 The desire realm, the realm of material form. 2 Pure non-ma
realm of the impure visions of dreams, and those of the god realms; and the pure ones of m
visions of the sambhogakaya deities. 3 The formless realm [objectless space, time, conscio
perception nor non-perception.]
khams: 1 Element, dhatu, realm. 2 Disposition of individual personality; the nature of some
bzhin; the elements. Eg. the khams of fire is heat. Such natures are partial vs. 3 the basic
rigs (gotra) = sugatagarbha, buddha nature. potential or seed; semen.
khong yangs pa: [Innerly] vast or wide open, open minded, to perceive or understand.
khra lam: Vivid, clear, bright, splendid.
khrol khrol: Bright, sparkling (cf. khrol po) (loud or rumbling of musical instruments); insubst
unobstructed (cf. khral khrol); LUS: Continuously liberated (cf. bkrol ba).
khyab 'jug: Hindu god. Of the threw Bhrama, Vishnu and Shiva, responsible for maintaining
has a number of incaranations such as Krishna, and according to the Hindus, the Buddha.
klong: Space (capitalized in text) expanse, sphere, realm of..., mass, immensity vastness, s

boundaries. -gyur: attaining perfection or mastery. -chen, immense space or knowledge =
rab 'byams: realization of vast universal Space or knowledge = Longchenpa. -zer, : nail of
gzer.

Longchenpa says in LT that klong can be differentiated from dbyings as the space of ultim
that of the universal ground. VCTR differentiated them by comparing dbyings to the vastnes
the horizon from the seashore. Klong is more like skydiving in the middle of the night. He w
particular to the black klong experience of the forty-nine day bardo retreat in darkness. Here
beyond reference points of vastness and constraint.

klu: Naga, water spirit, serpent [deity]. Living in low watery places and caverns, they are oft
with the lower aspects of the human situation, either those which are necessary, but not exa
which are dark, evil and poisonous. Thus they are associated with skin diseases such as le
aspect, they are the enemy of garuda. However, they are said to have great wealth, and to
wisdom of the prajñaparamita from the Buddha, guarding it until Nagarjuna, klu grub, could r
the nagas protected Buddha from attacks of the maras on the night before his enlightenmen
kri ya [rgyud]: Kriya tantra, = bya rgyud, the fourth yana. see theg pa dgu.
kun btags: False conception, parikalpita, the merely imputed or illusory nature of external re
projected onto mind-only, which has no true existence at all, like space.
kun byed rgyal po: The all-creating (doing, accomplishing) King, title of the main scripture o
The King = bodhicitta, personified as Samantabhadra qv. His attributes are explained at len
The King also is one's true enlightened nature.
kun gzhi rnam gsum: the neutral alaya, alaya of various habitaul patterns, alaya of reality.
kun gzhi rnam par shes pa: Alayavijñana: Universal ground- consciousness. See rnam she
kun gzhi: Alaya: Universal ground. See rnam shes brgyad.
kun mkhyen ye shes: The omniscient wisdom of enlightenment, which sees all phenomena
cf. ji snyed ye shes.
kun rdzob: Relative, conventional, obscured (in the sense of disguised or costumed) truth, a
dam, absolute truth. Various systems have different views of what constitutes the relative.
-gnyis, the two aspects of the relative are, [yang] dag pa'i kun rdzob and log pa'i kun rdzob.
these refer to ordinary right and wrong judgements within the everyday sphere. In this text t
differentiate the confused perception of sa.msara and the perception of enlightenment which
they are. yang dag is sometimes called absolute truth, but the sense is different from, thoug
conflict with the absolute truth of emptiness, which it presupposes.
kun tu bzang po [mo]: Samantabhadra [-i] literally means total or universal goodness. In ma
Samantabhadra is one of the eight main bodhisattvas, an emanation of Vajrasattva. In sadh
is purified as pure appearance by the Samantabhadra offerings, in which offerings of desiral
five sense objects are visualized like clouds filling the whole of space. In ati Samantabhadra
primordial buddha, who spontaneously achieved understanding of his own nature as univers

consort is Samantabhadri. Usually he is blue, she is white, and they are naked. The text pr
detail. When Samantabhadra is united with his consort Samantabhadri, she symbolizes the
the empty essence, dharmadhatu and prajñaparamita. He symbolizes pure arising in that sp
do not go beyond its nature. Samantabhadra does not exist as an ego or individual being, b
one's own true nature. Therefore, all who are enlightened are said to be equal to him. The
who is the all-creating King, is Samantabhadra. He may be considered the essence of all th
might say that this is the real concern of all religions and their deities. Some have wondered
Samantabhadra as lha and bdag chen, big mind, the great self, was not like God in the west
this is true in a sense. Bdag pa chen po is the great mind beyond ego and non-ego, or self a
even God and atheism. In theory the via negativa of Dionysius and "God is not a what" of A
compatible with this. If there are theists who have no problem with God being emptiness an
removed by a gap from what we really are, so be it.
lag na rdo rje: bodhiattva who is the lord of secret vajra teachings.
lam bgrod: Treading, traversing the path.
lam lnga: The five paths. These will vary somewhat with different systems. 1) Accumulatio
One accumulates merit and wisdom and avoids confusion and evil deeds so that one will es
and enlightenment will eventually manifest. The four foundations of mindfulness are practic
in shamatha. This leads to the clear seeing of vipashyana. 2) Preparation (unification), sby
Developing vipashyana, one develops a deep understanding of the four noble truths, cutting
desire realm. 3) Seeing, mthong.lam: The practitioner comes to understand the unsatisfact
realms of form, including the god realm. Direct vision of emptiness is seen. This conveys th
liberation, and one enters the first bhuumi, supremely joyful. 4) Meditation, sgom lam: Pract
and relating to the phenomenal world through the paramitas, pha rol tu phyin pa, one attains
through tenth bhuumis. This culminates in the vision of luminosity and wisdom. 5) Fulfillme
learning, mthar phyin or mi slob, Attaining the vajra-like samadhi the practitioner enters the
bhuumi, prabhasvara, kun tu 'od, the complete luminosity of buddhahood. See JOL.
lam: The practitioner's way to enlightenment as taught by the Buddha, the method of practic
the buddhadharma altogether. -khyer, make something into the path, practice, bring someth
eg. one can use kleshas as a means of practice in various ways.
las rlung: Karmic energy, karma prana, as opposed to ye shes rlung, the energy of wisdom.
las: 1 From, as, which is, instead of, rather than. 2) Karma.
lha min: jealous gods who are enemies of the gods, one of the six realms of existence, rigs
lha: Deities, the divine, the level of things that are exalted. Sometimes buddhist scriptures a
existence of the entire hindu pantheon on deities as the highest sort of temporarily existing b
deities of sadhana, yidams, protectors, buddhas and bodhisattvas (such as Samantabhadra
sometimes seem to be approached as beings having a personal existence, and sometimes
energies of one's mind and the phenomena of the world. In any case they are ultimately em
Buddhahood is eternal, but a certain being Samantabhadra was first to realize it. Doing so,

merely personal. We too can become what he became. It is not the existence and nonexist
differentiates Buddhism from "theistic" religions. It is that the whole issue shifts elusively, le
nothing to rely on, so that one is just left hanging. The "theism" that Buddhism eschews has
accepting and worshipping deities than trying to fix the reference points of one's universe th
idolatry. This the great theistic religions also decry. Fixating emptiness and nihilism about a
nature in any sense is part of that "theism."

It has sometimes been noted that Buddhism sometimes makes statements, eg. about Ch
Samantabhadra, that are indistinguishable from those theistic dogmatists make. But since t
are not fixated, but seen in the context of the great emptiness, they become a commentary o
phenomenological possibilities of religion. Such openness is the very reverse of cultish dogm
be). Here one can compare what Longchenpa says about the difference between the use o
to establish metaphysical and spiritual dogmas and the use in ati to go beyond them.

lhag mthong: Vipashyana, clear seeing. Having calmed the mind through shamatha, and in
some sense of the self-existing basic nature, the meditator continues with mindfulness on th
lets the boundary dissolve into all-inclusive, panoramic awareness in which all phenomena,
mind, are included without accepting and rejecting. This occurs by seeing there is no real st
two. The sense of boundary is an illusory fabrication that requires maintenance. As one exp
phenomenal world in this way, the connections of interdependence that lead to sa.msara an
self-evident. This deepens into direct experience of emptiness as one enters the bodhisattv

lhan [cig] skyes pa'i [ye shes]: Sa.msara and nirvana arise in one's situation simultaneously
the solidity of each is annihilated, and the wisdom beyond both spontaneously appears. Ve
naturally tends to self-liberate into co-emergence, and the attempt to stabilize a nirvana free
tends naturally to evoke co-emergent, conceptualization, fixation, ignorance and so forth. -k
co-emergent false conceptions, ; -ma rig pa, co-emergent ignorance.

lhun grub: Self-existing, of the changeless essence. In particular, the self-existing, spontan
nature of dharmadhatu, which, from the path viewpoint, arises effortlessly when pure percep
One of four states of meditation in Semdé according to NN.

lhun: 1 = lhun grub. 2 Monolithic, massive. 3 Dignity.

like thunder you can hear but not see: having no real identity, cf. nges med, ngos 'dzin med
cloud of no fixed shape or a mutter in stadium that seems to be saying something, but it isn't
what. Really it is not anything in particular. The situation is like a dream where one feels th
crucial is happening, and yet nothing really justifies such a feeling.

log: Eliminate, wrong, perverted: lta log, wrong view.

longs spyod rdzogs pa'i sku: sambhogakaya. KPSR presents longs spyod literally being ac
which includes in particular the realization of extent ji snyed. longs spyod also means enjoy
fact, since nothing needs to be accomplished the realization of sambhogakaya is appreciatio
celebration. It is often so glossed. see sku gsum.

lung bstan: Give instruction, teach, prophesy.

lung ma bstan: 1) It is not taught. (occurs frequently in the Künjé. 2) it comes to nothing. It
used this way in the "Song of Lodrö Thaye" in The Rain of Wisdom. 3) Neutral, neither who
bad or good. Eg. kun gzhi lung ma bstan, the neutral alaya.
lung: 1 Scripture. 2 Passage or quotation from scripture (as in lung gi gter mdzod, The Scr
Treasury, the name of Longchenpa's commentary on The Precious Treasury of Dharmadhat
of a text or practice. 4 Precept. 5 Teaching.
lus ngag sems: Body, speech, and mind (non-honorific), vs. sku gsung thugs. These sets c
to differentiate the body, speech, and mind of the enlightened and unenlightened states.
ma 'dres: Unmixed, unconfused. Eg. in ji snyed ye shes all the different, individual things a
distinct. They do not get mixed up with each other or confused. Unadulterated: Wisdom is
adulterated with sa.msaric fixation and grasping.
ma 'gags: See 'gag med.
ma bskyed: Not purposely produced, developed, or cranked up. Hence, self-existing, natur
ma btsal: Literally, "not sought." But things could be unsought for reasons of ignorance. Al
often missed just because they are sought too greedily. So the sense is more like not needi
because they are self-existing.
ma rig pa: Ignorance, as opposed to rig pa, understanding, insight. ma rig pa occurs when
over by incidental defilements.
mchod rten: stupa. Originally a memorial structure containing relics of the Buddha. Later ot
and texts were also put in.
mdo sde pa: Sautrantikas, an abhidharma school of the hinayana. The Abhidharmakosha c
gnyen, propounds this viewpoint. The logicians, such as Dignaga and Dharmakirti, hold tha
to produce an effect, is absolute truth, and that what does not is relative. They deny the, by
vaibha.shika, assertions that space and cessation substantially exist, and that there are simu
and effect. They hold that consciousnesses do not nakedly see their objects but are themse
the image [rang rig]. They deny the self of persons, but accept that there are other truly exis
 Thus they accept the self of dharmas.
mdo: Confluence, juncture, main point, suutra (a discourse of the Buddha) mdor na: In sum
med pa gsal snang: This could mean that the appearances themselves do not exist at all, w
from the madhyamaka viewpoint. But all informants concur that the idea is that they are the
of any truly existing object of which they are appearances. They do not exist with a nature c
mgnon chos: Abhidharma, schools of philosophy such as the hinayana, bye brag pas and
mahayana sems tsam pas who believe in various truly existing dharmas (as madhyamaka a
dharmas are grouped into classifications such as the 5 skandhas, 18 dhatus, and 12 ayatan
arise interdependently through various causes and conditions. To accept such doctrines is
doctrine of emptiness, a key feature of madhyamaka and tantric systems such as ati.

VCTR said that abhidharma still has a place in tantric systems like ati in charting the geo
evolution of sa.msara and enlightenment. When a kind of free floating panic causes the free

space and we divide it to try and check what went wrong, the seemingly solid, dualistic phen
abhidharma appear and proliferate. In enlightenment the same phenomena become manife
wisdoms and so forth. In ati dharmas are not thought of as truly existing as in hinayana. Th
truly existing dharmas of mind as in mind-only. For example, this account is given of the evo
illusory experience of the five skandhas. The dualistic split and solidification manifest as for
Levels of basic accepting and rejecting, feeling , tshor ba, and instinctual patterns of meanin
perception 'du shes) appear. A whole repertory of conditioned attitudes and responses build
emotional and motivational fabric of the world = samskaras, formations, 'du byed). The disc
and intellectualizations of consciousness, rnam shes) fill in every gap to create a seemingly
of full blown egohood in an external world of fixed entities. Meditation reverses this evolutio
phenomena to the state of basic space of dharmadhatu, as described at length in the presen
mi ma yin: Literally non-men; pretas, such as graveyard ghosts, often malevolent.
mi pham Rinpoche: Mipham, a nineteenth century Nyingma master and member of the non
school. He formulated Nyingma doctrines in such a way that it became possible to consider
way in relation to the views of other schools.. Eg. SSN argues that there is no ultimate incon
between Nyingma and shentong doctrines and those of the Gelug school, or between the in
explaining the scriptures of the second turning and those of Asaga in explaining the scripture
turning. Cf. chos kyi 'khor lo 'khor.
mi rtog pa: Non-thought, non-conceptuality, non-discursiveness. Longchenpa distinguishes
The artificial non-thought of one-pointed meditation which does not go beyond sa.msara. 2
mi rtog which is a sign of some accomplishment, but is not ultimate realization and is a poss
attachment and straying. 3 Non-thought = self-existing samadhi or wisdom which is an aspe
The essence of the latter is absence of grasping and fixation rather than a mind clear of phe
is possible for a teacher who has stabilized the mind of non-thought to give teachings etc. no
sugatagarbha, dharmata. It is beyond all complexities and opposites.
mi'am ci class of spirits included with the deva realm. Some are oddly shaped with a horse's
mkha' 'gro: One who goes in the sky. Usually = dakini. In one instance in this text = bird. S
general for gods or those who have attained godlike powers. Usually female tantric deities o
families who guard, serve, present, and embody the tantric teachings, and are the consorts
male tantric deities. They seem to have evolved from a mischievous and sometimes malevo
spirits. On the whole they are wrathful or semi-wrathful, symbolizing compassion, emptiness
basic fertile space from which everything arises, the unity of desire and space, and the tricky
aspect of phenomena. The higher ones give basic inspiration to seek enlightenment or cut t
of the teachings. Some of the lower ones are said to be on the level of local deities or spirits
demons.
mkha' mnyam: The equality of space, as limitless as space.
mnga' bdag: Master, sovereign, lord.
mngon par dga' ba: Abhirati, the eastern buddha field of Ak.shobhya.

mngon shes: abhijña. Relative siddhis. The five -, : 1 seeing at a distance. 2 Hearing at a
Reading others' minds. 4 Remembering past lives. 5 Manifesting miracles. the six-, : Inclu
to destroy defilements. This last is said to occur on attaining the state of an arhat.
mnyam bzhag: Meditation. (vs. rjes thob, post-meditation) In particular it often refers to th
intuition of emptiness in the formless meditation of the noble ones, vs. their illusion-like app
appearances in post-meditation.
mnyam nyid: 1 Equality, (especially in terms of the essence, emptiness). 2 Equanimity, as t
of someone realizing 1
mnyam pa chen po: The great equality.
mtha' brgyad: The Muulamadhyamakakarika says:
That which arises interdependently
Is without cessation and has no birth.
It is neither eternal or nothingness.
It is without any coming and any going.
It is not different, nor is it a unity.
Pacifying complexity, it is taught as peace.
To the perfected buddhas who have said this,
To those holy ones I make prostration.
mtha' bzhi med: Without the four extremes. A predicate does not apply, not apply, both, or
say that for all dharmas true existence is empty is to say that in absolute truth all dharmas d
exist, not truly exist, both, or neither. According to madhyamaka, if any of these assertions i
a contradictory consequence can be derived.
mtha' la = mtha gcig tu: Completely, without qualification [by its opposite].
mtha': Extreme. A one-sided, rigidly conceptualized viewpoint that confuses features of con
of reality. Concepts are useful in various kinds of practical situations, but to think they have
validity independent of the situations in which they are used, invariably leads to mistakes, ac
madhyamaka. The four and eight extremes are kinds of extremes that should be avoided. T
understands the conventions and limits of words, one can use them to talk about the world a
without falling into extremes. Mipham says SSN. "Not every assertion of existence asserts
existence. Not every assertion of non-existence asserts the extreme of non-existence.. etc
mtshan dang dpe [byad]: The thirty-two major and 80 minor marks of a buddha. They are (
fantastical) physical characteristics, wheels on the hands and feet, arms descending to the k
mtshan ma'i yul (chos): Objects having fixated characteristics (dharmas).
mtshan/mtshon med: Things like dharmadhatu without fixed characteristics. Such things ca
course, but elude being successfully pigeonholed or exhaustively described by any particula
mu stegs: Non-buddhists, tirthikas, especially hindus, the variety most typically encountered
tradition. The term has a sense of infidel or heretic.
mya ngan las 'das pa: Nirvana, enlightenment. It is said enlightenment in ati is beyond sa.m

to differentiate it from partial notions of the lower yanas which, from the viewpoint of ati, are
from conceptualization and attachment. Such notions would be cessation, emptiness, know
purity, morality, compassion, and social improvement, or their negations. Superficial imitatio
qualities of former enlightened ones by turning them into preconceived programs is good at
the path. But in the end it is only creating more sa.msaric obscuration of the naked, boundle
our situation that Longchenpa presents as true enlightenment.
na da: iconographically the tip of the bindu, the first and las existence before nothingness. c
ngag 'khyal: Discipline of functional talking, restraining frivolous and unnecessary speech.
ngang du [las]: Within that [state], as that [state]
nges med: 1 Uncertain. 2 Not ascertained as anything in particular. 3 Unfixed, unfixated,
4 Untrue, unreal.
ngo bo: as opposed to manifestation and variety, emptiness possessing all the supreme asp
whatever but everything arises from it, Essence. Being, principle, substance, identity. In ge
bzhin, but when they are distinguished, of sugatagarbha, etc. ngo bo refers to the essence,
rang bzhin to the nature, the spontaneous presence of luminosity. (The terminology of the k
these two.) ngo bo rang bzhin thugs rje: see sku gsum. Cf. snying po, bdag nyid. me long
a mirror. It can be said the essence of water is cohesion, the nature wetness, and the functi
thirst- quenching. ngo bo should be distinguished from ngo = Face, viewpoint, side.
ngo sprod: Transmission, pointing out [instruction], showing, introduction, bring face to face
something.
ngos bzung: Recognizable or identifiable, fixated in terms of reference points.
nyams: Temporary experiences of meditation, which, however, are signs of a certain develo
(vs. sgyu ma, nying 'khrul, illusory and hallucinatory experiences.) The three usually mention
luminosity, and non-thought.
nyan thos: shravakas, the hearers or disciples of the hinayana, the first of the nine yanas.
dgu.
nye bar [nyer] len gyi phung po lnga: ES: Perpetuating, substantializing, bringing about, gra
solidifying the skandhas; nye bar len lnga = phung po lnga.
nyon mongs gsum: = The three poisons, passion, aggression, and ignorance, chags, zhe s
nyon mongs lgna; rtsa ba'i-: The five root kleshas are hatred, envy, desire, jealousy, and ign
pha rgyud: Father tantras of the anuttara tantras, emphasize form, upaya, and working with
mother tantras emphasizing space, prajña, illusion, desire, and compassion. Maha is consid
and anu mother tantra.
pha rol tu phyin pa drug: generosity, discipline, patience, exertion, meditation, prajna/knowl
pha rol tu phyin pa: Paramitas or perfection practices of the bodhisattva path. All are practi
bhuumi, but on each of the ten bhuumis one is emphasized. 1 rab tu dga' ba, supreme joy:
pa. 2 dri ma med pa, stainless: Discipline, tshul khrims. 3 'od byed pa, illuminator: Patienc
4 'od phro ba, blazing light: Diligence, brtson 'grus. 5 shin tu sbyang dka', difficult to conque

Meditation, bsam gtam. 6 mngon tu 'gyur ba, presence: Knowledge, prajña. 7 ring du song
Skillful means, upaya. 8 mi g.yo ba, motionless: Aspiration, smon lam. 9 legs pa'i blo gros,
intellect: Power, stobs. 10 chos kyi sprin, clouds of dharma: Wisdom, ye shes. They are p
transcendent in being practiced from the perspective of emptiness. For example, generosity
there is no thought of giver, gift, and receiver, any action of giving. Then the action is pure a
spontaneous. See JOL
phra: Subtle. Probably similar to description of Kagyü divisions in SKK 3,323: When the ei
innate thoughts of coarse mind, possessing the three appearances [of body, grasping subje
object are eliminated and cease, and everything abides merely in emptiness, that is subtle m
grasping the characteristic of the experience of emptiness, luminosity, absolute bodhicitta, w
the manifestation of enlightenment, is the subtlest mind. Thus mind that is said to have defil
is called subtle, and undefiled continuity is the subtlest. Similarly as for body, ...all the skand
dhatus, and ayatanas, having the nature of the environment and its inhabitants, are resolved
circle of the deities. Nadi, prana, and pure bodhicitta are resolved as the subtle essence. T
established singularity of support and supported is taught as the very subtle, co-emergence.
meditating in the developing stage, first all the skandhas, dhatus, and ayatanas of the impur
to be purified as emptiness are the coarse body. Prana, nadi, and bindu, which are to be es
body, speech, and mind mandalas of the deities are the subtle. At the time of fruition, the co
vajras, trikaya, the inseparable body of the realities of the natural state, are the subtlest...Th
coarse is the designated ground of purification, the subtle the object of purification in proces
subtlest the ultimate state of the object of purification.
phrin las: Enlightened activity, buddha activity, which is egoless, beyond conception, sponta
and spontaneously perfect and appropriate. In particular, the buddha activities of the five fa
pacifying (suffering etc), enriching (accumulations of good qualities), magnetizing (students)
(whatever needs to be destroyed or those who cling to that), and self-existing, effortless acc
phrin las: the spontaneous activity of enlightened beings. For ecample, without thionking ab
emmanate limitless emanations in limitless times and places to tame liitless sentient beings.
ordinary teaching activities etc. of an enlightened person are also called buddha activity.
phun sum tshogs pa lnga: The five perfections, most often attributes of sambhogakaya, but
applied to the three kayas: excellent teacher, teaching, retinue, place, and time.
phung po: Expanse [eg. of wisdom] phung po lnga: the five skandhas or "heaps," one of th
categories under which the dharmas are organized in the abhidharma: 1 Form, gzugs, inclu
objects. 2 Feelings, tshor ba, positive, negative, or neutral. 3 Perception, 'du shes. 4 Form
byed. 5 Consciousness, rnam shes. In ati consciousness is understood in terms of the eigh
of yogacara. In hinayana abhidharma, eg. Abhidharmakosha, the skandhas are classes of t
 In ati they can also be thought of as an evolving series of non-existent confusions. Cf. mng
enlightenment these vanish and the skandhas manifest as the five wisdoms. Cf. mngon cho
phyag rgya bzhi [of mahayoga]: In particular: 1 thugs dam tshig gi phyag rgya (mind as sar

gsung chos kyi phyag rgya (speech is dharmamudra). 3 sku phyag rgya chen po (body is m
las kyi phyag rgya (Buddha activity is karmamudra).
phyag rgya chen po: Mahamudra, great seal. 1 Consort of empty form. 2 One of the four m
3 Fruition teachings associated especially with the kagyü lineage as Dzogchen is primarily a
nyingma lineage.
phyag rgya: Mudra, symbolic [hand gesture], seal, symbolic encounter, consort.
phyi nang gsang: Outer concerns the external world, inner the body, secret the inner life of
phyi rgyud: The outer tantras which understand luminosity/emptiness beyond conception, b
the fruition is established through stages and effort.
phyogs bcu: The ten directions, the four cardinal directions, four intermediate, up and down
phyogs med: Impartial, without conceptual partialities. When one is impartial =without acce
rejecting, one is not attached to partialities of concept. Thus, the impartiality = non-bias, ins
of the two truths is transparently seen.
phyogs: Direction, part, aspect, bias, partiality, side.
rab 'byams: Infinite, vast, encompassing, universal, immense, boundless, the whole of..., wi
learned.
rab 'byor: Subhuti, a prominent and analytically inclined disciple of the Buddha.
rags: 1 Coarse. 2 Dependent.
rang bshag: Let be as it is, rest as it is = cog gshag; self-absorbed, self-rested, self-establis
established as merely one's own experience.
rang byung: Natural; naturally occurring or arising; self-arising, spontaneous. Eg. hunger is
when one does not eat. A shape like a face found on a rock is a rang byung sculpture. Imp
rang byung.
rang bzhin gsum: kun btags, gzhan dbang, yong grub; parikalpita, paratantra, parinishpanna
other-caused relativity, the completely perfect. See Ch 3.
rang bzhin: Nature, actuality, natural expression, natural, intrinsic, inherent. In relation to su
etc it means the luminous manifestation, vs. the ngo bo emptiness. ngo bo/ rang bzhin/ thug
gsum
rang dbang: Freedom, independence, mastery vs. gzhan dbang, arising interdependently fr
of the three natures of mind-only.
rang ga [ma]: Spontaneous, ordinary.
rang gsal: Natural, clearly as it is; intrinsic clarity, radiance, brilliance, luminosity; naturally a
self-cognizing. [esp in mind-only] See rang rig rang gsal.
rang mtshan: Own-, specific, or individuating characteristics that things would have if they w
independent, individual entities existing in their own right. Ati accepts Madhyamaka claims t
impossibility of rang mtshan. The real thing, intrinsically identifiable, independently existing.
rang ngo: [One's] own nature, original face, true nature, self-nature.
rang rgyal: Pratyekabuddha, the second of the nine yanas. See theg pa dgu.

rang rgyud: 1 One's own being or stream of consciousness. 2 Svatantrika school of madhy
vs. gzhan rgyud.
rang rig: 1 Intrinsic insight or awareness, = rang byung rig pa. 2 one's own insight or aware
rig pa. 3 self-cognizance, self-insight, self-knowledge, rang gis rang rig. KPSR seems to fa
seems prima facie to involve claims of a fixed nature or entity that would conflict with madhy
specifically rejected in madhyamaka critiques of mind only. 1) Self-arising = natural = intrins
favored by TT and LUS; rang gyis rang rig self-insight in the sense of non-duality, and non-c
and its objects. [KSTR, KTHR]. They all agree that all these interpretations are relevant if u
the right way. They also agree that any acceptable interpretation must be distinguished from
rang gsal of the mind only school, conceived to be a truly-existing, self-intuiting substance.
the madhyamaka refutation of such a substance. Part of the apparent disagreement is beca
require choosing among these various uses of rang. The demand to do so is somewhat arti
shar. See the passage in the text where Longchenpa specifically addresses the difference b
and ati use of mind-only terminology. The main point is that ati does not accept these terms
dharmas that truly or absolutely exist, and so does not fixate these conceptions.

rang rig was introduced by the sautrantikas: The two terms are pretty well equivalent her
in mind-only means more or less self-apprehended, ie. self-illuminating or clarifying, appeari
itself. In mind-only, sa.msara has perception of duality of subject and object, and enlightenm
seeing that in reality there are no external objects distinct from mind, but only various states
which alone truly exists. All experience has to be the mind's experience of itself, because th
else to be experienced. When one understands that this mind is changeless, eternal, and n
letting go of attachments to the incidental waves on the great ocean of mind, one loses hope
sa.msara and becomes enlightened. In ati too, insight is rang rig rang gsal, self-apprehendi
the luminous manifestations of the nature are actually of the essence of insight and do not g
where sems tsam presents this as absolute truth, ati presents it as having only provisional, c
validity. It is more valid than ordinary perception for the same kinds of reason that, in the ve
example, seeing the rope is more valid than seeing the snake. From the absolute viewpoint
more true existence than external objects. If it did, it would be contradictory in madhyamaka
that insight, which does not appear with distinct qualities etc., is the same thing as appearan
these qualities etc. Mind-only, in claiming absolute validity for its formulations, falls into such
this. Ati tries to avoid them by claiming that the true state of affairs transcends conceptualiz
rang sar: Naturally, spontaneously, its own condition, in itself, as it is.
rang shar: 1) = rang 'byung: Self-arising, naturally occurring. Mere spontaneous arising is
enlightenment, since the kleshas and obscurations are also notorious for arising by themselv
superficial sense that they are not willed or produced by a specific effort. 2) Longchenpa glo
one occurrence as = rang snang shar. In that passage rang shar is taken to entail rdzogs, e
defilements and therefore perfected. Thus, by appearing as mere experience, an aspect of
appearing as they really are, they are perfected/exhausted.

rang snang: Personal experience. One's own experience. When delusive, it has a sense o
appearance, one's own projection. When good, it can mean natural or self-appearance of th
particular of objects appearing merely as one's own experience, and not as solid external en
appearing, [of sambhogakaya deities etc]. Intrinsically appearing [as the rays of the sun]. C
nature with oneself.
rang stong: Emptiness of its own nature or of itself. The typical sort of madhyamaka system
which claims the absolute nature exists, but is empty of any truly existing other. See SSN. f
on this distinction.
rang: Self, prefixing compounds: self-, one's own, spontaneously, intrinsically, natural, [only
merely within one's own experience (and hence unreal), acting on itself. This multiplicity can
compounds very difficult to evaluate. Often more than one sense is relevant. In such cases
to think that all the different aspects were part of the meaning.
rbad chod la chod: rbad = entirely. chod, cf. chig chod = sufficient.
rdo rje 'dzin: Level of a vajra holder, sometimes the thirteenth bhuumi.
rdo rje chang: Vajradhara personifies the state of primordial buddhahood. His function in th
teachings is rather like that of Samantabhadra in nyingma.
rdo rje dbyings: Vajradhatu, indestructible space, the vajra-like aspect of ultimate space.
rdo rje sems dpa': Vajrasattva, a buddha of the vajra family, white and associated with purit
rdo rje theg pa: the tantra or mantra path, one of the three vehicles, theg pa gsum. It is char
features like visualization practice, yoga, and strong samaya vows to the teacher and lineag
rdo rje: 1 Prince of stones, diamond. 2 Indestructible, adamantine. 3 The weapon of indra,
rdol thabs su smra: One just puts forward one's own ideas without due attention to tradition
situation where it is not appropriate, as eg. in arguing points of law or scientific theory.
rdzogs pa: Perfection, exhaustion, completion, fulfillment. Sa.msaric, impure aspects are ex
revealing things as the eternal perfection of the kayas and wisdoms. VCTR once suggested
this, but changing one's understanding of what perfection is-neither an eternalistic fixation on
standard, or a nihilistic rejection of everything there is in its name. In this tradition
emptiness/luminosity IS perfection.
rdzogs rim: Tantric stage of completion or perfection, sampannakrama, as opposed to visua
sadhana. Both formless meditation and yogic practices such as the six yogas of Naropa are
rdzogs [pa] chen [po]: Ati, great perfection, mahasandhi, the ninth yana.
rgyal ba: capitalized the Buddha, otherwise buddhas.
rgyu mtshan theg pa: Vehicles of cause and characteristics. In particular the first three yan
present enlightenment as a causal process. Sometimes = hinayana, since it does not postu
However all vehicles but ati have certain characteristics that are to be abandoned and attain
means.
rgyud: Continuity, tantra. In the latter case the continuity is that of the basic nature, sugatag
See rang rgyud.

ri rgyal rab: Mount Meru, which in Indian cosmology is at the center of the world surrounded
continents. Of these we inhabit the southern continent, Jambudvipa (Jambuling).
rig 'dzin: awareness holder
rig pa: 1 Insight, [intrinsic] awareness of the absolute, pretty much equivalent to wisdom. [K
knowledge, intelligence, understanding in the ordinary sense. -lnga: philosophy, reasoning,
medicine, mechanical arts and crafts. However 1 is also the essence of 2, and in realization
beyond 1 It was to bring out this dual aspect that VCTR preferred the translation "insight." c
rigs drug: gods, asuras, humans, animals, pretas, hell beings.
rigs drug: gods, asuras, humans, animals, pretas, hell beings.
rigs drug: The six realms or lokas of sa.msara in which beings take rebirth. They are those
(demigod enemies of the gods), humans, animals, hungry ghosts (pretas), and hell beings.
rigs lnga: The five divisions of the families of the mandala: Vajra, rdo rje; ratna, rin chen, je
lotus; karma; and sangs rgyas, buddha. They are associated respectively with sa.msaric an
of intellect and aggression; feeling, richness and territoriality; passion; artistic sense, discrim
energy of activity and accomplishment; and spaciousness, the overall viewpoint, or neurotic
things. There are extensive descriptions in VCTR's Cutting through Spiritual Materialism an
Freedom. The five families are associated with the five colors, kleshas, skandhas, elements
their consorts, and wisdoms, qv. They are also associated with the seasons, time of day etc
rigs sngags: Vidya mantra. rigs = esoteric knowledge. Knowledge of magic and magical fo
these the magician is said to create illusions, destroy enemies, change the weather, and de
over phenomena in other ways.
rigs: 1 Kinds, varieties, aspects 2 Family, lineage 3 Caste 4 Nature = snying po 5 Buddha r
khams 7 Reasoning, logic, philosophy, ...rigs: It is logical, certain that ....
rigs: being of the family of beings who can attain enlightenment. The eternal gotra is dharm
incidental gotra is our intrinsic potential of achieving this combined with the process of the p
purification.
rim pa: Stage, detail, aspect.
rin chen sna bdun: wheel, jewel, queen, minister, elephant, horse, general. Or ruby, sapphi
silver, spug mu tig dmar po ???, emerald
ris med: Without limits, borders, bias, partiality, as between phenomena and dharmata, sa.r
etc. Non-sectarian school founded in the nineteenth century by Khyentse the great, Jamgön
and others.
rje btsun: jetsün, [exalted] lord.
rjes thob: Post-meditation as opposed to the meditative state, mnyam bshag. In particular t
have not attained the pure bhuumis are said to cognize emptiness directly in meditation. In
false appearance still appears to them, but they know it to be empty, so it has the aspect of
illusion. In general, all Tibetan schools agree that buddhas have transcended this distinction
the appearances of all sentient beings, but directly perceive their emptiness at the same tim

points are just how accurate the perception of the bodhisattvas of the pure bhuumis is, and t
which lesser beings are capable of flashes of pure perception that can be used on the path.
holds that sa.msara is self-liberating and enlightenment self-existing and self-actualizing. Th
out that the nature of enlightenment is already within us, and that even ordinary persons car
flashes of experience of this. From that perspective, the path consists of acknowledging this
let it be as it is.
rlung lnga: life, equalizing, upward moving downward moving, fire. See ch 9.
rlung: Prana. Part of the trio of prana, nadi, and bindu, rtsa, lung, thig le. rtsa: Nadi, root, v
artery, psychic channel as visualized in yoga (such as gtum mo, tummo, (heat yoga)), any t
are said in tibetan medicine to occur throughout the body, and to cluster together like wheels
various energy centers of the body, such as the heart, brain etc. rlung: Wind (vayu), breath
energy. In tibetan medicine the various vital energies move along the nadis. las - Karma p
energy. thig le: Bindu, 1 Dot, circle, ring, in particular colored dot on the forehead between
on letter or mantric syllable representing the anusvara, eg. "M" in HAM. It is typically preser
flame. 2 The red and white thig les, the male and female vital essences as represented and
and menstrual blood. When acted on by the pranas, these are refined, melting into a more s
produces bliss etc. 3 = thig le nyag gcig: The single universal essence, the sole seed = bya
chos dbyings, ngo bo stong pa, etc.
rnal 'byor bzhi: In this text this refers usually to the four yogas of mahayoga as presented eg
Künjé: 1 sems dpa': The yoga of the two sattvas, samayasattva and jñanasattva, as practic
lower tantras. 2 ma ha: Mahayoga, which works especially with the developing stage. 3 yo
yoga, anu, which works especially with the perfecting stage. 4 shin tu: supreme yoga or ati
rnal 'byor rgyud: Yoga tantra, the sixth yana. See theg pa dgu.
rnal 'byor [pa]: Yoga, yogin, literally meaning inseparable union with the absolute.
rnal a'byor spyod: yogachara philosophy. See sems tsam
rnal ma: The fundamental state before the various projections of subject and object occur.
[tshul]
rnam kun mchog ldan stong nyid: Emptiness possessing all the supreme aspects, as descri
Uttaratantra. Emptiness as realized by the buddhas is not nihilistic nothingness. It is the gr
the union of appearance and emptiness, possessing the kayas, wisdoms, buddha qualities a
The details are an important part of resolving the view of emptiness.
rnam pa: Aspect, phenomena, always.
rnam rtog: Discursive thought, conceptualization, the conceptualized phenomena of sa.msa
rnam shes lnga/drug eye, ear, nose, tongue/ taste, body
rten 'brel: 1 Interdependent arising, eg. as a rainbow appears from interconnection of sunlig
the eyes, and mind, as reflections appear in a mirror, or as appearances appear in the mind
not the appearance of any of these, or all of these, Yet it is not the appearance of something
independent of the above either. In madhyamaka rten 'brel is equated to emptiness. 2 Aus

rten dang brten pa: Environment and inhabitants. OR support and supported. For example
general that the physical environment is he support and mind the supported, cf. snod bcud.
environment of the mandala, the palace and surrounding features, and the deities inhabiting
dang brten pa.
rtog pa: Concept, or perceiving things in terms of concepts.
rtogs su ma chod: Not cut off by concepts.
rtsa gsum: the 3 main channels of prana, wind or vital energy in the body. These are the ce
the right and left channels ro ma and rkyang ma. They are visualized in breath control yoga
rtsa rlung thig le: Nadi, prana, and bindu. These are aspects of hatha yoga practices such
lead to awareness of insight. See for example Chang and others. See rlung. The direct ins
not directly concerned with these practices.
sa bcu: The ten bhuumis or levels of the bodhisattva path, entered on attaining the path of
five paths, lam lnga, and perfected on the path of meditation. See pha rol tu phyin pa.
sa bon: 1 = bag chags. The seeds of good and bad karma. From the path viewpoint, trans
are like planting and cultivating seeds that will ripen as the fruition. 2) But from the absolute
this is only uncovering the ultimate sugatagarbha that was there all along. So relative reality
seed of buddhahood in that sense.
sa gsumabove the earth (god realms) on the earth (human realm etc. and below the earth (
sa sbyang: Training on the bhuumis. See JOL.
Sa ra ha: Saraha, a mahasiddha, grub thob chen po, who worked as an arrow-maker and h
trade. He composed many songs or dohas describing the enlightened state.
sal le ba: Vividness. Ego fixation draws on the energy of the natural state to produce block
obscuration. So, by comparison, experience of things as they are is one of vivid splendor a
sang nge [ba]: Pristine etherial; the spacious clarity and primordial purity of emptiness, like
mountain air.
sangs rgyas kyi yon tan the pure qualities of enlightened perception of things as they are.
sangs rgyas: Buddha[hood], enlightenment.
sangs: Purified, awakened.
sangs rgyas: buddha, enlightened
sbubs: 1) Covering, cocoon, shell, confinement, hollow, narrow space, sheath. 2) TT esser
nature. 3) Field of....
sdug bsngal brgyad: birth old age, sickness, death, meeting enemies, separation frm intimat
what we want, sufferings of the skandhas.
sdug bsngal gsum: the sufferings of suffering, the composite, and change.
sems can: Sentient being = 'gro ba, unenlightened inhabitant of the six lokas having dualisn
mind, vessel and essence, snod bcud, etc.
sems dang yid dang chos: TT sems = Basic mind of duality, alayavijñana and klesha consc
Intellectual consciousness, yid kyis rnam shes. chos = Perceptions of the sense consciousn

sems dp'a: = bodhisattva, byang chub sems dp'a
sems dpa' chen po: mahasattva, a bodhisattva of the pure bhuumis from the eighth upward
pure vision of luminosity.
sems dpa'i rnal 'byor: Sattva yoga: See rnal 'byor bzhi.
sems las 'byung ba: Mental contents, inner feelings and so forth, not counting external perc
five senses.
sems tsam: With madhyamaka one of the two great philosophical systems of the mahayana
Asaga and his brother Vasubandhu. It is also propounded in such sutras of the third turning
lo 'khor) such as the Lakavatara and Sandhinirmocana. It is said to record the realization ex
those who emphasized yoga more than the logical dialectics of madhyamaka, and hence is
'byor spyod. It holds that luminous mind is the absolute reality, yongs grub, parinispanna. E
mind, like waves in water, are relative, dependently arising reality, gzhan dbang, paratantra.
concerning a world of external objects that are other than mind are confused, merely impute
btags, parikalpita. Therefore, the duality of perceiver and object is a feature of sa.msaric co
does not occur for enlightened mind. As there is nothing other than enlightened mind for it t
can be said to be intrinsically self-perceiving, rang rig rang gsal. Ati too accepts non-duality
absolute nature of mind itself, rang rig rang gsal etc. But as Longchenpa notes in the text it
the light of madhyamaka emptiness. Therefore it is not accepted that any of this terminolog
anything that is truly existing or non-empty of the level of the absolute. The use is for practic
in the relative sphere, in the same way exponents of madhyamaka speak practically of chair
everyday life, without believing that they have absolute existence. This kind of use all schoo
madhyamaka sanction.
sems: 1 Dualistic mind. 2 = sems nyid or byang chub sems: The nature of mind, mind itsel
(occurs in the titles of tantras 3) = Semdé in compounds like sems smad: The lesser texts
sgo gsum: The three gates, body, speech, and mind. grol ba'i sgo gsum: The three gates
signless, markless, and wishless.
sgrib ma gnyis: nyon mongs and shes bya: Kleshas, knowables or primitive beliefs about re
the obstacles to omniscience, and the pure vision of luminosity.
sgrol ma: one of the five consorts of the five lords of the sambhogakaya buddha families, of
activity family, symbolizing compassionate activity for beings.
sgrub: Affirm, establish
sgyu ma dpe brgyad: The eight examples of illusion: 1 Dream. 2 Echo. 3 City of the gandh
musicians etc. who live on smells). 4 mig thor: A growth on the eyes, cataracts? 5 Mirage.
Reflection. 8 A magically emanated city. Sometimes the moon in water, lightning, a rainbo
added, making twelve].
shang shang: half human mythical bird, something like a garuda.
shes pa: Awareness, knowledge.
shes rab: Literally, supreme knowledge, prajña. Intelligence, discriminating knowledge in g

particular knowledge of emptiness as presented in the prajñaparamita scriptures, the reason
etc. shes rab pha rol tu phyin pa: Perfection of prajña, the sixth of the ten paramitas. Empt
directly realized in a way transcending concepts. In a strict sense this refers to realization in
meditation. Shes rab and ye shes can be loosely used so that they are equivalent, referring
transcendent knowledge of realization. ye shes involves the further realization of luminosity
appearance, omniscience, and the various other aspects of wisdom. It is the final paramita,
of their development. Prajña clearly sees the essence of things, but does not yet see things
the buddhas do.
shin rje: He and his retinue preside over Hell.
shin tu rnal 'byor: Supreme yoga = ati. See rnal 'byor bzhi.
shugs 'byung: Spontaneous, self-arising, suddenly-arising.
skra shad: Seeing hairs or spots in the eyes, due to solidification and opacity of the vitreous
sku bzhi: the three kayas + svabhavikakaya, de kho na nyid kyi sku.
sku gdung: The bodily remains of a teacher after death or the reliquary in which they are pla
text, The Blazing Relics of the Buddha Body.
sku gsum: Dharmakaya, chos sku; sambhogakaya, longs spyod rdzogs pa'i sku; and nirma
first is the essence of buddhahood, the benefit for oneself, unborn primordial insight, awaren
content, like space. It is called [buddha]dharmakaya, because it embodies the essence and
teachings. Dharmakaya is sometimes used in the sense of non-dual dharmakaya. In that c
the phenomena of trikaya, in the aspect of inclusion within dharmakaya and not going beyon
this sense it is similar to dharmadhatu. Among the three kayas dharmakaya is associated p
essence, emptiness. Sambhogakaya, and nirmanakaya are the two ruupakayas or form bo
benefit for others.

Sambhogakaya is the realm of enjoyment/realization of pure form, contemplated aside fr
external objects. This includes visions of the pure lands and teachers (eg. of Samantabhad
etc.) and form altogether as seen from that perspective. It is associated with the vision of lu
nature.

Nirmanakaya is associated with the play of appearance of this dualistic, material world ar
which arise from the power of compassion to ripen beings for enlightenment. Longchenpa n
strictly speaking,the two ruupakayas should be regarded as the ground of arising of their res
phenomena rather than as those phenomena themselves. Otherwise contradictions may ar
dharmakaya, which is essentially non-apparent and various apparent phenomena as having
seems a little odd after all he has said about everything being included in the essence of ins
But it does explain why he frequently uses formulas like thugs rje'i 'char gzhi, the ground of
compassion.
sku gsung thugs: Body, speech, and mind (honorific). When juxtaposed with lus ngag sems
can mean enlightened vs. unenlightened body, speech, and mind.
sku lnga: There are various lists of the five kayas. The most common is trikaya (sku gsum)

mahasukhakaya, bde ba chen po'i sku, the body of great bliss, representing the inseparable
the svabhavikakaya, ngo bo nyid kyi sku, which represents the unity of the kayas. Another l
in the text is the changeless vajrakaya, mi 'gyur rdo rje sku; the kaya of full manifestation of
enlightenment, mngon par byang chub pa'i sku; Peaceful dharmakaya; sambhogakaya; and
nirmanakaya cir yang sprul pa'i sku. Cf. TT88. See appendix 2.
sku: sometimes = The kaya of emptiness, dharmakaya.
skye ba bzhi: The four modes of birth: womb, egg, heat and moisture, and spontaneous. S
skye ba med: From the absolute viewpoint, unborn, non-arising, non-truly-existent, because
are empty. Relatively enlightened reality is unborn because it is eternally self-existing, and n
as a limited thing. Nevertheless, from unborn dharmakaya, which is born as nothing at all, t
appearance of ruupakaya rises. Though born in that sense, it too is unborn in the sense of l
existing things other than dharmakaya.
skye mched bcu gnyis: The twelve ayatanas. The six senses and their objects. Cf. khams
skyong: Guard, protect or maintain is the basic meaning. In ati the sense is remembering th
resting in the essence. In a negative sense, it means trying to maintain something self-exist
need of that and in fact will even be obscured by the attempt.
snang ba: 1) Appearance 2) False appearance of truly existent other etc, eg. perceptions of
3) The objects of 2, the apparent rocks and trees themselves. Eg. med pa gsal snang mea
not the appearances do not exist.
sngags kyi theg pa: the tantric or vajrayana teachings.
sngags: Mantra, praise.
snod bcud: the vessel is the environment, the world, and the essence the inhabitants, sentie
vessel and essence. (as metaphor). snod = The container as the external world. bcud = Th
beings within it, here compared to the liquid in a bottle, the essential part of the situation. So
rendered "the environment and inhabitants (of the phenomenal world).
snying po: 1 Heart. 2 Heart-essence or essence. 3 Garbha, = sugatagarbha, bde bshegs s
snyom 'jug: Meditative absorption, samapatti. One might use it to obtain bsam gtan, dhyana
originally in the abhidharma is an omnipresent faculty of concentration on whatever objects a
came to mean absorption in various objects, and thus ting nge 'dzin tends to be differentiate
Longchenpa too differentiates purposefully attained bsam gtan from naturally existing ting n
awareness of the absolute.
so so rang rig [ye shes]: Since it discriminates mind and wisdom, it can be called discrimina
wisdom. since wisdom is also self-awareness in the sense of being insight of otherlessness
discriminating self-awareness wisdom. Since it is a non-conceptual personal encounter with
called individual and personal wisdom. So so can be interpreted to mean either the individu
are known or the individual knower. rang rig has the various interpretations of that term qv.
should not be confused with the padma family wisdom so sor rtags pa'i ye shes, discriminati
individual things].

spangs rtogs: Simultaneous renunciation/ realization. This is an aspect of enlightenment, n
ordinary beings. Because of realization, confused perceptions and desires naturally do not a
Everything is enlightenment for them. This is very different from nges 'byung, which is a dist
rejection [zhen log] of sa.msara in ordinary beings like ourselves who aspire to whatever we
understand as enlightenment. [KTHR.]
spros bral: Simplicity; unconditioned; free from conceptualization, complexity, elaboration, c
One of the four yogas of mahamudra. spros bral often refers to direct vs. conceptual realiza
emptiness by wisdom.
sprul sku gsum: bzo ba'i sprul sku, skye b'i sprul sku, mchog gi sprul sku. OR skye ba'i spr
gi sprul sku OR sna tshogs sprul sku; 'gro 'dul sprul sku and rang bzhin sprul sku: The work
tülkus are gifted individuals, artists, craftsmen, scientists etc who so benefit beings. The bor
tülkus are the rinpoches usually called tülkus, who have taken human birth in order to tame
dharma. The supreme tülku is the Buddha.
sprul sku: Nirmanakaya. See sku gsum.
spyan lnga: The five eyes. 1 The eye of flesh. 2 The divine eye (of relative siddhi). 3 The e
(emptiness). 4 The dharma eye of pure vision. 5 The buddha eye of omniscience.
spyan ras gzigs: bodhisattva of compassion.
spyi blugs: Literally head-vase, a coronation vase, especially golden, used in crowning king
vases were used in empowerments. To say wisdom is the coronation vase means that it co
King of dharmata.
spyod rgyud: Upa yoga, the fifth yana. See theg pa dgu.
spyod yul: Sphere of behavior, realization, instantiation. -med: It does not exist. skal med
yin: Not realized by those without good fortune.
spyod: 1 Behavior. 2 Apprehension. 3 Action in the trio view, practice, and action
srid gsum: The three realms: The desire realm and its inhabitants, the realm of pure form (
deities of pure form etc), and the formless realm (inhabited by formless deities).
srid pa: The phenomenal world, sa.msara.
srin po: demonic vampire-like beings. Among other things they can kill with their touch.
Stages can vary for different sadhanas. Examples might be these: 1 Visualizing the deity a
shastra, a treatise or discourse on any topic. A discourse delivered by the Buddha is a suut
stobs kyi rigs pa: The power of direct experience of reality, the ultimate source of all reason
stong pa [nyid]: Emptiness. It is established conceptually by showing that a concept cannot
eg. round square. It is directly intuited in the formless meditation of the aryas. At the time o
it is realized as a direct vision of naturelessness as the nature of the absolute, "nothing what
arises as all there is."
stong pa'i rang gzugs: rang gzugs, self-form, is like rang snang, self-appearance qua one's
Forms appear to one, but they are empty of any truly existing nature of their own. They are
dualistic, false conceptions in the sense of yogacara and natureless in the sense of Nagarju

stugs po bkod pa: Gandavyuuha, the densely ornamented or densely structured realm, as c
of the same name. This is the form of the vision of the sambhogakaya realm that realizes/e
perceptions and energies of omniscient wisdom. This is also aesthetic perception of form et
ornament. The array is dense not only because it is elaborate, but because of its multifariou
rten 'brel etc, which are such that everything is said to be contained within everything else.
closed, endless web of pure vision, everything contains everything else and presupposes ev
ultimates of time, space, and meaning are nowhere to be found. Thus, according to the Ava
within every atom of the universe the whole universe is contained, and within every instant a
contained. This interpenetration is not discussed in this text, as it is more an aspect of the v
mahayoga. (eg. the gsang snying). This aspect never seems to have the emphasis in Tibet
Hwa Yen and Zen teachings. But it is there, and it is correct to think of ati notions of the form
enlightenment in this way. [KPSR VCTR]
thabs: Upaya, skillful means, method, expediency. In the mahayana, the paramitas are call
means that ripens, and prajña is called the path that frees. In the tantra a similar distinction
made between the practices having form as upaya and the formless ones beyond distinction
as the path that frees.
thag gcod: Settle, resolve, decide, have "got it."
thams cad mkhyen pa['i ye shes]: Omniscient [wisdom] which knows all phenomena withou
do. It is associated with the wisdom of extent, pure perception, and the vision of gandavyuu
theg chen: Mahayana, the bodhisattvayana.
theg dman: Hinayana, including the shravaka yana and pratyekabuddha yana.
theg pa [dgu]:
thig le: Bindu. See rlung.
thog babs chen po: The great suddenness. Sudden realization.
three kinds of enlightenment: byang chub rnam gsum: of buddhas and bodhisattvas, pratyek
shravakas.
thub pa: 1 Capable or mighty one: Reach, arrive, encounter.
thugs rje: In ati is sometimes equivalent to the power of manifestation [rtsal] and like the latt
manifestation in general = ruupakaya which produces benefit for others, bringing them to dh
benefit for oneself. But here there is the idea that all manifestations are either offerings for t
enjoyment of enlightened beings, or presentations of the teachings to those who are not enli
case these sense of rtsal as skillful performance, articulation, etc is relevant. The individual
teachings exactly suited to his needs and understanding, a personalized mandala as it were
compassion is the power and ground of arising. Or, opposed to power, one can say that co
manifested power of the ground. In the context of essence, nature, and compassion, ngo bo
rje it refers to the nirmanakaya level of dualistic manifestation in particular.
ting 'dzin gsum: The three samadhis: 1) de bzhin nyid, suchness. 2 kun tu snang ba, the n
everything. 3 rgyu: The single cause.

ting nge 'dzin: Samadhi. See snyom 'jug.
tsa nda li: Chandali. gtum mo. Heat yoga practice involving prana, nadi, and bindu, rlung r
tshad ma: valid cognition
tshad med bzhi: kindness, compassion, joy, equanimity, brtse ba, snying rje, dga'a ba, btang
tshad: Measure, scope, criteria.
tshangs pa'i gnas bzhi: Lesser versions of the four immeasurables, tshad med gsum.
tshogs brgyad. The 5 sense consciousnesses plus mind consciousness yid (memory and co
mind consciousness nyon yid, plus alaya or all-ground consciousness, kun gzhi rnam shes.
consciousnesses.
tshogs drug: The six senses (including the mental sense).
tshogs gnyis: bsod nams dang ye shes. Merit and wisdom, the first having a focus or conce
the second not.
tshogs gnyis: The two accumulations, merit and wisdom.
u pa: Upa yoga, upayayoga, the fifth yana. See theg pa dgu.
yang dag: Real, true, actual, genuine, authentic, proper, perfect, very, completely. -kun rdz
pa'i kun rdzob: True and false relative, in the conventional sense. dag vs. ma dag pa'i kun r
impure vision of ordinary beings vs. the pure vision of the noble ones, 'phags pa. Embodied
vajra heruka of the bka' brgyad, the mandala of eight heruka-principle of mahayoga.
ye nas: Like gdod nas, back-looking eternity, primordial, from the beginning; hence translate
eternity." But it also keeps going limitlessly and hence is eternal.
ye shes lgna: The mirror like wisdom, wisdom of equality, wisdom of individual discriminatio
all-accomplishing wisdom, and dharmadhatu wisdom. They are discussed in the text.
ye shes: wisdom, literally primordial awareness or knowledge. Pristine cognition, direct intu
absolute reality beyond conception. Sometimes the kayas and wisdoms
: kun mkhyen-, snang ba'i, lhan cig-, so rang rig-.

ye shes sems dpa': One visualizes that jñanasattva, of similar appearance to one's visualiza
of sadhana, samayasattva, embodying spontaneously existing wisdom, descends and trans
visualization. Ideally an experience of this actually occurs. Usually the visualization has the
form as that of samayasattva.
yi dam: Short for yid kyi dam tshig, samaya of mind. Deity of tantric practice that one is per
Chakrasa.mvara, Vajrayogini, especially the deity of one's main practice.
yi dwags: hungry ghost, one of the 6 realms of beings. Preta. Some have huge bellies and r
suffer great torments of hunger and thirst. Some are rather like our conceptions of ghosts o
spirits
yid bzhin nor bu: Wish-fulfilling gem, a mythical gem that makes things "as one desires," rat
Aladdin's lamp.
yid dpyod: Intellectualization, conclusion reached merely conceptually. ES.

yid kyi rnam shes: Intellectual consciousness. See tshogs brgyad.
yid: Mind, intellect in general; = Yid kyi rnam shes.
yo ga: Yoga, the sixth yana, see theg pa dgu.
yod pa: Existence. In conventional truth it is said that there can be no existence without no
They are complimentary. In madhyamaka it is argued that if anything has the characteristic
ought to be intrinsically existent and hence eternal. So existence is equated with eternalism
nonexistence with nihilism. What exists should be changeless and incapable of interaction v
 Relying on this logic, the texts will sometimes draw conclusions about existence that seem
obvious in ordinary english. Readers will have to resolve questions of the ultimate validity o
statements for themselves by studying the appropriate texts.
yon tan bcu: Various lists will sometimes be so called. 1) The ten paramitas. 2) The stobs
ten powers of a buddha. 3) The ten abstentions from unwholesome karmic paths: 1 Not de
taking what is not given. 3 Refraining from improper sexual activities [together these are the
actions of body.] 4 Not speaking falsely. 5 Not using abusive language. 6 Not slandering.
frivolously or irrelevantly [together these are the four good actions of speech.] 8 Not being c
Not being malicious. 10 Not having wrong view [these together are the three good actions c
yon tan: 1 good quality, virtue, excellence 2 object, property 3 skill, learning, knowledge. 4
qualities, enlightened qualities, the qualities of the pure perception of enlightenment. They a
eternally existing but to manifest when one attains enlightenment, as does wisdom etc. Som
differentiated from qualities of enlightenment that can be said to be produced. In particular t
four fearlessnesses, eighteen distinct doctrines of the buddhas, and thirty-two major marks a
sixty-four qualities of a buddha. They are described eg, in the Uttaratantra.
yongs su rnal 'byor: Perfect[ing] yoga = anuyoga. See theg pa dgu.
yul can ye shes: the samsaric perceiver is the grasper, a'dzin pa, but the elnightened percei
wisdom.
yul dag: 1 Pure of [sa.msaric, dualistic] objects. 2 Objects of pure appearance, free of obje
preceding kind. 3 The pure sphere.
zab: Profound refers to the emptiness of dharmakaya, =ji lta, Vast, rgyas) often refers to ru
snyed qv.
zhi gnas: Calm abiding, tranquility, serenity, quiescence [neither = nirvana of the karma of p
basic meditation practice found in most schools of buddhism. The mind is tamed and sharp
back again and again to the meditative object. In practice the breath is the most used objec
hinayana shamatha was practiced in order to attain the dhyana states, bsam gtan) yogic tra
bliss, equanimity, and various higher perceptions were claimed to be experienced. Howeve
claims that such states do not constitute enlightenment and can easily lead to various spiritu
In ati:, shamatha is practiced not to attain one-pointed trance-concentration on an object,
off attachment to thoughts and perceptions, which then are left as they are. By doing this or
experience one's self-existing,true nature, one and all sufficient, and rest in that. With repea

this resting becomes spontaneous, and one realizes the basic nature as unchangeable and
mountain. This is the same buddha nature that is realized as bodhicitta and so forth in ati. I
it is realizes only as one's own true nature. Many subtle conceptualizations must be elimina
becomes known as the universal nature.

In the Semdé shamatha is described as part of a fourfold process of realization, zhi gnas
gnyis med, lhun grub. NN

-steng po: inert shamatha. -ltengs po, the pool of shamatha = -steng po
zhi: 1 Peace. 2 Pacifying (one of the phrin las lnga). 3 Nirvana
zhing or sangs rgyas zhing: Realms of particular buddhas where sentient beings attain enlig
this is jambudvipa which is the buddha field of the buddha Shakyamuni. The infinity of budd
major theme in such tathagatagarbha suutras as the Gandavyuuha and Avata.msaka. Pure
the five bhagavans is associated with one. Akani.shtha and gandavyuuha are called buddha
[sometimes twenty-one] such fields are said to be on the hands of Vairochana, Yid bzhin mo
corresponding to the permutations of body, speech, mind, quality and action, as body of boo
etc.

NOTES

1. don rnam par nges pa shes rab ral gri.
2. the nges shes rinpoche sgron me.
3. nyida barwe dronme.
4. don rnam par nges pa shes rab ral gri 'i 'grel pa nyi zla 'bar ba'i sgron me
5. dpung tshogs yan lag bshi: horse, elephant, chariot, foot.
6. {stobs bcu} - Ten Powers. Those powers developed by bodhisattvas are 1) reflection, {bsa
aashayabala 2) superior reflection, {lhag bsam} or adhyaasa 3) acquisition {sbyor ba} or pra
discriminative awareness, {shes rab} or prajñaa 5) aspiration {smon lam} or pra.nidhaana 6)
or yana 7) conduct {spyod pa}. or charyaa 8) transformation {rnam par 'phrul pa} or vikurvan
{byang chub kyi sems} or bodhicitta, and 10) turning the doctrinal wheel {chos kyi 'khor lo bs
dharma-chakra-pravartana. wrong understanding causes and conditions and karmic conditi
sentient beings. See rgyud bla ma. The ten powers of a tathagata: {gnas dang gnas min m
power of knowing what is possible and impossible; {las kyi rnam par smin pa mkhyen pa'i st
knowing how actions will ripen; {mos pa sna tshogs mkhyen pa'i stobs} power of knowing th
dispositions of human beings; {khams sna tshogs mkhyen pa'i stobs} the power of knowing
{dbang po mchog dang mchog ma yin pa'i stobs} power of knowing the supreme and lesser
{thams cad du 'gro ba'i lam mkhyen pa'i stobs: power of knowing the path that lads everywh
rnam par thar pa dang ting nge 'dzin dang snyom par 'jug pa'i kun nas nyon mongs pa rnam
dang ldan pa tams cad mkhyen pa'i stobs} omniscience regarding the original of all suffering

to dhyana, liberation, samadhi, and samapatti; {sngon gi gnas rjes su dran pa mkhyen pa'i s
knowledge that remembers former abodes {shi pho ba dang skye ba mkhyen pa'i stobs} pov
transmigration, and birth {zag pa zad pa

7. Grasping, duality and so forth.
8. {mi 'jigs pa bzhi} - Four Fearlessnesses. Fearlessness in the knowledge of all things {chos
mkhyen pa la mi 'jigs pa}. or sarva-dharma-abhisambodhi vaishaaradya, fearlessness in kno
cessations of corruption {zag pa zad pa thams cad mkhyen pa la mi 'jigs pa}. or sarvaashrav
jñaana-vaishaaradya, fearlessness according to the definitive prophetic declarations that the
are intermittently cut off on the path. do not change into something else {bar du gcod pa'i ch
du mi 'gyur bar nges pa'i lung bstan pa la mi 'jigs pa}. or antaraayika-dharmaananyathaatva
nishcitavyaakara.navaishaaradya, and the fearlessness that the path through which all exce
to be obtained, transformed and ascertained, is just what it is {phun sum tshogs pa thams ca
bar nges par 'byung ba'i lam de bzhin du gyur ba la mi 'jigs pa}. or sarvasampadadhigamaay
tathaatvavaishaaradya.
Thus Buddha is compared to a lion. Of the four fearlessnesses two are related to the buddh
two to sentient beings. The buddha has no fear, hesitation or doubt in saying he is realized,
obscurations. Those are the two pertaining to himself. He has no fear to show the clear fac
beings and pacify their mistakes on the path. Those are the two relating to others.
9. Eternalists and nihilists have the greatest ignorance among human beings, as elephants l
bodies among animals.
10. Having perfected the two accumulations, one attains the two wisdoms of nature and exte
11. The Buddha is compared to a snow lion living in glaciers and snowy mountains, and this
brilliance, to the sun.
12. brtul zhugs gnyis
13. For bcu yi read bcu gnyis KPSR.
14. This is adopted from Jigme Lingpa to increase blessings. Most of this praise comes fror
masters, as does the next line, praising Padmasambhava.
15. He is compared to Amitabha.
16. This is how he was born.
17. This is his buddha activity.
18. At the beginning of his commentary on the tshad ma rnam 'grel.
19. Compared to Indra's hundred-pointed vajra.
20. Master not only of the teachings, but all the three jewels.
21. mchod KTDR said "praise."
22. Also by Mipham.
23. Sarasvati is often called "daughter of the swan."
24. The sems sde, klong sde, and man ngag sde ati text collections of mind, space, and the

Or perhaps also the vehicles of te teachings maha, anu, and ati. It could also denote outer i
trios comprising all the nine yanas.
25. By {brgyud pa gsum} - Three Lineages. Intentional, or mind-to mind lineage of buddhas,
awareness-holders, and aural lineage of mundane individuals.
26. In Hindu mythology he is a rishi who swallows all the rivers and oceans. The gods were
They offered him praises and finally he vomited some up again. Similarly we should praise
This was written by the first Kongtrul, Shechen, and Petrul, pupils of the first Khyentse. But
added something.
27. The learned masters are compared to Indra's 32 ministers.
28. sa srung steng na: Elephants as the vehicle of indra
29. Aryadeva once said Indra has 1000 eyes but still didn't realize the true nature. I have or
and realize everything. KPSR.
30. With its four powers. This represents his buddha activity.
31. This was written by KPSR's teacher Khenpo Khato. He came from kha to. He also adop
from shechen master Dudul Namgyel, another shechen master. the following two lines are
khato sechur chökyi gyamtso, Miphams's student.

32. Representing negative obscurations.
33. Now there is prediction of Longchenpa by Padmasambhava found quite late by a terton
Gnubs refers to Nubchen Sangye Yeshe, one of the 25 main students of Padmasambhava.
Manjushri or Yamantaka. He predicts that his emanation of called Mipham will come and th
great ability to reveal mind termas.
In many predictions it is said that when the first Khyentse, Kongtrul, and Mipham came that
years, the coming of a bad time in Tibet. Perhaps the fall of Tibet would already have occur
without them. In particular Mipham was a predicted to be a special antidote for the armies a
bad time, the armies of the barbarians. It is said that in his time a Chinese army came to wh
Chamdo. He stayed in the road, but the army never came. They went another way, and ev
Before his parinirvana he said, "Now I am going to die, and I will not come here again and re
Tibet will not be as it was any longer. Instead I will go to the kingdom of Shambhala and be
minister of the king there. They asked him to teach Kalachakra the day of his passing. Also
his students to teach Kalachakra at Khato monastery.
 There are other predictions by Padmasambhava, but I could not find them all. Also pema o
he could write a big book about Mipham's previous lives and prophesies, but that Mipham w
first Khyentse, Mipham's root guru enthroned him as an emanation of Manjushri, with a swo
also wrote this one stanza saying, "You are like Manjushri and in revering the ultimate mean
teachings of Manjushri, Maitreya, Nagarjuna, Asanga, and Dharmakirti, you are incomparab
honor you as Manjushri.
34. Now there is a prediction by the first Dujom Rinpoche, khrag thung bdud 'joms gro lod, p

Rinpoche's name and his activities.
35. There are many others, so many that KPSR could not find them all.
36. Discussed below. KTDR said spobs here could also be translated "courage."
37. {so so yang dag par rig pa bzhi} - fourfold correct discriminations/knowledges, the four discriminating/analytical knowledges. Respectively they understand all 1) {don}. = meaning dharmas, 3) {nges pa'i tshig}. = languages, verbal discrimination 4) {spobs pa}. Confidence areas of ready speech, accurate penetration, etc.
38. He is very original, not simply repeating what is said by others.
39. Through respect.
40. He was given something like twenty names,
41. The outline KPSR follows in this commentary was composed by Mipham himself.
42. nges pa here has a verbal force like nges byed, KPSR.
43. Gnubs chen sangs rgyas ye shes
44. gnad gsal bar phye ba bsam gtan mig gi sgron me
45. gtan tshigs.

46. On the level of contemplation we cannot just look at things and get the whole truth abou to explore them through reasoning, seek out their characteristics and so forth. Often rigs pa are the same, referring to reason in general. Here gtan tshigs is concerned more with the a reasoning and rigs pa is more like the resulting certainty-wisdom, or unmistakable knowledg tshigs brings up unmistakable rigs pa in your mind. Then you contemplate and analyze it fu find the wisdom of perfect meaning. Dharmakirti says that we cannot just accept any scriptu and expect to get the truth. Reliable understanding develops through the process of examin

47. Some titles reflect the meaning of a text, particular words that are discussed, the name o where the teaching was taught, or of the person who requested it, or a metaphor that is freq the name unites the meaning and metaphor. KPSR.

48. grub mtha', doctrine, is often used elsewhere in a sense where the doctrine is not neces
49. don.
50. By seeing the true nature.
51. All the Indian schools accept that there is something confused, unclear, or incomplete ab worldly viewpoint or doctrine. Their various viewpoints are meant to remedy this lack or con the various kinds of doctrine beyond the world, which are supposed to be beyond confusion the Buddhist view tends to consider all non-buddhist views as confused and worldly. They a Buddhist views as versions of the view beyond the world. KPSR.
52. phyal ba, rgyangs 'phen, mur thug, and mu stegs. This text gives a condensed version o the Guhyasamaja and Guhyagharba tantras. Here Padmasambhava's summary of confuse

names of schools, but kinds of beliefs. In this quotation there are only the names of the vari
worldly doctrine. However the text goes on to explain clearly and concisely what these term
means literally "flat ones," are those who don't think the perfect state consists of temporary p
eating, drinking, sleeping, and so forth. They think that is enough perfection for us and that
nothing more.
The gyang phen pas have a stronger view of a similar kind. gyang phen literally means "thro
do not worry about past and future lives, but live for the here and now. They have a stronge
ignorance and tend nihilistically to deny and deprecate the past and future. They cling to the
"throw away" the past and future.
Mur thug pas have a very limited and shrunken idea of what is proper. They are fixated on r
regimented orthodoxy. They all go in the same direction like sheep. It is like living in a sma
low ceiling only one window to look out of, so that what can be seen is always the same very
[mur thug literally means reaching the edge, limit, or an extreme state. They go about as far
CIW]
mu steg pas express extreme views of eternalism and nihilism. They like to live on the edge
[mu stegs means literally taking extremes as a support, such as a table. CIW] KPSR.
53. ska ba dpal brtsegs, in his lta ba rim pa bshad pa. He was one of the first seven monks
Shantarakshita. He is one of the three famous translators mentioned in histories and so fort
and Shang. {ska cog zhang gsum} - the three young translators. 1) {ska ba dpal brtsegs}. 2
rgyal mtshan}. 3) {zhang ye shes sde}
Ka wa is his family name. He was one of the twenty-five famous students of Padmasambha
well-known text describing all the various kinds of views. KPSR
54. These numbers refer to seventeen different levels of view that he describes. The worldly
tarkaya, in Tibetan rtog ge pas, those who are followers of conceptual thought. Those with v
world to varying extents go beyond the realm of concept. One should understand the workin
of the various kinds of views. They might be compared to various objects, that might be ma
with varying levels of craftsmanship and artistry. Finally, one can stop, and leave them all a
only that which is best, the pure view beyond the world of the ultimate essence. The old ma
schools learned the whole range of views, Buddhist and otherwise, so they could know what
what was best and why. KPSR.
55. Pramana, tshad ma means perfect, reliable, valid, authentic, and non-erroneous. It can
perfect persons, correct perception, valid logical inference, trustworthy scripture, and so forth
we must give reasons why this is so, since no one thinks their own doctrine is invalid. The th
tshad ma gsum, are perceptual, inferential, and scriptural pramana, mngon sum tshad ma, r
and lung tshad ma. In vajrayana the tshad ma gsum are a little different: lung, dam ngag, ri
oral instruction, and tig pa in the sense not of conceptual understanding but direct insight. K

56. Those arising from obscurations of the kleshas and distorted knowing.

57. That Buddha abandons all error entails that he has true knowledge, just as when all dark
disappears, it follows that it is bright and clear. KPSR.
58. The buddhas have omniscient, direct knowledge of all natures throughout the three time
have no need to infer hidden characteristics by inference. KPSR
59. 3 analyses. What is valid knowledge of perception is commonly established by 1) inves
perception. Eg, by looking we can see that there is a glass here. But not all knowledge is
There is also valid inference using reliable signs. Eg we hear a car outside, and by that we i
is there. This is not just unsupported opinion. 2) Inferential investigation shows that we hav
justification for our conclusion. But it is not the highest certainty either. Wisdom could have
perception of the car, just as when we directly see a car in front of us. It sees the nature of t
they are, eg. emptiness, impermanence etc. Things that are very hidden and hard to discov
be known by reasons can still be known by 3) investigation of true words. For example the
certain events that later actually occurred. He predicted that various good things would hap
practices were followed. Those who believed him eventually verified this. These teachings
ordinary thought. They cannot be verified at once by ordinary thought, but later can be by v
example, in the beginning we cannot verify that all beings have Buddha nature. We must ta
if we become enlightened, we can see the truth of this for ourselves. It becomes direct perc
Therefore, through these three investigations, we can eventually verify for ourselves with ce
Buddha's teaching is reliable.
Moreover, if we simply take all the teachings on one level, without taking into account how th
for beings on different levels with different powers of mind and so forth they will seem to be
But if we understand the intention, they will be seen to be authentic and reliable.
60. The three kinds of inferential reasoning are 1) grags pa rjes dpag, inference from reports
rjes dpag, inference from the power of the thing itself, inference from reality itself. This is the
ultimately shows that the teachings are true. 3) yid ches rjes dpag, the inference of trust of
example, at first we take on trust the teachings that the practice of the six paramitas brings e
These three kinds of inferential reasoning having all the three modes are necessary when w
knowledge that at that time is not knowable by us through direct perception. The three analy
pramanas, dpyad gsum and tshad ma gsum, are the same in general. But tshad ma gsum a
somewhat different. KPSR.
61. The presence of the dharma in the subject, forward entailment, and reversed entailment
khyab nd ldog khyab. These are discussed below.
62. To explain the last line of the above root verses, the inner nature of that individual certai
Manjushri, so now we pay respect to him.
63. External knowledge is Manjushri's blessing, which leads to wisdom through a proper atti
about what is known with the three gates.

64. One of the four reasonings as discussed below.

65. The reason in this case is, "because it is taught by the Buddha, who has completely give
This, in logical terminology, is a reason of effect. In general, there are three kinds of reason
or in Sanskrit hetu. These are 1) rang bzhin gyi rtags, the reason of nature, 2) bras bu'i rta
reason of effect 3) ma dmigs pa'i rtags, the reason of non-observation.The reasons of effec
quite similar in general. We look at the result, eg. a beautiful flower in the garden, we also s
cause of that beauty is completely functioning. The cause is the right conditions and so fortl
the Buddha's teachings as a result, and we can see its causes too as something wonderful.
of effect. Logically, the Buddha's doctrine is the dharmin, or subject of inference. Non-confu
authenticity is what is to be established about it.
66. Which are the criteria of a valid syllogism. These are discussed below.
67. rjes khyab. khyab is literally pervasion, meaning that it applies in all cases.
68. The contrapositive.
69. Someone wise might conceivably show others the wrong path; but since buddhas are co
not do so, any more than eg, a mother will purposely deceive her child. We know the Buddh
because compassion is intrinsically part of the seed of enlightenment. Therefore he will not

70. In summary, first Buddha, as the benefit for himself, attained and realized everything thr
Also he has wisdom, compassion, and so forth to help beings according to their inclination,
wishes. [khams: element qua. mental state, their interest: eg whether they are inclined to su
whatever. dbang po, powers or capabilities, bsam pa is different thoughts and wishes. Eac
its described result, so no one is deceived. So that teaching is without error and deception,

71. Omniscience comes with enlightenment. One who is not enlightened cannot turn the wh
completely properly.
72. gshegs pa has a meaning like de bshin gshegs pa, thus-gone, tathagata, and means "re
tathagata is a realized one, or buddha. He understands perfectly, goes with complete under
developed the wisdom of enlightenment.
73. The Buddha has omniscience and by that he can turn the wheel of all kinds of teachings
provisional meanings and so forth, as required by all kinds of sentient beings. That kind of t
about through dgnos stobs rigs pa, reasoning by the power of the things themselves. These
the thesis is supported by the teachings. KPSR.
74. The one knowledge of Buddha clears up all objects of knowledge and knows the measu
KPSR.
75. You, Buddha, have demolished all the conceptions of worldly beings by going beyond th

76. KPSR explained this as meaning about the same as the previous line.
77. sgeg pa'i rdo rje.

78. Khab is palace or realm. so this is a blazing realm of the fire of wisdom without ignoranc
79. As tshad ma/ pramana.

80. Some teachings are for different sorts of mind. KPSR related this primarily to the idea differences in capacity for receiving the true meaning teachings, which causes the Buddha t teachings in a provisional form.

81. Whatever Buddha taught, for example the four noble truths, his speech is found to be co we can infer that he is a buddha without obscuration. We know that what he taught was true what to accept and reject, and the method for doing that. Everyone would like to get rid of s achieve peace, but Buddha actually showed the perfect method to remove ego-clinging so t As regards the principle purpose of his teaching, to remove samsaric obscuration and to obt was never deceptive. Those who practice as he says will reach the fruition he describes wit this we know he is perfect.

82. If practitioners see that certain practices are good and suitable for them, they will follow t they are found in practice to be deceitful, unsuitable contradictory, or fruitless they won't. Th obvious. This is the opposite approach to what the Hindus sometimes said in the old debate non-deceptive because they come from the gods." If Buddhists do not to go beyond saying, true because the Buddha taught them, that is no better. KPSR.

83. {shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa Sañchayagaathaa-prajñaapaaramitaa-suutra, condensed perfection of wisdom sutra.

84. In brief, Buddha's teachings are true, 1) because they correspond to the true nature, and we practice them, we achieve the promised result. KPSR.

85. Senseless: For example, debating whether a raven has teeth or not is useless for gettin Wrong sense, means being confused or mixed up about meanings. For example, because views, one may adopt wrong practices, eg. seeking to stabilize eternal bliss or blank emptine teaching doesn't have these two errors so it is meaningful, beneficial, and has the true sens KPSR.

86. Thos here means study without contemplation and meditation. rtsod pa is fixation on arg criticizing others. The Buddha does not have these two errors, and therefore his teachings fo establishing true vision of how things are through genuine practice of the path as a whole.

87. nyan g.yo deception and hypocrisy. Someone pretends to be very holy and special etc. being caring about others, having no compassion. Because the Buddha's teaching does no faults, it removes all sufferings from oneself and others.

88. bstan bcos here means the teachings altogether. KPSR

89. Only Buddhas and their teachings have such qualities, and others don't.

90. Buddha's teaching is meaningful, and therefore connected to compassion. Its compassi removing cause of the three realms of samsara. Its result is the ultimate state of peace. Th

the great sages [drang srong = .ri.shi] is like that. Without lack of knowledge, they and it ha
meaning and benefit.
91. Such teaching will lead to the same enlightenment, and so it should be honored like the
Buddha.
92. In one of his praises.
93. Such a sage has found the middle way between eternalism and nihilism. KPSR.
94. Without contradiction, kha 'dzin ma byed. This, which is explained below does not mear
withstand analysis for being absolutely true.
95. These two lines are very famous. Dignaga had written many teachings on pramana, but
brings them all together. This is part of his first praise to the Buddha. He wrote this on his c
wrote it three times. The first time the earth shook seven times. The second chapter of Dha
ma rnam 'grel is based on these two lines. It establishes that the Buddha is truth and genuir
uniquely excellent way. Having seen that the teaching is true, we see that Buddha too is co
authentic. Buddhas give up all errors from the root. They know all objects without blockage
teaching has a perfect teacher. He has perfect intention and activities, and so there is a per
Buddha himself attained the realization of a sugata and also his activity helps others.
96. tshad mar gyur: gaining conviction, attaining pramana. KPSR said that the meaning is no
has true ideas or perceptions, but that one becomes a genuine being as a whole.
97. Five attributes are mentioned. tshad par 'gyur, becoming means that the Buddha is auth
honest, and non-deceitful. 'gro la phan, for the benefit of sentient beings, means intent to do
all others impartially. ston pa, teacher, means that he has the ability, skill, and methods to te
perfectly. bder gshegs, sugata, means that he has perfectly gone to the enlightened state.
source of the ability to be a perfect teacher. So therefore he performs his various activities a
protector, of beings All these establish that the Buddha is a perfect teacher.
98. I praise you with great respect and also invoke respect from others.
99. Here wish = intention. KPSR
100. Sbyor ba, the application of his intention, is his showing teachings in accord with the ne
capabilities of beings.
101. This praise to the Buddha says that Buddha has perfect cause and result, therefore he
ma. The perfect cause is that his intention and actions are perfect. bsam pa is intention, co
all sentient beings without exception. The result is the two benefits for oneself and others. T
who gain the perfect benefit for oneself become sugatas. This is understand in three ways:
beautifully, without returning, and gone completely. Going beautifully means that they give
obscurations that are causes of samsaric birth. Going without returning means giving up an
returning to the world. The Buddha is even beyond nirvana. Gone completely means that h
obscurations, but has gone completely into enlightenment. Those three senses apply in thre
shows that Buddha is very special compared to people, Buddhist or otherwise, with only a lit
detachment. Second, Buddha is beyond all the arhats and pratyekabuddhas. Third he is be

mahayana, no matter how learned and accomplished who have not removed all the obscura
102. Perfect beneficial activity for others means the Buddha can give others the teaching, ar
KPSR.
103. If, through the three pramanas, we have incomparable certainty wisdom within our hea
is ultimate devotion, the ultimate refuge and Praise, and the root of enlightenment, and all bl
104. yid khyed shes kyi ded pas.
105. We see that all these are consistent, without the confusion that characterizes samsara.
106. i.e. reality, things as they are.
107. This is by KPSR himself. He had a dream in which he was reciting it. At first he thoug
text, but could not find it. Still he rather liked it and decided to include it.
108. Like the sun. KPSR.
109. It can also be known in this way. KPSR. See above this distinction between the esser
Manjushri.
110. Or in terms of the three reasons, rtags gsum the 'bras bu rtags, like seeing smoke and
establishing fire.
111. The sangha possesses this awareness and liberating qualities of realization. These inr
from certainty-wisdom. Also it is the sangha who practices the Buddha's teaching, and so e
certainty-wisdom.
112. It shows that people who do this are special, since they respect someone else. KPSR.
113. bstan bcos, usually shastra, as above. Here KPSR said that the sense was more the t
and US said that the connotation was the teachings when delivered for certain purposes.
114. This increases merit so that enlightenment is gained. If reasoning is rightly used it insp
appreciate directly the experiential meaning of the teachings and teacher. But often the resu
opposite, to make it all seem very conceptualized, abstract, and proud of its orthodoxy. It be
circular. The teachings are true because the Buddha taught them, and the Buddha is an au
because the teachings say so. We have to be inspired to see for ourselves what is meant.
Gelugpas often begin more with reasoning and then practice. The Nyingmas and Kagyus te
middle with some of both. But in the end, if they practice well, they all go to the same place.
115. 1 of the six root texts of the Kadampa school. So merit, as gained from expressions of
forth, is important. KPSR
116. legs bzhad. Literally it means good/ excellent speech/ explanation/ teaching. It refers t
teachings of the sutras, tantras, and commentaries. KPSR
117. yang dag brten, completely relying on. KPSR
118. His commentary on Nagarjuna's Mulamadhyaamakakaarikas. First Chandrakirti quotes
in the sutras, then he comments on the meaning and says "that is what it says." Then KPSR
the end of the quotation and notes that many others have also said this.
119. nges pa, certainty.
120. KPSR Here "the world" means "the individual beings in the world." These beings arise

the five skandhas. "Beings" is a name imputed to the skandhas, so ultimately it is they that
KPSR. The usage is something like the french tout le monde. Literally it means "all the wor
sense is "Everybody." The worldly truth is not the real truth about the world, which would be
truth. It is the erroneous beliefs about the world of people in general.
  Then why not translate a'jig rten as people? That would obscure other meanings. The Ch
also says the content of worldly truth = the skandhas, and explains this by saying it depends
How does it depend? Primarily logically, in the sense that entities in the world are imputed o
patterns of dharmas included under the skandhas. Causal and compositional dependence
existence of these imputed entities. In that sense a'jig rten includes all statements about ent
world, persons and otherwise that the world's opinion would say are true. To make sense o
helps to remember that while a'jig rten is usually translated "the world" that meaning comes
sense "that which is a support of = is characterized by destruction." The point is also being
entities described in worldly truth = entities dependent on the skandhas = destructible entitie
121. There are two occurrences of zhes. The first indicates that Chandrakirti is referring to a
from Nagarjuna. The second, zhes sogs, refers to what Chandrakirti has said as a whole, a
others have also sais this. KPSR.
122. bden gnyis dgnos pa'i gnas tshul. The meaning would be pretty much the same if dgno
The primarily intended meaning is not "the two truths as the nature of things in general." rdz
zab. KPSR. He considered rendering it, "the nature of these things the two truths." Then h
actual nature of the two truths" was better.
123. mtha' dpyad na, literally search out the edge, analyze the details. system: rnam bzhag

124. nges tshig refers to the meaning of the individual words of a term, in terms of semantics
the like. This sort of analysis is very common in Tibetan texts. Thus, for kun rdzob, relative
would discuss what kun means and what rdzob means. In sanskrit it would involve breaking
components, eg. sam-v.riti.

125. mtshan nyid is more general meaning of a term. It can mean essential characteristic, c
characteristic, or definition. Students in monastic colleges learn many formulae defining Dha
these formulae and the characteristics they describe are mtshan nyid.
126. blo dang dbang pos bsam pa'i yul. At first KPSR interpreted this as mind = sems or sh
consciousness and the objects of the five senses. Then he seemed to think the meaning mi
phrase were broken down as blo yis bsam pa'i yul dang dbang pos bsam pa'i yul. Objects c
and objects contemplated by the five senses. The meaning is ultimately the same, but the s
clearer that mind insofar as it is beyond dualistic objects is not included. Relative objects ar
perceive "like Buddhas, dogs, and raccoons."
127. nges tshig.
128. Svaalak.shana, rang mtshan. Individual characteristics are not deceptive on their own

level. We are not cheated in our ordinary expectations from knowing that fire is hot and so f
be cheated on that level if we believed fire was cold. This is true even though on another lev
hot" and "fire is cold" are on the same footing in being unable to bear analysis for being stat
absolute truth.
129. The names and systems of the two truths were formulated by the madhyamaka and hig
clearer understanding to the notions of worldly beings. They also made further divisions of t
within the relative, making appropriate divisions within symbolic knowledge for that purpose
things. KPSR.

130. gshal bya, Literally measure. KPSR. One investigates things, trying to encompass the
until finally one sees them as they are.
131. <the mind of>.
132. If you want to know more about one you should also study the other. The lions look in
directions with their necks joined. That is a symbol of strength that will not fall into the two e
KPSR

133. byed las
134. <by the style of arising>.
135. khyab chung. If we think interdependence, tendrel, is concerned only with everyday ma
succession, such as the arising from each other of seed, stem, flower, and fruit, our understa
small and partial. Everything in the universe is within tendrel, and everything constantly dep
everything else. All the atoms in the whole of space are connected and so forth. This conne
within a single moment in time, but extends throughout the three times. That is to say, it tra
everyday notions of space and time.

136. This is a famous sanskrit grammar. It is in the Tengyur. It contains all the Sanskrit-Tib
translation that were made at the time of Trisong Detsen's son Mutig Tsenpo. He invited ma
like Vairochana, Kawa Peltseg and so forth. For example that is why bhagavat is always tra
'das and so forth. sgra is sound, or word, and sbyor is how to apply them. sgra sometimes
sanskrit. For instance sgra mkhas doesn't mean someone who knows about sound, but an
137. 'du 'phrod 'du is joined or gathered together, and 'phrod mingled, or harmonious meetin
and cooperate. The universe is a coop, as it were, a condominium. Also there is a sense o
they are supposed to: Weapons cut, medicines cure, and whatever. This is a mtshan nyid
definition, what is it really. Mtshan nyid means definition, but also characteristic or principle.
example, like people are essentially characterized by being able to think.
138. What arises interdependently does not arise without cause. Non-cause, rgyu min, mea
external cause, unrelated to the nature of what arises. An eternal creator would be such a c
nature is totally unrelated to that of the temporary things that arise. For example, as barley

from rice. Some systems say time brings about everything. It makes us sleep, wake, get ol
139. nyer len: for example eating food is not like this. The creation of an embryo from the fa
mother is. The things in this list are so connected. For example sdug bsngal nyer len phung
skandhas are closely connected to suffering.
140. go 'byed,
141. Often name and form is explained as the five skandhas. In that case feeling, perceptio
consciousness are the skandhas of name.
142. rig pa.
143. len pa.
144. smra ngags 'den read smre ngags 'don. KPSR.
145. Literally ignorance etc.
146. dmigs pa'i yul. This is pretty much equivalent to objects of knowledge here. KPSR.
147. Emotional patterns, including ignorance, focus our attention or knowledge. Then the se
consciousnesses assist and reflect the emotion. We can also say emotion is projected onto
Because of ignorance these are seen as independent external objects. The emotions are lik
The senses help project them. Then they increase. There is always ignorance, but without
conditions the emotions arise as the fully developed suffering of samsara.

148. The system of karma, the kleshas, and suffering refers to the close association of these
terms of the twelve nidanas. Of the 12 nidanas the first is ignorance, the eighth is attachme
the ninth is len pa, accepting. These three are known as kleshas. 'du bshes, the second, ar
called las, karma. The rest are called sdug bsngal. There are seven of those. They arise th
of the six inner elements or khams, which are related to the body. Thus the inner earth elem
solid, the inner water element makes us moist etc. Here the subject is inner tendrel as relate
personal consciousness and skandhas, as opposed to the system of external tendrel as a w

149. bsam pa yid byed. Here both terms have a similar meaning, attention etc. except that l
to the object and yid byed to the subject. Both terms also have other meanings.
150. nyer len.
151. The point is that as long as there is dualistic consciousness etc there will be rebirth.
152. 'jug pa. KPSR.
153. 'phos. From the viewpoint of absolute analysis.
154. Generations of students learn to chant the same texts from each other, but recitation in
word-events. Lamps may be used to light each other, but each has its own individual flame.
actually go into a mirror when their reflections appear there. The power of producing fire is n
burning glass by itself, but works by its concentrating the rays of the sun. People insulted at
home and insult their dogs and cats, but it is not the same insult-event in each case. The co
skandhas in rebirth should be seen as analogous to these examples. KPSR.

155. 'bras bu ltos pa rigs pa: the effect depends on the cause. That connection of reliance c
reliable and unchanging, and makes systematic sense. One looks from the effect to the cau
bya ba byed pa'i rigs pa: the reasoning of causal functioning. One looks from the viewpoint
producing the effect.
'thad pa grub pa'i rigs pa: suitable establishment. What happens is natural and in order. It
fire to burn. That it is what it usually does, and what it is "supposed" to do. It snows in winte
in summer. Water washes things. Medicines heal and poisons kill. It can also be used to d
proofs, arguments, and so forth. Here the point is that sees things as they are without exag
deprecation. The difference from the reasoning of action or function is that there is an emph
what something does, but on this being "suitable" within the system of relationships of things
What is done fits in the system of things.
chos nyid rigs pa: Again this is like the nature of fire being hot, and water moist. This is mo
with the quality of the thing itself and the last with what it might or can be expected to produc
example fire is hot by nature, and therefore it is capable of burning, cooking, and so forth.
rigs pa can be applied to objects, e.g. seeing the nature and proper action of fire as it is; but
mental state of seeing these natures and functions etc as they are. So it also has a subjecti
156. The nature of things is not bizarre, capricious, and utterly unfathomable but reasonable
the sense of being workable. This well-known order really exists on the phenomenal level.
properly, and this is rigs pa. Being able to cook dinner and wash the dishes involves knowin
are to some extent. If we think fire will cool things off, we don't have rigs pa.
157. rigs pa.
158. Ie not falsifiable and irrefutable by anything.
159. 'bras bu'i sgno nas rgyu'i tshogs nus sgrub par byed pa rgyu bya ba byed pa'i mtshan n
cause/ function: EG from barley seeds + the other necessary conditions barley grows and n
160. rgyu'i sgo nas a'bras bu'i tshogs nus sgrub par byed pa a'bras bu ltos pa'i rigs pa'i mtsh
161. chos kun ngo bo gang yin pa sgrub par byed pa ngo bo chos nyid rigs pa'i mtshan nyid
isn't the nature of all dharmas [the absolute, emptiness] here. It refers to the natures of all d
heat for fire, wetness for water, though included among those is the nature of emptiness, the
162. rgyu a'bras ngo bo nyid gsum gyi shes bya gnas lugs dngos stobs gyi rigs pas sgrub pa
pa'i rigs pa'i mtshan nyid.
163. mngon par grub pa: this can mean fully/ actually/ perfectly/ manifestly establishing/ exis
the difference between the sense bya ba byed pa in the last phrase and this is best conside
definitions of the different kinds of reasoning.

164. yul dang tshad. tshad here the same sense as tshad ma.
165. mthun snang su grub pa.

166. dgnos gshi.

167. thal sa.
168. bsgrub pa thal drags.

169. thal drags.
170. Ego.
171. In abhidharma perception is often said to be "direct." This makes the most sense wher
direct knowledge of our own experiences. It means that the way we usually talk about expe
we do not speak of experiences AS SUCH as obscured, or say that we do not know what th
say that a certain experience is obscured or illusory perception of an external object. Abhidl
gets in trouble by talking about direct perception of external objects. Later schools rightly re
statements, which entail an absolute knowledge of external objects that could never be wror
172. It is said to be proper to establish such things in traditional Buddhist philosophy on the
level, in abhidharma etc. What is not said to be proper is to take this kind of reasoning beyo
scope and attempt to use such reasoning to establish such entities as truly existing absolute
for the absolute of madhyamaka is said to establish the sense in which this is improper. On
explain the seeming paradox of such statements as "The absolute is beyond words" of "The
173. lkog
174. zal sar skyel ba.
175. dngos po['i] stobs kyi rigs pa.
176. 'thob.
177. rgyu bya ba byed pa'i rigs pa.
178. byed pa.
179. bya ba.
180. gdags.
181. 'di dag.
182. 'ga' zhig.
183. a'dzin.
184. nyer len gyi rgyu. This is variously translated substantial cause, perpetuating cause etc
opposed to conditions because it is more directly connected or is the thing that would ordina
turn into the effect as the seed does the sprout.
185. lhan cig byed pa'i rkyen.
186. In abhidharma consciousnesses are momentary. Ordinarily we commonly speak of be
a space of time. This is explained in abhidharma as being due to a causal succession of dh
successive frames of a movie. [Let us ignore for now that apprehension is also said to becor
or mentalized].
187. Not mentioned in the verse above.
188. sems kyi rjes 'jug.

189. sems dang mtshan nyid mtshan gshi.
190. rjes 'jug pa rnams. Sometimes this is translated continued functioning.
191. sems kyi rjes su a'jug pa.
192. sdom.
193. 'bras bu gcig skyes pa.
194. rnam par sngo sogs kyi 'dzin stangs.
195. lung ma bstan. The essence = the universal absolute essence, enlightenment, sugatag
196. so sor rtags pa'i stobs.

197. This of course raises a question of infinite regress, which has been dealt with in various
historically.
198. dmigs pa'i rkyen.
199. 'jug ldog.
200. bzo = bzo gnas kyi rig pa, mechanical arts and crafts, one of the five sciences, rig [pa'i]
And such, sogs refers to the rest of these as enumerated below.
201. bslab bya US.
202. rig pa'i bzo gnas. ES lists {rig [pa'i] gnas [chen] lnga: the 5 [major] sciences [branches o
Buddhist learning] (1) {nang gi rig pa} = spiritual/ buddhist philosophy, 2) {gtan tshigs kyi rig
dialectics/ logic, [here tshad ma, which is equivalent] 3) {sgra'i rig pa} = grammar, 4) {gso ba
medicine, 5) {bzo gnas kyi rig pa} = mechanical arts and crafts]].

203. rig gnas chung ba lnga: the 5 minor sciences [[= *{rig pa'i gnas lnga} snyan ngag dang,
sbyor, zlos gar, skar rtsis te lnga'o]].

204. In this case, since some of these doctrines conflict, both logically and ion their practical
not all them can be The Doctrine.
205. The cause of productive action and dependence of the fruition on the cause.
206. rnam par dpyod. One can investigate the world in such a way that one becomes discri
deal with it practically.
207. lam gsum The three realms below, on and above the earth, traditionally this world syste
and the four continents plus the celestial [physical, form and formless] realms above and the
below, hence including all of the six lokas.
208. nog bo chos nyid kyi rigs pa = chos nyid kyi rigs pa= reasoning of nature.
209. chos nyid.

210. gzugs su rung ba.

211. In terms of pleasure, pain, and indifference.

212. The Tibetan is tautological: The definition of 'du byed is 'du byed, it produces conditione
of dharmas, samskaras. These are basic patterns of emotional-behavioral reactiveness fron
articulated consciousness is built up.
213. don: It would be alright to say objects, but what is meant includes awareness of self ar
aspects of situations, actions, and so forth we may apprehend.
214. chos nyid.
215. rang bzhin.
216. kyis OR by.
217. rtogs, not realization of enlightenment here.
218. dngos po'i rdzas.
219. ldog pa'i btags.
220. don gzhan in logic often has the sense of what is opposite to a certain characteristic, lik
blue.
221. yongs su gzung ba'i don nam yul: they become objects in the sense of dualistic samsar
existing from their own side and so forth.
222. rang mtshan rdzas yod.
223. ldog pa. This word can also mean opposites. The two usages are related in that the ki
characteristics meant divide things dualistically into eg permanent and impermanent, 1 and n
non-blue, etc and are conceived of as being used so that if the term applies the opposite ne
not.
224. rnam par brtags.
225. Verbal and phenomenal characteristics are lumped together in these conceptions, and
of what can be properly said of linguistic and conceptual entities and about experiences and
though we claim to believe that nothing can be a common basis of both kinds of characterist
our everyday statements will not stand up to analysis.
226. ldog pa.
227. 'jug ldog.
228. gnas tshul. Here the term does not refer to the way things are in absolute truth, emptine
they are in their everyday relative apparent natures.
229. snang ba dang sel ba.
230. ngo bo nyid kyis stong pa nyid: This might literally mean that they are empty of essence
essences are empty or that their essences are emptiness. Generally unless a special point
the emptiness of emptiness etc all of those are taken as equivalent.
231. rang bzhin gyis grub pa...med: their nature does not [truly] exist, they do not exist intrin
concretely/ spontaneously/ independently/ truly. This is pretty much synonymous with empti
this term is taken to mean can vary somewhat with context and school etc. However to say
natureless in terms of the absolute analysis of madhyamaka is not to be simply and directly
saying they don't exist, ma grub, in the ordinary relative sense. All exponents agree on that.

things that exist would be existent by nature absolutely, while the term is used so that the na
in ascertaining both existence and nonexistence of things are equally rang bzhin gyis ma gru
232. Emptiness, marklessness and wishlessness, stong pa nyid, mtshan nyid med pa, smon
233. An argument analyzing cause as emptiness like vajra slivers that work their way into ar
mountain of wrong views of non-empty true existence, whose reason shows the gate of liber
marklessness: Things like a sprout have no true arising, because they do not arise from the
other than themselves, both, or neither [ie without cause].
In Buddhist logic those possibilities are considered as exhaustive, and denying all of them m
is no way for things truly to arise at all. This is classified as a reason of non-observation of a
non-apparent related cause, one of the gtan tshigs chen po lnga.
234. mtshan ma med pa.
235. smon pa med pa, 1 of the three gates of liberation. According to madhyamaka absenc
of existence or arising follows from arising from causes and conditions = interdependent aris
236. The third of the 3 gates of liberation.
237. chos nyid.
238. dam bcas.
239. yang dag par khong du chud.
240. The skandhas are the components of samsaric experience which intrinsically involves s
241. 'phrog par byed.
242. sgrub pa'i mtshan nyid. mtshan nyid can also be definitions. Translating it that way wo
appropriate if the primary model of Buddhist logic was the certainty of tautology, EG a rose i
is in western symbolic logic. However Buddhism uses the model of perception. A jaundiced
mistaken about the color of a white conch because it looks yellow, but cannot be mistaken in
its looking yellow. That kind of certainty is the paradigm for Buddhist logic. Blatant tautolog
considered a logical fallacy, as presented below, for the same reason it is considered certain
Its truth or falsity is independent of anything that may be the case in the world.

243. 'phros don
244. Perception and inference.
245. ji ltar.
246. gsal byed, apprehender. However the agent in this case is not a person, but a dharma
dharmas. What it means to speak of agency in such a situation is defined in detail in the co
abhidharma, but from the viewpoint of ordinary language it might sometimes be better to say
apprehension to avoid confusion with persons and egos. The meaning is that of abhidharma
247. gsal bar byed.
248. gsal.
249. phwya ba.
250. bcad shes.

251. 'du bar bshed.
252. gshal bya.
253. rang mtshan, spyi mtshan.
254. rang gi ngo bo: variously translated self-nature, own being etc. svabhava.
255. a'dra ba thun mong. EG two cars might both be white or they might not.
256. gshal bya mngon gyur.
257. gzhal bya lkog gyur.
258. gzugs bzang, pleasing form & face, a good body.

259. kun rdzob/ samv.riti satya and don dam paramartha satya.
260. rang rang gi ngo bo.
261. This is formless direct perception of emptiness.
262. The first moment of perception is said to be non-conceptual, in the sense of being pure
unmixed with mental consciousness, which however does arise in the second instant.
263. The explanation is usually given that the mental perception involves a mental image "lik
perception which is used as a mental "sample" of what sort of thing it is. The same kind of e
given in classical western empiricism. If this is considered various doubts begin to arise: Fo
could mislabel or misidentify a perception, why would we not do the same with the sample, c
about the sameness of our sample and the perception. Empiricism and abhidharma take pla
we are satisfied with "sample" analogy and its promise of certain knowledge. Modern analyt
madhyamaka involves not being satisfied with the proffered certainty of that example.
264. Or the definition of a real thing is that which exists with a productive power. This is fron
sautrantika point of view.
265. spyi'i mtshan nyid.
266. don. Classical buddhist understanding of logic is in terms of the objects or dharmas of
When madhyamaka questions these or limits the scope of their validity, it does the same to
267. rtog pa.
268. ngos bzung.
269. khyad par du phye ba.
270. sngar ma rtogs pa'i don.
271. Unconfused by obscurity, illusion, etc.
272. gzugs can.
273. 'khrul.
274. Experience as such is just what it is. It makes no sense to speak of mistakes here. EG
there is saying that a person presently stating "this conch looks yellow to me" reports what i
Perhaps it is a doubt whether this person remembered what the words mean.
275. rtog.
276. rtsing zhib.

277. rigs.
278. According to this account, use of language does not in itself involve conception. Linkin
token or name to a perception or kind of perception is not seen as conceptual. It seems to f
could be a non-conceptual use of language where everything that was said was linked to rea
279. spel.
280. dbang mngon gyi rgyun mthar.
281. bzhad zin pa'i ngo bo'i rnam pa gzhan shig yod do.
282. khong du chud.
283. blo.
284. gsal.
285. don rig shes pas vs rang rig next.
286. It makes distinctions about it, in particular that it is of something other than oneself, exte
287. Self-awareness in the case of dreams is often not known to be such, but thought to be
288. yid.
289. rab 'byams.
290. blo mas.
291. bzhad pa and a'jug pa.
292. kyang bshad du med.
293. sgra bshad du med.
294. mtha'.
295. yul shes bzhin du or awareness of objects
296. rang rig.
297. gsal rig: [apprehending] consciousness. One can say luminous insight to emphasize t
and increased energy that comes from not fixating objects as other.
298. rab tu skye ba.
299. gsal dang rig.
300. rig par byed pa la.
301. nges par byas.
302. That is if all these terms are equivalent so that self awareness = non-confusion = ultima
experience.
303. This is a traditional example like the ox-herding pictures. At first one may see various s
elephant. Finally one sees the beast itself.
304. mngon sum don rig.
305. tshur mthong tshad ma, as opposed to the pure pramana of the noble ones.
306. mngon du gyur ba.
307. It is worth reminding ourselves sometimes that this doesn't make much sense unless th
between existence and true existence is given a special significance. In ordinary usage the
usually be synonymous. Otherwise it is as satisfying as someone saying, I'll give you a hun

just won't really give you a hundred dollars, and then if you complain saying with a supercilio
don't understand the subtleties of enlightened logic.
308. don [gyi] spyi: abstract/ generalized characteristics, presented as an exaggerated gene
309. rtogs par byed.
310. 'jug ldog.
311. don spyi.
312. rnam par rtog pa. The same term is often translated discursive thoughts, in which case
that the conceptions become a rambling, digressive stream; in Buddhism the discursiveness
karmic attachments to the kleshas..
313. byed las.
314. don rnams la blang dor gyi 'jug ldog.
315. <that are to be analyzed>
316. rtags pa'i tshul gsum.
317. mthun pa'i phyogs.
318. mi mthun pa'i phyogs.
319. Qualification of the subject of the thesis by the dharma established by the reason.
320. It is part of the meaning or definition. No one who understands the meaning can fail to
this is a valid inference
321. Syllogisms in Indian logic generally involve examples. This helps eliminate some parad
arise in unexampled inference. If there are no unicorns, is it right or wrong or what to say Al
white, or no unicorns are white.
322. rtags de sgrub shes 'dod chos can gyi steng du 'god tshul dang mthun par tshad mas n
323. rjes khyab.
324. ldog khyab.
325. phyogs.
326. Because traditionally in buddhist thought it is said to be not produced and not imperma
327. dpe ltar snang, or counterfeit example
328. ldan 'brel and 'du brel.
329. ngo bo...gyis khyab.
330. ldog cha.
331. This seems to echo madhyamaka criticism of the abhidharma notion of the intrinsically
substance. How can what is intrinsically one have many characteristics?
332. nyer len gyi rgyu.
333. lhan cig byed pa'i rkyen.
334. skye byed gyi rgyu.
335. rnam par bzhag a'jog gyi rgyu.
336. These relationships are said not to withstand madhyamaka analysis for being absolute.
337. bdag gcig a'brel ba.

338. sel.
339. har byung a'gal ba.
340. don.
341. a'gal zla.
342. dgnos 'gal.
343. nye bar mkho ba'i.
344. rtags su bkod pa rtags.
345. la la, which often means sometimes.
346. nyer len.
347. Here having a cause is taken as being part of what it means to be a [sometimes] thing.
348. dmigs rkyen.
349. spu ris phyes pa.
350. <It should be known that>
351. bdag.
352. khyad par.
353. bkod pa khyad par dag pa'i rang bzhin gyi rtags sbyor.
354. gzhan la ltos pa.

355. mi ltos par dag pa.

356. don grub.
357. tha snyad grub. The connection is between the meanings of the words.
358. ma dmigs pa'i rtags sbyor.
359. mtshan nyid and mtshan gzhi.
360. tshad = measure. OR made into pramana.
361. dpog mi nus.
362. By being claimed to be proved or refuted.
363. shes 'dod chos can.
364. 'brel zla and 'gal zla.
365. khyab byed ma dmigs pa.
366. 'gal dmigs rtags.
367. khyab bya.
368. mes khyab par non pa'i shar gzhir chos can.
369. khyab bya.
370. <the contradictoriness of>.
371. 'gal dmigs kyi rtags.
372. rtag dgnos.
373. grub.

374. dharmin, chos can.
375. phyogs.
376. phyogs chos.
377. khyab ches pa.
378. As above one cannot be certain whether an invisible rakshasa is here.
379. dwogs: fear doubt, uncertainty. Belief is important in Buddhist reasoning because in de
of other schools arguments often take the form, "If you believe A, than you must/ can't also b
debate must start with premises accepted by opponents if they are to be convinced.
380. ldog pa tha dad min pa'i thun mong ma nges pa'i rtags.

381. phyogs gnyis ka a'jug pa.
382. mthun phyos and mi mthun phyogs. A common usage EG for "Sound is impermanent,
the mthun phyogs = impermanent things. The mi mthun phyogs = permanent things.

383. Two things cannot have a characteristic in common if there are not two things to begin
logic tautology is often used as the exemplar of necessity. For Buddhist logic too "son of a b
an exemplar of something certainly impossible. However while "parts is parts" is an exampl
the west, it seems that in Buddhist logic it is fallacious. This is more a matter of proper form
one of a difference in logical views. "Parts is parts is not well-formed in Buddhist logic.
384. In the text the examples actually follow below.
385. mnyan bya.
386. rig sgra bzhin lta bu mthun phyogs yod kyang ma mthong.
387. blo ltos lhag ldan thun mong ma nges gi rtags.
388. phyogs gnyis ka la cha gnyis su 'jug pa'o.
389. lhag ldan.
390. That the syllogism is certainly invalid is beside the point here. What is in question is on
relationship of the reason, being a speaker, to the according and non-according dharmas, o
omniscience. It is assumed that if there are Buddhas, they speak. I suppose mutes that wo
reverse pervasion are also ignored. (Interestingly enough some sutra passages say that in
limitless worlds of the universe beings including buddhas do not literally speak, although the
in other ways.)
391. don gyis.
392. rtags rigs.
393. a'jug tshul.

394. so so rang gis rig par bya'o. KPSR is very firm about translating the term this way rath
discriminating awareness or self-awareness.
395. rang gi ngo bo nyis kyis stong pa. OR empty of their own nature, empty of themselves.

point is that they and any purported nature of them will not bear madhyamaka's analysis for
396. rang mtshan.
397. Obviously there is a sense in which it can be expressed, since it has just been done, ar
regard this statement as self-refuting on its own level. If an exponent of madhyamaka accep
proper to say "absolute truth is beyond concept" and deny the reverse, one must hold that th
level in which it is proper to make valid and invalid propositions, as well as a non-conceptua
sense of things, and that it is possible for the two kinds of validity these have to co-exist, bec
criteria and meanings are different. This is in fact Mipham's position
398. yongs chod du.
399. mtshan gzhi. what is characterized, things that are examples of it or to which the definit
400. snang yul du gyur ba'i rang mtshan rnams.
401. In English negation and denial are distinguished from refutation, a valid proof of a nega
dgag in Tibetan can typically mean either. in same way sgrub can refer to assertion of existe
proof of these.
402. In Buddhist logic affirming negation is like "this is not a horse." It is understood as pres
thing called "this" in such a way that it affirms "This is something other than a horse. Cf, "I ar
Non-affirming negation is like "There ain't no Santa Claus." It is understood as denying San
affirming anything.
403. rang rgyud.
404. rgol gshan dag.
405. gzhal bya'i gnas lugs.
406. <of this general classification>.
407. chos mthun pa nyid can dang chos mi mthun pa nyid can no.
408. chos mthun sbyor gyi sgrub ngag [[EG what is produced is impermanent, like a vase, 1
yan lag gnyis ldan}]].
409. blo skyon.
410. don skyon.
411. tshig skyon.
412. blo bde.
413. sems med.
414. phyogs dang mthun phyogs gang rung yin pa'i phyir.
415. dam bca'.
416. That is accepted by both disputants.
417. sun 'byin ltar snang.
418. skyon la skyon du brjod. Either one says there is a mistake where there is none, or on
fault that could be validly refuted, but the reasons one gives are not in fact valid.
419. For logical reasons, rather than because there are reasons but the opponent failed to th
420. Again this is logical rather than a question of what the opponent actually does.

421. mtha' gcig tu khyab.
422. skabs su babs pa'i don.
423. mi srid. The absolute refutes everything is impossible, but that viewpoint alone loses th
between valid and invalid conventional pramana.
424. If one presses the eyeball while looking at the moon one seems to see two moons.
425. Because it deals with distinctions in the conventional or relative spheres all of which do
analysis for absolute truth.
426. Or their essence is established as emptiness. ngo bo nyid kyis stong. In conventional
may have a different sense, but here the absolute pramana free from all complexities of cha
meant.

427. de la don dam par ma grub pas so.
428. Here the distinction is not the vision of noble ones vs ordinary beings, but what is norm
and false by ordinary beings. Here too someone might argue that Buddhism needs only the
absolute truth and what is not true and does not need the further distinction of what confuse
only the conventional truth of the world call true and false.
429. rang gis rang tshugs. This autonomy is not like proving the existence of God or a first c
rationalist philosophy so much as a claim that the features of our conceptual structure that m
to establish emptiness are intrinsic to language.
430. yang dag mtha'.
431. The kayas are the object and the perceiver is wisdom.
432. blo gros,
433. <caring for>
434. We will rely on the individual rather than the dharma etc.
435. <course of the>.
436. brda sbyor yin pa'i phyir.
437. skabs don gyi tshig.
438. lhur len.
439. bor: literally thrown away.
440. chos mtshungs: This could mean "It is the same with the dharma." That does not chan
441. 'chel.
442. spros pa lhur len.
443. shing 'on shig. shing = tree/ wood; 'on = bring take, get, carry.
444. rab tu phyungs.
445. A nyingma translator.

446. dgongs gshi gang la dgongs nas su.

447. See below.
448. thod rgal. Though the same term is used for a very profound stage of realization in ati,
connotation is negative.
449. Of suffering.
450. dka' thub.
451. gzhal.
452. rlom
453. cung zad.
454. kha drangs par ma yin pa'i tshul dgos ched dang bcas par rtogs pa.
455. dgongs pa bzhi.
456. mnyam pa nyid: ES: even mindedness
457. don gzhan
458. dus gzhan.
459. intentions concerning other individuals.
460. What one means by and hopes to accomplish by giving a certain teaching etc. dgongs
pa. dgongs gzhi gzhan la dgongs pa: intending another intention.
461. The first buddha of this kalpa.
462. bzung, the sense is just hearing, reading etc.
463. Feminists must deal with the fact that traditionally it is said that all buddhas must be ma
464. The four concealed intentions are bzhugs pa ldem por dgongs pa, mtshan nyid..., gnye
465. 'khyog.
466. gnas skabs theg pa gsum.
467. bslab pa rnam gyyengs med la nan tan.
468. dgongs and ldem dgongs.
469. dgongs gshi dgongs nas.
470. spyi don.
471. stegs yin tshul.
472. sgra mthun don 'phags kyi gtan tshigs: cf commentary below.

473. tshad ma bka' gsung.
474. bdag pa chen po.
475. rgyud rnams.
476. These are: dbyings don dam: absolute truth of space/ the dhatu, ye shes don dam: abs
wisdom, and a'bras bu don dam the absolute truth of the fruition, which has the five categori
speech, mind, quality and action of buddhahood. GD.
477. dpyod.
478. {gsung rab kyi yan lag bcu gnyis 12 branches of the [Buddhist] scriptures, 12 kinds of
(1 {mdo a'i sde}. = general teachings. 2 {dbyangs kyis bsnyad pa'i sde}. = hymns & praises.

pa'i sde}. = prophecies. 4 {tshigs su bcad pa'i sde}. = teaching in verse. 5 {ched du brjod pa'
aphorisms. 6 {gleng gzhi'i sde}. = pragmatic narratives. 7 {rtogs pa brjod pa'i sde}. = biograp
narratives. 8 {de sta bu byung ba'i sde}. = narratives of former events as examples. 9 {skyes
sde}. = {jataka.m} narratives of former births. 10 {shen tu rgyas pa'i sde}. = extensive teachi
du byung ba'i sde}. = narratives of marvels. 12 {gtan la dbab pa'i sde}. = teachings in profou

479. in tshul khrims, discipline; shes rab, prajna; and sems, mind = meditation GD.
480. gzhol.
481. chu bur, also bubble.
482. gzhol bar shes.
483. <supreme>.
484. gzu bo'i blos]lit by genuine mind/ thoughts.

485. phyag mtshan.
486. "profound and extensive" cut for metrical reasons.
487. rol mtsho are lakes of play of chang curds etc where the naga kings live.

488. The following passage compares the eight treasures of confidence to the eight auspicio
489. <of the teacher and teaching>
490. 'khyug.
491. spyi brtol..
492. through the ten directions [cut for metrical reasons.
??

THE BLAZING LIGHTS OF THE SUN AND MOON

4

1

THE BLAZING LIGHTS OF THE SUN AND MOON

THE SWORD OF PRAJÑA

Soul Creator(s): John of the Cross, St. (1542-1591) CCEL Subjects: All; Classic; Mystic
LC Call no: BV5080 LC Subjects: Practical theology Practical
religion. The Christian life Mysticism

THE SOUL by Saint John of the CrossDOCTOR OF THE CHURCHTHIRD
EDITION Translated and edited, with an Introduction, by E. ALLISON PEERS from the c
of P. SILVERIO DE SANTA TERESA, C.D. TO THE DISCALCED CARMELITES OF CA
MEMORIES OF THEIR HOSPITALITY AND KINDNESS IN MADRID, AVILA AND BURGO
TO SAINT JOHN OF THE CROSS, I DEDICATE THIS TRANSLATION

PREFAC

electronic edition (v 0.9) was scanned in 1994 from an uncopyrighted 1959 Image Books th
Dark Night. The entire text except for the translator's preface and some of the footnotes h
reproduced. Nearly 400 footnotes (and parts of footnotes) describing variations among ma
omitted. Page number references in the footnotes have been changed to chapter and sec
possible. This edition has been proofread once, but additional errors may remain. The tran
to the first and second editions may be found with the electronic edition of Ascent of Mour

PRINCI

A.V.--Authorized Version of the Bible (1611). D.V.--Douai Version of the Bible (1609). C.V
Complete Works of Saint Teresa of Jesus, translated and edited by E. Allison Peers from th
edition of P. Silverio de Santa Teresa, C.D. London, Sheed and Ward, 1946. 3 vols. H.--E
Peers: Handbook to the Life and Times of St. Teresa and St. John of the Cross. London, B
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from the critical edition of P. Silverio de Santa Teresa, C.D. London, Burns Oates and Was
vols. N.L.M.--National Library of Spain (Biblioteca Nacional), Madrid. Obras (P. Silv.)--Obr
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Sheldon Press, 1927; 2nd ed., London, S.P.C.K., 1951. Vol. II, London, Sheldon Press, 19
Sobrino.--Jose Antonio de Sobrino, S.J.: Estudios sobre San Juan de la Cruz y nuevos tex
Madrid, 1950.

DARK NIGHT OF THE SOULINTRODUCTION SOMEWHAT reluctantly, out of respect
we publish the Dark Night as a separate treatise, though in reality it is a continuation of th
of Mount Carmel and fulfils the undertakings given in it: The first night or purgation is of t
sensual part of the soul, which is treated in the present stanza, and will be treated in the
part of this book. And the second is of the spiritual part; of this speaks the second stanza,
follows; and of this we shall treat likewise, in the second and the third part, with respect to
activity of the soul; and in the fourth part, with respect to its passivity. [1] This fourth part
the Dark Night. Of it the Saint writes in a passage which follows that just quoted: And the

night, or purification, pertains to those who are already proficient, occurring at the time wh
desires to bring them to the state of union with God. And this latter night is a more obsc
dark and terrible purgation, as we shall say afterwards. [2] In his three earlier books he h
written of the Active Night, of Sense and of Spirit; he now proposes to deal with the Passive
the same order. He has already taught us how we are to deny and purify ourselves with th
of grace, in order to prepare our senses and faculties for union with God through love. He n
to explain, with an arresting freshness, how these same senses and faculties are purged a
with a view to the same end--that of union. The combined description of the two nights co
presentation of active and passive purgation, to which the Saint limits himself in these treat
although the subject of the stanzas which he is glossing is a much wider one, comprising th
the mystical life and ending only with the Divine embraces of the soul transformed in God t
The stanzas expounded by the Saint are taken from the same poem in the two treatises. T
the second, however, is very different from that upon the first, for it assumes a much more
state of development. The Active Night has left the senses and faculties well prepared, tho
completely prepared, for the reception of Divine influences and illuminations in greater abu
before. The Saint here postulates a principle of dogmatic theology--that by himself, and wit
aid of grace, man cannot attain to that degree of purgation which is essential to his transfo
God. He needs Divine aid more abundantly. However greatly the soul itself labours,' writes
cannot actively purify itself so as to be in the least degree prepared for the Divine union o
perfection of love, if God takes not its hand and purges it not in that dark fire.' [3] The Pas
Nights, in which it is God Who accomplishes the purgation, are based upon this incapacity.
enter' this dark night when God draws them forth from the state of beginners--which is the
those that meditate on the spiritual road--and begins to set them in the state of progressiv
that of those who are already contemplatives--to the end that, after passing through it, t
arrive at the state of the perfect, which is that of the Divine union of the soul with God. [4]
Before explaining the nature and effects of this Passive Night, the Saint touches, in passing
imperfections found in those who are about to enter it and which it removes by the process
Such travellers are still untried proficients, who have not yet acquired mature habits of spiri
who therefore still conduct themselves as children. The imperfections are examined one by
the order of the seven deadly sins, in chapters (ii-viii) which once more reveal the author's
director of souls. They are easy chapters to understand, and of great practical utility, com
those in the first book of the Ascent which deal with the active purgation of the desires of s
Chapter viii, St. John of the Cross begins to describe the Passive Night of the senses, the p
of which is the purgation or stripping of the soul of its imperfections and the preparation of i
fruitive union. The Passive Night of Sense, we are told, is common' and comes to many,' w
Spirit is the portion of very few.' [5] The one is bitter and terrible' but the second bears no c
with it,' for it is horrible and awful to the spirit.' [6] A good deal of literature on the former N
existed in the time of St. John of the Cross and he therefore promises to be brief in his trea

Of the latter, on the other hand, he will treat more fully . . . since very little has been said o
either in speech or in writing, and very little is known of it, even by experience.' [7] Having
described this Passive Night of Sense in Chapter viii, he explains with great insight and dis
it may be recognized whether any given aridity is a result of this Night or whether it comes
or imperfections, or from frailty or lukewarmness of spirit, or even from indisposition or hum
body. The Saint is particularly effective here, and we may once more compare this chapter
one in the Ascent (II, xiii)--that in which he fixes the point where the soul may abandon disc
meditation and enter the contemplation which belongs to loving and simple faith. Both the
have contributed to the reputation of St. John of the Cross as a consummate spiritual mast
only for the objective value of his observations, but because, even in spite of himself, he b
sublimity of his own mystical experiences. Once more, too, we may admire the crystalline t
his teaching and the precision of the phrases in which he clothes it. To judge by his langu
one might suppose at times that he is speaking of mathematical, rather than of spiritual ope
Chapter x, the Saint describes the discipline which the soul in this Dark Night must impose
this, as might be logically deduced from the Ascent, consists in allowing the soul to remain
quietness,' content with a peaceful and loving attentiveness toward God.' [8] Before long it
experience enkindlings of love (Chapter xi), which will serve to purify its sins and imperfect
it gradually nearer to God; we have here, as it were, so many stages of the ascent of the
summit the soul attains to transforming union. Chapters xii and xiii detail with great exactne
benefits that the soul receives from this aridity, while Chapter xiv briefly expounds the last l
first stanza and brings to an end what the Saint desires to say with respect to the first Pass
Night. At only slightly greater length St. John of the Cross describes the Passive Night of
which is at once more afflictive and more painful than those which have preceded it. This, r
the Dark Night par excellence, of which the Saint speaks in these words: The night which
that of sense may and should be called a kind of correction and restraint of the desire rathe
purgation. The reason is that all the imperfections and disorders of the sensual part have
strength and root in the spirit, where all habits, both good and bad, are brought into subject
thus, until these are purged, the rebellions and depravities of sense cannot be purged tho
[9] Spiritual persons, we are told, do not enter the second night immediately after leaving
on the contrary, they generally pass a long time, even years, before doing so, [10] for they
many imperfections, both habitual and actual (Chapter ii). After a brief introduction (Chapte
Saint describes with some fullness the nature of this spiritual purgation or dark contemplati
to in the first stanza of his poem and the varieties of pain and affliction caused by it, whethe
soul or in its faculties (Chapters iv-viii). These chapters are brilliant beyond all description
them we seem to reach the culminating point of their author's mystical experience; any exc
would do them an injustice. It must suffice to say that St. John of the Cross seldom again
same heights of sublimity. Chapter ix describes how, although these purgations seem to bl
spirit, they do so only to enlighten it again with a brighter and intenser light, which it is prep

itself to receive with greater abundance. The following chapter makes the comparison betw
purgation and the log of wood which gradually becomes transformed through being immers
last takes on the fire's own properties. The force with which the familiar similitude is driven
impresses indelibly upon the mind the fundamental concept of this most sublime of all purg
Marvellous, indeed, are its effects, from the first enkindlings and burnings of Divine love, w
greater beyond comparison than those produced by the Night of Sense, the one being as
other as is the body from the soul. For this (latter) is an enkindling of spiritual love in the so
which, in the midst of these dark confines, feels itself to be keenly and sharply wounded i
Divine love, and to have a certain realization and foretaste of God.' [11] No less wonderful
effects of the powerful Divine illumination which from time to time enfolds the soul in the s
of glory. When the effects of the light that wounds and yet illumines are combined with thos
enkindlement that melts the soul with its heat, the delights experienced are so great as to
ineffable. The second line of the first stanza of the poem is expounded in three admirable
(xi-xiii), while one short chapter (xiv) suffices for the three lines remaining. We then embark
second stanza, which describes the soul's security in the Dark Night--due, among other re
being freed not only from itself, but likewise from its other enemies, which are the world an
[12] This contemplation is not only dark, but also secret (Chapter xvii), and in Chapter xvi
compared to the staircase' of the poem. This comparison suggests to the Saint an expositi
xviii, xix) of the ten steps or degrees of love which comprise St. Bernard's mystical ladder
xxi describes the soul's disguise,' from which the book passes on (Chapters xxii, xxiii) to ex
chance' which led it to journey in darkness and concealment' from its enemies, both witho
within. Chapter xxiv glosses the last line of the second stanza--my house being now at re
higher and the lower portions of the soul' are now tranquillized and prepared for the desire
the Spouse, a union which is the subject that the Saint proposed to treat in his commenta
remaining stanzas. As far as we know, this commentary was never written. We have only t
of what was to have been covered in the third, in which, following the same effective meta
the Saint describes the excellent properties of the spiritual night of infused contemplation, t
which the soul journeys with no other guide or support, either outward or inward, than the D
which burned in my heart.' It is difficult to express adequately the sense of loss that one fe
the premature truncation of this eloquent treatise. [13] We have already given our opinion [
commentaries thought to have been written on the final stanzas of the Dark Night.' Did we
they would explain the birth of the light--dawn's first breathings in the heav'ns above'--whic
through the black darkness of the Active and the Passive Nights; they would tell us, too, c
further progress towards the Sun's full brightness. It is true, of course, that some part of thi
is filled by St. John of the Cross himself in his other treatises, but it is small compensation
incomplete state in which he left this edifice of such gigantic proportions that he should hav
other and smaller buildings of a somewhat similar kind. Admirable as are the Spiritual Ca
Living Flame of Love, they are not so completely knit into one whole as is this great double

They lose both in flexibility and in substance through the closeness with which they follow of which they are the exposition. In the Ascent and the Dark Night, on the other hand, we c echoes of the poem, which are all but lost in the resonance of the philosopher's voice and tones of the preacher. Nor have the other treatises the learning and the authority of these. else does the genius of St. John of the Cross for infusing philosophy into his mystical disse such an outlet as here. Nowhere else, again, is he quite so appealingly human; for, though even in his loftiest and sublimest passages, this intermingling of philosophy with mystical th him seem particularly so. These treatises are a wonderful illustration of the theological truth grace, far from destroying nature, ennobles and dignifies it, and of the agreement always fo natural and the supernatural--between the principles of sound reason and the sublimest m Divine grace.

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chap. i, sect. 2. [2] Op. cit., sect. 3. [3] Dark Night, Bk. 1, chap. iii, sect. 3. [4] Op. cit., Bk. I, chap. i, sect. 1. [5] Dark Night, Bk. 1, chap. viii, sect. 1. [6] Op. cit., Bk. I, chap. viii, sect. 2. [7] Ibid. [8] Dark Night, Bk. I, chap. x, sect. 4. [9] Op. cit., Bk. II, chap. iii, sect. 1. [10] Op. cit., Bk. II, chap. i, sect. 1. [11] Dark Night, Bk. II, chap. xi, sect. 1. [12] Dark Night, Bk. II, chap. xvi, sect. 2. [13] [On this, see Sobrino, pp. 159-66.] [14] Cf. pp. lviii-lxiii Ascent of Mount Carmel (Image Books edition).

MANUSC

autograph of the Dark Night, like that of the Ascent of Mount Carmel, is unknown to us: the have disappeared in the same period as the first. There are extant, however, as many as tw copies of the Dark Night, some of which, though none of them is as palaeographically accu copy of the Ascent, are very reliable; there is no trace in them of conscious adulteration of original or of any kind of modification to fit the sense of any passage into a preconceived th definitely prefer one of these copies to the others but we nowhere follow it so literally as to in our text its evident discrepancies from its original. MS. 3,446. An early MS. in the clear hand of an Andalusian: MS. 3,446 in the National Library, Madrid. Like many others, this M transferred to the library from the Convento de San Hermenegildo at the time of the religiou in the early nineteenth century; it had been presented to the Archives of the Reform by the Los Remedios, Seville--a Carmelite house founded by P. Grecian in 1574. It has no title an the Living Flame of Love is bound up with it. This MS. has only two omissions of any leng part respectively of Book II, Chapters xix and xxiii, dealing with the Passive Night of the S has many copyist's errors. At the same time, its antiquity and origin, and the good faith of w shows continual signs, give it, in our view, primacy over the other copies now to come un consideration. It must be made clear, nevertheless, that there is no extant copy of the Dark trustworthy and as skilfully made as the Alcaudete MS. of the Ascent. MS. of the Carmelit Toledo. Written in three hands, all early. Save for a few slips of the copyist, it agrees with th foregoing; a few of its errors have been corrected. It bears no title, but has a long sub-title in effect a partial summary of the argument. MS. of the Carmelite Nuns of Valladolid. This f

which was one of St. Teresa's foundations, is very rich in Teresan autographs, and has al
important documents relating to St. John of the Cross, together with some copies of his wo
described is written in a large, clear hand and probably dates from the end of the sixteent
has a title similar to that of the last-named copy. With few exceptions it follows the other mo
MSS. MS. Alba de Tormes. What has been said of this in the introduction to the Ascent (I
edition, pp. 6-7) applies also to the Dark Night. It is complete, save for small omissions on t
the amanuensis, the Argument' at the beginning of the poem, the verses themselves and
Book II, Chapter vii. MS. 6,624. This copy is almost identical with the foregoing. It omits th
Argument' and the poem itself but not the lines from Book II, Chapter vii. MS. 8,795. This
Dark Night, Spiritual Canticle, Living Flame of Love, a number of poems by St. John of the
Spiritual Colloquies between Christ and the soul His Bride. It is written in various hands, all
and some feminine. A note by P. Andres de la Encarnacion, on the reverse of the first folio
that the copy was presented to the Archives of the Reform by the Discalced Carmelite nuns
convent was founded in 1589, two years before the Saint's death, and the copy may well d
this period. On the second folio comes the poem I entered in--I knew not where.' On the rev
third folio begins a kind of preface to the Dark Night, opening with the words: Begin the sta
means of which a soul may occupy itself and become fervent in the love of God. It deals wi
and is divided into two books. The first treats of the purgation of sense, and the second of t
purgation of man. It was written by P. Fr. Juan de la Cruz, Discalced Carmelite.' On the ne
so-called Preface: To the Reader' begins: As a beginning and an explanation of these two
the Dark Night which are to be expounded hereafter, this chapter will show how narrow is t
leads to eternal life and how completely detached and disencumbered must be those that a
thereby.' This fundamental idea is developed for the space of two folios. There follows a sc
Dark Night, [15] and immediately afterwards comes the text of the treatise. The copy cont
errors, but its only omission is that of the last chapter. There is no trace in it of any attempt
its original; indeed, the very nature and number of the copyist's errors are a testimony to h
faith. MS. 12,658. A note by P. Andres states that he acquired it in Madrid but has no mor
recollection of its provenance. The Dark Night,' it adds, begins on folio 43; our holy father is
simply as "the second friar of the new Reformation," [16] which is clear evidence of its ant
The Codex contains a number of opuscules, transcribed no doubt with a devotional aim by
epoch is probably the end of the sixteenth century; it is certainly earlier than the editions. T
no serious omission except that of six lines of the Argument.' The authors of the other work
include St. Augustine, B. Juan de Avila, P. Baltasar Alvarez and P. Tomas de Jesus. The
remain to be described are all mutilated or abbreviated and can be disposed of briefly: MS
This copy omits less of the Dark Night than of the Ascent but few pages are without their o
place a meticulous pair of scissors has removed the lower half of a folio on which the Sain
spiritual luxury. MS. of the Carmelite Friars of Toledo. Dates from early in the seventeenth
and has numerous omissions, especially in the chapters on the Passive Night of the Spirit.

given (in the same hand as that which copies the title) as 1618. This MS. also contains ar
Suso and another entitled Brief compendium of the most eminent Christian perfection of P.
Cruz.' MS. 18,160. The copyist has treated the Dark Night little better than the Ascent; ex
the first ten and the last three chapters, he omits freely. MS. 12,411. Entitled by its copyis
'spiritual Compendium,' this MS. contains several short works of devotion, including one by
Of St. John of the Cross's works it copies the Spiritual Canticle as well as the Dark Night; t
headed: 'song of one soul alone.' It also contains a number of poems, some of them by the
passages from St. Teresa. It is in several hands, all of the seventeenth century. The copy
Night is most unsatisfactory; there are omissions and abbreviations everywhere. M.S. of t
Nuns of Pamplona. This MS. also omits and abbreviates continually, especially in the chap
Passive Night of Sense, which are reduced to a mere skeleton. Editio princeps. This is mu
faithful to its original in the Dark Night than in the Ascent. Both the passages suppressed [1
interpolations [18] are relatively few and unimportant. Modifications of phraseology are mor
alterations are also made with the aim of correcting hyperbaton. In the first book about thirt
suppressed; in the second, about ninety. All changes which are of any importance have be
notes. The present edition. We have given preference, as a general rule, to MS. 3,446, su
however, to a rigorous comparison with the other copies. Mention has already been made
to the Ascent (Image Books edition, pp. lxiii-lxvi) of certain apparent anomalies and a cert
uniformity in the Saint's method of dividing his commentaries. This is nowhere more notice
Dark Night. Instead of dividing his treatise into books, each with its proper title, the Saint a
this method and uses titles only occasionally. As this makes comprehension of his argume
difficult, we have adopted the divisions which were introduced by P. Salablanca and have b
successive editors. M. Baruzi (Bulletin Hispanique, 1922, Vol. xxiv, pp. 18-40) complains
division weighs down the spiritual rhythm of the treatise and interrupts its movement. We d
any case, we greatly prefer the gain of clarity, even if the rhythm occasionally halts, to the
alternative--the constant halting of the understanding. We have, of course, indicated every
title is taken from the editio princeps and was not the work of the author. The following ab
are adopted in the footnotes: A = MS. of the Discalced Carmelite Friars of Alba. B = MS. 6
(National Library, Madrid). Bz. = MS. 8,795 (N.L.M.). C = MS. 13,498 (N.L.M.). G = MS.
(N.L.M.). H = MS. 3,446 (N.L.M.). M = MS. of the Discalced Carmelite Nuns of Toledo. M
12,658. P = MS. of the Discalced Carmelite Friars of Toledo. V = MS. of the Discalced Ca
of Valladolid. E.p. = Editio princeps (1618). MS. 12,411 and the MS. of the Discalced Car
of Pamplona are cited without abbreviations.

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[15] [It
paradoxical statements, after the style of those in Ascent, Bk. I, chap. xiii, and is of no grea
merit. P. Silverio reproduces it in Spanish on p. 302 (note) of his first volume.] [16] The fi
friar' would be P. Antonio de Jesus, who was senior to St. John of the Cross in the Carmeli
not in the Reform. [17] The longest of these are one of ten lines in Bk. I, chap. iv, [in the o

and those of Bk. II, chaps. vii, viii, xii, xiii, which vary from eleven to twenty-three lines. Bk.
chap. xxiii, has also considerable modifications. [18] The chief interpolation is in Bk. I, cha

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NIGHT Exposition of the stanzas describing the method followed by the soul in its journ
spiritual road to the attainment of the perfect union of love with God, to the extent that is p
in this life. Likewise are described the properties belonging to the soul that has attained
said perfection, according as they are contained in the same stanzas.PROLOGUE IN thi
first set down all the stanzas which are to be expounded; afterwards, each of the stanzas is
separately, being set down before its exposition; and then each line is expounded separat
turn, the line itself also being set down before the exposition. In the first two stanzas are ex
effects of the two spiritual purgations: of the sensual part of man and of the spiritual part.
other six are expounded various and wondrous effects of the spiritual illumination and unio
God.STANZAS OF THE SOUL 1. On a dark night, Kindled in love with yearnings--oh, hap
I went forth without being observed, My house being now at rest. 2. In darkness and sec
secret ladder, disguised--oh, happy chance!-- In darkness and in concealment, My hou
rest. 3. In the happy night, In secret, when none saw me, Nor I beheld aught, Without li
guide, save that which burned in my heart. 4. This light guided me More surely than the
noonday To the place where he (well I knew who!) was awaiting me-- A place where no
5. Oh, night that guided me, Oh, night more lovely than the dawn, Oh, night that joined B
lover, Lover transformed in the Beloved! 6. Upon my flowery breast, Kept wholly for him
There he stayed sleeping, and I caressed him, And the fanning of the cedars made a b
The breeze blew from the turret As I parted his locks; With his gentle hand he wounded m
all my senses to be suspended. 8. I remained, lost in oblivion; My face I reclined on the
All ceased and I abandoned myself, Leaving my cares forgotten among the lilies. Beg
exposition of the stanzas which treat of the way and manner which the soul follows upon th
union of love with God. Before we enter upon the exposition of these stanzas, it is well to
here that the soul that utters them is now in the state of perfection, which is the union of lov
having already passed through severe trials and straits, by means of spiritual exercise in
way of eternal life whereof Our Saviour speaks in the Gospel, along which way the soul ord
order to reach this high and happy union with God. Since this road (as the Lord Himself sa
is so strait, and since there are so few that enter by it, [19] the soul considers it a great hap
good chance to have passed along it to the said perfection of love, as it sings in this first s
calling this strait road with full propriety dark night,' as will be explained hereafter in the line
the said stanza. The soul, then, rejoicing at having passed along this narrow road whence
have come to it, speaks after this manner.

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[19] St

FIRST Which treats of the Night of Sense.STANZA THE FIRST On a dark night, Kindle

yearnings--oh, happy chance!-- I went forth without being observed, My house being now
rest.EXPOSITION IN this first stanza the soul relates the way and manner which it followe
forth, as to its affection, from itself and from all things, and in dying to them all and to itself,
means of true mortification, in order to attain to living the sweet and delectable life of love
God; and it says that this going forth from itself and from all things was a dark night,' by wh
be explained hereafter, is here understood purgative contemplation, which causes passiv
the negation of itself and of all things referred to above. 2. And this going forth it says here
it was able to accomplish in the strength and ardour which love for its Spouse gave to it for
purpose in the dark contemplation aforementioned. Herein it extols the great happiness wh
journeying to God through this night with such signal success that none of the three enemi
world, devil and flesh (who are they that ever impede this road), could hinder it; inasmuch a
aforementioned night of purgative [20] contemplation lulled to sleep and mortified, in the ho
sensuality, all the passions and desires with respect to their mischievous desires and motio
then, says:On a dark night

I Sets down the first line and begins to treat of the imperfections of beginners. INTO th
dark night souls begin to enter when God draws them forth from the state of beginners--wh
of those that meditate on the spiritual road--and begins to set them in the state of progres
is that of those who are already contemplatives--to the end that, after passing through it, th
at the state of the perfect, which is that of the Divine union of the soul with God. Wherefor
end that we may the better understand and explain what night is this through which the sou
what cause God sets it therein, it will be well here to touch first of all upon certain charact
of beginners (which, although we treat them with all possible brevity, will not fail to be of se
likewise to the beginners themselves), in order that, realizing the weakness of the state w
are, they may take courage, and may desire that God will bring them into this night, wherei
strengthened and confirmed in the virtues, and made ready for the inestimable delights of
God. And, although we may tarry here for a time, it will not be for longer than is necessary,
may go on to speak at once of this dark night. 2. It must be known, then, that the soul, aft
been definitely converted to the service of God, is, as a rule, spiritually nurtured and cares
God, even as is the tender child by its loving mother, who warms it with the heat of her bos
it with sweet milk and soft and pleasant food, and carries it and caresses it in her arms; bu
child grows bigger, the mother gradually ceases caressing it, and, hiding her tender love, p
aloes upon her sweet breast, sets down the child from her arms and makes it walk upon its
it may lose the habits of a child and betake itself to more important and substantial occupat
loving mother is like the grace of God, for, as soon as the soul is regenerated by its new v
fervour for the service of God, He treats it in the same way; He makes it to find spiritual mil
delectable, in all the things of God, without any labour of its own, and also great pleasure
spiritual exercises, for here God is giving to it the breast of His tender love, even as to a ten
child. 3. Therefore, such a soul finds its delight in spending long periods--perchance whol

prayer; penances are its pleasures; fasts its joys; and its consolations are to make use of th
and to occupy itself in Divine things. In the which things spiritual persons (though taking p
with great efficacy and persistence and using and treating them with great care) often find t
spiritually speaking, very weak and imperfect. For since they are moved to these things and
spiritual exercises by the consolation and pleasure that they find in them, and since, too, th
been prepared for them by the practice of earnest striving in the virtues, they have many f
imperfections with respect to these spiritual actions of theirs; for, after all, any man's action
correspond to the habit of perfection attained by him. And, as these persons have not had
opportunity of acquiring the said habits of strength, they have necessarily to work like feebl
feebly. In order that this may be seen more clearly, and likewise how much these beginner
virtues lacks with respect to the works in which they so readily engage with the pleasure af
we shall describe it by reference to the seven capital sins, each in its turn, indicating some
imperfections which they have under each heading; wherein it will be clearly seen how lik
are these persons in all they do. And it will also be seen how many blessings the dark nigh
shall afterwards treat brings with it, since it cleanses the soul and purifies it from all these
imperfections.

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certain spiritual imperfections which beginners have with respect to the habit of pride. AS
beginners feel themselves to be very fervent and diligent in spiritual things and devout exe
this prosperity (although it is true that holy things of their own nature cause humility) there
comes to them, through their imperfections, a certain kind of secret pride, whence they con
degree of satisfaction with their works and with themselves. And hence there comes to the
certain desire, which is somewhat vain, and at times very vain, to speak of spiritual things i
presence of others, and sometimes even to teach such things rather than to learn them. Th
in their heart when they see that they have not the kind of devotion which they themselve
sometimes they even say this in words, herein resembling the Pharisee, who boasted of hi
God for his own good works and despising the publican. [21] 2. In these persons the devi
increases the fervour that they have and the desire to perform these and other works more
that their pride and presumption may grow greater. For the devil knows quite well that all th
virtues which they perform are not only valueless to them, but even become vices in them.
degree of evil are some of these persons wont to reach that they would have none appear
themselves; and thus, in deed and word, whenever the opportunity occurs, they condemn t
them, beholding the mote in their brother's eye and not considering the beam which is in th
they strain at another's gnat and themselves swallow a camel. [23] 3. Sometimes, too, wh
spiritual masters, such as confessors and superiors, do not approve of their spirit and beha
are anxious that all they do shall be esteemed and praised), they consider that they do no
them, or that, because they do not approve of this and comply with that, their confessors a
not spiritual. And so they immediately desire and contrive to find some one else who will f
their tastes; for as a rule they desire to speak of spiritual matters with those who they think

and esteem what they do, and they flee, as they would from death, from those who disabu
to lead them into a safe road--sometimes they even harbour ill-will against them. Presumin
they are wont to resolve much and accomplish very little. Sometimes they are anxious that
realize how spiritual and devout they are, to which end they occasionally give outward evid
in movements, sighs and other ceremonies; and at times they are apt to fall into certain ecs
public rather than in secret, wherein the devil aids them, and they are pleased that this sho
noticed, and are often eager that it should be noticed more. [25] 4. Many such persons des
favourites of their confessors and to become intimate with them, as a result of which there
continual occasions of envy and disquiet. [26] They are too much embarrassed to confess
lest their confessors should think less of them, so they palliate them and make them appea
and thus it is to excuse themselves rather than to accuse themselves that they go to confes
sometimes they seek another confessor to tell the wrongs that they have done, so that thei
confessor shall think they have done nothing wrong at all, but only good; and thus they alw
pleasure in telling him what is good, and sometimes in such terms as make it appear to be
is rather than less, desiring that he may think them to be good, when it would be greater h
them, as we shall say, to depreciate it, and to desire that neither he nor anyone else should
of account. 5. Some of these beginners, too, make little of their faults, and at other times
over-sad when they see themselves fall into them, thinking themselves to have been saints
they become angry and impatient with themselves, which is another imperfection. Often th
with great yearnings, that He will take from them their imperfections and faults, but they do
they may find themselves at peace, and may not be troubled by them, rather than for God
realizing that, if He should take their imperfections from them, they would probably become
more presumptuous still. They dislike praising others and love to be praised themselves;
seek out such praise. Herein they are like the foolish virgins, who, when their lamps could n
sought oil from others. [27] 6. From these imperfections some souls go on to develop [28]
grave ones, which do them great harm. But some have fewer and some more, and some,
thereof or little beyond these; and there are hardly any such beginners who, at the time of t
of fervour, [29] fall not into some of these errors. [30] But those who at this time are going o
perfection proceed very differently and with quite another temper of spirit; for they progress
humility and are greatly edified, not only thinking naught of their own affairs, but having ve
satisfaction with themselves; they consider all others as far better, and usually have a holy
them, and an eagerness to serve God as they do. For the greater is their fervour, and the m
the works that they perform, and the greater is the pleasure that they take in them, as they
humility, the more do they realize how much God deserves of them, and how little is all tha
His sake; and thus, the more they do, the less are they satisfied. So much would they gladl
charity and love for Him, that all they do seems to them naught; and so greatly are they imp
occupied and absorbed by this loving anxiety that they never notice what others do or do n
do notice it, they always believe, as I say, that all others are far better than they themselves

Wherefore, holding themselves as of little worth, they are anxious that others too should th and should despise and depreciate that which they do. And further, if men should praise a they can in no wise believe what they say; it seems to them strange that anyone should sa things of them. 7. Together with great tranquillity and humbleness, these souls have a de be taught by anyone who can bring them profit; they are the complete opposite of those of spoken above, who would fain be always teaching, and who, when others seem to be teac words from their mouths as if they knew them already. These souls, on the other hand, bei desiring to be the masters of any, are very ready to travel and set out on another road than they are actually following, if they be so commanded, because they never think that they a anything whatsoever. They rejoice when others are praised; they grieve only because they like them. They have no desire to speak of the things that they do, because they think so li that they are ashamed to speak of them even to their spiritual masters, since they seem to things that merit not being spoken of. They are more anxious to speak of their faults and si these should be recognized rather than their virtues; and thus they incline to talk of their so those who account their actions and their spirituality of little value. This is a characteristic o spirit which is simple, pure, genuine and very pleasing to God. For as the wise Spirit of Go these humble souls, He moves them and inclines them to keep His treasures secretly wit to cast out from themselves all evil. God gives this grace to the humble, together with the o even as He denies it to the proud. 8. These souls will give their heart's blood to anyone th God, and will help others to serve Him as much as in them lies. The imperfections into wh themselves fall they bear with humility, meekness of spirit and a loving fear of God, hoping souls who in the beginning journey with this kind of perfection are, as I understand, and as a minority, and very few are those who we can be glad do not fall into the opposite errors. reason, as we shall afterwards say, God leads into the dark night those whom He desires t these imperfections so that He may bring them farther onward.

[21] St

St. Matthew vii, 3. [23] St. Matthew xxiii, 24. [24] [Lit., Presuming.'] [25] [The original mer has: and are often eager.'] [26] [Lit., a thousand envies and disquietudes.'] [27] St. Matthe [Lit., who, having their lamps dead, sought oil from without.'] [28] [Lit., to have.'] [29] [Lit. these fervours.'] [30] [Lit., into something of this.']

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which some of these souls are apt to have, with respect to the second capital sin, which is the spiritual sense. MANY of these beginners have also at times great spiritual avarice. be found to be discontented with the spirituality which God gives them; and they are very d querulous because they find not in spiritual things the consolation that they would desire. never have enough of listening to counsels and learning spiritual precepts, and of possessi many books which treat of this matter, and they spend their time on all these things rathe works of mortification and the perfecting of the inward poverty of spirit which should be thei

Furthermore, they burden themselves with images and rosaries which are very curious; no
one, now take up another; now they change about, now change back again; now they wan
now that, preferring one kind of cross to another, because it is more curious. And others yo
adorned with agnusdeis [31] and relics and tokens, [32] like children with trinkets. Here I co
attachment of the heart, and the affection which they have for the nature, multitude and cu
these things, inasmuch as it is quite contrary to poverty of spirit which considers only the su
devotion, makes use only of what suffices for that end and grows weary of this other kind o
multiplicity and curiosity. For true devotion must issue from the heart, and consist in the tru
substances alone of what is represented by spiritual things; all the rest is affection and att
proceeding from imperfection; and in order that one may pass to any kind of perfection it is
such desires to be killed. 2. I knew a person who for more than ten years made use of a c
roughly formed from a branch [33] that had been blessed, fastened with a pin twisted round
ceased using it, and he always carried it about with him until I took it from him; and this was
of no small sense and understanding. And I saw another who said his prayers using beads
bones from the spine of a fish; his devotion was certainly no less precious on that account
of God, for it is clear that these things carried no devotion in their workmanship or value. Th
who start from these beginnings and make good progress attach themselves to no visible
do they burden themselves with such, nor desire to know more than is necessary in order t
well; for they set their eyes only on being right with God and on pleasing Him, and therein
their covetousness. And thus with great generosity they give away all that they have, and c
that they have it not, for God's sake and for charity to their neighbour, no matter whether t
spiritual things or temporal. For, as I say, they set their eyes only upon the reality of interior
perfection, which is to give pleasure to God and in naught to give pleasure to themselves.
neither from these imperfections nor from those others can the soul be perfectly purified un
it into the passive purgation of that dark night whereof we shall speak presently. It befits th
however, to contrive to labour, in so far as it can, on its own account, to the end that it may
perfect itself, and thus may merit being taken by God into that Divine care wherein it beco
all things that it was unable of itself to cure. Because, however greatly the soul itself labour
cannot actively purify itself so as to be in the least degree prepared for the Divine union o
perfection of love, if God takes not its hand and purges it not in that dark fire, in the way an
that we have to describe.

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agnusdei was a wax medal with a representation of the lamb stamped upon it, often blesse
the time of the Saint such medals were greatly sought after, as we know from various refe
Teresa's letters. [32] [The word nomina, translated token,' and normally meaning list, or ro
to a relic on which were written the names of saints. In modern Spanish it can denote a me
used superstitiously.] [33] [No doubt a branch of palm, olive or rosemary, blessed in church
Sunday, like the English palm crosses of to-day. Palm Sunday' is in Spanish Domingo de r
Sunday.']

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imperfections which these beginners are apt to have with respect to the third sin, which is
MANY of these beginners have many other imperfections than those which I am describing
of the deadly sins, but these I set aside, in order to avoid prolixity, touching upon a few of t
important, which are, as it were, the origin and cause of the rest. And thus, with respect to
luxury (leaving apart the falling of spiritual persons into this sin, since my intent is to treat o
imperfections which have to be purged by the dark night), they have many imperfections w
described as spiritual luxury, not because they are so, but because the imperfections proce
spiritual things. For it often comes to pass that, in their very spiritual exercises, when they a
powerless to prevent it, there arise and assert themselves in the sensual part of the soul im
motions, and sometimes this happens even when the spirit is deep in prayer, or engaged
of Penance or in the Eucharist. These things are not, as I say, in their power; they proceed
three causes. 2. The first cause from which they often proceed is the pleasure which hum
in spiritual things. For when the spirit and the sense are pleased, every part of a man is mo
pleasure [34] to delight according to its proportion and nature. For then the spirit, which is
higher part, is moved to pleasure [35] and delight in God; and the sensual nature, which is
is moved to pleasure and delight of the senses, because it cannot possess and lay hold up
and it therefore lays hold upon that which comes nearest to itself, which is the impure and
it comes to pass that the soul is in deep prayer with God according to the spirit, and, on the
hand, according to sense it is passively conscious, not without great displeasure, of rebellio
motions and acts of the senses, which often happens in Communion, for when the soul rec
comfort in this act of love, because this Lord bestows it (since it is to that end that He gives
the sensual nature takes that which is its own likewise, as we have said, after its manner. N
all, these two parts are combined in one individual, they ordinarily both participate in that w
them receives, each after its manner; for, as the philosopher says, everything that is receiv
the recipient after the manner of the same recipient. And thus, in these beginnings, and ev
has made some progress, its sensual part, being imperfect, oftentimes receives the Spirit c
the same imperfection. Now when this sensual part is renewed by the purgation of the dark
shall describe, it no longer has these weaknesses; for it is no longer this part that receives
but rather it is itself received into the Spirit. And thus it then has everything after the manne
Spirit. 3. The second cause whence these rebellions sometimes proceed is the devil, who
disquiet and disturb the soul, at times when it is at prayer or is striving to pray, contrives to
these motions of impurity in its nature; and if the soul gives heed to any of these, they cau
harm. For through fear of these not only do persons become lax in prayer--which is the aim
when he begins to strive with them--but some give up prayer altogether, because they thi
things attack them more during that exercise than apart from it, which is true, since the dev
them then more than at other times, so that they may give up spiritual exercises. And not
he succeeds in portraying to them very vividly things that are most foul and impure, and at
closely related to certain spiritual things and persons that are of profit to their souls, in ord

terrify them and make them fearful; so that those who are affected by this dare not even lo
or meditate upon anything, because they immediately encounter this temptation. And upon
inclined to melancholy this acts with such effect that they become greatly to be pitied since
suffering so sadly; for this trial reaches such a point in certain persons, when they have this
humour, that they believe it to be clear that the devil is ever present with them and that they
power to prevent this, although some of these persons can prevent his attack by dint of gre
labour. When these impurities attack such souls through the medium of melancholy, they a
freed from them until they have been cured of that kind of humour, unless the dark night ha
soul, and rids them of all impurities, one after another. [36] 4. The third source whence thes
motions are apt to proceed in order to make war upon the soul is often the fear which such
conceived for these impure representations and motions. Something that they see or say o
to their mind, and this makes them afraid, so that they suffer from them through no fault of
own. 5. There are also certain souls of so tender and frail a nature that, when there come
some spiritual consolation or some grace in prayer, the spirit of luxury is with them immedia
inebriating and delighting their sensual nature in such manner that it is as if they were plu
the enjoyment and pleasure of this sin; and the enjoyment remains, together with the conso
passively, and sometimes they are able to see that certain impure and unruly acts have ta
reason for this is that, since these natures are, as I say, frail and tender, their humours are
and their blood is excited at the least disturbance. And hence come these motions; and the
happens to such souls when they are enkindled with anger or suffer any disturbance or gri
Sometimes, again, there arises within these spiritual persons, whether they be speaking or
spiritual actions, a certain vigour and bravado, through their having regard to persons who
and before these persons they display a certain kind of vain gratification. This also arises fr
spirit, after the manner wherein we here understand it, which is accompanied as a rule by
the will. 7. Some of these persons make friendships of a spiritual kind with others, which c
arise from luxury and not from spirituality; this may be known to be the case when the reme
friendship causes not the remembrance and love of God to grow, but occasions remorse
when the friendship is purely spiritual, the love of God grows with it; and the more the soul
it, the more it remembers the love of God, and the greater the desire it has for God; so that
grows, the other grows also. For the spirit of God has this property, that it increases good
to it more good, inasmuch as there is likeness and conformity between them. But, when thi
the vice of sensuality aforementioned, it produces the contrary effects; for the more the one
more the other decreases, and the remembrance of it likewise. If that sensual love grows, i
be observed that the soul's love of God is becoming colder, and that it is forgetting Him as
remembers that love; there comes to it, too, a certain remorse of conscience. And, on the c
the love of God grows in the soul, that other love becomes cold and is forgotten; for, as the
contrary to one another, not only does the one not aid the other, but the one which predom
and confounds the other, and becomes strengthened in itself, as the philosophers say. Wh

Saviour said in the Gospel: That which is born of the flesh is flesh, and that which is born o is spirit.' [38] That is to say, the love which is born of sensuality ends in sensuality, and tha is of the spirit ends in the spirit of God and causes it to grow. This is the difference that exis between these two kinds of love, whereby we may know them. 8. When the soul enters th brings these kinds of love under control. It strengthens and purifies the one, namely that wl according to God; and the other it removes and brings to an end; and in the beginning it ca lost sight of, as we shall say hereafter.

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[34] [Li [Lit., recreation.'] [36] [Lit., of everything.'] [37] All writers who comment upon this delicate matter go into lengthy and learned explanations of it, though in reality there is little that ne be added to the Saint's clear and apt exposition. It will be remembered that St. Teresa onc brother Lorenzo, who suffered in this way: As to those stirrings of sense. . . . I am quite cl are of no account, so the best thing is to make no account of them' (LL. 168). The most eff calming souls tormented by these favours is to commend them to a discreet and wise direc counsel they may safely follow. The Illuminists committed the grossest errors in dealing wit matter. [38] St. John iii, 6.

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which beginners fall with respect to the sin of wrath. BY reason of the concupiscence wh beginners have for spiritual consolations, their experience of these consolations is very co accompanied by many imperfections proceeding from the sin of wrath; for, when their delig spiritual things come to an end, they naturally become embittered, and bear that lack of sw they have to suffer with a bad grace, which affects all that they do; and they very easily bec over the smallest matter--sometimes, indeed, none can tolerate them. This frequently hap have been very pleasantly recollected in prayer according to sense; when their pleasure ar come to an end, their nature is naturally vexed and disappointed, just as is the child when from the breast of which it was enjoying the sweetness. There is no sin in this natural vexa is not permitted to indulge itself, but only imperfection, which must be purged by the aridit severity of the dark night. 2. There are other of these spiritual persons, again, who fall into kind of spiritual wrath: this happens when they become irritated at the sins of others, and k those others with a sort of uneasy zeal. At times the impulse comes to them to reprove the occasionally they go so far as to indulge it [39] and set themselves up as masters of virtue. contrary to spiritual meekness. 3. There are others who are vexed with themselves when their own imperfectness, and display an impatience that is not humility; so impatient are the that they would fain be saints in a day. Many of these persons purpose to accomplish a gre make grand resolutions; yet, as they are not humble and have no misgivings about themse resolutions they make, the greater is their fall and the greater their annoyance, since they h the patience to wait for that which God will give them when it pleases Him; this likewise is c the spiritual meekness aforementioned, which cannot be wholly remedied save by the purg

night. Some souls, on the other hand, are so patient as regards the progress which they de
would gladly see them less so.

[39] [Lit. they even do it.']

VI Of imperfections with respect to spiritual gluttony. WITH respect to the fourth sin, whic
spiritual gluttony, there is much to be said, for there is scarce one of these beginners who,
satisfactory his progress, falls not into some of the many imperfections which come to thes
respect to this sin, on account of the sweetness which they find at first in spiritual exercise
many of these, lured by the sweetness and pleasure which they find in such exercises, striv
spiritual sweetness than after spiritual purity and discretion, which is that which God regard
accepts throughout the spiritual journey. [40] Therefore, besides the imperfections into whic
for sweetness of this kind makes them fall, the gluttony which they now have makes them
to extremes, so that they pass beyond the limits of moderation within which the virtues are
wherein they have their being. For some of these persons, attracted by the pleasure which
therein, kill themselves with penances, and others weaken themselves with fasts, by perfor
their frailty can bear, without the order or advice of any, but rather endeavouring to avoid
they should obey in these matters; some, indeed, dare to do these things even though the
commanded them. 2. These persons are most imperfect and unreasonable; for they set b
before subjection and obedience, which is penance according to reason and discretion, an
sacrifice more acceptable and pleasing to God than any other. But such one-sided penan
the penance of beasts, to which they are attracted, exactly like beasts, by the desire and pl
they find therein. Inasmuch as all extremes are vicious, and as in behaving thus such pers
working their own will, they grow in vice rather than in virtue; for, to say the least, they are a
spiritual gluttony and pride in this way, through not walking in obedience. And many of the
assails, stirring up this gluttony in them through the pleasures and desires which he increas
them, to such an extent that, since they can no longer help themselves, they either change
to that which is commanded them, as any obedience in this respect is so bitter to them. T
pass have some persons come that, simply because it is through obedience that they enga
exercises, they lose the desire and devotion to perform them, their only desire and pleasur
what they themselves are inclined to do, so that it would probably be more profitable for the
engage in these exercises at all. 3. You will find that many of these persons are very insis
their spiritual masters to be granted that which they desire, extracting it from them almost
they be refused it they become as peevish as children and go about in great displeasure,
they are not serving God when they are not allowed to do that which they would. For they g
to their own will and pleasure, which they treat as though it came from God; [42] and imm
directors [43] take it from them, and try to subject them to the will of God, they become pee
faint-hearted and fall away. These persons think that their own satisfaction and pleasure a
satisfaction and service of God. 4. There are others, again, who, because of this gluttony, k
little of their own unworthiness and misery and have thrust so far from them the loving fear

which they owe to the greatness of God, that they hesitate not to insist continually that thei shall allow them to communicate often. And, what is worse, they frequently dare to comm the leave and consent [44] of the minister and steward of Christ, merely acting on their owr and contriving to conceal the truth from him. And for this reason, because they desire to co continually, they make their confessions carelessly, [45] being more eager to eat than to ea and perfectly, although it would be healthier and holier for them had they the contrary inclir begged their confessors not to command them to approach the altar so frequently: betwee extremes, however, the better way is that of humble resignation. But the boldness referred thing that does great harm, and men may fear to be punished for such temerity. 5. These communicating, strive with every nerve to obtain some kind of sensible sweetness and plea humbly doing reverence and giving praise within themselves to God. And in such wise do themselves to this that, when they have received no pleasure or sweetness in the senses, they have accomplished nothing at all. This is to judge God very unworthily; they have no the least of the benefits which come from this Most Holy Sacrament is that which concerns that the invisible part of the grace that it bestows is much greater; for, in order that they m at it with the eyes of faith, God oftentimes withholds from them these other consolations an of sense. And thus they desire to feel and taste God as though He were comprehensible accessible to them, not only in this, but likewise in other spiritual practices. All this is very g imperfection and completely opposed to the nature of God, since it is Impurity in faith. 6. persons have the same defect as regards the practice of prayer, for they think that all the b prayer consists in experiencing sensible pleasure and devotion and they strive to obtain t effort, [47] wearying and fatiguing their faculties and their heads; and when they have not f pleasure they become greatly discouraged, thinking that they have accomplished nothing. efforts they lose true devotion and spirituality, which consist in perseverance, together with humility and mistrust of themselves, that they may please God alone. For this reason, wh once failed to find pleasure in this or some other exercise, they have great disinclination ar to return to it, and at times they abandon it. They are, in fact, as we have said, like childre are not influenced by reason, and who act, not from rational motives, but from inclination. [persons expend all their effort in seeking spiritual pleasure and consolation; they never tir therefore, of reading books; and they begin, now one meditation, now another, in their purs pleasure which they desire to experience in the things of God. But God, very justly, wisely lovingly, denies it to them, for otherwise this spiritual gluttony and inordinate appetite would innumerable evils. It is, therefore, very fitting that they should enter into the dark night, wh shall speak, [49] that they may be purged from this childishness. 7. These persons who a inclined to such pleasures have another very great imperfection, which is that they are very remiss in journeying upon the hard [50] road of the Cross; for the soul that is given to swe naturally has its face set against all self-denial, which is devoid of sweetness. [51] 8. Thes have many other imperfections which arise hence, of which in time the Lord heals them by

temptations, aridities and other trials, all of which are part of the dark night. All these I will
treat further here, lest I become too lengthy; I will only say that spiritual temperance and so
to another and a very different temper, which is that of mortification, fear and submission
things. It thus becomes clear that the perfection and worth of things consist not in the multi
pleasantness of one's actions, but in being able to deny oneself in them; this such persons
endeavour to compass, in so far as they may, until God is pleased to purify them indeed, b
[52] into the dark night, to arrive at which I am hastening on with my account of these imp

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[40] [
[41] [Lit., these persons.'] [42] [Lit., and treat this as their God.'] [43] [The Spanish is
impersonal: immediately this is taken from them,' etc.] [44] [Lit., and opinion.'] [45] [Lit.,
anyhow.'] [46] [Lit, the other boldnesses are.'] [47] [Lit., they strive to obtain this, as they s
by the strength of their arms.' The phrase is, of course, understood in the Spanish to be m
as the words as they say' clearly indicate.] [48] [Lit., who are not influenced, neither act by
but from pleasure.'] [49] [Lit., which we shall give.'] [50] [aspero: harsh, rough, rugged.]
[51] [Lit., against all the sweetlessness of self- denial.'] [52] [Lit., causing them to enter.']

CHAPTE
respect to spiritual envy and sloth. WITH respect likewise to the other two vices, which are
envy and sloth, these beginners fail not to have many imperfections. For, with respect to e
them are wont to experience movements of displeasure at the spiritual good of others, whic
certain sensible grief at being outstripped upon this road, so that they would prefer not to
praised; for they become displeased at others' virtues and sometimes they cannot refrain fr
contradicting what is said in praise of them, depreciating it as far as they can; and their ar
thereat grows [53] because the same is not said of them, for they would fain be preferred in
All this is clean contrary to charity, which, as Saint Paul says, rejoices in goodness. [54] A
charity has any envy, it is a holy envy, comprising grief at not having the virtues of others, y
because others have them, and delight when others outstrip us in the service of God, whe
ourselves are so remiss. 2. With respect also to spiritual sloth, beginners are apt to be irke
things that are most spiritual, from which they flee because these things are incompatible w
pleasure. For, as they are so much accustomed to sweetness in spiritual things, they are w
things in which they find no sweetness. If once they failed to find in prayer the satisfaction w
taste required (and after all it is well that God should take it from them to prove them), they
prefer not to return to it: sometimes they leave it; at other times they continue it unwillingly.
because of this sloth they abandon the way of perfection (which is the way of the negation
and pleasure for God's sake) for the pleasure and sweetness of their own will, which they a
in this way rather than the will of God. 3. And many of these would have God will that whic
themselves will, and are fretful at having to will that which He wills, and find it repugnant t
accommodate their will to that of God. Hence it happens to them that oftentimes they think
wherein they find not their own will and pleasure is not the will of God; and that, on the oth

when they themselves find satisfaction, God is satisfied. Thus they measure God by thems
themselves by God, acting quite contrarily to that which He Himself taught in the Gospel, s
he who should lose his will for His sake, the same should gain it; and he who should desire
same should lose it. [55] 4. These persons likewise find it irksome when they are command
wherein they take no pleasure. Because they aim at spiritual sweetness and consolation, t
to have the fortitude and bear the trials of perfection. [56] They resemble those who are so
nurtured and who run fretfully away from everything that is hard, and take offense at the Cr
consist the delights of the spirit. The more spiritual a thing is, the more irksome they find it,
they seek to go about spiritual matters with complete freedom and according to the inclina
will, it causes them great sorrow and repugnance to enter upon the narrow way, which, say
way of life. [57] 5. Let it suffice here to have described these imperfections, among the m
found in the lives of those that are in this first state of beginners, so that it may be seen how
they need God to set them in the state of proficients. This He does by bringing them into th
whereof we now speak; wherein He weans them from the breasts of these sweetnesses an
pure aridities and inward darkness, takes from them all these irrelevances and puerilities,
different means causes them to win the virtues. For, however assiduously the beginner pra
mortification in himself of all these actions and passions of his, he can never completely su
far from it--until God shall work it in him passively by means of the purgation of the said nig
I would fain speak in some way that may be profitable; may God, then, be pleased to give
light, because this is very needful in a night that is so dark and a matter that is so difficult to
describe and to expound. The line, then, is:In a dark night.

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[53] [Li
(el ojo) grows'--a colloquial phrase expressing annoyance.] [54] 1 Corinthians xiii, 6. The S
cites the sense, not the letter, of the epistle. [55] St. Matthew xvi, 25. [56] [Lit., they are
very weak for the fortitude and trial of perfection.'] [57] St. Matthew vii, 14.

CHAPTE
the first line of the first stanza, and a beginning is made of the explanation of this dark nig
THIS night, which, as we say, is contemplation, produces in spiritual persons two kinds of d
purgation, corresponding to the two parts of man's nature--namely, the sensual and the spi
the one night or purgation will be sensual, wherein the soul is purged according to sense,
subdued to the spirit; and the other is a night or purgation which is spiritual, wherein the so
and stripped according to the spirit, and subdued and made ready for the union of love wi
night of sense is common and comes to many: these are the beginners; and of this night w
first. The night of the spirit is the portion of very few, and these are they that are already p
and proficient, of whom we shall treat hereafter. 2. The first purgation or night is bitter and t
to sense, as we shall now show. [58] The second bears no comparison with it, for it is hor
awful to the spirit, as we shall show [59] presently. Since the night of sense is first in order
first, we shall first of all say something about it briefly, since more is written of it, as of a th

that is more common; and we shall pass on to treat more fully of the spiritual night, since ve
been said of this, either in speech [60] or in writing, and very little is known of it, even by
experience. 3. Since, then, the conduct of these beginners upon the way of God is ignoble
much to do with their love of self and their own inclinations, as has been explained above,
lead them farther. He seeks to bring them out of that ignoble kind of love to a higher degre
for Him, to free them from the ignoble exercises of sense and meditation (wherewith, as we
go seeking God so unworthily and in so many ways that are unbefitting), and to lead them
spiritual exercise wherein they can commune with Him more abundantly and are freed mor
imperfections. For they have now had practice for some time in the way of virtue and have
meditation and prayer, whereby, through the sweetness and pleasure that they have found
lost their love of the things of the world and have gained some degree of spiritual strength
this has enabled them to some extent to refrain from creature desires, so that for God's sak
able to suffer a light burden and a little aridity without turning back to a time [62] which the
more pleasant. When they are going about these spiritual exercises with the greatest delig
and when they believe that the sun of Divine favour is shining most brightly upon them, G
this light of theirs into darkness, and shuts against them the door and the source of the swe
water which they were tasting in God whensoever and for as long as they desired. (For, as
and tender, there was no door closed to them, as Saint John says in the Apocalypse, iii, 8)
leaves them so completely in the dark that they know not whither to go with their sensible i
meditation; for they cannot advance a step in meditation, as they were wont to do afore tim
senses being submerged in this night, and left with such dryness that not only do they exp
pleasure and consolation in the spiritual things and good exercises wherein they were won
delights and pleasures, but instead, on the contrary, they find insipidity and bitterness in th
things. For, as I have said, God now sees that they have grown a little, and are becoming s
to lay aside their swaddling clothes and be taken from the gentle breast; so He sets them o
arms and teaches them to walk on their own feet; which they feel to be very strange, for ev
seems to be going wrong with them. 4. To recollected persons this commonly happens soo
beginnings than to others, inasmuch as they are freer from occasions of backsliding, and th
more quickly from the things of the world, which is necessary if they are to begin to enter th
night of sense. Ordinarily no great time passes after their beginnings before they begin to e
night of sense; and the great majority of them do in fact enter it, for they will generally be se
fall into these aridities. 5. With regard to this way of purgation of the senses, since it is so
common, we might here adduce a great number of quotations from Divine Scripture, where
relating to it are continually found, particularly in the Psalms and the Prophets. However, I
to spend time upon these, for he who knows not how to look for them there will find the co
experience of this purgation to be sufficient.

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[58] [Li
'say.'] [60] [platica: the word is frequently used in Spanish to denote an informal sermon o

address.] [61] [Lit., low'; the same word recurs below and is similarly translated.] [62] [Lit
the better time.']

Of the signs by which it will be known that the spiritual person is walking along the way of
and purgation of sense. BUT since these aridities might frequently proceed, not from the ni
purgation of the sensual desires aforementioned, but from sins and imperfections, or from
lukewarmness, or from some bad humour or indisposition of the body, I shall here set dow
by which it may be known if such aridity proceeds from the aforementioned purgation, or if
any of the aforementioned sins. For the making of this distinction I find that there are thre
signs. 2. The first is whether, when a soul finds no pleasure or consolation in the things o
also fails to find it in any thing created; for, as God sets the soul in this dark night to the en
may quench and purge its sensual desire, He allows it not to find attraction or sweetness
whatsoever. In such a case it may be considered very probable [63] that this aridity and ins
proceed not from recently committed sins or imperfections. For, if this were so, the soul wo
nature some inclination or desire to taste other things than those of God; since, whenever
allowed indulgence in any imperfection, it immediately feels inclined thereto, whether little
proportion to the pleasure and the love that it has put into it. Since, however, this lack of en
things above or below might proceed from some indisposition or melancholy humour, whi
it impossible for the soul to take pleasure in anything, it becomes necessary to apply the se
and condition. 3. The second sign whereby a man may believe himself to be experiencing
purgation is that the memory is ordinarily centred upon God, with painful care and solicitud
that it is not serving God, but is backsliding, because it finds itself without sweetness in the
of God. And in such a case it is evident that this lack of sweetness and this aridity come no
weakness and lukewarmness; for it is the nature of lukewarmness not to care greatly or to
inward solicitude for the things of God. There is thus a great difference between aridity and
for lukewarmness consists in great weakness and remissness in the will and in the spirit, w
solicitude as to serving God; whereas purgative aridity is ordinarily accompanied by solicitu
and grief as I say, because the soul is not serving God. And, although this may sometimes
by melancholy or some other humour (as it frequently is), it fails not for that reason to prod
purgative effect upon the desire, since the desire is deprived of all pleasure and has its car
upon God alone. For, when mere humour is the cause, it spends itself in displeasure and
physical nature, and there are none of those desires to sense God which belong to purgati
the cause is aridity, it is true that the sensual part of the soul has fallen low, and is weak a
feeble in its actions, by reason of the little pleasure which it finds in them; but the spirit, on
other hand, is ready and strong. 4. For the cause of this aridity is that God transfers to the
the good things and the strength of the senses, which, since the soul's natural strength an
incapable of using them, remain barren, dry and empty. For the sensual part of a man has
that which is pure spirit, and thus, when it is the spirit that receives the pleasure, the flesh
without savour and is too weak to perform any action. But the spirit, which all the time is be

goes forward in strength, and with more alertness and solicitude than before, in its anxiety
God; and if it is not immediately conscious of spiritual sweetness and delight, but only of ar
lack of sweetness, the reason for this is the strangeness of the exchange; for its palate has
accustomed to those other sensual pleasures upon which its eyes are still fixed, and, since
palate is not made ready or purged for such subtle pleasure, until it finds itself becoming p
it by means of this arid and dark night, it cannot experience spiritual pleasure and good, bu
aridity and lack of sweetness, since it misses the pleasure which aforetime it enjoyed so re
These souls whom God is beginning to lead through these solitary places of the wilderness
children of Israel, to whom in the wilderness God began to give food from Heaven, containi
itself all sweetness, and, as is there said, it turned to the savour which each one of them de
withal the children of Israel felt the lack of the pleasures and delights of the flesh and the o
which they had eaten aforetime in Egypt, the more so because their palate was accustome
delight in them, rather than in the delicate sweetness of the angelic manna; and they wept
for the fleshpots even in the midst of the food of Heaven. [64] To such depths does the vile
desires descend that it makes us to long for our own wretched food [65] and to be nauseat
indescribable [66] blessings of Heaven. 6. But, as I say, when these aridities proceed from
the purgation of sensual desire, although at first the spirit feels no sweetness, for the reas
we have just given, it feels that it is deriving strength and energy to act from the substance
inward food gives it, the which food is the beginning of a contemplation that is dark and ari
senses; which contemplation is secret and hidden from the very person that experiences it
ordinarily, together with the aridity and emptiness which it causes in the senses, it gives the
inclination and desire to be alone and in quietness, without being able to think of any partic
or having the desire to do so. If those souls to whom this comes to pass knew how to be c
time, and troubled not about performing any kind of action, whether inward or outward, neit
anxiety about doing anything, then they would delicately experience this inward refreshme
and freedom from care. So delicate is this refreshment that ordinarily, if a man have desire
experience it, he experiences it not; for, as I say, it does its work when the soul is most at
freest from care; it is like the air which, if one would close one's hand upon it, escapes. 7.
sense we may understand that which the Spouse said to the Bride in the Songs, namely: W
from me, for they make me to soar aloft.' [67] For in such a way does God bring the soul in
state, and by so different a path does He lead it that, if it desires to work with its faculties, it
hinders the work which God is doing in it rather than aids it; whereas aforetime it was quite
contrary. The reason is that, in this state of contemplation, which the soul enters when it fo
meditation for the state of the proficient, it is God Who is now working in the soul; He binds
interior faculties, and allows it not to cling to the understanding, nor to have delight in the w
to reason with the memory. For anything that the soul can do of its own accord at this time
as we have said, to hinder inward peace and the work which God is accomplishing in the s
that aridity of sense. And this peace, being spiritual and delicate, performs a work which is

delicate, solitary, productive of peace and satisfaction [68] and far removed from all those e
pleasures, which were very palpable and sensual. This is the peace which, says David, Go
soul to the end that He may make it spiritual. [69] And this leads us to the third point. 8. T
third sign whereby this purgation of sense may be recognized is that the soul can no longe
reflect in the imaginative sphere of sense as it was wont, however much it may of itself end
so. For God now begins to communicate Himself to it, no longer through sense, as He did a
of reflections which joined and sundered its knowledge, but by pure spirit, into which cons
reflections enter not; but He communicates Himself to it by an act of simple contemplation,
neither the exterior nor the interior senses of the lower part of the soul can attain. From this
forward, therefore, imagination and fancy can find no support in any meditation, and can ga
by means thereof. 9. With regard to this third sign, it is to be understood that this embarra
dissatisfaction of the faculties proceed not from indisposition, for, when this is the case, and
indisposition, which never lasts for long, [70] comes to an end, the soul is able once again
some trouble about the matter, to do what it did before, and the faculties find their wonted s
in the purgation of the desire this is not so: when once the soul begins to enter therein, its
to reflect with the faculties grows ever greater. For, although it is true that at first, and with s
persons, the process is not as continuous as this, so that occasionally they fail to abandon
pleasures and reflections of sense (for perchance by reason of their weakness it was not fi
them from these immediately), yet this inability grows within them more and more and brin
of sense to an end, if indeed they are to make progress, for those who walk not in the way
act very differently. For this night of aridities is not usually continuous in their senses. At ti
they have these aridities; at others they have them not. At times they cannot meditate; at o
For God sets them in this night only to prove them and to humble them, and to reform the
that they go not nurturing in themselves a sinful gluttony in spiritual things. He sets them no
order to lead them in the way of the spirit, which is this contemplation; for not all those wh
set purpose in the way of the spirit are brought by God to contemplation, nor even the half
He best knows. And this is why He never completely weans the senses of such persons f
meditations and reflections, but only for short periods and at certain seasons, as we have s

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[63] [Li
very probably.'] [64] Numbers xi, 5-6. [65] [Lit., makes us to desire our miseries.'] [66] [Li
incommunicable.'] [67] Canticles vi, 4 [A.V., vi, 5]. [68] [Lit., 'satisfactory and pacific.']
[69] Psalm lxxxiv, 9 [A.V., lxxxv, 8]. [70] [The stress here is evidently on the transience of th
distempers whether they be moral or physical.]

CHAPTE
souls are to conduct themselves in this dark night. DURING the time, then, of the ariditie
night of sense (wherein God effects the change of which we have spoken above, drawing f
from the life of sense into that of the spirit--that is, from meditation to contemplation--where
longer has any power to work or to reason with its faculties concerning the things of God, a

said), spiritual persons suffer great trials, by reason not so much of the aridities which they of the fear which they have of being lost on the road, thinking that all spiritual blessing is ov them and that God has abandoned them since they find no help or pleasure in good things weary, and endeavour (as they have been accustomed to do) to concentrate their faculties degree of pleasure upon some object of meditation, thinking that, when they are not doing conscious of making an effort, they are doing nothing. This effort they make not without gre repugnance and unwillingness on the part of their soul, which was taking pleasure in being quietness and ease, instead of working with its faculties. So they have abandoned the one yet draw no profit from the other; for, by seeking what is prompted by their own spirit, [72] the spirit of tranquillity and peace which they had before. And thus they are like to one who what he has done in order to do it over again, or to one who leaves a city only to re-enter one who is hunting and lets his prey go in order to hunt it once more. This is useless here, will gain nothing further by conducting itself in this way, as has been said. 2. These souls back at such a time if there is none who understands them; they abandon the road or lose the least, they are hindered from going farther by the great trouble which they take in adva the road of meditation and reasoning. Thus they fatigue and overwork their nature, imagini failing through negligence or sin. But this trouble that they are taking is quite useless, for now leading them by another road, which is that of contemplation, and is very different from the one is of meditation and reasoning, and the other belongs neither to imagination nor y reasoning. 3. It is well for those who find themselves in this condition to take comfort, to p in patience and to be in no wise afflicted. Let them trust in God, Who abandons not those t with a simple and right heart, and will not fail to give them what is needful for the road, un bring them into the clear and pure light of love. This last He will give them by means of that night, that of the spirit, if they merit His bringing them thereto. 4. The way in which they ar conduct themselves in this night of sense is to devote themselves not at all to reasoning ar since this is not the time for it, but to allow the soul to remain in peace and quietness, altho seem clear to them that they are doing nothing and are wasting their time, and although it r them that it is because of their weakness that they have no desire in that state to think of a truth is that they will be doing quite sufficient if they have patience and persevere in prayer making any effort. [73] What they must do is merely to leave the soul free and disencumbe from all knowledge and thought, troubling not themselves, in that state, about what they sh meditate upon, but contenting themselves with merely a peaceful and loving attentiveness being without anxiety, without the ability and without desired to have experience of Him or Him. For all these yearnings disquiet and distract the soul from the peaceful quiet and swe contemplation which is here granted to it. 5. And although further scruples may come to th are wasting their time, and that it would be well for them to do something else, because th neither do nor think anything in prayer--let them suffer these scruples and remain in peace question save of their being at ease and having freedom of spirit. For if such a soul shoul

make any effort of its own with its interior faculties, this means that it will hinder and lose th
blessings which, by means of that peace and ease of the soul, God is instilling into it and
upon it. It is just as if some painter were painting or dyeing a face; if the sitter were to move
he desired to do something, he would prevent the painter from accomplishing anything and
him in what he was doing. And thus, when the soul desires to remain in inward ease and p
and affection or attentions wherein it may then seek to indulge [74] will distract it and disq
and make it conscious of aridity and emptiness of sense. For the more a soul endeavours t
affection and knowledge, the more will it feel the lack of these, which cannot now be supp
upon that road. 6. Wherefore it behoves such a soul to pay no heed if the operations of its
become lost to it; it is rather to desire that this should happen quickly. For, by not hindering
operation of infused contemplation that God is bestowing upon it, it can receive this with
abundance, and cause its spirit to be enkindled and to burn with the love which this dark an
contemplation brings with it and sets firmly in the soul. For contemplation is naught else tha
secret, peaceful and loving infusion from God, which, if it be permitted, enkindles the soul
spirit of love, according as the soul declares in the next lines, namely:Kindled in love with y

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[71] the one.'] [72] [Lit., because they seek their spirit.'] [73] [Lit., without doing anything themselves.'] [74] [Lit., which it may then wish to have.']

CHAPTE

three lines of the stanza. THIS enkindling of love is not as a rule felt at the first, because it
not begun to take hold upon the soul, by reason of the impurity of human nature, or becaus
not understood its own state, as we have said, and has therefore given it no peaceful abidi
within itself. Yet sometimes, nevertheless, there soon begins to make itself felt a certain ye
God; and the more this increases, the more is the soul affectioned and enkindled in love to
without knowing or understanding how and whence this love and affection come to it, but fr
seeing this flame and this enkindling grow so greatly within it that it desires God with yearn
even as David, when he was in this dark night, said of himself in these words, [75] namely
heart was enkindled (that is to say, in love of contemplation), my reins also were changed':
desires for sensual affections were changed, namely from the way of sense to the way of t
is the aridity and cessation from all these things whereof we are speaking. And I, he says,
in nothing and annihilated, and I knew not; for, as we have said, without knowing the way
the soul finds itself annihilated with respect to all things above and below which were accu
please it; and it finds itself enamoured, without knowing how. And because at times the enl
in the spirit grows greater, the yearnings for God become so great in the soul that the very
to be dried up by this thirst, and the natural powers to be fading away, and their warmth an
be perishing through the intensity [76] of the thirst of love, for the soul feels that this thirst
love is a living thirst. This thirst David had and felt, when he said: My soul thirsted for the liv
God.' [77] Which is as much as to say: A living thirst was that of my soul. Of this thirst, sin

living, we may say that it kills. But it is to be noted that the vehemence of this thirst is not continuous, but occasional although as a rule the soul is accustomed to feel it to a certain 2. But it must be noted that, as I began to say just now, this love is not as a rule felt at first, only the dryness and emptiness are felt whereof we are speaking. Then in place of this lov afterwards becomes gradually enkindled, what the soul experiences in the midst of these a emptinesses of the faculties is an habitual care and solicitude with respect to God, togethe and fear that it is not serving Him. But it is a sacrifice which is not a little pleasing to God th soul should go about afflicted and solicitous for His love. This solicitude and care leads the that secret contemplation, until, the senses (that is, the sensual part) having in course of ti some degree purged of the natural affections and powers by means of the aridities which it them, this Divine love begins to be enkindled in the spirit. Meanwhile, however, like one wh cure, the soul knows only suffering in this dark and arid purgation of the desire; by this mea becomes healed of many imperfections, and exercises itself in many virtues in order to ma the said love, as we shall now say with respect to the line following:Oh, happy chance! 3. leads the soul into this night of sense in order to purge the sense of its lower part and to su unite it and bring it into conformity with the spirit, by setting it in darkness and causing it to from meditation (as He afterwards does in order to purify the spirit to unite it with God, as w afterwards say), He brings it into the night of the spirit, and (although it appears not so to it) soul gains so many benefits that it holds it to be a happy chance to have escaped from the restrictions of the senses of or its lower self, by means of this night aforesaid; and utters th line, namely: Oh, happy chance! With respect to this, it behoves us here to note the benefi soul finds in this night, and because of which it considers it a happy chance to have passed all of which benefits the soul includes in the next line, namely:I went forth without being obse This going forth is understood of the subjection to its sensual part which the soul suffered w God through operations so weak, so limited and so defective as are those of this lower par every step it stumbled into numerous imperfections and ignorances, as we have noted abo seven capital sins. From all these it is freed when this night quenches within it all pleasures from above or from below, and makes all meditation darkness to it, and grants it other innu blessings in the acquirement of the virtues, as we shall now show. For it will be a matter of pleasure and great consolation, to one that journeys on this road, to see how that which se so severe and adverse, and so contrary to spiritual pleasure, works in it so many blessings we say, are gained when the soul goes forth, as regards its affection and operation, by mea night, from all created things, and when it journeys to eternal things, which is great happin good fortune: [78] first, because of the great blessing which is in the quenching of the desir affection with respect to all things; secondly, because they are very few that endure and p entering by this strait gate and by the narrow way which leads to life, as says Our Saviour. strait gate is this night of sense, and the soul detaches itself from sense and strips itself th that it may enter by this gate, and establishes itself in faith, which is a stranger to all sense

afterwards it may journey by the narrow way, which is the other night--that of the spirit--ar
soul afterwards enters in order in journey to God in pure faith, which is the means whereby
united to God. By this road, since it is so narrow, dark and terrible (though there is no com
between this night of sense and that other, in its darkness and trials, as we shall say later),
far fewer that journey, but its benefits are far greater without comparison than those of this
night. Of these benefits we shall now begin to say something, with such brevity as is possib
that we may pass to the other night.

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[75] Ps
21-2]. [76] [Lit., livingness': cf. the quotation below.] [77] Psalm xli, 3 [A.V., xlii, 2]. [78]
[Lit., and chance': the same word as in the verse-line above.] [79] St. Matthew vii, 14.

CHAPTE
this night causes in the soul. THIS night and purgation of the desire, a happy one for the so
in it so many blessings and benefits (although to the soul, as we have said, it rather seems
are being taken away from it) that, even as Abraham made a great feast when he weaned
[80] even so is there joy in Heaven because God is now taking this soul from its swaddling
it down from His arms, making it to walk upon its feet, and likewise taking from it the milk o
and the soft and sweet food proper to children, and making it to eat bread with crust, and
enjoy the food of robust persons. This food, in these aridities and this darkness of sense, is
to the spirit, which is dry and emptied of all the sweetness of sense. And this food is the inf
contemplation whereof we have spoken. 2. This is the first and principal benefit caused by
dark night of contemplation: the knowledge of oneself and of one's misery. For, besides th
all the favours which God grants to the soul are habitually granted to them enwrapped in th
these aridities and this emptiness of the faculties, compared with the abundance which th
experienced aforetime and the difficulty which it finds in good works, make it recognize its
and misery, which in the time of its prosperity it was unable to see. Of this there is a good
illustration in the Book of Exodus, where God, wishing to humble the children of Israel and
they should know themselves, commanded them to take away and strip off the festal garn
adornments wherewith they were accustomed to adorn themselves in the Wilderness, sayi
henceforth strip yourselves of festal ornaments and put on everyday working dress, that y
treatment ye deserve.' [81] This is as though He had said: Inasmuch as the attire that ye w
proper to festival and rejoicing, causes you to feel less humble concerning yourselves than
put off from you this attire, in order that henceforth, seeing yourselves clothed with vileness
know that ye merit no more, and may know who ye are. Wherefore the soul knows the truth
at first, concerning its own misery; for, at the time when it was clad as for a festival and fou
much pleasure, consolation and support, it was somewhat more satisfied and contented, si
itself to some extent to be serving God. It is true that such souls may not have this idea exp
their minds; but some suggestion of it at least is implanted in them by the satisfaction whi
in their pleasant experiences. But, now that the soul has put on its other and working attire

aridity and abandonment--and now that its first lights have turned into darkness, it posses
lights more truly in this virtue of self-knowledge, which is so excellent and so necessary, co
itself now as nothing and experiencing no satisfaction in itself; for it sees that it does nothi
itself neither can do anything. And the smallness of this self-satisfaction, together with the s
affliction at not serving God, is considered and esteemed by God as greater than all the c
which the soul formerly experienced and the works which it wrought, however great they w
they were the occasion of many imperfections and ignorances. And from this attire of aridit
from their fount and source of self-knowledge, not only the things which we have described
also the benefits which we shall now describe and many more which will have to be omitte
first place, the soul learns to commune with God with more respect and more courtesy, suc
ever observe in converse with the Most High. These it knew not in its prosperous times of
consolation, for that comforting favour which it experienced made its craving for God some
was fitting, and discourteous and ill-considered. Even so did it happen to Moses, when he
God was speaking to him; blinded by that pleasure and desire, without further consideratio
made bold to go to Him if God had not commanded him to stay and put off his shoes. By t
are shown the respect and discretion in detachment of desire wherewith a man is to comm
Moses had obeyed in this matter, he became so discreet and so attentive that the Scriptu
only did he not make bold to draw near to God, but that he dared not even look at Him. For
off the shoes of his desires and pleasures, he became very conscious of his wretchednes
God, as befitted one about to hear the word of God. Even so likewise the preparation which
Job in order that he might speak with Him consisted not in those delights and glories whic
reports that he was wont to have in his God, but in leaving him naked upon a dung-hill, [82]
even persecuted by his friends, filled with anguish and bitterness, and the earth covered w
And then the Most High God, He that lifts up the poor man from the dunghill, was pleased t
speak with him there face to face, revealing to him the depths and heights [83] of His wisd
that He had never done in the time of his prosperity. 4. And here we must note another ex
benefit which there is in this night and aridity of the desire of sense, since we have had oc
speak of it. It is that, in this dark night of the desire (to the end that the words of the Prophe
fulfilled, namely: Thy light shall shine in the darkness' [84]), God will enlighten the soul, g
knowledge, not only of its lowliness and wretchedness, as we have said, but likewise of the
excellence of God. For, as well as quenching the desires and pleasures and attachments o
cleanses and frees the understanding that it may understand the truth; for pleasure of sens
even though it be for spiritual things, darkens and obstructs the spirit, and furthermore tha
straitness and aridity of sense enlightens and quickens the understanding, as says Isaias.
makes us to understand how the soul that is empty and disencumbered, as is necessary fo
influence, is instructed supernaturally by God in His Divine wisdom, through this dark and a
contemplation, [86] as we have said; and this instruction God gave not in those first sweetn
joys. 5. This is very well explained by the same prophet Isaias, where he says: Whom sha

His knowledge, and whom shall He make to understand the hearing?' To those, He says, t
the milk and drawn away from the breasts. [87] Here it is shown that the first milk of spiritu
sweetness is no preparation for this Divine influence, neither is there preparation in attachr
breast of delectable meditations, belonging to the faculties of sense, which gave the soul
such preparation consists rather in the lack of the one and withdrawal from the other. Inasr
order to listen to God, the soul needs to stand upright and to be detached, with regard to
sense, even as the Prophet says concerning himself, in these words: I will stand upon my v
that detachment of desire) and I will make firm my step (that is, I will not meditate with ser
order to contemplate (that is, in order to understand that which may come to me from God)
now arrived at this, that from this arid night there first of all comes self-knowledge, whenc
a foundation, rises this other knowledge of God. For which cause Saint Augustine said to G
myself, Lord, and I shall know Thee.' [89] For, as the philosophers say, one extreme can
by another. 6. And in order to prove more completely how efficacious is this night of sense
aridity and its desolation, in bringing the soul that light which, as we say, it receives there fr
we shall quote that passage of David, wherein he clearly describes the great power which
night for bringing the soul this lofty knowledge of God. He says, then, thus: In the desert lar
waterless, dry and pathless, I appeared before Thee, that I might see Thy virtue and Thy
is a wondrous thing that David should say here that the means and the preparation for his
glory of God were not the spiritual delights and the many pleasures which he had experie
aridities and detachments of his sensual nature, which is here to be understood by the dry
No less wondrous is it that he should describe as the road to his perception and vision of
God, not the Divine meditations and conceptions of which he had often made use, but his b
form any conception of God or to walk by meditation produced by imaginary consideration,
be understood by the pathless land. So that the means to a knowledge of God and of ones
night with its aridities and voids, although it leads not to a knowledge of Him of the same pl
abundance that comes from the other night of the spirit, since this is only, as it were, the b
of that other. 7. Likewise, from the aridities and voids of this night of the desire, the soul d
spiritual humility, which is the contrary virtue to the first capital sin, which, as we said, is sp
pride. Through this humility, which is acquired by the said knowledge of self, the soul is pu
all those imperfections whereinto it fell with respect to that sin of pride, in the time of its pro
For it sees itself so dry and miserable that the idea never even occurs to it that it is makin
progress than others, or outstripping them, as it believed itself to be doing before. On the c
recognizes that others are making better progress than itself. 8. And hence arises the love
neighbours, for it esteems them, and judges them not as it was wont to do aforetime, when
itself had great fervour and others not so. It is aware only of its own wretchedness, which it
its eyes to such an extent that it never forgets it, nor takes occasion to set its eyes on anyo
This was described wonderfully by David, when he was in this night, in these words: I was
humbled and kept silence from good things and my sorrow was renewed.' [91] This he says

to him that the good that was in his soul had so completely departed that not only did he n
nor find any language concerning it, but with respect to the good of others he was likewise
of his grief at the knowledge of his misery. 9. In this condition, again, souls become subm
obedient upon the spiritual road, for, when they see their own misery, not only do they hea
taught them, but they even desire that anyone soever may set them on the way and tell the
to do. The affective presumption which they sometimes had in their prosperity is taken fro
finally, there are swept away from them on this road all the other imperfections which we n
respect to this first sin, which is spiritual pride.

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[80] Ge
xxxiii, 5. [82] [Job ii, 7-8]. [83] [Lit., the deep heights.'] [84] Isaias lviii, 10. [85]
Isaias xxviii, 19. [The author omits the actual text.] [86] To translate this passage at all, we
the Dios como of P. Silverio (p. 403, 1. 20), which is also found in P. Gerardo and elsewh
Dios. [87] Isaias xxviii, 9. [88] Habacuc ii, 1. [89] St. Augustine: Soliloq., Cap. ii. [90]
Psalm lxii, 3 [A.V., lxiii, 1-2]. [91] Psalm xxxviii, 3 [A.V., xxxix, 2].

CHAPTE
this night of sense causes in the soul. WITH respect to the soul's imperfections of spiritual
because of which it coveted this and that spiritual thing and found no satisfaction in this a
exercise by reason of its covetousness for the desire and pleasure which it found therein, t
dark night has now greatly reformed it. For, as it finds not the pleasure and sweetness wh
wont to find, but rather finds affliction and lack of sweetness, it has such moderate recours
it might possibly now lose, through defective use, what aforetime it lost through excess; a
rule God gives to those whom He leads into this night humility and readiness, albeit with la
sweetness, so that what is commanded them they may do for God's sake alone; and thus
profit in many things because they find no pleasure in them. 2. With respect to spiritual lu
likewise clearly seen that, through this aridity and lack of sensible sweetness which the sou
spiritual things, it is freed from those impurities which we there noted; for we said that, as a
proceeded from the pleasure which overflowed from spirit into sense. 3. But with regard to
imperfections from which the soul frees itself in this dark night with respect to the fourth sin
spiritual gluttony, they may be found above, though they have not all been described there
are innumerable; and thus I will not detail them here, for I would fain make an end of this ni
to pass to the next, concerning which we shall have to pronounce grave words and instru
suffice for the understanding of the innumerable benefits which, over and above those mer
gains in this night with respect to this sin of spiritual gluttony, to say that it frees itself from
those imperfections which have there been described, and from many other and greater ev
abominations which are not written above, into which fell many of whom we have had expe
had not reformed their desire as concerning this inordinate love of spiritual sweetness. For
arid and dark night wherein He sets the soul, God has restrained its concupiscence and cu
that the soul cannot feed upon any pleasure or sweetness of sense, whether from above o

this He continues to do after such manner that the soul is subjected, reformed and repress
to concupiscence and desire. It loses the strength of its passions and concupiscence and i
sterile, because it no longer consults its likings. Just as, when none is accustomed to take
breast, the courses of the milk are dried up, so the desires of the soul are dried up. And b
things there follow admirable benefits from this spiritual sobriety, for, when desire and conc
quenched, the soul lives in spiritual tranquillity and peace; for, where desire and concupis
not, there is no disturbance, but peace and consolation of God. 4. From this there arises a
second benefit, which is that the soul habitually has remembrance of God, with fear and dr
backsliding upon the spiritual road, as has been said. This is a great benefit, and not one o
that results from this aridity and purgation of the desire, for the soul is purified and cleanse
imperfections that were clinging to it because of the desires and affections, which of their o
deaden and darken the soul. 5. There is another very great benefit for the soul in this night
that it practices several virtues together, as, for example, patience and longsuffering, which
called upon in these times of emptiness and aridity, when the soul endures and persevere
spiritual exercises without consolation and without pleasure. It practises the charity of God,
not now moved by the pleasure of attraction and sweetness which it finds in its work, but o
It likewise practises here the virtue of fortitude, because, in these difficulties and insipidities
it finds in its work, it brings strength out of weakness and thus becomes strong. All the vir
short--the theological and also the cardinal and moral--both in body and in spirit, are practis
soul in these times of aridity. 6. And that in this night the soul obtains these four benefits
we have here described (namely, delight of peace, habitual remembrance and thought of
purity of soul and the practice of the virtues which we have just described), David tells us,
experienced it himself when he was in this night, in these words: My soul refused consolati
remembrance of God, I found consolation and was exercised and my spirit failed.' [92] And
And I meditated by night with my heart and was exercised, and I swept and purified my spi
say, from all the affections. [93] 7. With respect to the imperfections of the other three spi
sins which we have described above, which are wrath, envy and sloth, the soul is purged
in this aridity of the desire and acquires the virtues opposed to them; for, softened and hum
these aridities and hardships and other temptations and trials wherein God exercises it dur
it becomes meek with respect to God, and to itself, and likewise with respect to its neighbo
it is no longer disturbed and angry with itself because of its own faults, nor with its neighbo
of his, neither is it displeased with God, nor does it utter unseemly complaints because He
quickly make it holy. 8. Then, as to envy, the soul has charity toward others in this respect
for, if it has any envy, this is no longer a vice as it was before, when it was grieved because
preferred to it and given greater advantage. Its grief now comes from seeing how great is
misery, and its envy (if it has any) is a virtuous envy, since it desires to imitate others, whic
virtue. 9. Neither are the sloth and the irksomeness which it now experiences concerning
things vicious as they were before. For in the past these sins proceeded from the spiritual

the soul sometimes experienced and sought after when it found them not. But this new we
not from this insuffficiency of pleasure, because God has taken from the soul pleasure in a
this purgation of the desire. 10. Besides these benefits which have been mentioned, the s
innumerable others by means of this arid contemplation. For often, in the midst of these tim
and hardship, God communicates to the soul, when it is least expecting it, the purest spiritu
and love, together with a spiritual knowledge which is sometimes very delicate, each mani
which is of greater benefit and worth than those which the soul enjoyed aforetime; although
beginnings the soul thinks that this is not so, for the spiritual influence now granted to it is
delicate and cannot be perceived by sense. 11. Finally, inasmuch as the soul is now purge
affections and desires of sense, it obtains liberty of spirit, whereby in ever greater degree
the twelve fruits of the Holy Spirit. Here, too, it is wondrously delivered from the hands of its
enemies--devil, world and flesh; for, its pleasure and delight of sense being quenched with
all things, neither the devil nor the world nor sensuality has any arms or any strength where
war upon the spirit. 12. These times of aridity, then, cause the soul to journey in all purity
love of God, since it is no longer influenced in its actions by the pleasure and sweetness of
themselves, as perchance it was when it experienced sweetness, but only by a desire to
becomes neither presumptuous nor self-satisfied, as perchance it was wont to become in t
prosperity, but fearful and timid with regard to itself, finding in itself no satisfaction whatso
and herein consists that holy fear which preserves and increases the virtues. This aridity, to
natural energy and concupiscence, as has also been said. Save for the pleasure, indeed,
times God Himself infuses into it, it is a wonder if it finds pleasure and consolation of sense
its own diligence, in any spiritual exercise or action, as has already been said. 13. There g
within souls that experience this arid night concern for God and yearnings to serve Him, for
as the breasts of sensuality, wherewith it sustained and nourished the desires that it pursu
drying up, there remains nothing in that aridity and detachment save the yearning to serve
thing very pleasing to God. For, as David says, an afflicted spirit is a sacrifice to God. [94]
When the soul, then, knows that, in this arid purgation through which it has passed, it has o
attained so many and such precious benefits as those which have here been described, it
crying, as in the stanza of which we are expounding the lines, Oh, happy chance!--I went fo
being observed.' That is, I went forth' from the bonds and subjection of the desires of sense
affections, without being observed'--that is to say, without the three enemies aforementione
keep me from it. These enemies, as we have said, bind the soul as with bonds, in its desire
pleasures, and prevent it from going forth from itself to the liberty of the love of God; and w
desires and pleasures they cannot give battle to the soul, as has been said. 15. When, the
four passions of the soul--which are joy, grief, hope and fear--are calmed through continua
when the natural desires have been lulled to sleep, in the sensual nature of the soul, by m
habitual times of aridity; and when the harmony of the senses and the interior faculties cau
suspension of labour and a cessation from the work of meditation, as we have said (which

and the household of the lower part of the soul), these enemies cannot obstruct this spiritu
the house remains at rest and quiet, as says the following line: My house being now at r

[92] Ps
3-4]. [93] Psalm lxxvi, 7 [A.V., lxxvii, 6]. [94] Psalm l, 19 [A.V., li, 17.]

CHAPTE

of the first stanza. WHEN this house of sensuality was now at rest--that is, was mortified--
passions being quenched and its desires put to rest and lulled to sleep by means of this ble
the purgation of sense, the soul went forth, to set out upon the road and way of the spirit,
that of progressives and proficients, and which, by another name, is called the way of illum
infused contemplation, wherein God Himself feeds and refreshes the soul, without medita
soul's active help. Such, as we have said, is the night and purgation of sense in the soul. In
have afterwards to enter the other and more formidable night of the spirit, in order to pass
Divine union of love of God (for not all pass habitually thereto, but only the smallest numbe
to be accompanied by formidable trials and temptations of sense, which last for a long tim
longer in some than in others. For to some the angel of Satan presents himself--namely, th
fornication--that he may buffet their senses with abominable and violent temptations, and t
spirits with vile considerations and representations which are most visible to the imaginatio
things at times are a greater affliction to them than death. 2. At other times in this night the
added to these things the spirit of blasphemy, which roams abroad, setting in the path of al
conceptions and thoughts of the soul intolerable blasphemies. These it sometimes suggest
imagination with such violence that the soul almost utters them, which is a grave torment to
other times another abominable spirit, which Isaias calls Spiritus vertiginis, [95] is allowed t
them, not in order that they may fall, but that it may try them. This spirit darkens their sens
such a way that it fills them with numerous scruples and perplexities, so confusing that, as
they can never, by any means, be satisfied concerning them, neither can they find any help
judgment in counsel or thought. This is one of the severest goads and horrors of this night,
akin to that which passes in the night of the spirit. 4. As a rule these storms and trials are
God in this night and purgation of sense to those whom afterwards He purposes to lead int
night (though not all reach it), to the end that, when they have been chastened and buffete
this way continually exercise and prepare themselves, and continually accustom their sens
faculties to the union of wisdom which is to be bestowed upon them in that other night. For
not tempted, exercised and proved with trials and temptations, it cannot quicken its sense
For this reason it is said in Ecclesiasticus: He that has not been tempted, what does he kn
has not been proved, what are the things that he recognizes?' [96] To this truth Jeremias b
witness, saying: Thou didst chastise me, Lord, and I was instructed.' [97] And the most pro
chastisement, for one who will enter into Wisdom, is that of the interior trials which we are
describing, inasmuch as it is these which most effectively purge sense of all favours and co
which it was affected, with natural weakness, and by which the soul is truly humiliated in p

for the exaltation which it is to experience. 5. For how long a time the soul will be held in th
and penance of sense, cannot be said with any certainty; for all do not experience it after
neither do all encounter the same temptations. For this is meted out by the will of God, in c
with the greater or the smaller degree of imperfection which each soul has to purge away.
likewise, with the degree of love of union to which God is pleased to raise it, He will humble
greater or less intensity or in greater or less time. Those who have the disposition and grea
to suffer, He purges with greater intensity and more quickly. But those who are very weak a
long time in this night, and these He purges very gently and with slight temptations. Habitu
gives them refreshments of sense so that they may not fall away, and only after a long time
attain to purity of perfection in this life, some of them never attaining to it at all. Such are ne
properly in the night nor properly out of it; for, although they make no progress, yet, in orde
they may continue in humility and self-knowledge, God exercises them for certain periods a
times [98] in those temptations and aridities; and at other times and seasons He assists the
consolations, lest they should grow faint and return to seek the consolations of the world. C
which are weaker, God Himself accompanies, now appearing to them, now moving farther
exercise them in His love; for without such turnings away they would not learn to reach Go
souls which are to pass on to that happy and high estate, the union of love, are wont as a r
for a long time in these aridities and temptations, however quickly God may lead them, as
by experience. It is time, then, to begin to treat of the second night.

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[95] [Th
D.V., and perverse spirit' of A.V., Isaias xix, 14.] [96] Ecclesiasticus xxxiv, 9-10. [97] Jere
xxxi, 18. [98] [Lit., for certain days.']

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[20] [M

SECONDOf the Dark Night of the Spirit.

CHAPTE

the dark nights of the spirit and says at what time it begins. THE soul which God is abou
onward is not led by His Majesty into this night of the spirit as soon as it goes forth from the
aridities and trials of the first purgation and night of sense; rather it is wont to pass a long ti
years, after leaving the state of beginners, in exercising itself in that of proficients. In this la
state it is like to one that has come forth from a rigorous imprisonment; [99] it goes about th
God with much greater freedom and satisfaction of the soul, and with more abundant and i
than it did at the beginning before it entered the said night. For its imagination and faculties
longer bound, as they were before, by meditation and anxiety of spirit, since it now very rea
in its spirit the most serene and loving contemplation and spiritual sweetness without the la
meditation; although, as the purgation of the soul is not complete (for the principal part ther
which is that of the spirit, is wanting, without which, owing to the communication that exists
one part and the other, [100] since the subject is one only, the purgation of sense, howeve

may have been, is not yet complete and perfect), it is never without certain occasional nece
aridities, darknesses and perils which are sometimes much more intense than those of the
as tokens and heralds of the coming night of the spirit, and are not of as long duration as
night which is to come. For, having passed through a period, or periods, or days of this nig
the soul soon returns to its wonted serenity; and after this manner God purges certain sou
not to rise to so high a degree of love as are others, bringing them at times, and for short p
this night of contemplation and purgation of the spirit, causing night to come upon them a
and this frequently, so that the words of David may be fulfilled, that He sends His crystal--t
contemplation--like morsels, [101] although these morsels of dark contemplation are neve
that terrible night of contemplation which we are to describe, into which, of set purpose, Go
the soul that He may lead it to Divine union. 2. This sweetness, then, and this interior pleas
are describing, and which these progressives find and experience in their spirits so easily
abundantly, is communicated to them in much greater abundance than aforetime, overflow
more than was usual previously to this purgation of sense; for, inasmuch as the sense is
can more easily feel the pleasures of the spirit after its manner. As, however, this sensual
soul is weak and incapable of experiencing the strong things of the spirit, it follows that th
proficients, by reason of this spiritual communication which is made to their sensual part e
many frailties and sufferings and weaknesses of the stomach, and in consequence are fa
For, as the Wise Man says: The corruptible body presseth down the soul.' [102] Hence co
communications that are granted to these souls cannot be very strong or very intense or ve
is required for Divine union with God, by reason of the weakness and corruption of the sen
which has a part in them. Hence arise the raptures and trances and dislocations of the bo
happen when the communications are not purely spiritual--that is, are not given to the spiri
are those of the perfect who are purified by the second night of the spirit, and in whom thes
torments of the body no longer exist, since they are enjoying liberty of spirit, and their sens
now neither clouded nor transported. 3. And in order that the necessity for such souls to e
night of the spirit may be understood, we will here note certain imperfections and perils w
to these proficients.

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from a narrow prison.'] [100] [i.e., between sense and spirit.] [101] Psalm cxlvii, 17 [D.V. a
A.V.]. [102] Wisdom ix, 15.

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imperfections [103] which belong to these proficients. THESE proficients have two kinds
imperfection: the one kind is habitual; the other actual. The habitual imperfections are the
habits and affections which have remained all the time in the spirit, and are like roots, to w
purgation of sense has been unable to penetrate. The difference between the purgation of
of this other kind is the difference between the root and the branch, or between the removi
which is fresh and one which is old and of long standing. For, as we said, the purgation of
only the entrance and beginning of contemplation leading to the purgation of the spirit, whi

likewise said, serves rather to accommodate sense to spirit than to unite spirit with God. Bu
still remain in the spirit the stains of the old man, although the spirit thinks not that this is so
neither can it perceive them; if these stains be not removed with the soap and strong lye of
purgation of this night, the spirit will be unable to come to the purity of Divine union. 2. The
souls have likewise the hebetudo mentis [104] and the natural roughness which every man
sin, and the distraction and outward clinging of the spirit, which must be enlightened, refine
recollected by the afflictions and perils of that night. These habitual imperfections belong to
who have not passed beyond this state of the proficient; they cannot coexist, as we say, wi
perfect state of union through love. 3. To actual imperfections all are not liable in the same
whose spiritual good is so superficial and so readily affected by sense, fall into greater dif
and dangers, which we described at the beginning of this treatise. For, as they find so man
abundant spiritual communications and apprehensions, both in sense and in spirit wherein
see imaginary and spiritual visions (for all these things, together with other delectable feelin
to many souls in this state, wherein the devil and their own fancy very commonly practise
them), and, as the devil is apt to take such pleasure in impressing upon the soul and sugge
said apprehensions and feelings, he fascinates and deludes it with great ease unless it ta
precaution of resigning itself to God, and of protecting itself strongly, by means of faith, fro
visions and feelings. For in this state the devil causes many to believe in vain visions and
prophecies; and strives to make them presume that God and the saints are speaking with t
trust their own fancy. And the devil is also accustomed, in this state, to fill them with presu
and pride, so that they become attracted by vanity and arrogance, and allow themselves to
in outward acts which appear holy, such as raptures and other manifestations. Thus they
God, and lose holy fear, which is the key and the custodian of all the virtues; and in some o
souls so many are the falsehoods and deceits which tend to multiply, and so inveterate do
it is very doubtful if such souls will return to the pure road of virtue and true spirituality. Int
these miseries they fall because they are beginning to give themselves over to spiritual fee
apprehensions with too great security, when they were beginning to make some progress u
4. There is much more that I might say of these imperfections and of how they are the more
because such souls consider them to be more spiritual than the others, but I will leave this
shall only add, in order to prove how necessary, for him that would go farther, is the night
spirit, which is purgation, that none of these proficients, however strenuously he may have
free, at best, from many of those natural affections and imperfect habits, purification from
said, is necessary if a soul is to pass to Divine union. 5. And over and above this (as we h
already), inasmuch as the lower part of the soul still has a share in these spiritual commu
they cannot be as intense, as pure and as strong as is needful for the aforesaid union; whe
to come to this union, the soul must needs enter into the second night of the spirit, wherei
strip sense and spirit perfectly from all these apprehensions and from all sweetness, and b
in dark and pure faith, which is the proper and adequate means whereby the soul is unite

according as Osee says, in these words: I will betroth thee--that is, I will unite thee--with M
faith.' [105]

Continues with other imperfections.'] [104] [i.e., deadening of the mind.'] [105] Osee ii, 20.

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which follows. THESE souls, then, have now become proficients, because of the time whi
spent in feeding the senses with sweet communications, so that their sensual part, being th
delighted by spiritual pleasure, which came to it from the spirit, may be united with the spi
made one with it; each part after its own manner eating of one and the same spiritual food
the same dish, as one person and with one sole intent, so that thus they may in a certain
and brought into agreement, and, thus united, may be prepared for the endurance of the st
purgation of the spirit which awaits them. In this purgation these two parts of the soul, the
and the sensual, must be completely purged, since the one is never truly purged without th
purgation of sense becoming effective when that of the spirit has fairly begun. Wherefore
which we have called that of sense may and should be called a kind of correction and restr
desire rather than purgation. The reason is that all the imperfections and disorders of the s
have their strength and root in the spirit, where all habits, both good and bad, are brought i
subjection, and thus, until these are purged, the rebellions and depravities of sense cannot
thoroughly. 2. Wherefore, in this night following, both parts of the soul are purged togethe
is for this end that it is well to have passed through the corrections of the first night, and the
of tranquillity which proceeds from it, in order that, sense being united with spirit, both ma
purged after a certain manner and may then suffer with greater fortitude. For very great for
needful for so violent and severe a purgation, since, if the weakness of the lower part has
been corrected and fortitude has not been gained from God through the sweet and delecta
the soul has afterwards enjoyed with Him, its nature will not have the strength or the dispo
bear it. 3. Therefore, since these proficients are still at a very low stage of progress, and f
their own nature closely in the intercourse and dealings which they have with God, becaus
their spirit is not yet purified and refined, they still think of God as little children, and speak
God as little children, and feel and experience God as little children, even as Saint Paul sa
because they have not reached perfection, which is the union of the soul with God. In the
union, however, they will work great things in the spirit, even as grown men, and their work
will then be Divine rather than human, as will afterwards be said. To this end God is pleas
them of this old man and clothe them with the new man, who is created according to God,
says, [107] in the newness of sense. He strips their faculties, affections and feelings, both
and sensual, both outward and inward, leaving the understanding dark, the will dry, the me
the affections in the deepest affliction, bitterness and constraint, taking from the soul the p
and experience of spiritual blessings which it had aforetime, in order to make of this privati
principles which are requisite in the spirit so that there may be introduced into it and unite
the spiritual form of the spirit, which is the union of love. All this the Lord works in the soul b

of a pure and dark contemplation, as the soul explains in the first stanza. This, although w
interpreted it with reference to the first night of sense, is principally understood by the soul
second night of the spirit, since this is the principal part of the purification of the soul. And
we shall set it down and expound it here again in this sense.

[106] 1

[Ephesians iv, 24.]

Sets down the first stanza and the exposition thereof. On a dark night, Kindled in love with
yearnings--oh, happy chance!-- I went forth without being observed, My house being now
rest.EXPOSITION INTERPRETING this stanza now with reference to purgation, contempla
or poverty of spirit, which here are almost one and the same thing, we can expound it after
make the soul speak thus: In poverty, and without protection or support in all the apprehe
soul--that is, in the darkness of my understanding and the constraint of my will, in affliction
with respect to memory, remaining in the dark in pure faith, which is dark night for the said
faculties, the will alone being touched by grief and afflictions and yearnings for the love of G
forth from myself--that is, from my low manner of understanding, from my weak mode of l
poor and limited manner of experiencing God, without being hindered therein by sensuality
2. This was a great happiness and a good chance for me; for, when the faculties had been
annihilated and calmed, together with the passions, desires and affections of my soul, whe
experienced and tasted God after a lowly manner, I went forth from my own human dealing
the operations and dealings of God. That is to say, my understanding went forth from itself
from the human and natural to the Divine; for, when it is united with God by means of this p
understanding no longer comes through its natural light and vigour, but through the Divine
wherewith it has become united. And my will went forth from itself, becoming Divine; for, be
Divine love, it no longer loves with its natural strength after a lowly manner, but with streng
purity from the Holy Spirit; and thus the will, which is now near to God, acts not after a hum
and similarly the memory has become transformed into eternal apprehensions of glory. An
of this night and purgation of the old man, all the energies and affections of the soul are w
renewed into a Divine temper and Divine delight. There follows the line: On a dark nigh

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and begins to explain how this dark contemplation is not only night for the soul but is also
torment. THIS dark night is an inflowing of God into the soul, which purges it from its ign
and imperfections, habitual natural and spiritual, and which is called by contemplatives infu
contemplation, or mystical theology. Herein God secretly teaches the soul and instructs it
of love without its doing anything, or understanding of what manner is this infused contemp
as it is the loving wisdom of God, God produces striking effects in the soul for, by purging
illumining it, He prepares it for the union of love with God. Wherefore the same loving wisd
the blessed spirits and enlightens them is that which here purges the soul and illumines it
the question arises: Why is the Divine light (which as we say, illumines and purges the sou

ignorances) here called by the soul a dark night? To this the answer is that for two reasons
wisdom is not only night and darkness for the soul, but is likewise affliction and torment. Th
because of the height of Divine Wisdom, which transcends the talent of the soul, and in this
darkness to it; the second, because of its vileness and impurity, in which respect it is painfu
afflictive to it, and is also dark. 3. In order to prove the first point, we must here assume a c
doctrine of the philosopher, which says that, the clearer and more manifest are Divine thing
the darker and more hidden are they to the soul naturally; just as, the clearer is the light, th
it blinds and darkens the pupil of the owl, and, the more directly we look at the sun, the gre
darkness which it causes in our visual faculty, overcoming and overwhelming it through its
In the same way, when this Divine light of contemplation assails the soul which is not yet w
enlightened, it causes spiritual darkness in it; for not only does it overcome it, but likewise
overwhelms it and darkens the act of its natural intelligence. For this reason Saint Dionysiu
mystical theologians call this infused contemplation a ray of darkness--that is to say, for th
that is not enlightened and purged--for the natural strength of the intellect is transcended a
overwhelmed by its great supernatural light. Wherefore David likewise said: That near to
about Him are darkness and cloud; [108] not that this is so in fact, but that it is so to our we
understanding, which is blinded and darkened by so vast a light, to which it cannot attain.
this cause the same David then explained himself, saying: Through the great splendour of
passed clouds' [110] --that is, between God and our understanding. And it is for this cause
God sends it out from Himself to the soul that is not yet transformed, this illumining ray of H
wisdom causes thick darkness in the understanding. 4. And it is clear that this dark conte
in these its beginnings painful likewise to the soul; for, as this Divine infused contemplatio
excellences that are extremely good, and the soul that receives them, not being purged, ha
that are likewise extremely bad, hence it follows that, as two contraries cannot coexist in
subject--the soul--it must of necessity have pain and suffering, since it is the subject where
contraries war against each other, working the one against the other, by reason of the pu
imperfections of the soul which comes to pass through this contemplation. This we shall pr
in the manner following. 5. In the first place, because the light and wisdom of this conten
is most bright and pure, and the soul which it assails is dark and impure, it follows that the
great pain when it receives it in itself, just as, when the eyes are dimmed by humours, an
impure and weak, the assault made upon them by a bright light causes them pain. And wh
the direct assault of this Divine light, its pain, which results from its impurity, is immense;
when this pure light assails the soul, in order to expel its impurity, the soul feels itself to be
impure and miserable that it believes God to be against it, and thinks that it has set itself
God. This causes it sore grief and pain, because it now believes that God has cast it away:
the greatest trials which Job felt when God sent him this experience, and he said: Why ha
contrary to Thee, so that I am grievous and burdensome to myself?' [111] For, by means o
the soul now sees its impurity clearly (although darkly), and knows clearly that it is unwort

or of any creature. And what gives it most pain is that it thinks that it will never be worthy a
good things are all over for it. This is caused by the profound immersion of its spirit in the
and realization of its evils and miseries; for this Divine and dark light now reveals them all t
that it may see clearly how in its own strength it can never have aught else. In this sense
understand that passage from David, which says: For iniquity Thou hast corrected man an
to be undone and consumed: he wastes away as the spider.' [112] 6. The second way in
suffers pain is by reason of its weakness, natural, moral and spiritual; for, when this Divine
contemplation assails the soul with a certain force, in order to strengthen it and subdue it, i
such pain in its weakness that it nearly swoons away. This is especially so at certain times
assailed with somewhat greater force; for sense and spirit, as if beneath some immense a
in such great pain and agony that the soul would find advantage and relief in death. This h
experienced by the prophet Job, when he said: I desire not that He should have intercours
strength, lest He oppress me with the weight of His greatness.' [113] 7. Beneath the powe
oppression and weight the soul feels itself so far from being favoured that it thinks, and co
that even that wherein it was wont to find some help has vanished with everything else, an
none who has pity upon it. To this effect Job says likewise: Have pity upon me, have pity u
least ye my friends, because the hand of the Lord has touched me.' [114] A thing of great
is it that the soul's weakness and impurity should now be so great that, though the hand of
itself so light and gentle, the soul should now feel it to be so heavy and so contrary, [115] t
neither weighs it down nor rests upon it, but only touches it, and that mercifully, since He d
order to grant the soul favours and not to chastise it.

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[108] F

[109] [Lit., not attaining.'] [110] Psalm xvii, 13, [A.V., xviii, 12]. [111] Job vii, 20. [112] Psalm xxxviii, 12 [A.V., xxxix, 11]. [113] Job xxiii, 6. [114] Job xix, 21. [115] [There is a reference here to Job vii, 20: cf. sect. 5, above.]

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that the soul suffers in this night. THE third kind of suffering and pain that the soul endures
state results from the fact that two other extremes meet here in one, namely, the Divine an
Divine is this purgative contemplation, and the human is the subject--that is, the soul. The
assails the soul in order to renew it and thus to make it Divine; and, stripping it of the habit
affections and attachments of the old man, to which it is very closely united, knit together a
conformed, destroys and consumes its spiritual substance, and absorbs it in deep and prof
a result of this, the soul feels itself to be perishing and melting away, in the presence and s
its miseries, in a cruel spiritual death, even as if it had been swallowed by a beast and felt
devoured in the darkness of its belly, suffering such anguish as was endured by Jonas in t
that beast of the sea. [116] For in this sepulchre of dark death it must needs abide until the
resurrection which it hopes for. 2. A description of this suffering and pain, although in truth
transcends all description, is given by David, when he says: The lamentations of death co

the pains of hell surrounded me; I cried in my tribulation.' [117] But what the sorrowful soul most in this condition is its clear perception, as it thinks, that God has abandoned it, and, in abhorrence of it, has flung it into darkness; it is a grave and piteous grief for it to believe tha has forsaken it. It is this that David also felt so much in a like case, saying: After the manne the wounded are dead in the sepulchres,' being now cast off by Thy hand, so that Thou rem no more, even so have they set me in the deepest and lowest lake, in the dark places and death, and Thy fury is confirmed upon me and all Thy waves Thou hast brought in upon me indeed, when this purgative contemplation is most severe, the soul feels very keenly the sh and the lamentations of death and the pains of hell, which consist in its feeling itself to be God, and chastised and cast out, and unworthy of Him; and it feels that He is wroth with it. felt by the soul in this condition--yea, and more, for it believes that it is so with it for ever. 3. It feels, too, that all creatures have forsaken it, and that it is contemned by them, particul its friends. Wherefore David presently continues, saying: ' Thou hast put far from me my fri acquaintances; they have counted me an abomination.' [119] To all this will Jonas testify, a likewise experienced it in the belly of the beast, both bodily and spiritually. Thou hast cast m (he says) into the deep, into the heart of the sea, and the flood hath compassed me; all its waves have passed over me. And I said, "I am cast away out of the sight of Thine eyes, bu again see Thy holy temple" (which he says, because God purifies the soul in this state that temple); the waters compassed me, even to the soul, the deep hath closed me round abou covered my head, I went down to the lowest parts of the mountains; the bars of the earth h for ever.' [120] By these bars are here understood, in this sense, imperfections of the soul, impeded it from enjoying this delectable contemplation. 4. The fourth kind of pain is caused by another excellence of this dark contemplation, which is its majesty and greatness, from in the soul a consciousness of the other extreme which is in itself--namely, that of the deep and wretchedness: this is one of the chiefest pains that it suffers in this purgation. For it fe within itself a profound emptiness and impoverishment of three kinds of good, which are or pleasure of the soul which are the temporal, the natural and the spiritual; and finds itself se midst of the evils contrary to these, namely, miseries of imperfection, aridity and emptiness apprehensions of the faculties and abandonment of the spirit in darkness. Inasmuch as Go the soul according to the substance of its sense and spirit, and according to the interior and faculties, the soul must needs be in all its parts reduced to a state of emptiness, poverty a abandonment and must be left dry and empty and in darkness. For the sensual part is purif the faculties are purified in the emptiness of their perceptions and the spirit is purified in thi darkness. 5. All this God brings to pass by means of this dark contemplation; wherein the suffers this emptiness and the suspension of these natural supports and perceptions, which afflictive suffering (as if a man were suspended or held in the air so that he could not brea likewise He is purging the soul, annihilating it, emptying it or consuming in it (even as fire c the mouldiness and the rust of metal) all the affections and imperfect habits which it has c

its whole life. Since these are deeply rooted in the substance of the soul, it is wont to suffer undoings and inward torment, besides the said poverty and emptiness, natural and spiritua may here be fulfilled that passage from Ezechiel which says: Heap together the bones and in the fire; the flesh shall be consumed and the whole composition shall be burned and the destroyed.' [121] Herein is understood the pain which is suffered in the emptiness and pov substance of the soul both in sense and in spirit. And concerning this he then says: 'set it a upon the coals, that its metal may become hot and molten, and its uncleanness may be de it, and its rust may be consumed.' [122] Herein is described the grave suffering which the s endures in the purgation of the fire of this contemplation, for the Prophet says here that, in the rust of the affections which are within the soul to be purified and destroyed, it is needf in a certain manner, the soul itself should be annihilated and destroyed, since these passio imperfections have become natural to it. 6. Wherefore, because the soul is purified in this f gold in a crucible, as says the Wise Man, [123] it is conscious of this complete undoing of its very substance, together with the direst poverty, wherein it is, as it were, nearing its end be seen by that which David says of himself in this respect, in these words: 'save me, Lor God), for the waters have come in even unto my soul; I am made fast in the mire of the dee no place where I can stand; I am come into the depth of the sea and a tempest hath overw laboured crying, my throat has become hoarse, mine eyes have failed whilst I hope in my G God greatly humbles the soul in order that He may afterwards greatly exalt it; and if He ord when these feelings arise within the soul, they should speedily be stilled, it would die in a space; but there are only occasional periods when it is conscious of their greatest intensity however, they are so keen that the soul seems to be seeing hell and perdition opened. Of that in truth go down alive into hell, being purged here on earth in the same manner as ther purgation is that which would have to be accomplished there. And thus the soul that pass either enters not that place [125] at all, or tarries there but for a very short time; for one hou purgation here is more profitable than are many there.

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[116] J

Psalm lxxxvii, 6-8 [A.V., lxxxviii, 5-7]. [119] Psalm lxxxvii, 9 [A.V., lxxxviii, 8]. [120] Jonas ii 4-7 [A.V., ii, 3-6]. [121] Ezechiel xxiv, 10. [122] Ezechiel xxiv, 11. [123] Wisdom iii, 6. [124] Psalm lxviii, 2-4 [A.V., lxix, 1-3]. [125] [i.e., purgatory.]

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matter and considers other afflictions end constraints of the will. THE afflictions and cons of the will are now very great likewise, and of such a kind that they sometimes transpierce with a sudden remembrance of the evils in the midst of which it finds itself, and with the un finding a remedy for them. And to this is added the remembrance of times of prosperity nov rule souls that enter this night have had many consolations from God, and have rendered and it causes them the greater grief to see that they are far removed from that happiness a enter into it. This was also described by Job, who had had experience of it, in these words:

wont to be wealthy and rich, am suddenly undone and broken to pieces; He hath taken me
hath broken me and set me up for His mark to wound me; He hath compassed me round a
hath wounded all my loins; He hath not spared; He hath poured out my bowels on the earth
me with wound upon wound; He hath assailed me as a strong giant; I have sewed sackclot
have covered my flesh with ashes; my face is become swollen with weeping and mine eyes
[126] 2. So many and so grievous are the afflictions of this night, and so many passages
are there which could be cited to this purpose, that time and strength would fail us to write
all that can be said thereof is certainly less than the truth. From the passages already quo
idea may be gained of them. And, that we may bring the exposition of this line to a close an
fully what is worked in the soul by this night, I shall tell what Jeremias felt about it, which,
there is so much of it, he describes and bewails in many words after this manner: I am the
poverty in the rod of His indignation; He hath threatened me and brought me into darknes
light. So far hath He turned against me and hath converted His hand upon me all the day! M
flesh hath He made old; He hath broken my bones; He hath made a fence around me and
and trial; He hath set me in dark places, as those that are dead for ever. He hath made a fe
me and against me, that I may not go out; He hath made my captivity heavy. Yea, and whe
have entreated, He hath shut out my prayer. He hath enclosed my paths and ways out with
He hath thwarted my steps. He hath set ambushes for me; He hath become to me a lion in
hath turned aside my steps and broken me in pieces, He hath made me desolate; He hath
set me as a mark for His arrow. He hath shot into my reins the daughters of His quiver. I ha
derision to all the people, and laughter and scorn for them all the day. He hath filled me wit
bitterness and hath made me drunken with wormwood. He hath broken my teeth by numbe
ashes. My soul is cast out from peace; I have forgotten good things. And I said: "Mine end
and cut short, together with my desire and my hope from the Lord. Remember my poverty
wormwood and the gall. I shall be mindful with remembrance and my soul shall be undone
pains."' [127] 3. All these complaints Jeremias makes about these pains and trials, and by
them he most vividly depicts the sufferings of the soul in this spiritual night and purgation. V
the soul that God sets in this tempestuous and horrible night is deserving of great compas
although it experiences much happiness by reason of the great blessings that must arise o
within it, when, as Job says, God raises up profound blessings in the soul out of darkness,
up to light the shadow of death, [128] so that, as David says, His light comes to be as was
[129] yet notwithstanding, by reason of the dreadful pain which the soul is suffering, and o
uncertainty which it has concerning the remedy for it, since it believes, as this prophet says
its evil will never end, and it thinks, as David says likewise, that God set it in dark places l
those that are dead, [130] and for this reason brought its spirit within it into anguish and tro
heart, [131] it suffers great pain and grief, since there is added to all this (because of the s
and abandonment caused in it by this dark night) the fact that it finds no consolation or sup
instruction nor in a spiritual master. For, although in many ways its director may show it goo

being comforted because of the blessings which are contained in these afflictions, it canno
him. For it is so greatly absorbed and immersed in the realization of those evils wherein it s
miseries so clearly, that it thinks that, as its director observes not that which it sees and fee
speaking in this manner because he understands it not; and so, instead of comfort, it rath
fresh affliction, since it believes that its director's advice contains no remedy for its troubles
in truth, this is so; for, until the Lord shall have completely purged it after the manner that
wills, no means or remedy is of any service or profit for the relief of its affliction; the more s
the soul is as powerless in this case as one who has been imprisoned in a dark dungeon,
hand and foot, and can neither move nor see, nor feel any favour whether from above or fr
the spirit is humbled, softened and purified, and grows so keen and delicate and pure that
one with the Spirit of God, according to the degree of union of love which His mercy is plea
it; in proportion to this the purgation is of greater or less severity and of greater or less
duration. 4. But, if it is to be really effectual, it will last for some years, however severe it b
since the purgative process allows intervals of relief wherein, by the dispensation of God, t
contemplation ceases to assail the soul in the form and manner of purgation, and assails
illuminative and a loving manner, wherein the soul, like one that has gone forth from this du
imprisonment, and is brought into the recreation of spaciousness and liberty, feels and ex
great sweetness of peace and loving friendship with God, together with a ready abundance
communication. This is to the soul a sign of the health which is being wrought within it by th
purgation and a foretaste of the abundance for which it hopes. Occasionally this is so great
believes its trials to be at last over. For spiritual things in the soul, when they are most pur
spiritual, have this characteristic that, if trials come to it, the soul believes that it will never e
from them, and that all its blessings are now over, as has been seen in the passages quote
spiritual blessings come, the soul believes in the same way that its troubles are now over, a
blessings will never fail it. This was so with David, when he found himself in the midst of the
confesses in these words: I said in my abundance: "I shall never be moved."' [132] 5. This
because the actual possession by the spirit of one of two contrary things itself makes impo
actual possession and realization of the other contrary thing; this is not so, however, in the
part of the soul, because its apprehension is weak. But, as the spirit is not yet completely p
cleansed from the affections that it has contracted from its lower part, while changing not
it is spirit, it can be moved to further afflictions in so far as these affections sway it. In this w
we see, David was afterwards moved, and experienced many ills and afflictions, although
his abundance he had thought and said that he would never be moved. Just so is it with the
condition, when it sees itself moved by that abundance of spiritual blessings, and, being u
the root of the imperfection and impurity which still remain within it, thinks that its trials are
6. This thought, however, comes to the soul but seldom, for, until spiritual purification is co
perfected, the sweet communication is very rarely so abundant as to conceal from the soul
remains hidden, in such a way that the soul can cease to feel that there is something that i

itself or that it has still to do. Thus it cannot completely enjoy that relief, but feels as if one its enemies were within it, and although this enemy is, as it were, hushed and asleep, it fea will come to life again and attack it. [133] And this is what indeed happens, for, when the so secure and least alert, it is dragged down and immersed again in another and a worse deg which is severer and darker and more grievous than that which is past; and this new afflicti continue for a further period of time, perhaps longer than the first. And the soul once more believe that all its blessings are over for ever. Although it had thought during its first trial tha there were no more afflictions which it could suffer, and yet, after the trial was over, it enjo great blessings, this experience is not sufficient to take away its belief, during this second c trial, that all is now over for it and that it will never again be happy as in the past. For, as I this belief, of which the soul is so sure, is caused in it by the actual apprehension of the spi annihilates within it all that is contrary to it. 7. This is the reason why those who lie in purg suffer great misgivings as to whether they will ever go forth from it and whether their pains be over. For, although they have the habit of the three theological virtues--faith, hope and c present realization which they have of their afflictions and of their deprivation of God allow to enjoy the present blessing and consolation of these virtues. For, although they are able t that they have a great love for God, this is no consolation to them, since they cannot think t them or that they are worthy that He should do so; rather, as they see that they are deprive and left in their own miseries, they think that there is that in themselves which provides a v reason why they should with perfect justice be abhorred and cast out by God for ever. [134 although the soul in this purgation is conscious that it has a great love for God and would g lives for Him (which is the truth, for in these trials such souls love their God very earnestly this is no relief to it, but rather brings it greater affliction. For it loves Him so much that it ca about naught beside; when, therefore, it sees itself to be so wretched that it cannot believ loves it, nor that there is or will ever be reason why He should do so, but rather that there is it should be abhorred, not only by Him, but by all creatures for ever, it is grieved to see in reasons for deserving to be cast out by Him for Whom it has such great love and desire.

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[126] J

12-16]. [127] Lamentations iii, 1-20. [128] Job xii, 22. [129] Psalm cxxxviii, 12 [A.V., cxxx 12]. [130] [Lit., like to the dead of the world (or of the age).'] [131] Psalm cxlii, 3 [A.V., cxlii 3-4]. [132] Psalm xxix, 7 [A.V., xxx, 6]. [133] [Lit., and play his tricks upon it.'] [134] B. Bz., C, H. Mtr. all have this long passage on the suffering of the soul in Purgatory. It would therefore, to deny that St. John of the Cross is its author, [or to suppose, as P. Gerardo did deleted it during a revision of his works]. An admirably constructed synthesis of these ques found in B. Belarmino, De Purgatorio, Bk. II, chaps. iv, v. He asks if souls in Purgatory are their salvation. This was denied by Luther, and by a number of Catholic writers, who held th afflictions of these souls, the greatest is this very uncertainty, some maintain that, though th in fact such certainty, they are unaware of it. Belarmino quotes among other authorities De

Carthusian De quattuor novissimis, Gerson (Lect. I De Vita Spirituali) and John of Rochest
Luther's 32nd article); these writers claim that, as sin which is venial is only so through the
mercy, it may with perfect justice be rewarded by eternal punishment, and thus souls that h
venial sin cannot be confident of their salvation. He also shows, however, that the commor
theologians is that the souls in Purgatory are sure of their salvation, and considers various
certainty, adding very truly that, while these souls experience no fear, they experience hop
have not yet the Beatific vision. Uncertainty as to their salvation, it is said, might arise from
ignorance of the sentence passed upon them by the Judge or from the deadening of their f
torments which they are suffering. Belarmino refutes these and other suppositions with gre
effect. St. John of the Cross seems to be referring to the last named when he writes of the
their afflictions and their deprivation of God not allowing them to enjoy the blessings of the
theological virtues. It is not surprising if the Saint, not having examined very closely this qu
which he would have read treatments in various authors, thought of it principally as an apt
of the purifying and refining effects of passive purgation; and an apt illustration it certainly i

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afflict the soul in this state. BUT there is another thing here that afflicts and distresses the s
greatly, which is that, as this dark night has hindered its faculties and affections in this way
unable to raise its affection or its mind to God, neither can it pray to Him, thinking, as Jeren
thought concerning himself, that God has set a cloud before it through which its prayer ca
[135] For it is this that is meant by that which is said in the passage referred to, namely: ' H
and enclosed my paths with square stones.' [136] And if it sometimes prays it does so wit
strength and of sweetness that it thinks that God neither hears it nor pays heed to it, as this
likewise declares in the same passage, saying: When I cry and entreat, He hath shut out
[137] In truth this is no time for the soul to speak with God; it should rather put its mouth in
as Jeremias says, so that perchance there may come to it some present hope, [138] and
purgation with patience. It is God Who is passively working here in the soul; wherefore the
nothing. Hence it can neither pray nor pay attention when it is present at the Divine offices
much less can it attend to other things and affairs which are temporal. Not only so, but it ha
such distractions and times of such profound forgetfulness of the memory that frequent pe
without its knowing what it has been doing or thinking, or what it is that it is doing or is goin
neither can it pay attention, although it desire to do so, to anything that occupies it. 2. Ina
as not only is the understanding here purged of its light, and the will of its affections, but th
is also purged of meditation and knowledge, it is well that it be likewise annihilated with re
all these things, so that that which David says of himself in this purgation may by fulfilled, n
was annihilated and I knew not.' [140] This unknowing refers to these follies and forgetful
memory, which distractions and forgetfulnesses are caused by the interior recollection whe
contemplation absorbs the soul. For, in order that the soul may be divinely prepared and t
its faculties for the Divine union of love, it would be well for it to be first of all absorbed, with

its faculties, in this Divine and dark spiritual light of contemplation, and thus to be withdrav
all the affections and apprehensions of the creatures, which condition ordinarily continues i
to its intensity. And thus, the simpler and the purer is this Divine light in its assault upon th
the more does it darken it, void it and annihilate it according to its particular apprehensions
affections, with regard both to things above and to things below; and similarly, the less sir
pure is it in this assault, the less deprivation it causes it and the less dark is it. Now this is a
that seems incredible, to say that, the brighter and purer is supernatural and Divine light,
darkens the soul, and that, the less bright and pure is it, the less dark it is to the soul. Yet th
readily be understood if we consider what has been proved above by the dictum of the
philosopher--namely, that the brighter and the more manifest in themselves are supernatur
darker are they to our understanding. 3. And, to the end that this may be understood the r
we shall here set down a similitude referring to common and natural light. We observe tha
sunlight which enters through the window is the less clearly visible according as it is the pu
from specks, and the more of such specks and motes there are in the air, the brighter is th
the eye. The reason is that it is not the light itself that is seen; the light is but the means wh
other things that it strikes are seen, and then it is also seen itself, through its reflection in
were it not for this, neither it nor they would have been seen. Thus if the ray of sunlight ente
through the window of one room and passed out through another on the other side, traver
and if it met nothing on the way, or if there were no specks in the air for it to strike, the roor
have no more light than before, neither would the ray of light be visible. In fact, if we cons
carefully, there is more darkness where the ray is, since it absorbs and obscures any other
it is itself invisible, because, as we have said, there are no visible objects which it can stri
4. Now this is precisely what this Divine ray of contemplation does in the soul. Assailing it v
Divine light, it transcends the natural power of the soul, and herein it darkens it and deprive
natural affections and apprehensions which it apprehended aforetime by means of natura
it leaves it not only dark, but likewise empty, according to its faculties and desires, both spi
and natural. And, by thus leaving it empty and in darkness, it purges and illumines it with D
spiritual light, although the soul thinks not that it has this light, but believes itself to be in
darkness, even as we have said of the ray of light, which although it be in the midst of the
if it be pure and meet nothing on its path, is not visible. With regard, however, to this spiritu
by which the soul is assailed, when it has something to strike--that is, when something sp
presents itself to be understood, however small a speck it be and whether of perfection or i
whether it be a judgment of the falsehood or the truth of a thing--it then sees and understa
more clearly than before it was in these dark places. And exactly in the same way it discern
light which it has in order that it may readily discern the imperfection which is presented to
as, when the ray of which we have spoken, within the room, is dark and not itself visible, if
a hand or any other thing into its path, the hand is then seen and it is realized that that su
present. 5. Wherefore, since this spiritual light is so simple, pure and general, not appropr

restricted to any particular thing that can be understood, whether natural or Divine (since w
all these apprehensions the faculties of the soul are empty and annihilated), it follows that
comprehensiveness and readiness the soul discerns and penetrates whatsoever thing pres
whether it come from above or from below; for which cause the Apostle said: That the spirit
all things, even the deep things of God. [141] For by this general and simple wisdom is un
which the Holy Spirit says through the Wise Man, namely: That it reaches wheresoever it w
its purity; [142] that is to say, because it is not restricted to any particular object of the inte
or affection. And this is the characteristic of the spirit that is purged and annihilated with res
all particular affections and objects of the understanding, that in this state wherein it has p
in nothing and understands nothing in particular, but dwells in its emptiness, darkness and
is fully prepared to embrace everything to the end that those words of Saint Paul may be
it: Nihil habentes, et omnia possidentes. [143] For such poverty of spirit as this would dese
happiness.

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44. [136] [Lamentations iii, 9.] [137] Lamentations iii, 9. [138] Lamentations iii, 28. [139]
[Lit., at the Divine things.'] [140] Psalm lxxii, 22 [A.V., lxxiii, 22]. [141] 1 Corinthians ii, 10.
[Lit., penetrates all things.'] [142] Wisdom vii, 24. [143] 2 Corinthians vi, 10.

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brings darkness to the spirit, it does so in order to illumine it and give it light. IT now rem
to be said that, although this happy night brings darkness to the spirit, it does so only to giv
in everything; and that, although it humbles it and makes it miserable, it does so only to ex
to raise it up; and, although it impoverishes it and empties it of all natural affection and atta
does so only that it may enable it to stretch forward, divinely, and thus to have fruition and
experience of all things, both above and below, yet to preserve its unrestricted liberty of sp
all. For just as the elements, in order that they may have a part in all natural entities and c
must have no particular colour, odour or taste, so as to be able to combine with all tastes o
colours, just so must the spirit be simple, pure and detached from all kinds of natural affec
whether actual or habitual, to the end that it may be able freely to share in the breadth of sp
Divine Wisdom, wherein, through its purity, it has experience of all the sweetness of all th
certain pre-eminently excellent way. [144] And without this purgation it will be wholly unable
experience the satisfaction of all this abundance of spiritual sweetness. For one single aff
remaining in the spirit, or one particular thing to which, actually or habitually, it clings, suffic
hinder it from feeling or experiencing or communicating the delicacy and intimate sweetne
spirit of love, which contains within itself all sweetness to a most eminent degree. [145] 2.
as the children of Israel, solely because they retained one single affection and remembranc
respect to the fleshpots and the meals which they had tasted in Egypt [146] --could not re
delicate bread of angels, in the desert, which was the manna, which, as the Divine Scriptur
sweetness for every taste and turned to the taste that each one desired; [147] even so the
succeed in enjoying the delights of the spirit of liberty, according to the desire of the will, if i

still affectioned to any desire, whether actual or habitual, or to particular objects of unders
or to any other apprehension. The reason for this is that the affections, feelings and apreh
perfect spirit, being Divine, are of another kind and of a very different order from those tha
natural. They are pre-eminent, so that, in order both actually and habitually to possess the
needful to expel and annihilate the other, as with two contrary things, which cannot exist t
one person. Therefore it is most fitting and necessary, if the soul is to pass to these great t
this dark night of contemplation should first of all annihilate and undo it in its meannesses
it into darkness, aridity, affliction and emptiness; for the light which is to be given to it is a D
light of the highest kind, which transcends all natural light, and which by nature can find n
the understanding. 3. And thus it is fitting that, if the understanding is to be united with tha
and become Divine in the state of perfection, it should first of all be purged and annihilated
natural light, and, by means of this dark contemplation, be brought actually into darkness.
darkness should continue for as long as is needful in order to expel and annihilate the habi
soul has long since formed in its manner of understanding, and the Divine light and illumina
then take its place. And thus, inasmuch as that power of understanding which it had aforeti
it follows that the darkness which it here suffers is profound and horrible and most painful,
darkness, being felt in the deepest substance of the spirit, seems to be substantial darknes
since the affection of love which is to be given to it in the Divine union of love is Divine, and
therefore very spiritual, subtle and delicate, and very intimate, transcending every affection
of the will, and every desire thereof, it is fitting that, in order that the will may be able to at
to this Divine affection and most lofty delight, and to feel it and experience it through the un
love, since it is not, in the way of nature, perceptible to the will, it be first of all purged and
annihilated in all its affections and feelings, and left in a condition of aridity and constraint,
proportionate to the habit of natural affections which it had before, with respect both to Divi
and to human. Thus, being exhausted, withered and thoroughly tried in the fire of this dar
contemplation, and having driven away every kind [148] of evil spirit (as with the heart of th
Tobias set on the coals [149]), it may have a simple and pure disposition, and its palate r
and healthy, so that it may feel the rare and sublime touches of Divine love, wherein it will s
divinely transformed, and all the contrarieties, whether actual or habitual, which it had afo
will be expelled, as we are saying. 4. Moreover, in order to attain the said union to which th
night is disposing and leading it, the soul must be filled and endowed with a certain glorio
magnificence in its communion with God, which includes within itself innumerable blessings
delights which exceed all the abundance that the soul can naturally possess. For by natur
so weak and impure that it cannot receive all this. As Isaias says: Eye hath not seen, nor e
neither hath it entered into the heart of man, that which God hath prepared, etc.' [150] It is
then, that the soul be first of all brought into emptiness and poverty of spirit and purged fro
consolation and natural apprehension with respect to all things, both above and below. In
being empty, it is able indeed to be poor in spirit and freed from the old man, in order to live

and blessed life which is attained by means of this night, and which is the state of union w
5. And because the soul is to attain to the possession of a sense, and of a Divine knowledg
generous and full of sweetness, with respect to things Divine and human, which fall not wit
common experience and natural knowledge of the soul (because it looks on them with eyes
those of the past as spirit is different from sense and the Divine from the human), the spirit
straitened [151] and inured to hardships as regards its common and natural experience, an
means of this purgative contemplation into great anguish and affliction, and the memory mu
far from all agreeable and peaceful knowledge, and have an intimated sense and feeling th
pilgrimage and being a stranger to all things, so that it seems to it that all things are strang
a different kind from that which they were wont to be. For this night is gradually drawing the
from its ordinary and common experience of things and bringing it nearer the Divine sense
stranger and an alien to all human ways. It seems now to the soul that it is going forth from
self, with much affliction. At other times it wonders if it is under a charm or a spell, and it g
about marvelling at the things that it sees and hears, which seem to it very strange and rare
are the same that it was accustomed to experience aforetime. The reason of this is that th
becoming alien and remote from common sense and knowledge of things, in order that, be
this respect, it may be informed with the Divine--which belongs rather to the next life than
6. The soul suffers all these afflictive purgations of the spirit to the end that it may be bego
in spiritual life by means of this Divine inflowing, and in these pangs may bring forth the spi
salvation, that the saying of Isaias may be fulfilled: In Thy sight, O Lord, we have conceived
been as in the pangs of labour, and we have brought forth the spirit of salvation.' [152] Mor
since by means of this contemplative night the soul is prepared for the attainment of inward
tranquillity, which is of such a kind and so delectable that, as the Scripture says, it passes a
understanding, [153] it behoves the soul to abandon all its former peace. This was in reality
all, since it was involved in imperfections; but to the soul aforementioned it appeared to be
because it was following its own inclinations, which were for peace. It seemed, indeed, to b
peace--that is, the soul believed that it had already acquired the peace of sense and that o
it found itself to be full of the spiritual abundance of this peace of sense and of spirit--as I
is still imperfect. First of all, then, it must be purged of that former peace and disquieted co
it and withdrawn from it. [154] Even so was Jeremias when, in the passage which we quote
and lamented [155] thus, in order to express the calamities of this night that is past, saying
is withdrawn and removed from peace.' [156] 7. This is a painful disturbance, involving mar
imaginings, and strivings which the soul has within itself, wherein, with the apprehension a
of the miseries in which it sees itself, it fancies that it is lost and that its blessings have gon
ever. Wherefore the spirit experiences pain and sighing so deep that they cause it veheme
groans and cries, to which at times it gives vocal expression; when it has the necessary str
it dissolves into tears, although this relief comes but seldom. David describes this very ap
Psalm, as one who has had experience of it, where he says: I was exceedingly afflicted an

roared with the groaning of my heart.' [157] This roaring implies great pain; for at times, w
sudden and acute remembrance of these miseries wherein the soul sees itself, pain and af
and surround it, and I know not how the affections of the soul could be described [158] sa
similitude of holy Job, when he was in the same trials, and uttered these words: Even as th
the waters, even so is my roaring.' [159] For just as at times the waters make such inunda
they overwhelm and fill everything, so at times this roaring and this affliction of the soul gro
an extent that they overwhelm it and penetrate it completely, filling it with spiritual pain an
in all its deep affections and energies, to an extent surpassing all possibility of exaggeratio
Such is the work wrought in the soul by this night that hides the hopes of the light of day. W
this the prophet Job says likewise: In the night my mouth is pierced with sorrows and they
upon me sleep not.' [160] Now here by the mouth is understood the will, which is transpierc
pains that tear the soul to pieces, neither ceasing nor sleeping, for the doubts and misgivin
transpierce the soul in this way never cease. 9. Deep is this warfare and this striving, for th
which the soul hopes for will be very deep; and the spiritual pain is intimate and delicate,
love which it will possess will likewise be very intimate and refined. The more intimate and
perfect the finished work is to be and to remain, the more intimate, perfect and pure must
labour; the firmer the edifice, the harder the labour. Wherefore, as Job says, the soul is fad
itself, and its vitals are being consumed without any hope. [161] Similarly, because in the
perfection toward which it journeys by means of this purgative night the soul will attain to th
and fruition of innumerable blessings, of gifts and virtues, both according to the substance
and likewise according to its faculties, it must needs see and feel itself withdrawn from ther
deprived of them all and be empty and poor without them; and it must needs believe itself
from them that it cannot persuade itself that it will ever reach them, but rather it must be co
all its good things are over. The words of Jeremias have a similar meaning in that passag
quoted, where he says: I have forgotten good things.' [162] 10. But let us now see the rea
light of contemplation, which is so sweet and blessed to the soul that there is naught more
(for, as has been said above, it is the same wherewith the soul must be united and wherein
the good things in the state of perfection that it desires), produces, when it assails the sou
beginnings which are so painful and these effects which are so disagreeable, as we have h
This question is easy for us to answer, by explaining, as we have already done in part, that
this is that, in contemplation and the Divine inflowing, there is naught that of itself can caus
affliction, but that they rather cause great sweetness and delight, as we shall say hereafter
rather the weakness and imperfection from which the soul then suffers, and the disposition
in itself and which make it unfit for the reception of them. Wherefore, when the said Divine
the soul, it must needs cause it to suffer after the manner aforesaid.

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[144] [
excellence.'] [145] [Lit., . . . sweetness, with great eminence.'] [146] Exodus xvi, 3. [147]
Wisdom xvi, 21. [148] [Lit., from every kind.' But see Tobias viii, 2. The deprived' of e.p. gi

best reading of this phrase, but the general sense is clear from the Scriptural reference.] [
Tobias viii, 2. [150] Isaias lxiv, 4 [1 Corinthians ii, 9]. [151] [Lit., be made thin.'] [152]
Isaias xxvi, 17-18. [153] [Philippians iv, 7.] [154] [We have here split up a parenthesis of a
seventy words.] [155] [Lit., and wept.'] [156] Lamentations iii, 17. [157] Psalm xxxvii, 9 [A
xxxviii, 8]. [158] [Lit., . . . sees itself, it arises and is surrounded with pain and affliction the
affections of the soul, that I know not how it could be described.' A confused, ungrammatic
which, however, the general meaning is not doubtful.] [159] Job iii, 24. [160] Job xxx, 17.
[161] Job xxx, 16. [162] Lamentations iii, 17.

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fully by a comparison. FOR the greater clearness of what has been said, and of what has s
said, it is well to observe at this point that this purgative and loving knowledge or Divine ligh
we here speak acts upon the soul which it is purging and preparing for perfect union with it
way as fire acts upon a log of wood in order to transform it into itself; for material fire, acting
wood, first of all begins to dry it, by driving out its moisture and causing it to shed the water
it contains within itself. Then it begins to make it black, dark and unsightly, and even to give
bad odour, and, as it dries it little by little, it brings out and drives away all the dark and
unsightly accidents which are contrary to the nature of fire. And, finally, it begins to kindle it
externally and give it heat, and at last transforms it into itself and makes it as beautiful as fi
this respect, the wood has neither passivity nor activity of its own, save for its weight, which
greater, and its substance, which is denser, than that of fire, for it has in itself the properties
activities of fire. Thus it is dry and it dries; it is hot and heats; it is bright and gives brightnes
and it is much less heavy than before. All these properties and effects are caused in it by th
2. In this same way we have to philosophize with respect to this Divine fire of contemplative
before it unites and transforms the soul in itself, first purges it of all its contrary accidents. It
drives out its unsightliness, and makes it black and dark, so that it seems worse than befor
unsightly and abominable than it was wont to be. For this Divine purgation is removing all t
vicious humours which the soul has never perceived because they have been so deeply ro
it; it has never realized, in fact, that it has had so much evil within itself. But now that they a
be driven forth and annihilated, these humours reveal themselves, and become visible to th
is so brightly illumined by this dark light of Divine contemplation (although it is no worse tha
before, either in itself or in relation to God); and, as it sees in itself that which it saw not bef
is clear to it that not only is it unfit to be seen by God, but deserves His abhorrence, and tha
does indeed abhor it. By this comparison we can now understand many things concerning
and purpose to say. 3. First, we can understand how the very light and the loving wisdom
be united with the soul and to transform it are the same that at the beginning purge and pre
as the very fire which transforms the log of wood into itself, and makes it part of itself, is th
which at the first was preparing it for that same purpose. 4. Secondly, we shall be able to s
afflictions are not felt by the soul as coming from the said Wisdom, since, as the Wise Man

good things together come to the soul with her. [163] They are felt as coming from the wea
imperfection which belong to the soul; without such purgation, the soul cannot receive its D
sweetness and delight, even as the log of wood, when the fire acts upon it, cannot immedia
transformed until it be made ready; wherefore the soul is greatly afflicted. This statement is
supported by the Preacher, where he describes all that he suffered in order that he might a
with wisdom and to the fruition of it, saying thus: My soul hath wrestled with her and my bo
moved in acquiring her; therefore it shall possess a good possession.' [164] 5. Thirdly, we
here incidentally in what manner souls are afflicted in purgatory. For the fire would have no
them, even though they came into contact with it, if they had no imperfections for which to
These are the material upon which the fire of purgatory seizes; when that material is consu
naught else that can burn. So here, when the imperfections are consumed, the affliction of
and its fruition remains. 6. The fourth thing that we shall learn here is the manner wherein t
as it becomes purged and purified by means of this fire of love, becomes ever more enkind
as the wood grows hotter in proportion as it becomes the better prepared by the fire. This
love, however, is not always felt by the soul, but only at times when contemplation assails i
vehemently, for then it has occasion to see, and even to enjoy, the work which is being wro
and which is then revealed to it. For it seems that the worker takes his hand from the work,
iron out of the furnace, in order that something of the work which is being done may be see
there is occasion for the soul to observe in itself the good which it saw not while the work w
In the same way, when the flame ceases to attack the wood, it is possible to see how much
enkindled. 7. Fifthly, we shall also learn from this comparison what has been said above--
true it is that after each of these periods of relief the soul suffers once again, more intensel
keenly than before. For, after that revelation just referred to has been made, and after the
outward imperfections of the soul have been purified, the fire of love once again attacks tha
yet to be consumed and purified more inwardly. The suffering of the soul now becomes mo
subtle and spiritual, in proportion as the fire refines away the finer, [165] more intimate and
spiritual imperfections, and those which are most deeply rooted in its inmost parts. And it is
as with the wood, upon which the fire, when it begins to penetrate it more deeply, acts with
vehemence [166] in preparing its most inward part to possess it. 8. Sixthly, we shall likewi
here the reason why it seems to the soul that all its good is over, and that it is full of evil, si
naught comes to it at this time but bitterness; it is like the burning wood, which is touched b
by aught else than by consuming fire. But, when there occur other periods of relief like the
rejoicing of the soul will be more interior because the purification has been more interior als
Seventhly, we shall learn that, although the soul has the most ample joy at these periods (s
as we said, it sometimes thinks that its trials can never return again, although it is certain th
will return quickly), it cannot fail to realize, if it is aware (and at times it is made aware) of a
of imperfection which remains, that its joy is incomplete, because a new assault seems to b
it; [167] when this is so, the trial returns quickly. Finally, that which still remains to be purge

enlightened most inwardly cannot well be concealed from the soul in view of its experienc
purification; [168] even as also in the wood it is the most inward part that remains longest u
[169] and the difference between it and that which has already been purged is clearly per
when this purification once more assails it most inwardly, it is no wonder if it seems to the s
more that all its good is gone, and that it never expects to experience it again, for, now tha
been plunged into these most inward sufferings, all good coming from without is over. [170
this comparison, then, before our eyes, together with what has already been said upon the
first stanza concerning this dark night and its terrible properties, it will be well to leave the
experiences of the soul and to begin to speak of the fruit of its tears and their blessed prop
whereof the soul begins to sing from this second line: Kindled in love [171] with yearning

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[163] V
Ecclesiasticus li, 28-9 [A.V., li, 19-21]. [165] [Lit., more delicate.'] [166] [Lit., fury.']
[167] [The sudden change of metaphor is the author's. The assault' is, of course, the renew
root.'] [168] [Lit., . . . from the soul, with regard to that which has already been purified.']
[169] [Lit., not enlightened': the word is the same as that used just above.] [170] [The word
translated over' is rendered gone' just above.] [171] [Lit., in loves'; and so throughout the ex
of this line.]

Begins to explain the second line of the first stanza. Describes how, as the fruit of these ri
constraints, the soul finds itself with the vehement passion of Divine love. IN this line the
describes the fire of love which, as we have said, like the material fire acting upon the wood
take hold upon the soul in this night of painful contemplation. This enkindling now describ
in a certain way it resembles that which we described above as coming to pass in the sens
soul, is in some ways as different from that other as is the soul from the body, or the spirit
from the sensual. For this present kind is an enkindling of spiritual love in the soul, which, i
of these dark confines, feels itself to be keenly and sharply wounded in strong Divine love
a certain realization and foretaste of God, although it understands nothing definitely, for, as
the understanding is in darkness. 2. The spirit feels itself here to be deeply and passionat
love, for this spiritual enkindling produces the passion of love. And, inasmuch as this love
it is passive rather than active, and thus it begets in the soul a strong passion of love. This
in it something of union with God, and thus to some degree partakes of its properties, whi
of God rather than of the soul, these being subdued within it passively. What the soul does
give its consent; the warmth and strength and temper and passion of love--or enkindling,
here calls it--belong [172] only to the love of God, which enters increasingly into union with
love finds in the soul more occasion and preparation to unite itself with it and to wound it,
as all the soul's desires are the more recollected, [173] and are the more withdrawn from a
the enjoyment of aught either in Heaven or in earth. 3. This takes place to a great extent,
already been said, in this dark purgation, for God has so weaned all the inclinations and c
be so recollected [174] that they cannot find pleasure in anything they may wish. All this is

to the end that, when He withdraws them and recollects them in Himself, the soul may ha
and fitness to receive this strong union of love of God, which He is now beginning to give it
purgative way, wherein the soul must love with great strength and with all its desires and
of spirit and of sense; which could not be if they were dispersed in the enjoyment of aught
reason David said to God, to the end that he might receive the strength of the love of this
God: I will keep my strength for Thee;' [175] that is, I will keep the entire capacity and all th
and energies of my faculties, nor will I employ their operation or pleasure in aught else tha
Thyself. 4. In this way it can be realized in some measure how great and how strong may
enkindling of love in the spirit, wherein God keeps in recollection all the energies, faculties
of the soul, both of spirit and of sense, so that all this harmony may employ its energies a
in this love, and may thus attain to a true fulfilment of the first commandment, which sets as
pertaining to man nor excludes from this love anything that is his, but says: Thou shalt love
all thy heart and with all thy mind, with all thy soul and with all thy strength.' [176] 5. When
the desires and energies of the soul, then, have been recollected in this enkindling of love,
soul itself has been touched and wounded in them all, and has been inspired with passion
understand the movements and digressions of all these energies and desires to be, if they
enkindled and wounded with strong love and without the possession and satisfaction ther
and doubt? They will doubtless be suffering hunger, like the dogs of which David speaks as
the city [177] ; finding no satisfaction in this love, they keep howling and groaning. For the
this love and Divine fire dries up the spirit and enkindles its desires, in order to satisfy its th
for this Divine love, so much so that it turns upon itself a thousand times and desires God
thousand ways and manners, with the eagerness and desire of the appetite. This is very w
David in a psalm, where he says: My soul thirsted for Thee: in how many manners does n
Thee!' [178] --that is, in desires. And another version reads: My soul thirsted for Thee, my s
(or perishes) for Thee.' 6. It is for this reason that the soul says in this line that it was
kindled in love with yearnings.' [179] For in all the things and thoughts that it revolves within
and in all the affairs and matters that present themselves to it, it loves in many ways, and a
desires and suffers in the desire in many ways, at all times and in all places, finding rest in
feeling this yearning in its enkindled wound, even as the prophet Job declares, saying: As t
[180] desireth the shadow, and as the hireling desireth the end of his work, so I also had va
numbered to myself wearisome and laborious nights. If I lie down to sleep, I shall say: "Wh
arise?" And then I shall await the evening and shall be full of sorrows even until the darkne
[181] Everything becomes cramping to this soul: it cannot live [182] within itself; it cannot liv
in Heaven or on earth; and it is filled with griefs until the darkness comes to which Job her
speaking spiritually and in the sense of our interpretation. What the soul here endures is af
suffering without the consolation of a certain hope of any light and spiritual good. Wherefo
yearning and the grief of this soul in this enkindling of love are greater because it is multipli
ways: first, by the spiritual darkness wherein it finds itself, which afflicts it with its doubts a

misgivings; and then by the love of God, which enkindles and stimulates it, and, with its lov
causes it a wondrous fear. These two kinds of suffering at such a season are well describe
where he says: My soul desired Thee in the night' [183] --that is, in misery. 7. This is one
suffering which proceeds from this dark night; but, he goes on to say, with my spirit, in my l
the morning, I will watch for Thee. And this is the second way of grieving in desire and yea
comes from love in the bowels of the spirit, which are the spiritual affections. But in the mid
dark and loving afflictions the soul feels within itself a certain companionship and strength
bears it company and so greatly strengthens it that, if this burden of grievous darkness be t
it often feels itself to be alone, empty and weak. The cause of this is that, as the strength a
of the soul were derived and communicated passively from the dark fire of love which assa
follows that, when that fire ceases to assail it, the darkness and power and heat of love cea
soul. _____
adhere.'] [173] [Lit., 'shut up.'] [174] [Here, and below, the original has recogidos, the word
normally translated recollected'] [175] Psalm lviii, 10 [A V., lix, 9]. [176] Deuteronomy vi,
[177] Psalm lviii, 15-16 [A.V., lix, 14-15]. [178] Psalm lxii, 2 [A.V., lxiii, 1]. [179] [Lit., as in
the verses, in loves.'] [180] [For cievro, hart, read siervo, servant, and we have the correct
quotation from Scripture. The change, however, was evidently made by the Saint knowingl
edition, the Latin text, with cervus, precedes the Spanish translation, with ciervo.] [181] Jo
2-4. [182] [No cabe: Lit., it cannot be contained,' there is no room for it.'] [183] Isaias xxv
9. _____CHA
horrible night is purgatory, and how in it the Divine wisdom illumines men on earth with th
illumination that purges and illumines the angels in Heaven. FROM what has been said
to see how this dark night of loving fire, as it purges in the darkness, so also in the darknes
enkindles the soul. We shall likewise be able to see that, even as spirits are purged in the
dark material fire, so in this life they are purged and cleansed with the dark spiritual fire of l
The difference is that in the next life they are cleansed with fire, while here below they are
illumined with love only. It was this love that David entreated, when he said: Cor mundum c
Deus, etc. [184] For cleanness of heart is nothing less than the love and grace of God. For
heart are called by our Saviour blessed'; which is as if He had called them enkindled with lo
since blessedness is given by nothing less than love. 2. And Jeremias well shows how the
when it is illumined with this fire of loving wisdom (for God never grants mystical wisdom
since love itself infuses it), where he says: He hath sent fire into my bones, and hath taugh
And David says that the wisdom of God is silver tried in fire [187] --that is, in purgative fire
love. For this dark contemplation infuses into the soul love and wisdom jointly, to each one
his capacity and need, enlightening the soul and purging it, in the words of the Wise Man,
ignorances, as he said was done to himself. 3. From this we shall also infer that the very w
which purges these souls and illumines them purges the angels from their ignorances, giv
knowledge, enlightening them as to that which they knew not, and flowing down from God

hierarchies even to the last, and thence to men. [188] All the works, therefore, which are c
angels, and all their inspirations, are said in the Scriptures, with truth and propriety, to be th
God and of themselves; for ordinarily these inspirations come through the angels, and the
likewise one from another without any delay--as quickly as a ray of sunshine is communica
windows arranged in order. For although it is true that the sun's ray itself passes through t
still each one passes it on and infuses it into the next, in a modified form, according to the r
the glass, and with rather more or rather less power and brightness, according as it is nea
sun or farther from it. 4. Hence it follows that, the nearer to God are the higher spirits and
lower, the more completely are they purged and enlightened with more general purification
lowest of them will receive this illumination very much less powerfully and more remotely. H
follows that man, who is the lowest of all those to whom this loving contemplation flows dov
from God, will, when God desires to give it him, receive it perforce after his own manner in
limited way and with great pain. For, when the light of God illumines an angel, it enlightens
enkindles [189] him in love, since, being pure spirit, he is prepared for that infusion. But, wh
illumines man, who is impure and weak, it illumines him, as has been said above, accordin
It plunges him into darkness and causes him affliction and distress, as does the sun to the
weak; [190] it enkindles him with passionate yet afflictive love, until he be spiritualized and
this same fire of love; and it purifies him until he can receive with sweetness the union of th
infusion after the manner of the angels, being now purged, as by the help of the Lord we sh
later. But meanwhile he receives this contemplation and loving knowledge in the constraint
of love of which we are here speaking. 5. This enkindling and yearning of love are not alwa
the soul. For in the beginning, when this spiritual purgation commences, all this Divine fire
drying up and making ready the wood (which is the soul) rather than in giving it heat. But, a
on, the fire begins to give heat to the soul, and the soul then very commonly feels this enki
heat of love. Further, as the understanding is being more and more purged by means of thi
sometimes comes to pass that this mystical and loving theology, as well as enkindling the w
illumines the other faculty also--that of the understanding--with a certain Divine light and k
so delectably and delicately that it aids the will to conceive a marvellous fervour, and, witho
action of its own, there burns in it this Divine fire of love, in living flames, so that it now ap
to the soul a living fire by reason of the living understanding which is given to it. It is of this
David speaks in a Psalm, saying: My heart grew hot within me, and, as I meditated, a cert
enkindled.' [191] 6. This enkindling of love, which accompanies the union of these two fac
understanding and the will, which are here united, is for the soul a thing of great richness a
for it is a certain touch of the Divinity and is already the beginning [192] of the perfection o
union of love for which it hopes. Now the soul attains not to this touch of so sublime a sens
God, save when it has passed through many trials and a great part of its purgation. But fo
touches which are much lower than these, and which are of ordinary occurrence, so much
needful. 7. From what we have said it may here be inferred how in these spiritual blessing

passively infused by God into the soul, the will may very well love even though the underst understand not; and similarly the understanding may understand and the will love not. Fo dark night of contemplation consists of Divine light and love, just as fire contains light and h not unbefitting that, when this loving light is communicated, it should strike the will at time effectively by enkindling it with love and leaving the understanding in darkness instead of s with light; and, at other times, by enlightening it with light, and giving it understanding, but the will in aridity (as it is also true that the heat of the fire can be received without the light b seen, and also the light of it can be seen without the reception of heat); and this is wrough Lord, Who infuses as He wills. [193]

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[184] Psalm l, 12 [A.V., li, 10]. [185] [Lit., enamoured.'] [186] Lamentations i, 13. [187] Psalm xi, 7 [A.V., xii, 6]. [188] The Schoolmen frequently assert that the lower angels are p illumined by the higher. Cf. St. Thomas, Summa, I, q. 106, a. 1, ad. 1. [189] [Lit., and soft [190] [More literally, is sick.'] [191] Psalm xxxviii, 4 [A.V., xxxix, 3]. [192] [Lit., the beginnings.'] [193] The Saint here treats a question often debated by philosophers and m love and knowledge. Cf. also Spiritual Canticle, Stanza XVII, and Living Flame, Stanza III. generally maintain that it is impossible to love without knowledge, and equally so to love r object than what is known of it. Mystics have, however, their own solutions of the philosoph and the speculative Spanish mystics have much to say on the matter. (Cf., for example, th Mistica, Trat. V, Chap. iv, and the Escuela de Oracion, Trat. XII, Duda v.)

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effects which are wrought in the soul by this dark night of contemplation. THIS type of er will explain to us certain of the delectable effects which this dark night of contemplation wo soul. For at certain times, as we have just said, the soul becomes enlightened in the mids darkness, and the light shines in the darkness; [194] this mystical intelligence flows down i understanding and the will remains in dryness--I mean, without actual union of love, with a simplicity which are so delicate and delectable to the sense of the soul that no name can b Thus the presence of God is felt, now after one manner, now after another. 2. Sometimes been said, it wounds the will at the same time, and enkindles love sublimely, tenderly and s have already said that at certain times these two faculties, the understanding and the will, when, the more they see, the more perfect and delicate is the purgation of the understandi before this state is reached, it is more usual for the touch of the enkindling of love to be felt will than for the touch of intelligence to be felt in the understanding. 3. But one question a here, which is this: Why, since these two faculties are being purged together, are the enkin love of purgative contemplation at first more commonly felt in the will than the intelligence felt in the understanding? To this it may be answered that this passive love does not now d the will, for the will is free, and this enkindling of love is a passion of love rather than the f act of the will; for this heat of love strikes the substance of the soul and thus moves the affe passively. And so this is called passion of love rather than a free act of the will, an act of th

being so called only in so far as it is free. But these passions and affections subdue the wil
therefore it is said that, if the soul conceives passion with a certain affection, the will conc
passion; and this is indeed so, for in this manner the will is taken captive and loses its liber
according as the impetus and power of its passion carry it away. And therefore we can sa
enkindling of love is in the will--that is, it enkindles the desire of the will; and thus, as we sa
is called passion of love rather than the free work of the will. And, because the receptive p
the understanding can receive intelligence only in a detached and passive way (and this is
without its having been purged), therefore until this happens the soul feels the touch of int
less frequently than that of the passion of love. For it is not necessary to this end that the w
be so completely purged with respect to the passions, since these very passions help it to
impassioned love. 4. This enkindling and thirst of love, which in this case belongs to the s
very different from that other which we described in writing of the night of sense. For, thoug
has also its part here, since it fails not to participate in the labour of the spirit, yet the sour
and the keenness of the thirst of love is felt in the superior part of the soul--that is, in the sp
feels, and understands what it feels and its lack of what it desires, in such a way that all it
affliction of sense, although greater without comparison than in the first night of sense, is a
it, because it recognizes within itself the lack of a great good which can in no way be mea
But here we must note that although, at the beginning, when this spiritual night commences
of love is not felt, because this fire of love has not begun to take a hold, God gives the soul
place of it, an estimative love of Himself so great that, as we have said, the greatest sufferi
trials of which it is conscious in this night are the anguished thoughts that it [195] has lost G
the fears that He has abandoned it. And thus we may always say that from the very beginn
the soul is touched with yearnings of love, which is now that of estimation, [196] and now
of enkindling. And it is evident that the greatest suffering which it feels in these trials is this
misgiving; for, if it could be certified at that time that all is not lost and over, but that what i
happening to it is for the best--as it is--and that God is not wroth, it would care naught for a
afflictions, but would rejoice to know that God is making use of them for His good pleasure.
love of estimation which it has for God is so great, even though it may not realize this and n
darkness, that it would be glad, not only to suffer in this way, but even to die many times ov
order to give Him satisfaction. But when once the flame has enkindled the soul, it is wont to
together with the estimation that it already has for God, such power and energy, and such
Him, when He communicates to it the heat of love, that, with great boldness, it disregards e
ceases to pay respect to anything, such are the power and the inebriation of love and desir
not what it does, for it would do strange and unusual things in whatever way and manner m
themselves, if thereby its soul might find Him Whom it loves. 6. It was for this reason that
Magdalene, though as greatly concerned for her own appearance as she was aforetime, to
multitude of men who were at the feast, whether they were of little or of great importance; n
consider that it was not seemly, and that it looked ill, to go and weep and shed tears amon

provided that, without delaying an hour or waiting for another time and season, she could r
love of Whom her soul was already wounded and enkindled. And such is the inebriating po
boldness of love, that, though she knew her Beloved to be enclosed in the sepulchre by the
stone, and surrounded by soldiers who were guarding Him lest His disciples should steal H
she allowed none of these things to impede her, but went before daybreak with the ointmen
Him. 7. And finally, this inebriating power and yearning of love caused her to ask one who
believed to be a gardener and to have stolen Him away from the sepulchre, to tell her, if he
where he had laid Him, that she might take Him away; [198] considering not that such a q
according to independent judgment and reason, was foolish; for it was evident that, if the o
Him, he would not say so, still less would he allow Him to be taken away. It is a character
power and vehemence of love that all things seem possible to it, and it believes all men to
mind as itself. For it thinks that there is naught wherein one may be employed, or which o
save that which it seeks itself and that which it loves; and it believes that there is naught el
desired, and naught wherein it may be employed, save that one thing, which is pursued b
reason, when the Bride went out to seek her Beloved, through streets and squares, [199] t
others were doing the same, she begged them that, if they found Him, they would speak t
that she was pining for love of Him. [200] Such was the power of the love of this Mary that
that, if the gardener would tell her where he had hidden Him, she would go and take Him
difficult it might be made for her. 8. Of this manner, then, are the yearnings of love whereof
becomes conscious when it has made some progress in this spiritual purgation. For it rises
(that is, in this purgative darkness) according to the affections of the will. And with the yea
and vehemence of the lioness or the she-bear going to seek her cubs when they have bee
and she finds them not, does this wounded soul go forth to seek its God. For, being in dar
feels itself to be without Him and to be dying of love for Him. And this is that impatient love
soul cannot long subsist without gaining its desire or dying. Such was Rachel's desire for
she said to Jacob: Give me children, else shall I die.' [201] 9. But we have now to see how
the soul which feels itself so miserable and so unworthy of God, here in this purgative dark
nevertheless strength, and is sufficiently bold and daring, to journey towards union with Go
is that, as love continually gives it strength wherewith it may love indeed, and as the proper
is to desire to be united, joined and made equal and like to the object of its love, that it may
itself in love's good things, hence it comes to pass that, when this soul is not perfected in lo
through not having as yet attained to union, the hunger and thirst that it has for that which
(which is union) and the strength set by love in the will which has caused it to become impa
it bold and daring by reason of the enkindling of its will, although in its understanding, whi
still dark and unenlightened, it feels itself to be unworthy and knows itself to be miserable.
will not here omit to mention the reason why this Divine light, which is always light to the so
illumines it not as soon as it strikes it, as it does afterwards, but causes it the darkness and
trials of which we have spoken. Something has already been said concerning this, but the

be answered directly. The darkness and the other evils of which the soul is conscious wher
light strikes it are not darkness or evils caused by this light, but pertain to the soul itself, an
light illumines it so that it may see them. Wherefore it does indeed receive light from this Di
light; but the soul cannot see at first, by its aid, anything beyond what is nearest to it, or rat
beyond what is within it--namely, its darknesses or its miseries, which it now sees through
God, and saw not aforetime, because this supernatural light illumined it not. And this is th
at first it is conscious of nothing beyond darkness and evil; after it has been purged, howev
of the knowledge and realization of these, it will have eyes to see, by the guidance of this
blessings of the Divine light; and, once all these darknesses and imperfections have been
the soul, it seems that the benefits and the great blessings which the soul is gaining in this
night of contemplation become clearer. 11. From what has been said, it is clear that God gr
in this state the favour of purging it and healing it with this strong lye of bitter purgation,
according to its spiritual and its sensual part, of all the imperfect habits and affections which
within itself with respect to temporal things and to natural, sensual and spiritual things, its
faculties being darkened, and voided of all these, its spiritual and sensual affections being
and dried up, and its natural energies being attenuated and weakened with respect to all
condition which it could never attain of itself, as we shall shortly say). In this way God make
to all that is not naturally God, so that, once it is stripped and denuded of its former skin,
begin to clothe it anew. And thus its youth is renewed like the eagle's and it is clothed with
which, as the Apostle says, is created according to God. [202] This is naught else but His
of the understanding with supernatural light, so that it is no more a human understanding b
Divine through union with the Divine. In the same way the will is informed with Divine love
is a will that is now no less than Divine, nor does it love otherwise than divinely, for it is ma
united in one with the Divine will and love. So, too, is it with the memory; and likewise the
and desires are all changed and converted divinely, according to God. And thus this soul w
of heaven, heavenly, and more Divine than human. All this, as we have been saying, and
we have said, God continues to do and to work in the soul by means of this night, illuminin
it divinely with yearnings for God alone and for naught else whatsoever. For which cause
very justly and reasonably adds the third line to the song, which says: . . . oh, happy cha
went forth without being observed.

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[194] St. John i, 5. [195] [Lit., the yearning to think of it.'] [196] [The word translated
estimation' might also be rendered ' reverent love.' The love of estimation,' which has its se
understanding, is contrasted with the enkindling' or the love of desire,' which has its seat in
So elsewhere in this paragraph.] [197] St. John xx, 1 [St. Matthew xxvii, 62-6]. [198] St.
15. [199] [Lit., outskirts,' 'suburbs.'] [200] Canticles v, 8. [201] Genesis xxx, 1. [202]
Ephesians iv, 4.

Wherein are set down and explained the last three lines of the first stanza. THIS happy
the reason for which the soul speaks, in the next lines, as follows: I went forth without be

observed, My house being now at rest. It takes the metaphor from one who, in order the be
accomplish something, leaves his house by night and in the dark, when those that are in t
now at rest, so that none may hinder him. For this soul had to go forth to perform a deed so
rare--namely to become united with its Divine Beloved--and it had to leave its house, beca
Beloved is not found save alone and without, in solitude. It was for this reason that the Brid
find Him alone, saying: ' Who would give Thee to me, my brother, that I might find Thee a
and that my love might be communicated to Thee.' [203] It is needful for the enamoured so
attain to its desired end, to do likewise, going forth at night, when all the domestics in its h
sleeping and at rest--that is, when the low operations, passions and desires of the soul (wh
people of the household) are, because it is night, sleeping and at rest. When these are awa
invariably hinder the soul from seeking its good, since they are opposed to its going forth in
These are they of whom Our Saviour speaks in the Gospel, saying that they are the enemi
And thus it would be meet that their operations and motions should be put to sleep in this n
end that they may not hinder the soul from attaining the supernatural blessings of the union
God, for, while these are alive and active, this cannot be. For all their work and their natura
hinder, rather than aid, the soul's reception of the spiritual blessings of the union of love, i
as all natural ability is impotent with respect to the supernatural blessings that God, by mea
infusion, bestows upon the soul passively, secretly and in silence. And thus it is needful th
faculties should receive this infusion, and that, in order to receive it, they should remain pas
not interpose their own base acts and vile inclinations. 2. It was a happy chance for this so
this night God should put to sleep all the domestics in its house--that is, all the faculties, p
affections and desires which live in the soul, both sensually and spiritually. For thus it went
without being observed'--that is, without being hindered by these affections, etc., for they
sleep and mortified in this night, in the darkness of which they were left, that they might not
feel anything after their own low and natural manner, and might thus be unable to hinder t
going forth from itself and from the house of its sensuality. And thus only could the soul atta
spiritual union of perfect love of God. 3. Oh, how happy a chance is this for the soul which
itself from the house of its sensuality! None can understand it, unless, as it seems to me,
soul that has experienced it. For such a soul will see clearly how wretched was the servitud
lay and to how many miseries it was subject when it was at the mercy of its faculties and
will know how the life of the spirit is true liberty and wealth, bringing with it inestimable bles
Some of these we shall point out, as we proceed, in the following stanzas, wherein it will b
clearly what good reason the soul has to sing of the happy chance of its passage from this
which has been described above.

[203] Canticles viii, 1. [204] St. Matthew x, 36.

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stanza and its exposition. In darkness and secure, By the secret ladder, disguised--oh, ha
chance! In darkness and concealment, My house being now at rest. IN this stanza the so

continues to sing of certain properties of the darkness of this night, reiterating how great is happiness which came to it through them. It speaks of them in replying to a certain tacit o saying that it is not to be supposed that, because in this night and darkness it has passed t many tempests of afflictions, doubts, fears and horrors, as has been said, it has for that re any risk of being lost. On the contrary, it says, in the darkness of this night it has gained its in the night it has freed itself and escaped subtly from its enemies, who were continually h progress. For in the darkness of the night it changed its garments and disguised itself with and colours which we shall describe hereafter; and went forth by a very secret ladder, wh house knew, the which ladder, as we shall observe likewise in the proper place, is living fai ladder the soul went forth in such complete hiding and concealment, in order the better to e purpose, that it could not fail to be in great security; above all since in this purgative night th desires, affections and passions of the soul are put to sleep, mortified and quenched, whi that, when they were awake and alive, consented not to this. The first line, then, runs thus

In darkness and secure.

[Lit., The line, then, continues, and says thus.' In fact, however, the author is returning to th line of the stanza.]

Explains how, though in darkness, the soul walks securely. THE darkness which the soul l relates, as we have said, to the desires and faculties, sensual, interior and spiritual, for all are darkened in this night as to their natural light, so that, being purged in this respect, they illumined with respect to the supernatural. For the spiritual and the sensual desires are put and mortified, so that they can experience [206] nothing, either Divine or human; the affect soul are oppressed and constrained, so that they can neither move nor find support in any imagination is bound and can make no useful reflection; the memory is gone; the understan darkness, unable to understand anything; and hence the will likewise is arid and constrain faculties are void and useless; and in addition to all this a thick and heavy cloud is upon the keeping it in affliction, and, as it were, far away from God. [207] It is in this kind of darknes the soul says here it travelled 'securely.' 2. The reason for this has been clearly expounded ordinarily the soul never strays save through its desires or its tastes or its reflections or its understanding or its affections; for as a rule it has too much or too little of these, or they va astray, and hence the soul becomes inclined to that which behoves it not. Wherefore, whe operations and motions are hindered, it is clear that the soul is secure against being led as for it is free, not only from itself, but likewise from its other enemies, which are the world a devil. For when the affections and operations of the soul are quenched, these enemies can it by any other means or in any other manner. 3. It follows from this that, the greater is the wherein the soul journeys and the more completely is it voided of its natural operations, th its security. For, as the Prophet says, [208] perdition comes to the soul from itself alone--th its sensual and interior desires and operations; and good, says God, comes from Me alon when it is thus hindered from following the things that lead it into evil, there will then come t

forthwith the blessings of union with God in its desires and faculties, which in that union H
Divine and celestial. Hence, at the time of this darkness, if the soul considers the matter, it
very clearly how little its desire and its faculties are being diverted to things that are usele
harmful; and how secure it is from vainglory and pride and presumption, vain and false rejo
other things. It follows clearly, then, that, by walking in darkness, not only is the soul not lo
it has even greatly gained, since it is here gaining the virtues. 4. But there is a question w
once arises here--namely, since the things of God are of themselves profitable to the soul a
gain and security, why does God, in this night, darken the desires and faculties with respec
things likewise, in such a way that the soul can no more taste of them or busy itself with the
with these other things, and indeed in some ways can do so less? The answer is that it is v
to perform no operation touching spiritual things at that time and to have no pleasure in suc
because its faculties and desires are base, impure and wholly natural; and thus, although t
be given the desire and interest in things supernatural and Divine, they could not receive th
a base and a natural manner, exactly in their own fashion. For, as the philosopher says, v
received comes to him that receives it after the manner of the recipient. Wherefore, since t
faculties have neither purity nor strength nor capacity to receive and taste things that are su
after the manner of those things, which manner is Divine, but can do so only after their own
which is human and base, as we have said, it is meet that its faculties be in darkness conc
Divine things likewise. Thus, being weaned and purged and annihilated in this respect first
may lose that base and human way of receiving and acting, and thus all these faculties and
soul may come to be prepared and tempered in such a way as to be able to receive, feel a
which is Divine and supernatural after a sublime and lofty manner, which is impossible if th
not first of all. 5. Hence it follows that all spiritual things, if they come not from above and
communicated by the Father of lights to human desire and free will (howsoever much a ma
taste and faculties for God, and howsoever much it may seem to the faculties that they ar
these things), will not be experienced after a Divine and spiritual manner, but after a human
manner, just as other things are experienced, for spiritual blessings go not from man to G
from God to man. With respect to this (if this were the proper place for it) we might here ex
there are many persons whose many tastes and affections and the operations of whose fa
upon God or upon spiritual things, and who may perhaps think that this is supernatural and
it is perhaps no more than the most human and natural desires and actions. They regard
with the same disposition as they have for other things, by means of a certain natural facilit
possess for directing their desires and faculties to anything whatever. 6. If perchance we
elsewhere in this book, we shall treat of this, describing certain signs which indicate when t
actions and motions of the soul, with respect to communion with God, are only natural, wh
spiritual, and when they are both natural and spiritual. It suffices for us here to know that, in
that the interior motions and acts of the soul may come to be moved by God divinely, they
darkened and put to sleep and hushed to rest naturally as touching all their capacity and op

they have no more strength. 7. Therefore, O spiritual soul, when thou seest thy desire obs
affections arid and constrained, and thy faculties bereft of their capacity for any interior exe
not afflicted by this, but rather consider it a great happiness, since God is freeing thee from
and taking the matter from thy hands. For with those hands, howsoever well they may serv
wouldst never labour so effectively, so perfectly and so securely (because of their clumsine
uncleanness) as now, when God takes thy hand and guides thee in the darkness, as thoug
an end and by a way which thou knowest not. Nor couldst thou ever hope to travel with the
own eyes and feet, howsoever good thou be as a walker. 8. The reason, again, why the so
securely, when it travels thus in the darkness, but also achieves even greater gain and pr
that usually, when the soul is receiving fresh advantage and profit, this comes by a way tha
understands--indeed, it quite commonly believes that it is losing ground. For, as it has neve
experienced that new feeling which drives it forth and dazzles it and makes it depart reckle
former way of life, it thinks itself to be losing ground rather than gaining and progressing, si
sees that it is losing with respect to that which it knew and enjoyed, and is going by a way v
not and wherein it finds no enjoyment. It is like the traveller, who, in order to go to new and
lands, takes new roads, unknown and untried, and journeys unguided by his past experien
and according to what others say. It is clear that such a man could not reach new countries
his past experience, if he went not along new and unknown roads and abandoned those w
him. Exactly so, one who is learning fresh details concerning any office or art always proce
darkness, and receives no guidance from his original knowledge, for if he left not that behir
no farther nor make any progress; and in the same way, when the soul is making most pro
travelling in darkness, knowing naught. Wherefore, since God, as we have said, is the Mas
this blind soul, it may well and truly rejoice, once it has learned to understand this, and say
darkness and secure.' 9. There is another reason why the soul has walked securely in this
this is because it has been suffering; for the road of suffering is more secure and even mor
than that of fruition and action: first, because in suffering the strength of God is added to t
man, while in action and fruition the soul is practising its own weaknesses and imperfectior
because in suffering the soul continues to practise and acquire the virtues and become pur
more cautious. 10. But there is another and a more important reason why the soul now wa
and securely; this emanates from the dark light or wisdom aforementioned. For in such a w
night of contemplation absorb and immerse the soul in itself, and so near does it bring the
that it protects and delivers it from all that is not God. For this soul is now, as it were, under
cure, in order that it may regain its health--its health being God Himself. His Majesty restri
a diet and abstinence from all things, and takes away its appetite for them all. It is like a sic
who, if he is respected by those in his house, is carefully tended so that he may be cured;
not allowed to touch him, nor may he even enjoy the light, nor must he hear footsteps, nor
those in the house; and he is given food that is very delicate, and even that only in great
moderation--food that is nourishing rather than delectable. 11. All these particularities (wh

for the security and safekeeping of the soul) are caused by this dark contemplation, becaus
the soul nearer to God. For the nearer the soul approaches Him, the blacker is the darknes
and the deeper is the obscurity which comes through its weakness; just as, the nearer a m
the sun, the greater are the darkness and the affliction caused him through the great splen
and through the weakness and impurity of his eyes. In the same way, so immense is the s
God, and so greatly does it transcend our natural understanding, that the nearer we approa
it blinds and darkens us. And this is the reason why, in Psalm xvii, David says that God m
His hiding-place and covering, and His tabernacle around Him dark water in the clouds of t
This dark water in the clouds of the air is dark contemplation and Divine wisdom in souls,
saying. They continue to feel it is a thing which is near Him, as the tabernacle wherein He d
God brings them ever nearer to Himself. And thus, that which in God is supreme light and
to man blackest darkness, as Saint Paul says, according as David explains in the same Ps
Because of the brightness which is in His presence, passed clouds and cataracts' [210] --
over the natural understanding, the light whereof, as Isaias says in Chapter V: Obtenebrata
ejus. [211] 12. Oh, miserable is the fortune of our life, which is lived in such great peril and
wherein it is so difficult to find the truth. For that which is most clear and true is to us most d
doubtful; wherefore, though it is the thing that is most needful for us, we flee from it. And t
gives the greatest light and satisfaction to our eyes we embrace and pursue, though it be th
for us, and make us fall at every step. In what peril and fear does man live, since the very
light of his eyes by which he has to guide himself is the first light that dazzles him and lead
on his road to God! And if he is to know with certainty by what road he travels, he must pe
his eyes closed and walk in darkness, that he may be secure from the enemies who inhabi
house--that is, his senses and faculties. 13. Well hidden, then, and well protected is the so
these dark waters, when it is close to God. For, as these waters serve as a tabernacle an
dwelling-place for God Himself, they will serve the soul in the same way and for a perfect p
security, though it remain in darkness, wherein, as we have said, it is hidden and protecte
itself, and from all evils that come from creatures; for to such the words of David refer in an
where he says: Thou shalt hide them in the hiding-place of Thy face from the disturbance o
shalt protect them in Thy tabernacle from the contradiction of tongues.' [212] Herein we und
kinds of protection; for to be hidden in the face of God from the disturbance of men is to be
with this dark contemplation against all the chances which may come upon the soul from m
protected in His tabernacle from the contradiction of tongues is for the soul to be engulfed i
dark waters, which are the tabernacle of David whereof we have spoken. Wherefore, since
its desires and affections weaned and its faculties set in darkness, it is free from all imper
which contradict the spirit, whether they come from its own flesh or from other creatures. W
soul may well say that it journeys in darkness and secure.' 14. There is likewise another r
is no less effectual than the last, by which we may understand how the soul journeys secur
darkness; it is derived from the fortitude by which the soul is at once inspired in these obsc

afflictive dark waters of God. For after all, though the waters be dark, they are none the les
and therefore they cannot but refresh and fortify the soul in that which is most needful for
although in darkness and with affliction. For the soul immediately perceives in itself a genu
determination and an effectual desire to do naught which it understands to be an offence to
omit to do naught that seems to be for His service. For that dark love cleaves to the soul, c
most watchful care and an inward solicitude concerning that which it must do, or must not d
sake, in order to please Him. It will consider and ask itself a thousand times if it has given H
be offended; and all this it will do with much greater care and solicitude than before, as has
been said with respect to the yearnings of love. For here all the desires and energies and f
soul are recollected from all things else, and its effort and strength are employed in pleasin
alone. After this manner the soul goes forth from itself and from all created things to the sw
delectable union of love of God, In darkness and secure.' By the secret ladder, disguised

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[206] [I
have considered this description exaggerated, but it must be borne in mind that all souls ar
alike and the Saint is writing of those whom God has willed to raise to such sanctity that t
the cup of bitterness to the dregs. We have already seen (Bk. I, chap. xiv, sect. 5) that all d
experience (this) after one manner . . . for (it) is meted out by the will of God, in conformity
the greater or the smaller degree of imperfection which each soul has to purge away, (and)
likewise, with the degree of love of union to which God is pleased to raise it' (Bk. I, chap xiv
above). [208] Osee xiii, 9. [209] Psalm xvii, 12 [A.V., xviii, 11]. [210] Psalm xvii, 13 [A.V.,
xviii, 12]. [211] Isaias v, 30. [212] Psalm xxx, 21 [A.V., xxxi, 20].

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contemplation is secret. THREE things have to be expounded with reference to three word
this present line. Two (namely, 'secret' and ladder') belong to the dark night of contemplatio
are treating; the third (namely, disguised') belongs to the soul by reason of the manner wh
conducts itself in this night. As to the first, it must be known that in this line the soul describ
dark contemplation, by which it goes forth to the union of love, as a secret ladder, because
properties which belong to it--namely, its being secret and its being a ladder. We shall treat
separately. 2. First, it describes this dark contemplation as 'secret,' since, as we have indi
above, it is mystical theology, which theologians call secret wisdom, and which, as Saint Th
communicated and infused into the soul through love. [213] This happens secretly and in
to be hidden from the work of the understanding and of other faculties. Wherefore, inasmuc
faculties aforementioned attain not to it, but the Holy Spirit infuses and orders it in the sou
says the Bride in the Songs, without either its knowledge or its understanding, it is called se
in truth, not only does the soul not understand it, but there is none that does so, not even
inasmuch as the Master Who teaches the soul is within it in its substance, to which the dev
attain, neither may natural sense nor understanding. 3. And it is not for this reason alone
be called secret, but likewise because of the effects which it produces in the soul. For it is

not only in the darknesses and afflictions of purgation, when this wisdom of love purges the soul is unable to speak of it, but equally so afterwards in illumination, when this wisdom is communicated to it most clearly. Even then it is still so secret that the soul cannot speak of it a name whereby it may be called; for, apart from the fact that the soul has no desire to s it can find no suitable way or manner or similitude by which it may be able to describe such understanding and such delicate spiritual feeling. And thus, even though the soul might hav desire to express it and might find many ways in which to describe it, it would still be secret undescribed. For, as that inward wisdom is so simple, so general and so spiritual that it ha entered into the understanding enwrapped or cloaked in any form or image subject to sens sense and imagination (as it has not entered through them nor has taken their form and co account for it or imagine it, so as to say anything concerning it, although the soul be clearly it is experiencing and partaking of that rare and delectable wisdom. It is like one who sees never seen before, whereof he has not even seen the like; although he might understand it experience of it, he would be unable to give it a name, or say what it is, however much he so, and this in spite of its being a thing which he had perceived with the senses. How much could he describe a thing that has not entered through the senses! For the language of Go characteristic that, since it is very intimate and spiritual in its relations with the soul, it trans every sense and at once makes all harmony and capacity of the outward and inward sense dumb. 4. For this we have both authorities and examples in the Divine Scripture. For the i man to speak of it and describe it in words was shown by Jeremias, [214] when, after God him, he knew not what to say, save Ah, ah, ah!' This interior incapacity--that is, of the inte of the imagination--and also that of the exterior sense corresponding to it was also demons case of Moses, when he stood before God in the bush; [215] not only did he say to God tha with Him he knew not neither was able to speak, but also that not even (as is said in the Ac Apostles) [216] with the interior imagination did he dare to meditate, for it seemed to him th imagination was very far away and was too dumb, not only to express any part of that whic concerning God, but even to have the capacity to receive aught therefrom. Wherefore, inas of this contemplation is the language of God to the soul, addressed by pure spirit to pure s naught that is less than spirit, such as the senses, can perceive it, and thus to them it is se they know it not, neither can they say it, [217] nor do they desire to do so, because they s 5. We may deduce from this the reason why certain persons--good and fearful souls--who road and would like to give an account of their spiritual state to their director, [218] are neit able to do so nor know how. For the reason we have described, they have a great repugna it, especially when their contemplation is of the purer sort, so that the soul itself is hardly conscious of it. Such a person is only able to say that he is satisfied, tranquil and contented is conscious of the presence of God, and that, as it seems to him, all is going well with hir cannot describe the state of his soul, nor can he say anything about it save in general term It is a different matter when the experiences of the soul are of a particular kind, such as vi

feelings, etc., which, being ordinarily received under some species wherein sense participa
described under that species, or by some other similitude. But this capacity for being desc
in the nature of pure contemplation, which is indescribable, as we have said, for the which
called secret. 6. And not only for that reason is it called secret, and is so, but likewise be
this mystical knowledge has the property of hiding the soul within itself. For, besides perfor
ordinary function, it sometimes absorbs the soul and engulfs it in its secret abyss, in such
the soul clearly sees that it has been carried far away from every creature and; has becom
therefrom; [219] so that it considers itself as having been placed in a most profound and va
to which no human creature can attain, such as an immense desert, which nowhere has ar
the more delectable, pleasant and lovely for its secrecy, vastness and solitude, wherein, t
soul is raised up above all temporal creatures, the more deeply does it find itself hidden. Ar
does this abyss of wisdom raise up and exalt the soul at this time, making it to penetrate t
the science of love, that it not only shows it how base are all properties of the creatures by
with this supreme knowledge and Divine feeling, but likewise it learns how base and defe
some measure, how inapt, are all the terms and words which are used in this life to treat of
and how impossible it is, in any natural way or manner, however learnedly and sublimely
spoken of, to be able to know and perceive them as they are, save by the illumination of th
theology. And thus, when by means of this illumination the soul discerns this truth, namely
cannot reach it, still less explain it, by common or human language, it rightly calls it secret.
This property of secrecy and superiority over natural capacity, which belongs to this Divine
belongs to it, not only because it is supernatural, but also inasmuch as it is a road that gui
leads the soul to the perfections of union with God; which, as they are things unknown afte
manner, must be approached, after a human manner, by unknowing and by Divine ignoran
mystically, as we are speaking here, Divine things and perfections are known and understo
not when they are being sought after and practised, but when they have been found and p
purpose speaks the prophet Baruch concerning this Divine wisdom: There is none that can
that can imagine her paths.' [220] Likewise the royal Prophet speaks in this manner conce
of the soul, when he says to God: Thy lightnings lighted and illumined the round earth; the
moved and trembled. Thy way is in the sea and Thy paths are in many waters; and Thy fo
be known.' [221] 8. All this, speaking spiritually, is to be understood in the sense wherein
speaking. For the illumination of the round earth [222] by the lightnings of God is the enligh
is produced by this Divine contemplation in the faculties of the soul; the moving and tremb
earth is the painful purgation which is caused therein; and to say that the way and the road
the soul journeys to Him is in the sea, and His footprints are in many waters and for this re
not be known, is as much as to say that this road whereby the soul journeys to God is as s
hidden from the sense of the soul as the way of one that walks on the sea, whose paths a
are not known, is hidden from the sense of the body. The steps and footprints which God is
the souls that He desires to bring near to Himself, and to make great in union with His Wis

also this property, that they are not known. Wherefore in the Book of Job mention is made in these words: Hast thou perchance known the paths of the great clouds or the perfect kn [223] By this are understood the ways and roads whereby God continually exalts souls and His Wisdom, which souls are here understood by the clouds. It follows, then, that this con which is guiding the soul to God is secret wisdom.

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Ezech.) constituit vitam contemplativam in charitate Dei. Cf. Summa Theologica, 2a, 2ae, q [214] Jeremias i, 6. [215] Exodus iv, 10 [cf. iii, 2]. [216] Acts vii, 32. [217] [Or: and they know not how to say it nor are able to do so.'] [218] [Lit., to him that rules them.'] [219] [Lit that is set most far away and most remote from every creatures.'] [220] Baruch iii, 31. [22 lxxvi, 19-20 [A.V., lxxvii, 18-19]. [222] [Lit., of the roundness of the earth.'] [223] Job xxxvii 16. _____CH

this secret wisdom is likewise a ladder. IT now remains to consider the second point--name secret wisdom is likewise a ladder. With respect to this it must be known that we can call contemplation a ladder for many reasons. In the first place, because, just as men mount by and climb up to possessions and treasures and things that are in strong places, even so a of this secret contemplation, without knowing how, the soul ascends and climbs up to a kno possession of [224] the good things and treasures of Heaven. This is well expressed by th David, when he says: Blessed is he that hath Thy favour and help, for such a man hath pla ascensions into the vale of tears in the place which he hath appointed; for after this mann of the law shall give blessing, and they shall go from virtue to virtue as from step to step, an of gods shall be seen in Sion.' [225] This God is the treasure of the strong place of Sion, w happiness. 2. We may also call it a ladder because, even as the ladder has those same s that men may mount, it has them also that they may descend; even so is it likewise with thi contemplation, for those same communications which it causes in the soul raise it up to G it with respect to itself. For communications which are indeed of God have this property, tha the soul and at the same time exalt it. For, upon this road, to go down is to go up, and to g down, for he that humbles himself is exalted and he that exalts himself is humbled. [226] A fact that the virtue of humility is greatness, for the exercise of the soul therein, God is wor it mount by this ladder so that it may descend, and to make it descend so that it may moun of the Wise Man may thus be fulfilled, namely: Before the soul is exalted, it is humbled; an is humbled, it is exalted.' [227] 3. Speaking now in a natural way, the soul that desires to co will be able to see how on this road (we leave apart the spiritual aspect, of which the soul i conscious) it has to suffer many ups and downs, and how the prosperity which it enjoys is f immediately by certain storms and trials; so much so, that it appears to have been given th calm in order that it might be forewarned and strengthened against the poverty which has f as after misery and torment there come abundance and calm. It seems to the soul as if, be that festival, it has first been made to keep that vigil. This is the ordinary course and proce

the state of contemplation until the soul arrives at the state of quietness; it never remains in state for long together, but is ascending and descending continually. 4. The reason for thi as the state of perfection, which consists in the perfect love of God and contempt for self, c unless it have these two parts, which are the knowledge of God and of oneself, the soul ha to be practised first in the one and then in the other, now being given to taste of the one--th exaltation--and now being made to experience the other--that is, humiliation--until it has ac habits; and then this ascending and descending will cease, since the soul will have attained become united with Him, which comes to pass at the summit of this ladder, for the ladder r upon Him. For this ladder of contemplation, which, as we have said, comes down from God by that ladder which Jacob saw as he slept, whereon angels were ascending and descend and from man to God, Who Himself was leaning upon the end of the ladder. [228] All this, Scripture, took place by night, when Jacob slept, in order to express how secret is this road God, and how different from that of man's knowledge. This is very evident, since ordinarily is of the greatest profit in it--namely, to be ever losing oneself and becoming as nothing [22 considered the worst thing possible; and that which is of least worth, which is for a soul to f consolation and sweetness (wherein it ordinarily loses rather than gains), is considered bes speaking now somewhat more substantially and properly of this ladder of secret contempla observe that the principal characteristic of contemplation, on account of which it is here cal ladder, is that it is the science of love. This, as we have said, is an infused and loving know God, which enlightens the soul and at the same time enkindles it with love, until it is raised step, even unto God its Creator. For it is love alone that unites and joins the soul with God that this may be seen more clearly, we shall here indicate the steps of this Divine ladder or pointing out briefly the marks and effects of each, so that the soul may conjecture hereby o it is standing. We shall therefore distinguish them by their effects, as do Saint Bernard and Thomas, [230] for to know them in themselves is not possible after a natural manner, inasm ladder of love is, as we have said, so secret that God alone is He that measures and weigh

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[224] [I possess.'] [225] Psalm lxxxiii, 6 [A.V., lxxxiv, 7]. [226] St. Luke xiv, 11. [227] Proverbs xv 12. [228] Genesis xxviii, 12. [229] [Lit., and annihilating oneself.'] [230] Ut dicit Bernardus Magna res est amor, sed sunt in eo gradus. Loquendo ergo aliquantulum magis moraliter c amoris gradus distinguere possumus (D. Thom., De dilectione Dei et proximi, cap. xxvii. C of the edition of Venice, 1595).

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ten steps [231] of the mystic ladder of Divine love, according to Saint Bernard and Saint T first five are here treated. WE observe, then, that the steps of this ladder of love by whic soul mounts, one by one, to God, are ten. The first step of love causes the soul to languish its advantage. The Bride is speaking from this step of love when she says: I adjure you, da Jerusalem, that, if ye find my Beloved, ye tell Him that I am sick with love.' [232] This sickn

however, is not unto death, but for the glory of God, for in this sickness the soul swoons as
to all things that are not God, for the sake of God Himself, even as David testifies, saying:
hath swooned away' [233] --that is, with respect to all things, for Thy salvation. For just as a
first of all loses his appetite and taste for all food, and his colour changes, so likewise in th
degree of love the soul loses its taste and desire for all things and changes its colour and th
accidentals of its past life, like one in love. The soul falls not into this sickness if excess of l
not communicated to it from above, even as is expressed in that verse of David which says
voluntariam segregabis, Deus, haereditati tuae, et infirmata est, [234] etc. This sickness an
all things, which is the beginning and the first step on the road to God, we clearly described
we were speaking of the annihilation wherein the soul finds itself when it begins to climb [
ladder of contemplative purgation, when it can find no pleasure, support, consolation or abi
anything soever. Wherefore from this step it begins at once to climb to the second. 2. The
causes the soul to seek God without ceasing. Wherefore, when the Bride says that she sou
upon her bed (when she had swooned away according to the first step of love) and found
said: I will arise and will seek Him Whom my soul loveth.' [236] This, as we say, the soul do
ceasing as David counsels it, saying: 'seek ye ever the face of God, and seek ye Him in a
tarrying not until ye find Him;' [237] like the Bride, who, having enquired for Him of the watc
on at once and left them. Mary Magdalene did not even notice the angels at the sepulchre.
step the soul now walks so anxiously that it seeks the Beloved in all things. In whatsoever i
thinks at once of the Beloved. Of whatsoever it speaks, in whatsoever matters present the
speaking and communing at once with the Beloved. When it eats, when it sleeps, when it w
does aught soever, all its care is about the Beloved, as is said above with respect to the y
love. And now, as love begins to recover its health and find new strength in the love of this
it begins at once to mount to the third, by means of a certain degree [239] of new purgation
night, as we shall afterwards describe, which produces in the soul the following effects. 3.
step of the ladder of love is that which causes the soul to work and gives it fervour so that i
Concerning this the royal Prophet says: ' Blessed is the man that feareth the Lord, for in H
commandments he is eager to labour greatly.' [240] Wherefore if fear, being the son of love
him this eagerness to labour, [241] what will be done by love itself? On this step the soul
great works undertaken for the Beloved as small; many things as few; and the long time for
Him as short, by reason of the fire of love wherein it is now burning. Even so to Jacob, thou
seven years he had been made to serve seven more, they seemed few because of the gre
[242] Now if the love of a mere creature could accomplish so much in Jacob, what will love
Creator be able to do when on this third step it takes possession of the soul? Here, for the
which the soul bears to God, it suffers great pains and afflictions because of the little that it
for God; and if it were lawful for it to be destroyed a thousand times for Him it would be con
Wherefore it considers itself useless in all that it does and thinks itself to be living in vain. A
wondrous effect produced here in the soul is that it considers itself as being, most certainly

all other souls: first, because love is continually teaching it how much is due to God; [243] a
second, because, as the works which it here does for God are many and it knows them all
imperfect, they all bring it confusion and affliction, for it realizes in how lowly a manner it is
working for God, Who is so high. On this third step, the soul is very far from vainglory or pr
and from condemning others. These anxious effects, with many others like them, are produ
by this third step; wherefore it gains courage and strength from them in order to mount to th
which is that that follows. 4. The fourth step of this ladder of love is that whereby there is
in the soul an habitual suffering because of the Beloved, yet without weariness. For, as Sai
says, love makes all things that are great, grievous and burdensome to be almost naught.
the Bride was speaking when, desiring to attain to the last step, she said to the Spouse: 'se
upon thy heart, as a seal upon thine arm; for love--that is, the act and work of love--is stron
death, and emulation and importunity last as long as hell.' [244] The spirit here has so muc
it has subjected the flesh and takes as little account of it as does the tree of one of its leav
no way does the soul here seek its own consolation or pleasure, either in God, or in aught
it desire or seek to pray to God for favours, for it sees clearly that it has already received
these, and all its anxiety is set upon the manner wherein it will be able to do something tha
to God and to render Him some service such as He merits and in return for what it has re
although it be greatly to its cost. The soul says in its heart and spirit: Ah, my God and Lord!
are there that go to seek in Thee their own consolation and pleasure, and desire Thee to
favours and gifts; but those who long to do Thee pleasure and to give Thee something at th
their own interests last, are very few. The failure, my God, is not in Thy unwillingness to g
favours, but in our neglect to use those that we have received in Thy service alone, in orde
Thee to grant them to us continually. Exceeding lofty is this step of love; for, as the soul g
after God with love so true, imbued with the spirit of suffering for His sake, His Majesty ofte
quite habitually grants it joy, and visits it sweetly and delectably in the spirit; for the bound
love of Christ, the Word, cannot suffer the afflictions of His lover without succouring him. Th
affirmed through Jeremias, saying: I have remembered thee, pitying thy youth and tendern
wentest after Me in the wilderness.' [245] Speaking spiritually, this denotes the detachment
now has interiorly from every creature, so that it rests not and nowhere finds quietness. Th
step enkindles the soul and makes it to burn in such desire for God that it causes it to mou
fifth, which is that which follows. 5. The fifth step of this ladder of love makes the soul to d
and long for God impatiently. On this step the vehemence of the lover to comprehend the
united with Him is such that every delay, however brief, becomes very long, wearisome an
and it continually believes itself to be finding the Beloved. And when it sees its desire frus
(which is at almost every moment), it swoons away with its yearning, as says the Psalmist,
this step, in these words: My soul longs and faints for the dwellings of the Lord.' [246] On
the lover must needs see that which he loves, or die; at this step was Rachel, when, for the
that she had for children, she said to Jacob, her spouse: Give me children, else shall I die

Here men suffer hunger like dogs and go about and surround the city of God. On this step, hunger, [248] the soul is nourished upon love; for, even as is its hunger, so is its abundan it rises hence to the sixth step, producing the effects which follow.

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[231] [T also (and often more elegantly) be rendered degree.' The same word is kept, however, thro translation of this chapter except where noted below.] [232] Canticles v, 8. [233] Psalm cx [A.V., cxliii, 7]. [234] Psalm lxvii, 10 [A.V., lxviii, 9]. [235] [Lit., to enter (upon).'] [236] Canticles iii, 2. [237] Psalm civ, 4 [A.V., cv, 4]. [238] St. John xx. [239] [The word in the Spanish is that elsewhere translated 'step.'] [240] Psalm cxi, 1 [A.V., cxii, 1]. [241] [Lit., ma in him this labour of eagerness.'] [242] Genesis xxix, 20. [243] [Lit., how much God merits [244] Canticles viii, 5. [245] Jeremias ii, 2. [246] Psalm lxxxiii, 2 [A.V., lxxxiv, 2]. [247] Genesis xxx, 1. [248] [Lit., On this hungering step.']

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other five steps of love. ON the sixth step the soul runs swiftly to God and touches Him aga again; and it runs without fainting by reason of its hope. For here the love that has made it it to fly swiftly. Of this step the prophet Isaias speaks thus: ' The saints that hope in God sh renew their strength; they shall take wings as the eagle; they shall fly and shall not faint,' [2 they did at the fifth step. To this step likewise alludes that verse of the Psalm: ' As the hart the waters, my soul desires Thee, O God.' [250] For the hart, in its thirst, runs to the waters swiftness. The cause of this swiftness in love which the soul has on this step is that its cha greatly enlarged within it, since the soul is here almost wholly purified, as is said likewise in Psalm, namely: Sine iniquitate cucurri. [251] And in another Psalm: I ran the way of Thy co when Thou didst enlarge my heart'; [252] and thus from this sixth step the soul at once mou seventh, which is that which follows. 2. The seventh step of this ladder makes the soul to b in its boldness. Here love employs not its judgment in order to hope, nor does it take cour it may draw back, neither can any shame restrain it; for the favour which God here grants t causes it to become vehement in its boldness. Hence follows that which the Apostle says charity believeth all things, hopeth all things and is capable of all things. [253] Of this step s Moses, when he entreated God to pardon the people, and if not, to blot out his name from life wherein He had written it. [254] Men like these obtain from God that which they beg of I desire. Wherefore David says: Delight thou in God and He will give thee the petitions of th [255] On this step the Bride grew bold, and said: Osculetur me osculo oris sui. [256] To this not lawful for the soul to aspire boldly, unless it feel the interior favour of the King's sceptre extended to it, lest perchance it fall from the other steps which it has mounted up to this po wherein it must ever possess itself in humility. From this daring and power which God gran on this seventh step, so that it may be bold with God in the vehemence of love, follows th which is that wherein it takes the Beloved captive and is united with Him, as follows. 3. Th step of love causes the soul to seize Him and hold Him fast without letting Him go, even as

after this manner: I found Him Whom my heart and soul love; I held Him and I will not let H
On this step of union the soul satisfies her desire, but not continuously. Certain souls climb
[258] and then lose their hold; for, if this state were to continue, it would be glory itself in th
life; and thus the soul remains therein for very short periods of time. To the prophet Daniel,
was a man of desires, was sent a command from God to remain on this step, when it was
Daniel, stay upon thy step, because thou art a man of desires.' [259] After this step follows
which is that of souls now perfect, as we shall afterwards say, which is that that follows.
ninth step of love makes the soul to burn with sweetness. This step is that of the perfect, w
sweetly in God. For this sweet and delectable ardour is caused in them by the Holy Spirit b
the union which they have with God. For this cause Saint Gregory says, concerning the Ap
the Holy Spirit came upon them visibly they burned inwardly and sweetly through love. [260
things and riches of God which the soul enjoys on this step, we cannot speak; for if many b
written concerning it the greater part would still remain untold. For this cause, and becaus
say something of it hereafter, I say no more here than that after this follows the tenth and la
this ladder of love, which belongs not to this life. 5. The tenth and last step of this secret la
of love causes the soul to become wholly assimilated to God, by reason of the clear and i
vision of God which it then possesses; when, having ascended in this life to the ninth step,
from the flesh. These souls, who are few, enter not into purgatory, since they have alread
purged by love. Of these Saint Matthew says: Beati mundo corde: quoniam ipsi Deum vide
we say, this vision is the cause of the perfect likeness of the soul to God, for, as Saint Joh
know that we shall be like Him. [263] Not because the soul will come to have the capacity o
is impossible; but because all that it is will become like to God, for which cause it will be c
and will be, God by participation. 6. This is the secret ladder whereof the soul here speaks,
upon these higher steps it is no longer very secret to the soul, since much is revealed to it b
through the great effects which love produces in it. But, on this last step of clear vision, whi
last step of the ladder whereon God leans, as we have said already, there is naught that is
the soul, by reason of its complete assimilation. Wherefore Our Saviour says: In that day yo
nothing,' etc. [264] But, until that day, however high a point the soul may reach, there rema
hidden from it--namely, all that it lacks for total assimilation in the Divine Essence. After this
by this mystical theology and secret love, the soul continues to rise above all things and a
and to mount upward to God. For love is like fire, which ever rises upward with the desire to
in the centre of its sphere.

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[249] Isaias xl, 31. [250] Psalm xli, 2 [A.V., xlii, 1]. [251] Psalm lviii, 5 [A.V., lix, 4].
[252] Psalm cxviii, 32 [A.V., cxix, 32]. [253] 1 Corinthians xiii, 7. [254] Exodus xxxii, 31-2.
[255] Psalm xxxvi, 4 [A.V., xxxvii, 4]. [256] Canticles i, 1. [257] Canticles iii, 4. [258] [Lit.,
attain to setting their foot.'] [259] Daniel x, 11. [260] Dum Deum in ignis visione suscipiunt
amorem suaviter arserunt (Hom. XXX in Evang.). [261] [i.e., direct, not mediate.] [262] S
v, 8. [263] St. John iii, 2. [264] St. John xvi, 23.

disguised,' and describes the colours of the disguise of the soul in this night. Now that w
explained the reasons why the soul called this contemplation a 'secret ladder,' it remains fo
explain likewise the word disguised,' and the reason why the soul says also that it went fo
'secret ladder' in ' disguise.' 2. For the understanding of this it must be known that to disgui
oneself is naught else but to hide and cover oneself beneath another garb and figure than
own--sometimes in order to show forth, under that garb or figure, the will and purpose whic
heart to gain the grace and will of one who is greatly loved; sometimes, again, to hide one
one's rivals and thus to accomplish one's object better. At such times a man assumes the
livery which best represent and indicate the affection of his heart and which best conceal
rivals. 3. The soul, then, touched with the love of Christ the Spouse, and longing to attain
grace and gain His goodwill, goes forth here disguised with that disguise which most vividl
the affections of its spirit and which will protect it most securely on its journey from its adv
and enemies, which are the devil, the world and the flesh. Thus the livery which it wears is
chief colours--white, green and purple--denoting the three theological virtues, faith, hope
By these the soul will not only gain the grace and goodwill of its Beloved, but it will travel in
and complete protection from its three enemies: for faith is an inward tunic of a whiteness
it completely dazzles the eyes of the understanding. [265] And thus, when the soul journey
vestment of faith, the devil can neither see it nor succeed in harming it, since it is well pro
faith--more so than by all the other virtues--against the devil, who is at once the strongest
cunning of enemies. 4. It is clear that Saint Peter could find no better protection than fait
save him from the devil, when he said: Cui resistite fortes in fide. [266] And in order to gain
of the Beloved, and union with Him, the soul cannot put on a better vest and tunic, [267] to
foundation and beginning of the other vestments of the virtues, than this white garment [26
without it, as the Apostle says, it is impossible to please God, and with it, it is impossible t
to please Him. For He Himself says through a prophet: Sponsabo te mihi in fide. [269] Whi
to say: If thou desirest, O soul, to be united and betrothed to Me, thou must come inwardl
faith. 5. This white garment of faith was worn by the soul on its going forth from this dark
when, walking in interior constraint and darkness, as we have said before, it received no ai
of light, from its understanding, neither from above, since Heaven seemed to be closed to
hidden from it, nor from below, since those that taught it satisfied it not. It suffered with con
and persevered, passing through those trials without fainting or failing the Beloved, Who i
tribulations proves the faith of His Bride, so that afterwards she may truly repeat this saying
namely: By the words of Thy lips I kept hard ways.' [270] 6. Next, over this white tunic of fa
soul now puts on the second colour, which is a green vestment. By this, as we said, is sign
virtue of hope, wherewith, as in the first case, the soul is delivered and protected from the
which is the world. For this green colour of living hope in God gives the soul such ardour a
and aspiration to the things of eternal life that, by comparison with what it hopes for therein

of the world seem to it to be, as in truth they are, dry and faded and dead and nothing wo
now divests and strips itself of all these worldly vestments and garments, setting its heart u
that is in the world and hoping for naught, whether of that which is or of that which is to be
living clad only in the hope of eternal life. Wherefore, when the heart is thus lifted up above
not only can the world neither touch the heart nor lay hold on it, but it cannot even come w
of it. 7. And thus, in this green livery and disguise, the soul journeys in complete security f
second enemy, which is the world. For Saint Paul speaks of hope as the helmet of salvatio
a piece of armour that protects the whole head, and covers it so that there remains uncov
visor through which it may look. And hope has this property, that it covers all the senses of
the soul, so that there is naught soever pertaining to the world in which they can be imme
there an opening through which any arrow of the world can wound them. It has a visor, how
soul is permitted to use so that its eyes may look upward, but nowhere else; for this is the
which hope habitually performs in the soul, namely, the directing of its eyes upwards to loo
even as David declared that his eyes were directed, when he said: Oculi mei semper ad D
hoped for no good thing elsewhere, save as he himself says in another Psalm: Even as the
handmaid are set upon the hands of her mistress, even so are our eyes set upon our Lord
have mercy upon us as we hope in Him.' [273] 8. For this reason, because of this green liv
soul is ever looking to God and sets its eyes on naught else, neither is pleased with aught
Him alone), the Beloved has such great pleasure with the soul that it is true to say that the
from Him as much as it hopes for from Him. Wherefore the Spouse in the Songs tells the
looking upon Him with one eye alone, she has wounded His heart. [274] Without this green
God alone it would be impossible for the soul to go forth to encompass this loving achieve
would have no success, since that which moves and conquers is the importunity of hope.
livery of hope the soul journeys in disguise through this secret and dark night whereof we h
it is so completely voided of every possession and support that it fixes its eyes and its car
naught but God, putting its mouth in the dust, [275] if so be there may be hope--to repeat th
made above from Jeremias. [276] 10. Over the white and the green vestments, as the cro
perfection of this disguise and livery, the soul now puts on the third colour, which is a sple
garment of purple. By this is denoted the third virtue, which is charity. This not only adds gr
other two colours, but causes the soul to rise to so lofty a point that it is brought near to G
becomes very beautiful and pleasing to Him, so that it makes bold to say: Albeit I am black
Jerusalem, I am comely; wherefore the King hath loved me and hath brought me into His
This livery of charity, which is that of love, and causes greater love in the Beloved, not only
the soul and hides it from the third enemy, which is the flesh (for where there is true love o
there enters neither love of self nor that of the things of self), but even gives worth to the ot
virtues, bestowing on them vigour and strength to protect the soul, and grace and beauty
Beloved with them, for without charity no virtue has grace before God. This is the purple wh
of in the Songs, [278] upon which God reclines. Clad in this purple livery the soul journeys

has been explained above in the first stanza) it goes forth from itself in the dark night, and
things created, kindled in love with yearnings,' by this secret ladder of contemplation, to th
union of love of God, its beloved salvation. [279] 11. This, then, is the disguise which the
that it wears in the night of faith, upon this secret ladder, and these are its three colours. T
constitute a most fit preparation for the union of the soul with God, according to its three fa
which are understanding, memory and will. For faith voids and darkens the understanding
natural intelligence, and herein prepares it for union with Divine Wisdom. Hope voids and v
memory from all creature possessions; for, as Saint Paul says, hope is for that which is no
[280] and thus it withdraws the memory from that which it is capable of possessing, and se
for which it hopes. And for this cause hope in God alone prepares the memory purely for
Charity, in the same way, voids and annihilates the affections and desires of the will for wh
God, and sets them upon Him alone; and thus this virtue prepares this faculty and unites
through love. And thus, since the function of these virtues is the withdrawal of the soul from
is less than God, their function is consequently that of joining it with God. 12. And thus, un
journeys earnestly, clad in the garments of these three virtues, it is impossible for the soul
the perfection of union with God through love. Wherefore, in order that the soul might atta
it desired, which was this loving and delectable union with its Beloved, this disguise and clo
it assumed was most necessary and convenient. And likewise to have succeeded in thus
persevering until it should obtain the end and aspiration which it had so much desired, whic
union of love, was a great and happy chance, wherefore in this line the soul also says: O
chance!

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dislocates the sight of all understanding.'] [266] 1 St. Peter v, 9. [267] [Lit., a better unders
and tunic.'] [268] [Lit., this whiteness.'] [269] Osee, ii, 20. [270] Psalm xvi, 4 [A.V., xvii,
4]. [271] 1 Thessalonians v, 8. [272] Psalm xxiv, 15 [A.V., xxv, 15]. [273] Psalm cxxii, 2 [A
cxxiii, 2]. [274] Canticles iv, 9. [275] Lamentations iii, 29. [276] Ibid. [For the quotation, se
Bk. II, chap. viii, sect. 1, above.] [277] Canticles i, 3. [A.V., i, 4.] [For chambers' the Spanis
has bed.'] [278] Canticles iii, 10. [279] [Or health.'] [280] Romans viii, 24.

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[281] line of the second stanza. IT is very clear that it was a happy chance for this soul to g
with such an enterprise as this, for it was its going forth that delivered it from the devil and
world and from its own sensuality, as we have said. Having attained liberty of spirit, so pre
so greatly desired by all, it went forth from low things to high; from terrestrial, it became cel
from human, Divine. Thus it came to have its conversation in the heavens, as has the soul
of perfection, even as we shall go on to say in what follows, although with rather more brev
the most important part of my task, and the part which chiefly led me to undertake it, was th
of this night to many souls who pass through it and yet know nothing about it, as was said i
prologue. Now this explanation and exposition has already been half completed. Although
said of it than might be said, we have shown how many are the blessings which the soul be

through the night and how happy is the chance whereby it passes through it, so that, when terrified by the horror of so many trials, it is also encouraged by the certain hope of so man precious blessings of God as it gains therein. And furthermore, for yet another reason, thi chance for the soul; and this reason is given in the following line: In darkness and in con

[281

and in our verse rendering of the poem in The Complete Works of St. John of the Cross, E Peers, Vol. II (The Newman Press, Westminster, Md.).

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line [282] and describes the wondrous hiding place wherein the soul is set during this nigh although the devil has an entrance into other places that are very high, he has none int IN concealment' is as much as to say in a hiding-place,' or in hiding'; and thus, what the so (namely, that it went forth in darkness and in concealment') is a more complete explanatior security which it describes itself in the first line of the stanza as possessing, by means of th contemplation upon the road of the union of the love of God. 2. When the soul, then, says and in concealment,' it means that, inasmuch as it journeyed in darkness after the manner aforementioned, it went in hiding and in concealment from the devil and from his wiles and reason why, as it journeys in the darkness of this contemplation, the soul is free, and is hid the stratagems of the devil, is that the infused contemplation which it here possesses is inf passively and secretly, without the knowledge of the senses and faculties, whether interior of the sensual part. And hence it follows that, not only does it journey in hiding, and is free impediment which these faculties can set in its way because of its natural weakness, but lik devil; who, except through these faculties of the sensual part, cannot reach or know that v soul, nor that which is taking place within it. Wherefore, the more spiritual, the more interior more remote from the senses is the communication, the farther does the devil fall short of u it. 3. And thus it is of great importance for the security of the soul that its inward communi with God should be of such a kind that its very senses of the lower part will remain in darkn be without knowledge of it, and attain not to it: first, so that it may be possible for the spirit communication to be more abundant, and that the weakness of its sensual part may not hi its spirit; secondly because, as we say, the soul journeys more securely since the devil ca penetrate so far. In this way we may understand that passage where Our Saviour, speakin sense, says: Let not thy left hand know what thy right hand doeth.' [284] Which is as thou said: Let not thy left hand know that which takes place upon thy right hand, which is the hig spiritual part of the soul; that is, let it be of such a kind that the lower portion of thy soul, w is the sensual part, may not attain to it; let it be a secret between the spirit and God alone. is quite true that oftentimes, when these very intimate and secret spiritual communications take place in the soul, although the devil cannot get to know of what kind and manner they great repose and silence which some of them cause in the senses and the faculties of the s it clear to him that they are taking place and that the soul is receiving a certain blessing fro

And then, as he sees that he cannot succeed in thwarting them in the depth of the soul, he to disturb and disquiet the sensual part--that part to which he is able to attain--now by mea afflictions, now by terrors and fears, with intent to disquiet and disturb the higher and spiritu the soul by this means, with respect to that blessing which it then receives and enjoys. But the communication of such contemplation makes its naked assault upon the soul and exert it, the devil, with all his diligence, is unable to disturb it; rather the soul receives a new and greater advantage and a securer peace. For, when it feels the disturbing presence of the e then--wondrous thing!--without knowing how it comes to pass, and without any efforts of its enters farther into its own interior depths, feeling that it is indeed being set in a sure refuge perceives itself to be most completely withdrawn and hidden from the enemy. And thus its which the devil is attempting to take from it, are increased; and all the fear that assails it re without; and it becomes clearly and exultingly conscious of its secure enjoyment of that qui sweetness of the hidden Spouse, which neither the world nor the devil can give it or take fr state, therefore, it realizes the truth of the words of the Bride about this, in the Songs, nam how threescore strong men surround the bed of Solomon, etc., because of the fears of the is conscious of this strength and peace, although it is often equally conscious that its flesh are being tormented from without. 5. At other times, when the spiritual communication is no great measure to the spirit, but the senses have a part therein, the devil more easily succe disturbing the spirit and raising a tumult within it, by means of the senses, with these terrors are the torment and the affliction which are then caused in the spirit; at times they exceed can be expressed. For, when there is a naked contact of spirit with spirit, the horror is intole the evil spirit causes in the good spirit (I mean, in the soul), when its tumult reaches it. Thi expressed likewise by the Bride in the Songs, when she says that it has happened thus to she wished to descend to interior recollection in order to have fruition of these blessings. went down into the garden of nuts to see the apples of the valleys, and if the vine had flour not; my soul troubled me because of the chariots'--that is, because of the chariots and the Aminadab, which is the devil. [286] 6. At other times it comes to pass that the devil is occas able to see certain favours which God is pleased to grant the soul when they are bestowe mediation of a good angel; for of those favours which come through a good angel God hab enemy to have knowledge: partly so that he may do that which he can against them acco measure of justice, and that thus he may not be able to allege with truth that no opportunity for conquering the soul, as he said concerning Job. [287] This would be the case if God a certain equality between the two warriors--namely, the good angel and the bad--when they soul, so that the victory of either may be of the greater worth, and the soul that is victorious faithful in temptation may be the more abundantly rewarded. 7. We must observe, therefo for this reason that, in proportion as God is guiding the soul and communing with it, He give leave to act with it after this manner. When the soul has genuine visions by the instrumenta good angel (for it is by this instrumentality that they habitually come, even though Christ r

Himself, for He scarcely ever appears [288] in His actual person), God also gives the wicke
present to the soul false visions of this very type in such a way that the soul which is not c
may easily be deceived by their outward appearance, as many souls have been. Of this the
Exodus, [289] where it is said that all the genuine signs that Moses wrought were wrought
appearance by the magicians of Pharaoh. If he brought forth frogs, they brought them forth
turned water into blood, they did the same. 8. And not only does the evil one imitate God
of bodily vision, but he also imitates and interferes in spiritual communications which com
instrumentality of an angel, when he succeeds in seeing them, as we say (for, as Job said
sublime videt). These, however, as they are without form and figure (for it is the nature of
have no such thing), he cannot imitate and counterfeit like those others which are presente
species or figure. And thus, in order to attack the soul, in the same way as that wherein it
visited, his fearful spirit presents a similar vision in order to attack and destroy spiritual thin
spiritual. When this comes to pass just as the good angel is about to communicate spiritu
contemplation to the soul, it is impossible for the soul to shelter itself in the secrecy and hid
of contemplation with sufficient rapidity not to be observed by the devil; and thus he appe
produces a certain horror and perturbation of spirit which at times is most distressing to the
Sometimes the soul can speedily free itself from him, so that there is no opportunity for the
aforementioned horror of the evil spirit to make an impression on it; and it becomes recolle
itself, being favoured, to this end, by the effectual spiritual grace that the good angel then
communicates to it. 9. At other times the devil prevails and encompasses the soul with a
perturbation and horror which is a greater affliction to it than any torment in this life could b
this horrible communication passes direct from spirit to spirit, in something like nakedness
distinguished from all that is corporeal, it is grievous beyond what every sense can feel; an
in the spirit for some time, yet not for long, for otherwise the spirit would be driven forth fro
flesh by the vehement communication of the other spirit. Afterwards there remains to it the
which is sufficient to cause it great affliction. 10. All that we have here described comes to
the soul passively, without its doing or undoing anything of itself with respect to it. But in t
connection it must be known that, when the good angel permits the devil to gain this advan
the soul with this spiritual horror, he does it to purify the soul and to prepare it by means o
spiritual vigil for some great spiritual favour and festival which he desires to grant it, for he
mortifies save to give life, nor humbles save to exalt, which comes to pass shortly afterwar
according as was the dark and horrible purgation which the soul suffered, so is the fruition
of a wondrous and delectable spiritual contemplation, sometimes so lofty that there is no
describe it. But the spirit has been greatly refined by the preceding horror of the evil spirit, i
that it may be able to receive this blessing; for these spiritual visions belong to the next life
than to this, and when one of them is seen this is a preparation for the next. 11. This is to
understood with respect to occasions when God visits the soul by the instrumentality of a g
wherein, as has been said, the soul is not so totally in darkness and in concealment that t

cannot come within reach of it. But, when God Himself visits it, then the words of this line a fulfilled, and it is in total darkness and in concealment from the enemy that the soul receive spiritual favours of God. The reason for this is that, as His Majesty dwells substantially in th where neither angel nor devil can attain to an understanding of that which comes to pass, t know the intimate and secret communications which take place there between the soul and communications, since the Lord Himself works them, are wholly Divine and sovereign, for t substantial touches of Divine union between the soul and God; in one of which the soul rec blessing than in all the rest, since this is the loftiest degree [291] of prayer in existence. 12 these are the touches that the Bride entreated of Him in the Songs, saying: Osculetur me c [292] Since this is a thing which takes place in such close intimacy with God, whereto the with such yearnings to attain, it esteems and longs for a touch of this Divinity more than all favours that God grants it. Wherefore, after many such favours have been granted to the B said Songs, of which she has sung therein, she is not satisfied, but entreats Him for these saying: ' Who shall give Thee to me, my brother, that I might find Thee alone without, sucki breasts of my mother, so that I might kiss Thee with the mouth of my soul, and that thus no despise me or make bold to attack me.' [293] By this she denotes the communication which alone makes to her, as we are saying, far from all the creatures and without their knowledg meant by alone and without, sucking, etc.'--that is, drying up and draining the breasts of the and affections of the sensual part of the soul. This takes place when the soul, in intimate pe delight, has fruition of these blessings, with liberty of spirit, and without the sensual part b able to hinder it, or the devil to thwart it by means thereof. And then the devil would not ma attack it, for he would not reach it, neither could he attain to an understanding of these Divi touches in the substance of the soul in the loving substance of God. 13. To this blessing no save through intimate purgation and detachment and spiritual concealment from all that is comes to pass in the darkness, as we have already explained at length and as we say with line. The soul is in concealment and in hiding, in the which hiding-place, as we have now s continues to be strengthened in union with God through love, wherefore it sings this in the saying: In darkness and in concealment.' 14. When it comes to pass that those favours are soul in concealment (that is, as we have said, in spirit only), the soul is wont, during some and without knowing how this comes to pass, to see itself so far withdrawn and separated higher and spiritual part, from the sensual and lower portion, that it recognizes in itself two distinct from each other that it believes that the one has naught to do with the other, but tha is very remote and far withdrawn from the other. And in reality, in a certain way, this is so; f operation is now wholly spiritual, and the soul receives no communication in its sensual pa the soul gradually becomes wholly spiritual; and in this hiding-place of unitive contemplati spiritual desires and passions are to a great degree removed and purged away. And thus, higher part, the soul then says in this last line: My house being now at rest. [294]

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[282] i.

in our verse rendering of the poem in The Complete Works of St. John of the Cross, Ed. by Peers, Vol. II (The Newman Press, Westminster, Md.). [283] [The Spanish also admits of th remain shut off from it by darkness.'] [284] Matthew vi, 3. [285] Canticles iii, 7-8. [286] Canticles vi, 10 [A.V., vi, 11-12]. [287] Job i, 1-11. [288] Such is the unanimous opinion of theologians. Some, with St. Thomas (Pt. III, q. 57, a. 6), suppose that the appearance whic St. Paul near Damascus was that of Our Lord Jesus Christ in person. [289] Exodus vii, 11 [290] Job xli, 25. [291] [Lit., 'step.' Cf. Bk. II, chap. xix, first note, above.] [292] Canticles i, 1. [293] Canticles viii, 1. [294] The word translated at rest' is a past participle: more literally, 'stilled.'

Completes the explanation of the second stanza. THIS is as much as to say: The higher soul being like the lower part also, at rest with respect to its desires and faculties, I went f the Divine union of the love of God. 2. Inasmuch as, by means of that war of the dark night said, the soul is combated and purged after two manners--namely, according to its sensua spiritual part--with its senses, faculties and passions, so likewise after two manners--namel according to these two parts, the sensual and the spiritual--with all its faculties and desires attains to an enjoyment of peace and rest. For this reason, as has likewise been said, the s pronounces this line--namely, [295] in this stanza and in the last--because of these two por soul, the spiritual and the sensual, which, in order that they may go forth to the Divine unio must needs first be reformed, ordered and tranquillized with respect to the sensual and to t according to the nature of the state of innocence which was Adam's. [296] And thus this lin the first stanza, was understood of the repose of the lower and sensual portion, is, in this s understood more particularly of the higher and spiritual part; for which reason it is repeate 3. This repose and quiet of this spiritual house the soul comes to attain, habitually and per far as the condition of this life allows), by means of the acts of the substantial touches of Di union whereof we have just spoken; which, in concealment, and hidden from the perturbati and of its own senses and passions, the soul has been receiving from the Divinity, wherein purifying itself, as I say, resting, strengthening and confirming itself in order to be able to re said union once and for all, which is the Divine betrothal between the soul and the Son of G as these two houses of the soul have together become tranquillized and strengthened, with domestics--namely, the faculties and desires--and have put these domestics to sleep and r silent with respect to all things, both above and below, this Divine Wisdom immediately uni the soul by making a new bond of loving possession, and there is fulfilled that which is writt Book of Wisdom, in these words: Dum quietum silentium contineret omnia, et nox in suo cu haberet, omnipotens sermo tuus Domine a regalibus sedibus. [298] The same thing is desc in the Songs, [299] where she says that, after she had passed by those who stripped her night and wounded her, she found Him Whom her soul loved. 4. The soul cannot come to great purity, and this purity is not gained without great detachment from every created thing mortification. This is signified by the stripping of the Bride of her mantle and by her being w

night as she sought and went after the Spouse; for the new mantle which belonged to the not be put on until the old mantle was stripped off. Wherefore, he that refuses to go forth in aforementioned to seek the Beloved, and to be stripped of his own will and to be mortified Him upon his bed and at his own convenience, as did the Bride, [300] will not succeed in fi this soul says of itself that it found Him by going forth in the dark and with yearnings of lov

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[295] [I used phrase.] [296] H omits this last phrase, which is found in all the other Codices, and i latter adds: notwithstanding that the soul is not wholly free from the temptations of the lowe addition is made so that the teaching of the Saint may not be confused with that of the Illu supposed the contemplative in union to be impeccable, do what he might. The Saint's mea the mystical union of the soul with God such purity and tranquillity of senses and faculties that his condition resembles that state of innocence in which Adam was created, but withou of impeccability, which does not necessarily accompany union, nor can be attained by any special privilege of God. Cf. St. Teresa's Interior Castle, VII, ii. St. Teresa will be found occasionally to explain points of mystical doctrine which St. John of the Cross takes as bei understood. [297] [Lit., twice repeated.'] [298] Wisdom xviii, 14. [299] Canticles v, 7. [30 Canticles iii, 1.

Wherein is expounded the third stanza. In the happy night, In secret, when none saw me, aught, Without light or guide, save that which burned in my heart.EXPOSITION THE sou continues the metaphor and similitude of temporal night in describing this its spiritual night, continues to sing and extol the good properties which belong to it, and which in passing thr night it found and used, to the end that it might attain its desired goal with speed and secur properties it here sets down three. 2. The first, it says, is that in this happy night of contem God leads the soul by a manner of contemplation so solitary and secret, so remote and fa sense, that naught pertaining to it, nor any touch of created things, succeeds in approachin such a way as to disturb it and detain it on the road of the union of love. 3. The second pr whereof it speaks pertains to the spiritual darkness of this night, wherein all the faculties of part of the soul are in darkness. The soul sees naught, neither looks at aught neither stay that is not God, to the end that it may reach Him, inasmuch as it journeys unimpeded by ob and figures, and of natural apprehensions, which are those that are wont to hinder the sou with the eternal Being of God. 4. The third is that, although as it journeys it is supported by particular interior light of understanding, nor by any exterior guide, that it may receive satis therefrom on this lofty road--it is completely deprived of all this by this thick darkness--yet it alone, which burns at this time, and makes its heart to long for the Beloved, is that which n guides it, and makes it to soar upward to its God along the road of solitude, without its know in what manner. There follows the line: In the happy night. [301]

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[301] T Cf. pp. lxviii-lxiii, Ascent of Mount Carmel (Image Books edition), 26-27, on the incomplete

this treatise. The MSS. say nothing of this, except that in the Alba de Tormes MS. we read
the holy Fray John of the Cross concerning the purgative way, wherein he treats of the acti
passive [aspect] of it as is seen in the treatise of the Ascent of the Mount and in this of the
and, as he died, he wrote no more. And hereafter follows the illuminative way, and then the
Elsewhere we have said that the lack of any commentary on the last five stanzas is not due
death, since he lived for many years after writing the commentary on the earlier stanzas.

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http://www.flickr.com/photos/quikbeam/166330954/

Stacey's Mom (Step-mom teases voyer step-son)
byTheScribe©

Carmen was in the den, sitting on the couch with a knee tucked under her chin and her foot coffee table, applying polish to her toenails. She was wearing a short-waisted, loosely knitte jacket that revealed dots and dashes of a tiny, neon-orange bikini top. Except for the presen thong waistband, a profile view of her bare, toned thigh and rounded, firm buttock would giv she was nude from the waist down. While she concentrated on her work, a rush of wind swe infiltrated the privacy screen of dense evergreens surrounding the patio just outside the den faintly, the turn of a key in the front door, and then, as the door opened, a gust of wind ruffle curtains by the open patio doors and swept across the room. The air in the den turned coole faintly of rain.

“Is that you, Bill?” she called out without looking up.

“Naw, Carmen, it’s just me,” her stepson Jeremy answered from the front of the house.

She glanced toward the young man coming through the kitchen. He paused at the counter s from the den to empty his lunch box and rinse his thermos.

“Oh, hi, Jere, you’re home early,” she said softly with a throaty purr. “I heard the front door a might be your father.”

“Damn!” the boy exclaimed, smacking his forehead with the heel of his hand. “He called this were in the shower. Said he had to go up to Sacramento and wouldn’t be home tonight. The and started honking the horn and I had to go. I guess I forgot to leave you a note.”

“Sacramento? Again?” she questioned with a hint of a scowl.

“That’s what he said.”

“Did he tell you how long?”

“He wasn’t sure; couple of days probably, three tops.”

“Did he say where he was last night?” She forced herself to sound casual. It had taken most three years to establish enough report with the boy to move him beyond referring to her as “ she didn’t want to jeopardize the growing thaw by putting the boy in the middle of a possible

father.

“Naw, he didn’t say,” Jeremy shrugged as he entered the den. He was wearing his work “un
tank-top with “Bruiser’s Lawn and Pool Service” stenciled in red diagonally across the front,
khaki cargo shorts and hiking boots. Hours of mowing grass in the California sun had bronze
black and lightened his already blonde hair to nearly white. She studied him surreptitiously,
corner of her eye, musing on the fact that the past year’s hard work had certainly gotten rid
softness and schoolboy pallor he’d had in high school. “Working probably,” he continued, “h
lot before…” His voice trailed off as he shot a guilty look toward his stepmother.

“Before I came along?” Carmen smiled wryly, finishing his sentence for him.

“I, I, I, didn’t mean it like that,” the boy stammered, turning slightly red.

“It’s okay, Jere. I understand,” she said soothingly. “Your dad works really hard so you and I
things. It just gets lonely sometimes with him gone so much.”

“He’s home more now that he used to be,” the boy replied lamely.

“Speaking of ‘home,’ how come you’re home so early?” she asked.

“It’s raining down the valley, so Bruiser said we’d knock off for the afternoon and start early i
morning.”

“Rain?” she groaned. “It isn’t supposed to rain. I was planning to lay out this afternoon.” She
lapel of her cover-up to expose a glimpse of her bikini top as though to prove her intention.

“Go on out; you still got time. It’ll take the rain a couple of hours at least to get up here.”

He settled into his absent father’s favorite recliner, opening a can of beer that he had retriev
fridge on his way through the kitchen. Keeping beer in the house for a teenaged boy was on
on which she and Bill differed she had discovered in three years of marriage. Why not, she a
behalf, he’s old enough to buy it himself and since he’s working full time and then some, the
allowing him an occasional beer or two would accomplish would be to force him to get it som
all the risks that involves. In the end, she prevailed, but Bill’s agreement was half-hearted at
Jeremy reserved most of his beer consumption to the times when his father wasn’t at home.

“Can’t just yet,” she replied reloading her brush. “I still have three toes to go.”

“You care if I turn on the television?”

“Be my guest, just don’t make me watch any more ‘Ahhhnold.’ I’ve had all the exposure to h
Honestly, I think your father’s in love with the guy. That’s probably why he had to run off to S
of a sudden.”

“Don’t worry, I can’t stand any more of any of them, either; I just wanna catch a few MTV vid

“Anything but Ahhhhnold.”

“Right,” he muttered, punching the channel number into the remote. “You know what Bruiser
don’tcha?” he continued while the TV warmed.

“What?” she answered skeptically, already beginning to feel slightly like the butt of a knock-k
Political activism, she suspected was not high on the list of Bruiser Yardley’s priorities.

“He says, the state’s so fucked up now that Larry Flint’s the only one with enough of the righ
experience to fix it.” He finished the sentence with a sip of beer, studying her over the rim of
see if his casual use of the “F” word would fluster her. It was a game he played from time to
her equanimity with something outrageous or inappropriate.

Carmen didn’t so much as twitch a muscle but continued to apply polish with meticulous bru
“Interesting political commentary,” she answered without looking up, “but I doubt that Bruise
to figure that out all by himself; he must have had help.”

Disappointed by his failure to elicit any protest, Jeremy turned his attention to the television
that was just beginning. He recognized it, of course, from the introduction credits and squirm
anticipation. The music started and the boy was instantly transported into his own fantasy.

“Who’s that?” Carmen questioned a few scenes into the video.

“Fountains of Wayne,” the distracted response.

“Not the group, silly; the woman?”

“Stacey’s mom.”

“What’s her name; she’s an actress or something, isn’t she?”

“Yeah, Rachel Hunter, she’s a model,” Jeremy answered without turning his attention from t

“Right, I knew she looked familiar,” Carmen muttered while wiggling her freshly painted toes
polish.

The video progressed and the unfamiliar words began to jell in Carmen’s mind. Just about th
Rachel’s character morphs into an exotic dancer doing a pole dance, she blurted out, “What
about, Jere?”

“Stacey’s boyfriend’s got a thing for her mom,” he replied distantly, as though somewhat me
Rachel’s abundant cleavage.

“I see,” she said with a note of disapproval in her voice that Jeremy ignored.

The video wound down at about the time her toes dried. She glanced inquisitively toward Je
draining the last drops of beer from his can and doing his best not to look in her direction.

“I imagine you run into lots of moms who look like that when you’re cleaning pools and mow

“Not as many as you’d think,” he answered noncommittally.

“Really?” she said, arching an eyebrow skeptically. “I thought all of the mom’s at your gradua
models.” That was no exaggeration she recalled ruefully. She had dressed conservatively, th
and her new husband’s maturity required it, and was stunned by the sea of décolletage and
by micro-miniskirts that awaited them in the high school gym. She told Bill that in Cincinnati,
dressed like that in public would be arrested for prostitution, but he just laughed and said tha
was behind the times. She took that to heart and, to please him, the next day went out and b
thong she was wearing at the moment. That had been a miscalculation. It didn’t take her lon
in some departments her husband was further behind than everybody, and that knowing the
outrageously expensive clothes or having a taste for truffles was not evidence of a well-roun
sophistication. As soon as the bloom of initial excitement faded from the marriage, he inform
mouth was not an organ for sexual gratification, and, as for the vast majority of the various o
and orifices, no one in their right mind would kiss, lick or even touch one of them. Her therap
sounded like a sexually repressed adolescent, and, since Bill had vehemently denied he had
improvement wasn’t in the prognosis.

“None of them look as good as you,” he replied, looking down and crushing his empty can in

“Why, Jeremy Bolds, that’s the sweetest thing anyone’s said to me in years,” she gushed.

“It’s the truth,” the boy mumbled while twisting the crushed beer can with both hands like he chicken’s neck. The compliment had sort of slipped out unintentionally, and, like many spont it told more of the speaker than of the subject. He blushed under his tan at the idea that she somehow feel the weight of his eyes on her.

“Does that mean you look at me like Stacey’s boyfriend was looking at her mom?” she cooe while he fumbled for a response, she leaned toward him, her full, rounded breasts dangling, swatches of bright orange clinging precariously to her nipples, and she extracted the twisted grip.

“Ah, uh, no, ah, I guess, uh, I don’t know…” he stammered, blinking at the barely contained enticingly an arm’s length away. Then, abruptly, she rose, turned and walked into the kitche heard the clink as the empty went into the trash compactor, but his mind was elsewhere, los confused thoughts.

Suddenly, she was back, materializing in front of him with a fresh, cold beer in her hand and pulled modestly across her chest. She handed him the beer and leaned to kiss him on the c you sweet boy, cool off with this. I’m going to the pool; come on out and join me if you want.

He watched her walking away, moving with almost effortless, fluid grace through the open p dancer she once had been. Her sensuous curves were momentarily silhouetted against the the boy stifled a gasp as the sunlight revealed her firmly rounded, nearly naked buttocks tha slender thread of her thong between toned cheeks and then flowed seamlessly into long, ta legs. He stared as she unbuttoned her cover-up and shrugged it off her shoulders, letting it ground. She stretched, lifting her face to the sun and letting its heat flow over her skin like w She bounced on her toes and thrust her hands into the sky like a runner warming up, and he straining at the restraining cups, and, beneath them, her belly, a flat, smooth, sculpted plain, on, league upon rippling league, before reaching the tiny triangle of cloth covering the secre hidden between her legs. He gulped his beer and tugged his shorts to make room for expan looked again, she was lying on a chaise hidden from view behind a large redwood planter.

Carmen was exhilarated. She felt young, fresh and alive for the first time in ages. Jeremy’s intentionally or not, had buoyed her spirit and her step, and she found herself feeling desirab sun warmed her; the tiny patches of neon cloth covering her nipples and crotch soaking up

collectors and making the flesh beneath feel hot and tingly. Her hands, palms down, skittere
slope of her tummy; fingertips grazed the edge of the nylon patch, and she toyed momentari
of touching herself there. She shielded her eyes with the crook of her arm and lay with her fi
inches from her throbbing clitoris and daydreamed about nubile young boys with their insatia
female flesh and pent-up yearnings propelling them headlong toward the loss of innocence.
drifted in a gilded boat on opalescent, cum-colored seas through thickets of flesh-hued steep
helmeted, unsheathed swords, and when she awoke with racing pulse and the fire of her ow
flickering in her core, she thought the day long gone, but the sun had barely moved in the sk
as her senses awakened and in the quiet, she recognized the sound of running water comin
bathroom window. He must be in the shower, she thought as she rolled into a sitting position
her patches back into position covering its assigned nipple. She waited impatiently for the sh
busied herself by applying tanning oil to the fronts and backs of her legs. She covered her b
particularly well because there were areas of her cheeks that hadn't seen much sun, and, w
approached the tops of her thighs in the front, she even lifted the patch of cloth covering her
soft, sensitive skin under the edges of the triangle. About the time she finished and placed th
on the table beside the chaise, the shower sound stopped.

"Jeremy?" she called out in a soft voice. Theirs was a modest yard, even by suburban Califo
Jeremy's bath was not far away and shouting wasn't necessary.

"Yes, ma'am?" His voice wavered, sounding almost breathless, and she wondered for a mom
off the six-pack while she slept, but his face appeared in the bathroom window across the po
sober enough, although still wet from the shower.

"Can you come out here and help me for a sec?" She shrugged as if to apologize for being h

"Sure, lemme grab a towel and I'll be right out." He sounded agreeable, if not eager.

She took a tube of lipstick from her beach bag and ran the tip across her lips a couple of tim
waited. She was in the process of returning the lipstick to the bag when Jeremy emerged fro
put on a pair of white swim trunks and was carrying a towel, folded across his arm, in front o
approached her. His face was deep red and for a second she worried that he might have sca
shower.

"Honey," she began apologetically, "I must be getting fat cause the straps on this top feel lik
cutting me in half, but for the life of me I can't get it unfastened. Can you help me with it?"

"I can try, I guess," he answered dubiously.

Nothing to it, really," she reassured him while turning her back to him. "It works like any bra."

"I'm not much good with bras."

"How come, Jere? Girls not letting you practice?" she teased, glancing over her shoulder as
He had dropped his guard and lowered the towel when she turned away, so in the glance sh
lengthened heaviness in the front of his swimsuit. She smiled, speculating on what he had b
shower, and her thoughts brought a blush to her cheeks.

"Girls don't wear bras anymore, Carmen, or haven't you heard."

"Of course, you're right. How damn yesterday can I be? I forget, we have a whole new gene
are growing up without a clue about how to unfasten a girl's bra."

"What am I supposed to do here?" he asked, and she could feel the tips of his fingers on her

She hesitated, trying to suppress an involuntary shiver, and then said, "There's a little hook
that's hooked into a loop on the left. Just hold the loop and lift the hook out."

She felt his knuckles on her spine as his fingers tangled with the closure. She could feel his
the nape of her neck and, suddenly, her thighs broke out in a rash of goosebumps. Her puls
arched her back to give him some slack in the straps.

He struggled for a moment longer, then sighed, "There, it's loose," and she immediately felt
fall to her sides. She caught the tiny cups with her forearm and held them against her breast
herself, as she turned around to face the boy.

"Whew," she gasped when they were face to face, "thanks, Jere. That feels better already."

In his struggles with her clasp, the towel had slipped from his arm and was lying, forgotten,
between them. She looked down and her gaze fixed on the bulge that was pushing the front
her. Brazenly, she stared at him, heedless of any possible discomfort he might be experienc
tip of her tongue began a languid, suggestive sweep of her freshly reddened lips.

The boy staggered a half-step back and sort of pushed his hips backward in an attempt to lo
tent, so to speak, and then he bent to pick up the towel. He shook out the towel and began
with one end while the other swayed back and forth in front of his bulge. She couldn't tell for

was water from the shower or sweat he was mopping.

“That’s okay, Carmen,” he mumbled and started to turn.

“Wait a minute,” she said with that soft purr of hers. “There’s something I’ve been wondering

“Yeah? What’s that?” He had the typical teenager’s disdain for questions.

“First, let me borrow your towel for a second, would you? I forgot to bring one and I’ve got oi
hands.”

He blushed beet red and handed over the towel, surrendering the refuge of his modesty, an
from him, Carmen batted her eyes disarmingly and asked innocently, “In the video? You rem

“Yeah.”

“What was the kid doing in the end when Stacey walked in on him?”

“I don’t know.”

“I think you do.”

“I don’t, really.”

“How many times have you seen it?”

“I don’t know, five, six, ten, maybe.”

“I think you know and are just too embarrassed to tell me.”

“I’m not embarrassed.”

“Then, why won’t you tell me what the kid was doin?”

“Cause, you can’t tell for sure.”

“What’s your best guess?”

“Awww, hell,” he sputtered.

“Yes?”

“Foolin around, I guess.”

“What, exactly, does that mean; ‘foolin around?’”

“You know, messin with himself.”

“Do you mean ‘masturbating?’ Like, ‘jacking off?’”

“Yeah, I guess.”

“So, you think the kid was watching Stacey’s mom and jacking off?”

“Yeah. He had the hots for her pretty bad.”

“I can understand why, can’t you; she’s a very beautiful woman.”

“Yeah.”

“I asked you earlier and you said you looked at me like that sometimes.”

“I don’t remember saying that.”

“It’s the truth, though, isn’t it?”

“Yeah, I guess, sometimes.”

Carmen took a deep breath, almost as though preparing herself for a dive into icy water, and
quietly, she asked, “Do you masturbate when you watch me, Jeremy?”

“Oh, jeez, Carmen!” the boy gasped, and she could almost feel the heat as crimson rushed i

“Well, do you?” she asked gently with a beatific smile. “Do you watch me out here at the poo
suit and jack off?”

“Carmen!” he protested, unable to answer.

“Where’s the trust, Jere?” she asked. Her voice quavered and she sounded wounded. “I tho
trust each other.”

“Dad would kill me, Carmen.”

“He’s in Sacramento, remember? On his business. This is our business; just between you a

“You’re not going to tell him?”

“Of course not, Jere. Why would I tell him?”

“Cause, he’s your husband, and I’m just a kid.”

“Well,” she laughed softly as she let her eyes drop to his bulging crotch, “you aren’t much of
And, besides,” she continued, closing the space between them with a half-step and raising h
his face in her palms, “I love you, Jeremy Bolds, and I would never, never, never do anythin
you.”

“Car…” the boy gasped, choking on her name, overcome by her sweetness and the fact tha
dangling uselessly from her arms and her gorgeous, bare breasts were almost grazing his c

“You trust me, don’t you?” she whispered, holding his face in her hands and looking deeply i
astonished eyes.

“Yes, yes, oh God, yes.”

“Then tell me the truth,” she insisted, tightening her grip for effect.

“I do, I do,” he blurted, shutting his eyes in shame.

“Do what?” she prodded.

“Jack off. I watch you and jack off.”

“Is that what you were doing just now? In your bathroom with the water running?”

“Yes.”

“Did you finish?”

“No, you called me; I didn’t have time.”

“Does my body excite you, Jeremy?” she asked pointedly while letting her top slip off her arm
nude, beautifully sculpted globes, pointed their puckered, ruby nipples at his chest.

She took a small step closer; their toes were nearly touching.

“Oh, God, yes,” he moaned almost painfully.

“Are you still excited, Jeremy?” It was a husky whisper and her eyes lit with unconcealed de
the words. The answer, of course, was blatantly pointing at her just a scant few inches from
crotch.

“Carmen! Don’t, please,” he gasped with a shriek. “My dad’s going to kill us both.”

“You trust me, remember? He’s in Sacramento and this is just between you and me.”

“Carmen?” he wailed in disbelief, unable to respond.

“You are still hard, aren’t you, Jere?” Her eyebrows lifted expectantly as she spoke, and she
toward him till her nearly naked mons just barely brushed the cloth covered tip of his erectio

“Oh God,” the boy gurgled.

“Is your penis erect for me, Jere?” she whispered, rubbing herself against him sensuously.

“No, no,” he protested weakly.

“No?” She smiled with amusement. Her hand drifted from his chin, her fingertips tracing lines
down his chest toward his belly. “I don’t think I believe you, Jere.”

“Ohhhhh,” he gurgled in ineffectual denial.

“I think your cock is hard as a rock, honey.” And, with that, her hand found him, and her fing

fondled him through the thin fabric of his trunks. She watched his face as emotions danced a
like images projected onto a screen. His shoulders sagged, his mouth dropped open in a ga
and his eyes bulged as he blinked and gulped.

“See, I was right, baby,” she cooed happily. Her fingers encircled him, squeezing, measuring
slow, rhythmic movement.

The boy gurgled, his words of protest dying in his throat in a tangle of discordant vowels and
arms dangled by his sides; his hands flapped uselessly. His eyes, drawn to the searing sens
stared as the image of her tiny fingers stroking the bulge in his trunks burned into his brain. H
rigid as a piece of rolled steel, and he could feel the hot thrush of embarrassed desire sprea
loins up his trunk to his face.

“Do you like my breasts,” she purred while moving her hand expertly on his prick. Her bare b
enticingly with the movement of her hand, and her darkened, congested nipples, described l
thin space between their bodies.

His eyes flitted to her breasts, then to her face, his eyelids fluttering as she lifted his hand an
on her breast. He felt the firm texture of her bosom under his fingertips and the dense, rubbe
nipple pressing against his palm and urgency of his excitement made him dizzy.

“Rub them, Jere,” she said, guiding him past his innocence. “My nipples are so sensitive.” S
prick with her fingers to encourage him.

The boy complied, rolling her nipple like an oversized raisin between thumb and forefinger. S
eyes and tilted her head as though overcome by rapture, and then she whispered, “Do both
Use both hands.”

Jeremy complied and was shocked at the intensity of her response. Little guttural grunting s
her throat, and her body began to undulate with a rhythm that matched the silent cadence of
tugged her nipples, stretching her flesh, and she arched her back offering herself to his finge

“Hmmmm,” she hissed as he tugged her nipples, elongating her pulsating, exquisitely sensit
pulled taffy, “you do that good,” and to prove her approval, she stroked him faster.

“Do you like having your cock rubbed, baby?”

“Oh, God, yes.”

“Do my fingers feel good?”

“Oh, Carmen.”

“They called me the ‘Beat-off Queen’ in high school, baby; do you know why?”

It was a whispered confidence, uttered as her hand snaked up the loose leg of his trunks to
the mesh lining.

“Ughhhhh.”

“Cause, I could jack the boys off better than any of the other girls. All the boys tried to get m
with them cause I knew how to make them feel good.”

“Carmen!” he gasped as the heat of her palm scorched him through the netting.

“I think you want me to make you feel good, don’t you?” she teased, sliding her hand up his
the swollen head of his prick.

“Oh, Carmen,” he gushed as the air rushed from his lungs.

“Do you want your step-mother to make your cock feel good, Jere?”

Step-mother, oh, God, he winced, but the very illicitness the term suggested honed his pass
a strop. “Oh, yes,” the boy yelped. The reply came bubbling up from his subconscious so qu
realize he had spoken until she released him and withdrew her hand from his trunks.

“Okay, then,” she panted excitedly. “Take off your suit.”

“Carmen?” he blinked uncertainly. His fingers fumbled with the drawstring to loosen the knot

“Let me help you,” she said eagerly, and, dropping to one knee, she began tugging his suit

The trunks grudgingly yielded their grip on the boy’s damp skin. She struggled, working then
little, slowly exposing the boy’s stark white belly and then the surprisingly sparse dusting of
just above his penis. The waistband snagged his prick, bending it down. She tugged hungril
slipped down his thighs, revealing his thick, richly-veined shaft. The length of him surprised

her, and she impatiently snatched the trunks to his ankles to expose him entirely. His prick s
the waistband slipped past, and, as she leaned toward him to push his trunks to the ground,
her cheek. She caught him with her hand and pressed him to her face for a moment, and the
her lips against him to savor the sensation of his virgin prick-flesh on her eager lips. She cou
pulse, the trip-hammer beat of his heart, on her lips, and, welling up from the fiery pit of her
almost unbearable urge to take him in her mouth and suck him to completion then and there
urge because she had other ideas.

She struggled to her feet and faced him. Inches separated them. Her face glowed, lit from w
passion. A smeared droplet of precum stained her cheek. She was breathing with short, quic
breasts, reddened by the boy's eager massage, heaved. She grasped his hands in hers and
hips.

"Take my thong off," she instructed the awestruck boy.

Obediently, he knelt, oblivious to the sharp aggregate punishing his knees. He barely pulled
her thong fell away, exposing her beauty and the neatly trimmed, luxuriant thicket of hair at

"Stay there," she told him when he started to rise, and, restraining him by putting her hands
shoulders, she spread her legs.

"Have you ever seen a woman's pussy, Jeremy?" she asked gently.

He shook his head in partially untruthful denial, because he had seen plenty in magazines a
X-rated videos, but, of course, never one in the flesh.

"Look at my pussy, Jeremy. Do you like it?"

"Oh God, yes. You're beautiful," he whispered in heartfelt adoration. He stared at her, lips fu
slightly separated, revealing glimpses of bright pink flesh behind her fleshy folds.

"Do you know how to tell if a woman is excited and ready to fuck, Jeremy?"

The boy shivered in his ignorance and rocked back and forth on his knees.

"Her pussy gets real wet and slippery, and she swells up inside."

The boy's eyes were riveted to her slit hoping to catch a glimpse of the phenomenon she ha

“Playing with your cock made my pussy sooooo wet.”

The boy rocked closer trying to confirm her report.

“You can’t see it, you sweetheart, you can only feel it. Touch my pussy. Put your fingers insi
I want you to see how wet I am for you.”

He lifted his hand, stroking her inner thigh along the way, and his fingertips tentatively brush
She sighed and opened her legs for him. She shut her eyes and felt his inquisitive, inexperie
sliding along her slit seeking an entrance.

“Yessss,” she gasped, when his fingers managed to separate her lips and slipped inside. “F
she purred as his fingers slithered along the length of her slit.

The boy groped her, and his untutored fumbling was the spark that ignited the raging conflag
lust.

“Here, let me show you,” she puffed, when her vaginal opening proved too elusive for him to

Her hand covered his between her legs, and her fingers guided him through the veil of her s
opening. With his fingers poised to enter her, she hesitated at the brink of the precipice, lear
the wind in her face like Kate Winslet on the bow of the Titanic, savoring the anticipation, bu
instantly her patience yielded to passion, and she thrust his finger deep into her pussy.

He gasped in bewildered astonishment as his finger slid easily into her depths, and he felt th
her slippery flesh engulf him. She pushed him out and tugged him back, instructing him in th
pleasured her, and, gradually, she turned him loose to stroke her on his own.

“Yes, yes, that’s it,” she burbled eagerly as the boy’s fingers sawed in and out of her throbbi
hot cauldron in her belly boiled and brewed an endless flood of lanolin oil that drenched her
knew she was wet, wetter than she had ever been. She overflowed and her slippery effluent
lips, matting her pussy hair and coating the soft skin of her thighs.

“Oh, God, oh, God, you’re finger-fucking me so good, baby,” she murmured allowing herself
selfish indulgence to enjoy the sensations of the boy’s fingers probing her body.

Then, she gently extracted his finger and pulled him to his feet. Before he could protest, she

toward the chaise and told him to lie on his back. He obeyed, lying down with his hands clut
the chaise and his cock flopped on his belly. She stood beside the chaise and let his lust-cra
her nudity, while she squirted oil into her cupped hand. She dropped to her knees and raised
drizzled the warmed oil onto the boy's cock, watching it run from the head down the shaft, le
trails of lubricant weaving among the bulging veins. Her oily palm caressed his shaft, then h
around him and greased him. She palmed his glans and teased his cum hole with a fingertip
lifted his hips, thrusting his cock toward the enticement of her oily caresses, and, while his h
above the chaise, she slipped her hand between his legs to oil his balls. She stroked lower a
crease between his ass cheeks. She wormed her slippery finger into the crevice. The boy gr
her with a look of dismay when she pushed her finger into the tight ring of his anus. He jerke
evade the penetrating finger and resisted her by clenching his butt cheeks tightly together. S
cock, jacking him off with her circling fingers slipping lightly up and down the well-oiled shaft
relaxed some. She leaned toward his prick and licked the tip, and heard the boy's gasp of de
finger slid deeply into his rectum. She fingerfucked his asshole while licking his cock and jac
until his squirmy moans signaled it was time for her to stop.

She stood, and, kneeling on the chaise beside him, straddled the boy. She settled on him, w
till her pussy caught his rigid dick and pressed it between their bodies. She leaned forward,
hands on his shoulders, letting her breasts dangle in front of his face.

"Play with my breasts," she cooed, lifting her hips some and slipping her hand between their
his prick.

He reached for her, hands closing on her swaying globes, as she guided the head of his pric
slit. She rubbed herself with his prick, stroking her swollen clit with the exquisite softness of
and thrilled to the little spurts of precum her caresses produced.

"Suck them," she said with a note of pleading in her voice. Her hand twitched frantically, stru
stalk of her clit with his cock.

The boy complied, sucking her nipples into the hot cavern of his mouth, nursing her breasts
child, and she could feel the walls of her vagina contracting with each suck. He suckled and
just as she lifted herself to position his prick to enter her, he stopped.

"Oh, Carmen?" he gulped, and she detected a wistfulness in his voice.

"Yes, baby?" she responded, pausing; his cock was poised at her opening.

“Carmen, I, ah, ah,” he stammered, blushing.

Fear, she surmised, and her heart melted with compassion for his innocence. “Don’t be afra
you,” she whispered reassuringly with all the love any mother could feel.

“It’s not that,” he protested, and it seemed as though the beat of his pulse in his prick quicke

“What is it, then, baby?” Her hand held him as she settled onto his prick, letting the head slip
fleshy pussy lips.

“Can I put it between your cheeks? Just for a minute. Just to see what it feels like.”

The boy had either summoned extraordinary courage or been overcome by uncontrollable d
outrageous request, but the thought of cheeks, her cheeks, clenching his cock had consume
thought for months and he couldn’t resist that compulsion. It had begun in the spring on a da
been in school. Instead, he had played hookey and was lying on his bed in his boxers readin
when he heard her come home. He had hidden beside his bed while she walked to her bedr
hallway they shared, and then he heard running water filling the tub in her bath. He lay in the
between his bed and the wall for the longest, giving her time to bathe, and, when he thought
clear, he crept out and snuck down the hall toward her room. Her door was ajar and he coul
the back of his neck rising in anticipation at the prospect of catching a glimpse of her in her u
maybe naked. He had gotten lucky once or twice in the past, getting to see her naked, but it
shitless to do it. This time, the door was cracked open and loomed at the end of the hall like
a giant womb, and he approached on tiptoe, irresistibly drawn, with his heart in his throat. At
the room was dark, he didn’t see her and thought she was still in the bathroom, but when his
gasped and nearly fell against the door. Her image was reflected toward him by mirrors on th
wall. His gorgeous step-mother was lying naked on the king-sized bed with her legs spread
were closed, and her pink tongue was running restlessly over her lips. She was twisting a ni
hand. Her pussy hair was wet and matted, her lips puffy, swollen looking, pouting and open,
of wet crimson. Dim light glinted off her moist inner thighs. He groaned and thrust his hand in
underpants, and locked his fingers onto his prick. He began to jack off, staring at her gaping
noticed the movement of her hand reaching for something. Her hand came into view holding
rubber cock above her face. He stopped breathing for a minute and slumped against the doo
near collapse, when she took the dildo into her mouth and down her throat. Then, while he f
his meat, she put the head of that cock between her asscheeks and squirmed it around till th
pressing against her asshole. His eyes were popping out of his head; he couldn’t think or bre
could do was jack off and watch her slowly push that enormous, fat prick up her ass. As soo
it all the way in, so that there was barely enough left outside her butthole to hold on to, she p

the way out and then shoved it back. He could hear her gasping and moaning like it was the thing she had ever done, and it amazed him to see that, when she pulled the thing out, her a open, a huge hole like a gaping mouth with no lips. He jacked off faster, feeling the cum buil dick, and she speeded up too matching him stroke for stroke. Her hand was a blur, sliding th out of her ass almost faster than his eyes could follow, and she started huffing and puffing, l engine that could, with quick little gasps. She slipped a hand down her belly and onto her pu spread her lips and held them open while she rubbed her clit. He was there, his climax hang the familiar tingling rush electrifying his kneecaps, when he heard her loudly chanting, “Yes, ass, oh, God, yes, fuck my ass deep.” With that, his cum burst from the end of his prick in a of thick, white cum shot across the carpet and spattered the bedroom door he was crouchin jerked faster and his dick became a cum fountain, squirting his juice like he never imagined distantly, through the haze of his orgasm, he heard her groan, “Oh, God, I’m cumming.” He into his shorts and slunk down the hall to his room, too frightened of discovery to clean up th made. That night, at supper, he nearly had a heart attack when she turned to his dad and sa are some stains on the carpet outside our bedroom. I don’t know how they got there, but I th somebody to come up and shampoo the carpet.” She had looked at him kinda funny at the t of a smile at the corners of her mouth, but if she suspected anything, she never let on. As fo carried those images like a stain on his brain and whenever he got an erection, there was no to keep his mind from returning to that afternoon when he watched his step-mom fuck herse that big rubber cock.

“Oh, Jere,” she gulped, and he felt a shiver of excitement shake her breasts. Her hand was she spoke. “You want to put your prick between my ass cheeks?”

“Carmen,” he nodded, feeling his prick already nuzzling into the deep cleavage of his step-m guided unerringly by her eager, but steady, hand.

“Ooooh, baby, your cock feels good back there.” She was moving his dick about in her crack puckered ring with the oily head.

The boy was going wild under her expert manipulation. The cum-weeping eye of his dick wa ridges and valleys of her anus, and the reality of the sensation transcended the anything his produced.

“You want to put your cock in my ass and fuck me, don’t you, baby?” No woman’s intuition a boy’s hips were floating above the chaise, lifting her body into the air, his prick poised like a to sheath itself to the hilt in her rectum.

“You wanna fuck your momma’s ass,” she gasped, lowering herself onto his stiff spike.

“Oh, Jesus, yes,” the boy nearly screamed. His hands circled her narrow waist, and he yank
trying to complete her impalement.

“Ohhhh,” she winced. “Slow down a little. Your cock’s too big; you gotta give a girl a chance
wiggled her ass, her hand repositioning his cock, and settled on him tentatively.

Mortified by his lack of thoughtfulness, the boy froze, his back arched in a permanent bow w
his step-mother at the apex.

“Ugh,” she grunted, biting her lower lip. She relaxed her thighs, letting more of her weight co
the prick trying to enter her bowels. Her hand was thrust between their bodies, her fingers fr
stroking his cock, spreading oil along the length. Her finger pressed her ass where they touc
circling, she re-oiled the tip of his prick.

“Oooo, baby, help me get it in,” she wailed when her weight alone was insufficient.

Instinctively, his hands reached for her hips and circled her waist. He pulled her down, lifting
meet force with force and felt the ring of her anus give way. The head of his cock plowed int
step-mother’s tight rectum, and he looked at her face for reaction.

Her eyes popped wide; her mouth gaped. She shook her head back and forth, tossing her c
fingernails dug into his shoulders. Her face was a lust-contorted mask that the inexperience
read.

“Ohhhhh,” she exhaled as he entered.

“Am I hurting you?” he fretted, loosening his grip on her hips. A frown of indecision clouded

“Oh, God, no, Jere,” she gushed, wobbling her hips in an effort to remain balanced. “Don’t s

He had done his part, helping her past the initial entry, and she resumed control. Her hips w
and falling in tiny jerks, and she began swallowing his cock with her ass. She felt the head b
bowels and trembled with excitement. She took the head and the narrower slippery shoulde
Toward the base, his cock thickened again, stretching her hole unbearably, so she stopped
hovering above him with half his dick up her butt, and panted. Her brow furrowed as she trie
mind and concentrate on relaxing her sphincter. The walls of her rectum collapsed around th

seizing him with a thousand rippling muscles, and he gurgled his delight in the back of his th
back and forth on her hands and knees, fucking herself slowly on the obscenely protruding p
forced her hole to widen. She took him deeper with each thrust, and it felt like his cockhead
her throat.

“Jesus Christ, you’re huge,” she gulped triumphantly, when finally she felt his thighs brush h
knew the end was near.

“Oh, Carmen.” Her name burst from his lips in a gush of ecstasy. His thumbs pressed her be
on her butt cheeks.

“Baby,” she begged heatedly, “spread my cheeks with your fingers. Open my ass up so I ca
me.”

The boy could barely believe his ears, but his fingers dipped into her crease along side the e
his prick and pulled her cheeks apart.

“Oh, shit, yes,” she hissed, sinking another delicious inch onto the boy’s prick.

He spread her ass and felt her swallow him completely. His hands, cupped, held her globes
flattened them against his thighs. Her pussy juice slimed his belly, where she rubbed herself

“Baby,” she sighed, as she paused to catch her breath and to allow her body to accommoda
in her over-stuffed rectum. She put her head on his shoulder, nuzzling her lips against his ea
“Your cock is so big and feels so good in my ass. I can’t believe I took all of it. Touch my ass
where your dick’s going in me.”

His pulse was a pounding roar in his head and a throbbing ache in his cock. He felt like he w
joined to this beautiful woman in a dream that defied reality, and his fingers probed their junc
Fingertips gingerly skirted her hole, tracing the obscenely stretched ring that encircled his pr
band of iron, dancing over the little ridge of flesh marking the boundary between ass and pu
marveled at her unabashed submission. Her tiny ring was stretched like the mouth of a Mas
his cock and clung to the base.

“Jesus,” he exclaimed, as she lifted her hips, and he felt his cock slipping past his fingertips.

“Feel good, baby?” she purred, stopping the rise of her hips with just the tip of his prick still i

“Hell, yes.”

“Carmen’s gonna fuck you good, and make you fill up her ass with cum.” She was pushing b
driving his prick deep in her ass, and her promise was nearly fulfilled with that single stroke.

“Arrrrgh,” he gurgled, nearly strangling. His fingers clawed at her hole in a useless attempt t
opening. At that moment, his blood and his cum were reaching the boiling point, and he wou
her ass head first if given the chance.

“You’re about to cum, aren’t you, baby?” She was rocking faster and wiggling her hips from
fucked his prick with her asshole.

“Unhuh,” he grunted. There was a dazed, far-away look in his eyes, and his prick jerked with
inside her.

“Cum, baby. Cum for Carmen. Let me feel your cock squirt cum in my ass.”

“Ohhhhhhhhh,” he wailed, clawing her cheeks in his urgency.

She lifted her hips till just the head remained in her ass and looked between them at the bric
flesh connecting their bodies. Her rectal muscles kneaded his dick head with an unimaginab

“Jack off for me, baby; just like Stacey’s boyfiend. Let me see you jack off with your dick up

The boy’s hand reached for his prick and gripped the greasy shaft. He pumped it once and t
began fucking the head of his cock with short little strokes while he jacked off.

“Carmen!” he gasped, his hand smacking her ass cheeks on the upstroke.

“Cum, baby. I want to feel you shoot.” She whispered encouragement to the boy. He had org
his lust-anguished features, and she could feel the throb of impending climax in his prick.

“Oh, Carmen,” he shouted in a wail of ecstasy as the dam burst, and his cum began to spurt
step-mother’s hot, dick-clenching rectum.

“Yes, yes, my darling, I feel it; I feel you cuming. Squirt your love juice up my ass and fill me
want it running down my legs when you’re done.”

The boy’s cum ran in a nearly unbroken stream, like water from an open spigot. He had nev
so aroused, so turned-on by anything, and his excitement transformed his climax into a torre
Instinctively, he reached for Carmen’s breast, kneading her flesh with one hand while jackin
other, and the tightly gripping walls of her rectum were flooded with cum.

“Ooooooo, Jere, you cum sooooo good,” Carmen purred, lifting her ass off the boy’s prick to
the last few, dwindling spurts arc into the empty space between their bodies.

“Oh, Jesus,” the boy sighed with a final shiver of ecstasy. Cum was dribbling down his finge
of long stringy gobs were dangling from Carmen’s gaping asshole. He gazed at her, almost
his good fortune, with all of the adoration a boy feels for the woman who relieves him of his

Her heart melted, and she leaned down to kiss him full on the lips, with her mouth open and
writhing. He kissed her back, or tried to, and his awkwardness served to underscore his inn
love him all the more. Their lips pressed together, tongues intertwining, and he took her lea
replicate her thrusts and parries. He learned quickly and in seconds they were kissing like lo

Finally, she broke away, gulping for air and she gently stroked his hair. “You liked that didn’t

“Oh my God, yes, Carmen.” The lights of love blazed in his eyes.

“Jacking off and cumming with your dick up my ass felt good, didn’t it, baby?”

“Ca, Ca, Carmen,” he stammered in an effort to express himself, “I never, uh, ah…”

“I know, baby. I know,” she said in that gentle tone mothers use to soothe their sons, and sh
with a finger pressed to his lips.

She dismounted the boy and picked up his towel. Brazenly, she stood with one foot on the c
cum seeping between her legs, and then she sat beside him and began cleaning his shrinki
him in soft terrycloth, then massaged his dick through the towel.

“Shooting your cum in my ass felt a lot better than shooting it on the carpet outside my bedr
She gave him a wicked, knowing smile and maintained the pressure of her hand on his cock

“Oh, Jesus, Carmen.” he gasped, appalled, jerking to a half-sitting position. “You knew?”

“Of course, I knew, baby. I knew you were watching and jacking off, and I knew it was your

door and the carpet. I tried to let you know at dinner that night. I wanted you to know it was o
didn't mind at all. I kept thinking you would say something about it, but you never did."

"I was afraid you would be mad; maybe tell dad."

"You shouldn't have worried. If you had said something, anything, I would have come to you
went to sleep and let you fuck my ass that night or any other night. I would have let you do a
want."

"I feel like such a goddam idiot." The boy might have felt foolish, but his dick, having a mind
was beginning to show signs of renewed life beneath the towel.

"Don't be too hard on yourself," she giggled, squeezing his resurgent cock. "It's not easy wo
that out, and I probably didn't do a very good job of letting you know how I felt about it."

"I wish I had said something. I wanted you so bad I couldn't sleep for days."

"I wanted you too, Jeremy, but, after that, there just never seemed to be a good time to climb

"But, you did today."

"Yeah, I sure did," she grinned.

"So, is that the end of it?" An anguished look of disappointment flickered across his face.

"Of course not, you silly boy, it's just the beginning. You can have me any time you want, jus
can have you whenever I want."

"Oh God, don't tease me like that."

"I'm not teasing; I mean it. When ever, where ever, what ever; do you understand?"

"I, I, I think so," the boy responded, nodding in disbelief.

"Good," she said, smiling with satisfaction. "Now, I want you to do exactly as I say. Understa
test."

"Yeah, okay," the boy nodded in agreement, but she had already turned and started walking

“Well, come on,” she said, looking back at him over her shoulder and crooking a finger in his

He jumped up and followed his step-mother to the far end of the pool. Her asscheeks were r with his fingerprints, and he could see gobs of his cum oozing from her crease. He was abou was leading him, but then, she reached the diving board and sat down on the end with her b folded his towel and dropped it on the aggregate between her legs. Then, she leaned back v her, holding the board for support and spread her legs.

“Kneel between my legs, baby.”

“Sure, Carmen,” he replied, quickly complying with her instruction.

“Good boy,” she smiled, and she lifted her legs, putting them on his shoulders. She lifted her pussy was level with his face. She tugged him with her heels and the scent of her filled him. she hissed hungrily, and the space between his lips and hers shrank.

His hands reached up to cup her cheeks, helping her support her weight, and he held her to slice of ripe melon. This request he knew how to fulfill. Bruiser had explained what the video and he was armed to the teeth with untested knowledge. He brushed her lips with his. Her h his cheeks; the musky scent of her arousal seared his nostrils. She ground her hips, pressin hard against his mouth, and the taste of her blossomed on his lips. He licked her with his tor gasped, “Oh, God, yes, do that.” She lowered her back to the board, freeing her hands to let wild in his hair. She coiled his hair around her fingers and yanked his face into her crotch, m lick me, lick my cunt, lover.”

He licked at her slit, and she directed him with pulls and yanks and yelps of pleasure, and hi coated with the sweet oil of her essence. Her fleshy lips swelled, plumped with passion, and fattened folds with the tip of his tongue. Restlessly, she writhed under his touch, her hips bo board whenever he touched a tender spot.

“Higher,” she wailed, tugging his ear to direct him and plunging one hand under his face to s pussy lips.

He lapped her cunt with the flat of his tongue, licking her trough till his tongue tripped on a fl protuberance that stuck out between her fingers.

“Oh, God, yes, lick my clit,” she squealed with a jerk of her hips when his tongue found her r

He licked her there again and felt the immediate shiver of a response.

“Oh, Jesus, suck it, baby; suck it and make me cum.”

Eagerly, his lips closed on her clit in a tightening oval. It felt like the tip of a tiny finger betwe
lips, and he lavished her with a sweep of his tongue. She gagged and locked her heels behi
pinioning his face to her crotch. He began to gently suck, just a soft suction of lips and tongu
infant’s first tentative attempts to suckle, and her back arched with sensuous pleasure.

“Oooo, oooo, oooo,” she whimpered as he licked her core within the warm, moist suction of

“Oh, fuck, yes,” she moaned deliriously. She collapsed onto the board as the first, firey threa
ignited in her pussy.

Jeremy sucked harder, feeling her clit lengthening, swelling, and, intuitively, he thrust two fir
asshole.

“Oh, baby, where’s you learn to do that? Oh, God, never mind, don’t tell me; I don’t want to l
finger-fuck my ass deeper. Oh, God, I wish it was your cock in my ass; Jesus, I want my dilc
mouth sucking my clit and your fingers fucking my ass, oh God, oh God, oh God,” she babbl
incoherently as the boy’s tongue licked reason from her mind.

Convulsions racked her body, shaking her from head to toe, and her pussy, pressed tight ag
seemed to vibrate as he sucked her. Her juices poured from her pussy and joined the cum c
as he finger-fucked her butt.

“Baby, I’m cumming, I’m cumming,” she sobbed and she fell back open, violate and exposed
her beyond the sharp ridge of her passion to tranquility.

She lay on her back, breasts and belly heaving, and tried to catch her breath and for a mom
he might have done her harm, but, then she rose, propping herself on her elbows and looke
face in amazement.

“Now, aren’t you a pleasant surprise for your step-mother,” she smiled smugly, smearing he
his mouth with the tip of her finger while licking her own lips.

“Did I pass the test, then?”

“You got an “A” on that part, baby, but the test ain’t over by a long shot.”

“Huh? What do you mean?”

“I want more of this,” she said with her voice thick with lust while reaching for his new erectio
hands. Then, she stood, pulling him to his feet by the cock and when he was standing she k
“Come on, Jere, hurry, we’ve only got three days till your dad comes home and there’s abou
questions on that test for ya to answer.”

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Submissive and Willing (They enjoy sexy wife in front of him!)
byHopebeach©

'This gorgeous married lady is a genuinely submissive lady who would love to answer Mails appreciate her sexy body, and would like to tease her and instruct her into doing naughty thi notes/comments will be forwarded to her by Hopebeach, and she promises to answer each Mail address.'

Submissive and Willing!!

It was only Wednesday morning but Fran, the attractive 35 year old wife, was nervous alrea Saturday night. Her husband, Jake, had made a full confession to her the night before....wha do?

Jake had been to a casino with friends and chalked up gambling losses to the tune of $3000 he could pay that sort of debt on the spot and he had been brought to the casino boss's offic to some arrangement! He begged and pleaded for time but could give no guarantee as to wh settle the debt. Suddenly the boss had said,

'Are you married?'

'Yes....why do you ask?'

'Get your wife to get some snacks and some beers in.....me and two of my colleagues are house on Saturday evening. I'm going to give you a chance to repay the debt.....but I want y there.....right?' It wasn't a request, it was just a firm statement. 'Write down your address.'

The two men talked for a few more minutes, but Jake was soon dismissed, shivering and sh into serious hot water he now found himself. He lay awake that night, sweating and going ov eventuality. The following evening, he had found it more than difficult to try to explain to Fran was happening. It was bad enough trying to tell her that he was in debt for $3000, but he als that they were going to have visitors on Saturday night.....the boss of the casino and two o cronies.....and that Fran had to be there!

'Why?' she asked. 'Why have I got to be here? What the hell have you got into, Jake?' Worri initially wafted through her mind but she tried to convince herself that things would even ther somehow her husband would come to some arrangement with the casino.

'I don't know, honey, I really don't know!' Was Jake lying? 'I'm going to try and recover my de man says he wants you to be here to keep us in beer and snacks. We have to do it, honey.' said, but both husband and wife spent the next few days worried about their future.....and th

Fran had married Jake when she was still a virgin and only 18. She certainly was an attracti standing at 5'5 with a shapely figure, wonderful breasts, dark brown hair that she sometimes lovely legs and a firm, tight ass. She had stayed loyal and true to her husband, but as time w maturity had given her more confidence, a wider outlook on life and she had come to realise was something that attracted other men (and perhaps other women for all she knew).

She had worked her way up to become the manager of a retail store and it was only a short in her car. This job had given her independence and responsibility and she was able to mee of different people during her working day. Much of the time, customers and visiting staff me and engage Fran in conversation, perhaps teasing her, attracted by her feminine qualities ar body.

Although Fran remained loyal to her husband, there were occasions when she found herself the men, young and old, who tried to charm her, and often, in her imagination and fantasy, s about what it would be like to 'enjoy' the attentions of another man. Perhaps she might be w smart hotel, wined and dined in style before being taken to a huge, comfortable bed where s experience another male body....another cock in her mouth, another tongue licking her soft another hard cock stretching her aching cunt to give her the thrilling fuck that she fantasised

In spite of her thoughts, and even though the marriage had lasted more than 16 years now, cosy, happy marriage, like millions of other women, and her fantasies remained just that.....f

Right now, Fran didn't have the time, or the inclination, for fantasies. Her mind went over an thought of her husband owing $3000 to the casino. God, what the hell was Jake going to do hell were they going to repay that sort of cash? Please God that Jake can win some hands o Fran prayed to herself.

They lived in a quiet little town on the eastern side of the US, with only one or two other hou and it wasn't very often that they had visitors on a Saturday night, but this weekend was goi different. Fran could hardly concentrate on her managerial duties at the store on Thursday a Saturday, she and Jake decided to go to the local superstore to get all the goods they neede plenty of beer, pizzas, chips, cookies.....anything that was going to keep the visitors happy. drive home, Jake suddenly said,

'You know we've got to keep these guys happy tonight, don't you, Fran? I don't want you to
try and act natural and go along with their wishes. If I can win some of the money back and
beer to keep them smiling, then things might not be too bad.....and I hope you can look prett

'Christ Jake,' Fran started, her patience running thin. 'Don't I always look pretty when we go
company? You know I'll do my best!' Nothing more was said as Jake became more and mor
approached. The men were due at about 8pm and by then, Fran had the kitchen all decked
the crates of beer under the table.

The kitchen was on the upstairs floor where the bedrooms and living room were, but the ma
downstairs with the bathroom and garage, and this was where Jake was intending to host hi
evening.

Jake was pacing up and down all the time, but at about 7.30, Fran went to the bathroom to s
up to her bedroom to change for the evening. Even then, she had butterflies in her stomach,
past eight she could hear a large saloon pull up in the drive-way. She tried to peer out of her
to see the men, but all she could see were a big, black Cadillac and three figures moving qu
door.

As she carried on getting ready, she could hear voices down below in the family room and th
husband called up the stairs.

'Fran, honey, are you ready? Can you come and join us as quickly as you can?' Fran could
Jake's voice and knew her presence was required as soon as possible. She had another qu
mirror, slipped her high heels on and decided that it was 'now or never.' The men could hear
clipping down the stairs and then the door to the family room opened and all four men were
entry.

She could immediately tell who the boss was...the man in charge, the one with all the say, th
decide her husband's fate. He was smiling and sitting back in the most comfortable arm cha
but looked at Fran from top to toe in a very relaxed manner. She felt he was mentally undres
she could do was stand there in all her innocence!

Her nipples began to harden in her tiny top, she was nervous as hell, and the silence was de

'I'm Joey. You must be Jake's wife...I heard him call you Fran...well, hello Fran. It's a pleasu
and thank you so much for inviting us into your home.'

Although he was lounging back in the armchair, Fran imagined him to be shortish, about 5'8
bit of a paunch belly and at least 60 years old. His hair was jet black and she figured he had
Latin blood in him.....just the type to run a casino, Fran thought. She tried to be the friendly

'It's a pleasure, and thank you for coming!!' she smiled weakly, even though she was well av
invited himself rather than being invited.

Fran was also aware of the other two men in the room with her husband. They were both sta
and were also immaculately dressed in dark suits. They were introduced as Eddie and Buck
his mid twenties, about 6', broad shoulders with a beautiful black face and gleaming white te
introduced by Joey, he gave Fran a nod of the head and a dazzling smile. He too hadn't faile
sexy body of the only woman in the room.

Eddie was older, probably mid-fifties, about 5'10 but also well built with dark hair and a hard
his eyes.....no, you definitely wouldn't argue with these guys, Fran thought!

Joey carried on, all the time moving his eyes up and down Fran's shapely body but occasion
words to Jake who was standing, nervously, close to his wife.

'Now, you're in a very difficult position, Jake.....I presume you've told your gorgeous wife abo
you owe the casino?' Fran and Jake nodded affirmative, not wishing to add to the conversat
we can sit down and work it out like proper adults.....and I'm glad your wife is here to help u
problem!' and there was a smirk all over Joey's face as he uttered these last words. 'I tell yo
don't you go and bring some food and some beers, Fran, while Jake and I have a little chat.'

Fran almost ran up the stairs to obey the head man. Within 3 minutes, she was back in the f
tray of chips and nuts and sandwiches, and a bag full of beers. By now the four men were si
oblong table, one on each side. Fran put the food and drink on a trolley and pushed it to the
was sitting. She could see that already a playing card had been dealt to each man.

'Now you're here again, sweetie-pie,' Joey grinned,' we're going to turn the cards over. High
wins.....and it's worth a thousand dollars!!' He said it with such a smirk on his face and he k
feelings that would be going through Fran's mind. Already $3000 in debt, her husband was o
$1000 on just one card.

'Oh my God,' she murmured under her breath. 'Jake, are you sure this is the right way?' she
'Can't you offer to pay it off each month, or something.....or even work some time at the cas
off?' Joey was quick to retort.

'Can you think of another way, then, Fran?' with yet another smirk all across his face. 'We do more staff at the casino.....and we always give a man a fair chance of getting evens! Or do something else in mind, sexy lady?' Again he looked her body up and down, taking in the sh high heels, the tight skirt and the little top which beautifully accentuated her hard breasts.

Fran began,

'Well, I.....,' but Jake interrupted her.

'It's the only way, honey,' and he quickly turned his card over....an ace, and he couldn't be b others all turned their cards over, Joey laughed and said,

'Well, there's a $1000 you've saved. Now you owe us only $2000. Same again.....only this ti the cards over for $2000.' Fran took a deep breath.

'No, no.....Jake, you only have one chance in four.....and you could be owing $4000 in a ma Joey was watching her all the time.

'Your wife seems pretty sensible, doesn't she? She seems to be pretty worried for you, man don't you come over here,' and he beckoned the sexy wife over to his chair. As she nervous Joey's hand grabbed hers and he kissed the back of her hand. Fran stood silently at his side hand let go of hers and dropped to her thigh.

Fran could feel the thick, podgy hand suddenly caressing her leg and then the hand moved under the little skirt and it was soon on the cheek of her ass, on the curve where it joined the thigh. She felt nervous, frightened and excited all at once. Jake was sweating and suddenly

'Hey, Mister, I didn't say you could.....,' but Joey quickly put him down.

'I don't think you have any say in the matter, loser!' and there was venom and contempt in hi carried on caressing the delectable ass. 'Tell you what, we turn over the cards, and if you wi evens and we leave you alone with your pretty wife!'

'You don't have to do it, Jake.....it's OK, it's OK,' murmured Fran, and the gentle hand on he touching her in such an erotic way that she didn't move an inch. The look on Jake's face, tho rage. Right in front of him, the boss man was groping his wife and there was nothing he cou

'Turn over the cards,' Jake suddenly blurted out, hoping against hope that he could bring the
He started by turning over a 10 of Hearts. Then there was a four, then an eight and then, fin
was wet with sweat. It was all down to Eddie, who gently toyed with his card, before slowly t
reveal a.....King of Spades!!

Jake gulped and Fran's heart beat hard in her chest. Suddenly, her husband was $4000 in d
looked a bleak and unforgiving place. Joey, Buck and Eddie had the faintest smiles on their

'Again?' laughed Joey. 'Double or quits, Mister? Either zero bucks or you're in for $8000.' His
on Fran's panties, running his fingers across the thin material, squeezing the hard cheeks of
up and down the insides of her thighs. Joey let the silence linger for a little while longer and

'What does wifey say, honey? Do you let your husband play on or.....!' This time it was Fra
interrupted.

'Christ no....we couldn't afford the original $3000.....we certainly can't afford $8000....oh my
God.....Jake, put away the cards. I'm sure we can talk about.....talk about....oh my God,' an
up her skirt were touching her in all the right spots, and she could feel the dampness starting
into the front of her panties. Jake tried to protest.

'Now listen here, you guys! You can't.....!'

'Oh yes we can, punk! You don't have much choice. I think your wife is right! Eddie, put awa
let's talk about the options. Let's have a proper look at this hot looking woman. Why don't yo
skirt, young lady.....I think we'd all love to see more of you,' and his hand continued to cares
bottom and Joey waited.

'Christ, you guys.....you can't just order my wife around in my own house, 'cos if you think...
was trying to sound masculine.

'Why don't you just shut the fuck up,' growled Joey. 'You are way out of your depth now, big
$4000 and there is just no way you can pay it back.....even your wife says so. So you just s
leave here at 10pm. If....and it's a big If.....if you keep that big mouth of yours quiet and sit i
armchair over there in the corner, then 2 things might happen. One, I don't get Eddie and Bu
good hiding and, Two, I might just cancel the debt you owe us! Understand?'

'And you expect me to just sit in the corner while I let you.....!' protested Jake. His wife al
shouted at him.

'Do it, Jake. The man's right....there is no choice, so do it, honey....go and sit down and have
going to be OK....it's going to be OK.' She gave Jake a kiss on the cheek and almost led him
'Right, Mr Joey, Sir. It's 8.45. You're leaving at 10, and you're going to cancel that debt, aren

'I can see you've got some sense, honey! Now, about that skirt?' and he looked the glorious
again. Fran took a deep breath, and slowly began to unzip the short skirt. Jake sat nervously
sipping a beer, and watched his wife submit to the first order from the three men. Buck, Edd
man relaxed back in their chairs as slowly the skirt slid to the floor to reveal Fran's wonderfu
stunning ass in little, tight panties.

'There, that wasn't too difficult was it,' grinned Joey. 'Just come a little closer again, will you
Fran inched closer to Joey's chair, his hand snaked out again to run up and down her shape
it caressed up to her panties and meandered across her delectable ass and then under and
onto the front of the thin material. His fingers began to slide up and down the front of the pan
Fran's pussy lips underneath. He could feel the wet lips, he could feel them open, and heard
from the sexy wife.

Jake went to get up from his chair but Eddie quickly rose and moved towards the angry husb
Jake sat back down, knowing there was virtually nothing he could do. They could all see Joe
and down on Fran's pussy and then his fingers eased the material aside and he was playing
hairs.

'Feel nice, honey?' gloated Joey. 'I can tell by the way you're getting wet that you like it.....sl
it, guys, eh! Open your thighs some more, baby!' Fran was trying so hard not to enjoy the to
and she didn't reply, but the gentle stroking on her cunt lips and across her clit were beginni
thighs slowly inched apart as she stood before the boss man, feeling every stroke of his pod

She had known no other touch since her wedding day except that of her husband. She had
and submissive to him, even if her mind had often thought of unspoken fantasies, just like m
women. Although the situation she was now in with Jake was horrendous and frightening, Fr
herself that this was the only way. She couldn't argue with Joey or his friends, and right now
touches sliding seductively inside her panties, she didn't want to.

Jake had brought all this on himself with his stupid gambling! They had argued on numerous
previously about the way he lost money at the casino, and now they had finally reached the
If he had to sit in the corner while his wife was at the mercy of three leering men, Fran thoug
least it might finally bring Jake to his fuckin' senses. She sighed again as Joey eased his fin

between her sodden cunt lips.

'Ummm,' moaned Fran, and her feet eased apart a little further.

Jake, sweating in his seat, and sipping furiously on his beer, knew that he was powerless to
proceedings. He was outnumbered, three to one, and he knew that further protest was futile
controlled Fran in her behaviour, particularly where sex was concerned, but now another ma
his wife. He had often made Fran wear sexy clothes for him, she would suck his cock when
would even dress in sexy clothes so that Jake could watch other men admire and lust over h
a bar.

Knowing that other men were looking at his wife, enjoying her firm breasts and her shapely l
dress, always gave Jake a thrill and, like a lot of men, he often fantasised about watching his
another man. But now....Christ.....now it was happening for real. He was having to watch his
hands of a little, podgy guy and he didn't know whether to laugh or cry! He thought being cu
happened to other men, but he might have to endure the humiliation himself just in order to
gambling debt.

'Slip your panties down to your knees,' smiled Joey to the delectable wife. Jake gripped his l
a vice as he watched Fran's little panties gently move over the cheeks of her ass, down her
then hang at her open knees. Straight away, Joey's fingers were back in her cunt and all the
enjoy the glistening hairs of Fran's wet pussy.

Buck, the handsome young black guy, slipped off his jacket and hung it over a chair, along w
smiled at Fran and their eyes locked on one another while she still felt the thrill of fingers pla
cunt. Buck was young and handsome and his wonderful smile was all consuming! Then Joe

'I can see Buck has that look in his eye again, honey. Why don't you kneel down by the side
just relax. That's it,' Apart from her little top, Fran only had her little panties dangling from he
She didn't look at her husband but she knew that she had to be obedient and, the way her ju
from her pussy, at the moment, this wasn't particularly difficult.

She went down onto her knees at the side of Joey's chair and he took the opportunity to slid
right off her legs. Now Fran was naked from the waist down and almost at once, she felt Joe
over the side of his chair and start to explore her body once more.

As she watched the young Buck move slowly towards her, Fran felt Joey's hand slide down
her legs, and then a finger slid into her body and then two fingers and then three. Her knees

floor and she could feel the three fingers just idly rest inside her cunt. The feeling was wond
juices were all over Joey's fingers and now Buck was standing in front of her kneeling body.

Jake could see everything clearly from his seat, and knew that he was paying dearly for his
wife was behaving just as he had regularly made her behave...by being submissive and obe
time, Jake himself was being cuckolded and made to watch her being just as obedient for ot

Was there a stirring in his jeans? Was there some sort of revolting thrill in seeing his wife na
waist down with another man's fingers up her cunt? He tried to keep still as the sweat rolled
forehead.

Buck was right in front of the shapely wife as she looked up at him from her kneeling positio
suddenly spoke.....and Jake gulped.

'Undo his zip, honey!' Did Fran know this instruction was coming? Of course she did, and sh
she felt the three fingers inside her push deeper into her cunt.

'Ohhhhh, God, umm!' and her hands moved up to unzip Buck's slacks. She knew what she h
what was expected. She watched Buck's eyes as her fingers delved into the open slacks an
sighed once more. Her dainty fingers could hardly encircle the cock she was now touching...
already hard and throbbing.

She eased it out from Buck's slacks and just stared at it in amazement. It was the first black
ever seen in real life. She had read stories and seen pictures but here was the real thing an
take her eyes from this fantastic specimen. It was nearly 10 inches of young throbbing meat
fingers playing in her cunt were already working wonders on her resistance, Fran held the w
just eased it towards her face!

Jake could feel his own cock getting harder as he watched powerless from his seat. His brai
excitement but also with total humiliation and then he saw his wife open her mouth. He coul
fingers slowly ease back and forth into Fran's cunt and no words were spoken, but then Fra
lips.

'Oh my Christ,' murmured Jake to himself as Fran slowly eased the huge cock between her
bulbous head and it was then that Buck moved a hand to Fran's head and eased it forward.
position a little as Buck held her head and Joey was fingering her cunt, but somehow she m
and more of Buck's thick prick into her mouth.

For Fran, it was a sort of proud moment as her eyes were still locked into Bucks. She had ta into her mouth and knew she was giving him so much pleasure and, although the motion wa begin sucking him back and forth from the edge of her mouth right in to the back of her throa making her gulp and gag but her submissive nature told her that she had to continue.

Although Jake knew he should be outraged at the scenes before him, he couldn't help his co and harder, and he knew that his wildest fantasies were being played out before him. Oh my be able to live with himself again? Would he ever be able to look Fran in the eye? Still the ac and still his wife took the black cock down into her throat.

'Your pretty wife sure is sexy and good,' teased Joey. 'Look how she takes that big cock into have you been hiding her, punk?' he laughed. Jake didn't reply, he just shrivelled up in his c

By now, Fran's juices were weeping down onto her thighs and her hand had come up to stro fucked her mouth with his cock. Then, suddenly, Eddie moved to Fran's side and eased her bunch it around her neck. Her beautiful, shapely breasts came into view and hung below her slipped a hand down to caress the white orbs.

Fran's nipples had already become solid and pointed as her nervous excitement increased, guys was playing with her tits, squeezing them, caressing them, tweaking the nipples and ge them around. All three men were now enjoying Fran's body.....hands on her tits, fingers up l thick, black cock fucking her mouth.

She had never had more than one man touch her at once (and that was always her husband strangers were enjoying the fruits of her mature, willing body....because that was what it was become willing.

Was it to save her husband's skin, was it to wipe clear the debt, or was it because she had c about this scenario? Fran was never going to say out loud, but the fact that it was happening of her husband only seemed to add to her excitement and sexual enjoyment.

Jake had always tried to tempt her into extra-marital activity, he was always telling her to dre they went out of town, and he was always trying to dictate how she acted. Well, now she wa hand, from 3 men, and Jake was being made to silently watch. Fran was not about to protes actions she was being made to endure (or enjoy?).

'Why don't you take her over to the table, guys? I'm sure she'd be more comfortable up there The table had been used to play cards on only a few minutes previously, but now Fran was

to the edge of the piece of furniture. They grabbed her waist and proceeded to lift the matur
onto the edge, so her legs were dangling over the side. She was still in the view of both Jak
then Buck, his huge cock hanging from his slacks, moved between her legs. At the same tim
her body and his fingers went back to playing with her superb tits. Fran didn't want to speak.
say that she was now loving every move from the three strangers, not in front of her husban
was that this was a sexual fantasy that had often played across her mind.

Her resistance was now nil, so Fran eased her head back to rest on the table and already h
appreciative moaning had started again.

Buck dipped his head and his tongue went straight onto Fran's delicious cunt. The moment
she almost became orgasmic. Buck held her thighs up and lapped at the welcoming vagina,
his head down to attack the tits with his mouth. He sucked and scraped the nipples with his
suck the nipples off with his lips, while Buck tongued all over the pubic hairs between Fran's
concentrating on the open cunt lips and the hard clit.

She began to squeal frantically, as softly as she could, but there was no doubt that the expe
something that her body had never encountered before. By now, Joey was stroking his cock
enjoying seeing his two henchmen play with the sexy wife while her husband grovelled in th
couldn't help herself and finally just groaned,

'Oh God....ummm.....oh my God!' and her hands went down to the heads below her, one on
She almost pushed Buck's head into her cunt, grinding his lips between her legs, while she
suck her tits with more force. Fran was really flying now! Joey could see this and teased the
side of the room.

'Like it, punk? Like seeing your sexy wife enjoying herself? Will she ever want your cock aga
ask yourself!' he laughed. Jake just guzzled his beer bottle and gritted his teeth, never once
off the events on the table. Then he saw Buck mumble some words to Eddie, and Eddie jum

The two men moved the obedient wife again, until she was on her feet, standing on the floor
the table. Buck played with her naked ass and Eddie knelt directly in front of her head on the

'No, no.....you're too big.....please,' protested Fran weakly as she felt Buck's huge cock nu
lips. She wanted it but she didn't want it. She'd only had one cock in her life....Jakes!! Buck
hips and pushed in just an inch or so. At the same time, Eddie was holding Fran's head up a
own not unsubstantial cock. Obediently, she opened her mouth once more and took the sec
into her mouth.

Oh my God, Jake's cock was almost spurting of its own accord. He had thought a million tim
wife with two cocks in her but it was never likely to come to fruition.....until now! He tried not
his own cock because of his embarrassment and humiliation, but he just couldn't help it.

Buck pushed a little further into the golden haven.....and felt the lips of her cunt slide open fo
slipped the cock from her mouth just to squeal again.

'Ahhhhh....ummm....oh Christ.....Christ....that's too.....that's too big,' but Eddie grabbed her h
and pushed his slippery prick back against her lips. Fran obediently started sucking again. B
little, and then eased his cock forward into her cunt again, this time just a little bit deeper. He
with each stroke, going a little deeper and then holding himself inside her velvet cunt so she
to the girth and length.

Fran's breathing became deep and heavy, her breasts heaved up and down while her lips a
sucked all around Eddie's cock. Joey now had his cock out and was openly stroking it while
men enjoy the mature body. Jake just wished he could get his cock out!!

Now Fran began to get used to the double penetration of her body and one of her hands too
guided him back and forth into her mouth. She could feel Buck going steadily deeper into he
thick, black cock and now she was gently easing her ass back into him with each stroke. My
were fucking her over the family table and Buck's black cock was stretching her unbelievably

Back and forth, in and out, back and forth, deeper and deeper, stretching and stretching som
didn't have a cock trying to tickle her tonsils, she would surely be screaming with pleasure a
slowly in to the deepest part of her cunt.

'Ummmmmmm.....ahhhhhhhh,' she groaned and finally she had grown used to Buck's 10 in
slapped together as Buck pulled her onto him with each lunge and Fran had her feet as wide
ass jutting up to enjoy the assault as much as she could.

'Make sure you get $4000 worth,' laughed Joey as he watched the big cock sliding in and ou
body!

The sexy, obedient wife had never felt so full up in her life. She had thought that her husban
well hung, but she had now been spoiled for ever by Buck slowly introducing her to an almig

bringing a shock of pleasure each time it was thrust deep inside her.

It was only after about 30 seconds that Fran had her first almighty orgasm. It had been brou
nature of the tense atmosphere, the excited humiliation of being made to perform in front of
new experience of having two cocks in her at once, and the icing on the cake was this thick,
Buck was now hammering in and out of her body, right into her depths.

Fran just couldn't help it. She felt her body tense, her cunt contract and then relax of its own
the wash of the climax whooshed all round her body, touching every nerve and sending ting
her fingers and toes. But still the wonderful assault continued!

Buck carried on slamming back and forth into her cunt, while Eddie fucked the open mouth v
that just pushed Fran's lips open wide as the cock slid into her throat.

This carried on for another two or three minutes, the two cocks rapidly thrusting in and out o
and mouth, when suddenly Eddie was there!! He grabbed her hair and held his cock deep in
mouth. Fran looked up into his dark eyes as she tickled his balls, and she knew the signs on
first splash into her mouth was enormous and she almost choked, and she could do nothing
fired into her as Eddie still held her head, and Fran gratefully gulped and swallowed as best
Eddie gently subsided.

Not all of the juices could be captured in her throat and there were droplets that escaped fro
ran down Fran's chin, but as she felt the black cock continue to pound away between her op
did experience a feeling of victory, having brought one of the men to a wonderful conclusion
her lips, she managed a huge smile into Eddie's eyes.

He released her head and just knelt back on his haunches as Fran's body still moved back a
of Buck's pounding cock. Joey, in his chair admiring the show, was now openly jacking his c
stunning wife was taking everything his men were giving her. Her body was magnificent; her
and shapely, her hanging breasts moving with each stroke. How Joey wished that Fran's hu
debt more often!!

Then, suddenly, Buck picked up Fran's legs, holding them either side of him. Her head and a
the table, and Buck was holding her thighs apart while he continued to fuck her. Fran felt far
black cock was thrusting relentlessly into her body, causing her to nearly orgasm each time
her womb, and she had never felt so totally satisfied in all her life.

'Really fuck her good now, Buck,' called out Joey. 'She looks great, doesn't she punk,' he tau

grovelling Jake in his chair. 'We gotta be moving soon, so give her your best,' went on Joey.

Buck held her thighs up as he went even faster, if that were possible. Their bodies were slid
forth on the edge of the table as Buck pounded into the waiting cunt. Fran was just breathles

'Ohhh.....uhhh..uhh.....ughhhhhh! Oh God, oh my God.....yes....yes...yeeeeees!!' This pace c
longer, and it didn't. Buck went on and on and on, his cock virtually an iron rod in Fran's stre
but then the last few strokes were quicker and shorter until he, too, held himself inside the o

Fran's body shook violently as she felt the first spurt fire into her cunt, and another of her ow
her like a thunderbolt. The two bodies were joined like Siamese twins as they both climaxed
mountain in sighs and grunts and moans.

Jake suffered the ultimate humiliation as he watched and listened to his wife groan with
satisfaction.....his own cock exploded inside in his slacks and he could feel the warm liquid
pants, his slacks and all over his thighs. He felt totally worthless and degraded.....and all bec
fuckin' gambling!

He could see Buck bent over his wife as her naked body heaved against the table, and he c
Buck's big cock deeply embedded in her cunt as he emptied his sac of cum into her. What m
experience for a man? Worse was only moments away. As Buck ran his hands gently throug
his cock from her cunt, Jake could see trickles of fluid run down her inner thighs. Jake was f
and wished the ground would open up for him.

What next he thought? What other humiliation could he suffer? Then Joey, his cock still in hi

'Nice show, boys.....don't you think so, punk?' he directed at poor old Jake. 'Your lovely wife
some cock inside her, can't she? But now we gotta go....it's nearly 10o'clock and a promise i
Jake breathed a sigh of relief.....but was Fran a little disappointed?

'What about the debt?' Jake mumbled, almost apologetically. 'You've had my wife, and made
fool...is the debt cancelled, eh?' Joey was quick to put Jake in his place again.

'I'll tell you when the debt is cancelled, punk, so just keep your mouth shut until you're spoke
just one little thing that I have to do before we go. Honey, you were fantastic,' and here he a
sexy, naked wife. 'Honey, I want you to go and put on your sexiest bikini and your shoes. Th
errand we have to run.' Fran didn't reply, nor did she question what was happening, but she
herself from the table and went out of the door to go upstairs. Then Joey turned to Jake aga

'Right, you loser! I need some cigarettes, so Buck and I are going with your lovely wife to the road to buy some. Eddie is going to stay here with you, just to make sure you behave yourse back from the tobacco store, we're going to leave. Any fooling around and Eddie will leave y nose and some black eyes.....get my drift, punk? And if I ever see you again, it'll be too soon your sexy wife is welcome at the casino any time she wants!'

He was really grinding the humiliation into Jake, and then Fran appeared again, walking into four men took a deep breath.....she looked fabulous!

She was wearing a tight, white bikini that curved closely to her superb breasts and clung to l like a glove. The outfit showed off her slim, sexy body to beautiful effect. Did she know what Jake tried one last protest, sipping even more beer and almost foaming at the mouth as he w standing regally before her audience.

'You can't take my wife down to the.....,' but he was interrupted once more by Joey's scorn

'For fuck sake, punk. You just don't get it, do you? We are going out for 10 minutes and whe back, it'll be all over.....and the debt will be cancelled. But any more whinging and I might j my mind. Come on, Buck, take the lady's arm.'

Joey did his zip up and headed for the door. Again, Fran didn't look at her husband as she a the head man into the yard. There was only Jake and Eddie left in the room and there was c Eddie helped himself to another beer.

Outside, Fran was led to the black Cadillac and Joey got into the huge back seat. He beckon him. Buck drove and the car slid out into the road.

'Don't worry, honey,' Joey smiled at her. 'We're only going to the store for some cigarettes an be back home again. The debt will be cancelled and you can get on with your life again.....l husband of yours away from my casino if he knows what's good for him! Now, baby, you loo unzipped his slacks again.

As his still rampant cock came into view, Joey held Fran's hand and gently pulled her over. F knew this might be the last action she had to make. It had been one of the most gratifying se that she had ever encountered, even under the testing circumstances, and now she was goi man.

Her mouth opened again and she slipped the hard cock between her lips. It was nowhere ne
but she still enjoyed the feeling as she nibbled, licked and sucked the third cock that had bee
that night. She stroked Joey's balls and his fat ass began to hump off the seat as he held he
to get further inside her mouth. Sweat started to form on his brow as Fran really wanted to g
a blow-job to remember.

As she gulped and blew the boss man, his free hand wandered down her back and his finge
bikini bottoms to play with the soft cheeks of her ass. Fran could feel a finger toying with her
she was suddenly enjoying the sensations as much as Joey.

'Not too fast, honey, not too fast,' he mumbled, feeling his sap rising in double quick time. 'I w
more on the way back!' Just then, Buck rolled the car into the parking area at the store, and
halt. Joey carried on.

'Right honey, just go with Buck and get me 2 packs of Marlboro cigarettes and then come ba
again,' he grinned. Fran looked alarmed.

'You want me.....ugh? You want me to go into the store? Like this? Just a bikini?'

'You'll be back in 2 minutes....now hurry, baby.....I don't want to go cold,' he laughed again,
stroking his cock. Fran gritted her teeth as Buck came round and opened her door. It was 10
just getting dark and Fran was going into the store wearing just a tiny bikini and high heels. S
the car and Buck gently took her arm again.

'Just stay with me, babe,' Buck told her, 'and we'll get the cigarettes and be back in no time.
great. Here's the dollars.....now don't forget.....2 packs of Marlboro and then back to the ca

Fran was nervous again. It was one thing to parade about at home to satisfy the lecherous m
entirely different in public, going into a store where everyone could see her. Buck stayed clo
as they crossed the pavement and opened the door. The blushing wife walked quickly to the
see the attendant looking her body up and down with leering looks.

Buck was right behind her, and others in the store had stopped looking at the goods and we
on the mature woman in the bikini. Buck's hand strayed onto her ass as the two of them stoo
grabbing the shapely flesh through the material. The man in front being served at the counte
for ages, and Fran was going redder and redder with embarrassment.

Then Buck slipped his hand to the hem of the bikini and gently eased one side up to reveal t

flesh of one of Fran's cheeks and she knew that others would be ogling the display. God, sh
but she couldn't deny that her bikini was wet again as she could do nothing but submit to the
black hulk.

Suddenly, she was at the front of the queue, and she blurted out her request for the cigarett
hand was playing with her ass, and the attendant was grinning from ear to ear as he survey
sight in front of him. He didn't hurry to get the cigarettes as his eyes kept drilling into the sex
Fran wished the floor would open to swallow her up.

Thank God, it was soon over and the shaking but excited wife was soon following Buck back
jumped into the back seat once more. She smiled at Joey, gave him the cigarettes and he w
at once. He held her hand and Fran just instinctively lowered her head.

'Not too fast back to the house, Buck,' he growled at the driver. 'Now, baby, where were we?

Fran started on the boss's cock again, and this time she was using her fingers as well as he
she eased the cock from her lips, she would rub him up and down with a firm grip, and Joey
almost immediately. His ass started to hump up from the seat as Fran sucked him, nibbled h
licked him. Her experienced hands were working Joey's cock and balls as she took him dee
it was only a few more seconds before the fat little man was there.

'Oh Christ, honey. Yes, stay there...stay there,' and he held her head down over his cock as
erupted. Fran felt the cum explode into her mouth.....probably built up over an hour or so as
off endlessly watching his men fuck the submissive woman. Now it just shot out into her mou
to swallow once more, gulping and sucking air into her nostrils until Joey was finally finished

'Christ, honey, you are one hell of a woman.....and that punk doesn't deserve you.' Fran loo
smiled, her hand wiping little droplets that had trickled onto her lips and chin, and Buck was
the car along the road where she lived.

As Joey stroked her hair and ran his hand over her naked skin, he told her,

'Any time you want a job, baby, just call me at the casino.....you can start when you like.....
you don't bring that God damn husband of yours. Now, Buck's going to honk the horn in a m
comes out of the house, you can go back in and it's all over. The debt's cancelled and that's
it.....but your husband's banned from the casino forever. Of course....that doesn't apply to y

Joey laughed that lecherous laugh once more.

Buck honked the horn and Eddie wandered out into the road. Joey opened the car door and wife to get out, but not before slapping her ass as she stepped out.

'See you around, sweetheart! And thanks for the great evening,' called Joey. Fran's eyes me was still passion and sexual chemistry firing between them but all she could say as she wav 'Byeeee!' My God, she thought, I've never done anything since I was 18.....now this..... all night!' She saw the car pull away and then she went into the house.

Jake was sitting tensely, still in the same chair, sipping yet another beer. She looked scornfu she swept past and uttered,

'Don't say anything to me. I'm going for a shower. The debt's cancelled but if you ever go ne again, or get into any kind of debt through gambling, then I shall have great pleasure in payi just like I did tonight.....only next time, it may take me all night to enjoy doing it. Got that, bab Goodnight!!' and she slammed the door behind her, leaving poor old Jake almost a broken r

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

subodhÄ• laá¹…kÄ• ro

1. dosÄ• vabodha-paá¹-hamapariccheda

ratanattayappaá¹‡Ä• ma

<1> munindavadanambhoja, gabbhasambhavasundarÄ«.

saraá¹‡aá¹ƒ pÄ• á¹‡inaá¹ƒ vÄ• á¹‡Ä«, mayhaá¹ƒ pÄ«á¹‡ayataá¹ƒ manaá¹ƒ ||

nimitta

<2> __rÄ• ma, sammÄ• â€™ _dyaâ€™ laá¹…kÄ• rÄ• , santi santo purÄ• tanÄ• .

tathÄ• pi tu vaá¸·aÃ±jenti, suddhamÄ• gadhikÄ• na te ||

abhidhÄ• nÄ• dikaá¹ƒ

<3> tenÄ• â€™ pi nÄ• ma toseyya, mete laá¹…kÄ• ravajjite.

anurÅ«penÄ• â€™ laá¹…kÄ• re, neâ€™ sa meso parissamo ||

<4> yesaá¹ƒ na saÃ±citÄ• paÃ±Ã±Ä• , nekasatthantaroâ€™ citÄ• .

sammohaâ€™ bbhÄ• hatÄ• veâ€™ te, nÄ• vabujjhanti kiÃ±cipi ||

<5> kiá¹ƒ tehi pÄ• dasussÅ«sÄ• , yesaá¹ƒ natthi garÅ«niâ€™ ha.

ye tappÄ• darajokiá¹‡á¹‡Ä• , teâ€™ va sÄ• dhÅ« vivekino ||

<6> __kabba, nÄ• á¹-aka_nikkhitta, nettacittÄ• kavijjanÄ• .

yaá¹ƒkiÃ±ci racayanteâ€™ taá¹ƒ, na vimhayakaraá¹ƒ paraá¹ƒ ||

<7> teyeâ€™ va paá¹-ibhÄ• vento, soâ€™ va bandho savimhayo.

yena tosenti viÃ±Ã±Å« ye, tattha pyaâ€™ vihitÄ• â€™ darÄ• ||

<8> __bandho_ \Be 156/ ca nÄ• ma sadda, tthÄ• , sahitÄ• dosavajjitÄ• .

__pajja gajja vimissÄ• naá¹ƒ, _ bhedenÄ• â€™ yaá¹ƒ tidhÄ• bhave ||

<9> __nibandho_ cÄ• â€™ __nibandho_ ca, puna dvidhÄ• niruppate.

taá¹ƒ tu pÄ• pentyaâ€™ laá¹…kÄ• rÄ• , vindanÄ«yatarattanaá¹ƒ ||

<10> anavajjaá¹ƒ mukhambhoja { ``ambhojaâ€™â€™ nti padaá¹ƒ pÄ• á¸·iyaá¹ƒ natthi, vÄ• sakkaá¹-aganthato anÄ«taá¹ƒ}, manavajjÄ• ca bhÄ• ratÄ«.

alaá¹…katÄ• â€™ va sobhante, kiá¹ƒ nu te niraâ€™ laá¹…katÄ• ?

<11> vinÄ• garÅ«padesaá¹ƒ taá¹ƒ, bÄ• loâ€™ laá¹…kattu micchati.

sampÄ• puá¹‡e na viÃ±Ã±Å«hi, hassabhÄ• vaá¹ƒ kathaá¹ƒ nu so?

<12> ganthopi kavivÄ• cÄ• na, malaá¹…kÄ• raâ€™ ppakÄ• sako.

yÄ• ti tabbacanÄ«yattaá¹ƒ, taâ€™ bbohÄ• rÅ«â€™ pacÄ• rato ||

<13> dvippakÄ• rÄ• alaá¹…kÄ• rÄ• , tattha __sadda, ttha_bhedato.

saddatthÄ• __bandha_nÄ• mÄ• â€™ va, taá¹ƒsajjita tadÄ• vali ||

<14> guá¹‡Ä• laá¹…kÄ• rasaá¹ƒyuttÄ• , api dosalavaâ€™ á¹…kitÄ• .

pasaá¹ƒsiyÄ• na viÃ±Ã±Å«hi, sÄ• kaÃ±Ã±Ä• viya tÄ• disÄ« ||

<15> tena dosanirÄ• soâ€™ va, mahussÄ• hena sÄ• dhiyo.

niddosÄ• sabbathÄ• sÄ• â€™ yaá¹ƒ, saguá¹‡Ä• na bhaveyya kiá¹ƒ?

<16> sÄ• â€™ laá¹…kÄ• raviyuttÄ• â€™ pi, guá¹‡ayuttÄ• manoharÄ• .

niddosÄ• dosarahitÄ• , guá¹‡ayuttÄ• vadhÅ« viya ||

<17> __pade vÄ• kye tadatthe_ ca, dosÄ• ye vividhÄ• matÄ• .

soâ€™ dÄ• haraá¹‡a metesaá¹ƒ, lakkhaá¹‡aá¹ƒ kathayÄ• myaâ€™ haá¹ƒ ||

padadosa uddesa

<18> viruddhatthantarÄ• , jhattha, kiliá¹-á¹-hÄ• ni, virodhi ca.

neyyaá¹ƒ, visesanÄ• pekkhaá¹ƒ, hÄ«natthaka manatthakaá¹ƒ ||

vÄ• kyadosa uddesa

<19> dosÄ• padÄ• na vÄ• kyÄ• na, mekatthaá¹ƒ bhaggarÄ«tikaá¹ƒ.

tathÄ• byÄ• kiá¹‡á¹‡a gÄ• mmÄ• ni, yatihÄ«naá¹ƒ kamaccutaá¹ƒ.

ativutta mapetatthaá¹ƒ, sabandhapharusaá¹ƒ tathÄ• ||

vÄ• kyatthadosauddesa

<20> apakkamoâ€™ \Be 157/, cityahÄ«naá¹ƒ, bhaggarÄ«ti, sasaá¹ƒsayaá¹ƒ.

gÄ• mmaá¹ƒ duá¹-á¹-hÄ• laá¹…katÄ«ti, dosÄ• vÄ• kyatthanissitÄ• ||

padadosaniddesa

<21> __viruddhatthantaraá¹ƒ_ taÃ±hi, yassaâ€™ Ã±Ã±attho virujjhati.

adhippete yathÄ• megho, __visado_ sukhaye janaá¹ƒ ||

<22> visesya madhikaá¹ƒ yenÄ• , __jhattha_ metaá¹ƒ bhave yathÄ• .

__obhÄ• sitÄ• â€™ sesadiso, _ khajjotoâ€™ yaá¹ƒ virÄ• jate ||

<23> yassaâ€™ tthÄ• â€™ vagamo dukkho, pakatyÄ• â€™ divibhÄ• gato.

kiliá¹-á¹-haá¹ƒ taá¹ƒ yathÄ• tÄ• ya, soâ€™ ya mÄ• liá¹…gyate __piyÄ• ||_

<24> yaá¹ƒ kiliá¹-á¹-hapadaá¹ƒ mandÄ• , bhidheyyaá¹ƒ __yamakÄ• _dikaá¹ƒ.

kiliá¹-á¹-hapadadoseâ€™ va, tampi anto karÄ«yati ||

<25> patÄ«tasaddaracitaá¹ƒ, siliá¹-á¹-hapadasandhikaá¹ƒ.

pasÄ• daguá¹‡asaá¹ƒyuttaá¹ƒ, __yamakaá¹ƒ_ mata medisaá¹ƒ ||

<26> __abyapetaá¹ƒ byapetaâ€™ Ã±Ã±a, _ mÄ• vuttÄ• â€™ nekavaá¹‡á¹‡ajaá¹ƒ.

yamakaá¹ƒ taÃ±ca pÄ• dÄ• na, mÄ• di, majjha, nta, gocaraá¹ƒ ||

abyapeta paá¹-hamapÄ• dÄ• di yamakaá¹ƒ

<27> sujanÄ• â€™ sujanÄ• sabbe, guá¹‡enÄ• pi vivekino.

vivekaá¹ƒ na samÄ• yanti, avivekijanantike ||

abyapeta paá¹-hama dutiya pÄ• dÄ• di yamakaá¹ƒ

<28> kusalÄ• â€™ kusalÄ• sabbe, pabalÄ• â€™ pabalÄ• thavÄ• .

no yÄ• tÄ• yÄ• vaâ€™ hosittaá¹ƒ, sukhadukkhappadÄ• siyuá¹ƒ.

abyapeta paá¹-hama dutiya tatiyapÄ• dÄ• di yamakaá¹ƒ ||

<29> sÄ• daraá¹ƒ sÄ• daraá¹ƒ hantu, vihitÄ• vihitÄ• mayÄ• .

vandanÄ• vandanÄ• mÄ• na, bhÄ• jane ratanattaye ||

abyapeta catukkapÄ• dÄ• di yamakaá¹ƒ

<30> kamalaá¹ƒ kaâ€™ malaá¹ƒ kattuá¹ƒ, vanado vanadoâ€™ mbaraá¹ƒ.

sugato sugato lokaá¹ƒ, sahitaá¹ƒ sa hitaá¹ƒ karaá¹ƒ ||

<31> abyapetÄ• diyamaka \Be 158/, sseso leso nidassito.

Ã±eyyÄ• niâ€™ mÄ• yeva disÄ• , yaâ€™ Ã±Ã±Ä• ni yamakÄ• nipi ||

<32> accantabahavo tesaá¹ƒ, bhedÄ• sambhedayoniyo.

tathÄ• pi keci sukarÄ• , keci accantadukkarÄ• ||

<33> __yamakaá¹ƒ_ taá¹ƒ __pahelÄ«_ {paheá¸·i (Katthaci) } ca, nekantamadhurÄ• niâ€™

upekkhiyanti sabbÄ• ni, sissakhedabhayÄ• mayÄ• ||

<34> desakÄ• lakalÄ• loka, Ã±Ä• yÄ• gamavirodhi yaá¹ƒ.

taá¹ƒ __virodhipadaá¹ƒ_ ceâ€™ ta, mudÄ• haraá¹‡ato phuá¹-aá¹ƒ ||

<35> ya dappatÄ«ta mÄ• nÄ«ya, vattabbaá¹ƒ __neyya_ mÄ• hu taá¹ƒ.

yathÄ• sabbÄ• pi __dhavalÄ• , _ disÄ• rocanti rattiyaá¹ƒ ||

<36> nedisaá¹ƒ bahu maÃ±Ã±anti, sabbe sabbattha viÃ±Ã±uno.

dullabhÄ• â€™ vagatÄ« sadda, sÄ• matthiyavilaá¹…ghinÄ« ||

<37> siyÄ• __visesanÄ• pekkhaá¹ƒ, _ yaá¹ƒ taá¹ƒ patvÄ• visesanaá¹ƒ.

sÄ• tthakaá¹ƒ taá¹ƒ yathÄ• taá¹ƒ so, bhiyyo passati __cakkhunÄ• ||_

<38> hÄ«naá¹ƒ kare visesyaá¹ƒ yaá¹ƒ, taá¹ƒ __hÄ«natthaá¹ƒ_ bhave yathÄ• .

__nippabhÄ« kata khajjoto, _ samudeti divÄ• karo ||

<39> pÄ• dapÅ«raá¹‡amattaá¹ƒ yaá¹ƒ, __anattha_miti taá¹ƒ mataá¹ƒ.

yathÄ• __hi_ vande buddhassa, pÄ• dapaá¹…keruhaá¹ƒ __pi ca ||_

vÄ• kyadosa niddesa

<40> saddato atthato vuttaá¹ƒ, yattha bhiyyopi vuccati.

ta __mekatthaá¹ƒ_ yathÄ• â€™ __bhÄ• ti, vÄ• rido vÄ• rido ayaá¹ƒ ||_

yathÄ• ca

<41> titthiyaá¹…kurabÄ«jÄ• ni, jahaá¹ƒ diá¹-á¹-higatÄ• niâ€™ ha.

pasÄ• deti pasanneâ€™ so, mahÄ• muni mahÄ• jane ||

<42> Ä• raddhakkamavicchedÄ• , __bhaggarÄ«ti_ bhave yathÄ• .

__kÄ• pi paÃ±Ã±Ä• , kopi paguá¹‡o, pakatÄ«pi aho tava ||_

<43> padÄ• naá¹ƒ \Be 159/ dubbinikkhepÄ• , byÄ• moho yattha jÄ• yati.

taá¹ƒ __byÄ• kiá¹‡á¹‡a_nti viÃ±Ã±eyyaá¹ƒ, tadudÄ• haraá¹‡aá¹ƒ yathÄ• ||

<44> __bahuguá¹‡e paá¹‡amati, dujjanÄ• naá¹ƒ pyayaá¹ƒ jano. _

__hitaá¹ƒ pamudito niccaá¹ƒ, sugataá¹ƒ samanussaraá¹ƒ ||_

<45> visiá¹-á¹-havacanÄ• â€™ petaá¹ƒ, __gÄ• mmaá¹ƒâ€™ _tyaâ€™ bhimataá¹ƒ yathÄ• .

kaÃ±Ã±e kÄ• mayamÄ• naá¹ƒ maá¹ƒ, na kÄ• mayasi kiá¹ƒnviâ€™ daá¹ƒ?

<46> padasandhÄ• nato kiÃ±ci, duppatÄ«tikaraá¹ƒ bhave.

á¹• 22 tampi __gÄ• mmaá¹ƒ_ tyaâ€™ bhimataá¹ƒ, yathÄ• __yÄ• bhavato piyÄ• ||_

<47> vuttesu sÅ«cite á¹-á¹-hÄ• ne, padacchedo bhave yati.

yaá¹ƒ tÄ• ya hÄ«naá¹ƒ taá¹ƒ vuttaá¹ƒ, __yatihÄ«na_nti sÄ• pana ||

<48> yati __sabbatthapÄ• dante, vuttaá¸• á¸• he_ ca visesato.

pubbÄ• parÄ• nekavaá¹‡á¹‡a, __padamajjhe_pi katthaci ||

tatthodÄ• haraá¹‡apaccudÄ• haraá¹‡Ä• ni yathÄ•

<49> taá¹ƒ name sirasÄ• __cÄ• mi, karavaá¹‡á¹‡aá¹ƒ_ tathÄ• gataá¹ƒ.

sakalÄ• pi disÄ• __siÃ±ca, tiva_ soá¹‡á¹‡arasehi yo ||

<50> saro sandhimhi pubbanto, viya lope vibhattiyÄ• .

aÃ±Ã±athÄ• tvaâ€™ Ã±Ã±athÄ• tattha, yÄ• â€™ desÄ• di parÄ• â€™ diâ€™ va ||

<51> __cÄ• _dÄ« pubbapadantÄ• â€™ va, niccaá¹ƒ pubbapadassitÄ• .

__pÄ• _dayo niccasambandhÄ• , parÄ• dÄ«va parena tu ||

sabbatthodÄ• haraá¹‡Ä• ni yathÄ•

<52> name taá¹ƒ sirasÄ• __sabbo, pamÄ• â€™ tÄ«taá¹ƒ_ tathÄ• gataá¹ƒ.

yassa lokaggataá¹ƒ __patta, ssoâ€™ pamÄ• _ na hi yujjati ||

<53> munindaá¹ƒ taá¹ƒ sadÄ• __vandÄ• , myaâ€™ nantamati_ muttamaá¹ƒ.

yassa __paÃ±Ã±Ä• ca mettÄ• ca, nissÄ«mÄ• _ti vijambhati ||

cÄ• dipÄ• dÄ«su paccudÄ• haraá¹‡Ä• ni yathÄ•

<54> mahÄ• mettÄ• __mahÄ• paÃ±Ã±Ä• , ca_ yattha paramodayÄ• .

paá¹‡amÄ• mi jinaá¹ƒ taá¹ƒ __pa, varaá¹ƒ_ varaguá¹‡Ä• â€™ layaá¹ƒ ||

<55> padatthakkamato muttaá¹ƒ, __kamaccuta_ midaá¹ƒ yathÄ• .

__khettaá¹ƒ vÄ• dehi gÄ• maá¹ƒ vÄ• , desaá¹ƒ vÄ• mama sobhanaá¹ƒ ||_

<56> lokiyattha \Be 160/ matikkantaá¹ƒ, __ativuttaá¹ƒ_ mataá¹ƒ yathÄ• .

__atisambÄ• dha mÄ• kÄ• sa, metissÄ• thanajambhane ||_

<57> samudÄ• yatthatoâ€™ petaá¹ƒ, taá¹ƒ __apetatthakaá¹ƒ_ yathÄ• .

__gÄ• viputto balibaddho, tiá¹‡aá¹ƒ khÄ• dÄ« pivÄ« jalaá¹ƒ ||_

<58> bandhe pharusatÄ• yattha, taá¹ƒ __bandhapharusaá¹ƒ_ yathÄ• .

__kharÄ• khilÄ• parikkhÄ«á¹‡Ä• , khette khittaá¹ƒ phalatyaâ€™ laá¹ƒ ||_

vÄ• kyatthadosa niddesa

<59> Ã±eyyaá¹ƒ lakkhaá¹‡a manvattha, vasenÄ• â€™ __pakkamÄ• dinaá¹ƒ. _

udÄ• haraá¹‡a metesaá¹ƒ, dÄ• ni sandassayÄ• myaâ€™ haá¹ƒ ||

tatthÄ• â€™ pakkamaá¹ƒ yathÄ•

<60> __bhÄ• vanÄ• , dÄ• na, sÄ«lÄ• ni, _ sammÄ• sampÄ• ditÄ• niâ€™ ha.

__bhoga, saggÄ• di, nibbÄ• na, _ sÄ• dhanÄ• ni na saá¹ƒsayo ||

ocityahÄ«naá¹ƒ yathÄ•

<61> __pÅ«janÄ«yataro loke, aha meko nirantaraá¹ƒ. _

__mayekasmiá¹ƒ guá¹‡Ä• sabbe, yato samuditÄ• ahuá¹ƒ ||_

yathÄ• ca

<62> __yÄ• citoâ€™ haá¹ƒ kathaá¹ƒ nÄ• ma, na dajjÄ• myaâ€™ pi jÄ«vitaá¹ƒ. _

__tathÄ• pi puttadÄ• nena, vedhate hadayaá¹ƒ mama ||_

bhaggarÄ«ti yathÄ•

<63> __itthÄ«naá¹ƒ dujjanÄ• na_Ã±ca, vissÄ• so nopapajjate.

__vise siá¹…gimhi nadiyaá¹ƒ, roge rÄ• jakulamhi_ ca ||

sasaá¹ƒsayaá¹ƒ yathÄ•

<64> munindacandimÄ• loka, saralolavilocano.

janoâ€™ vakkantapanthoâ€™ va, __go_padassanapÄ«á¹‡ito ||

<65> vÄ• kyatthato duppatÄ«ti, karaá¹ƒ __gÄ• mmaá¹ƒ_ mataá¹ƒ yathÄ• .

poso __vÄ«riyavÄ• _ soâ€™ yaá¹ƒ, __paraá¹ƒ hantvÄ• _ na vissamÄ« ||

<66> __duá¹-á¹-hÄ• laá¹…karaá¹‡aá¹ƒ_ tetaá¹ƒ {tvethaá¹ƒ (?) }, yatthÄ• â€™ laá¹…kÄ• ra

tassÄ• â€™ laá¹…kÄ• raniddese, rÅ«pa mÄ• vi bhavissati ||

<67> katoâ€™ tra \Be 161/ saá¹…khepanayÄ• mayÄ• â€™ yaá¹ƒ,

dosÄ• na mesaá¹ƒ pavaro vibhÄ• go.

esoâ€™ vaâ€™ laá¹ƒ bodhayituá¹ƒ kavÄ«naá¹ƒ,

tamatthi ce khedakaraá¹ƒ parampi ||

iti saá¹…gharakkhitamahÄ• sÄ• miviracite subodhÄ• laá¹…kÄ• re

dosÄ• vabodho nÄ• ma

paá¹-hamo paricchedo.

2. dosaparihÄ• rÄ• vabodha-dutiyapariccheda

<68> kadÄ• ci kavikosallÄ• , virodho sakalo pyaâ€™ yaá¹ƒ.

dosasaá¹…khya matikkamma, guá¹‡avÄ«thiá¹ƒ vigÄ• hate ||

<69> tena vuttavirodhÄ• na, mavirodho yathÄ• siyÄ• .

tathÄ• dosaparihÄ• rÄ• , vabodho dÄ• ni nÄ«yate ||

tattha viruddhatthantarassa parihÄ• ro yathÄ•

<70> vindantaá¹ƒ pÄ• kasÄ• lÄ«naá¹ƒ, sÄ• lÄ«naá¹ƒ dassanÄ• sukhaá¹ƒ.

taá¹ƒ kathaá¹ƒ nÄ• ma meghoâ€™ yaá¹ƒ, __visado_ sukhaye janaá¹ƒ?

yathÄ• vÄ•

<71> __vinÄ• yako_pi nÄ• go si, __gotamo_pi mahÄ• mati.

__paá¹‡Ä«to_pi rasÄ• â€™ peto, cittÄ• me sÄ• mi te gati ||

ajhaâ€™ tthassa yathÄ•

<72> kathaá¹ƒ tÄ• diguá¹‡Ä• bhÄ• ve, lokaá¹ƒ toseti dujjano?

__obhÄ• sitÄ• sesadiso, _ khajjoto nÄ• ma kiá¹ƒ bhave?

<73> pahelikÄ• ya {paheá¸·ikÄ• ya (Katthaci) } mÄ• ruá¸·hÄ• , na hi duá¹-á¹-hÄ• kiliá¹-á¹-h

__piyÄ• _ sukhÄ• â€™ liá¹…gitaá¹ƒ ka, mÄ• liá¹…gati nu no iti ||

<74> yamake no payojeyya, kiliá¹-á¹-hapada micchite.

tato yamaka maÃ±Ã±aá¹ƒ tu, sabba metaá¹ƒmayaá¹ƒ viya ||

desavirodhino yathÄ•

<75> bodhisattappabhÄ• vena \Be 162/, __thalepi jalajÄ• nyaâ€™ huá¹ƒ. _

nudantÄ• niâ€™ va sucirÄ• , vÄ• saklesaá¹ƒ tahiá¹ƒ jale ||

kÄ• lavirodhino yathÄ•

<76> mahÄ• nubhÄ• va pisuno, munino manda mÄ• ruto.

__sabbotukamayaá¹ƒ_ vÄ• yi, dhunanto __kusumaá¹ƒ_ samaá¹ƒ ||

kalÄ• virodhino yathÄ•

<77> nimuggamÄ• naso buddha, guá¹‡e paÃ±casikhassapi.

__tantissara virodho_ so, na sampÄ«á¹‡eti kaá¹ƒ janaá¹ƒ?

lokavirodhino yathÄ•

<78> gaá¹‡aye cakkavÄ• á¸·aá¹ƒ so, candanÄ• yapi sÄ«talaá¹ƒ.

sambodhi satta hadayo, __padittaâ€™ á¹…gÄ• rapÅ«ritaá¹ƒ ||_

Ã±Ä• yavirodhino yathÄ•

<79> __pariccattabhavo_pi tva, mupanÄ«tabhavo asi.

acintyaguá¹‡asÄ• rÄ• ya, namo te munipuá¹…gava ||

Ä• gamavirodhino yathÄ•

<80> nevÄ• â€™ lapati kenÄ• â€™ pi, __vacÄ«viÃ±Ã±attito_ yati.

sampajÄ• namusÄ• vÄ• dÄ• , phuseyyÄ• â€™ pattidukkaá¹-aá¹ƒ ||

neyyassa yathÄ•

<81> marÄ«cicandanÄ• â€™ lepa, lÄ• bhÄ• sÄ«tamarÄ«cino.

imÄ• sabbÄ• pi __dhavalÄ• , _ disÄ• rocanti nibbharaá¹ƒ ||

yathÄ• vÄ•

<82> manonuraÃ±jano mÄ• ra, á¹…ganÄ• siá¹…gÄ• ravibbhamo.

jinenÄ• â€™ samanuÃ±Ã±Ä• to, mÄ• rassa __hadayÄ• â€™ nalo ||_

visesanÄ• pekkhassa yathÄ•

<83> apayÄ• tÄ• â€™ parÄ• dhampi, ayaá¹ƒ verÄ« janaá¹ƒ jano.

kodhapÄ• á¹-alabhÅ«tena, bhiyyo passati __cakkhunÄ• ||_

hÄ«natthassa yathÄ•

<84> __appakÄ• nampi_ pÄ• pÄ• naá¹ƒ, pabhÄ• vaá¹ƒ nÄ• saye budho.

api __nippabhÄ• tÄ• â€™ nÄ«ta, khajjoto_ hoti bhÄ• á¹‡umÄ• ||

anatthassa yathÄ•

<85> na \Be 163/ pÄ• dapÅ«raá¹‡atthÄ• ya, padaá¹ƒ yojeyya katthaci,

yathÄ• vande munindassa, pÄ• dapaá¹…keruhaá¹ƒ __varaá¹ƒ ||_

<86> bhayakodhapasaá¹ƒsÄ• di, viseso tÄ• diso yadi.

vattuá¹ƒ kÄ• mÄ«yate doso, na tattheâ€™ katthatÄ• kato ||

yathÄ•

<87> __sappo sappo_! ayaá¹ƒ handa, nivattatu bhavaá¹ƒ tato,

yadi jÄ«vitukÄ• moâ€™ si, kathaá¹ƒ ta mupasappasi?

bhaggarÄ«tino yathÄ•

<88> yokoci rÅ«pÄ• â€™ tisayo, kanti __kÄ• pi_ manoharÄ• .

vilÄ• sÄ• â€™ tisayo __kopi, _

aho! buddhamahoâ€™ dayo ||

<89> abyÄ• mohakaraá¹ƒ bandhaá¹ƒ, abyÄ• kiá¹‡á¹‡aá¹ƒ manoharaá¹ƒ.

adÅ«rapada vinyÄ• saá¹ƒ, pasaá¹ƒsanti kavissarÄ• ||

yathÄ•

<90> __nÄ«luppalÄ• â€™ bhaá¹ƒ nayanaá¹ƒ, bandhukaruciroâ€™ dharo. _

__nÄ• sÄ• hemaâ€™ á¹…kuso_ tena, jinoâ€™ yaá¹ƒ piyadassano ||

<91> samatikkanta gÄ• mmattaá¹ƒ, kanta vÄ• cÄ• â€™ bhisaá¹…khataá¹ƒ.

bandhanaá¹ƒ rasahetuttÄ• , __gÄ• mmattaá¹ƒ_ ativattati ||

yathÄ•

<92> __dunoti kÄ• macaá¹‡á¸• Ä• lo, _ so maá¹ƒ sadaya niddayo.

Ä«disaá¹ƒ byasanÄ• â€™ pannaá¹ƒ, sukhÄ«pi ki mupekkhase?

<93> __yatihÄ«naparihÄ• ro, _ na puneâ€™ dÄ• ni nÄ«yate.

yato na savanuâ€™ bbegaá¹ƒ, heá¹-á¹-hÄ• yesaá¹ƒ vicÄ• ritaá¹ƒ ||

kamaccutassa yathÄ•

<94> udÄ• racaritoâ€™ si tvaá¹ƒ, teneâ€™ vÄ• â€™ rÄ• dhanÄ• tvayi.

__desaá¹ƒ_ vÄ• dehi __gÄ• maá¹ƒ_ vÄ• , __khettaá¹ƒ_ vÄ• mama sobhanaá¹ƒ ||

ativuttassa yathÄ•

<95> munindacandasambhÅ«ta, yasorÄ• simarÄ«cinaá¹ƒ.

__sakalopyaâ€™ ya mÄ• kÄ• so, nÄ• â€™ vakÄ• so vijambhane ||_

<96> vÄ• kyaá¹ƒ \Be 164/ byÄ• pannacittÄ• naá¹ƒ, __apetatthaá¹ƒ_ aninditaá¹ƒ.

tenuâ€™ mmattÄ• dikÄ• naá¹ƒ taá¹ƒ, vacanÄ• â€™ Ã±Ã±atra dussati ||

yathÄ•

<97> __samuddo pÄ«yate soâ€™ ya, mahaâ€™ majja jarÄ• turo. _

__ime gajjanti jÄ«mÅ«tÄ• , sakkasseâ€™ rÄ• vaá¹‡o piyo ||_

<98> sukhumÄ• lÄ• â€™ virodhitta, dittabhÄ• vappabhÄ• vitaá¹ƒ.

bandhanaá¹ƒ __bandhapharusa, dosaá¹ƒ_ saá¹ƒdÅ«sayeyya taá¹ƒ ||

yathÄ•

<99> __passantÄ• rÅ«pavibhavaá¹ƒ, suá¹‡antÄ• madhuraá¹ƒ giraá¹ƒ. _

__caranti sÄ• dhÅ« sambuddha, kÄ• le keá¸·iparammukhÄ• ||_

apakkamassa yathÄ•

<100> __bhÄ• vanÄ• , dÄ• na, sÄ«lÄ• ni, _ sammÄ• sampÄ• ditÄ• niâ€™ ha.

__nibbÄ• na, bhoga, saggÄ• di, _ sÄ• dhanÄ• ni na saá¹ƒsayo ||

<101> uddiá¹-á¹-havisayo koci, viseso tÄ• diso yadi.

anuâ€™ ddiá¹-á¹-hesu nevaâ€™ tthi, doso kamavilaá¹…ghane ||

yathÄ•

<102> __kusalÄ• â€™ kusalaá¹ƒ abyÄ• , kataâ€™ miccesu pacchimaá¹ƒ. _

__abyÄ• kataá¹ƒ pÄ• kadaá¹ƒ na, pÄ• kadaá¹ƒ paá¹-hamadvayaá¹ƒ ||_

<103> saguá¹‡Ä• nÄ• â€™ vikaraá¹‡e, kÄ• raá¹‡e sati tÄ• dise.

ocityahÄ«natÄ• â€™ patti, natthi bhÅ«tatthasaá¹ƒsino ||

<104> ocityaá¹ƒ nÄ• ma viÃ±Ã±eyyaá¹ƒ, loke vikhyÄ• ta mÄ• darÄ• .

tatthoâ€™ padesapabhavÄ• , sujanÄ• kavipuá¹…gavÄ• ||

<105> viÃ±Ã±Ä• tocityavibhavo, cityahÄ«naá¹ƒ parihare.

tatoâ€™ cityassa sampose,

rasaposo siyÄ• kate ||

yathÄ•

<106> __yo mÄ• rasena mÄ• sanna, mÄ• sannavijayuâ€™ ssavo. _

__tiá¹‡Ä• yapi na maÃ±Ã±ittha, so vo detu jayaá¹ƒ jino ||_

107__._ Ä• raddhakattukammÄ• di, kamÄ• â€™ tikkamalaá¹…ghane.

bhaggarÄ«tivirodhoâ€™ yaá¹ƒ, gatiá¹ƒ na kvÄ• â€™ pi vindati ||

yathÄ•

<108> __sujanaâ€™ Ã±Ã±Ä• na mitthÄ«naá¹ƒ, _ \Be 165/ vissÄ• so noâ€™ papajjate.

__visassa siá¹…gino roga, nadÄ«rÄ• jakulassa_ ca ||

yathÄ•

<109> __bhesajje vihite suddha, buddhÄ• diratanattaye. _

pasÄ• da mÄ• care niccaá¹ƒ, __sajjane saguá¹‡e_pi ca ||

sasaá¹ƒsayassa yathÄ•

<110> munindacandimÄ• â€™ loka, rasa lola vilocano.

janoâ€™ vakkantapanthoâ€™ va, __raá¹ƒsi_dassanapÄ«á¹‡ito ||

<111> saá¹ƒsayÄ• yeâ€™ va yaá¹ƒkiÃ±ci, yadi kÄ«á¸·Ä• dihetunÄ• .

payujjate na dosoâ€™ va, sasaá¹ƒsayasamappito ||

yathÄ•

<112> __yÄ• te dutiyaá¹ƒ nilayaá¹ƒ, garumhi sakagehato. _

pÄ• puá¹‡eyyÄ• ma niyataá¹ƒ, sukhaâ€™ majjhayanÄ• â€™ dinÄ• ||

<113> __subhagÄ• _ bhaginÄ« sÄ• â€™ yaá¹ƒ, etassiâ€™ ccevamÄ• dikaá¹ƒ.

na `gÄ• mmaâ€™ miti niddiá¹-á¹-haá¹ƒ, kavÄ«hi sakalehipi ||

<114> duá¹-á¹-hÄ• â€™ laá¹…kÄ• ravigame, sobhanÄ• â€™ laá¹…katikkamo.

alaá¹…kÄ• raparicchede, Ä• vibhÄ• vaá¹ƒ gamissati ||

<115> dose parÄ«haritu mesa varoâ€™ padeso,

satthantarÄ• nusaraá¹‡ena kato mayevaá¹ƒ.

viÃ±Ã±Ä• yiâ€™ maá¹ƒ garuvarÄ• naâ€™ dhikaâ€™ ppasÄ• dÄ• ,

dose paraá¹ƒ parihareyya yasobhilÄ• sÄ« ||

iti saá¹…gharakkhitamahÄ• sÄ• miviracite subodhÄ• laá¹…kÄ• re

dosaparihÄ• rÄ• vabodho nÄ• ma

dutiyo paricchedo.

3. guá¹‡Ä• vabodha-tatiyapariccheda

anusandhi

<116> sambhavanti \Be 166/ guá¹‡Ä• yasmÄ• , dosÄ• neâ€™ vaâ€™ matikkame.

dassessaá¹ƒ te tato dÄ• ni, sadde sambhÅ«sayanti ye ||

saddÄ• laá¹…kÄ• ra uddesa

<117> pasÄ• doâ€™ jo, madhuratÄ• , samatÄ• , sukhumÄ• latÄ• .

silesoâ€™ daratÄ• , kanti, atthabyatti, samÄ• dhayo ||

saddÄ• laá¹…kÄ• ra payojana

<118> guá¹‡eheâ€™ tehi sampanno, bandho kavimanoharo.

sampÄ• diyati kattÅ«naá¹ƒ, kitti maccantanimmalaá¹ƒ ||

saddÄ• laá¹…kÄ• ra niddesa

<119> adÅ«rÄ• hitasambandha, subhagÄ• yÄ• padÄ• â€™ vali.

supasiddhÄ• â€™ bhidheyyÄ• â€™ yaá¹ƒ, __pasÄ• daá¹ƒ_ janaye yathÄ• ||

<120> alaá¹…karontÄ• __vadanaá¹ƒ, muninoâ€™ dhararaá¹ƒsiyo. _

sobhanteâ€™ ruá¹‡araá¹ƒsÄ«â€™ va, sampatantÄ• â€™ mbujoâ€™ dare ||

<121> __ojo_ samÄ• sabÄ• hulya, meso gajjassa jÄ«vitaá¹ƒ.

pajjepyaâ€™ nÄ• â€™ kulo soâ€™ yaá¹ƒ,

kanto kÄ• mÄ«yate yathÄ• ||

<122> __muninda manda saÃ±jÄ• ta, hÄ• sa candana limpitÄ• . _

pallavÄ• dhavalÄ• tasse, veko nÄ• â€™ dharapallavo ||

<123> padÄ• â€™ bhidheyyavisayaá¹ƒ, samÄ• sa byÄ• sa sambhavaá¹ƒ.

yaá¹ƒ pÄ• riá¹‡atyaá¹ƒ hotÄ«â€™ ha, sopi __ojoâ€™ _va taá¹ƒ yathÄ• ||

<124> __jotayitvÄ• na saddhammaá¹ƒ, santÄ• retvÄ• sadevake. _

__jalitvÄ• aggikhandhoâ€™ va, nibbuto so sasÄ• vako ||_

<125> __matthakaá¹-á¹-hÄ« matassÄ• â€™ pi, rajobhÄ• vaá¹ƒ vajantu me. _

__yato puÃ±Ã±ena te sentu, jina pÄ• daâ€™ mbujadvaye ||_

<126> iccatra \Be 167/ niccappaá¹‡ati, gedho sÄ• dhu padissati.

jÄ• yateâ€™ yaá¹ƒ guá¹‡o tikkha, paÃ±Ã±Ä• namabhiyogato ||

<127> __madhurattaá¹ƒ_ padÄ• satti, raâ€™ nuppÄ• savasÄ• dvidhÄ• .

siyÄ• samasuti pubbÄ• , vaá¹‡á¹‡Ä• â€™ vutti paro yathÄ• ||

<128> __yadÄ• esoâ€™ bhisambodhiá¹ƒ, sampatto munipuá¹…gavo. _

__tadÄ• pabhuti dhammassa, loke jÄ• to mahuâ€™ ssavo ||_

<129> muni__nda_ma__nda_hÄ• sÄ• te, ku__nda_ sa__ndo_havibbhamÄ• .

disa__nta_ manudhÄ• va__nti, _ hasa__ntÄ• _ ca__nda_ka__nti_yo ||

<130> sabbakomalavaá¹‡á¹‡ehi, nÄ• â€™ __nuppÄ• so_ pasaá¹ƒsiyo.

yathÄ• â€™ __yaá¹ƒ mÄ• latÄ«mÄ• lÄ• , lina lolÄ• â€™ limÄ• linÄ« ||_

<131> mudÅ«hi vÄ• kevalehi, kevalehi phuá¹-ehi vÄ• ,

missehi vÄ• __tidhÄ• _ hoti, vaá¹‡á¹‡ehi __samatÄ• _ yathÄ• ||

kevalamudusamatÄ•

<132> __kokilÄ• â€™ lÄ• pasaá¹ƒvÄ• dÄ«, munindÄ• â€™ lÄ• pavibbhamo. _

__hadayaá¹…gamataá¹ƒ yÄ• ti, sataá¹ƒ deti ca nibbutiá¹ƒ ||_

kevalaphuá¹-asamatÄ•

<133> __sambhÄ• vanÄ«yasambhÄ• vaá¹ƒ, bhagavantaá¹ƒ bhavantaguá¹ƒ. _

__bhavantasÄ• dhanÄ• â€™ kaá¹…khÄ«, ko na sambhÄ• vaye vibhuá¹ƒ ||_

missakasamatÄ•

<134> __laddhacandanasaá¹ƒsagga, sugandhi malayÄ• â€™ nilo. _

__manda mÄ• yÄ• ti bhÄ«toâ€™ va, munindamukhamÄ• rutÄ• ||_

<135> aniá¹-á¹-huraâ€™ kkharaâ€™ ppÄ• yÄ• , sabbakomala nissaá¹-Ä• .

kicchamuccÄ• raá¹‡Ä• â€™ peta, byaÃ±janÄ• __sukhumÄ• latÄ• ||_

<136> __passantÄ• rÅ«pavibhavaá¹ƒ, suá¹‡antÄ• madhuraá¹ƒ giraá¹ƒ. _

__caranti sÄ• dhÅ«_ {sÄ• dhu (sÄ«-chandhÄ• nurakkhaá¹‡atthaá¹ƒ) } __sambuddha, kÄ• le

<137> alaá¹…kÄ• ravihÄ«nÄ• â€™ pi, sataá¹ƒ sammukhateâ€™ disÄ«.

Ä• rohati visesena, ramaá¹‡Ä«yÄ• taâ€™ dujjalÄ• ||

<138> __romaÃ±ca_ \Be 168/ __piÃ±cha racanÄ• , sÄ• dhu vÄ• dÄ• hitaddhanÄ«. _

__laá¸·antiâ€™ me munimeghu, mmadÄ• sÄ• dhu sikhÄ• valÄ• ||_

<139> sukhumÄ• latta mattheâ€™ va, padatthavisayampi ca.

yathÄ• matÄ• disaddesu, __kittisesÄ• _dikittanaá¹ƒ ||

<140> siliá¹-á¹-ha pada saá¹ƒsagga, ramaá¹‡Ä«ya guá¹‡Ä• â€™ layo.

sabandhagÄ• ravo soâ€™ yaá¹ƒ, __sileso_ nÄ• ma taá¹ƒ yathÄ• ||

<141> __bÄ• liâ€™ nduvibbhamaâ€™ cchedi, nakharÄ• â€™ vali kantibhi. _

__sÄ• munindapadaâ€™ mbhoja, kanti vo valitÄ• â€™ vataá¹ƒ ||_

<142> ukkaá¹ƒsavanto yokoci, guá¹‡o yadi patÄ«yate.

__udÄ• roâ€™ _yaá¹ƒ bhave tena, sanÄ• thÄ• bandhapaddhati ||

<143> __pÄ• dambhoja rajo litta, gattÄ• ye tava gotama. _

__aho! te jantavo yanti, sabbathÄ• nirajattanaá¹ƒ ||_

<144> evaá¹ƒ jinÄ• â€™ nubhÄ• vassa, samukkaá¹ƒsoâ€™ tra dissati.

paÃ±Ã±avÄ• vidhinÄ• â€™ nena, cintaye para mÄ«disaá¹ƒ ||

<145> __udÄ• ro_ sopi viÃ±Ã±eyyo, yaá¹ƒ pasattha visesanaá¹ƒ.

yathÄ• __kÄ«á¸·Ä• saro lÄ«lÄ• , hÄ• so hemaá¹…gadÄ• â€™ _dayo ||

<146> lokiyaâ€™ tthÄ• â€™ naâ€™ tikkantÄ• , kantÄ• sabbajanÄ• napi.

__kanti_ nÄ• mÄ• â€™ tivuttassa, vuttÄ• sÄ• parihÄ• rato ||

yathÄ• __muninda_ iccÄ• di.

<147> __atthabyattÄ• â€™ _bhidheyyassÄ• ,

neyyatÄ• saddatoâ€™ tthato.

sÄ• â€™ yaá¹ƒ tadubhayÄ• neyya, parihÄ• re padassitÄ• .

yathÄ• __marÄ«ciccÄ• di_ ca, __manonuraÃ±jano_ccÄ• di ||

puna atthena yathÄ•

<148> __sabhÄ• vÄ• â€™ malatÄ• dhÄ«ra, mudhÄ• pÄ• danakhesu te. _

__yato teâ€™ vanatÄ• â€™ nanta, moá¸·icchÄ• yÄ• jahanti no ||_

<149> `bandhasÄ• roâ€™ ti maÃ±Ã±anti, yaá¹ƒ samaggÄ• pi viÃ±Ã±uno.

dassanÄ• â€™ vasaraá¹ƒ patto, __samÄ• dhi_ nÄ• maâ€™ yaá¹ƒ guá¹‡o ||

<150> aÃ±Ã±adhammo tatoâ€™ Ã±Ã±attha, lokasÄ«mÄ• â€™ nurodhato.

sammÄ• Ä• dhÄ«yateâ€™ cceâ€™ so, __ `samÄ• dhÄ«â€™ _ti niruccati ||

samÄ• dhi uddesa

<151> apÄ• á¹‡e \Be 169/ pÄ• á¹‡Ä«naá¹ƒ dhammo, sammÄ• Ä• dhÄ«yate kvaci,.

nirÅ«pe rÅ«payuttassa, nirase sarasassa, ca ||

<152> adrave dravayuttassa, akattaripi kattutÄ• ,.

kaá¹-hinassÄ• â€™ sarÄ«re, pi, rÅ«paá¹ƒ tesaá¹ƒ kamÄ• siyÄ• ||

samÄ• dhiniddesa

apÄ• á¹‡e pÄ• á¹‡Ä«naá¹ƒ dhammo

<153> uá¹‡á¹‡Ä• puá¹‡á¹‡iâ€™ ndunÄ• nÄ• tha! divÄ• pi saha __saá¹…gamÄ• . _

__viniddÄ• sampamodanti, _ maÃ±Ã±e kumudinÄ« tava ||

nirupe rÅ«payuttassa

<154> __dayÄ• rasesu_ mujjantÄ• , janÄ• â€™ __matarasesviâ€™ _va.

sukhitÄ• hatadosÄ• te, nÄ• tha! pÄ• daâ€™ mbujÄ• â€™ natÄ• ||

nirase sarasassa

<155> __madhure_pi __guá¹‡e_ dhÄ«ra, naâ€™ ppasÄ«danti ye tava.

kÄ«disÄ« manasovutti, tesaá¹ƒ __khÄ• raguá¹‡Ä• na_ bhoâ€™ ||

adrave dravayuttassa

<156> sabbatthasiddha! __cÅ«á¸·aka, puá¹-apeyyÄ• mahÄ• guá¹‡Ä• . _

disÄ• samantÄ• dhÄ• vanti, kundasobhÄ• sa lakkhaá¹‡Ä• ||

akattaripi kattutÄ•

<157> __mÄ• rÄ• â€™ ribala_vissaá¹-á¹-hÄ• , kuá¹‡á¹-hÄ• __nÄ• nÄ• vidhÄ• â€™ yudhÄ

__lajjamÄ• nÄ• â€™ _Ã±Ã±avesena, jina! __pÄ• dÄ• â€™ natÄ• _ tava ||

kaá¹-hinassÄ• sarÄ«re

<158> munindabhÄ• á¹‡umÄ• kÄ• lo,

dito __bodhoâ€™ dayÄ• â€™ cale. _

saddhammaraá¹ƒsinÄ• bhÄ• ti, bhinda mandatamaá¹ƒ paraá¹ƒ ||

<159> __vamanuâ€™ ggiranÄ• dyeâ€™ _taá¹ƒ, guá¹‡avutyaâ€™ pariccutaá¹ƒ.

atisundara maÃ±Ã±aá¹ƒ tu, kÄ• maá¹ƒ vindati __gÄ• mmataá¹ƒ ||_

<160> kantÄ«naá¹ƒ __vamanabyÄ• jÄ• , _ munipÄ• danakhÄ• â€™ valÄ«.

candakantÄ« pivantÄ«â€™ va, nippabhaá¹ƒ taá¹ƒ karontiyo ||

<161> acittakattukaá¹ƒ \Be 170/ rucya {rucca (Ce) }, miccevaá¹ƒ guá¹‡akammataá¹ƒ.

sacittakattukaá¹ƒ peâ€™ taá¹ƒ, guá¹‡akammaá¹ƒ yaduâ€™ ttamaá¹ƒ ||

<162> __uggirantoâ€™ _va __sasneha, rasaá¹ƒ_ jinavaro jane.

bhÄ• santo madhuraá¹ƒ dhammaá¹ƒ, kaá¹ƒ na sappÄ«á¹‡aye janaá¹ƒ ||

<163> yo saddasatthakusalo kusalo nighaá¹‡á¸• u,

chandoalaá¹…katisu niccakatÄ• â€™ bhiyogo.

soâ€™ yaá¹ƒ kavittavikalopi kavÄ«su saá¹…khya,

moggayha vindati hi kittiâ€™ mamandarÅ«paá¹ƒ ||

iti saá¹…gharakkhitamahÄ• sÄ• miviracite subodhÄ• laá¹…kÄ• re

guá¹‡Ä• vabodho nÄ• ma

tatiyo paricchedo.

4. atthÄ• laá¹…kÄ• rÄ• vabodha-catutthapariccheda

<164> atthÄ• laá¹…kÄ• rasahitÄ• , saguá¹‡Ä• bandhapaddhati.

accantakantÄ• kantÄ• {yato accantakantÄ• (Katthaci) } va vuccante te tatoâ€™ dhunÄ• ||

<165> __sabhÄ• va, vaá¹…kavuttÄ«naá¹ƒ, _ bhedÄ• __dvidhÄ• _ alaá¹ƒkriyÄ• .

paá¹-hamÄ• tattha vatthÅ«naá¹ƒ, nÄ• nÄ• vatthÄ• â€™ vibhÄ• vinÄ« ||

yathÄ•

<166> __lÄ«lÄ• vikanti subhago, disÄ• thira vilokano. _

__bodhisattaá¹…kuro bhÄ• saá¹ƒ, viroci vÄ• ca mÄ• sabhiá¹ƒ ||_

<167> vutti vatthusabhÄ• vassa, yÄ• â€™ Ã±Ã±athÄ• sÄ• â€™ __parÄ• _ bhave.

tassÄ• â€™ nantavikappattÄ• , hoti bÄ«joâ€™ padassanaá¹ƒ ||

vaá¹…kavutti atthÄ• laá¹…kÄ• ra

uddesa

<168> tatthÄ• â€™ tisaya, upamÄ• , rÅ«pakÄ• , vutti, dÄ«pakaá¹ƒ,.

akkhepo, tthantaranyÄ• so, byatireko, vibhÄ• vanÄ• ||

<169> hetu \Be 171/, kkamo, piyataraá¹ƒ, samÄ• sa, parikappanÄ• .

samÄ• hitaá¹ƒ, pariyÄ• ya, vutti, byÄ• jopavaá¹‡á¹‡anaá¹ƒ ||

<170> visesa, ruá¸·hÄ• haá¹…kÄ• rÄ• , sileso, tulyayogitÄ• .

nidassanaá¹ƒ, mahantattaá¹ƒ, vaÃ±canÄ• , ppakatatthuti, ||

<171> ekÄ• vali, aÃ±Ã±amaÃ±Ã±aá¹ƒ, sahavutti, virodhitÄ• .

parivutti, bbhamo, bhÄ• vo, missa, mÄ• sÄ«, rasÄ«, iti ||

<172> ete bhedÄ• samuddiá¹-á¹-hÄ• , __bhÄ• vo jÄ«vita_ muccate.

vaá¹…kavuttÄ«su posesi, __sileso_ tu __siriá¹ƒ_ paraá¹ƒ ||

niddesa

<173> pakÄ• sakÄ• visesassa, siyÄ• â€™ __tisayavutti_ yÄ• .

lokÄ• â€™ tikkantavisayÄ• , lokiyÄ• , ti ca sÄ• __dvidhÄ• ||_

<174> __lokiyÄ• tisayasseâ€™ _te,

bhedÄ• ye jÄ• tiÄ• dayo.

paá¹-ipÄ• dÄ«yate tvaâ€™ jja, __lokÄ• tikkantagocarÄ• ||_

<175> __pivanti dehakantÄ« ye, nettaÃ±jalipuá¹-ena te. _

__nÄ• â€™ laá¹ƒ hantuá¹ƒ jineâ€™ saá¹ƒ tvaá¹ƒ, taá¹‡haá¹ƒ taá¹‡hÄ• haropi kiá¹ƒ_?

<176> upamÄ• noâ€™ pameyyÄ• naá¹ƒ, sadhammattaá¹ƒ siyoâ€™ __pamÄ• . _

sadda, tthagammÄ• , vÄ• kyattha, visayÄ• , ti ca sÄ• __bhidhÄ• ||_

<177> samÄ• sa, paccaye, vÄ• â€™ dÄ«, __saddÄ• _ tesaá¹ƒ vasÄ• __tidhÄ• . _

saddagammÄ• samÄ• sena, __munindo candimÄ• â€™ nano ||_

<178> Ä• yÄ• dÄ« __paccayÄ• _ tehi, __vadanaá¹ƒ paá¹…kajÄ• yate. _

__munindanayana dvandaá¹ƒ, nÄ«luppaladalÄ«yati ||_

<179> __ivÄ• dÄ«_ iva, vÄ• , tulya, samÄ• na, nibha, sannibhÄ• .

yathÄ• , saá¹…kÄ• sa, tulita, ppakÄ• sa, patirÅ«pakÄ• ||

<180> sarÄ«, sarikkha, saá¹ƒvÄ• dÄ«, virodhi, sadisÄ• , viya.

paá¹-ipakkha, paccanÄ«kÄ• , sapakkho, pamito, pamÄ• ||

<181> paá¹-ibimba, paá¹-icchanna, sarÅ«pa, sama, samitÄ• .

savaá¹‡á¹‡Ä• , bhÄ• , paá¹-inidhi, sadhammÄ• , di salakkhaá¹‡Ä• ||

<182> jayatya \Be 172/, kkosati, hasati, patigajjati, dÅ«bhati.

usÅ«yatya, vajÄ• nÄ• ti, nindati, ssati, rundhati ||

<183> tassa coreti sobhaggaá¹ƒ, tassa kantiá¹ƒ vilumpati.

tena saddhiá¹ƒ vivadati, tulyaá¹ƒ tenÄ• â€™ dhirohati ||

<184> kacchaá¹ƒ vigÄ• hate, tassa, ta manvetya, nubandhati.

taá¹ƒsÄ«laá¹ƒ, taá¹ƒnisedheti, tassa cÄ• â€™ nukaroti, me ||

<185> upamÄ• noâ€™ pameyyÄ• naá¹ƒ, sadhammattaá¹ƒ vibhÄ• vibhi.

imehi upamÄ• bhedÄ• , keci niyyanti sampati ||

<186> __vikÄ• sipadumaá¹ƒâ€™ vÄ• â€™ ti, sundaraá¹ƒ sugatÄ• â€™ nanaá¹ƒ. _

iti __dhammopamÄ• _ nÄ• ma, tulyadhammanidassanÄ• ||

<187> __dhammahÄ«nÄ• _ ``mukhaâ€™ mbhoja, sadisaá¹ƒ muninoâ€™â€™ iti.

__viparÄ«toâ€™ pamÄ• _ ``tulya, mÄ• nanenaâ€™ mbujaá¹ƒ tavaâ€™â€™ ||

<188> __tavÄ• â€™ nanaâ€™ mivaâ€™ mbhojaá¹ƒ, ambhojaâ€™ miva te mukhaá¹ƒ. _

__aÃ±Ã±amaÃ±Ã±opamÄ• _ sÄ• â€™ yaá¹ƒ, aÃ±Ã±amaÃ±Ã±opamÄ• nato ||

<189> ``yadi kiÃ±ci bhaveâ€™ mbhojaá¹ƒ, locanaâ€™ bbhamuvibbhamaá¹ƒ.

dhÄ• retuá¹ƒ mukhasobhaá¹ƒ taá¹ƒ, taveâ€™â€™ ti __abbhutopamÄ• ||_

<190> ``sugandhi sobhÄ• sambandhÄ«, sisiraá¹ƒâ€™ su virodhi ca.

mukhaá¹ƒ tavaâ€™ mbujaá¹ƒveâ€™ tiâ€™â€™, sÄ• __silesopamÄ• _ matÄ• ||

<191> sarÅ«pasaddavÄ• ccattÄ• , sÄ• __santÄ• nopamÄ• _ yathÄ• .

__bÄ• lÄ• â€™ vuâ€™ yyÄ• namÄ• lÄ• â€™ yaá¹ƒ, sÄ• â€™ lakÄ• â€™ nanasobhinÄ« ||_

<192> __khayÄ« cando, bahurajaá¹ƒ, padumaá¹ƒ, tehi te mukhaá¹ƒ. _

__samÄ• nampi samukkaá¹ƒsi, _ tyaâ€™ yaá¹ƒ __nindopamÄ• _ matÄ• ||

<193> __asamattho mukheniâ€™ ndu, jina! te paá¹-igajjituá¹ƒ. _

__jaá¸·o kalaá¹…kÄ«â€™ _ti ayaá¹ƒ, __paá¹-isedhopamÄ• _ siyÄ• ||

<194> ``kacchaá¹ƒ candÄ• ravindÄ• naá¹ƒ, atikkamma mukhaá¹ƒ tava.

attanÄ• â€™ va samaá¹ƒ jÄ• taâ€™â€™, mityaâ€™ __sÄ• dhÄ• raá¹‡opamÄ• ||_

<195> ``sabbaâ€™ mbhojaâ€™ ppabhÄ• sÄ• ro, rÄ• sibhÅ«toâ€™ va katthaci.

tavÄ• â€™ nanaá¹ƒ vibhÄ• tÄ«â€™â€™ ti, hotÄ• â€™ __bhÅ«topamÄ• _ ayaá¹ƒ ||

<196> patÄ«yateâ€™ __tthagammÄ• _ tu, saddasÄ• matthiyÄ• kvaci.

samÄ• sa, ppaccaye, vÄ• di, saddayogaá¹ƒ vinÄ• api ||

<197> __bhiá¹…gÄ• neâ€™ mÄ• ni_ \Be 173/ __cakkhÅ«ni, nÄ• â€™ mbujaá¹ƒ mukhaâ€™

subyattasadisattena, sÄ• __sarÅ«popamÄ• _ matÄ• ||

<198> ``mayeâ€™ va mukhasobhÄ• â€™ sse, tyalaâ€™ mindu! vikatthanÄ• .

yatoâ€™ mbujepi sÄ• â€™ tthÄ«tiâ€™â€™, __parikappopamÄ• _ ayaá¹ƒ ||

<199> ``kiá¹ƒ vÄ• â€™ mbujaâ€™ ntobhantÄ• li, kiá¹ƒ lolanayanaá¹ƒ mukhaá¹ƒ.

mama dolÄ• yate cittaâ€™â€™, miccaâ€™ yaá¹ƒ __saá¹ƒsayopamÄ• ||_

<200> kiÃ±ci vatthuá¹ƒ padassetvÄ• , sadhammassÄ• â€™ bhidhÄ• nato.

sÄ• myappatÄ«tisabbhÄ• vÄ• , __pativatthupamÄ• _ yathÄ• ||

<201> __janesu jÄ• yamÄ• nesu, neâ€™ kopi jinasÄ• diso. _

__dutiyo nanu nattheâ€™ va, pÄ• rijÄ• tassa pÄ• dapo ||_

<202> vÄ• kyattheneâ€™ va vÄ• kyattho, yadi kocÅ«â€™ pamÄ«yate.

ivayuttÄ• , viyuttattÄ• , sÄ• __vÄ• kyatthopamÄ• dvidhÄ• ||_

ivayuttÄ•

<203> __jino saá¹ƒklesatattÄ• naá¹ƒ, Ä• vibhÅ«to janÄ• naâ€™ yaá¹ƒ. _

__ghammasantÄ• patattÄ• naá¹ƒ, ghammakÄ• leâ€™ mbudo viya ||_

ivaviyuttÄ•

<204> __munindÄ• nana mÄ• bhÄ• ti, vilÄ• sekamanoharaá¹ƒ. _

__uddhaá¹ƒ samuggatassÄ• â€™ pi, kiá¹ƒ te canda vijambhanÄ• ||_

<205> samubbejeti dhÄ«mantaá¹ƒ, bhinnaliá¹…gÄ• dikaá¹ƒ tu yaá¹ƒ.

upamÄ• dÅ«sanÄ• yÄ• â€™ la, metaá¹ƒ katthaci taá¹ƒ yathÄ• ||

<206> haá¹ƒsÄ«â€™ vÄ• â€™ yaá¹ƒ sasÄ« __bhinna, liá¹…gÄ• , _ kÄ• saá¹ƒ sarÄ• niâ€™

__vijÄ• ti vacanÄ• , hÄ«nÄ• , _ sÄ• â€™ va bhatto bhaá¹-oâ€™ dhipe ||

<207> ``khajjoto bhÄ• á¹‡umÄ• lÄ«â€™ va, vibhÄ• tiâ€™â€™ tya__dhikopamÄ• . _

__aphuá¹-á¹-hatthÄ• _ ``balambodhi, sÄ• garo viya saá¹ƒkhubhi ||â€™â€™

<208> ``cande kalaá¹…ko bhiá¹…goâ€™ veâ€™, tyuâ€™ __pamÄ• pekkhinÄ«_ ayaá¹ƒ.

__khaá¹‡á¸• itÄ• _ keravÄ• â€™ kÄ• ro, sakalaá¹…ko nisÄ• karo ||

<209> iccevamÄ• dirÅ«pesu, bhavanti vigatÄ• â€™ darÄ• .

karonti cÄ• â€™ daraá¹ƒ dhÄ«rÄ• , payoge kvaci deâ€™ va tu ||

<210> __itthÄ«yaá¹ƒâ€™ vÄ• â€™ jano yÄ• ti, vadatyeâ€™ sÄ• pumÄ• viya. _

__piyo pÄ• á¹‡Ä• ivÄ• â€™ yaá¹ƒ me, vijjÄ• dhanaâ€™ mivaâ€™ ccitÄ• ||_

<211> __bhavaá¹ƒ_ \Be 174/ __viya mahÄ«pÄ• la, devarÄ• jÄ• virocate. _

__alaâ€™ maá¹ƒsumato kacchaá¹ƒ, tejasÄ• rohituá¹ƒ ayaá¹ƒ ||_

<212> upamÄ• noâ€™ pameyyÄ• naá¹ƒ, abhedassa nirÅ«panÄ• .

upamÄ• â€™ va tirobhÅ«ta, bhedÄ• __rÅ«paka_ muccate ||

<213> __asesa vatthu visayaá¹ƒ, ekadesa vivutti_ {vivatti (á¹-Ä«kÄ•) }, ca.

taá¹ƒ __dvidhÄ• _ puna paccekaá¹ƒ, samÄ• sÄ• divasÄ• __tidhÄ• ||_

asesavatthuvisayasamÄ• sa

<214> aá¹…gulidala saá¹ƒsobhiá¹ƒ, nakhadÄ«dhiti kesaraá¹ƒ.

sirasÄ• na pilandhanti, ke muninda padaâ€™ mbujaá¹ƒ ||

asesavatthuvisayaasamÄ• sa

<215> ratanÄ• ni guá¹‡Ä• bhÅ«rÄ«, karuá¹‡Ä• sÄ«talaá¹ƒ jalaá¹ƒ.

gambhÄ«ratta magÄ• dhattaá¹ƒ, paccakkhoâ€™ yaá¹ƒ jinoâ€™ mbudhi ||

asesavatthuvisayamissaka

<216> candikÄ• mandahÄ• sÄ• te, muninda! vadaniâ€™ nduno.

pabodhayatyaâ€™ yaá¹ƒ sÄ• dhu, mano kumuda kÄ• nanaá¹ƒ ||

<217> __asesavatthuvisaye, _ pabhedo rÅ«pake ayaá¹ƒ.

__ekadesavivuttimhi, _ bhedo dÄ• ni pavuccati ||

ekadesavivuttisamÄ• sa

<218> vilÄ• sa hÄ• sa kusumaá¹ƒ, rucirÄ• â€™ dhara pallavaá¹ƒ.

sukhaá¹ƒ ke vÄ• na vindanti, passantÄ• munino mukhaá¹ƒ ||

ekadesavivuttiasamÄ• sa

<219> pÄ• dadvandaá¹ƒ munindassa, dadÄ• tu vijayaá¹ƒ tava.

nakharaá¹ƒsÄ« paraá¹ƒ kantÄ• , yassa pÄ• pajayaddhajÄ• ||

ekadesavivuttimissaka

<220> sunimmalakapolassa, muninda vadaniâ€™ nduno.

sÄ• dhuâ€™ ppabuddha hadayaá¹ƒ, jÄ• taá¹ƒ kerava kÄ• nanaá¹ƒ ||

<221> rÅ«pakÄ• ni \Be 175/ bahÅ«nyeâ€™ va {á¹-Ä«kÄ• yaá¹ƒ uddhaá¹-aá¹ƒ yuttarÅ«paka nettabhiá¹…ga tavÄ• â€™ nanaá¹ƒ. kassa nÄ• ma mano dhÄ«ra, nÄ• kaá¸• á¸• hati manoh yuttÄ• di_bhedato.

visuá¹ƒ na tÄ• ni vuttÄ• ni, ettheâ€™ vaâ€™ ntogadhÄ• niâ€™ ti ||

<222> ``candimÄ• â€™ kÄ• sapadumaâ€™â€™, miccetaá¹ƒ __khaá¹‡á¸• arÅ«pakaá¹ƒ. _

duá¹-á¹-ha, ``mamboruhavanaá¹ƒ, nettÄ• niâ€™ ccÄ• â€™â€™ di sundaraá¹ƒ ||

<223> pariyanto vikappÄ• naá¹ƒ, rÅ«pakassoâ€™ pamÄ• ya ca.

natthi yaá¹ƒ tena viÃ±Ã±eyyaá¹ƒ, avutta manumÄ• nato ||

<224> punappuna muccÄ• raá¹‡aá¹ƒ {punappunuccÄ• raá¹‡aá¹ƒ yaá¹ƒ (Ce Katthaci) }, yan

ubhayesaÃ±ca viÃ±Ã±eyyÄ• , sÄ• â€™ yaâ€™ __mÄ• vutti_ nÄ• mato ||

atthÄ• vutti

<225> mano __harati_ sabbesaá¹ƒ, __Ä• dadÄ• ti_ disÄ• dasa.

__gaá¹‡hÄ• ti_ nimmalattaÃ±ca, yasorÄ• si jinassaâ€™ yaá¹ƒ ||

padÄ• vutti

<226> __vibhÄ• senti_ disÄ• sabbÄ• , munino dehakantiyo.

__vibhÄ• senti_ ca sabbÄ• pi, candÄ• dÄ«naá¹ƒ hatÄ• viya ||

ubhayÄ• vutti

<227> jitvÄ• __viharati_ klesa, ripuá¹ƒ loke jino ayaá¹ƒ.

__viharatyaâ€™ _rivaggoâ€™ yaá¹ƒ, rÄ• sibhÅ«toâ€™ va dujjane ||

<228> ekattha vattamÄ• nampi, sabbavÄ• kyoâ€™ pakÄ• rakaá¹ƒ.

__dÄ«pakaá¹ƒ_ nÄ• ma taá¹ƒ cÄ• di, majjha, ntavisayaá¹ƒ __tidhÄ• ||_

Ä• di dÄ«paka

<229> __akÄ• si_ buddho veneyya, bandhÅ«na mamitoâ€™ dayaá¹ƒ.

sabbapÄ• pehi ca samaá¹ƒ, nekatitthiyamaddanaá¹ƒ ||

majjhe dÄ«paka

<230> dassanaá¹ƒ munino sÄ• dhu, janÄ• naá¹ƒ __jÄ• yateâ€™ _mataá¹ƒ.

tadaâ€™ Ã±Ã±esaá¹ƒ tu jantÅ«naá¹ƒ, visaá¹ƒ niccoâ€™ patÄ• panaá¹ƒ ||

antadÄ«paka

<231> accanta \Be 176/ kanta lÄ• vaá¹‡ya, candÄ• â€™ tapa manoharo.

jinÄ• â€™ naniâ€™ ndu indu ca, kassa nÄ• â€™ nandako __bhave ||_

mÄ• lÄ• dÄ«paka

<232> hotÄ• â€™ vippaá¹-isÄ• rÄ• ya, sÄ«laá¹ƒ, pÄ• mojjahetu so.

taá¹ƒ pÄ«tihetu, sÄ• cÄ• â€™ yaá¹ƒ, passaddhyÄ• â€™ di pasiddhiyÄ• ||

<233> iccÄ• â€™ didÄ«pakattepi, pubbaá¹ƒ pubba mapekkhinÄ«.

vÄ• kyamÄ• lÄ• pavattÄ• ti, taá¹ƒ __mÄ• lÄ• dÄ«pakaá¹ƒ_ mataá¹ƒ ||

<234> aneneâ€™ vaâ€™ ppakÄ• rena, sesÄ• na mapi dÄ«pake.

vikappÄ• naá¹ƒ vidhÄ• tabbÄ• , nugati suddhabuddhibhi ||

<235> visesa vaceniâ€™ cchÄ• yaá¹ƒ, nisedhavacanaá¹ƒ tu yaá¹ƒ.

__akkhepo_ nÄ• ma soyaÃ±ca, __tidhÄ• _ kÄ• lappabhedato ||

<236> ekÄ• kÄ«â€™ nekasenaá¹ƒ taá¹ƒ, mÄ• raá¹ƒ sa vijayÄ« jino.

kathaá¹ƒ ta mathavÄ• tassa, pÄ• ramÄ«bala mÄ«disaá¹ƒ ||

atÄ«takkhepo.

<237> kiá¹ƒ citteâ€™ jÄ• samugghÄ• taá¹ƒ, apattoâ€™ smÄ«ti khijjase.

paá¹‡Ä• mo nanu so yeâ€™ va, sakimpi sugate gato ||

vattamÄ• nakkhepo.

<238> saccaá¹ƒ na te gamissanti, sivaá¹ƒ sujanagocaraá¹ƒ.

micchÄ• diá¹-á¹-hi parikkanta {parikanta (Katthaci) }, mÄ• nasÄ• ye sudujjanÄ• ||

anÄ• gatakkhepo.

<239> Ã±eyyo __atthantaranyÄ• so, _ yo, Ã±Ã±avÄ• kyatthasÄ• dhano.

__sabbabyÄ• pÄ« visesaá¹-á¹-ho, _ hivisiá¹-á¹-haâ€™ ssa bhedato ||

hi rahita sabbabyÄ• pÄ«

<240> tepi lokahitÄ• sattÄ• , sÅ«riyo candimÄ• api.

atthaá¹ƒ passa gamissanti, niyamo kena laá¹…ghyate ||

hi sahita sabbabyÄ• pÄ«

<241> satthÄ• devamanussÄ• naá¹ƒ, vasÄ« sopi munissaro.

gatoâ€™ va nibbutiá¹ƒ sabbe, saá¹…khÄ• rÄ• na __hi_ sassatÄ• ||

hi rahita visesaá¹-á¹-ha

<242> jino \Be 177/ saá¹ƒsÄ• rakantÄ• rÄ• , janaá¹ƒ pÄ• peti {pÄ• pesi (Katthaci) } nibbutiá

nanu yuttÄ• gati sÄ• â€™ yaá¹ƒ, vesÄ• rajja samaá¹…ginaá¹ƒ ||

hi sahita visesaá¹-á¹-ha

<243> surattaá¹ƒ teâ€™ dharaphuá¹-aá¹ƒ, jina! raÃ±jeti mÄ• nasaá¹ƒ.

sayaá¹ƒ rÄ• gaparÄ«tÄ• hi, pare raÃ±jenti saá¹…gate ||

<244> vÄ• cce gamme tha vatthÅ«naá¹ƒ, sadisatte pabhedanaá¹ƒ.

__byatirekoâ€™ _yaâ€™ mapyeâ€™ ko, bhayabhedÄ• __catubbidho ||_

vÄ• ccaekabyatireka

<245> gambhÄ«ratta mahattÄ• di, guá¹‡Ä• jaladhinÄ• jina!.

tulyo tva masi bhedo tu, sarÄ«reneâ€™ disena te ||

vÄ• cca ubhayabyatireka

<246> mahÄ• sattÄ• â€™ tigambhÄ«rÄ• , sÄ• garo sugatopi ca.

sÄ• garoâ€™ Ã±janasaá¹…kÄ• so, jino cÄ• mÄ«karajjuti ||

gamma ekabyatireka

<247> na santÄ• pÄ• pahaá¹ƒ nevi, cchitadaá¹ƒ migalocanaá¹ƒ.

muninda! nayanadvandaá¹ƒ, tava tagguá¹‡a bhÅ«sitaá¹ƒ ||

gammaubhayabyatireka

<248> munindÄ• nana mambhoja, mesaá¹ƒ nÄ• natta mÄ«disaá¹ƒ.

suvuttÄ• â€™ matasandÄ• yÄ«, vadanaá¹ƒ neâ€™ disaâ€™ mbujaá¹ƒ ||

<249> pasiddhaá¹ƒ kÄ• raá¹‡aá¹ƒ yattha, nivattetvÄ• â€™ Ã±Ä• kÄ• raá¹‡aá¹ƒ.

sÄ• bhÄ• vikatta mathavÄ• , vibhÄ• byaá¹ƒ sÄ• __vibhÄ• vanÄ• ||_

kÄ• raá¹‡antaravibhÄ• vanÄ•

<250> __anaÃ±jitÄ• â€™ sitaá¹ƒ nettaá¹ƒ, adharo raÃ±jitÄ• â€™ ruá¹‡o. _

__samÄ• natÄ• bhamu cÄ• â€™ yaá¹ƒ, jinÄ• â€™ nÄ• vaÃ±citÄ• tava ||_

sÄ• bhÄ• vika vibhÄ• vanÄ•

<251> na hoti khalu dujjanya, mapi dujjanasaá¹…game.

sabhÄ• vanimmalatare, sÄ• dhujantÅ«na cetasi ||

<252> janako \Be 178/, Ã±Ä• pako ceti, duvidhÄ• __hetavo_ siyuá¹ƒ.

paá¹-isaá¹…kharaá¹‡aá¹ƒ tesaá¹ƒ, alaá¹…kÄ• ratÄ• yoâ€™ ditaá¹ƒ ||

<253> bhÄ• vÄ• â€™ bhÄ• va kiccavasÄ• , cittahetuvasÄ• pi ca.

bhedÄ• â€™ nantÄ• idaá¹ƒ tesaá¹ƒ, mukhamatta nidassanaá¹ƒ ||

<254> paramatthapakÄ• seâ€™ ka, rasÄ• sabbamanoharÄ• .

munino desanÄ• â€™ yaá¹ƒ me, kÄ• maá¹ƒ toseti mÄ• nasaá¹ƒ ||

bhÄ• vakicco kÄ• rakahetu.

<255> dhÄ«rehi saha saá¹ƒvÄ• sÄ• , saddhammassÄ• â€™ bhiyogato.

niggaheniâ€™ ndriyÄ• naÃ±ca, dukkhassuâ€™ pasamo siyÄ• ||

abhÄ• vakicco kÄ• rakahetu.

<256> munindaâ€™ canda saá¹ƒvÄ• di, kantabhÄ• voâ€™ pasobhinÄ• .

mukheneâ€™ va subodhaá¹ƒ te, manaá¹ƒ pÄ• pÄ• â€™ bhinissaá¹-aá¹ƒ ||

bhÄ• vakicco Ã±Ä• pakahetu.

<257> sÄ• dhuhatthÄ• â€™ ravindÄ• ni, saá¹…kocayati te kathaá¹ƒ.

muninda! caraá¹‡advanda, rÄ• gabÄ• lÄ• â€™ tapo phusaá¹ƒ?

ayuttakÄ• rÄ« cittahetu.

<258> saá¹…kocayanti jantÅ«naá¹ƒ, pÄ• á¹‡ipaá¹…keruhÄ• niâ€™ ha.

muninda! caraá¹‡advanda, nakha candÄ• naâ€™ maá¹ƒsavo ||

yuttakÄ• rÄ« cittahetu.

<259> uddiá¹-á¹-hÄ• naá¹ƒ padatthÄ• naá¹ƒ, anuddeso yathÄ• kkamaá¹ƒ.

__ `saá¹…khyÄ• naâ€™ _miti niddiá¹-á¹-haá¹ƒ, __yathÄ• saá¹…khyaá¹ƒ kamo_pi ca ||

<260> __Ä• lÄ• pa hÄ• sa lÄ«á¸·Ä• hi, muninda! vijayÄ• tava. _

__kokilÄ• kumudÄ• ni co, pasevante vanaá¹ƒ jalaá¹ƒ ||_

<261> siyÄ• __piyataraá¹ƒ_ nÄ• ma, attharÅ«passa kassaci.

piyassÄ• â€™ tisayeneâ€™ taá¹ƒ, yaá¹ƒ hoti paá¹-ipÄ• danaá¹ƒ ||

<262> __pÄ«tiyÄ• me samuppannÄ• , santa! sandassanÄ• tava. _

__kÄ• lenÄ• â€™ yaá¹ƒ bhave pÄ«ti, taveâ€™ va puna dassanÄ• ||_

<263> vaá¹‡á¹‡itenoâ€™ pamÄ• nena, vutyÄ• â€™ dhippeta vatthuno.

__samÄ• savutti_ nÄ• mÄ• â€™ yaá¹ƒ, attha saá¹…khepa rÅ«pato ||

<264> sÄ• â€™ yaá¹ƒ \Be 179/ visesyamattena, __bhinnÄ• â€™ bhinnavisesanÄ• . _

attheâ€™ va aparÄ• pyaâ€™ tthi, __bhinnÄ• â€™ bhinnavisesanÄ• ||_

abhinnavisesana

<265> visuddhÄ• â€™ matasandÄ• yÄ«, pasattharatanÄ• â€™ layo.

gambhÄ«ro cÄ• â€™ yaâ€™ mambodhi, puÃ±Ã±enÄ• â€™ pÄ• dito mayÄ• ||

bhinnÄ• bhinnavisesana

<266> icchitaâ€™ tthapado sÄ• ro, phalapupphoâ€™ pasobhito.

sacchÄ• yoâ€™ yaâ€™ mapubbova kapparukkho samuá¹-á¹-hito ||

<267> sÄ• garattena saddhammo, rukkhattenoâ€™ dito jino.

sabbe sÄ• dhÄ• raá¹‡Ä• dhammÄ• , pubbatrÄ• â€™ Ã±Ã±atra tuâ€™ ttayaá¹ƒ ||

<268> vatthunoâ€™ Ã±Ã±appakÄ• rena, á¹-hitÄ• vutti tadaâ€™ Ã±Ã±athÄ• .

parikappÄ«yate yattha, sÄ• hoti __parikappanÄ• ||_

<269> upamÄ• â€™ bbhantarattena, kiriyÄ• divasena ca.

kamenoâ€™ dÄ• harissÄ• mi, vividhÄ• parikappanÄ• ||

upamÄ• bbhantaraparikappanÄ•

<270> icchÄ• bhaá¹…gÄ• â€™ turÄ• â€™ sÄ«nÄ• , tÄ• â€™ tiniccala maccharÄ• .

vasaá¹ƒ nentiâ€™ va dhÄ«raá¹ƒ taá¹ƒ, tadÄ• yogÄ• â€™ bhiyogato ||

kriyÄ• parikappanÄ•

<271> gajaá¹ƒ mÄ• ro samÄ• ruá¸·ho, yuddhÄ• yaâ€™ ccantaâ€™ munnataá¹ƒ.

magga manvesatÄ« nÅ«na, jinabhÄ«to palÄ• yituá¹ƒ ||

guá¹‡aparikappanÄ•

<272> muninda! pÄ• dadvande te, cÄ• ru rÄ• jiva sundare.

maÃ±Ã±e pÄ• pÄ• â€™ bhiâ€™ sammadda, jÄ• tasoá¹‡ena soá¹‡imÄ• ||

<273> maÃ±Ã±e, saá¹…ke, dhuvaá¹ƒ, nÅ«na, miva, micceva mÄ• dihi.

sÄ• â€™ yaá¹ƒ byaÃ±jÄ«yate kvÄ• â€™ pi, kvÄ• â€™ pi vÄ• kyena gamyate ||

gammaparikappanÄ•

<274> dayÄ• saÃ±jÄ• ta sarasÄ• , dehÄ• nikkhantakantiyo.

pÄ«á¹‡entÄ• jina! te sÄ• dhu, janaá¹ƒ sarasataá¹ƒ nayuá¹ƒ ||

<275> Ä• rabbhantassa \Be 180/ yaá¹ƒkiÃ±ci, kattuá¹ƒ puÃ±Ã±avasÄ• puna.

sÄ• dhanaâ€™ ntaralÄ• bho yo, taá¹ƒ vadanti __samÄ• hitaá¹ƒ ||_

<276> __mÄ• rÄ• â€™ ribhaá¹…gÄ• â€™ bhimukha, mÄ• naso tassa satthuno. _

__mahÄ• mahÄ« mahÄ• ravaá¹ƒ, ravÄ«â€™ yaâ€™ mupakÄ• rikÄ• ||_

<277> avatvÄ• â€™ bhimataá¹ƒ tassa, siddhiyÄ• dassanaâ€™ Ã±Ã±athÄ• .

vadanti taá¹ƒ __ `pariyÄ• ya, vuttÄ«â€™ _ti sucibuddhayo ||

<278> __vivaá¹-aâ€™ á¹…gaá¹‡anikkhittaá¹ƒ, dhanaâ€™ mÄ• rakkha vajjitaá¹ƒ. _

__dhanakÄ• ma! yathÄ• kÄ• maá¹ƒ, tuvaá¹ƒ gaccha yadicchasi ||_

<279> thutiá¹ƒ karoti nindanto, viya taá¹ƒ __byÄ• javaá¹‡á¹‡anaá¹ƒ. _

dosÄ• â€™ bhÄ• sÄ• guá¹‡Ä• eva, yanti sannidhi matra hi ||

<280> __saÃ±cÄ• letu malaá¹ƒ tvaá¹ƒâ€™ si, bhusaá¹ƒ kuvalayÄ• â€™ khilaá¹ƒ. _

__visesaá¹ƒ tÄ• vatÄ• nÄ• tha!, guá¹‡Ä• naá¹ƒ te vadÄ• ma kiá¹ƒ_?

<281> visesiâ€™ cchÄ• yaá¹ƒ dabbassa, kriyÄ• , jÄ• ti, guá¹‡assa ca.

vekalladassanaá¹ƒ yatra, __viseso_ nÄ• ma yaá¹ƒ bhave ||

<282> na rathÄ• , na ca mÄ• taá¹…gÄ• , na hayÄ• , na padÄ• tayo.

jito mÄ• rÄ• ri muninÄ• , sambhÄ• rÄ• vajjanena hi ||

dabbavisesavutti.

<283> na baddhÄ• bhÅ«kuá¹-i, neva, phurito dasanacchado.

mÄ• rÄ• ribhaá¹…gaá¹ƒ cÄ• â€™ kÄ• si, muni vÄ«ro varo sayaá¹ƒ ||

kriyÄ• visesavutti.

<284> na disÄ• su byÄ• ttÄ• {tatÄ• (Katthaci) } raá¹ƒsi,

nÄ• â€™ loko lokapatthaá¹-o.

tathÄ• pyaâ€™ ndhatamaharaá¹ƒ, paraá¹ƒ sÄ• dhusubhÄ• sitaá¹ƒ ||

jÄ• tivisesavutti.

<285> na kharaá¹ƒ, na hi vÄ• thaddhaá¹ƒ, muninda! vacanaá¹ƒ tava.

tathÄ• pi gÄ• á¸·haá¹ƒ khaá¹‡ati, nimmÅ«laá¹ƒ janatÄ• madaá¹ƒ ||

guá¹‡avisesavutti

<286> dassÄ«yateâ€™ tirittaá¹ƒ \Be 181/ tu, sÅ«ravÄ«rattanaá¹ƒ yahiá¹ƒ.

vadanti viÃ±Ã±Å«vacanaá¹ƒ, __ruá¸·hÄ• haá¹…kÄ• ra_ mÄ«disaá¹ƒ ||

<287> __dame nandopanandassa, kiá¹ƒ me byÄ• pÄ• radassanÄ• ? _

__puttÄ• me pÄ• dasambhattÄ• , sajjÄ• santeâ€™ va tÄ• dise ||_

<288> __sileso_ vacanÄ• â€™ nekÄ• , bhidheyyeâ€™ kapadÄ• yutaá¹ƒ.

abhinnapadavÄ• kyÄ• di, vasÄ• __tedhÄ• â€™ _ya mÄ«rito ||

<289> andhatamaharo hÄ• rÄ«, samÄ• ruá¸·ho mahodayaá¹ƒ.

rÄ• jate raá¹ƒsimÄ• lÄ«â€™ yaá¹ƒ, bhagavÄ• bodhayaá¹ƒ jane ||

abhinnapadavÄ• kyasileso.

<290> sÄ• radÄ• â€™ malakÄ• â€™ bhÄ• so, samÄ• nÄ«ta parikkhayo.

kumudÄ• â€™ karasambodho, pÄ«á¹‡eti janataá¹ƒ sudhÄ« ||

bhinnapadavÄ• kyasileso.

<291> samÄ• hitaâ€™ ttavinayo, ahÄ«na mada maddano.

sugato visadaá¹ƒ pÄ• tu, pÄ• á¹‡inaá¹ƒ so vinÄ• yako ||

bhinnÄ• bhinnapadavÄ• kyasileso.

<292> viruddhÄ• , viruddhÄ• , bhinna, kammÄ• , niyamavÄ• , paro.

niyamaâ€™ kkhepavacano, avirodhi, virodhyaâ€™ pi ||

<293> ocitya samposakÄ• di, sileso, padajÄ• â€™ di {padajÄ• ti (Katthaci) } pi.

esaá¹ƒ nidassanesveâ€™ va, rÅ«pa mÄ• vi bhavissati ||

viruddhakammasilesa

<294> savase vattayaá¹ƒ lokaá¹ƒ, akhilaá¹ƒ kallaviggaho.

parÄ• bhavati mÄ• rÄ• ri, dhammarÄ• jÄ• vijambhate ||

aviruddhakammasilesa

<295> sabhÄ• vamadhuraá¹ƒ puÃ±Ã±a visesoâ€™ daya sambhavaá¹ƒ.

suá¹‡anti vÄ• caá¹ƒ munino, janÄ• passanti cÄ• â€™ mataá¹ƒ ||

abhinnakammasilesa

<296> andhakÄ• rÄ• â€™ pahÄ• rÄ• ya \Be 182/, sabhÄ• va madhurÄ• ya ca.

mano pÄ«á¹‡eti jantÅ«naá¹ƒ, jino vÄ• cÄ• ya bhÄ• ya ca ||

niyamavantasilesa

<297> kesaâ€™ kkhÄ«naá¹ƒâ€™ va kaá¹‡hattaá¹ƒ, bhamÅ«naá¹ƒyeva vaá¹…katÄ• .

pÄ• á¹‡ipÄ• dÄ• â€™ dharÄ• naá¹ƒâ€™ va, munindassÄ• â€™ bhirattatÄ• ||

niyamakkhepasilesa

<298> pÄ• á¹‡ipÄ• dÄ• â€™ dharesveâ€™ va, sÄ• rÄ• go tava dissati.

dissate soâ€™ ya mathavÄ• , nÄ• tha! sÄ• dhuguá¹‡esvaâ€™ pi ||

avirodhisilesa

<299> salakkhaá¹‡oâ€™ tisubhago, tejassÄ« niyatoâ€™ dayo.

lokeso jitasaá¹ƒkleso,

vibhÄ• ti samaá¹‡issaro ||

virodhisilesa

<300> asamopi samo loke,

lokesopi naruttamo.

sadayo pyaâ€™ dayo pÄ• pe, cittÄ• â€™ yaá¹ƒ munino gati ||

ocityasamposakapadasilesa

<301> saá¹ƒsÄ• radukkhoâ€™ pahatÄ• , vanatÄ• janatÄ• tvayi.

sukha micchita maccantaá¹ƒ, amatandada! vindati ||

<302> guá¹‡ayuttehi vatthÅ«hi, samaá¹ƒ katvÄ• na kassaci.

saá¹ƒkittanaá¹ƒ bhavati yaá¹ƒ, sÄ• matÄ• __tulyayogitÄ• ||_

<303> __sampattasammado loko, sampattÄ• â€™ lokasampado. _

__ubhohi raá¹ƒsimÄ• lÄ« ca, bhagavÄ• ca tamonudo ||_

<304> atthantaraá¹ƒ sÄ• dhayatÄ• , kiÃ±ci taá¹ƒ sadisaá¹ƒ phalaá¹ƒ.

dassÄ«yate asantaá¹ƒ vÄ• , santaá¹ƒ vÄ• taá¹ƒ __nidassanaá¹ƒ ||_

asantaphalanidassana

<305> udayÄ• \Be 183/ samaá¹‡indassa, yanti pÄ• pÄ• parÄ• bhavaá¹ƒ.

dhammarÄ• javiruddhÄ• naá¹ƒ, sÅ«cayantÄ• duraâ€™ ntataá¹ƒ ||

santaphalanidassana

<306> siro nikkhitta caraá¹‡o, cchariyÄ• naâ€™ mbujÄ• naâ€™ yaá¹ƒ.

paramaâ€™ bbhutataá¹ƒ loke, viÃ±Ã±Ä• petaâ€™ ttano jino ||

<307> vibhÅ«tiyÄ• mahantattaá¹ƒ, adhippÄ• yassa vÄ• siyÄ• .

paramukkaá¹ƒsataá¹ƒ yÄ• taá¹ƒ, taá¹ƒ __mahantatta_ mÄ«ritaá¹ƒ ||

vibhÅ«timahantatta

<308> kirÄ«á¹-a ratanaâ€™ cchÄ• yÄ• , nuviddhÄ• â€™ tapa vÄ• raá¹‡o.

purÄ• paraá¹ƒ siriá¹ƒ vindi, bodhisattoâ€™ bhinikkhamÄ• ||

adhippÄ• yamahantatta

<309> satto sambodhiyaá¹ƒ bodhi, satto sattahitÄ• ya so.

hitvÄ• sneharasÄ• bandha, mapi rÄ• hulamÄ• taraá¹ƒ ||

<310> gopetvÄ• vaá¹‡á¹‡anÄ«yaá¹ƒ yaá¹ƒ, kiÃ±ci dassÄ«yate paraá¹ƒ.

asamaá¹ƒ vÄ• samaá¹ƒ tassa, yadi sÄ• __vaÃ±canÄ• _ matÄ• ||

asamavaÃ±canÄ•

<311> purato na sahassesu, na paÃ±cesu ca tÄ• dino.

mÄ• ro paresu tasseâ€™ saá¹ƒ, sahassaá¹ƒ dasavaá¸• á¸• hitaá¹ƒ ||

samavaÃ±canÄ•

<312> vivÄ• da manuyuÃ±janto, munindavadaniâ€™ ndunÄ• .

sampuá¹‡á¹‡o candimÄ• nÄ• â€™ yaá¹ƒ, chatta metaá¹ƒ manobhuno ||

<313> parÄ• nuvattanÄ• dÄ«hi, nibbindeniâ€™ ha yÄ• katÄ• .

thuti raâ€™ ppakate sÄ• â€™ yaá¹ƒ, siyÄ• __appakatatthuti ||_

<314> __sukhaá¹ƒ jÄ«vanti hariá¹‡Ä• , vanesvaâ€™ parasevino. _

__anÄ• yÄ• so palÄ• bhehi, jaladabbhaá¹…kurÄ• dibhi ||_

<315> uttaraá¹ƒ uttaraá¹ƒ yattha, pubbapubbavisesanaá¹ƒ.

siyÄ• __ekÄ• vali_ sÄ• â€™ yaá¹ƒ, dvidhÄ• vidhi, nisedhato ||

vidhiekÄ• vali

<316> pÄ• dÄ• \Be 184/ nakhÄ• li rucirÄ• , nakhÄ• li raá¹ƒsi bhÄ• surÄ• .

raá¹ƒsÄ«tamopahÄ• neâ€™ ka, rasÄ• sobhanti satthuno ||

nisedhaekÄ• vali

<317> asantuá¹-á¹-ho yati neva,

santoso nÄ• â€™ layÄ• hato.

nÄ• â€™ layo yo sa jantÅ«naá¹ƒ, nÄ• â€™ nanta byasanÄ• vaho ||

<318> yahiá¹ƒ bhÅ«siya bhÅ«sattaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ tu vatthunaá¹ƒ.

vinÄ• â€™ va sadisattaá¹ƒ taá¹ƒ, __aÃ±Ã±amaÃ±Ã±avibhÅ«sanaá¹ƒ ||_

<319> __byÄ• maá¹ƒâ€™ su maá¹‡á¸• alaá¹ƒ tena, muninÄ• lokabandhunÄ• . _

__mahantiá¹ƒ vindatÄ« kantiá¹ƒ, sopi teneva tÄ• disiá¹ƒ ||_

<320> kathanaá¹ƒ sahabhÄ• vassa, kriyÄ• ya ca, guá¹‡assa ca.

__ `sahavuttÄ«â€™ _ti viÃ±Ã±eyyaá¹ƒ, taâ€™ dudÄ• haraá¹‡aá¹ƒ yathÄ• ||

kriyÄ• sahavutti

<321> jalanti candaraá¹ƒsÄ«hi, samaá¹ƒ satthu nakhaá¹ƒ savo.

vijambhati ca candena, samaá¹ƒ tammukhacandimÄ• ||

guá¹‡asahavutti

<322> jinoâ€™ dayena malÄ«naá¹ƒ, saha dujjana cetasÄ• .

pÄ• paá¹ƒ disÄ• suvimalÄ• , saha sajjana cetasÄ• ||

<323> virodhÄ«naá¹ƒ padaâ€™ tthÄ• naá¹ƒ, yattha saá¹ƒsaggadassanaá¹ƒ.

samukkaá¹ƒsÄ• â€™ bhidhÄ• natthaá¹ƒ, matÄ• sÄ• â€™ yaá¹ƒ __virodhitÄ• ||_

<324> __guá¹‡Ä• sabhÄ• va madhurÄ• , api lokeâ€™ ka bandhuno. _

__sevitÄ• pÄ• pa sevÄ«naá¹ƒ, sampadÅ«senti mÄ• nasaá¹ƒ ||_

<325> yassa kassa ci dÄ• nena, yassa kassa ci vatthuno.

visiá¹-á¹-hassa ya mÄ• dÄ• naá¹ƒ, __ `parivuttÄ«â€™ _ti sÄ• matÄ• ||

<326> __purÄ• paresaá¹ƒ datvÄ• na, manuÃ±Ã±aá¹ƒ nayanÄ• dikaá¹ƒ. _

__muninÄ• samanuppattÄ• , dÄ• ni sabbaÃ±Ã±utÄ• sirÄ«_ {muninda! samanuppatto, dÄ• (Katthaci) } ||

<327> kiÃ±ci \Be 185/ disvÄ• na viÃ±Ã±Ä• tÄ• , paá¹-ipajjati taá¹ƒsamaá¹ƒ.

saá¹ƒsayÄ• â€™ pagataá¹ƒ vatthuá¹ƒ, yattha soâ€™ yaá¹ƒ __bhamo_ mato ||

<328> __samaá¹ƒ disÄ• suâ€™ jjalÄ• su, jina pÄ• da nakhaá¹ƒâ€™ sunÄ• . _

__passantÄ• abhinandanti, candÄ• â€™ tapa manÄ• janÄ• ||_

<329> pavuccate yaá¹ƒ nÄ• mÄ• di, kavÄ«naá¹ƒ bhÄ• vabodhanaá¹ƒ.

yena kenaci vaá¹‡á¹‡ena, __bhÄ• vo_ nÄ• mÄ• â€™ ya mÄ«rito ||

<330> __nanu teyeâ€™ va santÄ• no, sÄ• garÄ• na kulÄ• calÄ• . _

__manampi mariyÄ• daá¹ƒ ye, saá¹ƒvaá¹-á¹-epi jahanti no ||_

<331> aá¹…gaá¹…gi bhÄ• vÄ• sadisa, balabhÄ• vÄ• ca bandhane.

saá¹ƒsaggoâ€™ laá¹…katÄ«naá¹ƒ yo, taá¹ƒ __ `missaâ€™ _nti pavuccati ||

aá¹…gaá¹…gÄ«bhÄ• vamissa

<332> pasatthÄ• munino pÄ• da, nakha raá¹ƒsi mahÄ• nadÄ«.

aho! gÄ• á¸·haá¹ƒ nimuggepi, sukhayatyeâ€™ va te jane ||

sadisa bala bhÄ• va missa

<333> veso sabhÄ• va madhuro, rÅ«paá¹ƒ netta rasÄ• yanaá¹ƒ.

madhÅ«â€™ va munino vÄ• cÄ• , na sampÄ«á¹‡eti kaá¹ƒ janaá¹ƒ ||

<334> __Ä• sÄ«_ nÄ• ma siyÄ• â€™ tthassa, iá¹-á¹-hassÄ• â€™ sÄ«sanaá¹ƒ yathÄ• .

__tilokeâ€™ kagati nÄ• tho, _

__pÄ• tu loka mapÄ• yato ||_

<335> rasaâ€™ ppatÄ«ti janakaá¹ƒ, jÄ• yate yaá¹ƒ vibhÅ«sanaá¹ƒ.

__ `rasavantaâ€™ _nti taá¹ƒ Ã±eyyaá¹ƒ, rasavanta vidhÄ• nato ||

<336> __rÄ• gÄ• â€™ nataâ€™ bbhuta saroja mukhaá¹ƒ dharÄ• ya, _

__pÄ• dÄ• tilokagarunoâ€™ dhika bandharÄ• gÄ• . _

__Ä• dÄ• ya niccasarasena karena gÄ• á¸·haá¹ƒ, _

__saÃ±cumbayanti satatÄ• â€™ hita sambhamena ||_

<337> iccÄ• â€™ nugamma \Be 186/ purimÄ• cariyÄ• â€™ nubhÄ• vaá¹ƒ,

saá¹…khepato nigaditoâ€™ ya malaá¹…katÄ«naá¹ƒ.

bhedoâ€™ parÅ«pari kavÄ«hi vikappiyÄ• naá¹ƒ,

ko nÄ• ma passitu malaá¹ƒ khalu tÄ• sa mantaá¹ƒ ||

iti saá¹…gharakkhitamahÄ• sÄ• mi viracite subodhÄ• laá¹…kÄ• re

atthÄ• laá¹…kÄ• rÄ• vabodho nÄ• ma

catuttho paricchedo.

5. bhÄ• vÄ• vabodha-paÃ±camapariccheda

<338> paá¹-ibhÄ• navatÄ• loka, vohÄ• raâ€™ manusÄ• rinÄ• .

tatoâ€™ citya samullÄ• sa, vedinÄ• kavinÄ• paraá¹ƒ ||

<339> á¹-hÄ• yisambandhino bhÄ• va, vibhÄ• vÄ• sÄ• â€™ nubhÄ• vakÄ• .

sambajjhanti nibandhÄ• te, rasaâ€™ ssÄ• dÄ• ya sÄ• dhunaá¹ƒ ||

bhÄ• vaadhippÄ• ya

<340> citta vutti visesÄ• tu, bhÄ• vayanti rase yato.

ratyÄ• dayo tato bhÄ• va, saddena parikittitÄ• ||

á¹-hÄ• yÄ«bhÄ• vaadhippÄ• ya

<341> virodhinÄ• â€™ Ã±Ã±abhÄ• vena, yo bhÄ• vo na tirohito.

sÄ«lena tiá¹-á¹-hatiâ€™ cceso, __ `á¹-hÄ• yÄ«bhÄ• voâ€™ _ti saddito ||

á¹-hÄ• yÄ«bhÄ• vappabhedauddesa

<342> rati, hasso, ca soko, ca,

kodhu, ssÄ• hÄ• , bhayaá¹ƒ, pi ca.

jigucchÄ• , vimhayo, ceva, samo ca nava __á¹-hÄ• yino ||_

byabhicÄ• rÄ«bhÄ• vaadhippÄ• ya

<343> tirobhÄ• vÄ• , vibhÄ• vÄ• â€™ di, visesanÄ• â€™ bhimukhyato.

ye te caranti sÄ«lena, te honti __byabhicÄ• rino ||_

byabhicÄ• ribhÄ• vapabheda

<344> nibbedo \Be 187/, takka, saá¹…kÄ• , sama,

dhiti, jaá¸·atÄ• , dÄ«natu, ggÄ• , lasattaá¹ƒ,

suttaá¹ƒ, tÄ• so, gilÄ• nu, ssuka, harisa,

sati, ssÄ• , visÄ• dÄ• , bahitthÄ• {bahiddhÄ• (Katthaci) }.

cintÄ• , gabbÄ• , pamÄ• ro, marisa, mada,

matu, mmÄ• da, mohÄ• , vibodho,

niddÄ• , vegÄ• , sabilaá¹ƒ, maraá¹‡a,

capalatÄ• {sacapalÄ• (Katthaci) }, byÄ• dhi, __tettiá¹ƒsa_ mete ||

sattikabhÄ• vaadhippÄ• ya

<345> samÄ• hitaâ€™ ttaâ€™ ppabhavaá¹ƒ, __sattaá¹ƒ_ {satvaá¹ƒ (Katthaci) } tenoâ€™ p

__sattikÄ• _ {sÄ• tvikÄ• (Katthaci) } pyaâ€™ nubhÄ• vatte, visuá¹ƒ __bhÄ• vÄ• _ bhavanti

sattikabhÄ• vappabheda

<346> thambho, paá¸·aya, romaÃ±cÄ• , tathÄ• seda, ssu, vepathu.

vevaá¹‡á¹‡iyaá¹ƒ, visaratÄ• , bhÄ• vÄ• â€™ á¹-á¹-heâ€™ te tu sattikÄ• ||

<347> yadÄ• ratyÄ• dayo bhÄ• vÄ• , á¹-hitisÄ«lÄ• na honti ce.

tadÄ• sabbepi te bhÄ• vÄ• , bhavanti byabhicÄ• rino ||

<348> __vibhÄ• vo_ kÄ• raá¹‡aá¹ƒ tesu, ppattiyuâ€™ ddÄ«pane tathÄ• .

yo siyÄ• bodhako tesaá¹ƒ,

__anubhÄ• voâ€™ _ya mÄ«rito ||

<349> nekahetuá¹ƒ manovutti, visesaÃ±ca vibhÄ• vituá¹ƒ.

bhÄ• vaá¹ƒ vibhÄ• vÄ• â€™ nubhÄ• vÄ• , vaá¹‡á¹‡iyÄ• bandhane phuá¹-aá¹ƒ ||

<350> savibhÄ• vÄ• â€™ nubhÄ• vehi, bhÄ• vÄ• te te yathÄ• rahaá¹ƒ.

vaá¹‡á¹‡anÄ«yÄ• yathoâ€™ cityaá¹ƒ, lokarÅ«pÄ• â€™ nugÄ• minÄ• ||

<351> citta \Be 188/ vutti visesattÄ• , mÄ• nasÄ• sattikÄ• â€™ á¹…gato.

bahi nissaá¹-a sedÄ• di, anubhÄ• vehi vaá¹‡á¹‡iyÄ• ||

rasaadhippÄ• ya

<352> sÄ• mÄ• jikÄ• na mÄ• nando, yo bandhatthÄ• â€™ nusÄ• rinaá¹ƒ.

rasÄ«yatÄ«ti taÃ±Ã±Å«hi, __raso_ nÄ• mÄ• â€™ yaâ€™ mÄ«rito ||

rasappabheda

<353> savibhÄ• vÄ• , nubhÄ• vehi, sattika, byabhicÄ• ribhi.

assÄ• diyatta mÄ• nÄ«ya, mÄ• no á¹-hÄ• yeâ€™ va so raso ||

<354> siá¹…gÄ• ra, hassa, karuá¹‡Ä• , rudda, vÄ«ra, bhayÄ• nakÄ• .

bÄ«bhaccha, bbhuta, santÄ• , ca, rasÄ• á¹-hÄ• yÄ«na nukkamÄ• ||

<355> dukkharÅ«peâ€™ yaâ€™ mÄ• nando, kathaá¹ƒ nu karuá¹‡Ä• dike?

__siyÄ• sotÅ«namÄ• nando, _

__soko vessantarassa hi ||_

á¹-hÄ• yÄ«bhÄ• va niddesa ratiá¹-á¹-hÄ• yÄ«bhÄ• va

<356> ramma, desa, kalÄ• , kÄ• la, vesÄ• di, paá¹-isevanÄ• .

yuvÄ• naâ€™ Ã±Ã±oÃ±Ã±arattÄ• naá¹ƒ, pamodo __rati_ ruccate ||

<357> yutyÄ• bhÄ• vÄ• nubhÄ• vÄ• te, nibandhÄ• posayanti naá¹ƒ.

sopyaâ€™ yoga, vippayoga, sambhogÄ• naá¹ƒ vasÄ• __tidhÄ• ||_

hassaá¹-á¹-hÄ• yÄ«bhÄ• va

<358> vikÄ• rÄ• â€™ katiÄ• dÄ«hi, attano tha parassa vÄ• .

hasso niddÄ• , samÄ• â€™ lasya, mucchÄ• di, byabhicÄ• ribhi.

paripose siyÄ• hasso, bhiyyoâ€™ tthipabhutÄ«naá¹ƒ so ||

hassappabheda

<359> sita miha vikÄ• si nayanaá¹ƒ,

kiÃ±cÄ• â€™ lakkhiya dijaá¹ƒ tu taá¹ƒ __hasitaá¹ƒ. _

madhurassaraá¹ƒ __vihasitaá¹ƒ, _ aá¹ƒsasirokampa_mupahasitaá¹ƒ ||_

<360> __apahasitaá¹ƒ_ \Be 189/ sajalaâ€™ kkhi, vikkhittaá¹…gaá¹ƒ bhavatyaâ€™ __tihas

dve dve kathitÄ• ceâ€™ saá¹ƒ,

jeá¹-á¹-he {majjheâ€™ dhameti ettha majjhe adhameti padacchedo} majjheâ€™ dhame ca k

karuá¹‡aá¹-á¹-hÄ• yÄ«bhÄ• va

<361> sokarÅ«po tu __karuá¹‡o, _ niá¹-á¹-happattiâ€™ á¹-á¹-ha nÄ• sato.

tatthÄ• â€™ __nubhÄ• vÄ• _ rudita, paá¸·aya, tthambhakÄ• dayo.

visÄ• dÄ• , lasya, maraá¹‡a, cintÄ• â€™ dÄ« __byabhicÄ• rino ||_

ruddaá¹-á¹-hÄ• yÄ«bhÄ• va

<362> kodho macchariyÄ• â€™ dÄ«hi, pose tÄ• sa, madÄ• dibhi.

nayanÄ• â€™ ruá¹‡atÄ• dÄ«hi, __ruddo_ nÄ• ma raso bhave ||

vÄ«raá¹-á¹-hÄ• yÄ«bhÄ• va

<363> patÄ• pa, vikkamÄ• â€™ dÄ«hu, ssÄ• ho __ `vÄ«roâ€™ _ti saÃ±Ã±ito.

raá¹‡a, dÄ• na, dayÄ• yogÄ• , vÄ«roâ€™ yaá¹ƒ __tividho_ bhave.

tevÄ• â€™ __nubhÄ• vÄ• _ dhiti, ma, tyÄ• â€™ dayo __byabhicÄ• rino ||_

bhayaá¹-á¹-hÄ• yÄ«bhÄ• va

<364> vikÄ• rÄ• , sani, sattÄ• â€™ di, bhayuâ€™ kkaá¹ƒso __bhayÄ• nako. _

sedÄ• â€™ dayo __nubhÄ• veâ€™ _ttha, tÄ• sÄ• â€™ dÄ« __byabhicÄ• rino ||_

jigucchÄ• á¹-á¹-hÄ• yÄ«bhÄ• va

<365> jigucchÄ• rudhirÄ• â€™ dÄ«hi, pÅ«tyÄ• â€™ dÄ«hi virÄ• gato.

__bÄ«bhaccho_ khobhanuâ€™ bbegÄ«, kamena karuá¹‡Ä• yuto.

nÄ• sÄ• vikÅ«á¹‡anÄ• dÄ«hi, saá¹…kÄ• dÄ«hiâ€™ ssa posanaá¹ƒ ||

vimhayaá¹-á¹-hÄ• yÄ«bhÄ• va

<366> ati loka padatthehi, vimhayoâ€™ yaá¹ƒ rasoâ€™ __bbhuto. _

tassÄ• â€™ __nubhÄ• vÄ• _ seda, ssu, sÄ• dhuvÄ• dÄ• â€™ dayo siyuá¹ƒ.

tÄ• sÄ• , vega, dhiti, ppaÃ±Ã±Ä• , honteâ€™ ttha __byabhicÄ• rino ||_

samaá¹-á¹-hÄ• yÄ«bhÄ• va

<367> á¹-hÄ• yÄ«bhÄ• vo samo mettÄ• , dayÄ• , modÄ• â€™ di sambhavo.

bhÄ• vÄ• dÄ«hi taâ€™ dukkaá¹ƒso, __santo_ santa nisevito ||

iti saá¹…gharakkhita mahÄ• sÄ• miviracite subodhÄ• laá¹…kÄ• re

rasabhÄ• vÄ• â€™ vabodho nÄ• ma

paÃ±camo paricchedo.

subodhÄ• laá¹…kÄ• ro samatto.

namo tassa bhagavato arahato sammÄ• sambuddhassa.

subodhÄ• laá¹…kÄ• raá¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

yo \Be 1/ pÄ• danÄ«rajavarodararÄ• dhitena { ... rÄ• dikena (Katthaci) },

lokattayenaâ€™ vikalena nirÄ• kulena.

viÃ±Ã±Ä• payÄ« nirupameyyatamattano taá¹ƒ,

vande munindamabhivandiya vandanÄ«yaá¹ƒ ||

patto sapattavijayo jayabodhimÅ«le,

saddhammarÄ• japadaviá¹ƒ yadanuggahena.

sattÄ• pasatta {sattappasattha (Katthaci) } vipulÄ• malasagguá¹‡assa,

saddhammasÄ• raratanassa namatthu tassa ||

yo bhÄ• janattamabhisambhuá¹‡i sagguá¹‡assa,

tassÄ• pi dhammaratanassa mahÄ• rahassa.

sambhÄ• vitaá¹ƒ sasirasÄ• hitasannatehi,

sambhÄ• vayÄ• mi sirasÄ• gaá¹‡amuttamaá¹ƒ taá¹ƒ ||

yeâ€™ nantatantaratanÄ• karamanthanena,

manthÄ• â€™ calollasitaÃ±Ä• á¹‡avarena laddhÄ• .

sÄ• rÄ• matÄ• ti sukhitÄ• sukhayanti caÃ±Ã±e,

te me jayanti guravo guravo guá¹‡ehi ||

1. dosÄ• vabodha paá¹-hamapariccheda

ratanattayappaá¹‡Ä• mavaá¹‡á¹‡anÄ•

<1> __munindavadanambhoja-gabbhasambhavasundarÄ«.

saraá¹‡aá¹ƒ pÄ• á¹‡inaá¹ƒ vÄ• á¹‡Ä«, mayhaá¹ƒ pÄ«á¹‡ayataá¹ƒ manaá¹ƒ_ ||

<1> athÄ• yaá¹ƒ \Be 2/ ganthakÄ• ro ganthÄ• rambhe pubbapayogÄ• nubandhasabhÄ• va
yatipotÄ• naá¹ƒ tadupÄ• yantaraviratÄ• kamantarÄ• petaparakkamasambhavenÄ• dhigatal
dayÄ• saÃ±jÄ• tarasarasahadayatÄ• ya tadupÄ• yabhÅ«taá¹ƒ bandhalakkhaá¹‡aá¹ƒ
viracayitukÄ• mobhimatasiddhinimittamattanodhigatasaddhammadevatÄ• nussaraá¹‡aá¹ƒ t
``munindeâ€™â€™ _ccÄ• di. nanu ``bandhalakkhaá¹‡aá¹ƒ viracayitukÄ• moâ€™â€™ ti vut
lakkhaá¹‡akaraá¹‡ena adiá¹-á¹-halakkhaá¹‡Ä• pi dissanti bandhantÄ• ti? saccaá¹ƒ, tathÄ• p
ghuá¹‡akkharappakÄ• sÄ• tabbidÅ«naá¹ƒ payogÄ• nusÄ• rino vÄ• siyuá¹ƒ, pubbe katasat
viÃ±Ã±eyyaá¹ƒ. vÄ• á¹‡Ä« mayhaá¹ƒ manaá¹ƒ pÄ«á¹‡ayatanti sambandho. __vÄ• á¹‡Ä«_ti
sarassatyaparanÄ• madheyyÄ• kÄ• ci devatÄ• , sÄ• sabbÄ• vadÄ• tÄ• yathicchitatthasÄ•
nisÄ«datÄ«ti lokavÄ• do. __vÄ• á¹‡Ä«_ti pana paccuhavirahenÄ• bhimatasiddhinibandhane
sammÄ• sambuddhabhÄ• sito saddhammo, tatoyevÄ• yaá¹ƒ devatÄ• ruppate. tattha saras
jÄ• tÄ• ya manosampÄ«á¹‡ananti loko, saddhammadevatÄ• ya tu manopÄ«á¹‡anaá¹ƒ, tass
sabbavajjarahitÄ• yaccantanimmalÄ• ya nirantaratthanekatÄ• á¹‡appavattiyÄ• manaso sar
passaddhi, tÄ• ya pana sukhaá¹ƒ, tenÄ• pi samÄ• dhi, samÄ• dhisambhavena yathÄ• bhÅ«
vicittÄ• nekasaddatthavisesÄ• paá¹-ibhantyanÄ• yÄ• sena, tato ca yathicchitasiddhinipphat
tappasÄ• damÄ• sÄ«sati.

kiá¹ƒvisiá¹-á¹-hoccÄ• ha \Be 3/ __ ``munindeâ€™â€™ _ccÄ• di. ubho loke munÄ• ti jÄ• nÄ
paramissariyaá¹ƒ pavatteti sabbatthÄ• ti indo, muni ca so indo ca, munÄ«naá¹ƒ indoti vÄ• _
sammÄ• sambuddho. tatoyaá¹ƒ tassa nimittakasaÃ±Ã±Ä• . vijjamÄ• nesupi pariyÄ• yasadd
kavikÄ• mitassatthassekantavÄ• cakattenoâ€™ cityasamposakoyaá¹ƒ __muninda_saddo, t
ubhayalokajÄ• nanena munÄ«naá¹ƒ paramissariyapuggalÄ• nampi paramissariyaá¹ƒ vatteti
hetubhÄ• venaâ€™ treâ€™ tyuâ€™ citameva, tathÄ• padantarÄ• nampi ocityaá¹ƒ poseti. t
vadanÄ• ravindodare sambhavÄ• sundarÄ«, tatoyeva paá¹-isaraá¹‡aá¹ƒ, tasmÄ• ca mano
vadanaá¹ƒ, tamiva __munindavadanaá¹ƒ, _ ambhojaá¹ƒ. tameva vÄ• lakkhisaá¹ƒyogitÄ• di
padumaá¹ƒ. tassa gabbho. tattha __sambhavena_ pavattiyÄ• , uppattiyÄ• vÄ• __sundarÄ«
vÄ• cÄ• pana dosalesenÄ• paâ€™ samphuá¹-á¹-hÄ• va niravajjÄ• , tathÄ• ca vakkhati
``guá¹‡Ä• laá¹…kÄ• rasaá¹ƒyuttÄ• â€™â€™ {subodhÄ• laá¹…kÄ• ra 14 gÄ• thÄ• } iccÄ• di
pÄ• á¹‡inaá¹ƒ_ sattÄ• naá¹ƒ paá¹-ibhÄ• nÄ• diguá¹‡avisesÄ• vahattamattena paá¹-isaraá¹‡
pana sabbupaddavanivÄ• raá¹‡ena sabbahitasukhasampadÄ• sampÄ• danenaccantapaá¹-

sabhÄ• vanapuá¹ƒsakattÄ• cettha na liá¹…gaparivattanaá¹ƒ. mayhanti ekavacanenattano r
sajjanamÄ• cÄ• raá¹ƒ. abhinnapadasileso cÄ• yaá¹ƒ, sabbatthevÄ• vÄ«katasaddappayogat
vaá¹…kavuttiyÄ• sabbattha siriá¹ƒ poseti. tathÄ• ca vakkhati ``vaá¹…kavuttÄ«su poseti, sil
paraâ€™â€™ nti {subodhÄ• laá¹…kÄ• ra 172 gÄ• thÄ• }. ayamettha saá¹…khepena nayena
vitthÄ• ranayena pana nÄ• nappakÄ• renattho saá¹ƒvaá¹‡á¹‡etuá¹ƒ sakkÄ• . tathÄ• sati ga
pakÄ• royamevabbhupagato.

1__._ suparisuddhabuddhigocaraparamavicittaganthakÄ• rakoyamÄ• cariya- saá¹…gharakk
sapiá¹-akattayasabbasatthapÄ• rÄ• vataraá¹‡ena saÃ±jÄ• tÄ• nappakapÄ«tisukhamanubha
paá¹-ipattipaá¹-ivedhasÄ• sanadvayassa pariyattimÅ«lakattÄ• yena kenaci pariyÄ• yena ta
atthÄ• vabodhena ``appeva nÄ• ma sÄ• dhujanaá¹ƒ paritoseyyaâ€™â€™ miti tadadhigamo
pakaraá¹‡amÄ• rabhanto ganthÄ• rambhe iá¹-á¹-hadevatÄ• ya paá¹‡Ä• makaraá¹‡aá¹ƒ sat
{sadÄ• cÄ• rÄ• nurakkhaá¹‡atthaá¹ƒ (Katthaci) }, visesato abhimataganthassÄ• nantarÄ• ye
kÄ• raá¹‡amiti iá¹-á¹-hadevatÄ• nussaraá¹‡aá¹ƒ, ganthantarÄ• rambhapaá¹-ikkhepakajanap
abhidhÄ• nÄ• bhidheyyakaraá¹‡appakÄ• rapayojanÄ• ni ca dassento __ ``munindavadanan
parissamoâ€™â€™ _ti gÄ• thattayamÄ• ha. ettha paá¹-hamagÄ• thÄ• ya
iá¹-á¹-hadevatÄ• saá¹…khÄ• taratanattayappaá¹‡Ä• mo dassito, dutiyagÄ• thÄ• ya Ä• ramb
nisedhitÄ• , tatiyagÄ• thÄ• ya abhidhÄ• nÄ• dikaá¹ƒ dassitaá¹ƒ. tathÄ• hi
lokuttaradhammanissitapariyattisaá¹…khÄ• tasabbaÃ±Ã±ubhÄ• ratiyÄ• manosampÄ«á¹‡an
nissesadhammaratane pasÄ• do pakÄ• sito. so pana dhammappasÄ• do tadavinÄ• bhÄ• va
ratanattayavisayaá¹ƒ paá¹‡Ä• maá¹ƒ vaá¹…kavuttiyÄ• dasseti. so hi atthato paá¹‡Ä• makri
kusalacetanÄ• . ettha phalaá¹ƒ heá¹-á¹-hÄ• vuttameva.

puna santesu rÄ• masammÄ• dyalaá¹…kÄ• resu piá¹-á¹-hapisanaá¹ƒ viya hotÄ«daá¹ƒ alaá
viruddhavÄ• dino rÄ• masammÄ• dÄ«namatthibhÄ• vaá¹ƒ ubbhÄ• vetvÄ• {abhyupagametv
suddhamÄ• gadhikÄ• na vaá¸·aÃ±jentÄ«ti iminÄ• paá¹-isiddhÄ• . nirÄ• karaá¹‡aphalaÃ±hi
apica saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ• radÄ«pakena __alaá¹…kÄ• ra_saddena \Be 5/ g
saÃ±Ã±Ä• saá¹…khÄ• taabhidhÄ• naÃ±ca __alaá¹…kÄ• ra_saddassa saddÄ• laá¹…kÄ• rÄ
suddhamÄ• gadhikattaá¹ƒ vatvÄ• __alaá¹…kÄ• ra_saddassa visesanabhÅ«taanurÅ«pasad
upayogattaá¹ƒ mÄ• gadhikavohÄ• rena bhavatÄ«ti gamyamÄ• nattÄ• karaá¹‡appakÄ• raÃ±
atthÄ• laá¹…kÄ• rÄ• dinissitattÄ• iminÄ• __alaá¹…kÄ• ra_saddeneva
alaá¹…kÄ• rasaá¹…kharaá¹‡asaá¹…khÄ• tappayojanaÃ±ca dasseti.

satthappayojanÄ• naá¹ƒ sÄ• dhyasÄ• dhanalakkhaá¹‡o sambandho pana sambandhassa
nissayabhÅ«tasatthappayojanÄ• naá¹ƒ dassaneneva tannissitattÄ• sayampi vutto hoti. vutt

``satthaá¹ƒ payojanaÃ±ceva, ubho sambandhanissayÄ• .

vuttÄ• taá¹ƒvuttiyÄ• yeva, vutto tannissitopi soâ€™â€™ ti ||

 tassattho --- __sambandhanissayÄ• _ sambandhassa Ä• dhÄ• rabhÅ«tÄ• __satthaá¹ƒ, pa
taá¹ƒvuttiyÄ• yeva_ tesaá¹ƒ ubhinnaá¹ƒ kathaneneva __tannissito_ te nissÄ• ya pavatto __
bhavatÄ«ti.

 ettha abhidhÄ• nakathanaá¹ƒ vohÄ• rasukhatthaá¹ƒ, abhidheyyÄ• dikathanaá¹ƒ pana tehi
ganthÄ• naá¹ƒ subuddhipubbakÄ• dÄ«naá¹ƒ upÄ• deyyattaÃ±ca tabbiparÄ«tÄ• naá¹ƒ
ummattakavacanÄ• dÄ«namivaanupÄ• deyyattaÃ±ca pakÄ• sanatthanti veditabbaá¹ƒ. vutta

``sambandhÄ• nuguá¹‡opÄ• yaá¹ƒ {sambandhyanuguá¹‡opÄ• yaá¹ƒ (Katthaci) }, purisatthÄ

vÄ«maá¹ƒsÄ• dhigataá¹ƒ {vÄ«maá¹ƒsÄ• dhikataá¹ƒ (Ce) } vÄ• kya-matonadhigataá¹ƒ { ... n
paraâ€™â€™ nti ||

 tassattho --- __sambandhÄ• nuguá¹‡opÄ• yaá¹ƒ_ sÄ• dhiyasÄ• dhanalakkhaá¹‡asamband
nissayabhÅ«tavÄ• ccavÄ• cakÄ• naá¹ƒ sambandhibhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• nurÅ
kÄ• raá¹‡abhÅ«taá¹ƒ __purisatthÄ• bhidhÄ• yakaá¹ƒ_ catubbidhadhammaatthakÄ• mamok
purisatthÄ• naá¹ƒ vÄ• cakabhÅ«taá¹ƒ \Be 6/ __vÄ• kyaá¹ƒ_ ``ekÄ• khyÄ• to padaccayo, siy
ti {abhidhÄ• nappadÄ«pikÄ• 106 gÄ• thÄ• } vuttalakkhaá¹‡amajjhapatitavÄ• kyasamudÄ• y
mahÄ• vÄ• kyasarÅ«pasatthaá¹ƒ __vÄ«maá¹ƒsÄ• dhigataá¹ƒ_ Ã±Ä• á¹‡agatilakkhaá¹‡aupa
adhippetaá¹ƒ, __ato paraá¹ƒ_ vuttalakkhaá¹‡asatthato aÃ±Ã±aá¹ƒ __anadhigataá¹ƒ_ nÄ• d
panettha gÄ• thÄ• naá¹ƒ nikkhepappayojanaá¹ƒ.

 loke padumagabbhe vasantiyÄ• sabbaá¹…gadhavalÄ• ya yathicchitatthasÄ• dhikÄ• ya sa
``vÄ• á¹‡Ä«â€™â€™ ti vohÄ• rato iminÄ• atthena yojetvÄ• abhinnapadasilesÄ• laá¹…kÄ•
evaá¹ƒ veditabbo --- munindassa sobhÄ• sugandhÄ• diguá¹‡ayogato mukhasadisassa, no c
__gabbhe_ udare __sambhavena_ pavattiyÄ• uppattiyÄ• vÄ• __sundarÄ«_ niddosÄ• , so
saraá¹‡aá¹ƒ_ atoyeva ahitÄ• panayanahitÄ• vahatthena sabbasattÄ• naá¹ƒ paá¹-issaraá¹‡a
yathÄ• vuttaguá¹‡opetÄ• sarassatÄ«devatÄ• , no ce sabbaÃ±Ã±ubhÄ• ratÄ«ti vuttasaddha
manaá¹ƒ_ ganthaviracane byÄ• vaá¹-assa me cittaá¹ƒ __pÄ«á¹‡ayataá¹ƒ_ abhimatatthasan

 ubhayalokajÄ• nanato muni ca so indabhÄ• vapavattanato indo ceti kammadhÄ• rayena vÄ
agÄ• riyamunianagÄ• riyamunisekhamuniasekhamunÄ«naá¹ƒ catunnaá¹ƒ paÃ±camo hutvÄ
vÄ• __munindo_. devatÄ• pakkhe vadanamiva __vadana_nti ambhoje, saddhammapakkhe
vadane ca upacÄ• rena gahite kammadhÄ• rayo. munindassa vadanambhojamiti ca, tassa
sambhavoti ca, tena sundarÄ«ti ca vÄ• kyaá¹ƒ. vÄ• á¹‡iyÄ• visesanattepi ekantanapuá¹ƒsa
__saraá¹‡a_saddassa na liá¹…gaparivattanabhÄ• vo. __pÄ• á¹‡ina_nti rassattaá¹ƒ, dÄ«gha

mayhanti ekavacanena attano sÄ• dhuguá¹‡odayakÄ• raá¹‡aá¹ƒ \Be 7/ niratimÄ• nataá¹ƒ d
jinapariyÄ• yesu __muninda_saddo iá¹-á¹-hamanosampÄ«á¹‡anaambhojatulyatÄ• sundaritt
atthantarÄ• naá¹ƒ ocityaá¹ƒ posetÄ«ti payutto. tathÄ• hi tÄ• disassa mukhaá¹ƒ ambhojatuly
mukhodare sambhavÄ• sundarÄ«, tatoyeva pÄ• á¹‡inaá¹ƒ saraá¹‡aá¹ƒ. tasmÄ• yeva manc
subyattamiti ocityaá¹ƒ hoti. loke patthaá¹-amidamocityamÄ• daraá¹‡Ä«yaá¹ƒ hoti. tasmiÃ±hi
upadesakÄ• ti. vuttaÃ±hi ---

``ocityaá¹ƒ nÄ• ma viÃ±Ã±eyyaá¹ƒ, loke vikhyÄ• tamÄ• darÄ• .

tatthopadesappabhavÄ• , sujanÄ• kavipuá¹…gavÄ• â€™â€™ ti {subodhÄ• laá¹…kÄ• ra 10

nimittavaá¹‡á¹‡anÄ•

<2> __rÄ• masammÄ• dyalaá¹…kÄ• rÄ• , santi santo purÄ• tanÄ• .

tathÄ• pi tu vaá¸·aÃ±jenti, suddhamÄ• gadhikÄ• na te_ ||

<2> athevamabhigatÄ• mitasiddhisampadÄ• pÄ• danekacaturaparamiá¹-á¹-hadevatÄ• -
bhÄ• varÅ«pitasaddhammaratanassoâ€™ padassitanipaccakÄ• rena iá¹-á¹-hadevatÄ• pÅ«j
bandhalakkhaá¹‡amatthiyeva pubbakaá¹ƒ, tasmÄ• kimanena piá¹-á¹-hapisaneneâ€™â€™
lakkhaá¹‡antarÄ• rambhapaá¹-ikkhepakajanapaá¹-ibÄ• hanapubbakamabhidheyyappayojan
``rÄ• masammeâ€™â€™ _ccÄ• di. rÄ• masammÄ• dÄ«naá¹ƒ rÄ• masammapabhutÄ«naá¹
vÄ• taá¹ƒsambandhato. bhavati hi taá¹ƒsambandhato tabbohÄ• ro yathÄ• kiÃ±cipi vejjasat
ti. __alaá¹…kÄ• rÄ• _ bhÅ«sÄ• visesÄ• , bandhÄ• laá¹…kÄ• rapaá¹-ipÄ• dakatthena alaá¹.
__santo_ sobhanÄ• . dvepi purÄ• pubbakÄ• le bhavÄ• __purÄ• tanÄ• , _ porÄ• á¹‡ikÄ• . u
saá¹ƒvijjanti. __tathÄ• pi tÅ«_ti nipÄ• tasamudÄ• yoyaá¹ƒ \Be 8/ visesÄ• bhidhÄ• nÄ• ramb
attho. __suddhamÄ• gadhikÄ• _ti magadhesu bhavÄ• , tattha viditÄ• vÄ• magadhÄ• , sad
vÄ• niyuttÄ• ti mÄ• gadhikÄ• . suddhÄ• ca sakkaá¹-Ä• dibhÄ• sitakÄ• lusiyÄ• bhÄ• vena v
aparicitattÄ• te mÄ• gadhikÄ• cÄ• ti __suddhamÄ• gadhikÄ• , _ yatipotÄ• . __te_ yathÄ• v
Ä• bharaá¹‡avisese na vaá¸·aÃ±jenti, pasÄ• dhanavisese nÄ• nubhavanti. ganthavisese pa
uggahaá¹‡adhÄ• raá¹‡Ä• divasena attano suddhamÄ• gadhikattÄ• , rÄ• masammÄ• dÄ«na
ayamettha saddattho. bhÄ• vatthalesopettha paripÅ«rati, tathÄ• vidhapatÄ«tiyogato. suddha
parisuddhabhÄ• vena pubbe sobhanÄ• pi te alaá¹…kÄ• rÄ• idÄ• ni malaggahitabhÄ• vappa
amhÄ• disÄ• naá¹ƒ suddhasattÄ• naâ€™â€™ nti na vaá¸·aÃ±jentÄ«ti.

``patÄ«yamÄ• naá¹ƒ pana kiÃ±ci vatthu,

attheva vÄ• á¹‡Ä«su mahÄ• kavÄ«naá¹ƒ.

yaá¹ƒ taá¹ƒ pasiddhÄ• vayavÄ• tiritta-

mÄ• bhÄ• ti lÄ• vaá¹‡yamivaá¹…ganÄ• sÅ«â€™â€™ ti ||

hi vuttaá¹ƒ.

2__._ __santo_ viÃ±Ã±Å«hi pasatthattÄ• sobhanÄ• __purÄ• tanÄ• _ pubbakÄ• lasambhÅ
__rÄ• masammÄ• dyalaá¹…kÄ• rÄ• _ rÄ• masammÄ• dÄ«hi Ä• cariyehi viracitattÄ• , tesaá
tabbohÄ• rasadisanÄ• mattÄ• vÄ• rÄ• masammÄ• dayo nÄ• ma alaá¹…kÄ• rÄ• kismiÃ±c
vohÄ• ro viya. alaá¹…kÄ• rÄ• bhÅ«sÄ• visesÄ• , alaá¹…kÄ• rattapaá¹-ipÄ• danato alaá¹…
__santi_ kiÃ±cÄ• pi vijjanti, __tathÄ• pi tu_ evaá¹ƒ santepi __suddhamÄ• gadhikÄ• _ sakka
aÃ±Ã±abhÄ• sÄ• su paricayÄ• bhÄ• vato kevalamÄ• gadhikÄ• __te_ rÄ• masammÄ• dike
pasÄ• dhanavasena, uggahaá¹‡adhÄ• raá¹‡Ä• divasena \Be 9/ na sevanti. magadhesu bha
magadhÄ• , saddÄ• . te etesaá¹ƒ atthi, tesu niyuttÄ• ti vÄ• __mÄ• gadhikÄ• . su_ddhasado
mÄ• gadhikavisesano vÄ• hoti. saddÄ• naá¹ƒ tÄ• disapatÄ«tivisesayogato bhÄ• vatthaleso
suddhamÄ• gadhikÄ• attano suddhattÄ• tesaá¹ƒ vinyÄ• sena sobhanatte satipi bhÄ• sÄ• y
avamaÃ±Ã±amÄ• nÄ• na vaá¸·aÃ±jentÄ«ti. vatticchitassatthassa upatthambhakabhÅ«to bh
mahÄ• kavÄ«naá¹ƒ vacanesuyeva labbhatÄ«ti daá¹-á¹-habbo. vuttaá¹ƒ hi ---

``patÄ«yamÄ• naá¹ƒ pana kiÃ±ci vatthu,

attheva vÄ• á¹‡Ä«su mahÄ• kavÄ«naá¹ƒ.

yaá¹ƒ taá¹ƒ pasiddhÄ• vayavÄ• tiritta-

mÄ• bhÄ• ti lÄ• vaá¹‡yamivaá¹…ganÄ• sÅ«â€™â€™ ti ||

tassattho --- __mahÄ• kavÄ«naá¹ƒ_ pÅ«jitakavÄ«naá¹ƒ __vÄ• á¹‡Ä«su_ vacanavisesesu _
gammamÄ• naá¹ƒ __yaá¹ƒ kiÃ±ci vatthu_ yo koci atthaleso __attheva_ atthi eva, __taá¹ƒ_ v
vanitÄ• su __pasiddhÄ• vayavÄ• tirittaá¹ƒ_ hatthapÄ• dÄ• dipÄ• kaá¹-asarÄ«rÄ• vayavato a
manogocarÄ«bhÅ«tasundarattaá¹ƒ viya __pasiddhÄ• vayavÄ• tirittaá¹ƒ_ pakÄ• sasaddÄ• v
__Ä• bhÄ• ti_ dippatÄ«ti.

abhidhÄ• nÄ• divaá¹‡á¹‡anÄ•

<3> __tenÄ• pi nÄ• ma toseyya-meteâ€™ laá¹…kÄ• ravajjite.

anurÅ«penÄ• â€™ laá¹…kÄ• re-neâ€™ sameso parissamo_ ||

<3> __tene_ccÄ• di. yena te alaá¹…kÄ• re na vaá¸·aÃ±jenti, __tena_ kÄ• raá¹‡ena __alaá
Ä• bharaá¹‡ehi, ganthavisesehi vÄ• rahite, alaá¹…kÄ• rÄ• vÄ• yathÄ• vuttavajjitÄ• yehi \
yatipote __esaá¹ƒ_ yatipotÄ• naá¹ƒ __anurÅ«pena_ idÄ• ni viraciyamÄ• nattÄ• bhinavabhÄ
dasabalavadanakamalamajjhavÄ• sitabhÄ• sitaviracitabhÄ• vato ca anucchavikena __alaá¹
alaá¹…kÄ• rasatthena vÄ• __toseyyaá¹ƒ apinÄ• ma_ yathicchitapasÄ• dhanavasena, sava
vaá¸·aÃ±janena santuá¹-á¹-he kareyyaá¹ƒ appeva nÄ• ma yannÅ«nÄ• ti __eso parissamo_
tÄ• disasantuá¹-á¹-hijanakÄ• laá¹…kÄ• rapakaraá¹‡appayogo.

alaá¹…karonti attabhÄ• vamanenÄ• ti __alaá¹…kÄ• ro, _ Ä• bharaá¹‡aá¹ƒ hÄ• rakeyÅ«rÄ•
bandhasarÄ«ramanenÄ• ti __alaá¹…kÄ• ro_timinÄ• pana __alaá¹…kÄ• ra_saddena pasÄ•
sabhÄ• vavutyÄ• dayo ca atthÄ• laá¹…kÄ• rÄ• nÄ• nappakÄ• rÄ• saá¹…gahitÄ• , yehi sa
bandhasarÄ«raá¹ƒ sobhate, yathÄ• hi purisasarÄ«re hÄ• rakeyÅ«rÄ• dyalaá¹…kÄ• ro nyas
bandhasarÄ«repi saddÄ• laá¹…kÄ• rÄ• , atthÄ• laá¹…kÄ• rÄ• ca nikkhipÄ«yanti, yato sobh
tu pÄ• pentulaá¹…kÄ• rÄ• , vindanÄ«yatarattanaâ€™â€™ nti {subodhÄ• laá¹…kÄ• ra 9 gÄ•
``atthÄ• laá¹…kÄ• rasahiteâ€™â€™ ccÄ• dikaÃ±ca {subodhÄ• laá¹…kÄ• ra 164 gÄ• thÄ• }

alaá¹…kÄ• ravidhÄ• nabhÄ• vena tu bandhasarÄ«rampi tadatthiyÄ• alaá¹…kÄ• ro, tathÄ•
subodhÄ• laá¹…kÄ• ranÄ• madheyyasatthaá¹ƒ alaá¹…katapaá¹-ipÄ• dakattena maá¹…gala
``ganthopi kavivÄ• cÄ• na-malaá¹…kÄ• rappakÄ• sakoâ€™â€™ {subodhÄ• laá¹…kÄ• ra 12

``mukhyolaá¹…kÄ• rasaddoyaá¹ƒ, saddatthÄ• laá¹…katissito.

sÄ• matthiyÄ• tvadhiá¹-á¹-hÄ• ne, tathÄ• satthepi tabbatÄ«â€™â€™ ti ||

anenassÄ• bhidheyyÄ• dÄ«ni \Be 11/ vuccanti. abhidhÄ«yate iti abhidheyyaá¹ƒ, samuditen
so ca sarÄ«rÄ• laá¹…kÄ• ravibhÄ• gakappanÄ• ya tesaá¹ƒ paá¹-ipÄ• danaá¹ƒ. subodhÄ• la
paá¹-ipÄ• dÄ«yanti. yena ca yo paá¹-ipÄ• dÄ«yati, tassÄ• yamattho bhavatÄ«ti abhidheyyas
sarÄ«rÄ• laá¹…kÄ• rasaá¹…kharaá¹‡aá¹ƒ payojanaá¹ƒ, taá¹ƒ nissÄ• ya subodhÄ• laá¹…kÄ
yamuddissa pavatti hoti, taá¹ƒ tassa payojanaá¹ƒ, taá¹ƒ pana kavittakittipasiddhÄ• dilakkhaa
paramparÄ• ya tadatthatÄ• ya subodhÄ• laá¹…kÄ• rasaá¹…kharaá¹‡assa. satthapayojanÄ•
sÄ• dhiyasÄ• dhanalakkhaá¹‡o sambandho tu nissayapadassinÄ• dassitoyeva. yathÄ• ha

``satthaá¹ƒ payojanaÃ±ceva, ubho sambandhanissayÄ• .

vuttÄ• taá¹ƒvuttiyÄ• yeva, vutto tannissitopi soâ€™â€™ ti ||

abhidheyyÄ• dikathanaÃ±ca taá¹ƒsamaá¹…gisseva ca vÄ«maá¹ƒsÄ• visesasamaá¹…gÄ«n
aÃ±Ã±Ä• disassa pana ummattakavacanÄ• dino viya heyyattÄ• . vuttaÃ±hetaá¹ƒ ---

``sambandhÄ• nuguá¹‡opÄ• yaá¹ƒ, purisatthÄ• bhidhÄ• yakaá¹ƒ.

vÄ«maá¹ƒsÄ• dhigataá¹ƒ vÄ• kya-matonadhigataá¹ƒ paraâ€™â€™ nti ||

vÄ• kyanti cettha vÄ• kyalakkhaá¹‡opetamantaravÄ• kyasannicayaá¹ƒ mahÄ• vÄ• kyasarÅ

3__._ yena te te alaá¹…kÄ• rena vaá¸·aÃ±jenti, __tena_ kÄ• raá¹‡ena __alaá¹…kÄ• ravajjit
ganthavisesehi vÄ• vajjite, te virahite yehi __ete_ suddhamÄ• gadhike __esaá¹ƒ_ suddham
__anurÅ«pena_ abhinavabhÄ• vato mÄ• gadhikasarÅ«paá¹ƒ anugatarÅ«pena, dasabalabh
anukÅ«lena __alaá¹…kÄ• rena_ Ä• bharaá¹‡avisesena, ganthavisesena vÄ• __toseyyaá¹ƒ
alaá¹…kÄ• ravaá¸·aÃ±jÄ• panena, ganthavisese {ganthavisaye (Katthaci) } uggahaá¹‡adhÄ
12/ vÄ• santuá¹-á¹-he kareyyaá¹ƒ __apinÄ• ma_ yaá¹ƒnÅ«na sundaramiti, __eso parissam
alaá¹…kÄ• rapakaraá¹‡appayogo. __apinÄ• mÄ• _ti ettha __i_tisaddo gamyamÄ• no.

alaá¹…kÄ• rehi vajjitÄ• , alaá¹…kÄ• rÄ• vajjitÄ• yehi vÄ• ti ca. rÅ«passa anu __anurÅ«pa
anugataá¹ƒ anurÅ«paá¹ƒ vÄ• , tena anurÅ«pena. alaá¹…karonti attabhÄ• vamaneneti __ala
Ä• bharaá¹‡apakkhe, ganthapakkhe tu alaá¹…karonti bandhasarÄ«ramaneneti __alaá¹…kÄ
pasÄ• dÄ• disaddÄ• laá¹…kÄ• rÄ• ca sabhÄ• vavutyÄ• diatthÄ• laá¹…kÄ• rÄ• ca pavucca
dvinnaá¹ƒ alaá¹…kÄ• rÄ• namadhiá¹-á¹-hÄ• nabhÅ«tabandhasarÄ«rampi, tathÄ• maá¹…ga
viya alaá¹…kÄ• rapakÄ• sakaá¹ƒ ``sammÄ• bujjhanti dvippakÄ• rÄ• alaá¹…kÄ• rÄ• anene
laddhasubodhÄ• laá¹…kÄ• ravaranÄ• madheyyasatthampi vuccati. vuttamidameva ---

``mukhyolaá¹…kÄ• rasaddoyaá¹ƒ, saddatthÄ• laá¹…katissito.

sÄ• matthiyÄ• tvadhiá¹-á¹-hÄ• ne, tathÄ• satthepi tabbatÄ«â€™â€™ ti ||

ettha __sÄ• matthiyaá¹ƒ_ nÄ• ma tadÄ• dhÄ• ratappaá¹-ipÄ• dakattavohÄ• rato tadÄ• dhe
bhavati ce, aÃ±Ã±aá¹ƒ kiá¹ƒ bhavatÄ«ti aÃ±Ã±athÄ• nupapattilakkhaá¹‡amevÄ• ti.

<4> __yesaá¹ƒ na saÃ±citÄ• paÃ±Ã±Ä• -nekasatthantarocitÄ• .

sammohabbhÄ• hatÄ• veâ€™ te, nÄ• vabujjhanti kiÃ±cipi_ ||

<5> __kiá¹ƒ tehi pÄ• dasussÅ«sÄ• , yesaá¹ƒ natthi gurÅ«nÄ«â€™ ha {garÅ«niha (Katthaci

ye tappÄ• darajokiá¹‡á¹‡Ä• , teâ€™ va sÄ• dhÅ«vivekino_ ||

4-5__._ evaá¹ƒ lakkhaá¹‡Ä• rambhapaá¹-ikkhepakajanapaá¹-ibÄ• hanapubbakamabhidhey
satthatova sabbattha guá¹‡adosavivecanaá¹ƒ. atoyeva vuccati ---

``sabbattha \Be 13/ satthatoyeva, guá¹‡adosavivecanaá¹ƒ.

yaá¹ƒ karoti vinÄ• satthaá¹ƒ, sÄ• hasaá¹ƒ kimatodhikaâ€™â€™ nti ||

tasmÄ• guá¹‡adosavibhÄ• gavicÄ• raá¹‡aá¹ƒ nÄ• ma tabbidÅ«naá¹ƒyeva, nÄ• satthaÃ±Ã
tathÄ• cÄ• ha ---

``guá¹‡adosamasatthaÃ±Ã±Å«, jano vibhajate kathaá¹ƒ.

adhikÄ• ro kimandhassa, rÅ«pabhedopaladdhiyaâ€™â€™ nti {kÄ• byÄ• dÄ• sa I 8} ||

yenevaá¹ƒ, tenettha guá¹‡adosadassane pasannÄ• nekasatthacakkhuyevÄ• dhigato, naÃ±
tabbiparÄ«totyanvayabyatirekavasena dassento __ ``yesaâ€™â€™ _ntiÄ• digÄ• thÄ• dvaya
aniyamuddeso, yehÄ«ti attho. yehi na saÃ±citÄ• na rÄ• sikatÄ• , nÄ• nÄ• santÄ• navuttinÄ
santÄ• ne na vÄ• sitÄ• naparibhÄ• vitÄ• ti vuttaá¹ƒ hoti. kÄ• sÄ• ? paÃ±Ã±Ä• heyyopÄ• d
Ä• ha __ ``anekasatthantarocitÄ• â€™â€™ _ti. __anekasmiá¹ƒ_ tipiá¹-akatakkabyÄ• karaá¹
satthantare __ucitÄ• _ savanadhÄ• raá¹‡Ä• divasena paricitÄ• sÄ• yaá¹ƒ paÃ±Ã±Ä• yesa
__ete_ti yathÄ• uddiá¹-á¹-hÄ• naá¹ƒ niyamavacanaá¹ƒ. __sammohabbhÄ• hatÄ• _ti yathÄ•
paÃ±Ã±Ä• yÄ• bhÄ• vato balappattena mohena abbhÄ• hatÄ• visesena pahatÄ• , evasado
evaá¹ƒ, tasmÄ• pi __kiÃ±cipi_ heyyopÄ• deyyarÅ«paá¹ƒ yaá¹ƒ kiÃ±cideva
aá¹-á¹-hÄ• nÄ• niyojakatÄ• disagurupÄ• dasussÅ«sÄ• nissayapaá¹-iladdhavivekapaÃ±Ã±Ä
__nÄ• vabujjhanti, _ na jÄ• nantÄ«tyattho. yato Ä• lasiyÄ• didosalesapariggahopi satatÄ• ca
sirovikiá¹‡á¹‡atÄ• disagurupÄ• dapaá¹…kajambujaparÄ• yano cirenapi kÄ• lena
nÄ• nÄ• vidhasatthantarakataparicayabalena pappoti tÄ• disaá¹ƒ paÃ±Ã±Ä• veyattiyaá¹ƒ. te

``nihÄ«yati \Be 14/ puriso nihÄ«nasevÄ«,

na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupanamaá¹ƒ udeti khippaá¹ƒ,

tasmÄ• â€™ ttano uttaritaraá¹ƒ bhajethÄ• â€™â€™ ti {AN a III 26} ||

tato etÄ• diso paÃ±Ã±avÄ• yevettha guá¹‡adosavibhÄ• gavivecane adhikÄ• rÄ«, naÃ±Ã±o
ayametthÄ• dhippÄ• yo. ruá¸·ho atthaviseso. tenÄ• ha __ ``kiá¹ƒ tehi pÄ• dasussÅ«sÄ• , ye
gurÅ«nihÄ• â€™â€™ _ti. __ihÄ• _ti imasmiá¹ƒ loke __yesaá¹ƒ_ janÄ• naá¹ƒ gurÅ«naá¹ƒ kÄ
pÄ• daparicariyÄ• __natthi, tehi_ janehi yathÄ• vuttanayena paÃ±Ã±Ä• veyattiyarasÄ• nab
payojanaá¹ƒ, lesamattampi natthi, anadhigatÄ• yevettha eteti adhippÄ• yo. idÄ• ni byatireka
``yeâ€™â€™ _tiÄ• di. __ye_ pubbe katapuÃ±Ã±atÄ• disampattisampannÄ• __tappÄ• dara
pÄ• dadhÅ«lÄ«hi __okiá¹‡á¹‡Ä• _ onaddhÄ• gavacchitÄ• , __teva sÄ• dhÅ«_ yathÄ• vutta
abhiÃ±Ã±Ä• tÄ• sajjanÄ• eva __vivekino_ heyyopÄ• deyyaguá¹‡adosavibhÄ• ganiyamana
honti, teyevettha guá¹‡adosavivecane adhigatÄ• ti adhippÄ• yo. sÄ• cÄ• yaá¹ƒ gurupÄ• da
visiá¹-á¹-hÄ• darena karaá¹‡Ä«yÄ• ti vaá¹…kavuttiyÄ• tadabhyÄ• se sÄ• dhujane niyojeti.

4-5__._ ye sakalasatthaparicitaÃ±Ã±Ä• á¹‡apÄ• á¹-avÄ• yadi dosamÄ• ropayanti, tesaá¹ƒ
vinÄ• padesÄ• vabodhanamattena paá¹‡á¸• itamÄ• nÄ«naá¹ƒ vacanassÄ• gurukaraá¹‡aá¹
taá¹ƒdvÄ• reneva attano anaÃ±Ã±asÄ• dhÄ• raá¹‡agurugÄ• ravataá¹ƒ sÄ• dhujanehi paran
dassetuá¹ƒ __ ``yesaá¹ƒ ... pe ... kinoâ€™â€™ _ti gÄ• thÄ• dvayamÄ• ha. __anekasatthÄ•
tipiá¹-akatakkabyÄ• karaá¹‡Ä• dÄ«naá¹ƒ anekesaá¹ƒ ganthÄ• naá¹ƒ __antare_ tatvatthasaa
__ucitÄ• _ savanauggahaá¹‡adhÄ• raá¹‡Ä• divasena paricitÄ• __paÃ±Ã±Ä• _ sutamayÄ•
saÃ±citÄ• , _ dvinnamekakkhaá¹‡e pavattiyÄ• bhÄ• vepi upacitasamÅ«habhÄ• vato, pubba
aparakÄ• likapaÃ±Ã±Ä• ya anantaraÄ• sevanÄ• dipaccayalÄ• bhato avatthabÄ• hullapavat
rÄ• sikatÄ• . __ete_ Ä«disapaÃ±Ã±Ä• pÄ• á¹-avarahitÄ• ime __sammohabbhÄ• hatÄ• _ pa
balappattena mohena visesena pahatÄ• eva __kiÃ±cipi_ heyyopÄ• deyyaá¹ƒ nÄ• vabujjhan
te satthÄ• ceti ca, tesamantaramiti ca, tasmiá¹ƒ ucitÄ• ti ca sammohena abbhÄ• hatÄ• ti ca
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``guá¹‡adosamasatthaÃ±Ã±Å«, jano vibhajate kathaá¹ƒ.

adhikÄ• ro kimandhassa, rÅ«pabhedopaladdhiyaâ€™â€™ nti {kÄ• byÄ• dÄ• sa I 8} ||

tassattho --- asatthaÃ±Ã±Å« jano guá¹‡adosaá¹ƒ kathaá¹ƒ vibhajate. tathÄ• hi __rÅ«pabhe
nÄ«lapÄ«tÄ• dirÅ«pavisesÄ• vabodhane __andhassa adhikÄ• ro_ abhimukhakaraá¹‡aá¹ƒ _
tasmÄ• anekasatthantaragatasuppasannapaÃ±Ã±Ä• cakkhunÄ• eva guá¹‡adosavivecana
bhavatyeva. idameva vuccate ---

``sabbattha satthatoyeva, guá¹‡adosavivecanaá¹ƒ.

yaá¹ƒ karoti vinÄ• satthaá¹ƒ, sÄ• hasaá¹ƒ kimatodhikaâ€™â€™ nti ||

tassattho --- sabbattha guá¹‡adosavivecanaá¹ƒ satthatoyeva hoti, __satthaá¹ƒ vinÄ• _

satthocitatÄ• disapaÃ±Ã±aá¹ƒ vinÄ• __yaá¹ƒ karoti_ guá¹‡Ä• guá¹‡avibhÄ• gaá¹ƒ karoti, y
__atodhikaá¹ƒ sÄ• hasaá¹ƒ kiá¹ƒ_ Ä• suá¹ƒ kiriyÄ• anupaparikkhanakiriyÄ• nattheva.

__iha_ \Be 16/ imasmiá¹ƒ loke __yesaá¹ƒ_ akatapuÃ±Ã±Ä• naá¹ƒ janÄ• naá¹ƒ __gurÅ«naá

``piyo garu bhÄ• vanÄ«yo,

vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• ,

no cÄ• â€™ á¹-á¹-hÄ• ne niyojakoâ€™â€™ ti {AN b 7.37} ||

niddiá¹-á¹-haguá¹‡opetÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ kÄ• tabbÄ• __pÄ• dasussÅ«sÄ• _ pÄ• c
kiá¹ƒ_ payojanaá¹ƒ. __ye_ katapuÃ±Ã±Ä• janÄ• __tappÄ• darajokiá¹‡á¹‡Ä• _ tesaá¹ƒ gur
gavacchitÄ• , __teva sÄ• dhÅ«_ janÄ• eva __vivekino_ kalyÄ• á¹‡amittagurupÄ• sanÄ• hi
adhigatavisiá¹-á¹-havivekabuddhino bhavanti, te eva vivekaá¹ƒ jÄ• nantÄ«ti bhÄ• vo. sotumi
nissÄ• ya kattabbapÄ• daparicariyÄ• pi tadatthiyÄ• sussÅ«sÄ• nÄ• ma hoti. pÄ• desu suss
ca, tesu rajÄ• nÄ«ti ca, tehi okiá¹‡á¹‡Ä• ti ca viggaho. sissÄ• naá¹ƒ sakalÄ• bhibuddhiyÄ• g
attano guá¹‡ato adhikatarÄ• yeva sevitabbÄ• . vuttaÃ±hi bhagavatÄ• ---

``nihÄ«yati puriso nihÄ«nasevÄ«,

na ca hÄ• yetha kadÄ• ci tulyasevÄ«.

seá¹-á¹-hamupanamaá¹ƒ udeti khippaá¹ƒ,

tasmÄ• â€™ ttano uttaritaraá¹ƒ bhajethÄ• â€™â€™ ti {AN a III 26} ||

<6> __kabbanÄ• á¹-akanikkhitta-nettacittÄ• kavijjanÄ• .

yaá¹ƒkiÃ±ci racayanteâ€™ taá¹ƒ, na vimhayakaraá¹ƒ paraá¹ƒ_ ||

<7> __teyeâ€™ va paá¹-ibhÄ• vanto, soâ€™ va bandho savimhayo.

yena tosenti viÃ±Ã±Å«ye, tatthÄ• pyaâ€™ vihitÄ• darÄ• _ ||

6-7__._ evametthÄ• nvayabyatirekavasenÄ• dhigate dassetvÄ• idÄ• ni ``kiá¹ƒ amhÄ• kaá¹

kabbanÄ• á¹-akaparicayÄ• bhÄ• veracanÄ• visesÄ• bhiyogopajanitaparissamenÄ• â€™â€™
samussÄ• heti \Be 17/ __ ``kabbanÄ• á¹-akÄ• â€™â€™ _tiÄ• dinÄ• . kavippayogasaá¹…kh
__kabbaá¹ƒ_. muttakÄ• divÄ• kyasvamuttikÄ• dyavayavasabhÄ• vÄ• antaravÄ• kyasamud
vuttajÄ• tibhedabhinnaá¹ƒ pajjamayaá¹ƒ gajjamayaá¹ƒ pajjagajjamayaá¹ƒ campÅ«nÄ• maka
mahÄ• kabbaÃ±ca, taá¹ƒ pana mahÄ• kabbaá¹ƒ saggehi sagganÄ• makehi paricchedavise
saggabandhoti pavuccati. tassa tu lakkhaá¹‡aá¹ƒ ``saggabandhassa mukhaá¹ƒ iá¹-á¹-hÄ• s
vÄ• bandhasambandhino kassaci atthassa niddeso vÄ• â€™â€™ tiÄ• dinÄ• anekadhÄ• v

``saggabandho mahÄ• kabba-muccate tvassa lakkhaá¹‡aá¹ƒ.

paá¹‡Ä• mo vatthuniddeso, Ä• sÄ«sÄ• pi ca tammukhaá¹ƒ ||

itihÄ• sakathubbhÅ«taá¹ƒ, santasannissayampi vÄ• .

catuvaggaphalÄ• yattaá¹ƒ, caturodÄ• ttanÄ• yakaá¹ƒ ||

puraá¹‡á¹‡avutuselindu-savitÅ«dayavaá¹‡á¹‡anaá¹ƒ.

uyyÄ• nasalilakkÄ«á¸·Ä• , madhupÄ• naratussavaá¹ƒ ||

vippalambhavivÄ• hehi, kumÄ• rodayavaá¸• á¸• hihi.

mantadÅ«tappayÄ• nÄ• ji-nÄ• yakÄ• bhyÅ«dayehipi ||

alaá¹…katamasaá¹ƒkhitta-rasabhÄ• vanirantaraá¹ƒ.

nÄ• tivitthiá¹‡á¹‡asaggehi, piyavuttasusandhibhi ||

sabbattha bhinnasaggante-hupetaá¹ƒ lokaraÃ±jakaá¹ƒ.

kabbaá¹ƒ kappantaraá¹-á¹-hÄ• yi, jÄ• yate sÄ• dhvalaá¹…katÄ«â€™â€™ ti {kÄ• byÄ• dÄ• s

tattha __itihÄ• sakathubbhÅ«ta_nti purÄ• vuttakathÄ• sannissayaá¹ƒ. __santasannissaya_
itarasobhanÄ• dhikaraá¹‡aguá¹‡arÄ• jacaritÄ• dinissayaá¹ƒ vÄ• . __catuvaggaphalÄ• yatta
dhammÄ• dicatuvaggaphalÄ• yattaá¹ƒ. __dhammo_ \Be 18/ nÄ• ma abbhÅ«dayanibbÄ• na
vijjÄ• bhumyÄ• dÄ«naá¹ƒ yathÄ• Ã±Ã±Ä• yamajjanaá¹ƒ, ajjitÄ• naÃ±ca rakkhaá¹‡aá¹ƒ. __k
payogo. __mokkho_ nÄ• ma sabbasaá¹ƒsÄ• radukkhanivatti. __caturodÄ• ttanÄ• yaka_nti
ussÄ• hasattimantasattipabhÅ«sattiyogena caturo kusalo cÄ• gÄ• tisayÄ• diyogena udÄ• tt

paá¹-ipakkho ca yattha, taá¹ƒ. __madhu_ nÄ• ma surÄ• . __vippalambho_ viraho. __manto_
kÄ• rÄ«yanicchayo. __dÅ«to_ sandhÄ• nappavatto puriso. __payÄ• naá¹ƒ_ saá¹…gÄ• mÄ•
sandhyÄ• bhÄ• ve viggaho. __asaá¹…khattarasabhÄ• vanirantara_nti asaá¹ƒkhittÄ• bahutt
siá¹…gÄ• ravÄ«rÄ• dayo, __bhÄ• vÄ• _ ratiussÄ• hÄ• dayo, tehi __nirantaraá¹ƒ_ patthaá¹-
__piyavuttasusandhibhÄ«_ti piyÄ• ni sutisubhagÄ• ni vuttÄ• ni indavajirÄ• dÄ«ni
aÃ±Ã±amaÃ±Ã±asambandhasaá¹ƒsaggatÄ• ya sobhano sandhi aÃ±Ã±amaÃ±Ã±asaá¹…ga

punapi yathÄ• vuttesu aá¹…gesu nagaravaá¹‡á¹‡anÄ• dÄ«su kiÃ±ca yathÄ• sambhavaá¹ƒ
taÃ±Ã±Å«naá¹ƒ mano raÃ±jeti upÄ• diyateva sabbhÄ«ti dassetumÄ• ha ---

``kabbaá¹ƒ na dussataá¹…gehi, nyÅ«namapyatra kehici.

bandhaá¹…gasampadÄ• taÃ±Ã±Å«, kÄ• mamÄ• rÄ• dhayanti ceâ€™â€™ ti {kÄ• byÄ• dÄ•

punapi ---

``guá¹‡ato paá¹-hamaá¹ƒ vatvÄ• , nÄ• yakaá¹ƒ tena sattuno.

nirÄ• karaá¹‡amiccesa, maggo pakatisundaro ||

vaá¹ƒsavÄ«rasutÄ• dÄ«ni, vaá¹‡á¹‡ayitvÄ• ripussapi.

tajjayÄ• nÄ• yakukkaá¹ƒsa-kathanaÃ±ca sukheti noâ€™â€™ ti {kÄ• byÄ• dÄ• sa I 21 22 gA

sabbampetaá¹ƒ \Be 19/ saddhammÄ• matarasapÄ• nasarasahadayÄ• naá¹ƒ
samphappalÄ• pavipulavisappavesopaddutakabbanÄ• á¹-akaparammukhÄ• naá¹ƒ
satatacaritasaÃ±caritaratanabhÄ• janÄ• naá¹ƒ sappurisÄ• naá¹ƒ kiá¹ƒ hadayakhedopajanita
tadanurÅ«pamevopadassitanti.

__nÄ• á¹-akaá¹ƒ_ nÄ• ma bharatÄ• dinÄ• á¹-yasatthe nÄ• nappakÄ• ranirÅ«pitarÅ«paá¹ƒ k
taá¹ƒlakkhaá¹‡ekadesabhÅ«talakkhaá¹‡Ä• ni pakaraá¹‡Ä• dÄ«ni nava rÅ«pakÄ• ni. nÄ• á¹-
kabbaÃ±ca nÄ• á¹-akaÃ±ca, tesu nikkhittaá¹ƒ á¹-hapitaá¹ƒ nettaÃ±ca cittaÃ±ca yehÄ«ti vigg
tattha __nikkhittanettacitta_vacanena sutassa cintanaÃ±ca Å«hÄ• pohamukhena yathuggah
aviparÄ«tatthanicchayanaá¹ƒ, nicchitassa bhÄ• vanÄ• , nirantarÄ• bhiyogo ca dassito. __ka
sutaá¹ƒ, cintitaá¹ƒ, bhÄ• vitaÃ±ca dassitaá¹ƒ. sute dassite tannissayaá¹ƒ sutamayaÃ±Ä• á¹-
siyÄ• ti. ``kabbanÄ• á¹-akanikkhittanettacittÄ• â€™â€™ ti iminÄ• sutacintÄ• bhÄ• vanÄ• nu
sampÄ• ditapaÃ±Ã±Ä• pÄ• á¹-avÄ• naá¹ƒ kabbaracanÄ• ya sÄ• matthiyaá¹ƒ dasseti. hoti h
bandhanakÄ• raá¹‡aá¹ƒ. vuttaÃ±hi ---

``sÄ• bhÄ• vikÄ« ca paá¹-ibhÄ• ,

sutaÃ±ca bahu nimmalaá¹ƒ.

amando cÄ• bhiyogoyaá¹ƒ,

hetu hotiha bandhaneâ€™â€™ ti {kÄ• byÄ• dÄ• sa I 103 gÄ• thÄ• } ||

__yaá¹ƒkiÃ±cÄ«_ti attano cittÄ• ruá¸·haá¹ƒ yaá¹ƒkiÃ±ci bandhajÄ• taá¹ƒ. iminÄ• pana aniy
tattha Ä• darÄ• bhÄ• vaá¹ƒ dÄ«peti. __racayanti_ karonti. __etaá¹ƒ_ tehi racitaá¹ƒ bandhajÄ
accantameva vimhayakaraá¹ƒ na hoti, tÄ• disopÄ• yasampattisampannassa upeyyasampat
anacchariyamevÄ• ti adhippÄ• yo. __tattha_ tesu kabbanÄ• á¹-akesu racanÄ• visesaekanto
__avihitÄ• darÄ• api_ sutÄ• divasena akatÄ• darÄ• pi \Be 20/ __ye_ sappurisÄ• paÃ±Ã±av
__viÃ±Ã±Å«_ guá¹‡adosaviduno satthaÃ±Ã±uno paá¹‡á¸• itajane __tosenti_ pÄ«á¹‡enti. to
sÄ• bhÄ• vikipaá¹-ibhÄ• virahepi etÄ• disesu atthesu sutacintÄ• bhÄ• vanÄ• vasena vÄ• ya

``na vijjatÄ« yajjapi pubbavÄ• sanÄ• -

guá¹‡Ä• nubandhi paá¹-ibhÄ• namabbhutaá¹ƒ.

sutena vÄ• cuâ€™ ssahanenupÄ• sitÄ• ,

dhuvaá¹ƒ karotyeva kamapyanuggahaâ€™â€™ nti {kÄ• byÄ• dÄ• sa I 104 gÄ• thÄ• } ||

__paá¹-ibhÄ• vanto_ heyyopÄ• deyyaparicchedalakkhaá¹‡apaÃ±Ã±Ä• ya paÃ±Ã±avanto n
__savimhayo_ ``kÄ«disÄ• yaá¹ƒ, tÄ• disopÄ• yantararahitÄ• nampi etÄ• diso bandho siyÄ•
vattamÄ• nopi. __sova bandho_ tameva bandhanaá¹ƒ tÄ• disopÄ• yasampattivirahenopeyy
nÄ• Ã±Ã±oti.

6-7__._ idÄ• ni kabbanÄ• á¹-akesu aparicitÄ• namamhÄ• kaá¹ƒ gantharacanÄ• sabhÄ• vÄ•
``kabbanÄ• á¹-akÄ• â€™â€™ _digÄ• thÄ• dvayena samussÄ• heti. __kabbanÄ• á¹-akanikk
sutÄ• nulokanacintÄ• bhÄ• vanÄ• vasena á¹-hapitanettacittÄ• __kavijjanÄ• _ kabbakÄ• rak
abhimataá¹ƒ __racayanti_ karonti, __etaá¹ƒ_ bandhanaá¹ƒ __paraá¹ƒ_ atisayena __na vimh
acchariyakaraá¹ƒ na hoti, nirantarÄ• bhiyogato siddhopÄ• yamÅ«lapaÃ±Ã±Ä• sampadÄ• ya
upeyyabhÅ«taganthasaá¹…kharaá¹‡aá¹ƒ bhavatyevÄ• ti adhippÄ• yo. kavino idaá¹ƒ __kabb
__nÄ• á¹-akaá¹ƒ, _ naccagÄ«tÄ• di. idha pana tappaá¹-ipÄ• dakakathÄ• pakÄ• sakagantho
kabbaÃ±ca nÄ• á¹-akaÃ±cÄ• ti ca, kabbanÄ• á¹-akesu nikkhittaá¹ƒ nettacittaá¹ƒ yehÄ«ti ca

janÄ• __tattha_ tesu kabbanÄ• á¹-akesu __avihitÄ• darÄ• pi_ savanadhÄ• raá¹‡Ä• divaser
__viÃ±Ã±Å« yena_ gantharacanÄ• visesena __tosenti_ pÄ«á¹‡enti, __teyeva paá¹-ibhÄ• va
paá¹-ibhÄ• nasaá¹…khÄ• tapaÃ±Ã±avanto bhavanti. __sova bandho savimhayo_ aÃ±Ã±esa
sahito. paá¹-ibhÄ• etesaá¹ƒ atthÄ«ti ca, saha vimhayena vattatÄ«ti ca, avihito Ä• daro yehÄ
bÄ• hirasatthÄ• bhiyogÄ• bhÄ• vepi pubbavÄ• sanÄ• bhÄ• vepi iha nirantarÄ• bhiyogaá¹ƒ k
sÄ• dhetÄ«ti vuttaá¹ƒ hoti. vuttaÃ±hi ---

``na vijjatÄ« yajjapi pubbavÄ• sanÄ• -

guá¹‡Ä• nubandhi paá¹-ibhÄ• namabbhutaá¹ƒ.

sutena vÄ• cuâ€™ ssahanenupÄ• sitÄ• ,

dhuvaá¹ƒ karotyeva kamapyanuggahaâ€™â€™ nti {kÄ• byÄ• dÄ• sa I 104 gÄ• thÄ• } ||

tassattho --- yadi __pubbavÄ• sanÄ• guá¹‡Ä• nubandhÄ«_ atÄ«tajÄ• tiyÄ• paricayavÄ• sa
anubalappadÄ• navasena anubandho yassatthi, tÄ• disaá¹ƒ __abbhutaá¹ƒ paá¹-ibhÄ• naá¹
__sutena_ savanena __ussahanena_ paguá¹‡akaraá¹‡Ä• divÄ• cussahanena vÄ• __upÄ•
kamapi anuggahaá¹ƒ_ kiÃ±cipi paÃ±Ã±Ä• pÄ• á¹-avaá¹ƒ __dhuvaá¹ƒ_ ekantena karoti evÄ•

ettha __kabbaá¹ƒ_ nÄ• ma muttakakulakÄ• divÄ• kyavasena ca avayavasabhÄ• vehi tesaá
antaravÄ• kyÄ• vayavasamÅ«hehi paripuá¹‡á¹‡aá¹ƒ vuttavisesehi pabhedagataá¹ƒ kevalaá
gajjamayaá¹ƒ vÄ• campÅ«tikhyÄ• tapajjagajjamayaá¹ƒ vÄ• ti mahÄ• vÄ• kyasabhÄ• vena
nÄ• ma bharatÄ• dinaá¹-asatthagatanÄ• nappakÄ• radassitasabhÄ• vaá¹ƒ. kabbaÃ±ca idhe
ekadesayuttappakaraá¹‡Ä• dinavarÅ«pakÄ• ni ca nÄ• á¹-ikÄ• ca bhavanti. kabbalakkhaá¹‡
daá¹-á¹-habbaá¹ƒ ---

``saggabandho \Be 22/ mahÄ• kabba-muccate tvassa lakkhaá¹‡aá¹ƒ.

paá¹‡Ä• mo vatthuniddeso, Ä• sÄ«sÄ• pi ca tammukhaá¹ƒ ||

itihÄ• sakathubbhÅ«taá¹ƒ, santasannissayampi vÄ• .

catuvaggaphalÄ• yattaá¹ƒ, caturodÄ• ttanÄ• yakaá¹ƒ ||

puraá¹‡á¹‡avutuselindu-savitÅ«dayavaá¹‡á¹‡anaá¹ƒ.

uyyÄ• nasalilakkÄ«á¸·Ä• , madhupÄ• naratussavaá¹ƒ ||

vippalambhavivÄ• hehi, kumÄ• rodayavaá¸• á¸• hihi.

mantadÅ«tappayÄ• nÄ• ji-nÄ• yakÄ• bhyÅ«dayehipi ||

alaá¹…katamasaá¹ƒkhitta-rasabhÄ• vanirantaraá¹ƒ.

nÄ• tivitthiá¹‡á¹‡asaggehi, piyavuttasusandhibhi ||

sabbattha bhinnasaggante-hupetaá¹ƒ lokaraÃ±jakaá¹ƒ.

kabbaá¹ƒ kappantaraá¹-á¹-hÄ• yi, jÄ• yate sÄ• dhvalaá¹…katÄ«â€™â€™ ti {kÄ• byÄ• dÄ• s

tassattho --- __saggabandho_ saggasaá¹…khÄ• tehi paricchedavisesehi bandho __ ``mah
__assa lakkhaá¹‡aá¹ƒ tu_ vuccateti sambandho __kÄ• kakkhigoá¸·akanayena tammukhaá¹
__paá¹‡Ä• mo_ devatÄ• namassanaá¹ƒ vÄ• , __vatthuniddeso_ ---

``astyuttarasyÄ• á¹ƒ digi devatÄ• tma,

himÄ• layo nÄ• ma nagÄ• dhirÄ• ja:.

pÅ«vÄ• pareá¹…a vÄ• rinidhÄ« vigÄ• hya,

sthita: pathijhÄ• iva mÄ• nadaá¹‡á¸• a:â€™â€™ {kumÄ• rasambhava I 1.} ||

iccÄ• dibandhasambandhino kassaci vatthuno dassanaá¹ƒ, __Ä• sÄ«sÄ• pi_ ``mayhaá¹ƒ p
miccÄ• diiá¹-á¹-hÄ• sÄ«sanaá¹ƒ vÄ• bhavati.

__itihÄ• sakathubbhÅ«taá¹ƒ_ purÄ• vuttakathÄ• sannissayaá¹ƒ vÄ• __santasannissayamp
rÄ• jacariyÄ• dinissayaá¹ƒ vÄ• __catuvaggaphalÄ• yattaá¹ƒ_ \Be 23/ lokiyalokuttarasukhak
vijjÄ• bhÅ«miÄ• dÄ«naá¹ƒ saÃ±cayo, saÃ±citÄ• naá¹ƒ rakkhÄ• ca __attho, _
apÄ• yasaá¹ƒvattanikapaÃ±cakÄ• maguá¹‡asaá¹…khÄ• to __kÄ• mo, _ sabbadukkhÄ• niv
catuvaggaphalÄ• dhÄ«naá¹ƒ __caturodÄ• ttanÄ• yakaá¹ƒ_ ussÄ• hasattimantasattipabhÅ«
cÄ• gÄ• tisayÄ• diyogena udÄ• tto uá¸·Ä• ro sapakkho, vipakkho vÄ• nÄ• yako yattha, taá¹
__puraá¹‡á¹‡avutuselindu-savitÅ«dayavaá¹‡á¹‡anaá¹ƒ puraá¹ƒ_ nagaraá¹ƒ, __aá¹‡á¹‡avaa
hemantavasantÄ• diutu, __selaá¹ƒ_ pabbato, __indusavitÅ«dayo_ candasÅ«riyÄ• naá¹ƒ ud
vaá¹‡á¹‡anaá¹ƒ yattha, taá¹ƒ. __savitÄ• _ti ettha __tu_paccayanto.
__uyyÄ• nasalilakkÄ«á¸·Ä• madhupÄ• naratussavaá¹ƒ_ uyyÄ• nakÄ«á¸·Ä• surÄ• pÄ• narat

yattha, taá¹ƒ __vippalambhavivÄ• hehi_ dÄ• rÄ• viyogadÄ• rapariggahehi ca __kumÄ• roda
kumÄ• ruppattikumÄ• ravaá¸• á¸• hÄ«hi ca __mantadÅ«tappayÄ• nÄ• jinÄ• yakÄ• bhyÅ«da
_ sandhÄ• nakÄ• rako __dÅ«to, _ yuddhÄ• bhigamanaá¹ƒ __payÄ• naá¹ƒ, _ yuddhasaá¹…
sapakkhanÄ• yakassa abhivaá¸• á¸• hisaá¹…khÄ• to __abhyÅ«dayo_ cÄ• ti imehi __alaá¹…
__asaá¹ƒkhitta ... pe ... ntaraá¹ƒ_ asaá¹ƒkhittÄ• vitthÄ• rÄ• __rasÄ• _ siá¹…gÄ• rÄ• dayo
ratiussÄ• hÄ• dayo cÄ• ti imehi __nirantaraá¹ƒ_ vitthiá¹‡á¹‡aá¹ƒ __piyavuttasusandhibhi_ s
indavajirÄ• dÄ«hi vuttehi pubbÄ• parasambandhaparicchedatÄ• ya sobhanÄ• sandhi yesa
__sabbattha_ sabbasmiá¹ƒ paricchede __bhinnasaggantehi_ bhinnasaggÄ• pariyosÄ• nÄ•
__nÄ• tivitthiá¹‡á¹‡asaggehi_ nÄ• tivitthÄ• rasaggasaá¹…khÄ• tehi paricchedehi __upetaá¹
__sÄ• dhvalaá¹…kati_ sobhanÄ• laá¹…kÄ• ravantaá¹ƒ __kabbaá¹ƒ lokaraÃ±jakaá¹ƒ_ taá¹ƒ
__kappantaraá¹-á¹-hÄ• yi_ kappanirantaraá¹-á¹-hÄ• yi kappantare á¹-hÄ• yi vÄ• __jÄ• yate
madhupÄ• nÄ• dirahitapuravaá¹‡á¹‡anÄ• dayopi taÃ±Ã±Å«naá¹ƒ cittaá¹ƒ Ä• rÄ• dheti ce, t
vuttaÃ±hi ---

``kabbaá¹ƒ \Be 24/ na dussataá¹…gehi, nyÅ«namapyatra kehici.

bandhaá¹…gasampadÄ• taÃ±Ã±Å«, kÄ• mamÄ• rÄ• dhayanti ceâ€™â€™ ti ||

tassattho --- __atra_ imesu kabbaá¹…gesu majjhe __kehici aá¹…gehi_ kehici avayavehi __
__ni_saddotratabbhÄ• ve. kabbaá¹ƒ na dussati, taá¹ƒ pana adussanaá¹ƒ __bandhaá¹…gas
racitapuravaá¹‡á¹‡anÄ• diaá¹…gasampadÄ• __taÃ±Ã±Å«_ kabbaÃ±Ã±Å« jane __kÄ• maá
Ä• rÄ• dhayanti, _ evaá¹ƒ sante bhavati. punapi nÄ• yakavaá¹‡á¹‡anÄ• su sapakkhanÄ• ya
nirÄ• karaá¹‡abhÄ• vampi. no ce, paccatthikaá¹ƒ vaá¹‡á¹‡etvÄ• attano nÄ• yakena tassÄ•
vaá¹‡á¹‡etuá¹ƒ vaá¹-á¹-ati. vuttaÃ±hi ---

``guá¹‡ato paá¹-hamaá¹ƒ vatvÄ• , nÄ• yakaá¹ƒ tena sattuno.

nirÄ• karaá¹‡amiccesa, maggo pakatisundaro ||

vaá¹ƒsavÄ«rasutÄ• dÄ«ni, vaá¹‡á¹‡ayitvÄ• ripussapi.

tajjayÄ• nÄ• yakukkaá¹ƒsa-kathanaÃ±ca sukheti noâ€™â€™ ti ||

<8> __bandho ca nÄ• ma saddatthÄ• , sahitÄ• dosavajjitÄ• .

pajjagajjavimissÄ• naá¹ƒ, bhedenÄ• â€™ yaá¹ƒ tidhÄ• bhave_ ||

<8> evametehi sotujanasamussÄ• hanaá¹ƒ dassetvÄ• idÄ• ni kattumicchitabandhoti vuttaá

kattumÄ• rabhate __ ``bandho cÄ• â€™â€™ _tiÄ• di. __dosavajjitÄ• _ dosehi saddanissiteh
virodhehi vajjitÄ• pariccattÄ• , te vÄ• vajjitÄ• yehi, saddatthÄ• __sahitÄ• _ ekÄ«bhÅ«tÄ•
te pubbÄ• cariyehi sahitÄ• vuccanti. sahitÄ• naá¹ƒ bhÄ• vo sahadayahilÄ• dakÄ• raá¹‡aá¹ƒ
iti dosavajjite sahite saddatthe pasiddhabhÄ• vena anuvaditvÄ• __bandho nÄ• ma_
sabhÄ• vavuttivaá¹…kavuttialaá¹…kÄ• ravuttivasena tividhopÄ«ti appasiddhaá¹ƒ bandhasan
``yo kuá¹‡á¸• alÄ«, so devadattoâ€™â€™ ti. __ca_saddovattabbantarassa samuccayo, kiÃ±

tattha \Be 25/ jÄ• tiguá¹‡akriyÄ• dabbalakkhaá¹‡o saddÄ• namattho mukhyo catubbidho ho
catubbidhattÄ• tividhesu saddesu tabbÄ• cako catubbidho hoti jÄ• tisaddo guá¹‡asaddo kri
tividho hi saddo vÄ• cako lakkhaá¹‡iko byaÃ±jakoti byÄ• pÄ• rabhedena. byÄ• pÄ• ro ca nÄ
tthappatÄ«tikÄ• rittameva. so hi tividho mukhyo lakkhaá¹‡o byaÃ±janasabhÄ• vo ceti. tattha
jÄ• tyÄ• dinirantaratthavisayo saddabyÄ• pÄ• ro mukhyo. soyeva abhidhÄ• ti uccate. taá¹ƒb
abyavahitajÄ• tyÄ• disakehi tamatthaá¹ƒ mukhyabhÄ• vena yo vadati goÄ• diko, so vÄ• cak
saddantaratthavisayaniddiá¹-á¹-ho saddabyÄ• pÄ• ro lakkhaá¹‡o. sÄ• duvidhÄ• suddhÄ• ,
suddhÄ• yathÄ• ``go muccatu, maÃ±cÄ• ugghosenti, gaá¹…gÄ• yaá¹ƒ ghosoâ€™â€™ ti.
gottasÄ• maÃ±Ã±amevoccate, na tu gobyatti. vuttaÃ±hi ---

``visesyaá¹ƒnÄ• bhidhÄ• gacche, khÄ«á¹‡asatti visesaneâ€™â€™ ti {kÄ• byappakÄ• se d
yaá¹ƒ}.

sÄ• maÃ±Ã±assa byÄ• pakattÄ• , asarÄ«rattÄ• ca. tattha bandhanamocanÄ• ni na sambh
gobyatti Ä• kaá¸• á¸• hÄ«yate, tathÄ• maÃ±cÄ• namugghosanaá¹ƒ na sambhavatÄ«ti attan
ugghosanakriyÄ• siddhyatthaá¹ƒ maÃ±casamaá¹…gino purisÄ• Ä• kaá¸• á¸• hÄ«yanti. tath
jalappavÄ• hassa ghosappatyÄ• karatÄ• na sambhavatÄ«ti __gaá¹…gÄ• _saddo attanobhi
nikaá¹-aá¹ƒ taá¹-aá¹ƒ lakkheti. upacÄ• rassÄ• nekappakÄ• rattÄ• upacÄ• ramissÄ• lakkha
yathÄ• katthaci kÄ• raá¹‡e kÄ• rÄ«yamupacariyate, yathÄ• ``Ä• yu ghataâ€™â€™ nti. kat
kÄ• raá¹‡akÄ• riyÄ• namabhedo yathÄ• ``Ä• yuyevedaâ€™â€™ nti. katthaci \Be 26/ upam
yathÄ• ``go bÄ• hikoâ€™â€™ ti. katthaci abhedo tesaá¹ƒ, yathÄ• ``goyevÄ• yaâ€™â€™ n
{tadatthatÄ• ya (Katthaci) } taá¹ƒbyapadeso, yathÄ• ``padÄ«paá¹-á¹-hÄ• kapallikÄ• padÄ«
taá¹ƒkammasambandhÄ• taá¹ƒbyapadeso, yathÄ• ``avaá¸• á¸• hakÄ«pi vaá¸• á¸• hakÄ« a
saá¹ƒsÄ• misambandhÄ• , yathÄ• ``rÄ• jasambandhÄ« puriso rÄ• jÄ• yaâ€™â€™ nti. katth
yathÄ• ``paá¹-ekadese paá¹-asaddoâ€™â€™ iccÄ• di.

lakkhaá¹‡Ä• ya nissayo saddo lakkhaá¹‡iko. byaÃ±janasabhÄ• vo pana parapariyÄ• yo sad
tassa nissayo saddo byaÃ±janako. iccetaá¹ƒ tiá¹‡á¹‡aá¹ƒ saddÄ• naá¹ƒ vasena atthopi tivid
lakkhaá¹‡iyo byaá¹…gyoti. tattha byaá¹…gyoyevattho bandhasatthÄ• vuccate. teneva padh
uttamo, apadhÄ• nabyaá¹…gyo majjhimo, abyaá¹…gyo adhamo, byaá¹…gyena vinÄ• band
pubbÄ• cariyÄ• naá¹ƒ pavatti, sabhÄ• vavutti bandhopi tu nijjÄ«voti nÄ• saá¹…kanÄ«yo. ya

lokavohÄ• rakosallaá¹ƒ sabhÄ• vavuttiyeva gameti. yo hi sakalalokaá¹-á¹-hitiá¹ƒ na jÄ• nÄ• hotÄ«ti.

athettha tividhampi atthaá¹ƒ tÄ• disajanÄ• vabodhatthaá¹ƒ samudÄ• harissÄ• ma __ ``mun _tyÄ• di. ettha __vÄ• á¹‡Ä«_saddassa saddhammasaá¹…khÄ• to attho vÄ• ccattho. vÄ• á¹ yÄ• va devatatthaá¹ƒ nÄ• ropyate, tÄ• va tappatÄ« attano manosampÄ«á¹‡anaÄ• sÄ«sanÄ vÄ• kyasÄ• matthiyÄ• yeva vÄ• á¹‡iyaá¹ƒ sÄ• yamocityabhedena __devatÄ• _saddassa Ä• __vadana_saddassÄ• pi mukhaá¹ƒ vÄ• ccattho. __ambhoja_saddassa samÄ• ropitottho lak tu aÃ±Ã±athÄ• anupapattiyÄ• passaddhyÄ• dikkamena yathÄ• bhÅ«tÄ• vabodhasambhav vicittÄ• nekasaddatthapaá¹-ibhÄ• nena ganthaparisamattisaá¹…khÄ• tÄ• yathicchitatthanip byaá¹…gyattho. tabbÄ• cakÄ• saddÄ• vÄ• cakalakkhaá¹‡ikabyaÃ±jakÄ• hontÄ«ti evaá¹ƒ gantabbo.

tamevaá¹ƒ yathÄ• vuttabandhasarÄ«raá¹ƒ katividhamiccÄ• ha __ ``pajjeâ€™â€™ _ccÄ• di __bandho_ bandhasarÄ«raá¹ƒ __tidhÄ• bhave_ tippakÄ• rena siyÄ• , nÄ• dhikaá¹ƒ nÄ• py __pajjagajjavimissÄ• naá¹ƒ bhedena_ pajjasabhÄ• vÄ• dÄ«naá¹ƒ visesena tidhÄ• bhaveti p __pajjaá¹ƒ_ nÄ• ma amhehiyeva viracitavuttodayÄ• khye chandasi nirÅ«pitÄ• vuttajÄ• tippa nirÅ«pito muttakÄ• dipi vuttajÄ• tippakÄ• royeva. tenevettha tesamadassanaá¹ƒ. tesu ekagÄ sappadhÄ• nÄ• gÄ• thantarÄ• nirapekkhÄ• __muttakaá¹ƒ, _ ekakriyÄ• dÄ• nena aÃ±Ã±an niá¹-á¹-hitatthÄ• paccekaá¹ƒ aniá¹-á¹-hitatthÄ• gÄ• thÄ• __kulakaá¹ƒ, _ nÄ• nÄ• bhittiyo b sappadhÄ• nÄ• gÄ• thÄ• koso viya á¹-hapitÄ• __koso, _ ekabhittipadosÄ• dikaá¹ƒ vaá¹‡á pavattÄ• bhinnakriyÄ• gÄ• thÄ• __saá¹…ghÄ• to, _ sopi catubbidho pajjappakÄ• ro yathÄ viÃ±Ã±Ä• tabbaá¹ƒ. __gajjaá¹ƒ_ nÄ• ma pÄ• dasanniá¹-á¹-hÄ• narahito syÄ• dyantatyÄ• dy pakÄ• rÄ• Ä• khyÄ• yikÄ• , kathÄ• ti. __vimissaá¹ƒ_ pajjagajjamayaá¹ƒ nÄ• á¹-akappakara jÄ• takamÄ• lÄ• dikÄ• ca.

8__._ idÄ• ni saÃ±jÄ• nanÄ• bhilÄ• sÄ«naá¹ƒ alaá¹…kÄ• ranissitaá¹ƒ bandhasarÄ«raá¹ƒ, s ``yo kuá¹‡á¸• alÄ«, so devadattoâ€™â€™ ti pasiddhakuá¹‡á¸• alittÄ• nuvÄ• dena appasidd devadattattavidhÄ• naá¹ƒ viya dassento __ ``bandhoâ€™â€™ _ccÄ• dimÄ• ha. tattha __ba pana. __dosavajjitÄ• _ saddatthanissitadosehi pariccattÄ• , te vÄ• vajjitÄ• etehi tÄ• disÄ• . aÃ±Ã±amaÃ±Ã±Ä• nurÅ«patthena sahabhÄ• vaá¹ƒ gatÄ• . __saddatthÄ• _ saddo, \Be 28/ a Ä«disasaddatthÄ• naá¹ƒ viÃ±Ã±Å«naá¹ƒ tuá¹-á¹-hijanakaaÃ±Ã±amaÃ±Ã±Ä• nurÅ«paguá¹‡ vacanatthena ``sÄ• hiccaâ€™â€™ miti vadanti. __saddatthÄ• _ti ettha saddatthÄ• naá¹ƒ kia saddo pana atthappatÄ«tiyaá¹ƒ attano mukhyabyÄ• pÄ• raá¹ƒ lakkhaá¹‡abyÄ• pÄ• raá¹ƒ byaÃ±janasabhÄ• vabyÄ• pÄ• raÃ±ceti tividhaá¹ƒ byÄ• pÄ• rabhedena. kamato vÄ• cako la tividho. tathÄ• atthopi vÄ• cco lakkhaá¹‡iyo byaá¹…gyo cebhi tividho. atra tu vÄ• cako sado dÄ«petabbamukhyatthassa jÄ• tiguá¹‡akriyÄ• dabbabhedena catubbidhattÄ• sayampi jÄ• t catubbidho. vÄ• cakasaddassa mukhyabyÄ• pÄ• ro ``abhidhÄ• â€™â€™ ti ca voharÄ«yati.

jÄ• tyÄ• dÄ«hi abyavahitattheva vattate. tathÄ• hi ``go nÄ«laá¹ƒ pÄ• cako visÄ• á¹‡iâ€™â€
goÄ• disaddÄ• naá¹ƒ mukhyabyÄ• pÄ• ro gopiá¹‡á¸• anÄ«lapaá¹-apÄ• cakakattusiá¹…gÄ«
visesanabhÅ«tajÄ• tiguá¹‡akriyÄ• dabbesveva pavattati, na pana jÄ• tyÄ• dÄ«naá¹ƒ
nissayabhÅ«tagopiá¹‡á¸• Ä• dÄ«sÅ«ti. vuttaá¹ƒ hi ---

``visesyaá¹ƒ nÄ• bhidhÄ• gacche, khÄ«á¹‡asatti visesaneâ€™â€™ ti {kÄ• byappakÄ• se
yaá¹ƒ}.

tassattho --- __visesane_ visesanabhÅ«tajÄ• tyÄ• dimhi __khÄ«á¹‡asatti_ khÄ«á¹‡abyÄ• p
mukhyabyÄ• pÄ• rova __visesyaá¹ƒ_ dabbaá¹ƒ __na gacche_ na pÄ• puá¹‡Ä• tÄ«ti.

jÄ• tyÄ• dÄ«naá¹ƒ nissayagopiá¹‡á¸• Ä• dikaá¹ƒ abhidhÄ• na vadati ce, evaÃ±ca sati ``go
nivÄ• seti, pÄ• cako Ä• gacchati, siá¹…gÄ« dhÄ• vatiâ€™â€™ ccÄ• dÄ«su jÄ• tyÄ• divisiá¹
goÄ• disaddassa kathaá¹ƒ vÄ• cakattaá¹ƒ yujjatÄ«ti? dabbÄ• dhÄ«najÄ• tiguá¹‡Ä• dÄ«su v
dabbassa pariyÄ• yato vÄ• cakattÄ• . nippariyÄ• yato pana suddhalakkhaá¹‡abyÄ• pÄ• ras
lakkhaá¹‡abyÄ• pÄ• ropi suddho upacÄ• ramissoti duvidho. \Be 29/ tattha suddho lakkhaá¹
jÄ• tyÄ• divajjitatthavisayo. tathÄ• hi ``go gacchati, nÄ«laá¹ƒ nivÄ• seti, pÄ• cako Ä• gacch
dhÄ• vati, maÃ±cÄ• ugghosenti, gaá¹…gÄ• yaá¹ƒ ghosoâ€™â€™ tyÄ• dÄ«su
jÄ• tiguá¹‡akriyÄ• siá¹…gadabbamaÃ±cagaá¹…gÄ• dÄ«naá¹ƒ gamanÄ• dÄ«hi yogÄ• samb
yathÄ• kkamaá¹ƒ gamananivÄ• sanaÄ• gamanadhÄ• vanaugghosanaghosÄ• dÄ«naá¹ƒ nis
parÄ• masati.

misso tu upacÄ• rabhedena bahuvidho. tathÄ• hi katthaci kÄ• raá¹‡e kÄ• riyamupacarÄ«y
``Ä• yughataâ€™â€™ nti, ettha Ä• yuvaá¸• á¸• hanakÄ• raá¹‡abhÅ«te ghate kÄ• riyabhÅ«t
uparipi upacÄ• ro yathÄ• yogaá¹ƒ yojetabbo. ataá¹ƒsabhÄ• ve hi taá¹ƒsabhÄ• vÄ• ropanaá¹
kÄ• raá¹‡akÄ• riyÄ• namabhedo, yathÄ• ``Ä• yuyeva ghataâ€™â€™ nti. katthaci upameyy
bÄ• hikoâ€™â€™ ti. katthaci upamÄ• naupameyyÄ• namabhedo, yathÄ• ``goyevÄ• yaá¹ƒ
tadÄ• dhÄ• ratÄ• ya tadÅ«pacÄ• ro, yathÄ• ``padÄ«paá¹-á¹-hÄ• kapallikÄ• padÄ«poâ€™
kriyÄ• sambandhena taá¹ƒbyapadeso, yathÄ• ``avaá¸• á¸• hakÄ«pi vaá¸• á¸• hakÄ« ayaâ€
saá¹ƒsÄ• misambandhena taá¹ƒbyapadeso, yathÄ• ``rÄ• javallabhopi rÄ• jÄ• ayaâ€™â€™
samudÄ• yabyapadeso, yathÄ• ``paá¹-o daá¸• á¸• hoâ€™â€™ ti. iminÄ• mukhena upacÄ•
byaÃ±janasabhÄ• vabyÄ• pÄ• ro eva ``dhanaâ€™â€™ nti ca vuccati, tassa tatiyabyÄ• pÄ•
vÄ• ti daá¹-á¹-habbo.

ettha byaá¹…gyatthaá¹ƒ bandhassa jÄ«vitamiti ca, byaá¹…gyatthapadhÄ• naá¹ƒ bandhamu
byaá¹…gyatthapadhÄ• narahitaá¹ƒ majjhimanti ca, abyaá¹…gyabandhaá¹ƒ adhamamiti ca v

atthappatÄ«tiyaá¹ƒ sadda-byÄ• pÄ• ro tividho bhave.

mukhyo lakkhaá¹‡abyaÃ±jana-sabhÄ• vo cÄ• ti ettha tu ||

abhidhÄ• parapariyÄ• yo, \Be 30/ byÄ• pÄ• ro paá¹-hamo bhave.

dhanantÄ• parapariyÄ• yo, byÄ• pÄ• ro tatiyo puna ||

mukhyo nirantaratthesu, lakkhaá¹‡Ä• tu tirohite.

attheâ€™ taro tu vÄ• kyassa, attheyeva pavattati ||

byÄ• pÄ• rassa pabhedena, tidhÄ• saddopi vÄ• cako.

lakkhaá¹‡iko byaÃ±jakoti, tadatthopi tidhÄ• mato ||

vÄ• cco lakkhaá¹‡iyo byaá¹…gyo-ccevaá¹ƒ saddesu vÄ• cako.

jÄ• tiguá¹‡akriyÄ• dabba-bhedena so catubbidho ||

vÄ• ccatthassa catuddhÄ• va, bhinnattÄ• jÄ• tiÄ• dito.

jÄ• tyÄ• dÄ«naá¹ƒ pabhedena, tathÄ• lakkhaá¹‡iko mato ||

upacÄ• rabahuttena, bhede satipi tassa tu.

byaÃ±jako tu anaÃ±Ã±attÄ• , visuá¹ƒ tehi na vuccatÄ«ti ||

lakkhaá¹‡ato evaá¹ƒ veditabbaá¹ƒ --- ``munindavadanambhojeâ€™â€™ tyÄ• digÄ• thÄ• ya
mukhattho vÄ• ccattho, Ä• ropitaambhojattho lakkhaá¹‡iyattho. __ambhoja_saddassa padu
upacaritamukhattho lakkhaá¹‡iyattho. __vÄ• á¹‡i_saddassa saddhammasaá¹…khÄ• to atth
Ä• ropitadevatÄ• attho lakkhaá¹‡iyattho. ettha Ä• sÄ«sanÄ• nÄ• ma yathÄ• vuttanayena pu
abhimatatthabÄ• dhakÄ• kusalanivÄ• raá¹‡aÃ±ca kusalÄ• namanubalappadÄ• naÃ±ca tato
sukhappaá¹-ilÄ• bho ca tato cittasamÄ• dhÄ• naÃ±ca tatoyeva anekavidhatthÄ• vabodho ca
abhimataganthaparisamatti ca bhavatÄ«tyayaá¹ƒ vÄ• kyasÄ• matthiyato laddhattho byaá¹…
taá¹ƒtaá¹ƒatthappakÄ• sakÄ• saddÄ• vÄ• cakalakkhaá¹‡ikabyaÃ±janakÄ• nÄ• ma bhavan
veditabbo.

idÄ• ni \Be 31/ pakÄ• sitabandhassa bhedaá¹ƒ vadati __ ``pajjÄ• â€™â€™ _dinÄ• . __ayaa

__pajjagajjavimissÄ• naá¹ƒ bhedena_ gÄ• thÄ• cuá¹‡á¹‡iyatadubhayamissÄ• naá¹ƒ vasena
ceti ca, sahabhÄ• vaá¹ƒ itÄ• pattÄ• ti ca, dosehi vajjitÄ• , dose vÄ• vajjitÄ• yehÄ«ti ca, pa
vimissaÃ±ceti ca viggaho. iha __pajjaá¹ƒ_ nÄ• ma muttakakulakakosakasaá¹…ghÄ• tavase
niddiá¹-á¹-havuttavisesaviracitaá¹ƒ catuppadikagÄ• thÄ• bandhaá¹ƒ. tattha __muttakaá¹ƒ_ n
sappadhÄ• nÄ• ekÄ• gÄ• thÄ• , __kulakaá¹ƒ_ nÄ• ma paccekamaniá¹-á¹-hitatthÄ• aÃ±Ã±
ekakriyÄ• dvÄ• rikÄ• nÄ• nÄ• gÄ• thÄ• , __kosako_ nÄ• ma nÄ• nÄ• vidhavaá¹‡á¹‡anÄ• b
sappadhÄ• nÄ• gÄ• thÄ• rÄ• si, __saá¹…ghÄ• to_ nÄ• ma saÃ±cyÄ• kÄ• lÄ• diekavaá¹‡á¹
bhinnakriyÄ• samudÄ• yena pavattÄ• gÄ• thÄ• . __gajjaá¹ƒ_ nÄ• ma aniyatapado Ä• khyÄ
syÄ• dyantatyÄ• dyanto vacanappabandho. __misso_ pana imehi dvÄ«hi saá¹ƒmisso nÄ• á
jÄ• takamÄ• lÄ• dicampÅ« ca.

<9> __nibandho cÄ• â€™ nibandho ca, puna dvidhÄ• niruppate.

taá¹ƒ tu pÄ• pentyaâ€™ laá¹…kÄ• rÄ• , vindanÄ«yatarattanaá¹ƒ_ ||

<9> evaá¹ƒ tippakÄ• raá¹ƒ bandhasarÄ«raá¹ƒ vatvÄ• idÄ• ni aÃ±Ã±athÄ• pi dassetumÄ• h
nibandho ca, puna dvidhÄ• niruppateâ€™â€™ _ iti. __puna_ bhiyyo yathÄ• vutto pajjamay
dvippakÄ• rena __niruppate_ nicchÄ«yate. kathaá¹ƒ? __nibandho ca_ tadekadesabhÅ«tehi
saggabandhÄ• divasena bandho ca __anibandho ca_ kevalaá¹ƒ muttakavasenÄ• ti evaá¹ƒ
pakataá¹ƒ. nanu tassetassa yathÄ• vuttavÄ• timayassa sakkaá¹-aá¹ƒ pÄ• kataá¹ƒ apabbhaa
missaÃ±ceti paÃ±cavidhattaá¹ƒ vatvÄ• __ ``sakkaá¹-aá¹ƒ_ nÄ• ma devatÄ• bhÄ• sÄ• . __p
sakkaá¹-ehi vaá¹‡á¹‡aÃ±Ã±attamattena uppannattÄ• \Be 33/ mahindasindhavÄ• di tabbhav
hiriharakamalÄ• di, mahÄ• raá¹-á¹-hÄ• didesapasiddhaá¹ƒ desÄ«yaá¹ƒ, tabbhavÄ• dÄ«hi sa
Ä• bhÄ«rÄ• dÄ«naá¹ƒ vÄ• cÄ• __apabbhaá¹ƒso, _ so ca pÄ• kataá¹ƒ viya catubbidho, tivid
nÄ• garaupanÄ• garavuddhabhedena. pisÄ• cÄ• naá¹ƒ vacanaá¹ƒ __pesÄ• cikaá¹ƒ_. sabbe
sakkaá¹-Ä• dÄ«naá¹ƒ lakkhaá¹‡aá¹ƒ vuttaá¹ƒ. tathÄ• ``siá¹…gÄ• rappadhÄ• nanaccasaá¹.
paá¹-ipÄ• dakatthena lÄ• syÄ• dikamabhinayappadhÄ• nattÄ• __dassanÄ«yaá¹ƒ, _ itaraá¹
_nti duvidhaá¹ƒ vuttaá¹ƒ, evaá¹ƒ pubbÄ• cariyehi bhÄ• sÄ• bhedena vuttaá¹ƒ paÃ±cavidhat
vuttaá¹ƒ duvidhattaÃ±ca idha kasmÄ• na vuttanti? saccaá¹ƒ, tathÄ• pi tadevamidhÄ• nupay
veditabbaá¹ƒ.

evamalaá¹…kÄ• rÄ• dhiá¹-á¹-hÄ• nabhÄ• vena paá¹-hamaá¹ƒ bandhasarÄ«raá¹ƒ dassetvÄ
purisasarÄ«ramiva bandhasarÄ«raá¹ƒ saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ• rehi vindanÄ«y
__ ``taá¹ƒ tuâ€™â€™ _ iccÄ• di. __tu_saddo visesavacanicchÄ• yaá¹ƒ. __taá¹ƒ_ bandhasa
alaá¹…kariyati taá¹ƒ bandhasarÄ«rametehÄ«ti pasÄ• dÄ• dayo saddÄ• laá¹…kÄ• rÄ• , sabb
atthÄ• laá¹…kÄ• rÄ• ca __vindanÄ«yatarattanaá¹ƒ_ atisayena vindanÄ«yabhÄ• vaá¹ƒ assÄ
nayanti. sabbathÄ• niddosabhÅ«tÄ• naá¹ƒ saddatthÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• nurÅ«pato
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gataá¹ƒ tÄ• disapurisasarÄ«ramiva vindanÄ«yampi sa

pasÄ• dhite sati accantameva vindanÄ«yaá¹ƒ siyÄ• ti adhippÄ• yo.

9__._ punapi tasseva bandhassa bhedaá¹ƒ kathetuá¹ƒ __ ``nibandho cÄ• â€™â€™ _dimÄ•
muttakÄ• dÄ«hi catÅ«hi avinÄ• bhÄ• vato mahÄ• kabbÄ• disabhÄ• vena nirantaraá¹ƒ katvÄ
kevalaá¹ƒ mahÄ• kabbÄ• disabhÄ• vena muttakattÄ• anirantaraá¹ƒ katvÄ• bandho cÄ• ti s
__niruppate_ nicchÄ«yate. \Be 33/ punapi so bandho sakkaá¹-apÄ• kataapabbhaá¹ƒ sapes
paÃ±cavidho. siá¹…gÄ• rapadhÄ• nanaccasaá¹…khÄ• talÄ• syÄ• dÄ«naá¹ƒ dassanappadh
naccaá¹ƒdassanÄ«yaá¹ƒ, tadaÃ±Ã±aá¹ƒ kabbaá¹ƒ savanÄ«yamiti vaá¸·aÃ±janabhedato du
payojanÄ• bhÄ• vato iha na gahito. tattha __sakkaá¹-aá¹ƒ_ nÄ• ma devatÄ• bhÄ• sÄ• . tato
__pÄ• kataá¹ƒ_ nÄ• ma. taá¹ƒ pana tabbhavatassamadesiyamissavasena catubbidhaá¹ƒ ho
vaá¹‡á¹‡aÃ±Ã±attamattena nibbattaá¹ƒ __tabbhavaá¹ƒ_ nÄ• ma, taá¹ƒ mahindasindhavÄ•
hiriharakamalÄ• di. dese pasiddhaá¹ƒ __desiyaá¹ƒ. missaá¹ƒ_ nÄ• ma tabbhavÄ• dÄ«hi sa
nÄ• ma gopÄ• lakÄ• dÄ«naá¹ƒ vÄ• cÄ• , so ca tabbhavÄ• dÄ«hi catubbidho, nÄ• garaupan
hoti. pisÄ• cÄ• naá¹ƒ vacanaá¹ƒ __pesÄ• cikaá¹ƒ_. tehi sakkaá¹-Ä• dÄ«hi sammissaá¹ƒ __
Ä«disappabhedavantabandhassa alaá¹…kÄ• rena sobhanattaá¹ƒ vattuá¹ƒ __ ``taá¹ƒ tuâ€™
tu_ taá¹ƒ pana vuttappakÄ• raá¹ƒ bandhasarÄ«raá¹ƒ __alaá¹…kÄ• rÄ• _ pasÄ• dÄ• disadd
sabhÄ• vavutyÄ• diatthÄ• laá¹…kÄ• rÄ• ca __vindanÄ«yatarattanaá¹ƒ_ atisayapasÄ• danÄ
nirantaraá¹ƒ bandho __nibandho_ti ca, na nibandho __anibandho_ti ca, atisayena vindanÄ«
tassa bhÄ• vo __vindanÄ«yatarattana_nti ca viggaho.

<10> __anavajjaá¹ƒ mukhambhoja-manavajjÄ• ca bhÄ• ratÄ«.

alaá¹…katÄ• va sobhante, kiá¹ƒ nuâ€™ te niralaá¹…katÄ• _?

<10> tameva samattheti __ ``anavajjaâ€™â€™ _ miccÄ• dinÄ• . __anavajjaá¹ƒ_
aÃ±Ã±amaÃ±Ã±Ä• nurÅ«pÄ• dhikatanettakaá¹‡á¹‡Ä• diavayavena piá¸·akatilakakÄ• á¸·akÄ
sundarabhÄ• vato agarahitaá¹ƒ __mukhambhojaá¹ƒ_ vadanÄ• ravindaÃ±ca tathÄ• __anav
padÄ• didosÄ• nabhibhÅ«tÄ• ya sundarabhÄ• vena agarahitÄ• __bhÄ• ratÄ«_ ca vÄ• á¹‡Ä
attho cÄ• ti __ete alaá¹…katÄ• va_ \Be 34/ mukhaá¹ƒ tilakatÄ• á¸• aá¹…kÄ• dinÄ• laá¹…kÄ
saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ• rehi pasÄ• dhitÄ• sajjitÄ• eva, __niralaá¹…katÄ• _ ta
__sobhante kiá¹ƒ nu, _ na sobhantevÄ• ti vitakkemÄ«ti attho. __nu_iti vitakke.

10__._ tameva __ ``anavajjaâ€™â€™ _ miccÄ• dinÄ• samattheti. vaá¹‡á¹‡asaá¹‡á¹-hÄ• n
piá¸·akatilakakÄ• á¸·akÄ• didosarahitattÄ• ca aninditaá¹ƒ __mukhambhojaÃ±ca anavajjÄ• _
padadosavÄ• kyadosaatthadosehi amissattÄ• agarahitÄ• __bhÄ• ratÄ«_ vÄ• á¹‡Ä« ca abh
tappaá¹-ipÄ• danÄ«yattho cÄ• ti ime __alaá¹…katÄ• va_ kuá¹‡á¸• alatilakÄ• diÄ• bharaá¹‡e
saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ• rehi ca sajjitÄ• eva, __niralaá¹…katÄ• _ tehi avibhÅ«
na sobhanteti maÃ±Ã±e. natthi avajjamassÄ• ti ca, mukhameva ambhojamiti ca viggaho. __

__nu_iti vitakketi.

<11> __vinÄ• gurÅ«padesaá¹ƒ taá¹ƒ, bÄ• loâ€™ laá¹…kattumicchati.

sampÄ• puá¹‡e na viÃ±Ã±Å«hi, hassabhÄ• vaá¹ƒ kathaá¹ƒ nu so_?

<11> alaá¹…karaá¹‡aÃ±ca tesaá¹ƒ vinÄ• gurÅ«padesena karonto vinÄ• pahÄ• saá¹ƒ nÄ• visesamadhigacchatÄ«ti dassetuá¹ƒ silesÄ• laá¹…kÄ• ramÄ• ha __ ``vinÄ• â€™â€™ _tiÄ• pasÄ• dhanopÄ• yopadesakÄ• naá¹ƒ, alaá¹…kÄ• rakÄ• raá¹‡opÄ• yopadesakÄ• naá¹ƒ vÄ• sobheyyÄ• â€™â€™ ti upadisanaá¹ƒ __vinÄ• _ pariccajja mukhassa, bandhassa ca alaá¹… __bÄ• lo_ aÃ±Ã±Ä• á¹‡ako yo koci puggalo __taá¹ƒ_ mukhaá¹ƒ, bandhaá¹ƒ vÄ• __alaá¹… sajjetuá¹ƒ __icchati_ adhippeti, __so_ tÄ• diso aÃ±Ã±Ä• á¹‡apuggalo __viÃ±Ã±Å«hi_ tabbi __hassabhÄ• vaá¹ƒ_ avahÄ• saá¹ƒ __kathaá¹ƒ_ kena \Be 35/ pakÄ• rena __na sampÄ• pu aÃ±Ã±Ä• á¹‡apurisena kariyatÄ«â€™â€™ ti hasantevÄ• ti adhippÄ• yo. __nu_iti vitakke.

11__._ idÄ• ni padÄ• didosarahitabandhasarÄ«rassa alaá¹…kÄ• rehi bhÅ«sanamapi gurÅ« dassetuá¹ƒ __ ``vinÄ• gurÅ«padesaâ€™â€™ _ miccÄ• disilesÄ• laá¹…kÄ• ramÄ• ha. __b bandhÄ• laá¹…kÄ• re vÄ• asamattho yo koci __gurÅ«padesaá¹ƒ vinÄ• _ sarÄ«rÄ• laá¹…k bandhÄ• laá¹…kÄ• rakaraá¹‡assa vÄ• anurÅ«popadesamantarena __taá¹ƒ_ sarÄ«raá¹ƒ, b tilakatÄ• á¸• aá¹…kÄ• dÄ«hi, saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ• rehi vÄ• sajjetuá¹ƒ iccha tadubhayaÃ±Ã±Å«hi __hassabhÄ• vaá¹ƒ_ avahasitabbataá¹ƒ __kathaá¹ƒ na sampÄ• puá¹‡ gurÅ«hi sÄ• darato uggaá¹‡hitvÄ• kattabbanti bhÄ• vo.

<12> __ganthopi kavivÄ• cÄ• na-malaá¹…kÄ• rappakÄ• sako.

yÄ• ti tabbacanÄ«yattaá¹ƒ, tabbohÄ• rÅ«pacÄ• rato_ ||

<12> nanu saddagammÄ• , atthagammÄ• ca alaá¹…kÄ• rÄ• ti gantho kathanti Ä• ha __ `` __kavivÄ• cÄ• naá¹ƒ_ kavippayogÄ• naá¹ƒ samudÄ• yarÅ«pÄ• naá¹ƒ, paá¹-ipÄ• danÄ«yat atthÄ• naá¹ƒ __alaá¹…kÄ• rappakÄ• sako_ alaá¹…kÄ• rÄ• naá¹ƒ yathÄ• vuttÄ• naá¹ƒ vibh kiriyÄ• kappasaá¹…khÄ• taá¹ƒ satthampi __tabbacanÄ«yattaá¹ƒ_ tena __alaá¹…kÄ• ra_sa upagacchati. kinti Ä• ha __ ``tabbohÄ• rÅ«pacÄ• ratoâ€™â€™ _ti. tassa katavohÄ• rassa _ tasmiá¹ƒ vÄ• maá¹‡á¸• anavisese pavattassa alaá¹…kÄ• ravohÄ• rassa upacaraá¹‡aá¹ƒ s upacÄ• ro. kasmÄ• ? paá¹-ipÄ• danÄ«yapaá¹-ipÄ• dakÄ• naá¹ƒ abhedavasena kÄ• raá¹‡e adhippÄ• yo.

12__._ idÄ• ni \Be 36/ saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ• ragantho kathamalaá¹…kÄ• rot _ccÄ• di. __kavivÄ• cÄ• naá¹ƒ_ kavÄ«hi vuttavÄ• kyasaá¹…khÄ• tÄ• naá¹ƒ, upacÄ• rato

tappaá¹-ipÄ• danÄ«yaatthasaá¹…khÄ• tÄ• naÃ±ca kavippayogÄ• naá¹ƒ __alaá¹…kÄ• rapp
saddatthÄ• laá¹…kÄ• rappakÄ• sako __ganthoapi_ kiriyÄ• kappasaá¹…khÄ• taá¹ƒ sattham
alaá¹…kÄ• roti katavohÄ• rassa __alaá¹…kÄ• ra_saddassa kÄ• raá¹‡e kÄ• rÄ«yÅ«pacÄ• r
__alaá¹…kÄ• ra_saddena vattabbataá¹ƒ yÄ• ti. __api_saddo alaá¹…kÄ• ramapekkhati. alaá
alaá¹…kÄ• rÄ• naá¹ƒ vÄ• pakÄ• sakoti ca, tena vacanÄ«yo, tassa bhÄ• voti ca viggaho. et
vÄ• ccavÄ• cakasambandho. tassa saddÄ• dialaá¹…kÄ• rassa vohÄ• roti ca, tabbohÄ• ras
upacÄ• roti ca vÄ• kyanti.

<13> __dvippakÄ• rÄ• alaá¹…kÄ• rÄ• , tattha saddatthabhedato.

saddatthÄ• bandhanÄ• mÄ• va, taá¹ƒsajjitatadÄ• vali_ ||

<13> idÄ• ni yathÄ• vuttaalaá¹…kÄ• rÄ• naá¹ƒ pabhedaá¹ƒ, tappasaá¹…kaÃ±ca taá¹ƒbanc
vuttampi ekato sambandhetvÄ• dassetuá¹ƒ __ ``dvippakÄ• rÄ• â€™â€™ _di Ä• raddhaá¹ƒ
kiriyÄ• kappasaá¹…khÄ• te ganthe, tasmiá¹ƒ vÄ• bandhÄ• laá¹…kÄ• rÄ• dhikÄ• re __alaá¹
__dvippakÄ• rÄ• _ honti. kathaá¹ƒ? saddabhedato, atthabhedato ca, saddÄ• laá¹…kÄ• rÄ•
alaá¹…kÄ• rÄ• dvippakÄ• rÄ• hontÄ«ti attho. yesaá¹ƒ bhedena te dvippakÄ• rÄ• , te sadd
``bandhoâ€™â€™ iti vuttaá¹ƒ nÄ• maá¹ƒ yassÄ• Ä• valiyÄ• sÄ• __bandhanÄ• mÄ• eva.
alaá¹…kÄ• rehi sajjitÄ• pakÄ• sitÄ• taá¹ƒsajjitÄ• , tesaá¹ƒ saddatthÄ• naá¹ƒ Ä• vali samuc
antaravÄ• kyaá¹ƒ vÄ• . paripuá¹‡á¹‡o bandho mahÄ• vÄ• kyaá¹ƒ, muttakÄ• dayovayavÄ• a
taá¹ƒsajjitatadÄ• valikaá¹ƒ pasiddhabhÄ• vena anuvaditvÄ• appasiddhÄ• saddatthÄ• vidh

13__._ idÄ• ni \Be 37/ yathÄ• vuttaalaá¹…kÄ• rÄ• naá¹ƒ avuttabhedaÃ±ca tadÄ• dhÄ• rÄ• c
yathÄ• vuttabandhasarÄ«raÃ±ca ekato dassetuá¹ƒ __ ``dvippakÄ• reâ€™â€™ _ccÄ• dimÄ
kiriyÄ• kappasaá¹…khÄ• te alaá¹…kÄ• raganthe, no ce, alaá¹…kÄ• rÄ• dhikÄ• re vÄ• __al
vakkhamÄ• nÄ• laá¹…kÄ• rÄ• __saddatthabhedato_ saddÄ• laá¹…kÄ• raatthÄ• laá¹…kÄ•
yesaá¹ƒ bhedena alaá¹…kÄ• rÄ• bhinnÄ• , te saddatthÄ• bandhanÄ• mÄ• va. __taá¹ƒsajji
saddatthÄ• laá¹…kÄ• rehi alaá¹…katÄ• , tesaá¹ƒ saddatthÄ• naá¹ƒ mahÄ• kabbÄ• disamuc
vuttaá¹ƒ hoti. ``bandhoâ€™â€™ iti nÄ• maá¹ƒ yasseti ca, tehi saddatthÄ• laá¹…kÄ• rehi saj
saddatthÄ• naá¹ƒ Ä• valÄ«ti ca samÄ• so.

<14> __guá¹‡Ä• laá¹…kÄ• rasaá¹ƒyuttÄ• , api dosalavaá¹…kitÄ• .

pasaá¹ƒsiyÄ• na viÃ±Ã±Å«hi, sÄ• kaÃ±Ã±Ä• viya tÄ• disÄ«_ ||

<14> evaá¹ƒ guá¹‡ena alaá¹…kÄ• rena sajjitÄ• pi sÄ• saddatthÄ• vali appakenapi dosena
asamphusitabbÄ• va viÃ±Ã±Å«hi siyÄ• ti dassetumÄ• ha __ ``guá¹‡aâ€™â€™ _ iccÄ• di. s
guá¹‡ena, atthÄ• laá¹…kÄ• rena ca __saá¹ƒyuttÄ• pi_ visesena sajjitÄ• pi saddatthÄ• vali _

dosalesenÄ• pi __aá¹…kitÄ• _ abhilaÃ±chitÄ• satÄ« __viÃ±Ã±Å«hi_ guá¹‡adosavibhÄ• ga
__na pasaá¹ƒsiyÄ• _ neva pasaá¹ƒsitabbÄ• . kÄ• viyÄ• ti Ä• ha __ ``kaÃ±Ã±Ä• viyatÄ• dis
__kaÃ±Ã±Ä• _ dasavassikÄ• sannaddhayobbanÄ• bhimukhabhÄ• vena jananayanamanov
Ä• bharaá¹‡avisesena cÄ• laá¹…katÄ• kenaci kuá¹-á¹-hadosalesena aá¹…kitÄ• viÃ±Ã±Å«
pagevÄ• parÄ• , evameva saddatthÄ• valipi appakenapi saddarÅ«pena, atthalakkhaá¹‡ena
vajjanÄ«yÄ• eva viÃ±Ã±Å«naá¹ƒ, pageva bahunÄ• ti vuttaá¹ƒ hoti.

14__._ evaá¹ƒ \Be 38/ saddatthÄ• naá¹ƒ guá¹‡Ä«bhÅ«tehi alaá¹…kÄ• rehi sajjitÄ• saddatth
padÄ• didosena abhilakkhitÄ• ce, appasatthÄ• ti dassento __ ``guá¹‡Ä• laá¹…kÄ• riâ€™â€
__guá¹‡Ä• laá¹…kÄ• rasaá¹ƒyuttÄ• api_ saddÄ• laá¹…kÄ• rasaá¹…khÄ• taguá¹‡ena, atth
yuttÄ• pi __sÄ• _ saddatthÄ• vali __dosalavaá¹…kitÄ• _ padadosÄ• dinÄ• aá¹‡umattenapi
sahitÄ• __tÄ• disÄ«_ guá¹‡Ä• laá¹…kÄ• rasaá¹ƒyuttÄ• pi dosalavaá¹…kitÄ• __kaÃ±Ã±Ä•
yobbanappattÄ• vanitÄ• va __viÃ±Ã±Å«hi_ guá¹‡adosaparikkhakehi __na pasaá¹ƒsiyÄ• _
dasavassikÄ• itthÄ« piyasabhÄ• vasaá¹‡á¹-hitÄ• manuÃ±Ã±ehi guá¹‡ehi,
sobhanÄ• nurÅ«pagÄ«veyyÄ• diÄ• bharaá¹‡avisesehi yuttÄ• pi dissamÄ• nena kenaci seta
samÄ• nÄ• guá¹‡adosaparikkhakehi dassanÄ«yÄ• na hoti, evaá¹ƒ vuttappakÄ• rÄ• pi ban
kenaci padÄ• didosena yuttÄ• viÃ±Ã±Å«hi assÄ• danÄ«yÄ• ti adhippÄ• yo. dosÄ• naá¹ƒ la
viya dissatÄ«ti __tÄ• dÄ«sÄ«_ti ca viggaho.

<15> __tena dosanirÄ• sova, mahussÄ• hena sÄ• dhiyo.

niddosÄ• sabbathÄ• sÄ• â€™ yaá¹ƒ, saguá¹‡Ä• na bhaveyya kiá¹ƒ ||

<15> yato evaá¹ƒ, __tena_ tasmÄ• kÄ• raá¹‡Ä• __mahussÄ• hena_ mahatÄ• vÄ• yÄ• m
padadosÄ• dÄ«namanatthanimittÄ• naá¹ƒ __nirÄ• sova_ satthadiá¹-á¹-hiyÄ• satthappabhÄ
__sÄ• dhiyo_ sÄ• dhetabbo, ``viÃ±Ã±Å«hÄ«â€™â€™ ti seso. evaá¹ƒ dosanirÄ• se ko guá¹
__sabbathÄ• _ sabbappakÄ• rena __niddosÄ• _ dosehi niggatÄ• __sÄ• yaá¹ƒ_ saddatthÄ•
saddÄ• laá¹…kÄ• rasaá¹…khÄ• tehi guá¹‡ehi sahitÄ• __na bhaveyya kiá¹ƒ, _ bhavatyeva,
taá¹ƒalaá¹…katamanupÄ• deyyaá¹ƒ siyÄ• ti adhippÄ• yo.

15__._ tena \Be 39/ yato dosayuttÄ• viÃ±Ã±Å«hi anupÄ• deyyÄ• , tasmÄ• __mahussÄ• he
__dosanirÄ• sova_ padadosÄ• dÄ«naá¹ƒ nirÄ• karaá¹‡ameva __sÄ• dhiyo_ anekasatthavis
sÄ• dhetabbo, evaá¹ƒ sati __sabbathÄ• _ sabbÄ• kÄ• rena __niddosÄ• _ dosarahitÄ• __sÄ
__saguá¹‡Ä• _ saddÄ• laá¹…kÄ• rasaá¹…khÄ• tehi guá¹‡ehi yuttÄ• __na bhaveyya kiá¹ƒ,
adhippÄ• yo. dosÄ• naá¹ƒ nirÄ• soti ca, natthi dosÄ• etissÄ• , niggatÄ• dosehi vÄ• ti ca, sa
vattamÄ• nÄ• ti ca viggaho.

<16> __sÄ• â€™ laá¹…kÄ• raviyuttÄ• pi, guá¹‡ayuttÄ• manoharÄ• .

niddosÄ• dosarahitÄ• , guá¹‡ayuttÄ• vadhÅ« viya_ ||

<16> kiá¹ƒkÄ• raá¹‡amevaá¹ƒbhÅ«to dosapariccÄ• gena guá¹‡Ä• dÄ• nena bandhoti Ä• h
_ccÄ• di. __sÄ• _ saddatthÄ• vali alaá¹…kÄ• rehi viyuttÄ• pi satÄ« __niddosÄ• _ sabbappa
guá¹‡ehi saddÄ• laá¹…kÄ• rasaá¹…khÄ• tehi saá¹ƒyuttÄ• janÄ• namÄ• nandasandohÄ• b
attano santikamÄ• kaá¸• á¸• hatÄ«ti __manoharÄ• _ hotÄ«ti. tatthodÄ• haraá¹‡amÄ• ha __
vadhÅ« viyÄ• â€™â€™ _ti. yathÄ• yena kenacipi dosena virahitÄ• vadhÅ« manÄ• pacÄ• n
saá¹ƒyuttÄ• satÄ« kenaci Ä• bharaá¹‡ena amaá¹‡á¸• itÄ• apasÄ• dhitÄ• pi kinnÄ• ma ma
kinnÄ• ma manoharÄ• hoti, evamayaá¹ƒ saddatthÄ• valipi manoharÄ• hotÄ«ti attho.

16__._ idÄ• ni dosapariccÄ• gena guá¹‡Ä• dÄ• ne payojanaá¹ƒ dasseti __ ``sÄ• â€™ laá¹…
_ccÄ• dinÄ• . __sÄ• _ saddatthÄ• vali alaá¹…kÄ• rehi viyuttÄ• satÄ«pi niddosÄ• sabbappa
__guá¹‡ayuttÄ• _ tatoyeva guá¹‡Ä«bhÅ«tÄ• saddÄ• laá¹…kÄ• rena yuttÄ• __dosarahitÄ•
dubbaá¹‡á¹‡adussaá¹‡á¹-hÄ• nÄ• didosehi \Be 40/ pariccattÄ• __guá¹‡ayuttÄ• _ hadayaá
viya_ aá¹…ganÄ• viya __manoharÄ• _ sÄ• dhujane Ä• rÄ• dheti.

<17> __pade vÄ• kye tadatthe ca, dosÄ• ye vividhÄ• matÄ• .

sodÄ• haraá¹‡ametesaá¹ƒ, lakkhaá¹‡aá¹ƒ kathayÄ• myaâ€™ haá¹ƒ_ ||

<17> yato evaá¹ƒ guá¹‡Ä• laá¹…kÄ• rasaá¹ƒyuttÄ• yapi dosalavaá¹…kitÄ• ya viÃ±Ã±Å«na
alaá¹…kÄ• raviyuttÄ• pi dosÄ• bhÄ• vena guá¹‡ayuttÄ• ya manoharatÄ• , evamanatthÄ• va
pariharitabbatÄ• satthadiá¹-á¹-hiyÄ• , tasmÄ• te dose dassetuá¹ƒ paá¹-ijÄ• nÄ• ti __ ``pade
tesaá¹ƒ padÄ• naá¹ƒ vÄ• kyÄ• naá¹ƒ attho __tadattho, _ tasmiá¹ƒ. udÄ• harÄ«yati lakkhyab
udÄ• haraá¹‡aá¹ƒ, saha udÄ• haraá¹‡ehÄ«ti __sodÄ• haraá¹‡aá¹ƒ_. lakkhiyati lakkhiyamar

17__._ evaá¹ƒ alaá¹…kÄ• rayuttÄ• pi appakena dosena yuttabandhassa anupÄ• deyyattÄ•
asatipi dosarahite viÃ±Ã±Å«hi upÄ• deyyattÄ• ca mukhyassa dosaparihÄ• rassa avassaá¹ƒ
adhigatadose dassetuá¹ƒ paá¹-ijÄ• nÄ• ti __ ``pade vÄ• kyeâ€™â€™ _ccÄ• dinÄ• . __pade
__vÄ• kye_ ``syÄ• dyantatyÄ• dyantÄ• naá¹ƒ cayo vÄ• kyaá¹ƒ sakÄ• rakakiriyÄ• â€™â€™
__tadatthe ca_ tesaá¹ƒ padavÄ• kyÄ• naá¹ƒ atthe ca __vividhÄ• _ anekappakÄ• rÄ• __ye
dosabhÄ• vena __matÄ• _ Ã±eyyÄ• , etesaá¹ƒ padÄ• didosÄ• naá¹ƒ __sodÄ• haraá¹‡aá¹ƒ
lakkhaá¹‡aá¹ƒ ahaá¹ƒ kathayÄ• mi. ettha ca ---

``padaá¹ƒ catubbidhaá¹ƒ vuttaá¹ƒ, nÄ• mÄ• khyÄ• topasaggikaá¹ƒ.

nipÄ• takaÃ±ca taÃ±Ã±Å«hi, asso khalvÄ• bhidhÄ• vatÄ«â€™â€™ ti {rÅ«pabhiddhiá¹-Ä«kÄ

vuttaniyÄ• mena padaá¹ƒ tÄ• va daá¹-á¹-habbaá¹ƒ. udÄ• harÄ«yanti lakkhiyabhÄ• venÄ• ti
saha udÄ• haraá¹‡enÄ• ti __sodÄ• haraá¹‡a_nti \Be 41/ ca, lakkhÄ«yati lakkhiyamanenÄ• t

padadosauddesa

<18> __viruddhatthantarÄ• jhattha-kiliá¹-á¹-hÄ• ni virodhi ca.

neyyaá¹ƒ visesanÄ• pekkhaá¹ƒ, hÄ«natthakamanatthakaá¹ƒ_ ||

vÄ• kyadosauddesa

<19> __dosÄ• padÄ• na, vÄ• kyÄ• na-mekatthaá¹ƒ bhaggarÄ«tikaá¹ƒ.

tathÄ• byÄ• kiá¹‡á¹‡agÄ• mmÄ• ni, yatihÄ«naá¹ƒ kamaccutaá¹ƒ.

ativuttamapetatthaá¹ƒ, sabandhapharusaá¹ƒ tathÄ• _

vÄ• kyatthadosauddesa

<20> __apakkamoâ€™ cityahÄ«naá¹ƒ, bhaggarÄ«ti sasaá¹ƒsayaá¹ƒ.

gÄ• mmaá¹ƒ duá¹-á¹-hÄ• laá¹…katÄ«ti, dosÄ• vÄ• kyatthanissitÄ• _ ||

padadosÄ• diuddesavaá¹‡á¹‡anÄ•

18-19-20__._ idÄ• ni yathÄ• paá¹-iÃ±Ã±Ä• te dose uddisati __ ``viruddhatthantaraâ€™â€™
atthantaraá¹ƒ yassa taá¹ƒ __viruddhatthantaraá¹ƒ_. kiá¹ƒ taá¹ƒ? padaá¹ƒ. evamuparipi yath
attho visesyassa yena taá¹ƒ __adhyatthaá¹ƒ_. nÄ«yati avutto hetu ettha Ä• nÄ«yatÄ«ti __ne
padÄ• na_nti yehi dosehi padÄ• ni duá¹-á¹-hÄ• ni, te viruddhatthantaratÄ• dayo padÄ• naá¹
evamuparipi yathÄ• yogaá¹ƒ. vÄ• kyÄ• naá¹ƒ dosÄ• ti sambandho. bhaggÄ• rÄ«ti kamo ya
__bhaggarÄ«tikaá¹ƒ, _ vÄ• kyaá¹ƒ. apakkamatÄ• dayo vÄ• kyatthadosÄ• , vÄ• kyatthÄ• na
duá¹-á¹-haá¹ƒ siyÄ• ti vÄ• kyameva visesyate. tena sabbattha napuá¹ƒsakaliá¹…gena nidde

18-19-20__._ idÄ• ni kathetabbabhÄ• vena paá¹-iÃ±Ã±Ä• te dose uddisanto __ ``viruddha .
_ti Ä• ha. kavÄ«hi icchitatthato \Be 42/ viruddho aÃ±Ã±attho yassa padassÄ• ti taá¹ƒ __viru
nÄ• ma. visesyassa adhikatthabhÄ• vakaraá¹‡ato __ajhatthaá¹ƒ_ nÄ• ma. kavÄ«hi icchitatt
avisadattÄ• __kiliá¹-á¹-haá¹ƒ_ nÄ• ma. desakÄ• lakalÄ• dÄ«naá¹ƒ viruddhattÄ• __virodhi_

vattabbato __neyyaá¹ƒ_ nÄ• ma. visesanaá¹ƒ patvÄ• va sÄ• tthakabhÄ• vappattito __vises
visesyassa hÄ«natÄ• pÄ• danato __hÄ«natthakaá¹ƒ_ nÄ• ma. attharahitattÄ• __anatthaka
padanissitattÄ• __padadosÄ• _ nÄ• ma.

vuttatthasseva puna vacanato __ekatthaá¹ƒ_ nÄ• ma. bhinnakkamattÄ• __bhaggarÄ«tikaá
sammohakÄ• raá¹‡attÄ• __byÄ• kiá¹‡á¹‡aá¹ƒ_ nÄ• ma. visiá¹-á¹-havacanavirahato __gÄ•
yatisampattivirahato __yatihÄ«naá¹ƒ_ nÄ• ma. padatthakkamato cutattÄ• __kamaccutaá¹ƒ
vohÄ• ramatikkamma vuttattÄ• __ativuttaá¹ƒ_ nÄ• ma. samudÄ• yatthato apagatattÄ• __a
bandhapharusayuttattÄ• __bandhapharusaá¹ƒ_ nÄ• ma, tena sahitaá¹ƒ sabandhapharusan
tathÄ• _ dosÄ• nÄ• ma. ettha __tathÄ• _saddo ``dosÄ• â€™â€™ ti padaá¹ƒ upasaá¹ƒhara

apagatakkamattÄ• __apakkamaá¹ƒ_ nÄ• ma. ucitabhÄ• vassa parihÄ«nattÄ• __ocityahÄ«
bhinnavibhattikkamattÄ• __bhaggarÄ«ti_ nÄ• ma. saá¹ƒsayajananato __sasaá¹ƒsayaá¹ƒ_
__gÄ• mmaá¹ƒ_ nÄ• ma. dÅ«sitÄ• laá¹…kÄ• rattÄ• __duá¹-á¹-hÄ• laá¹…kati_ nÄ• mÄ• tim
__vÄ• kyatthadosÄ• _ nÄ• ma.

aÃ±Ã±o attho atthantaro. viruddho atthantaro yassÄ• ti viggaho. dosapakÄ• sakapadampi
doso nÄ• ma. evaá¹ƒ santepi samÄ• sena padassa gahitattÄ• napuá¹ƒsakaá¹ƒ hoti. esevan
visesyassa adhiko attho yassa taá¹ƒ, kiliá¹-á¹-haá¹ƒ viya __kiliá¹-á¹-haá¹ƒ_. yathÄ• hi malag
attano kiliá¹-á¹-hattÄ• \Be 43/ mukhÄ• dÄ«naá¹ƒ pakÄ• sane avisado hoti, evamadhippetat
asamatthaá¹ƒ padaá¹ƒ __kiliá¹-á¹-haá¹ƒ_ nÄ• ma. virodho assa atthÄ«ti __virodhi_. nÄ«yati
__neyyaá¹ƒ_. visesane apekkhÄ• yassa taá¹ƒ. hÄ«no visesyassa attho yena taá¹ƒ. natthi a
viggaho.

padadosÄ• naá¹ƒ anaÃ±Ã±attepi vikappanÄ• bhedato __ ``padÄ• naá¹ƒ dosÄ• â€™â€™ _
``silÄ• puttakassa sarÄ«raâ€™â€™ nti. __vÄ• kyÄ• naá¹ƒ dosÄ• _ti etthÄ• pi eseva nayo. e
bhaggÄ• rÄ«ti kamo yassa taá¹ƒ. visuá¹ƒ visuá¹ƒ Ä• kiá¹‡á¹‡aá¹ƒ __byÄ• kiá¹‡á¹‡aá¹ƒ_. gÄ
abyattÄ• naá¹ƒ vohÄ• ro. tappakÄ• sakapadampi upacÄ• rato __gÄ• mmaá¹ƒ_ nÄ• ma. yat
__yatihÄ«naá¹ƒ_. kamato cutaá¹ƒ __kamaccutaá¹ƒ_. atikkamma vuttaá¹ƒ __ativuttaá¹ƒ_. at
__apetatthaá¹ƒ_. bandhe pharusaá¹ƒ pharusatÄ• yattha taá¹ƒ. apagato kamo yasmÄ• taá
yattha taá¹ƒ. bhaggÄ• rÄ«ti yattha taá¹ƒ. saha saá¹ƒsayena vattatÄ«ti taá¹ƒ. __gÄ• mmaá
duá¹-á¹-hÄ• dÅ«sitÄ• alaá¹…kati alaá¹…kÄ• ro yattha taá¹ƒ. vÄ• kyÄ• naá¹ƒ attho, tanniss
__vÄ• kyatthanissitÄ• _ti viggaho. ettha anatthakÄ• petatthadosadvayaá¹ƒ padavÄ• kyato b
bhaggarÄ«tidosadvayaá¹ƒ, gÄ• mmadvayaá¹ƒ, kamaccutaapakkamadvayaÃ±ca vÄ• kyavÄ

padadosaniddesavaá¹‡á¹‡anÄ•

<21> __viruddhatthantaraá¹ƒ taÃ±hi, yassaâ€™ Ã±Ã±attho virujjhati.

adhippete yathÄ• megho, visado sukhaye janaá¹ƒ_ ||

<21> athoddesakkamena padÄ• didose udÄ• harati __ ``viruddhiâ€™â€™ _ ccÄ• dinÄ• . _
pasiddhiyaá¹ƒ vÄ• __hi_saddo. __yassa_ padassa __aÃ±Ã±o_ adhippetato aparo __attho
atthe virujjhatÄ«ti anuvaditvÄ• tasmÄ• \Be 44/ __taá¹ƒ ``viruddhatthantaraâ€™â€™ _nti vi
``yatheâ€™â€™ _tyudÄ• harati. yathÄ• idaá¹ƒ viruddhatthantaraá¹ƒ, tathÄ• aÃ±Ã±ampi tÄ
__na_ tvidameveti __yathÄ• _saddassa attho. megho visado sukhaye jananti. visaá¹ƒ udak
__visado megho_ vÄ• rivaho __janaá¹ƒ_ lokaá¹ƒ __sukhaye_ sukhayatÄ«ti kavicchitattho. _
ca vÄ• cako siyÄ• ti garaá¸·ado megho mÄ• rayati, na pana sukhayatÄ«ti ``visadoâ€™â€™
viruddhatÄ• .

21__._ idÄ• ni uddiá¹-á¹-hÄ• nukkamena viruddhatthantarÄ• dÄ«naá¹ƒ salakkhaá¹‡alakkhiy
``viruddhiâ€™â€™ _ccÄ• dimÄ• ha. __yassa_ padassa __aÃ±Ã±attho_ kavicchitatthato aÃ
icchitatthe __hi_ yasmÄ• virujjhati, tasmÄ• __taá¹ƒ_ padaá¹ƒ __viruddhatthantaraá¹ƒ_ nÄ•
__hi_saddo. tathÄ• hesa appasiddhaá¹ƒ viruddhatthantaraá¹ƒ ``yassa aÃ±Ã±attho adhippe
pakÄ• setvÄ• tasmiá¹ƒ pakÄ• sitatthavisaye vattati. ``taá¹ƒ hÄ«â€™â€™ ti yojitattÄ•  ``yas
virujjhatÄ«â€™â€™ ti lakkhaá¹‡aá¹ƒ pasiddhabhÄ• vena anuvaditvÄ• __taá¹ƒ viruddhattha
anuvaditabbaappasiddhaviruddhatthantaraá¹ƒ vidhÄ«yate, yathÄ• ``yo kuá¹‡á¸• alÄ«, so d
pasiddhÄ• nuvÄ• dena appasiddhavidhÄ• nameva daá¹-á¹-habbaá¹ƒ. ``yathÄ• ... pe ... jana
lakkhiyaá¹ƒ dasseti. __yathÄ• _ ``megho visadoâ€™â€™ ccÄ• di viruddhatthantarassa udÄ
evamÄ«disamaÃ±Ã±ampi imassudÄ• haraá¹‡aá¹ƒ, na kevalaá¹ƒ ``meghoâ€™â€™ ccÄ• di
__yathÄ• _saddo cettha __iva_saddapariyÄ• yatthepi udÄ• haraá¹‡attho daá¹-á¹-habbo, up
ambudharo __visado_ visasaá¹…khÄ• taá¹ƒ jalaá¹ƒ dadanto janaá¹ƒ __sukhaye_ sukhayat
ettha __visa_saddassa garaá¸·asaá¹…khÄ• tasappavisavÄ• cakattÄ• , ``visaá¹ƒ dadÄ• tÄ«
visassa udakavisÄ• naá¹ƒ sÄ• dhÄ• raá¹‡attÄ• visadÄ• yako megho nÄ• setiyeva, na sukh
adhippetassa sukhakÄ• raá¹‡assa meghavisesana__visa_saddassa viruddhaaÃ±Ã±atthatÄ
viruddhatthantaradosena duá¹-á¹-hanti.

<22> __visesyamadhikaá¹ƒ yenÄ• â€™ -

dhyatthametaá¹ƒ bhave yathÄ• .

obhÄ• sitÄ• sesadiso,

khajjotoâ€™ yaá¹ƒ virÄ• jate_ ||

<22> __yena_ padena __vise_syaá¹ƒ visesitabbaá¹ƒ aparaá¹ƒ padaá¹ƒ atthavasena __adh

bhavatÄ«tyanuvaditvÄ• __etaá¹ƒ_ ajhatthaá¹ƒ bhaveti vidhÄ«yate. ``yatheâ€™â€™ tyudÄ•
``obhÄ• siteâ€™â€™ _ccÄ• di. evamuparipi suviÃ±Ã±eyyaá¹ƒ. __obhÄ• sitÄ• _ dÄ«pitÄ• _
__soyaá¹ƒ_ khajjoto __virÄ• jate_ dippati. ettha khajjotassÄ• khiladisÄ• bhÄ• gÄ• vabhÄ• s
adhikatthaá¹ƒ.

22__._ __yena_ visesanapadena __visesyaá¹ƒ_ visesitabbaá¹ƒ padaá¹ƒ atthavasena __adh
yathÄ• vuttalakkhaá¹‡opetaá¹ƒ padaá¹ƒ __ajhatthaá¹ƒ bhave_ ajhatthaá¹ƒ nÄ• ma padados
tassudÄ• haraá¹‡amevaá¹ƒ. __obhÄ• sitÄ• sesadiso_ jotitasabbadiso __ayaá¹ƒ khajjoto_ a
__virÄ• jate_ dippati. ettha visesyassa khajjotassa sakaladisobhÄ• sanassa ajhatthattÄ• {a
} ``obhÄ• sitÄ• sesadisoâ€™â€™ ti visesanapadaá¹ƒ ajhatthapadadoso nÄ• ma. obhÄ• sitÄ

<23> __yassaâ€™ tthÄ• vagamo dukkho,

pakatyÄ• divibhÄ• gato.

kiliá¹-á¹-haá¹ƒ taá¹ƒ yathÄ• tÄ• ya,

soâ€™ yamÄ• liá¹…gyate piyÄ• _ ||

<23> __pakatyÄ• divibhÄ• gato_ti \Be 46/ paccayÄ• paá¹-hamaá¹ƒ karÄ«yatÄ«ti __pakati.
paccayÄ• dÄ«naá¹ƒ pariggaho. pakatyÄ• dÄ«naá¹ƒvibhÄ• gato vibhajanato, ``ayaá¹ƒ pakat
ayamÄ• desoâ€™â€™ tiÄ• dinÄ• pakatipaccayavibhÄ• gakappanatoti vuttaá¹ƒ hoti. pÄ«á¹
vallabhÄ• ya __soyaá¹ƒ_ sÄ• mÄ« __Ä• liá¹…gyate_ silissate. ettha ``piyÄ• â€™â€™ ti kiliá

<23> __yassa_ padassa __atthÄ• vagamo_ atthÄ• vabodho __pakatyÄ• divibhÄ• gato_ ``a
ayamÄ• desoâ€™â€™ tiÄ• dinÄ• pakatyÄ• dÄ«naá¹ƒ vibhajanajÄ• nanena, ``pakatyÄ• di
__dukkho, taá¹ƒ kiliá¹-á¹-haá¹ƒ_ nÄ• ma. __yathÄ• _ tassudÄ• haraá¹‡amevaá¹ƒ. __tÄ• ya
ayaá¹ƒ_ vallabho __Ä• liá¹…gyate_ silissate. paccayÄ• paá¹-hamaá¹ƒ karÄ«yatÄ«ti __paka
paccayÄ• naá¹ƒ, tesaá¹ƒ vibhÄ• goti vÄ• kyaá¹ƒ. pÄ«á¹‡etÄ«ti __pÄ«, _ nÄ• rÄ«. tÄ• ya __
piyÄ• saá¹…khÄ• tÄ• ya vallabhÄ• ya kathane __pÄ«_saddassa avisadattÄ• ``piyÄ• â€™â

<24> __yaá¹ƒ kiliá¹-á¹-hapadaá¹ƒ mandÄ• -bhidheyyaá¹ƒ yamakÄ• dikaá¹ƒ.

kiliá¹-á¹-hapadadoseva, tampi anto karÄ«yati_ ||

<24> idÄ• ni yamakÄ• dikamanadhippetampi kiliá¹-á¹-heyeva antogadhaá¹ƒ dassetumÄ• h
tattha __ya_nti aniyamavacanaá¹ƒ, tassa niyamavacanaá¹ƒ yamakÄ• dikanti. yamakamÄ• d

taá¹ƒ __yamakÄ• dikaá¹ƒ_. kÄ«disanti Ä• ha __ ``kiliá¹-á¹-hapadaâ€™â€™ _ntiÄ• di. kiliá¹-á
appatÄ«tadosasabhÄ• ve á¹-hitatÄ• ya malitÄ• nyavisadÄ• ni padÄ• ni yassa taá¹ƒ __kiliá¹-
appako abhidheyyo attho yassa taá¹ƒ __mandÄ• bhidheyyaá¹ƒ, _ tÄ• disaá¹ƒ __tampi_ yam
kiliá¹-á¹-hapadadoseyeva yathÄ• vutte __anto_ abbhantare __karÄ«yati_ vidhÄ«yati \Be 47/
pakkhipÄ«yati, kiliá¹-á¹-hapadadosato na byatiriccatÄ«ti adhippÄ• yo.

24__._ idÄ• ni anadhippetamapi yamakÄ• diá¹ƒ kiliá¹-á¹-hadoseyeva antokaraá¹‡abyÄ• jena
``yaá¹ƒ kiliá¹-á¹-heâ€™â€™ _ccÄ• di. __kiliá¹-á¹-hapadaá¹ƒ_ appatÄ«tadosena missakattÄ•
__mandÄ• bhidheyyaá¹ƒ_ appakÄ• bhidheyyaá¹ƒ __yaá¹ƒ yamakÄ• dikaá¹ƒ_ yaá¹ƒ yamaka
kiliá¹-á¹-hapadadoseyeva_ yathÄ• vuttakiliá¹-á¹-hapadadoseyeva __anto karÄ«yati_ abbhan
kiliá¹-á¹-hapadadosato abyatirittanti adhippÄ• yo. kiliá¹-á¹-hÄ• ni padÄ• ni yassa, mando abh
yamakaá¹ƒ Ä• di yassa paheá¸·ikÄ• jÄ• tassa, kiliá¹-á¹-hapadÄ• naá¹ƒ dosoti viggaho.

<25> __patÄ«tasaddaracitaá¹ƒ, siliá¹-á¹-hapadasandhikaá¹ƒ.

pasÄ• daguá¹‡asaá¹ƒyuttaá¹ƒ, yamakaá¹ƒ mataâ€™ medisaá¹ƒ_ ||

<25> hotu kÄ• mamanabhimatamedisaá¹ƒ yamakÄ• dikaá¹ƒ, kiÃ±carahi abhimatanti Ä• ha
attano vacanÄ«yatthappatÄ«tavasena vÄ• cakÄ• pi saddÄ• patÄ«tÄ• yeva nÄ• mÄ• ti patÄ
pÄ• á¹-ipadikehi racitaá¹ƒ kataá¹ƒ __patÄ«tasaddaracitaá¹ƒ_. siliá¹-á¹-hÄ• aÃ±Ã±amaÃ±Ã±
maá¹-á¹-hÄ• padÄ• naá¹ƒ syÄ• dyantÄ• dÄ«naá¹ƒ sandhayo sandhanÄ• yassa taá¹ƒ __sil
patÄ«tasaddaracitattÄ• yeva __pasÄ• da_saá¹…khÄ• tena __guá¹‡ena_ saddÄ• laá¹…kÄ•
sammadevopetaá¹ƒ __edisaá¹ƒ_ yathÄ• vuttaguá¹‡Ä• sayaá¹ƒ ramaá¹‡Ä«yaá¹ƒ yamakaá¹

25__._ idÄ• ni adhigatesu yamakesu Ä«disaá¹ƒ yamakamiá¹-á¹-hamiti sissÄ• naá¹ƒ upadisa
``patÄ«teâ€™â€™ _ccÄ• di. __patÄ«tasaddaracitaá¹ƒ_ ``imassatthassÄ• yaá¹ƒ vÄ• cakoâ€
saddehi racitaá¹ƒ pÄ• á¹-ipadikehi kataá¹ƒ __siliá¹-á¹-hapadasandhikaá¹ƒ_ siliá¹-á¹-hÄ• syÄ
sandhayo yassa taá¹ƒ \Be 48/ __pasÄ• daguá¹‡asaá¹ƒyuttaá¹ƒ_ patÄ«tasaddaracitattÄ• ye
saddÄ• laá¹…kÄ• raguá¹‡ena saá¹ƒyuttaá¹ƒ __Ä«disaá¹ƒ_ evaá¹ƒbhÅ«taá¹ƒ guá¹‡Ä• dhika
vakkhamÄ• nayamakasadisaá¹ƒ yamakaá¹ƒ __mataá¹ƒ_ viÃ±Ã±Å«hi abhimataá¹ƒ. patÄ«tÄ
racitaá¹ƒ, siliá¹-á¹-hÄ• padÄ• naá¹ƒ sandhayo yassa, pasÄ• doti guá¹‡o saddÄ• laá¹…kÄ•
viggaho.

<26> __abyapetaá¹ƒ byapetaâ€™ Ã±Ã±a-mÄ• vuttÄ• nekavaá¹‡á¹‡ajaá¹ƒ.

yamakaá¹ƒ taÃ±ca pÄ• dÄ• na-mÄ• dimajjhantagocaraá¹ƒ_ ||

<26> idÄ• ni taá¹ƒ yathÄ• vuttamabhimataá¹ƒ dassetumupakkamate __ ``abyapeteâ€™â€™

adhivuttÄ• punappunuccÄ• raá¹‡upetÄ• anekesaá¹ƒ patirÅ«pattÄ• , bahuvaá¹‡á¹‡Ä• sara
vaá¹‡á¹‡o tassÄ• nuppÄ• sattÄ• , tathÄ• ca vakkhati ``vaá¹‡á¹‡Ä• vutti paro yathÄ• â€™â€
127 gÄ• thÄ• }, tehi jÄ• taá¹ƒ yamakanti viÃ±Ã±Ä• yate. katividhaá¹ƒ taá¹ƒ vikappÄ«yatÄ«ti
byapetaÃ±Ã±aâ€™â€™ _nti. tattha yaá¹ƒ vaá¹‡á¹‡antarÄ• byavahitaá¹ƒ vaá¹‡á¹‡asamudÄ
__tadabyapetaá¹ƒ_ yamakaá¹ƒ. yaá¹ƒ tu byavahitaá¹ƒ, taá¹ƒ __byapetaá¹ƒ_. yaá¹ƒ pana ub
__aÃ±Ã±aá¹ƒ_ aparaá¹ƒ __abyapetabyapeta_nti tidhÄ• yamakaá¹ƒ tÄ• va vikappÄ«yate. ta
__yamakaá¹ƒ_ visayavibhÄ• ganirÅ«panÄ• yaá¹ƒ Ä• di ca majjho ca anto ca gocaro visayo
__Ä• dimajjhantagocaraá¹ƒ_ viÃ±Ã±eyyaá¹ƒ. kesaá¹ƒ pÄ• dÄ• naá¹ƒ? paccekaá¹ƒ catunna
sÄ• pekkhattepi samÄ• so gammakattÄ• .

tattha pÄ• dacatukkassa Ä• dimajjhantabhÄ• vÄ«naá¹ƒ yamakÄ• naá¹ƒ yÄ• vanto pakÄ• rÄ
kathaá¹ƒ? ekasmiá¹ƒyeva pÄ• de kvaci Ä• diyamakaá¹ƒ, kvaci majjhayamakaá¹ƒ, kvaci anta
majjhantayamakaá¹ƒ, kvaci majjhÄ• diyamakaá¹ƒ, kvaci Ä• dyantayamakaá¹ƒ, kvaci sabbay
mÅ«labhÅ«tÄ• sattÄ• ti \Be 49/ catÅ«su aá¹-á¹-havÄ«sati honti. pÄ• dÄ• diyamakaÃ±ca
paá¹-hamapÄ• dÄ• diyamakamabyapetaá¹ƒ tathÄ• dutiyatatiyacatutthapÄ• dÄ• diyamakam
paá¹-hamadutiyapÄ• dÄ• diyamakamabyapetaá¹ƒ paá¹-hamatatiyapÄ• dÄ• diyamakamabya
paá¹-hamacatutthapÄ• dÄ• diyamakamabyapetantiÄ• dinÄ• anekadhÄ• pasaá¹ƒsanti. yad
mahÄ• yamakÄ• dayo vikappÄ• jÄ• yantÄ«ti veditabbaá¹ƒ.

26__._ idÄ• ni abhimatayamakaá¹ƒ dÄ«peti __ ``abyapeteâ€™â€™ _ccÄ• dinÄ• . Ä• vutteh
anekavaá¹‡á¹‡ehi samudÄ• yarÅ«pattÄ• anekehi sarabyaÃ±janasarÄ«rehi vaá¹‡á¹‡ehi jÄ•
vaá¹‡á¹‡ehi abyavahitattÄ• __abyapetaá¹ƒ, _ vaá¹‡á¹‡antarehi byavahitattÄ• __byapetaá¹
tehi __aÃ±Ã±aá¹ƒ abyapetabyapetaÃ±cÄ• _ti tividhaá¹ƒ hoti. __taÃ±ca_ yamakaá¹ƒ visayav
gÄ• thÄ• pÄ• dÄ• naá¹ƒ Ä• digocaraá¹ƒ majjhagocaraá¹ƒ antagocaramiti tividhaá¹ƒ hoti. ett
vattabbantare pavattati, vattabbantaraá¹ƒ nÄ• ma yathÄ• vuttaabyapetÄ• dibhedato aÃ±Ã±a
samukhÄ«bhÅ«taá¹ƒ pÄ• dÄ• naá¹ƒ Ä• dimajjhÄ• vasÄ• nantaraá¹ƒ, upanyÄ• so vÄ• kyÄ•
visadisena vaá¹‡á¹‡ena apetaá¹ƒ __byapetaá¹ƒ_. tabbiparÄ«tama__byapetaá¹ƒ_. abyapeta
aÃ±Ã±aÃ±cÄ• ti samÄ• hÄ• radvando. aneke ca te vaá¹‡á¹‡Ä• ca, Ä• vuttÄ• yeva anekava
ca majjho ca anto ca, te gocarÄ• yassÄ• ti viggaho.

tattha pÄ• dacatukkassa Ä• dimajjhÄ• vasÄ• nesu labbhamÄ• nayamakabhedÄ• ekekasm
kathaá¹ƒ? pÄ• dÄ• diyamakaá¹ƒ pÄ• damajjhayamakaá¹ƒ pÄ• dantayamakaá¹ƒ majjhantay
Ä• dyantayamakaá¹ƒ sabbatoyamakanti evaá¹ƒ paccekaá¹ƒ satta satta katvÄ• catÅ«su mÅ
aá¹-á¹-havÄ«sa \Be 50/ bhavanti. ettha pÄ• dÄ• diyamakÄ• dikampi abyapetapaá¹-hamapÄ
dutiyatatiyacatutthapÄ• dÄ• diyamakamiti ca abyapetapaá¹-hamadutiyapÄ• dÄ• diyamakaá¹
paá¹-hamatatiyapÄ• dÄ• diyamakaá¹ƒ paá¹-hamacatutthapÄ• dÄ• diyamakamiti ca abyapet
tathÄ• dutiyacatutthapÄ• dÄ• diyamakamiti ca abyapetatatiyacatutthapÄ• dÄ• diyamakamit
evamabyapetapÄ• dÄ• diyamakÄ• dasa honti. tathÄ• byapetÄ• pi dasÄ• ti vÄ«sati,

abyapetapaá¹-hamapÄ• damajjhayamakaá¹ƒ tathÄ• dutiyapÄ• damajjhayamakamiccÄ• din
vÄ«satividhaá¹ƒ hoti. abyapetapaá¹-hamapÄ• dantayamakaá¹ƒ tathÄ• dutiyapÄ• dantayam
vÄ«satividhaá¹ƒ. saá¹ƒsaggabhedato pana anekavidhaá¹ƒ hoti.

abyapetapaá¹-hamapÄ• dÄ• diyamakavaá¹‡á¹‡anÄ•

<27> __sujanÄ• â€™ sujanÄ• sabbe, guá¹‡enÄ• pi vivekino.

vivekaá¹ƒ na samÄ• yanti, avivekijanantike_ ||

<27> __ ``sujanÄ• â€™â€™ _iccÄ• di. __sujanÄ• _ sajjanÄ• , __asujanÄ• _ asajjanÄ• ti et
ubhayapakkhapÄ• tino visesÄ• janÄ• __guá¹‡ena_ sÄ«lÄ• dinÄ• karaá¹‡abhÅ«tena, hetu
sÄ• dhÅ«su labbhamÄ• nÄ• namasÄ• dhÅ«svanupalabbhanato puthubhÅ«tÄ• pi avivekÄ«n
tesaá¹ƒ sannidhÄ• ne __vivekaá¹ƒ_ vibhÄ• gaá¹ƒ __na samÄ• yanti_ napÄ• puá¹‡anti,
vibhÄ• gavijÄ• nanapaÃ±Ã±Ä• vekallena ca vivekinopi janÄ• te ekato katvÄ• passantÄ«ti.
paá¹-hamapÄ• dÄ• diyamakamabyapetaá¹ƒ.

27__._ idÄ• ni abyapetapaá¹-hamapÄ• dÄ• diyamakassa mukhamattaá¹ƒ dassetumÄ• ha _
__sujanÄ• _ sÄ• dhujanÄ• , __asujanÄ• _ asÄ• dhujanÄ• ceti __sabbe_ ubhayapakkhikÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dinÄ• __guá¹‡ena_ hetunÄ• __vivekino api_ sÄ• dhÅ«su \Be 51/ pÄ•
asÄ• dhÅ«su sÄ«lÄ• dÄ«naá¹ƒ appavattito guá¹‡ena puthubhÅ«tÄ• pi __avivekijanantike_
janÄ• naá¹ƒ santike __vivekaá¹ƒ_ vibhÄ• gaá¹ƒ __na samÄ• yanti_ na pÄ• puá¹‡anti. vivek
vinÄ• bhavanametesamatthÄ«ti __vivekino_. ettha visayopacÄ• rena __viveko_ti paÃ±Ã±Ä•
teyeva janÄ• , tesaá¹ƒ antikamiti ca viggaho. idaá¹ƒ abyapetapaá¹-hamapÄ• dÄ• diyamakaá

abyapetapaá¹-hamadutiyapÄ• dÄ• diyamakavaá¹‡á¹‡anÄ•

<28> __kusalÄ• â€™ kusalÄ• sabbe, pabalÄ• â€™ pabalÄ• â€™ thavÄ• .

no yÄ• tÄ• yÄ• vaâ€™ hosittaá¹ƒ, sukhadukkhappadÄ• siyuá¹ƒ_ ||

<28> __ ``kusalÄ• â€™â€™ _iccÄ• di. __pabalÄ• _ Ä• sevanappaá¹-ilÄ• bhavasena balava
anantaratthe nipÄ• to. __apabalÄ• _ tadabhÄ• vato dubbalÄ• ca __sabbe kusalÄ• kusalÄ•
kÄ• laá¹ƒ __ahosittaá¹ƒ_ vinÄ• uppattimattaá¹ƒ phaladÄ• nÄ• sambhavato kevalaá¹ƒ ``aho
vacanÄ«yatthanimittamattakammabhÄ• vena ahosikammattaá¹ƒ __no yÄ• tÄ• _ na sampatt
sukhaÃ±ca dukkhaÃ±ca taá¹ƒ padantÄ«ti __sukhadukkhappadÄ• siyuá¹ƒ_. yÄ• va saá¹ƒsÄ
sukhadukkhadÄ• yakÄ• hontÄ«ti. idaá¹ƒ paá¹-hamadutiyapÄ• dÄ• diyamakamabyapetaá¹ƒ

28__._ __pabalÄ• _ Ä• sevanÄ• dipaccayalÄ• bhena balavanto vÄ• __atha apabalÄ• _ tad
kusalÄ• kusalÄ• __ahosittaá¹ƒ_ phaladÄ• nÄ• bhÄ• vato pavattimattataá¹ƒ __yÄ• va_ yatta
appattÄ• , tÄ• va tattakaá¹ƒ __sukhadukkhappadÄ• _ yathÄ• kkamaá¹ƒ sukhadukkhapadÄ•
idaá¹ƒ abyapetapaá¹-hamadutiyapÄ• dÄ• diyamakaá¹ƒ. kusalapaá¹-ipakkhÄ• __akusalÄ• _
vattabbassa bhÄ• vo __ahosittaá¹ƒ_. ``ehipassikoâ€™â€™ tiÄ• dÄ«su viya kriyÄ• padatopi

abyapetapaá¹-hamadutiyatatiyapÄ• dÄ• diyamakavaá¹‡á¹‡anÄ•

<29> __sÄ• daraá¹ƒ sÄ• daraá¹ƒ hantu, vihitÄ• vihitÄ• mayÄ• .

vandanÄ• vandanÄ• mÄ• na-bhÄ• jane ratanattaye_ ||

<29> __ ``sÄ• daraâ€™â€™ _miccÄ• di. \Be 52/ __vandanÄ• _ dvÄ• rattayopadassiyamÄ•
__bhÄ• jane_ Ä• dhÄ• rabhÅ«te ratijananÄ• dinÄ• atthena ratanasaá¹…khÄ• tÄ• naá¹ƒ bu
__ratanattaye sÄ• daraá¹ƒ_ Ä• darasahitaá¹ƒ katvÄ• __mayÄ• vihitÄ• _ katÄ• , __vihitÄ• _
alaá¹ƒsaá¹ƒsÄ• radukkhavisaá¹-anirÄ• karaá¹‡ato visesena hitÄ• padhyÄ• __sÄ• vandan
darathaá¹ƒ kÄ• yacittapariá¸·Ä• haá¹ƒ __hantu_ hiá¹ƒsatu. __mayÄ• _ti vuttattÄ• __me_ti a
idaá¹ƒ pana paá¹-hamadutiyatatiyapÄ• dÄ• diyamakamabyapetaá¹ƒ.

29__._ __vandanÄ• mÄ• nabhÄ• jane_ dvÄ• rattayena vidhiyamÄ• napaá¹‡Ä• mapÅ«jÄ• n
ratijananÄ• diatthena ratanasaá¹…khÄ• tÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ taye __mayÄ• _ yÄ•
Ä• darasahitaá¹ƒ __vihitÄ• _ katÄ• , __vihitÄ• _ lokiya lokuttara sampattisÄ• dhanato visese
daraá¹ƒ_ mayhaá¹ƒ kÄ• yacittadarathaá¹ƒ __hantu_ vinÄ• setu. idaá¹ƒ
abyapetapaá¹-hamadutiyatatiyapÄ• dÄ• diyamakaá¹ƒ. saha Ä• darena vattamÄ• naá¹ƒ __s
ettha kriyÄ• nÄ• ma __vihitÄ• _saddena niddiá¹-á¹-hakaraá¹‡aá¹ƒ. karaá¹‡aÃ±hi __vihitÄ•
aÃ±Ã±athÄ• nupapattilakkhaá¹‡asÄ• matthiyato bhijjitvÄ• vijjamÄ• naá¹ƒ ``akÄ• siâ€™â€™
sambandhamupentaá¹ƒ kammaÃ±ca hoti, bhÄ• ve vihitassa __yu_paccayantassa napuá¹ƒs
sattÄ• ya ekattÄ• ekavacanaÃ±ca tabbisesanattÄ• __sÄ• dara_saddopi napuá¹ƒsakadutiy

``visesye \Be 53/ dissamÄ• nÄ• yÄ• ,

liá¹…gasaá¹…khyÄ• vibhattiyo.

tulyÄ• dhikaraá¹‡e bhiyyo,

kÄ• tabbÄ• tÄ• visesaneâ€™â€™ ti {sambandhacinto 15 gÄ• thÄ• bhedacintÄ• 194 gÄ•

hi vuttaá¹ƒ. evaá¹ƒ kriyÄ• visesane gahite sÄ• matthiyato ``mayÄ• â€™â€™ ti tatiyantassa

``vandanÄ• â€™â€™ ti paá¹-hamantassa chaá¹-á¹-huntaÃ±ca hoti. vandanÄ• ca mÄ• no ca
tiá¹‡á¹‡aá¹ƒ samÅ«ho __tayaá¹ƒ, _ ratanÄ• naá¹ƒ tayanti ca viggaho. á¹• 14
abyapetacatukkapÄ• dÄ• diyamakavaá¹‡á¹‡anÄ•

<30> __kamalaá¹ƒ kaâ€™ malaá¹ƒ kattuá¹ƒ-vanado vanadoâ€™ mbaraá¹ƒ.

sugato sugato lokaá¹ƒ, sahitaá¹ƒ sahitaá¹ƒ karaá¹ƒ_ ||

<30> __ ``kamalaâ€™â€™ _miccÄ• di. __kamalaá¹ƒ_ aravindaá¹ƒ __kaá¹ƒ_ jalaá¹ƒ __alaá
hoti, vikasitÄ• ravindasandohasambhÄ• vitodakassa vÄ• pÄ• dÄ«su tÄ• disaramaá¹‡Ä«yatt
rakkhaá¹ƒ dadÄ• ti sassasampatyÄ• dikÄ• raá¹‡abhÄ• venÄ• ti __avanado_. vanaá¹ƒ jalaá¹
__vanado_ megho __ambaraá¹ƒ_ Ä• kÄ• saá¹ƒ jaladhÄ• rabhÄ• rabharitambarakuharassa
alaá¹ƒkattunti adhikataá¹ƒ. __sahitaá¹ƒ_ sampuá¹‡á¹‡aá¹ƒ __hitaá¹ƒ_ abhivuddhiá¹ƒ __kara
suá¹-á¹-hu gadatÄ«ti __sugato_ maÃ±jubhÄ• á¹‡Ä« pubbabuddhÄ• viya nekkhammÄ• dinÄ
gantvÄ• arahattamaggena savÄ• sanasakalakilese samucchinditvÄ• sobhanaá¹ƒ nibbÄ• n
__sugato_ti vutto so mahÄ• muni attano aparimitapÄ• ramitÄ• simpakacagalitatilakabhÄ• ve
lokattayaá¹ƒ, sahitaá¹ƒ lokanti vÄ• yojanÄ«yaá¹ƒ __alaá¹…kattuá¹ƒ_ alaá¹ƒkaraá¹‡Ä• yÄ• t
pÄ• dacatukkÄ• diyamakamabyapetaá¹ƒ.

30__._ __kamalaá¹ƒ_ \Be 54/ padumaá¹ƒ __kaá¹ƒ_ jalaá¹ƒ __alaá¹…kattuá¹ƒ_ paÃ±cavidh
udakassa ramaá¹‡Ä«yattÄ• sajjetuá¹ƒ hoti. __avanado_ kÄ• le vuá¹-á¹-hisampadÄ• ya sas
kÄ• raá¹‡attÄ• Ä• rakkhaá¹ƒ dento __vanado_ megho __ambaraá¹ƒ_ Ä• kÄ• saá¹ƒ __alaá
jaladhÄ• rabhÄ• rabharitambarakucchiyÄ• dassanÄ«yattÄ• sajjetuá¹ƒ hoti, __sahitaá¹ƒ_ sa
abhivuá¸• á¸• hiá¹ƒ __karaá¹ƒ_ karonto __sugato_ citrakathÄ« sundaraá¹ƒ nibbÄ• naá¹ƒ ga
tathÄ• gato __lokaá¹ƒ_ lokattayaá¹ƒ, __sahitaá¹ƒ_ lokaá¹ƒ vÄ• __alaá¹…kattuá¹ƒ_ citrakath
tÄ• disassa aÃ±Ã±assa ca lokarÄ• maá¹‡eyyassÄ• bhÄ• vÄ• sajjetuá¹ƒ hoti. sabbapadatth
hotÄ«ti gammaá¹ƒ. tatoyeva sabbe paá¹-hamantabhavanakriyÄ• ya yujjantÄ«ti vadanti. idaá
abyapetacatukkapÄ• dÄ• diyamakaá¹ƒ.

<31> __abyapetÄ• diyamaka-sseso leso nidassito.

Ã±eyyÄ• niâ€™ mÄ• yeva disÄ• -yaâ€™ Ã±Ã±Ä• ni yamakÄ• nipi_ ||

<31> iccevamabhimatayamake abyapetapÄ• dÄ• diyamakassa disÄ• mattaá¹ƒ dassetvÄ•
``abyapeteâ€™â€™ _ccÄ• dinÄ• . __abyapetassa_ abyavahitassa catunnaá¹ƒ pÄ• dÄ• naá
yamakassa __eso_ yathÄ• vutto __leso_ kocideva bhedo __nidassito_ vikappito. aparÄ• nip
vikappiyantÄ«ticeti Ä• ha __ ``Ã±eyyÄ• niâ€™â€™ _ccÄ• di. __imÄ• ya disÄ• ya_ iminÄ• u
__aÃ±Ã±Ä• ni_ vuttato aparÄ• ni dutiyapÄ• dÄ• diyamakatatiyapÄ• dÄ• diyamakacatutthap

abyapetÄ• nipi paá¹-hamadutiyapÄ• dÄ• diyamakapaá¹-hamatatiyapÄ• dÄ• diyamakÄ• nipi paá¹-hamacatutthadutiyatatiyapÄ• dÄ• diyamakÄ• dÄ«nipi abyapetabyapetÄ• ni, tathÄ• ma __Ã±eyyÄ• ni_ jÄ• nitabbÄ• ni, viÃ±Ã±Å«naá¹ƒ tÄ• disÄ• ya disÄ• ya dassitattÄ• ti. tattha c

``guá¹‡Ä• guá¹‡ena \Be 55/ saha te, sÄ• dhavoâ€™ sÄ• dhavo janÄ• .

vigÄ• hante samaá¹ƒ nÄ• tha, cittaá¹ƒ citte kathaá¹ƒ nu teâ€™â€™ ||

iccÄ• dinÄ• dutiyapÄ• dÄ• diyamakÄ• dÄ«ni abyapetÄ• ni,

``piyena vacasÄ• sabbe,

piyenaâ€™ ppiyabhÄ• á¹‡ino.

pÄ• dÄ• nate jinokÄ• si,

so dhammo hantu voâ€™ ppiyaá¹ƒâ€™â€™ ||

iccÄ• dinÄ• paá¹-hamadutiyapÄ• dÄ• diyamakÄ• dÄ«ni abyapetÄ• ni,

``saâ€™ malaá¹ƒ samalaá¹ƒ kattuá¹ƒ, suciraá¹ƒsuci raá¹ƒjaye.

suciraá¹ƒ suciraá¹ƒgaá¹ƒ taá¹ƒ, saâ€™ malaá¹ƒ samalaá¹ƒbhi yoâ€™â€™ ||

iccÄ• dinÄ• paá¹-hamacatutthadutiyatatiyapÄ• dÄ• diyamakÄ• dÄ«ni abyapetabyapetÄ• ni,

``manohara hara klesaá¹ƒ, jina cetobhavaá¹ƒ mama.

nanu tvaá¹ƒ pÄ• ramÄ«sÄ• rÄ• -matabhÄ• vitamosadhaá¹ƒâ€™â€™ ||

iccÄ• dinÄ• majjhapÄ• dayamakÄ• ni,

``sÄ• dhunÄ• raá¹ƒjaya jaya-ddhaninÄ• â€™ pÅ«rayi mahiá¹ƒ.

yo taá¹ƒ jinavaraá¹ƒ dhÄ«ra-matthakÄ• mosi ce tuvaá¹ƒâ€™â€™ ||

iccÄ• dinÄ• antapÄ• dayamakÄ• ni jÄ• nitabbÄ• ni.

31__._ evaá¹ƒ abhimatayamakena abyapetayamakÄ• namupÄ• yÄ• dÄ«ni nigamento Ä• ha
__abyapetÄ• diyamakassa_ visadisavaá¹‡á¹‡ehi abyavahitÄ• diyamakassa, abyapetapÄ• d
``sujaniâ€™â€™ ccÄ• diko appakodÄ• haraá¹‡anayo __nidassito_ niddiá¹-á¹-ho. __aÃ±Ã±Ä
disÄ• ya_ iminÄ• nayeneva __Ã±eyyÄ• ni_ viÃ±Ã±Å«hi Ã±Ä• tabbÄ• ni. Ä• do yamakaá¹ƒ,
abyapetaÃ±ca taá¹ƒ Ä• diyamakaÃ±cÄ• ti vÄ• kyaá¹ƒ. evaá¹ƒ dassitena \Be 56/ iminÄ• kar
abyapetadutiyapÄ• dÄ• diyamakÄ• dayo Ã±Ä• tabbÄ• ti adhippÄ• yo.

tattha abyapetadutiyapÄ• dÄ• diyamakamevaá¹ƒ veditabbaá¹ƒ ---

guá¹‡Ä• guá¹‡ena saha te, sÄ• dhavoâ€™ sÄ• dhavo janÄ• .

vigÄ• hante samaá¹ƒ nÄ• tha, cittaá¹ƒ citte kathaá¹ƒ nu te ||

bho __nÄ• tha te_ tuyhaá¹ƒ __citte sÄ• dhavo asÄ• dhavo te janÄ• guá¹‡Ä• guá¹‡ena_ sa
__saha samaá¹ƒ_ ekajjhaá¹ƒ __kathaá¹ƒ nu vigÄ• hante, _ cittaá¹ƒ acchariyaá¹ƒ sujanadujj
acchariyÄ• ti adhippÄ• yo.

abyapetapaá¹-hamadutiyapÄ• dÄ• diyamakamevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

piyena vacasÄ• sabbe, piyenaâ€™ ppiyabhÄ• á¹‡ino.

pÄ• dÄ• nate jinokÄ• si, so dhammo hantu voâ€™ ppÄ«yaá¹ƒ ||

jino appiyabhÄ• á¹‡inopi sabbe jane piyena yena vacasÄ• pÄ• dÄ• nate akÄ• si, so dhamm
__api_saddapariyÄ• yassa __pi_saddassa gahitattÄ• yatibhaá¹…go natthi.

paá¹-hamacatutthadutiyatatiyapÄ• dÄ• diabyapetabyapetayamakamevaá¹ƒ daá¹-á¹-habbaá

saâ€™ malaá¹ƒ samalaá¹ƒ kattuá¹ƒ, suciraá¹ƒsuci raá¹ƒjaye.

suciraá¹ƒ suciraá¹ƒgaá¹ƒ taá¹ƒ, saâ€™ malaá¹ƒ samalaá¹ƒbhi yoti ||

ettha ``samalaá¹ƒ samalaá¹ƒ, suciraá¹ƒ suciraâ€™â€™ nti visadisavaá¹‡á¹‡ehi abyavahita
``samalaá¹ƒ samalaâ€™â€™ nti pubbaparayugaá¸·aá¹ƒ {pubbaparayugaá¸·advayaá¹ƒ (Katt
bhinnavaá¹‡á¹‡ehi, ``suciraá¹ƒ suciraâ€™â€™ nti pubbaparayugaá¸·aá¹ƒ {pubbaparayugaá
``jayeâ€™â€™ ti bhinnavaá¹‡á¹‡ehi ca byavahitattÄ• byapetaÃ±ca hoti. __suciraá¹ƒsuci_ s
yutto __yo_ jino __saá¹ƒ_ \Be 57/ santiá¹ƒ nibbÄ• naá¹ƒ __samalaá¹ƒbhi_ alabhi, __alaá¹ƒ_
__suciraá¹ƒgaá¹ƒ_ visuddhadehaá¹ƒ __taá¹ƒ_ jinaá¹ƒ __samalaá¹ƒ_ jallikÄ• saá¹…khÄ• ter

rÄ• gÄ• dikucchitasaá¹…khÄ• tena vÄ• malena sahitaá¹ƒ __saá¹ƒ_ attÄ• naá¹ƒ __alaá¹ƒka
sajjetuá¹ƒ __suciraá¹ƒ_ sucirakÄ• laá¹ƒ __raá¹ƒjaye_ attani abhiramÄ• peyya.

pÄ• damajjhayamakamevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

manohara hara klesaá¹ƒ, jina cetobhavaá¹ƒ mama.

nanu tvaá¹ƒ pÄ• ramÄ«sÄ• rÄ• -matabhÄ• vitamosadhanti ||

manohara jina mama cetobhavaá¹ƒ __klesaá¹ƒ_ santÄ• paá¹ƒ __hara_ apanaya, tvaá¹ƒ pÄ
__osadhaá¹ƒ_ dibbosadhaá¹ƒ nanu.

pÄ• dantayamakamevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

sÄ• dhunÄ• raá¹ƒjaya jaya-ddhaninÄ• â€™ pÅ«rayi mahiá¹ƒ.

yo taá¹ƒ jinavaraá¹ƒ dhÄ«ra-matthakÄ• mosi ce tuvanti ||

__yo_ jinavaro sÄ• dhunÄ• __jayaddhaninÄ• _ veneyyajayaghosena mahiá¹ƒ Ä• pÅ«rayi,
tuvaá¹ƒ sappurisa ce atthakÄ• mo asi, __raá¹ƒjaya_ abhiramÄ• pehi. iminÄ• niddiá¹-á¹-hay
tatiyapÄ• dÄ• diyamakÄ• dayo viÃ±Ã±eyyÄ• .

<32> __accantabahavo tesaá¹ƒ,

bhedÄ• sambhedayoniyo.

tatthÄ• pi keci sukarÄ• ,

keci accantadukkarÄ• _ ||

<32> kiá¹ƒ pana sÄ• kallena na vikappitÄ• nÄ«ti Ä• ha __ ``accantiâ€™â€™ _ccÄ• di. __te
sambhedo saá¹…karo missattamuccÄ• raá¹‡appakÄ• ro yoni pabhavo yesaá¹ƒ te __sambh
__accantabahavo_ atisayena bahulÄ• yathÄ• vuttanayena sambhavanti, __tatthÄ• pi_ tesu
vikappÄ• sukhena karÄ«yanti payujjantÄ«ti \Be 58/ __sukarÄ• , _ tabbiparÄ«to ca __keci_
accantadukkarÄ• . iti dvidhÄ• saá¹…gayhanti, tesu sukarÄ• naá¹ƒ kesaÃ±ci abhimatayama
dassitaá¹ƒ. idÄ• ni dukkarÄ• naá¹ƒ kesaÃ±ci mukhamattaá¹ƒ na sabbamevaá¹ƒ veditabbaá

samunnatena te satÄ• ,

kathaá¹ƒ na te na te siyuá¹ƒ.

yato natenatepiâ€™ to,

siyuá¹ƒ na te nate subhÄ• ||

idaá¹ƒ pÄ• dacatukkamajjhayamakamabyapetabyapetamekarÅ«paá¹ƒ dukkaraá¹ƒ.

na bhÄ• surÄ• tepi surÄ• vibhÅ«sitÄ• ,

tathÄ• surÄ• bhÅ«ri surÄ• parÄ• jitÄ• .

sabhÄ• su rÄ• jÄ• pi tathÄ• surÄ• jito,

yathÄ• surÄ• janti surÄ• vinissaá¹-Ä• ||

idaá¹ƒ catukkapÄ• damajjhayamakamekarÅ«pabyapetaá¹ƒ.

32__._ sabbamidamanuddisitvÄ• lakkhaá¹‡Ä• tidesena nigamanaá¹ƒ kimatthamiccÄ• saá¹
_ccÄ• di. __tesaá¹ƒ_ yamakÄ• naá¹ƒ __sambhedayoniyo_ pabheduppattikÄ• raá¹‡abhÅ«tÄ
__accantabahavo, tatthÄ• pi_ tesupi __keci_ yamakÄ• __sukarÄ• _ susÄ• dhiyÄ• , __keci
dussÄ• dhiyÄ• . sambhedo yoni yesanti viggaho.

 iha sukarassa upadisitattÄ• dukkarayamakapavesopÄ• yamattamupadisÄ«yate ---

``manaá¹ƒ manaá¹ƒ satthu dadeyya ce yo,

manaá¹ƒ manaá¹ƒ pÄ«á¹‡ayataâ€™ ssa satthu.

manaá¹ƒ manaá¹ƒ tena dadeyya ce na,

manaá¹ƒ manaá¹ƒpaâ€™ ssa na sÄ• dhupujjaâ€™â€™ nti ||

idaá¹ƒ pÄ• dacatukkÄ• diyamakamekarÅ«paá¹ƒ abyapetabyapetaá¹ƒ.

 __yo_ \Be 59/ puggalo __manaá¹ƒ_ attano cittaá¹ƒ __satthu_ jinassa __manaá¹ƒ_ khaá¹‡a
__satthu_ munindassa __manaá¹ƒ_ cittaá¹ƒ __assa_ puggalassa __manaá¹ƒ_ cittaá¹ƒ __pA

__tena_ tasmÄ• __manaá¹ƒ manaá¹ƒ_ cittaá¹ƒ cittaá¹ƒ __dadeyya ce na_ yadi no dadeyya
__manaá¹ƒ_ cittaá¹ƒ __manaá¹ƒpi_ muhuttampi __sÄ• dhupujjaá¹ƒ_ sÄ• dhÅ«hi pÅ«jitabba

``samunnatena te satÄ• ,

kathaá¹ƒ na te na te siyuá¹ƒ.

yato nateâ€™ natepiâ€™ to,

siyuá¹ƒ na te nate subhÄ• â€™â€™ ti ||

idaá¹ƒ pÄ• dacatukkamajjhayamakamekarÅ«pamabyapetabyapetaá¹ƒ.

__yato_ yena kÄ• raá¹‡ena __te_ tuyhaá¹ƒ __satÄ• _ sobhanena __samunnatena_ samm
avanatepi __anatepi_ anavanatepi __te te subhÄ• _ te te sobhanÄ• __na na siyuá¹ƒ, _ bha
kÄ• raá¹‡ena __te subhÄ• _ te sobhanÄ• __nate_ avanate __kathaá¹ƒ na siyuá¹ƒ, _ bhava

``jinaá¹ƒ paá¹‡Ä• monatasajjanaá¹ƒ janaá¹ƒ,

guá¹‡e nivesentamasajjanaá¹ƒâ€™ janaá¹ƒ.

veneyyanette guá¹‡abhÄ• janaá¹ƒ janaá¹ƒ,

name mamentaá¹ƒ khalu sajjanaá¹ƒjanaâ€™â€™ nti ||

idaá¹ƒ pÄ• dacatukkantayamakamekarÅ«pamabyapetabyapetayamakaá¹ƒ dukkaraá¹ƒ.

__paá¹‡Ä• monatasajjanaá¹ƒ_ paá¹‡Ä• mitukÄ• monatasÄ• dhujanavantaá¹ƒ __janaá¹ƒ_ v
pamÄ• damakatvÄ• __guá¹‡e_ sÄ«lÄ• diguá¹‡e __nivesentaá¹ƒ_ niyojentaá¹ƒ veneyyanet
aÃ±janabhÅ«taá¹ƒ __guá¹‡abhÄ• janaá¹ƒ_ guá¹‡Ä• namÄ• dhÄ• rabhÅ«taá¹ƒ __sajjanaá¹ƒ
sÄ• dhujanÄ• naá¹ƒ aÃ±janabhÅ«taá¹ƒ __janaá¹ƒ_ sÄ• dhujanaá¹ƒ __khalu_ ekantena __n
__naá¹ƒ_ jinaá¹ƒ __name_ namÄ• mi.

``sÄ• bhÄ• su \Be 60/ sÄ• bhÄ• bhuvane jinassa,

sÄ• bhÄ• ya sÄ• bhÄ• satiyeva jÄ• tu.

sÄ• bhÄ• ya sÄ• bhÄ• ti na ce kathaá¹ƒ na,

sÄ• bhÄ• sasÄ• bhÄ• namaticca bhÄ• tÄ«â€™â€™ ti ||

idaá¹ƒ pÄ• dacatukkÄ• diyamakekarÅ«pabyapetaá¹ƒ.

__bhuvane_ sattaloke __sÄ• bhÄ• su_ vijjamÄ• nÄ• bhÄ• su __jinassa sÄ• bhÄ• _ sobhan
vijjamÄ• nÄ• ya, sobhanÄ• ya vÄ• Ä• bhÄ• ya Ä• bhÄ• to __jÄ• tu_ ekantena __bhÄ• satiy
__sÄ• bhÄ• ya_ vijjamÄ• nÄ• bhÄ• to adhikÄ• hutvÄ• __ce na bhÄ• ti_ yadi na bhÄ• sati,
vijjamÄ• nasobhanÄ• bhÄ• naá¹ƒ brahmÄ• dÄ«naá¹ƒ __sÄ• bhÄ• _ sobhanÄ• bhÄ• yo __a
bhÄ• ti, _ bhÄ• satiyeva.

``na bhÄ• surÄ• tepi surÄ• vibhÅ«sitÄ• ,

tathÄ• surÄ• bhÅ«ri surÄ• parÄ• jitÄ• .

sabhÄ• su rÄ• jÄ• pi tathÄ• surÄ• jito,

yathÄ• surÄ• janti surÄ• vinissaá¹-Ä• â€™â€™ ti ||

idaá¹ƒ pÄ• dacatukkamajjhayamakekarÅ«pabyapetaá¹ƒ.

__surÄ• vinissaá¹-Ä• _ surÄ• pÄ• nato apagatÄ• janÄ• __yathÄ• surÄ• janti, _ tathÄ• __
alaá¹…katÄ• __tepi surÄ• _ te devÄ• api __na bhÄ• surÄ• _ sobhamÄ• nÄ• na honti, __ta
__surÄ• parÄ• jitÄ• _ surÄ• pÄ• nahetu parÄ• jitabhÄ• vaá¹ƒ pattÄ• __bhÅ«ri asurÄ• _ bah
__na bhÄ• surÄ• _ na sobhanti, __tathÄ• _ evaá¹ƒ __surÄ• jito_ suá¹-á¹-hu alaá¹…kato __r
bhÄ• suro_.

``jinÄ• á¹‡attiyaá¹ƒ \Be 61/ yoâ€™ hitÄ• sÄ• sitÄ• sÄ• ,

avassaá¹ƒva te hontyaâ€™ tÄ• sÄ• hatÄ• sÄ• .

ato sabbapÄ• pe satÄ• sÄ• vatÄ• sÄ• ,

karonteva santissitÄ• sÄ• mitÄ• sÄ• â€™â€™ ti ||

idaá¹ƒ pÄ• dacatukkantayamakamekarÅ«pabyapetaá¹ƒ.

__ye_ sappurisÄ• __jinÄ• á¹‡attiyaá¹ƒ_ buddhassa vinayapaÃ±Ã±attisaá¹…khÄ• tÄ• á¹‡at

avÄ«tikkamavasena patiá¹-á¹-hitaÄ• sÄ• honti __sitÄ• sÄ• _ parisuddhÄ• sÄ• , __te_ sÄ• c
hatataá¹‡hÄ• __avassaá¹ƒva_ ekanteneva __atÄ• sÄ• _ bhayarahitÄ• yato honti, __ato_ t
sabbÄ• kusale __satÄ• sÄ• _ bhayasahitÄ• __vatÄ• sÄ• va_ niravajjavatÄ• bhilÄ• savanto
santinissitÄ• yo __sÄ• mitÄ• sÄ• _ sÄ• mibhÄ• vÄ• sÄ• yo karonteva.

<33> __yamakaá¹ƒ taá¹ƒ paheá¸·Ä« ca, nekantamadhurÄ• niâ€™ ti.

upekkhiyanti sabbÄ• ni, sissakhedabhayÄ• mayÄ• _ ||

<33> nanu yamakaá¹ƒ nÄ• ma kavÄ«naá¹ƒ sÄ• matthiyavisesasÅ«cakanti tattha taá¹ƒ sop
sopayogÄ• kÄ«á¸·Ä• vinodane sambÄ• dhaá¹-á¹-hÄ• namantane parabyÄ• mohane {paran
kÄ• byÄ• dÄ• sa III 97} ca, tasmÄ• tattha kathamupekkhÄ• bhavatoti Ä• ha __ ``yamakaâ€
yathÄ• vuttaá¹ƒ __yamakaÃ±ca_ sukaradukkarappabhedaá¹ƒ. __paheá¸·ikÄ• _ pana pubbÄ
niddiá¹-á¹-hÄ• samÄ• gatÄ• vaÃ±citÄ• dikÄ• . tatthidaá¹ƒ lakkhaá¹‡aá¹ƒ ---

__samÄ• gatÄ• _ nÄ• ma siyÄ• , guá¸·hatthÄ• padasandhinÄ• .

__vaÃ±citÄ• _Ã±Ã±attha ruá¸·hena, yattha saddena vaÃ±canÄ• ||

__ukkantÄ• _tibyavahita-ppayogÄ• \Be 52/ mohakÄ• rinÄ«.

siyÄ• __pamussitÄ• _ yassÄ• , dubbodhatthÄ• padÄ• vali ||

__samÄ• narÅ«pÄ• â€™ _mukhyatthÄ• -ropÄ• hitapadÄ• siyÄ• .

__pharusÄ• _ paccayÄ• dÄ«hi, jÄ• tasaddÄ• kathaÃ±cipi ||

__saá¹…khyÄ• tÄ• _ nÄ• ma saá¹…khyÄ• naá¹ƒ, yattha byÄ• mohakÄ• raá¹‡aá¹ƒ.

aÃ±Ã±athÄ• â€™ bhÄ• sate yattha, vÄ• kyattho sÄ• __pakappitÄ• _ ||

sÄ• __nÄ• mantarikÄ• _ yassÄ• , nÄ• me nÄ• natthakappanÄ• .

__nibhÅ«tÄ• â€™ _vaá¹-á¹-hitaÃ±Ã±atthÄ• , tulyatthasutihetuto ||

__samÄ• nasaddÄ• _ sÄ• iá¹-á¹-ha-saddapariyÄ• yasÄ• dhitÄ• .

__sammuá¸·hÄ• _ mÅ«á¸·hatÄ• yeva, niddiá¹-á¹-hatthÄ• pi sÄ• dhukaá¹ƒ ||

yassÄ• sambandhabÄ• hulyÄ• , nÄ• maá¹ƒ sÄ• __pÄ• rihÄ• rikÄ«_.

__ekacchannÄ• _ bhave byaÃ±jÄ• -dheyyaá¹ƒ nissayagopanÄ• ||

sÄ• bhave __ubhayacchannÄ• , _ yassÄ• ubhayagopanÄ• .

__saá¹ƒkiá¹‡á¹‡Ä• _ nÄ• ma sÄ• yassÄ• , nÄ• nÄ• lakkhaá¹‡asaá¹…karoti ||

dosattepi cesaá¹ƒ sabbesaá¹ƒ ukkantÄ• dÄ«su dosabhÄ• ve nÄ• ropitabbÄ• . esÄ• hi {ma
``bahuguá¹‡e paá¹‡amatiâ€™â€™ ccÄ• dinÄ• {subodhÄ• laá¹…kÄ• ra 44 gÄ• thÄ• } vÄ• k
pakappitÄ• ca saá¹ƒsayadosaparihÄ• rena ``yÄ• te dutiyaá¹ƒ nilayaâ€™â€™ nti {subodhÄ•
Ä• dinÄ• niddiá¹-á¹-hÄ• .

``pabhavÄ• â€™ natavittiá¹‡á¹‡Ä• , tavÄ• â€™ á¹‡Ä• mahatÄ« sati.

cirÄ• ya jayataá¹ƒ nÄ• tha, pahutaphalasÄ• dhanÄ«â€™â€™ ti ||

ayaá¹ƒ __samÄ• gatÄ• _.

``bhaddamevoâ€™ paseveyya, \Be 63/ vidhÅ«tamadakibbisaá¹ƒ.

sampÄ• paye puraá¹ƒ khemaá¹ƒ, sa dantoâ€™ ttanisevinaâ€™â€™ nti ||

ayaá¹ƒ __vaÃ±citÄ• _.

pamussitÄ• dayo tu lakkhaá¹‡Ä• nusÄ• rena, tatthodÄ• haraá¹‡Ä• nusÄ• rena ca veditabb

evaá¹ƒ pubbÄ• cariyehi parikappitÄ• paheá¸·ikÄ• ceti etÄ• ni __sabbÄ• ni ekantena_ niya
attharasassa vÄ• saddarasassa vÄ• kassaci abhÄ• vena assÄ• ditabbÄ• ni na hontÄ«ti im
__sissÄ• na_muppanno __khedo_yeva __bhayaá¹ƒ_ tato tesaá¹ƒ khedato vÄ• uppannabh
sambandhanÄ«yaá¹ƒ.

33__._ evaá¹ƒ sukaradukkaravasena duvidhattaá¹ƒ vatvÄ• kavÄ«naá¹ƒ sÄ• matthiyappakÄ
sappayojanayamakÄ• naÃ±ca, kÄ«á¸·Ä• vinodane sambÄ• dhaá¹-á¹-hÄ• nasammantane pa
sappayojanÄ• naÃ±ca paheá¸·ikÄ• namavacane kÄ• raá¹‡aá¹ƒ niddisati __ ``yamakaâ€™â
yamakaá¹ƒ_ yathÄ• vuttaá¹ƒ sukaradukkarÄ• dibhedaá¹ƒ yamakajÄ• taÃ±ca __paheá¸·i_ ca
niddiá¹-á¹-hÄ• samÄ• gabhÄ• dikÄ• paheá¸·ikÄ• ca __iti_ imÄ• ni __sabbÄ• ni ekantamad

assÄ• detabbassa attharasassa, saddarasassa vÄ• niyamato abhÄ• vÄ• ekantena amadh
kÄ• raá¹‡ena ca __sissakhedabhayÄ• _ sissÄ• naá¹ƒ asahanasaá¹…khÄ• tÄ• ya asahaner
upekkhÄ«yanti. sissÄ• naá¹ƒ khedoyeva bhayaá¹ƒ, sissakhedato uppannaá¹ƒ vÄ• bhayaá¹

ettha paheá¸·ikÄ• evaá¹ƒ daá¹-á¹-habbÄ• ---

samÄ• gatÄ• ca vaÃ±citu-kkantÄ• pamussitÄ• pi ca.

samÄ• narÅ«pÄ• pharusÄ• , saá¹…khyÄ• tÄ• ca pakappitÄ• ||

athopi \Be 64/ nÄ• mantarikÄ• , nibhÅ«tÄ• ca paheá¸·ikÄ• .

atho samÄ• nasaddÄ• ca, sammuá¸·hÄ• pÄ• rihÄ• rikÄ«.

ekacchannobhayacchannÄ• , saá¹ƒkiá¹‡á¹‡Ä• ti ca soá¸·asÄ• ti ||

tatridaá¹ƒ lakkhaá¹‡aá¹ƒ ---

__samÄ• gatÄ• _ nÄ• ma siyÄ• , guá¸·hatthÄ• padasandhinÄ• .

__vaÃ±citÄ• _Ã±Ã±attha ruá¸·hena, yattha saddena vaÃ±canÄ• ||

__ukkantÄ• _tibyavahita-ppayogÄ• mohakÄ• rinÄ«.

siyÄ• __pamussitÄ• _ yassÄ• , dubbodhatthÄ• padÄ• vali ||

__samÄ• narÅ«pÄ• â€™ _mukhyatthÄ• -ropÄ• hitapadÄ• siyÄ• .

__pharusÄ• _ paccayÄ• dÄ«hi, jÄ• tasaddÄ• kathaÃ±cipi ||

__saá¹…khyÄ• tÄ• _ nÄ• ma saá¹…khyÄ• naá¹ƒ, yattha byÄ• mohakÄ• raá¹‡aá¹ƒ.

aÃ±Ã±athÄ• â€™ bhÄ• sate yattha, vÄ• kyattho sÄ• __pakappitÄ• _ ||

sÄ• __nÄ• mantarikÄ• _ yassÄ• , nÄ• me nÄ• natthakappanÄ• .

__nibhÅ«tÄ• â€™ _vaá¹-á¹-hitaÃ±Ã±atthÄ• , tulyatthasutihetuto ||

__samÄ• nasaddÄ• _ sÄ• iá¹-á¹-ha-saddapariyÄ• yasÄ• dhitÄ• .

__sammuá¸·hÄ• _ mÅ«á¸·hatÄ• yeva, niddiá¹-á¹-hatthÄ• pi sÄ• dhukaá¹ƒ ||

yassÄ• sambandhabÄ• hulyÄ• , nÄ• maá¹ƒ sÄ• __pÄ• rihÄ• rikÄ«_.

__ekacchannÄ• _ bhave byaÃ±jÄ• -dheyyaá¹ƒ nissayagopanÄ• ||

sÄ• bhave __ubhayacchannÄ• , _ yassÄ• ubhayagopanÄ• .

__saá¹ƒkiá¹‡á¹‡Ä• _ nÄ• ma sÄ• yassÄ• , nÄ• nÄ• lakkhaá¹‡asaá¹…karoti ||

ayaá¹ƒ panettha attho --- __padasandhinÄ• _ padÄ• naá¹ƒ sandhÄ• nato __guá¸·hatthÄ• _
__samÄ• gatÄ• _ nÄ• ma siyÄ• . __guá¸·hatthÄ• _ti pasiddhÄ• nuvÄ• dena apasiddhÄ• sa
anuvÄ• dÄ• nuvÄ• dyabhÄ• vo evaá¹ƒ veditabbo. __yattha_ paheá¸·ikÄ• yaá¹ƒ __aÃ±Ã±att
aÃ±Ã±asmiá¹ƒ atthe pasiddhena ruá¸·hisaddena vaÃ±canÄ• __vaÃ±citÄ• _ nÄ• ma siyÄ• .

__atibyavahitappayogÄ• _ \Be 65/ atisayena antaritapayujjamÄ• napadayuttÄ• tatoyeva __
sammohakÄ• rikÄ• paheá¸·ikÄ• __ukkantÄ• _ nÄ• ma. __yassÄ• _ paheá¸·ikÄ• ya __padÄ
duranubodhÄ• bhidheyyÄ• , sÄ• __pamussitÄ• _ nÄ• ma.

__amukhyatthÄ• ropÄ• hitapadÄ• _ appadhÄ• natthe mukhyatthapakÄ• sakasaddÄ• naá¹ƒ
Ä• ropanato upaá¹-á¹-hitapadayuttÄ• __samÄ• narÅ«pÄ• _ nÄ• ma siyÄ• . __paccayÄ• dÄ
__kathaÃ±cipi_ yena kenaci pakÄ• rena __jÄ• tasaddÄ• _ nipphannasaddÄ• __pharusÄ• _

__yattha_ yassaá¹ƒ paheá¸·ikÄ• yaá¹ƒ __saá¹…khyÄ• naá¹ƒ_ gaá¹‡anaá¹ƒ vuttamapi byÄ•
paheá¸·ikÄ• __saá¹…khyÄ• tÄ• nÄ• ma_ siyÄ• . __yattha_ yassaá¹ƒ paheá¸·ikÄ• yaá¹ƒ __
__aÃ±Ã±athÄ• _ aÃ±Ã±ena pakÄ• rena __Ä• bhÄ• sate_ viÃ±Ã±Ä• yate, __sÄ• pakappitÄ

__yassÄ• _ paheá¸·ikÄ• ya __nÄ• me_ payuttÄ• bhidhÄ• ne __nÄ• natthakappanÄ• _ vivic
__sÄ• _ paheá¸·ikÄ• __nÄ• mantarikÄ• _ nÄ• ma. __tulyatthasutihetuto_ samÄ• natthasad
__avaá¹-á¹-hitaÃ±Ã±atthÄ• _ patiá¹-á¹-hitaaÃ±Ã±atthÄ• hoti, sÄ• __nibhÅ«tÄ• _ nÄ• ma.

yÄ• paheá¸·ikÄ• __iá¹-á¹-hasaddapariyÄ• yasÄ• dhitÄ• _ icchitatthasaddassa vevacanehi
samÄ• nasaddÄ• _ nÄ• ma. sÄ• dhukaá¹ƒ __niddiá¹-á¹-hatthÄ• pi_ dassitaatthayuttÄ• piyÄ
sammohabhÄ• vatthaá¹ƒ eva bhavati, sÄ• __sammuá¸·hÄ• _ nÄ• ma.

__yassÄ• _ paheá¸·ikÄ• ya viracane __nÄ• maá¹ƒ_ dassiyamÄ• naá¹ƒ nÄ• maá¹ƒ __samb

bahulabhÄ• vato bhavati, __sÄ• pÄ• rihÄ• rikÄ«_ nÄ• ma. __yassÄ• Ä• dheyyaá¹ƒ byaÃ±j
\Be 66/ __nissayagopanÄ• _ Ä• dhÄ• ragutti bhavati, sÄ• __ekacchannÄ• _ nÄ• ma.

__yassÄ• _ payoge __ubhayagopanÄ• _ ubhinnamÄ• dhÄ• rÄ• dheyyÄ• naá¹ƒ gopanÄ• b
__yassÄ• nÄ• nÄ• lakkhaá¹‡asaá¹…karo_ samÄ• gatÄ• dinÄ• nÄ• vidhalakkhaá¹‡Ä• naá¹
__saá¹ƒkiá¹‡á¹‡Ä• _ nÄ• ma siyÄ• .

idÄ• ni samÄ• gatÄ• dÄ«naá¹ƒ lakkhiyaá¹ƒ kamena evaá¹ƒ Ã±Ä• tabbaá¹ƒ ---

``pabhavÄ• â€™ natavittiá¹‡á¹‡Ä• , tavÄ• â€™ á¹‡Ä• mahatÄ« satÄ«.

cirÄ• ya jayataá¹ƒ nÄ• tha, pahutaphalasÄ• dhinÄ«â€™â€™ ti ||

ayaá¹ƒ __samÄ• gatÄ• _.

__nÄ• tha tava_ pabhavato paá¹-á¹-hÄ• ya __natavittiá¹‡á¹‡Ä• _ oá¹‡atavasena patthaá¹-Ä
dissati. __pabhava_ pakaá¹-á¹-hatta sobhÄ• vanta. bho __nÄ• tha tava_ tuyhaá¹ƒ __mahat
samÄ• nÄ• __Ä• á¹‡Ä• Ä• natavittiá¹‡á¹‡Ä• _ attani natesu janesu patthaá¹-Ä• __pahutap
bahulatthanipphÄ• danÄ« __cirÄ• ya_ cirakÄ• laá¹ƒ __jayataá¹ƒ_ ukkaá¹ƒsabhÄ• vena pav
pabhavaÄ• nataitisandhinÄ• attho guá¸·ho.

``bhaddamevoâ€™ paseveyya, vidhÅ«tamadakibbisaá¹ƒ.

sampÄ• paye puraá¹ƒ khemaá¹ƒ, sa dantoâ€™ ttanisevitaâ€™â€™ nti ||

ayaá¹ƒ __vaÃ±citÄ• _.

__vidhÅ«tamadakibbisaá¹ƒ_ vinÄ• sitamadadosaá¹ƒ __bhaddameva_ mandapiya {pindapis
bhaddajÄ• tikesu hatthÄ«su bhaddajÄ• tikahatthimeva upaseveyyÄ• ti vuttaá¹ƒ viya dissati.
uttamapurisameva seveyyÄ• ti attho. sevanaá¹ƒ kimatthanti ce? hatthipakkhe __danto_ sikk
__attanisevitaá¹ƒ_ attÄ• naá¹ƒ bhajitaá¹ƒ janaá¹ƒ __khemaá¹ƒ_ nibbhayaá¹ƒ __puraá¹ƒ_ na
purisapakkhe pana \Be 67/ __danto_ damito __so_ ariyapuggalo __attanisevitaá¹ƒ_ attÄ• n
__khemaá¹ƒ_ niddukkhaá¹ƒ __puraá¹ƒ_ nibbÄ• napuraá¹ƒ pÄ• peti. ettha kavicchitauttamat
ruá¸·hena saddena vaÃ±canÄ• nÄ• ma.

``bahuguá¹‡e paá¹‡amati, dujjanÄ• naá¹ƒpyayaá¹ƒ jano.

hitaá¹ƒ pamudito niccaá¹ƒ, sugataá¹ƒ samanussaraâ€™â€™ nti ||

ayaá¹ƒ __ukkantÄ• _. imassattho upari Ä• gamissati.

byÄ• kiá¹‡á¹‡adosatte satipi paheá¸·ikÄ• ruá¸·hattÄ• esÄ• iá¹-á¹-hÄ• . vuttaÃ±hi ``paheá¸·
hi duá¹-á¹-hÄ• kiliá¹-á¹-hatÄ• â€™â€™ ti. iha sambandhÄ«padÄ• naá¹ƒ aá¹-á¹-hÄ• naá¹-á¹
hoti.

``mukhaphullaá¹ƒ giá¹…gamakaá¹ƒ, niyuruggatthanunnataá¹ƒ.

paá¹-accarÄ« varaá¹ƒ poso, bhÄ«ruyÄ• dhÄ• rayantiyÄ• â€™â€™ ti ||

ayaá¹ƒ __pamussitÄ• _.

__mukhaphullaá¹ƒ_ tilakÄ• diá¹ƒ __giá¹…gamakaá¹ƒ_ evaá¹ƒnÄ• makaá¹ƒ pasÄ• dhanaá¹
niyuraá¹ƒ valayaá¹ƒ, uggatthanaá¹ƒ payodharapaá¹-aá¹ƒ, unnataá¹ƒ nalÄ• á¹-apaá¹-Ä• dika
unnatÄ• bharaá¹‡aÃ±ca __dhÄ• rayantiyÄ• bhÄ«ruyÄ• _ itthiyÄ• __paá¹-accarÄ«_ jiá¹‡á¹
puriso __varaá¹ƒ_ uttamo. ettha bahupayogarahitehi saddehi racitattÄ• atthassa duravabo

``navaâ€™ ggaratanÄ• naâ€™ smiá¹ƒ, dissanti ratanÄ• kare.

purisÄ• nettha aá¹-á¹-hannaá¹ƒ, aá¹-á¹-hÄ• â€™ sÄ• dhÄ• raá¹‡Ä• â€™ paraâ€™â€™ nti |

ayaá¹ƒ __samÄ• narÅ«pÄ• _.

asmiá¹ƒ ratanÄ• kare aggaratanÄ• ni nava dissanti, __ettha_ imesu ratanesu __aá¹-á¹-ha_
aá¹-á¹-hannaá¹ƒ purisÄ• naá¹ƒ asÄ• dhÄ• raá¹‡Ä• ni, __aparaá¹ƒ_ ratanaá¹ƒ sÄ• dhÄ• raá
lokuttarÄ• ni cittÄ«katÄ• diatthena ``ratanÄ• nÄ«â€™â€™ ti ca tappabhavo sammÄ• sambu
ti ca kappitoti amukhyatthesu ratanÄ• disaddÄ• namÄ• ropanaá¹ƒ hoti.

``vindanti devagandhabbÄ• , himavantamahÄ• tale.

rasavante sare satta, na nÄ• gÄ• pi uposathÄ• â€™â€™ ti ||

ayaá¹ƒ __pharusÄ• _.

__himavantamahÄ• tale_ himÄ• layassa matthake __rasavante_ sodake __satta sare_ and
__vindanti_ sevanti, uposathÄ• nÄ• gÄ• pi na vindanti. ayamaparattho. himavantamahÄ• ta
mahÄ• pÄ• sÄ• datale __devagandhabbÄ• _ kÄ«á¸·amÄ• nÄ• gandhabbÄ• __rasavante_

vÄ«á¹‡Ä• ya chajjÄ• dike satta sare vindanti, __nÄ• gÄ• pi_ ariyÄ• pi __uposathÄ• pi_ upav
nÄ• nubhavanti. ettha dibbantÄ«ti __devÄ• _. uposatho etesamatthÄ«ti __uposathÄ• _ti vig
pasiddhapacurapayogato aÃ±Ã±adatthÄ• yena kenaci lesena paccayÄ• dÄ«naá¹ƒ jÄ• tasa

``gÄ«tasadde sarÄ• dve dve, dve chajjaÃ±Ã±atra chassarÄ• .

paÃ±cavaá¹‡á¹‡aá¹ƒ yathÄ• cakkhu, chabbaá¹‡á¹‡Ä• nÄ• sikÄ• tathÄ• â€™â€™ ti ||

ayaá¹ƒ __saá¹…khyÄ• tÄ• _.

gÄ«tasadde sarÄ• dve honti, __chajjaâ€™ Ã±Ã±atra_ chajjato aÃ±Ã±atra chajjaá¹ƒ vajjetv
majjhimo paÃ±camo dhevato nisÄ• doti. ettha yugaá¸·ato dve dve __chassarÄ• _ chasarava
paÃ±cavaá¹‡á¹‡aá¹ƒ hoti, __tathÄ• _ evaá¹ƒ nÄ• sikÄ• chabbaá¹‡á¹‡Ä• hoti, gÄ«tasadde
Ä«kÄ• ra__a_kÄ• rasaradvayasabbhÄ• vato ca chajjaá¹ƒ á¹-hapetvÄ• usabhÄ• dÄ«su sarÄ
``cakkhÅ«â€™â€™ ti sarabyaÃ±janavasena paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ sabbhÄ• vato ca ``nÄ
sabbhÄ• vato ca evaá¹ƒ vuttaá¹ƒ. ettha vuttasaá¹…khyÄ• gÄ«tÄ• disaddasanniá¹-á¹-hÄ• na

``pÄ• tu \Be 69/ vo udito rÄ• jÄ• , sirimÄ• rattamaá¹‡á¸• alo.

sakantigahanakkhatta-saá¹…ghayutto sulakkhaá¹‡oâ€™â€™ ti ||

ayaá¹ƒ __pakappitÄ• _.

__sirimÄ• _ sirimanto __rattamaá¹‡á¸• alo_ anurattajanapadamaá¹‡á¸• alo, anurattaamaco
__sakantigahanakkhattasaá¹…ghayutto_ sakassa attano ante samÄ«pe gahanehi aviraá¸·e
khattiyasamÅ«hehi yutto saá¹ƒyutto __sulakkhaá¹‡o_ pasatthapurisalakkhaá¹‡o __udito_ pa
narindo __vo_ tumhe __pÄ• tu_ rakkhatÅ«ti ayaá¹ƒ anadhippetattho. __sirimÄ• _ ``lakkhiyÄ
vÄ• saá¹-á¹-hÄ• nattÄ• â€™â€™ ti vuttattÄ• sirimanto __rattamaá¹‡á¸• alo_ uggamane ratt
__sakantigahanakkhattasaá¹…ghayutto_ kantisahitehi gahanakkhattatÄ• ragaá¹‡ehi yutto _
sasalakkhaá¹‡o __udito_ uggato __rÄ• jÄ• _ cando __vo_ tumhe __pÄ• tÅ«_ti ubhayapakk
sÄ• dhÄ• raá¹‡aguá¹‡aguá¹‡Ä«padapariggahena idha vÄ• kyatthassa aÃ±Ã±athÄ• dissam

``vuccatÄ• â€™ do isityeâ€™ ko, sumahantopakÄ• ravÄ• .

sanÄ• tano ca na isi, na sakhÄ• na sanÄ• tanoâ€™â€™ ti ||

ayaá¹ƒ __nÄ• mantarikÄ• _.

eko __Ä• do_ pubbe ``isÄ«â€™â€™ ti vuccati, __sumahantopakÄ• ravÄ• _ atimahantopak
ca_ sassato ca hoti, tathÄ• pi __na isi_ isi nÄ• ma na hoti, __na sakhÄ• _ mittopi na hoti, __
sassatopi na hoti, ayaá¹ƒ gamyamÄ• nattho. __sumahÄ• _ atimahanto eko __Ä• do_ nÄ• m
__anto_ majjhe __pakÄ• ravÄ• pa-_kÄ• rena samannÄ• gato, __sanÄ• tano ca_ sassato c
mittopi na hoti, so __nÄ• tano_ tanaiti akkharadvayarahito __na_ \Be 70/ hoti. Ä• dimajjhÄ•
__ante_ti Ã±Ä• yati, __ ``isipatanavihÄ• roâ€™â€™ _ti gahetabbaá¹ƒ. tattha isipatananÄ• n
gamyamÄ• natthattÄ• nÄ• natthakappanÄ• hoti.

``dhÄ• vantaá¹ƒ udayÄ• atthaá¹ƒ, muhuttaá¹ƒ na nivattati.

na candamaá¹‡á¸• alaá¹ƒ etaá¹ƒ, nÄ• pi Ä• diccamaá¹‡á¸• alaâ€™â€™ nti ||

ayaá¹ƒ __nibhÅ«tÄ• _.

__udayÄ• _ udayato pabhuti __atthaá¹ƒ_ yÄ• va atthaá¹ƒ __dhÄ• vantaá¹ƒ_ javantaá¹ƒ __
__na nivattati_ na punÄ• vattati. etaá¹ƒ candamaá¹‡á¸• alampi na hoti, Ä• diccamaá¹‡á¸• al
paá¹-isandhito __atthaá¹ƒ_ yÄ• vacuti. __dhÄ• vanta_nti Ä• yukiccato Ä• yucandÄ• dÄ«nan
tappakÄ• sakasaddÄ• naÃ±ca tulyattÄ• ettha patiá¹-á¹-hitacandÄ• diatthantarÄ• naá¹ƒ sam

``deviá¹ƒ kittimahÄ«nÄ• maá¹ƒ, kaá¸·Ä• ratthavhayaá¹ƒ puriá¹ƒ.

hitvÄ• na sari so dhÄ«ro, karontopyuâ€™ yyamavhayaâ€™â€™ nti {karontomuttamavhaya

ayaá¹ƒ __samÄ• nasaddÄ• _.

__kittimahÄ«nÄ• maá¹ƒ_ kittimahÄ«naá¹ƒ dvinnaá¹ƒ nÄ• mena samannÄ• gataá¹ƒ __deviá
__kaá¸·Ä• ratthavhayaá¹ƒ puriá¹ƒ_ kaá¸·Ä• raatthÄ• naá¹ƒ dvinnaá¹ƒ nÄ• mena samannÄ•
dhÄ«ro __hitvÄ• _ pariccajitvÄ• __uyyamavhayaá¹ƒ_ uyyamanÄ• mena samannÄ• gataá¹ƒ
sampattiá¹ƒ nÄ• nusari, yasodharÄ• deviÃ±ca kapilavatthupuriÃ±ca hitvÄ• vÄ«riyasaá¹…kh
mahÄ• satto sampattiá¹ƒ na sari, etthÄ• bhimata__yasodharÄ• _disaddÄ• naá¹ƒ pariyÄ• ye
racitatÄ• .

``catuddisÄ• mukhÄ• bandhÄ• , cattÄ• ro sindhavÄ• sayaá¹ƒ.

paribhuÃ±janti nikkhittaá¹ƒ, tiá¹‡aá¹ƒ majjhe yathÄ• sukhaâ€™â€™ nti ||

ayaá¹ƒ __sammuá¸·hÄ• _.

__sindhavÄ• _ \Be 71/ cattÄ• ro assÄ• __catuddisÄ• mukhÄ• _ yathÄ• catuddisÄ• sammu
majjhe nikkhittaá¹ƒ tiá¹‡aá¹ƒ sayaá¹ƒ yathÄ• sukhaá¹ƒ paribhuÃ±janti, aÃ±Ã±amaÃ±Ã±aá¹ƒ
bandhÄ• viya khÄ• yati, te pana sammukhaá¹ƒ katvÄ• bandhÄ• honti. ettha ``catuddisÄ• n
niddiá¹-á¹-hattÄ• piá¹-á¹-hiá¹ƒ katvÄ• bandhÄ• ti sammuá¸·hatÄ• hoti.

``jano jÄ«vanajÄ• nanda-karabandhussa bhÄ• sitaá¹ƒ.

sakkarontova pappoti, puÃ±Ã±Ä• rikkhayagocareâ€™â€™ ti ||

ayaá¹ƒ __pÄ• rihÄ• rikÄ«_.

__jÄ«vanajÄ• nandakarabandhussa_ jÄ«vanato udakato jÄ• tÄ• naá¹ƒ padumÄ• naá¹ƒ Ä•
bandhussa sammÄ• sambuddhassa __bhÄ• sitaá¹ƒ_ vacanaá¹ƒ __sakkaronto_ pÅ«jento ja
puÃ±Ã±Ä• naá¹ƒ paá¹-ipakkhattÄ• puÃ±Ã±Ä• risaá¹…khÄ• tÄ• naá¹ƒ akusalÄ• naá¹ƒ khay
nibbÄ• namÄ• rammaá¹‡aá¹ƒ katvÄ• uppanne maggaphale __pappoti_ pÄ• puá¹‡Ä• ti. ett
Ä• nandakarassa bandhusseti ca, puÃ±Ã±Ä• rÄ«naá¹ƒ khayanimittaá¹ƒ Ä• rammaá¹‡aá¹ƒ k
buddho maggaphalÄ• ca pÄ• rampariyena sambandhena vuttÄ• ti sambandhÄ• naá¹ƒ bÄ•

``na gaá¹‡hÄ• ti mahantampi, saddaá¹ƒ na ca vibhÅ«sanaá¹ƒ.

catuppadassa kassÄ• pi, kaá¹‡á¹‡oyaá¹ƒ na kilÄ• phaloâ€™â€™ ti ||

ayaá¹ƒ __ekacchannÄ• _.

kassÄ• pi catuppadassa kaá¹‡á¹‡o mahantampi saddaá¹ƒ na gaá¹‡hÄ• ti, Ä• rammaá¹‡aá
gaá¹‡hÄ• ti. tathÄ• pi ayaá¹ƒ kaá¹‡á¹‡o aphalo na kila, saphalato nipphalo na hoti kira. assa
ettha kaá¹‡á¹‡oti Ä• dheyyaá¹ƒ katvÄ• tadÄ• dhÄ• rassa avacanato nissayagutti.

``alaá¹…karonto \Be 72/ bhuvanaá¹ƒ, sassiriko sadevakaá¹ƒ.

kasmiá¹ƒ saÃ±jÄ• tasaá¹ƒvaddho, ko kena nupalimpatÄ«â€™â€™ ti ||

ayaá¹ƒ __ubhayacchannÄ• _.

sassiriko sadevakaá¹ƒ bhuvanaá¹ƒ alaá¹…karontoti buddho viya khÄ• yati. __bhuvanaá¹ƒ_
__kaá¹ƒ_ jalaá¹ƒ sadÄ• eva alaá¹…karonto __sassiriko_ lakkhiyasamannÄ• gato __kasmiá
saÃ±jÄ• tasaá¹ƒvaddho __ko_ kataro __kena_ jalena __na upalimpati_ na limpati. padumot
puá¹ƒnapuá¹ƒsakaliá¹…go. iha jalapadumÄ• naá¹ƒ dvinnampi chÄ• ditattÄ• ubhayacchann

``Ä• do soyeva yo ante, majjhimassÄ• di majjhimo.

siddhantÄ• dÄ«su vattantaá¹ƒ, asaá¹…khatapadaá¹ƒ vadÄ• â€™â€™ ti ||

ayaá¹ƒ __saá¹ƒkiá¹‡á¹‡Ä• _.

__ante_ avasÄ• ne yo hoti, Ä• dopi soyeva hoti, majjhimassa Ä• dibhÅ«to majjhimo eva ho
nipphannaá¹ƒ __tÄ• dÄ«su_ ariyesu vattantaá¹ƒ asaá¹…khatapadaá¹ƒ __vada_ kathehÄ«ti
Ä• dimhi __soyeva_ sakÄ• ro eva __ante_ pariyosÄ• ne __yo_ yakÄ• royeva, __majjhimo_
__majjhimassa_ saddassa __Ä• di_ makÄ• ro, __siddhantÄ• dÄ«su_ matasamayakÄ• lÄ• c
pavattantaá¹ƒ __asaá¹…khatapadaá¹ƒ_ saá¹…khatato aÃ±Ã±attÄ• asaá¹…khatabhÅ«taá¹ƒ
kathehÄ«ti. samayasaddo hi nÄ• mapaÃ±Ã±atti. ettha __siddhanta_saddena __Ä• di_sadda
tÄ• diattho labbhatÄ«ti atthassa guá¸·hatÄ• ya samÄ• gatÄ• lakkhaá¹‡ena ca ``soâ€™â€™
``asaá¹…khatapadaâ€™â€™ nti aÃ±Ã±attharuá¸·hasaddena vaÃ±citattÄ• vaÃ±citÄ• lakkha
nÄ• natthakappanato nÄ• mantarikÄ• lakkhaá¹‡ena cÄ• ti tÄ«hipi lakkhaá¹‡ehi missitoti. ses
saá¹ƒkiá¹‡á¹‡attaá¹ƒ evameva \Be 73/ veditabbaá¹ƒ. tattha tattha vuttalakkhaá¹‡Ä• nusÄ• r
samÄ• gatÄ• dÄ«naá¹ƒ anvatthasaÃ±Ã±atÄ• veditabbÄ• .

<34> __desakÄ• lakalÄ• loka-Ã±Ä• yÄ• gamavirodhi yaá¹ƒ.

taá¹ƒ virodhipadaá¹ƒ ceâ€™ ta-mudÄ• haraá¹‡ato phuá¹-aá¹ƒ_ ||

<34> __ ``desiâ€™â€™ _ccÄ• di. __deso_ thalajaladesÄ• di. __kÄ• lo_ rattindivo. __kalÄ•
__loko_ carÄ• carabhÅ«tappavatti. __Ã±Ä• yo_ yutti. __Ä• gamo_ idha buddhavacanaá¹ƒ. a
sutidhammasaá¹ƒhitÄ• , te ca. tehi virodho assa atthÄ«ti __desa ... pe ... virodhi_. yanti anu
virodhipada_nti vidhÄ«yate. __etaÃ±ca_ padaá¹ƒ __udÄ• haraá¹‡ato_ lakkhiyato __phuá¹-a
jalajÄ• dÄ«naá¹ƒ thalÄ• dÄ«su pÄ• tubhÄ• vÄ• di, ratyÄ• dÄ«su sambhavantÄ• naá¹ƒ kusu
ca, ``naccagÄ«tÄ• dicatusaá¹-á¹-hiyÄ• kalÄ• su bhinnachajjo nÄ• ma sattasaroâ€™â€™ tiÄ
kalÄ• satthÄ• bhihitalakkhaá¹‡Ä• tikkamavirodho ca, ``aggisÄ«talo, nissÄ• ro khadiroâ€™â€
lokasÄ«mÄ• tikkamo ca, vuttÄ• yapÄ• â€™ naruppattasamuppattiyÄ• middhassa rÅ«pabhÄ
yathÄ• sakamÄ• gamena virodho ca sukhena ca sakkÄ• pÄ• kaá¹-attÄ• viÃ±Ã±Ä• tuá¹ƒ, ta
adhippÄ• yo.

34__._ evaá¹ƒ yamakapaheá¸·ikÄ• namadassane kÄ• raá¹‡aá¹ƒ vatvÄ• idÄ• ni uddesakka
``desakÄ• liâ€™â€™ _ccÄ• dinÄ• vadati. __yaá¹ƒ_ padaá¹ƒ __deso_ thalajalapabbatÄ• di
hemantÄ• divasena tividho, vasantÄ• divasena chabbidho. __kalÄ• _ naccagÄ«tÄ• dicatusa
thÄ• varajaá¹…gamabhÅ«tapavattisaá¹…khÄ• to. __Ã±Ä• yo_ yutti. __Ä• gamo_ iha buddh

sutidhammasaá¹ƒhito ca. tehi virodho assa atthÄ«ti __desa ... pe ... virodhi. taá¹ƒ virodhipad
74/ __etaá¹ƒ_ virodhipadaá¹ƒ __udÄ• haraá¹‡ato_ lakkhiyato __phuá¹-aá¹ƒ_ paribyattaá¹ƒ.
vassikajÄ• tisumanÄ• dÄ«naá¹ƒ jalajÄ• dibhÄ• vo ca, padumakumudÄ• dÄ«naá¹ƒ thalajÄ•
labbhamÄ• nÄ• naá¹ƒ kumudÄ• dÄ«naá¹ƒ divÄ• dÄ«su sambhavo ca, naccagÄ«tÄ• dicatus
usabho gandhÄ• ro majjhimo paÃ±camo dhevato nisÄ• doâ€™â€™ ti dassitasattasarÄ• na
bhinnasattasaro chajjo nÄ• mÄ• ti samudÄ• yavasena vohÄ• rakaraá¹‡Ä• dÄ«hi satthÄ• ga
lakkhaá¹‡Ä• tikkamaÃ±ca, ``aggi sÄ«talo, candanaá¹ƒ uá¹‡haá¹ƒ, khadirarukkho nissÄ• ro,
iccÄ• dinÄ• lokamariyÄ• dÄ• tikkamo ca, middhassa arÅ«pabhÄ• vupapattiyÄ• vuttÄ• yap
rÅ«pabhÄ• vasÄ• dhanasadisayuttivirodhikathanaÃ±ca, yathÄ• sakamÄ• gamamatikkamma
viruddhasabhÄ• vassa pÄ• kaá¹-attÄ• udÄ• haraá¹‡aá¹ƒ na dassayissÄ• mÄ• ti adhippÄ• y
desÄ• divirodhÄ«namaviruddhattaá¹ƒ ettheva virodhipadadosaparihÄ• re ``bodhisattappabh
dissati. desa ... pe ... gamehi virodho, so assa atthÄ«ti desa ... pe ... virodhi. nindÄ• yaá¹ƒ a
vivacchitÄ• .

<35> __yaâ€™ dappatÄ«taâ€™ mÄ• nÄ«ya, vattabbaá¹ƒ neyyamÄ• hu taá¹ƒ.

yathÄ• sabbÄ• pi dhavalÄ• , disÄ• rocanti rattiyaá¹ƒ_ ||

<35> __ ``yaâ€™â€™ _miccÄ• di. __appatÄ«taá¹ƒ_ saddato, atthato vÄ• anadhigataá¹ƒ n
ganthantarÄ• bhÄ• vato. vakkhati hi ``dullabhÄ• vagatÄ« sadda-sÄ• matthiyavilaá¹…ghinÄ«
padaá¹ƒ samÄ• nÄ«ya Ä• netvÄ• vattabbaá¹ƒ, taá¹ƒ neyyamÄ• hu. __yathe_tyudÄ• harati.
__disÄ• _ pubbadisÄ• dayo dasa disÄ• __rattiyaá¹ƒ_ rajanyaá¹ƒ __dhavalÄ• _ ujjalÄ• __r
niddiá¹-á¹-he candamarÄ«cino ettha neyyattaá¹ƒ.

35__._ idÄ• ni neyyadosamudÄ• harati __ ``yaâ€™â€™ _miccÄ• dinÄ• . __yaá¹ƒ_ padaá¹ƒ
tenÄ• bhihitatthena vÄ• ``imassatthoyaâ€™â€™ miti \Be 75/ aviÃ±Ã±Ä• taá¹ƒ Ä• nÄ«ya va
padantaramÄ• nÄ«ya vattabbaá¹ƒ hoti, __taá¹ƒ neyyamÄ• hu_ ``neyyadosoâ€™â€™ ti por
tatthodÄ• haraá¹‡amÄ«disaá¹ƒ ``sabbÄ• pi dhavalÄ• disÄ• rocanti rattiyaâ€™â€™ nti. __s
pubbadakkhiá¹‡Ä• dayo dasa disÄ• __dhavalÄ• _ setÄ• __rattiyaá¹ƒ_ rajanyaá¹ƒ __rocan
visesanaá¹ƒ dhavalaguá¹‡aá¹ƒ kelÄ• sakÅ«á¹-asudhÄ• bhitticandaraá¹ƒsiÄ• dÄ«su kuto sa
aÃ±Ã±anivattanatthaá¹ƒ candakiraá¹‡Ä• divÄ• cakapadaá¹ƒ Ä• netvÄ• dhavalatÄ• imineti
padaá¹ƒ neyyadosena duá¹-á¹-haá¹ƒ hoti. patÄ«taá¹ƒ viÃ±Ã±Ä• taá¹ƒ, na patÄ«taá¹ƒ __app
__a_kÄ• ro pasajjapaá¹-isedhe.

<36> __nedisaá¹ƒ bahu maÃ±Ã±anti, sabbe sabbattha viÃ±Ã±uno.

dullabhÄ• â€™ vagatÄ« sadda-sÄ• matthiyavilaá¹…ghinÄ«_ ||

<36> appatÄ«taá¹ƒ nicchanti viÃ±Ã±Å«ti dassetumÄ• ha __ ``neâ€™â€™ _tiÄ• di. __Ä«dis
vuttappakÄ• raá¹ƒ neyyaá¹ƒ sabbepi __viÃ±Ã±uno_ Ã±eyyavidÅ« __sabbattha_ gajjÄ• dike
sambhÄ• venti nappayujjanti. kiá¹ƒ na bahumaÃ±Ã±antÄ«ti ce Ä• ha __ ``dullabhÄ• â€™â€
__avagatÄ«_ atthÄ• vagamo __saddaá¹ƒ_ vÄ• cakaá¹ƒ, __sÄ• matthiyaÃ±ca_ Ã±Ä• yaá¹ƒ
anupadassanatoti __saddasÄ• matthiyavilaá¹…ghinÄ« dullabhÄ• na_ labhyate. Ã±Ä• yopa
yottho na hoti. so nappatÄ«yate yathÄ• manasi avaá¹-á¹-hitamattenÄ• ti attho. tasmÄ• sad
patÄ«tabbamaneyyaá¹ƒ, tabbiparÄ«taá¹ƒ neyyanti viÃ±Ã±eyyaá¹ƒ.

36__._ imaá¹ƒ appatÄ«tapadaá¹ƒ viÃ±Ã±Å«hi nÄ• bhimatanti dassento Ä• ha __ ``nedisaâ€
__Ä«disaá¹ƒ_ yathÄ• vuttappakÄ• raá¹ƒ neyyaá¹ƒ __sabbe viÃ±Ã±uno sabbattha_ gajjapaj
maÃ±Ã±anti_ na sambhÄ• venti nappayojenti. __avagatÄ«_ atthÄ• vabodho __saddasÄ• m
saddasaá¹…khÄ• tavÄ• cakaÃ±ca sÄ• matthiyasaá¹…khÄ• taÃ±Ä• yaÃ±ca atikkamma pav
tÄ• disapayogÄ• bhÄ• vato dullabhÄ• hoti. yo attho saddÄ• gato, Ã±Ä• yÄ• gato vÄ• na ho
patiá¹-á¹-hitamattena patÄ«to na hotÄ«ti taá¹ƒ padaá¹ƒ neyyadosamiti sabbe kavino parihar
bahumÄ• naá¹ƒ karontÄ«ti vÄ• kye bahumaÃ±Ã±antÄ«ti nÄ• madhÄ• tu. saddasÄ• matthiy
__saddasÄ• matthiyavilaá¹…ghinÄ«_.

<37> __siyÄ• visesanÄ• pekkhaá¹ƒ,

yaá¹ƒ taá¹ƒ patvÄ• visesanaá¹ƒ.

sÄ• tthakaá¹ƒ taá¹ƒ yathÄ• taá¹ƒ so,

bhiyyo passati cakkhunÄ• _ ||

<37> __ ``siyÄ• â€™â€™ _iccÄ• di. __yaá¹ƒ_ padaá¹ƒ visesanaá¹ƒ patvÄ• atthena saha v
nibbisesanantu vuttatthameva hoti. __taá¹ƒ visesanÄ• pekkhaá¹ƒ_ siyÄ• . __ ``taá¹ƒ yatheâ
udÄ• harati. ``passatÄ«â€™â€™ ti vutte ``cakkhunÄ• â€™â€™ ti labbhateva.

37__._ __ ``siyÄ• â€™â€™ _miccÄ• di. __yaá¹ƒ_ padaá¹ƒ visesanaá¹ƒ patvÄ• __sÄ• tthak
tadabhÄ• ve niratthakaá¹ƒ hoti, __taá¹ƒ visesanÄ• pekkhaá¹ƒ_ nÄ• ma siyÄ• . __taá¹ƒ yath
tassodÄ• haraá¹‡amevaá¹ƒ ``taá¹ƒ so bhiyyo passati cakkhunÄ• â€™â€™ ti. __so_ puriso
__bhiyyo_ yebhuyyasÄ• cakkhunÄ• passati. ettha ``passatÄ«â€™â€™ ti vutteyeva ``cakk
__cakkhunÄ• _ti visesyapadaá¹ƒ visesanaá¹ƒ laddhÄ• va sÄ• tthakaá¹ƒ hoti. visesane apek
atthena vattamÄ• naá¹ƒ sÄ• tthakamiti ca samÄ• so.

<38> __hÄ«naá¹ƒ kare visesyaá¹ƒ yaá¹ƒ, taá¹ƒ hÄ«natthaá¹ƒ bhave yathÄ• .

nippabhÄ«katakhajjoto, samudeti divÄ• karo_ ||

<38> __ ``hÄ«naâ€™â€™ _miccÄ• di \Be 77/. __yaá¹ƒ_ visesanapadaá¹ƒ __visesyaá¹ƒ_ v
lÄ• makaá¹ƒ __kare_ kareyya, __taá¹ƒ_ visesanapadaá¹ƒ __hÄ«natthaá¹ƒ_ hÄ«no attho ya
nÄ• ma bhaveyya. __ ``yathÄ• â€™â€™ _ityÄ• dinÄ• udÄ• harati. nippabhÄ«kato khajjoto
pabhÄ• karo __samudeti_ upagacchatÄ«ti. ettha khajjotappabhÄ• paharaá¹‡e na thuti divÄ•

<38> __ ``hÄ«naá¹ƒ kareâ€™â€™ _ccÄ• di. __yaá¹ƒ_ padaá¹ƒ visesyaá¹ƒ hÄ«naá¹ƒ karot
yathÄ• tatthodÄ• haraá¹‡amevaá¹ƒ ``nippabhÄ«katakhajjoto, samudeti divÄ• karoâ€™â€™
khajjotÄ• yena so __divÄ• karo_ sÅ«riyo __samudeti_ uggacchati. ``nippabhÄ«katakhajjoto
visesanena lÄ• makÄ• lokaladdhayuttassa khajjopanakassa abhibhavanappakÄ• sanaá¹ƒ s
thutÄ«ti visesyaá¹ƒ hÄ«natthaá¹ƒ hoti. hÄ«no attho yasseti ca, natthi pabhÄ• etesanti ca, n
ca, nippabhÄ«katÄ• khajjotÄ• yenÄ• ti ca viggaho.

<39> __pÄ• dapÅ«raá¹‡amattaá¹ƒ yaá¹ƒ, anatthamiti taá¹ƒ mataá¹ƒ.

yathÄ• hi vande buddhassa, pÄ• dapaá¹…keruhampica_ ||

<39> __hi api ca_saddÄ• naá¹ƒ pÄ• dapÅ«raá¹‡amattattÄ• anatthakattaá¹ƒ. visesanavises

39__._ __ ``pÄ• dapÅ«raá¹‡iâ€™â€™ _ccÄ• di. __yaá¹ƒ_ padaá¹ƒ __pÄ• dapÅ«raá¹‡amat
catutthaá¹ƒsasaá¹…khÄ• tassa pÄ• dassa pÅ«raá¹‡amattameva hoti, __taá¹ƒ anatthamiti m
__yathÄ• _saddo vuttattho. buddhassa __pÄ• dapaá¹…keruhaá¹ƒ_ pÄ• dambujaá¹ƒ vandet
imesaá¹ƒ samattanÄ• diatthesu appavattito kevalaá¹ƒ pÄ• dapÅ«raá¹‡amattato anatthakatta
avadhÄ• raá¹‡e. visesanavisesyapadadoso.

padadosaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ• kyadosaniddesavaá¹‡á¹‡anÄ•

<40> __saddato atthato vuttaá¹ƒ, yattha bhiyyopi vuccati.

tamekatthaá¹ƒ yathÄ• â€™ bhÄ• ti, vÄ• ridovÄ• rido ayaá¹ƒ_ ||

<40> __ ``saddatoâ€™â€™ _iccÄ• di. __saddato_ vÄ• cakena tasmiá¹ƒyevatthe tasseva s
__atthato_ abhidheyyena pubbapaá¹-ipÄ• dikasseva vatthussÄ• visesena puna paá¹-ipÄ• d
yaá¹ƒ padattharÅ«paá¹ƒ __yattha_ yasmiá¹ƒ vÄ• kye __bhiyyopi vuccati_ punapi payujjate,
anuvaditvÄ• __ ``yatheâ€™â€™ _ccÄ• dinÄ• vidhÄ«yate. vÄ• riá¹ƒ dadÄ• tÄ«ti __vÄ• rido

__Ä• bhÄ• ti_ dippatÄ«ti. jaladÄ• namattÄ• pekkhÄ• ya idaá¹ƒ saddato ekatthaá¹ƒ.

40__._ idÄ• ni uddiá¹-á¹-hakkamena vÄ• kyadosaá¹ƒ niddisati __ ``saddatoâ€™â€™ _ccÄ•
__atthato_ abhidheyyena __vuttaá¹ƒ_ payuttaá¹ƒ yaá¹ƒ padattharÅ«paá¹ƒ __yattha_ yasmi
punapi __vuccati_ yujjate, __taá¹ƒ_ vÄ• kyaá¹ƒ __ekatthaá¹ƒ_ nÄ• ma doso. udÄ• haraá¹‡a
_ccÄ• di. __vÄ• rido_ jaladÄ• yako __ayaá¹ƒ vÄ• rido_ megho __Ä• bhÄ• ti_ dippati. sampa
``jaladÄ• yakoâ€™â€™ ccÄ• divisesanaá¹ƒ vinÄ• jaladÄ• namattassa vuttattÄ• saddato e

yathÄ• ca

<41> __titthiyaá¹…kurabÄ«jÄ• ni, jahaá¹ƒ diá¹-á¹-higatÄ• niâ€™ ha.

pasÄ• deti pasanne so, mahÄ• muni mahÄ• jane_ ||

<41> titthiyasaá¹…khÄ• tÄ• naá¹ƒ aá¹…kurÄ• naá¹ƒ __bÄ«jÄ• ni_ uppattihetubhÅ«tÄ• ni _
dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo __jahaá¹ƒ_ jahanto dÅ«rÄ«karonto __so mahÄ• muni_ sammÄ
attani __pasanne_ pasÄ• dabahule mahÄ• jane pasÄ• detÄ«ti aparamudÄ• haraá¹‡aá¹ƒ. \E
atthassa __ ``pasanne pasÄ• detÄ«â€™â€™ _ti vuttattÄ• idamatthato ekatthaá¹ƒ.

41__._ __ ``titthiyiâ€™â€™ _ccÄ• di. so mahÄ• muni __titthiyaá¹…kurabÄ«jÄ• ni_ titthiyasa
aá¹…kurÄ• naá¹ƒ uppattikÄ• raá¹‡abhÅ«tÄ• ni __diá¹-á¹-higatÄ• ni_ sassatÄ• dibhedabhinn
dvÄ• saá¹-á¹-hidiá¹-á¹-hiyo __jahaá¹ƒ_ jahanto apanento __iha_ loke __pasanne_ attani pas
pasÄ• deti. __pasanna_saddena vuttappasÄ• dasaá¹…khÄ• tassa atthassa __pasÄ• detÄ«
sadde bhinnepi atthato ekanti atthato ekatthassudÄ• haraá¹‡aá¹ƒ. titthiyÄ• eva aá¹…kurÄ•
diá¹-á¹-hÄ«su gatÄ• ni, diá¹-á¹-hiyo eva gatÄ• nÄ«ti vÄ• viggaho.

<42> __Ä• raddhakkamavicchedÄ• , bhaggarÄ«ti bhave yathÄ• .

kÄ• pi paÃ±Ã±Ä• , kopi guá¹‡o, pakatÄ«pi aho tava_ ||

<42> __Ä• raddho_ vattumupakkamanto, __kamo_ vacanapaá¹-ipÄ• á¹-i. tassa __vicchedo
``yatheâ€™â€™ _tiÄ• dinÄ• udÄ• harati. avuttassapi pasÄ• davasÄ• ajjhÄ• hÄ• roti. mahÄ
kÄ• pi_ sÄ• tisayattÄ• aniddhÄ• ritaá¹ƒ sabhÄ• vavisesÄ• kÄ• ciyeva, aho pavattamÄ• nÄ
vasabhÄ• vassÄ• niddhÄ• ritattÄ• acchariyanti attho. ettha __kÄ• pi kopÄ«_ti sabbanÄ• ma
ettha vicchinnattÄ• bhaggarÄ«ti.

42__._ __ ``Ä• raddhakkamiâ€™â€™ _ccÄ• di. __Ä• raddhakkamavicchedÄ• _ vatthumÄ•
__bhaggarÄ«ti bhave_ bhaggarÄ«tivÄ• kyadoso bhavati. udÄ• harati __ ``yathiâ€™â€™ _c

tuyhaá¹ƒ __paÃ±Ã±Ä• _ sÄ• tisayabhÅ«tÄ• paÃ±Ã±Ä• __kÄ• pi_ vacanavisayÄ• tikkantat
sÄ«lasamÄ• dhiÄ• dianaÃ±Ã±asÄ• dhÄ• raá¹‡aguá¹‡asamÅ«ho __kopi_ pamÄ• á¹‡aparigg
kattumasakkuá¹‡eyyattÄ• kopiyeva. __pakatÄ«pi_ acinteyyabhÅ«tÄ• pakatÄ«pi evameva
paÃ±Ã±Ä• dÄ«naá¹ƒ sabhÄ• vÄ• vabodhassa dukkaratÄ• acchariyÄ• . __kÄ• pi kopÄ«_ti p
_ti ettha suÃ±Ã±attÄ• rÄ«tibhaá¹…go. Ä• raddhoyeva kamo, tassa vicchedo, bhaggÄ• rÄ«
viggaho.

<43> __padÄ• naá¹ƒ dubbinikkhepÄ• , byÄ• moho yattha jÄ• yati.

taá¹ƒ byÄ• kiá¹‡á¹‡anti viÃ±Ã±eyyaá¹ƒ, tadudÄ• haraá¹‡aá¹ƒ yathÄ• _ ||

<43> __ ``padÄ• naâ€™â€™ _miccÄ• di. __yattha_ yasmiá¹ƒ vÄ• kye __padÄ• naá¹ƒ_ sy
__dubbinikkhepÄ• _ duá¹-á¹-hapanato __byÄ• moho_ saá¹ƒmuá¸·hatÄ• __jÄ• yati_ uppajja
byÄ• kiá¹‡á¹‡anti __viÃ±Ã±eyyaá¹ƒ_ Ã±Ä• tabbaá¹ƒ. __tassa_ byÄ• kiá¹‡á¹‡assa __udÄ• h
``yatheâ€™â€™ _ti dasseti. yathÄ• idaá¹ƒ, tathÄ• aÃ±Ã±ampÄ«ti attho.

43__._ __ ``padÄ• niâ€™â€™ _ccÄ• di. __padÄ• naá¹ƒ_ syÄ• dyantatyÄ• dyantapadÄ• na
duá¹-á¹-hapanato __yattha_ vÄ• kye __byÄ• moho_ saá¹ƒmoho jÄ• yati, __taá¹ƒ_ byÄ• kiá¹
__tadudÄ• haraá¹‡aá¹ƒ_ tassa byÄ• kiá¹‡á¹‡adosassa lakkhiyaá¹ƒ __yathÄ• _ iminÄ• vakk

<44> __bahuguá¹‡e paá¹‡amati, dujjanÄ• naá¹ƒ pyayaá¹ƒ jano.

hitaá¹ƒ pamudito niccaá¹ƒ, sugataá¹ƒ samanussaraá¹ƒ ||_

<44> bahuanantattÄ• bahubhÅ«te guá¹‡e sÄ«lÄ• dike __samanussaraá¹ƒ_ sammadeva u
anussaranto guá¹‡avisayasatiá¹ƒ paccupaá¹-á¹-hÄ• pento teneva kÄ• raá¹‡ena __pamudito
__ayaá¹ƒ jano_ sabbopi loko __dujjanÄ• naá¹ƒ_ sujanetarÄ• nampi devadattÄ• dÄ«naá¹ƒ _
__sugataá¹ƒ_ sammÄ• sambuddhaá¹ƒ __paá¹‡amati_ namassatÄ«ti ayaá¹ƒ attho kavivaÃ±
paá¹‡amatÄ«â€™â€™ tyÄ• di byavahitapadappayogÄ• moho jÄ• yatÄ«ti byÄ• kiá¹‡á¹‡aá¹

44__._ __ ``bahuguá¹‡eâ€™â€™ _ccÄ• di. \Be 81/ __bahuguá¹‡e_ anantattÄ• bahubhÅ«t
__samanussaraá¹ƒ_ visesato anussaranto __pamudito_ tatoyeva pahaá¹-á¹-ho ayaá¹ƒ jano
__dujjanÄ• nampi_ asappurisÄ• nampi __niccaá¹ƒ_ satataá¹ƒ __hitaá¹ƒ_ mittabhÅ«taá¹ƒ __
__paá¹‡amati_ vandati. ettha padÄ• naá¹ƒ aá¹-á¹-hÄ• napayogato byÄ• kiá¹‡á¹‡attaá¹ƒ pad

<45> __visiá¹-á¹-havacanÄ• â€™ petaá¹ƒ, gÄ• mmaá¹ƒâ€™ tyaâ€™ bhimataá¹ƒ yathÄ• .

kaÃ±Ã±e kÄ• mayamÄ• naá¹ƒ maá¹ƒ, na kÄ• mayasi kiá¹ƒ nviâ€™ daá¹ƒ_ ||

<45> visiá¹-á¹-hassa kassaci atthassa vacanato kathanato __apetaá¹ƒ_ pariccattaá¹ƒ. __kaÃ±Ã±e_ityÄ• mantanaá¹ƒ. ahaá¹ƒ taá¹ƒ icchÄ• mi, tÄ• disaá¹ƒ maá¹ƒ tvaá¹ƒ kasmÄ• n gÄ• mikajanavacanattÄ• __ ``kaÃ±Ã±iâ€™â€™ _ccÄ• dikaá¹ƒ gÄ• mmaá¹ƒ.

45__._ __ ``visiá¹-á¹-heâ€™â€™ _ccÄ• di. __visiá¹-á¹-havacanÄ• petaá¹ƒ_ piyabhÅ«tena u kathanato parihÄ«naá¹ƒ vÄ• kyaá¹ƒ ``gÄ• mmadosaâ€™â€™ nti kavÄ«hi abhimataá¹ƒ. udÄ _ccÄ• di. __kaÃ±Ã±e_ he kaÃ±Ã±e __kÄ• mayamÄ• naá¹ƒ maá¹ƒ_ tuvaá¹ƒ icchayamÄ• na na icchasi, idaá¹ƒ kiá¹ƒ nu. Ä«dise icchÄ• vighÄ• te vuccamÄ• ne evaá¹ƒ ---

``yÄ• canÄ• madÄ«yÄ• tava kÄ• raá¹‡Ä• yaá¹ƒ,

dine dine nipphalataá¹ƒ upeti.

dakkho sadÄ• mÄ• ninimÄ• nabhaá¹…ge,

sa manmathonyatra gato mato nuâ€™â€™ iti viya ||

piyatthassa kathanÄ• bhÄ• vato ``kaÃ±Ã±eâ€™â€™ tyÄ• dikaá¹ƒ vacanaá¹ƒ milakkhukÄ• ettha __kaÃ±Ã±Ä• _saddo dasavassikÄ• ya vattatÄ«ti niyamo natthi. visiá¹-á¹-hassa atthass vÄ• kyaá¹ƒ.

<46> __padasandhÄ• nato kiÃ±ci, duppatÄ«tikaraá¹ƒ bhave.

tampi gÄ• mmaá¹ƒtyaâ€™ bhimataá¹ƒ, yathÄ• yÄ• bhavato piyÄ• _ ||

<46> __ ``padeâ€™â€™ _ccÄ• di. __padasandhÄ• nato_ pubbÄ• parÄ• naá¹ƒ padÄ• naá¹ vÄ• kyaá¹ƒ duá¹-á¹-hu asutisubhagaá¹ƒ patÄ«timavabodhaá¹ƒ karotÄ«ti karaá¹ƒ bhave, __t gÄ• mmantyabhimataá¹ƒ. __yathÄ• _tyudÄ• harati. bhavato __yÄ• _ kÄ• ci vanitÄ• __piyÄ methune. yabhanaá¹ƒ yÄ• bho. so vijjate yassa so __yÄ• bhavÄ• _. tassa __yÄ• bhavato pi

46__._ __ ``padasandhÄ• niâ€™â€™ _ccÄ• di. __kiÃ±ci_ vÄ• kyaá¹ƒ __padasandhÄ• nato ghaá¹-anato __duppatÄ«tikaraá¹ƒ bhave_ asabbhabhÅ«taduá¹-á¹-hatthassa pakÄ• sako ho yathÄ• vuttagÄ• mmadosena dÅ«sitanti {duppasitanti (Katthaci) } sabbehi kavÄ«hi __abhim __yathÄ• _ti udÄ• harati. __bhavato_ bhavantassa __yÄ• _ kÄ• ci itthÄ« __piyÄ• _ bhavatÄ icchitattho. __yÄ• bhavato_ methunavantassa piyÄ• tipi attho. __ ``yabha_ methuneâ€™â€™ yÄ• bho, so assa atthÄ«ti __yÄ• bhavÄ• , _ tassa yÄ• bhavatoti gahite asotabbattÄ• duppa

duá¹-á¹-hÄ• yeva patÄ«ti avabodho, taá¹ƒ karotÄ«ti viggaho.

<47> __vuttesu sÅ«cite á¹-hÄ• ne, padacchedo bhave yati.

yaá¹ƒ tÄ• ya hÄ«naá¹ƒ taá¹ƒ vuttaá¹ƒ, yatihÄ«nanti sÄ• pana_ ||

<47> __ ``vuttesviâ€™â€™ _ccÄ• di. __vuttesu_ chandosatthapariniddiá¹-á¹-hesu anuá¹-á
á¹-hÄ• ne ``etthayatÄ«â€™â€™ ti chandovicitiyÄ• pakÄ• sitaá¹-á¹-hÄ• ne padÄ• naá¹ƒ syÄ
vibhÄ• go anuvÄ• do yaá¹ƒ yati bhaveti vidhÄ«yati. __tÄ• ya_ \Be 83/ yatiyÄ• __hÄ«naá¹ƒ_
__yaá¹ƒ_ vÄ• kyaá¹ƒ, taá¹ƒ __yatihÄ«na_nti vuttaá¹ƒ, ``yamanaá¹ƒ virÄ• mo __yati, _ sÄ•
katvÄ• . __panÄ• _ti visese, __sÄ• _ yati panÄ• ti sambandho.

47__._ __ ``vuttesvaâ€™â€™ _ccÄ• di. __vuttesu_ chandosatthe niddiá¹-á¹-haanuá¹-á¹-hub
á¹-hÄ• ne_ ``ayamettha yatÄ«â€™â€™ ti pakÄ• site á¹-hÄ• ne __padacchedo_ syÄ• dyanta
vicchedo yati nÄ• ma bhave, __tÄ• ya_ yatiyÄ• __yaá¹ƒ_ vÄ• kyaá¹ƒ __hÄ«naá¹ƒ_ abhima
vaá¹‡á¹‡avicchedena parihÄ«naá¹ƒ, __taá¹ƒ_ vÄ• kyaá¹ƒ __yatihÄ«na_nti yatihÄ«nadosen
vuttaá¹ƒ.

<48> __yati sabbattha pÄ• dante, vuttaá¸• á¸• he ca visesato.

pubbÄ• parÄ• nekavaá¹‡á¹‡a-padamajjhepi katthaci_ ||

<48> __ ``yatiâ€™â€™ _ccÄ• di. __sabbattha pÄ• dante_ sabbasmiá¹ƒ catutthaá¹ƒsasaá¹
gÄ• thÄ• pÄ• dÄ• naá¹ƒ ante avasÄ• ne ca __visesato_ visesena ekantena __vuttaá¸• á¸• h
pÄ• dadvayasaá¹…khÄ• te aá¸• á¸• he ca, tadavasÄ• ne cÄ• ti adhippÄ• yo. ``siyÄ• â€™â€
``padacchedoâ€™â€™ ti vuttattÄ• padamajjhe yati na hotevÄ• ti ceti Ä• ha __ ``pubbaâ€™
kismiÃ±ci á¹-hÄ• ne, na sabbattha. pubbÄ• parÄ• nekavaá¹‡á¹‡apadamajjhepi yatÄ«ti samb
__pubbÄ• pare_. aneke vaá¹‡á¹‡Ä• __anekavaá¹‡á¹‡Ä• _. pubbÄ• pare anekavaá¹‡á¹‡Ä•
taá¹ƒ padaÃ±ca, tassa majjhepi.

48__._ idÄ• ni yatimhi labbhamÄ• naá¹ƒ sabbavisayaá¹ƒ dasseti __ ``yatiâ€™â€™ _ccÄ• d
__sabbattha pÄ• dante_ catutthaá¹ƒsasaá¹…khÄ• tagÄ• thÄ• pÄ• dÄ• naá¹ƒ ante ca __vise
ca vuttÄ• naá¹ƒ pÄ• dadvayasaá¹…khÄ• te aá¸• á¸• he ca, tadavasÄ• ne cÄ• ti adhippÄ• yo
á¹-hÄ• ne __pubbÄ• parÄ• nekavaá¹‡á¹‡apadamajjhepi_ pubbÄ• parabhÅ«taanekavaá¹‡á¹
\Be 84/ ca siyÄ• . padacchedassa ``yatÄ«â€™â€™ ti vuttattÄ• padamajjhe na hotÄ«ti saá¹
``pubbÄ• parÄ• nekavaá¹‡á¹‡apadamajjheâ€™â€™ ti vuttaá¹ƒ. ettha pÄ• danto, vuttaá¸• á¸
yatiá¹-á¹-hÄ• nanti. padamajjheyeva labbhamÄ• nÄ• yati katthaci hoti, dvakkharatyakkhara

tatthodÄ• haraá¹‡apaccudÄ• haraá¹‡Ä• ni yathÄ• ---

<49> __taá¹ƒ name sirasÄ• cÄ• mÄ«-karavaá¹‡á¹‡aá¹ƒ tathÄ• gataá¹ƒ.

sakalÄ• pi disÄ• siÃ±ca-tÄ«va soá¹‡á¹‡arasehiyo_ ||

<49> udÄ• harÄ«yatÄ«ti __udÄ• haraá¹‡aá¹ƒ_. paá¹-ipakkhamudÄ• haraá¹‡aá¹ƒ __paccud
cÄ• mÄ«karasseva suvaá¹‡á¹‡assa viya vaá¹‡á¹‡o yassa taá¹ƒ tathÄ• gataá¹ƒ sirasÄ• nar
tathÄ• gato __sakalÄ• pi disÄ• _ sabbÄ• yeva dasa disÄ• __soá¹‡á¹‡arasehi_ cÄ• mÄ«kar
suvaá¹‡á¹‡arasehi __siÃ±catÄ«va_ siÃ±catÄ«ti maÃ±Ã±e, __taá¹ƒ_ tathÄ• gatanti apekkha
vuttaá¸• á¸• he ca niyatÄ• yati. __cÄ• mÄ«kara_saddo cettha caturakkharo. tattha __cÄ• m
__kara_iti paro. ettha pubbÄ• parÄ• nekavaá¹‡á¹‡apadamajjhe yati. __siÃ±catÄ«_ti ettha pa
pubbÄ• parÄ• nekavaá¹‡á¹‡apadamajjhattÄ• bhÄ• vÄ• __siÃ±ca_ityatra yati duá¹-á¹-hÄ• ti

49__._ __tattha_ pÄ• dantavuttaá¸• á¸• hesu yatiyÄ• pÄ• kaá¹-attÄ• __ta_smiá¹ƒ padamaj
__udÄ• haraá¹‡apaccudÄ• haraá¹‡Ä• ni_ iá¹-á¹-hodÄ• haraá¹‡apaá¹-ipakkhodÄ• haraá¹‡Ä•
nameâ€™â€™ _ccÄ• di. __yo_ tathÄ• gato sakalÄ• pi disÄ• __soá¹‡á¹‡arasehi_ suvaá¹‡á
__siÃ±catÄ«va_ siÃ±cati maÃ±Ã±e, __iva_saddo vitakke. __cÄ• mÄ«karavaá¹‡á¹‡aá¹ƒ_
suvaá¹‡á¹‡avaá¹‡á¹‡asadisachavivaá¹‡á¹‡aá¹ƒ __taá¹ƒ_ tathÄ• gataá¹ƒ sirasÄ• name. ett
``cÄ• mÄ«karavaá¹‡á¹‡aâ€™â€™ nti yatiyÄ• __cÄ• mÄ«_ti akkharadvayamatikkamma á¹-
akkharadvayenÄ• nÅ«nattÄ• \Be 85/ padacchedassa pubbÄ• paravaá¹‡á¹‡Ä• namanekatta
__siÃ±catÄ«_ti pade __siÃ±cÄ• _ti vaá¹‡á¹‡advayamatikkamma yatiyÄ• dissamÄ• nattepi
ekavaá¹‡á¹‡attÄ• anekavaá¹‡á¹‡Ä• bhÄ• voti paccudÄ• haraá¹‡aá¹ƒ. ettha anekavaá¹‡á¹‡
Ã±Ä• tabbaá¹ƒ. cÄ• mÄ«karassa vaá¹‡á¹‡o viya vaá¹‡á¹‡o yassa soti viggaho.

<50> __saro sandhimhi pubbanto, viya lope vibhattiyÄ• .

aÃ±Ã±athÄ• tvaâ€™ Ã±Ã±athÄ• tattha, yÄ• desÄ• di parÄ• diâ€™ va_ ||

<50> __ ``saroâ€™â€™ _ccÄ• di. vibhattiyÄ• __lope_ sati __sandhimhi_ saá¹ƒhitÄ• yaá¹ƒ
parapadÄ• dibhÅ«to __pubbanto viya_ pubbapadassa antabhÅ«to yo saro, so viya hoti, ane
tato vihitayatiyÄ• nevatthi bhaá¹…goti adhippÄ• yo. __aÃ±Ã±athÄ• tu_ vibhattiyÄ• alope t
katÄ• yaá¹ƒ pubbapadantabhÅ«to saro ce, __aÃ±Ã±athÄ• _ aÃ±Ã±ena pakÄ• rena hoti, pa
attho. taá¹ƒ vibhattiyÄ• saddhiá¹ƒ vihÄ• ya katayatiyÄ• natthi bhaá¹…goti adhippÄ• yo. __t
yatiyaá¹ƒ __yÄ• desÄ• di_ ivaá¹‡á¹‡Ä• dÄ«naá¹ƒ kÄ• tabbo __ya_kÄ• rÄ• desÄ• di __parÄ
hoti. kata__yÄ• _desÄ• disahitaá¹ƒ byaÃ±janaá¹ƒ vihÄ• ya katÄ• ya yatiyÄ• natthi bhaá¹…

50__._ idÄ• ni heá¹-á¹-hÄ• vuttassa viruddhattepi yatibhaá¹…gÄ• bhÄ• vaá¹ƒ dassento Ä• vibhattiyÄ• lope sandhimhi sati __saro_ sandhisaro __pubbanto viya_ pubbapadassa anto tu_ vibhattiyÄ• alope saá¹ƒhitÄ• yaá¹ƒ katÄ• yaá¹ƒ aÃ±Ã±athÄ• hoti, pubbapadantabhÅ«to viya hoti. __tattha_ yatiyaá¹ƒ __yÄ• desÄ• di_ \Be 86/ ivaá¹‡á¹‡Ä• dÄ«naá¹ƒ kattabba__ya__parÄ• diva_ parapadassa Ä• disaro viya hoti, pubbantasadisasaramatikkamitvÄ• pi parapadÄ• disarasadisavaá¹‡á¹‡amÄ• gamma taá¹ƒ anatikkamitvÄ• pi parapadÄ• disarasa yatiyÄ• payuttÄ• ya sati anekavaá¹‡á¹‡attÄ• bhÄ• vepi yatibhaá¹…go na hotÄ«ti adhippÄ• ca so Ä• deso ca, so Ä• di yassa makÄ• rÄ• dinoti ca, parassa Ä• dÄ«ti ca vÄ• kyaá¹ƒ.

<51> __cÄ• dÄ« pubbapadantÄ• va, niccaá¹ƒ pubbapadassitÄ• .

pÄ• dayo niccasambandhÄ• , parÄ• dÄ«va parena tu_ ||

<51> __niccaá¹ƒ_ anavarataá¹ƒ pubbapadaá¹ƒ sitÄ• nissitÄ• __cÄ• dÄ« ca_kÄ• rÄ• dayo antÄ• avayavÄ• viya honti, te anto katvÄ• yati kÄ• tabbÄ• ti adhippÄ• yo. __parena_ para satatayogino, __tu_saddo aá¹-á¹-hÄ• nappayutto, __pÄ• dayo tu parÄ• dÄ«va_ parapadass taá¹ƒ vihÄ• ya pubbapadante yati kÄ• tabbÄ• ti adhippÄ• yo.

51__._ __ ``cÄ• diâ€™â€™ _ccÄ• di. __niccaá¹ƒ_ satataá¹ƒ __pubbapadassitÄ• _ pubbapa __cÄ• dÄ« ca_kÄ• rÄ• dinipÄ• tÄ• __pubbapadantÄ• va_ pubbapadassa antÄ• avayavÄ• __niccasambandhÄ• _ nirantarayogino __pÄ• dayo tu pÄ• _diupasaggÄ• pana __parÄ• dÄ avayavÄ• viya honti. __cÄ• _dayo Ä• gamma te bahi katvÄ• pi __pÄ• _dayo Ä• gamma te a yatibhaá¹…goti adhippÄ• yo. coÄ• di yesanti ca, pubbapadaá¹ƒ sitÄ• ti ca, po Ä• di yesanti sambandhÄ• ti ca viggaho. ettha ca tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡attÄ• cakÄ• rapakÄ• rÄ•

sabbatthodÄ• haraá¹‡Ä• ni yathÄ•

<52> __name taá¹ƒ sirasÄ• sabbo-pamÄ• tÄ«taá¹ƒ tathÄ• gataá¹ƒ.

yassa lokaggataá¹ƒ patta-ssoâ€™ pamÄ• na hi yujjati_ ||

<53> __munindaá¹ƒ taá¹ƒ sadÄ• vandÄ• -myaâ€™ nantamatiâ€™ muttamaá¹ƒ.

yassa paÃ±Ã±Ä• ca mettÄ• ca, nissÄ«mÄ• ti vijambhati_ ||

52-53__._ __sabbatthÄ• _ti \Be 87/ pubbantasadisÄ• dÄ«su. __ ``nametaâ€™â€™ _ntiÄ• c pÄ• kaá¹-o, adhippÄ• yo tu yato lokaggataá¹ƒ patto, tato sabbopamÄ• tÄ«to, yato paÃ±Ã±Ä

vattanti, tato anantamati, uttamo cÄ• ti. ettha ``sabbÄ• upamÄ• â€™â€™ ti samÄ• saá¹ƒ ka
saá¹ƒhitÄ• yaÃ±ca katÄ• yaá¹ƒ parapadÄ• diukÄ• ro pubbapadantabbakÄ• raá¹-á¹-ha__a_k
iccatra pÄ• dantayati. __pattassopamÄ• _ iccatra yakÄ• rÄ• desassa parÄ• disadisabhÄ• vo
alope saá¹ƒhitÄ• yaá¹ƒ katÄ• yaá¹ƒ __sa_vibhattiyÄ• __a_kÄ• ro parapadÄ• di __u_kÄ• ro
taá¹ƒvibhattiyÄ• pasiddhaá¹ƒ vihÄ• ya __patta_iccatra pÄ• dantayati. tathÄ• __vandÄ• my
__ya_kÄ• rÄ• desassa parÄ• disadisabhÄ• vo vihitoti __mya_saddaá¹ƒ vajjetvÄ• __vandÄ•
pubbapadassitÄ• naá¹ƒ __cÄ• _dÄ«naá¹ƒ pubbapadantasadisatÄ• vuttÄ• ti __mettÄ• cÄ•
aparapadasambandhÄ• __pÄ• _dayo parapadÄ• disadisÄ• hontÄ«ti __nissÄ«mÄ• _ti etth
Ä• dimhi yati.

52-53__._ sabbattha yathÄ• vuttapubbantasadisasarÄ• dÄ«su paÃ±casu udÄ• haraá¹‡Ä• n
_miccÄ• di, lokaggataá¹ƒ pattassa __yassa_ buddhassa __upamÄ• na hi yujjati_ sakalapad
á¹-hitattÄ• na hi yujjati. sabbopamÄ• tÄ«taá¹ƒ taá¹ƒ tathÄ• gataá¹ƒ sirasÄ• __name_ namÄ
okÄ• rassa pubbapadantasarasadisattÄ• tato parÄ• ya yatiyÄ• ca __ssopamÄ• _ti parapad
vaá¹‡á¹‡amanatikkamma á¹-hitÄ• ya yatiyÄ• ca udÄ• haraá¹‡aá¹ƒ.

__ ``munindeâ€™â€™ _ccÄ• di. __yassa_ sambuddhassa paÃ±Ã±Ä• ca mettÄ• __canis
anantasattaanantaÃ±eyyavisayakaraá¹‡ato sÄ«mÄ• rahitÄ• ativijambhati. __anantamatiá¹ƒ
Ã±eyyassÄ• nantattÄ• visayimhi visayavohÄ• rena anantapaÃ±Ã±Ä• ya samannÄ• gataá¹ƒ
taá¹ƒ munindaá¹ƒ sadÄ• vandÄ• mi, __yÄ• _desassa parÄ• disadisattÄ• tamanÄ• gamma
__mettÄ• canissÄ«mÄ• _ti ettha __cÄ• _dÄ«naá¹ƒ pubbapadantasadisattÄ• ca __pÄ• _dÄ«
__ ``cÄ• â€™â€™ _ti ``nÄ«â€™â€™ ti imesampi yati bhavati.

cÄ• dipÄ• dÄ«su paccudÄ• haraá¹‡Ä• ni yathÄ•

<54> __mahÄ• mettÄ• mahÄ• paÃ±Ã±Ä• , ca yattha paramodayÄ• .

paá¹‡amÄ• mi jinaá¹ƒ taá¹ƒ pa-varaá¹ƒ varaguá¹‡Ä• layaá¹ƒ_ ||

<54> __ ``mahÄ• â€™â€™ _iccÄ• di. __yatthÄ• _ti yasmiá¹ƒ jine. __paramodayÄ• _ti mah
ukkaá¹-á¹-hÄ• bhivuá¸• á¸• hiyo. tatoyeva varaguá¹‡Ä• layaá¹ƒ, teneva __pavaraá¹ƒ_ uttam
sambandho. ettha pubbapadanissitaá¹ƒ cakÄ• raá¹ƒ parapadÄ• dibhÅ«taá¹ƒ katvÄ• tato pu
parapadÄ• disambandhapakÄ• raá¹ƒ pubbapadantabhÅ«taá¹ƒ katvÄ• pakÄ• rato paraá¹ƒ k
ubhayattha paccudÄ• haraá¹‡aá¹ƒ.

54__._ __cÄ• dipÄ• dÄ«su_ visayabhÅ«tesu paccudÄ• haraá¹‡aá¹ƒ yathÄ• . __ ``mahÄ• m
yasmiá¹ƒ jine mahÄ• mettÄ• ca mahÄ• paÃ±Ã±Ä• ca imÄ• __paramodayÄ• _ ukkaá¹-á¹-h
__varaguá¹‡Ä• layaá¹ƒ_ uttamaguá¹‡Ä• karaá¹ƒ __pavaraá¹ƒ_ tatoyeva uttamaá¹ƒ taá¹ƒ jin

cakÄ• raá¹ƒ parapadÄ• diá¹ƒ katvÄ• pakÄ• raá¹ƒ pubbapadantaá¹ƒ katvÄ• yatiyÄ• pavatt
pÄ• â€™â€™ tidvayamapi paccudÄ• haraá¹‡aá¹ƒ.

<55> __padatthakkamato \Be 89/ muttaá¹ƒ, kamaccutamidaá¹ƒ yathÄ• .

khettaá¹ƒ vÄ• dehi gÄ• maá¹ƒ vÄ• , desaá¹ƒ vÄ• mama sobhanaá¹ƒ_ ||

<55> __ ``padaâ€™â€™ _iccÄ• di. padÄ• naá¹ƒ atthakkamato __muttaá¹ƒ_ gaá¸·itaá¹ƒ ka
__khettaá¹ƒ vÄ• _ iccÄ• dinÄ• arucitoyaá¹ƒ yÄ• canakkamo vattuno aviÃ±Ã±utaá¹ƒ gameti
nicchati, kathaá¹ƒ so gÄ• mÄ• dikaá¹ƒ dassatÄ«ti.

55__._ __ ``padatthiâ€™â€™ _ccÄ• di. __padatthakkamato_ padÄ• naá¹ƒ atthakkamato __
__idaá¹ƒ_ vÄ• kyaá¹ƒ kamaccutaá¹ƒ nÄ• ma. udÄ• harati __ ``yathiâ€™â€™ _ccÄ• di. man
gÄ• maá¹ƒ vÄ• desaá¹ƒ vÄ• janapadaá¹ƒ vÄ• dehi. ettha __khetta_miccÄ• di yÄ• canakka
vinÄ• ucitapadatthakkamaá¹ƒ nappakÄ• seti, tathÄ• hi khettamapi dÄ• tumanicchanto gÄ•
kathaá¹ƒ dassatÄ«ti kamahÄ• ni.

<56> á¹• 21__lokiyatthaâ€™ matikkantaá¹ƒ, ativuttaá¹ƒ mataá¹ƒ yathÄ• .

atisambÄ• dhaâ€™ mÄ• kÄ• sa-metissÄ• thanajambhane_ {thanajumbhane (Ce) } ||

<56> __ ``lokiâ€™â€™ _ccÄ• di. loke vidito lokiyo, taá¹ƒ __lokiyattha_mabhidheyyaá¹ƒ __a
ananuvuttaá¹ƒ yaá¹ƒ taá¹ƒ ativuttaá¹ƒ matanti vidhÄ«yate. __yathe_tyÄ• dinÄ• udÄ• harati.
__thanÄ• naá¹ƒ_ payodharÄ• naá¹ƒ __jambhane_ byÄ• pane __Ä• kÄ• saá¹ƒ_ gaganaá¹ƒ
accantappakaá¹ƒ.

56__._ __ ``lokiyatthiâ€™â€™ _ccÄ• di. __lokiyatthaá¹ƒ_ loke pasiddhamabhidheyyaá¹ƒ __
kathanÄ• kÄ• rena atikkamitaá¹ƒ vÄ• kyaá¹ƒ ativuttamiti mataá¹ƒ. udÄ• harati __ ``yathiâ€™
thanajambhane_ thanÄ• naá¹ƒ vijambhane Ä• kÄ• saá¹ƒ __atisambÄ• dhaá¹ƒ_ anokÄ• saá
mahantattaá¹ƒ vadÄ• mÄ• ti loke mahantanti \Be 90/ pasiddhaá¹ƒ gaganamapi atikkantattÄ•
dÅ«sitaá¹ƒ.

<57> __samudÄ• yatthatoâ€™ petaá¹ƒ, taá¹ƒ apetatthakaá¹ƒ yathÄ• .

gÄ• viputto balÄ«baddho, tiá¹‡aá¹ƒ khÄ• dÄ« pivÄ« jalaá¹ƒ_ ||

<57> __ ``samudÄ• yiâ€™â€™ _ccÄ• di. __samudÄ• yassa_ pakaraá¹‡ato padasandhino
aá¹…gaá¹…gibhÅ«taá¹ƒ kriyÄ• kÄ• rakasambandhÄ«visesalakkhaá¹‡aá¹ƒ saá¹ƒvohÄ• rika

suÃ±Ã±aá¹ƒ, vinÄ• {na (Katthaci) } padatthamattena tassa katthaci byabhicÄ• rÄ• bhÄ• vat
tamapetatthakanti vidhi. na hi ``gÄ• viputtoâ€™â€™ ccÄ• dÄ«su samudÄ• yattho sambhava

57__._ __ ``samudÄ• yiâ€™â€™ _ccÄ• di. __samudÄ• yatthato_ visesanavisesyabhÅ«takr
yuttavÄ• kyasaá¹…khÄ• tapadasamudÄ• yassa sambandhapadattÄ• vohÄ• rÄ• nurÅ«paat
avayavatthamattassa vÄ• sabbattha labbhamÄ• nattÄ• samudÄ• yatthato suÃ±Ã±aá¹ƒ, __
__apetatthakaá¹ƒ_ nÄ• ma. __yathi_ccÄ• dinÄ• udÄ• harati ``gÄ• viputto balÄ«baddho usa
jalaá¹ƒ pivÄ«â€™â€™ ti. ettha avayavatthamattena vinÄ• samudÄ• yena gamyamÄ• nassa
abhÄ• vÄ• samudÄ• yatthato apagataá¹ƒ nÄ• ma hoti.

<58> __bandhe pharusatÄ• yattha, taá¹ƒ bandhapharusaá¹ƒ yathÄ• .

kharÄ• khilÄ• parikkhÄ«á¹‡Ä• , khette khittaá¹ƒ phalatyaâ€™ laá¹ƒ_ ||

<58> __ ``bandheâ€™â€™ _ccÄ• di. \Be 91/ __kharÄ• _iccÄ• dikaá¹ƒ bandhapharusaá¹ƒ s
__kharÄ• _ kakkasÄ• __khilÄ• _ khÄ• á¹‡ukÄ• dayo __parikkhÄ«á¹‡Ä• _ khayaá¹ƒ pattÄ•
__khittaá¹ƒ_ vuttaá¹ƒ __ala_maccantaá¹ƒ __phalati_ nipphajjati || vÄ• kyadoso.

58__._ __ ``bandheâ€™â€™ _ccÄ• di. __bandhe_ bandhasarÄ«re __pharusatÄ• _ sutisukh
__yattha_ vÄ• kye bhavati, __taá¹ƒ_ vÄ• kyaá¹ƒ __bandhapharusaá¹ƒ_ nÄ• ma hoti. __yath
kakkasÄ• __khilÄ• _ khÄ• á¹‡ukÄ• dayo __parikkhÄ«á¹‡Ä• _ yasmÄ• khÄ«á¹‡Ä• honti, ta
vuttaá¹ƒ bÄ«jaá¹ƒ __alaá¹ƒ_ atisayena __phalati_ nipphajjati.

vÄ• kyadosaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ• kyatthadosaniddesavaá¹‡á¹‡anÄ•

<59> __Ã±eyyaá¹ƒ lakkhaá¹‡amanvattha-vasenÄ• â€™ pakkamÄ• dinaá¹ƒ.

udÄ• haraá¹‡ametesaá¹ƒ, dÄ• ni sandassayÄ• myaâ€™ haá¹ƒ_ ||

59__._ __ ``Ã±eyyaâ€™â€™ _miccÄ• di. apakkamÄ• dÄ«naá¹ƒ yathÄ• uddiá¹-á¹-hÄ• naá¹ƒ
udÄ• haraá¹‡amanenÄ• ti atthena __lakkhaá¹‡aá¹ƒ anvatthavasena_ apagato kamo yattha
atthÄ• nugamanavasena __Ã±eyyaá¹ƒ_ viÃ±Ã±Ä• tabbaá¹ƒ. __idÄ• ni_ vÄ• kyadose niddis
kÄ• le __etesaá¹ƒ_ apakkamÄ• dÄ«naá¹ƒ __udÄ• haraá¹‡aá¹ƒ_ lakkhiyaá¹ƒ ahaá¹ƒ __sand

59__._ idÄ• ni uddiá¹-á¹-hÄ• nukkamena apakkamÄ• diatthadosÄ• ni vibhÄ• veti __ ``Ã±eyy
__apakkamÄ• dÄ«naá¹ƒ_ apakkamocityahÄ«nÄ• dÄ«naá¹ƒ __lakkhaá¹‡aá¹ƒ_ apakkamÄ•

aviparÄ«tavuttiyÄ• pavattikÄ• raá¹‡aá¹ƒ __anvatthavasena_ apagato kamo
yatthiccÄ• divacanatthÄ• nugataÃ±Ä• á¹‡avasena __Ã±eyyaá¹ƒ_ Ã±Ä• tabbaá¹ƒ, visuá¹ƒ la
vuttaá¹ƒ hoti. idÄ• ni ahaá¹ƒ __etesaá¹ƒ_ apakkamÄ• dÄ«naá¹ƒ __udÄ• haraá¹‡aá¹ƒ_ lakkh
atthÄ• nugatamanvatthaá¹ƒ anvatthassa Ã±Ä• á¹‡assa vasoti viggaho.

tatthÄ• pakkamaá¹ƒ yathÄ•

<60> __bhÄ• vanÄ• dÄ• nasÄ«lÄ• ni, sammÄ• sampÄ• ditÄ• niâ€™ ha.

bhogasaggÄ• dinibbÄ• na-sÄ• dhanÄ• ni na saá¹ƒsayo_ ||

<60> __ ``bhÄ• vanÄ• â€™â€™ _iccÄ• di. \Be 92/ __sammÄ• _ alobhÄ• dihetusampattiyÄ
nipphÄ• ditÄ• ni. ettha bhogasaggÄ• dinibbÄ• nÄ• naá¹ƒ hetavo yathÄ• kkamaá¹ƒ dÄ• nasÄ
bhÄ• vanÄ• dÄ• nasÄ«lÄ• ni.

60__._ __tattha_ tesu apakkamÄ• dÄ«su __apakkamaá¹ƒ yathÄ• _ apakkamassodÄ• haraá
yathÄ• _tyÄ• dÄ«supi evamattho veditabbo. __ ``bhÄ• vaniâ€™â€™ _ccÄ• di. __iha_ imasm
sampÄ• ditÄ• ni_ alobhÄ• dihetusampattiyÄ• sakkaccaá¹ƒ sampÄ• ditÄ• ni rÄ• sikatÄ• ni b
__bhogasaggÄ• dinibbÄ• nasÄ• dhanÄ• ni_ upabhogaparibhogÄ• ni, sagguppattiÄ• yuÄ• ro
etesaá¹ƒ sÄ• dhakÄ• ni. __na saá¹ƒsayo_ sadisavisadisavipÄ• kadÄ• ne saá¹ƒsayo nÄ• ma
bhogasagganibbÄ• nÄ• naá¹ƒ hetubhÅ«tÄ• pana kamato dÄ• nasÄ«labhÄ• vanÄ• yo bhav
viruddhamiti kamÄ• petaá¹ƒ nÄ• ma hoti.

ocityahÄ«naá¹ƒ yathÄ•

61__._ __pÅ«janÄ«yataro loke, ahaâ€™ meko nirantaraá¹ƒ.

mayekasmiá¹ƒ guá¹‡Ä• sabbe, yato samuditÄ• ahuá¹ƒ_ ||

<61> __ ``pÅ«janÄ«yiâ€™â€™ _ccÄ• di. __yato_ yasmÄ• kÄ• raá¹‡Ä• __sabbe guá¹‡Ä•
__mayi_ eva __samuditÄ• _ rÄ• sibhÅ«tÄ• __ahuá¹ƒ_ ahesuá¹ƒ, tasmÄ• kÄ• raá¹‡Ä• ima
ahameva __nirantaraá¹ƒ_ satataá¹ƒ __pÅ«janÄ«yataro_ atisayena pujjoti. evamattapasaá¹ƒ
sappurisassa.

61__._ __ ``pÅ«janÄ«yatareâ€™â€™ _ccÄ• di. \Be 93/ __yato_ yasmÄ• __sabbe guá¹‡Ä•
adutiye mayi eva __samuditÄ• _ rÄ• sibhÅ«tÄ• __ahuá¹ƒ_ ahesuá¹ƒ, tasmÄ• __loke_ satt
__nirantaraá¹ƒ_ satataá¹ƒ __pÅ«janÄ«yataro_ atisayena pÅ«janÄ«yo. evaá¹ƒ attappasaá¹ƒ
parihÄ• nÄ«ti __ocityahÄ«naá¹ƒ_ nÄ• ma.

yathÄ• ca

<62> __yÄ• citohaá¹ƒ kathaá¹ƒ nÄ• ma, na dajjÄ• myapi jÄ«vitaá¹ƒ.

tathÄ• pi puttadÄ• nena, vedhate hadayaá¹ƒ mama_ ||

<62> __ ``yÄ• citoâ€™â€™ _iccÄ• di. ettha ``yadi yÄ• ciá¹ƒsu, jÄ«vitampi yÄ• cakÄ• naá¹ƒ
dassitodÄ• ratÄ• yÄ• nucitaá¹ƒ puttadÄ• ne hadayapavedhanakathanaá¹ƒ vessantarassa y

62__._ __yathÄ• ca, _ evampi ocityahÄ«nassa udÄ• haraá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ __ ``yÄ
__yÄ• cito_ yÄ• cakehi yÄ• cito ahaá¹ƒ jÄ«vitamapi kathaá¹ƒ nÄ• ma na dajjÄ• mi, __tathÄ•
satipi puttadÄ• nena mama hadayaá¹ƒ __vedhate_ kampate. ettha vessantarassa ``yadi yÄ•
yÄ• cakÄ• naá¹ƒ dajjÄ• mÄ«â€™â€™ ti katapaá¹-iÃ±Ã±Ä• ya puttadÄ• nena hadayakampa
cÄ• gÄ• tisayayogasaá¹…khÄ• taudÄ• raguá¹‡assa ananucchavikanti ocityahÄ«naá¹ƒ.

bhaggarÄ«ti yathÄ•

<63> __itthÄ«naá¹ƒ dujjanÄ• naÃ±ca, vissÄ• so nopapajjate.

vise siá¹…gimhi nadiyaá¹ƒ, roge rÄ• jakulamhÄ« ca_ ||

<63> __ ``itthÄ«naâ€™â€™ _miccÄ• di. __nopapajjate_ na yujjati. ettha sambandhe chaá¹
__vise_iccÄ• dinÄ• Ä• dhÄ• re sattamÄ«niddeso \Be 94/ attharÄ«tiyÄ• bhaá¹…go. Ä• do n
__ca_kÄ• rapariccÄ• gÄ• saddarÄ«tiyÄ• bhaá¹…go, rÄ«tÄ«naá¹ƒ anantattÄ• bhaá¹…gÄ•
disÄ• mattaá¹ƒ.

63__._ __ ``itthÄ«naâ€™â€™ _miccÄ• di. itthÄ«naÃ±ca dujjanÄ• naÃ±ca __vissÄ• so_ sah
__nopapajjate_ anatthasaá¹ƒsayÄ• nivattikÄ• raá¹‡attÄ• na yujjati. __vise_ garaá¸·e ca __s
mahiá¹ƒ sÄ• do ca nadiyaÃ±ca __roge_ vaá¸• á¸• hamÄ• nake roge ca __rÄ• jakulamhi_ ca
rÄ• jakule ca vissÄ• so nopapajjate. ettha Ä• do sambandhe chaá¹-á¹-hiyÄ• Ä• rabhitvÄ• ta
vuttattÄ• attharÄ«ti ca, Ä• dimajjhesu __ca_saddapariccÄ• gato saddarÄ«ti ca bhinnÄ• . __
payuÃ±jantena Ä• do eva vÄ• ante eva vÄ• paccekaá¹ƒ vÄ• yojetabbaá¹ƒ hoti. Ä«diso pa
hoti. rÄ«tÄ«naá¹ƒ bahuttÄ• rÄ«tibhaá¹…gadosÄ• pi bahuvidhÄ• . idaá¹ƒ pana mukhamatta

sasaá¹ƒsayaá¹ƒ yathÄ•

<64> __munindacandimÄ• loka-rasalolavilocano.

janoâ€™ vakkantapanthoâ€™ va, gopadassanapÄ«á¹‡ito_ ||

<64> __ ``munindiâ€™â€™ _ccÄ• di. \Be 95/ candimÄ• viya candimÄ• , munindoyeva can
dassanaá¹ƒ, Ä• loko pakÄ• so vÄ• , tasmiá¹ƒ __raso_ anurÄ• go, tena __lolÄ• ni_ capalÄ• n
yassa so jano __avakkanto_ okkanto paviá¹-á¹-ho __pantho_ maggo yena avakkantapantho
raá¹ƒsÄ«naá¹ƒ, iá¹-á¹-hatthanipphattisÅ«cakabhÄ• vena __go_padatthassa vÄ• padassane
ettha gorÅ«passa padassanenÄ• tipi viÃ±Ã±Ä• yatÄ«ti sandeho.

64__._ __ ``munindiâ€™â€™ _ccÄ• di. __munindacandimÄ• lokarasalolavilocano_ munindâ
Ä• loke dassane pÄ• tubhÄ• ve vÄ• rasena Ä• layena caÃ±calanetto jano __avakkantapan
buddhassa dassanatthÄ• ya maggamotiá¹‡á¹‡oti adhippÄ• yo. __gopadassanapÄ«á¹‡ito_
gosaá¹…khÄ• taraá¹ƒsipadassanena, abhimaá¹…galasammatagopadassanena vÄ• santuâ
gopadassanenÄ• ti ca atthassa gamyamÄ• nattÄ• viÃ±Ã±Ä• tuá¹ƒ saá¹ƒsayo uppajjatÄ«ti _
avakkanto pantho yenÄ• ti ca, gunnaá¹ƒ raá¹ƒsÄ«naá¹ƒ, gÄ• vassa vÄ• padassananti ca, g
ca viggaho.

<65> __vÄ• kyatthato duppatÄ«ti-karaá¹ƒ gÄ• mmaá¹ƒ mataá¹ƒ yathÄ• .

poso vÄ«riyavÄ• soâ€™ yaá¹ƒ, paraá¹ƒ hantvÄ• na vissami_ ||

<65> __ ``vÄ• kyaâ€™â€™ _iccÄ• di. __paraá¹ƒ_ sattuá¹ƒ __hantvÄ• na_ paharitvÄ• __v
poso_ puriso __vissami_ vissattho. ayamattho tÄ• va na duppatÄ«to. __paraá¹ƒ_ accantaá¹
__vÄ«riyavÄ• _ ucitasambhavo soyaá¹ƒ poso vissamÄ«ti duppatÄ«toyamattho.

65__._ anvatthavasena lakkhaá¹‡assa apÄ• kaá¹-attÄ• salakkhaá¹‡aá¹ƒ lakkhiyamudÄ• ha
_ccÄ• dinÄ• . vÄ• kyatthato duppatÄ«tikaraá¹ƒ viruddhappakÄ• sakaá¹ƒ gÄ• mmanti mataâ
__paraá¹ƒ_ sattuá¹ƒ __hantvÄ• na_ mÄ• retvÄ• na __vÄ«riyavÄ• _ sÅ«ro so ayaá¹ƒ poso _
ahosi, ayamattho iá¹-á¹-ho. __paraá¹ƒ_ atisayena __hantvÄ• na_ vÄ«tikkamaá¹ƒ katvÄ• __
upacitasambhavo upacitasukko so ayaá¹ƒ puriso vÄ• yÄ• mena __vissami_ vigatavÄ• yÄ• n
asabbhÄ• rahattÄ• gÄ• mmattaá¹ƒ. vÄ«riyaá¹ƒ ussÄ• ho sambhavo vÄ• assa atthÄ«ti vigg

<66> __duá¹-á¹-hÄ• laá¹…karaá¹‡aá¹ƒ \Be 96/ tetaá¹ƒ, yatthÄ• laá¹…kÄ• radÅ«sanaá¹ƒ.

tassÄ• laá¹…kÄ• raniddese, rÅ«pamÄ• vÄ«bhavissati_ ||

<66> __ ``duá¹-á¹-hÄ• â€™â€™ _iccÄ• di. __yattha_ yasmiá¹ƒ vÄ• kye alaá¹…kÄ• rÄ• naâ
etantu __duá¹-á¹-hÄ• laá¹…karaá¹‡aá¹ƒ_ duá¹-á¹-hÄ• laá¹…karaá¹‡aá¹ƒ nÄ• ma, __tassa_

__rÅ«paá¹ƒ_ sarÅ«paá¹ƒ __alaá¹…kÄ• raniddese_ taá¹ƒnÄ• make paricchede __Ä• vÄ«bh
taá¹ƒ dassayissÄ• mÄ«ti adhippÄ• yo.

66__._ __ ``duá¹-á¹-hÄ• laá¹…kariâ€™â€™ _ccÄ• di. __yattha_ vÄ• kye __alaá¹…kÄ• radÅ
virodho hoti, __etaá¹ƒ_ vÄ• kyatthanissitaá¹ƒ __etaá¹ƒ_ vÄ• kyaá¹ƒ __duá¹-á¹-hÄ• laá¹…ka
duá¹-á¹-hÄ• laá¹…kÄ• ro nÄ• ma, __tassa_ duá¹-á¹-hÄ• laá¹…karaá¹‡adosopalakkhitavÄ• k
lakkhiyaá¹ƒ __alaá¹…kÄ• raniddese_ alaá¹…kÄ• rÄ• naá¹ƒ nidassanaá¹-á¹-hÄ• nabhÅ«te p
ettha vuttepi puna tatthÄ• pi vattabbaá¹ƒ siyÄ• ti na vuttanti adhippÄ• yo. uddese ``duá¹-á¹-h
ti vatvÄ• idÄ• ni ``duá¹-á¹-hÄ• laá¹…karaá¹‡aâ€™â€™ nti vacanaá¹ƒ __alaá¹…kati
alaá¹…karaá¹‡aalaá¹…kÄ• ra_saddÄ• naá¹ƒ tulyatthattÄ• na virujjhati.

<67> __katoâ€™ tra saá¹…khepanayÄ• mayÄ• â€™ yaá¹ƒ,

dosÄ• namesaá¹ƒ pavaro vibhÄ• go.

esoâ€™ vaâ€™ laá¹ƒ bodhayituá¹ƒ kavÄ«naá¹ƒ,

tamatthi ce khedakaraá¹ƒ parampi_ ||

iti saá¹…gharakkhitamahÄ• sÄ• mipÄ• daviracite subodhÄ• laá¹…kÄ• re

dosÄ• vabodho nÄ• ma

paá¹-hamo paricchedo.

<67> evaá¹ƒ ``sodÄ• haraá¹‡ametesaá¹ƒ, lakkhaá¹‡aá¹ƒ kathayÄ• myahaâ€™â€™ nti kata
paá¹-ipajja dÄ• ni __ ``katotriâ€™â€™ _ccÄ• dinÄ• nikkhipananayaá¹ƒ saá¹…khipati. __atr
paricchede \Be 97/ vÄ• __esaá¹ƒ_ yathÄ• vuttÄ• naá¹ƒ __dosÄ• naá¹ƒ_ padadosÄ• dÄ«na
__vibhÄ• go_ vibhajanaá¹ƒ __saá¹…khepanayÄ• _ saá¹…khepakkamena, na vitthÄ• rato, y
natthi pariyanto mayÄ• __kato_ niá¹-á¹-hÄ• pito. nanu ``saá¹…khepanayÄ• â€™â€™ ti vutt
{purÄ• tarehi (Katthaci) } dÄ«pitÄ• santi bahÅ« dosÄ• , te pariccattÄ• siyunti? ettha vuccat
anadhippetattÄ• ``saá¹…khepanayÄ• â€™â€™ ti vuttaá¹ƒ, na pana sabbathÄ• pariccÄ• g

``nihantu soyaá¹ƒ jalitaá¹ƒ, pataá¹…go aripÄ• vakaâ€™â€™ ntiÄ• dÄ«naá¹ƒ

__akkhamatthantarÄ• dikaá¹ƒ_ viruddhatthantarÄ• nugatanti ca. ettha hi __pataá¹…ga_sad
jotiriá¹…gaá¹‡asaá¹…khÄ• tamatthantaramasamatthamicchitatthe ``vacanti gaá¹‡á¸• Ä• â€™
amaá¹…galaapayuttapadÄ• dikaá¹ƒ kiliá¹-á¹-he antogadhanti ca.

gajahesÄ• di sambandhadÅ«sitaá¹ƒ lokavirodhi, sogatÄ• gamÄ• dÄ«su pasiddhaá¹ƒ rÅ«pa
vuttaá¹ƒ appatÄ«taá¹ƒ nÄ• ma. idaá¹ƒ Ä• gamavirodhiiti, sambandhadÅ«sitappatÄ«tÄ• dika
paviá¹-á¹-hanti ca, Ä• netabbahetuttÄ• hetvapekkhaá¹ƒ neyyato na byatiriccatÄ«ti ca.

``devo voharatu klesaá¹ƒ, rÄ• hukhinno divÄ• karoâ€™â€™

iccÄ• dikaá¹ƒ asÄ• matthyÄ• bhidheyyÄ• dikaá¹ƒ ocityahÄ«ne saá¹…gahitanti ca.
jigucchaasabbhasaá¹ƒsÅ«cakaatthantarakaÃ±ca gÄ• mmaá¹ƒ duppatÄ«tikare saá¹…gayha
(duruccÄ• raá¹‡aá¹ƒ) ? } sabandhapharusameveti ca.

ettha pana ocityahÄ«naduppatÄ«tikarÄ• naá¹ƒ vÄ• kyatthadosattepi phandhapharusassa c
padapadatthÄ• naá¹ƒ dosato vÄ• kyameva duá¹-á¹-haá¹ƒ siyÄ• , vÄ• kyaÃ±ca padehi viricc
vÄ• kyattho ca duá¹-á¹-ho siyÄ• . padadosato vÄ• kyavÄ• kyatthÄ• naá¹ƒ nÄ• nÄ• bhÄ• vÄ
asÄ• matthiyÄ• bhidheyyÄ• dikaá¹ƒ padaá¹ƒ ocityahÄ«nÄ• divÄ• kyatthadosÄ• dÄ«su \Be 9
purÄ• tanehi viruddhatthantarÄ• dÄ«hi padehi viracitaá¹ƒ vÄ• kyaá¹ƒ viruddhantiÄ• dinÄ• b
vÄ• kyÄ• ni dassitÄ• ni. ``harisamÄ• nayÄ«â€™â€™ ti ettha __ha_pubbaá¹ƒ risaâ€™ mÄ•
bhaá¹-á¹-haá¹ƒ __bhaá¹-á¹-haá¹ƒ_. nÄ• natthamappasiddhehi yuttaá¹ƒ __guá¸·haá¹ƒ, _ yath
sahassagÅ«â€™â€™ ti. iti bhaá¹-á¹-haguá¸·hatthÄ• dayo pasÄ• dÄ• laá¹…kÄ• raviruddhÄ•

vÄ• kyepi __visandhika_mihÄ• nupayogÄ«ti ca, vÄ• kyantaropagataá¹ƒ vÄ• kyaá¹ƒ __vÄ•
vÄ• kyantarapadasammissaá¹ƒ ``apÄ• thyameso dissati, vejjaá¹ƒ khÄ• datyanÄ• rataâ€™â
__vÄ• kyasaá¹ƒkiá¹‡á¹‡aÃ±ca_ byÄ• kiá¹‡á¹‡e samohitanti ca.

``kÄ• cuyyÄ• ne mayÄ• diá¹-á¹-hÄ• , vallarÄ« paÃ±capallavÄ• .

pallave pallave mudhÄ• , yassÄ• kusumamaÃ±carÄ«â€™â€™ ti ||

ida__mavÄ• cakaá¹ƒ_ paheá¸·ikÄ• ya pamussitÄ• sannissitanti ca, tattha ca kavinÄ• __uy
latÄ• vÄ• cinÄ• __vallarÄ«_saddena aá¹…ganÄ• , __pallava_saddena karacaraá¹‡adasan
nakhasobhÄ• dantakantiyo ca vattumicchitÄ• , vÄ• kyatthepi paduminÄ«naá¹ƒ rattiyamunni
__viruddhaá¹ƒ_ virodhinilÄ«nanti ca nÄ• tyanuÃ±Ã±Ä• tÄ• , na tu sabbathÄ• pariccÄ• gena
yathÄ• vuttanayena niá¹-á¹-hÄ• pito ayaá¹ƒ saá¹…khepanayo eva __kavÄ«naá¹ƒ_ paá¹‡á¸·
__khedakaraá¹ƒ_ ``kathaá¹ƒ nÄ• ma bandhepÄ«disaá¹ƒ sati santÄ«â€™â€™ ti evamÄ• sul
asÄ• dhusandiddhapariyÄ• ya Ã±eyyaappatÄ«tatthaappayojaka dubbodhadesiyÄ• dikaá¹ƒ,
adhikaÅ«nabhaggacchandÄ• dikaá¹ƒ, vÄ• kyatthadose upakkamopasaá¹ƒhÄ• ravisamaÃ±c
dÅ«sanaá¹ƒ __atthi ce_ yadi bhaveyya, __tampi bodhayitu_mavagametuá¹ƒ __alaá¹ƒ_ sam
yathÄ• vuttadosÄ• nusÄ• rena buddhimantehi sakkÄ• Å«hitunti.

evaá¹ƒ \Be 99/ vadato ca ganthakÄ• rassÄ• yamadhippÄ• yo --- ye dosÄ• vibhÄ• gaso na
ganthagÄ• ravabhayÄ• saá¹…khepitÄ• , lakkhaá¹‡ato tu saá¹…gahitÄ• . na hi tesamantaá¹

tattha saddasatthaviruddha_masÄ• dhu_. yaá¹ƒ kriyÄ• dinimittamupÄ• dÄ• ya atthantarepi
saÃ±Ã±Ä• bhÄ• veneva payuttaá¹ƒ sandiddhaá¹ƒ, yathÄ• ``ravimhihimahÄ• â€™â€™ ti, id
hoti. pasiddhasaÃ±Ã±Ä• saddassa pariyÄ• yantarena parikappitapadaá¹ƒ __pariyÄ• yaÃ±ey
``vaá¸·avÄ• mukheneâ€™â€™ ti ettha ``assavanitÄ• nanenaâ€™â€™ iti. yaá¹ƒ accantÄ• by
guá¹‡aá¹ƒ vadati, taá¹ƒ appatÄ«tatthaá¹ƒ, yathÄ• ``kaá¹‡hamasÄ«â€™â€™ ti. adhigatatthA
__appayojakaá¹ƒ, _ yathÄ• ``atiphenilaá¹ƒ sÄ• garamalaá¹…ghÄ«â€™â€™ ti. ``manuÃ±Ã±
kani bhanti teâ€™â€™ iccÄ• diko __dubbodho, _ kani kaÃ±Ã±e khÄ• dayo gaggharikÄ• . ``
gallÄ• lolavilocaneâ€™â€™ iccÄ• diko __desiyo, _ tallo jalÄ• sayaviseso, gallo kapolo. ``sa
ripÅ«namitthÄ«namakaá¹…kaá¹‡o pÄ• á¹‡i. nettamanaÃ±janaâ€™â€™ ntiÄ• dikaá¹ƒ __adh
pÄ• á¹‡Ä«â€™â€™ tiÄ• dinÄ• vedhabyassa gammamÄ• nattÄ• ``saggasevÄ«naâ€™â€™
Å«natÄ• , taá¹ƒ __Å«naá¹ƒ, _ yathÄ• ``tilokatilakaá¹ƒ muniâ€™â€™ ntiÄ• di. ettha ``vandÄ
chandobhaá¹…gÄ• nvitaá¹ƒ vaco __bhaggacchandaá¹ƒ_ pÄ• kaá¹-aá¹ƒ. Ä• rambhÄ• vasÄ•
__upakkamopasaá¹ƒhÄ• ravisamaá¹ƒ, _ taá¹ƒ pana Ä• raddhakkamapariccÄ• genÄ• paren

iti subodhÄ• laá¹…kÄ• re mahÄ• sÄ• minÄ• mikÄ• á¹-Ä«kÄ• yaá¹ƒ

dosÄ• vabodhaparicchedo.

67__._ evaá¹ƒ ``sodÄ• haraá¹‡ametesaá¹ƒ, lakkhaá¹‡aá¹ƒ kathayÄ• myahaâ€™â€™ nti ka
sampÄ• detvÄ• idÄ• ni __ ``katotreâ€™â€™ _ccÄ• dinÄ• nigamento dose saá¹…khipati. _
\Be 100/ paricchede vÄ• __esaá¹ƒ dosÄ• naá¹ƒ_ yathÄ• vuttapadadosÄ• dÄ«naá¹ƒ __pava
lakkhaá¹‡Ä• virodhalakkhiyato uttamo __vibhÄ• go_ asaá¹…karato vibhajanaá¹ƒ __saá¹…k
vitthÄ• rÄ• paniyasaá¹…khepakkamena mayÄ• __kato_ vutto __esova_ yathÄ• vutto eso s
__kavÄ«naá¹ƒ_ viracayantÄ• naá¹ƒ __khedakaraá¹ƒ_ bandhasarÄ«re __Ä«disaá¹ƒ_ Ä«disa
karomÄ«ti evaá¹ƒ pavattakhedamuppÄ• dayantaá¹ƒ __parampi_ asÄ• dhusandiddhÄ• di aÃ
__taá¹ƒ_ sabbaá¹ƒ __bodhayituá¹ƒ_ bodhetuá¹ƒ __alaá¹ƒ_ samattho hoti. niyati avuttopi att
saá¹…khepo ca so nayo cÄ• ti viggaho.

ihÄ• niddiá¹-á¹-haá¹ƒ

``nihantu soyaá¹ƒ jalitaá¹ƒ, pataá¹…go aripÄ• vakaâ€™â€™ ntiÄ• dikaá¹ƒ

__akkhamatthantarÄ• dikaá¹ƒ_ viruddhatthantare anupatattÄ• na vuttaá¹ƒ, ettha sÅ«riyavÄ
jotiriá¹…gaá¹‡avÄ• cakopi hotÄ«ti vattumicchitaamittaggivinÄ• se asamatthaÃ±Ã±attho hoti

``vacanti gaá¹‡á¸• iâ€™â€™ ccÄ• dikaá¹ƒ Ä• game appasiddhaá¹ƒ lakkhaá¹‡amattena sÄ•
__appayuttapadÄ• di_doso kiliá¹-á¹-hapadadose antogadho hotÄ«ti na vutto.

gajahesÄ• turaá¹…gakoÃ±canÄ• dÄ• di__sambandhadÅ«sita_Ã±ca. jinÄ• gamÄ• dÄ«su p
payutta__mappatÄ«ta_nnÄ• mÄ• tÄ«daá¹ƒ dvayaá¹ƒ yathÄ• kkamaá¹ƒ lokavirodhamÄ• gar
antogadhaá¹ƒ hoti. __hetvapekkhaá¹ƒ_ Ä• netabbahetuttÄ• neyye antogadhanti na vuttaá¹

``devo voharatu klesaá¹ƒ, rÄ• hukhinno divÄ• karoâ€™â€™

iccÄ• dikaá¹ƒ __asamatthÄ• bhidhÄ• yi_ccÄ• di ocityahÄ«ne antogadhanti na vuttaá¹ƒ. etth
rÄ• hugahito aÃ±Ã±esaá¹ƒ kilesÄ• panayane \Be 101/ asamatthoti tamasÄ• matthiyaá¹ƒ vis
``rÄ• hukhinnoâ€™â€™ ti padena Ã±Ä• yati.

__jigucchÄ• vamaá¹…galaasabbhÄ• naá¹ƒ_ tiá¹‡á¹‡amaÃ±Ã±atrassa jotakaá¹ƒ vÄ• cakaá
gÄ• mmaá¹ƒ duppatÄ«tikarattÄ• vÄ• kyatthagÄ• mmadoseyeva antogadhanti na vuttaá¹ƒ.
__duruccÄ• raá¹‡a_bhÅ«talakkhaá¹‡aá¹ƒ __kaá¹-á¹-haá¹ƒ_ bandhapharusato abyatirittanti
``harisamÄ• nayÄ«â€™â€™ ti vattabbe hapubbaá¹ƒ risaâ€™ mÄ• nayiiccÄ• dikaá¹ƒ icchita
__bhaá¹-á¹-ha_Ã±ca ``sakko sahassagÅ«â€™â€™ iccÄ• dikaá¹ƒ apasiddhavisaye pariyutta
atthaguá¸·hÄ• dayo pasÄ• dÄ• laá¹…kÄ• raviruddhattÄ• pasÄ• daguá¹‡Ä• dÄ• neneva par
sahassaá¹ƒ gÄ• vo cakkhÅ«ni assÄ• ti sahassagÅ«ti sakkassa nÄ• maá¹ƒ guá¸·haá¹ƒ nÄ• n

vÄ• kyadosepi __visandhivÄ• kyaá¹ƒ_ idha anupayogittÄ• na vuttaá¹ƒ. vÄ• kyamajjhapatita
vÄ• kyagabbhaÃ±ca, vÄ• kyantarapadasammissaá¹ƒ.

``apÄ• thyameso dissati, vejjaá¹ƒ khÄ• datyanÄ• rataá¹ƒâ€™â€™

iccÄ• dikaá¹ƒ __vÄ• kyasaá¹ƒkiá¹‡á¹‡a_Ã±ca byÄ• kiá¹‡á¹‡e antogadhanti na vuttaá¹ƒ. ett
__anÄ• rataá¹ƒ_ niccaá¹ƒ __apÄ• thyaá¹ƒ_ rogassa ahitaá¹ƒ __dissati_ vadati. __eso_ rogÄ
satataá¹ƒ __apÄ• thyaá¹ƒ_ ahitaá¹ƒ khÄ• dati. __vejjaá¹ƒ_ bhisakkaá¹ƒ __dissati_ kujjhati.
anekavÄ• kyehipi sandhivÄ• kyaá¹ƒ saá¹ƒkiá¹‡á¹‡aá¹ƒ nÄ• ma.

``kÄ• cuyyÄ• ne mayÄ• diá¹-á¹-hÄ• , vallarÄ« paÃ±capallavÄ• .

pallave pallave mudhÄ• , yassÄ• kusumamaÃ±carÄ«â€™â€™ ti ||

ida__mavÄ• cakaá¹ƒ_ paheá¸·ikÄ• su pamussitÄ• sannissitamiti na vuttaá¹ƒ. nanu cettha a
adassitattÄ• avÄ• cakassa pamussitÄ• ya antogadhakaraá¹‡aá¹ƒ asiddhena asiddhasÄ• d

``upekkhiyanti sabbÄ• ni, sissakhedabhayÄ• mayÄ• â€™â€™ ti ca upari kiliá¹-á¹-hapadado
``paheá¸·ikÄ• yamÄ• ruá¸·hÄ• , na hi duá¹-á¹-hÄ• kiliá¹-á¹-hatÄ• â€™â€™ ti ceti iminÄ• \B
niddiá¹-á¹-hasoá¸·asapaheá¸·ikÄ• yopi dassitÄ• ti siddhena asiddhasÄ• dhanaá¹ƒ hoti. tatth
__uyyÄ• na_saddena gehaÃ±ca latÄ• pariyÄ• ya__vallarÄ«_saddena aá¹…ganÄ• __ca pa
ca __maÃ±carÄ«_saddena nakhadantakantiyo ca vattumicchitÄ• .

vÄ• kyatthadosepi paduminÄ«naá¹ƒ rattiyaá¹ƒ pabujjhanÄ• dikaá¹ƒ __viruddhaá¹ƒ_ virodhi
vuttanti dassetuá¹ƒ __ ``katotra saá¹…khepanayÄ• â€™â€™ _ti vuttaá¹ƒ, na pana tesaá¹ƒ s
pariccattattÄ• ti. ettha ocityahÄ«naduppatÄ«tikarÄ• naá¹ƒ dvinnaá¹ƒ vÄ• kyatthadosatte sat
vÄ• kyadosatte sati virodhino padadosatte __sati_ ``asamatthÄ• bhidhÄ• yiâ€™â€™ Ä• dip
``jigucchÄ• dittayapakÄ• sakÄ• â€™â€™ dipadaá¹ƒ, kaá¹-á¹-hapadaá¹ƒ, paduminÄ«naá¹ƒ n
{dunniddatÄ• di (Katthaci) } vÄ• kyatthaÃ±ceti ime cattÄ• ro dosÄ• bhinnajÄ• tikesu ocityÄ•
saá¹…gahitÄ• ti? saccaá¹ƒ, tathÄ• pi padÄ• naá¹ƒ duá¹-á¹-hatte sati vÄ• kyavÄ• kyatthÄ• n
natthÄ«ti padadosena sandhivÄ• kyavÄ• kyatthadosÄ• namanaÃ±Ã±attaá¹ƒ sissÄ• naá¹ƒ Ã
vÄ• kyatthadosÄ• dÄ«su saá¹…gahitanti veditabbaá¹ƒ. iminÄ• yeva purÄ• tanehi viruddhatt
vicaritaá¹ƒ vÄ• kyaá¹ƒ viruddhantiÄ• dinÄ• duá¹-á¹-hÄ• ni bahÅ«ni vÄ• kyÄ• ni dassitÄ• nÄ

imÄ• yeva {imissÄ• yeva (Katthaci) } gÄ• thÄ• ya ``tamatthi ce khedakaraá¹ƒ parampÄ«â€™
__para_saddenaasÄ• dhusandiddhapariyÄ• yaÃ±eyyÄ• ppatÄ«tatthaappayojaka- dubbodha
adhikaÅ«nabhaggacchandÄ• divÄ• kyadose ca upakkamopasaá¹ƒhÄ• ravisamasaá¹…khÄ•
pariggaá¹‡hÄ• ti. ettha saddasatthaviruddha__masÄ• dhu_ nÄ• ma. kriyÄ• nipphattikÄ• raá
pavattanÄ• maá¹ƒ visesanatthena vinÄ• saÃ±Ã±Ä• bhÄ• jane payuttaá¹ƒ __sandiddhaá¹ƒ_
himahÄ• â€™â€™ ti. ettha himahÄ• ravÄ«ti visesane kate doso \Be 103/ natthi. pasiddhas
pariyÄ• yanÄ• mena kappitapadaá¹ƒ __pariyÄ• yaÃ±eyyaá¹ƒ_ nÄ• ma, yathÄ• ``vaá¸·avÄ•
nti. atisayÄ• vinÄ• bhÄ• vitatthena visesyassa guá¹‡avÄ• cakaá¹ƒ padaá¹ƒ __appatÄ«tatth
``kaá¹‡hamasÄ«â€™â€™ ti. adhigatattÄ• nupayogipadaá¹ƒ __appayojakaá¹ƒ_ nÄ• ma, yat
sÄ• garamalaá¹…ghÄ«â€™â€™ ti. appasiddhavacanaá¹ƒ __dubbodhaá¹ƒ_ nÄ• ma, yathÄ•

``manuÃ±Ã±addhanayo pÄ• de, khÄ• dayo kani bhanti teâ€™â€™ ti.

__kani_ he kaÃ±Ã±e __te_ tavapÄ• de __manuÃ±Ã±addhanayo_ manoharasaddasamann
__bhanti_ dibbantÄ«ti. kismiÃ±ci deseyeva siddhanÄ• maá¹ƒ __desiyaá¹ƒ_ nÄ• ma. yathÄ•

``ime lÄ• vaá¹‡yatallÄ• te, gallÄ• lolavilocaneâ€™â€™ ti.

he lolavilocane __te_ tava ime __gallÄ• _ kapolÄ• __lÄ• vaá¹‡yatallÄ• _ manuÃ±Ã±atallÄ•
bhavanti. kenaci lesena pakÄ• sitamatthamupÄ• dÄ• ya payutta__madhikaá¹ƒ_ nÄ• ma. ya

``tvayi rÄ• jati rÄ• jinda, ripÅ«naá¹ƒ saggasevinaá¹ƒ.

thÄ«naá¹ƒ akaá¹…kaá¹‡o pÄ• á¹‡i, siyÄ• nettamanaÃ±janaâ€™â€™ nti ||

 ettha ``akaá¹…kaá¹‡o pÄ• á¹‡i, nettamanaÃ±janaâ€™â€™ nti iminÄ• yevathÄ«naá¹ƒ vidha
hotÄ«ti tappakÄ• sanatthaá¹ƒ payuttaá¹ƒ ``saggasevinaâ€™â€™ nti idaá¹ƒ adhikaá¹ƒ nÄ• r
vÄ• kyaá¹ƒ __Å«naá¹ƒ_ nÄ• ma. ``tilokatilakaá¹ƒ muniâ€™â€™ nti ettha ``vandÄ• mÄ«â€™
Å«naá¹ƒ. chandohÄ• nisaá¹ƒyuttaá¹ƒ __bhaggacchandaá¹ƒ_ nÄ• ma. idaá¹ƒ tesaá¹ƒ tesaá¹
akkharagaá¹‡anato Å«nÄ• dhikavasena pÄ• kaá¹-aá¹ƒ hoti. Ä• dyantato visamaá¹ƒ __upakl
nÄ• ma. idaá¹ƒ Ä• raddhakkamaá¹ƒ pariccajitvÄ• kamantarena niyamanti veditabbaá¹ƒ.

iti subodhÄ• laá¹…kÄ• ranissaye

paá¹-hamo paricchedo.

2. dosaparihÄ• rÄ• vabodhaparicchedavaá¹‡á¹‡anÄ•

 <68> __kadÄ• ci kavikosallÄ• , virodho sakalopyaâ€™ yaá¹ƒ.

dosasaá¹…khyamatikkamma, guá¹‡avÄ«thiá¹ƒ vigÄ• hate_ ||

 <69> __tena vuttavirodhÄ• na-mavirodho yathÄ• siyÄ• .

tathÄ• dosaparihÄ• rÄ• -vabodho dÄ• ni nÄ«yate_ ||

68-69__._ iccevaá¹ƒ \Be 104/ dosavibhÄ• gaá¹ƒ paricchijja idÄ• ni yathÄ• vuttadosaparihÄ•
__ ``kadÄ• cÄ«â€™â€™ _tyÄ• di. sakalopi ayaá¹ƒ __virodho_ viruddhatthantarÄ• dikato na
dosÄ• naá¹ƒ vÄ• __saá¹…khyaá¹ƒ_ gaá¹‡anaá¹ƒ dosabhÄ• vaá¹ƒ __atikkamma_ paricchij
padaviá¹ƒ guá¹‡asabhÄ• vataá¹ƒ __vigÄ• hate_ abbhupagacchati __kadÄ• ci, _ na sabbad
kosallÄ• tÄ• disavisayapariggahalakkhaá¹‡anepuÃ±Ã±akÄ• raá¹‡Ä• , na tu yathÄ• tathÄ•
_ccÄ• di. yenevaá¹ƒ, __tena_ kÄ• raá¹‡ena vuttÄ• naá¹ƒ viruddhatthantarÄ• dÄ«naá¹ƒ viro
pakÄ• rena __avirodho_ niddosatÄ• __siyÄ• _ bhaveyya, __tathÄ• _ tena pakÄ• rena dosÄ
dÅ«rÄ«karaá¹‡aá¹ƒ avabujjhati Ã±Ä• yati etenÄ• ti avabodho, tassa avabodho, tannÄ• miko
__nÄ«yate_ Ä• nÄ«yate vuccateti attho.

68-69__._ evaá¹ƒ dosavibhÄ• gaá¹ƒ paricchinditvÄ• idÄ• ni yathÄ• vuttadosÄ• naá¹ƒ parih
``kadÄ• cÄ«â€™â€™ _tyÄ• dimÄ• ha. sakalopi ayaá¹ƒ __virodho_ padadosÄ• diko __dosa
vÄ• gaá¹‡anaá¹ƒ dosabhÄ• vaá¹ƒ atikkamma kadÄ• ci __kavikosallÄ• _ kavino

byÄ• karaá¹‡Ä• bhidhÄ• nachandoalaá¹…katiÄ• dÄ«su paricayalakkhaá¹‡ena paÃ±Ã±Ä• p
guá¹‡apadaviá¹ƒ kevalaá¹ƒ guá¹‡asabhÄ• vaá¹ƒ __vigÄ• hate_ abbhupagacchati, __tena_
__vuttavirodhÄ• naá¹ƒ_ yathÄ• vuttapadadosÄ• divirodhÄ• naá¹ƒ __avirodho_ aviruddhatÄ
yena pakÄ• rena bhaveyya, __tathÄ• _ tena pakÄ• rena __dosaparihÄ• rÄ• vabodho_ yath
pariharaá¹‡akkamassa avabodhakÄ• raá¹‡attÄ• tannÄ• mikaparicchedo __idÄ• ni_ laddhÄ
yathÄ• vuttadosÄ• kavisÄ• matthiyena niddosattaá¹ƒ bhajanti, tassa sÄ• matthiyassa upad
adhippÄ• yo.

padadosaparihÄ• ravaá¹‡á¹‡anÄ•

tattha viruddhatthantarassa parihÄ• ro yathÄ• ---

<70> __vindantaá¹ƒ pÄ• kasÄ• lÄ«naá¹ƒ, sÄ• lÄ«naá¹ƒ dassanÄ• sukhaá¹ƒ.

taá¹ƒ kathaá¹ƒ nÄ• ma meghoâ€™ yaá¹ƒ, visado sukhaye janaá¹ƒ_ ||

<70> __ ``vindantaâ€™â€™ _miccÄ• di. __pÄ• kena_ pariá¹‡atabhÄ• vena __sÄ• lÄ«naá¹
vÄ• __sÄ• lÄ«naá¹ƒ_ rattasÄ• liÄ• dÄ«naá¹ƒ sÄ• lijÄ• tÄ«naá¹ƒ dassanÄ• __sukhaá¹ƒ_ ce
vindantaá¹ƒ taá¹ƒ janaá¹ƒ __visado_ ayaá¹ƒ megho ambudo kathaá¹ƒ nÄ• ma sukhayeti. et
asukhappadÄ• naá¹ƒ garaá¸·assa meghassÄ• nurÅ«panti viruddhatthantaratÄ• parihaá¹-Ä

70__._ tattha viruddhatthantarassa parihÄ• ro yathÄ• evaá¹ƒ. __ ``vindantiâ€™â€™ _ccÄ•
pariá¹‡Ä• mena yuttÄ• naá¹ƒ, manuÃ±Ã±Ä• naá¹ƒ vÄ• __sÄ• lÄ«naá¹ƒ_ rattasÄ• liÄ• dÄ«
__sukhaá¹ƒ_ cetasikasomanassaá¹ƒ __vindantaá¹ƒ_ anubhontaá¹ƒ __taá¹ƒ janaá¹ƒ_ taá¹ƒ
jaladÄ• yako ayaá¹ƒ megho kathaá¹ƒ nÄ• ma sukhaye, na sukhayateva. tÄ• disassa janass
garaá¸·adÄ• yakassa meghassÄ• pi anurÅ«pamiti viruddhaÃ±Ã±attho apanÄ«to hoti. pÄ• k
sukhaá¹ƒ karotÄ«ti sukhayeti nÄ• madhÄ• tu.

yathÄ• vÄ• ---

<71> __vinÄ• yakopi \Be 106/ nÄ• gosi,

gotamopi mahÄ• mati.

paá¹‡Ä«topi rasÄ• peto,

cittÄ• me sÄ• mi te gati_ ||

<71> __ ``vinÄ• yakopiâ€™â€™ _ccÄ• di. __vÄ«naá¹ƒ_ pakkhÄ«naá¹ƒ nÄ• yako, garuá¸·o
_ vuddho, bhagavÄ• ca. tattha yadÄ• vinÄ• yako garuá¸·o, tadÄ• tu nÄ• go pannagosÄ«ti
tvaviruddhaá¹ƒ bhagavato Ä• gussa rÄ• gÄ• dino abhÄ• vato. imesaá¹ƒ gunnaá¹ƒ atisayena
gotamavaá¹ƒsÄ• vatiá¹‡á¹‡attÄ• __gotamo_ bhagavÄ• ca. hÄ«napasu ca tvaá¹ƒ mahÄ• m
accantahÄ«napasuno mahatiyÄ• paÃ±Ã±Ä• ya abhÄ• vato. pakkhantare tu na byÄ• ghÄ• t
uttamo ca sugato. tattha madhurarasato apeto apagatosÄ«ti virujjhati, bhagavato tu rasehi s
apetoti yujjati. __me_ mama. __sÄ• mÄ«_ti Ä• mantanaá¹ƒ. __te_ tava __gati_ pavatti __cit
viruddhatthantaraá¹ƒ virodhÄ• laá¹…kÄ• raá¹ƒ silÄ• ghanÄ«yanti tena taá¹ƒ parihaá¹-aá¹ƒ.

71__._ __yathÄ• vÄ• _ uttadosassa parihÄ• ro Ä«diso vÄ• . __ ``vinÄ• yakoâ€™â€™ _ccÄ
__vinÄ• yakopi_ garuá¸·opi __nÄ• gosi_ pannago asi. no ce, __vinÄ• yakopi_ satte vinento
asi. __gotamopi_ pasutamopi __mahÄ• mati_ mahÄ• paÃ±Ã±avÄ• si. no ce, __gotamopi_ g
mahÄ• paÃ±Ã±avÄ• si. __paá¹‡Ä«topi_ madhuropi __rasÄ• peto_ madhurarasato apagatos
eva __rasÄ• peto_ siá¹…gÄ• rÄ• dirasato apagatosi. __te_ tuyhaá¹ƒ __gati_ pavatti __me_
acchariyÄ• . \Be 107/ ettha garuá¸·assa nÄ• gattaÃ±ca pasutamassa paÃ±Ã±avantattaÃ±ca
viruddhaá¹ƒ, tathÄ• pi aÃ±Ã±apakkhassa aviruddhattÄ• viruddhatthantaradoso pasatthena
nirÄ• kato. vÄ«naá¹ƒ pakkhÄ«naá¹ƒ nÄ• yako, garuá¸·o. satte vinetÄ«ti __vinÄ• yako, _ bud
(Katthaci) } etassÄ• ti __nÄ• go, _ buddho. gunnamatisayena gotamo, pasu. mahatÄ« mati
buddho. padhÄ• nattaá¹ƒ nÄ«to __paá¹‡Ä«to, _ madhuro raso. rasato apetoti __rasÄ• peto

ajhatthassa yathÄ• ---

<72> __kathaá¹ƒ tÄ• diguá¹‡Ä• bhÄ• ve,

lokaá¹ƒ toseti dujjano.

obhÄ• sitÄ• sesadiso,

khajjoto nÄ• ma kiá¹ƒ bhave_ ||

<72> __ ``kathaâ€™â€™ _miccÄ• di. dujjano tÄ• dino guá¹‡Ä• lokaá¹ƒ tosenti, tÄ• dÄ«na
abhÄ• ve sati __lokaá¹ƒ_ sattalokaá¹ƒ kathaá¹ƒ toseti, na tosetÄ«ti attho. vuttamevatthantar
``khajjoto nÄ• ma obhÄ• sitÄ• dÄ«pitÄ• asesadisÄ• yena tathÄ• vidho kiá¹ƒ bhave, na bha
abhÄ• vatoâ€™â€™ ti. ettha khajjotassa adhikatthabhÄ• vena sito obhÄ• sitÄ• sesadisattad
tÄ• diguá¹‡Ä• bhÄ• veâ€™â€™ tiÄ• divacobhaá¹…giyÄ• parihaá¹-o.

72__._ __ajhatthassa yathÄ• _ti ettha parihÄ• ro ajjhÄ• hÄ• ro, evamuparipi. __ ``kathiâ€™
guá¹‡ahÄ«najano __tÄ• diguá¹‡Ä• bhÄ• ve_ santosajananakÄ• raá¹‡Ä• naá¹ƒ tÄ• disÄ• na

attani avijjamÄ• natte sati __lokaá¹ƒ_ sattalokaá¹ƒ kathaá¹ƒ toseti, na tosetiyeva, tathÄ• hi
obhÄ• sitÄ• sesadiso kiá¹ƒ bhave, na bhavatyeva. ettha khajjotassa sakaladisobhÄ• sanasa
``kathaá¹ƒ tÄ• diguá¹‡Ä• bhÄ• veâ€™â€™ ccÄ• divÄ• kyalÄ«lÄ• ya nirÄ• kato. tÄ• dÄ« ca

<73> __paheá¸·ikÄ• yamÄ• ruá¸·hÄ• , na hi duá¹-á¹-hÄ• kiliá¹-á¹-hatÄ• .

piyÄ• sukhÄ• â€™ liá¹…gitaá¹ƒ ka-mÄ• liá¹…gati nu no iti_ ||

<73> __ ``paheá¸·ikÄ• yaá¹ƒâ€™â€™ _iccÄ• di. __kiliá¹-á¹-hatÄ• _ kiliá¹-á¹-hapadadoso pa
Ä• ruá¸·hÄ• sahÄ« __na hi_ no duá¹-á¹-ho siyÄ• . kÄ«disÄ«ti Ä• ha __ ``piyeâ€™â€™ _ccÄ
__piyÄ• _ vallabhÄ• ya __Ä• liá¹…gitaá¹ƒ kaá¹ƒ_ janaá¹ƒ __sukhaá¹ƒ_ kÄ• yikaá¹ƒ cetasika
saá¹ƒyujjati nu. __nu_iti parivitakke nipÄ• to. ettha __piyÄ• ti_ kiliá¹-á¹-haá¹ƒ paheá¸·ikÄ• ya
parihaá¹-aá¹ƒ.

73__._ __ ``paheá¸·ikeâ€™â€™ _ccÄ• di. __kiliá¹-á¹-hatÄ• _ kiliá¹-á¹-hapadadosasaá¹…khÄ
visaye Ä• ruá¸·hÄ• ce, __na hi duá¹-á¹-hÄ• _ duá¹-á¹-hÄ• na hoti. kimudÄ• haraá¹‡aá¹ƒ? p
kamÄ• liá¹…gati nu no iti, __iti_saddassa nidassanatthattÄ• sesaudÄ• haraá¹‡Ä• nametam
Ã±Ä• tabbaá¹ƒ. no ce, evaá¹ƒpakÄ• rÄ• namudÄ• haraá¹‡Ä• namapariggahetabbattÄ• __it
vallabhÄ• ya __Ä• liá¹…gitaá¹ƒ_ upaguhitaá¹ƒ __kaá¹ƒ_ nÄ• ma janaá¹ƒ __sukhaá¹ƒ_ kÄ• y
Ä• liá¹…gati nu, _ Ä• liá¹…gatevÄ• ti. ettha __piyÄ• _ti kiliá¹-á¹-hapadaá¹ƒ paheá¸·ikÄ• yam
hoti.

<74> __yamake no payojeyya, kiliá¹-á¹-hapadaâ€™ micchite.

tato yamakaâ€™ maÃ±Ã±aá¹ƒ tu, sabbametaá¹ƒmayaá¹ƒ viya_ ||

<74> __ ``yamakeâ€™â€™ _ccÄ• di. \Be 109/ __tato aÃ±Ã±a_nti icchitayamakato aÃ±Ã±a
__etaá¹ƒmayaá¹ƒ viyÄ• _ti etena kiliá¹-á¹-hapadena nibbattaá¹ƒ viya.

74__._ __ ``yamakeâ€™â€™ _ccÄ• di. kiliá¹-á¹-hapadaá¹ƒ icchite yamake iá¹-á¹-hayamake
nappayujjeyya, __tato_ iá¹-á¹-hayamakato aÃ±Ã±aá¹ƒ sabbaá¹ƒ yamakaá¹ƒ pana __etaá¹ƒ
kiliá¹-á¹-hapadadosena kataá¹ƒ viya hoti. ettha iá¹-á¹-hayamakaá¹ƒ vuttanayena Ã±Ä• tabba
etaá¹ƒmayanti viggaho.

desavirodhino yathÄ• ---

<75> __bodhisattappabhÄ• vena, thalepi jalajÄ• nyaâ€™ huá¹ƒ.

nudantÄ• niâ€™ va sucirÄ• -vÄ• saklesaá¹ƒ tahiá¹ƒ jale_ ||

<75> __ ``bodhisatteâ€™â€™ _ccÄ• di. __bodhisattassa_ mÄ• yÄ• deviyÄ• sutassa vakk
taduppannadine sambhavÄ• __pabhÄ• vena_ puÃ±Ã±appabhÄ• vato __jalajÄ• ni_ ambujÄ
acintanÄ«yattÄ• puÃ±Ã±appabhÄ• vassa. kiá¹ƒ pana vÄ• pyÄ• dÄ«su kiá¹ƒ karontÄ• va __
__suciraá¹ƒ_ sabbadÄ• va Ä• vasana__mÄ• vÄ• so_ tena jÄ• to kleso taá¹ƒ __nudantÄ• ni
acintanÄ«yattÄ• puÃ±Ã±appabhÄ• vassa Ä«disampi acchariyamahosÄ«ti na desavirodho.

75__._ __bodhisattappabhÄ• vena_ bodhisattassa acinteyyÄ• nubhÄ• vena __jalajÄ• ni_ ja
padumakeravÄ• dÄ«ni __tahiá¹ƒ jale_ visayattena pasiddhe tasmiá¹ƒ udake __sucirÄ• vÄ•
nivÄ• sato jÄ• taÄ• yÄ• saá¹ƒ __nudantÄ• ni iva_ cajantÄ• ni iva thalepi __ahuá¹ƒ_ ahesuá
kathÄ• . ettha jalajÄ• naá¹ƒ thaluppattikathanasaá¹…khÄ• taá¹ƒ desavirodhaá¹ƒ acinteyyap
Ä«disÄ• naá¹ƒ \Be 110/ acchariyÄ• naá¹ƒ pÄ• tubhÄ• vato ``bodhisattappabhÄ• venÄ• â€™
bodhiyaá¹ƒ catumaggapaÃ±Ã±Ä• yaá¹ƒ sattoti ca, tassa pabhÄ• voti ca, suciraá¹ƒ Ä• vÄ• s
ca vÄ• kyaá¹ƒ.

kÄ• lavirodhino yathÄ• ---

<76> __mahÄ• nubhÄ• vapisuno, munino mandamÄ• ruto.

sabbotukamayaá¹ƒ vÄ• yi, dhunanto kusumaá¹ƒ samaá¹ƒ_ ||

<76> __ ``mahÄ• â€™â€™ _iccÄ• di. __mando_ mudubhÅ«to mÄ• ruto ayaá¹ƒ __sabbotu
pupphanakaá¹ƒ __kusumaá¹ƒ_ pupphaá¹ƒ __samaá¹ƒ_ ekato katvÄ• __dhunanto_ vikirant
bhavissantamunibhÄ• vena ca bodhisattassa, muninoyeva vÄ• sammÄ• sambodhisamadh
__pisuno_ sÅ«cako __vÄ• yi_ pavÄ• yatÄ«ti. ettha yadyapekadÄ• sabbotukÄ• sambhavo r
sambhavÄ• , tathÄ• pi bhagavato mahÄ• nubhÄ• vapisunamÄ«disamekapadikaá¹ƒ sambha
parihaá¹-o.

76__._ __ ``mahÄ• nubhÄ• veâ€™â€™ _ccÄ• di. ayaá¹ƒ __mandamÄ• ruto_ acaá¹‡á¸• asa
vasantÄ• dÄ«su sabbautÅ«su vikasantaá¹ƒ __kusumaá¹ƒ_ pupphajÄ• taá¹ƒ __samaá¹ƒ_ e
kampento __munino_ ekantabhÄ• vittÄ• munisaá¹…khÄ• tassa bodhisattassa, sammÄ• sa
bhÅ«tattÄ• munino sabbaÃ±Ã±uno vÄ• __mahÄ• nubhÄ• vapisuno_ mahantaá¹ƒ puÃ±Ã±
sampavÄ• yÄ«ti. ettha nÄ• nÄ• kÄ• le sambhavantÄ• nampi kusumÄ• naá¹ƒ ekakÄ• le sam
bhagavato puÃ±Ã±Ä• nubhÄ• vo tÄ• disamacchariyamekakkhaá¹‡e janetuá¹ƒ samatthoti kÄ
``mahÄ• nubhÄ• vapisunoâ€™â€™ ti iminÄ• nirÄ• karoti. mahÄ• nubhÄ• vassa, mahÄ• nu

kalÄ• virodhino yathÄ• ---

<77> __nimuggamanaso \Be 111/ buddha-guá¹‡e paÃ±casikhassapi.

tantissaravirodho so, na sampÄ«á¹‡eti kaá¹ƒ janaá¹ƒ_ ||

<77> __ ``nimuggiâ€™â€™ _ccÄ• di. buddhassa __guá¹‡e_ sÄ«lÄ• dike aparimÄ• á¹‡e ni
cittaá¹ƒ yassa tassa __paÃ±casikhassa_ gandhabbadevaputtassapi vÄ«á¹‡Ä• ya tantiyÄ• s
kiriyÄ• kÄ• lamÄ• nalakkhaá¹‡avilambitadutamajjhabhedabhinno chajjÄ• diko tassa virodho
kalÄ• satthapariniddiá¹-á¹-hakamavesamaá¹ƒ kaá¹ƒ janaá¹ƒ na sampÄ«á¹‡eti, pÄ«á¹‡etiyev
lokiyaguá¹‡Ä• nubandhabuddhÄ«naá¹ƒ vikkhepappavattipi tathÄ• vidhaá¹ƒ pÄ«á¹‡etÄ«ti. ``
nimuggamanasoâ€™â€™ ti iminÄ• kalÄ• virodho parihaá¹-o.

77__._ __ ``nimuggiâ€™â€™ _ccÄ• di. __buddhaguá¹‡e_ sabbaÃ±Ã±uno vimhayajanakas
__nimuggamanaso_ otiá¹‡á¹‡acittassa __paÃ±casikhassapi_ gandhabbadevaputtassÄ• pi s
vÄ«á¹‡Ä• ya tantiyÄ• ghaá¹-á¹-anakiriyÄ• , addhamattikÄ• dikÄ• lo, hatthÄ• dÄ«naá¹ƒ sann
imehi tÄ«hi lakkhaá¹‡ehi yuttassa mandasÄ«ghamajjhimappamÄ• á¹‡ehi bhinnassa chajjÄ•
kalÄ• satthÄ• gatakkamassa vinÄ• sasaá¹…khÄ• to virodho __kaá¹ƒ janaá¹ƒ na sampÄ«á¹‡
akantiyÄ• kÄ• raá¹‡abhÅ«to kalÄ• satthÄ• gatakkamabhaá¹…go lokuttarabuddhaguá¹‡Ä• n
bhaá¹…go ``nimuggamanaso buddhaguá¹‡eâ€™â€™ ti vuttattÄ• pÄ«tiyÄ• kÄ• raá¹‡amev
assÄ• ti ca, tantiyÄ• saroti ca, tesaá¹ƒ virodhoti ca vÄ• kyaá¹ƒ.

lokavirodhino yathÄ• ---

<78> __gaá¹‡aye \Be 112/ cakkavÄ• á¸·aá¹ƒ so, candanÄ• yapi sÄ«talaá¹ƒ.

sambodhisattahadayo, padittaá¹…gÄ• rapÅ«ritaá¹ƒ_ ||

<78> __ ``gaá¹‡ayeâ€™â€™ _ccÄ• di. candanÄ• ya api sÄ«talaá¹ƒ __gaá¹‡aye_ cintesi. k
padittaá¹…gÄ• rapÅ«ritaá¹ƒ cakkavÄ• á¸·aá¹ƒ. ko so? __sambodhiyaá¹ƒ_ sabbaÃ±Ã±utaÃ±
paribaddhaá¹ƒ __hadayaá¹ƒ_ cittaá¹ƒ yassa so. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• nubandhabu
na lokavirodho.

78__._ __ ``gaá¹‡ayeâ€™â€™ _ccÄ• di. __sambodhisattahadayo_ sabbaÃ±Ã±utaÃ±Ã±Ä•
bodhisatto __padittaá¹…gÄ• rapÅ«ritaá¹ƒ_ Ä• dittaá¹…gÄ• rehi paripuá¹‡á¹‡aá¹ƒ __cakkav
cakkavÄ• á¸·agabbhaá¹ƒ __candanÄ• yapi_ candanato api __sÄ«talaá¹ƒ_ atisÄ«talaá¹ƒ kat
cinteyyÄ• ti. iá¹-á¹-hatthaluddhassa cittappavattiyÄ• Ä«disattÄ• aggino candanatopi adhika
``candanaá¹ƒ sÄ«talaá¹ƒ, aggi uá¹‡hoâ€™â€™ ti pavattalokasÄ«mÄ• ya viruddhÄ• na hoti
sattahadayaá¹ƒ yasseti ca, padittÄ• ni aá¹…gÄ• rÄ• nÄ«ti ca, tehi pÅ«ritanti ca viggaho.

Ã±Ä• yavirodhino yathÄ• ---

<79> __pariccattabhavopi tva-mupanÄ«tabhavo asi.

acintyaguá¹‡asÄ• rÄ• ya, namo te munipuá¹…gava_ ||

<79> __ ``pariccatteâ€™â€™ _ccÄ• di. __munipuá¹…gava_ munÄ«naá¹ƒ uttama pariccatt
sugatiduggatisaá¹…khÄ• to yenÄ• ti __pariccattabhavopi_ tvaá¹ƒ upanÄ«to Ä• nÄ«to pavat
yenÄ• ti __upanÄ«tabhavo_ asi. tasmÄ• kÄ• raá¹‡Ä• acintyaguá¹‡asÄ• rÄ• ya te namo att
Ã±Ä• yaviruddhamevaá¹ƒvidhattÄ• munipuá¹…gavassa.

79__._ __ ``pariccatteâ€™â€™ _ccÄ• di. __munipuá¹…gava_ muniseá¹-á¹-ha tvaá¹ƒ __par
apanÄ«tasugatiduggatibhavopi __upanÄ«tabhavo_ lokassÄ• nÄ«taabhivuddhiko __asi_ bha
__acintyaguá¹‡asÄ• rÄ• ya_ tato eva cintÄ• visayÄ• tikkantasÄ• raguá¹‡assa __te_ tuyhaá
sabbÄ• kÄ• rato bhavassa pariccattattÄ• attani avijjamÄ• naá¹ƒ \Be 113/ sugatibhavaá¹ƒ lo
Ã±Ä• yÄ• gataá¹ƒ na hotÄ«ti paá¹-ibhÄ• ti, tathÄ• pi ca sabbaÃ±Ã±Å«naá¹ƒ pavatti Ä«disÄ•
nirÄ• kato. acintyÄ• guá¹‡asÄ• rÄ• yasminti viggaho.

Ä• gamavirodhino yathÄ• ---

<80> __nevÄ• lapati kenÄ• pi, vacÄ«viÃ±Ã±attito yati.

sampajÄ• namusÄ• vÄ• dÄ• , phuseyyÄ• pattidukkaá¹-aá¹ƒ_ ||

<80> __ ``neveâ€™â€™ _tiÄ• di. __yatÄ«_ti bhikkhu __kenÄ• pi_ saha __nevÄ• lapati_ na
__vacÄ«viÃ±Ã±attito_ copanavÄ• cÄ• saá¹…khÄ• tena vacÄ«viÃ±Ã±attihetunÄ• pavattito s
kÄ• raá¹‡Ä• __Ä• pattidukkaá¹-aá¹ƒ_ ``sampajÄ• namusÄ• vÄ• dassa hotÄ«â€™â€™ ti vu
Ä• pajjatÄ«ti. ettha anÄ• lapato vacÄ«viÃ±Ã±attiyÄ• kathaá¹ƒ musÄ• vÄ• doti abhidhammÄ
aparavacanatthe tvÄ«diso virujjhatÄ«ti.

80__._ __ ``neviâ€™â€™ _ccÄ• di. __yati_ samaá¹‡o __kenÄ• pi_ kenaci saddhiá¹ƒ __nev
tathÄ• pi __vacÄ«viÃ±Ã±attito_ copanavÄ• cÄ• saá¹…khÄ• taviÃ±Ã±attikÄ• raá¹‡Ä• pavat
sampajÄ• nantassa musÄ• bhaá¹‡anato __Ä• pattidukkaá¹-aá¹ƒ_ dukkaá¹-Ä• pattiá¹ƒ __ph
anÄ• lapantassa vacÄ«viÃ±Ã±attito musÄ• vÄ• do kathaá¹ƒ sambhavatÄ«ti abhidhammÄ• p
Ä• pattiá¹ƒ nÄ• vikareyya, sampajÄ• namusÄ• vÄ• daâ€™ ssa hotÄ«â€™â€™ ti nidÄ• nud
akiriyasamuá¹-á¹-hÄ• nÄ• dukkaá¹-Ä• patti hotÄ«ti Ä• gamavirodho nirÄ• kato. musÄ• bhaa
kathaá¹ƒ bhavatÄ«ti? yathÄ• kÄ• le avassamÄ• nameghato saÃ±jÄ• tadubbhikkhaá¹ƒ ``me

nti vattabbaá¹ƒ hoti, evaá¹ƒ kathetabbakÄ• le akathanato saÃ±jÄ• tÄ• vacÄ«dvÄ• re akiriya
dukkaá¹-Ä• pattipi \Be 114/ tato saÃ±jÄ• tÄ• ti vattabbÄ• hoti. sampajÄ• nantassa musÄ• v
dukkaá¹-anti ca vÄ• kyaá¹ƒ.

neyyassa yathÄ• ---

<81> __marÄ«cicandanÄ• lepa-lÄ• bhÄ• sÄ«tamarÄ«cino {sitamarÄ«cino (Ce) }.

imÄ• sabbÄ• pi dhavalÄ• , disÄ• rocanti nibbharaá¹ƒ_ ||

<81> __ ``marÄ«cÄ«â€™â€™ _tyÄ• di. __sÄ«tamarÄ«cino_ candassa __marÄ«ciyo_ dÄ«
__Ä• lepo_ upadeho, tassa lÄ• bhena imÄ• sabbÄ• pi disÄ• __nibbhara_matisayaá¹ƒ __d
natthettha neyyatÄ• marÄ«ciyÄ• saddopÄ• ttatthÄ• ya tu.

81__._ __ ``marÄ«ciâ€™â€™ _ccÄ• di. __sÄ«tamarÄ«cino_ candassa __marÄ«cicandanÄ
marÄ«cisaá¹…khÄ• tacandanÄ• lepassa paá¹-ilÄ• bhato imÄ• sabbÄ• pi disÄ• __nibbhara
__rocanti_ dibbantÄ«ti. disÄ• naá¹ƒ dhavalakÄ• raá¹‡assa ``marÄ«cicandanÄ• lepalÄ• bhÄ
vuttattÄ• neyyadoso na patiá¹-á¹-hÄ• ti, candanamiva candanaá¹ƒ, marÄ«ciyoyeva candan
ca, tassa lÄ• bhoti ca viggaho.

yathÄ• vÄ• ---

<81> __manonuraÃ±jano mÄ• ra-á¹…ganÄ• siá¹…gÄ• ravibbhamo.

jinenÄ• â€™ samanuÃ±Ã±Ä• to, mÄ• rassa hadayÄ• nalo_ ||

<82> __ ``manoâ€™â€™ _ccÄ• di. manaá¹ƒ passantÄ• namanussarantÄ• naÃ±ca cittaá¹ƒ
__manonuraÃ±jano, _ mÄ• raá¹…ganÄ• naá¹ƒ siá¹…gÄ• rakato __vibbhamo_ vilÄ• so jinen
abbhupagato __mÄ• rassa_ vasavattino __hadayÄ• nalo_ hadayaggi jÄ• to. soko cettha an
115/ tÄ• disatthÄ• nativattanato, kÄ• raá¹‡antupacÄ• renÄ• ti. ettha yajjapi mÄ• raá¹…ganÄ
saddopÄ• ttattho, tathÄ• pi ``siá¹…gÄ• ravibbhamo mÄ• rassa hadayaggÄ«â€™â€™ ti vutt
mÄ• raá¹…ganÄ• parÄ• jayo gamyate, tathÄ• vidhassa mÄ• rasokassa mÄ• raá¹…ganÄ• p
neyyatÄ• , vaá¹…kavuttÄ«disÄ« guá¹‡oyeva bandhassa.

82__._ vattabbassa Ã±Ä• yopÄ• ttattÄ• neyyadosaparihÄ• ratthamudÄ• harati __ ``manoâ
__manonuraÃ±jano_ dassanasavanÄ• nussaraá¹‡aá¹ƒ karontÄ• naá¹ƒ janÄ• naá¹ƒ cittama
__mÄ• raá¹…ganÄ• siá¹…gÄ• ravibbhamo_ mÄ• ravadhÅ«naá¹ƒ
ratikÄ«á¸·Ä• hetubhÅ«takÄ• mapatthanÄ• saá¹…khÄ• tasiá¹…gÄ• rena katalÄ«lÄ• __jinen

__asamanuÃ±Ã±Ä• to_ anabbhupagato asampaá¹-icchito __mÄ• rassa_ vasavattino __had
analattena kappitakÄ• riyabhÅ«to soko mÄ• raá¹…ganÄ• siá¹…gÄ• ravibbhamasaá¹…khÄ•
abhedakappanÄ• ya {analattakappanÄ• ya (Katthaci) } ``guá¸·o semhaá¹ƒ, tipusaá¹ƒ jaroâ€
tulyÄ• dhikaraá¹‡abhÄ• vena vutto hoti. ettha kiÃ±cÄ• pi mÄ• raá¹…ganÄ• naá¹ƒ parÄ• jaya
tathÄ• pi ``siá¹…gÄ• ravibbhamo mÄ• rassa hadayÄ• naloâ€™â€™ ti vutte mÄ• raá¹…gan
tÄ• disasokuppattikÄ• raá¹‡assa anadhigatattÄ• aÃ±Ã±athÄ• nupapattilakkhaá¹‡asÄ• matt
pakÄ• sito hotÄ«ti Ä«disavaá¹…kavuttiyÄ• bandhaguá¹‡attÄ• neyyadoso nirÄ• kato hotÄ«
mÄ• raá¹…ganÄ• naá¹ƒ siá¹…gÄ• roti ca, tena kato vibbhamoti ca vÄ• kyaá¹ƒ.

visesanÄ• pekkhassa yathÄ• ---

<83> __apayÄ• tÄ• parÄ• dhampi, ayaá¹ƒ verÄ« janaá¹ƒ jano.

kodhapÄ• á¹-alabhÅ«tena, bhiyyo passati cakkhunÄ• _ ||

<83> __ ``apayÄ• teâ€™â€™ _ccÄ• di. \Be 116/ ayaá¹ƒ verÄ« jano apayÄ• tÄ• parÄ• dhan
apagato aparÄ• dho yassa taá¹ƒ, kodhena pÄ• á¹-alabhÅ«tena setarattena. iminÄ• visesan

83__._ __ ``apayÄ• tiâ€™â€™ _ccÄ• di. ayaá¹ƒ verÄ« jano __apayÄ• tÄ• parÄ• dhampi_ a
__kodhapÄ• á¹-alabhÅ«tena_ kodhena bhÅ«tasetalohitavaá¹‡á¹‡ayuttena cakkhunÄ• __bh
``passatÄ«â€™â€™ ti vacanassa vijjamÄ• nattepi ``cakkhunÄ• â€™â€™ ti visesyavacanaá
``kodhapÄ• á¹-alabhÅ«tenÄ• â€™â€™ ti visesanassa labbhamÄ• nattÄ• sÄ• tthakaá¹ƒ hot
nirÄ• katoti. apayÄ• to apagato aparÄ• dho asmÄ• ti ca, kodhena pÄ• á¹-alabhÅ«tanti ca vig

hÄ«natthassa yathÄ• ---

<84> __appakÄ• nampi pÄ• pÄ• naá¹ƒ,

pabhÄ• vaá¹ƒ nÄ• saye budho.

api nippabhatÄ• nÄ«ta-

khajjoto hoti bhÄ• á¹‡umÄ• _ ||

<84> __ ``appakÄ• naâ€™â€™ _miccÄ• di. __budho_ paá¹‡á¸• itaposo appakÄ• naá¹ƒ pÄ
__pabhÄ• vaá¹ƒ_ Ä• nubhÄ• vaá¹ƒ __nÄ• saye_ appavattiá¹ƒ pÄ• peyya. taá¹ƒ atthantaran
__bhÄ• á¹‡umÄ• _ sÅ«riyo nippabhataá¹ƒ Ä• nÄ«to khajjoto yena tathÄ• vidho api hoti. ``m
jotiriá¹…gaá¹‡ampi nopekkhati cakkavÄ• á¸·akuharÄ• nucaritamahÄ• nubhÄ• vopÄ«ti. ettha

vacobhaá¹…giyÄ• hÄ«natthadoso parihaá¹-o.

84__._ __ ``appakÄ• niâ€™â€™ _ccÄ• di. __budho_ paÃ±Ã±avÄ• __appakÄ• nampi_ atim
akusalÄ• naá¹ƒ __pabhÄ• vaá¹ƒ_ vipÄ• kadÄ• nasÄ• matthiyasaá¹…khÄ• tÄ• nubhÄ• vaá¹
nÄ• seyya, \Be 117/ bahÅ«naá¹ƒ pÄ• pÄ• naá¹ƒ vattabbameva natthi. tamatthamatthantara
samattheti __api_ccÄ• di. __bhÄ• á¹‡umÄ• _ sÅ«riyo __nippabhatÄ• nÄ«takhajjoto api_
nippabhatamÄ• pÄ• ditajotiriá¹…gaá¹‡ehi samannÄ• gatopi hotÄ«ti. hÄ«napabhÄ• vo hoti k
Ä• lokaá¹ƒ karonto na hotÄ«ti adhippÄ• yo. ettha __api nippabhati_ccÄ• divacanavilÄ• sava
gahetvÄ• pi sÅ«riyaudÄ• rattasseva positattÄ• ``nippabhatÄ• nÄ«takhajjotoâ€™â€™ ti vise
hÄ«natthadosaá¹ƒ na nissayati. natthi pabhÄ• yesanti ca, tesaá¹ƒ bhÄ• voti ca, taá¹ƒ Ä• nÄ
ca viggaho.

anatthassa yathÄ• ---

<85> __na pÄ• dapÅ«raá¹‡atthÄ• ya, padaá¹ƒ yojeyya katthaci.

yathÄ• vande munindassa, pÄ• dapaá¹…keruhaá¹ƒ varaá¹ƒ_ ||

<85> __ ``na pÄ• deâ€™â€™ _ccÄ• di. ettha __vande_iccÄ• do heá¹-á¹-hÄ• viya pÄ• dap
anatthÄ• bhÄ• vo.

85__._ __ ``na pÄ• diâ€™â€™ _ccÄ• di. pÄ• dapÅ«raá¹‡atthÄ• ya gÄ• thÄ• pÄ• dÄ• naá¹ƒ
pÅ«raá¹‡asaá¹…khÄ• tapayojanatthÄ• ya __padaá¹ƒ_ nÄ• mÄ• dikaá¹ƒ katthaci na yojeyya
niratthakapadÄ• yojane udÄ• haraá¹‡amevaá¹ƒ ``munindassa varaá¹ƒ pÄ• dapaá¹…keruha
duá¹-á¹-hodÄ• haraá¹‡e viya pÄ• dapÅ«raá¹‡atthaá¹ƒ kassaci padassa ayojitattÄ• sÄ• ttha
nirÄ• katoti. mudunimmalasobhÄ• disÄ• dhÄ• raá¹‡aguá¹‡ayogato paá¹…keruhasadisaá¹ƒ
nÄ• ma. pÄ• dameva paá¹…keruhanti viggaho || visesanavisesyapadadosaparihÄ• ro.

<86> __bhayakodhapasaá¹ƒsÄ• di-

viseso tÄ• diso yadi.

vattuá¹ƒ kÄ• mÄ«yate doso,

na tattheâ€™ katthatÄ• kato_ ||

<86> __ ``bhayeâ€™â€™ _ccÄ• di. \Be 229/ __bhaya_Ã±ca cittutrÄ• so __kodho_ ca dosc
Ä• di yassa turitÄ• dino so tÄ• diso viseso yadi vattuá¹ƒ __kÄ• mÄ«yate_ icchÄ«yate, __tatt

bhayÄ• divisese visaye ekatthatÄ• ya ekatthabhÄ• vena kato doso natthi.

86__._ idÄ• ni vÄ• kyadosaparihÄ• ratthamÄ• rabhati __ ``bhayakodheâ€™â€™ _ccÄ• di. b
cittutrÄ• sapaá¹-ighathutiÄ• dÄ«hi samannÄ• gato tÄ• diso viseso vattuá¹ƒ __yadi kÄ• mÄ«
icchÄ«yate, __tattha_ bhayakodhÄ• dike visese __ekatthatÄ• kato_ ekatthabhÄ• vena kato
bhavati. bhayÄ• divisese vattumicchite pubbuccÄ• ritapadassa punuccÄ• raá¹‡e ekatthados
bhayaÃ±ca kodho ca pasaá¹ƒsÄ• cÄ• ti ca, tÄ• Ä• di yassa turitakotÅ«halaaccharÄ• hÄ• s
atthavisesasseti ca viggaho. tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡aaÃ±Ã±apadatthasamÄ• sattÄ• b
gahetvÄ• punappunaá¹ƒ kathanamavirodhaá¹ƒ. eko attho yesaá¹ƒ padÄ• dÄ«naá¹ƒ te ekat
ekatthatÄ• , tÄ• ya katoti viggaho.

yathÄ• ---

<87> __sappo sappo ayaá¹ƒ handa, nivattatu bhavaá¹ƒ tato.

yadi jÄ«vitukÄ• moâ€™ si, kathaá¹ƒ tamupasappasi_ ||

<87> __ ``yatheâ€™â€™ _tyudÄ• harati __ ``sappoâ€™â€™ _iccÄ• di. ``ayaá¹ƒ sappo sap
bhayenÄ• meá¸• itaá¹ƒ __handÄ• _ti khede __tato_ tamhÄ• á¹-hÄ• nÄ• , sappato vÄ• __b
gatamaggÄ• bhimukho Ä• vattatu. __taá¹ƒ_ á¹-hÄ• naá¹ƒ, sappaá¹ƒ vÄ• . natthettha ekattha
bhayenÄ• meá¸• itappayogato.

87__._ __ ``sappoâ€™â€™ _ccÄ• di. \Be 119/ __handa_ naá¹-á¹-ho vata, ayaá¹ƒ sappo sa
á¹-hÄ• nato, sappato vÄ• __nivattatu_ Ä• vattatu yadi jÄ«vitukÄ• mo asi, __taá¹ƒ_ á¹-hÄ• n
__kathamupasappasi_ kathamupagacchasÄ«ti. bhaye Ä• meá¸• itavacanattÄ• ekatthatÄ• c
ettha bindulopo.

padadosaparihÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ• kyadosaparihÄ• ravaá¹‡á¹‡anÄ•

bhaggarÄ«tino yathÄ• ---

<88> __yo koci rÅ«pÄ• tisayo,

kanti kÄ• pi manoharÄ• .

vilÄ• sÄ• tisayo kopi,

aho buddhamahodayo_ ||

<88> __ ``yoâ€™â€™ _iccÄ• di. __rÅ«passa_ anubyaÃ±janehi
anubyaÃ±jitabÄ• ttiá¹ƒsavarapurisalakkhaá¹‡opasobhitassa byÄ• mappabhÄ• ketumÄ• lÄ•
Ä• dhikkaá¹ƒ vÄ• cÄ• gocarabhÄ• vÄ• tikkamena avacanÄ«yattÄ• yo kociyeva. mano anek
__manoharÄ• _ cittamavaharantÄ« __kanti_ sobhÄ• __kÄ• pi_ avacanapathÄ• kÄ• piyeva
__atisayo_ vacanapathÄ• tikkanto kopiyeva, tasmÄ• buddhassa mahanto udayo abhivuá¸•
kiá¹ƒsaddenÄ• raddhÄ• rÄ«ti na katthaci bhaggÄ• .

88__._ __ ``yo kociâ€™â€™ _ccÄ• di. __rÅ«pÄ• tisayo_ suppahiá¹-á¹-hitapÄ• datÄ• didvat
sobhitassa cittaá¹…gulitÄ• diasÄ«tianubyaÃ±janehi \Be 120/ alaá¹…katassa byÄ• mappabh
rÅ«pakÄ• yassa Ä• dhikyaá¹ƒ __yo koci_yeva manogocarabhÄ• vaá¹ƒ vinÄ• vacanavisayÄ
__manoharÄ• _ lokassa cittaá¹ƒ harantÄ« __kanti_ sobhÄ• __kÄ• pi_yeva vacÄ«visayÄ• ti
__vilÄ• sÄ• tisayo_ visayabhÅ«tapiyabhÄ• vasaá¹…khÄ• tassa gamanÄ• divilÄ• sassa Ä• d
vuttakÄ• raá¹‡enevakopiyeva. tato __buddhamahodayo_ buddhassa mahÄ• bhivuddhisaá¹.
acchariyoti. ettha sabbanÄ• mikena __kiá¹ƒ_ saddena vattumÄ• raddhakkamo na katthaci b
natthÄ«ti.

<89> __abyÄ• mohakaraá¹ƒ bandhaá¹ƒ, abyÄ• kiá¹‡á¹‡aá¹ƒ manoharaá¹ƒ.

adÅ«rapadavinyÄ• saá¹ƒ, pasaá¹ƒsanti kavissarÄ• _ ||

<89> __ ``abyÄ• mohaâ€™â€™ _iccÄ• di. natthi dÅ«ramesanti adÅ«rÄ• ni, tÄ• niyeva pad
yÄ• thÄ• vato á¹-hapanaá¹ƒ yassa taá¹ƒ. tatoyeva abyÄ• kiá¹‡á¹‡o asammisso ca. so abyÄ
manoharo cÄ• ti __abyÄ• kiá¹‡á¹‡aá¹ƒ manoharaá¹ƒ_. teneva ``ayamettha attho ayaá¹ƒ vÄ
byÄ• mohaá¹ƒ na karotÄ«ti __abyÄ• mohakaro, _ taá¹ƒ. pasÄ• dÄ• laá¹…kÄ• rÄ• laá¹…kita
issarÄ• padhÄ• nÄ• . ye kaniá¹-á¹-haá¹…guligaá¹‡anÄ• niá¹-á¹-hÄ• , te __pasaá¹ƒsanti_ th
tÄ• disabandhaguá¹‡assÄ• tisayapasaá¹ƒsÄ• rahabhÄ• vena.

89__._ __ ``abyÄ• moheâ€™â€™ _ccÄ• di. __adÅ«rapadavinyÄ• saá¹ƒ_ nÄ• mÄ• dipadÄ•
yathÄ• siyÄ• , tathÄ• paá¹-ipÄ• á¹-iyÄ• padaá¹-á¹-hapanena samannÄ• gataá¹ƒ __abyÄ•
aÃ±Ã±asambandhÄ«padehi asammissaá¹ƒ __manoharaá¹ƒ, _ tatoyeva viÃ±Ã±Å«naá¹ƒ citt
__abyÄ• mohakaraá¹ƒ_ ``imassattho imassattho eso eso vÄ• â€™â€™ ti saá¹ƒsayamanup
pasÄ• dÄ• laá¹…kÄ• rasaá¹ƒyuttaá¹ƒ bandhanaá¹ƒ __kavissarÄ• _ kavÄ«naá¹ƒ \Be 121/ pa
kaniá¹-á¹-haá¹…guliyÄ• gaá¹‡itabbÄ• aggakavinoti adhippÄ• yo. __pasaá¹ƒsanti_ thoment
karotÄ«ti abyÄ• mohakaro. vi Ä• kiá¹‡á¹‡o byÄ• kiá¹‡á¹‡o, na byÄ• kiá¹‡á¹‡o __abyÄ• kiá¹‡
yesaá¹ƒ, tÄ• niyeva padÄ• ni, tesaá¹ƒ __vinyÄ• so_ á¹-hapanaá¹ƒ yassa bandhassÄ• ti vigg

yathÄ• ---

<90> __nÄ«luppalÄ• bhaá¹ƒ nayanaá¹ƒ,

bandhukaruciroâ€™ dharo.

nÄ• sÄ• hemaá¹…kuso tena,

jinoyaá¹ƒ piyadassano_ ||

<90> __ ``yatheâ€™â€™ _tyudÄ• harati __ ``nÄ«luppalÄ• bhaâ€™â€™ _miccÄ• di. yassa
__nÄ«luppalÄ• bhaá¹ƒ_ indÄ«varadvayanibhaá¹ƒ, __adharo_ adharoá¹-á¹-ho __bandhukan
__ruciro_ kanto, __nÄ• sÄ• _ nÄ• sikÄ• sayaá¹ƒ __hemaá¹…kuso_ suvaá¹‡á¹‡aá¹…kusoy
jino piyaá¹ƒ madhuraá¹ƒ dassanamassÄ• ti __piyadassano_. Ä«diso na byÄ• kiá¹‡á¹‡adoso
pasÄ• doyevÄ• ti.

90__._ idÄ• ni byÄ• kiá¹‡á¹‡adosaparihÄ• raá¹ƒ pariharati __ ``nÄ«luppaliâ€™â€™ _ccÄ• d
nettayugaá¸·aá¹ƒ __nÄ«luppalÄ• bhaá¹ƒ_ nÄ«luppaladalasadisaá¹ƒ, __adharo_ adharoá¹-á
bandhukapupphamiva manuÃ±Ã±o, __nÄ• sÄ• _ nÄ• sikÄ• __hemaá¹…kuso_ suvaá¹‡á¹‡a
ayaá¹ƒ jino __piyadassano_ manuÃ±Ã±adassano hotÄ«ti. ettha pasÄ• dÄ• laá¹…kÄ• rena y
byÄ• kiá¹‡á¹‡adoso. __Ä• bhÄ• _saddo __nibhÄ• _saddo viya ivattho. no ce, __pabhÄ• _pa
bandhukamiva ruciroti ca, piyaá¹ƒ dassanaá¹ƒ yasseti ca viggaho. iha dassanassa
kattubhÅ«tasÄ• dhujanasambandhattepi visayatteneva \Be 122/ jinasambandho hotÄ«ti aÃ±
gahitoti.

<91> __samatikkantagÄ• mmatta-kantavÄ• cÄ• bhisaá¹…khataá¹ƒ.

bandhanaá¹ƒ rasahetuttÄ• , gÄ• mmattaá¹ƒ ativattati_ ||

<91> __ ``samatikkantiâ€™â€™ _ccÄ• di. sammÄ• atikkantaá¹ƒ niggataá¹ƒ. gÄ• mmassa
yÄ• saá¹ƒ __kantÄ• naá¹ƒ_ madhurÄ• naá¹ƒ vÄ• cÄ• naá¹ƒ tÄ• hi abhisaá¹…khataá¹ƒ racit
mÄ• dhuriyassa __hetuttÄ• _ kÄ• raá¹‡abhÄ• vena __gÄ• mmattaá¹ƒ_ yathÄ• vuttaá¹ƒ __a

91__._ __ ``samatiâ€™â€™ _ccÄ• di. __samatikkantagÄ• mmattakantavÄ• cÄ• bhisaá¹…k
atikkantagÄ• mmabhÄ• vÄ• hi kantavÄ• cÄ• hi racitaá¹ƒ __bandhanaá¹ƒ_ muttakÄ• diband
paá¹‡á¸• itÄ• naá¹ƒ pÄ«tirasassa kÄ• raá¹‡attÄ• yathÄ• vuttagÄ• mmadosaá¹ƒ __ativattati
sammÄ• atikkantaá¹ƒ gÄ• mmattaá¹ƒ yÄ• saá¹ƒ, tÄ• hiyeva kantavÄ• cÄ• hi abhisaá¹…kha

bhÄ• voti ca viggaho.

yathÄ• ---

<92> __dunoti kÄ• macaá¹‡á¸• Ä• lo,

so maá¹ƒ sadaya niddayo.

Ä«disaá¹ƒ byasanÄ• pannaá¹ƒ,

sukhÄ«pi kimupekkhase_ ||

<92> __ ``yatheâ€™â€™ _tyudÄ• harati. kÄ• mÄ• turÄ• kÄ• ci vanitÄ• attano piyaá¹ƒ pat
``dunotiâ€™â€™ _ccÄ• dinÄ• . dayÄ• ya saha pavattÄ«ti __sadaya_iti anunayavasena piya
sÄ• nunayÄ• mantanaÃ±hi tatonuggahÄ• bhikaá¹…khÄ• yamaccantamucitaá¹ƒ, so kÄ• mo
akaá¹‡á¸• o \Be 123/ vÄ• asayhopatÄ• pÄ• vahattÄ• . kÄ• me caá¹‡á¸• Ä• lattÄ• ropanaÃ±
kayiramÄ• namasahanamupatÄ• pamasahamÄ• nÄ• taá¹ƒ paribhavantaá¹ƒ vippalapati, __
ucitamupatÄ• pe nikkaruá¹‡Ä• naá¹ƒ tÄ• disÄ« gatÄ«ti. __maá¹ƒ dunoti_ adhikamupatÄ• pe
bhavantaá¹ƒ, teneva bhavaá¹ƒ sukhÄ«. iminÄ• aÃ±Ã±Ä• sattataá¹ƒ tassa dÄ«peti. yadi nÄ•
nÄ• hamekÄ• kinÄ« bhavÄ• mi. asahÄ• yÄ• naÃ±hi paá¹-isattavo honti. ekÄ• kittÄ• yevÄ• h
dusÄ• mÄ«ti {duÃ±Ã±Ä• mÄ«ti (?) } tava kÄ• maá¹ƒ tvaá¹ƒ sukhÄ« hosi. sanÄ• thÄ• naá¹ƒ
sukhÄ«pi tvaá¹ƒ Ä«disaá¹ƒ byasanamÄ• pannaá¹ƒ __kiá¹ƒ_ kasmÄ• upekkhaseti. evamaya
taá¹ƒ visayamanubhavantassa ca vimukhattaá¹ƒ nidassetÄ«tÄ«disaá¹ƒ na gÄ• mmaá¹ƒ.

92__._ gÄ• mmadosaparihÄ• re lakkhiyaá¹ƒ dasseti __ ``dunotiâ€™â€™ _ccÄ• di. kÄ• mat
attano vallabhaá¹ƒ nissÄ• ya evaá¹ƒ vilapati __ ``sadaya_ he kÄ• ruá¹‡ika __so kÄ• macaá
anaá¹…ganÄ«co __niddayo_ nikkÄ• ruá¹‡iko __maá¹ƒ dunoti_ pÄ«á¸·eti, __sukhÄ«pi_ mar
anÄ• thabhÄ• vÄ• bhÄ• vato sukhitopi tvaá¹ƒ Ä«disaá¹ƒ __byasanÄ• pannaá¹ƒ_ evaá¹ƒ kÄ
kataasayhasantÄ• pasaá¹…khÄ• tabyasanamanuppattaá¹ƒ __maá¹ƒ kimupekkhase_ kasm
dukkhÄ• turattÄ• dukkhadÅ«rÄ«karaá¹‡aá¹ƒ kÄ• ruá¹‡ikÄ• naá¹ƒyeva visayanti ``sadayeâ€
Ä• mantanucitaá¹ƒ attano dukkhÄ• turataá¹ƒ posetuá¹ƒ pÄ«á¸·Ä• kÄ• rake kÄ• me caá¹‡á¸•
niddayattakathanaÃ±ca ucitameva attani upekkhakattÄ• . __sukhÄ«pÄ«_ti iminÄ• tassa pa
aticÄ• raá¹ƒ abbhupagameti. evaá¹ƒ vaá¹…kavuttiyÄ• attano vallabhe sÄ• nurÄ• gattaÃ±ca
tadabhÄ• vattaÃ±ca dassetÄ«ti. ``kaÃ±Ã±e kÄ• mayamÄ• naá¹ƒ maá¹ƒ, na kÄ• mayasi kiá¹
iha gÄ• mmadoso natthÄ«ti \Be 124/ gÄ• mmadosaparihÄ• ramidaá¹ƒ. kÄ• moyeva caá¹‡á¸
dayÄ• ya yo vattatÄ«ti ca, natthi dayÄ• asseti ca, sukhamassa atthÄ«ti ca viggaho. __api_s

<93> __yatihÄ«naparihÄ• ro, na puneâ€™ dÄ• ni nÄ«yate.

yato na savanubbegaá¹ƒ, heá¹-á¹-hÄ• yetaá¹ƒ vicÄ• ritaá¹ƒ_ ||

<93> __ ``yatiâ€™â€™ _ccÄ• di. __vicÄ• rita_nti ``taá¹ƒ name sirasÄ• cÄ• mÄ«-karavaá¹‡
ntiÄ• dinÄ• heá¹-á¹-hÄ• pakÄ• sitanti attho.

93__._ __ ``yatihÄ«niâ€™â€™ _ccÄ• di. __yato_ yasmÄ•  __savanubbegaá¹ƒ_ ``dosÄ• na
dosaparihÄ• rakkamo na vuttoâ€™â€™ ti evaá¹ƒ viÃ±Ã±Å«namuppajjamÄ• naá¹ƒ imassa g
natthi, tato __yatihÄ«naparihÄ• ro_ yatihÄ«nadosassa pariharaá¹‡avasena pavattamudÄ• h
__na nÄ«yate_ nÄ• harÄ«yateti. iminÄ• dhigatamÄ• do vuttatthameva samattheti. __heá¹-á
evaá¹ƒ yatihÄ«nadosapariharaá¹‡aá¹ƒ heá¹-á¹-hÄ• anantaraparicchede vicÄ• ritaá¹ƒ ``taá¹
cÄ• mÄ«-karavaá¹‡á¹‡aá¹ƒ tathÄ• gataâ€™â€™ ntiÄ• dinÄ• pakÄ• sitanti. Ä• do yatihÄ«na
parihÄ• rakkamassÄ• pi dassitattÄ• ihÄ• dassanepi ganthassa Å«natÄ• natthÄ«ti adhippÄ
tassa parihÄ• roti ca, savane ubbeganti ca viggaho.

kamaccutassa yathÄ• ---

<94> __udÄ• racaritoâ€™ si tvaá¹ƒ, tenevÄ• â€™ rÄ• dhanÄ• tvayi.

desaá¹ƒ vÄ• dehi gÄ• maá¹ƒ vÄ• , khettaá¹ƒ vÄ• mama sobhanaá¹ƒ_ ||

<94> __ ``udÄ• raâ€™â€™ _iccÄ• di. udÄ• raá¹ƒ udÄ• rattaá¹ƒ cÄ• gÄ• tisayasambandha
yassÄ• ti viggaho. ettha ucitattÄ• \Be 125/ desÄ• dÄ«naá¹ƒ yÄ• canakkamassa kamaccuta

94__._ __ ``udÄ• riâ€™â€™ _ccÄ• di. tvaá¹ƒ puÃ±Ã±avanta __udÄ• racaritosi_ cÄ• gÄ• tis
visÄ• radapavattiyuttosi, __teneva_ tena kÄ• raá¹‡eneva __Ä• rÄ• dhanÄ• _ mama yÄ• car
vÄ• janapadaá¹ƒ vÄ• , no ce, __gÄ• maá¹ƒ_ vÄ• saá¹ƒvasathaá¹ƒ vÄ• , no ce, sobhanaá¹ƒ
vÄ• mama dehÄ«ti anupubbaá¹ƒ hÄ«napadatthayÄ• canÄ• dÄ• yakassa dÄ• nassÄ• pi yÄ
icchitatthapaá¹-ilÄ• bhassÄ• pi anurÅ«pattÄ• kamaccutadosamapaneti. udÄ• raá¹ƒ caritaá¹

ativuttassa yathÄ• ---

<95> __munindacandasambhÅ«ta-

yasorÄ• simarÄ«cinaá¹ƒ.

sakalopyaâ€™ yamÄ• kÄ• so,

nÄ• â€™ vakÄ• so vijambhane_ ||

<95> __ ``munindaâ€™â€™ _iccÄ• di. munindoyeva cando, tato sambhÅ«tÄ• pÄ• tubhÅ«
tÄ• saá¹ƒ. ayaá¹ƒ sakalo Ä• kÄ• sopi gaganameva, na tasseko padeso. __vijambhane_ byÄ
tÄ• saá¹ƒ marÄ«cinanti nÄ• tivuttaá¹ƒ.

95__._ __ ``munindiâ€™â€™ _ccÄ• di. __munindacandasambhÅ«tayasorÄ• simarÄ«cinaá¹
pÄ• tubhÅ«tÄ• naá¹ƒ kittisamÅ«hasaá¹…khÄ• takiraá¹‡Ä• naá¹ƒ __vijambhane_ byÄ• pane
__nÄ• vakÄ• so_ na okÄ• so hotÄ«ti. hetuphalÄ• diekekakÄ• raá¹‡enÄ• pi appameyyÄ• na
pavattiyÄ• appameyyasÄ• maÃ±Ã±abhÅ«tÄ• kÄ• sassa niravakÄ• sassa iva kathanamucit
cando iva \Be 126/ cando, munindo eva cando, tato sambhÅ«tÄ• naá¹ƒyeva yasÄ• naá¹ƒ rÄ
viggaho.

<96> __vÄ• kyaá¹ƒ byÄ• pannacittÄ• naá¹ƒ, apetatthaá¹ƒ aninditaá¹ƒ.

tenuâ€™ mmattÄ• dikÄ• naá¹ƒ taá¹ƒ, vacanÄ• â€™ Ã±Ã±atra dussati_ ||

<96> __ ``vÄ• kyaâ€™â€™ _miccÄ• di. byÄ• pannaá¹ƒ naá¹-á¹-haá¹ƒ ayathÄ• pavattaá¹ƒ
__vÄ• kyaá¹ƒ_ vÄ• kyalakkhaá¹‡opetaá¹ƒ. apeto apagato suÃ±Ã±o attho abhidheyyaá¹ƒ sa
taá¹ƒ. __aninditaá¹ƒ_ ahÄ«á¸·itaá¹ƒ. __tena_ yathÄ• vuttena kÄ• raá¹‡ena. __taá¹ƒ_ vÄ• ky
dhÄ• tukkhobhÄ• dinÄ• khittacitto, so Ä• di yesaá¹ƒ bÄ• lÄ• dÄ«naá¹ƒ tesaá¹ƒ __vacanÄ•
__aÃ±Ã±atra_ aÃ±Ã±asmiá¹ƒ abyÄ• pannacittavisaye __dussati_ duá¹-á¹-haá¹ƒ jÄ• yate, u
tathÄ• vidhÄ• ya vÄ• cÄ• ya ucitattÄ• ti.

96__._ __ ``vÄ• kyaâ€™â€™ _miccÄ• di. __byÄ• pannacittÄ• naá¹ƒ_ viruddhabhÄ• vamÄ•
syÄ• dyantatyÄ• dyantapadasamudÄ• yarÅ«paá¹ƒ vÄ• kyaá¹ƒ __apetatthaá¹ƒ_ apagatasan
viÃ±Ã±Å«hi garahitaá¹ƒ na hoti, __tena_ kÄ• raá¹‡ena __ummattÄ• dikÄ• naá¹ƒ_ ummattav
__vacanÄ• Ã±Ã±atra_ vacanaá¹ƒ vinÄ• anummattÄ• divacane __taá¹ƒ_ samudÄ• yatthasa
__dussati_ dosaduá¹-á¹-haá¹ƒ hoti. byÄ• pannaá¹ƒ cittaá¹ƒ yesanti ca, apeto attho assÄ• ti
yesanti ca viggaho.

yathÄ• ---

<97> __samuddo pÄ«yate soâ€™ ya-mahaâ€™ majja jarÄ• turo.

ime gajjanti jÄ«mÅ«tÄ• , sakkasseâ€™ rÄ• vaá¹‡o piyo_ ||

<97> __ ``yatheâ€™â€™ _tyudÄ• harati __ ``samuddoâ€™â€™ _iccÄ• di. na hettha ``sam

padasamudÄ• yassa koci eko attho gayhati, yo so bandhattho siyÄ• . avayavatthÄ• \Be 127
ayosalÄ• kÄ• kappÄ• paá¹-ibhantÄ«ti Ä«disamapetatthamaninditaá¹ƒ viÃ±Ã±eyyaá¹ƒ byÄ•

97__._ __ ``samuddoâ€™â€™ _ccÄ• di. so ayaá¹ƒ samuddo pÄ«yate yena kenaci pÄ«yate
jararogÄ• bhibhÅ«to, ime __jÄ«mÅ«tÄ• _ meghÄ• __gajjanti_ thanayanti. sakkassa erÄ• va
ninditÄ• ninditÄ• naá¹ƒ dvinnamudÄ• haraá¹‡aá¹ƒ. idaá¹ƒ vÄ• kyaá¹ƒ avayavatthamantaren
gamyamÄ• natthassÄ• bhÄ• vÄ• apetatthaá¹ƒ nÄ• ma hoti. Ä«disaá¹ƒ vÄ• kyaá¹ƒ ummatta
hoti, aÃ±Ã±ehi vuttaá¹ƒ pana kaá¹‡á¹‡e ayosalÄ• kÄ• viya appÄ«tikaraá¹ƒ. jarÄ• ya Ä• turo

<98> __sukhumÄ• lÄ• virodhitta-dittabhÄ• vappabhÄ• vitaá¹ƒ.

bandhanaá¹ƒ bandhapharusa-dosaá¹ƒ saá¹ƒdÅ«sayeyya taá¹ƒ_ ||

<98> __ ``sukhumÄ• liâ€™â€™ _ccÄ• di. na virujjhati sÄ«lenÄ• ti avirodhÄ«, tassa bhÄ• vo
sukhumÄ• lassa avirodhittaá¹ƒ yassa so dittabhÄ• vo, tena __pabhÄ• vitaá¹ƒ_ vaá¸• á¸• hita
__taá¹ƒ_ bandhanaá¹ƒ bandhapharusadosaá¹ƒ __saá¹ƒdÅ«sayeyya_ nÄ• sayeti attho.

98__._ __ ``sukhumÄ• liâ€™â€™ _ccÄ• di. __sukhumÄ• lÄ• virodhittadittabhÄ• vappabhÄ•
``aniá¹-á¹-hurakkharappÄ• yeâ€™â€™ ccÄ• dinÄ• vuccamÄ• nasukhumÄ• laguá¹‡assa av
vaá¹‡á¹‡Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹…gabhilakkhaá¹‡ena __dittabhÄ• vena_ piyabhÄ•
bandhanaá¹ƒ __bandhapharusadosaá¹ƒ_ bandhapharusasaá¹…khÄ• tadosaá¹ƒ __saá¹ƒdÅ
bandhapharusadosanti vÄ• sambandhoti. na virujjhati sÄ«lenÄ• ti avirodhÄ«, tassa bhÄ• vo
avirodhittaá¹ƒ yassÄ• ti ca, soyeva dittassa bhÄ• voti ca, tena pabhÄ• vitanti ca vÄ• kyaá¹ƒ.

yathÄ• ---

<99> __passantÄ• \Be 128/ rÅ«pavibhavaá¹ƒ, suá¹‡antÄ• madhuraá¹ƒ giraá¹ƒ.

caranti sÄ• dhÅ« sambuddha-kÄ• le keá¸·iparammukhÄ• _ ||

<99> __ ``yatheâ€™â€™ _tyudÄ• harati __ ``passantÄ• â€™â€™ _iccÄ• di. keá¸·iyÄ• kÄ•
vigatacchandÄ• carantÄ«ti sambandho.

99__._ __ ``passanteâ€™â€™ _ccÄ• di. __sÄ• dhÅ«_ sajjanÄ• __sambuddhakÄ• le_ sam
__rÅ«pavibhavaá¹ƒ_ tassa rÅ«pasampattiá¹ƒ __passantÄ• _ cakkhuá¹ƒ santappetvÄ• olok
tasseva bhagavato aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ madhuravacanaá¹ƒ suá¹‡antÄ• __k
vimukhÄ• kÄ«á¸·Ä• bhiratirahitÄ• __caranti_ gacchanti pavattantÄ«ti. kevalaá¹ƒ pharusasi
sukhuccÄ• raá¹‡Ä«yavaá¹‡á¹‡ehi

sambhÅ«tasukhumÄ• laguá¹‡Ä• virodhaaÃ±Ã±amaÃ±Ã±asaá¹…gatavaá¹‡á¹‡avisadappava
bandhapharusadoso natthi. keá¸·iyÄ• parÄ• ni parivattitÄ• ni mukhÄ• ni etesanti viggaho. e
kiriyÄ• . sÄ• ca atthato tadÄ• kÄ• rappavattasambandhoyeva. loko pana visuá¹ƒ eko padat
vÄ• kyadosaparihÄ• ro.

vÄ• kyadosaparihÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ• kyatthadosaparihÄ• ravaá¹‡á¹‡anÄ•

apakkamassa yathÄ• ---

<100> __bhÄ• vanÄ• dÄ• nasÄ«lÄ• ni, sammÄ• sampÄ• ditÄ• niâ€™ ha.

nibbÄ• nabhogasaggÄ• di-sÄ• dhanÄ• ni na saá¹ƒsayo_ ||

<100> __ ``bhÄ• vanÄ• â€™â€™ _iccÄ• di. ettha bhÄ• vanÄ• dÄ«ni niddisitvÄ• yathÄ• kk
niddesena apakkamadoso parihaá¹-o.

100__._ __ ``bhÄ• vaneâ€™â€™ _ccÄ• di. \Be 129/ __iha_ manussaloke __sammÄ• samp
saddahitvÄ• yathÄ• vidhi sampÄ• ditÄ• ni attano santÄ• ne pavattÄ• pitÄ• ni bhÄ• vanÄ• d
__nibbÄ• nabhogasaggÄ• disÄ• dhanÄ• ni_ yathÄ• kkamaá¹ƒ nibbÄ• naupabhogaparibhog
hetubhÄ• vena sÄ• dhakÄ• ni honti, ettha sÄ• dhane na saá¹ƒsayo hotÄ«ti. iha bhÄ• vanÄ•
uddesakkamaá¹ƒ anatikkamma nibbÄ• nÄ• dÄ«namanuddesassa katattÄ• apakkamavÄ• k

<101> __uddiá¹-á¹-havisayo koci {kopi (Katthaci Ce) }, viseso tÄ• diso yadi.

anuddiá¹-á¹-hesu {anudiá¹-á¹-hesu (?) } nevaâ€™ tthi, doso kamavilaá¹…ghane_ ||

<101> __ ``uddiá¹-á¹-heâ€™â€™ _ccÄ• di. uddiá¹-á¹-hÄ• paá¹-hamaá¹ƒ yuttÄ• atthÄ• vis
uddesÄ• nuddesasambandhavijÄ• nanalakkhaá¹‡assa visesassa so tÄ• diso koci viseso __
yathÄ• kkamamuddesakamÄ• namatikkamena puna atthantaranissayena parÄ• maá¹-á¹-he
yathoddiá¹-á¹-hesu anukkamassa __vilaá¹…ghane_ atikkame doso nevatthi.

101__._ __ ``uddiá¹-á¹-heâ€™â€™ _ccÄ• di. __uddiá¹-á¹-havisayo_ paá¹-hamaá¹ƒ payuttat
viseso_ uddesÄ• nuddesÄ• naá¹ƒ ``idamassa pubbakathanaá¹ƒ, idamassa pacchÄ• kathan
aÃ±Ã±amaÃ±Ã±Ä• pekkhalakkhaá¹‡asambandhaparijÄ• nanalakkhaá¹‡o viseso __anuddiá
puna vuttesu yadi ``bhaveyyÄ• â€™â€™ ti seso. __kamavilaá¹…ghane_ uddesÄ• nuddesÄ
satthaÃ±Ã±Å«naá¹ƒ sutikÄ• le asahanakÄ• raá¹‡aá¹ƒ nevatthÄ«ti. uddiá¹-á¹-hÄ• paá¹-ham

gocaro asseti ca, kamassa vilaá¹…ghananti ca vÄ• kyaá¹ƒ.

yathÄ• ---

<102> __kusalÄ• kusalaá¹ƒ \Be 130/ abyÄ• -kataâ€™ miccesu pacchimaá¹ƒ.

abyÄ• kataá¹ƒ pÄ• kadaá¹ƒ na, pÄ• kadaá¹ƒ paá¹-hamadvayaá¹ƒ_ ||

<102> __ ``yatheâ€™â€™ _tyudÄ• harati __ ``kusaleâ€™â€™ _ccÄ• di. __kusalaá¹ƒ_
kÄ• mÄ• vacarÄ• dikamekavÄ«satividhaá¹ƒ, __akusalaÃ±ca_ dvÄ• dasavidhaá¹ƒ, __abyÄ•
vipÄ• kakriyÄ• saá¹…khÄ• tamiti __etesu_ tÄ«su __pacchimaá¹ƒ_ abyÄ• kataá¹ƒ, pÄ• kaá¹
__pÄ• kadaá¹ƒ. ne_ti nipÄ• tapadaá¹ƒ. __paá¹-hamadvayaá¹ƒ_ kusalÄ• kusalaá¹ƒ pÄ• kaá¹
ettha apÄ• kadattaá¹ƒ abyÄ• katasseva, pÄ• kadattaá¹ƒ tesameva dvinnanti viseso daá¹-á¹-

102__._ __ ``kusaleâ€™â€™ _ccÄ• di. __kusalaá¹ƒ_ kÄ• mÄ• vacarÄ• diekavÄ«satikusala
dvÄ• dasavidhaá¹ƒ akusalaÃ±ca __abyÄ• kataá¹ƒ_ vipÄ• kakriyÄ• rÅ«panibbÄ• navasena
__iccesu_ evametesu tÄ«su __pacchimaá¹ƒ_ uddesakkamena pacchimamabyÄ• kataá¹ƒ __
vipÄ• kadÄ• yakaá¹ƒ na hoti, __paá¹-hamadvayaá¹ƒ_ kusalÄ• kusalaá¹ƒ __pÄ• kadaá¹ƒ_ y
hotÄ«ti. ``yathÄ• saá¹…khyamanudeso samÄ• naâ€™â€™ nti {pÄ• á¹‡ini I 3.10 suttamidaá
pacchÄ• uccÄ• rito iccattho ``samÄ• naá¹ƒâ€™â€™ iti sambandhechaá¹-á¹-hÄ« (katvabod
uddiá¹-á¹-hehi samÄ• namanuddiá¹-á¹-hÄ• nameva samasaá¹…khyÄ• ya labbhamÄ• nattÄ•
ettha pana kusalÄ• disabhÄ• vato tividhattepi vipÄ• kadÄ• nÄ• dÄ• navasena
duvidhakusalÄ• kusalÄ• divisayabhÅ«tavisesassa pavattiyÄ• vatticchÄ• to paá¹-hamaá¹ƒ v
nissayanaá¹ƒ nÄ• ma natthÄ«ti apakkamadoso na hotÄ«ti.

<103> __saguá¹‡Ä• nÄ• â€™ vikaraá¹‡e, kÄ• raá¹‡e sati tÄ• dise.

ocityahÄ«natÄ• patti, natthi bhÅ«tatthasaá¹ƒsino_ ||

<103> __ ``saguá¹‡Ä• naâ€™â€™ _miccÄ• di. \Be 131/ sotÅ«naá¹ƒ attatthanipphÄ• danÄ•
hetumhi sati __bhÅ«taá¹ƒ_ yathÄ• pavattaá¹ƒ __atthaá¹ƒ_ attano caritalakkhaá¹‡aá¹ƒ __sa
sassa attano, sÄ• naá¹ƒ vÄ• guá¹‡Ä• naá¹ƒ __Ä• vikaraá¹‡e_ adhikÄ• ravasena ``pÅ«janÄ
iccÄ• dikathane ocikyahÄ«natÄ• ya __Ä• patti_ pÄ• puá¹‡anaá¹ƒ sambhavo natthi.

<103> __ ``saguá¹‡iâ€™â€™ _ccÄ• di. __tÄ• dise kÄ• raá¹‡e sati_ sotÅ«naá¹ƒ attatthanip
hetumhi vijjamÄ• ne __bhÅ«tatthasaá¹ƒsino_ attani
vijjamÄ• nakÄ• yÄ• disaá¹ƒvaralakkhaá¹‡aguá¹‡asaá¹…khÄ• tamatthaá¹ƒ ``pÅ«janÄ«yatar
tÄ• disÄ• vasare vadantassa __saguá¹‡Ä• naá¹ƒ_ sassa attano, sÄ• naá¹ƒ vÄ• sakÄ• naá

pÄ• kaá¹-Ä«karaá¹‡e __ocityahÄ«natÄ• patti_ ocityahÄ«nasaá¹…khÄ• tadosassÄ• patti nat
attaattaniyavÄ• cakattÄ• sassa attano guá¹‡Ä• se ca te guá¹‡Ä• ceti vÄ• viggaho. bhÅ«t
saá¹ƒsati vadati sÄ«lenÄ• ti viggaho.

<104> __ocityaá¹ƒ nÄ• ma viÃ±Ã±eyyaá¹ƒ, loke vikhyÄ• tamÄ• darÄ• .

tatthoâ€™ padesapabhavÄ• , sujanÄ• kavipuá¹…gavÄ• _ ||

<104> __ ``ocityaâ€™â€™ _miccÄ• di. __loke_ sattaloke __vikhyÄ• taá¹ƒ_ pasiddhaá¹ƒ Ä•
{Ä• bÄ• lajanÄ• naá¹ƒ (Katthaci) } yathÄ• sakamanurÅ«paá¹ƒ vijÄ• nanato __ocityaá¹ƒ_ uci
pasiddhiyaá¹ƒ __Ä• darÄ• _ Ä• darena ussÄ• hena tato paramÄ• daraá¹‡Ä«yassÄ• bhÄ• va
kenÄ• pyÄ• daraá¹‡Ä«yaá¹ƒ sabbathÄ• anassÄ• danÄ«yattÄ• , viÃ±Ã±eyyaá¹ƒ ``sotÅ«naâ
tasmiá¹ƒ ocitye __upadesassa_ paá¹-hamuccÄ• raá¹‡assa uggaá¹‡hÄ• panavasena pavatta
uppattiá¹-á¹-hÄ• nabhÅ«tÄ• __sujanÄ• _ suá¹-á¹-hujanÄ• __kavipuá¹…gavÄ• _ uttamÄ• ,
kaviseá¹-á¹-hÄ• ti vuttaá¹ƒ hoti.

104__._ __ ``ocityeâ€™â€™ _ccÄ• di. \Be 132/ __loke_ sattaloke __vikhyÄ• taá¹ƒ_ Ä• bÄ•
nÄ• ma __Ä• darÄ• _ gÄ• ravena __viÃ±Ã±eyyaá¹ƒ_ viÃ±Ã±Å«hi Ã±Ä• tabbaá¹ƒ hoti, __tat
__upadesapabhavÄ• _ paá¹-hamuccÄ• raá¹‡assa uppattiá¹-á¹-hÄ• nabhÅ«tÄ• __sujanÄ• _
__kavipuá¹…gavÄ• _ uttamakavayo bhavantÄ«ti, pasiddhaocityapadena yuttattÄ• ettha __
upadesassa pabhavÄ• ti ca, pumÄ• no ca te gÄ• vo ceti ca, kavÄ«naá¹ƒ puá¹…gavÄ• ti ca

<105> __viÃ±Ã±Ä• tocityavibhavo-

cityahÄ«naá¹ƒ parihare.

tatoâ€™ cityassa sampose,

rasaposo siyÄ• kate_ ||

<105> __ ``viÃ±Ã±Ä• taâ€™â€™ _miccÄ• di. viÃ±Ã±Ä• to avabuddho yathÄ• vuttakavivara
sampatti yena so ocityahÄ«naá¹ƒ nÄ• ma dÅ«sanaá¹ƒ __parihare_ parivajjeyya. __tato_ tas
ocityassa __sampose_ suá¹-á¹-hu vaá¸• á¸• hibhÄ• ve vaá¸• á¸• hane kate __rasassa_ ass
mÄ• dhuriyassa samposo __siyÄ• _ bhaveyya.

105__._ __ ``viÃ±Ã±Ä• teâ€™â€™ _ccÄ• di. __viÃ±Ã±Ä• tocityavibhavo_ tÄ• disakavÄ«na
viÃ±Ã±Ä• taocityasaá¹…khÄ• tasampattisamannÄ• gato kavi __ocityahÄ«naá¹ƒ_ nÄ• ma dÅ
nirÄ• kareyya, __tato_ dosaparihÄ• rato ocityassa __sampose_ upabrÅ«hane kate sati __ra

mÄ• dhuriyasaá¹…khatassa assÄ• detabbassa pÅ«raá¹‡aá¹ƒ __siyÄ• _ bhaveyyÄ• ti. ocity
ocityavibhavo yeneti ca, rasassa poso puá¹-á¹-habhÄ• vo {vuddhabhÄ• vo (Katthaci) } pose
vÄ• kyaá¹ƒ.

yathÄ• ---

<106> __yo \Be 133/ mÄ• rasenamÄ• sanna-mÄ• sannavijayussavo.

tiá¹‡Ä• yapi na maÃ±Ã±ittha, so vo detu jayaá¹ƒ jino_ ||

<106> __ ``yatheâ€™â€™ _tyudÄ• harati __ ``yoâ€™â€™ _iccÄ• di. __vijayo_ parÄ• bhib
__ussavo_ abbhudayo nippaá¹-ipakkhÄ• pavatti yassa ediso yo __Ä• sannaá¹ƒ_ attano sa
mÄ• rasenaá¹ƒ __tiá¹‡Ä• yapi na maÃ±Ã±ittha_ tiá¹‡ampi na maÃ±Ã±ittha, tiá¹‡atopi hÄ«na
jino_ mÄ• raji __vo_ tumhÄ• kaá¹ƒ jayaá¹ƒ __detÅ«_ti vidadhÄ• tu. ettha jayÄ• sÄ«sanÄ• `
accantamucitaá¹ƒ, yo ajini paÃ±camÄ• reti jino parÄ• bhibhavekaraso, tassa paresaá¹ƒ vija
sÄ• matthiyekayogo siyÄ• ti. ``mÄ• rasenamÄ• sannaá¹ƒ tiá¹‡Ä• yapi na maÃ±Ã±itthÄ• â€™
atisamucitaá¹ƒ yato samÄ«pamupagatampi tÄ• disaá¹ƒ mÄ• rasenaá¹ƒ tiá¹‡atopi hÄ«naá¹ƒ
vijayappadÄ• nekarasatÄ• visesato yuttÄ• ti.

106__._ iha satthe sabbattha saá¹…khepakkamamicchantopi Ä• cariyo ocityaá¹ƒ nÄ• ma Ä
uggaá¹‡hitvÄ• payujjitabbamiccevaá¹ƒ vitthÄ• rena sisse anusÄ• sitvÄ• idÄ• ni ocityahÄ«n
``yo mÄ• rasenamÄ• sanneâ€™â€™ _ccÄ• dinÄ• lakkhiyamudÄ• harati. __Ä• sannavijayu
adÅ«rasattuvijayasaá¹…khÄ• taussavo, atha vÄ• accÄ• sannapaá¹-ipakkhavirahappavattis
samannÄ• gato yo jino __Ä• sannaá¹ƒ_ anekappakÄ• rabhiá¹ƒsanakarÅ«pena attano samÄ
mÄ• rabalaá¹ƒ __tiá¹‡Ä• yapi_ tiá¹‡alavaá¹ƒ katvÄ• pi __na maÃ±Ã±ittha_ sallakkhaá¹‡aá¹
jitapaÃ±camÄ• ro __vo_ tumhÄ• kaá¹ƒ jayaá¹ƒ detÅ«ti. ettha yo paÃ±camÄ• re jitattÄ• jino
parÄ• bhibhavane asahÄ• yakiccattÄ• paresaá¹ƒ jayadÄ• ne sÄ• matthiyayuttoti ``jayaá¹ƒ
jayÄ• sÄ«sanamatiucitaá¹ƒ \Be 164/ hoti, jayadÄ• ne sÄ• matthiyasseva posakattÄ• . ``mÄ•
tiá¹‡Ä• yapi na maÃ±Ã±itthÄ• â€™â€™ ti idaá¹ƒ vattabbameva natthÄ«ti. evaá¹ƒ accantauc
ocityahÄ«nadoso nirÄ• katoti. vijayo eva ussavo, Ä• sanno vijayussavo yasseti viggaho.

<107> __Ä• raddhakattukammÄ• di-kamÄ• tikkamalaá¹…ghane.

bhaggarÄ«tivirodhoâ€™ yaá¹ƒ, gatiá¹ƒ na kvÄ• pi vindati_ ||

<107> __ ``Ä• raddhaâ€™â€™ _iccÄ• di. kattÄ• ca kammaÃ±ca tÄ• ni Ä• dÄ«ni yesaá¹ƒ
__Ä• raddhÄ• ni_ vattuá¹ƒ paá¹-á¹-hapitÄ• ni kattukammÄ• dÄ«ni tesaá¹ƒ kamo tassa __ati
laá¹…ghane sati, vattumÄ• raddhakattukammÄ• dikamÄ• natikkameti vuttaá¹ƒ hoti. ayaá¹ƒ

bhaggarÄ«tivirodho __kvÄ• pi_ katthacipi á¹-hÄ• ne __gatiá¹ƒ na vindati_ patiá¹-á¹-haá¹ƒ na

107__._ __ ``Ä• raddhiâ€™â€™ _ccÄ• di. __Ä• raddhakattukammÄ• dikamÄ• tikkamalaá¹.
vattumÄ• raddhakattukammÄ• dÄ«naá¹ƒ kamapariccÄ• gassÄ• tikkame ayaá¹ƒ yathÄ• vutt
katthacipi á¹-hÄ• ne __gatiá¹ƒ_ patiá¹-á¹-haá¹ƒ __na vindati_ na labhateti. Ä• raddhÄ• ni ca
kattukammÄ• dÄ«ni yesaá¹ƒ karaá¹‡Ä• dÄ«naá¹ƒ tesaá¹ƒ kamassa atikkamo tassa laá¹…g

yathÄ• ---

<108> __sujanaÃ±Ã±Ä• naâ€™ mitthÄ«naá¹ƒ, vissÄ• so noâ€™ papajjate.

visassa siá¹…gino roga-nadÄ«rÄ• jakulassa ca_ ||

<109> __bhesajje vihite suddha-buddhÄ• diratanattaye.

pasÄ• daâ€™ mÄ• care niccaá¹ƒ, sajjane saguá¹‡epi ca_ ||

108-109__._ ettha ca ``sujanaâ€™â€™ miccÄ• dike ``bhesajjeâ€™â€™ iccÄ• dike ca gÄ• t
sattamiyÄ• ca apariccÄ• gena nÄ• ttharÄ«tiyÄ• bhaá¹…go, __ca_kÄ• rassekassa katattÄ•
bhaá¹…go. bahÅ«namatthÄ• naÃ±hi samuccayatthaá¹ƒ vÄ• kye eko vÄ• cakÄ• ro kÄ• tabb

108__._ __ ``sujaneâ€™â€™ _ccÄ• di. __sujanaÃ±Ã±Ä• naá¹ƒ_ sajjanehi aÃ±Ã±esaá¹ƒ du
__visassa_ jÄ«vitaharaá¹‡asamatthassa __siá¹…gino_ visÄ• á¹‡avato ca roganadÄ«rÄ• jak
saá¹ƒsaggo __na upapajjate_ kiÃ±cikÄ• le virujjhanato na yujjateti. ettha Ä• raddhassa chaa
sabbattha apariccÄ• gato attharÄ«tibhaá¹…go ca, yuttaá¹-á¹-hÄ• ne ekasseva cakÄ• rassa
saddarÄ«tibhaá¹…go ca natthi. __ca_saddassa anekatthasamuccayattÄ• ``sujanaÃ±Ã±Ä•
iha vuttaniyÄ• mena avasÄ• ne vÄ• , sabbattha vÄ• yojanamarahati.

109__._ __ ``bhesajjeâ€™â€™ _ccÄ• digÄ• thÄ• yampi eseva nayo sattamÄ«mattameva vi
__bhesajje_ osadhe ca suddhabuddhÄ• diratanattaye ca __sajjane_ sÄ• dhujane ca __api_
vijjamÄ• naguá¹‡e ca __pasÄ• daá¹ƒ_ attano cittapasÄ• daá¹ƒ __niccaá¹ƒ_ satataá¹ƒ __Ä•
seveyyÄ• ti.

sasaá¹ƒsayassa yathÄ• ---

<110> __munindacandimÄ• loka-

rasalolavilocano.

janoâ€™ vakkantapanthoâ€™ va,

raá¹ƒsidassanapÄ«á¹‡ito_ ||

<110> __ ``munindeâ€™â€™ _ccÄ• di. ettha __raá¹ƒsi_saddo sasaá¹ƒsayaá¹ƒ pariharati.

110__._ sasaá¹ƒsayaparihÄ• ralakkhiyabhÅ«tÄ• __ ``munindiâ€™â€™ _ccÄ• digÄ• thÄ• a
__raá¹ƒsi_saddoyeva hi viseso, ettha __raá¹ƒsi_saddena suá¹‡antÄ• naá¹ƒ uppajjamÄ• nas
sasaá¹ƒsayabhÅ«taá¹ƒ bandhadosamohatÄ«ti.

<111> __saá¹ƒsayÄ• yeva \Be 136/ yaá¹ƒ kiÃ±ci, yadi kÄ«á¸·Ä• dihetunÄ• .

payujjate na dosoâ€™ va, sasaá¹ƒsayasamappito_ ||

<111> __ ``saá¹ƒsayeâ€™â€™ _ccÄ• di. __kÄ«á¸·Ä• dÄ«_ti __Ä• di_saddena Ä• kiá¹‡á¹‡
saá¹…gaá¹‡hÄ• ti, kÄ«á¸·Ä• dihetunÄ• yaá¹ƒ kiÃ±ci saá¹ƒsayÄ• yeva yadi payujjateti samb

111__._ __ ``saá¹ƒsayÄ• yeveâ€™â€™ _ccÄ• di. __kÄ«á¸·Ä• dihetunÄ• _ kÄ«á¸·Ä• sambÄ
__yaá¹ƒ kiÃ±ci_ saá¹ƒsayuppÄ• danasamatthaá¹ƒ yaá¹ƒ kiÃ±ci padaá¹ƒ __saá¹ƒsayÄ• ya e
uppajjamÄ• nasaá¹ƒsayatthameva __yadi payujjate_ tasmiá¹ƒ bandhane vattÄ• rehi payujja
__sasaá¹ƒsayasamappito_ sasaá¹ƒsayadosasahito bandho __na dosova_ aduá¹-á¹-hovÄ• t
viggaho.

yathÄ• ---

<112> __yÄ• te dutiyaá¹ƒnilayaá¹ƒ, gurumhi sakagehato.

pÄ• puá¹‡eyyÄ• ma niyataá¹ƒ, sukhaâ€™ majjhayanÄ• dinÄ• _ ||

<112> __ ``yÄ• teâ€™â€™ _ccÄ• di. __gurumhi_ ajjhÄ• pake __sakagehato_ attano mÅ«l
nilayaá¹ƒ_ dutiyaá¹ƒ gharaá¹ƒ yÄ• te sati __niyata_mekantamajjhayanÄ• dinÄ• sukhaá¹ƒ p
ayamanicchitattho. __gurumhi_ surÄ• cariye {suraccÄ• cariye (Katthaci) } __sakagehato_ at
__dutiyaá¹ƒ nilayaá¹ƒ_ dutiyaá¹ƒ rÄ• siá¹ƒ yÄ• te sati niyatamajjhayanÄ• dinÄ• sukhaá¹ƒ p
ayamettha icchitattho.

112__._ __ ``yÄ• teâ€™â€™ _ccÄ• di. __gurumhi_ Ä• cariye __sakagehato_ attano vÄ• sÄ
nilayaá¹ƒ_ dutiyaá¹ƒ gharaá¹ƒyÄ• te sati, ayamanicchitattho. __gurumhi_ surÄ• cariye __sa

jÄ• tarÄ• sito __dutiyaá¹ƒ nilayaá¹ƒ_ dutiyaá¹ƒ \Be 137/ rÄ• siá¹ƒ __yÄ• te_ gate sati anukÅ
__niyata_mekantena __ajjhayanÄ• dinÄ• _ uggahaá¹‡Ä• dinÄ• __sukhaá¹ƒ_ mÄ• nasikasu
ganthaparisamattiá¹ƒ pÄ• puá¹‡eyyÄ• mÄ• ti. ubhayapakkhassÄ• pi aparatthe attho sÄ• dh
__ajjhayana_saddasannidhÄ• nena payutta__guru_saddassa Ä• cariyatthavÄ• cakattepi icc
payuttattÄ• aduá¹-á¹-hoti.

<113> __subhagÄ• bhaginÄ« sÄ• â€™ yaá¹ƒ, etassiâ€™ ccevamÄ• dikaá¹ƒ.

na ``gÄ• mmaâ€™â€™ miti niddiá¹-á¹-haá¹ƒ, kavÄ«hi sakalehipi_ ||

<113> __ ``subhagÄ• â€™â€™ _iccÄ• di. __iccevamÄ• dikaá¹ƒ_ bhaginÄ«iccevamÄ• dika

113__._ __ ``subhageâ€™â€™ _ccÄ• di. __etassa_ purisassa sÄ• ayaá¹ƒ bhaginÄ« __sub
iccevamÄ• dikaá¹ƒ sakalehi kavÄ«hi api __na gÄ• mmamiti_ gÄ• mmadosena na duá¹-á¹-ha
subhaá¹ƒ sundarabhÄ• vaá¹ƒ gatÄ• ti ``subhagÄ• â€™â€™ ti aggahetvÄ• bahubbÄ«hisam
asabbhabhÄ• vepi kavÄ«naá¹ƒ cittakhedaá¹ƒ na janetÄ«ti adhippÄ• yo. iti evaá¹ƒ ayaá¹ƒ pa
Ä«disassa vÄ• kyassÄ• ti vÄ• kyaá¹ƒ.

<114> __duá¹-á¹-hÄ• laá¹…kÄ• ravigame, sobhanÄ• laá¹…katikkamo.

alaá¹…kÄ• raparicchede, Ä• vibhÄ• vaá¹ƒ gamissati_ ||

<114> __ ``duá¹-á¹-haâ€™â€™ _iccÄ• di. duá¹-á¹-hÄ• laá¹…kÄ• rassa dosadÅ«sitassa ala
apagame sati.

114__._ __ ``duá¹-á¹-hiâ€™â€™ _ccÄ• di. __duá¹-á¹-hÄ• laá¹…kÄ• ravigame_ dosaduá¹-á¹
sati __sobhanÄ• laá¹…katikkamo_ pasatthÄ• namalaá¹…kÄ• rÄ• naá¹ƒ pavattiÄ• kÄ• ro __
alaá¹…kÄ• rapakÄ• sakattÄ• tannÄ• make paricchede __Ä• vibhÄ• vaá¹ƒ_ pakÄ• sattaá¹ƒ
paricchijjatÄ«ti paricchedo. alaá¹…kÄ• rapakÄ• sakattÄ• tadatthena alaá¹…kÄ• ro ca so pa

<115> __dose \Be 138/ parÄ«haritumesa varoâ€™ padeso,

satthantarÄ• nusaraá¹‡ena kato mayevaá¹ƒ.

viÃ±Ã±Ä• yiâ€™ maá¹ƒ guruvarÄ• naâ€™ dhikappasÄ• dÄ• ,

dose paraá¹ƒ parihareyya yasobhilÄ• sÄ«_ ||

iti saá¹…gharakkhitamahÄ• sÄ• mipÄ• daviracite

subodhÄ• laá¹…kÄ• re

dosaparihÄ• rÄ• vabodho nÄ• ma

dutiyo paricchedo.

<115> __ ``doseâ€™â€™ _iccÄ• di. __dose_ yathÄ• vutte padadosÄ• dike __pariharituá¹ƒ
uttamo upadeso satthantarÄ• naá¹ƒ bahÅ«naá¹ƒ __anusaraá¹‡ena_ anugamena {anupagan
__kato_ nipphÄ• dito, __imaá¹ƒ_ upadesaá¹ƒ guruvarÄ• naá¹ƒ __adhikappasÄ• dÄ• _ mah
tathÄ• vidhena tÄ• disassa mahato atthassa apasijjhanato, __viÃ±Ã±Ä• ya_ jÄ• nitvÄ• Ä• d
yathÄ• vutte dose __yaso_ parisuddhabandhanaá¹ƒ kriyÄ• lakkhaá¹‡ato ekantena kittihetut
kitti vÄ• , taá¹ƒ abhilasati sÄ«leneti __yasobhilÄ• sÄ« paraá¹ƒ_ accantameva __parihareyya

iti subodhÄ• laá¹…kÄ• re mahÄ• sÄ• minÄ• mikÄ• yaá¹ƒ á¹-Ä«kÄ• yaá¹ƒ

dosaparihÄ• rÄ• vabodhaparicchedo dutiyo.

115__._ __ ``doseâ€™â€™ _ccÄ• di. __dose_ yathÄ• vuttapadadosÄ• dike __pariharitu_m
__eso_ upadeso __satthantarÄ• nusaraá¹‡ena_ bahÅ«naá¹ƒ bÄ• hirasatthÄ• naá¹ƒ anussa
anantaruddiá¹-á¹-hakkamena __kato_ viracito, __imaá¹ƒ_ upadesaá¹ƒ guruvarÄ• naá¹ƒ __a
adhikappasÄ• dena __viÃ±Ã±Ä• ya_ sabhÄ• vato Ã±atvÄ• __yasobhilÄ• sÄ«_ yasapaá¹-ilÄ
kÄ• raá¹‡e kÄ• riyopacÄ• rena dosÄ• pagamena parisuddhabandhanaá¹ƒ vÄ• tÄ• disaban
vÄ• icchanto paÃ±Ã±avÄ• __dose_ yathÄ• vuttadose __paraá¹ƒ_ atisayena __parihareyya
pubbaddhena dosaparihÄ• raparicchedassa pasatthabhÄ• vo dassito, aparaddhena sissaja
hoti. tathÄ• pubbaddhena karuá¹‡Ä• pubbaá¹…gamapaÃ±Ã±Ä• kiccaá¹ƒ dassitaá¹ƒ, apara
paÃ±Ã±Ä• pubbaá¹…gamakaruá¹‡Ä• kiccaá¹ƒ dassitaá¹ƒ. tathÄ• pubbaddhena attahitasan
parahitasampatti dassitÄ• ti. evamanekÄ• kÄ• radÄ«pikÄ• ya imÄ• ya gÄ• thÄ• ya paricche
__satthantarÄ• , antara_saddo hi __aÃ±Ã±a_saddapariyÄ• yo. yathÄ• ``gÄ• mantaraá¹ƒ na
yasaá¹ƒ abhilasati sÄ«lenÄ• ti vÄ• kyaá¹ƒ.

iti subodhÄ• laá¹…kÄ• ranissaye

dutiyo paricchedo.

3. guá¹‡Ä• vabodhapariccheda

anusandhivaá¹‡á¹‡anÄ•

<116> __sambhavanti guá¹‡Ä• yasmÄ• ,

dosÄ• neâ€™ vaâ€™ matikkame.

dassessaá¹ƒ te tato dÄ• ni,

sadde sambhÅ«sayanti ye_ ||

<116> evaá¹ƒ dosaparihÄ• ropadesaá¹ƒ dassetvÄ• idÄ• ni dosaparihÄ• rÄ• samupagatag
upadassitumadhikÄ• raá¹ƒ viracayanto Ä• ha __ ``sambhavantiâ€™â€™ _iccÄ• di. __dosÄ
padadosÄ• dÄ«naá¹ƒ __evaá¹ƒ_ yathÄ• vuttanayena atikkame sati __guá¹‡Ä• _ dhammÄ•
saddÄ• laá¹…kÄ• rasabhÄ• vÄ• pasÄ• dÄ• dayo __yasmÄ• _ kÄ• raá¹‡Ä• __sambhavant
kiliá¹-á¹-hÄ• dÄ«naá¹ƒ vajjanÄ• sambhavatÄ«â€™â€™ tyÄ• dinÄ• yathÄ• yogaá¹ƒ viÃ±Ã±
kÄ• raá¹‡Ä• __ye_ guá¹‡Ä• sadde __sambhÅ«sayanti_ alaá¹…karonti, __te saddÄ• laá¹…
__dassessaá¹ƒ_ upadisissÄ• mi.

116__._ evaá¹ƒ dosaparihÄ• rapavesopÄ• yaá¹ƒ dassetvÄ• idÄ• ni yathÄ• vuttadosÄ• naá
``bandhanissitaguá¹‡Ä• eteâ€™â€™ ti dassetuá¹ƒ pubbÄ• paraparicchedÄ• naá¹ƒ sambar
``sambhavantiâ€™â€™ _ccÄ• digÄ• thamÄ• ha. __dosÄ• naá¹ƒ_ niddiá¹-á¹-hapadadosÄ• d
anantaraparicchede niddiá¹-á¹-hakkamena atikkame sati __guá¹‡Ä• _ pasÄ• dÄ• disaddÄ•
pasÄ• dÄ• dayo saddadhammÄ• yasmÄ• sambhavanti, tato __ye_ saddadhammÄ• sadd
saddadhamme __dassessaá¹ƒ_ pakÄ• sissÄ• mÄ«ti. ettha kiliá¹-á¹-hadosabyÄ• kiá¹‡á¹‡ad
pasÄ• dÄ• laá¹…kÄ• ro sijjhati, sesÄ• pi yathÄ• lÄ• bhato Ã±Ä• tabbÄ• .

saddÄ• laá¹…kÄ• rauddesavaá¹‡á¹‡anÄ•

<117> __pasÄ• doâ€™ jo madhuratÄ• ,

samatÄ• sukhumÄ• latÄ• .

silesoâ€™ dÄ• ratÄ• kanti,

atthabyattisamÄ• dhayo_ ||

<117> idÄ• ni te vibhajati __ ``pasÄ• doâ€™â€™ _iccÄ• dinÄ• pasatthi __pasÄ• do_ pakÄ
samÄ• savuttibÄ• hullaá¹ƒ atthapÄ• riá¹‡atyaÃ±ca, __madhuratÄ• _ saddÄ• naá¹ƒ rasavan

pajjÄ• pekkhÄ• ya catunnaá¹ƒ pÄ• dÄ• namekajÄ• tiyasambandhatÄ• , gajjÄ• pekkhÄ• ya t
apharusakkharabÄ• hullaá¹ƒ, silesanaá¹ƒ __sileso_ bandhagÄ• ravaá¹ƒ, __udÄ• ratÄ• _ uk
sanÄ• thatÄ• visiá¹-á¹-havisesanayuttatÄ• ca, __kanti_ sabbalokamanoharatÄ• , __atthaby
Ã±Ä• yena vÄ• abhidheyyassa gahaá¹‡aá¹ƒ, __samÄ• dhi_ lokappatÄ«tyanusÄ• riamukhy
saddatthaguá¹‡Ä• , samÄ• dhi atthaguá¹‡o, atthÄ• nugÄ• mittÄ• ettha saddÄ• naá¹ƒ, aÃ±Â

117__._ idÄ• ni __ ``pasÄ• dojoâ€™â€™ _iccÄ• dinÄ• te saddÄ• laá¹…kÄ• re kamena vibl
pasannaphaá¸·ikÄ• vali attani Ä• vunitarattakambalasuttamiva saddÄ• naá¹ƒ atthassa pasÄ
pasÄ• dÄ• laá¹…kÄ• ro ca, __ojo_ samÄ• savuttibÄ• hulyaatthapÄ• riá¹‡atyasaá¹…khato s
__madhuratÄ• _ saddÄ• naá¹ƒ rasavantabhÄ• vasaá¹…khÄ• takaá¹‡á¹‡amadhuratÄ• ca, _
sadisatÄ• ca, gajje padÄ• naá¹ƒ tatheva sadisatÄ• ti evaá¹ƒ pÄ• dÄ• naá¹ƒ padÄ• naÃ±ca
__sukhumÄ• latÄ• _ vaá¹‡á¹‡Ä• naá¹ƒ atipharusaatisithilabhÄ• vaá¹ƒ vinÄ• samappamÄ•
á¹-hÄ• nakaraá¹‡Ä• disambhÅ«tasabhÄ• gavaá¹‡á¹‡asutÄ«hi acchiddaguruguá¹‡o ca, __u
atthena bandhassa sajjitabhÄ• vo ca, visiá¹-á¹-havisesanapadena yuttatÄ• ca, __kanti_ sab
ca, __atthabyatti_ icchitatthassa siddhena vÄ• nyÄ• yena vÄ• supÄ• kaá¹-abhÄ• vo ca, __
lokappatÄ«tianatikkantaaÃ±Ã±adhammÄ• ropanena amukhyatthatÄ• cÄ• ti ime saddatthag
``samÄ• dhayoâ€™â€™ ti tasseva bahuttaá¹ƒ dÄ«peti, imesu dasasu ojodÄ• ratÄ• ti dve sa
atthaguá¹‡o pariyÄ• yena tadatthajotakasaddaguá¹‡opi, sesÄ• satta saddaguá¹‡Ä• eva, e
bandhamanenÄ• ti vÄ• kyena __alaá¹…kÄ• rÄ• _ nÄ• ma.

saddÄ• laá¹…kÄ• rapayojanavaá¹‡á¹‡anÄ•

<118> __guá¹‡eheâ€™ tehi sampanno, bandho kavimanoharo.

sampÄ• dayati kattÅ«naá¹ƒ, kittimaccantanimmalaá¹ƒ_ ||

<118> __ ``guá¹‡ehiâ€™â€™ _ccÄ• di. \Be 142/ __etehi_yeva vuttehi dasahi __guá¹‡ehi_
saddÄ• laá¹…kÄ• rasabbhÄ• vehi __sampanno_ yutto samiddho vÄ• kavÄ«naá¹ƒ mano ha
__kavimanoharo_ kavihadayahilÄ• dakÄ• rÄ« bandho __kattÅ«naá¹ƒ_ bandhantÄ• naá¹ƒ k
atisayaparisuddhaá¹ƒ aguá¹‡alesenÄ• paâ€™ nÄ• limpattÄ• __kittiá¹ƒ_ guá¹‡aghosaá¹ƒ _

118__._ __ ``guá¹‡eâ€™â€™ _ccÄ• di. __etehi guá¹‡ehi_ imehi saddÄ• laá¹…kÄ• rasaá¹…
__sampanno_ samannÄ• gato samiddho vÄ• __bandho_ pajjÄ• dibandho __kavimanoharo
cittaá¹ƒ pÄ«á¹‡ento __kattÅ«naá¹ƒ_ racayantÄ• naá¹ƒ __accantanimmalaá¹ƒ_ appakadose
atiparisuddhaá¹ƒ __kittiá¹ƒ_ bandhanavisayabhÅ«tayasorÄ• siá¹ƒ __sampÄ• dayati_ nipphÄ
kÄ• raá¹‡ena bandhassa yathÄ• vuttadasavidhaguá¹‡apariggaho saussÄ• haá¹ƒ kÄ• tabbo
manoharo, kavÄ«naá¹ƒ manoharo __kavimanoharo_ti viggaho.

saddÄ• laá¹…kÄ• raniddesavaá¹‡á¹‡anÄ•

<119> __adÅ«rÄ• hitasambandha-subhagÄ• yÄ• padÄ• vali.

supasiddhÄ• bhidheyyÄ• â€™ yaá¹ƒ, pasÄ• daá¹ƒ janaye yathÄ• _ ||

<119> idÄ• ni yathoddesÄ• namesaá¹ƒ niddesaá¹ƒ sodÄ• haraá¹‡aá¹ƒ karonto Ä• ha __ ``
__adÅ«re_ Ä• sanne adÅ«rena vÄ• adÅ«rÄ• hitakriyÄ• kattukammÄ• dipadavasena __Ä•
anvayo, tena __subhagÄ• _ manoharÄ• __supasiddho_ suppakÄ• so sugammo __abhidhe
na tu bhÄ• vattho tassa sabhÄ• vagambhÄ«rattÄ• . vuttaÃ±hi ---

``kavÄ«naâ€™ dhippÄ• yaâ€™ masaddagocaraá¹ƒ,

\Be 143/ pade phurantaá¹ƒ mudukamhi kevalaá¹ƒ.

visanti bhÄ• vÄ• vagamÄ• katassamÄ• ,

pakÄ• sayantyÄ• â€™ katiyo tu tÄ• disÄ• â€™â€™ ti ||

tÄ• disÄ• yÄ• __padÄ• vali_ padapanti ayaá¹ƒ __pasÄ• daá¹ƒ_ tannÄ• makaá¹ƒ guá¹‡aá
__yathÄ• _ti tamudÄ• harati.

119__._ idÄ• ni uddesakkamena etesaá¹ƒ saddÄ• laá¹…kÄ• rÄ• dÄ«naá¹ƒ niddesaá¹ƒ sod
``adÅ«rÄ• hiteâ€™â€™ _ccÄ• di. __adÅ«re_ Ä• sannapadese tadupacÄ• rena Ä• sanne v
laddhakriyÄ• yogakattukammÄ• dipadÄ• naá¹ƒ vasena ca kato, no ce vinyÄ• savasena á¹-h
icchitatthapatÄ«tikkamena aÃ±Ã±amaÃ±Ã±Ä• pekkhalakkhaá¹‡akriyÄ• kÄ• rakayogo tena
__supasiddho_ pasiddhatthavisaye saddapayogato atipÄ• kaá¹-o __abhidheyyo_ saddattho
__padÄ• vali_ padapanti __pasÄ• daá¹ƒ_ pasÄ• danÄ• makaá¹ƒ guá¹‡aá¹ƒ __janaye_ upp
lakkhiyaá¹ƒ dasseti. adÅ«re Ä• hitoti vÄ• , upacaritattÄ• adÅ«ro ca so Ä• hito cÄ• ti vÄ• , s
ca, tena subhagÄ• ti ca, __su_ atisayena pasiddhoti ca, so abhidheyyo asseti ca vÄ• kyaá¹
nÄ• ma saddattho, adhippÄ• yattho pana pakatigambhÄ«ro. vuttaÃ±hi ---

``kavÄ«naâ€™ dhippÄ• yaâ€™ masaddagocaraá¹ƒ,

pade phurantaá¹ƒ mudukamhi kevalaá¹ƒ.

visanti bhÄ• vÄ• vagamÄ• katassamÄ• ,

pakÄ• sayantyÄ• â€™ katiyo tu tÄ• disÄ• â€™â€™ ti ||

tassattho --- __asaddagocaraá¹ƒ_ saddassa avisayaá¹ƒ hutvÄ• mudukamhi pade __keval
__phurantaá¹ƒ_ cÄ• pentaá¹ƒ __kavÄ«nadhippÄ• yaá¹ƒ_ kavÄ«namajjhÄ• sayaá¹ƒ \Be 144
kataparicayÄ• paá¹‡á¸• itÄ• __bhÄ• vÄ• vagamÄ• _ padatthÄ• vabodhena __visanti_ pavi
saddasaddatthÄ• naá¹ƒ Ä• kÄ• rÄ• __pakÄ• sayanti_ adhippÄ• yatthaá¹ƒ jotentÄ«ti.

<120> __alaá¹…karontÄ• vadanaá¹ƒ, muninoâ€™ dhararaá¹ƒsiyo.

sobhanteâ€™ ruá¹‡araá¹ƒsÄ«â€™ va, sampatantÄ• â€™ mbujodare_ ||

<120> __ ``alaá¹…karontÄ• â€™â€™ _iccÄ• di. __munino_ sammÄ• sambuddhassa __va
sabhÄ• vamadhurapakatimukhaá¹ƒ __alaá¹…karontÄ• _ sajjantÄ• sobhayamÄ• nÄ• adha
supakkabimbaphalopamaoá¹-á¹-hayugaá¸·avinissaá¹-abahutarakanticchitÄ• bhÄ• muninoti
__ambujodare_ tÄ• kÄ• lopanatapupphakÄ• saramaá¹‡Ä«ye padumabbhantare __sampata
__aruá¹‡araá¹ƒsÄ«va_ bÄ• lasÅ«riyaraá¹ƒsiyo viya __sobhante_ virÄ• janti.

120__._ __ ``alaá¹…karonteâ€™â€™ _ccÄ• di. munino vadanaá¹ƒ pakatisundaramukhaá¹ƒ
__adhararaá¹ƒsiyo_ tasseva munino oá¹-á¹-hadvayato nikkhantakantisamÅ«hÄ• __ambujo
vikasanÄ• nurÅ«pakÄ• lÄ• bhimukhe padumagabbhe upaá¸• á¸• havikasiteti vuttaá¹ƒ hoti. _
__aruá¹‡araá¹ƒsÄ« iva_ bÄ• lasÅ«riyaraá¹ƒsÄ«va __sobhante_ dibbantÄ«ti. ettha adÅ«rasa
pasiddhatthaÃ±ca nissÄ• ya pasÄ• daguá¹‡o pÄ• kaá¹-o. adhararaá¹ƒsÄ«naá¹ƒ munisamba
sutasambandhassa balavattÄ• {sutÄ• numitesu sutasambandho balavÄ• (paribhÄ• sendus
kÄ• kakkhigoá¸·akanayena vÄ• labbhatÄ«ti. adhare raá¹ƒsÄ«ti ca, ambujassa udaranti ca v

<121> __ojo samÄ• sabÄ• hulya-

meso gajjassa jÄ«vitaá¹ƒ.

pajjepyaâ€™ nÄ• kulo soâ€™ yaá¹ƒ,

kanto kÄ• mÄ«yate yathÄ• _ ||

<121> __ ``ojoâ€™â€™ _iccÄ• di. \Be 145/ __samÄ• sassa_ ekatthavuttiyÄ• __bÄ• hulya
ityanuvaditvÄ• puna ojo vidhÄ«yate, __eso_ ojo samÄ• sabÄ• hullalakkhaá¹‡o __gajjassa_
__jÄ«vitaá¹ƒ_ hadayaá¹ƒ sÄ• raá¹ƒ tappadhÄ• nattÄ• gajjassa, na pajjassa, __soyaá¹ƒ_ oj
atoyeva __kanto_ hadayaá¹…gamo, __pajjepi_ na kevalaá¹ƒ gajje __kÄ• mÄ«yate_ payujja

121__._ idÄ• ni ojaguá¹‡aá¹ƒ dasseti __ ``ojoâ€™â€™ _ccÄ• dinÄ• . ojo nÄ• ma __samÄ•
pavattasaddÄ• naá¹ƒ ekatthapavattilakkhaá¹‡assa samÄ• sassa bahulatÄ• , __eso_ ojo __
__jÄ«vitaá¹ƒ_ hadayaá¹ƒ, jÄ«vitasÄ«sena hadayasaá¹…khataá¹ƒ cittaá¹ƒ vuttanti veditabba
__anÄ• kulo_ nibyÄ• kulo __kanto_ tatoyeva viÃ±Ã±Å«naá¹ƒ piyabhÅ«to __pajjepi_ pajjaba
kavÄ«hi payujjateti. bahulassa bhÄ• vo bÄ• hulyaá¹ƒ, samÄ• sassa bÄ• hulyanti viggaho.
gajjabandhÄ• dhikÄ• rassÄ• bhÄ• vÄ• pajjavisayassa ojaguá¹‡assa lakkhiyaá¹ƒ dasseti __

<122> __munindamandasaÃ±jÄ• ta-hÄ• sacandanalimpitÄ• .

pallavÄ• dhavalÄ• tasse-vekonÄ• â€™ dharapallavo_ ||

122. __ ``munindaâ€™â€™ _iccÄ• di. munindassa __mandaá¹ƒ_ Ä«sakaá¹ƒ __saÃ±jÄ• to_
bhagavato hÄ• sassa {yasassa (Katthaci) } __hÄ• so_ hasitaá¹ƒ sova candanamiva __cand
dhavalattarÅ«pattÄ• , tena __limpitÄ• _ upadehitÄ• __pallavÄ• _ sabbÄ• ni kilasayÄ• ni ``i
niyamÄ• bhÄ• vato, __dhavalÄ• _ pakativaá¹‡á¹‡apariccÄ• gena sukkÄ• ahesuá¹ƒ gÄ• hÄ
tÄ• disavisiá¹-á¹-hassa paá¹-ilÄ• bhato, evaá¹ƒ santepi __tassa_ munindasseva __eko_ aÃ±
tÄ• disassÄ• bhÄ• vÄ• __adharapallavo na dhavalo_ \Be 146/ dhavalo nÄ• hosi. accÄ• sa
yaâ€™ massÄ• nubhÄ• voti.

``pemÄ• vabandhahadaye sadaye jinasmiá¹ƒ,

tasmiá¹ƒ nu kiá¹ƒ kumatayo bhavathaâ€™ ppasannÄ• .

kiá¹ƒ tena vo __na_ vihitaá¹ƒ hitaâ€™ muggadugga-

saá¹ƒsÄ• rasÄ• garasamuttaraá¹‡Ä• vasÄ• naá¹ƒâ€™â€™ ||

iccaparamudÄ• haraá¹‡aá¹ƒ. evametÄ• diso anÄ• kulo kanto ojo jÄ• nitabboti. nanu ca __y
sambandho, tasmÄ• kathaá¹ƒ ``tasseveko nÄ• dharapallavoâ€™â€™ ti ettha __ya_saddÄ•
pakkantavisayo, tathÄ• pasiddhavisayo, anubhÅ«tavisayo ca __ta_saddo __ya_saddaá¹ƒ

``savÄ• sane kilese so, eko sabbe nighÄ• tiya.

ahu susuddhasantÄ• no, pÅ«jÄ• naÃ±ca sadÄ• rahoâ€™â€™ ||

iccÄ• di. ettha buddho ``buddhÄ• nussatimÄ• ditoâ€™â€™ ti __pakkanto_ ||

__pasiddhavisayo_ yathÄ• ---

``aggiá¹ƒ pakkhandaâ€™ atha vÄ• , `pabbataggÄ• pateâ€™ ti vÄ• .

yadi vakkhati kattabbaá¹ƒ, Ã±Ä• takÄ• rÄ«hi so jinoâ€™â€™ ||

iccÄ• di ||

__anubhÅ«tavisayo_ yathÄ• ---

``atÄ«taá¹ƒ nÄ• nusocÄ• mi, nappajappÄ• maâ€™ nÄ• gataá¹ƒ.

paccuppannena yÄ• pemi, tena vaá¹‡á¹‡o pasÄ«datiâ€™â€™ ||

iccÄ• di ||

__ya_saddo tuttaravÄ• kyaá¹-á¹-ho pubbavÄ• kye __ta_saddameva gamayati. yathÄ• ---

``bodhiá¹ƒ \Be 147/ namÄ• mi natibhÄ• janamaccuá¸·Ä• raá¹ƒ,

puÃ±Ã±Ä• karaá¹ƒ bhuvanamaá¹‡á¸• alasotthibhÅ«taá¹ƒ.

yo cakkhusotasatigocarataá¹ƒ sameto,

dosÄ• ridappamathaneâ€™ karaso budhÄ• naá¹ƒâ€™â€™ ||

iccÄ• di ||

pubbavÄ• kyopÄ• tto tu __ya_saddo uttaravÄ• kye__ta_saddopÄ• dÄ• naá¹ƒ vinÄ• sÄ• ka
janeti. ettha pakkantavisayo __ta_saddo.

122__._ munindassa __mandaá¹ƒ_ Ä«sakaá¹ƒ __saÃ±jÄ• to_ pavatto __hÄ• so_yeva sitaá
__limpitÄ• _ Ä• lepitÄ• __pallavÄ• _ rukkhalatÄ• dÄ«naá¹ƒ pakatirattÄ• ni kisalayÄ• ni __d
saguá¹‡apariccÄ• gena setÄ• ahesuá¹ƒ, tathÄ• pi __tasseva_ tathÄ• gatassa __eko_ atulo
__adharapallavo_ dantÄ• varaá¹‡asaá¹…khÄ• tapallavo __na_ raá¹ƒsisaá¹ƒsaá¹-á¹-hopi sa
seto nÄ• hosi. evamettha agahanasamÄ• sabÄ• hulyaá¹ƒ dÄ«pitaá¹ƒ hoti.

``pemÄ• vabandhahadaye sadaye jinasmiá¹ƒ,

tasmiá¹ƒ nu kiá¹ƒ kumatayo bhavathaâ€™ ppasannÄ• .

kiá¹ƒ tena vo na vihitaá¹ƒ hitaâ€™ muggadugga-

saá¹ƒsÄ• rasÄ• garasamuttaraá¹‡Ä• vasÄ• naâ€™â€™ nti ||

aparamudÄ• haraá¹‡aá¹ƒ. tassattho --- __kumatayo_ he aÃ±Ã±Ä• á¹‡Ä• ! __pemÄ• vaban niccaá¹ƒ pavattitadaá¸·hapemÄ• nubandhacitte __sadaye_ tatoyeva dayÄ• sahite __tasmiá __kiá¹ƒ nu_ kasmÄ• appasannÄ• bhavatha, tathÄ• hi __vo_ tumhÄ• kaá¹ƒ __tena_ jinena __duggo_ gantumasakkuá¹‡eyyo ca, soyeva saá¹ƒsÄ• rasÄ• garo tassa samuttaraá¹‡aá¹ƒ __avasÄ• naá¹ƒ_ yassa taá¹ƒ __na vihitaá¹ƒ_ akataá¹ƒ __hitaá¹ƒ_ vuddhi nÄ• ma kiá¹ƒ hot etthÄ• pi samÄ• sassa pÄ• kaá¹-attÄ• ojo guá¹‡o kanto hotÄ«ti.

nanu __ya-ta_saddÄ• naá¹ƒ niccasambandhoti kathaá¹ƒ ``tassevekoâ€™â€™ ti ca ``tasmi ti ca iccÄ• dÄ«su heá¹-á¹-hÄ• vutta__ya_saddo natthÄ«ti? saccaá¹ƒ, tathÄ• pi pakkantattha pasiddhatthavisayo, anubhÅ«tatthavisayo vÄ• __ta_saddo __ya_saddaá¹ƒ nÄ• pekkhati. ta

``savÄ• sane kilese so, eko sabbe nighÄ• tiya.

ahu susuddhasantÄ• no, pÅ«jÄ• naÃ±ca sadÄ• rahoâ€™â€™ ti ||

evamÄ• dÄ«su __ ``soâ€™â€™ _ti niddiá¹-á¹-ha__ta_saddo ``buddhÄ• nussatimÄ• ditoâ€™ buddhasaddena vacanÄ«yavisayo hoti.

``aggiá¹ƒ pakkhandaâ€™ athavÄ• , `pabbataggÄ• pateâ€™ ti vÄ• .

yadi vakkhati kattabbaá¹ƒ, Ã±Ä• takÄ• rÄ«hi so jinoâ€™â€™ ti ||

evamÄ• dÄ«su __ta_saddo Ã±Ä• takÄ• rÄ«hi kattabbattÄ• pasiddhabuddhapadatthavisayo

``atÄ«taá¹ƒ nÄ• nusocÄ• mi, nappajappÄ• maâ€™ nÄ• gataá¹ƒ.

paccuppannena yÄ• pemi, tena vaá¹‡á¹‡o pasÄ«datÄ«â€™â€™ ti ||

evamÄ• dÄ«su __ta_saddo ananusocananappajappanayÄ• panasaá¹…khÄ• tavijÄ• nanava tÄ«supi á¹-hÄ• nesu __ta_saddo __ya_saddaá¹ƒ nÄ• pekkhate. ettha pana pakkantavisayo uttaravÄ• kye á¹-hito __ya_saddo pubbavÄ• kye __ta_sadde asatipi tameva dÄ«peti. tathÄ•

bodhiá¹ƒ namÄ• mi natibhÄ• janamaccuá¸·Ä• raá¹ƒ,

puÃ±Ã±Ä• karaá¹ƒ bhuvanamaá¹‡á¸• alasotthibhÅ«taá¹ƒ.

yo cakkhusotasatigocarataá¹ƒ sameto,

dosÄ• ridappamathaneâ€™ karaso budhÄ• nanti ||

__yo \Be 149/ budhÄ• naá¹ƒ_ cakkhusotasatÄ«naá¹ƒ __gocarataá¹ƒ_ visayabhÄ• vaá¹ƒ __
__dosÄ• rÄ«naá¹ƒ_ kilesapaccatthikÄ• naá¹ƒ __dappamathane_ dappamaddane __ekaras
vÄ• hoti, taá¹ƒ bodhiá¹ƒ namÄ• mÄ«ti sambandho. pubbavÄ• kye payojito __ya_saddo utta
asati saá¹ƒsayamuppÄ• dayamÄ• no vÄ• kyassa Å«nattaá¹ƒ karoti. udÄ• haraá¹‡aá¹ƒ pana

123. __padÄ• bhidheyyavisayaá¹ƒ,

samÄ• sabyÄ• sasambhavaá¹ƒ.

yaá¹ƒ pÄ• riá¹‡atyaá¹ƒ hotiâ€™ ha,

sopi ojova taá¹ƒ yathÄ• _ ||

<123> __ ``padiâ€™â€™ _ccÄ• di. padassa __abhidheyyo_ attho so visayo yassa. yattha
attho saá¹ƒkhittapadehi vuccate, so __samÄ• so_. yatthappakehi padehi abhidheyyattho pa
__byÄ• so_. tato samÄ• sabyÄ• sato sambhavo yassa. taá¹ƒ tathÄ• vidhaá¹ƒ yaá¹ƒ __pÄ•
hotÄ«ti anuvaditvÄ• sopi __iha_ sasatthe __ojovÄ• _ti vidhÄ«yate. __taá¹ƒ yathe_tyubhaya

123__._ __ ``padeâ€™â€™ _ccÄ• di. __padÄ• naá¹ƒ_ bahÅ«naá¹ƒ appakÄ• naá¹ƒ vÄ• pa
vitthÄ• rasaá¹ƒkhittatthavisayavantaá¹ƒ __samÄ• sabyÄ• sasambhavaá¹ƒ_ yathÄ• kkamaá
nipphannaá¹ƒ nipphattivantaá¹ƒ vÄ• __yaá¹ƒ pÄ• riá¹‡atyaá¹ƒ_ kattÅ«naá¹ƒ ganthavisaye
saddadhammo atthadhammo hoti, saddaguá¹‡o atthaguá¹‡oti vuttaá¹ƒ hoti, sopi __iha_ sub
nÄ• ma saddaguá¹‡o atthaguá¹‡o. __taá¹ƒ yathÄ• _ti dvÄ«su lakkhiyaá¹ƒ dasseti, padÄ• na
yassa pÄ• riá¹‡atyasseti ca, samÄ• so ca byÄ• so cÄ• ti ca, tato sambhavanti ca, tato samb
pariá¹‡atassa \Be 150/ kattuno ganthassa eva vÄ• bhÄ• voti ca viggaho. kattu pÄ• riá¹‡aty
tappakÄ• sakaganthassa tadatthena pÄ• riá¹‡atyaá¹ƒ siddhaá¹ƒ.

<124> __jotayitvÄ• na saddhammaá¹ƒ,

santÄ• retvÄ• sadevake.

jalitvÄ• aggikhandhoâ€™ va,

nibbuto so sasÄ• vako_ ||

<124> __ ``jotayitvÄ• neâ€™â€™ _ccÄ• di. iminÄ• heá¹-á¹-hÄ• pacurapadÄ• bhihito budd
vutto.

124__._ __ ``jotayiâ€™â€™ _ccÄ• di. __so_ tathÄ• gato __saddhammaá¹ƒ_ sapariyattikaá
__jotayitvÄ• na_ Ã±Ä• á¹‡Ä• lokena obhÄ• setvÄ• __sadevake_ satte __santÄ• retvÄ• _
saá¹ƒsÄ• rasÄ• garapariyantamupanetvÄ• __aggikhandhova_ mahÄ• tejena aggikkhandho
anaÃ±Ã±asÄ• dhÄ• raá¹‡arÅ«pakÄ• yasampattiyÄ• pajjalitvÄ• ante __sasÄ• vako_ sÄ• va
khandhaparinibbÄ• nena parinibbutoti. iminÄ• sakalabuddhavaá¹ƒse bahÅ«hi padehi vuttat
vutto. sataá¹ƒ dhammo, santo saá¹ƒvijjamÄ• no vÄ• dhammoti ca, saha devehi vattamÄ• n
vattamÄ• noti ca viggaho.

<125> __matthakaá¹-á¹-hÄ« matassÄ• pi, rajobhÄ• vaá¹ƒ vajantu me.

yato puÃ±Ã±ena te senti {sentu (Katthaci) }, jenapÄ• dambujadvaye_ ||

<125> __ ``matthakaá¹-á¹-hÄ«â€™â€™ _iccÄ• di. __matassÄ• pi_ maraá¹‡amÄ• pannass
aá¹-á¹-hÄ« __rajobhÄ• vaá¹ƒ_ dhÅ«littaá¹ƒ __vajantu_ pÄ• puá¹‡antu. kasmÄ• ti ce? __yat
__puÃ±Ã±ena_ kusalena kammena hetunÄ• __te_ rajÄ• jinassa ime __jenÄ• , _ pÄ• dÄ• ,
tesaá¹ƒ dvaye \Be 151/ __senti_ pavattanti, tathÄ• hotu vÄ• mÄ• vÄ• , paá¹‡atigedheneva
``kathamahaá¹ƒ bhagavato pÄ• de niccaá¹ƒ sirasÄ• paá¹‡amÄ• mÄ«â€™â€™ tyadhippÄ•

125__._ __ ``matthakiâ€™â€™ _ccÄ• di, matassÄ• pi __me_ mayhaá¹ƒ __matthakaá¹-á¹-h
__rajobhÄ• vaá¹ƒ_ atisukhumarajattaá¹ƒ __vajantu_ pÄ• puá¹‡antu. kasmÄ• Ä• sÄ«sanaá
yasmÄ• kÄ• raá¹‡Ä• __puÃ±Ã±ena_ mayhaá¹ƒ tathÄ• vidhena kusalakammena hetunÄ•
jinapaá¹-ibaddhacaraá¹‡apadumayugaá¸·e __senti_ pavattanti, buddhassa siripÄ• de kiÃ±c
upalimpateva, tathÄ• pi vandanÄ• bhilÄ• sena evaá¹ƒ vuttaá¹ƒ. ettha ``kathamahaá¹ƒ bhaga
niccaá¹ƒ paá¹‡amÄ• mÄ«â€™â€™ tyabhilÄ• so vitthÄ• rena vutto. matthake aá¹-á¹-hÄ«ti ca
jinassa imeti ca, jenÄ• ca te pÄ• dÄ• ceti ca, teyeva ambujÄ• nÄ«ti ca, tesaá¹ƒ dvayanti ca

<126> __iccatra niccaá¹ƒpaá¹‡ati-gedho sÄ• dhu padissati.

jÄ• yateâ€™ yaá¹ƒ guá¹‡o tikkha-paÃ±Ã±Ä• naâ€™ mabhiyogato_ ||

<126> byÄ• sattamevassa vivarati __ ``iccatriâ€™â€™ _ccÄ• dinÄ• . iccevaá¹ƒ __atra_ gÄ
__paá¹‡atiyaá¹ƒ_ paá¹‡Ä• me __gedho_ adhikacchando __sÄ• dhu_ sundaraá¹ƒ __padissa
yathÄ• vutto ojo __guá¹‡o_ pariá¹‡atabhÄ• vasaá¹…khÄ• to __tikkhapaÃ±Ã±Ä• naá¹ƒ_ sÄ•
santepi __abhiyogato_ punappunappavattitaparicayabalena __jÄ• yate_ uppajjati.

126__._ idÄ• ni saá¹ƒkhittassatthassa vitthÄ• rena pakÄ• sitabhÄ• vaá¹ƒ __ ``iccatraâ€™â€
__iti_ iminÄ• anantaragÄ• thÄ• yaá¹ƒ vuttakkamena __atra_ imissaá¹ƒ gÄ• thÄ• yaá¹ƒ __n
nirantarapaá¹‡Ä• me adhikakattukÄ• matÄ• kusalacchando __sÄ• dhu_ vibhÅ«to vibhÅ«taá
paÃ±Ã±Ä• yati, __ayaá¹ƒ_ \Be 152/ __guá¹‡o_ yathÄ• vutto ayaá¹ƒ pariá¹‡atabhÄ• vasaá¹.
saddatthaguá¹‡o __tikkhapaÃ±Ã±Ä• naá¹ƒ_ sukhumabuddhimantÄ• naá¹ƒ __abhiyogato_ g
nirantarÄ• bhyÄ• seneva __jÄ• yate_ sijjhati, vattu pÄ• riá¹‡atyeneva bhavanato yesaá¹ƒ ke
pakÄ• rena na sijjhatÄ«ti. niccaá¹ƒ pavattÄ• paá¹‡atÄ«ti ca, tassaá¹ƒ gedhoti ca, tikkhÄ• p
abhi punappunaá¹ƒ yogo yuÃ±jananti ca viggaho.

<127> __madhurattaá¹ƒ padÄ• satti-ranuppÄ• savasÄ• dvidhÄ• .

siyÄ• samasuti pubbÄ• , vaá¹‡á¹‡Ä• vutti paro yathÄ• _ ||

<127> mÄ• dhuriyamavadhÄ• rayamÄ• ha __ ``madhurattaâ€™â€™ _miccÄ• di. savanÄ«y
__madhurattaá¹ƒ_. taá¹ƒ __padÄ• ni_ vÄ• kyÄ• laá¹…kÄ• rÄ• ni samÄ• nÄ• ni uttaruttarehi
á¹-hÄ• nÄ• dinÄ• yathÄ• kathaÃ±ci samasutÄ«naá¹ƒ Ä• sannatÄ• __padÄ• satti, _ paá¹-ha
pÄ• so pakkhepo __anuppÄ• so, _ padÄ• satti ca anuppÄ• so ca, tesaá¹ƒ vasena dvidhÄ•
Ä• ha __ ``siyÄ• â€™â€™ _tiÄ• di. __pubbÄ• _ paá¹-hamÄ• bhihitÄ• padÄ• satti __samÄ•
á¹-hÄ• namattÄ• saá¹ƒyogÄ• dinÄ• padantarena __suti_ vaá¹‡á¹‡o yassÄ• sÄ• siyÄ• bha
anuppÄ• so tu __vaá¹‡á¹‡assa_ sarabyaÃ±janalakkhaá¹‡assa __Ä• vutti_ punappunuccÄ•
katthaci bandhe samÄ• napadÄ• satti katthaci anuppÄ• so katthaci tadubhayaá¹ƒ, dvayena
nassÄ• dÄ«yate kavÄ«hi, tÄ• disaá¹ƒ madhurattaá¹ƒ duvidhaá¹ƒ paá¹-ipajjitabbaá¹ƒ,
silesasamatÄ• nvitantuccantameva ramaá¹‡Ä«yaá¹ƒ siyÄ• ti lakkhaá¹‡aá¹ƒ dassetvÄ• __ `
lakkhiyamubhayatthodÄ• harati ``yadeâ€™â€™ ccÄ• dinÄ• , ``munindiâ€™â€™ ccÄ• dinÄ•

127__._ idÄ• ni madhuraguá¹‡aá¹ƒ dasseti __ ``madhuriâ€™â€™ _ccÄ• dinÄ• . __madhura
manoharattaá¹ƒ madhuraguá¹‡aá¹ƒ, __padÄ• naá¹ƒ_ vÄ• kyÄ• vayavasaá¹…khÄ• tÄ• naá¹
uparÅ«paripadehi samÄ• nÄ• naá¹ƒ \Be 153/ __Ä• satti_ á¹-hÄ• nakaraá¹‡Ä• dinÄ• yena k
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• sannatÄ• , __anuppÄ• so_ pubbuccÄ• ritavaá¹‡á¹‡Ä• naá¹ƒ puna
__vasÄ• _ vibhÄ• gena dvidhÄ• hoti. tattha __pubbÄ• _ padÄ• satti samasuti siyÄ• , pubbÄ
á¹-hÄ• namattÄ• karaá¹‡Ä• dÄ«hi Ä• sannasutisaá¹…khatavaá¹‡á¹‡avutti hoti, __paro_ anu
sarabyaÃ±janasabhÄ• vÄ• naá¹ƒ pubbuccÄ• ritavaá¹‡á¹‡Ä• naá¹ƒ punappunuccÄ• raá¹‡aá
udÄ• haraá¹‡amÄ• disati. evaá¹ƒ katthaci bandhe padÄ• satti katthaci anuppÄ• so katthaci

vinimutto pana bandho viÃ±Ã±Å«hi assÄ• danÄ«yo na hoti. upari vakkhamÄ• nÄ• hi silesas
madhurattaá¹ƒ pana visesato assÄ• danÄ«yaá¹ƒ hotÄ«ti. madhurassa bandhassa bhÄ• voti
ca, anu pacchÄ• pÄ• so pakkhepoti ca, padÄ• satti ca anuppÄ• so cÄ• ti ca, tesaá¹ƒ vaso b
vaá¹‡á¹‡o yassÄ• ti ca, vaá¹‡á¹‡assa Ä• vuttÄ«ti ca viggaho.

<128> __yadÄ• esoâ€™ bhisambodhiá¹ƒ,

sampatto munipuá¹…gavo.

tadÄ• pabhuti dhammassa,

loke jÄ• to mahussavo_ ||

<128> eso munipuá¹…gavo __yadÄ• _ yato pabhuti __abhisambodhiá¹ƒ_ sabbaÃ±Ã±utaÃ±
samadhigato, __tadÄ• pabhuti_ tato Ä• rabbha __dhammassa_ catusatipaá¹-á¹-hÄ• nÄ• di
sattatiá¹ƒsabodhipakkhiyasaá¹…khÄ• tassa __mahussavo_ mahanto abbhudayo nippaá¹-ip
tividhe __jÄ• to_ ahosÄ«ti. iha kvaci dÄ«ghatÄ• kataá¹ƒ sadisattaá¹ƒ, kvaci á¹-hÄ• nakataá¹
saá¹ƒyogakataá¹ƒ, kvaci aÃ±Ã±athÄ• , tenÄ• ha ``siyÄ• samasuti pubbÄ• â€™â€™ ti.

128__._ __ ``yadiâ€™â€™ _ccÄ• di. \Be 154/ eso munipuá¹…gavo yadÄ• __abhisambodh
__sampatto_ sasantÄ• ne uppÄ• danavasena sampÄ• puá¹‡i, __tadÄ• pabhuti_ tato paá¹-á
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nÄ• dipabhedassa sattatiá¹ƒsabodhipakkhiyadhamma
__loke_ kÄ• mÄ• dilokattaye jÄ• toti. iha ``yadÄ• esoâ€™â€™ ti dÄ«ghakÄ• lavasena Ä• s
á¹-hÄ• navasena Ä• sannatÄ• , ``abhisambodhiá¹ƒ sampattoâ€™â€™ ti saá¹ƒyogavasena
dhanitato Ä• sannatÄ• ti iccÄ• dinÄ• padÄ• satti daá¹-á¹-habbÄ• . abhisambujjhati etÄ• yÄ•
ca, munÄ«naá¹ƒ puá¹…gavoti ca, mahanto ca so ussavo cÄ• ti ca viggaho.

<129> __munindamandahÄ• sÄ• te, kundasandohavibbhamÄ• .

disantaâ€™ manudhÄ• vanti, hasantÄ• candakantiyo_ ||

<129> __kundÄ• naá¹ƒ_ kusumÄ• naá¹ƒ __sandoho_ samÅ«ho, tassa vibbhamo yesaá¹ƒ t
manuÃ±Ã±Ä• hasitÄ• ni candassa __kantiyo_ sobhÄ• yo __hasantÄ• _ viá¸• ambayantÄ•
anuvicaranti. iccatra __na_kÄ• rasahitassa __da_kÄ• rassa, __ta_kÄ• rassa cÄ• nuvattana

``indanÄ«ladaladvanda-sundaraá¹ƒ sirimandiraá¹ƒ.

munindanayanadvandaá¹ƒ, vindatiâ€™ ndÄ«varajjutiá¹ƒâ€™â€™ ||

iccaparamudÄ• haraá¹‡aá¹ƒ ||

129__._ __ ``munindiâ€™â€™ _ccÄ• di. __kundasandohavibbhamÄ• _ supupphitakundaku
__munindamandahÄ• sÄ• _ buddhassa manuÃ±Ã±Ä• hasitÄ• __candakantiyo_ nimmalac
__disantaá¹ƒ_ taá¹ƒ taá¹ƒ disaá¹ƒ, disÄ• pariyantaá¹ƒ vÄ• __anudhÄ• vanti_ vidhÄ• vantÄ
__na_kÄ• rasahita__da_kÄ• rassa, __na_kÄ• rasahita__ta_kÄ• rassa ca Ä• vutti daá¹-á¹-ha
ceti \Be 155/ ca, munindassa mandahÄ• sÄ• ti ca, kundÄ• naá¹ƒ sandohoti ca, tassa vibbha
disantaá¹ƒ, disÄ• naá¹ƒ vÄ• antanti ca viggaho.

``indanÄ«ladaladvanda-sundaraá¹ƒ sirimandiraá¹ƒ.

munindanayanadvandaá¹ƒ, vindatiâ€™ ndÄ«varajjutiâ€™â€™ nti ||

idampi __na_kÄ• rasahita__da_kÄ• ravaá¹‡á¹‡Ä• vuttiyÄ• aparamudÄ• haraá¹‡aá¹ƒ.

tattha __indanÄ«ladaladvandasundaraá¹ƒ_ indanÄ«lamaá¹‡isakalikÄ• yugaá¸·amiva mano
tatoyeva sobhÄ• ya nivÄ• saá¹-á¹-hÄ• nabhÅ«taá¹ƒ munindanayanadvandaá¹ƒ __indÄ«vara
__vindati_ anubhoti, indÄ«varajjutisamÄ• nÄ• ti adhippÄ• yo.

<130> __sabbakomalavaá¹‡á¹‡ehi, nÄ• â€™ nuppÄ• so pasaá¹ƒsiyo.

yathÄ• â€™ yaá¹ƒ mÄ• latÄ«mÄ• lÄ• , linalolÄ• limÄ• linÄ«_ ||

<130> yehi kehici Ä• vuttito anuppÄ• soti ce? netyÄ• ha __ ``sabbaâ€™â€™ _iccÄ• di. sab
sukumÄ• rehi __vaá¹‡á¹‡ehi_ akkharehi anuppÄ• so __na pasaá¹ƒsiyo_ silÄ• ghanÄ«yo na
``yatheâ€™â€™ _ti taá¹ƒ udÄ• harati. __ayaá¹ƒ mÄ• latÄ«mÄ• lÄ• _ jÄ• tikusumadÄ• maá
__lolÄ• naá¹ƒ_ \Be 156/ kusumarasÄ• rabbha lolupÄ• naá¹ƒ __alÄ«naá¹ƒ_ bhamarÄ• naá¹
atthÄ«ti linalolÄ• limÄ• linÄ«.

130__._ vuttÄ• nuppÄ• sopi sabbakomalavaá¹‡á¹‡ehi viracito na pasaá¹ƒsiyoti dassetuá¹ƒ
``sabbakomalavaá¹‡á¹‡ehÄ«â€™â€™ _tiÄ• dimÄ• ha. __sabbakomalavaá¹‡á¹‡ehi_ sabbe
__anuppÄ• so_ vaá¹‡á¹‡Ä• vuttilakkhaá¹‡o __na pasaá¹ƒsiyo_ silesÄ• laá¹…kÄ• raviruddh
``yathÄ• â€™â€™ _ti tamudÄ• harati. __ayaá¹ƒ mÄ• latÄ«mÄ• lÄ• _ esÄ• jÄ• tisumanamÄ
byÄ• vaá¹-Ä• naá¹ƒ patantÄ• naá¹ƒ __lolÄ• naá¹ƒ_ gandhaluddhÄ• naá¹ƒ __alÄ«naá¹ƒ_ bh
pantiyuttÄ• ti. ettha __la_kÄ• rasseva punappunappayogena komalavaá¹‡á¹‡Ä• vutti. mÄ• l
lolÄ• ca te alayo cÄ• ti ca, linÄ• ca te lolÄ• layo cÄ• ti ca, tesaá¹ƒ mÄ• lÄ• ti ca, sÄ• assa

<131> __mudÅ«hi vÄ• kevalehi,

kevalehi phuá¹-ehi vÄ• .

missehi vÄ• tidhÄ• hoti,

vaá¹‡á¹‡ehi samatÄ• yathÄ• _ ||

<131> samataá¹ƒ sambhÄ• veti __ ``mudÅ«hiâ€™â€™ _ccÄ• dinÄ• . __kevalehi_ kevalap
sakalehi __mudÅ«hi_ catÅ«supi pÄ• desu sajÄ• tiyehi asithilakomalehi vÄ• __ka_kÄ• rÄ• d
silesapaá¹-ipakkhattÄ• __kevalehi phuá¹-ehi vÄ• _ adhimattasutÄ«hi __bha_kÄ• rÄ• dÄ«hi
vÄ• akicchavacanÄ«ye kicchavacanÄ«yassa sukhumÄ• lavipariyayattÄ• __missehi_ vÄ• r
mudubhÅ«tasaá¹ƒsaá¹-á¹-hehi vÄ• __vaá¹‡á¹‡ehi_ akkharehi karaá¹‡abhÅ«tehi samatÄ• t
__ ``yatheâ€™â€™ _ti tividhamudÄ• harati.

131__._ idÄ• ni samataá¹ƒ vibhÄ• vetuá¹ƒ __ ``mudÅ«hiâ€™â€™ _ccÄ• dimÄ• ha. __keval
sakalehi __mudÅ«hi_ sithilakomalehi vaá¹‡á¹‡ehi __ka_kÄ• rÄ• dÄ«hi vÄ• __kevalehi phua
kevalakomalavaá¹‡á¹‡arahitattÄ• sakalehi akicchuccÄ• raá¹‡Ä«yehi adhimattasutÄ«hi __b
vÄ• __missehi_ yathÄ• vuttamuduphuá¹-asammissehi vaá¹‡á¹‡ehi vÄ• karaá¹‡abhÅ«tehi s
tidhÄ• hotÄ«ti. yadi sithilakomalavaá¹‡á¹‡ehi vicaritaá¹ƒ silesÄ• laá¹…kÄ• rassa, kicchuccÄ
phuá¹-avaá¹‡á¹‡ehi kataá¹ƒ sukhumÄ• lÄ• laá¹…kÄ• rassa \Be 157/ ca virujjhatÄ«ti. __ ``ya
tividhamudÄ• harati.

kevalamudusamatÄ•

<132> __kokilÄ• lÄ• pasaá¹ƒvÄ• dÄ«,

munindÄ• lÄ• pavibbhamo.

hadayaá¹…gamataá¹ƒ yÄ• ti,

sataá¹ƒ deti ca nibbutiá¹ƒ_ ||

<132> __ ``kokileâ€™â€™ _ccÄ• di. __kokilÄ• naá¹ƒ_ karavÄ«kasakuá¹‡Ä• naá¹ƒ __Ä• lÄ
saá¹ƒvadati pakÄ• sati sÄ«lenÄ• ti __kokilÄ• lÄ• pasaá¹ƒvÄ• dÄ«, _ taá¹ƒsadisoti attho, mu
visaá¹-á¹-hÄ• diaá¹-á¹-haá¹…giko saro tassa __vibbhamo_ vilÄ• so __sataá¹ƒ_ sappurisÄ• r
__hadayaá¹…gamataá¹ƒ_ manonusÄ• ritaá¹ƒ madhurabhÄ• vaá¹ƒ yÄ• ti, __nibbutiá¹ƒ_ nib

132__._ __ ``kokiliâ€™â€™ _ccÄ• di. __kokilÄ• naá¹ƒ_ karavÄ«kasakuá¹‡Ä• naá¹ƒ __Ä• lÄ
__saá¹ƒvÄ• dÄ«_ pakÄ• sanasÄ«lo, taá¹ƒsadisoti adhippÄ• yo, __munindassa_ sabbaÃ±Ã±
visaá¹-á¹-hÄ• diaá¹-á¹-haá¹…gikanÄ• dassa __vibbhamo_ vilÄ• so __sataá¹ƒ_ sappurisÄ• r
cittÄ• rÄ• dhitabhÄ• vaá¹ƒ __yÄ• ti_ ca, __nibbutiá¹ƒ_ sutasambandhena tesaá¹ƒyeva sÄ• c
ca_ dentopi hotÄ«ti. ettha __kokilÄ• lÄ• pa_saddena nissite nissayavohÄ• rena lÄ«lÄ• gahi

kevalaphuá¹-asamatÄ•

<133> __sambhÄ• vanÄ«yasambhÄ• vaá¹ƒ,

bhagavantaá¹ƒ bhavantaguá¹ƒ.

bhavantasÄ• dhanÄ• kaá¹…khÄ«,

ko na sambhÄ• vaye vibhuá¹ƒ_ ||

<133> __ ``sambhÄ• vanÄ«yeâ€™â€™ _ccÄ• di. \Be 159/ __sambhÄ• vanÄ«yo_ Ä• daraá
sobhano bhÄ• vo adhippÄ• yo yassa taá¹ƒ. bhavantaá¹ƒ nibbÄ• naá¹ƒ gatoti __bhavantagu
__bhagavantaá¹ƒ_ sammÄ• sambuddhaá¹ƒ. bhavassa saá¹ƒsÄ• rassa anto avasÄ• naá¹ƒ r
sampÄ• danamÄ• kaá¹…khati sÄ«lenÄ• ti __bhavantasÄ• dhanÄ• kaá¹…khÄ«, ko_ nÄ• ma
sambhÄ• vaye_ Ä• daraá¹ƒ na kareyya, karotyevÄ• ti attho.

133__._ __ ``sambhÄ• vanÄ«yiâ€™â€™ _ccÄ• di. __sambhÄ• vanÄ«yasambhÄ• vaá¹ƒ_ sa
Ä• daraá¹‡Ä«yasobhanÄ• dhippÄ• yaá¹ƒ __bhavantaguá¹ƒ_ bhavassa antasaá¹…khÄ• taá
pabhuá¹ƒ __bhagavantaá¹ƒ_ sammÄ• sambuddhaá¹ƒ __bhavantasÄ• dhanÄ• kaá¹…khÄ«_
katamo saá¹ƒsÄ• ravattijano __na sambhÄ• vaye_ Ä• daraá¹ƒ na kareyya, karotyeva. santo
sambhÄ• vanÄ«yo sambhÄ• vo yasseti ca, bhavassa antanti ca, bhavantaá¹ƒ gatoti ca, tass
Ä• kaá¹…khati sÄ«lenÄ• ti ca viggaho.

missakasamatÄ•

<134> __laddhacandanasaá¹ƒsagga-sugandhimalayÄ• nilo.

mandaâ€™ mÄ• yÄ• ti bhÄ«tova, munindamukhamÄ• rutÄ• _ ||

<134> __ ``laddhiâ€™â€™ _ccÄ• di. laddho candanatarÅ«naá¹ƒ saá¹ƒsaggo paricayo tena
__sugandhÄ«_ surabhi malayÄ• nilodakkhiá¹‡apavamÄ• no munindassa mukhamÄ• rutÄ•

tÄ• disamuduttasÄ«talattasugandhasampattiyÄ• attano dÅ«ratarattÄ• __Ä• yÄ• ti_ anuvat
Ä• gamanakriyÄ• visesanaá¹ƒ.

134__._ __ ``laddhiâ€™â€™ _ccÄ• di. \Be 159/ __laddhacandanasaá¹ƒsaggasugandhimala
paá¹-iladdhacandanatarusÄ• rasamavÄ• yena sobhanagandhasamannÄ• gato malayadesa
__munindamukhamÄ• rutÄ• _ buddhassa mukhasurabhivÄ• sitapavanato __bhÄ«to iva_ tÄ
attani asambhavato bhÄ«tova __mandaá¹ƒ_ saá¹‡ikaá¹ƒ __yÄ• ti_ abhimukhametÄ«ti. cand
laddho ca so candanasaá¹ƒsaggoti ca, sobhano gandho yassÄ• ti ca, laddhacandanasaá¹ƒs
malayato Ä• gato aniloti ca, munindamukhato nikkhanto mÄ• rutoti ca viggaho. __manda_nt
ettha tividhasamatÄ• yaá¹ƒ ``kokilÄ• lÄ• pasaá¹ƒvÄ• diâ€™â€™ ccÄ• ditividhalakkhiyassÄ•
kevalehiâ€™â€™ ccÄ• dinÄ• dassitalakkhaá¹‡attayena tulyatÄ• supÄ• kaá¹-Ä• vÄ• ti.

<135> __aniá¹-á¹-hurakkharappÄ• yÄ• , sabbakomalanissaá¹-Ä• .

kicchamuccÄ• raá¹‡Ä• peta-byaÃ±janÄ• sukhumÄ• latÄ• _ ||

<135> sukhumÄ• latÄ• kathÄ«yati __ ``aniá¹-á¹-hurakkhareâ€™â€™ _ccÄ• dinÄ• . __aniá
__akkharÄ• ni_ vaá¹‡á¹‡Ä• ni __pÄ• yÄ• ni_ bahÅ«ni yassÄ• sÄ• tathÄ• , ``niá¹-á¹-hurÄ•
__pÄ• ya_ggahaá¹‡ena sÅ«citaá¹ƒ, tatoyeva __sabbehi_ kevalehi __komalehi_ sithilehi lag
__nissaá¹-Ä• _ niggatÄ• __kicchena_ dukkhena uccÄ• raá¹‡Ä• tato apetÄ• ni apagatÄ• ni
anuvaditvÄ• sukhumÄ• latÄ• vidhÄ«yate.

135__._ idÄ• ni sukhumÄ• lataá¹ƒ dasseti __ ``aniá¹-á¹-hureâ€™â€™ _ccÄ• dinÄ• . __aniá
akakkasavaá¹‡á¹‡abahulÄ• __sabbakomalanissaá¹-Ä• _ aniá¹-á¹-hurakkharÄ• naá¹ƒ yebhu
sakalasithilavaá¹‡á¹‡avirahitÄ• __kicchamuccÄ• raá¹‡Ä• petabyaÃ±janÄ• _ dukkhuccÄ• ra
vigataakkharasamannÄ• gatÄ• sukhumÄ• latÄ• nÄ• mÄ• ti. aniá¹-á¹-hurÄ• ni akkharÄ• ni
sabbe ca te komalÄ• ceti ca, tehi nissaá¹-Ä• ti \Be 160/ ca, kicchena uccÄ• raá¹‡Ä• ti ca, te
tÄ• ni byaÃ±janÄ• ni yassÄ• ti ca viggaho. niggahÄ«tÄ• gamo.

<136> __passantÄ• rÅ«pavibhavaá¹ƒ, suá¹‡antÄ• madhuraá¹ƒ giraá¹ƒ.

caranti sÄ• dhÅ« sambuddha-kÄ• le keá¸·iparammukhÄ• _ ||

<136> udÄ• harati __ ``passantÄ• â€™â€™ _iccÄ• di. __rÅ«pavibhavaá¹ƒ_ rÅ«pasampatt
__giraá¹ƒ_ vÄ• caá¹ƒ suá¹‡antÄ• sÄ• dhavo __keá¸·iparammukhÄ• _ kÄ«á¸·Ä• ya nicchan
katthÄ• ti Ä• ha __ ``sambuddhakÄ• leâ€™â€™ _ti.

136__._ __ ``passantiâ€™â€™ _ccÄ• dinÄ• lakkhiyamudÄ• harati, taá¹ƒ vuttatthameva.

<137> __alaá¹…kÄ• ravihÄ«nÄ• pi, sataá¹ƒ sammukhateâ€™ disÄ«.

Ä• rohati visesena, ramaá¹‡Ä«yÄ• tadujjalÄ• _ ||

<137> visiá¹-á¹-hassÄ• Ã±Ã±adhammassa abhÄ• vepiminÄ• vopÄ• deyo bandhoti Ä• ha _
alaá¹…kÄ• rehi vihÄ«nÄ• pi edisÄ« sukhumÄ• latÄ• __sataá¹ƒ_ paá¹‡á¸• itajanÄ• naá¹ƒ _
abhimukhabhÄ• vaá¹ƒ vÄ• cÄ• gocarattaá¹ƒ __Ä• rohati_ upagacchati, kimutaatthÄ• laá¹…
__tena_ sabhÄ• vavutyÄ• dinÄ• alaá¹…kÄ• rena __ujjalÄ• _ dittÄ• pana __visesenÄ• _tis
manuÃ±Ã±Ä• ti.

137__._ __ ``alaá¹…kÄ• reâ€™â€™ _ccÄ• di. __edisÄ«_ evaá¹ƒvidhÄ• sukhumÄ• latÄ• _
atthÄ• laá¹…kÄ• ravirahitÄ• pi __sataá¹ƒ_ paÃ±Ã±avantÄ• naá¹ƒ __sammukhataá¹ƒ_ abhi
vacanavisayabhÄ• vanti attho __Ä• rohati_ pÄ• puá¹‡Ä• ti. __tadujjalÄ• _ tena sabhÄ• vav
atthÄ• laá¹…kÄ• rena jotamÄ• nÄ• __visesena_ atisayena __ramaá¹‡Ä«yÄ• _ manuÃ±Ã±
ca, tena ujjalÄ• ti ca viggaho.

<138> __romaÃ±capiÃ±characanÄ• , \Be 161/ sÄ• dhuvÄ• dÄ• hitaddhanÄ«.

laá¸·antiâ€™ me munÄ«meghu-mmadÄ• sÄ• dhu sikhÄ• valÄ• _ ||

<138> tamudÄ• harati __ ``romaÃ±ceâ€™â€™ _ccÄ• dinÄ• . __romaÃ±cÄ• _ lomahaá¹ƒs
__piÃ±chÄ• ni_ barihÄ• ni {parihÄ• rÄ• ni (Katthaci) } tesaá¹ƒ __racanÄ• _ chattÄ• kÄ• rena
tathÄ• , ``sÄ• dhÅ«â€™â€™ ti __vÄ• do_ vacanaá¹ƒ taá¹ƒsadisoyeva vÄ• , Ä• hito __dhan
tathÄ• , __munimeghena_ munisadisena munisaá¹…khÄ• tena vÄ• vÄ• ridena __ummadÄ
vÄ• __sikhÄ• valÄ• _ mayÅ«rÄ• __laá¸·anti_ lÄ«lopetÄ• vicaranti, aÃ±Ã±amaÃ±Ã±aá¹ƒ ra

138__._ atthÄ• laá¹…kÄ• rayuttasukhumÄ• latamudÄ• harati __ ``romeâ€™â€™ _ccÄ• din
lomahaá¹ƒsasadisÄ• romÄ• eva vÄ• piÃ±chÄ• naá¹ƒ barihÄ• naá¹ƒ racanÄ• chattÄ• kÄ•
__sÄ• dhuvÄ• dÄ• hitaddhanÄ«_ ``sÄ• dhÅ«â€™â€™ ti vacanasadisehi sÄ• dhuvÄ• dehi v
samannÄ• gatÄ• __munimeghummadÄ• _ munisadisena munisaá¹…khÄ• tena vÄ• megh
sÄ• dhusikhÄ• valÄ• _ sajjanasadisÄ• sÄ• dhuno eva vÄ• mayÅ«rÄ• __laá¸·anti_ lÄ«lope
asesavatthuvisayaá¹ƒ samÄ• sarÅ«pakaá¹ƒ amukhyapakkhe ``romaÃ±cÄ• viya sÄ• dhuvÄ
viyÄ• â€™â€™ ti ca, mukhyapakkhe ``piÃ±characanÄ• viya Ä• hitaddhanÄ« viya megho vi
upacaritabbaá¹ƒ. romaÃ±cÄ• eva piÃ±chÄ• nÄ«ti ca, tesaá¹ƒ racanÄ• yesanti ca, ``sÄ• dh
Ä• hito ca so dhani ceti ca, sÄ• dhuvÄ• do Ä• hitaddhani yesanti ca, muni eva meghoti ca, t
sÄ• dhavo eva sikhÄ• valÄ• ti ca vÄ• kyaá¹ƒ. ``munÄ«meghoâ€™â€™ ti ettha dÄ«ghattaá¹

<139> __sukhumÄ• lattamattheva, padatthavisayampi ca.

yathÄ• matÄ• disaddesu, kittisesÄ• dikittanaá¹ƒ_ ||

<139> na \Be 162/ kevalaá¹ƒ sukhumÄ• latÄ• saddeva, atthepÄ«ti dassetumÄ• ha __ ``su
_miccÄ• di. __atthevÄ• _ti vijjateva, taá¹ƒ tu anocityagÄ• mmÄ• divajjanÄ• sambhavati. __
tamudÄ• harati. __matÄ• _disaddesu vattabbesu __kittisesÄ• _dÄ«naá¹ƒ saddÄ• naá¹ƒ __k

139__._ ayaá¹ƒ sukhumÄ• latÄ• na kevalaá¹ƒ saddeva, atthepÄ«ti dassetuá¹ƒ Ä• ha __ ``s
_miccÄ• di. __sukhumÄ• lattamattheva padatthavisayampi ca_ padÄ• bhidheyyagocarampi
taÃ±ca ocityahÄ«nagÄ• mmadosaparihÄ• rena sijjhati. __ ``yathÄ• â€™â€™ _ti tamudÄ• h
vattabbesu __kittisesÄ• _disaddÄ• naá¹ƒ __kittanaá¹ƒ_ kathananti. mato itiÄ• di yesaá¹ƒ ``j
pattoâ€™â€™ iccÄ• dÄ«namiti ca, kittiseso itiÄ• diyesaá¹ƒ ``devattaá¹ƒ gato, saggakÄ• yan
tyÄ• dÄ«namiti ca viggaho.

<140> __siliá¹-á¹-hapadasaá¹ƒsagga-

ramaá¹‡Ä«yaguá¹‡Ä• layo.

sabandhagÄ• ravo soâ€™ yaá¹ƒ,

sileso nÄ• ma taá¹ƒ yathÄ• _ ||

<140> silesaá¹ƒ dasseti __ ``siliá¹-á¹-heâ€™â€™ _ccÄ• dinÄ• . siliá¹-á¹-hÄ• naá¹ƒ bandhal
aÃ±Ã±amaÃ±Ã±aá¹ƒ siliá¹-á¹-hÄ• naá¹ƒ padÄ• naá¹ƒ saá¹ƒsaggena __ramaá¹‡Ä«yo_ man
pavattiá¹-á¹-hÄ• naá¹ƒ. __bandhassa_ racanÄ• ya __gÄ• ravo_ asithilatÄ• , saha tena vatta
__sabandhagÄ• ravo_ti anuvaditvÄ• soyaá¹ƒ sileso nÄ• mÄ• ti vidhÄ«yate. __ ``taá¹ƒ yath
yathÄ• ayaá¹ƒ sileso, tathÄ• aÃ±Ã±opi tÄ• diso daá¹-á¹-habbo, na tvayameveti __ ``taá¹ƒ y
saddassattho.

140__._ idÄ• ni silesaá¹ƒ niddisati __ ``siliá¹-á¹-heâ€™â€™ _ccÄ• dinÄ• .
__siliá¹-á¹-hapadasaá¹ƒsaggaramaá¹‡Ä«yaguá¹‡Ä• layo_ á¹-hÄ• nakaraá¹‡Ä• dÄ«hi Ä• sa
vinyÄ• sahetu aÃ±Ã±amaÃ±Ã±anissitÄ• naá¹ƒ padÄ• naá¹ƒ samavÄ• yena manuÃ±Ã±aguá
__sabandhagÄ• ravo_ bandhagÄ• ravasaá¹…khÄ• taracanÄ• ya asithilabhÄ• vena saha pa
nÄ• mÄ• ti. sileso nÄ• ma bandhagÄ• ravo, tappaá¹-ipÄ• dakabandhopyettha silesoti vucca
padÄ• ceti ca, tesaá¹ƒ saá¹ƒsaggoti ca, tena ramaá¹‡Ä«yoti ca, so eva guá¹‡oti ca, tassa Ä
bandhassa guruno bhÄ• voti ca, tena saha pavattatÄ«ti ca vÄ• kyaá¹ƒ. taá¹ƒ yathÄ• __ ``bA

<141> __bÄ• linduvibbhamacchedi-nakharÄ• valikantibhi.

sÄ• munindapadambhoja-kanti vo valitÄ• â€™ vataá¹ƒ_ ||

<141> __ ``bÄ• linduâ€™â€™ _iccÄ• di. bÄ• linduno paÃ±camÄ« {paÃ±camÄ«candassa (
manoharattaá¹ƒ, taá¹ƒ chindati sÄ«lenÄ• ti __bÄ• linduvibbhamacchediyo_ paÃ±camÄ«can
__nakharÄ• naá¹ƒ_ nakhÄ• naá¹ƒ Ä• valiyo tÄ• saá¹ƒ __kantibhi_ sobhÄ• hi saha __valitÄ•
munindassa padÄ• niyeva ambhojÄ• ni padumÄ• ni tesaá¹ƒ kanti. __vo_ tumhe sÄ• maÃ±Ã
pÄ• layatu.

141__._ __bÄ• lindu ... pe ... kantibhi_ taruá¹‡acandavilÄ• savinÄ• sanasabhÄ• vasamannÄ
saha __valitÄ• _ saá¹ƒyuttÄ• __sÄ• munindapadambhojakanti_ sÄ• sambuddhapÄ• dapa
__avataá¹ƒ_ rakkhatÅ«ti. bÄ• lo ca so indu cÄ• ti ca, tassa vibbhamoti ca, taá¹ƒ chindati sÄ«
nakhÄ• naá¹ƒ Ä• valiyoti ca, tÄ• saá¹ƒ kantÄ«ti ca, bÄ• linduvibbhamacchediyo ca tÄ• nakh
munindassa padÄ• nÄ«ti ca, tÄ• niyeva ambhojÄ• nÄ«ti ca, tesaá¹ƒ kantÄ«ti ca viggaho.

<142> __ukkaá¹ƒsavanto \Be 164/ yo koci,

guá¹‡o yadi patÄ«yate.

udÄ• roâ€™ yaá¹ƒ bhave tena,

sanÄ• thÄ• bandhapaddhati_ ||

<142> udÄ• rattamavadhÄ• rayamÄ• ha __ ``ukkaá¹ƒsavantoâ€™â€™ _iccÄ• di. __yo koc
niyamÄ• bhÄ• vÄ• __guá¹‡o_ cÄ• gÄ• tisayÄ• diko __ukkaá¹ƒsavanto_ adhimatto yadi __p
viÃ±Ã±Ä• yati ``bandhapaddhatÄ«â€™â€™ ti vakkhamÄ• nattÄ• , ayaá¹ƒ udÄ• ro bhaveti v
tato siyÄ• ti Ä• ha __ ``teniâ€™â€™ _ccÄ• di. __tena_ ukkaá¹ƒsavatÄ• guá¹‡ena __bandh
nÄ• thabhÅ«tena udÄ• raguá¹‡ena saha vattatÄ«ti __sanÄ• thÄ• , _ sampadÄ• vÄ• ti {sam
hoti.

142__._ idÄ• ni udÄ• rattamuddisati __ ``ukkaá¹ƒseâ€™â€™ _ccÄ• dinÄ• . __ukkaá¹ƒsava
guá¹‡o_ cÄ• gÄ• tisayÄ• diko saddÄ• valiyÄ• paá¹-ipÄ• danÄ«yo Ä• nubhÄ• vo __yadi pat
viÃ±Ã±Ä• yate, __ayaá¹ƒ_ yathÄ• vuttaguá¹‡o __udÄ• ro_ nÄ• ma bhave. tena kiá¹ƒ payoja
padÄ• vali __tena_ ukkaá¹ƒsavatÄ• guá¹‡ena __sanÄ• thÄ• _ sappatiá¹-á¹-hÄ• hoti. ukkaa
nÄ• thena saha vattatÄ«ti ca, bandhassa paddhatÄ«ti ca viggaho.

<143> __pÄ• dambhojarajolitta-gattÄ• yetava gotama.

aho te jantavo yanti, sabbathÄ• nirajattanaá¹ƒ_ ||

<143> tamudÄ• harati __ ``pÄ• deâ€™â€™ _ccÄ• dinÄ• . __gotamÄ• _ti bhagavantaá¹ƒ g
bhagavato pÄ• dambhojÄ• naá¹ƒ rajÄ• ni reá¹‡avo, tehi __littÄ• ni_ upadehitÄ• ni gattÄ• ni
janÄ• te jantavo sabbappakÄ• rena rajolavenÄ• pyanupalittattÄ• rajehi kilesasaá¹…khÄ• te
nirajÄ• , tesaá¹ƒ bhÄ• vo __nirajattanaá¹ƒ_ nikkilesabhÄ• vaá¹ƒ __yanti_ pÄ• puá¹‡anti. __
rajasÄ• littÄ• nÄ• ma saá¹ƒkiliá¹-á¹-hÄ• yeva siyuá¹ƒ, bhavaá¹ƒ pana pÄ• darajasÄ• vilep
acchariyaá¹ƒ bhavato idanti attho.

143__._ idÄ• ni udÄ• harati __ ``pÄ• dambhojeâ€™â€™ _ccÄ• dinÄ• . bho gotama __ye_ s
__pÄ• dambhojarajolittagattÄ• _ pÄ• dapadumareá¹‡ulittamatthakanalÄ• á¹-Ä• disarÄ«rÄ•
sattÄ• __sabbathÄ• _ kilesasaá¹…khÄ• tarajojallehi anupalittattÄ• sabbappakÄ• rena __ni
vigatakilesarajobhÄ• vaá¹ƒ __yanti_ pÄ• puá¹‡anti, __aho_ acchariyaá¹ƒ. rajolittÄ• nÄ• ma
siyuá¹ƒ, tvaá¹ƒ pana pÄ• darajasÄ• upalittepi satte niraje karosÄ«ti bhÄ• vo. iha bhagavato
dÄ«pito hoti. pÄ• dÄ• niyeva ambhojÄ• nÄ«ti ca, tesaá¹ƒ rajÄ• nÄ«ti ca, tehi littÄ• ni gattÄ•
kilesehi niggatÄ• ti ca, tesaá¹ƒ bhÄ• voti ca vÄ• kyaá¹ƒ.

<144> __evaá¹ƒ jinÄ• nubhÄ• vassa, samukkaá¹ƒsoâ€™ tradissati.

paÃ±Ã±avÄ• vidhinÄ• â€™ nena, cintaye paramÄ«disaá¹ƒ_ ||

<144> ko panettha ukkaá¹ƒsavanto guá¹‡o yena bandho sanÄ• tho siyÄ• ti ce? Ä• ha __ ``
__eva_miti __jinÄ• nubhÄ• vassa_ sammÄ• sambuddhapabhÄ• vassa __samukkaá¹ƒso_ a
bandhe, tasmÄ• __jinÄ• nubhÄ• vena_ ukkaá¹ƒsavatÄ• guá¹‡ena bandho sanÄ• tho siyÄ•
pakÄ• ramimamaÃ±Ã±atrapiatidisanto Ä• ha __ ``paÃ±Ã±avÄ• â€™â€™ _tiÄ• di. __paÃ±Ã
vidhinÄ• _ iminÄ• pakÄ• rena __edisaá¹ƒ_ evarÅ«paá¹ƒ __paraá¹ƒ_ aÃ±Ã±aá¹ƒ __cintaye_

144__._ idÄ• ni \Be 166/ yathÄ• vuttaguá¹‡anidassanaÃ±ca sissÄ• nusÄ• sanaÃ±ca dasset
_miccÄ• dinÄ• . __atra_ imissaá¹ƒ anantaragÄ• thÄ• yaá¹ƒ __evaá¹ƒ_ yathÄ• vuttakkamen
tathÄ• gatappabhÄ• vassa __samukkaá¹ƒso_ Ä• dhikkaá¹ƒ __dissati_ padissate, tasmÄ• ji
ukkaá¹ƒsavatÄ• guá¹‡ena bandho sanÄ• tho bhaveyya. __paÃ±Ã±avÄ• _ pasatthaÃ±Ä• á¹
kamena Ä«disaá¹ƒ __paraá¹ƒ_ aÃ±Ã±aá¹ƒ __cintaye_ kappeyya.

<145> __udÄ• ro sopi viÃ±Ã±eyyo,

yaá¹ƒ pasatthavisesanaá¹ƒ.

yathÄ• kÄ«á¸·Ä• saro lÄ«lÄ• -

hÄ• sa_ {hÄ• so (Katthaci) } __hemaá¹…gadÄ• dayo_ ||

<145> aparamudÄ• rappakÄ• raá¹ƒ dassetumÄ• ha __ ``udÄ• roâ€™â€™ _iccÄ• di. yaá¹ƒ
visesanaá¹ƒ upÄ• diyati, __sopi_ na pana yathÄ• vuttova udÄ• ro viÃ±Ã±eyyo. __ ``yatheâ€
kÄ«á¸·Ä• ya kÄ«á¸·atthaá¹ƒ saro, lÄ«lÄ• ya yutto hÄ• so, hemaá¹ƒ hemamayamaá¹…gadan
bÄ• hirattho. __Ä• di_saddena kusumadÄ• mamaá¹‡imekhalÄ• dÄ«naá¹ƒ saá¹…gaho. ayaá
bandhapharusagÄ• mmapariccÄ• gÄ• sambhavati.

145__._ aÃ±Ã±amapi udÄ• raá¹ƒ dasseti __ ``udÄ• roâ€™â€™ _ccÄ• dinÄ• . yaá¹ƒ __pasa
pasaá¹ƒsanÄ«yavisesanaá¹ƒ hoti, sopi udÄ• roti viÃ±Ã±eyyo. __ ``yathÄ• â€™â€™ _ti tamu
kÄ«á¸·Ä• ya kato saro. __lÄ«lÄ• hÄ• so_ lÄ«lÄ• ya yutto hÄ• so. __hemaá¹…gadÄ• dayo_
kÄ«á¸·atthÄ• ya saroti ca, lÄ«lÄ• ya yutto hÄ• soti ca, hemaá¹ƒ hemamayaá¹ƒ aá¹…gadanti
hemaá¹…gadaÃ±cÄ• ti ca, tÄ• ni Ä• dÄ«ni yesaá¹ƒ kusumadÄ• mamaá¹‡imekhalÄ• dÄ«na
bandhapharusagÄ• mmÄ• didosapariccÄ• gena sijjhati.

<146> __lokiyatthÄ• natikkantÄ• , _

\Be 167/ __kantÄ• sabbajanÄ• napi.

kanti nÄ• mÄ• â€™ tivuttassa,

vuttÄ• sÄ• parihÄ• rato_ ||

__yathÄ• ``munindaâ€™â€™ iccÄ• di_.

<146> kantiá¹ƒ kathayati __ ``lokiyiâ€™â€™ _ccÄ• dinÄ• . loke vidito __lokiyo, _ taá¹ƒ loki
abhidheyyaá¹ƒ __anatikkantÄ• _ anatÄ«tÄ• sabbesaá¹ƒ kavÄ«namitaresaá¹ƒ vÄ• janÄ• na
kanti nÄ• mÄ• ti vuccati. ayaá¹ƒ pana saddaguá¹‡o ativuttassa vÄ• kyadosassa pariccÄ• ge
``ativuttassÄ• â€™â€™ _tiÄ• di. udÄ• haraá¹‡attho heá¹-á¹-hÄ• vuttoyeva.

146__._ idÄ• ni kantiá¹ƒ dasseti __ ``lokiyiâ€™â€™ _ccÄ• dinÄ• . __lokiyatthÄ• natikkantÄ•
pasiddhasaddatthamanatikkantÄ• __sabbajanÄ• naá¹ƒ_ sakalakavÄ«naá¹ƒ __kantÄ• _ ma
vuccate, sÄ• __ativuttassa_ ativuttadosassa __parihÄ• rato vuttÄ• _ dosaparihÄ• rapariccha
ativuttadosaparihÄ• rato eva kantiyÄ• siddhattÄ• tassa lakkhiyo eva etissÄ• hotÄ«ti adhip
ca, so ca so attho ceti ca viggaho. __ ``yathÄ• â€™â€™ _ti kantiyÄ• udÄ• haraá¹‡aá¹ƒ das
_iccÄ• di. taá¹ƒ vuttameva.

<147> __atthabyattÄ• â€™ bhidheyyassÄ• -

neyyatÄ• saddatoâ€™ tthato.

sÄ• â€™ yaá¹ƒ tadubhayÄ• neyya-

parihÄ• re padassitÄ• _ ||

__yathÄ• ``marÄ«ciâ€™â€™ ccÄ• di ca, ``manonuraÃ±janoâ€™â€™ ccÄ• di ca_.

<147> atthabyattiá¹ƒ \Be 168/ byaÃ±jayati __ ``atthabyattÄ• bhidheyyiâ€™â€™ _ccÄ• dinÄ
sambandhaatthassa saddato __atthato_ vÄ• sÄ• matthiyato vÄ• __aneyyatÄ• _ patÄ«ti aÃ
gatyantarÄ• bhÄ• vÄ• , yato vuttaá¹ƒ ``dullabhÄ• vagatÄ« sadda-sÄ• matthiyavilaá¹…ghinÄ
atthabyatti vidhÄ«yate. sÄ• pana byÄ• kiá¹‡á¹‡aneyyÄ• didosavajjanÄ• ya jÄ• yate. tadubh
aneyyatÄ• neyyaparihÄ• re __padassitÄ• _ pakÄ• sitÄ• . paá¹-hamadutiyodÄ• haraá¹‡assa

147__._ idÄ• ni atthabyattiá¹ƒ dasseti __ ``atthabyattiâ€™â€™ _ccÄ• dinÄ• . __abhidheyya
__atthato_ atthasÄ• matthiyato ca __aneyyatÄ• _ tattheva vijjamÄ• nattÄ• saddassa atthas
vattabbassa abhÄ• vo __atthabyatti_ nÄ• ma, __tadubhayÄ• _ tehi dvÄ«hi jÄ• tÄ• __sÄ• a
atthabyatti __neyyaparihÄ• re_ neyyadosaparihÄ• rapadese __padassitÄ• _ pakÄ• sitÄ• ti.
sadda-sÄ• matthiyavilaá¹…ghinÄ«â€™â€™ ti vuttattÄ• atthapatÄ«ti pana vinÄ• saddaÃ±c
aÃ±Ã±athÄ• nupalabbhatÄ«ti iha ``saddato atthatoâ€™â€™ ti vuttaá¹ƒ. atthassa byatti patÄ
neyyaá¹ƒ Ä• haritabbaá¹ƒ assa abhidheyyassÄ• ti ca, tassa bhÄ• voti ca, te ca te ubho sadd
avayavÄ• etissÄ• ti ca, neyyassa parihÄ• roti ca vÄ• kyaá¹ƒ. idÄ• ni __ ``yatheâ€™â€™ _c
atthabyattiyÄ• yathÄ• kkamaá¹ƒ udÄ• haraá¹‡amanussÄ• reti __ ``mariâ€™â€™ _ccÄ• dig
heá¹-á¹-hÄ• vuttameva.

puna atthena yathÄ• ---

<148> __sabhÄ• vÄ• malatÄ• dhÄ«ra,

mudhÄ• pÄ• danakhesu te.

yato teâ€™ vanatÄ• nanta-

moá¸·icchÄ• yÄ• jahanti no_ ||

<148> puna \Be 169/ dutiye tu __dhÄ«rÄ• _ti Ä• mantanaá¹ƒ. __te_ tava pÄ• danakhesu _
pakatiparisuddhatÄ• __mudhÄ• _ tucchÄ• . kasmÄ• ti ce? __yato_ yasmÄ• kÄ• raá¹‡Ä• _
sannatassa __anantassa_ nÄ• garÄ• jassa __moá¸·ino_ kirÄ«á¹-assa __avanatÄ• naá¹ƒ_ v
__anantÄ• naá¹ƒ_ moá¸·Ä«naá¹ƒ __chÄ• yÄ• _ chaviyo __no jahanti na_ pariccajanti, saÃ±
ettha nakhesu saÃ±chavittÄ• pÄ• danakhassa moá¸·Ä«naá¹ƒ nirantarappaá¹‡Ä• mÄ• byab
bhagavato pÄ• dÄ• ravindavandanaá¹ƒ sÄ• matthiyÄ• phuá¹-aá¹ƒ gamyate.

148__._ __ ``puna atthena yathÄ• sabhÄ• viâ€™â€™ _ccÄ• di. dhÄ«ra __te_ tava pÄ• dan
pakatiparisuddhatÄ• __mudhÄ• _ tucchÄ• . kasmÄ• ti ce? __yato_ yasmÄ• __te_ caraá¹‡a
__avanatÄ• nantamoá¸·icchÄ• yÄ• _ pÄ• dÄ• natassa anantanÄ• garÄ• jassa kirÄ«á¹-assa
anantÄ• naá¹ƒ devamanussÄ• naá¹ƒ moá¸·Ä«naá¹ƒ chÄ• yÄ• kantiyo __no jahanti_ na vija
pahÄ• ya kirÄ«á¹-akantisadisÄ• te honti, tasmÄ• ettha candakiraá¹‡asannibhÄ• naá¹ƒ nak
moá¸·Ä«naá¹ƒ nakharaá¹ƒsÄ«hi amadditasakakantiyuttabhÄ• vamÄ• pajjanaá¹ƒ tÄ• disÄ• n
nirantarappaá¹‡Ä• mÄ• bhÄ• vÄ• bhÄ• vato khattiyÄ• dÄ«naá¹ƒ munindapÄ• dÄ• ravindad
sÄ• matthiyÄ• vibhÅ«taá¹ƒ gamyate. sassa bhÄ• voti ca, tena amalÄ• ti ca, tesaá¹ƒ bhÄ• v
avanato ca so ananto cÄ• ti ca, tassa moá¸·Ä«ti ca, tassa chÄ• yÄ• yoti ca, dutiyapakkhe an
ceti ca, avanatÄ• naá¹ƒ anantamoá¸·Ä«ti ca, tesaá¹ƒ chÄ• yÄ• yoti ca vÄ• kyaá¹ƒ.

<149> __ ``bandhasÄ• roâ€™â€™ ti maÃ±Ã±anti, yaá¹ƒ samaggÄ• pi viÃ±Ã±uno.

dassanÄ• vasaraá¹ƒ patto, samÄ• dhi nÄ• maâ€™ yaá¹ƒ guá¹‡o_ ||

<149> samÄ• dhiphalaá¹ƒ kiccÄ• ha __ ``bandheâ€™â€™ _ccÄ• di. __ya_nti yaá¹ƒ samÄ•
gajjapajjamissabhÄ• vassa __sÄ• roti_ sabbassa jÄ«vitaá¹ƒ \Be 170/ tapparÄ• yattÄ• band
viÃ±Ã±uno_ sabbepi kavino __maÃ±Ã±anti_ cintenti jÄ• nanti, ayaá¹ƒ __samÄ• dhi nÄ• ma
__dassane_ pakÄ• sane __avasaraá¹ƒ_ okÄ• saá¹ƒ anottarattÄ• parassa sampatto uddiá¹-

149__._ idÄ• ni samÄ• dhayo niddisati __ ``bandhiâ€™â€™ _ccÄ• dinÄ• . __samaggÄ• ap
__yaá¹ƒ_ samÄ• dhiá¹ƒ __ ``bandhasÄ• roâ€™â€™ _ti pajjagajjavimissasaá¹…khÄ• tassa
maÃ±Ã±anti, ayaá¹ƒ samÄ• dhi nÄ• ma guá¹‡o __dassanÄ• vasaraá¹ƒ patto_ uddiá¹-á¹-hÄ•
patto hoti. bandhassa sÄ• roti ca, dassane avasaranti ca, taá¹ƒ pattoti ca viggaho.

<150> __aÃ±Ã±adhammo tatoâ€™ Ã±Ã±attha,

lokasÄ«mÄ• nurodhato.

sammÄ• Ä• dhÄ«yateâ€™ cceâ€™ so,

samÄ• dhÄ«ti niruccati_ ||

<150> kathamayaá¹ƒ saddavohÄ• ro bandhe ``samÄ• dhÄ«â€™â€™ ti vuccatÄ«tyÄ• ha __
__aÃ±Ã±assa_ vatthuno pakatÄ• pekkhÄ• ya __dhammo_ guá¹‡o pasiddho, __tato_ tasmÄ
amukhye visaye __lokasÄ«mÄ• nurodhato_ lokappatÄ«tyanuvattanena __sammÄ• _ sÄ• dh
sÄ• dhuttaá¹ƒ __Ä• dhÄ«yate_ Ä• ropyate, __iti_ iminÄ• kÄ• raá¹‡ena __eso_ evaá¹ƒvidho
ti niruccatÄ«_tidha sammÄ• Ä• dhÄ«yatÄ«ti evaá¹ƒ nÄ«haritvÄ• vuccatÄ«ti attho.

150__._ ``samÄ• dhÄ«â€™â€™ ti ayaá¹ƒ vohÄ• ro bandhavisaye kathaá¹ƒ pavattatÄ«ti Ä•
nibbacanaá¹ƒ dassetuá¹ƒ Ä• ha __ ``aÃ±Ã±iâ€™â€™ _ccÄ• di. yasmÄ• __aÃ±Ã±adhamm
visayabhÅ«taamukhyato aÃ±Ã±assa mukhyavatthuno pasiddhaguá¹‡o, __tato_ \Be 171/ mu
amukhyavisaye __lokasÄ«mÄ• nurodhato_ lokavohÄ• ramariyÄ• dÄ• virodhabhÄ• vena lok
__Ä• dhÄ«yati_ á¹-hapÄ«yati, __iti_ iminÄ• kÄ• raá¹‡ena __eso_ yathÄ• vuttaguá¹‡o __ ``s
niruccati_ vuccatÄ«ti. aÃ±Ã±assa dhammoti ca, lokassa sÄ«mÄ• ti ca, tassÄ• anurodhoti ca

samÄ• dhiuddesa

<151> __apÄ• á¹‡e pÄ• á¹‡inaá¹ƒ dhammo, sammÄ• Ä• dhÄ«yate kvaci.

nirÅ«pe rÅ«payuttassa, nirase sarasassa ca_ ||

<152> __adrave dravayuttassa, akattaripi kattutÄ• .

kaá¹-hinassÄ• â€™ sarÄ«repi, rÅ«paá¹ƒ tesaá¹ƒ kamÄ• siyÄ• _ ||

151-152__._ samÄ• dhÄ• navisayamÄ• ha __ ``apÄ• á¹‡eâ€™â€™ _iccÄ• di. __kvaci_ á¹-h
pÄ• á¹‡avantÄ• naá¹ƒ padatthÄ• naá¹ƒ __dhammo_ guá¹‡o __apÄ• á¹‡e_ pÄ• á¹‡avirahite
lokapatÄ«tyanuvattanena __Ä• dhÄ«yate_ Ä• ropyate, evamuparipi yathÄ• nurÅ«paá¹ƒ. __
vatthuni, __kvacÄ«_ti sabbattha anuvattati. __asarÄ«re_ aghane asaá¹ƒhate vatthuni __kaá
__tesaá¹ƒ_ yathÄ• vuttÄ• naá¹ƒ samÄ• dhÄ«naá¹ƒ __rÅ«paá¹ƒ_ udÄ• haraá¹‡aá¹ƒ __kamÄ

151-152__._ uddese ``samÄ• dhayoâ€™â€™ ti bahuvacanena niddiá¹-á¹-hÄ• naá¹ƒ samÄ•
``apÄ• á¹‡eâ€™â€™ _ccÄ• dinÄ• . __kvaci_ kismiÃ±ci á¹-hÄ• ne __pÄ• á¹‡inaá¹ƒ dhammo
__apÄ• á¹‡e_ pÄ• á¹‡arahitavatthumhi __sammÄ• _ lokapatÄ«tianusÄ• rena __Ä• dhÄ«yat
__rÅ«payuttassa_ rÅ«pavantavatthuno dhammo __nirÅ«pe_ rÅ«parahitavatthumhi, kvaci __
vatthuno dhammo __nirase_ rasarahite ca, kvaci __dravayuttassa_ dravavantavatthuno dha
dravarahite ca, \Be 172/ kvaci __kattutÄ• _ kattuguá¹‡o __akattaripi, _ kvaci __kaá¹-hinassa
vatthuno dhammo __asarÄ«repi_ sarÄ«rarahitepi sammÄ• Ä• dhÄ«yate. __tesaá¹ƒ_ chann

__rÅ«paá¹ƒ_ udÄ• haraá¹‡aá¹ƒ __kamÄ• _ ``apÄ• á¹‡e pÄ• á¹‡inaâ€™â€™ nti uddiá¹-á¹-h
bhaveyyÄ• ti. na santi pÄ• á¹‡Ä• asseti ca, rÅ«pÄ• niggatoti ca, rÅ«pena yuttoti ca, rasÄ•
saha vattamÄ• noti ca, dravÄ• aÃ±Ã±oti ca, dravena dravabhÄ• vena yuttoti ca, kattuto aÃ±
bhÄ• voti ca, natthi sarÄ«raá¹ƒ assÄ• ti ca viggaho.

samÄ• dhiniddesa

apÄ• á¹‡e pÄ• á¹‡inaá¹ƒ dhammo

<153> __uá¹‡á¹‡Ä• puá¹‡á¹‡indunÄ• nÄ• tha, divÄ• pi saha saá¹…gamÄ• .

viniddÄ• sampamodanti, maÃ±Ã±e kumudinÄ« tava_ ||

<153> __ ``uá¹‡á¹‡Ä• â€™â€™ _iccÄ• di. __nÄ• thÄ• _ti lokattayekapaá¹-isaraá¹‡abhÅ«ta
Ä• lapati. tava uá¹‡á¹‡Ä• romadhÄ• tusaá¹…khÄ• tena puá¹‡á¹‡indunÄ• __saha saá¹…ga
kumudiniyo kumudÄ• karÄ• divÄ• pi __viniddÄ• _ vigatasoppÄ• __sampamodanti maÃ±Ã±
parikappemÄ«ti. ettha pÄ• á¹‡idhammassa suratarÅ«passa saá¹…gamassa viniddÄ• ya sam
Ä• ropitapumbhÄ• ve uá¹‡á¹‡Ä• puá¹‡á¹‡indumhi, tathÄ• Ä• ropitaitthibhÄ• vÄ• su kumudi
samÄ• dhÄ• nato soyaá¹ƒ pasiddho dhammo ``samÄ• dhÄ«â€™â€™ ti vuccati. tadabhidhÄ
atthÄ• nugÄ• mittÄ• saddikavohÄ• raá¹ƒ dasseti, evamuparipi yathÄ• yogaá¹ƒ.

153__._ tesu pÄ• á¹‡idhammasamÄ• dhino udÄ• haraá¹‡amÄ• disati __ ``uá¹‡á¹‡Ä• â€™â
tuyhaá¹ƒ __uá¹‡á¹‡Ä• puá¹‡á¹‡indunÄ• _ uá¹‡á¹‡Ä• romamaá¹‡á¸• alasaá¹…khÄ• tapuá¹‡
aÃ±Ã±amaÃ±Ã±asamavÄ• yahetunÄ• __kumudinÄ«_ keravÄ• karasaá¹…khÄ• tÄ• kumud
vikasitÄ• __sampamodanti maÃ±Ã±e_ atisantuá¹-á¹-hÄ• hontÄ«ti kappemÄ«ti indusampan
ettha pÄ• á¹‡idhammasaá¹…khÄ• to suratasaá¹…gamo ca niddÄ• pagamo ca sampamodan
uá¹‡á¹‡Ä• puá¹‡á¹‡indukumudinÄ«saá¹…khÄ• tesu apÄ• á¹‡esu lokavohÄ• rÄ• natikkamm
pÄ• á¹‡idhammato pasiddhÄ• tayo atthÄ• idha samÄ• dhayo nÄ• ma, tappaá¹-ipÄ• dakaga
tadupacÄ• rena samÄ• dhÄ«ti daá¹-á¹-habbo. puá¹‡á¹‡o ca so indu ceti ca, uá¹‡á¹‡Ä• eva
vigatÄ• niddÄ• yehÄ«ti ca viggaho.

nirÅ«pe rÅ«payuttassa

<154> __dayÄ• rasesu mujjantÄ• , janÄ• â€™ matarasesviâ€™ va.

sukhitÄ• hatadosÄ• te, nÄ• tha pÄ• dambujÄ• natÄ• _ ||

<154> __ ``dayÄ• â€™â€™ _iccÄ• di. nÄ• tha te pÄ• dambujesu Ä• natÄ• paá¹‡Ä• mavas

tilokakuharapavattino sattÄ• __amatarasesviva_ pÄ«yÅ«sarasesu viya __dayÄ• rasesu_ ka
``siá¹…gÄ• rÄ• do vise vÄ«riye, guá¹‡e rÄ• ge drave rasoâ€™â€™ ti {amarakosa III 3.226}
__mujjantÄ• _ nimujjamÄ• nÄ• __hatÄ• _ naá¹-á¹-hÄ• __dosÄ• _ vÄ• tÄ• dayo amatapakk
naá¹-á¹-hÄ• __dosÄ• _ rÄ• gÄ• dayo yesanti viggaho, tatoyeva __sukhitÄ• _ sukhaá¹ƒ kÄ•
pattÄ• gatÄ• ti attho.

154__._ idÄ• ni rÅ«padhammasamÄ• dhino udÄ• haraá¹‡aá¹ƒ uddisati __ ``dayÄ• â€™â€™
__pÄ• dambujÄ• natÄ• _ caraá¹‡apadume paá¹‡atÄ• __janÄ• _ devamanussÄ• __amatar
__dayÄ• rasesu_ anaÃ±Ã±asÄ• dhÄ• raá¹‡akaruá¹‡Ä• guá¹‡esu __mujjantÄ• _ nimujjamÄ
vinaá¹-á¹-havÄ• tapittÄ• dayo vinaá¹-á¹-harÄ• gÄ• didosÄ• vÄ• __sukhitÄ• _ tatoyeva ajar
\Be 174/ itÄ• pattÄ• ti. ettha rÅ«payuttajale labbhamÄ• naá¹ƒ mujjanaá¹ƒ nirÅ«pe dayÄ• gu
dayÄ• eva rasÄ• guá¹‡Ä• ti ca, amatÄ• eva rasÄ• ti ca, hatÄ• vÄ• tÄ• dayo rÄ• gÄ• dayo
pÄ• dÄ• ni eva ambujÄ• nÄ«ti ca, tesu Ä• natÄ• ti ca viggaho.

``siá¹…gÄ• rÄ• dovise vÄ«riye, guá¹‡e rÄ• ge draverasoâ€™â€™ ti {amarakosa III 3.226}
guá¹‡ajalesu vattati.

nirase sarasassa

<155> __madhurepi guá¹‡e dhÄ«ra, nappasÄ«danti ye tava.

kÄ«disÄ«manaso vutti, tesaá¹ƒ khÄ• raguá¹‡Ä• nabho_ {he (Ce) } ||

<155> __ ``madhureâ€™â€™ _ccÄ• di. dhiyÄ• Ä«ratÄ«ti __dhÄ«ro, _ bho dhÄ«ra tava __
__guá¹‡e_ karuá¹‡Ä• dike __ye nappasÄ«danti_ pasÄ• daá¹ƒ na karonti, __khÄ• raguá¹‡Ä
__tesaá¹ƒ_ janÄ• naá¹ƒ __manaso vutti_ cittappavatti __kÄ«disÄ«_ti kimiva dissati, na viÃ±
``Ä«disÄ«â€™â€™ ti. yato tÄ• disaguá¹‡Ä• vabodhaparammukhÄ• mohandhakÄ• rasamba

155__._ idÄ• ni sarasadhammasamÄ• dhino udÄ• haraá¹‡amuddisati __ ``madhuriâ€™â€™
te __madhure api guá¹‡e_ pakatisundare karuá¹‡Ä• paÃ±Ã±Ä• guá¹‡epi __ye_ hÄ«nÄ• dhi
__khÄ• raguá¹‡Ä• naá¹ƒ_ amadhuraguá¹‡Ä• naá¹ƒ __tesaá¹ƒ_ janÄ• naá¹ƒ __manaso vutt
kathaá¹ƒ ruhati. dhiyÄ• Ä«rati pavattatÄ«ti ca, kÄ• viya sÄ• dissatÄ«ti ca, khÄ• rÄ• guá¹‡
viggaho. ettha samÄ• dhi nÄ• ma rasahÄ«ne Ä• ropitarasayuttadhammabhÅ«taá¹ƒ madhur

adrave dravayuttassa

<156> __sabbatthasiddha \Be 175/ cÅ«á¸·aka-puá¹-apeyyÄ• mahÄ• guá¹‡Ä• .

disÄ• samantÄ• dhÄ• vanti, kundasobhÄ• salakkhaá¹‡Ä• _ ||

<156> __ ``sabbatthasiddhiâ€™â€™ _ccÄ• di. sabbatthasiddhassa mahÄ• munino cÅ«á¸·a
pÄ• tabbÄ• __kundasobhÄ• salakkhaá¹‡Ä• _ kundakusumassa sobhÄ• savantÄ• jutivijam
parito __disÄ• _ disantÄ• ni dhÄ• vanti.

156__._ idÄ• ni dravayuttasamÄ• dhino udÄ• haraá¹‡amuddisati __ ``sabbatthiâ€™â€™ _c
sabbakicce parinipphanna, nipphannehi sabbatthehi vÄ• samannÄ• gata he tathÄ• gata __
cÅ«á¸·akapuá¹-ena pÄ• tabbÄ• __kundasobhÄ• salakkhaá¹‡Ä• _ kundasobhÄ• hi samÄ• n
vÄ• __mahÄ• guá¹‡Ä• _ saá¹…khyÄ• mahantattÄ• Ä• nubhÄ• vamahantattÄ• vÄ• maha
__samantÄ• _ samantato __disÄ• _ dasadisÄ• su dhÄ• vantÄ«ti. ettha dravayuttaguá¹‡abh
cÅ«á¸·akapuá¹-apeyyabhÄ• vo dravarahite guá¹‡e Ä• ropito samÄ• dhi nÄ• ma hoti. sabbe
siddhÄ• yasseti ca, cÅ«á¸·akameva puá¹-amiti ca, tena peyyÄ• ti ca, mahantÄ• ca te guá¹
sobhÄ• ti ca, tÄ• hi samÄ• naá¹ƒ lakkhaá¹‡aá¹ƒ yesanti ca viggaho.

akattari kattutÄ•

<157> __mÄ• rÄ• ribalavissaá¹-á¹-hÄ• , kuá¹‡á¹-hÄ• nÄ• nÄ• vidhÄ• â€™ yudhÄ• .

lajjamÄ• nÄ• â€™ Ã±Ã±avesena, jina pÄ• dÄ• natÄ• tava_ ||

<157> __ ``mÄ• rÄ• â€™â€™ _iccÄ• di. mÄ• royeva ari sattÅ«ti __mÄ• rÄ• rÄ«, _ tena, __
tassa vÄ• __balena_ senÄ• ya __vissaá¹-á¹-hÄ• _ abhimukhaá¹ƒ chaá¸• á¸• itÄ• __nÄ• nÄ
176/ __Ä• yudhÄ• _ bhindivÄ• á¸·Ä• dayo __kuá¹‡á¹-hÄ• _ {bheá¹‡á¸• ivÄ• lÄ• dayo (Katth
pariccattatikhiá¹‡abhÄ• vÄ• tÄ• yeva kuá¹‡á¹-habhÄ• vappattiyÄ• __lajjamÄ• nÄ• _
``lokappatÄ«tÄ• nubhÄ• vÄ• namamhÄ• kampi evarÅ«paá¹ƒ jÄ• taâ€™â€™ nti lajjantÄ• __
pare amhe na jÄ• neyyuâ€™â€™ nti attano Ä• vudhavesaá¹ƒ parivattitvÄ• kusumavesena,
tava __pÄ• dÄ• natÄ• _ pÄ• desu sannatÄ• .

157__._ idÄ• ni kattudhammasamÄ• dhino udÄ• haraá¹‡amuddisati __ ``mÄ• rÄ• riâ€™â€™
mÄ• rÄ• ribalavissaá¹-á¹-hÄ• _ mÄ• rasattunÄ• attano sattiyÄ• vissaá¹-á¹-hÄ• , mÄ• rÄ• ri
vissaá¹-á¹-hÄ• abhimukhe pÄ• titÄ• __nÄ• nÄ• vidhÄ• yudhÄ• _ anekappakÄ• rabhindivÄ
__kuá¹‡á¹-hÄ• _ atikhiá¹‡Ä• __lajjamÄ• nÄ• _ ``kasmÄ• evaá¹ƒ lokapasiddhÄ• nubhÄ• vÄ
vippakÄ• ramahosÄ«â€™â€™ ti lajjantÄ• __aÃ±Ã±avesena_ ``kathamamhe pare na jÄ• ne
hitvÄ• tadaÃ±Ã±abhÅ«tena pupphavesena tava __pÄ• dÄ• natÄ• _ pÄ• dasamÄ«pe natÄ•
kattudhammabhÅ«taá¹ƒ lajjanaÃ±ca aÃ±Ã±avesena parivattanaÃ±ca Ä• nataÃ±ceti ime lajj
visayesu Ä• ropitÄ• samÄ• dhayo nÄ• ma honti. mÄ• ro eva arÄ«ti ca, balena vissaá¹-á¹-hÄ
balavissaá¹-á¹-hÄ• ti ca mÄ• rÄ• rino balaá¹ƒ senÄ• ti ca, tena vissaá¹-á¹-hÄ• ti ca, nÄ• nÄ•

yesanti ca, aÃ±Ã±esaá¹ƒ vesoti ca, aÃ±Ã±o ca so veso cÄ• ti ca, pÄ• desu Ä• natÄ• ti ca vi

kaá¹-hinassa asarÄ«re

<158> __munindabhÄ• á¹‡umÄ• kÄ• lo-

dito bodhodayÄ• cale.

saddhammaraá¹ƒsinÄ• bhÄ• ti,

bhindamandhatamaá¹ƒ paraá¹ƒ_ ||

<158> __ ``mununda â€™â€™ _iccÄ• di. \Be 177/ __bodho_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asa
udayapabbato tasmiá¹ƒ __kÄ• le_ rattipariyante abhinikkhantasamaye __udito_ pÄ• tubhÅ«
munindasadiso soyeva vÄ• __bhÄ• á¹‡umÄ• _ sÅ«riyo __andhatamaá¹ƒ_ andhakÄ• raá¹ƒ
accantameva __saddhammaraá¹ƒsinÄ• _ saddhammasadisena saddhammasaá¹…khatena
padÄ• lento __bhÄ• ti_ sobhatÄ«ti.

158__._ idÄ• ni kaá¹-hinadhammasamÄ• dhino udÄ• haraá¹‡amuddisati __ ``munindiâ€™â
__bodhodayÄ• cale_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asadise sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…
rattikkhaye mÄ• raparÄ• jitasamaye vÄ• udito pÄ• tubhÅ«to __munindabhÄ• numÄ• _ mun
sÅ«riyo __andhatamaá¹ƒ_ pakatighanandhakÄ• raá¹ƒ bahalamohandhakÄ• raá¹ƒ __saddha
saddhammasadisena saddhammabhÅ«tena vÄ• kiraá¹‡ena __para_matisayena __bhindaá
sobhatÄ«ti. ettha thaddhadhammabhÅ«taá¹ƒ bhedanaá¹ƒ asarÄ«rabhÅ«te andhakÄ• re bud
nÄ• ma hoti. munÄ«naá¹ƒ indoti ca, soyeva bhÄ• numÄ• ti ca, bodho eva udayÄ• caloti ca,
ca viggaho.

<159> __vamanuggiranÄ• dyeâ€™ taá¹ƒ, guá¹‡avutyapariccutaá¹ƒ.

atisundaramaÃ±Ã±aá¹ƒ tu, kÄ• maá¹ƒ vindati gÄ• mmataá¹ƒ_ ||

<159> koci dhammo amukhyavisaye bandhe sobhate, na mukhyavisayeti dassanto Ä• ha _
_iccÄ• di. vamanaÃ±ca uggiranaÃ±ca, __Ä• di_saddena virecanÄ• dipariggaho. __etaá¹ƒ_
padhÄ• netarÄ• pasiddhavisayÄ• visayantarapariggahalakkhaá¹‡Ä• __vutti_ payogarÅ«p
aparigaá¸·itaá¹ƒ santaá¹ƒ amukhyabhÅ«taá¹ƒ __atisundaraá¹ƒ_ accantamanoharamalaá¹…
tu_ itaraá¹ƒ pana mukhyanti vuttaá¹ƒ hoti. __kÄ• maá¹ƒ_ ekantena \Be 178/ __gÄ• mmataá
bandhe tassÄ• nucitabhÄ• vato __vindati_ paá¹-ilabhati pasavatÄ«ti attho.

159__._ idÄ• ni imesuyeva pÄ• á¹‡idhammÄ• dÄ«su koci dhammo amukhyavisaye payutto
apasatthoti dassento __ ``vamanuggiâ€™â€™ _ccÄ• dimÄ• ha. __etaá¹ƒ vamanuggiranÄ•
vamanauggiranavirecanÄ• dikaá¹ƒ __guá¹‡avutyapariccutaá¹ƒ_ amukhyapayogato agaá¸·it
__atisundaraá¹ƒ_ sabbesaá¹ƒ atipiyaá¹ƒ hoti, __aÃ±Ã±aá¹ƒ tu_ uttato byatirekaá¹ƒ mukhya
vamanuggiranÄ• dikaá¹ƒ pana __kÄ• maá¹ƒ_ ekantena __gÄ• mmataá¹ƒ_ sabhÄ• vaappiya
sevatÄ«ti. vamanaÃ±ca uggiranaÃ±ceti ca, tÄ• ni Ä• dÄ«ni yasseti ca, guá¹‡Ä• appadhÄ• n
apariccutanti ca viggaho.

<160> __kantÄ«naá¹ƒ vamanabyÄ• jÄ• , munipÄ• danakhÄ• valÄ«.

candakantÄ« pivantÄ«va, nippabhaá¹ƒ taá¹ƒ karontiyo_ ||

<160> udÄ• harati __ ``kantÄ«naâ€™â€™ _miccÄ• di. __munino_ sammÄ• sambuddhassa
seá¹‡iyo __kantÄ«naá¹ƒ_ attano nirantaraá¹ƒ nissarantÄ«naá¹ƒ sobhÄ• visesÄ• naá¹ƒ __va
uggiranalesena __candakantÄ«_ candacchaviyo sabbattha patthaá¹-attÄ• __pivantÄ«va_ p
takkemi. kÄ«disÄ« viyÄ• ti parikappanÄ• bÄ«jamÄ• ha __ ``nippabhaâ€™â€™ _ntiÄ• di. __
__nippabhaá¹ƒ_ pabhÄ• virahitaá¹ƒ __karontiyo_ vidahamÄ• nÄ• . idaÃ±hi kappanÄ• bÄ«ja
nakhasobhÄ• liá¹…ganena candassa sobhÄ• vato nippabhattaá¹ƒ passitvÄ• mahattaÃ±ca
candakantÄ« pivantÄ«ti parikappeti kantÄ«naÃ±ca vamanabyÄ• jaá¹ƒ.

160__._ iá¹-á¹-havisaye payuttavamanuggiranÄ• dÄ«namudÄ• haraá¹‡amuddisati __ ``kant
__munipÄ• danakhÄ• valÄ«_ munipÄ• danakhaseá¹‡iyo __kantÄ«naá¹ƒ_ attano candamar
__vamanabyÄ• jÄ• _ uggiranalesena __taá¹ƒ_ nimmalacandaá¹ƒ __nippabhaá¹ƒ karontiyo_
patthaá¹-attÄ• nippabhaá¹ƒ karontiyo __candakantÄ«_ candaraá¹ƒsiyo \Be 179/ pivanti ma
nakharaá¹ƒsÄ«naá¹ƒ sabbattha patthaá¹-attÄ• sappabhassÄ• pi candassa nippabhattaÃ±c
adhikattaÃ±ca disvÄ• candakantÄ« pivanti iveti nakhÄ• valÄ«naá¹ƒ candakantipivanaÃ±ca
pakati na hoti, byÄ• jamiti kavinÄ• parikappitaá¹ƒ hoti. ettha bhattasitthÄ• dimukhyavisayato
aÃ±Ã±akantisaá¹…khataamukhyavisaye payuttaá¹ƒ vamanaá¹ƒ guá¹‡avuttÄ«ti Ã±Ä• tabbaa
munino pÄ• dÄ• ti ca, tesu nakhÄ• ti ca, tesaá¹ƒ Ä• valiyoti ca, candassa kantiyoti ca, nigga
viggaho.

<161> __acittakattukaá¹ƒ rujha-miccevaá¹ƒ guá¹‡akamma taá¹ƒ_ {guá¹‡akammakaá¹ƒ (Ce

sacittakattukaá¹ƒ peâ€™ taá¹ƒ, guá¹‡akammaá¹ƒ yaduâ€™ ttamaá¹ƒ_ ||

<161> yathÄ• vuttaá¹ƒ nigameti __ ``acittaâ€™â€™ _iccÄ• dinÄ• . iccevaá¹ƒ acitto kattÄ•
__acittakattukaá¹ƒ_. guá¹‡o kammaá¹ƒ yassa taá¹ƒ __guá¹‡akammaá¹ƒ. ta_Ã±ca vamanÄ•
bhavati bandhocitattÄ• . nakhÄ• valiyo hi acittakattÄ• ro, kantiyo guá¹‡akammanti vamanam

nedameva rujhanti Ä• ha __ ``sacittaâ€™â€™ _iccÄ• di. __etaá¹ƒ_ vamanÄ• dikaá¹ƒ sacittakattukampiyadiguá¹‡akammaá¹ƒ, __uttamaá¹ƒ_ seá¹-á¹-haá¹ƒ bandhocitattÄ• .

161__._ anantarodÄ• haraá¹‡assa pasatthattaÃ±ca kammani guá¹‡e sati sacittakattukavam dassento __ ``acittakattukaâ€™â€™ _miccÄ• dimÄ• ha. __iccevaá¹ƒ_ iminÄ• pakÄ• rena _ nakhÄ• valisaá¹…khÄ• taaviÃ±Ã±Ä• á¹‡akakattuvantaá¹ƒ __guá¹‡akammaá¹ƒ_ nakhakantisaá¹…khÄ• taappadhÄ• nakammavantaá¹ƒ vamanÄ• dikaá¹ƒ __rujhaá¹ƒ_ racan hoti, __etaá¹ƒ_ vamanÄ• dikaá¹ƒ __sacittakattukampi_ saviÃ±Ã±Ä• á¹‡akakattuvantampi __ amukhyakammaá¹ƒ ce, __uttamaá¹ƒ_ visiá¹-á¹-hameva, ``kantÄ«naâ€™â€™ nti bhÄ• vasa vamanakriyÄ• ya kammattaá¹ƒ nÄ• tivattati. natthi cittaá¹ƒ yesanti ca, acittÄ• kattÄ• ro yass kammaá¹ƒ yasseti ca, saha \Be 180/ cittena vattamÄ• noti ca vÄ• kyaá¹ƒ. __iti_ nidassane _ nipÄ• to, atha vÄ• vacanavacanÄ«yÄ• naá¹ƒ {vacanavacanÄ«yÄ• dÄ«naá¹ƒ (Katthaci) } ni

<162> __uggirantova sa sneha-rasaá¹ƒ jinavaro jane.

bhÄ• santo madhuraá¹ƒ dhammaá¹ƒ, kaá¹ƒ na sampÄ«á¹‡aye janaá¹ƒ_ ||

<162> tadudÄ• harati __ ``uggirantovÄ• â€™â€™ _tiÄ• dinÄ• . __so_ jinavaro __jane_ sak __sneharasaá¹ƒ_ attano pemasaá¹…khÄ• taá¹ƒ anurÄ• gaá¹ƒ __uggirantova_ vamanto viy atipaá¹‡Ä«taá¹ƒ dhammaá¹ƒ bhÄ• santo __kaá¹ƒ janaá¹ƒ na sampÄ«á¹‡aye, _ sabbameva kattÄ• sacitto, sneharaso guá¹‡akammaá¹ƒ.

162__._ idÄ• ni sacittakakattupakkhe udÄ• haraá¹‡amuddisati __ ``uggirantoâ€™â€™ _ccÄ __jane_ sakalasattanikÄ• ye __sneharasaá¹ƒ_ attano pemasaá¹…khÄ• taanurÄ• gaá¹ƒ __u __madhuraá¹ƒ_ Ä• dikalyÄ• á¹‡Ä• dibhÄ• vena paá¹‡Ä«taá¹ƒ __dhammaá¹ƒ_ saddhamma yathÄ• sayaá¹ƒ vadanto __kaá¹ƒ janaá¹ƒ_ kÄ«disaá¹ƒ puggalaá¹ƒ __na sampÄ«á¹‡aye, _ p uggiranaá¹ƒ jinavarasaá¹…khatasacittakakattuvantampi sneharasasaá¹…khÄ• taamukhyak hoti. sneho eva raso anurÄ• goti viggaho.

<163> __yo saddasatthakusalo kusalo nighaá¹‡á¹-u-

chandoalaá¹…katisu niccakatÄ• bhiyogo.

soâ€™ yaá¹ƒ kavittavikalopi kavÄ«su saá¹…khya-

mogayha vindati hi kittiâ€™ mamandarÅ«paá¹ƒ_ ||

iti saá¹…gharakkhitamahÄ• sÄ• mipÄ• daviracite

subodhÄ• laá¹…kÄ• re

guá¹‡Ä• vabodho nÄ• ma tatiyo paricchedo.

<163> ganthantarÄ• hitavÄ• sanÄ• ya, \Be 181/ tadanubandhapaá¹-ibhÄ• ne cÄ• vijjamÄ• kavitÄ• kitti ca tadanugatÄ• samupalabbhatÄ«ti samanusÄ• sati __ ``yoâ€™â€™ _iccÄ• d byÄ• karaá¹‡e kismiÃ±ci ``idameveâ€™â€™ ti niyamÄ• bhÄ• vÄ• __kusalo_ cheko __nigh ca __chandasi_ vuttijÄ• tippapaÃ±capakÄ• sakachandovicitisatthe ca __alaá¹…katisu_ alaá na kevalaá¹ƒ saddasattheyeva, atha ca pana __nicca_manavarataá¹ƒ divÄ• ca ratto ca kat racanÄ• visaye yassa soyaá¹ƒ __kavittavikalopi_ bandhakaraá¹‡asaá¹…khÄ• takaviguá¹‡ap kaviguá¹‡opetesu __saá¹…khyaá¹ƒ_ gaá¹‡anaá¹ƒ __ogayha_ paá¹-ilabhitvÄ• __amandarÅ __kittiá¹ƒ_ parisuddhabandharacanÄ• lakkhaá¹‡aá¹ƒ tappabhavaá¹ƒ khyÄ• taá¹ƒ __vindati_

iti subodhÄ• laá¹…kÄ• re mahÄ• sÄ• minÄ• mikÄ• yaá¹ƒ

subodhÄ• laá¹…kÄ• raá¹-Ä«kÄ• yaá¹ƒ

guá¹‡Ä• vabodhaparicchedo tatiyo.

163__._ idÄ• ni uddesakkamena saddÄ• laá¹…kÄ• re niddisitvÄ• byÄ• karaá¹‡anighaá¹‡á¹ nirantarÄ• bhiyogo ihalokiyÄ• dimahantayasassa kÄ• raá¹‡amiti sissÄ• namanusÄ• santo _ saddasatthakusaloâ€™â€™ _ccÄ• dimÄ• ha. __yo_ theranavamajjhimesu koci __saddasat saddÄ• nusÄ• sanabyÄ• karaá¹‡avisaye pakatipaccayÄ• divibhÄ• gakappanÄ• ya cheko __ abhidhÄ• nachandoalaá¹…kÄ• rasatthesupi __kusalo_ taá¹ƒtaá¹ƒvibhÄ• gabuddhÄ«naá¹ƒ p __niccakatÄ• bhiyogo_ dhÄ• raá¹‡amanasikÄ• ravasena niccaá¹ƒ katussÄ• ho hoti. __so ay __kavittavikalopi_ pakatisiddhakabbaracanaguá¹‡arahitopi __kavÄ«su saá¹…khyaá¹ƒ_ kabl __ogayha_ kabbakaraá¹‡aá¹-Ä«kÄ• karaá¹‡Ä• dipakÄ• rena ogÄ• hetvÄ• taá¹ƒ gaá¹‡anaá __amandarÅ«paá¹ƒ_ anappakasabhÄ• vaá¹ƒ atibahuá¹ƒ __kittiá¹ƒ_ niddosaá¹ƒ sattharacan puÃ±Ã±asaÃ±cayaá¹ƒ, tappabhavaá¹ƒ pasiddhiá¹ƒ vÄ• __vindati_ labhatevÄ• ti. yathÄ• vu bandhassa ekantakÄ• raá¹‡ameva. vuttaá¹ƒ hi ---

``sÄ• bhÄ• vikÄ« ca paá¹-ibhÄ• ,

sutaÃ±ca bahunimmalaá¹ƒ.

amando cÄ• bhiyogoâ€™ yaá¹ƒ,

hetu hotiâ€™ ha bandhaneâ€™â€™ ti {kÄ• byÄ• dÄ• sa I 103} ||

tattha __sÄ• bhÄ• vikÄ«_ sabhÄ• vasiddhÄ• __paá¹-ibhÄ• ca_ paÃ±Ã±Ä• ca __bahu nim
nijjaá¹-aá¹ƒ __sutaÃ±ca amando abhiyogo_ ca anappako abhyÄ• so ceti ayameso sabbopi
kabbaracanÄ• yaá¹ƒ __hetu hoti_ kÄ• raá¹‡aá¹ƒ bhavatÄ«ti. sadde sÄ• sati ettha etenÄ• ti
tappaccayaÃ±ca __ta_ssa __thÄ• _desaÃ±ca katvÄ• saddasatthanti Ã±Ä• tabbaá¹ƒ, sadda
nighaá¹‡á¹-u ca chando ca alaá¹…kati alaá¹…kÄ• raÃ±ceti ca viggaho, ettha __alaá¹…kati_
napuá¹ƒsako hoti, niccaá¹ƒ kato abhiyogo asseti ca, kavino bhÄ• voti ca, tena vikaloti ca, an
sabhÄ• vo yasseti ca vÄ• kyaá¹ƒ.

iti subodhÄ• laá¹…kÄ• ranissaye

tatiyo paricchedo.

4. atthÄ• laá¹…kÄ• rÄ• vabodhapariccheda

<164> __atthÄ• laá¹…kÄ• rasahitÄ• , saguá¹‡Ä• bandhapaddhati.

accantakantÄ• kantÄ• va_ {yatoaccantakantÄ• va (Katthaci) }, __vuccantete tatoâ€™ dhun

<164> evaá¹ƒ \Be 183/ saddÄ• laá¹…kÄ• re paricchijja sampatyatthÄ• laá¹…kÄ• raá¹ƒ bod
``atthÄ• laá¹…kÄ• raâ€™â€™ _iccÄ• di. __saguá¹‡Ä• _ yathÄ• vuttehi pasÄ• dÄ• dÄ«hi sa
__bandhapaddhati_ kabbaracanaá¹ƒ. alaá¹…karÄ«yati kantiá¹ƒ nÄ«yati bandho etehi sarÄ«
alaá¹…kÄ• rÄ• , tehi atthÄ• laá¹…kÄ• rehi jÄ• tyÄ• dilakkhaá¹‡ehi __sahitÄ• _ saá¹ƒyuttÄ•
patibbatÄ• diguá¹‡opetÄ• __atthena_ dhanena __alaá¹…kÄ• rena_ Ä• bharaá¹‡ena __sah
aá¹…ganÄ• viya. yato __accantakantÄ• _ atisayaramaá¹‡Ä«yÄ• siyÄ• , __tato_ tena kÄ• n
avasaraá¹ƒ pattÄ• , te __adhunÄ• _ idÄ• ni __vuccante_ kathÄ«yanti.

164__._ evaá¹ƒ saddÄ• laá¹…kÄ• ravibhÄ• gaá¹ƒ dassetvÄ• idÄ• ni tannissayaá¹ƒyeva
atthÄ• laá¹…kÄ• rabandhamÄ• rabhanto __ ``atthÄ• laá¹…kÄ• riâ€™â€™ _ccÄ• dimÄ• ha.
yathÄ• vuttapasÄ• dÄ• disaddaguá¹‡ayuttÄ• __bandhapaddhati_ pajjagajjÄ• dipabhedÄ• n
__atthÄ• laá¹…kÄ• rasahitÄ• _ sabhÄ• vavuttivaá¹…kavuttisaá¹…khÄ• tena atthÄ• laá¹…kÄ
atthÄ• laá¹…kÄ• rasahitÄ• kantÄ• iva_ patibbatÄ• dÄ«hi guá¹‡ehi yuttÄ• suvaá¹‡á¹‡araja
gÄ«veyyakaá¹-akanÅ«purÄ• dÄ«hi Ä• bharaá¹‡ehi ca yuttÄ• aá¹…ganÄ• va __accantakan
ramaá¹‡Ä«yÄ• , __tato_ tasmÄ• __te_ atthÄ• laá¹…kÄ• rÄ• __adhunÄ• _ dÄ• ni vuccante
sarÄ«raá¹ƒ vÄ• etehÄ«ti ca, atthassa alaá¹…kÄ• rÄ• ti ca, tehi sahitÄ• ti ca, guá¹‡ehi saha
bandhassa paddhatÄ«ti ca, accantaá¹ƒ atisayena kantÄ• ti ca viggaho.

<165> __sabhÄ• vavaá¹…kavuttÄ«naá¹ƒ, bhedÄ• dvidhÄ• alaá¹ƒkriyÄ• .

paá¹-hamÄ• tattha vatthÅ«naá¹ƒ, nÄ• nÄ• vatthÄ• vibhÄ• vinÄ«_ ||

<165> katippabhedÄ• te iccÄ• ha ``sabhÄ• vaâ€™â€™ iccÄ• di. sabhÄ• vavutti vaá¹…kav
pabhedena __alaá¹ƒkriyÄ• _ atthÄ• laá¹…kÄ• rÄ• dvi__dhÄ• _dvippakÄ• rÄ• . \Be 185/ tesu
__ ``paá¹-hamÄ• â€™â€™ _tiÄ• di. __tattha_ tÄ• su __paá¹-hamÄ• _ sabhÄ• vavutti __vatt
jÄ• tiguá¹‡akriyÄ• dabbasabhÄ• vÄ• naá¹ƒ __nÄ• nÄ• _ vicittÄ• , na dvekÄ• va __avatthÄ•
pakÄ• sikÄ• viÃ±Ã±eyyÄ• . jÄ• tyÄ• dÄ«naá¹ƒ padatthÄ• naá¹ƒ yathÄ• sabhÄ• vamanekap
sabhÄ• vaá¹ƒ padatthÄ• naá¹ƒ vicittaá¹ƒ vadatÄ«ti sabhÄ• vavutti nÄ• mÄ• ti adhippÄ• yo,
padatthasarÅ«passa tathÄ• tathÄ• paá¹-ipÄ• dakattena vuttiyÄ• {dattiyÄ• (Katthaci) } jÄ• ti

165__._ pasatthÄ• laá¹…kÄ• rÄ• {pasatthÄ• dialaá¹…kÄ• rÄ• (Katthaci) } pabhedato ettak
``sabhÄ• viâ€™â€™ _ccÄ• dimÄ• ha. __alaá¹ƒkriyÄ• _ atthÄ• laá¹…kÄ• rÄ• sabhÄ• vavaá
pabhedato __dvidhÄ• _ dvippakÄ• rÄ• honti. __tattha_ tÄ• sudvÄ«su __paá¹-hamÄ• _ sab
jÄ• tiguá¹‡akriyÄ• dabbalakkhaá¹‡Ä• naá¹ƒ padatthÄ• naá¹ƒ __nÄ• nÄ• vatthÄ• vibhÄ• vin
hoti. ettha jÄ• tyÄ• dÄ«naá¹ƒ padatthÄ• naá¹ƒ anekappakÄ• rasabhÄ• vapakÄ• sinÄ« sabh
guá¹‡Ä• dicatubbidhapadatthÄ• naá¹ƒ sarÅ«pasaá¹…khÄ• tajÄ• tiyÄ• tehi Ä• kÄ• rehi paá
nÄ• ma hoti. jÄ• tyÄ• dipadatthÄ• naá¹ƒyeva yathÄ• sabhÄ• vaá¹ƒ hitvÄ•
vatthuparikappitaatisayopamÄ• rÅ«pakÄ• disarÅ«pasaá¹…khÄ• taá¹ƒ vaá¹…kasabhÄ• vaá
nÄ• ma. yabhÄ• vo ca vaá¹…ko cÄ• ti ca, tesaá¹ƒ vuttÄ«ti ca, alaá¹ƒkaronti etÄ• hÄ«ti ca, n
avatthÄ• cÄ• ti ca vÄ• kyaá¹ƒ.

yathÄ• ---

<166> __lÄ«lÄ• vikantisubhago,

disÄ• thiravilokano.

bodhisattaá¹…kuro bhÄ• saá¹ƒ,

viroci vÄ• camÄ• sabhiá¹ƒ_ ||

<166> __ ``yatheâ€™â€™ _ti taá¹ƒ udÄ• harati. __lÄ«lÄ• ya_ vilÄ• sena vihitÄ• ya __vikar
sattapadavÄ«tihÄ• rasaá¹…khÄ• tena __subhago_ sundaro __disÄ• su_ dasasu __thira_m
__bodhisattaá¹…kuro_ tadahujÄ• to mahÄ• bodhisatto __Ä• sabhiá¹ƒ vÄ• caá¹ƒ_ ``aggohar
tiÄ• dikamuttamaá¹ƒ nibbhayavacanaá¹ƒ __bhÄ• saá¹ƒ_ vadanto __viroci_ visesena ramaá

sabhÄ• vavutti. evaá¹ƒ jÄ• tisabhÄ• vavutyÄ• dayopi parikappanÄ«yÄ• .

166__._ idÄ• ni sabhÄ• vavuttiyÄ• udÄ• haraá¹‡aá¹ƒ Ä• ha __ ``yathÄ• --- lÄ«lÄ• vikantiâ€
__lÄ«lÄ• vikantisubhago_ vilÄ• sagamanena sattapadavÄ«tihÄ• rena sundaro __disÄ• thira
acalaolokano __bodhisattaá¹…kuro_ mahÄ• bodhisattaá¹…kuro __Ä• sabhiá¹ƒ vÄ• caá¹ƒ_
abhÄ«tavacanaá¹ƒ __bhÄ• saá¹ƒ_ vadanto __viroci_ asobhÄ«ti. iha bodhisattasaá¹…khÄ• t
lÄ«lÄ• vikantidisÄ• thiravilokanavaconicchÄ• raá¹‡asaá¹…khatÄ• naá¹ƒ avatthÄ• naá¹ƒ pak
dabbasabhÄ• vavuttÄ«ti Ã±Ä• tabbÄ• . esÄ• yeva dabbagatagatyÄ• divicitrasarÅ«paá¹ƒ ala
nÄ• ma, dabbagatagatyÄ• dayo pana alaá¹ƒkiriyamÄ• nattÄ• alaá¹ƒkiriyÄ• nÄ• ma. jÄ• tig
evameva daá¹-á¹-habbÄ• . lÄ«lÄ• ya yuttÄ• vikantÄ«ti ca, tÄ• ya subhagoti ca, disÄ• su thi
yasseti ca, bodhiyÄ• paÃ±Ã±Ä• ya sattoti ca, soyeva aá¹…kuroti ca, usabhassa bhÄ• voti c
bhÄ• vasaá¹…khÄ• tÄ• akampanÄ«yÄ• á¹-hiti Ä• sabhaá¹ƒ nÄ• ma, akampabhÄ• vato ter
Ä• sabhÄ« nÄ• ma hoti.

<167> __vutti vatthusabhÄ• vassa, yÄ• â€™ Ã±Ã±athÄ• sÄ• parÄ• bhave.

tassÄ• â€™ nantavikappattÄ• , hoti bÄ«jopadassanaá¹ƒ_ ||

<167> dutiyamÄ• ha \Be 186/ __ ``vuttiâ€™â€™ _ccÄ• dinÄ• . __vatthuno_ jÄ• tyÄ• dirÅ«p
yassaá¹ƒ avatthÄ• yaá¹ƒ yÄ• disaá¹ƒ rÅ«paá¹ƒ tassa aÃ±Ã±athÄ• bhÄ• vena tassa rÅ«pass
__vutti_ vacanaá¹ƒ. __parÄ• bhave_ aÃ±Ã±Ä• vaá¹…kavutti nÄ• ma siyÄ• . kiá¹ƒ sÄ• sÄ•
Ä• ha __ ``tassÄ• â€™â€™ _iccÄ• di. __tassÄ• _ vaá¹…kavuttiyÄ• __anantavikappattÄ• _
__bÄ«jassa_ kÄ• raá¹‡attÄ• sakalabyattibyÄ• pisÄ• maÃ±Ã±arÅ«passa yato pare vicittÄ• l
__upadassanaá¹ƒ_ kathanaá¹ƒ hoti niravasesÄ• bhidhÄ• nassa kenÄ• pyasakkuá¹‡eyyattÄ

167__._ idÄ• ni vaá¹…kavuttiá¹ƒ dasseti __ ``vuttiâ€™â€™ _ccÄ• dinÄ• . __vatthusabhÄ• v
jÄ• tyÄ• dipadatthasambandhino tÄ• su tÄ• su avatthÄ• su yo sabhÄ• vo vijjati, tassa sabhÄ
vijjamÄ• nÄ• kÄ• raá¹ƒ hitvÄ• vattuparikappitena atisayaupamÄ• rÅ«pakÄ• diaÃ±Ã±apakÄ
kathanaá¹ƒ atthi, __sÄ• parÄ• bhave_ sabhÄ• vavuttito aÃ±Ã±Ä• vaá¹…kavutti nÄ• ma siy
vaá¹…kavuttiyÄ• __anantavikappattÄ• _ appamÄ• á¹‡apakkhattÄ• kathanena parisamÄ• p
tassa anantapakkhassa pariggahaá¹‡atthaá¹ƒ __bÄ«jopadassanaá¹ƒ_ kÄ• raá¹‡amattassa
vakkhamÄ• nabhedato ekamekampi attanÄ• sadisaá¹ƒ anantabhedapariggahajÄ• nanattha
vatthÅ«naá¹ƒ sabhÄ• voti ca, anantÄ• vikappÄ• yassa sabhÄ• vasseti ca, tassa bhÄ• voti
ca viggaho.

vaá¹…kavuttiatthÄ• laá¹…kÄ• rauddesavaá¹‡á¹‡anÄ•

<168> __tatthÄ• â€™ tisayaupamÄ• -

rÅ«pakÄ• vuttidÄ«pakaá¹ƒ.

akkhepoâ€™ tthantaranyÄ• so,

byatireko vibhÄ• vanÄ• _ ||

169. __hetukkamo \Be 187/ piyataraá¹ƒ, samÄ• saparikappanÄ• .

samÄ• hitaá¹ƒ pariyÄ• ya-vuttibyÄ• jopavaá¹‡á¹‡anaá¹ƒ_ ||

170. __visesa ruá¸·hÄ• haá¹…kÄ• rÄ• ,

sileso tulyayogitÄ• .

nidassanaá¹ƒ mahantattaá¹ƒ,

vaÃ±canÄ• â€™ ppakatatthuti_ ||

<171> __ekÄ• vali aÃ±Ã±amaÃ±Ã±aá¹ƒ, sahavutti virodhitÄ• .

parivuttibbhamobhÄ• vo, missaâ€™ mÄ• sÄ« rasÄ« iti_ ||

<172> __ete bhedÄ• samuddiá¹-á¹-hÄ• , bhÄ• vo jÄ«vitamuccate.

vaá¹…kavuttÄ«su poseti, sileso tu siriá¹ƒ paraá¹ƒ_ ||

168-172__._ yathoddesaá¹ƒ niddisitukÄ• mo uddisati __ ``tattheâ€™â€™ _ccÄ• di. __tatthÄ
vaá¹…kavuttiyaá¹ƒ ``ete bhedÄ• samuddiá¹-á¹-hÄ• â€™â€™ ti iminÄ• sambandho. __sam
saá¹…khepanayena vuttÄ• . atisayo upamÄ• rÅ«pakaá¹ƒ Ä• vutti dÄ«pakaÃ±ca, __samÄ•
ca, viseso ruá¸·hÄ• haá¹…kÄ• ro ca, __jÄ«vitamuccate_ti tadabhÄ• ve bandhassa chavasso
sileso tu __vaá¹…kavuttÄ«su_ sabhÄ• vavuttiá¹ƒ hitvÄ• vatthusabhÄ• vato aÃ±Ã±athÄ• ya
parikappanarÅ«pÄ• su atisayÄ• dÄ«su vuttÄ«su __paraá¹ƒ siriá¹ƒ_ kantiá¹ƒ poseti taá¹ƒ pÅ

168-172__._ bhedavantÄ• naá¹ƒ padatthÄ• naá¹ƒ sabhÄ• vakathanaá¹ƒ uddesakkamena p
alaá¹…kÄ• rehi uddisanto __ ``tatthÄ• tisaya ... pe ... rasÄ«â€™â€™ _ti gÄ• thÄ• catukkam
tissaá¹ƒ vaá¹…kavuttiyaá¹ƒ __iti_ evaá¹ƒ __ete_ paÃ±catiá¹ƒsa __bhedÄ• samuddiá¹-á¹-hÄ
vuttÄ• ti. etesaá¹ƒ pana padÄ• naá¹ƒ attho niddese Ä• vibhavissati. iminÄ• bhÄ• vo ca siles

dÄ«peti. __bhÄ• vo_ bhÄ• vÄ• laá¹…kÄ• ro __jÄ«vitaá¹ƒ_ bandhassa pÄ• á¹‡abhÅ«toti vuc
bandhassa chavasarÄ«rassa viya anupÄ• deyyattÄ• , __sileso tu_ silesÄ• laá¹…kÄ• ro pan
atisayopamÄ• divaá¹…kavuttÄ«su __para_mukkaá¹ƒsabhÅ«taá¹ƒ __siriá¹ƒ_ sobhaá¹ƒ __pc

niddesavaá¹‡á¹‡anÄ•

<173> __pakÄ• sikÄ• visesassa,

siyÄ• â€™ tisayavutti yÄ• .

lokÄ• tikkantavisayÄ• ,

lokiyÄ• ti ca sÄ• dvidhÄ• _ ||

<173> tatthÄ• tisayavuttÄ«naá¹ƒ tÄ• va niddisanto Ä• ha __ ``pakÄ• sikÄ• â€™â€™ _iccÄ
vatthugatassÄ• timattassa pakÄ• sikÄ• yÄ• ti anuvaditvÄ• sÄ• atisayavutti siyÄ• ti vidhÄ«y
ukkaá¹ƒsassa paá¹-ipÄ• dikÄ• vutti __atisayavutti_. sÄ• ca duvidhÄ• ti Ä• ha __ ``lokaâ€™
lokappatÄ«tiá¹ƒ atikkanto visayo gocaro yassÄ• sÄ• __lokÄ• tikkantavisayÄ• _ ca loke bha
lokaá¹-hitimanatikkantattÄ• ti __lokiyÄ• _ cÄ• ti atisayavutti __dvidhÄ• _ dvippakÄ• rÄ• bha

173__._ idÄ• ni uddesakkamena atisayavuttiá¹ƒ dasseti __ ``pakÄ• siâ€™â€™ _ccÄ• dinÄ•
jÄ• tyÄ• dipadatthagataadhikavisesassa __yÄ• _ vutti pakÄ• sikÄ• , sÄ• atisayavutti nÄ• m
atisayavutti __lokÄ• tikkantavisayÄ• _ ca jÄ• tyÄ• dipadatthÄ• naá¹ƒ
yathÄ• sabhÄ• vasaá¹…khatalokaá¹-hityÄ• tikkantavisayattÄ• lokÄ• tikkanta visayÄ• ti ca _
yathÄ• vuttalokamanatikkamma pavattanato lokiyÄ• ti cevaá¹ƒ __dvidhÄ• _ dvippakÄ• rÄ•
atisayassa vuttÄ«ti ca, lokaá¹ƒ atikkanto visayo etissÄ• ti ca, loke bhavÄ• ti ca viggaho. ``vis
pakÄ• sikÄ• â€™â€™ ti pasiddhaguá¹‡Ä• nuvÄ• dena \Be 189/ sÄ• atisayavutti siyÄ• ti ap
atisayavuttividhÄ• naá¹ƒ karoti, yathÄ• ``yo kuá¹‡á¸• alÄ«, so devadattoâ€™â€™ ti. anuvÄ
uparipyevameva daá¹-á¹-habbo.

<174> __lokiyÄ• tisayasseâ€™ te,

bhedÄ• ye jÄ• tiÄ• dayo.

paá¹-ipÄ• dÄ«yate tvaâ€™ jja,

lokÄ• tikkantagocarÄ• _ ||

<174> ayaá¹ƒ dvippakÄ• rÄ• atisayavutti sabhÄ• vavutyÄ• dÄ«hi bhinnÄ• ti ce? Ä• ha __ ``
__jÄ• tiÄ• dayo_ yato padatthassa vicittaá¹ƒ sarÅ«paá¹ƒ vadatÄ«ti vicittasarÅ«papaá¹-ipÄ•
alaá¹…kÄ• ro, alaá¹…kÄ• riyaá¹ƒ tu vatthumattaá¹ƒ, tato sabhÄ• vavutyÄ• dayo __ye bhedÄ
lokiyÄ• tisayassa bhedÄ• , yathÄ• sarÄ«re yaá¹ƒ sahajaá¹ƒ sundarattaá¹ƒ, tassa posakÄ• p
alaá¹…kÄ• roti vuccati, evaá¹ƒ bandhepyalaá¹…kÄ• riyavatthunimittaá¹ƒ dhammattaá¹ƒ yÄ•
ukkaá¹ƒsoti vuccati. sÄ• ca vutti __alaá¹…kÄ• ra_saddena vuccate. sÄ• pana atisayavuttiy
``lokiyÄ• tisayassete, bhedÄ• ye jÄ• tiÄ• dayoâ€™â€™ _ti. yato evaá¹ƒ, tato lokÄ• tikkanta
dassanÄ«yÄ• ti Ä• ha __ ``paá¹-Ä«â€™â€™ _tiÄ• di. __tu_saddo bhede. __ajja tu_ idÄ• ni
paá¹-ipÄ• dÄ«yateti sambandho.

174__._ idÄ• ni esÄ• dvippakÄ• rÄ• pi atisayavuttisabhÄ• vavutyÄ• dÄ«hi anaÃ±Ã±Ä• ti da
_ccÄ• dimÄ• ha. __jÄ• tiÄ• dayo_ jÄ• tiguá¹‡Ä• dipadatthagatavicittasarÅ«passa pakÄ• sar
``jÄ• tyÄ• dayoâ€™â€™ ti niddiá¹-á¹-hÄ• jÄ• tisabhÄ• vavuttiguá¹‡asabhÄ• vavutyÄ• dayo
visesÄ• , __ete lokiyÄ• tisayassa_ lokiyÄ• tisayavuttiyÄ• yeva __bhedÄ• _ avayavÄ• . tattha
jÄ• tisabhÄ• vavuttiguá¹‡asabhÄ• vavutyÄ• dayoyevÄ• ti. esÄ• yeva vicitrarÅ«papaá¹-ipÄ•
vuccati. evaá¹ƒ lokiyÄ• tisayavuttiyÄ• ``lÄ«lÄ• vikantisubhagoâ€™â€™ ti udÄ• haraá¹‡assa
vakkhamÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti __ ``paá¹-ipÄ• dÄ«yateâ€™â€™ _ccÄ• dinÄ• . __ajja tu_
__lokÄ• tikkantagocarÄ• _ atisayavutti __paá¹-ipÄ• dÄ«yate_ udÄ• haraá¹‡ato nipphÄ• dÄ«
atisayo Ä• dhikkamiti ca vÄ• kyaá¹ƒ.

<175> __pivanti dehakantÄ« ye,

nettaÃ±jalipuá¹-ena te.

nÄ• â€™ laá¹ƒ hantuá¹ƒ jineâ€™ saá¹ƒ tvaá¹ƒ,

taá¹‡haá¹ƒ taá¹‡hÄ• haropi kiá¹ƒ_ ||

<175> tamudÄ• harati __ ``pivantiâ€™â€™ _ccÄ• dinÄ• . jina te __dehakantÄ«_ sarÄ«rasc
__nettaÃ±jalipuá¹-ena_ attano nayanadvandasaá¹…khÄ• tena aÃ±jalipuá¹-ena pivanti, __es
__taá¹‡haá¹ƒ_ pipÄ• saá¹ƒ lobhameva vÄ• harati anupatati {apanayati (?) }. __taá¹‡hÄ• ha
__hantuá¹ƒ_ nivattituá¹ƒ __kiá¹ƒ nÄ• laá¹ƒ_ kasmÄ• asamatthosi. taá¹‡hÄ• harÄ• nÄ• ma
hanantÄ• mapiha sampanudati lokaá¹-hitiá¹ƒ atikkamma dehakantiyÄ• bahuttanadhammo v

175__._ idÄ• ni paá¹-iÃ±Ã±Ä• tÄ• nusÄ• rena paá¹-ipÄ• deti __ ``pivantiâ€™â€™ _ccÄ• dir
__dehakantÄ«_ sarÄ«rasobhÄ• yo __ye_ janÄ• __nettaÃ±jalipuá¹-ena_ nettasaá¹…khÄ• te
__esaá¹ƒ_ sÄ• dhujanÄ• naá¹ƒ __taá¹‡haá¹ƒ_ pipÄ• saá¹ƒ lobhameva \Be 191/ vÄ• __taá¹
taá¹‡hÄ• vinÄ• sakopi __hantuá¹ƒ_ nivÄ• retuá¹ƒ __kiá¹ƒ nÄ• laá¹ƒ_ kasmÄ• asamatthosÄ

pipÄ• saá¹ƒ vinetÄ«ti lokasabhÄ• vo. taá¹‡haá¹ƒ hantuá¹ƒ nÄ• lamiti lokasabhÄ• vamatikka
adhikapiyatÄ• atisayadhammo, tassa vutti pana taá¹‡haá¹ƒ hantuá¹ƒ nÄ• lamiti lokÄ• tikkar
katvÄ• pavatto hoti. sÄ• pana kathetumicchitaá¹ƒ kantÄ«naá¹ƒ adhikapiyataá¹ƒ taá¹‡hÄ• h
vatvÄ• dÄ«petÄ«ti vaá¹…kavutti nÄ• ma. vuccamÄ• nÄ• naá¹ƒ upamÄ• rÅ«pakÄ• dÄ«nam
pakÄ• rantarena pakÄ• sanatoyeva. yathÄ• nÄ• ma sarÄ«rasahajaá¹ƒ pÄ«nattÄ• disundara
á¹-hitÄ• kaá¹-akauá¹‡hÄ«sahÄ• rÄ• dayo alaá¹…kÄ• rÄ• nÄ• ma bhavanti, evaá¹ƒ bandha
alaá¹…karaá¹‡Ä«yavatthumhi vijjamÄ• naatipiyatÄ• dimeva uddÄ«petvÄ• alaá¹…kurumÄ•
esaá¹ƒ kantÄ« pivantÄ• naá¹ƒ taá¹‡haá¹ƒ hantuá¹ƒ nÄ• laâ€™â€™ miti vÄ• cÄ• bhaá¹…gÄ
alaá¹…kÄ• riyaá¹ƒ nÄ• ma alaá¹…kÄ• tabbakantipiyatÄ• ya bahuttanti. uttaripi alaá¹…kÄ• r
anurÅ«pato yojanakkamo ca evameva daá¹-á¹-habbo. dehe kantÄ«ti ca, aÃ±jalÄ«yeva puá¹
aÃ±jalipuá¹-oti ca, taá¹‡haá¹ƒ haratÄ«ti ca viggaho.

<176> __upamÄ• nopameyyÄ• naá¹ƒ, sadhammattaá¹ƒ siyoâ€™ pamÄ• .

saddatthagammÄ• vÄ• kyattha-visayÄ• ti ca sÄ• tidhÄ• _ ||

<176> upamaá¹ƒ niddisati __ ``upamÄ• neâ€™â€™ _ccÄ• dinÄ• . upamÄ«yate anenÄ• ti u
padumÄ• diko tu saddo upamÄ• navÄ• cako. upamÄ«yatÄ«ti upameyyaá¹ƒ, mukhÄ• dikava
upameyyavÄ• cako. tesaá¹ƒ upamÄ• nopameyyÄ• naá¹ƒ padumÄ• dimukhÄ• divatthÅ«naÃ
dhammo kantimantatÄ• yassa so sadhammo, tassa bhÄ• vo sadhammasaddassa pavattini
sambandho __sadhammattaá¹ƒ_ \Be 192/ upamÄ• nopameyyapatiá¹-á¹-hitaá¹ƒ upamÄ• siy
sambandhoti katvÄ• . sÄ• panÄ• laá¹…kÄ• riyassa dhammassÄ• tisayapaá¹-ipÄ• danappa
``saddaâ€™â€™ _iccÄ• di. saddo ca attho ca, tehi gammÄ• patÄ«yamÄ• nÄ• __saddattha
padasamudÄ• yo. tassa attho visayo gocaro yassÄ• __vÄ• kyatthavisayÄ• _ti ca __sÄ• _ u
saddagammaatthagammavÄ• kyatthavisayÄ• ti tidhÄ• hoti.

176__._ idÄ• ni upamÄ• laá¹…kÄ• raá¹ƒ niddisati __ ``upamÄ• noâ€™â€™ _ccÄ• dinÄ• . _
candanÄ«luppaladalÄ• bhÄ• dÄ«naá¹ƒ Ä• nananayanÄ• dÄ«naÃ±ca padatthÄ• naá¹ƒ __sa
kantimantatÄ• pÄ«natÄ• ditulyadhammasambandho upamÄ• nÄ• ma siyÄ• , __sÄ• _ alaá¹
Ä• dhikkapaá¹-ipÄ• danappakÄ• rÄ• upamÄ• __saddatthagammÄ• _ saddagammÄ• ca a
__iti_ evaá¹ƒ __tidhÄ• _ tippakÄ• rÄ• hoti. ettha upamÄ• nopameyyabhÅ«tÄ• naá¹ƒ candÄ
sadhammasaá¹…khato aÃ±Ã±amaÃ±Ã±atulyakantimantatÄ• pÄ«natÄ• didhammayogo pad
patiá¹-á¹-hitattÄ• upaá¹-á¹-hÄ• natÄ• ya upamÄ• nÄ• ma hoti, tannissayacandÄ• dayo pan
nÄ• ma hoti, upamÄ• nabhÅ«tacandÄ• diatthapaá¹-ipÄ• dako __candimÄ• _disaddopi tadat
upameyyupameyyanissayatappaá¹-ipÄ• dakÄ• nampi upameyyabhÄ• vo evameva daá¹-á¹-
upamÄ• nanti katvÄ• candÄ• di upamÄ• naá¹ƒ vuccati, upamÄ«yatÄ«ti upameyyaá¹ƒ, Ä• n
upameyyaÃ±cÄ• ti ca, samÄ• no ca so dhammo ceti ca, tassa bhÄ• voti ca, saddo ca attho
ca, vÄ• kyassa atthoti ca, so visayo yassÄ• upamÄ• yÄ• ti ca vÄ• kyaá¹ƒ.

<177> __samÄ• sapaccayevÄ• dÄ«, saddÄ• tesaá¹ƒ vasÄ• tidhÄ• .

saddagammÄ• samÄ• sena, munindo candimÄ• nano_ ||

<177> tattha \Be 193/ saddagammÄ• pi tidhÄ• siyÄ• ti dassetumÄ• ha __ ``samÄ• saâ€™
paccayo ca ivÄ• di ca, te saddÄ• nÄ• ma, __sadda_saddena samÄ• sÄ• dayo vattumadhip
samÄ• sÄ• dÄ«naá¹ƒ vasÄ• saddagammÄ• tidhÄ• hoti samÄ• sasaddagammÄ• paccaya
__samÄ• sena_ samÄ• sasaddena gammÄ• upamÄ• vuccatÄ«ti seso. udÄ• harati __ ``mu
candimÄ• viya ruciramÄ• nanaá¹ƒ mukhaá¹ƒ yassa so __candimÄ• nano_. ettha ca candim
upameyyaá¹ƒ, rucirattaá¹ƒ dhammo, candimÄ• nanÄ• naá¹ƒ samÄ• nadhammasambandhij
sÄ• dhÄ• raá¹‡adhammavÄ• cakassa __viya_saddassa copamÄ• jotakassÄ• ppayogo sam
__viya_saddo __candimÄ• _saddena upamÄ• navÄ• cakena sambandhamupagato candag
mukhagataá¹ƒ pana sÄ• matthiyÄ• padÄ«yate, evamÄ«disaá¹ƒ daá¹-á¹-habbaá¹ƒ.

177__._ tesu yathÄ• vuttesu saddagammassa tividhattaá¹ƒ dassetuá¹ƒ Ä• ha __ ``samÄ• s
__samÄ• sapaccayevÄ• dÄ«_ samÄ• so, Ä• yÄ• dipaccayÄ• , ivÄ• dayo ca saddÄ• nÄ• m
__vasÄ• _ bhedena __saddagammÄ• tidhÄ• _ samÄ• sasaddagammÄ• paccayasaddagar
hoti. __samÄ• sena_ samÄ• sasaddena gammopamÄ• vuccati __ ``munindo candimÄ• nar
sammÄ• sambuddho __candimÄ• nano_ candasamÄ• namanoharamukhamaá¹‡á¸• alena y
ivaiti idaá¹ƒ Ä• di yesaá¹ƒ vÄ• dÄ«nanti ca, saddena gammÄ• ti ca, munÄ«naá¹ƒ indoti ca,
Ä• nanaá¹ƒ mukhaá¹ƒ yasseti ca viggaho. ettha ``candimÄ• â€™â€™ ti upamÄ• naá¹ƒ, ``Ä•
rucirattaá¹ƒ upamÄ• nopameyyÄ• naá¹ƒ sÄ• dhÄ• raá¹‡adhammo, ``viyÄ• â€™â€™ ti sadd
Ä• nanagatarucirattaá¹ƒ cande ca, candagatarucirattaá¹ƒ Ä• nane ca atthÄ«ti samÄ• nadha
joteti, iha sÄ• dhÄ• raá¹‡adhammavÄ• cakassa __rucira_saddassa, tulyadhammasaá¹…kh
__viya_saddassa ca appayogo tesaá¹ƒ atthÄ• naá¹ƒ samÄ• sena vuttattÄ• . ettha upamÄ• n
__candimÄ• _saddena yutto __viya_ saddo candagatasadisattaá¹ƒ joteti, mukhagatasadisa
patÄ«yate. tathÄ• hi mukhaá¹ƒ candasamÄ• namÄ• gacchantaá¹ƒ candassa mukhasadisat
aÃ±Ã±athÄ• nupapatti sÄ• matthiyanti.

<178> __Ä• yÄ• dÄ« paccayÄ• tehi, vadanaá¹ƒ paá¹…kajÄ• yate.

munindanayanadvandaá¹ƒ, nÄ«luppaladalÄ«yati_ ||

<178> idÄ• ni paccayasaddagammaá¹ƒ dasseti __ ``Ä• yÄ• diâ€™â€™ _ccÄ• dinÄ• . __Ä•
__Ä• yaÄ«yaka_paccayÄ• dayo __paccayÄ• _ paccayasaddÄ• nÄ• ma, __tehi_ paccayasa
udÄ• harati __ ``vadanaâ€™â€™ _miccÄ• di. paá¹…kajamiva ruciramÄ• carati __paá¹…kaj
paá¹…kajamupamÄ• naá¹ƒ, Ä• caraá¹‡akriyÄ• ya kattubhÅ«taá¹ƒ Ä• nanamupameyyaá¹ƒ,

paá¹…kajÄ• nanÄ• naá¹ƒ samÄ• nadhammasambandhajotako __iva_saddo. tattha __rucira viyÄ• ppayogo paccayena vuttattÄ• ti sabbattha viÃ±Ã±eyyaá¹ƒ. evamuparipi.

178__._ idÄ• ni paccayasaddagammopamaá¹ƒ nidasseti __ ``Ä• yÄ• diâ€™â€™ _ccÄ• din kaâ€™â€™ itiÄ• dayo __paccayÄ• _ paccayasaddÄ• nÄ• ma, __tehi_ paccayasaddehi ga ... pe ... dalÄ«yatÄ«â€™â€™ _ti. __vadanaá¹ƒ_ mukhaá¹ƒ __paá¹…kajÄ• yate_ padumami __munindanayanadvandaá¹ƒ_ sabbaÃ±Ã±uno nettayugaá¸·aá¹ƒ __nÄ«luppaladalÄ«yati_ n ruciramÄ• carati. Ä• yo Ä• di yesaá¹ƒ Ä«yÄ• dÄ«nanti ca, paá¹…kajamiva ruciramÄ• carati nayanadvandamiti ca, nÄ«luppalassa dalamiti ca, tamiva ruciramÄ• caratÄ«ti ca vÄ• kyaá¹ƒ ``paá¹…kajaâ€™â€™ miti ca ``nÄ«luppalaâ€™â€™ miti ca upamÄ• naá¹ƒ, Ä• caraá¹‡akriy \Be 195/ nayanadvandaÃ±ca upameyyaá¹ƒ, rucirattaá¹ƒ upamÄ• nopameyyÄ• naá¹ƒ sadha samÄ• nadhammajotako __iva_saddo, tesaá¹ƒ atthÄ• naá¹ƒ paccayena vuttattÄ• tesamap evameva veditabbo.

<179> __ivÄ• dÄ« iva vÄ• tulya-samÄ• na nibha sannibhÄ• .

yathÄ• saá¹…kÄ• sa tulita-ppakÄ• sa patirÅ«pakÄ• _ ||

<180> __sarÄ«sarikkha saá¹ƒvÄ• dÄ«, virodhÄ« sadisÄ• viya.

paá¹-ipakkhapaccanÄ«ka-sapakkhoâ€™ pamitoâ€™ pamÄ• _ ||

<181> __paá¹-ibimba paá¹-icchanna-sarÅ«pa sama sammitÄ• .

savaá¹‡á¹‡Ä• â€™ bhÄ• paá¹-inidhi, sadhammÄ• di salakkhaá¹‡Ä• _ ||

<182> __jayatyaâ€™ kkosati hasati, patigajjati dÅ«bhati.

usÅ«yatyaâ€™ vajÄ• nÄ• ti, nindatiâ€™ ssati rundhati_ ||

<183> __tassa coreti sobhaggaá¹ƒ, tassa kantiá¹ƒ vilumpati.

tena saddhiá¹ƒ vivadati, tulyaá¹ƒ tenÄ• dhirohati_ ||

<184> __kacchaá¹ƒvigÄ• hate tassa, tamanvetyaâ€™ nubandhati.

taá¹ƒsÄ«laá¹ƒ, taá¹ƒ nisedheti, tassa cÄ• nukarotiâ€™ me_ ||

179-184__._ __ivÄ• dÄ«_ ivÄ• dayo nÄ• ma imeti sambandho. ivo ca vÄ• ca tulyo ca samÄ
cÄ• ti dvande __iva ... pe ... sannibhÄ• _. saddamapekkhiya pulliá¹…gatÄ• . evamuparipi ya
``sadhammÄ• dÄ«â€™â€™ ti __Ä• di_saddena sÄ• dhÄ• raá¹‡asacchÄ• yÄ• dÄ«naá¹ƒ pa

179- 184__._ ivÄ• disaddagammopamÄ• dhikÄ• re paá¹-hamaá¹ƒ tÄ• va ``ivÄ• dayo nÄ• m
``ivÄ• diâ€™â€™ _ccÄ• dinÄ• . __ivÄ• dÄ«_ti padassa chaá¹-á¹-hamagÄ• thÄ• ya __ime_t
cÄ• _ti __ca_saddaá¹ƒ yujjanaá¹-á¹-hÄ• ne yojetvÄ• __sannibhÄ• cÄ• _tiÄ• dayo yojetabb
ti__Ä• di_saddena sÄ• dhÄ• raá¹‡asacchÄ• yÄ• dayo gahitÄ• . __nindati issatÄ«_ti padacc
dvepaÃ±Ã±Ä• sa ivÄ• dayo nÄ• ma. ``jayati akkosati hasatiâ€™â€™ iccÄ• dikaá¹ƒ
taá¹ƒtaá¹ƒkriyÄ• padasaá¹…khataanukÄ• riyÄ• naá¹ƒ anukaraá¹‡anti katvÄ• dvandoyeva,
addhassÄ• â€™â€™ ti {sandhisamÄ• so tadaddhassÄ• ti (Katthaci) } vuttattÄ• sandhisamÄ
vinÄ• ubhayaddhamajjhe alabbhanato __dÅ«bhati_padato pubbeyeva samÄ• so kÄ• tabbo
__tassa coreti sobhagga_miccÄ• dikampi vÄ• kyÄ• nukaraá¹‡anti katvÄ• tattha samÄ• so,
gahetabbo. imesaá¹ƒ sabbesampi __iva_ saddapariyÄ• yattÄ• sadisatthÄ• ti sabbattha bhÄ
pÄ• kaá¹-oyeva.

<185> __upamÄ• nopameyyÄ• naá¹ƒ, sadhammattaá¹ƒ vibhÄ• vihi.

imehi upamÄ• bhedÄ• , keci niyyanti sampati_ ||

<185> ivÄ• dÄ«naá¹ƒ viniyogavisayaá¹ƒ dassetvÄ• upamÄ• bhedaá¹ƒ dassetuá¹ƒ paá¹-ijÄ
_iccÄ• di. __kecÄ«_ti iminÄ• apariyantattamesaá¹ƒ {apariyantapabhedaá¹ƒ (Katthaci) } das
vakkhati ``pariyanto vikappÄ• naâ€™â€™ ntiÄ• di. __niyyanti_ udÄ• harÄ«yanti.

185__._ idÄ• ni ivÄ• disaddagammopamaá¹ƒ dassetuá¹ƒ paá¹-ijÄ• nÄ• ti __ ``upamÄ• noâ€
upamÄ• nopameyyÄ• naá¹ƒ __sadhammattaá¹ƒ_ samÄ• nadhammasambandho. __vibhÄ•
saddehi jÄ• nitabbÄ• keci upamÄ• bhedÄ• apariyantattÄ• __sampati_ dÄ• ni laddhÄ• vas
udÄ• haraá¹‡amattena paá¹-ipÄ• dÄ«yanti.

<186> __vikÄ• sipadumaá¹ƒâ€™ vÄ• â€™ ti-sundaraá¹ƒ sugatÄ• nanaá¹ƒ.

iti dhammopamÄ• nÄ• ma, tulyadhammanidassanÄ• _ ||

<186> __ ``vikÄ• siâ€™â€™ _ccÄ• di. __sugatÄ• nanaá¹ƒ_ munindassa vadanaá¹ƒ __atis
accantaramaá¹‡Ä«yaá¹ƒ. kimiva? __vikÄ• sipadumaá¹ƒva_ pabujjhamÄ• napadumaá¹ƒviya
dhammopamÄ• nÄ• ma hoti. kasmÄ• ? \Be 197/ Ä• nanapadumÄ• naá¹ƒ samÄ• nassa dha
lakkhaá¹‡assa nidassanÄ• sundarattanti paá¹-ipÄ• danato.

186__._ udÄ• haraá¹‡amÄ• ha __ ``vikÄ• siâ€™â€™ _ccÄ• dinÄ• . __sugatÄ• nanaá¹ƒ_ bh
__vikÄ• sipadumaá¹ƒva_ bujjhamÄ• napaá¹…kajamiva atisundaraá¹ƒ hoti. __iti_ Ä«disÄ• u
__tulyadhammanidassanÄ• _ atisundaramiti samÄ• naguá¹‡adassanena __dhammopamÄ•
sÄ• dhÄ• raá¹‡aguá¹‡assa pakÄ• sanato atisundaramiti tulyadhammo nÄ• ma hoti. ettha
padumagatatulyadhammasambandhasaá¹…khÄ• tÄ• ya upamÄ• ya __iva_saddena jotiyam
yathÄ• vuttopamÄ• ya dhammena yuttattÄ• dhammopamÄ• nÄ• ma hotÄ«ti adhippÄ• yo.

<187> __dhammahÄ«nÄ• mukhaâ€™ mbhoja-sadisaá¹ƒ munino iti.

viparÄ«topamÄ• tulya-mÄ• nanenaâ€™ mbujaá¹ƒ tava_ ||

<187> __ ``dhammaâ€™â€™ _iccÄ• di. __munino_ sammÄ• sambuddhassa mukhaá¹ƒ __
samÄ• naá¹ƒ. __iti_ ayaá¹ƒ dhammahÄ«nopamÄ• nÄ• ma sundarasaá¹…khÄ• tassa guá¹‡
atthavasÄ• gamyate. kathamaÃ±Ã±athÄ• yujjatÄ«ti? ettha pana __sadisa_saddo upameyy
mukhagatameva sadisattaá¹ƒ vadati, ambhojagataá¹ƒ tu sÄ• matthiyÄ• gamyate. evamÄ«c
``viparÄ«teâ€™â€™ _ccÄ• di. munÄ«ti gamyate sutattÄ• , bho muni tava __Ä• nanena_ mu
ayaá¹ƒ viparÄ«topamÄ• . dhammahÄ«nattepi pasiddhivipariyayenÄ• bhihitattÄ• tannÄ• me

187__._ __ ``dhammahÄ«neâ€™â€™ _ccÄ• di. ``mukhambhojasadisaá¹ƒ muninoâ€™â€™
tulyadhammapakÄ• saka__sundarÄ• _disaddahÄ«nattÄ• dhammahÄ«nÄ• nÄ• ma. vÄ• ca
patÄ«yatÄ«ti ce? munino __mukhaá¹ƒ_ vadanaá¹ƒ __ambhojasadisaá¹ƒ_ padumasadisami
ambhojasamÄ• nattaá¹ƒ mukhambhojÄ• naá¹ƒ sÄ• dhÄ• raá¹‡adhamme asati \Be 198/ kath
aÃ±Ã±athÄ• nupapattilakkhaá¹‡asÄ• matthiyÄ• ti, __iva_pariyÄ• yo __sadisa_saddo mukha
tasmÄ• mukhagatasadisattaá¹ƒ vadati, ambhojagatasadisattaá¹ƒ pana sÄ• matthiyÄ• eva
__tava_ tuyhaá¹ƒ Ä• nanena ambhojaá¹ƒ __tulyaá¹ƒ_ samÄ• nanti ayaá¹ƒ viparÄ«topamÄ•
tulyaâ€™â€™ nti lokappasiddhiyÄ• vipariyayena ``Ä• nanena ambujaá¹ƒ tulyaâ€™â€™ nti
satipi viparÄ«topamÄ• nÄ• ma hoti. ``sutÄ• numitesu sutasambandho balavÄ• â€™â€™ ti
vuttattÄ• ettha ``munÄ«â€™â€™ ti avijjamÄ• nepi pubbaddhe ``muninoâ€™â€™ ti sutattÄ•
ti __tumha_saddasannidhÄ• nena Ä• mantanattho viÃ±Ã±Ä• yati. ettha __iva_pariyÄ• yo __
ambujavisesanabhÅ«to ambujagatasadisattaá¹ƒ vadati, Ä• nanagatasadisattaÃ±ca ambujÄ•
sÄ• dhÄ• raá¹‡adhammo ca sÄ• matthiyÄ• Ã±Ä• yaticcÄ• dikaá¹ƒ vuttanayena Ã±Ä• tabba
pÄ• kaá¹-aá¹-á¹-hÄ• naá¹ƒ yathÄ• rahaá¹ƒ yojetabbaá¹ƒ.

<188> __tavÄ• nanaâ€™ mivaâ€™ mbhojaá¹ƒ, ambhojaâ€™ miva te mukhaá¹ƒ.

aÃ±Ã±amaÃ±Ã±opamÄ• sÄ• â€™ yaá¹ƒ, aÃ±Ã±amaÃ±Ã±opamÄ• nato_ ||

<188> __ ``tavaâ€™â€™ _iccÄ• di. __aÃ±Ã±amaÃ±Ã±opamÄ• nato_ti aÃ±Ã±amaÃ±Ã±as

aÃ±Ã±amaÃ±Ã±ena taá¹ƒdvayena upamÄ• nato.

188__._ __ ``tavÄ• naniâ€™â€™ _ccÄ• di. ``ambhojaá¹ƒ tavÄ• nanamiva, te mukhaá¹ƒ am
ayamupamÄ• . __aÃ±Ã±amaÃ±Ã±opamÄ• nato_ aÃ±Ã±amaÃ±Ã±assa upamÄ• nattÄ• aÃ±
aÃ±Ã±amaÃ±Ã±assa upamÄ• ti ca, aÃ±Ã±amaÃ±Ã±assa upamÄ• nanti ca viggaho. viggah
sabbÄ• dÄ«naá¹ƒ byatihÄ• ralakkhaá¹‡ena uttaravibhattilopo. samÄ• salakkhaá¹‡ena aÃ±Ã
\Be 199/ mukhÄ• pekkhÄ• ya aÃ±Ã±aá¹ƒ ambhojaÃ±ca, ambhojÄ• pekkhÄ• ya aÃ±Ã±aá¹ƒ
ambhojÄ• pekkhÄ• ya aÃ±Ã±aá¹ƒ mukhaÃ±ca, mukhÄ• pekkhÄ• ya aÃ±Ã±aá¹ƒ ambhojaÃ±

<189> __yadi kiÃ±ci bhaveâ€™ mbhojaá¹ƒ,

locanabbhamuvibbhamaá¹ƒ.

dhÄ• retuá¹ƒ mukhasobhaá¹ƒ taá¹ƒ,

taveâ€™ ti abbhutopamÄ• _ ||

<189> __ ``yadiâ€™â€™ _ccÄ• di. locanÄ• ni ca bhamuyo ca, tÄ• saá¹ƒ vibbhamo yasmiá
__kiÃ±ci_ kimapi yadi bhave. __ta_mÄ«disamambhojaá¹ƒ tava __mukhasobhaá¹ƒ_ vadana
nisijjhate. kiá¹ƒ nvacchariyamÄ«disanti abbhutatthavibhÄ• vanena vadanamambujenopamÄ
Ã±Ä• tabbÄ• ti.

189__._ __ ``yadiâ€™â€™ _ccÄ• di. __locanabbhamuvibbhamaá¹ƒ_ locanabhamÅ«naá¹ƒ
ambhojaá¹ƒ_ kiÃ±ci acchariyaá¹ƒ padumaá¹ƒ __yadi bhave_ ce siyÄ• , __ta_mambhojaá¹ƒ
vadanakantiá¹ƒ dhÄ• retuá¹ƒ samattho hoti. __iti_ Ä«disÄ« upamÄ• __abbhutopamÄ• _ ab
abbhutopamÄ• nÄ• ma. ettha avijjamÄ• nopi vijjamÄ• nattena parikappito padumagato loca
ambhojavisesanena ``locanabbhamuvibbhamaâ€™â€™ nti iminÄ• jotito. tasmÄ• ambhoja
locanabbhamuvibbhamasambandhasaá¹…khataupamÄ• ya jotakattÄ• nissitavohÄ• rena u
mukhagato locanabbhamuvibbhamasambandho yadi mukhe na bhaveyya, tÄ• disaá¹ƒ mukh
samatthoti sÄ• matthiyÄ• Ã±Ä• yati. locanabbhamuvibbhamasaá¹…khÄ• tasÄ• dhÄ• raá¹‡
bhamuyo ceti ca, tÄ• saá¹ƒ vibbhamo yasmiâ€™â€™ nti ca viggahe nipphannena \Be 200/
bhinnÄ• dhikaraá¹‡aaÃ±Ã±apadatthasamÄ• sena guá¹‡Ä«bhÅ«tassapi gahitattÄ• viÃ±Ã±Ä
viÃ±Ã±Ä• yamÄ• nattÄ• (Katthaci) }.

<190> __sugandhi sobhasambandhi, sisiraá¹ƒsuvirodhi ca.

mukhaá¹ƒ tavaâ€™ mbujaá¹ƒveâ€™ ti, sÄ• silesopamÄ• matÄ• _ ||

<190> __ ``sugandhiâ€™â€™ _ccÄ• di. tava mukhaá¹ƒ ambhojamiva __sisiraá¹ƒsuno_can
paccanÄ«kaá¹ƒ, mukhaá¹ƒ taá¹ƒsamÄ• nakantittÄ• ambujaÃ±ca tadudaye saá¹…kocabhaj
kantiyuttaá¹ƒ, mukhamambujaÃ±ca. sugandho assa atthÄ«ti __sugandhi_ ca dvayamapÄ«ti
mukhambujÄ• naá¹ƒ upamÄ• yogato __sÄ• _ yathÄ• vuttÄ• silesopamÄ• matÄ• .

190__._ __ ``sugandhiâ€™â€™ _ccÄ• di. tava mukhaá¹ƒ ambhojamiva __sisiraá¹ƒsuvirodh
tulyattÄ• . padumaá¹ƒ pana candodayena attano saá¹…kocanattÄ• tassa viruddhaá¹ƒ hoti.
anaÃ±Ã±asÄ• dhÄ• raá¹‡amukhagatakantisambandhayuttaÃ±ca hoti. padumaá¹ƒ pana pad
yuttaá¹ƒ hoti. __sugandhi_ ca catujjÄ• tisugandhavahanato { ... vamanato (Katthaci) } sugan
ambujaá¹ƒ pana padumasugandheneva yuttaá¹ƒ hoti. __iti_ Ä«disÄ« upamÄ• __silesopam
ekapadÄ• tihitaubhayatthalakkhaá¹‡ena silesavasena vuttattÄ• silesopamÄ• nÄ• ma hoti.
kanti asseti ca, tassa virujjhati sÄ«leneti ca, paccayasÄ• matthiyavasena dvinnaá¹ƒ dvinnaá
labbhanato silissati aparopi attho ettha alaá¹…kÄ• reti ca, silesavasena vuttÄ• upamÄ• ti ca
sugandho ca sotasambandho ca sisiraá¹ƒsuvirodhittaÃ±ceti ime upamÄ• nopameyyÄ• nam
tesu ambujagatatulyadhammasambandho sadhammattÄ• upamÄ• nÄ• ma hoti, sÄ• ambu
jotitÄ• , \Be 201/ mukhagatatulyadhammo pana assatthitassÄ«latthe katapaccaye satipi sÄ•

<191> __sarÅ«pasaddavÄ• ccattÄ• , sÄ• santÄ• nopamÄ• yathÄ• .

bÄ• lÄ• â€™ vuâ€™ yyÄ• namÄ• lÄ• â€™ yaá¹ƒ, sÄ• lakÄ• nanasobhinÄ«_ ||

<191> __ ``sarÅ«paâ€™â€™ _iccÄ• di. ayamuyyÄ• namÄ• lÄ• __bÄ• lÄ• va_ itthÄ« viya.
__sÄ• lakÄ• nanasobhinÄ«_ bÄ• lÄ• tÄ• va sahÄ• lakena kesasannivesavisesena vattate s
__sÄ• lakÄ• nanasobhinÄ«_ uyyÄ• namÄ• lÄ• pi sÄ• lÄ• naá¹ƒ rukkhavisesÄ• naá¹ƒ kÄ• na
__sÄ• _ tÄ• disÄ« santÄ• nopamÄ• Ä• khyÄ• yate, kasmÄ• ? silesopamattasabhÄ• vepi __
``sÄ• lakÄ• nanasobhinÄ«â€™â€™ tvevaá¹ƒvidhena saddasantÄ• nena visesabhÅ«tena __
tassÄ• iti gamyate. __yathe_ti nidassane.

191__._ __ ``sarÅ«peâ€™â€™ _ccÄ• di. __sarÅ«pasaddavÄ• ccattÄ• _ tulyasutiyÄ• acchi
vuccamÄ• nattÄ• __sÄ• _ upamÄ• santÄ• nopamÄ• nÄ• ma hoti, silesatte satipi katasam
vuccamÄ• nattÄ• santÄ• nopamÄ• nÄ• ma hotÄ«ti adhippÄ• yo. __ ``yatheâ€™â€™ _ti uc
uyyÄ• namÄ• lÄ• _ esÄ• uyyÄ• napanti __sÄ• lakÄ• nanasobhinÄ«_ alakasaá¹…khÄ• take
sobhamÄ• nÄ• __bÄ• lÄ• va_ aá¹…ganÄ• iva __sÄ• lakÄ• nanasobhinÄ«_ sÄ• lavanehi s
upamÄ• nopameyyÄ• naá¹ƒ samÄ• naá¹ƒ rÅ«paá¹ƒ yesanti ca, sarÅ«pÄ• ca te saddÄ• ce
tassÄ• bhÄ• voti ca, santÄ• nena yuttÄ• upamÄ• ti ca, uyyÄ• nÄ• naá¹ƒ mÄ• lÄ• ti ca, sah
taÃ±ca taá¹ƒ Ä• nanaÃ±cÄ• ti ca, tena sobhati sÄ«lenÄ• ti ca, sÄ• lÄ• naá¹ƒ kÄ• nananti ca
ca vÄ• kyaá¹ƒ.

<192> __khayÄ« \Be 202/ cando bahurajaá¹ƒ, padumaá¹ƒ tehi te mukhaá¹ƒ.

samÄ• nampi samukkaá¹ƒsÄ«-tyaâ€™ yaá¹ƒ nindopamÄ• matÄ• _ ||

<192> __ ``khayÄ«â€™â€™ _iccÄ• di. cando __khayÄ«_ khayo accayo yasseti, padumaá¹
rajÄ• ni parÄ• gÄ• vayavÄ• yasminti, __tehi_ evaá¹ƒbhÅ«tehi candapadumehi kantiÄ• dinÄ
santaá¹ƒ tava mukhaá¹ƒ __samukkaá¹ƒsi_ paramukkaá¹ƒsavantaá¹ƒ, __khaya_saddassa c
vattanato, saddacchalena khayassa dosarÅ«passa bahurajattassa ca tatthÄ• bhÄ• vatoti. _
nindopamÄ• matÄ• ninditena candÄ• dinÄ• khayassopamitattÄ• .

192__._ __ ``khayiâ€™â€™ _ccÄ• di. __cando khayÄ«_ pÄ• á¹-ipadato paá¹-á¹-hÄ• ya dine
sÅ«riyassa Ä• sannahetu khÄ«yanasabhÄ• vayutto hoti, __padumaá¹ƒ bahurajaá¹ƒ_ bahur
__tehi_ candapadumehi __samÄ• nampi_ kantisugandhÄ• dÄ«hi sadisampi __te mukhaá¹ƒ
khayaraja_saddehi dosassÄ• pi vÄ• ccattÄ• saddacchalehi gamyamÄ• nassa tÄ• disassa c
adhikukkaá¹ƒsaguá¹‡avantaá¹ƒ hoti, __iti_ Ä«disÄ« __ayaá¹ƒ_ upamÄ• nindopamÄ• nindi
candapadumÄ• naá¹ƒ mukhassa upamitÄ• ti nindopamÄ• nÄ• ma hoti, mukhavisesanena _
__samÄ• na_saddena mukhagatasadhammo jotito hoti, upamÄ• saá¹…khatacandapaduma
tulyadhammopi sÄ• matthiyÄ• gamyate, __api_saddo cettha vattabbantarasamuccaye, san

<193> __asamattho mukheniâ€™ ndu, jina te paá¹-igajjituá¹ƒ.

jaá¸·o kalaá¹…kÄ«â€™ ti ayaá¹ƒ, paá¹-isedhopamÄ• siyÄ• _ ||

<193> __ ``asamatthoâ€™â€™ _iccÄ• di. jina te mukhena __jaá¸·o_ sÄ«to akusalo ca kala
migalaÃ±chanalakkhaá¹‡o doso \Be 203/ assa atthÄ«ti __kalaá¹…kÄ«_. saddacchalena dos
__indu_ cando __paá¹-igajjituá¹ƒ_ vivadituá¹ƒ asamattho, mukhantu visadaá¹ƒ alaá¹…kataÃ
sadisoti nisedhadvÄ• rena sadhammatÄ• va gammate, ayaá¹ƒ paá¹-isedhopamÄ• siyÄ• .

193__._ __ ``asamatthoâ€™â€™ _ccÄ• di. he __jina te_ tuyhaá¹ƒ mukhena __paá¹-igajjituâ
sÄ«talo avisado __kalaá¹…kÄ«_ sasalakkhaá¹‡o vÄ• sadoso vÄ• __indu_ cando asamatth
upamÄ• paá¹-isedhopamÄ• nÄ• ma. kalaá¹…ko assa atthÄ«ti vÄ• kyaá¹ƒ. ettha visadena
sÄ«talo avisado sadoso cando samÄ• no bhavitumasamatthoti evaá¹ƒ paá¹-isedhadvayena
upamÄ• nopameyyÄ• naá¹ƒ tulyadhammasambandhassa pakÄ• sitattÄ• satipi nindopamÄ•
hotÄ«ti adhippÄ• yo. ``paá¹-igajjituâ€™â€™ nti idaá¹ƒ candassa visesanattÄ• candagatasa

<194> __kacchaá¹ƒ candÄ• ravindÄ• naá¹ƒ, atikkamma mukhaá¹ƒ tava.

attanÄ• va samaá¹ƒ jÄ• ta-mityaâ€™ sÄ• dhÄ• raá¹‡opamÄ• _ ||

<194> __ ``kacchaâ€™â€™ _miccÄ• di. candassa aravindassa ca __kacchaá¹ƒ_ padaviá¹
tesaâ€™ mavakaá¹ƒsato {avatthuyatesamaá¹‡aá¹ƒsato (Katthaci) }, tava mukhaá¹ƒ attano s
jÄ• tamiti evarÅ«pÄ• asÄ• dhÄ• raá¹‡atÄ• bhidhÄ• nena sadisattapatÄ«tiyÄ• asÄ• dhÄ• ra

194__._ __ ``kacchaâ€™â€™ _miccÄ• di. he muni tava mukhaá¹ƒ __candÄ• ravindÄ• naá¹
sasiambujÄ• naá¹ƒ __kacchaá¹ƒ_ padaviá¹ƒ avatthaá¹ƒ vÄ• atikkamma attano atulyattena
samÄ• nattavatthuno abhÄ• vÄ• samaá¹ƒ jÄ• taá¹ƒ, __iti_ Ä«disÄ• upamÄ• __asÄ• dhÄ•
atulyadhammabhÄ• vassa pakÄ• sanato asÄ• dhÄ• raá¹‡opamÄ• nÄ• ma hoti. iha upamÄ•
mukhassa hÄ«nabhÄ• vapaá¹-ipÄ• danadvÄ• rena candÄ• ravindehi mukhaá¹ƒ tulyanti paÃ
asÄ• dhÄ• raá¹‡opamÄ• nÄ• ma hoti. __sama_saddo mukhagatassa sÄ• dhÄ• raá¹‡adhar
suviÃ±Ã±eyyaá¹ƒ.

<195> __sabbambhojappabhÄ• sÄ• ro, rÄ• sibhÅ«tova katthaci.

tavÄ• â€™ nanaá¹ƒ vibhÄ• tÄ«ti, hotÄ• â€™ bhÅ«topamÄ• ayaá¹ƒ_ ||

<195> __ ``sabbaâ€™â€™ _iccÄ• di. __katthaci_ ekaá¹-á¹-hÄ• ne rÄ• sibhÅ«to sabbesam
tavÄ• nanaá¹ƒ vibhÄ• tÄ«ti evaá¹ƒbhÅ«tÄ• ayaá¹ƒ abhÅ«topamÄ• hoti.

195__._ __ ``sabbaâ€™â€™ _miccÄ• di. __katthaci_ á¹-hÄ• ne rÄ• sibhÅ«to __sabbambho
sakalapadumÄ• naá¹ƒ uttamakantipuÃ±jo viya tavÄ• nanaá¹ƒ __vibhÄ• ti_ visesena pabhÄ•
__abhÅ«topamÄ• _ avijjamÄ• navatthuno upamitattÄ• abhÅ«topamÄ• nÄ• ma hoti. arÄ• s
yojanÄ• vibhÅ«to tÄ• disapabhÄ• sÄ• rÄ• bhÄ• vato avijjamÄ• natthena parikappito.

<196> __patÄ«yateâ€™ tthagammÄ• tu, saddasÄ• matthiyÄ• kvaci.

samÄ• sappaccayevÄ• di-saddayogaá¹ƒ vinÄ• api_ ||

<196> atthagammopamaá¹ƒ dasseti __ ``patÄ«yateâ€™â€™ _iccÄ• di. __atthagammÄ• _
á¹-hÄ• ne samÄ• sÄ• disaddÄ• naá¹ƒ yogaá¹ƒ vinÄ• api saddÄ• naá¹ƒ payogavisesÄ• digÃ
aÃ±Ã±athÄ• nupapattilakkhaá¹‡ena sÄ• matthiyena patÄ«yate.

196__._ tividhaá¹ƒ saddagammopamaá¹ƒ dassetvÄ• idÄ• ni atthagammopamaá¹ƒ dasseti
_tyÄ• dinÄ• . __atthagammÄ• tu_ atthagammopamÄ• \Be 205/ pana __kvaci_ á¹-hÄ• ne s
__vinÄ• pi_ tesaá¹ƒ saddÄ• naá¹ƒ sambandhaá¹ƒ hitvÄ• pi __saddasÄ• matthiyÄ• _ samba
atthasattiyÄ• patÄ«yate. saddÄ• naá¹ƒ sÄ• matthiyanti viggaho.

<197> __bhiá¹…gÄ• neâ€™ mÄ• ni cakkhÅ«ni, nÄ• â€™ mbujaá¹ƒ mukhaâ€™ meviâ€™ c

subyattasadisattena, sÄ• sarÅ«popamÄ• matÄ• _ ||

<197> udÄ• harati __ ``bhiá¹…geâ€™â€™ _ccÄ• dinÄ• . na bhiá¹…gÄ• ete, kiÃ±carahi ca
kintu mukhamevidanti evarÅ«pÄ• sÄ• sarÅ«popamÄ• matÄ• bhiá¹…gÄ• dÄ«namaviparÄ
__ ``subyatteâ€™â€™ _tyÄ• di. __subyattena_ bhiá¹…gacakkhÅ«naá¹ƒ ambujamukhÄ• na
__sadisattena_ caÃ±calattakantyÄ• dilakkhaá¹‡ena tenevÄ• bhedasaá¹…kÄ• pubbameva v
cakkhÄ• dÄ«su yaá¹ƒ bhiá¹…gÄ• diÃ±Ã±Ä• á¹‡amuppannaá¹ƒ, tassa paccakkhÄ• nato upa
bhiá¹…galocanÄ• dÄ«naá¹ƒ sadisattaá¹ƒ patÄ«yate sÄ• matthiyato. evamuparipi yathÄ• yo

197__._ idÄ• ni udÄ• haraá¹‡amÄ• harati __ ``bhiá¹…gÄ• niâ€™â€™ _ccÄ• dinÄ• . imÄ• n
bhavanti, kiÃ±carahi cakkhÅ«ni. ambujaá¹ƒ na idaá¹ƒ padumaá¹ƒ na hoti, kintu mukhamevÄ
__subyattasadisattena_ supÄ• kaá¹-ena bhiá¹…galocanÄ• naá¹ƒ ambujamukhÄ• naÃ±ca tu
hoti. ettha samÄ• sapaccayaivÄ• disaddapayogÄ• bhÄ• vepi ``bhiá¹…gÄ• nemÄ• ni cakkhÅ
cakkhumukhesu bhiá¹…gaambujanti viparÄ«tapavattabuddhiá¹ƒ paá¹-isedhetvÄ• cakkhum
caÃ±calattakantimattÄ• dÄ«su subyattaá¹ƒ tulyattaá¹ƒ vinÄ• cakkhumukhesu bhiá¹…gamb
kÄ«disamuppajjatÄ«ti aÃ±Ã±athÄ• nupapattilakkhaá¹‡asÄ• matthiyÄ• upamÄ• nabhÅ«tÄ•
upameyyabhÅ«tÄ• naá¹ƒ cakkhumukhÄ• naÃ±ca sadisattaá¹ƒ Ã±Ä• yati. suá¹-á¹-hu byattaá
taá¹ƒ sadisattaÃ±cÄ• ti ca, samÄ• naá¹ƒ rÅ«paá¹ƒ sabhÄ• vo yassÄ• upamÄ• yÄ• ti ca, sÄ
vÄ• kyaá¹ƒ.

<198> __mayeva \Be 206/ mukhasobhÄ• â€™ sse-tyalaâ€™ mindu vikatthanÄ• .

yatoâ€™ mbujepisÄ• â€™ tthÄ«ti, parikappopamÄ• ayaá¹ƒ_ ||

<198> __ ``mayeviâ€™â€™ _ccÄ• di. __indu_ canda, __assa_ munino __mukhasobhÄ• _
nÄ• Ã±Ã±atrÄ• ti evarÅ«pÄ• __vikatthanÄ• _ atthapasaá¹ƒsanena __ala_miti paá¹-isedho.
kÄ• raá¹‡Ä• sÄ• mukhasobhÄ• ambujepi na kevalamindumhi __atthi, _ no natthÄ«ti asato
parikappanato vadanamindunopamÄ«yatÄ«ti evarÅ«pÄ• ayaá¹ƒ parikappopamÄ• .

198__._ __ ``mayeâ€™â€™ _ccÄ• di. he indu __assa_ imassa lokasÄ• mino __mukhasobh
Ä«disÄ« vikatthanÄ• attasilÄ• ghena __alaá¹ƒ_ nippayojanaá¹ƒ. kasmÄ• ti ce? yato __sÄ•
atthi, tasmÄ• ti. __iti_ Ä«disÄ• ayaá¹ƒ upamÄ• parikappopamÄ• nÄ• ma hoti. __yato_ti
aniyamaniddiá¹-á¹-hakÄ• raá¹‡aá¹ƒ pana ambujepi sÄ• atthÄ«ti dassiyamÄ• naá¹ƒ padume
parikappanÄ• ya vuttÄ• upamÄ• ti viggaho. idha candassa avijjamÄ• navikatthanassa vijjan
sadhammajotakasaddantare asatipi upamÄ• nabhÅ«tainduno ca upameyyabhÅ«tamukhass
dvinnaá¹ƒ sadisattaá¹ƒ vinÄ• vattuno tÄ• disakappanÄ• kathaá¹ƒ hotÄ«ti imÄ• ya atthasatt

<199> __kiá¹ƒ vÄ• â€™ mbujaâ€™ ntobhantÄ• li,

kiá¹ƒ lolanayanaá¹ƒ mukhaá¹ƒ.

mama dolÄ• yate citta-

miccaâ€™ yaá¹ƒ saá¹ƒsayopamÄ• _ ||

<199> __ ``kiá¹ƒ vÄ• â€™â€™ _iccÄ• di. anto bhantÄ• alÄ« bhamarÄ• yasmiá¹ƒ, tamÄ«c
lolÄ• ni capalÄ• ni nayanÄ• ni yasmiá¹ƒ, tÄ• disaá¹ƒ vÄ• . jina tavedaá¹ƒ mukhaá¹ƒ kinti ma
\Be 207/ dolevÄ• carati. evaá¹ƒ pakkhadvayapariggahena saá¹ƒsayatÄ«ti attho. __iccaya_m
ambujamukhÄ• namopamÄ• vagamÄ• saá¹ƒsayopamÄ• .

199__._ __ ``kiá¹ƒ vÄ• â€™ mbujeâ€™â€™ _ccÄ• di. __antobhantÄ• li_ abbhantare bhama
kiá¹ƒ vÄ• , tuyhaá¹ƒ __lolanayanaá¹ƒ_ caÃ±calanettaá¹ƒ mukhaá¹ƒ kiá¹ƒ vÄ• ti mama cittaá
ubhayasambhamajananato dolÄ• viya hoti. __iti ayaá¹ƒ_ evarÅ«pÄ• upamÄ• __saá¹ƒsayo
sadisattassa saá¹ƒsayena pakÄ• sitattÄ• saá¹ƒsayopamÄ• nÄ• ma hoti. anto bhantÄ• alÄ
nayanÄ• ni yasminti ca, dolÄ• viya Ä• caratÄ«ti ca, saá¹ƒsayena vuttÄ• upamÄ• ti ca vigga
sadhammapakÄ• sake saddantare asatipi yathÄ• vuttavisesanadvayena visiá¹-á¹-hÄ• naá¹ƒ
saá¹ƒsayanimitte tulyatte asati kathaá¹ƒ saá¹ƒsayo uppajjatÄ«ti iminÄ• sÄ• matthiyeneva tu
gamyate.

<200> __kiÃ±ci vatthuá¹ƒ padassetvÄ• ,

sadhammassÄ• â€™ bhidhÄ• nato.

sÄ• myappatÄ«tisabbhÄ• vÄ• ,

pativatthÅ«pamÄ• yathÄ• _ ||

<200> __ ``kiÃ±ciâ€™â€™ _iccÄ• di. __kiÃ±ci vatthu_micchitaá¹ƒ sambuddhÄ• dikaá¹ƒ up
tena vatthunÄ• kenaci Ä• kÄ• rena sadisassa aÃ±Ã±assa vatthuno abhidhÄ• nato __sÄ• m
sadisattassa __patÄ«tiyÄ• _ avasÄ• yassa __sambhÄ• vÄ• _ vijjamÄ• nattena pativatthÅ«p
tathÄ• vidhenÄ• dhigatassa vatthuno tulyatÄ• paá¹-ipÄ• ditÄ• . __yathe_tyudÄ• harati.

200__._ __ ``kiÃ±ciâ€™â€™ _ccÄ• di. __kiÃ±ci vatthu_micchitaá¹ƒ jinÄ• dikiÃ±cipadatthaá
paá¹-hamaá¹ƒ nidassetvÄ• __sadhammassa_ paá¹-ipÄ• danÄ«yaatthena saha \Be 208/ kiÃ

kassaci vatthuno __abhidhÄ• nato_ kathanato __sÄ• myappatÄ«tisabbhÄ• vÄ• _ sadisatÄ•
vijjamÄ• nattÄ• __pativatthÅ«pamÄ• _ vatthuno upaá¹-á¹-hitassa jinÄ• dipadatthassa tulyat
pativatthÅ«pamÄ• nÄ• ma. samÄ• no dhammo yassa vÄ• pÄ• rijÄ• tÄ• dino iti ca, samÄ•
upamÄ• nopameyyÄ• naá¹ƒ bhÄ• voti ca, sÄ• myassa patÄ«ti ca, sÄ• myappatÄ«tiyÄ• sab
vuttÄ• upamÄ• ti ca vÄ• kyaá¹ƒ. __yathÄ• _ti udÄ• harati.

<201> __janesu jÄ• yamÄ• nesu,

neâ€™ kopi jinasÄ• diso.

dutiyo nanu nattheva,

pÄ• rijÄ• tassa pÄ• dapo_ ||

<201> __ ``janesuâ€™â€™ _ccÄ• di. jÄ• yamÄ• nesu janesu majjhe ekopi jano guá¹‡avÄ•
sammÄ• sambuddhasamÄ• no na vijjatÄ«tyekaá¹ƒ tÄ• va vatthu upadassitaá¹ƒ, __dutiyo_ i
pativatthÅ«pamadassanaá¹ƒ, __nanÅ«_tyanumatiyaá¹ƒ, __pÄ• rijÄ• tassa_ dibbarukkhavis
pÄ• dapo nattheva. pÄ• rijÄ• toyeva rukkhajÄ• tÄ«su uttamo, tathÄ• jino janesÅ«ti.

201__._ __ ``janesuâ€™â€™ _ccÄ• di. jÄ• yamÄ• nesu janesu ekopi __jinasÄ• diso_ samb
__pÄ• rijÄ• tassa_ rukkhassa __dutiyo_ tena samo dutiyo __pÄ• dapo_ rukkho natthi eva n
anuÃ±Ã±Ä• yaá¹ƒ. tena sabbaÃ±Ã±uno aÃ±Ã±ena atulyabhÄ• vaá¹ƒ anujÄ• nÄ• ti. iha pÄ•
rukkhehi uttamattaÃ±ca buddhassa aÃ±Ã±esu sattesu uttamattaÃ±cÄ• ti idaá¹ƒ dvayaá¹ƒ u
dvinnaá¹ƒ vatthÅ«naá¹ƒ sÄ• myaá¹ƒ nÄ• ma, etaá¹ƒ sÄ• myaá¹ƒ vuttatthassa samatthanav
pativatthubhÅ«tapÄ• rijÄ• tassa rukkhehi asamÄ• nattakathaneneva jotitaá¹ƒ hoti.

<202> __vÄ• kyattheneva \Be 209/ vÄ• kyattho,

yadi kocyuâ€™ pamÄ«yate.

ivayuttaviyuttattÄ• ,

sÄ• vÄ• kyatthopamÄ• dvidhÄ• _ ||

<202> vÄ• kyatthavisayopamaá¹ƒ dasseti __ ``vÄ• kyattheneviâ€™â€™ _ccÄ• dinÄ• . __v
kriyÄ• kÄ• rakasambandhaviseso, teneva, na padatthamattena __vÄ• kyattho_ vuttalakkha
koci yadi __upamÄ«yate_ sadiso kathyate, sÄ• vÄ• kyatthopamÄ• dvidhÄ• bhijjate. katha
__yuttaviyuttÄ• , ivena_ atthaniddesoyaá¹ƒ yuttaviyuttÄ• upamÄ• , tassÄ• bhÄ• vÄ• kÄ• r

adhikataá¹ƒ.

202__._ idÄ• ni vÄ• kyatthavisayopamaá¹ƒ dasseti __ ``vÄ• kyattheâ€™â€™ _ccÄ• dinÄ• . kriyÄ• kÄ• rakasambandhavisesasaá¹…khatasamudÄ• yabhÅ«tena vÄ• kyatthena __koci_ __vÄ• kyattho_ vuttalakkhaá¹‡o yadi __upamÄ«yate_ sadisabhÄ• vena kathÄ«yate, __sÄ• nÄ• ma hoti. __ivayuttaviyuttattÄ• iva_yuttaviyuttavasena __dvidhÄ• _ dvippakÄ• rÄ• . etth __ivÄ• _dÄ«namatthassa gahitattÄ• __iva_saddopi tappariyÄ• yasaddÄ• pi gayhante.

ivayutta

<203> __jino saá¹ƒklesatattÄ• naá¹ƒ,

Ä• vibhÅ«to janÄ• naâ€™ yaá¹ƒ.

ghammasantÄ• patattÄ• naá¹ƒ,

ghammakÄ• leâ€™ mbudo viya_ ||

<203> udÄ• harati __ ``jinoâ€™â€™ _iccÄ• di. saá¹ƒklesehi dasavidhehi __tattÄ• naá¹ƒ_ s anuppattÄ• naá¹ƒ janÄ• naá¹ƒ ayaá¹ƒ __jino_ sammÄ• sambuddho \Be 210/ __Ä• vibhÅ«to sammÄ• sambodhÄ• dhigamena loke pÄ• tubhÅ«to. ekaá¹ƒ tÄ• va vÄ• kyamupameyyabhÅ ``ghammeâ€™â€™ _ccÄ• di. ghammasantÄ• pena tattÄ• naá¹ƒ janÄ• naá¹ƒ __ghammakÄ viyÄ• ti dutiyavÄ• kyamupamÄ• nabhÅ«tamityayamivayuttÄ• vÄ• kyatthopamÄ• . ettha pub visesyavisesanabhÄ• vo ekavÄ• kyatthattÄ• va veditabbo. evamuparipi.

203__._ udÄ• harati __ ``jinoâ€™â€™ _ccÄ• dinÄ• . __ayaá¹ƒ jino_ eso jitapaÃ±camÄ• ro s __saá¹ƒklesatattÄ• naá¹ƒ_ anekappakÄ• ra kilesasantÄ• patattÄ• naá¹ƒ janÄ• naá¹ƒ __Ä• v sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamena loke upaá¹-á¹-hito. kena santattassa kassaci kimiv ghammasantÄ• patattÄ• naá¹ƒ janÄ• naá¹ƒ __ghammakÄ• le_ gimhasamaye __ambudoviy bhedakattÄ• visesanaá¹ƒ hoti, pubbavÄ• kyattho pana bhedyattÄ• visesyo hoti. evaá¹ƒ vÄ vÄ• kyattho ekoveti daá¹-á¹-habbo. evamuttaratrÄ• pi. uttaravÄ• kye ivasaddo tasmiá¹ƒyeva guá¹‡aguá¹‡Ä«padatthÄ• naá¹ƒ sadisattaá¹ƒ dÄ«peti, pubbavÄ• kye guá¹‡aguá¹‡Ä«naá¹ƒ s uttaravÄ• kyatthassa pubbavÄ• kyena samÄ• nattaá¹ƒ vinÄ• aÃ±Ã±athÄ• nupapattiyÄ• Ã± ca, ghammo eva santÄ• poti ca, tena tattÄ• ti ca, ghammo eva kÄ• loti ca vÄ• kyaá¹ƒ.

ivaviyutta

<204> __munindÄ• nanaâ€™ mÄ• bhÄ• ti, vilÄ• sekamanoharaá¹ƒ.

uddhaá¹ƒ samuggatassÄ• pi, kiá¹ƒ te canda vijambhanÄ• _ ||

<204> dutiyamÄ• ha __ ``munindaâ€™â€™ _iccÄ• dinÄ• . vilÄ• sena __eka_matulyaá¹ƒ m
tÄ• disassÄ• bhÄ• vato munindÄ• nanaá¹ƒ \Be 211/ __Ä• bhÄ• ti_ atisayena sobhateti ekaá
vÄ• kyamupameyyabhÅ«taá¹ƒ. bho __canda uddhaá¹ƒ_ gaganatalaá¹ƒ __samuggatassÄ• p
tava __vijambhanÄ• _ sÄ• haá¹ƒkÄ• raparibbhamanena __kiá¹ƒ payojanaá¹ƒ_ na kiá¹ƒpi,
taá¹ƒsadisasobhÄ• sampattiyÄ• bhÄ• vato. asadisattaá¹ƒ munindÄ• nanassa tassa tatopi u
vilÄ• samattameva {piyÄ• samattameva (Katthaci) } phalasambhavatoti dutiyavÄ• kyamupa
hettha sabbathÄ• sadisatÄ• patÄ«tiyÄ• kariyamÄ• nÄ• namuggamanavijambhanÄ• naá¹ƒ
mukhacandÄ• naá¹ƒ sÄ• dhammapatÄ«ti upamÄ• vagamoti ayamivaviyuttavÄ• kyatthopam

204__._ idÄ• ni ivaviyuttavÄ• kyatthopamaá¹ƒyeva udÄ• harati __ ``munindÄ• naniâ€™â€™
__vilÄ• sekamanoharaá¹ƒ_ lÄ«lÄ• ya atulyaá¹ƒ tatoyeva manoharaá¹ƒ __munindÄ• nanaá¹
__Ä• bhÄ• ti_ atidibbati, tasmÄ• he __canda uddhaá¹ƒ_ uccaá¹ƒ nabhaá¹ƒ samuggatassÄ•
__vijambhanÄ• _ ahaá¹ƒkÄ• rena paribbhamanena kiá¹ƒ payojanaá¹ƒ. iha pubbavÄ• kyatth
ivaviyuttopamÄ• nÄ• ma hoti. tathÄ• hi ``sabbathÄ• mukhena sadiso bhavÄ• mÄ«â€™â€™
candassa gaganatalÄ• rohopi vijambhanaÃ±ceti imesaá¹ƒ dvinnaá¹ƒ paá¹-ikkhepena mukha
vilÄ• sekamanoharattaá¹ƒ kantimattasaá¹…khÄ• tasadisattaá¹ƒ ivÄ• dÄ«namabhÄ• vepi viÂ
uttaravÄ• kyattho pubbavÄ• kyatthassa upamÄ• ca visesanaÃ±ca hoti. vilÄ• sena ekamatu
manoharaÃ±cÄ• ti ca viggaho. __api_saddo sambhÄ• vanattho.

<205> __samubbejeti dhÄ«mantaá¹ƒ, bhinnaliá¹…gÄ• dikaá¹ƒ tu yaá¹ƒ.

upamÄ• dÅ«sanÄ• yÄ• â€™ la-metaá¹ƒ katthaci taá¹ƒ yathÄ• _ ||

<205> dosaparicchede \Be 213/ duá¹-á¹-hÄ• laá¹…katÄ«timupamÄ• laá¹…kÄ• radÅ«sanaá
``samubbejetiâ€™â€™ _ccÄ• di. yaá¹ƒ bhinnaliá¹…gÄ• dikaá¹ƒ tu, __Ä• di_saddena
bhinnavacanahÄ«natÄ• adhikatÄ• dÄ«naá¹ƒ pariggaho. __tu_saddo atthajotako, tathÄ• pÄ«
medhÄ• viá¹ƒ __samubbejeti_ na pÄ«á¹‡eti, __etaá¹ƒ_ bhinnaliá¹…gadikaá¹ƒ __katthaci_ n
__upamÄ• dÅ«sanÄ• ya_ virodhatthaá¹ƒ __alaá¹ƒ_ samatthaá¹ƒ. __ ``taá¹ƒ yatheâ€™â€™

205__._ dosaparicchede dosÄ• namanuddesÄ• vasÄ• ne niddiá¹-á¹-hÄ• ya duá¹-á¹-hÄ• laá
dassetabbaudÄ• haraá¹‡e ---

``duá¹-á¹-hÄ• laá¹…karaá¹‡aá¹ƒ tetaá¹ƒ, yatthÄ• laá¹…kÄ• radÅ«sanaá¹ƒ.

tassÄ• laá¹…kÄ• raniddese, rÅ«pamÄ• vibhavissatÄ«â€™â€™ ti ||

katapaá¹-iÃ±Ã±Ä• nusÄ• rena idÄ• ni dassetumÄ• ha __ ``samubbejetiâ€™â€™ _ccÄ• di.
tu_ vakkhamÄ• naá¹ƒ yaá¹ƒ bhinnaliá¹…gavacanÄ• dikaá¹ƒ pana __dhÄ«mantaá¹ƒ_ paÃ±Ã
__samubbejeti_ ``evaá¹ƒ nÄ• ma vattabbaá¹ƒ siyÄ• â€™â€™ ti ubbegaá¹ƒ janeti, __etaá¹ƒ
__upamÄ• dÅ«sanÄ• ya_ yathÄ• vuttaupamÄ• vinÄ• sanatthaá¹ƒ __katthaci_ ``itthÄ«vÄ• y
iccÄ• divattabbavisayato aÃ±Ã±attha __alaá¹ƒ_ samatthaá¹ƒ. __ ``taá¹ƒ yathÄ• â€™â€™ _
visadisaÃ±ca taá¹ƒ liá¹…gaÃ±ceti ca, taá¹ƒ Ä• di yassa visadisavacanÄ• dinoti ca, upamÄ•
vÄ• kyaá¹ƒ.

<206> __haá¹ƒsÄ«vÄ• â€™ yaá¹ƒ sasÄ« bhinna-

liá¹…gÄ• â€™ kÄ• saá¹ƒ sarÄ• niva.

vijÄ• tivacanÄ• hÄ«nÄ• ,

sÄ• â€™ va bhatto bhaá¹-oâ€™ dhipe_ ||

<206> __ ``haá¹ƒsÄ«vÄ• yaâ€™â€™ _nti ayaá¹ƒ __sasÄ«_ cando __haá¹ƒsÄ«va_ haá¹ƒs
bhinnaliá¹…gopamÄ• . ``Ä• kÄ• saá¹ƒ sarÄ• nivÄ• â€™â€™ ti __vijÄ• tivacanÄ• _ visadisa
__adhipe_ sÄ• mini sÄ• va \Be 213/ bhattoâ€™â€™ ti __hÄ«nÄ• _ hÄ«nopamÄ• kukkuras
adhikassa upamitattÄ• .

206__._ __ ``haá¹ƒsiâ€™â€™ _ccÄ• di. ayaá¹ƒ __sasÄ«_ cando __haá¹ƒsÄ« iva_ haá¹ƒsic
__bhinnaliá¹…gÄ• _ upameyyato bhinnaliá¹…gattÄ• bhinnaliá¹…gopamÄ• nÄ• ma hoti. __
sarÄ• nivÄ• ti ayaá¹ƒ __vijÄ• tivacanÄ• _ upameyyena visadisavacanattÄ• vijÄ• tivacanopa
sÄ• mini __bhaá¹-o_ sevako __sÄ• va_ sunakho iva bhattoti ayaá¹ƒ __hÄ«nÄ• _ jÄ• tihÄ«n
purisassa upamitattÄ• hÄ«nopamÄ• nÄ• ma hoti. bhinnaá¹ƒ liá¹…gametissÄ• ti ca, vividhÄ
ca, vijÄ• ti vacanaá¹ƒ assÄ• upamÄ• yÄ• ti ca viggaho.

<207> __khajjoto bhÄ• numÄ• lÄ«va,

vibhÄ• tÄ«tyadhikopamÄ• .

aphuá¹-á¹-hatthÄ• balambhodhi,

sÄ• garo viya saá¹ƒkhubhi_ ||

<207> __ ``khajjotoâ€™â€™ _iccÄ• di. khajjoto __bhÄ• numÄ• lÄ«va_ sÅ«riyo viya vibhÄ•

adhikena hÄ«nassa upamitattÄ• . __balambhodhi_ senÄ• sÄ• garo sÄ• garo viya saá¹ƒkhu
``balambhodhÄ«â€™â€™ ti rÅ«pakena senÄ• ya mahantattÄ• vagamato puna ``sÄ• garo v
visesatthassa asaá¹ƒphuá¹-á¹-hattÄ• .

207__._ __ ``khajjotoâ€™â€™ _ccÄ• di. ``khajjoto bhÄ• numÄ• lÄ«va vibhÄ• tÄ«â€™â€™
adhikÄ• ya upamÄ• ya upamitattÄ• adhikopamÄ• nÄ• ma hoti. __ ``balambhodhi_ senÄ• s
saá¹ƒkhubhÄ«â€™â€™ ti ayaá¹ƒ __aphuá¹-á¹-hatthÄ• _ senÄ• ya mahattaá¹ƒ ``balambhod
tirobhÅ«taupamÄ• yeva avagataá¹ƒ, \Be 214/ tasmÄ• puna ``sÄ• garo viyÄ• â€™â€™ ti up
phusitabbatthassÄ• bhÄ• vÄ• aphuá¹-á¹-hatthopamÄ• nÄ• ma hoti. aphuá¹-á¹-ho attho etis
ambhodhÄ«ti ca vÄ• kyaá¹ƒ.

<208> __cande kalaá¹…ko bhiá¹…gove-

tyuâ€™ pamÄ• pekkhinÄ« ayaá¹ƒ.

khaá¹‡á¸• itÄ• keravÄ• kÄ• ro,

sakalaá¹…ko nisÄ• karo_ ||

<208> __ ``candeâ€™â€™ _iccÄ• di. kalaá¹…ko bhiá¹…go viyÄ• tyayamupamÄ• ``cande
ityupamantaramapekkhateti yato cande bhiá¹…go na sambhavati, pupphagacche tu sambha
upamÄ• pekkhinÄ«. __sakalaá¹…ko_ sasalakkhaá¹‡o __nisÄ• karo_ cando __keravÄ• kÄ•
khaá¹‡á¸• itopamÄ• keravassa antokaá¹‡hattaá¹ƒ paá¹-ipÄ• detuá¹ƒ ``sabhiá¹…gakeravÄ•

208__._ __ ``candeâ€™â€™ _ccÄ• di. ``cande kalaá¹…ko bhiá¹…go ivÄ• â€™â€™ ti ayaá¹
candassaupamÄ• bhÅ«tapupphagacchakÄ• diapekkhanato upamÄ• pekkhinÄ« nÄ• ma hot
abhÄ• vato tassa visayabhÅ«tapupphagacchakÄ• di candassa upamattena gahetvÄ• avutt
adhippÄ• yo. __sakalaá¹…ko_ kalaá¹…kasahito __nisÄ• karo_ cando __keravÄ• kÄ• ro_ ku
__khaá¹‡á¸• itÄ• _ candagataá¹ƒ kaá¹‡hattaá¹ƒ pakÄ• setuá¹ƒ ``sabhiá¹…gakeravÄ• kÄ• ro
bhiá¹…gopamÄ• bhÄ• vassa khaá¹‡á¸• itattÄ• khaá¹‡á¸• itopamÄ• nÄ• ma hoti. upamaá¹ƒ
itÄ• gatÄ• ti ca, khaá¹‡á¸• ena itÄ• yuttÄ• vÄ• ti ca, keravassÄ• kÄ• ro asseti ca, saha kal
vÄ• kyaá¹ƒ.

<209> __iccevamÄ• dirÅ«pesu, bhavanti vigatÄ• darÄ• .

karonti cÄ• â€™ daraá¹ƒ dhÄ«rÄ• , payoge kvacideva tu_ ||

<209> vuttaá¹ƒ \Be 215/ nigameti __ ``iccevaâ€™â€™ _mÄ• dinÄ• . __rÅ«pesu_ payogesu
sambhÄ• vanÄ• yesaá¹ƒ tathÄ• bhavanti. kiá¹ƒ bhinnaliá¹…gÄ• dikaá¹ƒ niyamenÄ• nÄ• da
{niyameneti (Katthaci) } ce gayhÅ«pagampi atthÄ«ti Ä• ha ``karontiâ€™â€™ ccÄ• diá¹ƒ. kva
__dhÄ«rÄ• _ kavayo Ä• daraá¹ƒ karonti cÄ• ti. __ca_saddo vattabbantaratthaá¹ƒ samuccinc

209__._ __ ``icceâ€™â€™ _ccÄ• di. __iti_ anantaraá¹ƒ niddiá¹-á¹-hesu __evamÄ• dirÅ«pes
vigatÄ• darÄ• bhavanti. imeyeva dhÄ«rÄ• kvacideva tu payoge bhinnaliá¹…gÄ• dike Ä• da
ayaá¹ƒ pakÄ• ro Ä• di yesamiti ca, tÄ• ni ca tÄ• ni rÅ«pÄ• ni ceti ca, vigato Ä• daro yesamit
__ca_saddo vÄ• kyantarasamuccaye. tasmÄ• vigatÄ• daratthena aÃ±Ã±amÄ• darakaraá¹‡
Ä• kaá¸• á¸• hati.

<210> __itthÄ«vÄ• â€™ yaá¹ƒ jano yÄ• ti,

vadatyesÄ• pumÄ• viya.

piyo pÄ• á¹‡Ä• ivÄ• â€™ yaá¹ƒ me,

vijjÄ• dhanamivaâ€™ ccitÄ• _ ||

<210> udÄ• harati __ ``itthiâ€™â€™ _ccÄ• di. ayaá¹ƒ jano itthÄ«va yÄ• ti kriyÄ• nuvattito.
__pumÄ• va_ puriso viya vadati tÄ• disassa pÄ• gabbhiyayogato. ettha liá¹…ganÄ• nattamu
__aya_micchito koci me pÄ• á¹‡Ä• iva __piyo_ iá¹-á¹-ho, __vijjÄ• _ byÄ• karaá¹‡Ä• dayo d
rÄ• sikatÄ• ti vacanabhedo.

210__._ idÄ• ni bhinnaliá¹…gÄ• naá¹ƒ gahetabbavisayaá¹ƒ dasseti __ ``itthÄ«vÄ• â€™ yaâ
jano __itthÄ«va_ avisadagamanena mahilÄ• \Be 216/ viya yÄ• ti. __esÄ• _ itthÄ« __pumÄ•
tÄ• disapÄ• gabbhiyayuttattÄ• puriso viya vadatÄ«ti. iha dvinnaá¹ƒ upamÄ• nopameyyÄ• n
kavayo Ä• daraá¹ƒ karonti. __ayaá¹ƒ_ puriso __me_ mama __pÄ• á¹‡Ä• iva_ {pÄ• á¹‡Ä• i
Ä• yavova piyo. __accitÄ• _ saÃ±citÄ• __vijjÄ• _ byÄ• karaá¹‡anighaá¹‡á¹-uÄ• dayo dhana
upamÄ• nopameyyÄ• naá¹ƒ vacanato visesatte satipi iá¹-á¹-hameva.

<211> __bhavaá¹ƒ viya mahÄ«pÄ• la, devarÄ• jÄ• virÄ• jate.

alaâ€™ maá¹ƒsumato kacchaá¹ƒ, tejasÄ• rohituá¹ƒ ayaá¹ƒ_ ||

<211> hÄ«nÄ• dhikamuttamudÄ• haraá¹‡amÄ• ha __ ``bhavaá¹ƒ viyiâ€™â€™ _ccÄ• di. __
devarÄ• jÄ• bhavaá¹ƒ viya virÄ• jate. iti hÄ«nenÄ• pi hoti. evaá¹ƒvidhe samucite visaye
liá¹…gavacanabhedÄ• dikaá¹ƒ nopamaá¹ƒ dÅ«setÄ«ti {dassetÄ«ti (Katthaci) }.

211__._ __ ``bhavaâ€™â€™ _miccÄ• di. __mahÄ«pÄ• la_ bho rÄ• ja, __devarÄ• jÄ• _ sak
virÄ• jateti. ettha sakkamupÄ• dÄ• ya ``bhavaá¹ƒ viyÄ• â€™â€™ ti hÄ«nattepi iá¹-á¹-hamev
__aá¹ƒsumato_ sÅ«riyassa __kacchaá¹ƒ_ padaviá¹ƒ tejasÄ• __Ä• rohituá¹ƒ_ pattuá¹ƒ __al
tejasÄ• adhikopi sÅ«riyo upamÄ• bhÅ«to iá¹-á¹-hova, ``kacchaá¹ƒ Ä• rohituâ€™â€™ nti __
Ä«disaá¹ƒ bhinnaliá¹…gÄ• dikopamÄ• dikaá¹ƒ upamÄ• dÅ«sanaá¹ƒ na karoti.

<212> __upamÄ• nopameyyÄ• naá¹ƒ, abhedassa nirÅ«panÄ• .

upameva_ {upamÄ• va (Ce Katthaci) } __tirobhÅ«ta-bhedÄ• rÅ«pakamuccate_ ||

<212> rÅ«pakaá¹ƒ nirÅ«payati __ ``upamÄ• neâ€™â€™ _ccÄ• dinÄ• . upamÄ• nopameyy
__abhedassa_ nÄ• nattÄ• bhÄ• vassa __nirÅ«panÄ• _ Ä• ropanena upamÄ• nopameyyÄ•
217/ __rÅ«paka_muccate. upamÄ• nassa upamÄ• nopameyyÄ• namabhedÄ• ropanena __
nÄ• nattaá¹ƒ yassÄ• ti tÄ• disÄ« __upameva_ yathÄ• vuttalakkhaá¹‡Ä• __rÅ«paka_mucca
``padambujaâ€™â€™ nti ettha padameva ambujasadisattÄ• ambujaá¹ƒ rupyate. ityupamey
padambujÄ• namabhedÄ• ropanena upamÄ• nopameyyagatasÄ• dhammasaá¹…khÄ• tÄ•
tirohito. na tu Ä• vibhÅ«to {abbhuto (Katthaci) } ``padaá¹ƒ ambujamiveâ€™â€™ ti. sÄ• cop
upamÄ• nopameyyÄ• namabhedamÄ• yÄ• ti nÄ• mÄ• ti rÅ«pakamuccateti adhippÄ• yo.

212__._ idÄ• ni uddiá¹-á¹-hakkamena rÅ«pakÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``upamÄ• noâ€™
__upamÄ• nopameyyÄ• naá¹ƒ_ anantaraniddiá¹-á¹-haupamÄ• nopameyyÄ• naá¹ƒ __abhed
vibhÅ«tasadisattaá¹ƒ nissÄ• ya ``so eso, eso soâ€™â€™ ti vattÄ• rehi parikappitassa abhe
upamÄ• nopameyyapadatthesu buddhiyÄ• Ä• ropanaá¹ƒ nissÄ• ya __tirobhÅ«tabhedÄ• _
evaá¹ƒ pÄ• kaá¹-anÄ• nattaá¹ƒ vinÄ• ``padambujaâ€™â€™ nti tirohitabhedÄ• __upameva
sÄ• dhammasaá¹…khÄ• tÄ• upamÄ• eva __rÅ«pakaá¹ƒ_ iti vuccate. vibhÅ«tasadisattaá¹ƒ
upamÄ• nopameyyavatthÅ«ni abhedena gayhanti. tesamabhedaggahaá¹‡eneva te nissÄ• y
pavattamÄ• nabhinnasÄ• dhammasaá¹…khÄ• tÄ• ya upamÄ• yapi bhedo tirohito hoti. evaá
tirobhÅ«tanÄ• nattavantasÄ• dhammasaá¹…khÄ• tÄ• upamÄ• eva vatthÅ«namabhedaá¹ƒ
hotÄ«ti adhippÄ• yo. tirobhÅ«to bhedo yasseti ca, abhedaá¹ƒ rÅ«payati pakÄ• setÄ«ti ca vÄ

<213> __asesavatthuvisayaá¹ƒ, ekadesavivatti ca.

taá¹ƒ dvidhÄ• puna paccekaá¹ƒ, samÄ• sÄ• divasÄ• tidhÄ• _ ||

<213> tassa \Be 218/ bhedaá¹ƒ niddisati __ ``asesaâ€™â€™ _iccÄ• dinÄ• . asesavatthu vi
tathÄ• vidhaÃ±ca, __ekadese_ avayave vivattatÄ«ti ekadesavivatti ceti taá¹ƒ rÅ«pakaá¹ƒ dv
__paccekaá¹ƒ_ visuá¹ƒ visuá¹ƒ __samÄ• sÄ• divasÄ• _ upamÄ• nopameyyÄ• naá¹ƒ katasa

asamÄ• sarÅ«paka samÄ• sÄ• samÄ• sarÅ«pakavasena tidhÄ• siyÄ• .

213__._ __ ``asesiâ€™â€™ _ccÄ• di. __taá¹ƒ_ rÅ«pakaá¹ƒ asesavatthuvisayaá¹ƒ ekadesa
puna paccekaá¹ƒ taá¹ƒ dvayampi __samÄ• sÄ• divasÄ• _ samÄ• sarÅ«pakaá¹ƒ asamÄ• sa
samÄ• sÄ• samÄ• sarÅ«pakaÃ±ceti imesaá¹ƒ bhedena tidhÄ• hoti. asesaá¹ƒ vatthu visayo
vivattatÄ«ti ca, ekaá¹ƒ ekaá¹ƒ patÄ«ti ca, samÄ• so samÄ• sarÅ«pakaá¹ƒ Ä• di yesamiti ca,
ca, tÄ«hi pakÄ• rehÄ«ti ca viggaho.

asesavatthuvisayasamÄ• sa

<214> __aá¹…gulÄ«dalasaá¹ƒsobhiá¹ƒ, nakhadÄ«dhitikesaraá¹ƒ.

sirasÄ• na piá¸·andhanti, ke munindapadambujaá¹ƒ_ ||

<214> udÄ• harati __ ``aá¹…guliâ€™â€™ _ccÄ• di. aá¹…gulÄ«hiyeva upamÄ• nagammatt
pattehi __saá¹ƒsobhiá¹ƒ_ accantaá¹ƒ virocamÄ• naá¹ƒ nakhÄ• naá¹ƒ __dÄ«dhitiyo_ kiraá¹‡
tÄ• disaá¹ƒ munindassa padameva ambujaá¹ƒ __sirasÄ• _ muddhanÄ• __ke_ nÄ• ma janÄ
pasÄ• dhanavasena na dhÄ• rentÄ«ti. idamasesavatthuvisayaá¹ƒ samÄ• sarÅ«pakaá¹ƒ aá¹
aá¹…gÄ• namaá¹…gulyÄ• dÄ«namasesÄ• naá¹ƒ rÅ«panato. evamuparipi yathÄ• yogaá¹ƒ.

214__._ idÄ• ni udÄ• harati __ ``aá¹…guliâ€™â€™ _ccÄ• di. __aá¹…gulÄ«dalasaá¹ƒsobhiá
pattehi saá¹ƒsobhiá¹ƒ __nakhadÄ«dhitikesaraá¹ƒ_ nakharaá¹ƒsisaá¹…khatakesaraá¹ƒ mun
\Be 219/ na piá¸·andhanti. visesyabhÅ«taá¹ƒ caraá¹‡aá¹ƒ visesanabhÅ«tÄ• aá¹…gulÄ« nak
upamÄ• bhÅ«tehi ambujadalakesarehi abhedakappanÄ• ya ekattaá¹ƒ gahetvÄ• samÄ• ser
asesavatthuvisayasamÄ• sarÅ«pakaá¹ƒ nÄ• ma. aá¹…guliyo eva dalÄ• nÄ«ti ca, tehi saá¹ƒ
dÄ«dhitiyoti ca, tÄ• eva kesarÄ• ni asseti ca vÄ• kyaá¹ƒ.

asesavatthuvisayaasamÄ• sa

<215> __ratanÄ• ni guá¹‡Ä• bhÅ«rÄ«, karuá¹‡Ä• sÄ«talaá¹ƒ jalaá¹ƒ.

gambhÄ«rattamagÄ• dhattaá¹ƒ, paccakkhoâ€™ yaá¹ƒ jinoâ€™ mbudhi_ ||

<215> __ ``ratanÄ• niâ€™â€™ _iccÄ• di. ayaá¹ƒ __jino_ sammÄ• sambuddho, __paccakk
__ambudhi_ sÄ• garo. kathaá¹ƒ? ye tassa __bhÅ«rÄ«_ bahavo __guá¹‡Ä• _ mettÄ• dayo, t
atulyadullabhadassanÄ• disÄ• dhammena. yÄ• tassa karuá¹‡Ä• , sÄ• sÄ«talaá¹ƒ jalaá¹ƒ
sakalajanasantÄ• pÄ• pahattasÄ• dhammena. yaá¹ƒ tassa __gambhÄ«ratta_manuttÄ• natÄ
__agÄ• dhatta_makalalambhaso ambudhiá¹-á¹-hatÄ• sÄ• dhammenÄ• ti idamasesavatthuv

215__._ __ ``ratanÄ• niâ€™â€™ _ccÄ• di. ayaá¹ƒ jino amhÄ• kaá¹ƒ paccakkho __ambudhi
__bhÅ«rÄ« guá¹‡Ä• _ sÄ«lasamÄ• dhiÄ• dayo __ratanÄ• ni_ cittÄ«katÄ• disÄ• dhammato
anaÃ±Ã±asÄ• dhÄ• raá¹‡akaruá¹‡Ä• __sÄ«talaá¹ƒ jalaá¹ƒ_ santÄ• pavinodanasÄ• dhamm
__gambhÄ«rattaá¹ƒ_ lÄ• bhÄ• lÄ• bhÄ• dÄ«su ekÄ• kÄ• ratÄ• __agÄ• dhattaá¹ƒ_ gambhÄ
asesavatthuvisayaasamÄ• sarÅ«pakaá¹ƒ. ``bhÅ«rÄ«â€™â€™ ti abyayaá¹ƒ.

asesavatthuvisayamissaka

<216> __candikÄ• \Be 220/ mandahÄ• sÄ• te, muninda vadaninduno.

pabodhayatyaâ€™ yaá¹ƒ sÄ• dhu-manokumudakÄ• nanaá¹ƒ_ ||

<216> __ ``candikÄ• â€™â€™ _iccÄ• di. __ ``munindaâ€™â€™ _iccÄ• mantanaá¹ƒ, te va
iti samÄ• sarÅ«pakaá¹ƒ, ayaá¹ƒ mandahÄ• sÄ• __candikÄ• _ candakantiyo, asamÄ• sarÅ«
manÄ• niyeva __kumudÄ• ni_ keravÄ• ni, samÄ• sarÅ«pakaá¹ƒ. tesaá¹ƒ __kÄ• nanaá¹ƒ va
vikÄ• sayatÄ«ti idaá¹ƒ samÄ• sÄ• samÄ• sarÅ«pakaá¹ƒ.

216__._ __ ``candiâ€™â€™ _ccÄ• di. he __munindate_ tuyhaá¹ƒ __vadaninduno_ mukhac
mandamihitabhÅ«tÄ• __candikÄ• _ candakantiyo, ``ayaâ€™â€™ nti jÄ• tyekavacanena ma
niddiá¹-á¹-hÄ• . atha vÄ• __ayaá¹ƒ_ vadanindu. __sÄ• dhumanokumudakÄ• nanaá¹ƒ_ sap
cittasaá¹…khÄ• takeravakÄ• nanaá¹ƒ __pabodhayati_ vikÄ• sayati. ``candikÄ• mandahÄ•
asamÄ• sarÅ«pakaá¹ƒ. ``vadanindunoâ€™â€™ ti ca ``manokumudakÄ• nanaâ€™â€™ nti
idaá¹ƒ asesavatthuvisayasamÄ• sÄ• samÄ• sarÅ«pakaá¹ƒ. mandÄ• ca te hÄ• sÄ• cÄ• ti c
sÄ• dhÅ«naá¹ƒ manÄ• nÄ«ti ca, tÄ• niyeva kumudÄ• nÄ«ti ca, tesaá¹ƒ kÄ• nanamiti ca vigg

<217> __asesavatthuvisaye, pabhedo rÅ«pake ayaá¹ƒ.

ekadesavivattimhi, bhedo dÄ• ni pavuccati_ ||

<217> nigamayati __ ``asesiâ€™â€™ _ccÄ• dinÄ• . dutiyassa pabhedaá¹ƒ vattuá¹ƒ paá¹-ij
_ccÄ• dinÄ• .

217__._ __ ``aseseâ€™â€™ _ccÄ• di. asesavatthuvisaye rÅ«pake __ayaá¹ƒ_ ``aá¹…gulÄ«
iccÄ• dikaá¹ƒ udÄ• haraá¹‡attayaá¹ƒ pabhedo hoti. idÄ• ni ekadesavivattimhi rÅ«pake __bh

ekadesavivattisamÄ• sa

<218> __vilÄ• sahÄ• sakusumaá¹ƒ, \Be 221/ rucirÄ• dharapallavaá¹ƒ.

sukhaá¹ƒ ke vÄ• na vindanti, passantÄ• munino mukhaá¹ƒ_ ||

<218> __ ``vilÄ• saâ€™â€™ _iccÄ• di. vilÄ• sena yutto hÄ• soyeva kusumaá¹ƒ yassa. __r
pallavo yassa. tÄ• disaá¹ƒ munino mukhaá¹ƒ passantÄ• __ke_ nÄ• ma janÄ• sukhaá¹ƒ na
aá¹…gÄ• ni hÄ• sÄ• dÄ«ni rÅ«payitvÄ• mukhamaá¹…gi na rÅ«pitanti ekadesavivattisamÄ•
yathÄ• yogaá¹ƒ.

218__._ __ ``vilÄ• siâ€™â€™ _ccÄ• di. __vilÄ• sahÄ• sakusumaá¹ƒ_ lÄ«lÄ• yuttahÄ• sasa
__rucirÄ• dharapallavaá¹ƒ_ manuÃ±Ã±aadharasaá¹…khÄ• takisalayaá¹ƒ munino mukhaá¹ƒ
janÄ• __sukhaá¹ƒ na vindanti_ pÄ«tisukhaá¹ƒ nÄ• nubhonti, anubhavanteva. visesanabhÅ«
upamÄ• bhÅ«takusumapallavehi abhedaá¹ƒ dassetvÄ• visesyabhÅ«tassa mukhassa aÃ±Ã
avuttattÄ• abhedÄ• ropanaá¹ƒ ekadeseyeva vivattÄ«ti idaá¹ƒ ekadesavivattisamÄ• sarÅ«pa
hÄ• soti ca, soyeva kusumaá¹ƒ asseti ca, ruciro ca so adharo ceti ca, soyeva pallavo asseti

ekadesavivattiasamÄ• sa

<219> __pÄ• dadvandaá¹ƒ munindassa, dadÄ• tu vijayaá¹ƒ tava.

nakharaá¹ƒsÄ« paraá¹ƒ kantÄ• , yassa pÄ• pajayaddhajÄ• _ ||

<219> __ ``pÄ• daâ€™â€™ _iccÄ• di. __munindassa_ vijayino pÄ• dadvandaá¹ƒ tava __vi
paá¹-ipakkhaparÄ• bhavaá¹ƒ dadÄ• tu. kÄ«disaá¹ƒ? yassa __para_maccantaá¹ƒ __kantÄ• _
__pÄ• pÄ• naá¹ƒ_ lobhÄ• dÄ«naá¹ƒ jaye ussitÄ• __dhajÄ• _ ketavoti. idamekadesavivattia

219__._ __ ``pÄ• deâ€™â€™ _ccÄ• di. \Be 222/ __yassa_ sambuddhassa __paraá¹ƒ_ atis
__nakharaá¹ƒsÄ«_ caraá¹‡anakhakantiyo __pÄ• pajayaddhajÄ• _ pÄ• pavijaye ussÄ• pitad
munindassa __pÄ• dadvandaá¹ƒ_ caraá¹‡ayugaá¸·aá¹ƒ __tava_ tuyhaá¹ƒ __vijayaá¹ƒ_ paá
dadÄ• tÅ«ti. nakharaá¹ƒsÄ«naá¹ƒ upamÄ• bhÅ«tadhajehi abhedamÄ• ropetvÄ• ``pÄ• dadv
ekadesavivattiasamÄ• sarÅ«pakaá¹ƒ nÄ• ma. pÄ• pÄ• naá¹ƒ jayoti ca, tasmiá¹ƒ dhajÄ• ti ca

ekadesavivattimissaka

<220> __sunimmalakapolassa, munindavadaninduno.

sÄ• dhuppabuddhahadayaá¹ƒ, jÄ• taá¹ƒ keravakÄ• nanaá¹ƒ_ ||

<220> __ ``sunimmalaâ€™â€™ _iccÄ• di. sunimmalo kapolo yassa, tassa munindavadanin
__pabuddhaá¹ƒ_ dhammÄ• vabodhavasena vikasitaá¹ƒ __hadayaá¹ƒ_ cittaá¹ƒ keravakÄ• n
ekadesavivattisamÄ• sÄ• samÄ• sarÅ«pakaá¹ƒ.

220__._ __ ``sunimmaliâ€™â€™ _ccÄ• di. sunimmalakapolassa munindavadaninduno __sA
sajjanÄ• naá¹ƒ catusaccÄ• vabodhena pasannamÄ• nasaá¹ƒ __keravakÄ• nanaá¹ƒ_ kumu
vadanahadayÄ• naá¹ƒ upamÄ• bhÅ«tehi indukeravehi abhedÄ• ropanaá¹ƒ katvÄ• kapolass
upamÄ• visesehi anirÅ«pitattÄ• ekadesavivattisamÄ• sÄ• samÄ• sarÅ«pakaá¹ƒ. ettha sam
asamÄ• so nÄ• ma hadayakeravÄ• namevÄ• ti. tathÄ• hi rÅ«pakavisaye samÄ• sÄ• samÄ
dvinnamevÄ• ti. suá¹-á¹-hu nimmaloti ca, so kapolo assÄ• ti ca, munindavadanameva indÅ«
hadayaÃ±cÄ• ti ca, sÄ• dhÅ«naá¹ƒ pabuddhahadayamiti ca, keravÄ• naá¹ƒ kÄ• nanamiti ca

<221> __rÅ«pakÄ• ni \Be 223/ bahÅ«nyeva, yuttÄ• yuttÄ• dibhedato.

visuá¹ƒ na tÄ• ni vuttÄ• ni, ettheâ€™ vaâ€™ ntogadhÄ• niâ€™ ti_ ||

<221> ettakoyeva kiá¹ƒ rÅ«pakabhedoti Ä• ha

__ ``rÅ«pakÄ• niâ€™â€™ _ccÄ• di. subodhaá¹ƒ. tattha ---

``sitapupphujjalaá¹ƒ lola-nettabhiá¹…gaá¹ƒ tavÄ• nanaá¹ƒ.

kassa nÄ• ma mano dhÄ«ra, nÄ• kaá¸• á¸• hati manoharaâ€™â€™ nti ||

yuttarÅ«pakaá¹ƒ yuttattÄ• pupphabhiá¹…gÄ• naá¹ƒ, tadanusÄ• rena ayuttarÅ«pakÄ• dipi v

221__._ rÅ«pakÄ• ni punapi santÄ«ti dassetumÄ• ha __ ``rÅ«pakÄ• niâ€™â€™ _ccÄ• di. rA
__yuttÄ• yuttÄ• dibhedato_ yuttarÅ«pakaayuttarÅ«pakÄ• dibhedena bahÅ«ni eva honti, __t
rÅ«pake antogadhÄ• ni. __iti_ tasmÄ• kÄ• raá¹‡Ä• tÄ• ni visuá¹ƒ na vuttÄ• ni. anto majjhe
viggaho.

``sitapupphujjalaá¹ƒ lola-nettabhiá¹…gaá¹ƒ tavÄ• nanaá¹ƒ.

kassa nÄ• ma mano dhÄ«ra, nÄ• kaá¸• á¸• hati manoharaâ€™â€™ nti ||

ettha pupphabhiá¹…gÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±ayuttattÄ• yuttarÅ«pakaá¹ƒ nÄ• ma.

he dhÄ«ra __sitapupphujjalaá¹ƒ_ mandahasitasaá¹…khÄ• tehi kusumehi vijotantaá¹ƒ lolan

manoharaá¹ƒ tavÄ• nanaá¹ƒ kassa nÄ• ma mano nÄ• kaá¸• á¸• hatÄ«ti. imassa paá¹-ipakk
veditabbaá¹ƒ.

<222> __candimÄ• â€™ kÄ• sapaduma-miccetaá¹ƒ khaá¹‡á¸• arÅ«pakaá¹ƒ.

duá¹-á¹-haâ€™ mambhoruhavanaá¹ƒ, nettÄ• niâ€™ ccÄ• di sundaraá¹ƒ_ ||

<222> rÅ«pakassa virodhÄ• virodho upamÄ• yamivoâ€™ hituá¹ƒ sakkÄ• ti upalakkheti __
_iccÄ• dinÄ• . ettha Ä• kÄ• sassa taá¸·Ä• ke rÅ«pite candassa padumattaá¹ƒ rÅ«pakaá¹ƒ y
khaá¹‡á¸• arÅ«pakaá¹ƒ duá¹-á¹-haá¹ƒ, ``ambhoruhavanaá¹ƒ nettÄ• niâ€™â€™ ccÄ• di tu v

222__._ rÅ«pake dosÄ• dosaá¹ƒ upamÄ• yaá¹ƒ viya parikappetvÄ• gahetabbanti upadisan
_ccÄ• di. __ ``candimÄ• _ cando Ä• kÄ• sapadumaâ€™â€™ nti etaá¹ƒ __khaá¹‡á¸• arÅ«pa
anirÅ«pitattÄ• khaá¹‡á¸• arÅ«pakaá¹ƒ nÄ• ma. __duá¹-á¹-haá¹ƒ_ khaá¹‡á¸• itopamÄ• viya
``ambhoruhavanaá¹ƒ_ nÄ«luppalavanaá¹ƒ nettÄ• nÄ«â€™â€™ tiÄ• dikaá¹ƒ upamÄ• nopan
sundarameva.

<223> __pariyanto vikappÄ• naá¹ƒ, rÅ«pakassoâ€™ pamÄ• ya ca.

natthi yaá¹ƒ tena viÃ±Ã±eyyaá¹ƒ, avuttaâ€™ manumÄ• nato_ ||

<223> kimettakÄ• evopamÄ• rÅ«pakabhedÄ• ? neti paridÄ«pento avuttaá¹ƒ atidisati __ ``p
_iccÄ• dinÄ• . rÅ«pakassa upamÄ• ya ca __vikappÄ• naá¹ƒ_ pabhedÄ• naá¹ƒ __pariyanto_
yasmÄ• kÄ• raá¹‡Ä• , __tena_ kÄ• raá¹‡ena __avuttaá¹ƒ_ ihÄ• nupÄ• taá¹ƒ vikappajÄ• taá
sabbavikappabyÄ• pakasÄ• maÃ±Ã±alakkhaá¹‡Ä• nugatarÅ«pakavikappÄ• nusÄ• rena viÃ
yathÄ• vuttavikappasaá¹…khÄ• taliá¹…gato avuttasesarÅ«pakÄ• vagamasaá¹…khÄ• tena a

223__._ idÄ• ni imesameva upamÄ• rÅ«pakÄ• naá¹ƒ avuttÄ• nantabhedo vuttÄ• nusÄ• ren
``pariyantoâ€™â€™ _iccÄ• di. __rÅ«pakassa ca_ rÅ«pakÄ• laá¹…kÄ• rassa ca __upamÄ•
__vikappÄ• naá¹ƒ_ vividhÄ• kÄ• rena kappitapakkhÄ• naá¹ƒ __pariyanto_ koá¹-i __yaá¹ƒ_
kÄ• raá¹‡ena __avuttaá¹ƒ_ imasmiá¹ƒ subodhÄ• laá¹…kÄ• re avuttapakkhaá¹ƒ samÅ«haá¹
anumÄ• naÃ±Ä• á¹‡ena viÃ±Ã±eyyanti. upamÄ• rÅ«pakÄ• naá¹ƒ sakalamavuttapakkhaá¹ƒ
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ anatikkamitvÄ• vuttehi tehi tehi pakkhasaá¹…khÄ• tehi liá¹…g
siddhÄ• numÄ• naÃ±Ä• á¹‡ena sÄ• maÃ±Ã±alakkhaá¹‡e antogadhÄ• namanuttarÅ«pakasa
sakkÄ• ti adhippÄ• yo. rÅ«pakassa pana upamantogadhattÄ• upamÄ• ya niddiá¹-á¹-hados
uttÄ• nuttapakkhassa sÄ• dhÄ• raá¹‡aá¹ƒ hoti.

<224> __punappunamuccÄ• raá¹‡aá¹ƒ, yaâ€™ matthassa padassa ca.

ubhayesaÃ±ca viÃ±Ã±eyyÄ• , sÄ• â€™ yaâ€™ mÄ• vutti nÄ• mato_ ||

<224> Ä• vuttimadhikiccÄ• ha __ ``punaâ€™â€™ _iccÄ• dinÄ• . __atthassa_ abhidheyyas
__ubhayesaá¹ƒ_ atthapadÄ• naÃ±ca __punappunaá¹ƒ_ bhiyyo bhiyyo yaá¹ƒ uccÄ• raá¹‡aá
nÄ• mato Ä• vutti viÃ±Ã±eyyÄ• , uccÄ• raá¹‡avasena Ä• punappunaá¹ƒ vattana__mÄ• vut

224__._ idÄ• ni Ä• vuttiá¹ƒ dasseti __ ``punappuneâ€™â€™ _ccÄ• dinÄ• . __atthassa_ sac
padassa ca __ubhayesaá¹ƒ_ atthapadÄ• naÃ±ca yaá¹ƒ punappunuccÄ• raá¹‡aá¹ƒ, __sÄ•
Ä• vutti iti viÃ±Ã±eyyÄ• . __punappune_ti etadabyayaá¹ƒ kriyÄ• bÄ• hulye vattate. uccÄ• ra
punappunaá¹ƒ vattana__mÄ• vutti_.

atthÄ• vutti

<225> __mano harati sabbesaá¹ƒ, Ä• dadÄ• ti disÄ• dasa.

gaá¹‡hÄ• ti nimmalattaÃ±ca, yasorÄ• si jinassaâ€™ yaá¹ƒ_ ||

<225> udÄ• harati __ ``manoâ€™â€™ _iccÄ• di. jinassa ayaá¹ƒ yasorÄ• si __sabbesaá¹ƒ_
harati, dasa disÄ• Ä• dadÄ• ti sabbadÄ• {sabbadhÄ• (Katthaci) } taá¹ƒvisayattÄ• , __nimn
nimmalabhÄ• vaá¹ƒ gaá¹‡hÄ• ti, ettha gahaá¹‡alakkhaá¹‡assa {dasagahaá¹‡alakkhaá¹‡ass
anekehi pariyÄ• yavacanehi Ä• vattitattÄ• ayaá¹ƒ atthÄ• vutti.

225__._ udÄ• harati \Be 226/ __ ``mano haratiâ€™â€™ _ccÄ• dinÄ• . jinassa ayaá¹ƒ yasor
sattÄ• naá¹ƒ __mano_ cittaá¹ƒ __harati_ gaá¹‡hÄ• ti, dasa disÄ• __Ä• dadÄ• ti_ avisayaá¹
gaá¹‡hÄ• ti, __nimmalattaÃ±ca_ bhÅ«taparisuddhaguá¹‡ena nipphannattÄ• gaá¹‡hÄ• ti. et
ekassevatthassa ``harati, Ä• dadÄ• ti, gaá¹‡hÄ• tÄ«â€™â€™ ti aÃ±Ã±ehi pariyÄ• yavacane
ayamatthÄ• vutti nÄ• ma. niggato malehÄ«ti ca, tassa bhÄ• voti ca, yasaso rÄ• siiti ca vigga

padÄ• vutti

<226> __vibhÄ• senti disÄ• sabbÄ• , munino dehakantiyo.

vibhÄ• senti ca sabbÄ• pi, candÄ• dÄ«naá¹ƒ hatÄ• viya_ ||

<226> __ ``vibhÄ• sentiâ€™â€™ _ccÄ• di. munino dehakantiyo sabbÄ• disÄ• __vibhÄ• s
evaá¹ƒ tasmÄ• kÄ• raá¹‡Ä• candÄ• dÄ«naá¹ƒ sabbÄ• pi __vibhÄ• _ sobhÄ• __hatÄ• _ pa
padÄ• vutti.

226__._ __ ``vibhÄ• sentiâ€™â€™ _ccÄ• di. munino dehakantiyo sabbÄ• disÄ• __vibhÄ•
pakÄ• senti, tasmÄ• candÄ• dÄ«naá¹ƒ sabbÄ• pi __vibhÄ• _ kantiyo __hatÄ• _ pahatÄ• v
``vibhÄ• sentÄ«â€™â€™ ti padasseva Ä• vattanato ayaá¹ƒ padÄ• vutti nÄ• ma. dehe kantiy

ubhayÄ• vutti

<227> __jitvÄ• viharati klesa-ripuá¹ƒ loke jino ayaá¹ƒ.

viharatyÄ• â€™ rivaggoâ€™ yaá¹ƒ, rÄ• sÄ«bhÅ«tova dujjane_ ||

<227> __ ``jitvÄ• â€™â€™ _iccÄ• di. ayaá¹ƒ jino klesaripuá¹ƒ jitvÄ• loke __viharati_ pavat
jito __arivaggo_ sattusamÅ«ho \Be 227/ dujjane rÄ• sÄ«bhÅ«to viya tato aladdhappatiá¹-á¹-
``viharatÄ«â€™â€™ ti atthassa padÄ• naÃ±ca Ä• vuttito ubhayÄ• vutti.

227__._ __ ``jitvÄ• â€™â€™ _iccÄ• di. ayaá¹ƒ jino klesaripuá¹ƒ jitvÄ• loke viharati, ayaá¹ƒ
klesaripusamÅ«ho dujjane rÄ• sÄ«bhÅ«tova viharatÄ«ti. vÄ• sasaá¹…khatassa atthassa ca
padassa ca puna {punappunaá¹ƒ (?) } uccÄ• raá¹‡ato ayaá¹ƒ ubhayÄ• vutti nÄ• ma hoti. kl
arÄ«naá¹ƒ vaggoti ca, arÄ• si rÄ• si abhavÄ«ti ca, kucchito janoti ca vÄ• kyaá¹ƒ.

<228> __ekattha vattamÄ• nampi, sabbavÄ• kyopakÄ• rakaá¹ƒ.

dÄ«pakaá¹ƒ nÄ• ma taÃ±cÄ• di-majjhantavisayaá¹ƒ tidhÄ• _ ||

<228> dÄ«pakaá¹ƒ paridÄ«payamÄ• ha __ ``ekattheâ€™â€™ _ccÄ• di. __ekattha_ vÄ• ky
__vattamÄ• nampi_ kriyÄ• jÄ• tyÄ• dikaá¹ƒ __sabbassa_ abhimatassa kassaci __vÄ• kyass
kriyÄ• kÄ• rakasambandhÄ• bhidhÄ• yino padasantÄ• nassa upakÄ• rakaá¹ƒ vÄ• kyatthÄ•
dÄ«po viya ekadese vattitopi sakalapadatthavasena sabbavÄ• kyaá¹ƒ dÄ«payati pakÄ• setA
Ä• di ca majjhaÃ±ca antaÃ±ca visayo gocaro yassa tÄ• disaá¹ƒ __tidhÄ• _ Ä• didÄ«pakaá¹
antadÄ«pakanti tividhaá¹ƒ hotÄ«ti attho, tampi kriyÄ• dÄ«naá¹ƒ vasena paccekaá¹ƒ tividhaá

228__._ idÄ• ni dÄ«pakÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``ekattheâ€™â€™ _ccÄ• dinÄ• . __el
Ä• dimajjhÄ• vasÄ• nesvekasmiá¹ƒ __vattamÄ• nampi_ kriyÄ• jÄ• tiguá¹‡attayaá¹ƒ __sabb
vattumicchitakriyÄ• kÄ• rakasambandhappakÄ• sakapadasantÄ• nasaá¹…khÄ• tavÄ• kyas
payojanaá¹ƒ __dÄ«pakaá¹ƒ nÄ• ma_ ekaá¹-á¹-hÄ• ne \Be 228/ á¹-hatvÄ•
visayÄ«bhÅ«tasabbaá¹-á¹-hÄ• nagatadabbapakÄ• sakapadÄ«pasamÄ• nattÄ• dÄ«pakaá¹
__Ä• dimajjhantavisayaá¹ƒ_ vÄ• kyassa Ä• divisayaá¹ƒ majjhavisayaá¹ƒ antavisayaÃ±ceti t
ekekamapi kriyÄ• jÄ• tiguá¹‡abhedena punapi tividhaá¹ƒ hotÄ«ti viÃ±Ã±eyyaá¹ƒ. dÄ«petÄ«

paá¹-ibhÄ• gatthe kappaccayena dÄ«po viyÄ• ti __dÄ«pakaá¹ƒ_. vÄ• kyassa Ä• di ca majjh
visayo asseti ca vÄ• kyaá¹ƒ.

Ä• didÄ«paka

<229> __akÄ• si buddho veneyya-bandhÅ«namamitodayaá¹ƒ.

sabbapÄ• pehi ca samaá¹ƒ-nekatitthiyamaddanaá¹ƒ_ ||

<229> udÄ• harati __ ``akÄ• siâ€™â€™ _ccÄ• di. buddho __veneyyÄ• _ vinetabbÄ• yeva
__amita_maparimitaá¹ƒ __udaya_mabhivuddhiá¹ƒ akÄ• si. na kevalaá¹ƒ tameva, sabbapÄ•
anekÄ• naá¹ƒ titthiyÄ• naá¹ƒ maddanaÃ±ca akÄ• sÄ«ti. iha ``akÄ• sÄ«â€™â€™ ti kriyÄ• pa
vÄ• kyaá¹ƒ dÄ«payatÄ«ti kriyÄ• didÄ«pakametaá¹ƒ.

229__._ __ ``akÄ• siâ€™â€™ _ccÄ• di. buddho veneyyabandhÅ«naá¹ƒ __amitodayaá¹ƒ_ p
akÄ• si. na kevalaá¹ƒ tameva, __samaá¹ƒ_ ekakkhaá¹‡e sabbapÄ• pehi sahÄ• nekatitthiya
vÄ• kyÄ• dimhi kriyÄ• ya á¹-hitattÄ• idaá¹ƒ kriyÄ• didÄ«pakaá¹ƒ nÄ• ma. amito ca so udayo
titthiyÄ• ceti ca, tesaá¹ƒ maddanamiti ca viggaho.

majjhedÄ«paka

<230> __dassanaá¹ƒ munino sÄ• dhu-janÄ• naá¹ƒ jÄ• yateâ€™ mataá¹ƒ.

tadaÃ±Ã±esaá¹ƒ tu jantÅ«naá¹ƒ, visaá¹ƒ niccopatÄ• panaá¹ƒ_ ||

<230> __ ``dassanaâ€™â€™ _miccÄ• di. \Be 229/ munino dassanaá¹ƒ sÄ• dhujanÄ• naá¹
jÄ• yate amatassa sÄ• dhanato, __tehi_ sÄ• dhujanehi aÃ±Ã±esaá¹ƒ jantÅ«naá¹ƒ niccamup
__niccopatÄ• panaá¹ƒ_ visaá¹ƒ jÄ• yate, tasmiá¹ƒ manopadosassa visasadisattÄ• nirayÄ•
kriyÄ• majjhadÄ«pakametaá¹ƒ.

230__._ __ ``dassanaâ€™â€™ _miccÄ• di. munino dassanaá¹ƒ sÄ• dhujanÄ• naá¹ƒ __ama
amatasaá¹…khÄ• tanibbÄ• nassa ekantakÄ• raá¹‡attÄ• kÄ• riyopacÄ• rena amataá¹ƒ bhÅ
tehi sÄ• dhujanehi aÃ±Ã±esaá¹ƒ jantÅ«naá¹ƒ tu __niccopatÄ• panaá¹ƒ_ satatamupatÄ• pak
visatulyapaá¹-ighakÄ• raá¹‡attÄ• kÄ• riyopacÄ• rena visaá¹ƒ bhavatÄ«ti. idaá¹ƒ kriyÄ• ya n
kriyÄ• majjhadÄ«pakaá¹ƒ. sÄ• dhavo ca te janÄ• ceti ca, tehi aÃ±Ã±eti ca vÄ• kyaá¹ƒ.

antadÄ«paka

<231> __accantakantalÄ• vaá¹‡ya-candÄ• tapamanoharo.

jinÄ• nanindu indu ca, kassa nÄ• â€™ nandako bhave_ ||

<231> __ ``accanteâ€™â€™ _ccÄ• di. accantaá¹ƒ __kantaá¹ƒ_ manuÃ±Ã±aá¹ƒ __lÄ• vaá
tamiva vÄ• __candÄ• tapo_ candikÄ• , tena manoharo jinÄ• nanindu __indu_ cando ca __k
bhavatÄ«ti. kriyÄ• ntadÄ«pakaá¹ƒ.

231__._ __ ``accantiâ€™â€™ _ccÄ• di. __accantakantalÄ• vaá¹‡yacandÄ• tapamanoharo_
manuÃ±Ã±apiyabhÄ• vasaá¹…khÄ• tavilÄ• sanÄ• makena candakiraá¹‡ena, no ce, atisaye
manuÃ±Ã±apiyatÄ• saá¹…khÄ• tavilÄ• sasadisena candakiraá¹‡ena manoharo __jinÄ• nan
__ca indu_ ca pakaticando ca kassa Ä• nandako na bhave. idaá¹ƒ kriyÄ• ya ante á¹-hitattÄ•
nÄ• ma. antaá¹ƒ atikkantanti ca, taÃ±ca taá¹ƒ kantaÃ±ceti ca, \Be 230/ lavaá¹‡assa bhÄ• vo
madhurabhÄ• vo, taá¹ƒsadisattÄ• accantakantaÃ±ca taá¹ƒ lÄ• vaá¹‡yaÃ±cÄ• ti ca, candas
accantakantalÄ• vaá¹‡yameva candÄ• tapoti ca, candapakkhe accantakantalÄ• vaá¹‡yamiv
tena manoharoti ca, jinÄ• nanameva indÅ«ti ca vÄ• kyaá¹ƒ. iminÄ• kriyÄ• dÄ«pakattayenev
avuttajÄ• tidÄ«pakaguá¹‡adÄ«pakÄ• nipi Ã±Ä• tabbÄ• ni.

mÄ• lÄ• dÄ«paka

<232> __hotÄ• â€™ vippaá¹-isÄ• rÄ• ya,

sÄ«laá¹ƒ pÄ• mojjahetu so.

taá¹ƒ pÄ«tihetu, sÄ• cÄ• â€™ yaá¹ƒ,

passaddhÄ• dipasiddhiyÄ• _ ||

<232> Ä• didÄ«pakÄ• dÄ«supi tesu payogakkamena pakÄ• rantaramatthÄ«ti vadati __ ``ho
__sÄ«laá¹ƒ_ paÃ±casÄ«lÄ• dikaá¹ƒ, __avippaá¹-isÄ• rÄ• ya_ pacchÄ• nutÄ• pÄ• bhÄ• vÄ•
__pÄ• mojjassa_ uppannamattÄ• ya pÄ«tiyÄ• hetu hoti, __taá¹ƒ_ pÄ• mojjaá¹ƒ __pÄ«tiyÄ•
__sÄ• cÄ• yaá¹ƒ_ pÄ«ti __passaddhÄ• dÄ«naá¹ƒ_ passaddhisukhÄ• dÄ«naá¹ƒ __pasiddh
yojanÄ«yaá¹ƒ.

232__._ idÄ• ni navasu dÄ«pakesu payogavisesena sÄ• dhetabbe aÃ±Ã±appakÄ• re dasse
__sÄ«laá¹ƒ_ surakkhitaá¹ƒ paÃ±caá¹…gadasaá¹…gÄ• disÄ«laá¹ƒ avippaá¹-isÄ• rÄ• ya hoti
__pÄ• mojjahetu_ hoti uppannamattÄ• ya taruá¹‡apÄ«tiyÄ• kÄ• raá¹‡aá¹ƒ bhavati, __taá¹ƒ
balavapÄ«tikÄ• raá¹‡aá¹ƒ hoti, __sÄ• ayaÃ±ca_ pÄ«ti __passaddhÄ• dipasiddhiyÄ• _

kÄ• yapassaddhicittapassaddhiÄ• dÄ«naá¹ƒ siddhiyÄ• hetu hoti. na vippaá¹-isÄ• ro avippa
pasajjapaá¹-isedhe vattate. pamuditassa bhÄ• voti ca, tassa hetÅ«ti \Be 231/ ca, passaddhi
sukhÄ• dÄ«nanti ca, tesaá¹ƒ pasiddhÄ«ti ca viggaho.

<233> __iccÄ• â€™ didÄ«pakattepi, pubbaá¹ƒ pubbamapekkhinÄ«.

vÄ• kyamÄ• lÄ• pavattÄ• ti, taá¹ƒ mÄ• lÄ• dÄ«pakaá¹ƒ mataá¹ƒ_ ||

<233> kimidaá¹ƒ tava pakÄ• rantaramiccÄ• ha __ ``iccÄ• diâ€™â€™ _ccÄ• di. __icce_vam
mÄ• lÄ• dÄ«pakaá¹ƒ mataá¹ƒ. nanu kriyÄ• didÄ«pakametamiccÄ• ha __ ``Ä• didÄ«pakattep
yajjapyÄ• didÄ«pakametaá¹ƒ __pubbaá¹ƒ pubbaá¹ƒ_ vÄ• kyaá¹ƒ ``hotÄ• vippaá¹-isÄ• rÄ• y
apekkhinÄ« apekkhamÄ• nÄ• __vÄ• kyÄ• naá¹ƒ_ yathÄ• vuttÄ• naá¹ƒ __mÄ• lÄ• _ param
yathÄ• vuttaá¹ƒ mÄ• lÄ• dÄ«pakaá¹ƒ mataá¹ƒ, nÄ• didÄ«pakanti.

233__._ __ ``iccÄ• diâ€™â€™ _ccÄ• di. __Ä• didÄ«pakattepi_ kriyÄ• didÄ«pakabhÄ• ve sa
anekavÄ• kyena sambajjhamÄ• nÄ• paramparÄ• __pubbaá¹ƒ pubbaá¹ƒ_ ``hotÄ• vippaá¹-i
vÄ• kyaá¹ƒ apekkhinÄ« pavattÄ• . __iti_ idaá¹ƒ anantaragatappakÄ• raá¹ƒ dÄ«pakaá¹ƒ ``mA
matanti. Ä• dimhi dÄ«pakamiti ca, visayopacÄ• rena Ä• di ca taá¹ƒ dÄ«pakaÃ±cÄ• ti ca, mÄ
vÄ• kyaá¹ƒ.

<234> __aneneva pakÄ• rena, sesÄ• namapi dÄ«pake.

vikappÄ• naá¹ƒ vidhÄ• tabbÄ• -nugatÄ« suddhabuddhibhi_ ||

<234> avutte dÄ«pakavikappe atidisanto nigameti __ ``aneniâ€™â€™ _ccÄ• dinÄ• . __ane
__pakÄ• rena_ vidhinÄ• __dÄ«pake_ dÄ«pakavisaye {dÄ«pakavisese (Katthaci) } __sesÄ•
__vikappÄ• naá¹ƒ_ jÄ• tyÄ• didÄ«pakÄ• dibhedÄ• naá¹ƒ __anugati_ avabodho __suddhabu
kavÄ«hi __vidhÄ• tabbÄ• _ kÄ• tabbÄ• ti.

234__._ idÄ• ni avuttadÄ«pakÄ• nipi atidisati __ ``aneneviâ€™â€™ _ccÄ• dinÄ• . __anene
yathÄ• vuttadÄ«pakappakÄ• rena __dÄ«pake_ dÄ«pakavisaye __sesÄ• naá¹ƒ api_ vikappÄ
avuttajÄ• tidÄ«pakaguá¹‡adÄ«pakasaá¹…khÄ• tÄ• naá¹ƒ \Be 232/ pakkhÄ• naá¹ƒ
jÄ• tyÄ• didÄ«pakaguá¹‡Ä• didÄ«pakÄ• dÄ«naá¹ƒ channaá¹ƒ mÄ• lÄ• dÄ«pakÄ• naÃ±ca _
__suddhabuddhibhi_ kavÄ«hi __vidhÄ• tabbÄ• _ vuttÄ• nusÄ• reneva kÄ• tabbÄ• . visesato
ca, suddhÄ• buddhi yesanti ca vÄ• kyaá¹ƒ.

<235> __visesavacanicchÄ• yaá¹ƒ,

nisedhavacanaá¹ƒ tu yaá¹ƒ.

akkhepo nÄ• ma soâ€™ yaÃ±ca,

tidhÄ• kÄ• lappabhedato_ ||

<235> akkhepamupakkhipati __ ``visesiâ€™â€™ _ccÄ• dinÄ• . __visesassa_ yassa kassa
__nisedhassa_ paá¹-isedhassa __vacanaá¹ƒ_ vutti, __so_ akkhepo nÄ• ma akkhipanaá¹ƒ p
__soya_makkhepo ca __kÄ• lappabhedato_ atÄ«tÄ• dito __tidhÄ• _ tippakÄ• ro.

235__._ idÄ• ni akkhepaá¹ƒ dasseti __ ``viseseâ€™â€™ _ccÄ• dinÄ• . __visesavacanicchÄ
padatthavisesassa kathanicchÄ• ya eva yaá¹ƒ __nisedhavacanaá¹ƒ_ paá¹-isedhavacanaá¹ƒ
__akkhepo_ nÄ• ma akkhepÄ• laá¹…kÄ• ro nÄ• ma. __ayaÃ±ca_ akkhepo __kÄ• lappabhe
hoti. visesassa kassaci vacananti ca, tasmiá¹ƒ icchÄ• ti ca, nisedhassa paá¹-isedhassa vaca
akkhipanaá¹ƒ paá¹-ikkhipananti ca, kÄ• lassa kriyÄ• ya vÄ• pabhedoti ca vÄ• kyaá¹ƒ.

<236> __ekÄ• kÄ«â€™ nekasenaá¹ƒ taá¹ƒ, mÄ• raá¹ƒsavijayÄ«jino.

kathaá¹ƒ taâ€™ matha vÄ• tassa, pÄ• ramÄ«balamÄ«disaá¹ƒ_ ||

atÄ«takkhepo.

<236> __ ``ekÄ• kiâ€™â€™ _ccÄ• di. so jino __ekÄ• kÄ«_ eko samÄ• no anekasenaá¹ƒ ta
parÄ• jesi, taá¹ƒ kathaá¹ƒ yujjate. \Be 233/ atha vÄ• kiá¹ƒ na yujjate, yato __tassa_ jinassa
samatiá¹ƒsavidhÄ• pÄ• ramitÄ• eva balaá¹ƒ __Ä«disaá¹ƒ_ yÄ• disaá¹ƒ tassa vijayakÄ• raa
ekÄ• kittakÄ• raá¹‡asÄ• matthiyÄ• mÄ• ravijayÄ• yogabuddhi ``sasenaá¹ƒ mÄ• raá¹ƒ vijita
ti evamÄ• kÄ• rÄ• atÄ«tÄ• akkhittÄ• ti atÄ«takkhepoyaá¹ƒ.

236__._ idÄ• ni udÄ• harati __ ``ekÄ• kiâ€™â€™ _ccÄ• dinÄ• . __sa jino_ so sabbaÃ±Ã±Å
anekasenaá¹ƒ taá¹ƒ mÄ• raá¹ƒ __vijayÄ«_ ajinÄ«ti, taá¹ƒ kathaá¹ƒ yujjati. atha vÄ• yujjatev
__pÄ• ramÄ«balaá¹ƒ_ samatiá¹ƒsapÄ• ramÄ«balaá¹ƒ samatiá¹ƒsapÄ• ramÄ«tÄ• saá¹…kha
buddhassa adutiyabhÄ• vaÃ±ca mÄ• rassa saparivÄ• rabhÄ• vaÃ±ca nissÄ• ya kassaci up
kathamanekaseno mÄ• ro jitoâ€™â€™ ti viparÄ«tabuddhi atÄ«tamÄ• ravijayavisayattÄ• at
pÄ• ramÄ«balaá¹ƒ Ä«disaâ€™â€™ nti atthavisesassa kathanicchÄ• ya ``atha vÄ• â€™â€™
niddiá¹-á¹-hapaá¹-isedhavacanena akkhittanti atÄ«tassa akkhepanato atÄ«takkhepo nÄ• ma

<237> __kiá¹ƒ citteâ€™ jÄ• samugghÄ• taá¹ƒ,

appattoâ€™ smiti khijjase.

paá¹‡Ä• mo nanu soyeva,

sakimpi sugate kato_ ||

vattamÄ• nakkhepo.

<237> __ ``kiá¹ƒ citteâ€™â€™ _ccÄ• di. citta __ejÄ• ya_ taá¹‡hÄ• ya samugghÄ• taá¹ƒ sa
appattosmÄ«ti kiá¹ƒ khijjase, tuccho tava khedo. sugate __sakimpi_ ekavÄ• rampi kato paá
taá¹‡hÄ• ya samugghÄ• toyeva nanu ekantakÄ• raá¹‡attÄ• tassÄ• ti vattamÄ• nakkhepoya
khedassÄ• kkhitattÄ• .

237__._ __ ``kiá¹ƒ citteâ€™â€™ _ccÄ• di. \Be 234/ he __citta ejÄ• samugghÄ• taá¹ƒ_ ejÄ•
samucchedapahÄ• naá¹ƒ appattosmÄ«ti kiá¹ƒ khijjase, tuccho tava khedo. tathÄ• hi __sug
kato paá¹‡Ä• mo __soyeva nanu_ taá¹‡hÄ• samucchedassa ekantakÄ• raá¹‡attÄ• kÄ• raá
ejÄ• samugghÄ• toyeva kiá¹ƒ na bhavati, bhavatyeva. ``paá¹‡Ä• moâ€™â€™ tyÄ• divisesa
khijjaseâ€™â€™ ti cittassa vattamÄ• nakhedassa paá¹-isedhitattÄ• ayaá¹ƒ vattamÄ• nakkh
samugghÄ• toti vÄ• kyaá¹ƒ.

<238> __saccaá¹ƒ na te gamissanti, sivaá¹ƒ sujanagocaraá¹ƒ.

micchÄ• diá¹-á¹-hiparikkanta-mÄ• nasÄ• ye sudujjanÄ• _ ||

anÄ• gatakkhepo.

<238> __ ``saccaâ€™â€™ _miccÄ• di. sujanagocaraá¹ƒ __sivaá¹ƒ_ santipadaá¹ƒ te __sac
gamissanti. ye __micchÄ• diá¹-á¹-hiyÄ• _ sassatÄ• dikÄ• ya __parikkantaá¹ƒ_ abhibhÅ«taá
yesaá¹ƒ tÄ• disÄ• suá¹-á¹-hu atisayena dujjanÄ• ti yojanÄ«yaá¹ƒ. ayamanÄ• gatakkhepo b
gamanassÄ• kkhittattÄ• .

``jÄ«vitÄ• sÄ• balavatÄ«, dhanÄ• sÄ• dubbalÄ• mama.

gaccha vÄ• tiá¹-á¹-ha vÄ• kanta, mamÄ• vatthÄ• niveditÄ• â€™â€™ ti {kÄ• byÄ• dÄ• sa

ayamanÄ• darakkhepoti evamÄ• dayo tu tabbhedÄ• yevÄ• ti upekkhitÄ• .

238__._ __ ``saccaâ€™â€™ _miccÄ• di. __sujanagocaraá¹ƒ_ sÄ• dhÅ«naá¹ƒ visayagataá¹

__sacca_mekantena na gamissanti. ke? ye micchÄ• diá¹-á¹-hiparikkantamÄ• nasÄ• sudujja
``micchÄ• diá¹-á¹-hÄ«â€™â€™ tiÄ• divisesassa kathanÄ• dhippÄ• yena ``te na gamissantÄ
bhÄ• vino nibbÄ• nagamanassa buddhiyÄ• paá¹-isiddhattÄ• \Be 235/ ayaá¹ƒ anÄ• gatakkh
ca sÄ• diá¹-á¹-hi cÄ• ti ca, tÄ• ya parikkantaá¹ƒ mÄ• nasaá¹ƒ yesanti ca vÄ• kyaá¹ƒ.

``jÄ«vitÄ• sÄ• balavatÄ«, dhanÄ• sÄ• dubbalÄ• mama.

gaccha vÄ• tiá¹-á¹-ha vÄ• kanta, mamÄ• vatthÄ• niveditÄ• â€™â€™ ---

tyÄ• diko anÄ• darakkhepopi dassitÄ• tÄ«takkhepÄ• dÄ«hi anaÃ±Ã±attÄ• visuá¹ƒ na vutto
he __kanta_ vallabha mama jÄ«vitÄ• sÄ• balavatÄ« hoti, dhanÄ• sÄ• dubbalÄ• , tvaá¹ƒ ga
__mamÄ• vatthÄ• _ mama pakati __niveditÄ• _ viÃ±Ã±Ä• pitÄ• . ``ettha mamÄ• vatthÄ• ni
kathanÄ• dhippÄ• yena ``gaccha vÄ• tiá¹-á¹-ha vÄ• â€™â€™ ti iminÄ• anÄ• daravacanen
vattamÄ• nassa anÄ• gatassa vÄ• gamanassa paá¹-isedhitattÄ• vattamÄ• nakkhepo vÄ•

<239> __Ã±eyyo sotthantaranyÄ• so,

yoâ€™ Ã±Ã±avÄ• kyatthasÄ• dhano.

sabbabyÄ• pÄ« visesaá¹-á¹-ho,

hivisiá¹-á¹-haâ€™ ssa bhedato_ ||

<239> atthantaranyÄ• saá¹ƒ nyÄ• sayati __ ``Ã±eyyiâ€™â€™ _ccÄ• dinÄ• . __aÃ±Ã±avÄ•
vattumicchitassa kassaci vÄ• kyatthassa sÄ• dhano samatthako kassacideva atthassa para
atthantaranyÄ• so Ã±eyyo atthantarassa kassaci vatthuno nyÄ• so payogoti katvÄ• . tassa b
``sabbeâ€™â€™ _ccÄ• dinÄ• . __assa_ atthantaranyÄ• sassa __bhedato_ vikappato __hiv
visesitÄ• sabbabyÄ• pÄ« ca visesaá¹-á¹-ho cÄ• ti ime bhavanti. nanu pativatthÅ«pamÄ• ya
saccaá¹ƒ, tathÄ• pi ubhayattha atthantaranyÄ• samattena sadisattepi yattha mukhyato sÄ•
pativatthÅ«pamÄ• . yattha pana sÄ• dhanarÅ«passevatthantaranyÄ• so, so atthantaranyÄ•
bhedoti.

239__._ idÄ• ni atthantaranyÄ• saá¹ƒ dasseti __ ``Ã±eyyaâ€™â€™ _ccÄ• dinÄ• . __yo aÃ±
aÃ±Ã±avÄ• kyatthassa sÄ• dhano hoti, aÃ±Ã±avÄ• kyatthaá¹ƒ sÄ• dheti, so atthantaranyÄ•
aÃ±Ã±atthassa á¹-hapanaá¹ƒ kathanaá¹ƒ ``atthantaranyÄ• soâ€™â€™ ti Ã±eyyo, __assa_
__bhedato_ pabhedena sabbabyÄ• pÄ« visesaá¹-á¹-ho ca, eteyeva __hi_visiá¹-á¹-hÄ• cÄ•
ca so antaro aÃ±Ã±o ceti ca, tassa nyÄ• soti ca, sabbaá¹ƒ byÄ• peti sÄ«lenÄ• ti ca, visese
ca, __hi_saddena visiá¹-á¹-hÄ• ti ca vÄ• kyaá¹ƒ.

hi-rahitasabbabyÄ• pÄ«

<240> __tepi lokahitÄ• sattÄ• , sÅ«riyo candimÄ• api_ {candimÄ• rapi (Ce) } __.

atthaá¹ƒ passa gamissanti, niyamo kena laá¹…ghyate_ ||

<240> udÄ• harati __ ``tepiâ€™â€™ _ccÄ• di. lokassa __hite_ abhivuddhiyaá¹ƒ __Ä• sattÄ
candimÄ• apÄ«ti te mahantÄ• pi __atthaá¹ƒ_ udayavipariyÄ• saâ€™ mabhÄ• vaá¹ƒ gamiss
(Katthaci) } tatheva tiá¹-á¹-hanti, ``passeâ€™â€™ ti tamavabodhayati. tathÄ• hi niyamo ``bh
pÄ• yini. sabbe saá¹…khÄ• rÄ• vayadhamminoâ€™â€™ ti ayaá¹ƒ niyati. __kena_ nÄ• ma
atikkamituá¹ƒ sakkÄ• ti. ayaá¹ƒ __hi_saddarahito sabbabyÄ• pÄ« atthantaranyÄ• so tÄ• dis
sabbagatattÄ• .

240__._ __ ``tepiâ€™â€™ _ccÄ• di. __lokahitÄ• sattÄ• _ lokÄ• bhivuddhiyaá¹ƒ laggÄ• sÅ«
mahÄ• nubhÄ• vÄ• __atthaá¹ƒ_ vinÄ• saá¹ƒ gamissanti, __passa_ etesaá¹ƒ pÄ• kaá¹-aá¹ƒ
tathÄ• hi __niyamo_ ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ ti sabbapadatthamanatikka
laá¹…ghyate_ paccayasamuppannena kena padatthena atikkamyateti. ayaá¹ƒ __hi_saddara
niyamo sabbattha gatoti sabbabyÄ• pÄ« atthantaranyÄ• so. pativatthÅ«pamÄ• ya ca atthan
atthantaranyÄ• sattena tulyattepi tattha sÄ• dhammapakÄ• sattasabhÄ• vo, ettha vuttatthas
evamimesaá¹ƒ nÄ• nattaá¹ƒ subyattaá¹ƒ. __apÄ«_ti sambhÄ• vanÄ• yaá¹ƒ, dutiyo __api_sa

hi-sahitasabbabyÄ• pÄ«

<241> __satthÄ• devamanussÄ• naá¹ƒ, vasÄ« sopi munissaro.

gatova nibbutiá¹ƒ sabbe, saá¹…khÄ• rÄ• na hi sassatÄ• _ ||

<241> __ ``satthÄ• â€™â€™ _iccÄ• di. __devamanussÄ• naá¹ƒ_ devÄ• naÃ±ca manussÄ
ukkaá¹-á¹-haparicchedavasena __satthÄ• _ diá¹-á¹-hadhammikasamparÄ• yikehi paramatth
anusÄ• satÄ«ti, __vasÄ«_ paÃ±cahi vasitÄ• hi atisayavasÄ«hi vasippatto sopi munissaro __
khandhaparinibbÄ• nasaá¹…khÄ• taá¹ƒ __gato_ pattoyeva, __hi_saddo samatthane. sabbe
paccayasamuppannÄ• __na sassatÄ• _ na niccÄ• uppÄ• davayadhammattÄ• aniccÄ• . a
atthantaranyÄ• so aniccatÄ• ya sabbagatattÄ• ti.

241__._ __ ``satthÄ• â€™â€™ _iccÄ• di. devamanussÄ• naá¹ƒ ukkaá¹-á¹-havasena __satth
diá¹-á¹-hadhammikasamparÄ• yikatthehi yathÄ• rahamanusÄ• sako __vasÄ«_ vuá¹-á¹-hÄ•
paÃ±casu vasibhÄ• vesu sÄ• tisayaá¹ƒ issariyavÄ• so munissaro api __nibbutiá¹ƒ_ khandh

__hi_ tatheva, sabbe saá¹…khÄ• rÄ• sassatÄ• na hontÄ«ti. ayaá¹ƒ __hi_saddasahito anic
sabbabyÄ• pÄ« atthantaranyÄ• so. vaso assa atthÄ«ti vÄ• kyaá¹ƒ.

hi-rahitavisesaá¹-á¹-ha

<242> __jino \Be 238/ saá¹ƒsÄ• rakantÄ• rÄ• , janaá¹ƒ pÄ• peti nibbutiá¹ƒ.

nanu yuttÄ• gati sÄ• â€™ yaá¹ƒ, vesÄ• rajjasamaá¹…ginaá¹ƒ_ ||

<242> __ ``jinoâ€™â€™ _iccÄ• di. jino saá¹ƒsÄ• royeva kantÄ• ro duggamattÄ• , tato __ja
nibbutiá¹ƒ pÄ• peti. __nanu_ pasiddhiyamanumatiyaá¹ƒ vÄ• . sÄ• yaá¹ƒ __gati_ nibbutipÄ•
vigato sÄ• rado bhayamassÄ• ti visÄ• rado, tassa bhÄ• vo nibbhayatÄ• {nibbhayatÄ• ya (K
_ tena __samaá¹…gÄ«naá¹ƒ_ yuttÄ• naá¹ƒ. __yuttÄ• _ti anurÅ«pÄ• ti. ayaá¹ƒ __hi_saddav
atthantaranyÄ• so, vesÄ• rajjasamaá¹…gÄ«nameva tathÄ• bhÄ• vato na sabbabyÄ• pÄ«.

242__._ __ ``jinoâ€™â€™ _iccÄ• di. jino __janaá¹ƒ_ sattalokaá¹ƒ saá¹ƒsÄ• rakantÄ• rÄ• n
ayaá¹ƒ __gati_ pavatti __vesÄ• rajjasamaá¹…gÄ«naá¹ƒ_ catuvesÄ• rajjaguá¹‡asamannÄ•
yuttÄ• nanÅ«ti. ayaá¹ƒ janÄ• naá¹ƒ nibbÄ• naá¹ƒ pÄ• panÄ• vesÄ• rajjasamaá¹…gÄ«naá¹
visesaá¹-á¹-ho __hi_saddarahito atthantaranyÄ• so. vigato sÄ• rado bhayaá¹ƒ asseti ca, kas
samaá¹…ginoti ca vÄ• kyaá¹ƒ. __nanÅ«_ti pasiddhiyaá¹ƒ anumatiyaá¹ƒ vÄ• vattate. dvinna
Ã±Ä• tabbo.

hi-sahitavisesaá¹-á¹-ha

<243> __surattaá¹ƒ teâ€™ dharapuá¹-aá¹ƒ, jina raÃ±jeti mÄ• nasaá¹ƒ.

sayaá¹ƒ rÄ• gaparÄ«tÄ• hi, pare raÃ±jenti saá¹…gate_ ||

<243> __ ``surattaâ€™â€™ _miccÄ• di. jina __te_ tava __surattaá¹ƒ_ bimbaphalasamÄ• n
adharapuá¹-aá¹ƒ __mÄ• nasaá¹ƒ_ passataá¹ƒ yesaá¹ƒ kesaÃ±ci __raÃ±jeti_ pÄ«á¹‡etÄ«ti.
hÄ«ti attho. sayaá¹ƒ \Be 239/ yena kenaci __rÄ• gena_ rattavaá¹‡á¹‡ena anurÄ• gena vÄ•
__saá¹…gate_ attanÄ• saá¹ƒsaá¹-á¹-he __pare_ aÃ±Ã±e raÃ±jenti rattavaá¹‡á¹‡e anuratte
sÄ• dhano. ayaÃ±ca __hi_saddasahito visesaá¹-á¹-ho atthantaranyÄ• so tathÄ• bhÄ• vassa
sambhavato.

243__._ __ ``surattaâ€™â€™ _miccÄ• di. bho __jina_ te tava __surattaá¹ƒ_ adharapuá¹-aá
__mÄ• nasaá¹ƒ_ passantÄ• naá¹ƒ {pasannacittaá¹ƒ (Katthaci) } cittaá¹ƒ __raÃ±jeti_ pÄ«á¹‡
sayaá¹ƒ __rÄ• gaparÄ«tÄ• _ rattavaá¹‡á¹‡ena anurÄ• gena vÄ• yuttÄ• __saá¹…gate_ atta

aÃ±Ã±e __raÃ±jenti_ rattavaá¹‡á¹‡e anuratte vÄ• karonti. idaá¹ƒ tesaá¹ƒ sabhÄ• vameveti
Ä• veá¹‡ikattÄ• visesaá¹-á¹-ho __hi_saddasahito atthantaranyÄ• so. puá¹-asadisattÄ• adh
rÄ• gena parÄ«tÄ• yuttÄ• ti ca viggaho.

<244> __vÄ• cce gammeâ€™ tha vatthÅ«naá¹ƒ,

sadisatte pabhedanaá¹ƒ.

byatirekoâ€™ yaâ€™ mapyeâ€™ ko-

bhayabhedÄ• catubbidho_ ||

<244> byatirekavikappamÄ• ha __ ``vÄ• cceâ€™â€™ _iccÄ• dinÄ• . __vatthÅ«naá¹ƒ_ vatt
vatthÅ«naá¹ƒ __sadisatte_ kathaÃ±ci vatthÅ«naá¹ƒ tulyatte __vÄ• cce_ saddena vÄ• caken
__gamme_ asaddapaá¹-ipÄ• dite sabbatthabalena pakaraá¹‡Ä• dinÄ• Ã±Ä• te vÄ• , na kev
__pabhedanaá¹ƒ_ tesameva vatthÅ«naá¹ƒ visesakathanaá¹ƒ __byatireko_ byatirecanaá¹ƒ p
__ayaá¹ƒ_ byatirekopi __ekobhayabhedÄ• _ ekabyatireko ubhayabyatirekoti vÄ• ccagamm
catubbidho.

244__._ idÄ• ni \Be 240/ byatirekaá¹ƒ dasseti __ ``vÄ• cceâ€™â€™ _iccÄ• dinÄ• . __vatthÅ
vattumicchitÄ• naá¹ƒ kesaÃ±ci padatthÄ• naá¹ƒ __sadisatte_ yena kenaci Ä• kÄ• rena sam
vÄ• cakasaddena paá¹-ipÄ• danÄ«ye __atha_ puna __gamme_ tasmiá¹ƒyeva sadisatte
atthasattisaá¹…khÄ• tasÄ• matthiyena gammamÄ• ne __pabhedanaá¹ƒ_ tesaá¹ƒyeva vatth
byatireko nÄ• ma. __ayampi_ byatireko __ekobhayabhedÄ• _ byatirecanasaá¹…khÄ• taput
abhinnopi vÄ• ccagammÄ• naá¹ƒ dvinnaá¹ƒ paccekameva ekabyatireko ubhayabyatirekoti v
sadisÄ• naá¹ƒ bhÄ• voti ca, pakÄ• rena bhedanaá¹ƒ kathanamiti ca, byatirecanaá¹ƒ puthak
ubhayo cÄ• ti ca, tesaá¹ƒ bhedo visesananti ca viggaho.

vÄ• ccaekabyatireka

<245> __gambhÄ«rattamahattÄ• di-

guá¹‡Ä• jaladhinÄ• jina.

tulyo tvaâ€™ masi bhedo tu,

sarÄ«reneâ€™ disena te_ ||

<245> udÄ• harati __ ``gambhÄ«raâ€™â€™ _iccÄ• di. tvaá¹ƒ __gambhÄ«rattaá¹ƒ_ agÄ• d
ajjhÄ• sayavisiá¹-á¹-hatÄ• ca __mahattaá¹ƒ_ vepullaá¹ƒ guá¹‡amahantatÄ• ca taá¹ƒ Ä• di
tasmÄ• guá¹‡Ä• __jaladhinÄ• _ sÄ• garena tulyo. ``asÄ«â€™â€™ tisaddapaá¹-ipÄ• ditaá¹
bhedaá¹ƒ dasseti __ ``bhedo tuâ€™â€™ _iccÄ• dinÄ• . __bhedo tu_ viseso pana sÄ• garen
dissamÄ• nena karacaraá¹‡Ä• dimatÄ• rucirena te __sarÄ«reneva_ hetunÄ• , nÄ• Ã±Ã±ath
natthÄ«ti. sadisatte paá¹-ipÄ• dite ekabyatirekoyaá¹ƒ ekasmiá¹ƒ jine vattamÄ• nena dhamm
upameyyopamÄ• nabhÅ«tajinasÄ• garÄ• naá¹ƒ tassa bhedassa patÄ«yamÄ• nattÄ• .

245__._ idÄ• ni \Be 241/ tamudÄ• harati __ ``gambhÄ«rattiâ€™â€™ _ccÄ• dinÄ• . he __jin
gambhÄ«rattamahattÄ• diguá¹‡Ä• jaladhinÄ• tulyo asi. iminÄ• vÄ• kyena jinasÄ• garÄ• n
vÄ• ccasadisattaá¹ƒ vuttaá¹ƒ. __bhedo tu_ sÄ• garena saha tava viseso pana __te_ tuyhaá
dissamÄ• nahatthapÄ• dÄ• diavayavayuttena __sarÄ«rena_ sarÄ«rahetunÄ• hoti. dvinnaá
vattabbasadisattaá¹ƒ vatvÄ• iminÄ• vÄ• kyena ``Ä«disena sarÄ«renÄ• â€™â€™ ti ekasmi
visesakathanena jaladhito jinapadatthassa visuá¹ƒ katattÄ• sadisatte saddena vÄ• cce sati
nÄ• ma. gambhÄ«rassa gambhÄ«raguá¹‡ayuttassa sÄ• garassa vÄ• gambhÄ«rajjhÄ• saya
ca, mahato pakatiyÄ• mahato sÄ• garassa vÄ• guá¹‡ehi mahato jinassa vÄ• bhÄ• voti ca
mahattaÃ±cÄ• ti ca, taá¹ƒ Ä• di yassa upakÄ• ritÄ• dinoti ca, so ca so guá¹‡o ceti ca vÄ• ky

vÄ• ccaubhayabyatireka

<246> __mahÄ• sattÄ• â€™ tigambhÄ«rÄ• , sÄ• garo sugatopi ca.

sÄ• garoâ€™ Ã±janasaá¹…kÄ• so, jino cÄ• mÄ«karajjuti_ ||

<246> __ ``mahÄ• â€™â€™ _iccÄ• di. sÄ• garo sugatopi cÄ• ti te ubho __mahantÄ• sattÄ
sÄ• gare, __mahantaá¹ƒ_ vÄ• __sattaá¹ƒ_ sammappadhÄ• naá¹ƒ yassa sugatassa, __atig
iti. sadisatÄ• bhedamÄ• ha __ ``sÄ• garoâ€™â€™ _iccÄ• dinÄ• . sÄ• garo __aÃ±janasaá¹.
kaá¹‡hoti vuttaá¹ƒ hoti. jino tu cÄ• mÄ«karassa suvaá¹‡á¹‡asseva juti sobhÄ• asseti __cÄ•
sadisatte ubhayabyatirekoyaá¹ƒ ubhayattha vattamÄ• nena guá¹‡ena ubhinnamupamÄ• no
patÄ«yamÄ• nattÄ• .

246__._ __ ``mahÄ• â€™â€™ _iccÄ• di. \Be 242/ sÄ• garo sugatopi cÄ• ti ime dve __mahÄ
timitimiá¹…galÄ• dimahÄ• sattÄ• ca, lÄ• bhÄ• lÄ• bhÄ• dÄ«su anaÃ±Ã±asÄ• dhÄ• raá¹‡at
mahantatÄ• dibhÄ• vasaá¹…khÄ• tasadisattayuttÄ• ca, __atigambhÄ«rÄ• _ avagÄ• hituma
ajjhÄ• sayagambhÄ«rattÄ• ca dvepi atigambhÄ«rÄ• honti. tesu sÄ• garo aÃ±janasaá¹…kÄ
suvaá¹‡á¹‡asadisakantiyutto hoti. ettha pubbaddhena dvinnaá¹ƒ vatthÅ«naá¹ƒ sadisattaá¹ƒ
tadubhayavatthugatavisesena tesaá¹ƒ dvinnamaÃ±Ã±amaÃ±Ã±ato visesitattÄ• sadisatte sa
ubhayabyatireko nÄ• ma. mahantÄ• sattÄ• macchakacchapÄ• dayo yattha sÄ• gareti vÄ•

samÄ• nabhÄ• vo yassa sugatassÄ• ti vÄ• , atisayena gambhÄ«rÄ• ti ca, aÃ±janena saá¹…
cÄ• mÄ«karassa iva juti asseti ca vÄ• kyaá¹ƒ.

gammaekabyatireka

<247> __na santÄ• pÄ• pahaá¹ƒ nevi-cchitadaá¹ƒ migalocanaá¹ƒ.

muninda nayanadvandaá¹ƒ, tava tagguá¹‡abhÅ«sitaá¹ƒ_ ||

<247> __ ``niâ€™â€™ _ccÄ• di. migassa locanaá¹ƒ santÄ• paá¹ƒ kilesapariá¸·Ä• haá¹ƒ ap
__santÄ• pÄ• pahaá¹ƒ_ na bhavati. neva icchitaá¹ƒ saggamokkhasampattiá¹ƒ dadÄ• tÄ«ti _
tava nayanÄ• naá¹ƒ dvandaá¹ƒ yugaá¸·aá¹ƒ tu __tehi_ yathÄ• vuttehi santÄ• pÄ• pahattaic
bhÅ«sita_malaá¹…kataá¹ƒ. ettha pana migalocananayanÄ• naá¹ƒ dÄ«ghattÄ• dinÄ• sadisa
sadisatte ekabyatirekoyaá¹ƒ vuttanayena.

247__._ __ ``na santÄ• â€™â€™ _iccÄ• di. __migalocanaá¹ƒ_ migapotakacakkhuyugaá¸·a
kilesasantÄ• pÄ• pahaá¹ƒ na hoti. __icchitadaá¹ƒ_ lokehi patthitalokiyalokuttaratthÄ• naá¹ƒ
na hoti. he __muninda_ tava nayanadvandaá¹ƒ pana __tagguá¹‡abhÅ«sitaá¹ƒ_
janasantÄ• pÄ• pahÄ• nÄ• diyathÄ• vuttaguá¹‡ehi sobhitaá¹ƒ hoti, iha santÄ• pÄ• pahanan
upamÄ• nopameyyabhÅ«taubhayalocanasaá¹…khÄ• tavatthÅ«naá¹ƒ dÄ«ghaputhulatÄ• dis
pakÄ• setvÄ• aparaddhena santÄ• pÄ• pahananÄ• diguá¹‡ahetu jinanayanÄ• naá¹ƒ visuá¹
ayamekabyatireko nÄ• ma. santÄ• paá¹ƒ apahanati hiá¹ƒ satÄ«ti ca, icchitaá¹ƒ dadÄ• tÄ«ti
cÄ• ti ca, tehi bhÅ«sitanti ca vÄ• kyaá¹ƒ.

gammaubhayabyatireka

<248> __munindÄ• nanaâ€™ mambhoja-mesaá¹ƒ nÄ• nattaâ€™ mÄ«disaá¹ƒ.

suvuttÄ• matasandÄ• yi, vadanaá¹ƒ neâ€™ disaâ€™ mbujaá¹ƒ_ ||

<248> __ ``munindaâ€™â€™ _iccÄ• di. munindÄ• nanaá¹ƒ ambhojaÃ±ceti yÄ• ni vatthÅ«r
sadisatthÄ• ni, esaá¹ƒ __nÄ• nattaá¹ƒ_ bhedo Ä«disaá¹ƒ. kathaá¹ƒ? vadanaá¹ƒ suvuttÄ• ma
sandadÄ• tÄ«ti __suvuttÄ• matasandÄ• yi, _ ambujaá¹ƒ tu nedisanti. iminÄ• bhedena imes
``esaâ€™â€™ ntyÄ• dinÄ• hu. patÄ«yamÄ• nena sadisÄ• nÄ«ti gamme sadisatte ubhayaby

248__._ __ ``munindaâ€™â€™ _iccÄ• di. munindÄ• nanaá¹ƒ ambhojaÃ±ceti imesaá¹ƒ dvin
kathanti ce? __esaá¹ƒ_ dvinnaá¹ƒ vadanaá¹ƒ __suvuttÄ• matasandÄ• yi_ suá¹-á¹-hu vuttatt
saddhammÄ• matassa dÄ• yakaá¹ƒ hoti, ambujaá¹ƒ tu __edisaá¹ƒ na_ Ä«disaá¹ƒ na hoti, tÄ

dadÄ• tÄ«ti adhippÄ• yo. ``esaá¹ƒ nÄ• nattamÄ«disaâ€™â€™ nti vacanena sugandhakanti
bhedo natthÄ«ti gammamÄ• nattÄ• taá¹ƒ pakÄ• setvÄ• aparaddhena vadanato ambujassa
katattÄ• sadisatte gammamÄ• ne ayamubhayabyatireko nÄ• ma. nÄ• nÄ• anekappakÄ• rÄ
sÄ• dhu vuttamiti ca, tameva amatanti ca, taá¹ƒ sammÄ• deti sÄ«lenÄ• ti ca vÄ• kyaá¹ƒ.

<249> __pasiddhaá¹ƒ kÄ• raá¹‡aá¹ƒ yattha, nivattetvÄ• â€™ Ã±Ã±akÄ• raá¹‡aá¹ƒ.

sÄ• bhÄ• vikattaâ€™ matha vÄ• , vibhÄ• byaá¹ƒ sÄ• vibhÄ• vanÄ• _ ||

<249> vibhÄ• vanaá¹ƒ sambhÄ• veti __ ``pasiddhaâ€™â€™ _miccÄ• dinÄ• . __yattha_ ala
lokappatÄ«taá¹ƒ __kÄ• raá¹‡aá¹ƒ_ kiÃ±ci __nivattetvÄ• _ nirasya __aÃ±Ã±aá¹ƒ kÄ• raá¹‡a
aÃ±Ã±aá¹ƒ nimittaá¹ƒ __vibhÄ• byaá¹ƒ_ avagamyate. yattha kÄ• raá¹‡antaraá¹ƒ natthi, tatt
``sÄ• bhÄ• vikattaâ€™â€™ _ntiÄ• di. __atha vÄ• _ pakkhantare, sÄ• bhÄ• vikaá¹ƒ {sÄ• bhÄ
dhammatÄ• siddhaá¹ƒ, tassa bhÄ• vo __sÄ• bhÄ• vikattaá¹ƒ_ vibhÄ• byaá¹ƒ, __sÄ• _ tÄ• d
viÃ±Ã±eyyÄ• , vibhÄ• vÄ«yate pakÄ• sÄ«yate kÄ• raá¹‡antaraá¹ƒ sÄ• bhÄ• vikattaá¹ƒ vÄ•
katvÄ• .

249__._ idÄ• ni vibhÄ• vanaá¹ƒ dasseti __ ``pasiddhaâ€™â€™ _miccÄ• dinÄ• . __yattha_ a
lokappatÄ«taá¹ƒ __kÄ• raá¹‡aá¹ƒ_ taá¹ƒtaá¹ƒguá¹‡asÄ• dhanahetuá¹ƒ __nivattetvÄ• _ paá
__aÃ±Ã±akÄ• raá¹‡aá¹ƒ_ lokappasiddhakÄ• raá¹‡ato aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ, __atha vÄ
aÃ±Ã±akÄ• raá¹‡e labbhamÄ• ne __sÄ• bhÄ• vikattaá¹ƒ_ dhammatÄ• siddhaguá¹‡aá¹ƒ __
hoti, sÄ• vibhÄ• vanÄ• nÄ• ma hoti, kÄ• raá¹‡antaravibhÄ• vanÄ• sÄ• bhÄ• vikavibhÄ• va
adhippÄ• yo. aÃ±Ã±aÃ±ca taá¹ƒ kÄ• raá¹‡aÃ±ceti ca, sassa attano bhÄ• voti ca, tena samb
bhÄ• voti ca, vibhÄ• vÄ«yati aÃ±Ã±akÄ• raá¹‡aá¹ƒ sÄ• bhÄ• vikattaá¹ƒ vÄ• etÄ• ya vibhÄ•
vibhÄ• vanÄ• yanti ca vÄ• ti viggaho.

kÄ• raá¹‡antaravibhÄ• vanÄ•

<250> __anaÃ±jitÄ• â€™ sitaá¹ƒ \Be 245/ nettaá¹ƒ, adharo raÃ±jitÄ• â€™ ruá¹‡o.

samÄ• natÄ• bhamu cÄ• â€™ yaá¹ƒ, jinÄ• â€™ nÄ• vaÃ±chitÄ• tava_ ||

<250> udÄ• harati __ ``anaÃ±jitaâ€™â€™ _iccÄ• di. jina tava nettaÃ±ca __anaÃ±jitaá¹ƒ_ a
yavataá¹-á¹-hÄ«namaphuá¹-á¹-hameva __asitaá¹ƒ_ kaá¹‡haá¹ƒ, adharo ca __anaÃ±jito_yev
__aruá¹‡o_ ratto, ayaá¹ƒ bhamu ca __anÄ• vaÃ±chitÄ• _ ussÄ• hena yena kenaci anÄ• mit
suá¹-á¹-hu Ä• natÄ• , tato sabbaá¹ƒ lokiyaá¹ƒ taveti. ettha pasiddhakÄ• raá¹‡amaÃ±janÄ• d
kÄ• raá¹‡antaramatthÄ• dinÄ• vagamyate, taÃ±ca kammaá¹ƒ, kÄ• riyassa akÄ• raá¹‡attÄ•
kÄ• raá¹‡antaravibhÄ• vanÄ• â€™ yaá¹ƒ.

250__._ idÄ• ni udÄ• harati __ ``anaÃ±jiâ€™â€™ _ccÄ• dinÄ• . he __jina_ tava __nettaá¹ƒ
nayanayugaá¸·aÃ±ca __anaÃ±jitaá¹ƒ_ vilocanÄ• naá¹ƒ kaá¹‡hattasÄ• dhanatthaá¹ƒ lokapp
anaÃ±jitaá¹ƒ samÄ• naá¹ƒ __asitaá¹ƒ_ bhavantarasiddhena kusalakammena nÄ«laá¹ƒ hoti,
kenaci rÄ• gena araÃ±jito samÄ• no __aruá¹‡o_ rattohoti, ayaá¹ƒ bhamu ca __anÄ• vaÃ±ch
anÄ• mitÄ• samÄ• nÄ• __samÄ• natÄ• _ suá¹-á¹-hu Ä• natÄ• hotÄ«ti. ettha nayanaadhar
kaá¹‡harattakuá¹-ilaguá¹‡asÄ• dhane lokappasiddhÄ• ni aÃ±janÄ• ni kÄ• raá¹‡Ä• ni paá¹-is
asitÄ• dibhÄ• vakathaneneva kÄ• raá¹‡avinimuttassa kÄ• riyassa loke avijjamÄ• nattÄ• att
asitÄ• dibhÄ• vassa kÄ• raá¹‡aá¹ƒ nÄ• ma pubbajÄ• tiyaá¹ƒ siddhakusalakammamevÄ• ti p
kÄ• raá¹‡antaravibhÄ• vanÄ• nÄ• ma. na aÃ±jitanti ca, na raÃ±jitoti ca, na Ä• vaÃ±chitoti c
pasajjapaá¹-isedhe vattate. saá¹ƒ sammÄ• Ä• natÄ• ti viggaho.

sÄ• bhÄ• vikavibhÄ• vanÄ•

<251> __na \Be 246/ hoti khalu dujjanya-

mapi dujjanasaá¹…game.

sabhÄ• vanimmalatare,

sÄ• dhujantÅ«na cetasi_ ||

<251> __ ``na hotiâ€™â€™ _ccÄ• di. dujjanehi saha __saá¹…game_ samÄ• game satyapi
sappurisÄ• naá¹ƒ sabhÄ• vena tÄ• disena payogena vinÄ• va __nimmalatare_ atisayena ni
sujanetarabhÄ• vo na hoti tÄ• disÄ• tisayasÄ• dhuttasamÄ• yogatoti. iha kiÃ±cÄ• pi __sabh
hetunivattanaá¹ƒ kataá¹ƒ, tathÄ• pi yonisomanasikÄ• rÄ• ditathÄ• vidhanimittamattheva. tat
tamanapekkhamÄ• no, pasiddhaÃ±ca kÄ• raá¹‡aá¹ƒ tÄ• disamapassanto sÄ• bhÄ• vikaá¹ƒ
ca sÄ• bhÄ• vikaá¹ƒ phalaá¹ƒ vibhÄ• byateti, ayaá¹ƒ sÄ• bhÄ• vikaphalavibhÄ• vanÄ• .

251__._ __ ``na hotiâ€™â€™ _ccÄ• di. __dujjanasaá¹…game api_ dujjanehi saha vÄ• se s
__sabhÄ• vanimmalatare_ kiÃ±ci payogaá¹ƒ vinÄ• pakatiyÄ• eva atinimmale cetasi __dujj
__khalu_ ekantena na hotÄ«ti. iha cittanimmalahetubhÅ«tÄ• naá¹ƒ yonisomanasikÄ• rÄ• dÄ
lokena taá¹ƒ kÄ• raá¹‡aá¹ƒ anapekkhitvÄ• aÃ±Ã±ampi pasiddhakÄ• raá¹‡aá¹ƒ cittanimmal
sabhÄ• vasiddhaá¹ƒ nimmalanti vohariyamÄ• nattÄ• teneva lokavohÄ• rÄ• nusÄ• rena ``sa
sabbÄ• kÄ• rena kÄ• raá¹‡aá¹ƒ paá¹-isedhaá¹ƒ katvÄ• sabhÄ• vasiddhanimmalattasaá¹…k
ayaá¹ƒ sÄ• bhÄ• vikaphalavibhÄ• vanÄ• nÄ• ma. dujjanÄ• naá¹ƒ bhÄ• voti ca, sassa attan
nimmalataranti ca vÄ• kyaá¹ƒ.

<252> __janako_ \Be 247/ {kÄ• rako (Ce) } __Ã±Ä• pako ceti,

duvidhÄ• hetavo siyuá¹ƒ.

paá¹-isaá¹…kharaá¹‡aá¹ƒ tesaá¹ƒ,

alaá¹…kÄ• ratayoâ€™ ditaá¹ƒ_ ||

<252> hetuá¹ƒ niddisati __ ``janakoâ€™â€™ _iccÄ• dinÄ• . __janako_ bhÄ• vÄ• bhÄ• varÄ
kÄ• rako __Ã±Ä• pako_ vijjamÄ• nasseva kassaci sambandhato kutoci paá¹-ibodhako cÄ• t
nanu kimettha asanaá¹ƒ {bhÅ«sanaá¹ƒ (?) }, kevalaá¹ƒ ``anenetaá¹ƒ karÄ«yatÄ«â€™â€™
{na tu (?) } viseso tu na {na tu (?) } koci visesarÅ«po vÄ• cÄ• laá¹…kÄ• roti visesaá¹ƒ yojay
``paá¹-Ä«â€™â€™ _tiÄ• dinÄ• . __tesaá¹ƒ_ kÄ• riyuppÄ• dayogÄ«naá¹ƒ hetÅ«naá¹ƒ __paá
upabrÅ«hanaá¹ƒ visiá¹-á¹-habhÄ• vena pariphuá¹-aá¹ƒ katvÄ• yÄ• thÄ• vato kathanaá¹ƒ __
bandhabhÅ«sanarÅ«pena __uditaá¹ƒ_ abhihitaá¹ƒ visesarÅ«pattÄ• , na panetenetaá¹ƒ karÄ

252__._ idÄ• ni hetvÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``janakoâ€™â€™ _ccÄ• dinÄ• . __janako
asattÄ• â€™â€™ ti vuttassa bhÄ• vÄ• bhÄ• vasaá¹…khÄ• takÄ• riyassa janakahetu ca __Ã
vijjamÄ• nattaá¹ƒ aÃ±Ã±ena kenaci sambandhena avabodhento Ã±Ä• pakahetu cÄ• ti evaá
iha phalapakÄ• sakahetumhi vuccamÄ• ne ``iminÄ• hetunÄ• idaá¹ƒ phalaá¹ƒ jÄ• taâ€™â€
vinÄ• visesarÅ«pÄ• laá¹…kÄ• ro idha natthÄ«ti Ä• saá¹…kiya alaá¹…kÄ• rasarÅ«paviseso
__tesaá¹ƒ_ phalapakÄ• sanakhamÄ• naá¹ƒ hetÅ«naá¹ƒ __paá¹-isaá¹…kharaá¹‡aá¹ƒ_ visiá
katvÄ• tatvato kathanaá¹ƒ __alaá¹…kÄ• ratÄ• ya_ alaá¹…kÄ• rasabhÄ• vena __uditaá¹ƒ_
patthitaá¹ƒ vÄ• hoti. sÄ• liaá¹…kurÄ• dÄ«naá¹ƒ sÄ• libÄ«jÄ• dayo viya janyassa accantopa
248/ nÄ• ma, vijjamÄ• naaggiÄ• dÄ«naá¹ƒ dhÅ«mÄ• dayo viya kassaci vijjamÄ• nattaÃ±Ä•
alaá¹…kÄ• rassa bhÄ• vo alaá¹…kÄ• ratÄ• . alaá¹…kÄ• ratayÄ• ti chandaá¹ƒ nissÄ• ya ma

<253> __bhÄ• vÄ• bhÄ• vakiccavasÄ• ,

cittahetuvasÄ• pi ca.

bhedÄ• â€™ nantÄ• idaá¹ƒ tesaá¹ƒ,

mukhamattanidassanaá¹ƒ_ ||

<253> udÄ• harati __ ``bhÄ• vaâ€™â€™ _iccÄ• di. __bhÄ• vo_ sattÄ• ca, __abhÄ• vo_ a
tesaá¹ƒ vasena ca, __cittÄ• _ pasiddhahetuviparÄ«tÄ• acchariyÄ• rahÄ• hetavo tesaá¹ƒ v
hetuvikappÄ• __anantÄ• _ anavaviyo {anavadhayo (?) }, yato evaá¹ƒ tasmÄ• __tesaá¹ƒ_

mukhamattanidassanaá¹ƒ, tasmÄ• tammukhena sakkÄ• hetuvisese pavisitunti.

253__._ __ ``bhÄ• vÄ• â€™â€™ _iccÄ• di. __bhÄ• vÄ• bhÄ• vakiccavasÄ• _
bhÄ• vaabhÄ• vasaá¹…khatasattÄ• asattÄ• kriyÄ• vasena ca, __cittahetuvasÄ• pi ca_ pasi
acchariyahetÅ«naá¹ƒ pabhedena ca, __bhedÄ• _ hetuvisesÄ• __anantÄ• _ yasmÄ• apariy
vakkhamÄ• naá¹ƒ __tesaá¹ƒ_ hetÅ«naá¹ƒ __mukhamattanidassanaá¹ƒ_ avasesahetÅ«naá
nidassanaá¹ƒ hoti. bhÄ• vo ca abhÄ• vo cÄ• ti ca, teyeva kiccÄ• nÄ«ti ca, tesaá¹ƒ vaso bhe
ca te hetavo cÄ• ti ca, tesaá¹ƒ vasoti ca, mukhameva mukhamattaá¹ƒ, mukhaÃ±ca taá¹ƒ vÄ
sÄ• maÃ±Ã±aÃ±ceti ca, tassa nidassanamiti ca vÄ• kyaá¹ƒ. __matta_saddo avadhÄ• raá¹‡

<254> __paramatthapakÄ• seka-

\Be 249/ rasÄ• sabbamanoharÄ• .

munino desanÄ• â€™ yaá¹ƒ me,

kÄ• maá¹ƒ toseti mÄ• nasaá¹ƒ_ ||

bhÄ• vakicco kÄ• rakahetu.

<254> udÄ• harati __ ``paramatthaâ€™â€™ _iccÄ• di. paramatthasabhÄ• vassa nÄ• marÅ
asahÄ• yakiccaá¹ƒ yassÄ• sÄ• tÄ• disÄ«. sabbesaá¹ƒ mano haratÄ«ti __sabbamanoharÄ•
__mÄ• nasaá¹ƒ_ cittaá¹ƒ __kÄ• ma_mekantena tosetÄ«ti ayaá¹ƒ bhÄ• vakicco kÄ• rakahet

254__._ idÄ• ni udÄ• harati __ ``paramatthaâ€™â€™ _iccÄ• dinÄ• . __paramatthapakÄ• se
nÄ• marÅ«pakhandhaÄ• yatanÄ• diuttamatthÄ• naá¹ƒ pakÄ• sanasaá¹…khÄ• ta asahÄ• ya
vohÄ• rÄ• nurÅ«pena visayabhÄ• vÅ«pagamanena sabbesaá¹ƒ manoharÄ• munino ayaá¹
__kÄ• maá¹ƒ_ ekantena tosetÄ«ti. buddhassa dhammadesanÄ• pubbe avijjamÄ• nassa sa
sattÄ• saá¹…khÄ• tasamuppÄ• daá¹ƒ karotÄ«ti kÄ• rakahetu nÄ• ma hoti. sÄ• ca desanÄ•
ettakena adassetvÄ• ``paramatthapakÄ• sekarasÄ• â€™â€™ ti savisesanaá¹ƒ katvÄ• vutt
abhimatÄ• . eko ca so raso ceti ca, paramatthapakÄ• soyeva ekaraso ekakiccamasseti ca v
bhÄ• vasaá¹…khÄ• taá¹ƒ sattÄ• kiccaá¹ƒ katvÄ• pavatto __kÄ• rakahetu_ janakahetu.

<255> __dhÄ«rehi saha saá¹ƒvÄ• sÄ• , saddhammassÄ• â€™ bhiyogato.

niggaheniâ€™ ndriyÄ• naÃ±ca, dukkhassuâ€™ pasamo siyÄ• _ ||

abhÄ• vakicco kÄ• rakahetu.

<255> __ ``dhÄ«rehiâ€™â€™ _ccÄ• di. \Be 250/ __dhÄ«rehi_ sappaÃ±Ã±ehi saha __saá¹
__saddhammassa_ sambuddhadesitassa __abhiyogato_ abhyÄ• sena ca, __indriyÄ• naá¹ƒ
visayappavattinirodharÅ«pena vijayena ca hetunÄ• __dukkhassa_ paÃ±cakkhandhasaá¹…
anuppÄ• danirodhasaá¹…khÄ• to __upasamo siyÄ• _ bhaveyyÄ• ti ayaá¹ƒ abhÄ• vakicco k
anuppÄ• danirodhasaá¹…khÄ• tassa abhÄ• vassa kÄ• raá¹‡ato.

255__._ __ ``dhÄ«rehiâ€™â€™ _ccÄ• di. dhÄ«rehi saha __saá¹ƒvÄ• sÄ• _ samaggavÄ• se
buddhadesitassa __abhiyogato_ nirantarÄ• bhyÄ• sena ca, __indriyÄ• naá¹ƒ_ cakkhuÄ• dÄ
rÅ«pÄ• diÄ• rammaá¹‡esu subhÄ• diggahaá¹‡assa nivÄ• raá¹‡ena cÄ• ti imehi kÄ• raá¹‡eh
khandhÄ• yatanÄ• dikassa __upasamo_ anuppÄ• danirodho khandhaparinibbÄ• naá¹ƒ vÄ•
viggaho. __abhÄ• vakicco_ dukkhassa upasamasaá¹…khÄ• taá¹ƒ asattÄ• kiccaá¹ƒ katvÄ•
avijjamÄ• nasaá¹…khÄ• tÄ• ya asattÄ• ya uppÄ• danato janakahetu nÄ• ma. abhÄ• vo kicc
cÄ• ti ca vÄ• kyaá¹ƒ. bhÄ• vakiccopi vuttabyatirekato Ã±Ä• yati.

<256> __muninda candasaá¹ƒvÄ• di-kantabhÄ• vopasobhinÄ• .

mukheneva subodhaá¹ƒ te, manaá¹ƒ pÄ• pÄ• bhinissaá¹-aá¹ƒ_ ||

bhÄ• vakicco Ã±Ä• pakahetu.

<256> __ ``munindiâ€™â€™ _ccÄ• di. __muninde_ti Ä• mantanaá¹ƒ. __te_ tava __candas
kantabhÄ• vena __upasobhinÄ• _ sobhamÄ• nena mukheneva __pÄ• pehi_ rÄ• gÄ• dÄ«hi
__manaá¹ƒ_ cittaá¹ƒ __subodhaá¹ƒ_ suá¹-á¹-hu viÃ±Ã±Ä• yatÄ«ti ayaá¹ƒ bhÄ• vakicco Ã±Ä
Ã±Ä• panato.

256__._ __ ``munindaâ€™â€™ _iccÄ• di. he __muninda te_ tava __candasaá¹ƒvÄ• dikanta
candakantabhÄ• vasadisena kantabhÄ• vena sobhamÄ• nena mukhena __manaá¹ƒ_ tuyha
__pÄ• pÄ• bhinissaá¹-aá¹ƒ_ rÄ• gÄ• dÄ«hi kilesehi nikkhantanti __subodhaá¹ƒ_ suá¹-á¹-hu
mukhaá¹ƒ manakantabhÄ• vasambandhena samannÄ• gataá¹ƒ sayaá¹ƒ vijjamÄ• nameva k
Ã±Ä• petÄ«ti bhÄ• vakicco Ã±Ä• pakahetu nÄ• ma jÄ• to. candena abhedopacÄ• rato cand
sadisoti ca, so ca so kantabhÄ• vo ceti ca, tena upasobhitoti ca, pÄ• pehi abhinissaá¹-anti c

<257> __sÄ• dhuhatthÄ• ravindÄ• ni, saá¹…kocayatite kathaá¹ƒ.

muninda caraá¹‡advanda-rÄ• gabÄ• lÄ• tapo phusaá¹ƒ_ ||

ayuttakÄ• rÄ« cittahetu.

<257> __ ``sÄ• dhuâ€™â€™ _iccÄ• di. muninda te caraá¹‡Ä• naá¹ƒ dvandassa rÄ• go bÄ
__rÄ• gabÄ• lÄ• tapo_ taruá¹‡akiraá¹‡asamÅ«ho lohitattÄ• dinÄ• sÄ• dhÅ«naá¹ƒ hatthÄ• r
__phusaá¹ƒ_ visÄ• rittenÄ• â€™ masanto kathaá¹ƒ __saá¹…kocayati_ makulayati, aÃ±jalip
ayuttametaá¹ƒ. bÄ• lÄ• tapo hi padumÄ• namummÄ«lanahetu, ayaá¹ƒ tu apubbo bÄ• lÄ• ta
anucitakÄ• riyakÄ• raá¹‡Ä• ayuttakÄ• rÄ« cittahetu, evaá¹ƒvidho viÃ±Ã±eyyo bhÄ• vakicca

257__._ __ ``sÄ• dhuâ€™â€™ _iccÄ• di. he __muninda te_ tava __caraá¹‡advandarÄ• gab
aruá¹‡avaá¹‡á¹‡asaá¹…khataabhinavasÅ«riyakiraá¹‡o __sÄ• dhuhatthÄ• ravindÄ• ni_ suja
__phusaá¹ƒ_ attano sabbabyÄ• pittÄ• phusanto kathaá¹ƒ __saá¹…kocayati_ karasampuá¹-
bÄ• lÄ• tapo nÄ• ma padumavikasanaá¹ƒ vinÄ• saá¹…kocanaá¹ƒ na karoti, eso Ä• tapo ac
gamyamÄ• nattÄ• ayuttasaá¹…kocasattÄ• karaá¹‡ato ayaá¹ƒ ayuttakÄ• rÄ« cittahetu \Be 2
karotÄ«ti ca, cittaÃ±ca taá¹ƒ hetu cÄ• ti ca vÄ• kyaá¹ƒ.

<258> __saá¹…kocayanti jantÅ«naá¹ƒ, pÄ• á¹‡ipaá¹…keruhÄ• niâ€™ ha.

munindacaraá¹‡advanda-nakhacandÄ• naâ€™ maá¹ƒsavo_ ||

yuttakÄ• rÄ« cittahetu.

<258> __ ``saá¹…kocayantiâ€™â€™ _ccÄ• di. munindassa pÄ• dÄ• naá¹ƒ dvande nakhÄ•
__aá¹ƒsavo_ kiraá¹‡Ä• __iha_ loke __jantÅ«naá¹ƒ_ sattÄ• naá¹ƒ pÄ• á¹‡ayo eva paá¹…ke
saá¹…kocayanti paá¹‡Ä• makaraá¹‡asampuá¹-arÅ«pena milÄ«yantÄ«ti {milÄ• yayantÄ«ti (?
candato paá¹…kajasaá¹…kocassa ucitattÄ• . vuttanayepÄ«ti.

258__._ __ ``saá¹…koâ€™â€™ _iccÄ• di. __munindacaraá¹‡advandanakhacandÄ• naá¹ƒ_
nakhÄ• valisaá¹…khÄ• tÄ• naá¹ƒ candÄ• naá¹ƒ __aá¹ƒsavo_ raá¹ƒsayo __iha_ loke jantÅ«
__saá¹…kocayanti_ karasampuá¹-Ä• kÄ• rena saá¹…kocayanti makulaá¹ƒ karontÄ«ti. cand
padumasaá¹…kocasattÄ• ya katattÄ• ca, pakaticandakiraá¹‡akattabbakiccassa
candamarÄ«cisamÄ• naaÃ±Ã±Ä• diá¹-á¹-hapubbavicitraaá¹ƒsÅ«hi katattÄ• ca ayaá¹ƒ yutta
pÄ• á¹‡ayo ca te paá¹…keruhÄ• ni ceti ca, munindassa caraá¹‡advandamiti ca, tasmiá¹ƒ na
candÄ• ti ca vÄ• kyaá¹ƒ.

<259> __uddiá¹-á¹-hÄ• naá¹ƒ padatthÄ• naá¹ƒ, anuddeso_ {anudeso (?) } __yathÄ• kkama

saá¹…khyÄ• naâ€™ miti niddiá¹-á¹-haá¹ƒ, yathÄ• saá¹…khyaá¹ƒ kamopi ca_ ||

<259> kamaá¹ƒ vivaritumupakkamati __ ``uddiá¹-á¹-hÄ• naâ€™â€™ _miccÄ• di. __uddiá¹-
vuttÄ• naá¹ƒ __padatthÄ• naá¹ƒ_ vatthÅ«naá¹ƒ kesaÃ±ci __yathÄ• kkamaá¹ƒ_ uddesakkan
__anuddeso_ puna atthantaraniddesanayena anukathanaá¹ƒ {kathanaá¹ƒ (?) } ``saá¹…khy
``yathÄ• saá¹…khyaâ€™â€™ mityapi ca __niddiá¹-á¹-haá¹ƒ_ vuttaá¹ƒ. vidheyyattÄ• tesaá¹
tadapekkhÄ• ya napuá¹ƒsakattaá¹ƒ, anuvaditabbattÄ• nuddesassÄ• ppadhÄ• nattamiti na p
``kamoâ€™â€™ iccapi niddiá¹-á¹-hoti liá¹…gavipariá¹‡Ä• mo.

259__._ idÄ• ni kamÄ• laá¹…kÄ• raá¹ƒ uddisati __ ``uddiá¹-á¹-hÄ• naâ€™â€™ _miccÄ• dir
paá¹-hamakathitÄ• naá¹ƒ padatthÄ• naá¹ƒ __yathÄ• kkamaá¹ƒ_ uddiá¹-á¹-hakkamamanatik
atthantaraá¹ƒ nissÄ• ya punakathanaá¹ƒ ``saá¹…khyÄ• naâ€™â€™ miti ca, ``yathÄ• saá¹…
niddiá¹-á¹-haá¹ƒ, kamopi ca niddiá¹-á¹-ho. ettha pasiddhaá¹ƒ anuddesaá¹ƒ pubbaddhena an
kamampi kamapariyÄ• yaá¹ƒ saá¹…khyÄ• nayathÄ• saá¹…khyadvayampi aparaddhena vid
dassetuá¹ƒ anuvÄ• dassa Ä• hariyamÄ• nattÄ• anuvÄ• do appadhÄ• no, vidhÄ• tabbo pad
taá¹ƒ padhÄ• naá¹ƒ, itaramappadhÄ• nanti iminÄ• kÄ• raá¹‡ena vuccati. tasmÄ• ``niddiá¹-
``saá¹…khyÄ• naá¹ƒ, yathÄ• saá¹…khyaâ€™â€™ nti dvayaá¹ƒ apekkhÄ• ya (tassa appadh
sÄ«haá¸·abyÄ• khyÄ• yaá¹ƒ na dissati} napuá¹ƒsakaá¹ƒ hoti. ``kamoâ€™â€™ ti apekkhÄ• y
pulliá¹…go hoti. appadhÄ• no anuddesoti nÄ• pekkhati. kamamanatikkammÄ• ti ca, saá¹…k
vÄ• kyaá¹ƒ.

<260> __Ä• lÄ• pahÄ• salÄ«lÄ• hi, muninda vijayÄ• tava.

kokilÄ• kumudÄ• ni co-pasevante vanaá¹ƒ jalaá¹ƒ_ ||

<260> tamudÄ• harati __ ``Ä• lÄ• piâ€™â€™ _ccÄ• dinÄ• . muninda tava Ä• lÄ• pahÄ• sÄ
uddesoyaá¹ƒ. __vijayÄ• _ kokilakumudÄ• naá¹ƒ parÄ• bhavena __kokilÄ• _ karavÄ«kÄ• ku
yathoddesamanuddesoyaá¹ƒ vuttÄ• pekkhÄ• ya. vakkhamÄ• nÄ• pekkhÄ• ya tu ayampi ud
kumudÄ• ni jalaâ€™â€™ miti yathoddesamanuddesoyaá¹ƒ. __upasevante iva_ nissayanti n
sambhavo __ive_ti \Be 254/ parikappate. yajjevaá¹ƒ parikappanÄ• ya kathaá¹ƒ yathÄ• saá¹
--- yatthÄ• laá¹…kÄ• rantaramapi patÄ«yate. tatthuddesÄ• nurÅ«pÄ• nuddesasambhave sa
voharÄ«yate tasseva mukhyato vattumicchitattÄ• . yatthÄ• laá¹…kÄ• rantaraá¹ƒ na gamyate
kamoti viÃ±Ã±eyyaá¹ƒ.

260__._ udÄ• harati __ ``Ä• lÄ• piâ€™â€™ _ccÄ• dinÄ• . he __muninda te_ tava __Ä• lÄ•
madhurasaralÄ«lÄ• hi saddhiá¹ƒ mandahasitalÄ«lÄ• hi saÃ±jÄ• tÄ• __vijayÄ• _ jayahetu _
__kumudÄ• ni_ keravÄ• ni ca vanaá¹ƒ jalaÃ±ca kamena __upasevante iva_ nissayaá¹ƒ kar
``Ä• lÄ• pahÄ• salÄ«lÄ• hÄ«â€™â€™ ti uddeso, ``kokilÄ• kumudÄ• nÄ«â€™â€™ ti vuttÄ•
jalaâ€™â€™ nti vakkhamÄ• nÄ• pekkhÄ• ya uddesova hoti, tatvato Ä«disavijayena kokilÄ•
vanÄ• dinissayakÄ• raá¹‡Ä• bhÄ• vato __iva_saddapayogena niddiá¹-á¹-ho. evaá¹ƒ sati aya

bhavati. kasmÄ• ? nÄ• nÄ• laá¹…kÄ• rasannipÄ• te sati yo yo alaá¹…kÄ• ro vattunÄ• icchi
voharÄ«yamÄ• nattÄ• . evaá¹ƒ parikappanÄ• laá¹…kÄ• rasaá¹ƒsagge satipi uddesakkamen
mukhyattÄ• ayaá¹ƒ kamÄ• laá¹…kÄ• ro nÄ• ma. Ä«disaÃ±Ã±ampi evameva daá¹-á¹-habba
tesaá¹ƒ lÄ«lÄ• yoti ca viggaho.

<261> __siyÄ• piyataraá¹ƒ nÄ• ma, attharÅ«passa kassaci.

piyassÄ• â€™ tisayeneâ€™ kaá¹ƒ, yaá¹ƒ hoti paá¹-ipÄ• danaá¹ƒ_ ||

<261> piyataramÄ• harati __ ``siyÄ• â€™â€™ _iccÄ• dinÄ• . atisayena piyassa kassaci __
abhidheyyasabhÄ• vassa yaá¹ƒ __paá¹-ipÄ• dana_mÄ• khyÄ• naá¹ƒ hoti, etaá¹ƒ piyataraá¹

261__._ idÄ• ni Ã±.0255 piyatarÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``siyÄ• â€™â€™ _iccÄ• dinÄ
__attharÅ«passa_ abhidheyyasabhÄ• vassa yaá¹ƒ __paá¹-ipÄ• danaá¹ƒ_ kathanaá¹ƒ hoti, e
__piyataraá¹ƒ_ nÄ• ma piyatarÄ• laá¹…kÄ• ro nÄ• ma hoti. atisayena piyanti ca, attho eva n
vÄ• kyaá¹ƒ.

<262> __pÄ«ti yÄ• me samuppannÄ• , santa sandassanÄ• tava.

kÄ• lenÄ• â€™ yaá¹ƒ bhave pÄ«ti, taveva puna dassanÄ• _ ||

<262> udÄ• harati __ ``pÄ«tiâ€™â€™ _ccÄ• di. __santa_ sappurisa mahÄ• muni tava __sa
cakkhupathÄ• pÄ• thamattena madhurakathÄ• savanÄ• yÄ• pÄ«ti __me_ mama samuppa
Ä«disena sukhena {sukhaá¹‡ane (?) } __taveva_ nÄ• Ã±Ã±assa kassaci, ko hi nÄ• moÃ±Ã
dassanÄ• bhaveyyÄ• ti.

262__._ __ ``pÄ«tiâ€™â€™ _ccÄ• di. he __santa_ sappurisa tathÄ• gata tava __sandassan
Ä• pÄ• thagamanato yÄ• pÄ«ti me samuppannÄ• , __ayaá¹ƒ_ pÄ«ti __kÄ• lena_ Ä«disakk
aÃ±Ã±assÄ• bhÄ• vÄ• __taveva_ puna __dassanÄ• _ dassanato bhaveti. ettha pÄ«tiyÄ• â
atiiá¹-á¹-hÄ• rammaá¹‡aÃ±ca dassane atigedhaÃ±ca pakÄ• sanena atipÄ«tÄ«ti padatthaá¹ƒ
pÄ«bhipadatthaá¹ƒ (Katthaci) }, pakÄ• sitaá¹ƒ hoti. ``ayaá¹ƒ pÄ«ti bhaveâ€™â€™ ti pubbak
punÄ• sambhavato taá¹ƒsadisÄ• yeva pÄ«ti gahitÄ• yathÄ• ``soyeva vaá¹-á¹-ako {vaddhal
tÄ• niyeva osadhÄ• nÄ«â€™â€™ ti.

<263> __vaá¹‡á¹‡itenoâ€™ pamÄ• nena, vutyÄ• â€™ dhippetavatthuno.

samÄ• savutti nÄ• mÄ• â€™ yaá¹ƒ, atthasaá¹…kheparÅ«pato_ ||

<263> samÄ• savuttiá¹ƒvattumÄ• ha __ ``vaá¹‡á¹‡iteniâ€™â€™ _ccÄ• di. __vaá¹‡á¹‡itena
__adhippetassa_ manasi nihitassa __vatthuno_ atthassa __vutyÄ• _ kathanena __ayaá¹ƒ_
samÄ• savutti nÄ• ma. kasmÄ• ? __atthassa_ vattumicchitassa __saá¹…khepo_ saá¹…khip
__rÅ«paá¹ƒ_ sabhÄ• vo, tasmÄ• tatoyamanvatthasaÃ±Ã±Ä• saá¹…khepavutti samÄ• savu
guá¹‡Ä«bhÅ«tÄ• sakatthÄ• atthantaraá¹ƒ vidadhÄ• ti, na tu sakatthapadhÄ• nÄ• .

263__._ idÄ• ni samÄ• savuttiá¹ƒ niddisati __ ``vaá¹‡á¹‡iteâ€™â€™ _ccÄ• dinÄ• . __vaá¹‡
__upamÄ• nena_ upamÄ• navatthunÄ• karaá¹‡abhÅ«tena __adhippetavatthuno_ icchitatth
__atthasaá¹…kheparÅ«pato_ vattumicchitatthassa saá¹…gaharÅ«pattÄ• __ayaá¹ƒ_ yathÄ•
samÄ• savutti nÄ• ma hoti. ettha vattumicchitatthaá¹ƒ saá¹…gahetvÄ• manasi katvÄ• tass
vaá¹‡á¹‡anÄ• ya manasi katassa pakÄ• sanato ayaá¹ƒ samÄ• savutti nÄ• ma. etissÄ• pad
gammamÄ• nattho pana padhÄ• no hoti. adhippetaÃ±ca taá¹ƒ vatthu ceti ca, samÄ• sena s
kathanamiti ca, saá¹…khepoyeva rÅ«paá¹ƒ sarÅ«panti ca, atthassa saá¹…kheparÅ«panti ca

<264> __sÄ• â€™ yaá¹ƒ visesyamattena, bhinnÄ• â€™ bhinnavisesanÄ• .

attheva aparÄ• pyaâ€™ tthi, bhinnÄ• bhinnavisesanÄ• _ ||

<264> tassÄ• pabhedaá¹ƒ dasseti __ ``sÄ• yaâ€™â€™ _miccÄ• dinÄ• . __sÄ• ayaá¹ƒ_ s
sÄ• maÃ±Ã±Ä• kÄ• rappatÄ«taá¹ƒ ``Ä«disamidaá¹ƒ nÄ• Ã±Ã±athÄ• â€™â€™ ti kutoci byav
vavatthÄ• pÄ«yate, taá¹ƒ __visesyaá¹ƒ, _ tameva __mattaá¹ƒ_ visesanabhedabyavaccheda
atulyÄ• avayavadhammassa samudÄ• ye vattanato. abhinnaá¹ƒ tulyÄ• kÄ• raá¹ƒ visesana
__abhinnavisesanÄ• pi_ attheva. __aparÄ• pyatthi, na_ kevalaá¹ƒ sÄ• yeva. kÄ«disÄ«? bhi
visesanaá¹ƒ yassanti __bhinnÄ• bhinnavisesanÄ• _. visesyaá¹ƒ tu bhinnanti.

264__._ idÄ• ni tassÄ• samÄ• savuttiyÄ• bhedaá¹ƒ dasseti __ ``sÄ• yaâ€™â€™ _miccÄ•
samÄ• savutti __visesyamattena_ guá¹‡Ä• disadisadhammena \Be 257/ karaá¹‡abhÅ«tena
manasi kataá¹ƒ ``idaá¹ƒ upameyyavatthu Ä«disaâ€™â€™ nti sÄ• maÃ±Ã±Ä• vatthato visuá
visuá¹ƒ jÄ• tÄ• , tattakena atulyÄ• vÄ• , __abhinnavisesanÄ• _ tulyavisesanayuttÄ• atthev
__bhinnÄ• bhinnavisesanÄ• _ atulyatulyavisesanayuttÄ• bhinnavisesyayuttÄ• aparÄ• pi at
dvidhÄ• hoti. visesyameva mattamiti ca, avayavena sambhavabhedasabhÄ• vassa samudÄ
vuttÄ• . abhinnÄ• ni visesanÄ• ni yassamiti ca, bhinnÄ• ni ca abhinnÄ• ni ceti ca, tÄ• ni vise
viggaho.

abhinnavisesana

<265> __visuddhÄ• matasandÄ• yÄ«,

pasattharatanÄ• layo.

gambhÄ«ro cÄ• â€™ yaâ€™ mambhodhi,

puÃ±Ã±enÄ• â€™ pÄ• dito_ {puÃ±Ã±enÄ• sÄ• dito (Ce) } __mayÄ• _ ||

<265> ubhayamudÄ• harati __ ``visuddhaâ€™â€™ _iccÄ• dinÄ• . aya__mambhodhi_ sÄ• cirÄ• nucitakusalamÅ«lena hetunÄ• mayÄ• __Ä• pÄ• dito_ patto, kÄ«diso? __visuddhaá¹ƒ devÄ• surÄ• naá¹ƒ mathane visenÄ• sammissattÄ• __amataá¹ƒ_ pÄ«yÅ«saá¹ƒ sandadÄ• ambhodhi. __visuddhaá¹ƒ_ dosalesenÄ• pyasamphuá¹-á¹-hattÄ• accantanimmalaá¹ƒ __am amatasaá¹…khÄ• taá¹ƒ nibbÄ• nadhÄ• tuá¹ƒ sandadÄ• ti upadesakabhÄ• venÄ• ti __visud __pasatthÄ• ni_ niravajjattÄ• __ratanÄ• ni_ muttÄ• maá¹‡iÄ• dÄ«ni, tesaá¹ƒ __Ä• layo_ pa ambhodhi. __pasatthÄ• ni_ buddhÄ• dÄ«hi anekadhÄ• , vaá¹‡á¹‡itÄ• ni __ratanÄ• ni_ sattatiá¹ƒsabodhipakkhiyadhammasaá¹…khatÄ• ni, tesaá¹ƒ Ä• layo, saddhammo. __gambh \Be 258/ saddhammo ca ayamÄ• pÄ• ditoti pakataá¹ƒ. ayaá¹ƒ visesyamattabhinnÄ• abhinn ambhodhino vivacchitÄ• saddhammÄ• bhinnattÄ• , visuddhÄ• matasandÄ• yittÄ• dino ca pakÄ• renÄ• bhinnattÄ• ti.

265__._ idÄ• ni udÄ• harati __ ``visuddhÄ• â€™â€™ _iccÄ• dinÄ• . __visuddhÄ• matasand devÄ• surÄ• naá¹ƒ samuddamathane visena amissattÄ• visuddhabhÅ«tapÄ«yÅ«sadÄ• yak upamÄ• bhÅ«tasamuddavaá¹‡á¹‡anÄ• ya buddhiyaá¹ƒ vattamÄ• nassa saddhammassa pa kÄ• mÄ• misÄ• didosalavenÄ• pi amissitattÄ• atinimmalaá¹ƒ jarÄ• maraá¹‡arahitaá¹ƒ nibb veneyyÄ• naá¹ƒ dÄ• yako, __pasattharatanÄ• layo_ niddosattÄ• pasatthÄ• naá¹ƒ muttÄ• m pavattiá¹-á¹-hÄ• nabhÅ«to samuddapakkhe, saddhammapakkhe pana __pasattharatanÄ• la pasatthÄ• naá¹ƒ sattatiá¹ƒsabodhipakkhiyadhammasaá¹…khataratanÄ• naá¹ƒ pavattidesab pakatiyÄ• yeva agÄ• dho, ekattanayÄ• dicatubbidhanayehi __gambhÄ«ro ayaá¹ƒ ambhodhi gahitasaddhammo ca __puÃ±Ã±ena_ bhavantaropacitakusalakammena mayÄ• __Ä• pÄ• d ambhodhino vattumicchitasaddhammato bhinnattÄ• ca, ``visuddhÄ• matasandÄ• yÄ«â€™â visesanÄ• naá¹ƒ ubhayavisesyepi yathÄ• vuttanayena abhinnattÄ• ca ayaá¹ƒ samÄ• savut abhinnavisesanÄ• hoti.

bhinnÄ• bhinnavisesana

<266> __icchitatthapado sÄ• ro,

phalapupphopasobhito.

sacchÄ• yoâ€™ yaâ€™ mapubbova,

kapparukkho samuá¹-á¹-hito_ ||

<266> __ ``icchiteâ€™â€™ _ccÄ• di. \Be 259/ aya__mapubbova_ vuttaguá¹‡ayogena acch
samuá¹-á¹-hito, kÄ«diso? icchitaá¹ƒ lokiyaá¹ƒ yaá¹ƒ kiÃ±ci atthaá¹ƒ padadÄ• tÄ«ti __icchitat
kapparukkho. icchitaá¹ƒ lokiyalokuttaraá¹ƒ yaá¹ƒ kiÃ±ci atthaá¹ƒ padadÄ• tÄ«ti __icchitattha
__sÄ• ro_ seá¹-á¹-ho, kapparukkho jino ca. phalÄ• ni pupphÄ• ni, tehi upasobhito, kapparuk
candasÅ«riyÄ• lokavilomarÅ«pÄ• ya vattate __sacchÄ• yo, _ kapparukkho. jino tu pubbe vu
kÄ• yakantÄ• dirÅ«pÄ• ya chÄ• yÄ• ya yuttoti __sacchÄ• yo_ti. ayaá¹ƒ visesyamattabhinnÄ
jinato visesyassa kapparukkhassa bhinnattÄ• , phalapupphopasobhitatthassa kapparukkhey
icchitatthapadatthassa sÄ• ratÄ• ya sacchÄ• yatÄ• ya ubhayattheva bhÄ• vato vuttavidhinÄ

266__._ __ ``icchitatthiâ€™â€™ _ccÄ• di. __icchitatthapado_ sattehi icchitÄ• naá¹ƒ
lokiyaaviÃ±Ã±Ä• á¹‡akavatthÄ• bharaá¹‡Ä• dÄ«naá¹ƒ dÄ• yako kapparukkhavaá¹‡á¹‡anÄ•
jinapadatthassa kathetukÄ• matÄ• ya __icchitatthapado_ sattehi patthitÄ• naá¹ƒ lokiyalokut
sakalatthÄ• naá¹ƒ anurÅ«pavasena tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ dÄ• yako, __sÄ• ro_ rukk
Ä«disarukkhassÄ• bhÄ• vato uttamo, __sÄ• ro_ sadevakÄ• disattalokesu tÄ• disasattavises
__phalapupphopasobhito_ kappaddumÄ• nurÅ«paphalehi pupphehi ca upasobhito, __sacch
Ä• varaá¹‡Ä«yarukkhacchÄ• yÄ• ya samannÄ• gato, __sacchÄ• yo_ nÄ«lapÄ«tÄ• dichabbi
__apubbo_ pubbe asaÃ±jÄ• to __ayaá¹ƒ kapparukkho_ eso paccakkho kappapÄ• dapo __s
puÃ±Ã±Ä• nubhÄ• vena loke pÄ• tubhÅ«toti. vattumicchitatthajinapadatthato visesyassa ka
bhinnattÄ• ca, icchitatthadÄ• nasÄ• rabhÄ• vasacchÄ• yasaá¹…khatÄ• naá¹ƒ visesanÄ• na
phalapupphopasobhitatÄ• ya rukkhasseva visesanattÄ• ca ayaá¹ƒ samÄ• savutti visesyabh
bhinnÄ• bhinnavisesanÄ• hoti. icchito ca so attho ceti ca, taá¹ƒ padadÄ• tÄ«ti ca, phalapup
ca, saha chÄ• yÄ• ya vattamÄ• noti ca vÄ• kyaá¹ƒ.

<267> __sÄ• garattena saddhammo,

rukkhattenoâ€™ dito jino.

sabbe sÄ• dhÄ• raá¹‡Ä• dhammÄ• ,

pubbatrÄ• â€™ Ã±Ã±atra tuâ€™ ttayaá¹ƒ_ ||

<267> tadubhayaá¹ƒ vivarati __ ``sÄ• garatteniâ€™â€™ _ccÄ• dinÄ• . __saddhammo_ sa
__sÄ• garattena_ sÄ• garaguá¹‡asadisattÄ• sÄ• gararÅ«pena uditoti sambandho, kittitoti a
yathÄ• vuttanayena __udito_ taá¹ƒ patto anupekkhitassa kakkhavuttiyÄ• ambhodhiÄ• disad
tu tathÄ• patÄ«tyudayo, aÃ±Ã±athÄ• kathaá¹ƒ ambhodhiÄ• disaddÄ• naá¹ƒ dhammÄ• dis

ayaá¹ƒ __pubbatra_ ``visuddhÄ• matasandÄ• yiâ€™â€™ ccÄ• dike __sabbe_ ye keci tatro
visuddhÄ• matasandÄ• yittÄ• dayo __sÄ• dhÄ• raá¹‡Ä• _ tulyÄ• __dhammÄ• _ visesanÄ•
__aÃ±Ã±atra tu_ anantaravutta ``icchitatthapadoâ€™â€™ iccÄ• do pana tayaá¹ƒ sÄ• dhÄ•
sÄ• dhÄ• raá¹‡aÃ±ca (Katthaci) }, asÄ• dhÄ• raá¹‡aÃ±ca visesanaá¹ƒ vuttanayeneti.

267__._ idÄ• ni tehi dvÄ«hi samÄ• savuttehi vuttatthadvayaá¹ƒ pakÄ• seti __ ``sÄ• gariâ€™
__sÄ• garattena_ sÄ• gararÅ«pena __saddhammo_ sammÄ• sambuddhena desitapariyatti
rukkhattena jino udito. sÄ• garakapparukkhÄ• disaddÄ• attano abhidheyyabhÅ«tasÄ• gara
mukhyabhÄ• vena \Be 261/ apavattitvÄ• buddhiyaá¹ƒ pavattaatthassÄ• pi sÄ• dhÄ• raá¹‡a
gammamÄ• ne vattumicchitasaddhammajinapadattheyeva pakaraá¹‡Ä• dito tÄ• disaatthapp
mukhyabhÄ• vena pavattantÄ«ti adhippÄ• yo. tathÄ• hi yadi ete mukhyatthena na pavattan
ambhodhikapparukkhasaddÄ• saddhammajinapadatthe kathaá¹ƒ pakÄ• sentÄ«ti tesu dvÄ«
``visuddhÄ• matasandÄ• yÄ«â€™â€™ iccÄ• dipubbudÄ• haraá¹‡e __sabbe dhammÄ• _ ``v
sabbe visesanadhammÄ• __sÄ• dhÄ• raá¹‡Ä• _ ambhodhisaddhammÄ• naá¹ƒ samÄ• nÄ•
``icchitatthapadoâ€™â€™ tiÄ• dike aÃ±Ã±asmiá¹ƒ udÄ• haraá¹‡e pana __tayaá¹ƒ_ ``icchita
sacchÄ• yoâ€™â€™ ti visesanattayaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ. phalapupphopasobhitabhÄ• v
``apubboâ€™â€™ iccÄ• dikaá¹ƒ visesanameva. tathÄ• hi iminÄ• rukkhadhammabhÅ«to k
visesanattaá¹ƒ aÃ±Ã±esuyeva vuttaá¹ƒ.

<268> __vatthunoâ€™ Ã±Ã±appakÄ• rena, á¹-hitÄ• vutti tadaÃ±Ã±athÄ• .

parikappÄ«yate yattha, sÄ• hoti parikappanÄ• _ ||

<268> parikappanaá¹ƒ parikappeti __ ``vatthunoâ€™â€™ _ccÄ• dinÄ• . __vatthuno_ sajÄ«
__vutti_ avatthÄ• __aÃ±Ã±appakÄ• rena_ vattumicchitappakÄ• rÄ• pekkhÄ• ya aÃ±Ã±ene
tato yathÄ• vaá¹-á¹-hitappakÄ• rato __aÃ±Ã±athÄ• _ aÃ±Ã±ena pakÄ• rena parikappÄ«yate
__parikappanÄ• _ hoti, parikappÄ«yate aÃ±Ã±athÄ• karÄ«yate vatthuá¹-á¹-hiti etissanti kat

268__._ idÄ• ni parikappanaá¹ƒ dasseti __ ``vatthunoâ€™â€™ _iccÄ• dinÄ• . __vatthuno_
saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akapadatthassa __vutti_ pavatti __aÃ±Ã±appakÄ• rena_
vijjamÄ• nappakÄ• rena __á¹-hitÄ• _ pavattamÄ• nÄ• , __tadaÃ±Ã±athÄ• _ \Be 262/ tato vi
aÃ±Ã±enÄ• vijjamÄ• nappakÄ• rena __yattha_ vuttiyaá¹ƒ parikappÄ«yate, sÄ• parikappan
aÃ±Ã±athÄ• karÄ«yate vatthuá¹-á¹-hiti etissamiti viggaho.

<269> __upamÄ• bbhantarattena, kiriyÄ• divasena ca.

kamenoâ€™ dÄ• harissÄ• mi, vividhÄ• parikappanÄ• _ ||

<269> bhedaá¹ƒ tassÄ• dasseti __ ``upamÄ• â€™â€™ _iccÄ• dinÄ• . upamÄ• abbhantar
ca, kiriyÄ• divasena ca __vividhÄ• _ nÄ• nappakÄ• rÄ• parikappanÄ• idÄ• ni kamena udÄ

269__._ idÄ• ni tassa bhedaá¹ƒ dasseti __ ``upamÄ• bbhantareâ€™â€™ _ccÄ• dinÄ• . __u
abbhantare vijjamÄ• nattÄ• ca kiriyÄ• divasena ca vividhÄ• parikappanÄ• kamena udÄ• h
assÄ• parikappanÄ• yeti ca, tassÄ• bhÄ• voti ca, aneke vidhÄ• pakÄ• rÄ• yÄ• samiti ca v

upamÄ• bbhantaraparikappanÄ•

<270> __icchÄ• bhaá¹…gÄ• turÄ• â€™ sÄ«nÄ• ,

tÄ• â€™ tiniccalaâ€™ maccharÄ• .

vasaá¹ƒ nentÄ«va dhÄ«raá¹ƒ taá¹ƒ,

tadÄ• yogÄ• bhiyogato_ ||

<270> udÄ• harati __ ``icchÄ• â€™â€™ _iccÄ• di. icchÄ• bhaá¹…gena ``buddhaá¹ƒ bhaga
vattessÄ• mÄ• â€™â€™ ti bodhimÅ«le katÄ• bhilÄ• savinÄ• sena __Ä• turÄ• _ dukkhitÄ• a
__atiniccalaá¹ƒ_ nÄ• sikagge nayane katÄ• natÄ• vasena accantamakriya__mÄ• sÄ«nÄ• _
yoginisaá¹…kÄ• sÄ• mÄ• raá¹…ganÄ• ti \Be 263/ yathÄ• vaá¹-á¹-hitÄ• ya sacetanÄ• naá¹ƒ
{mÄ• raá¹…ganÄ• valakkhaá¹‡Ä• naá¹ƒ (Katthaci) } vatthÅ«naá¹ƒ vutti vuttÄ• , sÄ• yamaÃ±
__dhÄ«raá¹ƒ_ devaá¹…ganÄ• nampi siá¹…gÄ• rabhÄ• vopacaritavilÄ• sÄ• tisayenÄ• pi aka
__yogo_ mantÄ• nuá¹-á¹-hÄ• naá¹ƒ, tattha abhiyogato yuÃ±janena __vasa_mattano Ä• yatt
vahanti maÃ±Ã±eti. ettha __iva_ saddasutiyÄ• upamÄ• sandeho na kÄ• tabbo, savasÄ• na
mÄ• raá¹…ganÄ• vasaá¹ƒ nentÄ«vÄ• ti parikappÄ«yante. hoti ca ---

``vasaá¹ƒ nentÄ«va dhÄ«raâ€™â€™ nti, nayane noâ€™ pamÄ• natÄ• .

na hi kattukriyÄ• yaâ€™ tthi, upamÄ• nopameyyatÄ• ti ||

kriyÄ• parikappattepi ayamupamÄ• bbhantarÄ• parikappanÄ• , na kevalakriyÄ• parikappan
mÄ• raá¹…ganÄ• namacalopavesanassa yogÄ• bhiyogena sÄ• myasandassanato, tathÄ• b
dhÄ«rassÄ• pi tÄ• disassa bhagavato avasÄ• nayanattanti parikappanatoti.

270__._ idÄ• ni udÄ• harati __ ``icchÄ• â€™â€™ _iccÄ• dinÄ• . __icchÄ• bhaá¹…gÄ• turÄ•
nisinnaá¹ƒ bhagavantaá¹ƒ ``palobhessÄ• mÄ• â€™â€™ ti mÄ• raá¹…ganÄ• attanÄ• yeva
pÄ«á¸·itÄ• , atiniccalaá¹ƒ hutvÄ• nÄ• sikagge patitadiá¹-á¹-hehi samannÄ• gatÄ• naÃ±Ã±av

kriyantaravirahato. __Ä• sÄ«nÄ• _ jhÄ• yamÄ• nÄ• nisinnÄ• __tÄ• accharÄ• _ yoginisadis
taá¹‡hÄ• aratiragÄ• saá¹…khÄ• tÄ• mÄ• raá¹…ganÄ• yo __dhÄ«raá¹ƒ_ siá¹…gÄ• rÄ• dhip
akampamÄ• naá¹ƒ __taá¹ƒ_ bhagavantaá¹ƒ __yogÄ• bhiyogato_ mantajappanasaá¹…khÄ•
attano vasaá¹ƒ __tadÄ• _ attano parÄ• jitakÄ• le __nentÄ«va_ pÄ• penti maÃ±Ã±eti. ettha p
mÄ• raá¹…ganÄ• saá¹…khÄ• tasajÄ«vapadatthÄ• naá¹ƒ vijjamÄ• nappakÄ• raá¹ƒ dassitaá
tesameva avijjamÄ• nayogÄ• bhiyogena vasÄ«karaá¹‡aá¹ƒ kappitaá¹ƒ. mÄ• raá¹…ganÄ• n
yoginÄ«naá¹ƒ mantajjhayanasadisattÄ• mÄ• raá¹…ganÄ• naá¹ƒ yoginÄ«naá¹ƒ upamÄ• no
gamyateti esÄ• upamÄ• bbhantaraparikappanÄ• nÄ• ma. ``nenti ivÄ• â€™â€™ ti payoge
hoteva. icchÄ• ya bhaá¹…goti ca, tena Ä• turÄ• ti ca, niggataá¹ƒ calaá¹ƒ calanaá¹ƒ asmÄ•
atisayena niccalanti ca, kriyÄ• visesanaá¹ƒ, yoge abhiyogoti ca vÄ• kyaá¹ƒ.

``nenti ivÄ• â€™â€™ ti idha __iva_saddasutiyÄ• upamÄ• jotanatthaá¹ƒ ceti saá¹ƒsayo na
sÄ• dhammasaá¹…khÄ• taguá¹‡avisesassa sambandhe asati kriyÄ• mattassa upamÄ• bhÄ

``vasaá¹ƒ nentÄ«va dhÄ«raâ€™â€™ nti, nayena noâ€™ pamÄ• natÄ• .

na hi kattukriyÄ• yaâ€™ tthi, upamÄ• nopameyyatÄ• ti ||

__ ``vasaá¹ƒ nentÄ«va dhÄ«raâ€™â€™ nti_ ettha __nayane_ gamyamÄ• ne pÄ• pane __u
natthi, __hi_ tatheva, __kattukriyÄ• ya_ kattusambandhiyÄ• kriyÄ• ya __upamÄ• nopameyy
upameyyabhÄ• vo natthÄ«ti ayaá¹ƒ hetthattho.

kriyÄ• parikappanÄ•

<271> __gajaá¹ƒ mÄ• ro samÄ• ruá¸·ho, yuddhÄ• yaâ€™ ccantaâ€™ munnataá¹ƒ.

maggaâ€™ manvesati nÅ«na, jinabhÄ«to palÄ• yituá¹ƒ_ ||

<271> __ ``gajaâ€™â€™ _miccÄ• di. yuddhÄ• ya __accanta_matisayena __unnata_mucca
samÄ• ruá¸·ho __mÄ• ro_ vasavattÄ« taá¹ƒ jinÄ• tÄ«ti atthena __jinato_ bhÄ«to palÄ• yituá
nilÄ«yanaá¹-á¹-hÄ• naá¹ƒ __maggaá¹ƒ_ pathaá¹ƒ anvesati __nÅ«na_ maÃ±Ã±e. iti kriyÄ• p
Ä• rohanakriyÄ• ya maggamanvesanatthanti parikappitattÄ• .

271__._ __ ``gajaâ€™â€™ _miccÄ• di. \Be 265/ __yuddhÄ• ya_ yuddhatthaá¹ƒ __acca_nta
diyaá¸• á¸• hasatayojanÄ• yÄ• mÄ• nurÅ«pauccaguá¹‡asamannÄ• gataá¹ƒ __gajaá¹ƒ_ giri
jinÄ• bhÄ«to palÄ• yituá¹ƒ __maggaá¹ƒ_ nibbhayaá¹ƒ pathaá¹ƒ __anvesati nÅ«na_ gavesa
kurumÄ• no gajÄ• rohanaá¹ƒ maggÄ• nvesanatthamiti kavinÄ• parikappitattÄ• esÄ• kriyÄ
accantamiti asaá¹…khya sasaá¹…khyabhÄ• vepi pakaraá¹‡ato Ä• dhikke eva vattati.

guá¹‡aparikappanÄ•

<272> __muninda pÄ• dadvande te, cÄ• rurÄ• jÄ«vasundare.

maÃ±Ã±e pÄ• pÄ• bhisammadda-jÄ• tasoá¹‡ena soá¹‡imÄ• _ ||

<272> muninda te cÄ• ru ca taá¹ƒ rÄ• jÄ«vaá¹ƒ padumaÃ±ca tamiva sundaraá¹ƒ tasmiá¹ƒte
lohitattaguá¹‡o, iti yathÄ• vaá¹-á¹-hitÄ• acetanassa lohitattalakkhaá¹‡assa vatthuno vutti vu
sÄ• yamaÃ±Ã±athÄ• parikappÄ«yate. __pÄ• pÄ• naá¹ƒ_ kilesÄ• rÄ«naá¹ƒ __abhisammad
jÄ• taá¹ƒ __soá¹‡aá¹ƒ_ rudhiraá¹ƒ, tena jÄ• toti maÃ±Ã±e. iti guá¹‡aparikappanÄ•
pÄ• dadvandasannihitalohitattaguá¹‡assa ``pÄ• pÄ• ... pe ... soá¹‡eneâ€™â€™ ti parikapp

272__._ __ ``munindeâ€™â€™ _ccÄ• di. he __muninda te_ tava __cÄ• rurÄ• jÄ«vasundare
pÄ• dadvande __soá¹‡imÄ• _ rattavaá¹‡á¹‡aá¹ƒ __pÄ• pÄ• bhisammaddajÄ• tasoá¹‡ena m
saparasantÄ• nagatapÄ• pÄ• naá¹ƒ sammaddanena jÄ• tena rudhirenÄ• ti maÃ±Ã±e. sabb
bhavantarasiddhapuÃ±Ã±akammÄ• nubhÄ• vena jÄ• tarattavaá¹‡á¹‡aá¹ƒ ``pÄ• pÄ• bhisam
parikappitattÄ• ayaá¹ƒ guá¹‡aparikappanÄ• nÄ• ma. cÄ• ru ca taá¹ƒ rÄ• jÄ«vaÃ±cÄ• ti ca,
ca, tena jÄ• taÃ±cÄ• ti ca, taÃ±ca taá¹ƒ soá¹‡aÃ±cÄ• ti ca, soá¹‡assa bhÄ• voti ca viggaho

<273> __maÃ±Ã±esaá¹…ke \Be 266/ dhuvaá¹ƒ nÅ«na-mivaâ€™ miccevamÄ• dihi.

sÄ• â€™ yaá¹ƒ byaÃ±jÄ«yate kvÄ• pi, kvÄ• pi vÄ• kyena gamyate_ ||

<273> vohÄ• ratthaá¹ƒ parikappanÄ• sÅ«cake sadde dassento Ä• ha __ ``maÃ±Ã±eâ€™â€
saddarÄ• si Ä• di yesaá¹ƒ ``takkemi, parikappemi, cintayÄ• mi, yatheâ€™â€™ tyevamÄ• dÄ
parikappanÄ• __kvÄ• pi_ yathÄ• vutte __byaÃ±jÄ«yate_ pakÄ• sÄ«yate, __kvÄ• pi_ kattha
__maÃ±Ã±e_iccÄ• dÄ«namabhÄ• vepÄ«ti.

273__._ vohÄ• rasukhatthaá¹ƒ parikappanÄ• pakÄ• sake sadde dasseti __ ``maÃ±Ã±eâ€™
saá¹…ke, dhuvaá¹ƒ, nÅ«na, iva, evamÄ• dÄ«hi saddehi __sÄ• yaá¹ƒ_ parikappanÄ• __kvÄ
__byaÃ±jÄ«yate_ pakÄ• sÄ«yate, __kvÄ• pi_ katthaci __vÄ• kyena_ kriyÄ• kÄ• rakasamba
__gamyate ivÄ• _disaddayogÄ• bhÄ• vepi kevalaá¹ƒ vÄ• kyasÄ• matthiyeneva Ã±Ä• yate. _
_ccÄ• dipadapaÃ±cakaá¹ƒdvandasamÄ• sena niddiá¹-á¹-haá¹ƒ. __iti evaá¹ƒ_ pakÄ• ro sad
``takkemi, parikappemi, cintayÄ• mi, yathÄ• â€™â€™ tiÄ• nÄ«nanti viggaho.

gammaparikappanÄ•

<274> __dayÄ• saÃ±cÄ• rasarasÄ• _ {dayÄ• saÃ±jÄ• tasarasÄ• (Katthaci) }, __dehÄ• nik

pÄ«á¹‡entÄ• jina te sÄ• dhu-janaá¹ƒ sarasataá¹ƒ nayuá¹ƒ_ ||

<274> udÄ• harati __ ``dayÄ• â€™â€™ _iccÄ• di. __raso_ sineho, tena saha vattamÄ• no karuá¹‡Ä• ya __saÃ±cÄ• ro_ dukkhitasattavisayÄ• nirantarappavatti, tena saraso, tato. jina nikkhantakantiyo sÄ• dhujanaá¹ƒ __pÄ«á¹‡entÄ• _ tappentÄ• tameva janaá¹ƒ __sarasataá pÄ• pesuá¹ƒ, tÄ• disaá¹ƒ tathÄ• vidhadehanikkhantakantÄ« naá¹ƒ sÄ• dhujanaá¹ƒ pÄ«á¹‡e gammamÄ• naparikappanÄ• yaá¹ƒ yato kantiyo \Be 267/ laddhasarasasarÄ«rasaá¹ƒsaggÄ• attÄ• naá¹ƒ sevamÄ• nampi sÄ• dhujanaá¹ƒ sarasataá¹ƒ nentÄ«ti gamyate.

274__._ vÄ• kyagammaparikappanamudÄ• harati __ ``dayeâ€™â€™ _ccÄ• dinÄ• . he __ji dukkhitasattavisayÄ• ya karuá¹‡Ä• ya savisaye nirantarappavattiyÄ• saÃ±jÄ• tasnehato __ __nikkhantakantiyo_ dasadisÄ• su niggatÄ• nÄ«lÄ• dichabbaá¹‡á¹‡araá¹ƒsiyo __sÄ• dhuja uttamajanaá¹ƒ pÄ«á¹‡entÄ• __sarasataá¹ƒ_sasnehabhÄ• vaá¹ƒ pemasahitattaá¹ƒ __nayua pÄ• pesuá¹ƒ. ``sarasataá¹ƒ nayuâ€™â€™ nti ettha ``sÄ• dhujanaâ€™â€™ nti sutasamban karuá¹‡Ä• sinehasommadehasaá¹ƒsaggato kantiyo sayampi nissayaguá¹‡ato sommabhÅ«t pavattajanepi muduá¹ƒ karontevÄ• ti __ivÄ• _dÄ«naá¹ƒ abhÄ• vepi vÄ• kyagammaparikapp kantivatthÅ«naá¹ƒ janapasÄ• dasaá¹…khÄ• tavatthuá¹-á¹-hiti ``dayÄ• saÃ±cÄ• rasarasÄ• i evamÄ• diaÃ±Ã±appakÄ• rena parikappito. dayÄ• ya saÃ±cÄ• ro punappunaá¹ƒ pavattÄ«ti vattamÄ• noti ca, dayÄ• saÃ±cÄ• rena sarasoti ca, nikkhantÄ• ca tÄ• kantiyo ceti ca, sÄ• sarasassa bhÄ• voti ca vÄ• kyaá¹ƒ.

<275> __Ä• rabhantassa yaá¹ƒ kiÃ±ci, kattuá¹ƒ puÃ±Ã±avasÄ• puna.

sÄ• dhanantaralÄ• bho yo, taá¹ƒ vadanti samÄ• hitaá¹ƒ_ ||

<275> samÄ• hitaá¹ƒ samÄ• harati __ ``Ä• rabhantassiâ€™â€™ _ccÄ• dinÄ• . __yaá¹ƒ kiÃ sattubhaá¹…gÄ• dikaá¹ƒ __Ä• rabhantassa_ sajjÄ«bhÅ«tassa yassa kassaci pumuno __pu kÄ• raá¹‡ena kusalasÄ• matthiyena puna sÄ• dhyate sÄ• dhiyamaneneti __sÄ• dhanaá¹ƒ, __antara_maÃ±Ã±aá¹ƒ, tassa lÄ• bho, aÃ±Ã±akÄ• raá¹‡alÄ• bhoti attho. taá¹ƒ samÄ• hitaá __samÄ• hitaá¹ƒ_.

275__._ idÄ• ni \Be 268/ samÄ• hitÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``Ä• rabhaâ€™â€™ _mic amittavijayÄ• dikaá¹ƒ kattuá¹ƒ Ä• rabhantassa yassa __puÃ±Ã±avasÄ• _ kusalabalena pun tasseva kÄ• riyasiddhiyÄ• upakÄ• rakassa aÃ±Ã±asÄ• dhanassa yo lÄ• bho atthi, taá¹ƒ kÄ __samÄ• hitaá¹ƒ vadanti_ tasseva kÄ• riyassa samÄ• dhÄ• nattÄ• patiá¹-á¹-hitattÄ• samÄ kathenti. sÄ• dhyate sÄ• dhiyamaneneti ca, taÃ±ca taá¹ƒ antaramaÃ±Ã±aÃ±ceti ca, tassa lÄ

samÄ• dhÄ• namiti ca vÄ• kyaá¹ƒ.

<276> __mÄ• rÄ• ribhaá¹…gÄ• bhimukha-manaso tassa satthuno.

mahÄ• mahÄ« mahÄ• rÄ• vaá¹ƒ, ravÄ«â€™ yaâ€™ mupakÄ• rikÄ• _ ||

<276> udÄ• harati __ ``mÄ• raâ€™â€™ _iccÄ• di. __mÄ• rÄ• rino_ mÄ• rasattuno __bhaá
na parammukhaá¹ƒ manaá¹ƒ yassa tassa satthuno __upakÄ• rikÄ• _ Ä• raddhamÄ• rabhaá
ayaá¹ƒ __mahÄ• rÄ• vaá¹ƒ_ mÄ• rÄ• ridussahaá¹ƒ mahÄ• nÄ• daá¹ƒ __ravÄ«_ akÄ• si. idh
kÄ• riyamÄ• raddhaá¹ƒ, tassa puÃ±Ã±avaseneva mahÄ«rÄ• vo aparaá¹ƒ sÄ• dhanaá¹ƒ sar
yojanÄ«yaá¹ƒ.

276__._ __ ``mÄ• rÄ• riâ€™â€™ _ccÄ• di. __mÄ• rÄ• ribhaá¹…gÄ• bhimukhamanaso_ mÄ
abhimukhacittassa tassa satthuno __upakÄ• rikÄ• _ Ä• raddhamÄ• ravijayassa upatthambh
__mahÄ• rÄ• vaá¹ƒ_ mÄ• rassa hadayavatthuá¹ƒ maddanto {maddantÄ« (?) } viya sahitum
mahÄ• nÄ• daá¹ƒ __ravÄ«_ akÄ• si. ettha mÄ• rabhaá¹…gajananaá¹ƒ satthÅ«hi Ä• raddha
hetubhÅ«taá¹ƒ aÃ±Ã±akÄ• raá¹‡aá¹ƒ nÄ• ma mahÄ«rÄ• vo. mÄ• ro eva ari sattÅ«ti ca, tass
abhimukhaá¹ƒ manaá¹ƒ yasseti ca, mahantÄ« ca sÄ• mahÄ« ceti ca viggaho.

<277> __avatvÄ• â€™ bhimataá¹ƒ \Be 269/ tassa, siddhiyÄ• dassanaâ€™ Ã±Ã±athÄ• .

vadanti taá¹ƒ pariyÄ• ya-vuttÄ«ti sucibuddhayo_ ||

<277> pariyÄ• yavuttiá¹ƒ paá¹-ipÄ• deti __ ``avatvÄ• â€™â€™ _iccÄ• dinÄ• . __abhimataá
dhanadÄ• nÄ• dilakkhaá¹‡aá¹ƒ __avatvÄ• _ aÃ±jasÄ• vÄ• cakabyÄ• pÄ• rena anÄ• khyÄ•
__siddhiyÄ• _ nipphÄ• danatthaá¹ƒ __aÃ±Ã±athÄ• _ aÃ±Ã±ena pakÄ• rena tannibbattianug
vacanaá¹ƒ, taá¹ƒ sucibuddhayo pariyÄ• yavuttÄ«ti vadanti. pariyÄ• yena vacanaá¹ƒ __pariy

277__._ idÄ• ni pariyÄ• yavuttiá¹ƒ dasseti __ ``avatvÄ• â€™â€™ _iccÄ• dinÄ• . __abhimata
dhanadÄ• nÄ• disarÅ«paá¹ƒ {dhanadhaÃ±Ã±Ä• diá¹ƒ (sÄ«haá¸·abyÄ• khyÄ• yaá¹ƒ) } yaá¹ƒ
ujumakathetvÄ• __tassa_ abhimatatthassa __siddhiyÄ• _ nipphattiyÄ• __aÃ±Ã±athÄ• _
vattumicchitatthassÄ• nurÅ«penÄ• Ã±Ã±appakÄ• rena __dassanaá¹ƒ_ yaá¹ƒ kiÃ±ci dassan
sucibuddhayo pariyÄ• yavuttÄ«ti taá¹ƒ vadanti. pariyÄ• yena vutti kathanamiti ca, suci budd
vÄ• kyaá¹ƒ.

<278> __vivaá¹-aá¹…gaá¹‡anikkhittaá¹ƒ, dhanaâ€™ mÄ• rakkhavajjitaá¹ƒ.

dhanakÄ• ma yathÄ• kÄ• maá¹ƒ, tuvaá¹ƒ gaccha yadiâ€™ cchasi_ ||

<278> udÄ• harati __ ``vivaá¹-aá¹…gaá¹‡eâ€™â€™ _ccÄ• di. dhanaá¹ƒ __vivaá¹-e_ kenac
__aá¹…gaá¹‡e_ pakÄ• sappadese nikkhittaá¹ƒ atha ca pana Ä• rakkhavajjitaá¹ƒ. __dhanaá
__dhanakÄ• mÄ• _ti Ä• mantanaá¹ƒ. tuvaá¹ƒ yadi icchasi gantuá¹ƒ dhanaá¹ƒ vÄ• , yathÄ• k
dhanÄ• vaharaá¹‡amicchitamaÃ±jasÄ• avatvÄ• taá¹ƒsiddhiyÄ• byÄ• jena vadati. pariyÄ•

278__._ udÄ• harati __ ``vivaá¹-aâ€™â€™ _miccÄ• dinÄ• . __dhanaá¹ƒ_ muttÄ• maá¹‡iÄ•
__vivaá¹-aá¹…gaá¹‡anikkhittaá¹ƒ_ pÄ• kÄ• rÄ• diparikkheparahitattÄ• nirÄ• varaá¹‡aá¹-á¹-
á¹-hapitaá¹ƒ apica Ä• rakkhavajjitaá¹ƒ. bho __dhanakÄ• ma_ tuvaá¹ƒ yadicchasi dhanaá¹ƒ g
yathÄ• kÄ• maá¹ƒ gacchÄ• ti \Be 270/ cittenicchitadhanÄ• vaharaá¹‡avidhÄ• naá¹ƒ ``dhana
ujumavatvÄ• evaá¹ƒ byÄ• jena vuttattÄ• idaá¹ƒ pariyÄ• yavutti nÄ• ma. vivaá¹-aÃ±ca taá¹ƒ
tasmiá¹ƒ nikkhittanti ca, Ä• rakkhena vajjitamiti ca, dhanaá¹ƒ kÄ• metÄ«ti ca, kÄ• maá¹ƒ taá
taá¹ƒsampayuttaá¹ƒ vÄ• cittamanatikkammÄ• ti ca vÄ• kyaá¹ƒ.

<279> __thutiá¹ƒ karoti nindanto, viya taá¹ƒ byÄ• javaá¹‡á¹‡anaá¹ƒ.

dosÄ• bhÄ• sÄ• guá¹‡Ä• eva, yanti sannidhiâ€™ matrahi_ ||

<279> byÄ• javaá¹‡á¹‡anaá¹ƒ vaá¹‡á¹‡eti __ ``thutiâ€™â€™ _miccÄ• dinÄ• . __nindanto v
viya __thutiá¹ƒ karoti_ vaá¹‡á¹‡aá¹ƒ bhÄ• sati, taá¹ƒ byÄ• jathutilakkhaá¹‡aá¹ƒ byÄ• javaá¹
kathamettha guá¹‡Ä• patÄ«yantÄ«ti Ä• ha __ ``dosiâ€™â€™ _ccÄ• di. __atra_ vuttivisese
paá¹-ibhanti. tÄ• disapadÄ• dinÄ• __dosÄ• bhÄ• sÄ• _ guá¹‡Ä• eva iddhimantatÄ• dayo n
__sannidhi_mavaá¹-á¹-hÄ• naá¹ƒ yanti. hÄ«ti avadhÄ• raá¹‡e atra byÄ• javaá¹‡á¹‡anamevi

279__._ idÄ• ni byÄ• javaá¹‡á¹‡anaá¹ƒ dasseti __ ``thutiâ€™â€™ _ccÄ• dinÄ• . __nindanto
viya __thutiá¹ƒ karoti_ vaá¹‡á¹‡anaá¹ƒ karoti, __taá¹ƒ_ vaá¹‡á¹‡anÄ• karaá¹‡aá¹ƒ byÄ• jav
hoti. nindÄ• sabhÄ• vena pavattathutittÄ• nindÄ• eveti ce? atra asmiá¹ƒ vuttivisese __dosÄ
paá¹-ibhÄ• samÄ• nÄ• __guá¹‡Ä• eva_ tÄ• disapadappayogena iddhimantatÄ• dayo guá¹
guá¹‡asabhÄ• vÄ• vaá¹-á¹-hÄ• naá¹ƒ __yanti_ pÄ• puá¹‡antÄ«ti. byÄ• jena vaá¹‡á¹‡anami
paá¹-ibhÄ• santÄ«ti ca vÄ• kyaá¹ƒ.

<280> __saÃ±cÄ• letuâ€™ malaá¹ƒ tvaá¹ƒâ€™ si, bhusaá¹ƒ kuvalayÄ• â€™ khilaá¹ƒ.

visesaá¹ƒ tÄ• vatÄ• nÄ• tha, guá¹‡Ä• naá¹ƒ te vadÄ• ma kiá¹ƒ_ ||

<280> udÄ• harati __ ``saÃ±cÄ• letuâ€™â€™ _miccÄ• dinÄ• . nÄ• tha tvaá¹ƒ akhilaá¹ƒ __
pathavÄ«valayaÃ±ceti siliá¹-á¹-haá¹ƒ __saÃ±cÄ• letuá¹ƒ_ bhamayitumito \Be 271/ cito ca __
__alaá¹ƒ_ samatthopi __tÄ• vatÄ• _ taá¹ƒmattena te guá¹‡Ä• naá¹ƒ __visesaá¹ƒ_ atisayala

kÄ• raá¹‡ena vadÄ• ma. iha uppalacÄ• lanasÄ• matthiyavibhÄ• vanavasena nindati, tÄ• va
nikhilabhÅ«maá¹‡á¸• alasaÃ±cÄ• lÄ• vikaraá¹‡ato paramÄ• ya thutiyÄ• saá¹ƒyojitoyaá¹ƒ b
vicitavÄ• ti bhuvanamaá¹‡á¸• alasikhÄ• maá¹‡Ä«ti. byÄ• javaá¹‡á¹‡anamÄ«disamaccantaá
sabbathÄ• silesamupajÄ«vati.

280__._ idÄ• ni udÄ• harati __ ``saÃ±cÄ• letuâ€™â€™ _miccÄ• dinÄ• . nÄ• tha tvaá¹ƒ __a
nissesaá¹ƒ nÄ«luppalavanaá¹ƒ pathavÄ«maá¹‡á¸• alaá¹ƒ vÄ• __saÃ±cÄ• letuá¹ƒ_ kampet
__alaá¹ƒ_ samattho, tÄ• vatÄ• te guá¹‡Ä• naá¹ƒ __visesa_matisayaá¹ƒ __kiá¹ƒ vadÄ• ma_
__kuvalaya_saddassa uppalavisesavÄ• cakattÄ• paá¹-hamaá¹ƒ nindÄ• va, tasseva saddas
pathavÄ«maá¹‡á¸• alavÄ• cakattÄ• ``iddhimato tava idaá¹ƒ kiá¹ƒ visesaâ€™â€™ nti uttam
hoti. Ä«disÄ• byÄ• javaá¹‡á¹‡anÄ• pasatthÄ• , sÄ• ca sabbathÄ• silesaá¹ƒ nissÄ• ya pa
valayaá¹ƒ maá¹‡á¸• alamiti samÄ• so.

<281> __visesiâ€™ cchÄ• yaá¹ƒ dabbassa, kriyÄ• jÄ• tiguá¹‡assa ca.

vekalladassanaá¹ƒ yatra, viseso nÄ• maâ€™ yaá¹ƒ bhave_ ||

<281> visesavuttiá¹ƒ vatteti __ ``visesicchÄ• yaâ€™â€™ _miccÄ• dinÄ• . __visese_ atisay
kÄ• riyavisese icchÄ• yaá¹ƒ dabbÄ• dÄ«naá¹ƒ yatra __vekallassa_ abhÄ• vassa __dassana
__viseso nÄ• ma_ visesavutti nÄ• ma bhave.

281__._ idÄ• ni visesÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``visesiâ€™â€™ _ccÄ• dinÄ• . __visesi
kÄ• riyavisese icchÄ• yaá¹ƒ sati dabbassa ca kriyÄ• jÄ• tiguá¹‡assa ca __yatra_ yasmiá¹ƒ
__vekalladassanaá¹ƒ_ abhÄ• vakathanamatthi, ayaá¹ƒ __viseso_ \Be 272/ nÄ• ma __bhave
vikalassa bhÄ• voti ca, tassa dassanamiti ca vÄ• kyaá¹ƒ.

<282> __na rathÄ• na ca mÄ• taá¹…gÄ• , na hayÄ• na padÄ• tayo.

jito mÄ• rÄ• ri muninÄ• , sambhÄ• rÄ• vajjanena hi_ ||

dabbavisesavutti.

<282> udÄ• harati __ ``na rathÄ• â€™â€™ _iccÄ• di. subodhaá¹ƒ. atra ca
vijayopakaraá¹‡acaturaá¹…gÄ• nÄ«kalakkhaá¹‡adabbÄ• bhÄ• vena
samatiá¹ƒsapÄ• ramitÄ• saá¹…khatasambhÄ• rÄ• vajjanasseva mÄ• rÄ• rivijayalakkhaá¹‡c

282__._ __ ``na rathÄ• â€™â€™ _iccÄ• di. __rathÄ• tayo_ antamaso saparivÄ• rÄ• naá¹ƒ
anÄ«kavohÄ• rato tÄ• disÄ• tayo rathÄ• ca natthi. __mÄ• taá¹…gÄ• tayo_ vuttanayena a

mÄ• taá¹…gÄ• ca natthi. __na hayÄ• tayo_ tÄ• disÄ• anÄ«kasaá¹…khÄ• tÄ• tayo assÄ•
sÄ• yudhÄ• naá¹ƒ catunnaá¹ƒ purisÄ• naá¹ƒ anÄ«kavohÄ• rato tÄ• disÄ• cattÄ• ro purisÄ•
muninÄ• __sambhÄ• rÄ• vajjanena hi_ samatiá¹ƒsapÄ• ramidhammÄ• naá¹ƒ Ä• bhogakara
mÄ• rapaccattiko __jito_ abhibhavito. iha jayopakaraá¹‡abhÄ• vena á¹-hitÄ• naá¹ƒ rathÄ• n
vekallaá¹ƒ dassetvÄ• sattuvijayasabhÄ• vÄ• naá¹ƒ sambhÄ• rÄ• naá¹ƒ Ä• vajjanavisesass
dabbavisesavutti nÄ• ma. ratho nÄ• ma catupurisaparivÄ• ro, tÄ• disaá¹ƒ rathattayaá¹ƒ rath
hatthÄ« pana dvÄ• dasapurisaparivÄ• ro hoti, tÄ• disaá¹ƒ hatthittayaá¹ƒ hatthÄ• nÄ«kaá¹ƒ n
tipurisaparivÄ• ro, tÄ• disaá¹ƒ hayattayaá¹ƒ hayÄ• nÄ«kaá¹ƒ nÄ• ma. sÄ• yudhÄ• cattÄ• ro
nÄ• ma. iha rathÄ• dÄ«su á¹-hitÄ• viya sÄ«ghaá¹ƒ pÄ• dabalena gantvÄ• yujjhamÄ• nÄ•
``pÄ• dÄ• â€™â€™ ti vuttÄ• . rathÄ• dÄ«naá¹ƒ pamÄ• á¹‡aá¹ƒ tayoti anÄ«kaá¹-á¹-hÄ• ne \
purisapamÄ• á¹‡assÄ• vuttepi antamaso cattÄ• ro purisÄ• anÄ«kaá¹ƒ nÄ• ma hontÄ«ti pak
Ã±Ä• yati. no ce? sÄ• vudhapurisavÄ• cakassa __padÄ• ti_saddassa ``padÄ• tayoâ€™â€™
``rathÄ• na, mÄ• taá¹…gÄ• na, hayÄ• na, padÄ• tayo naâ€™â€™ iti sambandho. __dabb
dabbapaá¹-isedhanato visesakathanaá¹ƒ visesassa vuttÄ«ti ca, dabbena dabbapaá¹-isedhe
vÄ• kyaá¹ƒ. kriyÄ• visesavutyÄ• dittayampi evameva daá¹-á¹-habbaá¹ƒ.

<283> __na baddhÄ• bhÅ«kuá¹-ineva, phurito dasanacchado.

mÄ• rÄ• ribhaá¹…gaÃ±cÄ• â€™ kÄ• si, munivÄ«ro varo sayaá¹ƒ_ ||

kriyÄ• visesavutti.

<283> __ ``na baddhÄ• â€™â€™ _iccÄ• di. __bhÅ«kuá¹-i_ bhamubhaá¹…go kopajanito __
__dasanacchado_ cÄ• dharo __neva phurito_ neva kampito kopena. tathÄ• pi ca __varo_ u
mÄ• rÄ• rino __bhaá¹…gaá¹ƒ_ parÄ• jayaá¹ƒ akÄ• sÄ«ti. bhÅ«kuá¹-ibandhanÄ• dikriyÄ• vig
nibbikÄ• ravijayalakkhaá¹‡o viseso dassito.

283__._ __ ``na baddhÄ• â€™â€™ _iccÄ• di. __bhÅ«kuá¹-i_ kopavikÄ• rabhÅ«to bhamubh
katÄ• , __dasanacchado_ dantÄ• varaá¹‡o __neva phurito_ na kampÄ• pito. tathÄ• pi __va
muniguá¹‡avÄ«raguá¹‡ayutto tathÄ• gato sayaá¹ƒ mÄ• rÄ• ribhaá¹…gaÃ±ca akÄ• sÄ«ti. et
bhamubhaá¹…garacanÄ• dikaá¹ƒ kriyaá¹ƒ akatvÄ• nibbikÄ• rassa mÄ• rabhaá¹…gasabhÄ
{nibbikÄ• ramÄ• rabhaá¹…gassa (Katthaci) } vuttattÄ• esÄ• __kriyÄ• visesavutti_ nÄ• ma.
vaá¹…katÄ• ti ca, mÄ• ro eva arÄ«ti ca, tesaá¹ƒ bhaá¹…goti ca vÄ• kyaá¹ƒ.

<284> __na \Be 274/ disÄ• su byattÄ• _ {tatÄ• (Ce) } __raá¹ƒsi,

nÄ• â€™ loko lokapatthaá¹-o.

tathÄ• pyaâ€™ ndhatamaharaá¹ƒ,

paraá¹ƒ sÄ• dhusubhÄ• sitaá¹ƒ_ ||

jÄ• tivisesavutti.

<284> __ ``niâ€™â€™ _ccÄ• di. __disÄ• su_ dasasu __byattÄ• _ patthaá¹-Ä• raá¹ƒsi na b
sakalasmiá¹ƒ __patthaá¹-o_ vitthato Ä• lokona bhavati. __tathÄ• pÄ«_ti visesanicchÄ• yaá¹
tajjÄ• tikattÄ• bhÄ• vepi sÄ• dhÅ«naá¹ƒ __subhÄ• sitaá¹ƒ_ saddhammasaá¹…khÄ• taá¹ƒ _
iá¹-á¹-hÄ• niá¹-á¹-hÄ• vekallato paÃ±Ã±Ä• cakkhussa andhakÄ• raá¹ƒ mohandhakÄ• raá¹ƒ
raá¹ƒsiyÄ• andhakÄ• rÄ• pahÄ• rasamatthÄ• ya nivattiyÄ• viseso subhÄ• sitassa dassito.

284__._ __ ``na disÄ• suâ€™â€™ _iccÄ• di. disÄ• su byattÄ• patthaá¹-Ä• raá¹ƒsipi natthi,
Ä• lokopi natthi. tathÄ• pi __sÄ• dhusubhÄ• sitaá¹ƒ_ saddhammo __para_maccantaá¹ƒ __a
atthÄ• natthatÄ«raá¹‡akkhamassa paÃ±Ã±Ä• cakkhussa andhakÄ• rakamohatamaá¹ƒ hara
andhakÄ• raviddhaá¹ƒsane samatthaá¹ƒ raá¹ƒsijÄ• tyÄ• dikaá¹ƒ paá¹-isedhetvÄ• subhÄ• s
andhakÄ• rÄ• paharaá¹‡asaá¹…khÄ• tassa visesassa vuttattÄ• ayaá¹ƒ __jÄ• tivisesavutti_
ca, andhetÄ«ti andho moho, tamasadisattÄ• andhoyeva tamoti ca, taá¹ƒ haratÄ«ti ca, sÄ• c
ca vÄ• kyaá¹ƒ.

<285> __na kharaá¹ƒ na hi vÄ• thaddhaá¹ƒ, muninda vacanaá¹ƒ tava.

tathÄ• pi gÄ• á¸·haá¹ƒ khanati, nimmÅ«laá¹ƒ janatÄ• madaá¹ƒ_ ||

guá¹‡avisesavutti.

<285> __ ``na \Be 275/ kharaâ€™â€™ _miccÄ• di. muninda tava vacanaá¹ƒ __na kharaá¹
thaddhaá¹ƒ vÄ• _ kaá¹-hinaÃ±ca na hi. __tathÄ• pi_ tÄ• disakharattÄ• diguá¹‡Ä• bhÄ• vepi
__madaá¹ƒ gÄ• á¸·haá¹ƒ_ daá¸·haá¹ƒ {taá¹‡haá¹ƒ (Katthaci) } katvÄ• nimmÅ«laá¹ƒ khanat
pasiddhakharattÄ• diguá¹‡anisedhena munindavacanassa viseso Ä• vikato.

285__._ __ ``na kharaâ€™â€™ _miccÄ• di. he __muninda_ tava vacanaá¹ƒ __kharaá¹ƒ_ k
vÄ• na hoti. tathÄ• pi __janatÄ• madaá¹ƒ_ janasamÅ«hassa jÄ• tyÄ• diá¹ƒ nissÄ• ya pavat
__gÄ• á¸·haá¹ƒ_ daá¸·haá¹ƒ katvÄ• __nimmÅ«laá¹ƒ_ mÅ«lamasesetvÄ• khanatÄ«ti. khaá
labbhamÄ• naá¹ƒ kharattÄ• diguá¹‡aá¹ƒ paá¹-isedhetvÄ• buddhavacanassa madakhaá¹‡a
visesassa vuttattÄ• ayaá¹ƒ __guá¹‡avisesavutti_ nÄ• ma hoti. natthi mÅ«lamassa khaá¹‡a
samÅ«hoti ca, tÄ• ya madoti ca viggaho. ``gÄ• á¸·haá¹ƒ nimmÅ«laâ€™â€™ nti khaá¹‡anak
gÄ• á¸·haá¹ƒ nimmÅ«laá¹ƒ khaá¹‡anaá¹ƒ karotÄ«ti yojanÄ• .

<286> __dassÄ«yateâ€™ tidittaá¹ƒ_ { ... tirittaá¹ƒ (Katthaci) } tu,

sÅ«ravÄ«rattanaá¹ƒ yahiá¹ƒ.

vadanti viÃ±Ã±Å« vacanaá¹ƒ,

ruá¸·hÄ• haá¹…kÄ• ramÄ«disaá¹ƒ_ ||

<286> ruá¸·hÄ• haá¹…kÄ• raá¹ƒ vadanti.

286__._ idÄ• ni ruá¸·hÄ• haá¹…kÄ• raá¹ƒ dasseti __ ``dassÄ«yateâ€™â€™ _ iccÄ• dinÄ• .
sÅ«rabhÄ• vavÄ«rabhÄ• vaá¹ƒ __atidittaá¹ƒ tu_ atisayena pana dittaá¹ƒ __yahiá¹ƒ_ vÄ• ky
vacanaá¹ƒ __viÃ±Ã±Å«_ kavayo ruá¸·hÄ• haá¹…kÄ• ramiti vadantÄ«ti. sÅ«ro ca vÄ«ro cÄ•
ruá¸·ho uggato ahaá¹…kÄ• ro ettha vuttiviseseti ca vÄ• kyaá¹ƒ.

<287> __dame \Be 276/ nandopanandassa,

kiá¹ƒ me byÄ• pÄ• radassanÄ• .

puttÄ• me pÄ• dasambhattÄ• ,

sajjÄ• santeva tÄ• dise_ ||

<287> udÄ• harati __ ``dameâ€™â€™ _iccÄ• dinÄ• . __nandopanandassa_ nÄ• garÄ• jas
__dame_ damane __me_ mama niravadhisarantippameyyappabhÄ• vÄ• nucaritakittinopi pa
payogapaá¹-ipÄ• danena __kiá¹ƒ_ payojanaá¹ƒ, na kimpi, yato me __pÄ• dasambhattÄ• _ p
kammani __sajjÄ• _ baddhakacchÄ• __santeva_ vijjanteva, tatoti yojanÄ«yaá¹ƒ.

287__._ __ ``dameâ€™â€™ _ccÄ• di. __nandopanandassa_ nÄ• garaÃ±Ã±o __dame_ dar
bhuvanattaye pavattamÄ• naÄ• nubhÄ• vena ca sampavattitakittisamÅ«hena ca samannÄ•
tÄ• disapayogadassanena __kiá¹ƒ_ payojanaá¹ƒ. yasmÄ• __me pÄ• dasambhattÄ• _ mayl
kicce __sajjÄ• _ sannaddhÄ• __puttÄ• _ bahavo santi eva, tasmÄ• ti. cetovasitÄ• ya sÅ«ra
dassito hoti. byÄ• pÄ• rassa dassanamiti ca, pÄ• desu sambhattÄ• ti ca vÄ• kyaá¹ƒ.

<288> __sileso vacanÄ• â€™ nekÄ• -

bhidheyyeâ€™ kapadÄ• yutaá¹ƒ.

abhinnapadavÄ• kyÄ• di-

vasÄ• tedhÄ• â€™ yaâ€™ mÄ«rito_ ||

<288> silesaá¹ƒ niddisati __ ``silesoâ€™â€™ _iccÄ• dinÄ• . anekaá¹ƒ bhinnamabhidheyya
yassÄ• tya__nekÄ• bhidheyyaá¹ƒ. ekena_ samÄ• nena __padena_ sarÅ«pena __Ä• yuta_
vuttÄ«ti anuvaditvÄ• so silesoti vidhÄ«yate, yena kenaci \Be 277/ rÅ«pena upamÄ• nopam
silesanato. __aya_Ã±cevaá¹ƒlakkhaá¹‡o sileso tedhÄ• Ä«rito. kathaá¹ƒ? __abhinnapadavÄ
abhinnamekaá¹ƒ padaá¹ƒ syÄ• dyantatyÄ• dyantarÅ«paá¹ƒ yatra, tameva vÄ• kyaá¹ƒ vÄ• k
Ä• di yesaá¹ƒ, tesaá¹ƒ vasÄ• ti attho.

288__._ idÄ• ni silesÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``silesoâ€™â€™ _ccÄ• dinÄ• . anekÄ• b
__ekapadÄ• yutaá¹ƒ_ ubhayattha sÄ• dhÄ• raá¹‡attÄ• tulyena saddarÅ«pena yuttaá¹ƒ yaá
nÄ• ma. so pana yena kenaci sÄ• dhammarÅ«pena upamÄ• nopameyyabhÅ«tÄ• namatthÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ phusitvÄ• á¹-hitattÄ• __sileso_ nÄ• ma. __ayaá¹ƒ_ vuttalakkhaá¹‡o s
__abhinnapadavÄ• kyÄ• divasÄ• _ akatavikÄ• rÄ• naá¹ƒ syÄ• dyantatyÄ• dyantapadasama
vÄ• kyalakkhaá¹‡opetavÄ• kyÄ• naá¹ƒ pabhedena tedhÄ• Ä«ritoti. anekamabhidheyyaá¹ƒ
padaÃ±ceti ca, tena Ä• yutanti ca, abhinnÄ• ni padÄ• ni yasminti ca, taÃ±ca taá¹ƒ vÄ• kyaÃ
yesaá¹ƒ abhinnapadavÄ• kyÄ• nanti ca, tesaá¹ƒ vaso bhedoti ca vÄ• kyaá¹ƒ.

<289> __andhantamaharo hÄ• rÄ«, samÄ• ruá¸·ho mahodayaá¹ƒ.

rÄ• jate raá¹ƒsimÄ• lÄ«â€™ yaá¹ƒ, bhagavÄ• bodhayaá¹ƒ jane_ ||

abhinnapadavÄ• kyasileso.

<289> udÄ• harati __ ``andhantamiâ€™â€™ _ccÄ• di. __ayaá¹ƒ bhagavÄ• _ sÅ«riyo mah
__andhantamaharo_ pakatiyandhakÄ• ropahÄ• rÄ«, mahÄ• muni tu andhakÄ• ramohatam
sÅ«riyo mahÄ• muni ca, sÅ«riyo \Be 278/ __mahodayaá¹ƒ_ mahantaá¹ƒ udayaá¹ƒ pabbata
tu __mahodayaá¹ƒ_ mahantamabbhudayaá¹ƒ sammÄ• sambodhisamadhigamarÅ«paá¹ƒ __
mÄ• lÄ• , sÄ• assa atthÄ«ti __raá¹ƒsimÄ• lÄ«, _ sÅ«riyo mahÄ• muni ca. jane __bodhayaá
kilesaniddÄ• pagamanena vÄ• pabodhayanto __rÄ• jate_ dibbatÄ«ti. __abhinnapadavÄ• k
yathÄ• vaá¹-á¹-hÄ• namubhayattha padayojanato.

289__._ idÄ• ni udÄ• harati __ ``andhaâ€™â€™ _miccÄ• dinÄ• . __mahodayaá¹ƒ_ mahant
sabbaÃ±Ã±upadavisaá¹…khÄ• tamahÄ• bhivuddhiá¹ƒ vÄ• __samÄ• ruá¸·ho_ Ä• ruá¸·ho, s
cakkavÄ• á¸·agabbhe patthaá¹-apakatighanandhakÄ• rassa, Ã±Ä• á¹‡alocanassa andhakar

vuttamohassa vÄ• viddhaá¹ƒsako, __hÄ• rÄ«_ teneva manuÃ±Ã±o __raá¹ƒsimÄ• lÄ«_ atta
samannÄ• gato __jane_ pakatiniddÄ• ya kilesaniddÄ• ya vÄ• samannÄ• gate satte __bodh
bhagavÄ• _ divÄ• karo, chahi bhagadhammehi samannÄ• gato buddho vÄ• __rÄ• jate_ dib
padÄ• naá¹ƒ samÄ• nabhÄ• vena á¹-hitattÄ• ayaá¹ƒ __abhinnapadavÄ• kyasileso_. andho
haratÄ«ti ca, mahanto ca so udayo pabbato cÄ• ti ca, mahanto ca so udayo abbhudayo abh
raá¹ƒsÄ«naá¹ƒ mÄ• lÄ• ti ca, sÄ• assa atthÄ«ti ca, bhago sirÄ« assa sÅ«riyassa atthÄ«ti ca
sirÄ«kÄ• mapayatanÄ• dippakÄ• ro assa satthuno atthÄ«ti ca viggaho. abhinnapadavÄ• kya
attho ettha silissatÄ«ti __sileso_. ``bhinnapadavÄ• kyasilesoâ€™â€™ tiÄ• dikampi iminÄ•

<290> __sÄ• radÄ• malakÄ• bhÄ• so, samÄ• nÄ«taparikkhayo.

kumudÄ• karasambodho, pÄ«á¹‡eti janataá¹ƒ sudhÄ«_ ||

bhinnapadavÄ• kyasileso.

<290> __ ``sÄ• radeâ€™â€™ _ccÄ• di. sudhÄ• assa atthÄ«ti __sudhÄ«, _ cando. sobhan
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡arÅ«paá¹ƒ buddhi assa atthÄ«ti __sudhÄ«, _ \Be 279/ sammÄ• s
saradakÄ• le sambhÅ«to __amalako_ nimmalo __Ä• bhÄ• _ sobhÄ• yassa so, cando. pare
dadÄ• tÄ«ti __sÄ• rado, _ amalako Ä• bhÄ• so, amalakassa hatthÄ• malakasseva vÄ• Ä• l
so, sammÄ• sambuddho. __saá¹ƒ_ sammÄ• kamenÄ• nÄ«yamÄ• nattÄ• Ä• nÄ«to __paril
__samaá¹ƒ_ vÅ«pasamaá¹ƒ Ä• nÄ«to __parikkhayo_ hÄ• ni kilesasattukato adhigatakkhaya
sammÄ• sambuddho. kumudÄ• karassa kumudassa raá¹ƒsiyÄ• sambodhi vikÄ• so yassa {
(Katthaci) } so, cando. kuyÄ• pathaviyÄ• mudaá¹ƒ pÄ«tiá¹ƒ karotÄ«ti __kumudÄ• karo, sam
yassa so, sammÄ• sambuddho, __janataá¹ƒ_ janasamÅ«haá¹ƒ pÄ«á¹‡etÄ«ti. ayaá¹ƒ __bhi
vidhinÄ• padÄ• naá¹ƒ bhinnattÄ• .

290__._ __ ``sÄ• raâ€™â€™ _iccÄ• di. __sÄ• rado_ saradakÄ• le sambhÅ«to, veneyyÄ• n
__amalakÄ• bhÄ• so_ nimmalasobho, nimmalaketumÄ• lÄ• samannÄ• gatattÄ• tÄ• disama
__sÄ• radÄ• malakÄ• bhÄ• so_ saradakÄ• le saÃ±jÄ• tanimmalasobho, veneyyÄ• naá¹ƒ ni
vÄ• , atha vÄ• __sÄ• radaÄ• malakaÄ• bhÄ• so_ nibbÄ• nasÄ• radÄ• yakahatthÄ• malaka
__samÄ• nÄ«taparikkhayo_ kaá¹‡hapakkhe suá¹-á¹-hu kamena Ä• nÄ«to parikkhayo paripu
samasaá¹…khatasantiá¹ƒ Ä• nÄ«takilesaparihÄ• nisaá¹…khÄ• taparikkhayo vÄ• . __kumud
kumudavikÄ• sanena samannÄ• gato, kusaá¹…khÄ• tapathavÄ«nissitÄ• naá¹ƒ janÄ• naá¹ƒ
samannÄ• gato vÄ• . __sudhÄ«_ sudhÄ• saá¹…khÄ• taamatavantatÄ• ya \Be 280/ tannÄ•
sundarapaÃ±Ã±avantatÄ• ya tannÄ• mako sammÄ• sambuddho vÄ• . __janataá¹ƒ_ janasa
ubhayapakkhesu padaá¹ƒ bhinditvÄ• atthassa yojanato ayaá¹ƒ __bhinnapadavÄ• kyasileso
cando. sÄ• raá¹ƒ dadÄ• tÄ«ti sÄ• rado, bhagavÄ• . ``sÄ• radoâ€™â€™ ti idaá¹ƒ ``Ä• bhÄ•
visesanaá¹ƒ hoti. amalakonimmalo Ä• bhÄ• so assa candassÄ• ti ca, kamhi matthake Ä• bh

assa satthunoti ca, sÄ• rado amalako Ä• bhÄ• so yassa candassa bhagavato vÄ• ti ca, sÄ•
Ä• bhÄ• so Ã±eyyÄ• vabodho assa bhagavatoti ca, saá¹ƒ sammÄ• Ä• nÄ«to parikkhayo ka
vÅ«pasamaá¹ƒ Ä• nÄ«to parikkhayo hÄ• ni kilesasattuto yeneti ca, kumudÄ• naá¹ƒ Ä• karo
vikÄ• so yasseti ca, mudaá¹ƒ pÄ«tiá¹ƒ karotÄ«ti mudÄ• karo. kuyÄ• pathaviyÄ• mudÄ• ka
catusaccÄ• vabodho yasseti ca, sudhÄ• amataá¹ƒ assa candassa atthÄ«ti ca, su sobhanÄ•
sambuddhassÄ• ti ca viggaho.

<291> __samÄ• hitattavinayo, ahÄ«namadamaddano.

sugato visadaá¹ƒ pÄ• tu, pÄ• á¹‡inaá¹ƒ so vinÄ• yako_ ||

bhinnÄ• bhinnapadavÄ• kyasileso.

<291> __ ``samÄ• hiteâ€™â€™ _ccÄ• di. __saá¹ƒ_ sammÄ• __Ä• hito_ patiá¹-á¹-hÄ• pito
sabbattha savisaye appaá¹-ihatacÄ• ravasena yassa so, garuá¸·o. __vinayanaá¹ƒ_
pavivittakÄ• yacittappavattivasena damanaá¹ƒ yassa so, sammÄ• sambuddho. iti abhinnapa
sappÄ• naá¹ƒ inÄ• nÄ• yakÄ• , tesaá¹ƒ madaá¹ƒ maddatÄ«ti __ahÄ«namadamaddano, _ g
ahÄ«nÄ• namuttamapurisÄ• nampi mahÄ• brahmÄ• dÄ«naá¹ƒ madaá¹ƒ maddatÄ«ti __ahÄ
sundaraá¹ƒ gataá¹ƒ gamanaá¹ƒ samuddaá¹ƒ bhinditvÄ• jalasaá¹…gamato paá¹-hamameva
281/ yassa so, garuá¸·o. sundaraá¹ƒ gamanamassa nÄ• gavikkantacÄ• rattÄ• __sugato, _
abhinnapadaá¹ƒ. __so_ vÄ«naá¹ƒ pakkhÄ«naá¹ƒ nÄ• yako, garuá¸·o. visaá¹ƒ dadÄ• tÄ«ti _
nÄ• galokaá¹ƒ __pÄ• tu_ ahiá¹ƒsanavasena pÄ• layatu, __so_ vineti veneyyeti __vinÄ• yak
__pÄ• á¹‡inaá¹ƒ_ sakalasattalokaá¹ƒ __visadaá¹ƒ_ asallÄ«naá¹ƒ pÄ• tu. __bhinnÄ• bhinna
vuttanayena padÄ• naá¹ƒ {pana (Katthaci) } ubhayamissattÄ• .

291__._ __ ``samÄ• hiteâ€™â€™ _ccÄ• di. __samÄ• hitattavinayo_ sammÄ• Ä• hitÄ• ya á
gatiyÄ• samannÄ• gato, sammÄ• Ä• hitena á¹-hapitena cittadamanena samannÄ• gato vÄ
nÄ• garÄ• jÅ«naá¹ƒ madamaddano, ahÄ«nÄ• naá¹ƒ uttamÄ• naá¹ƒ bakabrahmÄ• dÄ«nam
pakkhavÄ• tavegena samuddajalaá¹ƒ dvidhÄ• katvÄ• tasmiá¹ƒ jale anekÄ«bhÅ«teyeva nÄ
gahetvÄ• gamane samatthattÄ• sundaragamano, samantabhaddakaanekappakÄ• ragama
nÄ• yako __so_ garuá¸·arÄ• jÄ• __visadaá¹ƒ_ ghoravisattÄ• visadÄ• yakaá¹ƒ __pÄ• á¹‡in
ahiá¹ƒsanavasena pÄ• letu. no ce, __vinÄ• yako_ veneyye vinento __so_ sammÄ• sambud
sakalasattalokaá¹ƒ __visadaá¹ƒ_ visÄ• radaá¹ƒ katvÄ• __pÄ• tu_ ahitÄ• panayanahitopana
ubhayapakkhesu ``ahÄ«namadamaddanoâ€™â€™ iccÄ• dikehi bhinnehi ca ``samÄ• hitatta
abhinnehi ca padehi samannÄ• gatattÄ• ayaá¹ƒ __bhinnÄ• bhinnapadavÄ• kyasileso_. atta
attavinayo yassa garuá¸·assa tathÄ• gatassa vÄ• ti ca, ahÄ«naá¹ƒ inÄ• nÄ• yakÄ• ti ca, ah
nÄ• garÄ• jÅ«naá¹ƒ madoti ca, hÄ«nehi aÃ±Ã±e ahÄ«nÄ• uttamÄ• , tesaá¹ƒ madoti \Be 21
vÄ«naá¹ƒ pakkhÄ«naá¹ƒ nÄ• yakoti ca, veneyyajane vinetÄ«ti ca vÄ• kyaá¹ƒ. dutiyapakkhe

kriyÄ• visesanaá¹ƒ.

<292> __viruddhÄ• viruddhÄ• bhinna-kammÄ• niyamavÄ• paro.

niyamakkhepavacano, avirodhi virodhyaâ€™ pi_ ||

<293> __ocityasamposakÄ• di, sileso padajÄ• diâ€™ ti_ {padajÄ• tipi (Katthaci) } __.

esaá¹ƒ nidassanesveva, rÅ«paâ€™ mÄ• vibhavissati_ ||

292-3__._ silesabhedamaÃ±Ã±athÄ• pi dassetumÄ• ha __ ``viruddhaâ€™â€™ _iccÄ• di. vi
aÃ±Ã±amabhinnaÃ±ca, tÄ• niyeva __kammÄ• ni_ kriyÄ• ni yesaá¹ƒ, te tayo silesÄ• . niyam
atthÄ«ti __niyamavÄ• , paro_ aÃ±Ã±o silesopi. niyamassa __akkhepo_ nisedhanaá¹ƒ yassa
__vacana_mabhidhÄ• naá¹ƒ yassa, tÄ• disopi. nÄ• ssa virodho atthÄ«tya__virodhi, _ sopi.
vijjatÄ«ti __virodhi, _ sopi. ocityaá¹ƒ samposetÄ«ti ocityasamposako, so Ä• di yassa alaá¹…
silesassa, so padato jÄ• tÄ• disilesopi. __iti_te parepi silesabhedÄ• santi. __esaá¹ƒ_ yathÄ
__nidassanesu_ payogesveva __rÅ«paá¹ƒ_ sabhÄ• vo lakkhaá¹‡aá¹ƒ Ä• vibhavissatÄ«ti.

292-3__._ avuttasilesavisese dassetuá¹ƒ uddisati __ ``viruddhÄ• â€™â€™ _iccÄ• di.
__viruddhÄ• viruddhÄ• bhinnakammÄ• api_ ubhayatthassa viruddhena ca aviruddhena ca
samanvitÄ• tayo silesÄ• ca, __paro_ aÃ±Ã±o __niyamavÄ• pi_ avadhÄ• raá¹‡ena yuttasile
__niyamakkhepavacanopi_ avadhÄ• raá¹‡assa paá¹-isedhapakÄ• sakÄ• bhidhÄ• nasileso
ubhayapakkhÄ• virodhisileso ca, __virodhiapi_ ubhayatthassa \Be 213/ virodhisileso ca, __p
jÄ• to vÄ• kyena jÄ• to ocityasamposakÄ• disilesopÄ«ti __esaá¹ƒ_ silesÄ• naá¹ƒ __nidassa
nidassanasaá¹…khataudÄ• haraá¹‡esveva __rÅ«paá¹ƒ_ sarÅ«paá¹ƒ tesaá¹ƒ lakkhaá¹‡aá¹
nidassiyamÄ• naudÄ• haraá¹‡eneva lakkhaá¹‡assa gammamÄ• nattÄ• visuá¹ƒ na kathess
ca aviruddhÄ• ni ca abhinnaÃ±ceti ca, tameva kammaá¹ƒ kriyÄ• yesaá¹ƒ silesÄ• namiti ca,
asmiá¹ƒ atthÄ«ti ca, niyamassa akkhepo paá¹-isedho assa atthÄ«ti ca, taá¹ƒ vacanaá¹ƒ abh
silesassÄ• ti ca, nÄ• ssa virodho atthÄ«ti ca, ocityaá¹ƒ samposetÄ«ti ca, so Ä• di yassa upa
padato jÄ• toti ca, so Ä• di yassa vÄ• kyassÄ• ti ca viggaho.

viruddhakammasilesa

<294> __savase vattayaá¹ƒ lokaá¹ƒ, akhilaá¹ƒ kallaviggaho_ {kalaviggaho (Ce) } __.

parÄ• bhavati mÄ• rÄ• ri, dhammarÄ• jÄ• vijambhate_ ||

<294> tato kamena tedassÄ«yanti __ ``savaseâ€™â€™ _iccÄ• di. akhilaá¹ƒ lokaá¹ƒ savas

dhammarÄ• jÄ• ca, __kallo_ manuÃ±Ã±o __viggaho_ kalaho yassa mÄ• rÄ• rino, __viggah
dhammarÄ• jassa, tesu mÄ• rÄ• ri __parÄ• bhavati_ parÄ• bhavamapeti bodhiyaá¹ƒ paá¹-il
__dhammarÄ• jÄ• _ samantabhaddo tu __vijambhate_ lokattayabyÄ• pisamullapitavijayadd
bhavatÄ«ti ayaá¹ƒ viruddhakammasileso parÄ• bhavavijambhanÄ• namaÃ±Ã±oÃ±Ã±avirod

294__._ idÄ• ni uddesakkamena udÄ• harati __ ``savaseâ€™â€™ _iccÄ• di. akhilaá¹ƒ loka
anatthe yuÃ±janato attano vase vattayanto, no ce, sakalalokaá¹ƒ hite \Be 214/ yuÃ±janato a
vattayanto __kallaviggaho_ manuÃ±Ã±akalaho, no ce, manuÃ±Ã±asarÄ«rasampattiyutto m
bodhimÅ«le laddhaparÄ• jayavasena parÄ• bhavaá¹ƒ pÄ• puá¹‡Ä• ti, __dhammarÄ• jÄ• _ t
lokattaye patthaá¹-ajayaghosavasena vijambhatÄ«ti. parÄ• bhavanavijambhanakriyÄ• naá¹ƒ
ayaá¹ƒ viruddhakammasileso nÄ• ma. sassa attano vaso issariyamiti ca, kallo manuÃ±Ã±o
yasseti ca vÄ• kyaá¹ƒ.

aviruddhakammasilesa

<295> __sabhÄ• vamadhuraá¹ƒ puÃ±Ã±a-visesodayasambhavaá¹ƒ.

suá¹‡anti vÄ• caá¹ƒ munino, janÄ• passanti cÄ• â€™ mataá¹ƒ_ ||

<295> __ ``sabhÄ• veâ€™â€™ _ccÄ• di. sabhÄ• veneva __madhurÄ• _ piyÄ• vÄ• cÄ• , m
puÃ±Ã±avisesassa __udayo_ abhivaá¸• á¸• hi, tena sambhavo, yassa vÄ• taá¹ƒ, __munino
saddhammasaá¹…khÄ• taá¹ƒ janÄ• suá¹‡anti, tassayaá¹ƒ amataÃ±ca {tassa ca nissayaá¹
passantÄ«ti ayamaviruddhakammasileso savanadassanÄ• naá¹ƒ aviruddhattÄ• ti.

295__._ __ ``sabhÄ• vaâ€™â€™ _miccÄ• di. __sabhÄ• vamadhuraá¹ƒ_ ``vÄ• cÄ• madhura
kattabbapayogaá¹ƒ vinÄ• pi madhurattÄ• pakatimadhuraá¹ƒ, no ce, kenaci paccayena anu
saá¹…kharavisesaá¹ƒ vinÄ• pi pakatipaá¹‡Ä«taá¹ƒ, __puÃ±Ã±avisesodayasambhavaá¹ƒ_ p
kassaci kusalavisesassa abhivuddhiyÄ• sambhÅ«taá¹ƒ, no ce, veneyyajanÄ• naá¹ƒ nibbÄ•
katakusalavisesassa abhivuddhiyÄ• Ä• rammaá¹‡attena paá¹-iladdhaá¹ƒ __munino vÄ• ca
suá¹‡anti, __amataá¹ƒ_ nibbÄ• naÃ±ca __janÄ• _ veneyyajanÄ• passantÄ«ti. savanadassa
aÃ±Ã±amaÃ±Ã±Ä• viruddhattÄ• ayaá¹ƒ aviruddhakammasileso. sassa attano bhÄ• voti \Be
madhuramiti ca, puÃ±Ã±ameva visesoti ca, tassodayoti ca, tena sambhavo yasseti ca vigga

abhinnakammasilesa

<296> __andhakÄ• rÄ• pahÄ• rÄ• ya,

sabhÄ• vamadhurÄ• ya ca.

mano pÄ«á¹‡eti_ {dhinoti (Ce abhinavaá¹-Ä«kÄ• ca) } __jantÅ«naá¹ƒ,

jino vÄ• cÄ• ya bhÄ• ya ca_ ||

<296> __ ``andhakÄ• reâ€™â€™ _ccÄ• di. andhakÄ• raá¹ƒ mohasaá¹…khÄ• taá¹ƒ pakatia
__andhakÄ• rÄ• pahÄ• rÄ• , _ vÄ• cÄ• , bhÄ• ca. tÄ• ya sabhÄ• vabhÄ• sÄ• ya, sobhÄ• y
cittaá¹ƒ pÄ«á¹‡etÄ«ti ayamabhinnakammasileso pÄ«á¹‡analakkhaá¹‡Ä• yekÄ• ya kriyÄ• ya
sampannoti.

296__._ __ ``andhakÄ• rÄ• â€™â€™ _iccÄ• di. __andhakÄ• rÄ• pahÄ• rÄ• ya_ mohandha
apaharaá¹‡Ä• ya __sabhÄ• vamadhurÄ• ya_ ca sabhÄ• vato kaá¹‡á¹‡asukhÄ• ya, sabhÄ•
bhÄ• ya_ sarÄ«rakantiyÄ• ca jino jantÅ«naá¹ƒ __mano_ cittaá¹ƒ __dhinoti_ pÄ«á¹‡etÄ«ti. p
ekÄ• ya kriyÄ• ya saddhiá¹ƒ karaá¹‡abhÅ«tÄ• naá¹ƒ dvinnaá¹ƒ vÄ• cÄ• bhÄ• naá¹ƒ yojitatt
andhakÄ• raâ€™ mapaharatÄ«ti ca, sabhÄ• vena madhurÄ• ti ca vÄ• kyaá¹ƒ.

niyamavantasilesa

<297> __kesakkhÄ«naá¹ƒva kaá¹‡hattaá¹ƒ, samÅ«naá¹ƒyeva vaá¹…katÄ• .

pÄ• á¹‡ipÄ• dÄ• dharÄ• naá¹ƒva, munindassÄ• â€™ tirattatÄ• _ ||

<297> __ ``kesiâ€™â€™ _ccÄ• di. \Be 216/ kaá¹‡hattaá¹ƒ kesakkhÄ«naá¹ƒyeva, na mana
pÄ• pattaÃ±ca siliá¹-á¹-haá¹ƒ. vaá¹…katÄ• bhamÅ«naá¹ƒyeva, na ajjhÄ• saye, vaá¹…katÄ
siliá¹-á¹-haá¹ƒ. atirattatÄ• pÄ• á¹‡ipÄ• dÄ• dharÄ• naá¹ƒyeva, na citte, atirattatÄ• guá¹‡o r
``munindassÄ• â€™â€™ ti ``kaá¹‡hattaâ€™â€™ ntiÄ• dÄ«su sabbattha sambandhanÄ«ya
kesakkhÄ«naá¹ƒvÄ• ti avadhÄ• raá¹‡appayogÄ• ti.

297__._ __ ``kesakkhÄ«naâ€™â€™ _miccÄ• di. munindassa kaá¹‡hattaá¹ƒ kesakkhÄ«naá
kaá¹‡hattasaá¹…khatamakusalaá¹ƒ na citte. vaá¹…katÄ• bhamÅ«naá¹ƒyeva, najjhÄ• saye
pÄ• á¹‡ipÄ• dÄ• dharÄ• naá¹ƒ eva, na kesuci vatthÅ«sÅ«ti. ``kesakkhÄ«naá¹ƒvÄ• â€™â€™
niyamasaá¹…khÄ• taavadhÄ• raá¹‡apadassa vijjamÄ• nattÄ• kaá¹‡habhÄ• vena saddhiá¹
saddhiá¹ƒ sÄ• á¹-heyyassa ca, rattaguá¹‡ena saddhiá¹ƒ rÄ• gassa ca siliá¹-á¹-hattÄ• ayaá¹
nÄ• ma. kesÄ• ni ca akkhÄ«ni ceti ca, kaá¹‡hassa bhÄ• voti ca, vaá¹…kassa bhÄ• voti ca, p
adharÄ• ni cÄ• ti ca, atirattassa bhÄ• voti ca viggaho.

niyamakkhepasilesa

<298> __pÄ• á¹‡ipÄ• dÄ• dharesveva, sÄ• rÄ• go tava dissati.

dissate soâ€™ yaâ€™ matha vÄ• , nÄ• tha sÄ• dhuguá¹‡esvapi_ ||

<298> __ ``pÄ• á¹‡iâ€™â€™ _ccÄ• di. nÄ• tha tava pÄ• á¹‡ipÄ• dÄ• dharesveva __sÄ• rÄ
dissati, na citte, sÄ• rÄ• go rattavaá¹‡á¹‡o chandarÄ• go cÄ• ti siliá¹-á¹-haá¹ƒ. ayaá¹ƒ niyam
vÄ• _ kathaá¹ƒ niyamyate, yato __so ayaá¹ƒ_ sÄ• rÄ• go sÄ• dhÅ«naá¹ƒ guá¹‡esveva virÄ
tasmÄ• kathamavadhÄ• rÄ«yatÄ«ti niyamakkhepavacano silesoyaá¹ƒ.

298__._ __ ``pÄ• á¹‡iâ€™â€™ _ccÄ• di. \Be 217/ he __nÄ• tha_ tava __sÄ• rÄ• go_ sobha
pÄ• á¹‡ipÄ• dÄ• dharesveva dissati, citte lobho pana na dissati. atha vÄ• __so ayaá¹ƒ_ sÄ
kattukamyatÄ• kusalacchandabhÅ«to __sÄ• dhuguá¹‡esvapi_ sajjanÄ• naá¹ƒ sÄ«lÄ• diguá
ti dassitaniyamassa paá¹-isedhakena __ ``atha vÄ• â€™â€™ _ti vacanena samannÄ• gatat
rattavaá¹‡á¹‡asaá¹…khÄ• tarÄ• gena lobhassa siliá¹-á¹-hattÄ• ca ayaá¹ƒ niyamakkhepava
rÄ• goti viggaho.

avirodhisilesa

<299> __salakkhaá¹‡oâ€™ tisubhago,

tejassÄ« niyatodayo.

lokeso jitasaá¹ƒkleso,

vibhÄ• ti samaá¹‡issaro_ ||

<299> __ ``salakkhaá¹‡oâ€™â€™ _iccÄ• di. saha lakkhaá¹‡ena sasarÅ«pena dvattiá¹ƒ sa
vattamÄ• no __salakkhaá¹‡o, _ cando munindo ca, atisubhago so ca, __tejassÄ«_ sÅ«riyo
niyato patidinamudayo pabhÄ• lakkhaá¹‡o yassa so __niyatodayo, _ sÅ«riyo, niyato thiro u
sambodhirÅ«po yassa so __niyatodayo, _ munindo, __lokeso_ brahmÄ• munindo ca, jito s
kÄ• yacittÄ• bÄ• dho yena so, brahmÄ• , jito saá¹ƒkleso dasavidho aggamaggaÃ±Ã±Ä• á¹‡
maá¹‡Ä«naá¹ƒ issaro upamaá¹‡i {uttamamaá¹‡i (?) }, samaá¹‡Ä• naá¹ƒ issaro munindo vib
ayamavirodhisileso lakkhaá¹‡asubhagÄ• dÄ«namubhayatthÄ• pi abyavahitattÄ• .

299__._ __ ``salakkhaá¹‡oâ€™â€™ _iccÄ• di. \Be 219/ __salakkhaá¹‡o_ lakkhaá¹‡ena sah
atisundarÄ• ya lakkhiyÄ• samannÄ• gato, no ce, dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi sah
yutto, __tejassÄ«_ andhakÄ• ravidhamanasaá¹…khatamahÄ• nubhÄ• vena yutto, __niyato
pubbaá¹‡hakÄ• le niyamitagaganuggamano, no ce, nirantarapavattabuddhatejasÄ• yutto

thirasabbaÃ±Ã±upadavisaá¹…khÄ• tÄ• bhivuá¸• á¸• hiyÄ• samannÄ• gato, __lokeso_ brah
jhÄ• napÄ«tiyÄ• vijitakÄ• yacittadaratho, no ce, tilokassa issarabhÅ«to catutthamaggaÃ±Ã±
hatadasavidhasaá¹ƒkileso, __samaá¹‡issaro_ so uttamo maá¹‡i __vibhÄ• ti_ sobhati, no ce
__vibhÄ• ti_ dibbatÄ«ti. ``salakkhaá¹‡o subhagoâ€™â€™ iccÄ• dikÄ• naá¹ƒ dvinnaá¹ƒ pad
paá¹-hamapÄ• de candena dutiye sÅ«riyena tatiye brahmunÄ• catutthe maá¹‡inÄ• ca sabh
siliá¹-á¹-hattÄ• ca ayaá¹ƒ avirodhisileso nÄ• ma. saha lakkhaá¹‡ena vattamÄ• noti ca, atisc
sirÄ«kÄ• mapayatanÄ• diko vÄ• assÄ• ti ca, tejo assa atthÄ«ti ca, niyato udayo asseti ca, l
ca, jito saá¹ƒkleso yeneti ca, maá¹‡Ä«naá¹ƒ samaá¹‡Ä• naá¹ƒ vÄ• issaroti ca vÄ• kyaá¹ƒ.

virodhisilesa

<300> __asamopi samo loke,

lokesopi naruttamo.

sadayopyaâ€™ dayo pÄ• pe,

cittÄ• â€™ yaá¹ƒ munino gati_ ||

<300> __ ``asamopiâ€™â€™ _ccÄ• di. natthi samo rÄ• jaguá¹‡Ä• dÄ«hi assÄ• ti __asamo
``asamoâ€™â€™ ti lokekasikhÄ• maá¹‡ibhÄ• vena \Be 219/ muni. tattha yadÄ• asamo rÄ•
viruddhaá¹ƒ asamattÄ• tassa. __api_saddo virodhaá¹ƒ joteti. pakkhantare tvaviruddhaá¹ƒ, l
devadattÄ• dÄ«naá¹ƒ virodhisattÄ• naá¹ƒ rÄ• hulÄ• dÄ«naá¹ƒ avirodhisattÄ• naÃ±ca samat
virodhÄ• bhÄ• sÄ• naÃ±casÄ• virodhoyeva. __lokeso_ brahmÄ• muni ca. tattha ``brahmÄ
viruddhaá¹ƒ dibbayonittÄ• tassa. pakkhantare tvabyÄ• ghÄ• to uttamanarattÄ• tassa. dayo
__sadayo, _ koci puriso. saha dayÄ• ya vattatÄ«ti __sadayo, _ muni. tattha puriso dÄ• yako
kathamadayoti virujjhati. muni pÄ• pe rÄ• gÄ• dike adayoti virujjhati. tasmÄ• munino __aya
__gati_ pavatti __cittÄ• _ abbhutÄ• ti ayaá¹ƒ vuttanayena virodhisileso udÄ• haá¹-o.

300__._ __ ``asamoâ€™â€™ _iccÄ• di. __asamopi_ atulyopi koci rÄ• jÄ• diko loke __samo
sadisapuggalarahito eva rÄ• hulabhadradevadattÄ• disabbaloke anunayapaá¹-ighÄ• bhÄ• v
brahmabhÅ«topi __naruttamo_ naravaro hoti, no ce, sakalalokÄ• dhipati hutvÄ• eva narutta
yÄ• cakesu dayasaá¹…khÄ• tena dÄ• nena yuttopi __pÄ• pe_ pÄ• piá¹-á¹-he __adayo_ dÄ•
eva akusale niddayo. munino ayaá¹ƒ __gati_ pavatti __cittÄ• _ vicittÄ• ti rÄ• jÄ• dino asama
hutvÄ• uttamanarabhÄ• vo ca, dÄ• nasahitassa kassaci purisassa dÄ• narahitabhÄ• vo ca
rÄ• jabrahmapurisehi munino siliá¹-á¹-hattÄ• ayaá¹ƒ virodhisileso nÄ• ma. pubbapubbapak
aparÄ• parapakkhehi nirÄ• kato hoti. pubbapakkhe __api_saddo virodhaá¹ƒ joteti, aparapak
\Be 290/ natthi samo yasseti ca, naro ca so uttamo ceti ca, saha dayena dayÄ• ya vÄ• vatta

dayo dayÄ• vÄ• asseti ca viggaho.

ocityasamposakapadasilesa

<301> __saá¹ƒsÄ• radukkhopahatÄ• -vanatÄ• janatÄ• tvayi.

sukhaâ€™ micchitaâ€™ maccantaá¹ƒ, amatandada vindati_ ||

<301> udÄ• harati __ ``saá¹ƒsÄ• reâ€™â€™ _ccÄ• di. __saá¹ƒsÄ• ro_ abbocchinnaá¹ƒ va
khandhapaá¹-ipÄ• á¹-iyeva __dukkhaá¹ƒ_ dukkhamattÄ• dinÄ• , tena __upahatÄ• _ pahaá¹
amataá¹ƒ vÄ• nibbÄ• naá¹ƒ dadÄ• tÄ«ti __amatandadÄ• _ti Ä• mantanaá¹ƒ, tvayi __avana
__icchita_matimataá¹ƒ dukkhÄ• pagamanibbattaá¹ƒ kÄ• yikaá¹ƒ cetasikaÃ±ca __sukhaá¹ƒ_
paá¹-ilabhatÄ«ti. ettha amataá¹ƒ sudhÄ• nibbÄ• naÃ±ca, amatandado dukkhopahate sukha
dadÄ• tÄ«â€™â€™ ti padamadhigate vatthuni ocityaá¹ƒ samposayatÄ«ti ocityasamposako
__Ä• di_saddena ``sugandhisobhÄ• sambandhÄ«â€™â€™ tyÄ• dyupamÄ• silesÄ• dayo sa

301__._ __ ``saá¹ƒsÄ• raâ€™â€™ _iccÄ• di. __saá¹ƒsÄ• radukkhopahatÄ• _ khandhadhÄ•
nirantarapavattisaá¹…khÄ• tena dukkhena upahatÄ• janatÄ• , __amatandada_ he sudhÄ•
tathÄ• gata tvayi __avanatÄ• _ paá¹‡amanavasena onatÄ• __icchitaá¹ƒ_ abhimataá¹ƒ __s
kÄ• yikacetasikasukhaá¹ƒ __accantaá¹ƒ_ atisayena __vindati_ sevatÄ«ti. amatadÄ• yakÄ•
karontÄ«ti idaá¹ƒ ucitameveti ubhayatthassÄ• pi vÄ• cakaá¹ƒ ``amataá¹ƒ dadÄ• tÄ«â€™â€™
sukhadÄ• ne ocityaá¹ƒ posetÄ«ti ayaá¹ƒ ocityasamposakapadasileso. saá¹ƒsÄ• royeva duk
ca, amataá¹ƒ sudhaá¹ƒ nibbÄ• naá¹ƒ vÄ• dadÄ• tÄ«ti ca vÄ• kyaá¹ƒ.

<302> __guá¹‡ayuttehi \Be 291/ vatthÅ«hi, samaá¹ƒ katvÄ• na kassaci.

saá¹ƒkittanaá¹ƒ bhavati yaá¹ƒ, sÄ• matÄ• tulyayogitÄ• _ ||

<302> tulyayogitaá¹ƒ yojayati __ ``guá¹‡eâ€™â€™ _ccÄ• dinÄ• . __guá¹‡o_ dhammo sÄ•
vatthÅ«hi saha __samaá¹ƒ katvÄ• na_ vatthuto asÄ• myepi tathÄ• bhÄ• vamÄ• ropya __ka
thutinindatthaá¹ƒ yaá¹ƒ __kittana_mÄ• khyÄ• naá¹ƒ, __sÄ• _ tulyakkhaá¹‡Ä• tulyayogitÄ•
guá¹‡ena tÄ• disÄ• naá¹ƒ tulyayogitÄ• paá¹-ipÄ• danato tadatthiyena tulyayogitÄ• tathÄ• c

302__._ idÄ• ni tulyayogitÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``guá¹‡ayuttehiâ€™â€™ _iccÄ• din
sundarÄ• sundarehi yehi kehici guá¹‡ehi yuttehi vatthÅ«hi, __samaá¹ƒ katvÄ• na_ tatvato a
samÄ• nattabuddhiyÄ• Ä• ropanaá¹ƒ katvÄ• , __kassaci_ purisÄ• dino thutiá¹ƒ nindaá¹ƒ vÄ
__saá¹ƒkittanaá¹ƒ_ guá¹‡Ä• guá¹‡akathanaá¹ƒ bhavati, sÄ• tulyayogitÄ• ti matÄ• ti. guá¹‡e
guá¹‡ena saha yogoti ca, so etesaá¹ƒ raá¹ƒsimÄ• lÄ«bhagavantÄ• dÄ«namatthÄ«ti ca, tesa

tulyaguá¹‡asambandhoti ca viggaho. ettha tulyaguá¹‡ayuttapadatthÄ• naá¹ƒ tagguá¹‡asam
tulyayogitÄ• bhÄ• vato tappaá¹-ipÄ• dako uttiviseso tadatthiyena tulyayogitÄ• ti Ã±eyyÄ• .

<303> __sampattasammado loko,

sampattÄ• lokasampado.

ubhohi raá¹ƒsimÄ• lÄ« ca,

bhagavÄ• ca tamonudo_ ||

<303> udÄ• harati __ ``sampatteâ€™â€™ _ccÄ• di. tamaá¹ƒ nudatÄ«ti __tamonudo. raá¹ƒ
vÄ• sammÄ• sambuddho cÄ• ti __ubhohi_ karaá¹‡abhÅ«tehi hetubhÅ«tehi vÄ• \Be 292/ _
sammado pÄ«ti yena tathÄ• vidho ca, sampatto Ä• lokassa sampadÄ• yena tathÄ• vidho c
pÄ«tidÄ• nÄ• diguá¹‡ayuttena raá¹ƒsimÄ• linÄ• samaá¹ƒ katvÄ• bhagavato thutivasena ki
yojanÄ«yaá¹ƒ.

303__._ idÄ• ni udÄ• harati __ ``sampattiâ€™â€™ _ccÄ• dinÄ• . __tamonudo_ andhakÄ• r
bhagavÄ• ca __ubhohi_ karaá¹‡abhÅ«tehi hetubhÅ«tehi vÄ• , __loko_ sattaloko __sampat
paá¹-iladdhapÄ«tiko ca sampattÄ• lokasampadÄ• ca hotÄ«ti. ettha pÄ«tidÄ• nÄ• lokakaraá
sÅ«riyena tulyaá¹ƒ katvÄ• bhagavato thutivasena guá¹‡akathanaá¹ƒ hoti. sampatto samma
Ä• lokassa sampadÄ• ti ca, sampattÄ• Ä• lokasampadÄ• yeneti ca, tamaá¹ƒ nudatÄ«ti ca
adassitepi asÄ• dhuguá¹‡ayuttena kenaci vatthunÄ• samaá¹ƒ katvÄ• kassaci kÄ• tabbanir
daá¹-á¹-habbÄ• .

<304> __atthantaraá¹ƒ sÄ• dhayatÄ• , kiÃ±ci taá¹ƒsadisaá¹ƒ phalaá¹ƒ.

dassÄ«yate asantaá¹ƒ vÄ• , santaá¹ƒ vÄ• taá¹ƒ nidassanaá¹ƒ_ ||

<304> nidassanaá¹ƒ padasseti __ ``atthantaraâ€™â€™ _miccÄ• dinÄ• . __atthantaraá¹ƒ_
aÃ±Ã±aá¹ƒ kiÃ±ci ucitaá¹ƒ kÄ• riyaá¹ƒ __sÄ• dhayatÄ• _ kenaci vatthunÄ• hetubhÅ«tena,
__sadisaá¹ƒ_ tulyaá¹ƒ phalaá¹ƒ kiÃ±ci __asantaá¹ƒ_ aniá¹-á¹-haá¹ƒ vÄ• __santaá¹ƒ_ iá¹-á¹
__dassÄ«yate_ paá¹-ipÄ• dÄ«yate, taá¹ƒ evaá¹ƒlakkhaá¹‡aá¹ƒ nidassanaá¹ƒ siyÄ• .

304__._ idÄ• ni nidassanÄ• laá¹…kÄ• raá¹ƒ nidasseti __ ``atthantariâ€™â€™ _ccÄ• dinÄ•
niddisitabbato aÃ±Ã±aá¹ƒ ucitakÄ• riyasaá¹…khÄ• tamattaá¹ƒ {ucitakicca ... (Katthaci) } __s
sÄ• dhayantena kenaci vatthunÄ• __taá¹ƒsadisaá¹ƒ_ \Be 293/ tena atthantarena samÄ• na
aniá¹-á¹-haá¹ƒ vÄ• __santaá¹ƒ_ iá¹-á¹-haá¹ƒ vÄ• kiÃ±ci phalaá¹ƒ __dassÄ«yate_ vatthÅ«h

__taá¹ƒ_ tÄ• disaá¹ƒ phalaá¹ƒ nidassanaá¹ƒ nÄ• mÄ• ti. attho ca so antaro aÃ±Ã±o cÄ• ti c
sadisamiti ca, nidassÄ«yateti ca viggaho.

asantaphalanidassana

<305> __udayÄ• samaá¹‡indassa, yanti pÄ• pÄ• parÄ• bhavaá¹ƒ.

dhammarÄ• javiruddhÄ• naá¹ƒ, sÅ«cayantÄ• _ {dÄ«payantÄ• (Ce) } __durantataá¹ƒ_ ||

<305> __ ``udayÄ• â€™â€™ _iccÄ• di. __samaá¹‡indassa_ mahÄ• munino __udayÄ• _ pA
__parÄ• bhavaá¹ƒ_ nidhanaá¹ƒ yanti, parÄ• bhavantÄ«ti vuttaá¹ƒ hoti. udayapubbakena pÄ
sadisaá¹ƒ phalaá¹ƒ nidasseti. kiá¹ƒ karontÄ• ? __dhammarÄ• jÄ• _ dhammÄ• napeto rÄ• jÄ
siliá¹-á¹-haá¹ƒ, tena viruddhÄ• naá¹ƒ, duá¹-á¹-ho viruddho anto avasÄ• naá¹ƒ yassa, tassa b
sÅ«cayantÄ• ti dhammarÄ• javirodhahetukaá¹ƒ asantaphalametaá¹ƒ nidassanaá¹ƒ parÄ• bh

305__._ idÄ• ni udÄ• harati __ ``udayÄ• â€™â€™ _iccÄ• dinÄ• . __samaá¹‡indassa_ muni
pÄ• tubhÄ• vena __pÄ• pÄ• _ lobhÄ• dayo __dhammarÄ• javiruddhÄ• naá¹ƒ_ rÄ• jadhamm
dhammÄ• dhipatinÄ• munindena vÄ• viruddhÄ• naá¹ƒ __durantataá¹ƒ_ aniá¹-á¹-hÄ• vasÄ
pakÄ• sento __parÄ• bhavaá¹ƒ_ parihÄ• niá¹ƒ __yanti_ pÄ• puá¹‡antÄ«ti. ettha pubbaddhe
pÄ• paparÄ• bhavanasaá¹…khÄ• to atthantaro dassito, aparaddhena taá¹ƒsadisavirodhahe
asantaphalaá¹ƒ dasseti. dhammarÄ• javirodhahetukaá¹ƒ asantaphalametaá¹ƒ parÄ• bhavas
samaá¹‡Ä• namindoti ca, dhammena yutto rÄ• jÄ• ti vÄ• dhammesu rÄ• jÄ• ti \Be 294/ vÄ•
duá¹-á¹-ho virÅ«po anto pariyosÄ• naá¹ƒ yesamiti ca, tesaá¹ƒ bhÄ• voti ca vÄ• kyaá¹ƒ.

santaphalanidassana

<306> __sironikkhittacaraá¹‡o-

cchariyÄ• naâ€™ mbujÄ• naâ€™ yaá¹ƒ.

paramabbhutataá¹ƒ loke,

viÃ±Ã±Ä• petaâ€™ ttano jino_ ||

<306> __ ``siroâ€™â€™ _ccÄ• di. __acchariyÄ• naá¹ƒ_ bhagavato caraá¹‡Ä• ravindadvar
pathaviá¹ƒ bhinditvÄ• samuggatÄ• namacchariyaguá¹‡opetÄ• namambujÄ• naá¹ƒ __sirasi_
yena so jino. ambujoparicaraá¹‡anikkhepalakkhaá¹‡enatthantarena sadisaá¹ƒ phalaá¹ƒ das
paramacchariyabhÄ• vaá¹ƒ viÃ±Ã±Ä• peti. santaphalamidaá¹ƒ nidassanaá¹ƒ jinabbhutattha

306__._ __ ``siroâ€™â€™ _iccÄ• di. ayaá¹ƒ jino __acchariyÄ• naá¹ƒ_ attano pÄ• dapaá¹-ig
bhinditvÄ• uggatattÄ• accharÄ• paharaá¹‡ayoggÄ• naá¹ƒ ambujÄ• naá¹ƒ __sironikkhittaca
á¹-hapitapÄ• do __loke_ sattaloke attano __paramabbhutataá¹ƒ_ atiacchariyaguá¹‡aá¹ƒ __
avabodhetÄ«ti. ettha acchariyapadumÄ• naá¹ƒ matthake caraá¹‡anikkhepasaá¹…khÄ• tena
paramabbhutataá¹ƒ viÃ±Ã±Ä• petÄ«ti ayaá¹ƒ sadisasantaphalaá¹ƒ jinabbhutatthadÄ«panas
nikkhittÄ• ni caraá¹‡Ä• ni yeneti ca, accharaá¹ƒ accharÄ• saá¹…ghÄ• taá¹ƒ arahantÄ«ti ca,
guá¹‡o asseti ca, tassa bhÄ• voti ca viggaho.

<307> __vibhÅ«tiyÄ• mahantattaá¹ƒ, adhippÄ• yassa vÄ• siyÄ• .

paramukkaá¹ƒsataá¹ƒ yÄ• taá¹ƒ, taá¹ƒ mahantattaâ€™ mÄ«ritaá¹ƒ_ ||

<307> mahantattamupadasseti \Be 295/ __ ``vibhÅ«tiyÄ• â€™â€™ _iccÄ• dinÄ• . __vibhÅ
__adhippÄ• yassa vÄ• _ ajjhÄ• sayassa vÄ• __paramukkaá¹ƒsataá¹ƒ_ paramÄ• tisayabhÄ
mahantattaá¹ƒ nÄ• ma __Ä«ritaá¹ƒ_ kathitaá¹ƒ.

307__._ idÄ• ni mahantattÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``vibhÅ«tiâ€™â€™ _ iccÄ• dinÄ• .
vÄ• __adhippÄ• yassa_ ajjhÄ• sayassa vÄ• __paramukkaá¹ƒsataá¹ƒ_ atyukkaá¹ƒsabhÄ•
mahantattaá¹ƒ siyÄ• , __taá¹ƒ_ mahantattamiti Ä«ritanti. mahato bhÄ• voti ca, paramo ukka
ca, tassa bhÄ• voti ca vÄ• kyaá¹ƒ.

vibhÅ«timahantatta

<308> __kirÄ«á¹-aratanacchÄ• yÄ• -nuviddhÄ• tapavÄ• raá¹‡o.

purÄ• paraá¹ƒ siriá¹ƒ vindi, bodhisattoâ€™ bhinikkhamÄ• _ ||

<308> udÄ• harati __ ``kirÄ«á¹-eâ€™â€™ _ccÄ• di. abhinikkhamÄ• __purÄ• _ pubbe __b
__para_mukkaá¹-á¹-haá¹ƒ anÄ• Ã±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ __siriá¹ƒ_ vibhÅ«tiá¹ƒ __vindi_
__kirÄ«á¹-e_ makuá¹-e ratanÄ• naá¹ƒ __chÄ• yÄ• hi_ sobhÄ• hi __anuviddho_ churito __Ä
setacchattaá¹ƒ yassa so tÄ• disoti vibhÅ«tiyÄ• mahantattaá¹ƒ vuttaá¹ƒ ``Ä• tapavÄ• raá¹‡o
ratanacchÄ• yÄ• nuviddhoâ€™â€™ ti.

308__._ idÄ• ni udÄ• harati __ ``kirÄ«á¹-aâ€™â€™ _iccÄ• dinÄ• . __bodhisatto_ antimajÄ•
__abhinikkhamÄ• _ abhinikkhamanato __purÄ• _ pubbe __kirÄ«á¹-aratanacchÄ• yÄ• nuvid
moliratanaraá¹ƒsÄ«hi raÃ±jitasetacchatto __para_mukkaá¹-á¹-haá¹ƒ __siriá¹ƒ_ vibhÅ«tiá¹ƒ

ettha moliratanakantiyÄ• setacchattassa oviddhabhÄ• vakathanena vibhÅ«tiyÄ• mahantatt
ratanÄ• nÄ«ti ca, tesaá¹ƒ chÄ• yÄ• yoti \Be 296/ ca, tÄ• hi anuviddho churito Ä• tapavÄ• ra
vÄ• kyaá¹ƒ.

adhippÄ• yamahantatta

<309> __satto sambodhiyaá¹ƒ bodhi-

satto sattahitÄ• ya so.

hitvÄ• sneharasÄ• baddha-

mapi rÄ• hulamÄ• taraá¹ƒ_ ||

<309> __ ``sattoâ€™â€™ _iccÄ• di. __snehena_ piyabhÄ• vena jÄ• tena __rasena_ rÄ• g
__rÄ• hulamÄ• taraá¹ƒ_ bimbÄ• devimpi, kimutaÃ±Ã±aá¹ƒ yuvatijanaá¹ƒ, __hitvÄ• _ anape
__sattÄ• naá¹ƒ hitÄ• ya_ lokiyalokuttarÄ• ya vaá¸• á¸• hiyÄ• __bodhisatto_ siddhattho __s
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡eyeva __satto_ Ä• satto, tattheva laggoti adhippÄ• yo. mahantatt
tÄ• disavanitÄ• ratanÄ• nÄ• sajjanalakkhaá¹‡amÄ• lakkhÄ«yatÄ«ti.

309__._ __ ``sattoâ€™â€™ _iccÄ• di. so bodhisatto __sneharasÄ• baddhaá¹ƒ_ piyabhÄ• v
Ä• baddhaá¹ƒ __rÄ• hulamÄ• taraá¹ƒ api_ bimbÄ• devimpi hitvÄ• __sattahitÄ• ya_ sattÄ• n
__sambodhiyaá¹ƒ_ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡eyeva __satto_ laggoti. tÄ• disaitthiratanepi a
bodhisattassa ukkaá¹-á¹-hajjhÄ• sayamahantattaá¹ƒ vuttaá¹ƒ hoti. sammÄ• bujjhati etÄ• yÄ
laggoti ca, sattÄ• naá¹ƒ hitamiti ca, snehena piyabhÄ• vena jÄ• to raso rÄ• goti ca, tena Ä•

<310> __gopetvÄ• vaá¹‡á¹‡anÄ«yaá¹ƒ yaá¹ƒ,

kiÃ±ci dassÄ«yate paraá¹ƒ.

asamaá¹ƒ vÄ• samaá¹ƒ tassa,

yadi sÄ• vaÃ±canÄ• matÄ• _ ||

<310> vaÃ±canaá¹ƒ \Be 297/ vadati __ ``gopetvÄ• â€™â€™ _iccÄ• dinÄ• , __vaá¹‡á¹‡anÄ
__gopetvÄ• _ niraá¹ƒkatvÄ• __tassa_ vaá¹‡á¹‡anÄ«yassa __asamaá¹ƒ_ visamaá¹ƒ visadis
__yaá¹ƒ kiÃ±ci_ vatthu yadi dassÄ«yate kavinÄ• ti anuvaditvÄ• sÄ• vaÃ±canÄ• matÄ• ti v

310__._ idÄ• ni vaÃ±canÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``gopetvÄ• â€™â€™ _iccÄ• dinÄ• .
vatthuá¹ƒ gopetvÄ• __tassa_ vaá¹‡á¹‡anÄ«yassa __samaá¹ƒ_ sadisaá¹ƒ vÄ• __asamaá¹ƒ
yaá¹ƒ kiÃ±ci_ vatthu yadi dassÄ«yate kavinÄ• , sÄ• vaÃ±canÄ• iti matÄ• ti. vaÃ±ceti vaá¹‡
vuttiyÄ• ti vÄ• kyaá¹ƒ.

asamavaÃ±canÄ•

<311> __purato na sahassesu,

na paÃ±cesu ca tÄ• dino.

mÄ• ro paresu tasseâ€™ saá¹ƒ,

sahassaá¹ƒ dasavaá¸• á¸• hitaá¹ƒ_ ||

<311> udÄ• harati __ ``puratoâ€™â€™ _iccÄ• di. __mÄ• ro_ kÄ• mo __tÄ• dino_ lobhÄ• c
__purato_ sammukhe sahassaá¹ƒ isavo assÄ• ti __sahassesu_ ca na hoti. paÃ±ca isavo as
hotÄ«ti vaá¹‡á¹‡anÄ«yo mÄ• rotra gopyate. __tassa_ yo tibhuvanaá¹ƒ jayÄ«. __paresu_ aÃ
__esa_misÅ«naá¹ƒ __dasavaá¸• á¸• hitaá¹ƒ_ dasahi guá¹‡itaá¹ƒ sahassaá¹ƒ, kathamaÃ±Ã±
jayeyyÄ• ti mÄ• raá¹ƒ gopetvÄ• dasasahassopalakkhitavatthantarassa dassitattÄ• asamav

311__._ idÄ• ni udÄ• harati __ ``puratoâ€™â€™ _iccÄ• dinÄ• . mÄ• ro __tÄ• dino_ lÄ• bhÄ
tathÄ• gatassa __purato_ abhimukhe __sahassesu_ ca sahassasaropi na hoti, __paÃ±cesu
á¹-hapetvÄ• paÃ±ca isu na hoti. \Be 299/ __paresu_ sugatasammukhe Ä«disesupi aÃ±Ã±e
tilokajetuno mÄ• rassa __esaá¹ƒ_ sarÄ• naá¹ƒ __dasavaá¸• á¸• hitaá¹ƒ_ dasagaá¹‡anÄ• ya
__sahassaá¹ƒ_ hoti dasasahassaá¹ƒ hotÄ«ti. vaá¹‡á¹‡anÄ«yaá¹ƒ mÄ• raá¹ƒ gopetvÄ• das
gaá¹‡itassa aÃ±Ã±assa sarasaá¹…khÄ• tavatthuno dassitattÄ• ayaá¹ƒ asamavaÃ±canÄ•
ca, paÃ±ca isavo asseti ca, dasahi vaá¸• á¸• hitanti ca vÄ• kyaá¹ƒ.

samavaÃ±canÄ•

<312> __vivÄ• daâ€™ manuyuÃ±janto,

munindavadanindunÄ• .

sampuá¹‡á¹‡o candimÄ• nÄ• â€™ yaá¹ƒ.

chattaâ€™ metaá¹ƒ manobhuno_ ||

<312> __ ``vivÄ• daâ€™â€™ _miccÄ• di. __manobhuno_ti kÄ• massa. samavaÃ±canÄ• y
niraá¹ƒkatvÄ• chattassa dassitattÄ• .

312__._ __ ``vivÄ• daâ€™â€™ _iccÄ• di. __munindavadanindunÄ• _ sabbaÃ±Ã±uno mukh
sampuá¹‡á¹‡o __ayaá¹ƒ_ paccakkho candimÄ• na hoti. kiÃ±carahi __etaá¹ƒ_ candamaá¹‡
anaá¹…gassa ubbhÅ«tiyaá¹ƒ __chattaá¹ƒ_ samussitasetacchattanti. vaá¹‡á¹‡anÄ«yaá¹ƒ ca
á¹-hapetvÄ• tato aÃ±Ã±assa candasadisassa chattassa dassitattÄ• ayaá¹ƒ vutti samavaÃ±
indoti ca, tassa vadanamiti ca, indusadiso indu, munindavadanameva indÅ«ti ca, samantato
manasi bhÅ«toti ca viggaho.

<313> __parÄ• nuvattanÄ• dÄ«hi, nibbindeniâ€™ ha yÄ• katÄ• .

thutiraâ€™ ppakate sÄ• â€™ yaá¹ƒ, siyÄ• appakatatthuti_ ||

<313> appakatatthutiá¹ƒ pakÄ• seti __ ``pariâ€™â€™ _ccÄ• dinÄ• . __paresaá¹ƒ_ yesaá¹ƒ
sevÄ• , tamÄ• di yesaá¹ƒ tehi __nibbindena_ virattena __appakate_ asannihite buddhivisay
vatthumhi katÄ• yÄ• __thuti_ saá¹ƒrÄ• dhanaá¹ƒ, sÄ• yaá¹ƒ appakatatthuti siyÄ• .

313__._ idÄ• ni appakatatthutiá¹ƒ dasseti __ ``parÄ• nuâ€™â€™ _ccÄ• dinÄ• . __parÄ• nu
yassa kassaci anuvattanÄ• dÄ«hi __nibbindena_ ubbegaá¹ƒ pattena __appakate_ anadhiga
imasmiá¹ƒ kismiÃ±ci vatthumhi katÄ• yÄ• __thuti_ saá¹ƒrÄ• dhanasaá¹…khÄ• tÄ• pasaá¹
appakatatthuti nÄ• ma siyÄ• ti. paresamanuvattanamiti ca, taá¹ƒ Ä• di yesaá¹ƒ parapÄ«á¸·Ä
pakatoti ca, rakÄ• ro sandhijo, appakate katÄ• thutÄ«ti ca vÄ• kyaá¹ƒ.

<314> __sukhaá¹ƒ jÄ«vanti hariá¹‡Ä• , vanesvaâ€™ parasevino.

anÄ• yÄ• sopalÄ• bhehi, jaladabbaá¹…kurÄ• dibhi_ ||

<314> udÄ• harati __ ``sukhaâ€™â€™ _miccÄ• di. jalehi __dabbaá¹…kurehi_ dabbatiá¹‡u
tarupallavÄ• dÄ«hi. kÄ«disehi? __anÄ• yÄ• sena_ sevÄ• pariklesÄ• dinÄ• vinÄ• __upalÄ•
paramaÃ±Ã±aá¹ƒ kiÃ±ci na sevanti sÄ«leneti __aparasevino_. paracittÄ• rÄ• dhanabyasana
vanesu __sukhaá¹ƒ_ nirÄ• kulaá¹ƒ jÄ«vantÄ«ti. ettha rÄ• jÄ• nuvattanaklesanibbindena san
pasaá¹ƒsitÄ• ti.

314__._ idÄ• ni udÄ• harati __ ``sukhaâ€™â€™ _miccÄ• dinÄ• . __hariá¹‡Ä• _ migÄ• __a
paraá¹ƒ asevamÄ• nÄ• __anÄ• yÄ• sopalÄ• bhehi_ paraparigghahÄ• bhÄ• vato parasevÄ•
__jaladabbaá¹…kurÄ• dibhi_ udakadabbaá¹…kurarukkhalatÄ• pallavÄ• dÄ«hi __vanesu_ ic

__sukhaá¹ƒ jÄ«vanti_ sukhajÄ«vanaá¹ƒ karontÄ«ti. ettha rÄ• jasevÄ• byasanappattena ken
migajÄ«vikÄ• pasaá¹ƒsitÄ• hoti. paraá¹ƒ na sevanti sÄ«lenÄ• ti ca, abhÄ• vo Ä• yÄ• sasse
upalabhitabbÄ• ti ca, dabbÄ• naá¹ƒ aá¹…kurÄ• nÄ«ti ca, jalaÃ±ca dabbaá¹…kurÄ• ni ceti ca
pallavÄ• dÄ«namiti ca viggaho.

<315> __uttaraá¹ƒ uttaraá¹ƒ yattha, pubbapubbavisesanaá¹ƒ.

siyÄ• ekÄ• valÄ« sÄ• â€™ yaá¹ƒ, dvidhÄ• vidhinisedhato_ ||

<315> ekÄ• valiá¹ƒ kathayati __ ``uttaraâ€™â€™ _micchÄ• dinÄ• . __yattha_ vuttiyaá¹ƒ __
upariá¹-á¹-hÄ• namupariá¹-á¹-hÄ• naá¹ƒ pubbassa pubbassa visesanaá¹ƒ vidhinisedhanava
__ayaá¹ƒ_ ekÄ• vali __vidhinisedhato_ vidhivasena nisedhanavasena ca dvidhÄ• .

315__._ idÄ• ni ekÄ• valiá¹ƒ dasseti __ ``uttaraâ€™â€™ _miccÄ• dinÄ• . __yattha_ uttiyaá¹
uparÅ«paribhavaá¹ƒ padaá¹ƒ __pubbapubbavisesanaá¹ƒ_ pubbapubbapadassa vidhinisedh
sÄ• ekÄ• vali nÄ• ma siyÄ• . __ayaá¹ƒ_ ekÄ• vali __vidhinisedhato_ vidhinisedhavasena d
pubbanti á¹-hÄ• nÅ«pacÄ• rena á¹-hÄ• nÄ«bhÅ«taá¹ƒ padameva vuccati. pubbassa pubbas
Ä• valiyanti saá¹ƒvaliyanti padÄ• ni etÄ• yÄ• ti ca, vidhividhÄ• naÃ±ca nisedho paá¹-isedho
ettha ``uttaraá¹ƒ uttaraâ€™â€™ nti ca ``pubbassa pubbassaâ€™â€™ iti ca kamena visesan
byÄ• panicchÄ• yaá¹ƒ nibbacanaá¹ƒ, visesyaguá¹‡aá¹ƒ gammamÄ• nameva.

vidhiekÄ• vali

<316> __pÄ• dÄ• nakhÄ• lirucirÄ• ,

nakhÄ• lÄ« raá¹ƒsibhÄ• surÄ• .

raá¹ƒsÄ« tamopahÄ• neka { ... pahÄ• reka (Ce) } -

rasÄ• sobhanti satthuno_ ||

<316> udÄ• harati \Be 201/ __ ``pÄ• dÄ• â€™â€™ _iccÄ• di. sugammaá¹ƒ. ettha pÄ• dÄ•
nakhÄ• lirucirattÄ• dividhÄ• nena visesanena visesitabbattÄ• ayaá¹ƒ vidhiekÄ• vali.

316__._ idÄ• ni udÄ• harati __ ``pÄ• dÄ• â€™â€™ _iccÄ• dinÄ• . satthuno pÄ• dÄ• __nak
manuÃ±Ã±Ä• __nakhÄ• lÄ«_ nakhapantiyo __raá¹ƒsibhÄ• surÄ• _ raá¹ƒsÄ«hi dibbamÄ• n
__tamopahÄ• nekarasÄ• _ andhakÄ• ravidhamane asahÄ• yakiccÄ• hutvÄ• sobhantÄ«ti.
pubbapadÄ• naá¹ƒ nakhÄ• lirucirattÄ• dividhÄ• yakehi uttarauttaravisesanehi visesitattÄ• a

nÄ• ma. nakhÄ• naá¹ƒ Ä• li pÄ• á¸·Ä«ti ca, nakhÄ• lÄ«hi rucirÄ• ti ca, raá¹ƒsÄ«hi bhÄ• surÄ
apaharaá¹‡amiti ca, so eko raso kiccaá¹ƒ etÄ• saá¹ƒ raá¹ƒsÄ«namiti ca viggaho.

nisedhaekÄ• vali

<317> __asantuá¹-á¹-ho yatÄ« neva,

santoso nÄ• â€™ layÄ• hato.

nÄ• â€™ layo yo sajantÅ«naá¹ƒ,

nÄ• â€™ nantabyasanÄ• vaho_ ||

<317> __ ``asantuá¹-á¹-hoâ€™â€™ _iccÄ• di. __asantuá¹-á¹-ho_ catupaccayasantosavase
siyÄ• . __Ä• layena_ taá¹‡hÄ• ya Ä• hato ca yo, so santoso nÄ• ma na hoti. yo __jantÅ«naá
anantabyasanÄ• vaho na hoti, so Ä• layo nÄ• ma na bhavatÄ«ti. asantuá¹-á¹-hÄ• dÄ«naá¹ƒ
visesanÄ• naá¹ƒ pavattiyÄ• nisedhaekÄ• vali ayaá¹ƒ.

317__._ __ ``asantuá¹-á¹-hoâ€™â€™ _iccÄ• di. __asantuá¹-á¹-ho_ cÄ«varÄ• dÄ«su catÅ«s
dassitadvÄ• dasavidhasantosÄ• naá¹ƒ aÃ±Ã±atarena asantuá¹-á¹-ho \Be 302/ __yati na eva
__Ä• layÄ• hato_ taá¹‡hÄ• ya pahato santoso na hoti. yo jantÅ«naá¹ƒ __anantabyasanÄ• v
apariyantapÄ«á¸·Ä• pÄ• pako na hoti, so Ä• layo na hotÄ«ti. asantuá¹-á¹-hÄ• dÄ«naá¹ƒ
yatibhÄ• vÄ• dipaá¹-isedhavasena visesanÄ• naá¹ƒ pavattattÄ• ayaá¹ƒ nisedhaekÄ• vali nA
yatisahitasakalasattasamudÄ• yassa sÄ• dhÄ• raá¹‡abhÄ• vena á¹-hitaá¹ƒ, yati na bhavatÄ
sakalasattasaá¹…khÄ• tesu avayavesu patiá¹-á¹-hÄ• panato ``asantuá¹-á¹-hoâ€™â€™ ti vis
idaá¹ƒ visesanaá¹ƒ. sesesupi visesanavisesyattaá¹ƒ vuttaniyÄ• mena yathÄ• rahaá¹ƒ yojeta
ca, Ä• layena hatoti ca, natthi anto etesamiti ca, tÄ• ni ca tÄ• ni byasanÄ• ni ceti ca, tÄ• ni Ä
vÄ• kyaá¹ƒ.

<318> __yahiá¹ƒ bhÅ«siyabhÅ«sattaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ tu vatthunaá¹ƒ.

vinÄ• va sadisattaá¹ƒ taá¹ƒ, aÃ±Ã±amaÃ±Ã±avibhÅ«sanaá¹ƒ_ ||

<318> aÃ±Ã±amaÃ±Ã±amÄ• ha __ ``yahiâ€™â€™ _miccÄ• dinÄ• . yahiá¹ƒ sadisattaá¹ƒ v
padatthÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ bhÅ«siyabhÅ«sattaá¹ƒ, taá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ n

318__._ idÄ• ni aÃ±Ã±amaÃ±Ã±Ä• laá¹…kÄ• raá¹ƒ dasseti __ ``yahiâ€™â€™ _miccÄ• dinA
sadisattaá¹ƒ vinÄ• eva vatthunaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ tu __bhÅ«siyabhÅ«sattaá¹ƒ_ alaá

hoti, __taá¹ƒ_ aÃ±Ã±amaÃ±Ã±avibhÅ«sanaá¹ƒ hotÄ«ti. bhÅ«siyaÃ±ca bhÅ«sÄ• cÄ• ti ca,
aÃ±Ã±aÃ±ca aÃ±Ã±aÃ±ceti ca viggaho. ``aÃ±Ã±amaÃ±Ã±aâ€™â€™ nti ettha chaá¹-á¹-hur
sasaá¹…khye ceti ``bhÅ«siyabhÅ«sattaâ€™â€™ nti imassa visesanaá¹ƒ katvÄ• vattabbaá
alaá¹…kÄ• ravatthu ca, tamapekkhÄ• ya alaá¹…kÄ• riyavatthu ca aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ•
tadatthiyena tannÄ• mako hoti.

<319> __byÄ• maá¹ƒsumaá¹‡á¸• alaá¹ƒ \Be 303/ tena, muninÄ• lokabandhunÄ• .

mahantiá¹ƒ vindatÄ« kantiá¹ƒ, sopi teneva tÄ• disiá¹ƒ_ ||

<319> udÄ• harati __ ``byÄ• maá¹ƒsuâ€™â€™ _iccÄ• dinÄ• . subodhaá¹ƒ.

319__._ idÄ• ni udÄ• harati __ ``byÄ• maá¹ƒsuâ€™â€™ _iccÄ• dinÄ• . __byÄ• maá¹ƒsuma
byÄ• mapabhÄ• maá¹‡á¸• alaá¹ƒ __lokabandhunÄ• tena muninÄ• _ karaá¹‡abhÅ«tena __
pÅ«janÄ«yaá¹ƒ vÄ• __kantiá¹ƒ_ sobhaá¹ƒ __vindati_ sevati, __sopi_ muni __tena eva_ by
tÄ• disiá¹ƒ kantiá¹ƒ vindatÄ«ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisÄ• naá¹ƒ byÄ• maá¹ƒsumaá¹‡á¸
dvinnaá¹ƒ vatthÅ«naá¹ƒ byÄ• maá¹ƒsumaá¹‡á¸• alaá¹ƒ paá¹-hamavÄ• kye alaá¹…kÄ• riyaá
alaá¹…kÄ• ro hoti. aparavÄ• kye ime dve vipallÄ• sena alaá¹…kÄ• riyaalaá¹…kÄ• rÄ• hont
maá¹‡á¸• alamiti ca, byÄ• maá¹ƒ eva aá¹ƒsumaá¹‡á¸• alamiti ca, loko bandhu asseti ca, sÄ
viggaho.

<320> __kathanaá¹ƒ sahabhÄ• vassa, kriyÄ• ya ca guá¹‡assa ca.

sahavuttÄ«ti viÃ±Ã±eyyaá¹ƒ, tadudÄ• haraá¹‡aá¹ƒ yathÄ• _ ||

<320> sahavuttiá¹ƒ vadati __ ``kathanaâ€™â€™ _miccÄ• dinÄ• . subodhaá¹ƒ.

320__._ idÄ• ni sahavuttiá¹ƒ dasseti __ ``kathanaâ€™â€™ _miccÄ• dinÄ• . kriyÄ• ya guá¹‡
__sahabhÄ• vassa_ sahattassa kathanaá¹ƒ sahavuttÄ«ti viÃ±Ã±eyyaá¹ƒ. __tadudÄ• haraá
udÄ• haraá¹‡aá¹ƒ evaá¹ƒ vakkhamÄ• nanayena daá¹-á¹-habbanti. saha saddhiá¹ƒ bhavana
kathanamiti ca, tassa udÄ• haraá¹‡amiti ca viggaho. sahabhÄ• vo candarasminakhaá¹ƒsuÄ
evaá¹ƒ santepi tesaá¹ƒ taá¹ƒsahattaá¹ƒ yassaá¹ƒ kriyÄ• yaá¹ƒ guá¹‡e vÄ• bhavatÄ«ti saha
kriyÄ• guá¹‡Ä• naá¹ƒ hotÄ«ti katvÄ• ``kathanaá¹ƒ sahabhÄ• vassa kriyÄ• ya ca guá¹‡assa

kriyÄ• sahavutti

<321> __jalanti \Be 304/ candaraá¹ƒsÄ«hi, samaá¹ƒ satthu nakhaá¹ƒsavo.

vijambhati ca candena, samaá¹ƒ tammukhacandimÄ• _ ||

<321> __ ``jalantiâ€™â€™ _iccÄ• di. samanti saha, tassa satthuno mukhacandimÄ• . sesa
jalanavijambhanÄ• naá¹ƒ ubhayasÄ• dhÄ• raá¹‡Ä• naá¹ƒ kriyÄ• naá¹ƒ sahabhÄ• vo vihitoti

321__._ idÄ• ni yathÄ• paá¹-iÃ±Ã±Ä• taudÄ• haraá¹‡aá¹ƒ dasseti __ ``jalantiâ€™â€™ _icc
__nakhaá¹ƒsavo_ nakhakiraá¹‡Ä• candaraá¹ƒsÄ«hi samaá¹ƒ jalanti, tammukhacandimÄ•
vijambhatÄ«ti. ettha ubhayapadatthÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÅ«tajalanavijambhanakriyÄ
vuttattÄ• esÄ• kriyÄ• sahavutti nÄ• ma. candassa raá¹ƒsiyoti ca, nakhÄ• naá¹ƒ aá¹ƒsavoti
mukhanti ca, tameva candimasadisattÄ• candimÄ• ti ca vÄ• kyaá¹ƒ. __samaá¹ƒ_iti __saha

guá¹‡asahavutti

<322> __jinodayena malinaá¹ƒ, saha dujjanacetasÄ• .

pÄ• paá¹ƒ disÄ• suvimalÄ• , saha sajjanacetasÄ• _ ||

<322> __ ``jinodayenaâ€™â€™ _ccÄ• di. __jinodayena_ karaá¹‡abhÅ«tena, hetubhÅ«tena
pÄ• paá¹ƒ __malinaá¹ƒ_ kiliá¹-á¹-haá¹ƒ, __sajjanacetasÄ• _ saha __disÄ• _ dasavidhÄ• pi
accantanimmalÄ• suvimalayasomÄ• lÄ• valayitattÄ• sajjanaceto pÄ• pÄ• pagameneti. etth
suvimalattassa Ã±Ä• yasambandhino sahabhÄ• vo vuttoti ayaá¹ƒ guá¹‡asahavutti.

322__._ __ ``jinoâ€™â€™ _iccÄ• di. __jinodayena_ jitamÄ• rassa bhagavato pÄ• tubhÄ• v
hetubhÅ«tena vÄ• \Be 305/ __pÄ• paá¹ƒ_ lobhÄ• didhammaá¹ƒ __dujjanacetasÄ• _ dujjan
__malinaá¹ƒ_ kiliá¹-á¹-haá¹ƒ hoti. iminÄ• yeva jinodayena __disÄ• _ dasa disÄ• yo __sajjan
suvimalÄ• _ sajjanacetasantÄ• nato pÄ• pÄ• naá¹ƒ apagamena kittimÄ• lÄ• ya bhuvanattay
ubhayapadatthÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÅ«tamalinabhÄ• vasuvimalabhÄ• vasaá¹…khÄ•
vuttattÄ• esÄ• guá¹‡asahavutti nÄ• ma. jinassa udayoti ca, dujjanÄ• naá¹ƒ cetoti ca, vigata
ca, su atisayena vimalÄ• ti ca, santo ca te janÄ• ceti ca, tesaá¹ƒ cetoti ca vÄ• kyaá¹ƒ.

<323> __virodhÄ«naá¹ƒ padatthÄ• naá¹ƒ, yattha saá¹ƒsaggadassanaá¹ƒ.

samukkaá¹ƒsÄ• bhidhÄ• natthaá¹ƒ, matÄ• sÄ• â€™ yaá¹ƒ virodhitÄ• _ ||

<323> virodhaá¹ƒ vibhÄ• veti __ ``virodhÄ«naâ€™â€™ _miccÄ• di. __virodhÄ«naá¹ƒ_ aÃ±
kriyÄ• dÄ«naá¹ƒ __yattha_ vuttivisese __saá¹ƒsaggassa_ sannidhino dassanaá¹ƒ, kimattha
atisayassa __abhidhÄ• natthaá¹ƒ_ kathanatthÄ• ya, sÄ• ayaá¹ƒ __virodhitÄ• _ virodhÄ«ti n

323__._ idÄ• ni virodhÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``virodhÄ«naâ€™â€™ _miccÄ• dinÄ• .
__samukkaá¹ƒsÄ• bhidhÄ• natthaá¹ƒ_ vaá¹‡á¹‡anÄ«yavatthugataadhikakathanÄ• ya __viro
aÃ±Ã±amaÃ±Ã±aviruddhÄ• naá¹ƒ __padatthÄ• naá¹ƒ_ kriyÄ• guá¹‡Ä• dÄ«naá¹ƒ __saá¹ƒsa
sanniá¹-á¹-hÄ• nadassanaá¹ƒ sambandhadassanaá¹ƒ hoti, __sÄ• ayaá¹ƒ_ utti virodhitÄ• ti
guá¹‡Ä• dÄ«naá¹ƒ atthÄ«ti ca, saá¹ƒsaggassa sambandhassa dassanamiti ca, samukkaá¹ƒ
abhidhÄ• nanti ca, virodhÄ«naá¹ƒ bhÄ• vo asaá¹…gahitoti ca vÄ• kyaá¹ƒ. virodhitÄ• dÄ«pa
tannÄ• mikÄ• hoti.

<324> __guá¹‡Ä• sabhÄ• vamadhurÄ• , api lokekabandhuno.

sevitÄ• pÄ• pasevÄ«naá¹ƒ, sampadÅ«senti_ {sampadÅ«santi (Katthaci) } __mÄ• nasaá¹ƒ_

<324> udÄ• harati \Be 306/ __ ``guá¹‡Ä• â€™â€™ _iccÄ• di. __lokekabandhuno_ lokanÄ•
sÄ• dhujanasampÄ«á¹‡anekacÄ• turÄ• api __guá¹‡Ä• _ arahantatÄ• dayo __sevitÄ• _ pÄ•
pÄ• pasevÄ«naá¹ƒ mÄ• nasaá¹ƒ __sampadÅ«senti_ dosaduá¹-á¹-hÄ• pÄ• danavasenÄ• vi
tassÄ• â€™â€™ ti. ettha guá¹‡Ä• naá¹ƒ sabhÄ• vamadhurÄ• naá¹ƒ pÄ«tivisesuppÄ• danay
virodhoti daá¹-á¹-habbaá¹ƒ.

324__._ udÄ• harati __ ``guá¹‡Ä• â€™â€™ _iccÄ• dinÄ• . __lokekabandhuno_ buddhassa
__sabhÄ• vamadhurÄ• api_ pakatimadhurÄ• api __sevitÄ• _ pÄ• pasevÄ«hi sevitÄ• sam
__sampadÅ«senti_ atisayena kopentÄ«ti. evaá¹ƒ hÄ«nÄ• dhimuttikehi sahitumasakkuá¹‡ey
vattati. nanu sabhÄ• vamadhuro guá¹‡o pÄ«tiá¹ƒ vinÄ• sampadÅ«sanaá¹ƒ na kareyya, sam
tÄ• disasabhÄ• vamadhuraá¹ƒ vinÄ• na bhaveyyÄ• ti aÃ±Ã±oÃ±Ã±aviruddhÄ• namesaá¹ƒ
madhuraguá¹‡asampadÅ«sanakriyÄ• naá¹ƒ saá¹ƒsaggaguá¹‡Ä• dhikadassanatthanti lakkh
__api_saddo virodhatthe vattate. sabhÄ• vena madhurÄ• ti ca, eko ca so bandhu cÄ• ti ca,
pÄ• paá¹ƒ sevanti sÄ«lenÄ• ti ca vÄ• kyaá¹ƒ.

<325> __yassa kassaci dÄ• nena, yassa kassaci vatthuno.

visiá¹-á¹-hassa yaâ€™ mÄ• dÄ• naá¹ƒ, parivuttÄ«ti sÄ• matÄ• _ ||

<325> parivuttiá¹ƒ pavatteti __ ``yassaâ€™â€™ _iccÄ• dinÄ• . __yassa kassacÄ«_ti paá¹-i
visiá¹-á¹-hassa yaá¹ƒ Ä• dÄ• nanti sambandho. sesaá¹ƒ subodhaá¹ƒ.

325__._ idÄ• ni parivuttiá¹ƒ dasseti __ ``yassa kassaciâ€™â€™ _ccÄ• dinÄ• . __yassa kas
khuddakavatthuno __yassa kassaci_ paá¹-iggÄ• hakassa __dÄ• nena_ hetubhÅ«tena __vis
\Be 307/ yaá¹ƒ __Ä• dÄ• naá¹ƒ_ gahaá¹‡aá¹ƒ atthi, sÄ• parivuttÄ«ti matÄ• ti. dÄ• naggaha
parivutti nÄ• ma.

<326> __purÄ• paresaá¹ƒ datvÄ• na, manuÃ±Ã±aá¹ƒ nayanÄ• dikaá¹ƒ.

muninÄ• samanuppattÄ• , dÄ• ni sabbaÃ±Ã±utÄ• sirÄ«_ {muninda samanuppattÄ• , dÄ• n
} ||

<326> udÄ• harati __ ``purÄ• â€™â€™ _iccÄ• di. subodhaá¹ƒ. ettha nayanÄ• didÄ• nena s
Ä• dÄ• nanti parivutti ayaá¹ƒ.

326__._ idÄ• ni udÄ• harati __ ``purÄ• â€™â€™ _iccÄ• dinÄ• . muninÄ• __purÄ• _ pubbe
nayanÄ• dikaá¹ƒ datvÄ• na idÄ• ni __sabbaÃ±Ã±utÄ• sirÄ«_ sabbaÃ±Ã±utÄ• saá¹…khÄ• t
samanupattÄ• ti. iha yassa dinnaá¹ƒ tato eva gahaá¹‡e parivuttisaddassa niruá¸·hattÄ• nay
sabbaÃ±Ã±utÄ• siriyÄ• Ä• dÄ• nato, dÄ• nÄ• bhÄ• ve Ä• dÄ• nÄ• bhÄ• vato ca paá¹-iggÄ•
sabbaÃ±Ã±utÄ• vijjamÄ• nattena parikappitÄ• ti parivutti hoti. teneva daá¹‡á¸• iyaá¹ƒ ---

``satthappaharaá¹‡aá¹ƒ datvÄ• , bhujena tava rÄ• junaá¹ƒ.

ciraá¹ƒ citÄ• bhaá¹-o tesaá¹ƒ, yaso kumudapaá¹‡á¸• aroâ€™â€™ ti {kÄ• byÄ• dÄ• sa II 356

imasmiá¹ƒ udÄ• haraá¹‡e paccatthikÄ• naá¹ƒ Ä• yudhappahÄ• raá¹ƒ datvÄ• tava bÄ• hun
rÄ• sikato keravanimmalo yaso Ä• bhaá¹-oti. dadÄ• ti kammayuttato eva Ä• dÄ• naá¹ƒ dass
katÄ• . nayanÄ• ni Ä• dÄ«ni yassa uttamaá¹…gÄ• dinoti ca, sabbaá¹ƒ jÄ• nÄ• tÄ«ti ca, tass

<327> __kiÃ±ci disvÄ• na viÃ±Ã±Ä• tÄ• ,

paá¹-ipajjati taá¹ƒsamaá¹ƒ.

saá¹ƒsayÄ• pagataá¹ƒ vatthuá¹ƒ,

yattha soâ€™ yaá¹ƒ bhamo mato_ ||

<327> bhamaá¹ƒ \Be 308/ sambhÄ• veti __ ``kiÃ±cÄ«â€™â€™ _tiÄ• dinÄ• . __viÃ±Ã±Ä• t
ujjalanÄ• dikaá¹ƒ disvÄ• na __taá¹ƒsamaá¹ƒ_ tassa pure dissamÄ• nassa padatthassa sadi
__saá¹ƒsayÄ• pagataá¹ƒ_ asannidhiá¹ƒ katvÄ• __paá¹-ipajjati_ jÄ• nÄ• ti __yattha_ visese

327__._ idÄ• ni bhamÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``kiÃ±ciâ€™â€™ _iccÄ• dinÄ• . __yatth
avabodhakÄ• rako __kiÃ±ci_ disÄ• vilocanÄ• dikaá¹ƒ disvÄ• na __taá¹ƒsamaá¹ƒ_ vatthuá¹ƒ
tulyamaÃ±Ã±aá¹ƒ vatthuá¹ƒ __saá¹ƒsayÄ• pagataá¹ƒ_ nissaá¹ƒsayaá¹ƒ katvÄ• __paá¹-ipa

ayaá¹ƒ_ alaá¹…kÄ• ro bhamoti matoti. tena tassa vÄ• samanti ca, saá¹ƒsayo apagato etas
anavaá¹-á¹-hÄ• naá¹ƒ vatthÅ«nanti ca viggaho. saá¹ƒsayÄ• pagatanti kriyÄ• visesanaá¹ƒ.

<328> __samaá¹ƒ disÄ• suâ€™ jjalÄ• su, jinapÄ• danakhaá¹ƒsunÄ• .

passantÄ• abhinandanti, candÄ• tapamanÄ• janÄ• _ ||

<328> udÄ• harati __ ``samaâ€™â€™ _miccÄ• di. jinassa pÄ• desu nakhaá¹ƒsunÄ• __dis
ekato __ujjalÄ• su_ sajotÄ«su tÄ• ujjalÄ• disÄ• passantÄ• janÄ• , candÄ• tapoti mano ye
__abhinandanti_ santussantÄ«ti.

328__._ idÄ• ni udÄ• harati __ ``samaâ€™â€™ _miccÄ• dinÄ• . __jinapÄ• danakhaá¹ƒsunA
dasasu __samaá¹ƒ_ ekakkhaá¹‡e ujjalÄ• su tÄ• ujjalÄ• disÄ• passantÄ• janÄ• __candÄ
pavattacittÄ• abhinandantÄ«ti. vijjamÄ• nanakhamarÄ«ciyaá¹ƒ buddhimakatvÄ• candÄ• ta
bhamo nÄ• ma. __sama_nti asaá¹…khyaá¹ƒ. candÄ• tapoiti mano yesanti vÄ• kyaá¹ƒ.

<329> __pavuccate \Be 309/ yaá¹ƒ nÄ• mÄ• di,

kavÄ«naá¹ƒ bhÄ• vabodhanaá¹ƒ.

yena kenaci vaá¹‡á¹‡ena,

bhÄ• vonÄ• mÄ• â€™ yaâ€™ mÄ«rito_ ||

<329> bhÄ• vaá¹ƒ bhÄ• veti __ ``pavuccateâ€™â€™ _ccÄ• dinÄ• . kavÄ«naá¹ƒ __bhÄ• vo
__bhÄ• vabodhanaá¹ƒ_ yaá¹ƒ nÄ• mÄ• di. __Ä• di_saddena visesanavÄ• kyÄ• naá¹ƒ gaha
nisedhanarÅ«pena Ä• kÄ• rena pavuccate, ayaá¹ƒ bhÄ• vo nÄ• ma Ä«ritoti.

329__._ idÄ• ni bhÄ• vÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``pavuccateâ€™â€™ _ iccÄ• dinÄ• . k
__bhÄ• vabodhanaá¹ƒ_ adhippÄ• yapakÄ• sakaá¹ƒ yaá¹ƒ __nÄ• mÄ• di_ nÄ• mapadavises
__vaá¹‡á¹‡ena_ Ä• kÄ• rena sÄ• garÄ• diatthantaraá¹ƒ paá¹-isedhetvÄ• vÄ• no vÄ• pavu
Ä«ritoti. nÄ• maá¹ƒ Ä• di yassa visesanavÄ• kyadvayasseti ca, bhÄ• vaá¹ƒ bodhetÄ«ti ca vA
adhippÄ• yasaá¹…khÄ• tabhÄ• vapakÄ• sako uttiviseso tadatthena bhÄ• vo nÄ• ma, tassa
nÄ• mÄ• dipadasantÄ• naá¹ƒ iha nissitopacÄ• rena bhÄ• vo nÄ• mÄ• ti Ä«ritaá¹ƒ.

<330> __nanu teyeâ€™ va santÄ• no,

sÄ• garÄ• na kulÄ• calÄ• .

manampi mariyÄ• daá¹ƒ ye,

saá¹ƒvaá¹-á¹-epi jahanti no_ ||

<330> udÄ• harati __ ``nanuâ€™â€™ _ccÄ• di. __manampÄ«_ti Ä«sakampi. __mariyÄ• da
__saá¹ƒvaá¹-á¹-epi_ palayakÄ• lepi. sesaá¹ƒ subodhaá¹ƒ. ettha na ime pakatisamuddÄ• da
palayakÄ• le attano velÄ• nullaá¹…ghanasaá¹…khÄ• taá¹ƒ acalattasaá¹…khÄ• taÃ±ca mar
kiÃ±carahi \Be 310/ santÄ• evete samuddÄ• dayo, ye yadi palayakÄ• lepi samÄ• pateyyuá
mariyÄ• daá¹ƒ na muÃ±canti. koci vipattiá¹ƒ patto niratisayaá¹ƒ dhÄ«rattamattanovabodhet
kathitaá¹ƒ nÄ• maá¹ƒ kavisabhÄ• vaá¹ƒ yathÄ• vuttaá¹ƒ bodhetÄ«ti bhÄ• voyamiti.

330__._ idÄ• ni udÄ• harati __ ``nanuâ€™â€™ _ccÄ• dinÄ• . __sÄ• garÄ• _ saá¹ƒvaá¹-á¹-a
atikkamentÄ• pakatisamuddÄ• sÄ• garÄ• na bhavanti. __kulÄ• calÄ• _ tÄ• disakÄ• le
acalasaá¹…khÄ• tamariyÄ• damatikkamentÄ• satta kulapabbatÄ• kulÄ• calÄ• nÄ• ma na
sÄ• garÄ• dayo. __ye_ sÄ• dhavo __saá¹ƒvaá¹-á¹-epi_ sabbavatthuvinÄ• sakakappavinÄ• s
attano Ä• cÄ• ramariyÄ• daá¹ƒ __manampi_ Ä«sakampi no jahanti. santÄ• eva te sÄ• garÄ
koci byasanaá¹ƒ patto attano anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ dhÄ«rattaá¹ƒ pakÄ• setÄ«ti iha
sÄ• garÄ• diatthantarapaá¹-isedharÅ«pena dassitasÄ• garÄ• dinÄ• vattuno akampanÄ• dh
bhÄ• vÄ• laá¹…kÄ• ro nÄ• ma. __mana_nti appakÄ• lavÄ• cakamasaá¹…khyaá¹ƒ. __apÄ«

<331> __aá¹…gaá¹…gÄ«bhÄ• vÄ• sadisa-balabhÄ• vÄ• ca bandhane.

saá¹ƒsaggoâ€™ laá¹…katÄ«naá¹ƒ yo, taá¹ƒ missanti pavuccati_ ||

<331> missaá¹ƒ dasseti __ ``aá¹…gaâ€™â€™ _iccÄ• dinÄ• . __aá¹…ga_mupakÄ• rakaá¹
tesaá¹ƒ bhÄ• vo __aá¹…gaá¹…gibhÄ• vo_ sÄ• dhiyasÄ• dhanattaá¹ƒ, tato ca. sadisaá¹ƒ sa
tesaá¹ƒ bhÄ• vo aá¹…gaá¹…gibhÄ• vamantarena appadhÄ• nabhÄ• venÄ• vaá¹-á¹-hÄ• naá
visaye, yo alaá¹…katÄ«naá¹ƒ __saá¹ƒsaggo_ ekattha sannidhÄ• naá¹ƒ, taá¹ƒ missanti pavu

331__._ idÄ• ni \Be 311/ missÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``aá¹…gaá¹…gÄ«â€™â€™ _cc
upakÄ• rakaupakÄ• riyasaá¹…khÄ• tapaá¹-ipÄ• dakapaá¹-ipÄ• danÄ«yasabhÄ• vena hetub
sÄ• dhiyasÄ• dhanabhÄ• vaá¹ƒ vinÄ• samÄ• nabalavantabhÄ• vena ca __bandhane_ pajj
__alaá¹…katÄ«naá¹ƒ_ alaá¹…kÄ• rÄ• naá¹ƒ yo __saá¹ƒsaggo_ sannidhÄ• naá¹ƒ, taá¹ƒ mis
sÄ• dhanaá¹ƒ assa sÄ• dhiyassa atthÄ«ti ca, aá¹…gaÃ±ca aá¹…gÄ« ceti ca, tesaá¹ƒ bhÄ• v
sÄ• dhiyasÄ• dhanasaá¹…khÄ• to sambandhoti ca, sadisaá¹ƒ balaá¹ƒ yesamalaá¹…kÄ• rÄ
aÃ±Ã±amaÃ±Ã±anirapekkhatÄ• ti ca, missanaá¹ƒ missÄ«bhavanamiti ca vÄ• kyaá¹ƒ.

aá¹…gaá¹…gibhÄ• vamissa

<332> __pasatthÄ• munino pÄ• da-nakharaá¹ƒsimahÄ• nadÄ«.

aho gÄ• á¸·haá¹ƒ nimuggepi, sukhayatyeâ€™ va te jane_ ||

<332> udÄ• harati __ ``pasatthÄ• muniâ€™â€™ _ccÄ• di. munino pÄ• desu nakhÄ• tesa
mahÄ• nadÄ«sadisattÄ• __mahÄ• nadÄ«, _ sÄ• __pasatthÄ• _ acchariyappattisabbhÄ• va
nimuggepi te jane sukhayatyeva, __aho_ acchariyaá¹ƒ yato sesanadÄ«vidhuraá¹ƒ. ``ayaá¹ƒ
nimuggepi sukhayatÄ«â€™â€™ ti ettha ``nimuggepÄ«â€™â€™ ti samÄ• dhino sÄ• dhiyatte
``pÄ• danakharaá¹ƒsimahÄ• nadÄ«â€™â€™ ti rÅ«pakaá¹ƒ sÄ• dhanattenaá¹…gatÄ• yÄ• v
missamidamalaá¹…karaá¹‡aá¹ƒ.

<332> idÄ• ni udÄ• harati __ ``pasatthÄ• â€™â€™ _ iccÄ• dinÄ• . __munino pasatthÄ• _ a
__pÄ• danakharaá¹ƒsimahÄ• nadÄ«_ caraá¹‡anakhakiraá¹‡asaá¹…khÄ• tamahÄ• gaá¹…g
nimuggepi te __jane_ sÄ• dhusappurise __sukhayati eva_ sukhite kato eva. __aho_ acchar
pavatti viruddhÄ• ti. ettha sÄ• dhanÄ«yabhÄ• vena aá¹…gino ``nimuggeâ€™â€™ ti samÄ•
``pÄ• danakharaá¹ƒsimahÄ• nadÄ«â€™â€™ ti rÅ«pakÄ• laá¹…kÄ• ro sÄ• dhanabhÄ• vena
aá¹…gÄ• aá¹…gÄ«bhÄ• vena imesaá¹ƒ alaá¹…kÄ• rÄ• naá¹ƒ missitÄ• . pÄ• desu nakhÄ• t
mahatÄ« ca sÄ• nadÄ« ceti ca, mahÄ• nadÄ« viya mahÄ• nadÄ« pÄ• danakharaá¹ƒsiyo ev
__gÄ• á¸·ha_nti kriyÄ• visesanaá¹ƒ. gÄ• á¸·haá¹ƒ nimujjanaá¹ƒ ye akaá¹ƒsu, tepÄ«ti yojanÄ
janÄ• sukhite sukhe karotÄ«ti vÄ• kyaá¹ƒ.

sadisabalabhÄ• vamissa

<333> __veso sabhÄ• vamadhuro, rÅ«paá¹ƒ nettarasÄ• yanaá¹ƒ.

madhÅ«vamunino vÄ• cÄ• , na sampÄ«á¹‡eti kaá¹ƒ janaá¹ƒ_ ||

<333> __ ``vesoâ€™â€™ _iccÄ• di subodhaá¹ƒ. idaá¹ƒ pana samÄ• dhirÅ«pakopamÄ• mi

333__._ __ ``vesoâ€™â€™ _iccÄ• di. munino __sabhÄ• vamadhuro_ pakatimadhuro __ves
__nettarasÄ• yanaá¹ƒ rÅ«paá¹ƒ_ lakkhaá¹‡Ä• nubyaÃ±janasampannaá¹ƒ rÅ«paÃ±ca __ma
madhusamÄ• nÄ• __vÄ• cÄ• _ bhÄ• ratÄ« ca kaá¹ƒ janaá¹ƒ na sampÄ«á¹‡etÄ«ti. ``sabhÄ
samÄ• dhialaá¹…kÄ• ro ca, ``nettarasÄ• yanaâ€™â€™ nti rÅ«pakÄ• laá¹…kÄ• ro ca, ``mad
upamÄ• laá¹…kÄ• ro cÄ• ti ime tayo pÄ«á¹‡ane aÃ±Ã±amaÃ±Ã±Ä• pekkharahitattÄ• tulya
hoti. sabhÄ• vena madhuroti ca, rasÄ«yati assÄ• dÄ«yatÄ«ti ca, raso rasabhÅ«to Ä• yanaá¹
rasÄ• yanaá¹ƒ, rasavatthu. rasÄ• yanamiva rÅ«paá¹ƒ rasÄ• yanaá¹ƒ, nettÄ• naá¹ƒ rasÄ• ya

<334> __Ä• sÄ« nÄ• ma siyÄ• â€™ tthassa,

iá¹-á¹-hassÄ• â€™ sÄ«sanaá¹ƒ yathÄ• .

tilokekagatÄ« nÄ• tho,

pÄ• tu lokaâ€™ mapÄ• yato_ ||

<334> Ä• siá¹ƒ \Be 313/ dasseti __ ``Ä• siâ€™â€™ _ccÄ• dinÄ• . __iá¹-á¹-hassa_ abhimat
__Ä• sÄ«sanaá¹ƒ_ patthanamityanuvaditvÄ• Ä• sÄ« nÄ• ma siyÄ• ti vidhÄ«yate. __ ``yathe
__tilokassa_ lokattayavattino janassa __ekagati_ asahÄ• yagati paá¹-isaraá¹‡abhÅ«to nÄ• t
sattalokaá¹ƒ apÄ• yato __pÄ• tu_ pÄ• letÅ«ti. etthÄ• tilasitaá¹ƒ pÄ• lanamÄ• sÄ«sitanti.

334__._ idÄ• ni Ä• sÄ«alaá¹…kÄ• raá¹ƒ dasseti __ ``Ä• sÄ«â€™â€™ _ iccÄ• dinÄ• . __iá¹-
icchitavatthuno __Ä• sÄ«sanÄ• _ patthanÄ• Ä• sÄ« nÄ• ma siyÄ• . __yathÄ• _ tatthodÄ• h
tibhavassa asahÄ• yasaraá¹‡abhÅ«to __nÄ• tho_ lokasÄ• mi __lokaá¹ƒ_ sattalokaá¹ƒ apÄ•
Ä• sÄ« nÄ• ma patthanÄ• , taddÄ«pikÄ• pi utti tannÄ• mikÄ• va hoti. ``tilokekagatÄ«â€™â€
pÄ• lanaá¹ƒ Ä• sÄ«sitaá¹ƒ. tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ samÄ• hÄ• roti ca, ekoyeva gati paá¹-i
ekagatÄ«ti ca vÄ• kyaá¹ƒ.

<335> __rasappatÄ«tijanakaá¹ƒ, jÄ• yate yaá¹ƒ vibhÅ«sanaá¹ƒ.

rasavantanti taá¹ƒ Ã±eyyaá¹ƒ, rasavantavidhÄ• nato_ ||

<335> rasavantamudÄ• harati __ ``rasaâ€™â€™ _iccÄ• dinÄ• . __yaá¹ƒ vibhÅ«sana_mala
rasÄ• bhÄ• sÄ• dino __patÄ«tijanakaá¹ƒ_ avagamasampÄ• dakaá¹ƒ jÄ• yate, __taá¹ƒ_ vibh
__rasavantavidhÄ• nato_ sampÄ• danato ``rasavantaâ€™â€™ nti viÃ±Ã±eyyaá¹ƒ yathÄ• a
``atthavÄ• â€™â€™ ti.

335__._ uddese rasÄ«ti uddiá¹-á¹-harasÄ• laá¹…kÄ• raá¹ƒ dasseti __ ``rasaâ€™â€™ _iccÄ
vibhÅ«sanaá¹ƒ_ vuttÄ• laá¹…kÄ• rÄ• namantare yo koci alaá¹…kÄ• ro __rasappatÄ«tijanak
siá¹…gÄ• rÄ• dinavavidharasesu ekassa rasassa vÄ• tasseva rasÄ• bhÄ• sassa vÄ• \Be 3
jÄ• yate, __taá¹ƒ_ vibhÅ«sanaá¹ƒ __rasavantavidhÄ• nato_ attano rasasahitabhÄ• vassa p
rasÄ«ti Ã±eyyanti. yathÄ• atthappatÄ«tijanako saddo ``atthavÄ• â€™â€™ ti vuccati, evaá¹ƒ
alaá¹…kÄ• ro rasavanto ``rasÄ«â€™â€™ ti ca vuccati. rasassa patÄ«ti ca, taá¹ƒ janetÄ«ti c
ca, rasavato bhÄ• voti ca, tassa vidhÄ• naá¹ƒ sampÄ• dananti ca vÄ• kyaá¹ƒ.

<336> __rÄ• gÄ• natabbhutasarojamukhaá¹ƒ dharÄ• ya,

pÄ• dÄ• tilokagurunoâ€™ dhikabaddharÄ• gÄ• .

Ä• dÄ• ya niccasarasena karena gÄ• á¸·haá¹ƒ,

saÃ±cumbayanti satatÄ• hitasambhamena_ ||

<336> udÄ• harati __ ``rÄ• gaâ€™â€™ _iccÄ• di. __dharÄ• ya_ pathavÄ«aá¹…ganÄ• ya r
__rÄ• gaá¹ƒ_ rattavaá¹‡á¹‡aá¹ƒ __Ä• nataá¹ƒ_ ninnamitaá¹ƒ, sarojaá¹ƒ. paá¹-hame abbhut
mukhaá¹ƒ, tena samÄ• nÄ• dhikaraá¹‡anti rÄ• gÄ• natena samÄ• so. dutiye tu rÄ• gÄ• nata
pathaviá¹ƒ bhinditvÄ• sirÄ«pÄ• dasampaá¹-iggahaá¹‡atthaá¹ƒ uá¹-á¹-hahamacchariyapadu
mukhasadisattÄ• mukhanti __rÄ• gÄ• natabbhutasarojamukhaá¹ƒ. tilokaguruno_ sammÄ•
adhikabandho __rÄ• go_ anurÄ• go, rattavaá¹‡á¹‡o vÄ• yesaá¹ƒ te, tathÄ• vidhÄ• . __nicc
rasavatÄ• __karena_ hatthena, raá¹ƒsinÄ• vÄ• gÄ• á¸·haá¹ƒ __Ä• dÄ• ya_ gahetvÄ• __s
__sambhamo_ Ä• daro, tadabhimukhatÄ• vÄ• , tena saÃ±cumbayanti, nikkhipanti vÄ• . ett
sambhogasiá¹…gÄ• rarasÄ• bhÄ• so janyate. siá¹…gÄ• ro duvidho vippalambho, sambhog
samaggavaá¹‡á¹‡anÄ• dhÄ• rattÄ• manoharo, nediso sambhogo. sambhogÄ• bhÄ• se tu v
hÄ• â€™ dhigataá¹ƒ sambhogÄ• bhÄ• sodÄ• haraá¹‡aá¹ƒ bÄ• lappabodhanatthaá¹ƒ kiÃ±ci
kÄ• mukattaá¹ƒ \Be 315/ dharÄ• ya kÄ• minittaÃ±ca vÄ• kyasÄ• matthiyÄ• viÃ±Ã±Ä• yate.
vuttaá¹ƒ siyÄ• . atra pÄ• dÄ• naá¹ƒ taá¹ƒ viÃ±Ã±eyyaá¹ƒ, ratyukkaá¹ƒsÄ• bhÄ• so yadi kavi
bhaveyya, tadÄ• gÄ• thÄ• yamananupapannaá¹ƒ siyÄ• ti evaá¹ƒvidhavacanatova pÄ• dÄ•
ratiyÄ• Ä• lambaá¹‡avibhÄ• vÄ• bhÄ• so dharÄ• kÄ• mini, rammadesÄ• divisesÄ• bhÄ• ve
abbhutasarojasaddasavanena gammamÄ• nÄ• rammadesÄ• dayo uddÄ«panavibhÄ• vÄ•
byabhicÄ• rÄ«bhÄ• vÄ• bhÄ• sabodhakÄ• ni kavivacanÄ• ni anubhÄ• vÄ• bhÄ• so. tathÄ•
gÄ• á¸·haá¹ƒ Ä• dÄ• yÄ• â€™â€™ ti karassa sarasatÄ• gÄ• á¸·haggahaá¹‡akathanena har
``satatÄ• hitasambhamenÄ• â€™â€™ ti iminÄ• ussukkattÄ• dayo pahÄ«yantÄ«ti evaá¹ƒ ba
bandhatthÄ• bhÄ• sÄ• naá¹ƒ manasi yo uppajjati Ä• nandÄ• bhÄ• so, so rasÄ• bhÄ• so sar

336__._ idÄ• ni udÄ• haraá¹‡aá¹ƒ dassento uttaripi dassetabbasiá¹…gÄ• rahassakaruá¹‡Ä•
siá¹…gÄ• rarasayuttameva dasseti __ ``rÄ• gÄ• â€™â€™ _iccÄ• dinÄ• . __dharÄ• ya_ mal
__rÄ• gÄ• natabbhutasarojamukhaá¹ƒ_ rÄ• gena anurÄ• gena abhimukhaá¹ƒ katvÄ• namit
acchariyaguá¹‡opetapadumasadisÄ• nanaá¹ƒ no ce, rattavaá¹‡á¹‡aá¹ƒ Ä• nataá¹ƒ abbhuta
__tilokaguruno_ bhuvanattayÄ• nusÄ• sakassa sammÄ• sambuddhassa pÄ• dÄ• __adhika
adhikabaddhÄ• nurÄ• gavantÄ• no ce, pubbakammena kataadhikarattavaá¹‡á¹‡Ä• __nicc
satatÄ• nurÄ• gayuttena hatthena no ce, avikalattÄ• satatasampattisahitena kiraá¹‡ena __g
gÄ• á¸·haá¹ƒ gahetvÄ• no ce, phusitvÄ• __satatÄ• hitasambhamena_ niccaá¹ƒ katÄ• dare
nirantarÄ• hitaabhimukhabhÄ• vena __saÃ±cumbayanti_ \Be 316/ cumbanti no ce, á¹-hitikri

phusantÄ«ti.

rÄ• gena anurÄ• gena Ä• nataá¹ƒ abhimukhÄ«katamiti ca, abbhutaÃ±ca taá¹ƒ sarojaÃ±ceti
abbhutasarojaÃ±ca taá¹ƒ mukhaÃ±ceti ca, rÄ• gÄ• nataÃ±ca taá¹ƒ abbhutasarojamukhaÃ±
rattavaá¹‡á¹‡aá¹ƒ Ä• nataá¹ƒ ninnamiti ca, taÃ±ca taá¹ƒ abbhutasarojaÃ±ceti ca, tameva tÄ
mukhamiti ca, tilokassa gurÅ«ti ca, adhikaá¹ƒ katvÄ• baddho, attano pubbakammena vÄ•
rattavaá¹‡á¹‡o vÄ• yesamiti ca, rasena anurÄ• gena sampattiyÄ• vÄ• saha vattamÄ• noti
sambhamo Ä• daro tadabhimukhabhÄ• vo vÄ• ceti ca viggaho.

ettha ``rÄ• gÄ• natÄ• â€™â€™ tiÄ• dikena silesÄ• laá¹…kÄ• rena ca ``abbhutasarojamukh
rÅ«pakÄ• laá¹…kÄ• rena ca sambhogasiá¹…gÄ• rarasÄ• bhÄ• so uppÄ• dÄ«yati. tÄ• disaá
sambhogÄ• bhÄ• vena, tadÄ• kÄ• rena ca kappitattÄ• rasÄ• bhÄ• so nÄ• mÄ• ti daá¹-á¹-ha
Ä• yogavippayogasambhogavasena tividhattepi Ä• yogavippayogadvayaá¹ƒ vippalambham
ceti duvidho hoti. tesu vippalambhova anÅ«navaá¹‡á¹‡anÄ• ya bhÅ«mittÄ• manoharo. sam
sambhogÄ• bhÄ• sopi hÄ«no hoti. evaá¹ƒ sante payogaá¹ƒ katvÄ• kurumÄ• nÄ• ya vaá¹‡á
ihÄ• dhigatasambhogasiá¹…gÄ• rarasÄ• bhÄ• sena rasibhÅ«tÄ• laá¹…kÄ• rassa udÄ• hara
pÄ• dÄ• naá¹ƒ kÄ• mukabhÄ• vÄ• bhÄ• se ca dharÄ• ya kÄ• minÄ«bhÄ• vÄ• bhÄ• se ca v
tilokagurunoâ€™â€™ ti idaá¹ƒ á¹-hapetvÄ• pÄ• á¹‡idhammapakÄ• sakehi avasesapadehi

dvinnaá¹ƒ \Be 317/ aÃ±Ã±amaÃ±Ã±aá¹ƒ ratiÄ• bhÄ• so ``adhikabaddharÄ• gÄ• rÄ• gÄ• n
ayaá¹ƒ ratiÄ• bhÄ• so idha á¹-hÄ• yÄ«bhÄ• vo purisaratiyÄ• itthiyÄ• ca, itthiratiyÄ• purisa
pÄ• dakÄ• mukadharÄ• kÄ• miniyo dve aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lambaá¹‡avibhÄ• vÄ• bhÄ
vinÄ• acchariyapadumodayassa abhÄ• vato abbhutasarojasaddassa uccÄ• raá¹‡ena gam
uddÄ«payantÄ«ti uddÄ«panavibhÄ• vÄ• bhÄ• sÄ• nÄ• ma. ``niccasarasena karena gÄ• á¸
karassa sarasabhÄ• vassa ca gÄ• á¸·haá¹ƒ gahaá¹‡assa ca vuttattÄ• harisÄ• dayo Ã±Ä• y
``satatÄ• hitasambhamenÄ• â€™â€™ ti iminÄ• ussÄ• hÄ• dayo Ã±Ä• yanti. tattha harisaus
byabhicÄ• rÄ«bhÄ• vÄ• bhÄ• sÄ• nÄ• ma honti. te byabhicÄ• rÄ«bhÄ• vÄ• bhÄ• se pakÄ•
anubhÄ• vÄ• bhÄ• sÄ• nÄ• mÄ• ti evaá¹ƒ bandhe dissamÄ• naá¹-hÄ• yÄ«bhÄ• vabyabhic
atthÄ• vabodhaá¹ƒ karontÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ uppajjamÄ• no yo santosÄ• bhÄ• sa
so idha sambhogarasÄ• bhÄ• soti kathitoti. á¹-hÄ• yÄ«bhÄ• vÄ• dayo upari Ä• vibhavissant

<337> __iccÄ• â€™ nugamma purimÄ• cariyÄ• nubhÄ• vaá¹ƒ,

saá¹…khepato nigaditoâ€™ yaâ€™ malaá¹…katÄ«naá¹ƒ.

bhedoâ€™ parÅ«pari kavÄ«hi vikappiyÄ• naá¹ƒ,

ko nÄ• ma passituâ€™ malaá¹ƒ khalu tÄ• saâ€™ mantaá¹ƒ_ ||

iti saá¹…gharakkhitamahÄ• sÄ• mipÄ• daviracite

subodhÄ• laá¹…kÄ• re

atthÄ• laá¹…kÄ• rÄ• vabodho nÄ• ma

catuttho paricchedo.

<337> evamuddesÄ• nukkamena yathÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ niá¹-á¹-hapetvÄ• idÄ• ni niga
niddisitumÄ• ha __ ``icciâ€™â€™ _ccÄ• di. __iti_ \Be 318/ iminÄ• vuttappakÄ• rena purim
daá¹‡á¸• Ä«Ä• dÄ«naá¹ƒ __Ä• cariyÄ• naá¹ƒ Ä• nubhÄ• vaá¹ƒ_ bandhalakkhaá¹‡Ä• ni __a
__alaá¹…katÄ«na_malaá¹…kÄ• rÄ• naá¹ƒ ayaá¹ƒ bhedo saá¹…khepato __nigadito_ kathito
kasmÄ• ti Ä• ha __ ``uparÅ«parÄ«â€™â€™ _tiÄ• di. __uparÅ«pari_ dÄ«ghakÄ• lamÄ• rabb
kavÄ«hi __vikappiyÄ• naá¹ƒ_ pabhediyamÄ• nÄ• naá¹ƒ __tÄ• sa_malaá¹…katÄ«naá¹ƒ __a
__khalu ekantena ko nÄ• ma_ jano __alaá¹ƒ_ samattho.

iti mahÄ• sÄ• minÄ• mikÄ• yaá¹ƒ subodhÄ• laá¹…kÄ• raá¹-Ä«kÄ• yaá¹ƒ

catuttho paricchedo.

337__._ evaá¹ƒ uddesakkamena yathÄ• paá¹-iÃ±Ã±Ä• te atthÄ• laá¹…kÄ• re niá¹-á¹-hapetv
esaá¹ƒ atthÄ• laá¹…kÄ• rÄ• naá¹ƒ bahubhÄ• vaá¹ƒ dasseti __ ``iccÄ• nugammaâ€™â€™ _
yathÄ• vuttanayena __purimÄ• cariyÄ• nubhÄ• vaá¹ƒ_ pubbakÄ• likÄ• naá¹ƒ daá¹‡á¸• Ä«b
alaá¹…kÄ• rasatthasaá¹…khÄ• tÄ• nubhÄ• vaá¹ƒ anugamma alaá¹…katÄ«naá¹ƒ ayaá¹ƒ bh
vutto saá¹…gahito. kasmÄ• ti ce? __uparÅ«pari_ dÄ«ghakÄ• lato paá¹-á¹-hÄ• ya yÄ• vajjata
racanÄ• kattÄ• rehi __vikappiyÄ• naá¹ƒ_ anekappakÄ• rato kappiyamÄ• nattÄ• puthakkari
__tÄ• sa_malaá¹…katÄ«naá¹ƒ __antaá¹ƒ_ pariyantaá¹ƒ passituá¹ƒ __khalu_ ekantena __ko
samatthoti. saá¹…gahamanÄ• diyitvÄ• kenÄ• pi pariyantaá¹ƒ adhigantuá¹ƒ na sakkÄ• ti ad
purimÄ• ca te Ä• cariyÄ• ceti ca, tesamÄ• nubhÄ• voti ca, visesato asaá¹…karato kappiya

iti subodhÄ• laá¹…kÄ• ranissaye

catuttho paricchedo.

5. bhÄ• vÄ• vabodhapariccheda

<338> __paá¹-ibhÄ• navatÄ• \Be 319/ loka-vohÄ• raâ€™ manusÄ• rinÄ• .

tatoâ€™ cityasamullÄ• sa-vedinÄ• kavinÄ• paraá¹ƒ_ ||

<338> tadeva yathÄ• paá¹-iÃ±Ã±Ä• tamalaá¹…kÄ• ravibhÄ• gaá¹ƒ bodhetvÄ• sampati
rasavantÄ• laá¹…kÄ• rappasaá¹…genÄ• dhigataá¹ƒ rasaá¹ƒ sakala saá¹ƒsÄ• radukkhaniss
raá¹‡ekanimittavimuttirasekarasavisuddhasaddhammÄ• gamaviggÄ• hasappÄ«á¹‡anoá¹‡a
paramasaddhÄ• lÅ«namanadhigatattepi lakkhaá¹‡amattena lokavohÄ• rakosallamattaparig
kiÃ±cimattamupadisituá¹ƒ na sÄ• kallena __ ``paá¹-ibhÄ• navatÄ• â€™â€™ _tiÄ• dimÄ• ha
taá¹ƒtaá¹ƒá¹-hÄ• nÄ• nurÅ«pappavattÄ• paÃ±Ã±Ä• . sÄ• hi sarasaracanÄ• yaccantopakÄ
``paá¹-ibhÄ• naâ€™â€™ nti vuccati. tenÄ• ha __ ``paá¹-ibhÄ• navatÄ• â€™â€™ _ti. kavinÄ
hi sakalaá¹ƒ lokavohÄ• raá¹ƒ nÄ• nusarati, so kaviyeva na hoti. tenÄ• ha __ ``lokavohÄ• ra
yato ocityaá¹ƒ nÄ• ma kavÄ«naá¹ƒ paramaá¹ƒ rahassaá¹ƒ lokavohÄ• repi ucitaÃ±Ã±Å«yeva
samucitalokavohÄ• rÄ• nusÄ• reneva ca vakkhamÄ• nÄ• nukkamena viracitÄ• racanÄ• sa
sampajjate, tasmÄ• ocitye samullasattaá¹ƒ dittaá¹ƒ phuá¹-ameva bandhanaá¹ƒ kÄ• tuá¹ƒ va
tatovaccantamocityasamullÄ• savedinÄ• kavinÄ• bhavitabbaá¹ƒ. tenÄ• ha __ ``paraá¹ƒ oc
_ti. sabbaÃ±cetaá¹ƒ ``kavinÄ• â€™â€™ ti ettha visesanaá¹ƒ, __ ``kavinÄ• â€™â€™ _ti ceta
ettha avutto kattÄ• .

338__._ evaá¹ƒ yathÄ• paá¹-iÃ±Ã±Ä• tÄ• namalaá¹…kÄ• rÄ• naá¹ƒ dassanÄ• vasare
rasavantÄ• laá¹…kÄ• rappasaá¹…genÄ• dhigatanavavidhasiá¹…gÄ• rÄ• dirase
sakalasaá¹ƒsÄ• radukkhanissaraá¹‡aasahÄ• yakaraá¹‡abhÅ«tavimuttirasena ekarasabhÅ«
saddhammÄ• mataraseyeva luddhÄ• naá¹ƒ saddhÄ• bÄ• hullasuddhasaá¹ƒyamÄ• naá¹ƒ vi
lakkhaá¹‡amattapariÃ±Ã±Ä• á¹‡ena lokavohÄ• resu asammohatthaá¹ƒ saá¹…khepena dass
``paá¹-ibhÄ• navatÄ• â€™â€™ _iccÄ• dimÄ• ha. __paá¹-ibhÄ• navatÄ• _ sarasaracanÄ• ya
accantopakÄ• raá¹-á¹-hÄ• nocitapaÃ±Ã±Ä• visesavatÄ• __lokavohÄ• ramanusÄ• rinÄ• _ s
vohÄ• rÄ• nurÅ«pamanugatena __tato_ yasmÄ• ocityaá¹ƒ nÄ• ma hadayato abahi kÄ• tab
viyojanÄ«yaá¹ƒ na hoti. tasmÄ• __para_matisayena __ocityasamullÄ• savedinÄ• _ ucitabh
uddÄ«panasseva anurÅ«pappakÄ• rena iá¹-á¹-hatthassa samullÄ• sanaá¹ƒ dittiá¹ƒ jÄ• nant
bandhakÄ• rakena nibandhÄ• ti sambandho. paá¹-ibhÄ• paá¹-ibhÄ• nanti paÃ±Ã±Ä• yetaá¹
jÄ• takabbassapi paá¹-ibhÄ• ti vuccamÄ• nattÄ• ayaá¹ƒ paÃ±Ã±Ä• viseso racanÄ• ya acca
paá¹-ibhÄ• namassatthÄ«ti ca, lokassa vohÄ• roti ca, taá¹ƒ anugacchati sÄ«lenÄ• ti ca, ocit
taá¹ƒ vijÄ• nÄ• ti sÄ«lenÄ• ti ca viggaho.

<339> __á¹-hÄ• yÄ«sambandhino bhÄ• va-vibhÄ• vÄ• sÄ• nubhÄ• vakÄ• .

sampajjanti nibandhÄ• te, rasassÄ• dÄ• ya sÄ• dhunaá¹ƒ_ ||

<339> __ ``á¹-hÄ• yiâ€™â€™ _ccÄ• di. á¹-hÄ• yino vakkhamÄ• naratyÄ• dayo tehi saha sa

ratyÄ• dÄ«namassÄ• diyattamÄ• nÄ«yamÄ• nattÄ• etesamatthÄ«ti __á¹-hÄ• yÄ«samband
vakkhamÄ• nalakkhaá¹‡ehÄ«ti __sÄ• nubhÄ• vakÄ• , _ bhÄ• vo vibhÄ• vo ca, vakkhamÄ•
iminÄ• va saá¹…gahito, rasassÄ• dÄ• ya sampajjantÄ«ti sambandho.

339__._ __ ``á¹-hÄ• yiâ€™â€™ _ccÄ• di. __á¹-hÄ• yÄ«sambandhino_ á¹-hÄ• yÄ«padena, t
vÄ• sambandhupagatÄ• __sÄ• nubhÄ• vakÄ• _ vakkhamÄ• nÄ• nubhÄ• vehi saha pavatt
vakkhamÄ• nabhÄ• vavibhÄ• vÄ• __nibandhÄ• _ vuttaguá¹‡opetakavinÄ• bandhitÄ• ekat
__sÄ• dhunaá¹ƒ_ issÄ• didosarahitÄ• naá¹ƒ sajjanÄ• naá¹ƒ __rasassÄ• dÄ• ya_ siá¹…gÄ•
assÄ• danatthaá¹ƒ __sampajjanti_ pavattantÄ«ti. imÄ• ya gÄ• thÄ• ya á¹-hÄ• yÄ«bhÄ• vo b
kevalabhÄ• vo vibhÄ• vo anubhÄ• vo raso ceti ime uddiá¹-á¹-hÄ• bhavanti, kathanti ce? bh
``á¹-hÄ• yÄ«sambandhinoâ€™â€™ ti visesanaá¹ƒ bhavati, tena bhÄ• vassa á¹-hÄ• yÄ« ca
á¹-hÄ• yÄ«padena sambandhattÄ• á¹-hÄ• yÄ«bhÄ• vo ca, puna byabhicÄ• rÄ«bhÄ• ve sat
imassa sÄ• dhakattÄ• imasseva á¹-hÄ• yÄ«bhÄ• vapadassa payogasÄ• matthiyena gamm
á¹-hÄ• yÄ«padena samÄ• samakatvÄ• visuá¹ƒ dassitabhÄ• vasaddasutiyÄ• á¹-hÄ• yÄ«bh
bhÄ• vo ca, tathÄ• eva á¹-hÄ• yÄ«padena vÄ• ccaratihÄ• sÄ• diatthassa uppattiuddÄ«pana
sajjetvÄ• á¹-hitattÄ• tehi ratihÄ• sÄ• dÄ«hi atthehi sambandhino Ä• lambaá¹‡auddÄ«panas
ca, evameva sÄ• nubhÄ• vakapadena samÄ• yogena dassitÄ• nubhÄ• vo ca, ``rasassÄ• dÄ
niddiá¹-á¹-haraso cÄ• ti evamime á¹-hÄ• yÄ«bhÄ• vÄ• dayo uddiá¹-á¹-hÄ• honti. á¹-hÄ• yin
etesamatthÄ«ti ca, bhÄ• vo ca vibhÄ• vo ceti ca, saha anubhÄ• vehi vattantÄ«ti ca, rasassa
vÄ• kyaá¹ƒ.

bhÄ• vaadhippÄ• ya

<340> __cittavuttivisesÄ• tu, bhÄ• vayanti rase yato.

ratyÄ• dayo tato bhÄ• va-saddena parikittitÄ• _ ||

<340> idÄ• ni yathÄ• uddiá¹-á¹-hesu á¹-hÄ• yÄ• dÄ«hi bhÄ• vavibhÄ• vÄ• nubhÄ• varases
vibhÄ• vetuá¹ƒ bhÄ• vasaddamanvatthayati __ ``cittaâ€™â€™ _iccÄ• dinÄ• . cittassa vuttiy
ramaá¹‡ahasanÄ• diÄ• kÄ• rena pavattiyo, tÄ• va visesÄ• visiá¹-á¹-hasabhÄ• vatthÄ• ti __
ratyÄ• dayo_ á¹-hÄ• yÄ«byabhicÄ• rÄ«sÄ• ttikÄ• . __tu_saddo visese. yato __rase_ siá¹…g
nipphÄ• denti. tato bhÄ• vasaddena __parikittitÄ• _ bharatÄ• dÄ«hi kathitÄ• . ettha hi á¹‡ya
vattate. yato cÄ• yaá¹ƒ na kevalaá¹ƒ karaá¹‡eyeva vattate, atha kho byÄ• pane, paá¹-ipÄ• c
paá¹-ibhÄ• naá¹ƒ cittaá¹ƒ bhÄ• vayanti byÄ• penti. atha vÄ• kavino lokaá¹-á¹-hitiÃ±Ä• á¹‡al
adhippÄ• yaá¹ƒ bhÄ• vayanti paá¹-ipÄ• dentÄ«ti __bhÄ• vÄ• _ti evamettha attho daá¹-á¹-ha

340__._ idÄ• ni uddiá¹-á¹-hesu á¹-hÄ• yÄ«bhÄ• vÄ• dÄ«su á¹-hÄ• yÄ«Ä• dÄ«naá¹ƒ {á¹-hÄ•
tiá¹‡á¹‡aá¹ƒ sÄ• dhÄ• raá¹‡o bhÄ• vo nÄ• ma esoti dassento anvatthavasena dasseti __ ``c

__cittavuttivisesÄ• tu_ cittassa uttari vakkhamÄ• nÄ• rammaá¹‡ahasanasocanÄ• dÄ«hi, nil
ca Ä• kÄ• rehi pavattisaá¹…khÄ• tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karÄ• kÄ• rasaá¹…khÄ•
á¹-hÄ• yÄ«byabhicÄ• rÄ«sÄ• ttikÄ• __yato_ yasmÄ• __rase_ siá¹…gÄ• rÄ• dirase __bhÄ•
no ce, __rase_ siá¹…gÄ• rÄ• dirasavisaye paá¹‡á¸• itÄ• naá¹ƒ cittaá¹ƒ __bhÄ• vayanti_ byÄ
tasmiá¹ƒyeva rasavisaye kavino lokasabhÄ• vaá¹ƒ visayaá¹ƒ katvÄ• pavattaÃ±Ä• á¹‡alakk
__bhÄ• vayanti_ paá¹-ipÄ• danaá¹ƒ karonti. tato __bhÄ• vasaddena_ hetukattari nipphanne
ratihÄ• sÄ• dayo __parikittitÄ• _ bharatÄ• dÄ«hi vuttÄ• hontÄ«ti. ``ratyÄ• dayoâ€™â€™ ti c
hÄ• sÄ• dayo á¹-hÄ• yÄ«bhÄ• vÄ• ca, nibbedÄ• dayo byabhicÄ• rÄ«bhÄ• vÄ• ca, thambh
saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . cittassa vuttiyoti ca, tÄ• eva visesÄ• ti ca, bhÄ• vo iti sad

á¹-hÄ• yÄ«bhÄ• vaadhippÄ• ya

<341> __virodhinÄ• â€™ Ã±Ã±abhÄ• vena,

\Be 323/ yo bhÄ• vo na tirohito.

sÄ«lena tiá¹-á¹-hatiâ€™ cceâ€™ so,

á¹-hÄ• yÄ«bhÄ• voti saddito_ ||

<341> á¹-hÄ• yÄ• dike tividhe bhÄ• ve kamenÄ• ha __ ``virodhinÄ• â€™â€™ _iccÄ• dinÄ•
jigucchÄ• dinÄ• bhÄ• vena __yo bhÄ• vo_ ratyÄ• diko __na tirohito_ nacchÄ• dito, __eso_
eva tiá¹-á¹-hati sÄ«lenÄ• ti, á¹-hÄ• yÄ« eva bhÄ• voti __á¹-hÄ• yÄ«bhÄ• voti saddito_ kathit
Ä• lokitassÄ• daá¹ƒ nÄ«to samÄ• nÄ«to, so sÄ• mÄ• jikehi assÄ• diyamÄ• nattÄ• rasoti vu
``savibhÄ• vaâ€™â€™ iccÄ• di.

341__._ idÄ• ni á¹-hÄ• yÄ«Ä• dike tividhabhÄ• ve kamena niddisati __ ``virodhiâ€™â€™ _i
aÃ±Ã±abhÄ• vena_ ratihÄ• sÄ• dÄ«naá¹ƒ viruddhena jigucchÄ• dinÄ• aÃ±Ã±abhÄ• vena _
__tirohito na_ byavahito na hoti, __eso_ viruddhabhÄ• vena abyavahito bhÄ• vo tiá¹-á¹-hati
atthena á¹-hÄ• yÄ« nÄ• ma hotÄ«ti katvÄ• __á¹-hÄ• yÄ«bhÄ• voti saddito_ kathitoti. yo vib
assÄ• danÄ«yattaá¹ƒ pÄ• pito sabbhehi assÄ• danÄ«yattÄ• rasoti vuccati, so á¹-hÄ• yÄ« n
so bhÄ• vo ceti ca, tiro kayiritthÄ• ti ca, á¹-hÄ• yÄ« ca so bhÄ• vo ceti ca viggaho.

á¹-hÄ• yÄ«bhÄ• vappabhedauddesa

<342> __ratihÄ• sÄ• ca soko ca,

kodhussÄ• habhayaâ€™ mpi ca.

jigucchÄ• vimhayÄ• ceva,

samo ca nava á¹-hÄ• yino_ ||

<342> ratyÄ• dÄ«naá¹ƒ \Be 324/ navannameva á¹-hÄ• yitvaá¹ƒ sambhavatÄ«tyÄ• ha __ ``
evaá¹ƒ á¹-hÄ• yino navÄ• ti yojanÄ• . navevete sakasakavibhÄ• vÄ• nubhÄ• vehi samullÄ•
kavinÄ• , abhinetabbÄ• ca naá¹-ena, tathÄ• sesabhÄ• vÄ• pi. tattha yadi panÄ• yaá¹ƒ rati
asesaitthipurisaguá¹‡ayuttÄ• naá¹ƒ itthipurisÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ janitÄ• , candÄ•
uddÄ«pitÄ• , ussukkatÄ• dibÄ• dhakehi anubhÄ• vehi paripositÄ• , sakasakÄ• nubhÄ• vasÄ
anekarÅ«pehi byabhicÄ• rÄ«hi cittatÄ• siyÄ• , tadÄ• tu á¹-hÄ• yÄ« rati naá¹-Ä• bhinayena,
sabbhehi assÄ• diyamÄ• nÄ• siá¹…gÄ• rarasattamÄ• pajjate. evaá¹ƒ yathÄ• yogaá¹ƒ hÄ•
hassarasÄ• dibhÄ• vÄ• pajjane yuttiá¹ƒ samanneyya.

342__._ á¹-hÄ• yÄ«bhÄ• vo nÄ• ma ratyÄ• dayo naveveti dassetuá¹ƒ __ ``ratihÄ• sÄ• â€™
soko ca kodhussÄ• habhayampi ca jigucchÄ• vimhayÄ• ceva __samo_ santaguá¹‡o cÄ• ti
imesaá¹ƒ ratyÄ• dÄ«naá¹ƒ navannaá¹ƒ sarÅ«pakathanaá¹ƒ ``siá¹…gÄ• rahassakaruá¹‡Ä• â
uddesagÄ• thÄ• ya anantare niddese pÄ• kaá¹-o hoti. rati ca hÄ• so cÄ• ti ca, kodho ca uss
jigucchÄ• ca vimhayÄ• ceti ca vÄ• kyaá¹ƒ. ime nava ca evaá¹ƒ byabhicÄ• rÄ«bhÄ• vasÄ•
yathÄ• sakamanurÅ«pavibhÄ• vÄ• nubhÄ• vehi dittaá¹ƒ katvÄ• paccekaá¹ƒ kavinÄ• bandh
dassitabbÄ• ca. imesu tividhabhÄ• vesu ayaá¹ƒ rati asesapumitthiguá¹‡ehi yuttehi naranÄ•
uppÄ• ditÄ• , candÄ• dÄ«hi uddÄ«panavibhÄ• vehi uddÄ«pitÄ• ,
ussÄ• hÄ• dipakÄ• sakakÄ• yikavÄ• casikapayogasaá¹…khÄ• tÄ• nubhÄ• vena positÄ• , sa
gammamÄ• nÄ• nekappakÄ• rabyabhicÄ• rÄ«bhÄ• vehi vicittakatÄ• \Be 325/ hoti. Ä«disÄ•
abhinayena ca pasatthabandhasavanena ca sabbhehi assÄ• diyamÄ• nasiá¹…gÄ• rÄ• diras
viÃ±Ã±Ä• tabbÄ• . hÄ• sÄ• dÄ«naá¹ƒ sesaá¹-hÄ• yÄ«bhÄ• vÄ• naá¹ƒ hassarasÄ• dibhÄ• v
yathÄ• rahaá¹ƒ veditabbÄ• ti.

byabhicÄ• rÄ«bhÄ• vaadhippÄ• ya

<343> __tirobhÄ• vÄ• vibhÄ• vÄ• di-

visesenÄ• â€™ bhimukhyato.

yete caranti sÄ«lena,

te honti byabhicÄ• rino_ ||

<343> byabhicÄ• rino Ä• ha __ ``tirobhÄ• vaâ€™â€™ _iccÄ• dinÄ• . __tirobhÄ• vo_ á¹-hÄ
nibbedÄ• dino aciraá¹-á¹-hÄ• yitÄ• ca __Ä• vibhÄ• vo_ pÄ• kaá¹-atÄ• ca nÄ• nÄ• rasaniss
__Ä• di_saddena á¹-hÄ• yÄ«dhammassa sukhadukkhÄ• dirÅ«passa gahaá¹‡aá¹ƒ, sova vis
sukhadukkharÅ«passa gahaá¹‡aá¹ƒ, attano dhammassa sukhadukkharÅ«passa á¹-hÄ• yini
samÄ• ropanaÃ±cÄ• __bhimukhyaá¹ƒ_. tathÄ• hi ratiyaá¹ƒ parisamo sukhÄ• nuviddho bha
ratiyaá¹ƒ sukhasabhÄ• vÄ• pi gilÄ• nippabhutayo byabhicÄ• rino sakammaá¹ƒ dukkhamima
tena abhimukhabhÄ• vena __ye ete_ bhÄ• vÄ• sÄ«lena __caranti_ pavattanti, te byabhicÄ

343__._ idÄ• ni uddesakkamena byabhicÄ• rÄ«bhÄ• ve lakkhaá¹‡ato dasseti __ ``tirobhÄ•
__tirobhÄ• vÄ• vibhÄ• vÄ• divisesena_ byabhicÄ• rÄ«bhÄ• vÄ• naá¹ƒ attano anekarasaá¹ƒ
bhinnarucikattÄ• ca kismiÃ±ci á¹-hÄ• yÄ«bhÄ• ve byabhicÄ• rÄ«bhÄ• vÄ• namattano guá¹
tasseva guá¹‡assa pÄ• kaá¹-attaÃ±cÄ• tiÄ• dikena visesena \Be 326/ __abhimukhyato_ á¹-
sukhadukkharÅ«paá¹ƒ attani ca attano sukhadukkharÅ«paá¹ƒ á¹-hÄ• yÄ«bhÄ• vesu ca Ä• r
abhimukhabhÄ• vena __yete_ bhÄ• vÄ• __sÄ«lena caranti_ pakatiyÄ• pavattanti, __te_ bh
hontÄ«ti. evameva {evarÅ«pÄ• (Katthaci) } pÄ«á¸·Ä• sarÅ«pena eko parisamasaá¹…khata
ratiyaá¹ƒ saguá¹‡ena lÄ«no sukhÄ• nuviddho hutvÄ• , soke saguá¹‡ena pÄ• kaá¹-o dukkhÄ
pavattate. evameva sukhasabhÄ• varatiyaá¹ƒ gilÄ• nÄ• dayo byabhicÄ• rino sakiyaá¹ƒ dukk
katvÄ• tirobhÄ• vavibhÄ• vÄ• divisesena abhimukhaá¹ƒ pavattanti. tirobhavanamiti ca, Ä• v
tirobhÄ• vo ca Ä• vibhÄ• vo ceti ca, te Ä• dayo yassa á¹-hÄ• yÄ«bhÄ• vesu vijjamÄ• nÄ• na
attani Ä• ropanasseti ca, soyeva visesoti ca, abhimukhÄ• naá¹ƒ bhÄ• voti ca viggaho. byabh
visesatthe __abhi_saddo abhimukhabhÄ• ve vattati.

byabhicÄ• rÄ«bhÄ• vappabheda

<344> __nibbedo takkasaá¹…kÄ• sama-

dhitijaá¸·atÄ• dÄ«natuggÄ• lasattaá¹ƒ,

suttaá¹ƒ tÄ• so gilÄ• nuâ€™ ssukaharisa-

satissÄ• visÄ• dÄ• bahitthÄ• _ ||

__cintÄ• gabbÄ• â€™ pamÄ• roâ€™ marisamada-

matummÄ• damohÄ• vibodho,

niddÄ• vegÄ• sabiá¸·aá¹ƒ maraá¹‡a-

sacapalÄ• byÄ• dhi tettiá¹ƒsameâ€™ te_ ||

<344> te dasseti __ ``nibbedoâ€™â€™ _iccÄ• dinÄ• . __dÄ«natuggÄ• lasatta_nti dÄ«natÄ
Ä• lasattaÃ±ca, gilÄ• ni __ussuka_iti \Be 327/ ussukkaá¹ƒ. capalaiti cÄ• pallaá¹ƒ, saha capa
cÄ• yaá¹ƒ byÄ• dhi ca, maraá¹‡aÃ±ca sacapalabyÄ• dhi ca samÄ• hÄ• re. taÃ±ca saha biá
__sabiá¸·a_nti __ete_ yathÄ• vuttabyabhicÄ• rÄ«bhÄ• vÄ• tettiá¹ƒsa hontÄ«ti. ussÄ• havat
assÄ• dÄ«yati. bhÄ«runÄ• tu sova bhayÄ• nakarasavaseneti lokasabhÄ• vassa anekattÄ•
ekekassarasassa bahavo vaá¹‡á¹‡anÄ«yÄ• , yato taá¹ƒvaá¹‡á¹‡anÄ• dvÄ• rena sabbopi te
tattha yasmÄ• pana mÄ• raá¹‡opagataveridassanamekameva taá¹…khaá¹‡eyeva bhinnaá
bhayassa hetu, saá¹…gÄ• malolassa tu ussÄ• hanimittaá¹ƒ siyÄ• . tathÄ• naá¹-ena kataá¹ƒ
kriyÄ• vÄ• nÄ«capakatÄ«naá¹ƒ á¹-hÄ• yino hÄ• sassa hetu, gambhÄ«rapakatÄ«naá¹ƒ bya
bhÄ• ve vaá¹‡á¹‡ayatÄ• kavinÄ• bhÄ• vÄ• tathÄ• vaá¹‡á¹‡anÄ«yÄ• , yathocityapariposo
mahatÄ• vÄ• yÄ• mena pariharitabbo.

tesu __nibbedo_ attÄ• vamÄ• nanaá¹ƒ. tassa ca itthÄ«naÃ±ca nÄ«cÄ• naÃ±ca dÄ• liddiya
tatvasaá¹ƒvedanaá¹ƒ vibhÄ• vo, assupatanacintÄ• dayo ettha anubhÄ• vÄ• .

__takko_ vitakkanaá¹ƒ. tassa sandeho vibhÄ• vo, sirokampÄ• di anubhÄ• vo.

__saá¹…kÄ• ya_ viruddhacaraá¹‡aá¹ƒ vibhÄ• vo, kampÄ• dayo anubhÄ• vo.

__samo_ khedo. tattha gatyÄ• di vibhÄ• vo, sedÄ• di anubhÄ• vo.

__dhiti_ santoso. Ã±Ä• á¹‡Ä• di vibhÄ• vo, anubhÄ• vo bhogÄ• lolatÄ• di.

__jaá¸·atÄ• _ \Be 328/ appaá¹-ipatti. tassÄ• iá¹-á¹-hÄ• niá¹-á¹-hadassanÄ• di vibhÄ• vo, an
anubhÄ• vo.

__dÄ«natÄ• _ cetaso anojatÄ• . tassÄ• vibhÄ• vo duggatatÄ• di, anubhÄ• vo malinavattha

__uggatÄ• _ dÄ• ruá¹‡attaá¹ƒ. tassÄ• vibhÄ• vo balavÄ• parÄ• dhÄ• di, tassa anubhÄ• vo

__Ä• lasatta_ssa parisamÄ• di vibhÄ• vo, jimhatÄ• di anubhÄ• vo.

__sutta_ssa niddÄ• vibhÄ• vo, tassÄ• dÄ• dayo anubhÄ• vo.

__tÄ• so_ cittakkhobho. vibhÄ• vo assa gajjitÄ• di, kampanÄ• di anubhÄ• vo.

Ä• yÄ• sapipÄ• sÄ• di vibhÄ• vo __gilÄ• niyÄ• , _ vivaá¹‡á¹‡atÄ• dayo anubhÄ• vo.

kÄ• lakkhamatÄ• __ussukaá¹ƒ_. vibhÄ• vo tassa ramaá¹‡Ä«yadassanicchÄ• di, anubhÄ•

cetopasÄ• do __harito_. tatra ussavÄ• di vibhÄ• vo, assusedÄ• dayo anubhÄ• vo.

sadisadassanÄ• di vibhÄ• vo __sati_yÄ• , anubhÄ• vo bhamusamunnamanÄ• di.

paresamukkaá¹ƒsÄ• sahanatÄ• __issÄ• _. tassÄ• dujjanattagabbÄ• dayo vibhÄ• vo, dosa
anubhÄ• vo.

__visÄ• do_ khedo. vibhÄ• vo tassa Ä• raddhakÄ• riyÄ• siddhÄ• di, bÄ• dhayatÄ• pÄ• di a

__abahitthÄ• _ kÄ• yasaá¹ƒvaraá¹‡aá¹ƒ. tassÄ• vibhÄ• vo lajjÄ• di, anubhÄ• voâ€™ Ã±Ã±

__cintÄ• _ \Be 329/ iá¹-á¹-hÄ• lÄ• bhÄ• dÄ«hi, anubhÄ• vo mukulitanayanÄ• di.

__gabbo_ abhimÄ• no. vibhÄ• vossa issariyÄ• di, anubhÄ• vo avajÄ• nanÄ• di.

__apamÄ• ro_ gÄ• harukkhÄ• dÄ«hi {gÄ• harukkhapatanÄ• dÄ«hi (?) }, bhÅ«pÄ• tÄ• dayo

__amariso_ akkhamatÄ• . vibhÄ• vo assÄ• vamÄ• nanÄ• di, sirokampanatajjanÄ• dayo an

__mado_ pamÄ• dukkaá¹ƒso. tassa vibhÄ• vo pÄ• naá¹ƒ, calamÄ• naá¹…gavacogatihÄ• s

__mati_ kaá¹…khacchedo. upadesÄ• di vibhÄ• vo, mukhavikÄ• sÄ• di ettha anubhÄ• vo.

asamekkhitakÄ• ritÄ• __ummÄ• do_. tassa vibhÄ• vo sannipÄ• tagahaá¹‡Ä• di, aá¹-á¹-hÄ•
anubhÄ• vo.

__moho_ bhayÄ• dÄ«hi, anubhÄ• vo thambhakampÄ• di.

durÄ• cÄ• rÄ• dÄ«hi __biá¸·aá¹ƒ, _ adhomukhatÄ• di anubhÄ• vo.

__maraá¹‡aá¹ƒ_ vibhÄ• vaanubhÄ• vehi supasiddhaá¹ƒ.

__capalatÄ• _ rÄ• gadosÄ• dÄ«hi, sacchandacaraá¹‡Ä• di anubhÄ• vo. __byÄ• dhi_ pÄ• k

ye vÄ• panaÃ±Ã±e idha niddiá¹-á¹-hÄ• cittavuttivisesÄ• pi saá¹ƒvijjanti sukhumabhedÄ• ,
vuttesvantogadhÄ• honti. yathÄ• hi icchÄ• sabhÄ• vÄ• sabbe kÄ• mÄ• ratiyaá¹ƒ antogad
kodhÄ• marisaissÄ• dÄ«svantogadhÄ• , dukkhasabhÄ• vÄ• sokasamabyÄ• dhigilÄ• ni vis
sukhasabhÄ• vÄ• hariseti daá¹-á¹-habbaá¹ƒ. tesu \Be 330/ bhayÄ• tÄ• so aÃ±Ã±o, saá¹…
issÄ• , tathÄ• gilÄ• nito samo, niddÄ• ya suttaá¹ƒ, ussukÄ• capalatÄ• , tathÄ• mohÄ• pal
mantabbaá¹ƒ.

344__._ idÄ• ni te byabhicÄ• rÄ«bhÄ• ve sarÅ«pena dasseti __ ``nibbedoâ€™â€™ _iccÄ•
attanindÄ• saá¹…khato ca, takkasaá¹…kÄ• ca, __samadhitijaá¸·atÄ• _ parisamo santosala
ca, __dÄ«natuggÄ• lasattaá¹ƒ_ dÄ«nabhÄ• vadÄ• ruá¹‡abhÄ• vaalasabhÄ• vÄ• ca, __sutt
cittakkhobho ca, gilÄ• naparimadditabhÄ• vo ca, __ussukaharisasatissÄ• visÄ• dÄ• bahitth
ussÄ• hapitisatiissÄ• khedaÄ• kÄ• rasaá¹ƒvarÄ• ca, cintÄ• ca, __gabbo_ abhimÄ• no ca,
__amarisamadamatummÄ• damohÄ• _ akkhantipamÄ• dÄ• dhikkÄ• kaá¹…khacchedaumn
__niddÄ• vegÄ• _ niddÄ• ca, Ä• vegasaá¹…khÄ• to sambhamo ca, __sabiá¸·aá¹ƒ_ lajjÄ• s
__maraá¹‡asacapalÄ• byÄ• dhi_ maraá¹‡aÃ±ca cÄ• palyasahitÄ• byÄ• dhi ceti. __ete tetti
nÄ• ma honti. takko ca saá¹…kÄ• ceti ca, samo ca dhiti ca jaá¸·atÄ• ceti ca, dÄ«natÄ• ca
alasattaÃ±cÄ• ti ca, ussukaÃ±cahariso ca sati ca issÄ• ca visÄ• do ca abahitthÄ• ceti ca,
mati ca ummÄ• do ca moho ceti ca, niddÄ• ca Ä• vego ceti ca, saha biá¸·Ä• ya vattatÄ«ti c
cÄ• palyena vattatÄ«ti ca, sacapalo ca so byÄ• dhiceti ca, maraá¹‡aÃ±ca sacapalabyÄ• dhi
maraá¹‡asacapalÄ• byÄ• dhÄ«ti samÄ• hÄ• radvando. tasmÄ• ``sabiá¸·aâ€™â€™ nti pada

lokasabhÄ• vassa anekavidhattÄ• ekoyeva vÄ«raraso ussÄ• havatÄ• vÄ«rarasÄ• kÄ• ren
bhÄ«runÄ• bhayÄ• kÄ• rena assÄ• danÄ«yo hoti. \Be 331/ tasmÄ• ekekassa rasassa ime
vaá¹‡á¹‡etabbÄ• honti. evaá¹ƒ sati anekÄ• dhippÄ• yako loko tesu kiÃ±ci assÄ• deti. evaá
sabbajanassa kanto hoti. tassaá¹ƒ bhÄ• vavaá¹‡á¹‡anÄ• yaá¹ƒ yasmÄ• mÄ• retumÄ• gacc
dassanamekameva taá¹…khaá¹‡e janÄ• dhippÄ• yato bhijjitvÄ• pakatibhÄ«rÅ«naá¹ƒ puris
yuddhalolassa ussÄ• hanassa ca kÄ• raá¹‡aá¹ƒ hoti. evaá¹ƒ naá¹-ena hasanatthaá¹ƒ katavi
tÄ• disakiriyÄ• ca uttÄ• napakatikÄ• naá¹ƒ purisÄ• naá¹ƒ á¹-hÄ• yÄ«hÄ• sassa ca gambhÄ
byabhicÄ• rÄ«hÄ• sassa ca hetu bhaveyya. tasmÄ• bhÄ• ve vaá¹‡á¹‡entena kavinÄ• ocity
sakkaccamocityaá¹ƒ sajjetvÄ• bhÄ• vappakÄ• sakÄ• ni savibhÄ• vÄ• nubhÄ• vakavivacan
bhÄ• vÄ• vabodhakavibhÄ• vÄ• dÄ«naá¹ƒ jÄ• nitabbattÄ• tehi tehi bhÄ• vehi saddhiá¹ƒ ev

tesu bhÄ• vesu attÄ• vamÄ• nanalakkhaá¹‡o __nibbedo_. itthÄ«naá¹ƒ, hÄ«nÄ• naá¹ƒ {hÄ«
vÄ• uppajjati ce, dÄ• liddiyaá¹ƒ Ä• lambaá¹‡avibhÄ• vo nÄ• ma, yogÄ«naá¹ƒ ce, tathÄ• va
ettha assupatanacintÄ• dikaá¹ƒ anubhÄ• vo nÄ• ma.

__vitakkassa_ sandeho uddÄ«panavibhÄ• vo nÄ• ma, sirokampÄ• dikaá¹ƒ anubhÄ• vo nÄ

__saá¹…kÄ• _ya viruddhappavatti uddÄ«panavibhÄ• vo, kampÄ• diko anubhÄ• vo. upari ``
Ä• lambaá¹‡uddÄ«panesu dvÄ«su yaá¹ƒ yujjati, taá¹ƒ gahetabbaá¹ƒ.

khedalakkhaá¹‡assa __samassa_ gamanÄ• dikaá¹ƒ vibhÄ• vo, sedÄ• di anubhÄ• vo.

santosalakkhaá¹‡Ä• ya __dhiti_yÄ• Ã±Ä• á¹‡Ä• di vibhÄ• vo, bhogesu alolabhÄ• vÄ• di an

ayoggatÄ• lakkhaá¹‡Ä• ya \Be 332/ __jaá¸·atÄ• _ya iá¹-á¹-hÄ• niá¹-á¹-hÄ• naá¹ƒ ajÄ• nanÄ
vivaá¹-anayanehi abhimukhavilokanatÄ• di anubhÄ• vo.

cittassanittejalakkhaá¹‡Ä• ya __dÄ«natÄ• _ya duggatatÄ• di vibhÄ• vo, malinavatthatÄ• di

dÄ• ruá¹‡atÄ• lakkhaá¹‡assa __ugga_bhÄ• vassÄ• tisayÄ• parÄ• dhÄ• di vibhÄ• vo, tajjan

__alasatta_ssa aá¹-á¹-hÄ• naparisamÄ• di vibhÄ• vo, vaá¹…kikabhÄ• vo anubhÄ• vo.

sayanasaá¹…khÄ• tassa __sutta_ssa niddÄ• di vibhÄ• vo, assÄ• dÄ• di anubhÄ• vo. ettha
seyyasukhapassasukhÄ• dikaá¹ƒ.

cittakkhobhasaá¹…khÄ• tassa __tÄ• sassa_ gajjitÄ• di vibhÄ• vo, gajjitaá¹ƒ nÄ• ma bhayaj
kampanÄ• anubhÄ• vo.

pÄ«á¸·Ä• saá¹…khÄ• tassa __gilÄ• na_ssa Ä• yÄ• sapipÄ• sÄ• di vibhÄ• vo, dubbaá¹‡á¹‡

anurÅ«pakÄ• lassa anolokanassa ussukkassa rammavatthudassanicchÄ• di vibhÄ• vo, turi

cetopasÄ• dalakkhaá¹‡assa __harisa_ssa maá¹…galakÄ«á¸·Ä• di vibhÄ• vo, santosavacan

saraá¹‡alakkhaá¹‡Ä• ya __sati_yÄ• saÃ±Ã±Ä• á¹‡adassanÄ• di vibhÄ• vo, bhamukkhepÄ

parasampattiasahanalakkhaá¹‡Ä• ya __issÄ• _ya dujjanabhÄ• vagabbÄ• di vibhÄ• vo, dos
anubhavo.

khedalakkhaá¹‡assa __visÄ• da_ssa Ä• raddhakÄ• riyÄ• siddhikÄ• riyabyÄ• pattiÄ• di vibh
anubhÄ• vo.

Ä• kÄ• rasaá¹ƒvaraá¹‡alakkhaá¹‡Ä• ya, \Be 333/ rasasabhÄ• vapaá¹-icchÄ• danalakkhaá¹
vibhÄ• vo, tadaÃ±Ã±akriyÄ• karaá¹‡aá¹ƒ, adhomukhakaraá¹‡aá¹ƒ, pÄ• dehi bhÅ«mikhaá¹‡

__cintÄ• _ya iá¹-á¹-hatthÄ• lÄ• bhÄ• dÄ« vibhÄ• vo, makulitanayanÄ• di adhokhittacakkhÄ

__gabba_ssa issariyÄ• di vibhÄ• vo, avajÄ• nanÄ• di anubhÄ• vo.

__apamÄ• ra_ssa yakkhapÄ«á¸·Ä• di vibhÄ• vo, bhÅ«mipatanÄ• dayo anubhÄ• vo.

akkhamalakkhaá¹‡assa __amarisa_ssa avamÄ• nanÄ• di vibhÄ• vo, sirokampanatajjanÄ•

pamÄ• dÄ• dhikkalakkhaá¹‡assa __mada_ssa santosapÄ• naá¹ƒ vibhÄ• vo, kampamÄ• na
anubhÄ• vo.

kaá¹…khÄ• cchedanalakkhaá¹‡Ä• ya __mati_yÄ• upadesÄ• di vibhÄ• vo, mukhasantosÄ•

anupaparikkhakÄ• ritÄ• lakkhaá¹‡assa __ummÄ• da_ssa sannipÄ• tajjarayakkhÄ• di vibhÄ
anubhÄ• vo.

muyhanalakkhaá¹‡assa __moha_ssa adhikabhayÄ• di vibhÄ• vo, sabhÄ• vÄ• navabodhan

niddÄ• pagamasaá¹…khÄ• tassa __vibodha_ssa kÄ• lapariá¹‡Ä• mÄ• di Ä• lokasaraá¹‡Ä•
anubhÄ• vo.

manosampÄ«á¸·analakkhaá¹‡Ä• ya __niddÄ• _ya kassaci acintanaakaraá¹‡Ä• di vibhÄ• vo

bhayÄ• gamanalakkhaá¹‡assa __Ä• vega_ssa paccatthikadassanÄ• di vibhÄ• vo, utrÄ• sa

lajjÄ• lakkhaá¹‡Ä• ya \Be 334/ __biá¸·Ä• _ya durÄ• cÄ• rÄ• di vibhÄ• vo, adhomukhatÄ• di

__maraá¹‡a_ssa satthapahÄ• rarogÄ• di vibhÄ• vo, mukhavikÄ• rÄ• di anubhÄ• vo.

__cÄ• palla_ssa rÄ• gadosÄ• di vibhÄ• vo, attano sacchandacaraá¹‡Ä• di anubhÄ• vo.

__byÄ• dhi_yÄ• vÄ• tapittÄ• dÄ«naá¹ƒ ussadabhÄ• vÄ• di vibhÄ• vo, nitthunanÄ• di anub

imasmiá¹ƒ subodhÄ• laá¹…kÄ• re adassitasukhumabhedÄ• aÃ±Ã±Ä• pi cittavuttivisesÄ•
sabbe bhedÄ• kÄ• maratiyaÃ±ca, dosapakÄ• rÄ• kodhaamarisaissÄ• dÄ«su ca, dukkhasa
sokasamabyÄ• dhigilÄ• navisÄ• dÄ• dÄ«su ca, pitiÄ• dayo harise ca antogadhÄ• ti veditab
saá¹…gahe satipi tÄ• sato bhayassa ca, saá¹…kÄ• ya amarissa ca, amarisato issÄ• ya ca,

niddÄ• ya suttassa ca, ussukkato capalatÄ• ya ca, mohato vakkhamÄ• napalayassa ca pÄ•
visuá¹ƒ visuá¹ƒ dassitanti daá¹-á¹-habbaá¹ƒ.

sÄ• ttikabhÄ• vaadhippÄ• ya

<345> __samÄ• hitattappabhavaá¹ƒ, sattaá¹ƒ tenoâ€™ papÄ• ditÄ• .

sÄ• ttikÄ• â€™ pyaâ€™ nubhÄ• vatte, visuá¹ƒ bhÄ• vÄ• bhavanti te_ ||

<345> sÄ• ttike vadati __ ``samÄ• hiteâ€™â€™ _ccÄ• dinÄ• . __samÄ• hito_ ekaggatÄ• b
__attÄ• _ cittaá¹ƒ tato __pabhavaá¹ƒ_ uppannaá¹ƒ yaá¹ƒ, taá¹ƒ sattaá¹ƒ nÄ• ma. __tena_ s
nibbattitÄ• thambhÄ• dayo sÄ• ttikÄ• vuccante. te ca puna anubhÄ• vÄ• pi bhavanti
thambhÄ• dibhÄ• vasaá¹ƒsÅ«canasabhÄ• vavikÄ• rarÅ«pattÄ• . taÃ±ca ``cittavuttivisesattÄ
\Be 335/ tenÄ• ha __ ``anubhÄ• vattepÄ«â€™â€™ _ti. evaá¹ƒ satyapi te sÄ• ttikÄ• __visuá
bhavanti, vuttanayena cittabhavattavirÅ«pattÄ• tesanti.

345__._ idÄ• ni uddesakkamenÄ• dhigatakevalabhÄ• vasaá¹…khÄ• taá¹ƒ sÄ• ttikÄ• bhÄ• v
_iccÄ• dinÄ• . __samÄ• hitattappabhavaá¹ƒ_ ekaggatÄ• bhÄ• vÄ• pÄ• danena katasamÄ•
nÄ• ma hoti. __tena_ lÄ• bhÄ• lÄ• bhÄ• dÄ«su ekÄ• kÄ• rassa hetunÄ• thirabhÄ• vena __
thambhÄ• dayo sÄ• ttikÄ• nÄ• ma bhavanti. __te_ sÄ• ttikÄ• __anubhÄ• vattepi_
cittÄ• kÄ• rasaá¹…khÄ• tathambhÄ• dipakÄ• sanasabhÄ• vavikÄ• rasarÅ«pattÄ• attano ar
__bhÄ• vÄ• bhavanti_ yathÄ• vutta ``cittavuttivisesÄ• tu, bhÄ• vayanti rase yatoâ€™â€™
hontÄ«ti. ime sÄ• ttikÄ• bhÄ• vÄ• nubhÄ• vavasena duvidhÄ• honti. samÄ• hito ca so attÄ•
ca, santo upasanto ca so attÄ• ceti ca, sattato bhavantÄ«ti ca, sattena uppÄ• ditÄ• ti ca, ar
bhÄ• voti ca vÄ• kyaá¹ƒ. __apÄ«_ti anuggahatthe nipÄ• to.

sÄ• ttikabhÄ• vappabheda

<346> __thambho palayaromaÃ±cÄ• ,

tathÄ• sedassuvepathu.

vevaá¹‡á¹‡iyaá¹ƒ vissaratÄ• ,

bhÄ• vÄ• â€™ á¹-á¹-heâ€™ te tu sÄ• ttikÄ• _ ||

<346> te dasseti __ ``thambhoâ€™â€™ _iccÄ• dinÄ• . ettha __thambho_ avissarakÄ• yac
assÄ• sapassÄ• samattÄ• vaseso suttÄ• vatthÄ• sabhÄ• vo niddÄ• pabhavo. subyattalakkh

346__._ idÄ• ni \Be 335/ sÄ• ttike dasseti __ ``thambhoâ€™â€™ _iccÄ• dinÄ• . __thambho
avisarabhÄ• vasaá¹…khÄ• to ca __palayaromaÃ±cÄ• _ niddÄ• ya uppajjamÄ• naassÄ• sap
ca pasÄ• dÄ• disambhavo romuggamo ca __tathÄ• _ evaá¹ƒ __sedassuvepathu_ ca bhayÄ
santosÄ• dÄ«hi uppajjamÄ• naassu ca kampÄ• ca __vevaá¹‡á¹‡iyaá¹ƒ_ virÅ«patÄ• ca __
cÄ• ti ete aá¹-á¹-ha sÄ• ttikÄ• bhÄ• vÄ• nÄ• ma honti. romÄ• naá¹ƒ aÃ±co uggamoti ca, pa
vepanaá¹ƒ kampanamiti ca, sedo ca assu ca vepathu cÄ• ti ca, virÅ«po vaá¹‡á¹‡o asseti ca
virÅ«po saro asseti ca, tassa bhÄ• voti ca vÄ• kyaá¹ƒ.

<347> __yadÄ• ratyÄ• dayo bhÄ• vÄ• ,

á¹-hitisÄ«lÄ• na honti ce.

tadÄ• sabbepi te bhÄ• vÄ• ,

bhavanti byabhicÄ• rino_ ||

<347> na kevalaá¹ƒ vuttÄ• yeva byabhicÄ• rino, ratyÄ• dayopÄ«ti Ä• ha __ ``yadÄ• â€™â€
byabhicÄ• rino_ti yathÄ• yogaá¹ƒ yathÄ• sambandhaá¹ƒ byabhicÄ• rino hontÄ«ti attho. sesa

347__._ idÄ• ni nibbedÄ• dayo viya ratihÄ• sÄ• dayopi kismiÃ±ci kÄ• le byabhicÄ• rinopi ho
``yadÄ• â€™â€™ _ iccÄ• dinÄ• . __ratyÄ• dayo_ ratihÄ• sÄ• dayo __bhÄ• vÄ• _ nava á¹-h
__á¹-hitisÄ«lÄ• na honti ce_ virodhÄ«hi tehi tehi bhÄ• vantarehi byavahitattÄ• sabhÄ• vato
na honti, tadÄ• __te bhÄ• vÄ• _ ratyÄ• dayo sabbepi byabhicÄ• rino bhavantÄ«ti. yathÄ• s
byabhicÄ• ritÄ• nurÅ«pavibhÄ• vÄ• nubhÄ• vÄ• naá¹ƒ yogÄ• nurÅ«pena byabhicÄ• rÄ«bhÄ
hÄ• sÄ• dÄ«namiti ca, á¹-hiti sÄ«laá¹ƒ yesaá¹ƒ ratyÄ• dÄ«namiti ca viggaho.

<348> __vibhÄ• vo \Be 337/ kÄ• raá¹‡aá¹ƒ tesuâ€™ -

ppattiyuâ€™ ddÄ«pane tathÄ• .

yo siyÄ• bodhako tesa-

manubhÄ• voâ€™ yaâ€™ mÄ«rito_ ||

<348> idÄ• ni vibhÄ• vÄ• nubhÄ• ve dasseti __ ``vibhÄ• voâ€™â€™ _iccÄ• dinÄ• . __tesa
bhÄ• vÄ• naá¹ƒ uppattiyÄ• , tathÄ• uddÄ«pane ca __kÄ• raá¹‡aá¹ƒ_ Ä• lambaá¹‡auddÄ«p
nÄ• ma. tattha Ä• lambaá¹‡avibhÄ• vo kantÄ• di, uddÄ«panavibhÄ• vo candÄ• di. tesaá¹ƒ _

vÄ• casiko ca byÄ• pÄ• ro siyÄ• , ayaá¹ƒ anubhÄ• vo Ä«rito.

348__._ idÄ• ni vibhÄ• vÄ• nubhÄ• ve dasseti __ ``vibhÄ• voâ€™â€™ _iccÄ• dinÄ• . __tes
tiá¹‡á¹‡aá¹ƒ uppattiyÄ• ca tathÄ• __uddÄ«pane ca_ uppannÄ• naá¹ƒ dÄ«pane ca __kÄ• r
Ä• lambaá¹‡auddÄ«panavasena duvidho hetu vibhÄ• vo nÄ• ma, __tesaá¹ƒ_ á¹-hÄ• yÄ«bh
kÄ• yikavÄ• casiko __yo siyÄ• _ naá¹-akavÄ«naá¹ƒ byÄ• pÄ• ro atthi, ayaá¹ƒ anubhÄ• voti
vaá¸• á¸• hetÄ«ti __vibhÄ• vo_. anubhÄ• veti bodhetÄ«ti __anubhÄ• vo_. ettha __vibhÄ• vo
naranÄ• rÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• lambaá¹‡avibhÄ• vo, candarammadesÄ• di udd
hÄ• sÄ• dÄ«nampi duvidhavibhÄ• vaá¹ƒ yathÄ• rahaá¹ƒ yojetabbaá¹ƒ. __anubhÄ• vo_ nÄ•
tesaá¹ƒ tesaá¹ƒ bhÄ• vÄ• naá¹ƒ pakÄ• sakavÄ• casikabyÄ• pÄ• rasaá¹…khÄ• takavipayog
naá¹-Ä• naá¹ƒ abhinayasaá¹…khÄ• to taá¹ƒtaá¹ƒbhÄ• vasarÅ«panirÅ«pako ceti duvidho by

<349> __nekahetuá¹ƒ manovutti-visesaÃ±ca vibhÄ• vituá¹ƒ.

bhÄ• vaá¹ƒ vibhÄ• vÄ• nubhÄ• vÄ• , vaá¹‡á¹‡iyÄ• bandhane phuá¹-aá¹ƒ_ ||

<349> vibhÄ• vÄ• divaá¹‡á¹‡anÄ• yameva \Be 339/ bhÄ• vavisesÄ• vabodho siyÄ• , aÃ±Ã
sÄ• ssulocanayugaá¹ƒ saÃ±jÄ• taâ€™â€™ miti vutte sokÄ• Ä• nandÄ• rogÄ• ceti ko nÄ•
nicchituá¹ƒ, cittavuttivisesaÃ±ca bhÄ• vaá¹ƒ vinÄ• vibhÄ• vÄ• nubhÄ• vaá¹ƒ kavi vaá¹‡á¹‡e
sÄ• majjiko vÄ• viÃ±Ã±Ä• tuá¹ƒ ko sakkotÄ«ti dassetumÄ• ha __ ``nekaâ€™â€™ _iccÄ• d
manovuttivisesaÃ±ca bhÄ• vaá¹ƒ __vibhÄ• vituá¹ƒ_ pakÄ• setuá¹ƒ __vibhÄ• vÄ• nubhÄ• vÄ
sabhÄ• vanirÅ«pakapade phuá¹-aá¹ƒ vaá¹‡á¹‡anÄ«yÄ• , vibhÄ• vÄ• dirÅ«pakeneva avuttan

349__._ ``devadattassa cakkhÅ«ni assupuá¹‡á¹‡Ä• nÄ«â€™â€™ ti vutte sokena santosena
assukÄ• raá¹‡akathanaá¹ƒ vinÄ• na jÄ• nÄ• ti, evaá¹ƒ cittassa pavattisaá¹…khÄ• tÄ• ratih
attano patÄ«tiyÄ• nurÅ«paá¹ƒ vibhÄ• vÄ• nubhÄ• vakathanaá¹ƒ vinÄ• kavÄ«hi vaá¹‡á¹‡eta
sabbhehi assÄ• danÄ«yÄ• natthÄ«ti á¹-hÄ• yÄ«Ä• dÄ«naá¹ƒ vaá¹‡á¹‡anameva kÄ• tabban
``nekaâ€™â€™ _iccÄ• di. __nekahetuá¹ƒ_ tesaá¹ƒ tesaá¹ƒ bhÄ• vÄ• naá¹ƒ uppatyÄ• do
Ä• lambaá¹‡avibhÄ• vÄ• dibahukÄ• raá¹‡avantaá¹ƒ __manovuttivisesaá¹ƒ bhÄ• vaÃ±ca_ c
pavattivisesasaá¹…khÄ• tabhÄ• vaÃ±ca __vibhÄ• vituá¹ƒ_ pakÄ• setuá¹ƒ __vibhÄ• vÄ• nub
__bandhane_ rasabhÄ• vappakÄ• sane __phuá¹-aá¹ƒ_ pakÄ• saá¹ƒ katvÄ• __vaá¹‡á¹‡iyÄ
hontÄ«ti. na ekoti ca, so hetu asseti ca, manaso vuttÄ«ti ca, tÄ• ya visesoti ca, vibhÄ• vo ca
vÄ• kyaá¹ƒ.

<350> __savibhÄ• vÄ• nubhÄ• vehi, bhÄ• vÄ• te te yathÄ• rahaá¹ƒ.

vaá¹‡á¹‡anÄ«yÄ• yathocityaá¹ƒ, lokarÅ«pÄ• nugÄ• minÄ• _ ||

<350> idÄ• ni te bhÄ• vÄ• lokasabhÄ• vÄ• natikkamena vibhÄ• vÄ• dÄ«hi vaá¹‡á¹‡anÄ«y
_ccÄ• di. saha vibhÄ• vehi \Be 339/ savibhÄ• vÄ• , te ca te anubhÄ• vÄ• ca, tehi. __yathÄ•
sambandhÄ«naá¹ƒ vasena yathÄ• rahaá¹ƒ vaá¹‡á¹‡anÄ«yÄ• .

350__._ idÄ• ni vibhÄ• vÄ• nubhÄ• ve nissÄ• ya vaá¹‡á¹‡anÄ«yÄ• te bhÄ• vÄ• lokasabhÄ
anusÄ• santo Ä• ha __ ``savibhÄ• vÄ• â€™â€™ _iccÄ• di. __lokarÅ«pÄ• nugÄ• minÄ• _ lo
bhÄ• vÄ• _ á¹-hÄ• yÄ«bhÄ• vÄ• dayo tayo __yathocityaá¹ƒ_ ocityÄ• nurÅ«paá¹ƒ __savibhÄ
vibhÄ• vasahitehi anubhÄ• vehi karaá¹‡abhÅ«tehi __yathÄ• rahaá¹ƒ_ tehi tehi bhÄ• vehi sa
vibhÄ• vÄ• dÄ«naá¹ƒ vasena anurÅ«pato __vaá¹‡á¹‡anÄ«yÄ• _ vaá¹‡á¹‡etabbÄ• hontÄ«t
vattantÄ«ti ca, te ca te anubhÄ• vÄ• ceti ca, anatikkamma arahanti ca, anatikkamma ocitya
rÅ«paá¹ƒ sarÅ«pamiti ca, taá¹ƒ anugacchati sÄ«lenÄ• ti ca viggaho.

<351> __cittavutti visesattÄ• , mÄ• nasÄ• sÄ• ttikaâ€™ á¹…gato.

bahinissaá¹-asedÄ• di-anubhÄ• vehi vaá¹‡á¹‡iyÄ• _ ||

<351> sÄ• ttikÄ• kathaá¹ƒ vaá¹‡á¹‡anÄ«yÄ• ti Ä• ha __ ``citteâ€™â€™ _ccÄ• di. cittassa
tesaá¹ƒ bhÄ• vo, tasmÄ• __mÄ• nasÄ• _ manasi bhavÄ• sÄ• ttikÄ• __aá¹…gato_ sarÄ«ra
sedÄ• dÄ«hi anubhÄ• vehi vaá¹‡á¹‡anÄ«yÄ• , na pana sedasalilameva bhÄ• voti adhippÄ•

351__._ evaá¹ƒ sÄ• maÃ±Ã±ena bhÄ• vavaá¹‡á¹‡anakkamaá¹ƒ dassetvÄ• idÄ• ni visesen
Ä«disÄ• ti dasseti __ ``cittaâ€™â€™ _iccÄ• dinÄ• . __cittavuttivisesattÄ• _ cittassa pavattiv
citte bhavÄ• sÄ• ttikÄ• bhÄ• vÄ• __aá¹…gato_ sarÄ«rato __bahinissaá¹-asedÄ• dianubhÄ
anubhÄ• vehi karaá¹‡abhÅ«tehi __vaá¹‡á¹‡iyÄ• _ vaá¹‡á¹‡anÄ«yÄ• hontÄ«ti, \Be 340/ aá¹
visesanena visiá¹-á¹-habhÅ«tasedÄ• dÄ«nameva bhÄ• vÄ• nubhÄ• vattaá¹ƒ vinÄ• kevalaá
bhÄ• vÄ• dayo nÄ• ma na hontÄ«ti adhippÄ• yo. cittassa vuttÄ«ti ca, sÄ• eva viseso yesaá
tesaá¹ƒ bhÄ• voti ca, manasi bhavÄ• ti ca, sedo Ä• di yesaá¹ƒ kheá¸·Ä• dÄ«namiti ca, nissa
sedÄ• dayo ceti ca, te eva anubhÄ• vÄ• ti ca vÄ• kyaá¹ƒ.

rasaadhippÄ• ya

<352> __sÄ• majjikÄ• naâ€™ mÄ• nando, yo bandhatthÄ• nusÄ• rinaá¹ƒ.

rasÄ«yatÄ«ti taÃ±Ã±Å«hi, raso nÄ• mÄ• â€™ yaâ€™ mÄ«rito_ ||

<352> idÄ• ni ``rasassÄ• dÄ• ya sÄ• dhÅ«naâ€™â€™ nti vuttattÄ• rase niddisanto Ä• ha
_miccÄ• di. bandhassa attho, tadanussaranti manobhÄ• vanÄ• vasenÄ• ti __bandhatthÄ• n
__sÄ• majjikÄ• naá¹ƒ_ sabbhÄ• naá¹ƒ manasi yo Ä• nando, ayaá¹ƒ lokamadhurÄ• diraso vi

nÄ• ma Ä«rito __taÃ±Ã±Å«hi_ rasaÃ±Ã±Å«hi. kathamityÄ• ha __ ``rasÄ«yatÄ«â€™â€™ _ti
kiÃ±ca? yathÄ• nÄ• nÄ• byaÃ±janasaá¹…khatamannaá¹ƒ bhuÃ±jamÄ• nÄ• rase assÄ• di
santosaÃ±cÄ• dhigacchanti, tathÄ• nÄ• nÄ• bhinayabyaÃ±jite vÄ• caá¹…gasatthopete á¹-h
sumÄ• nasÄ• pekkhakÄ• , tasmÄ• ete nÄ• á¹-yÄ• tipi vuccanti.

352__._ idÄ• ni ``rasassÄ• dÄ• ya sÄ• dhÅ«naâ€™â€™ nti vatvÄ• uddiá¹-á¹-hakkamena s
``sÄ• maâ€™â€™ _iccÄ• dinÄ• . __bandhatthÄ• nusÄ• rinaá¹ƒ_ bandhassa atthÄ• nurÅ«pa
pavattÄ• naá¹ƒ __sÄ• majjikÄ• naá¹ƒ_ sabbhÄ• naá¹ƒ citte bhavo yo __Ä• nando_ santoso
madhurÄ• diraso viya assÄ• danÄ«yo hotÄ«ti atthayuttena ``rasÄ«yatÄ«â€™â€™ ti iminÄ•
__taÃ±Ã±Å«hi_rasaÃ±Ã±Å«hi __Ä«rito_ kathitoti. \Be 341/ samajjÄ• yaá¹ƒ niyuttÄ• ti ca, ba
taá¹ƒ anussarantÄ«ti ca, taá¹ƒ jÄ• nantÄ«ti ca vÄ• kyaá¹ƒ. yathÄ• nÄ• nÄ• byaÃ±janehi ab
paribhuÃ±jantÄ• sattÄ• lavaá¹‡ambilÄ• dayo te te rase assÄ• deyyuá¹ƒ, santuá¹-á¹-hÄ• c
nÄ• nappakÄ• raabhinayehi pakÄ• sitavaá¹‡á¹‡anÄ• ya aá¹…gabhÅ«tehi anurÅ«pehi satth
issÄ• dirahitapaÃ±Ã±avantÄ• assÄ• denti, tasmÄ• ime á¹-hÄ• yÄ«bhÄ• vÄ• naá¹-Ä• bhina
sabbhÄ• naá¹ƒ santosasaá¹…khatarasassa hetuttÄ• ca naá¹-arasÄ• tipi vuccanti.

rasappabheda

<353> __savibhÄ• vÄ• nubhÄ• vehi,

sÄ• ttikÄ• byabhicÄ• rihi.

assÄ• diyattaâ€™ mÄ• nÄ«ya-

mÄ• no á¹-hÄ• yeva so raso_ ||

<353> á¹-hÄ• yÄ«nameva rasattÄ• pattimÄ• ha __ ``savibhÄ• veâ€™â€™ _ccÄ• dinÄ• . __
raso á¹-hÄ• yÄ«bhÄ• voyeva, nÄ• Ã±Ã±oti attho.

353__._ idÄ• ni á¹-hÄ• yÄ«bhÄ• vÄ• nameva rasasarÅ«passa pÄ• puá¹‡anatthaá¹ƒ vibhÄ•
_iccÄ• dinÄ• . __so raso_ anantaraniddiá¹-á¹-ho __savibhÄ• vÄ• nubhÄ• vehi_ tesaá¹ƒ tesa
anurÅ«pehi vibhÄ• vasahitehi anubhÄ• vehi ca, __sÄ• ttikÄ• byabhicÄ• rihi_ pakÄ• setabba
anukÅ«lasÄ• ttikabhÄ• vabyabhicÄ• rÄ«bhÄ• vehi karaá¹‡abhÅ«tehi __assÄ• diyattaá¹ƒ Ä•
sÄ• matthiyÄ• pÄ• puá¹‡iyamÄ• no __á¹-hÄ• yeva_ á¹-hÄ• yÄ«bhÄ• vo evÄ• ti kÄ• riyopa
saha bhÄ• vehi pavattantÄ«ti ca, savibhÄ• vÄ• ca te anubhÄ• vÄ• ceti \Be 342/ ca, sÄ• tti
ca, assÄ• diyassa bhÄ• voti ca vÄ• kyaá¹ƒ.

<354> __siá¹…gÄ• rahassakaruá¹‡Ä• , ruddavÄ«rabhayÄ• nakÄ• .

bÄ«bhacchabbhutasantÄ• ca, rasÄ• á¹-hÄ• yÄ«naâ€™ nukkamÄ• _ ||

<354> tesaá¹ƒ nÄ• mavasena vibhÄ• gamÄ• ha __ ``siá¹…gÄ• reâ€™â€™ _ccÄ• dinÄ• . _
``ratihÄ• sÄ• ca soko cÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• naá¹ƒ á¹-hÄ• yÄ«bhÄ• vÄ• naá¹ƒ an
attho.

354__._ rasÄ• vatthÄ• sampattaratihÄ• sÄ• dÄ«naá¹ƒ á¹-hÄ• yÄ«bhÄ• vÄ• naá¹ƒ idÄ• ni ka
``siá¹…gÄ• raâ€™â€™ _iccÄ• dinÄ• . __á¹-hÄ• yÄ«naá¹ƒ_ heá¹-á¹-hÄ• vuttÄ• naá¹ƒ ratihÄ
__anukkamÄ• _ paá¹-ipÄ• á¹-iyÄ• __siá¹…gÄ• rahassakaruá¹‡Ä• _ siá¹…gÄ• ro hasso kar
__ruddavÄ«rabhayÄ• nakÄ• _ ruddo vÄ«ro bhayÄ• nako ca __bÄ«bhacchabbhutasantÄ• c
nava rasÄ• nÄ• ma hontÄ«ti. siá¹…gÄ• raraso hassarasotiÄ• dinÄ• __rasa_saddo paccek
hasso ca karuá¹‡Ä• ceti ca viggaho. sesesupi liá¹…gasamÄ• sÄ• imeyeva. ime siá¹…gÄ•
anaÃ±Ã±attÄ• upari ratyÄ• divivaraá¹‡eyeva Ã±Ä• tabbÄ• .

<355> __dukkharÅ«peâ€™ yaâ€™ mÄ• nando,

kathaá¹ƒ nu karuá¹‡Ä• dike.

siyÄ• sotÅ«naâ€™ mÄ• nando,

soko vessantarassa hi_ ||

<355> sokÄ• dirÅ«pokaruá¹‡Ä• di kathaá¹ƒ raso siyÄ• ti Ä• ha __ ``dukkheâ€™â€™ _ccÄ•
puttadÄ• raviyogÄ• karuá¹‡Ä• sokarÅ«po dukkhameva ahosi, sampati pana __sotÅ«naá¹ƒ
etthÄ• dhippÄ• yo.

355__._ heá¹-á¹-hÄ• \Be 343/ vuttaraso santosova, sokakodhÄ• dilakkhaá¹‡o karuá¹‡Ä• ru
nÄ• ma bhaveyyÄ• ti Ä• saá¹…kÄ• yamÄ• ha __ ``dukkharÅ«peâ€™â€™ _iccÄ• di. __ayaâ
``sÄ• majjikÄ• namÄ• nandoâ€™â€™ tiÄ• dinÄ• niddiá¹-á¹-ho __dukkharÅ«pe_ dukkhalak
karuá¹‡Ä• ruddÄ• dike visaye kathaá¹ƒ bhaveyyÄ• ti ce, nesa doso __hi_ tatheva __vessan
__soko_ puttadÄ• ravirahato jÄ• tasoko __sotÅ«naá¹ƒ_ idÄ• ni suá¹‡antÄ• naá¹ƒ sabbhÄ•
Ä• nandassa kÄ• raá¹‡attÄ• kÄ• riyopacÄ• rena santoso nÄ• ma bhaveyyÄ• ti. vattuno sÄ•
karuá¹‡Ä• rasÄ• dikaá¹ƒ pÄ• petvÄ• pakÄ• siyamÄ• nassa sokÄ• dikassa dukkharÅ«pena
uppÄ• diyatevÄ• ti adhippÄ• yo. dukkhaá¹ƒ rÅ«paá¹ƒ sabhÄ• vo yassa karuá¹‡Ä• dinoti ca,
ruddÄ• dinoti ca vÄ• kyaá¹ƒ.

á¹-hÄ• yÄ«bhÄ• vaniddesa

ratiá¹-hÄ• yÄ«bhÄ• va

<356> __rammadesakalÄ• kÄ• la-vesÄ• dipaá¹-isevanÄ• .

yuvÄ• naâ€™ Ã±Ã±oÃ±Ã±arattÄ• naá¹ƒ, pamodorati ruccate_ ||

<356> siá¹…gÄ• rÄ• dayo vibhÄ• gato dassetumÄ• ha __ ``rammeâ€™â€™ _ccÄ• di. tatth
_iccÄ• dinÄ• uddÄ«panavibhÄ• vÄ• dassitÄ• . __ ``yuvÄ• naâ€™â€™ _nti iminÄ• Ä• lam
purisassa, puriso itthiyÄ• Ä• lambaá¹‡avibhÄ• vo. __pamodo_ti aÃ±Ã±amaÃ±Ã±Ä• bhiram

356__._ idÄ• ni siá¹…gÄ• rÄ• dinÄ• make teratyÄ• dike kamena niddisati __ ``rammaâ€™â
__rammadesakalÄ• kÄ• lavesÄ• dipaá¹-isevanÄ• _ ramaá¹‡Ä«yanirÄ• varaá¹‡asucipavittav
rammagÄ«tikÄ• dikalÄ• \Be 344/ ratijanakavasantÄ• dianurÅ«pakÄ• lo mÄ• lÄ• gandhÄ• d
manuÃ±Ã±aveso, __Ä• di_saddena niddiá¹-á¹-habhÄ• sitamihitÄ• diceti imesaá¹ƒ diá¹-á¹-ha
diá¹-á¹-hÄ• dimattamakatvÄ• paÃ±Ã±Ä• ya tena tenÄ• kÄ• rena punappunÄ• nubhavanena
aÃ±Ã±amaÃ±Ã±aá¹ƒ nimittÄ• nubyaÃ±janasaá¹…kappavasenÄ• tirattÄ• naá¹ƒ __yuvÄ• na
__pamodo_ abhiramaá¹‡avasena santoso pÄ«ti __rati ruccate_ ruccanato ``ratÄ«â€™â€™
pakkhe rakÄ• ro sandhijo. deso ca kalÄ• ca kÄ• lo ca veso ceti ca, te Ä• dayo yesamiti ca,
pe ... vesÄ• dayo ceti ca, tesaá¹ƒ paá¹-i punappunaá¹ƒ sevanamiti ca, aÃ±Ã±o ca aÃ±Ã±o c
ca vÄ• kyaá¹ƒ.

<357> __yutyÄ• bhÄ• vÄ• nubhÄ• vÄ• te,

nibandhÄ• posayanti naá¹ƒ.

sopyÄ• â€™ yogavippayoga-

sambhogÄ• naá¹ƒ vasÄ• tidhÄ• _ ||

<357> __ ``yutyÄ• â€™â€™ _iccÄ• di. __te_ yathÄ• vuttÄ• __bhÄ• vÄ• nubhÄ• vÄ• yuty
Ä• lasiyauggatÄ• jigucchÄ• vajjitÄ• ye saá¹…kÄ• ussukkÄ• dayo bhÄ• vÄ• taá¹ƒbyaÃ±jak
ayogÄ• dike siá¹…gÄ• re yathÄ• yathÄ• yuÃ±janti, tÄ• disiyÄ• va yuttiyÄ• nibandhÄ• __n
__so_yevamevaá¹ƒ posito siá¹…gÄ• ro nÄ• ma raso sampajjate. sopi tidhÄ• ti sambandho.
asaá¹…gatÄ• naá¹ƒ anurÄ• gena saá¹…gamamicchantÄ• naá¹ƒ itthipurisÄ• namasaá¹…ga
atisayaviruá¸·hapemÄ• namubhinnampi sileso __vippayogo_. balavakÄ• mÄ• vesavisesÄ• n
dassanÄ• disamaÃ±janaá¹ƒ __sambhogo_.

357__._ idÄ• ni \Be 345/ ratiyÄ• puá¹-á¹-hakÄ• raá¹‡aá¹ƒ puá¹-á¹-hapayogaÃ±ca dasseti _
_iccÄ• dinÄ• . __te bhÄ• vÄ• nubhÄ• vÄ• _ niddiá¹-á¹-habyabhicÄ• rÄ«bhÄ• vesu ratyÄ• nu
tappakÄ• sako anubhÄ• vo ceti ime dve __yutyÄ• _ hetubhÅ«tÄ• ya ayogavippayogasambh
tiá¹‡á¹‡aá¹ƒ siá¹…gÄ• rÄ• naá¹ƒ anukÅ«latthena ratiyÄ• viruddhattÄ• Ä• lasiyauggajigucc
saá¹…kÄ• ussukkÄ• dÄ«naá¹ƒ ratyÄ• nukÅ«labhÄ• vÄ• naá¹ƒ vasena yathÄ• yogaá¹ƒ __ni
ratiá¹ƒ __posayanti_ yathÄ• tappakÄ• sanena pÅ«renti sajjenti, evaá¹ƒ sajjito ratisiá¹…gÄ•
__sopi_ sÄ• maÃ±Ã±ena niddiá¹-á¹-hasiá¹…gÄ• rarasopi __ayogavippayogasambhogÄ• na
bhedena tidhÄ• bhavatÄ«ti. tattha __ayogo_ nÄ• ma pubbe aÃ±Ã±amaÃ±Ã±asaá¹…gamar
abhinavÄ• nurÄ• gabalena saá¹…gamaá¹ƒ patthentÄ• naá¹ƒ thÄ«pumÄ• naá¹ƒ asaá¹…gan
saá¹…gamÄ• tisayena viruá¸·hapemÄ• naá¹ƒ thÄ«pumÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±avisileso.
balavakÄ• mataá¹‡hÄ• visesavasena yuttÄ• naá¹ƒ kÄ• minikÄ• mukÄ• naá¹ƒ aÃ±Ã±amaÃ±
anubhÄ• vo ceti ca, ayogo ca vippayogo ca sambhogo ceti ca vÄ• kyaá¹ƒ.

imamalaá¹…kÄ• raá¹ƒ karontena Ä• cariyasaá¹…gharakkhitamahÄ• sÄ• mipÄ• dena pana
paramamadhurasaddhammÄ• mataluddhasuddhasantÄ• nÄ• naá¹ƒ tapodhanÄ• naá¹ƒ aÃ±
lokiyesu tesu tesu vohÄ• resu asammohatthaá¹ƒ siá¹…gÄ• rÄ• dinavavidharasÄ• naá¹ƒ lak
tadanurÅ«palakkhiyapariggahe asati lakkhaá¹‡Ä• vabodhassa subyattÄ• bhÄ• vato vuttalak
taá¹ƒtaá¹ƒlakkhaá¹‡akathanÄ• nantaraá¹ƒ tassa tassa lakkhiyassa mukhamattaá¹ƒ dasseta
``rÄ• gÄ• natabbhutasarojamukhaá¹ƒ dharÄ• yÄ• â€™â€™ tiÄ• dinÄ• niddiá¹-á¹-hasambho
hasÄ• bhÄ• sÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ \Be 346/ rasÄ• bhÄ• sarÅ«passa bhÄ• vÄ• bhÄ
anubhÄ• vÄ• bhÄ• sassa ca Ã±Ä• tabbattÄ• siá¹…gÄ• rarasassa lakkhiyamevaá¹ƒ veditab

gÄ«tassarena upakaá¸• á¸• hiya nettarasmi-

bandhaá¹ƒ karaá¹ƒva vivasaÃ±ca karaggahena.

yÄ• tÄ• disepi viniyojayi dukkare maá¹ƒ,

__serandatÄ«_ adhigatÄ• vidhinÄ• mayajjÄ• ti ||

__gÄ«tassarena_ hatthÄ«naá¹ƒ gÄ«tikÄ• ya piyattÄ• gÄ«tikÄ• dhaninÄ• __upakaá¸• á¸• h
Ä• kaá¸• á¸• hitvÄ• __nettarasmibandhaá¹ƒ_ nettasaá¹…khÄ• tahatthÄ• cariyassa rajjunÄ•
hatthaggÄ• hena soá¹‡á¸• aggahaá¹‡ena __vivasaÃ±ca_ apagataicchÄ• cÄ• raá¹ƒ paravas
iva __gÄ«tassarena_ attano lÄ«lopetagÄ«tikÄ• dhaninÄ• __upakaá¸• á¸• hiya_ attano sam
__nettarasmibandhaá¹ƒ_ attano nayanakantiyÄ• paá¹-ibandhaá¹ƒ __karaggahena_ hatthag
apagatadhitiá¹ƒ mÅ«á¸·haá¹ƒ __maá¹ƒ yÄ• _ kantÄ• tÄ• disepi dukkare viniyojayi, __sÄ• i
nÄ• gamÄ• navikÄ• mayÄ• ajja __vidhinÄ• _ bhÄ• gyena __adhigatÄ• _ laddhÄ• ti.

ettha gÄ«tassaranettarasmikaraggahasaá¹…khatÄ• hi imÄ• hi padÄ• valÄ«hi uddÄ«panavi
ca, purisassa thÄ« ca Ä• lambaá¹‡aá¹ƒ hotÄ«ti ``sÄ• irandatÄ« mayÄ• â€™â€™ ti iminÄ•
dassito. ``upakaá¸• á¸• hiya bandhaá¹ƒ vivasaâ€™â€™ nti imehi kÄ• mena uddÄ«pitaá¹-hÄ
dassitÄ• . ``tÄ• disepi dukkare viniyojayÄ«â€™â€™ ti imehi ussÄ• hÄ• dikÄ• ca ``vidhinÄ•
ti imehi harisÄ• dikÄ• ca byabhicÄ• rÄ«bhÄ• vÄ• dassitÄ• . ratiyÄ• viruddhe nibbedaÄ• la
byabhicÄ• rÄ«bhÄ• ve vajjetvÄ• vuttappakÄ• ravibhÄ• vÄ• dike pakÄ• santo ``gÄ«tassaren
ratippatÄ«tiyÄ• anurÅ«paá¹ƒ payuttÄ• kavippayogÄ• idha anubhÄ• vÄ• nÄ• ma honti. nÄ
abhinayo \Be 347/ anubhÄ• vo. rammadesarammakÄ• larammavesÄ• dayo tadabhÄ• ve ra
gamyÄ• bhavantÄ«ti evaá¹ƒ lakkhaá¹‡Ä• nugatalakkhiyapariggÄ• ho sabbattha kÄ• tabbo.
satibandhatthÄ• vabodhakÄ• naá¹ƒ sabbhÄ• naá¹ƒ uppajjamÄ• nÄ• yapÄ«tiyÄ• kÄ• raá¹‡a
raso nÄ• ma hotÄ«ti. uparipi evameva.

hassaá¹-hÄ• yÄ«bhÄ• va

<358> __vikÄ• rÄ• katiÄ• dÄ«hi,

attanoâ€™ tha parassa vÄ• .

hÄ• so niddÄ• samÄ• lasya-

mucchÄ• dibyabhicÄ• ribhi.

paripose siyÄ• hasso,

bhiyyoâ€™ tthipabhutÄ«na so_ ||

<358> __ ``vikÄ• reâ€™â€™ _ccÄ• di. __vikÄ• rÄ• kati_ desavayÄ• dÄ«naá¹ƒ viparÄ«to k
yesaá¹ƒ aÃ±Ã±Ä• katyÄ• dinaccanÄ• dÄ«naá¹ƒ, tehi vibhÄ• vehi __hÄ• so_ cetovikÄ• so, s
parassa sambandhÄ« vÄ• , tattha yo vibhÄ• vasÄ• matthiyÄ• yevÄ• bhibyattiá¹ƒ yÄ• ti, so a
vibhÄ• vadassanÄ• uppannÄ• pi purisassa gambhÄ«rattÄ• dinÄ• chÄ• dito samÄ• no puri
paraá¹-á¹-ho. so hÄ• so niddÄ• dÄ«hi byabhicÄ• rÄ«hiyeva, anubhÄ• vapakkhe __Ä• di_sa
gahitÄ• . paripose sati hasso nÄ• ma raso siyÄ• . so hasso bhiyyo itthipabhutÄ«naá¹ƒ siyÄ•
__pabhuti_saddena nÄ«capakatayo saá¹…gaá¹‡hanti.

358__._ idÄ• ni hassarasassa posanÄ• kÄ• raá¹ƒ dassetumÄ• ha __ ``vikÄ• raâ€™â€™ _id
desavayoliá¹…gÄ• naá¹ƒ \Be 348/ viparÄ«tehi kesabandhagatiá¹-á¹-hitiÄ• dikehi, naccagÄ«
Ä• katisaá¹…khatehi hetubhÅ«tehi attano vÄ• atha parassa vÄ• sambandhÄ« so __hÄ• so
__niddÄ• samÄ• lasyamucchÄ• dibyabhicÄ• ribhi_ niddÄ• samaÄ• lasyamucchÄ• akkhipha

sutasambandhena teheva niddÄ• samÄ• lasyamucchÄ• saá¹…khatabyabhicÄ• rÄ«hi karaá
hasso nÄ• ma raso siyÄ• , __so_ hasso bhiyyo itthipabhutÄ«naá¹ƒ, nÄ«capakatÄ«naÃ±ca s
Ä• kati ceti ca, so Ä• di yesanti ca, niddÄ• ca samo ca Ä• lasyaÃ±ca mucchÄ• ceti ca, te Ä
akkhiphandanÄ• dÄ«naá¹ƒ anubhÄ• vÄ• nanti ca, te ca byabhicÄ• rino ceti ca, itthÄ« pabhu
nÄ«capakatÄ«nanti ca vÄ• kyaá¹ƒ.

hassappabheda

<359> __sitamiha vikÄ• sinayanaá¹ƒ,

kiÃ±cÄ• â€™ lakkhiyadijantu taá¹ƒ hasitaá¹ƒ.

madhurassaraá¹ƒ vihasitaá¹ƒ,

saá¹ƒsasirokampamupahasitaá¹ƒ_ ||

<360> __apahasitaá¹ƒ saÃ±jalaâ€™ kkhi,

vikkhittaá¹…gaá¹ƒ bhavatyaâ€™ tihasitaá¹ƒ.

dve dve hassÄ• kathitÄ• ceâ€™ saá¹ƒ,

jeá¹-á¹-he majjheâ€™ dhamepi ca kamaso_ ||

359-360__._ hasse bhedamÄ• ha __ ``sitaâ€™â€™ _miccÄ• dinÄ• . __iha_ hasse vikÄ• sÄ
sitaá¹ƒ, kiÃ±ci Ä• lakkhiyÄ• __dijÄ• _ dantÄ• yassa taá¹ƒ hasitaá¹ƒ. evaá¹ƒ madhuro saro
vihasitaá¹ƒ. aá¹ƒsasirokampena saha vattamÄ• naá¹ƒ upahasitaá¹ƒ, saha __jalena_ assunÄ
\Be 349/ yassa taá¹ƒ apahasitaá¹ƒ. vikkhittÄ• ni ito tato pasÄ• ritÄ• ni aá¹…gÄ• ni yassa taá
nÄ• ma. esaÃ±ca sitÄ• dÄ«naá¹ƒ majjhe dve dve hassÄ• Ä• dito paá¹-á¹-hÄ• ya __kamaso
majjhe adhamepi ca kathitÄ• ti sambandho. purÄ• tanehÄ«ti viÃ±Ã±Ä• yati.

359-360__._ idÄ• ni hassabhedaá¹ƒ dasseti __ ``sitaâ€™â€™ _miccÄ• dinÄ• . __iha_ imas
__vikÄ• sinayanaá¹ƒ_ vivaá¹-anayanaá¹ƒ sitaá¹ƒ nÄ• ma. __kiÃ±ci Ä• lakkhiyadijaá¹ƒ tu_ ki
taá¹ƒ hasitaá¹ƒ nÄ• ma. __madhurassaraá¹ƒ_ madhuranÄ• daá¹ƒ vihasitaá¹ƒ nÄ• ma. __sa
aá¹ƒsasirokampasahitaá¹ƒ upahasitaá¹ƒ nÄ• ma. __sajalakkhi_ assuvilocanasahitaá¹ƒ apah
__vikkhittaá¹…gaá¹ƒ_ aá¹-á¹-hÄ• ne pasÄ• raá¹‡avasena vikkhittahatthapÄ• dÄ• diavayava
bhavati. __esaá¹ƒ_ channaá¹ƒ __kamaso_ kamena dve dve jeá¹-á¹-he majjhe adhamepi vis
bhÄ• sitÄ• ti. vikÄ• sÄ«ni nayanÄ• ni asseti ca, kiÃ±ci Ä«sakaá¹ƒ Ä• lakkhiyÄ• dijÄ• yasse

asseti ca, aá¹ƒso ca siro ceti ca, aá¹ƒsasiraso kampoti ca, tena saha vattatÄ«ti ca, saha jale
akkhÄ«ni yasseti ca, anusvarÄ• gamo. vikkhittÄ• ni aá¹…gÄ• ni yasseti ca vÄ• kyaá¹ƒ. sitah
vihasitaupahasitadvayaá¹ƒ majjhime, apahasitaatihasitadvayaá¹ƒ adhame vattate. evaá¹ƒ si
anurÅ«pavibhÄ• vÄ• dinÄ• payuttÄ• ime rasÄ• â€™ vatthaá¹ƒ pÄ• puá¹‡antÄ«ti adhippÄ•

hassarasassa evamudÄ• haraá¹‡aá¹ƒ Ã±Ä• tabbaá¹ƒ ---

pÅ«jesi kaá¹‡á¹-hamaá¹‡inÄ• api yo pasanno,

dhamme purÄ• â€™ samadhuraá¹ƒ vidhuraá¹ƒ sa hantuá¹ƒ.

gopentiyÄ• pi vacanena thiyÄ• sabhÄ• vaá¹ƒ.

bhattiá¹ƒ akÄ• si pharuse mayi nÄ• garÄ• jÄ• ti ||

yo \Be 350/ __purÄ• _ pubbe __dhamme_ tassa dhammakathane __pasanno kaá¹‡á¹-ham
anagghakaá¹‡á¹-hamaá¹‡inÄ• pi taá¹ƒ pÅ«jesi, __so_ nÄ• garÄ• jÄ• __sabhÄ• vaá¹ƒ_ atta
api thiyÄ• __vacanena_ itthiyÄ• vacanena __asamadhuraá¹ƒ_ tulyarahitaá¹ƒ __vidhuraá¹ƒ
__hantuá¹ƒ_ vinÄ• sanatthaá¹ƒ __pharuse_ caá¹‡á¸• e mayi bhattiá¹ƒ akÄ• sÄ«ti. iha ekasm
nÄ• garÄ• jassa pasÄ• davadhavidhÄ• nÄ• diviparÄ«tappavatti Ä• lambaá¹‡avibhÄ• vo, pa
pÅ«jitabhÄ• vo ca bodhisattassa atulyabhÄ• vo ca itthivacanassa sampaá¹-icchanabhÄ• vo
aÃ±Ã±Ä• tabhÄ• vo ca puá¹‡á¹‡akassa caá¹‡á¸• abhÄ• vo ceti imehi sabbavacanehi uddÄ«
uddÄ«pitaá¹-hÄ• yÄ«bhÄ• vasaá¹…khato hÄ• so vÄ• kyasÄ• matthiyÄ• pakÄ• sito hÄ• sav
samÄ• lasiyasantosaassuvepathÄ• dikÄ• byabhicÄ• rÄ«bhÄ• vÄ• sÄ• ttikÄ• bhÄ• vÄ• ca
tadanurÅ«pavibhÄ• vÄ• dipakÄ• sakÄ• yathÄ• vuttakavippayogÄ• anubhÄ• vÄ• nÄ• ma h
vattabbÄ• pi hasitaupahasitÄ• dve imÄ• daá¹-á¹-habbÄ• .

karuá¹‡Ä• á¹-hÄ• yÄ«bhÄ• va

<361> __sokarÅ«po tu karuá¹‡o-

niá¹-á¹-hapattiá¹-á¹-hanÄ• sato.

tatthÄ• â€™ nubhÄ• vÄ• rudita-

palayatthambhakÄ• dayo.

visÄ• dÄ• lasyamaraá¹‡a-

cintÄ• dÄ« byabhicÄ• rino_ ||

<361> __ ``sokeâ€™â€™ _ccÄ• di. __aniá¹-á¹-hassa_ puttaviyogÄ• dino desanikkaá¸• á¸•
__iá¹-á¹-hassa_ dhammassa, dhanÄ• dino vÄ• nÄ• so ca tato vibhÄ• vabhÅ«tehi sampann
sokasabhÄ• vo tu karuá¹‡o raso nÄ• ma. tattha uttamÄ• naá¹ƒ soko puttaviyogÄ• dianiá¹-á¹
dhammÄ• diiá¹-á¹-hanÄ• sato ca jÄ• yate. nÄ«cÄ• naá¹ƒ tu desanikkaá¸• á¸• hanÄ• dianiá¹-
dhanÄ• diiá¹-á¹-hanÄ• sato ca, paresaá¹ƒ dhanÄ• dinÄ• sato tu uttamasseva mahÄ• kÄ• ru
subodhaá¹ƒ. anubhÄ• vo panettha yathocityaá¹ƒ nirÅ«payitabbo.

361__._ idÄ• ni karuá¹‡Ä• rasaposanakkamaá¹ƒ dasseti __ ``sokaâ€™â€™ _iccÄ• dinÄ• .
__aniá¹-á¹-happattiá¹-á¹-hanÄ• sato_ puttaviyogÄ• dino, desacÄ• gÄ• dino vÄ• aniá¹-á¹-ha
dhanÄ• dino vÄ• __iá¹-á¹-hassa_ kantivatthuno vinÄ• so cÄ• ti imehi Ä• lambaá¹‡avibhÄ• v
uppanno __sokarÅ«po tu_ sokasabhÄ• vo pana __karuá¹‡o_ karuá¹‡Ä• raso nÄ• ma hoti. _
__ruditapalayatthambhakÄ• dayo_ rudito palayo thambhotiÄ• dayo anubhÄ• vÄ• nÄ• ma b
sarÅ«po heá¹-á¹-hÄ• vuttova. visÄ• daÄ• lasyamaraá¹‡acintÄ• dayo byabhicÄ• rino tasmiá
bhavanti. iha puttaviyogÄ• dianiá¹-á¹-happattiyÄ• ca sÄ«ladhammÄ• diiá¹-á¹-hanÄ• sanena
uppajjati, desacÄ• gÄ• dianiá¹-á¹-happattiyÄ• ca dhanÄ• diiá¹-á¹-hanÄ• sanena ca nÄ«cÄ•
dhanÄ• divinÄ• sanena pana mahÄ• karuá¹‡ikattÄ• uttamasseva uppajjati. tasmiá¹ƒ visaye
nuppajjati. tasmÄ• yathÄ• rahaá¹ƒ payogo kÄ• tabbo. sokassa rÅ«po sabhÄ• voti ca, aniá¹-
iá¹-á¹-hassa nÄ• soti ca, aniá¹-á¹-happatti ca iá¹-á¹-hanÄ• so ceti ca, ruditaÃ±ca palayo ca th
te Ä• di yesamiti ca, visÄ• do ca Ä• lasyaÃ±ca maraá¹‡aÃ±ca cintÄ• ceti ca, tÄ• Ä• di yesa
imassa karuá¹‡Ä• rasassa lakkhiyamevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

Ä• kaá¸• á¸• hiteâ€™ kasatarÄ• japurakkhato \Be 352/ yo,

dhammena Ä• sanamalaá¹ƒkurute jinova.

so assavÄ• lamavalambiya dÄ• ni nÄ«to,

yakkhena lokatilako kurute kimekoti ||

yo __ekasatarÄ• japurakkhato_ rÄ• jÅ«naá¹ƒ ekasatena parivÄ• rito __jino iva_ buddho iva
madhuradhammakathanena __Ä• sanaá¹ƒ_ dhammÄ• sanaá¹ƒ __alaá¹ƒkurute_ sajjeti, __lo
tilakÄ• laá¹…kÄ• rabhÅ«to __so_ vidhurapaá¹‡á¸• ito __yakkhena_ puá¹‡á¹‡akena Ä• kaá¸
assavÄ• laá¹ƒ avalambiya idÄ• ni eko kiá¹ƒ kuruteti. ihÄ• nÄ«toti dassitapiyavatthuviyogo so
Ä• lambaá¹‡avibhÄ• vo hoti. ``Ä• kaá¸• á¸• hitekasatarÄ• jeâ€™â€™ ccÄ• dinÄ• sakalena
dassito, uddÄ«pitasokasaá¹…khÄ• taá¹-hÄ• yÄ«bhÄ• vo ca visÄ• dÄ• lasyacintÄ• diko byal

ruditapalayathambhakÄ• dikÄ• vibhÄ• vÄ• dibodhakaanubhÄ• vÄ• ca vÄ• kyasÄ• matthiye

ruddaá¹-hÄ• yÄ«bhÄ• va

<362> __kodho macchariyÄ• dÄ«hi, pose tÄ• samadÄ• dibhi.

nayanÄ• ruá¹‡atÄ• dÄ«hi, ruddo nÄ• ma raso bhave_ ||

<362> __ ``kodhoâ€™â€™ _iccÄ• di, subodhaá¹ƒ. ettha paá¹-hamena __Ä• di_saddena av
vibhÄ• vÄ• gahitÄ• , dutiyena uggasambhamÄ• dayo byabhicÄ• rino, tatiyena
bhÅ«kuá¹-ipuraá¹‡aoá¹-á¹-hanippÄ«á¸·anÄ• dayo anubhÄ• vÄ• .

362__._ idÄ• ni ruddarasassa posanakkamaá¹ƒ dasseti __ ``kodhoâ€™â€™ _iccÄ• dinÄ• .
macchariyaavikkhepaupahÄ• sÄ• dÄ«hi Ä• lambaá¹‡Ä• dÄ«hi vibhÄ• vehi ca hetubhÅ«tehi
tÄ• samadauggatasambhamÄ• dÄ«hi byabhicÄ• rÄ«bhÄ• vehi \Be 353/ __ca nayanÄ• ruá¹‡
nettarattasubhaá¹…gaoá¹-á¹-hapÄ«á¸·anÄ• dÄ«hi anubhÄ• vehi ca karaá¹‡abhÅ«tehi pose
bhaveti. macchariyaá¹ƒ Ä• di yesanti ca, tÄ• so ca mado ceti ca, te Ä• di yesamiti ca, nayan
aruá¹‡Ä• ni cÄ• ti ca, tesaá¹ƒ bhÄ• voti ca, sÄ• Ä• di yesamiti ca vÄ• kyaá¹ƒ.

ruddarasassa udÄ• haraá¹‡amevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

yakkhena bho adhigatosi manussabhakkhe,

nÄ• â€™ ssassa vÄ• laâ€™ mavalamba puraá¹ƒ avekkha.

verambhavÄ• tamukhacuá¹‡á¹‡itasabbagatto,

macco kathaá¹ƒ punapi passati jÄ«valokanti ||

bho manussabhakkhena yakkhena __adhigatosi_ gahito asi, assassa __vÄ• lamavalamba_
idÄ• neva __puraá¹ƒ avekkha_ tuyhaá¹ƒ nagaraá¹ƒ olokehi, tatheva hi __verambhavÄ• tam
verambhavÄ• tassa abhimukhicuá¹‡á¹‡itasakalasarÄ«ro __macco_ manusso __jÄ«valokaá
kathaá¹ƒ passatÄ«ti. iha macchariyÄ• divibhÄ• vÄ• ca kodhÄ• disaá¹…khÄ• to á¹-hÄ• yÄ«b
dÄ«pitÄ• honti, aparaddhena tÄ• samadauggatÄ• dibyabhicÄ• rÄ«bhÄ• vÄ• vibhÄ• vitÄ•
nayanÄ• ruá¹‡atÄ• dayo anubhÄ• vÄ• sÅ«citÄ• honti.

vÄ«raá¹-hÄ• yÄ«bhÄ• va

<363> __patÄ• pavikkamÄ• dÄ«hu-ssÄ• ho viroti saÃ±Ã±ito.

raá¹‡adÄ• nadayÄ• yogÄ• , vÄ«roâ€™ yaá¹ƒ tividho bhave.

tevÄ• â€™ nubhÄ• vÄ• dhitima-tyÄ• dayo byabhicÄ• rino_ ||

<363> __ ``patÄ• piâ€™â€™ _ccÄ• di. __patÄ• po_ sattusantÄ• pakÄ• rÄ« tejo, __vikkam
te Ä• dayo yesaá¹ƒ balÄ• vikkhepÄ• dÄ«naá¹ƒ \Be 354/ paá¹-ipuggalagatÄ• naá¹ƒ vibhÄ• v
__ussÄ• ho_ rasattamÄ• panno vÄ«ro rasoti saÃ±Ã±ito, ayaá¹ƒ vÄ«ro raá¹‡adÄ• nadayÄ• y
yuddhavÄ«ro dÄ• navÄ«ro dayÄ• vÄ«roti, __te_ yuddhakaraá¹‡Ä• dayo eva tattha anubhÄ•
dhitimatiuggatÄ• dayo byabhicÄ• rino bhavantÄ«ti.

363__._ idÄ• ni vÄ«rarasabhedaá¹ƒ, posanakkamaÃ±ca dasseti __ ``patÄ• paâ€™â€™ _ic
__patÄ• pavikkamÄ• dÄ«hi_ aÃ±Ã±arÄ• jÅ«naá¹ƒ daá¹‡á¸• ajatejasaá¹…khatapatÄ• po, tes
paramaá¹‡á¸• alakkamanasaá¹…khÄ• tavikkamo phalabhedo cetiÄ• dÄ«hi uppanno ussÄ•
__saÃ±Ã±ito_ kavÄ«hi Ã±Ä• to, ayaá¹ƒ vÄ«raraso __raá¹‡adÄ• nadayÄ• yogÄ• _ yuddhacÄ
tividho bhave. __te eva_ raá¹‡adÄ• nadayÄ• eva imÄ• anubhÄ• vÄ• nÄ• ma honti. __dhit
dhitimatiuggatagabbÄ• dayo byabhicÄ• rino bhÄ• vÄ• hontÄ«ti. yuddhavÄ«radÄ• navÄ«rad
tividho hoti. patÄ• po ca vikkamo ceti ca, te Ä• di yesamiti ca, raá¹‡o ca dÄ• naÃ±ca dayÄ•
ca, tayo vidhÄ• pakÄ• rÄ• assÄ• ti ca, dhiti ca mati ceti ca, tÄ• Ä• di yesamiti ca vÄ• kyaá

vÄ«rarasassa udÄ• haraá¹‡amevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

viÃ±Ã±Ä• petvÄ• kuveraá¹ƒ sumahati-

mapi ceâ€™ kovakumbhaá¹‡á¸• asenaá¹ƒ,

uttÄ• setvÄ• gahetvÄ• maá¹‡iratanavaraá¹ƒ

lakkhamÄ• dhÄ• ya jÅ«te.

jetvÄ• korabyarÄ• jaá¹ƒ sacivaratana-

muddhacca raÃ±Ã±aá¹ƒ satamhÄ• ,

etthÄ• netvÄ• â€™ diyissaá¹ƒ suyuvatiratanaá¹ƒ

ko mameâ€™ tthaâ€™ tthi bhÄ• roti ||

__kuveraá¹ƒ_ \Be 355/ vessavaá¹‡amahÄ• rÄ• jaá¹ƒ __viÃ±Ã±Ä• petvÄ• _ bodhetvÄ• __s
kumbhaá¹‡á¸• asenaá¹ƒ_ atimahantiá¹ƒ kumbhaá¹‡á¸• asenaá¹ƒ ekova __uttÄ• setvÄ• _ bh
maá¹‡iratanavaraá¹ƒ gahetvÄ• __jÅ«te_ akkhakÄ«á¸·Ä• yaá¹ƒ lakkhaá¹ƒ __Ä• dhÄ• ya_ á
jetvÄ• __raÃ±Ã±aá¹ƒ satamhÄ• _ rÄ• jasambandhinÄ• satena __sacivaratanaá¹ƒ_ amacc
uddharitvÄ• etthÄ• netvÄ• __suyuvatiratanaá¹ƒ_ sobhanaitthiratanaá¹ƒ __Ä• diyissaá¹ƒ_ g
yathÄ• vuttesu mama ko bhÄ• ro atthÄ«ti. ettha ``ko mametthatthi bhÄ• roâ€™â€™ ti iminÄ
á¹-hÄ• yÄ«bhÄ• vo pakÄ• sito. etassa uppattiuddÄ«panesu kÄ• raá¹‡abhÅ«tassa itthiratana
Ä• dÄ• nakhyÄ• tanÄ• garÄ• jagatapatÄ• pavikkamÄ• divibhÄ• vo ca,
taá¹ƒtaá¹ƒrÅ«pappakÄ• sakakavivacanasaá¹…khÄ• tÄ• nubhÄ• vo ca ``viÃ±Ã±Ä• petvÄ• â
vÄ• kyasÄ• matthiyena paá¹-ipÄ• danÄ«yÄ• honti. ``sumahatimapi kumbhaá¹‡á¸• asenaá¹ƒ
satamhÄ• sacivaratanamuddhaccÄ• â€™â€™ ti ca imehi dhitiuggatagabbÄ• dayo ca, ``viÃ
ca, ``uttÄ• setvÄ• korabyarÄ• jaâ€™â€™ nti ca, ``etthÄ• netvÄ• iccÄ• dayoâ€™â€™ ti ca
byabhicÄ• rino bhÄ• vÄ• vibhÄ• vitÄ• honti. imehi vibhÄ• vÄ• nubhÄ• vabyabhicÄ• rÄ«bhÄ
daá¹-á¹-habbo. iminÄ• yeva nayena dÄ• navÄ«rÄ• dayo viÃ±Ã±Ä• tabbÄ• .

bhayaá¹-hÄ• yÄ«bhÄ• va

<364> __vikÄ• risanasattÄ• di-

bhayukkaá¹ƒso bhayÄ• nako.

sedÄ• dayoâ€™ nubhÄ• veâ€™ ttha,

tÄ• sÄ• dÄ« byabhicÄ• rino_ ||

<364> __ ``vikÄ• riâ€™â€™ _ccÄ• di. __vikÄ• ri_ asabhÄ• vappavatto viruddho __sano_ s
yesaá¹ƒ suÃ±Ã±Ä• raÃ±Ã±Ä• dÄ«naá¹ƒ \Be 357/ itthinÄ«cappakatisambhavantÄ• naá¹ƒ, vi
vÄ• uttamÄ• naá¹ƒ, tehi jÄ• tassa bhayassa, kittimassa vÄ• ukkaá¹ƒso bhayÄ• nako nÄ• m
sedakampanapÄ• dacalanÄ• dayo anubhÄ• vÄ• , tÄ• sÄ• dayo byabhicÄ• rino.

364__._ idÄ• ni bhayÄ• nakarasassa posanakkamaá¹ƒ dasseti __ ``vikÄ• riâ€™â€™ _ccÄ•
__vikÄ• risanasattÄ• dibhayukkaá¹ƒso_ pakativirahena vikÄ• ravantehi viruddhehi asanisad
rakkhasÄ• disattehi vÄ• vibhÄ• vehi hetubhÅ«tehi saÃ±jÄ• to sÄ• bhÄ• viko, kittimo vÄ• bh
bhayÄ• nakaraso nÄ• ma hoti. __ettha_ bhayÄ• nakarasavisaye __sedÄ• dayo_ dÄ• hasar
kÄ• yikavÄ• casikappayogasaá¹…khatÄ• anubhÄ• vÄ• honti. __tÄ• sÄ• dÄ« byabhicÄ• rin
byabhicÄ• rÄ«bhÄ• vÄ• hontÄ«ti. sano ca satto ceti ca, vikÄ• ro etesaá¹ƒ atthÄ«ti ca, vikÄ•
ceti ca, te Ä• dayo yesaá¹ƒ suÃ±Ã±Ä• raÃ±Ã±Ä• dÄ«namiti ca, tehi jÄ• taá¹ƒ bhayamiti ca,

ukkaá¹ƒsoti ca, sedo Ä• di yesaá¹ƒ kampanÄ• dÄ«namiti ca, tÄ• so Ä• di yesaá¹ƒ saá¹…kÄ
itthinÄ«cappakatikÄ• naá¹ƒ bhayahetu vikÄ• risanasattÄ• di, uttamÄ• naá¹ƒ guruÄ• di.

ettha lakkhiyamevaá¹ƒ veditabbaá¹ƒ ---

yaá¹ƒ diá¹-á¹-hisatthapatanena paripphurantÄ«,

kumbhaá¹‡á¸• arakkhasacamÅ« gamitÄ• samantÄ• .

Ä• cakkavÄ• á¸·anagaâ€™ massagataá¹ƒ purÄ«va,

bhoto muhuá¹ƒ muhuâ€™ mapassi sa puá¹‡á¹‡akoâ€™ hanti ||

__diá¹-á¹-hisatthapatanena_ diá¹-á¹-hisallasampÄ• tanena __paripphurantÄ«_ kampamÄ• r
parisamantato __Ä• cakkavÄ• á¸·anagaá¹ƒ_ cakkavÄ• á¸·apabbatÄ• vadhi __gamitÄ• _ pal
__kumbhaá¹‡á¸• arakkhasacamÅ«_ kumbhaá¹‡á¸• arakkhasÄ• naá¹ƒ \Be 357/ senÄ• yaá¹
nisinnakaá¹ƒ __bhoto_ bhavataá¹ƒ tumhÄ• kaá¹ƒ __purÄ« iva_ puriyÄ• dassanamiva __mu
khaá¹‡e khaá¹‡e apassittha, __so_ ahaá¹ƒ puá¹‡á¹‡ako nÄ• ma yakkhoti. ettha ``diá¹-á¹-his
ti diá¹-á¹-hisatthÄ• ropanena ca ``sa puá¹‡á¹‡ako ahaâ€™â€™ nti iminÄ• ca bhayajananas
hetubhÅ«taviruddhasattasaá¹…khÄ• tÄ• vibhÄ• vÄ• niddiá¹-á¹-hÄ• , ``muhuá¹ƒ muhuâ€™
rasÄ• vatthasampattabhayukkaá¹ƒsasaá¹…khato á¹-hÄ• yÄ«bhÄ• vo vibhÄ• vito, ``kumbha
samantÄ• Ä• cakkavÄ• á¸·anagaâ€™â€™ nti tÄ• sasaá¹…kÄ• dikÄ• byabhicÄ• rino bhÄ•
ti sedakampÄ• dayo anubhÄ• vÄ• dassitÄ• honti.

jigucchÄ• á¹-hÄ• yÄ«bhÄ• va

<365> __jigucchÄ• rudhirÄ• dÄ«hi,

pÅ«tyÄ• dÄ«hi virÄ• gato.

bÄ«bhaccho khobhanuâ€™ bbegÄ«,

kamena karuá¹‡Ä• yuto.

nÄ• sÄ• vikunanÄ• dÄ«hi,

saá¹…kÄ• dÄ«hiâ€™ ssa posanaá¹ƒ_ ||

<365> __ ``jigucchÄ• â€™â€™ _iccÄ• di. rudhirantÄ• dÄ«hi pÅ«tikimiÄ• dÄ«hi virÄ• gato c
garahÄ• kamena khobhano ubbegÄ« karuá¹‡Ä• yuto ca bÄ«bhaccho bhavati, nÄ• sÄ• viku
anubhÄ• vehi, saá¹…kÄ• vegÄ• dÄ«hi byabhicÄ• rÄ«hi ca assa posanaá¹ƒ bhavatÄ«ti.

365__._ idÄ• ni bÄ«bhaccharasassa posanakkamaá¹ƒ dasseti __ ``jigucchÄ• â€™â€™ _icc
rattantaguá¹‡Ä• dÄ«hi ca, __pÅ«tyÄ• dÄ«hi_ pÅ«tikimiÄ• dÄ«hi ca, __virÄ• gato_ virattabh
vibhÄ• vehi hetubhÅ«tehi uppajjamÄ• nÄ• jigucchÄ• __kamena_ rudhirÄ• dÄ«naá¹ƒ tiá¹‡á
paá¹-ipÄ• á¹-iyÄ• __khobhano_ \Be 358/ anavaá¹-á¹-hÄ• no asamÄ• hito __ubbegÄ«_ ubb
sokarÅ«pena sahito cÄ• ti evaá¹ƒ bÄ«bhaccho raso nÄ• ma hoti. __nÄ• sÄ• vikunanÄ• dÄ«
nÄ• sasaá¹…kocanamukhapidahanÄ• dÄ«hi anubhÄ• vehi ca __saá¹…kÄ• dÄ«hi_ ca saá¹.
byabhicÄ• rÄ«bhÄ• vehi ca karaá¹‡abhÅ«tehi __assa_ bÄ«bhaccharasassa posanaá¹ƒ hot
padesu, khobhanÄ• dÄ«su tÄ«su ca gamyamÄ• nattÄ• avuttopi __ca_saddo yojetabbo, tas
yuttova bÄ«bhaccharaso nÄ• mÄ• ti daá¹-á¹-habbo. rudhiraá¹ƒ Ä• di yesaá¹ƒ antÄ• dÄ«nam
kimiÄ• dÄ«namiti ca, ubbego assa bÄ«bhacchassa atthÄ«ti ca, karuá¹‡ena Ä• yutoti ca, nÄ
saá¹…kocanamiti ca, taá¹ƒ Ä• di yesaá¹ƒ mukhacchÄ• danÄ• dÄ«namiti ca, saá¹…kÄ• Ä•
vÄ• kyaá¹ƒ.

imassa bÄ«bhacchassodÄ• haraá¹‡amevaá¹ƒ veditabbaá¹ƒ ---

yakkhÄ• maccakaraá¹…kakaá¹…kanadharÄ• ye nimmitÄ• puá¹‡á¹‡ake-

nuâ€™ ttaá¹ƒsÄ«katapÄ• á¹‡ipallavadharÄ• hÄ• rÄ«katantoragÄ• .

littÄ• lohitakuá¹…kumehi vidhureneâ€™ te pivantÄ• vasÄ• -

majjaá¹ƒ sÄ«sakapÄ• lapÄ• tihi pure dhuttÄ• viyoâ€™ pekkhitÄ• ti ||

__puá¹‡á¹‡akena_ yakkhena nimmitÄ• __maccakaraá¹…kakaá¹…kanadharÄ• _
manussaá¹-á¹-hisaá¹…khÄ• takarabhÅ«sanadhÄ• rino __uttaá¹ƒsÄ«katapÄ• á¹‡ipallavadha
matthakamÄ• likatahatthatalasaá¹…khatapallavadhÄ• rino __hÄ• rÄ«katantoragÄ• _
muttÄ• hÄ• rÄ«katamanussantasaá¹…khÄ• tauragasampayuttÄ• __lohitakuá¹…kumehi_ ru
littÄ• __sÄ«sakapÄ• lapÄ• tihi_ sÄ«sakapÄ• lasaá¹…khÄ• tehi sarÄ• vehi __vasÄ• majjaá
__pure_ abhimukhe pivantÄ• ye yakkhÄ• siyuá¹ƒ, ete yakkhÄ• __vidhurena_ paá¹‡á¸• ite
surÄ• dhuttÄ• viya upekkhitÄ• hontÄ«ti. iha ``littÄ• lohitakuá¹…kumehÄ«â€™â€™ ti ca
``uttaá¹ƒsÄ«katapÄ• á¹‡ipallavadharÄ• â€™â€™ ti ca \Be 359/ ``hÄ• rÄ«katantoragÄ• â€™
cittakkhobhakÄ• raá¹‡abhÅ«to rudhirÄ• divibhÄ• vo ca, ``maccakaraá¹…kakaá¹…kanaroâ€
``sÄ«sakapÄ• lapÄ• tihi vasÄ• majjaá¹ƒ pivantÄ• â€™â€™ ti ca imehi ubbegavantasabhÄ•
pÅ«tyÄ• divibhÄ• vo ca pakÄ• sito. karuá¹‡Ä• yutasabhÄ• vassa kÄ• raá¹‡abhÅ«tavirajjana

nÄ• sÄ• vikunanÄ• dianubhÄ• vo ca saá¹…kÄ• vegÄ• dibyabhicÄ• rÄ«bhÄ• vo ca bÄ«bhac
ime sabbe vÄ• kyasÄ• matthiyena gammÄ• ti veditabbÄ• .

vimhayaá¹-hÄ• yÄ«bhÄ• va

<366> __atilokapadatthehi,

vimhayoâ€™ yaá¹ƒ rasoâ€™ bbhuto.

tassÄ• â€™ nubhÄ• vÄ• sedassu-

sÄ• dhuvÄ• dÄ• dayo siyuá¹ƒ.

tÄ• sÄ• vegadhitippaÃ±Ã±Ä• ,

honteâ€™ ttha byabhicÄ• rino_ ||

<366> __ ``atiâ€™â€™ _ccÄ• di. __atilokehi_ lokÄ• tivuttÄ«hi mÄ• yÄ• dibbagehÄ• rÄ• mA
ayaá¹ƒ __vimhayo_ cittavikÄ• rasaá¹…khÄ• to á¹-hÄ• yÄ«bhÄ• vo abbhuto raso nÄ• ma. se
tassa anubhÄ• vÄ• siyuá¹ƒ, tÄ• sÄ• dayo byabhicÄ• rino hontÄ«ti.

366__._ idÄ• ni vimhayarasassa posanakkamaá¹ƒ dasseti __ ``atiâ€™â€™ _iccÄ• dinÄ• . _
lokaá¹-á¹-hitimatikkamma pavattehi mÄ• yÄ• dibbabhavanaÄ• rÄ• mavimÄ• nÄ• dipadatthe
ayaá¹ƒ __vimhayo_ cittabyÄ• panasaá¹…khÄ• to á¹-hÄ• yÄ«bhÄ• vo __abbhuto raso_ abbh
sedassusÄ• dhuvÄ• dÄ• dayo __tassa_ abbhutarasassa anubhÄ• vÄ• siyuá¹ƒ, tÄ• sÄ• veg
abbhutarasavisaye byabhicÄ• rino bhÄ• vÄ• hontÄ«ti. atikkantÄ• lokamiti ca, te ca te pada
sÄ• dhuiti vÄ• doti ca, sedo ca assu ca sÄ• dhuvÄ• do ceti ca, te Ä• di yesaá¹ƒ romaÃ±cÄ•
Ä• vego ca dhiti ca paÃ±Ã±Ä• ceti ca vÄ• kyaá¹ƒ.

imassa abbhutarasassodÄ• haraá¹‡amevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

sa puá¹‡á¹‡akenÄ• â€™ haá¹-anekabhiá¹ƒsane-

svaâ€™ ho naá¹-eneva suniccaloâ€™ calÄ• .

nipÄ• tito tena avaá¹ƒsiropataá¹ƒ,

asantasaá¹ƒ taá¹ƒ mini diá¹-á¹-hiyaá¹-á¹-hiyÄ• ti ||

__so_ vidhurapaá¹‡á¸• ito __puá¹‡á¹‡akena_ yakkhena __naá¹-ena_ iva anekavikÄ• radas
__Ä• haá¹-anekabhiá¹ƒsanesu_ bhayattamÄ• nÄ«tÄ• nekavidhabhiá¹ƒsanesu vattamÄ• nes
puá¹‡á¹‡akena __acalÄ• _ saá¹-á¹-hiyojanubbedhakÄ• á¸·Ä• giripabbatamatthakato nipÄ• t
adhosÄ«saá¹ƒ patanto __asantasaá¹ƒ_ evaá¹ƒ appatiá¹-á¹-hepi anuttasanto __taá¹ƒ_ pabba
diá¹-á¹-hiyaá¹-á¹-hiyÄ• __mini_ pamÄ• á¹‡amakÄ• si, __aho_ acchariyanti. ettha bhayahetu
tattha parijÄ• nanÄ• bhÄ• vassa ca lokasabhÄ• vattÄ• tamatikkamma bhayakaraá¹‡e asan
pabbataminanassa ca pavattabhÄ• vakathanena lokÄ• tikkantapadatthasaá¹…khÄ• to vibhÄ
diá¹-á¹-hiyaá¹-á¹-hiyÄ• â€™â€™ ti iminÄ• pakÄ• sito. ``ahoâ€™â€™ ti vacanena, tassa sÄ
sÄ• dhuvÄ• dasedaassuÄ• dayo anubhÄ• vÄ• vibhÄ• vitÄ• . tÄ• saÄ• vegadhiticcÄ• dibyal
vimhayasaá¹…khÄ• taá¹-hÄ• yÄ«bhÄ• vo ca samuditavÄ• kyasÄ• matthiyena jotito.

samaá¹-hÄ• yÄ«bhÄ• va

<367> __á¹-hÄ• yÄ«bhÄ• vo \Be 361/ samo mettÄ• -

dayÄ• modÄ• disambhavo.

bhÄ• vÄ• dÄ«hi taduâ€™ kkaá¹ƒso,

santo santanisevito_ ||

iti saá¹…gharakkhitamahÄ• sÄ• mipÄ• daviracite

subodhÄ• laá¹…kÄ• re

rasabhÄ• vÄ• vabodho nÄ• ma paÃ±camo paricchedo.

subodhÄ• laá¹…kÄ• ro samatto.

<367> __ ``á¹-hÄ• yiâ€™â€™ _ccÄ• di. mettÄ• disambhavo __samo_ upasamasaá¹…khÄ•
tadanurÅ«pehi bhÄ• vÄ• nubhÄ• vehi tassa ukkaá¹ƒso yassa, so santo nÄ• ma raso bhavat

iti subodhÄ• laá¹…kÄ• re mahÄ• sÄ• minÄ• mikÄ• yaá¹ƒ á¹-Ä«kÄ• yaá¹ƒ

rasabhÄ• vÄ• vabodho paÃ±camo paricchedo.

367__._ idÄ• ni santarasassa posanakkamaá¹ƒ dasseti __ ``á¹-hÄ• yiâ€™â€™ _ccÄ• dinÄ•

__mettÄ• dayÄ• modÄ• disambhavo_ mettÄ• karuá¹‡Ä• pÄ«tiÄ• divibhÄ• vehi sambhÅ«to
á¹-hÄ• yÄ«bhÄ• vo nÄ• ma hoti, __bhÄ• vÄ• dÄ«hi_ byabhicÄ• rÄ«bhÄ• vÄ• dÄ«hi karaá¹‡
anurÅ«pehi byabhicÄ• rÄ«bhÄ• vÄ• nubhÄ• vehi __tadukkaá¹ƒso_ tassa á¹-hÄ• yÄ«bhÄ• v
__santanisevito_ sÄ• dhÅ«hi sevito __santo_ santaraso nÄ• ma hotÄ«ti. mettÄ• ca dayÄ•
yesamiti ca, tehi sambhavo yasseti ca, tassa ukkaá¹ƒso assa santasseti ca, sataá¹ƒ nisevito

assa \Be 352/ santarasassodÄ• haraá¹‡amevaá¹ƒ daá¹-á¹-habbaá¹ƒ ---

entesu kesarikarÄ«svaâ€™ pi veá¹-hayante,

nÄ• ge nagaá¹ƒ madagaje viya veá¸·ugumbaá¹ƒ.

yakkhe vicÄ• layati nocali Ä«sakampi,

santiá¹ƒ gatova vidhuro madhurÄ• pi bhÄ• voti ||

__kesarikarÄ«su_ sÄ«hahatthÄ«su __entesu api_ bhiá¹ƒsanÄ• kÄ• rena samÄ«pamÄ• gac
veá¹-hayantepi_ nÄ• gesu sarÄ«raá¹ƒ veá¹-hayantesupi. jÄ• tyÄ• pekkhÄ• yekavacanaá¹ƒ,
viya vicÄ• layati_ madagaá¸·itahatthimhi cÄ• lente iva __yakkhe_ puá¹‡á¹‡ake __nagaá¹ƒ_
__vicÄ• layatipi_ anekappakÄ• re cÄ• lentepi __vidhuro_ paá¹‡á¸• ito __santiá¹ƒ gatova_ ni
Ä• lambaá¹‡akaraá¹‡avasena sampatto viya phalasamÄ• pattisamÄ• panno iva atha vÄ•
diá¹-á¹-hadhammanibbÄ• nasaá¹…khatanirodhasamÄ• pattisamÄ• panno viya __Ä«sakamp
api_ madhurasabhÄ• vatopi no cali, nisinnaá¹-á¹-hÄ• nato pagevÄ• ti adhippÄ• yo. ettha
dhÄ• vanarodanakampanÄ• dÄ«naá¹ƒ karaá¹‡abhÅ«taá¹ƒ sÄ«hÄ• dÄ«namÄ• gamanaá¹ƒ
pabbatakampanantiÄ• dÄ«su vattamÄ• nesupi nibbikÄ• rattena santiá¹ƒ gatoti iminÄ• santa
uddese dassito navamo á¹-hÄ• yÄ«bhÄ• vo dassito hoti, etassa uppattiuddÄ«panÄ• naá¹ƒ k
mettÄ• dayÄ• modÄ• divibhÄ• vÄ• sÄ• matthiyÄ• dassitÄ• hontÄ«ti. dhitimatisatiÄ• dayo
ca tÄ• disÄ• nubhÄ• vÄ• ca ``entesu veá¹-hayante vicÄ• layatÄ«â€™â€™ ti iminÄ• , sakala
pakÄ• sitÄ• ti daá¹-á¹-habbÄ• .

iti subodhÄ• laá¹…kÄ• ranissaye

rasabhÄ• vÄ• vabodho nÄ• ma paÃ±camo paricchedo.

subodhÄ• laá¹…kÄ• raá¹-Ä«kÄ• samattÄ• .

A SUMMARY OF THE 152 SUTTAS OF THE MAJJHIMA NIKAYA

This summary is from "MAJJHIMA NIKAYA: THE MIDDLE LENGTH SAYINGS", edited by Bhiikhu Bodhi.

This new translation of the entire Majjhima Nikaya--one of the most important collections of suttas in the Pali Canon--is based on the posthumous manuscripts of Bhikkhu Nanamoli, and will be published jointly by Wisdom Publications and the Barre Center for Buddhist Studies in Fall, 1994.

For further information about this project, contact the Barre Center for Buddhist Studies.

PART ONE: THE ROOT FIFTY DISCOURSES

1. Mulapariyaya Sutta: The Root of All Things. The Buddha analyses the cognitive processes of four types of individuals--the untaught ordinary person, the discipline in higher training, the arahant, and the Tathagata. This is one of the deepest and most difficult suttas in the Pali Canon, and it is therefore suggested that the earnest student read it only in a cursory manner on a first reading of the Majjhima Nikaya, returning to it for an in-depth study after completing the entire collection.

2. Sabbasava Sutta: All the Taints. The Buddha teaches the bhikkhus seven methods for restraining and abandoning the taints, the fundamental defilements that maintain bondage to the round of birth and death.

3. Dhammadayada Sutta: Heirs in the Dhamma. The Buddha enjoins the bhikkhus to be heirs in Dhamma, not heirs in material things. The venerable Sariputta then continues on the same theme by explaining how disciples should train themselves to become the Buddha's heirs in Dhamma.

4. Bhayabherava Sutta: Fear and Dread. The Buddha describes to a brahmin the qualities required of a monk who wishes to live alone in the forest. He then relates an account of his own attempts to conquer fear when striving for enlightenment.

5. Anangana Sutta: Without Blemishes. The venerable Sariputta gives a discourse to the bhikkhus on the meaning of blemishes, explaining that a bhikkhu becomes blemished when he falls under the sway of evil wishes.

6. Akankheyya Sutta: If a Bhikkhu Should Wish. The Buddha begins by stressing the importance of virtue as the foundation for a bhikkhu's training, and he then goes on to enumerate the benefits which a bhikkhu can reap by properly fulfilling the training.

7. Vatthupama Sutta: The Simile of the Cloth. With a simple simile the Buddha illustrates the difference between a defiled mind and a pure mind.

8. Sallekha Sutta: Effacement. The Buddha rejects the view that the mere attainment of the meditative absorptions is effacement and explains how effacement is properly practised in his teaching.

9. Sammaditthi Sutta: Right View. A long and important discourse by the venerable Sariputta, with separate sections on the wholesome and the unwholesome, nutriment, the Four Noble Truths, the twelve factors of dependent origination, and the taints.

10. Satipatthana Sutta: The Foundations of Mindfulness. This is one of the fullest and most important suttas by the Buddha dealing with meditation, with particular emphasis on the development of insight. The Buddha begins by declaring the four foundations of mindfulness to be the

direct path for the realisation of Nibbana, then gives detailed instructions on the four foundations: the contemplation of the body, feelings, mind and mind-objects.

11. Culasihanada Sutta: The Shorter Discourse on the Lion's Roar. The Buddha declares that only in his Dispensation can the four grades of noble individuals be found, explaining how his teaching can be distinguished from other creeds through its unique rejection of all doctrines of self.

12. Mahasihanada Sutta: The Great Discourse on the Lion's Roar. The Buddha expounds the ten powers of a Tathagata, his four kinds of intrepidity, and other superior qualities which entitle him to "roar his lion's roar in the assemblies."

13. Mahadukkhakkhandha Sutta: The Greater Discourse on the Mass of Suffering. The Buddha explains the full understanding of sensual pleasures, material form and feelings; there is a long section on the dangers in sensual pleasures.

14. Culadukkhakkhandha Sutta: The Shorter Discourse on the Mass of Suffering. A variation on the preceding, ending in a discussion with Jain ascetics on the nature of pleasure and pain.

15. Anumana Sutta: Inference. The venerable Maha Moggallana enumerates the qualities which make a bhikkhu difficult to correct and teaches how one should examine oneself to remove the defects in one's character.

16. Cetokhila Sutta: The Wilderness in the Heart. The Buddha explains to the bhikkhus the five "wildernesses in the heart" and the five "shackles in the heart."

17. Vanapattha Sutta: Jungle Thickets. A discourse on the conditions under which a meditative monk should remain living in a jungle thicket and the conditions under which he should go elsewhere.

18. Madhupindika Sutta: The Honey Ball. The Buddha utters a deep but enigmatic statement about "the source through which perceptions and notions tinged by mental proliferation beset a man." This statement is elucidated by the venerable Maha Kaccana, whose explanation is praised by the Buddha.

19. Dvedhavitakka Sutta: Two Kinds of Thought. With reference to his own struggle for enlightenment, the Buddha explains the way to overcome unwholesome thoughts and replace them by wholesome thoughts.

20. Vitakkasanthana Sutta: The Removal of Distracting Thoughts. The Buddha teaches five methods for dealing with the unwholesome thoughts that may arise in the course of meditation.

21. Kakacupama Sutta: The Simile of the Saw. A discourse on the need to maintain patience when addressed with disagreeable words.

22. Alagaddupama Sutta: The Simile of the Snake. A bhikkhu named Arittha gives rise to a pernicious view that conduct prohibited by the Buddha is not really an obstruction. The Buddha reprimands him and with a series of memorable similes stresses the dangers in misapplying and misrepresenting the Dhamma. The sutta culminates in one of the most impressive disquisitions on non-self found in the Canon.

23. Vammika Sutta: The Ant-hill. A deity presents a monk with an obscure riddle, which is unravelled for him by the Buddha.

24. Rathavinita Sutta: The Relay Chariots. The venerable Punna Mantaniputta explains to Sariputta that the goal of the holy life, final Nibbana, is to be reached by way of the seven stages of purification.

25. Nivapa Sutta: The Bait. The Buddha uses the analogy of deer trappers to make known to the bhikkhus the obstacles that confront them in their effort to escape from Mara's control.

26. Ariyapariyesana Sutta: The Noble Search. The Buddha gives the bhikkhus a long account of his own quest for enlightenment from the time of his life in the palace up to his transmission of the Dhamma to his first five disciples.

27. Culahatthipadopama Sutta: The Shorter Discourse on the Simile of the Elephant's Footprint. Using the analogy of a woodsman tracking down a big bull elephant, the Buddha explains how a disciple arrives at complete certainty of the truth of his teaching. The sutta presents a full account of the step-by-step training of the Buddhist monk.

28. Mahahatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant's Footprint. The venerable Sariputta begins with a statement of the Four Noble Truths, which he then expounds by way of the contemplation of the four elements and the dependent origination of the five aggregates.

29. Mahasaropama Sutta: The Greater Discourse on the Simile of the Heartwood.
30. Culasaropama Sutta: The Shorter Discourse on the Simile of the Heartwood.

These two discourses emphasise that the proper goal of the holy life is the unshakeable deliverance of the mind,

to which all other benefits are subsidiary.

31. Culagosinga Sutta: The Shorter Discourse in Gosinga The Buddha meets three bhikkhus who are living in concord, "blending like milk and water," and inquires how they succeed in living together so harmoniously.

32. Mahagosinga Sutta: The Greater Discourse in Gosinga. On a beautiful moonlit night a number of senior disciples meet together in a sala-tree wood and discuss what kind of bhikkhu could illuminate the wood. After each has answered according to his personal ideal, they go the Buddha, who provides his own answer.

33. Mahagopalaka Sutta: The Greater Discourse on the Cowherd. The Buddha teaches eleven qualities that prevent a bhikkhu's growth in the Dhamma and eleven qualities that contribute to his growth.

34. Culagopalaka Sutta: The Shorter Discourse on the Cowherd. The Buddha explains the types of bhikkhus who "breast Mara's stream" and get safely across to the further shore.

35. Culasaccaka Sutta: The Shorter Discourse to Saccaka. The debater Saccaka boasts that in debate he can shake the Buddha up and down and thump him about, but when he finally meets the Buddha their discussion takes some unexpected turns.

36. Mahasaccaka Sutta: The Greater Discourse to Saccaka. The Buddha meets again with Saccaka and in the course of a discussion on "development of body" and "development of mind" he relates a detailed narrative on his own spiritual quest.

37. Culatanhasankhaya Sutta: The Shorter Discourse on the Destruction of Craving. The venerable Maha Moggallana

overhears the Buddha give a brief explanation to Sakka, ruler of gods, as to how a bhikkhu is liberated through the destruction of craving. Wishing to know if Sakka understood the meaning, he makes a trip to the heaven of the Thirty-three to find out.

38. Mahatanhasankhaya Sutta: The Greater Discourse on the Destruction of Craving. A bhikkhu named Sati promulgates the pernicious view that the same consciousness transmigrates from life to life. The Buddha reprimands him with a lengthy discourse on dependent origination, showing how all phenomena of existence arise and cease through conditions.

39. Maha-Assapura Sutta: The Greater Discourse at Assapura. The Buddha elucidates "the things that make one a recluse" with a discourse covering many aspects of the bhikkhu's training.

40. Cula-Assapura Sutta: The Shorter Discourse at Assapura. The Buddha explains "the way proper to the recluse" to be not the mere outward practice of austerities but the inward purification from defilements.

41. Saleyyaka Sutta: The Brahmins of Sala.
42. Veranjaka Sutta: The Brahmins of Veranja.

In these two nearly identical suttas the Buddha explains to groups of brahmin householders the courses of conduct leading to rebirth in lower realms and the courses leading to higher rebirth and deliverance.

43. Mahavedalla Sutta: The Greater Series of Questions and Answers.
44. Culavedalla Sutta: The Shorter Series of Questions and Answers.

These two discourses take the form of discussions on various subtle points of Dhamma, the former between the venerable Maha Kotthita and the venerable Sariputta, the

latter between the bhikkhuni Dhammadinna and the lay follower Visakha.

45. Culadhammasamadana Sutta: The Shorter Discourse on Ways of Undertaking Things.
46. Mahadhammasamadana Sutta: The Greater Discourse on Ways of Undertaking Things.

The Buddha explains, differently in each of the two suttas, four ways of undertaking things, distinguished according to whether they are painful or pleasant now and whether they ripen in pain or pleasure in the future.

47. Vimamsaka Sutta: The Inquirer. The Buddha invites the bhikkhus to make a thorough investigation of himself in order to find out whether or not he can be accepted as fully enlightened.

48. Kosambiya Sutta: The Kosambians. During the period when the bhikkhus at Kosambi were divided by a dispute, the Buddha teaches them the six qualities that create love and respect and conduce to unity. He then explains seven extraordinary knowledges possessed by a noble disciple who has realised the fruit of stream-entry.

49. Brahmanimantanika Sutta: The Invitation of a Brahma. Baka the Brahma, a high divinity, adopts the pernicious view that the heavenly world over which he presides is eternal and that there is no higher state beyond. The Buddha visits him to dissuade him from that wrong view and engages him in a contest of Olympian dimensions.

50. Maratajjaniya Sutta: The Rebuke to Mara. Mara attempts to harass the venerable Maha Moggallana, but the latter relates a story of the distant past to warn Mara of the dangers in creating trouble for a disciple of the Buddha.

PART TWO: THE MIDDLE FIFTY DISCOURSES

51. Kandaraka Sutta: To Kandaraka. The Buddha discusses four kinds of persons found in the world--the one who torments himself, the one who torments others, the one who torments both himself and others, and the one who torments neither but lives a truly holy life.

52. Atthakanagara Sutta: At Atthakanagara. The venerable Ananda teaches eleven "doors to the Deathless" by which a bhikkhu can attain the supreme security from bondage.

53. Sekha Sutta: The Disciple in Higher Training. At the Buddha's request the venerable Ananda gives a discourse on the practices undertaken by a disciple in higher training.

54. Potaliya Sutta: To Potaliya. The Buddha teaches a presumptuous interlocutor the meaning of "the cutting off of affairs" in his discipline. The sutta offers a striking series of similes on the dangers in sensual pleasures.

55. Jivaka Sutta: To Jivaka. The Buddha explains the regulations he has laid down concerning meat-eating and defends his disciples against unjust accusations.

56. Upali Sutta. To Upali. The wealthy and influential householder Upali, a prominent supporter of the Jains, proposes to go to the Buddha and refute his doctrine. Instead, he finds himself converted by the Buddha's "converting magic."

57. Kukkuravatika Sutta: The Dog-Duty Ascetic. The Buddha meets two ascetics, one who imitates the behaviour of a dog, the other who imitates the behaviour of an ox. He reveals to them the futility of their practices and gives them a discourse on kamma and its fruit.

58. Abhayarajakumara Sutta. To Prince Abhaya. The Jain leader, Nigantha Nataputta, teaches Prince Abhaya a "two-horned question" with which he can refute the Buddha's doctrine. The Buddha escapes the dilemma and explains what kind of speech he would and would not utter.

59. Bahuvedaniya Sutta: The Many Kinds of Feeling. After resolving a disagreement about the classification of feelings, the Buddha enumerates the different kinds of pleasure and joy that beings can experience.

60. Apannaka Sutta: The Incontrovertible Teaching. The Buddha gives a group of brahmin householders an "incontrovertible teaching" which will help them steer clear of the tangle in contentious views.

61. Ambalatthikarahulovada Sutta: Advice to Rahula at Ambalatthika. The Buddha admonishes his son, the novice Rahula, on the dangers in lying and stresses the importance of constant reflection on one's motives.

62. Maharahulovada Sutta: The Greater Discourse of Advice to Rahula. The Buddha teaches Rahula the meditation on the elements, on mindfulness of breathing, and other topics.

63. Culamalunkya Sutta: The Shorter Discourse to Malunkyaputta. A bhikkhu threatens to leave the Order unless the Buddha answers his metaphysical questions. With the simile of the man struck by a poisoned arrow, the Buddha makes plain exactly what he does and does not teach.

64. Mahamalunkya Sutta: The Greater Discourse to Malunkyaputta. The Buddha teaches the path to the abandoning of the five lower fetters.

65. Bhaddali Sutta: To Bhaddali. The Buddha admonishes a

recalcitrant monk and explains the disadvantages of refusing to submit to the training.

66. Latukikopama Sutta: The Simile of the Quail. The Buddha drives home the importance of abandoning all fetters, no matter how harmless and trifling they may seem.

67. Catuma Sutta: At Catuma. The Buddha teaches a group of newly ordained monks four dangers to be overcome by those who have gone forth into homelessness.

68. Nalakapana Sutta: At Nalakapana. The Buddha explains why, when his disciples die, he declares their level of attainment and plane of rebirth.

69. Gulissani Sutta: Gulissani. The venerable Sariputta gives a discourse on the proper training of a forest-dwelling bhikkhu.

70. Kitagiri Sutta: At Kitagiri. The Buddha admonishes a group of disobedient monks, in the course of which he presents an important sevenfold classification of noble disciples.

71. Tevijjavacchagotta Sutta: To Vacchagotta on the Threefold True Knowledge. The Buddha denies possessing complete knowledge of everything at all times and defines the threefold knowledge he does possess.

72. Aggivacchagotta Sutta: To Vacchagotta on Fire. The Buddha explains to a wanderer why he does not hold any speculative views. With the simile of an extinguished fire he tries to indicate the destiny of the liberated being.

73. Mahavacchagotta Sutta: The Greater Discourse to Vacchagotta. The story of the wanderer Vacchagotta's full conversion to the Dhamma, his going forth and his

attainment of arahantship.

74. Dighanakha Sutta: To Dighanakha. The Buddha counters the disclaimers of a sceptic and teaches him the way to liberation through the contemplation of feelings.

75. Magandiya Sutta: To Magandiya. The Buddha meets the hedonist philosopher Magandiya and points out to him the dangers in sensual pleasures, the benefits in renunciation, and the meaning of Nibbana.

76. Sandaka Sutta: To Sandaka. The venerable Ananda teaches a group of wanderers four ways that negate the living of the holy life and four kinds of holy life without consolation. Then he explains the holy life that is truly fruitful.

77. Mahasakuludayi Sutta: The Greater Discourse to Sakuludayin. The Buddha teaches a group of wanderers the reasons why his disciples venerate him and look to him for guidance.

78. Samanamandika Sutta: Samanamandikaputta. The Buddha explains how a man is "one who has attained to the supreme attainment."

79. Culasakuludayi Sutta: The Shorter Discourse to Sakuludayin. The Buddha examines the doctrine of a wandering ascetic, using the simile of "the most beautiful girl in the country" to expose the folly of his claims.

80. Vekhanassa Sutta: To Vekhanassa. A discourse partly similar to the preceding one, with an additional section on sensual pleasure.

81. Ghatikara Sutta: Ghatikara the Potter. The Buddha recounts the story of the chief lay supporter of the past

Buddha Kassapa.

82. Ratthapala Sutta: On Ratthapala. The story of a young man who goes forth into homelessness against the wishes of his parents and later returns to visit them.

83. Makhadeva Sutta: King Makhadeva. The story of an ancient lineage of kings and how their virtuous tradition was broken due to negligence.

84. Madhura Sutta: At Madhura. The venerable Maha Kaccana examines the brahmin claim that brahmins are the highest caste.

85. Bodhirajakumara Sutta: To Prince Bodhi. The Buddha counters the claim that pleasure is to be gained through pain with an account of his own quest for enlightenment.

86. Angulimala Sutta: On Angulimala. The story of how the Buddha subdued the notorious criminal Angulimala and led him to the attainment of arahantship.

87. Piyajatika Sutta: Born from Those Who Are Dear. Why the Buddha teaches that sorrow and grief arise from those who are dear.

88. Bahitika Sutta: The Cloak. The venerable Ananda answers King Pasenadi's questions on the Buddha's behaviour.

89. Dhammacetiya Sutta: Monuments to the Dhamma. King Pasenadi offers ten reasons why he shows such deep veneration to the Buddha.

90. Kannakatthala Sutta. At Kannakatthala. King Pasenadi questions the Buddha on omniscience, on caste distinctions, and on the gods.

91. Brahmayu Sutta: Brahmayu. An old and erudite brahmin

learns about the Buddha, goes to meet him, and becomes his disciple.

92. Sela Sutta: To Sela. The brahmin Sela questions the Buddha, gains faith in him, and becomes a monk along with his company of pupils.

93. Assalayana Sutta: To Assalayana. A young brahmin approaches the Buddha to argue the thesis that the brahmins are the highest caste.

94. Ghotamukha Sutta: To Ghotamukha. A discussion between a brahmin and a bhikkhu on whether the renunciate life accords with the Dhamma.

95. Canki Sutta: With Canki. The Buddha instructs a young brahmin on the preservation of truth, the discovery of truth, and the final arrival at truth.

96. Esukari Sutta: To Esukari. The Buddha and a brahmin discuss the brahmins' claim to superiority over the other castes.

97. Dhananjani Sutta: To Dhananjani. The venerable Sariputta admonishes a brahmin who tries to excuse his negligence by appeal to his many duties. Later, when he is close to death, Sariputta guides him to rebirth in the Brahma-world but is reprimanded by the Buddha for having done so.

98. Vasettha Sutta: To Vasettha. The Buddha resolves a dispute between two young brahmins on the qualities of a true brahmin.

99. Subha Sutta: To Subha. The Buddha answers a young brahmin's questions and teaches him the way to rebirth in the Brahma-world.

100. Sangarava Sutta: To Sangarava. A brahmin student questions the Buddha about the basis on which he teaches the fundamentals of the holy life.

PART THREE: THE FINAL FIFTY DISCOURSES

101. Devadaha Sutta: At Devadaha. The Buddha examines the Jain thesis that liberation is to be attained by self-mortification, proposing a different account of how striving becomes fruitful.

102. Pancattaya Sutta: The Five and Three. A survey of various speculative views about the future and the past and of misconceptions about Nibbana.

103. Kinti Sutta: What Do You Think About Me? The Buddha explains how the monks can resolve disagreements about the Dhamma.

104. Samagama Sutta: At Samagama. The Buddha lays down disciplinary procedures for the guidance of the Sangha to ensure its harmonious functioning after his demise.

105. Sunakkhatta Sutta: To Sunakkhatta. The Buddha discusses the problem of an individual's overestimation of his progress in meditation.

106. Anenjasappaya Sutta: The Way to the Imperturbable. The Buddha explains the approaches to various levels of higher meditative states culminating in Nibbana.

107. Ganakamoggallana Sutta: To Ganaka Moggallana. The Buddha sets forth the gradual training of the Buddhist monk and describes himself as the "shower of the way."

108. Gopakamoggallana Sutta: With Gopaka Moggallana. The venerable Ananda explains how the Sangha maintains its

unity and internal discipline after the passing away of the Buddha.

109. Mahapunnama Sutta: The Greater Discourse on the Full-moon Night. A bhikkhu questions the Buddha on the five aggregates, clinging, personality view and the realisation of non-self.

110. Culapunnama Sutta: The Shorter Discourse on the Full-moon Night. The Buddha explains the differences between an "untrue man" and a "true man."

111. Anupada Sutta: One By One As They Occurred. The Buddha describes the venerable Sariputta's development of insight when he was training for the attainment of arahantship.

112. Chabbisodhana Sutta: The Sixfold Purity. The Buddha explains how a bhikkhu should be interrogated when he claims final knowledge and how he would answer if his claim is genuine.

113. Sappurisa Sutta: The True Man. The Buddha distinguishes the character of a true man from that of an untrue man.

114. Sevitabbasevitabba Sutta: To Be Cultivated and Not To Be Cultivated. The Buddha sets up three brief outlines of things to be cultivated and not to be cultivated, and the venerable Sariputta fills in the details.

115. Bahudhatuka Sutta: The Many Kinds of Elements. The Buddha expounds in detail the elements, the sense bases, dependent origination, and the possible and impossible situations obtaining in the world.

116. Isigili Sutta: Isigili: The Gullet of the Seers. An enumeration of the names and epithets of paccekabuddhas who formerly dwelt on the mountain Isigili.

117. Mahacattarisaka Sutta: The Great Forty. The Buddha defines the factors of the Noble Eightfold Path and explains their inter-relationships.

118. Anapanasati Sutta: Mindfulness of Breathing. An exposition of sixteen steps in mindfulness of breathing and of the relation of this meditation to the four foundations of mindfulness and the seven enlightenment factors.

119. Kayagatasati Sutta: Mindfulness of the Body. The Buddha explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.

120. Sankharupapatti Sutta: Reappearance by Aspiration. The Buddha teaches how one can be reborn in accordance with one's wish.

121. Culasunnata Sutta: The Shorter Discourse on Voidness. The Buddha instructs Ananda on the "genuine, undistorted, pure descent into voidness."

122. Mahasunnata Sutta: The Greater Discourse on Voidness. Upon finding that the bhikkhus have grown fond of socialising, the Buddha stresses the need for seclusion in order to abide in voidness.

123. Acchariya-abbhuta Sutta: Wonderful and Marvellous. At a gathering of bhikkhus the venerable Ananda recounts the wonderful and marvellous events that preceded and attended the birth of the Buddha.

124. Bakkula Sutta: Bakkula. The elder disciple Bakkula enumerates his austere practices during his eighty years in the Sangha and exhibits a remarkable death.

125. Dantabhumi Sutta: The Grade of the Tamed. By analogy

with the taming of an elephant, the Buddha explains how he tames his disciples.

126. Bhumija Sutta: Bhumija. The Buddha brings forward a series of similes to illustrate the natural fruitfulness of the Noble Eightfold Path.

127. Anuruddha Sutta: Anuruddha. The venerable Anuruddha clarifies the difference between the immeasurable deliverance of mind and the exalted deliverance of mind.

128. Upakkilesa Sutta: Imperfections. The Buddha discusses the various impediments to meditative progress he encountered during his quest for enlightenment, with particular reference to the divine eye.

129. Balapandita Sutta: Fools and Wise Men. The sufferings of hell and animal life into which a fool is reborn through his evil deeds, and the pleasures of heaven which a wise man reaps through his good deeds.

130. Devaduta Sutta: The Divine Messengers. The Buddha describes the sufferings of hell which await the evil-doer after death.

131. Bhaddekaratta Sutta: One Fortunate Attachment.
132. Anandabhaddekaratta Sutta: Ananda and One Fortunate Attachment.
133. Mahakaccanabhaddekaratta Sutta: Maha Kaccana and One Fortunate Attachment.
134. Lomasakangiyabhaddekaratta Sutta: Lomasakangiya and One Fortunate Attachment.

The above four suttas all revolve around a stanza spoken by the Buddha emphasising the need for present effort in developing insight into things as they are.

135. Culakammavibhanga Sutta: The Shorter Exposition of Action. The Buddha explains how kamma accounts for the

fortune and misfortune of beings.

136. Mahakammavibhanga Sutta: The Greater Exposition of Action. The Buddha reveals subtle complexities in the workings of kamma that overturn simplistic dogmas and generalisations.

137. Salayatanavibhanga Sutta: The Exposition of the Sixfold Base. The Buddha expounds the six internal and external sense bases and other related topics.

138. Uddesavibhanga Sutta: The Exposition of a Summary. The venerable Maha Kaccana elaborates upon a brief saying of the Buddha on the training of consciousness and the overcoming of agitation.

139. Aranavibhanga Sutta: The Exposition of Non-conflict. The Buddha gives a detailed discourse on things which lead to conflict and things which lead away from conflict.

140. Dhatuvibhanga Sutta: The Exposition of Elements. Stopping at a potter's workshop for the night, the Buddha meets a monk named Pukkusati and gives him a profound discourse on the elements culminating in the four foundations of arahantship.

141. Saccavibhanga Sutta: The Exposition of the Truths. The venerable Sariputta gives a detailed analysis of the Four Noble Truths.

142. Dakkhinavibhanga Sutta: The Exposition of Offerings. The Buddha enumerates fourteen kinds of personal offerings and seven kinds of offerings made to the Sangha.

143. Anathapindikovada Sutta: Advice to Anathapindika. The venerable Sariputta is called to Anathapindika's deathbed

and gives him a stirring sermon on non-attachment.

144. Channovada Sutta: Advice to Channa. The venerable Channa, gravely ill, takes his own life despite the attempts of two brother-monks to dissuade him.

145. Punnovada Sutta: Advice to Punna. The bhikkhu Punna receives a short exhortation from the Buddha and decides to go live among the fierce people of a remote territory.

146. Nandakovada Sutta: Advice from Nandaka. The venerable Nandaka gives the nuns a discourse on impermanence.

147. Culārahulovada Sutta: The Shorter Discourse of Advice to Rahula. The Buddha gives Rahula a discourse which leads him to the attainment of arahantship.

148. Chachakka Sutta: The Six Sets of Six. An especially profound and penetrating discourse on the contemplation of all the factors of sense experience as not-self.

149. Mahasalayatanika Sutta: The Great Sixfold Base. How wrong view about the six kinds of sense experience leads to future bondage, while right view about them leads to liberation.

150. Nagaravindeyya Sutta: To the Nagaravindans. The Buddha explains to a group of brahmin householders what kind of recluses and brahmins should be venerated.

151. Pindapataparisuddhi Sutta: The Purification of Almsfood. The Buddha teaches Sariputta how a bhikkhu should review himself to make himself worthy of almsfood.

152. Indriyabhavana Sutta: The Development of the Faculties. The Buddha explains the supreme development of control over the sense faculties and the arahant's mastery over his perceptions.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

sÅ«rassatÄ«nÄ«ti

paá¹-hamo bhÄ• go

paá¹‡Ä• magÄ• thÄ•

<1> á¹• 21 mukhamhÄ• \Be I 1/ bhagavantassa,

sugandhakamalÄ• subhÄ• .

saÃ±jÄ• taá¹ƒ uttamaá¹ƒ vÄ• á¹‡iá¹ƒ,

vandÄ• mi vittamÄ• nasÄ• ||

<2> á¹• 21 samajjhiá¹-á¹-ho racissÄ• mi,

dakkhena rÄ• jamantinÄ• .

nÄ• mena santena,

nÄ«tiá¹ƒ lokahitÄ• vahaá¹ƒ.

sÄ• laá¹…kÄ• raá¹ƒ sopadesaá¹ƒ,

nÄ• menÄ• haá¹ƒ svarassatiá¹ƒ ||

<3> á¹• 21 pekkhantvimaá¹ƒ nÄ«tiá¹ƒ santÄ• ,

maÃ±jÅ«sarukkhasannibhaá¹ƒ.

nÄ• nopadesasaá¹ƒpuá¹‡á¹‡aá¹ƒ,

sadatthakusalÄ• sadÄ• ||

sÅ«rassatÄ«nÄ«ti

<1> á¹• 21 kataÃ±Ã±utÄ• \Be I 3/ ca saccaÃ±ca,

lokasÄ• rÄ• hi te duve.

lokÄ• pi tehi tiá¹-á¹-hanti,

raá¹-á¹-haá¹ƒ akaá¹ƒsu issaraá¹ƒ ||

<2> á¹• 21 kÄ• kÄ• ca \Be I 8/ dujjanÄ• loke,

malÄ«bhÅ«tÄ• va sabbadÄ• .

iá¹-á¹-haá¹ƒ guá¹‡aá¹ƒ nÄ• sayanti,

te ve lokassa verino ||

migÄ• naá¹ƒ \Be I 10/ siá¹…gÄ• lo anto,

pakkhÄ«naá¹ƒ pana vÄ• yaso ||

akÄ• raá¹‡averÄ« \Be I 12/ honti,

macchÄ• naá¹ƒ dhÄ«varÄ• yathÄ• .

guá¹‡Ä«naá¹ƒ sajjanÄ• naÃ±ca,

dujjanÄ• niccaverino ||

<3> á¹• 21 siriá¹ƒ \Be I 14/ bhonto suposetha,

siri mÅ«lÄ• hi sampadÄ• .

siriya idha jotanti,

sirÄ« sÄ• sabbasiddhikÄ• ||

<4> á¹• 21 musÄ• \Be I 20/ tamokarÄ• loke,

saccaá¹ƒ mÄ«ditikÄ• rakaá¹ƒ.

musÄ• tamena dukkhanti,

saccÄ• bhÄ• ya sukhantive ||

suvijÄ• naá¹ƒ \Be I 23/ siá¹…gÄ• lÄ• naá¹ƒ,

sakuá¹‡Ä• naÃ±ca vassitaá¹ƒ.

manussavassitaá¹ƒ rÄ• ja,

dubbijÄ• nataraá¹ƒ tato ||

<5> á¹• 21 kappaggisadisÄ• \Be I 25/ issÄ• ,

jhÄ• peti sabbasampadaá¹ƒ.

muditÄ• kappameghova,

ropeti sabbasampadaá¹ƒ ||

<6> á¹• 21 yathÄ• \Be I 30/ asanthirÄ• thambhÄ• ,

thusarÄ• simhi ussitÄ• .

tatheva kapicittÄ• naá¹ƒ,

kammantÄ• caÃ±calaá¹…gatÄ• ||

haliddirÄ• gaá¹ƒ \Be I 34/ kapicittaá¹ƒ.

purisaá¹ƒ rÄ• gavirÄ• ginaá¹ƒ,

edisaá¹ƒ tÄ• ta mÄ• sevi.

nimmanussampi ce siyÄ• ||

<7> [ka] á¹• 21 pupphacumbi \Be I 35/ cittapattÄ«,

sakavaá¹‡á¹‡ena majjito.

vikkamÄ« pupphato pupphaá¹ƒ,

nassÄ• gÄ• raá¹ƒ na saá¹…gamo ||

[kha]

kippilikÄ• dubbaá¹‡á¹‡Ä• pi,

samaggÄ• ca parakkamÄ• .

mÄ• hotha pupphacumbÄ«va,

hotha vo pacikÄ• yathÄ• ||

<1> á¹• 21 ye \Be I 40/ maranti kÄ«á¸·antÄ• te,

svÄ• nÄ• aÃ±Ã±oÃ±Ã±amoditÄ• .

disvÄ• na chaá¹-á¹-itaá¹ƒ bhattaá¹ƒ,

sÄ«ghaverÄ« vihiá¹ƒsare ||

<2> á¹• 21 tathekepi \Be I 41/ janÄ• dÄ• ni,

samaggÄ• Ã±Ã±oÃ±Ã±amoditÄ• .

dhanahetu vihiá¹ƒsanti,

dhÄ«ratthu sÄ«ghaverikÄ• ||

<9> á¹• 21 vasante \Be I 45/ hemante gimhe.

neva tÄ• lÄ• visesino.

thiracittÄ• janÄ• santÄ• .

sukhadukkhesu niccalÄ• ||

<10> á¹• 21 yathÄ• \Be I 50/ pavaá¹-á¹-amÄ• namhi,

suá¹-á¹-hu tiá¹-á¹-hati geá¹‡á¹-huke.

appavaá¹-á¹-e bhÅ«myaá¹ƒ seti,

tatheva geá¹‡á¹-huko jano ||

<11> á¹• 21 agghÄ• petuá¹ƒ \Be I 55/ nasakkonti,

kÄ• laÃ±hi kÄ• likÄ• janÄ• .

vajirÄ• diÃ±ca sakkonti,

tena kÄ• lo anagghiko ||

<12> [ka] á¹• 21 asano \Be I 59/ hi dÄ«ghaddhÄ• no,

sÄ• rasÄ• ro sugandhiko.

niggandho tveva nissÄ• ro,

dÄ«ghaddhÄ• nopi simbalÄ« ||

[kha]

tatheveke \Be I 60/ janÄ• loke,

dÄ«ghaddhÄ• nÄ• susÄ• rakÄ• .

nissÄ• rÄ• keci pheggÅ«va,

dÄ«ghaddhÄ• nÄ• pi goyathÄ• ||

<13> á¹• 21 upakÄ• ro \Be I 64/ cÄ• pakÄ• ro,

yasmiá¹ƒ gacchati naá¹-á¹-hataá¹ƒ.

pÄ• sÄ• á¹‡ahadayassassa,

jÄ«vatÄ«tyÄ• bhidhÄ• mudhÄ• ||

pasÄ• do nipphalo yassa,

kopocÄ• pi niratthako.

na taá¹ƒ saá¹…gantu miccheyya,

thÄ«pumÄ• va napuá¹ƒsakaá¹ƒ ||

<14> á¹• 21 upacÄ• ro \Be I 69/ hi kÄ• tabbo,

na yÄ• va sohadaá¹ƒ bhave.

upacÄ• ro sumittamhi,

mÄ• yÄ• ca hoti koá¹-ilaá¹ƒ ||

<15> á¹• 21 kamena \Be I 75/ aggato ucchu,

raso sÄ• dutaro yathÄ• .

tatheva sumitto loke,

dummitto pana nediso ||

<16> á¹• 21 sokÄ• rÄ• ti \Be I 80/ parittÄ• á¹‡aá¹ƒ,

vissÄ• sapÄ«tibhÄ• janaá¹ƒ.

ratanÄ• bhiratanaá¹ƒ icche,

sumittaá¹ƒ akkharattayaá¹ƒ ||

<17> á¹• 21 dampatÄ«naá¹ƒ \Be I 85/ sumittÄ• naá¹ƒ,

mukhaá¹ƒ aÃ±Ã±oÃ±Ã±adappaá¹‡aá¹ƒ,

sukhe sukhaá¹ƒ dukkhe dukkhaá¹ƒ,

paá¹-icchÄ• yeva dappaá¹‡e ||

kathaá¹ƒ \Be I 88/ nu tÄ• saá¹ƒ hadayaá¹ƒ,

sukharÄ• vata itthiyo.

yÄ• sÄ• mike dukkhitamhi,

sukhamicchanti attano ||

<18> á¹• 21 nivÄ• taÃ±ca \Be I 90/ pure katvÄ• ,

mÄ• naá¹ƒ katvÄ• na pacchato.

sakatthaá¹ƒ dhÄ• raye dhÄ«ro,

atthabhaÃ±jo hi muá¸·hatÄ• ||

<19> á¹• 21 purecÄ• raá¹ƒ \Be I 94/ satiá¹ƒ katvÄ• ,

saddhaá¹ƒ kareyya pacchato.

turaá¹ƒ na saddahe dhÄ«ro,

sÄ«ghasaddho hi mandako ||

<20> á¹• 21 vane \Se 99/ bahÅ«ni kaá¹-á¹-hÄ• ni.

dullabhaá¹ƒ rattacandanaá¹ƒ.

tathÄ• janÄ• bahÅ« loke.

pumÄ• jaÃ±Ã±o sudullabho ||

<21> á¹• 21 tiá¹‡akaá¹-á¹-hapalÄ• sehi \Be I 103/.

sukkhehi dayhate vanaá¹ƒ.

etÄ• dÄ«hi asÄ• rehi.

loko janehi dayhate ||

<22> á¹• 21 antovasse \Be I 107/ timÄ• samhi,

puÃ±Ã±akammena moditÄ• .

sukhaá¹ƒ vasiá¹ƒsu porÄ• á¹‡Ä• ,

buddhasÄ• sanamÄ• makÄ• ||

<23> á¹• 21 migamadena \Be I 111/ ekena,

taá¹ƒ vanaá¹ƒ surabhigandhikaá¹ƒ.

tathÄ• janena taá¹ƒ raá¹-á¹-haá¹ƒ,

guá¹‡inÄ• hi sirÄ«matÄ• ||

sarÄ«raá¹ƒ \Be I 115/ khaá¹‡aviddhaá¹ƒsÄ«,

kappantaá¹-á¹-hÄ• yino guá¹‡Ä• ||

<24> á¹• 21 kharÄ• naá¹ƒ \Be I 116/ sÄ«habyagghÄ• naá¹ƒ,

saá¹…gamo no hisabbadÄ• .

tatheva byagghacittÄ• naá¹ƒ,

sajÄ• tikÄ• khayonatÄ• ||

<25> á¹• 21 saka \Be I 121/ sÄ• dhupi no sÄ• dhÅ«,

yo ceÃ±Ã±a duá¹-á¹-hakÄ• rako.

bahÅ«naá¹ƒ sÄ• dhÅ« pÄ• yena,

sa ve sÄ• dhÅ«ti vuccate ||

<26> á¹• 21 bahÅ«dake \Be I 126/ samuddepi,

jalaá¹ƒ nattheva pÄ• tave.

khuddake khatakÅ«pamhi,

sÄ• duá¹ƒ atthi bahuá¹ƒ dakaá¹ƒ ||

<27> á¹• 21 mÄ• \Be I 130/ sÄ«ghaá¹ƒ vivareyyÄ• tha,

ninduiÃ±ca pasaá¹ƒsituá¹ƒ.

mukhaÃ±hi vo kathÄ• dvÄ• raá¹ƒ,

nirundheyyÄ• tha sabbadÄ• ||

<28> á¹• 21 mÄ• \Be I 134/ sÄ«ghaá¹ƒ vivareyyÄ• tha,

cakkhuá¹ƒ vo dassituá¹ƒ piyaá¹ƒ.

saá¹‡ikaÃ±hi piyalÄ• bhaá¹ƒ,

dhanalÄ• bhaá¹ƒ turaá¹ƒ kare ||

<29> á¹• 21 anÄ• rambho \Be I 138/ hi kammÄ• naá¹ƒ,

paá¹-hamaá¹ƒ buddhilakkhaá¹‡aá¹ƒ.

niá¹-á¹-haá¹…gataá¹ƒ Ä• raddhassa,

dutiyaá¹ƒ buddhilakkhaá¹‡aá¹ƒ ||

asamekkhitakammantaá¹ƒ \Be I 140/,

turitÄ• bhinipÄ• tinaá¹ƒ.

sÄ• ni kammÄ• ni tappenti,

uá¹‡haá¹ƒ vajjhohaá¹-aá¹ƒ mukhe ||

<30> á¹• 21 aphalÄ• ni \Be I 143/ durantÄ• ni,

janatÄ• ninditÄ• ni ca.

asakyÄ• ni ca kammÄ• ni,

nÄ• rabhetha vicakkhaá¹‡o ||

<31> á¹• 21 ativirodhabhÄ«tÄ• naá¹ƒ \Be I 147/,

saá¹…kitÄ• naá¹ƒ pade pade.

parappavÄ• datÄ• sÄ• naá¹ƒ,

dÅ«rato yanti sampadÄ• ||

saddamattaá¹ƒ \Be I 150/ na bhetabbaá¹ƒ,

loko saddassa gocaro.

yo ca saddaparittÄ• so,

vane bhantamigo hi so ||

<32> á¹• 21 dvinnaá¹ƒ \Be I 151/ taá¹‡á¸• ulathÅ«sÄ• naá¹ƒ,

viseso suá¹-á¹-hu khÄ• yati.

randhitopi siniddho no,

thuso virasaphÄ• ruso.

taá¹‡á¸• ulaá¹ƒ siniddhaá¹ƒ rasaá¹ƒ,

evaá¹ƒ lokepi Ã±Ä• yate ||

<33> á¹• 21 eraá¹‡á¸• aá¹ƒ \Be I 155/ nissitÄ• valli,

ruhate kiá¹ƒ yathÄ• balaá¹ƒ.

mahÄ• sÄ• laá¹ƒ sunissÄ• ya,

ruhate brahataá¹ƒ gatÄ• ||

<34> á¹• 21 mettÄ• \Be I 160/ hi sÄ«masambhedÄ• ,

pakkhapÄ• ta vighÄ• tikÄ• .

pakkhapÄ• tena dukkhanti,

nippakkho vasate sukhaá¹ƒ ||

<35> á¹• 21 narÄ• \Be I 164/ paÃ±Ã±Ä• ca laá¹…kÄ• rÄ• ,

yathÄ• á¹-hÄ• ne niyujjare.

no hi cÅ«á¸·Ä• maá¹‡i pÄ• de,

pÄ• dukÄ• ca siropari ||

ukkuá¹-á¹-he \Be I 167/ sÅ«ra micchanti.

mantÄ«su akutÅ«halaá¹ƒ.

viyaÃ±ca annapÄ• namhi.

atthe jÄ• te ca paá¹‡á¸• itaá¹ƒ ||

<36> á¹• 21 pamÄ• do \Be I 169/ hi tamo loke,

kÄ• lo coro bhayÄ• nako.

kÄ• yagehaá¹ƒ bahuchiddaá¹ƒ,

kÄ• lacorassa coritaá¹ƒ ||

<37> á¹• 21 caÃ±calo \Be I 173/ kÄ• ladÄ• so hi,

dhÄ«timÄ• kÄ• laissaro.

kÄ• lissaro raá¹-á¹-hissaraá¹ƒ,

ativattati sabbaso ||

<38> á¹• 21 viluppanti \Be I 178/ dhanaá¹ƒ eke,

kÄ• lameke anekkhakÄ• .

tesu kÄ• lavilopÄ• va,

bhayÄ• nakÄ• tikakkhaá¸·Ä• ||

<39> á¹• 21 raÃ±Ã±Ä• \Be I 182/ raá¹-á¹-hahitaá¹ƒ kattÄ• ,

raÃ±Ã±o hitaá¹ƒ janehi ve.

desso attahitaá¹ƒ dassÄ«,

gÄ• rayho kinnu kÄ• rako ||

attadatthaá¹ƒ \Be I 189/ paratthena.

á¹• 22bahunÄ• pi na hÄ• paye ||

<40> á¹• 21 yassa upakÄ• ro dinno,

upakÄ• raá¹ƒ dade puna.

tato pakÄ• raá¹ƒ niccheyya,

kataÃ±Ã±Å« dullabho idha ||

saccaá¹ƒ \Be I 190/ kireva mÄ• haá¹ƒsu,

narÄ• ekacciyÄ• idha.

kaá¹-á¹-haá¹ƒ niplavitaá¹ƒ seyyo,

natveve kacciyo naro ||

<41> á¹• 21 kÄ• ruko \Be I 191/ sakapaÃ±Ã±Ä• ya,

mahagghaá¹ƒ dÄ• rukaá¹ƒ kare.

tathÄ• janopi attÄ• naá¹ƒ,

mahaggho lokamÄ• nito ||

<42> á¹• 21 appaggho \Be I 196/ hi ayo hemaá¹ƒ,

mahagghaá¹ƒ chindate yathÄ• .

nigguá¹‡o saguá¹‡aá¹ƒ loke,

alakkhÄ«ca siriá¹ƒ tathÄ• ||

sÅ«rassatÄ«nÄ«ti

dutiyo bhÄ• go

<1> á¹• 21 dhanassa \Be II 1/ dubbidhaá¹ƒ kiccaá¹ƒ,

pÄ• peti uá¹‡á¹‡ataá¹ƒ dhaniá¹ƒ.

adhaniá¹ƒ oá¹‡ataá¹ƒ loke,

saÃ±cine tena taá¹ƒ dhanaá¹ƒ ||

<2> á¹• 21 vaá¹-á¹-ate \Be II 6/ satataá¹ƒ sÄ«ghaá¹ƒ,

kÄ• lacakkaá¹ƒ avÄ• ritaá¹ƒ.

tena ghaá¹-Ä« dinaá¹ƒ mÄ• so,

vasso bhavatya cÄ«rato ||

<3> á¹• 21 sattunÄ• \Be II 11/ na hi sandheyya,

ekadÄ• so bhayaá¹ƒ karo.

sutattamapi pÄ• nÄ«yaá¹ƒ,

samayate nu pÄ• vakaá¹ƒ ||

<4> á¹• 21 vijahaá¹ƒ \Be II 16/ pakatiá¹ƒ yo hi,

vikatiá¹ƒ puna gacchati.

sabhÄ• vena Ä• kÄ• rena,

vippallÄ• saá¹ƒ sa gacchati.

saá¹ƒsumÄ• ra gatÄ• godhÄ• ,

yathÄ• thÄ« pumavesikÄ• ||

<5> á¹• 21 pakkhaá¹ƒ \Be II 20/ laddhÄ• na uá¸• á¸• enti,

upacikÄ• hi vammikÄ• .

nikkhantÄ• maraá¹‡aá¹ƒ yanti,

uppatÄ• nippataá¹ƒ gatÄ• ||

<6> á¹• 21 sabbaá¹ƒpiyassa \Be II 23/ dajjeyya,

nissesaá¹ƒ piyamÄ• nasaá¹ƒ.

saddhÄ• cittaá¹ƒ tu no viÃ±Ã±Å«,

saddhÄ• yiko pakkhalito ||

<7> á¹• 21 sakkoti \Be II 27/ laá¹…ghituá¹ƒ byÄ• maá¹ƒ,

mahussÄ• hena yo hi so.

tadaá¸• á¸• haá¹ƒ anussÄ• hena,

á¹• 27nossÄ• ho tesu thomito.

mahussÄ• ho dukkho loke,

anussÄ• ho sadÄ• sukho ||

<8> á¹• 21 dukkhamaá¹ƒ \Be II 32/ akkhamanto yo,

piá¹-á¹-hikÄ• rÄ«ca dukkaraá¹ƒ,

kadÄ• labheyya so loke,

sukhamaá¹ƒ sukaraá¹ƒ mudhÄ• .

paccakkhaÃ±hi so kareyya,

dukkhamaÃ±cÄ• pi dukkaraá¹ƒ ||

<9> á¹• 21 anaggho \Be II 36/ manusso loke,

tosanÄ• posanÄ• dinÄ• .

tena so mahagghaá¹ƒ kammaá¹ƒ,

kare lokahitÄ• yutaá¹ƒ ||

<10> á¹• 21 vÄ• tena \Be II 41/ nappabhijjanti,

ninnÄ• veá¸·Å« kasÄ• naá¸·Ä• .

yathÄ• vÄ• taá¹ƒ nagacchanti,

tathÄ• care jane kadÄ• ||

<11> á¹• 21 purato \Be II 44/ ca pacchato ce,

nissayo natthi passato.

adhikaá¹ƒ vÄ«riyaá¹ƒ hoti,

attanÄ• tho tadÄ• bhave ||

<12> á¹• 21 khaá¹‡aá¹ƒ \Be II 48/ Ä• khubilaá¹ƒ sÄ«ho,

pÄ• sÄ• á¹‡asakalÄ• kulaá¹ƒ.

pappoti nakhabhaá¹…gaá¹ƒvÄ• ,

phalaá¹ƒvÄ• mÅ«siko bhave ||

<13> á¹• 21 maggamuá¸·hÄ• \Be II 52/ janÄ• andhÄ• ,

amaggÄ• maggasaÃ±Ã±ino.

tatheva duppaÃ±Ã±Ä• muá¸·hÄ• ,

tathatthaá¹ƒ nÄ• va bujjhare ||

<14> á¹• 21 piyarÅ«paá¹ƒ \Be II 56/ vÄ«rarÅ«paá¹ƒ,

duvidhÄ• rÅ«pasampadÄ• ,

nÄ• riá¹ƒ icche piyarÅ«piá¹ƒ,

purisaá¹ƒ vÄ«rarÅ«pakaá¹ƒ ||

<15> á¹• 21 pajjalanti \Be II 60/ hi khajjotÄ• ,

pakkhacÄ• lanakammunÄ• .

kusitÄ• supitÄ• nete,

tathÄ• janÄ• pi kammikÄ• ||

<16> á¹• 21 kummasaá¹…kocamopamya \Be II 65/,

niggahamapi saá¹ƒkhame.

pattakÄ• le tu nÄ«tiÃ±Ã±o,

kaá¹‡hasappova uá¹-á¹-hahe ||

<17> á¹• 21 bhakkhasesaá¹ƒ \Be II 69/ nakhÄ• danti,

sÄ«hÄ• unnatacetasÄ• .

paraá¹ƒpi napaá¹‡Ä• menti,

vuddhikÄ• mÄ• tathÄ• care ||

<18> á¹• 21 na \Be II 72/va vasso samuppanno,

khÄ«á¹‡o purÄ• á¹‡ahÄ• yano.

navavasse navÄ• mettÄ• ,

bhÄ• vitabbÄ• hitesinÄ• ||

<19> á¹• 21 santÄ• payanti \Be II 76/ kamayÄ• pyabhujaá¹ƒ na rogÄ• ,

dummantinaá¹ƒ kamupayanti na nÄ«tidosÄ• .

kaá¹ƒ srÄ« na mÄ• nayati kaá¹ƒ na ca hanti maccu,

kaá¹ƒ thÄ«katÄ• na visayÄ• paripÄ«á¸·ayanti ||

(vasantatilakÄ• gÄ• thÄ• .)

<20> á¹• 21 (ka) byÄ• mamattena \Be II 81/ daá¹‡á¸• ena,

yolumbya udakaá¹ƒ mine.

agambhÄ«raá¹ƒ gambhÄ«raá¹ƒvÄ• ,

agÄ• dhe maÃ±Ã±i gambhÄ«raá¹ƒ ||

(kha)

tathÄ• mando saÃ±Ã±Ä• á¹‡ena,

agÄ• dhe maÃ±Ã±i paá¹‡á¸• itaá¹ƒ.

samÄ• samaá¹ƒ na jÄ• nÄ• ti,

bahvappaá¹ƒ tikkhamandataá¹ƒ ||

<21> á¹• 21 duá¹-á¹-hakamme \Be II 86/ saá¹…gamanti,

chekakamme ca no idha.

maccuá¹ƒ vahanti sÄ«sena,

te muá¸·hÄ• muá¸·hasaá¹…gamÄ• ||

<22> á¹• 21 duvidho \Be II 91/ saá¹…gamo loke,

ujuko kuá¹-ilo bhave.

ujukova pasaá¹ƒseyyo,

nohyaÃ±Ã±o sÄ• jasaá¹…gamo ||

te \Be II 93/ iminÄ• upÄ• yena samaggÄ• sammodamÄ• nÄ• mahÄ• bhittipiá¹-á¹-hikÄ• y
aá¹-á¹-hakathÄ•)

<23> á¹• 21 yÅ«thikÄ• \Be II 95/ pupphate nohi,

siÃ±citÄ• pi punappunaá¹ƒ.

pupphate sampatte kÄ• le,

evaá¹ƒ dhÄ• retha vÄ«riyaá¹ƒ ||

<24> á¹• 21 dhanuccayo \Be II 101/ dhanakkhepo,

duvidhÄ• hi dhanÄ• kati.

dhanuccaye nayo atthi,

dhanakkhepamhi no idha ||

<25> á¹• 21 amÄ• tÄ• \Be II 105/ pitarasaá¹ƒ vaá¸• á¸• haá¹ƒ,

jÅ«takÄ• raÃ±ca caÃ±calaá¹ƒ.

nÄ• lapeyya visesaÃ±Ã±Å«,

á¹• 22yadicche siddhi mattano ||

haliddirÄ• gaá¹ƒ \Be II 109/ kapicittaá¹ƒ,

purisaá¹ƒ rÄ• gavirÄ• ginaá¹ƒ.

edisaá¹ƒ tÄ• ta mÄ• sevi,

nimmanussaá¹ƒpi ce siyÄ• ||

<26> á¹• 21 guá¹‡Ä• guá¹‡aÃ±Ã±Å«su guá¹‡Ä• bhavanti,

te nigguá¹‡aá¹ƒ patvÄ• bhavanti dosÄ• .

Ä• sÄ• dyatoyÄ• pabhavanti najjo,

samudramÄ• sajja bhavantyapeyyÄ• ||

(upajÄ• tigÄ• thÄ•)

<27> á¹• 21 silÄ• rÅ«paá¹ƒ \Be II 113/ nimminanti,

koá¹-á¹-etvÄ• na punappunaá¹ƒ.

koá¹-á¹-akova tathÄ• bÄ• lÄ• ,

sÄ• dhuá¹ƒ ovajja nimmitÄ• ||

cÄ• á¹‡akyanÄ«tilÄ• gÄ• thÄ•

lÄ• lane \Be II 116/ bahavo dosÄ• ,

tÄ• á¸·ane bahavo guá¹‡Ä• .

tasmÄ• puttaÃ±ca sissaÃ±ca,

tÄ• á¸·aye na ca lÄ• laye ||

<28> á¹• 21 atÄ«tassa \Be II 117/ hi mittassa,

yo ce dosaá¹ƒ pakÄ• saye.

so have paccuppannassa,

dosaá¹ƒ bhÄ• seti Ã±Ä• yati ||

<29> á¹• 21 latÄ• viya \Be II 121/ sevakÄ• te,

ye nissayaá¹ƒ palambare.

nissayassa vinÄ• sena,

bhÅ«myaá¹ƒ senti anÄ• thakÄ• ||

<30> á¹• 21 dosasiá¹…gehi \Be II 125/ vijjhanto,

mÄ• nakhÅ«rehi akkamaá¹ƒ.

bhayaá¹ƒ karoti lokamhi,

gova bÄ• lo vihiá¹ƒsako ||

<31> á¹• 21 Ä• do \Be II 128/ upari lokoyaá¹ƒ,

ujulekhÄ• ya tiá¹-á¹-hati.

musÄ• vÄ• tehi taá¹ƒlokaá¹ƒ,

nipÄ• tesi anajjavaá¹ƒ ||

<32> á¹• 21 sughaá¹-aá¹ƒ \Be II 132/ kumbhakÄ• rena,

nÄ• raho paribhuÃ±jituá¹ƒ.

tathÅ«pamÄ• ya vekkheyya,

sakammaparakammani ||

<33> á¹• 21 anantaraá¹ƒsÄ« \Be II 136/ sÅ«ropi,

nasakkoti ghanaá¹ƒ tamaá¹ƒ.

vijjhituá¹ƒ raá¹ƒsiyÄ• loke,

tathÄ• madanamohitÄ• .

nasakkonti madaá¹ƒ bhetvÄ• ,

paÃ±Ã±Ä• bhÄ• ya pabhÄ• situá¹ƒ ||

<34> á¹• 21 khedaveraá¹ƒ \Be II 139/ daliddamhi,

bhogimhi rogupaddavaá¹ƒ.

dessaveraÃ±ca Ä• á¹‡imhi,

passe lokassa veritaá¹ƒ ||

<35> á¹• 21 saá¹ƒladdhena \Be II 144/ subhogena,

jÄ«vaá¹ƒ suddhaá¹ƒ kare nijaá¹ƒ.

seá¹-á¹-ho so tena jÄ«vena,

jeguccho malajÄ«viko ||

<36> á¹• 21 vajira \Be II 148/ puppharÄ• gÄ• naá¹ƒ,

visesaá¹ƒ yo nabujjhati.

kathaÃ±hi so vikkÄ«á¹‡eyya,

kÄ«á¹‡eyya vÄ• yathÄ• tathaá¹ƒ ||

<37> á¹• 21 kippÄ«li \Be II 152/ kopi cintetvÄ• ,

pabbataá¹ƒ bhettu mussahaá¹ƒ.

abalÄ• tanumajjhattÄ• ,

cintÄ• hasyÄ• va sÄ• mudhÄ• ||

<38> á¹• 21 jÄ• tamattaá¹ƒ \Be II 155/ na yo sattuá¹ƒ,

rogaÃ±cÅ«pasamaá¹ƒ naye.

mahÄ• balopi teneva,

vuddhiá¹ƒpatvÄ• sa haÃ±Ã±ate ||

<39> á¹• 21 sajÄ«vamaá¹ƒsabhakkhehi \Be II 159/,

sadÄ• á¹-hÄ«hi mukhehi bho.

biá¸·Ä• rabyagghasÄ«hÄ• naá¹ƒ \Be II 160/,

nihÄ«nÄ• ni anekadhÄ• .

tikkhÄ• ni kharavÄ• dÄ• ni,

manussÄ• naá¹ƒ mukhÄ• ni ve ||

<40> á¹• 21 viluppantÄ• \Be II 163/ vidhÄ• vanti,

sajÄ«vavuttikammunÄ• .

janÄ• tena vihaÃ±Ã±anti,

caranti dhammavemukhÄ• ||

<41> á¹• 21 sulabhaá¹ƒ \Be II 167/ lokiyaá¹ƒ loke,

sÄ• sanÄ«yaá¹ƒva dullabhaá¹ƒ.

dullabhaá¹ƒ taá¹ƒ vamaÃ±Ã±anto,

eso bÄ• latamo bhave ||

<42> á¹• 21 yo \Be II 172/ patittha agyÄ• vÄ• á¹-aá¹ƒ,

mohÄ• taá¹ƒ upakÄ• rituá¹ƒ.

aÃ±Ã±orohi tadÄ• vÄ• á¹-aá¹ƒ,

dutÄ«yo muá¸·hamuá¸·hako ||

<43> á¹• 21 byaggho \Be II 176/ Ä• vudhaviddho hi,

akÄ• duá¹-á¹-hÄ• ni ninnadaá¹ƒ.

tatheva sÄ• dhusatthena,

viddho bÄ• lo pakuppito ||

<44> á¹• 21 pivanti \Be II 180/ lohitaá¹ƒ á¸• aá¹ƒsÄ• ,

anto tuá¹‡á¸• ena makkhikÄ• .

bahiddhÄ• parivÄ• renti,

jano tena á¸• aá¹ƒsÄ• yaye ||

<45> á¹• 21 adhanassa \Be II 184/ khaá¹‡o appo,

saddhammo appakÄ• lino.

appako tena yuÃ±jeyyuá¹ƒ,

khaá¹‡aá¹ƒ bahuá¹ƒ labhetave ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

suttantanÄ«ti

<1> á¹• 21 parÄ• \Be 3/ bhavantaá¹ƒ purisaá¹ƒ,

mayaá¹ƒ pucchÄ• ma gotamaá¹ƒ.

bhavantaá¹ƒ puá¹-á¹-hu mÄ• gamma,

kiá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<2> á¹• 21 suvijÄ• no \Be 4/ bhavaá¹ƒhoti,

duvijÄ• no parÄ• bhavo.

dhammakÄ• mo bhavaá¹ƒ hoti,

dhammadessÄ« parÄ• bhavo ||

<3> á¹• 21 itihe \Be 8/ taá¹ƒ vijÄ• nÄ• ma,

pathamo so parÄ• bhavo.

dutÄ«yaá¹ƒ bhagavÄ• brÅ«hi,

kiá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<4> á¹• 21 asantassa \Be 9/ piyo hoti,

sante na kurute piyaá¹ƒ.

asataá¹ƒ dhammaá¹ƒ roceti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

kammÄ• parÄ• dhasattÄ• naá¹ƒ \Be 12/,

vinÄ• se paccupaá¹-á¹-hite.

anayo nayarÅ«pena,

buddhimÄ• kamya tiá¹-á¹-hati ||

<5> á¹• 21 niddÄ• sÄ«lÄ« \Be 13/ sabhÄ• sÄ«lÄ«,

anuá¹-á¹-hÄ• tÄ• ca yo naro.

alaso kodhapaÃ±Ã±Ä• á¹‡o,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<6> á¹• 21 yo \Be 25/ mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• ,

jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahusanto na bharati,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<7> á¹• 21 yo \Be 30/ brÄ• hmaá¹‡aá¹ƒ samaá¹‡aá¹ƒ vÄ• ,

aÃ±Ã±aá¹ƒ vÄ• pi vaá¹‡ibbakaá¹ƒ.

musÄ• vÄ• dena vaÃ±ceti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<8> á¹• 21 pahutavitto \Be 33/ puriso,

sahiraÃ±Ã±o sabhojano.

eko bhuÃ±jati sÄ• dÅ«ni,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<9> á¹• 21 jÄ• tithaddho \Be 36/ dhanathaddho,

gottathaddho ca yo naro.

saÃ±Ä• tiá¹ƒ atimaÃ±Ã±eti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<10> á¹• 21 itthidhutto \Be 40/ surÄ• dhutto,

akkhadhutto ca yo naro.

laddhaá¹ƒladdhaá¹ƒ vinÄ• seti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

na \Be 44/ bÄ• á¸·haá¹ƒ itthiá¹ƒ gaccheyya,

sampassaá¹ƒ tejasaá¹…khayaá¹ƒ.

kÄ• saá¹ƒ sÄ• saá¹ƒ daraá¹ƒ bÄ• lyaá¹ƒ,

khÄ«á¹‡amedo nigacchati ||

(ka)

mÄ• yÄ• cetÄ• \Be 45/ marÄ«cÄ« ca,

soko rogo upaddavo.

kharÄ• ca bandhanÄ• cetÄ• ,

maccupÄ• so guhÄ• sayo ||

(kha)

balavanto dubbalÄ• honti,

thÄ• mavantopi hÄ• yare.

cakkhumÄ• andhakÄ• honti,

mÄ• tugÄ• mavasaá¹ƒgatÄ• ||

(ga)

guá¹‡avanto \Be 46/ nigguá¹‡Ä• honti,

paÃ±Ã±avantopi hÄ• yare.

pamuttÄ• bandhanÄ• senti,

mÄ• tugÄ• mavasaá¹ƒgatÄ• ||

(gha)

yasaá¹ƒ \Be 47/ kittiá¹ƒ dhitiá¹ƒ sÅ«raá¹ƒ.

bÄ• hussaccaá¹ƒ pajÄ• nanaá¹ƒ.

hÄ• payanti pamattassa.

kaá¹-á¹-hapuÃ±caá¹ƒva pÄ• vako ||

<11> á¹• 21 sehi \Be 51/ dÄ• rehi santuá¹-á¹-ho,

vesiyÄ• su padussati.

dussati paradÄ• resu,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

(ka)

mayaÃ±ca \Be 60/ bhariyaá¹ƒ nÄ• tikkamÄ• ma,

amheca bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

(kha)

etÄ• su \Be 63/ jÄ• yare suttamÄ• su,

medhÄ• vino honti pahutapaÃ±Ã±Ä• .

bahussutÄ• theraguá¹‡Ä• ca honti,

tasmÄ• hi amhaá¹ƒ daharÄ• na miyyare ||

<12> á¹• 21 atÄ«tayobbano \Be 65/ poso,

Ä• neti timbarutthaniá¹ƒ.

tassa issÄ• na supati,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

(ka)

na \Be 69/ dukkhaá¹ƒ ahinÄ• daá¹-á¹-haá¹ƒ,

na dukkhaá¹ƒ sattiyÄ• hataá¹ƒ.

taÃ±ca dukkhaÃ±ca tibbaÃ±ca,

yaá¹ƒ passe jiá¹‡á¹‡akaá¹ƒ patiá¹ƒ ||

(kha)

natthi \Be 70/ khiá¹-á¹-Ä• natthi rati,

jiá¹‡á¹‡ena patinÄ• saha.

natthi allÄ• pasallÄ• po,

jagghituá¹ƒpi na sobhati ||

(ga)

yadÄ• ca daharo daharÄ«,

mantayiá¹ƒsu rahogatÄ• .

sabbe sokÄ• vinassanti,

yekeci hadayassitÄ• ||

<13> á¹• 21 itthiá¹ƒ \Be 75/ soá¹‡á¸• iá¹ƒ vikiraá¹‡iá¹ƒ,

purisaá¹ƒ vÄ• pi tÄ• disaá¹ƒ.

issariyasmiá¹ƒ thapeti,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

<14> á¹• 21 appabhogo \Be 76/ mahÄ• taá¹‡ho,

khattiye jÄ• yate kule.

so ca rajjaá¹ƒ patthayati,

taá¹ƒ parÄ• bhavato mukhaá¹ƒ ||

``suvijÄ• no \Be 81/ bhavaá¹ƒhoti,

duvijÄ• no parÄ• bhavoâ€™â€™.

appabhogo mahÄ• taá¹‡ho ||

<15> á¹• 21 ete \Be 82/ parÄ• bhave loke,

paá¹‡á¸• ito samavekkhiya.

ariyo dassanasampanno,

sa lokaá¹ƒ bhajate sivaá¹ƒ ||

vasalasutta

<1> á¹• 21 kodhano \Be 87/ upanÄ• hÄ«ca,

pÄ• pamakkhÄ« ca yo naro.

vipannadiá¹-á¹-hÄ« mÄ• yÄ• vÄ«,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<2> á¹• 21 ekajaá¹ƒ \Be 89/ vÄ• dvijaá¹ƒ vÄ• pi,

yodha pÄ• á¹‡aá¹ƒ vihiá¹ƒsati.

yassa pÄ• á¹‡e dayÄ• natthi,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<3> á¹• 21 yo \Be 91/ hanti uparundhati,

gÄ• mÄ• ni nigamÄ• ni ca.

niggÄ• hako samaÃ±Ã±Ä• to,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<4> á¹• 21 gÄ• me \Be 92/ vÄ• yadi vÄ• raÃ±Ã±e,

yaá¹ƒ paresaá¹ƒ mamÄ• yitaá¹ƒ.

theyyÄ• adinnaá¹ƒ Ä• deti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<5> á¹• 21 yo \Be 94/ have iá¹‡amÄ• dÄ• ya,

vuccamÄ• no palÄ• yati.

na hi te iá¹‡amatthÄ«ti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<6> á¹• 21 yodha kiÃ±cikkhakamyatÄ• ,

pathasmiá¹ƒ vajataá¹ƒ janaá¹ƒ.

hantvÄ• kiÃ±cikkha mÄ• deti.

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<7> á¹• 21 yo \Be 98/ attahetu parahetu,

dhanahetu ca yo naro.

sakkhipuá¹-á¹-ho musÄ• brÅ«ti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<8> á¹• 21 yo \Be 102/ Ã±Ä• tÄ«naá¹ƒ sakhÄ«naá¹ƒ vÄ• ,

dÄ• resu paá¹-idissati.

sahasÄ• sampiyena vÄ• ,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<9> á¹• 21 yo \Be 104/ mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• ,

jiá¹‡á¹‡akaá¹ƒ gatayobbanaá¹ƒ.

pahusanto na bharati,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<10> á¹• 21 yo \Be 105/ mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• ,

bhÄ• taraá¹ƒ bhaginiá¹ƒ sassuá¹ƒ.

hanti roseti vÄ• cÄ• ya,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<11> á¹• 21 yo \Be 107/ atthaá¹ƒ pucchito santo,

anattha manusÄ• sati.

paá¹-icchannena manteti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<12> á¹• 21 yo \Be 111/ katvÄ• pÄ• pakaá¹ƒ kammaá¹ƒ,

mÄ• maá¹ƒ jaÃ±Ã±Ä• ti icchati.

yo paá¹-icchannakammanto,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<13> á¹• 21 yo \Be 114/ ve parakulaá¹ƒ gantvÄ• ,

bhutvÄ• na sucibhojanaá¹ƒ.

Ä• gataá¹ƒ nappaá¹-ipÅ«jeti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<14> á¹• 21 yo \Be 117/ samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ,

aÃ±Ã±aá¹ƒ vÄ• pi vaá¹‡ibbakaá¹ƒ.

musÄ• vÄ• dena vaÃ±ceti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<15> á¹• 21 yo samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ,

bhattakÄ• le upaá¹-á¹-hitaá¹ƒ.

roseti vÄ• na ca deti,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<16> á¹• 21 asantaá¹ƒ \Be 120/ yodha pabrÅ«ti,

mohena paliguá¹‡á¹-hito.

kiÃ±canaá¹ƒ nijigÄ«sÄ• no,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<17> á¹• 21 yocattÄ• naá¹ƒ \Be 122/ samukkaá¹ƒse,

pareca mavajÄ• nÄ• ti.

nihÄ«no sena mÄ• nena,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<18> á¹• 21 rosako \Be 124/ kadarÄ«yo ca,

pÄ• piccho maccharÄ« saá¹-ho.

ahirÄ«ko anottappÄ«,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<19> á¹• 21 yo \Be 127/ buddhaá¹ƒ paribhÄ• sati,

athavÄ• tassa sÄ• vakaá¹ƒ.

paribbajaá¹ƒ gahaá¹-á¹-haá¹ƒ vÄ• ,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

aá¹-á¹-hahi \Be 129/ bhikkhave aá¹…gehi sampannÄ• gatassa upÄ• sakassa patto nikujjita alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anÄ• vÄ• bhikkhÅ«naá¹ƒ akkosati paribhÄ• sati, bhikkhÅ«bhikkhÅ«hi bhedeti, buddhassa avaá¹‡á¹‡a avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, anujÄ• nÄ• mi bhikkhave sampannÄ• gatassa upÄ• sakassa pattaá¹ƒ nikujjituá¹ƒ.

<20> á¹• 21 yo \Be 132/ anarahaá¹ƒ santo,

arahÄ• ti paá¹-ijÄ• nÄ• ti.

coro sabrahmake loke,

taá¹ƒ jaÃ±Ã±Ä• vasalo iti ||

<21> á¹• 21 ete \Be 135/ kho vasalÄ• vuttÄ• ,

mayÄ• ye te pakÄ• sitÄ• .

na jaccÄ• vasalo hoti,

na jaccÄ• hoti brÄ• hmaá¹‡o ||

<22> á¹• 21 kammunÄ• vasalo hoti,

kammunÄ• hoti brÄ• hmaá¹‡o ||

<23> á¹• 21 tadaminÄ• pi \Be 136/ jÄ• nÄ• tha,

yathÄ• hetaá¹ƒ nidassanaá¹ƒ.

caá¹‡á¸• Ä• laputto sopÄ• ko,

mÄ• taá¹…go iti vissuto ||

<24> á¹• 21 so \Be 137/ yasaá¹ƒ paramaá¹ƒ patto,

mÄ• taá¹…go yaá¹ƒ sudullabhaá¹ƒ.

Ä• gacchuá¹ƒ tassupaá¹-á¹-hÄ• naá¹ƒ,

khattiyÄ• brÄ• hmaá¹‡Ä• bahÅ« ||

<25> á¹• 21 so \Be 138/ devayÄ• naá¹ƒ abhiruyha,

virajaá¹ƒ so mahÄ• pathaá¹ƒ.

kÄ• marÄ• gaá¹ƒ virÄ• jetvÄ• ,

brahmalokÅ«pago ahu ||

giriá¹ƒ \Be 166/ nakhena khaá¹‡asi,

ayo dantebhi khÄ• dasi.

jÄ• tavedaá¹ƒ padahasi,

yo isiá¹ƒ paribhÄ• sati ||

Ä• velitaá¹ƒ \Be 167/ piá¹-á¹-hito uttamaá¹…gaá¹ƒ,

bÄ• huá¹ƒ pasÄ• reti akampaá¹‡eyyaá¹ƒ.

setÄ• ni akkhÄ«ni yathÄ• matassa,

ko me imaá¹ƒ puttamakÄ• si evaá¹ƒ ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

suttavandanÄ•

<1> á¹• 21 dhammattha \Be 13/ desanÄ• vedha,

catugambhÄ«ra duddasaá¹ƒ.

dhammaá¹ƒ lokassa desentaá¹ƒ,

dhammarÄ• jaá¹ƒ namÄ• mahaá¹ƒ.

<2> á¹• 21 buddho \Be 14/ paccekabuddho ca,

arahÄ• cakkavattÄ«ti.

thÅ«pÄ• thÅ«pÄ• rahaá¹ƒ vande,

catuthÅ«pÄ• rahesu taá¹ƒ.

<3> á¹• 21 petaseyyo \Be 15/ kÄ• mabhogÄ«,

sÄ«haseyyo tathÄ• gato.

sayantaá¹ƒ catuseyyesu,

catutthena name jinaá¹ƒ.

<4> á¹• 21 aá¹‡á¸• ajÄ• jalÄ• bujÄ• ca.

saá¹ƒsedajo papÄ• tikÄ• .

catuyoni pariccheda,

Ã±Ä• á¹‡avantaá¹ƒ name jinaá¹ƒ.

<5> á¹• 21 sutabuddhonubuddho \Be 16/ ca,

pacceko jinabuddhoti.

catutthaá¹ƒ catubuddhesu,

vandÄ• mi lokanÄ• yakaá¹ƒ.

<6> á¹• 21 rÄ• huggaá¹ƒ \Be 17/ attabhÄ• gÄ«naá¹ƒ,

mandhÄ• tÄ• kÄ• mabhogÄ«naá¹ƒ.

mÄ• ro adhipateyyÄ• naá¹ƒ,

buddho loke sadevake.

catuagga paÃ±Ã±attÄ«naá¹ƒ,

aggapattaá¹ƒ name jinaá¹ƒ ||

<7> á¹• 21 dÄ• naá¹ƒ \Be 18/ piyakathÄ• attha,

cariyÄ• sadisattatÄ• .

catusaá¹…gaha vatthÅ«hi,

asaá¹…khiyesu jÄ• tisu.

lokassa saá¹…gahetÄ• raá¹ƒ,

vandÄ• mi lokanÄ• yakaá¹ƒ.

<8> á¹• 21 lobho doso ca mohoti,

anto paccatthike tayo.

dujjaye \Be 19/ sabbaverÄ«hi,

saÃ±jitaá¹ƒpi sudhiá¹ƒ name.

<9> á¹• 21 jÄ• ti puÃ±Ã±a mahattÄ• ni,

guá¹‡amahattamuttamaá¹ƒ.

timahatthehi sampannaá¹ƒ,

vandÄ• mi lokanÄ• yakaá¹ƒ.

<10> á¹• 21 hetu \Be 20/ phala sampadÄ• yo,

sattupakÄ• rasampadÄ• .

tisampadÄ• hi sampannaá¹ƒ,

vandÄ• mi lokanÄ• yakaá¹ƒ ||

<11> á¹• 21 Ã±Ä• á¹‡appahÄ• nÄ• nubhÄ• va,

surÅ«pakÄ• rasampadÄ• .

catuphala sampadÄ• hi,

taá¹ƒ sampannaá¹ƒ name jinaá¹ƒ ||

<12> á¹• 21 Ä• sayo \Be 21/ ca payogoti,

sattupakÄ• ra sampadÄ• .

duvidhÄ• yassa sampannÄ• ,

sammÄ• maá¹ƒ pÄ• tu so jino ||

<13> á¹• 21 mahosadhe vessantare,

pacchimabhavike tathÄ• .

tijÄ• tÄ«su name vÄ• caá¹ƒ,

bhÄ• sentaá¹ƒ jÄ• yanakkhaá¹‡e ||

<14> á¹• 21 nemimhi \Be 22/ sÄ• dhine ceva,

mandhÄ• tari ca guttile.

catÅ«su manujattena,

devalokaá¹ƒ gataá¹ƒ name ||

<15> á¹• 21 saá¹…khÄ• ro rÅ«pavikÄ• ro,

lakkhaá¹‡aá¹ƒ vÄ• nanissaá¹-aá¹ƒ.

nibbÄ• naá¹ƒ \Be 23/ paÃ±Ã±atticeti,

paÃ±ca Ã±eyyantaguá¹ƒ name ||

<16> á¹• 21 putta dÄ• ra pariccÄ• gÄ• ,

rajjaá¹…gaá¹ƒ jÄ«va cÄ• gÄ«ti.

paÃ±ca mahÄ• pariccÄ• ge,

karaá¹ƒ sudukkare name ||

<17> á¹• 21 rÅ«paÃ±ca \Be 24/ vedanÄ• saÃ±Ã±Ä• ,

saá¹…khÄ• rÄ• viÃ±Ã±Ä• á¹‡antime.

paÃ±cakkhandhe parijÄ• naá¹ƒ,

tipariÃ±Ã±Ä• hi taá¹ƒ name ||

<18> á¹• 21 manussa deva gatiyo,

peto ca nirayo tathÄ• .

tiracchÄ• noti paÃ±cetÄ• ,

chindantaá¹ƒ gatiyo name.

<19> á¹• 21 devaputto \Be 25/ kileso ca,

abhisaá¹…khÄ• ra mÄ• rako.

khandho maccÅ«ti paÃ±cete,

mÄ• re vijitavaá¹ƒ name ||

<20> á¹• 21 purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ,

purimaÃ±ceva majjhimaá¹ƒ.

pacchimanti sadÄ• paÃ±ca,

buddhakiccaá¹ƒ karaá¹ƒ name ||

<21> á¹• 21 rÅ«pÄ• \Be 26/ saddÄ• gandhÄ• rasÄ• ,

phoá¹-á¹-habbÄ• ca manoramÄ• .

paÃ±ca kÄ• maguá¹‡e hitvÄ• ,

kheá¸·aá¹ƒva niggataá¹ƒ name ||

<22> á¹• 21 rÄ• gasallaá¹ƒ \Be 27/ dosasallaá¹ƒ,

mohÄ• mÄ• no ca diá¹-á¹-hÄ«ti.

vande vajjÄ• tivajjantaá¹ƒ,

paÃ±casallapanÅ«danaá¹ƒ ||

<23> á¹• 21 dÄ«gho majjhima saá¹ƒyuttÄ• ,

aá¹…guttaro ca khuddako.

iti paÃ±ca nikÄ• yehi,

suvinentaá¹ƒ pajaá¹ƒ name ||

<24> á¹• 21 issariyaá¹ƒ \Be 28/ yaso dhammo,

kÄ• mo sirÄ« payattÄ«ti.

bhagyehi chahi sampannaá¹ƒ,

vandÄ• mi lokanÄ• yakaá¹ƒ ||

<25> á¹• 21 piyÄ• piyaá¹ƒ \Be 29/ bhÅ«tÄ• bhÅ«taá¹ƒ,

atthÄ• natthaá¹ƒ yathÄ• rahaá¹ƒ.

missÄ• chasu suvÄ• caá¹ƒva,

bhÄ• santaá¹ƒ atthakaá¹ƒ name ||

<26> á¹• 21 alaso ca pamÄ• do ca,

anuá¹-á¹-hÄ• naá¹ƒ asaá¹ƒyamo.

niddÄ• tantÄ«ti chiddehi,

chahi muttaá¹ƒ sadÄ• name ||

<27> á¹• 21 mahÄ• karuá¹‡Ä• samÄ• patti \Be 30/,

yamakappÄ• á¹-ihÄ• riyaá¹ƒ.

Ä• sayÄ• nusaye Ã±Ä• á¹‡aá¹ƒ,

indriyÄ• na paropare.

sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aá¹ƒ,

chÄ• sÄ• dhÄ• raá¹‡ikaá¹ƒ name ||

<28> á¹• 21 kÄ• macchando \Be 31/ ca byÄ• pÄ• do,

thinamiddhaÃ±ca saá¹ƒsayo.

avijjuddhacca kukkuccaá¹ƒ,

chavinÄ«varaá¹‡aá¹ƒ name ||

<29> á¹• 21 iddhividhaá¹ƒ dibbasotaá¹ƒ,

paracitta vijÄ• nanÄ• .

pubbenivÄ• sÄ• nussati \Be 32/,

dibbacakkhÄ• savakkhayo.

chaá¸·abhiÃ±Ã±Ä• hi sampannaá¹ƒ,

vandÄ• mi purisuttamaá¹ƒ ||

<30> á¹• 21 nÄ«la pÄ«tÄ• ca odÄ• tÄ• ,

maÃ±jiá¹-á¹-hÄ• ca pabhassarÄ• .

lohitÄ• ti cha raá¹ƒsÄ«hÄ«,

vijjotantaá¹ƒ sadÄ• name ||

<31> á¹• 21 assÄ• dÄ• dÄ«navo \Be 33/ ceva,

nissaraá¹‡aphalaá¹ƒ tathÄ• .

upÄ• yÄ• á¹‡attÄ«ti chadhÄ• ,

saddhammadesakaá¹ƒ name ||

<32> á¹• 21 rÄ• go \Be 34/ doso ca moho ca,

vitakkacariyÄ• tathÄ• .

saddhÄ• buddhÄ«ti bhÄ• jentaá¹ƒ,

tÄ• chaá¸·ecariyÄ• name ||

<33> á¹• 21 rajataá¹ƒ kanakaá¹ƒ muttÄ• ,

maá¹‡i veá¸·uriyÄ• ni ca.

vajiraÃ±ca pavÄ• á¸·anti,

seá¹-á¹-hi sattadhano viya ||

<34> á¹• 21 saddhÄ• sÄ«laá¹ƒ sutaá¹ƒcÄ• go,

hirÄ« ottappiyaá¹ƒ dhanaá¹ƒ,

paÃ±Ã±Ä• dhananti sambuddhaá¹ƒ,

vande sattamahÄ• dhanaá¹ƒ ||

<35> á¹• 21 cakkaá¹ƒ \Be 35/ hatthi asso maá¹‡i,

gahapatitthiyo tathÄ• .

supariá¹‡Ä• yakocÄ• ti,

sattaratano cakkavattÄ«va ||

<36> á¹• 21 sati dhammavicayo ca,

tatheva vÄ«riyaá¹ƒ pÄ«ti.

passaddhi \Be 36/ samÄ• dhupekkhÄ• ,

saddhamma cakkavattikaá¹ƒ.

satta bojjhaá¹…garatanaá¹ƒ,

namÄ• mi purisuttamaá¹ƒ ||

<37> á¹• 21 yugandharo \Be 37/ Ä«sadharo,

karavÄ«ko sudassano.

nemindharo vinatako,

assakaá¹‡á¹‡o mahÄ• nage.

sattete hattharÅ«paá¹ƒva,

sampassantaá¹ƒ jinaá¹ƒ name ||

<38> á¹• 21 kaá¹‡á¹‡amuá¹‡á¸• o anotatto,

kuá¹‡Ä• lo rathakÄ• rako.

sÄ«happapÄ• ta chaddantÄ• ,

mandÄ• kinÄ« mahÄ• sare.

sattete \Be 38/ sabbathÄ• passaá¹ƒ,

diá¹-á¹-heva pÄ• tikaá¹ƒ name ||

<39> á¹• 21 manussattaá¹ƒ liá¹…gasampatti,

hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti,

adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhamma samodhÄ• nÄ• ,

bhinÄ«hÄ• rantaguá¹ƒ name ||

<40> á¹• 21 visaá¹-á¹-haá¹ƒ \Be 39/ maÃ±ju viÃ±Ã±eyyaá¹ƒ,

savanÄ«yÄ• visÄ• riá¹‡Ä• .

gambhÄ«ro binduninnÄ• do,

aá¹-á¹-haá¹…gikasaraá¹ƒ name ||

<41> á¹• 21 cattÄ• ri \Be 40/ rÅ«pajhÄ• nÄ• ni,

tathevÄ• rÅ«pajhÄ• nÄ• ni.

tÄ• samÄ• pattiyo aá¹-á¹-ha,

sevantaá¹ƒ ruciyÄ• name ||

<42> á¹• 21 aá¹‡imÄ• laá¹…ghimÄ• kammaá¹ƒ,

mahimÄ• pattimÄ• tathÄ• .

Ä«sitÄ• \Be 41/ vasitÄ• ceva,

yatthakÄ• mÄ• vasÄ• yitÄ• .

aá¹-á¹-hissariya puá¹‡á¹‡attÄ• ,

issarÄ• tissaraá¹ƒ name ||

<43> á¹• 21 manomayiddhiÃ±Ä• á¹‡aÃ±ca \Be 42/,

chaá¸·abhiÃ±Ã±Ä• vipassanÄ• .

aá¹-á¹-havijjÄ• hi sampannaá¹ƒ,

vande tilokaketukaá¹ƒ ||

<44> á¹• 21 jÄ• ti jarÄ• rujÄ• kÄ• lo,

caturÄ• pÄ• yadukkhÄ• ti.

aá¹-á¹-ha saá¹ƒvegavatthÅ«ni,

bhÄ• santaá¹ƒ vividhaá¹ƒ name ||

<45> á¹• 21 suttaá¹…gaá¹ƒ \Be 43/ veyyÄ• karaá¹‡aá¹ƒ,

geyyaá¹ƒ gÄ• thÄ• ca jÄ• takaá¹ƒ.

abbhÅ«tadhamma vedallÄ• ,

udÄ• namiti vuttakaá¹ƒ.

navaá¹…gaá¹ƒ sabbalokassa,

dadantaá¹ƒ sÄ• sanaá¹ƒ name ||

<46> á¹• 21 yÄ• \Be 44/ samÄ• pattiyo aá¹-á¹-ha,

nirodho cÄ• ti te nava,

anupubbavihÄ• re taá¹ƒ,

sevantaá¹ƒ ruciyÄ• name ||

<47> á¹• 21 ekattaÃ±ceva nÄ• nattaá¹ƒ,

kÄ• yasaÃ±Ã±Ä«hi yogato,

cattÄ• ro tathÄ• ruppÄ• ca,

asaÃ±Ã±Ä«cÄ• ti te nava,

sattavÄ• se vibhajitvÄ• ,

pakÄ• sentaá¹ƒ name jinaá¹ƒ ||

<48> á¹• 21 seyyassa \Be 45/ sadiso seyyo,

hÄ«noti tividho vidho,

tathÄ• sadisahÄ«nÄ• naá¹ƒ,

navavidhe nudaá¹ƒ name ||

<49> á¹• 21 anatthaá¹ƒ \Be 46/ me carati ca,

tathÄ• cari carissati,

mittassa arinotvatthaá¹ƒ,

navÄ• ghÄ• te jahaá¹ƒ name ||

<50> á¹• 21 dÄ• naá¹ƒ sÄ«laÃ±ca nikkhamaá¹ƒ,

paÃ±Ã±Ä• vÄ«riyapaÃ±camaá¹ƒ,

khantÄ« \Be 47/ saccamadhiá¹-á¹-hÄ• naá¹ƒ,

mettupekkhÄ• ti tÄ• dasa,

pÅ«retvÄ• pÄ• ramÄ« vande,

sammÄ• sambodhimajjhavaá¹ƒ.

<51> á¹• 21 kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ,

paá¹‡á¸• araá¹ƒ tamba piá¹…galaá¹ƒ,

gandha maá¹…gala hemaÃ±ca,

uposatha chaddantime ||

<52> á¹• 21 dhÄ• reti dasaposÄ• naá¹ƒ,

nÄ• go kÄ• á¸·Ä• vako balaá¹ƒ.

sahassakoá¹-iposÄ• naá¹ƒ \Be 48/.

chaddantovÄ• ranuttamo ||

<53> á¹• 21 dasa sahassakoá¹-Ä«naá¹ƒ,

posÄ• naá¹ƒ baladhÄ• raá¹‡aá¹ƒ.

chaddantÄ• naá¹ƒ dasannaÃ±ca,

dasakÄ• yabalaá¹ƒ name ||

<54> á¹• 21 á¹-hÄ• nÄ• á¹-hÄ• ne \Be 49/ vipÄ• ke ca,

magge sabbatthagÄ• minaá¹ƒ.

nÄ• nÄ• dhÄ• tÅ«su lokesu,

adhimuttimhi pÄ• á¹‡inaá¹ƒ.

<55> á¹• 21 paropariyatte Ã±Ä• á¹‡aá¹ƒ,

indriyÄ• naÃ±ca pÄ• á¹‡inaá¹ƒ.

jhÄ• nÄ• dÄ«su Ã±Ä• á¹‡aá¹ƒ pubbe,

nivÄ• se dibbacakkhu ca.

Ä• savakkhayaÃ±Ä• á¹‡anti,

dasabalaÃ±Ä• á¹‡aá¹ƒ name ||

<56> á¹• 21 mÅ«lagandho \Be 50/ sÄ• ro pheggu,

taco papaá¹-iko raso.

pattaá¹ƒ pupphaá¹ƒ phalaÃ±ceva,

gandhagandhoti saá¹ƒvaraá¹ƒ.

sugandhaá¹ƒ dasagandhehi,

vilimpantaá¹ƒ sadÄ• name ||

<57> á¹• 21 samÄ• dhi \Be 51/ Ã±Ä• á¹‡avipphÄ• rÄ• ,

adhiá¹-á¹-hÄ• naá¹ƒ vikubbanÄ• .

manomayÄ• riyÄ• iddhi,

tathÄ• kammavipÄ• kajÄ• ||

<58> á¹• 21 vijjÄ• mayÄ• puÃ±Ã±avato.

payoga paccayiddhiti.

aggapatta dasiddhÄ«naá¹ƒ,

pÄ• á¹-iheraá¹ƒ karaá¹ƒ name ||

<59> á¹• 21 muttÄ• \Be 52/ maá¹‡i veá¸·uriyaá¹ƒ,

saá¹…kho sallo pavÄ• á¸·akaá¹ƒ.

suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ lohi,

taá¹…ko masÄ• ragallanti.

dasadhÄ• \Be 53/ ratanehiggaá¹ƒ,

bhogiá¹ƒ paÃ±Ã±Ä• maá¹‡iá¹ƒ name ||

<60> á¹• 21 sithilaá¹ƒ dhanitaá¹ƒ dÄ«ghaá¹ƒ,

rassaÃ±ca garukaá¹ƒ lahu.

niggahitaá¹ƒ vimuttaÃ±ca,

sambandhaÃ±ca vavatthitaá¹ƒ.

vivarantaá¹ƒ name dhammaá¹ƒ,

dasabyaÃ±janabheditaá¹ƒ ||

<61> á¹• 21 pasÄ• dojo \Be 54/ madhuratÄ• ,

samatÄ• sukhumÄ• latÄ• .

silesodÄ• ratÄ• kanti,

atthabyatti samÄ• dhayo.

dasa saddaguá¹‡opetaá¹ƒ,

dhammaá¹ƒ pÄ• tu karaá¹ƒ name ||

<62> á¹• 21 lobho \Be 55/ doso moho mÄ• no,

uddhaccaá¹ƒ diá¹-á¹-hi saá¹ƒsayo.

ahirikamanottappaá¹ƒ,

thinanti sabba dÄ• hake.

kilese dasa te saddhiá¹ƒ,

vÄ• sanÄ• ya jahaá¹ƒ name ||

<63> á¹• 21 saterÄ• \Be 56/ daá¹‡á¸• amaá¹‡ikÄ• ,

macchavilolagaggarÄ• .

sukkhÄ• sani kapisisÄ• ,

vicakkÄ• saÃ±Ã±a kukkuá¹-Ä• .

navÄ• sanÄ«hi phÄ• lentaá¹ƒ,

tibbaá¹ƒ paÃ±Ã±Ä• saniá¹ƒ name ||

<64> á¹• 21 rodanÄ• \Be 57/ kodhÄ• vudho ca,

ujjhantissariyaá¹ƒ tathÄ• .

paá¹-isaá¹…khÄ• naá¹ƒ,

khanti aá¹-á¹-habalesu taá¹ƒ.

pathavÄ«sadisaá¹ƒ vande,

aá¹-á¹-hamena vinÄ• yakaá¹ƒ ||

<65> á¹• 21 kÄ• marogo \Be 58/ ca paá¹-igho,

mÄ• no diá¹-á¹-hi ca saá¹ƒsayo.

bhavarÄ• go avijjÄ• ti,

sattÄ• nusayinaá¹ƒ name ||

<66> á¹• 21 titthiyÄ• pakatimahÄ• sÄ• vakÄ• ,

aggasÄ• vakÄ• paccekabuddhasambuddhÄ• .

visiá¹-á¹-haá¹ƒ \Be 59/ sabbathÄ• chasu,

pubbe nivÄ• sa viÃ±Ã±Å«su.

tilokamakuá¹-aá¹ƒ name ||

<67> á¹• 21 buddhacakkhu samantÄ• ca,

Ã±Ä• á¹‡aá¹ƒ yaá¹ƒ dibbacakkhu ca.

dhammoti paÃ±ca cakkhÅ«hi,

dassÄ• viá¹ƒ mÄ• rajiá¹ƒ name ||

<68> á¹• 21 khuddakÄ• \Be 60/ khaá¹‡ikÄ• okkantikÄ• ca,

pharaá¹‡Ä• tathÄ• ubbegÄ• .

paÃ±ca pÄ«tÄ«hi pinentaá¹ƒ,

ruciyÄ• ca namÄ• mahaá¹ƒ ||

<69> á¹• 21 dukkhaá¹ƒ samudayasaccaá¹ƒ,

nirodho maggasaccakaá¹ƒ.

catusaccamabhijÄ• naá¹ƒ \Be 61/,

catukiccehi taá¹ƒ name ||

<70> á¹• 21 pÄ«á¸·anÄ• saá¹…khatattho ca,

tapo vipariá¹‡Ä• manÄ• .

dukkhasaccaá¹ƒ catukkehi,

vibhattÄ• viá¹ƒ muniá¹ƒ name ||

<71> á¹• 21 Ä• yÅ«hanaá¹ƒ \Be 62/ nidÄ• naÃ±ca,

saá¹ƒyogo palibodhanaá¹ƒ.

catukkehi samudayaá¹ƒ,

vibhattÄ• viá¹ƒ muniá¹ƒ name ||

<72> á¹• 21 nissaraá¹‡aÃ±ca viveko,

asaá¹…khatÄ• mataá¹ƒ tathÄ• .

nirodhaÃ±ca catukkehi,

vibhattÄ• viá¹ƒ muniá¹ƒ name ||

<73> á¹• 21 niyyÄ• niko \Be 63/ ca hetvattho,

dassanÄ• dhipateyyakaá¹ƒ.

maggasaccaá¹ƒ catukkehi,

vibhattÄ• viá¹ƒ muniá¹ƒ name ||

<74> á¹• 21 satthako \Be 64/ ca asammoho,

sappÄ• yo ceva gocaro.

catusampajaÃ±Ã±Ä• vinÄ• ,

bhÄ• viá¹ƒ name tathÄ• gataá¹ƒ ||

<75> á¹• 21 pahinÄ• khila dukkhÄ• haá¹ƒ,

bhavasÄ• gara pÄ• raguá¹ƒ.

vande sÄ• raguá¹‡opetaá¹ƒ,

tenamhi bhavapÄ• rago ||

<76> á¹• 21 rÅ«pÄ• rÅ«pavilÄ• sagga \Be 65/,

rÅ«pÄ• cinteyya saá¹ƒyuttaá¹ƒ.

vande sÄ• raguá¹‡opetaá¹ƒ,

tenamhÄ• tularÅ«pavÄ• ||

<77> á¹• 21 iddhi \Be 66/ iddhi vilÄ• sagga,

iddhi cinteyya saá¹ƒyuttaá¹ƒ.

vande sÄ• raguá¹‡epetaá¹ƒ,

tenamhÄ• tulaiddhimÄ• ||

<78> á¹• 21 vÄ• cÄ• vÄ• cÄ• vilÄ• sagga,

vÄ• cÄ• cinteyya saá¹ƒyuttaá¹ƒ.

vande sÄ• raguá¹‡opetaá¹ƒ,

tenamhÄ• tulavÄ• cako ||

<79> á¹• 21 Ã±Ä• á¹‡a \Be 67/ Ã±Ä• á¹‡a vilÄ• sagga,

Ã±Ä• á¹‡Ä• cinteyya saá¹ƒyuttaá¹ƒ.

vande sÄ• raguá¹‡opetaá¹ƒ,

tenamhÄ• tulaÃ±Ä• á¹‡avÄ• ||

<80> á¹• 21 sajjhaá¹ƒ hemaÃ±ca ratanaá¹ƒ,

gehaá¹ƒ vatthaÃ±ca bhojanaá¹ƒ.

tadaÃ±Ã±epi \Be 68/ yathÄ• cittaá¹ƒ,

mÄ• peyyÄ• haá¹ƒ name jinaá¹ƒ ||

<81> á¹• 21 sajjhaá¹ƒ hemaÃ±ca ratanaá¹ƒ,

gehaá¹ƒ vatthaÃ±ca bhojanaá¹ƒ.

tadaÃ±Ã±epi yathÄ• cittaá¹ƒ,

mÄ• peyyaá¹ƒ kammajiddhiyÄ• ||

<82> á¹• 21 sattabojjhaá¹…ga \Be 69/ ratano,

saddhÄ• diratano muni.

satippabhutiratano,

vande taá¹ƒ purisuttamaá¹ƒ ||

<83> á¹• 21 cakkÄ• disattaratanaá¹ƒ,

muttÄ• diratanaá¹ƒ subhaá¹ƒ.

vatthappabhutiratanaá¹ƒ,

chandakkhaá¹‡e labhÄ• mahaá¹ƒ ||

<84> á¹• 21 sampuá¹‡á¹‡acittasaá¹…kappo \Be 70/,

yathÄ• kaá¹…khitamÄ• pako,

kenacinabhibhÅ«to yo,

sabbÄ• bhibhÅ« name jinaá¹ƒ ||

<85> á¹• 21 sampuá¹‡á¹‡acittasaá¹…kappo \Be 71/,

yathÄ• kaá¹…khitamÄ• pako,

kenacinabhibhÅ«tamhi,

sabbÄ• bhibhÅ« bhave bhave ||

<86> á¹• 21 dasa chaddantarÄ• jÄ• va,

dasa kÄ• yabalo muni.

dasa Ã±Ä• á¹‡abbalotulyo,

vande taá¹ƒ samaá¹‡uttamaá¹ƒ ||

<87> á¹• 21 atikÄ• yajavo \Be 72/ buddho,

raÃ±Ã±Ä• javanahaá¹ƒsato.

kÄ• kathÄ• Ã±Ä• á¹‡avegassa,

vande taá¹ƒ samaá¹‡uttamaá¹ƒ ||

<88> á¹• 21 chaddantanÄ• garÄ• jÄ• va,

bhave bhave mahabbalo.

rÄ• jÄ• javanahaá¹ƒsova,

paramaggajavo bhave ||

<89> á¹• 21 udakÄ• \Be 73/ kÄ• sacÄ• rÄ« ca,

mahinimujjako jino.

mÄ• pako ca yathÄ• cittaá¹ƒ,

vande taá¹ƒ Ã±eyyapÄ• raguá¹ƒ ||

<90> á¹• 21 udakÄ• kÄ• sacÄ• rÄ« ca,

mahinimujjako bhave.

mÄ• pako ca yathÄ• cittaá¹ƒ,

bhavaso kammajiddhiyÄ• ||

<91> á¹• 21 gÄ• me \Be 74/ vane ca sabbattha,

devehi manussehi ca.

Ä• bhatÄ• nantalÄ• bhassa,

sadÄ• yassa mahesino.

pattalÄ• bhaggataá¹ƒ lokaá¹ƒ,

taá¹ƒ vande munipuá¹…gavaá¹ƒ ||

<92> á¹• 21 gÄ• me \Be 75/ vane ca sabbattha,

devehi manussehi ca.

Ä• bhatÄ• nantalÄ• bho me,

sadÄ• hotu bhavÄ• bhave ||

<93> á¹• 21 puÃ±Ã±assimassa tejena,

yathÄ• cittaá¹ƒ samijjhatu.

sabbicchÄ• \Be 76/ sabbacintÄ• ca,

khippaá¹ƒ me jÄ• tijÄ• tiyaá¹ƒ ||

<94> á¹• 21 natthÄ«ti vacanaá¹ƒ dukkhaá¹ƒ,

dehÄ«ti vacanaá¹ƒ tathÄ• .

tasmÄ• natthÄ«ti dehÄ«ti,

mÄ• me hotu bhavÄ• bhave ||

<95> á¹• 21 sabbaá¹ƒ \Be 77/ paravasaá¹ƒ dukkhaá¹ƒ,

sabbamissariyaá¹ƒ sukhaá¹ƒ.

sabbaá¹ƒ paravasamatthu,

sabbamissariyaá¹ƒ bhave ||

<96> á¹• 21 vitakkento bhajjakÄ• yo,

sabbÄ• vudha vÄ• raá¹‡o ca.

chaddanta vÄ• raá¹‡abalo,

bhaveyyaá¹ƒ jÄ• tijÄ• tiyaá¹ƒ ||

<97> á¹• 21 subhalakkhaá¹‡asampanno \Be 78/,

suvaá¹‡á¹‡avaá¹‡á¹‡avÄ• bhave.

brahmassaro karavika,

bhÄ• á¹‡Ä« ca jÄ• tijÄ• tiyaá¹ƒ ||

<98> á¹• 21 bhÅ«rimapaÃ±Ã±o sippÄ• naá¹ƒ,

sabbesaá¹ƒ kusalo bhave.

visajjetuá¹ƒ samatthova,

sabbapucchÄ• naá¹ƒ á¹-hÄ• naso ||

<99> á¹• 21 verÄ• dhaá¹ƒsÄ«ya \Be 79/ bhogÄ• ca,

anantÄ• khÄ«á¹‡a bhogavÄ• .

anantÄ• bhajja pariso,

bhavaso pÄ• puá¹‡e sivaá¹ƒ ||

<100> á¹• 21 mÄ• \Be 80/ nasseyyaá¹ƒ pasayheyyaá¹ƒ,

ussukkehi pyahaá¹ƒ saha.

paÃ±caverehi koá¹-Ä«hi,

bhaá¹‡á¸• aá¹ƒ vÄ• akÄ• tukÄ• mitaá¹ƒ ||

<101> á¹• 21 meghaá¹ƒ vÄ• taÃ±ca ratanaá¹ƒ,

dhaÃ±Ã±aá¹ƒ vatthaÃ±ca bhojanaá¹ƒ.

sabbicchitaá¹ƒ tadaÃ±Ã±ampi,

mÄ• peyyaá¹ƒ kammajiddhiyÄ• ||

<102> á¹• 21 puÃ±Ã±enetena \Be 81/ nibbÄ• naá¹ƒ,

santaá¹ƒ pappomi tÄ• vatÄ• .

bhaveyyaá¹ƒ sabbajÄ• tÄ«su,

catusampattiyÄ• sadÄ• .

catucakkena sampanno,

saddhammehi ca sattahi ||

<103> á¹• 21 sammÄ• diá¹-á¹-hi \Be 82/ vasupete,

kulamhi seá¹-á¹-hasammate,

sabbasakkata saá¹ƒsuddhe.

bhave tihetusandhiko ||

<104> á¹• 21 ghÄ• sacchÄ• danaá¹ƒ bhogaÃ±ca,

neva hatthena kÄ• tuna,

bhuÃ±jeyyamiddhiyÄ• tveva,

mÄ• petvÄ• yÄ• vadatthakaá¹ƒ ||

<105> á¹• 21 manussÄ• naá¹ƒ \Be 83/ atikkamma,

devÄ• naá¹ƒ viya bhojanaá¹ƒ,

vatthaá¹ƒ bhogo ca me hontu,

parivÄ• rÄ• tisundarÄ• ||

<106> á¹• 21 dasÄ• suttaá¹ƒpi me bhogaá¹ƒ,

paÃ±caverÄ• bhave bhave.

mÄ• gaá¹‡heyyuÃ±ca nasseyyuá¹ƒ,

asoko bhogahetume ||

<107> á¹• 21 sabbaá¹…gasubha \Be 84/ sampanno,

siá¹…gÄ«nikkha savaá¹‡á¹‡a vÄ• .

bÄ• ttiá¹ƒsa lakkhaá¹‡Å«peto,

atappana rÅ«pa vÄ• bhave ||

<108> á¹• 21 kÄ• yo candanagandho ca,

mukhaá¹ƒ uppalagandhikaá¹ƒ.

aá¹-á¹-haá¹…giko \Be 85/ karavika,

maÃ±jÅ«ghoso ca me hotu ||

<109> á¹• 21 tikkha gambhÄ«ra paÃ±Ã±o ca,

hÄ• sÄ• tijavapaÃ±Ã±avÄ• ,

bhÅ«ri nibbedha paÃ±Ã±o ca.

sabbapaÃ±havisajjano ||

<111> á¹• 21 anto \Be 86/ soá¸·asavassassa,

tipeá¹-akadharo bhave.

sabbakammesu sippesu,

vijjÄ• á¹-hÄ• nesu pÄ• ragÅ« || o

Sybian Training
byCouture©

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Megan's Lindsey's Diary 6/25/13

Dear Diary,

Today was the most horrible day of my life. It all started going wrong when my old boss (anc
Mr. Schmidt, took a leave of absence due to health reasons. He was old, but he was also a
boss. Okay, he was a little wrinkly and a little smelly, which made it no fun going down on hi
bright side, I only had to go down on him once . . . maybe twice a week. He would even ask
things and pretty much let me take care of most of his assignments without a lot of interferer
being able to work without a lot of interference has been a rare thing ever since President A
all the women's suffrage laws and replaced them with women's suffering laws.

Anyway, it turned out that Mr. Schmidt had anMegan and he would be out of the office indef
hoping I would be able to continue doing my job, you know- without the blowjobs and all.

Alas, it was not to be. Just my luck, they replaced Mr. Schmidt with Mark Henderson. I loath
smug cocky expression at first sight. He was a fresh graduate that was rumored to have tak
Men's Study classes in order to rise quickly through the company chain of command.

The first thing he did was have me stand in front of him with my skirt raised for a panty chec
to spank me if they were damp. I promised him they were not, but he was resolute, piercing
gaze and fondling my pussy until he was satisfied that I was as dry as I claimed.

I could feel my cheeks burning from embarrassment and I wanted to crawl under the desk a
understand the boss has the right privilege to check, but Mr. Schmidt never did. I mean, I dic
the book. I dotted every 'I' and crossed every "T". Heck, even my skirt met the requirement c
above my knee, but I made sure that they were not an inch shorter. And really, I had always
not to be like some of the, how should I say, 'looser' secretaries that I worked with.

But my humiliation didn't end there. With my dry pussy thoroughly mauled and my pride all b
psyche- he ordered me to suck his cock.

I knelt down in front of Mark, proceeded unzip his pants, and fished around for his cock. This

I've worked for several men during my career as a secretary, and never had one yet who did the skills of his secretary . . .even my beloved old fuddy duddy Mr. Schmidt. But, what I didn the monster I freed from his pants. Dear God, it was the biggest I'd ever seen. I couldn't eve around it. No way would I be able to fit it in my mouth! I licked along its mighty shaft, while ja with my hand. I prayed that he would cum quickly, but it wasn't to be.

"Suck it slut," he said, grabbing the back of my head and forcing me to take it in my mouth. " with it."

Frustrated tears welled in the corner of my eyes as I struggled to stretch my lips around his

"Jesus, shit," he murmered. "What are you useless? You act like you've never sucked a coc

The cocky shit had the nerve- to ridicule and analyze my performance! Kneeling there; chok his cock, I looked at him with pure hatred in my eyes. Who did he think he was? He was just had been doing the job by myself before he came along.

The bastard met my gaze, his eyes gleaming evilly. He chuckled, grabbed the back of my he hips twice, jamming his cock down my throat for a moment. I was choking and unable to bre the headlines, secretary found dead in office after giving head.

Thankfully, he pulled out of my throat and began to thrust in and out with shallow strokes. It enough that it banged against the back of my throat, but at least I could breathe. He tilted m that I was forced to meet his eyes. Like a dog trainer breaking in a new pup, he smiled as I g docilely, my hateful stare a distant memory. My first day with my new boss and there I was, between his legs, communicating my dependence the only way I could in this position, slobb his monstrous phallus.

"That's my girl," he said. "At least you aren't untrainable."

My tears fell faster and my mouth grew tired and raw as I tried to pleasure him-tried to get hi that he would stop his oral assault. Finally, he began to thrust faster. "Oh God, here it comes

Finally! With an aching jaw and chapped lips, I was never so glad as to feel hot cum shootin At last . . . it was over. . .

06/26/13

I could barely endure my first day working with my new boss, Mark Henderson, but was a wa
compared to today. Today, when I walked into the office, I could tell immediately something
secretary, PA, and receptionist stopped what they were doing and stared at me as I walked
almost hear their whispers, but I had no idea what they were saying, I only knew that it was
moment I arrived at my desk, I knew what the commotion was about. Instead of my ergonom
desk, there was what could only be described as a saddle on wheels. In the center of the sa
looking dildo pointed up luridly.

My purse fell to the floor, followed by my stomach and jaw. No, this was intolerable. Totally u

"I see you've met your new trainer, Mr. Sybian," Mr. Henderson said from his office. "Why do
in here and I'll let you two get acquainted."

In a state of numb shock, I wheeled it into the office, careful to conceal it as best I could from
office workers. Whatever Mr. Henderson had on his mind, well, he could just forget it. This w
the line and I told him so.

"Mr. Henderson," I said. "I don't know what you expect, but I mean, Mr. Schmidt is technicall

"Officially retired," Mark finished. "You now work for me and since the employment contract
me the right to expect a friendly and motivated subordinate, it also gives me the right to train
necessary.

"But I am friendly . . . I am motivated," I whined.

"And that is why I enrolled you in the Sybian training program," he continued as though I did
Mr. Sybian, you new personal trainer."

"Look . . . there's no way . . . I - I quit," I stammered.

"Well, the non-competition clause in your employment contract states that you will not work
business for a period of two years. Do you have two years of salary saved Megan?"

"No sir, but . . ."

"Can you hibernate? Or do you have someone who will support you?"

"No sir, but. . ."

"Then I suggest you say hello to Mr. Sybian."

He reduced me to tears. I hated President Ashcroft and his new law that made this possible
hated Mr. Henderson.

"Say it," he repeated smugly.

"Hello, Mr. S-sybian," I stammered. I had been defeated at every turn. I had no choice.

"Now hand me your panties and I'll help you get mounted."

I handed them to him and the little pervert held them to his nose and sniffed. Then he hande
lube and told me to coat the dildo. I did as he bid, and then mounted the huge phallus. And i
me tell you. I had a hard time getting it all in, but Mr. Henderson moved behind my and push
shoulders.

"Ouch," I whimpered. "It's too big."

"Oh, I'm sure that big girl cunt can handle it," he said, still pushing down.

"No-no-it - oh Gawd. . ." And then I was firmly seated on the vinyl saddle, my sex filled and t
latex phallus. I noticed several buckles and straps on the saddle of the trainer. At first I didn'
they were for, but I soon found out. They were ankle and thigh cuffs, and Mark wasted no tir
until I was secured tightly to the saddle with no way of getting off without assistance.

"Now back to your desk," Mark grinned, wheeling me, mounted on my humiliating perch, bac

Blushing, trembling, crying, and inwardly cursing, I did my best to adjust my skirt to hide wha
to me. What *he* had done to me. I could feel the heat from every eye in the office as they b
soul. Oh how I hated him! I wanted to stab him in the heart with a letter opener.

"I need this report done by twelve." Mark handed me a dictation tape, grinned and made his
office. "What, no smile?" he said, peeking around the corner.

I forced one to my lips, even though my eyes screamed, "Die you fucking little worm!"

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There was nothing I could do except begin typing his report. I had long since learned after m
that it wouldn't do to wallow in my own sorry situation or try for petty revenge. At least, not u
opportunity arose to get rid of Mark by getting him promoted. Then, he would gladly leave m
prettier and bustier secretary.

It was as I was typing the report that I became aware of something. The Sybian was vibratin
Not only was it vibrating, it was moving around inside of me. Just barely, but moving noneth
feel myself warming up. My sex feeling full and thick. I wondered if the wetness below was f
or from me.

I shook my head, trying to clear the foggy fuzzy feeling, doing my best to concentrate on the
Click-click-click, the keyboard keys clacked. Buzz- buzz-buzz the intruder in my sex humme

Fuck, but if it wasn't turning me on. I mean like *really* turning me on.

Part the saddle was raised and pressing right against my clitoris. It was hot and buzzing. It f
God, I was sure the secretions were my own by now. I shifted in my seat, trying to avoid the
straps held me tightly in place. Instead of helping, the shifting felt wonderfully wickedly arous
dildo shifted inside me. Ugh, ugh, shit it was making me *hot*. Something I could not afford
looking at me out of the corner of their eyes. Oh God, I could feel my passion rising. I could
I could no longer concentrate on anything but suppressing my desire to moan in passion.

Thank heavens the buzzing and thrusting stopped before I lost control. Strangely, I yearned
just a little bit, I wanted it alot. But the gyrations had stopped. Everything in my lower region
moving except the throbbing in my clit. Maybe the batteries had run down. Whew, thank Go
Perhaps I could finally get some work done.

I resumed typing and then the Sybian kicked back in again. I could hear it buzzing, so I type
clacking the keys harder to disguise the hum of the trainer, which only seemed to intensify t
Closing my eyes tightly, I just listened to the transcription tape and typed like never before.
felt my sex grow warm and full. Typed until I could feel the orgasm swell and begin to blosso
typing and leaned back to let it overtake me, but strangely enough, again it stopped, leaving
hanging on the edge, and growing increasingly frustrated.

It was only then that I remembered where I was. I peaked out of my left eye, and my worst f
Every eye in the office was glued to me. Dear Lord, I was so humiliated, I wanted to sit there
closed forever, but I knew it wasn't possible. I took a deep breath and willed my heaving che

loosened my thighs from around the saddle. Only then did I open my eyes and clean the sw
a few tissues.

"I don't hear any typing out there," Mark called out from his office.

I re-wound the tape to find my place and resumed typing. The vibrator immediately leapt to l
so did the vibrator.

"If I don't hear you typing in the next few seconds, I'm going to have take you over my knee
Mark said.

"Yes, sir," I replied. The bastard! Somehow the vibrator and my keyboard were linked, and h
would show him. I resumed typing. Normally, I can do about eighty words per minute, but I s
twenty or so, by starting and stopping the dictation tape. This kept the vibrator at a steady bu
hum. A level I could sustain without embarrassing myself further.

It felt really nice inside of me and I was leaking like crazy. I typed slowly but surely. I dared n
Mark an excuse to spank me publicly. I closed my eyes and listened to Mark's voice on the t
basking in the sensations thrumming through my sex. Somewhere along the way, I became
to stop the tape, that I was typing as fast as I was able, and worse, that I was on the cusp of
orgasm. Part of me was screaming "Stop the tape, not here, not like this!" Another part of m
"More, more, oh God, oh God, give it to me-fuck-fuck-make me cum!" My orgasm shot threw
shards behind my eyes, the room went black and I was thrown into a sexual abyss. I clutche
tightly between my thighs and kept typing until another orgasm hit. Oh God-Oh God-Oh God
and burst open. I clutch the saddle of the Sybian tightly between my thighs and kept typing u
orgasm hit.

Fuck-fuck-fuck, the vibrator touched me in all the right places. Oh fuck - oh fuck - oh no - no
drove me out of my mind. I was out of control. It was only then that I became aware that the
and so had my typing. Everything seemed so quiet. I peeked out from my closed eyes. Dear
office was looking at me in shock. I was drenched in sweat and the seat of the trainer was s
I smelled of musk. Anyone would be able to smell me. I had never been so humiliated in my

"Okay everyone, back to work!" Mark shouted out. "You people act like you've never heard a

A squealer. I wanted to die. Maybe I should have taken the letter opener and fell on it, like s
samurai and saved my honor. But, there was no way to fall on it even if I had the will to do s
the saddle of this damned machine as I was.

Thankfully, Mark wheeled me back into his office and closed the door.

"I had no idea you would be such a slut," Mark said with a condescending smirk. "But I gotta
sounded like you enjoyed yourself. 'Oh God - oh god, give it to me'," he mocked. His busy fi
blouse, exposing my small breasts.

Had I really said that? Was I a squealer? I wasn't *that* loud. I couldn't have been. Oh God,
still hot? And why were my eyes suddenly pulled as if by some strange magnetism to the sig
Mr. Henderson's pants.

He caught the direction of my gaze.

"What are you looking at Megan?" He was smiling at me, thoroughly enjoying my predicame

"Nothing." I tried to look away, but I found my gaze drawn back to it.

"You want to suck it, don't you?" he asked.

What was happening to me? I was not this kind of girl, and yet, there I was, nodding my hea
for the first time since becoming a secretary.

"Ask Mr. Sybian."

I wanted to tell him to go fuck himself, but as a secretary I could never do that. Not if I wante
again . . . ever. But, I had already humiliated myself due to this sadistic man to such a degre
thought of descending even further.

Hated myself even as I asked, "Mr. Sybian," I said somewhat breathlessly. "May I suck Mr. H

The latex phallus in my sex gave an intense thrum, as if to say, yes, Megan, hurry and suck
cock.

But how could the Sybian possibly know? I looked in Mark's hand for a controller, but I didn't
vibrator against my clit sped faster and at that point I didn't care how it knew. I was too busy
Mr. Henderson's belt and then freeing his already rock hard cock. God, it looked angry and i
monster. I reverently tried to circle it with my fingers and failed. I was no longer afraid of it. I
inside of me -someway - somehow.

I was moaning again. Squealing. I eagerly used Mr. Henderson's thick cock to silence the hu
was making. The vibrations intensified. I could feel the dildo moving - rotating in my cunt. I re
going to cum again, and I wanted . . . I-I wanted Mark to cum with me. I bobbed my head fas
gently squeezing his large hairy plums with one hand, and masturbating the base of his cock
felt my orgasm rising up again.

Oh God-oh God. Mark grabbed the back of my head, but I didn't even wait. I thrust forward a
dick down my throat. His pubes tickled my nose and I couldn't breathe, but God how I loved
filled at both ends. Me, I was oblivious except for the feeling of my own intense orgasm and
the cock in my throat beginning to contract. For the first time since I became a secretary I wa
it. I wanted to suck it all down, drink it down my throat, but at the last moment he pulled out,
my reward. I opened my eyes only to have my vision clouded by a jet of cum against my gla
mouth as wide as possible, catching some of his discharge but missing much more. I moved
each spurt, letting him coat me, letting him cover my face with his copious spunk. Oh God, w
to me? I should have been horrified by what he was doing to me, instead, I was bucking, mo
like the cheapest slut I had ever seen.

The worse part was, I couldn't seem to stop. When it was over, I gave Mark's penis a squee
last drop of pearly liquid from his penis. He captured it with a finger and fed it to me.

It was delicious, salty sweet. "Mmmm- you know . . . I wanted you to cum in my mouth," I ad
telling him this? Why was I was suddenly so weak?

"I wanted to as well, but I couldn't," he said. "Hell, I wanted to feel that wet little pussy of you
around my big dick. But, that's totally off limits for the next thirty days. Oh well, I guess I can
with the copy girl, until then."

"What do you mean?" I asked. I used to welcome any of my other bosses dallying with some
but now I felt a new feeling. Was it jealousy? "You can ah- you know," I began. He could hav
what it would feel like to be taken by him, battered by the big monster cock.

"You mean you don't know?" he said. "Sybian training lasts for thirty days. Until then, you be
Sybian."

No-no-no-no! I shook my head violently, a strand of his cum wiggled from my nose. I worked
securing me to the Sybian, but they wouldn't budge.

"Relax, Megan," Mark said, smiling down at me. "Mr. Sybian will make everything all right."

The Sybian thrummed back to life in between my legs. I struggled some more. This wasn't ir sure of it. I had to get out of there one way or another. This machine was changing me. I wa person I was the day before. Then I felt a new sensation. The phallus wasn't just vibrating ar gently thrusting in and out of my sex. Oh fuck! I had to get off. I *really* had to get off. Yet, m disobeying me completely. My hands ran up and down my body and pinched my hard elong

"Struggling just sets it off," Mr. Henderson said with a smirk. "Saying different combinations Mr. Sybian or Mr. Henderson also makes it do interesting things. Maybe you should try them plenty of time over the next thirty days of training.

I looked at him in horror. He was a monster! All men were monsters! I prayed to God, pleadi grant women their rights back again. But, I realized I couldn't count on God, because he was be. Why else could this have happened to me? Oh God, yes! Fuck it felt so good. I began to prayer. Oh God, fuck me! Oh God, please let me cum. I heard myself squeal.

What was it that Mark had said. Saying different combinations of words along with Mr. Sybia trainer do different things.

"Oh God, Mr. Sybian," I groaned. The saddle slid open in the middle and then closed back a yeah, that's it baby. Do my clit! Oh Please, Mr. Henderson."

My clit was vibrated between the panels that it was secured between and I was instantly cur bucked. I rode Mr. Sybian like a horse. "Fuck-fuck- fuck-I'm cumming Mr. Sybian. Oh fuck . .

I was vaguely aware that Mr. Henderson was pushing me back into the office. He said some serving as an example to the other girls. I could have cared less, I was in heaven, but lookin the horrified expressions of some of the other secretaries and female staff members. A few l smugly, with a superior look in their eyes. While most looked scared, frightened, with a hot fl cheeks . . . wondering what they would look like when they were being trained by Mr. Sybian

But it was so hard to think about anything when your pussy is on fire with pleasure. "Oh dea Mr. Henderson. My ass, my pussy, my mouth. Oh fuck baby, fuck me any way you want Mr. I cried. "Fuck me. Fuck me. Fuck me harder." By now the dildo was a piston driving through was nothing but my cunt. A quivering wet hole. "Harder Mr.-Sybian-Harder. Oh God, gonna are you doing?"

The cock in my pussy was withdrawing. I tried to squeeze tighter so that it wouldn't go, but it
withdrawing despite my best efforts. And then, and then I felt something totally unexpected.
pushing against my other hole.

"No . . . oh God, no not there. No please, I've never done it like that before," I protested. But
pushed. How do you argue with a machine? It hurt as it entered me and it filled me complete
was I couldn't help but to think of Mr. Henderson's monstrous phallus. How would it feel? Ho
my pussy? How would it feel in my ass? I lifted off the seat as far I could to escape this new
"Please Mr. Sybian, I'm a - I'm a virgin there."

Somehow it must have heard and thankfully it stopped. I looked around and every eye was p
they were drinking me in. I had never been so humiliated in all my life, but at least it was par
At least they weren't going to watch while I was anally sodomized.

I heard a buzzing below and looked down to see as the little vibrating horn began to move. I
was it doing? I watched as it began to rise, bringing itself level with my clit. It touched me, se
vibrations to every molecule of my clit. Oh God, it was going to make me cum. My ass clenc
buried just inside the ring of my grommet.

The sensations grew. Fuck, it was going to make me cum. But then to my disappointment, it
and began to lower until it was just out of reach. However, it was still down there, still buzzin
beckoning me. And then . . . oh God, how I hate to admit it, but the bonds released. I was fre

And yet . . . and yet . . . I was still horny-so horny. No, oh God no - please don't. Don't make
God, you bastard, you're going to make me do it to myself, aren't you? I realized that people
and I burned with humiliation. I prayed for the strength to resist, but my body was already be
pushed down, grunting as I impaled myself on the cock in my ass.

Up and down it led me. Faster and faster. I was doing it. I was fucking myself. Fucking myse
while everyone in the office looked on. No one made the effort to appear not to stare. The se
were filled with fear, the male executives with hungry desire.

But, I could no longer concentrate on them. My mind - my soul - my cunt only had room for o
was Mr. Sybian. Just as I was getting into a good rhythm, the cock in my ass withdrew and I
thick ridges rose up about five inches away.

I tried to lower my sex on it, but it withdrew. When I rose up, it did as well. It only stayed up v
shifted my hips and lined the head up with my ass. This one almost too my breath away as I

it. My ass alternately stretched and clenched on every large ridge. I was grunting and sweat
but I didn't care. I was getting into a rhythm again. Up and down I bounced. Bucking - fuckin
faster. I was so close. So close to coming. "Come on baby. . . please Mr. Sybian. I'm doing i
you wanted. I'm fucking myself. Fucking myself in the ass. Oh please. Please - I'm desperat
still - just for a second. Oh I'm so close. Oh please oh please - I- I-I need it. . . Oh oh - oh he
comes. Oh Fuck ohfuck." And then I was doing it. I was coming again. The rings closed arou
ankles and I realized I was trapped again.

As my orgasm faded, my feeling of humiliation and debasement swelled. Oh God, what had
It couldn't be. I was naked and alone in an office full of penetrating stares. I only had one wa
shame, even though I knew my respite would be temporary.

"Please Mr. Sybian," I whispered, stroking the musky wet leather saddle, and bringing the tra
life. "I need it. I need it again. I'll be a - I'll be a good girl. I'll be a good secretary. I'll be the be
secretary ever."

The End

This is my prayer to thee, my lord -
strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

Rabindranath Tagore

FIRST MEETING
Sunday, 9th June, 1974

Questions and Answers

Q1 W1: [*]
In establishing mindfulness of breathing, should one fix one's attention at the nose or in the stomach region?

[*] The letters and numbers in the margins opposite the questions have the following meanings. "Q" = question, numbered Q1, Q2, etc.; "A" = answer. "W" means that a woman asked the question, and "M" means that a man asked the question. The numbers W1, W2, etc., and M1, M2, etc., refer to the first, second, or third, etc., woman or man to ask a question.

A:
In establishing mindfulness of breathing, one should fix one's Sati (mindfulness) on and contemplate the point of contact of the breath. One should not go up and down with it, but keep the Citta (mind) fixed on the point of contact. If the breath seems to become fainter and fainter, it is nothing to be afraid of or to worry about; the breath has not ceased -- it is still there. The kind of meditation which one practices depends on the character of each individual practitioner, but the development of the mindfulness of breathing is a practice suitable for the majority of people. The important factor in any method of mind-development is mindfulness (Sati). Forgetting mindfulness means failing in one's task, and one will not get results. One should therefore take care of one's mindfulness and keep it present in any method of mind-development.

Q2 W1:
When sitting in meditation, why is it I get the feeling that there is

something pulling my forehead backwards? The muscles in my forehead become tight and I get a headache. Is there any way to remedy this?

A:
You will have to lessen the intenseness which brings this about. Let the Citta be absorbed only in the breathing. If you are too intense, you will get a headache. The flow [*] of the Citta is very important. You can concentrate strongly or mildly, and what you concentrate on will give you results, much or little accordingly.

[*] "Flow of the Citta" refers to the dynamic way in which the Citta flows from one thing to another at great speed and how when the interest or will are strong or weak, the concentration of the Citta also becomes strong or weak.

Q3 M1:
My being a Buddhist has caused my friends to talk about me. They say that at one time I used to be a person full of fun and high spirits, and that now I am the exact opposite. I have lost a lot of friends and even my wife misunderstands me and disagrees with me. How can I solve this problem?

A:
Being a Buddhist does not mean that one must be quiet or look solemn. If friends try to get you to go in a way which is unwholesome, and you are observing the moral precepts (sila) you should not follow them. You might lose your friends but you will not lose yourself. If you are satisfied that you have gone the way of wholesomeness, you should consider the Buddha as an example. He was a prince who had a large retinue and many friends. He renounced the world, gave up those friends, and went to dwell alone for many years. After he had attained Enlightenment, he was surrounded by friends and had many disciples who were Arahants (pure ones), monks as well as nuns, laymen and laywomen, until the number of Buddhists was more than the population of the world. [*]

[*] Meaning perhaps past and present Buddhists, or human and

deva.

We all believe in the teachings of the Buddha, which unites the hearts and minds of all Buddhists. We therefore should not be afraid of having no friends.

We should think, first of all, that our friends do not yet understand us, and so they drift away and no longer associate with us. Our way of practice in the way of wholesomeness still remains, however. One should see this -- and that there are still good people in the world! Good people eventually meet and become friends with other good people, and these good people will be our friends. If there are no good people in the world, and if there is nobody interested in associating with us, then we should associate with the Dhamma -- with Buddho, Dhammo, and Sangho in our hearts, which is better than friends who are not interested in goodness at all. Buddho, Dhammo, and Sangho are friends which are truly excellent.

Ordinarily, those good friends of yours will come back to you. You should therefore rest assured that if your heart is satisfied that you are going in a wholesome direction, then that is enough. You should not be concerned with or worry about others more than yourself. You should be responsible for yourself in the present and in the future, for there is nobody but yourself who can raise you up to a higher level.

Q4 W1:
I also had that same experience. My mother knows that I have become a Buddhist, and she is so upset that she prays to God for my return to Christianity once again. She is very concerned about me. How should I help her?

A:
My mother was also worried about my coming to England. She was afraid that I might die or that something serious might happen. But I saw that there were good reasons for coming to which she could hardly

object, so even though she did not want me to come, she had to accept those reasons -- and I came.

Please understand that Buddhism does not teach people to draw away from each other. Buddhism and Christianity both teach people to be good so that they will be happy and go to heaven. If we compare the city of London to heaven, we could tell people that there are many ways to enter the city. When they have chosen a way and made use of it, all of them will reach London. Whatever religion one has, one should practise it accordingly. They will meet in heaven.

Buddhism, however, besides having a way to reach heaven, also has the way to reach Nibbana. If one understands and practises according to the teachings and wants to reach Nibbana, there are ways for going beyond. Nibbana means the complete absence of Dukkha (unsatisfactoriness, suffering, dis-ease). The Buddha and his Arahant disciples, being completely free from all defilements (Kilesas), have all attained to Nibbana. One therefore should not be worried about anyone who follows them. You should explain this to your mother so that she will not worry about you, for what Buddhism teaches will be for the stability and prosperity of society. It encourages people to be good, so tell your mother not to worry, that Buddhism is not hell, and that it does not bring disaster or ruin to those who practise its teachings.

Q5 W1:
My husband is the same. He does not understand what it is that I am doing and he is not at all satisfied with me. It took me twenty years of asking him to let me sit in meditation before he would allow me to do so. I've been sitting in meditation for five years now. (My husband does not understand about spiritual needs, and so whenever I met someone whose interest was the same as mine, someone to turn to and be friends with, my husband would become suspicious.)

A:
When your husband saw that what you were doing was good, that you were not doing anything which was wrong, he consented of his own accord.

This is what usually happens in the practice of virtue, which is a difficult thing to have done. Even in one's own heart one hesitates to do good things. When one thinks of doing something good, another thought arises to prevent one from doing it. Such conflicting thoughts are bound to struggle with each other before one can turn to the way of virtue.

Other people interfering with us is a normal obstacle, but people cannot vie with oneself in the hindrances one makes for oneself. This is probably the case with everyone. When one wants to do something which is good, which is useful, a state of mind is liable to arise as a hindrance, thus preventing it and one then wastes a lot of time. Beyond that, it can lead one to do evil things which are also harmful, and generally speaking lead to harm.

Q6 W2:
If one knows that something is not good, one can restrain oneself, keeping oneself from doing it. Or, if the desire to do something is so strong that one will end up doing it, one can go ahead and do it until one gets the bad results -- then one will dread it. For example, one knows that one will get a stomachache from eating too many sweets. One can go ahead and eat until one gets the stomachache, then one will automatically stop. Which one of these two methods is better?

A:
Knowing what is not good, training the heart, restraining oneself, not allowing oneself to do something is better because no harm is done. If one makes use of the method of giving free rein to the heart, of indulging one's desires until one experiences their bad results and one then stops by oneself, how does one know that one will not die before one can bring oneself around? And it is just possible that one will not know the way to get back. (This is the ruining of one's own life.)

Q7 M2:
I use the method of being aware of the rising -- falling of the stomach region, and it seems as if there is something rubbing my stomach. What is this?

A
Are you satisfied with that sensation or not? When you practise meditation and the Citta is quiet, and cool, this is good. Then you get the feeling that there is something hard rubbing your stomach. But when the Citta is quiet, you are satisfied, this is what matters.

When you get a feeling that there is something rubbing against your stomach, you should understand that this is only a state of mind manifesting itself, that it is not anything real or anything that is useful to the Citta. You should then make the Citta be aware of the rising -- falling. Do not let the mind dwell on the sensation of rubbing. That sensation will subside and pass away by itself.

Q8 W3:
When I sit in meditation and my mind is near to being one-pointed, near to being calm, it usually withdraws from this state. It goes in and out, in and out, as if it was about to go through a door but then will not go through. How can I correct this?

A:
When sitting in meditation, are you not aware of the breath going in and out? If you are and you follow the breath in and out, this will happen. You should fix your mind only on the place where there is contact with the moving air. You will then feel the breath become fainter and fainter until it ceases altogether. The Citta will then enter the state of tranquility (Samatha), and it will not go in and out, in and out, as you said.

Q9 W1:
In meditation practice, is it better to sit by oneself or to sit in a group? I and four friends study meditation with the Chaokhun at Wat

Buddhapadipa -- who has since disrobed. When I sit by myself, I feel that it is good, but when I sit with my four friends, I feel anxious and then my practice is not very good. My friends are beginners. Can we help each other or not?

A:
You've sat in meditation in a group before, how do you feel about it? Satisfied or not? If you feel that you are giving strength to each other, this is good. Even if you yourself feel anxious, yet your friends may gain strength to meditate from you, which is again good. Bhikkhus usually sit in meditation by themselves except when they go to listen to the instruction from their teacher. Apart from that, each does his own practice without worrying about anyone else. The Citta can become relaxed and peaceful more quickly than sitting in a group because there is nothing to disturb it or to make it anxious.

Q10 W1:
When my meditation is good there seems to be some kind of thread extending about one foot out of my body. Then something seems to come and strike it. This is very painful.

A:
How is it now? Is it still there or not?

W1:
It does not happen anymore now because I felt that pain to be Dukkha. I countered it and was patient and it went away by itself.

A:
That feeling is an emotional production -- Arammana -- of the Citta. Sitting in meditation does not cause it to arise. It is the Citta itself which causes it to arise. If you bring the Citta back to the heart-base in the chest and firmly hold it there, such a feeling will go away by itself.

Q11 W1

Sometimes it seems as though my Citta goes out to my friend or my friend's Citta comes to me.

A:
That is sending the Citta outside of oneself which is not good for a person who has just begun meditation practice. Only those who are skilled at practice can send their Citta inside and outside without difficulty because they already know the way to practice.

Ven. Pannavaddho:
When at first we sat down here, Tan Acharn explained that in practising the mindfulness of breathing, one should contemplate the in-breath and the out-breath until the breath is very fine. One keeps the Citta firmly fixed at the point of contact until there seems to be no more breathing. The Citta will then be peaceful. There is no need to be afraid of the breath stopping, it will still be there. When the breath has become fine, the Citta will feel cool, peaceful. Sometimes, as far as one can tell, breathing seems to have ceased altogether, and the Citta is then very subtle.

W1:
Please express to Tan Acharn our appreciation for his kindness in coming to talk with us. We are very pleased indeed.

* * *

Tan Acharn Maha Boowa said that he would give a short explanation of the Dhamma each day. The following is his first Dhamma explanation.

Buddhism is derived from practice, because the Buddha himself practised until he himself knew and saw and was able to do it for

himself, and only then did he begin to teach others. Buddhists therefore understand the importance of practising and training themselves according to the teachings. Learning for the purpose of gaining knowledge and understanding, but without putting it into regular practice, will not bring results as it ought to. One should therefore study and practice moral precepts (Sila) until it becomes higher morality (Adhisila), study all the different levels of wisdom (Panna) until one reaches the level of higher wisdom (Adhipanna), and study freedom (Vimutti). One must then practise until one truly reaches freedom, until one has truly escaped (from Samsara). Practise is therefore the most important part of Buddhism.

When one who has practised has reached any particular state of development, he will know this for himself. For example, if he practices the development of mindfulness of breathing, he will know what the state of his breath is, and he will know to what extent the Citta is quiet, still and peaceful. But he must have mindfulness and he must not let the Citta wander outside. [*] For someone who is beginning to practise, the most important thing is the Citta and mindfulness. The Citta will improve if mindfulness is there to control it, and it will then be peaceful, cheerful, bright, and happiness will come by itself. But if the Citta is not controlled by mindfulness and if it is allowed free rein so that any and all thoughts can insert themselves, the Citta will not be peaceful and happiness will not arise. Therefore, the most important rule is to not let the imagination give rise to emotionally charged thoughts. Train the Citta to be truly peaceful and happiness will then follow in the wake of the calm which gradually develops. A high degree of calm means a high degree of happiness -- until it reaches an extraordinary happiness which comes from the more subtle levels of concentration.

[*] Outside the body -- thinking about or surveying external things.

For myself, I feel that today is a fortunate occasion in that I have been able to meet you English Buddhists. I'm sorry that I can't speak to you in English and must depend on Ven. Pannavaddho to help

translate. On this auspicious occasion, let us all sit in meditation together, each practising according to his ability. Some of you can perhaps sit for a long time and some of you may tire quickly. Let each of you decide for how long you can sit before you get bodily discomfort and pain arising so that you gradually withdraw from Samadhi. You should, however, try to put up with the pain and discomfort for a while because you really want happiness of heart. You have already experienced and know enough about other kinds of happiness and you have no doubts about them, enough not to be attracted to them.

When I was able to sit in meditation for twelve or thirteen hours and it became painful, I contemplated the place where the pain was and asked, "What is it that's painful? One finger? One bone? If they are painful, why are they not painful after one is dead? Why is it that they are painful? If the Citta is where the pain is, then if one does not have a body does that mean that the Citta dies too, or not?" and so on until I reached the truth (Saccadhamma). But if one is going to contemplate painful feeling, one must be brave enough to find the truth. One's desire to know the truth must be stronger than the pain and death. Mindfulness and wisdom must be continually traversing throughout oneself like a wheel which is turning; then one can know.

* * *

Questions Continued

Q12 M2:
What is the good of sitting in Samadhi for a long time?

A:
Only sitting for a long time is not good. One must get results from one's sitting. Then, being engrossed in one's contemplation, a long time will pass by itself. The final result will be that one becomes happy and free from pain and this is good. If one arouses wisdom, when it has arisen the Citta will be bright and cheerful and it will gain

in strength, and in the future it will not give up when strong pain arises while sitting in meditation for a long time.

Q13 M2:
Should one then only know that the pain in one's bones or fingers is Dukkha?

A:
Only knowing that it is Dukkha is not enough. One must contemplate it, examining it with wisdom until one completely understands it. For example, one should contemplate where the exact location of this Dukkha is, and why those who have died do not feel pain. The dead do not know anything; take a corpse and burn it and it does not feel the heat. "Knowing that something is painful;" what is this? Is it the Citta? When the body has died, does the Citta not die as well?

When one searches for the basis of truth and one meets truth (Saccadhamma), one understands clearly, one truly knows and understands all the time and the heart is freed from attachment. If one does not know truly, the heart is still attached. The more one wants to be rid of Dukkha, the more the Dukkha and the origin of Dukkha (Samudaya) will increase in one's heart. Instead of getting rid of the origin of Dukkha, one succeeds only in increasing it more than ever.

Q14 M2:
If one knows nature clearly and thoroughly, one would then see Dukkha as natural, normal; is that not right?

A:
Know Dukkha, know the nature of the body, know that having a body is Dukkha, that the body is its own Dukkha; know the nature of the Citta, and knowing the Citta's natural state, know that the Citta by itself has no Dukkha. Why does the Citta have Dukkha at all? If one truly knows all this, Saccadhamma will help to free one from Dukkha. There is no Dukkha which can affect the heart if both these aspects are

truly known in their relationship to each other.

Comment:
I was very glad to hear how the pain and suffering which one gets arises and passes away, and how to train the Citta to get rid of it until one has reached freedom.

A:
In practising Dhamma, each person has various experiences and when we ask questions about these experiences and people hear about each other's experiences, we gradually widen our understanding. This encourages us and gives us all heart.

* * *

The Venerable Acharn then invited those present to sit in meditation and he himself sat in meditation for a time before returning to his quarters, leaving the lay people there each to sit in meditation as long as they liked.

* * * * * * * *

TENTH MEETING
Wednesday, 19th June, 1974

Tan Acharn: We will start with a talk about meditation.

Meditation (Bhavana) is the process of learning about, or looking into, the body, and examining the mind (Citta) and reading the story of the heart, for the Citta writes about various things the whole time, but having written we never read it.

Even if we never know that we have thought things that are good or evil on a particular day or time, it is the character of the Citta to like thinking and imagining in various ways, and this will show itself when we practise meditation because the Citta struggles and moves about a lot and cannot remain still and contented. The Citta of ordinary people are generally speaking like this everywhere and it is more difficult to break and stop than anything else. Therefore because the Citta is normally a subtle thing, it must rely on mindfulness and wisdom to supervise and look after it.

The more we examine what is wrong and right, evil and good, in ourselves, the more we are likely to find that there is no limit and that the things that are faulty are many. Therefore the principles of Buddhism teach us to contemplate and look at what is good and what is faulty (spoiled) in us, and sometimes it shows things that are unpleasant and sometimes pleasant.

The teachings of Buddhism are the best "tools" for doing this and so generally they teach more about the heart than anything else. For the only "tools" that are able to match up to the ways of the heart are the principles of Dhamma, and it depends on us whether we will be able to equip ourselves suitably with these "tools" or not.

Making things of all kinds requires the use of tools, and if the craftsman is well skilled these things will be beautiful and useful. This is equally so with one's body, speech, and mind, for the body is

like a growing tree which may be either softwood or hardwood, but the thing that matters is that the craftsman takes it and changes it into something useful such as a table or chair, depending on what is wanted. When it is finished it will have become beautiful, ornamental, or useful, according to the type of wood and the ability of the craftsman. Similarly when the body, speech, and mind have been altered and corrected in accordance with the principles of Dhamma by putting forward the utmost effort with full commitment, they will become one's treasure, having more value than all other things. This is because people are not the same as animals, and their value, whether high or low depends on virtue as their wealth, and not on their flesh and hide.

The world considers that the value of animals is in their flesh and hide and other parts of the body, and therefore when they die nobody is distressed. But this is not the case with people for they must also have good and seemly behaviour to give assurance of their value. Good behaviour of body, speech, and mind, is the value that raises up human beings and this value and beauty does not alter with time, which differs from the physical body that goes the way of nature and changes all the time. If one has value and virtue as an "ornament" to decorate oneself, this remains and does not deteriorate even when the body gradually deteriorates.

It is particularly important when training in meditation (Bhavana) that one should try to restrain one's Citta and stop imagining all sorts of things so that one may get some calm and peace, and then one will begin to see an increase in the value of one's heart. When doing meditation try to let the Citta keep its imagining within the work that one wants to promote, such as "Buddho...Buddho...," which is work that will cause the Citta to become calm. When one tries to do this with interest and with mindfulness to control the Citta, it will be able to attain a state of calm without being troubled by emotionally disturbing objects. The heart which is void of disturbing things will be happy, calm and peaceful, and this will be experienced within the heart at that time. Calm and happiness of heart without any emotionally disturbing things is a happiness that is a most longed for refuge and the Citta which is established with only a "single

knowing," was called "Ekaggatacitta" by the Lord.

"Ekaggatacitta" is to "know one." It is a happiness of heart that has nothing equal to it. For even though the Lord Buddha who established the profound Dhamma, entered Parinibbana 2517 years ago, the whole excellence of it is still this refuge in which all Buddhists have faith and pay homage to without ceasing. When the end of the "Buddha era" of this Lord Buddha is reached, there will still be another Buddha who will come anew, attain Enlightenment, and teach the world and this will happen again and again endlessly.

When the heart becomes calm and breaks free from emotionally disturbing things one will immediately know the wonder of the heart, even though one has never known it before, because this is a most strange and wonderful thing in the life of someone who has never known calm of heart. When the Citta is calm it is not liable to have any thoughts and imaginations giving rise to emotionally disturbing things to trouble oneself and cause confusion and distraction but it remains in a state of Eka Citta, Eka Dhamma [*] and it just stays in this state until it rises up and withdraws from it. After this it thinks and imagines various emotionally disturbing things according to its normal habits of thinking and imagining.

[*] Eka Citta, Eka Dhamma -- one Citta, one Dhamma

If the Citta can go down into a state of calm even just once, it will arouse the enthusiasm in someone who practises in an amazing way and he will hardly be able to forget it for even a day. In fact it will make him try to practise meditation more and more. Therefore someone who has already seen results from practice is likely to put forward strong effort without slacking.

Let us respectfully put aside the knowledge that we have learnt from the Buddhist texts for the time being, for I would like to explain enough from this viewpoint of practice to point out the way. Because by learning about Dhamma one must come to know Dhamma and by practising Dhamma one must come to know the results, for the Dhamma

has never been a secret thing since the Lord Buddha's Enlightenment up to the present time and the Dhamma which was taught so that we know it now still remains true and is not in the least deficient. The practice which accords with Buddhism is still there to give results which are neither more nor less than was taught in the past -- except that the person who practises may not be capable in the way that those who practised in ancient times were, in which case the results will not be the same, for the causes are insufficient and the results will be weak. Causes without effects do not exist so what or who should one blame? Therefore one should correct one's reasoning, for right now, who is it that is obstructing Dhamma and not walking the way that the Lord taught, apart from oneself?

At the time of the Buddha, Dhamma was true Dhamma and they learned Dhamma so as to experience Dhamma and truly practise it, and they did not hold back and turn Dhamma into the world. I (Acariya) would like to tell you that I myself am not entirely good in all ways. In coming here to visit you in London there is both good and bad that I have brought with me and if it turns out to be a mistake I hope that I will have the forgiveness of all of you who are listening.

I will now give you an example of "turning Dhamma into the world." To begin with I (Acariya) studied the texts and managed to pass the exams and attain the grade of "Dhamma Tri" and I was very pleased at this -- and it aroused a group of Kilesas. Later on I attained to "Dhamma To" and "Eka" and then I became big and puffed up and the Kilesas increased and a big mass of them arose, so that I could not get away from them. Within me I was full of nothing but Kilesas and I thought I was clever. Later on I became "Maha Parien" and I thought I was even more clever. But in truth I was only clever at remembering the names of the Kilesas, Tanha, and Asavas and many others. I knew only the names, but this never struck me for if it had I could have got some of the Kilesas, however few, free from my heart. There was just the thought that I was clever to attain this grade and that grade. If one does not look, one does not know when //Dhamma turns into the world.//

As soon as I turned and became interested in practice and the Citta aimed at the meanings of Dhamma, the swollen pride gradually

diminished and being a Dhamma scholar of this grade and Parien of that grade began to lose their meaning, until I felt ashamed of them and I did not want to breathe the title Maha at all. Then this again became another type of Kilesa, for I understood that this was right thought. Previous to this I liked to have my name and the title Maha well to the fore, but now I wanted "Maha" to be in the background. The Kilesas, then, are Dhamma that is false -- that has changed into the "world." When I had practised more Dhamma, these Kilesas gradually broke up and disappeared from the heart.

In telling you this I don't intend to insinuate anything against anyone for I am just telling you about myself and how I used to be, and this is what I call "Dhamma turning into the world." If one does not understand Dhamma one will never be able to cure the Kilesas which can hide themselves in subtle and strange ways.

The word "Samadhi" which so far I had only known by name then became apparent to the heart. When I studied the texts as related above, I memorised by repetition until I became skilled at it both by mouth and in the heart, but I came to know the truth of some of these things when I practised as hard as I could. But here I do not mean that I knew these things until the Kilesas arose as big as a mountain -- while self was the size of a mouse or an elephant, the essential meaning is the same. I am just telling you the story of the Kilesas which are found in the Citta and the owner (oneself) must be one who knows them for himself and gets rid of them by himself.

//Samadhi is firm stability of the heart// and it became steadily more firm and stable. Then I knew both the name and the nature of Samadhi and I knew it with my own heart. When I examined the elements (Dhatus) and Khandhas I saw that the body (rupa-kaya) is made up of the four Dhatus both internally and externally and all of them are within the scope of the Ti-Lakkhana -- Aniccam, Dukkham and Anatta.

//Concerning Panna// (wisdom) I had already got the name of it and I had seen the heart do work using wisdom as hard as it was able to, continuously, without letting up -- which is the way of those who practise. Mindfulness and wisdom are Dhammas which one knows for

oneself. Then there are no doubts left about what is called Magga-Phala, for "Magga" is the mindfulness and wisdom which steadily makes the Kilesas break away and leave the heart and makes one see in the heart that Dukkha, Samudaya, Nirodha, and Magga, have been truths right from the beginning.

When mindfulness and wisdom can read the truth rightly until it has been accepted by the heart, doubt comes to an end and one who has no doubt can live peacefully without being disturbed by anything ever again. This is the end of the story. Dhamma then is Dhamma, the world is the world, each of them is true and each of them exists independently by itself and the disturbance between the Citta and all things no longer takes place.

The phrase "Tesam Vupasamo Sukho" does not mean that having died because the Sankharas have ceased is the only Sukha. But that the quelling of those Sankharas that are the basis of Samudaya (the origin of Dukkha), that can cause the Kilesas to arise, is then also Sukha even though one is not yet dead.

Today we have explained "Dhamma as Dhamma" and "Dhamma which becomes changed into the way of the world." If one can practise as they did in the time of the Buddha, then one will get results as they did in the time of the Buddha. But it is a sorry thing that Dhamma is the truth yet we generally like to play with it, and the thing that shows up until it becomes bothersome is the argument which is generally put in the words: "Magga, Phala, and Nibbana can no longer be attained in this age anymore," and that "Whoever practises well and however much, has no hope of penetrating (Enlightenment)." It is as if there were somebody who monopolised Magga, Phala, and Nibbana just for himself, as though he were omniscient (Sabbannu), even though he is so full of Kilesas that nobody is bold enough to compete. Then Buddhism is liable to be just a name. As for the truth of Dhamma in the circle of those who understand that they have faith in Buddhism, they have been robbed by the Kilesas and plundered, taken, and eaten so that there is almost nothing left in the heart, body, and speech at all. If they continue to oppose Dhamma by understanding as they do now, in the future I am afraid it will be a religion of text books and there will just be the

names left.

* * *

Questions and Answers

Q1 W1:
The Venerable Pannavaddho said: "One aspect of the Citta will go looking for Dhamma, and another aspect of the heart wants to go the way of the world." What way should we go?

A:
When the two fight together, if the Citta inclines to and goes the way of the world, the Dhamma loses. The Lord Buddha and the Savakas were not desiccated wood or dead people, for they were people like us. The Lord Buddha gave up his wealth and possessions including his servants and family so that he could go out and become ordained. This showed that he was a warrior who opposed the way of the world until nothing could resist him as if the whole world was shaken by him.

Who does not love their wife and children? And it is normal to cherish wealth, possessions and servants, but the Lord gave up all this because he saw that his way was better. The Lord Buddha and the Savakas in no small numbers fought and made up their minds to turn towards the way of this Dhamma and to practise and fight with the "world" within the realm of the heart until they won and gained freedom. As for us, we have been defeated by the Kilesas in every becoming and birth. Do we never think that we would like to defeat them? Or are we so afraid to get free from Dukkha that we do not like opposing them?

To compare the two, what is worse and more cruel than the Kilesas, and what is better at leading people to what is most excellent than Dhamma? Which will one take as best? Good and bad, we know them already from the above comparison. As for the Kilesas, they dwell in our hearts and they are already there. If they were excellent, we should have been excellent long ago, so there is no need to choose -- it is a waste of time.

Q2 W2:
This question arose from my Citta. I cannot make decisions -- I am not sure how to do what is best.

A:
How long have we people lived in this world? And we have probably had problems arising all the time which we must solve. Don't you know how you acted in regard to some of those problems so that you have been able to live up to the present time?

Q3 W2:
Should one learn from mistakes such as that?

A:
There are many ways of solving problems. One may give in entirely. If one sees that one should oppose, then oppose. Or if one sees that one should agree, then agree -- and if one knows that in a given instance, acting in a particular way one will be able to win, then act in that way if you do not want to be a person who always loses out. But if losing is the way of virtue and winning is Mara, then it is good to lose. Those who are people of Dhamma lost in this way. Convicts like to get the upper hand over other people, and then they have to submit to being put in prison. But is it good to lose out to the Kilesas in this way -- like a convict? One should examine this carefully in detail.

Q4 M1:
If one does Samadhi using the rise and fall of the abdomen (as the object of attention) and pain arises, should one concentrate on the pain or upon the rise and fall of the abdomen?

A:
If one does it in the usual way, painful feeling will not yet have arisen enough to warrant withdrawing the Citta to examine it. If

Dukkha arises strongly then one must withdraw from watching the rise and fall of the abdomen and turn to examine the pain so as to know the truth. If one is busily engaged in holding on to the rise and fall of the abdomen, then one will never know the truth -- which is Dukkha. Then the Citta will get bored and withdraw from the work entirely and one will never gain results.

But if one examines Dukkha and it truly becomes so strong that one cannot stand it, when it is incredibly strong then one must give way a little. But the important point here is that the Citta is not willing to give way entirely and withdraw. One needs to understand this for if the Citta sticks at it, it can quell the Dukkha. Because the Citta examines and divides up the Dukkha to find out whether it is Dukkha of the body or of the Citta. If the Citta is skilled in wisdom one will probably be fully cognizant and able to extract feeling (Vedana). Then something wonderful such as one has never before experienced will happen at this time -- and one will never forget it.

Q5 M1:
That "examining" -- how does one do it?

A:
Examining means to analyse the nature of Dukkha, dissecting and looking at it thus: In which spot is Dukkha most prominent? then we understand that that is Dukkha. One then examines precisely in that place saying "Where exactly is the pain -- in the bones? Or muscles? Or skin?" The Citta must point to where Dukkha is strongest. If one knows that the Dukkha is in the bone, then one should examine further thus: "If one should die they would take this bone and cremate it. But why should the bone not be painful then?" When one has examined this fully one will see that the same thing applies to every part of the body. In other words each is true in its own way according to its nature. But in contrast to this, it is the Citta that grasps Dukkha and takes it as being Self -- and Self as Dukkha! One will then know a method of quelling the Dukkha which accords with the level of one's mindfulness and wisdom and of gaining knowledge of a type which is wonderful. This which I have spoken about is for all those who

practise the way, to take up and practise whenever the necessity arises, such as when one has sat in meditation for a long time, or whenever one has pain or fever which gives much Dukkha.

Q6 W1:
If the pain is in the Citta, can one use this method to examine it? And will it get rid of it?

A:
Yes, one can use it. Dukkha in the heart means being sorry, regretful, worried, or perturbed in various ways. If one examines this the Dukkha disappears in the same way. But the way of examining to get rid of this Dukkha in the heart must depend upon the character of the person as to what is suitable. If it is a person, who is not resolute and bold another method must be used. The Citta must look at and examine itself. It must turn itself round and go in and search for a way to quell the Dukkha which suits the character of one's Citta. Otherwise it will conflict with one's character and one will not get the results that one should get.

Q7 W2:
If we take the example of the Lord Buddha and leave home for good, it will be difficult for wife and children. For people such as us, we are uncertain whether it will be good or not.

A:
When one is still not sure of anything one should not get rid of it. Buddhism does not order or force people, saying that everybody must dispose of everything completely like the Lord Buddha. But we should accept that we are not able to do this like the Lord Buddha and we should imitate (the Lord) in ways that we see as being suitable for us who are followers of a teacher. But we should be watchful, for if we are heedless we may think that we are his followers yet that we cannot do things like he can, but we may do things according to the dictates of the Kilesas and forget to think of the virtues of the teacher -- the Sasada (the world teacher, the Buddha) -- who taught that people should have diligence and energy so as to be able to follow the

teacher. Therefore we should keep this in mind and reflect on it so as not to forget ourselves and allow the Kilesas to laugh at us.

Q8 W2:
I would like to leave my family to go and practise Dhamma but I am afraid the children would be very sorry.

A:
One cannot go yet, but nobody has come to penalise us. We are like fruit which when it is still not ripe must remain attached to the tree -- until the time comes when it is fully mature. Then it becomes ripe by itself and once this happens it can fall from the tree at any time.

We must still wait until we are ready and able to dispose of everything and not imitate the ways of others when we are not yet ready. But we should also not think only about whether other people are going to be sorry, for we ought to consider the disadvantages that are inherently there for ourselves. Then we will not be careless due to other people being the sole cause.

Q9 W2:
If we break up our relationships or the attachments (Upadana) to others, is it likely that we would still be able to live at home with them?

A:
Tan Acharn did not answer but explained to two Thai followers and the two western monks that: "If I say it is alright it would be like opening a way to let one who has left home return again. In the end they would not be able to get free from their attachments (Upadana).

The truth is that the Lord Buddha and the Arahants had already got rid of attachments in the Khandhas, but they still relied on the Khandhas everyday until Nibbana. There is no indication that they broke away from the Khandhas and went to stay anywhere else."

Q10 W2:
I have read "Forest Dhamma" and felt that Tan Acharn was a strict person. But now I have met Tan Acharn and seen that he can laugh and tell a joke and smile.

A:
This shows that that book was not written by this person, is that so? Or otherwise, maybe you think that someone else wrote it, or that I wrote it myself but that I wrote it when I was feeling strict.

(The others present indicated that they agreed with the questioner's observation).

Q11 W2:
When will you hold another meeting?

A:
On Friday evening, 21st June. On the 22nd June we must say farewell and return in the morning. When I return (to Thailand) I will think of my brothers and sisters in London.

I am a person living in the world, the world is angry so I can be angry, the world laughs so I can laugh. We are not brick Bhikkhus or cement Bhikkhus. Here in London the weather is cold and it is getting colder. When I have gone I will think of my brothers and sisters in London but I am not sure whether I shall be able to come again, nor when. But some of my brothers and sisters in London may be able to go and visit me in Thailand. My brothers and sisters in Thailand are anxious for Tan Acharn, and I am anxious for them. This is because being associated with each other in Buddhism, one is bound to be concerned for each other always in regard to Sukha and Dukkha, which is found in people throughout the world, which is something that I can help to reduce or remove with whatever strength I have.

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Discussion in the Morning
Thursday, 20th June, 1974

Comment:
This morning at the time for giving Pindapata food to the Bhikkhus at Dhammapadipa Vihara, Colonel (Special) Mom Rajawong Pongtit Diskul, Assistant Military Attache to the Thai Embassy in London and Mr. Brian Dyas and Mrs. Sue Tucker, of the Hampshire Buddhist Society, gave Pindapata food to the Bhikkhus. Later they asked Ven. Acariya Maha Boowa if he would answer questions as follows:

Q1 Mr. Dyas:
I had a letter from Ven. Pannavaddho so I knew that Ven. Acariya was coming to London. I would like to ask about methods of developing mindfulness at times other than when one is sitting in Samadhi -- such as, when one is doing work. Can one do this?

A:
How should a business man train himself in mindfulness? What must he keep in mind (reflect on)? He must have mindfulness and clear awareness (Sati Sampajanna) and know of himself, what he is doing and why continually without forgetting himself. This is how a business man can develop mindfulness. Someone who develops meditation (Bhavana) should be able to do it in the various aspects of his business that he must be involved in, because mindfulness and wisdom dwell in the heart which is "the owner" of its work, in which it should be able to involve mindfulness and wisdom every time -- or be able to use them much more than business men do generally. Then there is nothing to stop him maintaining mindfulness in every aspect of his work.

Q2 Mrs. Wint:
I understand that the meditation practice of repeating "Buddho" should

only be used when sitting in meditation. Can one use it at other times or not?

A:
When you do your work do you have to use the Citta to think of other things elsewhere or not? If one meditates "Buddho" but the Citta goes away thinking about other things it is no use even when one is sitting doing meditation. Therefore in doing meditation of whatever kind, if mindfulness is present with the heart and one can keep the meditation in mind the whole time, one will be able to use it any time and there is no prohibition for someone who is interested in training themselves.

Q3 Mrs. Cherry:
I feel that my heart is like a monkey jumping from one branch to another. What should I do in this case?

A:
Use the method of meditation of "the monkey catching the monkey." In other words, try to get the Citta to think of the meditation word. Mindfulness, the means by which one keeps it in mind and knows it, is quicker than the monkey. Therefore, one can get mindfulness to catch the Citta which certainly is like a monkey.

Q4 Mrs. Wint:
There is a woman who wants to make an appointment to come and see tan Acharn so as to seek help in overcoming a problem concerning her Citta. Before she came to Buddhism she went to some Indians and had faith in various Devas. Now she feels that the Indian Devas still get into her and make her afraid. She used to be a well-known piano player, but she has stopped work now.

A:
This is the story of the Citta deceiving its own owner. The owner thinks in a certain way that deceives the owner, and then she believes that the Devas of India come to deceive her even though it is she who

is deceiving herself.

There is a story of a Kammatthana Bhikkhu who was newly ordained and was afraid of ghosts. His teacher took him to stay in a cremation ground [*] and told him to sit here and the teacher said he would go and sit over there, some distance away. His teacher also told him to sit and close his eyes and meditate until he came to call him, and then he should gently come out of meditation. The teacher then went to sit a little way off, stayed for a short while and then got up and returned to the Wat.

[*] The cremation ground associated with most thai villages is quite primitive, consisting typically of bamboo forest with clearings in between clumps of bamboos. There are usually no buildings at all and the cremation is carried out on open fires built of a pile of logs. In fact the only external evidence that it is a cremation ground is the remaining ashes from past fires.

As for the newly ordained Bhikkhu, he sat with his back to where the Teacher sat and did his meditation practice without any thought of fear because he thought that the Teacher was sitting watching out for the ghosts. After a long time, a little apprehensive thought about ghosts arose. Then he slowly got up and walked to find the place where the Teacher said he would be sitting. When he got there and did not see the Teacher, fear arose and he ran to the Wat. The Teacher then said to him: "I have not yet called you, so why have you come here?" Then he spoke sternly to him: "This shows that when you thought the teacher was there with you, you were not afraid, but as soon as you did not see the Teacher where you thought he was, fear of ghosts arose stronger and stronger until you had to run to the Wat without waiting for me to come and get you." This indeed, is the nature of the Citta that deceives oneself without there being any need for a ghost to come and deceive one at all.

Therefore in saying that Indian Devas get into her and make her afraid, it is most likely to be her own Citta that creates its own

deception.

Q5 Mr. Pongtit:
How should one train in Kammatthana so that it is not dangerous?

A:
If one plants a tree and then frequently moves it from one place to another, it will not grow well. Training in Samadhi, if one changes the method often, it is not likely to give results. One should train oneself to set up the breath as one's object of attention and to be mindful constantly at whatever point the breath is felt. This is not dangerous because the Citta is not going outside to search out and about things to come and deceive and scare oneself. Investigating Dhamma is similar but the Citta must be interested in investigating and one must not let it go off track, or off the path.

Q6 Mrs. Cherry:
I meditate repeating "Buddho" doing it one way, thus when I breathe in "Bud" and when I breathe out "dho"; is this a good way?

A:
There is nothing wrong with it and it can bring peace of heart if it suits one's character and one likes it, and it is likely to bring results also, if one has mindfulness. But if one does not have mindfulness to supervise and control it, then whatever type of meditation practice one does it will be the type without mindfulness and the type that does not bring results.

Q7 Mr. Dyas:
Doing Anapanasati, one must keep watching the breath. But what is it that one looks at? Does one look to see that one has breath as well as the one who sees the breath?

A:
To begin with one has mindfulness to watch the breath entering and

leaving as well as the one who knows the breath. But later on the breath and the Citta will gradually find each other and fuse together. Then even the person who is doing the practice disappears leaving only the one who knows with "knowing" alone without being concerned about anything else.

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ELEVENTH MEETING
Thursday Evening, 20th June, 1974

A Dhamma Explanation

Tan Acharn said: When people have liked or loved anything in their hearts and when talk of that thing occurs it makes them happy and enthusiastic. For example, when a sportsman speaks about sport he can go on endlessly, even forgetting to take a meal or drink anything, for he is sustained by the fun he is having.

People who practise Dhamma also do this, for they speak about Dhamma and in particular about the field of practice, and when they speak about meditation (Citta Bhavana) they are likely to become more and more engrossed until they forget time. The hours pass and they never notice it when they talk together about Dhamma and practice and however many are present it is a fascinating story.

The Teacher trains and teaches them about the attainment of Samadhi, the Samapattis (Jhana), mindfulness and wisdom. They talk about "getting rid of" -- getting rid of the Kilesas of various kinds by means of the power of mindfulness, wisdom, faith and effort step by step, and this makes them even more engrossed in following what he says.

Even if the "owner" has not yet been able to experience Dhamma in any of the ways that his Teacher has, it still makes him cheerful and joyful in the Dhamma which the Teacher has practised, known and seen and come to tell them in a manner that is fascinating, so that they never feel that they have had too much of it.

The Lord said that "The flavour of Dhamma is superior to all other flavours;" of all flavours none tastes better than Dhamma. If the taste of Dhamma were not so supremely excellent, the "Three Worlds" would be unlikely to have paid homage to and worshipped the Dhamma; and then the Dhamma would not have been considered as supreme, it

would not be suitable as a refuge (Sarana), as something to hold on to, as something certain, nor as something in which all good and honest people can have implicit faith.

The extent to which all Buddhists pay homage to and have faith in the Dhamma is because the Dhamma is a thing of excellence as befits the renown and prestige of Dhamma that spreads out from each of the Buddhas and the Savaka Sangha of each of the "World Teachers" (Buddhas) respectively, until it came down to us. That it came down to us was entirely due to those who, after having partaken of the "taste of Dhamma" with their hearts, then brought out this Dhamma which they had known, seen and experienced and taught it to the world right up to the present time.

They did not guess or suppose that the taste of Dhamma was superior to all other tastes, for they knew the taste of Dhamma as well as seeing absolutely clearly into all aspects of Dhamma. Then they brought out that knowledge, that "revelation," and proclaimed and taught the World in accordance with the fundamental truths which they had known and seen by taking their own knowing and seeing as evidence in proclaiming Dhamma and teaching the World.

When we say: "Dhammam Saranam Gacchami," (I take refuge in Dhamma), how much depth or profundity has it? It is not a superficial Dhamma which one can know and see on the surface and teach the world in a superficial way. For the Lord knew the truth and taught the truth of Dhamma to the world at all levels. Therefore those who listen should listen with interest and practise with sincerity. The result which they get from Dhamma will be Dhamma that reaches the heart stage by stage, going right up until the various kinds of Kilesas are removed. In fact they can all be removed entirely to the satisfaction of one's heart, so that one knows this clearly in one's own heart, as it says in the Dhamma teaching: "Sanditthiko" -- knowing for oneself and seeing for oneself. Even if the Lord Buddha was sitting in front of one one would not then waste time asking any questions, because the truth is the same truth and the same experience.

But in the practice of Dhamma amongst all those who are the highest

sages, they are very careful, because Dhamma is not like the "world." If Dhamma were like the world it would not be called Dhamma because it would be the same thing as saying "the world" and just this one word would be enough, and it would be all mixed in with the way of the world. But there is this word because Dhamma and the "world" are not the same and even though they are both in the world together, they are not one and the same thing. It is only that they are here interfused with each other, but not the same thing, for they just dwell together, like all of us here are just dwelling together at present -- Bhikkhus and lay-people dwelling together, but not one and the same, men and women dwelling together, but not one and the same, children and adults dwelling together, but not one and the same. Thus, although they are living together they are separate individuals, each one merely living there. It is like this with Dhamma and the world. The highest Sages practised until they knew by experience clearly in their own hearts, and they then led the religion steadily and consistently without acting in gross or unseemly ways in the eyes and ears of those who had faith in Buddhism. This refers to the Lord Buddha and the Savaka Arahants who brought Buddhism to us for us to see and admire in the most beautiful and seemly way. They did not bring it in a manner that would surprise and disturb the listener.

Here, I will tell you an illustrative story for you who are practising Dhamma. For it may be with some of you that this Dhamma "overflows" and when there is occasion you let it out, or show it off, without any shame or feeling of being open to criticism. This happens because of a desire to become famous or distinguished -- which is nothing but the work of the Kilesas pushing it out. Therefore I will tell you this story of the wise men who followed the way of the Buddha -- a moral lesson.

The Venerable Assaji had penetrated (Dhamma) and become an Arahant with all the five Pancavaggi who were the first five Savakas of the Lord Buddha. The Ven. Annakondanna was the first and Ven. Upatissa, who became the Ven. Sariputta, the highest of the Savakas placed symbolically on the right hand side of the Lord Buddha, had at this time not yet become one of the Savakas and he was ordained in the institution of wandering religious mendicants (Paribbajaka) and

practising according to the customs of such people at that time. When he saw Ven. Assaji who was very beautiful and seemly in all his actions and manners -- walking forward, withdrawing backwards, looking to the right and left, with a very composed deportment which instilled great respect and confidence, he followed stealthily behind him. As soon as they were out of the village he went up and asked him where he lived and about his Uppajjhaya and Acariya. He replied only briefly to the question about what Dhamma the Teacher (the Buddha) or his Acariya taught, saying "I have no very great knowledge so I will just speak of it in brief for you to hear. 'Ye Dhamma Hetupabhava...etc.' -- 'All Dhammas arise from a cause; when they die away the cause must die away first.' The Lord Buddha taught like this. That is all."

Then Sariputta the Paribbajaka penetrated through and immediately became Sotapanna. As for Assaji who was the teacher, he did not then say of himself that he was one of the Arahants, in fact he did not say anything at all. But Ven. Sariputta may have been able to know his attainment in Dhamma when he heard the Dhamma in brief which Ven. Assaji taught him, because in the stage of Sotapatti Magga and Sotapatti Phala it is possible to penetrate deeply and to know the truth of someone who has a level of attainment higher than oneself. Therefore Ven. Assaji was able to teach him a wonderful kind of Dhamma which he had never heard before, so that he penetrated Dhamma.

But it seemed from the texts that Ven. Sariputta never heard Ven. Assaji say that he was an Arahant, because Ven. Assaji did not make any outward show of being an Arahant. This is the first example to illustrate what was previously said.

The second story concerns Mr. Kamanit [*] who met the Lord Buddha in the house of a potter. When the Lord asked him where he was going he said he was going to see the Buddha. The Lord asked "Where are you going so as to see the Buddha"? and he replied "I am going a long way for the Lord is sure to be at Savatthi." But the Lord did not say that he was the Lord Buddha. How profound was the subtlety of the wisest sage in not telling him, for the Lord knew all the ways of cause and effect and that to tell him would have led to some form of loss. When he had weighed up the situation he saw that it was of greater value

not to tell, so he left without saying anything about his being the Lord Buddha, even though Mr. Kamanit was still searching for the Lord.

[*] This story comes from a book which is used in Thailand as a school study book. It was originally translated into Thai from English, and the English version was in turn translated from German having been written by Karl Adolph Gjellerup, a Danish Nobel prize writer. The original book was titled "Der Pilger Kamanita" and it is based on the life of the Lord Buddha, His Dhamma and stories from various Suttas. (For this information I am indebted to Mr. Chuan Sornsongkram of the Chuan Printing Press. Ven. Pannavaddho).

As soon as the dawn came he left the Lord Buddha and shortly met Ven. Sariputta and Ven. Moggallana who were walking along the road towards him, going to see the Lord Buddha in the pottery and they questioned Mr. Kamanit who said that he was going to see the Buddha. Both of the Savakas asked him whether when he came through that place he had met anyone there. He said that he met a Samana in the pottery and he was one whose behaviour and manners made one respect and trust him very much.

"He was zealously practising all last night and he taught Dhamma (Desana) in a melodious, beautiful voice and what he said went to the heart and was very impressive. But I am still not satisfied and want to go and meet the Lord Buddha so I have come from there."

Ven. Sariputta and Ven. Moggallana did not say anything to let him know that the person he had met was the Lord Buddha. Why did they say nothing? Because this is the way of the sages, for if anyone was to say anything it was for the Lord Buddha to say it first. For whatever the need was to let Mr. Kamanit stay for some time and then go on and meet Sariputta and Moggallana on the road, they only spoke together when his back was turned, saying: "Eh! That fellow has no idea that he has already met the Buddha, but the Lord did not say anything to him, and in short, because of that we cannot say anything also." This is how the Sages immediately understand each other and their knowledge

and understanding does not lead to disagreement, unlike people who have all the Kilesas, who only want to "sell themselves" and incite the Kilesas making them increasingly pile up in the Citta instead of making the effort to get rid of them. In the practice of Dhamma in the sphere of Buddhism, this sort of thing tends to happen all the time. Therefore I have anxious thoughts, though in truth I should be more anxious for myself than for others. But I cannot help being anxious for all our companions including Upasakas and Upasikas and all others who have Saddha in a gradually widening circle.

Suppose in a particular case something happens that is improper and disturbing in a way for one who wants to be a learned sage following the path of the Lord Buddha, it is likely to cause deterioration and harm to himself and to Buddhism. Those who practise Dhamma should therefore always be self-controlled and careful to maintain virtue, because Dhamma is different from the world.

In the practice of Dhamma, even though someone truly aims for Magga, Phala, and Nibbana until he is able to penetrate to the desired goal of "Arahatta Phala," such a person would not say that he knew that he had attained Enlightenment. Why? Because how could the words "I have attained Enlightenment" be of any use as a means of helping the listener? One cannot see how; but they could be a basis for vainly boosting one's own state in accordance with what the world praises -- that is about all. The Lord therefore did not do this, but he used the method of giving advice over and over again by teaching the way of causes and the way of results which it was appropriate to teach in a manner that was more or less strong or gentle accordingly. He therefore taught according to the level of attainment of whoever came to be trained, and depending on the time, place, and people and their status and state, he taught and trained them in ways that were suitable. He taught according to the ways of cause and effect, but he did not say that he was accomplished in Dhamma up to such and such a level for this would be an unseemly thing to do. The Lord was not addicted to speaking because it is not in harmony or appropriate to the status of a sage.

In the time of the Buddha the Bhikkhus had great confidence in each

other, and they were very careful about this. Even in the present time, if there is someone who has truly followed the way of the Lord Buddha, one should understand that he will not deviate from this track. This is however not so with those present day "Sages" of whom there are a large number, and one can count the one who is speaking as one of them also, that are always overflowing and waiting to go "overboard." If this is the case, it shows that the excess which is spilling over the "edge" of the Citta is not Dhamma. If there is true knowing and seeing let it just resound within one's own heart -- do not let it go out externally where it can create disturbance. A sharp blade should be kept in its sheath where it will be safe. To throw it about the place, whatever word or blade or weapon it is, is dangerous both to oneself and others. If one puts it away properly it is not dangerous, in fact one can get nothing but value from it. When someone advertises boastfully saying, "I have attained Sotapanna, Sakadagami, Anagami, or Arahant," there is no reason why anyone who hears this should be glad, in fact it may change their faith in him, making it gradually diminish and they then see the Kilesas of that person quite clearly and they just feel wearied and fed up and that there is nothing else worth respecting in that person.

Therefore, all those who practise, if they are people who aim truly for Dhamma, must aim for reason rather than announcing Dhamma of this kind outwardly, which is not the way of the Lord Buddha -- but the way of a rotten fish which announces itself so that flies swarm around.

Announcing and selling rotten fish to the flies is the way of rotten fish. When we hear or smell them they irritate our ears and nose and the irritation seeps into the heart. Why is it so irritating as this, for if the Dhamma is a true Dhamma, when these things go into the Citta they make one feel irritated and wearied of it all?

Various people variously aim for gain and Dhamma (Attha Dhamma) of the higher levels. But when any of them announced things of such a kind that one cannot find any reason in them it means that they are repressed in their hearts -- or they have a hunger in their hearts. So when they say these things they are not good to hear. But even though the person himself may not be aware of his state, if other people

admonish and warn him he should listen. If he is also a person who has been aiming for gain and Dhamma he should become aware of himself and be more restrained and careful of himself in the future. Do not turn yourself into a rotten fish within Buddhism, for this Dhamma is sweet smelling and it has led people to respect and pay homage (Puja) to it throughout the world for a long time.

Today I will just explain this far to begin with. Ven. Panna will translate for you. If I speak a lot he will forget much of what I have said already.

(After translating into English there was still some time to spare to Tan Acharn spoke further as follows:)

A story of the present time, Professor Ouay (Dr. Ouay Ketusingh). I wonder if you have heard this one? It has been repeated so much that it has now become something of a legend.

There is a Bhikkhu of the present time and not very long ago while Ven. Acariya Mun was alive, who went together with some Bhikkhus to practise and train themselves in the way of Kammatthana Dhamma to a hill, but there is no need to say in which province they went to do their meditation. While doing their meditation at about midnight, this Bhikkhu thought that he had penetrated Dhamma and become Arahant, but what he was investigating in his meditation is not known. His hand felt in his handbag and he brought out his snuff pipe which he blew as a whistle -- Peep! The other two Bhikkhus who were with him on this hill quickly ran to find him for they did not know what danger he was in. They never thought that if he had penetrated Dhamma he would blow a whistle, so they thought there was some danger.

"Hey, what's the matter?"
"Nothing is the matter but I have just attained."
"Heck! You've attained what?"
"I've attained Arahantship!"

The two Bhikkhus said nothing -- they probably did not have the heart to. This thing about reaching Arahantship may be alright but what was

more important than that was..."O-ho! Having attained Arahantship you blow a whistle; what level is this?" This was their doubt but they did not say anything because having thought about it in various ways they returned tired of it.

Later on, one night and once again about midnight, the two Bhikkhus heard the whistle blow again. They thought, "He's probably attained to nobody knows what level now!" But they could not not go and see him because the three of them were living together in case of real danger coming to them, so it was their duty to help each other. So the two of them came back to look for the Bhikkhu who blew the whistle and they asked him:

"You blew the whistle again this time, so what further level have you attained? Have you reached the level of madness, for whether Arahant or whatever else it's a real nuisance." This time he announced: "The other night I thought wrongly I had attained so I blew the whistle to call you and tell you for I was very glad. But then tonight I examined and found that I had not attained so I had to blow the whistle so as to let you know that in truth I had not attained." The two Bhikkhus saw the funny side of it and felt sorry about the madness of this "whistling Arahant." They told other Bhikkhus until it became a well-known story.

There is another story about this Bhikkhu, for one day he was sitting in meditation and saw a disc of light like the sun as big as a coconut falling down in front of him. His Citta had attained Samadhi and saw light, and it went out following it. The light moved away so he got up from where he was sitting and followed it without knowing what he was doing. The light went up a tree and he went up following it also. The light then floated up into the sky and disappeared. Then his awareness returned and he realised that he was up a tree and he wept until other Bhikkhus came running to see and to help him to get down. Then they asked him all about it and they heard that Samadhi had led him to float up into this tree.

More than two years ago, a Samanera told me a story when I was staying in a certain Wat. This Samanera came up to see me at the same time as

another Bhikkhu, and he (the Samanera) told about knowing various things. [*] I listened right through until he had finished and then I said: -- Samanera, you must be careful; you will grasp at shadows or go up a tree following a light." I did not know what this Samanera had been like in the past, but later on someone told me that this Samanera had already led some Bhikkhus to follow a light. The light led him into the forest and the Samanera ran after it and called the Bhikkhus to come and help to catch this light and he got those Bhikkhus who did not know about this to follow him and search for this light. There was a lot of noise and commotion until a Bhikkhu who was there and knew about him came to see and stopped it and dispersed them.

[*] This means "Knowing by psychic means."

Truly speaking, this type of Citta is not found in many people; in fact only about five percent are like this. If they are under the right teacher, people of this sort are good and they have adventurous natures. I have also been of this kind, but I did not send the Citta out externally for I knew what it was up to -- light shooting up as though flying up into the sky, so strong it seemed that if one should die at that time there would have been nothing left to cremate. [*] I knew about it then and withdrew the Citta to its original base. As soon as the Citta saw this it immediately died away. The "owner" must go through many mad things like this, then he will know about various things concerning those who practise, enough for his needs and he can correct people without going off the path or flying up into the sky -- even without wings!

[*] This is just an exclamation and must not be taken literally.

At one time I was sitting doing meditation in a shelter in a village, in a place where there was a very fierce "Pob" [*] which could even possess a Bhikkhu. I was doing meditation in the forest at 4.00 o'clock in the morning, and saw a person coming whom the villagers had said was the "Pob." His eyes were shifty and restless and he came in to where I was resting and then walked off to another village. While

doing meditation I did not know where I was and as soon as the ghost came and met me while I was sitting in Samadhi meditation I ducked and then my body fell down with a thump. When I became aware of myself I was very amused for I knew that the Citta had done this to me, but I did not tell anyone about it.

[*] A kind of ghost which enters people and lives on the vitality of the person so that the person grows weak and eventually dies -- said to be common in Thailand.

Whatever one sees and feels one must examine with wisdom to find out for sure what it is and one must find the way to cure it. If anything comes one's way and one assumes that it is absolutely real and true, one will deludedly go wrong. One must know for oneself and examine oneself constantly. If one does not know one cannot teach others.

The characteristics of some Cittas are very strange and if they do not have a teacher they will be lost. But if they do have a teacher to give them careful advice, such people can quickly make valuable gains which they can use to advantage. But they must train in mindfulness and wisdom so as to know what the Citta is up to, then it will not be able to get lost and will be of widespread value -- more than one would imagine.

The Citta and the objects (Arammana) of the Citta are quite bizarre and it is difficult to describe what truly happens. But in the case of those who have similar characteristics, who also practise Dhamma and who have had similar experiences, they can speak together and understand each other. This is like people who learn a technical subject and can speak together about it, whereas others cannot understand.

* * *

Questions and Answers

Q1 W1:
In England there are no good Acariyas living here so what should we do about it?

A:
If there is no Acariya available one must practise Samadhi on one's own and investigate (examine) so as to keep up with it -- and one must do it a lot. If the Citta which has tendencies of wanting to know about external things that happen while doing Samadhi, is released and allowed to go out externally to oneself -- in other words going out to know and see various things, one may think that one has gained the "Deva ear" (Clairaudience), the "Deva eye" (Clairvoyance), or whatever else. If one examines this without hurrying to believe immediately that this is true, one will see which is the Citta creating its own fantasy and which is the truth. But the best way is to turn round and examine oneself, and then nothing doubtful or questionable will happen. The important thing in practising for the proper development of one's Citta in the initial stages of practise is to keep the Citta to oneself and not to let it go out externally, for if one does, various Nimittas [*] may arise to the Citta and one will not be able to follow them and know what they are up to and this can lead one to lose one's footing. But when one has become skilled at practice there are no problems.

[*] An image produced in mind, usually visual or audible. It is generally produced by one's own mind and appears to be quite real -- like a dream image.

Q2 M1:
If one attains Upacara Samadhi and something happens, how should one correct it?

A:
One should go and report to one's teacher and let him know all about it. In this instance I do not wish to give any answer because it will not be of any value, so I will pass on to the next question.

Q3 W2:
In this country there are books about Dukkha, Anicca, and Anatta. When one has learned too much of these things, finally one tends not to understand what is what.

A:
In learning and knowing things that are much too high, knowledge may reach the level of space, which is possible and then one does not understand what is what, because it is too subtle. Taking note and learning is different from the truth of the thing. We know by means of taking note and learning whereas the Noble Disciples (Ariya Puggala) know by means of truth, and so they can abandon Anicca, Dukkha and Anatta and go free from Dukkha in such a way that they come to the end of attachment as illustrated in the following story: -- Once a mother and her child went to catch fish, and both of them were groping in the mud looking for fish when the child unknowingly grasped a snake and raised it up to show his mother. His mother knew the danger but her mindfulness was equal to the situation and she said to the child, "That's a fine fish, keep hold of it tightly and don't let go of it, and I will come and help you." So the child held the neck of the snake tightly and as soon as his mother reached him she hit the snake and killed it. Then she told her child: "That was not a fish but a poisonous snake, but if I had told you before, you may have been afraid and let it go and it would have turned and bitten you, so I had to use this method."

This story is an allegory for people who practise Dhamma. In other words, if one reads a lot then one will begin to go from Atta to Anatta to not grasping or believing anything until one has no principles to take hold of. One must hold on and use Atta while one is practising Dhamma in successively higher levels in the same way as one takes hold of a ladder and goes up step by step. Having passed any one step one does not hold on to that rung and try to carry it with one. Thus one goes up until one reaches the room at the top where one wants to go. Then one leaves the ladder behind without trying to hold on to it. So one goes into the room and rests and relaxes happily. This is the way with Anicca, Dukkha and Anatta, for finally one discards them,

but one cannot discard them before this because one must depend on them to go up step by step, discarding each previous step until one is able to discard the lot, holding nothing.

Q4 W7:
Where is the best place to send letters to Tan Acharn?

A:
Send them to Songserm Service, 89 Phosri Road, Udorn Thani, Thailand. They will bring them out quickly because they are used to receiving mail for the Wat.

* * *

Discussion in the Morning
Friday, 21st June 1974

In the morning after eating food.

Q1 W1:
At 4.00 a.m. this morning I was at home and heard the sound of Tan Acharn talking but I did not know what was said. I got up and had a look round but did not see anyone. Later I thought of questioning him, then I sat looking in my mirror but did not see myself and I received a feeling as if Tan Acharn answered me that, "You should not think about this, then things will be right by themselves." Then when I was sitting in the train I thought of a question that I wanted to ask and just now K.Y. Sermsri translated the words of Tan Acharn for me to hear -- I feel that Tan Acharn has answered me very fast. (She burst into tears.)

A:
Tears come when various things happen such as when smoke gets in one's eyes, when one is very happy or very sad, but the important thing is the intention.

Q2 W1:
Last evening to begin with Tan Acharn gave a talk putting his heart into it and I felt the earnestness of it very much and I was very glad that I had learned something important and I determined to accept the practice. After that Tan Acharn told some funny stories to reduce the tension and I gradually felt less tense. Then I felt that Tan Acharn was telling those funny stories to warn me and finally I felt happy that Tan Acharn was interested and was carefully helping my Citta.

A:
(Tan Acharn remained silent and made no comment. But he said to K.Y. Sermari afterwards that he had in fact intended to do as the questioner said.)

Q3 W2:
I have done Anapanasati knowing the outgoing breath and knowing the incoming breath and I have found that my Citta cannot get calm. It feels as if it was about to enter a door but it does not enter.

A:
If you follow the breath going in and out, this is the kind of result that is produced. One should "define" the breath at that point where it is felt most clearly and at one place one should feel that the breath is entering or leaving, passing by that one point. If you do it in this way you will not feel as if you are going in and out of a door as you said.

Q4 W3:
My Citta is the same as that of the first questioner in that I am anxious and concerned for other people. It is difficult to take hold of my Citta and make it stay in one place so as to get calm. How should I correct it?

A:
When the Citta goes out to other places and when the owner knows that

this is the case, it stops. Then the Citta is set up anew once again to do the practice. As soon as it goes out again one knows and it stops and one calls it back in to do the work that one has set it to do. Make it return often and it will tend to remain and one can attain calm.

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TWELFTH MEETING
Friday Evening, 21st June, 1974

Dhamma Talk

(To begin with Tan Acharn talked with those Thai people who had come. He talked about people who live off Buddhism, such as those who get photographs or pictures of various Acariyas and sell them. After this he gave the following talk to all who had come.)

Just now we were speaking about those who do harm to Buddhism, either intentionally or unintentionally. Things which are wrong always were wrong, but they are things which have already happened in the past arising from things which are true, or deceptive, genuine or artificial, and internal or external.

Truly speaking, they arise only in the heart, for there is a great deal of deceptiveness in each of our hearts, including the one who is telling you this at present who has been like this and known about himself because of his training in mindful awareness -- or, because of having studied constantly the state of his Citta. Thus he was able to know which things are deceptive and which are true.

Generally speaking there are only deceptive things constructed so that we deludedly go after them without being in the least aware that they are super-deceptions. For in fact we think that they are entirely true so we believe in them and go after them without putting up any counter-reaction at all as a means of resisting or proving this kind of thinking. For example a person sits in meditation and in the first three seconds he feels that it is true. He fixes his attention on Buddho...Buddho...and he feels that it is the true Buddho for four or five seconds, until he reaches one minute and then all the false things start to flow from the Citta more and more, giving birth to children, grandchildren and great grandchildren, branching and spreading out and all of it is deception. Meanwhile the word "Buddho" has disappeared, where to one does not know, and all that is left is the story of emotionally charged objects and situations (Arammana)

with which he has been used to thinking and imagining and deceiving himself. This is the means by which he is dragged away without being aware of it and after that, assenting to go along fascinated at once, going off engrossed with these false things.

"Buddho" then disappears and Anapanasati is silent -- even though he is still breathing -- but it is silent as regards paying attention, silent as regards the way of fixing his attention with determination and with mindfulness -- all this has disappeared into silence. As soon as he is able to recollect himself, he says; "I have done meditation for long enough but I did not see any result arise whatsoever: why was that?" It is right that thoughts of this sort should arise, but then he goes wrong again. In other words, thoughts such as this are as if to say that he sees the fault in himself, but he does not think: "I did not practise meditation for this sort of result, but for some other kind of result of what sort I don't know." For this would call his attention to the fact that he should have mindfulness! But he returns to his previous state of delusion -- again, saying: "...I have sat for a long time and I think I will rest for a short while and after I get up I will really have a go at it." But he does not sleep for a short while nor just a little, for as soon as he goes to sleep he sleeps deeply until the sun has risen, and when he wakes: "Oh goodness!" The next day he does it again and so it goes on deceitfully, continually.

The next day it starts off with three seconds at the beginning and four seconds the day after, and so on getting worse steadily. This is the way of those who are super-deceptive. Apart from this he also harms himself saying: "Here, I have been practising meditation for a long time and I do not see that I have gained anything in thoughts or virtue and why should I go on doing this meditation? It is most likely that I am a person with unfortunate tendencies of character with little merit and little virtue which are not appropriate to the way and the Dhamma of the Lord Buddha, for if I go on doing this it will not lead to anything of value and it will be nothing but a waste of time. It is better to stop entirely!"...and this, without ever thinking whether stopping like this is truly better or whether stopping meditation is truly a good thing. For if it was truly good,

people all over this world who never do any meditation ought to be good people since long ago. Again, one can return and think: "How can stopping be better than doing meditation? For having done this meditation and not yet seen any results, if I stop in what way will it truly be better? From what did the lack of results come?... Just from myself... It cheats me continually, for what is false externally and false within the Citta finds it good to stay there.

Whatever things are false, those which are false within oneself are the important ones. For deceiving oneself is a very important thing which one should examine and investigate. All of you have been cheated and deceived enough already. The owner's heart deceiving the owner. What has been said above briefly is enough to be able to know how much one has been deceived by what is debased. One should know that the first three or four seconds of practice are good but that the next three or four are not, and then one should establish mindfulness and enter the practice again, and go on establishing and re-entering the practice again and again continually. Then the time will come when it knows at once when the Citta displays anything which is going in the wrong direction. One will begin to know what is going against one's intended purpose and when one begins to know one will begin to establish mindfulness and to set the Citta to do the practice anew. Knowing, one enters into the practice again and again, and then later on one "knows" continuously. One comes to know what is unreliable (trivial) and one knows that the lack of those results of the Citta that one wants is because of this?"

As soon as one determines to practise truly and properly the false side of oneself is likely to do the same thing. In other words the Kilesas wait to try and get in during those times when one is off-guard and unmindful. If one has set one's determination, one's posture, and one's direction firmly, they give way. But "give way" here, should not be understood to mean that they give way and lie down like we do! They give way waiting and watching and as soon as and whenever they can get at you, they immediately do so, pouncing on you quicker than a cat after a rat, and then they disappear, silent. They wait to hit and beat and smash in whenever one is off-guard. If one is not off-guard, they do nothing; but when one is over-confident that

one is not off-guard, that is when they are sure to be encouraged and one is cheated continually -- probably in every instance.

This Acharn who is telling you this at present, has also been like this. Therefore it is important to search for a method and a suitable place for reforming the owner and helping him to practise diligently in many directions and ways as I have written in the "Biography of Tan Acharn Mun" or in "The Practice of Kammatthana in the manner of the Ven. Acariya Mun," or in the book called "Forest Dhamma."

But Bhikkhus are not the same as lay people, for wherever they go it is convenient and comfortable. The place where they practise is convenient and comfortable, because they have only one duty. Like when they go into the forest and hills and frightening places, because there are such places and there truly are various types of fierce animals such as tigers and bears and snakes.

When one goes to stay in such places one's feelings change. For example being lazy in regard to maintaining effort gradually diminishes. One has little laziness, and as soon as one goes into a critical situation all laziness vanishes. I do not know where it goes but one is left with no way out and nowhere to escape to. Then mindfulness comes of itself at once and when one determines to practice with effort, why does one break into a sweat? One sweats because of the fear of death and at such a time mindfulness is good. Sometimes it even happens that a tiger roars repeatedly right by the path one uses for walking "Cankama." This has in fact happened to me and it does not come just to have a talk! It has happened to me many times, how many I don't know, but that tiger roaring there was no small cat -- it was a big striped tiger. [*]

[*] The Thai word "Seua" covers most of the larger cat family, so prior to this it is not certain whether a tiger or leopard or panther, etc., is referred to.

At that moment it seems as if all one's hair stands on end -- and why is it that one shivers even though it is not cold? But the Citta is

not allowed to withdraw and it goes round and round descending to here (pointing to the heart). Whether one lives or dies, at this time one submits oneself to the Lord Buddha. Now there is just the Lord Buddha, the Dhamma, and the Sangha to guard and preserve one's heart and if one's time has truly come, one's Citta is not careless and unguarded and one has submitted one's Citta to the Lord Buddha, the Dhamma and the Sangha in all ways and whenever one goes one is prepared to go. "While I live may I have mindfulness and may I not be caught at a disadvantage. Whatever comes to take me and eat me, so be it, but I will not abandon the Lord Buddha, the Dhamma, and the Sangha." The Citta submits completely and as soon as the Citta has submitted to the Lord Buddha, the Dhamma, and the Sangha, all longing ceases. The longing or cherishing of life is no longer there. Affection and possessiveness for the body have all gone and there remains only the Citta which is single-minded in the way and in Dhamma.

Fear disappears entirely at that time and there is no trace of it left at all. The Citta has concentrated together and plumbed straight down to the Lord Buddha, the Dhamma, and the Sangha in the heart completely, and it seems then as if nothing can ever come to disturb one again. When the Citta has plumbed straight down it becomes full of strength and all fear disappears and after that, no matter whether the tiger roars or comes right up in front of one, one feels able to go up to it and stroke it unconcernedly with Metta and sympathy, and a feeling that one has a close friendship with it, because both of us are the same in having birth, old age, pain and death. In feeling this one has not even the slightest thought that the tiger is dangerous and that it may harm one if one were to go and stroke it. When this sort of thing happens there is just a feeling of intimacy and gentleness with Metta for it and therefore all fear disappears.

There are many ways and methods for training and disciplining the Citta. But once one has found a good basis and something which one can use to recollect and reflect upon one may, in the future, bring up this basis and put it into practice. Then wherever one goes to live, in whatever sort of place, when one is at one's wit's end and cornered, that which one has done and gained results from will immediately come to one.

In confronting danger or confronting a situation, each and every time, if one is a "warrior," one is bound to gain an important lesson from it. Unless, that is, one hesitates on the verge and cannot make up one's mind. Then one can go mad because the Citta is uncertain, will not commit itself or accept anything and it vacillates. But if the Citta truly accepts the situation there is nothing which can overpower the Citta which has become attached to Dhamma so that the two are as one, and there will also be a certainty at this time that nothing is able to do any harm to one, whether it be an animal, a tiger, or anything else, or any other danger in the world. One does not fear anything at all of any sort from which one has ever been in danger and which one has ever feared. Thus, the Citta and Dhamma, when they fuse together as one, have power over everything else in the world. For this reason, Dhamma is superior to all the three worlds.

I feel that the power of the Citta is greater than everything in this world. This is the way to train and harass one's deceit -- which is linked with the "Great Deceit" that has always been there in one's Citta. If one lives in normal surroundings and does not go to any place where one is cornered with no way out, it will invade and overpower one and destroy everything. But when one goes into a situation where one is cornered with no way out, one equally puts pressure on it -- although, generally speaking, the deceit is the one that applies the pressure, and one does nothing to put pressure on it. But if one does put pressure on it, even only once, one will talk about it endlessly, for years without stopping -- not stopping until one dies; but then it presses and squeezes one out smooth and one never says anything. Isn't this person showing off his cleverness too much? But in truth it is like this.

In other words, when the Dhamma enters and reaches the heart because of the above-mentioned harassment, one can then talk as though one's mouth is full of words because of this experience which went to one's heart at that time.

In that one trained oneself to the utmost and willingly submitted one's life to "the way and Dhamma" with complete commitment in various

circumstances, the result is truly satisfying. As to winning -- what is it? It displays a wonder which is also satisfying. How can one ever forget until the day one dies!

That is enough explanation for today, so now we may have some discussion.

(After this was translated nobody raised any questions so Ven. Acariya went on to talk further on Dhamma as follows):

If the Citta has still not seen anything from itself in a time of necessity, it still has not seen the importance of itself, and so it will always take refuge in other people. In the Dhamma that the Lord taught, the saying: "Attahi attano Natho" -- "Self is the refuge of self" is still not accepted in the heart. But whenever something happens that thing is completed in a satisfactory way, one will then believe the Dhamma saying -- "Attahi attano natho" -- in a way that truly impresses the heart.

The Citta that has known and seen the truth at a time when it was at an impasse, with no way out, such as when one has a fever and painful feeling overpowers one, or when one sits for a long time, or when one meets with some incident or other which is a strong or violent thing, maybe threatening one's life, if one is a true "warrior" the Citta goes round all over oneself without thinking of any hope from anything external. That is when the Citta will come to see the importance of oneself each and every time. This is a most wonderful thing, and if one gets past those incidents, one will probably have no anxiety in regard to life and death.

Concerning painful feeling (Dukkha Vedana), in whatever way or in whatever circumstances it arises or happens, the anxiety as to whether one will be able to fight against it or not, where one will be born again after one dies, or the fear that one will be at a disadvantage or that one has wasted one's life for when painful feeling overwhelms the Citta until it reaches a point where it has no mindfulness to help one's heart -- then how will it be?...nothing of this sort will then

be in the Citta at all. In other words, when it reaches a time of necessity like this, the Citta and mindfulness immediately go in and find each other so as to get into the "front line of battle." One can talk of it like this in truth, because it has fought before and won before and when one has almost reached the time to die, mindfulness and wisdom will quickly find each other.

When something of this sort happens, mindfulness and wisdom join forces and they are not likely to flee or to withdraw but will immediately spin round and go in to fight this that is happening. In such a case, whether one lives or dies one is not willing to be a slave, but rather because of one's faith in Dhamma and faith in oneself one will want to know the truth of this that appears to be happening in the Citta. Faith in Dhamma right here! Where else should one have faith in Dhamma? The text books say it correctly, but if the truth which is the Dhamma in one's heart is not found, there is nothing to confirm them and to act as their witness so as to give one confidence. But as soon as the heart meets up with some incident and it gets to know and see it quite clearly and distinctly, then it shows no disagreement in comparison with the Dhamma which they reveal in the text books.

None of the sages, when they were in times of real necessity, liked to stay where there were many people and much disturbance. They liked to find a place which suited them and which accorded appropriately with the way they practised and succeeded in gaining results of the kind that come in isolated or lonely places -- isolated both in body and heart.

People like us do not act like that. As soon as we begin to get ill, you know how it is: "Oh, where are all my children? Where are all my grandchildren? This child is not looking after me and my grandchildren are not paying any attention to me; where have they all gone to where have all my relations and friends disappeared to? What's this? It's not good for them all to go and lose all interest in me. Who dislikes me? Nobody has any sympathy for me -- suffering of life and death and nobody even turns and looks at me." The Citta gets increasingly troubled and they cannot search for some basis to grasp hold of so as

to reduce and diminish it by themselves. "My husband before when we lived together, was good, but when I am truly about to die I haven't seen his face here at all. My husband is bad, my children are bad, my grandchildren are bad, they are all bad."

Because it is bad within her heart, the filth which is there is brought out and thrown about externally, making everything filthy. For the "filthy water" in her heart is the fear of death.

Our inadequacy is what goes about throwing filth at other people and venting discontent. This is what is meant by "having nothing as a basic principle (or basis) in the heart." Then we do not think about "Attahi Attano Natho," for our refuge is entirely based in other people.

Having been born we took refuge in other people a long time ago. When a person is born he must, to start with, take refuge in other people, such as mother, father, nursemaid, one person after another, until one comes to teachers, professors, and so on. Then afterwards one still wants to go on taking refuge in other people until one reaches the day of one's death without ever having the least thought of taking refuge in oneself. Therefore it is a difficult thing, and it remains difficult to the day of one's death and one can neither set up or establish any principle or basis within one's heart at all.

The Lord Buddha taught that one should take refuge in oneself -- Attahi Attano Natho." As for taking refuge in other people, one is already doing that as much as is necessary to have got the resulting value from others, or enough anyway to give oneself strength so that one will be able to take refuge in oneself in the future. This is an important principle that Buddhists should constantly keep in mind.

Various activities are taught by mother and father, by teachers and professors, by the Buddha, the Dhamma and the Sangha, and one should get the method from the knowledge and understanding which one has studied and learned and put it into practice as someone who is endowed with effort and energy so as to be able to help oneself. When one has seen the importance of oneself, other things seem unimportant and one

lets go of them all. That is the way of the Citta of somebody that has been trained, for when it is having a truly bad time, it will shake off everything whether relatives, friends, or anyone else, and it will not want them to come and be a nuisance at all. One only has this duty to do and no other, to let the Citta whirl round and down into it, because one has no longing or yearning for anything in this world. Earth, water, air, fire -- one has examined these and seen quite clearly that everything in this world is composed of earth, water, air, and fire, and even though they are combined together, things are still only combinations of earth, water, air, and fire.

We all give them names such as the body, oneself, one's possessions, this or that, and so on endlessly, but things of this nature do not exist -- and when they reach the time to die they also do not exist, for they are going to do nothing but break up.

The mindfulness and wisdom which one has developed by training separates out the elements (Dhatu) and Khandhas with complete clarity. Everything of all kinds are examined completely in the light of truth. Then the Citta is true, the elements are true, feeling (Vedana), memory (Sanna), thought (Sankhara), and consciousness (Vinnana) or whatever else, are true. Everything of all kinds are true and there is no disturbance and one can pass by contentedly this being "Sugato" -- going well. There is nothing in one's surroundings which is a disturbance or troublesome, one does not create Dukkha and difficulty for oneself or others, and one has supreme happiness and contentment.

When one dies there is no need to chant "Kusala Dhamma, Akusala Dhamma," [*] nor to invite Bhikkhus to the funeral thereby disturbing everyone. This is what I say and Venerable Boowa of Wat Pa Ban Tard speaks like this with certainty. "Make up your minds!" I have been constantly telling them this giving talks in this way and teaching relatives and lay people. I have developed myself and trained myself and I have been ordained many Vassa already and I am still developing just Kusala Dhamma, trying to develop Kusala.

[*] This is the chant from the Dhammasangini matika and is nearly always chanted at funerals. It is composed of a list

of the possible states of consciousness, the first two being "Kusala dhamma" (good states of mind) and "Akusala dhamma" (bad states of mind).

Whoever wants Kusala Dhamma should develop it themselves. After one has died those who are still living go about collecting Bhikkhus to give merit and Kusala Dhamma. They chase after the Bhikkhus who have gone into the forests and wild places and it is all a disturbing nuisance and I don't want it to be like that. In gaining Kusala -- the skill (cleverness) which is put into one's Citta -- "Kusala" meaning skill here -- one must search for it and get enough. The method which will bring happiness and contentment to oneself one should try and do from now on. After one is dead, for them to go and invite Bhikkhus to come and chant "Kusala Dhamma..." which just becomes a nuisance to the Bhikkhus is no good. It is contrary to the purpose of Buddhism which teaches people to be clever, to look for what is good and to make it part of themselves while they are still alive, so that when one has reached one's time one is "Sugato" and one goes on in the way of one who is cured of worry.

When one has reached the end point and the time comes to die -- or at least, when Grandfather Boowa dies -- please do not invite Bhikkhus to come and don't make trouble for them. For if Grandfather Boowa has been doing Kusala Dhamma, since the day of starting practice until now and if he is still stupid, he is beyond help, so let him alone die and it will only be Grandfather Boowa who sinks. But do not let other people come and be stupid also. In this I am speaking bluntly, for this is the way I talk to my followers and it is the truth also. I am never concerned about anything and when the time comes to get rid of this lot then I will get rid of it with pleasure and die easily and entirely free from anxiety.

The whole world embraces the elements and Khandhas and when the time comes to die and to abandon them "Oh, sadness, sorrow, and grief" everywhere they do not want to accept death. When the body is dead they want it to live, and when the time for death has come they do not want to go. It is all troublesome so do not let it be like this. The

Lord Buddha thus let us know the truth; "When the time has come to go, then go. But when the time has not come to go, then live." If there is any orange juice and sweet drinks bring them over, if it is still not the time I will drink them all. But when one is about to die, don't come and be a nuisance, for then one will drop it -- it is much too heavy -- "Bhara have Pancakkhandha" [*] -- and having dropped it, going along in the true natural way, and having passed on contentedly, one comes to the ultimate fulfilment of one who practises." The Lord Buddha was like that and so were the Savakas, and we have followed the footprints of the Lord Buddha -- how else could it be? Without doubt it must be this way.

[*] "The five Khandhas (groups which form body and mind) are a heavy burden."

There! That's enough, I have given two talks already. From tomorrow I shall no longer be here for I will return to Thailand, I will think of all my brothers and sisters here. That I came this time and determined to come and meet and help people here is because of thinking only of the heart and this is why Tan Acharn came to England. I did not come for any worldly purposes at all, for whether staying in my Wat or any other Wat or going to any place in Thailand, I never think of going for worldly purposes, and I never have it in mind to go for goods or money or wealth, but I go for the Cittas of people so that they may gain something of value. In coming to England I also have a feeling of fulness in my heart in the same way. Intentions are more important than anything else. If one's intentions are good, everything else of all kinds are also good, but if one's intentions are not good, everything is spoilt and goes wrong accordingly. Therefore in coming to visit my brothers and sisters in London, I came with "heart" [*] and when I go I shall think of your "heart." If our fortunes should cross, in due course we may come here again or some of you here may go over there. In other words you may go to visit us out there or we may come from there to visit you here. This world is round and the hearts of beings in this world are whirling about in the round of Samsara with all the defilement which lead them round to birth and round to death endlessly. Therefore please, all of you, try to make your Citta

become free from the round of Samsara. Then it will be absolutely contented and there will be no need to go round and round.

[*] Heart means here "goodwill," "good intention," "a good attitude" or "to do with the heart," but there is no exact English equivalent.

This is enough explanation of Dhamma for today so I will stop. Those of you who have anything in your hearts that you want to ask may do so now. Tomorrow there will be no time in the morning, for we will eat early and then must go.

* * *

Questions and Answers

Q1 M1:
If one trains and practises Dhamma and then one knows that one has Dukkha continually going on and on, what result will one get?

A:
Usually one sees Dukkha in those things where one finds great difficulties. As to one's satisfactions, these are seen to be Sukha. As soon as there is some change away from one's satisfactions, one sees that as Dukkha, and one does not have the wisdom to cure that Dukkha. Finally, one lies down submerged with no interest in searching for the way out because one considers that trying to search for the way out from Dukkha is difficult. Therefore one must submit to Dukkha being one's friend all the time.

The training and practise of Dhamma so as to know Dukkha as it truly consists in using meditation and wisdom to examine how to train the Citta to draw out the Kilesas until one finds the taste of happiness in the Citta. This is bound to help one find true and genuine happiness and to get a basic principle to hold firmly in the heart no matter what the circumstances are.

Q2 W1:
When one meditates using "Buddho" is it necessary to sit doing meditation?

A:
One can do it in all positions. The Lord Buddha did not teach people so that they should get into a tight fix in fighting with everything evil, but he taught people to have skill (cleverness) so as to win constantly. We therefore should think and search for the way to be clever and to be the victor, following the Lord. The Dhamma which has been displayed here is ninety five per cent "Forest Dhamma." I have explained the importance of meditation to help keep the Citta within itself, so do not let the Citta go out externally. For the Citta which has a nature that likes to go out externally, doing the meditation "Buddho" constantly can help a great deal in curing the problem.

The Fat Lady who generally asked Tan Acharn many questions:
I would like to give the highest thanks to Tan Acharn who has kindly come and helped us very much in increasing our knowledge and understanding.

A:
I am very sorry that I cannot speak English and let you understand directly. Speaking via an interpreter usually makes it less interesting, because it may not be complete as it would be if explained directly in the same language.

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SECOND MEETING
Monday, 10th June, 1974

The Venerable Acharn began by asking the following question: "Is there anything useful in particular that you would like to discuss today? There may be many things." When those in the room remained silent, the Venerable Acharn began as follows:

Sitting in meditation while listening to an explanation of Dhamma will greatly help to calm the Citta. I shall therefore begin with an explanation of the Dhamma and while you are listening please feel free to make use of whatever method of meditation you have practised before. When the Citta is calm, you will naturally receive the taste of Dhamma, each according to his own level of practice.

The Buddhist religion which we profess today is the Dhamma to which the Buddha had attained. His name was the Samana Gotama and he searched for and practised many ways which he saw would bring him to the attainment of the Saccadhamma (truth) which was what he wanted.

The word "Dhamma" means the teaching of a Buddha, which is a new Dhamma and a new era that follows upon the Enlightenment of each buddha and the teaching which he gives to the world. Truly speaking, the "real Dhamma" is always in the world right from the beginning. But this real, original Dhamma is never touched by that which is conventional or mundane (Sammuti), even though it is always in contact with the heart. But although these forms of Dhamma are always present in the world, it is we who lack the ability to see them.

What sort of thing is "Dhamma"? There is Dhamma as cause and Dhamma as result, and because of this people are led to think in all sorts of ways until they have almost nothing to do with Dhamma or religion.

The word "Sasana" means teaching -- the teaching which arose as the result of those practices done by the Buddha in searching for

knowledge and truth, until he found it. Because he searched in the right way and because he attained results which satisfied his heart, he proclaimed this teaching to the world of those who were suited to receive the Sasana Dhamma -- this being the training and teaching of Buddhism.

Teaching Dhamma to a world full of blindness so that it would come to know the truth was very difficult for the Teacher -- it was no light task. Before he proclaimed his teaching to the world, men already had various thoughts and ideas, the majority of which were contradictory to the Dhamma. Teaching was therefore very difficult, and being one of the "Great teachers of the World" was to be one who takes a great burden on himself. Few are the men, therefore, who wish to become a Buddha because ordinary men, unlike a Buddha, do not want any difficulties or burdens in teaching the world.

There is no one who can teach as correctly or as accurately as the Buddha taught his Teaching to the people of the world, so he was given the name of "The Highest Teacher in the World." There is none comparable to the Buddha because he is superior to all human beings. His teaching is fully complete in both cause and effect. Nothing is missing from the teachings which he taught to all beings.

With regards to Dhamma, he explained wholesome (Kusala) and unwholesome (Akusala), and neither wholesome nor unwholesome (Abyakata) Dhamma. These Dhammas are Svakkhata Dhamma -- Dhammas which are well-explained. The essence of this Dhamma is in the Eightfold Path, which is the Middle Way. If we were to compare the Middle Way to food, its taste would be delicious, for it would not be too salty, too tasteless, or too spicy. If we were to compare it to clothes, it would be well cut and tailored to fit the person wearing it. It would not be like inexpensive clothes which are mass-produced. Dhamma teaching is therefore the Middle Way which is appropriate in both its causes and its effects from the beginning to the end.

It is not only Dhamma that is the Middle Way, but the things that one depends on in the world. If one tried to do everything in the Middle Way, it would be something worth seeing, worth admiring, worth living

in and making use of. Those men and women, monks and novices who practise the Dhamma of the Middle Way would be lovely and would be persons worthy of respect. Both the world and the Dhamma would be cool and quiet and it would be a good world to live in. There would be no complaining that "the world is in trouble," "we are in trouble," "he is in trouble," as is heard at present.

Everything is burning with trouble and we practically have no world left to live in. This is because people do not take into consideration the principles of Dhamma which are correct and good. A world divorced from Dhamma, that is, goodness, is therefore a world which is contrary to Dhamma, people are contrary to Dhamma and this contrariness to Dhamma has the power to produce endless worry and confusion. If we refuse to see faults and if we refuse to stop this opposition to Dhamma, this world will continue to experience Dukkha.

Magga means the path, which the Buddha declared using the principles of the Middle Way. It is therefore the only path which always leads straight and steadfastly to Vimutti (freedom). It is never outdated, never having to be altered or changed in any way to keep up with changing situations and changing times. Even if everything should go on changing until they turn and turn about, the Dhamma of the Middle Way (Majjhima Dhamma) will still be the Dhamma which is always consistent. If we liken it to a medicine, it would be a medicine which doctors have already experimented with and proven the worth of and which is being used to cure disease. All Dhammas have already been completely tried and proven by the Buddha and there is no reason for doubting or being sceptical about them, for the proving of these Dhammas resulted in the enlightenment of the Buddha. Furthermore, all of the Buddha's disciples also attained the field of Vimutti by means of these Dhammas in the same way.

We have come together today to train our minds to be calm and cool. The normal state of the mind is such that it has no Middle Way. It continually tends to go to extremes of thinking and imagining and its moods, which are connected with work and duty, are in confusion. Or, in other words, what the heart is used to and likes leads it away from what it should be doing. We must therefore make use of the Dhamma

principles of the Buddha as a means to train the Citta to be calm -- and however much or little one does this, it will not be without result.

Whoever makes use of any method of meditation, as, for example, paying attention to one's breath (Anapanasati) or the repetition (Parikamma) of "Buddho," "Dhammo," or "Sangho," should have mindfulness to control the Citta. The Citta should not be allowed to wander, for if it does one will not get results and the Citta will not get calm. In the Dhamma it says "Natthi santi param sukham," which means "there is no happiness greater than peace" and this shows that the heart must be peaceful or calm to attain happiness, so we should try to make the heart calm. The Citta which is not calm will tend to be agitated continually and even when it is asleep it dreams of all sorts of things. If one's Citta thinks a lot it will create fantastic dreams and talking in one's sleep, for if one's sleep is not deep, dreaming will occur whereas a deep sleep is a sleep without dreams. So one trains to make the Citta calm down, but whether the Citta becomes calm and to what degree will depend on the ability of each person. If the Citta is very calm, there will be a great deal of happiness and this is the first step of the training.

The value of the mind will then be apparent to the owner so that he can admire it at that time while it is peaceful, because there is nothing of greater value than a quiet mind. I would ask you to make your minds steadily overcome the difficulties and laziness, which are things that usually overcome us the whole time. We believe that we cannot overcome them because we have seen their power, but if we think we are able to fight them, and if we really do fight them, then the time will arrive when we do overcome them. We still hear of victories in regard to such things as sports and such like, but with regard to Kilesas (defilements) we only hear of giving in to them. Perhaps this is because we fall on our faces before the Kilesas and let them walk all over our backs.

This religion shook the world because it was tested and proven by those whose hearts are pure. The Enlightenment of the Buddha shook his heart, that is, it shook the Kilesas in his heart just as if this

world itself were shaken.

Even though we have never seen or experienced any results from this religion, we will surprise ourselves when the Citta becomes calm because this initial training will greatly move the heart when the Citta and Dhamma come together in unreserved completeness of the Citta and of Dhamma.

The word religion (Sasana) is not a trifling matter. It exists with everyone of us and is not just a thing of this person or that person, and it does not just belong to the Buddha. He taught us so that we would be good people and have worth appropriate to a human being. He taught that the virtue and value which comes from the religion is one's own wealth right up to the Path, Fruition, and Nibbana. This lies within the reach of each Buddhist who resolves to practice, and he can be one who possesses and savours the results of it endlessly. There is no finish or end as there is with other forms of wealth which are impermanent (Aniccam), unsatisfactory (Dukkham), and not-self (Anatta), and which someone has grabbed.

Therefore, Buddhism belongs to each of us and not only to this or that ethnic group, class or caste.

This is enough for today. I would now like to ask Ven. Pannavaddho to explain what he can remember.

* * *

QUESTIONS AND ANSWERS

Q1 M1:
What is the Citta? Is it not attention?

A:
In the four Iddhipada (Paths of Accomplishment), "Citta" is attention

and when it is combined with recollecting, it becomes mindfulness (Sati). Citta likes to go wherever it pleases and in whatever the Citta does, it is not afraid of doing wrong, nor is it afraid of danger. If mindfulness does not restrain it, it may stray and go for unchecked pleasure seeking. To make an analogy, the Citta is like an animal and mindfulness is like the person who trains and controls it. If the Citta which is possessed by Kilesas is trained and controlled by mindfulness, it will slowly become disciplined and the Kilesas can then be eradicated. When it is also accompanied by wisdom (Panna) to investigate and extract the Kilesas, the Citta will become clearer and brighter and when the Citta becomes brighter and brighter, one will discover that the Citta is becoming more and more subtle and that it has more strength and power. The Citta can become pure through the practice of meditation, but one cannot understand the Citta merely by reading books, for one can only come to know the real Citta by practising the way. Then one will gradually come to see the true nature of the Citta a little more each time until one sees it clearly and all doubts vanish. Practice is therefore extremely important if one wants to know the Citta, because one can come to know the real Citta absolutely clearly and eliminate all doubts by means of practice. There is no other way in which one can come to know.

Q2 W1:
People in England study Buddhism from books. They do not know that there is a Citta and Buddhism is not taught here according to the Satipatthana Sutta. The result is that people are led to understand that the Citta is mindfulness and wisdom. I therefore think it necessary for Ven. Pannavaddho to have the Venerable Acharn give us some understanding of the Citta.

Ven Pannavaddho to the Venerable Acharn in Thai:
People in this country understand "Citta" to mean thinking and that the Citta is divided into those forms of the Citta which come from seeing, hearing, -- touching; in other words "consciousness" (Vinnana).

A:
That aspect of the Citta which arises when something comes into contact with eyes, ears, nose, etc., and which knows and receives that contact is called "consciousness" (Vinnana). It arises and ceases together with that contact. As for the Citta which waits and knows these things, it does not cease together with the consciousness when it ceases, it does not cease even though the body ceases, for it will go on and take rebirth in the future. There is no end to it if the "sap of the heart" which is the Kilesas and Ignorance (Avijja) are still in the heart. But when this "sap" which is the Kilesas, has been removed from the heart, there is an end to continual becoming and birth, as happened with the Buddha and his Arhant disciples.

Q3 M1:
This "one who knows" which we call our selves, is not this "Atta"? Or is it not-self (Anatta)?

A:
If we compare the "one who knows" with stairs, such as the ones used to reach this room, then we will still have to take hold of them as "self" and let go of each step one after the other until we reach this room, which is our purpose. If at the beginning we do not cling to the self, we can go widely off course because we have not got any basis to hold on to. We have to make use of the self as the way which will lead us to the state of not clinging to self. Therefore, at this stage, we should not go thinking about self and not-self (Atta and Anatta). We must at first make use of self before we can reach our goal. The question of Atta, Anatta, and the Citta will be dropped of itself, just as happened when we climbed the staircase until we reached this room, when the problem of us and the staircase vanished of its own accord.

Q4 M2:
When we compare the Citta to the stairs, must we let go of the Citta in the same way we let go of the stairs when we reached the last step?

A:
When we have trained the Citta, we win to different levels and we let go of each level until we reach the last step. It then stops by itself and we do not have to force it. If one is going to do this, one must reach the level of "super-mindfulness" (Maha-Sati) and "super-wisdom" (Maha-Panna) because this is the level which is suitable for letting go of the conventional world (Sammuti) in all its aspects. From that point on there is no more attachment or clinging in the Citta.

Q5 W2:
What are some of the benefits of meditation?

A:
One become calm. The heart is cool, peaceful, completely rational and self-controlled. One does not do anything which follows one's desires and which is contrary to reason. One will always consider what is good and what is bad, both for oneself and others. It makes one become a person who does not feel the Dukkha of gloominess always in his heart. The heart will have a basic [*] principle and will not drift about aimlessly as it used to. It is like a man who has a job as his basic principle or who has food and a house to live in and depend on. Such a person is not troubled.

[*] This is otherwise translated as a stake or post and means a foundation or anchor point.

Q6 W2:
How does one train oneself in meditation?

A:
One can use the method of Anapanasati or the method of repeating "Buddho Dhammo or Sangho." It depends on the nature of each person. The various methods of meditation will all bring calm to the heart, and even if one uses the word "death" as the preparatory repetition, this is also training the heart, for it is important that the Citta gets a feeling of sorrow and weariness of itself. [*] It will then see

the evil in those things which the heart clings to, things which one loves or likes.

[*] "Sorrow and weariness of oneself" means sorrow at one's own faults which one then sees, and weariness of the Dukkha of this state. This leads to detachment -- Nibbida. This is not the same as "sorrow and weariness" which are Kilesas and lead one to blame the world, and to feel depressed and bored.

Why, when we train the Citta, do we fix the Citta on only this or that object? In fixing the Citta on the breath, one should know the breath as it goes in and out at the nose all the time, but this is not a breathing exercise. This is like using bait to catch a fish -- what one wants to catch is the fish. Or, if we make a simile of the Citta of someone who has not yet been trained, his Citta will be scattered in various places, like a fish net which has been cast into the water and spreads out wide until one can no longer see what it looks like. If we are going to know the Citta, we will have to take hold of the leader, that is, the string on the net which one uses to draw it together. When we pull on the leader, the rest of the net comes together until we can see it and hold it in our hands.

The Citta is where we ourselves are. We are the owners of the Citta, but we cannot force it to become whatever we want it to be. We assume that form (Rupa), memory (Sanna), feeling (Vedana), thoughts (Sankhara) and consciousness (Vinnana) are the Citta, but in reality, these aggregates can all be separated from each other, and we can begin to see this when we practise. Then we will be able to promote the Citta so that it improves or deteriorates. When we have practised we will gradually see that the Citta is the "Lord of Birth and Death." If we make merit, practise generosity, guard our moral precepts and practise meditation, we promote the Citta so that it improves -- it becomes brighter and is raised to a higher level. But if we follow our desires and are not afraid of demerit and unwholesomeness the Citta will do whatever it likes. Not being controlled, the Citta will deteriorate and meet with nothing but Dukkha. Even in the present

(right now), when we are downhearted and we do not know what to do, we let go and are then besieged by Dukkha even though we are aware of it, and because people do not know how to change Dukkha into happiness the world experiences Dukkha, which is just what it does not want.

The Citta which has been trained, which is freed from defilements and which is pure must still depend on the aggregates while they are alive. But the duty and work of one whose Citta is pure will only be for the good of the world. This pure Citta is called "Arahant" or Arahat." The person who is an Arahant has a Citta which is entirely pure in all respects. His Citta is completely free from anything which will cause it to be born again and it will encounter happiness which is entirely satisfying while there is still life. When he dies, it has absolute bliss and it has no Dukkha, nor any involvement with the mundane, relative world (Sammuti).

Thus there is a saying of the Buddha which states "Nibbanam Paramam Sunnam" which means "Nibbana is entirely empty" -- of all Dukkha. But it does not mean that when one has attained Nibbana there is nothing left, as the world understands "emptiness" to mean. But one also does not "exist" in the way that the world exists. In other words, the happiness of Nibbana is happiness specific to Nibbana without any of the mundane conventions (and the pure Citta still "is"). If the Citta still wears the form of the aggregates when the defilements have been completely eradicated, it means that it has attained to freedom.

Freedom (Vimutti) and the mundane world (Sammuti) are very different from each other. It is difficult to compare the world of Sammuti which has mundane conventions, with what has not -- which is Vimutti. Buddhism has the purpose of teaching us to make our Citta pure so that we can experience the sublime happiness of Vimutti.

Q7 W3:
Yesterday Ven. Pannavaddho said that we must use energy in practising meditation. Today you are talking about recollecting which has to do with the brain. I understand then that Citta means energy and brain -- is that correct?

Ven. Pannavaddho to the Venerable Acharn in Thai:
Two or three days ago I explained that one must use energy in meditation practice. I also explained that if one is too intense the mind will be in turmoil and that one must make a mental note of it.

A:
In learning about and practising the Dhamma of the Buddha, we must gradually use more and more mindfulness and wisdom from the very first stage of the training until one reaches the level of super-mindfulness (Maha-Panna). One studies and practises meditation because one wants to make the Citta calm for the peaceful Citta is of great worth. Then even if one sleeps deeply, when one wakes, the Citta is still bright. But one does not always sleep soundly and usually one sleeps badly, and dreams and talks in one's sleep, then one wakes up feeling dull and sleepy. In sound sleep the Citta drops into the state of Bhavanga, [*] the place of deep sleep, where dreaming does not occur, after which the aggregates are rested and energetic and the Citta is cheerful.

[*] Bhavanga -- that state which the Citta reverts to when undisturbed.

By entering Samadhi, the Citta can become completely quiet. The heart is then naturally happy and becomes strong so that in reading, thinking or doing other various jobs, the Citta will be clear and relaxed and when thinking it will be able to see through things more clearly than usual. Therefore, training the Citta by way of either Samadhi or wisdom in accordance with the principles of Buddhism is a good way to help one in one's work, for it does no harm to one's work which is contrary to what people generally understand, even though those who think like this are only nominally believers and know nothing about Buddhism.

Therefore in working with perseverance so as to get results one must use hard work and determination, but these must be used differently in

different cases. If one wants to attain calm one must use determination to aim for a single spot, in other words one must quell mental distraction. But if one is going to contemplate so as to know the Dhamma truths (Sacca Dhamma) one must use hard work, determination in observing and develop understanding in the Dhamma from various viewpoints. If, on the other hand, one is aiming for the arising of wisdom, one must use hard work and determination in the investigation of causes and their effects in various ways.

Q8 W4:
If one works and is tired and the mind is very distracted and dull, should one sleep or should one practice meditation?

A:
You should sleep, but this depends on circumstances. If it will help the Citta to be calm and help one to sleep well, then one should also practise meditation. When one practises until sleep comes, then the Citta will be peaceful and the body can rest. But one should not stop using one's usual method of practice if there is enough time to do it.

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THIRD MEETING
Tuesday, 11th June, 1974

Questions and Answers

Q1 W1:
I have read one of the Venerable Acharn's books and came across the terms "Cittavimutti" and "Buddhavimutti." What do they mean?

A:
"Cittavimutti" is the term generally used for whatever Citta has freed itself from the Kilesas and become an Arahant. "Buddhavimutti" is the term which is used only in referring to the Citta of the Buddha. They both mean that the Citta is pure.

Q2 W1:
I have read in a book that there are six consciousnesses (Vinnana), that is, contact of the six external sense-objects (Ayatana) with the six internal sense-bases (Ayatana), and that there is a seventh consciousness. What is this other one?

A:
The six consciousnesses are the six external sense-objects coming in contact with eyes, ears, nose, etc., and then "knowing" -- in other words, one knows that this or that thing has come in contact -- this is the characteristic of the Citta. The seventh consciousness is "Patisandhi-Vinnana" which does not become aware of anything, but takes birth (Patisandhi) [*] in a plane which is high or low, at such-and-such a time and place, depending on the causes which lead it on which are in the Citta. There is therefore a new birth, or re-birth.

[*] Patisandhi (Vinnana) is that consciousness which leads the Citta to re-unite with the Khandas in a new birth (See

Glossary).

The Buddha taught us about the six consciousnesses so that we would not cling to things which we see and know, and so that we would know that they just arise and fall away and that there is no permanent essence in them. When we can supervise them, we will be able to see the seventh Vinnana more clearly. There is only one form of this consciousness, and it is "Eka Vinnana." To make an analogy, it is like the trunk of a tree and this is the part that matters when we want to make use of a tree. The other six consciousnesses are then like the branches and twigs which we cannot make much use of. We should therefore keep this in mind and take an interest in contemplating the "one Citta" (Eka Citta) which will take birth. One should also try to look after the Citta and make it clean, and raise it as high as one can in accordance with one's own level which one has gained from doing practice.

Q3 M1:
Vinnana means "one who knows" and Patisandhi-Vinnana means the Citta which is covered with both wholesomeness and unwholesomeness (Kusala and Akusala), and which takes rebirth. Then, to make an analogy, if one builds a house, it is better to be interested in the most important part of the house rather than the little insignificant things outside. Is looking at it in this way correct?

A:
That is correct, but one must contemplate the things that are connected with the Citta until one understands them, and lets go of them. Contemplate them in conjunction with the Citta which is the chief -- the important one -- until one understands both those things that are small and those that are great. Then contemplate all round in all aspects.

Q4 M2:
The Citta is the one which knows generally when one thinks over there

or thinks here, and it brings these things together as Sankharas (compounded things) which are Aniccam (impermanent). But yesterday the Venerable Acharn said that the Citta exists, that it is permanent. Would you please explain more about this?

A:
The Citta, generally, of the ordinary man is impermanent, and it is permeated with mundane conventions. All things in the world which are mundane naturally come under the three characteristics of existence, which are impermanence (Aniccam), discontent (Dukkham), and not-self (Anatta). The Citta of the ordinary man still comes in this category, that is, it must change according to what is wholesome and unwholesome which leads to rebirth. The Citta which does not change, which is permanent, is the Citta which is pure, which has attained to the state of Arahantship. It no longer has impermanence, discontent, and not-self permeating it like the Citta of the ordinary man.

An explanation such as this is theoretical knowledge (Pariyatti), and it might lead to endless argument if one has not practised. But going on talking about and discussing it will not bring benefit. If one practices and comes to see the truth of Dhamma for oneself, reading, listening, and discussing leads to understanding. But if that person has not practised accordingly it will just go in the direction of argument. Because the Dhamma of the Lord Buddha has levels which are gross, middle, or subtle and it is better to speak about those things which will be valuable.

What can be obtained from reading and what can be obtained from practice are quite different from each other, because remembering what one has read is quite different from the truth that has been experienced from practice. Even when other people speak of the results from their practice it is difficult for one to understand them until one has practiced and experienced more with one's heart. Then one's doubts will clear up of themselves.

Q5 M2:
Is there any way to eradicate anger from oneself?

A:
In the Abhidhamma, it is said that anger is the "Dosa root." [*] If I explain it to you, you will understand my explanation well enough, but actually getting rid of the root of anger is very difficult. One must rely on practice as the main thing because extracting the Kilesas must be done by means of the truth which comes from true practice. One cannot extract them with what comes from one's ability to remember what one has learned -- which can be remembered well enough by anybody who learns -- for the Kilesas are not afraid of this and they will still be there as they were before.

[*] Dosa = hate. Root (mula) is descriptive of a condition in the Citta which is "planted" by some forms of Kamma in the past.

Anything which enters and associates with us -- whichever type of character we may have from amongst those which people have -- is connected with and concerns us from then on. If we practise and try to eliminate the Kilesas, then eliminate them we can, for there were and are Arahants who were once very angry men. We are common people who only know and understand this, but we do not yet have the ability to eliminate the root of anger. We must train the Citta to know how bad a fault hate (Dosa) is, then it will go by itself. If we try to get rid of it by just wanting it to go, we will not succeed. We must depend on practice and then we will see results coming steadily, which is called the right kind of meditation and suitable for the removal of that kind of Kilesa.

Please understand that the Kilesas are not afraid of only remembering their names. Even though we remember everything about them in great detail, they still remain Kilesas which govern the hearts of beings in the world. They do not think about removing themselves to another place, unless one practises meditation (Citta Bhavana) and develops mindfulness and wisdom so as to be bold and strong enough to be able to drive them out. Then the time comes when they will break and scatter from the heart without any doubt, like the Buddha and all his

disciples who eliminated the Kilesas by means of practice. The methods they used have been taught to the world down to the present day.

I will explain sitting meditation. Why did the Buddha sit cross-legged in meditation? If one looks at it only superficially, sitting in that position is not very important and one can sit in any position that one wants. But if one is going to sit for hours, then one should sit cross-legged because the pressure due to the weight of the body will be evenly distributed. When it becomes painful, the pain will be spread out and it will not be excessively painful in any one spot. If one sits for a very long time, then it may become very painful, because sitting in meditation is extremely important work for those who are determined to get real results and they may sit for a long time, even for many hours. If they become too worried or anxious about their bodies, then the Citta will be weak. This will be dependent on the Dukkha of the body.

It is important to make the Citta one's goal. Let the Citta do the work that is set for it, and have mindfulness in control of the Citta while meditating so that it does not wander outside thinking about this or that. The Citta which is always controlled by mindfulness will remain with oneself. It will be calm and will be clearly aware. The more one has mindfulness with the Citta, however good it may be, the clearer the Citta will be. One must therefore not allow the Citta to wander, or to be distracted.

Q6 M3:
A meditation teacher by the name of Alakamala has said that if we fix the Citta into a thing, we cannot attain to Vimutti. Why is this?

A:
Because things are things, not Vimutti. How can the Citta then reach Vimutti? We contemplate things not to get them, but to know them and to let go of them.

Concerning the Path of the Arahant (Arahattamagga) and Fruition (Arahattaphala), and speaking of mindfulness and wisdom as well, if

one makes use only of mindfulness and does not make use of wisdom, one will not get results that are desirable. If one is going to be able to eliminate the Kilesas entirely, one must make complete use of mindfulness and wisdom -- which are like tools. In making use of tools, one must know what to use with what, the way to use them and how. There can be a lot of mindfulness it is true, but people are deficient in doing what is their duty because they do not use wisdom as they ought to. The end result of this is that the full state that should arise does not. Being deficient in what is one's duty is not a good thing so the result one gets is not complete. Therefore one who learns about the Middle Way should always take into consideration what is sufficient -- which is appropriate to the name of "Dhamma" -- which is the Middle Way (Majjhima) that one has learnt.

Q7 M3:
Must we practise meditation to get a balance?

A:
Practise meditation and see for yourself what is lacking. One should then develop the Five Indriya (faculties): Saddha (faith or confidence), Viriya (energy), Sati (mindfulness), Samadhi (concentration), and Panna (wisdom) within oneself.

When light falls on the surface of an object, the top of that object is illuminated while its underside is in shadow and dark. Wisdom is like the light which can truly penetrate, but what it penetrates is the Kilesas which cover the heart, so that there is not any shadow in the heart where Kilesas can hide or conceal themselves. This means that wisdom is powerful and able to investigate circumspectly throughout the darkness of all the Kilesas with ease and confidence until the Citta has reached ultimate Vimutti (Liberation).

Q8 (Ven. Pannavaddho):
Does this mean that we should carefully examine the five Indriya? If wisdom is strong it will penetrate throughout, like a light which shines completely through an object from top to bottom so that there

is no shadow, which is Avijja (Ignorance), left at all. Is that correct?

A:
Cittavimutti is the completely pure Citta which has no shadow, for it is bright in all respects. If there is still some shadow remaining, one can call that shadow Avijja. The important thing is, that for the Citta to become pure all the Kilesas must be completely eradicated.

Q9 W2:
I would like to know what the Citta is?

A:
The Citta is "the one who knows." The true Citta has only one function, and that is "knowing." The Buddha always said that the original true Citta is clear, bright, and resplendent, but that Kilesas have become mixed or blended with it and so it follows the way of these Kilesas and has become murky. One must rely on mindfulness, wisdom, and perseverance to clean the Citta. When the Citta has gone beyond the state of clarity and brightness it will be pure, which means that it will have attained to the state of Vimutti.

The word "brightness" (Pabhassara) refers here to the state of Vatta Citta [*] which is different from Vivatta Citta. In other words Pabhassara is "clarity and brightness," but is not yet the state of purity. The brightness which comes from practice is due to the Kilesas gathering together in just one spot. When the brightness which is the most subtle of the Kilesas has been passed by (overcome) by the cleansing process of super-mindfulness (Maha-Sati) and super-wisdom (Maha-Panna), then the Citta is pure. [**]

[*] Vatta Citta -- the Citta in Samsara. Vatta -- the "round" of Samsara. Vivatta -- "disentanglement" from Samsara.

[**] This is, of course, the state of Arahant.

Q10 M4:
How does one guard the Citta so as to keep it inside oneself?

A:
In wanting to know about the Citta, we must practise meditation to make the Citta calm. Wisdom can be made use of both internally and externally, but if wisdom is to arise and be astute, the Citta must be calm. If the Citta is calm, then we can know the characteristics of our own Citta. We should try to maintain the calm of the Citta for as long as possible and then we will build a firm basis for ourselves and become skilled so that we will be able to make the Citta calm whenever we want. The calm Citta will become continually brighter and brighter and it will know what Kilesas are present, and will have wisdom to eliminate and extract them. The Citta will then become still brighter until it can drive out the Kilesas by means of wisdom. This is the first step.

Kilesas are coarse, medium, and subtle and the "knowing" which is formed out of these Kilesas is not the real Citta but only the characteristics of the Citta. We must use wisdom to follow and remove these Kilesas at all three levels and when we have done this until the Citta does not change, is not sad, or downhearted, and has none of the characteristics of the Citta which is covered by the Kilesas at all, this Citta will know that there are no causes left for rebirth in the future (Patisandhi). The Citta is then pure and need not take birth again.

The Citta which has the germ of goodness and badness within it can be compared to a seed which can grow and which has the germ of life or the potential for development in it. This kind of Citta will therefore be born, die, and be born again and again according to the causes which it has itself made -- good and bad variously. As for the Citta which is pure, it is constant (unchanging) and the germ of rebirth is no longer present.

Regardless of whether one believes that after death there is nothing more, or that after death there is still something, if the Citta has the germs of goodness and badness present in it, it will be born again

endlessly but if the Citta is pure and has no such germs, it will not be born. This is the way of it, but the permanence (unchangingness) of the pure Citta is not the same as the world understands "permanence" to mean, so there is nobody who can understand the permanence of the pure Citta correctly except the Arahants alone.

The Buddha practised until he saw truly for himself. He did not make any wild guesses or just think about it as we do. Therefore the Buddha's Dhamma is absolutely correct and we can have absolute confidence in it.

If we cannot yet attain to the level of the pure Citta then we should persist in doing what is good so that in whatever way this Citta is born it may be a good way. This will lead to development, and is far better than clinging to doubt and uncertainty which obstructs our way so that we live in vain without gaining anything useful, for it only sets up a barrier so that we are swept away or pushed down into the mass of the round (Vatta) of Dukkha.

Q11 M5:
Must one be born a human being in order to attain Enlightenment?

A:
Other beings do not have mindfulness and wisdom. Human beings have a lot of mindfulness and wisdom, but they must also have more than a normal amount of perseverance and energy before they can be enlightened and, therefore, not all human beings will be able to attain Enlightenment. Those who are born in the five Pure Abodes of the Brahma world will be able to attain the highest level of Dhamma with much greater certainty than the majority of human beings. If human beings do not make an effort to do good, they are likely to do things which bring them to a lower level. There are four groups of human beings (which can be compared to four lotuses):

1. That group of people who are full of good characteristics and will soon attain Enlightenment when they get the right method of Dhamma.

2. This second group will come after the first and they will also attain Dhamma gradually. They can be compared to those who are sick but who will be cured if given the proper medicine.

3. This third group needs to be taught many many times before understanding will occur. They must practise regularly in order to be able to attain. If one compares this group to a patient; there is a way for him to be cured if he comes by the right medicine, and there is a way in which he can die if he is careless and likes to eat those things which are harmful to himself and which nullify the medicine's cure.

4. This last group is least in everything that is good. But if it is evil they will fight to their last breath without giving up, because they are blind to everything so they do not know the fear of Dukkha.

The Citta is like all other things -- trees, children, etc; it needs nourishment so that it will grow and develop. The Citta, however, has to depend on its owner for the way it is nourished, so it will develop accordingly.

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THE VENERABLE ACHARN'S TALK

I am very pleased to be able to come here and answer your questions, but I am afraid that my stay here will be rather short, as I cannot remain very long due to the many duties which I have waiting for me in Thailand. Thailand is about 80 -- 90% Buddhist and I have much to do in the way of meeting the people and my followers. It was necessary for me to prepare my work about three or four months in advance before I could actually come to England, and it is necessary that I return home quickly because of the many people waiting there. I am very pleased to have been received by our English brothers and sisters and

I would like to come to England once again, but Aniccam, Dukkham, and Anatta make it impossible for us to be sure that we will have the opportunity of doing so. I hope that the Dhamma we have discussed here today will enable you to get the important "essence" (Sara) which will help you in your future practice.

Ven. Pannavaddho has been in Thailand for twelve years and he speaks and understands Thai fluently. During that time I have tried to learn English from him, but I never really succeeded in learning it, so I am unable to speak to you in English during my stay here. I must have Ven. Pannavaddho translate for me.

Q12 M3:
The Venerable Acharn has had a chance to see the city of London, to see that it is a large and bustling city. I would like to ask if people can practise meditation in a city like this?

A:
Only the dead cannot practise meditation. As long as we are still alive, we will have the opportunity to practise meditation because we will have both times when we are busy and times when we are free. We are not burdened all the time. In speaking about human cities or countries, all of them are cities or countries of people who have mouths and stomachs and they have to run about busily finding remedies which they want for making up the deficiencies in their bodily well being, and there is bound to be restless confusion and milling about in the same way everywhere. No matter what house or country one goes to they are all running around busily in the same way all over the world because making a living compels them to be like this. The only place where things are not busy is in a graveyard, the houses of the dead, but who would want to live in an un-busy place like that! Even animals do not want to go there. Therefore, when we want to live in a bustling city like this, we must bear it because necessity forces us to do so as we know and see everywhere in the world of men and animals with mouths to feed who struggle to survive.

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FOURTH MEETING
Wednesday, 12th June, 1974

Questions and Answers

Q1 M1:
Yesterday you said that to get rid of anger was difficult, but that you would speak about it so that we would understand it well enough. Please would you explain it further today.

A:
Try and see the fault of anger, then you will be able to drive it away. When other people show that they are angry with you, you do not like it and you see it as bad; and when you are angry with others your behaviour and attitude is bad and the results which come from it are bad. But it is probable that you will not feel in yourself that it is bad.

Usually if one knows that something is bad and dangerous to oneself, in the future one will not do it; but if one thinks that it is good, or if one does not consider the fault of it and one goes on doing it because one gives way to the emotion of anger, one will not be able to get rid of anger. In fact this will only increase one's anger and make it stronger so that it will constantly harass oneself and bring trouble and harm to others.

Q2 M2:
Sometimes, is it not appropriate for one to show some anger?

A:
Anger is "hot" but people tend to think that it is good and they like displaying it. If anybody does anything against one's wishes one becomes angry and if one does not control one's emotions they get stronger and stronger. Have you never felt sometimes that you get angry with yourself because you do something which does not keep up

with the speed of your own mind? The feeling of anger makes one troubled (hot), not calm and cool, and the characteristics that display anger are not pleasant to see. Letting go and allowing anger to arise continually without in any way trying to quell it or get rid of it leads to it becoming part of one's character and because this is an increasing tendency, from where will one get peace of heart? If anger was a fertilizer that one puts round a tree, one should be angry when one wants fertilizer for the tree. But if one cannot use it in place of fertilizer, or as a fertilizer, yet one still likes to get angry, it is not appropriate.

Q3 M2:
If one has been treated unjustly, as for instance, if one is blamed when one has done nothing wrong, what should one do?

A:
You should act appropriately with reason. The Lord said that to act in any way which is led by greed, hate or delusion is bad. Again, if others do what is wrong and you are in the right and good, then you let go of your mad emotions and do to them what is bad, then having been good you will become bad also -- which is a bad thing for all people who are concerned about virtue. If you want to be a good person you must hold back and refrain from anger. Search and think out a way that is suitable for you to act towards whoever has done wrong to you without acting in such a way that other people would see you letting go and becoming a bad person in the same way as the party who has done wrong to you.

Q4 M2:
If one is angry and does not show it the other party may not be aware that one is angry. Should one not therefore react to what they are doing with a show of anger so that they do not act in that way again?

A:
Displaying anger is not a good thing and you should think out and look for a good way of talking together in terms of causes and effects --

then you can attain valuable results without arousing anything blameworthy following from the initial trouble. If there is discussion without the emotion of anger you do not bring madness into your speech and the other party will understand and be able to accept and agree to do what you want willingly. The incident will then improve and not flare up and get worse -- like using clean water to wash some dirty things -- you can wash them clean and not make them more and more dirty. Displaying a demonic face, as you mentioned, is not human, for you become demonic as well.

Q5 M3:
If one does not show any reaction, how will one be able to restrain oneself?

A:
If you restrain your heart you can restrain yourself. But generally people do not restrain themselves and they like to let go their emotions. Scarcely anybody is interested in patiently retraining their own anger.

You must examine yourself thus: "What is it that I like or dislike? That which the other party does to me makes me angry and I restrain myself and do not display any abnormal behaviour. I investigate so as to correct myself by thinking of the way they feel so as to find out if I have done anything that would make them angry. I cannot recall anything that I may have done so if they are in the wrong I am not in the wrong, they make a show of anger but I do not, their heart is troubled (hot) within them and other people will see for themselves that they are bad, but I do nothing bad." Because you do not show any reaction by answering them back you increasingly become an admirable person. But nobody admires a person who gets angry, saying that he is good because he is clever at getting angry. When one gets angry with someone, who is going to admire this and say that one is good because one can get angry and because one has got angry with this person? Anger is not a good thing, and people everywhere in the world are afraid of it and tired of it. Even animals recognize anger and quickly try to avoid it and hide from it. They are afraid of anger which is a

poison more harmful than fire. Anger should therefore not be encouraged -- in fact one should look for a way to quench it until there is none left.

Q6 W1:
Why is it that when one meets some people for the first time one immediately feels that one likes them or dislikes them, even though they have not yet done anything to one?

A:
Anyone who is not dead is likely to have such feelings. Therefore it is normal when one sees anything, to have feelings of liking or disliking and there is nothing harmful in this, because the nature of people who have Kilesas is generally speaking like this throughout the world. As long as one does not show it outwardly, it will be almost as if nothing has happened.

Q7 M2:
Is it better to immediately throw off the dislike for someone or to develop friendly feelings (Metta) towards them?

A:
If you can throw off the dislike, this is good, or if you can develop Metta towards them it is also good, but generally people do neither for they go and do things that they should not do.

If one feels anger for anyone and one dislikes them, and if one sees the fault as being in oneself, seeing that it makes one uneasy in one's heart, one will get rid of that feeling entirely. Therefore to go straight to the point one must before all else examine one's own faults or the faults which will arise or have arisen in oneself, then get rid of that feeling entirely.

When one begins to practise this form of Dhamma at first one does not understand oneself, one only has feelings about external things and one has likes and dislikes. One begins to observe other people and one

sees how angry people display the characteristics of anger and one does not like it. So then one tries not to produce such characteristics towards other people. Acting in this way one begins to understand one's own Citta. When one does this often one's awareness will arise more quickly and awareness of oneself and one's Citta will also arise more quickly, so that as soon as one is the recipient of someone else's display of anger, in whatever way it may come about, one knows oneself and one can quell one's emotions. In this way one can get rid of one's defilements (Kilesas) little by little and reduce the Dukkha and anxiety in one's own heart.

Being dissatisfied with anything is nothing but Dukkha, which accords with the Dhamma that the Lord taught, but we generally oppose Dhamma -- being that which is right, good, and proper -- so we generally find Dukkha all the time without feeling any dread of it; and not being in dread of it leads us to encounter Dukkha again and again.

Q8 W2:
How should one correct the anxiety and agitation that one experiences due to an excessive concern for other people?

A:
Whatever you do or feel to excess is bad and it is a cause of Dukkha. If you are bound to be responsible for someone in a given situation and you think about it circumspectly, trying to think out and correct any problems which may arise and normally not thinking anything beyond what is happening in the present, it will be enough to calm, quell and prevent the agitation or anxiety for that person increasing excessively. The word "excessive" should be understood to mean "that which is beyond what is sufficient," and this always causes nothing but Dukkha.

In addition, those who are concerned with reasoning about the basic meanings of Dhamma should always be wary of this.

Q9 M3:

When dislike arises should one use the same method to get rid of it that the Ven. Acharn said should be used to get rid of anger?

A:
Yes, do it by whatever method gets rid of the disliking. Whichever method it is, it will probably be correct for this purpose.

Q10 M2:
(This question was virtually the same as question 9.)

A:
At this time we have spoken about liking and disliking because they have arisen in our discussion and they should be cured in whatever way they can be cured. But we have not yet got as far as speaking about Kamma and the results of Kamma (Vipaka).

Q11 W3:
In doing Samadhi practice by walking Cankama, how should one go about doing it correctly?

A:
Tan Acharn Mun suggested that there are two factors which should be adhered to:

1) Walking from east to West, or walking at an angle to the East-West line (so that the sun does not get in one's eyes).

2) One sets the Citta to do work of one kind or another and then one watches the Citta to make sure that it only does that work, and one prevents it from getting distracted and going elsewhere.

   One must look on that work as being the object of one's attention (Arammana). For example, one method is to take the raising and lowering of one's feet as this object while walking, in which case one must do just this, because this is the work that one has set the Citta to do. If one uses any other method one will have

the corresponding object upon which to fix one's attention.

3) When contemplating Dhamma one should go on until one comes to the end of that aspect of Dhamma that one is contemplating and one should have mindfulness associated with it in every bodily action and position.

The various forms of practising this Dhamma do not in fact conflict with each other. But a person who practises is likely to be prejudiced and to see his own methods as being right and other people's methods as having no value, so then quarrels start, or they boastfully say "Whose is the better way? It is better to do it our way." Another person who takes it up and uses that method may find it unsuitable to him and it can be wrong and unsatisfactory. When one takes up and for some time practises a method using which other people have practised and gained good results, it can happen that one gets no good results for oneself. Therefore the practice of the Dhamma depends upon the individual characteristics (Upanissaya) of each person for one person will like it this way and another will like it that way.

Q12 M2:
If one has used one method for a long time and later on someone comes and recommends another method, should one continue using one's old method or not?

A:
If you have gained skill in using any given method and if you are satisfied with it and have gained the results of calm and a peaceful heart, you can go on using that method. In practising this method of meditation, to begin with the Dhamma object of attention (Arammana Dhamma) is of one sort, but as one practises regularly going on and on the Citta will change its awareness of itself. [*] Therefore to begin with one must give the heart a basis to hold on to for the Citta to become calm initially. Later on one may change the method one uses, but the method by which one has gained results is important and one should hold on to it as a basis in one's practice. One must however not vacillate back and forth listening readily and believing easily

when anyone says that this or that is good and following what they say even though one gets no results.

[*] When practising Samadhi the Citta will be in one state, but when one turns to the practice of wisdom (panna) it does not keep the object of Samadhi (Samadhi Arammana) but turns to an object of wisdom (Panna Arammana) with many changes. However, when it becomes necessary to take a rest in calm, the Citta should be able to revert to the practice of Samadhi as before. (Answer to a question asked of Ven. Acharn Maha Boowa to clarify the meaning of this sentence.)

Q13 M4:
Doing the method of paying attention to the feeling of rising and falling of the abdomen as one breathes in and out gives rise to strange feelings. Why is this?

A:
If the Citta is firmly paying attention to the rising and falling of the abdomen there is nothing to arouse such strange feelings. But because the Citta is off guard it goes away and gets to know about whatever is in the direction where it goes. You must make it return to the original object of attention and make the Citta do its work just associated with that object. If you release the Citta, letting it go continually wherever it likes, it will never stop deceiving its owner in all sorts of ways. Finally you will not be able to find any firm basis or anchor for the Citta and its basis will become adrift.

Q14 W4:
In doing Anapanasati one keeps one's interest on the breath going in and out, but if one hears a sound from outside the watching of the breath gets lost. I was told that if I heard any sound I should think, "Hearing, hearing" and then go on doing the practice, but I feel that it is difficult for me to enter Samadhi.

A:

That method that you talked of at first is good and there is no need to increase the burden more than necessary. In other words get the Citta to stay with the in and out breathing.

For the latter part of your question in which the burden of the Citta is increased such that as soon as a sound is heard the Citta must "Know, know" and then return and set up the practice as before, if there is something which breaks into the practice often your Citta will be too slow and it will never be able to keep doing the work which it should be doing. When one is at the stage of a beginner in doing practice, the Citta still has not much strength and to increase the burden of the Citta greatly is not good. It is like getting a child to do work which must be gradually explained in each of its aspects. If one explains how to do too much of it all at once the work is too difficult, then laziness will arise and the child will probably dawdle over the work. The Citta is like this.

Q15 W2:
Can one contemplate parts of the body while walking Cankama?

A:
To begin with one wants to get the heart calm. If the heart has attained a state of calm, then as soon as the Citta has withdrawn from the calm one can set the Citta to contemplate and to develop understanding step by step. It may go on beyond one's own understanding and one must not then be anxious about whether the Citta will be calm or not, but press on with the contemplation further.

This work of the Citta is firstly for the attainment of calm and secondly for getting rid of the defilements (Kilesas) internally. But when one is contemplating so as to attain understanding and skill in the parts of the body, mindfulness -- that which controls the contemplation -- is essential, just as much as it is when doing Samadhi practice to attain calm. Mindfulness must be present to supervise the work all the time.

Q16 W2:
Which aspect of the above two is contemplation of the body?

A:
Contemplating internally and externally so as to get rid of the defilements when done consistently is work of "Citta Bhavana" and is insight (Vipassana). If one is able to contemplate, enthusiasm for doing the contemplation arises of itself. If one does this a great deal one will have to turn from it to rest the Citta, making the Citta calm by dwelling in Samadhi for a while. Therefore one must first of all practise Samadhi for calming the Citta and one must become skilled at it so as to increase the strength of the Citta to practise "Knowing with Insight" (Vipassana Nana) and also to use Samadhi as the method of resting the Citta so as to continue the work until super-mindfulness (Maha-Sati) and super-wisdom (Maha-Panna) [*] arise.

[*] Acharn Maha Boowa has said elsewhere that Maha-Sati and Maha-Panna can be taken to mean "automatic" mindfulness and wisdom.

The Citta will then have courage and ability and it will have mindfulness and wisdom to get rid of the defilements -- and this is what makes up "Magga" (The Path). When one has reached this stage, all laziness will have disappeared, one will be able to do Citta Bhavana (meditation) so that one forgets time and sits for long periods and then one attains results which are of high value. When one has sat for a long time one then walks while contemplating so as to change the posture. One uses super-mindfulness and super-wisdom to go on curing doubts and problems until there are no more defilements left to cure. One will then understand by oneself that the Citta and Dhamma have penetrated each other. Thus the way of practice can help to arouse knowledge and understanding of the Citta this way.

The Citta is a very important thing in a person. For one has already been born and the Citta is the entity which has caused one to be born as a person, good or bad and high or low. When the Citta is the chief cause of this one must rely upon those things which influence the

Citta for one's future state. If it develops well one can rise up until one reaches the stage of "Sugato" -- one who has great happiness. But if the heart accumulates bad things, even without knowing that they are bad, the results which one gets will be bad all the time.

If one practises Dhamma well there will arise a sense of well-being in one's heart. People generally do not know the reason why we receive Dukkha nor when we will be free from it because we are not aware that we have done bad things nor when we did them. We just see the results of them which arise as Dukkha at the present moment.

But in this case we ought to try and choose the work for the Citta to do. If it is evil and "Akusala" we should avoid it completely. If we are used to doing such things we should try and find a way to abstain from them and we should promote what has value and is good even though it may be difficult to do. Thus we gradually train ourselves going on like this until we become used to it, meanwhile using wisdom to drive us on. But lazy people and those who do not like what is good are no use at all because they have no wisdom to drive them on.

If the people love what is good, wisdom compels them to do good until the Citta is used to it. Then results of calm, peace of heart and happiness will come. It may also happen that something strange and wonderful of a different kind arises spontaneously in the Citta. We are not normally acquainted with such wonderful things, but they will arise from the practice of what is good -- the important thing being the practice of Citta Bhavana (meditation).

As for the above good person he has only virtue. He is not distracted and he is not at cross purposes with Dhamma, with anybody, nor with anything, as far as and including his own heart. But because his heart does not have any power of control to make the heart, body, and speech go in the right direction -- the direction in which it should go, which leads to those results that bring happiness -- he must purify and cure his Citta and try to get it to work using the methods of meditation practice (Citta Bhavana) which causes the bad things within him to disintegrate. Those things which are dignified and noble will

then develop and increase in the heart, which is appropriate to the value of the Citta -- which by way of nature has a very high value.

If one trains one's Citta one will agree with one's own Citta before anyone else [*] and if one practises and follows the way that the Lord Buddha taught one will be a clever person. But if one practises and follows the way of someone who does not truly know, it is like the blind and foolish leading the blind -- they cannot walk the right way to reach the goal, the end of the road which is desired.

[*] In other words one's Citta will tell one how to do things and what to believe more surely than any other person.

If one is not prepared to let oneself be led by someone who knows the way, then the more one acts in this way the more stupid one becomes, the more one lacks cleverness and one will not see those results which one desires.

Cleverness must depend on mindfulness and wisdom in looking for reasons. People in this world do not become good on their own without doing anything; they must rely upon learning and they must have training. Training raises the Citta higher and if one does not have training one's Citta cannot go higher and the defilements will pull the Citta down until it cannot escape. But the Citta which has trained well can get rid of the Kilesas and this has the highest value.

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MEETING AT CAMBRIDGE
Thursday morning, 13th June, 1974

Q1 W1:
I used to practise Zen meditation (Samadhi). I was told to count my breaths from one to ten, back and forward. I was then given a Koan, [*] the word "Mu" which means "empty." I was told to concentrate on the stomach region, on the blood in the stomach and to have the Citta spread out into the stomach. As soon as I did this a little I would feel tense in the face, eyes and head, and then I would get headaches. While sitting in meditation there was a lot of noise of the beating of drums and gongs. I tried to relax the body but I could not and now I only have to think about sitting in meditation and I get a headache. I would like to know why this happened.

[*] Koan -- a word or phrase for repetition and contemplation as used in "Zen Buddhism."

T.A. Questions:
Before you began to feel tense in the face and head, was your Citta fixed on the noise or at the stomach?

W1:
It was fixed at the stomach because I had to meditate on "Mu" and then concentrate my energy to go down into the stomach.

A:
What happened concerns the physical body and it was your own reaction. I understand that you were too determined and so you disturbed the body, as if you were having a fight with it. You should ask your teacher, who taught you to arouse such an obstacle, how you should cure it.

W1:
The teacher would only help while one was staying at the monastery.

Having left the monastery he does not contact his followers by letter.
I have now turned to the practice of Anapanasati.

A:
You must persist in investigating and searching for the reasons why this occurs and change the method (of practice) to whatever is shown by these reasons to be suitable to keep the Citta constantly in the present; this may be the way to cure it.

Q2 M1:
What is mindfulness (Sati)?

A:
In taking hold of anything one must know that one takes hold of it.
This is mindfulness.

Q3 M2:
In school the teachers ask what Buddhism teaches about the creation of the world?

A:
Buddhism teaches people to cure their problems and to go on reducing their Dukkha stage by stage. It is, for example, like when one comes into this house one first of all opens the door; one does not tear the whole house down. Or again, when children begin school they learn step by step, class by class, so they go higher and higher gradually. But if one tries to teach children who are just starting at school about things that are far above their heads it is no use at all. Knowing about the creation of the world is useless in the same way.

Q4 M2:
In taking the Triple Gem (Ti-Ratana) as one's refuge (Sarana), where it goes "I take the Buddha...the Dhamma..." I can understand this sufficiently well. But in connection with "Sangham Saranam Gacchami," does this mean that we should take the Sangha here as our refuge? For

England still has no Sangha, so what should we do?

A:
"Buddham Saranam Gacchami" means to take all the Buddhas to be one's refuge. "Dhammam Saranam Gacchami" means to take the Dhamma that every one of the Buddhas taught to be one's refuge. "Sangham Saranam Gacchami" means to take the Savaka Sangha of every one of the Buddhas to be one's refuge. The Savaka Sangha means those who are: "Supatipanno" -- who have practised well; "Ujupatipanno" -- who have practised correctly, in accordance with the Vinaya that each Buddha laid down, without evading the rules of the Vinaya; "Nayapatipanno" -- who practised for the purpose of knowing clearly and seeing truly -- and who let go of everything with "Samicipatipanno" -- having practised Dhamma in ways that are appropriate to Dhamma and having practised those things absolutely rightly which are the duty of a Bhikkhu. The Lord told us to take these as the refuge.

The Sangha nowadays who practise in the way described above may be taken as a refuge, this being a kind of by-product, because the Sangha who practise properly are within the circle of the "SANGHA." This is the way the Lord said one could tell whether the Sangha exists which one can take to be a refuge, or not.

Q5 M2:
In England it is very difficult to find the Sangha.

A:
If one takes the Sangha as being that which has the characteristics mentioned above, then it is difficult to find in any country!

Q6 M2:
Why, when the precepts are given, must one speak in Pali?

A:
When the Lord Buddha taught Buddhism he used the Pali language and it has meanings accordingly, but if one considers that one understands

these meanings one can use any language that one knows. If one agrees that the "language of the heart" is the important thing, the manner of what is socially acceptable, so if we consider Pali to be the language of the heart, when we speak any given word others who have differing native languages can understand it in accordance with their own language and society. This is good, isn't it?

Q7 M3:
The Laws of Kamma and the laws of science are opposed to each other, are they not?

A:
What do the laws of science say? I will speak first about Kamma. Kamma is what people think, say, or do, which is good or evil or between the two -- neither good nor evil. Having acted accordingly the result will follow, the result being good, evil or between the two respectively.

M3:
Science is not concerned about good or evil or the future.

A:
Having learnt science can it cure hunger? When hungry one eats and becomes full. The way of Buddhism aims to cure Dukkha, so if one has anything that is Dukkha it aims to cure that and the principles of Dhamma in Buddhism have various different levels, from those which are simple up to those which are rarely achieved.

Q8 W1:
I now want to learn how to do Samadhi and I want to know myself in a new way, but there is that obstacle of the heart which I mentioned before. How can I cure it?

A:
I sympathise with you, but to tell you how to cure it is difficult because the way of practice differs from what we do. If the teacher has taught a way and the pupil learns and acts in that way

accordingly, how can one be sure that the way he taught is the right way? One must search for the basic principles which can make one sure that the goal at the end of the path is the same as the Buddha taught.

A basic principle which I can give you which is common to all ways is as follows: //"Do not let your Citta go out externally."// When the Citta is outside there are things which fascinate the Citta, so one must then train oneself to concentrate anew (internally) and do this time after time. One does not know whether those things come from one's own heart -- or from where they come. But if they are lovable things and beautiful one then loves them. If they are loathsome things and what is more important, fearsome things, one will be afraid. Therefore in order to guard against fear one must look after the Citta and keep it inside and arouse calm internally and peace of heart.

Q9 W1:
Nowadays our world has nothing but confusion and deterioration and society is changing. How do you think it can be changed for the better?

A:
That the world and society are changing is natural. Society is made up of the people in it and the people in each society must investigate and find out what is good, what is undesirable in their society, and how it should be corrected so that it will be right and proper. Someone outside that society does not have enough knowledge and understanding to think out how it should be changed.

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FIFTH MEETING
Thursday, 13th June, 1974

Talk on Dhamma

The extent of our interest in Buddhism is because of our interest in ourselves, in those who are associated with us in our surrounding environment and because it shows how we should act towards ourselves and towards those people and things. As for the Sasana (The Buddhist religion), it is neutral, for if we remain silent and disinterested it remains "unclaimed wealth," because the Lord Buddha bestowed the Sasana impartially on human beings and on Buddhists which includes us here.

The Sasana can become the wealth of people at each and every level depending on the interest taken, the taking up and doing of the practice, disciplining the body and using these as food for the heart in the way which accords with the teaching of the Lord.

The results of this will be a calm and cool heart, the extent of which will accord with our standing [*] and level of development. So the Sasana cannot be separated from ourselves, for it is like a path which goes to various locations. For us the path is the thing that is necessary, for whichever point we intend to go to we must study and learn how this path leads us on and what is its destination, for if it does not go to the right way it will waste a lot of time.

[*] "Standing" means the type of life one has taken up, the extent of one's commitment, the practice one does, and the goal which one wishes to attain.

The way of Buddhism is the way of calm. It is "Niyyanika Dhamma" -- "leading on" those who practise so that they can get free from Dukkha in accordance with the level of their Dhamma basis (Bhumi) and Citta basis. When people, who are living in a state of confusion, who are

discontented, who do not know what to do, and who do not know how to get rid of those things which are unsatisfactory, have taken the Sasana as their guide, their behaviour and practice becomes correct and dignified. Therefore the Sasana is necessary for us who want what is correct and dignified.

The problems which concern ourselves and the Sasana are our own problems. In other words, we are bound to be born, to meet with Dukkha and hardship, and to die.

Our problem is: having been born, how should we act so as to be trouble-free and contented without accumulating Dukkha and trouble for ourselves -- or making trouble for others and for society generally? Because our knowledge of how things work is not sufficient for this.

Death is a thing that nobody wants because of the fear that one will be completely destroyed and that one will get Dukkha and hardship which may come to one after one is dead. If one is still alive one knows the meaning of being destroyed so people in the world do not want to die. But if it was known that after death one would experience ease and contentment everyone would want to die now because there are things that we hope to get, having greater value than what exists here, waiting for us if we get rid of the container -- which is this body -- and this life may be a barrier to the wealth which one will get when one is dead. But if people are still not sure whether after death they will come to destruction, or to happiness and contentment, they do not want to die.

The principles of Dhamma stand unshakably on their own. [*] They are certain and can be accepted on faith. The speech of the Lord Buddha is correct and accurately spoken and comes from his purity of heart. Every aspect of Dhamma the Lord Buddha knew for himself before he gave it as a teaching to other people. He had practised and attained the fruits of it which satisfied his heart and he taught with purity of heart filled with Metta for all beings. Therefore the Dhamma is a Dhamma which gives hope to those who practise it willingly. When we have practised it wholeheartedly, hope will become clearly apparent to ourselves. //One who practises Dhamma -- that is, practising in his

own heart rightly following the principles of Dhamma,// can see the results appear in himself with certainty.

[*] i.e., they do not rely on any other thing for their affirmation.

Having come up against the principles of Dhamma which one has put into practice, one's former knowledge which was uneven and inconsistent is all overthrown -- or so it seems to the heart. However long one's life will be one will then never be afraid or timid because one knows how one has practised and how it gave results step by step. When this life ends, wherever one is born again, whether one receives Dukkha or Sukha in whatever way, it is already clear to oneself and there is no room for doubt. Therefore one who practises following the way of the Lord Buddha can cut off all fear and doubt and there remains only the entire truth and a life of happiness and contentment without trouble. Therefore one should learn about one's own problems so as to bring them to an end and the Sasana will help to arouse hope for oneself.

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Questions and Answers

Q1 M1:
I would like to know about the practice of Dhamma so that when one grows older one will not get troubled and agitated.

A:
We see things on the road along which we are going. Wherever we are going to, and wherever we have reached, we thus know that we are going the right way or the wrong way. We cannot correct the way we are going at the moment -- it would be a waste of time. If we have decided what destination we are going to, we first of all learn the way and then we go that way -- and we go the right way and there are no problems.

Buddhism teaches us to avoid things which are dangerous, and it teaches that the Citta should have its own basis (foundation), and then it will not waver or be afraid, nor doubtful about death and how it will go afterwards. Nor will it be interested in thinking about anything outside oneself -- which would be like "grasping at shadows."

If you are going to a place and you are not sure that you are going to find everything convenient there, you will probably prepare yourself and take all sorts of things that you might need so that you will have everything. Then you may be certain that everything will be convenient and that you will lack nothing.

When you are sure that you will find food there, and you have also taken food along with you, you do not feel any apprehension. Virtue is comparable to food, for food is food of the body and virtue is food of the Citta. The practice of Dhamma will be food of the Citta which you carry along with you and the heart will be at ease so that whenever you die there will not be Dukkha.

One knows that the body wants food and whatever type of food is lacking it eats. The Citta wants virtue and Dhamma and if it lacks this food the factors of confusion arise and the heart is uneasy and troubled. One should therefore know where one is deficient and hurry to correct it and accumulate virtue from now on.

Tan Acharn explained Dhamma further:

"Merit" is happiness. "Kusala" is skill in finding things which bring happiness to oneself.

You who have come here to search for what is good, which is food for the heart, such as the practice of Samadhi meditation, if your hearts constantly do virtuous things, your Citta will have skill, courage, good natures, and certainty about the future. This is like someone going on a journey who has arranged everything that will be necessary for his use on the way. We are going on a journey, coming from which state of existence we do not know, //but we are human// -- which means

we are people living now whether men or women. People are more clever than animals in this world, and we find that we have been born as human beings. Since birth we have had Dukkha and Sukha, difficulty and confusion, and we have gradually come to know this. We have learnt about the events of our own past and one day in the future we are bound to die. After death how will it be? If we act so as to develop our Cittas to attain complete clarity this problem can answer itself and we will have certainty, ease of heart, and a feeling of confidence in ourselves.

Q2 M2:
That method of doing Samadhi [*] -- does Tan Acharn teach it for all people or are there different methods?

[*] It is not stated which method is referred to but probably Anapanasati as discussed in one of the previous talks.

A:
This teaching is a general method which whoever wants to can start with. But when it has been really and truly practised, the results which each person gets will differ according to the level of the basic state of each Citta. After that a method will be suggested which is suitable to each person's disposition (Carita) because there are many methods of doing Samadhi to suit the dispositions and characteristics of people. Like medicines in which one must apply the right medicine to suit the disease in order to cure it.

Q3 M3:
In doing Samadhi is it important to have a teacher to advise one?

A:
When the Citta becomes more and more subtle one increasingly needs a teacher to explain whether any particular way is right or wrong. Because in doing Samadhi one will come to know new things which one has never known or seen before and if one lets go and indulges in them

it will increase delusion. Therefore a teacher becomes increasingly necessary.

Q4 W1:
Yesterday Tan Acharn spoke about training for Samadhi and that one must then contemplate (investigate). How does one do this contemplating?

A:
Contemplation analyses things into the various components that make them up. For example, one's body is composed of various parts which make it up and one must use wisdom to analyse them.

Q5 W1:
Apart from contemplating the body can one also contemplate other things?

A:
Yes one can -- by contemplating from outside going inwards, or contemplating from inside going outwards -- if one has understood the food of the body and of the heart.

Q6 M4:
Are the methods of doing Samadhi of Jesus Christ and the Lord Buddha the same or different and how?

A:
Every true religion teaches people to be good people. I (Acharn) do not dare to set up Jesus and the Lord Buddha to have a boxing match in the ring to see who is champion, because the religions do not have anything to argue and fight about. But we people who are variously Christians and Buddhists like to quarrel and fight with words, because being stubborn we do not practise the way of either religion. The manner of teaching of the Founder of each religion was as if He gave a path for us to walk rightly with Metta and we ought to contemplate the

virtue of the Founder. It is as if we are going to walk along a path to a particular point and we have decided to go along the path that we know. Then we go on until we reach a point where we do not know the way, so we ask someone who knows and they tell us the way to go on further. As soon as we again reach a point and we go on like this until we reach the goal at the end of the path. The one who points out the way to all of us is a benefactor to us and we ought to recall and think about his gift to us.

The Lord Buddha saw clearly into Dhamma and he also saw clearly into the method by which he had trained himself. Therefore it was never in vain that Buddhists turned to him, and he was ready to help the world to enable it to get free from various dangers with methods which were full of Metta. Summarising this: in both religions the Founders taught people to be good with Metta in the same way. They are different in their degrees of subtlety following the abilities of the founders of each religion.

Q7 M5:
Doing the repetition of "Buddho" must one do it just on its own or together with the in and out breaths?

A:
It is up to each person to do it as he likes. It can be done in three ways:

1) One meditates -- "Buddho, Buddho..." etc., until the Citta remains still with Buddho.
2) One repeats "Buddho...", in time with the in and out breaths.
3) One meditates -- "Bud" with the in breaths and "dho" with the out breaths.

It is important to depend on mindfulness (Sati) to know and attend to the work which one has set one's Citta to do and to avoid anticipating the result which one will get while one is doing the practice. When mindfulness and the work are going along together, the result will come of itself steadily from the practice of meditation.

Q8 W2:
Please would you explain about mindfulness (Sati) in one's daily life?

A:
Mindfulness is a "Dhamma" which is essential everywhere so as to recollect and know oneself all the time whatever one is doing wherever one is and in all actions and behaviour.

To what extent can we practice it? The Lord Buddha intended that we should have untold wealth, but the extent to which we ourselves can have it depends upon the ability of each person. When you have mindfulness always with you and working all the time, then you can sit in Samadhi in whatever way you like. But it is important that mindfulness keeps your attention on just that work that you are doing.

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SIXTH MEETING
Saturday, 15th June 1974

Tan Acharn gave the following talk

In Buddhism the Lord revealed Dhamma in three categories. These are:

1) //Pariyatti// -- this being the process of learning so as to gain knowledge and understanding the methods of practice.

2) //Patipatti// -- when one has learnt the way one turns to do the practices which the Lord taught.

3) //Pativedha// -- this being knowledge which is the successful result of the practice in which one knows clearly and penetratingly throughout.

In the time of the Lord Buddha, the Lord did not teach the Savakas [*] a great deal. Unlike nowadays when they teach to pass exams of grade 3, grade 2, and Periyan. [**] Instead, they learnt so as to practice and those who knew the Ti-Pitaka were many and they got no diploma to boost their vanity, but only knowledge and understanding which they learnt so as to be able to go further and further in the future.

[*] Savakas -- (lit. Hearers of Dhamma) the successful disciples of the Lord Buddha.
[**] These three are levels of scholarship attained by those who learn and pass exams in Pali studies.

The Lord Buddha taught every one of the Savakas to contemplate: hair of the head (Kesa), hair of the body (Loma), nails (Nakha), teeth (Danta), and skin (Taco), which are things that we have in our bodies, but by ourselves we are incapable of realising that these things arise and cease continually and change in accordance with the truth of what they are. The Lord taught the Savakas to do this so that they should

know the truth which these parts themselves display. When these things reveal themselves as having a nature which is unpleasant, then discontent arises. Nevertheless people grasp hold of them and consider them to be their treasure so that now they must decorate them, take care of them and look after them more and more.

This teaching of the Lord's is given so that we should not feel worried and anxious when these things start to show abnormal functions and to go wrong. Kesa, Loma, Nakha, Danta, and Taco have inherent within them the characteristics of continual change quite regardless of the status of one's birth, social level, or skin colour. Those who learn them will get to know them truly because they are attached to our bodies. Birth, old age, change and uncertainty, are Dukkha and hardships as well as Dukkha in the hearts of people. Therefore the Lord Buddha taught every one of the Savaka Sangha these five "Kammatthana" and then sent them off to practice in the forest so as to learn "Kesa, Loma, Nakha, Danta, and Taco," contemplating them one by one in the forward order (Anuloma) and then returning, going through them in the reverse order (Patiloma). The Savaka Sangha went to practise in the hills, caves and gorges, wherever it was convenient and peaceful for those who worked, taking up these five or other Kammatthanas as the basis for striving, until clear knowledge arose, of both the body and the Citta.

//Pariyatti// was what they learnt from the Lord Buddha, as mentioned previously, so as to get rid of stupidity and dullness in regard to those things which we have in our own bodies.

//Patipatti// is the practice of sitting in Samadhi, walking Cankama, and investigating the above five things which are like a grindstone for sharpening wisdom to make it become keen and strong until it comes to know the truth of various things, skill and cleverness develop in the heart, and even Samadhi develops making the heart calm and cool. These are the results that come.

//Pativedha Dhamma// is clear knowledge penetrating into all the Dhamma truths (Sacca Dhammas) until it reaches Vimutti -- complete freedom.

All three of these Dhammas are necessary in association with each other and they cannot be separated out from the beginning to the end of the path. Whoever intends to get results from Dhamma should therefore practise accordingly without being deficient in any of them, and the results will then be clearly evident and always satisfying in every age.

The things which the Lord taught from the time of the Buddha right up to the present time have not changed. Those who learn and practise should understand that this is the teaching which gives us the knowledge of how to practise in regard to the body and Citta, at such times as dislike, desire, anger and delusion arise, because they are sure to arise countless times in our lives making us feel that this is Dukkha and dangerous. This is because we are not circumspect, not being guarded in thoughts and the imaginings of the heart, so we must learn to know that such and such actions give rise to ill effects (faults) or to what is valuable as the case may be. The practice of the way of Buddhism is therefore the practice on ourselves so as to go the way of the development of a calm and cool heart giving increasing benefits to oneself which is appropriate for the religion that teaches people to be clever in guarding themselves so as to get free from danger.

* * *

Questions and Answers

Q1 M1:
With regard to the Citta which does not die, being immortal which you explained yesterday. This leads me to understand this to confirm that the Citta is the same as the "Soul." Please would you clear up and amplify this point a bit more.

A:
What is the "Soul"?

M1:
The "Soul" is the one that must associate with God. Each person has one "Soul" and when they die the "Soul" waits for God to judge it and then it is sent to heaven or hell.

A:

1. "Citta," or "Mano-Vinnana" is the "one who knows" and this is the "Citta" or "heart."

2. As for "Vinnana," the consciousness which comes from the impact of sensation through the eyes, ears, nose, tongue, body and mind, it arises in association with these things and then dies away and ceases. This is what is called "Vinnana" in the five Khandhas, and is different from the former. [*]

   [*] The answer to this question up to this point has been altered from that given in the Thai text. Tan Acharn Maha Boowa said that there were mistakes in the Text and these have been corrected in the translation.

But "Patisandhi Vinnana (which comes under the first heading above) is the Citta which goes to take birth each time in any one of various possible places and characteristic forms. Because this Citta has "seeds" attached to it -- in other words "Kamma" which has been done and which can send it off to be born in various different states.

In Buddhism it is explained that beings are born in various different circumstances and states because of Patisandhi Vinnana or in other words, this Citta has the nature of Anicca, Dukkha, and Anatta. Then Kamma is the "force" which drives it on. But when this Citta has been "washed clean" so that it is made pure (Parisuddhi), free from Kilesas and Kamma which would otherwise attach themselves to it, this Citta which is pure knows of itself that it will not go to be born again and that it is free and that it is finally and absolutely beyond the rule of Anicca, Dukkha, and Anatta.

As long as the Citta, or Patisandhi Vinnana is still not pure in every way, it must live under the rule of Anicca, Dukkha and Anatta. But this Citta is very subtle, and how can it be Anatta? It may be illustrated by the following simile which gives a comparison with emptiness.

Suppose that a man was told to go and look in a room and say whether it was empty or not, and in this room there is nothing at all. He goes in and says "The room is empty." But the person who sent him in says: "How can it be empty when you are standing there in the middle of it?" He then becomes aware of himself and leaves the room after which the room is truly empty.

The Citta which gets rid of "Attanuditthi" (belief in self) entirely has nothing mundane or relative left at all, therefore it is said to be an "empty Citta," or a Citta which is pure throughout. Because Atta and Anatta are not there in the Citta, the Citta is absolutely free from both conditions of Atta and Anatta.

Q2 W1:
What is Dukkha?

A:
Dukkha exists in everybody. If we speak from the standpoint of Dhamma, Dukkha is a true thing and everybody has Dukkha, but our hearts do not see what the truth is, so they continually contradict Dukkha. The deluded Citta does not know the truth of Dukkha so it has to search for a way to cure it, but one cannot find a way to cure it by oneself because one does not know the root cause of Dukkha. Then Dukkha becomes oneself and one has Dukkha all the time whether one knows what it is or not.

As to your question, what is this Dukkha? Please examine carefully at such times as you have Dukkha what this Dukkha is; and who can you go and ask about it if you have this Dukkha and do not know it yourself? Because these things exist in everybody without exception. If one "knows," then one practises the way that the Lord Buddha taught. This

practice is the way to come to know Dukkha with certainty that there is no other way.

Q3 M2:
What is "Intuition"? For example, when one has a problem and one cannot think out how to overcome it. Then one goes to sleep and when one wakes the answer to the problem comes of itself and it is also the right way to overcome it.

A:
This often happens in those who practise but it is an internal thing, special to each individual and it would not be right to talk about it to other people.

Q4 M3:
"Samsara" is "knowing," is it not? And Anicca, Dukkha and Anatta are "knowing" and when one dreams it is the knowing itself that does the work.

A:
In the circle of those who practise, to say that "Samsara is knowing" is right. When the Citta is not deluded it is this "knowing" that will be relinquished. But please be careful to use wisdom to contemplate until you are able to understand in this way and do not be too easily satisfied, because it may lead you to go wrong later on. You must use wisdom here like a //knife// -- in other words, //you must use all sides of it.// You must use the sharp side on yourself to cut and get rid of; and the back of the blade on other people. But people generally use the sharp edge on other people, and when it comes to themselves they use the handle or the back of the blade.

Before one comes to know that the Citta is Samsara, wisdom will probably have to contemplate external things until it knows them clearly and lets go of them. Then it comes and sees danger in the true ringleader of Samsara -- which is the Citta. When one sees that the Citta is Samsara, it is called "seeing in the reverse manner"

(Patiloma), in other words, returning back inwards to get to know oneself and ending all doubts at the same time. One must contemplate both internally and externally. Externally there are the surrounding objects of nature, these being basically earth, water, air, and fire. Internally means within one's Citta and one should know what it is that one must get rid of. This is like a drinking glass that falls and breaks -- one must look and see it as it is. If one imagines that it is someone's fault in that they made it fall and break, one will be troubled and upset. But if one sees that it went its own way according to its nature, one frees one's heart entirely and then there is no need to be upset for it broke in accordance with its nature. It is important for the Citta to turn round and catch up with it and see it in the right way.

Then at last one knows the one who creates imagination -- this being the Sankhara -- the one who creates stories. The stories then cease forthwith and they no longer follow on from one another building a series of thoughts branching out wider and wider.

Discussing Dhamma today in its essence has been more and more interesting, both for those who ask, for the one who answers, and for those who listen. But there should also be something about practice.

What is practice? It is that which brings results to oneself, letting one know and see fully. If those who practise tell each other of the results which they have attained and report to the teacher, this will correct any faults or give clarity and confidence to them. Because each person who practises gains results according to the basic nature (Bhumi) of his Citta and his Dhamma which differ from person to person. So the teacher has to give explanations continuously to encourage those who practise so that they can strengthen their resolve, because he knows the results which he attained for himself and those which the pupil has attained by practising in the same way to be the same. Also because the teacher who knows clearly, has already gone the whole way, and he is able to talk the pupil into penetrating through and letting go of everything until he can also penetrate through and gain freedom. Buddhism is not "Mogharaja" (a useless Kingdom), but it is genuine and true and capable of giving

release from Dukkha. But people to a great extent change Buddhism into a tool for arguing with each other.

I would like to explain this to you so that you would understand all the reasoning -- but I have no way to do so because my command of English is no use and I have to speak depending on the translator.

Concerning "Vimutti" (release or freedom), the Lord Buddha revealed this fully -- because the Lord knew it truly and the Savaka Arahants also knew it in the same way. They never disputed amongst themselves about it and they all equally revealed it in the same way, but other people crowd together doubting everything. None of the Arahants have any doubt at all for they have seen that "Nibbanam Paramam Sukham" (Nibbana is the ultimate happiness).

"Nibbana Paramam Sunnam," which all of us have learnt to know as "emptiness" (Sunya), in the way that people in the world generally understand it, meaning that everything has disappeared. It is like this glass tumbler here, if anyone takes it or it breaks we are then empty of this glass, and this is the way the conventional world (Sammuti) sees it.

But "emptiness" in the manner of "Vimutti," as was known by the Lord Buddha and the Savaka Arahants, is of a different kind. //The happiness (Sukha) which comes from Emptiness// the ordinary person has never seen. So we are bound to be doubtful and to deny it in spite of the fact that the Lord Buddha always taught true things. For our hearts which are still not pure cannot yet accept it and have not reached understanding of it and the Citta which is still false is not yet likely to accept true things as its objective support (Arammana). It is like excellent food, well prepared, that drops on the ground -- we do not like to eat it then. The Dhamma of the Lord Buddha is pure, but if the Citta of a person is dirty they cannot accept each other in a good way. But whenever the Citta and the Dhamma are both pure they can blend well together. Therefore none of the Arahants have the slightest doubt in regard to the Vimutti that the Lord Buddha constantly taught.

Q5 M4:
The belief in "Self," where does it come from?

A:
It comes from oneself. Suppose that we went out looking for a horse and we found a horse. Then we do not catch it but go back retracing its footprints saying: "It will be a horse that came from there, won't it?" What use will this be? Or again, if we go out walking and get stuck with a thorn, what should we do? Pull the thorn out and put medicine on the wound or investigate to find out what the thorn is, where it comes from and so on? If we do the latter, the wound may go septic and spread until eventually we may have to have a leg cut off. If we do not want to lose a leg we should do the former, but if we do not mind we can do the latter.

Q6 W1:
The thorn hurts also, does it not? As for Atta, it is difficult to understand and I do not understand what it is that makes one speak to let other people know.

A:
(Tan Acharn remained silent, as it would have been of no use to make any comment.)

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SEVENTH MEETING
Sunday, 17th June, 1974

Tan Acharn gave the following talk

Today I will give some explanation of Dhamma before answering questions. I will not talk for long as I am afraid the translator will not be able to remember.

The word "Sasana" (religion), if its meaning is shown by analogy with things in this world, is like clean pure water and the Citta is like an object which is in continual use. It will probably come into frequent contact with dirty things and so it should be continually cleaned and washed, otherwise one should not go on using it anymore.

The Citta works the whole time, always thinking, speaking and acting. Therefore the Citta is important to people and to other beings who think and imagine all the time without thinking whether what is good or bad is dangerous to themselves or to others who are in any way associated with them.

The Buddhist religion is like water which washes and cleanses the Citta keeping it always clean. If this Citta is likened to clothes one can say that they are fit to be worn, or if it likened to household utensils, they are suitable for use and are not unpleasant. But if they are not washed and cleaned constantly they become unfit for use. The Citta which is not good is like this.

The Citta which is regularly washed and trained is likely to be clear, clean, calm, cool, and developed in ways appropriate to Dhamma and there is nothing in the world which can accept the Dhamma as well as the Citta which is a vessel for receiving Dhamma.

The Lord Buddha practised until his heart was pure, so the Dhamma is clean and the heart of the Lord is clean and free from blemish, taint or intoxication with the world, so regardless of status or caste he

taught all equally and Buddhism is therefore not a danger to anyone. Like clean water, people of every status and caste can use it and nobody dislikes it.

Buddhism comes from the Lord who was genuinely pure, and the Lord Buddha was thus the first "hand" to be clean. The "hands" of the Savakas of the Lord Buddha are also clean, so the first "hand" and the second "hand" are clean and because the Savaka Sangha had all attained purity and Arahantship, the Dhamma which was propagated and taught in those days was clean and gave results to those who listened with full attention.

From then on it began to get more and more tainted and the taints were connected with those who were associated with the religion. Religion thus became a basis for criticism, such that other religions that people did not like were seen as being enemies to their own religion. Then there arose a liking for this religion and a loathing for that one which was not the intention of the religion nor of the founder.

The founder of every true religion does not want people to spoil its harmony, nor to break it up and oppose the religious teaching. They taught that people should blend well together and not split up and break harmony, for this is a hindrance to the religion. But because the heart has the world within it, this world hidden inside has the power to make people go according to what is hidden there and the religion is therefore a danger to those who dislike it and a boon to those who like it.

Amongst those who believe in different religions there arose conflict and disagreement and they looked down on, reviled and despised each other's religion. Religion thus became a tool for the two sides to quarrel over with dirty hearts which drove them on.

But the religions remained good because they taught people to be good people as accords with their knowledge, ability and good intentions. In the same way as we learnt various branches of knowledge at school, not all of which came from one teacher, for one taught us this and another taught us that, and it is just about impossible that they

should all have taught exactly the same things. The Lord Buddha taught so that people would attain the level of Arahant. An Arahant is one who has reached the level of Visuddhi Guna (the quality of purity) -- he is a pure person and a pure Citta.

Whatever basic level of development a person has, he can teach to that level, but depending also on his inherent ability to teach. The person who learns can also receive the teaching to an extent depending on his inherent ability to learn. Therefore the extent to which we will be able to follow and practise the way of the religion will also depend on our own ability, because to go further than the ability of the teacher and the ability of the pupil who practises it is almost impossible.

If anyone brings up any of the essential points of Dhamma from the subject of today's talk, I will be very glad to explain it in accordance with mindfulness and wisdom in a practical way.

All of us in ourselves variously have hope in our hearts, for we are not people who have given up hope, but it does not yet show itself so that we may know it in ourselves. Some hopes have already been fulfilled, some have not and some have only been partly fulfilled. The principles of Dhamma in Buddhism bring people fulfilment of their hopes in a way that is complete and satisfactory. There is no need to talk of people who have given up hope because they have not decided to become good people so they are likely to remain hopeless. Therefore we should act and behave in such a way that will always give us hope. Hope makes us good people who practise generosity, morality, and Bhavana (meditation), and based on this, whether today, tomorrow, this life or in future lives we will not be people who have no refuge and no support for we have the Dhamma which continues to be with us.

Normally the heart has good, evil, and neutral things in it and it can deteriorate or develop. The wisest people therefore try to train the Citta so that they become good people and when it gets difficult they will try to be victorious over all bad things so as to take hold of Dhamma as their refuge and as the basic principle of their hearts. They will then get the hopes of their hearts in full measure in the

future.

Any of you who have questions may ask them now, either about Dhamma which has been explained today -- or any other day if you wish. The hearts of people cannot disappear for they can develop, they can deteriorate or they can be made pure and when the Citta has become pure, happiness which is not of the type found in this world will be found by the one who practises and he will find in himself what kind of happiness it is and to what extent also.

* * *

Questions and Answers

Q1 W1:
Is it true that the Citta is the awareness of right and wrong (conscience), and that this Citta dwells in the heart?

A:
Yes. It is that normal awareness which is always present, the awareness of right and wrong of a person or of an animal (or other being accordingly). The Lord said that the Citta dwells in the Hadayavatthu (heart base) which is the centre of the body. But one should understand that the Citta is Nama Dhamma [*] and it just "knows" -- it is not a physical object even though it dwells in the Hadayvatthu, so it is not like an egg or a fruit dwelling in a shell. Therefore all one can say is that it just dwells there, although the meaning of this is difficult for one to imagine or to guess.

[*] Nama Dhamma -- those factors which make up "Mind." Nama is usually paired with Rupa (body) which is the first of the 5 Khandhas. The remaining four are called the Nama Khandha.

Q2 M2:
When sitting in Samadhi and it gets painful, how should one overcome

this?

A:
There are several ways to cure this such as:

1) It is better to sleep -- to turn and escape into one's pillow as one's refuge (Sarana).

2) When it becomes painful due to sitting, then get up and walk Cankama. Thus by changing postures the pain is cured.

3) As soon as it becomes painful, concentrate on the pain and examine it thus: "Where is Dukkha?"; look at the parts of the body, the condition of the Citta, and the state of Vedana (feeling), until one sees them all equally as they truly are. Then the painful feeling will cease entirely, or one will see truly that those parts of one's body are Dukkha, but that the Citta is not Dukkha. Because of that the Dukkha is not able to overpower the Citta, and the Citta being unshakably established, the conditions go as far as they can and then give way of themselves.

If you can be confident in yourself that the method of fighting against Dukkha by investigating it is the best and highest way, you should analyse Dukkha into external and internal. But practising and striving in this way is truly very painful -- as though all one's bones are breaking apart, or hot as though one is on fire all over. One wants to know the extent of one's ability, but one must fight before one knows how far one's Citta is able to go.

One still does not know for sure what Dukkha Vedana really is, whether it is Dukkha, the cause of Dukkha (Samudaya), the cessation of Dukkha (Nirodha), or the path leading to the cessation of Dukkha (Magga), so mindfulness and wisdom must be used to search and think it out, and if one can search it out to completion it can quench Dukkha, like burning gunpowder which flares up and in a moment it all goes out -- and the Citta remains.

Therefore take up Dukkha Vedana and examine which Dukkha this is at the moment when the body breaks up and ceases. In truth Dukkha arises and ceases continuously, but that the Citta should die never happens, in fact the Citta becomes more and more clear and drops into a state of calm beyond one's expectations.

But those who are afraid of death will get more and more of death. Therefore one should take up this Citta Bhavana and practise it. But it is a much more difficult thing to do than the ordinary methods of the type in which one sleeps at times and wakes up at times which does not give results such as one ought to get.

Q3 M2:
Can one use this method to cure other problems such as distraction or restless thoughts?

A:
The Dukkha that arises from pain is Dukkha of the physical body. Distraction is Dukkha also, but it is Dukkha which arises from the heart because the "Origin of Dukkha" is the cause of it. It can be quieted by the method mentioned above and those who practise have done this until they have obtained results which are satisfactory.

Those who want the highest results should not feel repelled by this method which can fight the tricks and deceits of the Kilesas better than other methods.

Q4 M2:
Tanha (craving) is the origin of Dukkha, is it not?

A:
In what way is there Dukkha together with Tanha (craving), and in what way is there Dukkha without Tanha? One must examine further. In other words, just wanting Dukkha to go away is Tanha. But if one wants to know the reasons for it, such as: "What is Dukkha? what is its cause? How can one get rid of Dukkha?" this is the path -- Magga. Desire in

the direction of getting free from Dukkha by turning towards the search for the way of peace and happiness (Santi -- Sukha) is not Tanha but Magga.

Q3 M3:
Mindfulness and Samadhi are two steps of the eightfold path and it seems that they are the 7th and 8th stages. How are mindfulness and Samadhi in the eightfold path different from their use elsewhere?

A:
Mindfulness is the one that controls the Citta. Samadhi depends on mindfulness to supervise the Citta until the Citta can be set up in one place and remain there and a state of calm arises many times. In other words, at first it arises as //Khanika Samadhi// -- a moment of calm and then it withdraws. Later on the calm becomes a bit deeper, which is //Upacara Samadhi// and one must depend on mindfulness to retain control //until wisdom comes in to investigate//. Wisdom must depend on mindfulness and then one will always be able to contemplate all sorts of things; then mindfulness becomes super-mindfulness and wisdom becomes super-wisdom. If one has mindfulness to take control, the Citta which has faults in it will //depend on mindfulness// to protect it and correct the faults in the Citta. If the Citta becomes calm and free with none of the Kilesas disturbing it, there is no need to cure them at that moment. The Citta will then be absolutely calm and this is Appana Samadhi (full absorption). This is the way we talk about practice.

The training is difficult in the beginning for to start with one has never done it before, one has never seen what results come from doing it, and one must depend on mindfulness to force one to do it, going against one's inclinations by using reason to show the need for it.

But once the results of this begin to appear in one's Citta, interest, the will to do it and the effort will all steadily follow. Then the more that results appear, whether great or small, the more and more strange and unusual, and the effort then comes of itself.

Those factors of Dhamma which are the means of attaining successful results -- being the four Iddhipada (roads to success), including Chanda (satisfaction), Viriya (effort or striving), Citta (pleasurable absorption or interest), and Vimamsa (careful consideration or thought) -- will steadily become stronger until they enable one who practises to attain his intended goal without any obstacle being able to stop him.

Q6 W1:
When one is able to do Samadhi, will the time come when one who practises no longer needs to sit in meditation?

A:
Before one is able to read one must persevere in learning to spell out words and practise writing. When one is going to write the word "you" one must spell it out "y-o-u". Then the time comes when one is able to write so that when one thinks of the word "you" one can write it without having to spell it out. But normally, does someone who can read and write then stop reading and writing?

Training in Samadhi is the same as the above. To begin with one must use mindfulness constantly to supervise and force the Citta to do it. As he goes on doing it, the one who practises will be successful and get various results for himself, and he will gain skill and ability. When he practises Samadhi and strives and gets rid of the Kilesas until he eventually becomes free from them all, he still goes on doing Samadhi, but he no longer strives for freedom from the Kilesas anymore because they have already gone.

When he lies down to rest and sleep he stops, but when he gets up, he uses mindfulness and wisdom in all sorts of activities including the practice of Samadhi meditation which he continues to do, for he does not throw away the work that he has done, in the same way as someone who knows about books and is able to read and write a lot. He goes on doing this so that it shall be of increasing value in various ways and he does not stop just because he is able to read and write. The practising of Samadhi meditation by those who have got rid of the

Kilesas is like this; they must go on doing it for the purpose of Vihara Dhamma -- living comfortably in this world where the Dhatu and Khandhas (mind and body) live.

Q7 W1:
When one's heart is not calm -- please give some advice on how to cure this state.

A:
Generally, for those who practise, it is like I have already explained. One must use effort a great deal until one becomes calm. One must also use mindfulness and wisdom to overcome the things which are obstructive in whatever way is appropriate to the practice, until the one who practises knows for himself that he is in a position to get free from them and that he need not be born again, for the Dhamma is unbiased [*] and immediately shows results great or small to the one who practises truly and steadily.

[*] Unbiased -- means that the Dhamma takes no account of persons, but only of cause and effect.

The Lord Buddha and the Savakas in the Ti-Pitaka all said that they had to force themselves to put forward effort very often before they gained Enlightenment. From then up to the time when they each entered Parinibbana, //the Buddha and the Savakas still entered Samadhi and Nirodha Samapatti//, which was a way for the Citta to dwell comfortably "at ease" amongst the Khandhas, which is called "Vihara Dhamma" -- Dhamma as a dwelling place -- until the time when the Citta departs from the body which cannot last any longer, and enters Nibbana which is the ultimate happiness free from trouble of any kind at all.

When the Lord Buddha was about to enter Parinibbana he entered Samadhi. He entered the first Jhana and went up stage by stage to the state of Sannavedayitanirodha Samapatti, and then he returned step by step back to the first Jhana. Then he entered the first Jhana and went up to the fourth Jhana and then attained Parinibbana between the rupa

Jhanas and the Arupa Jhanas.

Because the Lord Buddha was able to do and experience the highest levels like this, all the Savakas persevered in following his example until they succeeded in becoming Arahants after the Lord Buddha. The Lord Buddha sought and found Dhamma until he became enlightened, and he upheld this as the Dhamma method which he continually taught to his followers until the day he entered Nibbana. All of us therefore have taken to heart with faith that:

Buddham Saranam Gacchami -- the Buddha is our refuge;
Dhammam Saranam Gacchami -- the Dhamma is our refuge;
Sangham Saranam Gacchami -- the Sangha is our refuge;

...continually in our status as Buddhists, and we do not hold anyone else as our refuge in a heart-felt way as we do the Buddha, the Dhamma and the Sangha, which are the most excellent and supreme.

Q8 W1:
Is it true that Vipassana (insight, wisdom) does not attain to Jhana?

A:
The Lord Buddha entered "Jhana Samapatti" (Jhana attainment). The Savakas strove to clean out the Kilesas until they attained purity and became Arahants of four kinds, and the purity which they attained was the same and did not differ in being better or worse between the four. But their Citta -- each had special qualities in accordance with their tendencies of character, like those were praised for the thing in which they were the most skilled and capable.

When the Khandas and Citta had still not separated, they entered Samadhi Samapatti in whatever way suited their characters and their skills, until they reached the end of their time. "Jhana" is the realm which gives the heart a rest, whereas "Vipassana" is the examination (contemplation) of the things of nature (Sabhava Dhamma) so as to know clearly what is the truth of them and to let go one's attachment for them one after another, until one comes to the end of the things that

one should let go of. Then one reaches purity and freedom from them.

As to the question whether "Vipassana will lead to Jhana" or not, this is the concern of stupid people who speculate in their habitual ways of thought and then do not begin to do anything in connection with them.

Q9 W1:
I do not understand what are the characteristics of entering Jhana.

A:
Don't be anxious about Jhana. Jhana is just a by-product of doing the practice and one should not let it become an obsession. The aim of training oneself in order to cut away the Kilesas so that they are got rid from the heart is the thing which one should be most interested in.

Q10 M4:
What is the meaning of "Citta"?

A:

1) Vinnana in the five Khandas. This is the "knowing" that arises when an external thing contacts and stimulates the eyes, ears, nose, tongue, body or heart (mind). When stimulation takes place the Citta knows it and then it ceases, which is the story of arising or birth and ceasing or dying.

2) One's basic or fundamental "knowing" -- this is the Citta and it will go on to create becoming and birth, going to be born wherever it may be, depending on how those things which are infused into the Citta.

Q11 M4:
Are the Citta and wisdom the same thing?

A:
The Citta and wisdom are different but related to each other. But there is a way in which they can be one and those who practise should know this in a natural way for themselves while they are practising.

Going by general principles mindfulness and wisdom are Dhamma (mental factors) which can arise and cease in the same way as other things everywhere. Therefore to say that they are one and the same as the heart is not proper, but on the other hand they are factors of the path (Magga) -- or tools for curing the Kilesas so as to attain purity of heart.

Q12 W2:
May we ask if we could sit in Samadhi together with Tan Acharn for a long time?

A:
Sitting in Samadhi for a long time for those who have already done a lot of practice is not a problem, but one cannot expect those who have just begun to learn to sit for a long time. Therefore people must decide on the amount of time for sitting that is appropriate to their ability.

As for sitting together with anyone or not, this will probably depend on circumstances. But the important thing is that one should sit according to one's own temperament and whether this will be for a long time or not will be up to oneself.

Q13 M5:
How does Anatta differ from going to be born again?

A:
Atta-Anatta are Dhammas that are paired off together until the ultimate limit of the mundane relative world (Sammuti) -- until the Citta is free from the Kilesas and has become a special Citta, a special person. Atta and Anatta then disappear of themselves and there

is no need to drive any of them out anywhere, for there is just the purity of the Citta entire which is "Eka-Citta," "Eka-Dhamma" [*] -- no duality with anything further.

[*] Eka -- one (not two).

The word Anatta is a factor (Dhamma) of the Ti-Lakkhana [*] and someone who aims for purity, freedom and Nibbana should contemplate "Aniccam, Dukkham, Anatta" until they see and understand these Ti-Lakkhana clearly. Then it may be said that the Citta has "well gone free." Because //Nibbana is not Anatta//, for how can one force it to be Anatta which is one of the Ti-Lakkhana, which are the path for getting to Nibbana?

[*] Ti-Lakkhana -- the three characteristics of all phenomena -- Anicca (impermanence), Dukkha (unsatisfactory), Anatta (not-self).

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EIGHTH MEETING
Monday, 17th June 2517 (1974)

Tan Acharn gave the following talk

When the Citta is calm it also wants to sleep, which is strange. In other words, when the Citta is calm it is contented and when it is not calm it is not contented. When thinking far and wide it is not contented and does not want to sleep, but as soon as the Citta begins to get calmer and calmer it wants to sleep, which means that it will get increasing happiness. A short while ago I was sitting developing calm and also felt that I would like to sleep, but I did not let it go as far as sleep because sleep puts both the Citta and the body into a state of rest.

While one is listening to a Dhamma talk (Desana) and one becomes absorbed in listening to the Dhamma, and the Citta is attending to the words of the Dhamma talk which is its only object of attention, the Citta gradually becomes more and more calm; and then it tends to become drowsy and can go into a dreamy doze. Some people blame themselves saying "How is this? when I am alone or talking with my friends I don't feel sleepy, but why is it that when I listen to a Dhamma talk I want to sleep and lie down and I sit nodding out of control. From where does this Mara come?"

What is this about Mara?! The Citta has never had happiness and contentment and as soon as it gets the "stream of Dhamma" lulling it into happiness, calm and contentment it just wants to go to sleep. Then from where does Mara come? In truth, the owner (of this Citta) is Mara who disturbs the owner himself all day and all night without getting peace and contentment until the Citta cannot sleep because it is not calm. One does not know the reason for this and as soon as one listens to Dhamma when the teacher gives a Dhamma talk the Citta grows calm and thus wants to sleep. One then says that it is Mara! Truly it is not Mara, for everybody, as soon as they become contented, want to sleep.

This means that the result of the stage in which the Citta is sufficiently contented is that it wants to sleep, and this is the first stage in which one has received training.

If the Citta has a foundation of calm, then it has work to do while listening to a Dhamma talk -- and the work will depend on the foundation or basic level of the Citta; then it will not be drowsy. If it has been doing Samadhi then it will be engrossed in Samadhi. But if it is at the level of wisdom it will become engrossed while the teacher is giving the Dhamma talk. One's heart will tend to follow and become enraptured by the object of attention (Arammana) of Dhamma. It is as though the Teacher helps to clear the way so that one can follow in his footsteps, step by step. This indicates that one has got to the stage of Vipassana -- which is contemplation -- and the Citta is engrossed in following, because of which there is no drowsiness.

This shows how drowsiness occurs when one begins to do practice. In other words, the Citta does not want to drop into a state of calm, but as soon as it begins to get calm, the calm makes it want to lie down and sleep -- because this is contentment.

In evaluating or proving a religion, and most especially Buddhism -- which is the teaching of the Buddha -- the evaluation should be done with one's own heart. In what way did the Lord teach? Take up the Lord's method and go and practise it, or take up the method which the Lord taught and enter into the practice for the sake of one's own heart -- in other words, practise to develop one's heart. If one's heart follows the way that the Lord taught, what sort of results will one get? One will come to know for oneself gradually and this will be the proof of the Buddhist teaching of Dhamma in one's own heart showing to one what things are good and true and what are false.

One will come to know this gradually by grasping the principles of the teaching as that which points out the evidence so as to know the truth and falsehood which is in one's own heart -- and they are not to be found anywhere else but only in one's own heart.

Generally one does not know that they are false things and one cannot know from where or from what the falsehood comes. When one does not know this one thinks that one is good and clever -- more clever than any teaching, more clever than Buddhism, more clever than the Buddha, more clever than any teacher who founded a religion to teach to the world. This is the assumed opinion of self even while one is being extremely stupid, and in fact it is one's being extremely stupid that makes one think how one is supremely clever.

When one has taken up the principles of Buddhism and put them into practice to test and see how much and how far they are true and where they are false, then one will be able to know how it is with the principles of Dhamma which the Lord taught.

To begin with one is not able to do this so one starts by taking it in brief, or taking up a short or easy method, such as the Lord's teaching of Bhavana (meditation). How does one fix one's attention so that it may be called "Bhavana."

In the principles which are taught in the Lord's Religion, there are various different methods to suit the abilities of those who practise so that they may attain a calm and peaceful heart -- which is the result that comes from practice. For example, fixing one's attention on one's breath going in and out (anapanasati). In doing this, one should continually feel the breath as it enters and leaves, not letting one's attention (Sati) slip and wander away and not letting go of the Citta sending it away to other things. Just develop understanding and knowing of the breath -- this is one method of knowing about the truth and falsehood of one's own heart.

When one's heart becomes calm one will see the falsehood of one's heart and at the same time one will also see the truth that is in it. In addition one will both see how wrong and faulty is the restless distracted wandering of the heart (mind) which causes one to be agitated and to suffer, and also the merit and virtue of a calm, cool heart, which is one's happiness while the heart is calm. This is called inwardly seeing both the wrong and the right at the same time.

One who has determined to practise truly is bound to see in this way because the principles of Buddhism are the guarantee that the causes are correct and accurate, and that the results are satisfying, the Lord Buddha having been the first to experience them.

Here is one method and only one method among all the methods to try out concerning the Citta so as so see results coming steadily from the practice. Thus to have mindfulness (Sati) and clear self awareness (Sampajanna) to be aware of oneself all the time. This is a way to be careful and watchful of the Citta, only letting it know what is within the field which one has established so that it has a limited boundary to its knowing. One does not allow it to know in a scattered and aimless way without any limit or boundary just as it feels inclined, which is the way that nearly everybody in the world acts. For knowledge and understanding of this sort is not the type of knowledge and understanding which goes towards that level which gives rise to happiness and contentment, enabling causes and results to be seen. One must therefore have a limited field in doing the practice for the development of the Citta by holding to the principles of Dhamma, which are the principles of Buddhism and the way for the Citta to go. Or they are the way so that the Citta will walk along those paths which are taught in Buddhism -- which is the way that leads in the right direction and not otherwise.

If the Citta is to be set up and held by the use of one or another of the "Parikamma" words, one's attention must be kept on that Parikamma word. If it slips away to think of all sorts of things one should try to understand what has happened, or one should search for devices or methods of training it in various ways such as rapidly repeating the Parikamma word. But whatever device or method enables one's heart to gain the result of a calm cool heart and to arouse various skilful devices in one's heart may be considered as a right method of training oneself. If the Citta becomes more or less calm, then concern, disturbance, time and place do not get in and make connection with it. There is just knowing and dwelling alone, and this is happiness (Sukha). Whether one sits for a long time or not, there is nothing which comes to cause disturbances for in whatever place one sits and for however long, nothing comes into relationship with the Citta as

long as the Citta does not go out and get entangled with things and as long as it has Dhamma as the object of attention (Arammana). There is a state of calm by dwelling alone, and there is "self-knowing" right there at that time. This is called "knowing" in the ways of meditation (Bhavana) -- or "knowing" in the ways of guarding the Citta. There is a boundary to knowing and seeing (understanding) and this is the method of progressing to begin with.

However long one goes on doing the practice, one should not abandon or give up the method which one has been in the habit of using and practising but hold on to it as a foundation. Thus, for example, if one has been using Anapanasati, one takes the breath as the foundation to start with. But the skill of the Citta which has done this constantly for a long time and attained calm often will know things at a speed which is very different from normal and after just one moment it will have passed on. Passed on to subtlety, disappeared and gone utterly quiet and one will not know where the breath has gone. This indicates the skill of the Citta, like when one writes, if one writes the word "you," someone who is learning to write must think of the first letter, then the second and so on until it is finished; but after having learnt for a long time, the letters, the sounds, the vowels and consonants all arise together. Skill of the Citta, whether in Samadhi or in Panna, is similar to this -- and the Lord called it "Jhana."

The four Jhanas -- first (Pathama) Jhana, second (Dutiya) Jhana, third (Tatiya) Jhana, fourth (Catuttha) Jhana are the Rupa Jhanas and beyond this are the four Arupa Jhanas, altogether making the "8 attainments (Samapattis)" plus Sannavedayitta Nirodha, which is the quelling of Sanna (memory) and Vedana (feeling). But these Samapattis are Dhammas that are special or connected with the characteristic abilities (Nissaya Vasana) of those who are inclined to go this way and they will occur spontaneously. But these are not Dhammas that are necessary to the Path (Magga) or the Fruition (Phala) in which there is the getting rid of Kilesas and reaching the levels and states of purity of heart leading to Arahantship. But however this may be, if anyone is skilled in Jhana, it is similar to that person who is skilled in writing and that is all. Thus the first Jhana, the second Jhana and so

on -- he can immediately reach all of them because of the speed of the Citta. But the characteristics of a Citta such as this which changes its state steadily, does not go up like we go up stairs, step by step, for however able we are at going up stairs we do not jump several steps at a time, but go up one by one. But the skill of this Citta is such that one moment it can reach its intended goal with extreme rapidity. There is nothing that is faster than the heart and this heart is the fastest, for the more it becomes skilled in these functions, the faster it becomes, beyond the imagination of anyone who has not seen the power of the Citta of one who is used to knowing and seeing various things in the path of the practice of Dhamma.

Samadhi is similar for such a person. Just sitting, once the heart has become accustomed to being calmed by his own skill, there is no need for him to find a Parikamma word to fix his attention, to compel and tie down the Citta and to make it enter a state of calm, for just limiting the Citta by means of mindfulness it immediately becomes fully calmed. Within just half a second it becomes calm and reaches a state of tranquility, nothing hinders it and it drops to the level of Samadhi. This is what is meant by one who has skill in Samadhi. As soon as he fixes his attention for just one moment it goes entirely through (into Samadhi), like we can write the word "you" and immediately read it without any need to grope and think and search for the vowels and consonants, spending a lot of time as we had to in the beginning.

In speaking of the levels of Samadhi, when one is skilled, it is as described above. But please do not believe that you are skilled, or not skilled, for this is anticipation which goes out from yourself and then returns to deceive you, wasting a lot of time and preventing you from seeing the results in the way that you ought to. Whether one is skilled or not, let it be that one trains oneself in that Dhamma and discipline which one has been in the habit of using. This is an important principle, which one also uses in learning to write, for one writes a single letter over and over again until one is skilled at doing it. There is no need to anticipate the way to write all the other letters for in due time skill at them will grow of itself as one goes on practising. The method of training the heart is like this for

skill will arise and grow in oneself.

//PANNA//
Panna is wisdom of the Citta. Thinking and (mentally) putting things together and contemplating using reason based on Dhamma in various ways, was called "Panna" by Lord Buddha. In other words, carefully examining, contemplating, investigating the elements (Dhatu), the Khandhas, the changes of nature (Sabhava) both externally and internally, going on all the time everywhere, always, for if anybody has mindfulness and wisdom to fix his attention anywhere the whole of it will be Dhamma.

All these things are like grindstones for sharpening wisdom continually and all the time in every position and posture one will see all these natural things (Sabbava) displaying their characteristics, and letting one know them by way of wisdom all the time, and therefore Dhamma is to be found everywhere. It is not to be found just in oneself nor just when one sits doing meditation or walking Cankama, for it is there at all times if one will make it be there and keep it there in all situations.

In regard to one's skill in Samadhi, or in mindfulness and wisdom, these will be the same as has already been explained above. But one cannot explain much because it becomes too involved.

In regard to one's skill in Samadhi, or in mindfulness and wisdom, these will be the same as has already been explained above. But one cannot explain much because it becomes too involved.

In regard to wisdom, this is vast and very strange. If one is to do what is truly appropriate, one should just explain to those who have a need to listen to that particular aspect of wisdom and this is the most suitable way to do it. Apart from this one may explain enough to be a step or a pathway so that those who are beginning to train themselves in investigation may follow it, as in the explanation which has just been given.

The Citta can be trained, and the characteristics of the Citta are

things which can go on altering and changing step by step. From being refined they can fall down and become gross again depending on oneself who is the owner of them, and the way in which one directs them to go. Thus, for example, we have trained ourselves in the moral precepts (Sila Dhamma) and we are at present training in meditation for Samadhi (Samadhi Bhavana) and this is the training of the Citta which raises it up to a higher level.

If one considers the processes of the Citta, then thinking of everything from the point of view of reason and morality is a way to make one act so that one rises higher -- but there will also be things which one will have to get rid of from oneself. In other words, there are both those things that one sees to be bad which should be got rid of, and also those things that one sees to be right which one should practise and develop more and more. This may be called the practice or the training of the Citta to attain the level of knowing and seeing in which there are causes and results [*] going up steadily higher.

[*] The literal translation from Thai which is usually rendered in English as "reason" is "cause/effect" or "cause/result."

If the Citta deteriorates, knowledge and understanding change and become lower and lower steadily. But if the Citta reaches purity, entire and complete, neither deterioration nor development take place, because the conditions that bring about deterioration and development have then disappeared from the heart. There remains only complete purity -- the heart is Dhamma and Dhamma is the heart. The heart and Dhamma are one and the same. From then on there is no more changing and altering, and then one has come to the end of the practice of Brahmacariya for attaining the higher levels of Dhamma, and has completed the task of getting rid of the Kilesas of every sort.

When he has finished both the task of getting rid of (the Kilesas) and that of developing (Dhamma), what else is there to get rid of? There is nothing else here, because everything has been got rid of already. And there is nothing more he can do to develop higher than this because he has reached the highest already. As to deteriorating, there

is no basis for this to happen because this is "Akuppa Dhamma" -- unshakable Dhamma -- and there is no way for the Citta to deteriorate. The work which ought to be done, which is that of "getting rid of" and "developing" has already been done to completion. This kind of Citta has nothing mundane (Sammuti) entering and hiding in it -- no time, no place, no past or future related to the present such as, for example, "now it is like this, in the future what will it be like?" -- this sort of thing does not come in this Citta. "This life is like this, next life will be like that" -- does not occur in it -- because the past and future have come together into existing in the present, and have become pure (Parisuddhi) in the one heart. Past and future, which used to be associated with the heart, therefore have no meaning at all, because the heart is devoid of any meaning [*] such as would lead it into all sorts of delusions. If one called this the ultimate Citta and the ultimate limit of the path along which the Citta goes, it would not be wrong.

[*] The Thai word used here for "meaning" also has the underlying connotation of "conventional acceptance" or "definition."

All that has been said here has been said by way of the principles of practice, which are the results that come from the practice of the Dhamma. These principles follow the religion of the Buddha which is the right way to go, unchanging, in which all Buddhists can be confident. There is no room to think with doubt that this Dhamma of the Lord Buddha has anything in it which may cause the world to be disrupted. Nor can it lead us to disappointment or to loss of faith, for where could this be so in all the 84,000 Dhammakkhandhas? [*] Nowhere! Therefore there are no problems for those who practise accordingly.

[*] It is traditionally said that there are "84,000 Dhammakkhandas" -- sayings or verses of Dhamma in the whole of the Ti-pitaka.

The only question that remains is: How to act and practise so as to progress in accordance with the principles of the Dhamma of the Lord Buddha? This is called the "Svakkhata Dhamma" (rightly taught Dhamma) and it is also "Niyyanika Dhamma" -- leading those who practise rightly and well to get free steadily from obstacles which are obstructions within the heart, until they penetrate through and reach Vimutti, ultimate freedom, and then there is nothing left remaining in the heart. This is the ultimate and final result that comes from the practice of the Dhamma of Buddhism.

When one has reached this level, the heart and the religion are one and the same. The Sasana and the heart cannot then blame or find fault with each other. The heart is then genuine, the Sasana is also genuine, each is respectively genuine and true. It is thus that the Lord Buddha said "Whoever sees the Dhamma sees the Tathagata," meaning this Dhamma. Here, the Tathagata is not the bodily form of the Buddha. Although this bodily form is one aspect of the Tathagata and means that bodily form of the Lord Buddha which is of the same nature as the bodies which we all have. In other words, the body is the bodily form of the supreme "Buddha" and someone having seen the Lord, having saluted, paid homage and Puja to the Lord who delights the eyes and the heart, could say that he had seen the Tathagata with his eyes -- and this may be considered as seeing one kind of Tathagata.

Another way is when someone recollects the Lord Buddha, the Dhamma, and the Sangha with faith and belief, then it may be said that they have reached Dhamma or reached the Lord Buddha. Yet another way is when someone attains to the level of Sotapanna, Sakadagami or Anagami, going on stage by stage, then this may be called seeing the Tathagata step by step until they reach the final consummation.

The true Tathagata is purity of Dhamma and purity of heart so that Dhamma and the heart are one and the same and one can find no way to separate them and analyse them apart. Wherever the heart is, there the Dhamma is, and wherever the Dhamma is, there the Tathagata is. Then it can be said "Who sees the Dhamma sees the Tathagata." Seeing in the way of practice is like this -- in other words to experience Dhamma at the level of Purity by way of the heart following the Lord Buddha, is

called seeing Dhamma or seeing the Tathagata consummately.

Then one has no doubts whether the Parinibbana of the Lord Buddha was 2517 years ago or many aeons ago because all this is relative convention (Sammuti) which is the same as the conventions of the world everywhere. Thus the texts have recorded where and when the Lord was at different times and places to act as a signpost waiting there to indicate the time and place of the Lord variously for Buddhists who pay homage and have faith in the Lord by doing obeisance and Puja on the anniversaries.

But as far as the true Tathagata which is complete purity of heart, is concerned, there is no time and place associated with this at all, and for one who is entirely pure, wherever he may be, it is the same as if he was before the Lord Buddha, the Dhamma, and the Sangha the whole time -- "Akaliko" -- eternally.

Therefore, please practise these Buddhist teachings (Sasana Dhamma) so that they develop in your hearts; which means to say that you will not be without the Lord as the Teacher wherever you go and this is the same as being before the Master, the Dhamma, and the Sangha at all times until you reach "Vimutti" -- freedom within your Citta. Then you will know for sure who the Master really is without having any doubts.

This explanation of Dhamma is, I think, sufficient, so I will end here.

* * *

Questions and Answers

Tan Acharn:
In listening to an explanation of Dhamma, if one tries to remember while listening, the "owner" does not gain value from it in the Citta. But if one decides to let the Citta gain value from it, the Citta will go along with the talk while contemplating it at the same time and it should be able to get rid of some Kilesas at that time, and those that

are got rid of will depend on what happens during the talk. But one cannot remember what the teacher talked about.

In listening to a Dhamma talk in the manner of those who practise, generally one is not more interested in remembering what is said than in looking at the Citta and the Dhamma which the teacher is explaining at that time in order that one may get value while listening. For instance, the Citta may gain calm, or some ways of wisdom may then arise and get rid of some kinds of Kilesas. Now I will answer questions.

Q1 W1:
The Lord Buddha was very subtle and when he used words they had definite meaning. Why then did he sometimes talk of Citta and sometimes of Mano?

A:
Citta and Mano are synonymous with each other together with Vinnana, and they can be used in place of each other. Why does the world have several words derived from the one word "eat" -- thus "Eat," Eating," "Eaten"? [*] The word Citta or Mano is like this and they are used as it suits the occasion.

[*] Tan Acharn said this in English.

Q2 W2:
The Citta is not Vinnana Khandha, so surely it is not the same as any Vinnana? [*]

[*] This is a translation of the question as rendered in Thai. But the question does not seem to be very meaningful and there is some doubt whether this was the original form of it.

A:
Mano Vinnana equals Patisandhi Vinnana which goes to birth in various realms of existence (Bhava).

The teaching of the Lord Buddha is said to be composed of 84,000 Dhamma Khandhas [*] which is not much because the Lord Buddha summarised (the teaching) making it suitable to the strength of beings in the world.

[*] See footnote above.

When one is doing practice, knowledge branches out more and more so that among those who are doing practice, when they speak to each other they can gain a lot more knowledge. But if one has not yet gained results from practice, however it is explained it is not likely to be of much use.

The Lord Buddha had experienced more than the others and when the Savakas went to speak to him and ask him about knowledge, saying that they had come across this, and had had experiences of that kind, the Lord knew all about it already and could answer immediately. Because the things which happen to each person are different and someone who has already had such experiences will understand them and can therefore guide them on the way along which he has already gone.

Q3 W3:
"Jhana" is not wanted for developing wisdom (Panna) -- how is this?

A:
Concerning Jhana, if one does not have the tendencies of character for it, there is no need to try to attain it, but if it arises then one can use Jhana. Someone who is not energetic will aim to have Jhana much more than the path (Magga), fruition (Phala), and Nibbana, because Jhana is a small matter compared with Sila, Samadhi and Panna, which are the tools to cure all the Kilesas. This is like our own native language, which we all know even though we never formally

learnt it, nor took exams in it, nor gained any degrees in it. We do not need any degrees to communicate with each other because just knowing our native language is enough for us to speak to each other.

"Jhana" means to "concentrate intently" -- repeat "Buddho, Buddho, Buddho," and it will become Jhana. Jhana is a natural principle, but "Jhana" is not essential for developing wisdom, because in contemplating form (Rupa) there is "Vitakka" -- which is "disentangling those things which one sees," and if this is done in a natural way the one who practises can have Jhana, depending on his own characteristics, though it may not go in the way that it is usually explained. The word "Jhana" interests us Buddhists a great deal even though we have hardly had any genuine results of Jhana -- but we tend to talk extravagantly about it enough to be annoying!

Q4 W4:
Please may I know how to develop calm (Samatha).

A:
The training to make one's Citta quiet is Samatha, calm. Contemplation, analysing, and branching out step by step, giving rise to understanding is wisdom, which accords with one's level of wisdom.

Q5 W2:
In developing Samadhi Vipassana there are two ways, are there not? Some people say that there is the way of Samatha and some say there is the way of Vipassana -- or can one use them alternately?

A:
At any time when one wants calm one does Samatha and at any time when one contemplates with wisdom so as to arouse the method of analysis by examining both externally and internally, it is called Vipassana.

Q6 W2:
I feel that it is more difficult to develop wisdom (Panna) than calm

(Samatha).

A:
At those times when one does Samadhi one aims for calm and at those times when one does Vipassana one aims for seeing truly with wisdom. One should do them at different times and one should not mix them together. There are many kinds of work, both easy and difficult, and work as done in the world is also like this. With some people it is necessary for them to do work that is difficult, but if one is bewildered and afraid of difficulties, one will not be able to do any work. So when the time comes to do any work one should truly work hard and persevere at it until one sees the fruit of that work. If one does this one will have the means to bring about the results of work both in Samadhi and Vipassana -- it is not beyond one's ability.

Q7 W2:
How can one develop one's outlook so as to make one not afraid of difficulties?

A:
By the training to develop wisdom. When should one do it? One may do it anywhere, anytime -- train oneself to think, to consider carefully, to meditate to "use one's head." Analyse the elements (dhatu) and Khandhas from outside going inward, and analyse those elements and Khandhas of oneself which are inside and bring them up for comparison with external things until one sees with wisdom that they have the same characteristics. If one has already entered Vipassana one will know for oneself extensively and this will go on increasing. If one is just afraid of difficulties one will meet nothing but difficulties which are there in one's heart and they will always be an obstacle to one's work, and one will never have an opportunity to do this work. This fear of difficulties is a very important Kilesa indeed! Trying hard with persistence to oppose the difficulties, is the Path (Magga) and this is the tool for curing every kind of Kilesa, so one should take interest in it.

Q8 W2:
In two or three days time I will go and enter a training course for training teachers so as to teach children religion. How can one help children to have a wide understanding of religion.

A:
There is no obstacle in teaching others which is greater than that of teaching oneself. Let us understand //that// before teaching others. In teaching religion if one understands it in however gross or subtle a way, one is able to teach others in accordance with one's understanding. To understand religion by way of the texts is easy, but to understand it truly with one's heart is difficult both for oneself and others. Therefore the practice to know religion truly is very important.

Q9 W5:
When one has determined to listen to a talk but cannot remember it afterwards -- would you say something about this?

A:
When one can remember what was said, what value does one get from it? One may answer that one gets the instruction in doing practice. But truly speaking, in not being able to remember there is nothing lost and furthermore it can bring one valuable results in a different way, for the heart gains calm at that time because there is no anxiety about remembering. The Dhamma which are retained within the heart one will be able to remember, and that which has been heard and understood makes a deep impression and results in happiness of heart while one is listening. It is comparable to a child eating his food, for the child need not know from where the food comes, nor from which factory, for while he is eating he gets the taste of it which is satisfying and he has taken the food which provides nourishment for his body, keeping it fit and well, and this is sufficient.

There is no need to memorise everything while one is listening, but one should compose the heart and let it be knowing within oneself, and one should not send it elsewhere at that time. The Citta will then

receive knowledge in continually following the Dhamma which is being explained. Then the results of calm and peace will arise. Or it will arouse various ways and means which come to one while one is listening. This is what is meant by making gains from listening in the way of practice, in the same way as those in the past who practised in this manner.

Q10 W5:
You said that nothing is lost in not being able to remember. This gives one a lot of hope.

A:
Listening and taking note of and remembering names and words is of no value at all, for all one gets is the names of Dhamma and of the Kilesas, but the Kilesas neither diminish in strength nor get less. If one listens without remembering but listens following with understanding, it will probably get rid of Kilesas all the while and even though one cannot remember one will get successful results in the way of practice. Because while one listens with mindfulness firmly established within one's heart, not sending it out externally, not even to the person who is explaining at that moment, and with "knowing" limited to oneself, one is likely to be able to understand the Dhamma which is being explained better than if one sends the Citta out to receive it. Results will then appear steadily to the heart and they can reduce and get rid of Kilesas bit by bit every time that one listens, until one is able to go past them, as in the time of the Buddha when many attained both Magga and Phala while listening. Therefore listening to Dhamma is an aspect of practice which is much more important than doing the practice on one's own, and those who practise have been very interested in it ever since those days.

After this the Van. Acharn led a short meditation practice for five minutes, after which the meeting closed.

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NINTH MEETING
Tuesday, 18th June, 1974

Talk on Dhamma

I will begin by explaining Dhamma as I have done before. Afterwards those who have questions from various viewpoints that they want to ask, will be able to do so.

Listening to Dhamma such as I told it to you yesterday, the question was asked by somebody about being able to remember and not being able to remember, and of what value it is if one cannot remember.

Listening to Dhamma in the way of those who practise, they understand what is being explained while they are listening. But now the Teacher speaks a different language and you who listen may not yet be able to understand while the teacher is explaining. But if your Citta stays just in front -- in other words the determination to listen at this time has been made -- this, together with the flow of Dhamma which is being explained, goes inward and touches one within the Citta. This will make the heart aware of the impact of the sound and it will at least become calm and cool. This is so because the sound is an emotionally based object (Arammana) which can cause the Citta to be a "present Citta."

As for those who listen and understand the language all the time while (Dhamma) explanations are being given, they have something which they can know clearly while listening. Then the Citta becomes engrossed in that aspect of Dhamma which the Teacher is explaining. Because in explaining this Dhamma he must speak about or say things which are there in us also, for these things are to be found everywhere in the world. In other words, the things which the teacher of Dhamma talks about and which Buddhism teaches concern those things that are inherently in beings and Sankharas everywhere. These things one should also be able to know, as well as to understand about those things which are within oneself. In the system of religion which the Lord

taught at that time, he gave instruction about this also, and we who listen can gradually gain understanding of the truths in the Dhamma that he taught.

While listening, and when one's Citta is paying close attention to the Dhamma which is being taught, one's heart will gradually become calm and cool and while listening one does not think of going to all sorts of places, nor of any objects of attachment. Then one's heart can drop into a state of calm, undisturbed and contented so that one forgets the time and other things, until one forgets one's tiredness and stiffness and everything else.

If one's Citta has a strong inclinations to go the way of investigation which the Lord called "Vipassana" or "Panna," the story is different, for while Dhamma is being explained the Citta will keep moving and following continuously, like walking behind and following in the footsteps of the Teacher, who is going ahead. Each time he raises a foot, one steps in the footprint after him, step by step. In other words, the Teacher clears the way so that one may know and understand while listening. When one knows, understands and contemplates following the Teacher, it makes one become engrossed and absorbed in the Kilesas and Asavas while one is listening. It is for just this reason that in the time of the Lord Buddha, when the Savakas listened to the Lord revealing Dhamma, many attained Magga, Phala, and Nibbana.

Sometimes the Citta advances up to a certain point and then when it listens again in the future the Citta goes higher -- and so on each time it goes up step by step until it reaches the highest point of Dhamma which they call "penetrating the highest Dhamma," by understanding just while listening.

Not being interested in trying to remember is of value while one is listening to Dhamma in that one gets a calm and cool heart, one steadily gets a clear understanding, one gets happiness and contentment, and one gains various skilful methods. These are the results which are gained while listening, which cannot be gained from trying to remember, such as reciting Dhamma in various Suttas over and

over again so as to memorise them. But if anything or any part of Dhamma gets left behind in one's memory, one can oneself remember it. Listening to Dhamma as done by those who practise is therefore held in high regard amongst them.

I would like to tell you some things about Tan Acharn Mun who was a Teacher (Acariya) in this line of Kammatthana so that all of you may know a little about him. In what things was he most active or interested in connection with all the followers who went to be trained by him? He was more interested in pointing out the training in Dhamma to the Bhikkhus and Samaneras who went to learn with him than anything else. He would carefully watch the manners, behaviour and conduct in practice of the Bhikkhus and Samaneras for fear that they would go wrong and deviate from the principles of the Dhamma and Vinaya -- this is the second thing. But the first was the training and teaching to get the Bhikkhus and Samaneras to understand the "present Dhamma" (Paccupanna Dhamma) which is the focal point of the higher knowing and understanding right up to the highest Path and Fruition (Magga, Phala).

When he gave a talk on Dhamma, if there were only Bhikkhus and Samaneras present he would go on sometimes for two hours before finishing, sometimes three or four hours, and occasionally for six hours. But it was also strange how all those who were there sitting listening were quiet, not making a sound -- almost as if there were no Bhikkhus and Samaneras there at all. One heard just the sound of the Dhamma that he taught step by step without breaking the sequence or missing out any steps until he finished.

However many Bhikkhus and Samaneras were present, it was as though there were none there because each of them was listening with interest, and concentrated attention. Every one of them was in a state of calm, the aim of the Citta being to attain the truth and Dhamma so as to have a calm and cool heart. If the Citta steps in towards the realm of wisdom, which means being able to think and contemplate following the Acariya, the Citta then adjusts and adapts to his Dhamma all the time. At both levels we can say that it makes one absorbed in the following ways: //In the first stage -- Calm//. One becomes

absorbed in the way of calm and in the Dhamma which lulls the Citta into a calm contented state. //The second stage -- wisdom (Panna)//. One becomes engrossed in the Dhamma which steadily causes the Citta to gain the way. Thus one's interest in the Dhamma is such that no interest remains in being tired or stiff, while one is listening, and while the Teacher is giving a talk just about practice, from the story of Samadhi and wisdom right through to the end. The story of Sila was not necessary because it was covered by the behaviour and practice of each one who was present.

He did not talk of many things but only about the principles of Samadhi, Wisdom, and Vimutti (getting free). On those days when there was a meeting and he gave a talk, he was sure to go right through until he reached the subject of the path, fruition, and Nibbana in the one talk and he never got stuck or diverted in any part of it. This was due to his character because he had great knowledge and ability in the field of practice and he had circumspection and great skill in the way of practice.

When one's heart has been continuously trained in the ways of Dhamma, it will have a "basis to hold on to," [*] and the heart which has a "basis to hold on to" is, because of that, likely to live happily and to be normally happy, as well as being happy in doing one's duties and earning a living.

[*] Basis to hold on to (Luk yert) -- lit. a stake or post for holding on to. It can also mean principles to hold on to.

One then lives happily and one dies happily because one has a "basis to hold on to" within one and those who have such a basis are not likely to be troubled and anxious.

Dhamma is the "basis to hold on to" for the heart, and objects in the world are the "basis to hold on to" or the dependent conditions of the body -- such as, for example, buildings, clothing, and various types of foods, which are the sustenance and the refuges that the body depends on and lives with. That we have the necessity of depending on

these things is because we have been born and born from these things, and we must depend on these things as the means of curing ills and maintaining the body continually until the end of life.

As for the heart, it has Dhamma as its help, as the thing it depends on, as its guardian, and as its "nourishment" -- for it is said that "Dhamma is the food of the heart" -- or it is the Arammana [1] of the heart. But in regard to the word Arammana, there are both good and evil Arammana. If the Arammana is not good it is poison to the heart and inflames the Citta causing it to be troubled and anxious. If the Arammana is good it makes the Citta cool and happy, and then it becomes buried in that Citta, which is what they call Upanissaya, [2] or Vasana Parami, [3] which means "the continuous building up of what is good and right." However much this has been developed, it will be buried down in the Citta of that person until it becomes increasing Nissaya Vasana. [4] When the heart changes and moves off to another place, another life (Bhava), another realm (Bhumi), it must depend on the virtue that one has done and the amount of it that one has accumulated in one's heart (Citta). This is what turns the Citta making it go in a good direction to have Sugati, that which is hoped for, and this is where one lives and experiences.

[1] Arammana -- object as perceived by the heart. This can, for example, be a sensed object plus the associated emotional bias.
[2] Deep rooted characteristics.
[3] Characteristic tendencies of perfection.
[4] Tendencies of Character. Vasana always has the connotation of "good" characteristics.

The body has a graveyard. Wherever one goes to live and set up home, there must be a graveyard for the body in that place, for regardless of whether one lives in the country, in the town, in the forest, the hills, a cave, or on the bare ground, there is also a graveyard with every one of them. Because this form of nature is something that has been born, so it is bound to die and wherever it dies that place is a graveyard. This is the way of the body.

As for the Citta, it has no graveyard because the heart does not die. Right here is a great and important principle, so please take note of this and remember it well, for this is an unchanging principle of truth in regard to ourselves. If someone has rightly thought about and properly investigated the story of the Citta and tried to practise in himself all the virtues of Dhamma which are in the teachings and if he has hopes of living anywhere, going anywhere, or being born in any place, he will not be disappointed in his expectations or in the intended goal which he sets himself. And the hopes which he sets his heart on will be fulfilled.

This is like all of us who have come here to learn today. In other words we come here to learn Dhamma so that it will go into the heart and be a "basis to hold on to," and so that the heart will depend on this Dhamma as its ruling principle. Because this heart is something that does not die, it is not destined for the graveyard unlike the physical elements and the Khandhas -- which are the body.

The body breaks up and disappears but the heart does not break up, and when it goes from this body it goes into another body, and leaving that one it goes on to another. Going higher, lower, up and down, because of those things which are within the Citta, that the Lord called "Vipaka," [*] which arise from Kamma -- i.e., the actions that the Citta itself does.

[*] Vipaka -- results of Kamma.

The Citta is the one who thinks, and imagines things both good and evil, and the Citta is the one who compels them to go out in the direction of speech or body, so causing them to become actions of speech or body. Those actions which are done in the heart are called "Mano Kamma," those done by way of speech are called "Vaci Kamma," and those done by way of body are called "Kaya Kamma." The word "kamma" means the doing of action, which can take place in our bodies, speech, or hearts. This is important, for when Kamma, which is the good or evil that dwells there, opens the way for the result, Sukha or Dukkha -- which is the result of good or evil Kamma -- is liable to

arise, of such a kind one cannot prevent it.

Mano-kamma is action [*] done by way of the mind, speech or body each of which can be good or evil or neutral and these actions are what the Lord called "Kamma," and according to the principles of Buddhism they are also called "Kamma." The movements [*] of the Citta, of the body and speech were considered by the Lord to be actions which are called "Kamma." When there are actions and movements as a consequence of actions, "Vipaka" -- the results -- must steadily go on being derived from them, and it is only that they variously arise a little bit more quickly or slowly, for some kinds can arise as results quickly, and some slowly. Like results of things that we can see in the world; some kinds arise in a short time, some arise immediately, and some take a long time before they appear; but in the end they are all results just the same.

[*] "Actions" -- in this paragraph means action of the Citta, "creative will," or volition. "Movements" means the subsequent mental, verbal or physical activity which is set in motion by the "Action."

This is what the Lord called "Vipaka" which one has within one's heart. The heart is the one that made it, that did it; some the heart can remember and some it cannot. But ultimately, it will forget because it is making it all the time, in every realm and every life, in every day and night, in every month and year. Who can succeed in memorising and retaining all this firmly in mind since the time he was borne in this world? Let alone days or months ago, for even just today one cannot remember some of the things that one has thought about. But thinking, imagining, and doing of good or evil by way of one's body and speech, take place without depending upon being able to remember. They just depend upon the action of doing them and good or evil results are bound to become apparent from those actions all the time. This is an important principle, and therefore the Lord taught that one should always do some good, and now is the opportunity when we can develop something of value or cure whatever we see to be defective in every nook and cranny. This is not beyond our ability.

Once one has gone beyond this life, there is uncertainty both in doing actions and in partaking of the results, because in the realm of ghosts or Devas it seems that there are no factories such as we human beings have. To be satisfied with being lazy in doing good in this world and then to go and be energetic in the next world -- the world of ghosts or of Devas -- this is a wrong way of understanding!

All the men of great wisdom have thus taught that the one who came to teach us is not stupid. His name is the "Lord Buddha" and he is the supreme teacher, the teacher of all the three realms, the one who truly understands and clearly sees every part and section of the Dhamma which he himself taught with certainty -- being the truth. There is no false changeable Dhamma hidden within this teaching and it is thus that the Lord called it "Svakkhata Dhamma" which means "The Dhamma that the Lord Buddha has taught well." The word "well" means "perfectly and completely" in all ways. "Niyyanika Dhamma" is the Dhamma which enables those who practise properly in accord with Dhamma to get free from Dukkha progressively. There is no way for doubt at all for it is Dhamma that is unchanging and certain.

Who can speak rightly and precisely every time like the Lord Buddha? One feels that there has not been anyone else in our world of people. To make a comparison, ordinary people everywhere, if they speak 100 words, will speak at least 25 which are likely to be false, and only speak 75 true. If they speak for a long time the false words will probably increase and they may all become false. But the words of the Lord Buddha are not false because his heart is not false. The heart of the Lord is a pure heart and it knows truly and understands truly, which is derived from practising truly, and then the Lord gives any teaching it comes out of his heart which is both good and true -- then from where could anything be found? So it is a supreme teaching and he is the "World Teacher" which all of us hold as the unchanging principle, or as that in which we can have implicit faith so that we can say: "The Lord Buddha and the religion of Dhamma of the Lord are not enemies or opponents of any of us." The Lord Buddha, the Dhamma, or the Sangha are those that are supreme and have Dhamma -- excellence above the world.

The teaching of the Lord, which was the establishment of Buddhism, was given for the group that followed him. It was not given for the Lord Buddha, for the Dhamma, for any of the Savaka Sangha, all of whom had passed beyond Dukkha already. But it was given just for us. The Lord was not lacking anything which might make him desire for results from us as payment, for it was only because of his Metta that he gave the teaching to his followers so that they could take it as the direction for them to go.

We have only to practise following the teaching of the Lord. But then we see that it is difficult to do and we are unable to struggle and follow the way the Lord went. How then shall we live in this world and in what way so as to have happiness, both bodily and mentally, which is appropriate to human beings who are clever in searching for happiness for themselves? This is a question that we should consider and ask ourselves at such times as laziness and carelessness arise, so as to cure these things which are Mara (the evil one) waiting to block the way forward. We can do this by methods which we like, using Dhamma and our skill and cleverness so as to have a way to go on in order to gain happiness and the fulfilment of our hopes, so as to be not entirely barred and blocked in every existence, every life, every day and all the time like it is here, where it is full of Dukkha in our hearts until we cannot find a way and method of getting rid of it. This is to be expected where there are so many people in the present world that there is almost no earth left for living on. But there are still those who are clever and sharp-witted who find a means of "swimming" on a bit and they are not all entirely dull and obtuse -- this state being a sorrowful thing to those who are the wisest of men.

How should we examine and contemplate? When we are waiting to "wash our hands" at once, we still cannot do it. The teaching was taught by the Lord both rightly and precisely in all things and ways, but to practise and follow it accordingly, we see to be difficult. Then where will we go to find comfort? We have been living in this world a long time and from what do we derive comfort? We should question ourselves in this way and maybe we will start ourselves thinking. If it is to be in accordance with our desires, wanting comfort, wanting ease and

relaxation, we ought to be people with ease and relaxation since long ago and we should not be shouldering a mass of Dukkha like people everywhere in the world. But this does not accord with the image formed in our minds which symbolises what the heart wants -- unless the Kilesas have been deceiving all people and all beings for a long time and they still have not seen the banefulness of their deception at all -- on the contrary, they agree wholeheartedly with their soothing suggestions, lulling them to sleep in their skilful ways.

//The world teacher in the wheel of samsara is the Kilesas themselves//. Once they get to teach people they stick to them and more and more people come until the Kilesas cannot handle them all. Because beings in the world very much like their trick methods of teaching, and they are never bored or satiated by them even though they lead to Dukkha and punishment, due to being deceived since long ago.

//The world teacher of freedom from the wheel is the Lord Buddha//, the first Venerable One, the first to know, and the first to train and teach, and there is nobody who is his equal. But the Kilesas do not like this and continually obstruct Dhamma, and so those beings who like the Kilesas will generally be bored with Dhamma and the Dhamma is therefore not likely to reach their hearts even if they listen and practise for a long time. In the event that happens here and there, please look at yourselves and you will be able to see this well enough without difficulty.

Whatever way we go we must analyse. If we are to be pupils who have a teacher -- our Supreme Teacher (the Buddha) to teach us, then we must try to do good so as to wash away all things which are evil and bad. Fighting them is bound to be hard and difficult to some extent, which is only normal. We must constantly think like this -- which is better than having the Kilesas of laziness and slothfulness coming to be our teacher and to drag us into ways that are base and low, causing us to suffer Dukkha and torture without end or reason, when we may be able to get free from Dukkha.

Now is our opportunity and we ought to have organised and got ready,

for we are now complete in everything. Our bodies are in good health and we know that we are human beings who have found Buddhism. This is also an opportunity for us to develop virtue so that it goes down into the heart, and so that we may reach the goal that we want. There is just the heart and Dhamma which will be able to give us the fulfilment of our hopes. We must try to get things which are good and right into the "balance sheet" of the heart -- which does not die. Apart from that we cannot find anything that is certain because the whole world of mundane conventions is impermanent (Aniccam) which includes our own bodies, and whatever we rely upon we wait but for it to be destroyed and disappear time after time. We see this in every place all the time -- it happens everywhere, and this the Lord called "Aniccam, Dukkham, Anatta," which surrounds us both externally and internally. In this we cannot have any confidence, apart from the development of virtue, which is the training of oneself just to have an even steady virtue with this Dhamma. This is an important principle to bring our fixed aim to steady fulfilment.

Such a heart wants to go onward all the time, it does not want to remain in a mass of Dukkha and torture, and it wants to live happily. If we talk about levels and standards, in other words the heavens and Brahma worlds, then the heart is the one that wants to go there and does not want to go down to the hells at all. In fact Dukkha is something that it does not want to experience in life or feel its touch at all. But then, why does the world find it and feel its touch all the time? It is because of the deluding tricks of the Kilesas which are in command and more clever and sharp than all beings. They are the teachers that teach beings and drag them all down and submerge them, even though they do not want to be submerged.

What is it that is the teacher of the round of Samsara (Vatta) -- that is the cleverest in the world nowadays? Just the Kilesas, Tanha, and Asava, apart from these there is none in the three realms of relativity (Sammuti) where all beings dwell. And there is none which can extract and get rid of this "nature" apart from that Dhamma which is called the "Svakkhata Dhamma" of the Lord Buddha.

Whoever wants to go free beyond Dukkha and tries to "scramble up,"

practising according to the Dhamma of the Lord, will have a way and will be able to pass beyond it. Whoever is energetic in complaining about Dukkha can complain as he pleases, but if we do not want to let the Kilesa laugh and mock us again and again, we should constantly try to understand ourselves. Because when we arrive at the time that we are cornered with no way out and we are truly up against it -- and a time such as that gets right into oneself -- what will we do? We must raise the proposition and question ourselves well beforehand.

When it is cold those things that make us warm we see at that time as being important, and when it is hot what are those things which make us cool? Whatever they are we will consider them to be important at that time. When Dukkha comes to us, what are those things which bring us Sukha? The other half of the pair which is linked to it is "virtue," and this is the means by which Dukkha can be diminished and got rid of -- and it can get rid of Dukkha in a positive certain manner without any shadow of doubt, because never have any of the Kilesas been able to overpower the Dhamma, since time immemorial.

Summarising: Wherever there is virtue there is Sukha and a warm-hearted nature. The following is a close simile to illustrate the meaning: -- It is like a man who falls into some water and there is nothing to grasp or hold on to at that time. Even if he has always been afraid of ghosts and death since he was born, yet if a dead body were to float up to him while he was drowning and searching for some refuge, for something to hold on to, with great anxiety, he would immediately grasp hold of that corpse as it floated by, so as to save his life. At the same time he would forget his fear of ghosts which he had always had because his life is much more important than his fear. This is a simile to illustrate the life and Citta of someone at the time when "being trapped and cornered with no way out" truly gets into them.

The last moment at the end of life is sure to be like this, and the Citta is bound to think of various things such as thinking of virtue or thinking of evil that one recalls. When one has no virtue adhering to oneself, sufficient to give one some warmth of heart, one thinks of evil that one remembers as the only alternative. Then anxiety and

sorrow arise and pile up within the Citta, causing the anxiety and trouble gathering round to increase further and further so that it becomes overwhelming. If one has done virtuous things, as soon as one thinks about this virtue, the Citta immediately grasps at it and goes quite calm. This is much more so with those who have practised virtue constantly -- they need not be in doubt; for that virtue is a companion, a friend, and one that one can trust one's life to more truly than anything in the world.

We Buddhists should always understand about ourselves. Which means that the heart is the one thing that matters, and it is to be explained from two points of view, these being: Firstly, "What is the teacher of the round of Samsara?", and secondly, "What is the teacher of freedom from the round of Samsara?", and both of these have just been explained. Please do not forget this! I shall now finish so that it may be translated to you.

* * *

Questions and Answers

Q1 W1:
When I practise Samadhi, I am liable to go into "Yogi Sleep" (going deep into Bhavanga). Some people say this is good and some that it is not good. Who is right in this?

A:
Please explain "Yogi Sleep" and ask yourself what do you feel about it, and after you have come out of it, what remains of it in your Citta.

W1:
Nothing remains of it, but I feel more fresh and lively.

A:
One person says it is good, another says it is not good, but why do you go on believing them? You must know for yourself whether it is

good or not. Therefore it would not be right for me to say anything about this for fear that you may get attached to my words. For the Dhamma which is presented here is at the beginning and has still not divided up and branched out enough so that the learner can gain value from it. Therefore it is best to answer some questions and not to answer others. Answering everything fully is poison to the Citta. The person himself (lit. the owner) should examine the results which come to his own Citta. What I am saying here must depend on who it is that comes into contact with me as to what kind of Dhamma they should receive, whether ordinary or middling or high or low according to the level of attainment of the person I meet.

Asking this question makes me think that the questioner's basis of Dhamma [*] is uncertain. Those who practise must have gone through this, for if they have practised Samadhi and if the Citta has gone deep down they must know. If they go to sleep and when they wake up nobody knows and if there is just the sound of "sleepiness" and lying down all the time, how shall we know about the Citta? In doing Samadhi, as soon as the Citta is about to go down, if we do not let it go down and force it to work, we will never be able to build up a firmness of the Citta which accords with the teaching of Samadhi for the attainment of calm. The word Samadhi does not mean sleeping and knowing nothing. One must know within oneself in particular and not know anything else apart from oneself.

[*] Lit.: Principle of Dhamma -- i.e., that understanding of Dhamma which is inherent as part of one's character.

Q2 W2:
I still do not understand about the heart and Anatta.

A:
Do you understand Atta? (The questioner replied "Yes, I understand.")

Have you ever practised Samadhi? (Yes)

For the Citta which has gained calm with any given object of attention (Arammana), whatever method was used to do this may also be used to learn about Atta or Anatta accordingly, but to begin with one should hold on to "Atta." Later on one gradually withdraws the attachment to Atta until one can completely get rid of it, because the Citta is naturally complete and its own self. But it is not "Self" having the nature of "Atta" as mentioned above, which is a mundane convention (Sammuti), for it is free (Vimutti) and therefore is different.

Q3 M1:
How should one act so as to do Samadhi properly? In daily life one has work which one must go and do. Must one stop doing it so that one can practise constantly?

A:
If the Citta knows its own developing and deteriorating it then raises itself up, but if it does not understand this then the Citta is deluded about oneself. Investigation depends upon the Citta and the opportunity. If one has a lot of work to do and meditation (Bhavana) deteriorates, then it brings one down from the results which one should get and therefore we say that the Citta deteriorates. But in truth the Citta does not deteriorate, for it is these characteristics that indicate development or deterioration and these are only the characteristics of the Citta. The Citta itself does not deteriorate.

Q4 M2:
"Aping or Monkey Practice" -- which means seeing someone else doing something and then wanting to act so that one looks as if one is doing the same thing. Then acting in the same way in everything. What should one do to know whether practice is true or not true?

A:
You yourself will know yourself. This answer is already inherent in your question. We ourselves are the central theme and there is no need to go and seize hold of an artificial shadow.

Q5 M3:
You said that the Citta constantly accumulates much virtue, then it goes to be born in a better place. I would like to know what is meant by "better."

A:
The Citta makes Kamma, and the result is in the Citta. Then it sends the Citta off so that it brings about what is appropriate to that result itself. The owner of that Citta does not know about this and does not have anything by which to find out. But there is the Lord Buddha and the Savakas, who, it appears, are able to know.

Therefore there is a general delusion throughout the world in regard to what people have got in themselves, and they are the same everywhere. If we ourselves practise, the Citta will know itself. If the Citta is skilled, mindfulness and wisdom are bound to become more and more subtle and then you will be able to know for yourself without having to ask anyone else. There is nothing that can go beyond the power of mindfulness and wisdom -- and because all the Kilesas are afraid of the Dhamma which is mindfulness and wisdom there are no Kilesas of any sort which can go higher than the Dhamma which is mindfulness and wisdom, if one trains oneself to become proficient in them.

Q6 M4:
Is it difficult for the Citta to return and become a human being, or not?

A:
You have been born a human being -- is this difficult? We ourselves do not know about ourselves because the Citta has no strength. If one has mindfulness then one steadily comes to know. I have previously explained here that the Khandhas just have the nature to break up and the moment when the Khandhas are about to break up, the Citta turns about and becomes powerful. The moment when the Citta is about to part from the Khandhas, whether there is much Dukkha or little, or none at

all, will be an indication of whether the Citta has mindfulness or not.

Those who practise generally know that Citta differ, for there is nothing more subtle than the Citta, and one cannot measure it. If the Citta has mindfulness and wisdom then one can follow it. This must depend on the mindfulness and wisdom which people have developed, and whether it is much or little accordingly.

It is said that at the time when the Lord Buddha was about to enter Parinibbana he entered Jhana Samapatti and went up from the first Jhana until he reached Sannavedayita-nirodha. The Venerable Anuruddha Thera, who was very skilled in the ways of the Citta, set his Citta to follow the Lord Buddha in whichever Jhana the Citta of the Lord Buddha entered. In other words, he went up through the four Rupa Jhanas and then through the four Arupa Jhanas, until he reached Sannavedayitanirodha. He rested there for a moment and then he withdrew back through the Arupa Jhanas and the Rupa Jhanas until he reached the state of Citta of ordinary purity. Then he entered the first Jhana and went through to the fourth Jhana, and then the Lord entered Parinibbana between the Rupa Jhanas and the Arupa Jhanas. [*] From then on it was beyond the ability of anybody to follow and know, because he had gone beyond and was free from every kind of mundane convention (Sammuti).

[*] i.e., between the 4th Rupa and 1st Arupa Jhanas.

While the Lord was entering the various Jhanas the Venerable Anuruddha Thera sent the flow of his Citta to follow the Lord without letting up, and he knew, following the state of the Citta of the Lord Buddha from step to step. When the other Savakas asked him: "Has the Lord entered Parinibbana yet?," he answered "Not yet," and he told them each time the Lord entered and left each Jhana and he was able to tell them what happened step by step until the moment when the Lord entered Parinibbana.

Why was he able to know, from moment to moment the progress of the

Lord Buddha's Citta while he was entering and leaving each Jhana, for this is very different from us who also have minds that receive and know various things up to a certain level? The knowledge and ability of the Citta that has been fully trained is as different from the ordinary Citta as the sky is from the earth. For the Citta which is filled with a heavy burden, as if there were a cesspit loading and weighing it down all the time, can in no way be compared with the Citta which has become fully purified.

Clever people are therefore likely to believe in those who have knowledge and ability above their own capacity and to accept them as teachers. Like the followers of the Buddha who believed in the Lord as being the world teacher and as their refuge. This differs from stupid people who deludedly think that they are clever, until their cleverness leads them to breakdowns, destruction, and ruin, and even then it is unlikely that they will feel themselves to be in fact what they are. There is a lot of this kind of cleverness in the world of human beings -- and it seems to be increasing at a rate beyond one's imagination -- until one fears that there will be no world for us to live on.

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TAMING THE MIND

Discourses of the Buddha

Wheel Publication No. 51

First Edition 1963
Second Edition 1973
Third Edition 1983

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcription: Bradford Griffith
Proofreading & Formatting: John Bullitt

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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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We are obliged to the Pali Text Society, London for kind permission to reproduce the translations collected here, excepting the last item which has been taken from Bhikkhu Buddharakkhita's rendering of the "Dhammapada," published by the Maha Bodhi Society, Bangalore (India).

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{1} No Other Single Thing

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Anguttara, Ones

Monks, I know not of any other single thing so intractable as the untamed mind. The untamed mind is indeed a thing untractable.

Monks, I know not of any other thing so tractable as the tamed mind. The tamed mind is indeed a thing tractable.

Monks, I know not of any other single thing so conducive to great loss as the untamed mind. The untamed mind indeed conduces to great loss.

Monks, I know not of any other single thing so conducive to great profit as the tamed mind. The tamed mind indeed conduces to great profit.
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Monks, I know not of any other single thing that brings such woe as the mind that is untamed, uncontrolled, unguarded and unrestrained. Such a mind indeed brings great woe.

Monks, I know not of any other single thing that brings such bliss as the mind that is tamed, controlled, guarded and restrained. Such a mind indeed brings great bliss.

-- Gradual Sayings (Anguttara Nikaya), The Book of the Ones, Ch. IV Translated by F. L. Woodward

* * * * * * * *

{2} Discourse to Ganaka-Moggallana

(Majjhima Nikaya 107)

Thus I have heard: At one time the Lord was staying near Savatthi in the palace of Migara's mother in the Eastern Monastery. Then the brahman Ganaka-Moggallana approached the Lord; having approached he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, Ganaka-Moggallana the brahman spoke thus to the Lord: "Just as, good Gotama, in this palace of Migara's mother there can be seen a gradual training, a gradual doing, a gradual practice, that is to say as far as the last flight of stairs, [1] so, too, good Gotama, for these brahmans there can be seen a gradual training, a gradual doing, a gradual practice, that is to say in the study (of the Vedas) [2]; so too, good Gotama, for these archers there can be seen a gradual ... practice, that is to say in archery; so too, good Gotama, for us whose livelihood is calculation [3] there can

be seen a gradual training, a gradual practice, that is to say in accountancy. For when we get a pupil, good Gotama, we first of all make him calculate: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens,' and we, good Gotama, also make him calculate a hundred. Is it not possible, good Gotama, to lay down a similar gradual training, gradual doing, gradual practice in respect of this //dhamma// and discipline?"

"It is possible, brahman, to lay down a gradual training, a gradual doing, a gradual practice in respect of this //dhamma// and discipline, Brahman, even a skilled trainer of horses, having taken on a beautiful thoroughbred first of all gets it used to the training in respect of wearing the bit. Then gets it used to further training -- even so brahman, the Tathagata, having taken on a man to be tamed, first of all disciplines him thus:

Morality
~~~~~~~~~

"'Come you, monk, be of moral habit, live controlled by the control of the Obligations, endowed with (right) behavior and posture, seeing peril in the slightest fault and, undertaking them, train yourself in the rules of training.' As soon, brahman, as the monk is of moral habit, controlled by the control of the Obligations, endowed with (right) behavior and posture; seeing peril in the slightest fault and, undertaking them, trains himself in the rules of training, the Tathagata disciplines him further saying:

Sense-control
~~~~~~~~~~~~~

"'Come you monk, be guarded as to the doors of the sense-organs; having seen a material shape with the eye, do not be entranced with the general appearance, do not be entranced with the detail; for if one dwells with the organ of sight uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it, guard the organ of sight, achieve control over the organ of sight. Having heard a sound with the ear ... Having smelt a

smell with the nose ... Having savored a taste with the tongue ... Having felt a touch with the body ... Having cognized a mental state with the mind, do not be entranced with the detail. For if one dwells with the organ of mind uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it; guard the organ of mind, achieve control over the organ of mind.'

Moderation in eating
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"As soon, brahman, as a monk is guarded as to the doors of the sense-organs, the Tathagata disciplines him further, saying: 'Come you, monk, be moderate in eating; you should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but taking just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, [4] with the thought: Thus will I crush out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'

Vigilance
~~~~~~~~~

"As soon, brahman, as a monk is moderate in eating, the Tathagata disciplines him further, saying: 'Come you, monk, dwell intent on vigilance; during the day while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night, lie down on the right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night, when you have arisen, while pacing up and down, while sitting down, cleanse the mind of obstructive mental states.'

Mindfulness and clear consciousness
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"As soon, brahman, as a monk is intent on vigilance, the Tathagata disciplines him further, saying: 'Come you, monk, be possessed of
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

mindfulness and clear consciousness, acting with clear consciousness whether you are approaching or departing, acting with clear consciousness whether you are looking ahead or looking round, acting with clear consciousness whether you are bending in or stretching out (the arms), acting with clear consciousness whether you are carrying the outer cloak, the bowl or robe, acting with clear consciousness whether you are eating, drinking, munching, savoring, acting with clear consciousness whether you are obeying the calls of nature, acting with clear consciousness whether you are walking, standing, sitting, asleep, awake, talking or being silent.'

Overcoming of the five hindrances

"As soon, brahman, as he is possessed of mindfulness and clear consciousness, the Tathagata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a glen, a hill cave, a cemetery, a woodland grove, in the open, or on a heap of straw.' On returning from alms-gathering after the meal, the monk sits down crosslegged, holding the back erect, having made mindfulness rise up in front of him. He, getting rid of covetousness for the world, dwells with a mind devoid of covetousness, he cleanses the mind of covetousness. Getting rid of the taint of ill-will, he dwells benevolent in mind; compassionate and merciful towards all creatures and beings, he cleanses the mind of ill-will. Getting rid of sloth and torpor, he dwells without sloth or torpor; perceiving the light, mindful and clearly conscious he cleanses the mind of sloth and torpor. Getting rid of restlessness and worry, he dwells calmly; the mind inward tranquil, he cleanses the mind of restlessness and worry. Getting rid of doubt, he dwells doubt-crossed; unperplexed as to the states that are skilled, [5] he cleanses his mind of doubt.

Jhana

"He, by getting rid of these five hindrances, [6] which are defilements of the mind and deleterious to intuitive wisdom, aloof from pleasures

of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. By allaying initial thought and discursive thought, his mind subjectively tranquilized and fixed on one point, he enters and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the ariyans [7] say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

"Brahman, such is my instruction for those monks who are learners who, perfection being not yet attained, dwell longing for the incomparable security from the bonds. But as for those monks who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, shed the burden, attained to their own goal, the fetters of becoming utterly destroyed, and who are freed by perfect profound knowledge -- these things conduce both to their abiding in ease here and now as well as to their mindfulness and clear consciousness."

When this had been said, the brahman Ganaka-Moggallana spoke thus to the Lord:

"Now, on being exhorted thus and instructed thus by the good Gotama, do all the good Gotama's disciples attain the unchanging goal [8] -- nibbana or do some not attain it?"

"Some of my disciples, brahman, on being exhorted and instructed thus by me, attain the unchanging goal -- nibbana; some do not attain it."

"What is the cause, good Gotama, what the reason that; since

nibbana does exist, since the way leading to nibbana exists, since the good Gotama exists as adviser, some of the good Gotama's disciples on being exhorted thus and instructed thus by the good Gotama, attain the unchanging goal -- nibbana, but some do not attain it?"

"Well then, brahman, I will question you on this point in reply. As it is pleasing to you, so you may answer me. What do you think about this, brahman? Are you skilled in the way leading to Rajagaha?"

"Yes, sir, skilled am I in the way leading to Rajagaha."

"What do you think about this? A man might come along here wanting to go to Rajagaha. Having approached you, he might speak thus: 'I want to go to Rajagaha, sir; show me the way to this Rajagaha.' You might speak thus to him: "Yes, my good man, this road goes to Rajagaha; go along it for a while. When you have gone along it for a while you will see a village; go along for a while; when you have gone along for a while you will see a market town; go for a while. When you have gone along for a while you will see Rajagaha with its delightful parks, delightful forests, delightful fields, delightful ponds. But although he has been exhorted and instructed thus by you, he might take the wrong road and go westwards. Then a second man might come along wanting to go to Rajagaha ... (//as above//) ... you will see Rajagaha with its delightful ... ponds.' Exhorted and instructed thus by you he might get to Rajagaha safely. What is the cause, brahman, what the reason that, since Rajagaha does exist, since the way leading to Rajagaha exists, since you exist as adviser, the one man, although being exhorted and instructed thus by you, may take the wrong road and go westwards while the other may get to Rajagaha safely?"

"What can I, good Gotama, do in this matter? A shower of the way, good Gotama, am I."

"Even so, brahman, nibbana does exist, the way leading to nibbana exists and I exist as adviser. But some of my disciples, on being exhorted and instructed thus by me attain the unchanging goal -- nibbana, some do not attain it. What can I, brahman, do in this matter? A shower of the way, brahman, is a Tathagata."

When this had been said, the brahman Ganaka-Moggallana spoke thus to the Lord:

"Good Gotama, as for those persons who, in want of a way of living, having gone forth from home into homelessness without faith, who are crafty, fraudulent, deceitful, who are unbalanced and puffed up, who are shifty, scurrilous and of loose talk, the doors of whose sense-organs are not guarded, who do not know moderation in eating, who are not intent on vigilance, indifferent to recluseship, not of keen respect for the training, who are ones for abundance, lax, taking the lead in backsliding, shirking the burden of seclusion, who are indolent, of feeble energy, of confused mindfulness, not clearly conscious, not concentrated but of wandering minds, who are weak in wisdom, drivellers -- the good Gotama is not in communion with //them//. But as for those young men of respectable families who have gone forth from home into homelessness from faith, who are not crafty, fraudulent or deceitful, who are not unbalanced or puffed up, who are not shifty, scurrilous or of loose talk, the doors of whose sense-organs are guarded, who know moderation in eating, who are intent on vigilance, longing for recluseship, of keen respect for the training, who are not ones for abundance, not lax, shirking, backsliding, taking the lead in seclusion, who are of stirred up energy, self-resolute, with mindfulness aroused, clearly conscious, concentrated, their minds one-pointed, who have wisdom, are not drivellers -- the good Gotama is in communion with //them//. As, good Gotama, black gum is pointed to as chief of root-scents, as red sandalwood is pointed to as chief of the pith-scents, as jasmine is pointed to as chief of the flower scents -- even so is the exhortation of the good Gotama highest among the teachings of today. Excellent, good Gotama, excellent, good Gotama. As, good Gotama, one might set upright what had been upset, or disclose what had been covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes -- even so in many a figure is //dhamma// made clear by the good Gotama. I am going to the revered Gotama for refuge and to //dhamma// and to the Order of monks May the good Gotama accept me as a lay-follower going for refuge from today forth for as long as life lasts."

-- From "Middle Length Sayings," Translated by
I.B. Horner Pali Text Society, London

Notes
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1. A seven-storied palace is not to be built in one day [Commentary].

2. It is not possible to learn the three Vedas by heart in one day [Commentary]

3. //ganana//. From this profession of his, the distinguishing addition to the brahman's name is derived [Ed., //The Wheel//].

4. //brahmacariyam//. This refers to the pure life of a celibate recluse [Ed., //The Wheel//].

5. //kusala//. Sometimes translated by "salutary, profitable, karmically wholesome." [Ed., //The Wheel//].

6. On these, see //The Wheel// No. 26.

7. //ariya// refers here, according to the //Visuddhi Magga//, to the Enlightened Ones.

8. //accantanittha//. //Accanta// can also mean "utmost, culminating, supreme."

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{3} Vijitasena's Verses
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(Theragatha vv. 355-359)

I shall fasten you, mind, like an elephant at a small gate. I shall

not incite you to evil, you net of sensual pleasure, body-born.

When fastened, you will not go, like an elephant not finding the gate open. Witch-mind, you will not wander again, and again, using force, delighting in evil.

As the strong hook-holder makes an untamed elephant, newly taken, turn against its will, so shall I make you turn.

As the excellent charioteer, skilled in the taming of excellent horses, tames a thoroughbred, so shall I, standing firm in the five powers, tame you.

I shall bind you with mindfulness; with purified self shall cleanse (you). Restrained by the yoke of energy you will not go far from here, mind.

-- Theragatha vv. 355-59, Vijitasena's verses
Translated K.R. Norman The Elders' Verses I
P.T.S. '69

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{4} Discourse on the "Tamed Stage"

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//Dantabhumi-sutta// (Majjhima-Nikaya No. 125)

Thus have I heard: At one time the Lord was staying near Rajagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the novice Aciravata was staying in the Forest Hut. [1] Then prince Jayasena [2], who was always pacing up and down, always roaming about on foot, approached the novice Aciravata; having approached he exchanged greetings with the novice Aciravata; having exchanged greetings of friendliness and courtesy, he sat down at a respectful distance. While he was sitting down at a respectful distance, Prince
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Jayasena spoke thus to the novice Aciravata:

"I have heard, good Aggivessana, that if a monk is abiding here diligent, ardent, self-resolute, he may attain one-pointedness of mind."

"That is so, prince; that is so, prince. A monk abiding here diligent, ardent, self-resolute, may attain one-pointedness of mind."

"It were good if the reverend Aggivessana were to teach me //dhamma// as he has heard it, as he has mastered it."

"I, prince, am not able to teach you //dhamma// as I have heard it, as I have mastered it. Now, if I were to teach you //dhamma// as I have heard it, as I have mastered it, and if you could not understand the meaning of what I said, that would be weariness to me, that would be a vexation to me."

"Let the reverend Aggivessana teach me //dhamma// as he has heard it, as he has mastered it. Perhaps I could understand the meaning of what the good Aggivessana says."

"If I were to teach you //dhamma//, prince, as I have heard it, as I have mastered it, and if you were to understand the meaning of what I say, that would be good; if you should not understand the meaning of what I say, you must remain as you are: you must not question me further on the matter."

"Let the reverend Aggivessana teach me //dhamma// as he has heard it, as he has mastered it. If I understand the meaning of what the good Aggivessana says, that will be good; if I do not understand the meaning of what the good Aggivessana says, I will remain as I am; I will not question the reverend Aggivessana further on this matter."

Then the novice Aciravata taught //dhamma// to Prince Jayasena as he had heard it, as he had mastered it. When this had been said, Prince Jayasena spoke thus to the novice Aciravata:

"This is impossible, good Aggivessana, it cannot come to pass that a monk abiding diligent, ardent, self-resolute, should attain one-pointedness of mind." Then Prince Jayasena, having declared to the novice Aciravata that this was impossible and could not come to pass, rising from his seat, departed.

And soon after Prince Jayasena had departed, the novice Aciravata approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the novice Aciravata told the Lord the whole of the conversation he had with Prince Jayasena as far as it had gone. When this had been said, the Lord spoke thus to the novice Aciravata:

"What is the good of that, Aggivessana? That Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, burning with the fever of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realize that which can be known by renunciation, seen by renunciation, attained by renunciation, realized by renunciation -- such a situation does not exist. It is as if, Aggivessana, among elephants or horses or oxen to be tamed, two elephants, two horses or two oxen are well tamed, well trained, and two are not tamed, not trained. What do you think about this, Aggivessana? Would these two elephants or horses or oxen that were to be tamed and that were well tamed, well trained -- would these on being tamed reach tamed capacity, would they, being tamed, attain a tamed stage?"

"Yes, revered sir."

"But those two elephants or horses or oxen that were to be tamed but that were neither tamed nor trained -- would these, not being tamed, attain a tamed stage as do the two elephants or horses or oxen to be tamed that were well tamed, well trained?"

"No, revered sir."

"Even so, Aggivessana, that Prince Jayasena, living as he does in

the midst of sense-pleasures ... should know or see or attain or realize that which can be known and realized by renunciation -- such a situation does not exist. It is as if, Aggivessana, there were a great mountain slope near a village or a market-town which two friends, coming hand in hand from that village or market-town might approach; having approached the mountain slope one friend might remain at the foot while the other might climb to the top. Then the friend standing at the foot of the mountain slope might speak thus to the one standing on the top: 'My dear, what do you see as you stand on the top of the mountain slope?' He might reply: 'As I stand on the top of the mountain slope I, my dear, see delightful parks, delightful woods, delightful stretches of level ground delightful ponds.' But the other might speak thus: 'This is impossible, it cannot come to pass, my dear, that, as you stand on the top of the mountain slope, you should see . . . delightful ponds.' Then the friend who had been standing on top of the mountain slope having come down to the foot and taken his friend by the arm, making him climb to the top of the mountain slope and giving him a moment in which to regain his breath, might speak to him thus: 'Now, my dear, what is it that you see as you stand on the top of the mountain slope?' He might speak thus: 'I, my dear, as I stand on the top of the mountain slope, see delightful parks ... delightful ponds.' He might speak thus: 'Just now, my dear, we understood you to say: This is impossible, it cannot come to pass that, as you stand on the top of the mountain slope, you should see delightful ... ponds. But now we understand you to say: 'I, my dear, as I stand on the top of the mountain slope, see delightful parks ... delightful ponds.' He might speak thus: 'That was because I, my dear, hemmed in by this great mountain slope, could not see what was to be seen.'

"Even so but to a still greater degree, Aggivessana, is Prince Jayasena hemmed in, blocked, obstructed, enveloped by this mass of ignorance. Indeed, that Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realize that which can be known ... seen ... attained ... realized by renunciation -- such a situation does not exist. Had these two similes occurred to you, Aggivessana, for Prince Jayasena, Prince Jayasena naturally would have acted in the

manner of one having trust in you."

"But how could these two similes for Prince Jayasena have occurred to me, revered sir, seeing that they are spontaneous, that is to say to the Lord, and have never been heard before?"

"As, Aggivessana, a noble anointed king addresses an elephant hunter saying; 'You, good elephant hunter, mount the king's elephant and go into an elephant forest. When you see a forest elephant, tie him to the neck of the king's elephant.' And, Aggivessana, the elephant hunter having answered: 'Yes, sire,' in assent to the noble anointed king, mounts the king's elephant and goes into an elephant forest. Seeing a forest elephant, he ties him to the neck of the king's elephant. So the king's elephant brings him out into the open. But, Aggivessana, the forest elephant has this longing, that is to say for the elephant forest. But in regard to him the elephant hunter tells the noble anointed king that the forest elephant has got out into the open. The noble anointed king then addresses an elephant tamer, saying: 'Come you, good elephant tamer, tame the forest elephant by subduing his forest ways, by subduing his forest memories, and aspirations and by subduing his distress, his fretting and fever for the forest, by making him pleased with the villages and by accustoming him to human ways.'

"And, Aggivessana, the elephant tamer, having answered 'Yes, sire,' in assent to the noble anointed king, driving a great post into the ground ties the forest elephant to it by his neck so as to subdue his forest ways ... and accustom him to human ways. Then the elephant tamer addresses him with such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the manyfolk, liked by the manyfolk. And, Aggivessana, the forest elephant, on being addressed with words that are gentle ... liked by the manyfolk, listens, lends ear and bends his mind to learning. Next the elephant tamer supplies him with grass-fodder and water. When, Aggivessana, the forest elephant has accepted the grass-fodder and water from the elephant tamer, it occurs to the elephant tamer: 'The king's elephant will now live.' Then the elephant tamer makes him do a further task, saying: 'Take up, put down.' When, Aggivessana the king's elephant is

obedient to the elephant tamer and acts on his instructions to take up and put down, then the elephant tamer makes him do a further task, saying: 'Get up, sit down.' When, Aggivessana, the king's elephant is obedient to the elephant tamer and acts on his instructions to get up and sit down, then the elephant tamer makes him do a further task; known as 'standing your ground': he ties a shield to the great beast's trunk; a man holding a lance is sitting on his neck, and men holding lances are standing surrounding him on all sides; and the elephant tamer, holding a lance with a long shaft, is standing in front. While he is doing the task of 'standing your ground' he does not move a fore-leg nor does he move a hind-leg, nor does he move the forepart of his body, nor does he move the hindpart of his body, nor does he move his head, nor does he move an ear, nor does he move a tusk, nor does he move his tail, nor does he move his trunk. A king's elephant is one who endures blows of sword, axe, arrow, hatchet, and the resounding din of drum and kettle-drum, conch and tam-tam, he is (like) purified gold purged of all its dross and impurities, fit for a king, a royal possession and reckoned as a kingly attribute.

Acquisition of faith
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"Even so, Aggivessana, does a Tathagata arise here in the world, a perfected one, fully Self-Awakened One, endowed with right knowledge and conduct, well-farer, knower of the worlds, the matchless charioteer of men to be tamed, the Awakened One, the Lord. He makes known this world with the //devas//, with Mara, with Brahma, the creation with its recluses and brahmans, its //devas// and men, having realized them by his own super-knowledge. He teaches //dhamma// which is lovely at the beginning, lovely in the middle, lovely at the ending, with the spirit and the letters; he proclaims the Brahma-faring [3], wholly fulfilled, quite purified. A householder or a householder's son or one born in another family hears that //dhamma//. Having heard that //dhamma// he gains faith in the Tathagata. Endowed with this faith that he has acquired, he reflects in this way: 'The household life is confined and dusty, going forth is in the open; it is not easy for one who lives in a house to fare the Brahma-faring wholly fulfilled, wholly pure, polished like a conch-shell. Suppose now that I, having cut off hair
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and beard, having put on saffron robes, should go forth from home into homelessness?' After a time, getting rid of his wealth, be it small or great, getting rid of his circle of relations, be it small or great, having cut off his hair and beard, having put on saffron robes, he goes forth from home into homelessness. To this extent, Aggivessana, the ariyan disciple gets out into the open.

Morality

"But, Aggivessana, //devas// and mankind have this longing, that is to say, for the five strands of sense-pleasures. The Tathagata disciplines him further, saying: 'Come you, monk, be moral, live controlled by the control of the Obligations, possessed of (right) behavior and posture, seeing danger in the slightest faults; undertaking them, train yourself in the rules of training.'

Sense-Control

"And when, Aggivessana, the ariyan disciple is moral, lives controlled by the control ... , undertaking them, trains himself in the rules of training, then the Tathagata disciplines him further, saying: 'Come you, monk, be guarded as to the doors of the sense-organs. Having seen a material shape with the eye ... (//as above, p. 3//) [p.3, paragraph 3]. Having cognized a mental state with the mind, be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskillful states of mind, might flow in. So fare along with its control, guard the organ of mind, achieve control over the organ of the mind.'

Moderation in eating

"And when, Aggivessana, the ariyan disciple is guarded as to the doors of the sense-organs, then the Tathagata disciplines him further, saying: 'Come you, monk, be moderate in eating ... . (//as above, p.

4//) ... abiding in comfort.'

Vigilance
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"When, Aggivessana, the ariyan disciple is moderate in eating, the Tathagata disciplines him further, saying: 'Come you, monk, abide intent on vigilance ... (//as above, p 4//) ... you should cleanse the mind of obstructive mental states.

Mindfulness and clear consciousness
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"And when, Aggivessana, the ariyan disciple is intent on vigilance, then the Tathagata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness. Be one who acts with clear consciousness ... (//as above, p 5//) ... talking, silent.'

Overcoming of the five hindrances
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"And when, Aggivessana, the ariyan disciple is possessed of mindfulness and clear consciousness, then the Tathagata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, in a hill-cave, a cemetery, a forest haunt, in the open or on a heap of straw.' He chooses a remote lodging in the forest ... or on a heap of straw. Returning from alms-gathering, after the meal, he sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him, he, by getting rid of coveting for the world, dwells with a mind devoid of coveting, he purifies the mind of coveting. By getting rid of the taint of ill-will, he dwells benevolent in mind, compassionate for the welfare of all creatures and beings, he purifies the mind of the taint of ill-will. By getting rid of sloth and torpor, he dwells devoid of sloth and torpor; perceiving the light, mindful, clearly conscious, he purifies the mind of sloth and torpor. By getting rid of restlessness and worry, he dwells calmly the mind
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subjectively tranquilized, he purifies the mind of restlessness and worry. By getting rid of doubt, he dwells doubt-crossed, unperplexed as to the states that are skillful, he purifies the mind of doubt.

The four applications of mindfulness

"He, by getting rid of these five hindrances which are defilements of the mind and weakening to intuitive wisdom, dwells contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world. He fares along contemplating the feelings ... the mind ... the mental states in mental states, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world.

"As, Aggivessana, an elephant tamer, driving a great post into the ground, ties a forest elephant to it by his neck so as to subdue his forest ways, so as to subdue his forest aspirations, and so as to subdue his distress, his fretting and fever for the forest, so as to make him pleased with villages and accustom him to human ways -- even so, Aggivessana, these four applications of mindfulness are ties of the mind so as to subdue the ways of householders and to subdue the aspirations of householders and to subdue the distress, the fretting and fever of householders; they are for leading to the right path, for realizing nibbana.

"The Tathagata then disciplines him further, saying: 'Come you, monk, fare along contemplating the body in the body, but do not apply yourself to a train of thought connected with the body; fare along contemplating the feelings in the feelings ... the mind in the mind. . . mental states in mental states, but do not apply yourself to a train of thought connected with mental states.'

Jhana

"He by allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point, enters on and

abides in the second meditation [4] which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

The three knowledges (//te-vijja//)
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1. Recollection of former habitations

"Then with the mind composed thus, quite purified, quite clarified, without blemish, without defilement, grown pliant and workable, fixed, immovable, he directs his mind to the knowledge and recollection of former habitation: he remembers a variety of former habitations, thus: one birth, two births, three... four... five... ten... twenty... thirty... forty... fifty... a hundred... a thousand... a hundred thousand births, and many an eon of integration and many an eon of disintegration and many an eon of integration-disintegration: 'Such a one was I by name, having such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I came to be in another state where such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I arose here.' Thus he remembers divers former habitations in all their modes and details.

2. The Divine Eye
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"Then with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown pliant and workable, fixed,

immovable, he directs his mind to the knowledge of the passing hence and the arising of beings. With the purified //deva//-vision surpassing that of men, he sees beings as they pass hence or come to be; he comprehends that beings are mean, excellent, comely, ugly, well-going, ill-going, according to the consequence of their deeds, the he thinks: Indeed these worthy beings who were possessed of wrong conduct in body, who were possessed of wrong conduct in speech, who were possessed of wrong conduct of thought, scoffers at the ariyans, holding a wrong view, incurring deeds consequent on a wrong view -- these, at the breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, Niraya hell. But these worthy beings who were possessed of good conduct in body, who were possessed of good conduct in speech, who were possessed of good conduct in thought, who did not scoff at the ariyans, holding a right view, incurring deeds consequent on a right view -- these, at the breaking up of the body, after dying, have arisen in a good bourn, a heaven world.

3. Destruction of Cankers: Sainthood
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"Then with the mind composed ... immovable, he directs his mind to the knowledge of the destruction of the cankers. [5] He understands as it really is: This is anguish [6], this is the arising of anguish, this is the stopping of anguish, this is the course leading to the stopping of anguish. He understands as it really is: These are the cankers, this is the arising of the cankers, this is the stopping of the cankers, this is the course leading to the stopping of the cankers. Knowing thus, seeing thus, his mind is freed from the canker of sense pleasures, is freed from the canker of becoming, freed from the canker of ignorance. In freedom the knowledge came to be: I am freed; and he comprehends: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

"That monk is able to endure, head, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech: he has grown to bear bodily feelings which as they arise are painful, acute, sharp, severe,
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wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion [7], he is worthy of oblations, offerings, respect and homage, an unsurpassed field of merit in the world.

"If, Aggivessana, a king's elephant dies in old age, untamed, untrained, the king's old elephant that has died is reckoned as one that has died untamed: And so, Aggivessana, of a king's elephant that is middle-aged. And too, Aggivessana, if a king's elephant dies young, untamed, untrained, the king's young elephant that has died is reckoned as one that has died untamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers not destroyed, the monk who is an elder that has died is reckoned as one that has died untamed. And so of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with the cankers not destroyed, the newly ordained monk that has died is reckoned as one that has died untamed. If, Aggivessana, a king's elephant dies in old age, well tamed, well trained, the king's old elephant that has died is reckoned as one that has died tamed. And so, Aggivessana of a king's elephant that is middle-aged. And too, Aggivessana, if a king's elephant dies young, well tamed, well trained, the king's young elephant that has died is reckoned as one that has died tamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers destroyed, the monk who is an elder that has died is reckoned as one that has died tamed. And so, Aggivessana, of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with cankers destroyed, the newly ordained monk that has died is reckoned as one that has died tamed."

Thus spoke the Lord. Delighted, the novice Aciravata rejoiced in what the Lord had said.

Notes
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1. A hut in a secluded part of the Bamboo Grove for the use of monks
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who wanted to practice striving, //padhana// -- [Commentary].

2. A son of King Bimbisara.

3. //brahmacariyam//: the pure life of a celibate recluse [Ed., //The Wheel//].

4. It is noteworthy that the section on the Four Applications of Mindfulness (//satipatthana//) is here followed by the //second// meditation (//jhana//) without mention of the first. This may either refer to a meditator who, already previously, has attained to the first //jhana//, or, which seems more probable, it is meant to indicate that the intensive practice of Satipatthana which, through emphasis on bare observation, tends to reduce discursive thought, and enables the meditator to enter directly into the second //jhana//, which is free from initial and discursive thought (//vitakka-vicara//). This latter explanation is favored by the facts that (1) in our text, the practice of Satipatthana is preceded by the temporary abandonment of the five Hindrances, which indicates a high degree of concentration approaching that of the //jhana//; (2) in our text, the meditator is advised not to engage in the //thought about// the body, feelings, etc. -- that is, in discursive thinking, which is still present in the first //jhana//. [Ed., //The Wheel//].

5. //asava//.

6. //dukkha//; usually rendered by "suffering" or "ill" [Ed., //The Wheel]

7. //raga//, //dosa//, //moha//.

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{5} Dantika's Verses

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Therigatha vv. 48-50

Coming from noonday -- rest on Vulture's Peak
I saw an elephant, his bathing done,
Forth from the river issue. And a man,
Taking his goad, bade the great creature stretch
His foot: 'Give me thy foot.' The elephant
Obeyed, and to his neck the driver sprang.
I saw the untamed tamed, I saw him bent
To master's will; and making inwardly,
I passed into the forest depths and there
I' faith I trained and ordered all my heart.

-- Verses of the Nun Dantika Psalms of the
Sisters (Therigata v. 48-50) Translated by
C.A.F. Rhys Davids

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{6} The Goad

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Anguttara-Nikaya, Catukka-nipata, No. 113

"Monks, these four goodly thoroughbred steeds are found existing in the world. What four?

"In this case, monks, we may have a certain goodly thoroughbred

steed which at the very sight of the shadow of the goad-stick is stirred, feels agitation (thinking): What task, I wonder, will the trainer set me today? What return can I make him? [17] Here, monks, we may have such a steed, and this is the first sort of goodly thoroughbred steed found existing in the world.

"Then again, monks, we may have a certain goodly thoroughbred steed which is not stirred at the mere sight of the goad-stick's shadow, feels no agitation, but when his coat is pricked with the goad, he is stirred, feels agitation (thinking): What task, I wonder ... This is the second sort ...

"Then again, monks, we may have a certain goodly thoroughbred steed which is not stirred ... at the sight of the goad-stick's shade, nor yet when his coat is pricked with the goad, but when his flesh is pierced, he is stirred, he feels agitated (thinking): What task, I wonder... This is the third sort ...

"Once more, monks, we may have a goodly thoroughbred steed which is stirred neither at the sight of the goad-stick's shade nor when his coat is pricked, nor yet when his flesh is pierced by the goad-stick; but when he is pierced to the very bone, he is stirred, feels agitation (thinking): What task, I wonder, will the trainer set me today? What return can I make him? Here we have such a goodly thoroughbred steed... This is the fourth sort.

"Thus, monks, there four goodly thoroughbred steeds are found existing in the world.

"Just in the same way, monks, these four goodly thoroughbred men are found existing in the world. What four?

"In this case, monks, we may have a certain goodly thoroughbred man who hears is said that in such and such a village or township is a woman or man afflicted or dead. Thereat he is stirred, he feels agitation. Thus agitated he strictly applied himself. Thus applied he both realized in his own person the supreme truth, and sees it by penetrating it with wisdom. Just as, monks, that goodly thoroughbred

steed on seeing the shadow of the goad-stick is stirred, feels agitation, even so using this figure do I speak of this goodly thoroughbred man. Such in this case is the goodly thoroughbred man. This is the first sort ...

"Again, monks, here we may have a goodly thoroughbred man who does not hear it said that in such a village or township is a woman or a man afflicted or dead, but with his own eyes beholds such. Thereupon he is stirred, he feels agitation (//as above//) ... Just as, monks, that goodly thoroughbred steed on having his coat pricked with the goad stirred ... even so using this figure do I speak of this goodly thoroughbred man... Such in this case is ... This is the second sort...

"Then again, monks, here we may have a goodly thoroughbred man who does not hear it said... nor yet with his own eyes beholds a woman or a man afflicted or dead, but his own kinsman or blood-relation is afflicted or dead. Thereupon he is stirred... just as, monks, that goodly thoroughbred steed on having his flesh pierced is stirred... even so using this figure do I speak of this goodly thoroughbred man... Such in this case ... This is the third sort.

"Once more, monks, here we may have a goodly thoroughbred man who neither hears it said ... nor yet with his own eyes beholds ... nor is his own kinsman or blood-relation afflicted or dead, but he himself is stricken with painful bodily feelings, grievous, sharp, racking, distracting, discomforting, that drain the life away. Thereat he is stirred, he feels agitation. Being so stirred he strictly applied himself. Thus applied he both realizes in his own person the supreme truth, and sees it by penetrating it with wisdom. Just as, monks, that goodly thoroughbred steed on being pierced to the very bone is stirred, feels agitation, even so using this figure do I speak of this goodly thoroughbred man. Of such a sort, monks, is the goodly thoroughbred man in this case. This is the fourth sort.

"These, monks, are the four sorts of thoroughbreds among men found existing in the world."

-- From "Gradual Sayings," The Book of the Fours, Translated by F.L. Woodward. (Pali Text Society, London)

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{7} The Chapter on the Mind

(Dhammapada)

Just as a fletcher straightens an arrow, so does the wise man straighten his mind which is fickle and unsteady and difficult to guard and difficult to restrain. (33)

Just as a fish taken out of its watery abode and cast on the land, quivers and throbs, so does the mind. (Hence) should the realm of Passions be shunned. (34)

It is good to restrain the mind which is difficult to subdue and is swift-moving and which seizes whatever it desires. A mind thus tamed brings happiness. (35)

Difficult to grasp and extremely subtle is the mind, seizing on whatever it desires; let the wise guard it. A guarded mind brings happiness. (36)

This mind wanders afar, is solitary, formless, and rests in the cave (of the heart). Those who subdue it are freed from the bonds of Mara. (37)

He whose mind is not steadfast and who knows not the Good Teaching and whose faith wavers, the wisdom of such a man never becomes perfect. (38)

He whose mind remains untouched by lust, and unaffected by hatred, and who has discarded both good and evil, for such a vigilant one there is no fear. (39)

Knowing this body to be as fragile as a clay pot and fortifying this mind like a well-fortified city, let a man fight Mara with the sword of wisdom; and let him guard his conquest and remain unattached (to it). (40)

Ere long alas! will this body lie upon the earth, unheeded and lifeless, even as a useless log. (41)

Whatever an enemy may do to an enemy or a hater to a hater, an ill-directed mind would do one a greater injury. (42)

Neither mother nor father nor any other relative can do a person greater good than what his well-directed mind can do. (43)

-- Dhammapada, Citta Vagga (Translated by Bhikkhu Buddarakkhita)

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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1983
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DATE OF DHARMANET DISTRIBUTION: July 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)
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"WHAT IS TANTRA?!"
RIDING THE WISDOM TIGER

Introduction:

From the beginning of time there have been those rare women and men who, following their hearts great yearning, have answered the existential question of birth and death with realization of who they truly are - who we all are. Pranama is such a one. He invites, cajoles, dares us to join the dance. Read his words, let them enter your heart and smash the taboo against unreasonable happiness. The flame of being is passed from master to disciple in the great silence of the heart - these words are an engraved invitation.

R. F.

"What is Tantra?"
an interview with Tantric Master Prem Pranama

This interview occured in the summer of 1994. The interviewer, Ralph Abrams, has been a spiritual seeker for the last 25 years. He has worked with Swami Muktananda, Nisargadatta Maharaj, Chagdud Tulku, Nagkpa Chogyum, Native American teachers and currently lives in the Crazy Cloud Hermitage where he studies the Tantric path with Pranama.

R: The word Tantra is thrown around quite a bit in spiritual circles these days, and it often means very different things. I'd like to start off with the simple question: What is Tantra?

P: Tantra is the hot blood of spiritual practice. It smashes the taboo against unreasonable happiness; a thunderbolt path, swift, joyful, and fierce. There are many different types of paths. Some touch you like a gentle spring rain, but Tantra is the wild summer thunder storm churning with creation, destruction, bliss and emptiness. Tantra is a wild mother tiger - if you approach her with right motivation, right

intention, and integrity, she'll suckle you at her breast; but if you come to her in a sloppy way, she'll rip apart your body-mind, eat you for dinner, and shit out what's left.

R: Wow! I think that this sense of joyful abandon and the force and bliss you've described would make the Tantric path attractive to many people. Plus the fact that it is known to be a very swift path to enlightenment.

P. Swift, yes. But the Tantric Vajrayana path is complex and can be dangerous. It requires a strong, well integrated sense of self prepared through careful preliminary practice. Otherwise it is possible for the practitioner to make gross errors in judgment. On the Tantric path, it is perhaps easier to become the ultimate form of egohood and delusion than it is to become free. You can start off intending to liberate the tyranny of ordinary appearance into primordial awareness and end up crystallizing the ego into diamond-hard delusion. There is no authentic Tantra without profound commitment, discipline, intelligence, courage, and a sense of wild, foolhardy, fearless abandon.

R: Why is that? And why foolhardy abandon?

P: Foolhardy because the path is for gamblers. There is a beautiful Rumi poem which speaks to this from the Sufi tradition.

"Love is reckless; not reason. Reason seeks a profit. Love comes on strong, consuming herself unabashed.

Yet in the midst of suffering love proceeds like a millstone, hard surfaced and straight forward.

Having died to self interest, she risks everything and asks for nothing. Love gambles away every gift God bestows.

Without cause God gave us Being; without cause give it back again. Gambling yourself away is beyond any religion.

Religion seeks grace and favor, but those who gamble these away are Gods favorites, for they neither put God to the test nor knock at the door of gain and loss"

(translation by Edmund Helminski)

Tantra takes the jump into crazy wisdom by eliminating even God from the equation, leaving only the mystery with no ultimate attempt to define it. This is a path for those whose hearts are so wild that they are ready to throw it all away on a hunch, for an intuition.

Discipline, courage, hard work and intelligence are required because that is what any quest of the heart demands. Tantra, which molds the power of creation and ego into skillful means cutting through delusion, requires careful preparation. We don't expect someone who just wants to play around now and then on a keyboard to become a concert pianist. We don't expect someone to be able to get up off the couch one day and run a four minute mile. Great tasks require great effort.

With Tantra we are taking the mind and body as cauldron, feeling, ego, elements and world as alchemical ingredients, and imagination informed by divine power as catalyst; and we are accomplishing the great magical task of alchemical transformation. The base metal of dualistic view becomes the infinitely valuable gold of pure and luminous awareness. Tantra is a path of tremendous power. This power is not easy to use without getting burned by it. Yet, at the same time, it is a path of great joy.

If you're going to use poison, pleasure, and personality as the path, you have to be careful not to auto-destruct. In working with an advanced sadhana (practice) such as Vajrakilaya, which is central to our lineage, powerful energies of psyche, nature, and the subtle realms are harnessed. When such a powerful sadhana is introduced into one's system through authentic empowerment, it is not something to be taken lightly. Let's say you re going to bring anger into the path. It's a razor's edge between liberating anger into the wrathful compassion of mirror like wisdom and just becoming an arrogant, self-righteous prig. With Vajrakilaya, either you are actually transforming your mind stream into this wisdom-being of great wrath and power, or you are just dressing up your egoistic anger in the deitie's clothes. If Tantra is misused, the divine becomes a demon.

When you work with the Tantric path, you are playing with a live wire. It s charged not with electricity, but with the power behind creative force. Tantric sadhana deconstructs and constructs reality, as play, until the essence of reality becomes obvious. Through the sadhanas, private non-realities interface with the public non-reality until you realize the true nature of both. You use illusion to cut through illusion.

R. I am not sure I understand what you mean by public and private non-realities. Are the images, energies, and beings worked with in the practices real or not? Could you elaborate on that bit?

P. The basis of all this lies in an understanding of Dharmakaya and sunyata, "the realm of essence" and "emptiness". The Dharmakaya is not a place or even a state of being or consciousness. Dharmakaya is the field of pure potential, which is exploding into actualized energy and matter at every moment. Each object or thing, even in its "thingness", is still in essence characterized by this field of potentiality. In other words, each "thing" is empty of permanent characteristics; its characteristics share the quality of pure dynamic potentiality and are always tending towards the expression of that potential via constant change and transformation.

All worlds and fields of perception explode from this pure potentiality, which is also pure awareness or emptiness. This essence, this emptiness, is unspeakable and is not any thing at all. And yet it is the dynamic matrix from which all of this (waving his arm about the room) arises, and of which all of this is a presentation, and into which all this returns.

This explosion of essence creates fields of energetic perception. This energy is conditioned into forms by the play of cause and effect. These forms are our world and our self. The world, and all worlds, are coincident with the essence of awareness, which is birthless and deathless and utterly free of the implications of form and limit. The manifest world is not other than essence, but essence is not limited to the shape or conditions of the manifest worlds. One might say that the world and all worlds are held together as form by the conditioned and habitual intent of consciousness. Our particular world is held together by the intent of human beings. The worlds of

other beings are held by the force of their conditioned intent.

The structures of existence are not "real" in any ultimate sense. They are public non-realities, playful dreams shaped out of essence and molded in form. They are the radiance of pure potentiality, momentarily given shape by intent and held in a seemingly cohesive pattern by karma or patterned habitualized consciousness. A Tantric yogi shatters the tyranny of ordinary appearance - the forgetting of how things took on their seemingly real forms - by molding new structures of existence - private non-realities.

We are not talking here about "creative visualization" in the sense generally used. Imagination is, generally, simply mind forms within the public non-reality. We are talking about the actual deconstruction of the building blocks of reality and reconstruction of alternatives. Both public and private non-realities are conditioned forms of consciousness. By enacting the process of creation and destruction in the private non-reality the unquestioned authortiy and permanence of the public non-reality is undermined. Through the process of advanced Tantric sadhana one is able to recognize the ground of intrinsic awareness within all conditioned forms. This realization allows one to live as intrinsic awareness and recognize all arising as ornaments of that awareness.

The idea of Tantra is not identification with endless new conditioned forms of awareness and color. The point is to slip between the cracks into the matrix of pure potentiality itself. The goal is not achievement of unusual states it is to recognize your primordial intrinsic nature in all appearence. Then all appearance has the single taste of bliss and wisdom. That's not the end either it's the beginning of endless play.

R. That goes quite a bit beyond the general view of Tantra as merely a way of advanced self-help rather than a profoundly magical or transcendental practice. But isn't it also true that Tantra (in this radical form) works with the ordinary emotions and everyday problems?

P. There are no ordinary emotions and everyday problems. That's the point. Being is the natural luminous quality of this matrix of pure potential and Being presents itself in the play of existence. The

bliss-mad radiance of pure awareness plays in the colors of Being. The world and your own body, your mind and your energies are nothing other than the natural communicative thrust of limitlessness. There is absolutely nothing ordinary about anything.

When the colors of Being are read through the distortions of dualistic view, they appear as emotions and confusion, and one is bound in the tyranny of ordinary appearance. Being freed from distorted view plays as feeling and clarity in the wild and raucous romp of manifestation. When the true nature of every event is recognized, even the most seemingly mundane moment will hold such great beauty that it will shatter the mind.

Tantra's power lies in its ability to recognize the poisons of ego as distortions of the qualities of enlightenment. The practices transform these distortions or, depending on one's capacity, spontaneously liberate dualistic distorted view into its own true nature. For Tantra the stuff of body, emotion and mind, ordinary emotions and events are the essential ingredients needed for the alchemical transformation of distorted view into Buddhahood.

R. You mention Being's appearance as a play of colors, and that intrigues me. So often Being is described as clear light or white light. Non-dual realization seems to be a one dimensional and one flavor thing, whereas this seems to have depth.

P. Light broken open by a prism displays the colors that are always its nature. Its essence is clear light and its nature is to manifest as the colors of the rainbow. Pure awareness is completely transparent like a sheet of glass. But when broken open, it displays the rainbow of colors or flavors that are the substance of manifestation. Pure awareness and the colors of Being are not in opposition or even in any way two. They are aspects of singleness. So many spiritual paths inherently, though often subtly, negate world, body, and existence. They are always seeking to get elsewhere into the "light" failing to recognize that all is light.

Spiritual systems often misinterpret bondage as resulting from being in form rather than from wrong view. Because of this, they wrongly assume that enlightenment means to be abstracted out of form into subtle realms or "pure" awareness. These spiritual systems try to

negate form and dissolve, or return, into the pre-form matrix of pure potentiality. This is possible and that radical act of transcending form is most blissful - but it is not enlightenment. Form and formless are not two; they are a single mystery. These systems are spiritualized forms of the dualistic delusion. Tantra, which in its true form is Advaitic (or non-dual), transcends this limitation. Tantra is wisdom gone wild embracing the totality of what is.

With Tantra you are not getting somewhere; you are just waking up to the true nature of things as they are. The colors inherent in clear light are not other than the light. The display whereby Being presents its limitless mystery is not other than the birthless and deathless pure mystery from which Being comes..

R. It's interesting that you mention Advaita. I recently read Poonjaji, an Advaitic master. He advocates no practice. Form is illusion and every action by the illusory self adds to unenlightenment. What do you think of that.

P: Well, I have great respect for the traditional forms of Advaita. I have always been intimately connected with Ramana Maharshi, and the path that I teach is "Advaitic Tantrayana". On the other hand, there are some serious problems and limitations with the talking school of Advaita versus the various practice schools such as Tantra.

R: What do you mean by "talking school"?

P: Talking schools are those that understand that delusion is only an illusion and all that you need to do is understand the illusion to be free of it. Because all you need to do is understand, then all I need to do as master is explain the truth to you, and all you need to do is listen and you will "get it". The problem is that this is a superficial grasp of understanding. Understanding in the talking school is considered a primarily mental act. I talk; you listen. In truth understanding is a whole body act. You must understand with the cells of your body, your mind and your feelings. Listening involves a profound action of the entire self. This action is what practice is. Spiritual practice is the act of listening to the teaching with

the whole body.

There are fundamental differences between a teacher, even an awakened one, and a master. Poonjaji is a teacher. He speaks about Truth very nicely, though he suffers a bit from the delusion of viewing form as illusion rather than presentation of the formless. Due to this he lacks the skillful means needed to deal with the actual roots of delusion. He lacks the skillful means to communicate with the whole bodily being rather just the mind. In a recent interview he said that he teaches the pure Truth - some get it, some don't, and he doesn t know why. That's the difference between a teacher and a master: A master knows why and can deal skillfully with the causes. A master is willing to deal with delusion on its own ground if necessary. He or she is willing to take on the dragon in its cave, even if the dragon is only an illusion.

The teachers of the endless talk no practice school go on to say "open your eyes and see the beautiful sunset. You do not need to do anything, add anything to yourself. Just open your eyes". While it is true that you don't need to add anything, the problem is that your eyes are shut and you are wearing a blindfold. You open your eyes and see nothing. These teachers do not see you because they are too busy admiring their own "non-dualism".

The teachers of the Advaita talking school do in fact give practices. They give the very difficult practice of pre-verbal inquiry which works once you have taken off your blindfold. But until then it leaves you stranded. All too often people make sense of the words and develop conceptual enlightenment. You understand the description of the sunset so well that you think you are seeing it, even though you are still wearing a blindfold and have your eyes closed. People in this condition even go on to become teachers of the talking school, endlessly describing the imagined sunset to others. I am sure that it is based on my Tantric predilection for wisdom gone wild, my delight in manifestation, but I often find these Advaitic teachers a little prissy. They are unable to enjoy the game, unable to enjoy the madness and wildness of existence. There is no space for non-dual dualism in their non-dualism.

R: That clears up some confusion about Advaita which I hadn't quite been able to put into words. You mentioned Ramana Maharshi. As I

understand it your path was not originally Tantric. I would be interested in hearing about how you evolved into this style of practice and teaching. What led you to awakening and to teaching the way that you do?

P: My introduction and initiation into the world of Tantra began with a naked menstruating woman in the University of Michigan's graduate school library. She danced and sang and placed her bleeding cunt over my mouth and I drank from that source the nectar of immortality, the liquid union of bliss and emptiness. She was the Vajra Dakini Yeshe Tso-gyal, Mother of my true life. But that is the end of the story and was not planned, asked for, or expected. For most of my spiritual journey I had nothing to do with Tantra nor wanted to.

My own spiritual work began in the Gurdjieff system. Gurdjieff was influenced by Tantric teachings though more strongly influenced by the Sufi schools. In his system I found a concrete practical method for working with the habitual conditioning of my body, mind, and emotions. I got to see myself without any veneer. It was in this school that I began to truly crystallize the wish to grow and forge it into a center of gravity that could begin to pull the unintegrated parts of the self into a unified whole.

After some time I began to find that certain axioms on which the work depended were, for me, limited in their view. Given the lack of anyone I considered a true Master, I resumed my search for a system that could take me farther. I visited many different teachers and communities, read enormous amounts, and engaged in a variety of rather extreme experiments on myself. Eventually I encountered the work of the enigmatic and rascally Master Osho. My meeting with Osho, who was called Bhagwan at that time, awakened my heart into intense ecstasy and devotion. It also began a long period of powerful visionary experiences that centered on the Virgin Mary and the Goddess Kali.

For me devotion was an instant and natural though hard path often filled with confusion. My heart exploded in love. The Guru is the trigger. The Guru is the object that the devotee uses as an excuse to slip through the boundaries of ordinary feeling. I learned, in a trial by fire, that irresponsible devotion to the master always ends in serious suffering. In other words the Guru ain t your daddy, the Guru is an introduction to your own nature. What is most important is that

I did learn, and over time the love that Bhagwan awoke in me matured into non-dual inquiry.

One day all the energy that had been pouring outward in love for five years simply stopped and began to move inward. This process was fundamentally Ramana Maharshi's question "Who am I"?. Who is the one who experiences all experience? This process cuts through all hierarchy of "higher" or "lower" experience by cutting to the root of all experience. Each time I sat down it was like a vortex of energy moving into expanding fields of silence. I would feel this vortex and rest in it. It would draw me into deeper and deeper states of silence from where I would engage pre-verbal inquiry. What had been ecstasy and love before was now recognized as a womb-like place of silence.

When I started the meditative phase of my practice, all the visions stopped short. Previously they were explosions of love, and they kind of rode on the outflowing energy of devotion, my interest in them fueling their appearance. Very late in the silent phase of practice, several months before my own awakening, a new series of visionary experiences began. Visions of Yeshe Tso-gyal, Queen of the Lake of Awareness, Mother of Pure Pleasure. These visions exploded from the depths of emptiness and silence.

One morning, after I had finished my practice, I went to the library to study Sufi texts. I was reading two volumes of Rumi's works. As I was walking towards the library, I had a feeling that was familiar from previous visionary experiences. It was an intense pleasurable sensation that pushed out from the center of my body, from my heart, towards my skin, though this time it seemed to open forth from silent space. I felt giddy and drunk. I looked up and for a moment I could swear I saw the outline of a dancing woman standing in the air above the library. She was huge! Maybe three hundred feet tall.

The vision lasted for a second, and I went in and began reading on the nearly deserted fourth floor. The longer I sat, the more intense this vibration became. I knew this process very well, and I knew it would lead to a feeling of such intensity, that the ordinary world around me would black out. This feeling of ecstatic drunkenness gets stronger and stronger as if it's resonating more and more swiftly through the entire body. At a certain point visionary experience outshines the "ordinary" world.

I found myself in a cemetery. A woman approached. She was naked, except for some bone ornaments. She was singing and dancing a tune of haunting melody, which I later discovered was the mantra of her consort Padmasambhava: Om Ah Hung Vajra Guru Padma Siddhi Hung!

I was entranced, simultaneously with ecstatic love and an absolute feeling of overwhelming sexual desire so strong that I was sure I would die from it. She danced around me and then swiftly stood directly in front of me placing her genitals over my face. Her vagina was over my mouth, there was blood flowing from it, and I drank this blood deeply in an unending flow. I could feel it coursing through my body like liquid heat. Suddenly the vision disappeared. I got up and went home - well, actually, I think I first went and had a chocolate chip cookie. This began a period of what my wife and I refer to as the "drooling in the living room" period. I spent close to a month, mostly sitting in a rocking chair in our living room unable to function because the force of Bliss that was flowing through my body was so overwhelming. I was also unable to speak about what was happening.

R: You have a very understanding wife.

P: Yes. Without her I cannot imagine what would have happened to me during this time. These experiences awoke in my mind and body such intense unending bliss and latent neurotic traces of such force that it was unbelievable. Feelings of every kind of distortion, rage, anger, lust, grasping, aversion. I am sad to say that I did a fair amount of acting out on these before any balance was restored, causing suffering to myself and others. Needless to say, this was a very trying time for our marriage.

One of the things that happens in spiritual practice is that the subtle aspects of our ego, the seed essences of ego, hide within our own practice. If you are lucky enough, at some point the bliss force of the divine will force these out into the open.

So it wasn't all just bliss. It was an encounter with the ugliest sides of myself and the most beautiful. The whole picture. The visions, on a daily basis, kept arising. By and large they involved an experiment in mixing states of bliss with my previous practice of self inquiry and the feeling of silent emptiness. Bliss wed to emptiness produces tremendous power and that's what was being

introduced at this point.

R: I can see the evolution of you path from Gurdjieff's very concrete self work into the devotional relationship with a master and mystical states and that leading into silence and inquiry. It seems kind of like this Tantric part was finishing you off. So did this practice lead to your realization?

P: This was all going on without any conscious volition at all. I was continuing Advaitic non-dual self inquiry with all the force I could: Who is the one experiencing this? And if I had actually been able to stop these experiences I probably would have, because they were distracting me from inquiry as well as provoking some pretty stupid behavior in my ordinary life. Luckily, the power of the Dakini, the wisdom woman, was so much greater than my piddling efforts to prevent it. But as these experiences continued in the body, mind and emotions I continued my inquiry.

The awakening came as a result of this practice mix. The mind of bliss is capable of penetrating much more deeply into truth. Happiness, bliss and pleasure inspire a radical kind of courage. Without it no one would leap into that sky of deathlessness and selflessness. Without the bliss force no one would be such an idiot as to throw their life away on a hunch. Realization itself is beyond any and all experience. It is, however, not exclusive of experience or even rejecting of it; it is all-inclusive. After awakening one is restored to absolute and endless humor.

R. So how did your teaching work begin and where did the Tantric transmission figure in that?

P. Several months after Awakening, a friend of my wife's, feeling the difference in me, asked if I would help her with her spiritual practice. I agreed, and several months later more friends of our family asked if I would work with them. My teaching began very slowly and gradually. In the beginning, what I taught was non-dual inquiry, because it seemed the most direct. What I realized over time was that the practice of inquiry and also the natural practice of devotion toward the formless divine is ineffective in most people's lives. It

doesn't carry with it the skillful means to work with the obscurations and defilements - the gross and subtle neuroses - that prevent people from realizing their own nature of bliss and awareness in perfect union.

The Advaitic practice that I was doing was extremely similar to the Dzogchen or Ati Yoga teachings of the Nyingma lineage. It was through the Advaitic practices that I was able to reconnect.

One of the most amazing things about Padmasambhava, Yeshe Tso-gyal's Guru, was his recognition that there were many teachings that would need to be re-discovered at a later time. He and Yeshe Tso-gyal wrote the practices down and hid them in the elements and in the pure nature of awareness - in the mind stream of his disciples. This is the true origin of my connection to Tantra. Padmasambhava created what is called a Mind Mandate Seal and hid teachings on Tantra's skillful means like a timed-release capsule. When my own practice matured to the point where it was appropriate this force of wisdom opened. The force, power and bliss of it was released also, even though I had completely forgotten this connection.

R: So you really didn't have any contact with Tibetan lamas, or the Nyingma (Padmasambhava's) lineage, yet your teaching is very much influenced by Tantra and you recognize Padmasambhava as your root Guru. Without any contact with the lineage, you're kind of a wild card as a teacher.

P: (Laughing uproariously) Yeah, I am a wild card as a Tantric Master. But even wilder than this crazy connection with Tantra is that I am free. Free of birth and death, fear, anxiety, worry. Free beyond being and non-being. Free to do anything. And I just might - and it's a wonderful thing!

A wild card like me who has awakened into and embodied the heart of Tantric practice is unique in terms of the trans-cultural migration of Tantra to the West. Padmasambhava was a wild guy because he was the freedom and bliss of this mysterious reality. Those who awaken to their true nature are the same one - though in their own unique appearance. As Tantra develops in this culture, many aspects of its form are going to have to change. At the same time this must be done

in such a way as to not damage the teachings. This is a job of great delicacy. These changes need to be done by someone who stands outside the traditional lineages yet respects the heart drop of the teachings with extreme reverence..

All Tantric practice originates from Pure Vision revelation. Tantric practices in the Buddhist form originate from the Sambhogakaya, or the Visionary Bliss Realm of reality. An advanced practitioner can receive teachings from this source though it is very rare. An awakened master is this realm - it is an aspect of their body.

It is certainly reasonable to be skeptical, and I ask my students not to accept anyone's teachings on blind faith, but to test them in the laboratory of their own body/mind. The faith needed to have a Tantric relationship to a Spiritual Master has to develop over a long period of time. You can't simply jump right into it. There must be testing on both sides - time and deeds. I certainly am mad by any standard. You and I don't live in even remotely similar worlds. I know the universe to be my body, time itself to be my subtle form, and the sky of deathless awareness to be my mind. My interest now is to spark this awakening in others, not to have them fixate on me. That would only destroy their growth and in the long or short run cause them to hate me. We all hate what we are dependent on - no one likes to be a slave.

You should take a little time before hopping into the Dharma bed because once in it there really is no such thing as safe sex. Think about it as carefully as you would a marriage partner. It can take years.

There is a safety catch: You don't receive advanced Tantric practices in the beginning anyway. You begin with the pre-preliminary practices, which in our community are a series having to do with developing stability in body, mind and emotion at the ordinary psychological level. You can use the traditional meditations on loving kindness, and exchanging oneself for others. These styles of meditation work very deeply. At the same time, I might suggest that somebody seek out therapy, or work in a Twelve Step program.

If you are obsessed with anxiety, fear, worry, comparison, shame, self doubt, body doubt, sex doubt, then those things become your center of gravity. The constant effort to compensate for the

pain of neurosis saps you of the joy of ordinary life and the energy for spiritual evolution. In this state of being, people try to replace the work neededto develop an authentic center of gravity with the Master or God - as if some external could be it for you. This must be outgrown.

Next there are the extraordinary Tantric preliminaries involving Prostrations, Vajrasattva practice, Mandala practice and Guru Yoga. These are fairly traditional. This is not an assembly line to enlightenment. Each person s path is unique and possibly very different from this description. There are people in our community who never work with the Tantric path at all, who work along other lines. The extraordinary preliminaries however are profound psycho-transformational methods weaving together body, emotion, energy and mind to awaken latent potential.

During this phase and after the preliminaries are finished students begin to work with the energies of diety yoga and the radical practices of Advaita and Mahasanti. Another way I work with my students is to send them to the best of the living masters from the traditional lineages. This broadens their view and them to test my teaching, my style of teaching, and the authenticity of my transmission in the context of those who are commonly acknowledged to be Tantric Masters. Three wonderful Masters I send my disciples to are Chagdud Tulku, Lama Tharchin, and Nkgapa Chogyam.

R: It doesn't sound like you're shy about letting your students go out and experience other Masters.

P: Absolutely not!

R. That seems a bit unusual. Most people have a great fear of Gurus entrapping them in dependency relationships. Sending disciples to other masters seems like it would help cut through that.

P. It is necessary for two reasons. One is that it cross-pollinates the lineage. This is one of the beautiful things about Tantra. You need the foundation of more than one master. You need to receive the special energies of transmission and empowerment from a variety of skillful masters. This cross-pollinates, just like in gardening; it

creates a stronger plant. There is one Guru in your heart and many in the world. It is up to each person to figure out who their heart connection is with.

The other reason is, I am a wild card as far as Tantric teachings go. I claim the authority to teach Tantra based on my own radical awakening into non-dual awareness and my own Mind Mandate Transmission from Padmasambhava. Such claims could easily be made by any idiot - and often are. I want my students and disciples to have a strong ground on which they can evaluate me and decide where our connection will go. I would like my students who do Tantric practice to be able to work with other masters so that they can come to a greater degree of understanding of my work when evaluated in the context of the traditional tantric practice.

R: It seems to me that there is a lot of information and books written about sexual Tantra, and certainly more people are interested in that than in other forms of Tantra. Perhaps they are seeking this bliss courage that you mentioned earlier. Do you think that people practicing sex yoga are by and large serious Tantric practitioners?

P: Well, there's no point in judging other peoples' spiritual paths. If your path is not authentic over time that becomes clear. Traditionally, the use of sexuality in Tantra comes at a very developed stage of the path. There is no sexual Tantra if one has not transcended desire. Certainly a lot of people are trying to explore and play with sexual energy, and that is great, and they are relating it to the word Tantra because Tantra uses sexuality as part of the path. We live in a seemingly open and permissive culture that actually is very uptight, prudish and provincial. We hype neurotic sense stimulation in order to sell everything from shampoo to cars. Underneath, there is fear of everything genital.

Tantra, however, is not about sexuality. It is about enlightenment. Compared to the bliss force of your true nature, the pleasure of orgasm is pretty puny. The teachings can be used to bring a certain degree of ordinary balance to the psyche, including openness about sexuality. That's a very good thing but let's not stop at the doorway!

R: Enjoying Tantra for the psychological help is good but no

substitute for radical absolute spiritual liberation.

P: Right.

R: You emphasize community and that is very interesting to me. I find that many people these days want their practice to be a personal and private part of their life. Relationships are hard and spiritual practice is hard mixing the two seems like it could ease up the process or complicate it.

P: For spiritual practice, community is of vital importance in our culture. In traditional cultures the shock that broke one out of complacent patterns came from moving out of a community that had been the center of one s life. In our culture, we have just the opposite senario. The shock here is brought about when people move into community from the isolated lives that our culture creates. This was central to the Gurdjieff system and very powerful.

R: That sense of isolation we have as a culture is very sad.

P: It is very sad - heartbreaking! As you grow and mature in sadhana you need to test your growth in daily life, in job, in relationship, and in the community of other practitioners. There are of course exceptions to this, people who need solitude for their practice to grow strong, and there are practices which require prolonged solitude for accomplishment. Right now I am discussing with the community the formation of a Hermitage center for long term intensive retreats. This is very important if we re going to actually manifest the higher levels of practice and destroy the tyranny of ordinary appearance.
We must be careful that the higher and highest levels of Tantric practice do get transmitted. The loss of these great methods is a real danger. There is a danger to the traditional forms of Tantra because the cultures of Tantric practice are being decimated by war or westernization, the cult of scientism. I think in our culture there is a different threat: That the deeper levels of practice will not be reached to begin with. In our culture the threat is that Tantra will be stillborn. Practitioners will have to break through the cult of TV. mentality and mediocrity into the dignity of their Vajra natures

if Tantra is to take root here and flower in its fullness.

R: There might not be enough students who have the basics down and then move into the deeper levels of practice.

P: Right. As Tantric practice takes root in our culture it is important that there be an understanding of the vastness of possibilities that Tantra offers. Waking up into the bliss-mad realm of the perfect union of perception and pure pleasure is really quite something. It is better than what people are dreaming up in the sex workshops.

For one who is awake, the relationship to the world, to the elements, is completely different than for anybody else. We have to be able to move into the really magical and wondrous forms of transformational practice where you are working not only with your own body/mind at its most subtle levels, but the elements themselves. That level of awakening needs to be realized It s power needs to be applied to the culture and the actual ground upon which we live. To work at these levels - the beginning levels and the most advanced levels, which bring radical awakening or enlightenment - to work with all of these is the real gift that Tantra brings. The gift is that we can encompass the whole of our lives, from the ordinary to the most wondrous, in a single path.

R: Which is quite a feat.

P: It is! The Tantric yogi, who can live married with children, a completely ordinary life, but at the same time play with the world as an ornament of awareness, is really something! To recognize all appearance as the ornament of your own wisdom nature and to live in the bliss-mad realm of freedom where all perception is delight: That is the goal of Tantra.

R: Thank you.

P: Remember we are talking here about your birthright. Awakening is your birthright. Accept your inheritance!

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INTRODUCTION

Early Taoist literature was written in an abstract and somewhat amorphous style, as a result of which it is sometimes thought of as being metaphysical. The same label may of course be attached to many ancient writings, produced as they were, in times when such abstract notions as thoughts, feelings and ethics were considered to be the 'heavenly attributes' of man. However, this does not mean that Taoist literature was intended for occult purposes. As Cheng Lin states

> "There is nothing in it which may be construed as encouraging the occult ... such as ... divination and alchemy." (1)

In common with ancient Greek mythology it is probable that early Taoist writers employed alagorical techniques, and that, since psychology did not then exist as a subject, wrote of 'the heavens' in much the same way as we might write of 'the mind' as the 'seat of knowledge and wisdom'. We know from the work of

Freud (2) that this was so in the case of the Greek writings but whereas the psychological models which initially developed in the West from Greek mythology represent a psychology of morbid states, the more recently developed psychology of individual development and 'wholeness' (humanistic psychology) is much closer to the tradition of Taoist teaching.

Although Taoism has been known of in the West for over two hundred years, it is only recently that it has been recognised that much of what was thought to be Taoism is in fact Confucianism. Far from being a stoic philosophy (simply accepting the status quo) Taoism is in fact a dynamic system, emphasising an holistic approach to life, and the necessity of realising the significance of the changing interactions which take place between the individual, society, and the world of nature.

The use of techniques developed from Taoist principles is by now well known. The dual symbol 'yin-yang' theory was adopted by western mathematicians over two hundred years ago as 'binary notation', and this century has seen its major aplication in computing. Even in orthodox medicine increasing numbers of practitioners recognize the value of acupuncture, even if they do not understand its underlying principles. Tai chi, the Taoist exercise system is widely practiced, and there are many scientific theories which have developed as a result of the application of Taoist principles. Although the 'behaviourists' have a strong foothold in psychology, there is evidence that in this area also, interest in Taoism is growing, and includes an interest in its associated method, 'Ch'an' (better known by its Japanese name 'Zen').

Although often presented in a somewhat commercial manner, the benefits of meditation are now widely acepted in the West, and such books as 'The Tao of Physics' (3) and 'The Turning Point' (4) have done much to capture the interest of physical and social scientists in Taoism just as Taoism and Ch'an painting fired the imagination of the late nineteenth and early twentieth century artists and designers of the Post-Impressionist and Art Nouveau schools.

Whilst Taoism is manifesting itself in the West through a variety of media and disciplines, it should not be thought that its acceptance has been sudden, for, as will be readily appreciated, we who constitute western society prefer to understand before we experience.

The Taoist sages of old would have acknowledged this hesitancy as a natural phenomenon, for Taoism did not sweep through the Far East like a flood, rather it was accepted 'a drop at a time'. It is an aspect of Taoist philosophy that enforced or sudden change is usually short lived, whilst the changes which occur in the fullness of time, or 'without contrived effort' (wu-wei) are likely to be both more benefitial and longer lasting.

As I have (hopefully) indicated, the philosophy of Taoism has many wide ranging applications, but it is not my intention to examine this diversity here. As the title states, my concern in this work is to illustrate a particular application of that philosphy, its application to psychology. It must be emphasized however, that in Taoism, psychology is not only concerned with the individual, but also with the relationships between the selves who constitute a society, and the relationships between individuals, groups, and the world at large. Furthermore, its teachings on the significance of the process of change and factors which impinge on change, rather than only on the thing (or things) which change, is probably not easy for the Western mind (and especially the scientifically trained Western mind) to comprehend. This difficulty might be caused in part by the fact that Taoist psychology includes both individual and interactive (or 'social') psychology, whereas, in the West, these are frequently separate disciplines.

The text is dividied into two parts. The first part contains the primary statements of the 'the tao of the self', these statements being psychologically orientated, (and most frequently) re- statements of texts selected from two classical Taoist works. The sources most frequently used are;

a) The Book of Changes (BC)
b) The Way of Reason and Virtue (RV)

(The initial letters shown in parenthases are used in the text to indicate source references.)

Part two consists of commentaries which explain and provide more detailed information on the text shown in part one. The initial statements and the commentaries are identically numbered for cross-referral. The sources of the original Taoist texts are referenced in part two.

The 'Book of Changes' (I Ching) is virtually always described in terms of its sixty-four hexagrams, and it is therefore these numbers which are cited in the references. Since the 'wings' included in larger editions of the I Ching are Confucian, rather than Taoist, in origin, they have not been used in this work. Most English editions of the I Ching are designed primarily as aids to problem solving and forecasting, but the reader should be wary of those translations which are written for the purposes of divination. The numbers cited in this work refer to the numbers in 'King Wen's (World of Senses)' version of the I Ching, rather than the sequence shown in Fu Hsi's (World of Though)' version.

The majority of English translations of 'The Way of Reason and Virtue' (Tao Te Ching) are divided into numbered 'verses' and the reference numbers employed refer to the paragraph numbers employed in the majority of translations. Since the numbering of the paragraphs is usually in continuous ascending order (verse two begins with paragraph five, and verse three with paragraph eight, etc.) the reader should have no difficulty in finding the appropriate source. The translation used for the compilation of this work is that of Cheng Lin, which is based on the text of Wang Bih (c.226 - 249).

Other references are also shown in parenthesis. These include references to;

c) The Gateless Gate (GG)
d) A Time of Blossoming (TB)
e) The Self as Process (SP)

The first two of these are my own translations. 'The Gateless Gate' was first published in 1972, and 'A Time of Blossoming' in 1975. Both were originally published by the British School of Taoist Zen. The page numbers cited refer to the page numbers of the first edition in each instance; this is also the case with reference to 'The Self as Process', published by the Institute of Holistic Development in 1983.

The sources of all other references are detailed in the reference section at the end of the book.

The illustration shows Lao Tzu riding on an ox or water buffalo, on his way to retirement. Legend tells us that during this journey Lao Tzu stopped for two days, in which time he wrote the Tao Te Ching. In common with the 'ox-herding'

pictures (or 'Ten Bulls' of Zen) the 'man riding the ox' symbolizes the enlightened man, or sage, having found his own true nature by taming the bull, which represents his 'ego self'. In this instance, the figure, Lao Tzu, holds bamboo strips, forming a scroll of the type on which the original Tao Te Ching was said to have been written.

SOSAN ONE

The Finger and the Moon

A traditional Zen Taoist teaching session (called 'sesshin') consists of periods of quietness and the practice of tranquility, a short talk by the teacher providing the content of the sesshin, and a period of questions and answers. The talk rarely exceeds fifteen minutes in duration, and is considered by some to be the 'focal point' of the sesshin. It is at least an important reason for the participants gathering together.

Because of its comprehensive nature, Zen Taoism is a complex subject. For this reason, and because its traditions are based only upon practices of proven value, the contents of this book are presented in the form of the short talks ('sosan') traditionally used in sesshin. Most of these sosan introduce specialist terminology which may be new to the 'novice' reader. I have used such terminology where I believe it to be important to a proper understanding of Taoist Zen concepts. Each of these terms is explained or translated when it is introduced, some sosan being concerned solely with the 'meaning' of a particulat term. In these instances it is not the term which is of importance (except for purposes of communication) but the underlying concept.

It is common for the student of Zen Taoism (or of anything else for that matter) to think at a particular time, that he or she fully understands a given concept, only to later discover that his or her understanding was perhaps not so complete after all. The reader should not therefore consider it a personal failing if something which initially seemed to be clear, suddenly looses its clarity. It is during the question and answer period ('mondo') that learning is considered to take place (the saying is, "sosan is for teaching, mondo for learning") and since the writer and reader are 'once removed', the medium of print is but a poor substitute for face to face teaching, and no real substitute for learning, particularly since it does not provide the opportunity for questions and

answers.

Even face to face teaching, relying as it does upon verbal communication and the pauses and inflections of speech, can provide only the verbal labels or words which describe the concepts it tries to communicate. The concepts themselves are entities of a different nature, not the words which are used to describe or define them. The reader is therefore warned that the expressive beauty of a Zen Taoist aphorism might all too easily hide its message.

It is worth mentioning that these aphorisms come in many forms, and are usually teaching devices, used in order to provide the student with a means of gaining insight, regarding himself or herself, about 'the human condition', and about the 'meaning' of Zen and Taoism, which in essence, are so merged as to be one and the same. There are indeed many thousands of people who have never attended a formal sesshin, but who have in some way drawn comfort from or been aided in their personal development by reading or hearing one of these aphorisms which they found or believed to be pertinent to their particular situation.

Such an aphorism, which concerns the danger of being 'carried away by words', reads,

"Look not at the finger pointing to the moon,
But to the moon at which the finger points,
And remember that the finger would not itself be seen
But for the light cast by the moon at which it points."

SOSAN TWO

"....and the Freedom to Grow."

Zen Taoism is a combination of Taoist philosophy and Zen (or Ch'an) methods. It may be considered as either a philosophical system or a way of life, although having no deity or form of worship, it is not a religion. Nevertheless, it does have its own ideology, perhaps best expressed by its traditional 'gessho' (gesture of greeting and farewell) symbolising the wish that one's companion enjoys 'love and peace, and the freedom to grow'. At pragmatic level, Zen Taoism accepts that 'the freedom to grow' is often problematic, and much of its teaching is concerned with energising and sustaining personal development, to

the mutual benefit of the individual and society.

Although the central concepts of Zen Taoism are relatively few in number, the fact that they form a system by their interactions and interdependency creates a certain kind of complexity. It may therefore be validly described as both simple and complex. Whilst this may seem to be paradoxical, a brief description of 'Tai Chi', a popular form of Zen Taoist calisthenics, will illustrate that it is paradoxical only at verbal level. In Tai Chi the participant performs a set sequence of movements, but (unlike Yoga) the positions or postures are not 'frozen'; rather, the movement continues with fluidity throughout the sequence. Among Zen Taoists, Tai Chi is known as 'meditation in movement', implying that although the body is in movement, the mind is 'still' (calm or tranquil).

Zen Taoism does not consider stillness and movement to be in opposition, but complimentary to each other. Although it is something of an over-simplification, Taoism may be described as a philosophy of change and therefore of movement (or process), whilst Zen teaches the importance of stillness. Taoism had already taught the significance of change for over two thousand years when, in the sixth century of the Christian era (CE), it adopted the Zen method of achieving stillness or tranquility of mind, this method being a form of seated meditation, known as 'za-zen'. A little while later, Taoism adopted the teaching system of Zen, whilst for its own part, Zen was by this time using the dialectic method of teaching employed by the Taoist sages and Classical Greek scholars.

The result of these interactions has been the development of a unique and highly effective method of teaching and applying the concepts and themes of Taoism. This method has proven to be so adaptable that it has been successfully applied to many subjects and activities. The following examples are intended to illustrate only the diversity and range of some of these applications.

In the visual arts we have the 'discovery' of Impressionism and recent developments in pottery; in the performing arts the teaching of music and movement now use Zen methods; in the martial arts we have Kendo, Judo and Karate; and in the 'helping professions' we have non-directive counselling. In sport there is a coaching movement called 'the inner game'; in mathematics, the binary system; in psychology, process theory; and in clinical medicine, the 'Balintist' school reflects its Taoist influence.

Zen Taoism adheres to Chinese Zen (or Ch'an), which should not be confused with 'Japanese Zen', which is a sect of Buddhism. Zen Buddhism is spoken of as the 'brother' of Zen Taoism, but it must be appreciated that the Articles of Buddhist Faith are not binding upon the Zen Taoist, unless he or she is also a Buddhist.

It is perhaps the fact that a Zen Taoist can follow any humanist or humanistic/ religious path which has encouraged its following around the world. However, another reason is undoubtedly that Zen Taoism is unique in that it does not attempt to ignore complex issues, nor over-simplify them by treating them as 'absolutes'. It teaches that although there are some absolute values, there are many more instances where that which was a right course of action can become invalid because of changing circumstances, and that what is a 'right path' for one individual may not meet the needs of another.

These prefactory remarks should not be taken to imply that Zen Taoism has an answer to every question, nor a solution to every problem. However, it does offer advice which has aided countless numbers of people in resolving, if not 'solving' many of the paradoxes of life. Its major teaching is that life is not a problem awaiting a solution, or a problem waiting to be solved, but a reality to be experienced.

When applied therapeutically, Zen Taoism accepts that many of the situations with which life confronts us are of our own making, but that many more are not. It accepts also that in either of these cases the situation may be painful to us. It attempts to help the person in pain to bear that pain, and sometimes to grow as a result of it. In its developmental aspects it is applicable to both intellectual and 'everyday' situations. As a philosophical system it is often regarded as 'a microcosm of the universe', and therefore takes many years to 'understand'. It does not offer 'short cuts', nor promise 'instant enlightenment'. For many it is a lifetime's work, although those who accept it as worthy of such deep concentration consider it to be a way of life, rather than 'work'.

Fortunately though, the Zen Taoist does not have to understand the entire system in order to gain from the benefits it provides, for Zen Taoism presents the opportunity of experiencing that which too many systems have ignored, forgotten, or become afraid to teach, namely, love and peace, and the freedom

to grow.

AUTHORIZATION: THE RED 'CHOP' PRINTED BELOW IS THE 'INKA SHOMEI' (SEAL O
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PHILOSOPHY (TAO CHIA). THE SEAL INDICATES THAT THIS BOOK IS AUTHORIZED A
APPROVED BY THE SCHOOL.

THE TAO OF THE SELF; 1

THE SHARING OF LOVE

The flowers and trees have sun and rain to aid their blossoming. As human beings, we should have love to help us grow into self being. (TB 40) If we erect barriers to the giving and receiving of love, we may, in our folly, inhibit both ourselves and those who love us, from expressing that love. (TB 30) When we live in true being, self being, we realize our potential to love, and to be loved.(TB 42)

We sometimes deny ourselves the experience of love because we fear that if we receive love we might be or become unworthy of it, and thus lose it. (TB 26) This fear can be caused by living in a society which values that which it terms 'success', and condemns that which it calls 'failure'. Such a society can breed success only at the expense of those whom it describes as failures. If we live this fear in our minds we fear even to develop our own potential, lest we fail. In this way we deny our own self being.(TB28)

Only when we have true being, self being, and so no longer have a need of self centred thoughts and actions, then we are ready to share love with the one who is our counterpart, helping them to achieve their self being, and aiding the realization of our own self being. (TB 60)

In the act of sharing love, we each accept that the other has the same rights as we have ourselves (TB 62), we are not jealous of the achievements or attainments of the other, but welcome and share them as our own, as the fruits of love. (TB 64)

In the act of sharing love we do not look for the imperfections of the other. We look for our own imperfections, and welcome the help of our counterpart in

overcoming those imperfections; in this way we help each other to grow (TB 66), for we change our primary function from that of satisfying our own needs to that of considering the needs of our counterpart, and giving them a priority equal to our own. (TB 68)

In such an act as sharing love we may use our bodies to create a beauty which both may share, and so become a part (TB 70), for in this act there is no subject and no object, for both are made one through the union of the two. (TB 76)

HUMAN DEVELOPMENT

From the seed there grows the shoot, and then the bud appears, a tight but secure knot, providing its own protection. But the bud does not remain the bud for ever, for as the plant matures, the bud begins to free itself, and bursts open to become the flower. (TB 10)

From the baby there should grow the child, secure in the environment which its parents provide. And the child should grow into the adolescent, who, through maturation, develops into the self actualized adult, secure in the knowledge of his or her own being. (TB 12)

It is wonderful when society accepts that childhood is the time in which the shoot manifests itself and that adolescence is the time when the bud appears, and with the tremendous strength with which youth should be endowed, begins to blossom into the flower of self being. (TB 14) During the process of maturation, we become open to receive experience, just as the blossoming flower receives the summer dew, and so become free to accept ourselves for what we are, which is the birthright of every being, just as the life giving warmth of the sun is the right of everything that grows. (TB 16)

Unfortunately, it is not common for society to allow us such freeedom. Indeed, it is often the case that the very nature of man prohibits such a society from ever existing. But this is not to say that we cannot blossom as does the flower, for if we live our lives to the full, complete in our self being, we do not deny that with which life presents us, but use our experiences to aid our maturation. (TB 18)

PARENTAL LOVE

As parents, if we can see that our offspring are not mere 'objects', and no less 'subjects' than are we, then we can cease to manipulate them. Thus, the child is allowed to become the adolescent, and the adolescent to become the adult, to the mutual benefit of all. (TB 54)

In parential love, we should place the development of our offspring before our own wishes, and before our own self delusion. When, as parents, we do not inhibit the development of our offspring, then they may grow into adults, secure in their own self being, as a result of our act of love. (TB 56)

Love between brothers and sisters may develop and grow where wise parents do not use one of their offspring as a goad or spur to the other. (TB 52)

SELF DEVELOPMENT

If we choose to use it for that purpose, life may become a time of blossoming. (TB 20)

One of the major inhibitors of human blossoming is probably life itself, for in living our lives to the full, we are required to accept that much of what we will experience is neither beautiful or enjoyable. Because of this, we might erect barriers to the reception of experience, not realizing that if it were not for ugliness, beauty could not exist, and that if we cannot experience sorrow, then neither can we experience joy. (TB 24)

We must each look into ourselves, and so find the courage to break free from those concepts of ourselves, which we have allowed to predetermine what we are, what we should be, or what we should remain. (TB 32)

We should realise that there is no limit to the realization of human potential, other than those limits which we ourselves set, or allow others to set in our name. (TB 34)

When we can accept that there are no limits to the realization of our potential, then we can begin to find that energy which changes the whole of mankind; for just as the parting of the petals which form the bud, allows that bud to blossom into the flower, and thus change the face of the earth, so the blossoming of one indiviudal into a self actualized being, changes the face of mankind. (TB 38)

CREATIVITY

Through the development of self being we may gain the ability to change the shape of things with our hands, and thus change the function of those things. (TB 42)

When we have self being, we may gain the ability, by the use of our hands and minds, to produce things which have beauty, and whose beauty may be shared by those who are open to accept it. (TB 44)

HUMAN FELLOWSHIP

When we have true being, self being, we allow others their self being and so may become one with our fellow beings. This we may achieve only by ceasing to consider ourselves as the primary subject, and our fellow beings merely as objects which are there for us to manipulate. (TB 50)

When we can see our own imperfections as readily as we can see the imperfections of others, and when we are as tolerant of the neutral imperfections of others as we are of our own, then it may be said that we love our fellow beings. (TB 46)

When we can accept others for what they are, rather than try to change them into something which we would have them be for our own sakes, then we perform an act of love. (TB 48)

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LAO TZU
TAO TE CHING
TRANSLATED BY S.ROSENTHAL

I N T R O D U C T O R YN O T E S
(Preface; Bibliography and References;
Acknowledgements;Introduction; Notes on the Interpretation)

PREFACE

A number of problems arise when translating any work from a written language, such as early Chinese, into twentieth century English. One such problem is the difference between the written forms of the two languages, another is the difference between the two cultures, and a third is the time which elapsed between the writing of the original work, in this instance, some time between six hundred and three hundred years before the Christian era, and the compilation of the textual arrangement by Wang Bih, dating from the third century A.D., used today.

There are however, other problems for any translator/interpreter of this work. The first is the number of changes in the form of written Chinese characters since the original work was written. At least one such change occurred prior to the arrangement of the text by Wang Bih, and at least another three have been implemented since his time.

The source of another problem has been described by Dr. L. Wieger (please see bibliography/reference section below) as, ".... the ignorance of scribes who continually brought to light faulty forms which were .... reproduced by posterity ....".

Another problem related to those mentioned immediately above is the change in writing instruments used by Chinese scribes. With the invention of the paint brush, the efficient 'fibre tipped pen' (made from vegetable fibre soaked in ink, and held in a hollow bamboo tube) fell into disuse. The resultant change in writing style was due to the fact that the writer had less control over the stroke of a brush than of an instrument with a fine, firm tip. Despite this handicap, the brush could be used to paint on silk,

and was considered to produce a more 'artistic' form of calligraphy than the earlier instrument. Furthermore, it became almost a 'hallmark of a gentleman' to write in a free, flowing and virtually illegible style. There can be no doubt that this was the cause of many errors which were made and subsequently compounded.

A further problem is the possibility of confusion, caused in part by the multiple meanings of some of the limited number of characters said to have been used in the original text, this being attributed to the cryptic style of Lao Tzu. It is also in part a result of the nature of early Chinese grammatical structure itself. Even if a literal translation were desirable, it would make little sense to the reader schooled only in Western grammar, who would therefore be unfairly presented with the problem of 'guessing the missing words', which, it may be said, is a primary function of the translator of any work such as this.

Having discussed the problems which exist for the translator of such a work as the Tao Te Ching, it is only reasonable to mention briefly the problem which exists for the reader, concerning the significance of various influences upon a translator.

There are already at least forty-two English translations of this work (listed by Clark Melling of the University of New Mexico), each, I am sure, carried out as ably and honestly as was possible. However, it is difficult, if not impossible, for any person not to be influenced by the philosophy, beliefs, culture and politics of their own society, historical period and education system.

Even a brief glance at various translations of the work of Lao Tzu will illustrate how such a 'hidden curriculum' surreptitiously imposes itself upon even the most honest of men, thus creating a major problem for the reader. This is the case even for the reader who merely hopes to see an accurate English rendering of the work, but the reader's problems are compounded if he or she seeks a translation which presents a reasonably accurate description of Taoism (Tao Chia), the 'system' of which the Tao Te Ching is a major work.

It must be said of the existing English translations, that most treat the

Tao Te Ching as a literary or poetic work, whilst many others treat it as a work of mysticism, rather than a work of classical scholarship, which I believe it to be, describing the key concepts of Taoist philosophy (tao chia) expressed in a poetic manner. My intention here has been to provide a translation suitable for those readers wishing to discover something of that philosophy, as described in one of its major works.

On the matter of 'translation', I should state that I consider the term to be a misnomer when applied to an English rendering of this classical Chinese work. For the reasons mentioned above, I believe that any such work is at least as much, and probably more a matter of interpretation than of literal translation. This problem is admirably expressed by Arthur Hummel, former Head of the Division of Orientalia at the Library of Congress when he writes in his foreword to Dr. C.H. Wu's translation (referenced), "Any translation is an interpretation .... for the language of one tradition does not provide exact verbal equivalents for all the creative ideas of another tradition."

Whilst I have tried to ensure the accuracy of my own sources, this does not of course guarantee the accuracy of the result. Furthermore, since I have not attempted to be literally accurate in my interpretation, and because this rendering is not intended to compete with such translations, I have listed below some titles, including ten translations of the Tao Te Ching, which have been of value in this undertaking. They are listed in order to acknowledge the work of the translators, as well as to provide alternative sources for those readers wishing to conduct their own research and comparisons. The other titles are those of books on the Chinese language, and these are listed for the benefit of those readers wishing to undertake their own translations.

BIBLIOGRAHY AND REFERENCES

'Tao Te Ching', translated by Gia-Fu Feng and Jane English, is published by Wildwood House. It concerns itself with the 'spiritual level of being', and contains Chinese characters written in a cursive form which although not always easy to read, are certainly aesthetically pleasing. However, the photographs which illustrate this edition are also pleasing to the eye, and it is as much for the illustrations as for the translation that this

edition is recommended.

'Lao Tzu Tao Te Ching' is translated by D.C. Lau, and published by Penguin Books in their 'Penguin Classics' series. It is currently in its seventeenth printing, the first edition dating from nineteen sixty-three. Although this translation is written in a style which I find rather too literal for my own taste, it carries a very lucid introduction, as well as footnotes, a glossary and a reference section, all of which recommend it to the reader who wishes to check reference sources.

'Truth and Nature', by Cheng Lin, published in Hong Kong, does not claim to be a translation, but interprets the Tao Te Ching in a very interesting manner. Two arrangements of the Chinese text are included, one according to the arrangement of Wang Bih. The reader wishing to use the original language as a source will find the Chinese text in this edition of value. It must be emphasized however, that there are a number of Chinese texts available. Whilst these usually conform to Wang Bih's arrangment of the text, they do vary in detail.

'The Simple Way of Lao Tsze' (sic) is a very pleasant analysis of the Tao Te Ching first published by 'The Shrine of Wisdom' in London some sixty years ago. It contains many footnotes, and is an interpretation rather than a direct translation, attempting to describe the 'spirit' of Taoism, and doing so without pretence. However, some readers may find the nomenclature somewhat esoteric (although it is only reasonable to expect that the same criticism might be levelled at my own interpretation).

'Lao-Tzu: "My Words are very easy to understand" ' by Man-jan Cheng, translated by Tam C.Gibbs, and published by North Atlantic Books, is a Confucionist (rather than Taoist) rendering. It therefore contains material of value to the student who wishes to 'see both sides of the coin'. This edition consists of a series of lectures by Man-jan Cheng, and includes the Chinese texts of both the Tao Te Ching and the lectures. The printing of the Chinese characters is large and clearly printed, which commends it to the student requiring a text in the 'original' language, although it must be emphasized that there are a number of differences between the Chinese text in this edition and that of Dr. Wu, mentioned immediately below.

The translation by Dr. J.C.H. Wu is in its eighteenth printing, a fact which will not surprise any reader of this delightful little edition. Small in size, and containing an excellently drafted Chinese text, this translation is likely to appeal to the reader who is of the Catholic faith.

'The Way and Its Power' is the title of the translation by Arthur Waley, published as 'A Mandala Book' by Unwin Paperbacks. As the translator himself says, it "represents a compromise...", but even so it is possibly the most widely read translation in the U.K. It is for this reason that it is included it as a reference work worthy of reading. The use of the word 'power' in the title of this translation provides a clue to the style of the translator, who employs very strong academic (but non-Taoist) arguments, which are made in his copious introduction.

The translation entitled 'Tao Te Ching by Lao Tzu', translated by A.J. Bahm, and published by Frederick Ungar is well supported by notes in an 'afterword'. The translation itself is written in a very pleasant and easy-to-read style, which is (unfortunately) unusual for the work of a professor of philosophy.

'Tao: A New Way of Thinking' by Chang Chung-yuan, published by Harper and Row, is a translation which contains excellent commentaries and footnotes. The translator undoubtedly has expert historical and philosophical knowledge which he puts to good use in this excellent edition, in which he compares various aspects of Taoist philosophy with that of European philosophers.

The tenth translation used for my own researches is 'The Tao Te Ching of Lao Tzu' translated by James Legge as one of a two volume set of 'The Texts of Taoism', published by Dover Publications. Although written in eighteen-ninety, this translation withstands the test of time extremely well. The translator was very knowledegable in his subject, as well as of Chinese philosophy, literature and religions, and does not hesitate to state his opinions, arguing a strong case where these differ from those of other translators from the Chinese.

Because of the changes in calligraphic style mentioned earlier, any student wishing to conduct their own research into the Chinese text of the Tao Te Ching will need to be at least familiar with the relationship between modern and classical Chinese characters.

An outstanding book covering the 'middle period' is the 'Ch'ien Tzu Wen' (Thousand Character Classic) of Chou Hsing-szu, written some time between 507 and 521 A.D., an excellent English language edition being that edited by F. W. Paar, with calligraphy by Fong-Chih Lui, and published by Frederick Ungar in 1963. This edition also carries translations in French, German and Latin. Although it is not a rendering of the Tao Te Ching, it contains many passages from that work.

'Chinese Characters' by L. Wieger, translated from the French by L. Davrout (mentioned previously) is a lexicon with etymological lessons, but also contains both a phonetic dictionary and a dictionary of characters arranged by 'radicals' (the means by which it is possible to 'find' a character written in 'Kanji', the root form of both Chinese and Japanese writing in a dictionary). This book also contains a number of examples of 'early period' characters which will be of value to those readers interested in the calligraphy and other graphic communication.

In similar vein, 'Analysis of Chinese Characters', by G.D. Wilder and J.H. Ingram, published by Dover Publications, complements the work of Wieger, listing one thousand and two characters, together with derivations and modern alternatives.

Chang Hsuan's work on 'The Etymologies of 3000 Chinese Characters in Common Usage', published by Hong Kong University Press, also shows the derivations of many Chinese characters, from the 'small seal' script. Unfortunately however, this book contains virtually no English and is therefore intended primarily for the student who is already proficient in the Chinese language.

The earliest form of Chinese writing predates even the Tao Te Ching, and possibly originates from the same period as the original I Ching of Fu Hsi. This writing consists of characters inscribed on bone, shell and antler horn, the collection being known as 'The Couling-Chalfant Collection of Inscribed Oracle Bones'. The collection has long been dissipated, some pieces being in the Royal Scottish Museum (Edinburgh), some in the Carnegie Museum (Pittsburg), other pieces in the British Museum (London), and the remainder in the Field Museum of Natural History (Chicago). Fortunately though, an excellent catalogue exists, drawn by F.H. Chalfant, edited by

R.S. Britton, and published by the Commercial Press, Shanghai, in 1935. This book illustrates each of the pieces, showing the characters inscribed on the original material. It is a particularly valuable work for those interested in tracing the origins of many of the Chinese characters in use to this day. Translations are not provided.

The philosopher Chuang Tzu, a follower of Lao Tzu, did much to clarify the somewhat criptic style of his teacher. The book 'Chuang Tzu' translated by H.A. Giles, published by Unwin Paperbacks, renders the sayings of the later master into English in a clear and fine literary style. This book, said to have been originally written by Chuang Tzu himself sometime between the fourth and third centuries before the Christian era, contains a number of references to the Tao Te Ching. For this reason it is a valuable book, but its value is increased by the humour and depth inherent in Chuang Tzu's writing.

It may be of interest to some readers that the dictionaries I have used are Lin Yutang's 'Chinese English Dictionary of Modern Usage', published by the Chinese University of Hong Kong, and Andrew Nelson's 'The Modern Reader's Japanese-English Character Dictionary', published by Charles E. Tuttle.

Since it may seem strange that I have used a Japanese dictionary to translate a Chinese work, it is perhaps worth mentioning that many Japanese characters are Chinese in origin, and that the characters in Andrew Nelson's dictionary are listed in a sequence, and according to a system different from the same characters in the dictionary by Lin Yutang. Although the spoken Chinese and Japanese languages differ considerably, the written Japanese language has its roots in the Chinese. I therefore use the Japanese dictionary as a 'cross-reference' for finding the meaning of characters which I have difficulty in locating by Lin- Yutang's arrangement.

ACKNOWLEDGEMENTS

The fact that I have not listed more of the forty-two English translations of the Tao Te Ching is not meant to reflect in any way on their quality, but simply means that I have not used them on this occasion; all of them, of course, have something of value to offer.

Since I have acknowledged the work of other translators and interpreters, it would be remiss of me not to acknowledge the help I received from my own teachers, each of whom attempted to aid my understanding and development in his own unique manner. The reason why I refrain from mentioning them by name in print is not due to disrespect, but rather out of respect for the Taoist belief that,
"To boast of one's teachers
is to try to give credence
to one's own words."
Fortunately it is not considered boastful to mention in print, one's own students. It is therefore with pleasure and gratitude that I acknowledge the help I have received from those who consider me their teacher, and through whose questions I have gained so much. On this occassion my special thanks go to Ian (and his wife, Jeanette) for their company, the help they provided without being asked, and for their patience; to Michael, who did most of the proof-reading; to Jackie who transcribed my notes to the 'word processor' (which does not know that its 'sixty-four bit binary system' is an outcome of Taoist 'yin-yang' philosophy) and who tried to ensure that what I had written made sense; and to Judith, particularly for providing me with a copy of her B.A. dissertation 'A Comparison of Plotinus and Chuang Tzu', which was of great help in explaining some of the more obscure phrases in other translated texts.

Finally, I take this opportunity (on behalf of Judith and all other members of the English speaking Zen Taoist community) to thank Professor Cavendish, former Professor of Philosophy at Saint David's University College, Lampeter, who personally supervised her dissertation, which is of value to us all.

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INTRODUCTION: THE TAO TE CHING, LAO TZU, TAOISM AND ZEN

There is frequently some confusion between three practices, each of which is generically termed 'Taoism'. Since this confusion exists, it is important that the prospective student of Taoism can distinguish between them. The three activities, or practices of Taoism are Philosohical or speculative Taoism, Religious or esoteric Taoism, and Alchemical or 'debased' Taoism.

The earliest of these is Philosophical Taoism (Tao-chia), which is believed to have developed between the sixth to the second century before the Christian era, from the earlier 'Yin-Yang' school of philosophy, whose teachings it inherited and integrated into its own 'philosophical system' through the 'I Ching', now (unfortunately) most widely known as a work of 'divination'.

Philosophical Taoism is generally thought to have been based on the 'Tao Te Ching' of the possibly legendary Lao Tzu, and the work of his follower, Chuang Tzu, which is known through the book which bears his name, and is

otherwise without title.

The major development and establishment of Religious Taoism (Tao- chiao) took place during the two Han dynasties (from 206 B.C. to 220 A.D.), and considered the Tao Te Ching as divine teaching, using specific interpretations of Lao Tzu's work as one of its own primary scriptures. The Religious Taoists deified Lao Tzu, describing him as the 'T'ai Shang Lao-chun'. In later centuries, Religious Taoism was to become a very powerful movement throughout China, where it was widely practiced, at least until the middle of the twentieth century.

The earliest known reference to Alchemy (in Eastern and Western Literature) is in the 'Shi-chi', written about eighty-five B.C., but the 'Chou'-i ts'an t'ung ch'i' of Wei Po-yang (c.200 A.D.) was probably the first major alchemical text to use a Taoist work to this end, some auhorities believeing the treatise to be a derivation of the I Ching. This form of alchemy was referred to by the Philosophical Taoists as 'debased Taoism'.

Of these three 'forms' of Taoism (or practices which called themselves Taoist), Religious and Alchemical Taoism are not mentioned in the text of this work, other than where they, and similar practices, were referred to, usually indirectly, in the Chinese text (and then usually in a derisory manner).

Readers of both the I Ching and the Tao Te Ching will readily apppreciate from many of Lao Tzu's statements, that he was certainly well versed in the concepts explained in the earlier work, and accepted its major precept, that all things are always in a state (or process) of change ('I Ching' means 'Book of Changes'). However, even allowing for the age of the I Ching, and the certainty that its concepts were well known in China at the time of Lao Tzu, it would seem, from historical records, that the Tao Te Ching was considered to be a perplexing book, even in the period in which it was written. Although not mentioning either Lao Tzu or the Tao Te Ching (nor the I Ching) by name, many of Chuang Tzu's stories (which are probably apocryphal) serve to illustrate and explain points from the Tao Te Ching. If there were no confusion or doubt, presumably such explanatory material would not have been required.

In its original form, the Tao Te Ching (as it is now known) is believed

to have consisted of eighty-one short chapters, these being arranged in two sections, known as the 'Tao Ching' and the 'Te Ching'. The first of these was comprised of thirty-seven chapters, and the second of forty-four chapters. The length of the original work is said to have been approximately five- thousand characters, and it is probable that these were written on bamboo strips or slats, which would then have been bound together to form two scrolls, each appearing somewhat like a venitian blind with vertical slats. These were a common form of 'record' in the period of Lao Tzu, this being known as 'The Period of the Warring States'.

Since it is not known with absolute certainty that a person named 'Lao Tzu' actually lived during the period of the warring states, to catagorically describe the Tao Te Ching as the work of Lao Tzu would be without sufficiently valid historical foundation. Even the 'biography of Lao Tzu' which may be found in the 'Historical Records' (Shih-chi) of Ssu-ma Ch'ien (second century B.C.) is not without its inconsistencies. This record describes Lao Tzu as having been an archivist of the Court of Chou, and further states that he is said to have personally instructed Kung Fu Tzu (Confucius).

It is in this last statement that one inconsistency may be found, for other chronicles state the date of the death of Lao Tzu to precede that of the birth of Kung Fu Tzu by nearly half a century. Even the author of the 'Historical Records' states his doubts as to the authenticity of the information available regarding Lao Tzu, and some scholars maintain that the Tao Te Ching does not present a distinctive or single point of view. They argue that it is probably a compilation or anthology of sayings from various writers and schools of thought, reaching its present form in the third century B.C.

Conversly, according to legend, it is said that on his retirement from public office, Lao Tzu headed west, and that the guardian of the pass to the state of Ch'in requested that he write a treatise on the Tao before departing. It is then that Lao Tzu is supposed to have sat for two days, in which time he wrote the Tao Te Ching, after which he left, some writers stating that he was never heard of again, others describing his ascent to heaven in the form of a magnificent dragon.

Whichever story we believe concerning the existence of Lao Tzu, we may

reasonably conclude (at least) that there is much contradictory evidence. Although I cannot offer conclusive proof that he did exist, I do not believe that the contradictions prove that such a person did not exist, and neither do I believe they prove the Tao Te Ching to have been written by more than one person. As I have stated, the reasons for my beliefs are admittedly without sufficient 'hard evidence' to withstand strong philosophical questioning, but they are offered here for those who might wish to know of an argument contrary to current academic opinion.

Since one meaning of the words'Lao Tzu' is 'Old Man', it is very unlikely that they were used as an ordinary (or 'proper') name, but could well have been a 'nickname'. Some authorities claim that this was so in the case of the person in question, the nickname possibly being derived from the fact (?) that he was born with white hair, like that of an old man. This theory seems to borne out by the fact that the second character, can also be used to mean 'child'. However, in the context of teaching and learning, it also means 'master' or 'scholar' (compared with 'pupil' or 'student'). Furthermore, and for the purpose of this discussion, more importantly, the same two characters which form the Chinese 'Lao Tzu' form the words 'old scholar', pronounced as 'roshi' in Japanese, a title usually reserved in that language for a master of Zen teaching.

This means that 'Lao Tzu' is the Chinese equivalent to the Japanese 'Roshi'. For this reason I believe there probably was a person called Lao Tzu, but that Lao Tzu was his title, rather than his name. It may of course be that there were many 'old scholars', all known by that title, but the existence of many has never been considered proof of the non-existence of one.

At this juncture it is perhaps necessary to mention briefly the historical and philosophical relationship between Taoism, Ch'an and Zen. The word 'Zen' is the Japanese pronunciation of the Chinese 'Ch'an', the system attributed to the 'Bodhidharma' (in Japanese 'Daruma'), described by followers of Zen Buddhism as the twenty-eighth Buddhist Patriarch, who is said to have arrived in China in 526 A.D. Although well known to followers of Zen, it is not always known to others that the Bodhidharma then spent nine years in the earliest Chinese Buddhist temple, which had by that time been in existence for over four hundred years. Furthermore, during that period, the original Buddhism of India had undergone many changes in China, much of its teaching

having been adapted (Tibetan Buddhists might claim, 'adulterated') by its proximity to Taoism.

Today, in the West at least, the most widely known sects of Zen are Buddhist. However, even before its acceptance by Buddhists, Ch'an (or 'Zen') was accepted by the Chinese followers of Philosophical Taoism (Tao Chia) as an adjunct to their own philosophy and practices. So it was that the 'non-religious' aspects of Zen and Taoism became integrated into the system known in China as 'Ch'an Tao-chia'.

It is probable that we will never know all the reasons for this two-way integration which occurred between Tao-chia and Ch'an, but some of the reasons become apparent when we learn something of the similarities between the philosophies underlying the two systems. It will hopefully suffice to mention that the practitioners of each group probably felt an affinity with the 'fluidity' of thought and action of the practitioners of the other, recognizing this as stemming from the same philosophical source as their own. Similarly, it is very likely that the members of both groups appreciated the 'ethics' of the other, since both philosophies emphasize the development of the individual as a prerequisite to the development of society.

Notwithstanding any inaccuracies in my own interpretation of events, of even greater historical significance is the fact that from about six hundred A.D., the survival of Philosophical Taoism was made possible only through its adoption by Ch'an. Had it not been for this fact, the antagonistic attitude of the Religious Taoists, combined with their growing governmental power, might easily have resulted in the forceful demise of Taoist Philosophy as it is known today.

As to the continued integration and co-existence of Taoism and Zen, we fortunately need look no further than the words of the great Zen scholar, Professor D.T. Suzuki, who said,
"To ask a question about Zen is to ask a question
about the Tao."

All this is of course intended to illustrate the links between the two practices which use the same written characters ( ) as a teaching name or honorary title, and that this title may have been used by the author of the Tao

Te Ching wishing to retain his anonymity.

If this was the case, it could have been either for reasons of personal safety on the part of the author, or out of deference to his own teachers. Any reader who has knowledge of the history of China during the peiod of the warring states will readily appreciate, and hopefully sympathise with the first of these reasons, but the second reason perhaps requires some explanation. This is now offered.

Carrying out one's work in an unostentatious manner is an important aspect of Taoist teaching, as is respect for one's teachers. In some instances these two principles were adhered to so rigorously that a writer or painter might either not sign his work at all, or use a pseudonym compiled (possibly as an anagram) from the names of his most revered teachers. It is therefore possible that the author of the Tao Te Ching used the pseudonym 'Lao Tzu' as an acknowledgement of his own teacher, using the title 'old scholar' to refer to that teacher as he might have been known and referred to by his own students.

It is quite likely that the title 'Roshi', used in Zen (Japanese Ch'an) developed as an 'official title' from its earlier Chinese usage. In Zen, it is thought to be rank bad manners to use the real name of one's own teacher in a published work, at least in the context of he or she being one's own teacher (for reasons which I have attempted to explain in the 'Acknowledgements' section), but it is quite acceptable to refer to him (or her) by an honorary title. Combine any of these possibilties with the fact that one's own teacher may have been given or have chosen a 'teaching name' (a pseudonym under which a teacher may work) and it becomes easier to understand why it is impossible to be definitive regarding the 'real name' of the author or authors of the Tao Te Ching. For the purposes of this discussion however, I wish to continue from the assumption that the Tao Te Ching did have an author, and that we may, without too much 'licence', refer to him as Lao Tzu.

The second factor which causes me to believe that we should not completely disregard the legend of the writing of the Tao Te Ching concerns its cryptic style. The basis of my belief is twofold. In the first instance, if, as legend tells us, Lao Tzu completed his writing in two days, it is not surprising that it was cryptic, since this would have required him to write at a rate

of two and one half thousand words each day. It may therefore be that he wrote as succinctly as possible in order to complete his task as quickly as possible, so that he could continue on his journey into retirement.

Those who know the Tao Te Ching will also know that Lao Tzu did not teach that a task should be rushed; rather, he taught that all things should occur in their natural time. This leads to my second point regarding the cryptic style of the original work.

We know that the keeper of the pass, who made the request for a written copy of Lao Tzu's thoughts, was a well known Taoist of the period named Yin Hsi, also referred to as 'Kwan Yin'. As a Taoist, he would certainly have been familiar with the teachings of Lao Tzu, even though, as he himself is supposed to have told the old philosopher, because of the nature of his work, he had not been able to avail himself of personal tuition from the master. It could be that the 'vagueness' (or seemingly esoteric nature of the first chapter) is due to the fact that Lao Tzu would have had no reason to explain the Tao to someone who was already versed in Tao-chia.

I believe we can assume that, although possibly not nationally famous, Lao Tzu would certainly have been well known in his own province. This would certainly seem to be the case, since Yin Hsi either recognised the figure of Lao Tzu, or his name, otherwise he would not have made his request to that particular traveller.

Assuming the keeper of the pass to know something of the teaching of Lao Tzu, his request could have been made in the form of a list of questions, to which Lao Tzu might have written the answers in the form of brief (or cryptic) notes, as an 'aide memoire'. This might of course also account for the apparent discontinuity of the completed work. If the text were written in answer to a number of questions, the sequence of the text would conform to that of the questions, which might easily have been prepared by Yin Hsi over a period of time, in the hope that the occasion might arise when he would meet with a scholar such as Lao Tzu, with whom he could then discuss his questions. This could account for the apparent repetitions in the text, for two questions both phrased in a similar manner, would presumably be answered in a similar manner.

This concludes the summary of my own beliefs regarding the legend of Lao Tzu and the Tao Te Ching, other than to add the rider used frequently even by those who disagree totally with my own interpretation of the legend. This is that, irrespective of the authenticity of the legend and the problem of identifying its authorship, the majority of scholars date the origin of the text of the Tao Te Ching no later than 400 B.C. Furthermore, there is virtually no dissent among scholars as to its great value as a philosophical, literary and historical work.

NOTES ON THE INTERPRETATION

The text of the Tao Te Ching follows immediately after these notes, the arrangement following the convention set by Wan Bih in the third century A.D. Each of the eighty-one sections is shown in English, the text being as brief as English grammar will permit, whilst still retaining sensibility. The differences between my own rendering of the text and those of other translators will seem to some readers to be minor; to others they may seem radical. In either case, the reader is of course free to compare the texts by referring to those editions cited earlier in these notes.

The Chinese characters employed as chapter headings are written in a style approximating to the period in which the original text was written. The style is commonly known as 'small seal script'. Readers wishing to use modern Chinese characters for their own researches may of course refer to any or each of the Chinese texts mentioned earlier, and there are of course many others.

'Small seal script' is by no means the earliest written form of Chinese, but it is certainly one of the most aesthetically pleasing and easiest to read. Being more pictographic than later forms, the symbolism of the images contained within the small seal characters is easier to understand than it is in later forms. Modern Chinese script is virtually always more stylized, and (if hand written) frequently more 'freehand', and therefore sometimes difficult for the inexperienced reader to decipher.

Each small seal script chapter heading provides an approximate rendering of either the English title beneath or beside which it appears, or of the

key concept or concepts embodied in the text of that chapter. As with the Chinese text itself, there are a number of different 'authentic' chapter headings. In most instances I have used a 'traditional' heading, but where even the traditional meaning is unclear I have used the heading I believe to be most appropriate to the contents of the chapter. Following the usual conventions, horizontally presented script should be read from left to right, and vertically presented script should be read from top to bottom, the right hand column first.

As I have stated earlier, because of the cryptic nature of the original text, and also because of the difference between the structure of English and Chinese grammar, a completely literal translation of the Chinese text would make little if any sense to the reader not versed in both the written Chinese language and the concepts of Taoism. This means that virtually any intelligible English rendering of the Tao Te Ching is bound to be longer than the original Chinese text. The variation in the length of many English (and Chinese) texts of the Tao Te Ching will be readily apparent to the reader of those translations listed in the reference section.

There are many valid arguments for and against the inclusion of commentaries on the text in any edition of the Tao Te Ching, but in this instance I hope that the English rendering will 'speak for itself', thus serving the purpose for which it is intended. It is for this reason that no separate commentaries are included.
The text in this edition is somewhat longer than that found in most other translations. There are two reasons for this, the first being that it includes certain expansions resulting from points raised in discussion by my own students. In those instances where there was apparent lack of clarity in my original drafts, additions have been made to clarify the concepts involved. (Where additions have been made to the most commonly available Chinese and English editions, the addition and the reason for its inclusion are annotated in the appendix at the end of the book.) The second reason is the form of interpretation employed, the rationale of which is now briefly described.

I do not believe it is by accident that the Tao Te Ching can be interpreted at many different levels without contradiction. The actual interpretation placed upon the text by any translator will depend on many factors, as has already been discussed. However, there is no doubt that Tao-chia and Ch'an

are both very much concerned with individual development, maintaining that this is essential to a healthy society.

It is from this particular viewpoint that the rationale for this interpretation has developed. Although other translators have certainly raised this issue, to the best of my knowledge this is the first rendering to give priority to this aspect of the Tao Te Ching. It was because my own students requested such an interpretation in English, and because we were unable to find such an interpretation that I undertook the translation and interpretation presented here.

Stanley Rosenthal
(Shi-tien Roshi)

British School of Zen Taoism
Cardiff, September 1984

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THE TAO AND ITS NAME

1.Naming things enables us to differentiate between them, but names are words, and words easily give rise to confusion. They do not replace the thing or direct experience of the thing which they name, but only represent or describe it.

Consider a thing such as a strawberry. If we wish to find the word 'strawberry', we look in a dictionary; if we wish to find a description of a strawberry, we look in an encyclopaedia. But if we are hungry, we do not go to the library, but to the field where fine strawberries may be found. If we do not know where there is such a field, we might seek guidance as to where fine strawberries may be found. A book on the Tao is like such a guide. It can point us in the direction of the strawberry patch, but cannot provide the fruit itself. It can give an idea of the taste of Tao, but of itself, has no taste to compare with direct experience of the Tao.

Consider now three things: There is the universal principle which enables all things to be, and to flourish naturally; there is the name 'Tao', by which that universal principle is known; and there are words which describe the manifestations of the Tao.

Even the name 'Tao' is only a convenience, and should not be confused with the universal principle which bears that name, for such a principle embraces all things, so cannot be accurately named nor adequately described. This means that Tao cannot be understood, for it is infinite, whereas the mind of man is finite, and that which is finite cannot encompass that which is infinite.

Although we cannot understand Tao, we are not prevented from having knowledge of it, for understanding stems from one of the two forms of knowledge. It stems from that which is called cognitive knowledge, the knowledge born of words and numbers, and other similar devices. The other form of knowledge, conative knowledge, needs no words or other such devices, for it is the form of knowledge born of direct personal experience. So it is that conative knowledge is also known as experiential knowledge.

Cognitive and experiential knowledge both have their roots in reality, but reality is complex, and complexity is more of a barrier to cognitive knowledge than it is to experiential knowledge, for when we seek cognitive knowledge of a thing, that is, understanding of it, the knowledge we gain of that thing is understanding only of its manifestations, which is not knowledge of the thing itself.

We may seek to understand a thing, rather than to experience it, because, in a world beset with man made dangers, it is frequently safer to understand than to experience. Tao is not man made, and there is nothing in it to fear. So it is that we may experience Tao without fear.

When we cease to seek cognitive knowledge, that is, cease to seek understanding of a thing, we can gain experiential knowledge of that thing. This is why it is said that understanding Tao is not the same as knowing Tao; that understanding Tao is only to know that which it manifests, and that knowing Tao is to be one with the universal principal which is Tao. This is to say that knowledge of Tao is not the same as understanding Tao. To know Tao is to

experience both Tao and the manifestations of that universal principle. As human beings, we are born as manifestations of Tao.

If this seems complex, the reason is because Tao is both simple and complex. It is complex when we try to understand it, and simple when we allow ourselves to experience it. Trying to understand Tao is like closing the shutters of a window before looking for a shadow. We might close the shutters to prevent anyone from discovering our treasure, but the same shutters prevent the moonlight from entering the room. All there is in the room is darkness, and in total darkness we cannot find the shadow, no matter how hard or diligently we seek.

We call one thing a shadow, and another darkness, but the shadow is darkness, and the darkness shadow, for in reality, both darkness and shadow are absence of light, yet we call one shadow and the other darkness. The shadow is darkness in the midst of light, but within total darkenss, the shadow seems to disappear, for darkness is a shadow within shadows. We may think that the shadow has been destroyed when all light is removed, but it has not been wiped away; in reality it has grown, but we need light even to see that form of darkenss which we call a shadow.

Such is the pursuit of the universal priciple called Tao, that if we seek to understand it, we prevent the very means by which it may be found, for the only way in which we might find Tao is through the experience of Tao. We find Tao when we do not seek it, and when we seek it, it leaves us, just as the silver moonlight leaves the room when we close the shutters. We find and know Tao when we allow ourselves to find and know it, just as the moonlight returns when we allow it to return.

We do not need to seek Tao as we seek physical treasures such as jade or gold. We do not need to seek Tao as we seek such treasures as fame or titles. We do not need to seek the treasure of Tao, for although the greatest of treasures, it is also the most common. Perhaps it is bacause it is so common that so few men find it; they seek it only in mysterious and secret places, in chasms and caves, and in the workplace of the alchemist. The Tao is not hidden in these places, and is hidden only from those who frequent and inhabit them, secretively, and with the shutters closed.

Just as darkness may be known as the absence of light, so to may light be known as the absence of darkness. When we experience darkness and light as having the same source, we are close to the Tao, for Tao is the source of both darkness and light, just as it is also the source of all other natural things. When we experience ourselves as part of Tao, as a shadow or reflection of the universal principle, we have found it, for it is said that "Experience of Tao is Tao".

1.KNOWLEDGE OF 'THE TAO', AND EXPERIENCE OF THE TAO.

There is a way in which we may conduct our lives without regrets, and in such a manner as assists in developing and realizing our individual potential, without harming others, or inhibiting the realization of their potential, and which is beneficial to a healthy society.

Such a way of life may of course be conducted without a name, and without description, but in order that others may know of it, and so as to distinguish it from other ways in which life may be conducted, we give it a name, and use words to describe it.

When discussing or describing this way in which life may be conducted, rather than refer to it in full, for convenience, we refer to it as 'the way', meaning simply that the discussion is concerned with this particular way, not that it is the only way of conducting one's life. In order that we might distinguish it more easily from other ways, we refer to it also by its original name, which is 'Tao'.

By intellectual intent, that is, through thought and words, and by considering ourselves as non-participating observers of this way of life, we may gain knowledge of its manifestations; but it is only through participation that we can actually experience such a way of life for ourselves.

Knowledge of anything is not the same as the thing of which we have that knowledge. When we have knowledge of a thing but do not have experience of it, in trying to describe that thing, all we can describe is our knowledge, not the thing itself. Equally, even when we have experience of a thing, all we can convey is knowledge of that experience, not the experience itself.

Knowledge and experience are both real, but they are different realities,

and their relationship is frequently made complex by what distinguishes them, one from the other. When they are used according to that which is appropriate to the situation, we may develop that way of life which enables us to pass through the barrier of such complexities. We may have knowledge of "Tao", but Tao itself can only be experienced.

2.LETTING GO OF OPPOSITES.

It is the nature of the ordinary person, the person who is not yet at one wityh the Tao, to compare the manifestations of the natural qualities possessed by things. Such a person tries to learn of such qualities by distinguishing between their manifestations, and so learns only of their comparative manifestations.

So it is that the ordinary person might consider one thing beautiful when compared with another which he considers to be ugly; one thing skillfully made compared with another which he considers badly made. He knows of what he has as a result of knowing what he does not have, and of that which he considers easy through that which he considers difficult. He considers one thing long by comparing it with another thing which he considers short; one thing high and another low. He knows of noise through silence and of silence through noise, and learns of that which leads through that which follows.

When such comparisons are made by a sage, that is a person who is in harmony with the Tao, that person is aware of making a judgement, and that judgements are relative to the person who makes them, and to the situation in which they are made, as much as they are relative to that which is judged.

Through the experience and knowledge through which he has gained his wisdom, the sage is aware that all things change, and that a judgement which is right in one situation might easily be wrong in another situation. He is therefore aware that he who seems to lead does not always lead, and that he who seems to follow does not always follow.

Because of this awareness, the sage frequently seems neither to lead nor follow, and often seems to do nothing, for that which he does is done without guile; it is done naturally, being neither easy nor difficult, not big or small. Because he accomplishes his task and then lets go of it without

seeking credit, he cannot be discredited. Thus, his teaching lasts for ever, and he is held in high esteem.

3.WITHOUT SEEKING ACCLAIM.

The talented person who is also wise, retains humility, and so does not create rivalry. The person who possesses material things, and who does not boast of his possessions, does much to prevent stealing. Those who are jealous of talents, skills or possessions of others, easily become possessed themselves by envy.

The sage is satisfied with a sufficiency; he is not jealous, and so is free of envy. He does not seek fame and titles, but maintains his energy and keeps himself supple. He minimizes his desires, and does not train himself in guile. He thus remains pure at heart. By acting in an uncontrived manner, the harmony of the inner world of his thoughts and the external world of his environment is maintained. He remains at peace with himself.

For these reasons, an administration which is concerned with the welfare of those whom it serves, does not encourage the seeking of status and titles; it does not create jealousy and rivalry amongst the people, but ensures that they are able to have a sufficiency, without causing them to become discontent, therefore the members of such an administration do not seek honours for themselves, nor act with guile towards the people.

4.THE UNFATHOMABLE TAO.

The mind should not be filled with desires. The individual who is at one with the Tao is aware of the distinction between that which is needed as a sufficiency, and that which is a desire, or merely wanted rather than needed.

It is the manner of the Tao that even though continuously used, it is naturally replenished, never being emptied, and never being as full as a goblet which is filled to the brim and therefore spills its fine spring water upon the ground. The Tao therefore does not waste that with which it is charged, yet always remains a source of nourishment for those who are not already so full that they cannot partake of it.

Even the finest blade will lose its sharpeness if tempered beyond its mettle.

Even the most finely tempered sword is of no avail against water, and will shatter if struck against a rock. A tangled cord is of little use after it has been untangled by cutting it.

Just as a fine sword should be used only by an experienced swordsman, intellect should be tempered with experience. By this means, tangled cord may be untangled, and seemingly insoluable problems resolved; colours and hues may be harmonized to create fine paintings, and people enabled to exist in unity with each other because they no longer feel that they exist only in the shadow of the brilliance of others.

To conduct oneself without guile is to conduct oneself in a natural manner, and to do this is to be in contact with nature. By maintaining awareness of the way of nature, the wise person becomes aware of the Tao, and so becomes aware that this is how its seemingly unfathomable mysteries may be experienced.

5.TRANQUIL BUT UNCEASING.

Those things which are in opposition with each other are not benevolent towards each other, and may even treat each other with contempt or malevolence.

Although the creatures which are born of nature may be in opposition with each other, nature itself is in opposition to nothing for there is nothing for it to oppose. It acts without conscious intention, and it is therefore neither deliberately benevolent, contemptuous nor malevolent.

In this respect the way of the Tao is the same as the way of nature. Therefore, even when acting in a benevolent manner, the sage does not act from any conscious desire to be benevolent.

Through his manner of breathing like a babe, he remains free of conscious desire, and so retains his tranquility. By this means he is empty of desire, and his energy is not drained from him.

2.THE MANIFESTATION OF TAO THROUGH COMPLIMENTARY OPPOSITES

All physical things possess certain natural qualities, such as size, shape and colour. Since the universal principle encompasses all things, so it encompasses their natural qualities.

Being possessed by all things, natural qualities are general to all things,

but in order to relate to a quality, we think of it as it exists relative to a particular thing, and to ourselves. We therefore think of and describe a quality according to how it is manifested through one particular thing compared with another. Thus, we judge one thing to be big, compared with another thing, which we think of as small; one person young, and another old; one sound noisy, and another quiet. Equally, we judge and compare by thinking of the aesthetic quality in terms of its manifestations, 'beautiful' or 'ugly'; morality in terms of good or bad; possession in terms of having or not having; ability in terms of ease or difficulty; length in terms of long or short; height in terms of high or low; sound in terms of noisy or quiet; light in terms of brightness or darkness.

Although many of the manifestations which we compare are judged by us to be opposites, one to the other, they are not in opposition, but are complimentary, for even extremes are nothing other than aspects or specific examples of the quality which encompasses them. Both big and small are manifestations or examples of size, young and old are examples of age, noise and quietness are aspects of sound, and brightness and darkness are extremes of light.

It is the nature of the ordinary man to compare and judge the manifestations of the naturally occurring qualities inherent in things and in situations. It is not wrong to do this, but we should not delude ourselves into believing that we thereby describe the quality rather than a manifestation of the quality.

Whilst all judgements are comparative, a judgement is frequently, if not always, relative to the individual who makes that judgement, and also to the time at which it is made. To the young child, the father may be old, but when the son reaches that age, it is unlikely that he will consider himself old. To the child, the garden fence is high, but when the child grows bigger, the same fence is low. The adult in his physical prime knows that to run ten miles, which is easy at that time, will become more difficult as he becomes older, but that that the patience required to walk will become easier.

The sage knows that qualitative judgements, such as old and young, big and small, easy and difficult, or leading and following, relate as much to the

person who makes that judgement, as they relate to the thing or action described. Consider a sage and an ordinary man sitting on a hill in the late evening, looking down on the road below. When darkness has fallen, they both see the light of two lanterns approaching, one yellow, the other red, bobbing gently as their bearers pass by. From the positions of the two lights, the ordinary man knows that the bearer of the yellow lantern leads the bearer of the red. As he watches, he sees the red lantern draw level with the yellow, and as they pass beneath him, the red lantern preceding the yellow.

The ordinary man wonders why the two lantern bearers do not walk side by side. The sage, who has seen what his companion has seen, thinks it right that the two travellers should do as they have done, to walk side by side through the night, neither leading and neither following the other.

The sage is aware that he who seems to lead does not always lead, and that he who seems to follow does not always follow. Because of this, the sage frequently seems neither to lead nor follow, and often seems to do nothing, for that which he does is natural, being neither easy nor difficult, not big or small.

Those changes which occur naturally in life, the sage accepts as natural, accepting them as an opportunity for learning, whilst realizing that knowledge is not his possession. Because he knows that the credit for learning is due to the willingness of the student, he teaches without teaching, but by allowing his students to observe the virtue of observing natural qualities, rather than only comparing and judging their manifestations. He does this without seeking credit, and continues without contriving to be given credit. Because of this, his teaching lasts for ever, and he is held in high esteem.

The gifted person retains humility and thus prevents jealousy. The person who does not boast of his possessions prevents stealing. Only those who have greed are perplexed by envy. The wise person is therefore satisfied with a sufficiency, and is free of envy. He does not seek fame and titles, but keeps himself strong and supple. He minimizes his desires, and does not train himself in guile. He thus remains pure at heart. By acting in an uncontrived manner he maintains his inner harmony.

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1.THE EMBODIMENT OF TAO

Even the finest teaching is not the Tao itself.
Even the finest name is insufficient to define it.

Without words, the Tao can be experienced,
and without a name, it can be known.

To conduct one's life according to the Tao,
is to conduct one's life without regrets;
to realize that potential within oneself
which is of benefit to all.

Though words or names are not required
to live one's life this way,
to describe it, words and names are used,

that we might better clarify
the way of which we speak,
without confusing it with other ways
in which an individual might choose to live.

Through knowledge, intellectual thought and words,
the manifestations of the Tao are known,
but without such intellectual intent
we might experience the Tao itself.

Both knowledge and experience are real,
but reality has many forms,
which seem to cause complexity.

By using the means appropriate,
we extend ourselves beyond
the barriers of such complexity,
and so experience the Tao.

2.LETTING GO OF COMPARISONS

We cannot know the Tao itself,
nor see its qualities direct,
but only see by differentiation,
that which it manifests.

Thus, that which is seen as beautiful
is beautiful compared with that
which is seen as lacking beauty;
an action considered skilled
is so considered in comparison
with another, which seems unskilled.

That which a person knows he has
is known to him by that which he does not have,
and that which he considers difficult
seems so because of that which he can do with ease.
One thing seems long by comparison with that

which is, comparatively, short.
One thing is high because another thing is low;
only when sound ceases is quietness known,
and that which leads
is seen to lead only by being followed.

In comparison, the sage,
in harmony with the Tao,
needs no comparisons,
and when he makes them, knows
that comparisons are judgements,
and just as relative to he who makes them,
and to the situation,
as they are to that on which
the judgement has been made.

Through his experience,
the sage becomes aware that all things change,
and that he who seems to lead,
might also, in another situation, follow.
So he does nothing; he neither leads nor follows.
That which he does is neither big nor small;
without intent, it is neither difficult,
nor done with ease.
His task completed, he then lets go of it;
seeking no credit, he cannot be discredited.
Thus, his teaching lasts for ever,
and he is held in high esteem.

3.WITHOUT SEEKING ACCLAIM

By retaining his humility,
the talented person who is also wise,
reduces rivalry.

The person who possesses many things,
but does not boast of his possessions,
reduces temptation, and reduces stealing.

Those who are jealous of the skills or things
possessed by others,
most easily themselves become possessed by envy.

Satisfied with his possessions,
the sage eliminates the need to steal;
at one with the Tao,
he remains free of envy,
and has no need of titles.

By being supple, he retains his energy.
He minimizes his desires,
and does not train himself in guile,
nor subtle words of praise.
By not contriving, he retains
the harmony of his inner world,
and so remains at peace within himself.

It is for reasons such as these,
that an administration
which is concerned
with the welfare of those it serves,
does not encourage status
and titles to be sought,
nor encourage rivalry.

Ensuring a sufficiency for all,
helps in reducing discontent.

Administrators who are wise
do not seek honours for themselves,
nor act with guile
towards the ones they serve.

4.THE UNFATHOMABLE TAO

It is the nature of the Tao,

that even though used continuously,
it is replenished naturally,
never being emptied,
and never being over-filled,
as is a goblet
which spills its contents
upon the ground.

The Tao therefore cannot be said
to waste its charge,
but constantly remains
a source of nourishment
for those who are not so full of self
as to be unable to partake of it.

When tempered beyond its natural state,
the finest blade will lose its edge.
Even the hardest tempered sword,
against water, is of no avail,
and will shatter if struck against a rock.
When untangled by a cutting edge,
the cord in little pieces lies,
and is of little use.

Just as the finest swordsmith
tempers the finest blade
with his experience,
so the sage, with wisdom, tempers intellect.
With patience, tangled cord may be undone,
and problems which seem insoluble, resolved.

With wise administrators, all can exist in unity,
each with the other,
because no man need feel that he exists,
only as the shadow of his brilliant brother.

Through conduct not contrived for gain,
awareness of the Tao may be maintained.

This is how its mysteries may be found.

5.WITHOUT INTENTION

Nature acts without intent,
so cannot be described
as acting with benevolence,
nor malevolence to any thing.

In this respect, the Tao is just the same,
though in reality it should be said
that nature follows the rule of Tao.

Therefore, even when he seems to act
in manner kind or benevolent,
the sage is not acting with such intent,
for in conscious matters such as these,
he is amoral and indifferent.

The sage retains tranquility,
and is not by speech or thought disturbed,
and even less by action which is contrived.
His actions are spontaneous,
as are his deeds towards his fellow men.

By this means he is empty of desire,
and his energy is not drained from him.

6.COMPLETION

Like the sheltered, fertile valley,
the meditative mind is still,
yet retains its energy.

Since both energy and stillness,
of themselves, do not have form,
it is not through the senses
that they may be found,

nor understood by intellect alone,
although, in nature, both abound.

In the meditative state,
the mind ceases to differentiate
between existences,
and that which may or may not be.
It leaves them well alone,
for they exist,
not differentiated, but as one,
within the meditative mind.

7.SHEATHING THE LIGHT

When living by the Tao,
awareness of self is not required,
for in this way of life, the self exists,
and is also non-existent,
being conceived of, not as an existentiality,
nor as non-existent.

The sage does not contrive to find his self,
for he knows that all which may be found of it,
is that which it manifests to sense and thought,
which side by side with self itself, is nought.

It is by sheathing intellect's bright light
that the sage remains at one with his own self,
ceasing to be aware of it, by placing it behind.
Detached, he is unified with his external world,
by being selfless he is fulfilled;
thus his selfhood is assured.

8.THE WAY OF WATER

Great good is said to be like water,
sustaining life with no conscious striving,
flowing naturally, providing nourishment,

found even in places
which desiring man rejects.

In this way
it is like the Tao itself.

Like water, the sage abides in a humble place;
in meditation, without desire;
in thoughtfulness, he is profound,
and in his dealings, kind.
In speech, sincerity guides the man of Tao,
and as a leader, he is just.
In management, competence is his aim,
and he ensures the pacing is correct.

Because he does not act for his own ends,
nor cause unnecessary conflict,
he is held to be correct
in his actions towards his fellow man.

9.WITHOUT EXTREMES

The cup is easier to hold
when not filled to overflowing.

The blade is more effective
if not tempered beyond its mettle.

Gold and jade are easier to protect
if possessed in moderation.

He who seeks titles,
invites his own downfall.

The sage works quietly,
seeking neither praise nor fame;
completing what he does with natural ease,
and then retiring.

This is the way and nature of Tao.

10.CLEANING THE DARK MIRROR

Maintaining unity is virtuous,
for the inner world of thought is one
with the external world
of action and of things.

The sage avoids their separation,
by breathing as the sleeping babe,
and thus maintaining harmony.

He cleans the dark mirror of his mind,
so that it reflects without intent.
He conducts himself without contriving,
loving the people, and not interfering.

He cultivates without possessing,
thus providing nourishment,
he remains receptive
to changing needs,
and creates without desire.

By leading from behind,
attending to that
which must be done,
he is said to have attained
the mystic state.

11.THE UTILITY OF NON-EXISTENCE

Though thirty spokes may form the wheel,
it is the hole within the hub
which gives the wheel utility.

It is not the clay the potter throws,
which gives the pot its usefulness,

but the space within the shape,
from which the pot is made.

Without a door, the room cannot be entered,
and without windows it is dark.

Such is the utility of non-existence.

12.THE REPRESSION OF DESIRES

Through sight, the colours may be seen,
but too much colour blinds us.
Apprehending the tones of sound,
too much sound might make us deaf,
and too much flavour deadens taste.
When hunting for sport, and chasing for pleasure,
the mind easily becomes perplexed.
He who collects treasures for himself
more easily becomes anxious.

The wise person fulfills his needs,
rather than sensory temptations.

13.UNMOVED AND UNMOVING

The ordinary man seeks honour, not dishonour,
cherishing success and abominating failure,
loving life, whilst fearing death.
The sage does not recognise these things,
so lives his life quite simply.

The ordinary man seeks to make himself
the centre of his universe;
the universe of the sage is at his centre.
He loves the world, and thus remains unmoved
by things with which others are concerned.
He acts with humility, is neither moved nor moving,
and can therefore be trusted in caring for all things.

14.EXPERIENCING THE MYSTERY

The Tao is abstract,
and therefore has no form,
it is neither bright in rising,
nor dark in sinking,
cannot be grasped, and makes no sound.

Without form or image, without existence,
the form of the formless, is beyond defining,
cannot be described,
and is beyond our understanding.
It cannot be called by any name.

Standing before it, it has no beginning;
even when followed, it has no end.
In the now, it exists; to the present apply it,
follow it well, and reach its beginning.

15.THE MANIFESTATION OF THE TAO IN MAN

The sage of old was profound and wise;
like a man at a ford, he took great care,
alert, perceptive and aware.

Desiring nothing for himself,
and having no desire
for change for its own sake,
his actions were difficult to understand.

Being watchful, he had no fear of danger;
being responsive, he had no need of fear.

He was courteous like a visiting guest,
and as yielding as the springtime ice.
Having no desires, he was untouched by craving.

Receptive and mysterious,
his knowledge was unfathomable,
causing others to think him hesitant.

Pure in heart, like uncut jade,
he cleared the muddy water
by leaving it alone.

By remaining calm and active,
the need for renewing is reduced.

16.RETURNING TO THE ROOT

It is only by means of being
that non-being may be found.

When society changes
from its natural state of flux,
to that which seems like chaos,
the inner world of the superior man
remains uncluttered and at peace.
By remaining still, his self detatched,
he aids society in its return
to the way of nature and of peace.
The value of his insight may be clearly seen
when chaos ceases.

Being one with the Tao is to be at peace,
and to be in conflict with it,
leads to chaos and dysfunction.

When the consistency of the Tao is known,
the mind is receptive to its states of change.

It is by being at one with the Tao,
that the sage holds no prejudice
against his fellow man.
If accepted as a leader of men,

he is held in high esteem.

Throughout his life,
both being and non-being,
the Tao protects him.

17.LEADERSHIP BY EXCEPTION

Man cannot comprehend the infinite;
only knowing that the best exists,
the second best is seen and praised,
and the next, despised and feared.

The sage does not expect that others
use his criteria as their own.

The existence of the leader who is wise
is barely known to those he leads.
He acts without unnecessary speech,
so that the people say,
"It happened of its own accord".

18.THE DECAY OF ETHICS

When the way of the Tao is forgotten,
kindness and ethics need to be taught;
men learn to pretend to be wise and good.

All too often in the lives of men,
filial piety and devotion
arise only after conflict and strife,
just as loyal ministers all too often appear,
when the people are suppressed.

19.RETURNING TO NATURALNESS

It is better merely to live one's life,
realizing one's potential,

rather than wishing
for sanctification.

He who lives in filial piety and love
has no need of ethical teaching.

When cunning and profit are renounced,
stealing and fraud will disappear.
But ethics and kindness, and even wisdom,
are insufficient in themselves.

Better by far to see the simplicity
of raw silk's beauty
and the uncarved block;
to be one with onself,
and with one's brother.
It is better by far
to be one with the Tao,
developing selflessness,
tempering desire,
removing the wish,
but being compassionate.

20.BEING DIFFERENT FROM ORDINARY MEN

The sage is often envied
because others do not know
that although he is nourished by the Tao,
like them, he too is mortal.

He who seeks wisdom is well advised
to give up academic ways,
and put an end to striving.
Then he will learn that yes and no
are distinguished only by distinction.

It is to the advantage of the sage
that he does not fear what others fear,

but it is to the advantage of others
that they can enjoy the feast,
or go walking, free of hindrance,
through the terraced park in spring.

The sage drifts like a cloud,
having no specific place.
Like a newborn babe before it smiles,
he does not seek to communicate.
In the eyes of those
who have more than they need,
the sage has nothing, and is a fool,
prizing only that which of the Tao is born.

The sage may seem to be perplexed,
being neither bright nor clear,
and to himself, sometimes he seems
both dull and weak, confused and shy.
Like the ocean at night,
he is serene and quiet,
but as penetrating as the winter wind.

21.FINDING THE ESSENCE OF TAO

The greatest virtue is to follow the Tao;
how it achieves ! without contriving.

The essence of Tao is dark and mysterious,
having, itself, no image or form.
Yet through its non-being,
are found image and form.
The essence of Tao is deep and unfathomable,
yet it may be known by not trying to know.

22.YIELDING TO MAINTAIN INTEGRITY

Yield, and maintain integrity.
To bend is to be upright;

to be empty is to be full.

Those who have little have much to gain,
but those who have much
may be confused by possessions.

The wise man embraces the all encompassing;
he is unaware of himself, and so has brilliance;
not defending himself, he gains distinction;
not seeking fame, he receives recognition;
not making false claims, he does not falter;
and not being quarrelsome,
is in conflict with no one.

This is why it was said by the sages of old,
"Yield, and maintain integrity;
be whole, and all things come to you".

23.ACCEPTING THE IRREVOCABLE

Nature's way is to say but little;
high winds are made still
with the turn of the tide,
and rarely last all morning,
nor heavy rain, all day.
Therefore, when talking,
remember also
to be silent and still.

He who follows the natural way
is always one with the Tao.
He who is virtuous may experience virtue,
whilst he who loses the natural way
is easily lost himself.

He who is at one with the Tao
is at one with nature,
and virtue always exists for he who has virtue.

To accept the irrevocable
is to let go of desire.

He who does not have trust in others
should not himself be trusted.

24.EXCESS

He who stretches
beyond his natural reach,
does not stand firmly
upon the ground;
just as he
who travels at a speed
beyond his means,
cannot maintain his pace.

He who boasts
is not enlightened,
and he who is self-righteous
does not gain respect
from those who are meritous;
thus, he gains nothing,
and will fall into disrepute.

Since striving,
boasting and self-righteousness,
are all unnecessary traits,
the sage considers them excesses,
and has no need of them.

25.THE CREATIVE PRINCIPLE OF TAO

The creative principle unifies
the inner and external worlds.
It does not depend on time or space,
is ever still and yet in motion;

thereby it creates all things,
and is therefore called
'the creative and the absolute';
its ebb and its flow extend to infinity.

We describe the Tao as being great;
we describe the universe as great;
nature too, we describe as great,
and man himself is great.

Man's laws should follow natural laws,
just as nature gives rise to physical laws,
whilst following from universal law,
which follows the Tao.

26.CENTRING

The natural way is the way of the sage,
serving as his dwelling,
providing his centre deep within,
whether in his home or journeying.

Even when he travels far,
he is not separate
from his own true nature.
Maintaining awareness of natural beauty,
he still does not forget his purpose.

Although he may dwell in a grand estate,
simplicity remains his guide,
for he is full aware, that losing it,
his roots as well would disappear.
So he is not restless,
lest he loses the natural way.

Similarly, the people's leader
is not flippant in his role, nor restless,
for these could cause the loss

of the roots of leadership.

27.FOLLOWING THE TAO

The sage follows the natural way,
doing what is required of him.

Like an experienced tracker,
he leaves no tracks;
like a good speaker, his speech is fluent;
He makes no error, so needs no tally;
like a good door, which needs no lock,
he is open when it is required of him,
and closed at other times;
like a good binding, he is secure,
without the need of borders.

Knowing that virtue may grow from example,
this is the way in which the sage teaches,
abandoning no one who stops to listen.
Thus, from experience of the sage,
all might learn, and so might gain.

There is mutual respect twixt teacher and pupil,
for, without respect, there would be confusion.

28.RETAINING INTEGRITY

Whilst developing creativity,
also cultivate receptivity.
Retain the mind like that of a child,
which flows like running water.

When considering any thing,
do not lose its opposite.
When thinking of the finite,
do not forget infinity;

Act with honour, but retain humility.
By acting according to the way of the Tao,
set others an example.

By retaining the integrity
of the inner and external worlds,
true selfhood is maintained,
and the inner world made fertile.

29.TAKING NO ACTION

The external world is fragile,
and he who meddles with its natural way,
risks causing damage to himself.
He who tries to grasp it,
thereby loses it.

It is natural for things to change,
sometimes being ahead, sometimes behind.

There are times when even breathing
may be difficult,
whereas its natural state is easy.

Sometimes one is strong,
and sometimes weak,
sometimes healthy,
and sometimes sick,
sometimes is first,
and at other times behind.

The sage does not try
to change the world by force,
for he knows that force results in force.
He avoids extremes and excesses,
and does not become complacent.

30.A CAVEAT AGAINST VIOLENCE

When leading by the way of the Tao,
abominate the use of force,
for it causes resistance, and loss of strength,
showing the Tao has not been followed well.
Achieve results but not through violence,
for it is against the natural way,
and damages both others' and one's own true self.

The harvest is destroyed in the wake of a great war,
and weeds grow in the fields in the wake of the army.

The wise leader achieves results,
but does not glory in them;
is not proud of his victories,
and does not boast of them.
He knows that boasting is not the natural way,
and that he who goes against that way,
will fail in his endeavours.

31.MAINTAINING PEACE

Weapons of war are instruments of fear,
and are abhorred by those who follow the Tao.
The leader who follows the natural way
does not abide them.

The warrior king leans to his right,
from whence there comes his generals' advice,
but the peaceful king looks to his left,
where sits his counsellor of peace.
When he looks to his left, it is a time of peace,
and when to the right, a time for sorrow.

Weapons of war are instruments of fear,
and are not favoured by the wise,
who use them only when there is no choice,
for peace and stillness are dear to their hearts,

and victory causes them no rejoicing.

To rejoice in victory is to delight in killing;
to delight in killing is to have no self-being.

The conduct of war is that of a funeral;
when people are killed, it is a time of mourning.
This is why even victorious battle
should be observed without rejoicing.

32.IF THE TAO WERE OBSERVED

The Tao is eternal, but does not have fame;
like the uncarved block, its worth seems small,
though its value to man is beyond all measure.
Were it definable, it could then be used
to obviate conflict, and the need
to teach the way of the Tao;
all men would abide in the peace of the Tao;
sweet dew would descend to nourish the earth.

When the Tao is divided,
there is a need for names,
for, like the block which is carved,
its parts then are seen.

By stopping in time
from torment and conflict,
strife is defeated, and danger averted.
The people then seek the wisdom of Tao,
just as all rivers flow to the great sea.

33.WITHOUT FORCE: WITHOUT PERISHING

Knowledge frequently results
from knowing others,
but the man who is awakened,
has seen the uncarved block.

Others might be mastered by force,
but to master one's self
requires the Tao.

He who has many material things,
may be described as rich,
but he who knows he has enough,
and is at one with the Tao,
might have enough of material things,
and have self-being as well.

Will-power may bring perseverance;
but to have tranquility is to endure,
being protected for all his days.

He whose ideas remain in the world,
is present for all time.

34.WITHOUT CONTRIVING

All things may act, without exclusion,
according to the natural way,
which fulfills its purpose silently,
and with no claim.
Being an aspect of natural order,
it is not the ruler of any thing,
but remains the source of their nourishment.
It cannot be seen; it has no intention,
but all natural things rely on its presence.
When all things return to it,
it does not enslave them,
so unmanifested, its greatness prevails.

Modelling himself upon the Tao,
he who is wise, does not contrive,
but is content with what he achieves.

35.THE BENEVOLENT HOST

The wise man acts at one with the Tao,
for he knows it is here that peace is found.
It is for this reason that he is sought.

Whilst guests enjoy good music and food,
as these are supplied by a benevolent host,
a description of Tao seems without form,
for it cannot be heard and cannot be seen.
But when the music and food are all ended,
the taste of the Tao still remains.

36.OVERCOMING

It is the way of the Tao,
that things which expand might also shrink;
that he who is strong, will at some time be weak,
that he who is raised will then be cast down,
and that all men have a need to give,
and also have a need to receive.

The biggest fish stay deep in the pond,
and a country's best weapons
should be kept locked away.
That which is soft and supple,
may overcome the hard and strong.

37.THE EXERCISE OF LEADERSHIP

The way of nature is not contrived,
yet nothing which is required
is left undone.

Observing nature, the wise leader knows this,
and replaces desire with dispassion,
thus saving that energy, otherwise spent,
which has not been wasted away.

The wise leader knows
his actions must be
without the use of forced energy.

He knows that more
is still required,
for he also knows
that he must act
without deliberate intent,
of having no intention.

To act without contrived intent
is to act without contriving,
and is the way of nature,
and so is the way of the Tao.

38.THE CONCERNS OF THE GREAT

A truly good man is unaware
of the good deeds he performs.
Conversely, a foolish man must try
continuously to be good.

A good man seems to do little or nought,
yet he leaves nothing undone.
A foolish man must always strive,
whilst leaving much undone.

The man who is truly wise and kind
leaves nothing to be done,
but he who only acts
according to his nation's law
leaves many things undone.

A disciplinarian wanting something done
rolls up his sleeves,
enforcing it with violence.

It may be that goodness still remains,
even when the natural way is lost,
and that kindness still exists
when goodness is forgotten.
It may be that justice still remains
when the people are no longer kind,
and when this is lost, that ritual still remains.
However, ritual may be performed
only as an act of faith,
and may be the beginning of confusion,
for even divination and the such
are but the flowery trappings of the Tao,
and are the beginning of great folly.

He who is truly great
does not upon the surface dwell,
but on what lies beneath.
It is said that the fruit is his concern,
rather than the flower.
Each must decide what it might be he seeks,
the flowery trapping,
which comes to summer fullness first,
or the fruit which is beneath.

39.SUFFICIENCY AND QUIETNESS

From the principle which is called the Tao,
the sky, the earth, and creativity are one,
the sky is clear, the earth is firm,
and the spirit of the inner world is full.

When the ruler of the land is whole,
the nation too is strong, alive and well,
and the people have sufficient
to meet their earthly needs.

When the daytime sky is dark

and overcast like night,
the nation and its people
will surely suffer much.

The firmness of the dew filled earth
gives it its life;
the energy of the inner world
prevents its becoming drained of strength;
its fullness prevents it running dry.
The growth of all things
prevents their dying.

The work of the leader should ensure
the prosperity of the populace.
So it is said,
"humility is the root
of great nobility;
the low forms a foundation
for the great;
and princes consider themselves
to be of little worth".

Each depends on humility therefore;
it is of no advantage to have too much success,
so do not sound loudly like jade bells,
nor clatter like stone chimes.

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40.BEING AND NOT BEING

The motion of nature
is cyclic and returning.
Its way is to yield,
for to yield is to become.
All things are born of being;
being is born of non-being.

41.SAMENESS AND DIFFERENCE

On hearing of the Tao,
the wise student's practice is with diligence;
the average student attends to his practice
when his memory reminds him so to do;
and the foolish student laughs.

But we do well to remember
that with no sudden laughter,
there would be no natural way.

Thus it is said,
"There are times when even brightness seems dim;
when progress seems like regression;
when the easy seems most difficult,
and virtue seems empty, inadequate and frail;
times when purity seems sullied;
when even reality seems unreal,
and when a square seems to have corners;
when even great talent is of no avail,
and the highest note cannot be heard;
when the formed seems formless,
and when the way of nature is out of sight".

Even in such times as these,
the natural way still nourishes,
that all things may be fulfilled.

42.THE TRANSFORMATIONS OF THE TAO

The Tao existed before its name,
and from its name, the opposites evolved,
giving rise to three divisions,
and then to names abundant.

These things embrace receptively,
achieving inner harmony,
and by their unity create
the inner world of man.

No man wishes to be seen
as worthless in another's eyes,
but the wise leader describes himself this way,
for he knows that one may gain by losing,
and lose by gaining,

and that a violent man
will not die a natural death.

43.AT ONE WITH TAO

Only the soft overcomes the hard,
by yielding, bringing it to peace.
Even where there is no space,
that which has no substance enters in.

Through these things is shown
the value of the natural way.
The wise man understands full well,
that wordless teaching can take place,
and that actions should occur
without the wish for self-advancement.

44.SUFFICIENCY

A contented man knows himself to be
more precious even than fame,
and so, obscure, remains.

He who is more attached to wealth
than to himself,
suffers more heavily from loss.

He who knows when to stop, might lose,
but in safety stays.

45.CHANGES

In retrospect, even those accomplishments
which seemed perfect when accomplished,
may seem imperfect and ill formed,
but this does not mean that such accomplishments
have outlived their usefulness.

That which once seemed full,
may later empty seem,
yet still be unexhausted.
That which once seemed straight
may seem twisted when seen once more;
intelligence can seem stupid,
and eloquence seem awkward;
movement may overcome the cold,
and stillness, heat,
but stillness in movement
is the way of the Tao.

46.MODERATING DESIRE AND AMBITION

When the way of nature is observed,
all things serve their function;
horses drawing carts, and pulling at the plough.
But when the natural way is not observed,
horses are bred for battle and for war.

Desire and wanting cause discontent,
whilst he who knows sufficiency
more easily has what he requires.

47.DISCOVERING THE DISTANT

The Tao may be known and observed
without the need of travel;
the way of the heavens might be well seen
without looking through a window.

The further one travels,
the less one knows.
So, without looking, the sage sees all,
and by working without self-advancing thought,
he discovers the wholeness of the Tao.

48.FORGETTING KNOWLEDGE

When pursuing knowledge,
something new is acquired each day.
But when pursuing the way of the Tao,
something is subtracted;
less striving occurs,
until there is no striving.

When effort is uncontrived,
nothing is left undone;
the way of nature rules
by allowing things to take their course,
not by contriving to change.

49.THE VIRTUE OF RECEPTIVITY

The sage is not mindful for himself,
but is receptive to others' needs.
Knowing that virtue requires great faith,
he has that faith, and is good to all;
irrespective of others' deeds,
he treats them according to their needs.

He has humility and is shy,
thus confusing other men.
They see him as they might a child,
and sometimes listen to his words.

50.THE VALUE SET ON LIFE

In looking at the people, we might see
that in the space twixt birth and death,
one third follow life, and one third death,
and those who merely pass from birth to death,
are also one third of those we see.

He who lives by the way of the Tao,
travels without fear of ferocious beasts,

and will not be pierced in an affray,
for he offers no resistance.
The universe is the centre of his world,
so in the inner world
of he who lives within the Tao,
there is no place
where death can enter in.

51.THE NOURISHMENT OF THE TAO

All physical things arise
from the principle which is absolute;
the principle which is the natural way.

All living things are formed by being,
and shaped by their environment,
growing if nourished well by virtue;
the being from non-being.

All natural things respect the Tao,
giving honour to its virtue,
although the Tao does not expect,
nor look for honour or respect.

The virtue of the natural way
is that all things are born of it;
it nourishes and comforts them;
develops, shelters and cares for them,
protecting them from harm.

The Tao creates, not claiming credit,
and guides without interfering.

52.RETURNING TO THE SOURCE

The virtue of Tao governs its natural way.
Thus, he who is at one with it,
is one with everything which lives,

having freedom from the fear of death.

Boasting, and hurrying hither and thither,
destroy the enjoyment of a peace filled life.

Life is more fulfilled by far,
for he who does not have desire,
for he does not have desire,
has no need of boasting.

Learn to see the insignificant and small,
grow in wisdom and develop insight,
that which is irrevocable,
do not try to fight,
and so be saved from harm.

53.EVIDENCE

When temptation arises to leave the Tao,
banish temptation, stay with the Tao.

When the court has adornments in profusion,
the fields are full of weeds,
and the granaries are bare.

It is not the way of nature to carry a sword,
nor to over-adorn oneself,
nor to have more than a sufficiency
of fine food and drink.

He who has more possessions than he can use,
deprives someone who could use them well.

54.CULTIVATING INSIGHT

That which is firmly rooted,
is not easily torn from the ground;
just as that which is firmly grasped,

does not slip easily from the hand.

The virtue of the Tao is real,
if cultivated in oneself;
when loved in the family, it abounds;
when throughout the village, it will grow;
and in the nation, be abundant.
When it is real universally,
virtue is in all people.

All things are microcosms of the Tao;
the world a microcosmic universe,
the nation a microcosm of the world,
the village a microcosmic nation;
the family a village in microcosmic view,
and the body a microcosm of one's own family;
from single cell to galaxy.

55.MYSTERIOUS VIRTUE

He who has virtue is like a newborn child,
free from attack by those who dwell
in the way of nature, the way of the Tao.

The bones of the newborn child are soft,
his muscles supple, but his grip is firm;
he is whole, though not knowing he was born
of the creative and receptive way.
The way of nature is in the child,
so even when he shouts all day,
his throat does not grow hoarse or dry.

From constancy, there develops harmony,
and from harmony, enlightenment.

It is unwise to rush from here to there.
To hold one's breath causes the body strain;
exhaustion follows

when too much energy is used,
for this is not the natural way.

He who is in opposition to the Tao
does not live his natural years.

56.VIRTUOUS PASSIVITY

Those who know the natural way
have no need of boasting,
whilst those who know but little,
may be heard most frequently;
thus, the sage says little,
if anything at all.

Not demanding stimuli,
he tempers his sharpness well,
reduces the complex to simplicity,
hiding his brilliance, seemingly dull;
he settles the dust,
whilst in union with all natural things.

He who has attained enlightenment
(without contriving so to do)
is not concerned with making friends,
nor with making enemies;
with good or harm, with praise or blame.
Such detatchment is the highest state of man.

57.SIMPLIFICATION

With natural justice, people must be ruled,
and if war be waged, strategy and tactics used.
To master one's self,
one must act without cunning.

The greater the number of laws and restrictions,
the poorer the people who inhabit the land.

The sharper the weapons of battle and war,
the greater the troubles besetting the land.
The greater the cunning with which people are ruled,
the stranger the things which occur in the land.
The harder the rules and regulations,
the greater the number of those who will steal.

The sage therefore does not contrive,
in order to bring about reform,
but teaches the people peace of mind,
in order that they might enjoy their lives.
Having no desires, all he does is natural.
Since he teaches self-sufficiency,
the people who follow him return
to a good, uncomplicated life.

58.TRANSFORMATIONS ACCORDING TO CIRCUMSTANCES

When the hand of the ruler is light,
the people do not contrive,
but when the country is severely ruled,
the people grow in cunning.

The actions of the sage are sharp,
but they are never cutting,
they are pointed, though never piercing,
they are straightforward, not contrived,
and not without restraint,
brilliant but not blinding.
This is the action of the sage,
because he is aware
that where happiness exists,
there is also misery and strife;
that where honesty may be found,
there is occasion for dishonesty,
and that men may be beguiled.

The sage knows that no-one can foretell

just what the future holds.

59.GUARDING THE TAO

By acting with no thought of self-advancement,
but with self-restraint,
it is possible to lead,
and genuinely care for others.
This happens by acting virtuously,
and leaving nothing to be done.

A foundation virtuous and firm,
rooted in receptivity,
is a prerequisite of good leadership,
and for a life both long and strong.
He whose virtue knows no limit,
is most fitting to lead.
His roots are deep,
and his life protected
by his meditative practice,
as the bark protects the tree.

60.RULING

To rule a country,
one must act with care,
as when frying the smallest fish.

If actions are approached,
and carried out in the natural way,
the power of evil is reduced,
and so the ruler and the ruled
are equally protected.
They will not contrive to harm each other,
for the virtue of one refreshes the other.

61.HUMILITY

A great country remains receptive and still,
as does a rich and fertile land.
The gentle overcomes the strong
with stillness and receptivity.

By giving way to the other,
one country may conquer another;
a small country may submit to a large,
and conquer it, though having no arms.

Those who conquer must be willing to yield;
to yield may be to overcome.

A fertile nation may require a greater population,
to use its resources to the full,
whilst the country without such natural wealth
may require them to meet its people's needs.
By acting in unity, each may achieve
that which it requires.

62.SHARING THE TREASURE

The source of all things is in the Tao.
It is a treasure for the good,
and a refuge for all in need.

Whilst praise can buy titles,
good deeds gain respect.

No man should be abandoned
because he has not found the Tao.

On auspicious occasions, when gifts are sent,
rather than sending horses or jade,
send the teaching of Tao.

When we first discover the natural way,
we are happy to know that our misdeeds

are in the past, where they belong,
and so are happy to realize
that we have found a treasure.

63.BEGINNING AND COMPLETING

Act without contriving;
work naturally, and taste the tasteless;
magnify the small; increase the few,
and reward bitterness with care.
Seek the simple in the complex,
and achieve greatness in small things.

It is the way of nature
that even difficult things are done with ease,
and great acts made up of smaller deeds.
The sage achieves greatness by small deeds multiplied.

Promises easily made are most easily broken,
and acting with insufficient care
causes subsequent trouble.
The sage confronts problems as they arise,
so that they do not trouble him.

64.STAYING WITH THE MYSTERY

If problems are accepted,
and dealt with before they arise,
they might even be prevented before confusion begins,
In this way peace may be maintained.

The brittle is easily shattered,
and the small is easily scattered.
Great trees grow from the smallest shoots;
a terraced garden, from a pile of earth,
and a journey of a thousand miles
begins by taking the initial step.

He who contrives, defeats his purpose;
and he who is grasping, loses.
The sage does not contrive to win,
and therefore is not defeated;
he is not grasping, so does not lose.

It is easy to fail when nearing completion,
therefore, take care right to the end,
not only in the beginning.

The sage seeks freedom from desire,
not grasping at ideas.
He brings men back when they are lost,
and helps them find the Tao.

65.VIRTUOUS GOVERNMENT

Knowing it is against the Tao
to try to enforce learning,
the early sages did not contrive
to teach the way of the Tao.

There are two ways of government.
One is to be cunning, to act with guile,
and to contrive to cheat the people.
When this way is used to rule,
the people grow in cunning,
and contrive to cheat the ruler.

The second way to govern the land,
is to do so without contriving.
People so governed are truly blessed,
for they are governed with virtue,
and virtuous government is fair to all,
thus leading to unity.

66.LEADING FROM BEHIND

The sea is the ruler of river and stream,
because it rules from well beneath.

The teacher guides his students best,
by allowing them to lead.

When the ruler is a sage,
the people do not feel oppressed;
they support the one who rules them well,
and never tire of him.

He who is non-competitive
invites no competition.

67.THE THREE PRECIOUS ATTRIBUTES

Those who follow the natural way
are different from others in three respects.
They have great mercy and economy,
and the courage not to compete.
From mercy there comes courage;
from economy, generosity;
and from humility, willingness to lead from behind.

It is the way of sickness to shun the merciful,
and to acclaim only heroic deeds,
to abandon economy, and to be selfish.

They are sick, who are not humble,
but try always to be first.

Only he who is compassionate
can show true bravery,
and in defending, show great strength.
Compassion is the means by which
mankind may be guarded and saved,
for heaven arms with compassion,
those whom it would not see destroyed.

68.WITHOUT DESIRE

An effective warrior acts
not from nihilistic anger,
nor from desire to kill.

He who wins should not be vengeful.

An employer should have humility.

If we wish for peace and unity,
our dealings with our fellow man
must be without desire for self-advantage,
and carried out without contention.

69.THE USE OF THE MYSTERIOUS TAO

Arguments may be won by waiting,
rather than making an aggresive move;
by withdrawing rather than advancing.

By moving without appearing to move,
by not making a show of strength,
but by conserving it well;
by capturing without attacking,
by being armed, but with no weapons,
great battles may be won.

Do not underestimate
those you enjoin in battle,
for this can result in losing
what is of greatest value.
When a battle is enjoined,
by remembering this,
the weaker may still win.

70.HIDDEN IDENTITY

Though the words of the sage are simple,
and his actions easily performed,
they are few among many,
who can speak or act as a sage.

For the ordinary man it is difficult
to know the way of a sage,
perhaps because his words
are from the distant past,
and his actions naturally disposed.

Those who know the way of the sage
are few and far between,
but those who treat him with honesty,
will be honoured by him and the Tao.

He knows he makes no fine display,
and wears rough clothes, not finery.
It is not in his expectancy of men
that they should understand his ways,
for he carries his jade within his heart.

71.WITHOUT SICKNESS

To acknowledge one's ignorance
shows strength of personality,
but to ignore wisdom is a sign of weakness.

To be sick of sickness is a sign of good health,
therefore the wise man grows sick of sickness,
and sick of being sick of sickness,
'til he is sick no more.

72.LOVING THE SELF

The sage retains a sense of awe, and of propriety.
He does not intrude into others' homes;

does not harass them,
nor interfere without request,
unless they damage others.
So it is that they return to him.

'Though the sage knows himself
he makes no show of it;
he has self-respect, but is not arrogant,
for he develops the ability to let go of that
which he no longer needs.

73.ACTING WITH A SUFFICIENCY

A brave man who is passionate
will either kill or be killed,
but a man who is both brave and still
might preserve his own and others' lives.
No one can say with certainty,
why it is better to preserve a life.

The virtuous way is a way to act
without contriving effort,
yet, without contriving it overcomes.
It seldom speaks, and never asks,
but is answered without a question.
It is supplied with all its needs
and is constantly at ease
because it follows its own plan
which cannot be understood by man.
It casts its net both deep and wide,
and 'though coarse meshed, it misses nothing in the tide.

74.USURPING THE TAO

If the people are not afraid of death,
they have no fear of threats of death.

If early death is common in the land,

and if death is meted out as punishment,
the people do not fear to break the law.

To be the executioner in such a land as this,
is to be as an unskilled carpenter
who cuts his hand
when trying to cut wood.

75.INJURING THROUGH GREED

When taxes are too heavy,
hunger lays the people low.
When those who govern interfere too much,
the people become rebellious.

When those who govern demand too much
of people's lives, death is taken lightly.
When the people are starving in the land,
life is of little value,
and so is more easily sacrificed by them
in overthrowing government.

76.AGAINST TRUSTING IN STRENGTH

Man is born gentle and supple.
At death, his body is brittle and hard.
Living plants are tender,
and filled with life-giving sap,
but at their death they are withered and dry.

The stiff, the hard, and brittle
are harbingers of death,
and gentleness and yielding
are the signs of that which lives.
The warrior who is inflexible
condemns himself to death,
and the tree is easily broken,
which ever refuses to yield.

Thus the hard and brittle will surely fall,
and the soft and supple will overcome.

77.THE WAY OF THE TAO

The Tao is as supple as a bow;
the high made lower, and the lowly raised.
It shortens the string which has been stretched,
and lengthens that which has become too short.

It is the way of the Tao to take from those
who have a surplus to what they need,
providing for those without enough.
The way of the ordinary person,
is not the way of the Tao,
for such people take from those who are poor
and give to those who are rich.

The sage knows that his possessions are none,
therefore he gives to the world;
without recognition, doing his work.
In this way he accomplishes
that which is required of him;
without dwelling upon it in any way,
he gives of his wisdom without display.

78.SINCERITY

There is nothing more yielding than water,
yet when acting on the solid and strong,
its gentleness and fluidity
have no equal in any thing.

The weak can overcome the strong,
and the supple overcome the hard.
Although this is known far and wide,
few put it into practice in their lives.

Although seemingly paradoxical,
the person who takes upon himself,
the people's humiliation,
is fit to rule;
and he is fit to lead,
who takes the country's disasters upon himself.

79.FULFILLING ONE'S OBLIGATIONS

When covenants and bonds are drawn
between the people of the land,
that they might know their obligations,
it is commonplace for many
to fail to meet their dues.

The sage ensures his dues are met,
'though not expecting others to do the same;
in this way he is virtuous.

He is without virtue of his own,
who asks of others that they fulfil
his obligations on his behalf.

The way of nature does not impose
on matters such as these
but stays with the good for ever,
and acts as their reward.

80.STANDING ALONE

A small country may have many machines,
but the people will have no use for them;
they will have boats and carriages
which they do not use;
their armour and weapons
are not displayed,
for they are serious when regarding death.

They do not travel far from home,
and make knots in ropes,
rather than do much writing.

The food they eat is plain and good,
and their clothes are simple;
their homes are secure,
without the need of bolts and bars,
and they are happy in their ways.

'Though the cockerels and dogs
of their neighbours
can be heard not far away,
the people of the villages
grow old and die in peace.

81.MANIFESTING SIMPLICITY

The truth is not always beautiful,
nor beautiful words the truth.

Those who have virtue,
have no need of argument for its own sake,
for they know that argument is of no avail.

Those who have knowledge of the natural way
do not train themselves in cunning,
whilst those who use cunning to rule their lives,
and the lives of others,
are not knowledgeable of the Tao,
nor of natural happiness.

The sage seeks not to have a store
of things or knowledge, for he knows,
the less of these he has, the more he has,
and that the more he gives,
the greater his abundance.

The way of the sage is pointed
but does not harm.

The way of the sage
is to work without cunning.

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files][Last updated: 15 July
1994]----------"THE SIMPLICITY OF THE
WAY"a teisho by John Tarrant, RoshiOriginally published in: Mind Moon Circle, Winter 1994
text addresses some of the most fundamental and delicate religious issues.Therefore, it sho
quoted and analysed in a mindful way.All copyrights to this document belong to John Tarran
CaliforniaDiamond Sangha, Santa Rosa, Cal., USAEnquiries: The Editor, "Mind Moon Circle
Centre, 251Young St., Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2
6602993----------THE SIMPLICITY OF TH
WAYJohn Tarrant, RoshiTeisho given for Jukai Ceremony held at Gorricks Runduring the E
l994We are here for the ceremony of refuge, one of the joyful ceremoniesof the Zen univers
up the way of the Buddha; it is akind of ordination for people who nevertheless live in the wo
such things it really recognises a kind of inner connection,an intimacy and commitment, that
happened. But throughthat recognition mysterious things happenmysterious further thingsh
point of ceremony anyway. I think of it as a kindof inner wedding to the wisdom path; its an
When we takerefuge we say that whatever else is in my life, the opening of insightand wisdo
is at the core. And whatever else I wantfor myself I want those things first.The precepts are
markers, I suppose. I think of the way inthe ancient world people used to take a plough and
andplough a big circle and mark it with stones: that was the beginning ofa city, and within th
magical things could happen. This toois a kind of boundary marker. The precepts themselv
expressionsof the way the world looks from the point of view of Buddha nature,before theyre
Theyre actually descriptions ofreality. If you want to conform to reality and to what makes se
would be a good thing to do.In the Mahayana tradition precepts are not taken literally. Ifsom
along running and heads off to the north, and somebodyelse comes along running behind th
says Where didhe go? you say, He went south. How the precepts are helpful is bybringing s
consciousness, and especially by bringing thecosts and sacrifices of our behaviour into cons
Wetranslate the precepts as I take up the way of . . . not lying, andso on. Nobody is telling
cant get drunk, but theprecept says that if you do there is a sacrifice involved. Somepeople
hangover. But its not just that: theres asacrifice of consciousness, theres a sacrifice of a nig
yourlife, there are many things. So if you want to get drunk you hadbetter really want to get
its the same with all kinds of things. We tell many lies incertain ways. Sometimes its hard t
can be too literalabout this. We dont have to share every passing feeling we haveabout som
today! Thats not a matter of observingthe precept about lying. But the ways in which we dis
otherpeoples versions of ourselves and try to control other peoplesversions of ourselves are
an exampleand when we takethe precepts we realise that theres a great cost to us in suchd
lose our own affective connection with theuniverse. And we may impress somebody for a lit

usuallypeople know when we are lying anyway. Because in some sense there areno secret
the rules are not meant to make you unable to breathe or tostrangle you, but they are meant
behaviour is a verydeep and interesting matter And if we pay attention to our humankarmic
something else will open out enormously. If youobserve and respect human karmic limits yo
observing Buddhanature and you are observing the interconnection of all beings. Andif you
that the field has grown very vast and is fullof trees and stars and wind. And that is the poin
refuge.When we take the vows we are vowing to enter the simplicity of theway, knowing tha
makes everything shine, everythingdance, and theres nothing more precious in the world. A
love it.Its also a sign of gratitude for the Way. On my own transmissiondocuments my teach
have sweated blood for thislineage; people have died for this.There is gratitude to those who
for thousands andthousands of years; down to the amoeba; and to those who will comeafter
generations there will be we do not know. But thisis one of our gifts to them as well, that we
life andlove life and want to pass it on, pass on the enlightenment of theWay.So let us begin
way we do this is that the vows areannounced and then we all chant together. And the initia
haveprepared their own words. Four people are taking refuge for the firsttime and one perso
her vows. And in turn the initiateswill read their words for each vow. . . .We now come to the
presentation of the robe of the Buddha, the rakusu.This robe is black, signifying the earth its
mysteryunderlying all things; and a kind of nonattachment that is not so muchcut off from thi
kind of nonattachment that comes fromallowing all things, a generous nonattachment.The ro
can seeof many small patches. Traditionallyit was made of pieces of thrown-away cloth sew
patchedtogether. But also this is the patchwork of the earth itself, thewheatfields, the ricefie
which gives us sustenance. Itrepresents the field of the Dharma, in which all things are cont
up the precept is not a regression to puritanism, it isunderstanding in a broad fashion what it
human, what it is tolove, what it costs to love life, and finding within that an integritythat can
these incompatible things together. That integrityis usually called enlightenment.And that is
by this round ring here. Circles symbolisemany thingseverything, the mystery that underlies
isempty. It is just a round circle too.On the back of the rakusu are crossed casuarina needle
froman ancient Buddhist treesignfying that this is a mountain path,signifying that it takes you
the journey into the true self.As Rilke said, so that we walk into the silence, for hours meetin
Also the needles are the green shoots of the Way, the mannerin which the Way will spring u
in a pavement in thecity. Somewhere, no matter what state you are in, you can always finda
trace of it. There are two needles crossed with eachother. Every time you are caught in an
bottom there isalways some unity there, if you can find it. Theres always some wayto hold t
 And that is the enlightened task. So thatwe can find the true action.We also have names; w
Buddhist name. Which is anotherway to mark that we are putting wisdom and awareness at
 We put on the robe and we may say it becomes us: it turnsinto us, we turn into it. Its the sa
name. It is sometimesthought that if you know the true names of things the true name willbr
into being; the old idea that a true name is a kind ofspell, a magical act of imagination that m

real. And thenaming in Buddhism makes the Way real. So that its not just on ourskin; its in our bones.Sometimes when people take refuge together I give them one name incommon, s part of the same tribe, so to speak, thesame Zen tribe. This time I have done that, and the t Wavetribe. Wave signifies something connected to the ocean, a unique formthat emerges fr underlying everything and then goesback where it came fromjust as we do. So it carries the beauty and the transience of life. One person was not so fond ofwater so he joined the Zen part of the Wave tribe; orperhaps the Wave tribe is part of the Zen tribe. He is linked in thatw .When you take off the rakusu, you fold it so that the writing is onthe outside, because that h hang and slide it inside the bagyou have made. There are different ways to put on the rakus show you my suggested way. This is embarrassing to manypeoplewhich is a good reason t on your head -there is no shame in the Buddha-dharma. And we chant this verse:I wear the liberationThe formless field of benefactionThe teachings of the TathagataSaving all the man beings.----------end of file

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level INDEX file][Last updated: 7 March
1993]----------"Soul in Zen" -
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USAEnquiries: The Editor, "Mind Moon Circle", Sydney Zen Centre, 251 Young St.,Annanda
Australia. Tel: + 61 2 660
2993----------JOHN TARRANT ROSHILEC
- "Soul in Zen"November 30, 1992, Berkeley,
California----------(David W's
intro)Tonight I'll talk about trying to meld two great currents in late twentiethcentury western
One is depth psychology, which varies from being apassion to a cult, I suppose, but is very c
important in the way wesee the world. And the other is the perspective of the zen tradition--
tradition generally, I think, and my particular branch of that is thezen tradition--which I think i
great current in western thought now, Ihope becoming a greater current, and offers some re
of theissues we're really grappling with as a culture and individually. My interestin this talk is
a little about the more individual aspects of thatcrossover, that confluence of currents of thou
feeling and passion.The way I did it. I trained first in the Buddhist tradition, actually I started
the Tibetan tradition and ended up in zen, for many years; and then Iwent to the psychologic
because I wanted to flesh out some thingsthat I felt I didn't understand and I felt that having
to standwould help me understand some things about the zen tradition. So I'm in areally diff
from the many people who have gone from psychology tozen to try to heal psychology. I wa
healing zen and so Ifeel like that's my perspective and my main interest because I function a
zenteacher.I'm writing a book on this material. I recently wrote an essay and I startedout wit
quotes and I'll start this talk with these two. The first is aquote from Lin-chi, or Rinzai, who
says:Officially even a needle cannot enter; unofficially you can drive ahorse and cart through
my experience of zen. I spent much of my time in zen doing things myteacher told me not to
trying to find ways to make them work. Ifelt it was very important that he told me not to do th
was veryimportant that I did them. Both things were necessary.And the other one is Prospe
opening of the epilogue to "The Tempest".Now my charms are all o'erthrown,And what stren
own,Which is most faint.If you know that play at all, it's the play about the magician who is
finallythrowing away the tools of his trade so that he's not going to live by magic anymore. H
live as a mortal, as a human on the earth. I feel thatthat's a classic zen position. That peop
take up meditation for manyreasons. The reason I took up meditation was for insight. I wan
howthe world was put together. I also thought that I was kind of crazy and Ithought it might
it did. But I wanted insight. I wanted tounderstand my life and find meaning in my life. I thin
people took up zenfor that reason, took up the meditation. At least in my tradition, what you
very hard at meditation, and typically you put aside times and haveretreats, and sooner or la

dawns on you, some change happens, someinner shift in your life happens, which we call b
likeenlightenment or kensho or satori. The term I like most, which is an oldChinese jargon t
intimacy for a spiritual experience, which I think isnice and has that sense of the warmth and
to the universe thatbelongs to true spiritual experience. True spiritual experience is not anis
grand thing, but a very near, close kind of thing.I went through the dark and dreadful zen mi
very hard doing itand it was a good experience for me. I found that on the way certain thing
being taught officially and certain things were being taughtunconsciously, and I became very
what those things were, thesecond category, because we always know what's being officiall
hits you over the head with it, but we're always teaching otherthings as well.Everybody, soo
their life, comes up against a question. Usuallythat's a wound in some ways. It's a place of
understanding justdoesn't grip. I think of those times as very, very important because they'r
situations where what we know has run out into the sands. They justsoak up all the water o
we're left with nothing. Zen and alltraditions of Buddhism try to evoke that in a sense. The a
thatthat boundary situation is already there, but we're not always aware of it, sothe tradition
In our tradition we did that by getting a koan, whichis a question to hold. The koan can have
shapes and forms. Itcan be a classical story taken from Chinese zen and condensed and s
hold until you drive yourself nuts with it and something happens. But it'ssomething that defe
thinking. It defeats your intellect. Or it can bea question that just arises out of your life. I ha
dinner with a woman onSaturday who had never taken up a koan officially, but had got obse
aparticular question in her life, in her work (she's a writer), and was amazedat--She'd run ac
course of miracles, this dictated, channeled, strangebook, and she was trying to figure out h
have happened and what itmeant and how phony or real it was and all. She was worrying a
somehow became her question about what is beyond our knowledge. What istrue and what
waved to her and she had an enlightenmentexperience. Everything in the world coming fro
I justmention that because it's a recent example and a fairly classical example of thespiritua
The Buddhist traditions tend to evoke this kind ofexperience. They're pressure cooker and
in various ways andthen you have this experience of insight and it's a marvelous thing and i
and changes your whole life and you're quite sure you have theanswer to everything.In my t
have to do a lot more koan questions and one of myfavorites that comes shortly after this ex
called, "The clearlyenlightened person falls into a well." Indicating that maybe something el
here. And what that something else is going on is I think is theunderground teaching that's i
traditions. I describe that as beingabout character, or I conceptualize that to myself as being
character.That character, or soul is another way, a western way to put it, that characteris so
can be good or bad. A person's character can stink or it canbe rather solid and we can stan
way. We can push up against, orwe knock on it and it sounds good, or it has a floor. So ch
somethingthat is developmental, isn't it? Insight is really not. When you see into thevery bo
universe, you see the same thing that Shakyamuni Buddha sawand you see the same thing
saw, Jane Doe and Joan Blow, forcenturies. The vision really is the same. It will be expres

ofyour unique universe, but it's really the same vision. So there is a sense inwhich insight re
eternal and it's not much interested in developmentbecause everything's already perfect. It's
we'll just delight inthat, and then we'll fall into a well.The western classic opposition is betwe
and soul. Spirit is thetransformative function and it's eternal. It doesn't learn, I think, really.I
the way in which we're all one and it's the way in which, even when youare--it kicks in somet
very sick, if you're close to death, younotice that your life is perfect at that moment even thou
dying. Thatsort of experience. It's a very classic spirit experience. It's very helpful,and in ou
culture it's helpful, because we tend to get stuck in objects a lotin our culture and it drags us
shopping malls and into noticing ourlives and noticing how much richness there is all around
having to gointo the shopping malls in the first place. Spirit has a loveliness to it and ablissfu
transcendent quality to it and it's got a great rigor to it, too. Ifyou sit in a zen center, you sit c
legged for a long time and if your bodydoesn't hurt, you're very remarkable, and if the pain in
doesn't getextreme, you're remarkable, too. Eventually we come to a differentunderstanding
hopefully. There is a freeing quality in spirit.Even if I die, I know that the world is--there's so
wonderful I can reston. We're not so afraid when we have this experience and we feel like w
earth. We know who we are and where we stand. That's such a wonderfulthing that it really
life. There's less attachment to thingswe know. We're more fluid and open, hopefully, to the
there's this whole other part of the world that seems neglected by thisfascination with spirit.
its own sort of darkness that seems to comewith it. This other part of life seems to balance i
the pleasuresthat are very transitory--chocolate and lingerie, things like that--but are veryrea
of human beings, and obviously, they can't be outside buddhanature. From the spirit's point
all fine, they're all one,they're just like the moonlight, but then there's another part of us thatp
this kind of chocolate or prefers chocolate to corn flakes or somethinglike that. That part of
might say, that wants to be heard and ifit's not heard and if it's ignored and if you just cut off
somethingbad happens in the spiritual training. I'll talk about what some of those badthings
along.I found in my own training this twofold impulse. One was towards the eternaland the s
wanting to have a wonderful big enlightenment experienceand solve everything. Just really
was put together and lead areally good life that was sort of flawless. And the other impulse
transitory, neglected, small and furious sort of world, which is not thelife eternal, but the life t
die of and we die of living it well. That'sjust a truth that we can't get away from.My theory ab
this was that when we took the great traditions out of Asia,we brought across the spirit but s
thing and we didn't bring thatwith it. Then we'd try to have this event often which was a very
purelyspiritual event, but it wasn't sufficiently inhabited. So we had all thesescandals that yo
love and still are fascinating to us and we're stilltrying to work out what they're about, I think.
teacher sleeping with hisstudents, power trips, all sorts of stuff that went on. I think that that
soul's revenge. "If you neglect me, watch out." It's the dark thing in thecorner of the room th
is so insignificant, but suddenly we turnaround and its grown and it grabs us.What I think ou
to inhabit and find the personal modes to inhabitthe great traditions like zen. The tradition o

psychotherapy can helpsome there. I think we need to honor and notice the ways in which t
itself develops soul and develops character. I just wanted to getenlightened. I didn't give a
did it. I came to a zendo. I camefrom Australia, which is probably one of the more secular c
world.Much more secular than the U.S. Australians hate to do things like bow. Theythink it'
So I came in and said, "You want me to bow? Sure,I'll bow. Whatever it is you want me to
I just want to getenlightened." I think that was an attitude of the time. The seventies werewi
ran across a temple. Then I found that these stupid forms likebowing, which are by definitio
nonsensical. Ritual is alwaysnonsensical or otherwise it would be a practical activity and wo
anyuse for ceremony. These nonsensical things were changing me. That it was goodfor me
idea that I came from a secular culture and was much morerationalist and immune to the se
things. The key moment for me,I remember, was that I would go along to my teacher with m
wasthe koan Mu, which some of you may know, where you basically hold this one wordMu w
anything to you and you have to find out what it is. Anyanswer you give will be rejected so it
simple practice. I would comealong almost every day to my teacher. I was in hard training.
dayand sit much of the night and do a lot of meditation. It was a kind of joyfullyinsane life. I
and I'd do my three full bows before him and he'd lookat me and I'd say, "I don't know." He
hand bell that he'd ringwhen you were through and he'd ring his bell and I'd bow and leave.
relationship, really. For some time I was doing this. The first time Icame to see him, I'd com
Australia and I'd been meditating for years on myown, inventing the wheel, and I walked into
said, "Well, whatdo you want?" And I said, "Well, I think I want to get enlightened." And hes
I said,"I've already started working on the koan Mu." He said,"Do you have any questions?"
and he rang his bell. So you cansee at one level there is something stupid going on becaus
talkingabout anything, but at another level something very deep is going on and goodbecaus
given back to me and I'm empowered by that. As I wouldcome along--first I would think, "W
the right frame of mindwhen I go along to interview my teacher, I'll be enlightened," and thing
Gradually, these ideas, of course, fell away and I knew they wereridiculous, but I couldn't he
them. That was, again, an experience ofcharacter. I realized that I was not immune to the s
everybodyelse in the zendo had, that I had to honor my own kind of foolishness and allowit a
sweet with it. I knew better than that, but I couldn't helpholding that idea, couldn't help prepa
to go into the interview andsomehow get it. Gradually I noticed that as I was just working an
meditatingand I'd come in and say, "I don't know" and he'd ring his bell, then I realizedthat I
living the great life. That there was something beautifuland shapely about this life that I'd ne
experienced before, that I reallycared about something, really going for it, and I was failing.
anhonor in that, a strength in that, and that I was prepared to do it for the restof my life. I'd a
had the idea before that I wanted to get it and run. Iwasn't even aware I had that idea. Som
it spiritual materialism.Realizing that I was quite happy, then suddenly it didn't matter if I
gotenlightened. It didn't matter--any of those things. I became who I was. If Ihad a taste fo
or lingerie or whatever it was, then I could look atthat and start to experience my life instead

endlessly empty mylife so that something better could come in. That this is the experience o
happens in a good spiritual center. The soul work always does goon. In fact, I remember no
interested in enlightenment any more. Iwas interested, but not--let it take care of itself, I tho
obviouslycouldn't effect it, so I wouldn't bother with it too much, and becoming moreintereste
meditation became much looser, much less pure, became muchless interested in creating s
Technique, I think, is one of thevices of spirit along with arrogance, because the spirit alway
ifwe get another technique, we'll be able to stay in our spirit place forever,where everything's
Whereas soul knows that no technique is really goingto help you. And some time you're goi
you're going to lose peopleyou love and you're going to have to find your beauty there, too, i
autumnleaves as well as in the spring.In our tradition, what we do is after somebody's had s
spiritualopening, we try to keep them around and not let them go because people thenusual
spiritual opening and go out and commit disasters uponthe world because there is an over c
grandiosity that comes withspirit when it's not being tempered. It's a terrible thing to be a ne
zenteacher. I speak from experience. There is a tempering that needs to go on, anacknowl
vulnerability and all the things that we don't know. Thesimultaneity of our wisdom and our fo
This is "The ClearlyEnlightened Person Falls into a Well" koan. You can actually have a ver
deepunderstanding of the spiritual world and still do something stupid and stillhave areas of
are inferior and you're not very good at, kind ofstupid at, and that doesn't make you a less sp
person. But noticing itmakes you a more spiritual person. Being prepared have the shame
thedisappointment of it, because it's very hard on your grandiosity, somehow thatallows the
through in this purer way. Then something real canhappen. Real teaching can happen. Re
and the beauty of theworld is the beauty of the Buddha's path just there before us then. But
we're not prepared to accept our own stupidity, not in a complacent way,but in a way that's e
notice what we're not very good at. We noticeour pain when we're in it and allow it there. W
the darkness inthe world in order to experience the light. Our first move, you see, in spiritis
transcend. We always want to go straight to the light. My ownexperience was of going up a
then not knowing which way waswhich after a while, I suppose. We have to let in, in some w
theopposites, hold the very small parts of who we are along with the rather grand,eternal pa
are and not let one take over. When one takes over webecome less than human.If the soul
just full of longing and vapors. We get moody allthe time and nobody can bear us. That sou
that very personalconsciousness, notice how transient it is and it's always trying to shore itse
new cadillac or whatever it is, chocolate, a new spouse, a newsomething. It's in love with th
of time. It always wants to goout and do a mystical fusion with things. Spirit knows that thin
alwayscoming into existence and passing away and isn't so impressed and is a very goodco
soul point of view. Psychotherapy is very riddled with thesoul point of view in good ways, of
but often misses the spirit.Or when it does take up the spirit is often very mechanistic; like, h
meif I was molested so that I can fix it, which is a classic crude technical move,ignoring who
It's like your BMW somebody took in and wants to fix.But soul is also necessary because wi

that point of view, thespirit tends to start making rules a lot, I've noticed. If you notice as asp
community gets older, it gets a lot more rules and those rules usuallydon't seem like they're
anything. There's a lot more control.What happens is that there's not enough love sometime
Thespirit has an equanimity--I live or I die; that's fine. Things can rush in tofill the vacuum.
interests rush in. You find the gurus got armed guardsby now. It's not enough just to conde
to side with the guru. Ithink we have to go beyond those two, neither the blame nor praise.
to understand that there's a great process that goes on inside us as wellas somebody like R
whoever your favorite guru villain of spiritualcommunity is. Trungpa is a good example. I th
have to acknowledgethat these people often have very genuine, very powerful spiritual expe
taken over by them in some way. Didn't have enough ballast to hold themand that we're like
that we need to have both. We need to haveour wings and we need to have our feet.The m
the soul dimension, of attentively cultivating the souldimension. If we cultivate the spirit and
zazen, we absolutely haveto do that. If we do it with any grace and intelligence, it starts to a
aspaciousness and awareness of space in our lives and then we can do the soulwork well.
spirit work, in a way, is primary. We have tobuild the superstructure before we build the fou
not sure that'strue, but it's an idea I'm playing with at the moment. Spirit's idea ofmorality is
down rules and say, "Don't sleep with a menstruating woman."A classic spirit statement from
cultures. What you'll find aboutspirit morality is that the position of women will gradually star
suffer.There will be a rejection of the soul domain, which tends to get projected ontowomen,
don't necessarily carry that domain more than men, but sincemen are rejecting that they're g
that onto women and so mightstart excluding them. We find examples of this all over the pla
thesenior students of my first Tibetan teacher told me, "In order to be enlightenedyou have t
a man if you're a woman." I thought I was pretty dumb,but I knew that wasn't right. I knew I
anything, but I knew thatthis wasn't one of the things I could add to my list of knowledge. It's
veryclassic spirit move there. Very often women will be the vehicles, the exclusionof women
course. Somebody banned Mayumi Oda's goddesses with nakedbreasts (she has a very fe
buddhist iconography) fromone of the zendos because it wasn't appropriate for a zendo to b
of naked ladies, which is a classic spirit move against the soul. Themoral comes out of the s
soul is always questioning itself and itreally doesn't know and it's kind of foolish. It feels part
of thetime and so there's that misty quality that's so prized in zen. I think theimages of mist
characteristic of the virtue of not knowing, ofuncertainty, that when we're uncertain, we can b
what is true. Wecan be very near to the gifts of life because we don't already know and weh
things out with our knowledge. When we're uncertain, we'reuncertain about a decision and
about it and obsess about it someand we don't think it's a very spiritual thing to do because
alreadysupposed to know if you're spiritual, but maybe it is the right thing to do andmaybe th
moral arises. The moral arises not through certaintycoming down from the sky. That's how
Somebody engraves somethingin stone with a lightning bolt. The moral arises from the grou
through the partial in the floor. So we have to always take on inourselves, and in those we l

floors. We have to be acknowledging thatthey'll be there and that's okay because that's the
whichtransformation comes. And if you haven't got your floors, then your neighborwill have
you and that's a horrible thing to do to yourneighbor.I don't know if you've found this, but I've
that when I first discoveredBuddhism, I went to the National Library in Australia and I read e
was on zen in the National Library, which actually sounds more dramaticthan it was. Three
were quite a lot. I had this passionatedevouring of the subject. After a while I began to noti
similarities inthe narratives, that there's this heroic narrative. All the autobiographies areess
the form of the heroic narrative where somebody goes out, falls intothe wilderness, digs thei
comes home with wisdom and gets helpalong the way in various ways. That's a classic stor
therewasn't a lot of imagination, often, in the Buddhist literature. The Pali Canon,for me, is a
of the most unimaginative, mental engineering that I'veever run across although there is a g
brilliance to it, too, but itoffended me. The lack of soul, I suppose, always offended me in so
classicBuddhist literature. I think it's boring because it's soulless. It doesn'tallow the imagin
play. It doesn't allow anything personal to happen.If something personal doesn't happen, we
lip service to it anddoing something else in our private lives. So we need to bring the person
zendo, into the temple, and make it sacred and that's the true task.There must be some sen
play in zen. There must be laughter andjokes and things like that because the soul loves th
they're sotransient, and you explain it later and there's no point to it. You can't putit in a sutr
Sutras aren't very good on jokes, but that's an essential partof human life.The last thing I wa
that I think the great traditions did embodythis. This work on character and the honoring of t
the transience,small animals, gardens, the feminine in whatever forms the culture hallucinat
was in the great tradition. There are always misogynists in thegreat tradition, but there are a
women, too. This work on soulalways did go on although it's hard to codify and wasn't codif
oneof our tasks of really deepening Buddhism--I think one of our tasks is to try tohelp the cu
can by deepening Buddhism. I think that the first placeto do it is in ourselves, that we have t
conflict within ourselvesand work with our own messiness and see what happens from there
and trust the actions that start coming out from that, the generosity ofaction that will automat
from a spiritual practice so that we canmake our bodhisattva contribution to the culture.This
good place for me to take a breath. I think it was Mark Twainwho said, "Few people are con
first twenty minutes of a sermon."And maybe take some
questions.----------end of file

[This document can be acquired from a sub-directory coombspapers via anonymousFTP on
COOMBS.ANU.EDU.AUThe document's ftp filename and the full directory path are given in
level INDEX file][Last updated: 23 September
1993]----------JOHN TARRANT ROSHI"Sa
and teacher relationship" - a letter to SZC.[This is a copy of 1991 letter sent by John Tarrant
Zen Center. Inthis electronic document the name of a particular person was replaced withch
protect his privacy - coombspapers archives, Sept 93]All copyrights to this document belong
California DiamondSangha, Santa Rosa, Cal., USAEnquiries: The Editor, "Mind Moon Circle
251 Young St.,Annandale, Sydney, NSW 2038, Australia. Tel: + 61 2 660
2993----------Board of Directors,Sydney
Zen CentreDear friends,This letter is in reply to yours and is intended to clarify the Zen
teachingsituation in Sydney and, in particular, XYZ's status. It is not a private letterand you r
with the rest of the sangha or not as you see fit. First,it 's fine to ask questions of me as ofte
want. If I am slow inresponding that is not the fault of your questions and there is not necess
significance to it. My life is busy; I like to mull things over before Ianswer and. If I don't have
response I feel happy with I wait until I do. Manyquestions have been raised: if some are not
this letter please askfurther.There was some initial confusion about responsibility since Sydn
Centreand its teachers began as Aitken Roshi's area of concern and became mine beforewe
what this meant. I consult Aitken Roshi on importantmatters but, essentially, the decisions a
now mine. One of mytasks is to supervise the three apprentice teachers in Australia.My dec
may currently teach in Melbourne and Brisbane, but thatit is best that he not teach, publicly
in NSW. The matter has beendiscussed with XYZ, with Aitken Roshi, and with some other D
and there is firm agreement that this is the correct course. PrivateDokusan may need some
From the sangha's point of view itdoesnt usually work. I can think of a number of examples
beendivisive. Yet most teacher candidates break a rule or two in trying to adjust totheir local
circumstances and I remember that I did. Mostly the rules are goodones, set up to support th
candidate but sometimes the candidatehas to find this out for himself. In such cases I usuall
alittle, asking myself if this new development is in the Tao. So I watched andwaited in this ca
is how we all learn. We suffer and, as Sophoclessaid, grow wise.I belive that I owe you som
way I came to my decision. It is nottraditional to explain such things but we are a people who
are in acertain flux and moreover Confucian ways are alien to us. So I try to makedecisions
where they are important, to be inclusive and to seekgeneral agreement. This method is ofte
has proved valuable inthe Diamond Sangha. Aitken Roshi and I among others, are committe
teacher is a process not a sudden event. As the supervising teacher Imay put any limitations
I wish on the new candidate although ingeneral I try to support her and do my best to make
succeeds. Eachcandidate has an unique course. I begin watching and pondering the possib
someone becomes a teacher. I consider the insight of the candidate,her dedication and her
Dharma. The sangha is consulted foran assessment of the candidates's character and leade

generalacceptance as a possible teacher. I consult Aitken Roshi. I consult otherteachers too
for an assessment of the character of the candidatebut for a check on my own motives and
consciousness. So I meditate anddream and worry about the decision for some years -- till e
bein harmony. It's a grave decision and I too an changed by the process. Meanwhilethe train
candidate is going on -- nothing keeps still.Now to consider the particular situation of XYZ. T
was give someonewho had shown a sincere dedication to the Dharma over a long period of
already some success in teaching in a related tradition, a place tobegin. He has my support
are in frequent contact. Yet he doesnot have the entire acceptance of the Sydney sangha. I
weshould look at this as a pathology. No one needs to be to blame here. He wasmade a tea
could make of being a teacher. That is his koan.Any teacher is still developing and a candida
needs to beinterested in how his own character work takes place. We are shaped by ouradv
by the generosity we bring to our constrainedcircumstances. Teacher needs the ability to fac
contradictions withoutprematurely jumping to one side or another. And what a teacher candi
sangha. We are all in the crucible.I have seen and in one case overseen other situations like
bestoutcome seems to appear when the candidate accepts that the time is not rightand take
working with the sangha as his own Zen practice. This is adeep practice and a part of trainin
well as in character. Thesangha needs to be curious in a steady kind of way -- not necessar
the best outcome will be but embarking on an inner questioning anddeepening about what it
teacher and what it can provide itself,and, especially, what it is right to do. Candidate and sa
cannotask others to change -- we must change ourselves and trust that others willrecognize
enduring conflicts are often with those who are good but imperfect in waysparticularly tempti
distressing to us. Such conflicts take on their ownlife after a while and give us a mission and
identity. I have had myown share of quarrels in Zen. The only way I have found to heal old w
hoping for nothing I release the other person from my animus against themand, incidentally,
about them. Forgiveness is hard but hasactual consequences and a magical power of bless
morecommonly like farming than like getting struck by lightning. I have not seen itcome abou
Whatever decisions you come up with, as a board, it isof the utmost necessity that your hea
right now any changefrom the current situation would mean, not just a grudging agreement,
willingness to have a new situation. And do not be afraid of waitingif this means doing it righ
foundation is good the rest of the buildingis easy.The Sydney Zendo is in its own fashion a g
undertaking. I imagine that therewill be eventually a collegium of teachers in Sydney. If we a
whenwe make these decisions then other good things will naturally appear. We need tolive i
because it is easy or even always possible but because it isour work and our work reveals u
greater than we thought wewere, with more hope and more possibility. I encourage you to p
tolerant of and curious about what you nay discover.John
Tarrant----------end of file

[This document can be acquired from a sub-directory coombspapers via anonymous FTP or
COOMBS.ANU.EDU.AU][Last updated: 3 June
1992]----------INSIDE IS LIKE BREAD FO
LIFEThis text addresses some of the most fundamental and delicate religious issues.Theref
read, quoted and analysed in a mindful way.Teisho by John Tarrant, RoshiOriginally publish
CIRCLE, Autumn 1991Copyright 1991 (c) by John Tarrant and Sydney Zen Center251 Your
NSW 2038, Australia.There was a great old Chinese student called Yuan-wu who compiled
perhaps the best known of the koan collections called the Blue Cliff Record.He trained in a r
different schools and when he went to the person whowas eventually to become his true tea
Goso Hoen), they hadthis dialogue. Fa-yen said, "Well, it's as I thought, you don't understar
Yuan-wu thought this was a bad teacher and said, "Well, I do understand.Sorry." And the tea
that's okay, remember me when you are sickwith fever." And Yuan-wu went away. And year
in bed, heremembered Fa-yen's words. And he went back to him when he was better, and in
known. And his name is still remembered in rural New SouthWales.This is an example of wh
tradition can provide when it is doing well.Later perhaps I'll talk about what it provides when
doing well, whichis also a reality. But we respect somebody who tells us the truth and the gr
does tell us the truth about ourselves. And we respect somebody whotells us the truth even
who gives us tea and cookies. Thereis a part of us that is hungry to know the truth, hungry to
there'sanother part of us that wants to cruise and will even do weird things like zazenin orde
up. But it is true that no matter why we come to Zen, inall of us there is this marvellous seed
to bloom and wishes toconnect with others in the universe who are on the same path.When
don't know about you - my experience is thateverybody's path is to some extent unique. Yet
same. So thatsome people have big ecstatic, sometimes obnoxiously ecstatic experiences a
seem to have experiences with a big E, but get clearer andclearer gradually, all the time. Fro
view, there's no approvedmethod of coming to understanding, it is just important that we con
tounderstanding. There's no particular value in flash. I think there is a greatvalue in sincerity
honest with ourselves.And when we come to realisation, I think what has happened is we've
our own way and at each level of realisation, this is true. Whateverintimations or glimpses w
we stop having opinions about ourexperience. We stop having our customary opinions and
pourin, there is a gap and we can actually experience our own lives and our ownhome. And
koan tradition is all about. Sometimes it useslanguage that is alien to us for reasons of cultu
too bad and theonly excuse I can offer is that our ancient teachers in China were greater tha
are struggling to do our best, but there it is. And sometimes theexpressions are strange beca
from beyond our small self and demanda wider view than we have available. And so there c
tantalising,exquisite and painful quality to following the way of reality.However when things c
clear because for the moment there is nothing inthe way of the view, the taste is very strong
what keeps us comingback to retreats. We all know how repulsive a retreat is. (Laughter) An
think I'm ever happier than in sesshin, really. And I never like to get upin the morning. And th

changed. (Laughter) What a joy we have. Yourrealisation opens the gate of life and we know
open, we cantaste it, we can smell it, we can feel it with every pore of our skin and weknow
We know when we are walking in the Tao and when we aremerely somnambulating, when w
along, asleep on our feet andwhen we can say we are in the Tao, when the gates of life are
think some of the things we have previously valued can seemrather small. You know, when
people give you odd things.And somebody for some reason gave me a gold coin a few year
ofEnglish sovereign with St. George fighting the Dragon on it. And I looked at itand thought,
I've never had a gold coin in my whole life and thenI thought, what on earth will I do with it?
you know someone willbreak into the house and steal it. Suddenly I had something else that
lose. And when I was planning this talk I just noticed that I don't evenknow where it is and I
I've lost it. It's hard to really careabout a gold coin. It doesn't hold us. It doesn't hold the grea
Orwhatever your particular thing is, you know what it is that you're greedy for oryou hold ont
think that's why we come together in groups with other people who are justas strange as we
agree with us at all. And we make greatsacrifices and do things like building this temple at G
What amarvellous thing. It is because when we have tasted the Great Way, thesacrifices are
you're not so interested in the small way. When wehave tasted the Great Way, it has an effe
almost as if we mustbe faithful to it or we become more unhappy. I think what's true is that w
become aware of our suffering in a way that we were not previously aware. Idon't know abou
found out much more about my weaknesses and thethings I do badly and am ashamed of th
And that's thekind of gift that the Way gives us. That we notice more and more the pettygree
dishonesties of our lives and that they sharply hurt in a way I nevernoticed before. Or I thoug
that's not too important. I'm good in otherways. Something like that, you know. But there is a
the Tao demandsa kind of selflessness of us and when we are going against that, that unive
we suffer and suffer acutely.So it is a very hard, tangible truth that we meet. And it is someh
greaterthan what we call our small self, that kind of eager level that makes plans andknows
and wrong and categorises right and wrong a great deal,which is not such a bad thing you k
within this vastly greaterreality and we keep hearing the song of that greater reality. And the
that song, whatever happens has joy. It is like water sparkling insunlight, endlessly alive. We
is a mysterious essence of perfume,a light, not ordinarily visible in things. And it gives us the
colours ofthe world. Everything we have lost is retumed. And it gives us compassion, sothat
begin to see that light, our lives begin to transform intoservice.There is absolutely no doubt a
when you can see the light, you are freereally to do as you wish. The storehouse of treasure
itself, you maytake them and use them any way you wish, said Dogen when he came home
excited. And yet what we wish is in conformity with that greaterlight, that song at the edge of
is not what we would have thoughtwhen somebody said, well you can do what you want. It is
ofgetting away with things. It is more a kind of impassioned letting go, animpassioned releas
the light is not apparent to us and in some way it has gone dark, thenit is very very dark, thin
very dark and we really know the meaningof the saying to be caught in the six worlds of birth

endlesslywe cycle through, the gain and loss. We grab something and it is snatched awayfro
something, again it is snatched away from us. And thereturn home is always to become awa
It is not to long for itto stop. It is to honestly notice it. And then we notice, as we grab, as we
something, as we attach, we notice that the loss is being created rightthere.One of the tradit
for the light at the edge of being is *vajra*. Andvajra is a word that refers to the adamantine,
harder-than-diamond qualityof realisation but also of reality, that it is just there. The sun just
And I think when we turn towards the Tao, when we settle into the Tao andbegin to hear tha
the universe, the voice of Kuan Yin, we areforced to become more tolerant of those times wh
when are lost toit. That even when we create wisdom, that too is something we attach to, an
by holding onto. Most people come to Zen to know, and sometimesit is very hard to realise t
truth can be, I don't know.And what a relief this can but also in its own way a discipline, to ac
usthe darkness and the mystery.In meditation we develop states of great clarity but we also
ofcow-like ignorance, bovine ponderousness. Specially after lunch. Or states whenwe are co
waiting for the bell to ring so that we can stretch ourknees or wondering if we will ever wake
when we are consumed by ourown sense of unworthiness. Another way in which we move a
GreatMatter, from the Great Way. Clinging to our idea that we know who we are and weare
we do not know who we are and it is only megolomania thatmakes us think we are worthless
willing to accept those strange passions that come over us inzazen as also part of the path.
be a bodhisattva is not to beclear all the time, the great difficulty and why the bodhisattva is
theinteresting and difficult path to walk is because it entails waking up the mindof light and th
compassion in the midst of our difficulty. Anybody canbe compassionate when he or she is h
when things are difficult?To wake up the mind of the Way, to turn home at that time, is the
bodhisattvapath.And to accept the Way even when it's patchy. Sometimes we have great cla
sesshin and then as soon as we starting thinking, Wow, I really gotit, you know, then it is not
anymore suddenly. And I think all we cando is to be honest with ourselves and to be honest
such a timeis a great gift.I spoke of Yuan-wu before, who compiled the Blue Cliff Record. Th
whooriginally collected it and wrote verses to each case was Hsueh Tou and he wrotean inte
line of which said, "The grasses grow thick and nestsoverhang" I think this misty quality is ve
characteristic of our Way. Toaccept the "don't knowing" quality in our mind and embrace tha
thegreat clarity right there. This is the distinctive feature of the Mahayana, thewillingness to
the difficult stuff, the intransigent material of theworld, willing to get entangled with the suffer
ourselves and of others inorder to further the Way.So, whatever technique we use, we will fi
wonderful and then itfails to work for a while. In Zen we take up the method and then we dea
happens. And fidelity and truthfulness is to take up the method honestly.So when we take up
it up honestly and we pour ourselves intoit. And then things happen. We get bored, we hate
anotherkoan. We get very excited and assured that we have finally found the Way. Manythin
suddenly remember things from our childhood and can't rememberthe koan. We are sudden
truth of the suffering that is verypresent in our lives, in our family, at work. So we honestly try

method andthen we work with what comes up. Simple, huh. And then of course we find man
the koan or the breath as a sword to clear away the grassand for a while it seems like we wi
it to the horizon, slashingaway like that. But the horizeon keeps receding. And when that me
doesn'twork, you may find that incorporating, being generous with what comes up worksbett
and I cannot cut it way with my koan any longer, so Iwill acknowledge my anger and sink int
And that is wonderful andthen after a while THAT doesn't work any more.The Tao is always
flowing. Whatever we hold onto will besnatched away from us. But it is also in the Tao that e
up thekoan, endlessly we take up the Great Way, serving the Great Light beyond oursmall s
Light in which we are all linked and all completely athome, completely of one family, doing z
Goricks Run. (This Teisho was given at the 1990 Winter Sesshin at Gorricks Run
Zendo)----------end of file

[This document can be acquired from a sub-directory coombspapers via anonymous FTP or
COOMBS.ANU.EDU.AU][Last updated: 3 June
1992]----------INNER TRUTH - TANKS AN
PEARSThis text addresses some of the most fundamental and delicate religious issues.The
read, quoted and analysed in a mindful way.Teisho by John Tarrant, RoshiOriginally publish
CIRCLE, Spring 1991Copyright 1991 (c) by John Tarrant and Sydney Zen Center251 Young
NSW 2038, Australia.Sometimes it is good to ask ourselves "What is the most importantthin
most important thing is the sense of innertruth, the knowledge that when you begin to set thi
thecentre, you can then trust that other things will fall into harmony.When we set things right
centre, our hearts are at ease, andwe may leave the rest to the Tao. And if things are not rig
thecentre, somehow they don't go well at the periphery.In one of his novels, Milan Kundera l
Czech man talkingabout his point of view and his mother's point of view. He is alwaysvery fo
tanks coming over the central Europeanhorizon, as they always are, and endlessly concerne
andinvolved with the great events, with his friends. And his mother isalways focussed on the
on the kitchen table. Andfrom her point of view, tanks are small insect-like things crawlingfar
behind these enormous pears, not relevant to her deepand intimate concerns. After many ye
mother asan ignorant peasant, this man was beginning to see, he said, herpoint of view. In a
what we do in zazen. We attendvery closely to the pears. And I think the idea of garden proc
appropriate metaphor. Another image I have for zazen is ofa garden, that we make a garden
we make amedieval walled garden, hortus conclusus, I think, that has afountain at the centre
that comes out of the centre ofthe universe and various other things, usually a unicorn or am
a lamb.Zazen is rather like this, I think. Attention to the garden is theimportant thing and we
its own sake and there thespiritual life flourishes. We can't really measure what we get fromt
although if we do attend to it, our lives will change forthe better in subtle ways and even the
those around us willchange for the better in subtle ways, especially if we are not tryingto get
change. And in this garden our desire, which is soragged, always diffused and scattered all
wanting somany things, begins to become focussed.It is said that all love is the love of the w
is true, and inthe garden this becomes obvious, that all the things we wantedwere really this
love is for our true home and also Ithink for the journey home, which is itself precious. And th
meditate, out of that great love and desire, and themeditation channels and deepens the des
tounderstand that the object of desire and the desire itself and theone who desires are one.
wheels, as they say inBuddhism, are pure. There is no difference between the desiringone a
itself.So, especially in difficult times when the tanks are on the horizon, itis good not to negle
pear and the garden. This will not alwayshelp with the tanks. One famous Zen teacher, Yen-
runthrough by barbarians while sitting in zazen in his temple, a longtime ago. But in a sense
teaching. He was willing to berun through by barbarians. It helps with the most important thi
truth.Inner truth happens to be the name of one of the hexagrams in theI Ching, number sixt
couple of the notes on thissituation are relevant here. "The wind blows over the lake andstirs

of the water. The visible effects of the invisiblemanifest themselves. This indicates a heart fr
prejudice andtherefore open to truth." The character for truth used in thishexagram is the pic
bird's foot over a fledgling, andsuggests the idea of brooding.I have, in a casual sort of way,
collect images for zazenthat people give me in dokusan. I've had the image of zazen as alov
just gave you the one of zazen as a garden. Andthere is the image of zazen as a mother hol
sitting onthe nest, hatching the egg, brooding. So in a sense we do have away of brooding o
the truth within us, and thereis something patient and full about this process. We know in tim
to fruition and we just have to keep that broodingprocess going.Ramana Maharshi was an In
died about fortyyears ago, who had a very clear sense of inner truth. "The ultimatetruth is so
says, "it is nothing more than being in thepristine state. That is all that neeeds to be said." H
wenton: "All religions have come into existence because people wantsomething elaborate, a
puzzling. Each religion iscomplex and each sect in each religion has both its adherents andi
For example, an ordinary Christian won't besatisfied unless he is told God is somewhere in t
heavens,not to be reached by us unaided. Christ alone knew humans, Christalone can guide
and be saved. If he is told thesimple truth that the Kingdom of Heaven is within you, he is no
will weave complex and far-fetched meanings into it."He said, "Only mature minds can grasp
in all itsnakedness." So he emphasises the simplicity of the inner truth sothat when we overs
nearly always because we are lookingfurther than our noses.Another aspect is the playfulne
truth. I think of afriend of mine who died recently. This story requires another littlestory befor
it. Many of you know the altar figure at Koko Anis a Bodhidharma looking very fierce, sitting
Chinese-stylechair giving teisho, and it's a precious antique. Soen NakagawaRoshi and Aitk
walked by it in an antique storewindow, and Soen Roshi said, "Why don't you buy that for th
have?" Aitken Roshi had no idea at all abouthaving a temple and he thought this was kind o
lovedSoen Roshi and bought the Bodhidharma. And, lo and behold,eventually a temple cam
representative of innertruth.Well, perhaps the first time I was ever Tanto in a sesshin at Koko
responsible for the dojo, before I understood that the dojohas its own evolution and develop
responsible for itself,I came downstairs one morning about four a.m. and found this tall,gaun
very senior student, far more mature than me in hispractice. He had had a stroke and was d
communicatewith because if he didn't want to hear you, he would pretend hehadn't. And he
Bodhidharma in his chair out the doorof the dojo into the morning mist and drizzle. At first I w
if I had awoken but then I realised I had, and I looked at himand he had a beatific smile on h
asked, "Where are yougoing? " It seemed the most appropriate question. And he looked at m
something strange about me and he said, "I am takinghim for a walk in the garden."And so t
truth he had seen, that inside and outsidehad become one, that Bodhidharma needed a brea
to smell the flowers and to be taken out. Very lovely. So thatlittle apparently-walled garden th
out with when we arealways coming back to the koan and keeping other thoughts out,eventu
include the whole universe. A friendrecently wrote to tell me that this Bodhidharma-carrying
died. His health had always been bad. He just saidit was a lemon, his body was a lemon. He

waitingto turn it in. And he said it had been one of his great teachers.And my friend, who wa
sesshin said, "Now he is goneout into the garden and he won't come back."So I always think
statue and that playfulness. If youhave the high walls around the garden, you really can hav
inside. I think the high walls are things like sitting still inzazen and coming back to the koan.
apparent rigidityallows this great freedom and spontaneous power. Gary Snyderonce said "I
everybody looks alike but inside they're alldifferent. Outside everybody looks different but ins
allalike."Another friend of mine who died late last year is also with me. Hisname was Issan h
Zen priest and ran a small interestingzendo in San Francisco in the gay district and he had b
forquite some time of AIDS. Both these stories are about people whohave died, but I think in
felt to me it was in the Taothat they died, it was somehow okay as well as sad. When itbecam
Issan really was dying this time, because therehad been a few false alarms, there was a big
hehanded over the abbotship of his temple to one of his close friends,another priest, and ev
say goodbye to him. Theyput on their flowery robes and things. One of his fellow priestshelp
bathroom. Issan was very weak and thin at thattime. His friend helped him back and was ha
frailbody of his old Dharma friend he loved when he becameoverwhelmed by his feeling and
love and said,"I'll miss you, Issan." And Issan, in his measured way, looked athim. Issan had
and he would look at you and youwould fall into them, and he looked at his friend with his la
said, "I'll miss you too. Where are you going?" HE wasn't goinganywhere, he was just going
days later, he did.So it's important not to slight the difficult times. Even in the gardenwe're al
have difficult times. From the point of view ofinner truth, the difficult times can be very impor
it's goodin difficult times to hold up your light even if it seems small, and totouch the light, es
if it seems small and sometimes that is allwe can do and that is okay.Ramakrishna, another
said "People weep rivers oftears because they do not have a child or cannot get money, but
teardrop because he has not seen God?" A very deepreason to grieve.But it is not just that i
times it is important to hold up ourlight. Difficult times themselves hold the light. The difficulti
reallydo turn to gold if they are sincerely undergone. There is something- the light is there w
pains of the way, not after they areall over.Rilke wrote a version of his tenth Dueno Elergy a
scrappedit, but the scrapped version is also very interesting and here isSteven Mitchell's tra
few lines of it:How dear you will be to me then, you nights of anguish.Why didn't I kneel more
accept you, inconsolable sisters,And surrendering, lose myself in your loosened hair?How w
hours of pain,How we gaze beyond them into the bitter durationTo see if they have an end.T
really seasons of us,Our winter enduring foliage, ponds, meadows, our inborne landscape,W
reed-dwelling creatures are at home.The pains of zazen and of the Way are just the winter a
withoutwinter, what kind of summer could we have? In one ofShakespeare's plays, he has a
is to talk about oldsuffering," but it's different from that, I think. That is true butthere's someth
more than that here. It is that the sufferings ofthe Way and the joys of the Way are not clearl
distinguishablefrom each other. Everything becomes precious, everything isgolden, each sm
marvellous and the suffering bringsus to live in the ordinariness and to find in the ordinarines

thegreatness of the Way. Much of our suffering is because we aretrying to stumble past the
get into what is reallyimportant, but it is always there in front of us. The great encounterof za
the marvellous but we find that the marvellous iswithin the ordinary and the ordinary within th
Webecome transparent and the world shines through.Yun-chu constructed a hut on San Fen
tendays there without coming to the meal hall. Master Tung-shan sentfor him and asked, "W
for meals these past fewdays?" A bit of a busybody, looking into it all. "Because regularlyeve
heavenly spirits bring me food," replied Yun-chu. TheMaster said, "Until now I thought you w
exceptional personbut still you are concerned with such matters. Come to my placelate tonig
evening, when Yun-chu went to Tung-shan's room, the Master called out, "Master Yun-chu!"
replied, the Master said, "Don't think of good, don't think of evil.What is it?" Yun-chu returned
and peacefully took up hismeditation. From then on, the heavenly spirits were completelyuna
And after three days they ceased appearing, sohe too was released into coming down and e
thetruly human realm. And in that truly human realm, what do wehave? When we do not ask
for us, what do wehave? We have our own work, and even the struggle forenlightenment, pe
struggle for enlightenment ispart of the truly human realm. Ramana Maharshi says, "If themi
only the body but the whole world will behappy." It is like Hsueh-feng saying, "Today the villa
TortoiseMountain became enlightened." So it is important to find out howto be happy for our
Maharshi also said, "Wanting toreform the world without discovering your true self is like tryi
the whole world with leather to avoid the pain of walking onstones and thorns. It is simpler to
shoes."The judgement for the hexagram of inner truth is ratherinteresting. It says, "Inner trut
fishes, good fortune. Itfurthers one to cross the great water." So, inner truth is a greatunderta
the only condition suitable for greatundertakings, the only referrant that is reliable for
greatundertakings. But "pigs and fishes," what on earth does thatmean? Well, the Wilhelm-B
which I use says,"Pigs and fishes are the least intelligent of animals and thereforedifficult to
The force of inner truth must grow greatindeed before it can extend to such creatures. In dea
withpersons as intractable and difficult to influence as a pig or a fish, inother words, people l
ourselves, the whole secret depends onfinding the right way of approach. One must rid ones
allprejudice and let the psyche of the other person act on one withoutrestraint. Then one will
contact and understand thatperson. When a door has thus been opened, the force of truth w
person." He is really talking about the only way ofconnecting, not only of teaching, but I think
loving. Hesaid, "Even the most dangerous things can be undertaken in such away. "In the sa
that develop come from this openness.Sanghas are very good at bringing up the wonderful
of ourselves but they also bring up the pig and the fish prettyoften as well. In Zen communiti
aspects come up and fromone point of view, this intractable stubbornness is a great nuisanc
another, it's a wonderful place to practice, very acute andpowerful place to practice.The I Ch
"It's important to understand the force of innertruth. This force is not identical with secret bon
simpleintimacy. Close ties may exist among thieves. It is true that such abond acts as a forc
not bring good fortune." He istalking about deals and collusion here, or the book is. "Allasso

basis merely of common interest holds up only toa certain point; when the community of inte
holdingtogether also ceases and the closest friendship may change intohate. Only when the
what is right and onsteadfastness will it remain so firm that it triumphs overeverything." I thin
very clear and lovely. It is not the kindof connection that we think will bring us advantage tha
theimportant one. It is the same in our inner life, we are innegotiation with our own pigs and
are to be seriousabout the Way, we always have to do this negotiation. Some partsof oursel
difficult and never really want to cooperate.The harder we do zazen, the more we lose our te
ofthing. We must not have too much prejudice about this. "We mustopen the psyche to the c
"and let it act upon us."We must not think we already know who we are and where we aregc
great Way will open to us and the right Way willbe clear. It will not be just a pre-existing preju
whenwe think of the right way, it is in what Flaubert used to call"received ideas", with a curl
It is just something that wehave never examined and do not own in our hearts. But when we
way, we'll find it is generous; the images of thewind over the lake, the image of inner truth. "T
superiorperson discusses criminal cases in order to delay executions." Ihadn't thought of the
law taking so long. "But thesuperior person tries to penetrate people's minds withunderstanc
I-Ching, "in order to gain a sympatheticappreciation of their circumstances. The deep unders
thatknows how to pardon is considered the highest form of justice andthis springs not from v
clarity."Philo of Alexandria, a Jewish teacher who lived about two thousandyears ago, said "
righteous person searches for the nature ofall things, an admirable discovery is made. Every
God'sgrace. Every being in the world and the world itself manifests theblessing and the gene
I think the bond between usin the Sangha are very important. The inner truth hexagram also
about kindred spirit here. It is the second movingline: "A crane calling in the shade, its young
I have agood goblet, I will share it with you." This refers to the involuntaryinfluence of a pers
being upon persons of kindred spirit."The crane need not show itself on a high hill, it can be
hiddenwhen it sounds its call, yet its young will hear its note, willrecognise it and give answe
there is a joyous mood, thereis a friend who will appear to enjoy a glass of wine. This is the
in people through spiritual attraction. Whenever afeeling is voiced with truth and frankness, v
is aclear expression of sentiment, a mysterious and far-reachinginfluence is exerted. At first
those who are inwardlyreceptive but the circle grows larger and larger. The root of allinfluen
one's own inner being. Given true and vigorousexpression in word and deed, its effect is gre
is thereflection of something that emanates from one's own heart. Anydeliberate intention of
only destroy the possibilityof producing it." This the way of zazen. We are not trying to bringa
about. We are just following the way of the inner truth.Huang Po, who was the teacher of the
said, "This puremind which is the source of all things shines forever with theradiance of its o
perfection. Most people are not aware of it andthink that the mind just sees, hears, feels and
that's allit is. They don't perceive the radiance of the source. If they couldeliminate their cond
thinking, the source would appear likethe sun rising through the empty sky and illuminating t
"So here we are in the midst of that radiance in eternal sesshin. Ithink we all know how beau

can be by now, as well ashow difficult. I should like you in your zazen not only to raise upthe Way and to keep trying to keep it alive, keep thepossibility of change and more opening ther allow thatsense of play and lightness that is so characteristic of zazen, that"wandering out in garden" quality. It is not necessary to beclenched and grim. We are in a place where we car ownhearts. All we need to do is to bring our attention to bear and theTao will naturally carry align with you, will open of itself,and then, as Huang Po says, "The sun will rise."----------end of file

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[Last updated: 7 March 1993]

"Soul in Zen" - lecture.

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JOHN TARRANT ROSHI

LECTURE - "Soul in Zen"
November 30, 1992, Berkeley, California

(David W's intro)

Tonight I'll talk about trying to meld two great currents in late twentieth century western thought. One is depth psychology, which varies from being a passion to a cult, I suppose, but is very often usually important in the way we see the world. And the other is the perspective of the zen tradition--the Buddhist tradition generally, I think, and my particular branch of that is the zen tradition--which I think is also a great current in western thought now, I hope becoming a greater current, and offers some resolutions to some of the issues we're really grappling with as a culture and individually. My interest in this talk is to talk a little about the more individual aspects of that

crossover, that confluence of currents of thought and feeling and passion.

The way I did it. I trained first in the Buddhist tradition, actually I started out in the Tibetan tradition and ended up in zen, for many years; and then I went to the psychological tradition because I wanted to flesh out some things that I felt I didn't understand and I felt that having another place to stand would help me understand some things about the zen tradition. So I'm in a really different position from the many people who have gone from psychology to zen to try to heal psychology. I was more interested in healing zen and so I feel like that's my perspective and my main interest because I function as a zen teacher.

I'm writing a book on this material. I recently wrote an essay and I started out with two quotes and I'll start this talk with these two. The first is a quote from Lin-chi, or Rinzai, who says:

Officially even a needle cannot enter; unofficially you can drive a horse and cart through.

This was my experience of zen. I spent much of my time in zen doing things my teacher told me not to and somehow trying to find ways to make them work. I felt it was very important that he told me not to do them, and it was very important that I did them. Both things were necessary.

And the other one is Prospero's speech, the opening of the epilogue to "The Tempest".
Now my charms are all o'erthrown,
And what strength I have's mine own,
Which is most faint.

If you know that play at all, it's the play about the magician who is finally throwing away the tools of his trade so that he's not going to live by magic any more. He's going to live as a mortal, as a human on the earth. I feel that that's a classic zen position. That people tend to take up meditation for many reasons. The reason I took up meditation was for insight. I wanted to see how the world was put together. I also thought that I was kind of crazy and I thought it might help. I guess it did. But I wanted insight. I wanted to understand my life and find meaning in my life. I think many people took up zen for that reason, took up the meditation. At least in my tradition, what you do

is you work very hard at meditation, and typically you put aside times and have retreats, and sooner or later something dawns on you, some change happens, some inner shift in your life happens, which we call by fancy names like enlightenment or kensho or satori. The term I like most, which is an old Chinese jargon term, is intimacy for a spiritual experience, which I think is nice and has that sense of the warmth and the connection to the universe that belongs to true spiritual experience. True spiritual experience is not an isolating or grand thing, but a very near, close kind of thing.

I went through the dark and dreadful zen mills and sweated very hard doing it and it was a good experience for me. I found that on the way certain things, I felt, were being taught officially and certain things were being taught unconsciously, and I became very interested in what those things were, the second category, because we always know what's being officially taught. Everybody hits you over the head with it, but we're always teaching other things as well.

Everybody, sooner or later in their life, comes up against a question. Usually that's a wound in some ways. It's a place of failure or our understanding just doesn't grip. I think of those times as very, very important because they're boundary situations where what we know has run out into the sands. They just soak up all the water of our wisdom and we're left with nothing. Zen and all traditions of Buddhism try to evoke that in a sense. The assumption is that that boundary situation is already there, but we're not always aware of it, so the tradition evokes it. In our tradition we did that by getting a koan, which is a question to hold. The koan can have many different shapes and forms. It can be a classical story taken from Chinese zen and condensed and something you just hold until you drive yourself nuts with it and something happens. But it's something that defeats your thinking. It defeats your intellect. Or it can be a question that just arises out of your life. I had dinner with a woman on Saturday who had never taken up a koan officially, but had got obsessed with a particular question in her life, in her work (she's a writer), and was amazed at--She'd run across the course of miracles, this dictated, channeled, strange book, and she was trying to figure out how this could have happened and what it meant and how phony or real it was and all. She was worrying about this and this somehow became her question about what is beyond our knowledge. What is true and what is false. A neighbor waved to her and she had an enlightenment experience. Everything in the world coming from her neighbors hand. I just

mention that because it's a recent example and a fairly classical example of the spiritual experience. The Buddhist traditions tend to evoke this kind of experience. They're pressure cooker and keep the lid on in various ways and then you have this experience of insight and it's a marvelous thing and it's full of joy and changes your whole life and you're quite sure you have the answer to everything.

In my tradition you then have to do a lot more koan questions and one of my favorites that comes shortly after this experience is called, "The clearly enlightened person falls into a well." Indicating that maybe something else is going on here. And what that something else is going on is I think is the underground teaching that's in all great traditions. I describe that as being about character, or I conceptualize that to myself as being about character. That character, or soul is another way, a western way to put it, that character is something that can be good or bad. A person's character can stink or it can be rather solid and we can stand on it in some way. We can push up against, or we knock on it and it sounds good, or it has a floor. So character is something that is developmental, isn't it? Insight is really not. When you see into the very bottom of the universe, you see the same thing that Shakyamuni Buddha saw and you see the same thing that everybody else saw, Jane Doe and Joan Blow, for centuries. The vision really is the same. It will be expressed in the terms of your unique universe, but it's really the same vision. So there is a sense in which insight rests in the eternal and it's not much interested in development because everything's already perfect. It's lovely and we'll just delight in that, and then we'll fall into a well.

The western classic opposition is between spirit and soul. Spirit is the transformative function and it's eternal. It doesn't learn, I think, really. It's the way in which we're all one and it's the way in which, even when you are--it kicks in sometimes when you're very sick, if you're close to death, you notice that your life is perfect at that moment even though you're dying. That sort of experience. It's a very classic spirit experience. It's very helpful, and in our culture it's helpful, because we tend to get stuck in objects a lot in our culture and it drags us out of the shopping malls and into noticing our lives and noticing how much richness there is all around us without having to go into the shopping malls in the first place. Spirit has a loveliness to it and a blissful transcendent quality to it and it's got a great rigor to it, too. If you sit in a zen center, you sit cross legged for a long time and if your body

doesn't hurt, you're very remarkable, and if the pain in your body doesn't get extreme, you're remarkable, too. Eventually we come to a different understanding about pain, hopefully. There is a freeing quality in spirit. Even if I die, I know that the world is--there's something wonderful I can rest on. We're not so afraid when we have this experience and we feel like we belong on the earth. We know who we are and where we stand. That's such a wonderful thing that it really does change your life. There's less attachment to things we know. We're more fluid and open, hopefully, to the new.

But then there's this whole other part of the world that seems neglected by this fascination with spirit. Spirit has its own sort of darkness that seems to come with it. This other part of life seems to balance it. I think of the pleasures that are very transitory--chocolate and lingerie, things like that--but are very real interests of human beings, and obviously, they can't be outside buddha nature. From the spirit's point of view they're all fine, they're all one, they're just like the moonlight, but then there's another part of us that prefers this kind of chocolate or prefers chocolate to corn flakes or something like that. That part of character, we might say, that wants to be heard and if it's not heard and if it's ignored and if you just cut off its head, something bad happens in the spiritual training. I'll talk about what some of those bad things are as we go along.

I found in my own training this twofold impulse. One was towards the eternal and the spiritual and wanting to have a wonderful big enlightenment experience and solve everything. Just really see how the world was put together and lead a really good life that was sort of flawless. And the other impulse was towards the transitory, neglected, small and furious sort of world, which is not the life eternal, but the life that we die of and we die of living it well. That's just a truth that we can't get away from.

My theory about all this was that when we took the great traditions out of Asia, we brought across the spirit but soul is a local thing and we didn't bring that with it. Then we'd try to have this event often which was a very purely spiritual event, but it wasn't sufficiently inhabited. So we had all these scandals that you know and love and still are fascinating to us and we're still trying to work out what they're about, I think. A teacher sleeping with his students, power trips, all sorts of stuff that went on. I think that that was the soul's revenge. "If you neglect me, watch out." It's the dark thing in the

corner of the room that we think is so insignificant, but suddenly we turn around and its grown and it grabs us.

What I think our task is is to inhabit and find the personal modes to inhabit the great traditions like zen. The tradition of depth psychotherapy can help some there. I think we need to honor and notice the ways in which the zen tradition itself develops soul and develops character. I just wanted to get enlightened. I didn't give a damn how I did it. I came to a zendo. I came from Australia, which is probably one of the more secular cultures in the world. Much more secular than the U.S. Australians hate to do things like bow. They think it's all bullshit. So I came in and said, "You want me to bow? Sure, I'll bow. Whatever it is you want me to do, I'll do it. I just want to get enlightened." I think that was an attitude of the time. The seventies were when I first ran across a temple. Then I found that these stupid forms like bowing, which are by definition always nonsensical. Ritual is always nonsensical or otherwise it would be a practical activity and wouldn't be any use for ceremony. These nonsensical things were changing me. That it was good for me to let go of my idea that I came from a secular culture and was much more rationalist and immune to the seduction of these things. The key moment for me, I remember, was that I would go along to my teacher with my question. It was the koan Mu, which some of you may know, where you basically hold this one word Mu which doesn't mean anything to you and you have to find out what it is. Any answer you give will be rejected so it's a very simple practice. I would come along almost every day to my teacher. I was in hard training. I'd work all day and sit much of the night and do a lot of meditation. It was a kind of joyfully insane life. I'd come in and I'd do my three full bows before him and he'd look at me and I'd say, "I don't know." He had a little hand bell that he'd ring when you were through and he'd ring his bell and I'd bow and leave. It was a perfect relationship, really. For some time I was doing this. The first time I came to see him, I'd come from Australia and I'd been meditating for years on my own, inventing the wheel, and I walked into see him. And he said, "Well, what do you want?" And I said, "Well, I think I want to get enlightened." And he said, "Well?" I said,"I've already started working on the koan Mu." He said, "Do you have any questions?" I said, "No," and he rang his bell. So you can see at one level there is something stupid going on because nobody's talking about anything, but at another level something very deep is going on and good because somehow it is given back to me and I'm empowered by that. As I would come along--first I would think, "Well, if I'm just in the right frame of mind

when I go along to interview my teacher, I'll be enlightened," and things like that. Gradually, these ideas, of course, fell away and I knew they were ridiculous, but I couldn't help holding them. That was, again, an experience of character. I realized that I was not immune to the stupid ideas that everybody else in the zendo had, that I had to honor my own kind of foolishness and allow it and somehow be sweet with it. I knew better than that, but I couldn't help holding that idea, couldn't help preparing myself to go into the interview and somehow get it. Gradually I noticed that as I was just working and meditating and I'd come in and say, "I don't know" and he'd ring his bell, then I realized that I was already living the great life. That there was something beautiful and shapely about this life that I'd never experienced before, that I really cared about something, really going for it, and I was failing. There was an honor in that, a strength in that, and that I was prepared to do it for the rest of my life. I'd always had the idea before that I wanted to get it and run. I wasn't even aware I had that idea. Some people call it spiritual materialism.

Realizing that I was quite happy, then suddenly it didn't matter if I got enlightened. It didn't matter--any of those things. I became who I was. If I had a taste for chocolate or lingerie or whatever it was, then I could look at that and start to experience my life instead of trying to endlessly empty my life so that something better could come in. That this is the experience of character that happens in a good spiritual center. The soul work always does go on. In fact, I remember not being very interested in enlightenment any more. I was interested, but not--let it take care of itself, I thought. I obviously couldn't effect it, so I wouldn't bother with it too much, and becoming more interested in--my meditation became much looser, much less pure, became much less interested in creating states of mind. Technique, I think, is one of the vices of spirit along with arrogance, because the spirit always thinks that if we get another technique, we'll be able to stay in our spirit place forever, where everything's pure. Whereas soul knows that no technique is really going to help you. And some time you're going to die and you're going to lose people you love and you're going to have to find your beauty there, too, in the autumn leaves as well as in the spring.

In our tradition, what we do is after somebody's had some sort of spiritual opening, we try to keep them around and not let them go because people then usually tend to have a spiritual opening and go out and commit disasters upon the world because there is an over confidence, a grandiosity that comes with

spirit when it's not being tempered. It's a terrible thing to be a new zen teacher. I speak from experience. There is a tempering that needs to go on, an acknowledgment of our vulnerability and all the things that we don't know. The simultaneity of our wisdom and our foolishness. This is "The Clearly Enlightened Person Falls into a Well" koan. You can actually have a very deep understanding of the spiritual world and still do something stupid and still have areas of your life that are inferior and you're not very good at, kind of stupid at, and that doesn't make you a less spiritual person. But noticing it makes you a more spiritual person. Being prepared have the shame of it and the disappointment of it, because it's very hard on your grandiosity, somehow that allows the spirit to come through in this purer way. Then something real can happen. Real teaching can happen. Real love can happen and the beauty of the world is the beauty of the Buddha's path just there before us then. But it's not if we're not prepared to accept our own stupidity, not in a complacent way, but in a way that's engaged. We notice what we're not very good at. We notice our pain when we're in it and allow it there. We have to allow the darkness in the world in order to experience the light. Our first move, you see, in spirit is always to transcend. We always want to go straight to the light. My own experience was of going up and then down and then not knowing which way was which after a while, I suppose. We have to let in, in some way hold, the opposites, hold the very small parts of who we are along with the rather grand, eternal parts of who we are and not let one take over. When one takes over we become less than human.

If the soul takes over, it's just full of longing and vapors. We get moody all the time and nobody can bear us. That soul consciousness, that very personal consciousness, notice how transient it is and it's always trying to shore itself up with a new cadillac or whatever it is, chocolate, a new spouse, a new something. It's in love with the productions of time. It always wants to go out and do a mystical fusion with things. Spirit knows that things are always coming into existence and passing away and isn't so impressed and is a very good counteraction to the soul point of view. Psychotherapy is very riddled with the soul point of view in good ways, often, I think, but often misses the spirit. Or when it does take up the spirit is often very mechanistic; like, hypnotise me if I was molested so that I can fix it, which is a classic crude technical move, ignoring who you are. It's like your BMW somebody took in and wants to fix.

But soul is also necessary because without it, without that point of view, the

spirit tends to start making rules a lot, I've noticed. If you notice as a spiritual community gets older, it gets a lot more rules and those rules usually don't seem like they're going to help anything. There's a lot more control. What happens is that there's not enough love sometimes in the spirit. The spirit has an equanimity--I live or I die; that's fine. Things can rush in to fill the vacuum. Power interests rush in. You find the gurus got armed guards by now. It's not enough just to condemn the guru or to side with the guru. I think we have to go beyond those two, neither the blame nor praise. I think we have to understand that there's a great process that goes on inside us as well as somebody like Rajneesh, or whoever your favorite guru villain of spiritual community is. Trungpa is a good example. I think that we have to acknowledge that these people often have very genuine, very powerful spiritual experiences and got taken over by them in some way. Didn't have enough ballast to hold them and that we're like that, too, and that we need to have both. We need to have our wings and we need to have our feet.

The moral comes out of the soul dimension, of attentively cultivating the soul dimension. If we cultivate the spirit and we do our zazen, we absolutely have to do that. If we do it with any grace and intelligence, it starts to allow a spaciousness and awareness of space in our lives and then we can do the soul work well. So I see that the spirit work, in a way, is primary. We have to build the superstructure before we build the foundations. I'm not sure that's true, but it's an idea I'm playing with at the moment. Spirit's idea of morality is to set down rules and say, "Don't sleep with a menstruating woman." A classic spirit statement from how many cultures. What you'll find about spirit morality is that the position of women will gradually start to suffer. There will be a rejection of the soul domain, which tends to get projected onto women, who actually don't necessarily carry that domain more than men, but since men are rejecting that they're going to project that onto women and so might start excluding them. We find examples of this all over the place. One of the senior students of my first Tibetan teacher told me, "In order to be enlightened you have to be reborn as a man if you're a woman." I thought I was pretty dumb, but I knew that wasn't right. I knew I didn't know anything, but I knew that this wasn't one of the things I could add to my list of knowledge. It's a very classic spirit move there. Very often women will be the vehicles, the exclusion of women, too, of course. Somebody banned Mayumi Oda's goddesses with naked breasts (she has a very feminine interpretation of buddhist iconography) from one of the zendos because it wasn't appropriate for a zendo to be selling

pictures of naked ladies, which is a classic spirit move against the soul. The moral comes out of the soul because the soul is always questioning itself and it really doesn't know and it's kind of foolish. It feels partial a lot of the time and so there's that misty quality that's so prized in zen. I think the images of mist and fog are characteristic of the virtue of not knowing, of uncertainty, that when we're uncertain, we can be very near to what is true. We can be very near to the gifts of life because we don't already know and we haven't shut things out with our knowledge. When we're uncertain, we're uncertain about a decision and maybe we worry about it and obsess about it some and we don't think it's a very spiritual thing to do because you're already supposed to know if you're spiritual, but maybe it is the right thing to do and maybe that's how the moral arises. The moral arises not through certainty coming down from the sky. That's how rules arise. Somebody engraves something in stone with a lightning bolt. The moral arises from the ground up and it arises through the partial in the floor. So we have to always take on in ourselves, and in those we love, the floors. We have to be acknowledging that they'll be there and that's okay because that's the windows through which transformation comes. And if you haven't got your floors, then your neighbor will have to have them for you and that's a horrible thing to do to your neighbor.

I don't know if you've found this, but I've found that when I first discovered Buddhism, I went to the National Library in Australia and I read every book there was on zen in the National Library, which actually sounds more dramatic than it was. Three books. No, there were quite a lot. I had this passionate devouring of the subject. After a while I began to notice the similarities in the narratives, that there's this heroic narrative. All the autobiographies are essentially the form of the heroic narrative where somebody goes out, falls into the wilderness, digs their way out, and comes home with wisdom and gets help along the way in various ways. That's a classic story. But I found that there wasn't a lot of imagination, often, in the Buddhist literature. The Pali Canon, for me, is an example of the most unimaginative, mental engineering that I've ever run across although there is a great depth of brilliance to it, too, but it offended me. The lack of soul, I suppose, always offended me in some classic Buddhist literature. I think it's boring because it's soulless. It doesn't allow the imagination to play. It doesn't allow anything personal to happen. If something personal doesn't happen, we'll start paying lip service to it and doing something else in our private lives. So we need to bring the personal

into the zendo, into the temple, and make it sacred and that's the true task. There must be some sense of imaginative play in zen. There must be laughter and jokes and things like that because the soul loves those things, and they're so transient, and you explain it later and there's no point to it. You can't put it in a sutra. Sutras aren't very good on jokes, but that's an essential part of human life.

The last thing I want to say is that I think the great traditions did embody this. This work on character and the honoring of the soul, and the transience, small animals, gardens, the feminine in whatever forms the culture hallucinates it. All this was in the great tradition. There are always misogynists in the great tradition, but there are always great women, too. This work on soul always did go on although it's hard to codify and wasn't codified. I think one of our tasks of really deepening Buddhism--I think one of our tasks is to try to help the culture if we can by deepening Buddhism. I think that the first place to do it is in ourselves, that we have to hold that conflict within ourselves and work with our own messiness and see what happens from there and then we follow and trust the actions that start coming out from that, the generosity of action that will automatically come from a spiritual practice so that we can make our bodhisattva contribution to the culture.

This might be a good place for me to take a breath. I think it was Mark Twain who said, "Few people are converted after the first twenty minutes of a sermon." And maybe take some questions.

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[Last updated: 16 April 1993]

"Soul in Zen" - questions and answers after the lecture.

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JOHN TARRANT ROSHI

QUESTIONS & ANSWERS after "Soul in Zen" Lecture
November 30, 1992, Berkeley, California
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1. QUESTION: (Question on what depth psychology is.)

JOHN: Well, I think depth psychology is anything that seems to take a long while and a lot of money. But my sense is that what it does about patient, would be one thing about it. And I think it's got a rather zen sense of inquiry about it. That when we go into it, we're not necessarily trying to fix our particular problem, like our fear of flying or whatever. That that might drive us into the room to pay attention to ourselves. It's more a question of where is my life going, and who am I, and those kind of questions tend to get addressed. In my case there's a kind of interest, a kind of trust in what the unconscious is trying to do as well as what my ego level awareness is interested in. In that way, it's rather like zen. Zen rather directly attacks the ego; whereas, depth psychology tends to more directly heal with it, rather than

karate or something like that. But in both of them the unconscious is brought out more. What is greater than us that is also in us is invited into the room.

2. QUESTION: You didn't say very much about change and I just wondered what you thought was implicit in your remarks and your experience that was . . .

JOHN: That's a great question. Well, I think we do change enormously and we can't help it. There's absolutely no use in having a particular idea of how we're going to change because we're never going to change that way. We're somehow always willing to change A and B, but what always seems to get asked of us is to change C and D. The things we're willing to give up, often we can keep. The things we're no willing to give up are the very things we must surrender. Think in small things, not great awful things. But ways of thought, characteristic indulgences and particular feelings. My motive for change. What I think we do is as best we can is we harmonize with the Tao and the change happens and we have to have the good grace to accept it.

(Question amplification. Same speaker.)

JOHN: Well, we listen, we're patient, we do our meditation. My experience of doing a lot of meditation was, my god, all sorts of things came up. I got very good at deep states of mind and rather calm, but as soon as I thought I was very good at it, something very tempestuous would appear. After awhile, again, this is part of this work that I'm sharing with you, after awhile I began to realize that that, too, was part of it. When the something--the pain, the sorrow or whatever it is--appears. Or arrogance or anger or some pomposity, whatever it is, appears because it's, in a sense, trying to come home. And that's a lot of the change, to notice that and somehow come to terms with that stuff when it comes up.

QUESTION: (Same questioner) I was thinking more in terms of the initial experience that you talked about.

JOHN: The enlightenment experience?

QUESTION: Yes.

JOHN: Well, the enlightenment experience is--I think somebody told me, sitting

in the audience here, actually, that Suzuki Shunryu Roshi described it as a 360 degree point of view change. So there's the old saying in zen that when you begin to practice mountains are mountains and rivers are rivers and everything--breakfast is breakfast--and that's how it is. Then after you've been practicing for awhile mountains are not mountains and rivers are not rivers so you begin to see the transparence of the world which is both the glow and the beauty and also the insubstantiality of things is just so evident. That this is a dream that we are living in. There's just no doubt about that. And the dream has different flavors and so on, but it's a dream. But then at the end of training mountains are mountains and rivers are rivers again. That in some way we do change our point of view enormously and then we let even that go and we don't hang onto that. And the point of view, I think--there are consequences. Joy is a consequence of a true enlightenment experience. Compassion seems to be a consequence. You can't help yourself. Compassion's not a willed thing. It's a sort of involuntary, genetically programmed twitch or something, emerging with people. The compassion just comes.

Conceptually, the Hua-yen (Jap. Kegon) philosophy, which was a great philosophy that died out because it was too complicated, really, I think, but very brilliant and interesting, tried to describe the philosophy of what you see under that change. Usually in zen we give operational definitions. We say, "Do this and then tell me what you see," rather than, "What you will see is this." Because people get fixated on what their idea of what those words are and it's very hard then. But typically, people start to see the subject-object barrier breaks down. You see that you are the universe and the universe is you, for example. You meet the people of the tradition. You understand what they were talking about.

Is that your question?

QUESTION: Sort of.

JOHN: It's too vague, isn't it, for you?

QUESTION: Yes.

JOHN: Well, what would you like? Ask me a very specific question.

QUESTION: Well, when you said, `you are the universe and the universe is you,' that certainly that would have some affect on behavior. I just want to go back to something that you said about behavior and that this black thing might just grab you. I was thinking more in terms about being consciously aware of what one does.

JOHN: Yes. Well, I think the things is how much of container is there. I think character is in some sense a container for insight. Soul is the container for spirit in the same way. If we've done a lot of work and we're already patient and we've worked with our own fallibility some and we're humble and we have integrity and we're honest about our weaknesses, then there's a much better container there. The insight will come in and won't tear us up too much. We'll be happy and compassionate and people will probably think we're a little bit better in our lives. People around us will notice the difference and we might change our career paths or something, but generally I value steadiness a lot. Being a child of the sixties, I suppose. In spiritual training putting one foot after the other and accepting the darkness when it's here is very important. Then the light comes. I think there's a trust and a patience in that. That we don't believe the propaganda from the ministry of the mood when it comes. We're patient and we wait for things that are hard to pass because we know underneath that there's a knowledge. We don't have to trust so much because we know. That's for me the fine difference. But then we still have to do that soul work I described, the character work. Actually to have a good eye and a poor character is a horrible thing, I think. Terrible thing. Torment really. And I think in the tradition when I look back, I can see who were in that dilemma.

3. QUESTIONER: First, I want to see if I'm understanding what your saying. What you're saying is that you have the enlightenment experience, and there's that part of it. Then there's also the human being and all the faults of the human being and everything else. What I'm wondering, it seems like the main thing people are trying to get when they're looking for enlightenment is the enlightenment experience. From what I understand that you say, you're saying that there's more to it than that. There's more that needs to be done. I'm just wondering what would you say the purpose of enlightenment is. What would you say the goal is for people that . . .

JOHN: Well, the purpose of enlightenment is to forget that you're enlightened. That is one thing that is very true. Yamada Koun Roshi was one of my teachers,

my grandfather, who David and I shared as a teacher. He was very strong on this. If somebody was visible in a crowd, they weren't enlightened. His idea was that he had to go and shuffle into the subway like everybody else in Tokyo, smoked a cigar. He embodied that very beautifully, I think. `The stink of zen' is an old zen saying. That people with their fresh enlightenment experience are kind of obnoxious in some way. That it needs to be tended like everything young. It's beautiful; it's marvelous and it needs to grow old like everything else.

Our fantasies of enlightenment are rather mechanistic. That we think that everything grows and changes. We'd never approach a work of art the way that we approach our minds. But we think that if I have an enlightenment experience, something static will happen. But nothing static ever happens. It's a river. It's always changing. Your contact with your enlightenment experience will die to the extent that you hang onto it in my own experience. So there's a lot about letting go and then you can have multiple enlightenment experiences. In the tradition. Today. Over and over again we have to let it go. We have to be a person--Lin-chi called it a person without rank. Because if you've got rank, you're a person walking around with a hat on, a fancy hat of some kind. A red barretta (sp??) or something. And some of your role and you're not living. And the ecstatic is there everywhere. It's in every moment. It's not just in an enlightenment experience.

4. QUESTION: The question might have been what's the movement of the whole thing. What's the direction of the whole business?

JOHN: What's our fantasy of development?

QUESTION: What's the purpose of enlightenment in humanity, or would you say there is one?

JOHN: What's the grand vision here? Grand visions are not my strong point, but I'll try. I think it's a noble question. I think that we can have. I think there are a number of things. I really do want to emphasize that the first purpose has always got to be--In Buddhist tradition the fantasy of the bodhisattva, it's a legend, is the person who actually puts off their own complete enlightenment in order to save other beings. Because if they became completely enlightened, they'd just disappear off the planet somehow. That's

obviously a fantasy, but it's a very interesting fantasy to me. In other words, what makes the bodhisattva way is the person who has their floors and knows them, is doing character work in that way. And that the grand vision always comes from the very simple integrity happening now in your meditation practice, in your life. You do something stupid; somebody busts you; you can lie and get away with it, but you don't lie. It's a very important task. The more individually we can do our work that has ripple effects. If you really do your zazen, you have consequences beyond what you can see. They're invisible to you. I do believe that although it's a nutty belief. It's really true. We can't measure what those consequences will be. North Americans have a progressive fantasy where the graph goes up like this. I have an associate who is an Argentinean zen master and they have this fantasy. Where everything is going down to the dogs and that's why you need to practice Buddhism. It's just so hopeless. Our fantasy is that we need to practice Buddhism because it will make everything better for everyone. And that's my fantasy. I think that there are possibilities of greater consciousness without splitting--I suppose that's why I'm talking tonight. You can split off and leave all this mess or you can try and not split off so much, not be so pure, and try to have the whole thing get a little bit more enlightened. That's my fantasy about what we do.

5. QUESTION: (Question on enlightenment, Trungpa.) How do you explain something like that?

JOHN: Well, it's a conundrum, isn't it? It's very interesting and painful and difficult. My explanation is that it's very seductive to be a spiritual teacher. When you become a spiritual teacher, people immediately start treating you a little bit differently. Not everybody. Hopefully, if you're married, that helps because they won't treat you any differently. But it's very seductive and there's always going to be traps that you haven't seen before. I'm always falling into something that I thought I was wise at, but then a new trap comes along and I fall into it. I think that what we're talking about--You can say it in two ways. You can say that the insight wasn't good enough. It was great, but it wasn't great enough. That's the traditional Buddhist answer. But I think I'm saying something else. That there wasn't enough work on the character containment level. There wasn't enough work on being patient and stupid and humble and working with your own darkness. When you're a teacher if you're in pain, it's very easy to go out and teach and it's very difficult to stop and listen to the pain because everybody's always asking you to go out to

teach. To go out to teach is a natural thing, but to say, `no,' is not somehow. So teacher's often end up not having any inner life. Very great teachers can turn into a shell quickly because that happens.

(Questioner comment ???)

JOHN: Yes, yes. You can get very good at the techniques of meditation that allow you to not have to sleep much and things like that,

(Some text missing. Tape had to be turned over.)

But I see the goal as this lived enlightenment, is the expression, it's the lived thing.

6. QUESTION: (Zen and bringing things together ???)

JOHN: I'm just beginning to feel myself to start talking about things I don't know shit about. That's one of those things that destroys teachers, really. Let people think we know things. Then, dammit, I start giving advice. So with that proviso, that I don't know anything either, let me say that I think it's good to practice in the time of chaos. I think that that's fine. I wouldn't want someone else to have to put up with the chaos and not me. Zen specifically was developed exactly in a time of civil war and the great koan tradition was coalesced when Ghengis Khan was coming through with his horsemen and burning the cities. People thought it would be very good to do a little zazen. It might help. The great tradition was designed for the many ways, the different possible ways. Some people just wanted to go off into the mountains and meditate and hold the world in that way in some way. The way the Hopis doing their ceremonies hold the world for us. Other people wanted to go and talk to the Mongol overlords and try to get them to stop burning cities and to rule the place. Some zen masters did that, too. So there are many opportunities. There's not one way to go. The great traditions always should be good in hard times. Any tradition can be good in easy times.

7. QUESTION: I wanted to ask you another question about this. I want to ask how you see how--The person has this enlightenment experience, let's say, and is coming back to themselves and working on the character or purifying the vehicle, something like that. How would you say or how do you see how that could, or

would it, have an impact in the world and what would that impact be?

JOHN: Well, you will feel yourself moved to do something. What do you do? If you're a carpenter, you'll make different kinds of furniture eventually. You'll do something in the world. You'll have an influence on the people. You'll touch people. You won't be able to help touching people and they will be changed a little by interacting with you.

QUESTION: In what way would that change them? What will that do, inspire them?

JOHN: Mostly people. What's the big change? To find out that there's a way is the greatest change. To realize there really is a way through the world. To acknowledge that the world really is a dark wood and very chaotic and is full of these animals jumping out and baring their teeth and it's full of our own weakness and self-indulgence and getting lost. Yet there really is a trail through the woods. There' really a path. So to acknowledge the truth of the difficulty and that there really is a path, I think, are the greatest treasures. Actually, they're the first noble truths of Buddhism. That you don't even need to have learned that to get that that's a great treasure. When you have a path, people will see that. You don't have to beat them over the head with it.

8. QUESTION: We've talked a little bit about some of the abuses and ethics of the teachers. I tend to be more lax and think that they're just people.(???) But I think that there is much more difficulty with the ethics of psychotherapists. I'm confronted with a personal problem right now with a friend who's in therapy and would like to get out and somehow can't escape because of that closed relationship. I have a personal conundrum of trying to get in there and offer advice without being asked for advice and I don't know exactly how to do it. But I'm more concerned about that kind of closed group of the therapy session or the group which doesn't allow--I don't think it allows as much examination or interaction from the outside as from the inside. Do you have any comments about that?

JOHN: Anything can be a cult. Zen can be. Psychotherapy can be. It can be a folie a deux, a folie a infinitely receding series. So, I don't know. There are many psychotherapists who are manipulative, just like a good many zen senior people who are manipulative. So, I'm not sure. I'm more interested in healing zen than in healing psychotherapy, I suppose, is what you ask brings up for me.

What I'm interested in--Michael and I were talking today about that very question, what's the concept of redemption. Spiritual leaders have screwed up in some way. We're being very dualistic about the way we've handled this. We've either thrown the bastards out or abused them, reviled them for years, or denied that there was a problem. Somehow neither of those is quite right, is it? But people who have harmed us can also have given us a great deal. People who have wounded us mend our hearts in some ways. Something better needs to be done here. We need to hold that idea and stop abusing people, but also look at what is true and what will really work, what do we want. So I'm not looking at that from the point of view of the student. I never really felt--I felt very pissed off with my spiritual teachers, but never felt that they ever really did any bad ethically or morals. I think anybody who's not hated their spiritual teacher with a passion hasn't really walked the spiritual path, at some stage. Anybody who hasn't walked through that hatred, hasn't walked it either. Something comes up where you've just got to find your own way in some way. I'm meandering. I think we have to hold these two things together. People really do screw up and we can't say, "Oh well, boys will be boys." On the other hand, you can't say, "Oh, they're a demon. Let's cast them out and purify the tradition," because then you just produce another demon.

With your friend, I don't know. My friends are very recalcitrant to my wisdom as I am to theirs. All I can do is love them and hope they don't damage themselves too much.

9. QUESTION: I was wondering why you talk--you said at one point about the enlightenment experience, that it was important to drop it. I was wondering why you said that because it seems to me that it's important to maintain that perspective so that you can act with integrity.

JOHN: It's like if you want to write a poem, you can't be a poet. That's something different from writing a poem. If you want to throw a pot--Anything that you're going to do if it's going to be any good, you've got to throw yourself away. Any great action that you do, you can't do it from a position that you already have. You must throw everything away. You must just trust that that experience will work in you and lead you. But you can't go around referring back to some inner model experience that you had. You meet people who do this with drug experiences. I sometimes think that a good drug experience is quite damaging because people would have quite powerful, sort of spiritual

experiences often with hallucinogens. You meet people who spend twenty years trying to recreate that experience. I have a real empathy for some of my friends because they did that. You've got to throw it away. Whatever's real you can't throw away. It's like tightrope walking. You can't be up there trying to do a performance, you've just got to put one foot after the other.

QUESTION: (Cont'd) I wasn't talking about continuously having the experience, but within the experience there's an understanding or perspective that's given.

JOHN: Right. But you can't help having that, you see. That's just a deeper trust.

QUESTION: (Cont'd) So you're not saying to drop that.

JOHN: I'm saying anything if you hang onto something, let it go. If you're not hanging onto it, don't pick it up. Enlightenment. I'm not sure it's any different. You get up in the morning and drink your coffee or your tea or whatever it is. And there's a beauty in that. You're still participating and wouldn't want it to be otherwise. It's important to be born and to live your life and die and the right way to do it.

QUESTION: I wonder if you had a comment on the idea that most psychological problems are clusters of deep trance phenomena and that the therapist's role should be, in effect, to hypnotise the client and that the end result of that would be a kind of zen mindfulness instead of trance state.

JOHN: No I don't think I have a comment on that. I'm not sure I completely understand your terms and I don't want to just construct something.

9. QUESTION: (Could you say something about responsibility?)

JOHN: You mean if you have an experience, what is your responsibility to that?

QUESTION: Yes.

JOHN: I've been quite interested in the precepts. There are sixteen bodhisattva precepts. Taking refuge is very interesting to me. Then there are ten, essentially, codes of conduct. I take up the way of not lying, or not

stealing, whatever, killing. I've been very interested in them as this form that contains something, allows it to cook; and on the other hand, as something, a freeing thing, liberating. So I think of responsibility. Responsibility is not something that we take and put on like a cloak. We're too small for that. I think of it as something that's just, again, like compassion, it's a natural consequence of developing that you want to express in certain ways. You want to help people in certain ways. How that responsibility will work itself out in each of us is really such an individual thing. Some people need to become political activists; some people need to sit on a mountain. I can never make up my mind which one I need to do. Yes, there is a responsibility for wisdom. Wisdom comes with its own rather fierce demands.

QUESTION: (Cont'd) (Other teachers and their realization and their responsibility towards that. How they conduct their own lives.)

JOHN: I don't want it to be thought that I'm condemning someone else for what they did, but I puzzle, and I worry, and I'm interested.

10. QUESTION: There is a contemporary Christian teacher, Brother David Steindl-Rast, who talks about how we can translate our spiritual life into our everyday life. One of the things he said was to cultivate a sense of surprise everyday throughout our daily activities. What would be the parallel for that Buddhist thinking or in Zen Buddhism? How do you do that in painful circumstances?

JOHN: Brother David, as you know, has had a lot of interaction with the zen world. It's a rather zen thing to say about cultivating surprise. It's a bit like one of those `be spontaneous' double binds, isn't it? But there's a truth there. I think that we are open. If you come home every night and you see your child, it's very easy to stop seeing your child and you just see your expectation and your image and don't realize that this child is unique at this moment and has a unique gift and request for you. And if you're just attentive and don't come home with the idea that you need to read the paper or you need to do whatever it is, but are open to that child, then something will surprise you, surely. Attention leads to surprise or astonishment.

The other thing is that there are times when you are in darkness and you can't--Maybe one of the features of the dark descent that everybody needs to

undergo at some time is that we can't be surprised any more at that moment. Perhaps that's one of the losses of the descent. A true descent is such a powerful process it just takes us over and we don't have a lot of choice. The darkness is very thick. Not until we honor that and start to acknowledge that does it start to thin a little. I think it's quite important to honor the fact that part of the spiritual path is often darkness. The darkness doesn't come just at the beginning. You may have a round of it when you're quite far along. It can, in its own strange way, be a blessing, but it's a very hard blessing sometimes. The fierce reality of that I stand for as well.

11. QUESTION: (I was just wondering if you felt it was possible to live a life of perfection and also if ????)

JOHN: If I say, yes, what will you do?

QUESTION: (Cont'd) (That the realization understanding is something that's not quite matched with the fact that one is human. . .)

JOHN: Yes, you see the really most important way you can engage with a question is to really live it. I'm an inferior substitute for that. Anything I say. It's really important. If you have a question about perfection, which is a classic koan kind of question you've just brought out and I suppose that's why I have this impulse to answer you very seriously, that you must live that question. Ask yourself before you go to bed at night and when you get up in the morning ask yourself that question and find out what it means and find out how the question transforms and do zazen holding. As Rilke said, if you're very fortunate and very faithful, you will live your way into the resolution of the question. If you are fortunate and faithful, I'm not quoting accurately here, you will live your way into the resolution of the question. I don't think so much of perfection as a goal in zen, really myself, but I think that you have that question is marvelous and if you really honor it and are sincere with it, it will chase you around and it will make something of your life. Flora Courtois, if anybody knows of her, was a woman who just followed her question and had an enlightenment experience. She's got this really badly produced little book somebody put out called An Experience of Enlightenment, which shows a good example of some naively following a question and being too stupid to know that she shouldn't get enlightened that way, so she got enlightened.

13. QUESTION: Did it answer her question?

JOHN: I don't know. It was rather philosophical. She was rather philosophically minded so it was something like `What is life?' or something like that. Perfection is a common zen--Some zen masters have taken up that question. I think of integrity as being more of a pertinent goal for me. Perfection is not something I ever felt was in my fate. Integrity is interesting and even that is a sort of approach to wholeness, isn't it? True wholeness sort of stops. We always need something that can flow.

QUESTION: (Question 12 cont'd) (I was thinking of how perfection relates to the living ????)

JOHN: Yes, and really we can only answer those questions from the bottom of our hearts. We must answer it with our own lives, with our own bodies.

14. QUESTION: About the darkness that you just mentioned before. You said we have to experience the darkness in our lives, this is part of our lives being in darkness. Confusion.???

JOHN: It may be anything. It may be cancer. It may be depression. It may be that things just don't work. It may be something awful happening to

QUESTION: (Cont'd) My question was that the way I see it is that spiritual teachings like zen or any other spiritual teaching would have different means to look through this darkness and have this path, have a way to deal with darkness. In that way I was wondering how you understand zen to solve this problem and whether it does do that today for the people of today.

JOHN: You can't go into life thinking you're going to solve it. It just doesn't work. There's just too much of the ego level tinkering going on. It's like an engineer in a garage in Akron, Ohio making an invention and getting a patent. What we've got to is zazen. Do your zazen. You absolutely have to do zazen. If you're going to walk a spiritual path, you can't get away without a spiritual discipline. You have to zazen every day of your life and accept that you're going to do that for the rest of your life. One. Two. Start noticing your life. Sometimes you feel awful when you do zazen. It makes you feel worse. Start noticing that. It's very intriguing. It doesn't always make you

feel better. Maybe your fantasies about better and worse aren't so good. Maybe they're not so important. So it softens our idea of darkness in that way. But if you're really in darkness and in pain, it will take you over and--It's like having the right attitude when you're in a hurricane. Nobody has the right attitude in a hurricane. You're just in a hurricane and that's true zen. Be in your hurricane. Some way it will set you down. Something will happen to you in that hurricane. Maybe that hurricane has a beauty and a value that you can't conceive of because you keep trying to get out of it or adopt the right spiritual attitude towards it. A good hurricane will blow away your spiritual attitude. You won't have one any more. And then what you're left with is the true dharma. Something that's very real and you can really bite into and it's really solid, but there's something intransigent about it, too. It's got to stand up under the worst conditions.

Thank you very much bodhisattvas.

Some supplementary notes:

A book referred to in the course of the Questions & Answers time is: Courtois, Flora. 1986. An experience of enlightenment. Wheaton. Ill: The Theosophical Publishing House, A Quest Book.

(tmc 7.03.93)

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[Last updated: 26 April 1993]

"TO BE AT EASE" - a provisional title of
an originally untitled teisho.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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TEISHO

John Tarrant Roshi

October 20, 1990

Oakland, California

"TO BE AT EASE IN ALL CIRCUMSTANCES"

I'd like to emphasize today the value of insight and different

ways it emerges in zen training. The koan tradition is a tradition of insight. I don't know about you, but that is what attracted me to the training in the first place. Handed down from the beginning there was this great way of seeing that frees us. Our lives are impermanent. Everything we hold onto is always being snatched away. You may notice that there is something you really want and you struggle to get it, and then you get it. A good analogue for some people is something like a new car or a new house. You struggle and struggle to get it. People plan and plot and decide which car to buy and then they buy their new car and it's just another new car. Just another thing in your life. There it is. Impermanent. Another piece of metal. We all know that experience in many ways. Unless we make them so, our lives do not flower. Unless we fully experience them, our lives are just pieces of metal.

Sung ten's (sp???) teacher, Yuan-wu (Engo). His teacher was Fa-yen. He came to Fa-yen and said:

I avoid experiencing something.

Fa-yen said: Please explain that to me; what you have experienced.

He explained it to him.

Fa-yen said: Yes, it's as I feared. You do not understand.

Engo got pissed off about this and he left in a huff.

Before he left his teacher said: Remember me when you are sick with fever.

Engo said: Yeah, sure. And he left.

One day he did become sick, very sick, and he remembered Fa-yen's words. The sickness was of that kind that shakes you to the very core and makes you reassess your life and your certainties. After he had convalesced he went to Fa-yen and

studied with him for a long time.

We sacrifice our time and we come together to sit. This is a good thing, a great thing to do. This is what will get us through the hard times and the good times.

The koan tradition started out with students just asking questions in public and the teacher would answer them. Sometimes the dialogue would go on for a little while and then it would stop. The students would ask things that seemed to be a decent way of formulating the question. Traditional questions were often things like, `what is Buddha?,' or `why did Bodhidharma come from the west?' And the teacher would say something helpful like, `the oak tree in the garden,' or `three pounds of flax.' And every now and then a student's mind would be opened by this and then the student would become the oak tree and understand completely what was meant. Some of those sayings because they were found to be particularly helpful, because they seemed unusually resonant, survived and got passed down. Yun-men's

(Unmon) speech was so fine that he forbad his students to write it down. A student might concentrate on remembering or telling somebody else about what he was saying rather than hearing it. We have his koans because his tanto disobeyed him and wore a paper robe and scribbled them down on the robe. Gradually the koans were and passed down and collected and have been with us for over a thousand years, which in human terms is quite a long time.

One thing that makes a good koan is that it's difficult to get hold of. It's intriguing and interesting, but you can't quite unpack it. It doesn't immediately reveal itself to you so your doubt and sense of mystery begins to collect around the koan. All our difficulties get poured into the koan, which is what it is for. It is through this that we open the gate of our own living. When we really become one with the koan, we begin to enter our own lives so fully that we are no longer ghosts clinging to our old concepts thinking we know how the world works and living through those ideas rather than directly. When we

understand the fleeting quality of life and there's no way we even wish to change that. Whatever we hang onto will be snatched away. We all know that. However much we love it; however well we behave, even if you practice special breathing exercises, it will still be snatched away. Even if we take homeopathic medicines; even if we are made a full partner, it will still be snatched away.

At first that is an occasion for something like terror. I think that terror, perhaps, is what brings us to the practice initially whether we know it or not. But as the practice deepens, I think we are not so afraid or so terrified. There's something like joy in that fleeting quality, too. When we live each moment within its beauty, we understand it to the core and it is easy to love each moment. It is easy to get up in the morning full of joy. It is easy to embrace and welcome the others who are also getting up in the morning. All our companions of the way from the trees to our friends in zen. Each moment the trees, the birds and the weather all come into being all over again at the beginning of

the world.

So at first, I think, people sat with sayings of koans they made up themselves and gradually through them came to insight. Then the koans became a measure of the impact of the insight. I know of no other tradition that has a language in which we can talk about the fine movements of the Tao after enlightenment. Language is the distinctive vehicle of consciousness and of awareness. The koans, which at first seem so awkward and indigestible and, in fact, are awkward and indigestible, turn out to be the great highway markers for the road. To have the language, to be able to speak with it, to wrestle with the accuracy of our expression with the teacher, allows us to deepen our insight in a way that is not otherwise possible. This is the sense in which we all hold each other and all help each other. The original development of the koan work was actually a collective project of all deeply sophisticated human matters. No one person was responsible for it. We all shared it.

Harada Roshi, Dai'un Harada, who was one of the most important recent Japanese teachers of the koan tradition in the west since many of the western koan lineages run through him, used to say the best way is to hold somebody for forty years. No matter what way the student turns you block him or her. No matter how wise they are you tell them it's not good enough. Then by the time forty years is arrived a great wave of enlightenment comes and overwhelms everybody in the student's path including the teacher. He said that few students and teachers knew this and had the patience for it anymore. We do it the second best way. He said there were many worse ways, but the second best way was to bring the student along gradually opening and opening and opening and opening until after forty years the student was completely opened, which is the same. He still didn't think it was as good, but he thought got to the same place. It's true we work that way. There's a little bit of both in the way we work. We hold ourselves, particularly in the beginning and one of the teacher's jobs is to hold the student up against the question. This means to value the question, to honor the question, the great question

at the core of our lives.

One of the things I have noticed about the solutions that people adopt in their lives is that usually they have not taken sufficient care over the question. Very often people are solving something without finding out what the problem is. The koan tradition makes us sit with the koan until this matter becomes clear. This is true in commonplace matters as well as matters that are obviously to do with the dharma. It's amazing how quickly we want to go running off to solve a problem and how unwilling we are to just be with the problem until something gets to work in it. We consider the Tao begins to show itself. When we have a problem, it just means we're not in the Tao in that particular area, that particular time. The traditional zen way of handling that, of course, is just to immerse ourselves in the problem, to return in that way to the Tao and then the problem becomes clear. We may not like it, but it's not a problem any more.

One interesting thing about this is that zen always brings up your inferiority. A good zen path always brings up your sense of your own incompetence and your own sense of either depression or anger about that according to circumstances. People either get angry with themselves or the leaders are usually popular targets or with the teacher or who knows? The method, there's something wrong with the method. Really, we should be wearing red. This is not such a bad thing when it comes up. It means that somebody's alive in there; the spirit is still there; the fight is still in them, in their being. Over and over again we have to return to the treasure that is not in outside objects. It is not in the leaders or in the teacher or in the great teachers of the past. Each of has his or her own practice to follow and the integrity with which we follow that is the important thing. The integrity means when the mind wants to stray, the mind wants to blame somebody else or blame oneself, for that matter, we just bring it back. It is so simple. The method is very simple, it's just that we don't do it a great deal. To bring it back in the dojo, in the meditation hall, gives us the experience of what

happens when our obsessions begin to fall away. New obsessions arise, but then they, too, begin to fall away. And then we need to take it out and do it elsewhere in our lives. This is where we tend to be a bit slack, I think.

When we begin to open up, we remember the jewel that we came into the world with and that we forgot or misplaced. We remember who we are. People open up in different ways so that when you read accounts of enlightenment, you'll find they're rather flamboyant because, after all, they're the best accounts to record. But the truth is some people have dramatic experiences and others do not. From the point of view of the teacher the emotional tone of the experience is not so important. Whether you laugh quietly to yourself or jump up and start yelling in the zendo, in which case the tanto will tell you to please sit down, or none of those reactions. That doesn't matter so much. What matters is the depth of the insight and how much it permeates your life. The first opening is always just a beginning. So is the last opening. The old koans and the new koans, that we are always

generating, are good measures of this and good aids in this process. They provide the language through which we can communicate with each other and understand the world, become clear about the nature of the world.

When we do begin to open for the first time, we don't know what we are doing. This is always a positive step. We begin to be content with the great mystery of this life and not knowing what the next step is and understanding that this itself is enough. We can fully relish and taste that next step when it comes. We experience it with the whole body.

There are two mistakes when we have small insights and I think everybody does both so I'll describe them. One is to say, `this doesn't count for anything at all,' which isn't so bad as long as it doesn't then slide onto, and `I'm no good' or `Zen is no good,' which is another common way to go.  `This doesn't count for anything' is one mistake, which is when you have an enlightenment experience and then you find that you still have a

fight with your spouse, or whatever it is. Some difficulty arises, you're income tax is audited, or something. The second major mistake is, `Well, this counts for something.' When the smaller insights come, I think we greet them the way we look at a bird and say, `Well, there's a bird with great wings. Whoosh!' We regard it the way we hear the sound of rain. We say, `Ah, rain!' Like that. The other responses we have are our opinions about the rain. Even, `I hope this fills up the reservoirs' and `I wonder how much difference this will make in the reservoir.' Those are this unnecessary fussing that we do with our minds and they block the true creative power of our minds and we give our lives away. How often do we give our lives away? So if you are the kind of person that has little insights along the way, then you are the kind of person that has little insights along the way. If you are the kind of person who waits and has great insight, but never knows until the last minute that he or she is going to have it, then you're that kind of person. That means that the opening and purification, in your case, doesn't happen with your conscious awareness, but you can trust that it is

happening. Chao-chou (Joshu) used to say, "Go away and practice another twenty years and if it doesn't work you can come back and kill me." He was pretty confident. Also he was very old, of course. No, he was confident as well. Justifiably so. As far as I can tell, it doesn't matter. There is no required procedure for enlightenment that would be a malign sort of contradiction. So whatever you've read in a book won't apply to you. If you're looking too much for what is in the book, you won't notice your own life.

Many people of my generation, and the generation of many of you, had significant experiences with psychedelic drugs. I've often met people who seem to have had quite a helpful experience with a drug that seems to have opened them some. It's kind of cloudy and scattered, but it's opened them up, but who then spend the rest of their meditation history trying to recreate that experience. I know a guy who studied with everybody. He studied with the best teachers you could imagine and he's still struggling to get that. He's been in all the great temples,

(lists temples and roshis). He's a good man, but he won't let go of this idea he has. I know a number of people like that. That hanging onto the idea of what enlightenment is stems from some crucial fear and it is the last thing we are holding onto. If we let go of this last certainty, who knows what will happen. Who knows? Who knows? We almost come to that place where we let go of that last certainty. And then what? We must trust what will happen.

If you are kind of a control freak, as most people who come to zen are. Zen, as you know, was invented by people who were driven and liked to think a lot and run things and so it's a great counter action for those tendencies. A great releasing of the narrowing qualities of the shadow of those tendencies is what it does, actually. Then you'll find that letting go of the certainties is a great relief, but there is a kind of discipline to it, too, which is why, even when we are far along in practice, we'll find sometimes that a resistance to sitting comes up in us. You all know that. When you sit in a retreat, you'll find the

first few hours are very rocky, that jabbering kind of quality. It's just the old clinging to certainties coming up again. Don't worry. It will go away, just like enlightenment.

There is a story in many cultures. The story of a person who wanted to experience Kuan-yin, to experience that great enlightenment and compassion. He began to meditate very hard knowing that this experience would (let's call him her), change her and she would become fully enlightened with the power to help others.

She's meditating and Kuan-yin is walking along and notices her and walks up and taps her on the shoulder.

The woman says: Oh, please don't bother me right now, I'm looking for Kuan-yin.

Kuan-yin taps her on the shoulder again and the woman says: Go away. I'm looking for Kuan-yin. I'm meditating.

So Kuan-yin says, "Oh, okay."

If we're trying to contrive too much or exploit our zazen too much, we will not get the true treasures of the zazen. You can actually get some small treasures when you try and contrive your zazen and go for some particular samadhi states, for example, or spend it solving your business problems as some people do, arguing your law cases as somebody I know used to do, but you will miss the true gold. The world is more interesting when we are more open to it. The picture of bread is not as satisfying to our hunger as the true bread.

One experience that is very characteristic as we deepen in the koan path is that both enlightenment and life are simpler than we thought they were. We find that we really know what to do, but sometimes we don't quite do it. I feel like as my own practice has deepened, it's been a lot easier to know what to do when I really never had a clue what to do most of my life. It seems

like that gets given to me more and more, but whether or not I do it is more of a question sometimes. I'm tired, or I don't want to. So we still work with our resistances. Then we have to become curious about those smaller, though nonetheless real. dualisms we erect within ourselves between the person who knows what to do and the person who doesn't want to. In other words, we have to work with the idea that the resistance is something separate from ourselves, not part of our practice and part of our path.

Things become clear because for the moment there is nothing in the way of the view. You know how when we're walking along and then maybe we're talking with friend and then suddenly something invades our mind and we can't be there. We're not walking with our friend anymore. We're not even walking. We're off in a room somewhere arguing with somebody. I think we become more and more able to know that that's not a good thing to be doing and eventually more and more willing to come back from that, to pull the ox back from that kind of behavior, to become fully and

richly present. Yang-ch'i, one of the last of the great Chinese Lin-chi teachers in our Japanese Rinzai lineage--in other words, it went from him to Japan--he said this marvelous phrase. He said, "The coin that is lost in the river is retrieved from the river." The sense that whatever we let go of will return to us and it is something golden. If you let it go, it will come back a thousand fold. If you hold onto it, it will be snatched away.

I remember as a young child the most final thing I could conceive of was dropping a coin into the harbor. I remember have a couple of two shilling pieces, which was a lot of money for a young child who wanted money for all the reasons children want money. I remember being fascinated and flipping it off the wharf and watching it go down and it just disappeared in the blackness. It was the most final thing I could think of and I felt this awe at how lost it was, how utterly irretrievable. I think of that as this metaphor, in the sense that whatever is lost is actually fully present. It is fully gained. The impossible. The coin that was lost in the silt of the harbor returns again.

So when we have really tasted our rice, our hamburger, or whatever it is we're tasting, other things begin to seem small to us. Even when we suffer, it is not too bad. We are willing to stay with the suffering, to inhabit it, to live our lives, to be in the Tao until the suffering, too, turns on the wheel and passes. We do not mind it. We are free of the terror of it, which is the great fixing, claustrophobic thing about suffering. Last time I was in Sydney somebody said this great phrase in sesshin, "Today, for the first time in my life I ate breakfast." Right. Today, for the first time, I actually did something without being in a thousand places and having a thousand disturbances arise. How intoxicating that is.

Lin-chi said:

> There is no stability in the world. It is like a house on fire. This is not a place where you can stay for a long time.

The implication being, don't bother making yourself quite that

comfortable.

This is not a place where you can stay for a long time. The murderous demon of impermanence is instantaneous and it does not chose between the upper and lower classes, between the old and the young. If you want to be new and different from the buddhas and the zen masters, just don't seek outside yourself. The pure light in a moment of awareness in your mind is the buddha's essence in you. The nondiscriminating light in a moment of awareness in your mind is the buddha's wisdom within you. The undifferentiated light in a moment of awareness in your mind is the buddha's manifestation in you.

He also said:

It's best not to have obsessions. Just don't be contrived. Simply be ordinary.

You can see to be truly ordinary is a wonderful thing. To be

truly ordinary is to be full of the sense of joy and also that sense of, well, this is this, just this. The greatness and the commonplace of the dirt. The commonplaceness of the Tao.

Yang-ch'i again said, the fellow who told of the coin lost in the river. Somebody asked him:

> When Bodhidharma came from India to China, he sat facing the wall for nine years. What does this mean?
>
> Yang-ch'i said: Well, he was Indian and couldn't speak Chinese.

Someone else asked him:

> As it is said, if you want to escape from clamor in the mind, you should read the ancient teachings. What is the ancient teaching?
>
> Yang-ch'i said: The moon is bright in space; the waves are

calm on the ocean.

The inquirer asked: How does one read it?

Yang-ch'i said: Watch your step.

So there is always the play in zen between the great vastness that underlies everything and shines brightly and carries us up within it. It is so vivid. And on the other hand, the small person who carries, who inhabits that ocean and the land and walks about and is a particular height and weight and age and has these troubles and that happiness and is related to these other people, who knows this and does this for a living. The great vastness only appears through this individual, unique being, which is why we end up having compassion for each other when we have the opening of the way. Each being is precious. Each of you carries the light of the buddha. It is to be found nowhere else but in living things. Also, we can say, non-living things. The stones and the stars each have their own lives.

This life at the moment is full of blessing. Over and over again I used to go to my teacher and go through the whole procedure of dokusan and bows and kneel on the mat and have nothing to say. He would look at me and ring his bell. My discipline was to come and have nothing to say, but to come anyway, and his was to ring his bell. After awhile I began to understand this, that the Great Life was working right there. Shortly after that I began to have something to say as well, but even now it is not completely necessary.

The poet Ryokan was very good on the connection between the smallness and the vastness. He said:

> In all ten directions of the universe there is only one truth. When we see clearly the great teachings are the same. What could ever be lost? What can be attained? If we attain something, it was there from the beginning of time. If we lost something, it is hiding somewhere near us. Look! This ball in my pocket. Can you see how priceless it

is? (trans: Stephen Mitchell)

Okay. I think I'll stop on that note. Please enjoy the rest of your zazen this afternoon. Each moment full and complete.

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[Last updated: 3 June 1992]

INSIDE IS LIKE BREAD FOR LIFE

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

Teisho by John Tarrant, Roshi
Originally published in MOON MIND CIRCLE, Autumn 1991
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There was a great old Chinese student called Yuan-wu who compiled the earliest and perhaps the best known of the koan collections called the Blue Cliff Record. He trained in a number of different schools and when he went to the person who was eventually to become his true teacher, Fa-yen (Jap: Goso Hoen), they had this dialogue. Fa-yen said, "Well, it's as I thought, you don't understand."- And Yuan-wu thought this was a bad teacher and said, "Well, I do understand. Sorry." And the teacher said, "Oh, that's okay, remember me when you are sick with fever." And Yuan-wu went away. And years later when he was ill in bed, he remembered Fa-yen's words. And he went back to him when he was better, and in turn became as well known. And his name is still remembered in rural New South Wales.

This is an example of what the koan tradition can provide when it is doing well. Later perhaps I'll talk about what it provides when it's not doing well, which is also a reality. But we respect somebody who tells us the truth and the great tradition does tell us the truth about ourselves. And we respect somebody who tells us the truth even more than somebody who gives us tea and cookies. There is a part of us that is hungry to know the truth, hungry to open up. And there's another part of us that wants to cruise and will even do weird things like zazen

in order NOT to open up. But it is true that no matter why we come to Zen, in all of us there is this marvellous seed that wishes to bloom and wishes to connect with others in the universe who are on the same path.

When we become clear - I don't know about you - my experience is that everybody's path is to some extent unique. Yet the view is the same. So that some people have big ecstatic, sometimes obnoxiously ecstatic experiences and other people don't seem to have experiences with a big E, but get clearer and clearer gradually, all the time. From my point of view, there's no approved method of coming to understanding, it is just important that we come to understanding. There's no particular value in flash. I think there is a great value in sincerity and being honest with ourselves.

And when we come to realisation, I think what has happened is we've stopped getting in our own way and at each level of realisation, this is true. Whatever intimations or glimpses we have come when we stop having opinions about our experience. We stop having our customary opinions and before new opinions pour in, there is a gap and we can actually experience our own lives and our own home. And this is what the koan tradition is all about. Sometimes it uses language that is alien to us for reasons of culture and this is too bad and the only excuse I can offer is that our ancient teachers in China were greater than we are and we are struggling to do our best, but there it is. And sometimes the expressions are strange because they come from beyond our small self and demand a wider view than we have available. And so there can be both this tantalising, exquisite and painful quality to following the way of reality.

However when things do become clear because for the moment there is nothing in the way of the view, the taste is very strong, and this is what keeps us coming back to retreats. We all know how repulsive a retreat is. (Laughter) And yet, I don't think I'm ever happier than in sesshin, really. And I never like to get up in the morning. And that hasn't changed. (Laughter) What a joy we have. Your realisation opens the gate of life and we know when that gate is open, we can taste it, we can smell it, we can feel it with every pore of our skin and we know the difference. We know when we are walking in the Tao and when we are merely somnambulating, when we are just wandering along, asleep on our feet and when we can say we are in the Tao, when the gates of life are open.

And then I think some of the things we have previously valued can seem

rather small. You know, when you're a Zen teacher people give you odd things. And somebody for some reason gave me a gold coin a few years ago, some kind of English sovereign with St. George fighting the Dragon on it. And I looked at it and thought, how wonderful, I've never had a gold coin in my whole life and then I thought, what on earth will I do with it? (Laughs) And you know someone will break into the house and steal it. Suddenly I had something else that I didn't want to lose. And when I was planning this talk I just noticed that I don't even know where it is and I don't care if I've lost it. It's hard to really care about a gold coin. It doesn't hold us. It doesn't hold the great Way. Or whatever your particular thing is, you know what it is that you're greedy for or you hold onto.

And I think that's why we come together in groups with other people who are just as strange as we are and don't agree with us at all. And we make great sacrifices and do things like building this temple at Gorricks Run. What a marvellous thing. It is because when we have tasted the Great Way, the sacrifices are not so bad, you're not so interested in the small way. When we have tasted the Great Way, it has an effect on us and it is almost as if we must be faithful to it or we become more unhappy. I think what's true is that we have just become aware of our suffering in a way that we were not previously aware. I don't know about you, but I have found out much more about my weaknesses and the things I do badly and am ashamed of the deeper I got into Zen. And that's the kind of gift that the Way gives us. That we notice more and more the petty greeds and dishonesties of our lives and that they sharply hurt in a way I never noticed before. Or I thought, well that's not too important. I'm good in other ways. Something like that, you know. But there is a way in which the Tao demands a kind of selflessness of us and when we are going against that, that universal process, then we suffer and suffer acutely.

So it is a very hard, tangible truth that we meet. And it is somehow greater than what we call our small self, that kind of eager level that makes plans and knows what is right and wrong and categorises right and wrong a great deal, which is not such a bad thing you know. But it nests within this vastly greater reality and we keep hearing the song of that greater reality. And then when we hear that song, whatever happens has joy. It is like water sparkling in sunlight, endlessly alive. We can say there is a mysterious essence of perfume, a light, not ordinarily visible in things. And it gives us the bright colours of the world. Everything we have lost is retumed. And it gives us compassion, so

that I think when we begin to see that light, our lives begin to transform into service.

There is absolutely no doubt about it, when you can see the light, you are free really to do as you wish. The storehouse of treasures opens of itself, you may take them and use them any way you wish, said Dogen when he came home from China, very excited. And yet what we wish is in conformity with that greater light, that song at the edge of the mind. It is not what we would have thought when somebody said, well you can do what you want. It is not in the realm of getting away with things. It is more a kind of impassioned letting go, an impassioned release.

And when the light is not apparent to us and in some way it has gone dark, then it is very very dark, things are very very dark and we really know the meaning of the saying to be caught in the six worlds of birth and death, and endlessly we cycle through, the gain and loss. We grab something and it is snatched away from us. We hold onto something, again it is snatched away from us. And the return home is always to become aware of this process. It is not to long for it to stop. It is to honestly notice it. And then we notice, as we grab, as we fix on something, as we attach, we notice that the loss is being created right there.

One of the traditional words for the light at the edge of being is *vajra*. And vajra is a word that refers to the adamantine, the harder-than-diamond quality of realisation but also of reality, that it is just there. The sun just comes up. And I think when we turn towards the Tao, when we settle into the Tao and begin to hear that great voice of the universe, the voice of Kuan Yin, we are forced to become more tolerant of those times when we are not, when are lost to it. That even when we create wisdom, that too is something we attach to, and create ignorance by holding onto. Most people come to Zen to know, and sometimes it is very hard to realise that the great truth can be, I don't know.

And what a relief this can but also in its own way a discipline, to accept in us the darkness and the mystery.

In meditation we develop states of great clarity but we also develop states of cow-like ignorance, bovine ponderousness. Specially after lunch. Or states when we are consumed with waiting for the bell to ring so that we can stretch our

knees or wondering if we will ever wake up. States when we are consumed by our own sense of unworthiness. Another way in which we move away from the Great Matter, from the Great Way. Clinging to our idea that we know who we are and we are bad, when in truth we do not know who we are and it is only megolomania that makes us think we are worthless.

So we have to be willing to accept those strange passions that come over us in zazen as also part of the path. And I think to be a bodhisattva is not to be clear all the time, the great difficulty and why the bodhisattva is the interesting and difficult path to walk is because it entails waking up the mind of light and the mind of compassion in the midst of our difficulty. Anybody can be compassionate when he or she is happy. What about when things are difficult? To wake up the mind of the Way, to turn home at that time, is the bodhisattva path.

And to accept the Way even when it's patchy. Sometimes we have great clarity and insight in sesshin and then as soon as we starting thinking, Wow, I really got it, you know, then it is not so clear anymore suddenly. And I think all we can do is to be honest with ourselves and to be honest with ourselves at such a time is a great gift.

I spoke of Yuan-wu before, who compiled the Blue Cliff Record. The teacher who originally collected it and wrote verses to each case was Hsueh Tou and he wrote an interesting verse, one line of which said, "The grasses grow thick and nests overhang" I think this misty quality is very characteristic of our Way. To accept the "don't knowing" quality in our mind and embrace that and find the great clarity right there. This is the distinctive feature of the Mahayana, the willingness to work with the difficult stuff, the intransigent material of the world, willing to get entangled with the suffering of ourselves and of others in order to further the Way.

So, whatever technique we use, we will find that is is wonderful and then it fails to work for a while. In Zen we take up the method and then we deal with what happens. And fidelity and truthfulness is to take up the method honestly. So when we take up the koan we take it up honestly and we pour ourselves into it. And then things happen. We get bored, we hate it, we wish we had another koan. We get very excited and assured that we have finally found the Way. Many things happen. We suddenly remember things from our childhood and can't remember

the koan. We are suddenlfy thrust into the truth of the suffering that is very present in our lives, in our family, at work. So we honestly try the method and then we work with what comes up. Simple, huh. And then of course we find many things. You can use the koan or the breath as a sword to clear away the grass and for a while it seems like we will finally make it to the horizon, slashing away like that. But the horizeon keeps receding. And when that method doesn't work, you may find that incorporating, being generous with what comes up works better. I am very angry and I cannot cut it way with my koan any longer, so I will acknowledge my anger and sink into it, invite it. And that is wonderful and then after a while THAT doesn't work any more.

The Tao is always moving and always flowing. Whatever we hold onto will be snatched away from us. But it is also in the Tao that endlessly we take up the koan, endlessly we take up the Great Way, serving the Great Light beyond our small selves, that Great Light in which we are all linked and all completely at home, completely of one family, doing zazen together at Goricks Run.

(This Teisho was given at the 1990 Winter Sesshin at Gorricks Run Zendo)

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[Last updated: 3 June 1992]

INNER TRUTH - TANKS AND PEARS

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

Teisho by John Tarrant, Roshi
Originally published in MOON MIND CIRCLE, Spring 1991
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Sometimes it is good to ask ourselves "What is the most important thing?" I think the most important thing is the sense of inner truth, the knowledge that when you begin to set things right at the centre, you can then trust that other things will fall into harmony. When we set things right at the centre, our hearts are at ease, and we may leave the rest to the Tao. And if things are not right at the centre, somehow they don't go well at the periphery.

In one of his novels, Milan Kundera has a young Czech man talking about his point of view and his mother's point of view. He is always very focussed on the tanks coming over the central European horizon, as they always are, and endlessly concerned with this and involved with the great events, with his friends. And his mother is always focussed on the bowl of pears on the kitchen table. And from her point of view, tanks are small insect-like things crawling far off, way behind these enormous pears, not relevant to her deep and intimate concerns. After many years of scorning his mother as an ignorant peasant, this man was beginning to see, he said, her point of view. In a sense this is what we do in zazen. We attend

very closely to the pears. And I think the idea of garden produce is a very appropriate metaphor. Another image I have for zazen is of a garden, that we make a garden. At least initially we make a medieval walled garden, hortus conclusus, I think, that has a fountain at the centre, that energy that comes out of the centre of the universe and various other things, usually a unicorn or a maiden. Perhaps a lamb.

Zazen is rather like this, I think. Attention to the garden is the important thing and we do it for its own sake and there the spiritual life flourishes. We can't really measure what we get from the garden, although if we do attend to it, our lives will change for the better in subtle ways and even the lives of those around us will change for the better in subtle ways, especially if we are not trying to get them to change. And in this garden our desire, which is so ragged, always diffused and scattered all over the earth, wanting so many things, begins to become focussed.

It is said that all love is the love of the way and this is true, and in the garden this becomes obvious, that all the things we wanted were really this one thing. Our love is for our true home and also I think for the journey home, which is itself precious. And this is why we meditate, out of that great love and desire, and the meditation channels and deepens the desire. And we begin to understand that the object of desire and the desire itself and the one who desires are one. The three wheels, as they say in Buddhism, are pure. There is no difference between the desiring one and Tao itself.

So, especially in difficult times when the tanks are on the horizon, it is good not to neglect the pear and the garden. This will not always help with the tanks. One famous Zen teacher, Yen-t'ou, was run through by barbarians while sitting in zazen in his temple, a long time ago. But in a sense he is still teaching. He was willing to be run through by barbarians. It helps with the most important thing, the inner truth.

Inner truth happens to be the name of one of the hexagrams in the

I Ching, number sixty one. And a couple of the notes on this situation are relevant here. "The wind blows over the lake and stirs the surface of the water. The visible effects of the invisible manifest themselves. This indicates a heart free of prejudice and therefore open to truth." The character for truth used in this hexagram is the picture of a bird's foot over a fledgling, and suggests the idea of brooding.

I have, in a casual sort of way, begun to collect images for zazen that people give me in dokusan. I've had the image of zazen as a lover's arms, and I just gave you the one of zazen as a garden. And there is the image of zazen as a mother holding you, or sitting on the nest, hatching the egg, brooding. So in a sense we do have a way of brooding over and nurturing the truth within us, and there is something patient and full about this process. We know in time it will come to fruition and we just have to keep that brooding process going.

Ramana Maharshi was an Indian teacher, who died about forty years ago, who had a very clear sense of inner truth. "The ultimate truth is so simple", he says, "it is nothing more than being in the pristine state. That is all that neeeds to be said." However, he went on: "All religions have come into existence because people want something elaborate, attractive and puzzling. Each religion is complex and each sect in each religion has both its adherents and its antagonists. For example, an ordinary Christian won't be satisfied unless he is told God is somewhere in the far off heavens, not to be reached by us unaided. Christ alone knew humans, Christ alone can guide us. Worship Christ and be saved. If he is told the simple truth that the Kingdom of Heaven is within you, he is not satisfied and will weave complex and far-fetched meanings into it." He said, "Only mature minds can grasp the simple truth in all its nakedness." So he emphasises the simplicity of the inner truth so that when we overshoot, it's nearly always because we are looking further than our noses.

Another aspect is the playfulness of the inner truth. I think of a friend of mine who died recently. This story requires another little

story before I tell it. Many of you know the altar figure at Koko An is a Bodhidharma looking very fierce, sitting in an old Chinese-style chair giving teisho, and it's a precious antique. Soen Nakagawa Roshi and Aitken Roshi once walked by it in an antique store window, and Soen Roshi said, "Why don't you buy that for the temple you will have?" Aitken Roshi had no idea at all about having a temple and he thought this was kind of crazy, but he loved Soen Roshi and bought the Bodhidharma. And, lo and behold, eventually a temple came, following this representative of inner truth.

Well, perhaps the first time I was ever Tanto in a sesshin at Koko An, and responsible for the dojo, before I understood that the dojo has its own evolution and development and is responsible for itself, I came downstairs one morning about four a.m. and found this tall, gaunt, elderly, very senior student, far more mature than me in his practice. He had had a stroke and was difficult to communicate with because if he didn't want to hear you, he would pretend he hadn't. And he was carrying Bodhidharma in his chair out the door of the dojo into the morning mist and drizzle. At first I was not sure if I had awoken but then I realised I had, and I looked at him and he had a beatific smile on his face, so I asked, "Where are you going? " It seemed the most appropriate question. And he looked at me as if there was something strange about me and he said, "I am taking him for a walk in the garden."

And so that very simple truth he had seen, that inside and outside had become one, that Bodhidharma needed a breath of fresh air and to smell the flowers and to be taken out. Very lovely. So that little apparently-walled garden that we start out with when we are always coming back to the koan and keeping other thoughts out, eventually expands to include the whole universe. A friend recently wrote to tell me that this Bodhidharma-carrying Bodhisattva had died. His health had always been bad. He just said it was a lemon, his body was a lemon. He said that he was waiting to turn it in. And he said it had been one of his great teachers. And my friend, who was also at that sesshin said, "Now he is gone out into the garden and he won't come back."

So I always think of him and his statue and that playfulness. If you have the high walls around the garden, you really can have the unicorns inside. I think the high walls are things like sitting still in zazen and coming back to the koan. And this apparent rigidity allows this great freedom and spontaneous power. Gary Snyder once said "In a sesshin everybody looks alike but inside they're all different. Outside everybody looks different but inside they're all alike."

Another friend of mine who died late last year is also with me. His name was Issan he he was a Zen priest and ran a small interesting zendo in San Francisco in the gay district and he had been dying for quite some time of AIDS. Both these stories are about people who have died, but I think in both cases it felt to me it was in the Tao that they died, it was somehow okay as well as sad. When it became clear that Issan really was dying this time, because there had been a few false alarms, there was a big Zen gathering and he handed over the abbotship of his temple to one of his close friends, another priest, and everybody came to say goodbye to him. They put on their flowery robes and things. One of his fellow priests helped him to the bathroom. Issan was very weak and thin at that time. His friend helped him back and was half-carrying the frail body of his old Dharma friend he loved when he became overwhelmed by his feeling and his sorrow and his love and said, "I'll miss you, Issan." And Issan, in his measured way, looked at him. Issan had enormous eyes and he would look at you and you would fall into them, and he looked at his friend with his large eyes and said, "I'll miss you too. Where are you going?" HE wasn't going anywhere, he was just going to die. And a few days later, he did.

So it's important not to slight the difficult times. Even in the garden we're allowed to have difficult times. From the point of view of inner truth, the difficult times can be very important and it's good in difficult times to hold up your light even if it seems small, and to touch the light, especially if it seems small and sometimes that is all we can do and that is okay.

Ramakrishna, another Hindu teacher, said "People weep rivers of tears because they do not have a child or cannot get money, but who sheds a teardrop because he has not seen God?" A very deep reason to grieve.

But it is not just that in difficult times it is important to hold up our light. Difficult times themselves hold the light. The difficulties really do turn to gold if they are sincerely undergone. There is something - the light is there within the pains of the way, not after they are all over.

Rilke wrote a version of his tenth Dueno Elergy and then scrapped it, but the scrapped version is also very interesting and here is Steven Mitchell's translation of a few lines of it:

How dear you will be to me then, you nights of anguish.
Why didn't I kneel more deeply to accept you, inconsolable sisters,
And surrendering, lose myself in your loosened hair?
How we squander our hours of pain,
How we gaze beyond them into the bitter duration
To see if they have an end.
Though they are really seasons of us,
Our winter enduring foliage, ponds, meadows, our inborne landscape,
Where birds and reed-dwelling creatures are at home.

The pains of zazen and of the Way are just the winter and without winter, what kind of summer could we have? In one of Shakespeare's plays, he has a line, "How sweet it is to talk about old suffering," but it's different from that, I think. That is true but there's something more than that here. It is that the sufferings of the Way and the joys of the Way are not clearly distinguishable from each other. Everything becomes precious, everything is golden, each smallest thing is marvellous and the suffering brings us to live in the ordinariness and to find in the ordinariness the greatness of the Way. Much of our suffering is because we are trying to stumble past the ordinariness to get into what is really important, but it is always there in front of us. The great encounter

of zazen is with the marvellous but we find that the marvellous is within the ordinary and the ordinary within the miraculous. We become transparent and the world shines through.

Yun-chu constructed a hut on San Feng Mountain. He passed ten days there without coming to the meal hall. Master Tung-shan sent for him and asked, "Why have't you come for meals these past few days?" A bit of a busybody, looking into it all. "Because regularly every day heavenly spirits bring me food," replied Yun-chu. The Master said, "Until now I thought you were an exceptional person but still you are concerned with such matters. Come to my place late tonight." Later that evening, when Yun-chu went to Tung-shan's room, the Master called out, "Master Yun-chu!" When Yun-chu replied, the Master said, "Don't think of good, don't think of evil. What is it?" Yun-chu returned to his hut and peacefully took up his meditation. From then on, the heavenly spirits were completely unable to find him. And after three days they ceased appearing, so he too was released into coming down and eating supper, into the truly human realm. And in that truly human realm, what do we have? When we do not ask the angels to do it for us, what do we have? We have our own work, and even the struggle for enlightenment, perhaps especially the struggle for enlightenment is part of the truly human realm. Ramana Maharshi says, "If the mind is happy, not only the body but the whole world will be happy." It is like Hsueh-feng saying, "Today the village of Tortoise Mountain became enlightened." So it is important to find out how to be happy for ourselves. Ramana Maharshi also said, "Wanting to reform the world without discovering your true self is like trying to cover the whole world with leather to avoid the pain of walking on stones and thorns. It is simpler to wear shoes."

The judgement for the hexagram of inner truth is rather interesting. It says, "Inner truth, pigs and fishes, good fortune. It furthers one to cross the great water." So, inner truth is a great undertaking and is the only condition suitable for great undertakings, the only referrant that is reliable for great undertakings. But "pigs and fishes," what on earth does that mean? Well, the Wilhelm-Baynes translation which I use says,

"Pigs and fishes are the least intelligent of animals and therefore difficult to influence. The force of inner truth must grow great indeed before it can extend to such creatures. In dealing with persons as intractable and difficult to influence as a pig or a fish, in other words, people like ourselves, the whole secret depends on finding the right way of approach. One must rid oneself of all prejudice and let the psyche of the other person act on one without restraint. Then one will establish contact and understand that person. When a door has thus been opened, the force of truth will influence that person." He is really talking about the only way of connecting, not only of teaching, but I think the way of loving. He said, "Even the most dangerous things can be undertaken in such a way. "

In the sangha, the bonds that develop come from this openness. Sanghas are very good at bringing up the wonderful free creative parts of ourselves but they also bring up the pig and the fish pretty often as well. In Zen communities, these aspects come up and from one point of view, this intractable stubbornness is a great nuisance but from another, it's a wonderful place to practice, very acute and powerful place to practice.

The I Ching says, "It's important to understand the force of inner truth. This force is not identical with secret bonds or simple intimacy. Close ties may exist among thieves. It is true that such a bond acts as a force but it does not bring good fortune." He is talking about deals and collusion here, or the book is. "All association on the basis merely of common interest holds up only to a certain point; when the community of interest ceases, the holding together also ceases and the closest friendship may change into hate. Only when the bond is based on what is right and on steadfastness will it remain so firm that it triumphs over everything." I think this is very clear and lovely. It is not the kind of connection that we think will bring us advantage that is the important one. It is the same in our inner life, we are in negotiation with our own pigs and fishes. If we are to be serious about the Way, we always have to do this negotiation. Some parts of ourselves are so difficult and never really want to cooperate.

The harder we do zazen, the more we lose our temper, that sort of thing. We must not have too much prejudice about this. "We must open the psyche to the other," it says, "and let it act upon us."

We must not think we already know who we are and where we are going and then the great Way will open to us and the right Way will be clear. It will not be just a pre-existing prejudice. Often when we think of the right way, it is in what Flaubert used to call "received ideas", with a curl of his lip. It is just something that we have never examined and do not own in our hearts. But when we do walk the right way, we'll find it is generous; the images of the wind over the lake, the image of inner truth. "Thus the superior person discusses criminal cases in order to delay executions." I hadn't thought of the benefits of law taking so long. "But the superior person tries to penetrate people's minds with understanding," says the I-Ching, "in order to gain a sympathetic appreciation of their circumstances. The deep understanding that knows how to pardon is considered the highest form of justice and this springs not from weakness but from clarity."

Philo of Alexandria, a Jewish teacher who lived about two thousand years ago, said "When a righteous person searches for the nature of all things, an admirable discovery is made. Everything is God's grace. Every being in the world and the world itself manifests the blessing and the generosity of God." I think the bond between us in the Sangha are very important. The inner truth hexagram also has something about kindred spirit here. It is the second moving line: "A crane calling in the shade, its young answers it. I have a good goblet, I will share it with you." This refers to the involuntary influence of a person's inner being upon persons of kindred spirit. "The crane need not show itself on a high hill, it can be quite hidden when it sounds its call, yet its young will hear its note, will recognise it and give answer. Where there is a joyous mood, there is a friend who will appear to enjoy a glass of wine. This is the echo awakened in people through spiritual attraction. Whenever a feeling is voiced with truth and frankness, whenever a deed is a clear expression of sentiment, a mysterious and far-reaching influence is exerted. At first it acts on those who are inwardly

receptive but the circle grows larger and larger. The root of all influence lies in one's own inner being. Given true and vigorous expression in word and deed, its effect is great but the effect is the reflection of something that emanates from one's own heart. Any deliberate intention of an effect would only destroy the possibility of producing it." This the way of zazen. We are not trying to bring anything about. We are just following the way of the inner truth.

Huang Po, who was the teacher of the great Lin-chi said, "This pure mind which is the source of all things shines forever with the radiance of its own perfection. Most people are not aware of it and think that the mind just sees, hears, feels and knows and that's all it is. They don't perceive the radiance of the source. If they could eliminate their conceptual thinking, the source would appear like the sun rising through the empty sky and illuminating tke universe. "

So here we are in the midst of that radiance in eternal sesshin. I think we all know how beautiful zazen can be by now, as well as how difficult. I should like you in your zazen not only to raise up the love of the Way and to keep trying to keep it alive, keep the possibility of change and more opening there. But also to allow that sense of play and lightness that is so characteristic of zazen, that "wandering out into the garden" quality. It is not necessary to be clenched and grim. We are in a place where we can trust our own hearts. All we need to do is to bring our attention to bear and the Tao will naturally carry you, will align with you, will open of itself, and then, as Huang Po says, "The sun will rise."

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[Last updated: 23 September 1993]

"CALLING ON THE NAME OF AVALOKITESHVARA". [this text was first published in the MIND MOON CIRCLE, Winter 1991 pp 1-11]

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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CALLING ON THE NAME OF AVALOKITESHVARA

by John Tarrant Roshi
Winter 1991

It is said that, even in hell, if you remember the name or if you call on the name of Avalokiteshvara, you will find freedom.

Avalokiteshvara, as I am sure you know, is the bodhisattva of compassion and insight, who appears in the Heart Sutra. This figure is known under many names. It is our task as students of the Way to realise the insight of Avalokiteshvara for ourselves. This cannot of course be done just by imitating and following along. Fortunately, it can only be achieved by finding our own Way and our own practice. In our own uniqueness lies the great dharma. Keizan Jokin said, "However immensely diverse the mountains, rivers and lands and all forms and appearances may be, all of them are in the eye of the Buddha, and you too are standing in the eye of the Buddha." It is not simply that you are standing there: the eye has become you. The eye of the Buddha and the eye of

Avalokiteshvara have become everyone's whole body, each of us standing tall. This enlightenment needs to be refreshed and rediscovered in each person and in each generation, in each individual of each generation and in each moment of each of our lives. There is a path into it and today I would like to talk a little about some of the guideposts on that path.

I have been very interested lately in the interaction between character and insight. Character was very much a concern in old China when the koan curriculum was being developed, and I think belongs with Zen. Yamada Roshi used to speak about Zen as the perfection of character and when I looked at myself and my friends who were longtime Zen students I found that hard to believe; but I think I begin to get some glimmerings of what he meant. He certainly did not mean an easy piety. And you may also remember that Yamada Roshi used to emphasise insight a great deal, and was known for his relentless pursuit of enlightenment when he was a student. Insight is the dazzling, clear, eternal awareness of the presence of Avalokiteshvara in each moment: the presence of all moments and all places in this moment and this place. So that is very simple, really. That one is solved, I guess; we know about insight.

Character is something else. Character is I think more related to time, and grows and develops with a sort of reptilian slowness. And insight cannot go bad on you: either you have insight or you do not. I guess you can lose insight through bad living or not maintaining your practice, but really insight is a fairly clear matter. The realm of character is different, though. Character does change; we can become more whole and occasionally we meet some people who become less whole. A flaw in their character gradually takes them over. I think of character as being primarily the willingness to be with, to read, to listen to, the flow of things that we often call the Tao, for short. It is the willingness not to separate from the current of life. And with this goes the ability to experience our own lives and the willingness to live our lives fully, without resisting our experience. This takes courage, equanimity, steadfastness, honesty. And I think it really helps if we are willing to be foolish a lot. There is always that noticing with a sense of wonder that is important and helpful in the character work.

An old Sung dynasty Chinese teacher said this: "If you want to investigate this path all the way, you must make the determination firm and unbending until you reach enlightenment." (That's the insight side of it.) "Afterwards it is left to

nature whether you experience calamity or distress, gain or loss, and you should not try unreasonably to escape them." I think this is very interesting and true. Character relates to our willingness to be small as well as grand. The flow of things carries us along, and fighting the flow does not help, as far as I've ever noticed. It is how we are with that, what attitude we have to being carried along, that is crucial. Do we have peace in our hearts, even when there is an external calamity, even when we are in the midst of struggle? In the midst of darkness can we find, can we touch, light? If we have no consciousness of the greatness within the small, then we have no enlightenment, no insight; then we do not know about the name of Avalokiteshvara. But Avalokiteshvara is also the other side, is also compassion, and if we have no awareness of our own smallness, if we resist and pull away from our smallness, the rumbling stomach, the aching knees, the sorrows and griefs, the joys and frivolities of zazen, if we try to pull too much away from those and fight with them and have a hostile attitude toward what comes up, then we are clinging too much to the insight side of things, too much to the dazzling clarity. We know then that one flower holds eternity, but we do not know that one aching knee also holds eternity, one destructive thought also holds eternity.

Some people do rather well in a temporary kind of way by clinging to the insight side of things, almost as a refuge from developing character. I think as Zen students we are always veering towards one side or the other of any dichotomy we can name, so this is not a great shame. But I see this in Zen, I have known this in myself. My own teacher and the teacher of many of you, Robert Aitken Roshi, was telling me about a former student of his, who worked hard at his koan work but never really had a very good touch with it; it felt like he had never got down below his neck. He wanted to teach, but Aitken Roshi wouldn't let him, so he went around, visited many teachers, and finally found one who told him he could teach. Now he travels and teaches small communities. Aitken Roshi told me how he was talking with another rather crusty old Japanese teacher whose wife runs a sushi bar and who is very fond of jazz and who lives in Berkeley. This crusty Japanese teacher was saying he heard this fellow giving a teisho, and Aitken Roshi said, "Well, how was it?" and the teacher said "One chopstick!" (A restaurant metaphor.) This is not really so much to be harsh with this person; it is to use this person as a representative of a state of mind that we can all have, where we cling to our meditation experiences and neglect the other side of our lives, neglect to look in at all, neglect to know our own hearts.

So we have to be patient with ourselves. No matter where we are in our training this is an absolute necessity. Over and over again we think we need to be somewhere else, whether we are at the beginning of our training, or far along, or teaching, or wherever. And we must find the truth right here, right now; we must find our joy here, now. I have even known people come to me in dokusan and say, "Well, I am waiting for sesshin to get over with so I can do some peaceful meditation, without all these bells ringing." How seductive it is, the thought of tomorrow . . . We must find our understanding here. You know I moved to California from Hawaii some years ago now, and people ask me where I came from and I say Hawaii and they say, "Oh, it must have been wonderful to live in Hawaii," and I say "Well, I thought California was wonderful." And then I come out to Australia I come to Perth and people say "Where do you live?" and I say "In California," and they say "It must be wonderful to live in California," and I say "Well, I think Perth is pretty nice": you know how it is. We must find it here; it is always here; this is where the grass is green.

Another side of the character work is, I think, to trust mystery, to trust the not-knowing within ourselves, not only as a subjective state but as an objective feature of the Way, as something that is really intrinsic to the Way. It is a sense of trusting in what is mysterious, what is not known and not limited by knowing. What we know always in some way shuts out the rest of the world. It is always that ten percent that is dazzlingly clear. There is a story of a fellow who was searching around for his keys in the weeds under a lamppost. Somebody else came along and helped him search for an hour or more. Finally this person said, "We've gone over all this ground--are you sure you lost them here?" And he said, "No, I didn't lose them here actually, I lost them over there, but there's more light here." That is our knowing; that is what we know. If we are open to the darkness, it is very rich, it is fecund; and that is on the character side of things.

Also it happens that we get into a kind of revolt, particularly in the koan work because it is so fraught with success and failure, and good and bad, and acceptance versus struggle, and all that stuff. We get into a revolt about it, and the koan either seems far away or it seems like an impossibly difficult, tense way of working in zazen. People get sick in the stomach and throw up, or come in and yell at me -- all sorts of things go on. But the task from the point of view of character here is to find a way to do the koan, to unite with the koan, no matter what; not to cling to a particular idea of how to do it. If your

particular idea of how you are doing it is not working, then try something else. If you were trying to fix a leaking tap in the sink you would try something else if one way didn't work. I think to use that kind of common sense in meditation is also important, not to be too literal-minded.

Sometimes technique too is divided into the character and insight sides: the shikan-taza -- which is the great acceptance, the great sky mind, the consciousness that spreads over the whole universe like the rising sun -- and the sharpness of the koan way. However, I think at bottom there is not a lot of difference in the ways we meditate and there need not be a lot. If you emphasise the peacefulness of zazen, sooner or later you will have to take up the sharpness, take that extra step; if you emphasise greatly the insight side and the sharpness, sooner or later you will have to come to an acceptance and a peacefulness. Always, whenever we have a dualism, in the end zazen unites them; even character and insight are this way.

Meditators have many things come up, but one thing that is very characteristic is fear. Fear takes many forms. It can be extraverted and take the form of anger and resistance against things in the outer world, against things in the meditation, which is some fear of going deeper. Or it can be quite clear that we are just plain scared, and fantasies of fear run in our heads and we have nightmares on night two, or we are afraid of pain. I think a large part of the character work is just to become tolerant of this. If it is true that we need to experience our own lives, we need to notice what is happening, we need to notice that we are having a feeling or a thought. Often we don't: we are just subject to it, for days sometimes. The first thing is to notice it, then the next thing is not to take it too seriously, to have a kind of ease and space around it, an equanimity with what comes up, a generosity of mind; so that if fear comes up we also have the attitude of "Thank you for everything; I have nothing to complain of." And THEN scream! And then after that say, "Thank you for everything; I have nothing to complain of: I just screamed."

I think this equanimity then allows us that necessary foolishness which is essential for all learning and which is spoken about by many great teachers when they have emphasised the value of the mind of the child -- that open, clear sight.

A woman told me a story recently that I thought very typical of the process of

the Way for some of us. This was a deep vision she had had, many years before she told it. It had ruled her life ever since, and was only just starting to transform, which is how she came to remember it and so to tell it to me. This is the vision:

There was a desolate, post-holocaust city, a science fiction city, ruined and devastated after a war. On the outskirts of the city, in a desert, was a young prince, standing up. In some way this young prince was the woman. All the young prince had was one of those ornaments in which, when you turn them upside down, it snows. She thought this a strange vision to have: a ruined city, and a young prince standing with this ornament. In the vision, the prince looked at the devastation in the city, and he could not bear the suffering. And he looked at his little ornament with its snow scene and pines and its mountains, and he thought, "What a stupid thing this is; it is just a mechanical thing. There is no hope." He threw it down, and it shattered.

When she told me this my body shook a little. There was such despair in that gesture of throwing down the one beautiful thing. What I thought about her state of mind was that at the time of the vision there was nothing for her to hold on to, nothing at all, and that somehow she needed to go further into the pain, to experience more fully the darkness, and that for her throwing away this ornament was the movement even further into the darkness, into the suffering. I think there are times in zazen when we just have to accept that we do this. We fight with the zazen so much: we just have to bear it and endure any way we can, and we go into the difficult times. Quite often I have known people to leave a retreat at such times, but then come back; and sometimes good people leave and come back. I think it is very important to stay if you can. But even Hakuin, one of the great teachers of the Japanese lineage, gave up zazen for a while. He had a great fight with his zazen and lost. He decided his life was miserable and he would get what few pleasures he could by carousing and reading poetry. And eventually, as is the way of things, the zazen seduced him and led him back. He could not quite leave it alone: he had not resolved his koan and brought him back.

But there is another possibility which just began to occur to this woman, which is why I think the memory of the vision came back. This possibility is that all

is not lost. When we see the suffering in the world, there is still a treasure in our own awareness, and that treasure relates to our attention. There was an opportunity in that little ornament, with its trees and its snow scene, which was to understand that it was the source, the talismanic source. It is the koan. And out of the koan the whole city is rebuilt or recreated, the entire world restored, pristine and beautiful, over and over again. So the great universe, with its joy and sorrow, peace and light, returns, even after suffering, in spite of the vastness of human suffering. Sometimes we can only get to this restoration by going through the darkness, and character is the willingness to hold in the darkness and to be held in the darkness. Some people have told me that in the hard times in zazen they call upon everybody who is wise that they have ever known to sit with them, and somehow that holds them. And that can be very helpful, can't it? Other people have had just spontaneously old teachers come to them while they are sitting and hold them. I have had this experience myself, of an old teacher whom I had always wished to meet and who died before I met him, coming and walking behind me while I was sitting at night.

So character relates to the willingness to use any means and to be inventive when it comes time for holding. When I think of the word "holding" I think of arms and the maternal quality that develops in us in zazen, that very steady, deep quality, where all sorts of things come and go, and we have an equanimity with them. This is the enduring wisdom of being able to stay with it. And then not to take the darkness too literally. "I am sad; I am in pain; I am tired; I am bored; I am distracted": yes, fortunately! This is the great life. And then of course we find that it is a little harder to distinguish between sorrow and joy. This too will change; this is not the whole thing. Because I am happy does not mean I will always be happy because I have had a great experience does not mean that I should cling to that great experience. Even in hell you remember the name of Avalokiteshvara: that is this awareness.

Avalokiteshvara has many names in the Buddhist tradition alone (and three sexes as far as I can tell -- masculine, feminine, and androgynous): Chenresig ; Tara, who is a manifestation and comes in various colours -- for example, whine and green; Kuan-yin, who also comes in various colours, and comes with or without an infant, and in various sexes; Kanjizai, Kanzeon, Kannon; perhaps Mary and Isis; and on and on. Many forms.

An old-time Zen student, a woman, in California, who has sat for many years, and

is a very senior person, told me this wonderful story from Gregory Bateson. One time he gave a talk at Green Gulch Zen Centre, and spoke of a young boy who had psychotic episodes. The boy was schizophrenic and the whole world would close in on him and become terrifying. He would think that people were invading his mind with their thoughts, and trying to programme him through what was on the television, and telling him things to do. So he would spend time in the in-patient ward, and receive medication, and gradually his mind would clear, and they would release him, and he would go home, and get worse, and he would come back to the in-patient ward: there was this cycle. One time he was going home for Thanksgiving dinner, and he really wanted to do better this time, and he talked to his psychotherapist about how to do better. So he went home and he was having dinner, when he noticed that the peas were too green, and the turkey looked just too much like a turkey, because it was thoroughly poisoned, and he knew by the way people were looking at him that they were all wondering whether he was going to catch on to this or whether he was going to eat the turkey. And then he noticed that his mind was doing this. For the first time he noticed that his mind was doing this: he remembered the name of Avalokiteshvara in the midst of hell. He thought, "Oh, my mind is seeing the peas as too green!" and he burst out in ecstatic laughter -- and they carried him away. But still, he understood; he remembered the name. "Thank you for everything; I have nothing to complain of." And it did not matter if the people around him did not understand, because for the first time he remembered the name of Avalokiteshvara.

So if you remember the name of Avalokiteshvara, calamity or joy may visit you: that is not the point. You can see how remembering the name of Avalokiteshvara actually involves a union of character and insight. It was an insight to notice that he was noticing that the peas were too green. And then to have equanimity even when he was carted away, that is character. Even when you're carted away, you shouldn't go psychotic again; you need to hold through that time.

Character involves a willingness not to be grand all the time and not to be perfect. In this boy's case, suddenly he still had the role of being psychotic; it was thrust upon him even though he did not have the inner experience. Ceremony is quite a good teacher for me it this way. One of my friends who is a senior Zen student and is often tanto in his particular group is really terrible at ceremonies and has been a wonderful teacher for me. I'm not very good but I can fake it, and he can't even fake it. He stands up to hand me the incense, and he breaks it; so then he's really careful the next time and he doesn't break it,

but he trips on his robe and he falls into me, and I fall into the altar, and the incense gets knocked over. And things are like this, things are demonic. Just as for some people their feelings are demonic, for him things are demonic, and they don't stay still. When he walks into the dojo the incense pot has moved overnight. He has been a great teacher for me to be at ease with that part of myself, so that I can just go and do the ceremony as best I can. Often the incense falls over, but there is a kind of relief in that. It is good sometimes to be small. Then I really learn too from those of my friends who are much better at doing the ceremonies than I am. Perhaps they need to learn some other things; ceremony is not a problem for them. We perhaps symbolise this willingness to be small, to be nondescript, by the black, the raggedness The inner raggedness is so characteristic of zazen, when we begin to attend and the mind just won't take any notice of our intention to attend. There is nothing much we can do with it; we must just trust the mystery of this unfocused, raggedy mind, this moth-eaten mind. Something plain and commonplace and very ordinary. So it is good not to be afraid of our smallness.

Another longtime Zen student who is a marvellous artist told me a story that bears on character. She was on the metro in Paris, and a man who was very, very drunk got on. He was a young burly man who had no shirt and had tattoos all over his arms. He lurched on to the car and came past my friend and stood between two women on either side of the aisle. One of the women was strikingly beautiful, and he leaned over this woman and began to abuse her. My friend, who is Asian and petite, became afraid and began to do the prudent thing and edged back towards the door of the car. And then she saw the woman sitting across the aisle from the beautiful woman reach up and take the man's hand. Her hand just floated up. As if out of the emptiness of the universe her hand floated up and took his hand, and he burst into tears, and softened immediately. That woman remembered the name of Avalokiteshvara; she was open to it. My friend said she felt she had missed something; she felt a little ashamed of her prudence at that moment. I think we can all recognise when we have done something like this. Of course, sometimes edging towards the exit is the right thing to do. But still, there was something even better than the right thing to do, which was to remember the name of Avalokiteshvara.

When we are willing to be open, and rather small and ignorant, the great joy comes of its own, and in a sense it is none of our business anyway. It is just our business to walk the Way and to remember the name of Avalokiteshvara. The

temptation of being all-wise is not really very interesting once we give in to it. Sanghas of course have a rhythm where they get really good at something, and then that creates its own tightness and difficulty, so there is some upheaval and they get awful at things for a while but they are rather exciting and new; and then there is an opening and a gradual rise until we get good at something, and then we fall apart again. It is the same in our individual practice Equanimity in the midst of the coming and going is really so important. It is the fruit of the Way, but it is also the discipline we need in order to experience the fruit of the Way. To be rather serene and just keep walking.

The dharma then is rather full of happy errors. If we are willing to be small and walk along, we will find that the dharma really does take care of us: we are guided, we have the right accident at the right time, things like that. We find that we fall into the error of pushing too hard, and then we stop, fatigue stops us, and we think that this is an awful thing, but it relaxes a little, and then suddenly the mind becomes quite clear. So do not despise or be snobbish about any state of mind that arises. When we are blocked we must trust that we are blocked; that is where we are. We must trust that this too is where Avalokiteshvara name has magical power. We must find a way through it or into it or around it; become one with it or suffer it; climb over it, be squashed flat by iin. We must have some relationship with it. And as long as we are in a relationship with it, Avalokiteshvara is there. And what is more interesting anyway than walking the Tao; what is more precious than the opportunity to walk the Tao? There is more value in the difficult blocks, more courage and more serenity. It is easy to be courageous when we can see the clear path ahead. The only use of courage really is when there is mist all around and we must take that next step not knowing where the next beyond that will lead. When Shakyamuni stopped his ascetic practices he took some nourishment given to him by a woman, so the feminine sense of being as well as the great sense of doing was allowed in and he became more whole. Then he looked up and the accident of the morning star occurred. Have you thought: what if Venus were not in the evening sky at that time? No Shakyamuni, no Buddhism. We must trust that :some other accident would have opened his heart and mind.

I have been interested for some years now in the "I Ching", which is not formally a Buddhist book but a wise and interesting one, and I think a Zen book, concerned with integration of character and insight. It is an oracle, the hexagram of the oracle is made up of six lines: two units of meaning, called

trigrams, of three lines each. The hexagram for peace has the trigram for earth above the trigram for heaven. Very interesting. When heaven is above earth, you have stagnation, standstill, because there is the tendency for the world of insight, the world of heaven, to go off into its purity and clarity, and the world of earth to stagnate into the obtuseness and lumpishness of matter. There is separation, there is no creative interchange and flux. But the hexagram for peace, or "tai", has the intermingling, where heaven is actually below earth and there is an intermingling of the worlds of character and insight. The great clarity of zazen is simultaneous with the distraction, the memory from childhood, the pain in the knees; and so we no longer say, "I wish the pain would stop so I can do some meditation." This too is meditation; this is the great life.

We do not chase perfection. When heaven is below earth is when the young prince discovers that this toy is the source of all things and joy. The play, and the spirit of the child: you just turn it upside down and every time it snows. Just like Avalokiteshvara: every time you call, there she is, calling.

So it is important to stay with the joy of the smallness and the joy of the mystery. Another old Sung dynasty teacher said, "The one who preserves the Way through old age to death in the mountains and valleys is not as good as the one who practices the Way with a group of people in a community." It is good to have the smallness and the obnoxiousness, we might say, of sangha; dealing with the dailiness, dealing with those petty difficulties that always arise when we have to live with others. If we have the equanimity and the insight here, how much richer and deeper it is. Practising together.

A Sung dynasty teacher called Kuan-lin looked unhappy and worried. One of his many, many students came to him and said, "What's going on? You look a little disturbed." Kuan-lin said "Well, I haven't found anyone yet to be the accountant." The student wanted to help, and recommended the assistant superintendent. The teacher said, "Yes, he's pretty good, but not quite right, I think. He's a little rough, and I'm afraid petty people might resent him and intrigue against him and say he didn't deserve it." So the student said "How about the attendant? He's honest and prudent." Kuan-lin said, "Yes, he's prudent, but it might not be good for his training. The supervisor is pretty good, and I'm still thinking about it." Later the students asked another teacher, "Why did Kuan-lin, who was a great teacher, worry about these small and

petty things?" The other teacher said, "Those who are really concerned about the Way have really made this fundamental. The ancient sages are like this. We must be concerned with everything in the dharma; we must let our compassion run to everything in the universe."

In sesshin you manifest the compassion of the dharma; you call on the name of Avalokiteshvara just by the sincerity of your zazen. That sincerity is sufficient. Each moment we come back to the freshness, and it really does not matter what the moment before was, how stale it felt, or how weary, or how far away from the name of Avalokiteshvara. We must have that willingness to call on it at this moment and realise that when we do call on it, this moment fills eternity. There is nothing else in the universe. These hills and the birds and the great wind in the trees: all are the calling of Avalokiteshvara. And then we create the conditions by which the moon rises. We do not make it happen; the moon rises of ins own without the help of human hands. All we need to do is call on the name of Avalokiteshvara over and over again.

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[Last updated: 30 March 1992]

THE LUMINOUS LIFE

Teisho by John Tarrant, Roshi
Originally published in MOON MIND CIRCLE, Autumn 1992 pp. 1-12.
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There's a kind of circulation of energy on the path of Zen, whereby we first go inwards and even downwards and then try to set things right at the centre, to set our hearts and minds at rest and then naturally that energy carries us onwards and upwards into the world. Then after some time in the world, we naturally get carried downwards and inwards, refreshing ourselves.

We begin the inward motion when we ask ourselves a question. Questions have a great magical power. Children ask them all the time because they sense their force and they have the added virtue of catching adults off balance. Wallace Stevens has a poem called "This green sprout - why?" And he also has a line, "questions are remarks".

If you think about a question, it is a marvellous thing. Suddenly we don't just expect that our breakfast will be there in the morning, the way the dog does. We wonder, where does it come from? How do I come to be here? Who am I? How on earth did I get to be doing this? And that question is a seed which grows in us and it changes us as it grows.

One of the first important things about the question occurs when we realise that other people cannot answer it for us. This is shocking at first and we keep thinking perhaps it's not true, but alas, it is true, other people cannot answer it for us.

The good news about this is that we have what need to answer it. And the reason other people can't answer it for us is because that it would not be our own true answer. It would not be our own unique response to life.

An old Zen student called Hsiang-yen went to dokusan with Keui-shan, the T'ang dynasty master, and Keui-shan gave him the koan, "What is your original face before your parents were born?" The koan is a ready made question.

The student was a considerable scholar and a learned person and decided to do a little research and read through all the books, which seemed a reasonable approach to him. Nowadays we may find that approach naive, but there is something good about his sincerity and thoroughness that he decided to exhaust the avenues he knew before embarking on avenues he did not know. However, he couldn't find anything that answered this question, so he went back a few times and prodded and poked his teacher, but the clam didn't give out any pearls, because clams don't give pearls.

And he eventually went back in desperation and he threw away his notes and said, "You must tell me, I am obsessed, I can't sleep, I can't rest, what is the answer to this question?" And Keui-shan said, "Well, I could tell you, but you would blame me later."

And so this is a situation where both the teacher and the student have integrity. The student has integrity, he comes up and grabs the teacher by the lapels. There's another famous case in which the student said, "If you don't tell me I'll hit you," and the teacher said, "You can hit me but I won't tell you." So the student hit him. So it was like that. And the teacher's integrity was not to diminish the force of the question.

So this student Hsiang-yen decided that it was all too much for him and he would surrender, he would give up. He decided that perhaps the best he could do in this life, given his karma, was to accumulate a little virtue and maybe get a better rebirth next time around. He wasn't going to make it this time but he decided that if he led a blameless life, perhaps in the future he would do better and he wouldn't have to deal with questions like this. But you can see that he understood that there is a reality, just that he couldn't see it.

So he went away and found a sacred site, the grave of the sixth of the great founding ancestors of Chinese Zen, and maintained it as a shrine. He had no thought about the world except his sweeping. And one day of course, sweeping away, he swept a pebble into a bamboo grove and the pebble hit a piece of hollow bamboo and went "tock!" and he jumped up and down.

This "tock!" shook him to pieces and he said, "One tock! and I have forgotten all I knew!" and he composed a number of poems in his excitement. He said, "Last year's poverty was not true poverty" and another fine line, "This year even the wind can get through".

He went rushing back to his teacher and said, "I know, I know!" And Keui-shan accepted his first poem, but Keui-shan's great student said, "I don't accept it."

Hsiang-yen then immediately composed another poem, in which in the last line he said, "If you don't believe me, ask the newest person in the Zendo" and this convinced the doubter.

So the question was working in him as he lived his devoted life. And questions will do that for us. They are sacred things that open us, they open our hearts. They can of course be misused, or poorly used. Sometimes the question just grinds around in our heads and it really doesn't seem to go any deeper. We just chase it around and around. And if it is an event that doesn't really engage us then, perhaps all that happens is that we get a headache. Somehow we are not in the place from which we can answer the question.

I think much of zazen is a refinement of the question so that we come to discover what the question truly is in our own lives, rather than in the lives of the people whom we take as our models. And it's a refinement too of our sense of place in the interior terrain, so that we find the location from which the question can be answered. We accept that perhaps now we are not in the place from which the response comes, but we honour our intimations and we keep working with the question. When we have refined it sufficiently or when it has refined us we may say, this is a reciprocal alchemy going on here, everything that appears becomes the question. Then we can say that we are intimate with it.

Rilke has a lovely letter to a young poet, who was not otherwise remarkable

except that for some reason Rilke decided among all his letters to respond to him. The young poet asks him many questions, "I would like to beg you to have patience" Rilke says, "with everything unresolved in your heart and to try and love the questions themselves as if they were locked rooms or books written in a foreign language. Don't search for the answers which cannot be given to you now because you would not be able to live them."

And the point is to live everything. Live the questions now, perhaps then some day far in the future you"ll gradually without even noticing it, live your way into the answer. That was Hsiang-yen's mode. You notice that Hsiang-yen didn't decide just to get drunk all the time and forget about it. He maintained some sort of minimal level of integrity here. And that helped. There are things you can do to yourself that are so harmful and distracting that it won't allow the question to work in you.

Hakuin too gave up at one stage in his practice and decided that he would eke out his miserable existence reading poetry with his friends, drinking wine. But soon the questions drew him back.

Rilke was talking about how to become a poet and he thought that this was a matter of doing something from the inside out. The famous last line of "Archaic Torso of Apollo", one of his New Poems, which mark a period of transformation in his work, goes, "You must change your life." In order to be better at something, you must become a better person. He thought everything was a matter of life and death.

So to do anything well is to do the great thing well. We must have a relationship with our questions. We must value them and not think of them as stupid because we can't answer them. My grandmother always thought the car was a stupid thing and would not last, and still thought that in the fifties when I knew her best, because she didn't understand the car, she understood horses and carriages that she had grown up with. But just because she had not grown up with the car, or just because she did not understand it, did not mean that it would not endure. Perhaps she was right in the long run but in the medium term she was not. She was a sage but not recognised in her time.

So we must honour these alien, repulsive questions when they appear.

What is it? Who am I? Where am I going? Who is this one who walks about and eats breakfast? Why do I feel such anguish for no good reason? Why does this person not love me the way I love them? All these questions. We must honour the one who hears and sees and tastes and walks about. Only if we honour own lives can we approach the question. We cannot answer the question if we do not value it and if we do not value our own lives, then it's not worth answering questions to clear up our own lives. So the question inevitably leads us inwards. Leading us to value the inner life. Knowing that just because it is not always visible, does not mean it is not important.

It's like the pumpkin flower that grows in the night. Suddenly there it is in the morning, in full bloom with bees all around it. So the question as we hold it and love it and care for it, it begins to refine itself of itself, whether it is one of the great questions or one of the perhaps simpler, but in a way often more perplexing questions, such as "what should I do for my career?" or "will this relationship work or not?"

If we just do not know, then that is a very pure thing, the value of the haziness in the mist. And our intimate "not knowing" creates the place in which the questions become valuable and this is where we can stand while the question changes itself. And as it changes itself, we discover it in ourselves in a much deeper way than we thought. We discover that we had always asked it from the beginning. This is the tricky part of the method.

I was seduced into zazen because I wanted knowledge and clarity. The idea of wisdom was not so strong in me. The idea of having a better character was not so strong in me. So gradually I was seduced. I've mentioned how the development of conduct in our culture has often a rather Victorian air to it. We have become aware of how hypocritical many of the virtues that were handed down to us have been. But it's not that the virtues were bad, but that they weren't upheld. They were breached, rather than observed. But out of the inwardness, out of the going into the centre of things, I've come very much to trust that character also transforms and it transforms slowly over time. It has a vegetable speed to its processes. I think of it in terms of peristalsis, something slow and digestive. Nobody wakes up and overnight has become a better person. When people come to the zendo and spend two weeks and say, "It has changed my life", usually we say, "Oh, I'm so glad, it hasn't changed mine."

So we trust in duration. We trust that the Tao is working for us. And this is what the question does, it holds our attention while the Tao works in us and changes us from the bottom up, from the cells out.

We don't necessarily originally want to be changed from the bottom up, perhaps we want a solution. We want to be treated the way sometimes we treat medicine, please give me a drug and make this pain go away. But we have to live the pain, and we get something greater than what we asked for.

Daesetz Suzuki, whose name means Great Donkey, in one of those backhanded Zen compliments, was quite open about the dingo-like trickery of the Dharma in this regard. He said, "The koan has the flavour of something that can be resolved by the intellect, but it cannot. So it keeps the intellect busy while something else happens. Then the real change occurs." So the magician is doing something with one hand while we don't notice what is happening in the other hand.

So, what kind of changes go on in us? Someone gave me one of those lovely fourfold processes recently. She came and said, "I felt very angry and I wondered what the anger was about, and then I realised I felt envy. I noticed other people changing around me and I felt shut out and envious. And then I wondered what the envy was about and I realised I felt shame because I felt envy and then I wondered what the shame was about and I realised I felt longing - longing for the Tao. And then I realised I was quite happy, longing for the Tao." It's very beautiful, isn't it? And she realised that that was her treasure.

Shame is something we do feel often in the character work. It starts down deep and is subtle at first and then seems to spread up and out through the body until it's not subtle at all. And that's when we look and say, "Damn, I thought nobody knew that I did that and here I realise everybody can see. Or I can see, which is even worse. I really did that." And we must value it and we can't do without it, even if we can't sit still when it is upon us. It's evidence of sincerity, and so we begin to value things that normally we would have fled. We begin even to steer by them. So, when something really difficult comes up, we can have this attitude - "Well, this is really interesting, I wonder how the practice works here? Well, I guess I don't know how the practice works here. I shall have to find out." So something new is born, something unique enters the world, and we are stretched in ways where we did not expect to be stretched.

Somebody gave me a good example of this stretching some time ago. He had one of the fairly typical paths in Zen. He was a talented and perhaps charismatic person who had studied Zen with a number of good teachers and had rather neglected his inner life, although this wasn't apparent because he meditated a lot and was quite creative. But then, as will happen when we neglect our inner life, it came crashing around him.

Everybody basically got sick of him. He made a mess of his domestic life and his marriage broke up. He experienced a kind of pain he had never experienced before, the kind of pain he couldn't get away from. None of his brilliance could help him with it, and he began to go downwards, become depressed and think of suicide. A familiar path, I think. And he thought maybe he didn't need to do zazen, because zazen didn't really seem at all related to this pain. And then eventually the pain took him over, so that for the first time he was in difficulty in his life, and he could find no way to flee it. And so for the first time he had the possibility of a real practice and a deep level of experience.

Some pain forces us inwards when we are not willing to go inwards, forces us to experience who we are, when everybody else had merely suffered it before, but we had not experienced it. Sickness will do this too. There's nothing like getting a cancer diagnosis to realise it's not important who takes out the garbage. Who really gives a damn? So pain has a beneficent quality as well as its dark side. We are very aware of the dark side, but the shadow of pain is the brightness and the healing quality that it can bring with it. So we go down and we go further into things in our zazen.

Sometimes we sit in zazen and things appear to get worse. Many people come to me and say, "My mind was actually much calmer before I did so much zazen." Well, this may be true. I think we notice our condition and what is in us begins to work its way to the surface when we do zazen. Usually at first things get better when we start to do zazen but there always comes a time when things get worse, fortunately, and that's not because we are insufficiently honouring the questions, it's really because the question is spreading through our whole life and we realise that we are trying to live in one illuminated corner of our universe but that we must go into the shadows as well. We must honour the whole of the mandala and not sit in one corner of it.

We will have temporary achievements like the person I spoke of if we sit in one corner, and often we will seem rather brilliant and you can probably think of people who are like this, but it is a miserable life ultimately, just getting by. So this is what pain is good for, we learn to include rather shut things out, it gives us compassion so that we embrace others, even people very different from us.

And when someone else is in pain and acting very weirdly, our first thought isn't to get that person out of my hair, our first thought might be, "Oh, I remember ...."

So the heart naturally begins to open and this too comes from the inward life, from that moment of turning, at the bottom of the interior life. And then we find that it is rather luminous down there. I have the image of a coral reef with colourful creatures pulsing and crossing to and fro before our eyes.

Then we begin to value the reality of the Tao, even though we have no mastery of it and sometimes we think of it as something that is happening to us. We can see its workings. If we are happy, we notice it and we count it and put it in the scales too, we don't just pass it by obliviously. If we are sad, we live it. In a large sense our happiness and sadness are a dream, just as everything is a marvellous dream, but in the small sense, if we ignore the place where we are standing, then we can't answer the questions and we cannot encompass this great dream.

We must acknowledge that where we are, this is the sense of place. Then the sacred, luminous quality of the inner life becomes very evident to us. Everything changes, our instant reactions, our dreams, our whole sense of who we are and where we stand.

Fu Da-shi, an early Zen figure, who lived most of his life very poor as a labourer, would hire himself out in order to get money to give to the poor. He kept giving away all his money and the people who cared about his Dharma found it hard to keep him fed. He said,

"Empty-handed I work with the plough,
while walking I ride the water buffalo."

There was a sense of complete ease in everything he did - riding the water buffalo, playing the flute,

In a well that has not been dug,
someone with no shadow or form
is drawing the water.

- little poems so strong that we use them as koans still. He saw the magical quality of that well that we draw from, the pure empty quality.

Strange things start to happen around this time when we're at this place. Sometimes they're rather entertaining. A woman who was preparing for a retreat told me this story. She had been working at a Hospice for a long time. Hospice workers usually burn out after a few intense and florid years but she had endured by keeping her head low and being anonymous.

She had decided to take time for a retreat and was preparing for it, talking to me. She had spent these many years being present while people were dying and that was her job and she'd found it both marvellous and draining and she had found how wonderful, how rich a part of life dying can be, and also how miserable and disappointing an event it can be sometimes. The family starts taking drugs and having fist fights over the body. So she didn't hold much of the romance of that work any longer but still thought it was good and important work.

And then as she decided to turn away and go inwards into her own rich life, she found this interesting phenomenon, that wherever she walked - down the street - into the supermarket - she would see one of the dead people she had held. And she would walk into the bank and she would see in the face and the gesture of the person giving her money another of the dead people. And all the people who had died, she had seen, and this marvellous sort of feeling returned. She realised that everything comes back, nothing is lost At the mall, at the supermarket counter. And she heard the sound of their footsteps walking away, the turn of their shoulders rounding a building. And this marked the change for her that was beginning to happen. The outward movement was starting when she was quite securely grounded in the Tao, and there's something inevitable about the process, perhaps irreversible.

So when we go down, we can say we become intimate with the world and the texture of the world becomes alive. It's not dead anymore. Our thinking is inclined to be Cartesian, and to see the world as objects with bed space between them, and there is a power to this view, a reality to this view. It allows us to manipulate objects. It is rather consoling to that part of us that does not want to stretch and find danger, a part of us that just wants to battle along and be safe.

Yet there is another view that is immensely powerful and that overwhelms this Cartesian sense. And this is of the world as an interconnected web, the great image of the Net of Indra in which each link, each cross-thread in the Net holds a jewel and each jewel holds the image of every other jewel, each moment, each person, each twig, infinitely valuable and infintely connected.

So when we've really gone in for a while and held the question, it does begin to open. It does resolve itself. There are a couple of characteristics about this. One is joy - joy really does come. Sometimes sorrow comes first, oddly enough, and so people end up grieving their dead father or the father they never knew or something like that, and then suddenly they find themselves laughing in the midst of tears and the great engines of satori have taken them off. But sometimes there's just the joy alone. So joy is very characteristic. One old teacher asked his student, "Are you joyful yet?" And he said, "It's like finding a pearl in a pile of shit." They say even the shit is pearl, all pearl.

So we get intimations, we get those little touches of joy where we laugh in the Zendo, something ridiculous occurs to us and it's funny, or we see somebody's bare feet and realise they're exquisitely beautiful with the mud sticking to them. A tiny taste of awakening.

The other characteristic is that doubt is set at rest, that core doubt in which we think, "It's not quite enough. We really need to be doing something else or experiencing something else or being somebody else. We need to be doing it differently, we're not doing it right and will we survive? and what if?" - all that stuff. While we can still get interested in this stuff, somehow it doesn't have the substantial force that it previously had, it's not thick and veiling the way it was.

And so we begin to get happy and then naturally we are carried into the outward movement. We can't just sit there, hoarding our treasure like a dragon in a cave. We are led into the world and when we come into the world, we find again that we have to keep up the character work. The character work is vegetable and slow. We find again we do things foolishly. Typically in fact we get very enthusiastic about our first glimpses and we run out and take too much on and then drop it and then start feeling bad. We make mistakes that we realise we could have avoided and we just have to accept that this too is the truth of the Way.

Two images come to me. The first is that the inside is often patchy. It is like some sun shining through the cloud, but the cloud keeps shifting and the place where the light hits keeps moving over the paddock and suddenly we're not in it anymore and we wonder what we did. We get a glimpse and it's gone and then we get a stronger glimpse but damn, it's gone again. And then we get a stronger glimpse and we're really sure we saw the ox, but the next day we're not sure if we saw the ox and we begin to doubt.

So this is where the character work really counts. If you've been working with yourself, understanding that you must live your own life, even while you're working for insight, then this will hold you through the doubt. We can bear it and endure it. It is like childbirth, we just have to wait and go through all those phases and the transition hurts a great deal sometimes, but in the end inevitably there is a child and we have to trust that the child will come. Anyway there is no choice but to trust, because you can't do anything once you're launched. You are giving birth and when it seems like nothing is happening, there's no use panicking and running around, it really doesn't help the birth. You're welcome to if you wish, but you will just have to give birth. And when it happens and in a sense you have given birth, it's not the patchiness and the haziness so much as a discontinuity, a post-Einsteinian event.

The term "interleaving" comes to me, where the world of enlightenment and the world in which we can't find enlightenment are wedged into each other, like a lattice. Someone talking about this invented the term "inter-tissuing", which seems both Shakespearean and medical to me. Where the sunlight and the darkness form lines together and we're always stumbling across one or the other and we will simultaneously have difficulty and ease, have a sense of a great clarity about the world and a sense of not knowing what to do in our life right now.

I think at this stage we begin to trust that we can really see it, even though sometimes we can't really see it. I think that discontinuity, this interleaving is steadier than the phase where everything is patchy. We are closer to resolving the question for good because we are more in the place from which questions can be resolved.

Someone once described what I think of this place to mean quite well. She came in and told me about this wonderful glimpse - that everything in the universe and all the trees and the children all sing the great song of the Buddha and she is them and they are her and all those good things. And she was very excited and interested, but had to hold onto it a little bit and then went out and at her work and she lost it all. She felt that in clinging onto her glimpse, she had not done her work very well, and felt ashamed and guilty about this very characteristic movement I spoke of before.

And then she said something that I thought was really good, and indicated her willingness to do the character work. "I don't want to be where I'm not. I don't want to be someone I am not. I will be where I am." And there's the integrity coming through and if we are willing to have that, it will carry us and the next opening will be greater. And then we'll fall again on our face and then the next opening will be great but we can trust that it will take us along.

A friend of mine I have often spoken about was given a leukemia diagnosis quite a long time ago. After he received his diagnosis he and his wife decided to have a son, who is now five years old. And recently I stopped off to speak to him in Honolulu on the way to come to Australia. And we were talking about this interleaving as something that happens also between life and death and sickness and health. He is really getting much sicker these days and is rather thin and his hair is all spikey from the chemotherapy he's taking. He's a physician and manages his own medications, so he's doing that as well as lots of zazen and other shamanic work.

Somedays he said he's really healthy. He doesn't have cancer. And other days he is dying, really dying. And on those days he really is dying and the other days he really is completely alive, there's not a trace of sickness about him. And they are completely wedged together, these two experiences. And they don't cancel each other out. The times when the way is dark and difficult do not write

off the times when the way is luminous and clear, and we must be as interested in the dark and difficult times as my friend is. His dying is a part of his living and he asks himself, "Well, what is this dying? How can I do it well? What is my task here? What action must I take from this place? This is very interesting, I seem to be dying, but even then I'm not sure because some days I seem to be living more vividly and joyfully than ever."

One old Zen personage was ordered to kill himself because he ran afoul of the Shogun of the time, not always a difficult thing to do. And in his last poem he wrote, "Seventy years and now a sword." He was interested in what was coming, interested in his death, too.

So this interleaving is the brightness and darkness coming together and we realise we can have sadness and an underlying joy. We can be in pain and still the song is there, pure and strong. It doesn't matter who did it to us. It doesn't matter why. That is interesting at another time but at this moment there is just that underlying song that doesn't really ever go away.

It is the happiness we find deep in sesshin, a current in the universe that is there even when we cannot hear it. We can feel it and make these swimming motions as it carries us along. When we don't put anything in front of it, there it is, and we may be sad but the deep current of happiness interpenetrates that sadness. The movement into the world of joy and light becomes very strong and we just have to follow it and allow it. Somebody asks and we do. It is very clear. One old Zen teacher asks another, "What's it like?" and he says, "It's like a donkey sees a well." Just instantly reflected like that. His companion says, "Oh, I don't think it's like that at all," and his friend asks, "Well, what do you think it's like then? "It"s like a well sees a donkey." Even less going on there, even more natural and pure.

So here we are, we are that donkey walking out into the world. We are that well that the donkey walks by, pauses and looks into. The interleaving goes on also between character and insight. The character work really does go on.

We really do have to address our prejudices about the other people in the Sangha.

We really do have to address our timidity and the way we tend to cling to what

we know. We tend to cling to what is powerful in us. Perhaps what is powerful in us is a helplessness, what is powerful in us is maybe a stubbornness. Some of us powerfully cling to the Cartesian universe where we know there are separate objects and there is no illumination but it's safe, and we can do things with the objects. It is like having a bulldozer and pushing down all those trees along the track, a very strong thing to do. It is rather despairing but it's very powerful too.

So we have to work on our courage, on coming and going and doing things and our steadfastness and our humility. But it's easier because the light is clear and it seems foolish not to work on those things. Not foolish in a bad way, but sad. It seems foolish not to accept that we are human and fallible and that we make mistakes. It is so evident and obvious that it is a good thing to do the character work, and then we realise the insight and the character work have started to coalesce, to interleave and we can't say which is which. At that stage the koan is not just lodged in your heart, it is all the way down to your dirty toes, becomes part of your toes. How will you walk with the koan stuck between them? The question has become completely one with us. We have met it and have encountered the world and have breathed in a deeper sense. We open our mouths and something comes out and we know it is the right thing because we do not think whether it is the right thing or not.

Interleaving then is between the love of life and the love of people and the love of the world. The insight and the purity and the clarity about things are just naturally attendant, naturally inhabited. Everything rises and passes away and these two are interleaved and one.

PLEASE DO NOT BELIEVE MY WORDS, PLEASE LOOK FOR YOURSELVES.

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[Last updated: 7 March 1993]

"Perseverance in the Tao"

Printed [minus the supplementary notes] in : Mind Moon Circle, Autumn 1993, pp. 1- 9

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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JOHN TARRANT ROSHI

TEISHO delivered during a ROHATSU SESSHIN
December 4, 1992 Camp Cazadero, California

Please sit comfortably.

We do this because we want to be in harmony with the flow of things. We want to have no effort. And we do this because we realize that we struggle all the time and we are not in harmony with the flow of things, which is the first noble truth of Buddhism, that there is suffering in the world. And usually suffering comes upon us as a sense of being out of harmony, out of sync, with our

circumstances. Wishing they were different. Out of sync with our own minds. Wishing they were different and wishing our minds had different things in them. So we could say we do this because we have become aware of suffering, but that is not enough because just to become aware of suffering might lead us to give up.

At one stage when Hakuin Ekaku gave up in his own training he found out that Yen-t'ou Ch'Ÿan-huo (Jap. Ganto Zenkatsu), one of the great Chinese Zen masters who was a hero of his, had died by being run through with a spear by a bandit when he was sitting in his monastery. The bandits just rode through and he kept sitting and they ran him through like a pig. And this was very disillusioning to Hakuin and he thought, "If even Yen-t'ou can't escape this kind of death, what hope is there for a miserable creature like me." So naturally he gave up zazen and decided to while away his useless, miserable life reading poetry and chatting with his friends. But then eventually, as you know, he came back to zazen, too. And he meditated and the suffering became his question. He meditated on Yen-t'ou's death, which is very mysterious and interesting because Yen-t'ou could have escaped. He sent off his students away into the mountains. He knew what was coming. So Hakuin meditated on this for a long time and eventually the question opened up for him and he jumped up and shouted and said, "I am Yen-t'ou alive, unharmed." He realized that Yen-t'ou still lived.

But in order to do this, you see, there must be something in us that doesn't give up. There must be something in us, some intimation that something else is possible. So the first requirement of zen is doubt, great doubt, which is, I think, just a clear sight. And if our sight is clear enough, we will see that people suffer. We will see that we suffer. And we'll be disturbed by this and this is the doubt. This is that sense of being out of harmony with the Tao.

And then the next thing is a faith. We must have the faith that something is possible. We must have some kind of, just enough confidence that there is a way and that we can find it. And what gives us this faith? I think it is just a kind of trust in the world, just a little bit of trust. A trust that the sunlight striking the leaves is beautiful and stirs the heart. The trust that there is kindness in the world. The trust the child has that it will be fed and held. All this goes up to make a trust in the Tao eventually. This an intimation of what we can deeply trust, which is the true way of the Buddha dharma, our own Buddha nature, really, our original face.

So we trust that there is something greater than our minds can grasp and we trust that if we pursue it, it will reveal itself to us. And it is hard at first to trust there is something greater than our minds can grasp because we are used to using our minds to grasp things. And it's the only way we can think of as perceiving something. But when we worry about the question, this is the value of the question, the value of the koan path, really. When a question rises up in us and we start worrying about it, we soon realize the very reason it is a question is because it has defeated our minds, it has defeated our intellect. And this is not to say that the intellect is useless, but it is to say that there are some things that it cannot answer. And so we must live our way into the question cell by cell, bone by bone.

And then, when we are willing to take up the question, we do find that there is a path. We do find that there are times when even just holding the question, we are happy and serene. We find that there is friendship because we find the dharma and we find people are willing to help us along that way and that this is the most precious thing, to have companions in the way. It's encouraging in those times when we cannot see the way. And so when we take up the way sincerely, we will find that it does ease a little. We will find that we become in harmony with things, that our own minds are easier for us to bear. And not only our own minds easier for us to bear, what comes at us changes a little bit. We hold it differently. We do not get quite so jarred by what we experience. We have more equanimity in the face of birth and death. And we realize that birth and death always happen at inconvenient times and we accept that with a kind of joy. So this is why we follow the way. And we realize, too, that it is not our struggle, really, that counts. Our struggle is very necessary, but it is eventually just our willingness to be present that counts and that this is the true effort of the way.

The third thing in traditional zen is that there is great doubt, great faith and great effort, but this effort is really to become in harmony with the way. So again it is one of those absurd conundrums. How can you struggle to be in harmony? It's like the old instruction to be spontaneous or the instruction to relax makes you tense. So that effort is really all directed to transcending yourself, to going beyond all efforts so that everything is natural. And you'll find it arises out of your own heart and covers the world. It is always coming out of you.

I thought today I would illustrate this path by reading you the story of Lin-chi I-hsŸan or Rinzai, who is one of our notable ancestors. He's notable enough that we still chant his name in the lineage chants. And it is through his path that the koan has come down to us. The very idea of holding a question until it opens up. He's quite a character, too, so he's worth spending some time with.

When Lin-chi was one of the assembly of monks under Huang-po Hsi-yŸn (Jap. Obaku Kiun), he was plain and direct in his behavior. The head monk [of the name Mu-chou Tao-ming (Jap. Bokushu Domei)] praised him saying, "Look, he's a youngster. He's different." Then he asked Lin-chi, "How long have you been here?"

Lin-chi said, "Three years."

"Have you ever asked for instruction?"

"No, I've never asked to be taught," said Lin-chi.

(So here he is, sitting for three years and he's never had dokusan. Never been really taught how to do his zazen.)

"Why don't you go and ask the head of the temple just what the cardinal principle of the Buddha dharma is?" said the head monk.

(So the head monk is trying to prompt him and saying, `Here's a good question. Why don't you go and ask this and see what happens?')

Lin-chi went and asked, "What is the cardinal principle of the Buddha dharma?" (he said faithfully asking the question.)

Huang-po hit him. Then Lin-chi came back.

"How did it go? said the head monk.

"Before I'd finished speaking the master hit me. I don't understand," said Lin-chi.

"Go and ask him again," said the head monk.

(So you can see that there is something good happening here. It's not just a drama between Lin-chi and the great teacher, but he's got a mentor as well. The head monk is trying to guide him and prompt him and interfere in the course of things.)

So Lin-chi went back and asked. Again, Huang-po hit him before he had finished speaking. (Huang-po read right through him. Didn't even let him finish.)

Then Lin-chi went back to the head monk and the same thing happened.
The head monk prompted him and again he went back to the master and again he got hit. So then he came back to the head monk and said,

"It was so kind of you to send me to question the master."

(So you can tell he had this rather open mind. He still thought of this as kindness.)

"Three times I asked him and three times I was hit by him. I regret that some obstruction caused by my own past karma prevents me from grasping his profound meaning. I am going away for awhile."

The head monk said, "If you are going away, you should go and take your leave of the master."

Lin-chi bowed low and withdrew.

The head monk went to the master's quarters before Lin-chi and said,
"The young man who has been questioning you is a person of the dharma. If he comes to take his leave, please handle him expediently. In the future with training he is sure to become a great tree which will provide shade for the people of the world."

(So this head monk leaves nothing to chance.)

Lin-chi came to take his leave.

Huang-po said, "You mustn't go anywhere else but to Ta Yu's [Kao-an T'ai-yŸ, Ta Yu (Jap. Koan Taigu)] place by the river in Ta An."

(So Huang-po just says that.)

Lin-chi arrived at Ta Yu's temple.

(So you can tell his sincerity here. He follows along. He feels stupid and he feels helpless, but he's trying. He's still trying to follow the current of the great river.)

"Where do you come from?" asked Ta Yu (which is the all purpose test question).

"I have come from Huang-po's place," said Lin-chi.

"What did Huang-po have to say?"

"Three times I asked him what the cardinal principle of the Buddha dharma was and three times he hit me. I don't know whether I was at fault or not."

(I think that's a very beautiful answer, isn't it? He has a kind of integrity. He knows that he doesn't know. And he doesn't jump to conclusions. He doesn't say, `Well, I'm stupid. It's my fault.' Or, he doesn't get angry and say, `This teacher's no good.' He just says, `I really just don't understand the situation.' A very important attitude because there's an opening there where something can come through.)

Ta Yu said, "Huang-po is such a grandmother. He utterly exhausted himself with your troubles. (You know, the grandmother is traditionally softer than the mother or father.) And now you come here asking whether you were at fault or not."

With these words Lin-chi attained great enlightenment.

"Ah, there isn't so much to Huang-po's Buddha dharma after all."

Ta Yu grabbed hold of Lin-chi and said, (this is literally what he

said), "You bed wetting little devil."

(Ruth Fuller Sasaki's notes to this say, "This could be a term of insult or endearment depending on the context.")

"You just finished asking whether you were at fault or not and now you say there isn't much to Huang-po's Buddha dharma. What did you see? Speak! Speak!"

Lin-chi jabbed Ta Yu in the side three times.

Shoving him away Ta Yu said, "You have Huang-po for a teacher. None of this is any of my business." and sent him off.

So Lin-chi left Ta Yu and returned to Huang-po.

Huang-po saw him coming and said, "What a fellow. Coming and going, coming and going. Where will it end?"

(So again, you can see there's a certain amount of press going on here by Huang-po. He's got a very strong context. The head monk, he knows, is helping him out, and he has Ta Yu helping. So he sort of presses to see if there is an opening.)

"Coming and going, coming and going. Where will it end?"

"It is all due to your grandmotherly kindness," Lin-chi said. Then he presented the customary gift (after enlightenment it's customary to bring something) and stood waiting.

(Somebody once brought me a crushed beer can as the customary gift. A very good gift.)

"Where have you been?" asked Huang-po.

"Recently you deigned to favor me by sending me to Ta Yu," said Lin-chi.

"What did Ta Yu have to say?" asked Huang-po.

Lin-chi then related what had happened.

Huang-po said, "I'd like to catch that fellow and give him a good dose of the stick"

"Why say you'd like to. Take it right now," said Lin-chi and immediately gave Huang-po a slap.

(Huang-po was a very big guy. Some people say he was seven feet. Lin-chi wasn't that big.)

"You lunatic!" cried Huang-po. "Come back here!"

Pulling the tiger's whiskers Lin-chi gave a shout, "Roar!"

"Attendant, get this lunatic out of here and take him to the monk's hall," said Huang-po.

Later, Kuei-shan Ling-yu (Jap. Isan Reiyu) in telling the story to Yang-shan Hui-chi (Jap. Kyozan Ejaku) asked him, "On that occasion did Lin-chi get help from Ta Yu or from Huang-po?"

"He not only rode on the tiger's head, but he seized his tail," replied Yang-shan.

(He got help from both people.)

I think there are a number of things that are worthy of note here. Lin-chi was prepared to be patient with himself. He waited around for three years, actually, in the temple before anybody took any notice of him. Actually, people had noticed him, but they hadn't wanted to help him too much.

There's one koan where the student says, "I'm pecking from inside. I beg you, master, please peck from outside." The idea is that a chicken is pecking from inside the shell and at the right time the mother hen hears that and pecks from the outside and helps break the shell. But the teacher was reluctant to and he said because the problem is if you peck too soon, the chicks not ready to come

out. If the mother hen pecks too soon, the chick won't be able to survive outside the shell.

So the head monk just sort of watched him and then decided that the time was right and so he encouraged him. And I think that our friends in the dharma often are very helpful in a way that the teacher can't be. This was so for me. I had friends who really encouraged me when I went to sit. Say, to sit up late at night in sesshin, which I kind of wanted to do, but nobody much was doing, but I had a friend who did. Stephen Mitchell, actually, who used to like to sit up late at night and used to think it was a good thing and so I used to sit up with him. And his view of the dharma was so high and serious and profound that it really encouraged me, too, in my hard times. And I think that's very important, you know. If you can see, then encourage others. And if you can't see, hang around with those who can. If you can see a little bit encourage others.

There's a story about the head monk whose name was Mu-chou Tao-ming (Jap. Bokushu Domei). There's a poem about him. He became famous.

Bitter and harsh, biting like a dog,
He opened up Lin-chi of the north
And made him a great tree.
(So it attribute the interaction to his friend, really.)
He pushed YŸn-men over a precipitous cliff.
His words were like dry firewood.
(They blazed quickly.)
His reason cannot be systematized.

(He was the person who actually broke YŸn-men Wen-Yen's (Jap. Ummon Bun'en) leg. So his kindness was rather rough sometimes. When he was very old, YŸn-men was much younger. When he was a very old man. He was about 100 years old, actually, close to 100 years old. I think he kicked YŸn-men out when he was about a hundred. He made straw sandals for the pilgrims and would put them out secretly, but he wouldn't let people in if he didn't like their footsteps.
They'd come to dokusan and he wouldn't open the door. And YŸn-men went a number of times and finally he liked his footsteps and he got in and he seized him immediately and said, "Speak! Speak!" YŸn-men didn't say anything so he threw him out and slammed the gate, but YŸn-men didn't get his leg out quick enough

and it broke in gate. But at that moment YŸn-men had great enlightenment. As he screamed with pain, he began laughing. So, while his methods were unorthodox, his results were good.

This is really the way the Tao works in us. Sometimes it will come with something very difficult. And we will realize that a great pain has come upon us, but it is a good thing. A marriage breaks up or we get in a car wreck and get thrown into the hospital. We get sick. Something happens that is very disappointing. We fail on the exam. I remember how useful it was to me to fail an exam. How much it helped me. And that this is the voice of the Tao sort of speaking to us and opening us and changing our hearts, really, so that we can persevere in dark times as well as good. And it gives us compassion, that sort of thing.

And yet, at the same time, it's very good not to be harsh with others, not to try and imitate in this way. And some people do. There's actually a famous teacher gave a presentation that I heard about on the dharma in front of a lot of business people. And he had a student sitting there and the student asked, "What is Buddha?", something like that. And his teacher peeled a banana and began eating it. Which is sort of okay, but a bit flashy, I think. And then the student said, "Well, I don't understand." So he pushed the banana into the student's face. That's not the dharma. That's just disrespectful. Nothing's happening there. Nothing's going to flower there. Stephen Mitchell told me this story and we thereafter always refer to that teacher as the Banana Roshi.

There's another interesting legend like this about another younger dharma teacher who was having problems with his older dharma teacher and didn't feel like he understood him. He was going through that stage that people go through with their teachers. But he kept trying to address it with his teacher and his teacher wasn't interested. So he decided to talk to a psychotherapist who was part of that zendo. So he made an appointment and came along. It was a woman. She was apparently a senior zen person, too. He was already a teacher in this zendo. And he said, "Well, I'm having trouble with the roshi." And before he quite finished she slapped him. When his head cleared he said, "Well, the problem is that he doesn't really listen. . ." and she slapped him again. Three times this happened and he said afterwards, "Well, I don't really think I had a problem after that." But again I think that that was too quick and too easy and wasn't quite right. It's an attempt to imitate the way the Tao kind of will

give us harsh lessons and a great beauty can come from them, but I don't think this was right either. It doesn't feel true to me. Again, it's like the banana. So it's very important, I think, to be most respectful with each other. And when something like Mu-chou's slamming the gate comes up it's just a great action that comes out of the Tao and there's not even a person there doing it. You don't have to make these things up. And actually what is emphasized in the tradition is his kindness. The way he made straw sandals secretly for pilgrims because he worried about people's feet getting hurt as they tramped on pilgrimage.

Lin-chi waited and he had a friend. So it's good to do both those things. And he listened to his friend and his friend was sincere. And you may notice that when somebody comes to you for advice in the dharma, it's very important to give them the best advice you can. If you know a little bit, don't claim to know a lot. But if you know a little bit, don't claim to know nothing either and don't just give up. Give the help you can to encourage the person. I think that's very important. We need to encourage each other. Quite often in the dharma people who know nothing are the ones who keep trying to encourage the young students, the newer students in the zendo, and the people who know something don't say anything. So, it's good to sort of come out and not spare the dharma assets as the precept goes.

Lin-chi doesn't falter, in a sense, when he realizes he doesn't understand the teacher. The teacher's shocking him. The teacher's presenting the shocking nature of the Tao to him. Just `Kaatz!", just the Tao itself, just the tree, just breakfast. But he understands something is going on that he doesn't understand. That's as much as he gets to. Then he waits with it. And that sense of waiting with it, `not knowing whether I'm at fault or not,' is very precious and important. When something happens to you that seems difficult, that waiting in that way is very good because that allows the dharma to come in and that allows it to become a sacred occasion. When you don't immediately adopt an attitude that this is bad or this is good. It's a very important moment and very closely related to being in harmony with the Tao. If you don't know yet, you don't know and that's okay. Sometimes its foggy; it's not always clear sunlight.

And then he faithfully follows. What his teacher does is send him on a pilgrimage so that he can digest this, so that it can start to percolate through

him and you can see that all this time, the question, what is going on? what is the true nature of the Buddha dharma? what does that striking mean? So the question was working in him as he just walked along through the back roads of old China. Then he had the candor, he didn't fake it and say, "Well, I was an important person at Huang-po's monastery," which a lot of people do when they come to see me, actually. He didn't try to impress, he just said candidly exactly what had happened. If people are learning something, it's quite hard to get people to tell me exactly what happened without lots of overlay and lots of interpretation on it. He had this very good mind where he'd just be honest and he was--without either taking blame of blaming others. And then, of course, Ta Yu comes in and jumps on him, grabs hold of him and shakes him by speaking about Huang-po's grandmotherly kindness.

I ask you a question: What if at that moment Lin-chi had not gotten enlightened? What then? Another koan.

What Ta Yu does is he realizes that he has been somebody helping out Huang-po and the head monk and he doesn't try to cling to the student at all and he's obviously the sort of student that a teacher would love to have. He knows it's right to send him back. He just listens to the Tao and he sends him back. So he sends him back to Huang-po and says, "You have Huang-po for a teacher."

Then he comes back and Huang-po continues, he doesn't just let that go when Lin-chi comes back. He presses on him and asks him why he came back. And here's the story. And Lin-chi already is starting to sort of challenge his teacher. He has joined the democracy of the dharma. He slaps his teacher quite fearlessly showing his dharma. After all Huang-po had slapped him, too. Very free. And gave a shout. And Huang-po just accepts it by saying, "Attendant, get this lunatic out of here and take him to the monk's hall." Which is his kind of blessing on him, really.

When Lin-chi came to die, he acknowledged his great student by saying, "Who'd have thought the essence of my true dharma would be inherited by this blind donkey." This kind of expression holds out the possibility of having a pure expression without clinging to it. This is the kind of praise that doesn't confuse you so that you cling to the praise. It's unattached. It has the great world of emptiness mixed with the great world of form so seamlessly you can't tell the difference.

And then everybody really acknowledged that Lin-chi was something. And here's the kind of thing he did. This is the sesshin commemorating Shakyamuni's enlightenment. So it's an occasion of respect and reverence. Here's how Lin-chi respected and reverenced things. He arrived at Bodhidharma's memorial tower.

When the master of the tower said to him, "Venerable sir, will you pay your homage first to Buddha or to Bodhidharma?, Lin-chi said, "I don't pay homage to either the Buddha or Bodhidharma."

"Venerable sir, why are Buddha and Bodhidharma your enemies?" asked the master of the tower.

Lin-chi swung his sleeves and left.

And that was how he paid homage to Buddha and Bodhidharma.

So if Buddha and Bodhidharma are stuck there in the memorial tower, they're not a lot of use to us, are they? If they are right down here in every action you take, then they have something. That's how Lin-chi was able to strike Huang-po and say, "Well, here it is. Right now." And that's of utmost importance.

And here is a sample of the kind of dharma he came out with after he was more mature. He said to his own assembly, when he became a teacher:

There is a true person of no rank who is always coming and going through the portals of your face.

(Always coming in and going out through your own face.)

Beginners who have not yet witnessed it, Look! Look! It is always here. (It's always here.) Look! Look! It's all around.

So this is why we do this. It's why we do sesshin. Because it is all around and we just need to become in harmony with it.

Someone came to Lin-chi and said, "Do you teach the sutras here?"

Lin-chi said, "No, nobody learns the sutras here."

He said, "Do you teach zazen here?"

Lin-chi said, "No, nobody learns zazen here."

"What do you teach?"

Lin-chi said, "I just teach people to become buddhas and great ancestors."

So, no need to have any fancy ideas, just truly enter this moment with great sincerity. And like Lin-chi, do not be afraid of hardship. Do not grumble too much to yourself about any hardship that arises. That is somehow to be distracted by what could be a blessing. Treat everything that comes as the grace of the Tao. Everything, without exception, is the voice of buddha's own enlightenment. And whoever you are, you are open to it. Do not be persuaded that it is not for you. Everybody has the great nature of the Buddha and you just attend. It is inexorable. It will take you over. It will appear before your very eyes. It will look out from your very eyes.

Please be faithful in your zazen.

Some supplementary notes:

Encounters of Lin-chi with his teacher Huang-po and Huang-po's friend Kao-an T'ai-yŸ, Ta Yu (Jap. Koan Taigu) are fully described in the original commentaries to the Case Eleven of "The Blue Cliff Record" (Chin. Pi Yen Lu, Jap. Hekiganroku) and in the Lin-chi's biography given in a Biographical supplement (pages 253-255) in: Thomas and J.C Cleary (transl.) 1977. The Blue Cliff Record. Shambhala: Boulder and London.

Kao-an T'ai-yŸ, Ta Yu (Jap. Koan Taigu) (active 9th c.) was a dharma heir of Kuei-tsung Chih-ch'ang (Jap. Kisu Chijo) and a cousin-in-dharma of Huang-po Hsi-yŸn (J. Obaku Kiun) [see Ch'an Lineage Chart, in: Rider Encyclopedia of Eastern Philosophy and Religion, 1989. London: Rider.]

The "banana incident" is also described in the Dialogue #2 (pages 8-9)
in: Philip Kapleau. 1980. Zen: Dawn in the West. London: Rider.
(tmc 7.03.93)

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[Last updated: 7 March 1993]

"Process and Experience of Enlightenment" - a provisional title of
an originally untitled teisho.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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JOHN TARRANT ROSHI

TEISHO delivered during a ROHATSU SESSHIN
December 5, 1992 Camp Cazadero, California

(Tape starts mid sentence.)

. . . saw the morning star, gained enlightenment, and said, "Now I see that all beings of the great earth have in the same moment attained the way."

In the book of the Denko-roku ("The Transmission of the Light"), which is the first koan book, there's a poem by Keizan Jokin that goes with this case (i.e. Case 1 of Denko-roku "Shakyamuni Buddha"):

"One branch from the old plum tree extends splendidly forth.
Thorns become attached to it in time."

Please sit comfortably.

This is one of the primary legends in our particular tradition and this is the time of year when we traditionally celebrate the enlightenment experience. The zen tradition is that each person actually has that experience of the Buddha. You don't have to believe in the Buddha, better if you don't. What you have to do is have that experience for yourself so that you can know for yourself what coffee tastes like and you will not ever again have to read descriptions of what coffee tastes like.

The tradition is that Shakyamuni tried a lot of different paths, including a very ascetic path without eating and became just a living skeleton, but found that that wasn't the way and he accepted nourishment. Somebody offered him some milk and he drank the milk. We might symbolically see that as allowing whatever cows represent into his life, too. Some sort of nurturance, some sort of earthiness. So he accepted the milk and sat up all night, and in the morning he looked up and for the first time he truly saw the morning star. That's the moment when he said, "At the same moment I and all beings of the universe have attained the way." There are different versions of what he said and this is essentially a zen version of his enlightenment story.

So today, I'd like to talk some about enlightenment and what I think it is and what I think it isn't and share with you some stories about this tradition of enlightenment that we have. I want to remind you first of the story from yesterday about YŸn-men Wen-Yen (Jap. Ummon Bun'en), who was the guy who broke his leg when he was enlightened. Yesterday we talked about Lin-chi's (Jap. Rinzai) enlightenment story. The head monk Mu-chou Tao-ming (Jap. Bokushu Domei). said, "Why don't you go along to the teacher and ask this question" over and over again and Lin-chi could get nowhere. Eventually, through that head monk's initial help he became a great master. YŸn-men came to that head monk much later in the head monk's life when he was about a hundred. The story is told in a number of places. This is the Blue Cliff Record version of the story.

Mu-chou spun devices that turned like lightning so it was difficult to approach and linger. Whenever he received someone, he would grab him as soon as

he crossed the threshold and say, "Speak! Speak!", and if there wasn't a reply he'd just push him out saying, "An ancient drill is just turning in a rut."

It took YŸn-men three times before he got let in. And then, as soon as Mu-chou said, "Who's there?", and YŸn-men answered, "Me!" Mu-chou opened the door a little and YŸn-men immediately bounded in (showing his spirit).

Mu-chou, holding fast, said, "Speak! Speak!" YŸn-men hesitated and was pushed out and still had one foot inside when Mu-chou slammed the door breaking his leg. As YŸn-men cried out in pain, he was suddenly greatly enlightened. Subsequently the trend of his words, his whole style emerged from Mu-chou.

After this, eventually Mu-chou directed YŸn-men to go to HsŸeh-feng I-ts'un (Jap. Seppo Gison). So Mu-chou decided that he couldn't teach YŸn-men much further. So this is one of the first things to point out here that while YŸn-men, who really is one of the greatest figures in all of zen, had a very profound enlightenment experience, his teacher didn't think that that was enough. Mr. Reginald Blyth, the haiku translator and the person, really, who taught Aitken Roshi about zen in prison during the war with Japan, compared YŸn-men to Goethe or Shakespeare in his culture. He thought of him as one of those figures who transcends national culture. But even so, after his enlightenment, he had to go and keep working at it.

He arrived at HsŸeh-feng's place and said, "What is Buddha?" and HsŸeh-feng said, "Stop talking in your sleep." And YŸn-men then bowed and he lived there for three years.

One day HsŸeh-feng asked him, "What is your perception?" YŸn-men said, "My view doesn't differ in the slightest from that of all sages since antiquity."

For twenty years Ling-shu JŸ-min did not appoint a head monk. He used to say, "Now my head monk was born today." And all that time he had his head monk's quarters vacant.

Then he would say, "My head monk is tending oxen" like a young boy in the fields.

Then later he would say, "My head monk is travelling around on pilgrimage."

Suddenly, one day he ordered the bell to be struck for everyone to assemble so that people could receive the head monk at the gate. The congregation was rather dubious about this, but YŸn-men actually arrived (a ragged man with a limp). Ling-shu immediately invited him into the head monk's quarters to unpack his bundle.

Ling-shu JŸ-min was an unusual person.

One day the local lord was going to mobilize his army and didn't go to the monastery personally to ask the master to determine whether conditions were favorable or not. Ling-shu didn't want to be part of any of this.

Either way, you know, there's just no good advice you can give sometimes when somebody's planning war.

He knew this before hand and sat down and died.

The lord arrived and said angrily, "Since when was the master sick?"

The attendant said, "The master hadn't been sick. He had just entrusted a box to me which he ordered me to present to your majesty when you arrived.

The Lord of Kwangtung opened the box and took out a card which said, "The eye of humans and devas. A living buddha is the head monk in the hall."

Then the Lord of Kwangtung calmed down, dismissed his soldiers, and invited YŸn-men to lead the monastery.

I tell you that story to indicate some of the twists and turns of the dharma and some of the mysterious nature of the dharma. I think the most mysterious thing is not Ling-shu's wonderful foreknowledge, but YŸn-men actually breaking his leg and finding that an opportunity for enlightenment. So that circumstances that are harsh, as well as benign, can be awakening devices for us.

To take off on this theme. . . The tradition of Buddhism started we assume around the time of Shakyamuni, and very much emphasized renunciation at first.

If you read old Buddhist texts, or if you study Buddhism in Asia, you can't avoid the awareness of the importance of renunciation as an issue in Buddhism. I sometimes think of this as the foundation. This is the ordeal quality that comes with any great learning. That you will have to give up something if you want to practice the dharma well. If you want to become enlightened. In the initial traditions of Buddhism this was a very literal thing. The idea was you couldn't really become enlightened or have a happy life without giving up everything, without living uncertainty, and certainly as a celibate person begging enough food for one day and no more. And each day going out begging and if you didn't get the food, you went hungry. So that was really the idea of renouncing all certainty and protection, in a sense, in this life. And there was very much the idea that lay people didn't quite make it. They had to wait for a favorable rebirth when they could be become monks or nuns.

As Buddhism progressed some people stopped taking renunciation so literally and started to see it more as an inner matter. There was a great split in Buddhism and these people founded the Mahayana school, which we are members of. And they thought that you could actually be quite asleep, you could follow all the monastic rules perfectly and still be a donkey. And while there can be a laudable intention in renunciation, it doesn't always achieve what is wanted by itself. The Mahayana was founded on the renunciation, but was something else. It was a castle built in the desert. And the Mahayana came out with the idea that whether you are a lay person or a priest or a nun, enlightenment is equally available to everyone no matter what your circumstances. There is no special fortune you must have in this life that makes enlightenment available to you. So you can see this is a very democratic move in some ways--that you don't need to have any special fate. Enlightenment is always available. Renunciation, then, came to be seen more as sort of inner fasting. You might call it a fasting of the heart rather than of the body in which we just don't cling to things. The old zen saying is, "The great way is not difficult, if just avoids picking and choosing." It avoids comparison. It avoids praise and blame.

So there is a great discipline in renunciation as the foundation of zen. I think it is very much an inward matter. At first, I think the primary element of the renunciation is in our attention. We stop following the mind road so that when you hear a bird call and you begin to think of the last time you heard a bird call, and you remember when you were in a forest and saw a beautiful pheasant, and then you think about a caged bird and feel sorrowful for all the

caged birds in the world, and then you think, well, maybe I'm a kind of caged bird, and then you think well I can sing anyway. That is the mind road and it's not much use. So there is a renunciation that needs to happen there where we don't follow that well-worn groove in the mind. That the mind when it is doing that is not lively. It is not immediate and vivid. It is just plodding along like the old donkey it is. Sort of like an ox grinding corn in a traditional village. Just plodding around and around and wearing a furrow in the ground. So we renounce that sort of ox-headed quality about our lives. And actually, that's the great difficulty, the most difficult thing to renounce, really, truly. Who knows how active the mind is in offering routines to us and sort of conventional things. Flaubert, the great French novelist, actually made a dictionary of received ideas which he thought were those idiotic, pompous things that everybody believes. And it's rather shocking when we begin zazen to see how many of those received ideas we just have and how much we just run our lives by them and make major decisions by them. In zen we let go of those opinions. An opinion and ninety cents will get you a cup of coffee. So we let them go. And then you can see that in renunciation there is an act of courage because we have to let them go without knowing what will take their place. Because if we know what will take their place, we're not letting them go. We can't get there from here. And what will take their place is something very magical and shining and vivid, but we can't have it until we let go of what we've got.

I think, again, it was YŸn-men who said, "It was better to have nothing than to have something good." So that is the renunciation of zen. And that's the equivalent of Shakyamuni fasting until his bones showed through his skin. His skin just hung on him. The equivalent of those people who cut off a finger to indicate their sincerity (it's a common thing in some cultures) in the way. You don't have to cut off a finger. It's actually much harder to cut off the mind road so I recommend you go straight to that.

But the renunciation also gives us, I think, a certain. . . We have to be prepared to renounce. We get a certain equanimity with circumstances in zen that really is like the old ascetics in some way. You know it rains, oh, so it rains; it's sunny, so it's sunny. I'm happy today or I'm dying today. That's very interesting. There is an equanimity with the rise and fall of the waves of the world. And that's really true. We really do get that. And the wave will come through and something will happen. We'll be sad or we lose our temper or something like that, but then it is gone and a new wave is coming through and we

don't cling to the past wave. Even if we were stupid, we don't cling to that. Even if we were very successful, we don't hold that either.

In the Mahayana people built up the idea of the bodhisattva and the legend of the bodhisattva is of one who really knows what her purpose is in this world. It is to enlighten and to save other beings. The bodhisattva in the legend, also puts off her own complete enlightenment. A bodhisattva is greatly enlightened, but not completely and utterly enlightened because that would mean she would instantly disappear from this universe and go and live in a pure land teaching people who are almost there instead of us struggling beings. I've thought much about this over the years, this legend, of the idea of putting off your own enlightenment which seems rather dumb, really, when you think about it. How can you help people by being stupid? The very core of zen is the idea that if you are enlightened, your action will be freer and truer and more helpful and if you are not enlightened it's not much use trying to run around the world acting if you don't ever take any time for inwardness. Your actions will go sour and your good actions will not help people because your eye will not be clear enough to see how to help people. You'll be declaring war on things.

So what I came to, and I think this is a solid reading of that myth, is the idea that the bodhisattva is open to and vulnerable to the world in order to join with us. That if we are to be a bodhisattva, we have to be open to being touched by other people. Otherwise, we cannot connect with them and we cannot help them. And if we are opened to being touched, of course, we're open to being harmed and we have to let go of our complete perfection or we'll never get there. So we have to be at ease in the waves of the world rather than trying to flatten them all out. You can see how this view would lead us to believe that you could practice as a bodhisattva as a lay person rather than just as a clerical person. That you can practice as a bodhisattva no matter what you are doing since all circumstances are equally bad and equally confused and turbulent. You notice how in sesshin we try to control things and sesshin is actually quite a structured environment according to our usual patterns, but you also notice how everything is always out of control in sesshin, too. There is always this sort of creative chaos that goes on in the kitchen and machines go on at the wrong time and obliterate your quiet zazen. Logistics are always breaking down because that is the way of things. Gregory Bateson's daughter asked him, "Daddy, why are things in a mess?" and he pointed out to her that we have very few ideas of what was orderly, but very many ideas of what was messy

so things were much more likely to be in a mess than to be orderly. He illustrated that by arranging things on a mantelpiece. But things are always in a mess and the bodhisattva finds a harmony within that.

In Mahayana thought there were some great developments. There was a whole school called mind only which came to the realization that there is that great underlying basis of everything, the great fundamental ground of being, which is what we call emptiness when we chant the "Heart Sutra." And that this is an experience that just comes over us in meditation sometimes. Everything is taken away. This is the true renunciation. It is not an act of will, but an act of understanding. Even to say understanding is saying too much. It's like the moon reflected in the water. It's an instantaneous reflection. The water doesn't think about it and then reflect the moon. It's just like a mirror. So the moonlight is this fundamental ground of being, but it's also intangible. It can't directly be touched. But everything is held in this and we can speak of the compassion of the ground of being, that it holds us and whenever we come home, there it is. It is always there. Whenever we gather our attention, it is always there. And while it is nothing at all, we can rest in it. This is a vivid experience of zazen and also something that you can cling to and destroy you and yourself with it, of course, like everything else.

As the Mahayana went on, people began to develop even more sophisticated images. Perhaps the height of this was the Flower Garland School, which is the Hua-yen (Jap. Kegon) School of Buddhism, which saw that not only are all the things of the world reflected in the mind, but the mind completely appears in all those things in the world. So the idea of interpenetration arose. If you've ever read or sat with Thich Nhat Hanh, he's very influenced by this idea and talks about it a lot. For him it is the source of all social action. The idea that each being is actually all other beings. The universe is the great net of Indra, is one of the metaphors, and each place the net crosses over, there is a jewel and each jewel holds a reflection of all other jewels. There is a great luminous world here in which each object is alive and vibrant and containing all other objects and at the same time the subject-object boundary is, of course, quite broken down.

About that time philosophy seems to have run out in zen. I think it was a great achievement, that tradition, and something I'm still trying to quite fathom, I think, but also it got kind of fancy and got away people's direct experience.

So in zen there is always the move back to direct experience. So that Wu-men Hui'kai (Jap. Mumon Ekai) says, and he's quoting an ancient saying, "When you meet the Buddha on the road; kill the Buddha." Because the Buddha is no use to you. If you are not the Buddha, the Buddha is just a kind of poison. He also said, "Wash your mouth out with soap and water when you speak the word, `Buddha'."

So this is the enlightenment experience when you completely let go of all your ideas and delusions because they are a kind of veil in front of you. There's nothing wrong, really, with walking around with a veil. You still contain every other being in the universe, but if you want to know for yourself, if you want to experience the joy, then you have to fast in that way and let go of that veil. Let go of something good until you have nothing and then the joy will appear.

So I'll talk a little, perhaps, about enlightenment experience. I gave a talk in Berkeley about a week ago and I spent about two minutes talking about enlightenment and it was a rather long talk and almost ninety percent of the questions I was asked were about enlightenment. And so I thought, "Gee, I should wash my mouth out with soap and water for mentioning the word." But let me mention it and I'll wash my mouth out later.

The idea of enlightenment is the idea of a transforming experience and the experience transforms our point of view. A lot of people focus on the ecstatic qualities of zen experience, but in the tradition we're not that interested in ecstatic qualities. We're somewhat interested in them as a kind of consequence of a real experience, but they themselves are not diagnostic of whether the experience is real. People can get ecstatic over the most amazing nonsense. Look at the history of any religion and you'll find these wonderful ecstatic people who have not a clue about anything. Running around killing each other because their enemies are heretical. But there is a characteristic of the experience as joy. Tung-shan's master asked him, I think it was Tung-shan's master, said, "Are you joyful yet?" And he said, "It's as though I found a pearl in a pile of shit." You see, what's the pile of shit is the mind road itself. Again, you see the Hua-yen, the idea that the mind, the great eternal ground, the original face itself appears in you. It appears in the grass. It appears in the old piano in the corner. It doesn't appear anywhere else except in a pile of shit; fortunately, doesn't appear anywhere else. So there is no

way beyond where you are that you'll find eternity, but you will find it if you look. So that was his joy.

The other thing is that enlightenment seems to afflict some people whether they look for it or not. And occasionally you'll find somebody, Mrs Flora Courtois is a good example in the (zen) literature. She just sweats life and has an enlightenment experience. Because they worry about eternity so much it somehow comes over them. Some people will just walk into a zendo and just sit for. . . I knew somebody who came to a zendo and at her first zazenkai she came along and was chanting the "Kannon Gyo" and had an enlightenment experience. She didn't even know the words. She had to hold the sutra book and that's one of the easiest sutras to learn, so you can see how new she was. This was the first time she'd ever chanted and she had an enlightenment experience. But that's kind of a disadvantage when that happens. I think it was for her, or she felt it was, because there's not enough containment yet to hold it. And what she realized, she saw that everything was taken away. She saw the emptiness side of things and she burst into tears and she didn't have the joy. While she could see something, it wasn't yet enough.

I think what happens with the enlightenment experience is that we do our zazen faithfully and we work within the structure of the precepts however we can. I think that structure is very helpful and gradually we deepen. And some people work with a koan, which I think is very helpful, and some people have these Boom! experiences, Kaboom! And other people don't. Other people just gradually open wider and wider. Some people don't even work with a koan and they just open wider and wider and they become very deep and serene and very clear in that way. So there is no orthodox way to become enlightened.

In zen the idea of sudden enlightenment has been very strong. There is a truth to that because if you're going to change your stance in the world, it completely changes. The suddenness refers to the utter nature of the change. If you're not going to follow the mind road anymore, you just don't follow the mind road and it's a complete change. It's like an egg can't be partly rotten. It's all rotten. It's not good in parts. So there is a suddenness for some people, but for other people in time the suddenness is the complete change of view, but actually they change very slowly and then deepen and get richer over time and sometimes this is a better way because all the time you put in sweating and being stupid is very valuable. And the time you put in not being stupid is

not as valuable, which is why the great D. T. Suzuki's dharma name was Daisetz or Great Donkey. So his teacher must have thought very highly of him, I think, to give him such a name.

I've seen different kinds of enlightenment experiences so I'll talk about a few I've seen over the years. I have one friend who had a very classical sort of experience, the kind that people like to write up and publish in books because it's all very neat and orderly and makes you think everybody has that experience. He was training and he was going along and working at his job. He was a school teacher, I think, at that time, and he'd come and sit sesshin whenever he could and he'd sit a lot. He felt himself to be just getting deeper. And he was the sort of a person who really didn't ask a lot of questions. He worked on the koan Mu and he just worked with that koan and sat a lot and felt that he really didn't have a clue, but that if he kept sitting, it would get better. And, really, it didn't. He didn't get any wiser, he thought, but he did get more serene and became happier gradually and that often happens in zazen, very often you do become happier. Then things started to happen. Like the tanto hit the wall with the stick making that crack sound that tanto's love to make. He jumped off his cushion before he even noticed. He just sort of levitated and fell back down. Then a bird would call and it would go right through him and he would feel like he could hear it calling for hours. Occasionally he'd get excited when he had this experience, but it would go away again. But he felt like he was resonating and for a long time he was like that. He was like a string that's quite taut and even if it's touched a little bit, it will shake, but it didn't really sing out yet. On the last night of sesshin he was in this rather deep place, but quite happy and not thinking about enlightenment, of course. He was studying with Aitken Roshi and Aitken Roshi for some reason, nobody remembers now, had used the words `headless corpses and corpseless heads,' to make some point in teisho, an absurd phrase. The student was sitting up in the dojo and people were sleeping in it because it was very crowded and people were snoring and people and people snore in different overtones, you know. He was sitting there alone meditating with all this snoring around him and this phrase, `headless corpses and corpseless heads' started going around and around in his mind, mixed with the snores and the snores started saying this. He's sitting there all alone meditating pretty happily and the whole world's turning into this absurd saying, going round and round in his mind and the snores and everything. Then after he kind of got sick of this and decided that that was enough and it felt right and he went to bed.

He went to bed and then he just turned over, still in bed, and the whole world just turned over, and he said, "Ah!" So then he sort of shrugged and went to sleep. And then he got up in the morning and everything was shining. Every object in the world was shining. He felt this great joy and love and everything was shining and glowing. It was like that for weeks. And so then he went to Aitken Roshi and couldn't communicate this at all. It was six months before they managed to find a way to talk about it in the koan language. But it didn't matter to him--either of them--but it didn't matter to him because he had had this experience. He had his joy.

So that's a fairly classical experience of the deep kind. I know other people who really sit. There are people I've worked with that I really didn't even give a koan to and I just got to sit and who gradually became wiser and wiser and wiser that way until one day they realized they'd gone the other side of the gate. That is a completely other way to do it. It's not very dramatic and it's hard to describe how it happens because you just walk, live along your life. But that is an equally important way to have the dharma, to experience the dharma. Where you know there is something, a way in which you are out of harmony with the Tao so you shift so that you are in harmony with the Tao and that's all you do. You just do these little shifts all the time and sooner or later you realize that you are the Tao and the Tao is you and it is not a matter of being in harmony with it at all.

In my own--I don't usually like to talk about my own experience, but it's sort of distant now. I think it's sometimes often important to protect an enlightenment experience and not talk about it. You want to be very careful with it. When I had my own experience, I didn't tell anybody for about six months, I guess. I told my teacher, but I didn't tell anybody else until I'd settled down a little bit. In my own experience I had really always wanted to be enlightened and I'd had this really strong sense of effort and struggle. I'd gone to each sesshin thinking, "I will do it this time." I would really meditate very hard. I think as I got deeper in my zazen, I got happier and I didn't really didn't care so much if I got enlightened and I realized that I was living the great life in my ignorance, which is again, an essential thing of the Hua-yen, isn't it? That each object in the universe contains all other objects, each object manifests the radiance of Buddha nature. So whether you're working on Mu or whether you're sitting there asleep and snoring on your cushion, you still manifest the dharma, but it's good to know it and you don't know it yet.

Not knowing in that sense, then, can be painful. So it's good to wake up the desire for the way, but then the desire itself becomes a problem, as it did for me. I had to back myself off in my zazen and stop being so tense and stop struggling so much. I used to throw up all the time. I'd be so tense, I'd rush out at kinhin and throw up, rush back and do more zen. It was sort of just another ritual, you know. I did that for a year or so, I guess, a couple of years. Finally, I thought, "Well, there must be another way." And I got to just enjoying my zazen. I decided I'd be lazy in my zazen, actually. But I couldn't be lazy. What happened was I stopped the interfering mind and the of zazen started doing me. In this particular sesshin I had this dream beforehand that I thought was very significant. In the dream I went past the bones of the ancestral saints on foot. I was in a car and it broke down and I had to proceed on foot. Then I saw some senior students. (Again the importance of friends, rather than the rules and the teacher.) Some senior students showed me the way to a mountain that nobody knew of. It was a secret mountain, but it was the highest mountain in land. They showed me the way up. And all the children were coming down from that mountain into the world to be born and I was going up. I got to the place where the children came from. In the dream I had an ice cream cone and I was licking it. Well, I felt somehow this dream seemed a good sign. So often you'll get intimations like that, but you can't hang onto them because if you hang onto them, you just step backwards. So I felt odd about the dream. But I went into sesshin determined this time I was going to do it. I had a really good first couple of days and then my mind went all to shit, like I'd never had worse zazen in my whole life. The more I tried the worse it got. So I thought, "Well, I just won't try." I'd built up such a head of steam that not trying was good for me; whereas, earlier in my practice I had to try because I would have just stopped practicing otherwise. Then this experience just came over me then. I just couldn't help it. I was just sitting in the dojo laughing. Aitken Roshi had just asked me one of his silly questions that he was always asking me. Only this time I went back to the dojo and started laughing at the question. I still didn't know the answer, but I just laughed and laughed at the question. He asked me, "What is the height of the Mu?" I remember. And so I laughed and laughed quietly to myself because I didn't want to disturb other people and it came over me, "I know the answer to that question." And I thought, "Well, there's no need to go in and tell him, is there?" So I sat there for a day or so laughing to myself and eventually I went into dokusan and answered his question and his eyes got big. He asked me a whole lot of other questions which I could answer, but I still didn't know what I was answering.

So this went on for a few dokusan and he asked me Hakuin's question about the sound of one hand, which had always rather terrified me. I'd always thought, "I hope I get through koan study without having to do that one." Knowing I'd never pass it and it would embarrass me horribly. I'd be proved to be a fake. This is true. When I was in Australia and I was working without a teacher and I was working on Mu, I was going under general anesthetic for some minor surgery and I decided that it would be a good time to really work on a koan and I chose that koan. And I still remember going under the anesthetic going, "What is the sound a single hand?" sort of circling around me which absolutely wasn't any use at all, of course. I don't know. Maybe it helped. I came out with the koan, too, I remember. I was still stupid. Anyway, Aitken Roshi held out his hand at one stage when he asked me this question and the whole world opened up for me. I was in the dokusan room, this very little room on Maui. I remember the stars and the great wind of the universe. Everything was in that room. He was Hakuin and then I was Hakuin and I met Hakuin in that fashion. I answered all his questions, but it took me a long time to digest that. I actually went out and made a complete mess of my life for a few years. I think that's a common experience. That in a way I couldn't hold it. I didn't know what to do with my inner character work to hold this experience I had had. I, in fact, avoided being a leader for a long time even after I'd had that experience because I felt I just wasn't fit to help people and I had to digest what had happened. And so it goes on like that. That you have to really let it go and throw it away. Anything you hold onto really becomes another veil in front of you. This is one of the deepest truths of zen. It is not so hard to realize the world of emptiness, but to really express it is the great thing and the great work. That is why we can make mistakes and be stupid afterwards. But the bodhisattva way says that we actually have to make that mistake. We have to go out into the world to try and help beings and gradually we learn and the enlightened action does comes more truly through us.

I'll tell one last story because it occurs to me I forgot to tell a story about a woman by mistake. This is a neat story about a friend of mine who had her enlightenment experience. I was training with her and she had hers about six months or so before I'd had mine. She was a person who as a child had been very unhappy and had a very difficult childhood, but had lived on the edge of town and had gone out into the forest alone a lot, or into the woods alone a lot, and had had certain experiences, of the kind we had in childhood, you know, most of us have had, where the subject-object difference broke down and she just became

the tree or the moss or the stones. She had always remembered this and then had found zen and realized that this was a way to enter that world, to consolidate that world. So she really, badly wanted to get enlightened and was really gung ho, and nothing she did really helped. She'd meditate, but sesshin after sesshin she wouldn't be enlightened afterwards and be very disappointed and depressed. As I used to be, too. There was nothing worse than the closing ceremony of sesshin, I remember. Some of the worst moments of my life. I see people going through it now and I just feel for them so much. So anyway, she really flung herself into it and she had a real gift for meditation. I always thought she had a better samadhi gift than I did. She flung herself into it and time and space disappeared for her on day one. That's what it looked from the inside and she went through the whole thing in a kind of trance. From the outside she was throwing up all the time and she had a fever and she had diarrhea. She was rooming with a bunch of women, about eight women in a big room, which fortunately had a bathroom. They would carry her to and fro from the zendo, to help her, and help her out of bed. She desperately wanted to get to the zendo and she'd start moving toward the zendo and they'd help her. They'd carry her out of the zendo when she fell apart, when she was weeping with tears and snot. Suddenly, on about day five of sesshin, she was sitting in the dokusan line, which is in a big hall in Maui, and there was a big painting of Kuan-yin [Chinese version of the bodhisattva Avalokiteshvara] in front of her on the wall. The dokusan room was set up so you looked at that wall and the painting and then you walked around the corner to go to dokusan. She was sitting there looking at the wall, and she suddenly realized she was looking at the wall, which was her first moment of consciousness in five days. She realized that the wall came down and exactly met the floor and then she burst out laughing. That was her enlightenment realization. The wall meets the floor! She ran into the roshi laughing and told him, "The wall meets the floor!"

One of the things I want to emphasize here is the plainness and the ordinariness of what we discover. After all there's nothing much to Huang-po's [Huang-po Hsi-yŸn (Jap. Obaku Kiun)] dharma, is there? After all the wall meets the floor. The crow goes, `caw, caw.' The birds just go, `cheep, cheep; cheep, cheep.' Everything is plain and clear before your eyes.

I tell you these stories because I think the heart likes to hear stories sometimes and not just be told do more zazen and shut up. But actually do more

zazen and shut up are the best instructions. Don't cling to the stories because really it will be different for you. Really some people do open slowly.

One of Aitken Roshi's virtues is his candor, I have always thought. I think it may be published in one of his books. It's the story about his own lack of enlightenment experience. Something shifted in him during a sesshin once in the mid sixties with Soen Nakagawa Roshi. Soen Roshi gave a "Kaatz!" in the dojo and Aitken Roshi found himself joining in. This "Kaatz!" came out of him. Aitken Roshi was very good about dojo behavior so it was not the sort of thing he was wont to do, but this "Kaatz!" came out of him. He was sitting facing in and Soen Roshi had him turnaround and he hit him with the kyasaku over and over again and calling out "Kaatz! Kaatz! Kaatz!" in the dojo. Aitken Roshi was just exhausted after all that and went to bed and this Kaatz! just kept coming out of him. But then nothing happened, you know. And so he felt like, "Well, back to the zafu," and went on. He essentially considered himself a zen failure for many years, as I'm sure you know. I'm not telling you anything he hasn't written about publicly. I think that's something precious and dear about him. A true donkey. He trained with great teachers--with Soen Roshi and Gempo Yamamoto Roshi and Hakuun Yasutani Roshi. They kept handing him down saying, "Train this guy." Finally, Koun Yamada Roshi inherited him and he was sitting there listening to a story about a koan about a rhinoceros where Enkan (I can't remember his Chinese name, [Yen-kuan Ch'i-an (Jap. Enkan Saian)]) says, "Bring me the rhinoceros fan." And his attendant said, "It's broken." Enkan says, "Well, bring me the rhinoceros." And Aitken Roshi said, "I could bring him the rhinoceros." This wonder came over him. He told one of the leaders. The leader said, "Well, you'd better have a talk with the Roshi. I'll arrange dokusan." Yamada Roshi said, "Well, you've had an experience of some kind, perhaps, long ago, but only now has it come to fruition." There was no great emotion for him.

If you read the enlightenment stories of the people who became great teachers, they're always flamboyant enlightenment experiences; but if you read the history of those people's sanghas, the sanghas often suffered a lot and their character work often wasn't done and often they exploited their students in various ways. Aitken Roshi's been very good about that stuff. So there's something to be said for being a slow, foolish person, That when it goes in, it goes deep. As YŸn-men says, "It's better to have nothing than to have something good.". So be very patient with who you are, be very honest with who you are. It is enough to

be truly and deeply and utterly who you are. That will always open the way for you. Trying to be somebody else or to have somebody else's enlightenment experience is just another veil in front of you and you can't ever get there from here. Naturally, there will be veils and that's okay, too. Be patient with yourself and your veils.

I have spoken so intimately and candidly today to try to encourage you. I don't want this tape distributed and I'd like you not to talk loosely about the kind of experiences I've told you today, if you don't mind, because people will misunderstand hearing it out of the sesshin context. We don't want to mislead people. People always cling to the flamboyance of the experience and they forget that it comes from just this moment, just being who I am. "The wall meets the floor!" That's it. That's it. Oh, now, the bell goes and it is time to cook. That's it. I go and cook.

You know, when I had my experience, I was a server and the head server was a woman, who is still a buddy of mine, who had had an enlightenment experience under Koboyu (sp???) Roshi [Kobori Roshi ? - tmc] in Japan years before, but she had had a great emptiness experience and it had never really flowered. In that sesshin she became happy and got the joy of it. We could tell something was going on with each other and we were both sitting up late at night out on the porch among the mosquitos and neither of us cared. We were just sitting up there. Every night I'd come out and she'd be there, or she'd come out and I'd be there. We started to laugh a little about this. She whispered to me when we were serving once, "There's nothing to realize! There's nothing to realize!" I didn't have a clue what she meant, but I was very pleased she took me into her confidence. Years later I think I know what she meant. But I could tell she knew it; she understood.

So, those are a few stories for you. It was always the ordinariness. I think compassion is something that gets opened in the way, when we are really into the way. That is something. You can check in on your own compassion and see how your doing. That's another judge. There should be a kind of spontaneous sense of opening into the Tao and opening to other people.

Tonight we're not going to do any special night sitting for tonight officially. What we're going to do is invite you to sit for yourselves as so many people have over the years if you wish to sit up. Just sit for yourselves. The

leaders will give you instruction about that. I want to emphasize again that this is your matter. This is something that comes out of your own heart and covers the valley and covers the whole continent. It doesn't come from being anybody else than who you are. You can't ever drink anybody else's coffee. You can't ever have anybody else's experience or anybody else's love. It must be your own and start from your own breast.

Thank you very much. Please keep at it.

Some supplementary notes:

Ling-shu JŸ-min, JŸ-min (?-?). Teacher. Head of the Ling-shu Monastery (in Shao-chou, Kwangtung (Guangdong) Province. China.). Recommended his head monk, YŸn-men Wen-yen (J. Unmon Bun'en) as his successor in directing the monastery. Active 9th c. China. [see pp. 283 in: Chang Chung-Yuan (Transl. and Ed.). 1969. Original Teachings of Ch'an Buddhism selected from The Transmission of the Lamp. New York: Pantheon Books.]

In the Zen tradition there are two Zen teachers called Tung-shan: 1) Tung-shan Liang-chieh (Jap. Tozan Ryokai) who was the student and dharma successor of Yun-yen T'an-sheng (Jap. Ungan Donjo) and was the co-founder [together with his disciple Ts'ao-shan Pen-chi (Jap. Sozan Honjaku)] of the Soto school of Zen; 2) Tung-shan Shou-chu (Jap. Tozan Shusho), the student and dharma successor of YŸn-men Wen-yen (Jap. Ummon Bun'en).

Detailed circumstances of the contemporary case of a spontaneus enlightenment are given in: Courtois, Flora. 1986. An experience of enlightenment. Wheaton. Ill: The Theosophical Publishing House, A Quest Book.

Kobori Nanrei [Nanrai] Sohaku (1918-). Teacher. Rinzai line. Tea ceremony master. Painter. Abbot of Ry™k™in. Head of Ryokoin temple at Daitokuji. Former director of First Zen Institute of America in Japan.

(tmc 7.03.93)

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[Last updated: 26 April 1993]

"ATTAINING THE LIGHT AND DARK" - a provisional title of
an originally untitled teisho.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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TEISHO

John Tarrant Roshi

February 17, 1992

Center for Seven Generations

Occidental, California

Today's talk is about attaining the light and attaining the dark.

Please sit comfortably.

Everybody wants to attain the light, have it shining and radiant and to see the connection with all beings at all times. And in your zazen that does not happen by clinging to the light. Ultimately what happens is that you start letting things go. Even letting things go is doing too much. When you start letting things go, the lake begins to settle and the water clarifies itself. There is nothing you can do to clarify the Tao; it is already clear. And so, it doesn't really matter what happens to you. If you get thrown in prison, this might not be considered a good idea, but who knows? Some people have a child and they didn't expect to; some people lose a child and they didn't expect to. All these ups and downs of the way. Getting thrown out of work; having a job you can't stand. Many things. They are all openings and gates of the way. And the light is just as bright there as in the sweet things, looking at narcissus flowers blooming in the rain, that's easy.

Bodhidharma was considered--or somewhat considered--the founder of Chan or Zen in China and there are many different legends about him. He seems to have been Indian and to have come, perhaps, by sea to China to spread the dharma. He speaks of two major ways of entering the practice. Many roads lead to the path, but basically there are only two. This translator calls it "reason," but I think it's prajna and practice. " To enter by reason means to realize the essence through instruction and to understand that all living things share the same true nature which isn't apparent because it's shrouded by sensation and delusion. Those who turn back to reality, who meditate, who know the absence of self and other, the oneness of ordinary people and wise people, and remain unmoved even by sutras," (especially by sutras) "they are in unspoken agreement with the Tao. Without moving, without effort they enter, we say, in that way."

One old Chinese teacher had a particularly promising student. Nobody else knew he was promising, but the teacher thought he was promising.

He said, "You know, I can help you if you want, but you have to want it."

The student said, "Well, I'm willing to do anything."

The teacher said, "Well, I'll give you the medicine that veterinarians use to bring dead horses back to life."

The student said, "Okay."

The teacher said, "So don't bother coming to dokusan and all that nonsense trying to give me responses to my questions. Just let your mind become empty and pure like an old tree in the mountains. Then, if you're slow, in ten years something will happen; if you're medium, maybe seven years; if you're fast, maybe three." Just like that complete instructions. That's it. Off you go.

The student went through his day eating, working, cooking, whatever, meditating, and one night he was sitting up meditating late at night and I think he rolled up the blinds and suddenly the whole light of the universe dawned over him. He was so excited. He went to see the teacher--he couldn't tell whether it

was day or night and he realized when he got there it was the middle of the night and the teacher was sleeping. He rested his head up against a pillar and he couldn't help laughing.

The teacher came out. "Who's laughing outside my door at midnight?" And he knew immediately what it was.

Eventually, that student became a great teacher.

So that is entering the way directly. No props, no handles. And you can tell that sesshin, in a way, encourages this way. Just enter; just now. And that's what we usually call the insight path. And it's very deep and very profound.

But then the insight path, I think, is maybe half of our work. The other side of the path is something the Chinese are also very much interested in which I keep calling the character side of the path. Some people develop the insight side and then have to go back and to fill in the character work. If our character is not deep enough and we do not have patience and we do not have a kind of grace of just flowing with circumstances, then the insight is

like this marvelous water but we put it in a vessel that just leaks all the time and it flows through. So then you get people who actually have a genuine insight, but it doesn't stay--it's patchy--and can be dangerous to themselves and others.

Bodhidharma, so long ago, speaks about the other side, and he says, "This is entering by practice." And this has four all-inclusive methods. Suffering injustice is the first, you'll be glad to know. Adapting to conditions is the second. The third is seeking nothing. And the fourth is practicing the dharma, just in case you missed that along the way.

Suffering injustice. "When those who search for the path encounter adversity they should think to themselves. In countless ages gone by I have turned from the essential to the trivial and wandered through all manner of diversion. All manner of existence, often angry without cause and guilty of numberless transgressions, now that I do no wrong I am punished by my past. Neither gods nor human beings can foresee when an evil being will

bear its fruit. I accept it with an open heart and without complaint of injustice."

This is finding the darkness. You know, it has taken me a long, long time to come to terms with the Purification gatha that we always chant at the beginning of our sutra service. There is something repulsive about it to me. "All the evil karma ever created by me since of old." There was something repulsive about it to me for a long time. I always thought it should be in there and I never knew why. I just knew there was something that seemed necessary, but it was also repulsive. I think that is the intractable difficulty in us it refers to. That the darkness, too, is here. Injustices will occur--small ones, like running out of food because you're at the end of the line in the meal, or great ones, being thrown into prison when you didn't do anything. Somebody leaves you, even though you love them well. Things like that. So I think of the evil karma as the material, the great matters of earth that we work with, the circumstances of our lives. Everybody has their own difficulty that they come to the

dharma with. Some loss, perhaps, brought people to the dharma. Who knows what it is? Everybody has his or her own story and part of that story is always the sorrow that has brought us, but that sorrow is itself a kind of gate. That evil karma is itself primal stuff that gets converted. And when we actually walk into the light, see the light, then we realize we would not change the darkness of the past. Here we are everything just as it is light and dark. Sunlight and shadow.

The last thing on injustice. Bodhidharma says, "The sutras say when you meet with adversity, don't be upset; it makes sense.

Second, adapting to conditions. "As mortals we are ruled by conditions, not by ourselves. If we should be blessed by some great rewards, such as fame or fortune, it is the fruit of the seed planted by us in the past. When conditions change it ends. Why delight in its existence? But while success and failure depend on conditions, the mind neither waxes nor wanes." So we cannot be attached to these things.

I was talking to my friend Stephen Mitchell, who's a dharma student and a writer, recently. Through no real fault of his own he's become quite well-known and successful. He was talking about an issue that was coming up in his practice. He has the idea that if you happen to have success come upon you, then you have to practice harder to survive. He had this change going on in his practice and he said, "Maybe it means that I'll just stop writing now." It didn't mean that for him, but that willingness to be unattached to what is important is a very important part and a very freeing part of the practice. Since writing has been his whole life--writing and other practices as well, but certainly has been a core practice for him.

So that willingness to let go of something. If it is in the Tao to let it go; and to grasp something if it is in the Tao is very important. Adapting to conditions. Silently following the path like a thief in the night, sneaking around corners, following it wherever it leads, invisible.

Third, according to Bodhidharma, is seeking nothing. People are always lying (?) for something, they're always seeking something out here. And we know that things out here don't always have a good taste even when we get them. We are not happy when we get what we want. If you get a new car, all you got was a car. It doesn't matter whatever you change. Get a new city; all you get is a city. And that will not change you. "Everything is empty. Calamity always alternates with prosperity and the wise person is unmoved in the midst of this." Just flowing. "Peacefully living in a burning house."

Fourth, is practicing the dharma. "The dharma is the truth that all natures are pure." The dark and the light that come to us in circumstances. All are pure. The most irritating person in your life is your teacher. That person, too, is pure. "Since that which is real is also empty." He says, "Those who are wise give their body, their life, and their property without regret, without the vanity of giver, gift or recipient, without bias or

attachment. To spread the light they teach others but without becoming attached to form. Through their own practice they are able to benefit others and glorify the way. While practicing all the virtues to eliminate delusion, they practice nothing at all. This is what is meant by practicing the dharma."

So I think that Bodhidharma is the very early form our way. And you can tell that it is already vigorous and cuts to the bone. He's already not too interested in piety and much more interested in the sacred. Later on as this became established, this point of view, it, too, became something that was a veil in front of people's minds. So people walk around saying silly things. One of you told me about a man who said, "I'm a Buddhist, therefore I have no ego, therefore I do not have to negotiate with you about my feelings because I do not have them." That sort of thing--a perversion of the way, but it is very common. I have some compassion for this person. I think we all have a little bit of that longing for that sort of desolate place that has nothing to do with Nirvana. It's a place where nothing stirs--a place of

death, really. But that is to assume that there is no mystery; that everything is known at this moment. It's also to assume our own virtue which is always a mistake. Since anything we cling to is just something we cling to. It just becomes another object that we are stuck on.

In later times these sayings then started to get used as koans--as pithy little jewel-like devices to help enlighten us. And they start to use the scriptures in this way. Here's a koan from the Enlightenment Scripture. This is from the Book of Serenity, Case 45.

> "The scripture of "Perfect Enlightenment" says at all times do not produce delusive thoughts."

That's easy, just stop producing delusive thoughts. It's easier than you might think. Just don't do it.

> "Also, don't stop and annihilate delusive states of mind."

Don't annihilate delusive thoughts--that's harder.

> "In realms of false conception don't add knowledge. Don't find reality in no knowledge."

So, great Master Nanquan (sp?)--then we move into the Fu-on (sp?) koan realm where there is no help; there are no ropes and ladders for you. But if you can just absorb it with yourselves, you know. It is much better than being able to recite scriptures.

He was teaching a governor and the governor came to say goodbye to him because he'd been called away on state business.

> Nanquan said to him, "How will you lead the people?"
>
> The governor said, "I will lead them with the wisdom you have taught me."
>
> Nanquan said, "They will suffer horribly."

So yes, in realms of false conception don't add knowledge. Lao-Tse says, "When people fall away from the Tao, virtue and benevolence arise."

Nanquan also was very aware of the ways in which we try to discriminate between darkness and light--value one and dislike the other. He thought even death was interesting. Somebody asked him when he was dying,

"Where will you go after you die, Master?

He said, "I shall be a water buffalo at the foot of the hill."

The student said, "I'll follow you, Master."

Nanquan said, "If you do, you must bring some grass in your mouth."

His great student was Chao-chou. He was a marvelous teacher and had more than one great student, but Chao-chou was one of his great students who gave us the curse and blessing of Chao-chou's Mu. One of his students asked him,

"Where will you go when you die, Master?"

Chao-chou said, "I shall go straight to hell."

The student said, "Oh, how virtuous. Your reverence doesn't deserve to go to hell."

Chao-chou said, "If I don't, who will teach you?"

So you see even in hell you know--there are Tantric paintings of even in hell there are these little red buddhas with demon horns

and fangs and scowls around them, sort of preaching the dharma in accessible form--adopting the custom of the country.

Nanquan also said to his assembly, "Buddhas of the past, present and future do not know it is. Cats and cows know it is."

As Chan developed, these kinds of dialogue became a very characteristic thing and people lost no opportunity to turn something into the dharma. So there was a slight air of danger about being around these teachers because you never knew when the conversation would turn on you and change into something quite else. And so there is that giddy feeling sometimes of not quite standing where you thought you were standing.

Here's a nice case, too.

The Emperor Suzong asked National Teacher Zhong, "After passing away, what will you need?"

When you die, what will you need?

The teacher said, "Oh, please make me a seamless monument."

The emperor said, "Oh please tell me the design of the monument."

So, the conversation is beginning to go in two different directions here. The teacher starts to move in.

The teacher sits there in silence and after a moment he says, "Do you understand?"

The emperor says, "I don't understand."

Yasutani Roshi used to say that there is more than one kind of not knowing. There is the not knowing that is in touch with the mystery of all things. There is the don't know which is a kind of playing for time in a dharma dialogue. Then there is just plain ignorance. So make up your mind which this is.

And the teacher said, "I have a disciple to whom I have transmitted the teaching, named Danyuan (Tongan (sp?) Japanese): he knows about this matter."

Then later, after the National Teacher died, the emperor summoned Danyuan and asked him about the meaning of this.

Danyuan was very helpful, he said:

South of Xiang, north of Tan:

Everywhere.

Within it there is gold that fills the land

Under the shadowless tree, the community ferryboat:

What is that shadowless tree and who's on the community ferryboat? Are you on the community ferryboat?

In the crystal palace, there is no one who knows.

I'll tell you the verse here because it touches something in the koan.

Solitary and transcendent,

Round and full:

Where the power of the eye ends, it towers high.

That monument.

The moon descends, the pond is empty, the color of night is deep.

When the clouds recede, the mountain is thin, the faces of autumn are many.

The positions of the eight trigrams are right,

The eight trigrams of the I Ching.

The energies of the five elements are all in harmony.

The body is there before--have you seen it?

It has always been there.

Nanyang, father and son, (mother and child), seem to know it

exists;

The buddhas and ancestors can't do a thing about it.

So when you are willing to suffer injustice; when you are willing to seek nothing; when you are willing to practice the dharma; and when you are willing to adapt to conditions, one thing just follows another naturally. The emperor asks and the teacher just naturally replies. He uses whatever comes at hand. He grabs a hammer because it is beside him and hits the emperor.

Another National Teacher, I'm not sure if it was the same one or not, called his attendant three times.

He said, "Attendant."

The attendant said, "Yes," and nothing more happened.

Then a little later he said, "Attendant."

The attendant said, "Yes," and again nothing more happened.

Then later he said, "Attendant."

The attendant said, "Yes," and again nothing happened.

Then the National Teacher said, "I thought I was ungrateful to you, but I find that you are ungrateful to me."

So this is a saying of great appreciation for his student. A student is so ungrateful no one can find him. He is hidden in the universe. That freshness each time the attendant comes out, what a great teacher he is, each time he just says, "Yes," without a cloud. He doesn't say, "You know, this is the third time you've called me. I'm a little tired of walking all the way down form the hall and saying, "Yes."

A woman once told me that this koan helped her with her children. I feel it helps me with mine. And it's kind of a moving story because she said that no matter how hard she tried she would lose her temper and hit her children. She walked in coming home from

work and was really tired and a little sick and her little boy was beating on her little girl and so she told him to stop and then the little girl immediately broke something and so in a sort of crazy sequence of events the little boy starts hitting the little girl again, hitting his sister and she slapped him. Slapped him very hard and frightened herself. And she said, "What it was, was I didn't say, yes." Her practice is to answer, yes. Yes, teacher. When you suffer injustice say, oh yes. Very interesting response.

And this goes in the inner world. We often think of this in the outer world and work on resignation and patience and things like that, but that's not nearly as good as just saying, yes. And in the inner world when whatever comes up--I remember one sesshin having--wondering--just getting through it by telling myself I would wait till next period before I put my fist through the wall. And somehow I got through it. It was very helpful for me. And I didn't have to put my fist through the wall which was also helpful for me and the wall. And so to somehow just to say yes

to what comes up. To say yes is not to actually enact the anger or the sorrow, necessarily, but "ah yes, now anger, now sorrow, now that feeling of complete frustration. I have been working for twenty years on my koan and still I feel like a donkey." Or just as bad, "I have passed 125 koans and still I feel like a donkey. And now I know I am a donkey." But you are truly not enough of a donkey is the problem. You're not just looking in the well and seeing a donkey. A donkey is a very handsome thing. Purely reflected back by the well. So it is that consciousness which is when the teacher said, "Attendant," and the other teacher said, "Yes," who is the donkey and who is the well? One well looking at another well.

So that is the kind of mind that allows us to just naturally meet circumstances. When somebody slammed a door on Yun-men's (Jap. Unmon) foot and broke his leg so that he limped his whole life, at that moment he didn't get a lawyer, he got enlightened. And it was the better choice. And he got enlightened because he was already open and deeply sunk in his zazen, deeply sunk in the way of the

Tao. So whatever visits you do not be too concerned whether it is hot or cold. You can appreciate it and love it for what it is--the darkness and the light. And sometimes you cannot find how to love it, then that is your koan at that moment. I cannot find anyway that it is unassailable. It's just like a cliff.

But you know every cliff that you come to eventually will disappear. The cliff has been erected by your own mind. So your own mind can take it away.

So, now that we are here in sesshin let us use this wonderful time. It goes on and on and on. You are in eternal time.

Please settle into it doing nothing while the grass grows and the birds sing.

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end of record

From: shankara@io.com (****Access Denied)
Newsgroups: alt.religion.buddhism.tibetan
Subject: Tibetan Buddhism FAQ
Date: 7 Jul 1994 23:41:58 GMT
Organization: Illuminati Online
Lines: 77
Message-ID: <2vi3s6$d5t@illuminati.io.com>
NNTP-Posting-Host: pentagon.io.com
X-Newsreader: TIN [version 1.2 PL2]

1. What's 'Vajrayana'?
2. What's Tantra?
3. What are Lineages?
4. What does 'Taking Refuge' mean?
5. What is an 'Empowerment'?

1. What's Vajrayana?/How is Tibetan Buddhism different?

Vajarayana is the most popular form of Buddhism in Tibet. Vajrayana (also 'Mantrayana') is the third of the three vehicle of Buddhism. 'Yana' means 'vehicle'. The teachings of the Buddha are divided into three yanas: Hinayana, Mahayana, and Vajrayana. Theravada, the most popular school of Hinayana ('Lesser Vehcile') concentrates on discipline and virtue. Mahayana concentrates more on altruistic motivations (compassion) and wisdom. All three incorporate discipline, compassion, and wisdom with different methods and motivations toward the common aspiration for Enlightenment.

In Vajrayana ('Diamond Vehicle') the central Mahayana themes of compassion and emptiness are dealt with using symbolic and practical systems of technique and understanding. There is the belief that enlightenment can be attained through the proper combination of wisdom and compassion. The three vehicles should not be considered as in conflict with each other. Hinaya is a foundation for Mahayana, just as Mahayana is for Vajrayana.

2. What are tantras?/What is Tantra?

The tantras are the root scriptures of Vajrayana. The tantras are

texts ascribed to the Buddha in various manifestations. They usually describe the mandala, mantra, and practice associated with a particular deity/enlightened being.

The sexual symbolism of tantric sacred art has led to some misunderstandings. Tantric texts are not 'pillow books', and their practice depends on discipline, not indulgence.

3. What are the Lineages?/What is a lineage?

Tibetan Buddhism focuses strongly on maintaining a continuity of teaching traced back to the Buddha. The relationship of the student to the teacher (lama or guru) is very important. This continuity is maintained through practice lineages. The true teachings can only be passed from a living teacher to a living student, and cannot be learned properly from books. Sometimes the teachers are in supernatural form.

Tibetan Buddhism has four main lineages: Gelug(school of the Dalai Lama), Kagyu, Sakya, and Nyingma. Each of these has further divisions as well (such as Karma Kagyu and Shangpa Kagyu). Gelug is considered the 'newest', started in 1409 with the foundation of Gaden Monastery. Popular thought is that Gelugpas emphasize monastic discipline and intellectual acuity, Kagyupas meditation, Sakyapas scholarly activity, and Nyingmapas guru
devotion. These emphases should not be exaggerated though; all the schools advocate all forms of dharma activity.

4. What is 'Taking Refuge'?

The Buddhist path begins with taking refuge. We take refuge in the three jewels, Buddha, Dharma, and the Sangha. The Buddha serves as our example, Dharma as our path, and the Sangha as our companions on the path.

Tibetan Buddhism adds three more refuges(The Three Roots): the Lama(s), the assemblage of Yidams (meditational deities), and the assemblage of Guardians (Herukas, Dakinis, Dharmapalas). On the physical level this is just repeating the vow, but there is an inner level. We are surrendering to forces within us that are more continuous than our transient ego, and asserting our commitment to unfreezing these forces to let them work through us.

5. What is an 'Empowerment'?

Empowerments are further developments of what is started by taking refuge. These are 'initiations' that help clear away obstacles to our seeing things as they truly are. The Tibetan word is 'wangkur' (dbang-skur), 'wang' is something like 'power'. The power is in the sense that the person is allowing greater scope to more fundamentally wholesome aspects operating within. Empowerments usually involve a ritual where the lama purifies the aspirant and introduces him/her to a mandala, which is described fully and the associated mantra (a chant). The aspirant is encouraged to consider the mandala as a representation of his/her true nature. The Empowerment of a deity helps to develop the particular psychological aspect s/he represents.

From: XPAT@vm1.spcs.umn.edu
Subject: More FAQ. (add)
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Sender: news@news.cis.umn.edu (Usenet News Administration)
Nntp-Posting-Host: vm1.spcs.umn.edu
Organization: University of Minnesota, Twin Cities
Date: Sat, 9 Jul 1994 05:24:12 GMT
Lines: 36

The Sakya Tradition of Tibetan Buddhism

Background: The Sakya-pa Tradition (or Grey Earth School) gathers its name from a monastery founded in 1073 at Sakya, south-western Tibet by Khon Konchog Gyalpo. The Khon clan had been adherents of the Nyingma-pa school, intensely practising the Vajrakilaya Tantra, until receiving the Lam Dre (the Path and its Fruit) meditational system in a line of transmission from Mahasiddha Virupa. The Lam Dre teachings have been transmitted in an unbroken line to the current and 41st throne holder, His Holiness Sakya Trizin (1945-), widely considered an incarnation of Manjushri. There are two sub-sects of the main Sakya school: The Ngor-pa headed by Luding Khen Rinpoche ( ) and the Tshar-pa, led by Chogay

Trichen Rinpoche (1920-).

The Lam Dre teachings has the view of "Clarity and Emptiness free from apprehension" and the "nondifferentiation of samsara and nirvana".

The sutric aspect of the Sakya focus on the traditions of Nagarjuna and Maitrinatha. The tantric aspect focuses on recognizing the ordinary mind and then to meditate on its union of clarity and emptiness. The special realization that results is called the sal-tong zung-jug or khorde yerme which differs slightly from dzog-chen of the Nyingma-pa, mahamudra of the Kagyu-pa, or the uma chenpo of the Gelug-pa. The methods to attain this view are also slightly different, but are, in essence the Madhyamaka view of ultimate reality. The Hevajra, Vajrayogini, and Vajrakilaya are the most widely practised tantras in the Sakya tradition.

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PRACTISING WHAT WE PREACH

Sayagyi U Chit Tin

//Pamojjakaranam thanam etam hoti vijanatam
Yadidam bhavitattanam dhammajivinam.
Te jotayanti saddhammam bhasayanti pabhankara
Alokakaranan dhira cakkhumanto rananjaha.
Yesam ve sasanam sutva sammadanjaya pandita
Jatikkhayam abhinnaya nagacchanti punabbhavam.//

This is the state of those who cause delight, that is to say, those who discriminate, those with developed self, living according to the doctrine.

They make it shine, they have the true Doctrine proclaimed. Bringers of light, producers of sight, they are firm, those who have vision, who abandon sense desires.

Truly, all those who hear the teaching, (who become) wise men of perfect knowledge, knowing the destruction of birth, do not go to a new life.

Itivuttaka, 108f.

The Right Teacher

These verses conclude a discourse by the Buddha to a group of bhikkhus (monks) in which he describes the qualities of good teachers and the advantages of following them.[1] A good teacher is endowed with virtue,

concentration, wisdom, deliverance, and the vision and knowledge of deliverance. A good teacher admonishes, makes others understand, instructs, incites, fills others with enthusiasm, gladdens, is competent as a teacher, and is able to see and experience the true doctrine. It is of great profit to see such a teacher, to hear him teach, to meet with him, to sit down and be instructed by him, to remember what he teaches, and to go forth with him. If we join him in practising the teachings, we will be able to grow in and fulfil virtue, concentration, wisdom, and the vision and knowledge of deliverance.

There is a saying in English, "Do as I say, not as I do." This is the refuge of those who believe they know the right way to act, but who excuse themselves for not being able to put what they believe into action. It may be that what they teach is good. But how can you be sure? If what they say you should do is true, why do they not make the effort themselves? Obviously, their understanding is not complete. The Buddha said that a person who is sunk into the mud cannot pull out another person sunk in the mud, but a person who is not sunk into mud can do so.[2]

The Buddha was not that kind of teacher. In speaking of himself, he said, "Bhikkhus, as he speaks, so he does; as he does, so he speaks. This is why he is called a Perfected One (Tathagata)."[3]In other words, he practised what he preached, and he preached what he practised. It is important that those who pass on his teachings do the same. The Buddha said that there are three types of teachers: [4]

(1) There is the teacher who bases what he teaches on tradition, hearsay, report, on the authority of texts. Such a teacher may remember or understand certain parts of what he has learned correctly, but other parts he will not remember or understand correctly.

(2) Other teachers put their faith in logic and investigating. They teach their own system which they have worked out through reasoning and testing. Part of what they teach will be correctly worked out through logic, but part will be incorrect.

(3) The third type of teacher fully understands the truth, the Dhamma, on his own. He directly experiences the truth, which no one has taught

him. The Buddha was this third type of teacher.

The Buddha is the teacher in the full sense of the word for those who put his teachings into practice. All other teachers after him depend on him in the sense that the Buddha needed no one to teach him the path to the discovery of truth. Fortunately for others, he was able to teach the way to achieve the final goal of liberation from all suffering. Through following the Buddha's Teachings, others are able to experience the truth for themselves and not depend on tradition or logic. Those who do not realize the truth directly for themselves will, of course, depend on tradition and on logic. Buddhist teachers who have not reached the final goal can make mistakes. Thus, it is of the utmost importance that they practise what they are teaching. They will have to continually examine themselves and be open to correcting their mistakes. They must deepen their intellectual understanding and, more important, their personal understanding through experience.

How to Teach

The Buddha pointed out that it is very difficult to teach the truth, and he gave five things which a teacher should summon up in his mind when giving a discourse on the doctrine to others:[5] (l) The teacher is intent on giving a gradual discourse -- one in which the listener will be introduced to the doctrine in a progressive way, with each step clearly following the other. (2) The teacher is intent on explaining well -- using appropriate illustrations, for example. (3) The teacher is intent on teaching with compassion. (4) The teacher is intent on not wishing for material gain. The teachings are freely given without any ulterior motive. (5) The teacher does not give a teaching that will be harmful to himself or to others.

There are many teachers of all sorts of subjects in this world, but there are very few who will fulfil all five of these criteria. This is not necessarily a criticism, of course. People who earn their livelihood by teaching in schools will need to earn enough to live on, so they will be intent on material gain. The other four points, however, could help guide their approach to teaching. Teaching the Dhamma that the Buddha discovered

and taught to others is different from ordinary teaching, however. It is very important that the Teachings not be distorted or changed. A teacher who is ever mindful of presenting the Dhamma in an intelligent manner and in a way that is easily understood by his listeners, who is full of compassion for others, who is not looking for riches or personal glory, and who desires that all beings -- including himself -- be free from harm, such a teacher will help to keep alive the Buddha's Teachings.

In the world today, just as in the time of the Buddha, there are many different teachings, all claiming to lead to ultimate truth. A person who is in search of the truth will need to be very careful if the right path is to be chosen.

Finding the Right Teacher

There was a young Brahman who asked the Buddha about how to recognize the right teacher.[6] Kapathika was only sixteen years old, but he had already learned the three Vedas of his own religion. He realized when he was listening to the Buddha in conversation with his elders that the Buddha would be able to teach him more. The Buddha pointed out to the young man that a person could have faith in some teaching, be inclined to it, accept it through report or through consideration of logic, or by reflecting on and approving of an opinion. The person may preserve the teaching he learns, but this is not enough for concluding that it alone is truth and all else is false. What is necessary, the Buddha said, is that the person awaken to the truth. For this, one will need a teacher who is free from greed, aversion, and ignorance.

If we are to find the right kind of teacher, we must know what qualities to look for. The Buddha advised the young man to examine a prospective teacher. Thus he will see by the teacher's actions and speech if he is greedy, or full of aversion, or ignorant and confused. It will not always be easy for us to judge correctly, however, as the Buddha pointed out to one of his lay disciples, King Pasenadi of Kosala.[7] The king asked the Buddha if some passing ascetics were fully Awakened (Arahats) or on the path to full Awakening. The Buddha replied that it would be difficult for someone like the king to know this, because, as a

layman, he was still surrounded by sensual pleasures and tied down by a family. He still used perfumes and garlands of flowers and handled money. Even so, the Buddha explained how to judge another person.

To know about another person's virtue (sila), you must live together with that person over a long period of time. To know whether another person is pure of thought, you must have dealings with that person for a long time. To know another person's steadfastness, you must see that person in times of trouble over a long period of time. To know another person's wisdom, you must have conversation with that person over a long period of time. All this is possible only if you pay careful attention and if you are wise yourself.

So we can see that it is not an easy matter to recognize a good teacher. You will note the emphasis the Buddha puts on being able to be attentive and understand what is right. In his advice to a group of laymen, the Buddha gave instructions similar to the ones he gave to Kapathika.[8] He told the Kalamas that they can know for themselves that greed, ill-will, and delusion will work against their own interests. Because of these three things, people do unwholesome acts such as killing, stealing, adultery, telling lies, and encouraging others to reach such states which cause loss and sorrow for a long time. And he tells them to reject such things through seeing for themselves that such states are wrong.

Freedom from greed, ill-will, and delusion will lead to avoiding unwholesome acts and to encouraging others to reach such states which will work for their profit and happiness for a long time. The Buddha told them, "When you know for yourselves that these things are profitable, blameless, and lead to profit and happiness when put into practice and undertaken, then, Kalamas, you should undertake to observe them and live in that way."

The Wrong Kind of Teacher

We can look for the right teacher through recognizing the right qualities. We can recognize the wrong teacher if he possesses the wrong qualities. One of the two chief disciples, Venerable Maha-Moggallana, gave

a discourse in which he outlined ten qualities which show that a person has come to a halt halfway on his way to the goal.[9] If a person possesses these qualities, they will become evident over a period of time, for even if a person is imitating what he considers to be the conduct of a good person, there will be times that his true nature will show through. Thus, we should not follow a person who shows anger, who is grudging, who questions other people's virtues, who is spiteful, envious, stingy, crafty, a trickster, of wicked desires, or who is confused. One of the leading disciples, Venerable Maha-Cunda, gave another list of ten qualities which indicate that a person is not to be followed.[10] If a person is immoral, an unbeliever, of little learning, foulspoken, wicked, slothful, confused, a fraud, difficult to support, and weak in wisdom, then that person is regressing rather than progressing in the Teachings.

Then Ven. Maha-Cunda gave an illustration. If a person says to us, "If you ever need money, my friend, ask me and I will give it to you." But when the time comes and you ask for the money, he says, "Dig here." You dig, but you do not find any money. When you reproach him, saying, "You told me a lie," he tells you to try elsewhere, then finally he pleads that he was out of his mind, distracted when he made his promise.

Following the Teachings

Once we have found a teacher, the Buddha advised the young man Kapathika, we should then have confidence in him or her, approach the teacher, sit down near by, and listen attentively to the teaching. We should remember what we hear and put it to the test. By testing the teachings, we approve of them and this leads to a desire to make an effort. Then we consider our effort and strive further. Finally, through being self-resolute, we will eventually realize for ourselves the highest truth itself.

There was a man who applied the sort of examination we have described to the Buddha. The brahman Brahmayu, who was very learned in his own religion, heard of the reputation of the Buddha.[11] As he was a hundred and twenty years old, he sent his student Uttara to see if what he had heard was true. This young man followed the Buddha like a shadow for seven

months and then reported back to Brahmayu. Uttara's report includes many details on the physical appearance and deportment of the Buddha. Let us simply quote a few remarks that tie in with the qualities of a good teacher. Uttara says that the Buddha "does not strive after hurt of self, he does not strive after hurt of others, he does not strive after hurt of both. The revered Gotama sits down striving only after his own good, the good of others, the good of both, the good of the whole world."[12]

When the Buddha came to the district where Brahmayu lived, Brahmayu went to see him. The Buddha gave him a talk on generosity, morality, and how to attain rebirth in the higher realms. He explained the peril, vanity, and depravity of sensual pleasures and the advantage in renouncing them. Then the Buddha saw that Brahmayu's mind was receptive and he taught the Four Noble Truths that are discovered by all the Buddhas: the truth of suffering, the truth of the origin of suffering, the truth of the cessation of suffering, and the truth of the way leading to the cessation of suffering.

The Example Set by Sayagyi U Ba Khin

It is because the Buddha's Teachings have been practised and taught for over 2500 years that we can continue to do so today. The Community of Bhikkhus (monks) has been especially important in this continuation of the Teachings, and we today are very fortunate in being able to come into contact with them. But laymen, too, have been instrumental in keeping the Teachings alive.

Sayagyi U Ba Khin was just such a layman.[13] When he learned of the possibility of practising the Dhamma, he risked his career to have a taste. He made rapid progress in his meditation under the guidance of another layman, Saya Thetgyi. His teacher had practised under one of the foremost scholars of his time, the monk Venerable Ledi Sayadaw. Ven. Ledi Sayadaw was well known not only in Myanmar but also in the West, where many of his texts were translated and published.

Sayagyi U Ba Khin was also very successful in lay life, rising to the post of Accountant General of Myanmar. He was so effective, the government

appointed him to four posts with the status of Head of Department at one time. At the same time, he taught meditation to others. At first, he taught in a room at his office. Then, he formed a Vipassana Research Group which founded the International Meditation Centre in Yangon.

Those of us who were closely associated with Sayagyi over the years were able to appreciate how scrupulously he followed the Buddha's Teachings himself, and we benefited from the Teachings through his guidance. Sayagyi described himself as an experimentalist, a student of practical Buddhism. He was constantly verifying the results obtained through Buddhist meditation, aware that it is all too easy to deviate from the true path.

The path taught by the Buddha can be summed up under three main headings, which are found in the good qualities a teacher must possess that we have already mentioned. The path includes: (1) virtue or moral action (sila), (2) concentration or purity of mind (samadhi), and (3) wisdom or understanding (panna). Sayagyi U Ba Khin was outstanding in all three of these.

As a layman, Sayagyi always observed the five precepts of refraining from killing, stealing, sexual misconduct, lying, or taking intoxicants. In addition, he was often able to observe ten precepts for two weeks each month. The ten precepts are the hardest set of rules for laymen to keep as they include not eating after noon and not handling money. This last precept might sound impossible for an Accountant General, but Sayagyi was able to delegate such responsibilities to others.

His honesty was well known in Burma, and it is thanks to the good example which he set that he was able to check corruption and inefficiency in the various departments under his charge. Indeed, a special law was passed, allowing him to continue work long after the mandatory retirement age.

Virtue is the basis on which all other achievements are founded in Buddhist meditation. Without good morals, we cannot hope to attain good concentration -- the essential requirement if we are to understand reality. We were constantly reminded of this by Sayagyi, who knew this not

only in theory but also through personal experience.

We can best appreciate Sayagyi's command of concentration and wisdom through his teaching. Only a person who had a high level of achievement could teach others to make good progress in these domains.

The Buddha taught many different methods for concentrating the mind. Sayagyi selected the one which is especially appropriate for laypeople. That is not to say that it is easy, but the success of so many of his students, both Burmese and foreigners, showed Sayagyi that this was an appropriate method for laymen. We do not say it is the only method, of course. As we saw, a good teacher does not waste his time disparaging others. At times, when Sayagyi saw that a person was already following a different method and was very committed to it, he would discourage them from mixing methods. Everyone, however, who approached this meditation with an open mind, ready to follow instructions, was welcome. Sayagyi was not interested in personal glory for himself. He was only concerned that the method he used be correct with regard to the Buddha's Teachings, and that those whom he taught would benefit by it.

Some of the other methods which lead to concentration are more appropriate for those who have decided to go forth from lay life and become monks. These methods, if practised correctly, lead to very powerful states of mind -- so powerful, that a person who has not adequately cut off attachment to the temporary pleasures of this world will fall into very dangerous traps. In only extremely rare cases can these high states of concentration be attained and correctly maintained by a layman or laywoman.

Sayagyi knew that laypeople could develop insight into the truth of reality if they attained a certain level of concentration -- one lower than the exalted states more appropriate for monks. What was needed was a level of concentration allied to a calm attitude, an equanimous attitude, which enables us to observe the true nature of the sensations in our own bodies objectively. Through observing their constantly changing nature (anicca), we are put into contact at the same time with their unsatisfactoriness (dukkha) and the lack of a controlling, eternal self (anatta).

Many people worked under his guidance and found that the practice was effective, and that it conformed to the Teachings of the Buddha. Even those who did not make significant progress in their meditation were able to experience the benefits that can be enjoyed here and now.

Today, those of us who carry on the tradition of Sayagyi U Ba Khin are very aware of what an important responsibility rests on our shoulders. We must constantly examine ourselves and correct any distortions we may have allowed to creep in, and strive with all our might to live up to the example set by Sayagyi.

It is our fervent wish that others will continue to put these Teachings into practice, find true happiness for themselves, and come out of all their suffering.

Sayagyi U Chit Tin

FOOTNOTES:

[1] MA II 191f.

[2] MLS I 56.

[3] GS II 25; MA II 198. Also translated in Bhikkhu Nanamoli's //The Life of the Buddha//, p. 184.

[4] LS II 400 (cf. 199-201).

[5] GS III 136.

[6] MLS II 360.

[7] MA II 79, KS I 104.

[8] GS I 170-175.

[9] GS V 106.

[10] GS V 107f.

[11] MLS II 317-332.

[12] MLS II 325.

[13] For more information, see //The Anecdotes of Sayagyi U Ba Khin// and //Dhamma Texts//, both published by the Sayagyi U Ba Khin Memorial Trust, U.K.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT
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TITLE OF WORK: Practising What We Preach
FILENAME: TEACHERS.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION:
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: December 1994
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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TEACHING THE BUDDHA-DHAMMA

by Sayagyi U Chit Tin

The Buddha hesitated after he attained full Awakening.[1] He saw that it would be difficult to those in the world who delighted in sensual pleasures to attain the knowledge which meant the calming of all the habitual tendencies, renouncing all attachment, the destruction of craving, attaining dispassion, cessation, Nibbana. It would be wearying and troublesome to teach what he had attained if others did not understand him.

Brahma Sahampati was aware of what the Buddha was thinking. According to the commentaries,[2] this Brahma had become a Non-Returner under the Buddha Kassapa and was reborn in the Pure Abodes (Suddhavasa) of the Brahma planes. Brahma Sahampati realized that the world could be lost if the Buddha did not teach others the way to Nibbana. So he went to the Buddha and requested that he teach. "There are those who have few defilements," he said, "who are going to ruin through not hearing the Doctrine (Dhamma). They will be the ones who fully understand the Doctrine."

After being requested to teach three times, the Buddha, out of compassion for the world, surveyed the world with the eye of an Awakened One. He saw that there were all sorts of beings and that many of them would not understand what he had to teach. There were a few, however, who would be able to understand. Seeing this, the Buddha accepted the invitation to teach.

Waiting to be requested before teaching is a tradition which is still followed today. Trying to force the Buddha's Teachings on unwilling people would produce the very result of wearisomeness which made the Buddha hesitate to teach. This does not mean that we remain completely passive, however. Whenever we know that there is some potential for understanding in another person, we can encourage that person to request to be taught. We will not have the ability of a Buddha to see for certain

a person's potential, but the more we experience the truth, the better we will be able to judge others and find the right occasion and the right approach.

The Buddha was able to survey the world and see who were the best people to teach first. So he went first to the five ascetics who had helped him during the beginnings of his struggle to attain Awakening. Next, he taught the young man Yassa and fifty-four of his friends. All sixty of these men attained Arahatship and became bhikkhus. Now that they had understood, the Buddha sent them out to teach the Doctrine.

//Atha kho Bhagava bhikkhu amantesi: "Muttaham bhikkhave sabbapasehi ye dibba ye ca manusa. Caratha bhikkhave carikam bahujanahitaya bahujanasukhaya lokanukampaya atthaya hitaya sukhaya devamanussanam. Ma ekena dve agamittha. Desetha bhikkhave dhammam adikalyanam majjhe kalyanam pariyosanakalyanam sattham savyanjanam kevalaparipunnam parisuddham brahmacariyam pakasetha. Santi satta apparajakkhajatika assavanata dhammassa parihayanti, bhavissanti dhammassa annataro. Aham pi bhikkhave yena Uruvela yena Senanigamo ten' upasamkamissami dhammadesanaya" ti//.[3]

Then the Blessed One addressed the bhikkhus: "Bhikkhus, I am released from all snares, both divine and human. Bhikkhus, you are also released from all snares, both divine and human. Go, bhikkhus, and wander for the benefit and happiness of many people, out of compassion for the world, for the welfare, benefit, and happiness of Devas and men. Two (of you) are not to go by the same (path).[4] Bhikkhus, teach the meaning and detail of the Doctrine that is good in the beginning, good in the middle, good in the end, fulfilled in its entirety, wholly pure. Make known the holy life.[5] There are those who have few defilements, who are going to ruin through not hearing the Doctrine. They will be the ones who fully understand the Doctrine. And I, bhikkhus, will go to Uruvela, to Senanigama, to teach the Doctrine.

The spread of the Buddha's Teachings has continued down to today. It has spread all over the world. Those of us who teach in the tradition of Sayagyi U Ba Khin are acutely aware of the importance of our mission. It

must be carried on through compassion for others. It is for the benefit and happiness of all those who are able to give it a sincere trial.

The Buddha's instructions are to teach the meaning and detail of the Doctrine which is good in the beginning, the middle, and the end. Ashin Buddhaghosa discusses the terms in some detail in //The Path of Purification//.[6] He gives a number of explanations for the fact that the Doctrine contained in the texts is good in the beginning, the middle, and the end.

First of all, each verse and each discourse, whether it contains one subject or several subjects, is good. The Teachings will attract those who are ready to be taught, as they are unequivocal in meaning and stand to reason in terms of cause and effect and in the examples given. The conclusion of a discourse will inspire faith in those who hear.

We can see the truth of this through our own experience. The Buddha was very clear in his discourses. When he used a simile to illustrate what he was teaching, he carefully explained each element in it. He did not encourage blind faith based on emotional attachment to a teacher or emotional reactions to attractive ideas that remained vague and open to interpretation. The Buddha said what he had to say in clear language, and invited those he taught to find out the truth through their own experience.

Ashin Buddhaghosa then explains the beginning, middle, and end of the doctrine in terms of the Dispensation (sasana). In an earlier passage,[7] he explained these in terms of morality, concentration, and wisdom (sila, samadhi, panna). In the passage we are discussing, he presents these three steps in two ways. The first way is the three steps most appropriate for those who have renounced lay life and gone forth. For them, the beginning will be morality. The middle will be the calm (samatha) attained through high levels of concentration and insight (Vipassana) which leads to the Path and Fruition State. The end or goal is Nibbana.

The second way is more appropriate for laypeople. Its beginning is morality and concentration, its middle is insight and the Path, and its

end is the Fruition state and Nibbana.

This second way sums up the approach we use in meditation courses in the tradition of Sayagyi U Ba Khin. The beginning is the firm foundation on which we can build. Through developing morality and concentration we prepare ourselves for developing insight. The degrees of morality and concentration will not be as high as is usual in the case of bhikkhus or bhikkhunis, due to the limitations of lay life. Fortunately for us, it is possible to develop insight even though the highest levels of morality and concentration have not been attained. So we can aspire to the goal of Nibbana which is to be experienced through the Paths and Fruition States.

In his commentary on the Digha-nikaya,[8] Ashin Buddhaghosa mentions the three steps of morality, concentration, and insight; and in passages quoted from the canon, some other aspects of the Doctrine are included. The beginning can be understood in terms of the beginning of skilful mental states and this includes morality of great purity and right view.[9] Right view is very important because if we have no confidence in the good results that come from moral living and from working for liberation, we will not make any effort. A tenacious wrong view can be the most dangerous enemy, especially if cause and effect are denied. The middle can be understood to mean the Middle Path,[10] and this Path is the Noble Eightfold Path which leads to the ultimate goal. The end can be understood to mean the fruit of leading the holy life[11] and this fruit is the attaining of Nibbana.[12]

Ashin Buddhaghosa shows in //The Path of Purification// that the beginning, middle, and end of the Doctrine can be demonstrated through the Triple Gem: the Buddha discovered the truth, the Dhamma, which is the well-regulated Doctrine. The Sangha -- that is to say, the community of those who realize the Buddha's Teachings -- has entered the Noble Path leading to experiencing the truth.

This is the aspect of the Doctrine we depend on so that we will be able to work ourselves. These three aspects are our refuge and protection. Without the Buddha to discover the truth of the Dhamma, it would remain hidden. Without knowledge of the Dhamma, we would never be able to attain release from suffering. Without the Sangha to practise and maintain the

Teachings, we would not be able to learn of the truth or find those who can guide us.

Another way of understanding the three aspects of the Dhamma is through the types of persons who achieve the goal: there are Teaching Buddhas, who discover what can be attained and teach others to do the same;[13] there are Pacceka Buddhas, who reach the goal but do not have the ability to put others fully on the path; and there are disciples of a Teaching Buddha who, through practising his Teachings, are able to attain Awakening.

This explanation reminds us that the Teachings of a Buddha are not always available. For some Buddhas, all the disciples ready to reach the goal encounter those Teaching Buddhas during their lifetime and the Dispensation does not continue afterwards. If this had been the case with Buddha Gotama, we today would not be able to enter the Noble Eightfold Path. We must make sure that we do not miss this opportunity and that we make it available to as many others as possible.

Finally, Ashin Buddhaghosa speaks of the Dhamma as entailing listening in the beginning, practising in the middle part, and attaining the goal in the end. Through listening to the Doctrine, we are able to suppress the hindrances. Through practising we attain the bliss to be gained through the serenity of concentration and of insight. Once the final goal is achieved, we will attain the state of perfection.[14]

In his commentary on the Anguttara-nikaya,[15] Ashin Buddhaghosa gives another approach. The three steps can be redefined depending on how far we have come on the path. At the lowest level of achievement, the beginning, middle, and end will be morality, concentration, and insight. At the next level, they will consist in concentration, insight, and the Path. Higher still, they include insight, the Path, and Fruition. At the highest level, we find the Path, Fruition, and Nibbana.

In addition, he gives the aspects of the work which should be combined: morality and concentration in the beginning; insight, and the Path in the middle; and Fruition and Nibbana in the end.

The Buddha says that the meaning and detail of the Doctrine should be taught. This means that both the spirit and the letter of the Dhamma is to be included. Each of these aspects compliments the other. If we approach the texts looking for the meaning, we will not get lost in technical analysis of the words. If we learn more and more about the language of the texts, we will understand the meaning better.

The Buddha, of course, gave these instructions to disciples who had already realized the final goal. For those of us who have not fully understood, it will be necessary to remember that it is possible to misunderstand. We must keep an open mind, not hesitating to re-examine both the meaning and the letter of the teachings. Most importantly, we must put the teachings into practise if progress is to be made.

Most of us study the teachings in translation. So we should keep in mind the limitations in translating from one language to another. We should continually seek the profound truth that lies behind the words themselves. As Sayagyi U Ba Khin said, "The words of the Buddha in certain teachings are so deep and subtle that I doubt whether there are proper expressions in English or even in the Myanmar language (Burmese) to convey his real meaning."[16]

Ashin Buddhaghosa gives a number of explanations for the terms "meaning" and "detail."[17] The meaning of the Doctrine will inspire those who are ready to experience it and the detail will inspire faith in those who lead worldly lives. The meaning refers to understanding the most profound aspects and the detail refers to the Doctrine and the language that conveys it. Understanding the meaning leads to attaining the goal. Understanding the detail leads to mastering the texts.

In saying that the Doctrine has been fulfilled in its entirety, we should understand that nothing can be added to it. It includes the five aspects of the Doctrine: morality, concentration, understanding, deliverance, and knowledge and vision of deliverance. In our own practice, and in teaching others, we must be careful not to change the Teachings in any way. It is very easy to make mistakes out of a desire to help others, or out of an inability to live up to the high standards of the Doctrine. We cannot argue with the truth. It will be helpful if we are honest with

ourselves with respect to our own limitations. Studying the Teachings and having teachers on whom we can rely will be indispensible in avoiding the mistake of trying to add on to the Buddha's Doctrine.

The Doctrine is wholly pure. In other words, nothing can be taken away from it. We cannot follow only part of the Teachings if we are ever to reach the end of suffering. The Teachings are to be used to cross over the dangerous flood of desire and suffering. The Doctrine is not concerned with worldly things. This reminds us that we should not be distracted by lesser goals. The Buddha's Teachings will be incomplete if they are used to gain material benefits, in this world or the next. We must work ourselves, and help others to work, for the true happiness of attaining Nibbana.

Sayagyi U Chit Tin

FOOTNOTES:

[1] The events after the Buddha's Awakening through the sending out of the first sixty Arahats is found in BD IV 6-29. See also Bhikkhu Nanamoli, //The Life of the Buddha//, pp. 37-53.

[2] See DPPN, s.v. Sahampati.

[3] Vin I 20.

[4] Ashin Buddhaghosa explains this in the commentary to the Vinaya-pitaka (Sp 966) as meaning "Two must not go by the same path." In the commentary to Samyutta-nikaya (Spk I 172), he says, "Two persons are not to go by one path; for indeed, having gone by the same (path), (when) they teach the doctrine, one (of them) would have to remain silent."

[5] We follow Ashin Buddhaghosa's discussion of the qualities of the Dhamma (//Path//, Chap. VII paras. 72f.; cf. his commentary on the Digha-nikaya, Sv I 175-177) by taking all the adjectives with it rather than having some modify the holy life (brahmacariya).

[6] //Path//, Chapter VII 69-73.

[7] //Path//, Chapter I 10.

[8] Sv I 176.

[9] Quoted from KS V 121.

[10] Ashin Buddhaghosa quotes from the First Sermon (BD IV 15).

[11] Quote untraced, but see MLS I 190 and KS V 193.

[12] Quote from MLS I 367.

[13] This aspect is not clear in Bhikkhu Nanamoli's translation. We understand this passage to refer to the three types of goal that can be undertaken when a person hears the Doctrine and first determines to work for Awakening -- to either become a Teaching Buddha, a Pacceka Buddha, or a disciple.

[14] //Tadi-bhava//, translated by Bhikkhu Nanamoli by "[unshakable] equipoise."

[15] Mp II 201.

[16] See //The Anecdotes of Sayagyi U Ba Khin// (1982), p. 9.

[17] //Path//, Chapter VII paras.72f. We do not include all the details here.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT
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TITLE OF WORK: Teaching the Buddha-Dhamma
FILENAME: TEACHING.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1995
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 19 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)
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SAN JOSE MERCURY NEWS
DATE: Friday, December 5, 1986
SOURCE: By LEWIS M. SIMONS, Mercury News Tokyo Bureau
DATELINE: Ouda, Japan

TEXAN PREFERS LIFE AS MONK
JOURNEY LEADS HIM TO MONASTERY IN JAPAN

It's a long way from Idalou to Ouda.

John Toler has made the trip, spanning the miles, the time and the cultural abyss from a Baptist boyhood in the Texas hamlet to the life of a Zen*Buddhist*monk in this town in central Japan.

His journey has taken him through stopovers as a soldier, a newspaper reporter and an advertising man. Today, at age 55, Toler is the most senior non-Japanese Zen monk in this country.

He is where and what he wants to be. "I'm an American, always will be," Toler says. "But I will remain in Japan for the rest of my life, and remain a monk. There's nowhere else I want to go and nothing else I want to do."

Toler startles many Japanese. It's his eyes. While he's not much taller than many Japanese men, and his shaved head gives him the general appearance of most Zen monks, especially when he is dressed in his voluminous dark robes, his porcelain-blue eyes can be a shock.

He recalls that once in Kyoto, while he was walking through the streets begging, a practice required of all*Buddhist* monks, an old Japanese woman peered up under his broad straw hat and saw those eyes. "My," she said, "you must be awfully eccentric!"

Befitting this unusual monk is his unusual temple. Known as Shogen In -- or Hermitage of the Origin of Pines -- the temple is the only one of its kind, a restored 180-year-old feudal manor house. Surrounded by classic Japanese gardens of raked sand and

artfully placed rocks, it provides an island of tranquility to an increasing number of visitors. Some spend a day, others a weekend, a month, a year or more.

Unusual visitors

Honeymooning Caroline Kennedy Schlossberg, daughter of the late president, spent two days in August with her husband and several friends. "We all danced in the garden until quite late at night. We kicked up a lot of sand," Toler recalled, a broad smile creasing his large, square face.

"But bright and early the next morning they joined me for our traditional temple breakfast -- boiled rice and pickles -- and then we all recited sutras for 20 minutes or so."

The atmosphere at Shogen In reflects Toler's transcultural background. The manor house looks as it did when it was the center of village life for tenant farmers in the rich, rice- growing area.

Toler and the two other monks who run the temple spend their evenings chatting and drinking sake around an open riori, or hearth, sunk in the tatami-mat covered floor, just as they would have hundreds of years ago. Japanese visitors tell the monks, "this is the way Japanese people should live," Toler said.

Inconsistencies

But taped music flooding the dimly lit, wood-paneled room couldn't be more foreign and more modern -- a medley by Swiss jazz harpist Adreas Vollenweider. When the phone rings, it's liable to be one of Toler's wealthy visitors from Houston or Denver or a powerful Japanese industrialist or politician.

And although the temple's regimen calls for the green bronze bell to be rung at 6 a.m. and sutras to be recited for 40 minutes each morning, Toler isn't adverse to sleeping late on weekends. Nor is he against breaking the temple's simple diet to share a guest's

meal, whether it be chili for lunch or steak for dinner. Although many*Buddhist*monks are strict vegetarians, Toler says the Buddha himself ate meat.

He sees his role as providing whatever kind of help he can to those seeking it. "I'm certainly not a spiritual leader," he said one recent evening as he entertained a group of Japanese and foreign visitors. "I'm here to teach anyone who wants to learn but also to provide a place where people can relax and get back to themselves.

Visitors seek something

"Some come for Zen training, and that's fine," he said. "Others come for other purposes, and that's fine, too. Even if they're not after the Spartan Zen experience, it can be calming, and that makes it of value."

Toler has been through the most Spartan training Zen offers. But to reach that point, he had to achieve a number of rites of passage.

After graduating from Texas Tech University in Lubbock, just 10 miles from his family's home in Idalou, ("a village of 500 souls, named after two old maids, Ida and Lou"), he was drafted into the U. S. Army in 1954 at age 23. The army trained him as an aerial photo interpreter and shipped him to Japan.

Toler says he knew next to nothing about Japan, except that the GIs he had seen who had been stationed there all seemed to wear black satin jackets embroidered with lurid dragons and disparaging remarks. "I thought, 'Why would I want to go to a place where everyone wears clothes like that?' " he said with a smile.

Was soldier in Japan

Through an army error, he was stationed first in the northeastern town of Sendai -- where there was no need for an aerial photo interpreter. Having time on his hands, he began to explore the town and found that he liked things Japanese. "My first memorable

experience was sitting in this beautiful little restaurant, drinking sake and eating a snack that the owner had put before me," he recalls. "Of course I didn't speak a word of Japanese at the time.

"A Japanese-American GI came in and asked me if I knew what I was eating. When I said I didn't, he told me -- fried grasshoppers! It struck me as really funny: Here I was in Japan, where I never imagined I'd be, eating fried grasshoppers -- and liking it."

Toler also developed a deep interest in Asian art and began to collect Chinese snuff bottles, an affinity that eventually would play an important role in his life.

When he was discharged from the service, he stayed on and studied the Japanese language under the GI Bill. A gifted linguist, he became fluent and went to work first for the Mainichi newspaper and then for Dentsu, Japan's largest advertising agency.

Japanese with a drawl

By then, the boy was well out of Texas, but Texas still clung to the boy, most evident in his speech. Even today, Toler speaks Japanese with a distinct drawl.

In 1972, Toler met Hugh Moss, a world-renowned British expert on Chinese snuff bottles. Moss persuaded him to sell most of his collection, and with the money he cut back on his work at the agency and became a lay disciple -- the first foreigner to do so -- at Kyoto's Daitokuji Zen monastery.

After two years of this, which included 4:30 a.m. interviews with a Zen master to discuss koan, or conundrums, like "the sound made by one hand clapping," Toler was invited to train as a monk under Daiki Tachibana, one of the most influential Zen abbots in Japan.

Toler was 45 when he entered the monastery full time in 1976. "I celebrated the 200th anniversary of the United States by

becoming a monk," he said with a soft chuckle.

Decision came gradually

"Although the decision to become a monk was a major one, it was not particularly dramatic," he said. "The idea had been forming very gradually in my mind over a number of years. By the time I did it, there was no question."

His principal motivation was "to search for peace of mind," he said, "though I didn't consider myself an especially troubled person."

Like countless others before him over the centuries, he also was motivated to seek "enlightenment." But he soon learned that this was "intellectual arrogance." After all, he explained, "this suggests that one day you'll say you're enlightened."

Toler's training lasted four years. "During that time, we got up at 3:30 every morning during the summer and 4:30 in the winter," he said. Before dawn, he would enter the room of his Zen master, perform the most formal level of obeisance -- with his forehead pressed to the floor and his hands raised palms upward above his shoulders -- and then discuss his latest koan.

Monks are kept busy

Days were occupied by begging and manual labor and nights taken up by zazen, meditation in the traditional cross-legged posture.

"I found that I could take a lot more rigorous life than I thought I could," he said.

Concurrent with Toler's completion of four years in the monastery, the restoration of Shogen In was finished. He was assigned to the new temple in 1980 as its acting abbot. Last year, an old friend from Daitokuji was appointed abbot, and Toler became his deputy.

What are Toler's plans for the future? "I have none," he said. "I stopped making plans when I found that when the future becomes the present, conditions have changed. I believe that what's going to happen will happen anyway."

BUDDHISM The Religion of Thailand

by Richard Burns We live in the eternal Now, and it is Now that we create our destiny. It follows, that to grieve over the past is useless and to make pla future is a waste of time. There is only one ambition that is good, and that is: so to liveNow t may weary of life's emptiness and none may have to do the task we leave undone. F Sayings of Tsiang Samdup - We pay homage to the Buddha for revealing to us the eternal liberation. - We pay homage to the Dhamma (the teaching of the Buddha) for making know of existence. - We pay homage to the Sangha (the order of monks) for preserving the Tea practicing its precepts. INTRODUCTON In recent years Western visit to Thailand have displayed an increasing interest in our national religion, Buddhism. "Who v "What do Buddhists believeabout life after death, good and evil and the beginning of thewo these and similar questions the present writingis intended. The Buddha's teachings car understood on two distinctlevels. One is logical and conceptual and is concerned with intellectual comprehension of man and the external universe. It is on this level that the ab are more easily answered. The second level is empirical, experiential and psychologic concerns the ever-present and inescapable phenomena of everyday human experience -- l sorrow, pride and passion, frustration and elation. And mostimportant, it explains the origi states of mind and prescribes the means for cultivating those states whichare rewarding wholesome. It was to this second level thatthe Buddha gave greater emphasis and importa truthis demonstrable within the realm of everyday human existence,and its validity is indep world view or belief aboutlife after death. However, as a means of introducing Buddhisr who have little or no previous knowledge of the religion, this writing will give greater emph the former level. The experiential and psychological aspects of the Teaching are outline THE BUDDHA AND HIS TEACHINGS In this pamphlet we shall focus our the teachings of the Buddha as preserved in the Pali language. Thesescriptural writings for the Theravada school of Buddhism which predominates in Burma, Laos, Cambodia and Ce year 543 B.C., in a region which is now the landof Nepal, a son was born to King Suddho the Sakiya clan. The child was named Siddhatta Gotama, and his father surrounded him of material wealth and luxury. Although the young prince was given an excellent educatio Suddhodana took measures to prevent the boy from learning of the misery and suffering throughout the world. However, we are told that on a certain occasion young Siddhattha roc village streets and beheld a man old and decrepit, then he saw a man severely stricken with dead man, and finally an ascetic or holy man. Shocked by the cruel realities of life and mov compassion for the sufferings of humanity, the young prince abandoned the pleasures of heritage and went forth alone in search of truth and salvation. First, he sought out the spiritual teachers of his day and mastered their meditative exercises. He soon realized, hov trance states and myusticism are not thepaths to salvation. Next, he undertook the discipli rigorous self-mortification, as was commonly practiced in ancient India. But asceticism pr

little more than produce a weak and fragile body. Finally, after six long and strenuous yea
quiet meditation beneath the now- famous Bodhi Tree. There looking deep into the nature o
he achieved a level of insight which few men haveknown. This he called Nirvana, and fro
he became known as "The Buddha" or "The Enlightened One". The remaining 45 years of
dedicated to the service andinstruction of his fellow beings. FIVE FUNDAMEN
CONCEPTS The Buddhist world view can best be under stood if we seeit as being ba
major assumptions: I. Mutability or Change All objects, conditions and creations are
as being in a continuous state of change. Nothing finite is eternally fixed or unchanging. B
growth, decay and deathare inevitable for all material objects, men, societies and states of m
lies the answer to the mystery of creation: new forms arise out of the old; each new conditio
determined by that which preceded it. II. Cause and Effect This process of change, h
not con sidered to be chaotic but rather is regulated by a universal Law of cause andeffect.
cause and effect are impersonal, impartial and unchanging. The only things which do no
laws of change. III. Selfishness and Suffering The Law of cause and effect includes no
laws of physics and chemistry so familiar to the Western world, but alsoincludes laws of mo
psychological cause and effect known askarma-vipaka, or more commonly, karma. Kar
time, and thus the full effects of one's thoughts and deeds may not become manifest until
later. Karma is ines capable, for the Buddha said: Not in the sky, not in the midst o
sea, nor if we enter into the clefts of the mountains, is there known a spot in
the whole world where a man might be freed from an evil deed. Not in the s
not in the midst of the sea, nor if we enter into the clefts of the mountains, is
there known a spot in the whole world where death could not overcome a mo
(Dhammapada 127-8) One important aspect of the law of Karma is t
selfishness results in suffering for the selfish party in proportion to the amount of wrong th
been committed. Conversely, love, com passion and other virtuous states of mindcreate pr
amounts of happiness and emotional well- being. Often this is stated as "Desire is the ca
suffering". And in this context the word which has been translated into English as "suffer
Pali word dukkha.Dukkha is a term which includes all types of unpleasant exper iences such
sorrow, dissatisfac tion, disharmony, etc. When the mind is craving pleasures or is strong
by greed, hatred or egotism, it becomes predsposed to dukkha. A paradox is noted in
is best found by those who are not preoccupied withlooking for it. Thus we find in Budd
eternal punishment or eternal reward, but rather happiness and sorrowin proportion to on
thoughts and actions. Karma operates independently of any social mores or cultural
good and evil. Also, it does not account for all pleasure and displeasure, for the Buddh
that many of one's pleasures and painful experiences arenot the result of ones previous a
(Anguttara-Nikaya I, 173) IV. Nirvana (Nibbana) Since all which is born must die, sin
which is finite must change, the only thing immor tal, infinite and unchanging is that which
born and is not compounded.This is Nir vana. But the Buddha talked relatively little abou

for since it is neither matter nor energy, and since it does not exist within space and time, completely unrelated to anything with which we are familiar. Thus, it cannot be described, nor understood by the normal human mind. It is known only by direct experience beyon preception and is the end of all dukkha.When Nirvana is experienced, ego tism has died, comes only with the abolition of all selfishness and craving. Yet one does not vegetate bu c and work as long as the body remains alive. This is Buddhist salvation, and itis found by of one's mind and a maturing of thepersonalilty. Since it can never be known or compreh direct experience, one should not concern one self with looking for Nirvana per se, but rat seek to abolish selfishness from his own personality, and this is a rewarding endeavour re whether or not the highest goal is reached. Said the Buddha; "Liberated, the wise are indifferent to the senses, and have no heed to seek anything; pass ionless they are beyon displeasure." (Sutta-Nipata IV) V. Verifiability

Finally, it is stated that the above four premises canbe verified by one's own reasoning a experience with no dependence on external authority. In a Tibetan text the Buddha is as people test the purity of gold by burning it in fire, by cutting it, by examining it on a touchs exactly should you, my disci ples, accept my words after subjecting them to a critical test of reverence to me." (Self Mastery, by Soma Thera. Kandy, Ceylon: Buddhist Publicati

SOME FURTHER ASPECTS OF THE DOCTRINE On the basis of the abov there developa number of important ramifications: 1. Universality -- Truth is universal and u and thusdepends upon no one revelation or institution. The facts discovered by the Budd available for all to discover, and in this sense a man can be a Buddhist and never hear abo of Buddhism nor the teachings of the Buddha. TheBuddha is quoted as saying: "It certainly hard to change one's set opinions, but a man should let him self feel all philosophical sys tems, adopting and rejecting them as he sees fit. But th who is wise no longer concerns himself with this or that system (of philosoph he neither prides nor decieves himself. He goes along his independent way." (Sutta-Nipata 785-786) 2. Unsupernatural -- To one who accepts the teach i the Buddha, rituals, offerings, prayer wheels and similar attempts to bring forth super natu of virtually no value. The only value of rituals, chanting and homage to Buddha images is and earnest state of mind which may be produced, for such a state of mind has great karn In the final stages of the path to Nirvana one must relysolely on one's own efforts and no aid of gods or men.The Buddha's dying words were : "Decay is inherent in all compounded on with mindfulness." (Digha- Nikaya II, 156)

500 BC BUDDHA, THE WORD

(The Eightfold Path) THE FOUR NOBLE TRUTHS THUS has it been
the Buddha, the Enlightened One: It isthrough not understanding, not realizing four things, th
I,Disciples, as well as you, had to wander so long through this round ofrebirths. And what ar
things? They are the Noble Truthof Suffering, the Noble Truth of the Origin of Suffering, the
the Extinction of Suffering, the Noble Truth of the Path thatleads to the Extinction of Sufferin
as the absolutely true knowledge and insight as regardsthese Four Noble Truths was not qu
long was I notsure, whether I had won that supreme Enlightenment which isunsurpassed in
its heavenly beings, evil spiritsand gods, amongst all the hosts of ascetics and priests, heav
men. But as soon as the absolutely true knowledge andinsight as regards these Four Noble
perfectlyclear in me, there arose in me the assurance that I had won thatsupreme Enlighten
And I discovered that-profound truth, so difficult to perceive,difficult to understand, tranquiliz
sublime, which is not to begained by mere reasoning, and is visible only to the wise. The wo
is given to pleasure, delighted with pleasure,enchanted with pleasure. Verily, such beings w
understandthe law of conditionality, the Dependent Origination of every thing;incomprehensi
also be the end of all formations, theforsaking of every substratum of rebirth, the fading awa
detachment, extinction, Nirvana. Yet there are beings whose eyes are only a little covered w
will understand the truth. FIRST TRUTH THE NOBLE TRUTH
SUFFERING WHAT, now, is the Noble Truth of Suffering? Birth is suffering; Decay is suffe
suffering;Sorrow, Lamentation, Pain, Grief, and Despair, are suffering; not toget what one de
suffering; in short: the Five Groups ofExistence are suffering. What, now, is Birth? The birth
belonging to this or thatorder of beings, their being born, their conception and springing intoe
the manifestation of the groups of existence, the arisingof sense activity-this is called Birth.
is Decay? The decay of beings belonging to this or thatorder of beings; their getting aged, fr
wrinkled; thefailing of their vital force, the wearing out of the senses-this iscalled Decay. An
Death? The parting and vanishing of beings out of thisor that order of beings, their destructio
disappearance, death,the completion of their life-period, dissolution of the groups ofexistenc
discarding of the body-this is called Death. And what is Sorrow? The sorrow arising through
lossor misfortune which one encounters, the worrying oneself, the state ofbeing alarmed, inw
inward woe-this is called Sorrow. And what is Lamentation? Whatsoever, through this or tha
ormisfortune which befalls one, is wail and lament, wailing andlamenting, the state of woe ar
this is calledLamentation. And what is Pain? The bodily pain and unpleasantness, the painf
feeling produced by bodily contact-this is called Pain. And what is Grief? The mental pain a
unpleasantness, the painfuland unpleasant feeling produced by mental contact-this is called
is Despair? Distress and despair arising through this orthat loss or misfortune which one enc
distressfulness, anddesperation-this is called Despair. And what is the "suffering of not getti
desires?" Tobeings subject to birth there comes the desire: "O that we were notsubject to bi
new birth was before us!" Subject todecay, disease, death, sorrow, lamentation, pain, grief,

desire comes to them: "O that we were not subject tothese things! O that these things were
But this cannotbe got by mere desiring; and not to get what one desires, issuffering.
THE FIVE GROUPS OF EXISTENCE And what, in brief, are the Five Groups of Existence?
Feeling, Perception, [mental] Formations, andConsciousness. Any corporeal phenomenon
or external, gross orsubtle, lofty or low, far or near, belongs to the Group ofCorporeality; any
belongs to the Group of Feeling; anyperception belongs to the Group of Perception; any me
formationbelongs to the Group of Formations; all consciousness belongs to theGroup of Co
so-called individual existence is in reality nothing but a mereprocess of these "bodily and me
phenomena, which since immemorialtimes was going on before one's apparent birth, and w
will continue for immemorial periods of time. In thefollowing, we shall see that these five Gro
Khandhas-eithertaken separately, or combined-in no way constitute any real"Ego-entity," an
Ego-entity exists apart from them, and hencethat the belief in an Ego-entity is merely an illus
thatwhich we designate by the name of "chariot," has no existence apartfrom axle, wheels, s
forth: or as the word "house" ismerely a convenient designation for various materials put tog
certain fashion so as to enclose a portion of space, and thereis no separate house-entity in
exactly the same way,that which we call a "being," or an "individual," or a "person," or bythe
nothing but a changing combination of physical andpsychical phenomena, and has no real e
itself.] THE "CORPOREALITY GROUP" OF FOUR ELEMENTS What, now, is the
It is the four primaryelements, and Corporeality derived from them. And what are the four pr
They are the SolidElement, the Fluid Element, the Heating Element, the VibratingElement.
elements, or-to speak more correctly-the four elementaryqualities of matter, may be rendere
Inertia, Cohesion,Radiation, and Vibration. The twenty-four corporeal phenomena which de
are,according to the Abhidharma: eye, ear, nose, tongue, body, visibleform, sound, odor, tas
femininity, vitality, organof thinking, gesture, speech, space (cavities of ear, nose, etc.),agili
elasticity, adaptability, growth, duration, decay,variability, change of substance.] 1. What, no
Solid Element? The solid element may be one'sown, or it may be external. And what is one's
Thedependent properties, which on one's own person and body are hardand solid, as the ha
body, nails, teeth, skin, flesh,sinews, bones, marrow, kidneys, heart, liver, diaphragm, splee
stomach, bowels, mesentery, excrement, or whatever otherdependent properties which on
body are hard andsolid-this is called one's own solid element. Now, whether it be one'sown
whether it be the external solid element, theyare both only the solid element. And one shou
according to reality, and true wisdom:"This does not belong to me; this am I not; this is not m
What, now, is the Fluid Element? The fluid element may beone's own, or it may be external.
own fluid element?The dependent properties, which on one's own person and body arewate
bile, phlegm, pus, blood, sweat, lymph,tears, semen, spit, nasal mucus, oil of the joints, urin
other dependent properties which on one own person and bodyare watery or cohesive-this i
fluid element. Now,whether it be one's own fluid element, or whether it be the externalfluid e
are both only the fluid element. And one should understand, according to reality, and true w

does not belong to me; this am I not; this is not my Ego." 3. What, now, is the Heating Elem
element may be oneown, or it may be external. And what is one's own heating element? Th
properties, which on one's own person and body are heatingand radiating, as that whereby
consumed, scorched,whereby that which has been eaten, drunk, chewed, or tasted, isfully d
whatever other dependent properties, which on one'sown person and body are heating and
called one's ownheating element. Now, whether it be one's own heating element, orwhether
heating element, they are both only theheating element. And one should understand, accor
and true wisdom:"This does not belong to me; this am I not; this is not my Ego." 4. What, n
Vibrating Element? The vibrating element may beone's own, or it may be external. And wha
vibratingelement? The dependent properties, which on one's own person andbody are mobi
upward-going and downward-goingwinds; the winds of stomach and intestines; in-breathing
whatever other dependent properties, which onone's own person and body are mobile and
calledone's own vibrating element. Now, whether it be one's own vibratingelement, or wheth
external vibrating element, they areboth only the vibrating element. And one should underst
to reality, and true wisdom:"This does not belong to me; this am I not; this is not my Ego." J
calls "hut" the circumscribed space which comes to be bymeans of wood and rushes, reeds,
call "body"the circumscribed space that comes to be by means of bones and sinews,flesh a

DEPENDENT ORIGINATION OF CONSCIOUSNESS Now, though one's eye be intact,
notfall within the field of vision, and no corresponding conjunctiontakes place, in that case th
no formation of thecorresponding aspect of consciousness. Or, though one eye be intact,an
forms fall within the field of vision, yet if nocorresponding conjunction takes place, in that cas
thereoccurs no formation of the corresponding aspect of consciousness.If, however, one's e
the external forms fall withinthe field of vision, and the corresponding conjunction takes plac
case there arises the corresponding aspect of consciousness. Hence, I say: the arising of c
dependent uponconditions; and without these conditions, no consciousness arises. Andupo
conditions the arising of consciousness isdependent, after these it is called. Consciousness
depends on the eye and forms, iscalled "eye-consciousness." Consciousness whose arisin
and sound, iscalled "ear-consciousness." Consciousness whose arising depends on the olf
andodors, is called "nose-consciousness." Consciousness whose arising depends on the to
iscalled "tongue-consciousness." Consciousness whose arising depends on the body and b
called "body-consciousness." Consciousness whose arising depends on the mind and idea
called"mind-consciousness." Whatsoever there is of "corporeality" in the consciousness thu
belongs to the Group of Corporeality. there is of"feeling"-bodily ease, pain, joy, sadness, or
indifferentfeeling-belongs to the Group of Feeling. Whatsoever there is of"perception"-visual
sounds, odors, tastes, bodilyimpressions, or mind objects-belongs to the Group of Perceptio
there are of mental "formations" impression, volition,etc.-belong to the Group of mental Form
Whatsoever there isof "consciousness" therein, belongs to the Group of Consciousness. A
that any one can explain the passing out of oneexistence, and the entering into a new existe

growth,increase, and development of consciousness, independent ofcorporeality, feeling, pe
mental formations. THE THREE CHARACTERISTICS OF EXISTENCE All format
all formations are "subject tosuffering"; all things are "without an Ego-entity." Corporeality ist
feeling is transient, perception is transient, mentalformations are transient, consciousness is
And that which is transient, is subject to suffering; and of thatwhich is transient, and subject
and change, one cannotrightly say: "This belongs to me; this am I; this is my Ego." Therefor
there be of corporeality, of feeling,perception, mental formations, or consciousness, whether
external, whether gross or subtle, lofty or low, far or near, oneshould understand, according
true wisdom: "This doesnot belong to me; this am I not; this is not my Ego." Suppose, a ma
blind, were to behold the many bubbleson the Ganges as they are driving along; and he sho
andcarefully examine them. After carefully examining them, they willappear to him empty, ur
unsubstantial. In exactly the sameway, does the monk behold all the corporeal phenomena,
feelings,perceptions, mental formations, and states of consciousness-whetherthey be of the
present, or the future, far, or near.And he watches them, and examines them carefully; and,
carefullyexamining them, they appear to him empty, void, and without an Ego Whoso deligh
or feeling, or perception, or mentalformations, or consciousness, he delights in suffering; an
whosodelights in suffering, will not be freed from suffering. Thus I say How can you fin
and mirth, Where there is burning without end? In deepest darkness you are wra
Why do you not seek for the light? Look at this puppet here, well rigged, A hea
many sores, piled up, Diseased, and full of greediness, Unstable, and imperman
Devoured by old age is this frame, A prey of sickness, weak and frail; To piece
this putrid body, All life must truly end in death. THE THREE WARNIN
Did you never see in the world a man, or a woman, eighty, ninety, ora hundred years old, fra
gable roof, bent down,resting on crutches, with tottering steps, infirm, youth long sincefled, w
teeth, grey and scanty hair, or bald-headed,wrinkled, with blotched limbs? And did the thoug
youthat also you are subject to decay, that also you cannot escape it? Did you never see in
man, or a woman, who being sick,afflicted, and grievously ill, and wallowing in his own filth,
by some people, and put to bed by others? And did thethought never come to you that also
disease, thatalso you cannot escape it? Did you never see in the world the corpse of a man
one,or two, or three days after death, swollen up, blue-black in color,and full of corruption? A
thought never come to you thatalso you are subject to death, that also you cannot escape it
SAMSARA, THE WHEEL OF EXISTENCE Inconceivable is the beginning of this Samsara
any first beginning of beings, who, obstructed by ignorance, andensnared by craving, are hu
hastening through this roundof rebirths. [Samsara-the Wheel of Existence, lit., the
"PerpetualWandering"-is the name by which is designated the sea of life everrestlessly heav
the symbol of this continuousprocess of ever again and again being born, growing old, suffe
More precisely Put: Samsara is the unbroken chain of thefivefold Khandha-combinations, wh
changing frommoment to moment, follow continuously one upon the other throughinconceiva

Of this Samsara, a single lifetimeconstitutes only a vanishingly tiny fraction; hence, to be abl
tocomprehend the first noble truth, one must let one's gaze rest uponthe Samsara, upon this
of rebirths, and not merelyupon one single lifetime, which, of course, may be sometimes not
Which do you think is the more: the flood of tears, which weepingand wailing you have shed
way-hurrying and hasteningthrough this round of rebirths, united with the undesired, separat
desired this, or the waters of the four oceans? Long time have you suffered the death of fat
of sons,daughters, brothers, and sisters. And whilst you were thussuffering, you have, verily
tears upon this long way thanthere is water in the four oceans. Which do you think is the mo
of blood that, throughyour being beheaded, have flowed upon this long way, or the watersin
Long time have you been caught as dacoits, or highwaymen, oradulterers; and, through you
verily, more blood hasflowed upon this long way than there is water in the four oceans. But
possible? Inconceivable is the beginning of this Samsara; not to be discoveredis any first be
beings, who, obstructed by ignorance, andensnared by craving, are hurrying and hastening
roundof rebirths. And thus have you long time undergone suffering, undergonetorment, und
and filled the graveyards full; verily,long enough to be dissatisfied with all the forms of existe
longenough to turn away, and free yourselves from them all. SECOND TR

THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING WHAT, now, is the Noble Trut
It is thatcraving which gives rise to fresh rebirth, and, bound up with pleasureand lust, now h
there, finds ever fresh delight. [In the absolute sense, it is no real being, no
self-determined,unchangeable, Ego-entity that is reborn. Moreover, there is nothingthat rem
even for two consecutive moments; for the FiveKhandhas, or Groups of Existence, are in a s
perpetualchange, of continual dissolution and renewal. They die every moment,and every m
born. Hence it follows that there isno such thing as a real existence, or "being" (Latin esse),
it were an endless process, a continuous change, a "becoming,"consisting in a "producing,"
produced"; in a"process of action," and in a "process of reaction," or "rebirth." This process
"producing" and "being produced" maybest be compared with an ocean wave. In the case o
the slightest quantity of water traveling over the surface ofthe sea. But the wave structure, th
over the surface ofthe water, creating the appearance of one and the same mass ofwater, is
nothing but the continuous rising and fallingof continuous, but quite different, masses of wat
thetransmission of force generated by the wind. Even so, the Buddha didnot teach that Ego-
through the ocean of rebirth, butmerely life-waves, which, according to their nature and activ
evil), manifest themselves here as men, there as animals,and elsewhere as invisible beings

THE THREEFOLD CRAVING There is the "Sensual Craving," the "Craving forEternal
Existence," the "Craving forSelf-Annihilation." [The "Craving for Eternal Existence," accordi
theVisuddhi-Magga, is intimately connected with the so-calledEternity-Belief," i.e., the belief
absolute, eternal, Ego-entitypersisting independently of our body. The Craving for Self-Anni
outcome of the so-called"Annihilation-Belief," the delusive materialistic notion of an Egowhic
annihilated at death, and which does not stand in anycausal relation with the time before bir

death.] But, where does this craving arise and take root? Wherever in theworld there are de
pleasurable things, there thiscraving arises and takes root. Eye, ear, nose, tongue, body, an
delightful and pleasurable: there this craving arises and takesroot. Visual objects, sounds, s
tastes, bodily impressions, andmind-objects, are delightful and pleasurable: there this cravin
takes root. Consciousness, sense impression, feeling born of sense impression,perception,
thinking, and reflecting, are delightfuland pleasurable: there this craving arises and takes roo
namely, when perceiving a visual object, a sound, odor, taste,bodily impression, or a mind o
is pleasant, one isattracted; and if unpleasant, one is repelled. Thus, whatever kind of "Feel
experiences, pleasant,unpleasant, or indifferent-one approves of, and cherishes the feeling,
it; and while doing so, lust springs up; but lust forfeelings, means Clinging; and on Clinging,
"Process ofBecoming"; on the Process of Becoming (Karma-process), depends(future) "Bi
on Birth, are Decay and Death,Sorrow, Lamentation, Pain, Grief, and Despair. Thus arises t
suffering. This is called the Noble Truth of the Origin of Suffering. HEAPING UP
PRESENT SUFFERING Verily, due to sensuous craving, conditioned through sensuouscra
sensuous craving, entirely moved by sensuouscraving, kings fight with kings, princes with pr
withpriests, citizens with citizens; the mother quarrels with the son, theson with the mother, t
with the son, the son with the father;brother quarrels with brother, brother with sister, sister
withbrother, friend with friend. Thus, given to dissension, quarreling andfighting, they fall upo
another with fists, sticks, or weapons.And thereby they suffer death or deadly pain. And furt
sensuous craving, conditioned through sensuouscraving, impelled by sensuous craving, ent
sensuouscraving, people break into houses, rob, plunder, pillage whole houses,commit high
the wives of others. Then, the rulershave such people caught, and inflict on them various for
ofpunishment. And thereby they incur death or deadly pain. Now, thisis the misery of sensuo
heaping up of suffering in thispresent life, due to sensuous craving, conditioned through sen
caused by sensuous craving, entirely dependent on sensuouscraving. HEAPING
SUFFERING And further, people take the evil way in deeds, the evil way inwords, the evil w
and by taking the evil way indeeds, words, and thoughts, at the dissolution of the body, after
fall into a downward state of existence, a state ofsuffering, into perdition, and the abyss of h
this is themisery of sensuous craving, the heaping up of suffering in thefuture life, due to sen
craving, conditioned through sensuouscraving, caused by sensuous craving, entirely depend
sensuouscraving. Not in the air, nor ocean-midst, Nor hidden in the mountain cle
Nowhere is found a place on earth, Where man is freed from evil deeds.
INHERITANCE OF DEEDS (KARMA) For, owners of their deeds (karma) are the beings,
their deeds are the womb from which they sprang; withtheir deeds they are bound up; their d
refuge.Whatever deeds they do-good or evil-of such they will be the heirs. And wherever th
into existence, there their deedswill ripen; and wherever their deeds ripen, there they will ea
of those deeds, be it in this life, or be it in the nextlife, or be it in any other future life. There
come a time, when the mighty ocean will dry up, vanish,and be no more. There will come a t

mighty earth willbe devoured by fire, perish, and be no more. But, yet there will be noend to
of beings, who, obstructed by ignorance, andensnared by craving, are hurrying and hastenir
roundof rebirths. THIRD TRUTH THE NOBLE TRUTH OF THE EXT
SUFFERING WHAT, now, is the Noble Truth of the Extinction of Suffering? Itis the complet
extinction of this craving, itsforsaking and giving up, the liberation and detachment from it. E
may this craving vanish, where may it be extinguished?Wherever in the world there are delig
pleasurable things,there this craving may vanish, there it may be extinguished. Be it in the p
or future, whosoever of the monks orpriests regards the delightful and pleasurable things in
"impermanent," "miserable," and "without an Ego," as a diseaseand cancer; it is he who ove
craving. And released from Sensual Craving, released from the Craving forExistence, he do
does not enter again into existence. DEPENDENT EXTINCTION OF ALL PHENOM
the total fading away and extinction of Craving,Clinging is extinguished; through the extinctio
theProcess of Becoming is extinguished; through the extinction of the(karmic) process of be
is extinguished; and throughthe extinction of rebirth, Decay and Death, Sorrow, Lamentation
Grief, and Despair, are extinguished. Thus comes aboutthe extinction of this whole mass of
Hence, the annihilation, cessation, and overcoming ofcorporeality, feeling, perception, menta
andconsciousness, this is the extinction of suffering, the end ofdisease, the overcoming of o
death. [The undulatory motion, which we call wave-which in the spectatorcreates the illusion
mass of water moving over the surfaceof the lake-is produced and fed by the wind, and mair
thestored-up energies. After the wind has ceased, and no fresh wind againwhips up the wate
energies will gradually be consumed,and the whole undulatory motion come to an end. Simi
not get new fuel, it will become extinct. just so, thisFive-Khandha-process-which, in the igno
creates theillusion of an Ego-entity-is produced and fed by the life-affirmingcraving, and mai
some time by means of the stored-uplife-energies. Now, after the fuel, i.e., the craving and c
life, has ceased, and no new craving impels again thisFive-Khandha-process, life will contin
there are stilllife-energies stored up, but at their destruction at death, theFive-Khandha-proc
reach final extinction. Thus, nirvana or "Extinction" (Sanskrit: to cease blowing, tobecome e
be considered under two aspects: 1. "Extinction of Impurities," reached at the attainment of
Holiness, which takes place during the life-time. 2. "Extinction of the Five-Khandha-process
place atthe death of the Arahat.] NIRVANA This, truly, is the Peace, this
is the Highest, namely the end ofall formations, the forsaking of every substratum of rebirth,
away of craving: detachment, extinction-Nirvana. Enraptured with lust, enraged with anger,
delusion,overwhelmed, with mind ensnared, man aims at his own ruin, atothers' ruin, at the
parties, and he experiences mentalpain and grief. But, if lust, anger, and delusion are given
neither at his own ruin, nor at others' ruin, nor at the ruinof both parties, and he experiences
pain and grief. Thusis Nirvana immediate, visible in this life, inviting, attractive,and compreh
the wise. The extinction of greed, the extinction of anger, the extinctionof delusion: this, ind
called Nirvana. THE ARAHAT, OR HOLY ONE And for a disciple thus freed, i

heart dwells peace, there isnothing to be added to what has been done, and naught more re
Just as a rock of one solid mass remains unshaken by thewind, even so, neither forms, nor
nor tastes, norcontacts of any kind, neither the desired, nor the undesired, cancause such a
Steadfast is his mind, gained isdeliverance. And he who has considered all the contrasts or
is nomore disturbed by anything whatever in the world, the Peaceful One,freed from rage, fr
from longing, he has passed beyondbirth and decay. THE IMMUTABLE Th
realm, where there is neither the solid, nor the fluid,neither heat, nor motion, neither this wor
other world,neither sun, nor moon. This I call neither arising, nor passingaway, neither stanc
being born, nor dying. There isneither foothold, nor development, nor any basis. This is the
ofsuffering. There is an Unborn, Unoriginated, Uncreated, Unformed. If there werenot this U
Unoriginated, this Uncreated, this Unformed,escape from the world of the born, the originate
theformed, would not be possible. But since there is an Unborn, Unoriginated, Uncreated,
Unformed,therefore is escape possible from the world of the born, theoriginated, the created

FOURTH TRUTH THE NOBLE TRUTH OF THE PATH
LEADS TO THE EXTINCTION OF SUFFERING THE TWO EXTREMES AND TH
up to indulgence in sensual pleasure, the base,common, vulgar, unholy, unprofitable; and al
up toself-mortification, the painful, unholy, unprofitable: both thesetwo extremes the Perfect
avoided, and found out the MiddlePath, which makes one both to see and to know, which le
discernment, to enlightenment, to Nirvana. THE EIGHTFOLD PATH It is the
Eightfold Path, the way that leads to the extinctionof suffering, namely: 1. Right Understand
Mindedness, which together areWisdom. 3. Right Speech, 4. Right Action, 5. Right Living, v
Morality. 6. Right Effort, 7. Right Attentiveness, 8. Right Concentration,which together are
Concentration. This is the Middle Path which the Perfect One has found out, whichmakes o
to know, which leads to peace, todiscernment, to enlightenment, to Nirvana. Free from pain
this path, free from groaning andsuffering; it is the perfect path. Truly, like this path there is
path to the purity ofinsight. If you follow this path, you will put an end to suffering. But each
to struggle for himself, the Perfect Ones have onlypointed out the way. Give ear then, for th
found. I reveal, I set forththe Truth. As I reveal it to you, so act! And that supreme goal of the
for the sake of which, sons of good families rightly goforth from home to the homeless state:
in no long time,in this very life, make known to yourself, realize, and make your own.

THE EIGHTFOLD PATH FIRST STEP RIGHT
UNDERSTANDING WHAT, now, is Right Understanding? It is understanding the FourTruth
suffering; to understand the origin ofsuffering; to understand the extinction of suffering; to un
path that leads to the extinction of suffering: This is calledRight Understanding Or, when the
disciple understands what is karmicallywholesome, and the root of wholesome karma; what
karmicallyunwholesome, and the root of unwholesome karma, then he has RightUnderstanc
unwholesome" is every volitional act of body, speech,or mind which is rooted in greed, hatre
and producesevil and painful results in this or any future form of existence.] What, now, is "

unwholesome?" In Bodily Action it is destruction of living beings; stealing; andunlawful sexu
intercourse. In Verbal Action it is lying;tale-bearing; harsh language; and frivolous talk. In Me
Actionit is covetousness; ill-will; and wrong views. And what is the root of unwholesome kar
root ofunwholesome karma; Anger is a root of unwholesome karma; Delusion is aroot of unw
[The state of greed, as well as that of anger, is always accompaniedby delusion; and delusio
the primary root of allevil.] Therefore, I say, these demeritorious actions are of three kinds:e
to greed, or due to anger, or due to delusion. What, now, is "karmically wholesome?" In Bo
is to abstain from killing; to abstain fromstealing; and to abstain from unlawful sexual interco
Verbal Action it is to abstain from lying; to abstain fromtale-bearing; to abstain from harsh la
to abstain fromfrivolous talk. In Mental Action it is absence of covetousness; absence of ill-w
right understanding. And what is the root of wholesome karma? Absence of greed(unselfish
wholesome karma; absence of anger(benevolence) is a root of wholesome karma; absence
is a root of wholesome karma. Or, when one understands that corporeality, feeling, percept
formation, and consciousness, are transient [subject tosuffering, and without an Ego], also
one possesses RightUnderstanding. UNPROFITABLE QUESTIONS Should
he does not wish to lead the holy lifeunder the Blessed One, unless the Blessed One first te
whetherthe world is eternal or temporal, finite or infinite; whether the lifeprinciple is identical
body, or something different;whether the Perfect One continues after death, and so on such
ere the Perfect One could tell him all this. It is as if a man were pierced by a poisoned arrow
friends,companions, or near relations, should send for a surgeon; but that manshould say: "I
this arrow pulled out, until I know whothe man is that has wounded me: whether he is a nobl
acitizen, or a servant"; or: "what his name is, and to what family hebelongs"; or: "whether he
short, or of medium height."Verily, such a man would die, ere he could adequately learn all t
Therefore, the man who seeks his own welfare, should pull out thisarrow-this arrow of lamen
sorrow. For, whether the theory exists, or whether it does not exist, thatthe world is eternal,
temporal, or finite, or infinite-certainly,there is birth, there is decay, there is death, sorrow,
lamentation,pain, grief, and despair, the extinction of which, attainable evenin this present lif
known unto you. There is, for instance, an unlearned worldling, void of regard forholy men,
teaching of holy men, untrained in the nobledoctrine. And his heart is possessed and overco
Self-Illusion, bySkepticism, by attachment to mere Rule and Ritual, by Sensual Lust,and by
free himself from these things, he does notreally know. [Self-Illusion may reveal itself as "Et
Eternity-belief"i.e., the belief that one's Ego is existing independently of thematerial body, an
continuing even after the dissolution of thelatter; or as "Annihilationism," or "Annihilation-beli
thematerialistic belief that this present life constitutes the Ego, andhence that it is annihilated
death of the material body.] Not knowing what is worthy of consideration, and what is unwo
ofconsideration, he considers the unworthy, and not the worthy. And unwisely he considers
been in the past? Or. have Inot been in the past? What have I been in the past? How have I
From what state into what state did I change in thepast?-Shall I be in the future? Or, shall I n

future? Whatshall I be in the future? How shall I be in the future? From whatstate into what s
change in the future?" And the presentalso fills him with doubt: "Am I? Or, am I not? What a
I?This being, whence has it come? Whither will it go?" And with such unwise considerations
one or other ofthe six views, and it becomes his conviction and firm belief: "Ihave an Ego"; o
Ego"; or: "With the Ego I perceive theEgo"; or: "With that which is no Ego, I perceive the Ego
"Withthe Ego I perceive that which is no Ego. Or, he falls into thefollowing view: "This my Eg
think and feel, and which, nowhere, now there, experiences the fruit of good and evil deeds;
permanent, stable, eternal, not subject to change, and willthus eternally remain the same."
existed the Ego, there would be also something whichbelonged to the Ego. As, however, in
neither theEgo, nor anything belonging to the Ego, can be found, is it nottherefore really an
doctrine to say: "This is theworld, this am I; after death, I shall be permanent, persisting, and
These are called mere views, a thicket of views, a puppet show ofviews, a toil of views, a sn
and ensnared in the fetterof views, the ignorant worldling will not be freed from rebirth,from
from death, from sorrow, pain, grief, and despair;he will not be freed, I say, from suffering.

THE SOTAPAN, OR "STREAM-ENTERER" The learned and noble disciple, however, w
knows the teaching of holy men, is well trained in the nobledoctrine, he understands what is
consideration, and whatis unworthy. And knowing this, he considers the worthy, and not the
suffering is, he wisely considers. What the origin ofsuffering is, he wisely considers; what the
of sufferingis, he wisely considers; what the path is that leads to the extinctionof suffering, h
considers. And by thus considering, three fetters vanish, namely:Self-illusion, Skepticism, a
to mere Rule and Ritual. But those disciples in whom these three fetters have vanished hav
Stream," have forever escaped the states of woe, andare assured of final enlightenment.
any earthly power, More than all the joys of heaven, More than rule o'er all the w

Is the Entrance to the Stream. And, verily, those who are filled with unshaken faith in m
allthose have entered the stream. There are ten "Fetters" by which beings are bound to the
ofexistence. They are: Self-Illusion, Skepticism, Attachment to mereRule and Ritual, Sensua
Craving for the World of pureForm, Craving for the Formless World, Conceit, Restlessness,
Sotapan, or "Stream-Enterer" i.e. "one who has entered thestream leading to Nirvana," is fre
three fetters. A Sakadagamin, or "Once-Returned"-namely to this sensuous sphere-hasove
fetters in their grosser form. An Anagamin,or "Non-Returner," is wholly freed from the first fiv
fetters,which bind to rebirth in the sensuous sphere; after death, whilstliving in the sphere of
he will reach the goal. AnArahat, or perfectly "Holy One," is freed from all fetters.]

THE TWO UNDERSTANDINGS Therefore, I say, Right Understanding is of two kinds: 1.
offerings are not useless; that there isfruit and result, both of good and bad actions; that ther
suchthings as this life, and the next life; that father and mother asspontaneously born beings
heavenly worlds) are no merewords; that there are monks and priests who are spotless and
explain this life and the next life, which theythemselves have understood: this is called the "
RightUnderstanding," which yields worldly fruits, and brings good results. 2. But whatsoeve

wisdom, of penetration, of rightunderstanding, conjoined with the Path-the mind being turne
world, and conjoined with the path, the holy path being turnedaway from the world, and conj
path, the holy pathbeing pursued;-this is called the "Ultramundane RightUnderstanding," wh
world, but is ultramundane, andconjoined with the Path. [Thus, there are two kinds of the Ei
the "mundane,"practiced by the "worldling"; and the "ultra-mundane," practiced bythe "Noble
in understanding wrong understanding as wrong, and rightunderstanding as right, one practi
Understanding [1st step]; and in making efforts to overcome wrong understanding, and toar
understanding, one practices. Right Effort [6th step]; and in overcoming wrong understandi
mind, anddwelling with attentive mind in the possession of right understanding,one practices
Right-Attentiveness [7th step]. Hence, there are threethings that accompany and follow up
understanding, namely:right understanding, right effort, and right attentiveness.
COMPLETE DELIVERANCE Now, if any one should put the question, whether I admit any
answered thus: The Perfect One is free from any theory, for the Perfect One hasunderstoo
is, and how it arises, and passes away.He has understood what feeling is, and how it arises
away.He has understood what perception is, and how it arises, and passesaway. He has un
mental formations are, and how theyarise, and pass away. He has understood what conscio
arises, and passes away. Therefore, I say, the Perfect One haswon complete deliverance th
extinction, fading-away,disappearance, rejection, and getting rid of all opinions andconjectur
inclination to the vainglory of "I" and "mine." Whether Perfect Ones [Buddhas] appear in th
whetherPerfect Ones do not appear in the world, it still remains a firmcondition, an immutabl
fixed law: that all formations areimpermanent" that all formations are "subject to suffering";
thateverything is "without an Ego." [The word sankhara (formations) comprises all things w
beginning and an end, the so-called created, or "formed" things,i.e., all possible physical an
constituents of existence.] A corporeal phenomenon, a feeling, a perception, a mental forma
consciousness, that is permanent and persistent, eternal and notsubject to change: such a t
in this world do notrecognize; and I also say, there is no such thing. And it is impossible tha
possessed of Right Understandingshould regard anything as the Ego. Now, if someone sho
is his Ego, he should beanswered thus: "There are three kinds of feeling: pleasurable,painfu
indifferent feeling. Which of these three feelings,now, do you consider your Ego?" At the mo
experiencingone of these feelings one does not experience the other two. Thesethree kinds
impermanent, of dependent origin, aresubject to decay and dissolution, to fading-away and
extinction.Whosoever, in experiencing one of these feelings, thinks that thisis his Ego, will, a
extinction of that feeling, admit that hisEgo has become dissolved. And thus he will consider
inthis present life as impermanent, mixed up with pleasure and pain,subject to rising and pa
any one should say that Feeling is not his Ego, and that hisEgo is inaccessible to feeling, he
asked thus: "Now, wherethere is no feeling, is it there possible to say: 'This am I?'" Or, som
say: "Feeling, indeed, is not my Ego, but italso is untrue that my Ego is inaccessible to feelin
myEgo that feels, for my Ego has the faculty of feeling." Such a oneshould be answered thu

feeling should become altogethertotally extinguished; now, if there, after the extinction offee
feeling whatever exists, it is then possible to say: 'Thisam I?'" To say that the mind, or the
mind-objects, or themind-consciousness, constitute the Ego; such an assertion isunfounded
and a passing away is seen there; and seeingthis, one should come to the conclusion that o
andpasses away. It would be better for the unlearned worldling to regard thisbody, built up
elements, as his Ego, rather than the mind.For it is evident that this body may last for a year
years,for three years, four, five, or ten years, or even a hundred years andmore; but that wh
thought, or mind, or consciousness,is continuously, during day and night, arising as one thin
away as another thing. Therefore, whatsoever there is of corporeality, of feeling, ofperceptio
formations, of consciousness, whether one'sown or external, gross or subtle, lofty or low, far
oneshould understand according to reality and true wisdom: "This does notbelong to me; thi
is not my Ego." [To show the Egolessness, utter emptiness of existence,Visuddhi-Magga X
following verse: Mere suffering exists, no sufferer is found; The deed is, but no d
the deed is there; Nirvana is, but not the man that enters it; The Path is, but no
traveler on it is seen.] PAST, PRESENT, AND FUTURE If, now, any one shou
"Have you been in the past, and is ituntrue that you have not been? Will you be in the future
ituntrue that you will not be? Are you, and is it untrue that you arenot?"-you may say that you
the past, and it is untruethat you have not been; that you will be in the future, and it isuntrue
will not be; that you are, and it is untrue that youare not. In the past only the past existence
but unreal thefuture and present existence. In the future only the futureexistence will be real
the past and present existence. Nowonly the present existence is real, but unreal the past a
futureexistence. Verily, he who perceives the Dependent Origination, perceives thetruth and
perceives the truth, perceives the dependentorigination. For, just as from the cow comes mil
curds,from curds butter, from butter ghee, from ghee the scum of ghee; andwhen it is milk, it
as curds, or butter, or ghee, orscum of ghee, but only as milk; and when it is curds, it is only
curds-just so was my past existence at that time real,but unreal the future and present existe
future existencewill be at one time real, but unreal the past and present existence;and my pr
is now real, but unreal the past and futureexistence. All these are merely popular designatio
andexpressions, mere conventional terms of speaking, mere popularnotions. The Perfect O
of these, without,however, clinging to them. Thus, he who does not understand corporeality
feeling,perception, mental formations and consciousness according to reality [i.e., as void of
personality, or Ego], and not their arising,their extinction, and the way to their extinction, he
tobelieve, either that the Perfect One continues after death, or that hedoes not continue afte
so forth. Verily, if one holds the view that the vital principle [Ego] isidentical with this body,
that case a holy life is not possible;or, if one holds the view that the vital principle is somethi
different from the body, in that case also a holy life is notpossible. Both these two Extremes
One has avoided, andshown the Middle Doctrine, saying: DEPENDENT ORIG
Delusion depend the Karma-Formations. On the karma-formationsdepends Consciousness

rebirth-consciousness in thewomb of the mother].- On consciousness depends the Mental a
PhysicalExistence.-On the mental and physical existence depend the SixSense-Organs.-On
depends the SensoryImpression.-On the sensory impression depends Feeling.-On feelingde
craving depends Clinging. On clinging depends theProcess of Becoming.-On the process of
karmaprocess]depends Rebirth.-On rebirth depend Decay and Death, sorrow,lamentation, p
despair. Thus arises this whole mass ofsuffering. This is called the noble truth of the origin o
In whom, however, Delusion has disappeared and wisdom arisen, such adisciple heaps up
nor demeritorious, norimperturbable Karma-formations. Thus, through the entire fading awa
of thisDelusion, the Karma-Formations are extinguished. Through theextinction of the Karma
Consciousness [rebirth] isextinguished. Through the extinction of consciousness, the Ment
Existence is extinguished. Through the extinction ofthe mental and physical existence, the s
areextinguished. Through the extinction of the six sense-organs, theSensory Impression is e
Through the extinction of thesensory impression, Feeling is extinguished. Through the extinc
Craving is extinguished. Through the extinction of craving,Clinging is extinguished. Through
of clinging, theProcess of Becoming is extinguished. Through the extinction of theprocess of
Rebirth is extinguished. Through the extinctionof rebirth, Decay and Death, sorrow, lamenta
anddespair are extinguished. Thus takes place the extinction of thiswhole mass of suffering.
the Noble Truth of theExtinction of Suffering. KARMA: REBIRTH - PRODUCING A
Verily, because beings, obstructed by Delusion, and ensnared byCraving, now here now the
delight, therefore suchaction comes to ever fresh Rebirth. And the action that is done out of
and delusion, thatsprings from them, has its source and origin there: this action ripenswhere
reborn; and wherever this action ripens, there oneexperiences the fruits of this action, be it i
or the nextlife, or in some future life. However, through the fading away of delusion through
arisingof wisdom, through the extinction of craving, no future rebirthtakes place again For th
which are not done out of greed, anger anddelusion, which have not sprung from them, whic
sourceand origin there-such actions are, through the absence of greed, angerand delusion,
out, like a palm-tree torn out ofthe soil, destroyed, and not liable to spring up again. In this r
one may rightly say of me: that I teachannihilation, that I propound my doctrine for the purpo
ofannihilation, and that I herein train my disciples; for, certainly,I do teach annihilation-the
annihilation, namely, of greed, angerand delusion, as well as of the manifold evil and unwho
["Dependent Origination" is the teaching of the strict conformity tolaw of everything that happ
in the realm of thephysical, or the psychical. It shows how the totality of phenomena,physica
the entire phenomenal world that depends whollyupon the six senses, together with all its su
is thevital point of the teaching is not the mere play of blind chance,but has an existence tha
dependent upon conditions; and that,precisely with the removal of these conditions, those th
havearisen in dependence upon them-thus also all suffering-must perforcedisappear and ce
SECOND STEP RIGHT MINDEDNESS WHAT, now, is Right
Mindedness? It is thoughts free from lust;thoughts free from ill-will; thoughts free from cruelt

iscalled right mindedness. Now, Right Mindedness, let me tell you, is of two kinds: 1. Thoug
lust, from ill-will, and from cruelty:-this is called the"Mundane Right Mindedness," which yield
fruits and bringsgood results. 2. But, whatsoever there is of thinking, considering, reasoning
ratiocination, application-the mind being holy, beingturned away from the world, and conjoin
the holy pathbeing pursued-: these "Verbal Operations" of the mind are called the"Ultramun
Mindedness which is not of the world, but is ultramundane, and conjoined with the paths. N
understanding wrong-mindedness as wrong, andright-mindedness as right, one practices Ri
[1ststep]; and in making efforts to overcome evil-mindedness, and toarouse right-mindedne
Right Effort [6th step];and in overcoming evil-mindedness with attentive mind, and dwellingw
mind in possession of right-mindedness, one practicesRight Attentiveness [7th step]. Henc
things thataccompany and follow upon right-mindedness, namely: rightunderstanding, right e
attentiveness.THIRD STEP THIRD STEP RIGHT
SPEECH WHAT, now, is Right Speech? It is abstaining from lying;abstaining from tale-bear
from harsh language;abstaining from vain talk. There, someone avoids lying, and abstains f
thetruth, is devoted to the truth, reliable, worthy of confidence, is nota deceiver of men. Bein
meeting, or amongst people, or in themidst of his relatives, or in a society, or in the king's co
andcalled upon and asked as witness, to tell what he knows, he answers,if he knows nothing
nothing"; and if he knows, he answers: "Iknow"; if he has seen nothing, he answers: "I have
nothing,"and if he has seen, he answers: "I have seen." Thus, he neverknowingly speaks a l
the sake of his own advantage, norfor the sake of another person's advantage, nor for the sa
anyadvantage whatsoever. He avoids tale-bearing, and abstains from it. What he has heard
repeat there, so as to cause dissension there; andwhat he heard there, he does not repeat h
causedissension here. Thus he unites those that are divided; and those thatare united, he e
Concord gladdens him, he delights andrejoices in concord, and it is concord that he spreads
He avoids harsh language, and abstains from it. He speaks such wordsas are gentle, soothi
loving, going to the heart,courteous and dear, and agreeable to many. [In Majjhima-Nikaya,
Buddha says: "Even, O monks, shouldrobbers and murderers saw through your limbs and jo
anger thereat, would not be following my advice. For thus oughtyou to train yourselves: '"Un
our mind remain, no evil words shall escapeour lips; friendly and full of sympathy shall we re
heartfull of love, and free from any hidden malice; and that person shallwe penetrate with lov
wide, deep, boundless, freed fromanger and hatred.'"] He avoids vain talk, and abstains fro
at the righttime, in accordance with facts, speaks what is useful, speaks aboutthe law and th
his speech is like a treasure, at theright moment accompanied by arguments, moderate and
This is called right speech. Now, right speech, let me tell you, is of two kinds: 1. Abstainingf
from tale-bearing, from harsh language, and from vaintalk; this is called the "Mundane Right
yields worldlyfruits and brings good results. 2. But the abhorrence of the practice of this fou
wrongspeech, the abstaining, withholding, refraining therefrom-the mindbeing holy, being tu
the world, and conjoined with thepath, the holy path being pursued-: this is called the "Ultran

Speech, which is not of the world, but is ultramundane, andconjoined with the paths. Now, i
wrong speech as wrong, and right speech asright, one practices Right Understanding [1st s
makingefforts to overcome evil speech and to arouse right speech, onepractices Right Effort
and in overcoming wrong speechwith attentive mind, and dwelling with attentive mind in pos
speech, one practices Right Attentiveness [7th step]. Hence,there are three things that acc
follow upon rightattentiveness. FOURTH STEP RIGHT
ACTION WHAT, now, is Right Action? It is abstaining from killing;abstaining from stealing; a
unlawful sexual intercourse. There, someone avoids the killing of living beings, and abstains
Without stick or sword, conscientious, full of sympathy, heis anxious for the welfare of all livi
He avoids stealing, and abstains from it; what another personpossesses of goods and chatte
or in the wood, that hedoes not take away with thievish intent. He avoids unlawful sexual int
abstains from it. Hehas no intercourse with such persons as are still under the protectionof f
brother, sister or relatives, nor with marriedwomen, nor female convicts, nor, lastly, with betr
This is called Right Action. Now, Right Action, let me tell you, is of two kinds: 1. Abstaining
killing, from stealing, and from unlawful sexual intercourse-thisis called the "Mundane Right
yields worldly fruits andbrings good results. But the abhorrence of the practice of thisthree-fo
action, the abstaining, withholding, refrainingtherefrom-the mind being holy, being turned aw
world, andconjoined with the path, the holy path being pursued-: this iscalled the "Ultramund
Action," which is not of the world, butis ultramundane, and conjoined with the paths. Now, in
wrong action as wrong, and right action asright, one practices Right Understanding [1st step
makingefforts to overcome wrong action, and to arouse right action, onepractices Right Effo
and in overcoming wrong actionwith attentive mind, and dwelling with attentive mind in poss
action, one practices Right Attentiveness [7th step]. Hence,there are three things that acco
follow upon right action,namely: right understanding, right effort, and right attentiveness.
FIFTH STEP RIGHT LIVING WHAT, now, is Right Living? When
noble disciple, avoiding awrong way of living, gets his livelihood by a right way of living,this i
Right Living. Now, right living, let me tell you, is of two kinds: 1. When thenoble disciple, avo
wrong living, gets his livelihood by aright way of living-this is called the "Mundane Right Livin
whichyields worldly fruits and brings good results. 2. But the abhorrence of wrong living, the
abstaining,withholding, refraining therefrom-the mind being holy, being turnedaway from the
conjoined with the path, the holy pathbeing pursued-: this is called the "Ultramundane Right
is not of the world, but is ultramundane, and conjoined with thepaths. Now, in understanding
as wrong, and right living asright, one practices Right Understanding [1st step]; and in mak
overcome wrong living, to arouse right living, onepractices Right Effort [6th step]; and in ov
wrong livingwith attentive mind, and dwelling with attentive mind in possession ofright living,
practices Right Attentiveness [7th step]. Hence,there are three things that accompany and
living,namely: right understanding, right effort, and right attentiveness.
SIXTH STEP RIGHT EFFORT WHAT, now, is Right Effort? There are Fou

Efforts: the effortto avoid, the effort to overcome, the effort to develop, and theeffort to maint
What, now, is the effort to avoid? There, the disciple incites hismind to avoid the arising of e
demeritorious things that havenot yet arisen; and he strives, puts forth his energy, strains his
struggles. Thus, when he perceives a form with the eye, a sound with the ear,an odor with t
with the tongue, a contact with thebody, or an object with the mind, he neither adheres to the
its parts. And he strives to ward off that through which evil anddemeritorious things, greed a
would arise, if he remainedwith unguarded senses; and he watches over his senses, restrai
Possessed of this noble "Control over the Senses," he experiencesinwardly a feeling of joy,
evil thing can enter. This iscalled the effort to avoid. What, now, is the effort to Overcome? T
disciple inciteshis mind to overcome the evil, demeritorious things that havealready arisen; a
puts forth his energy, strains hismind and struggles. He does not retain any thought of sens
ill-will, orgrief, or any other evil and demeritorious states that may havearisen; he abandons
them, destroys them, causes themto disappear. FIVE METHODS OF EXPELLING
whilst regarding a certain object, there arise in thedisciple, on account of it, evil and demerito
thoughtsconnected with greed, anger and delusion, then the disciple should, bymeans of thi
another and wholesome object. Or, he shouldreflect on the misery of these thoughts: "Unwh
arethese thoughts! Blameable are these thoughts! Of painful result arethese thoughts!" Or, h
attention to these thoughts. Or,he should consider the compound nature of these thoughts.
clenched and tongue pressed against the gums, he should, withhis mind, restrain, suppress
thoughts; and in doingso, these evil and demeritorious thoughts of greed, anger and delusio
and disappear; and the mind will inwardly become settledand calm, composed and concentr
the effort to overcome. What, now, is the effort to Develop? There the disciple inciteshis will
meritorious conditions that have not yet arisen;and he strives, puts forth his energy, strains h
struggles. Thus he develops the "Elements of Enlightenment," bent onsolitude, on detachm
and ending in deliverance,namely: Attentiveness, Investigation of the Law, Energy, Rapture,
Concentration, and Equanimity. This is called theeffort to develop. What, now, is the effort t
There, the disciple inciteshis will to maintain the meritorious conditions that have alreadyaris
to let them disappear, but to bring them to growth, tomaturity and to the full perfection of dev
he strives,puts forth his energy, strains his mind and struggles. Thus, for example, he keeps
mind a favorable object ofconcentration that has arisen, as the mental image of a skeleton,
infested by worms, of a corpse blue-black in color, of afestering corpse, of a corpse riddled
a corpseswollen up. This is called the effort to maintain. Truly, the disciple who is possesse
and has penetrated theTeaching of the Master, he is filled with the thought: "May ratherskin,
bones wither away, may the flesh and blood of my bodydry up: I shall not give up my efforts
notattained whatever is attainable by manly perseverance, energy andendeavor!" This is ca
effort. The effort of Avoiding, Overcoming, Of Developing and Maintaining:
These four great efforts have been shown By him, the scion of the sun. And he w
clings to them, May put an end to all the pain. SEVENTH STEP

RIGHT ATTENTIVENESS WHAT, now, is Right Attentiveness? The only way tha
theattainment of purity, to the overcoming of sorrow and lamentation,to the end of pain and
entering upon the right pathand the realization of Nirvana, is the "Four Fundamentals ofAtte
which are these four? In them, the disciple dwellsin contemplation of the Body, in contempla
incontemplation of the Mind, in contemplation of the Mind-objects,ardent, clearly conscious
after putting away worldlygreed and grief. CONTEMPLATION OF THE BODY
the disciple dwell in contemplation of the body?There, the disciple retires to the forest, to the
tree, orto a solitary place, sits himself down, with legs crossed, body erect,and with attentive
before him. With attentive mind he breathes in, with attentive mind hebreathes out. When m
inhalation, he knows: "I make along inhalation"; when making a long exhalation, he knows: "
exhalation." when making a short inhalation, he knows: "I makea short inhalation"; when ma
exhalation, he knows: "I makea short exhalation." "Clearly perceiving the entire [breath]-bod
breathe in": thus he trains himself; "clearly perceiving theentire [breath]-body, I will breathe
he trains himself."Calming this bodily function, I will breathe n": thus he trainshimself; "calmi
bodily function, I will breathe out": thus hetrains himself. Thus he dwells in contemplation of
either with regard tohis own person, or to other persons, or to both. He beholds how thebody
how it passes away; beholds the arising andpassing away of the body. "A body is there- "A
but no living being, no individual, no woman, no man, no self, and nothing that belongs to
a person, nor anything belonging to a person"-this clear consciousness is present in him,
knowledgeand mindfulness, and he lives independent, unattached to anything inthe world. T
disciple dwell in contemplation of the body. And further, whilst going, standing, sitting, or lyi
thedisciple understands the expressions: "I go"; "I stand"; "I sit"; "Ilie down"; he understands
position of the body. [The disciple understands that it is not a being, a real Ego, thatgoes, s
but that it is by a mere figure of speech that onesays: "I go," "I stand," and so forth.] And fur
disciple is clearly conscious in his going andcoming; clearly conscious in looking forward an
clearlyconscious in bending and stretching; clearly conscious in eating,drinking, chewing, an
clearly conscious in dischargingexcrement and urine; clearly conscious in walking, standing,
asleep and awakening; clearly conscious in speakingand in keeping silent. "In all the discipl
is clearly conscious: of hisintention, of his advantage, of his duty, of the reality." And further
disciple contemplates this body from the sole ofthe foot upward, and from the top of the hair
a skinstretched over it, and filled with manifold impurities: "This bodyconsists of hairs, nails,
skin, flesh, sinews, bones, marrow,kidneys, heart, liver, diaphragm, spleen, lungs, intestines
bowels,stomach, and excrement; of bile, phlegm, pus, blood, sweat, lymph,tears, semen, sp
oil of the joints, and urine." Just as if there were a sack, with openings at both ends, filledwi
kinds of grain-with paddy, beans, sesamum and husked rice-anda man not blind opened it a
contents, thus: "That ispaddy, these are beans, this is sesamum, this is husked rice": just so
disciple investigate this body. And further, the disciple contemplates this body with regard to
elements: "This body consists of the solid element, the liquidelement, the heating element a

element." Just as askilled butcher or butcher's apprentice, who has slaughtered a cow andd
separate portions, should sit down at the junctionof four highroads: just so does the disciple
this bodywith regard to the elements. And further, just as if the disciple should see a corpse
intothe burial-ground, one, two, or three days dead, swollen-up,blue-black in color, full of co
draws the conclusion asto his own body: "This my body also has this nature, has this destin
escape it." And further, just as if the disciple should seea corpse thrown into the burial-grou
crows, hawks orvultures, by dogs or jackals, or gnawed by all kinds of worms-he drawsthe c
his own body: "This my body also has this nature,has this destiny, and cannot escape it." A
as if the disciple should see a corpse thrown intothe burial-ground, a framework of bones, fl
it,bespattered with blood, held together by the sinews; a framework ofbones, stripped of fles
with blood, held together by thesinews; a framework of bones, without flesh and blood, but s
together by the sinews; bones, disconnected and scattered inall directions, here a bone of t
bone of the foot,there a shin bone, there a thigh bone, there the pelvis, there thespine, there
draws the conclusion as to his own body:"This my body also has this nature, has this destin
cannotescape it." And further, just as if the disciple should see bones lying in theburial grou
bleached and resembling shells; bones heapedtogether, after the lapse of years; bones wea
todust;-he draws the conclusion as to his own body: "This my body alsohas this nature, has
cannot escape it " Thus he dwells in contemplation of the body, either with regard tohis ow
other persons, or to both. He beholds how thebody arises; beholds how it passes away; beh
andpassing of the body. "A body is there" this clear consciousness ispresent in him, becaus
knowledge and mindfulness; and he livesindependent, unattached to anything in the world.
thedisciple dwell in contemplation of the body. THE TEN BLESSINGS Once
contemplation of the body is practiced, developed, oftenrepeated, has become one's habit,
is firmlyestablished, strengthened and well perfected, one may expect tenblessings: Over D
Discontent one has mastery; one does not allowhimself to be overcome by discontent; one s
as itarises. One conquers Fear and Anxiety; one does not allow himself tobe overcome by f
one subdues them, as soon as theyarise. One endures cold and heat, hunger and thirst, wi
by gadflies, mosquitoes and reptiles; patiently one endureswicked and malicious speech, as
pains, that befall one,though they be piercing, sharp, bitter, unpleasant, disagreeable andda
life. The four "Trances," the mind bestowing happinesseven here: these one may enjoy at w
difficulty, withouteffort. One may enjoy the different "Magical Powers." With the "HeavenlyE
purified, the super-human, one may hear both kinds ofsounds, the heavenly and the earthly,
the near. Withthe mind one may obtain "Insight into the Hearts of Other Beings ofother pers
obtain "Remembrance of many Previous Births."With the "Heavenly Eye," the purified, the s
seebeings vanish and reappear, the base and the noble, the beautifuland the ugly, the happ
unfortunate; one may perceive howbeings are reborn according to their deeds. One may, t
"Cessation of Passions," come to know foroneself, even in this life, the stainless deliverance
thedeliverance through wisdom. CONTEMPLATION OF THE FEELINGS But h

disciple dwell in contemplation of the feelings? In experiencing feelings, the disciple knows:
indifferentagreeable feeling," or "I have a disagreeable feeling," or "I havean indifferent feeli
have a worldly agreeable feeling," or"I have an unworldly agreeable feeling," or "I have a
worldlydisagreeable feeling," or "I have an unworldly disagreeablefeeling," or "I have a world
feeling," or have anunworldly indifferent feeling. Thus he dwells in contemplation of the feeli
withregard to his own person, or to other persons, or to both. Hebeholds how the feelings ar
they pass away; beholdsthe arising and passing away of the feelings. "Feelings are there":th
consciousness is present in him, because of his knowledgeand mindfulness; and he lives in
unattached to anything inthe world. Thus does the disciple dwell in contemplation of thefeeli
disciple understands that the expression "I feel" has novalidity except as an expression of co
understandsthat, in the absolute sense, there are only feelings, and that thereis no Ego, no
experience of the feelings.] CONTEMPLATION OF THE MIND But how does t
dwell in contemplation of the mind? Thedisciple knows the greedy mind as greedy, and the
asnot greedy; knows the angry mind as angry, and the not angry mind asnot angry; knows t
deluded, and the undeluded mindas undeluded. He knows the cramped mind as cramped, a
scattered; knows the developed mind as developed,and the undeveloped mind as undevelo
surpassable mind assurpassable, and the unsurpassable mind as unsurpassable; knows the
concentrated, and the unconcentrated mind asunconcentrated; knows the freed mind as free
mind asunfreed. ["Mind" is here used as a collective for the moments ofconsciousness. Bein
consciousness, it should not betranslated by "thought." "Thought" and "thinking" correspond
so-called "verbal operations of the mind"; they are not, likeconsciousness, of primary, but of
nature, and are entirelyabsent in all sensuous consciousness, as well as in the second,third
Trances. (See eighth step).] Thus he dwells in contemplation of the mind, either with regard
person, or to other persons, or to both. He beholds howconsciousness arises; beholds how
beholds thearising and passing away of consciousness. "Mind is there"; this clearconsciousn
him, because of his knowledge andmindfulness; and he lives independent, unattached to an
Thus does the disciple dwell in contemplation of the mind. CONTEMPLATION OF P
(Mind-objects) But how does the disciple dwell in contemplation of the phenomena?First, th
dwells in contemplation of the phenomen, of the"Five Hindrances." He knows when there is
me is lust"; knows whenthere is "Anger" in him: "In me is anger"; knows when there is "Torpo
in him: "In me is torpor and drowsiness"; knows whenthere is "Restlessness and Mental Wo
isrestlessness and mental worry"; knows when there are "Doubts" inhim: "In me are doubts."
these hindrances are not inhim: "In me these hindrances are not." He knows how they come
once arisen, they are overcome; knows how, onceovercome, they do not rise again in the fu
example, Lust arises through unwise thinking on the agreeableand delightful. it may be supp
following six methods:fixing the mind upon an idea that arouses disgust; contemplation ofthe
of the body; controlling one's six senses;moderation in eating; friendship with wise and good
rightinstruction. Lust is forever extinguished upon entrance intoAnagamiship; Restlessness i

by reaching Arahatship;Mental Worry, by reaching Sotapanship.] And further: the disciple d
contemplation of thephenomena, of the five Groups of Existence. He knows what Corporeal
how it passes away; knows what Feeling is, how itarises, how it away; knows what Percepti
arises, how itpasses away; knows what the Mental Formations are, how they arise, howthey
what Consciousness is, how it arises, how itpasses away. And further: the disciple dwells in
of the phenomenaof the six Subjective-Objective Sense-Bases. He knows eye and visualobj
nose and odors, tongue and tastes, body andtouches, mind and mind objects; and the fetter
independence on them, he also knows. He knows how the fetter comes toarise, knows how
overcome, and how the abandonedfetter does not rise again in future. And further: the disci
contemplation of the phenomenaof the seven Elements of Enlightenment. The disciple know
Attentiveness in him; when there is Investigation of theLaw in him; when there is Energy in h
is Enthusiasm inhim; when there is Tranquility in him; when there is Concentrationin him; wh
Equanimity in him. He knows when it is not inhim, knows how it comes to arise, and how it is
developed. And further: the disciple dwells in contemplation of the phenomenaof the Four N
knows according to reality, whatSuffering is; knows according to reality, what the Origin of S
knows according to reality, what the Extinction of Suffering is;knows according to reality, wh
that leads to theExtinction of Suffering. Thus he dwells in contemplation of the phenomena,
regardto his own person, or to other persons, or to both. He beholds how thephenomena ari
they pass away; beholds the arising andpassing away of the phenomena. "Phenomena are
consciousnessis present in him because of his knowledge and mindfulness; and helives ind
to anything in the world. Thus doesthe disciple dwell in contemplation of the phenomena. Th
leads to the attainment of purity, to theovercoming of sorrow and lamentation, to the end of p
tothe entering upon the right path, and the realization of Nirvana, isthese four fundamentals
attentiveness. NIRVANA THROUGH WATCHING OVER BREATHING "Watching
practiced and developed, bringsthe four Fundamentals of Attentiveness to perfection; the fou
attentiveness, practiced and developed bring the sevenElements of Enlightenment to perfec
elements ofenlightenment, practiced and developed, bring Wisdom and Deliveranceto perfe
Watching over In-and Out-breathing, practiced anddeveloped, bring the four Fundamentals
perfection? I. Whenever the disciple is conscious in making a long inhalation orexhalation,
short inhalation or exhalation, or istraining himself to inhale or exhale whilst feeling the
whole[breath]-body, or whilst calming down this bodily function-at sucha time the disciple is
"contemplation of the body," ofenergy, clearly conscious, attentive, after subduing worldly gr
For, inhalation and exhalation I call one amongst the corporealphenomena. II. Whenever th
training himself to inhale or exhalewhilst feeling rapture, or joy, or the mental functions, or
whilstcalming down the mental functions-at such a time he is dwelling in"contemplation of th
full of energy, clearly conscious,attentive, after subduing worldly greed and grief. For, the ful
of in-and outbreathing I call one amongst the feelings. III. Whenever the disciple is training
inhale or exhalewhilst feeling the mind, or whilst gladdening the mind or whilstconcentrating

whilst setting the mind free-at such a timehe is dwelling in "contemplation of the mind," full o
clearlyconscious, attentive, after subduing worldly greed and grief. For,without attentiveness
consciousness, I say, there is noWatching over in-and Out-breathing. IV. Whenever the dis
himself to inhale or exhalewhilst contemplating impermanence, or the fading away of passio
or detachment at such a time he is dwelling in"contemplation of the phenomena," full of ene
conscious,attentive, after subduing worldly greed and grief. Watching over In-and Out-breat
practiced and developed,brings the four Fundamentals of Attentiveness to perfection. But h
Fundamentals of Attentiveness, practiced anddeveloped, bring the seven Elements of Enligh
fullperfection? Whenever the disciple is dwelling in contemplation of body, feeling,mind and
strenuous, clearly conscious, attentive, aftersubduing worldly greed and grief-at such a time
attentiveness isundisturbed; and whenever his attentiveness is present andundisturbed, at s
gained and is developing theElement of Enlightenment "Attentiveness"; and thus this eleme
reaches fullest perfection. And whenever, whilst dwelling with attentive mind, he wiselyinves
examines and thinks over the Law-at such a time he hasgained and is developing the Eleme
"Investigationof the Law"; and thus this element of enlightenment reaches fullestperfection.
whilst wisely investigating, examining and thinkingover the law, his energy is firm and unsha
time he hasgained and is developing the Element of Enlightenment "Energy"; andthus this e
enlightenment reaches fullest perfection. And whenever in him, whilst firm in energy, arises
supersensuousrapture-at such a time he has gained and is developing the Elementof Enligh
and thus this element of enlightenmentreaches fullest perfection. And whenever, whilst enra
his spiritual frame and hismind become tranquil-at such a time he has gained and is develop
Enlightenment "Tranquility"; and thus this element ofenlightenment reaches fullest perfectio
whenever, whilst being tranquilized in his spiritual frame andhappy, his mind becomes conc
time he has gainedand is developing the Element of Enlightenment "Concentration; andthus
enlightenment reaches fullest perfection. And whenever he thoroughly looks with indifferen
mindthus concentrated-at such a time he has gained and is developing theElement of Enligh
"Equanimity." The four fundamentals of attentiveness, thus practiced anddeveloped, bring t
of enlightenment to fullperfection. But how do the seven elements of enlightenment, practic
anddeveloped, bring Wisdom and Deliverance to full perfection? There, the disciple is deve
elements of enlightenment:Attentiveness, Investigation of the Law, Energy, Rapture,
Tranquility,Concentration and Equanimity, bent on detachment, on absence ofdesire, on ext
renunciation. Thus practiced and developed, do the seven elements of enlightenmentbring
deliverance to full perfection. Just as the elephant hunter drives a huge stake into the grou
the wild elephant to it by the neck, in order to driveout of him his wonted forest ways and wi
forest unruliness,obstinacy and violence, and to accustom him to the environment ofthe villa
him such good behavior as is requiredamongst men: in like manner also has the noble disci
firmly to these four fundamentals of attentiveness, so that hemay drive out of himself his wo
ways and wishes, hiswonted worldly unruliness, obstinacy and violence, and win to theTrue,

Nirvana. EIGHTH STEP RIGHT CONCENTRATION WHA
is Right Concentration? Fixing the mind to a singleobject ("One-pointedness of mind"): this
concentration. The four Fundamentals of Attentiveness (seventh step): these arethe objec
concentration. The four Great Efforts (sixth step): these are the requisitesfor concentration
practicing, developing and cultivating of these things: thisis the "Development" of concentrat
Concentration has two degrees of development: 1."Neighborhood-Concentration," which ap
trance,without however attaining it; 2. "Attainment Concentration," whichis the concentration
four trances. The attainment ofthe trances, however, is not a requisite for the realization of t
Ultramundane Paths of Holiness; and neitherNeighborhood-Concentration nor Attainment-C
inany way possesses the power of conferring entry into the FourUltramundane Paths; hence
no power to freeoneself permanently from evil things. The realization of the FourUltramunda
possible only at the moment of insight intothe impermanency, miserable nature, and impers
phenomenalprocess of existence. This insight is attainable only duringNeighborhood-Conce
Attainment-Concentration. He who has realized one or other of the Four Ultramundane Pat
having attained the Trances, is called a "Dry-visionedOne," or one whose passions are "drie
He, however,who after cultivating the Trances has reached one of theUltramundane Paths,
has taken tranquility as hisvehicle."] THE FOUR TRANCES Detached from
objects, detached from unwholesome things, thedisciple enters into the first trance, which is
"VerbalThough," and "Rumination," is born of "Detachment," and filled with"Rapture," and "H
first trance is free from five things, and five things arepresent. When the disciple enters the f
there havevanished [the 5 Hindrances]: Lust, Ill-will, Torpor and Dullness,Restlessness and
Doubts; and there are present: VerbalThought, Rumination, Rapture, Happiness, and Conce
further: after the subsiding of verbal thought and rumination,and by the gaining of inward tra
oneness of mind, heenters into a state free from verbal thought and rumination, thesecond t
born of Concentration, and filled with Raptureand Happiness. And further: after the fading a
he dwells inequanimity, attentive, clearly conscious; and he experiences in hisperson that fe
the Noble Ones say: "Happy lives the manof equanimity and attentive mind"-thus he enters
And further: after the giving up of pleasure and pain, and throughthe disappearance of previ
grief, he enters into a statebeyond pleasure and pain, into the fourth trance, which is purified
byequanimity and attentiveness. [The four Trances may be obtained by means of Watching
In-andOut-breathing, as well as through the fourth sublime meditation, the"Meditation of Equ
others. The three other Sublime Meditations of "Loving Kindness,""Compassion", and "Sy
lead to the attainment ofthe first three Trances. The "Cemetery Meditations," as well as then
Loathsomeness," will produce only the First Trance. The "Analysis of the Body," and the Co
Buddha, theLaw, the Holy Brotherhood, Morality, etc., will only produceNeighborhood-Conce
Develop your concentration: for he who has concentration understandsthings according to t
what are these things? Thearising and passing away of corporeality, of feeling, perception,m
and consciousness. Thus, these five Groups of Existence must be wisely penetrated;Delusi

be wisely abandoned; Tranquility and Insightmust be wisely developed. This is the Middle P
Perfect One has discovered,which makes one both to see and to know, and which leads to p
to enlightenment, to Nirvana. And following upon this path, you will put an end to suffering.
DEVELOPMENT OF THE EIGHTFOLD PATH IN THE DISCIPLE CONFIDENCE AN
SUPPOSE a householder, or his son, or someone reborn in anyfamily, hears the law; and a
he is filled withconfidence in the Perfect One. And filled with this confidence, hethinks: "Full
hindrances is household life, a refuse heap; butpilgrim life is like the open air. Not easy is it,
lives athome, to fulfill in all points the rules of the holy life. How, if nowI were to cut off hair a
beard, put on the yellow robe and goforth from home to the homeless life?" And in a short ti
up his more or less extensive possessions, having forsaken asmaller or larger circle of relati
off hair and beard,puts on the yellow robe, and goes forth from home to the homelesslife.
MORALITY (3rd, 4th, 5th Step) Having thus left the world, he fulfills the rules of the monks
the killing of living beings and abstains from it. Withoutstick or sword, conscientious, full of s
is anxious for thewelfare of all living beings.-He avoids stealing, and abstains fromtaking wh
given to him. Only what is given to him he takes,waiting till it is given; and he lives with a hea
andpure.-He avoids unchastity, living chaste, resigned, and keeping alooffrom sexual interco
way.-He avoids lying andabstains from it. He speaks the truth, is devoted to the truth,reliable
confidence, is not a deceiver of men.-He avoidstale-bearing and abstains from it. What he h
does notrepeat there, so as to cause dissension there; and what he has heardthere, he does
so as to cause dissension here. Thushe unites those that are divided, and those that are uni
heencourages; concord gladdens him, he delights and rejoices in concord,and it is concord
his words.-He avoids harshlanguage and abstains from it. He speaks such words as are ger
ear, loving, going to the heart, courteous and dear,and agreeable to many.- He avoids vain t
from it. Hespeaks at the right time, in accordance with facts, speaks what isuseful, speaks a
and the disciple; his speech is like atreasure, at the right moment accompanied by argumen
full of sense. He keeps aloof from dance, song, music and the visiting of shows;rejects flow
ointments, as well as every kind ofadornment and embellishment. High and gorgeous beds
and silver he does not accept. Raw corn and meat he does notaccept. Women and girls he
owns no male and femaleslaves, owns no goats, sheep, fowls, pigs, elephants, cows orhors
goods. He does not go on errands and do the dutiesof a messenger. He keeps aloof from bu
things. Hehas nothing to do with false measures, metals and weights. He avoidsthe crooked
deception and fraud. He keeps alooffrom stabbing, beating, chaining, attacking, plundering a
He contents himself with the robe that protects his body, and withthe alms with which he kee
Wherever he goes, he isprovided with these two things; just as a winged bird, in flying,carrie
along with him. By fulfilling this noble Domain ofMorality he feels in his heart an irreproachab
happiness. CONTROL OF THE SENSES (6th Step) Now, in perceiving a form w
sound with the ear- anodor with the nose- a taste with the tongue- a touch with the body- an
mind, he sticks neither to the whole, nor to itsdetails. And he tries to ward off that which, by

unguarded inhis senses, might give rise to evil and unwholesome states, to greedand sorrov
his senses, keep his senses under control.By practicing this noble "Control of the Senses" h
heartan unblemished happiness. ATTENTIVENESS AND CLEAR CONSCIOUSNESS
conscious is he in his going and coming; clearly consciousin looking forward and backward;
in bending andstretching his body; clearly conscious in eating, drinking, chewingand tasting;
conscious in discharging excrement and urine;clearly conscious in walking, standing, sitting,
andawakening; clearly conscious in speaking and keeping silent. Now, being equipped with
Morality, equipped with thisnoble Control of the Senses, and filled with this noble "Attentiven
Consciousness, he chooses a secluded dwelling in the forest,at the foot of a tree, on a mour
in a rock cave, on aburial ground, on a woody table-land, in the open air, or on a heap ofstra
returned from his alms-round, after the meal, he sitshimself down with legs crossed, body er
attentiveness fixedbefore him. ABSENCE OF THE FIVE HINDRANCES He has
he dwells with a heart free from lust; fromlust he cleanses his heart. He has cast away Ill-wi
with a heart free fromill-will; cherishing love and compassion toward all living beings,he clea
heart from ill-will. He has cast away Torpor and Dullness; he dwells free from torpor anddull
the light, with watchful mind, with clearconsciousness, he cleanses his mind from torpor and
has cast away Restlessness and Mental Worry; dwelling with mindundisturbed, with heart fu
cleanses his mind fromrestlessness and mental worry. He has cast away Doubt; dwelling fr
of confidencein the good, he cleanses his heart from doubt. THE TRANCES (
He has put aside these five Hindrances and come to know theparalyzing corruptions of the
sensualimpressions, far from unwholesome things, he enters into the FourTrances.
INSIGHT (1st Step) But whatsoever there is of feeling, perception, mental formation, orcon
these phenomena he regards as "impermanent,""subject to pain," as infirm, as an ulcer, a th
aburden, an enemy, a disturbance, as empty and "void of an Ego"; andturning away from the
directs his mind towards theabiding, thus: "This, verily, is the Peace, this is the Highest,nam
of all formations, the forsaking of every substratum ofrebirth, the fading away of craving; det
extinction: Nirvana."And in this state he reaches the "Cessation of Passions."
NIRVANA And his heart becomes free from sensual passion, free from thepassion for exist
the passion of ignorance. "Freed amI!": this knowledge arises in the liberated one; and he kn
is rebirth, fulfilled the Holy Life; what was to be done,has been done; naught remains more f
do." Forever am I liberated, This is the last time that I'm born,
No new existence waits for me. This, verily, is the highest, holiest wisdom: to know that
allsuffering has passed away. This, verily, is the highest, holiest peace: appeasement of gre
delusion. THE SILENT THINKER "I am" is a vain thought; "I am not" a vain
thought; "I shall be" isa vain thought; "I shall not be" is a vain thought. Vain thoughtsare a sic
ulcer, a thorn. But after overcoming all vainthoughts, one is called silent thinker." And the thi
SilentOne, does no more arise, no more pass away, no more tremble, no moredesire. For th
him that he should arise again. And ashe arises no more, how should he grow old again? An

nomore old, how should he die again? And as he dies no more, howshould he tremble? And
more, how should he havedesire?

THE TRUE GOAL

Hence, the purpose o
Life does not consist in acquiringalms, honor, or fame, nor in gaining morality, concentration
knowledge. That unshakable deliverance of the heart: that,verily, is the object of the Holy Lif
essence, that isits goal. And those, who formerly, in the past, were Holy and EnlightenedOn
Blessed Ones also have pointed out to their disciples thisself-same goal, as has been pointe
disciples. Andthose, who afterwards, in the future, will be Holy and EnlightenedOnes, those
also will point out to their disciples thisself-same goal, as has been pointed out by me to my
However, Disciples, it may be that (after my passing away) youmight think: "Gone is the do
Master. We have no Mastermore." But you should not think; for the Law and the Discipline, w
you, Will, after my death, be your master. The Law be your light, The L
be your refuge! Do not look for any other refuge! Disciples, the doctrines, which I
advised you to penetrate, youshould well preserve, well guard, so that this Holy Life may tak
continue for ages, for the weal and welfare of themany, as a consolation to the world, for the
weal andwelfare of heavenly beings and men.

THE END

GOING AGAINST THE FLOW

four talks by
Upasika Kee Nanayon (K. Khao-suan-luang)

Translated from the Thai
by Thanissaro Bhikkhu

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From the book
"An Unentangled Knowing: The Teachings of a Thai Buddhist Lay Woman"
Published in 1995 by
Dhamma Dana Publications
c/o Barre Center for Buddhist Studies
149 Lockwood Road
Barre, MA 01005 USA

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DharmaNet Edition 1995

This electronic edition is offered for free distribution
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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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Mindfulness like the Pilings of a Dam

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November 6, 1970

Discussing the practice is more useful than discussing anything else because it gives rise to insight. If we follow the practice step by step we can //read// ourselves, continually deciphering things within us. As you read yourself through probing and investigating the harm and suffering caused by defilement, craving, and attachment, there will be times when you come to true knowledge, enabling you to grow dispassionate and let go. The mind will then immediately grow still, with none of the mental concoctions that used to have the run of the place through your lack of self-investigation.

The principles of self-investigation are our most important tools. We have to make a concerted effort to master them at all times, with special emphasis on using mindfulness to focus on the mind and bring it to centered concentration. If we don't focus on keeping the mind centered or neutral as its basic stance, it will wander off in various ways in pursuit of preoccupations or sensory contacts, giving rise to
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turmoil and restlessness. But when we practice restraint over the sensory doors by maintaining continuous mindfulness in the heart, it's like driving in the pilings for a dam. If you've ever seen the pilings for a dam, you'll know that they're driven deep, deep into the ground so that they're absolutely firm and immovable. But if you drive them into mud, they're easily swayed by the slightest contact. This should give us an idea of how firm our mindfulness should be in supervising the mind to make it stable, able to withstand sensory contact without liking or disliking its objects.

The firmness of your mindfulness is something you have to maintain continuously in your every activity, with every in-and-out breath. The mind will stop being scattered in search for preoccupations. If you don't manage this, then the mind will get stirred up whenever there's sensory contact, like a rudderless ship going wherever the wind and waves will take it. This is why you need mindfulness to guard the mind at every moment. If you can make mindfulness constant, in every activity, the mind will be continuously neutral, ready to probe and investigate for insight.

As a first step in driving in the pilings for our dam -- in other words, in making mindfulness firm -- we have to focus on neutrality as our basic stance. There's nothing you have to think about. Simply make the mind solid in its neutrality. If you can do this continuously, that's when you'll have a true standard for your investigation, because the mind will have gathered into concentration. But this concentration is something you have to watch over carefully to make sure it's not just oblivious indifference. Make the mind firmly established and centered so that it doesn't get absentminded or distracted as you sit in meditation. Sit straight, maintain steady mindfulness, and there's nothing else you have to do. Keep the mind firm and neutral, not thinking of anything at all. Make sure this stability stays continuous. When anything pops up, no matter how, keep the mind neutral. For example, if there's a feeling of pleasure or pain, don't focus on the feeling. Simply focus on the stability of the mind -- and there will be a sense of neutrality in that stability.

If you're careful not to let the mind get absentminded or

distracted, its concentration will become continuous. For example, if you're going to sit for an hour of meditation, focus on centering the mind like this for the first half hour and then make sure it doesn't wander off anywhere until the hour is up. If you change positions, it's simply an outer change in the body, while the mind is still firmly centered and neutral each moment you're standing, sitting, lying down, or whatever.

Mindfulness is the key factor in all of this, keeping the mind from concocting thoughts or labeling things. //Everything has to stop//. Keep this foundation snug and stable with every in-and-out breath. Then you can relax your focus on the breath, while keeping the mind in the same state of neutrality. Relax your heavy focus so that it feels just right with the breath. The mind will be able to stay in this state for the entire hour, free from any thoughts that might wander off the path. Then keep an eye out to see that no matter what you do or say, the mind stays solidly in its normal state of inward knowing.

If the mind is stable within itself, you're protected on all sides. When sensory contacts come, you stay focused on being aware of your mental stability. Even if there are any momentary slips in your mindfulness, you get right back to the stability of the mind. Other than that, there's nothing you have to do. The mind will let go without you're having to do anything else. The way you used to like this, hate that, turn left here, turn right there, won't be able to happen. The mind will stay neutral, equanimous, just right. If mindfulness lapses, you get right back to your focus, recognizing when the mind is centered and neutral toward its objects and then keeping it that way.

The pilings for the dam of mindfulness have to be driven in so that they're solid and secure with your every activity. Keep working at this no matter what you're doing. If you can train the mind so that stability is its basic stance, it won't get into mischief. It won't cause you any trouble. It won't concoct thoughts. It will be quiet. Once it's quiet and centered, it'll grow more refined and probe in to penetrate within itself, to know its own state of concentration from within.

As for sensory contacts, those are things outside -- appearing only to disappear -- so it's not interested. This can make cravings disband. Even when we change positions as pains arise in the body, the mind in that moment is stable, focused not on the pains but on its own stability. When you change positions, there will be physical and mental reactions as the circulation improves and pleasant feelings arise in place of the pains, but the mind won't get snagged on either the pleasure or the pain. It will simply stay stable: centered and firm in its neutrality. This stability can easily help you abandon the cravings that lie latent in connection with all feelings. But if you don't keep the mind centered in advance like this, craving will create issues, provoking the mind into a turmoil, wanting to change things so as to get this or that kind of happiness.

If we practice in this way repeatedly, hammering at this point over and over again, it's like driving pilings into the ground. The deeper we can drive them, the more immovable they'll be. That's when you'll be able to withstand sensory contacts. Otherwise, the mind will start boiling over with its thought concoctions in pursuit of sights, sounds, smells, tastes, and tactile sensations. Sometimes it keeps concocting the same old senseless issues over and over again. This is because the pilings of mindfulness aren't yet firmly in place. The way we've been stumbling through life is due to the fact that we haven't really practiced to the point where mindfulness is continuous enough to make the mind firmly centered and neutral. So we have to make our dam of mindfulness solid and secure.

This centeredness of mind is something we should develop with every activity, with every in-and-out breath. This way we'll be able to see through our illusions, all the way into the truths of inconstancy and not-self. Otherwise, the mind will go straying off here and there like a mischievous monkey -- yet even monkeys can be caught and trained to perform tricks. In the same way, the mind is something that can be trained, but if you don't tie it to the post of mindfulness and give it a taste of the stick, it'll be very hard to tame.

When training the mind, you shouldn't force it too much, nor can you simply let it go its habitual ways. You have to test yourself to see what gets results. If you don't get your mindfulness focused, it'll quickly go running out after preoccupations or easily waver under the impact of its objects. When people let their minds simply drift along with the flow of things, it's because they haven't established mindfulness as a solid stance. When this is the case, they can't stop. They can't grow still. They can't be free. This is why we have to start out by driving in the pilings for our dam so that they're good and solid, keeping the mind stable and centered whether we're sitting, standing, walking, or lying down. This stability will then be able to withstand everything. Your mindfulness will stay with its foundation, just like a monkey tied to a post: It can't run off or get into mischief. It can only circle the post to which its leash is tied.

Keep training the mind until it's tame enough to settle down and investigate things, for if it's still scattered about, it's of no use at all. You have to train it until it's familiar with what inner stability is like, for your own instability and lack of commitment in training it is what allows it to get all entangled with thought-concoctions, with things that arise and then pass away. You have to get it to stop. Why is it so mischievous? Why is it so scattered? Why does it keep wandering off? Get in under control! Get it to stop, to settle down and grow centered!

At this stage you all have practiced enough to gain at least a taste of centered concentration. The next step is to use mindfulness to maintain it in your every activity, so that even if there are any distractions, they last only for a moment and don't turn into long issues. Keep driving in the pilings until they're solid every time there's an impact from external objects, or so that the mental concoctions that go straying out from within are all brought to stillness in every way.

This training isn't really all that hard. The important point is that, whichever of the many meditation subjects you choose, you stay mindful and aware of the mind state that's centered and neutral. If,

when the mind goes straying out after objects, you keep bringing it back to its centeredness over and over again, the mind will eventually be able to stay firmly in its stance. In other words, its mindfulness will become constant, ready to probe and investigate, //because when the mind really settles down, it gains the power to read the facts within itself clearly//. If it's not centered, it can jumble everything up to fool you, switching from this issue to that, from this role to that; but if it's centered, it can disband everything -- all defilements, cravings, and attachments -- on every side.

So what this practice comes down to is how much effort and persistence you put into getting the mind firmly centered. Once it's firm, then when there arise all the sufferings and defilements that would otherwise get it soiled and worked up, it can withstand them just as the pilings of a dam can withstand windstorms without budging. You have to be clearly aware of this state of mind so that you won't go out liking this or hating that. This state will then become your point of departure for probing and investigating so as to gain the insight that sees clearly all the way through -- but you have to make sure that this centeredness is continuous. Then you won't have to think about anything. Simply look right in, deeply and subtly.

The important point is that you get rid of absentmindedness and distractions. This in itself gets rid of a lot of delusion and ignorance, and leaves no opening for craving to create any issues that will stir up the mind and set it wandering. This is because we've established our stance in advance. Even if we lose our normal balance a little bit, we get right back to focusing on the stability of our concentration. If we keep at this over and over again, the stability of the mind with its continuous mindfulness will enable us to probe into the truths of inconstancy, stress, and not-self.

In the beginning, though, you don't have to do any probing. It's better simply to focus on the stability of your stance, for if you start probing when the mind isn't really centered and stable, you'll end up scattered. So focus on making centeredness the basic level of the mind and then start probing in deeper and deeper. This will lead to insights that grow more and more telling and profound, bringing the

mind to a state of freedom within itself, or to a state where it is no longer hassled by defilement.

This in itself will bring about true mastery over the sense doors. At first, when we started out, we weren't able to exercise any real restraint over the eyes and ears, but once the mind becomes firmly centered, then the eyes, ears, nose, tongue, and body are automatically brought under control. If there's no mindfulness and concentration, you can't keep your eyes under control, because the mind will want to use them to look and to see, it will want to use the ears to listen to all kinds of things. So instead of exercising restraint outside, at the senses, we exercise it inside, right at the mind, making the mind firmly centered and neutral at all times. Regardless of whether you're talking or whatever, the mind's focus stays in place. Once you can do this, you'll regard the objects of the senses as meaningless. You won't have to take issue with things, thinking, "This is good, I like it. This is bad, I don't like it. This is pretty; that's ugly." The same holds true with the sounds you hear. You won't take issue with them. You focus instead on the neutral, uninvolved centeredness of the mind. This is the basic foundation for neutrality.

When you can do this, everything becomes neutral. When the eye sees a form, it's neutral. When the ear hears a sound, it's neutral -- the mind is neutral, the sound is neutral, //everything is all neutral// -- because we've closed five of the six sense doors and then settled ourselves in neutrality right at the mind. This takes care of everything. Whatever the eye may see, the ear may hear, the nose may smell, the tongue may taste, or the body may touch, the mind doesn't take issue with anything at all. It stays centered, neutral, and impartial. Take just this much and give it a try.

For the next seven days I want you to make a special point of focusing mindfulness right at the mind, for this is the end of the rainy season, the period when the lotus and water lily bloom after the end of the Rains Retreat. In the Buddha's time he would have the senior monks train the new monks throughout the Rains Retreat and then meet with him when the lotuses bloom. I've mentioned this before and

I want to mention it again as a way of encouraging you to develop a stable foundation for the mind. If its stability is continuous, then it too will have to bloom -- to bloom because it's not burned, disturbed, or provoked by the defilements. So make a special effort during the next seven days to see how you can manage to observe and investigate the centered, neutral state of mind continuously at all times. Of course, if you fall asleep, you fall asleep; but even then, when you lie down to sleep, try to observe how you can keep the mind centered and neutral at all times until you doze off. When you wake up, the movements of the mind will still remain in that centered, neutral state. Give it a try, so that your mind will be able to grow calm and peaceful, disbanding its defilements, cravings, sufferings -- everything. Then notice to see whether or not it's beginning to bloom.

The sense of refreshment bathing the mind that comes as part of the peace of mind undisturbed by defilement will arise of its own accord without your having to do anything aside from keeping the mind stable and centered. This is your guarantee: If the mind is really stable in its concentration, the defilements won't be able to burn it or mess with it. In other words, desire won't be able to provoke it. When concentration is stable, the fires of passion, aversion, and delusion won't be able to burn it. Try to see within yourself how the stability of the mind can withstand these things, disbanding the stress, putting out the flames. But you'll have to be earnest in practicing, in making an effort to keep mindfulness truly continuous. This isn't something to play at. You can't let yourself be weak, for if you're weak you won't be able to withstand anything. You'll simply follow the provocations of defilement and craving.

//The practice is a matter of stopping// so that the mind can settle down and stand fast. It's not a matter of getting into mischief, wandering around to look and listen and get involved in issues. Try to keep the mind stable; in all your activities -- eating, defecating, whatever -- keep the mind centered within. If you know the state of the mind when it's centered, immovable, no longer wavering, no longer weak, then the basic level of the mind will be free and empty -- empty of the things that would burn it, empty because there's no attachment.

This is what enables you to ferret out the stability of the mind at every moment. It protects you from all sorts of things. All attachment to self, "me," and "them" is totally wiped out, cut away. The mind is entirely centered. If you can keep this state stable for the entire seven days, it will enable you to reach insight all on your own.

So I ask each of you to see whether or not you'll be able to make it all the way. Check to see how you're doing each day. And make sure you check things carefully. Don't let yourself be lax, sometimes stable, sometimes not. Get so that the mind is absolutely solid. Don't let yourself be weak. You have to be genuine in what you do if you want to reach the genuine extinguishing of suffering and stress. If you're not genuine, you'll end up letting yourself weaken in the face of the provocation of wanting this or wanting that, doing this or doing that, whatever, in the same way that you've been enslaved to desire, agitated by desire for who knows how long.

Your everyday life is where you can test yourself -- so get back to the battlefield! Take a firm stance in neutrality. Then the objects that come into contact with the mind will be neutral; the mind itself will feel centered in neutrality. There will be nothing to take issue with in terms of good or bad or whatever. Everything will come to a halt in neutrality -- because things in themselves aren't good or bad or self or whatever, simply that the mind has gone and made issues out of them.

So keep looking inward until you see the mind's neutrality and freedom from "self" continuously, and then you'll see how the lotus comes to bloom. If it hasn't bloomed yet, that's because it's withering and dry in the heat of the defilements, cravings, and attachments smoldering in the mind -- things we'll have to learn to ferret out until we can disband them. If we don't, the lotus will wither away, its petals falling to the ground and simply rotting there. So make an effort to keep the lotus of the mind stable until it blooms. Don't wonder about what will happen as it blooms. Just keep it stable and make sure it isn't burned by the defilements.

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The Battle Within

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November 13, 1970

Today we are meeting as usual.

From what I've seen of your reports on your special development of mindfulness to read the facts within yourselves, some of you have really benefited in terms of penetrating in to read what's going on inside, and you've come out with correct understanding. So now I'd like to give you a further piece of advice: In developing mindfulness as a foundation for probing in to know the truth within yourself, you have to apply a level of effort and persistence appropriate to the task. This is because, as we all know, the mind is cloaked in defilements and mental effluents. If we don't train it and force it, it'll turn weak and lax. It won't have any strength. You have to make your persistence more and more constant so that your probing and investigating will be able to see all the way through to clear insight.

Clear insight doesn't come from thinking and speculating. It comes from investigating the mind while it's gathered into an adequate level of calm and stability. You look deeply into every aspect of the mind when it's neutral and calm, free from thought-formations or likes and dislikes for its preoccupations. You have to work at maintaining this state and at the same time probe deeply into it, because superficial knowledge isn't true knowledge. As long as you haven't probed deeply into the mind, you don't really know anything. The mind is simply calm on an external level, and your reading of the aspects of the
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wanderings of the mind under the influence of defilement, craving, and attachment isn't yet clear.

So you have to try to peer into yourself until you reach a level of awareness that can maintain its balance and let you contemplate your way to sharper understanding. If you don't contemplate so as to give rise to true knowledge, your mindfulness will stay just on the surface.

The same principle holds with contemplating the body. You have to probe deeply into the ways in which the body is repulsive and composed of physical elements. This is what it means to //read// the body so as to understand it, so that you can explore yourself in all your activities. This way you prevent your mind from straying off the path and keep it focused on seeing how it can burn away the defilements as they arise -- which is very delicate work.

Being uncomplacent, not letting yourself get distracted by outside things, is what will make the practice go smoothly. It will enable you to examine the germs in the mind in a skillful way so that you can eliminate the subtlest ones: ignorance and delusion. Normally, we aren't fully aware of even the blatant germs, but now that the blatant ones are inactivated because of the mind's solid focus, we can look into the more profound areas to catch sight of the deceits of craving and defilements in whatever way they move into action. We watch them, know them, and are in a position to abandon them as soon as they wander off in search of sights, sounds, smells, and delicious flavors. Whether they're looking for good physical flavors -- bodily pleasure -- or good mental flavors, we have to know them from all sides, even though they're not easy to know because of all the many desires we feel for physical pleasure. And on top of that, there are the desires for happiness embued with pleasurable feelings, perceptions that carry pleasurable feelings, thought-formations that carry pleasurable feelings, and consciousness that carries pleasurable feelings. All of these are nothing but desires for illusions, for things that deceive us into getting engrossed and distracted. As a result, it isn't easy for us to understand much of anything at all.

These are subtle matters and they all come under the term, "sensual craving" -- the desire, lust, and love that provoke the mind into wandering out in search of the enjoyment it remembers from past sights, sounds, smells, tastes, and tactile sensations. Even though these things may have happened long ago, our perceptions bring them back to deceive us with ideas of their being good or bad. Once we latch onto them, they make the mind unsettled and defiled.

So it isn't easy to examine and understand all the various germs within the mind. The external things we're able to know and let go of are only the minor players. The important ones have gathered together to take charge in the mind and won't budge no matter how you try to chase them out. They're stubborn and determined to stay in charge. If you take them on when your mindfulness and discernment aren't equal to the fight, you'll end up losing your inner calm.

So you have to make sure that you don't push the practice too much, without at the same time letting it grow too slack. Find the Middle Way that's just right. While you're practicing in this way, you'll be able to observe what the mind is like when it has mindfulness and discernment in charge, and then you make the effort to //maintain// that state and keep it constant. That's when the mind will have the opportunity to stop and be still, stable and centered for long periods of time until it's used to being that way.

Now, there are some areas where we have to force the mind and be strict with it. If we're weak and lax, there's no way we can succeed, for we've given in to our own wants for so long already. If we keep giving in to them, it will become even more of a habit. So you have to use force -- the force of your will and the force of your mindfulness and discernment. Even if you get to the point where you have to put your life on the line, you've got to be willing. When the time comes for you really to be serious, you've got to hold out until you come out winning. If you don't win, you don't give up. Sometimes you have to make a vow as a way of forcing yourself to overcome your stubborn desires for physical pleasure that tempt you and lead you astray.

If you're weak and settle for whatever pleasure comes in the immediate present, then when desire comes in the immediate present you fall right for it. If you give in to your wants often in this way, it'll become habitual, for defilement is always looking for the chance to tempt you, to incite you. As when we try to give up an addiction to betel, cigarettes, or meat: It's hard to do because craving is always tempting us. "Take just a little," it says. "Just a taste. It doesn't matter." Craving knows how to fool us, the way a fish is fooled into getting caught on a hook by the bait surrounding the hook, screwing up its courage enough to take just a little, and then a little more, and then a little more until it's sure to get snagged. The demons of defilement have us surrounded on all sides. Once we fall for their delicious flavors, we're sure to get snagged on the hook. No matter how much we struggle and squirm, we can't get free.

You have to realize that gaining victory over your enemies -- the cravings and defilements in the heart -- is no small matter, no casual affair. You can't let yourself be weak or lax, but you also have to gauge your strength, for you have to figure out how to apply your efforts at abandoning and destroying to weaken the defilements and cravings that have had the power of demons overwhelming the mind for so long. It's not the case that you have to battle to the brink of death in every area. With some things -- such as giving up addictions -- you can mount a full-scale campaign and come out winning without killing yourself in the process. But with other things, more subtle and deep, you have to be more perceptive so as to figure out how to overcome them over the long haul, digging up their roots so that they gradually weaken to the point where your mindfulness and discernment can rise above them. If there are any areas where you're still losing out, you have to take stock of your sensitivities to figure out why. Otherwise, you'll keep losing out, for when the defilements really want something, they trample all over your mindfulness and discernment in their determination to get what they're after: "That's what I want. I don't care what anyone says." They really are that stubborn! So it's no small matter, figuring out how to bring them under control. It' like running into an enemy or a wild beast rushing in to devour you. What are you going to do?

When the defilements arise right before your eyes, you have to be wary. Suppose that you're perfectly aware, and all of a sudden they spring up and confront you: What kind of mindfulness and discernment are you going to use to disband them, to realize that, "These are the hordes of Mara, come to burn and eat me. How am I going to get rid of them?" In other words, how are you going to find a skillful way of contemplating them so as to destroy them right then and there?

We have to do this regardless of whether we're being confronted with physical and mental pain or physical and mental pleasure. Actually, pleasure is more treacherous than pain because it's hard to fathom and easy to fall for. As for pain, no one falls for it because it's so uncomfortable. So how are we going to contemplate so as to let go of //both// the pleasure //and// the pain? This is the problem we're faced with at every moment. It's not the case that when we practice we accept only the pleasure and stop when we run into pain. That's not the case at all. We have to learn how to read //both// sides, to see that the pain is inconstant and stressful, and that the pleasure is inconstant and stressful, too. We have to penetrate clear through these things. Otherwise, we'll be deluded by the deceits of the cravings that want pleasure, whether it's physical pleasure or whatever. Our every activity -- sitting, standing, walking, lying down -- is really for the sake of pleasure, isn't it?

This is why there are so many, many ways in which we're deluded with pleasure. Whatever we do, we do for the sake of pleasure without realizing how deeply we've mired ourselves in suffering and stress. When we contemplate inconstancy, stress, and not-selfness, we don't get anywhere in our contemplation because we haven't seen through pleasure. We still think that it's a good thing. We have to probe into the fact that there's no real ease to physical or mental pleasure. It's all stress. When you can see it from this angle, that's when you'll come to understand inconstancy.

Then once the mind isn't focused on wanting pleasure all the time, its stresses and pains will lighten. It will be able to see them as something common and normal, to see that if you try to change the pains to find ease, there's no ease to be found. In this way, you

won't be overly concerned with trying to change the pains, for you'll see that there's no pleasure or ease to the aggregates, that they give nothing but stress and pain. As in the Buddha's teachings we chant every day: "Form is stressful, feeling, perception, thought-formations, and consciousness are all stressful." //The problem is that we haven't investigated into the truth of our own form, feelings, perceptions, thought-formations, and consciousness//. Our insight isn't yet penetrating because we haven't looked from the angle of true knowing. And so we get deluded and lost here and there in our search for pleasure, finding nothing but pain and yet mistaking it for pleasure. This shows that we still haven't opened our ears and eyes; we still don't know the truth. Once we do know the truth, though, the mind will be more inclined to grow still and calm than to go wandering off. The reason it goes wandering off is because it's looking for pleasure, but once it realizes there's no real pleasure to be found in that way, it settles down and grows still.

All the cravings that provoke and unsettle the mind come down to nothing but the desire for pleasure. So we have to contemplate so as to see that the aggregates have no pleasure to offer, that they're stressful in line with their nature. They're not us or ours. Take them apart and have a good look at them, starting with the body. Analyze the body down to is elements so that the mind won't keep latching onto it as "me" or "mine." You have to do this over and over again until you really understand.

It's the same as when we chant the passage for //Recollection while Using the Requisites// -- food, clothing, shelter, and medicine -- every day. We do this so as to gain real understanding. If we don't do this every day, we forget and get deluded into loving and worrying about the body as "my body," "my self." No matter how much we keep latching onto it over and over again, it's not easy for us to realize what we're doing, even though we have the Buddha's teachings available, explaining these things in every way. Or we may have contemplated to some extent, but we haven't seen things clearly. We've seen only vague impressions and then flitted off oblivious without having probed in to see all the way through. This is because the mind isn't firmly centered. It isn't still. It keeps wandering

off to find things to think about and get itself all agitated. This way it can't really get to know anything at all. All it knows are a few little perceptions. This is the way it has been for who knows how many years now. It's as if our vision has been clouded by spots that we haven't yet removed from our eyes.

Those who aren't interested in exploring, who don't make an effort to get to the facts, don't wonder about anything at all. They're free from doubt, all right, but it's because their doubts have been smothered by delusion. If we start exploring and contemplating, we'll have to wonder about the things we don't yet know: "What's this? What does it mean? How can I get rid of it?" These are questions that lead us to explore. If we don't explore, it's because we don't have any intelligence. Or we may gain a few little insights, but we let them pass so that we never explore deeply into the basic principles of the practice. What little we //do// know doesn't go anywhere, doesn't penetrate into the Noble Truths, because our mindfulness and discernment run out of strength. Our persistence isn't resilient enough, isn't brave enough. We don't dare look deeply inside ourselves.

//To go by our own estimates of how far is enough in the practice is to lie to ourselves//. It keeps us from gaining release from suffering and stress. If you happen to come up with a few insights, don't go bragging about them, or else you'll end up deceiving yourself in countless ways. Those who really know, even when they //have// attained the various stages of insight, are heedful to keep on exploring. They don't get stuck on this stage or that. Even when their insights are correct they don't stop right there and start bragging, for that's the way of a fool.

Intelligent people, even though they see things clearly, always keep an eye out for the enemies lying in wait for them on the deeper, more subtle levels ahead. They have to keep penetrating further and further in. They have no sense that this or that level is plenty enough -- for how can it be enough? The defilements are still burning away, so how can you brag? Even though your knowledge may be true, how can you be complacent when your mind has yet to establish a

foundation for itself?

As you investigate with mindfulness and discernment, complacency is the major problem. You have to be uncomplacent in the practice if you want to keep up with the fact that life is ebbing away, ebbing with every moment. And how should you live so that you can be said to be uncomplacent? This is an extremely important question, for if you're not alive to it, then no matter how many days or months you practice meditation or restraint of the senses, it's simply a temporary exercise. When you're done, you get back to your same old turmoil as before.

And watch out for your mouth. You'll have trouble not bragging, for the defilements will provoke you into speaking. They want to speak, they want to brag, they won't let you stay silent.

If you force yourself in the practice without understanding its true aims, you end up deceiving yourself and go around telling people, "I practiced in silence for so many days, so many months." This is deceiving yourself and others as well. The truth of the matter is that you're still a slave to stupidity, obeying the many levels of defilement and craving within yourself without realizing the fact. If someone praises you, you really prick up your ears, wag your tail and, instead of explaining the harm of the defilements and craving you were able to find within yourself, you simply want to brag.

So the practice of the Dhamma isn't something that you can just muddle your way through. It's something you have to do with your intelligence fully alert -- for when you contemplate in a circumspect way, you'll see that there's nothing worth getting engrossed in, that everything -- both inside and out -- is nothing but an illusion. It's like being adrift, alone in the middle of the ocean with no island or shore in sight. Can you afford just to sit back and relax or make a temporary effort and then brag about it? Of course not! As your investigation penetrates within to ever more subtle levels of the mind, you'll have to become more and more calm and reserved, in the same way that people become more and more circumspect as they grow from children to teenagers and into adults. Your mindfulness and

discernment have to keep getting more and more mature in order to understand the right and wrong, the true and false, in whatever arises: That's what will enable you to let go and gain release. And that's what will make your life in the true practice of the Dhamma go smoothly. Otherwise, you'll fool yourself into boasting of how many years you practiced meditation and will eventually find yourself worse off than before, with defilement flaring up in a big way. If this is the way you go, you'll end up tumbling head over heels into fire -- for when you raise your head in pride, you run into the flames already burning within yourself.

//To practice means to use the fire of mindfulness and discernment as a counter-fire to put out the blaze of the defilements//, because the heart and mind are burning with defilement, and when we use the fire of mindfulness and discernment to put out the fire of defilement, the mind can cool down. Do this by being increasingly honest with yourself, without leaving an opening for defilement and craving to insinuate their way into control. You have to be alert. Circumspect. Wise to them. Don't fall for them! If you fall for whatever rationale they come up with, it means that your mindfulness and discernment are still weak. They lead you away by the nose, burning you with their fire right before your very eyes, and yet you're still able to open your mouth to brag!

So turn around and take stock of everything within yourself, take stock of every aspect, because right and wrong, true and false, are all within you. You can't go finding them outside. The damaging things people say about you are nothing compared to the damage caused inside you when defilement burns you and your feeling of "me" and "mine" raises its head.

If you don't honestly come to your senses, there's no way your practice of the Dhamma can gain you release from the great mass of suffering and stress. You may be able to gain a little knowledge and let go of a few things, but the roots of the problem will still lie buried deep down. So you have to dig them out. You can't relax after little bouts of emptiness and equanimity. That won't accomplish anything, because the defilements and mental effluents lie deep in the

personality, and so you have to use mindfulness and discernment to penetrate deep down to make a precise and thorough examination. Only then will you get results. Otherwise, if you stay only on the blatant level, you can practice until your body lies rotting in its coffin, but you won't have changed any of your basic habits.

Those who are scrupulous by nature, who know how to contemplate their own flaws, will keep on the alert for any signs of pride within themselves. They'll try to control and destroy conceit on every side and won't allow it to swell. The methods we need to use in the practice for examining and destroying the germs within the mind aren't easy to master. For those who don't contemplate themselves thoroughly, the practice may actually only increase their pride, their bragging, their desire to go teaching others. But if we turn within and discern the deceits and conceits of self, a profound feeling of disenchantment and dismay arises, causing us to pity ourselves for our own stupidity, for the amount to which we've deluded ourselves all along, and for how much effort we'll still need to put into the practice.

So however great the pain and anguish, however many tears bathe your cheeks, persevere! The practice isn't simply a matter of looking for mental and physical pleasure. "Let tears bathe my cheeks, but I'll keep on with my striving at the holy life as long as I live!" That's the way it has to be! Don't quit at the first small difficulty with the thought, "It's a waste of time. I'd do better to follow my cravings and defilements." You can't think like that! You have to take the exact opposite stance: "When they tempt me to grab this, take a lot of that -- I won't! However fantastic the object may be, I won't take the bait." Make a firm declaration! This is the only way to get results. Otherwise, you'll never work yourself free, for the defilements have all sorts of tricks up their sleeves. If you get wise to one trick, they simply change to another, and then another.

If we're not observant to see how much we've been deceived by the defilements in all sorts of ways, we won't come to know the truth within ourselves. Other people may fool us now and then, but the defilements fool us all of the time. We fall for them and follow them

hook, line, and sinker. Our trust in the Lord Buddha is nothing compared to our trust in them. We're disciples of the demons of craving, letting them lead us ever deeper into their jungle.

If we don't contemplate to see this for ourselves, we're lost in that jungle charnel ground where the demons keep roasting us to make us squirm with desires and every form of distress. Even though you have come to stay in a place with few disturbances, these demons still manage to tempt and draw you away. Just notice how the saliva flows when you come across anything delicious! //So you have to decide to be either a warrior or a loser//. The practice requires that you do battle with defilements and cravings. Always be on your guard, whatever the approach they take to seduce and deceive you. Other people can't come in to lead you away, but these demons of your own defilements can, because you're willing to trust them, to be their slave. You have to contemplate yourself carefully so that you're no longer enslaved to them and can reach total freedom within yourself. Make an effort to develop your mindfulness and discernment so as to gain clear insight and then let go until suffering and stress disband in every way!

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All Things Are Unworthy Of Attachment

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November 21, 1970

Today's our day to discuss the practice.

It's very beneficial that we have practiced the Dhamma by contemplating ourselves step by step and have -- to some extent -- come to know the truth. This is because each person has to find the truth within: the truths of stress, its cause, and the path leading
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to its disbanding. If we don't know these things, we fall into the same sufferings as the rest of the world. We may have come to live in a Dhamma center, yet if we don't know these truths we don't benefit from staying here. The only way we differ from living at home is that we're observing the precepts. If we don't want to be deluded in our practice, these truths are things we have to know. Otherwise, we get deluded into looking for our fun in the stresses and sufferings offered by the world.

Our practice is to contemplate until we understand stress and its cause, in other words, the defilements that have power and authority in the heart and mind. It's only because we have this practice that we can disband these defilements, that we can disband stress every day and at all times. This is something really marvelous. Those who don't practice don't have a clue, even though they live enveloped by defilements and stress. They simply get led around by the nose into more and more suffering, and yet none of them realize what's going on. If we don't make contact with the Dhamma, if we don't practice, we go through birth and death simply to create //kamma// with one another and to keep whirling around in suffering and stress.

We have to contemplate until we really //see// stress: That's when we'll become uncomplacent and try to disband it or to gain release from it. The practice is thus a matter of struggling to gain victory over stress and suffering with better and better results each time. Whatever mistakes we make in whatever way, we have to try not to make them again. And we have to contemplate the harm and suffering caused by the more subtle defilements, cravings, and attachments within us. This is why we have to probe into the deeper, more profound parts of the heart -- for if we stay only on the superficial levels of emptiness in the mind, we won't gain any profound knowledge at all.

So we train the mind to be mindful and firmly centered, and to fix its focus on looking within, knowing within. Don't let it get distracted outside. When it focuses within, it will come to know the truth: the truth of stress and of the causes of stress -- defilement, craving, and attachment -- as they arise. It will see what they're like and how to probe inward to disband them

When all is said and done, the practice comes down to one issue, because it focuses exclusively on one thing: stress together with its cause. This is the central issue in human life -- even animals are in the same predicament -- but our ignorance deludes us into latching onto all kinds of things. This is because of our misunderstandings or wrong views. If we gain Right View, we see things correctly. Whenever we see stress, we see its truth. When we see the cause of stress, we see its truth. We both know and see because we've focused on it. //If you don't focus on stress, you won't know it; but as soon as you focus on it, you will//. It's because the mind hasn't focused here that it wanders out oblivious, chasing after its preoccupations.

When we try to focus it down, it struggles and resists because it's used to wandering. But if we keep focusing it again and again, more and more frequently until we get a sense of how to bring it under control, then the task ultimately becomes easier because the mind no longer struggles to chase after its preoccupations as it did before. No matter how much it resists when we start training it, eventually we're sure to bring it under our control, getting it to settle down and be still. If it doesn't settle down, you have to contemplate it. You have to show it that you mean business. This is because defilement and craving are very strong. You can't be weak when dealing with them. You have to be brave, to have a fight-to-the-death attitude, and to keep sustaining your efforts. If you're concerned only with finding comfort and pleasure, the day will never come when you'll gain release. You'll have to continue staying under their power.

Their power envelops everything in our character, making it very difficult for us to find out the truth about ourselves. What we do know is just a smattering, and so we play truant, abandoning the task, and end up seeing that the practice of the Dhamma isn't really important. Thus we don't bother to be strict with ourselves, and instead involve ourselves in all kinds of things, for that's the path the defilements keep pointing out to us. We grope along weakly, making it harder and harder to see stress clearly because we keep giving in to the defilements and taking their bait. When they

complain about the slightest discomfort, we quickly pander to them and take the bait again. It's because we're so addicted to the bait that we don't appreciate either the power of craving -- as it wanders out after sights, sounds, smells, tastes, etc. -- or the harm it causes in making us scattered and restless, unable to stay still and contemplate ourselves. It's always finding things for us to do, to think about, making ourselves suffer, and yet we remain blind to the fact.

Now that we've come to practice the Dhamma, we begin to have a sense of what's going on. For this reason, whoever practices without being complacent will find that defilement and stress will have to grow lighter and lighter, step by step. The areas where we used to be defeated, we now come out victorious. Where we used to be burned by the defilements, we now have the mindfulness and discernment to burn //them// instead. Only when we stop groping around and really come to our senses will we realize the benefits of the Dhamma, the importance of the practice. Then there is no way that we can abandon the practice, for something inside us keeps forcing us to stay with it. We've seen that if we don't practice to disband defilement and stress, the stress of the defilements will keep piling up. This is why we have to stay with the practice to our last breath.

You have to be firm in not letting yourself be weak and easily led astray. Those who are mindful and discerning will naturally act it this way; those who aren't will keep on following their defilements, ending up back where they were when they hadn't yet started practicing to gain release from stress. They may keep on practicing, but it's hard to tell what they're practicing for -- mostly for more stress. This shows that they're still groping around -- and when they grope around in this way, they start criticizing the practice as useless and bad.

When a person submits readily to defilement and craving, there's no way she can practice, for if you're going to practice, there are a lot of things you have to struggle with and endure. It's like paddling a boat against the stream -- you have to use strength if you want to make any headway. It's not easy to go against the stream of the defilements, because they are always ready to pull you down to a lower

level. If you aren't mindful and discerning, if you don't use the Lord Buddha's Dhamma to examine yourself, your strength will fail you, for if you have only a little mindfulness and discernment in the face of a lot of defilements, they'll make you vacillate. And if you're living with sweet-talking sycophants, you'll go even further off the path, involved with all sorts of things and oblivious to the practice.

To practice the Dhamma, then, is to go //against// the flow, to go upstream against suffering and stress, because suffering and stress are the main problems. If you don't really contemplate stress, your practice will go nowhere. Stress is where you start, and then you try to trace out its root cause. You have to use your discernment to track down exactly where stress originates, for stress is a result. Once you see the result, you have to track down the cause. Those who are mindful and discerning are never complacent. Whenever stress arises they're sure to search out its causes so that they can eliminate them. This sort of investigation can proceed on many levels, from the coarse to the refined, and requires that you seek advice so that you don't stumble. Otherwise, you may think you can figure it all out in your head -- which won't work at all!

The basic Dhamma principles that the Lord Buddha proclaimed for us to use in our contemplation are many, but there's no need to learn them all. Just focusing on some of the more important ones, such as the five aggregates or name and form, will be very useful. But you need to keep making a thorough, all-round examination, not just an occasional probe, so that a feeling of dispassion and disengagement arises and loosens the grip of desire. Use mindfulness to keep constant and close supervision over the senses, and that mindfulness will come to be more present than your tendency to drift off elsewhere. Regardless of what you're doing, saying, or thinking, be on the lookout for whatever will make you slip, for if you're tenacious in sustaining mindfulness, that's how all your stresses and sufferings can be disbanded.

So keep at this. If you fall down 100 times, get back up 100 times and resume your stance. The reason mindfulness and discernment are slow to develop is because you're not really sensitive to yourself.

The greater your sensitivity, the stronger your mindfulness and discernment will become. As the Lord Buddha said, "//Bhavita bahulikata//" -- which means, "Develop and maximize" -- i.e., make the most of your mindfulness.

The way your practice has developed through contemplating and supervising the mind throughout your daily life has already shown its rewards to some extent, so keep stepping up your efforts. Don't let yourself grow weak or lax. You've finally got this opportunity: Can you afford to be complacent? Your life is steadily ebbing away, so you have to compensate by building up more and more mindfulness and discernment until you become mature in the Dhamma. Otherwise, your defilements will remain many and your discernment crude. The older you grow, the more you have to watch out -- for we know what happens to old people everywhere.

So seize the moment to develop the faculties of conviction, persistence, mindfulness, concentration, and discernment in a balanced way. Keep contemplating and probing, and you'll protect yourself from wandering out after the world. No matter who tempts you to go with them, you can be sure within yourself that you won't go following them because you no longer have to go believing anyone else or hoping for the baits of the world -- //because the baits of the world are poison. The Dhamma has to be the refuge and light of your life//. Once you have this degree of conviction in yourself, you can't help but stride forward without slipping back; but if you waver and wander, unsure of whether or not to keep practicing the Dhamma, watch out: You're sure to get pulled over the cliff and into the pit of fire.

If you aren't free within yourself, you get pulled at from all sides because the world is full of things that keep pulling at you. But those who have the intelligence not to be gullible will see the stress and harm of those things distinctly for themselves. For this reason they're not headed for anything low; they won't have to keep suffering in the world. They feel dispassion. They lose their taste for all the various baits and lures the world has to offer.

The practice of the Dhamma is what allows us to shake off whatever

attractive things used to delude us into holding on. Realize that it won't be long before we die -- we won't be here much longer! -- so even if anyone offers us incredible wealth, why should we want it? Who could really own it? Who could really control it?

If you can read yourself in this matter, you come to a feeling of dispassion. Disenchantment. You lose your taste for all the lures of the world. You no longer hold them in esteem. If you make use of them, it's for the sake of the benefits they give in terms of the Dhamma, but your disenchantment stays continuous. Even the name and form you've been regarding as "me" and "mine" have been wearing down and falling apart continually. As for the defilements, they're still lying in wait to burn you. So how can you afford to be oblivious? First there's the suffering and stress of the five aggregates, and on top of that there's the suffering and stress caused by defilement, craving, and attachment, stabbing you, slapping you, beating you.

The more you practice and contemplate, the more you become sensitive to this on deeper and deeper levels, and your interest in blatant things outside -- good and bad people, good and bad things -- gets swept away. You don't have to concern yourself with them, for you're concerned solely with penetrating yourself within, destroying your pride and conceit. Outside affairs aren't important. What's important is how clearly you can see the truth inside until the brightness appears.

The brightness that comes from seeing the truth isn't at all like the light we see outside. Once you really know it, you see that it's indescribable, for it's something entirely personal. It cleans everything out of the heart and mind in line with the strength of our mindfulness and discernment. It's what sweeps and cleans and clears and lets go and disbands things inside. But if we don't have mindfulness and discernment as our means of knowing, contemplating, and letting go, everything inside is dark on all sides. And not only dark, but also full of fire whose poisonous fuel keeps burning away. What could be more terrifying than the fuel burning inside us? Even though it's invisible, it flares up every time there's sensory contact.

The bombs they drop on people to wipe them all out aren't really all that dangerous, for you can die only once per lifetime. But the three bombs of passion, aversion, and delusion keep ripping the heart apart countless times. Normally we don't realize how serious the damage is, but when we come to practice the Dhamma we can take stock of the situation, seeing what it's like when sensory contact comes, at what moments the burning heat of defilement and craving arises, and why they're all so very quick.

When you contemplate how to disband suffering and defilement, you need the proper tools and have to make the effort without being complacent. The fact that we've come to practice out here without any involvements or worldly responsibilities helps speed up the practice. It's extremely beneficial in helping us to examine our inner diseases in detail and to disband suffering and stress continually in line with our mindfulness and discernment. Our burdens grow lighter and we come to realize how much our practice of the Dhamma is progressing in the direction of the cessation of suffering.

Those who don't have the time to come and rest here or to really stop, get carried away with all kinds of distractions. They may say, "I can practice anywhere," but it's just words. The fact of the matter is that their practice is to follow the defilements until their heads are spinning, and yet they can still boast that they can practice anywhere! Their mouths are not in line with their minds, and their minds -- burned and beaten by defilement, craving, and attachment -- don't realize their situation. They're like worms that live in filth and are happy to stay and die right there in the filth.

People with any mindfulness and discernment feel disgust at the filth of the defilements in the mind. The more they practice, the more sensitive they become, the more their revulsion grows. Before, when our mindfulness and discernment were still crude, we didn't feel this at all. We were happy to play around in the filth within ourselves. But now that we've come to practice, to contemplate from the blatant to the more subtle levels, we sense more and more how disgusting the filth really is. There's nothing to it that's worth

falling for at all, because it's all inconstancy, stress, and not-self.

So what's there to want out of life? Those who are ignorant say that we're born to gain wealth and be millionaires, but that kind of life is like falling into hell! If you understand the practice of the Dhamma in the Buddha's footsteps, you realize that nothing is worth having, nothing is worth getting involved with, everything has to be let go.

Those who still latch onto the body, feeling, perceptions, thought-formations, and consciousness as self need to contemplate until they see that the body is stressful, feelings are stressful, perceptions are stressful, thought-formations are stressful, consciousness is stressful -- in short, name is stressful and so is form, or in even plainer terms, the body is stressful and so is the mind. //You have to focus on stress//. Once you see it thoroughly, from the blatant to the subtle levels, you'll be able to rise above pleasure and pain because you've let them go. But if you have yet to fully understand stress, you'll still yearn for pleasure -- and the more you yearn, the more you suffer.

This holds too for the pleasure that comes when the mind is tranquil. If you let yourself get stuck on it, you're like a person addicted to a drug: Once there's the desire, you take the drug and think yourself happy. But as for how much suffering the repeated desire causes, you don't have the intelligence to see it. All you see is that if you take the drug whenever you want, you're okay.

When people can't shake off their addictions, this is why. They get stuck on the sense of pleasure that comes when they take the drug. They're ingesting sensuality and they keep on wanting more, for only when they ingest more will their hunger subside. But soon it comes back again, so they'll want still more. They keep on ingesting sensuality, stirring up the mind, but don't see that there's any harm or suffering involved. Instead, they say they're happy When the longing gets really intense, it feels really good to satisfy it. That's what they say. People who have heavy defilements and crude

discernment don't see that desire and longing are suffering, and so they don't know how to do away with them. As soon as they take what they want, the desire goes away. Then it comes back again, so they take some more. It comes back again and they take still more -- over and over like this, so blind that they don't realize anything at all.

People of intelligence, though, contemplate: "Why is there desire and why do I have to satisfy it? And when it comes back, why do I have to keep satisfying it over and over again?" //Once they realize that the desire in and of itself is what they have to attack//, that by disbanding this one thing they won't feel any disturbance and will never have to suffer from desire again, //that's when they really can gain release from suffering and stress//. But for the most part we don't see things from this angle because we still take our pleasure in consuming things. This is why it's hard for us to practice to abandon desire. All we know is how to feed on the bait, so we don't dare try giving it up -- as when people who are addicted to meat-eating are afraid to become vegetarians. Why? Because they're still attached to flavor, still slaves to desire.

If you can't let go of even these blatant things, how can you ever hope to abandon the damp and fermenting desires within you that are so much harder to detect? You still take the most blatant baits. When desire whispers and pleads with you, there you go -- pandering to it as quickly as possible. You don't notice how much this tires you out, don't realize that this is the source of the most vicious sufferings that deceive all living beings into falling under its power. Even though the Buddha's teachings reveal the easiest way to use our discernment to contemplate cause and effect in this area, we don't make the effort to contemplate and instead keep swallowing the bait. We get our pleasure and that's all we want, going with the flow of defilement and craving.

Our practice here is to go //against// the flow of every sort of desire and wandering of the mind. It means self-restraint and training in many, many areas: as, for instance, when sights, sounds, smells, tastes, tactile sensations arise and deceive us into liking something and then, a moment later, tiring of it and wanting something

else. We get so thoroughly deceived that we end up running frantically all over the place.

The virulent diseases in the mind are more than many. If you don't know how to deal with them, you'll remain under Mara's power. Those who have truly seen stress and suffering will be willing to put their lives on the line in their effort to work free, in the same way the Buddha was willing to put his life on the line in order to gain freedom from suffering and release from the world. He wasn't out after personal comfort at all. Each Buddha-to-be has had to undergo suffering in the world for his own sake and that of others. Each has had to relinquish all of his vast wealth instead of using it for his comfort. So the practice is one of struggle and endurance. Whoever struggles and endures will gain victory -- and no other victory can match it. //Gaining control over the defilements is the ultimate victory//. Whatever you contemplate, you can let go: That's the ultimate victory.

So please keep at the effort. You can't let yourself relax after each little victory. The more you keep being victorious, the stronger, more daring, and more resilient your mindfulness and discernment will become in every area, examining everything regardless of whether it comes in by way of the eyes, ears, nose, tongue, body, or mind.

The more you examine yourself, the sharper your mindfulness and discernment will become, understanding how to disband things and let them go. As soon as there's attachment, you'll see the suffering and stress -- just as when you touch fire, feel the heat, and immediately let go. This is why the practice of the Dhamma is of supreme worth. It's not just a game you play around with -- for the defilements have a great deal of power that's hard to overcome. But if you make the effort to overcome them, they'll weaken as mindfulness and discernment grow stronger. This is when you can say that you're making progress in the Dhamma: when you can disband your own suffering and stress.

So try to go all the way while you still have the breath to breathe. The Buddha said, "Make an effort to attain the as-yet-unattained,

reach the as-yet-unreached, realize the as-yet-unrealized." He didn't want us to be weak and vacillating, always making excuses for ourselves, because now that we've ordained we've already made an important sacrifice. In the Buddha's time, no matter where the monks and nuns came from -- from royal, wealthy, or ordinary backgrounds -- once they had left their homes they cut their family ties and entered the Lord Buddha's lineage without ever returning. To return to the home life, he said, was to become a person of no worth. His only concern was to keep pulling people out, pulling them out of suffering and stress. If we want to escape, we have to follow his example, cutting away worry and concern for our family and relatives by entering his lineage. To live and practice under his discipline is truly the supreme refuge, the supreme way.

Those who follow the principles of the Dhamma-Vinaya -- even though they may have managed only an occasional taste of its peace without yet reaching the paths and their fruitions -- pledge their lives to the Buddha, Dhamma, and Sangha. They realize that nothing else they can reach will lead to freedom from suffering, but if they reach this one refuge, they'll gain total release. Those whose mindfulness and discernment are deep, far-seeing, and meticulous will cross over to the further shore. They've lived long enough on this shore and have had all the suffering they can bear. They've circled around in birth and death countless times. So now they realize that they have to go to the further shore and so they make a relentless effort to let go of their sense of self.

There's nothing distant about the further shore, but to get there you first have to give up your sense of self in the five aggregates by investigating to see them all as stress, to see that none of them are "me" or "mine." Focus on this one theme: not clinging. The Lord Buddha once spoke of the past as below, the future as above, and the present as in the middle. He also said that unskillful qualities are below, skillful qualities above, and neutral ones in the middle. To each of them, he said, "Don't cling to it." Even //nibbana//, the further shore, shouldn't be clung to. //See how far we're going to be released through not-clinging!// Any of you who can't comprehend that even //nibbana// isn't to be clung to should consider the standard

teaching that tells us not to cling, that we have to let go: "All things are unworthy of attachment." This is the ultimate summary of all that the Buddha taught.

All phenomena, whether compounded or uncompounded, fall under the phrase, "//Sabbe dhamma anatta// -- All things are not-self." They're all unworthy of attachment. This summarizes everything, including our investigation to see the truth of the world and of the Dhamma, to see things clearly with our mindfulness and discernment, penetrating through the compounded to the uncompounded, or through the worldly to the transcendent, all of which has to be done by looking within, not without.

And if we want to see the real essence of the Dhamma, we have to look deeply, profoundly. Then it's simply a matter of letting go all along the way. We see all the way in and let go of everything. The theme of //not clinging// covers everything from beginning to end. If our practice is to go correctly, it's because we look with mindfulness and discernment to penetrate everything, not getting stuck on any form, feeling, perception, thought-formation, or consciousness at all.

The Buddha taught about how ignorance -- not knowing form, delusion with form -- leads to craving, the mental act that arises at the mind and agitates it, leading to the //kamma// by which we try to get what we crave. When you understand this, you can practice correctly, for you know that you have to disband the craving. The reason we contemplate the body and mind over and over again is so that we won't feel desire for anything outside, won't get engrossed in anything outside. The more you contemplate, the more things outside seem pitiful and not worth getting engrossed in at all. The reason you were engrossed and excited was because you didn't know. And so you raved about people and things and made a lot of fuss, talking about worldly matters: "This is good, that's bad, she's good, he's bad." The mind got all scattered in worldly affairs -- and so how could you examine the diseases within your own mind?

The Buddha answered Mogharaja's question -- "In what way does one view the world so that the king of death does not see one?" -- by

telling him to see the world as empty, as devoid of self. We have to strip away conventions, such as "person" and "being,"and all designations such as elements, aggregates, and sense media. Once we know how to strip away conventions and designations, there's nothing we need to hold onto. What's left is the Deathless. The transcendent. //Nibbana//. There are many names for it, but they're all one and the same thing. When you strip away all worldly things, what's left is the transcendent. When you strip away all compounded things, what's left is the uncompounded, the true Dhamma.

So consider for yourself whether or not this is worth attaining. If we stay in the world, we have to go through repeated births and deaths in the three levels of existence: sensuality, form, and formlessness. But on that further shore there's no birth, no death. It's beyond the reach of the King of Mortality. But because we don't know the further shore, we want to keep on being reborn on this shore with its innumerable repeated sufferings.

Once you comprehend suffering and stress, though, there's nowhere else you want to turn: You head straight for the further shore, the shore with no birth or death, the shore where defilement and craving disband once and for all. Your practice thus goes straight to the cessation of suffering and defilement, to clear penetration of the Common Characteristics of inconstancy, stress, and not-selfness in the aggregates. People with mindfulness and discernment focus their contemplation in the direction of absolute disbanding, for if their disbanding isn't absolute, they'll have to be reborn again in suffering and stress. So keep disbanding attachments, keep letting go, contemplating inconstancy, stress, and not-selfness and relinquishing them. This is the right path for sure.

Isn't this something worth knowing and training for? It's not all that mysterious or far away, you know. It's something that anyone -- man or woman -- can realize, something we can all train in. We can develop virtue, can make the mind quiet, and can use our mindfulness and discernment to contemplate. So isn't this really worth practicing?

Stupid people like to say no. They say they can't do it: They can't observe the precepts, can't make the mind quiet. The best thing in life -- the practice for release from suffering and stress -- and yet they reject it. Instead, they rush around in a turmoil, competing with one another, bragging to one another, and then end up rotting in their coffins. Exactly what is appealing about all that?

We've gone astray for far too long already, our lives almost gone after how many decades. Now we've come here to turn ourselves around. No matter how old you are, the air you breathe isn't just for your convenience and comfort, but for you to learn about suffering and stress. That way you'll be able to disband it. Don't imagine that your family and relatives are essential to you. You are alone. You came alone and you'll go alone. This holds true for each of us. //Only when there's no self to go//: That's when you penetrate to the Dhamma. If there is still a self to be born, then you're stuck in the cycle of suffering and stress. So isn't it worthwhile to strive for release? After all, it's something each of us has to find for him or herself.

Those who trust in the Lord Buddha will all have to follow this way. To trust the defilements is to throw yourself down in the mire -- and there who will you be able to brag to, aside from your own sufferings? The knowledge that leads to dispassion and disenchantment is what counts as true knowledge. But if your knowledge leads you to hold on, then you're a disciple of Mara. You still find things very delicious. You may say that you're disenchanted, but the mind isn't disenchanted at all. It still wants to take this, to get that, to stay right here.

Whoever can keep reading the truth within her own mind, deeper and deeper, will be able to go all the way through, wiping out stupidity and delusion each step along the way. Where you used to be deluded, you've now begun to come to your senses. Where you used to brag, you now realize how very stupid you were -- and that you'll have to keep on correcting your stupidity.

Reading yourself, contemplating yourself, you see new angles, you gain more precise self-knowledge each step along the way. It's not a

question of being expert about things outside. You see how what's inside is really inconstant, really stressful, really not-self. The way you used to fall for things and latch onto them was because of your blindness, because you didn't understand. So who can you blame? Your own stupidity, that's who -- because it wanted to brag about how much it knew.

Now you know that you've still got a lot of stupidity left and that you'll have to get rid of it before you die. Every day that you still have breath left to breathe, you'll use it to wipe out your stupidity rather than to get this or be that or to dance around. The ones who dance around are possessed by spirits: the demons of defilement making them crazy and deluded, wanting to get this and be that and dance all over the place. But if you focus your attention in on yourself, then your pride, your conceit, your desires to stand out will shrink out of sight, never daring to show their faces for the rest of your life, for you realize that the more you brag, the more you suffer.

So the essence of the practice is to turn around and focus inside. The more you can wash away these things, the more empty and free the mind will be: This is its own reward. If you connive with your conceits, you'll destroy whatever virtue you have, but if you can drive these demons away, virtuous influences will come and stay with you. If the demons are still there, the virtuous ones won't be able to stay. They can't get along at all. If you let yourself get entangled in turmoil, it's an affair of the demons. If you're empty and free, it's an affair of cleanliness and peace -- an affair of the virtuous influences.

So go and check to see how many of these demons you've been able to sweep away. Are they thinning out? When they make an appearance, point them right in the face and call them what they are: demons and devils, come to eat your heart and drink your blood. You've let them eat you before, but now you've finally come to your senses and can drive them away. That will put an end to your troubles, or at least help your sufferings grow lighter. Your sense of self will start to shrivel away. Before, it was big, fat, and powerful, but now its

power is gone. Your pride and conceit have grown thin and weak. It's as when a person has been bitten by a rabid dog: They give him a serum made from rabid dogs to drive out the disease. The same holds here: If we can recognize these things, they disband. The mind is then empty and at peace, for this one thing -- the theme of not clinging -- can disband suffering and stress with every moment.

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Simply Stop Right Here

November 28, 1970

Today we have gathered for our regular meeting.

The way we've been contemplating to the point of giving rise to knowledge through genuine mindfulness and discernment makes us realize how this is a process of disbanding suffering and defilement. Whenever mindfulness lapses and we latch on to anything, our practice of reading ourselves step by step will enable us to realize the situation easily. This helps us keep the mind under control and does a world of good. Still, it's not enough, for the affairs of suffering and defilement are paramount issues buried deep in the character. We thus we have to contemplate and examine things within ourselves.

Looking outside is something we're already used to: Whenever we know things outside, the mind is in a turmoil instead of being empty and at peace. This is something we can all be aware of. And this is why we have to maintain the mind in its state of neutrality or mindful centeredness. We then notice from our experience in the practice: What state have we been able to maintain the mind in? Is our mindfulness continuous throughout all our activities? These are things we all have to notice, using our own powers of observation.

When the mind deviates from its foundation because of mental fabrications, thinking up all sorts of turmoil for itself as it's used to doing, what can we do to make it settle down and grow still? If it doesn't grow still, it gets involved in nothing but stress: wandering around thinking, imagining, taking on all sorts of things. //That's// stress. You have to keep reading these things at all times, seeing clearly the ways in which they're inconstant, changing, and stressful.

Now, if you understand the nature of arising and passing away by turning inward to watch the arising and passing away within yourself, you realize that it's neither good nor bad nor anything of the sort. It's simply a natural process of arising, persisting, and passing away. Try to see deeply into this, and you'll be sweeping the mind clean, just as when you constantly sweep out your house: If anything then comes to make it dirty, you'll be able to detect it. So with every moment, we have to sweep out whatever arises, persists, and then passes away. Let it all pass away, without latching on or clinging to anything. Try to make the mind aware of this state of unattachment within itself: If it doesn't latch on to anything, doesn't cling to anything, there's no commotion in it. It's empty and at peace.

This state of awareness is //so// worth knowing, for it doesn't require that you know a lot of things at all. You simply have to contemplate so as to see the inconstancy of form, feelings, perceptions, thought-formations, and consciousness. Or you can contemplate whatever preoccupies the mind as it continually changes -- arising and passing away -- with every moment. This is something you have to contemplate until you really //know// it. Otherwise, you'll fall for your preoccupations in line with the way you label sensory contacts. If you don't fall for sensory contacts arising in the present, you fall for your memories or thought-formations. This is why you have to train the mind to stay firmly centered in neutrality without latching onto anything at all. //If you can maintain this one stance continuously, you'll be sweeping everything out of the mind//, disbanding its suffering and stress in the immediate present with each and every moment.

Everything arises and then passes away, arises and then passes away

-- everything. Don't grasp hold of anything, thinking that it's good or bad or taking it as your self. Stop all your discursive thinking and mental fabrications. When you can maintain this state of awareness, the mind will calm down on its own, will naturally become empty and free. If any thoughts arise, see that they just come and go, so don't latch onto them. When you can read the aspects of the mind that arise and pass away, there's not much else to do: Just keep watching and letting go within yourself, and there will be no remaining long, drawn-out trains of thought about past or future. They all stop right at the arising and passing away.

When you really see the present with its arisings and passings away, there are no great issues. Whatever you think about will all pass away, //but if you can't notice its passing away, you'll grasp at whatever comes up//, and then everything will become a turmoil of ceaseless imaginings. So you have to cut off these connected thought-formations that keep flowing like a stream of water. Establish your mindfulness and, once it's established, simply fix your whole attention on the mind. Then you'll be able to still the flow of thought-formations that had you distracted. You can do this at any time, and the mind will always grow still to become empty, unentangled, unattached. Then keep watch over the normalcy of the mind again and again whenever it gets engrossed and starts spinning out long, drawn out thought-formations. As soon as you're aware, let them stop. As soon as you're aware, let them stop, and things will disband right there. Whatever the issue, disband it immediately. Practice like this until you become skilled at it, and the mind won't get involved in distractions.

It's like driving a car: When you want to stop, just slam on the brakes and you stop immediately. The same principle works with the mind. You'll notice that, no matter when, as soon as there's mindfulness, it stops and grows still. In other words, when mindfulness is firmly centered, then no matter what happens, as soon as you're mindfully aware of it, the mind stops, disengages, and is free. This is a really simple method: stopping as soon as you're mindful. Any other approach is just too slow to cope. This method of examining yourself, knowing yourself, is very worth knowing because

anyone can apply it at any time. Even right here while I'm speaking and you're listening, just focus your attention right at the mind as it's normal in the present. This is an excellent way of knowing your own mind.

Before we knew anything about all this, we let the mind go chasing after any thoughts that occurred to it, taking up a new thought as soon as it was finished with an old one, spinning its webs to trap us in all kinds of complications. Whatever meditation techniques we tried weren't really able to stop our distraction. So don't underestimate this method as being too simple. Train yourself to be on top of any objects that make contact or any opinions that intrude on your awareness. When pride and opinions come pouring out, cry, "Stop! Let me finish first!" This method of calling a halt can really still the defilements immediately, even when they're like two people interrupting each other to speak, the conceit or sense of "self" on one side immediately raising objections before the other side has even finished. Or you might say it's like suddenly running into a dangerous beast -- a tiger or poisonous snake -- with no means of escape. All you can do is simply stop, totally still, and spread thoughts of loving-kindness.

The same holds true here: You simply stop, and that cuts the strength of the defilement or any sense of self that's made a sudden appearance. We have to stop the defilements in their tracks, for if we don't, they'll grow strong and keep intensifying. So we have to stop them right from the first. Resist them right from the first. This way your mindfulness will get used to dealing with them. As soon as you say, "Stop!", things stop immediately. The defilements will grow obedient and won't dare push you around in any way.

If you're going to sit for an hour, make sure that you're mindful right at the mind the whole time. Don't just aim at the pleasure of tranquility. Sit and watch the sensations within the mind to see how it's centered. Don't concern yourself with any cravings or feelings that arise. Even if pain arises, in whatever way, don't pay it any attention. Keep being mindful of the centered normalcy of the mind at all times. The mind won't stray off to any pleasures or pains, but

will let go of them all, seeing the pains as an affair of the aggregates, because the aggregates are inconstant. Feelings are inconstant. The body's inconstant. That's the way they have to be.

When a pleasant feeling arises, the craving that wants pleasure is contented with it and wants to stay with that pleasure as long as possible. But when there's pain, it acts in an entirely opposite way, because pain hurts. When pains arise as we sit for long periods of time, the mind gets agitated because craving pushes for a change. It wants us to adjust things in this way or that. //We have to train ourselves to disband the craving instead//. If pains grow strong in the body, we have to practice staying at equanimity by realizing that they're the pains of the aggregates -- and not our pain -- until the mind is no longer agitated and can return to a normal state of equanimity.

Even if the equanimity isn't complete, don't worry about it. Simply make sure that the mind doesn't struggle to change the situation. Keep disbanding the struggling, the craving. If the pain is so unbearable that you have to change positions, don't make the change while the mind is really worked up. Keep sitting still, watch how far the pain goes, and change positions only when the right moment comes. Then as you stretch out your leg, make sure that the mind is still centered, still at equanimity. Stay that way for about five minutes, and the fierce pain will go away. But watch out: When a pleasant feeling replaces the pain, the mind will like it. So you have to use mindfulness to keep the mind neutral and at equanimity.

Practice this in all your activities, because the mind tends to get engrossed with pleasant feelings. It can even get engrossed with neutral feelings. So you have to keep your mindfulness firmly established, knowing feelings for what they really are: inconstant and stressful, with no real pleasure to them at all. Contemplate pleasant feelings to see them as nothing but stress. You have to keep doing this at all times. Don't get infatuated with pleasant feelings, for if you do, you fall into more suffering and stress, because craving wants nothing but pleasure even though the aggregates have no pleasure to offer. The physical and mental aggregates are all

stressful. If the mind can rise above pleasure, above pain, above feeling, //right there is where it gains release//. Please understand this: It's release from feeling. If the mind hasn't yet gained release from feeling -- if it still wants pleasure, is still attached to pleasure and pain -- then try to notice the state of mind at the moments when it's neutral toward feeling. That will enable it to gain release from suffering and stress.

So we have to practice a lot with feelings of physical pain and, at the same time, to make an effort to comprehend pleasant feelings as well, for the pleasant feelings connected with the subtle defilements of passion and craving are things we don't really understand. We think that they're true pleasure, which makes us want them. This wanting is craving -- and the Buddha tells us to abandon craving and passion for name and form. "Passion" here means wanting to get nothing but pleasure and then becoming entangled in liking or disliking what results. It means that we're entangled in the delicious flavors of feelings, regardless of whether they're physical feelings or mental ones.

We should come to realize that when a feeling of physical pain gets very strong, we //can// handle it by using mindfulness to keep the mind from struggling. Then, even if there's a great deal of physical pain, we can let go. Even though the body may be agitated, the mind isn't agitated along with it. But to do this, you first have to practice separating feelings from the mind while you're still strong and healthy.

As for the feelings that come with desire, if we accumulate them they lead to even greater suffering. So don't think of them as being easeful or comfortable, because that's delusion. You have to keep track of how feelings -- no matter what the sort -- are all inconstant, stressful and not-self. If you can let go of feeling, you'll become disenchanted with form, feelings, perceptions, thought-formations, and consciousness that carry feelings of pleasure. But if you don't contemplate these things, you'll stay infatuated with them.

So try noticing when the mind is in this infatuated state. Is it empty and at peace? If it's attached, you'll see that it's dirty and defiled because it's deluded into clinging. As soon as there's pain, it grows all agitated. If the mind is addicted to the three kinds of feeling -- pleasant, painful, and neither pleasant nor painful -- it has to endure suffering and stress. We have to see the inconstancy, stressfulness, and not-selfness of the body and mind so that we won't cling: We won't cling whether we look outside or in. We'll be empty -- empty because of our lack of attachment. We'll know that the mind isn't suffering from stress. The more deeply we look inside, the more we'll see that the mind is truly empty of attachment.

This is how we gain release from suffering and stress. It's the simplest way to gain release, but if we don't really understand, it's the hardest. Thus you absolutely have to keep working at letting go. The moment the mind latches onto anything, make it let go. And then notice to see that when you tell the mind to let go, it does let go. When you tell it to stop, it stops. When you tell it to be empty, it's really and truly empty.

This method of watching the mind is extremely useful, but we're rarely interested in contemplating to the point of becoming adept and resourceful at disbanding our own sufferings. We practice in a leisurely, casual way, and don't know which points we should correct, where we should disband things, what we should let go of. And so we keep circling around with suffering and attachment.

We have to figure out how to find our opportunity to disband suffering with every moment. We can't just live, sleep, and eat at our ease. We needto find ways to examine and contemplate all things, using our mindfulness and discernment to see their emptiness of "self." Only then will we be able to loosen our attachments. If we don't know with real mindfulness and discernment, our practice won't be able to lead us out of suffering and stress at all.

Every defilement -- each one in the list of sixteen -- is hard to abandon. Still, they don't arise all sixteen at once, but only one at a time. If you know the features of their arising, you can let them

go. The first step is to recognize their faces clearly, because you have to realize that they're burning hot every time they arise. If they have you sad or upset, it's easy to know them. If they have you happy, they're harder to detect. So you first have to learn to recognize the mind at normalcy, keeping your words and deeds at normalcy, too. "Normalcy" here means being free of liking and disliking. It's a question of purity in virtue -- just as when we practice restraint of the senses. Normalcy is the basic foundation. If the mind isn't at normalcy -- if it likes this or dislikes that -- that means your restraint of the senses isn't pure. For instance, when you see a sight with the eye or hear a sound with the ear, you don't get upset as long as no real pains arise, but if you get distracted and absentminded as the pains get more and more earnest, your precepts will suffer, and you'll end up all agitated.

So don't underestimate even the smallest things. Use your mindfulness and discernment to disband things, to destroy them, and to keep working at your investigation. Then, even if serious events happen, you'll be able to let go of them. If your attachments are heavy, you'll be able to let go of them. If they're many, you'll be able to thin them out.

The same holds true with intermediate defilements: the five Hindrances. Any liking for sights, sounds, smells, tastes, and tactile sensations is the Hindrance of sensual desire. If you don't like what you see, hear, etc., that's the Hindrance of ill will. These Hindrances of liking and disliking defile the mind, making it agitated and scattered, unable to grow calm. Try observing the mind when it's dominated by the five Hindrances to see whether or not it's in a state of suffering. Do you recognize these intermediate defilements when they enshroud your mind?

The Hindrance of sensual desire is like a dye that clouds clear water, making it murky -- and when the mind is murky, it's suffering. Ill will as a Hindrance is irritability and dissatisfaction, and the Hindrance of sloth and torpor is a state of drowsiness and lethargy -- a condition of refusing to deal with anything at all, burying yourself in sleep and lazy forgetfulness. All the Hindrances, including the

final pair -- restlessness & anxiety and uncertainty -- cloak the mind in darkness. This is why you need to be resilient in fighting them off at every moment and in investigating them so that you can weaken and eliminate every form of defilement -- from the gross to the middling and on to the subtle -- from the mind.

The practice of the Dhamma is very delicate work, requiring that you use all your mindfulness and discernment in probing and comprehending the body and mind. When you look into the body, try to see the truth of how it's inconstant, stressful, and nothing more than physical elements. If you don't contemplate in this way, your practice will simply grope around and won't be able to release you from suffering and stress -- for the sufferings caused by the defilements concocting things in the mind are more than many. The mind is full of all kinds of tricks. Sometimes you may gain some insight through mindfulness and discernment -- becoming bright, empty, and at peace -- only to find the defilements slipping in to spoil things, cloaking the mind in total darkness once more, so that you get distracted and can't know anything clearly.

We each have to find special strategies in reading ourselves so that we don't get lost in distractions. Desire is a big troublemaker here, and so is distraction. Torpor and lethargy -- //all// the Hindrances -- are enemies blocking your way. The fact that you haven't seen anything all the way through is because these characters are blocking your way and have you surrounded. You have to find a way to destroy them using //apt attention//, i.e., a skillful way of making use of the mind. You have to dig down and explore, contemplating to see how these things arise, how they pass away, and what exactly is inconstant, stressful, and not-self. These are questions you have to keep asking yourself so that the mind will really come to know. When you really know inconstancy, you're sure to let go of defilement, craving, and attachment, or at least be able to weaken and thin them out. It's like having a broom in your hand. Whenever attachment arises, you sweep it away until the mind can no longer grow attached to anything, for there's nothing left for it to be attached to.
You've seen that everything is inconstant, so what's there to latch onto?

When you're persistent in contemplating to see your inconstancy, stress and not-selfness, the mind feels ease because you've loosened your attachments. This is the marvel of the Dhamma: an ease of body and mind completely free from entanglement in the defilements. It's truly special. Before, the ignorance obscuring the mind caused you wander about spellbound by sights, sounds, and so forth, so that defilement, craving, and attachment had you under their power. But now, mindfulness and discernment break the spell by seeing that there's no self to these things, nothing real to them at all. They simply arise and pass away with every moment. There's not the least little bit of "me" or "mine" to them at all. Once we really know with mindfulness and discernment, we sweep everything clean, leaving nothing but pure Dhamma with no sense of self at all. We see nothing but inconstancy, stress, and not-selfness, with no pleasure or pain.

The Lord Buddha taught, "//Sabbe dhamma anatta// -- All things are not-self." Both the compounded and the uncompounded -- which is //nibbana//, the transcendent -- are not-self. There's just Dhamma. //This is very important//. There's no sense of self there, but what //is// there, is Dhamma. This isn't the extinction taught by the wrong view of annihilationism; it's the extinction of all attachment to "me" and "mine." All that remains is Deathlessness -- the undying Dhamma, the undying property -- free from birth, ageing, illness, and death. Everything still remains as it was, it hasn't been annihilated anywhere; the only things annihilated are the defilements together with all suffering and stress. It's called "//sunno//" -- empty -- because it's empty of the label of self. //This Deathlessness is the true marvel the Buddha discovered and taught to awaken us//.

This is why it's so worth looking in to penetrate clear through the inconstancy, stress, and not-selfness of the five aggregates, for what then remains is the natural Dhamma free from birth, ageing, illness, and death. It's called Unbinding, Emptiness, the Unconditioned: These names all mean the same thing. They're simply conventional designations that also have to be let go so that you can dwell in the aspect of mind devoid of any sense of self.

So the paths, fruitions, and //nibbana// are not something to hope for in a future life by developing a vast heap of perfections. Some people like to point out that the Lord Buddha had to accumulate so many, many virtues -- but what about you? You don't consider how many lives have passed while you still have yet to attain the goal, all because of your stupidity in continually finding excuses for yourself.

The basic principles that the Lord Buddha taught -- such as the four foundations of mindfulness, the four Noble Truths, the three characteristics of inconstancy, stress, and not-selfness -- are right here inside you, so probe on in to contemplate them until you know them. Defilement, craving, and attachment are right here inside you, too, so contemplate them until you gain true insight. Then you'll be able to let them go, no longer latching onto them as really being "me" or "mine." This way you'll gain release from suffering and stress within yourself.

Don't keep excusing yourself by relying, for instance, on the miraculous powers of some object or waiting to build up the perfections. Don't think in those terms. Think instead of what the defilements are like right here and now: Is it better to disband them or to fall in with them? If you fall in with them, is there suffering and stress? You have to find out the truth within yourself so as to get rid of your stupidity and delusion in thinking that this bodily frame of suffering is really happiness.

We're all stuck in this delusion because we don't open our eyes. This is why we have to keep discussing these issues, giving advice and digging out the truth so that you'll give rise to the mindfulness and discernment that will enable you to know yourself. The fact that you've begun to see things, to acknowledge the defilements and stress within yourself to at least some extent, is very beneficial. It's better that we talk about these things than about anything else, so that we'll gain knowledge about suffering and its cause, about how to contemplate body, feelings, mind, and mental qualities so as to disband our suffering and stress. This way we can reduce our sufferings because we'll be letting go of the defilements that scorch the mind and get it agitated. Our mindfulness and discernment will

gradually be able to eliminate the defilements and cravings from the heart.

This practice of ours, if we really do it and really come to know, will really reduce our sufferings. This will attract others to follow our example. We won't have to advertise, for they'll have to notice. We don't have to brag about what level we've attained or what degrees we've earned. We don't have any of that here, for all we talk about is suffering, stress, the defilements, not-self. If we know with real mindfulness and discernment, we can scrape away our defilements, cravings, and attachments, and the good results will be right there inside us.

So now that we have this opportunity, we should make a concerted effort for the sake of our own progress. Don't let your life pass under the influence of defilement, craving, and attachment. Make an effort to correct yourself in this area every day, every moment, and you're sure to progress in your practice of destroying your defilements and disbanding your suffering and stress at all times. This business of sacrificing defilements or sacrificing your sense of self is very important because it gives rewards -- peace, normalcy, freedom with every moment -- //right here in the heart//. The practice is thus something really worthy of interest. If you're not interested in the practice of searching out and destroying the diseases of defilement, of your own suffering and stress, you'll have to stay stuck there in repeated suffering along with every other ignorant person in the world.

When Mara -- temptation -- tried to stop the Buddha's efforts by telling him that within seven days he would become a Universal Emperor, the Buddha answered, "I know already! Don't try to deceive me or tempt me." Because the Buddha had the ability to know such things instantly for himself, Mara was continually defeated. But what about you? Are you a disciple of the Lord Buddha or of Mara? Whenever temptation appears -- there you go, following him hook, line, and sinker, with no sense of weariness or dispassion at all. If we're really disciples of the Buddha we have to go //against// the flow of defilement, craving, and attachment, establishing ourselves in good

qualities -- beginning with morality, which forms the ideal principle for protecting ourselves. Then we can gain release from suffering by working from the level of the precepts on to mental calm and then using discernment to see inconstancy, stress, and not-self. This is a high level of discernment, you know: the discernment that penetrates not-self.

At any rate, the important point is that you not believe your defilements. Even though you may still have the effluents of ignorance or craving in your mind, always keep making use of mindfulness and discernment as your means of knowing, letting go, scrubbing things clean. When these effluents come to tempt you, simply stop. Let go. Refuse to go along with them. If you believe them when they tell you to latch onto things, you'll simply continue being burned and agitated by desire. But if you don't go along with them, the desires in the mind will gradually loosen, subside, and eventually cease.

So in training the mind, you have to take desire as your battlefield in the same way you would in treating an addiction: If you aren't intent on defeating it, there's no way you can escape being a slave to it repeatedly. We have to use mindfulness as a protective shield and discernment as our weapon to cut through and destroy our desires. That way our practice will result in steady progress, enabling us to keep abreast of defilement, craving and attachment with more and more precision.

If, in your practice, you can read and decipher the mind, you'll find your escape route, following the footsteps of the Noble Ones. But as long as you don't see it, you'll think that there are no paths, no fruitions, no //nibbana//. //Only when you can disband the defilements will you know//. You really have to be able to disband them in order to know for yourself that the paths, fruitions, and //nibbana// really exist and really can disband suffering and stress. This is something you have to know for yourself. It's timeless: No matter what the time or season, whenever you have the mindfulness to stop and let go, there's no suffering. As you learn to do this over and over, more and more frequently, the defilements grow weaker and

weaker. This is why it's //ehipassiko// -- something you can invite other people to come and see, for all people who do this can disband defilement and suffering. If they contemplate until they see inconstancy, stress, and not-self, they'll no longer have any attachments, and their minds will become Dhamma, will become free.

There's no need to get all excited about anyone outside -- spirit entities or whatever -- because success in the practice lies right here in the heart. Look into it until you penetrate clearly all the way through yourself, sweep away all your attachments, and then you'll have this "ehipassiko" within you. "Come and see! Come and see!" But if there's still any defilement, then it's, "Come and see! Come and see the defilements burning me!" It can work both ways, you know. If you disband the defilements, let go, and come to a stop, then it's, "Come and see how the defilements are gone, how the mind is empty right here and now!" This is something anyone can know, something you can know thoroughly for yourself with no great difficulty.

Turning to look into the mind isn't all that difficult, you know. You don't have to travel far to do it. You can watch it at any time, in any posture. True things and false are all there within you, but if you don't study yourself within, you won't know them -- for you spend all your time studying outside, the things of the world that worldly people study. If you want to study the Dhamma, you have to turn around and come inside, watching right at the body, at feelings, at the mind, at mental qualities, until you know the truth that the body isn't you or yours; it's inconstant, stressful, and not-self. Feelings are inconstant, stressful, and not-self. The mind is inconstant, stressful, and not-self as well. Then look at the Dhamma of mental qualities: They're inconstant and stressful. They arise, persist, and pass away. If you don't latch on and can become free from any sense of self right here at mental qualities, the mind becomes free.

If you understand correctly, the mind is really easy to deal with. If you don't, it's the exact opposite. Like pushing a light switch: If you hit the "on" button, the light is immediately bright. With the "off" button, it's immediately dark. The same holds true with the

mind. If your knowledge is wrong, it's dark. If your knowledge is right, it's bright. Then look to see if there's anything worth clinging to. If you really look, you'll see that there isn't, for all the things you can cling to are suffering and stress -- affairs of ignorance, speculation, day-dreaming, taking issue with things, self, people, useless chatter, endless news reports. But if you focus on probing into the mind, there's nothing -- nothing but letting go to be empty and free. This is where the Dhamma arises easily -- as easily as defilements arise on the other side, simply that you're now looking from a different angle and have the choice: Do you want the dark angle or the bright? Should you stop or keep running? Should you be empty or entangled? It's yours to decide within you.

The Dhamma is something marvelous and amazing. If you start out with right understanding, you can understand all the way through. If you get snagged at any point, you can examine and contemplate things to see where you're still attached. Keep cross-examining back and forth, and then all will become clear.

We're already good at following the knowledge of defilement and craving, so now we have to follow the knowledge of mindfulness and discernment instead. Keep cross-examining the defilements. Don't submit to them easily. You have to resist their power and refuse to fall in with them. That's when you'll really come to know. When you really know, everything stops. Craving stops, your wanderings stop, likes, hatreds -- this knowledge sweeps everything away. But if you don't know, you keep gathering things up until you're thoroughly embroiled: arranging this, adjusting that, wanting this and that, letting your sense of self rear its ugly head.

Think of it like this: You're a huge playhouse showing a true-to-life drama whose hero, heroine, and villains -- which are conventional suppositions -- are entirely within you. If you strip away all conventional suppositions and designations, what you have left is nothing but Dhamma: freedom, emptiness. And simply being free and empty of any sense of self is enough to bring the whole show to an end.

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TITLE OF WORK: Going Against the Flow
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PUBLISHER'S ADDRESS: Dhamma Dana Publications
c/o Barre Center for Buddhist Studies
149 Lockwood Road
Barre, MA 01005
COPYRIGHT HOLDER: Khao Suan Luang Dhamma Community
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: March 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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This text was prepared as the opening address on the occasion of the dedication of the Dhamma Yaungchi Ceti (Light of the Dhamma Pagoda) at IMC-USA
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THE LIGHT OF THE DHAMMA

by Sayagyi U Chit Tin

Kanham dhammam vippahaya sukkham bhavetha pandito
Oka anokam agamma viveke yattha duramam.

Tatrabhiratim iccheyya hitva kame akincano
Pariyodapeyya attanam cittak'lesehi pandito.

Yesam sambodhiyangesu samma cittam subhavitam
adanapatinissagge anupadaya ye rata
Khinasava jutimanto te loke parinibbuta.

A wise man should abandon the dark practice and cultivate the brightone after leaving (the sensual pleasures of) home for the homeless (life), (and by living) in seclusion, which is hard to enjoy.

A wise man should wish for delight there, after leaving behind sensual pleasures, possessing nothing; he should purify himself from defilements of the mind.

Those who have thoroughly developed their minds in the factors of Awakening delight in giving up attachment and in not grasping. Free from taints, shining ones, they are perfectly quenched in this world.

Dhammapada, vv. 87-89; Samyutta-nikaya V 24;
Anguttara-nikaya V 232f.

Light plays an important role in the Buddha's Teachings. In his first discourse to the group of five bhikkhus (Panca-vaggiya) who had followed him when he began his quest for the end of suffering, the Buddha describes how he attained Awakening through thoroughly understanding the Four Noble Truths. He explains that as he mastered each of the Noble Truths, light arose along with vision, knowledge, wisdom, and higher knowledge.[1] After he became a Buddha, he spent several weeks in the vicinity of the Bodhi tree where he attained Self-Awakening.[2] During the fourth week, he sat in the jewel house provided by the Devas and contemplated the highest doctrine, the Abhidhamma. He contemplated the teachings found in the first six books of the Abhidhamma, but as soon as he came to the doctrine contained in the book of //Conditional Relations// (Patthana) his body began to emit six-coloured rays of light. These rays were so bright they spread throughout the entire world-system and went on to illumine an infinite number of world-systems. Such is the power of the knowledge and understanding developed by a Buddha. This light of the Buddha-Dhamma can dispel the darkness of the world. This light of the Buddha-Dhamma is greater than the sunlight we see by day, the moonlight we see at night, or firelight that can burn both day and night.[3]

That is why Sayagyi U Ba Khin chose the name Dhamma Yaungchi Pagoda -- the Pagoda of the Light of the Dhamma -- for the Pagoda at the International Meditation Centre in Yangon, Myanmar (Rangoon, Burma). When Pagodas following the same design were built at Centres in the tradition of Sayagyi U Ba Khin in Western Australia and in the United Kingdom, the same name was used. Now, with the dedication of the fourth Pagoda of the Light of the Dhamma at the International Meditation Center, U.S.A., these beacons of light are spread around the globe.

These Pagodas are used for teaching and practising the Buddha-Dhamma. People who have tried Buddhist meditation know that the more a person purifies himself or herself the more light there will be. This is especially striking in developing a concentrated mind. As Sayagyi U Ba Khin pointed out, a person who makes "a determined effort to narrow down the range of thoughts of his wavering and unsteady mind" can reach a stage where "the mind becomes freed from hindrances -- pure and tranquil, illumined within and without. Outside, it is represented by light, which is just a mental reflex, with the light varying in degrees from that of a

star to that of the sun. To be plain, this light which is reflected before the mind's eye in complete darkness is a manifestation of the purity, tranquillity and serenity of the mind."[4] Seeing this mental light, however, is not what we mean in Buddhism when we say a person is Enlightened (or Awakened). True Enlightenment or Awakening only comes through using a concentrated mind to gain insight into the true nature of conditioned existence. When we truly "see the light," so to speak, it will be much more than just a mental reflection before the mind's eye.

The universe as described by the Buddha includes thirty-one planes of existence. There are four lower worlds below the human plane where there is great suffering. These planes are dark. Above the human world there are six planes in which celestial beings, Devas, enjoy great sensual pleasures. Above that, there are twenty Brahma planes in which all sensual desires are left behind. The Deva planes and the Brahma planes are very bright. In between these lower planes and higher planes is our human plane of existence. The human plane is a mixture of dark and light. It is the best plane for appreciating the true nature of conditioned existence, for while suffering on the human plane can be great, it is still possible to cultivate good thoughts, and while there may be intense pleasures, they are not so constant that a human being forgets the existence of suffering.

Conditions in the human plane vary in different periods. When a Buddha is living in the human plane, that is the period when the attainment of the true happiness of Nibbana is open to the maximum number of beings. After a Buddha attains final Nibbana, his Teachings may live on for a period. This is the case for the last Buddha, Gotama, and we are extremely fortunate to be living during a period when the Teachings of a Buddha are available. These Teachings are like a great light dispelling the darkness of our world. The light of the Buddha-Dhamma is infinitely more important than the light of the celestial worlds of the Devas and Brahmas, for the light of the Buddha-Dhamma leads to the complete destruction of all suffering, to Nibbana.

We should not look on the light of the Dhamma as opposed to the light of the celestial worlds, however. As the Buddha pointed out, the darkness of the lower worlds and the brightness of the higher worlds are produced by the immoral and moral actions that lead to those worlds. If we

commit dark deeds they will lead to dark results.[5] The Buddha defined "dark deeds" as being harmful deeds committed by physical, verbal, or mental actions. Dark actions can be summed up as actions done because of shamelessness and recklessness (ahirika-anottappa).[6] If, on the other hand, we do bright deeds, we will obtain bright results. "Bright deeds," the Buddha said, are physical, verbal, or mental actions that are harmless. Bright deeds are summed up by the two types of motivation that protect the world: conscientiousness (or a sense of shame) and a fear of blame (hiri-ottapa).[7] But it is also possible to commit deeds that are dark and bright and which will lead to mixed results. We on the human plane are experiencing the results of a mixture of dark and bright deeds, good and bad deeds, done in past lives.[8]

The Buddha spoke of four types of people with regard to the dark and the bright.[9] Some people are born into a dark situation, that is to say, they are poor or physically handicapped. If they do only evil physical, verbal, or mental deeds, then they are headed for another dark existence. If, on the other hand, they do good physical, verbal, or mental actions, they will go to a bright existence. Some people are born into a bright situation, that is to say, they are rich and physically handsome. But if they do evil, they will go to a dark existence; if they do good, they will go to another bright existence.

The highest goal, however, is achieved by actions that are neither dark nor bright, actions that lead to the ending of all renewed existence.[10] The difference between ordinary good actions and actions that are neither dark nor bright is the mental volition accompanying the acts. If our aspiration is a future human life, or a future life in a celestial world, then our action will be an ordinary good action. If our goal is to attain Nibbana, however, the action is done in the hope of going beyond the good and evil of conditioned existence and such an action will be neither dark nor bright.

Venerable Nagasena gives a vivid description to King Milinda of how brightly the disciples of the Buddha shine once they have reached Nibbana.[11] The disciples, he says, "shine forth in splendour, illuminating the whole world of Devas and men, brightening it in its heights, in its depths, from horizon to horizon, with a brilliant glory,"

for they wear the jewels of right conduct, concentration, knowledge, emancipation, insight (which comes from the assurance of emancipation), and the sevenfold wisdom of the Arahats. The Buddha told his disciples that they would benefit greatly by associating with those who make the Teachings shine, those who bring light.[12] By this, he meant those who are endowed with virtue (sila), concentration (samadhi), wisdom (panna), deliverance (vimutti), vision and knowledge of deliverance (vimutti-nana-dassana); those who admonish (ovadaka), who are able to instruct (vinnapaka), who do instruct (sandassaka), who arouse others [to make the effort] (samadapaka), who fill others with enthusiasm (samuttejaka), who gladden others (sampahansaka), who are competent teachers (alamsamakka-taro), and who are able to see and experience the true Doctrine (saddhamma-rasa-dassanampaham).

As we look around the world today we can see more and more darkness. The world needs all the light it can get. It is our fervent hope that this Pagoda of the Light of the Dhamma in the United States together with the other three Pagodas in the tradition of Sayagyi U Ba Khin will be able to introduce some of the light the world so desperately needs.

Sayagyi U Chit Tin

FOOTNOTES:

[1] Vin I 9f.; S V 420ff.

[2] See //Expos//, pp. 16-18.

[3] GS II 142f.; KS I 22f., 67.

[4] //What Buddhism Is// (1989), pp. 16f.

[5] MLS II 57f.

[6] GS I 46.

[7] //Ibid//.

[8] Earth Devas and beings in some of the lower realms also experience mixed results.

[9] KS I 118-121; //Designation of Human Types//, pp. 70-72.

[10] MLS II 57f.

[11] QKM II 220-229.

[12] It 107ff. (MA II 191f.).

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

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TITLE OF WORK: The Light of the Dhamma
FILENAME: THELIGHT.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House,
Heddington, Calne, Wiltshire SN11 OPE, England
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DATE OF PUBLICATION: 1995
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DATE OF DHARMANET DISTRIBUTION: 16 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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BASIC THEMES

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PROLOGUE

There are two things beginning meditators should search for as external aids to their practice --

1. Suitable companions (//puggala-sappaya//): Be discriminating in choosing people to associate with. Search only for companions who have peace of mind. This can be any group at all, as long as the group as a whole is aiming for mental peace.

2. A suitable location (//senasana-sappaya//): Choose a quiet place with an agreeable atmosphere, far from human society. Places of this sort, providing physical seclusion, are conducive to the practice of meditation. Examples listed in the Canon include caverns and caves, the shade of an over-hanging cliff-face, the forest wilderness, and empty houses or buildings where not too many people will come passing by. Places like this are an excellent aid and support for a beginning meditator.

When you go to stay in such a place, don't let your thoughts dwell on topics that will act as enemies to your peace of mind. For example, don't preoccupy yourself with magic spells or the black arts. Instead, call to mind and put into practice those principles and qualities that will be to your benefit. For example --

//Appicchata//: Be a person of few wants with regard to the necessities of life.

//Santutthi//: Be content with the possessions you already have.

//Viveka//: Aim solely for peace, quiet and seclusion.

//Asansagga//: Don't entangle yourself with human companionship.

//Viriyarambha//: Be singleminded and persistent at making the mind still and at peace.

//Silanussati//: Reflect on your own conduct to see if you've overstepped any of your precepts, and -- if you have -- immediately purify your behavior through your own intention.

//Samadhi-katha//: Focus on calling to mind the meditation theme on which your mind can become firmly established.

//Panna-katha//: Focus exclusively on those topics that will give rise to discernment and clear insight.

//Vimutti//: Make the mind well-disposed toward the search for release from all defilements.

//Vimutti-nana-dassana//: Focus on contemplating how to come to the realizations that will enable you to gain release from the fermentation of all defilements.

These principles are guidelines for meditators of every sort and will direct the mind solely to the path leading beyond all suffering and stress.

What follows is a short-hand list of essential principles, selected to help prevent meditators from getting tied up in the course of their practice. These principles, though, should be viewed merely as incidental to the Dhamma. The reality of the Dhamma has to be brought into being within ourselves through our own energies: This is called practicing the Dhamma. If we go no further than the lists, we'll end up with only concepts of the Dhamma. Our ultimate aim should be to make the mind still until we reach the natural reality that exists on its own within us, that knows on its own and lets go on its own. This is the practice of the Dhamma that will lead us to the realization of the Dhamma -- the true taste and nourishment of the Dhamma -- so that we will no longer be caught up on the ropes.

In other words, conceptualized Dhamma is like a rope bridge for crossing over a river. If we take the bridge down and then carry it with us, it will serve no purpose other than to weigh us down and get

us all tied up. So no matter how much conceptualized Dhamma you may have memorized, when you come to the point where you're practicing for real you have to take responsibility for yourself. Whether you are to win or lose, let go or cling, will depend on how much quality you've built into your own mind. This is why we are taught not to cling to the scriptures and texts, to meanings and concepts. Only when we train ourselves to get beyond all this will we be heading for purity.

//Attahi attano natho//:

Nothing can help us unless we can rely on ourselves. Only when we realize this will we be on the right track. The Buddha attained all of the truths he taught before he put them into words. It wasn't the case that came up with the words first and then put them into practice later. He was like the scientists who experiment and get results before writing textbooks. But people who simply read the textbooks know everything -- for example, they may know every part in an airplane -- but they can't produce one out of their own knowledge. To be a consumer and to be a producer are two different things. If we cling merely to the concepts of the Dhamma, simply memorizing them, we're no more than consumers. Only if we make ourselves into producers, so that others can consume, will we be acting properly.

To be successful producers, we have to accept responsibility for ourselves. If there's any area where we don't succeed, we should make use of our own ingenuity until we do. If we rely merely on the ingenuity of others, then we can't depend on ourselves. And if we can't depend on ourselves, why should we let other people think that they can depend on us?

This is why I have compiled this list of principles merely as a brief beginning guide for meditators.

The Thirteen Ascetic Observances
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1. //Pansukulikanga//: the practice of wearing robes made from
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thrown-away cloth.

2. //Tecivarikanga//: the practice of using only one set of three robes.

3. //Pindapatikanga//: the practice of going for alms.

4. //Sapadacarikanga//: the practice of not by-passing any donors on one's alms path.

5. //Ekasanikanga//: the practice of eating no more than one meal a day.

6. //Pattapindikanga//: the practice of eating one's food only from one's bowl.

7. //Khalupacchabhattikanga//: the practice of not accepting any food presented after one has eaten one's fill.

8. //Arannikanga//: the practice of living in the wilderness.

9. //Rukkhamulikanga//: the practice of living under the shade of a tree.

10. //Abbhokasikanga//: the practice of living out under the open sky.

11. //Sosanikanga//: the practice of living in a cemetery.

12. //Yathasanthatikanga//: the practice of living in whatever place is assigned to one.

13. //Nesajjikanga//: the practice of not lying down.

The Fourteen Duties
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1. //Akantuka-vatta//: duties of a monk newly arriving at a
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monastery.

2. //Avasika-vatta//: duties of a host-monk when a newcomer arrives.

3. //Gamika-vatta//: duties of a monk when leaving a monastery.

4. //Anumodana-vatta//: duties connected with expressing appreciation for donations (of food).

5. //Bhattaka-vatta//: duties to observe before and after one's meal.

6. //Pindicarika-vatta//: duties to observe when going for alms.

7. //Arannika-vatta//: duties to observe when living in the wilderness.

8. //Senasana-vatta//: duties to observe in looking after one's dwelling place.

9. //Jantaghara-vatta//: duties to observe in using the fire-house.

10. //Vaccakuti-vatta//: duties to observe in using the toilet.

11. //Upajjhaya-vatta//: duties to observe in attending to one's preceptor.

12. //Acariya-vatta//: duties to observe in attending to one's teacher.

13. //Saddhiviharika-vatta//: a preceptor's duties toward his pupil.

14. //Antevasika-vatta//: a teacher's duties toward his pupil.

Seven Important Sets of Principles (The Wings to Awakening)
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mind, mental qualities.

2. The four right exertions (//sammappadhana//): making the effort to prevent evil from arising, to abandon whatever evil has arisen, to give rise to the good that hasn't yet arisen, and to maintain the good that has.

3. The four foundations of achievement (//iddhipada//):

//Chanda// -- feeling an affinity for one's meditation theme.
//Viriya// -- persistence.
//Citta// -- intentness on one's goal.
//Vimangsa// -- circumspection in one's activities and interests.

4. The five pre-eminent factors (//indriya//): conviction, persistence, mindfulness, concentration, discernment (factors that are pre-eminent in performing one's duties).

5. The five strengths (//bala//): conviction, persistence mindfulness, concentration, discernment (factors that give energy to the observance of one's duties).

6. The seven factors of Awakening (//bojjhanga//):

//Sati-sambojjhanga -- powers of mindfulness, recollection, and reference.
//Dhammavicaya-sambojjhanga// -- discrimination in choosing a meditation theme well-suited to oneself.
//Viriya-sambojjhanga// -- persistence.
//Piti-sambojjhanga// -- rapture; fullness of body and mind.
//Passaddhi-sambojjhanga// -- physical stillness and mental serenity.
//Samadhi-sambojjhanga// -- concentration.
//Upekkha-sambojjhanga// -- equanimity.

7. The eightfold path (//magga//):

//Samma-ditthi// -- Right View.
//Samma-sankappa// -- Right Intention.
//Samma-vaca// -- Right Speech.
//Samma-kammanta// -- Right Action.
//Samma-ajiva// -- Right Livelihood.
//Samma-vayama// -- Right Effort.
//Samma-sati// -- Right Mindfulness.
//Samma-samadhi// -- Right Concentration.

The Forty Meditation Themes
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Ten recollections; ten foul objects; ten kasinas; four divine abidings; four formless absorptions; one resolution into elements; and one perception of the filthiness of food.

Ten recollections:

1. //Buddhanussati//: recollection of the virtues of the Buddha.
2. //Dhammanussati//: recollection of the virtues of the Dhamma.
3. //Sanghanussati//: recollection of the virtues of the Sangha.
4. //Silanussati//: recollection of one's own moral virtue.
5. //Caganussati//: recollection of one's generosity.
6. //Devatanussati//: recollection of the qualities that lead to rebirth as a heavenly being.
7. //Kayagatasati//: mindfulness immersed in the body.
8. //Maranassati//: mindfulness of death.
9. //Anapanassati//: mindfulness of breathing.
10. //Upasamanussati//: recollection of the virtues of nibbana -- ultimate pleasure; unexcelled ease, free from birth, aging, illness and death.

Ten foul objects:

1. //Uddhumataka//: a rotten, bloated corpse, its body all swollen and its features distended out of shape.
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2. //Vinilaka//: a livid corpse, with patchy discoloration -- greenish, reddish, yellowish -- from the decomposition of the blood.
3. //Vipubbaka//: a festering corpse, oozing lymph and pus from its various orifices.
4. //Vichiddaka//: a corpse falling apart, the pieces scattered about, radiating their stench.
5. //Vikkhayittaka//: a corpse that various animals, such as dogs, are gnawing, or that vultures are picking at, or that crows are fighting over, pulling it apart in different directions.
6. //Vikkhittaka//: corpses scattered about, i.e., unclaimed bodies that have been thrown together in a pile -- face up, face down, old bones and new scattered all over the place.
7. //Hatavikkhittaka//: the corpse of a person violently murdered, slashed and stabbed with various weapons, covered with wounds -- short, long, shallow, deep -- some parts hacked so that they're almost detached.
8. //Lohitaka//: a corpse covered with blood, like the hands of a butcher, all red and raw-smelling.
9. //Puluvaka//: a corpse infested with worms: long worms, short worms, black, green, and yellow worms, squeezed into the ears, eyes, and mouth; squirming and squiggling about, filling the various parts of the body like a net full of fish that has fallen open.
10. //Atthika//: a skeleton, some of the joints already separated, others not yet, the bones -- whitish, yellowish, discolored -- scattered near and far all over the place.

Ten kasinas:

1. //Pathavi kasina//: staring at earth.
2. //Apo kasina//: staring at water.
3. //Tejo kasina//: staring at fire.
4. //Vayo kasina//: staring at wind.
5. //Odata kasina//: staring at white.
6. //Pita kasina//: staring at yellow.
7. //Lohita kasina//: staring at red.

8. //Nila kasina//: staring at blue (or green).
9. //Akasa kasina//: staring at the space in a hole or an opening.
10. //Aloka kasina//: staring at bright light.

Four divine abidings:

1. //Metta//: benevolence, friendliness, good will, love in the true sense.
2. //Karuna//: compassion, sympathy, pity, aspiring to find a way to be truly helpful.
3. //Mudita//: appreciation for the goodness of other people and for our own when we are able to help them.
4. //Upekkha//: When our efforts to be of help don't succeed, we should make the mind neutral -- neither pleased nor upset by whatever it focuses on -- so that it enters the emptiness of jhana, centered and tranquil to the point where it can disregard acts of thinking and evaluating as well as feelings of rapture and ease, leaving only oneness and equanimity with regard to all objects and preoccupations.

Four formless absorptions:

1. //Akasanancayatana//: being absorbed in a sense of boundless emptiness and space as one's preoccupation.
2. //Vinnanancayatana//: being absorbed in boundless consciousness as one's preoccupation, with no form or figure acting as the sign or focal point of one's concentration.
3. //Akincannayatana//: focusing exclusively on a fainter or more subtle sense of cognizance that has no limit and in which nothing appears or disappears, to the point where one almost understands it to be //nibbana//.
4. //Nevasanna-nasannayatana//: being absorbed in a feeling that occurs in the mind, that isn't awareness exactly, but neither is it non-awareness; i.e., there is awareness, but with no thinking, no focusing of awareness on what it knows.

These four formless absorptions are merely resting places for the mind, because they are states that the mind enters, stays in, and leaves. They are by nature unstable and inconstant, so we shouldn't rest content simply at this level. We have to go back and forth through the various levels many times so as to realize that they're only stages of enforced tranquility.

One resolution into elements: i.e., regarding each part of the body simply in terms of physical properties or elements.

One perception of the filthiness of food: i.e., viewing food as something repugnant and unclean -- with regard to where it comes from, how it's prepared, how it's mixed together when it's chewed, and where it stays in the stomach and intestines.

* * *

With one exception, all of the meditation themes mentioned here are simply //gocara dhamma// -- foraging places for the mind. They're not places for the mind to stay. If we try to go live in the things we see when we're out foraging, we'll end up in trouble. Thus, there is one theme that's termed '//vihara dhamma//' or '//anagocara//': Once you've developed it, you can use it as a place to stay. When you practice meditation, you don't have to go foraging in other themes; you can stay in the single theme that's the apex of all meditation themes: //anapanassati//, keeping the breath in mind. This theme, unlike the others, has none of the features or various deceptions that can upset or disturb the heart. As for the others:

-- Some of the recollections, when you've practiced them for a long time, can give rise to startling or unsettling visions.

-- The ten foul objects can give rise after a while to visions and sometimes to sense of alienation and discontent that turns into restlessness and distress, your mind being unable to fashion anything on which it can come to rest, to the point where you can't eat or drink.

-- The ten kasina, after you've stared at them a long while, can give rise to visions that tend to pull you out of your sense of the body, as you become enthralled by their color and features, to the point where you may become completely carried away.

-- As for the resolution into elements, when you become more and more engrossed in contemplating the elements, everything in the world becomes nothing more than elements, which are everywhere the same. You come to believe that you no longer have to make distinctions: You're nothing more than elements, members of the opposite sex are nothing more than elements, food is nothing more than elements, and so you can end up overstepping the bounds of morality and the monastic discipline.

-- As for the perception of the filthiness of food, as you become more and more caught up in it, everything becomes repulsive. You can't eat or sleep, your mind becomes restless and disturbed, and you inflict suffering on yourself.

-- As for the four divine abodes, if you don't have jhana as a dwelling for the mind, feelings of good will, compassion, and appreciation can all cause you to suffer. Only if you have jhana can these qualities truly become divine abodes, that is, restful places for the heart to stay (//vihara dhamma//).

Thus only one of these themes -- anapanassati, keeping the breath in mind -- is truly safe. This is the supreme meditation theme. You don't have to send your awareness out to fix it on any outside objects at all. Even if you may go foraging through such objects, don't go living in them, because after a while they can waver and shift, just as when we cross the sea in a boat: When we first get into the boat we may feel all right, but as soon as the boat heads out into the open bay and we're buffeted by wind and waves, we can start feeling seasick. To practice keeping the breath in mind, though, is like sitting in an open shelter at dockside: We won't feel queasy or sick; we can see boats as they pass by on the water, and people as they pass by on land. Thus, keeping the breath in mind is classed:

-- as an exercise agreeable to people of any and every temperament;

-- as '//anagocara//,' an exercise in which you focus exclusively on the breath while you sit in meditation, without having to compound things by sending your awareness out to grab this or get hold of that;

-- and as '//dhamma-thiti//,' i.e., all you have to do is keep your mind established firm and in place.

The beginning stage is to think //buddho// -- '//bud-//' with the in-breath, and '//dho//' with the out. Fixing your attention on just this much is enough to start seeing results. There's only one aim, and that's:

that you really do it.

If there is anything you're unsure of, or if you encounter any problems, then consult the following pages.

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INTRODUCTION

This handbook on keeping the breath in mind has had a number of readers who have put it into practice and seen results appearing within themselves in accordance with the strength of their practice. Many people have come to me to discuss the results they've gained from practicing the principles in this book, but now it's out of print. For this reason I've decided to enlarge it and have it printed again as an aid for those who are interested in the practice.

Now, if you're not acquainted with this topic, have never attempted it, or aren't yet skilled -- if you don't know the techniques of the

practice -- it's bound to be hard to understand, because the currents of the mind, when they're written down as a book, simply won't be a book. The issues involved in dealing with the mind are more than many. If your knowledge of them isn't truly comprehensive, you may misunderstand what you come to see and know, and this in turn can be destructive in many ways. (1) You may lose whatever respect you had for the practice, deciding that there's no truth to it. (2) You may gain only a partial grasp of things, leading you to decide that other people can't practice or are practicing wrongly, and in the end you're left with no way to practice yourself. So you decide to 'let go' simply through conjecture and speculation. But the truth is that this simply won't work. True and complete letting go can come only from the principles well-taught by the Buddha: virtue, concentration, and discernment, which are a synopsis of the eightfold path he taught in his first sermon.

So in our practice we should consider how virtue, concentration, discernment, and release can be brought into being. Virtue forms the basis for concentration; concentration, the basis for discernment (liberating insight or cognitive skill); and discernment, the basis for release from ignorance, craving, and attachment. Thus in this book, which is a guide to developing Right Concentration, I would like to recommend to other meditators a method that, in my experience, has proven safe and productive, so that they can test it for themselves by putting it into practice until they start seeing results.

The main concern of this book is with the way to mental peace. Now, the word 'peace' has many levels: A mind infused with virtue has one level of peace and happiness; a mind stilled through concentration has another level of peace and happiness; a mind at peace through the power of discernment has still another level of happiness; and the peace of a mind that is release is yet another level, with a happiness completely apart from the rest.

In these matters, though, meditators tend to prefer the results to the causes. They aren't as interested in abandoning their own defilements through the principles of the practice as they are in standing out among society at large. They appropriate the ideas and

observations of other people as being their own, but by and large their wisdom is composed of //bahira panna// -- remembered 'outsights', not true insight.

So when you want the reality of the principles taught by the Buddha, you should first lift your mind to this principle -- Right Concentration -- because it's an excellent gathering of the energies of your mind. All energy in the world comes from stopping and resting. Motion is something that destroys itself -- as when our thinking goes all out of bounds. Take walking for instance: When we walk, energy comes from the foot at rest. Or when we speak, energy comes from stopping between phrases. If we were to talk without stopping, without resting between phrases, not only would it waste energy, but the language we'd speak wouldn't even be human. So it is with practicing the Dhamma: Release comes from concentration and discernment acting together. Release through the power of the mind (//ceto-vimutti//) requires more concentration and less discernment; release through discernment (//panna-vimutti//) ,more discernment and less concentration -- but there is no way that release can be attained without the stillness of concentration.

Thus, resting the mind provides the strength needed to support all the qualities developed in the practice, which is why it's such an essential part of Right Concentration. It forms a well-spring and a storage place for all knowledge, whether of the world or of the Dhamma. If you aren't acquainted with this basic principle, skilled awareness won't arise. And if you don't have skilled awareness, how will you be able to let go? You'll have to go groping around in unskilled awareness. As long as the mind is in the grips of unskilled awareness, it's bound to be deluded by its fashionings.

Unskilled awareness is a brine in which the mind lies soaking; a mind soaked in its juices is like wet, sappy wood that, when burned, gives off smoke as its signal, but no flame. As the smoke rises into the air, you imagine it to be something high and exalted. It's high, all right, but only like smoke or overcast clouds. If there's a lot of it, it can obscure your vision and that of others, so that you can't see the light of the sun and moon. This is why such people are

said to be 'groping.' Those who train their own hearts, though, will give rise to skilled awareness. When skilled awareness penetrates the heart, you'll come to realize the harmful potency of mental fashionings. The arising of skilled awareness in the heart is like the burning of dry, sapless wood that gives off flame and light. Even though there may be some smoke, you don't pay it any mind, because the firelight is more outstanding.

The flame of skilled awareness gives rise to five sorts of results:

1. Rust (the defilements) won't take hold of the heart.

2. The heart becomes purified.

3. The heart becomes radiant in and of itself (//pabhassaram cittam//).

4. The heart develops majesty (//tejas//).

5. The three skills, the eight skills, and the four forms of acumen will arise.

All of these things arise through the power of the mind. The nature of the mind is that it already has a certain amount of instinctive intuition -- the times when it knows on its own, as when you happen to think of a particular person, and then he or she actually shows up. All good qualities, from the mundane to the transcendent, are always present in each of us. These qualities -- the Dhamma -- aren't the exclusive possession of any particular group or person. We all have the right to develop them and put them into practice.

For these qualities to yield results, we have to develop them in conjunction with the following four principles --

1. //Chanda//: feeling an affinity for the practice.

2. //Viriya//: being persistent in the practice.

3. //Citta//: being intent on the practice.

4. //Vimansa//: being circumspect in what we do, i.e., circumspect before we do it, circumspect (mindful and aware) while we're doing it, and circumspect with regard to the results that arise from what we've done.

These four principles form the foundation for success in all areas, whether in matters of the world or of the Dhamma. Once they're actualized within us and focused together on a single goal, we're bound to succeed in line with our aspirations. The results they yield, briefly put, are of two sorts --

1. //Iddhiriddhi//: certain mundane powers that accrue to meditators.

2. //Punnariddhi//: power in terms of the Dhamma that will accrue to meditators, providing means for settling issues that relate to the world and the heart, or for liberating the mind from all mundane influences. This is termed:

//Vimutti// -- release,
//Visuddhi// -- purity,
//Santi// -- peace,
//Nibbana// -- the disbanding of all stress.

Thus, I would like to invite all Buddhists -- all who hope for peace and well-being -- to reflect on the principles of practice dealing with Right Concentration presented here as a guide for those who are interested. If you have any questions dealing with this book, or any problems arising from the practice of training the mind, I will be glad to give whatever advice I can.

May you prosper and be well.

Whoever feels that this book is of use and would like to print it again for free distribution, may go ahead and do so without having to ask permission. Some parts may not be correct in terms of the Pali,

so wherever there may be any mistakes, I ask your forgiveness.

-- Phra Ajaan Lee Dhammadharo

Wat Asokaram, Samut Prakaan
September, 1960

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'//Buddhanussati metta ca asubham maranassati:
Iccima caturarakkha....//'

(Recollection of the Buddha; good will;
The foul; mindfulness of death:
These four guardian protectors....)

-- Rama IV, '//Mokkhupaya Gatha//'

I. Recollection of the Buddha

//Araham samma-sambuddho bhagava:
Buddham bhagavantam abhivademi//.

The Blessed One is Worthy and Rightly Self-awakened.
I bow down before the Awakened, Blessed One. (Bow down)

//Svakkhato bhagavata dhammo:
Dhammam namassami//.

The Dhamma is well-expounded by the Blessed One.

I pay homage to the Dhamma. (Bow down)

//Supatipanno bhagavato savaka-sangho:
Sangham namami//.

The Sangha of the Blessed One's disciples has practiced well. I pay respect to the Sangha. (Bow down)

A. Paying homage to objects worthy of respect:

//Namo tassa bhagavato arahato samma-sambuddhassa//.
(Repeat three times.)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

//Ukasa, dvaratayena katam, sabbam aparadham khamatha me bhante//.

Asking your leave, I request that you forgive me for whatever wrong I have done with the three doors (of body, speech, and mind).

//Vandami bhante cetiyam sabbam sabbattha thane, supatithitam sariranka-dhatum, maha-bodhim buddha-rupam sakkarattham//.

I revere every stupa established in every place, every Relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration.

//Aham vandami dhatuyo. Aham vandami sabbaso. Iccetam ratanattayam, aham vandami sabbada//.

I revere the relics. I revere them everywhere. I always revere

the Triple Gem.

B. Paying homage to the Triple Gem:

//Buddha-puja mahatejavanto//: I ask to pay homage to the Buddha, whose majesty is greater than the powers of all beings human and divine. Thus, this homage to the Buddha is a means of developing great majesty.

//Buddham jivitam yava nibbanam saranam gacchami//: I take refuge in the Buddha from now until attaining nibbana.

//Dhamma-puja mahappanno//: I ask to pay homage to the Dhamma, the teachings of the Buddha, which are a well-spring of discernment for beings human and divine. Thus, this worship of the Dhamma is a means of developing great discernment.

//Dhammam jivitam yava nibbanam saranam gacchami//: I take refuge in the Dhamma from now until attaining nibbana.

//Sangha-puja mahabhogavaho//: I ask to pay homage to those followers of the Buddha who have practiced well in thought, word, and deed; and who possess all wealth, beginning with Noble Wealth. Thus, this homage to the Sangha is a means of developing great wealth.

//Sangham jivitam yava nibbanam saranam gacchami//: I take refuge in the Sangha from now until attaining nibbana.

//N'atthi me saranam annam, Buddho dhammo sangho me saranam varam: Etena saccavajjena hotu me jayamangalam//: I have no other refuge: The Buddha, Dhamma and Sangha are my highest refuge. By means of this vow, may the blessing of victory be mine.

//Yankinci ratanam loke vijjati vividham puthu, Ratanam buddha-dhamma-sangha-samam natthi, Tasma sotthi bhavantu me//:

Of the many and varied treasures found in the world, none equal the Triple Gem. Therefore, may well-being be mine.

(If you repeat the translations of these passages, bow down once at this point.)

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II. Good Will

Declare your purity, taking the Buddha, Dhamma, and Sangha as witness once more, repeating this Pali passage:

//Parisuddho aham bhante. Parisuddhoti mam buddho dhammo sangho dharetu//. (I now declare my purity to the Triple Gem. May the Triple Gem recognize me as pure at present.)

Now develop thoughts of good will, saying:

//Sabbe satta// -- May all living beings
//Avera hontu// -- Be free from animosity,
//Abyapajjha hontu// -- Free from oppression,
//Anigha hontu// -- Free from trouble,
//Sukhi attanam pariharantu// -- May they look after themselves with ease.

//Sabbe satta sada hontu avera sukha-jivino//: May all beings always live happily, free from animosity.

//Katam punna-phalam mayham sabbe bhagi bhavantu te//: May all share in the blessings springing from the good I have done.

(This is the abbreviated version. If your time is limited, simply say this much and then get into position to meditate.)

Spreading thoughts of good will to the six directions:

1. The eastern quarter: '//Puratthimasmim disa-bhage sabbe satta// (May all living beings in the eastern quarter...) //avera hontu, abyapajjha hontu, anigha hontu, sukhi attanam pariharantu. Sabbe satta sada hontu avera sukhajivino. Katam punnaphalam mayham sabbe bhagi bhavantu te//. (For translations, see above.)

2. The western quarter: '//Pacchimasmim disa-bhage sabbe satta//, etc.'

3. The northern quarter: '//Uttarasmim disa-bhage sabbe satta//, etc.'

4. The southern quarter: '//Dakkhinasmim disa-bhage sabbe satta//, etc.'

5. The lower regions: '//Hetthimasmim disa-bhage sabbe satta//, etc.'

6. The upper regions: '//Uparimasmim disa-bhage sabbe satta avera hontu, abyapajjha hontu, anigha hontu, sukhi attanam pariharantu. Sabbe satta sada hontu avera sukhajivino. Katam punnaphalam mayham sabbe bhagi bhavantu te//. (Bow down three times.)

When you have finished spreading thoughts of good will to all six directions, cleanse your heart of thoughts of animosity and apprehension. Make your heart completely clear and at ease. Good will acts as a support for purity of virtue and so is an appropriate way of preparing the heart for the practice of tranquility and insight meditation.

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III. The Foul: Tranquility Meditation

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I.e., remove all befouling mental states from the mind. The things that befoul and darken the mind are the five Hindrances --

-- //Kama-chanda//: sensual desires, taking pleasure in sensual objects (sights, sounds, smells, tastes, tactile sensations, ideas) and sensual moods (such as passion, aversion, and delusion).

-- //Byapada//: ill will, malevolence, hatred.

-- //Thina-middha//: torpor, lethargy, drowsiness, listlessness.

-- //Uddhacca-kukkucca//: restlessness and anxiety.

-- //Vicikiccha//: doubt, uncertainty.

When any of these unskillful states occupy the heart, it's not flourishing, blooming, or bright. For the heart to bloom, it has to be free from all five of the Hindrances; and for it to be free in this way, we have to develop concentration or absorption (//jhana//), which is composed of directed thought, evaluation, rapture, pleasure, and singleness of preoccupation (see below). The heart will then be clear, bright, and resplendent. In Pali, this is called '//sobhana-citta//.' Thus, in this section we will discuss how to develop concentration as a means of eliminating the Hindrances as follows:

A. 'Among the forty themes, breath is supreme.'
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Sit in a half-lotus position, your right leg on top of your left; your hands palm-up in your lap, your right hand on top of your left. Keep your body comfortably erect and your mind on what you're doing. Don't let your thoughts go spinning forward or back. Be intent on keeping track of the present: the present of the body, or the in-and-out

breath; and the present of the mind, or mindfulness and all-round self-awareness. The present of the body and the present of the mind should be brought together at a single point. In other words, make the object of the mind single and one. Focus your attention on the breath, keeping watch over it until you're clearly aware that, 'This is the in-breath,' and 'This is the out.' Once you can see clearly in this way, call to mind the virtues of the Buddha, Dhamma, and Sangha, gathering them into a single word, 'Buddho.' Then divide 'Buddho' into two syllables, thinking 'bud-' with the in-breath, and 'dho' with the out, at the same time counting your breaths: 'Bud-' in, 'dho' out, one; 'bud-' in, 'dho' out, two; 'bud-' in 'dho' out, three, and so on up to ten. Then start counting again from one to nine; then one to eight, one to seven...six...five...four...three...two...one...zero. In other words:

1 2 3 4 5 6 7 8 9 10
1 2 3 4 5 6 7 8 9
1 2 3 4 5 6 7 8
1 2 3 4 5 6 7
1 2 3 4 5 6
1 2 3 4
1 2 3
1 2
1
0

Keep three points -- the breath, your mindfulness, and your awareness -- together in a single stream. If when you've finished counting you find that your mind still won't stay with the breath, start by counting again, from one to ten and so on to zero. Keep this up until you feel that your mind has settled down, and then stay with zero. In other words, you no longer have to count, you no longer have to think 'Buddho.' Simply keep careful watch over your breath and your awareness. Keep your awareness focused on a single point, being mindful and watchful. Don't send it in and out after the breath. When the breath comes in, you know. When it goes out, you know, but don't make your awareness go in or out. Keep it still. Disregard all thoughts of past or future. Keep watch only on the present. When you

can do this, the five Hindrances won't be able to find entry into the mind. This is called '//parikamma bhavana//,' repetition meditation.

At this point, the mind becomes light and can put aside its heavy burdens. When the mind is light, so is the body. In Pali this is called, '//kaya-lahuta, citta-lahuta//.' The mind is peaceful and solitary -- free from agitation and unrest -- clear and calm with the refined sense of the breath. When the mind reaches this state, it's in the sphere of directed thought (//vitakka//), which is the first factor of jhana.

Now survey and examine the characteristics of the breath. Try adjusting the breath in four different ways: Breathe in long and out long, and see whether your mind is at ease with that sort of breath. Then breathe in short and out short to see whether you feel comfortable and at ease that way. Then see whether you feel at ease breathing in long and out short, or in short and out long. Continue breathing in whichever of these four ways feels most comfortable and then let that comfortable breath spread throughout the different parts of the body. At the same time, expand your sense of mindful awareness along with the breath.

When the breath runs throughout the body, and the sensations of breath in the various parts of the body are coordinated, they can be put to use, for example, to relieve feelings of pain. Your sense of mindfulness at this point is broad; your self-awareness, complete and mature. When mindfulness is spread throughout the body, this is called //kayagatasati// -- mindfulness immersed in the body. Your frame of reference is large and expansive, and so is called '//mahasatipatthana//.' Your self-awareness is present throughout, aware both of the causes -- i.e., what you're doing -- and of the results coming from what you've done. All of these characteristics are aspects of evaluation (//vicara//), the second factor of jhana.

Now that the body and mind have received nourishment -- in other words, now that the breath has provided for the body, and mindfulness has provided for the mind -- both body and mind are bound to reap results, i.e., rapture. The body is full and refreshed, free from

restlessness. The mind is full and refreshed, free from anxiety and distraction, broad and blooming. This is called rapture (//piti//), which is the third factor of jhana.

Once fullness arises in this way, body and mind settle down and are still. In Pali this is termed '//kaya-passaddhi, citta-passaddhi//.' This feeling of stillness leads to a sense of relaxation and ease for both body and mind, termed pleasure (//sukha//).

These are the beginning steps in dealing with the mind. Once you are able to follow them, you should make a point of practicing them repeatedly, back and forth, until you're skilled at entering concentration, staying in place, and withdrawing. Even just this much can form a path along which the mind can then progress, for it has to some extent already reached the level of //upacara bhavana//, threshold concentration.

B. Focal points for the mind
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These include: (1) the tip of the nose; (2) the middle of the head; (3) the palate; (4) the base of the throat; (5) the tip of the breastbone; (6) the 'center,' two inches above the navel. In centering the breath at any of these points, people who tend to have headaches shouldn't focus on any point above the base of the throat.

Coordinate the various aspects of breath in the body, such as the up-flowing breath, the down-flowing breath, the breath flowing in the stomach, the breath flowing in the intestines, the breath flowing along every part of the body, hot breath, cool breath, warm breath: Mesh these various sorts of breath so that they're balanced, even, and just right, so as to give rise to a sense of ease and comfort throughout the body. The purpose of examining and coordinating the breath is to expand your sense of mindfulness and awareness so that they are sensitive throughout the entire body. This will then benefit both body and mind. The enlarged sense of the body is termed //mahabhuta-rupa//; expanded awareness is termed //mahaggatam cittam//. This sense of awareness will then go on to reap the
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benefits of its beauty that will arise in various ways, leading it to the level of //appana bhavana//, fixed penetration.

The characteristics of the in-and-out breath, as they interact with the properties of the body, can cause the properties of water and earth to be affected as follows:

There are three types of blood in the human body --

1. Clear, white -- arising from cool breath.
2. Light red, dark red -- arising from warm breath.
3. Black, bluish black -- arising from hot breath.

These different types of blood, as they nourish the nerves in the body, can cause people to have different tendencies:

1. Hot breath can make a person tend heavily toward being affectionate, easily attracted, and infatuated -- tendencies that are associated with delusion.

2. Warm breath can cause a person to have moderate tendencies as far as affection is concerned, but strong tendencies toward a quick and violent temper -- tendencies associated with anger.

3. Cool breath causes weak tendencies toward affection, but strong tendencies toward greed, craving material objects more than anything else.

If we know clearly which physical properties are aggravating greed, anger, or delusion, we can destroy the corresponding properties and these states of mind will weaken on their own.

'Remove the fuel, and the fire won't blaze.'

To adjust these properties skillfully gives rise to discernment, which lies at the essence of being skillful. Adjust the property of warmth so that the blood is clear and light red, and your discernment will be quick, your nerves healthy, your thinking perceptive, subtle,

and deep. In other words, to make heavier use of the nerves in the physical heart is the way of the Dhamma. As for the nerves of the brain, to use them a great deal leads to restlessness, distraction, and heavy defilements.

These are just a few of the issues related to the breath. There are many, many more, that people of discernment should discover on their own. //Nana-dhatu-vijja//: knowledge of the subtleties of all 18 elements (//dhatu//), the 22 pre-eminent qualities (//indriya//), the six sense media (//ayatana//); acute insight into the qualities of the mind; expertise in concentration. Concentration gives rise to liberating insight, acquaintance with the process of fashioning;

//nibbida// -- disenchantment;
//viraga// -- disengagement;
//nirodha //-- utter disbanding;
//vimutti// -- a mind released from the mundane;
//santi// -- peace of heart;
//paramam sukham// -- the ease that is ultimate bliss.

C. Images
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These are of two sorts --

1. //Uggaha nimitta//: images as they are first perceived.
2. //Patibhaga nimitta//: adjusted images.

Images of either sort can appear at certain mental moments or with certain people. When the mind becomes still, //uggaha nimittas// can appear in either of two ways:

-- from mental notes made in the past;

-- on their own, without our ever having thought of the matter.

Uggaha nimittas of both sorts can be either beneficial or harmful, true or false, so we shouldn't place complete trust in them. If we're
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thoroughly mindful and self-aware, they can be beneficial. But if our powers of reference are weak or if we lack strength of mind, we're likely to follow the drift of whatever images appear, sometimes losing our bearings to the point where we latch on to the images as being real.

//Uggaha nimittas// are of two sorts --

a. Sensation-images: e.g., seeing images of our own body, of other people, of animals, or of corpses; images of black, red, blue or white. Sometimes these images are true, sometimes not. Sometimes images arise by way of the ear -- for example, we may hear the voice of a person talking. Sometimes they arise by way of the nose -- we may smell fragrant scents or foul, like those of a corpse. Sometimes images are sensed by the body -- the body may feel small or large, tall or short. All of these sensations are classed as //uggaha nimittas//. If the mind is strong and resilient, they can act as a means for the arising of liberating insight. If our powers of reference are weak, though, they can turn into corruptions of insight (//vipassanupakkilesa//), in which we fall for the objects we experience, believing them to be true. Even when they're true, things that are false can mingle in with them -- like a man sitting under the open sky: When the sun shines, he's bound to have a shadow. The man really exists, and the shadow is connected with him, but the shadow isn't really the man. Thus, we're taught to let go of what's true and real; things that are untrue will then fall from our grasp as well.

b. Thought-images: When the breath is subtle and the mind is still and unoccupied, things can occur to it. Sometimes we may think of a question and then immediately know the answer. Sometimes we don't even have to think: The knowledge pops into the mind on its own. Things of this sort are also classed as //uggaha nimittas//. Sometimes they may be true, sometimes false, sometimes mixed. You can't trust them to be absolutely true. Sometimes they're true, and that truth is what leads us to fall for them. For example, they may be true about three things and false about seven. Once we've placed our confidence in them, even the false things will

appear true to us. This is one way of giving rise to the corruptions of insight.

So when sensation-images or thought-images arise in one way or another, you should then practice adjusting and analyzing them (//patibhaga nimitta//). In other words, when a visual image arises, if it's large, make it small, far, near, large, small, appear, and disappear. Analyze it into its various parts and then let it go. Don't let these images influence the mind. Instead, have the mind influence the images, as you will. If you aren't able to do this, then don't get involved with them. Disregard them and return to your original practice with the breath.

If a thought-image arises by way of the mind, stop, take your bearings, and consider exactly how much truth there is to the knowledge it gives. Even if it's true, you shouldn't latch onto what you know or see. If you latch onto your knowledge, it'll become a corruption of insight. If you latch on to your views, they'll become a form of attachment and conceit, in which you assume yourself to be this or that. Thus, you should let go of these things, in line with their true nature. If you aren't wise to them, they can skew your practice so that you miss out on the highest good.

D. The Ten Corruptions of Insight

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1. //Obhasa//: a bright light that enables you to see places both far and near.

2. //Nana//: knowledge enabling you to know in an uncanny way things you never before knew, such as //pubbenivasanussati-nana//, the ability to remember previous lifetimes. Even knowledge of this sort, though, can mislead you. If you learn good things about your past, you may get pleased. If you learn bad or undesirable things about your past, you may get displeased. //Cutupapata-nana//: Sometimes you may learn how people and other living beings die and are reborn -- knowing, for instance, where they are reborn when they have died from this world -- which can cause you to become engrossed in the various
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things you come to know and see. As you become more and more engrossed, false knowledge can step in, and yet you still assume it to be true.

3. //Piti//: a sense of physical and mental fullness and satisfaction, full to the point of infatuation -- physically satisfied to the point where you don't feel hunger or thirst, heat or cold; mentally satisfied to the point where you become engrossed and oblivious, lazy and lethargic, perhaps deciding that you've already achieved the goal. What's actually happened is that you've swallowed your mood down whole.

4. //Passaddhi//: The body is at peace and the mind serene, to the point where you don't want to encounter anything in the world. You see the world as being unpeaceful and you don't want to have anything to do with it. Actually, if the mind is really at peace, everything in the world will also be at peace. People who are addicted to a sense of peace won't want to do any physical work or even think about anything, because they're stuck on that sense of peace as a constant preoccupation.

5. //Sukha//: Once there's peace, there's a sense of physical and mental pleasure and ease; and once there's a great deal of pleasure, you come to hate pain, seeing pleasure as something good and pain as something bad. Your view of things falls into two parts. (Actually, pleasure doesn't come from anywhere else but pain.) Pain is the same thing as pleasure: When pleasure arises, pain is its shadow; when pain arise, pleasure is its shadow. As long as you don't understand this, you give rise to a kind of defilement -- again, you swallow your mood down whole. When a deep and arresting sense of relaxation, stillness, ease, or freedom from disturbance arises, you get engrossed in that feeling. What has happened is that you're simply stuck on a pleasing mental state.

6. //Adhimokkha//: being disposed to believing that your knowledge and the things you know are true. Once 'true' takes a stance, 'false' is bound to enter the picture. True and false go together, i.e., they're one and the same thing. For example, suppose we ask, 'Is Nai

Daeng at home?' and someone answers, 'No, he isn't.' If Nai Daeng really exists and he's really at home, then when that person says, 'He's not at home,' he's lying. But if Nai Daeng doesn't exist, that person can't lie. Thus, true and false are one and the same....

7. //Paggaha//: excessive persistence, leading to restlessness. You're simply fastened on your preoccupation and too strongly focused on your goal....

8. //Upatthana//: being obsessed with a particular item you've come to know or see, refusing to let it go.

9. //Upekkha//: indifference, not wanting to meet with anything, be aware of anything, think about anything, or figure anything out; assuming that you've let go completely. Actually, though, this is a misunderstanding of that very mental moment.

10. //Nikanti//: being content with your various preoccupations, simply attached to the things you experience or see.

All of these things, if we aren't wise to them, can corrupt the heart. So, as meditators, we should attend to them and reflect on them until we understand them thoroughly. Only then will we be able to give rise to liberating insight, clear knowledge of the four truths:

1. Physical and mental stress, i.e., the things that burden the body or mind. Physical and mental pleasure and ease, though, are also classed as stress because they are subject to change.

2. The factors that enable these forms of stress to arise are three:

a. //Kama-tanha//: craving for attractive and appealing sights, sounds, smells, tastes, tactile sensations, and ideas; fastening onto these things, grabbing hold of them as belonging to the self. This is one factor that enables stress to arise. (The

mind flashes out.)

b. //Bhava-tanha//: desire for things to be this way or that at times when they can't be the way we want them; wanting things to be a certain way outside of the proper time or occasion. This is called 'being hungry' -- like a person who hungers for food but has no food to eat and so acts in a way that shows, 'I'm a person who wants to eat.' Bhava-tanha is another factor that enables stress to arise. (The mind strays.)

c. Vibhava-tanha//: not wanting things to be this way or that, e.g., having been born, not wanting to die; not wanting to be deprived of the worldly things we've acquired: for example, having status and wealth and yet not wanting our status and wealth to leave us. The truth of the matter is that there's no way it can be avoided. As soon as the change comes, we thus feel stress and pain. (The mind flinches.)

//Punappunam pilitatta
sansaranta bhavabhave//:

'Repeated oppression,
wandering on from one state of becoming to another.'

Different states of becoming arise first in the mind, then giving rise to birth. Thus, people of discernment let go of these things, causing:

3. //Nirodha// -- cessation or disbanding -- to appear in the heart. In other words, the mind discovers the limits of craving and lets it go through the practice of insight meditation, letting go of all fashionings, both good and bad. To be able to let go in this way, we have to develop:

4. //Magga// -- the Path -- so as to make it powerful. In other words, we have to give rise to pure discernment within our own minds so that we can know the truth. Stress is a truth; its cause is a

truth; its cessation and the Path are truths: To know in this way is liberating insight. And then when we let all four truths fall away from us so that we gain release from 'true,' that's when we'll reach deathlessness (//amata dhamma//). Truths have their drawbacks in that untrue things are mixed in with them. Wherever real money exists, there's bound to be counterfeit. Wherever there are rich people, there are bound to be thieves waiting to rob them. This is why release has to let go of truths before it can reach nibbana.

Meditators, then, should acquaint themselves with the enemies of concentration, so as to keep their distance from all five of the Hindrances, the two sorts of //uggaha nimittas//, and the ten corruptions of insight. The mind will then be able to gain release from all things defiling, dirty, and damp. What this means is that the mind doesn't hold onto anything at all. It lets go of supposings, meanings, practice, and attainment. //Above cause and beyond effect//: That's the aim of the Buddha's teachings.

Those who want to get rid of //kama-tanha// -- desire and attraction for the six types of sensory objects -- have to develop virtue that's pure all the way to the heart: This is termed heightened virtue (//adhisila//). Those who are to get rid of //bhava-tanha// -- thoughts that stray out, choosing objects to dwell on -- first have to develop Right Concentration, pure and circumspect: This is termed heightened mind (//adhicitta//). Those who are to get rid of //vibhava-tanha// -- attachment to knowledge and viewpoints, attainments and states of becoming, theories and conceits -- will first have to develop clear-seeing discernment, cognitive skill that's pure and fully developed: This is heightened discernment (//adhipanna//). Thus, the threefold training -- virtue, concentration, and discernment -- is a group of truths that can let go of the causes of stress. Other than this, there's no way to release.

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IV. Mindfulness of Death: Insight Meditation

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of them until they disappear. Once you're able to know in this way, you enter the sphere of true mindfulness of death.

An explanation of this sort of sensation: When the mind is quiet and steadily concentrated, it has the power to create images in the imagination (inner sensations, or sensations within sensations). Whatever images it thinks of will then appear to it; and once they appear, the mind tends to enter into them and take up residence. (It can go great distances.) If the mind fastens onto these sensations, it is said to take birth -- simply because it has no sense of death.

These sensations can appear in any of five ways: --

a. arising from the posture of the body, disappearing when the posture changes;

b. arising from thoughts imbued with greed, hatred, or delusion -- arising, taking a stance, and then disbanding;

c. arising with an in-breath and disbanding with the following out-breath;

d. arising from the cleansing of the blood in the lungs -- appearing and disbanding in a single instant;

e. arising from the heart's pumping blood into the various parts of the body, the pressure of the blood causing sensations to arise that correspond to sights, sounds, smells, tastes, and tactile sensations. Sensations of this sort are arising and disbanding every moment.

Another class of sensation is termed '//gocara-rupa//' -- sensations that circle around the physical body. There are five sorts -- light, sound, smells, tastes, and tactile sensations -- each having five levels. For instance, common light travels slowly; in the flash of an eye it runs for a league and then dies away. The second level, subtle light, goes further; and the third level goes further still. The fourth and fifth levels can travel the entire universe. The same

holds true for sounds, smells, tastes, and tactile sensations. The relationships between all the potentials in the universe are interacting at every moment, differing only as to whether they're fast or slow. This is the inequality that has been termed '//anicca-lakkhana//' -- inherent inconstancy. Whoever is ignorant is bound to think that all this is impossible, but actually this is the way things already are by their nature. We'll come to know this through //vijja// -- cognitive skill -- not through ordinary labels and allusions. This is called true knowing, which meditators who develop the inner eye will realize for themselves: knowing the arising of these sensations, their persisting and their disbanding, in terms of their primary qualities and basic regularity.

Knowing things for what they really are.
Release, purity, disengagement, disbanding;

//Nibbanam paramam sukham//:
Nibbana is the ultimate ease.

B. As for mental acts that arise and die, their timespan is many thousands of times faster than that of sensations. To be able to keep track of their arising and dying away, our awareness has to be still. The four kinds of mental acts are:

-- //Vedana//: the mind's experience of feelings of pleasure, pain, and indifference.

-- //Sanna//: recognizing and labeling the objects of the mind.

-- //Sankhara//: mental fabrications or fashionings of good and bad.

-- //Vinnana//: distinct consciousness or cognizance of objects.

One class of these mental acts stays in place, arising and

disbanding with reference to the immediate present. Another class is termed 'gocara vedana' 'gocara sanna,' etc., which go out to refer to the world. Each of these has five levels, differing as to whether they're common, refined, or subtle, slow or fast. These five levels connect with each other, running out in stages, and then circling back to their starting point, disbanding and then arising again -- all without end.

When we don't have the skill to discern the primary sensations and mental acts that stay in place, we can't see into the '//gocara//' sensations and mental acts that go flowing around. This is termed '//avijja//,' the unawareness that opens the way for connecting consciousness (//patisandhi vinnana//), giving rise to the act of fashioning (//sankhara//), which is the essence of //kamma//. This gives fruit as sensations and feelings that are followed by craving, and then the act of labeling, which gives rise to another level of consciousness -- of sensory objects -- and then the cycle goes circling on. This is termed the '//khandha-vatta//,' the cycle of the aggregates, circling and changing unevenly and inconsistently. To see this is called //aniccanupassana-nana//, the knowledge that keeps track of inconstancy as it occurs. This is known through the inner eye, i.e., the skill of genuine discernment.

Thus, those who practice the exercises of insight meditation should use their sensitivities and circumspection to the full if they hope to gain release from unawareness. Fashionings, in this context, are like waves on the ocean. If we're out in a boat on the ocean when the waves are high, our vision is curtailed. Our senses of hearing, smell, taste, touch, and ideation are all curtailed. We won't be able to perceive far into the distance. What this means is that when our minds are immersed in the Hindrances, we won't be able to perceive death at all. But once we've been able to suppress the Hindrances, it's like taking a boat across the ocean when there are no waves. We'll be able to see objects far in the distance. Our eyes will be clear-seeing, our ears clear-hearing, our senses of smell, taste, touch and ideation will be broad and wide open. The water will be clear, and the light brilliant. We'll be able to know all around us.

In the same way, those who are to know death clearly have to begin by practicing concentration as a foundation for developing liberating insight. How do the five sorts of above-mentioned sensation arise? What are their causes? How do they disappear? How do physical and mental feelings arise? How do they disappear? What are their causes? How do labels and concepts arise? What are their causes? How do they disappear? How do mental fashionings arise? What are their causes? How do they disappear? How does consciousness arise by way of the senses of sight, hearing, smell, taste, touch, and ideation? What are its causes? How does it disappear?

Altogether there are four levels to each of the five aggregates (//khandhas//): external and internal, staying in place and streaming outward. These can be known at all times, but only people who have the discernment that comes from training the mind in tranquility and insight meditation will be able to know death on this level.

The discernment that arises in this way has been termed //pubbenivasanussati-nana//, i.e., understanding of past sensations, future sensations, and sensations in the present. These sensations differ in the way they arise and pass away. To know this is to have mastered one cognitive skill.

//Cutupapata-nana//: With discernment of this sort, we're able to keep track of the states of our own mind as they arise and disappear, sometimes good as they arise and good as they disappear, sometimes bad as they arise and bad as they disappear, sometimes good as they arise and bad as they disappear, sometimes bad as they arise and good as they disappear. To be able to keep track in this way is to know states of being and birth.

//Asavakkhaya-nana//: When the discernment of this skill arises, it leads to disenchantment with the way sensations and mental acts arise and disappear and then arise again, simply circling about: coarser sensations going through the cycle slowly, more refined sensations going quickly; coarser mental acts going slowly, more refined mental acts going quickly. When you can keep track of this, you know one form of stress. Now focus attention back on your own mind to see

whether or not it's neutral at that moment. If the mind approves of its knowledge or of the things it knows, that's //kamasukhallikanuyoga// -- indulgence in pleasure. If the mind disapproves of its knowledge or of the things it knows, that's //attakilamathanuyoga//, indulgence in self-infliction. Once you've seen this, make the mind neutral toward whatever it may know: That moment of awareness is the mental state forming the Path. When the Path arises, the causes of stress disband. Try your best to keep that mental state going. Follow that train of awareness as much as you can. The mind when it's in that state is said to be developing the Path -- and at whatever moment the Path stands firm, disbanding and disentangling occur.

When you can do this, you reach the level where you know death clearly. People who know death in this way are then able to reduce the number of their own deaths. Some of the Noble Ones have seven more deaths ahead of them, some have only one more, others go beyond death entirely. These Noble Ones are people who understand birth and death, and for this reason have only a few deaths left to them. Ordinary people who understand their own birth and death on this level are hard to find. Common, ordinary birth and death aren't especially necessary; but people who don't understand the Dhamma have to put up with birth and death as a common thing.

So whoever is to know death on this level will have to develop the cognitive skill that comes from training the mind. The skill, here, is knowing which preoccupations of the mind are in the past, which are in the future, and which are in the present. This is cognitive skill (//vijja//). Letting go of the past, letting go of the future, letting go of the present, not latching onto anything at all: This is purity and release.

As for unawareness, it's the exact opposite, i.e., not knowing what's past, not knowing what's future, not knowing what's present -- that is, the arising and falling away of sensations and mental acts, or body and mind -- or at most knowing only on the level of label and concepts remembered from what other people have said, not knowing on the level of awareness that we've developed on our own. All of this

is classed as //avijja//, or unawareness.

No matter how much we may use words of wisdom and discernment, it still won't gain us release. For instance, we may know that things are inconstant, but we still fall for inconstant things. We may know about things that are stressful, but we still fall for them. We may know that things are not-self, but we still fall for things that are not-self. Our knowledge of inconstancy, stress, and not-self isn't true. Then how are these things truly known? Like this:

Knowing both sides,
Letting go both ways,
Shedding everything.

'Knowing both sides' means knowing what's constant and what's inconstant, what's stress and what's ease, what's not-self and what's self. 'Letting go both ways' means not latching onto things that are constant or inconstant, not latching onto stress or ease, not latching onto self or not-self. 'Shedding everything' means not holding onto past, present, or future: Awareness doesn't head forward or back, and yet you can't say that it's taking a stance.

//Yavadeva nanamattaya patissatimattaya anissito ca viharati na ca kinci loke upadiyati//.

'Simply mindful and aware, the mind remains independent, not attached to anything in the world.'

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EPILOGUE

I. There are three sets of results arising from the practice.

Set A

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1. //Pubbenivasanussati-nana//: the ability to remember previous lives.

2. //Cutupapata-nana//: the ability to know how the living beings of the world die and are reborn.

3. //Asavakkhaya-nana//: understanding how to put an end to the defilements of the heart.

Set B

~~~~~

1. //Vipassana-nana//: clear insight, through training the mind, into phenomena in and of themselves, in terms of the four Noble Truths.

2. //Manomayiddhi//: psychic power, making things appear in line with your thoughts -- for example, thinking of a visual image that then appears to the physical eye. Those who are to develop this skill must first become expert at //uggaha nimittas//.

3. //Iddhividhi//: the ability to change such images as you like. Those who are to develop this skill must first become expert in //patibhaga nimittas//.

4. //Dibbacakkhu//: clairvoyance, the ability to see great distances. Only people with good optic nerves -- and who understand how to adjust the physical properties in the body so as to keep the nerves charged and awake -- will be able to develop this skill.

5. //Dibbasota//: clairaudience, the ability to hear sounds at great distances. Only people whose auditory nerves are good -- and who understand how to adjust the properties in the body so that they act as a conducting medium -- will be able to develop this skill.

6. //Cetopariya-nana//: knowing the thoughts and mental states of other people. To do this, you first have to adjust the fluids

nourishing your heart muscles so that they're clean and pure.

7. //Pubbenivasanussati-nana//: the ability to remember previous lives, knowing by means of mental images or intuitive verbal knowledge. To remember past lives, you first have to understand how to interchange the physical properties in the body.

8. //Asavakkhaya-nana//: knowing the causes for mental defilement; knowing the means for putting an end to mental fermentations.

Set C
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1. //Attha-patisambhida-nana//: acumen in understanding the meaning of various teachings.

2. //Dhamma-patisambhida-nana//: acumen -- acquired by means of your own heart -- with regard to all fashioned properties and qualities.

3. //Nirutti-patisambhida-nana//: the ability to understand by means of the heart the affairs and languages of people and other living beings in the world.

4. //Patibhana-patisambhida-nana//: the intuitive ability to respond promptly and aptly in situations where you're called on to speak; the ability to respond to an opponent without having to think: Simply by focusing the mind heavily down, the right response will appear on its own, just as a flashlight gives off light immediately as we press the switch.

* * *

Taken together, all of these skills arise exclusively from training the heart and are called //bhavana-maya-panna// -- discernment developed through training the mind. They can't be taught. You have to know them on your own. Thus, they can be called //paccatta-vijja//, personal skills. If you're astute enough, they can all become transcendent. If not, they all become mundane. Thus,
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the principles of discernment are two:

1. Mundane discernment: studying and memorizing a great deal, thinking and evaluating a great deal, and then understanding on the common level of labels and allusions.

2. Transcendent discernment: knowledge that comes from practicing Right Concentration; intuitive understanding that arises naturally on its own within the heart, beyond the scope of the world; clear insight; release from all views, conceits, defilements, and fermentations of the mind.

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II. //Upakara dhamma//. There are three sets of qualities that are of help in giving rise to cognitive skill.

Set A
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1. //Sila-sanvara//: taking good care of your virtue -- your manners and conduct in thought, word, and deed -- following such principles as the ten guidelines (//kammapatha//).

2. //Indriya-sanvara//: being constantly mindful of the six 'gateways' -- the senses of sight, hearing, smell, taste, touch, and ideation -- making sure they don't give rise to anything that would disturb your own peace or that of others.

3. //Bhojane mattannuta//: having a sense of moderation in the amount of food you eat -- not too much, not too little, eating only food that's compatible with your physical make-up; making sure that it's light food: Otherwise, you'll have to eat only half-full or on the small side. As far as food is concerned, if you can get by on only one meal a day, you'll find it much easier to train the mind.

There are three ways of eating --
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a. Stuffing yourself full. This interferes with concentration and is termed 'being greedy.'

b. Eating just enough to keep the body going. This is termed 'being content with what you have.'

c. Eating no more than half full. This is termed 'being a person of few wants,' who has no worries associated with food and whose body weighs lightly. Just as a tree with light heartwood won't sink when it falls in the water, so the meditation of such a person is not inclined to lead to anything low. The senses of such a person -- the nerves of the eyes, ears, nose, tongue, and body -- tend toward peacefulness and are well-suited for helping the mind to attain peace.

4. //Jagariyanuyoga//: awakening the physical properties of the body by developing the factor that fashions the body (//kaya-sankhara//), i.e., adjusting the in-and-out breath so that it's thoroughly beneficial to the properties of earth, water, wind, and fire within the body. This is termed developing mindfulness immersed in the body (//kayagatasati-bhavana//), as in the verse:

//Suppabuddham pabujjhanti
sada gotamasavaka
Yesam diva ca ratto ca
niccam kayagatasati//

'The disciples of the Buddha Gotama are always well alert, their mindfulness constantly, by day and by night, immersed in the body'...their mindfulness charging the body whether their eyes are open or closed.

At the same time, we have to understand how to keep the mind wide awake through developing jhana, starting with directed thought, evaluation, rapture, pleasure, and singleness of object (see below).

The mind will then awaken from its forgetfulness. With regard to forgetfulness, the Buddha taught that when the mind gets drawn in by its objects, it faints for a spell. If this happens often enough to become a habit, it gives rise to delusion, leaving us no way to give rise to the discernment of liberating insight.

Set B
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1. //Saddha//: conviction, i.e., being convinced of the causes of goodness and of the results that will come from acting in line with those causes.

2. //Hiri//: inner shame at the thought of doing evil, not daring to do evil either openly or secretly, because we realize that there are no secret places in the world. Even if other people don't see us doing evil, we ourselves are sure to see.

3. //Ottappa//: fear of evil, not being attracted to the idea of doing evil; viewing bad kamma as a poisonous cobra raising its head and spreading its hood, and thus not daring to go close to it.

4. //Bahusacca//: studying and training yourself constantly, seeking advice from those who are knowledgeable and expert in the practice. Don't associate with people who have no knowledge of the matters in which you are interested.

5. //Viriya//: persistence in abandoning the defilements of the mind -- i.e., the Hindrances; perseverance in giving rise to good within the mind by developing such things as the first level of jhana. Briefly put, there are three ways to do this: being persistent in giving rise to the good, in maintaining the good, and in constantly developing the good that has already arisen.

6. //Satipatthana//: giving your powers of reference a frame and a focal point by developing mindfulness immersed in the body (//'kesa, loma'//) or mindfulness of breathing, etc.
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7. //Panna//: discernment; circumspection that's all-encompassing and fully reasonable in doing good, in maintaining the good, and in using the good so as to be of benefit at large -- for low-level benefits, intermediate benefits, and ultimate benefits, with regard to this life, lives to come, and the ultimate benefit, nibbana. This is what is meant by discernment.

Set C
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1. The first level of jhana. //Vitakka//: Think of an object for the mind to focus on. // Vicara//: Evaluate the object on which you have focused. For example, once you are focused on keeping track of the breath, take a good look at the various breath-sensations in the body. Learn how to adjust and change whichever part or aspect is uncomfortable. Learn how to use whichever part feels good so as to be of benefit to the body and mind. Keep this up continually, and results will appear: The body will feel light and full, permeated with a sense of rapture and refreshment (//piti//). Awareness will be full and all-round, with no distracting restlessness. At this point, both mind and body are quiet, just as a child lying in a cradle with a doll to play with won't cry. The body is thus at ease, and the mind relaxed (//sukha//). //Ekaggatam cittam//: The mind sticks steadily with a single object, without grasping after past or future, comfortably focused in the present. This much qualifies as jhana.

2. The second level of jhana. Directed thought and evaluation disappear; awareness settles in on its sense of ease and rapture. The body is relaxed, the mind quiet and serene. The body feels full, like the earth saturated with rain water to the point where puddles form. The mind feels brighter and clearer. As awareness focuses more heavily on its one object, it expands itself even further, letting go of the sense of rapture and entering the third level of jhana.

3. The third level of jhana has two factors --

a. //Sukha, its taste: physical pleasure; cool mental pleasure and peace.
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b. //Ekaggatarammana//: Awareness is firm and fixed in a snug fit with its object. As it focuses strongly and forcibly expands itself, a bright sense of light appears. The mind seems much more open and blooming than before. As you focus in with complete mindfulness and self-awareness, the sense of pleasure begins to waver, and as the mind adjusts its focus slightly it enters the fourth level of jhana.

4. The fourth level of jhana has two factors --

a. //Upekkha//: equanimity with regard to objects. Past, future, and the grosser sense of the body in the present disappear.

b. //Ekaggatarammana//: The mind is solitary, its mindfulness full and bright -- as if you were sitting in a brightly-lit, empty room with your work finished, free to relax as you like. The mind rests, its energy strong and expansive.

Now withdraw from this level back out to the first and then enter in again. As you do this repeatedly, liberating insight will arise on its own, just as with a light connected to a battery: When we press down on the switch, the light flashes out on its own. And then we can use whatever color of bulb we want and put it to use in whatever way we like, depending on our own skill and ingenuity. In other words, the skills mentioned above will appear.

People who develop jhana fall into three classes:

1. Those who attain only the first level and then gain liberating insight right then and there are said to excel in discernment (//pannadhika//). They Awaken quickly, and their release is termed //panna-vimutti//, release through discernment.

2. Those who develop jhana to the fourth level, there gaining liberating insight into the Noble Truths, are said to excel in

conviction (//saddhadhika//). They develop a moderate number of skills, and their Awakening occurs at a moderate rate. Their release is the first level of //ceto-vimutti//, release through concentration.

3. Those who become skilled at the four levels of jhana -- adept at entering, staying in place, and withdrawing -- and then go all the way to the four levels of arupa-jhana, after which they withdraw back to the first level of jhana, over and over again, until finally intuitive knowledge, the cognitive skills, and liberating discernment arise, giving release from mental fermentation and defilement: These people are said to excel in persistence (//viriyadhika//). People who practice jhana a great deal, developing strong energy and bright inner light, can Awaken suddenly in a single mental instant, as soon as discernment first arises. Their release is //cetopariyavimutti//, release through mastery of concentration.

These are the results to be gained by meditators. But there have to be causes -- our own actions -- before the results can come fully developed.

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TRANSLATOR'S APPENDIX

The 'Seven Important Sets of Principles' listed in the prologue to //Basic Themes// are common to all schools of Buddhism. In the Pali Canon they appear in a number of discourses (e.g., //Mahaparinibbana Sutta//, //Pasadika Sutta//, etc.) as the Buddha's own summary of the essential points of his teaching. Many of these principles are discussed in connection with various aspects of the practice at different points in this book. What follows is a selection of excerpts from Ajaan Lee's other writings and talks dealing with these principles as they relate directly to the practice of keeping the breath in mind.

* * *

The four frames of reference when we sit in meditation: The breath is 'body'; comfort and discomfort are 'feeling'; purity and clarity are states of 'mind'; and steadiness of mind is 'mental quality.'

* * *

//Chanda//: being content to focus on the breath. //Viriya//: trying to adjust the breath so that it's comfortable. //Citta//: paying attention to how the breath is flowing. //Vimansa//: knowing how to use the breath to benefit every part of the body. If we follow these four 'paths to success,' they will lead us to liberating insight.

* * *

In order to divest our hearts of sights, sounds, smells, tastes, etc., we have to develop concentration, which is composed of seven basic qualities --

1. //Sati-sambojjhanga//: The mind is centered firmly on the breath, aware of the body, feelings, mind, and mental qualities.

2. //Dhamma-vicaya-sambojjhanga//: We let the breath spread throughout the body, making an enlarged frame of reference. We know how to adjust, improve, choose, and use our breaths so that they give us comfort. We throw out whichever breaths are harmful and foster whichever ones are beneficial.

3. //Viriya-sambojjhanga//: We don't abandon or forget the breath. We stick with it, and it sticks with us as we keep warding the Hindrances from the heart. We don't fasten on or become involved with distracting perceptions. We keep trying to make our stillness of mind stronger and stronger.

4. //Piti-sambojjhanga//: When the mind is quiet, the breath is full and refreshing. We are free from the Hindrances and from every sort of restlessness, like a white cloth that's spotlessly clean. When the mind is clear in this way, it feels nothing but comfort and fullness, which gives rise to a sense of satisfaction, termed 'rapture.'

5. //Passaddhi-sambojjhanga//: The breath is solid throughout the body. The elements are at peace, and so is the mind. Nothing feels troublesome or aroused.

6. //Samadhi-sambojjhanga//: The breath is firm, steady, and unwavering. The mind takes a firm stance in a single preoccupation.

7. //Upekkha-sambojjhanga//: When body, feelings, mind, and mental qualities are fully snug with one another in these two types of breath -- when the mind stays with these aspects of the breath -- it doesn't have to fashion anything at all. It doesn't latch onto any manifestation of good or bad. Neutral and unperturbed, it doesn't approve or disapprove of anything.

* * *

When mindfulness saturates the body the way flame saturates every thread in the mantle of a Coleman lantern, the elements throughout the body work together like a group of people working together on a job: Each person helps a little here and there, and in no time at all -- almost effortlessly -- the job is done. Just as the mantle of a Coleman lantern whose every thread is soaked in flame becomes light, white, and dazzling, so if you soak your mind in mindfulness until it's aware of the entire body, both the body and mind become buoyant. When you think using the power of mindfulness, your sense of the body will immediately become thoroughly bright, helping to develop both body and mind. You'll be able to sit or stand for long periods of time without getting tired, to walk for great distances without getting fatigued, to go for unusually long periods of time on just a little food without getting hungry, or to go without food and sleep

altogether for several days running without losing energy.

As for the heart, it will become pure, open, and free from blemish. The mind will become bright, energetic, and strong. //Saddha-balam//: Your conviction will run like a car running without stop along the road. //Viriya-balam//: Your persistence will accelerate and advance. //Sati-balam//: Your mindfulness will be robust and vigorous. //Samadhi-balam//: Your concentration will become unwavering and resilient. No activity will be able to kill it. In other words, no matter what you're doing -- sitting, standing, walking, talking, whatever -- as soon as you think of practicing concentration, your mind will immediately be centered. Whenever you want it, just think of it and you have it. When your concentration is this powerful, insight meditation is no problem. //Panna-balam//: Your discernment will be like a double-edged sword: Your discernment of what's outside will be sharp; your discernment of what's inside will be sharp.

When these five strengths appear in the heart, the heart will be fully mature. Your conviction, persistence, mindfulness, concentration, and discernment will all be mature and pre-eminent in their own spheres. It's the nature of mature adults that they cooperate. When they work together on a job, they finish it. So it is when you have these five adults working together for you: You'll be able to complete any task. Your mind will have the power to demolish every defilement in the heart, just as a nuclear bomb can demolish anything anywhere in the world.

* * *

When your concentration has strength, it gives rise to discernment: the ability to see stress, its cause, its disbanding, and the Path to its disbanding, all clearly within the breath. We can explain this as follows: The in-and-out breath is stress -- the in-breath the stress of arising, the out-breath the stress of passing away. Not being aware of the breath as it goes in and out, not knowing the characteristics of the breath: This is the cause of stress. Knowing when the breath is coming in, knowing when it's going out, knowing its characteristics clearly -- i.e., keeping your views in line with the

truth of the breath: This is Right View, part of the Noble Path. Knowing which ways of breathing are uncomfortable, knowing how to vary the breath; knowing, 'That way of breathing is uncomfortable; we'll have to breathe like this in order to feel at ease': This is Right Intention. The mental factors that think about and properly evaluate all aspects of the breath are Right Speech. Knowing various ways of improving the breath; breathing, for example, in long and out long, in short and out short, in short and out long, in long and out short, until you come across the breath that's most comfortable for you: This is Right Action. Knowing how to use the breath to purify the blood, how to let this purified blood nourish the heart muscles, how to adjust the breath so that it eases the body and soothes the mind, how to breathe so that you feel full and refreshed in body and mind: This is Right Livelihood. Trying to adjust the breath so that it comforts the body and mind, and to keep trying as long as you aren't fully at ease: This is Right Effort. Being mindful of the in-and-out breath at all times, knowing the various aspects of the breath -- the up-flowing breath, the down-flowing breath, the breath in the stomach, the breath in the intestines, the breath flowing along the muscles and out to every pore -- keeping track of these things with every in-and-out breath: This is Right Mindfulness. A mind intent only on matters of the breath, not pulling any other objects in to interfere, until the breath is refined, giving rise to fixed absorption and then liberating insight: This is Right Concentration.

When all of these aspects of the Noble Path -- virtue, concentration, and discernment -- are brought together fully mature within the heart, you gain insight into all aspects of the breath, knowing that, 'Breathing this way gives rise to good mental states; breathing that way gives rise to bad mental states.' You let go of the factors -- i.e., the breath in all its aspects -- that fashion the body, the factors that fashion speech, the factors that fashion the mind, whether good or bad, letting them be as they truly are, in line with their own inherent nature: This is the disbanding of stress.

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GLOSSARY

Abhidhamma (Pitaka): The third of the three collections forming the Pali Canon, composed of systematic treatises based on lists of categories drawn from the Buddha's teachings.

Apaya: States of deprivation, i.e., the four lower realms of existence: rebirth in hell, as a hungry ghost, as an angry demon, or as a common animal. In Buddhism, none of these states are regarded as eternal conditions.

Arahant: A 'worthy one' or 'pure one,' i.e., a person whose heart no longer has any defilements and is thus not destined for further rebirth. A title for the Buddha and the highest level of his Noble Disciples.

Ariyadhana: 'Noble Wealth,' i.e., qualities that serve as 'capital' in the quest for liberation: conviction, virtue, conscience, fear of evil, erudition, generosity, and discernment.

Ayatana: Sense media, i.e., the six senses (the five physical senses plus the intellect) and their corresponding objects.

Bhavanga (-pada, -citta): The mind's underlying preoccupation or resting state, which determines its state of being and to which it reverts in between its responses to stimuli.

Brahma: An inhabitant of the higher heavens (of form and formlessness), a position earned -- but not forever -- through the cultivation of virtue and meditative absorption (jhana), along with the attitudes of limitless love, compassion, appreciation, and equanimity.

Dhamma: Event; phenomenon; the way things are in and of themselves; quality -- both in its neutral and in its positive senses: (1) the basic qualities into which natural phenomena -- mental and physical -- can be analyzed; the terms in which things are known by the sense

of ideation. Also, any teaching that analyzes phenomena into their basic terms. This is one sense in which the Buddha's doctrine is his 'Dhamma.' (2) The quality of one's heart and mind, as manifest by the rectitude, fairness, compassion, composure, discernment, etc., revealed in one's actions. The manifestations can be enumerated and prescribed as principles (again, 'dhamma' -- another sense in which the Buddha's doctrine is his Dhamma) that can then be put into practice and developed as means of removing shoddiness from the heart so that its genuine, unchanging quality can become fully apparent from within: This is the Buddha's Dhamma in its ultimate sense.

Dhatu: Element, property, potential. Basic forces that, when aroused out of their latent state, cause activity on the physical or psychological level. In traditional Thai physics, which is based on the physics of the Pali Canon, the four dhatu of earth, water, fire, and wind are said to permeate all matter in latent or potential form. To become manifest, they have to be aroused. Thus, for example, the act of starting a fire is explained as the arousal of the fire-dhatu (//tejas//), which already exists in the air and in the object to be ignited. Once this is 'seized,' it clings to the fuel, and the object will be on fire. The fire will continue burning as long as tejas has sustenance to cling to. When it runs out of sustenance or is forced to let go, it will grow quiet -- returning to its normal, latent state -- and the individual fire will go out.

On the level of the human body, diseases are explained as resulting from the aggravation or imbalance of any of these four physical properties. Diseases are classified by how they feel: Fevers are attributed to the fire property, dizziness and faintness to the wind property, constipation to the earth property, etc. Well-being is defined as a state in which none of these properties is dominant. All are quiet, unaroused, balanced and still.

There are a number of lists of dhatus given in the Pali Canon. The six dhatus are the four physical properties plus space and consciousness. The 18 dhatus are the six senses, their respective

objects, and the acts of consciousness associated with each.

Gotarabhu-nana: 'Change of lineage knowledge' -- the glimpse of nibbana that changes one from an ordinary, run-of-the-mill person to a Noble One. This is also classed as '//nana-dassana visuddhi//,' purity of knowledge and vision.

Indra: King of the gods in the sensual heavens.

Indriya: Pre-eminent or dominating qualities. The 22 qualities that can dominate consciousness are: the senses of vision, hearing, smell, taste, touch, ideation; femininity, masculinity, life; pleasure, pain, joy, sorrow, equanimity; conviction, persistence, mindfulness, concentration, discernment; the realization that 'I shall come to know the unknown,' final knowledge, the state of final-knower.

Jhana: Absorption in a single object or preoccupation. //Rupa-jhana// refers to absorption in a physical sensation; //arupa-jhana//, to absorption in a mental notion or state. When Ajaan Lee uses the term 'jhana' by itself, he is usually referring to rupa-jhana.

Kamma: Acts of intention that result in states of being and birth.

Kammapatha: Ten guidelines for moral conduct -- not killing, not stealing, not engaging in sexual misconduct, not lying, not speaking divisively, not using coarse or vulgar language, not speaking idly, not coveting, not harboring anger, holding right views.

Kasina: An object stared at with the purpose of fixing an image of it in one's consciousness, the image then being manipulated to fill the totality of one's awareness.

Kesa: Hair of the head; the first in the list of 32 parts of the body used as a meditation theme for counteracting lust.

Khandha: Aggregate -- the component parts of sensory perception; physical and mental phenomena as they are directly experienced:

//rupa// -- sensations, sense data; //vedana// -- feelings of pleasure, pain, and indifference that result from the mind's savoring of its objects; //sanna// -- labels, names, allusions; //sankhara// thought-formations (see below); //vinnana// -- sensory consciousness.

Nibbana: The 'unbinding' of the mind from sensations and mental acts, preoccupations and suppositions. As this term is also used to refer to the extinguishing of a fire, it carries the connotations of stilling, cooling, and peace. (The use of the word 'unbinding' to refer to the extinguishing of a fire is best understood in light of the way fire was viewed at the time of the Buddha. See '//dhatu//.')

Niramisa-sukha: Literally, 'un-raw' pleasure, or pleasure 'not of the flesh.' The bliss and ease of nibbana, a pleasure independent of sensations or mental acts.

Nirodha: Disbanding, disappearance, cessation. In the absolute sense, this refers to the utter disbanding of stress and its causes. In an applied sense, it can refer to the temporary and partial suppression of defilement and stress attained in tranquility meditation. The terms '//sankhata-lakkhana nirodha//' and '//bhujissaka nirodha//' are used in this latter sense. The first emphasizes that the 'disbanding' experienced in tranquillity is only a fashioned semblance of the true thing; the second (literally, bondsman-disbanding) emphasizes that this is a conditioned state, dependent on the presence of the factors of jhana, in contrast to the ultimate sense of nirodha (//asesa-viraga nirodha//, disbanding with no trace of passion), which is total and unconditioned.

Nivarana: Hindrances; mental qualities that hinder the mind from attaining concentration and discernment: sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty.

Pali: The name of the most ancient recension of the Buddhist scriptures now extant and -- by extension -- of the language in which it was composed.

Patimokkha: The basic monastic code, composed of 227 rules.

Sabhava dhamma: Qualities and events that form the basic building blocks of experience, viewed as they are in and of themselves.

Sambhavesin: This term is usually used to describe a being that is seeking a place to be born; generally regarded as an abject state. Here, Ajaan Lee uses the term to describe the mind when it is searching for an object to fasten onto.

Sankhara: Fashioning -- the forces and factors that fashion things, the process of fashioning, and the fashioned things that result. As the fourth //khandha//, this refers to the act of fashioning thoughts, urges, etc. within the mind. As a blanket term for all five //khandhas//, it refers to all things, physical or psychological, fashioned by nature.

Stupa: Originally, a tumulus or burial mound enshrining relics of the Buddha or objects associated with his life. Over the centuries, however, this has developed into the tall, spired monuments familiar in temples in Thailand, Sri Lanka and Burma; and into the pagodas of China, Korea and Japan.

Suttanta (Pitaka): The second of the three collections forming the Pali Canon, composed of discourses and other literary pieces related to the Dhamma.

Tejas: See 'dhatu.'

Vinaya (Pitaka): The first of the three collections forming the Pali Canon, dealing with the disciplinary rules of the monastic order. The Buddha's own name for the religion he founded was, 'this Dhamma-Vinaya' -- this doctrine and discipline.

* * *

The translations in this book are based on the editions printed during

Ajaan Lee's lifetime that seem most definitive and complete. At certain points, these editions differ from those currently available. In particular, I was able to locate a copy of the essay, //Basic Themes//, containing corrections in Ajaan Lee's own hand. These have been incorporated in the translation.

If these translations are in any way inaccurate or misleading, I ask forgiveness of the author and reader for having unwittingly stood in their way. As for whatever may be accurate -- conducive to the aims intended by the author -- I hope the reader will make the best use of it, translating it a few steps further, into the heart, so as to attain those aims.

-- The translator

Inquiries concerning this book may be addressed to: The Abbot, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082.

//Sabbe satta sada hontu
avera sukhajivino.
Katam punnaphalam mayham
sabbe bhagi bhavantu te//.

May all living beings always live happily,
free from animosity.
May all share in the blessings
springing from the good I have done.

[end]

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THERAVADA BUDDHIST MEDITATION AS TAUGHT BY SAYAGYI U BA KHIN

by Sayagyi U Chit Tin

"Strictly speaking, Buddhism is a system of philosophy co-ordinated with a code of morality, physical and mental. The goal in view is the extinction of suffering and death."

This definition was given by my teacher, Sayagyi U Ba Khin, in a series of lectures entitled //What Buddhism Is//. In these lectures, he laid great emphasis on the fact that theoretical knowledge is not sufficient. We must discover for ourselves the truth of the Buddha's teachings. Sayagyi points out that the Buddha taught that the human body is composed of //kalapas//, which correspond to the subatomic particles being studied by scientists today. Studying these particles from the outside is one thing, but experiencing the perpetual change inside our own bodies is something else again. "What will be the repercussion on the mental attitude of the man who introspectively sees that his own body is mere energy and vibration?" Sayagyi asked.

In his answer, he said that by realizing the perpetual change within, a person would understand the first of the Four Noble Truths taught by the Buddha: the Truth of Suffering. Strange as it may seem, experiencing the conditioned world as suffering does not make life miserable. On the contrary, once sensual pleasures are seen as they really are, they will no longer be clung to. Sensual pleasures do not last for long and cannot be controlled.

"Pleasure born of sensuality," Sayagyi pointed out, "is nothing compared with the //piti// (or rapture) born of the inner peace of mind

which can be secured through a process of Buddhist meditation."

Sayagyi U Ba Khin was a layman in Myanmar (Burma) who was able to lead a busy professional life and at the same time progress in his practice of the Buddha's teachings and teach others to do the same. After its independence in 1948, he became the Accountant General of Myanmar. A few years later, in 1951, a Vipassana Association was founded in his office where a number of people had begun to meditate under his guidance. This association founded the International Meditation Centre in Yangon (Rangoon) where many foreigners came to meditate. Before he died in 1971, Sayagyi U Ba Khin instructed a number of his students outside Myanmar to teach others what they had learned.

Eventually, this led to the founding of the International Meditation Centre in the United Kingdom in 1979 and to many associations in countries all around the world. The English Centre is run by the Sayagyi U Ba Khin Memorial Trust which invited my wife and me to take up residence there. So, Heddington is now the headquarters for this tradition throughout the world. Through the hard work and sacrifices of dedicated meditation students from all over the world, the Centre is now able to offer two ten-day meditation courses each month and a number of related activities. In the last few years, many Regional Teachers have undergone training at the Centre and begun to hold courses in their own countries. Other meditation centres have been started in Western Australia, Eastern Australia, the United States, Austria, and groups working under our guidance exist in Belgium, France, Germany, Italy, Japan, the Netherlands, New Zealand, Singapore, and Switzerland.

Students who are at the Centre on a long-term basis and students who live near the Centre participate in study groups which help them to deepen their understanding of Buddhism. The emphasis in these study groups is on Buddhist texts which help the students put the Teachings into practice. There is also an informal class for children.

The English Centre has a publication series. All of Sayagyi U Ba Khin's publications in English have been gathered into one book. Two booklets about his life have been published. Other publications include a booklet on the coming Buddha Ariya Metteyya, the discourses written by me

to be used on ten-day meditation courses, five booklets on the ten perfections, two booklets brought out in connection with the first two International Conferences in the Tradition of Sayagyi U Ba Khin, several editions of a booklet on the Pagoda of the Light of the Dhamma, a collection of discourses by Venerable Webu Sayadaw, and booklets on specific Buddhist topics.

The Centre is open to all who sincerely wish to give Buddhist meditation a fair trial. Sayagyi U Ba Khin taught people from many different backgrounds and adherents of the major world religions. The many letters of gratitude from these students are an indication that everyone can benefit from this technique to train the mind. This is because the first steps in Buddhist meditation are compatible with other religions. Even those who are not ready to work for the highest goal of total release from all suffering can find a certain measure of peace of mind through what is taught at the Centre.

I would like to give you a brief introduction to this technique. The Buddha taught several types of meditation, adapting the technique to the temperament and conditions of the student. The technique taught at the Centre, following in the tradition of Sayagyi U Ba Khin, is particularly appropriate for laypeople who still lead active lives.

We respect the traditional approach and begin each ten-day course with formal statements, in Pali, the language of the earliest Buddhist texts. These statements are a sort of contract which the students agree to follow during the period of training in order to derive the maximum benefit from it. The students take refuge in the Buddha or the Awakened One, the Dhamma or the Teachings of the Buddha, and the Sangha or the Community of those who practise the Teachings. In the texts, the Buddha is said to be like a good guide, the Dhamma is like a good path leading to a land of safety, and the Sangha is like those who enter the path and reach the land of safety.

Next, the students undertake the keeping of the moral code. The five precepts, which new students follow, include moral concepts common to most religions. These include refraining from killing, from stealing, from sexual misconduct (which means total celibacy at the Centre), from lying,

and from the use of intoxicants. Old students take an additional three precepts, for a total of eight precepts. They are: abstinence from eating food after midday, from partaking in shows or other entertainments and the use of items to beautify the person, and abstinence from the use of high or luxurious seats. These five or eight rules are the basis of all that follows, for a person who is immoral will find his mind is agitated and it will be impossible to control it.

Next, the students surrender to the Buddha and teacher. The Buddhist commentator, Ashin Buddhaghosa, points out in his important work on Buddhist meditation, //The Path of Purification//[1], that this step is important because otherwise, the student will not respond to correction; it will be difficult for the teacher to speak to him, he will not follow the teacher's advice and will do as he pleases. If, on the other hand, the student has dedicated himself to the Buddha and the teacher during the period of training, the teacher will be able to help him make progress in controlling his mind and eventually to experience Ultimate Truth.

Finally, the students request the teacher to instruct them in a meditation subject. Being sincere is important, as Ashin Buddhaghosa points out. It means that the student is working to overcome greed, hatred and delusion, and that he is ready to renounce momentary sensual pleasures, undertake the seclusion from the everyday world that is necessary if the mind is to be calmed down, and he is ready to relinquish his desire to remain caught up in the vicious circle of the world of cause and effect.

I have already mentioned the first of the Four Noble Truths taught by the Buddha, the fact that everything in the conditioned world is suffering. Even momentary pleasures are unsatisfactory because they do not last. The Second Noble Truth is the cause of suffering, which the Buddha said is craving. The Third Noble Truth is the fact that there is a way out of this suffering -- craving can be stopped. The Fourth Noble Truth is the Noble Eightfold Path leading to this end of suffering, and the teachings at the Centre are based on this Noble Eightfold Path.

The Noble Eightfold Path is divided into three parts: morality (sila), concentration (samadhi), and wisdom (panna). The taking of the

precepts at the beginning establishes the students in the three aspects of morality: right speech, right action and right livelihood. Another convention at the Centre is that the students refrain from talking except when it is absolutely necessary. This is in accordance with the practice of the monks during the time of the Buddha and in its highest development can be the Noble Silence of the mind when all discursive thinking has stopped. Our goal, however, is not to stop our thoughts. We are working to develop our concentration to the point where we can move on to the contemplation of the reality of our conditioned existence. So, by not talking, the students need not worry about whether their speech is correct or not. And distractions are reduced to a minimum.

During the first part of the course, the students build on this foundation of morality by working to control their minds. This is the second part of the Noble Eightfold Path: Concentration. Three steps of the Path are included: right effort, right mindfulness and right concentration. The technique used is mindfulness of the breath. The students are taught to sit with their back and head erect, to fix the attention below the nose above the upper lip, and to be aware of each in-breath and each out-breath. At the beginning, it is helpful to breathe slightly harder to help the mind settle down, but aside from this intentional breathing, there is no conscious changing of the normal breath. With practice, the students are able to feel the touch of the breath as it enters and leaves the nostrils.

The technique of mindfulness of breathing -- called Anapana in Pali -- is easy to explain. But it is very difficult to do. The mind is used to wandering wherever it pleases, and it usually takes some time for a student to learn how to bring it back quickly when outside distractions pull it away or when thoughts make it wander. This is why it is so important to work under proper guidance.

Sayagyi U Ba Khin saw that after a few days, students were able to develop their concentration to a point where they could move on to the last part of the Noble Eightfold Path: Wisdom. This part includes two steps: right view and right contemplation. Wisdom is developed through Vipassana Meditation, that is to say, through developing insight.

The Buddha taught that conditioned phenomena have three underlying characteristics. These are impermanence (anicca), suffering (dukkha), and lack of a controlling self (anatta). They are like three legs holding up a stool, if any one is removed, the stool falls down. If a meditator can fully understand any one of these three characteristics, the other two will be understood as well, and there will no longer be any wrong view or ignorance.

Sayagyi U Ba Khin found that working to understand impermanence is especially appropriate for laymen, and of the many ways in which impermanence can be understood, the best was through bodily sensations. This is because the physical sensations in the body are very easy to appreciate in comparison to the very subtle impact of stimuli on the other senses. So the students spend the major part of a ten-day course systematically passing the attention through the body, being aware of whatever sensation arises in a given part. At the same time, they strive to maintain a balanced mind. Their task is to observe how the sensations arise and pass away, without reacting negatively to an unpleasant sensation or clinging to a pleasant sensation. This equanimity is the key to success. Without it, no progress can be made.

My wife and I have been privileged to carry on Sayagyi's work. And we find that students today are discovering that Anapana and Vipassana Meditation are of great benefit to them. Let me quote from a student who draws attention to how better concentration and a proper appreciation of impermanence can help a person lead a more meaningful and happier life.

He writes:

> When I took my first meditation course over ten years ago, I knew that I had found what I had been looking for. Vipassana Meditation is something more than a therapy that would make me feel better for a brief period. It is something that I can continue using for the rest of my life, continually growing in my understanding of a seemingly meaningless world, and becoming stronger and stronger with regards to my ability to lead a moral life. The longer I practise these teachings of the Buddha, the better I am at improving my own life and helping those around me.

Like many people in the West, I had been upset about injustice in the world for a long time. I was also aware that there was very little I could do to combat this injustice. As I strive to control my mind, I learn to understand it better. It does not want to stay still. It has a strong tendency to take pleasure in immoral actions. It is very clever in finding ways to excuse and justify wrong speech and wrong actions.

I know that I am not alone. I can see all around me people whose words and deeds show me that their minds function in the same way. It is not surprising that there is so much injustice in the world. Personal experience over the years has proved to me that if I am not able to live up to what I know to be right, I will not be able to help other people do so. I must be able to practise what I preach.

At times I have found it difficult to keep up my meditation. And I have seen how easy it is at those times to become confused. At such times, my mind is not sharp and I play with the idea of doing things I know to be against my own interest. But once I get back on the path and keep up my practice, the cobwebs in my mind are swept away. When I am able to think clearly, it becomes easier to lead a good life.

Better concentration has been a great help in my life. I am able to work better and more efficiently and this leaves me the time needed for regular meditation in my day-to-day life.

A very down-to-earth example of how my meditation has helped me is how I have learned to cope with a noisy neighbour. My neighbour likes to play music very loudly. At first, I reacted very negatively. I would call her up and protest angrily. The more I complained, the louder the music. I looked into the possibility of taking legal action. It soon became clear that this would be difficult, even though I was in the right.

One day, a friend mentioned that he used ear plugs because of the loud traffic noise where he lived. I realized I could do the same for the loud music, but it seemed unfair that I should have to take such precautions. I suppose I wanted to prove to my neighbour that I was in the right. I wanted to reinforce my pride. Finally I faced up to what

was happening to me. I was generating a great deal of hatred and anything that would reduce that would be for my own good. Because of my anger, I was agitated, both mentally and physically. I was making myself very unhappy. Since then, I have had a reasonable discussion with my neighbour, I regularly use my ear plugs, and the situation has greatly improved.

So we can see that Buddhist Meditation can be of benefit to all and the benefits can extend to all aspects of one's life. It is our fervent wish that you will all be freed from suffering and experience for yourselves the Nibbanic peace within.

May you all be happy,
May you all be established in sila, samadhi, and panna,
May you all be Fully Enlightened!

Sayagyi U Chit Tin

[1] Chapter III, 123-129.

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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

DISTRIBUTION AGREEMENT
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TITLE OF WORK: Theravada Buddhist Meditation as Taught by Sayagyi U Ba Khin
FILENAME: THERAVAD.ZIP
AUTHOR: Sayagyi U Chit Tin
AUTHOR'S ADDRESS: n/a
PUBLISHER'S ADDRESS: International Meditation Centre, Splatts House, Heddington, Calne, Wiltshire SN11 OPE, England
COPYRIGHT HOLDER: The Sayagyi U Ba Khin Memorial Trust, U.K.
DATE OF PUBLICATION: 1995
RIGHTS & RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: 17 February 1995
ORIGIN SITE: BODY DHARMA * Berkeley CA 510/836-4717 DharmaNet (96:101/33)

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adulterous husbands were not punished at all. There were instances in which husbands wo
away to other men. Women were lowered nearly to the point of being mere chattel. The
course, some women who were courtesans or prostitutes. Some women chose this life for t
had less choice. It is recorded that in Vaisali, there was a law forbidding a perfect woman to
demanding that she be made available for the pleasures of the people. There were both ad
disadvantages to the life of a courtesan. Courtesans often learned to play music and to dan
relatively independent, and could earn their own living. They had an accepted place in socie
their lives were unsafe. As they had no one protecting them, they easily fell victim to robber
murderers. Many women were lower-class servants or slaves. These women had to foll
orders of their masters. Most of them worked hard all day, everyday. They could not marry
permission of their masters. The slave women did not have the right to refuse the sexual ac
masters. If the masters chose, they could beat the slave women to death. There are instan
which slave women were beaten so regularly and heartlessly by their masters that they com
In all their roles, women were less powerful than were men. As Janice Willis says, "They we
best and burdens at worst, but always they were viewed as being inferior, second class citiz
seldom were allowed to make their own decisions. They were told what to do by men and s
service to others. This, then, is the society in which the Buddha grew up and taught. Into
culture, the Buddha made what would have then been a radical statement on the potential o
by Ananda (his closest disciple) the Buddha said that women are capable of becoming arhat
the path of renunciation, they can become completely enlightened, just as men can. Elsewh
scriptures, the Buddha elaborates on this idea, while using the imagery of a chariot to explai
path: 'Straight' is the name that Road is called, and 'Free From Fear' the Quarter whither th
bound.Thy Chariot is the 'Silent Runner' named, With Wheels of Righteous Effort fitted well.
Leaning-board; the DraperyIs Heedfulness; the Driver is the Dharma, I say, and Right Views
before.And be it woman, or be it man for whom Such a chariot doth wait, by that same carIn
presence shall they come.2Thus we find the Buddha teaching that not only can women reac
enlightenment as can men, but women also follow the same path to get there. The Buddha
there are no differences between men and women. However, in these statements, he seem
differences between men and women are unimportant in the pursuit liberation. The Budd
conviction that women and men could pursue liberation in the same way. He established bo
bhikkhus (monks) and an order of bhikkhunis (nuns). The two orders practiced in the same
the rules governing them were identical. The Buddha also preached to both men and wome
teach anyone who was willing to learn. He put himself out of his way to bring both women a
understanding. His belief that women could become arhats in the same way men could was
enlightenment of many of his female followers. However, the portrait of the Buddha pain
canon does not always validate the efforts of women to practice a life of renunciation. In an
passage, the Buddha is entreated by his step-mother to ordain an order of nuns. He warns
the idea. She and a large group of women who want to be nuns dress as nuns, shave their

barefoot to Vesali, where the Buddha had gone. They arrive at the Buddha's door crying, w
Ananda is moved by their determination and sincerity, and pleads their case with the Buddh
first refuses to ordain the women, although he admits that women who live the monastic life
arhatship. Eventually, Ananda changes the Buddha's mind, and the women are ordained as
Buddha insists that they take upon themselves eight rules which place the nuns in a position
subordinate to the monks. He also warns that his teachings, which would have lasted a thou
only last five hundred years because of the ordination of the nuns. Why does the Buddha
usually willing to bend over backwards to promote the growth and enlightenment of every pe
hesitant and gloomy when confronted with the opportunity to institutionalize a path towards
women? Some recent commentators have argued that this incident never really happened,
later in order to justify changes to the status of the bhikkhunis which were made to bring the
institutional Buddhism more in line with societally accepted norms. In other words, the Budd
men and women as equal, and made the bhikkhus and bhikkhunis equal. After his death, th
deal with the existence of a group of women which were acknowledged to be equal with or s
Monastic Buddhism had to be acceptable to lay society, because the monastics were comp
the lay people. Therefore, various rules were made to lower the status of the bhikkhunis, an
was invented to justify the change. This explanation of the story of the Buddha's reluctance
correct. The scriptures were not written down until four hundred years after the Buddha's de
plenty of time for small changes to creep into the stories. Other modern commentators fe
story is an accurate representation of what actually happened. These people feel that the B
must have been aware of the problems society would have in accepting an independent ord
the rules about the bhikkhunis' subordinance to the bhikkhus especially to mitigate action ag
bhikkhunis. These rules call for gestures of submission on the part of the bhikkhunis, but in
diminish the bhikkhunis' ability to meditate and follow the path towards enlightenment. The
seen this as the best way to preserve women's ability to work towards enlightenment within
their society. These commentators generally explain the Buddha's statement about the amo
teaching would survive by saying that the Buddha felt that it was as valuable to reach twice
(both men and women) for half the length of time (five hundred rather than one thousand).
that the Buddha thought his teaching would end sooner if women were ordained because he
simply wouldn't accept a teaching which allowed that much freedom for women. All com
that what was new and important about Buddha's teachings about women was that women
and that women could do so by following basically the same path as men. Certain limitation
the social equality of bhikkhus and bhikkhunis, and these limitations were probably made in
increase societal acceptance of the monastic orders. In any case, Buddha opened the d
entrance to monastic life. Women flocked by the thousand to join the order of bhikkhunis.
all sorts of reasons. Many women joined simply because the Buddha's teachings made sen
aroused in them a desire for liberation. Other women, though this first reason was true for t
reasons as well. Some become bhikkhunis because their husbands or other relatives were

Others became bhikkhunis when they were widowed, or when their other relatives died. So
joined because the order would provide them with some measure of security. Courtesans w
with their lives of sex left to become bhikkhunis. Some young women chose the renunciate'
preferable to marriage. Women had more freedom and independence within the order o
anywhere else in society. Bhikkhunis were not anyone's slave or servant. For the most par
own community and made their own decisions. They seldom had to take orders from any o
look after anyone's physical needs. They were specifically forbidden to do household chore
to work for liberation from samsara. Once they, themselves, were liberated, then they often
women. And many women became liberated, becoming arhats. There are dozens of ins
arhats in the Pali canon. There must have been many more who were not recorded. These
accomplished speakers who led many other women to liberation. Some of their words are r
canon. These snippets show the female arhats' delight and self-confidence in their freedom
women's positions. Soma, a bhikkhuni and contemporary of the Buddha, was taunted thus:
the sages may attainIs hard to win. With her two-fingered consciousness,That place no wor
gain.3 Soma replied:What should the women's nature signifyWhen consciousness is taut a
knowledge rolleth ever on, when sheBy insight rightly comprehends the Dharma?4Soma cle
femininity was no obstacle to her enlightenment. She acted with self-confidence and poise.
was completely in accord with the Buddha's teaching of anatman, or no-self. This teaching
have no fixed or permanent nature. All human attributes are in a constant state of change, a
inherently real. If we see something that looks real, like "women's nature," we simply need t
this illusory attribute. The greatest source of women's voices in the Pali canon is in the
Therigatha--the enlightenment songs of the early bhikkhunis. Although the Therigatha was
monks, it still allows us a glimpse of the early bhikkhunis' delight at their freedom. For exam
named Mutta wrote:Free I am freeI am free from the threecrooked thingsmortar, pestle, and
husband.I am free from birth and death and all that dragged me back.5 Bhikkhunis were
who were important in the early years of Buddhism. Lay women were also important in the
the sect. Many women who were converted to Buddhism did not join the order of bhikkhuni
these women gained some level of enlightenment, and a few even became arhats. Perhaps
young movement, however, was the financial support of wealthy lay women. Wealthy wome
orders mansions, money with which to construct monasteries, material for robes, bowls, foo
forth. Historical studies have found that during the first seven or eight centuries of Buddhism
Buddhism was patronized by wealthy queens. These women provided a large portion of the
the monasteries, as well as probably helping the political position of the Buddhists. Althoug
definitively say that Buddhism would not have survived that period without the help of the qu
certain that Buddhism would not have prospered nearly as much as it did. On a more mu
of the daily giving of food to the bhikkhus and bhikkhunis was done by lay women, as they w
traditionally prepared and served food. Thus, the daily life of the renunciates required intera
the lay women. As the bhikkhus were supposed to be celibate, this constant interaction with

cause quite a problem. The lay women provided a temptation and a target for lust. In defer
own lustful tendencies, the bhikkhus developed a misogynistic philosophy. For example, in
Anguttara-Nikaya (vi, 5, III, 56), monks are warned:Monks, a woman, even when going alon
ensnare the heart of a man; whether standing, sitting or lying down, laughing, talking or sing
stricken, or dying, a woman will stop to ensnare the heart of a man. Monks, if ever one wou
"It is wholly a snare of Mara," verily, speaking rightly, one may say of womanhood: "It is wh
Mara."6This point of view was given credence by the circumstances surrounding many mon
order. Often, husbands abandoned their wives and children in order to become monks. As
with little financial support and a greatly reduced status in society, they often tried to woo the
back. Although this tendency to present women as temptresses did have the positive effect
monks resist the temptation to renounce the monastic life, it also had the negative effect of v
women. It placed the blame for monks' feelings of lust on the women instead of on the mon
misogynistic ideas also provided support for reducing the freedoms allowed to bhikkhunis.
happened to the order of bhikkhunis in the centuries after the Buddha's death? The order fl
several centuries. It is claimed that in the third century B.C.E., 96,000 bhikkhunis once gath
Jambudipa. This is probably an exaggeration, but the order was clearly thriving.7 In the
century, Mahinda and some other monks travelled from India to Sri Lanka to convert the inh
Buddhism. He preached to many people, converting many. He started an order of bhikkhus
and her maidens heard him and were impressed by his wisdom. They wanted to become bh
them that he could not ordain them. Traditionally, it takes ten bhikkhus to ordain a bhikkhu,
bhikkhus and ten bhikkhunis to ordain a bhikkhuni. Mahinda sent for his sister, Sanghamitta
bhikkhuni in India. She came, with eleven other bhikkhunis, and started the nuns' order in S
happened in approximately 250 B.C.E. The bhikkhunis in Sri Lanka propagated the faith
to have worked as nurses. In the early fifth century C. E., Sri Lankan bhikkhunis went to Ch
established an order of nuns there. As the centuries progress, there is less and less mentio
bhikkhunis. By the third century C. E. there is almost no mention of bhikkhunis in India, alth
the order survived there in some form until at least the seventh century. There is similarly lit
of Sri Lankan bhikkhunis. We do know that the bhikkhunis were declared wards of the ki
monasteries were kept within the walled interiors of major cities, where they could (theoretic
protected. The last certain reference to them is at the end of the tenth century. By then the
not very numerous. The nuns were probably largely controlled by the edicts of the monarch
of their time working as nurses and performing other social duties. It seems unlikely that the
much of their original spiritual autonomy and freedom to pursue enlightenment. In the el
century, Sri Lanka was conquered by the Colas of southern India. The Colas destroyed all t
killed the monks and nuns. When the Colas were finally defeated in 1070, the new governm
restore Buddhism. They managed to get some monks from Burma to come and restore the
there were no surviving orders of Theravada nuns. (Buddhism had pretty much disappeared
time.) Since ten nuns were needed to ordain a new nun, ordination of bhikkhunis stopped.

there has been no fully ordained order of Theravada bhikkhunis. Thus, for the last millen
Theravada Buddhists have had to content themselves with lay life. The primary religious pra
to them has been support of the bhikkhus. While lay women's support has certainly been us
continuance of institutional Buddhism, it is questionable whether this support has been simil
freeing women to attain nirvana. Clearly, not all Sri Lankan women have been content to
only in the limited ways permitted by traditional lay life. By the end of the nineteenth century
women had appeared in Sri Lanka who had renounced the lay life and vowed to keep the te
basic of the monastic vows). These women are referred to as "Dasa-Sil-Maniyo," (DSM) or
precepts. As of 1984, there were approximately 2500 such women in Sri Lanka. These
much as bhikkhunis used to. To most people's eyes they would appear to be bhikkhunis. T
heads and wear saffron colored robes, just as the bhikkhunis did. They spend much of their
people about Buddhism, meditating, and participating in Buddhist ceremonies. However, bo
people of Sri Lanka insist that the DSM are not bhikkhunis, because they could not be prope
ten bhikkhunis and ten bhikkhus, as was the custom. Not being allowed proper ordinatio
difficult for the DSM. Traditionally, laity gain merit by donating to ordained monastics much
they gain merit by donating to lay people. Therefore, the laity do not feel they have strong re
reason to help support the DSM. Consequently, the DSM are poverty stricken. According to
report, "The majority have no proper dwellings, no means of subsistence, no provision for ob
and material for their robes, and . . . no opportunity is given them to improve their understan
religion."8 The government of Sri Lanka is making some attempt to rectify this unfortunate s
affairs. I do not know how much success this effort has had. There is also a very small g
women in Sri Lanka who claim to be real bhikkhunis. They live in a cloister in the same com
cloister of bhikkhus. The chief monk of the complex explains the claim that the women are b
pointing out that the traditional ordination was merely a custom, begun to encourage instituti
stability. The Buddha only preached about the monastic life, and not about the details of ord
is the monastic life which is important. What matters is that the monastic women properly u
dharma and vow to follow the monastic rules. It is this that makes them bhikkhunis. This ar
however, is not accepted as valid by most Sri Lankans. This order of modern bhikkhunis do
to prosper. Thus, the two primary choices offered to female Buddhists in Sri Lanka are the l
woman, supporting the bhikkhus, or the life of a marginalized quasi-monastic lay-nun. Ar
West? How is Theravada Buddhism being incorporated into the lives of female Western foll
women in the United States who are living lives much like those of the DSM. These women
accept the ten precepts, but are not officially ordained. They often have difficulties similar to
in Sri Lanka. The monastic women who live alone have difficulty supporting themselves and
resort to taking paid jobs just so they can eat and have a place to live. Doing paid work is ag
traditional monastic rules, but these women have little other choice but to starve. They often
difficulty receiving religious instruction. Other monastic women live in temples or meditat
centers. These women are usually more financially secure and have regular religious instru

they have to abase themselves before monks regularly. Western monastic women must let
sit in the back of the room during religious instruction, and must bow down before all monks,
their level of religious attainment. Western women are not brought up to humble themselves
these traditions tend to rankle enormously. There are a few women who are so involved wit
practice that they scarcely seem to notice the sexist social structure within which they practi
women are acutely aware of the sexism and try to ignore it so that they can reap the benefit
practice. These women tend to try to use the humbleness demanded of them as a practice,
cannot help but mind the fact that this humbleness is not required of male practitioners. Alth
Buddha taught that the same path leads women and men to enlightenment, women and me
different paths. A number of women have split off from the traditional monastic paths. T
after receiving extensive training in Theravada Buddhist meditation, have become independ
meditation and the dharma. They continue to follow the basic Buddhist precepts, but disreg
traditional limitations put on women. They bow down only to people whom they feel are mo
they are, themselves. They live where they choose and wear what they choose. Some of t
They teach both men and women. They often teach traditional Theravada meditation, but t
combine Theravada meditation with the practices of other sects of Buddhism, or even practi
different religions. They often explain the dharma in their own language, eschewing the trad
explanations in favor of language less foreign to typical lay Americans. From the perspectiv
traditional Theravada practice, these women are renegades, scarcely similar enough to mos
worthy of the identification. Yet I suspect that these women, revolutionary as they are, p
point the way to the future of American Buddhist practice. Their way is one of dissolving bo
dissolve the boundaries between various Buddhist sects, between traditional Buddhist langu
American language, between lay and monastic life, and between traditional male and femal
all this dissolving of boundaries strikes me as being quite true to the Buddha's original teach
Although Theravada Buddhism as traditionally practiced may not survive in the melange tha
become American Buddhism, I have a feeling that the most important pieces of the Therava
preserved. At least, I hope so. I have high hopes for the ultimate outcome of the peculiar a
American independence and Buddhist liberation. 1 Janice D. Willis, "Nuns and Benefactre
Women in the Development of Buddhism," in Women, Religion, and Social Change, ed. by
& Ellison Banks Findly (Albany, New York: State University of New York Press, 1985), p. 6
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Role of Women in the Development of Buddhism," in Women, Religion, and Social Change
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Lenore Friedman, Meetings with Remarkable Women: Buddhist Teachers in America, (Bos
Publications, Inc., 1987), p. 12.8 Cleophas Thamel, "The Religious Woman in a Buddhist S
of the Dasa-Sil Maniyo in Sri Lanka," Dialogue 11 (1984): 67.

THE TASTE OF FREEDOM

by
Bhikkhu Bodhi

Bodhi Leaves No. B. 71

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

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Transcribed for DharmaNet by W.D. Savage

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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THE TASTE OF FREEDOM

The clarion call of our present age is, without doubt, the call for freedom. Perhaps at no time in the past history of mankind so much as at present has the cry for freedom sounded so widely and so urgently, perhaps never before has it penetrated so deeply into the fabric of

human existence.

In response to man's quest for freedom, far-reaching changes have been wrought in almost every sphere of his activity -- political, social, cultural and religious. The vast empires which once sprawled over the earth, engulfing like huge mythical sea-monsters the continents in their grasp, have crumbled away and disintegrated, as the peoples over whom they reigned have risen up to repossess their native lands -- in the name of independence, liberty and self-rule.

Old political forms such as monarchy and oligarchy have given way to democracy -- government by the people -- because every man demands the right to contribute his voice to the direction of his collective life. Long-standing social institutions which kept man enthralled since before the dawn of history -- slavery, serfdom, the caste-system -- have now disappeared, or are rapidly disappearing, while accounts of liberation movements of one sort or another daily deck the headlines of our newspapers and crowd the pages of our popular journals.

The arts, too, bear testimony to this quest for greater freedom: free verse in poetry, abstract expression in painting, and atonal composition in music, are just a few of the innovations which have toppled restrictive traditional structures to give the artist open space in his drive for self-expression. Even religion has not been able to claim immunity from this expanding frontier of liberation. No longer can systems of belief and codes of conduct justify themselves, as in the past, on the grounds that they are commanded by God, sanctified by scripture, or prescribed by the priesthood. They must now be prepared to stand out in the open, shorn of their veils of sanctity, exposed to the critical thrust of the contemporary thinker who assumes himself the right to free inquiry and takes his own reason and experience for his court of final appeal. Freedom of speech, freedom of the press, and freedom of action have become the watchwords of our public life, freedom of thought and freedom of conscience the watchwords of our private life. In any form in which it obtains, freedom is guarded as our most precious possession, more valuable than life itself. "Give me liberty or give me death," an American patriot exclaimed two hundred years ago. The succeeding centuries have echoed his demand.

As though in response to mankind's call for wider frontiers of freedom, the Buddha offers to the world His Teaching, the Dhamma, as a pathway to liberation as applicable today as it was when first proclaimed twenty-five centuries ago.

"Just as in the great ocean there is but one taste -- the taste of salt -- so in this Doctrine and Discipline (//dhammavinaya//) there is but one taste -- the taste of freedom": with these words the Buddha vouches for the emancipating quality of His doctrine.

Whether one samples water taken from the surface of the ocean, or from its middling region, or from its depths, the taste of the water is in every case the same -- the taste of salt. And again, whether one drinks but a thimble-full of ocean water, or a glass-full, or a bucket-full, the same salty taste is present throughout. Analogously with the Buddha's Teaching, a single flavor -- the flavor of freedom (//vimuttirasa//) -- pervades the entire Doctrine and Discipline, from its beginning to its end, from its gentle surface to its unfathomable depths. Whether one samples the Dhamma at its more elementary level -- in the practice of generosity and moral discipline, in acts of devotion and piety, in conduct governed by reverence, courtesy, and loving-kindness; or at its intermediate level -- in the taintless supramundane knowledge and deliverance realized by the liberated saint, in every case the taste is the same -- the taste of freedom.

If one practices the Dhamma to a limited extent, leading a house-hold life in accordance with righteous principles, then one experiences in return a limited measure of freedom; if one practices the Dhamma to a fuller extent, going forth into the homeless state of monkhood, dwelling in seclusion adorned with the virtues of a recluse, contemplating the rise and fall of all conditioned things, then one experiences a fuller measure of freedom; and if one practices the Dhamma to its consummation, realising in this present life the goal of final deliverance, then one experiences a freedom that is measureless.

At every level the flavor of the Teaching is of a single nature, the flavor of freedom. It is only the degree to which this flavor is

enjoyed that differs, and the difference in degree is precisely proportional to the extent of one's practice. Practise a little Dhamma and one reaps a little freedom, practice abundant Dhamma and one reaps abundant freedom. The Dhamma brings its own reward of freedom, always with the exactness of scientific law.

Since the Dhamma proposes to provide a freedom as complete and perfect as any the modern world might envisage, a fundamental congruence appears to obtain between man's aspiration for expanding horizons of liberty and the possibilities he might realize through the practice of the Buddha's Teaching. Nevertheless, despite this concordance of ends, when our contemporaries first encounter the Dhamma they often find themselves confronted at the outset by one particular feature which, clashing with their familiar modes of thought, strikes them intellectually as a contradiction and emotionally as a stumbling block. This is the fact that while the Dhamma purports to be a pathway to liberation, a Teaching pervaded throughout by `the taste of freedom,' it yet requires from its followers the practice of a regimen that seems the very antithesis of freedom -- a regimen built upon discipline, restraint, and self-control. "On the one hand we seek freedom," our contemporaries object, "and on the other we are told that to reach this freedom our deeds, words, and thoughts must be curbed and controlled." What are we to make of this astonishing thesis the Buddha's Teaching appears to advance: that to achieve freedom, freedom must be curtailed? Can freedom as an end really be achieved by means that involve the very denial of freedom?

The solution to this seeming paradox lies in the distinction between two kinds of freedom -- between freedom as license and freedom as spiritual autonomy. Contemporary man, for the most part, identifies freedom with license. For him, freedom means the license to pursue undisturbed his impulses, passions and whims. To be free, he believes, he must be at liberty to do whatever he wants, to say whatever he wants and to think whatever he wants. Every restriction laid upon this license he sees as an encroachment upon his freedom; hence a practical regimen calling for restraint of deed, word, and thought, for discipline and self-control, strikes him as a form of bondage. But the freedom spoken of in the Buddha's Teaching is not the same as license.

The freedom to which the Buddha points is spiritual freedom -- an inward autonomy of the mind which follows upon the destruction of the defilements, manifests itself in an emancipation from the mould of impulsive and compulsive patterns of behavior, and culminates in final deliverance from samsara, the round of repeated birth and death.

In contrast to license, spiritual freedom cannot be acquired by external means. It can only be attained inwardly, through a course of training requiring the renunciation of passion and impulse in the interest of a higher end. The spiritual autonomy that emerges from this struggle is the ultimate triumph over all confinement and self-limitation; but the victory can never be achieved without conforming to the requirements of the contest -- requirements that include restraint, control, discipline and, as the final price, the surrender of self-assertive desire.

In order to bring this notion of freedom into clearer focus, let us approach it via its opposite condition, the state of bondage, and begin by considering a case of extreme physical confinement. Suppose there is a man locked away in a prison, in a cell with dense stone walls and sturdy steel bars. He is tied to a chair -- his wrists bound together by rope behind his back, his feet locked in shackles, his eyes covered by a blindfold and his mouth by a gag. Suppose that one day the rope is unfastened, the shackles loosened, the blindfold and gag removed. Now the man is at liberty to move about the cell, to stretch his limbs, to speak, and to see. But though at first he might imagine that he is free, it would not take him long to realize that true freedom is still as distant as the clear blue sky beyond the stoned and steel bars of his cell.

But suppose, next, that we release the man from prison, set him up as a middle-class householder, and restore to him his full body of rights as a citizen of the state. Now he can enjoy the social and political freedom he lacked as a prisoner; he can vote, work, and travel as he likes, can even hold public office. But there still remains -- in the form of his responsibilities, his burden of duties, his limitations of power, pleasure, and prestige -- a painful discrepancy between the freedom of mastery for which he might personally yearn, and the

actuality of the situation which circumstances has doled out to him as his drearisome lot. So let us, as a further step, lift our man up from this middle-class routine, and install him, to his pleasant surprise upon the throne of a world monarch, a universal emperor exercising sovereignty over all the earth. Let us place him in a magnificent palace, surrounded by a hundred wives more beautiful than lotus-flowers, possessed of limitless resources of gold, land, and gems, endowed with the most sublime pleasures of the five senses. All power is his, all enjoyment, fame, glory, and wealth. He needs only express his will for it to be taken as command, need only utter a wish for it to be translated into deed. No obstruction to his freedom of license remains. But still the question stands: is he truly free? Let us consider the issue at a deeper level.

Three kinds of feelings have been pointed out by the Buddha: pleasant feeling, painful feeling, and neutral feeling, i.e. feeling which is neither pleasant nor painful. These three classes exhaust the totality of feeling, and one feeling of one class must be present on any given occasion of experience. Again, three mental factors have been singled out by the Buddha as the subjective counterparts of the three classes of feeling and described by him as //anusaya//, latent tendencies which have been lying dormant in the subconscious mental continua of sentient beings since beginningless time, always ready to crop up into a state of manifestation when an appropriate stimulus is encountered, and to subside again into the state of dormancy when the impact of the stimulus has worn off.

These three mental factors are lust (//raga//), repugnance (//patigha//), and ignorance (//avijja//), psychological equivalents of the unwholesome roots of greed (//lobha//), hatred (//dosa//), and delusion (//moha//). When a worldling, with a mind untrained in the higher course of mental discipline taught by the Buddha, experiences a pleasant feeling, then the latent tendency to lust springs up in response -- a desire to possess and enjoy the object serving as stimulus for the pleasant feeling. When a worldling experiences a painful feeling, then the latent tendency to repugnance comes into play, an aversion towards the cause of the pain. And when a worldling experiences a neutral feeling, then the latent tendency to ignorance --

present but recessive on occasions of lust and aversion -- rises to prominence, shrouding the worldling's consciousness in a cloak of dull apathy.

On whatever occasion the three latent tendencies to lust, repugnance, and ignorance are provoked by their corresponding feelings from their dormant condition into a state of activity, if a man does not make an effort to dispel them, does not strive to restrain, remove, and abandon them and bring them to nought, then they will persist in consciousness. If, as they persist in consciousness, he repeatedly yields to them, endorses them, and continues to cling to them, they will gather momentum, come to growth, and like a ball of flame flung upon a haystack, flare up from their initial phase as feeble impulses into powerful obsessions which usurp from a man his capacity for self-control. Then, even if a man be, like our hypothetical subject, an emperor over the earth, he is inwardly no longer his own master but a servant at the bidding of his own defilements of mind.

Under the dominance of lust he is drawn to the pleasant, under the dominance of hate he is repelled by the painful, under the dominance of delusion he is confused by the neutral. He is bent up by happiness, bent down by sorrow, elated by gain, honor, and praise, dejected by loss, dishonor, and blame. Even though he perceives that a particular course of action can lead only to his harm, he is powerless to avoid it; even though he knows that an alternative course of action is clearly to his advantage, he is unable to pursue it. Swept on by the current of unabandoned defilements, he is driven from existence to existence through the ocean of samsara, with its waves of birth and death, its whirlpools of misery and despair. Outwardly, he may be a ruler over all the world, but in the court of consciousness he is still a prisoner. In terms of license he may be completely free, but in terms of spiritual autonomy he remains a victim of bondage in its most desperate form: bondage to the workings of a defiled mind.

Spiritual freedom, as the opposite of this condition of bondage, must therefore mean freedom from lust, hatred, and delusion. When lust, hatred, and delusion are abandoned in a man, cut off at the root so that they no longer remain even in latent form, then a man finds for

himself a seat of autonomy from which he can never be dethroned, a position of mastery from which he can never be shaken. Even though he be a mendicant gathering his alms from house to house, he is still a king; even though he be locked behind bars of steel, he is inwardly free. He is now sovereign over his own mind, and as such over the whole universe; for nothing in the universe can take from him that deliverance of heart which is his inalienable possession. He dwells in the world among the things of the world, yet stands in perfect poise above the world's ebb and flow. If pleasant objects come within range of his perception he does not yearn for them, if painful objects come into range he does not recoil from them. He looks upon both with equanimity and notes their rise and fall. Towards the pairs of opposites which keep the world in rotation he is without concern, the cycle of attraction and repulsion he has broken at its base. A lump of gold and a lump of clay are to his eyes the same; praise and scorn are to his ears empty sounds. He abides in the freedom he has won through long and disciplined effort. He is free from suffering, for with the defilements uprooted no more can sorrow or grief fall upon his heart; there remains only that perfect bliss unsullied by any trace of craving.

He is free from fear, from the chill of anxiety which even kings know in their palaces, protected by bodyguards inside and out. And he is free from disease, from the sickness of the passions vexing and feverish that tie the mind in knots, from the sickness of samsara with its rounds of defilement, action, and result. He passes his days in peace, pervading the world with a mind of boundless compassion, enjoying the bliss of emancipation, or teaching fellow way-farers the path he himself has followed to the goal, in the calm certain knowledge that for him the beginningless trail of repeated births and deaths has been brought to a close, that he has reached the pinnacle of holiness and effected the cessation of all future becoming.

In its fullness, the freedom to which the Buddha points as the goal of His Teaching can only be enjoyed by him who has made the realisation of the goal a matter of his own living experience. But just as salt lends its taste to whatever food it is used to season, so does the taste of freedom pervade the entire range of the Doctrine and Discipline proclaimed by the Buddha, its beginning, its middle, and its end.

Whatever our degree of progress may be in the practice of the Dhamma, to that extent may the taste of freedom be enjoyed. It must always be borne in mind, however, that true freedom -- the inward autonomy of the mind -- does not descend as a gift of grace. It can only be won by the practice of the path to freedom, the Noble Eightfold Path.

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines.

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FILENAME: BODHI071.ZIP
AUTHOR: Bhikkhu Bodhi
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1976)
DATE OF PUBLICATION: 1976
DATE OF DHARMANET DISTRIBUTION: July 1994
ORIGIN SITE: Access to Insight BBS, Barre MA * (508) 433-5847
(DharmaNet 96:903/1)

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------- WORKS BY THICH NHAT HANH --------

Thich Nhat Hanh, affectionately called "Thay", is an exiled Vietnamese monk, a former professor at the University of Saigon, peace activist and poet. He was once a student at Columbia University and was recalled to Vietnam, then at war, to help with the third Way of Reconciliation, an attempt at a viable alternative to the corruption of Saigon and the communism of Hanoi. He established Van Hahn University, and the School of Youth for Social Service, which worked to help the peasantry in rural war-torn areas. Thay coined the term "Engaged Buddhism" in his book VIETNAM: LOTUS IN A SEA OF FIRE. In 1967, he was nominated for the Nobel Peace Prize by Martin Luther King, Jr. He is perhaps best known for his books THE MIRACLE OF MINDFULNESS and BEING PEACE. He presently lives Plum Village, Meyrac, France, and teaches throughout the world.

His books, in English, include:

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THE MINDFULNESS BELL is a journal published by friends and students of Thay. This is available from THE COMMUNITY FOR MINDFUL LIVING, P.O. Box 7355, Berkeley, CA 94707.

END

------- WORKS BY THICH NHAT HANH --------

Thich Nhat Hanh, affectionately called "Thay", is an exiled Vietnamese monk, a former professor at the University of Saigon, a peace activist and poet. He was once a student at Columbia University and was recalled to Vietnam, then at war, to help with the third Way of Reconciliation, an attempt at a viable alternative to the corruption of Saigon and the communism of Hanoi. He established Van Hahn University, and the School of Youth for Social Service, which worked to help the peasantry in rural war-torn areas. Thay coined the term "Engaged Buddhism" in his book VIETNAM: LOTUS IN A SEA OF FIRE. In 1967, he was nominated for the Nobel Peace Prize by Martin Luther King, Jr. He is perhaps best known for his books THE MIRACLE OF MINDFULNESS and BEING PEACE. He presently lives Plum Village, Meyrac, France, and teaches throughout the world.

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MAKING THE MOST OF THIS LIFE

by Sayagyi U Chit Tin

Upaniyati jivitam appam ayu,jarupanitassa na santi tana
Etam bhayam marane pekkhamanopunnani kayiratha sukkhavahani. [1]

Yo 'dha kayena sannamo vacaya uda cetasa tam tassa
Petassa sukhaya hoti yam jivamano pakarto punnam.

Life comes to an end; a lifetime is insignificant. There is no protection for one who arrives at old age. Seeing this fear of death, one should do meritorious actions leading to happiness.

Whoever restrains body, speech, and mind here (in this life), whoever while living performs a meritorious action, for that person there is happiness after death.

Anguttara-nikaya I 155

Adittasmim agarasmim yam niharati bhajanam
Tam tassa hoti atthaya no ca yam tattha dayhati.
Evam adipito loko jaraya maranena ca.
Nihareth' eva danena, dinnam hoti sunihatam.[2]

Yo 'dha kayena sannamo vacaya uda cetasa tam tassa

Petassa sukhaya hoti yam jivamano pakarto punnam.

Any vessel taken out of a burning house, that is useful to the one (who saves it), not what is burnt there. Even so, the world is ablaze with old age and death. One should take out through generosity; whatever is given, that is well taken out.

Whoever restrains body, speech, and mind here (in this life), whoever while living performs a meritorious action, for that person there is happiness after death.

Anguttara-nikaya I 156

The verses quoted above were spoken by the Buddha to brahmans who came to ask his advice. On two separate occasions, decrepit old brahmans who had attained the venerable age of a hundred and twenty years went to see the Buddha. Both the first pair and the second pair of brahmans made the same request. They pointed out how old they were and said that they had not done virtuous deeds or good deeds, they had not made themselves a refuge from the fearful. Then they asked the Buddha to instruct them and give them advice that would be beneficial for them and bring them happiness for a long time to come.

The Buddha did not reproach the Brahmans for waiting until they were so close to death before thinking of their future. While it is true that the best time to start to strive for true happiness is when we are young and healthy, they could not return to the past, and feelings of guilt would only have reinforced negative feelings. The Buddha simply confirmed that they were indeed very old. Then he told the first two brahmans that life comes to an end through old age, sickness, and death, so they should practise restraint of body, speech, and mind. In that way, they would have protection, a shelter, an island (of safety), a refuge, and support in a future life. And he concluded these instructions with the first set of stanzas given above.

For the other two brahmans, the Buddha pointed out that the world is

burning with old age, sickness, and death. So they too should restrain themselves in body, speech, and mind in order to find a refuge in the next life. And he concluded his talk with the second set of stanzas given above.

When the old brahmans went to the Buddha, they addressed him as "friend Gotama," an indication that they were not his followers yet. Ashin Buddhaghosa says that when they announced themselves they said "We are brahmans" to make clear that they did not belong to the other three castes.[3] They were no doubt proud of their position in society. They were aware, however, that high social status would not be of help to them after they died. They had probably heard of the Buddha from other people and knew that he taught people how to find a refuge.

The Buddha always suited what he taught to the people who requested he teach them. He was able to see their potential and teach as much of his Doctrine as they were able to understand and put into practice. So we see that for these two pairs of brahmans, the Buddha talked of old age and death, the fear of death and how to act when faced with the approach of death. For the first two brahmans, he says that life leads on to old age and death. Ashin Buddhaghosa says it is like a cowherd leading a herd of cattle. Then the Buddha tells them that the fear of dying should motivate everyone to do meritorious deeds. This is summed up as consisting of restraint in physical, verbal, and mental actions. Ashin Buddhaghosa says this means the Buddha established the brahmans in the five precepts for the remainder of their lives.

For the other two brahmans, the Buddha emphasized the painful side of the conditioned world by pointing out how it is burning with old age and death. Ashin Buddhaghosa says this should be taken to stand for the eleven types of fire associated with the conditioned world. These fires were specified by the Buddha in the Fire Sermon.[4] Everything is burning, the Buddha said, with the fires of lust, hatred, and delusion, with the fires of birth, old age, and death, and with the fires of grief, sorrow, suffering, lamentation, and despair. For the brahmans, the Buddha stresses how it is important to be generous if we are to have future happiness.

On another occasion, a Deva came to the Buddha, who was at the

Jetavana monastery, when the night was nearly over.[5] The Deva recited the first stanza quoted above, but the Buddha took up the stanza and changed the last line:

> Upaniyati jivitam appam ayu, jarupanitassa na santi tana
> Etam bhayam marane pekkhamano lokamisam pajahe santipekkho.
>
> Life comes to an end; a lifetime is insignificant. There is no protection for one who arrives at old age. Seeing this fear of death and having given up the lures of the world, one should be intent on tranquillity.

The Deva was no doubt able to aim higher than future lives in the higher realms, so the Buddha takes the teaching further here than he did for the brahmans. Ashin Buddhaghosa points out the deeper meaning in the words of the poem. In explaining the words "a lifetime is insignificant," he quotes the Buddha's words to a group a bhikkhus that a person who lives for a long time only lives a hundred years or a little longer.[6] But this is speaking of a lifetime in general terms. In the ultimate sense, Buddhaghosa points out, we only last for one mind moment.[7] Just as a chariot wheel touches the ground at only one point on its circumference when it rolls or stands still, the lifetime of a living being is only a single conscious moment. We can say a person existed during a past conscious moment, but not that he still exists or will exist in the future. We can say a person will live in a future conscious moment, but not that he existed in the past or exists in the present. We can say a person exists during the present conscious moment, but not that he existed in the past or will exist in the future.

Ashin Buddhaghosa goes on to say that the Deva could develop the //jhanas// in order to be reborn in one of the Brahma worlds. There, he could live for anywhere from one to sixty-four world cycles. But the Buddha's answer to the Deva points out that aspiring to that does not lead out from continued existence. The ultimate goal must be to give up the lures of the world in order to be intent on tranquillity -- the unceasing tranquillity named Nibbana.

The brahmans were no doubt not ready yet to work for the attainment of Nibbana for the Buddha gives them instructions on how to be reborn in the higher realms. The Deva, however, could aim for the tranquillity of Nibbana, so the Buddha encouraged him to aim higher.

Those of us who practise the development of insight are working for the highest goal of Nibbana. But not all of us will be able to attain it in this lifetime. It is therefore important that we do as many meritorious actions as possible so that in future lives we will be reborn in favourable conditions for continuing to practise the Buddha-Dhamma. If we are reborn in any of the lower worlds, it will be extremely difficult to escape from them. We can also learn a lesson here on how to encourage people around us. Not everyone we know will be inclined to practise true Buddhist meditation. But almost everyone accepts the importance of striving to lead moral lives and doing meritorious actions. We can encourage them in this, in hopes that in a future life they will be ready to strive for Nibbana.

Sayagyi U Chit Tin

FOOTNOTES:

[1] These lines are also found in S I 3, 54 (KS I 3f, 79.).

[2] These lines are also found in Ja III 471 [JS III 281, the last line in Ja is: nihareth' eva danena dinnam hi hoti nibhatam] and S I 31 (KS I 42).

[3] For his commentary on the verses, see Mp II 255f.; Spk I 22f., 255f.; and Ja III 471.

[4] Vin I 33f. (BD IV 45f.).

[5] S I 3 (KS I 3f.).

[6] S I 108 (KS I 135).

[7] The discussion on this point in the commentary is also found in Vism (Path), Chapter VIII, 39.

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-<*>---}+{---<*>-FAQ for ALT.RELIGION.BUDDHISM.TIBETAN-<*>---}+{---<*>-
Send your comments, additions, criticisms, etc. to Shankara@io.com

The purpose of alt.buddhism.tibetan is to provide a forum for discussion of the philosophy, religious practices, and development of Vajrayana, the Tibetan form of Buddhism. This group is also intended as a place to post announcements of upcoming events within Tibetan Buddhism, such as lectures and empowerments given by various lamas or other scholars.

---The purpose of this FAQ is to give a _basic_ understanding of a few key terms or concepts that may be a little confusing for someone new to this realm. It is not an authoritative text on Tibetan Buddhism. If you need more information (or more detail), feel free to ask. Despite the current negative atmosphere in the postings, there are some sincere and compassionate individuals here.

1. What's 'Vajrayana'?
2. What's Tantra?
3. What are Lineages?
4. What does 'Taking Refuge' mean?
5. What is an 'Empowerment'?
6. What's a 'Root Lama'?
7. Aren't lamas pack animals?
8. What are Yidams?
9. What are those wrathful looking beings?
Description of Sakya Tradition
Book list

1. What's Vajrayana?/How is Tibetan Buddhism different?

Vajarayana is the most popular form of Buddhism in Tibet. Vajrayana (also 'Mantrayana') is the third of the three vehicle of Buddhism. 'Yana' means 'vehicle'. The teachings of the Buddha are divided into three yanas: Hinayana, Mahayana, and Vajrayana. Theravada, the most popular school of Hinayana ('Lesser Vehcile') concentrates on discipline and virtue. Mahayana concentrates more on altruistic motivations (compassion) and wisdom. All

three incorporate discipline, compassion, and wisdom with different methods and motivations toward the common aspiration for Enlightenment.

In Vajrayana ('Diamond Vehicle') the central Mahayana themes of compassion and emptiness are dealt with using symbolic and practical systems of technique and understanding. There is the belief that enlightenment can be attained through the proper combination of wisdom and compassion. The three vehicles should not be considered as in conflict with each other. Hinaya is a foundation for Mahayana, just as Mahayana is for Vajrayana.

2. What are tantras?/What is Tantra?

The tantras are the root scriptures of Vajrayana. The tantras are texts ascribed to the Buddha in various manifestations. They usually describe the mandala, mantra, and practice associated with a particular deity/enlightened being.

The sexual symbolism of tantric sacred art has led to some misunderstandings. Tantric texts are not 'pillow books', and their practice depends on discipline, not indulgence.

3. What are the Lineages?/What is a lineage?

Tibetan Buddhism focuses strongly on maintaining a continuity of teaching traced back to the Buddha. The relationship of the student to the teacher (lama or guru) is very important. This continuity is maintained through practice lineages. The true teachings can only be passed from a living teacher to a living student, and cannot be learned properly from books. Sometimes the teachers are in supernatural form.

A lineage isn't exactly a 'school', but the analogy is helpful for a basic discussion. Tibetan Buddhism has four main lineages: Gelug(school of the Dalai Lama), Kagyu, Sakya, and Nyingma. Each of these has further divisions as well (such as Karma Kagyu and Shangpa Kagyu). Gelug is considered the 'newest', started in 1409 with the foundation of Gaden Monastery. Popular thought is that Gelugpas emphasize monastic discipline and intellectual acuity, Kagyupas meditation, Sakyapas scholarly activity, and Nyingmapas guru devotion. These emphases should not be exaggerated though; all the schools advocate all forms of dharma activity.

4. What is 'Taking Refuge'?

The Buddhist path begins with taking refuge. We take refuge in the three jewels, Buddha, Dharma, and the Sangha. The Buddha serves as our example, Dharma as our path, and the Sangha as our companions on the path.

Tibetan Buddhism adds three more refuges(The Three Roots): the Lama(s), the assemblage of Yidams (meditational deities), and the assemblage of Guardians (Herukas, Dakinis, Dharmapalas). On the physical level this is just repeating the vow, but there is an inner level. We are surrendering to forces within us that are more continuous than our transient ego, and asserting our commitment to unfreezing these forces to let them work through us.

5. What is an 'Empowerment'?

Empowerments are further developments of what is started by taking refuge. These are 'initiations' that help clear away obstacles to our seeing things as they truly are. The Tibetan word is 'wangkur' (dbang-skur), 'wang' is something like 'power'. The power is in the sense that the person is allowing greater scope to more fundamentally wholesome aspects operating within. Empowerments usually involve a ritual where the lama purifies the aspirant and introduces him/her to a mandala, which is described fully and the associated mantra (a chant). The aspirant is encouraged to consider the mandala as a representation of his/her true nature. The Empowerment of a deity helps to develop the particular psychological aspect s/he represents.

6. What's a 'Root Lama'?

'Root Lama' refers to a teacher from whom one had received the empowerments, instructions, and precepts that form the center of one's own practice.

7. Aren't lamas pack animals?

No, those are llamas. Lama is a title much like the Sanskrit 'Guru'. Lamas are experienced and learned buddhist teachers. The term is often used to refer to the members of the 'clergy' in general. The word comes from the Tibetan 'la' (from 'la na me pa'), "insurpassable", plus 'ma', "mother". The allusion is to the great compassion a mother has for her child. As sources

for refuge(see #4) they are the Root of Spiritual Blessing, which they bestow on us in Empowerments(see #5).

8. What are Yidams?

(See #4 on Taking Refuge) Yidams are meditational deities that symbolize various aspects Enlightenment. As sources for refuge they are the Root of Accomplishments. Accomplishments refers to the Supreme Accomplishment of Buddhahood, and ordinary accomplishments of long life, wealth, etc.

9. What are those wrathful looking beings?

Dharma Protectors and Guardians, they are embodiments of Wisdom. They are usually represented having a terrifying appearance; they are invoked to eliminate obstacles to the path toward Enlightenment. As sources of refuge they (along with Dakas and Dakinis) are the Root of All Buddha Activity.

From: XPAT@vm1.spcs.umn.edu
The Sakya Tradition of Tibetan Buddhism

Background: The Sakya-pa Tradition (or Grey Earth School) gathers its name from a monastery founded in 1073 at Sakya, south-western Tibet by Khon Konchog Gyalpo. The Khon clan had been adherents of the Nyingma-pa school, intensely practising the Vajrakilaya Tantra, until receiving the Lam Dre (the Path and its Fruit) meditational system in a line of transmission from Mahasiddha Virupa. The Lam Dre teachings have been transmitted in an unbroken line to the current and 41st throne holder, His Holiness Sakya Trizin (1945-), widely considered an incarnation of Manjushri. There are two sub-sects of the main Sakya school: The Ngor-pa headed by Luding Khen Rinpoche ( ) and the Tshar-pa, led by Chogay Trichen Rinpoche (1920-).

The Lam Dre teachings has the view of "Clarity and Emptiness free from apprehension" and the "nondifferentiation of samsara and nirvana".

The sutric aspect of the Sakya focus on the traditions of Nagarjuna and

Maitrinatha. The tantric aspect focuses on recognizing the ordinary mind and then to meditate on its union of clarity and emptiness. The special realization that results is called the sal-tong zung-jug or khorde yerme which differs slightly from dzog-chen of the Nyingma-pa, mahamudra of the Kagyu-pa, or the uma chenpo of the Gelug-pa. The methods to attain this view are also slightly different, but are, in essence the Madhyamaka view of ultimate reality. The Hevajra, Vajrayogini, and Vajrakilaya are the most widely practised tantras in the Sakya tradition.

Book List

"Freedom in Exile"
The Dalai Lama's autobiography.

"The Tibetan Book of the Dead"
Various editions/translations are out there of this classic.

"Tantric Mysticism of Tibet"
by John Blofield. Assumes the reader has a bit of background knowledge of Buddhism. Deals with Tantric Meditation.

"Open Heart, Clear Mind"
by Thubten Chodron, excellent easy-to-read and practical intro to Tibetan Buddhism.

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* The Tibetan Buddhist Teachings on Death and Rebirth *

by Lama Ole Nydhal, Vajrayana Buddhist Lama

The Tibetan Buddhist teachings on death and rebirth are unique and very complete. They us
everybody who gets them. In order to understand about death and rebirth, its important to be
the nature of our mind. Looking at the mind we often think that there are two things. There is
seeing and there is something being seen. There is a mirror there, the picture is in the mirro
which observes and that which is being observed. But if we look for true duality this cannot b
does every thought and feeling and experience come from? It comes from the open clear sp
knows it? The open clear space of the mind. Where does it change? It changes inside that c
it also returns to it again. So, if we look for the mind we see that it's not two things, the seer a
things seen, the experiencer and the experienced. They are not two, but one totality manifes
There is the timeless aspect which is like the ocean and there is the changing aspect inside
like the waves coming and going in the ocean. And we cannot say that the things either are
thoughts and feelings, either are or are not the mind. They appear there they are known by i
there again. Of course they are felt to be different and they are experienced as different. We
something apart.

If we look at these two different aspects of mind we see that that which is aware, that which
through our eyes, listening through our ears, that which is hearing and feeling and experienc
timeless. It is open like space. It is radiantly clear. It has no limit or end anywhere. Somethin
like open clear limitless space of course is not bound inside time. It is not limited by time and
if we look for the true nature of that which is aware, which is experiencing the world right now
seen to be timeless and limitless. Our own clear space and mind is without birth or death. It
rarely that we experience our timeless nature. It is very rarely that the mirror is aware of itse
mind sees its own nature. Usually we are caught in the things coming and going in the mind
the ocean. We are seeing the waves which come and go there. The few times when the min
the moments of greatest intensity and joy that we can imagine. The way that the radiance of
actually more than the images coming and going in the mirror when the mind experiences its
powerful, very exciting and unforgettable.

People may tell you about the clear light. They may tell you about the peak experiences befo
opens in free fall or something like that. You may actually also have had moments where yo
anything or fear anything or live in the past or live in the future, where there was time when n
was in the mind. Suddenly you became exceedingly joyful, totally secure. You found yoursel
powerful, very kind. You saw suddenly that the experiencer itself, that which is aware, really
lasting qualities that we usually don't see. Sometimes we know who is calling before we lift u
and that means that the nature of the space of our mind is information. When we get happy
outer reason because we forget to hope or fear or think of anything, it shows that the space
joy. When we are kind and compassionate without thinking that we are doing something to s
simply because they are not separate from us and there is nothing else to do, it shows that t
mind is kindness and unlimited love. Even though we may have experiences like that for a fe
life most of the time we are constantly caught in the things which come and go. We are in th
mirror not in the mirror. We see what changes all the time.

Seeing this then, different kinds of feelings will appear, attachment and aversion, likes and d
and fear will follow most beings during their lives. Instead of being here and now in the truth
intensity and the meaning of what happens in every moment, recognising it to be true just be
come together like that, we are thinking of the past of the future, we are somewhere else. Do
experience the human life. The Buddha tells us that there is no one thing which stays the sa
life, not one single thing. The open clear limitless space is the same in everybody. It never c
born and doesn't die. But the pictures in the mirror, the stream of experiences, even though
similar, are more like a stream of water that flows all the time and new water is there in every
really look we see that in the boy of seven and the man of seventy there is no-one who has
There is not one single personal thing which stays the same from one moment to the next. A
change, disappear again, are born and die and come and go.

On the other hand there is relative continuation because if there was no child at seven there
man at seventy. So we see that even though no experience of the body or mind, no molecul
same from one moment to the next, still there is this continuation. One thing brings about the
becomes the cause of the next thing again. Things move in a stream like that. We are aware
are aware of three so called Bardos or intermediary states while we are living here. The Tibe
which is quite well known, actually means something which is between something and some
instance, if I haven't bored you too much now you are all in the waking Bardo, the Bardo of b
some hours you will fall asleep and you will be in the Bardo of sleep . While you are in this B
you will have certain dreams. Each of these things are intermediary states. They are states t
another all the time. After a waking state comes a state of consciousness and inside this aga
state: the dreaming state. And this is what we are used to now. Every twenty four hours, if o
not too extreme, this is what we experience, these three Bardos.

But there are three further ones, which we only experience every time we die. There is the p
itself, there is the thing that happens after death, the continuation of the experiences of our l
then there are the new experiences as our subconscious starts to go into the shape, go into
structure which then leads into our next birth, our reincarnation. And, before I tell you the wh
it happens I should tell you my credentials for telling you this, why I can sit here and actually
this. You probably know that in Tibetan Buddhism we have many incarnate Lamas. We have
recognised when they come back. They are clearly the continuation of a stream of consciou
teacher.

Nearly everybody knows the Dalai lama. Actually the first Dalai Lama was a student of a stu
of the Karmapas, who were the first incarnate Lamas in Tibet around 1110. And among all th
Tibet and there are about 110 special ones, he is the first one to actually start. His first one w
in Eastern Tibet and he is also the only one who, before dying, writes down every detail of h
so other Lamas don't have to find him, they can actually read the letter he has left and then
and find the child. That child then has unbroken consciousness and memory from his last life
brought over. So that's one reason, being a student of this Lama and having his teaching is
that I can talk about this with confidence.

Another reason is teachings by other great teachers like Guru Rinpoche who gave these exp
Lama who brought who brought Buddhism to Tibet around 1250 years ago. And the third rea
a Powa Lama. Powa means conscious dying. I teach conscious dying. So far I have taught 3
die consciously. Its not an academic study, its not something I'm telling you about that is abs
accept that when they have the physical hole in their head. When through meditation they ha
a physical opening in the top of their skulls without even touching their heads.

Many have actually also experienced leaving their bodies during this process and entering re
bliss and great joy. Some people really lose their fear of death in the process. The biggest c
always in Poland, Russia, Germany and Central and Eastern Europe, but I've taught it here
that takes about three to four days with the instructions and everything else and the result is
actually come out of your body. You sent your mind out of your body. I mean you get a real
you also of course have many mental transformations. Its a teaching which as far as I know
few places such as Burma but among the Tibetans in the old schools in Tibetan Buddhism it
known. The word Powa means 'a bird flying out of a skylight in a roof, this is actually the me
have also had the experience of beings who were dead coming to me. They were there as r
today. For all these reasons I am telling you now with confidence, I am not just repeating wh
a book or giving a summary of some other teaching. I am totally convinced of what I am say

So, what happens in the process of dying is always the same. If we look at the death proces
it may look very different. Death in people who step on a mine or get hit by a fast car looks v
from death in someone who dies from Aids or Cancer in a hospital somewhere. It doesn't loo
But actually what is happening is the same process. What happens is that the energy which
all over the whole body begins to draw into a central energy channel inside the body.

There are different kinds of energy and maybe I should say a little bit about that also. We are
educated so we know about nerves, those yellow strands going through the body, sometime
out more and more, contracting muscles and bringing information. They work with electricity
called serotonin.

Then some of you who are Asian probably know about acupuncture and acupressure, where
needle in a finger and it brings a flow of energy and some more awareness to your kidneys o
something else. There is this outer flow of energy which follows different meridians to the inn
you have probably also heard the Hindu word kundalini where they talk about the nervous e
spine.

In Buddhism we work with the central channel which starts four fingers below the navel in th
body and it rises to a place eight fingers behind the original hair line on the top of the head.
that this original energy line or energy channel appeared when the egg and sperm met in the
mother. At that time the egg had an energy which in meditation is experienced as red and th
energy which is experienced as being white.

The information in these two cells created the billions of cells which form our bodies today. T
moved down to four fingers below the navel and the white energy moved up to about eight fi
original hairline on the top of our head. Between these two then is the central axis. It activate
five places. At the head thirty two channels move out and activate the brain centre. They hav
body, everything physical, everything sensual. With speech there are sixteen channels whic
With the heart there are eight channels which became many channels and cover the upper b
with intuition and feeling and so on. At the navel there are sixty four which spread out and go
and cover the lower body and which have to do with qualities such as artistic abilities, creativ
Four fingers below the navel there is our power centre which the Chinese call Chi which can
ordinary physical power.

What happens in the process of dying is that these very spread out networks of energy begi
central energy channel. The different wheels collapse. The experience we have on the outer
sensory experiences become less and less. We see but we are not quite sure who, we hear
like mumbling. Its not distinct. We feel something but we are not sure what it is we are feelin

our whole contact with the outer world begins to disappear. While this is happening we are a
inner experiences. We begin to get confused and begin to drift in and out of consciousness.
focus and be aware. At the same time we also have some physical experiences. First, is the
pressure. That is the solid element moving into the water element. Then there is the feeling
is when the water element is moving into the fire element. Then there is the feeling of dryne
as the mind begins to withdraw from its physical bases which are the elements of solid and f
giving and airy moving and finally space itself and consciousness. When we float and start g
our consciousness begins to disappear. During these different processes which are really th
all the energy comes into the central channel. And here at a given time we breathe out three
third time we forget to breathe in again.

Here people say now this is death but actually we say as a joke sometimes that if people ca
more in a hospital people will come and put electrodes on their hearts and give them a shoc
will go on for a while longer. Anyway even if we do hook people up to the local electricity wo
while they do die. Everybody dies. So at the time when one dies, after the taking in of oxyge
exchange of energy with the world outside has stopped, there is a twenty to thirty minute pe
inner energies stop moving. What then happens first is that the white energy from the top of
gradually begins to move down through our body to the heart centre which is in the middle o
the right or the left. On the way down there thirty three kinds of feelings which come from an
usually based in anger, disappear. We see a very clear light like a very clear moonlight. The
about ten or fifteen minutes the energy begins to move up from the lower centre, the centre
As this begins to move up we actually experience red light like a setting sun moving up and
feelings which were caused by attachment and greed disappear. And when twenty to thirty m
after we stopped breathing, these two energies come together in the heart. First everything
darkness is where seven kinds of feeling base in stupidity disappear.

Then after that we experience an intense clear light. This is all the awareness all the energy
that used to fill our whole body. This is now in the heart centre. Everything has met there. Th
actually our best moment for enlightenment. If we can hold this state, if we can be aware two
minutes after death that this clear light is our true essence, that this is our awareness then w
many great saints have done during this last time over the last two thousand five hundred ye

Here I would like to give an example from my own direct experience. It was when the sixteen
1981. A year and a half before that in 1980 he had told me on which day he was going to die
solstice in Colorado in America. He told us to come to him on the first day of the eleventh mo
He said that we could also bring our friends. So we came out to seek him in the Himalayas.
the West where scientists could examine his death processes. Five days after his death his
and supple. He was then put into the meditation position surrounded by a lot of butter lamps

for forty five days until the 19 of December when he was taken from his meditation seat. He
very small. They put him in a box with a window that you could look in. Most people didn't w
did because I knew that I would have to tell the story. I knew it would be my job. His head w
not much smaller but his whole body was like that of a child. This man had been bigger than
massive big boned Tibetan from a warrior tribe, a big strong man. When he was burnt the ne
outer signs, a double rainbow around the sun, which is very unusual in Sikkim. There was al
eagle that kept turning high up around the burning place. When his heart came out of the ov
to the students. There were many other things that happened that were very unusual.

This is a case of what you call Thukdam. Thuk is the Tibetan word for heart or deep mind ar
is where one is able to bind the consciousness in the heart. If one is capable of doing that ar
state then one can do all those things. Other things also happen when teachers and Yogas
sometimes change the whole vibration of their bodies from solid to energy and they only lea
their teeth and their nails which have no nerves and which cannot be transformed. These thi
happening. But if one transforms everything like that its more difficult to be reborn because t
physical to pull one back again. It is always difficult for high incarnates to come back becaus
many things pulling them in other directions and only other peoples problems to bring them
this was an example of somebody really capable of staying in the clear light of the mind in th
Thukdam.

If you use meditations where you concentrate on Buddha forms disappearing and you conce
without being aware of anything, concentrating on just naked awareness, totally conscious w
conscious of anything, just having awareness in its own state resting like that, then that is th
meditation which will develop into the power of staying aware as you are dying. It is a period
and energy and space inside and outside are no longer separate, where one's mind, where
is the same inside and outside, where there is no difference between enlightenment here an
like space and awareness, inseparable.

If one is not capable of holding that state and the normal taxpayer does have difficulty holdi
then one becomes unconscious. Here the text usually says that one is unconscious for three
days. My own experience is that every time people who died came back to me it was exactly
It happened with my mother and a few other times also. I don't know what meaning it has bu
they are there as close as you are its very clear that they are there. Every time checking afte
68 hours. So it may be that modern big city people, very intellectually trained people and so
some processes more quickly than less neurotic farmers or people like that. Anyway this has
experience.

Then when one wakes up from this state of unconsciousness then usually one does not kno

ones death process has been very long, if one has been dying for a long time one has some
just been hit by something and has had no time to prepare then one really has no idea. One
because one has no solid body and that means that whatever we think then that's where we
England or India or Thailand or Burma or Cambodia or Denmark, whatever we think, the mo
awareness is there because like space and awareness, there is not anything to move. Its als
situation because nobody can see us. So we try to make contact with people. We try to find
friends are unhappy and our enemies are happy. We can't really understand these things. A
talk to them they walk away and when we sit in a chair they come and sit on us and so on. It
strange. After about a week in this state and that means about ten days after we died, then
the fact that we are dead. Then we really understand 'Oh I must be dead.' Here again if you
process where after a meditation everything arises as a pure realm, everybody is a Buddha,
every thing is a pure realm, that aims for the second phase, the phase of waking up again. A
who is used to seeing the world in an ordinary way will in that situation see ordinary things e
while somebody who is trained in this process of having the whole world appear as a pure la
Buddha nature everywhere will at that time when one wakes from the shock of dying, again
states of mind and one will run there and do what the Tibetans say, change bodies with the

It is like a child seeing her mother and running there. When we see these different Buddha f
used to meditating on, we run there and we mix into them and we enter their mental level. T
state of Dharmakaya or the state of highest truth. It is a state of Sambhogakaya. Its a state o
and richness of the mind. But this state is also without any kind of falling down or suffering a
don't make it to that state then as I said mind will discover that it is actually dead and this is
shock that we become unconscious once more. When you wake up from that unconsciousn
experiences from the last life has been broken, the stream of experiences from the last life is
our subconscious begins to come up. The things that were planted inside, the pleasant, the
friendly and unfriendly thoughts and feelings now come up because no new impressions are
from the outside. There is no new sensory input. All the subconscious things start coming up
what is the strongest tendency inside us then one out of six worlds begins to predominate.

For instance its possible that we've done a lot of good things but we were also aware that w
In that case of course we fill the mind with good impressions but always thinking I do this for
remove the separation between us. We don't remove the things that block us. Though the th
give good dreams, they don't make us wake up into the experience that everything that the
the same. So, if we've done that. If we've filled the mind with good impressions but still think
something for you then the result is what we call Gods world. Buddha tells us that there are
we experience spontaneous joy, all desires are spontaneously fulfilled. There are seventeen
experience aesthetic joy, like beautiful sunsets and fine art and so on, and there are four lev
experience abstraction. Buddha called them Arupadhatu, Rupadhatu and Karmadatu, that is

formed and the desire worlds. These three are the psychological states that we enter if a lot
Karma is there but we still believe that there is a me doing it for you.</B>

Then there is also another stage which is much less pleasant. That is if jealousy is the stron
us. Then in that case we reach what is called the half-god realms. Half-gods are not having
They are always jealous, they are always fighting to get what others have, they are always e
looking for weapons and so on and they are not experiencing joy. They also get hurt more e
The gods minds function in such a way that that they only think that they die if their heads ar
the half-gods also think that they die if they are shot through with an arrow. So their minds w
differently. Also in these half-god states beings are usually very angry and in those states wh
they really fall down because their minds are charged with negative impressions, anger and

Then there is also the possibility that the mind has really clouded its potential. This can bring
situation where one is so confused when one dies that one tries to hide between rocks or in
one can actually appear the next time with four legs and a nice fur coat. Its possible for mind
the animal body at least for one life. I know at least three cases in my own experience, for so
always with big yellow dogs, where they have come right up to me put their paws on my che
eyes and mentally said What happened? Suddenly the light went out and now I'm in this sta
was actually following me all the time. It was so embarrassed about having that body. It was
I won't say that it happens often. If we look at the world there are so many miserable and po
and suffering human lives that one doesn't even need to become an animal to suffer today.
South America and so many poor parts of the world where people have nothing. In my own
contact across that barrier and it does exist.

Its possible that greed and avarice have been the strongest feelings. At that time the desires
were always tormenting us, concentrate on food and drink. There again, beings may have ve
experiences. They may have the experience of having a very small mouth. Whatever one tri
difficult to get down. In this dream state one is in a body as big as a town and its impossible
one needs. There are other states where one experiences outer hindrances, where whenev
something then some demon or disturbing influence always takes it away. Or, things becom
so on.

Finally, if we have mainly charged the mind with anger and hate then the result is paranoia.
subconscious impressions come up from the mind the mind cannot stand them and the main
and heat. Buddha tells us that there are eight levels of feeling extreme cold and eight levels
extreme heat. Then there are also stages which come from time to time like when people su
like mad and destroy their lives once or twice or four times a year, make a shambles of their

gradually they have to get together again.

Actually we can see it all if we look in a mental institution or at human beings living in extrem
All these things can happen while there are physical bodies. We see human beings experien
in different places. All this can happen even more strongly when there is no physical body. F
is depressed or unhappy one can eat pills, but when we die there is no body to distract the r
experiences are very strong. So for that reason Buddha really advises us to do, think and sa
Otherwise we create problems for ourselves.

These other realms, even though they may be experienced for a very long time, are realms
karma, where one works out karma. If one is in the god realms one is spending the money, t
created. If one is in the paranoia or suffering states one is working off one's debt. But the pla
comes back to the really important place is this human life. If we return to a human life then
after dying we find some parents making love and we go down from the top of the fathers he
sperm into the mother. We wait until the sperm and egg meet and then a new life starts. Or,
life into one of the other pleasant or unpleasant states. But after some time again we reunite
life like this and this human life is where the most things can really be done. Here we have a
We can understand that things are positive and negative. We have very strong feelings, des
and expectations.

If we look at the continuation of our last life or this one then the first thing to consider is what
after we die. What structures come up, where we go. And then when we are reborn human a
more results. First there are many kinds of human birth. Australia, North Europe are some o
places one can be today. So, there is the place one is born. One can be born in a place whe
collective good karma, where the poor are taken care of, where there are transparent politica
where one can be free have a useful life to develop oneself and think of others. Or one is bo
with a lot of suffering, oppression and hunger, which is actually the majority of the world.

Then there is also what kind of body we get. We may get a body that is healthy and long live
is popular, or we may get one that is sick and not functional is short lived and has many prob
third thing is the tendencies we have, that is if we naturally like to share, if we like to be good
others, if we like to benefit others, or if we like to put others down and stand on them and su
them.</B>

What after that next life when we die the whole inner roulette starts again. The outer impress
then once again we get into new states. Buddha tells us is that there is no beginning to all th

that mind is like space and space has no beginning. Mind has been timelessly been playing expressing its qualities, experiencing, producing situations inside and outside. And there are births in states of pain and suffering than in states of joy and bliss. Even when we are born h beings as we are now in a nice country, healthy and so on still when we were born we didn't out of our mothers, we screamed because it hurt. Some day we will get old, sick and die.

While we are here in our best years like we are today, we are always trying to get things we things we don't like. We try to hold onto what we have and arrange ourselves with things we all conditioned states no matter where we are there is either the suffering of everything colla landing on our heads or there the suffering of things being impermanent and changing and b them, or there is the suffering of being ignorant, of simply not knowing, of hardly rememberin having no idea about tomorrow.

That is why Buddha is always advising us to shift our values from the bank that gives less an because out life is getting shorter and we cannot take things along, to the bank that gives m shift our values from things that change and disappear, that are born and die, that come and into something which is timeless and cannot disappear, something which is more joyful, mor powerful, more compassionate. And that basically means shifting our values from the thoug projections of the mind into the open feeling of the space of the mind itself. It means to try to awareness and doing that, see the one who sees and not just do the things that are seen, tr the one who is aware.

We will see three things that will make us very joyful. First we will see that that which is awa thing. That is, it has no colour weight smell or size, it really like space. And recognising that space we do become fearless, I mean really fearless. Nothing can disturb us. Nothing can h fearless we can see that everything is interesting because it happens, because it shows the abilities and the richness of the mind. Finally we can see that other beings are like us. They want to avoid suffering, and that their mind is like clear space. And then we become loving a actually all these different qualities, all these different mental tendencies are really important actually saw quite a few of them demonstrated by a red-headed policeman on our way into G us for doing 90 kilometres per hour in a 60 zone, and he was actually completely happy that book us to keep up his quota we were going to leave the country and nobody would suffer. T sharing and being with us was a really wonderful human reaction. These tendencies exist ev everybody and everybody can bring them out. There is something seeing and there is some is a mirror there.

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Excerpts from> Book: TIBETAN YOGA AND SECRET DOCTRINES
Editor: W. Y. EVANS-WENTZ

Pages 60 - 62.
The Precious Treasury of Elegant Sayings [1270 AD].
Attributed to the Grand Lama of Saskya Pandita.
Recognized by Khubilai Khan as the head of the Lamaist Church.

Stanza 20
'A hen, when at rest, produceth much fruit;
A peacock, when it remaineth still, hath a handsome tail;
A gentle horse hath a swift pace;
The quiescence of a holy man is the sign of his being a
sage.'

Stanza 29
'Not to be cheered by praise,
Not to be grieved by blame,
But to know thoroughly one's own virtues or powers
Are the characteristics of an excellent man.'

Stanza 33
'In the same place where the Great Lord [Buddha] is present
Who would acknowledge any other man?
When the Sun hath arisen, though there be many bright
stars in the sky,
Not one of them is visible.'

Stanza 58
'A foolish man proclaimeth his qualifications;
A wise man keepeth them secret within himself;
A straw floateth on the surface of the water,
But a precious gem placed upon it sinketh.'

Stanza 59

'It is only narrow-minded men that make such distinctions
As "This is our friend, this our enemy";
A liberal-minded man showeth affection for all.
For it is uncertain who may yet be of aid to one.'

Stanza 74

'An excellent man, like precious metal,
Is in every way invariable;
A villain, like the beams of a balance,
Is always varying, upwards and downwards.'

Stanza 118

'Much talking is a source of danger;
Silence is the means of avoiding misfortune:
The talkative parrot is shut up in a cage;
Other birds, which cannot talk, fly about freely.'

Stanza 134

'The greatest wealth consisteth in being charitable,
And the greatest happiness in having tranquility of mind.
Experience is the most beautiful adornment;
And the best comrade is one that hath no desires.'

Stanza 173

'Men of little ability, too,
By depending upon the great, may prosper;
A drop of water is a little thing,
But when will it dry away if united to a lake?'

Stanza 182

'Hurtful expressions should never be used,
Not even against an enemy;
For inevitably they will return to one,
Like an echo from a rock.'

Stanza 208

'When about to perform any great work,

Endeavour to have a trustworthy associate;
If one would burn down a forest,
The aid of a wind is, of course, needed.'

Stanza 228
'Meditation without Knowledge, [1] though giving results for awhile
Will, in the end, be devoid of true success;
One may melt gold and silver completely,
But once the fire be gone they grow hard again.'
[1] Or without the guiding teachings of a guru.

Pages 62 - 63.
The Staff of Wisdom [2nd or 3rd century AD].
Attributed to Nagarjuna.
Recognized as the author of the first systematic exoteric
exposition of the Doctrine of the Voidness.

Folio 5
'To him who knoweth the True Nature of things,
What need is there of a teacher?
To him who hath recovered from illness,
What need is there of a physician?
To him who has crossed the river,
What need is there of a boat?'

Folio 7
'An astronomer calculations and divinations concerning
the motion of the Moon and the stars,
But he doth not divine that in his own household his own
womenfolk, being a variance, are misbehaving.'

Folio 8
'In eating, sleeping, fearing, and copulating, men and beasts
are alike;
Man excelleth the beast by engaging in religious practices.

So why should a man, if he be without religion, not be
equal to the beast?'

Folio 13

'Time is fleeting, learning is vast; no one knoweth the
duration of one's life:
Therefore use the swan's art of extracting milk from water,
And devote thyself to the Most Precious [Path].'
Although many stars shine, and that ornament of the Earth,
the Moon also shineth,
Yet when the Sun setteth, it becometh night.'

Folio 15

'The science which teacheth arts and handicrafts
Is merely science for the gaining of a living;
But the science which teacheth deliverance from worldly
existence,
Is not that the true science?'

Folio 20

'That which one desireth not for oneself,
Do not do unto others.'

Folio 22

'The foolish are like ripples on water,
For whatsoever they do is quickly effaced;
But the righteous are like carvings upon stone,
For their smallest act is durable.'

Folio 23

'With the wise and gentle, the contented and the truthful,
Companionship, even in prison, is better than sovereignty
with the unruly.'

Pages 63 - 66.

The Ocean of Delight for the Wise.

Verses 25-8
'The Supreme Path of Altruism is a short-cut,
Leading to the Realm of the Conquerors,--
A track more speedy than that of a racing horse;
The selfish, however, know naught of it.'

Verses 29-34
'Charity produceth the harvest in the next birth,
Chastity is the parents of human happiness.
Patience is an adornment becoming to all.
Industry is the conductor of every personal accomplishment.
Dhyana is the clarifier of a beclouded mind.
Intellect is the weapon which overcometh every enemy.'

Verses 41-2
'Gloat not even though death and misfortune overwhelm
thine enemies;
Boast not, even though thou equal Indra [in greatness].'

Verses 51-2
'Some there are who turn inside out their whole interior
By means of over-talkativeness.'

Verses 66-7
'Be humble and meek if thou would be exalted;
Praise every one's good qualities if thou would have friends.'

Verses 69-72
'Argue not with the self-conceited;
Vie not with the fortunate;
Disparage not the vengeful;
Have no grudge with the powerful.'

Verses 73-6
'Relinquish an evil custom even though it be of thy fathers
and ancestors;

Adopt a good custom even though it be established among
thine enemies:
Poison is not to be taken even though offered by one's mother;
But gold is acceptable even from one who is inimical.'

Verses 77-80
'Be not to quick to express the desire of thy heart.
Be not short-tempered when engaged in a great work.
Be not jealous of a devotee who is truly religious and pious.
Consult not him who is habituated and hardened to evil-doing.'

Verses 112-13
'Rogues there are even in religious orders;
Poisonous plants grow even on hills of medicinal herbs.'

Verses 120-1
'Some there are who marvel not at others removing mountains,
But who considers it a heavy task when obliged to carry a
bit of fleece.'

Verses 140-3
'He who is ever ready to take the credit for any action when
it hath proved successful
And is equally ready to throw the blame on others when it
goeth wrong in the least,
And who is ever looking for faults in those who are learned
and righteous,
Possesseth the nature of a crow.'

Verse 146
'Preaching religious truths to an unbeliever is like feeding a
venomous serpent with milk.'

Verses 159-61
'Although a cloth be washed a hundred times,
How can it be rendered clean and pure
If it be washed in water which is dirty?'

Verse 181
'The unreasoning zeal and narrow-mindedness of an ignoramus merely serveth to lower one's esteem of the person he trieth to praise.'

Verses 186-8
'The greatest fault to be avoided is Ignorance.
To overcome the enemy Ignorance, one requireth Wisdom.
The best method of acquiring Wisdom is unfaltering endeavour.'

Verses 193-4
'He who knoweth the Precepts by heart, but faileth to practise them,
Is like unto one who lighteth a lamp and then shutteth his eyes.'

Verses 204
'Who can say with certainty that one will live to see the morrow?'

Verse 214
'How can it be just to kill helpless and inoffensive creatures?'

Page 66.
From 'THE VOICE OF THE SILENCE'.
Attributed to Kargyutpa Sages.

'Give up thy life, if thou would'st live.

* * *

The Wise Ones tarry not in the pleasure-grounds of senses.
The Wise Ones heed not the sweet-tounged voices of illusion.

* * *

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Discipline, close fast thy senses against the great dire heresy

of Separateness that weaneth thee from the rest.

* * *

The Pupil must regain the child state he hath lost ere the first sound can fall upon his ears.

* * *

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

* * *

If Sun thou canst not be, then be the humble planet.
Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

* * *

The Teacher can but point the way. The Path is one for all; the means to reach the Goal must vary with the Pilgrims.

* * *

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

* * *

Compassion speaketh and saith: "Can there be bliss when all that live must suffer? Shalt thou be saved and hear the whole world cry?" '

Page 67-100 [1150 AD].

[THE SUPREME PATH OF DISCIPLESHIP: THE PRECEPTS OF THE GURUS]

Attributed to the Great Guru Gampopa.
Recognized as the founder of the Monastery of Ts'ur-lka, which is now the principal seat of the Kargyutpa Order.

Let him who desireth deliverance from the fearful and difficult -to-traverse Sea of Successive Existences, by means of the precepts taught the inspired Kargyutpa Sages, render due homage to these Teachers, whose glory is immaculate, whose virtues are as inexhaustible as the ocean, and whose infinite benevolence embraceth all beings, past, present, and

future, throughout the Universe.

For the use of those who share in the quest for Divine Wisdom there follow, recorded in writing, the most highly esteemed precepts, called 'The Supreme Path, the Rosary of Precious Gems', transmitted to Gampopa, either directly or indirectly, through that Inspired Dynasty of Gurus, out of their love for him.

[THE TWENTY-EIGHT CATEGORIES OF YOGIC PRECEPTS]

I. THE TEN CAUSES OF REGRET

The devotee seeking Liberation and the Omniscience of Buddhahood should first meditate upon these ten things which are causes of regret:

(1) Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.

(2) Having obtained this pure and difficult-to-obtain, free, and endowed human body, it would be a cause of regret to die an irreligious and worldly man.

(3) This human life in the Kali-Yuga [or Age of Darkness] being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.

(4) One's own mind being of the nature of the Dharma-Kaya, uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.

(5) The holy guru being the guide on the Path, it would be a cause of regret to be separated from him before attaining Enlightenment.

(6) Religious faith and vows being the vessel which conveyeth one to Emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.

(7) The perfect Wisdom having been found within oneself in virtue of the guru's grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.

(8) To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.

(9) Inasmuch as all beings are our kindly parents, [1] it would be a cause of regret to have aversion for and thus disown or abandon any of them.

[1] In the Buddhist, as in the Hindu view, so interminably during inconceivable aeons have evolution and transition and rebirth been going on that all sentient beings have been our parents. Reference should here be made to a parallel passage and its commentary in "Tibet's Great Yogi Milarepa", p. 203.

(10) The prime of youth being the period of development of the body, speech, and mind, it would be a cause of regret to waste it in vulgar indifference.

These are The Ten Causes of Regret.

II. THE TEN REQUIREMENTS COME NEXT

(1) Having estimated one's own capabilities, one requireth a sure line of action.

(2) To carry out the commands of a religious preceptor, one requireth confidence and diligence.

(3) To avoid error in choosing a guru, the disciple requireth knowledge of his own faults and virtues.

(4) Keenness of intellect and unwavering faith are required to tune in with the mind of the spiritual preceptor.

(5) Unceasing watchfulness and mental alertness, graced with humility, are required to keep the body, speech, and mind unsullied by evil.

(6) Spiritual armour and strength of intellect are required for the fulfillment of one's heart's vows.

(7) Habitual freedom from desire and attachment is necessary if one would be free from bondage.

(8) To acquire the Twofold Merit, [1] born of right motives, right actions, and the altruistic dedication of their results, there is need of unceasing effort.
[1] The Twofold Merit is expounded in XXVII. (7) {p. 97[2]}

(9) The mind, imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings.

(10) Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.

These are The Ten Requirements.

III. THE TEN THINGS TO BE DONE

(1) Attach thyself to a religious preceptor endowed with spiritual power and complete knowledge.

(2) Seek a delightful solitude endowed with psychic influences as a hermitage.

(3) Seek friends who have beliefs and habits like thine own and in whom thou canst place thy trust.

(4) Keeping in mind the evils of gluttony, use just enough food to keep thee fit during the period of thy retreat.

(5) Study the teachings of the Great Sages of all sects impartially.

(6) Study the beneficent sciences of medicine and astrology, and the profound art of omens.

(7) Adopt such regimen and manner of living as will keep thee in good health.

(8) Adopt such devotional practices as will conduce to thy spiritual development.

(9) Retain such disciples as are firm in faith, meek in spirit, and who appear to be favoured by karma in their quest for Divine Wisdom.

(10) Constantly maintain alertness of consciousness in walking, in sitting, in eating, and in sleeping.

These are The Ten Things To Be Done.

IV. THE TEN THINGS TO BE AVOIDED

(1) Avoid a guru whose heart is set on acquiring worldly fame and possessions.

(2) Avoid friends and followers who are detrimental to thy peace of mind and spiritual growth.

(3) Avoid hermitages and places of abode where there happen to be many persons who annoy and distract thee.

(4) Avoid gaining thy livelihood by means of deceit and theft.

(5) Avoid such actions as harm thy mind and impede thy spiritual development.

(6) Avoid such acts of levity and thoughtlessness as lower thee in another esteem.

(7) Avoid useless conduct and actions.

(8) Avoid concealing thine own faults and speaking loudly of those of others.

(9) Avoid such food and habits as disagree with thy health.

(10) Avoid such attachments as are inspired by avarice.

These are The Things To Be Avoided.

V. THE TEN THINGS NOT TO BE AVOIDED

(1) Ideas, being the radiance of the mind, are not to be avoided.

(2) Thought-forms, being the revelry of Reality, are not to be avoided.

(3) Obscuring passions, being the means of reminding one of Divine Wisdom [which giveth deliverance from them], are not to be avoided [if rightly used to enable one to taste life to the full and thereby reach disillusionment].

(4) Affluence, being the manure and water for spiritual growth, is not to be avoided.

(5) Illness and tribulations, being teachers of piety, are not to be avoided.

(6) Enemies and misfortune, being the means of inclining one to a religious career, are not to be avoided.

(7) That which cometh of itself, being a divine gift, is not to be avoided.

(8) Reason, being in every action the best friend, is not to be avoided.

(9) Such devotional exercises of body and mind as one is capable of performing are not to be avoided.

(10) The thought of helping others, however limited one's ability to help others may be, is not to be avoided.

These are The Ten Things Not To Be Avoided.

VI. THE TEN THINGS ONE MUST KNOW

(1) One must know that all visible phenomena, being illusory, are unreal.

(2) One must know that the mind, being without independent existence [apart from the One Mind], is impermanent.

(3) One must know that ideas arise from a concatenation of causes.

(4) One must know that the body and speech, being compounded of the four elements, are transitory.

(5) One must know that the effects of past actions, whence cometh all sorrow, are inevitable.

(6) One must know that sorrow, being the means of convincing one of the need of the religious life, is a guru.

(7) One must know that attachment to worldly things maketh material prosperity inimical to spiritual progress.

(8) One must know that misfortune, being the means of leading one to the Doctrine, is also a guru.

(9) One must know that no existing thing has an independent existence.

(10) One must know that all things are interdependent.

These are The Ten Things One Must Know.

VII. THE TEN THINGS TO BE PRACTISED

(1) One should acquire practical knowledge of the Path by treading it, and not be as are the multitude [who profess, but do not practise, religion].

(2) By quitting one's own country and dwelling in foreign lands one should acquire practical knowledge of non-attachment. [1]

[1] This implies non-attachment to all worldly possessions, to home and kin, as to the tyranny of social intercourse and custom, which commonly causes the attached to fritter life away in what Milarepa so wisely teaches, 'All worldly pursuits have but the one unavoidable and inevitable end, which is sorrow: acquisitions end in dispersion; buildings, in destruction; meetings, in separation; births, in death.' (See Tibet's Great Yogi Milarepa, p. 259.) All the Great Sages, in every land and generation, have traversed the Garden of

Human Existence, have plucked and eaten of the glamorous vari-coloured fruits of the Tree of Life growing in the midst thereof, and, as a result, have attained world-disillusionment, whereby man first sees that Divine Vision which alone can give to him imperishable contentment both now and in the hour of death. Ecclesiastes, the Jewish Sage, who was once 'king over Israel in Jerusalem', in language very much like that of Milarepa, tells us, 'I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.' (Ecclesiastes i. 14.)

(3) Having chosen a religious preceptor, separate thyself from egotism and follow his teachings implicitly.

(4) Having acquired mental discipline by hearing and meditating upon religious teachings, boast not of thine attainment, but apply it to the realization of Truth.

(5) Spiritual knowledge having dawned in oneself, neglect it not through slothfulness, but cultivate it with ceaseless vigilance.

(6) Once having experienced spiritual illumination, commune with it in solitude, relinquishing the worldly activities of the multitude.

(7) Having acquired practical knowledge of spiritual things and made the Great Renunciation, permit not the body, speech, or mind to become unruly, but observe the three vows, of poverty, chastity, and obedience.

(8) Having resolved to attain the Highest Goal, abandon selfishness and devote thyself to the service of others.

(9) Having entered upon the mystic Mantrayanic Pathway, permit not the body, the speech, or mind to remain unsanctified, but practise the threefold mandala. [1]

[1] A mandala is a symbolical geometrical diagram wherein dieties are invoked. (See Tibet's Great Yogi Milarepa, p. 132.) The threefold

mandala is dedicated to the spiritual forces (often personified as Tantric deities) presiding over, or manifesting through, the body, the speech, and the mind of man, as in Kundalini Yoga.

(10) During the period of youth, frequent not those who cannot direct thee spiritually, but acquire practical knowledge painstakingly at the feet of a learned and pious guru.

These are The Ten Things To Be Practised.

VIII. THE TEN THINGS TO BE PERSEVERED IN

(1) Novices should persevere in listening to, and meditating upon, religious teachings.

(2) Having had spiritual experience, persevere in meditation and mental concentration.

(3) Persevere in solitude until the mind hath been yogically disciplined.

(4) Should thought-processes be difficult to control, persevere in thine efforts to dominate them.

(5) Should there be great drowsiness, persevere in thine efforts to invigorate the intellect [or to control the mind].

(6) Persevere in meditation until thou attainest the imperturbable mental tranquility of samadhi.

(7) Having attained this state of samadhi, persevere in prolonging its duration and in causing its recurrence at will.

(8) Should various misfortunes assail thee, persevere in patience of body, speech, and mind.

(9) Should there be great attachment, hankering, or mental weakness, persevere in an effort to eradicate it as soon as it manifesteth itself.

(10) Should benevolence and pity be weak within thee, persevere in directing the mind towards Perfection.
These are The Ten Things To Be Persevered In.

XI. THE TEN INCENTIVES

(1) By reflecting upon the difficulty of obtaining an endowed and free human body, mayest thou be incited to adopt the religious career.

(2) By reflecting upon death and the impermanence of life, mayest thou be incited to live piously.

(3) By reflecting upon the irrevocable nature of the results which inevitably arise from actions, mayest thou be incited to avoid impiety and evil.

(4) By reflecting upon the evils of life in the round of successive existences, mayest thou be incited to seek Emancipation.

(5) By reflecting upon the miseries which all sentient beings suffer, mayest thou be incited to attain deliverance therefrom by enlightenment of mind.

(6) By reflecting upon the perversity and illusory nature of the mind of all sentient beings, mayest thou be incited to listen to, and meditate upon, the Doctrine.

(7) By reflecting upon the difficulty of eradicating erroneous concepts, mayest thou be constant meditation [which overcometh them].

(8) By reflecting upon the predominance of evil propensities in this Kali-Yuga [or Age of Darkness], mayest thou be incited to seek their antidote [in the Doctrine].

(9) By reflecting upon the multiplicity of misfortunes in this Age of Darkness, mayest thou be incited to perseverance [in the quest for Emancipation].

(10) By reflecting upon the uselessness of aimlessly frittering away thy life, mayest thou be incited to diligence [in the treading of the Path].
These are The Ten Incentives.

X. THE TEN ERRORS

(1) Weakness of faith combined with strength of intellect are apt to lead to the error of talkativeness.

(2) Strength of faith combined with weakness of intellect are apt to lead to the error of narrow-minded dogmatism.

(3) Great zeal without adequate religious instruction is apt to lead to the error of going to erroneous extremes {or following misleading paths].

(4) Meditation without sufficient preparation through having heard and pondered the Doctrine is apt to lead to the error of losing oneself in the darkness of unconsiousness. [1]
[1] This refers to that mental chaos or delusion which is the antithesis of the mental discipline acquired by right practice of yoga under a wise guru's guidance.

(5) Without practical and adequate understanding of the Doctrine, one is apt to lead to the error of religious self-conceit.

(6) Unless the mind be trained to selflessness and infinite

compassion, one is apt to lead to the error of seeking liberation for self alone.

(7) Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to lead to the error of diverting all activities along the path of worldliness.

(8) Unless all worldly ambitions be eradicated, one is apt to fall into the error of allowing oneself to be dominated by worldly motives.

(9) By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.

(10) By boasting of one's occult learning and powers, one is liable to fall into the error of proudly exhibiting proficiency in worldly rites. [1]

[1] No true master of the occult sciences ever allows himself to boast or make public exhibition of his yogic powers. It is only in secret initiations of disciples, as was the case with Marpa, that they are shown, if at all. (See Milarepa, pp. 132-3, 154-5 ,163.)

These are The Ten Errors.

XI. THE TEN RESEMBLANCES WHEREIN ONE MAY ERR

(1) Desire may be taken for faith.

(2) Attachment may be mistaken for benevolence and compassion.

(3) Cessation of thought-processes may be mistaken for the quiescence of infinite mind, which is the true goal.

(4) Sense perceptions [or phenomena] may be mistaken

for revelations [or glimpses] of Reality.

(5) A mere glimpse of Reality may be mistaken for complete realization.

(6) Those who outwardly profess, but do not practise, religion may be mistaken for true devotees.

(7) Slaves of passion may be mistaken for masters of yoga who have liberated themselves from all conventional laws.

(8) Actions performed in the interest of self may be mistakenly regarded as being altruistic.

(9) Deceptive methods may be mistakenly regarded as being prudent.

(10) Charlatans may be mistaken for Sages.

These are The Ten Resemblances Wherein One May Err.

XII. THE TEN THINGS WHEREIN ONE ERRETH NOT

(1) In being free from attachment to all objects, and being ordained a bhikshu [1] into the Holy Order, forsaking home and entering upon the homeless state, one doth not err.

[1] Bhikshu (Skt.) = Bhikkhu (Pali): a member of the Sangha, the Buddhist Order of those vowed to the Path of World Renunciation.

(2) In revering one's spiritual preceptor one doth not err.

(3) In thoroughly studying the Doctrine, hearing discourses thereon, and reflecting and meditating upon it, one doth not err.

(4) In nourishing lofty aspirations and a lowly demeanour one doth not err.

(5) In entertaining liberal views [as to religion] and yet being firm in observing [formal religious] vows one doth not err.

(6) In having greatness of intellect and smallness of pride one doth not err.

(7) In being wealthy in religious doctrines and diligent in meditating upon them one doth not err.

(8) In having profound religious learning, combined with knowledge of things spiritual and absence of pride, one doth not err.

(9) By passing one's whole life in solitude [and meditation] one doth not err.

(10) In being unselfishly devoted to doing good to others, by means of wise methods, one doth not err.

These are The Ten Things Wherein One Erreth Not.

XIII. THE THIRTEEN GRIEVOUS FAILURES

(1) If, after having been born a human being, one give no heed to the Holy Doctrine, one resembleth a man who returneth empty-handed from a land rich in precious gems; and this is a grievous failure.

(2) If, after having entered the door of the Holy Order, one return to the life of the householder, one resembleth a moth plunging into the flame of a lamp; and this is a grievous failure.

(3) To dwell with a sage and remain in ignorance is to be like a man dying of thirst on the shore of a lake; and this is a grievous failure.

(4) To know the moral precepts and not apply them to the cure of obscuring passions is to be like a diseased man carrying a bag of medicine which he never useth; and this is a grievous failure.

(5) To preach religion and not practise it is to be like a parrot saying a prayer; and this is a grievous failure.

(6) The giving in alms and charity of things obtained by theft, robbery, or deceit, is like lightning striking the surface of water; and this is a grievous failure. [1]

[1] According to this simile, lightning in striking water fails of its true purpose, which is to set afire some inflammable object, even as does the giving in alms and charity of things dishonestly acquired.

(7) The offering to the dieties of meat obtained by killing animate beings is like offering a mother the flesh of her own child; [1] and this is a grievous failure.

[1] All living things are inseparably parts of One Whole, so that any injury or suffering inflicted upon the microcosm affects the macrocosm. See {pp. 11 and 90} XXIII (10) [1]. Herein the Kargyupta Sages prove themselves to be true to the great compassionate doctrine of ahimsa (or 'not hurting') which is stressed by Hinduism, Buddhism, Jainism, Taoism, and Sufism.

(8) To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat; and this is a grievous failure.

(9) Performing meritorious actions in order merely to attain fame and praise in this world is like bartering the mystic wish-granting gem [1] for a pellet of goat's dung; and

this is a grievous failure.
[1] The wish-granting gem of oriental myth, known in Sanskrit as the Cintamani, like Aladdin's magic lamp, grants any desire which its possessor formulates.

(10) If, after having heard much of the Doctrine, one's nature still be unattuned, one is like a physician with a chronic disease; and this is a grievous failure.

(11) To be clever concerning precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury; and this is a grievous failure.

(12) To attempt to explain to others doctrines which one hath not completely mastered oneself is to be like a blind man leading the blind; and this is a grievous failure.

(13) To hold the experiences resulting from the first stage of meditation to be those of the final stage is to be like a man who mistaketh brass for gold; and this is a grievous failure.

These are The Thirteen Grievous Failures.

XIV. THE FIFTEEN WEAKNESSES

(1) A religious devotee showeth weakness if he allow his mind to be obsessed with worldly thoughts while dwelling in solitude.

(2) A religious devotee who is the head of a monastery showeth weakness if he seek his own interests [rather than those of the brotherhood].

(3) A religious devotee showeth weakness if he be careful

in the observance of moral discipline and lacking in moral restraint.

(4) It showeth weakness in one who hath entered upon the Righteous Path to cling to worldly feelings of attraction and repulsion.

(5) It showeth weakness in one who hath renounced worldliness and entered the Holy Order to hanker after acquiring merit.

(6) It showeth weakness in one who hath caught a glimpse of Reality to fail to persevere in sadhana [or yogic meditation] till the dawning of Full Enlightenment.

(7) It showeth weakness in one who is a religious devotee to enter upon the Path and then be unable to tread it.

(8) It showeth weakness in one who hath no other occupation than religious devotion to be unable to eradicate from himself unworthy actions.

(9) It showeth weakness in one who hath chosen the religious career to have hesitancy in entering into close retreat while knowing full well that the food and everything needed would be provided unasked.

(10) A religious devotee who exhibiteth occult powers when practising exorcism or in driving away diseases showeth weakness.

(11) A religious devotee showeth weakness if he barter sacred truths for food and money.

(12) One who is vowed to the religious life showeth weakness if he cunningly praise himself while disparaging others.

(13) A man of religion who preacheth loftily to others and

doth not live loftily himself showeth weakness.

(14) One who professeth religion and is unable to live in solitude in his own company and yet knoweth not how to make himself agreeable in the company of others showeth weakness.

(15) The religious devotee showeth weakness if he be not indifferent to comfort and to hardship.

These are The Fifteen Weaknesses.

XV. THE TWELVE INDISPENSABLE THINGS

(1) It is indispensable to have an intellect endowed with the power of comprehending and applying the Doctrine to one's own needs.

(2) At the very beginning [of one's religious career] it is indispensably necessary to have the most profound aversion for the interminable sequence of repeated deaths and births.

(3) A guru capable of guiding thee on the Path of Emancipation is also indispensable.

(4) Diligence combined with fortitude and invulnerability to temptation are indispensable.

(5) Unceasing perseverance in neutralizing the results of evil deeds, by the performance of good deeds, and the fulfilling of the threefold vows, to maintain chastity of body, purity of mind, and control of speech, are indispensable.

(6) A philosophy comprehensive enough to embrace the whole of knowledge is indispensable.

(7) A system of meditation which will produce the power of concentrating the mind upon anything whatsoever is indispensable.

(8) An art of living which will enable one to utilize each activity [of body, speech, and mind] as an aid on the Path is indispensable.

(9) A method of practising the select teachings which will make them more than mere words is indispensable.

(10) Special instructions [by a wise guru] which will enable one to avoids misleading paths, temptations, pitfalls, and dangers are indispensable.

(11) Indomitable faith combined with supreme serenity of mind are indispensable at the moment of death.

(12) As a result of having practically applied the select teachings, the attainment of spiritual powers capable of transmuting the body, the speech, and the mind into their divine essences is indispensable. [1]

[1] As a direct result of practically applying the Doctrine, the devotee should attain that spiritual yogic power whereby the gross physical body is transmuted into the radiant body of glory, elsewhere in our texts called the 'rainbow body' {see pp. 170, 183, 318, 346}; and the erring human speech into the infallible divine speech, and the unenlightened human mind into the supramundane mind, of a Buddha.

These are The Twelve Indispensable Things.

XVI. THE TEN SIGNS OF A SUPERIOR MAN

(1) To have but little pride and envy is the sign of a superior man.

(2) To have but few desires and satisfaction with simple things is the sign of a superior man.

(3) To be lacking in hypocrisy and deceit is the sign of a superior man.

(4) To regulate one's conduct in accordance with the law of cause and effect as carefully as one guardeth the pupils of one's eyes is the sign of a superior man.

(5) To be faithful to one's engagements and obligations is the sign of a superior man.

(6) To be able to keep alive friendships while one [at the same time] regardeth all beings with impartiality is the sign of a superior man.

(7) To look with pity and without anger upon those who live evilly is the sign of a superior man.

(8) To allow unto others the victory, taking unto oneself the defeat, is the sign of a superior man.

(9) To differ from the multitude in every thought and action is the sign of a superior man.

(10) To observe faithfully and without pride one's vows of chastity and piety is the sign of a superior man.

These are The Ten Signs Of A Superior Man. Their opposites are The Ten Signs Of An Inferior Man.

XVII. THE TEN USELESS THINGS [1]

[1] They are useless in the sense meant by Milarepa when he came to realize that human life ought never to be frittered away in the spiritually profitless doings of this world. {See Tibet's Great Yogi

Milarepa, pp. 176-7, 179-80.} The tenth aphorism of this series having been unintentionally omitted from our Tibetan manuscript by the scribe, we have substituted for it an adaptation of our own, based upon the doctrine of the worthlessness of worldly actions, as thus enunciated by Milarepa, and upon which this category of 'The Ten Useless Things' is based.

(1) Our body being illusory and transitory, it is useless to give over-much attention to it.

(2) Seeing that when we die we must depart empty-handed and on the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privation in order to make for oneself a home in this world.

(3) Seeing that when we die our descendants [if spiritually unenlightened] are unable to render us the least assistance, it is useless for us to bequeath to them worldly [rather than spiritual] riches, even out of love. [1]

[1] To fritter away the precious moments of life in heaping up the perishable goods of this world, thinking thereby to benefit oneself and one's family, is unwise. One's time on Earth ought to be given to the winning of those riches which are imperishable and capable of assisting one both in living, and in dying. It is the science of accumulating riches of this character which parents should bequeath to their children and not worldly riches merely intensify and prolong their possessors' slavery to sangsaric existence. This precept is emphasized by the fifth and sixth precepts which follow.

(4) Seeing that when we die we must go on our way alone and with kinsfolk or friends, it is useless to have devoted time [which ought to have been dedicated to the winning of Enlightenment] to their humoring and obliging, or in showering loving affection upon them. [1]

[1] Time when devoted to kinsfolk and friends should be employed not merely for the sake of showing them proper courtesy and loving affection, but chiefly for the purpose of setting them upon the Path of the Great Deliverance, whereby each living being is realized to be

one's relative. All conventional social relationships on the human plane being illusory, it is useless for a yogin to dissipate the precious moments of this incarnate existence solely on their account.

(5) Seeing that our descendants themselves are subject to death and that whatever worldly goods we may bequeath to them are certain to be lost eventually, it is useless to make bequeaths of the things of this world.

(6) Seeing that when death cometh one must relinquish even one's own home, it is useless to devote life to the acquisition of worldly things.

(7) Seeing that unfaithfulness to the religious vows will result in one's going to the miserable states of existence, it is useless to have entered the Order if one live not a holy life.

(8) To have heard and thought about the Doctrine and not practised it and acquired spiritual powers to assist thee at the moments of death is useless.

(9) It is useless to have lived, even for a very long time, with a spiritual preceptor if one be lacking in humility and devotion and thus be unable to develop spiritually.

(10) Seeing that all existing and apparent phenomena are ever transient, changing, and unstable, and more especially that the worldly life affordeth neither reality nor permanent gain, it is useless to have devoted oneself to the profitless doings of this world rather than to the seeking of Divine Wisdom.

These are The Useless Things.

XVIII. THE TEN SELF-IMPOSED TROUBLES

(1) To enter the state of the householder without means of sustenance produceth self-imposed trouble as doth an idiot eating aconite. [Aconite is a poisonous plant.]

(2) To live a thoroughly evil life and disregard the Doctrine produceth self-imposed trouble as doth an insane person jumping over a precipice.

(3) To live hypocritically produceth self-imposed trouble as doth a person who puteth poison in his own food.

(4) To be lacking in firmness of mind and yet attempt to act as the head of a monastery produceth self-imposed trouble as doth a feeble old woman who attempteth to herd cattle.

(5) To devote oneself wholly to selfish ambitions and not to strive for the good of others produceth self-imposed trouble as doth a blind man who alloweth himself to become lost in a desert.

(6) To undertake difficult tasks and not have the ability to perform them produceth self-imposed trouble as doth a man without strength who trieth to carry a heavy load.

(7) To transgress the commandments of the Buddha or of the holy guru through pride and self-conceit produceth self-imposed trouble as doth a king who followeth a perverted policy.

(8) To waste one's time loitering about towns and villages instead of devoting it to meditation produceth self-imposed trouble as doth a deer that descendeth to the valley instead of keeping to the fastnesses of the mountains.

(9) To be absorbed in the pursuit of worldly things rather than in nourishing the growth of Divine Wisdom produceth self-imposed trouble as doth an eagle when it breaketh its wing.

(10) Shamelessly to misappropriate offerings which have been dedicated to the guru or to the Trinity [1] produceth self-imposed trouble as doth a child swallowing live coals. [2]

[1] The Buddhist Trinity is the Buddha, the Dharma (or scriptures), and the Sangha (or Priesthood). Neither gurus nor priests in a Buddhist or Hindu community have the right to demand any form of payment in return for their performance of religious duties. Their disciples or laymen, however, being in duty bound to provide for their maintenance, make voluntary offerings to them, chiefly in the form of food and clothing, and sometimes in the form of property endowments to their ashramas, monasteries, or temples. According to the rule of buddhist monasticism, no member of the Sangha should touch money, but nowadays this rule is not usually observed; and the offerings commonly include money, often for expenditure in some pious work, such as building a stupa, making manuscript copies of the Scriptures, restoring an image, or to help in the building or repair of a shrine.

[2] The evil karma resulting from the act of impiety is for the devotee as painful spiritually as the swallowing of live coals is for the child physically.

These are The Ten Self-Imposed Troubles.

XIX. THE TEN THINGS WHEREIN ONE DOETH GOOD TO ONESELF

(1) One doeth good to oneself by abandoning worldly conventions and devoting oneself to the Holy Dharma.

(2) One doeth good to oneself by departing from home and kindred and attaching oneself to a guru of saintly character.

(3) One doeth good to oneself by relinquishing worldly activities and devoting oneself to the three religious

activities,--hearing, reflecting, and meditating [upon the chosen teachings].

(4) One doeth good to oneself by giving up social intercourse and dwelling alone in solitude.

(5) One doeth good to oneself renouncing desire for luxury and ease and enduring hardship.

(6) One doeth good to oneself by being contented with simple things and free from craving for worldly possessions.

(7) One doeth good to oneself by making and firmly adhering to the resolution not to take advantage of others.

(8) One doeth good to oneself by attaining freedom from hankering after the transitory pleasures of this life and devoting oneself to the realization of the eternal bliss of Nirvana.

(9) One doeth good to oneself by abandoning attachment to visible material things [which are transitory and unreal] and attaining knowledge of Reality.

(10) One doeth good to oneself by preventing the three doors to knowledge [the body, the speech, and the mind] from remaining spiritually undisciplined and by acquiring, through right use of them, the Twofold Merit.

These are The Ten Things Wherein One Doeth Good To Oneself.

XX. THE TEN BEST THINGS

(1) For one of little intellect, the best thing is to have faith in the law of cause and effect.

(2) For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the workings of the law of opposites. [1]

[1] Another rendering, more literal, but rather unintelligible to the reader unaccustomed to the profound thought of Tibetan metaphyicians, might be phrased as follows: 'For one of ordinary intellect [or spiritual insight] the best thing is to recognize the external and internal phenomena [as these are seen] in the four aspects [or unions] of phenomena and noumena'. Such recognition is to be arrived at through yogic analysis of phenomena, manifested in or through the cosmos. Such analysis must be based upon the realization that all phenomena, visible and invisible, have their noumenal source in the Cosmic Mind, the origin of all existing things. 'The four aspects [or unions] of phenomena and noumena' are: (1) Phenomena and Voidness (Skt. Shunyata); (2) Clearness and Voidness; (3) Bliss and Voidness; (4) Consciousness and Voidness. Upon each of these 'unions' a vast treatise could be written. Here we may briefly state that Phenomena, Clearness, Bliss, and Consciousness represent four aspects of phenomena in opposition to their corresponding noumena, voidnesses. The Shunyata (Tib. Stong-pa-nyid), the Voidness, the Ultimate Source of all phenomena, being without attributes, or qualities, is humanly inconceivable. In the Mahayana philosophy it symbolizes the Absolute, the Thatness of the Vedantists, the One Reality, which is Mind.

(3) For one of superior intellect, the best thing is to have thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing. [1]

[1] It is usual for the guru, somewhat after the manner of the Zen gurus of Japan, to put the problem before the shishya (or disciple) in the form of a series of interdependent questions such as the following: Is the knower other than the object of knowledge? Is the object of knowledge other than the act of knowing? Is the act of knowing other than the knowledge? Similar series of questions are set forth in The Epitome of the Great Symbol, pp. 78, 80, 98, 102.

(4) For one of little intellect, the best meditation is complete concentration of mind upon a single object.

(5) For one of ordinary intellect, the best meditation is unbroken concentration of mind upon the two dualistic concepts [of phenomena and noumena, and consciousness and mind].

(6) For one of superior intellect, the best meditation is remain in mental quiescence, the mind devoid of all thought-processes, knowing that the mediator, the object of meditation, and the act of meditating constitute an inseparable unity.

(7) For one of little intellect, the best religious practise is to live in strict conformity with the law of cause and effect.

(8) For one of ordinary intellect, the best religious practise is to regard all objective things as though they were images seen in a dream or produced by magic.

(9) For one of superior intellect, the best religious practise is to abstain from all worldly desires and actions, [1] [regarding all sangsaric things as though they were non-existent].

(10) For those of all three grades of intellect, the best indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are the Ten Best Things.

XXI. THE TEN GRIEVOUS MISTAKES

(1) For a religious devotee to follow a hypocritical charlatan instead of a guru who sincerely practiseth the Doctrine is a grievous mistake.

(2) For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the Great Sages is a grievous mistake.

(3) For a religious devotee to make far-reaching plans as though he were going to establish permanent residence [in this world] instead of living as though each day were the last he had to live is a grievous mistake.

(4) For a religious devotee to preach the Doctrine to the multitude [err having realized it to be true] instead of meditating upon it [and testing its truth] in solitude is a grievous mistake.

(5) For a religious devotee to be like a miser and hoard up riches instead of dedicating them to religion and charity is a grievous mistake.

(6) For a religious devotee to give way in body, speech, and mind to the shamelessness of debauchery instead of observing carefully the vows [of purity and chastity] is a grievous mistake.

(7) For a religious devotee to spend his life between worldly hopes and fears instead of gaining understanding of Reality is a grievous mistake.

(8) For a religious devotee to try to reform others instead of reforming himself is a grievous mistake.

(9) For a religious devotee to strive after worldly powers instead of cultivating his own innate spiritual powers is a grievous mistake.

(10) For a religious devotee to be idle and indifferent instead of persevering when all the circumstances favourable for spiritual advancement are present is a grievous mistake.

These are The Ten Grievous Mistakes.

XXII. THE TEN NECESSARY THINGS

(1) At the very outset [of one's religious career] one should have so profound an aversion for the continuous succession of deaths and births [to which all who have not attained Enlightenment are subject] that one will wish to flee from it even as a stag fleeth from captivity.

(2) The next necessary thing is perseverance so great that one regretteth not the losing of one's life [in the quest for Enlightenment], like that of the husbandman who tilleth his fields and regretteth no the tilling even though he die on the morrow.

(3) The third necessary thing is joyfulness of mind like that of a man who hath accomplished a great deed of far-reaching influence.

(4) Again, one should comprehend that, as with a man dangerously wounded by an arrow, there is not a moment of time to be wasted.

(5) One needeth ability to fix the mind on a single thought even as doth a mother who hath lost her only son.

(6) Another necessary thing is to understand that there is no need of doing anything, [1] even as a cowherd whose cattle have been driven off by enemies understandeth that he can do nothing to recover them.

[1] The yogin's goal is complete quiescence of body, speech, and mind, in accordance with the ancient yogic precept, 'Be quiescent, and know that thou art That'. The Hebrew Scriptures echo the same teaching in the well-known aphorism, 'Be still, and know that I am God' (Psalms xlvi. 10).

(7) It is primarily requisite for one to hunger after the Doctrine even as a hungry man hugereth after good food.

(8) One needeth to be as confident of one's mental ability as doth a strong man of his physical ability to hold fast to a precious gem which he hath found.

(9) One must expose the fallacy of dualism as one doth the falsity of a liar.

(10) One must have confidence in the Thatness [as being the Sole Refuge] even as an exhausted crow far from land hath confidence in the mast of the ship upon which it resteth.

These are The Necessary Things.

XXIII. THE TEN UNNECESSARY THINGS

(1) If the empty nature of the mind be realized, no longer is it necessary to listen to or to meditate upon religious teachings. [1]

[1] Realization of the empty nature of the mind is attained through yogic mastery of the Doctrine of the Voidness, which shows that Mind, the Sole Reality, is the noumenal source of all phenomena; and, that being non-sangsaric (ie. not dependent for its existence upon objective appearances, nor even upon thought-forms or thought-processes), it is in the Qualityless, the Attributeless, and, therefore, the Vacuous. Once having arrived at this realization, the yogin no longer needs to listen to or to meditate upon religious teachings, for these are merely guides to the great goal of yoga which he has reached.

(2) If the unsulliable nature of the intellect be realized, no longer is it necessary to seek absolution of one's sins. [1]

[1] According to The Awakening of Faith by Ashvaghosha, one of the illustrious expounders of the Mahayana, 'The mind from the beginning is of a pure nature, but since there is the finite aspect of it which is sullied by finite views, there is the sullied aspect of it.

Although there is this defilement, yet the original pure nature is eternally unchanged.' As Ashvaghosha adds, it is only an Enlightened One, Who has realized the unsulliable nature of primordial mind (or intellect), that understands this mystery. (Cf. Timothy Richard's translation of The Awakening of Faith, Shanghai, 1907, p. 13; also the translation made by Professor Teitaro Suzuki, published in Chicago in 1900, pp. 79-80.) So for him who knows that the defilements of the world are, like the world, without any reality, being a part of the Great Illusion, or Maya, what need is there for absolution of sin? Likewise, as the next aphorism teaches, 'for who abideth in the State of Mental Quiescence', which is the State of Enlightenment, all such illusory concepts of the finite mind as sin and absolution vanish as morning mists do when the Sun has arisen.

(3) Nor is absolution necessary for one who abideth in the State of Mental Quiescence.

(4) For him who hath attained the State of Unalloyed Purity there is no need to meditate upon the Path or upon the methods of treading it, [for he hath arrived at the Goal].

(5) If the unreal [or illusory] nature of cognitions be realized, no need is there to meditate upon the state of non-cognition. [1]

[1] Here, again, reference to the Doctrine of the Voidness [of mind] is essential to right understanding of this aphorism. The State of Non-Cognition, otherwise called the True State [of mind], is a state of unmodified consciousness, comparable to a calm and infinite ocean. In the modified state of consciousness, inseparable from mind in its microcosmic or finite aspect, this ocean illusorily appears to be ruffled with waves, which are the illusory concepts born of sangsaric existence. As Ashvaghosha also tells us in The Awakening of Faith (Richard's translation, p. 12), 'We should know that all phenomena are created by the imperfect notions in the finite mind; therefore all existence is like a reflection in a mirror, without substance, only a phantom of the mind. When the finite mind acts, then all

kinds of things arise; when the finite mind ceases to act, then all kinds of things cease.' Concomitantly with realization of the True State, wherein mind is quiescent and devoid of the thought-processes and concepts of finite mind, the yogin realizes the unreal nature of cognitions, and no longer need he meditate upon the State of Non-Cognition.

(6) If the non-reality [or illusory nature] of obscuring passions be realized, no need is there to seek their antidote.

(7) If all phenomena be known to be illusory, no need is there to seek or to reject anything. [1]

[1] For according to the Doctrine of Maya (or illusion) nothing which has illusory (or phenomenal) existence is real.

(8) If sorrow and misfortune be recognized to be blessings, no need is there to seek happiness.

(9) If the unborn [or uncreated] nature of one's own consciousness be realized, no need is there to practise transference of consciousness. [1]

[1] Consciousness, or mind, being primordially of the Unborn, Uncreated, cannot really be transfered. It is only to consciousness in its finite or microcosmic aspect, as manifested in the Sangsara, or Realm of Illusion, that one may apply the term transference. To the Unborn, in the True State, wherein the Sangsara is transcended, time and space, which belong wholly to the Realm of Illusion, have no existence. How then can the Unborn be transferred, since there is no whence or whither to which it can be related? Having realized this, that the noumenal cannot be treated as the phenomenal, there is no need to practise the transference of consciousness. {Book IV, which follows, being devoted wholly to an exposition of the Doctrine of Consciousness-Transference, affords further commentary on this aphorism.}

(10) If only the good of others be sought in all that one doeth, no need is there to seek benefit for oneself. [1]

[1] Humanity being a unified organism, through which the One Mind

finds highest expression on Earth, whatsoever one member of it does to another member of it, be the action good or evil, inevitably affects all members of it. Therefore, in the Christian sense as well, the doing of good to others is the doing of good to oneself.

These are The Ten Unnecessary Things.

XXIV. THE TEN MORE PRECIOUS THINGS

(1) One free and well-endowed human life is more precious than myriads of non-human lives in any of the six states of existence. [1]

[1] The six states or regions, of sangsaric existence are (1) the deva-worlds, (2) the asura-(or titan)world, (3) the human world, (4) the brute-world, (5) the preta(or unhappy ghost)world, and (6) the hell-worlds.

(2) One sage is more precious than multitudes of irreligious and worldly-minded persons.

(3) One esoteric truth is more precious than innumerable exoteric doctrines.

(4) One momentary glimpse of Divine Wisdom, born of meditation, is more precious than any amount of knowledge derived from merely listening to and thinking about religious teachings.

(5) The smallest amount of merit dedicated to the good of others is more precious than any amount of merit devoted to one's own good.

(6) To experience but momentarily the samadhi wherein all thought-processes are quiescent is more precious than to experience uninterruptedly the samadhi wherein thought-processes are still present. [1]

[1] As explained on {p. 329}, there are four states of dhyana, or samadhi (profound meditation). The highest of these states is one wherein the yogin experiences that ecstatic bliss which is attained by realization of the unmodified condition of primordial mind. This state is designated as the True State, being vacuous of all the sangsaric thought-forming processes of the mind in its modified or finite aspect. In the lowest, or first of samadhi, wherein complete cessation of these thought-forming processes has not been reached, the yogin experiences an incomparably inferior sort of ecstasy, which novices are warned not to mistake for the highest state.

(7) To enjoy a single moments of Nirvanic bliss is more precious than to enjoy any amount of sensual bliss.

(8) The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.

(9) The renunciation of every worldly thing [home, family, friends, property, fame, duration of life, and even health] is more precious than the giving of inconcievably vast worldly wealth in charity.

(10) One lifetime spent in the quest for Enlightenment is more precious than all the lifetimes during an aeon spent in worldly pursuits.

These are The Ten More Precious Things.

XXV. THE TEN EQUAL THINGS

(1) For him who is sincerely devoted to the religious life, it is the same whether he refrain from worldly activities or not. [1]

[1] That is to say, as the Bhagavad Gita teaches, for one who is sincerely devoted to the religious life and is wholly free from attachment to the fruits of his actions in the world, it is the same

whether he refrain from worldly activities or not, inasmuch as such disintrestedness produces no karmic results.

(2) For him who hath realized the transcendental nature of mind, it is the same whether he meditate or not. [1]

[1] The goal of yogic meditation is to realize that only mind is real, and that the true (or primordial) state of mind is that state of mental quiescence, devoid of all thought-processes, which is experienced in the highest samadhi; and, once this goal is attained, meditation has fulfilled its purpose and is no longer necessary.

(3) For him who is freed from attachment to worldly luxuries, it is the same whether he practise asceticism or not.

(4) For him who hath realized Reality, it is the same whether he dwell on an isolated hill-top in solitude or wander hither and thither [as a bhikshu].

(5) For him who hath attained the mastery of his mind, it is the same whether he partake of the pleasures of the world or not.

(6) For him who is endowed with the fullness of compassion, it is the same whether he practise meditation in solitude or work for the good of others in the midst of society.

(7) For him whose humility and faith [with respect to his guru] are unshakable,it is the same whether he dwell with his guru or not.

(8) For him who understandeth thoroughly the teachings which he hath received, it is the same whether he meet with good fortune or with bad fortune.

(9) For him who hath given up the worldly life and taken to the practise of the Spiritual Truth, it is the same whether he observe conventional codes of conduct or not. [1]

[1] In all his relationships with human society, the yogin is free to

follow conventional usages or not. What the multitude consider moral he may consider immoral, and vice versa. (See Milarepa's song concerning what is shameful and what is not, pp. 226-7, of Tibet's Great Yogi Milarepa.)

(10) For him who hath attained the Sublime Wisdom, it is the same whether he be able to exercise miraculous powers or not.

These are The Ten Equal Things.

XXVI. THE TEN VIRTUES OF THE HOLY DHARMA (OR DOCTRINE) [1]

[1] According to the Southern School, the Dharma (Pali : Dhamma) implies not merely the Scriptures, but also the study and practise of them for the purpose of attaining Nirvana (Pali : Nibbana).

(1) The fact that there have been made known amongst men the Ten Pious Acts, [1] the Six Paramita, [2] the various teachings concerning Reality and Perfection, the Four Noble Truths, [3] the Four States of Dhyana, [4] the Four States of Formless Existence, [5] and the Two Mystic Paths [6] of spiritual unfoldment and emancipation, showeth the virtue of the Holy Dharma.

[1] These are the opposite of the Ten Impious Acts. Three are acts of the body, namely, Saving Life, Chastity, and Charity. Four are acts of speech, namely, Truth-telling, Peace-making, Politeness of speech, and Religious discourse. Three are acts of the mind, namely, Benevolence, Good Wishes, and Meekness combined with Faith.

[2] The Six Paramita (or 'Six Boundless Virtues') are Boundless Charity, Morality, Patience, Industry, Meditation, Wisdom. In the Pali canon ten Paramita are mentioned: Charity, Morality, Renunciation, Wisdom, Energy (or Industry), Tolerance, Truthfulness, Good-Will, Love, and Equanimity.

[3] The Four Noble Truths taught by the Buddha may be stated as follows :(1) Existence in the Sangsara (the transitory and phenomenal universe) is inseparable from Suffering, or Sorrow. (2) The Cause of

Suffering is Desire and Lust for Existence in the Sangsara. (3) The Cessation of Suffering is attained by conquering and eradicating Desire and Lust for Existence in the Sangsara. (4) The Path to the Cessation of Suffering is the Noble Eightfold Path. {See p. 13.}

[4] {See p. 329 [1].}

[5] Literally, 'the Four Arapa (Formless) Unions'. To be born in any of these worlds, wherein existence is bodiless or formless, is to be united with them. These worlds are the four highest heavens under the sway of the God Brahma, known as the Higher Brahmaloka ('Realms of Brahma'). Their names are: (1) Akashanantyayatana (Realm wherein consciousness exists in infinite space); (2) Vijnananantyanatana (Realm wherein consciousness exists in the infinite state of consciousness); (3) Akincanyayatana (Realm wherein consciousness exists free from the infinite state of consciousness); (4) Naivasamjnana Samjnayatana (Realm wherein there is neither perception nor non-perception). These four realms represent four progressive stages in the higher evolutionary process of emptying consciousness of its most subtle sangsaric objects, through yogic meditation, and thereby attaining higher conditions of sangsaric existence prepatory to the attainment of Nirvava. In the first state, consciousness has no object upon which to centre itself save infinite space. In the second, consciousness transcends infinite space as its object. In the third, consciousness transcends the second stage and thus becomes free from all thinking or process of thought; and this is one of the great goals of yoga. In the fourth state, consciousness exists of itself and by itself, without exercising either perception or non-perception, in profoundest samadhic quiescence. These four states of consciousness, which are among the highest attainable within the Sangsara, are reached in yogic trance induced by deep meditation. So transcendent are they that the unwisely directed yogin is apt to mistake the realization of them for the realization of Nirvana. (See p. 329 {1}.) The Prince Gautama, ere attaining Buddhahood, studied and practised the yoga pertaining to the Four States of Formless Existence under two gurus, Arlara and Uddaka, and relinquished it because he discovered that such yoga fails to lead to Nirvana. (Cf. the Aryaparyesana, or 'Holy Research', Sutta, Majjhima Nikaya, i. 164-6.)

[6] According to the Mahayana, there is the lower path, leading to

the Four States of Formless Existence, and to other heaven worlds, such as that of Sukhavati, the Western Paradise of the Dhyani Buddha Amitabha; and the higher path, leading to Nirvana, whereby the Sangsara is transcended.

(2) The fact that there have been evolved in the Sangsara spiritually enlightened princes and Brahmins [1] amongst men, and the Four Great Guardians, [2] the six orders of devas of the sensuous paradises, [3] the seventeen orders of gods of the worlds of form, [4] and the four orders of gods of the worlds without form [5] showeth the virtue of the Holy Dharma.

[1] Most of the religious teachers of India have been either of royal descent, like Gautama the Buddha, or of Brahmanical or priestly origin, like Ashvaghosa, Nagarjuna, Tilopa and many others who were eminent Buddhists. Buddhism holds that the historical Buddha, Gauatama, is but One of a long succession of Buddhas, and that Gautama merely handed on teachings which have existed since beginningless time. Accordingly, it is directly due to beings in past aeons having practised these venerable teachings, based as they are upon realizable truths, that there have been evolved enlightened men and gods; and this fact proves the virtue of these teachings, recorded in the Buddhist Scriptures known as the Dharma.

[2] These are the four celestial kings who guard the four quarters of the Universe from the destructive forces of evil, the Four Great Guardians of the Dharma and of Humanity. Dhritarshthra guards the East, and to him is assigned the symbolic colour white. Virudhhaka guards the South, and his symbolic colour is green. The red guardian of the West is Virupaksha, and the yellow guardian of the North is Vaishravana.

[3] The six sensuous paradises, together with the Earth, constitute the Region of Sensuousness (Skt. Kamadhatu), the lowest of the Three Regions (Skt. Trailokya) into which the Buddhists divide the cosmos.

[4] These are the deities inhabiting the seventeen heavens of Brahma which constitute the Region of Form (Skt. Rupadhatu), the second of the Three Regions, wherein existence and form are free from sensuousness.

[5] These are the deities inhabiting the four highest Brahma heavens, wherein existence is not only non-sensuous, but is also formless.

These heavens (named above) together with the Akanishtha (Tib. 'Og-min) Heaven, the highest sangsaric state {see p. 250 [2]} constitute the Region of Formlessness (Skt. Arupadhatu), the third of the Three Regions. Beyond this is the supra-cosmic state, beyond all heavens, hells, and worlds of sangsaric existence,--the Unborn, Unmade Nirvana. The Stupa (Tib. Ch'orten) esoterically symbolizes the Way to Nirvana through the Three Regions. (See Tibet's Great Yogi Milarepa, opposite p. 269.)

(3) The fact fact that there have arisen in the world those who have entered the Stream, those who will return to birth but once more, those who have passed beyond the need of further birth, {1} and Arhants, and Self-enlightened Buddhas and Omniscient Buddhas, [2] showeth the virtue of the Holy Dharma.

[1] These three gradations of human beings correspond to three steps to Arhantship (or Saintship in the Buddhist sense), preparatory to the Full Enlightenment of Buddhahood. 'Entering the Stream' (Skt. Srotaapatti), which implies acceptance of the Doctrine of the Buddha, is the first step of the neophyte on the Path to Nirvana. 'One who receives birth once more' (Skt. Sakridagamin) has taken the second step. 'One who will not come back [to birth]' (Skt. Anagamin), being one who has taken the third step and attained to the state of the Arhant, normally would pass on to Nirvana. If, however, he takes the vow not to accept Nirvana till every sentient being is safely set upon the same Supreme Path that he has trodden, and thus becomes a Bodhisattva (or 'Enlightenment Being'), he will consciously reassume fleshly embodiment as a Divine Incarnation, a Nirmanakaya. As a Bodhisattva, he may remain within the Sangsara for unknown aeons and so give added strength to the 'Guardian Wall [of Spiritual Power]' which protects all living things and makes possible their Final Emancipation. According to the Pali canon, one who is a Srota-apatti will be reborn at least once, but not more than seven times, in any of the seven states of the Kamadhatu. A Sakridagamin will assume birth only once more, in one of the Kamadhatu. And an Anagamin will not be reborn in any of them.

[2] Self-Enlightened (Skt. Pratyeka) Buddhas do not teach the Doctrine publicly, but merely do good to those who come into personal

contact with Them, whereas Omniscent Buddhas, of Whom was the Buddha Gautama, preach the Doctrine widely, both to gods and to men.

(4) The fact that there are Those who have attained Bodhic Enlightenment and are able to return to the world as Divine Incarnations and work for the deliverance of mankind and of all living things till the time of the dissolution of the physical universe showeth the virtue of the Holy Dharma. [1]

[1] It is the Holy Dharma alone which has revealed to mankind the Bodhic Pathway and the supreme teaching that Those who have won the right to freedom from further worldly existence should renounce the right and continue to reincarnate in order that their Divine Wisdom and Experience shall not be lost to the world, but employed to the sublime end of leading all unenlightened beings to the same State of Emancipation.

(5) The fact that there existeth, as an outcome of the all-embracing benevolence of the Bodhisattvas, protective spiritual influences which make possible the deliverance of men and of all beings showeth the virtue of the Holy Dharma. [1]

[1] In having chosen the Path of Infinite Benevolence, the Bodhisattvas have projected into the worlds of sangsaric existence subtle vibratory influences which protect all living beings and make possible their spiritual progress and ultimate enlightenment, as otherwise explained above. Were there no such inspiring and elevating influences in the world, mankind would be without spiritual guidance and remain enslaved by sensuous delusions and mental darkness.

(6) The fact that one experienceth even in the unhappy worlds of existence moments of happiness as a direct outcome of having performed little deeds of mercy while in the human world showeth the virtue of the Holy Dharma. [1]

[1] The Buddhist teaching that the beneficial results of deeds of mercy done in this life assist one even in the unhappy after-death states is proved by experience and so shows the virtue of the Holy Dharma.

(7) The fact that men after having lived evilly should have renounced the worldly life and become saints worthy of the veneration of the world showeth the virtue of the Holy Dharma.

(8) The fact that men whose heavy evil karma would have condemned them to almost endless suffering after death should have turned to the religious life and attained Nirvana showeth the virtue of the Holy Dharma.

(9) The fact that by merely having faith in or meditating upon the Doctrine, or by merely donning the robe of the bhikshu, one becometh worthy of respect and veneration showeth the virtue of the Holy Dharma.

(10) The fact that one, even after having abandoned all worldly possessions and embraced the religious life and given up the state of the householder and hidden himself in a most secluded hermitage, should still be sought for and supplied with all the necessities of life showeth the virtue of the Holy Dharma.

These are The Ten Virtues of The Holy Dharma.

XXVII. THE TEN FIGURATIVE EXPRESSIONS [1]

[1] This category of negations concerning Truth is probably inspired by the canonical Prajna-Paramita, upon which the seventh Book of our present volume is based.

(1) As the Foundation Truth cannot be described [but must be realized in samadhi], the expression 'Foundation Truth' is merely figurative. [1]

[1] The Foundation Truth, which is synonymous with the Dharma Kaya (or 'Divine Body of Truth'), is the All-Truth, in its primordial or unmodified aspect. Yoga, the Science of Mind (or Truth), consists of three divisions, namely, the Foundation Truth, the Path (or method of attaining realization), and the fruit (or the realization itself).

(2) As there is neither any traversing nor any traverser of the Path, the expression 'Path' is merely figurative. [1]

[1] 'Path' is merely a metaphor descriptive of the method of realizing spiritual growth or progress.

(3) As there is neither any seeing nor any seer of the True State, the expression 'True State' is merely figurative. [1]

[1] The True State, realizable in the highest samadhi, is in its microcosmic reflex, a state wherein the mind, unmodified by the process of thought, resembles in its quiescence an ocean unruffled by the least movement of air, as has been similarly stated above. All doors of perception are closed. There is complete oblivion of the material universe of phenomena. The microcosmic mind becomes attuned to the Macrocosmic Mind. Thereby is attained the knowledge that in the True State there are no seeing or seer, that all finite concepts are really non-existent, that all dualities become unities, that there is but the One Reality Primordial Cosmic Mind.

(4) As there is neither any meditation nor any meditator of the Pure State, the expression 'Pure State' is merely figurative. [1]

[1] The Pure State is an intensified aspect of the True State, wherein mind, in its primordial condition, exists unsullied by any predication. In the realizing of it, in the samadhic condition, the act of meditating, the meditator, and the thing meditated upon are indistinguishably one.

(5) As there is neither any enjoying nor any enjoyer of the Natural Mood, the expression 'Natural Mood' is merely figurative. [1]

[1] The Natural Mood refers to a state of mind, likewise reached in the highest samadhi, concomitant with the True State and the Pure State. Therein there is realized that there are really no enjoying or enjoyer, no actions or doer of actions, that all objective things are as unreal as dreams; and that, therefore, rather than live as the multitude in the pursuit of illusions, one should choose the Path of the Bodhisattvas, the Lords of

Compassion, and be a worker for the emancipation of beings karmically bound to the Wheel of Ignorance.

(6) As there is neither any vow-keeping nor any vow-keeper, these expressions are merely figurative.

(7) As there is neither any accumulating nor any accumulator of merits, the expression 'Twofold Merit' [1] is merely figurative.

[1] This is: Casual Merit, which is the fruit of charitable deeds, and otherwise known as temporal merit; and Resultant Merit, which arises from super-abundance of Casual Merit, and otherwise called spiritual merit. {Cf. p. 314 [3]}

(8) As there is neither any performing nor any performer of actions, the expression 'Twofold Obscuration' [1] is merely figurative.

[1] That is: Obscurations of intellect resulting from evil passions; and Obscurations of intellect resulting from wrong belief, such as the belief that there is an immortal personal self, or soul, or the belief that phenomenal appearances are real. {Cf. p. 314 [3].}

(9) As there is neither any renunciation nor any renouncer [of worldly existence], the expression 'worldly existence' is merely figurative.

(10) As there is neither any obtaining nor any obtainer [of results of actions], the expression 'result of actions' is merely figurative.

These are The Ten Figurative Expressions. [1]

[1] All these aphorisms of negation rest upon the Bodhic doctrine that personality is transitory, that personal (or soul) immortality is inconceivable to one who has attained to Right Knowledge. The microcosmic mind, a reflex of the Macrocosmic Mind (which alone is eternal), ceases to be microcosmic, or limited, when immersed in the ecstasy induced by the highest samadhi. There is then no personality, no obtainer, no renouncer, no performer

of actions, no accumulator of merits, no vow-keeper, no enjoyer of the Natural Mood, no meditator of the Pure State, no seer of the True State, no traverser of the Path: and the whole conceptual or illusory state of mind is obliterated. Human language is essentially a means of enabling man to communicate with man in terms based upon experiences common to all men existing in a sensuous universe; and the employment of it to describe supersensuous experiences can never anything more than figurative.

XXVIII. THE TEN GREAT JOYFUL REALIZATIONS

(1) It is great joy to realize that the mind of all sentient beings is inseparable from the All-Mind. [1]

[1] Or the Dharma-Kaya, the 'Divine Body of Truth', viewed as the All-Mind.

(2) It is great joy to realize that the Fundamental Reality is qualityless. [1]

[1] Qualities are purely sangsaric, ie. of the phenomenal universe. To the Fundamental Reality, to the Thatness, no characteristics can be applied. In It all sangsaric things, all qualities, all conditions, all dualities, merge in transcendent at-one-ness.

(3) It is great joy to realize that in the infinite, thought-transcending Knowledge of Reality all sangsaric differentiations are non-existent. [1]

[1] In the Knowledge (or Realization) of Reality all partial or relative truths are recognized as parts of the One Truth, and no differentiations such as lead to the establishing of opposing religions and sects, each perhaps pragmatically in possession of some partial truth, is possible.

(4) It is great joy to realize that in the state of primordial [or uncreated] mind there existeth no disturbing thought-process. [1]

[1] {Cf. pp. 89 [1], 153 [2].}

(5) It is great joy to realize that in the Dharma-Kaya wherein mind and matter are inseparable, there existeth neither any holder of theories nor any support of theories. [1]

[1] To the truth-seeker, whether in the realm of physical or of spiritual science, theories are essential; but once any truth, or fact, has been ascertained, all theories concerning it are useless. Accordingly, in the Dharma-Kaya, or State of the Fundamental Truth, no theory is necessary or conceivable; it is the State of Perfect Enlightenment, of the Buddhas in Nirvana.

(6) It is great joy to realize that in the self-emanated compassionate Sambhoga-Kaya there existeth no birth, death, transition, or any change. [1]

[1] The Sambhoga-Kaya, or 'Divine Body of Perfect Endowment', symbolizes the state of spiritual communion in which all Bodhisattvas exist when not incarnate on Earth, similar to that implied by the communion of saints. Like the Dharma-Kaya, of which it is the self-emanated primary reflex, the Sambhoga-Kaya is a state wherein birth, death, transitions, and change are transcended.

(7) It is great joy to realize that in the self-emanated, divine Nirmana-Kaya there existeth no feeling of duality. [1]

[1] The Nirmana-Kaya, or 'Divine Body of Incarnation', the secondary reflex of the Dharma-Kaya, is the Body, or Spiritual State, in which abide all Great Teachers, or Bodhisattvas, incarnate on earth. The Dharma-Kaya, being beyond the realm of sangsaric sense perceptions, cannot be sensuously perceived. Hence the mind of the yogin when realizing It ceases to exist as finite mind, as something apart from It. In other words, in the state of transcendent samadhic ecstasy wherein the Dharma-Kaya is realized, finite mind attains to at-one-ment with its Source, the Dharma-Kaya. Likewise, in the state of the Nirmana-Kaya, the Divine and the Sentient, Mind and Matter, Noumena and Phenomena, and all the dualities, blend in at-one-ment. And this the Bodhhisattvas, when in the fleshly body, intuitively feels; he knows that neither he himself, nor any sensuous or objective thing, has a separate or independent existence apart from the Dharma-Kaya. For a more detailed exposition of this

fundamental Mahayanic doctrine of the 'Three Divine Bodies' (Skt. Tri-Kaya) the student is referred to The Tibetan Book of the Dead, pp. 10-15.

(8) It is great joy to realize that in the Dharma-Chakra there existeth no support for the soul doctrine. [1]

[1] The truths proclaimed by the Buddha are symbolized by the Dharma-Chakra (the 'Wheel of Truth') which He set in motion when He first preached the truths to his disciples, in the Deer Park, near Benares. In the time of the Enlightened One, and long before then, the animistic belief in a permanent ego, or self, in an unchanging soul (Skt. atma), ie. in personal immortality, was as widespread in India and the Far East as it is in Europe and America now. He denied the validity of this doctrine; and nowhere in the Buddhist Scriptures, or Dharma, of either Southern or Northern Buddhism, is there any support for it.

(9) It is great joy to realize that in the Divine, Boundless Compassion [of the Bodhisattvas] there existeth neither any shortcoming nor any showing of partiality.

(10) It is great joy to realize that the Path to Freedom which all the Buddhas have trodden is ever-existent, ever unchanged, and ever open to those who are ready to enter upon it.

These are The Ten Great Joyful Realizations.

[THE CONCLUSION]

Herein above, is contained the essence of the immaculate words of the Great Gurus, who were endowed with Divine Wisdom; and of the Goddess Tara and other divinities. Among these Great Teachers were the glorious Dipankara, [1] the spiritual father and his successors, who were divinely ap
spreading of the
Doctrine in this Northern Land of Snow; and the Gracious Gurus of the Kahdampa School. There were also that King of Yogins, Milarepa, to whom was bequea

the Sage Marpa of Lhobrak
and of others; and the illustrious Saints, Naropa and Maitripa,
of the noble land of India, whose splendour equalled that of the
Sun and Moon; and the disciples of all these.

[1] Dipankara [Shri-jnana], as given in our text, is the Indian name of Atisha, the first of the Great Reformers of Lamaism, who was born in Bengal, of the royal family of Gaur, in AD. 980, and arrived in Tibet in 1038. Having been a professor of philosophy in the Vikramanshila Monastery, of Magadha, he brought with him to Tibet much fresh learning, chiefly relating to Yoga and Tantricism. His chief work, as a reformer, was by enforcing celibacy and a higher priestly morality.
Atisha associated himself with the sect called the Kahdampas, or 'Those Bound by the Ordinances'. Three hundred and fifty years later, under the second of the Great Reformers, Tsong-Khapa, a territorial title meaning 'Native of the Onion Country', the district of his birth, in Amdo Province, in North-East Tibet near the Chinese frontier, the Kahdampas became the Gelugpas, or 'Followers of the Virtuous Order', who now constitute the Established Church of Tibet.

Here endeth The Supreme Path, the Rosary of Precious Gems.

[THE COLOPHON]

This treatise was put into manuscript form by Digom Sonam Rinchen, [1] who possessed thorough knowledge of the teachings of the Kahdampas and of the Chagchenpas. [2]

[1] Text: Hbri-sgom Bsod-nams Rin-chen (pronounced Di-gom So-nam Rin-chen), meaning, 'Meditating One of Precious Merit, of the Cave of the Cow-Yak'.

[2] These are the followers of the yogic teachings contained in the Chag-chen Philosophy, the essence of which forms the subject-matter of Book II of this volume.

It is commonly believed that the Great Guru Gampopa, [otherwise known as Dvagpo-Lharje], compiled this work, and that he handed it on with this injunction: 'I entreat those devotees of generations yet unborn, who will honour my memory and regret not having met me in person, to study this, The Supreme Path, the Rosary of Precious Gems,

and, also, The Precious Ornament of Liberation, along with other religious treatises. The result will be equivalent to that of an actual meeting with me myself.'

May this Book radiate divine virtue; and may it prove to be auspicious.

Mangalam. [1]

[1] The Tibetan-Sanskrit of the text, literally meaning, 'Blessing' or 'Happiness'; or, in reference to this Book, 'May blessing be upon it'.

~ The Psychedelic Experience ~

A manual based on the Tibetan Book of the Dead

By Timothy Leary, Ph.D., Ralph Metzner, Ph.D., Richard Alpert, Ph.D.

The authors were engaged in a program of exper with LSD and other psychedelic drugs at Harvard University, until sensational national public concentrating on student interest in the drugs, led to the suspension of the experiments. Sin authors have continued their work without academic auspices.

This version of THE TIBETAN is dedicated, to ALDOUS HUXLEY July 26, 1894 - November 22, 1963 with profound admiration and gratitude.

"If you started in the wrong way," I said in answer to the investigato questions, "everything that happened would be a proof of the conspiracy against you. It wou self-validating. You couldn't draw a breath without knowing it was part of the plot.""So you th where madness lies?"My answer was a convinced and heartfelt, "Yes.""And you couldn't co couldn't control it. If one began with fear and hate as the major premise, one would have to conclusion.""Would you be able," my wife asked, " to fix your attention on what The Tibetan Dead calls the Clear Light?"I was doubtful."Would it keep the evil away, if you could hold it? you not be able to hold it?"I considered the question for some time. "Perhaps," I answered a "perhaps I could - but only if there were somebody there to tell me about the Clear Light. On it by oneself. That's the point, I suppose, of the Tibetan ritual - somebody sitting there all the telling you what's what."(DOORS OF PERCEPTION, 57-58)

I. GENERAL INTRODUCTION

A psychedelic experience is a journey to new realms of consciousness. The scope and content of the experience is limitles characteristic features are the transcendence of verbal concepts, of space-time dimensions, or identity. Such experiences of enlarged consciousness can occur in a variety of ways: sen yoga exercises, disciplined meditation, religious or aesthetic ecstasies, or spontaneously. M they have become available to anyone through the ingestion of psychedelic drugs such as L mescaline, DMT, etc. [This is the statement of an ideal, not an actual situation, in 1964. The drugs are in the United States classified as "experimental" drugs. That is, they are not availa prescription basis, but only to "qualified investigators." The Federal Food and Drug Administ defined "qualified investigators" to mean psychiatrists working in a mental hospital setting, w is sponsored by either state or federal agencies.]

Of course, the drug dose does not produce transcendent experience. It merely acts as a chemical key - it opens the mind, frees the ner its ordinary patterns and structures. The nature of the experience depends almost entirely o setting. Set denotes the preparation of the individual, including his personality structure and the time. Setting is physical - the weather, the room's atmosphere; social - feelings of perso towards one another; and cultural - prevailing views as to what is real. It is for this reason th or guide-books are necessary. Their purpose is to enable a person to understand the new re expanded consciousness, to serve as road maps for new interior territories which modern s accessible.

Different explorers draw different maps. Other manuals are to be written based o

models - scientific, aesthetic, therapeutic. The Tibetan model, on which this manual is based teach the person to direct and control awareness in such a way as to reach that level of und variously called liberation, illumination, or enlightenment. If the manual is read several times session is attempted, and if a trusted person is there to remind and refresh the memory of th during the experience, the consciousness will be freed from the games which comprise "per positive-negative hallucinations which often accompany states of expanded awareness. The Dead was called in its own language the Bardo Thodol, which means "Liberation by Hearing Plane." The book stresses over and over that the free consciousness has only to hear and r teachings in order to be liberated.The Tibetan Book of the Dead is ostensibly a book describ experiences to be expected at the moment of death, during an intermediate phase lasting fo times seven) days, and during rebirth into another bodily frame. This however is merely the framework which the Tibetan Buddhists used to cloak their mystical teachings. The languag death rituals of Bonism, the traditional pre-Buddhist Tibetan religion, were skillfully blended conceptions. The esoteric meaning, as it has been interpreted in this manual, is that it is dea rebirth that is described, not of the body. Lama Govinda indicates this clearly in his introduct writes: "It is a book for the living as well as the dying." The book's esoteric meaning is often beneath many layers of symbolism. It was not intended for general reading. It was designed only by one who was to be initiated personally by a guru into the Buddhist mystical doctrines pre-mortem-death-rebirth experience. These doctrines have been kept a closely guarded se centuries, for fear that naive or careless application would do harm. In translating such an es therefore, there are two steps: one, the rendering of the original text into English; and two, th interpretation of the text for its uses. In publishing this practical interpretation for use in the psychedelic drug session, we are in a sense breaking with the tradition of secrecy and thus teachings of the lama-gurus.However, this step is justified on the grounds that the manual w understood by anyone who has not had a consciousness-expanding experience and that the lamas themselves, after their recent diaspora, wish to make their teachings available to a wi public.Following the Tibetan model then, we distinguish three phases of the psychedelic exp first period (Chikhai Bardo) is that of complete transcendence - beyond words, beyond spac self. There are no visions, no sense of self, no thoughts. There are only pure awareness and freedom from all game (and biological) involvements. ["Games" are behavioral sequences d rules, rituals, goals, strategies, values, language, characteristic space-time locations and ch patterns of movement. Any behavior not having these nine features is non-game: this includ reflexes, spontaneous play, and transcendent awareness.] The second lengthy period involv external game reality (Chonyid Bardo) - in sharp exquisite clarity or in the form of hallucinati apparitions). The final period (Sidpa Bardo) involves the return to routine game reality and th most persons the second (aesthetic or hallucinatory) stage is the longest. For the initiated th of illumination lasts longer. For the unprepared, the heavy game players, those who anxious egos, and for those who take the drug in a non-supportive setting, the struggle to regain rea

early and usually lasts to the end of their session.Words like these are static, whereas the ps
experience is fluid and ever-changing. Typically the subject's consciousness flicks in and ou
three levels with rapid oscillations. One purpose of this manual is to enable the person to reg
transcendence of the First Bardo and to avoid prolonged entrapments in hallucinatory or ego
patterns.The Basic Trusts and Beliefs. You must be ready to accept the possibility that there
limitless range of awareness for which we now have no words; that awareness can expand b
ego, your self, your familiar identity, beyond everything you have learned, beyond your notio
time, beyond the differences which usually separate people from each other and from the wo
them.You must remember that throughout human history, millions have made this voyage. A
mystics, saints or buddhas) have made this experience endure and have communicated it to
You must remember, too, that the experience is safe (at the very worst, you will end up the s
entered the experience), and that all of the dangers which you have feared are unnecessary
your mind. Whether you experience heaven or hell, remember that it is your mind which crea
grasping the one or fleeing the other. Avoid imposing the ego game on the experience.You m
maintain faith and trust in the potentiality of your own brain and the billion-year-old life proce
you ego left behind you, the brain can't go wrong.Try to keep the memory of a trusted friend
person whose name can serve as a guide and protection.Trust your divinity, trust your brain
companions.Whenever in doubt, turn off your mind, relax, float downstream.After reading thi
prepared person should be able, at the very beginning of his experience, to move directly to
non-game ecstasy and deep revelation. But if you are not well prepared, or if there is game
around you, you will find yourself dropping back. If this happens, then the instructions in Par
help you regain and maintain liberation. "Liberation in this context does not necessarily imply
in the case of the average person) the Liberation of Nirvana, but chiefly a liberation of the 'lif
from the ego, in such a manner as will afford the greatest possible consciousness and conse
rebirth. Yet for the very experienced and very highly efficient person, the [same] esoteric pro
Transference [Readers interested in a more detailed discussion of the process of "Transfere
to Tibetan Yoga and Secret Doctrines, edited by W. Y. Evans-Wentz, Oxford University Pres
according to the lama-gurus, so employed as to prevent any break in the flow of the stream
from the moment of the ego-loss to the moment of a conscious rebirth (eight hours later). Ju
translation made by the late Lama Kazi Dawa-Samdup, of an old Tibetan manuscript contain
directions for ego-loss states, the ability to maintain a non-game ecstasy throughout the enti
is possessed only by persons trained in mental concentration, or one-pointedness of mind, t
degree of proficiency as to be able to control all the mental functions and to shut out the dist
the outside world." (Evans-Wentz, p. 86, note 2)This manual is divided into four parts. The fi
introductory. The second is a step-by-step description of a psychedelic experience based di
Tibetan Book of the Dead. The third part contains practical suggestions on how to prepare fo
psychedelic session. The fourth part contains instructive passages adapted from the Bardo T
be read to the voyager during this session, to facilitate the movement of consciousness.In th

this introductory section, we review three commentaries on the Tibetan Book of the Dead, pu
Evans-Wentz edition. These are the introduction by Evans-Wentz himself, the distinguished
of four treatises on Tibetan mysticism; the commentary by Carl Jung, the Swiss psychoanaly
Govinda, and initiate of one of the principle Buddhist orders of Tibet. A
TRIBUTE TO W. Y. EVANS-WENTZ"Dr. Evans-Wentz, who literally sat at the feet of a Tibet
order to acquire his wisdom . . . not only displays a deeply sympathetic interest in those eso
so characteristic of the genius of the East, but likewise possesses the rare faculty of making
less intelligible to the layman." [Quoted from a book review in Anthropology on the back of th
University Press edition of The Tibetan Book of the Dead.]W. Y. Evans-Wentz is a great sch
his mature years to the role of bridge and shuttle between Tibet and the west: like an RNA m
activating the latter with the coded message of the former. No greater tribute could be paid t
this academic liberator than to base our psychedelic manual upon his insights and to quote
comments on "the message of this book."The message is, that the Art of Dying is quite as in
Art of Living (or of Coming into Birth), of which it is the complement and summation; that the
being is dependent, perhaps entirely, upon a rightly controlled death, as the second part of t
setting forth the Art of Reincarnating, emphasizes.The Art of Dying, as indicated by the deat
associated with initiation into the Mysteries of Antiquity, and referred to by Apuleius, the Plat
philosopher, himself an initiate, and by many other illustrious initiates, and as The Egyptian
Dead suggests, appears to have been far better known to the ancient peoples inhabiting the
countries than it is now by their descendants in Europe and the Americas.To those who had
the secret experiencing of pre-mortem death, right dying is initiation, conferring, as does the
death-rite, the power to control consciously the process of death and regeneration. (Evans-
xiii-xiv)The Oxford scholar, like his great predecessor of the eleventh century, Marpa ("The
who rendered Indian Buddhist texts into Tibetan, thereby preserving them from extinction, sa
importance of these doctrines and made them accessible to many. The "secret" is no longer
of dying is quite as important as the art of living." A TRIBUTE TO
CARL G. JUNGPsychology is the systematic attempt to describe and explain man's behavio
non-conscious. The scope of study is broad - covering the infinite variety of human activity a
and it is long - tracing back through the history of the individual, through the history of his an
back through the evolutionary vicissitudes and triumphs which have determined the current
species. Most difficult of all, the scope of psychology is complex, dealing as it does with proc
are ever-changing.Little wonder that psychologists, in the face of such complexity, escape in
specialization and parochial narrowness.A psychology is based on the available data and th
ability and willingness to utilize them. The behaviorism and experimentalism of twentieth-cen
psychology is so narrow as to be mostly trivial. Consciousness is eliminated from the field of
Social application and social meaning are largely neglected. A curious ritualism is enacted b
rapidly growing in power and numbers.Eastern psychology, by contrast, offers us a long hist
observation and systematization of the range of human consciousness along with an enorm

practical methods for controlling and changing consciousness. Western intellectuals tend to
psychology. The theories of consciousness are seen as occult and mystical. The methods o
consciousness change, such as meditation, yoga, monastic retreat, and sensory deprivation
alien to scientific investigation. And most damning of all in the eyes of the European scholar
alleged disregard of eastern psychologies for the practical, behavioral and social aspects of
criticism betrays limited concepts and the inability to deal with the available historical data o
meaningful level. The psychologies of the east have always found practical application in the
state, in the running of daily life and family. A wealth of guides and handbooks exists: the Bo
Analects of Confucius, the Gita, the I Ching, The Tibetan Book of the Dead, to mention only
best-known.Eastern psychology can be judged in terms of the use of available evidence. Th
observers of China, Tibet, and India went as far as their data allowed them. They lacked the
modern science and so their metaphors seem vague and poetic. Yet this does not negate th
eastern philosophic theories dating back four thousand years adapt readily to the most rece
nuclear physics, biochemistry, genetics, and astronomy.A major task of any present day psy
or western - is to construct a frame of reference large enough to incorporate the recent findi
energy sciences into a revised picture of man.Judged against the criterion of the use of avai
greatest psychologists of our century are William James and Carl Jung. [To properly compa
Sigmund Freud we must look at the available data which each man appropriated for his exp
it was Darwin, classical thermodynamics, the Old Testament, Renaissance cultural history, a
important, the close overheated atmosphere of the Jewish family. The broader scope of Jun
materials assures that his theories will find a greater congeniality with recent developments
sciences and the evolutionary sciences.] Both of these men avoided the narrow paths of beh
experimentalism. Both fought to preserve experience and consciousness as an area of scie
kept open to the advance of scientific theory and both refused to shut off eastern scholarshi
consideration.Jung used for his source of data that most fertile source - the internal. He reco
rich meaning of the eastern message; he reacted to that great Rorshach inkblot, the Tao Te
perceptive brilliant forewords to the I Ching, to the Secret of the Golden Flower, and struggle
meaning of The Tibetan Book of the Dead. "For years, ever since it was first published, the
been my constant companion, and to it I owe not only many stimulating ideas and discoveri
fundamental insights. . . Its philosophy contains the quintessence of Buddhist psychological
as such, one can truly say that it is of an unexampled superiority."The Bardo Thodol is in the
degree psychological in its outlook; but, with us, philosophy and theology are
in the mediaeval, pre-psychological stage where only the assertions are listened to, explaine
criticized and disputed, while the authority that makes them has, by general consent, been c
the scope of discussion.Metaphysical assertions, however, are statements of the psyche, a
psychological. To the Western mind, which compensates its well-known feelings of resentm
regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen
inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psy

always sounds to him like "only psychological."Jung draws upon Oriental conceptions of cor
broaden the concept of "projection":Not only the "wrathful" but also the "peaceful" deities are
as sangsaric projections of the human psyche, an idea that seems all too obvious to the enli
European, because it reminds him of his own banal simplifications. But though the European
away these deities as projections, he would be quite incapable of positing them at the same
The Bardo Thodol can do that, because, in certain of its most essential metaphysical premis
enlightened as well as the unenlightened European at a disadvantage. The ever-present, un
of the Bardo Thodol is the anti-nominal character of all metaphysical assertions, and also the
qualitative difference of the various levels of consciousness and of the metaphysical realities
by them. The background of this unusual book is not the niggardly European "either-or," but
affirmative "both-and." This statement may appear objectionable to the Western philosopher
loves clarity and unambiguity; consequently, one philosopher clings to the position, "God is,"
clings equally fervently to the negation, "God is not."Jung clearly sees the power and breadt
Tibetan model but occasionally he fails to grasp its meaning and application. Jung, too, was
all are) to the social models of his tribe. He was a psychoanalyst, the father of a school. Psy
psychiatric diagnosis were the two applications which came most naturally to him.Jung miss
concept of the Tibetan book. This is not (as Lama Govinda reminds us) a book of the dead.
dying; which is to say a book of the living; it is a book of life and how to live. The concept of
physical death was an exoteric facade adopted to fit the prejudices of the Bonist tradition in
from being an embalmers' guide, the manual is a detailed account of how to lose the ego; ho
personality into new realms of consciousness; and how to avoid the involuntary limiting proc
ego; how to make the consciousness-expansion experience endure in subsequent daily life.
this point. He comes close but never quite clinches it. He had nothing in his conceptual fram
could make practical sense out of the ego-loss experience.The Tibetan Book of the Dead, o
Thodol, is a book of instructions for the dead and dying. Like The Egyptian Book of the Dead
be a guide for the dead man during the period of his Bardo existence. . . . In this quote Jung
the exoteric and misses the esoteric. In a later quote he seems to come closer:. . . the instru
in the Bardo Thodol serves to recall to the dead man the experience of his initiation and the
his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the B
life, just as the initiation of the living was a preparation for the Beyond. Such was the case, a
with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian
In the initiation of the living, however, this "Beyond" is not a world beyond death, but a rever
mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption
trammels of the world and of sin. Redemption is a separation and deliverance from an earlie
darkness and unconsciousness, and leads to a condition of illumination and releasedness, t
transcendence over everything "given."Thus far the Bardo Thodol is, as Dr. Evans-Wentz al
initiation process whose purpose it is to restore to the soul the divinity it lost at birth.In still
another passage Jung continues the struggle but misses again:Nor is the psychological use

Tibetan Book) anything but a secondary intention, though one that is possibly sanctioned by
The real purpose of this singular book is the attempt, which must seem very strange to the e
of the twentieth century, to enlighten the dead on their journey through the regions of the Ba
Catholic Church is the only place in the world of the white man where any provision is made
the departed.In the summary of Lama Govinda's comments which follow we shall see that th
commentator, freed from the European concepts of Jung, moves directly to the esoteric and
of the Tibetan book.In his autobiography (written in 1960) Jung commits himself wholly to th
and to the wisdom and superior reality of internal perceptions. In 1938 (when his Tibetan co
written) he was moving in this direction but cautiously and with the ambivalent reservations
psychiatrist cum mystic.The dead man must desperately resist the dictates of reason, as we
and give up the supremacy of egohood, regarded by reason as sacrosanct. What this mean
complete capitulation to the objective powers of the psyche, with all that this entails; a kind
symbological death, corresponding to the Judgement of the Dead in the Sidpa Bardo. It mea
conscious, rational, morally responsible conduct of life, and a voluntary surrender to what th
calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely
nature, which neither accords with nor derives from our rational judgments but is the exclusi
uninhibited imagination. It is sheer dream or "fantasy," and every well-meaning person will i
caution us against it; nor indeed can one see at first sight what is the difference between far
kind and the phantasmagoria of a lunatic. Very often only a slight abaissement du niveau m
unleash this world of illusion. The terror and darkness of this moment has its equivalent in th
described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also re
archetypes, the karmic images which appear first in their terrifying form. The Chonyid state i
a deliberately induced psychosis. . . .The transition, then, from the Sidpa state to the Chony
dangerous reversal of the aims and intentions of the conscious mind. It is a sacrifice of the e
stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of
forms. When Freud coined the phrase that the ego was "the true seat of anxiety," he was giv
very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear i
the precariously controlled demand of the unconscious forces to burst out in full strength. No
strives for selfhood (individuation) is spared this dangerous passage, for that which is feared
to the wholeness of the self - the sub-human, or supra-human, world of psychic "dominants"
originally emancipated itself with enormous effort, and then only partially, for the sake of a m
illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, b
represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment
still to be confronted by an object. This, at first sight, would appear to be the world, which is
out with projections for that very purpose. Here we seek and find our difficulties, here we se
enemy, here we seek and find what is dear and precious to us; and it is comforting to know
all good is to be found out there, in the visible object, where it can be conquered, punished,
enjoyed. But nature herself does not allow this paradisal state of innocence to continue for e

are, and always have been, those who cannot help but see that the world and its experience
of a symbol, and that it really reflects something that lies hidden in the subject himself, in his
transubjective reality. It is from this profound intuition, according to lamaist doctrine, that the
state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the
Reality."The reality experienced in the Chonyid state is, as the last section of the correspond
teaches, the reality of thought. The "thought-forms" appear as realities, fantasy takes on rea
terrifying dream evoked by karma and played out by the unconscious "dominants" begins.Ju
been surprised by professional and institutional antagonism to psychedelics. He closes his T
with a poignant political aside:The Bardo Thodol began by being a "closed" book, and so it h
matter what kind of commentaries may be written upon it. For it is a book that will only open
spiritual understanding and this is a capacity which no man is born with, but which he can on
through special training and special experience. It is good that such to all intents and purpos
books exist. They are meant for those "queer folk" who no longer set much store by the uses
meaning of present-day "civilization."To provide "special training" for the "special experience
by psychedelic materials is the purpose of this version of The Tibetan Book of the Dead.

A TRIBUTE TO LAMA ANAGARIKA GOVINDAIn the preceding section the point was m
philosophy and psychology - poetic, indeterministic, experiential, inward-looking, vaguely ev
open-ended - is more easily adapted to the findings of modern science than the syllogistic, c
experimental, externalizing logic of western psychology. The latter imitates the irrelevant ritu
energy sciences but ignores the data of physics and genetics, the meanings and implication
Jung, the most penetrating of the western psychologists, failed to understand the basic philo
Bardo Thodol.Quite in contrast are the comments on the Tibetan manual by Lama Anagarika
opening statement at first glance would cause a Judaeo-Christian psychologist to snort in im
close look at these phrases reveals that they are the poetic statement of the genetic situatio
described by biochemists and DNA researchers.It may be argued that nobody can talk abou
authority who has not died; and since nobody, apparently, has ever returned from death, how
what death is, or what happens after it?The Tibetan will answer: "There is not one person, in
living being, that has not returned from death. In fact, we all have died many deaths, before
this incarnation. And what we call birth is merely the reverse side of death, like one of the tw
coin, or like a door which we call "entrance" from outside and "exit" from inside a room."The
goes on to make a second poetic comment about the potentialities of the nervous system, th
human cortical computer.It is much more astonishing that not everybody remembers his or h
death; and, because of this lack of remembering, most persons do not believe there was a p
likewise, they do not remember their recent birth - and yet they do not doubt that they were n
They forget that active memory is only a small part of our normal consciousness, and that ou
memory registers and preserves every past impression and experience which our waking m
recall.The lama then proceeds to slice directly to the esoteric meaning of the Bardo Thodol -
meaning which Jung and indeed most European Orientalists have failed to grasp.For this re

Thodol, the Tibetan book vouchsafing liberation from the intermediate state between life and
state men call death,- has been couched in symbolical language. It is a book which is sealed
seals of silence,- not because its knowledge would be misunderstood, and, therefore, would
and harm those who are unfitted to receive it. But the time has come to break the seals of si
human race has come to the juncture where it must decide whether to be content with the su
material world, or to strive after the conquest of the spiritual world, by subjugating selfish des
transcending self-imposed limitations.The lama next describes the effects of consciousness-
techniques. He is talking here about the method he knows-the Yogic-but his words are equa
psychedelic experience.There are those who, in virtue of concentration and other yogic prac
to bring the subconscious into the realm of discriminative consciousness and, thereby, to dra
unrestricted treasury of subconscious memory, wherein are stored the records not only of ou
the records of the past of our race, the past of humanity, and of all pre-human forms of life, i
very consciousness that makes life possible in this universe.If, through some trick of nature,
an individual's subconsciousness were suddenly to spring open, the unprepared mind would
crushed. Therefore, the gates of the subconscious are guarded, by all initiates, and hidden b
of mysteries and symbols.In a later section of his foreword the lama presents a more detaile
of the inner meaning of the Thodol.If the Bardo Thodol were to be regarded as being based
folklore, or as consisting of religious speculation about death and a hypothetical after-death
would be of interest only to anthropologists and students of religion. But the Bardo Thodol is
is a key to the innermost recesses of the human mind, and a guide for initiates, and for those
seeking the spiritual path of liberation.Although the Bardo Thodol is at present time widely u
as a breviary, and read or recited on the occasion of death,- for which reason it has been ap
Tibetan Book of the Dead"- one should not forget that it was originally conceived to serve as
only for the dying and the dead, but for the living as well. And herein lies the justification for
made The Tibetan Book of the Dead accessible to a wider public.Notwithstanding the popula
beliefs which, under the influence of age-old traditions of pre-Buddhist origin, have grown ar
profound revelations of the Bardo Thodol, it has value only for those who practise and realiz
during their life-time.There are two things which have caused misunderstanding. One is that
seem to be addressed to the dead or the dying; the other that the title contains the expressio
through Hearing" (in Tibetan, Thos-grol). As a result, there has arisen the belief that it is suff
read or recite the Bardo Thodol in the presence of a dying person, or even of a person who
order to effect his or her liberation.Such misunderstanding could only have arisen among tho
know that it is one of the oldest and most universal practices for the initiate to go through the
of death before he can be spiritually reborn. Symbolically he must die to his past, and to his
before he can take his place in the new spiritual life into which he has been initiated.The dea
dying person is addressed in the Bardo Thodol mainly for three reasons: (1) the earnest pra
teachings should regard every moment of his or her life as if it were the last; (2) when a follo
teachings is actually dying, he or she should be reminded of the experiences at the time of i

the words (or mantra) of the guru, especially if the dying one's mind lacks alertness during th
moments; and (3) one who is still incarnate should try to surround the person dying, or just c
loving and helpful thoughts during the first stages of the new, or afterdeath, state of existenc
allowing emotional attachment to interfere or to give rise to a state of morbid mental depress
Accordingly, one function of the Bardo Thodol appears to be more to help those who have b
adopt the right attitude towards the dead and towards the fact of death than to assist the dea
according to Buddhist belief, will not deviate from their own karmic path. . . .This proves that
to do here with life itself and not merely with a mass for the dead, to which the Bardo Thodo
later times. . . . Under the guise of a science of death, the Bardo Thodol reveals the secret o
therein lies its spiritual value and its universal appeal.Here then is the key to a mystery whic
passed down for over 2,500 years - the consciousness-expansion experience - the pre-mort
rite. The Vedic sages knew the secret; the Eleusinian initiates knew it; the Tantrics knew it. I
esoteric writings they whisper the message: it is possible to cut beyond ego-consciousness,
neurological processes which flash by at the speed of light, and to become aware of the enc
ancient racial knowledge welded into the nucleus of every cell in your body.Modern psychec
provide a key to this forgotten realm of awareness. But just as this manual without the psych
is nothing but an exercise in academic Tibetology, so, too, the potent chemical key is of little
without the guidance and the teachings.Westerners do not accept the existence of consciou
which they have no operational term. The attitude which is prevalent is: - if you can't label it,
is beyond current notions of space-time and personality, then it is not open for investigation.
the ego-loss experience confused with schizophrenia. Thus we see present-day psychiatrist
pronouncing the psychedelic keys as psychosis-producing and dangerous.The new visionar
pre-mortem-death-rebirth experience may be pushed once again into the shadows of history
remember that every middle-eastern and European administrator (with the exception of certa
Greece and Persia) has, during the last three thousand years, rushed to pass laws against a
transcendental process, the pre-mortem-death-rebirth session, its adepts, and any new meth
consciousness-expansion.The present moment in human history (as Lama Govinda points o
for the first time, we possess the means of providing the enlightenment to any prepared volu
enlightenment always comes, we remember, in the form of a new energy process, a physica
event.) For these reasons we have prepared this psychedelic version of The Tibetan Book o
secret is released once again, in a new dialect, and we sit back quietly to observe whether n
move ahead and to make use of the new tools provided by modern science.

II. THE TIBETAN BOOK OF THE DEAD

FIRST BARDO: THE PERIOD OF EGO-LOSS O NON-GAME ECSTASY

(Chikhai Bardo) Part I: The Primary Clear Light Seen At the Moment of Ego-Loss.All inc
have received the practical teachings of this manual will, if the text be remembered, be set fa
with the ecstatic radiance and will win illumination instantaneously, without entering upon ha

struggles and without further suffering on the age-long pathway of normal evolution which tra
various worlds of game existence.This doctrine underlies the whole of the Tibetan model. Fa
step on the "Secret Pathway." Then comes illumination and with it certainty; and when the g
emancipation. Success implies very unusual preparation in consciousness expansion, as we
compassionate game playing (good karma) on the part of the participant. If the participant ca
see and to grasp the idea of the empty mind as soon as the guide reveals it - that is to say, i
power to die consciously - and, at the supreme moment of quitting the ego, can recognize th
will dawn upon him then, and become one with it, all game bonds of illusion are broken asun
the dreamer is awakened into reality simultaneously with the mighty achievement of recogni
if the guru (spiritual teacher), from whom the participant received guiding instructions, is pres
the guru cannot be present, then another experienced person; or it the latter is also unavaila
person whom the participant trusts should be available to read this manual without imposing
games. Thereby the participant will be put in mind of what he had previously heard of the ex
at once come to recognize the fundamental Light and undoubtedly obtain liberation.Liberatio
system devoid of mental-conceptual activity. [Realization of the Voidness, the Unbecome, th
Unmade, the Unformed, implies Buddhahood, Perfect Enlightenment - the state of the divine
Buddha. It may be helpful to remember that this ancient doctrine is not in conflict with moder
theoretical physicist and cosmologist, George Gamow, presented in 1950 a viewpoint which
phenomenological experience described by the Tibetan lamas.If we imagine history running
inevitably come to the epoch of the "big squeeze" with all the galaxies, stars, atoms and ato
squeezed, so to speak, to a pulp. During that early stage of evolution, matter must have bee
into its elementary components. . . . We call this primordial mixture ylem.At this first point in
evolution of the present cycle, according to this first-rank physicist, there existed only the Un
Unborn, the Unformed. And this, according to astrophysicists, is the way it will end; the silen
the Unformed. The Tibetan Buddhists suggest that the uncluttered intellect can experience w
confirms. The Buddha Vairochana, the Dhyani Buddha of the Center, Manifester of Phenom
path to enlightenment. As the source of all organic life, in him all things visible and invisible l
consummation and absorption. He is associated with the Central Realm of the Densely-Pack
of all universal forces and things are densely packed together. This remarkable convergence
astrophysics and ancient lamaism demands no complicated explanation. The cosmological a
awareness of every other natural process- is there in the cortex. You can confirm this precon
knowledge by empirical observation and measurement, but it's all there inside your skull. Yo
because they are linked directly to the process, are part of it.] The mind in its conditioned sta
to say, when limited to words and ego games, is continuously in thought-formation activity. T
system in a state of quiescence, alert, awake but not active is comparable to what Buddhists
highest state of dhyana (deep meditation) when still united to a human body. The conscious
Clear Light induces an ecstatic condition of consciousness such as saints and mystics of the
called illumination.The first sign is the glimpsing of the "Clear Light of Reality," "the infallible

of the pure mystic state." This is the awareness of energy transformations with no impositior
categories.The duration of this state varies with the individual. It depends upon experience,
trust, preparation and the surroundings. In those who have had even a little practical experie
tranquil state of non-game awareness, and in those who have happy games, this state can l
minutes to several hours.In this state, realization of what mystics call the "Ultimate Truth" is
provided that sufficient preparation has been made by the person beforehand. Otherwise he
and must wander on into lower and lower conditions of hallucinations, as determined by his
he drops back to routine reality.It is important to remember that the conscious-expansion pro
reverse of the birth process, birth being the beginning of game life and the ego-loss experien
temporary ending of game life. But in both there is a passing from one state of consciousnes
And just as an infant must wake up and learn from experience the nature of this world, so lik
at the moment of consciousness expansion must wake up in this new brilliant world and bec
its own peculiar conditions.In those who are heavily dependent on their ego games, and wh
their control, the illuminated state endures only so long as it would take to snap a finger. In s
lasts as long as the time taken for eating a meal.If the subject is prepared to diagnose the sy
ego loss, he needs no outside help at this point. Not only should the person about to give up
able to diagnose the symptoms as they come, one by one, but he should also be able to rec
Light without being set face to face with it by another person. If the person fails to recognize
the onset of ego loss, he may complain of strange bodily symptoms. This shows that he has
liberated state. Then the guide or friend should explain the symptoms as indicating the onse
Here is a list of commonly reported physical sensations:1. Bodily pressure, which the Tibeta
earth-sinking-into-water;2. Clammy coldness, followed by feverish heat, which the Tibetans
water-sinking-into-fire;3. Body disintegrating or blown to atoms, called fire-sinking-into-air;4.
on head and ears, which Americans call rocket-launching-into-space;5. Tingling in extremitie
of body melting or flowing as if wax;7. Nausea;8. Trembling or shaking, beginning in pelvic r
spreading up torso.These physical reactions should be recognized as signs heralding transc
treating them as symptoms of illness, accept them, merge with them, enjoy them.Mild nause
with the ingestion of morning-glory seeds or peyote, rarely with mescaline and infrequently w
psilocybin. If the subject experiences stomach messages, they should be hailed as a sign th
is moving around in the body. The symptoms are mental; the mind controls the sensation, a
should merge with the sensation, experience it fully, enjoy it and, having enjoyed it, let consc
flow on to the next phase. It is usually more natural to let consciousness stay in the body - th
attention can move from the stomach and concentrate on breathing, heart beat. If this does
nausea, the guide should move the consciousness to external events - music, walking in the
appearance of physical symptoms of ego-loss, recognized and understood, should result in
of illumination. If ecstatic acceptance does not occur (or when the period of peaceful silence
ending), the relevant sections of the instructions can be spoken in a low tone of voice in the
often useful to repeat them distinctly, clearly impressing them upon the person so as to prev

from wandering. Another method of guiding the experience with a minimum of activity is to h
instructions previously recorded in the subject's own voice and to flip the tape on at the appr
moment. The reading will recall to the mind of the voyager the former preparation; it will cau
consciousness to be recognized as the "Clear Light of the Beginning;" it will remind the subje
unity with this state of perfect enlightenment and help him to maintain it.If, when undergoing
one is familiar with this state, by virtue of previous experience and preparation, the Wheel of
(i.e., all game playing) is stopped, and liberation instantaneously is achieved. But such spirit
efficiency is so very rare, that the normal mental condition of the person is unequal to the su
holding on to the state in which the Clear Light shines; and there follows a progressive desc
and lower states of the Bardo existence, and then rebirth. The simile of a needle balanced a
on a thread is used by the lamas to elucidate this condition. So long as the needle retains its
remains on the thread. Eventually, however, the law of gravitation (the pull of the ego or exte
stimulation) affects it, and it falls. In the realm of the Clear Light, similarly, the mentality of a
in the ego-transcendent state momentarily enjoys a condition of balance, of perfect equilibriu
oneness. Unfamiliar with such a state, which is an ecstate state of non-ego, the consciousne
average human being lacks the power to function in it. Karmic (i.e., game) propensities becl
consciousness-principle with thoughts of personality, of individualized being, of dualism. Thu
equilibrium, consciousness falls away from the Clear Light. It is thought processes which pre
realization of Nirvana (which is the "blowing out of the flame" of selfish game desire); and so
Life continues to turn.All or some of the appropriate passages in the instructions may be rea
voyager during the period of waiting for the drug to take effect, and when the first symptoms
appear. When the voyager is clearly in a profound ego-transcendent ecstasy, the wise guide
silent. Part II: The Secondary Clear Light Seen Immediately After Ego-Loss.The precedin
describes how the Clear Light may be recognized and liberation maintained. But if it become
the Primary Clear Light has not been recognized, then it can certainly be assumed there is c
called the phase of the Secondary Clear Light. The first flash of experience usually produces
ecstasy of the greatest intensity. Every cell in the body is sensed as involved in orgastic crea
may be helpful to describe in more detail some of the phenomena which often accompany th
One of these might be called "wave energy flow." The individual becomes aware that he is p
surrounded by a charged field of energy, which seems almost electrical. In order to maintain
state as long as possible, the prepared person will relax and allow the forces to flow through
two dangers to avoid: the attempt to control or to rationalize this energy flow. Either of these
is indicative of ego-activity and the First Bardo transcendence is lost.The second phenomen
called "biological life-flow." Here the person becomes aware of physiological and biochemica
rhythmic pulsing activity within the body. Often this may be sensed as powerful motors or ge
continously throbbing and radiating energy. An endless flow of cellular forms and colors flas
biological processes may also be heard with characteristic swooshing, crackling, and pound
the person must resist the temptation to label or control these processes. At this point you a

areas of the nervous system which are inaccessible to routine perception. You cannot drag y
molecular processes of life. These processes are a billion years older than the learned conc
mind.Another typical and most rewarding phase of the First Bardo involves ecstatic energy r
the spine. The base of the backbone seems to be melting or seems on fire. If the person car
concentration the energy will be sensed as flowing upwards. Tantric adepts devote decades
meditation to the release of these ecstatic energies which they call Kundalini, the Serpent P
the energies to travel upwards through several ganglionic centers (chakras) to the brain, wh
sensed as a burning sensation in the top of the cranium. These sensations are not unpleasa
person, but, on the contrary, are accompanied by the most intense feelings of joy and illumin
Ill-prepared subjects may interpret the experience in pathological terms and attempt to contr
with unpleasant results. [Professor R. C. Zaehner, who as an Oriental scholar and "expert" o
should have know better, has published an account of how this prized experience can be los
into hypochondriacal complaint in the ill-educated.. . . I had a curious sensation in my body w
reminded me of what Mr. Custance describes as a "tingling at the base of the spine," which
usually precedes a bout of mania. It was rather like that. In the Broad Walk this sensation oc
and again until the climax of the experiment was reached . . . I did not like it at all.(R. C. Zae
Mysticism, Sacred and Profane. Oxford Univ. Press, 1957, p. 214)If the subjects fails to reco
rushing flow of First Bardo phnomena, liberation from the ego is lost. The person finds himse
into mental activities. At this point he should try to recall the instructions or be reminded of th
second contact with these processes can be made.The second stage is less intense. A ball
reaches its greatest height at the first bounce; the second bounce is lower, and each succee
still lower until the ball comes to rest. The consciousness at the loss of the ego is similar to t
first spiritual bound, directly upon leaving the body-ego, is the highest; the next is lower. The
of karma, (i.e., past game-playing), takes over and different forms of external reality are exp
Finally, the force of karma having spent itself, consciousness returns to "normal." Routines a
again and thus rebirth occurs.The first ecstasy usually ends with a momentary flashback to t
condition. This return can be happy or sad, loving or suspicious, fearful or courageous, depe
personality, the preparation, and the setting.This flashback to the ego-game is accompanied
with identity. "Who am I now? Am I dead or not dead? What is happening?" You cannot dete
surroundings and your companions as you had been used to seeing them before. There is a
sensitivity. But you are on a different level. Your ego grasp is not quite as sure as it was.The
hallucinations and visions have not yet started. Neither the frightening apparitions nor the he
have begun. This is a most sensitive and pregnant period. The remainder of the experience
way or another depending upon preparation and emotional climate.If you are experienced in
alteration, or if you are a naturally introverted person, remember the situation and the sched
and let the experience take you where it will. You will probably re-experience the ecstasy of
once again; or you may drift into aesthetic or philosophic or interpersonal enlightenments. D
let the stream carry you along.The experienced person is usually beyond dependence on se

off external pressure and return to illumination. An extroverted person, dependent upon soci
outside situations may, however, become pleasantly distracted (colors, sounds, people). If y
extroverted distraction and if you want to maintain a non-game state of ecstasy, then remem
suggestions: do not be distracted; try to concentrate on an ideal contemplative personage, e
Christ, Socrates, Ramakrishna, Einstein, Herman Hesse or Lao Tse: follow his model as if h
with a physical body waiting for you. Join him.If this is not successful, don't fret or think abou
Perhaps you don't have a mystical or transcendental ideal. That means your conceptual limi
external games. Now that you know what the mystic experience is, you can prepare for it ne
lost the content-free flow and should now be ready to slip into exciting confrontation with ext
reality. In the Second Bardo you can reash and deeply experience game revelations.We hav
the reactions of the naturally mystical introvert, the experienced person, and the extrovert. N
to the novitiate who shows confusion at this early stage of the sequence. The best procedur
reassuring sign and do nothing. He will have read this manual and will have some guidepost
and he will probably dive into his panic and master it. If he indicates that he wishes guidance
instructions. Tell him what is happening. Remind him of his phase in the process. Urge him
his ego struggle and drift back into contact with the Clear Light.Preparation and guidance of
will allow many to reach the illuminated state who would not be expected to recognize it.At t
is necessary to inject a word of benign warning. Reading this manual is extremely useful, bu
communicate experience. You are going to be surprised, startled and delighted. A person m
detailed description of the art of swimming and yet never had the chance to swim. Suddenly
water, he finds himself unable to swim. So with those who have tried to learn the theory of h
ego-loss, and have never applied it. They cannot maintain unbroken continuity of consciousn
bewildered at the changed condition; they fail to maintain the mystical ecstasy; they fail to ta
of the opportunity unless upheld and directed by a guide. Even with all that a guide can do, t
ordinarily, because of bad karma (heavy ego games) fail to recognize the liberation. But this
worry. At the worst, they just slip back to shore. No one has drowned, and most of those wh
voyage have been eager to try again.Even those who have familiarized themselves with the
previously have had illumination, may find themselves in settings where heavy game behavi
others forces them into contact with external reality. If this happens, recall the instructions. T
who masters this principle can block out the external. The one who has mastered control of
independent of setting.Again there are those, who although previously successful, may have
games into the session with them. They may want to provide someone else with a particular
They may be promoting some self goal. They may be nurturing negative or competitive or se
towards someone in the session. If this happens, recall the instructions. Remember the unity
One to me is shame and fame. One to me is loss or gain. Jettison your ego program and flo
radiant bliss of at-one-ness.If you reach the Clear Light immediately and maintain it, that is b
not, if you have slipped down to reality concerns, by remembering these instructions you sho
regain what the Tibetans call the Secondary Clear Light.While on this secondary level, an in

dialogue occurs between pure transcendence and the awareness that this ecstatic vision is
oneself. The first radiance knows no self, no concepts. The secondary experience involves a
conceptual lucidity. The knowing self hovers within that transcendent terrain from which it is
barred. If the instructions are remembered, external reality will not intrude. But the flashing in
between pure ego-less unity, and lucid, non-game selfhood, produces an intellectual ecstasy
that defies description. Previous philosophic reading will suddenly take on living meaning.Th
secondary stage of the First Bardo, there is possible both the mystic non-self and the mystic
experience.After you have experienced these two states, you may wish to pursue this distinc
intellectually. We are confronted here with one of the oldest debates in Eastern philosophy.
be part of the sugar or to taste the sugar? Theological controversies and their dualities are fa
from experience. Thanks to the experimental mysticism made possible by consciousness-ex
may have been lucky enough to have experienced the flashing back and forth between the t
lucky enough to know what the academic monks could only think about.

Here ends the First Bardo, The Period of Ego-loss or Non-Game Ecstasy

SECOND BARDO: THE PERIOD OF HALLUCINATI

(Chonyid Bardo)

IntroductionIf the Primary Clear Light is not recognized, there remains the possibility of main
Secondary Clear Light. If that is lost, then comes the Chonyid Bardo, the period of karmic illu
intense hallucinatory mixtures of game reality. It is very important that the instructions be rem
they can have great influence and effect.During this period, the flow of consciousness, micro
clear and intense, is interrupted by fleeting attempts to rationalize and interpret. But the norm
game-playing ego is not functioning effectively. There exist, therefore, unlimited possibilities
one hand, delightful sensuous, intellectual and emotional novelties if one floats with the curr
the other hand, fearful ambuscades of confusion and terror if one tries to impose his will on t
experience.The purpose of this part of the manual is to prepare the person for the choice po
arise during this stage. Strange sounds, weird sights and disturbed visions may occur. Thes
frighten and terrify unless one is prepared.The experienced person will be able to maintain t
that all perceptions come from within and will be able to sit quietly, controlling his expanded
like a phantasmagoric multi-dimensional television set: the most acute and sensitive hallucin
auditory, touch, smell, physical and bodily; the most exquisite reactions, compassionate insi
self, the world. The key is inaction: passive integration with all that occurs around you. If you
impose your will, use your mind, rationalize, seek explanations, you will get caught in halluci
whirlpools. The motto: peace, acceptance. It is all an ever-changing panorama. You are tem
from the world of game. Enjoy it.The inexperienced and those to who ego control is importan
passivity impossible. If you cannot remain inactive and subdue your will, then the one certain
which can reduce panic and pull you out of hallucinatory mind-games is physical contact wit
Go to the guide or to another participant and put your head on his lap or chest; put your face
and concentrate on the movement and sound of his inspiration. Breathe deeply and feel the

sighing release. This is the oldest form of living communication; the brotherhood of breath. T
hand on your forehead may add to the relaxation.Contact with another participant may be m
provoke sexual hallucinations. For this reason, helping contact should be made explicit by p
Unprepared participants may impose sexual fears or fantasies on the contact. Turn them off
illusory productions.The tender, gentle, supportive huddling together of participants is a natu
development during the second phase. Do not try to rationalize this contact. Human beings a
matter, most all mobile terrestrial creatures have been huddling together during long, dark c
for several hundred thousand years.Breathe in and breathe out with you companions. We ar
what your breath is telling you. Explanation of the Second BardoThe
underlying problem of the Second Bardo is that any and every shape - human, divine, diabo
animal, thing - which the human brain conjures up or the past life recalls, can present itself t
consciousness: shapes and forms and sounds whirling by endlessly.The underlying solution
and again - is to recognize that your brain is producing the visions. They do not exist. Nothin
except as your consciousness gives it life.You are standing on the threshold of recognizing t
there is no reality behind any of the phenomena of the ego-loss state, save the illusions stor
own mind either as accretions from game (Sangsaric) experience or as gifts from organic ph
its billion-year old past history. Recognition of this truth gives liberation.There is, of course, n
of classifying the infinite permutations and combinations of visionary elements. The cortex c
file-cards for billions of images from the history of the person, of the race, and of living forms
these, at the rate of a hundred million per second (according to neuro-physiologists), can flo
awareness. Bobbing around in this brilliant, symphonic sea of imagery is the remnant of the
On the endless watery turbulence of the Pacific Ocean bobs a tiny open mouth shouting (be
mouthfuls), "Order! System! Explain all this!"One cannot predict what visions will occur, nor
sequence. One can only urge the participants to shut the mouth, breathe through the nose, a
fidgety, rationalizing mind. But only the experienced person of mystical bent can do this (and
serene enlightenment). The unprepared person will be confused or, worse, panicky: the inte
to control the ocean.In order to guide the person, to help him organize his visions into explic
the Chonyid Bardo was written. There are two sections: (1) Seven Peaceful Deities with thei
opposed ego traps.(2) Eight Wrathful Deities who can be joyfully accepted as visionary prod
from in terror.Each of the Seven Peaceful Deities (bisexual Father-Mother figures) are accor
consorts, attendants, lesser deities, saints, angels, heroes. Each of the Wrathful Deities is si
accompanied. Lights, symbolic objects, beautiful, horrid, threatening, seething, are likewise
literally, The Tibetan Book of the Dead would have you expect the "Master of All Visible Sha
opposite, the fondness for stupidity) on the first day; the "Immovable Deity of Happiness" an
attendants and opposite on the second, etc. The manual should, of course, not be used rigid
but should be taken in its esoteric, allegorical form.Read from this perspective, we see that t
have listed or named a thousand images which can boil up in the ever-changing jeweled mo
(that multi-layered swamp of billions of rods and cones, infiltrated, like a Persian rug or a Ma

with countless multi-colored capillaries). By preparatory reading of the manual and by its rep
the experience, the novice is led via suggestion to recognize this fantastic retinal kaleidosco
important, he is told that they come from within. All deities and demons, all heavens and hel
internal.The student with a particular interest in Tibetan or Tantric Buddhism should steep hi
text of the Chonyid Bardo. He should obtain colored plates of the fourteen dramas of the Ba
arrange to have the guide lead him through the prescribed sequence during the drug sessio
provide an unforgettable series of liberations and will permit the devotee to emerge from the
"reincarnated" in the lamaist tradition.The aim of this manual is to make available the genera
the Tibetan Book and to translate it into psychedelic English. For this reason we shall not pr
detailed sequence of lamaist hallucinations but, rather, list some apparitions commonly repo
Westerners.Following the Tibetan Thodo, we have classified Second Bardo visions into seve
Source or Creator Vision2. The Internal Flow of Archetypal Processes3. The Fire-Flow of Int
The Wave-Vibration Structure of External Forms5. The Vibratory Waves of External Unity6.
Circus"7. "The Magic Theatre" [We owe the phrase "retinal circus" to Henri Michaux (Misera
the term "magic theatre" to Hermann Hesse (Steppenwolf).Visions 2 and 3 involve closed ey
with external stimuli. In Vision 2 the internal imagery is primarily conceptual. The experience
from revelation and insight to confusion and chaos, but the cognitive, intellectual meaning is
Vision 3 the internal imagery is primarily emotional. The experience can range from love and
to fear, distrust and isolation.Visions 4 and 5 involve open eyes and rapt attention to externa
such as sounds, lights, touch, etc. In Vision 4 the external imagery is primarily conceptual an
emotional factors predominate.The sevenfold table just defined bears some similarity to the
of the Peaceful Deities listed for the Second Bardo in The Tibetan Book of the Dead.

THE PEACEFUL VISIONS Vision 1: The Source [The first Peaceful D
listed by the Bardo Thodol is the Bhagavan Vairochana who occupies the center of the man
Dhyani-Buddhas. His attributes of source-power have been translated into those of the mon
Western religions.] (Eyes closed, external stimuli ignored)The
White Light, or First Bardo energy, may be interpreted as God the Creator. The Spreader of
Power which makes all shapes visible. Seed of all that is. Sovereign Power. The All-Powerfu
Sun. The One Truth. The Source of all Organic Life. The Divine Mother. The Female Creativ
of the Space of Heaven. Radiant Father-Mother. Magnificent revelations, both spiritual and p
occur at this point making the highest union of experience and intellect. But, because of bad
religious beliefs of a monotheistic or punitive nature), the glorious light of the seed wisdom it
awe and terror. The person will wish to flee and will beget a fondness for the dull white light
stupidity.Persons from a Judaeo-Christian background conceive of an enormous gulf betwe
is "up there") and the self ("down here"). Christian mystics' claims to unity with divine radian
posed problems for theologians who are committed to the cosmological subject-object distin
Westerners, therefore, find it difficult to attain unity with the source-light.If the guide ascertai
the voyager is struggling with thoughts or feelings about the creative source energy, he can

appropriate instructions. ==|==>> INSTRUCTIONS FOR VISION 1: THE SOURCE
Internal Flow of Archetypal Processes (Eyes closed, external stimuli ignored; intelle
aspects)If the undifferentiated light of the First Bardo or of the Source Energy is lost, lumino
differentiated forms can flood through the consciousness. The person's mind begins to ident
that is, to label them and experience revelations about the life process. [Lama Govinda tells
Amoghasiddhi represents ". . . the mysterious activity of spiritual forces, which work remove
senses, invisible and imperceptible, with the aim of guiding the individual (or, more properly:
beings) towards the maturity of knowledge and liberation. The yellow light of an (inner) sun i
human eyes . . . (in which the unfathomable space of the universe seems to open itself) for t
mystic green of Amoghasiddhi. . . . On the elementary plane this all-pervading power corres
element of air - the principle of movement and extension, of life and breath (prana)." Lama G
Foundations of Tibetan Mysticism. Lodon: E. P. Dutton & Co., Inc., 1959, p.120.The fifth day
Thodol confronts the deceased with the Bhagavan Buddha Amoghasiddhi, Almighty Conque
Norther realm of Successful Performance of Best Actions, attended by a Divine Mother, and
representing the mental functions of "equilibrium, immutability, and almighty power" and "cle
obscurations."]Specifically, the subject is caught up in an endless flow of colored forms, mic
shapes, cellular acrobatics, capillary whirling. The cortex is turned in on molecular processe
completely new and strange: a Niagara of abstract designs; the life-stream flowing, flowing.T
might perhaps be described as pure sensations of cellular and sub-cellular processes. It is u
they involve the retina and/or the visual cortex, or whether they are flashes of direct, molecu
in other areas of the central nervous system. They are subjectively described as internal visi
class of internal process images involves sound. Again we do not know whether these sensa
the auditory apparatus and/or in the auditory cortex, or whether they are flashes of direct, m
sensations in other areas. They are subjectively described as internal sounds: clicking, thud
soughing, ringing, tapping, moaning, shrill whistles. [The Tibetan Book includes a brilliant di
internal process noises. ". . . innumerable (other) kinds of musical instruments, filling (with m
whole world-systems and causing them to vibrate, to quake and tremble with sounds so mig
brain. . . .""Tibetan lamas, in chanting their rituals, employ seven (or eight) sorts of musical
instruments: big drums, cymbals (commonly brass), conch shells, bells (like the handbells us
Christian Mass Service), timbrels, small clarionets (sounding like Highland bagpipes), big tru
human thighbone trumpets. Although the combined sounds of these instruments are far from
the lamas maintain that they psychically produce in the devotee an attitude of deep venerati
because they are the counterparts of the natural sounds which one's own body is heard proc
fingers are put in the ears to shut out external sounds. Stopping the ears thus, there are hea
sound, like that of a big drum being beaten; a clashing sound, as of cymbals; a soughing so
moving through a forest - as when a conch-shell is bone; a ringing as of bells; a sharp tappin
when a timbrel is used; a moaning sound, like that of a clarionet; a bass moaning sound, as
big trumpet; and a shriller sound, as of a thigh-bone trumpet.""Not only is this interesting as

Tibetan sacred music, but it gives the clue to the esoteric interpretation of the symbolical nat
of Truth (referred to in the second paragraph following, and elsewhere in our text), which ar
or to proceed from, the intellectual faculties within the human mentality." - (Evans-Wentz, p.
noises, like the visions, are direct sensations unencumbered by mental concepts. Raw, mole
units of energy.The minds sweeps in and out of this evolutionary stream, creating cosmolog
Dozens of mythical and Darwinian insights flash into awareness. The person is allowed to gl
flow of time and to perceive how the life energy continually manifests itself in forms, transien
changing, reforming. Microscopic forms merge with primal creative myths. The mirror of con
up to the life stream.As long as the person floats with the current, he is exposed to a billion-y
in cosmology. But the drag of the mind is always present. The tendency to impose arbitrary,
on the organic process.Sometimes the voyager feels he should report back his vision. He co
flow into a cosmic ink-blot test - attempts to label each form. "Now I see a peacock's tail. No
knights in colored armor. Oh, now a waterfall of jewels. Now, Chinese music. Now, gem-like
Verbalizations of this sort dull the light, stop the flow and should not be encouraged.Another
that of imposing a sexual interpretation. The dancing, playful flow of life is, in the most revera
sexual. Forms merging, spinning together, reproducing. Eros in its countless manifestations
refer to the female Bodhisattvas Pushpema, personification of blossoms, and Lasema, the "
holding a mirror in a coquettish attitude. Keep the pure, spontaneous awareness of the Mirro
Laugh joyously at the tricks of the life process, forever decking out forms in seductive, entici
to keep the dance going. If the voyager interprets the visions of Eros in terms of his persona
model, and attempts to think or plan - "what should I do? what role should I play?" - he is like
down into the Thrid Bardo. Sexual plots dominate his awareness, the flow fades, the mirror t
is rudely reborn as a confused, thinking being.Still another impasse is the imposition of phys
games upon the biological flow. The new somatic sensations may be interpreted as sympton
must be bad. Any organ of the body may be selected as the focus of the "illness." People wh
expectation when taking a psychedelic substance is medical, are particularly likely to fall into
Medical doctors are, in fact, extremely prone and can imagine colorful diseases and fatal att
case of the most widely-used psychedelics (LSD, psilocybin, etc.), it is safe to say that such
are virtually never the direct effect of the drug. The drug acts only on the brain and activates
neural patterns. All physical symptoms are created by the mind. Bodily sickness is a sign tha
fighting to maintain or regain its hold over an outpouring of feeling, over a dissolution of emo
boundaries.If the person complains of physical symptoms such as nausea or pain, the guide
the ==|==>> INSTRUCTIONS FOR PHYSICAL SYMPTOMS.The negative, wrathful counte
the voyager reacts with fear to the powerful flow of life forms. Such a reaction is attributable
cumulated result of game playing (karma) dominated by anger or stupidity. A nightmarish he
The visual forms appear like a confusing chaos of cheap, ugly dime-store objects, brassy, vu
useless. The person may become terrified at the prospect of being engulfed by them. The av
heard as hideous, clashing, oppressive, grating noises. The person will attempt to escape fr

perceptions into restless external activity (talking, moving around, etc.) or into conceptual, a
mental activity.The experience is the same, the intellectual interpretation is different. Instead
revelation, there is confusion; instead of calm joy, there is fear. The guide, recognizing the v
in such a state, can help him get free, by reading the ==|==>> Instructions for Vision 2.

Vision 3: The Fire-Flow of Internal Unity (Eyes closed, external stimuli ignored,
emotional aspects)The First Bardo instructions should keep you face-to-face with the void-e
there are classes of men who, having carried over karmic conflict about feeling-inhibition, pr
hold the pure experience beyond all feelings, and slip into emotionally toned visions. The un
energy of the First Bardo is woven into visionary games in the form of intense feelings. Exqu
pulsating sensations of unity and love will be felt; the negative counterpart is feelings of atta
greed, isolation and bodily concerns.It comes about this way: the pure flow of energy loses i
quality and becomes sensed as intense feelings. An emotional game is imposed. Incredible
sensations pulse through the body. The glow of life is felt flooding along veins. One merges
ocean of orgastic, fluid electricity, [The Peaceful Deity of the Bardo Thodol personifying this
the Buddha Amitabbha, the all-discriminating wisdom and feeling, boundless light, represent
Lama Govinda writes that "The deep red light of discriminating inner vision shines forth from
fire corresponds to him and thus, according to the ancient traditional symbolism, the eye and
of seeing." (Govinda, op. cit., p. 120.) With the Bhagavan Amitabbha comes the Bodhisattva
embodiment of mercy or compassion, the great pitier ever on the lookout to discover distres
the troubled. He is joined by the Bodhisattva "Glorious Gentle-voiced One," and the femal in
and "light."] the endless flow of shared-life, of love.Visions related to the circulatory system a
common. The subject tumbles down through his own arterial network. The motor of the hear
one with the pulsing of all life. The heart then breaks, and red fire bleeds out to merge with a
beings. All living organisms are throbbing together. One is joyfully aware of the two-billion-ye
electric sexual dance; one is at last divested of robot clothes and limbs and undulates in the
of living forms.Dominating this ecstatic state is the feeling of intense love. You are a joyful pa
life. The memory of former delusions of self-hood and differentiation invokes exultant laught
harsh, dry, brittle angularity of game life is melted. You drift off - soft, rounded, moist, warm.
with all life. You may feel yourself floating out and down into a warm sea. Your individuality a
of movement are moistly disappearing. Your control is surrendered to the total organism. Bli
Ecstatic, orgiastic, undulating unity. All worries and concerns wash away. All is gained as ev
given up. There is organic revelation. Every cell in your body is singing its song of freedom -
biological universe is in harmony, liberated from the censorship and control of you and your
ambitions.But wait! You, You, are disappearing into the unity. You are being swallowed up b
undulation. Your ego, that one tiny remaining strand of self, screams STOP! You are terrifie
the glorious, dazzling, transparent, radiant red light. You wrench yourself out of the life-flow,
your intense attachment to your old desires. There is a terrible rending as your roots tear ou
matrix - a ripping of your fibres and veins away from the greater body to which you were atta

you have cut yourself off from the fire-flow of life the throbbing stops, the ecstasy ceases, yo
harden and stiffen into angular forms, your plastic doll body has regained its orientation. The
isolated from the stream of life, impotent master of your desires and appetites, miserable.Wh
floating down the evolutionary river, there comes a sense of limitless self-less power. The de
flowing cosmic belongingness. The astounding discovery that consciousness can tune in to
of organic levels. There are billions of cellular processes in your body, each with its universe
experience - an endless variety of ecstasies. The simple joys and pains and burdens of your
set of experiences - a repetitious, dusty set. As you slip into the fire-flow of biological energy
after series of experiential sets flash by. You are no longer encapsulated in the structure of e
tribe.But through panic and a desire to latch on to the familiar, you shut off the flow, open yo
then the flowingness is lost. The potentiality to move from one level of consciousness to and
Your fear and desire to control have driven you to settle for one static site of consciousness.
Eastern or genetic metaphor, you have frozen the dance of energy and committed yourself t
and you have done it out of fear.When this happens, there are several steps which can take
biological flow (and from there to the First Bardo). First, close your eyes. Lie on you stomach
body sink through the floor, merge with the surroundings. Feel the hard, square edges of yo
start to move in the bloodstream. Let the rhythm of breathing become tide flow. Bodily conta
the most effective method of softening hardened surfaces. No movement. No body games.
with another invariably brings about the unity of fire-flow. Your blood begins to flow into the
body. His breathing pours into your lungs. You both drift down the capillary river.Another for
process images is the flow of auditory sensations. The endless series of abstract sounds (de
preceding vision) bounce through awareness. The emotional reaction to these can be neutra
intense feelings of unity, or of annoyed fear.The positive reaction occurs when the subject m
sound flow. The thudding drum of the heart is sensed as the basic anthem of humanity. The
the breath as the rushing river of all life. Overwhelming feelings of love, gratitude and onene
the moment of sound, into each note of the biological concerto.But, as always, the voyager
personality with its wants and opinions. He may not "like" the noise. His judgmental ego may
aesthetically offended by the sounds of life. The heart thud is, after all, monotonous; the nat
the inner ear, with its clicks and hums and whistles, lacks the romantic symmetries of Beeth
terrible separation of "me" from my body occurs. Horrible. Out of my control. Turn it off.The t
guide can usually sense when ego-attachment threatens to pull the person out of the unitive
time he can guide the voyager by reading the ==|==>> Instructions for Vision 3. Visio
Wave-Vibration Structure of External Forms (Eyes open or rapt involvement with external sti
aspects)The pure, content-free light of the First Bardo probably involves basic electrical wav
This is nameless, indescribable, because it is far beyond any concepts which we now posse
atomic physicist may be able to classify this energy. Perhaps it will always be ineffable for a
system such as that of homo sapiens. Can an organic system "comprehend" the vastly more
At any event, most persons, even the most illuminated, find it impossible to maintain experie

with this void-light and slip back to imposing mental structures, hallucinatory and revelatory,
flow.Thus we are brought to another frequent vision which involves intense, rapt, unitive awa
external stimuli. If the eyes are open, this super-reality effect can be visual. The penetrating
other stimuli can also set off revelatory imagery.It comes about this way. The subject's awar
suddenly invaded by an outside stimulus. His attention is captured, but his old conceptual m
functioning. But other sensitivities are engaged. He experiences direct sensation. The raw "i
sees, not objects, but patterns of light waves. He hears, not "music" or "meaningful" sound,
waves. He is struck with the sudden revelation that all sensation and perception are based o
vibrations. That the world around him which heretofore had an illusory solidity, is nothing mo
of physical waves. That he is involved in a cosmic television show which has no more substa
images on his TV picture tube. [The Peaceful Deity of the Thodol personifying this vision is A
According to Lama Govinda, "In the light of the Mirror-like Wisdom . . . things are freed from
"thingness," their isolation, without being deprived of their form; they are divested of their ma
without being dissolved, because the creative principle of the mind, which is at the bottom of
materiality, is recognized as the active side of the universal Store Consciousness (alaya-vijn
surface of which forms arise and pass away, like the waves on the surface of the ocean. . . .
cit., p. 119.)The atomic structure of matter is, of course, known to us intellectually, but never
experienced by the adult except in states of intense altered consciousness. Learning from a
about the wave structure of matter is one thing. Experiencing it - being in it - with the old, far
gross, hallucinatory comfort of "solid" things gone and unavailable, is quite another matter.If
super-real visions involve wave phenomena, then the external world takes on a radiance an
is staggeringly clear. The experienced insight that the world of phenomena exists in the form
electronic images, can produce a sense of illuminated power. Everything is experienced as
consciousness.These exultant radiations should be recognized as productions of your own i
You should not attempt to control or conceptualize. This can come later. There is the danger
freezing. The subject rushes back (sometimes literally) to the three-dimensional reality, conv
fixed "truth" of one experienced revelation. Many misguided mystics and many persons calle
fallen into this ambuscade. This is like making a still photograph of a television pattern and s
one has finally seized the truth. All is ecstatic electric Maya, the two-billion-year dance of wa
part of it is more real than another. Everything at all moments is shimmering with all the mea
we have considered the positive radiance of clarity; but there are fearful negative aspects of
vision. When the subject senses that his "world" is fragmenting into waves, he may become
"me," "I" are dissolving! The world around me is supposed to sit, static and dead, quietly awa
manipulation. But these passive things have changed into a shimmering dance of living ener
of phenomena creates panic. Where is the solid base? Every thing, every concept, every for
rests one's mind collapses into electrical vibrations lacking solidity.The face of the guide or o
beloved friend becomes a dancing mosaic of impulses on one's cortex. "My consciousness"
everything of which I am conscious. I have kinescoped my world, my loved ones, myself. All

shimmering energy patterns. Instead of clarity and exultant power, there is confusion. The su
around, grasping at electron-patterns, striving to freeze them back into the familiar robot form
solidity is gone. All phenomena are paper images pasted on the glass screen of consciousn
unprepared, or for the person whose karmic residue stresses control, the discovery of the w
structure, the Maya revelation, is a disastrous web of uncertainty.We have discussed only th
aspects of the fourth vision. Auditory phenomena are of equal importance. Here the solid, la
auditory patterns is lost, and the mechanical impact of sound hitting the eardrum is registere
cases, sound becomes converted into pure sensation, and synesthesia (mixture of sense m
Sounds are experienced as colors. External sensations hitting the cortex are recorded as m
ineffable.The most dramatic auditory visions occur with music. Just as any object radiates a
electrons and can become the essense of all energy, so can any note of music be sensed a
trembling in space, timeless. The movement of notes, like the shuttling of oscillograph beam
capturing all energy, the electric core of the universe. Nothing existing except the needle-cle
on the tympanic membrane. Unforgettable revelations about the nature of reality occur at the
the hellish interpretation is also possible. As the learned structure of sound collapses, the di
of waves can be sensed as noise. For one who is compelled to institute order, his order, on
him, it is at least annoying and often disturbing to have the raw tattoo of sound resonating in
consciousness.Noise! What an irreverent concept. Is not everything noise; all sensation the
of wave energy, meaningless only to those who insist on imposing their own meaning?Prepa
to a serene passage through this visionary territory. The subject who has studied this manua
when face to face with the phenomenon, to recognize and flow with it.The sensitive guide wi
pick up, on any cue, that the subject is wandering in the fourth vision. If the voyager's eyes a
(indicating visual reactions), he can read the ==|==>> Instructions for Vision 4.If the guide se
the voyager is experiencing the fragmentation of external sound into wave vibrations, he car
instructions appropriately (changing the visuaol references to auditory). Vision 5
The Vibratory Waves of External Unity (Eyes open, or rapt involvement with external stimuli
aspects)As the learned perceptions disappear and the structure of the external world disinte
direct wave phenomena, the aim is to amintain a pure, conten-free awareness (First Bardo).
preparations, one is likely to be led backwards by one's own mental inclinations into two hall
revelatory interpretations of reality. One reaction leads to the intellectual clarity or frightened
of the fourth vision (just described). Another interpretation is the emotional reaction to the fra
of differentiated forms. One can be engulfed in ecstatic unity, or one can slip into isolated eg
Bardol Thodol calls the former the "Wisdom of Equality" and the latter the "quagmire of worl
accruing from violent egotism." [The Peaceful Deity of the fifth vision comes in the form of th
Ratnasambhava, born of a jewel. He is embraced by the Divine Mother, She of the Buddha
by the Bodhisattvas, womb of the sky, All-good, and those holding incense and rosary. "On
plane Ratnasambhava corresponds to the earth, which carries and nourishes all beings with
patience of a mother, in whose eyes all beings, borne by her, are equal." (Govinda, op. cit.,

the state of radiant unity, one senses that there is only one network of energy in the univers
things and all sentient beings are momentary manifestations of the single pattern. When ego
interpretations are imposed on the fifth vision, the "plastic doll" phenomena are experienced
Differentiated forms are seen as inorganic, dull, mass-produced, shabby, plastic, and all per
self) are seen as lifeless mannequins isolated from the vibrant dance of energy, which has b
experiential data of this vision are similar to that of the fourth vision. All artifactual learned st
collapses back to energy vibrations. The awareness is dominated not by revelatory clarity bu
unity. The subject is entranced by the silent, whirling play of forces. Exquisite forms dance b
surrounding objects radiate energy, brilliant emanations. His own body is seen as a play of f
looks in a mirror, he sees a shining mosaic of particles. The sense of his own wave structure
stronger. A feeling of melting, floating off. The body is no longer a separate unit but a cluster
vibrations sending and receiving energy - a phase of the dance of energy which has been go
millennia.A sense of profound one-ness, a feeling of the unity of all energy. Superficial differ
role, cast, status, sex, species, form, power, size, beauty, even the distinctions between inor
living energy, disappear before the ecstatic union of all in one. All gestures, words, acts and
equivalent in value - all are manifestations of the one consciousness which pervades everyt
and "he" are gone, "my" thoughts are "ours," "your" feelings are "mine." Communication is u
complete communion exists. A person can sense another's feeling and mood directly, as if t
By a glance, whole lifetimes and words can be transmitted. If all are at peace, the vibrations
phase." If there is discord, "out of phase" vibrations will be set up which will be felt like disco
music. Bodies melt into waves. Objects in the environment - lights, tree, plants, flowers - see
welcome you: they are part of you. You are both simply different pulses of the same vibratio
feeling of ecstatic harmony with all beings is the keynote of this vision.But as before, terrors
Unity requires ecstatic self-sacrifice. Loss of ego brings fright to the unprepared. The fragme
form into waves can bring the most terrible fear known to man: the ultimate epistemological
fact of the matter is that all apparent forms of matter and body are momentary clusters of en
little more than flickers on a multidimensional television screen. This realization directly expe
be delightful. You suddenly wake up from the delusion of separate form and hook up to the
Consciousness slides along the wave matrices, silently at the speed of light.The terror come
discovery of transience. Nothing is fixed, no form solid. Everything you can experience is "no
electrical waves. You feel ultimately tricked. A victim of the great television producer. Distrus
people around you are lifeless television robots. The world around you is a facade, a stage s
helpless marionette, a plastic doll in a plastic world.If others attempt to help, they are seen a
waxen, feelingless, cold, grotesque, maniacal, space-fiction monsters. You are unable to fee
will never live and feel again." In wild panic you may attempt to force feeling back - by action
shouting. You will then enter the Third Bardo stage and be reborn in an unpleasant way.The
escape from fifth vision terrors is to remember this manual, relax, and swing with the wave o
communicate to the guide that you are in a plastic doll phase, and he will guide you back.An

is to move to the internal biological flow. Follow the instructions given in the third vision: clos
eyes, lie prone, seek bodily contact, float down into your bodily stream. In so doing, you are
recapitulating the evolutionary sequence. For billions of years, inorganic energy danced the
before the biological rhythm began. Don't rush it.If the guide senses that the person is exper
plastic doll visions or is afraid of the uncontrollability of his own feeling, he should read to hi
==|==>> Instructions for Vision 5. Vision 6: "The Retinal Circus"Each
of the Second Bardo visions thus far described was one aspect of the "experiencing of realit
fire or outer waves, apprehended intellectually or emotionally - each vision with its correspo
Each of the "Peaceful Deities" appears with its attendant "Wrathful Deities." To maintain any
visions for any length of time requires a certain degree of concentration or "one-pointedness
well as the ability to recognize them and not to be afraid. Thus, for most persons, the experi
through one or more of these phases without the voyager being able to hold them or stay wi
open and close his eyes, he may become alternately absorbed in internal sensations and ex
experience may be chaotic, beautiful, thrilling, incomprehensible, magical, ever-changing. [I
Thodol, on the sixth day appear the radiant lights of the combined Five Wisdoms of the Dhy
protective deities (gatekeepers of the mandala) and the Buddhas of the Six Realms of game
According to Lama Govinda: "The Inner Way of Vajra-Sattva, consists in the combination of
Wisdoms of the four Dhyani-Buddhas and their absorption within one's own heart - in other
recognition that all these radiances are the emanations of one's own mind in a state of perfe
and serenity, a state in which the mind reveals its true universal nature." (Govinda, op., cit.,
262.)]He will travel freely through many worlds or experience - from direct contact with life-p
and images, he may pass to visions of human game-forms. He may see and understand wit
brilliance various social and self-games that he and others play. His own struggles in karmic
existence will appear pitiful and laughable. Ecstatic freedom of consciousness is the keynote
Exploration of unimagined realms. Theatrical adventures. Plays within plays within plays. Sy
into things symbolized and vice versa. Words become things, thoughts are music, music is s
touched, complete interchangeability of the senses.All things are possible. All feelings are p
person may "try on" various moods like so many pieces of clothing. Subjects and objects wh
change into each other, merge, fuse, disperse again. External objects dance and sing. The
them as upon a musical instrument. They assume any form, significance or quality upon co
admired, adored, analyzed, examined, changed, made beautiful or ugly, large or small, impo
useful, dangerous, magical or incomprehensible. They may be reacted to with wonder, ama
veneration, love, disgust, fascination, horror, delight, fear, ecstasy.Like a computer with unli
access to any programs, the mind roams freely. Personal and racial memories bubble up to
consciousness, inter-play with fantasies, wishes, dreams and external objects. A present ev
charged with profound emotional significance, a cosmic phenomenon becomes identical wit
quirk. Metaphysical problems are juggled and bounced around. Pure "primary process," spo
of association, opposites merging, images fusing, condensing, shifting, collapsing, expandin

connecting.This kaleidoscopic vision of game-reality may be frightening and confusing to an
subject. Instead of exquisite clarity of many-levelled perception, he will experience a confuse
uncontrollable, meaningless forms. Instead of delight at the playful acrobatics of the free inte
will be anxious clinging to an elusive order. Morbid and scatological hallucinations may occu
disgust and shame.As before, this negative vision occurs only if the person attempts to cont
rationalize the magic panorama. Relax and accept whatever comes. Remember that all visio
your mind, the happy and the unhappy, the beautiful and the ugly, the delightful and the horr
consciousness is creator, performer and spectator of the "retinal circus."If the guide senses
voyager is in or seems to be in the "retinal circus" vision, he may read to him the appropriate
==|==>> INSTRUCTIONS FOR VISION 6: "THE RETINAL CIRCUS". V
Magic Theatre"If the voyager was unable to maintain the passive serenity necessary for the
the previous visions (the peaceful deities), he moves now into a more dramatic and active pl
forms and things becomes the play of heroic figures, superhuman spirits and demigods. [In t
Handbook, this is described as the vision of the five "Knowledge-Holding Deities," arranged
form, each embraced by Dakinis, in an ecstatic dance. The Knowledge-holding Deities symb
level of individual or humanly conceivable knowledge, as attained in the consciousness of gr
inspired thinkers or similar heroes of the spirit. They represent the last step before the "brea
towards the universal consciousness - or the first on the return from there to the plane of hu
knowledge." (Govinda, op. cit., p. 202.) The Dakinis are female embodiments of knowledge,
inspirational impluses of consciousness leading to break-through. The other four Knowledge
the central Lord of Dance, are: the Knowledge-holder abiding in the earth, the Knowledge-ho
over the duration of life, the Knowledge-holder of the Great Symbol, and the Knowledge-hol
Realization.] You may see radiating figures in human forms. The "Lotus Lord of Dance": the
demi-god who perceives the effects of all actions. The prince of movement, dancing in an ec
with his female counterpart. Heroes, heroines, celestial warriors, male and female demi-god
- the exact form of these figures will depend on the person's background and tradition. Arche
the forms of characters from Greek, Egyptian, Nordic, Celtic, Aztec, Persian, Indian, Chines
shapes differ, the source is the same: they are the concrete embodiments of aspects of the
psyche. Archetypal forces below verbal awareness and expressible only in symbolic form. T
often extremely colorful and accompanied by a variety of awe-inspiring sounds. If the voyag
in a relaxed, detached frame of mind, he is exposed to a fascinating and dazzling display of
creativity. The Cosmic Theatre. The Divine Comedy. If his eyes are open, he may visualize t
as representing these figures. The face of a friend may turn into that of a young boy, a baby
into a heroic stature, a wise old man; a woman, animal, goddess, sea-mother, young girl, ny
leprechaun. Images of the great painters arise as the familiar representations of these spirits
are inexhaustible and manifold. An illuminating voyage into the areas where the personal co
merges with the supr-individual.The danger is that the voyager becomes frightened by or un
these powerful figures. The forces represented by them may be more intense than he was p

Inability or unwillingness to recognize them as products of one's mind, leads to escape into a
pursuits. The person may become involved in the pursuit of power, lust, wealth and descend
rebirth struggles.If the guide senses that the voyager is caught in this trap, the appropriate in
may be used ==|==>> INTRUCTIONS FOR VISION 7: "THE MAGIC THEATRE".
THE WRATHFUL VISIONS (Second Bardo Nightmares)Seven Secon
visions have been described. At each one of them, the voyager could recognize what he saw
Multitudes will be liberated by that recognition; and although multitudes obtain liberation in th
the number of sentient beings being great, evil karma powerful, obscurations dense, propen
standing, the Wheel of Ignorance and Illusion becomes neither exhausted nor accelerated. D
confrontations, there is a vast preponderance of those who wander downwards unliberated.T
Tibetan Thodo, after the seven peaceful deities, there come seven visions of wrathful deities
number, male and female, "flame-enhaloed, wrathful, blood-drinking." These Herukas as the
not be described in detail, especially since Westerners are liable to experience the wrathful
different forms. Instead of many-headed fierce mythological demons, they are more likely to
ground by impersonal machinery, manipulated by scientific, torturing control-devices and oth
horrors. [Some general remarks about the Tibetan interpretation of these visions. The Wrath
regarded as "only the former Peaceful Deities in changed aspect." Lama Govinda writes: "Th
Dhyani-Buddhas represent the highest ideal of Buddhahood in its completed, final, static con
ultimate attainment or perfection, seen retrospectively as it were, as a state of complete rest
The Herukas, on the other hand, which are described as "blood-drinking," angry or "terrifying
merely the dynamic aspect of enlightenment, the process of becoming a Buddha, of attainin
symbolized by the Buddha's struggle with the Hosts of Mara. . . . The ecstatic figures, heroic
terrifying, express the act of breaking through towards the unthinkable, the intellectually "Un
They represent the leap over the chasm, which yawns between an intellectual surface consc
intuitive supra-personal depth-consciousness." (Govinda, op. cit., pp. 198, 202.)]The Tibetan
nightmare visions as primarily intellectual products. They assign them to the Brain chakra, w
peaceful deities are assigned to the Heart chakra and the Knowledge-Holding deities to the
Throat chakra. They are the reactions of the mind to the process of consciousness-expansio
the attempts of the intellect to maintain its threatened boundaries. They symbolize the strugg
through to ego-loss understanding and awareness.Because of the terror and awe they produ
difficult. Yet in a way it is also easier in that, since these negative hallucinations command a
attention, the mind is alert and therefore through trying to escape from fear and terror, peopl
in psychotic states and suffer. But with the aid of this manual and the presence of a guide, th
recognize these hell visions as soon as he sees them, and welcome them like old friends.Ag
psychologists, philosophers, and psychiatrists, who do not know these teachings, experienc
however assiduously they may have devoted themselves to academic study and however ch
in expounding intellectual theories - none of the higher phenomena will appear. This is beca
unable to recognize the visions occurring in these psychedelic experiences. Suddenly seein

had never seen before and possessing no intellectual concepts, they view it as inimical; and
feelings arising, they pass into miserable states. Thus, if one has not had practical experienc
teachings, the radiances and lights will not appear.Those who believe in these doctrines eve
may seem to be unrefined, irregular in performance of duties, inelegant in habits, and perha
to practice the doctrine successfully - let no one doubt them or be disrespectful towards ther
reverence to their mystic faith. That alone will enable them to attain liberation. Elegance and
of devotional practice are not necessary - just acquaintance with and trust in these
teachings.Well-prepared persons need not experience Second Bardo hell visions at all. Righ
beginning they can pass into paradisiacal states led by heroes, heroines, angels and super-
will merge into rainbow radiance; there will be sun-showers, sweet scent of incense in the ai
skies, radiances."This manual is indispensable to those students who are unprepared. Thos
meditation will recognize the Clear Light at the moment of ego-loss and will enter the Blissfu
(Dharma-Kaya). They will also recognize the positive and negative visions of the Second Ba
illumination (Sambhogha-Kaya); and being reborn on a higher level will become inspired sai
(Nirmana-Kaya). The study and pursuit of enlightenment can always be taken up again at th
broken by the last ego-loss, thus ensuring continuity of karma.by the use of this manual, enl
be obtained without meditation, through hearing alone. It can liberate even very heavy ego-g
distinction between those who know it and those who do not becomes very clear. Enlightenm
instantly. Those who have been reached by it cannot have prolonged negative experiences.
concerning the hell-visions is the same as before; recognize them to be your own thought-fo
downstream. The ==|==>> INSTRUCTIONS FOR THE WRATHFUL VISIONS may be read.
still impossible and liberation is not obtained, then the voyager will descend into the Third Ba
Period of Re-Entry. CONCLUSION OF SECOND BARDOHowever much
may have had, there is always the possibility of delusions occurring in these psychedelic sta
practice in meditation recognize the truth as soon as the experience begins. Reading this ma
is important. Having some degree of self-knowledge is helpful at the moment of ego-death.M
various positive and negative archetypal forms is very important for Second Bardo phases. T
this manual, keep it, remember it, bear it in mind, read it regularly; let the words and meanin
clear; they should not be forgotten, even under extreme duress. It is called "The Great Liber
Hearing" because even those with selfish deeds on their conscience can be liberated if they
only once, it can be efficacious because even though not understood, it will be remembered
psychedelic state, since the mind is more lucid then. It should be proclaimed to all living pers
should be read over the pillows of ill persons; it should be read to dying persons; it should be
broadcast.Those who meet this doctrine are fortunate. It is not easy to encounter. Even whe
difficult to comprehend. Liberation will be won simply through not disbelieving it upon hearin

Here ends the Second Bardo the Period of Hallucinations

THIRD BARDO:

THE PERIOD OF RE-ENTRY (Sidpa Bardo)

IntroductionIf, in the second Bardo, the voyager is incapable of holding on to t
knowledge that the peaceful and wrathful visions were projections of his own mind, but beca
or frightened by one or more of them, he will enter the Third Bardo. In this period he struggle
routine reality and his ego; the Tibetans call it the Bardo of "seeking rebirth." It is the period
the consciousness makes the transition from transcendent reality to the reality of ordinary w
teachings of this manual are of the utmost importance if one wishes to make a peaceful and
re-entry and avoid a violent or unpleasant one.In the original Bardo Thodol the aim of the tea
"liberation," i.e., release from the cycle of birth and death. Interpreted esoterically, this mean
aim is to remain at the stage of perfect illumination and not to return to social game reality.O
of extremely advanced spiritual development are able to accomplish this, by exercising the T
Principle at the moment of ego-death. For average persons who undertake a psychedelic vo
game reality is inevitable. Such persons can and should use this part of the manual for the f
purposes:(1) to free themselves from Third Bardo traps;(2) to prolong the session, thus assu
degree of illumination;(3) to select a favorable re-entry, i.e., to return to a wiser and more pe
post-session personality.Although no definite time estimates can be given, the Tibeta
estimate that about 50% of the entire psychedelic experience is spent in the Third Bardo by
people. At times, as indicated in the Introduction, someone may move straight to the re-entry
unprepared for or frightened by the ego-loss experiences of the first two Bardos.The types o
can profoundly color the person's subsequent attitudes and feelings about himself and the w
even months afterwards. A session which has been predominantly negative and fearful can
great advantage and much can be learned from it, provided the re-entry is positive and highl
Conversely, a happy and revelatory experience can be made valueless by a fearful or negat
key instructions of the Third Bardo are: (1) do nothing, stay calm, passive and relaxed, no m
happens; and (2) recognize where you are. If you do not recognize you will be driven by fear
premature and unfavorable re-entry. Only by recognizing can you maintain that state of calm
concentration necessary for a favorable re-entry. That is why so many recognition-points are
fail on one, it is always possible, up to the very end, to succeed on another. Hence these tea
be read carefully and remembered well.In the following sections some of the characteristic T
experiences are described. In Part IV instructions are given appropriate to each section. At t
psychedelic session the voyager is usually capable of telling the guide verbally what he is ex
that the appropriate sections can be read. A wise guide can often sense the precise nature o
struggle without words. The voyager will usually not experience all of these states, but only o
them; or sometimes the return to reality can take completely new and unusual turns. In such
general instructions for the Third Bardo should be emphasized ==|==>> THIRD BARDO: PR
INSTRUCTIONS. I. General Description of the Third Bardo Normally, the pe
descends, step by step, into lower (more constricted) states of consciousness. Each step do
preceded by a swooning into unconsciousness. Occasionally the descent may be sudden, a
find himself jolted back to a vision of reality which by contrast with the preceding phases see

static, hard, angular, ugly and puppet-like. Such changes can induce fear and horror and he
desperately to regain familiar reality. He may get trapped into irrational or even bestial persp
which then dominate his entire consciousness. These narrow primitive elements stem from a
personal history which are usually repressed. The more enlightened consciousness of the fi
the civilized elements of ordinary waking life are shelved in favor of powerful, obsessive prim
impulses, which in fact are merely faded and incoherent instinctual parts of the voyager's tot
personality. The suggestibility of Bardo consciousness makes them seem all-powerful and o
the other hand, the voyager may also feel that he possesses supernormal powers of percep
that he can perform miracles, extraordinary feats of bodily control etc. The Tibetan book defi
attributes paranormal faculties to the consciousness of the Bardo voyager and explains it as
that the Bardo-consciousness encompasses future elements as well as past. Hence clairvoy
etc. are said to be possible. Objective evidence does not indicate whether this sense of incre
perceptiveness is real or illusory. We therefore leave this as an open question, to be decided
evidence.This then is the first recognition point of the Third Bardo. The feeling of supernorm
and performance. Assuming that it is valid, the manual warns the voyager not to be fascinate
heightened powers, and not to exercise them. In yogic practice, the most advanced of the la
disciple not to strive after psychic powers of this nature for their own sake; for until the discip
morally fit to use them wisely, they become a serious impediment to his higher spiritual deve
until the selfish, game-involved nature of man is completely mastered is he safe in using the
sign of Third Bardo existence are experiences of panic, torture and persecution. They are di
the wrathful visions fo the Second Bardo in that they definitely seem to involve the person's
"skin-encapsulated ego." Mind-controlling manipulative figures and demons of hideous aspe
hallucinated. The form that these torturing demons take will depend on the person's cultural
Where Tibetans saw demons and beasts of prey, a Westerner may see impersonal machine
depersonalizing and controlling devices of different futuristic varieties. Visions of world destr
dying in space-fiction modes, and hallucinations of being engulfed by destructive powers wil
and sounds of the mind-controlling apparatus, of the "combine's fog machinery," of the gears
scenery of the puppet show, of angry overflowing seas, and of the roaring fire and of fierce w
up, and of mocking laughter.When these sounds and visions come, the first impulse will be t
them in panic and terror, not caring where one goes, so long as one goes out. In psychedeli
experiences, the person may at this time plead or demand to be brought "out of it" through a
tranquillizers. The person may see himself as about to fall down deep, terrifying precipices. T
symbolize the so-called evil passions which, like narcotic drugs, enslave and bind mankind t
game-networks (sangsara): anger, lust, stupidity, pride or egoism, jealousy, and control-pow
experiences, just as the previous one of enhanced power, should be regarded as recognizin
Third Bardo. One should neither flee the pain nor pursue the pleasure. Recognition is all tha
and recognition depends upon preparation.A third sign is a kind of restless, unhappy wande
purely mental or may involve actual physical movement. The person feels as if driven by wir

karma) or shunted around mechanically. There may be brief respites at certain places or sce
"ordinary" human world. Like a person travelling alone at night along a highway, having his a
arrested by prominent landmarks, great isolated trees, houses, bridgeheads, temples, hot-d
the person in the re-entry period has similar experiences. He may demand to return to famili
human world. But any such external placation is temporary and soon the restless wandering
There may come a desperate desire to phone or otherwise contact your family, your doctor,
appeal to them to pull you out of the state. This desire should be resisted. The guide and the
voyagers can be of best assistance. One should not try to involve others in one's hallucinato
attempt will fail anyway since outsiders are usually unable to understand what is happening.
to recognize these desires as Third Bardo manifestations is already the first step toward libe
fourth, rather common experience is the following: the person may feel stupid and full of inco
thoughts, whereas everyone else seems to be perfectly knowing and wise. This leads to fee
inadequacy and in extreme from to the Judgment Vision, to be described below. This feeling
merely the natural result of the limited perspective under which the consciousness is operati
Bardo. Calm, relaxed acceptance and trust will enable the voyager to win liberation at this p
experience, the fifth recognizing feature, which is especially impressive when it occurs sudd
feeling of being dead, cut off from surrounding life, and full of misery. The person may with a
from some trance-like swoon and experience himself and the others as lifeless robots, perfo
meaningless gestures. He may feel that he will never come back and will lament his miserab
such fantasies are to be recognized as the attempts of the ego to regain control. In the true
ego-death, as it occurs in the First or Second Bardos, such complaints are never uttered.Six
have the feeling of being oppressed or crushed or squeezed into cracks and crevices amids
boulders. Or the person may feel that a kind of metallic net or cage may encompass him. Th
attempt prematurely to enter an ego-robot which is unfitting or unequipped to deal with the e
consciousness. Therefore one should relax the panicky desire to regain an ego.A Seventh a
grey twilight-like light suffusing everything, which is in marked contrast to the brilliantly radia
lights and colors of the earlier stages of the voyage. Objects, instead of shining, glowing and
are now dully colored, shabby and angular.The passages ==|==>> THIRD BARDO: PRELIM
contain general instructions for the Third Bardo state and its recognizable features. Any or a
passages may be read when the guide senses that the voyager is beginning to return to the

II. Re-entry VisionsIn the preceding section the symptoms of re-entry were
described, the signs that the voyager is tryihng to regain his ego. In this section are describe
the types of re-entry one can make.The Tibetan manual conceives of the voyager as returni
one of six worlds of game existence (sangsara). That is, the re-entry to the ego can take pla
six levels, or as one of six personality types. Two of these are higher than the normal human
lower. The highest, most illuminated, level is that of the devas, who are what Westerners wo
sages or divine teachers. They are the most enlightened people walking the earth. Gautama
Christ. The second level is that of the asuras, who may be called titans or heroes, people wi

human degree of power and vision. The third level is that of most normal human beings, stru
game-networks, occasionally breaking free. The fourth level is that of primitive and animalist
incarnations. In this category we have the dog and the cock, symbolic of hyper-sexuality cor
jealousy; the pig, symbolizing lustful stupidity and uncleanliness; the industrious, hoarding a
or worm signifying an earthy or grovelling disposition; the snake, flashing in anger; the ape,
rampaging primitive power; the snarling "wolf of the steppes;" the bird, soaring freely. Many
enumerated. In all cultures of the world people have adopted identities in the image of anima
and in dreams it is a process familiar to all. The fifth level is that of neurotics, frustrated lifele
spirits forever pursuing unsatisfied desires; the sixth and lowest level is hell or psychosis. Le
percent of ego-transcendent experiences end in sainthood or psychosis. Most persons retur
human level.According to The Tibetan Book of the Dead, each of the six game worlds or lev
is associated with a characteristic sort of thraldom, from which non-game experiences give t
(1) existence as a deva, or saint, although more desirable than the others, is concomitant wi
ever-recurring round of pleasure, free game ecstasy; (2) existence as an asura, or titan, is c
incessant heroic warfare; (3) helplessness and slavery are characteristic of animal existence
of unsatisfied needs and wants are characteristic of the existence of pretas, or unhappy spir
characteristic impediments of human existence are inertia, smug ignorance, physical or psyc
handicaps or various sorts.According to the Bardo Thodol, the level one is detined for is dete
one's karma. During the period of the Third Bardo premonitory signs and visions of the differ
appear, that for which one is heading appearing most clearly. For example, the voyager may
godlike power (asuras), or he may feel himself stirred by primitive or bestial impulses, or he
experience that all-pervasive frustration of the unhappy neurotics, or shudder at the tortures
self-created hell.The chances of making a favorable re-entry are increased if the process is
take its own natural course, without effort or struggle. One should avoid pursuing or fleeing a
visions, but meditate calmly on the knowledge that all levels exist in the Buddha also.One ca
and examine the signs as they appear and learn a great deal about oneself in a very short ti
is unwise to struggle against or flee the visions that come in this period, the ==|==>> INSTR
RE-ENTRY VISIONS are designed to help the voyager regain First Bardo transcendence. I
person finds himself about to return to a personality or ego which he finds inappropriate to h
knowledge about himself, he can, by following the instructions, prevent this and make a fres

III. The All-Determining Influence of ThoughtLiberation may be obtained, by such
confrontation, even though previously it was not. If, however, liberation is not obtained even
confrontations, further earnest and continued application is essential.Should you feel attach
material possessions, to old games and activities, or if you get any because other people are
in pursuits that you have renounced, this will affect the psychological balance in such a way
destined to return at a higher level, you will actually re-enter on a lower level in the world of
spirits (neurosis). On the other hand, even if you do feel attached to worldly games that you
renounced, you will not be able to play them, and they will be of no use to you. Therefore ab

and attachment to them; cast them away wholly; renounce them from your heart. No matter
your possessions, or taking your role, have no feelings of miserliness or jealousy, but be pre
renounce them willingly. Think that you are offering them to your internal freedom and to you
consciousness. Abide in the feeling of non-attachment, devoid of weakness and craving.Aga
activities of the other members of the session are wrong, careless, inattentive or distracting,
agreement or contract is broken, and when purity of intention is lost by any participant, and f
laxness take over (all of which can clearly be seen by the Bardo voyager) you may feel lack
begin to doubt your beliefs. You will be able to perceive any anxiety or fear, any selfish actio
ego-centric conduct and manipulative behavior. You may think: "Alas! they are playing me fa
cheated and deceived." If you think thus, you will become extremely depressed, and through
you will acquire disbelief and loss of faith, instead of affection and humble trust. Since this a
psychological balance, re-entry will certainly be made on an unpleasant level.Such thinking
be of no use, but it will do great harm. However improper the behavior of other, think thus: "
the words of a Buddha be inappropriate? It is like the reflection of blemishes on my own face
a mirror; my own thoughts must be impure. As for these others, they are noble in body, holy
the Buddha is within them: their actions are lessons for me."Thus thinking, put your trust in y
companions and exercise sincere love towards them. Then whatever they do will be to your
exercise of that love is very important; do not forget this!Again, even if you were destined to
lower level and are already going into that existence, yet through the good deeds of friends,
participants, learned teachers who devote themselves wholeheartedly to the correct perform
rituals, the delight from your feeling greatly cheered at seeing them will, by its own virtue, so
psychological balance that even though heading downwards, you may yet rise to a higher a
Therefore you should not create selfish thoughts, but exercise pure affection and humble fai
impartially. This is highly important. Hence be extremely careful.The ==|==>> INSTRUCTIO
ALL-DETERMING INFLUENCE OF THOUGHT are useful in any phase of the Third Bardo,
voyager is reacting with suspicion or resentment to other members of the group, or to his ow
relatives. IV. Judgment VisionsThe judgment vision may come: the
Third Bardo blame game. "Your good genius will count up your good deeds with white pebb
the evil deeds with black pebbles." A judgment scene is a central part of many religious syst
vision can assume various forms. Westerners are most likely to see it in the well-known Chr
The Tibetans give a psychological interpretation to thisas to all the other visions. The Judge,
Death, symbolizes conscience itself in its stern aspect of impartiality and love of righteousne
"Mirror of Karma" (the Christian Judgment Book), consulted by the Judge, is memory. Differe
ego will come forward, some offering lame excuses to meet accusations, others ascribing ba
various deeds, counting apparently neutral deeds among the black ones; still others offering
or requests for pardon. The mirror of memory reflects clearly; lying and subterfuge will be of
not frightened, tell no lies, face truch fearlessly.No you may imagine yourself surrounded by
wish to torment, torture or ridicule you (the "Executive Furies of the Robot Lord of Death"). T

merciless figures may be internal or they may involve the people around you, seen as pitiles
superior. Remember that fear and guilt and persecuting, mocking figures are your own hallu
guilt machine. Your personality is a collection of thought-patterns and void. It cannot be harr
injured. "Swords cannot pierce it, fire cannot burn it." Free yourself from your own hallucinat
reality there is no such thing as the Lord of Death, or a justice-dispensing god or demon or s
as to recognize this.Recognize that you are in the Third Bardo. Meditate upon your ideal syr
not know how to meditate, then merely analyze with great care the real nature of that which
you: "Reality" is nothing but a voidness (Dharma-Kaya). That voidness is not of the voidness
but a voidness at the true nature of which you feel awed, and before which your consciousn
clearly and lucidly. [That is the state of mind known as "Sambhoga-Kaya." In that state, you
unbearable intensity, Voidness and Brightness inseparable - the Voidness bright by nature a
inseparable from the Voidness - a state of the primordial or unmodified consciousness, whic
And the power of this, shining unobstructedly, will radiate everywhere; it is the Nirmana-Kay
to the fundamental Wisdom Teachings of the Bardo Thodol. In all Tibetan systems of yoga,
Voidness is the one great aim. To realize it is to attain the unconditioned Dharma-Kaya, or "
Truth," the primordial state of uncreatedness, of the supra-mundane All-Consciousness. The
the highest of the three bodies of the Buddha and of all Buddhas and beings who have perfe
The other two bodies are the Sambhoga-Kaya or "Divine Body of Perfect Endowment" and t
"Divine Body of Incarnation." Adi-Kaya is synonymous with Dharma-Kaya. The Dharma-Kay
formless Essential Wisdom; it is true experience freed from all error or inherent or accidenta
It includes both Nirvana and Sangsara, which are polar states of consciousness, but in the r
consciousness identical. The Sambhoga-Kaya embodies, as in the five Dhyani Buddhas, Re
Wisdom; and the Nirmana-Kaya embodies, as in the Human Buddhas, Practical or Incarnate
beings who are reborn in this or any other world with full consciousness, as workers for the
their fellow creatures, are said to be Nirmana-Kaya incarnates. Lama Kazi Dawa-Samdup, t
Bardo Thodol, held that the Adi-Buddha, and all deities associated with the Dharma-Kaya, a
regarded as personal deities, but as personifications of primordial and universal forces, laws
influences. "In the boundless panorama of the existing and visible universe, whatever shape
whatever sounds vibrate, whatever radiances illuminate, or whatever consciousnesses cogn
of manifestation in the Tri-Kaya, the Three-fold Principle of the Cause of All Causes, the Prin
Trinity. Impenetrating all, is the All-Pervading Essence of Spirit, which is Mind. It is uncreate
impersonal, self-existing, immaterial and indestructible." The Tri-Kaya is the esoteric trinity a
corresponds to the exoteric trinity of Buddha, the Scriptures and the Priesthood (or your own
manual and your companions).If the voyager is struggling with guilt and penance hallucinatio
INSTRUCTIONS FOR JUDGMENT VISIONS may be read. V. S
VisionsSexual visions are extremely frequent during the Third Bardo. You may see or imagin
females copulating. [According to Jung. ("Psychological Commentary" to The Tibetan Book
Evans-Wentz edition, p. xiii), "Freud's theory is the first attempt made in the West to investig

from below, from the animal sphere of instinct the psychic territory that corresponds in Tantr
the Sidpa Bardo." The vision described here, in which the person sees mother and father in
intercourse, corresponds to the "primal scene" in psychoanalysis. At this level, then, we beg
remarkable convergence of Eastern and Western psychology. Note also the exact correspo
psychoanalytic theory of the Oedipus Complex.] This vision may be internal or it may involve
around you. You may hallucinate multi-person orgies and experience both desire and shame
disgust. You may wonder what sexual performance is expected of you and have doubts abo
perform at this time.When these visons occur, remember to withhod yourself from action or
faith and float gently with the stream. Trust in the unity of life and in your companions.If you
enter into your old ego because you are attracted or repulsed, if you try to join or excape fro
are hallucinating, you will re-enter on an animal or neurotic level. If you become conscious o
hatred of the father together with jealousy and attraction towards the mother will be experien
become conscious of "femaleness," hatred of the mother together with attraction and fondne
is experienced.It is perhaps needless to say that this kind of self-centered sexuality has little
with the sexuality of transpersonal experiences. Physical union can be one expression or ma
cosmic union.Visions of sexual union may sometimes be followed by visions of conception -
visualize the sperm uniting with the ovum - , of intra-uterine life and birth through the womb.
claim to have re-lived their own physical birth in psychedelic sessions and occasionally conf
for such claims has been put forward. Whether this is so or not may be left as a question to
empirical evidence. Sometimes the birth visions will be clearly symbolic - e.g., emergence fr
breaking out of a shell, etc.Whether the birth vision is constructed from memory or fantasy, t
psychedelic voyager should try to recognize the signs indicating the type of personality that
reborn.The ==|==>> INSTRUCTIONS FOR SEXUAL VISIONS may be read to the voyager
hallucinations. VI. Methods for Preventing the Re-EntryAlthough many
confrontations and recognition points have been given, the person may be ill-prepared and s
back to game reality. It is of advantage to postpone the return for as long as possible, thus r
degree of enlightenment in the subsequent personality. For this reason four meditative meth
prolonging the ego-loss state. They are (1) meditation on the Buddha or guide; (2) concentra
games; (3) meditation on illusion; and (4) meditation on the void. See the ==|==>> FOUR M
PREVENTING RE-ENTRY. Each one attempts to lead the voyager back to the First Bardo o
from which he has been separated by game involvements. One may ask how these meditati
difficult for the ordinary person, can be effective. The answer given in the Tibetan Bardo Tho
to the increased suggestibility and openness of the mind in the psychedelic state these meth
by anyone, regardless of intellectual capacity, or proficiency in meditation. VII. Me
of Choosing the Post-Session Personality Choosing the post-session ego is an extremely pr
should not be undertaken carelessly or hastily. One should not return fleeing from hallucinat
Such re-entry will tend to bring the person to one of the three lower levels. One should first b
fear by visualizing one's protective figure or the Buddha; then choose calmly and impartially.

foreknowledge available to the voyager should be used to make a wise choice. In the Tibeta
the levels of game-existence is associated with a particular color and also certain geographi
These may be different for twentieth-century Westerners. Each person has to learn to decod
road map. The Tibetan indicators may be used as a starting point. The purpose is clear: one
signs of the three higher types and shun those of the three lower. One should follow light an
visions and shun dark and dreary ones.The world of saints (devas) is said to shine with a wh
be preceded by visions of delightful temples and jewelled mansions. The world of heroes (as
light and is signalled by magical forests and fire images. The ordinary human world has a ye
Animal existence is foreshadowed by a blue light and images of caves and deep holes in the
of neurotics or unsatisfied spirits has a red light and visions of desolate plains and forest wa
hell world emits a smoke-colored light and is preceded by sounds of wailing, visions of gloom
and white houses and black roads along which you have to travel.Use your foresight to choo
post-session robot. Do not be attracted to your old ego. Whether you choose to pursue powe
wisdom, or learning, or servitude, or whatever, choose impartially, without being attracted or
Enter into game existence with good grace, voluntarily and freely. Visualize it as a celestial r
as an opportunity to exercise game-ecstasy. Have faith in the protection of the deities and ch
of complete impartiality is important since you may be in error. A game that appears good m
to be bad. Complete impartiality, freedom from want or fear, ensure that a maximally wise ch
made.As you return you see spread out before you the world, your former life, a planet full o
objects and events. Each aspect of the return trip can be a delightful discovery. Soon you wi
to take your place in worldly events. The key to this return voyage is simply this: take it easy
naturally. Enjoy every second. Don't rush. Don't be attached to your old games. Recognize t
re-entry period. Do not return with any emotional pressure. Everything you see and touch ca
radiance. Each moment can be a joyous discovery. Here end the Th
Bardo, The Period of Re-Entry

GENERAL CONCLUSIONWell-prepared students with advanced spiritual understanding
"Transference" principle at the moment of ego-death and need not traverse subsequent Bar
rise to a state of illumination and remain there throughout the entire period. Others, who are
experienced in spiritual discipline, will recognize the Clear Light in the second stage of the F
and will then win liberation. Others, at a still less advanced level, may be liberated while exp
of the positive or negative visions of the Second Bardo. Since there are several turning poin
can be obtained at one or the other through recognition at moments of confrontation. Those
karmic connection, i.e., those who have been involved in heavy ego-dominated game-playin
wander downwards to the Third Bardo. Again, many points for liberation have been charted.
will fall under the influence of guilt and terror. For weaker persons there are various graded t
preventing the return to routine-reality, or at least for choosing it wisely. Through applying th
visualization described, they should be able to experience the benefits of the session. Even
whose familiar routines are primitive and egocentric can be prevented from entering into mis

have experienced, for however short a period, the great beauty and power of free awarenes
next period, meet with a guide or friend who will initiate them further into the way.The way in
teaching is effective, even for a voyager already in the Sidpa Bardo, is as follows: each pers
positive and some negative game-residues (karma). The continuity of consciousness has be
ego-death for which the person was not prepared. The teachings are like a trough in a broke
temporarily restoring the continuity with positive karma. As stated before, the extreme sugge
detached quality of consciousness in this state ensures the efficacy of listening to the doctri
teaching embedded in this Manual may be compared to a catapult which can direct the pers
of liberation. Or like the moving of a big wooden beam, which is so heavy that a hundred me
it, but by being floated on water it can be easily moved. Or it is like controlling a horse's bit a
by the use of a bridle.Therefore, these teachings should be vividly impressed on the voyage
again. This Manual may also be used more generally. It should be recited as often as possib
to memory as far as possible. When ego-death or final death comes, recognize the sympton
to yourself, and reflect upon the meaning. If you cannot do it yourself, ask a friend to read it
There is no doubt as to its liberative power.It liberates by being seen or heard, without need
complex meditation. This Profound Teaching liberates those of great evil karma through the
One should not forget its meaning and the words, even though pursued by seven mastiffs. E
Teaching, one obtains Buddhahood at the moment of ego-loss. Were the Buddhas of past, p
seek, they could not find any doctrine transcending this. Here ends the Bar
Thodol, known as The Tibetan Book of the Dead

III. SOME TECHNICAL COMMENTS ABOUT PSYCHEDELIC SESSIONS

1. Use of This Manu
most important use of this manual is for preparatory reading. Having read the Tibetan Manu
immediately recognize symptoms and experiences which might otherwise be terrifying, only
understanding as to what was happening. Recognition is the key word.Secondly, this guideb
avoid paranoid traps or to regain the First Bardo transcendence if it has been lost. If the exp
with light, peace, mystic unity, understanding, and if it continues along this path, then there i
to remember this manual of have this manual re-read to you. Like a road map, we consult it
when we wish to change course. Usually, however, the ego clings to its old games. There m
discomfort or confusion. If this happens, the others present should not be sympathetic or sh
should be prepared to stay calm and restrain their "helping games." In particular, the "doctor
be avoided.If at any time you find yourself struggling to get back to routine reality, you can (b
pre-arrangement) have a more experienced person, a fellow-voyager, or a trusted observer
manual to you.Passages suitable for reading during the session are given in Part IV below. I
descriptive section of the Tibetan Book has an appropriate instruction text. One may want to
selected passages and simply flick on the recorder when desired. The aim of these instructio
always to lead the voyager back to the original First Bardo transcendence and to help maint
as possible.A third use would be to construct a "program" for a session using passages from

aim would be to lead the voyager to one of the visions deliberately, or through a sequence o
guide or friend could read the relevant passages, show slides or pictures or symbolic figures
play carefully selected music, etc. One can envision a high art of programming psychedelic s
symbolic manipulations and presentations would lead the voyager through ecstatic visionary

2. Planning a SessionIn planning a session, the first question to be decided is "what is the goal?" Classic Hinduism suggest four possibilities:(1) For increased p
power, intellectual understanding, sharpened insight into self and culture, improvement of lif
accelerated learning, professional growth.(2) For duty, help of others, providing care, rehabi
rebirth for fellow men.(3) For fun, sensuous enjoyment, aesthetic pleasure, interpersonal clo
experience.(4) For transcendence, liberation from ego and space-time limits; attainment of n
union.This manual aims primarily at the latter goal - that of liberation-enlightenment. This em
not preclude attainment of the other goals - in fact, it guarantees their attainment because ill
requires that the person be able to step out beyond game problems of personality, role, and
status. The initiate can decide beforehand to devote the psychedelic experience to any of th
manual will be of assistance in any event.If there are several people having a session togeth
either agree collaboratively on a goal, or at least be aware of each other's goals. If the sessi
"programmed" then the participants should either agree on or design a program collaborativ
agree to let one member of the group do the programming. Unexpected or undesired manip
participants can easily "trap the other voyagers into paranoid Third Bardo delusions.The voy
especially in an individual session, may also wish to have either an extroverted or an introve
experience. In the extroverted transcendent experience, the self is ecstatically fused with ex
(e.g. flowers, or other people). In the introverted state, the self is ecstatically fused with inter
processes (lights, energy-waves, bodily events, biological forms, etc.). Of course, either the
the introverted state may be negative rather than positive, depending on the attitude of the v
it may be primarily conceptual or primarily emotional. The eight types of experience thus der
positive and four negative) have been described more fully in Visions 2 to 5 of the Second B
extroverted mystic experience one would bring to the session objects or symbols to guide th
desired direction. Candles, pictures,books, incense, music or recorded passages. An introve
experience requires the elimination of all stimulation; no light, no sound, no smell, no moven
of communication with the other participants should also be agreed on beforehand. You may
signals, silently indicating companionship. You may arrange for physical contact - clasping h
embracing. These means of communication should be pre-arranged to avoid game-misinter
develop during the heightened sensitivity of ego-transcendence.

3. Drugs and DosagesA wide variety of chemicals and plants have psychedelic ("mind manif
The most widely used substances are listed here together with dosages adequate for a norm
size. The dosage to be taken depends, of course, on the goal of the session. Two figures ar
given. The first column indicates a dosage which should be sufficient for an inexperienced p
the transcendental worlds described in this manual. The second column gives a smaller dos

may be used by more experienced persons or by participants in a group session.LSD-25 (ly
diethylamide) 200-500 micrograms 100-200 micrograms Mescaline
600-800 mg 300-500 mg Psilocybin 40-60 mg
20-30 mg The time of onset, when the drugs are taken orally on an empty stomach, is
20-30 minutes for LSD and psilocybin, and one to two hours for mescaline. The duration of t
usually eight to ten hours for LSD and mescaline, and five to six hours for psilocybin. DMT
(dimethyltryptamine), when injected intramuscularly in dosages of 50-60 mg, gives an exper
approximately equivalent to 500 micrograms of LSD, but which lasts only 30 minutes.Some
it useful to take other drugs before the session. A very anxious person, for example, may tak
Librium about on hour earlier, to calm and relax himself. Methedrine has also been used to i
pleasant, euphoric mood prior to the session. Sometimes, with excessively nervous persons
stagger the drug administration: for example, 200 micrograms of LSD may be taken initially,
of another 200 micrograms may be taken after the person has become familiar with some of
psychedelic state. Nausea may sometimes occur. Usually this is a mental symptom, indicati
be regarded as such. Sometimes, however, particularly with the use of morning-glory seeds
nausea can have a physiological cause. Anti-nauseant drugs such as Marezine, Bonamine,
may be taken beforehand to prevent this.If a person becomes trapped in a repetitive game-r
session, it is sometimes possible to "break the set" by administering 50 mg of DMT, or even
Dexedrine or Methedrine. Such additional dosages, of course, should only be given with the
knowledge and consent.Should external emergencies call for it, Thorazine (100-200 mg, i.m
phenothiazine-type tranquilizers will terminate the effects of psychedelic drugs. Antidotes sh
used simply because the voyager or the guide is frightened. Instead, the appropriate section
Bardo should be read. [Further, more detailed suggestions concerning dosage may be found
M. Fisher: "Some Comments Concerning Dosage Levels of Psychedelic Compounds for Psy
Experiences." Psychedelic Review, I, no.2, pp. 208-218, 1963.]

4. PreparationPsychedelic chemicals are not drugs in the usual sense of the word. There i
reaction, no expected sequence of events, somatic or psychological.The specific reaction ha
with the chemical and is chiefly a function of set and setting; preparation and environment. T
preparation, the more ecstatic and revelatory the session. In initial sessions and with unprep
setting - particularly the actions of others - is most important. With persons who have prepar
and seriously, the setting is less important.There are two aspects of set: long-range and
immediate.Long-range set refers to the personal history, the enduring personality. The kind
are - your fears, desires, conflicts, guilts, secret passions - determines how you interpret and
situation you enter, including a psychedelic session. Perhaps more important are the reflex r
when dealing with anxiety - the defenses, the protective maneuvers typically employed. Flex
trust, religious faith, human openness, courage, interpersonal warmth, creativity, are charact
allow for fun and easy learning. Rigidity, desire to control, distrust, cynicism, narrowness, co
coldness, are characteristics which make any new situation threatening. Most important is in

how many cracks in the record, the person who has some understanding of his own recordi
recognize when he is not functioning as he would wish, is better able to adapt to any challen
sudden collapse of his ego.The most careful preparation would include some discussion of t
characteristics and some planning with the guide as to how to handle expected emotional re
occur.Immediate set refers to the expectations about the session itself. Session preparation
importance in determining how the experience unfolds. People tend naturally to impose thei
social game perspectives on any new situation. Careful thought should precede the session
sets being imposed.Medical expectations. Some ill-prepared subjects unconsciously impos
on the experience. They look for symptoms, interpret each new sensation in terms of sickne
the guide in a doctor-role, and, if anxiety develops, demand chemical rebirth - i.e., tranquiliz
Occasionally one hears of casual, ill-planned, non-guided sessions which end in the subject
hospitalized, etc. It is even more problem-provoking if the guide employs a medical model, w
symptoms, and keeps hospitalization in mind to fall back on, as protection for himself.Rebell
convention may be the motive of some people who take the drug. The idea of doing someth
vaguely naughty is a naive set which can color the experience.Intellectual expectations are a
when subjects have had much psychedelic experience. Indeed, LSD offers vast possibilities
learning and scientific-scholarly research. But for initial sessions, intellectual reactions can b
traps. The Tibetan Manual never tires of warning about the dangers of rationalization. "Turn
the best advice for novitiates. Control of your consciousness is like flight instruction. After yo
learned how to move your consciousness around - into ego-loss and back, at will - then intel
can be incorporated into the psychedelic experience. The last stage of the session is the bes
examine concepts. The objective of this particular manual is to free you from you verbal min
possible.Religious expectations invite the same advice as intellectual set. Again, the subject
sessions is best advised to float with the stream, stay "up" as long as possible, and postpon
interpretations until the end of the session, or to later sessions.Recreational and aesthetic ex
are natural. The psychedelic experience, without question, provides ecstatic moments which
personal or cultural game. Pure sensation can capture awareness. Interpersonal intimacy re
heights. Aesthetic delights - musical, artistic, botanical, natural - are raised to the millionth po
all these reactions can be Third Bardo ego games: "I am having this ecstasy. How lucky I am
can become tender traps, preventing the subject from reaching pure ego-loss (First Bardo) o
Second Bardo creativity.Planned expectations. This manual prepares the person for a myst
according to the Tibetan model. The Sages of the Snowy Ranges have developed a most so
understanding of human psychology, and the student who studies this manual will become o
which is much richer in scope and meaning than any Western psychological theory. We rem
that the Bardo Thodol model of consciousness is a human artifact, a Second Bardo hallucina
grand its scope.Some practical recommendations. The subject should set aside at least thre
experience; a day before, the session day, and a follow-up day. This scheduling guarantees
external pressure and a more sober commitment to the voyage.Talking to others who have t

excellent preparation, although the Second Bardo hallucinatory quality of all descriptions sh
recognized. Observing a session is another valuable preliminary. The opportunity to see oth
after a session shapes expectations.Reading books about mystical experience is a standard
procedure. Reading the accounts of others' experiences is another possibility (Aldous Huxle
and Gordon Wasson have written powerful accounts).Meditation is probably the best prepar
psychedelic session. Those who have spent time in the solitary attempt to manage the mind
thought and to reach higher stages of concentration, are the best candidates for a psychede
the ego-loss state occurs, they are ready. They recognize the process as an end eagerly aw
a strange event ill-understood. 5. The SettingThe first and
most important thing to remember, in the preparation for a psychedelic session, is to provide
is removed from one's usual social and interpersonal games and which is as free as possibl
distractions and intrusions. The voyager should make sure that he will not be disturbed by vi
telephone calls, since these will often jar him into hallucinatory activity. Trust in the surround
privacy are necessary.A period of time (usually at least three days) should be set aside in w
experience will run its natural course and there will be sufficient time for reflections and med
is important to keep schedules open for three days and to make these arrangements before
return to game-involvements will blur the clarity of the vision and reduce the potential for lea
the experience was with a group, it is very useful to stay together after the session in order t
exchange experiences.There are differences between night sessions and day sessions. Ma
that they are more comfortable in the evening and consequently that their experiences are d
The person should choose the time of day that seems right according to his own temperame
he may wish to experience the difference between night and day sessions.Similarly, there a
between sessions out-of-doors and indoors. Natural settings such as gardens, beaches, fore
country have specific influences which one may or may not wish to incur. The essential thing
comfortable as possible in the surroundings, whether in one's living room or under the night
familiarity with the surroundings may help one to feel confident in hallucinatory periods. If th
held indoors, one must consider the arrangement of the room and the specific objects one m
hear during the experience.Music, lighting, the availability of food and drink, should be consi
beforehand. Most people report no desire for food during the height of the experience, and t
prefer to have simple, ancient foods like bread, cheese, wine, and fresh fruit. Hunger is usua
issue. The senses are wide open, and the taste and smell of a fresh orange are unforgettabl
sessions, the arrangement of the room is quite important. People usually will not feel like wa
very much for a long period, and either beds or mattresses should be provided. The arrange
or mattresses can vary. One suggestion is to place the heads of the beds together to form a
Perhaps one may want to place a few beds together and keep one or two some distance ap
wishes to remain aside for some time. Often, the availability of an extra room is desirable for
wishes to be in seclusion for a period.If it is desired to listen to music or to reflect on painting
religious objects, one should arrange these so that everyone in the group feels comfortable

are hearing or seeing. In a group session, all decisions about goals, setting, etc. should be r
collaboration and openness. 6. The Psychedelic GuideFor initial
sessions, the attitude and behavior of the guide are critical factors. He possesses enormous
the experience. With the cognitive mind suspended, the subject is in a heightened state of s
The guide can move consciousness with the slightest gesture or reaction.The key issue here
ability to turn off his own ego and social games - in particular, to muffle his own power needs
fears. To be there relaxed, solid, accepting, secure. The Tao wisdom of creative quietism. T
do nothing except to let the subject know your wise presence.A psychedelic session lasts up
and produces moments of intense, intense, INTENSE reactivity. The guide must never be b
intellectualizing. He must remain calm during the long periods of swirling mindlessness.He is
control in the airport tower. Always there to receive messages and queries from high-flying a
ready to help navigate their course, to help them reach their destination. An airport-tower-op
imposes his own personality, his own games upon the pilot is unheard of. The pilots have th
plan, their own goals, and ground control is there, ever waiting to be of service.The pilot is re
know that an expert who has guided thousands of flights is down there, available for help. B
flier has reason to suspect that ground control is harboring his own motives and might be ma
plane toward selfish goals. The bond of security and confidence would crumble.It goes witho
that the guide should have had considerable experience in psychedelic sessions himself and
To administer psychedelics without personal experience is unethical and dangerous.The gre
faced by human beings in general, and the psychedelic guide in particular, is fear. Fear of th
of losing control. Fear of trusting the genetic process and your companions. From our own r
and our investigations into sessions run by others - serious professionals or adventurous bo
been led to the conclusion that almost every negative LSD reaction has been caused by fea
the guide which has augmented the transient fear of the subject. When the guide acts to pro
communicates his concern to the subject.The guide must remain passively sensitive and int
for several hours. This is a difficult assignment for most Westerners. For this reason, we hav
to assist the guide in maintaining a state of alert quietism in which he is poised with ready fle
The most certain way to achieve this state is for the guide to take a low dose of the psyched
subject. Routine procedure is to have one trained person participate in the experience and c
present in ground control without psychedelic aid.The knowledge that one experienced guid
keeping the subject company, is of inestimable value; intimacy and communication; cosmic
security of having a trained pilot flying at your wing tip; the scuba diver's security in the prese
expert comrade in the deep.It is not recommended that guides take large doses during sess
subjects. The less experienced he is, the more likely will the subject impose Second and Th
hallucinations. These intense games affect the experienced guide, who is likely to be in a sta
void. The guide is then pulled into the hallucinatory field of the subject, and may have difficu
orienting himself. During the First Bardo there are no familiar fixed landmarks, no place to pu
no solid concept upon which to base your thinking. All is flux. Decisive Second Bardo action

the subject can structure the guide's flow if he has taken a heavy dose.The role of the psych
is perhaps the most exciting and inspiring role in society. He is literally a liberator, one who p
illumination, one who frees men from their life-long internal bondage. To be present at the m
awakening, to share the ecstatic revelation when the voyager discovers the wonder and awe
life-process, is for many the most gratifying part to play in the evolutionary drama. The role o
psychedelic guide has a built-in protection against professionalism and didactic oneupmansh
psychedelic liberation is so powerful that it far outstrips earthly game ambitions. Awe and gra
rather than pride - are the rewards of this new profession. 7.
Composition of the GroupThe most effective use of this manual will be for the experience of
a guide. However, the manual will be useful in a group also. When used in a group session,
suggestions will be most helpful in planning.The important thing to remember in organizing a
is to have knowledge of and trust in the fellow voyagers. Trust in oneself and in one's compa
essential. If preparing for an experience with strangers, it is very important to share as much
space as possible with them prior to the session. The participants should set collaborative g
mutually their expectations and feelings and past experiences.The size of the group should
extent on how much experience the participants have had. Initially, small groups are prefera
ones. In any case, group experiences exceeding six or seven people are demonstrably less
generate more paranoid hallucinations. If planning for a group session of five or six people, i
preferable to have at least two guides present. One will take the psychedelic substance and
does not, serves as a practical guide to take care of such concerns as changing the recordin
food, etc., and if necessary or desired, reading selections from the manual. If it is possible, o
guides should be an experienced woman who can provide an atmosphere of spiritual nurturi
is sometimes advisable that the initial session of married couples be separate in order that th
of their marriage game not dominate the session. With some experience in consciousness-e
marriage game like others may be explored for any purpose - increased intimacy, clearer co
exploration of the foundations of the sexual, mating relationship, etc.

IV. INSTRUCTIONS FOR USE DURING A PSYCHEDELIC SESSION

FIRST BARDO INSTRU
of voyager)The time has come for you to seek new levels of reality.Your ego and the (name)
cease.Your are about to be set face to face with the Clear LightYour are about to experience
reality.In the ego-free state, wherein all things are like the void and cloudless sky,And the na
intellect is like a transparent vacuum;At this moment, know yourself and abide in that state.O
voyager),That which is called ego-death is coming to you.Remember:This is now the hour o
rebirth;Take advantage of this temporary death to obtain the perfect state -Enlightenment.Co
the unity of all living beings.Hold onto the Clear Light.Use it to attain understanding and love
cannot maintain the bliss of illumination and if you are slipping back into contact with the ext
world,Remember:The hallucinations which you may now experience,The visions and insight
much about yourself and the world.The veil of routine perception will be torn from you eyes.I

unity of all living things.Remember the bliss of the Clear Light.Let it guide you through the vi
this experience.Let it guide you through your new life to come.If you feel confused; call upon
your friends and the power of the person whom you most admire.O (name),Try to reach and
experience of the Clear Light.Remember:The light is the life energy.The endless flame of life
ever-changing surging turmoil of color may engulf your vision.This is the ceaseless transform
energy.The life process.Do not fear it.Surrender to it.Join it.It is part of you.You are part of
it.Remember also:Beyond the restless flowing electricity of life is the ultimate reality -The Vo
own awareness, not formed into anything possessing form or color,is naturally void.The Fina
All Good.The All Peaceful.The Light.The Radiance.The movement is the fire of life from whic
come.Join it.It is part of you.Beyond the light of life is the peaceful silence of the void.The qu
bliss beyond all transformations.The Buddha smile.The Void is not nothingness.The Void is
itself.Unobstructed; shining, thrilling, blissful.Diamond consciousness.The All-Good Buddha.
consciousness, not formed into anything,No thought, no vision, no color, is void.The intellect
blissful and silent -This is the state of perfect enlightenment.Your own consciousness, shinin
inseparable from the great bodyof radiance, has no birth, nor death.It is the immutable light
Tibetans call Buddha Amitabha,The awareness of the formless beginning.Knowing this is en
voidness of your own consciousness to be Buddhahood.Keep this recognition and you will n
the divine mindof the Buddha. SECOND BARDO PRELIMINARY INSTRUCTIO
this session you experience three Bardos,Three states of ego-loss.First there is the Clear Li
Reality.Next there are fantastically varied game hallucinations.Later you will reach the stage
Re-EntryOf regaining an ego.O friend,You may experience ego-transcendence,Departure fr
self.But you are not the only one.It comes to all at some time.You are fortunate to have this
given rebirth experience.Do not cling in fondness and weakness to your old self.Even thoug
your mind, you have lost the power to keep it.You can gain nothing by struggling in this hallu
world.Be not attached.Be not weak.Whatever fear or terror may come to youForget not thes
their meaning into your heart.Go forward.Herein lies the vital secret of recognition.O friend,
remember:When body and mind separate, you experience a glimpse of the pure truth -Subtl
bright,Dazzling, glorious, and radiantly awesome,In appearance like a mirage moving across
springtime.One continuous stream of vibrations.Be not daunted thereby,Nor terrified, nor aw
radiance of your own true nature.Recognize it.>From the midst of that radianceComes the n
reality,Reverberating like a thousand thunders simultaneously sounding.That is the natural s
life process.Be not daunted thereby,Nor terrified, nor awed.It is sufficient for you to know tha
apparitions are your own thought-forms.If you do not recognize your own thought forms,If yo
preparation,The lights will daunt you,The sounds will awe you,The rays will terrify you,The p
you will confuse you.Remember the key to the teachings.O friend,These realms are not com
outside your self,They come from within and shine upon you.The revelations too are not con
else;They exist from eternity within the faculties of your own intellect.Know them to be of tha
nature.The key to enlightenment and serenity during this period of ten thousandvisions is sim

this:Relax.Merge yourself with them.Blissfully accept the wonders of your own creativity.Bec
attached nor afraid,Neither be attracted nor repulsed.Above all, do nothing about the visions
only within you. INSTRUCTIONS FOR VISION 1: THE SOURCE
(Eyes closed, external stimuli ignored)O nobly-born, listen carefully:The Radiant Energy of t
which come all living forms,Shoots forth and strikes against youWith a light so brilliant that y
scarcely be able to look at it.Do not be frightened.This is the Source Energy which has been
billions of years,Ever manifesting itself in different forms.Accept it.Do not try to intellectualize
not play games with it.Merge with it.Let it flow through you.Lose yourself in it.Fuse in the Ha
Rainbow LightInto the core of the energy dance.Obtain Buddhahood in the Central Realm o
Packed. INSTRUCTIONS FOR PHYSICAL SYMPTOMSO friend, listen carefu
symptoms you are having are not drug-effects.They indicate that you are struggling against
feelings which surpass your normal experience.You cannot control these universal energy-w
feelings melt all over you.Become part of them.Sink into them and through them.Allow yours
with the vibrations surrounding you.Relax.Do not struggle.Your symptoms will disappear as
of ego-centered strivingdisappears.Accept them as the message of the body.Welcome them
INSTRUCTIONS FOR VISION 2: THE INTERNAL FLOW OF
PROCESSES (Eyes closed, external stimuli ignored; intellectual aspects)O nobly bo
carefully:The life flow is whirling through you.An endless parade of pure forms and sounds,D
brilliant,Ever-changing.Do not try to control it.Flow with it.Experience the ancient cosmic myt
creation and manifestation.Do not try to understand;There is plenty of time for that later.Mer
it.Let it flow through you.There is no need to act or think.You are being taught the great less
evolution, creation, reproduction.If you try to stop it, you may fall into hell-worlds and endure
unbearablemisery generated by your own mind.Avoid game interpretations.Avoid thinking, ta
doing.Keep faith in the life flow.Trust your companions on this watery journey.Merge in Rain
the Heart of The River of Created Forms.Obtain Buddhahood in the Realm called Pre-Emine
INSTRUCTIONS FOR VISION 3: THE FIRE-FLOW OF INTER
(Eyes closed, external stimuli ignored, emotional aspects)O nobly born, listen carefully:
flowing outward into the fluid unity of life.The ecstasy of organic fire glows in every cell.The
brittle husks of your ego are washing out,Washing out to the endless sea of creation.Flow w
pulse of the sun's heart.Let the red Buddha Amitabha sweep you along.Do not fear the ecsta
the flow.Remember, all the exultant power comes from within.Release your attachment.Rec
your own blood.Trust the tide-force pulling you into unity with all living forms.Let your heart b
love for all life.Let your warm blood gush out into the ocean of all life.Do not be attached to t
power;It comes from you.Let it flow.Do not try to hold on to your old bodily fears.Let your bo
with the warm flux.Let your roots sink into the warm life body.Merge into the Heart-Glow of t
Amitabha.Float in the Rainbow Sea.Attain Buddhahood in the Realm named Exultant Love.
INSTRUCTIONS FOR VISION 4: THE WAVE-VIBRATION STRUCTURE OF
(Eyes open, rapt involvement with the external visual stimuli,

intellectual aspects)O nobly born, listen carefully:At this point you can become aware of the
structure of the worldaround you.Everything you see dissolves into energy vibrations.Look c
will tune in on the electric dance of energy.There are no longer things and persons but only
of particles.Consciousness will now leave your body and flow into the stream of waverhythm
for talk or action.Let your brain become a receiving set for the radiance.All interpretations ar
products of your own mind.Dispel them. Have no fear.Exult in the natural power of your own
of your own electricity.Abide in the state of quietude.As the three-dimensional world fragmen
feel panic;You may beget a fondness for the heavy dull world of objects you are leaving.At t
not the transparent, radiant, dazzling wave energy.Allow your intellect to rest.Fear not the ho
the light of life,The basic structure of matter,The basic form of wave communication.Watch c
receive the message.You will now experience directly the revelation of primal forms.

INSTRUCTIONS FOR VISION 5: THE VIBRATORY WAVES OF EXTE
(Eyes open; rapt involvement with external stimuli such as lights, or
movements; emotional aspects)O nobly born, listen carefully:You are experiencing the unity
forms.If people seem to you rubbery and lifeless, like plastic puppets,Be not afraid.This is on
attempt of the ego to maintain its separate identity.Allow yourself to feel the unity of all.Merg
world around you.Be not afraid.Enjoy the dance of the puppets.They are created by your ow
yourself to relax and feel the ecstatic energy-vibrations pulsingthrough you.Enjoy the feeling
one-ness with all life and all matter.The glowing radiance is a reflection of your own conscio
one aspect of your divine nature.Do not be attached to your old human self.Do not be alarm
strange feelings you are having.If you are attracted to your old self,You will be reborn shortly
round of game-existence.Exercise humble trust and remain fearless.You will merge into the
Blessed Ratnasambhava,In a Halo of Rainbow Light,And attain liberation in the Realm Endo

INSTRUCTIONS FOR VISION 6: "THE RETINAL CIRCUS"O nobly born, listen wel
witnessing the magical dance of forms.Ecstatic kaleidoscopic patterns explode around you.A
come to life before you eyes.The retinal circus.The ceaseless play of elements -Earth, water
ever-changing forms and manifestations,Dazzles you with its complexity and variety.Relax a
rushing stream.Do not become attached to any vision or revelation.Let everything flow throu
unpleasant experiences come,Let them flit by with the rest.Do not struggle against them.It a
within you.This is the great lesson in the creativity and power of the brain, freed from its lear
structures.Let the cascade of images and associations take you where it will.Meditate calmly
knowledge that all these visions are emanations ofyour own consciousness.This way you ca
self-knowledge and be liberated. INSTRUCTIONS FOR VISION 7: "THE MAGIC T
born, listen well:You are now in the magic theatre of heroes and demons.Mythical superhum
goddesses, celestial warriors, giants,Angels, Bodhisattvas, dwarfs, crusaders,Elves, devils,
sorcerers,Infernal spirits, goblins, knights and emperors.The Lotus Lord of Dance.The Wise
Divine Child.The Trickster, The Shapeshifter.The tamer of monsters.The mother of gods, the
king. The wanderer.The whole divine theatre of figures representing the highest reaches ofh

knowledge.Do not be afraid of them.They are within you.Your own creative intellect is the m
of them all.Recognize the figures as aspects of your self.The whole fantastic comedy takes
you.Do not become attached to the figures.Remember the teachings.You may still attain libe

INSTRUCTIONS FOR THE WRATHFUL VISIONSO nobly born, listen carefully:You
maintain the perfect Clear Light of the First Bardo.Or the serene peaceful visions of the Sec
entering Second Bardo nightmares.Recognize them.They are your own thought-forms made
audible.They are products of your own mind with its back to the wall.They indicate that you a
liberation.Do not fear them.No harm can come to you from these hallucinations.They are you
frightening aspect.They are old friends.Welcome them. Merge with them. Join them.Lose yo
them.They are yours.Whatever you see, no matter how strange and terrifying,Remember ab
from within you.Hold onto that knowledge.As soon as you recognize that, you will obtain libe
do not recognize them,Torture and punishment will ensue.But these too are but the radiance
intellect.They are immaterial.Voidness cannot injure voidness.None of the peaceful or wrath
visions,Blood-drinking demons, machines, monsters, or devils,Exist in realityOnly within you
will dissipate your fear. Remember it well.

THIRD BARDO: PRELIMINARY INS
(name), listen well:You are now entering the Third Bardo.Before, while experiencing the pea
wrathful visions of theSecond Bardo,You could not recognize them.Through fear you becam
as you recover,Your consciousness rises up,Like a trout leaping forth out of water,Striving fo
original form.Your former ego has started to operate again.Do not struggle to figure things o
weakness you are attracted to action and thinking,You will have to wander amidst the world
existence,And suffer pain.Relax your restless mind.O (name), you have been unable to reco
archetypal forms of theSecond Bardo.You have come down this far.Now, if you wish to see
mind must rest without distraction.There is nothing to do,Nothing to think.Float back to the u
primordial, bright, void state of your intellect.In this way you will obtain liberation.If you are u
relax your mind,Meditate on (name of protective figure)Meditate on your friends (name)Thinl
profound love and trust,As overshadowing the crown of your head.This is of great importanc
distracted.O (name),You may now feel the power to perform miraculous feats,To perceive a
with extrasensory power,To change shape, size and number,To traverse space and time ins
feelings come to you naturally,Not through any merit on your part.Do not desire them.Do not
exercise them.Recognize them as signs that you are in the Third Bardo,In the period of re-e
normal world.O (name),If you have not understood the above,At this moment,As a result of
set,Frightening visions may come.Gusts of wind and icy blasts,Humming and clicking of the
machinery,Mocking laughter.You may imagine terror producing remarks:"Guilty," "stupid," in
"nasty."Such imagined taunts and paranoid nightmaresAre the residues of selfish, ego-domi
game-playing.Fear them not.They are your own mental products.Remember that you are in
are struggling to re-enter the denser atmosphere of routine gameexistence.Let this re-entry
slow.Do not attempt to use force of will-power.O (name),As you are driven here and there by
ever-moving winds of karma,Your mind, having no resting place or focus,Is like a feather tos

wind,Or like a rider on the horse or breath,Ceaselessly and involuntarily you will wander abo
despair for your old ego.Your mind races along until you are exhausted and miserable.Do no
thoughts.Allow the mind to rest in its unmodified state.Meditate on the oneness of all energy
be free of sorrow, terror, and confusion.O (name)You may feel confused and bewildered.Yo
about your sanity.You may look at your fellow voyagers and friends,And sense that they car
you.You may think; "I am dead! What shall I do?,"And feel great misery,Just like a fish cast o
on red-hot embers.You may wonder whether you will ever return.Familiar places, relatives, p
you appear as in a dream,Or through a glass darkly.If you are having such experiences,Thin
no avail.Do not struggle to explain.This is the natural result of your own mental program.Suc
indicate that you are in the Third Bardo.Trust your guide,Trust your companions,Trust the Co
Buddha,Meditate calmly and without distraction.O (name),You may now feel as if you are be
squeezed,Like between rocks and boulders,Or like inside a cage or prison.Remember:Thes
are trying to force a return to your ego.There may be a dull, gray lightSuffusing all objects wi
glow.These are all signs of the Third Bardo.Do not struggle to return.The re-entry will happe
itself.Recognize where you are.Recognition will lead to liberation.
INSTRUCTIONS FOR RE-ENTRY VISIONSO (name),You have still not understood what is
been searching for your past personality.Unable to find it, you may begin to feel that you will
thesame again,That you will come back a changed person.Saddened by this you will feel se
attempt to find your ego, to regain control.So thinking, you will wander here and there,Cease
distractedly.Different images of your future self will be seen by you;The one you are headed
seen most clearly.The special art of these teachings is particularly important at this moment.
you see,Meditate upon it as coming from the Buddha -That level of existence also exists in t
is an exceedingly profound art.It will free you from your present confusion.Meditate upon (na
protective ideal) for as long as possible.Visualize him as a form produced by a magician,The
melt away,Starting with the extremities,Till nothing remains visible.Put yourself in a state of C
and Voidness;Abide in that state for a while.Then meditate again on your protective ideal.Th
Clear Light.Do this alternately.Afterwards, allow your own mind also to melt away gradually.
air pervades, consciousness pervades.Wherever consciousness pervades, serene ecstasy p
tranquilly in the uncreated state of serenity.In that state, paranoid rebirth will be prevented.P
enlightenment will be gained. INSTRUCTIONS FOR THE ALL-DETERMININ
INFLUENCE OF THOUGHTO (name), you may now experience momentary jo
momentary sorrow,Of great intensity,Like the stretching and relaxing of a catapult.You will g
sharp mood swings,All determined by karma.Be not in the least attached to the joys nor disp
sorrows.The actions of your friends or companions may evoke anger or shame in you.If you
depressed,You will immediately have an experience of hell.No matter what people are doing
angry thought can arise.Meditate upon love for them.Even at this late stage of the sessionYo
second away from a life-changing joyous discovery.Remember that each of your companion
mind in its present state having no focus or integrating force,Being light and continuously mo

thought occurs to you,Positive or negative,Will wield great power.You are extremely sugges
think not of selfish things.Recall your preparation for the session.Show pure affection and hu
faith.Through hearing these words,Recollection will come.Recollection will be followed by re
liberation. INSTRUCTIONS FOR JUDGMENT VISIONSO (name), if you are
vision of judgment and guilt,Listen carefully:That you are suffering like thisIs the result of you
mental set.Your karma.No one is doing anything to you.There is nothing to do.Your own min
problem.Accordingly float into meditation.Remember your former beliefs.Remember the teac
manual.Remember the friendly presence of you companions.If you do not know how to med
any single object or sensation.Hold this (hand the wanderer an object),Concentrate on the re
this,Recognize the illusory nature of existence and phenomena.This moment is of great imp
distracted now it will take you a long time to get out of thequagmire of misery.Up till now the
experiences have come to you and you have notrecognized them.You have been distracted
have experienced fear and terror.Even though unsuccessful thus farYou may recognize and
here.Your session can still become ecstatic and revelatory.If you do not know how to medita
(person's ideal).Remember your companionsRemember this manual.Think of all these fears
apparitions as being your own ideal,Or as the compassionate one.They are divine tests.Rem
guide.Repeat the names over and over.Even though you fall,You will not be hurt.

INSTRUCTIONS FOR SEXUAL VISIONS O (name),At this time you may see visions of m
convinced that an orgy is about to take place.Desire and anticipation seize you,You wonder
performance is expected of you.When these visions occur,Remember to withhold yourself fr
attachment.Humbly exercise your faith.Float with the stream.Trust the process with great
fervency.Meditation and trust in the unity of life are the keys.If you attempt to enter into your
personality because you are attractedor repulsed,If you try to join the orgy you are hallucinat
be reborn on an animal level.You will experience possessive desire and jealousy,You will su
and misery.If you wish to avoid these miseriesListen and recognize.Reject the feelings of att
repulsion.Remember the downward pull opposing enlightenment is strong in you.Meditate u
fellow voyagers.Abandon jealousy,Be neither attracted nor repulsed by your sexual hallucina
you will wander in misery a long time.Repeat these words to yourself.And meditate on them.

FOUR METHODS OF PREVENTING RE-ENTRY First Method: Medita
BuddhaO (name), tranquilly meditate upon your protective figure (name).He is like the reflec
moon in water.He is apparent yet non-existent.Like illusion produced by magic.If you have n
protective figure,Meditate upon the Buddha or upon me.With this in mind meditate tranquilly
the visualized form of your protective idealTo melt away from the extremities,Meditate, witho
thought-forming, upon the Void Clear Light.This is a very profound art.By virtue of it rebirth is
postponed.A more illuminated future is assured. Second Method: Meditation
Games(Name), You are now wandering in the Third Bardo.As a sign of this, look into a mirro
not see your usual self(show the wanderer a mirror).At this time you must form a single, firm
your mind.This is very important.It is like directing the course of a horse by the use of the

reins.Whatever you desire will come to pass.Think not of evil actions which might turn the co
mind.Remember your spiritual relationship with me,Or with anyone from whom you have rec
teaching.Persevere with good games.This is essential.Be not distracted.Here lies the bound
going up or down.If you give way to indecision for even a second,You will have to suffer mis
long time,Trapped in your old habits and games.This is the moment.Hold fast to one single p
good games.Resolve to act according to your highest insight.This is a time when earnestnes
are necessary.Abandon jealousy.Meditate upon laughter and trust.Bear this well at heart.

Third Method: Meditation on IllusionIf still going down and not liberated,Meditate as follows:The sexual activities, the manipulation machinery, the mocking laughter,dashing sou terrifying apparitions,Indeed all phenomenaAre in their nature, illusions.However they may a they are unreal and fake.They are like dreams and apparitions,Non-permanent, non-fixed.W there in being attached to them,Or being afraid of them?All these are hallucinations of the m itself does not exist,Therefore why should they?Only through taking these illusions for real w around inthis confused existence.All these are like dreams,Like echoes,Like cities of clouds, mirages,Like mirrored forms,Like phantasmagoria,The moon seen in water.Not real even for holding one-pointedly to that train of thought.The belief that they are real is dissipated,And li attained.

Fourth Method: Meditation on the Void"All substances are part of own consciousness.This consciousness is vacuous, unborn, and unceasing."Thus meditatin rest in the uncreated state.Like the pouring of water into water,The mind should be allowed i mental postureIn its natural, unmodified condition, clear and vibrant.By maintaining this relax state of mindRebirth into routine game-reality is sure to be prevented.Meditate on this until y certainly free.

INSTRUCTIONS FOR CHOOSING THE POST-SESSION PERSONALITY(Name), Listen:It is almost time to return.Make the sele personality according to the best teaching.Listen well:The signs and characteristics of the le existence to comeWill appear to you in premonitory visions.Recognize them.When you find return to reality,Try to follow the pleasant delightful visions.Avoid the dark unpleasant ones.I return in panic, a fearful state will follow,If you strive to escape dark, gloomy scenes, an unh will follow,If you return in radiance, a happy state will follow.Your mental state now will affect subsequent level of being.Whatever you choose,Choose impartially,Without attraction or rep into game-existence with good grace.Voluntarily and freely.Remain calm.Remember the tea

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A TIME OF BLOSSOMING SUITEKI: ROSENTHAL: WISBEY THE BRIT

ZEN: 197510 From the seed there grows the shoot, and then the bud appears, a tight buts
providing its own protection. But the bud does not remain the budfor ever, for as the plant m
begins to struggle to free itself,and with a mighty effort, bursts open to become the flower.12
baby there should grow the child, secure in the environment whichits parents provide. And th
grow into the adolescent, who, throughmaturation, develops into the self actualized adult, sa
theknowledge of his or her own being.14 It would indeed be wonderful if we lived in a socie
childhoodand adolescence were accepted as the time in which the bud appears, and with th
with which youth should be endowed, begins to blossom intothe flower of self being.16 Wh
would be, if in the process of maturation, we becameopen to receive experience, just as the
receives the summerdew, and became free to accept ourselves for what we are, which is th
being, just as the life giving warmth of the sun is theright of everything that grows.18 The s
which we live cannot allow us complete freeedom. Indeed,the very nature of man prohibits s
ever existing. But this isnot to say that we cannot blossom as does the flower. To become f
tolive our lives to the full, complete in our self being, we should accept as agift, every mome
life.20 We should use life for the purpose for which it was intended, for living.If we choose t
for that purpose, the whole of life becomes a time ofblossoming.24 One of the major inhibit
blossoming is probably life itself,for in living our lives to the full, we are required to accept tha
of whatwe will experience cannot be described (in terms of our 'I'ness) as eitherbeautiful or e
Because of this, we might erect barriers to thereception of experience.26 One of the experi
sometimes deny ourselves is the experienceof love. This denial may easily result from our f
because we mayfear that by becoming worthy of love, we might win love, and might then be
and thus lose it.28 Fear of losing love is caused by the fact that we live in a society whichva
which it terms 'success', and condemns that which it calls'failure'. And yet, it can only breed

the expense of those whom itdescribes as failures. We must learn to live without this fear o
andso allow ourselves to live within our human right .....to live.30 If we erect barriers to the
and receiving of love, we may, in ourfolly, inhibit both ourselves and those who love us, from
into truebeing.32 We must each look into ourselves, and so find the courage to break freef
concepts of ourselves, which we have allowed to predetermine what weare, what we should
remain.34 We should realise that there is no limit to human potential, other thanthose limits
ourselves set, or allow others to set in our name.36 When we can accept that there are no
potential, then we canbegin to find that energy which changes the whole of man; for just as
the petals which form the bud, allows that bud to blossom into theflower, and thus change th
earth, so does the blossoming of oneindiviudal into a self actualized being, change the face
 The flowers and trees have sun and rain to aid their blossoming. As humanbeings, we sho
help us grow into self being.42 When we live in true being, self being, we gain the ability to
forlove has many forms. We may gain the ability to change the shape of things withour han
change the function of those things. This may be an act oflove.44 We may gain the ability,
our hands and minds, to producethings which have beauty, and whose beauty may be share
opento accept it. The creation of such a thing as has beauty is an act of love.The acceptan
in a thing which a fellow being has created is anact of love.46 When we have true being, s
which to dwell, then we may learnto love our fellow beings. When we can see our own impe
aswe can see the imperfections of others, and when we can allow those others theirimperfe
as we ignore our own, then it may be said that we loveour fellow beings.48 When we can a
what they are, rather than try to change themto what we would have them be, or even wish
something other thanthey are, then we perform an act of love.50 When we have true being
instead of 'I', then we have theability to become one with our fellow beings. This we may ac
byceasing to consider ourselves as the primary subject, and our fellow beingsmerely as obje
there for us to manipulate. This act, the act oftreating others as we would ourselves wish to
this act is an act oflove.52 There is the love between brothers and sisters. This form of love
maydevelop and grow where wise parents do not use one of their offspring as a goador spu
Treating our offspring as equals is an act of love.54 As parents, if we can see that our offs
mere 'objects', and noless 'subjects' than are we, then we can cease to manipulate them. T
child to become the adolescent, and the adolescent to become theadult, to the mutual bene
parential love, we should place the development of our offspring beforeour own wishes, and
own self delusion. When, as parents, wegive our offspring the same rights as we give ourse
preventourselves from inhibiting their development, then our offspring may grow intoadults,
own self being, as a result of our act of love.60 Although all acts of love are transcendental
themselves, most are butminor forms of the greatest act of love, which is therefore the
greatesttranscendental act, the act of sharing love. Only when we have true being, selfbein
longer need the 'I', then we are ready to take part in thisgreatest act of love, for, in sharing l
the one who is our counterpart,and so helping them to become complete, we may ourselves

In the act of sharing love all other forms of love are manifest. We eachaccept that the other rights as we have ourselves.64 In the act of sharing love we are not jealous of the achiever orattainments of the other, but welcome and share them as our own, for they arethe fruits of In the act of sharing love we do not look for the imperfections of theother, but accept each o we are, in our totality. We look for ourown imperfections, and we each ask the other to help thoseimperfections; and thus we help each other to grow. Each of us ceases toconsider our so banish our own needs in subordination to theneeds of the other.68 In the great transcen sharing love, all other transcendentalacts are also encompassed. In such an act as sharing change ourfunction from that of satisfying our own needs to that of satisfying the needsof ou this is a transcendental act.70 In such an act as sharing love we may use our bodies to cre beautywhich both may share, and so become a part, this is a transcendental act.72 In such sharing love we cease to consider ourselves as theprimary subject, and thus may become o with whom we share ourlove, this is a transcendental act.74 In the act of giving love there i of who we are, of what weshould be, or of what we should remain, for only in the act of givin receive and so share love.76 In the act of sharing love, there is no subject and no object, fo areone. This union of the two is a transcendental act.78 When we give and receive love in transcendental act of all,then each of us (who is one) and the universe (which is one) unite t theabsolute. Then there is no longer even one, for we are part of it, and it ispart of us, all in We thus become free to give and receive that whichonly true love can provide, Peace and e freedom to grow.....End of file.....

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.....Beginning of file.....

A TIME OF BLOSSOMING
SUITEKI: ROSENTHAL: WISBEY
THE BRITISH SCHOOL OF BOMPU ZEN: 1975

10From the seed there grows the shoot, and then the bud appears, a tight but secure knot, providing its own protection. But the bud does not remain the bud for ever, for as the plant matures, the bud begins to struggle to free itself, and with a mighty effort, bursts open to become the flower.

12From the baby there should grow the child, secure in the environment which its parents provide. And the baby should grow into the adolescent, who, through maturation, develops into the self actualized adult, safe and secure in the knowledge of his or her own being.

14 It would indeed be wonderful if we lived in a society in which childhood and adolescence were accepted as the time in which the bud appears,

and with the tremendous strength with which youth should be endowed, begins to blossom into the flower of self being.

16 What a great joy it would be, if in the process of maturation, we became open to receive experience, just as the blossoming flower receives the summer dew, and became free to accept ourselves for what we are, which is the birthright of every being, just as the life giving warmth of the sun is the right of everything that grows.

18 The society in which we live cannot allow us complete freeedom. Indeed, the very nature of man prohibits such a society from ever existing. But this is not to say that we cannot blossom as does the flower. To become fully alive, to live our lives to the full, complete in our self being, we should accept as a gift, every moment of life.

20 We should use life for the purpose for which it was intended, for living. If we choose to use it for that purpose, the whole of life becomes a time of blossoming.

24One of the major inhibitors of human blossoming is probably life itself, for in living our lives to the full, we are required to accept that much of what we will experience cannot be described (in terms of our 'I'ness) as either beautiful or enjoyable. Because of this, we might erect barriers to the reception of experience.

26 One of the experiences which we sometimes deny ourselves is the experience of love. This denial may easily result from our fear of failure because we may fear that by becoming worthy of love, we might win love, and might then become unworthy of it, and thus lose it.

28Fear of losing love is caused by the fact that we live in a society which values that which it terms 'success', and condemns that which it calls 'failure'. And yet, it can only breed success at the expense of those whom it describes as failures. We must learn to live without this fear of failure, and so allow ourselves to live within our human right .....to live.

30If we erect barriers to the giving and receiving of love, we may, in our folly, inhibit both ourselves and those who love us, from blossoming

into true being.

32We must each look into ourselves, and so find the courage to break free from those concepts of ourselves, which we have allowed to predetermine what we are, what we should be, or what we should remain.

34We should realise that there is no limit to human potential, other than those limits which we ourselves set, or allow others to set in our name.

36When we can accept that there are no limits to our potential, then we can begin to find that energy which changes the whole of man; for just as the parting of the petals which form the bud, allows that bud to blossom into the flower, and thus change the face of the earth, so does the blossoming of one indiviudal into a self actualized being, change the face of mankind.

40The flowers and trees have sun and rain to aid their blossoming. As human beings, we should have love to help us grow into self being.

42When we live in true being, self being, we gain the ability to love, for love has many forms. We may gain the ability to change the shape of things with our hands, and thus change the function of those things. This may be an act of love.

44We may gain the ability, by the use of our hands and minds, to produce things which have beauty, and whose beauty may be shared by those who are open to accept it. The creation of such a thing as has beauty is an act of love. The acceptance of the beauty in a thing which a fellow being has created is an act of love.

46When we have true being, self being, in which to dwell, then we may learn to love our fellow beings. When we can see our own imperfections as readily as we can see the imperfections of others, and when we can allow those others their imperfections as readily as we ignore our own, then it may be said that we love our fellow beings.

48When we can accept others for what they are, rather than try to change them to what we would have them be, or even wish that they are something

other than they are, then we perform an act of love.

50When we have true being, self being, instead of 'I', then we have the ability to become one with our fellow beings. This we may achieve only by ceasing to consider ourselves as the primary subject, and our fellow beings merely as objects which are there for us to manipulate. This act, the act of treating others as we would ourselves wish to be treated, this act is an act of love.

52There is the love between brothers and sisters. This form of love may develop and grow where wise parents do not use one of their offspring as a goad or spur to the other. Treating our offspring as equals is an act of love.

54As parents, if we can see that our offspring are not mere 'objects', and no less 'subjects' than are we, then we can cease to manipulate them. Thus, we allow the child to become the adolescent, and the adolescent to become the adult, to the mutual benefit of all.

56In parential love, we should place the development of our offspring before our own wishes, and even before our own self delusion. When, as parents, we give our offspring the same rights as we give ourselves, and thus prevent ourselves from inhibiting their development, then our offspring may grow into adults, secure in their own self being, as a result of our act of love.

60Although all acts of love are transcendental in themselves, most are but minor forms of the greatest act of love, which is therefore the greatest transcendental act, the act of sharing love. Only when we have true being, self being, and so no longer need the 'I', then we are ready to take part in this greatest act of love, for, in sharing love with the one who is our counterpart, and so helping them to become complete, we may ourselves become complete.

62In the act of sharing love all other forms of love are manifest. We each accept that the other has the same rights as we have ourselves.

64In the act of sharing love we are not jealous of the achievements or

attainments of the other, but welcome and share them as our own, for they are the fruits of our love.

66In the act of sharing love we do not look for the imperfections of the other, but accept each other for what we are, in our totality. We look for our own imperfections, and we each ask the other to help us overcome those imperfections; and thus we help each other to grow. Each of us ceases to consider our own 'I'ness, and so banish our own needs in subordination to the needs of the other.

68 In the great transcendental act of sharing love, all other transcendental acts are also encompassed. In such an act as sharing love we may change our function from that of satisfying our own needs to that of satisfying the needs of our counterpart, this is a transcendental act.

70In such an act as sharing love we may use our bodies to create a beauty which both may share, and so become a part, this is a transcendental act.

72In such an act as sharing love we cease to consider ourselves as the primary subject, and thus may become one with the other with whom we share our love, this is a transcendental act.

74In the act of giving love there is no concept of who we are, of what we should be, or of what we should remain, for only in the act of giving love may we receive and so share love.

76In the act of sharing love, there is no subject and no object, for both are one. This union of the two is a transcendental act.

78When we give and receive love in the greatest transcendental act of all, then each of us (who is one) and the universe (which is one) unite to become the absolute. Then there is no longer even one, for we are part of it, and it is part of us, all in the now. We thus become free to give and receive that which only true love can provide, Peace and ecstacy, and the freedom to grow.

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[Last updated: 30 March 1992]

This document describes organizational details of sesshin (a Zen meditation retreat) as practiced by members of the Sydney Zen Center of the Diamond Sangha tradition

SCHEDULE FOR TRADITIONAL SEVEN-DAY SESSHIN DETAILING LEADERS' ROLES THROUGHOUT THE DAY.

TIME	LEADER	ACTION
4.00 A.M.	JIKI	Rings bell to wake up everybody. (Jiki has map of people/tents)
4.l5 A.M.	JIKI	Rings bell x l - all stand up. "Spread out for exercise"
4.20 A.M.	JIKI	Clap x l and form kinhin line. Kinhin should last for 5 minutes.
		Clap x l when approaching own zafu.
	JIKI	Leads silent bow. 'Sit facing in for tea.' Open cups/cloths.
		Servers enter dojo on own initiative and serve tea. When servers leave,
	INO	Inkin x l Bow, drink, wrap cups.
	INO	Inkin x l (Don't wait for slow ones) Bow, return cups behind zabutons.
	TANTO	Lights incense, picks up kyosaku, bows

to Buddha, Dharma and Sangha, then stands with stick down showing calligraphy.

JIKI Clap x l just as Tanto puts stick down, ready to walk.

TANTO Stick down, calligraphy facing into dojo, Tanto walks once around dojo; stick up return to starting point, again bow to Sangha, Dharma, Buddha and replaces stick on altar.

JIKI As soon as Tanto bows to Buddha, Jiki hits 3 bells for beginning of zazen.

Everybody should be in dojo by now. If anybody is missing from their place, Tanto should go get them.

4.53 A.M. TANTO Lights second candle, breaks one piece of (hears Roshi coming) incense in half, puts one on either side of incense holder, lit (waiting incense). Takes out stick of long incense for teacher.

4.55 A.M. TEACHER Enters dojo for Kentan. Tanto lights incense and hands to teacher.

JIKI On teacher's final bow at exit, Jiki picks up striker, waits until teacher out of the dojo, then hits bells for end of period.

Kinhin then zazen for three periods with dokusan/shosan.

6.20 A.M.	COOK	Hits han x 3.
	SERVERS	Exit to kitchen, to prepare trays.
6.30 A.M.	HEADSERVER	Accelerando on umpan.
	JIKI	Be ready with inkin and hit as soon as accelerando finishes.
		Everyone rises with bowls.
	JIKI	Hits inkin x l to bow with bowls. Sit.
	INO	Leads meal ceremony as per cards. During meal, if anything slows down, Ino says, "Pass fruit salad along" etc.
	INO & JIKI	At very end of meal sutras, Ino hits inkin x l and Jiki hits clapper x l twice. (Important to do this briskly.)
	JIKI	Hits inkin x l, we bow with wrapped bowls, tidy cushions then Jiki hits final inkin.
7.l5 A.M.	SANGHA	Samu.
	LEADERS	Leaders meeting with teacher.
8.00 A.M.	SANGHA	Tea and bikkies on verandah.
8.20 A.M.	JIKI	Hits han as per instructions.
8.30 A.M.	INO	Hits inkin after last hit on han for three bows. Sit facing in for sutras.
	JIKI	Hands out sutra books briskly. Down-

stairs leader does likewise.

INO Lead morning sutras (no "Song of Zazen") and include "Dedication for morning at sesshin". If it is necessary to announce page number, don't wait to start.

At end of sutra service, Great Vows, then 3 bows.

JIKI Collects sutra books, then leads kinhin.

9-ll.30 A.M. ALL Zazen for five periods. Probably outside kinhin around l0 a.m (check Roshi).

ll.20 A.M. COOK Hits han x 3. Servers leave dojo. Brings in lunch offering for altar.

ll.30 A.M. HEADSERVER Accelerando on umpan.

JIKI Hits inkin straightaway, all rise.

INO Meal sutras as per card.

At end of meal, Ino hits inkin x l,

JIKI Jiki hits clapper x l, repeat, then stand Jiki hits inkin, bow with bowls, tidy up cushions, then Jiki hits final inkin.

NOON SANGHA Rest period. (Removal of offering)

l.00 P.M. SANGHA Tea on verandah

l.20 P.M. JIKI Hits han.

1.30 P.M. JIKI Hits clappers once then 3 bells to start period.

l.55 P.M. JIKI Hits bell x l "Prepare for Teisho".

Goes straight out and hits han x l as signal to teacher.

JISHA Sees everything is ready: Roshi's mat, water, tape-recorder, en route to the chestnut tree

TANTO Lights stick for Jisha to take to teacher.

JISHA Walks towards Tanto who is holding incense on thumbs, gasshos and takes incense in same manner, leaves dojo without bowing at exit and goes to teacher's quarters, carries his papers.

JIKI Hits drum 3 times.

INO "Please stand". Hits clappers, with five second intervals, first loud, then soft, ending on a loud clap when teacher reaches dojo entrance.

JISHA Bows to teacher, follows him in, bow to altar, places papers at teacher's place, goes straight to altar. Teacher bows, Jisha hands him incense, and as teacher bows on placing incense...

INO Hits inkin for 3 bows, then standing bow to altar, then when teacher in place, Ino hits inkin x l to bow to each other, then all sit formally.

When teacher's hands to gassho, Ino

		starts "On opening the Dharma" on big bell. Dharma talk follows. At end of talk, teacher's hands to gassho, Ino starts "Great Vows" then 3 bows. At final bow to altar, teacher leaves.
	JISHA	Picks up notes and follows Roshi.
	INO	Hits inkin when Jisha/teacher gone. All return to dojo.
	JIKI	Claps for kinhin as usual. Four periods of zazen follow, with dokusan starting around 3.05 pm.
4.30 P.M.	JIKI	Hits bell x l and says, "Prepare for reading" then hands out books.
	INO	Announces page number, hits bell, "Shodoka", starts reading.
	JIKI	Wait five minutes after reading to collect books. (Make sure there is time for kinhin before evening meal.)
4.50 P.M.	COOK	Hits han x 3. Servers exit dojo. Cook enters dojo with offering.
5.00 P.M.	HEADSERVER	Acceleranda on umpan/han.
	JIKI	Hits inkin x l at end of accelerando. All stand with bowls. Jiki hits inkin and all bow, sit.
	INO	Leads silent bow to unwrap bowls.

	SERVERS	Enter dojo after bow. (No bells)
	INO	Bow to start offering, and when servers have left dojo, clap x l to eat. Clap x l for seconds.
	SERVERS	Bring in tea. All wash bowls.
	INO	Bow to pass offering jug along. Wrap bowls. Ino hits inkin x l,
	JIKI	clap x l, repeat, stand, inkin x l, bow tidy cushions, inkin x l, bow.
5.30 P.M.	ALL	Rest period.
6.20 P.M.	JIKI	Hits han.
6.30 P.M.	JIKI	Rings inkin x 3 - no clapper. Normal zazen, dokusan until last period.
	JIKI	Judges when last kinhin will be by checking dokusan line - should begin 8.30 - 8.35 P.M. At end of kinhin, says, "Sit facing in."
8.40 P.M.	TANTO	Holding kyosaku up for first round of dojo, and down for second, Tanto closes dojo.
	JIKI	Clap x l as Tanto holds stick up to start walking, and when Tanto does final bow to Buddha, Jiki hits bell x 3 to signal start of zazen period.
	JISHA	At end of interviews, Jisha rings last bell.

TANTO	Lights incense and candle.
TEACHER	Comes in and bows to altar.
INO	Have inkin ready in hand to hit as teacher is at bottom of bow, then accelerando for 3 bows. Sit facing in.
JIKI	Hands out sutra books.
INO	Lead evening service, Song of Zazen, Evening Dedication, Great Vows - no accelerando at end of this.
JIKI & JISHA	Leave dojo at end of second round of Vows for closing ceremony. (see notes for details)
INO	At last hit of closing ceremony, inkin x l, then three bows.
TEACHER	Final words for the night. Leaves.
INO	Hits inkin x l, all bow, tidy up.
JIKI	Hits inkin x l, bow at waist, leave.

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WHAT IS THE TRIPLE GEM?

by

Ajaan Lee Dhammadharo

Translated from the Thai by

Thanissaro Bhikkhu
(Geoffrey DeGraff)

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INTRODUCTION

Parts of this analysis of the Triple Gem were originally used to teach new monks here at the temple and have been printed twice in book form. Now that a group of people who feel that the book would beneficial to Buddhists at large have pooled their resources and asked permission to

print it a third time, I have decided to expand it into a handbook for all Buddhist adherents -- i.e., for all who have declared the Buddha, Dhamma, and Sangha to be their refuge. Once we have made such a declaration, we are duty-bound to learn exactly what the Buddha, Dhamma, and Sangha are. Otherwise, we will follow our religion blindly, without realizing its aims or the benefits -- called 'punna,' or merit -- that come from its practice, inasmuch as Buddhism is a religion of self-help.

Furthermore, we as Thai people are known throughout the world as Buddhists, but my feeling is that there are very few of us who know the standards of the Buddha, Dhamma, and Sangha. Although many of us are 'Buddhist,' we are Buddhist mostly through custom, not through informed awareness.

Altogether, there are two ways of adhering to the religion: rationally and irrationally. To adhere to the religion irrationally means to adhere to it blindly, following one's teachers or companions, holding to whatever they say is good without showing any interest as to whether it really is good or not. This is like a person of no discernment who uses whatever paper money comes his way: If it turns out to be counterfeit, he'll be punished and fined in a variety of ways. This is what it means to adhere to the Buddha, Dhamma, and Sangha irrationally.

To adhere to the religion rationally means not to follow one's own prejudices or those of one's teachers or companions, but to follow the principles of the texts; holding to the Dhamma-Vinaya as one's standard, like a legal document affixed with the government seal, carrying the force of law throughout the land, making exceptions for no one. Whoever then transgresses the law can't be regarded as a good citizen. So it is with the religion: If we want to know if a practice is good or bad, right or wrong, worthy of respect or not, we should check it against the standards established by the Buddha, which are eight in number: Any behavior that --

1. leads to passion,
2. leads to the compounding of suffering,

3. leads to the accumulation of defilement,
4. leads to over-weaning ambition,
5. leads to discontent with what one has -- i.e., having this, one wants that (greed that goes beyond moderation),
6. leads to socializing (of the wrong sort),
7. leads to laziness,
8. leads one to be burdensome to others:

None of these eight forms of behavior qualify as the doctrine or discipline of Buddhism. Once we know that these forms of behavior are not what the Buddha intended, we should abandon them completely.

Thus, all of us who respect the Buddha's teachings should -- instead of working at cross-purposes -- join our hearts to cleanse and correct the practice of the religion. Monks, novices, lay men, and lay women should make a point of helping each other in the area of reform. Whatever is already good, we should maintain with respect. Whatever isn't, we should exert pressure to improve. We'll then meet with what's truly good, like rice: If you cook good, clean, husked white rice, you'll eat with pleasure. If you cook unhusked rice, or a potful of husks, they'll stick in your own throat. If we let any bad factions go uncorrected, they will burden the hearts of their supporters, who will become like people who cook rice husks to eat. Are we going to let one another be so stupid as to eat rice husks?

By and large, though, most lay people don't see this as their duty. As for the monks and novices, they throw the responsibility on the lay people, and so we do nothing but keep throwing it back and forth like this. When things have a bearing on all of us, we should by all means unite our hearts and accept joint responsibility. Only things that have no bearing on us should we leave to others. Unless we act in this way, what is good -- the religion -- will fall from our grasp. And when the religion falls from our grasp, lay men (//upasaka//) will become obstacles (//upasak//), i.e., they'll keep creating obstacles in the way of finding merit. Lay women (//upasika//) will become the color of crows (//sika//), i.e., dark and evil in their behavior. Novices will become sham novices, careless, spattered, and filthy; and monks (//phra//) will become goats (//phae//), missing out on the

flavor of the Dhamma, like the nanny goat who has to go hungry because her milk has been taken and drunk by people more intelligent than she. In India, for instance, there are hardly any monks left to make merit with.

Monks are the important faction, because they are the front-line troops or standard-bearers in the fight with the enemy -- evil. Ordinarily, soldiers have to adhere to the code of their army and to be sincere in performing their duties. As for the duties enjoined by the religion, they are two:

1. //Gantha-dhura//: studying the scriptures. Once we know the scriptures, though, we can't stop there. We have to put them into practice, because the level of study is simply knowledge on the level of plans and blueprints. If we don't follow the blueprints, we won't receive the benefits to be gained from our knowledge. And when we don't gain the benefits, we're apt to discard the texts, like a doctor who knows the formula for a medicine but doesn't use it to cure any patients. The medicine won't show any benefits, and this will cause him to go looking for a living in other ways, discarding any interest to pursue that formula further. Thus, putting the scriptures into practice is one way of preserving them, for once we have put them into practice and see the results arising within us -- i.e., our own bad qualities begin to wane -- we will appreciate the value of the scriptures and try to keep them intact. This is like a doctor who is able to use a medicine to cure a fever and so will preserve the formula because of its use in making a living. Thus, the Lord Buddha set out a further duty, in the area of practice, for those who are ordained:

2. //Vipassana-dhura//: the practice of tranquillity and insight meditation. These two practices are our primary duties as monks and novices. If we don't devote ourselves to these two lines of practice, we'll become a fifth column within the religion, enemies of the good standards of the Dhamma and Vinaya. Monks will become political monks, war-making monks, loudspeaker monks -- loudspeaker monks are those who can teach others but can't teach themselves. They can speak Dhamma, but their hearts have no Dhamma, and so they become the

enemies of those who practice the Dhamma and Vinaya rightly and well.

Thus I ask all Buddhists not to turn a deaf ear or a blind eye to these problems. If we hold that it's none of our business, the consequences could well flare up and spread to burn us. For this reason, I ask that we all help one another to look after the religion.

Actually, all human beings born need a set of customs and traditions -- called religion -- to which they give special respect. Otherwise, we will have no principles of good and evil or of moral virtue. Whatever religion this may be is up to the individual adherents. I ask only that they respect their religion sincerely and rightly, for the sake of true purity.

If we were to use only worldly knowledge to keep order, it would work only in public places. In private or secret places, order wouldn't last. But as for religion, once people have studied so that they really know good and evil, they wouldn't dare do evil, either in public or in private. Religion is thus one of the important mainstays of the world. If we human beings had no moral virtue imbedded in our hearts, even the greatest power on earth would be able to keep us in line only temporarily, and even then it wouldn't be able to influence our minds the way the moral virtue that comes from religion can. For this reason, the practice of moral virtue is one way of helping the religion and the world.

Now, I'm not claiming to be a heavenly being or anyone special. I'm simply a person who wishes the religion well. So if anything in this book is defective -- in terms of the expression or the Pali -- I hope that knowledgeable people will forgive me, for it's not the case that I'm expert in a wide range of matters.

Phra Ajaan Lee Dhammadharo

Wat Paa Khlawng Kung
(The Shrimp Canal Forest Monastery)
Chanthaburi, Thailand
1953

* * * * * * * *

I. Buddham saranam gacchami:

I go to the Buddha for refuge.

Ordinarily, for the world to experience happiness and harmony, there has to be a teaching or tradition generally respected as good. This being the case, Bodhisattvas arise -- people who develop goodness on the grand scale for the sake of attaining right self-awakening. Once they have reached this goal, they are termed 'Buddhas,' Awakened Ones. For Bodhisattvas to succeed in this direction, they have to devote themselves to perfecting ten virtues --

1. //Dana-parami//: charity.
2. //Sila-parami//: morality.
3. //Nekkhamma-parami//: renunciation of sensuality (and of the household life).
4. //Panna-parami//: the search for discernment.
5. //Viriya-parami//: persistence.
6. //Khanti-parami//: endurance, patience.
7. //Sacca-parami//: truthfulness.
8. //Adhitthana-parami//: determination.
9. //Metta-parami//: benevolence.
10. //Upekkha-parami//: equanimity (in proper cases, i.e., in areas that are beyond one's control).

These ten perfections are the factors that enable a Bodhisattva to succeed in becoming an Arahant, a Pure One. Once he attains this state, three qualities -- called 'actualized virtues' -- arise in his heart:

//Visuddhi-guna//: purity.
//Panna-guna//: sharp discernment.
//Karunadhiguna//: compassion for living beings throughout the world.

These qualities enable the Buddha to teach the Dhamma in a beneficial way. His conduct in this area is of three sorts: Having achieved his own purposes (//attattha-cariya//), he acts for the benefit of living beings throughout the world (//lokattha-cariya//) and teaches the Dhamma to his own circle of relatives (//natattha-cariya//).

There are three aspects to the Buddha: 1) The physical aspect -- the body (elements, aggregates (//khandha//), and sense media), which is the external aspect of the Buddha, called '//Buddha-nimitta//,' or the symbol of the Buddha. (This is like the bark of a tree.) 2) The good practices he followed -- such as virtue, concentration, and discernment, which are aspects of his activity. These are called '//dhamma-nimitta//' of the Buddha, symbols of his inner quality. (These are the sapwood.) 3) //Vimutti// -- release from ignorance, craving, attachment, and kamma; attaining nibbana, the supreme quality, a quality that does not die (//amata-dhamma//). (This is the heartwood, or essence of the Buddha .)

A person of little intelligence will use bark to build himself a home; a person of medium intelligence will use sapwood; while a person of sharp intelligence will build his home of heartwood. So it is with those of us who take refuge in the Buddha. But in any case we're better off than people without a home. Like rats or lizards who have to live in the hollows of trees and are in for trouble if people set the trees on fire: If we place our trust in our life, our bodies, or our worldly possessions, we'll have no refuge when the fires of death reach us. Or as when a boat sinks in the middle of the ocean: A person without a life-vest is in serious danger. For this reason, we should educate ourselves so as to find a refuge that will benefit us both in this life and in lives to come.

Another comparison: The sages of the past used the term

'//Buddha-ratana//,' comparing the Buddha to a jewel. Now, there are three sorts of jewels: artificial gems; gemstones, such as rubies or sapphires; and diamonds, which are held to be the highest. The aspects of the Buddha might be compared to these three sorts of jewels. To place confidence in the external aspect -- the body of the Buddha or images made to represent him -- is like dressing up with artificial gems. To show respect for the practices followed by the Buddha by giving rise to them within ourselves is like dressing up with rubies and sapphires. To reach the quality of deathlessness is like dressing in diamonds from head to toe.

But no matter what sort of jewels we use to dress up in, we're better off than savages who go around hanging bones from their necks, who look unkempt and -- what's more -- are bound to be haunted by the bones they wear. The bones, here, stand for the body, i.e., our attachment to the body as really being ours. Actually, our body comes for the most part from the bodies of other animals -- the food we've eaten -- so how can we seriously take it to be our own? Whoever insists on regarding the body as his or her own is like a savage, or a swindler -- and, as a swindler, is bound to receive punishment in proportion to the crime. Thus, we should regard the body as money borrowed for the span of a lifetime, to be used as capital. And we should search for profits so as to release ourselves from our debts, by searching for another, better form of goodness: the qualities of the Buddha that he left as teachings for all of his followers. These qualities, briefly put, are --

1. //Sati//: the continual mindfulness (wakefulness) found in the factors of jhana.
2. //Panna//: the intuitive discernment that comes from developing mental concentration.
3. //Vimutti//: release from defilement

These are qualities that all Buddhists should develop within themselves, so as to gain Awakening, following the example of the Buddha, becoming Savaka Buddhas (Disciple Buddhas), an opportunity open -- without exception and with no restrictions of time or place -- to all who follow his teachings.

Buddhists who revere the Buddha in the full sense of the word should have two sorts of symbols with them, to serve as reminders of their tradition --

1. //Buddha-nimitta//: representatives of the Buddha, such as Buddha images or stupas in which relics of the Buddha are placed. This sort of reminder is like a nation's flag.

2. //Buddha-guna//: the qualities that form the inner symbol of the Buddha, i.e., the proper practice of his teachings. Whoever takes a stand in this manner is bound to be victorious both within and without, safe from such enemies as temptation and mortality.

Our nation's flag and the people of our nation are two different things. Just as our flag will have value only if the people of our nation are good and preserve the fullness of the nation's qualities; so too, we Buddhists have to respect both our flag -- images of the Buddha -- and the qualities of the Buddha if we are to be good Buddhists. Otherwise, we will suffer from not having fulfilled our responsibilities.

To take an example, we Thai people, in order to be Thai in the full sense, have to possess a number of qualifications: the ability to speak and to read Thai, acquaintance with Thai customs and traditions, the ability to benefit ourselves (//attattha-cariya//) and to spread those benefits to help care for the needs of our parents, spouses, and children (//natatthacariya//). And not only that: If we have the ability and the energy -- physical, mental, financial, or the energy of our virtues -- we should expand those benefits to help our fellow human beings in general throughout the nation (//lokatthacariya//). This is what it means to be Thai in the full sense of the word. In the same way, we who revere the image of the Buddha and the Buddha's good qualities should have them with us at all times if we are to receive the full benefits that come from being Buddhist and to maintain the peace and well-being of Buddhists at large.

* * *

II. Dhammam saranam gacchami:

I go to the Dhamma for refuge.

There are three levels to the Dhamma, the teachings of the Buddha --

A. //Pariyatti//: studying the words of the Buddha as recorded in the Canon -- the Discipline, the Discourses, and the Abhidhamma.
B. //Patipatti//: following the practice of moral virtue, concentration, and discernment as derived from one's study of the Canon.
C. //Pativedha//: Liberation.

A. The study of the Dhamma can be done in any of three ways --

1. //Alagaddupama-pariyatti//: studying like a water viper.
2. //Nissaranattha-pariyatti//: studying for the sake of emancipation.
3. //Bhandagarika-pariyatti//: studying to be a storehouse keeper.

Studying like a water viper means to study the words of the Buddha without then putting them into practice, having no sense of shame at doing evil, disobeying the monastic code, making oneself like a poisonous snake-head, full of the fires of greed, anger, and delusion.

Studying for the sake of emancipation means to study the Buddha's teachings out of a desire for merit and wisdom, with a sense of conviction and high regard for their worth -- and then, once we have

reached an understanding, bringing our thoughts, words, and deeds into line with those teachings with a high sense of reverence and respect. To try to bring the Buddha's teachings in line with ourselves is the wrong approach -- because, for the most part, we are full of defilements, cravings, views, and conceits. If we act in this way we are bound to be more at fault than those who try to bring themselves into line with the teachings: Such people are very hard to find fault with.

Studying to be a storehouse keeper refers to the education of people who no longer have to be trained, i.e., of Arahants, the highest level of the Noble Ones. Some Arahants, when they were still ordinary, run-of-the-mill people, heard the Dhamma directly from the Buddha once or twice and were able immediately to reach the highest attainment. This being the case, they lacked a wide-ranging knowledge of worldly conventions and traditions; and so, with an eye to the benefit of other Buddhists, they were willing to undergo a certain amount of further education. This way of studying the Dhamma is called '//sikkha-garavata//': respect for the training.

B. The practice of the Dhamma means to conduct oneself in line with the words of the Buddha as gathered under three headings:

-- Virtue: proper behavior, free from vice and harm, in terms of one's words and deeds.
-- Concentration: intentness of mind, centered on one of the themes of meditation, such as the breath.
-- Discernment: insight and circumspection with regard to all fashioned things, i.e., physical properties, aggregates, and sense media.

To conduct oneself in this manner is termed practicing the Dhamma. By and large, though, Buddhists tend to practice the Dhamma in a variety of ways that aren't in line with the true path of practice. If we were to classify their ways of practice, there would be three:

1. //Lokadhipateyya -- putting the world first.
2. //Attadhipateyya -- putting the self first.
3. //Dhammadhipateyya -- putting the Dhamma first.

To put the world first means to practice for the sake of such worldly rewards as prestige, material gains, praise, and sensual pleasures. When we practice this way, we are actually torturing ourselves, because undesirable things are bound to occur: Having attained prestige, we can lose it. Having acquired material gains, we can lose them. Having received praise, we can receive censure. Having experienced pleasure, we can see it disintegrate. Far from the paths, fruitions, and nibbana, we torture ourselves by clinging to these things as our own.

To put the self first means to practice in accordance with our own opinions acting in line with whatever those opinions may be. Most of us tend to side with ourselves, geting stuck on our own views and conceits because our study of the Dhamma hasn't reached the truth of the Dhamma, and so we take as our standard our own notions, composed of four forms of partiality --

a. //Chandagati//: doing whatever we feel like doing.
b. //Bhayagati//: fearing certain forms of power or authority, and thus not daring to practice the Dhamma as we truly should. (We put certain individuals first.)
c. //Dosagati//: acting under the power of anger, defilement, craving, conceits, and views.
d. //Mohagati//: practicing misguidedly, not studying or searching for what is truly good; assuming that we're already smart enough, or else that we're too stupid to learn; staying buried in our habits with no thought of extracting ourselves from our sensual pleasures.

All of these ways of practice are called 'putting the self first.'

To put the Dhamma first means to follow the Noble Eightfold Path --

a. Right View: seeing that there really is good, there really is

evil, there really is stress, that stress has a cause, that it disbands, and that there is a cause for its disbanding.

b. Right Aspiration: thinking of how to rid ourselves of whatever qualities we know to be wrong and immoral, i.e. seeing the harm in sensual desires in that they bring on suffering and stress.

c. Right Speech: speaking the truth; not saying anything divisive or inciteful; not saying anything coarse or vulgar in situations where such words would not be proper; not saying anything useless. Even though what we say may be worthwhile, if our listener isn't interested then our words would still count as useless.

d. Right Action: being true to our duties, not acting in ways that would be corrupt or would bring harm to ourselves or others.

e. Right Livelihood: obtaining wealth in ways that are honest, searching for it in a moral way and using it in a moral way.

f. Right Effort: persisting in ridding ourselves of all that is wrong and harmful in our thoughts, words, and deeds; persisting in giving rise to what would be good and useful to ourselves and others in our thoughts, words, and deeds, without a thought for the difficulty or weariness involved; acting persistently so as to be a mainstay to others (except in cases that are beyond our control).

g. Right Mindfulness: being mindful and deliberate, making sure not to act or speak through the power of inattention or forgetfulness, making sure to be constantly mindful in our thoughts (being mindful of the four frames of reference).

h. Right Concentration: keeping the mind centered and resilient. No matter what we do or say, no matter what moods may strike the heart, the heart keeps its poise, firm and unflinching in the four levels of //jhana//.

These eight factors can be reduced to three -- virtue, concentration, and discernment -- called the middle way, the heart of

the Buddha's teachings. The 'middleness' of virtue means to be pure in thought, word, and deed, acting out of compassion, seeing that the life of others is like your own, that their possessions are like your own, feeling benevolence, loving others as much as yourself. When 'you' and 'they' are equal in this way, you are bound to be upright in your behavior, like a well-balanced burden that, when placed on your shoulders, doesn't cause you to tip to one side or the other. But even then you are still in a position of having to shoulder a burden. So you are taught to focus the mind on a single preoccupation: This can be called 'holding in your hands' -- i.e., holding the mind in the middle -- or concentration.

The middleness of concentration means focusing on the present, not sending your thoughts into the past or future, holding fast to a single preoccupation (//anapanaka-jhana//, absorption in the breath).

As for the middleness of discernment: No matter what preoccupations may come passing by, you are able to rid yourself of all feelings of liking or disliking, approval or rejection. You don't cling, even to the one preoccupation that has arisen as a result of your own actions. You put down what you have been holding in your hands; you don't fasten on to the past, present or future. This is release.

When our virtue, concentration, and discernment are all in the middle this way, we're safe. Just as a boat going down the middle of a channel, or a car that doesn't run off the side of the road, can reach its destination without beaching or running into a tree; so too,people who practice in this way are bound to reach the qualities they aspire to, culminating in the paths and fruitions leading to nibbana, which is the main point of the Buddha's teachings.

So in short, putting the Dhamma first means to search solely for purity of heart.

C. The attainment of the Dhamma refers to the attainment of the highest quality, nibbana. If we refer to the people who reach this

attainment, there are four sorts --

1. //Sukha-vipassako//: those who develop just enough tranquility and discernment to act as a basis for advancing to liberating insight and who thus attain nibbana having mastered only //asavakkhaya-nana//, the knowledge that does away with the fermentation of defilement.
2. //Tevijjo//: those who attain the three skills.
3. //Chalabhinno//: those who attain the six intuitive powers.
4. //Catuppatisambhidappatto//: those who attain the four forms of acumen.

To explain //sukha-vipassako// (those who develop insight more than tranquility): //Vipassana// (liberating insight) and //asavakkhaya-nana// (the awareness that does away with the fermentation of defilement) differ only in name. In actuality they refer to the same thing, the only difference being that //vipassana// refers to the beginning stage of insight, and //asavakkhaya-nana// to the final stage: clear and true comprehension of the four Noble Truths.

To explain //tevijjo//: The three skills are --

a. //Pubbenivasanussati-nana//: the ability to remember past lives -- one, two, three, four, five, ten, one hundred, one thousand, depending on one's powers of intuition. (This is a basis for proving whether death is followed by rebirth or annihilation.)
b. //Cutupapata-nana//: knowledge of where living beings are reborn -- on refined levels or base -- after they die.
c. //Asavakkhaya-nana//: the awareness that enables one to do away with the fermentations in one's character (sensuality. states of being, ignorance).

To explain //chalabhinno//: The six intuitive powers are --

a. //Iddhividhi//: the ability to display miracles -- becoming invisible, walking on a dry path through a body of water,

levitating, going through rain without getting wet, going through fire without getting hot, making a crowd of people appear to be only a few, making a few to appear many, making oneself appear young or old as one likes, being able to use the power of the mind to influence events in various ways.

b. //Dibbasota//: clairaudience; the ability to hear far distant sounds, beyond ordinary human powers.

c. //Cetopariya-nana//: the ability to know the thoughts of others

d. //Pubbenivasanussati-nana//: the ability to remember previous lives.

e. //Dibba-cakkhu//: clairvoyance; the ability to see far distant objects, beyond ordinary human powers. Some people can even see other levels of being with their clairvoyant powers (one way of proving whether death is followed by rebirth or annihilation, and whether or not there really are other levels of being).

f. //Asavakkhaya-nana//: the awareness that does away with the fermentation of defilement.

To explain //catuppatisambhidappatto//: The four forms of acumen are --

a. //Attha-patisambhida//: acumen with regard to the sense of the Doctrine and of matters in general, knowing how to explain various points in line with their proper meaning.

b. //Dhamma-patisambhida//: acumen with regard to all mental qualities.

c. //Nirutti-patisambhida//: acumen with regard to linguistic conventions. (This can include the ability to know the languages of living beings in general.)

d. //Patibhana-patisambhida//: acumen in speaking on the spur of the moment, knowing how to answer any question so as to clear up the doubts of the person asking (like the Venerable Nagasena).

This ends the discussion of the virtues of the four classes of people -- called Arahants -- who have reached the ultimate quality,

nibbana. As for the essence of what it means to be an Arahant, though, there is only one point -- freedom from defilement: This is what it means to attain the Dhamma, the other virtues being simply adornment.

The three levels of Dhamma we have discussed are, like the Buddha, compared to jewels: There are many kinds of jewels to choose from, depending on how much wealth -- discernment -- we have.

All of the qualities we have mentioned so far, to put them briefly so as to be of use, come down to this: Practice so as to give rise to virtue, concentration, and discernment within yourself. Otherwise, you won't have a refuge or shelter. A person without the qualities that provide refuge and shelter is like a person without a home -- a delinquent or a vagrant -- who is bound to wander shiftlessly about. Such people are hollow inside, like a clock without any workings: Even though it has a face and hands, it can't tell anyone where it is, what time it is, or whether it's morning, noon, or night (i.e., such people forget that they are going to die).

People who aren't acquainted with the Dhamma within themselves are like people blind from birth: Even though they are born in the world of human beings, they don't know the light of the sun and moon that enables human beings to see. They get no benefit from the light of the sun and moon or the light of fire; and being blind, they then go about proclaiming to those who can see, that there is no sun, no moon, and no brightness to the world. As a result, they mislead those whose eyes are already a little bleary. In other words, some groups say that the Buddha, Dhamma, and Sangha don't exist, that they were invented to fool the gullible.

Now, the Dhamma is something subtle and fine, like the fire-potential (//tejas//) that exists in the air or in various elements and that, if we have enough common sense, can be drawn out and put to use. But if we're fools, we can sit staring at a bamboo tube [a device for starting fire that works on the same principle as

the diesel engine] from dawn to dusk without ever seeing fire at all. Anyone who believes that there is no Buddha, Dhamm,a or Sangha, no series of paths or fruitions leading to nibbana, no consciousness that experiences death and rebirth, is like the fool sitting and staring at the bamboo tube.

Here I would like to tell a story as an allegory of those who aren't acquainted with the Dhamma. There once was a man living in the woods who, with his five sons, started growing crops in a clearing about a mile from their home village. He built a small shack at the clearing and would often take his sons to stay there. One morning, he started a fire in the shack and told his sons to look after the fire, since he was going out to hunt for food in the forest. 'If the fire goes out,' he told them, 'get some fire from my bamboo tube and start it up again.' Then he set out to search for food for his sons.

After he had left, his sons got so wrapped up in their play that when they finally took a look at the fire, they found that it was completely out. So they had the first son go get some fire to start it up again. The first son walked over and tried knocking on the bamboo tube, but didn't see any fire. So they had the second son get some fire from the tube: He opened it up, but didn't see any fire inside. All he saw were two bamboo chips, but he didn't know what to do with them. So the third son came over for a look and, since he didn't see any fire, he took a knife to cut the tube in half, but still didn't see any fire. The fourth son went over and, seeing the two halves lying there, shaved them down into thin strips to find the fire in them, but didn't see any fire at all.

Finally the fifth son went over to look for fire, but before he went he said to his brothers, 'What's the matter with you guys that you can't get any fire from the bamboo tube? What a bunch of fools you are! I'll go get it myself.' With that, he went to look at the bamboo tube and found it split into strips lying in pile. Realizing what his brothers had done, and thinking, 'What a bunch of hare-brains,' he reached for a mortar and pestle and ground up the bamboo strips to find the tire in them. By the time he ran out of strength, he had ground them into a powder, but he still hadn't found

any fire. So he snuck off to play by himself.

Eventually, toward noon, the father returned from the forest and found that the fire had gone out. So he asked his sons about it, and they told him how they had looked for fire in the bamboo tube without finding any. 'Idiots,' he thought, 'they've taken my fire-starter and pounded it to bits. For that, I won't fix them any food. Let 'em starve!' As a result, the boys didn't get anything to eat the entire day.

Those of us who aren't acquainted with the brightness of the Dhamma -- '//Dhammo padipo//' -- that lies within us, who don't believe that the Dhamma has value for ourselves and others, are lacking in discernment, like the boys looking for fire in the bamboo tube, and so we bring about our own ruin in various ways, wasting our lives: born in darkness, living in darkness, dying in darkness, and then reborn in more darkness all over again. Even though the Dhamma lies within us, we can't get any use from it and thus will suffer for a long time to come, like the boys who ruined their father's fire-starter and so had to go without food.

The Dhamma lies within us, but we don't look for it. If we hope for goodness, whether on a low or a high level, we'll have to look here, inside, if we are to find what is truly good. But before we can know ourselves in this way, we first have to know -- through study and practice -- the principles taught by the Buddha.

Recorded Dhamma (//pariyatti dhamma//) is simply one of the symbols of the Buddha's teachings. The important point is to actualize the Dhamma through the complete practice of virtue, concentration, and discernment. This is an essential part of the religion, the part that forms the inner symbol of all those who practice rightly and well. Whether the religion will be good or bad, whether it will prosper or decline, depends on our practice, not on the recorded doctrine, because the recorded doctrine is merely a symbol. So if we aim at goodness, we should focus on developing our inner quality through the Dhamma of practice (//patipatti dhamma//). As for the main point of Buddhism, that is the dhamma of attainment (//pativedha dhamma//), the

transcendent quality: nibbana.

* * *

III. Sangham saranam gacchami:

I go to the Sangha for refuge.

The word //Sangha//, if translated as a substantive, refers to those who have ordained and are wearing the yellow robe. Translated as a quality, it refers to all people in general who have practiced correctly in line with the Buddha's teachings. Members of the monastic order, however, are of all sorts, and so we have two groups --

A. //Sammuti-sangha//: the conventional Sangha.
B. //Ariya-sangha//: the Noble Sangha.

Membership in the conventional Sangha is attained through consent of the Order, in a formal ceremony with witnesses, following the procedures set out in the Vinaya. Membership in the Noble Sangha is attained when the quality of transcendence (//lokuttara dhamma//) appears in one's heart as a result of one's own behavior and practice, with no formalities of any sort whatsoever. All Buddhists -- whether formally ordained or not, no matter what their sex, color, or social position -- can become members of this Sangha. This is termed being ordained by the Dhamma, or being self-ordained in a way that cannot be faulted.

To speak in abstract terms, the qualities of transcendence, stable and sure, that appear in the hearts of those who practice -- leading them solely to the higher realms and closing off the four states of

destitution (//apaya//) -- are, taken together, called the Noble Sangha.

A. Members of the conventional Sangha, with regard to the way they conduct themselves, fall into four groups --

1. //Upajivika//: those who are looking simply for ways to make a living, without looking for any higher virtues to develop within themselves. They use the yellow robe as a means of livelihood, without any thought of following the threefold training of virtue, concentration, and discernment.

2. //Upakilika//: those who become ordained without any respect for the training, looking simply for pastimes for their own enjoyment -- collecting plants, playing chess, gambling, buying lottery tickets, betting on horses -- looking for gain in ways forbidden by the Vinaya, disobeying the words of the Buddha, disregarding the virtues set out in the scriptures, undermining the religion.

3. //Upamuyuhika//: those who are close-minded and misguided, unwilling to train themselves in heightened virtue, concentration, or discernment. Even though they may have some education and knowledge, they still keep themselves closed-minded, making excuses based on their teachers, the time, the place, and their accustomed beliefs and practices. Stuck where they are, such people are unwilling to change their ways so as to accord with the principles of the doctrine.

4. //Upanissarana//: those who desire merit and wisdom; who search for the true principles of the Dhamma and Vinaya; who set their hearts on studying with reverence and respect, and conduct themselves in line with what they have learned; who aim for the merit and wisdom offered by Buddhism, for the path leading to release from suffering; who rightly follow the Lord Buddha's teachings, i.e., --

a. //Anupavado//: They don't berate others in inappropriate ways.

b. //Anupaghato//: They aren't vindictive.

c. //Patimokkhe ca samvaro//: They stay well within the precepts of the Patimokkha, and don't disobey the injunctions of the Vinaya -- like good citizens, desired by the nation, who stay within the bounds of the government's laws. (If people don't keep within the laws of the land, it will lead only to turmoil, because people who have no bounds are like farmers who have no boundary markers and who will thus infringe on one another's property, giving rise to needless disputes and ill-feeling, serving no purpose whatsoever .)

d. //Mattannuta ca bhattasmim//: They have a sense of moderation in searching for and using the four necessities of life. They understand how to make the best use of things -- knowing what's beneficial and what's harmful, what is and what isn't of use to the body, considering things carefully before making use of them (in line with the principles of morality and the Buddha's teachings).

e. //Pantanca sayanasanam//: They favor quiet, secluded places to stay. To quote from the Canon, these include:

-- //Arannagato va//: going to a forest wilderness, far from human society, free from social interaction

-- //Sunnagaragato va//: or to uninhabited dwellings, in places far off the beaten track.

-- //Rukkhamulagato va//: or living under the shade of a tree, in a cave, or under an overhanging cliff face, so as to aid the heart in attaining concentration.

f. //Adhicitte ca ayogo//: They make a persistent effort, through the practice of concentration, to cleanse the heart, freeing it from such Hindrances as sensual desire.

//Etam buddhana sasanam//: All of these factors are the teachings of the Buddhas.

//Na hi pabbajito parupaghati
Samano hoti param vihethayanto//.

How can a person who harms himself and others be a good monk?

These, then are the attributes of the Sangha. In broad terms, they come down to two sorts:

1. //Sangha-nimitta//: the symbol of having been ordained (the mode of dress, etc.).
2. //Guna-sampatti//: the inner qualifications -- virtue and truth -- of those worthy meditators who are held to be the field of merit for the world.

Those with the necessary resources -- i.e., discernment -- will obtain a good field. Whatever seed they plant will give a yield well worth the effort involved, just as an intelligent person who puts his savings in a safe national bank will protect his capital from loss and even earn a profit.

Just as a good rice field has four characteristics -- the ground is level and even, the dike has a water gate that is easy to open and close, the soil is rich in nutrients, the rainfall comes at the proper season -- in the same way, members of the Sangha who are to be a field of merit for the world have to be endowed with the four following qualities:

1. The analogy of level, even ground refers to those monks who are free from the four forms of partiality. Whatever they do in thought, word and deed, they are free from:

a. //Chandagati// -- i.e., they don't act solely under the power of their own likes and inclinations;
b. //Dosagati// -- or under the power of ill will or anger towards others;
c. //Mohagati// -- or under the power of delusion;

d. //Bhayagati// -- or under the power of fear or apprehension of any sort whatsoever. They aim at what is right and true as their major concern, both in the presence of others and in private, keeping themselves always on a par with their principles.

2. As for the analogy of a water gate that is easy to open and close, 'closing' refers to exercising restraint so that evil doesn't arise within us. Restraint has four aspects --

a. //Patimokkha-samvara-sila//: staying within the bounds of the Monastic Code.
b. //Indriya-samvara-sila//: exercising restraint over our senses of sight, hearing, smell, taste, feeling, and ideation so as to keep the mind quiet, unagitated, and in good order.
c. //Ajiva-parisuddhi-sila//: searching for the necessities of life -- food, clothing, shelter, and medicine -- only in ways that are proper.
d. //Paccaya-paccavekkhana-parisuddhi-sila//: considering the necessities of life before using them so as not to use them out of desire or craving.

To exercise restraint in these ways is called 'closing.' 'Closing,' however, can be understood in another way, i.e., exercising restraint so that corruption doesn't arise in the three areas of our thoughts, words, and deeds.

a. To close or control our deeds means, in broad terms, not to kill living beings or to oppress or torment them in any way; not to steal the belongings of others; and not to engage in sexual misconduct (or in the sexual act) or to give rein to any sensual desires. Even though such desires may arise in the heart, we keep them under control. This is what it means to close our deeds.

b. To close our words means not to tell lies, either to others people's faces or behind their backs; not to speak divisively, i.e., in such a way that will lead to a needless falling-out between people; not to speak coarsely or abusively, not cursing, swearing or being

vulgar; and not to engage in useless chatter, saying things that are of no real use to ourselves or our listeners. To be intent on restraining ourselves in this way is called closing off evil words so that they don't have a chance to arise.

c. To close off evil thoughts means:

-- //Anabhijjha-visama-lobha//: refraining from the greed that goes above and beyond our sphere and powers to the point where dissatisfaction defiles the mind.

-- //Abyapada//: not storing up feelings of ill will to the point where anger takes over and we let jealousy and displeasure show,

-- //Sammaditthi//: keeping our views correct in line with right principles, eliminating views that arise from the mind's being clouded and untrained -- i.e., overpowered by ignorance and delusion -- to the point of believing that there is no good or evil, and from there to deeply ingrained unwise mental states. If we take care to ward off these unwise mental qualities so that they can't arise in our hearts, they will give way to Right View: seeing that there really is good, there really is evil; that virtue, generosity, and meditation really give results; that the paths and fruitions leading to nibbana really exist. When we see things in this way, we have in effect closed off evil, preventing it from penetrating our hearts, just as rice farmers close their dykes to prevent salt-water from flowing into their fields.

As for 'opening,' it refers to practicing the five forms of unselfishness --

a. //Avasamacchariya//: not being possessive of the place over which we have control, such as our temple or monastery; not preventing good people from coming to stay. If people are pure in their behavior, and able to impart what is good to us, we should make room for them so that they can stay in comfort. Evil people, however, shouldn't be allowed to infiltrate our group; and bad people who are already in the group should be expelled. This is how to behave with

discernment in this area.

b. //Kulamacchariya//: not being possessive of our families. On the external level, this refers to the families who support us. We don't prevent them from making offerings to other individuals and we don't prevent capable individuals from teaching and advising them. Some monks stand in the way of such interchanges, creating barriers with their thoughts, words, and deeds. Sometimes if their supporters make merit with other individuals, they even make reprisals, such as refusing to allow that family to make merit with their own groups or factions. These worthless attitudes shouldn't be allowed to arise in our hearts.

On the internal level, being possessive of our 'family' refers to the heart' s attachment to sensations and mental acts, which form the family line of unawakened people. We should abandon this attachment so that we can enter the lineage of the Noble Ones.

c. //Labhamacchariya//: not being possessive of the material gains we have attained through proper means, not regarding them as being our own. Material gains, as classified by the Vinaya, are of four sorts: food,clothing, shelter (lodgings and the items used in them, such as furniture, matting, etc.), and medicine. We should see that when people present us with offerings of this sort, they have abandoned an enemy -- their own stinginess and selfishness -- and have gained in worth and wisdom through the power of their sacrifice. Anyone who receives such an offering and clings to it as really being his own is like a person who collects coconut pulp or sugar cane pulp from which others have already squeezed and drunk the juice. For this reason, people of wisdom and discernment aren't possessive of their belongings. They are always willing to relinquish and share their gains -- in proportion to the amount they have received -- so that others can make use of them.

This is external relinquishment. As for internal relinquishment: Whereas we once ate as we liked, many times a day, we now eat less, only one meal a day. We use only one set of robes. We relinquish our comfortable lodgings and undertake the ascetic practice of living in

the forest or under the shade of a tree. If we become ill, we search for medicine and treat our disease with moderation, in a way that doesn't create burdens for others. In other words, we relinquish ourselves as an offering to the religion by putting it into practice. This is classed as the internal relinquishment of material gain through the power of our practice and conduct.

d. //Vannamacchariya//: not being possessive of our 'color' (//vanna//). 'Vanna,' here, can be interpreted in two ways. In one sense, it refers to social caste or class. For example, the ruling class, the religious elite, property owners, and laborers are held to be unequal in status, and the members of one group are unwilling to let other groups mix with theirs. If such mixing occurs, they regard it as something base and disgraceful and so they continually put up barriers to prevent it from happening. In this case, we can infer that we shouldn't make distinctions based on faction, nationality, color, or race, because the Buddha taught that a person's worth comes not from his or her birth, but from the goodness of his or her own actions; or, as we say, 'Those who do good will meet with good, those who do evil will meet with evil.' For example, we worship and respect the Buddha even though he wasn't Thai as we are. We respect him through the power of his goodness. If we were to be close-minded and nationalistic, we Thai's wouldn't have any religion to worship at all aside from the religion of spirits and ghosts.

The second sense of 'vanna' refers to the complexion of our skin. This, too, we cling to, unwilling to sacrifice it for what is worthy and good. We hesitate to observe the precepts, to meditate, or to undertake the ascetic practices for fear that we'll spoil our looks and complexion.

e. //Dhammamacchariya//: not being possessive of the Buddha's teachings we have learned. Possessiveness in this case can mean not wanting to teach unless we are reimbursed, not wanting to preach unless there is an offering, or complaining if the offering is small.

On another level, being possessive of the dhamma can refer to holding on to the unskillful qualities (//akusala-dhamma//) within us;

being unwilling to rid ourselves of such evils as greed, anger, delusion, pride, conceit, or any of the other fermentations of defilement; clinging to these things, without searching for the techniques, called the Path, for relinquishing them, i.e.:

-- the precepts of the Monastic Code that, if we observe them carefully, can eliminate the common defilements arising through our words and deeds;
-- the practice of concentration that, when it is developed in our hearts, can eliminate intermediate defilements, i.e., such Hindrances as sensual desire;
-- the discernment that, when it arises within us, can eliminate such subtle defilements from our hearts as //avijja// -- mental murkiness; //tanha// -- craving; and //upadana// -- attachment to false assumptions.

When we develop these five forms of unselfishness, we can be classed as open -- and our eyes will be open to perceiving the highest quality, the transcendent.

3. The analogy of soil rich in nutrients refers to our putting four qualities into practice --

a. //Metta//: good will, friendliness, hoping for our own well-being and that of all other living beings.
b. //Karuna//: compassion for ourselves and others, which induces us to be helpful in various ways.
c. //Mudita//: appreciation for ourselves for having cultivated goodness; appreciation (not feeling jealousy) for the goodness cultivated by others.
d. //Upekkha//: equanimity in cases beyond our control. For instance, when death has come to a person we know, we see that it is beyond our help and so we keep our hearts neutral, not allowing feelings of sadness or gladness to arise.

For these four qualities to arise in fully mature form, they have to appear in our thoughts, words, and deeds. Whatever we may do in thought, word, or deed should not be done through the power of anger.

We should regard anger as an ogre -- and when anger takes over, our body becomes an ogre's tool: his bludgeon. To see the drawbacks of anger in this way can give rise to good will in thought, word, and deed, extending without partiality to all people and living beings throughout the world. Even with our enemies we should try to develop these same thoughts of good will, by looking for their good side, in one way or another, instead of looking just at their bad side, which can cause hatred to invade and consume our hearts. Anger is a fire that can't burn other people; it burns only ourselves. This is why we should develop good will within our hearts. The power of good will brings good to everyone -- just as food that contains the nutrients needed by people brings health and contentment to all who eat it; or as fertilizer with the proper nutrients can cause plants and trees to grow, give fruit, and so be of use to people and other living beings. Good will is thus a form of goodness that can be classed as nourishment. (Good will is what cools the fevers of the world.)

4. The analogy of seasonable rain refers to our establishing ourselves in the four bases of success (//iddhipada//) --

a. //Chanda//: feeling a love and an affinity for goodness and virtue as much as for life, or more.
b. //Viriya//: being persistent, audacious and persevering in cultivating goodness within ourselves.
c. //Citta//: being intent on whatever we set about to do.
d. //Vimansa//: being deliberate and circumspect at all times in whatever we set about to do.

These four qualities can lead to two kinds of success: //iddhiriddhi// -- success through the power of thought; and //punnariddhi// -- success that comes on its own. Both of these forms of success, on the level of the world or the Dhamma, have to be based on the four qualities mentioned above. These four qualities are like preservatives: Whoever is saturated with them won't go sour or stale. And when we're free from going stale, our work is bound not to stagnate and so is sure to succeed.

Another comparison: These four qualities are '//sacca-kamma//' --

actions that give rise to truth, achieving our purposes. Those who bring these qualities into themselves will become true people. Truth can be compared to salt: If we try to keep food, like vegetables or fish, without salting it, it soon turns rotten and wormy, making it unfit for human consumption. But if we salt it, it can keep for a long time. A good example of this is our Lord Buddha, whose actions gave rise to truth and who thus was able to establish the religion so as to benefit people at large. Even the body he left behind still serves a purpose for human and divine beings. For instance, his bones, which have become relics, are still with us even though he gained total liberation a long time ago. As for his teachings, they have lasted for over 2,500 years. And he himself is deathless, i.e., he has entered total nibbana. All of this was achieved by means of truth, i.e., the four bases of success.

Those of us who have no truth, though, are like unsalted fish or meat, and are bound to go wormy. The worms, here, refer to our various defilements and are of three main species: The first species is composed of affection, anger, and delusion; these feed on us from our feet to our waists. The second species -- sensual desire, ill-will, torpor, restlessness, and uncertainty -- latch on and bore into us from our waists to our necks. And the third species -- the fermentation of sensuality, states of being, views, and ignorance (cloudy, unclear knowledge) -- eats us up whole: ears, eyes, nose, mouth, body, and mind. Whoever is all wormy like this is classed as a person gone rotten and stale, who hasn't reached any qualities of substance. And for this reason, the bones of such a person, after death, are no match for the bones of chickens and pigs, for no one wants them. If the bones and meat of such a person were put up for sale, no one would buy. And furthermore, such a person will have to come back as an angry ghost, lolling its tongue and rolling its eyes, to frighten its children and grandchildren.

Thus, whoever develops the four qualities mentioned above will reach deathlessness -- //amata dhamma// -- which is like a crystalline shower that comes from distilling away all impurities, just as rain water, which is distilled from the sea, rises into the air and returns to the earth, nourishing the grasses, crops, and trees, giving

refreshment to people and other living beings.

These, then, are some of the characteristics of those who form the field of merit for the world both on the mundane and on the transcendent levels, who conduct themselves in keeping with the phrase in the chant of the virtues of the Sangha:

//Punnakkhettam lokassati//

'The field of merit for the world.'

Now we will discuss the chant of the virtues of the Sangha further as a path to practice, because the virtues of the Sangha are open to all Buddhists in general, without excluding any individual, race, or social class at all. Whoever puts these principles into practice is capable of becoming a member of the Noble Sangha without having to go through the formalities of the Vinaya. In other words, this is a community and a state of worthiness open to all who put the following principles into practice --

1. //Supatipanno//: being a person whose conduct is good. 'Good conduct' refers to seven principles --

   a. We should gather frequently -- for the daily chanting services, to hear the Dhamma explained, to seek out wise people, and to join whole-heartedly in the work of the group. This is external gathering. What is really important, though, is internal gathering, i.e.,collecting the mind in concentration, which is the gathering point of all that is good, and forms the basic skill for bringing the factors of the Path together (//magga-samangi//).
   b. When a meeting of the group disperses, we should all disperse at the same time, and not act at variance with the group. On the internal level, we should all as a group disperse shoddiness from our thoughts, words, and deeds.
   c. We should not establish new rules that were not established

by the Buddha, or abandon those that were. For example, don't make a practice of doing things the Buddha declared to be worthless, evil, or wrong; develop within yourself the things he taught to be good, right, and worthwhile.

d. Be respectful of your elders, teachers, parents, etc.

e. Whatever you do in thought, word, or deed, don't act under the influence of craving, anger, or delusion.

f. Make a point of searching out virtuous people.

g. Take pleasure in solitude.

This is what is meant by good conduct.

2. //Uju-patipanno//: being a person whose conduct is straightforward, firmly established in the threefold training -- virtue, concentration, and discernment -- which leads straight to nibbana; being fair and just, unswayed by any of the four forms of partiality. This is what is meant by straightforward conduct.

3. //Naya-patipanno//: being a person whose conduct leads to higher knowledge. This refers to following fifteen procedures (//carana-dhamma//) --

a. //Patimokkha-samvara//: keeping within the precepts of the Monastic Code, respecting the training rules of the Vinaya. (For laypeople, this means observing the five or eight precepts.)

b. //Indriya-samvara//: keeping watch over your senses of sight, hearing, smell, taste, feeling, and ideation so as to keep the mind collected and at peace.

c. //Bhojane mattannuta//: knowing moderation in the requisites of life, i.e., eating only just enough food.

d. //Jagariyanuyoga//: being persistent in cleansing the mind so that it is pure and bright, not allowing lapses in mindfulness or presence of mind to occur.

e. //Saddha//: conviction, i.e., being convinced of the truth of good and evil, of the paths and their fruitions; having conviction in people who merit it.

f. //Hiri//: feeling shame at the thought of doing evil, not

doing evil either in public or in private.

g. //Ottappa//: having a sense of dread at the thought of doing evil.

h. //Bahusacca//: being well-educated and always willing to learn.

i. //Viriya//: being persistent, unflagging, and courageous in performing your duties.

j. //Sati//: being mindful before doing anything in thought, word or deed.

k. //Panna//: developing discernment as to what should and should not be done, as to what is and isn't beneficial.

l. //Pathama-jhana//: the first level of jhana, composed of five factors -- directed thought, evaluation, rapture, pleasure, and singleness of preoccupation. (Jhana means to be absorbed in or focused on a single object or preoccupation, as when we deal with the breath.)

m. //Dutiya-jhana//: the second level of jhana, composed of three factors -- rapture, pleasure, and singleness of preoccupation.

n. //Tatiya-jhana//: the third level of jhana, composed of two factors -- pleasure and singleness of preoccupation.

o. //Catuttha-jhana//: the fourth level of jhana, composed of two factors -- equanimity and pure mindfulness, which is the single preoccupation of your concentration.

This is what is meant by conduct leading to higher knowledge.

Here we will discuss how to give rise to the first level of jhana.

Directed thought: Think of the breath until you can recognize it both as it comes in and as it goes out.

Singleness of preoccupation: Let the mind become one, at rest with the breath, not straying away to other objects. Watch over your thoughts so that they deal only with the breath until the breath becomes comfortable.

Evaluation: Focus exclusively on issues connected with the breath and acquaint yourself with how to let this comfortable breath-sensation spread and co-ordinate with the other breath-sensations in the body. Let these breath-sensations spread until they all merge. Once the body has been soothed by the breath, feelings of pain will grow calm. The body will be filled with good breath energy.

For jhana to arise, these three factors have to be brought to bear on the same breath sensation. This breath sensation can lead all the way to the fourth level of jhana, the level of refinement depending on the act of focusing through the power of mindfulness: Sometimes the focus is broad, sometimes narrow, in accordance with the different factors on the different levels. But to be really beneficial, you should let the breath spread as broadly as possible, being constantly aware throughout the body of the various aspects of the breath. You will then get excellent results from your practice of jhana. You might even gain liberating insight on this level, because the first level of jhana is what constitutes threshold concentration (//upacara samadhi//).

If you want to go on to fixed penetration (//appana samadhi//), you should keep practicing this level until you are skilled, i.e., skilled at fixing the mind on a single object, at adjusting and expanding the object, and at staying in place. When you want your concentration to have energy, make the breath light and refined -- but keep your mindfulness broad. Otherwise, the mind might go into //arupa jhana//, where it has no sense of the form of the body; or you might sit absolutely still, without any awareness of the body at all, while the mind pays attention to another area, such as simple awareness, completely disregarding the body or sitting unconscious, like a log. This is //bahira-jhana//, concentration outside of the Buddha's teachings, incapable of giving rise to liberating insight.

So when you begin, you should develop the three above-mentioned factors as much as possible, and the mind will then be able to go on to the second level of jhana. When you fix the mind on the breath

repeatedly using these three beginning factors, they give rise to two more factors:

Rapture: a sense of fullness and refreshment of body and mind, going straight to the heart, independent of all else.

Pleasure: a sense of ease arising from the body's being still and undisturbed (//kaya-passaddhi//), and from the mind' s being at rest on its own, placid and serene (//citta-passaddhi//).

The factors of the first level of jhana, then, are of two sorts: cause and result. The causes are directed thought, evaluation, and singleness of preoccupation; the results, rapture and pleasure, .

As for the second level of jhana, with its three factors of rapture, pleasure, and singleness of preoccupation: This refers to the state of mind that has tasted the results coming from the first level of jhana. The sense of fullness becomes more powerful, as does the sense of pleasure, allowing the mind to abandon its thinking and evaluating, so that the singleness of the preoccupation takes the lead from here on in. Make the mind still in the refined sense of the breath. Body and mind are full and at ease; the mind is more firmly implanted in its object than before. After a while, as you keep focusing in, the sense of fullness and pleasure begins to pulsate. Focus the mind down to a more refined level and you will enter the third level of jhana.

The third level of jhana has two factors -- pleasure and singleness of preoccupation: The mind is solitary; the body, solitary and still. The breath is refined and broad, with a white glow like cotton-wool throughout the body, stilling all painful feelings in body and mind. Not a single Hindrance (//nivarana//) arises to interfere. The four properties -- earth, water, fire, and wind -- are at peace with one another in every part: You could almost say that they're pure throughout the entire body. The mind is completely still -- steady, solid, and sure -- reaching oneness in a solitary sense of ease. Body and mind are in solitude. Even if you're with a group of people, you feel as if you were alone. The mind is strong, ardent, and expansive. Mindfulness is broad -- spreading throughout the body, focused

exclusively on the present, not affected by any allusions to past or future. The breath gives rise to an energy that is pure white. The mind has power. The focus is strong, and the light brilliant. Energy is unwavering, so that you are no longer concerned with your sense of pleasure, which dilates somewhat. This causes the mind to focus on into the fourth level of jhana.

The fourth level of jhana has two factors -- equanimity and singleness of preoccupation (or mindfulness). The breath energy is still, with no ripples or gaps. The properties of the body are undisturbed. As for the mind, it is undisturbed with regard to all three time periods: uninvolved with the past, uninvolved with the future, undisturbed by the present. When the mind stays with this undisturbed sense of equanimity, this is the true meaning of 'singleness of object.' The breath is at peace, the body at peace in every part. There is no need to use the in-and-out breath. The breath energy has reached saturation point.

The four properties (//dhatu//) are equal, all with the same characteristics. The mind is completely at peace, with a brilliance streaming in all directions. The brilliance of the breath at peace reaches full strength. The brilliance of the mind arises from the power of mindfulness focused on all four of the great frames of reference: body, feelings, mind, and mental qualities. The question of their being four doesn't arise, for in this mental moment they coalesce in perfect unity. The brilliance of the mind and of the body, which arises from the power of their solitary stillness, shines as //jagariyanuyoga//, the purifying inner fire (//tapas//) that can dispel darkness thoroughly. The bright light of the mind reaches full strength. The purity of the different parts of the breath energy keeps the other properties in good order. The body is completely at peace, like a factory at rest.In other words, you don't have to use the in-and-out breath. The body develops potency; the mind, resilient power. When these reach saturation point, if you then want to give rise to knowledge, shift your awareness so that it dilates slightly, and the important skills that arise from the power of the mind -- such as the Eight Skills -- will appear, i.e.,:

1. //Vipassana-nana//: clear insight into the elements, aggregates, and sense media.

2. //Manomayiddhi//: the ability to achieve one's aims through the power of thought.

3. //Iddhividhi//: the ability to display a variety of supra-normal powers.

4. //Dibba-sota//: clairaudience, the ability to hear far distant sounds.

5. //Cetopariya-nana//: the ability to know the mental states of other people.

6. //Pubbe-nivasanussati-nana//: the ability to remember past lives. (This is a basis for proving whether death is followed by annihilation or rebirth, and whether or not there really are other levels of existence.)

7. //Dibba-cakkhu//: clairvoyance, the inner eye that arises from the power of the mind, relying to some extent on the optic nerves.

8. //Asavakkhaya-nana//: knowing how to eliminate the fermentations of defilement as they relate to your various forms of knowledge.

If you want to give rise to supernormal powers, formulate an intention at that point, and it will appear openly, so that ordinary people will be able to see it.

Both of these aspects, knowledge and power, can lead to mastery on the level of the world and of the Dhamma. The properties in the body acquire potency; the mind becomes a potent center of consciousness. This is the science of the mind on an advanced level, giving rise to an advanced form of Buddhist learning: //lokavidu//, wide-ranging knowledge of the cosmos.

To develop the factors discussed here is to warrant the name, //naya-patipanno//, one whose conduct leads to higher knowledge.

(The moment in which the enemies of the body -- impure properties -- disband and disappear is termed '//sankhata-lakkhana-nirodha//,' conditioned disbanding.' When the enemies of the mind -- i.e., the five Hindrances -- disappear completely, leaving the mind radiant and clear, that is termed '//bhujissaka-nirodha//,' disbanding in a state of dependency.)

4. //Samici-patipanno//: being a person whose conduct is masterful This refers to our conduct in developing two qualities: tranquility and insight.

a. The practice of tranquility means stilling the mind single preoccupation, free from the five Hindrances, so as to attain the four levels of //rupa-jhana//.

b. The practice of insight means being a person who sees clearly and truly into the nature of all conditioned things (//sankhara//), e.g., seeing that they are inconstant, stressful, and not-self; gaining discernment that sees distinctly in terms of the four Noble Truths; seeing conditioned things from both sides, i.e., the side that is inconstant. stressful, and not-self, and the side that is constant, pleasant, and self; giving rise to the state of pure knowledge and vision termed 'gotarabhu-nana,' escaping from the assumption that things are either constant or inconstant; knowing both the side that arises and disbands, as well as the side that doesn't arise and doesn't disband, without making assumptions about or being attached to either side. Theories, views, and conceits disappear. The mind doesn't fasten onto anything, past, present, or future. This is termed '//asesa-viraga-nirodha//,' utter disbanding and dispassion. This is the way of insight.

Insight, analyzed in detail in terms of the Doctrine, in line with the conventions of the sages of the past, means knowledge of the four Noble Truths:

-- //Dukkha//: mental and physical stress, the result of being overcome by the power of birth, ageing, illness, death and defilement.

-- //Samudaya//: the cause of stress -- i.e., //tanha//, craving or thirst -- which includes //kama-tanha//, insatiable craving for sensual pleasures; //bhava-tanha//, the desire to be ore have certain states of being; and //vibhava-tanha//, the desire not to be or have certain states of being.

-- //Nirodha//: the disbanding of stress; the extinguishing of the fires of defilement.

-- //Magga//: the path of practice that puts an end to craving, the cause of stress.

All four of these Noble Truths already exist in the world, but ordinarily are hard to perceive because they show us only their images or reflections. On this level, we can't yet see them for what they really are. But for the Buddha to know them, he had to start out with the reflections that appear, before he was able to trace them back to the real thing. This is why they are termed Noble Truths: They are the possessions of noble people; only those who search and explore can know them. Thus, the Noble Truths have two aspects: their first aspect, which is the way they are found in the experience of ordinary people in general; and their second aspect, which is more subtle and can be known only by people of wisdom who explore in the area of the heart and mind.

An example of the four Truths on the ordinary level, as experienced by ordinary people: Physical discomfort, such as illness or disease, can be called the truth of stress. Knowing enough to buy the right medicine, or being a doctor who knows the medicine for curing that particular kind of disease, is the truth of the path. As the symptoms of the disease disappear, that is termed conditional disbanding. When the disease is cured, that is the truth of disbanding. If, however, we suffer from a disease, such as a wound, but don't know how to treat

it -- simply wanting it to heal and using whatever medicine we can lay our hands on, without knowing whether it's right or wrong (this is termed craving and ignorance) -- the wound will only worsen, for the medicine we take isn't right for the disease. This is the truth of the cause of stress.

If we want to go deeper than the ordinary level, we have to practice correctly in line with the way of the Path, developing our virtue, concentration, and discernment, before we will be able to perceive the four Truths on the noble level.

The essence of the Dhamma, by its nature, lies mixed with its outer accretions. If we don't have the right knowledge and skill, we won't get very much use from the Dhamma. Whatever benefits we do get will be only on the mundane level. We can make a comparison with diamond or gold ore buried in the ground: If a person doesn't have enough knowledge to extract the ore, he will get only the traces that come flowing out in spring water or that adhere to rocks along the surface of the ground. These will earn him only a meager profit, which won't be enough for a living. A person with knowledge and skill, though, can use the gold to make a living without having to search for any other occupations, but he'll have to follow the traces down into the earth until he meets with the real thing, i.e. the genuine ore. Even just a single hunk -- if it's large and of high quality, weighing a ton -- will enable him to rest secure for the rest of his life. In the same way, those who are wise in Buddhism see stress as a noble treasure and so go digging down into stress; they see the cause of stress as a noble treasure and so dig down into it; they see the Path as a noble treasure; they see disbanding and liberation as noble treasures and so dig on down until they meet with the genuine ore. Only then can they be called noble sages.

Those of us who are dauntless enough to unearth our inner resources in this way will be able to use those resources to protect ourselves throughout time, gaining release from the cycle of rebirth, the jail for imprisoning foolish and ignorant people. We who like to explore in general should be glad that we've come across a good mine with genuine ore whose traces lie scattered about for us to see. If we

don't disregard the things we see, we'll meet the four Truths mentioned above.

If we were to summarize the four Noble Truths briefly, we could do so as follows: The objects or preoccupations of the mind that arise and disappear are the truth of stress. The mental act that enters into and takes possession of those objects is the truth of the cause of stress. The mental act that focuses in on those objects and examines them as they arise and disappear is the truth of the Path; and the mental act that lets go of those objects as they arise and disappear is the truth of disbanding, or release -- i.e., that which knows the reality that doesn't arise and doesn't disappear.

These, then, are the four Noble Truths. Those who see these four Truths directly for themselves will give rise to the noble path and fruition termed 'stream-entry.' Such people are a field of merit for the world: worthy of respect, worthy of welcome, worthy of offerings and veneration.

Whoever possesses the qualities mentioned here qualifies rightly as a member of the Sangha in line with the Doctrine and Discipline taught by the Buddha, and may be called, //samici-patipanno//, one whose conduct is masterful, reaching the apex of the mundane level and becoming transcendent.

B. Now we will discuss the second main heading, the Noble Sangha, the family of the Noble Ones, which may be joined by virtue of having developed one's inner qualities, with no need to go through the formalities of the Vinaya. The Noble Sangha, like the conventional Sangha, is composed of four groups:

1. //Stream-enterers//: those who have reached the beginning stage of the flow to nibbana. At most they will have to be reborn only seven more times. They have developed enough tranquility and insight for the Path to converge in a single mental instant, enabling them to gain true insight into all phenomena -- mundane and transcendent -- as

they really are. When they see in this way, they have cut three of the Fetters (//sanyojana//) that keep living beings under the spell of the world. The Fetters they have cut absolutely are --

a. //Sakkaya-ditthi//: the view that the body -- together with its properties, aggregates, and sense media -- belongs to the self. Stream-enterers, unlike ordinary run-of-the-mill people, don't hold that these things are the self or belong to the self. They see them simply as common property -- that we didn't bring them when we came and won't take them when we go -- and that they arise simply through kamma.

b. //Vicikiccha//: doubt and uncertainty about the practices one is following. Stream-enterers have no such doubts, because they have reached the quality attained by the Buddha.

c. //Silabbata-paramasa//: attachment to customs or traditions that are held to be good in this way or that. Stream-enterers are not attached to any external practices dealing with actions or manners.

These three Fetters, stream-enterers have cut absolutely, once and for all. They have attained the noble quality of having closed off completely the four states of deprivation. In other words, they are destined never again to be born in hell, on the level of the angry demons, the level of the hungry ghosts, or the level of common animals. This is what it means to close off all four states of deprivation.

2. //Once-returners//: those who have gained the second level of Awakenment, who will attain nibbana after being born once more in the world. Once-returners have cut three Fetters, like stream-enterers, but have also reduced the amount of desire, anger, and delusion in their hearts. (They know how to keep the mind within bounds.)

3. //Non-returners//: those who have awakened to the third level and who will never again return to the human world. After they die, they will be born in the Brahma worlds on the levels of the Pure

Abodes, there to attain nibbana. They have absolutely abandoned five of the Fetters --

a. //Sakkaya-ditthi//.

b. //Vicikiccha//.

c. //Silabbata-paramasa//.

d. //Kamaraga//: passion and delight caused by the power of sensual desires and sensual objects.

e. //Patigha//: irritation and displeasure caused by the power of anger.

4. //Arahants//: those who have awakened to the ultimate level of the four Noble Truths and have reached the quality of deathlessness, free from all the fermentations of defilement; whose ignorance, craving, attachments, and kamma have ended. Arahants have abandoned their Fetters by means of the factors of the highest of the noble paths. The Fetters they have abandoned are ten:

a. //Sakkaya-ditthi//.

b. //Vicikiccha//.

c. //Silabbata-paramasa//.

d. //Kamaraga//.

e. //Patigha//.

f. //Ruparaga//: passion for the sense of form that can act as the object of //rupa jhana//.

g. //Aruparaga//: passion for formless phenomena, such as the feeling of pleasure that comes from seclusion.

h. //Mana//: conceiving or construing oneself to be like this or that.

i. //Uddhacca//: restlessness and distraction, being carried away with one's thoughts. The thoughts on this level deal with the activity of discernment, which is something good, but they go out of bounds.

j. //Avijja//: ignorance, i.e., not recognizing stress, its cause, its disbanding, and the path to its disbanding -- in short, not being acquainted with the conditioned phenomena (//sankhata dhamma//) that exist within each of us; not being acquainted with the unconditioned (//asankhata dhamma//), which is a genuine property, existing naturally. This, briefly, is what avijja means.

Another meaning for avijja is not being acquainted with the way we are -- e.g., not recognizing our concepts of the past, and thus becoming immersed in them; not recognizing our concepts of the future; not recognizing the present, which is the important aspect of all physical and mental phenomena. Thus, delusion with regard to all three time periods is called avijja: counterfeit knowledge, falling short of the four genuine Truths.

These ten Fetters, Arahants -- both men and women -- have cut absolutely, freeing themselves from every sort of bond or domination, so that their hearts are brilliant and dazzling, like the full moon in a cloudless sky. This is //samici-patipanno// -- one whose conduct is masterful -- on the transcendent level.

The four groups mentioned here are termed the Ariya Sangha, the Noble Community, which can be found only in Buddhism. Therefore, all Buddhists who daily pay homage to the Sangha should make themselves aware of what the Sangha is, of how genuine or counterfeit the members of the Sangha are. Otherwise, our respect will be blind and misguided, ignorant of the true nature of the Buddha, Dhamma, and Sangha. We should use our judgment and reason to be selective so that we can help one another look after the state of the religion, bringing

it into proper line with the principles of the Buddha's teachings.

The Sangha can be compared to a tree: Some members are like the heartwood, others are like the sapwood, others are like the outer bark, and still others are like parasitic creepers. Another popular analogy is to compare the Sangha to a jewel. Now, there are many kinds of jewels, just as there are many parts to a tree: artificial gems, zircons, rubies, amethysts, sapphires, emeralds, and diamonds. Just as all of these are called jewels, and are all of differing value, so it is with the members of the Sangha. Whoever is rich in discernment will obtain a valuable jewel as an adornment. Whoever is poor in discernment will end up with nothing but artificial gems or bits of gravel: Some people believe that all who wear the yellow robe are alike. They 'make donations to the yellow robe,' or 'pay respect to the yellow robe,' or 'make donations to the virtuous'.... Thus I ask that all Buddhists make a point of learning where the gems of the religion that we as a nation revere may be found.

A person who doesn't know what the Sangha is, is like a child who doesn't know his family and relatives -- who doesn't know who his father is, who his mother is, who his elder brothers and sisters are. When this is the case, he has no one to rely on. If he tries to rely on others, he can do so only as long as he has money in his pockets. As soon as he runs out of money, he's in for trouble: His friends and companions are sure to act as if they don't recognize him; and he can't turn to his family and relatives because he doesn't know who they are. So in the end he'll meet with nothing but suffering.

This is why we're taught that, as long as we still have life, we shouldn't rest complacent. We should urgently make the virtues of the Sangha our guardians -- because our friend, the body, can be relied on only as long as it doesn't die. And when the time comes, who will care for us aside from our guardians, the virtues of the Sangha?

We shouldn't waste our time engrossed simply with the life of the body for, as far as I can see, there's nothing to the life of the body but eating and then sleeping, sleeping and then eating again. If we let ourselves get stuck simply on the level of sleeping and eating,

we're headed for trouble. This can be illustrated with a story:

Once in a village by the seaside, there came a time of unbalance in the natural elements, and large numbers of the livestock -- the water buffaloes -- died of the plague. The men of the village, fearing that the disease would spread, took the buffalo carcasses and threw them into the sea. As the carcasses floated away from shore, a flock of crows came to feed on them for many days. Each day, when the crows had eaten their fill, they would fly back to spend the night in the trees by the shore; and then would fly out the following dawn to continue eating. As days passed, and the carcasses floated further and further out to sea, some of the crows -- seeing the hardships in flying back to shore -- decided to spend the night floating on the carcasses; others of the flock, though, didn't mind the hardships,and continued flying back to shore every evening.

Finally, when the carcasses had floated so far out to sea that flying back and forth was no longer possible, the flock decided to abandon that source of food and to search for a new source of food on land. One of the crows, though, had stayed with the carcasses; when he saw that his fellows were no longer coming to claim a share of the food, he became overjoyed, thinking that the food he had would last him a long time. He became so engrossed in his eating that he never thought of looking back to shore. As the carcasses went floating further and further out, swarms of fish came from below to devour them until there was nothing left to eat. Finally, the remains of the carcasses sank deep into the sea; and at that point, the crow decided that the time had come to fly back to shore. With this in mind, he flew to the north, but didn't see land. He flew to the south, to the east and west, but didn't see land. Finally, he ran out of strength and could fly no further, and so lowered his wings and dropped into the sea, where he became food for the fishes.

This is human life. If we let ourselves become engrossed only with eating and sleeping and physical pleasures, without searching for virtue -- i.e., if we don't practice the virtues of the Sangha as we have been taught to -- we're sure to reap the rewards -- suffering -- just like the crow who fell to his death in the sea. This story is

about us: The sea stands for the world, the flood of rebirth; the buffalo carcasses stand for the body; the trees on the shore stand for the Dhamma, and the crows stand for the heart -- i.e., sometimes we feel like practicing the Dhamma and sometimes we don't.

The virtues of the Sangha are subtle, deep and hard to perceive. If we don't have knowledge of ourselves, we won't be able to see them, just as a mute person doesn't know how to speak his native tongue.

Here I would like to tell another story to illustrate what it means not to know the virtues of the Sangha. Once there was a mute person who made his living by playing a conch shell trumpet. Now, the way he played the conch shell was to make it sound like human voices or animal calls. When he had perfected his skill, he wandered about the cities and country towns, playing his conch. One day he went to play in a village deep in the countryside. As he was about to reach the village, he stopped to rest under the shade of a tree and picked up his conch to practice for a moment. Within minutes a swarm of people, hearing the sound of the conch, came bursting from the village to see what it was. They came across the mute man sitting under the tree and so asked him, 'What was that beautiful sound we heard a moment ago?' The mute man pointed to the conch shell lying nearby. The people, thinking that they had heard the cry of the conch, ran over to tap on it to make it cry again, but it didn't make a sound. Some of them picked it up and tried shaking it, but still no sound, so they put it back down. Others turned it over to see exactly where its cry came from, but no matter what they did, the sound of the conch wouldn't come out. So they ran back to the mute person.

The mute person didn't know what to say, but he could tell from their actions that they wanted to know what made the sound of the conch come out in such a variety of calls, so he pointed to his mouth. The villagers ran to take a look. They had him open his mouth and looked up and down inside, but didn't see how it could be made to sound. So the mute man flickered his tongue for them to see. With this, they realized that the sound came from the mute man's tongue; and so they tried flickering their own tongues, but no beautiful sounds came out. So they ran back to the mute man, who blew air out

of his mouth, meaning that the sound came from the breath. They tried blowing air from their own mouths, but still no beautiful sounds. Finally, the mute man reached for the conch, put it to his lips -- and out came the beautiful sounds: the sounds of people crying, people laughing, people wailing and mourning, the sounds of birds, mice, and forest beasts.

So it is with us: If we don't know how to train ourselves so as to attain the virtues of the Sangha, we won't know how beneficial to us the Sangha can be. We'll become uncivilized savages, not knowing whether the Sangha is good or bad, and we"ll end up like the villagers who didn't know where the sound of the conch came from.

This story doesn't refer to anything distant: The mute man, producing various sounds from his conch shell, stands for preaching monks. For example, sometimes they try to be correct, proper, and principled in their preaching; sometimes they preach like animals, i.e., using a song-like voice or cracking jokes that go beyond the bounds of the Dhamma and Vinaya. In this way, they are like the man blowing the conch. As for the villagers who came running wide-eyed to hear the sound of the conch, they stand for Buddhist lay people who don't understand the virtues of the Sangha and thus are destined not to find the Sangha, just as the villagers couldn't find the sound of the conch. When this is the case, they will simply shell out money to hear the sound of conch trumpets, without any thought of the practices taught by the Buddha. Monks will be deluded into blowing conch shells for their living, without any thought of the qualities of the Sangha; and so our religion will degenerate day by day, becoming ultimately a theater or playhouse for the world.

This has been an extended discussion of the Triple Gem. If we were to put it briefly, there wouldn't be a great deal to say. We've kept the discussion drawn-out in this way so as to show the general usefulness of the Triple Gem for those who revere it. If you want to go for refuge in the Buddha, Dhamma, and Sangha in a way that will reach their genuine benefits, then you should gather their main points into yourself, //training yourself so as to give rise to the virtues of the Buddha, Dhamma, and Sangha in your heart//. This is where the

value of the Triple Gem lies.

* * *

Summary

The gist of our discussion of the Triple Gem comes down simply to this:

A. '//Buddha//' can be divided into a number of levels. The 'Buddha' of his physical representatives refers to Buddha images, stupas, and places worthy of veneration such as his birthplace, the place of his Awakening, the place where he delivered his first sermon, and the place where he entered total nibbana, which at present lie within the boundaries of India and Nepal. All of these things qualify on the physical level as symbols of the Buddha for those who revere them, but they may be disqualified if the people who revere them lack the necessary inner qualifications. Take Buddha images as an example: You should understand Buddha images as having three characteristic types --

1. those inhabited by angry demons;

2. those inhabited by divinities;

3. those that people of virtue have invested with the potency of the mind -- these can be termed, 'inhabited by the Dhamma

In other words, Buddha images can be beneficial or harmful depending on how they are used by those who revere them. Even people who use them as charms in committing robbery, casting spells, or performing black magic may get results because of the power of their conviction. But if we can be selective and use these images in ways that are right, the potency they contain will benefit us, bringing us blessings and protecting us from danger. Thus, the symbols of the Buddha can

function in various ways. There is much more to this topic, but if we were to discuss it here, it would draw things out even further. These images can either qualify or be disqualified as symbols of the Buddha, depending on the people who revere them, but the images in themselves are neutral.

The important point for people who hope for true welfare, though, is to invest themselves with the qualities that serve on the inner level as symbols of reverence for the Buddha. These qualities are three --

1. //Sati//: wakefulness.

2. //Panna//: the intuitive discernment and cognitive skill that come from concentrating the mind.

3. //Vimutti//: purity and release from mental defilement: This is the essence of '//Buddha-ratanam//,' the gem of the Buddha.

B. //Dhamma//: Good Dhamma is of three sorts --

1. //Pariyatti//: This refers to studying and memorizing passages from the Canon, which qualifies on the physical level as a symbol of the Dhamma taught by the Buddha. But this, too, can either qualify or be disqualified as a symbol. Some people, for example, use passages from the Dhamma in committing robbery or casting spells. For instance, they repeat the chant of the virtues of the Dhamma or the phrase, '//Namo buddhaya//,' three times or seven times, and then commit thievery or highway robbery, believing that they have made themselves invincible. Or when casting spells, they repeat the phrase, '//Na-metta, mo-karuna, da-love me, I won't go, you come, omasavaha//' -- they say that this makes a woman really fall for a man. //This sort of thing disqualifies the phrase//, even though its original meaning may have been something good.

But if we revere the Dhamma, and make use of it through the power of our conviction, memorizing passages of Pali for the sake of what is

good and pure, and then putting them into use, they will give rise to merit. For example, if we repeat the phrase, '//Dhammam saranam gacchami// (I go to the Dhamma for refuge),' or '//Namo buddhaya// (Homage to the Buddha),' with heartfelt conviction, giving rise to a sense of joy, this mental state can then serve to protect us from certain kinds of accidents and harm. We may reap real benefits from the phrase we repeat. This is something that people who have respect for the Dhamma should investigate carefully.

These passages, then, can qualify as symbols of the Dhamma -- or be disqualified, if we don't know their true aims.

2. //Patipatti//: This refers to behaving sincerely in line with the Buddha's teachings:

a. //Sila//: putting our thoughts, words, and deeds in order.

b. //Samadhi//: keeping the mind firmly intent in the four levels of jhana, free from the mental Hindrances.

3. //Pativedha//: This refers to extinguishing defilement completely, releasing the mind from all suffering and stress. This qualifies as the essence of the Dhamma.

All three of the levels mentioned here form the inner qualifications of those who truly revere and follow the Dhamma.

C. //Sangha//: If we translate this as a substantive, it refers to those who shave their heads and wear the yellow robe as a sign of having been ordained. These people can qualify on the external level as symbols of the Sangha or they may be disqualified. To qualify, they have to meet three criteria:

1. //Vatthu-sampatti//: The individual to be ordained as a monk has to possess the proper characteristics as stipulated in the Vinaya.

2. //Sangha-sampatti//: The monks who gather to witness the ordination constitute a legitimate quorum.

3. //Sima-sampatti//: The place in which the ordination is held has had its boundaries properly defined.

When an individual ordains in line with these criteria, he qualifies as a symbol of the Sangha. But viewed from another angle, if the individual has met these criteria and becomes a monk, but doesn't behave in line with the Dhamma and Vinaya -- disobeying the training rules established by the Buddha, committing major and minor offenses with no sense of shame -- he becomes disqualified on the personal level, just as a Buddha image that has been properly consecrated but is then put to improper uses by evil or lowminded people is bound to lead to harm. A monk with no sense of conscience or shame is like a Buddha image inhabited by an angry demon. Normally, when an angry demon takes possession of a person, it reveals itself by its behavior. For example, when some angry demons take possession, they like to run around naked, harassing other people. If a person has no sense of conscience or shame, it's as if he were possessed by an angry demon. In other words, if he doesn't have any moral restraint, it's as if he lacked the clothing needed to hide his nakedness. And when this is the case, he is disqualified as a symbol of the Sangha.

A person who meets the three external qualifications mentioned above has to behave in line with the inner virtues of the Sangha --

1.a. //Caga//: relinquishing external and internal enemies (worries and concerns).

b. //Sila//: keeping one's words and deeds in proper order.

To have these two qualities is to qualify as a human being (//supatipanno).

2.a. //Hiri//: having a sense of shame at the thought of doing evil; not daring to do evil in public or private.

b. //Ottappa//: having a sense of dread at the thought of the results of doing evil.

If a monk has these qualities (termed '//deva-dhamma//,' the principles of heavenly beings), it's as if he were inhabited by a celestial being (//uju-patipanno//).

3. //Samadhi//: steadying the mind so as to reach the first level of jhana and then developing it up to the fourth level, making it radiant and free from the mental Hindrances. If a monk does this, it is as if he were inhabited by a Brahma, for he has the inner qualifications of a Brahma (//naya-patipanno//).

4. //Panna, vijja, vimutti//: gaining release from the mundane level, abandoning the three Fetters beginning with self-identification, reaching the Dhamma of the Buddha, attaining the state where we are guaranteed by the Buddha as being upright, dependable, honest, and sincere toward the Dhamma and Vinaya; gaining Awakening following his example, becoming a reliable member of the Sangha. Such people are termed '//ariya sotapanna//' -- Noble Ones who have reached the stream -- and deserve to be called '//visuddhi-deva//,' divinities through purity, whose virtues are higher than those of human beings, deities, Indra, or Brahma. Even though such people are still subject to death and rebirth, they are not like other human beings. The pure aspect of their heart will never again become defiled. Thus they deserve to be called, in a partial sense, divinities through purity (samici-patipanno).

All four of these qualities form the inner qualifications of the Sangha.

Speaking in terms of these inner qualifications, every person can become a member of the Sangha. But if we don't develop these qualities within ourselves and then take refuge in the Buddha, Dhamma and Sangha only on the external level, how will we get the full benefits? We're taught that if we can't depend on ourselves, there is no way we can hope to depend on others. For example, if an evil person breaks the law, commits robbery, and then asks the government

to give him help, you can rest assured that the only help the government will give him will be to build a place for him to live in discomfort -- a jail. In the same way, if we don't behave in line with the virtues of the Buddha, Dhamma, and Sangha, how can we go around taking refuge in the Buddha, Dhamma, and Sangha? The Buddha taught:

//Attahi attano natho, ko hi natho paro siya//.

'The self is its own refuge, for who else could be refuge?'

Thus we should develop the inner qualifications of the Buddha, Dhamma and Sangha within ourselves. Then we will belong to the company of the Buddha's followers. If we belong to the religion as lay women, we are called '//upasika//.' If we belong as lay men, we are called '//upasaka//.' If we observe the ten precepts and are endowed with the virtues of the Sangha, we are termed '//samanera//.' If we take a vow to join the community of those who fully observe the 227 precepts, we are termed '//bhikkhu//.' When we join the company of the Buddha's followers in this way, all people in general who practice and revere the teachings will benefit -- just as when we meet the qualifications of a good citizen as set out by the government: If we are trained and educated to be good, we are bound to help the nation progress and prosper. But if we don't view ourselves as part of the nation and don't think of making a living to support ourselves, and instead simply go around looking for pleasure or for help from others, the results are bound to be bad.

Therefore, we as Buddhists have to study and practice before we can be Buddhists of virtue and value. We will then reap rewards in the visible present. And even if we are no longer able to live in this world, then when our bodies die and we head for another world, we have a good bourn awaiting us, as in the verse from the Mahasamaya Sutta:

//Ye keci buddham saranam katase
Na te gamissanti apaya bhumim.
Pahaya manusam deham

Deva-kayam paripuressantiti//.

'Those who reach the refuge of the Buddha (in their own hearts, with purity) will close off all four of the lower realms (such as hell). When they leave this life they are bound for a good bourn (heaven), there to fill the ranks of the gods.'

//Buddham dhammam sangham jivitam yava-nibbanam saranam gacchami//.

'I go to the Buddha, Dhamma and Sangha as my life and refuge till reaching nibbana.'

* * * * * * * *

GLOSSARY

//Abhidhamma//: The third of the three collections forming the Pali Canon, composed of systematic treatises based on lists of categories drawn from the Buddha's teachings.

//Apaya//: States of deprivation, i.e., the four lower realms of existence: rebirth in hell, as a hungry ghost, as an angry demon, or as a common animal. In Buddhism, none of these states are regarded as eternal conditions.

//Ayatana//: Sense media -- the six senses (including the intellect as the sixth) and their respective objects.

//Brahma//: An inhabitant of the highter heavens of form and formlessness, a position earned -- but not forever -- through the cultivation of virtue and meditative absorption, along with the attitudes of limitless love, compassion, appreciation, and

equanimity.

//Gotarabhu-nana//: Change of lineage knowledge -- the glimpse of nibbana that changes one from an ordinary, run-of-the-mill person to a Noble One.

//Jhana//: Absorption in a single object or preoccupation. Rupa-jhana refers to absorption in a physical sensation; arupa-jhana, to absorption in a mental notion or state.

//Kamma//: Acts of intention that result in states of being and birth.

//Khandha//: Aggregate. The five aggregates ar the component parts of sensory perception; physical and mental phenomena as they are directly experienced: form (sense data), feeling, perception, thought-formations, and consciousness.

//Nibbana//: Liberation; the unbinding of the mind from greed, anger, and delusion; from sensations and mental acts. As this term is also used to refer to the extinguishing of a fire, it carries the connotations of stilling, cooling, and peace. (According to the physics taught at the time of the Buddha, the property of fire exists in a latent state to a greater or lesser degree in all objects. When activated, it seizes and sticks to its fuel. When extinguished, it becomes unbound.)

//Nivarana//: Hindrance; one of five mental qualities that hinder the mind from attaining concentration and discernment: sensual desire, ill will, sloth & torpor, restlessness & anxiety, and uncertainty.

//Pali//: The name of the most ancient recension of the Buddhist scriptures now extant; and -- by extension -- of the language in which it was composed.

//Vinaya//: The first of the three collections forming the Pali Canon. dealing with the disciplinary rules of the monastic order.

The Buddha's own name for the religion he founded was, 'this Dhamma-Vinaya' -- this Doctrine and Discipline.

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TITLE OF WORK: What is the Triple Gem?
FILENAME: TIRATANA.ZIP
AUTHOR: Ajaan Lee Dhammadharo
AUTHOR'S ADDRESS: N/A (deceased 1961)
PUBLISHER'S ADDRESS: The Abbot
Metta Forest Monastery
PO Box 1409
Valley Center, CA 92082
COPYRIGHT HOLDER: The Abbot, Metta Forest Monastery
DATE OF PUBLICATION: 1994
DATE OF DHARMANET DISTRIBUTION: October 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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THE BUDDHIST MONASTIC CODE

The Patimokkha Training Rules Translated and Explained

by

Thanissaro Bhikkhu (Geoffrey DeGraff)

Library of Congress Cataloging-in-Publication Data pending

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* * * * * * * * "Now, Ananda, if it occurs to any of you -- 'The teaching has lost its authority; we are without a Teacher' -- do not view it in that way. Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be yo am gone." -- D. 16

* * * * * * * *

THE MIND LIKE FIRE UNBOUND:
AN IMAGE IN THE EARLY BUDDHIST DISCOURSES

by

Thanissaro Bhikkhu

Dhamma Dana Publications
Barre, Massachusetts

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Printed in the United States of America

Library of Congress Cataloging-in-Publication Data pending

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by
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PO Box 1409
Valley Center, CA 92082

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EVERYMAN'S ETHICS
Four Discourses of the Buddha

Adapted from the translations of
NARADA THERA

The WHEEL Publication No. 14

BUDDHIST PUBLICATION SOCIETY
Kandy Sri Lanka

First Edition 1959
Second Impression 1966
Third Impression 1979
Fourth Impression 1985

DharmaNet Edition 1993

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

Transcribed for DharmaNet by Barry Kapke.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

THE FIVE MENTAL HINDRANCES AND THEIR CONQUEST

Selected Texts from
the Pali Canon and the Commentaries

Compiled and translated
by
Nyanaponika Thera

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

Buddhist Publication Society
P.O. Box 61
No. 54, Sangaharaja Mawatha
Kandy, Sri Lanka

First published by the Bauddha Sahitya
Sabha, Colombo, 1947.
First BPS edition (revised and enlarged)
published in 1961. Reprinted 1973.
Second BPS edition (revised), 1984.
Third BPS edition (revised), 1993.

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ISBN 955-24-0111-9

THE WHEEL PUBLICATION NO. 26

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THE SIMILE OF THE CLOTH
&
THE DISCOURSE ON EFFACEMENT

Two Discourses of the Buddha
from the Majjhima Nikaya

Edited with Introduction and Notes by
NYANAPONIKA THERA

The WHEEL Publication No. 61/62

BUDDHIST PUBLICATION SOCIETY
Kandy Sri Lanka

First Published 1964
Second Printing 1974
Third Printing 1988

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ISBN 955-24-0004-X

Buddhist Publication Society
P.O Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

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WITH ROBES AND BOWL

Glimpses of the Thudong Bhikkhu Life

Bhikkhu Khantipalo

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

THE WHEEL PUBLICATION NO. 83/84

Buddhist Publication Society
P.O. Box 61
No. 54, Sangharaja Mawatha
Kandy, Sri Lanka

First Printing 1965
Second Printing 1986

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"As the bird takes his wings
whithersoever it flies, so the bhikkhu goes
with robes and bowl."

THE COVER [Not included in this DharmaNet edition] shows a thudong bhikkhu in meditation upon his sitting-cloth, above him furled up, hangs his //crot//, while to the left are his third robe neatly folded in its covering cloth and his alms bowl on its stand. On his right hang his candle-lamp and water-flask. Above all, through the branches of the tree, the moon shines down showing the traditional Buddhist hare-in-the-moon. For this story see the Sasa-Jataka, in which, in which the Buddha-to-be (bodhisatta) willingly lays down his life for the welfare of another. The hare-in-the-moon -- which one can see if one looks for it -- is thus a symbol of complete and perfect renunciation.

[Illustrations not included in this DharmaNet edition]

USING MEDITATION TO DEAL WITH PAIN, ILLNESS & DEATH

A talk given to a conference on AIDS, HIV

and other Immuno-deficiency Disorders

in Long Beach, CA, Nov. 13, 1993

by
Thanissaro Bhikkhu

Metta Forest Monastery
PO Box 1409
Valley Center, CA 92082

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THE FOUNDATIONS OF MINDFULNESS

- Satipatthana Sutta -

Translated by
Nyanasatta Thera

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

THE WHEEL PUBLICATION NO. 19

Buddhist Publication Society
P.O. Box 61
No. 54, Sangaharaja Mawatha
Kandy, Sri Lanka

First Edition 1960
Second Impression 1968
Third Impression 1974
Fourth Impression 1982
Fifth Impression 1993

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ISBN 955-24-0112-7

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Ten talks
by Jack Kornfield

Transcribed and edited from audio tape by Evelyn Sweeney

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(Transcribed from audio tape)
FILENAME: JKHOLDER.ZIP
AUTHOR: Jack Kornfield
AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
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DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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A YOUNG PEOPLE'S LIFE OF THE BUDDHA

by
Bhikkhu Silacara

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BUDDHIST PUBLICATION SOCIETY NEWSLETTER

(Nos. 1-25)

by

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THE DHAMMA TEACHING
OF
ACARIYA MAHA BOOWA
IN
LONDON

The talks and answers to questions given by
Ven. Acariya Maha Boowa (Bhikkhu Nansampanno Maha Thera)
while visiting the Dhammapadipa Vihara in London in June, 1974

Translated from the Thai book entitled, "Ven. Acariya Maha Boowa Nanasampanno in London," by Bhikkhu Pannavaddho.

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INNER STRENGTH

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Sixteen Talks by Ajaan Lee Dhammadharo (Phra Suddhidhammaransi Gambhiramethacariya)

Translated from the Thai by Thanissaro Bhikkhu (Geoffrey DeGraff)

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KEEPING THE BREATH IN MIND

&

LESSONS IN SAMADHI

by

Ajaan Lee Dhammadharo
(Phra Suddhidhammaransi Gambhiramedhacariya)

Translated from the Thai
by

Thanissaro Bhikkhu
(Geoffrey DeGraff)

Metta Forest Monastery
PO Box 1409
Valley Center, CA 92082

Printed for free distribution

First Edition 1979
Second Edition 1983
Third Edition 1990
Fourth Edition 1995

DharmaNet Edition 1994
Second DharmaNet Edition 1995

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Training the Mind and Cultivating Loving-Kindness

by Chogyam Trungpa

Edited by Judith L. Lief

Shambhala, Boston & London, 1993

Introduction

In the mahayana tradition (1) we experience a sense of gentleness toward ourselves, and a sense of friendliness to others begins to arise. That friendliness or compassion is known in Tibetan as nyingje, which literally means "noble heart." We are willing to commit ourselves to working with all sentient beings. But before we actually launch into that project, we first need a lot of training.

The obstacle to becoming a mahayanist is not having enough sympathy for others and for oneself--that is the basic point. And that problem can be dealt with by practical training, which is known as lojong practice, "training the mind." That training gives us a path, a way to work with our crude and literal and raw and rugged styles, a way to become good mahayanists. Ignorant or stupid students of the mahayana sometimes think that they have to glorify themselves; they want to become leaders or guides. We have a technique or practice for overcoming that problem. That practice is the development of humility, which is connected with training the mind.

The basic mahayana vision is to work for the benefit of others and create a situation that will benefit others. Therefore, you take the attitude that you are willing to dedicate yourself to others. When you take that attitude, you begin to realize that others are more important than yourself. Because of that vision of mahayana, because you adopt that attitude, and because you actually find that others are more important--with all three of those together, you develop the mahayana practice of training the mind.

Hinayana discipline is fundamentally one of taming the mind. By working with the various forms of unmindfulness, we begin to become thorough and precise, and our discpline becomes good. When we are thoroughly tamed by the practice of shamatha discipline, or mindfulness practice, as well as trained by vipashyana, or awareness, in how to hear the teachings, we begin to develop a complete understanding of the dharma. After that, we also begin to develop a complete understanding of how, in our particular state of being tamed, we can relate with others.

In the mahayana we talk more in terms of training the mind. That is the next step. The mind is already tamed, therefore it can be trained. In other words, we have been able to domesticate our mind by practicing hinayana discipline according to the principles of the buddhadharma. Having domesticated our mind, then we can use it further. It's like the story of capturing a wild cow in the old days. Having captured the cow, having domesticated it, you find that the cow becomes completely willing to relate with its tamers. In fact, the cow likes being domesticated. So at this point the cow is part of our household. Once upon a time it wasn't that way--I'm sure cows were wild and ferocious before we domesticated them.

Training the mind is known as lojong in Tibetan: lo means "intelligence," "mind," "that which can perceive things"; jong means "training" or "processing." The teachings of lojong consist of several steps or points of mahayana discipline. The basic discipline of mind training or lojong is a sevenfold cleaning or processing of one's mind.

This book is based on the basic Kadampa text, The Root Text of the Seven Points of Training the Mind, and on the commentary by Jamgon Kongtrul. In Tibetan the commentary is called Changchup Shunglam. Shung is the word used for "government" and also for "main body." So shung means "main governing body." For instance, we could call the Tibetan government po shung--po meaning "Tibet," shung meaning "government." The government that is supposed to run a country is a wide administration rather than a narrow administration: it takes care of the country, the economics, politics, and domestic situations. Shung is actually the working basis, the main working stream. Lam means "path." So shunglam is

a general highway, so to speak, a basic process of working toward enlightenment. In other words, it is the mahayana approach. It is the highway that everybody goes on, a wide way, extraordinarily wide and extraordinarily open. Chanchup means "enlightenment," shung means "wide" or "basic," and lam means "path." So the title of the commentary is The Basic Path Toward Enlightenment.

The main text is based on Atisha's teachings on lojong and comes from the Kadam school of Tibetan Buddhism, which developed around the time of Marpa and Milarepa, when Tibetan monasticism had begun to take place and become deep-rooted. The Kagyupas received these instructions on the proper practice of mahayana Buddhism through Gampopa, who studied with Milarepa as well as with Kadam teachers. There is what is known as the contemplative Kadam school and the intellectual Kadam school. What we are doing here is related to the Kadam school's contemplative tradition. The Gelukpas specialized in dialectics and took a more philosophical approach to understanding the Kadam tradition.

The word kadam has an interesting meaning for us. Ka means "command," as when a general gives a pep talk to his or her troops or a king gives a command to his ministers. Or we could say "Logos," or "word," as in the Christian tradition: "In the beginning was the Word." That kind of Word is a fundamental sacred command, the first that was uttered at all! In this case, ka refers to a sense of absolute truth and a sense of practicality or workability from the individual's point of view. Dam is "oral teaching," "personal teaching," that is, a manual on how to handle our life properly. So ka and dam mixed together means that all the ka, all the commands or messages, are regarded as practical and workable oral teachings. They are regarded as a practical working basis for students who are involved with contemplative disciplines. That is the basic meaning of kadam.

The few lists presented here are very simple ones, nothing particularly philosophical. It is purely what one of the great Kagyu teachers regarded as a "grandmother's fingerpoint." When a grandmother says, "This is the place where I used to go and pick corn, collect wild vegetables," she usually uses her finger rather than writing on paper or using a map. So it is a grandmother's approach at this point.

In my own case, having studied philosophy a lot, the first time Jamgon Kongtrul suggested that I read and study this book, Changchup Shunglam, I was relieved that Buddhism was so simple and that you could actually do something about it. You can actually practice. You can just follow the book and do as it says, which is extraordinarily powerful and such a relief. And that sense of simplicity still continues. It is so precious and so direct. I do not know what kind of words to use to describe it. It is somewhat rugged, but at the same time it is so soothing to read such writing. That is one of the characteristics of Jamgon Kongtrul--he can change his tone completely, as if he were a different author altogether. Whenever he writes on a particular subject, he changes his approach accordingly, and his basic awareness to relate with the audience becomes entirely different.

Jamgon Kongtrul's commentary on the Kadampa slogans is one of the best books I studied in the early stages of my monastic kick. I was going to become a simple little monk. I was going to study these things and become a good little Buddhist and a contemplative-type person. Such a thread still holds throughout my life. In spite of complications in my life and organizational problems, I still feel that I am basically a simple, romantic Buddhist who has immense feeling toward the teachers and the teaching.

What has been said is a drop of golden liquid. Each time you read such a book it confirms again and again that there is something about it which makes everythin very simple and direct. That makes me immensely happy. I sleep well, too. There is a hard-edged quality of cutting down preconceptions and other ego battles that might be involved in presenting the teaching. But at the same time there is always a soft spot of devotion and simplicity in mahayana Buddhism which you can never forget. That is very important. I am not particularly trying to be dramatic. If it comes through that way, it's too bad. But I really do feel extraordinarily positive about Jamgon Kongtrul and his approach to this teaching.

Point One

The Preliminaries, Which Are a Basis for Dharma Practice

1 First, train in the preliminaries.

In practicing the slogans and in your daily life, you should maintain an awareness of [1] the preciousness of human life and the particular good fortune of life in an environment in which you can hear the teachings of buddhadharma; [2] the reality of death, that it comes suddenly and without warning; [3] the entrapment of karma--that whatever you do, whether virtuous or not, only further entraps you in the chain of cause and effect; and [4] the intensity and inevitability of suffering for yourself and for all sentient beings. This is called "taking an attitude of the four reminders."

With that attitude as a base, you should call upon your guru with devotion, inviting into yourself the atmosphere of sanity inspired by his or her example, and vowing to cut the roots of further ignorance and suffering. This ties in very closely with the notion of maitri, or loving-kindness. In the traditional analogy of one's spiritual path, the only pure loving object seems to be somebody who can show you the path. You could have a loving relationship with your parents, relatives, and so forth, but there are still problems with that: your neurosis goes along with it. A pure love affair can only take place with one's teacher. So that ideal sympathetic object is used as a starting point, a way of developing a relationship beyond your own neurosis. Particularly in the mahayana, you relate to the teacher as someone who cheers you up from depression and brings you down from excitement, a kind of moderator principle. The teacher is regarded as important from that point of view.

This slogan establishes the contrast between samsara--the epitome of pain, imprisonment, and insanity--and the root guru--the embodiment of openness, freedom, and sanity--as the fundamental basis for all practice. As such, it is heavily influenced by the vajrayana tradition.

Point Two

The Main Practice, Which is Training in Bodhichitta

Ultimate and Relative Bodhichitta

Ultimate Bodhichitta and the Paramita of Generosity

The ultimate or absolute bodhichitta principle is based on developing the paramita of generosity, which is symbolized by a wish-fulfilling jewel. The Tibetan word for generosity, jinpa, means "giving," "opening," or "parting." So the notion of generosity means not holding back but giving constantly. Generosity is self-existing openness, complete openness. You are no longer subject to cultivating your own scheme or project. And the best way to open yourself up is to make friends with yourself and with others.

Traditionally, there are three types of generosity. The first one is ordinary generosity, giving material goods or providing comfortable situations for others. The second one is the gift of fearlessness. You reassure others and teach them that they don't have to feel completely tormented and freaked out about their existence. You help them to see that there is basic goodness and spiritual practice, that there is a way for them to sustain their lives. That is the gift of fearlessness. The third type of generosity is the gift of dharma. You show others that there is a path that consists of discipline, meditation, and intellect or knowledge. Through all three types of generosity, you can open up other people's minds. In that way their closedness, wretchedness, and small thinking can be turned into a larger vision.

That is the basic vision of mahayana altogether: to let people think bigger, think greater. We can afford to open ourselves and join the rest of the world with a sense of tremendous generosity, tremendous goodness, and tremendous richness. The more we give, the more we gain--although what we might gain should not be our reason for giving. Rather, the more we give, the more we are inspired to give constantly. And the gaining process happens naturally, automatically, always.

The opposite of generosity is stinginess, holding back--having a poverty mentality, basically speaking. The basic principle of the ultimate bodhichitta slogans is to rest in the eighth consciousness, or alaya, and not follow our discursive thoughts. Alaya is a Sanskrit word meaning "basis," or sometimes "abode" or "home," as in Himalaya, "abode of snow." So it has that idea of a vast range. It is the fundamental state of consciousness, before it is divided into "I" and "other," or into the various emotions. It is the basic ground where things are processed, where things exist. In order to rest in the nature of alaya, you need to go beyond your poverty attitude and realize that your alaya is as good as anyone else's alaya. You have a sense of richness and self-sufficiency. You can do it, and you can afford to give out as well. And the ultimate bodhichitta slogans [slogans 2-6] are the basic points of reference through which we are going to familiarize ourselves with ultimate bodhichitta.

Ultimate bodhichitta is similar to the absolute shunyata principle. And whenever there is the absolute shunyata principle, we have to have a basic understanding of absolute compassion at the same time. Shunyata literally means "openness" or "emptiness." Shunyata is basically understanding nonexistence. When you begin realizing nonexistence, then you can afford to be more compassionate, more giving. A problem is that usually we would like to hold on to our territory and fixate on that particular ground. Once we begin to fixate on that ground, we have no way to give. Understanding shunyata means that we begin to realize that there is no ground to get, that we are ultimately free, nonaggressive, open. We realize that we are actually nonexistent ourselves. We are not--no, rather. (1) Then we can give. We have lots to gain and nothing to lose at that point. It is very basic.

Compassion is based on some sense of "soft spot" in us. It is as if we had a pimple on our body that was very sore--so sore that we do not want to rub it or scratch it. During our shower we do not want to rub too much soap over it because it hurts. There is a sore point or soft spot which happens to be painful to rub, painful to put hot or cold water over.

That sore spot on our body is an analogy for compassion. Why?

Because even in the midst of immense aggression, insensitivity in our life, or laziness, we always have a soft spot, some point we can cultivate--or at least not bruise. Every human being has that kind of basic sore spot, including animals. Whether we are crazy, dull, aggressive, ego-tripping, whatever we might be, there is still that sore spot taking place in us. An open wound, which might be a more vivid analogy, is always there. That open wound is usually very inconvenient and problematic. We don't like it. We would like to be tough. We would like to fight, to come out strong, so we do not have to defend any aspect of ourselves. We would like to attack our enemy on the spot, single-handedly. We would like to lay our trips on everybody completely and properly, so that we have nothing to hide. That way, if somebody decides to hit us back, we are not wounded. And hopefully, nobody will hit us on that sore spot, that wound that exists in us. Our basic makeup, the basic constituents of our mind, are based on passion and compassion at the same time. But however confused we might be, however much of a cosmic monster we might be, still there is an open wound or sore spot in us always. There always will be a sore spot.

Sometimes people translate that sore spot or open wound as "religious conviction" or "mystical experience." But let us give that up. It has nothing to do with Buddhism, nothing to do with Christianity, and moreover, nothing to do with anything else at all. It is just an open wound, a very simple open wound. That is very nice--at least we are accessible somewhere. We are not completely covered with a suit of armor all the time. We have a sore spot somewhere. Such a relief! Thank earth!

Because of that particular sore spot, even if we are a cosmic monster--Mussolini, Mao Tse-tung, or Hitler--we can still fall in love. We can still appreciate beauty, art, poetry, or music. The rest of us could be covered with iron cast shields, but some sore spot always exists

in us, which is fantastic. That sore spot is known as embryonic compassion, potential compassion. At least we have some kind of gap, some discrepancy in our state of being which allows basic sanity to shine through.

Our level of sanity could be very primitive. Our sore spot could be

just purely the love of tortillas or the love of curries. But that's good enough. We have some kind of opening. It doesn't matter what it is love of as long as there is a sore spot, an open wound. That's good. That is where all the germs could get in and begin to impregnate and take possession of us and influence our system. And that is precisely how the compassionate attitude supposedly takes place.

Not only that, but there is also an inner wound, which is called tathagatagarbha, or buddha nature. Tathagatagarbha is like a heart that is sliced and bruised by wisdom and compassion. When the external wound and the internal wound begin to meet and communicate, then we begin to realize that our whole being is made out of one complete sore spot altogether, which is called "bodhisattva fever." That vulnerability is compassion. We really have no way to defend ourselves anymore at all. A gigantic cosmic wound is all over the place--an inward wound and an external wound at the same time. Both are sensitive to cold air, hot air, and little disturbances of atmosphere which begin to affect us both inwardly and outwardly. It is the living flame of love, if you would like to call it that. But we should be very careful what we say about love. What is love? Do we know love? It is a vague word. In this case we are not even calling it love. Nobody before puberty would have any sense of sexuality or of love affairs. Likewise, since we haven't broken through to understand what our soft spot is all about, we cannot talk about love, we can only talk about passion. It sounds fantastic, but it actually doesn't say as much as love, which is very heavy. Compassion is a kind of passion, com-passion, which is easy to work with.

There is a slit in our skin, a wound. It's very harsh treatment, in some sense; but on the other hand, it's very gentle. The intention is gentle, but the practice is very harsh. By combining the intention and the practice, you ae being "harshed," and also you are being "gentled," so to speak--both together. That makes you into a bodhisattva. You have to go through that kind of process. You have to jump into the blender. It is necessary for you to do that. Just jump into the blender and work with it. Then you will begin to feel that you are swimming in the blender. You might even enjoy it a little bit, after you have been processed. So an actual understanding of ultimate bodhichitta only comes from compassion. In other words, a purely logical, professional, or scientific conclusion

doesn't bring you to that. The five ultimate bodhichitta slogans are steps toward a compassionate approach.

A lot of you seemingly, very shockingly, are not particularly compassionate. You are not saving your grandma from drowning and you are not saving your pet dog from getting killed. Therefore, we have to go through this subject of compassion. Compassion is a very, very large subject, an extraordinarily large subject, which includes how to be compassionate. And actually, ultimate bodhichitta is preparation for relative bodhichitta. Before we cultivate compassion, we first need to understand how to be properly. How to love your grandma or how to love your flea or your mosquito--that comes later. The relative aspect of compassion comes much later. If we do not have an understanding of ultimate bodhichitta, then we do not have any understanding of the actual working basis of being compassionate and kind to somebody. We might just join the Red Cross and make nuisances of ourselves and create further garhage.

According to the mahayana tradition, we are told that we can actually arouse twofold bodhichitta: relative bodhichitta and ultimate bodhichitta. We could arouse both of them. Then, having aroused bodhichitta, we can continue further and and practice according to the bodhisattva's example. We can be active bodhisattvas.

In order to arouse absolute or ultimate bodhichitta, we have to join shamatha and vipashyana together. Having developed the basic precision of shamatha and the total awareness of vipashyana, we put them together so that they cover the whole of our existence--our behavior patterns and our daily life--everything. In that way, in both meditation and postmeditation practice, mindfulness and awareness are happening simultaneously, all the time. Whether we are sleeping or awake, eating or wandering, precision and awareness are taking place all the time. That is quite a delightful experience.

Beyond that delight, we also tend to develop a sense of friendliness to everything. The early level of irritation and aggression has been processed through, so to speak, by mindfulness and awareness. There is instead a notion of basic goodness, which is described in the Kadam texts

as the natural virtue of alaya. This is an important point for us to understand. Alaya is the fundamental state of existence, or consciousness, before it is divided into "I" and "other," or into the various emotions. It is the basic ground where things are processed, where things exist. And its basic state, or natural style, is goodness. It is very benevolent. There is a basic state of existence that is fundamentally good and that we can rely on. There is room to relax, room to open ourselves up. We can make friends with ourselves and with others. That is fundamental virtue or basic goodness, and it is the basis of the possibility of absolute bodhichitta.

Once we have been inspired by the precision of shamatha and the wakefulness of vipashyana, we find that there is room, which gives us the possibility of total naivete, in the positive sense. The Tibetan for naivete is pak-yang, which means "carefree" or "let loose." We can be carefree with our basic goodness. We do not have to scrutinize or investigate wholeheartedly to make sure that there are no mosquitoes or eggs inside our alaya. The basic goodness of alaya can be cultivated and connected with quite naturally, in a pak-yang way. We can develop a sense of relaxation and release from torment--from this-and-that altogether.

Relative Bodhichitta and the Paramita of Discipline

That brings us to the next stage. Again, instead of remaining at a theoretical, conceptual level alone, we return to the most practical level. In the mahayana our main concern is how to awaken ourselves. We begin to realize that we are not as dangerous as we had thought. We develop some notion of kindness, or maitri, and having developed maitri we begin to switch into karuna, or compassion.

The development of relative bodhichitta is connected with the paramita of discipline. It has been said that if you don't have discipline, it is like trying to walk without any legs. You cannot attain liberation without discipline. Discipline in Tibetan is tsultrim: tsul means "proper," and trim means "discipline" or "obeying the rules," literally speaking. So trim could be translated as "rule" or "justice."

The basic notion of tsultrim goes beyond giving alone; it means having good conduct. It also means having some sense of passionlessness and nonterritoriality. All of that is very much connected with relative bodhichitta.

Relative bodhichitta comes from the simple and basic experience of realizing that you could have a tender heart in any situation. Even the most vicious animals have a tender heart in taking care of their young, or for that matter, in taking care of themselves. From our basic training in shamatha-vipashyana, we begin to realize our basic goodness and to let go with that. We begin to rest in the nature of alaya--not caring and being very naive and ordinary, casual, in some sense. When we let ourselves go, we begin to have a feeling of good existence in ourselves. That could be regarded as the very ordinary and trivial concept of having a good time. Nonetheless, when we have good intentions toward ourselves, it is not because we are trying to achieve anything--we are just trying to be ourselves. As they say, we could come as we are. At that point we have a natural sense that we can afford to give ourselves freedom. We can afford to relax. We can afford to treat ourselves better, trust ourselves more, and let ourselves feel good. The basic goodness of alaya is always there. It is that sense of healthiness and cheerfulness and naivete that brings us to the realization of relative bodhichitta.

Relative bodhichitta is related with how we start to learn to love each other and ourselves. That seems to be the basic point. It's very difficult for us to learn to love. It would be possible for us to love if an object of fascination were presented to us or if there were some kind of dream or promise presented. Maybe then we could learn to love. But it is very hard for us to learn to love if it means purely giving love without expecting anything in return. It is very difficult to do that. When we decide to love somebody, we usually expect that person to fulfill our desires and conform to our hero worship. If our expectations can be fulfilled, we can fall in love, ideally. So in most of our love affairs, what usually happens is that our love is absolutely conditional. It is more of a business deal than actual love. We have no idea how to communicate a sense of warmth. When we do begin to communicate a sense of warmth to somebody, it makes us very uptight. And when the object of our love tries to cheer us up, it becomes an insult.

This is a very aggression-oriented approach. In the mahayana, particularly in the contemplative tradition, love and affection are largely based on free love, open love which does not ask anything in return. It is a mutual dance. Even if during the dance you step on each other's toes, it is not regarded as problematic or an insult. We do not have to get on our high horse or be touchy about that. To learn to love, to learn to open, is one of the hardest things for all of us. Yet we are conditioned by passion all the time. Since we are in the human realm, our main focus or characteristic is passion and lust, all the time. So what the mahayana teachings are based on is the idea of communication, openness, and being without expectations.

When we begin to realize that the nature of phenomena is free from concept, empty by itself, that the chairs and tables and rugs and curtains are no longer in the way, then we can expand our notion of love infinitely. There is nothing in the way. The very purpose of discussing the nature of shunyata is to provide us that emptiness, so that we could fill the whole of space with a sense of affection--love without expectation, without demand, without possession. That is one of the most powerful things that the mahayana has to contribute.

In contrast, hinayana practitioners are very keen on the path of individual salvation, not causing harm to others. They are reasonable and good-thinking and very polite people. But how can you be really polite and keep smiling twenty-four hours a day on the basis of individual salvation alone, without doing anything for others? You are doing everything for yourself all the time, even if you are being kind and nice and polite. That's very hard to do. At the mahayana level, the sense of affection and love has a lot of room--immense room, openness, and daring. There is no time to come out clean, particularly, as long as you generate affection.

The relationship between a mother and child is the foremost analogy used in developing relative bodhichitta practice. According to the medieval Indian and Tibetan traditions, the traditional way of cultivating relative bodhichitta is to choose your mother as the first example of someone you feel soft toward. Traditionally, you feel warm and

kind toward your mother. In modern society, there might be a problem with that. However, you could go back to the medieval idea of the mother principle. You could appreciate her way of sacrificing her own comfort for you. You could remember how she used to wake up in the middle of the night if you cried, how she used to feed you and change your diapers, and all the rest of it. You could remember how you acted as the ruler of your little household, how your mother became your slave. Whenever you cried, she would jump up whether she liked it or not in order to see what was going on with you. Your mother actually did that. And when you were older, she was very concerned about your security and your education and so forth. So in order to welcome relative bodhichitta, relative wakeful gentleness, we use our mother as an example, as our pilot light, so to speak. We think about her and how much she sacrificed for us. Her kindness is the perfect example of making others more important than yourself.

Reflecting on your own mother is the preliminary to relative bodhichitta practice. You should regard that as your starting point. You might be a completely angry person and have a grudge against the entire universe. You might be a completely frustrated person. But you could still reflect back on your childhood and think of how nice your mother was to you. You could think of that, in spite of your aggression and your resentment. You could remember that there was a time when somebody sacrificed her life for your life, and brought you up to be the person you are now.

The idea of relative bodhichitta in this case is very primitive, in some sense. On the other hand, it is also very enlightening, as bodhichitta should be. Although you might be a completely angry person, you cannot say that in your entire life nobody helped you. Somebody has been kind to you and sacrificed himself or herself for you. Otherwise, if somebody hadn't brought you up, you wouldn't be here as an adult. You could realize that it wasn't just out of obligation but out of her genuineness that your mother brought you up and took care of you when you were helpless. And because of that you are here. That kind of compassion is very literal and very straightforward.

With that understanding, we can begin to extend our sense of

nonaggression and nonfrustration and nonanger and nonresentment beyond simply appreciating our mother. This is connected with the paramita of discipline, which is free from passion and has to do with giving in. Traditionally, we use our mother as an example, and then we extend beyond that to our friends and to other people generally. Finally, we even try to feel better toward our enemies, toward people we don't like. So we try to extend that sense of gentleness, softness, and gratitude. We are not particularly talking about the Christian concept of charity, we are talking about how to make ourselves soft and reasonable. We are talking about how we can experience a sense of gratitude toward anybody at all, starting with our mother and going beyond that to include our father as well--and so forth until we include the rest of the world. So in the end we can begin to feel sympathy even toward our bedbugs and mosquitoes.

The starting point of relative bodhichitta practice is realizing that others could actually be more important than ourselves. Other people might provide us with constant problems, but we could still be kind to them. According to the logic of relative bodhichitta, we should feel that we are less important abd others are more important--any others are more important! Doing so, we begin to feel as though a tremendous burden has been taken off our shoulders. Finally, we realize that there is room to give love and affection elsewhere, to more than just this thing called "me" all the time. "I am this, I am that, I am hungry, I am tired, I am blah-blah-blah." We could consider others. From that point of view, the relative bodhichitta principle is quite simple and ordinary. We could take care of others. We could actually be patient enough to develop selfless service to others. And the relative bodhichitta slogans [slogans 7-10] are directions as to how to develop relative bodhichitta in a very simple manner, a grandmother's approach to reality, so to speak.

Ultimate Bodhichitta Slogans

2 Regard all dharmas as dreams.

This slogan is an expression of compassion and openness. It means that whatever you experience in your life--pain, pleasure, happiness, sadness, grossness, refinement, sophistication, crudeness, heat, cold, or

whatever--is purely memory. The actual discipline or practice of the bodhisattva tradition is to regard whatever occurs as a phantom. Nothing ever happens. But because nothing happens, everything happens. But in this case, although everything is just a thought in your mind, a lot of underlying percolation takes place. That "nothing happening" is the experience of openness, and that percolation is the experience of compassion.

You can experience that dreamlike quality by relating with sitting meditation practice. When you are reflecting on your breath, suddenly discursive thoughts begin to arise: you begin to see things, to hear things, and to feel things. But all those perceptions are none other than your own mental creation. In the same way, you can see that your hate for your enemy, your love for your friends, and your attitudes toward money, food, and wealth are all a part of discursive thought.

Regarding things as dreams does not mean that you become fuzzy and woolly, that everything has an edge of sleepiness about it. You might actually have a good dream, vivid and graphic. Regarding dharmas as dreams means that although you might think that things are very solid, the way you perceive them is soft and dreamlike. For instance, if you have participated in group meditation practice, your memory of your meditation cushion and the person who sat in front of you is very vivid, as is your memory of your food and the sound of the gong and the bed that you sleep in. But none of those situations is regarded as completely invincible and solid and tough. Everything is shifty.

Things have a dreamlike quality. But at the same time the production of your mind is quite vivid. If you didn't have a mind, you wouldn't be able to perceive anything at all. Because you have a mind, you perceive things. Therefore, what you perceive is a product of your mind, using your sense organs as channels for the sense perceptions.

3 Examine the nature of unborn awareness.

Look at your basic mind, just simple awareness which is not divided into

sections, the thinking process that exists within you. Just look at that, see that. Examining does not mean analyzing. It is just viewing things as they are, in the ordinary sense.

The reason our mind is known as unborn awareness is that we have no idea of its history. We have no idea where this mind, our crazy mind, began in the beginning. It has no shape, no color, no particular portrait or characteristics. It usually flickers on and off, off and on, all the time. Sometimes it is hibernating, sometimes it is all over the place. Look at your mind. That is a part of ultimate bodhichitta training or discipline. Our mind fluctuates constantly, back and forth, forth and back. Look at that, just look at that!

You could get caught up in the fascination of regarding all dharmas as dreams and perpetuate unnecessary visions and fantasies of all kinds. Therefore it is very important to get to this next slogan, "Examine the nature of unborn awareness." When you look beyond the perceptual level alone, when you look at your own mind (which you cannot actually do, but you pretend to do), you find that there is nothing there. You begin to realize that there is nothing to hold on to. Mind is unborn. But at the same time, it is awareness, because you still perceive things. Therefore, you should contemplate that by seeing who is actually perceiving dharmas as dreams.

If you look further and further, at your mind's root, its base, you will find that it has no color and no shape. Your mind is, basically speaking, somewhat blank. There is nothing to it. We are beginning to cultivate a kind of shunyata possibility; although in this case that possibility is quite primitive, in the sense of simplicity and workability. When we look at the root, when we try to find out why we see things, why we hear sounds, why we feel, and why we smell--if we look beyond that and beyond that--we find a kind of blankness.

That blankness is connected with mindfulness. To begin with, you are mindful of some thing: you are mindful of yourself, you are mindful of your atmosphere, and you are mindful of your breath. But if you look at why you are mindful, beyond what you are mindful of, you begin to find that there is no root. Everything begins to dissolve. That is the idea of

examining the nature of unborn awareness.

4 Self-liberate even the antidote.

Looking at our basic mind, we begin to develop a twist of logic. We say, "Well, if nothing has any root, why bother? What's the point of doing this at all? Why don't we just believe that there's no root behind the whole thing?" At that point the next slogan, "Self-liberate even the antidote," is very helpful. The antidote is the realization that our discursive thoughts have no origin. That realization helps a lot; it becomes an antidote or a helpful suggestion. But we need to go beyond that antidote. We should not hang on to the so-whatness of it, the naivete of it.

The idea of [that] antidote is that everything is empty, so that you have nothing to care about. You have an occasional glimpse in your mind that nothing is existent. And because of the nature of that shunyata experience, whether anything great or small comes up, nothing really matters very much. It is like a backslapping joke in which everything is going to be hoo-ha, yuk-yuk-yuk. Nothing is going to matter very much, so let it go. All is shunyata, so who cares? You can murder, you can meditate, you can perform art, you can do all kinds of things--everything is meditation, whatever you do. But there is something very tricky about the whole approach. That dwelling on emptiness is a misinterpretation, called the "poison of shunyata."

Some people say that they do not have to sit and meditate, because they have always "understood." But that is very tricky. I have been trying very hard to fight such people. I never trust them at all--unless they actually sit and practice. You cannot split hairs by saying that you might be fishing in a Rocky Mountain spring and still meditating away; you might be driving your Porsche and meditating away; you might be washing dishes (which is more legitimate in some sense) and meditating away. That may be a genuine way of doing things, but it still feels very suspicious.

Antidotes are any notion that we can do what we want and that as long as we are meditative, everything is going to be fine. The text says to self-liberate even the antidote, the seeming antidote. We may regard going to the movies every minute, every day, every evening as our meditation, or watching television, or grooming our horse, feeding our dog, taking a long walk in the woods. There are endless possibilities like that in the Occidental tradition, or for that matter in the theistic tradition.

The theistic tradition talks about meditation and contemplation as a fantastic thing to do. The popular notion of God is that he created the world: the woods were made by God, the castle ruins were created by God, and the ocean was made by God. So we could swim and meditate or we could lie on the beach made by God and have a fantastic time. Such theistic nature worship has become a problem. We have so many holiday makers, nature worshipers, so many hunters.

In Scotland, at the Samye Ling meditation center, where I was teaching, there was a very friendly neighbor from Birmingham, an industrial town, who always came up there on weekends to have a nice time. Occasionally he would drop into our meditation hall and sit with us, and he would say, "Well, it's nice you people are meditating, but I feel much better if I walk out in the woods with my gun and shoot animals. I feel very meditative walking through the woods and listening to the sharp, subtle sounds of animals jumping forth, and I can shoot at them. I feel I am doing something worthwhile at the same time. I can bring back venison, cook it, and feed my family. I feel good about that."

The whole point of this slogan is that antidotes of any kind, or for that matter occupational therapies of any kind, are not regarded as appropriate things to do. We are not particularly seeking enlightenment or the simple experience of tranquility--we are trying to get over our deception.

Notes

Introduction

1. Hinayana, mahayana, and vajrayana refer to the three stages of an individual's practice according to Tibetan Buddhism, not to the different schools of Buddhist practice.

Point Two

1. The word not is a conditional one, as it is usually linked with an object--not this or not that; the word no is unconditional: simply, No!

TRANSCENDENTAL DEPENDENT ARISING
A Translation and Exposition of the Upanisa Sutta

by
Bhikkhu Bodhi

The Wheel Publication No. 277/278

SL ISSN 0049-7541

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KANDY SRI LANKA

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DharmaNet Edition 1995

Transcription: Greg Smith
Proofreading: Greg Smith, John Bullitt
Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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PREFACE

Tucked away in the Samyutta Nikaya among the "connected sayings on causality" (//Nidanasamyutta//) is a short formalized text entitled the //Upanisa Sutta//, the "Discourse on Supporting Conditions." Though at first glance hardly conspicuous among the many interesting suttas in this collection, this little discourse turns out upon repeated examination to be of tremendous doctrinal importance. Its great significance derives from the striking juxtaposition it makes of two applications of "dependent arising" (//paticcasamuppada//), the principle of conditionality which lies at the heart of the Buddha's doctrine. The first application is the usual one, setting forth the causal sequence responsible for the origination of samsaric suffering. Apart from a slight change it is identical with the twelve-factored formulation recurring throughout the Pali Canon. The change -- the substitution of "suffering" for "aging-and-death" as the last member of the series -- becomes the lead for the second application of dependent arising. This application, occurring only sporadically in the Pali Canon, allows the same principle of conditionality to structure the path leading to deliverance from suffering. It begins with faith, emerging out of the suffering with which the first series ended, and continues through to the retrospective knowledge of liberation, which confirms the destruction of the binding defilements. By linking the two series into a single sequence, the sutta reveals the entire course of man's faring in the world as well as his treading of the path to its transcendence. It shows, moreover, that these two dimensions of human experience, the mundane and the transcendental, the dimensions of world involvement and world disengagement, are both governed by a single structural principle, that of dependent arising. Recognizing this broader range of the principle, the //Nettipakarana//, a Pali exegetical treatise, has called the second application "transcendental dependent arising" (//lokuttara-paticcasamuppada//).

Despite the great importance of the //Upanisa Sutta//, traditional commentators have hardly given the text the special attention it would seem to deserve. Perhaps the reason for this is that, its line of approach being peculiar to itself and a few related texts scattered

through the Canon, it has been overshadowed by the many other suttas giving the more usual presentation of doctrine. But whatever the explanation be, the need has remained for a fuller exploration of the sutta's meaning and implications. We have sought to remedy this deficiency with the following work offering an English translation of the //Upanisa Sutta// and an exposition of its message. The exposition sets out to explore the second, "transcendental" application of dependent arising, drawing freely from other parts of the Canon and the commentaries to fill out the meaning. Since full accounts of the "mundane" or samsaric side of dependent arising can be readily found elsewhere, we thought it best to limit our exposition to the principle's less familiar application. A similar project has been undertaken by Bhikshu Sangharakshita in his book //The Three Jewels// (London, 1967). However, since this work draws largely from Mahayanist sources to explain the stages in the series, the need has remained for a treatment which elucidates the series entirely from the standpoint of the Theravada tradition, within which the sutta is originally found.

-- Bhikkhu Bodhi

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NOTE ON REFERENCES

References to the Digha Nikaya (DN) and the Majjhima Nikaya (MN) refer to the number of the sutta. References to the Samyutta Nikaya (SN) refer to the number of the chapter followed by the number of the sutta within that chapter. References to the Anguttara Nikaya (AN) refer to //nipata// (numerical division) followed by the number of the sutta within that //nipata//.

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UPANISA SUTTA

While staying at Savatthi the Exalted One said:

"The destruction of the cankers, monks, is for one who knows and sees, I say, not for one who does not know and does not see. Knowing what, seeing what does the destruction of the cankers occur? 'Such is material form, such is the arising of material form, such is the passing away of material form. Such is feeling ... perception ... mental formations ... consciousness; such is the arising of consciousness, such is the passing away of consciousness' -- for one who knows and sees this, monks, the destruction of the cankers occurs.

"The knowledge of destruction with respect to destruction has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for the knowledge of destruction? 'Emancipation' should be the reply.

"Emancipation, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for emancipation? 'Dispassion' should be the reply.

"Dispassion, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for dispassion? 'Disenchantment' should be the reply.

"Disenchantment, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for disenchantment? 'The knowledge and vision of things as they really are' should be the reply.

"The knowledge and vision of things as they really are, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for the knowledge and vision of things as they really are? 'Concentration' should be the reply.

"Concentration, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for concentration? 'Happiness' should be the reply.

"Happiness, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for happiness? 'Tranquillity' should be the reply.

"Tranquillity, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for tranquillity? 'Rapture' should be the reply.

"Rapture, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for rapture? 'Joy' should be the reply.

"Joy, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for joy? 'Faith' should be the reply.

"Faith, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for faith? 'Suffering' should be the reply.

"Suffering, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for suffering? 'Birth' should be the reply.

"And what is the supporting condition for birth?. 'Existence' should be the reply.

"What is the supporting condition for existence? 'Clinging' should be the reply.

"What is the supporting condition for clinging? 'Craving' should be the reply.

"What is the supporting condition for craving? 'Feeling' should be

the reply.

"What is the supporting condition for feeling? 'Contact' should be the reply.

"What is the supporting condition for contact? 'The sixfold sense base' should be the reply.

"What is the supporting condition for the sixfold sense base? 'Mentality-materiality' should be the reply.

"What is the supporting condition for mentality-materiality? 'Consciousness' should be the reply.

"What is the supporting condition for consciousness? 'Kamma formations' should be the reply.

"Kamma formations, monks, also have a supporting condition, I say, they do not lack a supporting condition. And what is the supporting condition for kamma formations? 'Ignorance' should be the reply.

"Thus, monks, ignorance is the supporting condition for kamma formations, kamma formations are the supporting condition for consciousness, consciousness is the supporting condition for mentality-materiality, mentality-materiality is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for feeling, feeling is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for existence, existence is the supporting condition for birth, birth is the supporting condition for suffering, suffering is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for rapture, rapture is the supporting condition for tranquillity, tranquillity is the supporting condition for happiness, happiness is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are, the knowledge and vision of things as they really are is the supporting condition for

disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of the destruction (of the cankers).

"Just as, monks, when rain descends heavily upon some mountaintop, the water flows down along with the slope, and fills the clefts, gullies, and creeks; these being filled fill up the pools; these being filled fill up the ponds; these being filled fill up the streams; these being filled fill up the rivers; and the rivers being filled fill up the great ocean -- in the same way, monks, ignorance is the supporting condition for kamma formations, kamma formations are the supporting condition for consciousness, consciousness is the supporting condition for mentality-materiality, mentality-materiality is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for feeling, feeling is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for existence, existence is the supporting condition for birth, birth is the supporting condition for suffering, suffering is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for rapture, rapture is the supporting condition for tranquillity, tranquillity is the supporting condition for happiness, happiness is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are, the knowledge and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of the destruction (of the cankers)."

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TRANSCENDENTAL DEPENDENT ARISING

An Exposition of the Upanisa Sutta

Dependent arising (//paticcasamuppada//) is the central principle of the Buddha's teaching, constituting both the objective content of its liberating insight and the germinative source for its vast network of doctrines and disciplines. As the frame behind the four noble truths, the key to the perspective of the middle way, and the conduit to the realization of selflessness, it is the unifying theme running through the teaching's multifarious expressions, binding them together as diversified formulations of a single coherent vision. The earliest suttas equate dependent arising with the unique discovery of the Buddha's enlightenment, so profound and difficult to grasp that he at first hesitated to announce it to the world. A simple exposition of the principle sparks off the liberating wisdom in the minds of his foremost disciples, while skill in explaining its workings is made a qualification of an adroit expounder of the Dhamma. So crucial is this principle to the body of the Buddha's doctrine that an insight into dependent arising is held to be sufficient to yield an understanding of the entire teaching. In the words of the Buddha: "He who sees dependent arising sees the Dhamma; he who sees the Dhamma sees dependent arising." [*]

[*] MN. No. 28.

The Pali texts present dependent arising in a double form. It appears both as an abstract statement of universal law and as the particular application of that law to the specific problem which is the doctrine's focal concern, namely, the problem of suffering. In its abstract form the principle of dependent arising is equivalent to the law of the conditioned genesis of phenomena. It expresses the invariable concomitance between the arising and ceasing of any given phenomenon and the functional efficacy of its originative conditions. Its phrasing, as terse as any formulation of modern logic, recurs in the ancient texts thus: "This being, that exists; through the arising of this that arises. This not being, that does not exist; through the

ceasing of this that ceases." [*]

[*] //Imasmim sati idam hoti, imass, uppada idam uppajjati. Imasmim asati idam na hoti, imassa nirodha idam nirujjati.// MN, Nos. 79, 115 etc.

When applied to the problem of suffering, the abstract principle becomes encapsulated in a twelve-term formula disclosing the causal nexus responsible for the origination of suffering. It begins with ignorance, the primary root of the series though not a first cause, conditioning the arising of ethically determinate volitions, which in turn condition the arising of consciousness, and so on through the salient occasions of sentient becoming down to their conclusion in old age and death:

> With ignorance as condition, the kamma formations; with kamma formations as condition consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition the sixfold sense base; with the sixfold sense base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, grief, and despair arise. Such is the origination of this entire mass of suffering.
>
> -- SN. XII, //passim.//

The corollary of this formula, which constantly accompanies it, describes the conditioned cessation of suffering. It shows how, when ignorance ceases, all the following conditions successively cease, down to the cessation of the "entire mass of suffering."

Though the principle of dependent arising is applicable to any situation where an origination of phenomena takes place, the Pali Buddhist tradition has focused upon the doctrine almost exclusively in

terms of its twelvefold formulation. So much has this been the case that the two have tended to be blankly identified with each other, dependent arising being equated simply with the twelvefold series and the twelvefold series being regarded as an exhaustive treatment of dependent arising. This exclusiveness of emphasis doubtlessly poses a certain danger of rigidity; but even despite this danger it is not without its justification. For the aim of the Buddha's teaching is not abstract and theoretical, but concrete and soteriological. Its goal is liberation from suffering, understood in its deepest sense as the unsatisfactoriness of sentient existence indefinitely repeated in the wheel of becoming, the cycle of births and deaths, called //samsara//. The twelve-term nexus contributes to this liberative thrust by bringing the principle of dependent arising to bear directly on the condition which it is the doctrine's over-riding concern to ameliorate. If suffering is produced by causes, these causes and the way they can be stopped must be uncovered and exposed. The twelvefold application accomplishes precisely this. In its positive or direct aspect (//anuloma//) it makes known the causal chain behind suffering, demonstrating how the round of existence arises and turns through the impulsions of craving, clinging, and karma, working freely behind the shielding screen of ignorance. In its negative or reverse side (//patiloma//) it reveals the way to the cessation of suffering, showing that when ignorance is eliminated by the rise of true knowledge all the factors dependent on ignorance likewise draw to a close.

However, as a consequence of this constriction of attention, sight has tended to be lost of the broader range of exemplifications the principle of dependent arising might have, even within the limits of the soteriological direction of the teaching. Dependent arising cannot be reduced to any single one of its applications. Any application is only a pedagogical device framed from the standpoint of the teaching's practical orientation. Above and beyond its specific instances, dependent arising remains an expression of the invariable structural relatedness of phenomena. It is a principle to which all phenomena conform by the very nature of their being, the principle that whatever comes into existence does so in dependence on conditions. From the perspective this teaching affords, things are seen to arise, not from some intrinsic nature of their own, from necessity, chance or accident,

but from their causal correlations with other things to which they are connected as part of the fixed order obtaining between phenomena. Each transient entity, emerging into the present out of the stream of events bearing down from the past, absorbs into itself the causal influx of the past, to which it must be responsive. During its phase of presence it exercises its own distinctive function with the support of its conditions, expressing thereby its own immediacy of being. And then, with the completion of its actuality, it is swept away by the universal impermanence to become itself a condition determinant of the future.

When this law of inter-connected becoming, of conditionality and relatedness, is extracted from its usual exemplifications and explored for further doctrinal bearings, it can be found to have other ramifications equally relevant to the realization of the teaching's fundamental aim. One particular exemplification of dependent arising,; found with minor variations in a number of suttas, shows the basic principle to serve as the scaffolding for the course of spiritual development issuing in final emancipation. [*] It figures in these suttas as the architectonic underlying the gradual training, governing the process by which one phase of practice conditions the arising of the following phase all the way from the commencement of the path to the realization of the ultimate goal. To be sure, the application of dependent arising to the achievement of deliverance is already covered from one angle by the reverse or cessation side of the twelvefold formula, according to which the cessation of ignorance sets off a series of cessations culminating in the cessation of suffering. Thence in itself such an application is not a unique feature of these suttas. What gives these suttas their distinctive quality and value is the positive form in which they cast the sequential pattern of the liberative venture. Whereas the series of cessations presents the achievement of liberation logically, in strict doctrinal terms as the consequence following upon the annulment of samsaric bondage, the present sequence views the same chain of events dynamically, from the inner perspective of living experience.

[*] SN. XII. No. 23; AN. X. No. 3-5.

As living experience, the advance to emancipation cannot be tied down to a series of mere negations, for such a mode of treatment omits precisely what is most essential to the spiritual quest -- the immediacy of inner striving, growth, and transformation. Parallel to the demolition of old barriers there occurs, in the quest for deliverance, a widening of vistas characterized by an evolving sense of maturation, enrichment, and fulfillment; the departure from bondage, anxiety, and suffering at the same time means the move towards freedom and peace. This expansion and enrichment is made possible by the structure of the gradual training, which is not so much a succession of discrete steps one following the other as a locking together of overlapping components in a union at once augmentative, consummative, and projective. Each pair of stages intertwines in a mutually vitalizing bond wherein the lower, antecedent member nurtures its successor by serving as its generative base, and the higher, consequent member completes its predecessor by absorbing its energies and directing them on to the next phase in the series. Each link thus performs a double function: while rewarding the efforts expended in the accomplishment of the antecedent stage, it provides the incentive for the commencement of the consequent stage. In this way the graduated training unfolds organically in a fluid progression in which, as the Buddha says, "stage flows over into stage, stage fulfills stage, for crossing over from the hither shore to the beyond." [*]

[*] AN.X. No.2.

All the factors comprised in this sequence come into being in strict subjection to the law of conditioned genesis. The accidental, the compulsory, and the mysterious are equally excluded by the lawful regularity governing the series. The stages of the path do not emerge fortuitously or through the operation of some inscrutable power, but originate conditionally, appearing spontaneously in the course of training when their requisite conditions are complete. Thus the course of spiritual development these suttas reveal is a dependent arising -- a coming into being in dependence on conditions. But this dependent arising differs significantly from its mundane counterpart. The mundane version, with its twelve links, describes the movement of samsara,

which revolves in a perpetually self-regenerating circle leading from beginning to end only to find the end lead back to the beginning. The mechanism of this process, by which defilements and renewed existence mutually kindle one another, is fueled by the hope that some-how some solution will yet emerge within the framework of laws set for the turning of the wheel, a hope repeatedly disappointed. The present version of dependent arising delineates a type of development that only becomes possible when this hope has been dispensed with. It hinges on the prior recognition that any attempt to eliminate suffering through the gratification of craving is doomed to failure, and that the only way to stop it is to cut through the vicious nexus at its base. Though the movement it describes is still cyclic, it is not the circular revolution of samsara it is concerned with but a different kind of rotation that only comes into play when the essentially defective nature of the ordinary human condition has been clearly perceived and the urge towards liberation from it made the dominant motive of the inner life. The present sequence depicts the movement towards release. It sets forth a drive which, in contrast to the pointless repetition of samsara, evolves up and outwards in an unbroken spiral ascent -- a pattern in which each turn supports and strengthens its successor's capacity for liberation, enabling the series as a whole to pick up the momentum needed to break the gravitational pull of the mundane sphere. Since all the phases in this progression arise in dependence on their antecedents, the series represents a dependent arising. But unlike the familiar version of dependent arising, the present version leads, not back to the round of becoming, but to the overcoming of samsara and all its attendant sufferings. Hence the //Nettippakarana// calls this sequence "transcendental dependent arising" (//lokuttara paticcasamuppada//) -- a dependent arising that leads to the transcendence of the world. [*]

[*] Sec. 388, See Nanamoli, transl., //The Guide (Nettippakaranam)//, (London: Pali Text Society, 1962), p. 97.

The sutta we will investigate here for an account of "transcendental dependent arising, is the //Upanisa Sutta// of the //Nidanasamyutta//

(SN. XI.I No. 23). In addition to giving a clear, explicit account of the conditional structure of the liberative progression, this sutta has the further advantage of bringing the supramundane form of dependent arising into immediate connection with its familiar samsaric counterpart. By making this connection it brings into prominence the comprehensive character of the principle of conditionality -- its ability to support and explain both the process of compulsive involvement which is the origin of suffering and the process of disengagement which leads to deliverance from suffering. Thereby it reveals dependent arising to be the key to the unity and coherence of the Buddha's teaching. When the Buddha declares, "I teach only suffering and the cessation of suffering," [*] the bond which unites these two terminals of the doctrine as complementary sides of a single, internally consistent system is simply the law of dependent arising.

[*] MN. No. 22, SN. XXII. No. 86.

The //Upanisa Sutta// gives three expositions of "transcendental dependent arising." The first expounds the sequence in reverse order, beginning with the last link in the series, the knowledge of the destruction of the cankers (//asavakkhaye nana//), and tracing the chain backwards to the first link in the liberative sequence, namely, faith. At this point it crosses over to the mundane order, explaining faith as arising through suffering, suffering as conditioned by birth, birth as conditioned by existence, and so on back through the familiar links to ignorance as the first member of the chain. After completing the reverse exposition, the Buddha then expounds the same series in forward order, beginning with ignorance and following through to the knowledge of destruction. This he does twice, in exactly the same way, once before and once after the striking simile comparing the sequential origination of the factors to the gradual descent of rainfall from a mountain, through the graded ponds, lakes, streams, and rivers to the great ocean at the mountain's base. Thus the series of conditions presented in the sutta can be mapped out in the abstract as follows:

Mundane Order	Transcendental Order

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Ignorance (//avijja//)	Faith (//saddha//)
Kamma formations (//sankhara//)	Joy (//pamojja//)
Consciousness (//vinnana//)	Rapture (//piti//)
Mentality-materiality (//namarupa//)	Tranquillity (//passaddhi//)
Sixfold sense base (//salayatana//)	Happiness (//sukha//)
Contact (//phassa//)	Concentration (//samadhi//)
Feeling (//vedana//)	Knowledge and vision of things as they are (//yathabhutananadassana//)
Craving (//tanha//)	Disenchantment (//nibbida//)
Clinging (//upadana//)	Dispassion (//viraga//)
Existence (//bhava//)	Emancipation (//vimutti//)
Birth (//jati//)	Knowledge of destruction of the cankers (//asavakkhaye nana//)
Suffering (//dukkha//)	

For ease of explanation we will examine the links of transcendental dependent arising in direct order. However, before doing so, it is instructive to note that there is special significance in the initial presentation of the series in reverse. Such a presentation serves to throw an important spotlight on the nature of the causal relation obtaining between the path to liberation and its goal. It shows that the type of causal development displayed by this progression is quite different from the pattern of blind efficient causality which involves the incidental emergence of an effect out of its causal matrix, as for example when a series of geological changes triggers off an earthquake or a number of atoms combine to form some new molecule. The relationship between the path and the goal belongs to a more complex order of causality, one which can perhaps be pictured as a set of prior causes giving rise to an effect but can never be adequately and correctly comprehended in terms of this model. What we have here is not an instance of simple, one-directional causality proceeding forward unmodified in a straight line; we have, rather, a species of teleological causality involving purpose, intelligence, and planned striving simultaneously projected towards and refracted from the aimed at effect in a process of reciprocal determination. In the workings of this relationship not only does the path facilitate the achievement of
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the goal, but the goal as well, already present from the outset as the envisaged aim of striving, itself bends back to participate in the shaping of the path. Starting from man's awareness of the painful inadequacies of his existence, and his intuitive groping towards a condition where these are allayed, the formula proceeds to trace back, in terms derivative from and constantly checked against the goal, the series of alterations he must induce in his cognitive and emotive makeup to bring the goal into his reach.

We see this pattern illustrated in the traditional account of prince Siddhartha's great renunciation. [1] When the future Buddha leaves his palace, he goes forth in the confidence that beyond the perishable, defective, and substanceless things of the world there is accessible to man an unperishable and self-sufficient state which makes possible deliverance from suffering. What he needs to discover, as the objective of his "holy quest," is the path bridging the two domains. This he does by pursuing backwards from the goal of striving the obstructions to its attainment and the steps to be taken to remove those obstructions. One line of exploration begins with aging and death as the fundamental manifestation of the suffering which weighs upon the world, and follows its chain of conditions back to ignorance as the underlying root. [2] Another, complementary line starts with the defilements as the principal obstruction to emancipation. It then finds the defilements to be sustained by ignorance, ignorance by the distracted mind, and the distracted mind by a causal nexus going back to lack of faith in the true Dhamma. [3] From this the conclusion follows, as shown in the //Upanisa Sutta//, that to achieve deliverance the defilements must be removed through dispassion, to reach dispassion ignorance must be overcome by correct understanding, to arouse understanding the mind must be concentrated, and so on through the counter-conditions down to the gain of faith in the true Dhamma.

[1] MN. No. 26.
[2] See SN.XII. Nos. 4-10.
[3] See AN.X. Nos. 61,62

In both cases the reverse direction of the sequential logic reveals

the peculiar nature of the path-goal relationship. The two stand together in a bond of reciprocal determination, the path leading to the achievement of the goal and the goal giving form and content to the path. In addition to the forward thrust of the path, there is thus a basic feedback emanating from the goal, so that the goal can, in a sense, generate out of itself through the circuit system of man's constitutional capacities the series of measures needed to bring about its actualization. This relationship is analogous to the relation between a guided missile and its mobile target. The missile does not reach its target merely through its own initial thrust and direction. It finds it precisely because it is being controlled by signals the target is itself emitting.

* * *

Faith (//Saddha//)

"Suffering is the supporting condition for faith": After asserting as the last step in the mundane sequence that birth is the supporting condition for suffering, the sutta switches over to the transcendental series with the pronouncement that suffering is the supporting condition for faith. With respect to both assertions the present formulation diverges from the usual version of twelve-factored dependent arising. In the usual version the forward sequence ends with the statement that birth is the condition for aging-and-death, sorrow, lamentation, pain, grief, and despair. With this it concludes, leaving unstated the implied aftermath -- that this "mass of suffering" will generate anew the fundamental ignorance at the head of the whole series, thus beginning another run through the cycle. The fact that suffering here replaces aging-and-death as the last member of the samsaric part of the series therefore has a special importance. It cautions us to the impending change, signaling that we are about to witness, in the progression of links to follow, not just one more turn of the wheel but an interruption of its forward spin and a struggle to reverse its natural direction of movement.

The Buddha's declaration that suffering is the supporting condition for faith points to the essential backdrop to the awakening of the religious consciousness. It reveals that spiritual awareness and the quest for enlightenment do not arise spontaneously in harmony with our natural modes of world-engagement, but require a turn "against the current" a break away from our instinctual urges for expansion and enjoyment and the embarkation in a different direction. This break is precipitated by the encounter with suffering. Suffering spurs the awakening of the religious consciousness in that it is the experience of suffering which first tears us out of our blind absorption in the immediacy of temporal being and sets us in search of a way to its transcendence. Whether in the form of pain, frustration, or distress, suffering reveals the basic insecurity of the human condition, shattering our naive optimism and unquestioned trust in the goodness of the given order of things. It throws before our awareness, in a way we cannot evade, the vast gulf stretching between our ingrained expectations and the possibilities for their fulfillment in a world never fully susceptible to domination by our wills. It makes us call into question our schemes of values built upon the bedrock of personal expedience. It leads to a revaluation of all values and a new scale of worth indifferent to the claims of self-concern. And it opens us to confidence in an unseen order of relations and inter-connections, an order in which the values that emerge, so often in forceful opposition to the old, will find their proper justification and reward.

Yet for suffering to become an effective spur to spiritual awakening it is not enough merely to encounter it. For the religious consciousness to be aroused suffering must be not only met as a constant liability of our existence, but confronted and grappled with in the arena of thematic reflection. As long as we engage suffering simply in its superficial modes, as felt pain and sorrow, we will react to it in one of two ways, both of which operate at a purely psychological level. In the first case we will react to suffering in an unhealthy manner, as when we arouse resentment against the source of our displeasure and seek relief by annihilating it, ignoring it, or running away in pursuit of some easy escape. In the second case we will react to suffering in a mentally healthy way, as when we fortify our minds with patience and courage, strengthen our capacities for

endurance, and seek to resolve the problem in a realistic manner. But though the second approach is definitely to be preferred to the first, in neither case does that inward revolution take place which awakens us to our extreme need for deliverance and compels us to set off in a new direction previously unknown and unexplored. The urge for liberation can only set in when pain and sorrow have been confronted with reflective awareness and recognized as symptoms of a deeper ailment demanding a radical therapy. The quest for a conclusive solution to the problem of suffering begins with an act of understanding, not with mere tribulation. It starts from the realization that suffering is more than a chance encroachment upon a state of affairs otherwise felicitous, that it is a malady which infects our being upwards from its very root. We must come to see that the breeding ground of suffering lies not so much in the outside world as at the base of our own being, and that any cure that is to be permanently effective must uproot it at this inward source.

The arising of such a realization depends upon the adoption of a new perspective from which the fact of suffering can be faced in its full range and universality. Though single in its essence, suffering or //dukkha// yet divides into three stages or tiers in accordance with the level of understanding from which it is viewed. [*] At the most elementary level suffering appears as physical pain and oppression, manifest most clearly in the events of birth, sickness, aging and death, as well as in hunger, thirst, privation, and bodily discomfort. At a higher level it comes to be seen as a psychological fact -- as the sorrow and frustration springing from our separation from what is desired, our meeting with what is disliked, and the disappointment of our expectations. And at the third and highest level suffering becomes manifest in its essential form, as the inherent unsatisfactoriness of the samsaric round in which we turn without purpose on account of our ignorance and attachments. These three tiers are not mutually exclusive. In each case the lower level serves as basis for the higher, by which it is absorbed and comprehended. Thus, though the penetration of the highest stage, the essential suffering comprised in the "five clinging aggregates" (//pancupadanakkhandha//), represents the climax of understanding, this realization comes as the fruit of a long period of preparation grounded upon the first flash of insight into the basic

inadequacy of the human condition. Such an insight usually dawns through particular experiences typical of the first two stages of suffering -- through sudden pain, loss or disappointment, or through chronic anxiety, confusion, and distress. But in order to become the stimulus to a higher course of development, our vision must be capable of rising from the particular to the universal. It is only when we see clearly for ourselves that we are "sunk in birth, aging, and death, in sorrow, lamentation, pain, grief, and despair, sunk in suffering, overcome by suffering" (MN. No. 29), that we are really ready for the means to bring this unsatisfactory condition to an end.

[*] See Lama Anagarika Govinda, //The Psychological Attitude of Early Buddhist Philosophy//, (London, 1969), pp. 49-52.

Since it is suffering that impels us to seek the way to liberation, suffering is called the supporting condition for faith. By itself, however, the confrontation with suffering even at the level of mature reflection is not sufficient to generate faith. For faith to arise two conditions are required: the first is the awareness of suffering, which makes us recognize the need for a liberative path; the second is the encounter with a teaching that proclaims a liberative path. Thence the Buddha says that faith has for its nutriment hearing the exposition of the true Dhamma. [1] //Saddha//, the faith that comes into being as a result of hearing the exposition of the true Dhamma, is essentially an attitude of trust and commitment directed to ultimate emancipation. In order for such faith to arise and become a driving force of spiritual development, it must meet with an objective ground capable of eliciting its forward leap into the unknown and of prompting its inner urge towards liberation. From the Buddhist perspective this objective ground is provided by the three objects of refuge -- the Buddha, the Dhamma, and the Sangha, that is, the enlightened Teacher, his teaching, and his community of noble disciples. The faith to be placed in them must not be blind and uncritical. Though initially requiring consent born out of trust, it also must be based on critical scrutiny -- the Teacher tested to determine his trustworthiness, his doctrine examined to decide on its cogency, and his disciples interrogated to ascertain their reliability. [2] As a result of such examination, conducted either

through personal confrontation whenever possible or through scrutiny of the scriptural records, faith becomes settled in the Buddha as the Perfectly Enlightened One, the unerring guide on the path to deliverance; in the Dhamma as his teaching and the path leading to deliverance; and in the Sangha as the community of the Buddha's disciples who have verified his teaching through their own direct experience, and hence may be relied upon for guidance in our own pursuit of the goal.

[1] AN.X. No. 61. //Ko caharo saddhaya? Saddhammassavananti'ssa vacaniyam.//
[2] See MN. Nos. 47, 95.

As the first requisite of spiritual development, faith is compared to a hand in that it is needed to take hold of beneficial practices, and to a seed in that it is the vitalizing germ for the growth of the higher virtues.

Beneath its seeming simplicity it is a complex phenomenon combining intellectual, emotional, and conative elements. Intellectually faith implies a willingness to accept on trust propositions beyond our present capacity for verification, propositions relating to the basic tenets of the doctrine. Through practice this assent will be translated from belief into knowledge, but at the outset there is required an acceptance which cannot be fully corroborated by objective evidence. Emotionally faith issues in feelings of confidence and serene joy, coupled with an attitude of devotion directed to the objects of refuge. And at the level of volition faith reinforces the readiness to implement certain lines of conduct in the conviction they will lead to the desired goal. It is the mobilizing force of action, stirring up the energy to actualize the ideal.

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Joy (//Pamojja//)

"Faith is the supporting condition for joy": Faith functions as a support for the next link in the series, joy or gladness (//pamojja//), by permitting an outlet from the pent-up tensions of an existential impasse brought on by the reflective encounter with the problem of suffering. Prior to the discovery of the true Dhamma two alternatives present themselves to the thoughtful individual as he struggles to work out a viable solution to the problem of suffering once it has emerged into the open in its full depth and universality. One alternative is compliant submission to a justification of suffering developed along traditional theological lines -- that is, a theodicy which sees evil and suffering as detracting from the goodness of the created order only superficially, while ultimately contributing to the total perfection of the whole. This solution, though generally aligned with the higher ethical values, still appears to the sensitive thinker to be a facile answer constantly provocative of a gnawing sense of doubt and disbelief. The other alternative is resignation to suffering as a brute fact unintelligible to man's moral sense, an incidental offshoot of a universe totally indifferent to any structure of spiritual or ethical values. This solution, though not internally inconsistent, clashes with our basic moral intuitions so sharply that the result, for the sensitive thinker, is often a turn to nihilism in one of its two forms -- as reckless license or ineffectual despair.

Neither the theological nor the materialistic answers can show the way to an actual escape from suffering. Both, in the last analysis, can only hold out a choice between resignation and rebellion. The gain of faith in the true Dhamma spells the end to this quandary by pointing to a solution which can admit the pervasive reality of suffering without needing to justify it, yet can give this suffering a cogent explanation and indicate an escape. Suffering, from this perspective, is traceable to distinct causes endowed with ethical significance; it is the inevitable result of our own immoral actions returning to ourselves. Our actions, when viewed from the standpoint of the Dhamma, are neither threads in some invisible handiwork of divine perfection, nor meaningless pulsations of nerves and brain, but expressions of ethically significant decisions having an integral place in a morally intelligible world. They are seen as choices for which we bear full responsibility before an impersonal universal law that ensures the

preservation of an equilibrium between deeds and their results, so that virtuous deeds bring forth happiness and evil deeds suffering. The round of becoming in which we are immersed -- where we are born, grow old, suffer, and die -- this round is created by ourselves, fashioned out of our own blindness and craving. We build the round ourselves and we can bring it to an end by ourselves, by eradicating this world-sustaining ignorance and desire. The path to liberation is revealed in all its practical details with full precision and clarity. It is a path of conduct and insight each man must tread for himself, success being dependent entirely on his own diligence, sincerity and energy, and on his capacities for renunciation and understanding.

The gain of faith in the true Dhamma thus points to an outlet from the contention of opposed alternatives, neither of which can be happily embraced. It exhausts the pressures of an apparent dead-end, and as the stress and tension fall away there springs up a surge of joy conditioned by the acquisition of faith. This incipient swell of joy grows by degrees as the aspirant's contemplation focuses more sharply upon the objects in which confidence has been reposed. Sustained reflection on the Buddha, Dhamma, and Sangha gradually dispels the darkness of doubt and indecision. It issues in an effusion of light, of peace and inner clarity, when as a result of such reflection the defilements are attenuated and the mind's impulsion towards the elevating qualities the refuges represent gains in forward momentum. For this reason faith is compared to a miraculous water-clearing gem. According to Indian legend, there is a special gem possessed by the mythic universal monarch which, when thrown into a stream of turbid water, immediately causes it to become clear. The strands of vegetation float away, the mud settles, and the water becomes pure, serene, and sweet-tasting, fit to be drunk by the monarch. Similarly, it is said, when the gem of faith is set up in the heart it causes the hindrances to disappear, the defilements to settle, and the mind to become clear, lucid, and serene. [*]

[*] //Milindapanha//. See Edward Conze, //The Way of Wisdom// (The Wheel No. 65/66), (Kandy: Buddhist Publication Society), pp. 30-31.

The strengthening of confidence in the objects of refuge becomes the incentive for a firmer dedication to the practice of the teaching. Thence the texts ascribe to faith the characteristic of "leaping forward." [1] Faith leaps forward in that "when the yogin sees that the hearts of others have been set free, he leaps forward, by way of aspiration, to the various fruits of a holy life, and he makes efforts to attain the yet unattained, to find the unfound, to realize the unrealized." [2] This aspect of faith is illustrated by a courageous hero who lunges across a turbulent river to escape from danger, saving himself thereby and inspiring others by his example.

[1] //Ibid//. Pakkhandanalakkhan Saddha
[2] //Ibid//., p.31.

At this stage, in particular, the aspirant's faith creates a readiness to undertake the basic rules of moral training. Through his settled faith in the Buddha, Dhamma, and Sangha he is prepared to enter the path of practice, which requires at the start that he train in the foundation of the path, the observance of moral discipline (//Sila//). For this reason the acceptance of moral restraint is said to be undertaken out of faith. [1] Moral restraint is taken up by accepting rules of discipline designed to inculcate an inner disposition of virtue by controlling bodily and verbal actions. The codes of rules vary in scope from the five basic precepts of the Buddhist layman to the more than 227 training rules undertaken by the bhikkhu or fully ordained monk, but all share the common characteristic of disciplining behavior. Each of the basic precepts involves an explicit principle of abstinence requiring to be observed and an implicit mental attitude to be cultivated through such abstinence. The former consists in abstention from the unwholesome actions of taking life, stealing, sexual abuse, false speech and partaking of intoxicants; the latter calls for a persistent effort to develop a mind of compassion, honesty, purity, truthfulness, and sobriety. The immediate result of living in conformity with these guidelines to right action is the arising of a sense of freedom from remorse (//avippatisara//), Remorse, a feeling of regret over moral transgression and neglect, tends to provoke guilt,

agitation, and self-recrimination. When, through close adherence to the precepts, the mind is freed from remorse, an ease of conscience and "bliss of blamelessness" set in born of the knowledge that one's actions are beyond reproach. Thence the Buddha declares wholesome rules of conduct to have freedom from remorse as their benefit and reward. [2] The joy that comes through realizing one's purity confirms the confidence originally placed in the teaching. Thereby it arouses still stronger faith and a desire for further application to the practice.

[1] Visuddhimagga, I.98. Bhikkhu Nanamoli, trans. //The Path of Purification//, 3rd ed. (Kandy 1975. Buddhist Publication Society) p.36.
[2] AN.X. No. 1

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Rapture (//Piti//)

"Joy is the supporting condition for rapture": Though for certain individuals serene faith in the objects of refuge and a clear conscience are sufficient to transform joy into rapture, such cases are the exception rather than the rule. Generally, in order for the emotional tone of the spiritual life to be lifted to that pitch of intensity suggested by the term "rapture" (//piti//) a further commitment to the training is necessary. This commitment takes the form of deliberate application to the practice of meditation. Methods of meditation contributing to the attainment of liberation are classified into two systems -- serenity meditation (//samathabhavana//) and insight meditation (//vipassanabhavana//). Serenity meditation aims at the creation of a state of calm concentration by unifying the mind in focus on a single object. Insight meditation aims at insight into the nature of phenomena by directly contemplating the bodily and mental processes as they occur on the successive moments of experience. Though there is a system which employs mindfulness as a direct means to the awakening of insight, in the usual pattern serenity is cultivated first as a preliminary measure, since the unification and purification of

consciousness effected by concentration facilitate correct penetration of the nature of things through contemplative insight. This is the sequence utilized by the present sutta, the stages from "rapture" through "concentration" covering the systematic development of serenity, the two following stages the development of insight.

Serenity meditation is cultivated on the basis of a single object selected from a standard set of objects reserved exclusively for the development of concentration. These objects, traditionally numbered at forty, include the colored and elemental circles called //kasinas//, the cemetery contemplations, the recollections of the three refuge objects, meditation on the sublime abodes of love and compassion, mindfulness of breathing, etc. After taking up one of these objects as his field of work, the yogin strives to unify his mind by fixing his attention on his object to the exclusion of all sense data, concepts, thoughts, memories, projections, fantasies, and associative thinking. His aim is to make his mind one-pointed, and this forbids at once its dispersal among a multiplicity of concerns. Success in the practice depends on the harmonization of the mental faculties in the work of concentration. Through mindfulness (//sati//) the yogin bears the object in his field of awareness and prevents it from slipping away; through discernment (//sampajanna//) he maintains a cautious watch upon the mind, noting its tendencies to stray and swiftly correcting them; and through energy (//viriya//) he strives to dispel the impediments to mental unification, and to maintain his awareness at a pitch which is simultaneously taut but relaxed.

The impediments to meditation are classified into a group of five factors called the "five hindrances" (//pancanivarana//). These are sensual desire, ill-will, stiffness and torpor, restlessness and regret, and doubt. The Buddha calls these five hindrances "corruptions of the mind" and "weakeners of wisdom." He says they are conducive to pain, blindness, and ignorance, and compares them respectively to a debt, a disease, imprisonment, slavery, and the dangers of a desert journey. Their removal by unremitting exertion is the first task facing the meditator. As he proceeds in his practice, striving with patience and diligence, there come suddenly momentary breaks in the course of his efforts when the hindrances fall away, the flow of inner

verbalization stops, and the mind abides one-pointedly on the object. The achievement of this momentary concentration, brief as it is, gives immense satisfaction. It is a powerful experience unleashing spurts of mental energy which flood up to the surface of consciousness and inundate the mind with waves of joyous refreshment. It brings an elating thrill bordering on ecstasy, crowning the yogin's previous endeavors and inspiring further effort.

This experience marks the arising of rapture. The distinguishing feature of rapture is a strong interest and delight directed to the object of attention. Its function is to give refreshment to the body and mind. It can assume both wholesome and unwholesome forms, depending on whether it is motivated by attachment or detachment with respect to its object, but on occasions of meditative consciousness it is always wholesome. The commentaries distinguish five degrees of rapture which make their appearance in the successive stages of mental unification. [1] "Minor rapture," the lowest on the scale, is said to be able to raise the hairs of the body. "Momentary rapture," the next degree of development, rushes through the body with an intensity likened to streaks of lightning flashing forth in the sky at different moments. "Showering rapture," the third degree, breaks over the body again and again with considerable force, like the waves on the seashore breaking upon the beach. "Uplifting rapture" is so-called because it is credited with the ability to cause the body to levitate, and the //Visuddhimagga// cites several cases where this literally occurs. And "pervading rapture," the highest on the scale, is said to completely fill the whole body as a huge inundation fills a rock cavern. Since the commentary to our sutta defines joy (//pamojja//), the prior link in our sequence, as weak rapture, we may assume this to signify the delightful interest preceding the deliberate development of meditation, that is, in the stages when faith in the Dhamma was just acquired and the purification of moral discipline commenced. The five degrees of rapture presented here would then pertain exclusively to the rapture found in meditative consciousness. And since the last degree of rapture only gains ascendancy with the attainment of full absorption, which does not come until later, it seems that the degrees of rapture which are distinctive of the present stage of progress are the four beginning with minor rapture and reaching their peak with uplifting rapture.

[1] Vism, IV. 94-98, Nanamoli, pp. 149-150.

* * *

Tranquillity (//Passaddhi//)

"Rapture is the supporting condition for tranquillity": While the appearance of rapture indicates a definite advance in the work of concentration, its coarser modes still contain an element of exuberance which is in constant danger of slipping out of control and spilling over into unwholesome states of mind dominated by restlessness and agitation. For rapture involves an intense delight in the object coupled with an anticipation of even greater delight to come. The experience of present delight can often be accompanied by an underlying worry that this pleasure will disappear, while the expectation of further delight can stimulate a subtle grasping at the future. Both states, the anxiety and the grasping, bring along an excitation inimical to the centering of the mind in one-pointed calm. For this reason, as the yogin progresses in his practice a point is reached where the ecstatic exultation sparked off by rapture becomes felt as an obstruction to the development of mental unification, a corruption of the training which must be pacified and stilled.

Rapture itself will remain as a factor of meditative development up to the third absorption, but to permit further progress its detrimental tendencies have to be sublimated. Through continued application to the practice rapture becomes more refined, shedding the heated zest of its initial forms. With its refinement it increasingly evokes along with itself another quality called "tranquillity" (//passaddhi//). Tranquillity is characterized by the quieting down of mental disturbances. It removes agitation and restlessness, imparting to the mind a soothing calm comparable to the cool shade offered by a tree to travelers oppressed by the sun's heat. Tranquillity operates in two co-occurrent forms, "tranquillity of body" and "tranquillity of mind," where "mind" signifies the aggregate of consciousness and "body," not the physical organism, but the group of consciousness-adjuncts included

in the aggregates of feeling, perception, and mental formations. [*] Thence the arising of tranquillity results in the subsiding of disturbances throughout the full extent of the psychodynamic system. It allays the propensity towards excitement, soothes the innervations brought on by rapture, and casts over the meditative endeavour a profound stillness paving the way for deeper states of concentration to follow.

[*] Vism. XIV. 144, Nanamoli, p. 525. The "five aggregates" (//pancakkhandha//) are the basic categories into which Buddhism analyzes the sentient organism. The aggregate of material form covers the physical body; the aggregates of feeling, perception, mental formations and consciousness cover the mind. Of these four, the first three are considered the adjuncts or concomitants of consciousness, the primary factor of mental life.

Tranquillity further induces in both consciousness and its adjuncts the qualitative factors of lightness, malleability, wieldiness, proficiency, and rectitude. These factors, present to some extent in every wholesome state of consciousness, perform the respective tasks of eliminating sluggishness, rigidity, unwieldiness, disability, and insincerity. By holding at bay these mental corruptions destructive to moral and spiritual progress, they enhance the functional efficiency of the mind, rendering it a more tractable instrument for application to the higher stages of the path.

* * *

Happiness (//Sukha//)

"Tranquillity is the supporting condition for happiness": As the yogin's psychosomatic system is brought to a state of tranquil composure, a feeling of inner happiness or bliss (//sukha//), unobtrusively present from the start, gains in prominence until it emerges in its own right as a salient feature of the training. Though

closely associated with rapture, happiness is not identical with the latter and can arise in its absence. Rapture denotes a mental factor belonging to the fourth of the five aggregates into which Buddhism classifies the psycho-physical organism, namely, the aggregate of mental formations (//sankharakkhandha//). It is a conative rather than affective phenomenon, which fuses zestful interest with a sense of joyous delight. Happiness, on the other hand, is a purely hedonic factor belonging to the second aggregate, the aggregate of feelings (//vedanakkhandha//). It is pleasurable feeling, here, as the happiness conditioned by tranquillity, the pleasure which springs up in meditation as disturbances subside.

Rapture is relatively coarse in quality and happiness subtle. Thence, though rapture is always accompanied by happiness, in the higher meditative attainment of the third jhana happiness can remain even after rapture has faded away. The //Atthasalini//, a commentary to the Abhidhamma-pitaka, illustrates the difference between them with a vivid simile:

> A man who, traveling along the path through a great desert and overcome by the heat is thirsty and desirous of drink, if he saw a man on the way, would ask, "Where is water?" The other would say, "Beyond the wood is a dense forest with a natural lake. Go there, and you will get some." He hearing these words would be glad and delighted. Going onwards, be would see men with wet clothes and hair, hear the sound of wild fowl and pea-fowl, etc., see the dense forest of green like a net of jewels by the edge of the natural lake, he would see the water lily, the lotus, the white lily, etc., growing in the lake, he would see the clear transparent water, he would be all the more glad and delighted, would descend into the natural lake, bathe and drink at pleasure and, his oppression being allayed, he would eat the fibers and stalks of the lilies, adorn himself with the blue lotus, carry on his shoulders the roots of the mandalaka, ascend from the lake, put on his clothes, dry the bathing cloth in the sun, and in the cool shade where the breeze blew ever so gently lay himself down and say: "O bliss! O bliss!" Thus should this illustration be applied: -- The time of gladness and delight

> from when he heard of the natural lake and the dense forest till he saw the water is like //piti// having the manner of gladness and delight at the object in view. The time when, after his bath and drink be laid himself down in the cool shade, saying, "O bliss! O bliss!" etc., is the sense of //sukha// grown strong, established in that mode of enjoying the taste of the object.
>
> -- Maung Tin, trans. //The Expositor (Atthasalini//), (London 1920), Vol. I, pp 157-58.

Despite the simile's suggestion, rapture and happiness are not necessarily asynchronous, and are in fact only sundered with the attainment of the third jhana. The presentation of happiness as arising subsequent to rapture only means that happiness becomes the salient feature of the path after rapture has already made its own distinctive contribution and settled back to a subsidiary place. In the present stage rapture still persists, only its exuberance has now been toned down by the prevailing quiescence developed in the stage of tranquillity.

The subcommentary to the //Upanisa Sutta// explains //sukha// as the happiness of the access to absorption. The term "access" (//upacara//) denotes the stage in the cultivation of serenity immediately preceding full absorption, the intended goal of serenity meditation. Access is characterized by the abandonment of the five hindrances and the arising of the "counterpart sign," the self-luminous object of interior perception which is the focal point for the higher stages of concentration. The abandoning of the hindrances began already with the gain of faith, which conferred a serene lucency suspending their turbulence, and each ascending rung along the path marked their attenuation to a further degree. Since the hindrances are the principal obstructions to both serenity and insight, the early stages of the path are primarily concerned with their debilitation and elimination.

The elimination of the hindrances prior to attaining access is brought about by means of two methods, one specifically directed to each hindrance separately, the other applicable to all at once. The

former is to be employed when a particular hindrance obtrudes itself with persistent force, the latter on other occasions when no one hindrance seems especially conspicuous. The specific method involves the reversing of the causal situation out of which the hindrance develops. Since each defiling factor is a conditioned phenomenon coming into existence through distinct causes, the key to its elimination lies in applying the appropriate antidote to its causal base. Thus sensual desire arises on account of unskillful attention to the attractive features of things, to alluring objects and physical bodies. It is attenuated by considering the impermanence of the objects of attachment, and by reflecting on the repulsive nature underlying the attractive appearance of the bodies which arouse desire. Ill-will or anger also springs up from unskillful attention, in this case to the unpleasant aspects of persons and things; it is reversed by developing loving kindness towards disagreeable people and patience in the face of unfavorable circumstances. Stiffness and torpor become prominent by submitting to moods of sloth and drowsiness; they are dispelled by the arousal of energy. Restlessness and regret arise from attending to disturbing thoughts and are eliminated by directing the mind to an object conducive to inner peace. And doubt, grounded upon unclarity with regard to fundamental points of doctrine, is dispelled by clear thinking and precise analysis of the issues shrouded in obscurity.

In contrast to these techniques, which counter the hindrances separately, the practice of concentration on one of the prescribed objects of serenity meditation inhibits them all simultaneously. Though only affective so long as no particular hindrance impedes the meditative progress, this method, drawing upon the power of mental unification, is capable of bringing tremendous force to bear upon the struggle against their supremacy. Since the latent defilements can crop up into the open only so long as the mind is driven by discursive thinking, the unification of the mind upon a single object closes off the portal through which they emerge. As the mind descends to increasingly deeper levels of concentration, the hindrances are gradually made to subside until, with the attainment of access, their suppression becomes complete. Held at bay in the base of the mental continuum, the latent defilements are no longer capable of rising to the surface of consciousness. For as long as the suppressive force of

concentration prevails, their activity is suspended, and the mind remains secure in its one-pointed stabilization, safe from their disruptive influence. This abandonment of the hindrances through the power of suppression brings a feeling of profound relief accompanied by a blissful effusion born from the newly accomplished purification. The Buddha compares the happiness of abandoning the hindrances to the happiness a man would experience if he were unexpectedly freed from debt, cured of a serious illness, released from prison, set free from slavery, or led to safety at the end of a desert journey. [1]

[*] DN. No. 2.

* * *

Concentration (//Samadhi//)

"Happiness is the supporting condition for concentration": The attainment of access signals a major breakthrough which spurs on further exertion. As a result of such exertion the bliss generated in the access stage is made to expand and to suffuse the mind so completely that the subtlest barriers to inner unification disappear. Along with their disappearance the mind passes beyond the stage of access and enters into absorption or full concentration (//samadhi//). Concentration itself denotes a mental factor present in both the attainments of access and absorption. Its salient feature is the wholesome unification of the mind on a single object, and it brings about a harmonization between consciousness and its concomitants to a degree sufficient to free them from the distraction, vacillation, and unsteadiness characterizing their normal operations. The mind in concentration, fixed firmly on its object, is like the flame of a candle shielded from the wind or the surface of a lake on which all the waves and ripples have been stilled.

However, although both access and absorption partake of the nature of concentration, an important difference still separates them, justifying the restriction of the term "full concentration" to absorption alone. This difference consists in the relative strength in

the two attainments of certain mental concomitants called the "factors of absorption" or "jhana factors" (//jhanangani//) -- namely, applied thought, sustained thought, rapture, happiness, and mental one-pointedness. These factors, aroused at the very beginning of serenity meditation and gradually cultivated through the course of its progress, have the dual function of inhibiting the hindrances and unifying the mind on its object. According to the commentaries, the factors are aligned with the hindrances in a direct one-to-one relation of opposition, such that each jhana factor has the specific task of countering and occluding one hindrance. Thus applied thought counteracts stiffness and torpor, sustained thought doubt, rapture ill-will, happiness restlessness and regret, and one-pointedness sensual desire. [*] At the same time the factors exercise a consolidating function with respect to the object, applied thought directing the mind to the object, sustained thought anchoring it there, rapture creating an interest in it, happiness experiencing its affective quality, and one-pointedness focusing the mind on the object.

[*] Vism. IV. 86, Nanamoli, p. 147.

In the access attainment the jhana factors are strong enough to keep the hindrances suppressed, but not yet strong enough to place the mind in absorption. They still stand in need of maturation. Maturation comes as a result of continued practice, which gives them the power to lift the mind beyond the threshold plane of access and plunge it into the object with the unshakable force of full absorption. In the state of absorption the mind fixes upon its object with such a high intensity of concentration that subjective discriminations between the two no longer occur. The waves of discursive thinking have at last subsided, and the mind abides without straying even the least from its base of stabilization. Nevertheless, even full concentration admits of degrees. At the plane of absorption concentration is divided into four levels called the four jhanas. These are distinguished by the aggregation of factors present in each attainment, the order of the four being determined by the successive elimination of the comparatively courser factors. In the first jhana all five jhana factors are present; in the second applied and sustained thought are eliminated, in the third

rapture is made to fade away; and in the fourth the feeling of happiness is replaced by equanimity, the peaceful feeling-tone which veers neither toward pleasure nor toward pain. One-pointedness remains present in all four jhanas, the one constant in the series. To rise from the first jhana to the second, the yogin, after emerging from the first jhana, must reflect upon the coarseness of applied and sustained thought and the first jhana's inadequacy due to the proximity of the hindrances. Then he must consider the second jhana as more peaceful and sublime, arouse the aspiration to attain it, and exert his energy to achieve a stronger degree of mental unification. Similarly, to rise from the second to the third jhana he must repeat the same procedure taking rapture as the coarse factor needing to be eliminated, and to rise from the third to the fourth jhana he must reflect on the coarseness of happiness and the superiority of neutral, equanimous feeling.

Beyond the fourth jhana lie four even subtler stages of concentration called the four formless attainments (//arupasamapatti//). In these attainments the luminous counterpart sign serving as the object of the jhanas is replaced by four successively more refined formless objects, which give their names to their respective attainments -- the base of infinite space, the base of infinite consciousness, the base of nothingness, and the base of neither perception nor non-perception. At the peak of this scale of meditative equipoise consciousness arrives at a point of unification so fine that, like the geometric point, it eludes detection, and its presence can be neither affirmed nor denied.

* * *

Knowledge and Vision (//Nana dassana//)

"Concentration is the supporting condition for the knowledge and vision of things as they really are": Despite the loftiness and sublimity of these exalted attainments, immersion in deep concentration is not the end of the Buddhist path. The unification of consciousness effected by serenity meditation is only a means to a further stage of practice.

This stage, ushered in by the next link in the series, "the knowledge and vision of things as they really are" (//yathabhuta-nanadassana//), is the development of insight (//vipassana bhavana//).

Through his deep concentration the yogin is able to suppress the defilements, to bring them to a state of quiescence where they no longer invade the active processes of thought. But beneath the surface stillness the defilements lie latent, ready to spring up again if provoked. As long as the defilements remain present, even if only in dormant form, release from suffering has yet to be achieved, for the latencies of the defilements lying quietly in the mental continuum can still regenerate the samsaric round of continued birth and death. The latent tendencies are the seeds of renewed existence, which bring about a re-arising of the stream of consciousness and thence of all the remaining links in the samsaric chain. To end the round and attain deliverance the defilements must be completely destroyed; it is not enough merely to suppress them. The destruction of the defilements cannot be brought about by concentration alone, for concentration, even at its deepest levels, can only effect the suspension of their activity, not their eradication. To destroy the defilements down to their bottommost stratum of latency something more is needed -- //panna//, the wisdom which penetrates the true mark of phenomena. Concentration gains its place in the Buddhist discipline in so far as it induces the mental one-pointedness of at least the access level required as the support for wisdom. Thus the Buddha enjoins his disciples to develop concentration, not as an end in itself, but because "one who is concentrated understands things as they really are." [*] Only a mind which has been rendered pure and calm can comprehend things in accordance with actuality, and the discipline of concentration, by suppressing the hindrances, engenders the required purity and calm. The actual work, however, of extricating the defilements is performed exclusively by wisdom.

[*] SN. XXII. No. 5.

Wisdom is "the one thing needed" to cut off the defilements because the most fundamental of all the mental depravities is ignorance

(//avijja//). Ignorance is the kingpost upon which all the other defilements converge and the lynchpin which holds them all in place. While it remains the others remain, and for the others to be destroyed it must be destroyed. Doctrinally defined as nescience with regard to the four noble truths, ignorance signifies not so much the lack of specific pieces of information as a basic non-comprehension regarding the true nature of things as expressed in the four truths. Since the eradication of the defilements depends upon the eradication of ignorance, the one factor capable of abolishing the defilements is the factor capable of abolishing their fundamental root, and that is the direct antithesis of ignorance -- wisdom or "the knowledge and vision of things as they really are." For this reason, at the beginning of our sutta, the Buddha proclaims: "The destruction of the cankers is for one who knows and sees, I say, not for one who does not know and does not see." The defilements, epitomized in the "cankers," are only destroyed for one who overcomes ignorance by the wisdom which knows and sees things as they are.

The compound expression "knowledge and vision," indicates that the kind of knowledge to be developed is not mere conceptual understanding, but knowledge which in its directness and immediacy is akin to visual perception . Conceptual understanding is often needed to clear away the intellectual obstructions to a correct perspective, //but it must eventually yield to the light of direct experience//. To achieve this experiential understanding it is necessary to enter upon the practice of the second system of Buddhist meditation, the development of insight. The practice of insight meditation aims at dislodging the defilements by eradicating the ignorance at their base. Ignorance is overcome by generating, through mindful observation, a direct insight into things as they really are. The material upon which insight works is precisely the sphere where ignorance is concealed, our own psycho-physical experience. Its method is the application of mindfulness or discerning awareness to this sphere without interruption and in all activities.

In the discourse the Buddha states that what must be known and seen as they are is the five aggregates -- their nature, their arising, and their passing away. The five aggregates -- material form, feeling,

perception, mental formations, and consciousness -- are the basic categories structuring the Buddha's analysis of experience. Each experiential occasion, from the Buddhist perspective, is a complex process involving a number of factors functioning in unison. To normal, non-analytical consciousness this unified complex appears as a uniform mass, a false appearance which, when accepted at face value, leads to the assumption of a simple solid self as the permanent subject of cognition. The assumption of permanent selfhood Buddhism holds to be the basic conceptual error dominating our mental horizon. It is the outermost shell of egoistic projection shielding the pre-conceptual ignorance, and thus the first of the ten fetters to be broken along the path to liberation.

To dispel the illusion of independent selfhood the experiential process must be submitted to searching scrutiny which rectifies the false perceptions contributing to its formation. The first phase in this examination is the dissection of the cognitive fabric into the distinct threads entering into its make-up. These "threads" or components are the five aggregates. The aggregate of material form covers the physical side of experience, comprising both external material objects and the body together with its sense faculties. The other four aggregates constitute the mental side of experience. Feeling is the affective quality of pleasure or pain, or the neutral tone of neither pleasure nor pain, present on any occasion of mental activity. Perception is the selective faculty, which singles out the object's distinctive marks as a basis for recognition. The formations aggregate is a comprehensive category incorporating all mental factors other than feeling and perception; its most conspicuous member is volition. And consciousness is the faculty of cognition itself, which sustains and coordinates all the other factors in the task of apprehending the object. These five aggregates function in complete autonomy, entirely through their reciprocal support, without need for a self-subsistent unifying principle to be identified as a self or subject.

In order to develop the knowledge and vision of things as they really are with respect to the aggregates, the yogin must first emerge from his state of deep concentration, for the analytical faculty -- silenced in the folds of serenity -- has to be brought into play to

effect the required dissection. With his mind made clear and pliant as a result of concentration, the yogin attends to the diverse phenomena coming into range of his awareness. The phenomena are attended to as they become manifest to determine their salient characteristics; then, on this basis, they are assigned to their appropriate place among the aggregates. Whatever is physical belongs to the aggregate of material form; whatever registers affective tone is feeling; whatever notices the object's marks is perception; whatever wills is a mental formation; and whatever cognizes is consciousness. The aggregates may further be grouped into a simpler scheme by placing material form on one side and the four mental aggregates on the other, the two being coupled as mentality-materiality (//nama rupa//). They are then correlated with their causes and conditions to expose their dependently arisen nature. The analytic procedure generates the realization that experience is just a double stream of material and mental events without a subsisting self. The synthetic procedure makes it clear that all these events are conditioned phenomena which arise when their conditions are present and cease when their conditions disappear.

This last realization becomes the portal to the next major stage in the development of understanding, the contemplation of rise and fall. As the yogin attends to the states that appear, he sees how each undergoes the same process of coming into being, altering, and passing away: "Such is the arising of material form, feeling, perception, formations, and consciousness. Such is the passing away of material form, feeling, perception, formations, and consciousness." The contemplation of rise and fall brings into focus three marks common to all conditioned phenomena -- their impermanence, unsatisfactoriness, and selflessness. Impermanence is generally the first characteristic to be discerned, as it becomes clear through the immediate attention given to rise and fall. The perception of impermanence leads directly to insight into the other marks, which follow naturally from the first. The notion of "happiness," or "pleasure," at the level of philosophical understanding rather than mere feeling, hinges upon an implicit notion of permanence. If something is to be truly a source of happiness it must be permanent. What is impermanent is incapable of yielding lasting happiness and security, and therefore turns out, under examination, to be really unsatisfactory, a potential source of suffering. The notion

of selfhood in turn rests upon the two pillars of permanence and pleasure. What is impermanent and unsatisfactory cannot be identified as a self, for it lacks any solid unchanging core upon which the notion of selfhood can be grounded. Thus the impermanent, unsatisfactory phenomena comprised in the five aggregates turn out to have a third characteristic, the aspect of selflessness. The realization of these three characteristics -- impermanence, unsatisfactoriness, and selflessness -- through unmediated insight is the knowledge and vision of things as they really are.

* * *

Disenchantment (//Nibbida//)

"The knowledge and vision of things as they really are is the supporting condition for disenchantment": As the yogin contemplates the rise and fall of the five aggregates, his attention becomes riveted to the final phase of the process, their dissolution and passing away. This insight into the instability of the aggregates at the same time reveals their basic unreliability. Far from being the ground of satisfaction we unreflectively take them to be, conditioned things are seen to be fraught with peril when adhered to with craving and wrong views. The growing realization of this fundamental insecurity brings a marked transformation in the mind's orientation towards conditioned existence. Whereas previously the mind was drawn to the world by the lure of promised gratification, now, with the exposure of the underlying danger, it draws away in the direction of a disengagement. This inward turning away from the procession of formations is called //nibbida//. Though some times translated "disgust" or "aversion," the term suggests, not emotional repugnance, but a conscious act of detachment resulting from a profound noetic discovery. //Nibbida// signifies in short, the serene, dignified withdrawal from phenomena which supervenes when the illusion of their permanence, pleasure, and selfhood has been shattered by the light of correct knowledge and vision of things as they are. The commentaries explain //nibbida// as powerful insight (//balava vipassana//), an explanation consonant with the word's literal meaning of "finding out." It indicates the sequel to

the discoveries unveiled by that contemplative process, the mind's appropriate response to the realizations thrust upon it by the growing experiences of insight. Buddhaghosa compares it to the revulsion a man would feel who, having grabbed bold of a snake in the belief it was a fish, would look at it closely and suddenly realize he was holding a snake. [*]

[*] Vism. XXI. 49-50, Nanamoli, p. 761.

As our rendering implies, disenchantment marks the dissipation of an "enchantment" or fascination with the kaleidoscopic pleasures of conditioned existence, whether in the form of sense enjoyments, emotions, or ideas. This fascination, resting upon the distorted apprehension of things as permanent, pleasurable, and self, is maintained at a deep unverbalized level by the hope of finding self identity in the conditioned. As the enchanted mind presses forward seeking explicit confirmation of the innate sense of selfhood, everything encountered is evaluated in terms of the notions "mine," "I," and "my self," the principal appropriative and identificatory devices with which the inherent sense of personal selfhood works. These three notions, imputed to phenomena on account of ignorance, are in actuality conceptual fabrications woven by craving, conceit, and speculation, respectively. The insight into impermanence, unsatisfactoriness, and selflessness cuts the ground out from underneath this threefold fabrication, reversing the mode in which phenomena can be viewed. Whereas before the development of insight the aggregates were regarded as being "mine," "I," and "self," now, when illuminated with the light of insight knowledge, they are seen in the opposite way as "not-mine," "not I," and "not self." Since the fascination with phenomenal existence is sustained by the assumption of underlying selfhood, the dispelling of this illusion through the penetration of the three marks brings about a de-identification with the aggregates and an end to their spell of enchantment. In place of the fascination and attraction a profound experience of estrangement sets in, engendered by the perception of selfessness in all conditioned being. The suttas present this sequence thus:

Material form, monks, is impermanent, suffering, and non-self. Feeling, perception, mental formations, and consciousness are impermanent, suffering, and not-self. What is impermanent, suffering and non-self, that should be seen with correct wisdom as it really is: "This is not mine, this am I not, this is not my self." So seeing, the instructed noble disciple becomes disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with mental formations, and disenchanted with consciousness.

-- SN. XXII. No. 15-17.

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Dispassion (//Viraga//)

"Disenchantment is the supporting condition for dispassion": In the trail of disenchantment there arises a deep yearning for deliverance from the round of samsaric becoming. Previously, prior to the arrival at correct knowledge and vision, the mind moved freely under the control of the impulses of delight and attachment. But now, with the growth of insight and the consequent disenchantment with conditioned existence, these impulses yield to a strong detachment and evolving capacity for renunciation. Whatever tends to provoke grasping and adherence is immediately abandoned, whatever tends to create new involvement is left behind. The old urges towards outer extension and accumulation give way to a new urge towards relinquishment as the one clearly perceived way to release. Every motion of the will becomes subordinated to the newly ascendant desire for liberation: "Just as a fish in a net, a frog in a snake's jaws, a jungle fowl shut into a cage, ... -- just as these are desirous of being delivered, of finding an escape from these things, so too this meditator's mind is desirous of being delivered from the whole field of formations and escaping from it." [*]

[*] Vism. XXI. 46. Nanamoli, p. 760.

The desire for deliverance leads to a quickening of insight. The capacity for comprehension picks up new speed, depth, and precision. Like a sword the mind of insight-wisdom cuts through the net of illusions fabricated on account of ignorance; like a light it illuminates phenomena exactly as they are. As the power of insight mounts, driven by the longing for liberation, a point is eventually reached where a fundamental turn-about takes place in the seat of consciousness, effecting a radical restructuring of the mental life. The beam-like radiance of insight expands into the full luminosity of enlightenment, and the mind descends upon the supramundane path leading directly and irreversibly to final deliverance.

This transformation, signified by //viraga// or dispassion, is the first strictly supramundane (//lokuttara//) stage in the progression of transcendental dependent arising. The earlier links in the sequence leading up to dispassion are all technically classified as mundane (//lokiya//). Though loosely called "transcendental" in the sense that they are directed to the unconditioned, they are still mundane in terms of their scope since they operate entirely within range of the conditioned world. Their objects of concern are still the five aggregates, or things derivative upon them. But with the attainment of dispassion consciousness passes clear beyond the mundane level, and for a fleeting moment realizes as its object the unconditioned state, //nibbana//.

The shift in standpoint comes about as the immediate consequence of the preceding stages of development. Through insight into the three marks the basic distortions covering over the true nature of phenomena were exposed; with the uncovering of their true nature there set in a disengagement from phenomena. This disengagement led to an attitude of relinquishment and a fading out of desire. Now, having released its grip on the conditioned, the mind turns to the unconditioned, the deathless element (//amata dhatu//), focusing upon it as the only state fully adequate to itself:

Whatever is there of material form, feeling, perception, mental formations, and consciousness -- he beholds these phenomena as

impermanent, suffering, as a disease, a boil, a dart, a misfortune, an affliction, as alien, as decomposing, as empty, as selfless. He turns his mind away from these phenomena; and when he has turned his mind away from them, he focuses his mind on the deathless element, thinking: "This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of the foundations, the destruction of craving, dispassion, cessation, nibbana." [*]

[*] MN. No. 64

Though the realization of the unconditioned requires a turning away from the conditioned, it must be emphasized that this realization is achieved precisely through the understanding of the conditioned. Nibbana cannot be reached by backing off from a direct confrontation with samsara to lose oneself in a blissful oblivion to the world. The path to liberation is a path of understanding, of comprehension and transcendence, not of escapism or emotional self-indulgence. Nibbana can only be attained by turning one's gaze towards samsara, and scrutinizing it in all its starkness. This principle -- that the understanding of the conditioned is the way to the unconditioned -- holds true not only in the general sense that an understanding of suffering is the spur to the quest for enlightenment, but in a deeper, more philosophical sense as well.

The path to nibbana lies through the understanding of samsara for the reason that the experiential realization of the unconditioned emerges from a prior penetration of the fundamental nature of the conditioned, without which it is impossible. The states of mind which realize nibbana are called liberations (//vimokkha//), and these liberations are threefold according to the particular aspect of nibbana they fix upon -- the signless (//animitta//), the wishless (//appanihita//), and emptiness (//sunnata//). The signless liberation focuses upon nibbana as devoid of the "signs" determinative of a conditioned formation, the wishless liberation as free from the hankering of desire, and the emptiness liberation as devoid of a self or of any kind of substantial identity. Now these three liberations are each entered by a distinct gateway or door called "the three doors to

liberation," (//vimokkhamukha//). [*] These three doors signify precisely the contemplations of the three universal marks of the conditioned -- impermanence, suffering, and selflessness. Insight into each mark is a different door leading into the realization of the unconditioned. The profound contemplation of impermanence is called the door to the signless liberation, since comprehension of impermanence strips away the "sign of formations" exposing the markless reality of the imperishable to the view of the contemplative vision. The contemplation of suffering is called the door to the wishless liberation, since understanding of the suffering inherent in all formations dries up the desire that reaches out for them. And deep contemplation of selflessness is called the door to the emptiness liberation. Since it exposes the voidness of substantial identity in all phenomena and hence the unviability of the self-notion in relation to the unconditioned. In each close the understanding of the conditioned and the realization of the unconditioned are found to lock together in direct connection, so that by penetrating the conditioned to its very bottom and most universal features, the yogin passes through the door leading out of the conditioned to the supreme security of the unconditioned.

[*] See Vism. XX1.66-73, Nanamoli, pp. 766-769.

The supramundane consciousness that realizes nibbana directly penetrates the four noble truths, illuminating them all at once with startling clarity: "Just, O monks, as a man in the gloom and darkness of the night, at the sudden flashing up of lightning, should with his eyes recognize the objects; just so the monk sees, according to reality: 'This is suffering, this is the origin of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering.'" [1] The penetration of the truths simultaneously performs four functions, one with respect to each truth. It fully understands (//parijanati//) the first noble truth, the truth of suffering, since by taking nibbana as its object it acquires a perspective from which it can directly see that in contrast to the unconditioned every thing impermanent, defiled, and conditioned is marked with suffering. It abandons (//pajahati//) the second noble

truth, the truth of the origin, since it eradicates the craving and defilements which originate suffering so that they can never arise again. It realizes (//sacchikaroti//) the third noble truth, the truth of cessation, by apprehending nibbana in which all the suffering of samsara is permanently cut off. And it develops (//bhaveti//) the path, the fourth noble truth, since at the moment of penetration the eight mental factors comprised in the noble eightfold path concurrently arise performing the task of realization. Right view sees the unconditioned; right thought directs the mind upon it; right speech, right action, and right livelihood eradicate their opposites; right effort invigorates the mind; right mindfulness fixes attention on the unconditioned, and right concentration unifies the mind in absorption on the unconditioned. The ancients compare the mind's ability to perform this fourfold function to the burning of a lamp. Just as a lamp simultaneously burns the wick, dispels the darkness, creates light, and uses up the oil, so the supramundane knowledge simultaneously understands suffering, abandons craving, realizes nibbana, and develops the path. [2]

[1] AN. III. No. 25.
[2] See Vism. XXII. 92, Nanamoli, p. 808.

The breakthrough to the unconditioned comes in four distinct stages called the four supramundane paths. Each momentary path-experience eradicates a determinate group of defilements ranked in degrees of coarseness and subtlety, so that the first path eliminates the coarsest defilements and the fourth path the most subtle. The defilements cut off by the paths are generally classified as ten "fetters" (//samyojana//), receiving this designation because they fetter sentient beings to samsara. With the first path the yogin eradicates the first three fetters -- personality view, doubt, and misapprehension of rules and observances. Thereby he becomes a "stream-enterer" (sotapanna), one who has entered the stream of the Dhamma and is bound for final deliverance in a maximum of seven more lives passed in the human or heavenly worlds. The second path weakens all the remaining fetters to the point where they no longer arise frequently or obsessively, but cuts off none completely; with its attainment the

yogin advances to the stage of a "once-returner" (//sakadagami//), one who is due to return to the sense sphere world only one more time. By eliminating sensual desire and aversion by means of the third path, he attains the state of a non-returner (//anagami//), no longer bound to the sense sphere but heading for rebirth in a pure divine abode, where he will reach the final goal. The fourth path cuts off the remaining five fetters -- desire for existence in the fine material and immaterial planes, conceit, restlessness, and ignorance. With its attainment the yogin becomes an arahat, who has destroyed all the defilements and reached the state of perfect purification.

* * *

Emancipation (//Vimutti//)

"Dispassion is the supporting condition for emancipation": Each of the supramundane path-moments is immediately followed by several moments of a different kind of supramundane experience called "fruition" (//phala//). Fruition marks the enjoyment of the realized degree of release effected by the path's work of eradicating defilements. Whereas the attainment of the path is an extremely intense exhilarating experience requiring the expenditure of a tremendous quantum of energy, the attainment of fruition is characterized by its peacefulness, relaxedness, and blissful quiescence. If the path-attainment be illustrated by a captive's sudden bursting of the chains that hold him in captivity, fruition may be compared to his savoring the taste of freedom that lies beyond the captive state.

The completion of the fourth path and fruition results in full emancipation (//vimutti//): "With the destruction of the cankers, he directly realizes for himself, enters, and abides in that emancipation of mind, emancipation of wisdom, which is cankerless." [*] The subtlest and most tenacious fetters have been broken, and there is nothing now that makes for further bondage. Having destroyed the mental corruptions at their basic level of latency, the yogin has completed his task. There is nothing more to do, and nothing to add to what has been done. He abides in the living experience of deliverance.

[*] MN. Nos. 6,12,40, etc.

The emancipation realized by the arahat has a twofold aspect. One aspect is the emancipation from ignorance and defilements experienced during the course of his lifetime, the other the emancipation from repeated existence attained with his passing away. Through his complete penetration of the four noble truths, the arahat has eradicated ignorance and released his mind from the grip of the passions. The fading away of the passions issues in a stainless purity called emancipation of mind (//cetovimutti//); the fading away of ignorance issues in a radiant awareness called emancipation of wisdom (//pannnavimutti//). The mind of the arahat is at once impeccably pure through the absence of attachment and radiantly bright through the luminosity of wisdom. Endowed with this emancipation of mind and of wisdom, he can move and act in the world without being soiled by the mire of the world. He chooses, thinks, decides, and wills free from the compulsion of egoistic habits. The grasping of "I" and "mine" has ceased, the inclination to conceit can no more obsess him. Having seen the egoless nature of all phenomena he has cut through the tangle of egoistic constructs and become "a sage who is at peace" (//muni santo//).

Since he has destroyed the defilements, whatever disturbances might assail a person on their account no longer assail him. Even though sublime and striking sense objects come into range of his perception they cannot overwhelm his mind: "His mind remains untouched, steadfast, unshakable, beholding the impermanency of everything." [1] In the arahat greed, hatred, and delusion, the unwholesome roots which underlie all evil, have been totally abandoned. They are not merely suppressed, but withered up down to the level of their latencies, so that they are no longer able to spring up again in the future. This destruction of greed, hatred, and delusion is called the nibbana realizable during life-time; it is nibbana visible here and now. "In so far as the monk has realized the complete extinction of greed, hatred, and delusion, in so far is nibbana realizable, immediate, inviting, attractive, and comprehensible to the wise." [2] Because in this

attainment the five aggregates continue to function, sustained by bodily vitality, it is also called "the nibbana element with a residue remaining." [3]

[1] AN. VI. No.55.
[2] AN. III. No. 55.
[3] //Sa-upadisesa nibbanadhatu//. See //Itivuttaka//, No. 38.

But though for the arahat disturbances due to the defilements do not arise, he is still subject to "a measure of disturbance" conditioned by the body with its six sense faculties. [1] Though he cannot be overcome by greed and aversion he still experiences pleasure and pain; though he cannot generate kamma binding to samsara he must still choose and act within the limits set by his circumstances. Such experience, however, is for the arahat purely residual. It is merely the playing out of his stored up kamma from the past, which can still fructify and call forth responses so long as the body acquired through prior craving stands. But because craving has now been inwardly exhausted, there lies ahead for him no renewal of the round of birth and death. All feelings, being experienced with detachment, not being delighted in, will become cool. They arouse no new craving, provoke no new expectations, lead to no new accumulations of kamma; they merely continue on devoid of fecundity until the end of the life span. With the break-up of the body at his passing away, the arahat makes an end to the beginningless process of becoming. This is the second stage of his emancipation -- emancipation from renewed existence, from future birth, aging, and death: "The sage who is at peace is not born, does not age, does not die, does not tremble, does not yearn. For him there does not exist that on account of which he might be born. Not being born, how can he age? Not aging, how can he die?" [2] Because, with the emancipation from continued existence, no residue of the aggregates persists, this attainment is called "the nibbana element without residue remaining." [3]

[1] See MN. No. 121.
[2] MN. No. 140.
[3] //Anupadisesa nibbanadhatu//. See //Itivuttaka//, No. 38.

* * *

The Knowledge of Destruction (//Khaya Nana//)

"Emancipation is the supporting condition for the knowledge of destruction": Following each of the four paths and fruits there arises a retrospective cognition or "reviewing knowledge" (//paccavekkhana nana//) which reviews the defilements that have been abandoned by the particular path and the defilements remaining to be eliminated. In the case of the last path and fruition, the path and fruition of arahatship, the reviewing knowledge ascertains that all defilements have been eradicated and that there are none left to be destroyed. This knowledge certifying the abandonment of the defilements arises immediately after the mind has been liberated from their grip by the full penetration of the four noble truths:

> He understands as it really is: "This is suffering, this is the origin of suffering, this is the cessation of suffering, this is the path to the cessation of suffering. These are the cankers, this is the origin of the cankers, this is the cessation of the cankers. This is the path to the cessation of the cankers." As he is knowing and seeing thus, his mind is liberated from the canker of sensuality, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises in him: "It is liberated."
>
> -- MN. No. 39.

As the text indicates, this cognizance of the mind's liberation is direct and personal, without dependence on others. Just as a keen sighted man can look into a pool of clear, limpid water and see for himself the shells, pebbles, gravel and shoals of fish. The liberated person can look into himself and see that his mind has been set free from the cankers. [*]

[*] Ibid.

The retrospective cognition of release involves two acts of ascertainment. The first, called the "knowledge of destruction" (//khaya nana//), ascertains that all defilements have been abandoned at the root; the second, the "knowledge of non-arising" (//anuppade nana//), ascertains that no defilement can ever arise again. The two together are also called the "knowledge and vision of emancipation" (//vimutti nanadassana//), the use of the word "vision" again underscoring the perceptual immediacy of the cognition by which the mind verifies its own release from the defilements. By possessing this knowledge, one who has destroyed the defilements not only experiences the freedom that results from their destruction, but acquires as well an inner certitude with respect to their destruction. If a liberated individual only enjoyed liberation from the defilements without also enjoying indubitable knowledge that he is liberated, his attainment would always be haunted by an inner suspicion that perhaps, after all, some area of vulnerability remains. Even though no defilement ever came to manifestation, the shadow of uncertainty would itself mar the attainment's claim to completeness. However, because the attainment of arahatship automatically generates a retrospective cognition ascertaining the final abandonment of all defilements, there is no room for such a suspicion to arise. Like a deer in a remote forest far from the reach of hunters, the one who has crossed over attachment to the world walks in confidence, stands in confidence, sits down in confidence, and sleeps in confidence. [*] He is out of reach of the defilements, and knows he is out of their reach.

[*] MN. No. 26.

Though the knowledge of the destruction of the cankers is not always set up in the arahat's awareness, it is permanently available to him, and awaits only his advertence to make itself present. Since the cankers have been eradicated, whenever the arahat looks into his mind he can see at once that they have been cut off. The suttas illustrate this with a bold simile:

Sandaka, it is like a man whose hands and feet have been cut

off; whether he is walking or standing still or asleep or awake, constantly and perpetually are his hands and feet as though cut off; and moreover while he is reflecting on it, he knows: "My hands and feet have been cut off." Even so, Sandaka, whatever monk is a perfected one, the cankers destroyed, who has lived the life, done what was to be done, laid down the burden, attained his own goal, the fetters of becoming utterly destroyed, freed by perfect profound knowledge, for him whether he is walking or standing still or asleep or awake, the cankers are as though destroyed; and moreover while he is reflecting on it, he knows: "My cankers are destroyed."

-- MN. No. 76 (trans, I.B.Horner).

The arahat understands that the defilements he has eradicated brought bondage to the round of existence. He sees them as "defiling, conducive to renewed existence, afflictive, resulting in suffering, leading to future birth, aging, and death." [1] Thence, by witnessing their utter eradication in himself, he gains certainty of his emancipation from the round: "Unshakable is my emancipation. This is my last birth. There is now no renewal of existence." [2] Such knowledge remains an inalienable part of the arahat's spiritual inheritance. It is the basis for his assurance of immunity from future becoming. By reason of this knowledge he sounds the lion's roar with which he seals his triumph over the cycle of repeated births: "Destroyed is birth, lived is the holy life, the task has been completed, there is no returning to this state."

[1] MN. No. 36.
[2] MN. No. 26.

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AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
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Kandy, Sri Lanka
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DATE OF PUBLICATION: 1980
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DATE OF DHARMANET DISTRIBUTION: September 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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WORDS OF TRUTH

A prayer composed by

HIS HOLINESS TENZIN GYATSO

THE FOURTEENTH DALAI LAMA OF TIBET

Honoring and invoking the Great Compassion of the Three Jewels: the Buddha, the Teachings, and the Spiritual Community

WISDOM PUBLICATIONS

BOSTON

First published, 1993

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Wisdom Publications would like to express its sincere thanks for the generous donations made by the Barry J. Hershey F Nama Rupa Foundation, and the American Himalayan Foundation in support of this belo publication.

Poetic translation into English by

Rabjampa Dupchok Gyaltsen and Peter Gold

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DharmaNet Edition 1994

This electronic edition is offered for free distribution via DharmaNet by arrangement with the publisher.

DharmaNet International P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Myra I. Fox

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INTRODUCTION

//Words of Truth// was composed by His Holin Tenzin Gyatso, the Fourteenth Dalai Lama of Tibet, during the autumn of 1960, a year and was forced into exile in India. It is one of the most important prayers for Tibetans today. It is each morning with their daily prayers and sung to a medley of four lovely melodies on occa the March 10 Uprising Day observance. For Tibetans there is no separation between the secular. Accordingly, this prayer finds a place in both arenas. //Words of Truth// is dedicated peace, the Buddhist teachings, and the culture and self-determination of the Tibetan peopl homeland. It is also an invocation of compassion towards all suffering sentient beings: oppr oppressed alike. Prayer serves most immediately to focus the thoughts toward a speci this case the preservation of Tibetan civilization and the goal of universal compassion. Pray refined expression of a state of mind, of an inner vision. Prayer is a crown jewel of speech. intimately tied to the breath, the coarse form of energy that empowers the mind's awarenes speech has such subtle power its basis, prayer (recited or sung) is a carefully crafted mode a vital channel into the depths of the mind. Thus, one truly can appreciate the significar beauty of His Holiness's //Words of Truth//. May its multifold repetition in the Tibetan, and r language contribute to the goal of compassionate liberation for all sentient beings.

Peter Gold

Dharamsala, India

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WORDS OF TRUTH

A Prayer Composed by HIS HOLINESS TENZIN GYATSO, T
FOURTEENTH DALAI LAMA OF TIBET, Honoring and Invoking the Great Compass
Three Jewels: the Buddha, the Teachings, and the Spiritual Community

O Buddhas,
Bodhisattvas, and disciples of the past, present, and future: Having
remarkable qualities immeasurably vast as the ocean, Who regard all h
sentient beings as your only child; Please consider the truth of my
anguished pleas.
Buddha's full teachings dispel the pain of worldly existence and self-oriented peac
they flourish, spreading prosperity and happiness through- out this spacious w
O holders of the Dharma: scholars and realized practitioners;
May your ten fold virtuous practice prevail.
Humble sentient beings, tormented by sufferings without
cease, Completely suppressed by seemingly endless and terribly intense, r
deeds, May all their fears from unbearable war, famine, and disease be
pacified, To freely breathe an ocean of happiness and well-being. And particu
the pious people of the Land of Snows who, through various means, Are mercil
destroyed by barbaric hordes on the side of darkness, Kindly let the pow
your compassion arise, To quickly stem the flow of blood and tears.
Those unrelentingly cruel ones, objects of
compassion, Maddened by delusion's evils, wantonly destroy themselv
others; May they achieve the eye of wisdom, knowing what must be don
undone, And abide in the glory of friendship and love.
May this heartfelt wish of total freedom for all Tibet,
Which has been awaited for a long time, be spontaneously fulfilled;
Please grant soon the good fortune to enjoy The happy celebration of spiritual with temp
O protector Chenrezig,
compassionately care for Those who have undergone myriad hardships, Comp
sacrificing their most cherished lives, bodies, and wealth, For the sake
of the teachings, practitioners, people, and nation.
Thus, the protector Chenrezig made vast prayers
Before the Buddhas and Bodhisattvas To fully embrace the Land of Snow
May the good results of these prayers now quickly appear. By the profound interdepe
emptiness and relative forms, Together with the force of great
compassion in the Three Jewels and their Words of Truth, And through
power of the infallible law of actions and their fruits, May this truthful prayer be

unhindered and quickly fulfilled.

* * *

This prayer, //Words of Truth//, was composed by His Holiness Tenzin Gyatso, the Fourteen
Tibet, on 29 September 1960 at his temporary headquarters in the Swarg Ashram at Dhara
District, Himachal State, India. This prayer for restoring peace, the Buddhist teachings, and
and self-determination of the Tibetan people in their homeland was written after repeated r
Tibetan government officials along with the unanimous consensus of the monastic and lay c
Particular acknowledgment was given to the requests by Barzhi Phuntsog Wangyal; Lobsa
of Lhatsun Labrang, and his wife, Tashi Dolma; and Lobsang Dorje, treasurer of Shelkhar M
This translation was made in Dharamsala, India, during April 1992 by Rabjampa Dupchok G
Gold, under the editorial guidance of the Ven. Lotsawa Lhakdor and Ven. Lotsawa Tendzin
certain clarifications by the Ven. Lobsang Gyatso, Principal of the Institute of Buddhist Diale
made with the sincere intention of stimulating a broad understanding of the current conditio
its people, as well as of humanity as a whole, whose sufferings cry out for a compassionate
today's interconnected world, no person or society stands alone. As such, the fate of Tibet i
fate of the world. His Holiness's //Words of Truth// bears an essential message to us all in t
May this translation aid in establishing peace and altruism among all members of the global

Tashi Shok May
Auspiciousness Prevail

* * *

ENGLISH LYRICS This versification
into English lyrics was made expressly for singing the prayer, //Words of Truth//, to its custo
It was written by Peter Gold in Dharamsala, India during April 1992 and is intended to conv
meaning of the prayer in a manner appropriate to the medium of song.

Part I

Buddhas and saints...and disciples throughout time, Having qualities,
infinite as the ocean is wide, Seeing each being as your only child, Please h
my truthful and anguished cries.

Buddha's teachings:...selfish peace, suffering's cease, Spreading joy and prosp
through the world; O scholars and great practitioners, May the Dharma's te
virtuous ways prevail.

Humble beings...suffering torments without cease, Pressed completely by bad thou
deeds, Pacify their fears: war, famine, disease, To breathe an ocean of joy
peace.

Part II

Pious people in the
Land of Snows, Destroyed...mercilessly...through various means, By barbaria
out of darkness; Through compassion...may the blood and tears...quickly cease. Cruel

compassion, made mad by delusions, Destroying...themselves...and others too;
them the eye of wisdom to know what to do; In a glorious...state of friendship...and of self

Part III

So this wish for freedom in
Tibet, It's been awaited for a long time; May the good fortune arise soon
Of spiritual with temporal rule.
O protector, please look after them, Those who've
undergone great suffering; Sacrificing lives and all their wealth For the
nation, people, and religion.
The Protector Avalokita Prayed before Buddhas and Bodhisattvas,
To fully embrace the Land of Snows; May good things appear not through your p

Part IV

By the profound interdependence...
of emptiness and relative forms, With compassion in the Three Jewels an
Words of Truth, And through the infallible... law of
one's actions and their fruits, Be this prayer unhindered and quickly fulfilled.

* * *

TIBETAN TEXT IN PHONETICS This rendering of
the Tibetan text into phonetics is designed to aid in its proper pronunciation when sung or s
native English speaker. [Note added
for this DharmaNet edition: The umlaut is represented here by a colon preceding the v
affects.]

Part I

Tse mei y:on ten...gya ts:o pel nga zhing Nyam chung dro la bu chik tar gong pe
D:u sum de sheg se dang lo mar che Dag gi den pe mei ngag di gong shig
Si shi dung sel...yong dzog
toob pe ten Dzam ling yang pe pen de pel du gye De dzin ke dang drup
bu nam Ch:o j:o nam chu ja wa pel war dz:o
Mi se le ngen...drak p:o yong n:on pe Bar me
du ke nar wei nyam tak dro S:o ka ne ts:on mu ge jig pa k:un Shi ne de
gya ts:o uk yung dz:o

Part
II Kye par
gang jong ch:o den kye dro nam Nak chok... la l:o pung gi...tse me du Nge
jom pe trag dang chi mei gy:un Nyur du...ch:o pe tug je...tu pung kye

Nyon mong d:on gyi ny:o pe lang ch:o
kyi Rang zhen...nyi pung gyi pe...nying je y:ul Mi s:un kye w:o tsog nam lan
mig Yong tob...jam tse dza wei...pel la jor

Part III

Ring ne nying du nag pe d:o pe d:on Yong dzog p:o jong rang wang
tsang mei pel Lh:un drub ch:o si sung drel ga t:on la Ch:o pe kel sang nyu
nyi du ts:ol
Ten dang de dzin chab si rang rig le Che pe l:u sog long j:o yong tang te
wa gya trag drub pe kye we nam Dur dzin g:on de tug je kyong war dz:o
Dor na gon po Chen re sig wang gi
Se che gyel wei chen ngar gang chen zhing Yong sung gya chen m:on lam g
Dre sang deng dir nyur du char war sol

Part IV

Nang tong ch:o nyid sab m:o...ten drel dang Chog sum tug je tu dang den
tob Le de lu mei den t:u...dag chag gi Den pe m:on lam geg mei nyur dru

* * * [The printed book contains the Tibetan text of this prayer and the musical score, the
Truth Hymn"] * * * * * * * *

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From: Thyagi@houseofkaos.abyss.com
Newsgroups: soc.religion.eastern
Date: 24 May 1993 22:50:50 -0700

What follows are materials received at a Nyingma Empowerment of Yeshe Tsogyel on May 4th, 1993, as well as some supplemental materials to aid in the understanding of the tradition as a whole.

Compiled 930524, Tyagi Nagasiva

Contents [All reproduced without permission, capitalization intact.]

A. Empowerment Readings
B. Yeshe Tsogyel Awareness-spell
C. Empowerment Handouts
D. Supplemental Notes and Comments

A. Empowerment Readings:

1.
Empowerment of Khando Chenmo Yeshe Tsogyel
The Female Tantric Buddha

The Practice of the Yeshe Tsogyel Awareness-spell encourages the Strong Laughter of the Dakinis as an aspect of one's existence. This means that one's circumstances become vivid with opportunities for Practices, and electric with the immanent possibilities of Liberation. With this practice there is the innate encouragement to be vital and alive in each moment, to experience a nakedness of perception and the dynamic continuity of 'the inescapeability [sic] of *what is*'. The Completion Phase Practice of Khandro Chenmo Yeshe Tsogyel is to realize Transference of consciousness at the time of Death to the Realised Sphere of her own mind, known as 'o-kar Kang-ri - the Mountain of White Light.'

2.
Waning Moon and Yeshe Tsogyel Tsog-khorlo Envisionment

>From within the Lucid Shining Emptiness of my own Being,

I instantly arise in the Iridescent Form of the Great Enlightened Dakini;
Khandro Chenmo Yeshe Tsogyel. My Gaze is at once Soft and Penetrating;
Compassionate yet Playfully Wrathful, in token of my ability [to]
infuse all circumstances with vivid opportunities for Realisation.
My Wide Open Eyes Sparkle with the Electricity of Existence
and Non-existence and communicate the immanence of Liberation
for all Yogis and Yoginis.

My mouth is open and my tongue is flickering.
My Strong Laughter overpowers all dualistic conceptions.

My hair is wound up in a Yogini's bun on top of my head
and ornamented with a golden takdrol topped with a flaming skull.
I am naked in token of utter lack of pretension and complete fearlessness.
I am open to the entire universe and the inescapability of what is.

I wear the six human bone cemetery ornaments
to show that I have accomplished the six Tantric Vehicles;
and, as the sign that I have passed beyond all relative constraints.
I wear the Conch Yogini earrings, and Sit on a Tiger skin
in display of my mastery of all Siddhis.

In my left hand I hold the skull bowl;
symbol of the Transformed emotions, and of Wisdom.
The white bone of the skull is the Male Quality of Spacious Passion.
The red frothing oceans of menstrual blood within the skull bowl
is the Female Quality of Passionate Space.

I cradle the Khatvangha trident in the crook of my left arm.
The three points of the khatvanga
pierce the fabric of attraction, aversion and indifference.

The secret Nature of the Khatvangha is Padhmasambhava
who is my Secret Inner Method nature.
In my right hand I hold the golden Five Pronged Wrathful Vajra,
with which I overpower all apparent phenomena in Bliss-Emptiness.

I sit in the Dzogchen Yogini's posture: in Display of the natural condition,
in which everything relaxes into its own condition of Primal Purity.
My right foot is extended in token of my ability
to enter swiftly into Activity for the benefit
of Everyone and Everything Everywhere.

B. Yeshe Tsogyel Awareness-spell

OM A'A HUNG BENDZRA GURU JNANA SAGARA
BAM HA RI NI SA SIDDHI HUNG

C. Empowerment Handouts

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1. Ngakpa Chogyam Rinpoche - biographic details
[Bolds and italics not reproduced in either of these.]

Ngakpa Chogyam Rinpoche is an English-born Lama, recognized as the second Incarnation of the Tantric Yogi 'a-Shul Pema Ledgen, by His Holiness Kyabje Khordong Terchen Tulku Chhimed Rigdzin Rinpoche (Holder of the Chang-Ter and Khordong-Ter Lineages of the Nyingma School).

The Nyingma are the oldest Tradition of Tantra in Tibet, and the one most directly associated with Padmasambhava (the Second Buddha who brought Tantra to Tibet).

The Nyingma are the Holders of the Dzogchen Teaching - the most Direct and Essential Path of the Three Inner Tantras. The Inner Tantras of the Nyingma are unique in the richness and simplicity of their View and Method,

and Ngakpa Chogyam Rinpoche is becoming increasingly well known for his authentic yet radical presentation of these Ancient Spiritual Treasure Teachings.

Kyabje Chhimed Rigdzin Rinpoche (Ngakpa Chogyam Rinpoche's Root Teacher - Spiritual Father) is one of the Great Tertons of this century. The Tertons are Revealers of the Hidden Spiritual Treasures of Padmasambhava, mystically sealed (through his Enlightened Mind-Mandate) to be Discover [sic] at future times. These Astonishing Teachings were Hidden for future Discovery with the Intention that the Nyingma Tradition would never grow stale, but would continually address the current situation of people in the world. Ter are encoded in the Secret Dakini Script of Khandro Yeshe Tsogyel (the Enlightened Tibetan Woman - Yogini and mystic consort of Padmasambhava) and they come to light whenever the Tradition is in danger of stagnating through the human cultural tendency to atrophication.

Ter re-vitalise the entire Tradition in terms of its poignant relevance to our times. The Tertons (Incarnations of the twenty-five Disciples of Padmasambhava) are predicted to appear at various times to reveal Teachings, and these Great Lamas are the living fire of the Nyingma School. By making contact with such Lamas we are brought into Direct contact with the Mind Speech and Presence of Padmasambhava as a potent personal reality; and this is seldom more true than in the case of Kyabje Chhimed Rigdzin Rinpoche. Kyabje Chhimed Rigdzin Rinpoche (the Incarnation of one of the twenty-five disciples, called Kye-chung Lotsa) is one of the few major living Tertons; and has (in his present life as Terchen Zilngon Lingpa) discovered many powerful and extraordinary Ter.

In his last life, he was known as Khalding Lingpa and in that life Ngakpa Chogyam Rinpoche was a Heart-Son of this MahaSiddha and Great Terton (referred to earlier in this text as 'a-Shul Pema Legden). 'a-Shul Pema Legden was Khalding Lingpa's Visionary Artist and Ter-scribe and worked with him very closely.

'a-Shul Pema Legden, a monk-Yogi, was inpired to renounce his monastic vows late in life in order to spend his remaining years in the company of a young wandering Yogini.

His Incarnation, Aro Yeshe, spent his short life as Togden in a Gar (Yogic tent encampment) on the Tibetan-Nepalese border, where he instructed his disciples according to his own Visionary Revelations.

In this life, Rinpoche recognized his connection with the Tradition of Padmasambhava whilst still relatively young, but only in a rather abstract sense as all overt reminders were absent in his life. It took until he was fifteen before he met with the actuality of the Tibetan Tantric Tradition of the Wrathful Awareness-Beings in books of Thangka paintings. From that time onward he sought out information on Tibet from as many available sources as he could determine. This eventually led him to travel to the Himalayas, where he received Tantric Teachings and Empowerments with Lamas of each of the Tibetan Schools. This enabled him, not only to develop a profound appreciation for all the Schools but also to re-establish his link with the Nyingma White Tradition.

Lamas of the White Tradition take Tantric rather than Sutric ordination, and are therefore not required to be celibate or abstemious. Their vows are primarily Internal, but among their various external commitments is their characteristic sign of having un-cut hair. White Tradition Lamas are called Ngakpas (or Ngakmas in the case of women). The word 'Ngakpa' literally means: Mantra man, and indicates someone who has gained the power of mantra (Awareness-spell) through Practice.

Rinpoche took his Ngakpa ordination and Empowerments (in which he received his robes) from Kyabje Chhimed Rigdzin Rinpoche in 1978 and was acknowledged as a Spiritual Son. Although Kyabje Chhimed Rigdzin Rinpoche recognised him immediately as 'a-Shul Pema Legden, he waited until 1988 before letting Rinpoche know due to the time having previously been inauspicious. It was at this later time also that Rinpoche was Empowered with the authority to wear the Tak-drol ornament (Liberation on Wearing) in his hair in recognition of his ability.

Whilst in the Himalayas, he undertook several long solitary retreats and followed the instruction to practice in wild and fearful places. He practiced under the guidance of several Lamas who were highly accomplished Tantric Adepts and Masters of Dzogchen. Through his training he underwent various terrifying ordeals during the Practice of Chod (the charnal-ground

Practice of Cutting Attachment to both subtle and overt reference points - the personal demons that devour our life-energy life energy [sic].

In 1983, he returned to Britain to be able to help people interested follow the Path of the Nyingma White Tradition. In returning, he determined to make it possible for ordinary people to practice in an urban Western context. He was initially requested to Teach at the Lam-rim Buddhist Centre in Wales by his old friend Ven. Ani Tsultrim Zangmo la - who had received nuns' robes from H.H. Gyalwa Karmapa in the early 1960's. From the first public Teaching enthusiastic requests came for him to Teach regularly in Cardiff, Wales. Within a year a group of personal students gathered around him and "Sang-ngak-cho-dzong" was established.

This name was given to Rinpoche and his students by His Holiness Kyabje Jigdrel Yeshe Dorje Dudjom Rinpoche (the late Supreme Head of the Nyingma School) and means: Secret Awareness-spell Fortress. "Sang-ngak-cho-dzong" has become a highly individual association of people enthusiastically committed to the establishment of the Nyingma White Tradition in the West. They study and Practice under the guidance of Rinpoche (who has devised an Apprenticeship programme for their training) and integrate the Practice of the Nyingma Inner Tantras with their everyday working and family lives. Rinpoche has evolved a fiercely gleeful approach, combined with a humorous sensitivity to life-issues of people in the West.

Rinpoche is the author of 'Rainbow of Liberated Energy' (1986), and 'Journey into Vastness' (1989).

He is currently engaged with the writing of his third book, entitled: 'Wearing the Body of Visions', which deals with the Visionary Practices of the Kye-rim phase of Inner Tantra.

He has contributed several chapters to books on the psychology/Buddhism interface (notably 'Space in Mind') and given interviews to a variety of magazines in the spheres of Buddhism, psychology, shamanism, health, alternative medicine, spirituality and creativity. He has a variety of media appearances (notably in the Observer and the BBC Television documentary: 'The Lotus and the Leek'; a film on Tibetan Buddhism in Wales). Rinpoche has given a number of key-note addresses at

international conferences, such as the British Psychological Society (1986) and SEN/Institute of Transpersonal Psychology (1990).

An unusual aspect of Rinpoche's Teaching, is that he has committed himself to working with a relatively small number of personal students (called Apprentices) for whom he gives Apprentice Retreats.

He also gives Open Teaching Retreats in order to introduce wider audiences to the methods of the Nyingma Inner Tantras. Rinpoche travels widely at the invitation of various institutions and individuals and is keen to establish links between his Tradition and the Arts. He is enthusiastically engaged in making available the powerful Teachings that have long been obscured by both cultural and academic barriers, and in making it possible for people to integrate their Practice with the life-styles that are common in the West.

He is a Tantric artist, calligrapher, poet, singer and healer. His calligraphies have been exhibited at a number of galleries and have been commissioned for the covers of several books and magazines. In 1989, he was awarded a Doctorate (by the International Nyingma Society, founded by His Holiness Dudjom Rinpoche) in Tibetan Tantric Psychology. In November 1990 Rinpoche Discovered a Crystal Sphere (Shel-kar) buried in the sacred hill of Swayambhu (Katmandu, Nepal). This Miraculous Object was subsequently validated as Ter of Padmasambhava by both His Holiness Dilgo Khyentse Rinpoche and His Holiness Kyabje Chhimed Rigdzin Rinpoche.

Rinpoche is a personal friend and Vajra-brother of Lama Sonam Sangpo Rinpoche and Lama Tharchin Rinpoche. With his Vajra-Brothers, he shares the wish that in these difficult times all those who Teach the precious Vajrayana Traditions should work together to encourage harmony and enthusiasm for the Spacious-Passion of the Teachings.

Rinpoche's work is to present the Essence of the Tantric View of Life as a: dynamic yet subtle; spacious yet grounded path - free of the current spiritual biases toward: fantasy, 'meaningful' cosiness, thirst for intensity, or the spiritualisation of neurosise. [sic]

"If you were to fall to your death from a very great height;

it would be a shame not to enjoy the view as you fell,
or to appreciate the wind in your hair
and the warmth of the sun in your face.
To Practice Tantra is to Ride the Tiger of Crazy Wisdom:
to plummet into Wisdom-Fire, and emerge
Wearing the Body of Visions!"

Ngakpa Chogyam Rinpoche

2. 'Friends of Sang-ngak-cho-dzong'

"Sang-ngak-cho-dzong" was named by His Holiness Dudjom Rinpoche. It is an association of those who follow the Nyingma White Tradition under the guidance of Ngakpa Chogyam Rinpoche. The purpose of becoming a 'Friend of Sang-ngak-cho-dzong' is to be able to remain in contact with Ngakpa Chogyam Rinpoche without becoming an Apprentice (see Apprenticeship Information and Application Form).

The White Tradition

The White Lineages of the Nyingma School are sometimes known as the house-holder or nonmonastic traditions. These are the Lineages that owe their inspiration to Padmasambhava (the Tantric Buddha) and touch, more than any other, on integration with everyday life. Many great Siddhas in these Linneages have been nomads or farmers. There have been great Teachers who have been illiterate, yet who have bequeathed Teachings which have occupied scholars for centuries. Many important Lamas of this Tradition (men and women) have been family people, whose family lives have demonstrated the Essence of the Teaching in its most profound respects. The Inner Tantra Teachings and practice-style of the White Tradition could obviously be of immense benefit to us in the West today; but sadly it is not widely known or made available.

Inner Tantra

The Inner Tantras of the Nyingma School provide profound methods for realisation in one life-time. The Maha-yoga and Anu-yoga provide methods which transform the energy of the individual through Vision and Inner Sound; and Ati-yoga, enables us (through direct introduction by the Lama) to explode the confines of conventional reality. Within the Yogic Lineages of the White Tradition there exist a startling variety of psycho-physical methods which are brilliant in their simplicity and dynamic effectiveness. This rich vibrant tradition needs to be preserved. The lives of the Lamas of this tradition (especially those who are now old) need to be recorded and their inspirational Teaching-stories related. To provide information one the White Tradition, and the Teaching work of Rinpoche, we publish 'Hidden Word'.

'Hidden Word' the journal.

'Friends of Sang-ngak-cho-dzong' are on our mailing list, and always find out when and where courses or retreats given by Ngakpa Chogyam Rinpoche will be held; well in advance. You will also receive a copy of our journal 'Hidden Word' which is produced twice a year. 'Hidden Word' is the journal of "Sang-ngak-cho-dzong". It provides information on the White Tradition of the Nyingma School (White Lineages of the Kagyud and Sakya Schools, occasionally, will also be featured).

Rinpoche is dedicated to the establishment of a White Tradition of Ngakphang & Nalphang Practitioners based upon integration with life as it's lived for most people in our times. 'Hidden Word' contains occasional Teachings given by Ngakpa Chogyam Rinpoche, and by his Tsa-wa'i Lama - H.H. Kyabje Khordong Terchen Tulku Chhimed Rigdzin Rinpoche. 'Hidden Word' contains occasional interviews with Rinpoche's Vajra Brothers and Sister: Sonam Sangpo Rinpoche, Tharchin Rinpoche and Khandro Tendzin Dolkar. Each edition contains an interview and/or Teaching with Ngakpa Chogyam Rinpoche.

It will contain information from rare sources; together with illustrations, line drawings and photographs of the Tradition.

Participation.

As a 'Friend of Sang-ngak-cho-dzong' you will be actively supporting the many objectives of establishing this Ancient Tradition in a manner that can be accessed for the benefit of people with jobs and families. These aims include Teacher-training programmes, which will enable more people to have access to Western Lamas within this Tradition.

We are at this time engaged in the task of raising the necessary funds for establishing a retreat place, which will be called "Tigers' Nest" after the meditation cave where Padmasambhava manifersted [sic] Dorje Trollo. (This will become the permanent home for this style of Teaching and Practice.) Any contributions, therefore, are warmly welcomed - however small. Charitable status is currently in process of application and should be obtained by the end of 1992.

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D. Supplemental Notes and Comments [My comments are in brackets. - Tyagi]:

"Yeshe Tsogyel... Tib., lit. 'Princess of the Wisdom Lake,' 757-817; intimate companion of Padmasambhava and the most important female figure in the tradition of the Nyingmapa school. Named for a miracle that occurred at the time of her birth, the rising of a nearby lake.... Padmasambhava took her as his consort and transmitted to her particularly the teachings of the *phurba* cycle. Yeshe Tsogyel codified countless of her guru's teachings in *terma* texts and also composed his biography. In the last part of her life she was active mainly in east Tibet. She is venerated up to the present day as a *dakini*."

The Shambhala Dictionary of Buddhism and Zen, by Fischer-Schreiber, Ehrhard, and Diener, transl. by Michael Kohn, Shambhala Pubs. Inc., 1991; page 253.

"Phurba... Tib., lit. 'nail, wedge'; a dagger for subduing demons introduced into the ritual of Tibetan Buddhism by Padmasambhava.

As a system for the direct transmutaton of negative forces, it plays a central role in a system of meditative practice that was transmitted by Yeshe Tsogyel. The actual *phurba* is a three-edged knife with a handle in the shape of half of a *dorje*....

"The origin of the *phurba* is associated with a long Tantra presented by Padmasambhava at the beginning of his journey to Tibet. A deity personified as a *phurba* plays an important role as a *yidam* in the Sakyapa and Nyingmapa schools;..." Ibid, page 170.

"Dakini...Skt.; in Indian folk belief, a female demon to be found in the company of gods; in Vajrayana Buddhism, the inspiring power of consciousness, usually depicted in the iconography as a wrathful naked female figure (forms of manifestation). As semiwrathful or wrathful *yidam*, the dakini has the task of integrating the powers liberated by the practitioner in the process of visualization (*sadhana*). In Tibetan, *dakini* is translated as *khadroma*. *Kha* means 'celestial space,' emptiness (*shunyata*) become an image; *dro* has the meaning of walking and moving about; *ma* indicates the feminine gender in substantive form. Thus the *khadroma* is a female figure that moves on the highest level of reality; her nakedness symbolizes knowledge of truth unveiled. The homeland of the *dakinis* is said to be the mystic realm of Urgyen [aka Shambhala]." Ibid, page 50.

"Yidam... Tib., lit. 'firm mind'; in Vajrayana Buddhism, a term for a personal deity, whose nature corresponds to the individual psychological makeup of the practitioner. *Yidams* are manifestations of the *sambhogakhaya* [buddha-body of delight] and are visualized in meditative practice (*sadhana*), i.e. perceived with the inner eye. They can take on either a peaceful or wrathful form of manifestation....

"Tibetan Buddhism does not particularly regard *yidam* as protective deities (as the personal deities...are regarded in Hindu Tantra); rather their function is as an aid in the transformative process in which the practitioner comes to acknowledge his or her own basic personality

structure. The *yidams* also serve to bring the practitioner to a sense of ultimate connection with the traditional lineage whose teaching he or she follows....

"In the Tibetan pantheon, male and female deities are also represented in union (*yab-yum*), as, for example, the male deities Chakrasamvara and Vajrabhairava with their consorts...." Ibid, page 253.

"Following many trials, Tsogyel eventually received full initiation into the Tantra and was transformed into a 'Sky-walker,' a female adept of the highest order. Padmasambhava said to her, 'The basis for realizing enlightenment is a human body. Male or female, there is no great difference. But if she develops the mind bent on enlightenment, the woman's body is better.

"For many years thereafter, Tsogyel worked for the good of all - feeding the hungry, clothing the naked, caring for the sick, instructing the ignorant, and 'giving her sexual parts to the lustful.'...

"Tsogyel also married a leper and served him as a model wife. She died at a great age, and is now venerated as Tibet's top female Tantric master."

Lust For Enlightenment: Buddhism and Sex, by John Stevens, Shambhala Pubs. Inc., 1990; pages 70-72.

********** - FIN - OM MANI PADME HUM - FIN -**********

Completed in dedication to Kali-Ma, Queen of Dakinis, on this day, 930524.

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|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

theragÄ• thÄ• -aá¹-á¹-hakathÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Be I 1/ \Ne I 1/ \Ee I 1/ __nÄ• thaá¹ƒ, _ Ã±eyyasÄ• garapÄ• raguá¹

vande nipuá¹‡agambhÄ«ra-vicitranayadesanaá¹ƒ ||

vijjÄ• caraá¹‡asampannÄ• , yena niyyanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

yÄ• \Ne I 2/ tÄ• subhÅ«tiÄ• dÄ«hi, katakiccehi tÄ• dihi.

therehi bhÄ• sitÄ• gÄ• thÄ• , therÄ«hi ca nirÄ• misÄ• ||

udÄ• nanÄ• davidhinÄ• , gambhÄ«rÄ• nipuá¹‡Ä• subhÄ• .

suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttÄ• , ariyadhammappakÄ• sikÄ• ||

__theragÄ• thÄ• _ti nÄ• mena, __therÄ«gÄ• thÄ• _ti tÄ• dino.

yÄ• khuddakanikÄ• yamhi, saá¹…gÄ• yiá¹ƒsu mahesayo ||

tÄ• saá¹ƒ \Be I 2/ gambhÄ«raÃ±Ä• á¹‡ehi, ogÄ• hetabbabhÄ• vato.

kiÃ±cÄ• pi dukkarÄ• kÄ• tuá¹ƒ, __atthasaá¹ƒvaá¹‡á¹‡anÄ• _ mayÄ• ||

sahasaá¹ƒvaá¹‡á¹‡anaá¹ƒ yasmÄ• , dharate satthu sÄ• sanaá¹ƒ.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, tiá¹-á¹-hateva vinicchayo ||

tasmÄ• \Ee I 2/ taá¹ƒ avalambitvÄ• , ogÄ• hetvÄ• na paÃ±capi.

nikÄ• ye upanissÄ• ya, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ ||

suvisuddhaá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ.

__mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, _ samayaá¹ƒ avilomayaá¹ƒ ||

yÄ• saá¹ƒ attho duviÃ±Ã±eyyo, anupubbikathaá¹ƒ vinÄ• .

tÄ• saá¹ƒ taÃ±ca vibhÄ• vento, dÄ«payanto vinicchayaá¹ƒ ||

yathÄ• balaá¹ƒ karissÄ• mi, atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ subhaá¹ƒ.

sakkaccaá¹ƒ theragÄ• thÄ• naá¹ƒ, therÄ«gÄ• thÄ• nameva ca ||

iti Ä• kaá¹…khamÄ• nassa, saddhammassa ciraá¹-á¹-hitiá¹ƒ.

tadatthaá¹ƒ vibhajantassa, nisÄ• mayatha sÄ• dhavoti ||

kÄ• panetÄ• __theragÄ• thÄ• therÄ«gÄ• thÄ• _ ca, kathaÃ±ca pavattÄ• ti, kÄ• maÃ±cÄ•
pÄ• kaá¹-akaraá¹‡atthaá¹ƒ pana punapi vuccate --- tattha theragÄ• thÄ• tÄ• va subhÅ«titth
hi te attanÄ• yathÄ• dhigataá¹ƒ maggaphalasukhaá¹ƒ paccavekkhitvÄ• kÄ• ci udÄ• navas
samÄ• pattivihÄ• rapaccavekkhaá¹‡avasena, kÄ• ci pucchÄ• vasena, kÄ• ci parinibbÄ• nas
niyyÄ• nikabhÄ• vavibhÄ• vanavasena abhÄ• siá¹ƒsu, tÄ• sabbÄ• saá¹…gÄ«tikÄ• le ekajj
``theragÄ• thÄ• â€™â€™ icceva dhammasaá¹…gÄ• hakehi saá¹…gÄ«tÄ• . therÄ«gÄ• thÄ•

tÄ• pana vinayapiá¹-akaá¹ƒ, suttantapiá¹-akaá¹ƒ abhidhammapiá¹-akanti tÄ«su piá¹-akesu
suttantapiá¹-akapariyÄ• pannÄ• . dÄ«ghanikÄ• yo, majjhimanikÄ• yo, saá¹ƒyuttanikÄ• yo, a
khuddakanikÄ• yoti \Ne I 3/ paÃ±casu nikÄ• yesu khuddakanikÄ• yapariyÄ• pannÄ• , suttaá

veyyÄ• karaá¹‡aá¹ƒ, gÄ• thÄ• , udÄ• naá¹ƒ, itivuttakaá¹ƒ \Be I 3/, jÄ• takaá¹ƒ, abbhutadhan
sÄ• sanaá¹…gesu gÄ• thaá¹…gasaá¹…gahaá¹ƒ gatÄ• .

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dvesahassÄ• ni bhikkhuto.

caturÄ• sÄ«tisahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti ||

evaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikena paá¹-iÃ±Ã±Ä• tesu caturÄ• sÄ«tiyÄ• dhammakkh
katipayadhammakkhandhasaá¹…gahaá¹ƒ gatÄ• .

tattha \Ee I 3/ theragÄ• thÄ• tÄ• va nipÄ• tato ekanipÄ• to ekuttaravasena yÄ• va cuddasa
soá¸·asanipÄ• to vÄ«satinipÄ• to tiá¹ƒsanipÄ• to cattÄ• lÄ«sanipÄ• to paÃ±Ã±Ä• sanipÄ• to
sattatinipÄ• toti ekavÄ«satinipÄ• tasaá¹…gahÄ• . nipÄ• tanaá¹ƒ nikkhipananti nipÄ• to. eko
nipÄ• to nikkhepo etthÄ• ti ekanipÄ• to. iminÄ• nayena sesesupi attho veditabbo.

tattha ekanipÄ• te dvÄ• dasa vaggÄ• . ekekasmiá¹ƒ vagge dasa dasa katvÄ• vÄ«suttarasa
gÄ• thÄ• . vuttaÃ±hi ---

``vÄ«suttarasataá¹ƒ therÄ• , katakiccÄ• anÄ• savÄ• .

ekakamhi nipÄ• tamhi, susaá¹…gÄ«tÄ• mahesibhÄ«â€™â€™ ti ||

dukanipÄ• te ekÅ«napaÃ±Ã±Ä• sa therÄ• , aá¹-á¹-hanavuti gÄ• thÄ• ; tikanipÄ• te soá¸·asa
aá¹-á¹-hacattÄ• lÄ«sa gÄ• thÄ• ; catukkanipÄ• te terasa therÄ• , dvepaÃ±Ã±Ä• sa gÄ• thÄ•
therÄ• , saá¹-á¹-hi gÄ• thÄ• ; chakkanipÄ• te cuddasa therÄ• , caturÄ• sÄ«ti gÄ• thÄ• ; satta
paÃ±catiá¹ƒsa gÄ• thÄ• ; aá¹-á¹-hakanipÄ• te tayo therÄ• , catuvÄ«sati gÄ• thÄ• ; navakani
gÄ• thÄ• ; dasanipÄ• te satta therÄ• , sattati gÄ• thÄ• ; ekÄ• dasanipÄ• te eko thero, ekÄ•
dvÄ• dasanipÄ• te dve therÄ• , catuvÄ«sati gÄ• thÄ• ; terasanipÄ• te eko thero, terasa gÄ•
therÄ• , aá¹-á¹-havÄ«sati gÄ• thÄ• ; pannarasanipÄ• to natthi, soá¸·asanipÄ• te dve therÄ•
vÄ«satinipÄ• te dasa therÄ• , paÃ±cacattÄ• lÄ«sÄ• dhikÄ• ni dve gÄ• thÄ• satÄ• ni; tiá¹ƒsa
paÃ±ca \Ne I 4/ ca gÄ• thÄ• ; cattÄ• lÄ«sanipÄ• te eko \Be I 4/ thero, dvecattÄ• lÄ«sa gÄ• t
eko thero, paÃ±capaÃ±Ã±Ä• sa gÄ• thÄ• ; saá¹-á¹-hinipÄ• te eko thero, aá¹-á¹-hasaá¹-á¹-hi
eko thero, ekasattati gÄ• thÄ• . sampiá¹‡á¸• etvÄ• pana dvesatÄ• ni catusaá¹-á¹-hi ca therÄ
satÄ• ni saá¹-á¹-hi ca gÄ• thÄ• ti. vuttampi cetaá¹ƒ ---

``sahassaá¹ƒ honti tÄ• gÄ• thÄ• , tÄ«á¹‡i saá¹-á¹-hi satÄ• ni ca.

therÄ• ca dve satÄ• saá¹-á¹-hi, cattÄ• ro ca pakÄ• sitÄ• â€™â€™ ti ||

therÄ«gÄ• thÄ• pana ekanipÄ• to ekuttaravasena yÄ• va navanipÄ• tÄ• ti navanipÄ• to ek
dvÄ• dasanipÄ• to, soá¸·asanipÄ• to, vÄ«satinipÄ• to, tiá¹ƒsanipÄ• to, cattÄ• lÄ«sanipÄ• to
soá¸·asanipÄ• tasaá¹…gahÄ• . tattha ekanipÄ• te aá¹-á¹-hÄ• rasa theriyo, aá¹-á¹-hÄ• rasev
dasa theriyo, vÄ«sati gÄ• thÄ• ; tikanipÄ• te aá¹-á¹-ha theriyo, catuvÄ«sati gÄ• thÄ• ; catukk
catasso gÄ• thÄ• ; paÃ±cakanipÄ• te dvÄ• dasa theriyo saá¹-á¹-hi gÄ• thÄ• ; chakkanipÄ• t
aá¹-á¹-hacattÄ• lÄ«sa gÄ• thÄ• ; sattanipÄ• te tisso theriyo, ekavÄ«sati gÄ• thÄ• ; aá¹-á¹-ha
paá¹-á¹-hÄ• ya yÄ• va soá¸·asanipÄ• tÄ• ekekÄ• theriyo taá¹ƒtaá¹ƒnipÄ• taparimÄ• á¹‡Ä•
paÃ±ca theriyo, aá¹-á¹-hÄ• rasasatagÄ• thÄ• ; tiá¹ƒsanipÄ• te ekÄ• therÄ«, catuttiá¹ƒsa gÄ
cattÄ• lÄ«sanipÄ• te ekÄ• therÄ«, aá¹-á¹-hacattÄ• lÄ«sa gÄ• thÄ• ; mahÄ• nipÄ• tepi ekÄ•
gÄ• thÄ• . evamettha nipÄ• tÄ• naá¹ƒ gÄ• thÄ• vaggÄ• naá¹ƒ gÄ• thÄ• naÃ±ca parimÄ• á¹‡

nidÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ \Be I 5/ paricchinnaparimÄ• á¹‡Ä• su panetÄ• su theragÄ• thÄ• Ä• di. tatthÄ• pi ---

``sÄ«hÄ• naá¹ƒva nadantÄ• naá¹ƒ, dÄ• á¹-hÄ«naá¹ƒ girigabbhare.

suá¹‡Ä• tha bhÄ• vitattÄ• naá¹ƒ, gÄ• thÄ• atthÅ«panÄ• yikÄ• â€™â€™ ti ||

ayaá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le Ä• yasmatÄ• Ä• nandena tesaá¹ƒ therÄ• naá¹
gÄ• thÄ• Ä• di. tattha __sÄ«hÄ• na_nti sÄ«hasaddo ``sÄ«ho, bhikkhave, migarÄ• jÄ• â€™
migarÄ• je Ä• gato. ``atha kho sÄ«ho senÄ• pati yena bhagavÄ• tenupasaá¹…kamÄ«â€™â
paÃ±Ã±attiyaá¹ƒ. ``sÄ«hoti kho, bhikkhave, tathÄ• gatassetaá¹ƒ \Ne I 5/ adhivacanaá¹ƒ aral
sammÄ• sambuddhassÄ• â€™â€™ tiÄ• dÄ«su (AN b V 99; c 10.21) tathÄ• gate. tattha yat
Ä• gato, evaá¹ƒ idhÄ• pi sadisakappanÄ• vaseneva veditabbo, tasmÄ• __sÄ«hÄ• naá¹ƒvÄ
sandhivasena saralopo ``evaá¹ƒsa teâ€™â€™ tiÄ• dÄ«su (MN I 22) viya. tattha __ivÄ• _ti n
__suá¹‡Ä• thÄ• _ti Ä• khyÄ• tapadaá¹ƒ. itarÄ• ni nÄ• mapadÄ• ni. __sÄ«hÄ• naá¹ƒvÄ• _ti
kÄ• maÃ±cettha sambandhÄ« sarÅ«pato na vutto, atthato \Ee I 5/ pana vuttova hoti. yathÄ•
mukhaá¹ƒ etassÄ• â€™â€™ ti vutte oá¹-á¹-hassa mukhaá¹ƒ viya mukhaá¹ƒ etassÄ• ti ayam
evamidhÄ• pi ``sÄ«hÄ• naá¹ƒvÄ• â€™â€™ ti vutte sÄ«hÄ• naá¹ƒ nÄ• do viyÄ• ti ayamattho
mukhasaddasannidhÄ• naá¹ƒ hotÄ«ti ce, idhÄ• pi ``nadantÄ• naâ€™â€™ nti padasannidhÄ
__sÄ«hÄ• naá¹ƒvÄ• _ti nidassanavacanaá¹ƒ. __nadantÄ• na_nti tassa nidassitabbena sam
__dÄ• á¹-hÄ«na_nti tabbisesanaá¹ƒ. __girigabbhare_ti tassa pavattiá¹-á¹-hÄ• nadassanaá¹ƒ
savane niyojanaá¹ƒ. __bhÄ• vitattÄ• na_nti sotabbassa pabhavadassanaá¹ƒ. __gÄ• thÄ• _t
__atthupanÄ• yikÄ• _ti tabbisesanaá¹ƒ. kÄ• maÃ±cettha ``sÄ«hÄ• naá¹ƒ nadantÄ• naá¹ƒ d
pulliá¹…gavasena Ä• gataá¹ƒ, liá¹…gaá¹ƒ pana parivattetvÄ• ``sÄ«hÄ«naâ€™â€™ ntiÄ• d
attho veditabbo. ekasesavasena vÄ• sÄ«hÄ• ca sÄ«hiyo ca sÄ«hÄ• , tesaá¹ƒ sÄ«hÄ• nan

sÄ• dhÄ• raá¹‡Ä• hetÄ• tisso nidÄ• nagÄ• thÄ• theragÄ• thÄ• naá¹ƒ therÄ«gÄ• thÄ• naÃ

tattha sahanato hananato ca sÄ«ho. yathÄ• hi sÄ«hassa migaraÃ±Ã±o balavisesayogato
sarabhamigamattavaravÄ• raá¹‡Ä• ditopi parissayo nÄ• ma natthi, vÄ• tÄ• tapÄ• diparissay
gocarÄ• ya pakkamantopi tejussadatÄ• ya mattagandhahatthivanamahiá¹ƒsÄ• dike samÄ•
abhibhavati, abhibhavanto ca te aÃ±Ã±adatthu hantvÄ• tattha mudumaá¹ƒsÄ• ni bhakkhay
evametepi mahÄ• therÄ• ariyabalavisesayogena sabbesampi parissayÄ• naá¹ƒ sahanato,
abhibhavitvÄ• hananato pajahanato tejussadabhÄ• vena kutocipi abhÄ«rÅ« achambhÄ« jh
sahanato hananato ca sÄ«hÄ• viyÄ• ti sÄ«hÄ• . saddatthato pana yathÄ• kantanatthena Ä
takkaá¹ƒ vuccati, evaá¹ƒ hiá¹ƒsanaá¹-á¹-hena sÄ«ho veditabbo. tathÄ• sahanaá¹-á¹-hena.
niruttinayena pana \Ee I 6/ vuccamÄ• ne vattabbameva natthi.

atha vÄ• yathÄ• migarÄ• jÄ• kesarasÄ«ho attano tejussadatÄ• ya ekacÄ• rÄ« viharati, na
paccÄ• sÄ«sati, evametepi tejussadatÄ• ya vivekÄ• bhiratiyÄ• ca ekacÄ• rinoti ekacariyaá¹
sÄ«hÄ• , tenÄ• ha --- bhagavÄ• ``sÄ«haá¹ƒvekacaraá¹ƒ nÄ• gaâ€™â€™ nti (SN a I 30; Sn

atha \Ne I 6/ vÄ• asantÄ• sanajavaparakkamÄ• divisesayogato sÄ«hÄ• viyÄ• ti sÄ«hÄ• ,
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``dveme, bhikkhave, asaniyÄ• phalantiyÄ• na santasanti, katameva dve? bhikkhu ca khÄ«
migarÄ• jÄ• â€™â€™ ti (AN a II 60).

javopi sÄ«hassa aÃ±Ã±ehi asÄ• dhÄ• raá¹‡o, tathÄ• parakkamo. tathÄ• hi so usabhasata
vanamahiá¹ƒsÄ• dÄ«su nipatati, potakopi samÄ• no pabhinnamadÄ• nampi mattavaravÄ• r
bhinditvÄ• \Be I 7/ dantakaá¸·Ä«raá¹ƒva khÄ• dati. etesaá¹ƒ pana ariyamaggajavo iddhijavo
asÄ• dhÄ• raá¹‡o, sammappadhÄ• naparakkamo ca niratisayo. tasmÄ• __sÄ«hÄ• naá¹ƒvÄ
sÄ«hassa cettha hÄ«nÅ«pamatÄ• daá¹-á¹-habbÄ• , accantavisiá¹-á¹-hassa sahanÄ• diattha

__nadantÄ• na_nti gajjantÄ• naá¹ƒ. gocaraparakkamatuá¹-á¹-hivelÄ• dÄ«su hi yathÄ• sÄ«
nikkhamitvÄ• vijambhitvÄ• sÄ«hanÄ• daá¹ƒ abhÄ«tanÄ• daá¹ƒ nadanti, evaá¹ƒ etepi
visayajjhattapaccavekkhaá¹‡audÄ• nÄ• dikÄ• lesu imaá¹ƒ abhÄ«tanÄ• daá¹ƒ nadiá¹ƒsu. ten
``sÄ«hÄ• naá¹ƒva nadantÄ• naâ€™â€™ nti. __dÄ• á¹-hÄ«na_nti dÄ• á¹-hÄ• vantÄ• naá¹ƒ.
atisayadÄ• á¹-hÄ• nanti vÄ• attho. yathÄ• hi sÄ«hÄ• ativiya daá¸·hÄ• naá¹ƒ tikkhÄ• naÃ±
dÄ• á¹-hÄ• naá¹ƒ balena paá¹-ipakkhaá¹ƒ abhibhavitvÄ• attano manorathaá¹ƒ matthakaá¹ƒ
catunnaá¹ƒ ariyamaggadÄ• á¹-hÄ• naá¹ƒ balena anÄ• dimati saá¹ƒsÄ• re anabhibhÅ«tapub
abhibhavitvÄ• attano manorathaá¹ƒ matthakaá¹ƒ pÄ• pesuá¹ƒ. idhÄ• pi dÄ• á¹-hÄ• viyÄ• t
sadisakappanÄ• vaseneva attho veditabbo.

__girigabbhare_ti pabbataguhÄ• yaá¹ƒ, samÄ«patthe bhummavacanaá¹ƒ. ``girigavhareâ€™
pabbatesu vanagahane vanasaá¹‡á¸• eti attho. idaá¹ƒ pana nesaá¹ƒ virocanaá¹-á¹-hÄ• nad
yogyabhÅ«midassanaÃ±ca. nadantÄ• naá¹ƒ girigabbhareti yojanÄ• . yathÄ• hi sÄ«hÄ• yel
aÃ±Ã±ehi durÄ• sadatÄ• ya janavivitte vasantÄ• attano dassanena uppajjanakassa khudda
pariharaá¹‡atthaá¹ƒ gocaragamane sÄ«hanÄ• daá¹ƒ nadanti, evametepi aÃ±Ã±ehi durÄ• sa
suÃ±Ã±Ä• gÄ• revasantÄ• guá¹‡ehi khuddakÄ• naá¹ƒ puthujjanÄ• naá¹ƒ taá¹‡hÄ• diá¹-á¹-
vakkhamÄ• nagÄ• thÄ• saá¹…khÄ• taá¹ƒ abhÄ«tanÄ• daá¹ƒ nadiá¹ƒsu. tena vuttaá¹ƒ ``sÄ«
dÄ• á¹-hÄ«naá¹ƒ girigabbhareâ€™â€™ ti.

__suá¹‡Ä• thÄ• _ti \Ne I 7/ savanÄ• á¹‡attikavacanaá¹ƒ, tena vakkhamÄ• nÄ• naá¹ƒ gÄ• th
parisÄ• ya sotukÄ• mataá¹ƒ uppÄ• dento savane Ä• daraá¹ƒ janeti, ussÄ• haá¹ƒ samuá¹-á¹
bahumÄ• naÃ±ca upaá¹-á¹-hapeti. atha vÄ• ``sÄ«hÄ• naâ€™â€™ ntiÄ• dÄ«naá¹ƒ \Be I 8/
vinÄ• mukhyavaseneva attho veditabbo. tasmÄ• daá¸·hatikkhabhÄ• vena pasaá¹-á¹-hÄ• ti
dÄ• á¹-hÄ«naá¹ƒ girigabbhare nadantÄ• naá¹ƒ sÄ«hagajjitaá¹ƒ gajjantÄ• naá¹ƒ sÄ«hÄ• naá
tesaá¹ƒ abhÄ«tanÄ• dasadisÄ• gÄ• thÄ• suá¹‡Ä• thÄ• ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- ``ya
nadantÄ• naá¹ƒ sÄ«hÄ• naá¹ƒ migarÄ• jÅ«naá¹ƒ kutocipi bhayÄ• bhÄ• vato so abhÄ«tanÄ•
evaá¹ƒ bhÄ• vitattÄ• naá¹ƒ appamattÄ• naá¹ƒ therÄ• naá¹ƒ sÄ«hanÄ• dasadisiyo sabbaso
abhÄ«tanÄ• dabhÅ«tÄ• , pamattajanasantÄ• sakarÄ• gÄ• thÄ• suá¹‡Ä• thÄ• â€™â€™ ti.

__bhÄ• vitattÄ• na_nti bhÄ• vitacittÄ• naá¹ƒ. cittaÃ±hi ``attÄ• hi kira duddamo (Dhp 159) y
tasaraá¹ƒva ujjÅ«â€™â€™ ti (Sn 217) ca ``attasammÄ• paá¹‡idhÄ«â€™â€™ ti \Ee I 8/ (Kh
evamÄ• dÄ«su attÄ• ti vuccati, tasmÄ• adhicittÄ• nuyogena samathavipassanÄ• bhivaá¸• a
samathavipassanÄ• bhÄ• vanÄ• matthakaá¹ƒ pÄ• petvÄ• á¹-hitÄ• nanti attho. atha vÄ• __
bhÄ• vitasabhÄ• vÄ• naá¹ƒ, sabhÄ• vabhÅ«tasÄ«lÄ• dibhÄ• vitÄ• nanti attho. gÄ«yatÄ«ti _
anuá¹-á¹-hubhÄ• divasena isÄ«hi pavattitaá¹ƒ catuppadaá¹ƒ chappadaá¹ƒ vÄ• vacanaá¹ƒ.
taá¹ƒsadisatÄ• ya tathÄ• vuccanti. attatthÄ• dibhede atthe upanenti tesu vÄ• upaniyyantÄ«

atha vÄ• __bhÄ• vitattÄ• na_nti bhÄ• vitattÄ• bhÄ• vÄ• naá¹ƒ, attabhÄ• vo hi Ä• hito ahaá
``attÄ• â€™â€™ ti vuccati, so ca tehi appamÄ• dabhÄ• vanÄ• ya anavajjabhÄ• vanÄ• ya bl
guá¹‡agandhaá¹ƒ gÄ• hÄ• pito. tena tesaá¹ƒ kÄ• yabhÄ• vanÄ• sÄ«labhÄ• vanÄ• cittabhÄ
catunnampi bhÄ• vanÄ• naá¹ƒ paripuá¹‡á¹‡abhÄ• vaá¹ƒ dasseti. ``bhÄ• vanÄ• â€™â€™ ti
idhÄ• dhippetÄ• . yÄ• yaá¹ƒ saccasambodhi atthi, sÄ• duvidhÄ• abhisamayato tadatthato
sammÄ• sambodhi paccekasambodhi sÄ• vakasambodhÄ«ti. tattha sammÄ• sÄ• maá¹ƒ sa
bodhanato ca sammÄ• sambodhi. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ maggaÃ
maggaÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naÃ±ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ ``sammÄ• sambod

``buddhoti \Be I 9/ yo so bhagavÄ• sayambhÅ« anÄ• cariyako pubbe ananussutesu dhamm

abhisambujjhi, tattha ca sabbaÃ±Ã±utaá¹ƒ patto balesu ca vasÄ«bhÄ• vaâ€™â€™ nti (Nidd
pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 161).

bodhaneyyabodhanattho \Ne I 8/ hi balesu vasÄ«bhÄ• vo. paccekaá¹ƒ sayameva bodhÄ«ti
ananubuddho sayambhÅ«Ã±Ä• á¹‡ena saccÄ• bhisamayoti attho. sammÄ• sambuddhÄ• na
sayameva pavattamÄ• nopi saccÄ• bhisamayo sÄ• nubuddho aparimÄ• á¹‡Ä• naá¹ƒ sattÄ•
hetubhÄ• vato. imesaá¹ƒ pana so ekassÄ• pi sattassa saccÄ• bhisamayahetu na hoti. satth
savanante jÄ• tÄ• ti sÄ• vakÄ• . sÄ• vakÄ• naá¹ƒ saccÄ• bhisamayo sÄ• vakasambodhi. tiv
tiá¹‡á¹‡aá¹ƒ bodhisattÄ• naá¹ƒ yathÄ• sakaá¹ƒ Ä• gamanÄ«yapaá¹-ipadÄ• ya matthakappa
satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ sattatiá¹ƒsÄ• ya bodhipakkhiyadhammÄ• naá¹ƒ bhÄ• vanÄ•
itarÄ• bhisamayÄ• naá¹ƒ tadavinÄ• bhÄ• vato. na hi sacchikiriyÄ• bhisamayena vinÄ• bhÄ
sati ca bhÄ• vanÄ• bhisamaye pahÄ• nÄ• bhisamayo pariÃ±Ã±Ä• bhisamayo ca siddhoyev

yadÄ• hi mahÄ• bodhisatto paripÅ«ritabodhisambhÄ• ro carimabhave katapubbakicco bod
``na tÄ• vimaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi, yÄ• va na me anupÄ• dÄ• ya Ä• savehi citta
paá¹-iÃ±Ã±aá¹ƒ katvÄ• aparÄ• jitapallaá¹…ke nisinno asampattÄ• ya eva saÃ±jhÄ• velÄ• y
purimayÄ• me pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena anekÄ• kÄ• ravokÄ• re pubbe nivutthak
majjhimayÄ• me dibbacakkhuvisodhanena cutÅ«papÄ• taÃ±Ä• á¹‡aanÄ• gataá¹ƒsaÃ±Ä• á
``kicchaá¹ƒ vatÄ• yaá¹ƒ loko Ä• panno jÄ• yati ca jÄ«yati ca mÄ«yati ca cavati ca upapajjati
panimassa dukkhassa nissaraá¹‡aá¹ƒ nappajÄ• nÄ• ti jarÄ• maraá¹‡assÄ• â€™â€™ tiÄ• d
paá¹-á¹-hÄ• ya paá¹-iccasamuppÄ• damukhena vipassanaá¹ƒ abhinivisitvÄ• mahÄ• gahana
nisadasilÄ• yaá¹ƒ pharasuá¹ƒ nisento viya kilesagahanaá¹ƒ chindituá¹ƒ lokanÄ• tho Ã±Ä• á
buddhabhÄ• vÄ• ya hetusampattiyÄ• \Be I 10/ paripÄ• kaá¹ƒ gatattÄ• sabbaÃ±Ã±utaÃ±Ã±
gabbhaá¹ƒ gaá¹‡hÄ• pento antarantarÄ• nÄ• nÄ• samÄ• pattiyo samÄ• pajjitvÄ• yathÄ• v
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• anupadadhammavipassanÄ• vasena anekÄ• kÄ• ravokÄ• rasa
chattiá¹ƒsakoá¹-isatasahassamukhena sammasanavÄ• raá¹ƒ vitthÄ• retvÄ• tattha mahÄ• v
vipassanÄ• Ã±Ä• á¹‡e tikkhe sÅ«re pasanne vuá¹-á¹-hÄ• nagÄ• minibhÄ• vena pavattamÄ•
ghaá¹-eti, tadÄ• maggapaá¹-ipÄ• á¹-iyÄ• diyaá¸• á¸• hakilesasahassaá¹ƒ khepento aggam
sammÄ• sambodhiá¹ƒ adhigacchati nÄ• ma, aggaphalakkhaá¹‡ato paá¹-á¹-hÄ• ya \Ee I 10/
sammÄ• sambuddhabhÄ• vato dasabalacatuvesÄ• rajjÄ• dayopi tassa tadÄ• hatthagatÄ• y
abhisamayato sammÄ• sambodhipaá¹-ipadÄ• . tadatthato pana mahÄ• bhinÄ«hÄ• rato paá
nibbatti, etthantare pavattaá¹ƒ bodhisambhÄ• rasambharaá¹‡aá¹ƒ. tattha yaá¹ƒ vattabbaá¹ƒ
sabbÄ• kÄ• rasampannaá¹ƒ cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• yaá¹ƒ vitthÄ• rato vuttamevÄ• ti
gahetabbaá¹ƒ.

paccekabodhisattÄ• pi \Ne I 9/ paccekabodhiyÄ• katÄ• bhinÄ«hÄ• rÄ• anupubbena samb
tÄ• dise kÄ• le carimattabhÄ• ve á¹-hitÄ• Ã±Ä• á¹‡assa paripÄ• kagatabhÄ• vena upaá¹-á
gahetvÄ• savisesaá¹ƒ bhavÄ• dÄ«su Ä• dÄ«navaá¹ƒ disvÄ• sayambhÅ«Ã±Ä• á¹‡ena pav

nivattihetuÃ±ca paricchinditvÄ• ``so `idaá¹ƒ dukkhaâ€™ nti yoniso manasi karotÄ«â€™â€™
catusaccakammaá¹-á¹-hÄ• naá¹ƒ paribrÅ«hentÄ• attano abhinÄ«hÄ• rÄ• nurÅ«paá¹ƒ saá¹
anukkamena vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• aggamaggaá¹ƒ adhi
abhisambujjhanti nÄ• ma, aggaphalakkhaá¹‡ato paá¹-á¹-hÄ• ya paccekasambuddhÄ• nÄ•
aggadakkhiá¹‡eyyÄ• honti.

sÄ• vakÄ• pana satthu sabrahmacÄ• rino vÄ• catusaccakammaá¹-á¹-hÄ• nakathaá¹ƒ sutv
kÄ• lantare vÄ• tajjaá¹ƒ paá¹-ipattiá¹ƒ anutiá¹-á¹-hantÄ• ghaá¹-entÄ• vÄ• yamantÄ• vipas
yadi vÄ• paá¹-ipadÄ• ya vaá¸• á¸• hantiyÄ• , saccÄ• ni paá¹-ivijjhantÄ• \Be I 11/ attano
abhinÄ«hÄ• rÄ• nurÅ«pasiddhiaggasÄ• vakabhÅ«miyÄ• vÄ• kevalaá¹ƒ vÄ• aggamaggak
adhigacchanti nÄ• ma. tato paraá¹ƒ sÄ• vakabuddhÄ• nÄ• ma honti sadevake loke aggada
abhisamayato paccekasambodhi sÄ• vakasambodhi ca veditabbÄ• .

tadatthato pana yathÄ• mahÄ• bodhisattÄ• naá¹ƒ heá¹-á¹-himaparicchedena cattÄ• ri asaá
satasahassaÃ±ca bodhisambhÄ• rasambharaá¹‡aá¹ƒ icchitabbaá¹ƒ majjhimaparicchedena
asaá¹…khyeyyÄ• ni kappÄ• naá¹ƒ satasahassaÃ±ca, uparimaparicchedena soá¸·asa asaá¹
satasahassaÃ±ca ete ca bhedÄ• paÃ±Ã±Ä• dhikasaddhÄ• dhikavÄ«riyÄ• dhikavasena ved
saddhÄ• mandÄ• hoti paÃ±Ã±Ä• tikkhÄ• , tato ca upÄ• yakosallassa visadanipuá¹‡abhÄ•
pÄ• ripÅ«riá¹ƒ gacchanti. saddhÄ• dhikÄ• naá¹ƒ paÃ±Ã±Ä• majjhimÄ• hotÄ«ti tesaá¹ƒ nÄ•
pÄ• ramiyo pÄ• ripÅ«riá¹ƒ gacchanti. vÄ«riyÄ• dhikÄ• naá¹ƒ pana paÃ±Ã±Ä• mandÄ• hotÄ
pÄ• ripÅ«riá¹ƒ gacchanti. na evaá¹ƒ paccekabodhisattÄ• naá¹ƒ. tesaÃ±hi satipi paÃ±Ã±Ä• d
asaá¹…khyeyyÄ• ni kappÄ• naá¹ƒ satasahassaÃ±ca bodhisambhÄ• rasambharaá¹‡aá¹ƒ icc
saddhÄ• dhikavÄ«riyÄ• dhikÄ• pi vuttaparicchedato paraá¹ƒ katipaye eva kappe atikkamitvÄ
abhisambujjhanti, na tatiyaá¹ƒ asaá¹…khyeyyanti. sÄ• vakabodhisattÄ• naá¹ƒ pana yesaá¹ƒ
abhinÄ«hÄ• ro, tesaá¹ƒ ekaá¹ƒ asaá¹…khyeyyaá¹ƒ kappÄ• naá¹ƒ satasahassaÃ±ca sambh
icchitabbaá¹ƒ. yesaá¹ƒ mahÄ• sÄ• vakabhÄ• vÄ• ya, tesaá¹ƒ kappÄ• naá¹ƒ satasahassame
mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• kassa puttassa ca. tattha yathÄ• ---

``manussattaá¹ƒ \Ne I 10/ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamohÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

evaá¹ƒ vutte aá¹-á¹-ha dhamme samodhÄ• netvÄ• katapaá¹‡idhÄ• nÄ• naá¹ƒ mahÄ• bodh
pabhuti savisesaá¹ƒ dÄ• nÄ• dÄ«su yuttappayuttÄ• naá¹ƒ divase divase vessantaradÄ• nas
dentÄ• naá¹ƒ tadanurÅ«pasÄ«lÄ• dike sabbapÄ• ramidhamme Ä• cinantÄ• nampi yathÄ• v
antarÄ• eva \Be I 12/ buddhabhÄ• vappatti nÄ• ma natthi. kasmÄ• ? Ã±Ä• á¹‡assa aparipa

nipphÄ• ditaá¹ƒ viya hi sassaá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ yathÄ• paricchinnakÄ• lavaseneva v
vepullaá¹ƒ Ä• pajjantaá¹ƒ \Ee I 12/ gabbhaá¹ƒ gaá¹‡hantaá¹ƒ paripÄ• kaá¹ƒ gacchatÄ«ti eva

``manussattaá¹ƒ liá¹…gasampatti, vigatÄ• savadassanaá¹ƒ.

adhikÄ• ro chandatÄ• ete, abhinÄ«hÄ• rakÄ• raá¹‡Ä• â€™â€™ ti || (Sn-a I khaggavisÄ• á¹

ime paÃ±ca dhamme samodhÄ• netvÄ• katÄ• bhinÄ«hÄ• rÄ• naá¹ƒ paccekabodhisattÄ• n
dvaá¹…gasamannÄ• gatÄ• ya patthanÄ• ya vasena katapaá¹‡idhÄ• nÄ• naá¹ƒ sÄ• vakabo
vuttakÄ• laparicchedaá¹ƒ asampatvÄ• antarÄ• eva paccekasambodhiyÄ• yathÄ• vuttasÄ•
natthi. kasmÄ• ? Ã±Ä• á¹‡assa aparipaccanato. imesampi hi yathÄ• mahÄ• bodhisattÄ• na
paribrÅ«hitÄ• paÃ±Ã±Ä• pÄ• ramÄ« anukkamena gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ g
paripÅ«reti, evaá¹ƒ dÄ• nÄ• dÄ«hi paribrÅ«hitÄ• anupubbena yathÄ• rahaá¹ƒ gabbhaá¹ƒ g
gacchantÄ« paccekabodhiÃ±Ä• á¹‡aá¹ƒ sÄ• vakabodhiÃ±Ä• á¹‡aÃ±ca paripÅ«reti. dÄ• nap
bhave alobhajjhÄ• sayatÄ• ya sabbattha asaá¹…gamÄ• nasÄ• anapekkhacittÄ• hutvÄ• , s
susaá¹ƒvutakÄ• yavÄ• catÄ• ya suparisuddhakÄ• yavacÄ«kammantÄ• parisuddhÄ• jÄ«vÄ
mattaÃ±Ã±uno hutvÄ• jÄ• gariyÄ• nuyogena cittaá¹ƒ samÄ• dahanti, svÄ• yaá¹ƒ tesaá¹ƒ jÄ
gatapaccÄ• gatikavattavasena veditabbo.

evaá¹ƒ pana paá¹-ipajjantÄ• naá¹ƒ adhikÄ• rasampattiyÄ• appakasireneva aá¹-á¹-ha samÄ
chaá¸·abhiÃ±Ã±Ä• adhiá¹-á¹-hÄ• nabhÅ«tÄ• pubbabhÄ• gavipassanÄ• ca hatthagatÄ• ye
tadantogadhÄ• eva. yaÃ±hi paccekabodhiyÄ• sÄ• vakabodhiyÄ• vÄ• atthÄ• ya dÄ• nÄ• d
abbhussahanaá¹ƒ, idaá¹ƒ vÄ«riyaá¹ƒ. yaá¹ƒ tadanuparodhassa sahanaá¹ƒ, ayaá¹ƒ khanti. y
dÄ• nasÄ«lÄ• disamÄ• dÄ• nÄ• visaá¹ƒvÄ• danaá¹ƒ, idaá¹ƒ saccaá¹ƒ. sabbatthameva acal
idaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ \Ne I 11/. yÄ• dÄ• nasÄ«lÄ• dÄ«naá¹ƒ pavattiá¹-á¹-hÄ• nabhÅ«
ayaá¹ƒ mettÄ• . yaá¹ƒ sattÄ• naá¹ƒ katavippakÄ• resu ajjhupekkhanaá¹ƒ, ayaá¹ƒ \Be I 13/ u
13/ dÄ• nasÄ«labhÄ• vanÄ• su sÄ«lasamÄ• dhipaÃ±Ã±Ä• su ca sijjhamÄ• nÄ• su vÄ«riyÄ•
paccekabodhiatthÄ• ya sÄ• vakabodhiatthÄ• ya ca dÄ• nÄ• dipaá¹-ipadÄ• tesaá¹ƒ bodhisa
bhÄ• vanato paribhÄ• vanato bhÄ• vanÄ• nÄ• ma. visesato dÄ• nasÄ«lÄ• dÄ«hi svÄ• bhis
samathavipassanÄ• paá¹-ipadÄ• , yato te bodhisattÄ• pubbayogÄ• vacarasamudÄ• gamas
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``paÃ±cime, Ä• nanda, Ä• nisaá¹ƒsÄ• pubbayogÄ• vacare. katame paÃ±ca? idhÄ• nanda,
dhamme paá¹-ikacca aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, no ce diá¹-á¹-heva dhamme paá¹-ikacca aÃ±
maraá¹‡akÄ• le aÃ±Ã±aá¹ƒ Ä• rÄ• dheti, atha devaputto samÄ• no aÃ±Ã±aá¹ƒ Ä• rÄ• dheti
sammukhÄ«bhÄ• ve khippÄ• bhiÃ±Ã±o hoti, atha pacchime kÄ• le paccekasambuddho hot
khaggavisÄ• á¹‡asuttavaá¹‡á¹‡anÄ•).

iti pubbabhÄ• gapaá¹-ipadÄ• bhÅ«tÄ• ya pÄ• ramitÄ• paribhÄ• vitÄ• ya samathavipassanÄ
nirodhagÄ• minipaá¹-ipadÄ• bhÅ«tÄ• ya abhisamayasaá¹…khÄ• tÄ• ya maggabhÄ• vanÄ•
buddhapaccekabuddhabuddhasÄ• vakÄ• bhÄ• vitattÄ• nÄ• ma. tesu idha buddhasÄ• vakÄ

ettha ca ``sÄ«hÄ• naá¹ƒvÄ• â€™â€™ ti iminÄ• therÄ• naá¹ƒ sÄ«hasamÄ• navuttitÄ• dass
anabhibhavanÄ«yataá¹ƒ, te ca abhibhuyya pavattiá¹ƒ dasseti. ``sÄ«hÄ• naá¹ƒva nadantÄ• n
gÄ• thÄ• â€™â€™ ti iminÄ• theragÄ• thÄ• naá¹ƒ sÄ«hanÄ• dasadisatÄ• dassanena tÄ• sa
anabhibhavanÄ«yataá¹ƒ, te ca abhibhavitvÄ• pavattiá¹ƒ dasseti. ``bhÄ• vitattÄ• naâ€™â€™
kÄ• raá¹‡aá¹ƒ vibhÄ• veti. bhÄ• vitattabhÄ• vena therÄ• idha sÄ«hasadisÄ• vuttÄ• , tesaÃ
sÄ«hanÄ• dasadisiyo. ``atthÅ«panÄ• yikÄ• â€™â€™ ti iminÄ• abhibhavane payojanaá¹ƒ d
paá¹-ipakkho nÄ• ma saá¹ƒkilesadhammo, tadabhibhavo tadaá¹…givikkhambhanappahÄ• n
samucchedappahÄ• naá¹ƒ. tasmiá¹ƒ sati paá¹-ipassaddhÄ«ppahÄ• naá¹ƒ nissaraá¹‡appah
te bhÄ• vitattÄ• ti \Be I 14/ vuccanti. maggakkhaá¹‡e hi ariyÄ• appamÄ• dabhÄ• vanaá¹ƒ b
aggaphalakkhaá¹‡ato paá¹-á¹-hÄ• ya bhÄ• vitattÄ• nÄ• mÄ• ti \Ee I 14/ vuttovÄ• yamattho.

tesu tadaá¹…gappahÄ• nena nesaá¹ƒ sÄ«lasampadÄ• dassitÄ• , vikkhambhanappahÄ• n
samucchedappahÄ• nena paÃ±Ã±Ä• sampadÄ• , itarena tÄ• saá¹ƒ phalaá¹ƒ dassitaá¹ƒ. sÄ
Ä• dikalyÄ• á¹‡atÄ• \Ne I 12/ dassitÄ• , ``ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sÄ«laÃ
c V 369), ``sÄ«le patiá¹-á¹-hÄ• yaâ€™â€™ (SN a I 23; Vism I 1), ``sabbapÄ• passa akaraá¹
DN II 90) ca vacanato sÄ«laá¹ƒ paá¹-ipattiyÄ• Ä• dikalyÄ• á¹‡aá¹ƒva avippaá¹-isÄ• rÄ• digu
samÄ• dhinÄ• majjhekalyÄ• á¹‡atÄ• dassitÄ• , ``cittaá¹ƒ bhÄ• vayaá¹ƒâ€™â€™, ``kusalas
vacanato samÄ• dhipaá¹-ipattiyÄ• majjhekalyÄ• á¹‡ova, iddhividhÄ• diguá¹‡Ä• vahattÄ• . p
pariyosÄ• nakalyÄ• á¹‡atÄ• dassitÄ• , ``sacittapariyodapanaá¹ƒâ€™â€™ (Dhp 183; DN II 9
bhÄ• vayaâ€™â€™ nti (SN a I 23; Vism I 1) ca vacanato paÃ±Ã±Ä• paá¹-ipattiyÄ• pariyos
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ sÄ• va kalyÄ• á¹‡Ä• iá¹-á¹-hÄ• niá¹-á¹-hesu tÄ• dibhÄ• vÄ•

``selo yathÄ• ekaghano, vÄ• tena na samÄ«rati. (Vin I 244).

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, na samiÃ±janti paá¹‡á¸• itÄ• â€™â€™ ti || (Dhp 81) ---

hi vuttaá¹ƒ.

tathÄ• sÄ«lasampadÄ• ya tevijjabhÄ• vo dassito. sÄ«lasampattiÃ±hi nissÄ• ya tisso vijjÄ•
samÄ• dhisampadÄ• ya chaá¸·abhiÃ±Ã±Ä• bhÄ• vo. samÄ• dhisampattiÃ±hi nissÄ• ya cha
paÃ±Ã±Ä• sampadÄ• ya pabhinnapaá¹-isambhidÄ• bhÄ• vo. paÃ±Ã±Ä• sampadaÃ±hi nissÄ
pÄ• puá¹‡anti. iminÄ• tesaá¹ƒ therÄ• naá¹ƒ keci tevijjÄ• , keci chaá¸·abhiÃ±Ã±Ä• , keci paá
ayamattho dassitoti veditabbaá¹ƒ.

tathÄ• sÄ«lasampadÄ• ya tesaá¹ƒ kÄ• masukhÄ• nuyogasaá¹…khÄ• tassa antassa pariva
samÄ• dhisampadÄ• ya attakilamathÄ• nuyogasaá¹…khÄ• tassa, paÃ±Ã±Ä• sampadÄ• ya
dasseti. tathÄ• sÄ«lasampadÄ• ya tesaá¹ƒ vÄ«tikkamappahÄ• naá¹ƒ kilesÄ• naá¹ƒ dasseti
pariyuá¹-á¹-hÄ• nappahÄ• naá¹ƒ \Be I 15/, paÃ±Ã±Ä• sampadÄ• ya anusayappahÄ• naá¹ƒ
duccaritasaá¹ƒkilesavisodhanaá¹ƒ, samÄ• dhisampadÄ• ya \Ee I 15/ taá¹‡hÄ• saá¹ƒkilesavi
paÃ±Ã±Ä• sampadÄ• ya diá¹-á¹-hisaá¹ƒkilesavisodhanaá¹ƒ dasseti. tadaá¹…gappahÄ• nen
apÄ• yasamatikkamo dassito. vikkhambhanappahÄ• nena kÄ• madhÄ• tusamatikkamo, sam
sabbabhavasamatikkamo dassitoti veditabbaá¹ƒ.

``bhÄ• vitattÄ• naâ€™â€™ nti vÄ• ettha sÄ«labhÄ• vanÄ• , cittabhÄ• vanÄ• paÃ±Ã±Ä• b
veditabbÄ• kÄ• yabhÄ• vanÄ• ya tadantogadhattÄ• . sÄ«labhÄ• vanÄ• ca paá¹-ipattiyÄ• A
purimasadisaá¹ƒ \Ne I 13/. yathÄ• pana sÄ«hanÄ• daá¹ƒ pare migagaá¹‡Ä• na sahanti, ku
sÄ«hanÄ• dova te abhibhavati evameva aÃ±Ã±atitthiyavÄ• dÄ• therÄ• naá¹ƒ vÄ• de na sa
aÃ±Ã±adatthu theravÄ• dÄ• va te abhibhavanti. taá¹ƒ kissa hetu? ``sabbe saá¹…khÄ• rÄ•
dukkhÄ• , sabbe dhammÄ• anattÄ• â€™â€™ ti (Dhp 277-279) ``nibbÄ• nadhÄ• tÅ«â€™â€
dhammato sakkÄ• kenaci aÃ±Ã±athÄ• kÄ• tuá¹ƒ appaá¹-ivattanÄ«yato. yaá¹ƒ panettha va
Ä• vibhavissati. evamettha saá¹…khepeneva paá¹-hamagÄ• thÄ• ya atthavibhÄ• vanÄ• ve

dutiyagÄ• thÄ• yaá¹ƒ pana ayaá¹ƒ sambandhadassanamukhena atthavibhÄ• vanÄ• . tattha
sÄ• vetukÄ• mo, te sÄ• dhÄ• raá¹‡avasena nÄ• mato gottato guá¹‡ato ca kittetuá¹ƒ ``yathÄ
vuttaá¹ƒ. asÄ• dhÄ• raá¹‡ato pana tattha tattha gÄ• thÄ• sveva Ä• vibhavissati. tattha __ya
yaá¹ƒyaá¹ƒnÄ• mÄ• , subhÅ«ti mahÄ• koá¹-á¹-hikotiÄ• dinÄ• nayena nÄ• madheyyena pa
__yathÄ• gottÄ• _ti yaá¹ƒyaá¹ƒgottÄ• , gotamo kassapotiÄ• dinÄ• nayena kulapadesena y
paÃ±Ã±Ä• tÄ• ti attho. __yathÄ• dhammavihÄ• rino_ti yÄ• disadhammavihÄ• rino, pariyatti
yathÄ• nurÅ«paá¹ƒ samÄ• pattivihÄ• rino hutvÄ• vihariá¹ƒsÅ«ti attho. atha vÄ• __yathÄ• d
yathÄ• dhammÄ• vihÄ• rino ca, yÄ• disasÄ«lÄ• didhammÄ• dibbavihÄ• rÄ• dÄ«su abhiá¹
yÄ• disavihÄ• rÄ• cÄ• ti attho. __yathÄ• dhimuttÄ• _ti yÄ• disaadhimuttikÄ• saddhÄ• dhim
yaá¹ƒyaá¹ƒadhimuttikÄ• suÃ±Ã±atamukhÄ• dÄ«su vÄ• yathÄ• yathÄ• nibbÄ• naá¹ƒ adhi
``nibbÄ• naá¹ƒ \Ee I 16/ adhimuttÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• â€™â€™ ti (Dhp 2
ubhayaÃ±cetaá¹ƒ pubbabhÄ• gavasena veditabbaá¹ƒ. arahattappattito pubbeyeva hi yathÄ
parato. tenÄ• ha bhagavÄ• ---

``assaddho akataÃ±Ã±Å« ca, sandhicchedo ca yo naroâ€™â€™ tiÄ• di || (Dhp 97).

``yathÄ• vimuttÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, paÃ±Ã±Ä• vimuttiubhatobhÄ• gavimuttÄ«su y
__sappaÃ±Ã±Ä• _ti tihetukapaá¹-isandhipaÃ±Ã±Ä• ya pÄ• rihÄ• rikapaÃ±Ã±Ä• ya bhÄ• va
paÃ±Ã±Ä• ya paÃ±Ã±avanto. __vihariá¹ƒsÅ«_ti tÄ• ya eva sappaÃ±Ã±atÄ• ya yathÄ• laddh
vasiá¹ƒsu. __atanditÄ• _ti analasÄ• , attahitapaá¹-ipattiyaá¹ƒ yathÄ• balaá¹ƒ parahitapaá¹-ip

uá¹-á¹-hÄ• navantoti attho.

ettha ca pana nÄ• magottaggahaá¹‡ena tesaá¹ƒ therÄ• naá¹ƒ pakÄ• sapaÃ±Ã±Ä• tabhÄ• v
dhammavihÄ• raggahaá¹‡ena sÄ«lasampadaá¹ƒ samÄ• dhisampadaÃ±ca dasseti. ``yathÄ•
iminÄ• paÃ±Ã±Ä• sampadaá¹ƒ \Ne I 14/. ``atanditÄ• â€™â€™ ti iminÄ• sÄ«lasampadÄ• d
vÄ«riyasampadaá¹ƒ dasseti. ``yathÄ• nÄ• mÄ• â€™â€™ ti iminÄ• tesaá¹ƒ pakÄ• sananÄ•
``yathÄ• gottÄ• â€™â€™ ti iminÄ• saddhÄ• nusÄ• rÄ«dhammÄ• nusÄ• rÄ«gottasampattis
``yathÄ• dhammavihÄ• rinoâ€™â€™ tiÄ• dinÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±
sampattisamudÄ• gamaá¹ƒ, ``atanditÄ• â€™â€™ ti iminÄ• evaá¹ƒ attahitasampattiyaá¹ƒ á¹
parahitapaá¹-ipattiá¹ƒ dasseti.

atha vÄ• ``yathÄ• nÄ• mÄ• â€™â€™ ti idaá¹ƒ tesaá¹ƒ therÄ• naá¹ƒ garÅ«hi gahitanÄ• ma
samaÃ±Ã±Ä• mattakittanato. ``yathÄ• gottÄ• â€™â€™ ti idaá¹ƒ kulaputtabhÄ• vadassanaá
nesaá¹ƒ saddhÄ• pabbajitabhÄ• vaá¹ƒ dasseti \Be I 17/. ``yathÄ• dhammavihÄ• rinoâ€™â€
caraá¹‡asampattidassanaá¹ƒ sÄ«lasaá¹ƒvarÄ• dÄ«hi samaá¹…gÄ«bhÄ• vadÄ«panato \Ee
sappaÃ±Ã±Ä• â€™â€™ ti idaá¹ƒ nesaá¹ƒ vijjÄ• sampattidassanaá¹ƒ Ä• savakkhayapariyos
adhigamaparidÄ«panato. ``atanditÄ• â€™â€™ ti idaá¹ƒ vijjÄ• caraá¹‡asampattÄ«naá¹ƒ adh
``yathÄ• nÄ• mÄ• â€™â€™ ti vÄ• iminÄ• tesaá¹ƒ pakÄ• sananÄ• mataá¹ƒyeva dasseti. ``
iminÄ• pacchimacakkadvayasampattiá¹ƒ dasseti. na hi sammÄ• appaá¹‡ihitattano pubbe c
saddhÄ• nusÄ• rÄ«dhammÄ• nusÄ• rino gottasampattisamudÄ• gamo sambhavati. ``yathÄ
tesaá¹ƒ purimacakkadvayasampattiá¹ƒ dasseti. na hi appatirÅ«pe dese vasato sappurisÅ«p
tÄ• disÄ• guá¹‡avisesÄ• sambhavanti. ``yathÄ• dhimuttÄ• â€™â€™ ti iminÄ• saddhamma
dasseti. na hi paratoghosena vinÄ• sÄ• vakÄ• naá¹ƒ saccasampaá¹-ivedho sambhavati. ``s
ti iminÄ• yathÄ• vuttassa guá¹‡avisesassa abyabhicÄ• rihetuá¹ƒ dasseti Ã±Ä• yÄ• rambha

aparo nayo --- ``yathÄ• gottÄ• â€™â€™ ti ettha gottakittanena tesaá¹ƒ therÄ• naá¹ƒ yoniso
dasseti yathÄ• vuttagottasampannassa yonisomanasikÄ• rasambhavato. ``yathÄ• dhamma
dhammavihÄ• raggahaá¹‡ena saddhammasavanasampadaá¹ƒ dasseti saddhammasavane
``yathÄ• dhimuttÄ• â€™â€™ ti iminÄ• matthakappattaá¹ƒ dhammÄ• nudhammapaá¹-ipada
ti iminÄ• sabbattha sampajÄ• nakÄ• ritaá¹ƒ. ``atanditÄ• â€™â€™ ti iminÄ• vuttanayena at
paripÅ«retvÄ• á¹-hitÄ• naá¹ƒ paresaá¹ƒ hitasukhÄ• vahÄ• ya paá¹-ipattiyaá¹ƒ akilÄ• subhÄ
``yathÄ• gottÄ• â€™â€™ ti iminÄ• nesaá¹ƒ saraá¹‡agamanasampadÄ• dassitÄ• saddhÄ•
``yathÄ• dhammavihÄ• rinoâ€™â€™ ti iminÄ• sÄ«lakkhandhapubbaá¹…gamo samÄ• dhik
sappaÃ±Ã±Ä• â€™â€™ ti iminÄ• paÃ±Ã±akkhandhÄ• dayo. saraá¹‡agamanaÃ±ca sÄ• va
majjhe, paÃ±Ã±Ä• pariyosÄ• nanti Ä• dimajjhapariyosÄ• nadassanena sabbepi \Ee I 18/ sÄ
honti.

Ä«disÄ« \Ne I 15/ pana guá¹‡avibhÅ«ti yÄ• ya sammÄ• paá¹-ipattiyÄ• tehi adhigatÄ• , taá¹

tattha vipassitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tattha tatthÄ• _ti tesu tesu \Be I 18/
araÃ±Ã±arukkhamÅ«lapabbatÄ• dÄ«su vivittasenÄ• sanesu. tattha tatthÄ• ti vÄ• tasmiá¹ƒ
__vipassitvÄ• _ti sampassitvÄ• . nÄ• marÅ«pavavatthÄ• panapaccayapariggahehi
diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhiyo sampÄ• detvÄ• kalÄ• pasammasanÄ• d
visuddhiá¹ƒ adhigantvÄ• paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiyÄ• matthakaá¹ƒ pÄ• par
ussukkÄ• petvÄ• __phusitvÄ• _ti patvÄ• sacchikatvÄ• . __accutaá¹ƒ pada_nti nibbÄ• naá¹
acavanadhammattÄ• adhigatÄ• naá¹ƒ accutihetubhÄ• vato ca natthi ettha cutÄ«ti ``accutaá
saá¹…khatadhammehi asammissabhÄ• vatÄ• ya tadatthikehi paá¹-ipajjitabbatÄ• ya ca ``pa
__katanta_nti katassa antaá¹ƒ. yo hi tehi adhigato ariyamaggo, so attano paccayehi uppÄ• d
tassa pana pariyosÄ• nabhÅ«taá¹ƒ phalaá¹ƒ katantoti adhippetaá¹ƒ. taá¹ƒ katantaá¹ƒ aggap
paccayehi katattÄ• nipphÄ• ditattÄ• katÄ• nÄ• ma saá¹…khatadhammÄ• , tannissaraá¹‡a
taá¹ƒ katantaá¹ƒ. __paccavekkhantÄ• _ti ``adhigataá¹ƒ vata mayÄ• ariyamaggÄ• dhigamen
adhigatÄ• asaá¹…khatÄ• dhÄ• tÅ«â€™â€™ ti ariyaphalanibbÄ• nÄ• ni vimuttiÃ±Ä• á¹‡ada
avekkhamÄ• nÄ• . atha vÄ• saccasampaá¹-ivedhavasena yaá¹ƒ ariyena karaá¹‡Ä«yaá¹ƒ p
kiccaá¹ƒ aggaphale á¹-hitena nipphÄ• ditattÄ• pariyosÄ• pitattÄ• kataá¹ƒ nÄ• ma, evaá¹ƒ k
paccavekkhantÄ• . etena pahÄ«nakilesapaccavekkhaá¹‡aá¹ƒ dassitaá¹ƒ. purimanayena pa
itarapaccavekkhaá¹‡Ä• nÄ«ti ekÅ«navÄ«sati paccavekkhaá¹‡Ä• ni dassitÄ• ni honti.

__imamattha_nti ettha __ima_nti sakalo theratherÄ«gÄ• thÄ• naá¹ƒ attho attano itaresaÃ±c
sannipatitÄ• naá¹ƒ dhammasaá¹…gÄ• hakamahÄ• therÄ• naá¹ƒ buddhiyaá¹ƒ viparivattamÄ
katvÄ• vuttaá¹ƒ. __attha_nti ``channÄ• me kuá¹-ikÄ• â€™â€™ tiÄ• dÄ«hi \Ee I 19/ gÄ• thÄ
attÅ«panÄ• yikaá¹ƒ parÅ«panÄ• yikaá¹ƒ lokiyalokuttarapaá¹-isaá¹ƒyuttaá¹ƒ atthaá¹ƒ. __abh
gÄ• thÄ• bandhavasena kathesuá¹ƒ, taá¹ƒdÄ«paniyo idÄ• ni mayÄ• vuccamÄ• nÄ• tesaá¹
attÅ«panÄ• yikÄ• suá¹‡Ä• thÄ• ti yojanÄ• . te ca mahÄ• therÄ• evaá¹ƒ kathentÄ• \Be I 19
sammÄ• paá¹-ipattipakÄ• sanÄ«hi gÄ• thÄ• hi sÄ• sanassa ekantaniyyÄ• nikavibhÄ• vaner
sammÄ• paá¹-ipattiyaá¹ƒ niyojentÄ«ti etamatthaá¹ƒ dÄ«peti Ä• yasmÄ• dhammabhaá¹‡á¸•
imÄ• hi gÄ• thÄ• hi tesaá¹ƒ thomanaá¹ƒ tÄ• saÃ±ca tesaá¹ƒ vacanassa nidÄ• nabhÄ• vena
á¹-hÄ• nagatamevÄ• ti dassetÄ«ti daá¹-á¹-habbaá¹ƒ.

nidÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. ekakanipÄ• to

1. paá¹-hamavaggo

1. subhÅ«tittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Ne I 16/ __channÄ• _ \Ee I 20/ __me kuá¹-ikÄ• _tiÄ• dinayappavattÄ• naá¹ƒ therag

atthavaá¹‡á¹‡anÄ• hoti. sÄ• panÄ• yaá¹ƒ atthavaá¹‡á¹‡anÄ• yasmÄ• tÄ• saá¹ƒ tÄ• saá¹
aá¹-á¹-huppattiá¹ƒ pakÄ• setvÄ• vuccamÄ• nÄ• pÄ• kaá¹-Ä• hoti suviÃ±Ã±eyyÄ• ca. tasm
aá¹-á¹-huppattiá¹ƒ pakÄ• setvÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• mÄ• ti.

tattha __channÄ• me kuá¹-ikÄ• _tigÄ• thÄ• ya kÄ• uppatti? vuccate --- ito kira kappasatas
anuppanneyeva padumuttare bhagavati lokanÄ• the haá¹ƒsavatÄ«nÄ• make nagare aÃ±Ã±
brÄ• hmaá¹‡amahÄ• sÄ• lassa eko putto uppajji. tassa ``nandamÄ• á¹‡avoâ€™â€™ ti nÄ•
tayo vede uggaá¹‡hitvÄ• tattha sÄ• raá¹ƒ apassanto attano parivÄ• rabhÅ«tehi catucattÄ•
mÄ• á¹‡avakasahassehi saddhiá¹ƒ pabbatapÄ• de isipabbajjaá¹ƒ pabbajitvÄ• aá¹-á¹-ha sa
abhiÃ±Ã±Ä• yo nibbattesi. antevÄ• sikÄ• nampi kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. tepi na ci
ahesuá¹ƒ.

tena \Be I 20/ ca samayena padumuttaro bhagavÄ• loke uppajjitvÄ• haá¹ƒsavatÄ«nagara
ekadivasaá¹ƒ paccÅ«sasamaye lokaá¹ƒ volokento nandatÄ• pasassa antevÄ• sikajaá¹-ilÄ•
nandatÄ• pasassa ca dvÄ«haá¹…gehi samannÄ• gatassa sÄ• vakaá¹-á¹-hÄ• nantarassa pa
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• pubbaá¹‡hasamaye pattacÄ«varamÄ• dÄ• ya aÃ±Ã±aá¹ƒ
ekacaro nandatÄ• pasassa antevÄ• sikesu phalÄ• phalatthÄ• ya gatesu ``buddhabhÄ• vaá¹
passantasseva nandatÄ• pasassa Ä• kÄ• sato otaritvÄ• pathaviyaá¹ƒ patiá¹-á¹-hÄ• si. nan
buddhÄ• nubhÄ• vaÃ±ceva lakkhaá¹‡apÄ• ripÅ«riÃ±ca disvÄ• lakkhaá¹‡amante sammasit
samannÄ• gato nÄ• ma agÄ• raá¹ƒ ajjhÄ• vasanto rÄ• jÄ• hoti cakkavattÄ«, pabbajanto \E
vivaá¹-acchado sabbaÃ±Ã±Å« buddho hoti. ayaá¹ƒ purisÄ• jÄ• nÄ«yo nissaá¹ƒsayaá¹ƒ bud
paccuggamanaá¹ƒ katvÄ• , paÃ±capatiá¹-á¹-hitena vanditvÄ• , Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ
paÃ±Ã±atte Ä• sane. nandatÄ• pasopi attano anucchavikaá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekama

tasmiá¹ƒ samaye catucattÄ• lÄ«sasahassajaá¹-ilÄ• paá¹‡Ä«tapaá¹‡Ä«tÄ• ni ojavantÄ• ni p
Ä• cariyassa santikaá¹ƒ sampattÄ• buddhÄ• naÃ±ceva Ä• cariyassa ca nisinnÄ• sanaá¹ƒ c
``Ä• cariya, mayaá¹ƒ `imasmiá¹ƒ loke tumhehi mahantataro natthÄ«â€™ ti vicarÄ• ma, ayaá
mahantataro maÃ±Ã±eâ€™â€™ ti. nandatÄ• paso, ``tÄ• tÄ• , kiá¹ƒ vadetha, sÄ• sapena sa
aá¹-á¹-hasaá¹-á¹-hisatasahassayojanubbedhaá¹ƒ sineruá¹ƒ upametuá¹ƒ icchatha, sabbaÃ±Ã
maá¹ƒ upamitthÄ• â€™â€™ ti Ä• ha. atha te tÄ• pasÄ• ``sace ayaá¹ƒ orako abhavissa, na
upamaá¹ƒ Ä• hareyya, yÄ• va mahÄ• vatÄ• yaá¹ƒ purisÄ• jÄ• nÄ«yoâ€™â€™ ti pÄ• desu
atha te Ä• cariyo Ä• ha --- ``tÄ• tÄ• , amhÄ• kaá¹ƒ buddhÄ• naá¹ƒ anucchaviko deyyadham
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ idhÄ• gato, tasmÄ• mayaá¹ƒ yathÄ• balaá¹ƒ deyyadhammaá¹ƒ
paá¹‡Ä«taá¹ƒ phalÄ• phalaá¹ƒ Ä• nÄ«taá¹ƒ, taá¹ƒ taá¹ƒ Ä• harathÄ• â€™â€™ ti vatvÄ• Ä•
sayaá¹ƒ tathÄ• gatassa patte patiá¹-á¹-hÄ• pesi. satthÄ• rÄ• \Be I 21/ phalÄ• phale paá¹-ig
dibbojaá¹ƒ pakkhipiá¹ƒsu. tÄ• paso udakampi sayameva parissÄ• vetvÄ• adÄ• si. tato bhoj
niá¹-á¹-hÄ• petvÄ• nisinne satthari sabbe antevÄ• sike pakkositvÄ• satthu santike sÄ• raá¹
kathento nisÄ«di. satthÄ• ``bhikkhusaá¹…gho Ä• gacchatÅ«â€™â€™ ti cintesi. bhikkhÅ« s

satasahassamattÄ• khÄ«á¹‡Ä• savÄ• Ä• gantvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ

nandatÄ• paso antevÄ• sike Ä• mantesi --- ``tÄ• tÄ• , buddhÄ• naá¹ƒ nisinnÄ• sanampi nÄ
samaá¹‡asatasahassassapi Ä• sanaá¹ƒ natthi, tumhehi ajja uá¸·Ä• raá¹ƒ bhagavato bhikkhu
sakkÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati \Ee I 22/, pabbatapÄ• dato vaá¹‡á¹‡agandhasampannÄ•
Ä• harathÄ• â€™â€™ ti. acinteyyattÄ• iddhivisayassa muhutteneva vaá¹‡á¹‡agandhasamp
buddhÄ• naá¹ƒ yojanappamÄ• á¹‡aá¹ƒ pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ. aggasÄ• vak
sesabhikkhÅ«naá¹ƒ aá¸• á¸• hayojanikÄ• dibhedaá¹ƒ, saá¹…ghanavakassa usabhamattaá¹
Ä• sanesu nandatÄ• paso tathÄ• gatassa purato aÃ±jaliá¹ƒ paggayha á¹-hito, ``bhante, may
hitÄ• ya sukhÄ• ya imaá¹ƒ pupphÄ• sanaá¹ƒ abhiruhathÄ• â€™â€™ ti Ä• ha. nisÄ«di bhaga
nisinne satthari satthu Ä• kÄ• raá¹ƒ Ã±atvÄ• bhikkhÅ« attano attano pattÄ• sane nisÄ«diá¹
mahantaá¹ƒ pupphachattaá¹ƒ gahetvÄ• tathÄ• gatassa matthake dhÄ• rento aá¹-á¹-hÄ• si.
ayaá¹ƒ sakkÄ• ro mahapphalo hotÅ«â€™â€™ ti \Ne I 18/ nirodhasamÄ• pattiá¹ƒ samÄ• paj
samÄ• pannabhÄ• vaá¹ƒ Ã±atvÄ• bhikkhÅ«pi samÄ• pajjiá¹ƒsu. tathÄ• gate sattÄ• haá¹ƒ n
nisinne antevÄ• sikÄ• bhikkhÄ• cÄ• rakÄ• le sampatte vanamÅ«laphalÄ• phalaá¹ƒ paribhu
buddhÄ• naá¹ƒ aÃ±jaliá¹ƒ paggayha tiá¹-á¹-hanti. nandatÄ• paso pana bhikkhÄ• cÄ• rampi
dhÄ• rento sattÄ• haá¹ƒ pÄ«tisukheneva vÄ«tinÄ• meti.

satthÄ• nirodhato vuá¹-á¹-hÄ• ya araá¹‡avihÄ• riaá¹…gena dakkhiá¹‡eyyaá¹…gena cÄ• ti
samannÄ• gataá¹ƒ ekaá¹ƒ sÄ• vakaá¹ƒ ``isigaá¹‡assa pupphÄ• sanÄ• numodanaá¹ƒ karoh
cakkavattiraÃ±Ã±o santikÄ• paá¹-iladdhamahÄ• lÄ• bho mahÄ• yodho viya tuá¹-á¹-hamÄ•
á¹-hatvÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ sammasitvÄ• anumodanaá¹ƒ akÄ• si. tassa des
dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne sabbe catucattÄ• lÄ«sasahassatÄ• pasÄ• araha
``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. tesaá¹ƒ tÄ• vadeva kesamassu antaradh
parikkhÄ• rÄ• kÄ• ye paá¹-imukkÄ• va ahesuá¹ƒ saá¹-á¹-hivassattherÄ• viya satthÄ• raá¹ƒ
nandatÄ• paso pana vikkhittacittatÄ• ya visesaá¹ƒ nÄ• dhigacchi. tassa \Ee I 23/ kira araá¹‡
santike dhammaá¹ƒ sotuá¹ƒ Ä• raddhakÄ• lato paá¹-á¹-hÄ• ya ``aho vatÄ• hampi anÄ• gate
iminÄ• sÄ• vakena laddhadhuraá¹ƒ labheyyaâ€™â€™ nti cittaá¹ƒ udapÄ• di. so tena parivi
maggaphalapaá¹-ivedhaá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi. tathÄ• gataá¹ƒ pana vanditvÄ• sammukh
``bhante, yena bhikkhunÄ• isigaá¹‡assa pupphÄ• sanÄ• numodanÄ• katÄ• , ko nÄ• mÄ• y
ti. ``araá¹‡avihÄ• riaá¹…ge dakkhiá¹‡eyyaaá¹…ge ca etadaggaá¹ƒ patto eso bhikkhÅ«â€™â
mayÄ• sattÄ• haá¹ƒ pupphachattaá¹ƒ dhÄ• rentena sakkÄ• ro kato, tena adhikÄ• rena na a
patthemi, anÄ• gate pana ekassa buddhassa sÄ• sane ayaá¹ƒ thero viya dvÄ«haá¹…gehi s
bhaveyyaâ€™â€™ nti patthanamakÄ• si.

satthÄ• ``samijjhissati nu, kho imassa tÄ• pasassa patthanÄ• â€™â€™ ti anÄ• gataá¹ƒsaÃ
olokento kappasatasahassaá¹ƒ atikkamitvÄ• samijjhanakabhÄ• vaá¹ƒ disvÄ• nandatÄ• pa
patthanÄ• moghÄ• bhavissati, anÄ• gate kappasatasahassaá¹ƒ atikkamitvÄ• gotamo nÄ•

santike samijjhissatÄ«â€™â€™ ti vatvÄ• dhammakathaá¹ƒ kathetvÄ• bhikkhusaá¹…ghapa
nandatÄ• paso yÄ• va cakkhupathasamatikkamÄ• satthÄ• raá¹ƒ bhikkhusaá¹…ghaÃ±ca uc
aá¹-á¹-hÄ• si. so aparabhÄ• ge kÄ• lena kÄ• laá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dham
aparihÄ«najjhÄ• nova kÄ• laá¹…katvÄ• brahmaloke nibbatto. tato pana cuto aparÄ• nipi pa
pabbajitvÄ• Ä• raÃ±Ã±ako ahosi. kassapasammÄ• sambuddhakÄ• lepi pabbajitvÄ• Ä• raÃ
gatapaccÄ• gatavattaá¹ƒ pÅ«resi. etaá¹ƒ kira vattaá¹ƒ \Ne I 19/ aparipÅ«retvÄ• mahÄ• sÄ•
pÄ• puá¹‡antÄ• nÄ• ma natthi. gatapaccÄ• gatavattaá¹ƒ pana Ä• gamaá¹-á¹-hakathÄ• su v
vÄ«sativassasahassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«retvÄ• kÄ• laá¹…katvÄ• kÄ• mÄ• v
tÄ• vatiá¹ƒsabhavane nibbatti. vuttaÃ±hetaá¹ƒ __apadÄ• ne_ (Ap thera I 3.151) ---

``himavantassÄ• vidÅ«re \Ee I 24/, nisabho nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

``kosiyo nÄ• ma nÄ• mena, jaá¹-ilo uggatÄ• pano.

ekÄ• kiyo adutiyo, vasÄ• mi nisabhe tadÄ• ||

``phalaá¹ƒ mÅ«laÃ±ca paá¹‡á¹‡aÃ±ca, na bhuÃ±jÄ• mi ahaá¹ƒ tadÄ• .

pavattaá¹ƒva supÄ• tÄ• haá¹ƒ, upajÄ«vÄ• mi tÄ• vade ||

``nÄ• haá¹ƒ kopemi Ä• jÄ«vaá¹ƒ, cajamÄ• nopi jÄ«vitaá¹ƒ.

Ä• rÄ• dhemi sakaá¹ƒ cittaá¹ƒ, vivajjemi anesanaá¹ƒ ||

``rÄ• gÅ«pasaá¹ƒhitaá¹ƒ cittaá¹ƒ, yadÄ• uppajjate mama.

sayaá¹ƒva paccavekkhÄ• mi, ekaggo taá¹ƒ damemahaá¹ƒ ||

``rajjase rajjanÄ«ye ca, dussanÄ«ye ca dussase.

muyhase mohanÄ«ye ca, nikkhamassu vanÄ• tuvaá¹ƒ ||

``visuddhÄ• naá¹ƒ ayaá¹ƒ vÄ• so, nimmalÄ• naá¹ƒ tapassinaá¹ƒ.

mÄ• kho visuddhaá¹ƒ dÅ«sesi, nikkhamassu vanÄ• tuvaá¹ƒ ||

``agÄ• riko bhavitvÄ• na, yadÄ• puttaá¹ƒ labhissasi.

ubhopi mÄ• virÄ• dhesi, nikkhamassu vanÄ• tuvaá¹ƒ ||

``chavÄ• lÄ• taá¹ƒ yathÄ• kaá¹-á¹-haá¹ƒ, na kvaci kiccakÄ• rakaá¹ƒ.

neva gÄ• me araÃ±Ã±e vÄ• , na hi taá¹ƒ kaá¹-á¹-hasammataá¹ƒ ||

``chavÄ• lÄ• tÅ«pamo tvaá¹ƒ si, na gihÄ« nÄ• pi saÃ±Ã±ato.

ubhato muttako ajja, nikkhamassu vanÄ• tuvaá¹ƒ ||

``siyÄ• nu kho tava etaá¹ƒ, ko pajÄ• nÄ• ti te idaá¹ƒ.

saddhÄ• dhuraá¹ƒ vahisi me, kosajjabahulÄ• ya ca ||

``jigucchissanti \Be I 24/ taá¹ƒ viÃ±Ã±Å«, asuciá¹ƒ nÄ• gariko yathÄ• .

Ä• kaá¸• á¸• hitvÄ• na isayo, codayissanti taá¹ƒ sadÄ• ||

``taá¹ƒ \Ne I 20/ viÃ±Ã±Å« pavadissanti, samatikkantasÄ• sanaá¹ƒ.

saá¹ƒvÄ• saá¹ƒ alabhanto hi, kathaá¹ƒ jÄ«vihisi tuvaá¹ƒ ||

``tidhÄ• pabhinnaá¹ƒ mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒ saá¹-á¹-hihÄ• yanaá¹ƒ.

balÄ« nÄ• go upagantvÄ• , yÅ«thÄ• nÄ«harate gajaá¹ƒ ||

``yÅ«thÄ• vinissaá¹-o santo, sukhaá¹ƒ sÄ• taá¹ƒ na vindati.

dukkhito vimano hoti, pajjhÄ• yanto pavedhati ||

``tatheva jaá¹-ilÄ• tampi, nÄ«harissanti dummatiá¹ƒ.

tehi tvaá¹ƒ nissaá¹-o santo, sukhaá¹ƒ sÄ• taá¹ƒ na lacchasi ||

``divÄ• vÄ• yadi vÄ• rattiá¹ƒ, sokasallasamappito.

dayhati pariá¸·Ä• hena, gajo yÅ«thÄ• va nissaá¹-o ||

``jÄ• tarÅ«paá¹ƒ yathÄ• kÅ«á¹-aá¹ƒ, neva jhÄ• yati katthaci.

tathÄ• sÄ«lavÄ«hino tvaá¹ƒ, na jhÄ• yissasi katthaci ||

``agÄ• raá¹ƒ vasamÄ• nopi, kathaá¹ƒ jÄ«vihisi tuvaá¹ƒ.

mattikaá¹ƒ pettikaÃ±cÄ• pi, natthi te nihitaá¹ƒ dhanaá¹ƒ ||

``sayaá¹ƒ kammaá¹ƒ karitvÄ• na, gatte sedaá¹ƒ pamocayaá¹ƒ.

evaá¹ƒ jÄ«vihisi gehe, sÄ• dhu te taá¹ƒ na ruccati ||

``evÄ• haá¹ƒ tattha vÄ• remi, saá¹ƒkilesagataá¹ƒ manaá¹ƒ.

nÄ• nÄ• dhammakathaá¹ƒ katvÄ• , pÄ• pÄ• cittaá¹ƒ nivÄ• rayiá¹ƒ ||

``evaá¹ƒ me viharantassa, appamÄ• davihÄ• rino.

tiá¹ƒsavassasahassÄ• ni, vipine me atikkamuá¹ƒ ||

``appamÄ• darataá¹ƒ disvÄ• , uttamatthaá¹ƒ gavesakaá¹ƒ.

padumuttarasambuddho, Ä• gacchi mama santikaá¹ƒ ||

``timbarÅ«sakavaá¹‡á¹‡Ä• bho, appameyyo anÅ«pamo.

rÅ«penÄ• sadiso buddho, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

``suphullo \Be I 25/ sÄ• larÄ• jÄ• va, vijjÅ«vabbhaghanantare.

Ã±Ä• á¹‡enÄ• sadiso buddho, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

``sÄ«harÄ• jÄ• vasambhÄ«to, gajarÄ• jÄ• va dappito.

lÄ• sÄ«to byaggharÄ• jÄ• va, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

``siá¹…ghÄ«nikkhasavaá¹‡á¹‡Ä• bho, khadiraá¹…gÄ• rasannibho.

maá¹‡i yathÄ• jotiraso, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

``visuddhakelÄ• sanibho, puá¹‡á¹‡amÄ• yeva candimÄ• .

majjhanhikeva sÅ«riyo, Ä• kÄ• se caá¹…kamÄ« tadÄ• ||

``disvÄ• \Ne I 21/ nabhe caá¹…kamantaá¹ƒ, evaá¹ƒ cintesahaá¹ƒ tadÄ• .

devo nu kho ayaá¹ƒ satto, udÄ• hu manujo ayaá¹ƒ ||

``na me suto vÄ• diá¹-á¹-ho vÄ• , mahiyÄ• ediso naro.

api mantapadaá¹ƒ atthi, ayaá¹ƒ satthÄ• bhavissati ||

``evÄ• haá¹ƒ cintayitvÄ• na, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

nÄ• nÄ• pupphaÃ±ca gandhaÃ±ca, sannipÄ• tesahaá¹ƒ tadÄ• ||

``pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• , sÄ• dhucittaá¹ƒ manoramaá¹ƒ.

narasÄ• rathinaá¹ƒ aggaá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

``idaá¹ƒ me Ä• sanaá¹ƒ vÄ«ra, paÃ±Ã±attaá¹ƒ tavanucchavaá¹ƒ.

hÄ• sayanto mamaá¹ƒ cittaá¹ƒ, nisÄ«da kusumÄ• sane ||

``nisÄ«di tattha bhagavÄ• , asambhÄ«tova kesarÄ«.

sattarattindivaá¹ƒ buddho, pavare kusumÄ• sane ||

``namassamÄ• no aá¹-á¹-hÄ• siá¹ƒ, sattarattindivaá¹ƒ ahaá¹ƒ.

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , satthÄ• loke anuttaro.

mama kammaá¹ƒ pakittento, idaá¹ƒ vacanamabravi ||

``bhÄ• vehi buddhÄ• nussatiá¹ƒ, bhÄ• vanÄ• namanuttaraá¹ƒ.

imaá¹ƒ satiá¹ƒ bhÄ• vayitvÄ• , pÅ«rayissasi mÄ• nasaá¹ƒ ||

``tiá¹ƒsakappasahassÄ• ni \Be I 26/, devaloke ramissasi.

asÄ«tikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi.

sahassakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissasi ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhossasi taá¹ƒ sabbaá¹ƒ, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

``bhavÄ• bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhissasi.

bhoge te Å«natÄ• natthi, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``asÄ«tikoá¹-iá¹ƒ chaá¸• á¸• etvÄ• , dÄ• se kammakare bahÅ«.

gotamassa bhagavato, sÄ• sane pabbajissasi ||

``Ä• rÄ• dhayitvÄ• sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

subhÅ«ti nÄ• ma nÄ• mena, hessasi satthu sÄ• vako ||

``bhikkhusaá¹…ghe nisÄ«ditvÄ• , dakkhiá¹‡eyyaguá¹‡amhi taá¹ƒ.

tathÄ• raá¹‡avihÄ• re ca, dvÄ«su agge á¹-hapessasi ||

``idaá¹ƒ \Ne I 22/ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

``sÄ• sito lokanÄ• thena, namassitvÄ• tathÄ• gataá¹ƒ.

sadÄ• bhÄ• vemi mudito, buddhÄ• nussatimuttamaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

``asÄ«tikkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhomi susampattiá¹ƒ, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

``bhavÄ• bhave \Be I 27/ saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhÄ• nussatiyÄ• phalaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• subhÅ«titthero imÄ• gÄ• thÄ• yo abhÄ• sitthÄ• ti.

evaá¹ƒ pana so tÄ• vatiá¹ƒsabhavane aparÄ• paraá¹ƒ uppajjanavasena dibbasampattiá¹ƒ a
manussaloke anekasatakkhattuá¹ƒ cakkavattirÄ• jÄ• ca padesarÄ• jÄ• ca hutvÄ• uá¸·Ä• r
anubhavitvÄ• atha amhÄ• kaá¹ƒ bhagavato kÄ• le sÄ• vatthiyaá¹ƒ sumanaseá¹-á¹-hissa ge
kaniá¹-á¹-ho hutvÄ• nibbatti __ ``subhÅ«tÄ«â€™â€™ _tissa nÄ• maá¹ƒ ahosi.

tena ca samayena amhÄ• kaá¹ƒ bhagavÄ• loke uppajjitvÄ• pavattavaradhammacakko an
tattha veá¸·uvanapaá¹-iggahaá¹‡Ä• dinÄ• lokÄ• nuggahaá¹ƒ karonto rÄ• jagahaá¹ƒ upanis
tadÄ• anÄ• thapiá¹‡á¸• iko seá¹-á¹-hi sÄ• vatthiyaá¹ƒ uá¹-á¹-hÄ• nakabhaá¹‡á¸• aá¹ƒ gahe

rÄ• jagahaseá¹-á¹-hino gharaá¹ƒ gato buddhuppÄ• daá¹ƒ sutvÄ• satthÄ• raá¹ƒ sÄ«tavane
upasaá¹…kamitvÄ• paá¹-hamadassaneneva sotÄ• pattiphale patiá¹-á¹-hÄ• ya satthÄ• raá¹
Ä• gamanatthÄ• ya yÄ• citvÄ• tato paÃ±cacattÄ• lÄ«sayojane magge yojane yojane satasa
patiá¹-á¹-hÄ• petvÄ• sÄ• vatthiyaá¹ƒ rÄ• jamÄ• nena aá¹-á¹-hakarÄ«sappamÄ• á¹‡aá¹ƒ jet
uyyÄ• nabhÅ«miá¹ƒ koá¹-isanthÄ• rena kiá¹‡itvÄ• tattha bhagavato vihÄ• raá¹ƒ kÄ• retvÄ•
vihÄ• rapariggahaá¹‡adivase ayaá¹ƒ subhÅ«tikuá¹-umbiko anÄ• thapiá¹‡á¸• ikaseá¹-á¹-hinÄ
dhammaá¹ƒ suá¹‡anto saddhaá¹ƒ paá¹-ilabhitvÄ• pabbaji \Ne I 23/. so upasampajjitvÄ• dv
katvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ• petvÄ• araÃ±Ã±e samaá¹‡adhammaá¹ƒ karonto me
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. so dhammaá¹ƒ desento \Be I 28/ yasmÄ• satthÄ•
anodissakaá¹ƒ katvÄ• dhammaá¹ƒ deseti. tasmÄ• araá¹‡avihÄ• rÄ«naá¹ƒ aggo nÄ• ma jÄ
ghare ghare mettÄ• jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya \Ee I 25/ bhikkhaá¹ƒ paá¹-ig
dÄ• yakÄ• naá¹ƒ mahapphalaá¹ƒ bhavissatÄ«â€™â€™ ti. tasmÄ• dakkhiá¹‡eyyÄ• naá¹ƒ a
bhagavÄ• --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ araá¹‡avih
subhÅ«ti, dakkhiá¹‡eyyÄ• naá¹ƒ yadidaá¹ƒ subhÅ«tÄ«â€™â€™ ti (AN a I 198, 201). evama
patiá¹-á¹-hÄ• ya attanÄ• pÅ«ritapÄ• ramÄ«naá¹ƒ phalassa matthakaá¹ƒ patvÄ• loke abhiÃ
bahujanahitÄ• ya janapadacÄ• rikaá¹ƒ caranto anupubbena rÄ• jagahaá¹ƒ agamÄ• si.

rÄ• jÄ• bimbisÄ• ro therassa Ä• gamanaá¹ƒ sutvÄ• upasaá¹…kamitvÄ• vanditvÄ• ``idhe
vatvÄ• ``nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ karissÄ• mÄ«â€™â€™ ti pakkanto vissari. thero senÄ•
abbhokÄ• se vÄ«tinÄ• mesi. therassa Ä• nubhÄ• vena devo na vassati. manussÄ• avuá¹-á
nivesanadvÄ• re ukkuá¹-á¹-himakaá¹ƒsu. rÄ• jÄ• ``kena nu kho kÄ• raá¹‡ena devo na vass
``therassa abbhokÄ• savÄ• sena maÃ±Ã±e na vassatÄ«â€™â€™ ti cintetvÄ• tassa paá¹‡á
``imissÄ• , bhante, paá¹‡á¹‡akuá¹-iyÄ• vasathÄ• â€™â€™ ti vatvÄ• vanditvÄ• pakkÄ• mi
pavisitvÄ• tiá¹‡asanthÄ• rake pallaá¹…kena nisÄ«di. tadÄ• pana devo thokaá¹ƒ thokaá¹ƒ p
dhÄ• raá¹ƒ anuppavecchati. atha thero lokassa avuá¹-á¹-hikabhayaá¹ƒ visamitukÄ• mo attan
ajjhattikabÄ• hiravatthukassa parissayassa abhÄ• vaá¹ƒ pavedento ---

<1> á¹• 21 ``channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ• , vassa deva yathÄ• sukhaá¹ƒ.

cittaá¹ƒ me susamÄ• hitaá¹ƒ vimuttaá¹ƒ, Ä• tÄ• pÄ« viharÄ• mi vassa devÄ• â€™â€™ ti || -

gÄ• thamÄ• ha.

tattha \Be I 29/ __channa_-saddo tÄ• va ``channÄ• sÄ• kumÄ• rikÄ• imassa kumÄ• rakas
``nacchannaá¹ƒ nappatirÅ«paâ€™â€™ ntiÄ• dÄ«su (Vin III 383) patirÅ«pe Ä• gato. ``chann
phassÄ• yatanÄ• naâ€™â€™ ntiÄ• dÄ«su vacanavisiá¹-á¹-he saá¹…khyÄ• visese. ``channa
nÄ• tivassatÄ«â€™â€™ tiÄ• dÄ«su \Ee I 26/ (Ud 45; Vin II 385) gahaá¹‡e. ``kyÄ• haá¹ƒ te
karissÄ• mÄ«â€™â€™ tiÄ• dÄ«su nivÄ• sanapÄ• rupane ``Ä• yasmÄ• channo anÄ• cÄ• ra

III 424) paÃ±Ã±attiyaá¹ƒ. ``sabbacchannaá¹ƒ sabbaparicchannaá¹ƒ (Vin IV 52, 54), channÄ
24/ ginÄ«â€™â€™ ti (Sn 18) ca Ä• dÄ«su tiá¹‡Ä• dÄ«hi chÄ• dane. idhÄ• pi tiá¹‡Ä• dÄ«hi
tasmÄ• tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• channÄ• yathÄ• na vassati vassodakapatanaá¹ƒ
sammadeva chÄ• ditÄ• ti attho.

__me_-saddo ``kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situâ€™â€™ ntiÄ• dÄ«su
II 337; SN a I 172) karaá¹‡e Ä• gato, mayÄ• ti attho. ``tassa me, bhante, bhagavÄ• saá¹ƒkh
desetÅ«â€™â€™ tiÄ• dÄ«su (SN b III 182; AN a IV 257) sampadÄ• ne, mayhanti attho. ``pu
sambodhÄ• anabhisambuddhassa bodhisattasseva satoâ€™â€™ Ä• dÄ«su (MN I 206; SN
idhÄ• pi sÄ• miatthe eva daá¹-á¹-habbo, mamÄ• ti attho. kiÃ±cÄ• pi khÄ«á¹‡Ä• savÄ• naá¹ƒ
kiÃ±ci natthi lokadhammehi anupalittabhÄ• vato, lokasamaÃ±Ã±Ä• vasena pana tesampi ``a
vohÄ• ramattaá¹ƒ hoti. tenÄ• ha bhagavÄ• --- ``kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ•
Ä• misadÄ• yÄ• dÄ• â€™â€™ ti (MN I 29).

__kuá¹-ikÄ• _ti pana mÄ• tukucchipi karajakÄ• yopi tiá¹‡Ä• dicchadano patissayopi vuccati.

``mÄ• taraá¹ƒ kuá¹-ikaá¹ƒ brÅ«si, bhariyaá¹ƒ brÅ«si kulÄ• vakaá¹ƒ.

putte santÄ• nake brÅ«si, taá¹‡hÄ• me brÅ«si bandhanaâ€™â€™ nti || (SN a I 19) ---

Ä• dÄ«su mÄ• tukucchi ``kuá¹-ikÄ• â€™â€™ ti vuttÄ• .

``aá¹-á¹-hikaá¹…kalakuá¹-ike \Be I 30/, maá¹ƒsanhÄ• rupasibbite.

dhiratthu pÅ«re duggandhe, paragatte mamÄ• yasÄ«â€™â€™ ti || (Th 1153) ---

Ä• dÄ«su kesÄ• disamÅ«habhÅ«to karajakÄ• yo. ``kassapassa bhagavato bhagini kuá¹-i ov
``kuá¹-i nÄ• ma ullittÄ• vÄ• hoti avalittÄ• vÄ• â€™â€™ tiÄ• dÄ«su (Vin III 349) tiá¹‡achad
\Ee I 27/ so eva veditabbo paá¹‡á¹‡asÄ• lÄ• ya adhippetattÄ• . kuá¹-i eva hi kuá¹-ikÄ• , apÄ
``kuá¹-ikÄ• â€™â€™ ti vuttÄ• .

__sukha_-saddo pana ``vipiá¹-á¹-hikatvÄ• na sukhaá¹ƒ dukhaÃ±ca, pubbeva ca somanass
\Ne I 25/ (Sn 67) sukhavedanÄ• yaá¹ƒ Ä• gato. ``sukho buddhÄ• namuppÄ• do, sukhÄ• sa
(Dhp 194) sukhamÅ«le. ``sukhassetaá¹ƒ, bhikkhave, adhivacanaá¹ƒ yadidaá¹ƒ puÃ±Ã±Ä• n
7.62; It 22) sukhahetumhi. ``yasmÄ• ca, kho, mahÄ• li, rÅ«paá¹ƒ sukhaá¹ƒ sukhÄ• nupatita
ntiÄ• dÄ«su (SN b III 60) sukhÄ• rammaá¹‡e, ``diá¹-á¹-hadhammasukhavihÄ• rÄ• ete, cund
tiÄ• dÄ«su (MN I 82) abyÄ• pajje. ``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ ntiÄ• dÄ«su (M
nibbÄ• ne. ``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, na sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡ituá¹ƒ yÄ• v

tiÄ• dÄ«su (MN III 225) sukhappaccayaá¹-á¹-hÄ• ne. ``sovaggikaá¹ƒ sukhavipÄ• kaá¹ƒ sagg
ntiÄ• dÄ«su (DN I 163; SN a I 130) iá¹-á¹-he, piyamanÄ• peti attho. idhÄ• pi iá¹-á¹-he sukha
daá¹-á¹-habbo. sÄ• hi kuá¹-i anto bahi ca manÄ• pabhÄ• vena sampÄ• ditÄ• nivÄ• sanaph
vuttÄ• . tathÄ• nÄ• tisÄ«tanÄ• tiuá¹‡hatÄ• ya utusukhasampattiyogena kÄ• yikacetasikasu

__nivÄ• tÄ• _ti avÄ• tÄ• , phusitaggaá¸·apihitavÄ• tapÄ• nattÄ• vÄ• taparissayarahitÄ• ti a
kuá¹-ikÄ• sukhabhÄ• vavibhÄ• vanaá¹ƒ. savÄ• te hi senÄ• sane utusappÄ• yo na labbhati,
__vassÄ• _ti pavassa sammÄ• dhÄ• raá¹ƒ anuppaveccha. __devÄ• _ti ayaá¹ƒ __deva_-sa
caturÄ• sÄ«ti nagarasahassÄ• ni kusavatÄ«rÄ• jadhÄ• nippamukhÄ• ni, ettha \Be I 31/, dev
apekkhaâ€™â€™ ntiÄ• dÄ«su (DN II 266) sammutideve khattiye Ä• gato. ``cÄ• tumahÄ• rÄ
sukhabahulÄ• â€™â€™ tiÄ• dÄ«su (DN III 337) upapattidevesu. ``tassa devÄ• tidevassa, s
sabbadassinoâ€™â€™ tiÄ• dÄ«su visuddhidevesu \Ee I 28/. visuddhidevÄ• naÃ±hi bhagav
itaresaá¹ƒ vutto eva hoti. ``viddhe vigatavalÄ• hake deveâ€™â€™ tiÄ• dÄ«su (MN I 486; SN
Ä• kÄ• se. ``devo ca kÄ• lena kÄ• laá¹ƒ na sammÄ• dhÄ• raá¹ƒ anuppavecchatÄ«â€™â€™
pajjunne vÄ• . idhÄ• pi meghe pajjunne vÄ• daá¹-á¹-habbo. vassÄ• ti hi te Ä• á¹‡Ä• pento t
__yathÄ• sukha_nti yathÄ• ruciá¹ƒ. tava vassanena mayhaá¹ƒ bÄ• hiro parissayo natthi, tas
vassÄ• ti vassÅ«pajÄ«visatte anuggaá¹‡hanto vadati.

idÄ• ni abbhantare parissayÄ• bhÄ• vaá¹ƒ dassento __ ``cittaâ€™â€™ _ntiÄ• dimÄ• ha. ta
susamÄ• hita_nti mama cittaá¹ƒ suá¹-á¹-hu ativiya sammÄ• sammadeva ekaggabhÄ• vena
taÃ±ca kho na nÄ«varaá¹‡Ä• divikkhambhanamattena; api ca kho vimuttaá¹ƒ orambhÄ• giy
\Ne I 26/ sabbasaá¹ƒyojanehi sabbakilesadhammato ca visesena vimuttaá¹ƒ, samucchedap
paá¹-ipassaddhippahÄ• navasena te pajahitvÄ• á¹-hitanti attho. __Ä• tÄ• pÄ«_ti vÄ«riyavÄ
phalasamÄ• pattiatthaá¹ƒ vipassanÄ• rambhavasena diá¹-á¹-hadhammasukhavihÄ• ratthaÃ
viharÄ• mi, dibbavihÄ• rÄ• dÄ«hi attabhÄ• vaá¹ƒ pavattemi, na pana kilesappahÄ• natthaá¹
abhÄ• vatoti adhippÄ• yo. ``yathÄ• pana bÄ• hiraparissayÄ• bhÄ• vena, deva, mayÄ• tvaá
abbhantaraparissayÄ• bhÄ• venapÄ«â€™â€™ ti dassento punapi __ ``vassa, devÄ• â€™â

aparo nayo __channÄ• _ti chÄ• ditÄ• pihitÄ• . __kuá¹-ikÄ• _ti attabhÄ• vo. so hi ``anekÄ•
avijjÄ• nÄ«varaá¹‡assa, bhikkhave, puggalassa taá¹‡hÄ• saá¹ƒyuttassa ayaÃ±ceva kÄ• yo
nÄ• marÅ«paâ€™â€™ ntiÄ• dÄ«su (SN a II 19) kÄ• yoti Ä• gato. ``siÃ±ca, bhikkhu, imaá¹ƒ
te lahumessatÄ«â€™â€™ tiÄ• dÄ«su (Dhp 66) nÄ• vÄ• ti Ä• gato. ``gahakÄ• raka diá¹-á¹-h
visaá¹…khataâ€™â€™ nti (Dhp 154) ca Ä• dÄ«su gahanti Ä• gato. ``satto guhÄ• yaá¹ƒ bah
naro mohanasmiá¹ƒ pagÄ• á¸·hoâ€™â€™ tiÄ• dÄ«su (Sn 778) guhÄ• ti \Ee I 29/ Ä• gato. ``
ekÄ• ro vattatÄ« rathoâ€™â€™ tiÄ• dÄ«su (Ud 65) rathoti Ä• gato. ``puna gehaá¹ƒ na kÄ•
154) gehanti Ä• gato. ``vivaá¹-Ä• kuá¹-i nibbuto ginÄ«â€™â€™ tiÄ• dÄ«su (Sn 19) kuá¹-Ä«
so ``kuá¹-ikÄ• â€™â€™ ti vutto. attabhÄ• vo hi kaá¹-á¹-hÄ• dÄ«ni paá¹-icca labbhamÄ• nÄ•
viya aá¹-á¹-hiÄ• disaÃ±Ã±ite pathavÄ«dhÄ• tuÄ• dike phassÄ• dike ca paá¹-icca labbhamÄ•

vutto, cittamakkaá¹-assa nivÄ• sabhÄ• vato ca. yathÄ• ha ---

``aá¹-á¹-hikaá¹…kalakuá¹-ivesÄ• , makkaá¹-Ä• vasatho iti.

makkaá¹-o paÃ±cadvÄ• rÄ• ya, kuá¹-ikÄ• ya pasakkiya.

dvÄ• renÄ• nupariyÄ• ti, ghaá¹-á¹-ayanto punappunaâ€™â€™ nti ca ||

sÄ• panesÄ• attabhÄ• vakuá¹-ikÄ• therassa tiá¹‡á¹‡aá¹ƒ channaá¹ƒ aá¹-á¹-hannaÃ±ca a
vasena samati vijjhanakassa rÄ• gÄ• diavassutassa paÃ±Ã±Ä• ya saá¹ƒvutattÄ• sammade
ti vuttÄ• . tenÄ• ha bhagavÄ• --- ``sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhÄ
vuttanayena channattÄ• eva kilesadukkhÄ• bhÄ• vato nirÄ• misasukhasamaá¹…gitÄ• ya c
eva ca __nivÄ• tÄ• _ nihatamÄ• namadathambhasÄ• rambhatÄ• ya nivÄ• tavuttikÄ• . ayaÃ
saá¹ƒkilesadhammÄ• naá¹ƒ saá¹ƒvaraá¹‡amattena siddho, atha kho aggamaggasamÄ• dhi
samÄ• hitacittatÄ• ya ceva aggamaggapaÃ±Ã±Ä• ya sabbasaá¹ƒyojanehi vippamuttacittatÄ
Ä• ha __ ``cittaá¹ƒ me susamÄ• hitaá¹ƒ vimuttaâ€™â€™ _nti. evaá¹ƒbhÅ«to ca ``idÄ• nÄ• I
ti na appossukko homi, atha kho __Ä• tÄ• pÄ« viharÄ• mi, _ sadevakassa lokassa hitasukh
ussÄ• hajÄ• to bhikkhÄ• cÄ• rakÄ• lepi anugharaá¹ƒ brahmavihÄ• reneva viharÄ• mi. tasm
pajjunna mayhaá¹ƒ piyaá¹ƒ kÄ• tukÄ• matÄ• yapi vassÅ«pajÄ«vÄ«naá¹ƒ sattÄ• naá¹ƒ anuk
dhÄ• raá¹ƒ anuppavecchÄ• ti evamettha attho daá¹-á¹-habbo.

ettha \Be I 33/ ca thero ``channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ• â€™â€™ ti iminÄ• loki
attano adhisÄ«lasikkhaá¹ƒ dasseti. ``cittaá¹ƒ me susamÄ• hitaâ€™â€™ nti iminÄ• adhicitta
``vimuttaâ€™â€™ nti iminÄ• adhipaÃ±Ã±Ä• sikkhaá¹ƒ. ``Ä• tÄ• pÄ« viharÄ• mÄ«â€™â€™
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ. atha vÄ• ``channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ•
animittavihÄ• raá¹ƒ dasseti kilesavassapidhÄ• namukhena niccÄ• dinimittugghÄ• á¹-anadÄ
susamÄ• hitaâ€™â€™ nti iminÄ• appaá¹‡ihitavihÄ• raá¹ƒ. ``vimuttaâ€™â€™ nti iminÄ• su
``Ä• tÄ• pÄ« viharÄ• mÄ«â€™â€™ ti iminÄ• tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ vihÄ• rÄ• naá¹ƒ adhigam
dosappahÄ• naá¹ƒ, dutiyena rÄ• gappahÄ• naá¹ƒ, tatiyena mohappahÄ• naá¹ƒ. tathÄ• duti
dhammavihÄ• rasampattiyo dasseti. tatiyena vimuttisampattiyo. ``Ä• tÄ• pÄ« viharÄ• mÄ«â
parahitapaá¹-ipattiyaá¹ƒ atanditabhÄ• vaá¹ƒ dassetÄ«ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ ``yathÄ• nÄ• mÄ• â€™â€™ ti gÄ• thÄ• ya vuttÄ• naá¹ƒ dhammavihÄ• rÄ• dÄ«naá¹
tattha adassitesu nÄ• magottesu nÄ• maá¹ƒ dassetuá¹ƒ __ ``itthaá¹ƒ sudaâ€™â€™ _ntiÄ•
nÄ• mamattena pÄ• kaá¹-Ä• , te nÄ• mena, ye gottamattena pÄ• kaá¹-Ä• , te gottena, ye ub
ubhayenapi dassissaâ€™â€™ nti. ayaá¹ƒ pana thero nÄ• mena abhilakkhito, na tathÄ• got
sudaá¹ƒ Ä• yasmÄ• subhÅ«tÄ«â€™â€™ _ti vuttaá¹ƒ. tattha __ittha_nti idaá¹ƒ pakÄ• raá¹ƒ
attho. __suda_nti su idaá¹ƒ, sandhivasena ikÄ• ralopo. __sÅ«_ti ca nipÄ• tamattaá¹ƒ, idaá¹

__Ä• yasmÄ• _ti piyavacanametaá¹ƒ garugÄ• ravasappatissavacanametaá¹ƒ. __subhÅ«tÄ«
sarÄ«rasampattiyÄ• pi dassanÄ«yo pÄ• sÄ• diko, guá¹‡asampattiyÄ• pi. iti sundarÄ• ya sa
sÄ«lasampattiyÄ• divibhÅ«tiyÄ• ca samannÄ• gatattÄ• subhÅ«tÄ«ti paÃ±Ã±Ä• yittha sÄ«l
__thero. abhÄ• sitthÄ• _ti kathesi. kasmÄ• panete mahÄ• therÄ• attano guá¹‡e pakÄ• sen
addhunÄ• \Ee I 31/ anadhigatapubbaá¹ƒ paramagambhÄ«raá¹ƒ ativiya santaá¹ƒ paá¹‡Ä«ta
lokuttaradhammaá¹ƒ paccavekkhitvÄ• \Ne I 28/ pÄ«tivegasamussÄ• hitaudÄ• navasena sÄ
niyyÄ• nikabhÄ• vavibhÄ• vanavasena ca paramappicchÄ• ariyÄ• \Be I 34/ attano guá¹‡e
lokanÄ• tho bodhaneyyaajjhÄ• sayavasena ``dasabalasamannÄ• gato, bhikkhave, tathÄ• g
catuvesÄ• rajjavisÄ• radoâ€™â€™ tiÄ• dinÄ• attano guá¹‡e pakÄ• seti, evamayaá¹ƒ thera
aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• hotÄ«ti.

paramatthadÄ«paniyÄ• theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya

subhÅ«tittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• koá¹-á¹-hikattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__upasanto_ti Ä• yasmato mahÄ• koá¹-á¹-hikattherassa gÄ• thÄ• . tassa kÄ• uppatti? aya
bhagavato kÄ• le haá¹ƒsavatÄ«nagare mahÄ• bhogakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto n
kuá¹-umbaá¹ƒ saá¹‡á¹-hapetvÄ• gharÄ• vÄ• saá¹ƒ vasanto ekadivasaá¹ƒ padumuttarassa
haá¹ƒsavatÄ«nagaravÄ• sike gandhamÄ• lÄ• dihatthe yena buddho yena dhammo yena sa
tappabbhÄ• re gacchante disvÄ• mahÄ• janena saddhiá¹ƒ upagato satthÄ• raá¹ƒ ekaá¹ƒ b
paá¹-isambhidÄ• pattÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• ``ayaá¹ƒ kira imasm
paá¹-isambhidÄ• pattÄ• naá¹ƒ aggo, aho vatÄ• hampi ekassa buddhassa sÄ• sane ayaá¹ƒ
paá¹-isambhidÄ• pattÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti cintetvÄ• satthu desanÄ• pariyo
parisÄ• ya bhagavantaá¹ƒ upasaá¹…kamitvÄ• , ``bhante, sve mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡h
satthÄ• adhivÄ• sesi. so bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• sakanive
sabbarattiá¹ƒ buddhassa bhikkhusaá¹…ghassa ca nisajjaá¹-á¹-hÄ• naá¹ƒ gandhadÄ• mamÄ
alaá¹…karitvÄ• paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• tass
nivesane bhikkhusatasahassaparivÄ• raá¹ƒ bhagavantaá¹ƒ vividhayÄ• gukhajjakaparivÄ• ra
nÄ• nÄ• rasasÅ«pabyaÃ±janaá¹ƒ gandhasÄ• libhojanaá¹ƒ bhojetvÄ• \Ee I 32/ bhattakiccap
``mahantaá¹ƒ, kho, ahaá¹ƒ á¹-hÄ• nantaraá¹ƒ patthemi na kho pana mayhaá¹ƒ yuttaá¹ƒ eka
datvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetuá¹ƒ, anupaá¹-ipÄ• á¹-iyÄ• satta divase dÄ• naá¹ƒ
patthessÄ• mÄ«â€™â€™ ti \Be I 35/. so teneva niyÄ• mena satta divase mahÄ• dÄ• nÄ• ni
dussakoá¹-á¹-hÄ• gÄ• raá¹ƒ vivarÄ• petvÄ• uttamaá¹ƒ ticÄ«varappahonakaá¹ƒ sukhumava
á¹-hapetvÄ• bhikkhusatasahassassa ca ticÄ«varaá¹ƒ datvÄ• tathÄ• gataá¹ƒ upasaá¹…kan
bhikkhu tumhehi ito sattamadivasamatthake etadagge á¹-hapito, ahampi so bhikkhu viya an
uppajjanakabuddhassa sÄ• sane pabbajitvÄ• paá¹-isambhidÄ• pattÄ• naá¹ƒ aggo bhaveyy

pÄ• damÅ«le \Ne I 29/ nipajjitvÄ• patthanaá¹ƒ akÄ• si. satthÄ• tassa patthanÄ• ya samijjha
``anÄ• gate ito kappasatasahassamatthake gotamo nÄ• ma buddho loke uppajjissati, tassa
samijjhissatÄ«â€™â€™ ti byÄ• kÄ• si. vuttampi cetaá¹ƒ __apadÄ• ne_ (Ap thera II 54.221-2

``padumuttaro nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o vedapÄ• ragÅ«.

upecca sabbalokaggaá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

``tadÄ• so sÄ• vakaá¹ƒ vÄ«ro, pabhinnamatigocaraá¹ƒ.

atthe dhamme nirutte ca, paá¹-ibhÄ• ne ca kovidaá¹ƒ ||

``á¹-hapesi \Be I 36/ etadaggamhi, taá¹ƒ sutvÄ• mudito ahaá¹ƒ.

sasÄ• vakaá¹ƒ jinavaraá¹ƒ, sattÄ• haá¹ƒ bhojayiá¹ƒ tadÄ• ||

``dussehacchÄ• dayitvÄ• na, sasissaá¹ƒ buddhisÄ• garaá¹ƒ.

nipacca pÄ• damÅ«lamhi, taá¹ƒ á¹-hÄ• naá¹ƒ patthayiá¹ƒ ahaá¹ƒ ||

``tato avoca lokaggo, passathetaá¹ƒ dijuttamaá¹ƒ.

vinataá¹ƒ pÄ• damÅ«le me, kamalodarasappabhaá¹ƒ ||

``buddhaseá¹-á¹-hassa bhikkhussa, á¹-hÄ• naá¹ƒ patthayate ayaá¹ƒ.

tÄ• ya saddhÄ• ya cÄ• gena, saddhammassavanena ca ||

``sabbattha sukhito hutvÄ• , saá¹ƒsaritvÄ• bhavÄ• bhave.

anÄ• gatamhi addhÄ• ne, lacchasetaá¹ƒ manorathaá¹ƒ ||

``satasahassito \Ne I 30/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

koá¹-á¹-hiko nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacitto paricariá¹ƒ, sato paÃ±Ã±Ä• samÄ• hito ||

``tena kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sabbattha sukhito Ä• siá¹ƒ, tassa kammassa vÄ• hasÄ• ||

``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na gacchÄ• mi, suciá¹‡á¹‡assa idaá¹ƒ phalaá¹ƒ ||

``duve kule pajÄ• yÄ• mi, khattiye atha brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• yÄ• mi, suciá¹‡á¹‡assa idaá¹ƒ phalaá¹ƒ ||

``pacchime \Be I 37/ bhave sampatte, brahmabandhu ahosahaá¹ƒ.

sÄ• vatthiyaá¹ƒ vippakule, paccÄ• jÄ• to mahaddhane ||

``mÄ• tÄ• candavatÄ« nÄ• ma, pitÄ• me assalÄ• yano.

yadÄ• me pitaraá¹ƒ buddho, vinayÄ« sabbasuddhiyÄ• ||

``tadÄ• pasanno sugate, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

moggallÄ• no Ä• cariyo, upajjhÄ• sÄ• risambhavo ||

``kesesu chijjamÄ• nesu, diá¹-á¹-hi chinnÄ• samÅ«likÄ• .

nivÄ• sento ca kÄ• sÄ• vaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne ca me mati.

pabhinnÄ• tena lokaggo, etadagge á¹-hapesi maá¹ƒ ||

``asandiá¹-á¹-haá¹ƒ viyÄ• kÄ• siá¹ƒ, upatissena pucchito.

paá¹-isambhidÄ• su tenÄ• haá¹ƒ, aggo sambuddhasÄ• sane ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• \Ne I 31/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ so tattha tattha bhave puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• raá¹ƒ sambharanto aparÄ• para
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ• lakule ni
nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto tayo vede uggahetvÄ• brÄ• hmaá¹‡asippe nipphattiá¹ƒ
santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• upasampannakÄ
vipassanÄ• ya kammaá¹ƒ karonto saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• paá¹-isamb
hutvÄ• abhiÃ±Ã±Ä• te abhiÃ±Ã±Ä• te mahÄ• there upasaá¹…kamitvÄ• paÃ±haá¹ƒ puccha
upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchantopi paá¹-isambhidÄ• suyeva paÃ±haá¹ƒ pucchi. ev
38/ katÄ• dhikÄ• ratÄ• ya ciá¹‡á¹‡avasÄ«bhÄ• vena ca paá¹-isambhidÄ• pattÄ• naá¹ƒ aggo
mahÄ• vedallasuttaá¹ƒ (MN I 449 Ä• dayo) aá¹-á¹-huppattiá¹ƒ katvÄ• paá¹-isambhidÄ• patt
á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-isambl
\Ee I 33/ mahÄ• koá¹-á¹-hikoâ€™â€™ ti (AN a I 209, 218). so aparena samayena vimuttisuk
udÄ• navasena ---

<2> á¹• 21 ``upasanto uparato, mantabhÄ• á¹‡Ä« anuddhato.

dhunÄ• ti pÄ• pake dhamme, dumapattaá¹ƒva mÄ• lutoâ€™â€™ ti || ---

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• koá¹-á¹-hikatthero gÄ• thaá¹ƒ abhÄ• si.

tattha __upasanto_ti manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ upasamanena nibbisevanab
__uparato_ti sabbasmÄ• pÄ• pakaraá¹‡ato orato virato. __mantabhÄ• á¹‡Ä«_ti mantÄ• vu
upaparikkhitvÄ• bhaá¹‡atÄ«ti mantabhÄ• á¹‡Ä«, kÄ• lavÄ• dÄ«Ä• dibhÄ• vaá¹ƒ avissajjent
mantabhaá¹‡anavasena vÄ• bhaá¹‡atÄ«ti mantabhÄ• á¹‡Ä«, dubbhÄ• sitato vinÄ• attano
caturaá¹…gasamannÄ• gataá¹ƒ subhÄ• sitaá¹ƒyeva bhaá¹‡atÄ«ti attho. jÄ• tiÄ• divasena a
uddhatoti __anuddhato_ atha vÄ• tiá¹‡á¹‡aá¹ƒ kÄ• yaduccaritÄ• naá¹ƒ vÅ«pasamanena ta
tiá¹‡á¹‡aá¹ƒ manoduccaritÄ• naá¹ƒ uparamaá¹‡ena pajahanena uparato, catunnaá¹ƒ vacÄ«
appavattiyÄ• parimitabhÄ• á¹‡itÄ• ya mantabhÄ• á¹‡Ä«, tividhaduccaritanimittauppajjanaka
anuddhato. evaá¹ƒ pana tividhaduccaritappahÄ• nena suddhe sÄ«le patiá¹-á¹-hito, uddhacc

tameva samÄ• dhiá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggap
pÄ• pake dhamme_ lÄ• makaá¹-á¹-hena pÄ• pake sabbepi saá¹ƒkilesadhamme niddhunÄ•
I 32/. yathÄ• kiá¹ƒ? __dumapattaá¹ƒva mÄ• luto, _ yathÄ• nÄ• ma dumassa rukkhassa pa
mÄ• luto vÄ• to dhunÄ• ti, bandhanato viyojento nÄ«harati, evaá¹ƒ yathÄ• vuttapaá¹-ipattiya
attano santÄ• nato nÄ«harati, evamayaá¹ƒ therassa aÃ±Ã±Ä• padesena aÃ±Ã±Ä• byÄ• kar
veditabbÄ• .

ettha \Be I 39/ ca kÄ• yavacÄ«duccaritappahÄ• navacanena payogasuddhiá¹ƒ dasseti, mar
Ä• sayasuddhiá¹ƒ. evaá¹ƒ payogÄ• sayasuddhassa ``anuddhatoâ€™â€™ ti \Ee I 34/ iminÄ•
tadekaá¹-á¹-hatÄ• ya nÄ«varaá¹‡appahÄ• naá¹ƒ dasseti. tesu payogasuddhiyÄ• sÄ«lasam
Ä• sayasuddhiyÄ• samathabhÄ• vanÄ• ya upakÄ• rakadhammapariggaho, nÄ«varaá¹‡app
``dhunÄ• ti pÄ• pake dhammeâ€™â€™ ti iminÄ• paÃ±Ã±Ä• bhÄ• vanÄ• vibhÄ• vitÄ• hoti
tisso sikkhÄ• , tividhakalyÄ• á¹‡aá¹ƒ sÄ• sanaá¹ƒ, tadaá¹…gappahÄ• nÄ• dÄ«ni tÄ«á¹‡i pa
antadvayaparivajjanena saddhiá¹ƒ majjhimÄ• ya paá¹-ipattiyÄ• paá¹-ipajjanaá¹ƒ, apÄ• yabh
samatikkamanÅ«pÄ• yo ca yathÄ• rahaá¹ƒ niddhÄ• retvÄ• yojetabbÄ• . iminÄ• nayena se
atthayojanÄ• veditabbÄ• . atthamattameva pana tattha tattha apubbaá¹ƒ vaá¹‡á¹‡ayissÄ• n
Ä• yasmÄ• mahÄ• koá¹-á¹-hikoâ€™â€™ ti idaá¹ƒ pÅ«jÄ• vacanaá¹ƒ, yathÄ• taá¹ƒ mahÄ•

mahÄ• koá¹-á¹-hikattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. kaá¹…khÄ• revatattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±Ã±aá¹ƒ imaá¹ƒ passÄ• _ti Ä• yasmato kaá¹…khÄ• revatassa gÄ• thÄ• . kÄ• uppatt
padumuttarabhagavato kÄ• le haá¹ƒsavatÄ«nagare brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatt
dhammadesanÄ• kÄ• le heá¹-á¹-hÄ• vuttanayena mahÄ• janena saddhiá¹ƒ vihÄ• raá¹ƒ gan
dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ jhÄ• nÄ• bhiratÄ• naá¹ƒ aggaá¹-á¹-
``mayÄ• pi anÄ• gate evarÅ«pena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• desanÄ• v
nimantetvÄ• heá¹-á¹-hÄ• vuttanayena mahÄ• sakkÄ• raá¹ƒ katvÄ• bhagavantaá¹ƒ Ä• ha -
adhikÄ• rakammena aÃ±Ã±aá¹ƒ sampattiá¹ƒ na patthemi, yathÄ• pana so bhikkhu tumhehi
jhÄ• yÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapito, evaá¹ƒ ahampi anÄ• gate ekassa buddhassa sÄ
bhaveyyaâ€™â€™ nti patthanamakÄ• si. satthÄ• anÄ• gataá¹ƒ oloketvÄ• nipphajjanabhÄ•
kappasatasahassÄ• vasÄ• ne gotamo \Be I 40/ nÄ• ma \Ne I 33/ buddho \Ee I 35/ uppajjissa
jhÄ• yÄ«naá¹ƒ aggo bhavissasÄ«â€™â€™ ti byÄ• karitvÄ• pakkÄ• mi.

so yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ katvÄ• kappasatasahassaá¹ƒ devamanussesu s
bhagavato kÄ• le sÄ• vatthinagare mahÄ• bhogakule nibbatto pacchÄ• bhattaá¹ƒ dhammas
mahÄ• janena saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dasabalassa dhamma
paá¹-iladdhasaddho pabbajitvÄ• upasampadaá¹ƒ labhitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathÄ•

karonto jhÄ• nalÄ• bhÄ« hutvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• arahattaá¹ƒ pÄ• puá¹‡i. s
samÄ• pajjitabbasamÄ• pattiá¹ƒ samÄ• pajjanto ahorattaá¹ƒ jhÄ• nesu ciá¹‡á¹‡avasÄ« aho
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ
a I 198, 204) jhÄ• yÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. vuttampi cetaá¹ƒ __apadÄ• ne_ (A

``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

``sÄ«hahanu brahmagiro, haá¹ƒsadundubhinissano.

nÄ• gavikkantagamano, candasÅ«rÄ• dhikappabho ||

``mahÄ• mati mahÄ• vÄ«ro, mahÄ• jhÄ• yÄ« mahÄ• balo.

mahÄ• kÄ• ruá¹‡iko nÄ• tho, mahÄ• tamapanÅ«dano ||

``sa kadÄ• ci tilokaggo, veneyyaá¹ƒ vinayaá¹ƒ bahuá¹ƒ.

dhammaá¹ƒ desesi sambuddho, sattÄ• sayavidÅ« muni ||

``jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ vÄ«raá¹ƒ, upasantaá¹ƒ anÄ• vilaá¹ƒ.

vaá¹‡á¹‡ayanto parisatiá¹ƒ, tosesi janataá¹ƒ jino ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o vedapÄ• ragÅ«.

dhammaá¹ƒ sutvÄ• na mudito, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

``tadÄ• jino viyÄ• kÄ• si, saá¹…ghamajjhe vinÄ• yako.

mudito hohi tvaá¹ƒ brahme, lacchase taá¹ƒ manorathaá¹ƒ ||

``satasahassito \Be I 41/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

revato nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``tena \Ne I 34/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• tohaá¹ƒ koliye pure.

khattiye kulasampanne, iddhe phÄ«te mahaddhane ||

``yadÄ• kapilavatthusmiá¹ƒ, buddho dhammamadesayi.

tadÄ• pasanno sugate, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``kaá¹…khÄ• me bahulÄ• Ä• si, kappÄ• kappe tahiá¹ƒ tahiá¹ƒ.

sabbaá¹ƒ taá¹ƒ vinayÄ« buddho, desetvÄ• dhammamuttamaá¹ƒ ||

``tatohaá¹ƒ tiá¹‡á¹‡asaá¹ƒsÄ• ro, tadÄ• jhÄ• nasukhe rato.

viharÄ• mi tadÄ• buddho, maá¹ƒ disvÄ• etadabravi ||

``yÄ• kÄ• ci kaá¹…khÄ• idha vÄ• huraá¹ƒ vÄ• , savediyÄ• vÄ• paravediyÄ• vÄ• .

ye jhÄ• yino tÄ• pajahanti sabbÄ• , Ä• tÄ• pino brahmacariyaá¹ƒ carantÄ• ||

``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ mama ||

``tato jhÄ• narattaá¹ƒ disvÄ• , buddho lokantagÅ« muni.

jhÄ• yÄ«naá¹ƒ bhikkhÅ«naá¹ƒ aggo, paÃ±Ã±Ä• pesi mahÄ• mati ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• \Be I 42/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tathÄ• katakicco panÄ• yaá¹ƒ mahÄ• thero pubbe dÄ«gharattaá¹ƒ attano kaá¹…khÄ• paka
vigatakaá¹…khataÃ±ca paccavekkhitvÄ• ``aho nÅ«na mayhaá¹ƒ satthuno desanÄ• nubhÄ•
vigatakaá¹…kho ajjhattaá¹ƒ vÅ«pasantacitto jÄ• toâ€™â€™ ti saÃ±jÄ• tabahumÄ• no bhag
__ ``paÃ±Ã±aá¹ƒ imaá¹ƒ passÄ• â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha.

<3> tattha __paÃ±Ã±a_nti pakÄ• re jÄ• nÄ• ti, pakÄ• rehi Ã±Ä• petÄ«ti ca paÃ±Ã±Ä• . ven
Ä• sayÄ• nusayacariyÄ• dhimuttiÄ• dippakÄ• re dhammÄ• naá¹ƒ kusalÄ• dike khandhÄ• di
yathÄ• sabhÄ• vato paá¹-ivijjhati, tehi ca pakÄ• rehi Ã±Ä• petÄ«ti attho. satthu desanÄ• Ã±
idhÄ• dhippetaá¹ƒ, tenÄ• ha __ ``imaâ€™â€™ _nti. taÃ±hi attani siddhena desanÄ• balena
paccakkhaá¹ƒ viya upaá¹-á¹-hitaá¹ƒ gahetvÄ• __ ``imaâ€™â€™ _nti vuttaá¹ƒ. yadaggena v
desanÄ• Ã±Ä• á¹‡aá¹ƒ sÄ• vakehi nayato gayhati, tadaggena attano visaye paá¹-ivedhaÃ±
tenÄ• ha \Ee I 36/ Ä• yasmÄ• dhammasenÄ• pati --- ``apica me, bhante, dhammanvayo vi
143). __passÄ• _ti vimhayappatto aniyamato Ä• lapati attanoyeva vÄ• cittaá¹ƒ, yathÄ• ha b
``lokamimaá¹ƒ passa; puthÅ« avijjÄ• ya paretaá¹ƒ bhÅ«taá¹ƒ bhÅ«tarataá¹ƒ bhavÄ• aparim
__tathÄ• gatÄ• na_nti tathÄ• Ä• gamanÄ• diatthena tathÄ• gatÄ• naá¹ƒ. tathÄ• Ä• gatoti h
tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisam
tathadassitÄ• ya tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato,
tathÄ• gatoti evaá¹ƒ aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato. tathÄ• ya Ä• gatoti tat
tathÄ• gato, tathalakkhaá¹‡aá¹ƒ gatoti tathÄ• gato, tathÄ• ni Ä• gatoti tathÄ• gato, tathÄ• vi
tathÄ• pavattitoti tathÄ• gato, tathehi Ä• gatoti tathÄ• gato \Be I 43/, tathÄ• gatabhÄ• vena
aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gatoti ayamettha saá¹…khepo. vitthÄ• ro pana p
udÄ• naá¹-á¹-hakathÄ• ya (Ud-a 18) itivuttakaá¹-á¹-hakathÄ• ya (It-a 38) ca vuttanayeneva

idÄ• ni tassÄ• paÃ±Ã±Ä• ya asÄ• dhÄ• raá¹‡avisesaá¹ƒ dassetuá¹ƒ __ ``aggi yathÄ• â€™
aggÄ«_ti upamÄ• vacanaá¹ƒ. __yathÄ• _ti tassa upamÄ• bhÄ• vadassanaá¹ƒ. __pajjalito_t
sambandhadassanaá¹ƒ. __nisÄ«the_ti kiccakaraá¹‡akÄ• ladassanaá¹ƒ. ayaÃ±hettha attho
rattiyaá¹ƒ caturaá¹…gasamannÄ• gate andhakÄ• re vattamÄ• ne unnate á¹-hÄ• ne pajjalito
tayagataá¹ƒ vidhamantaá¹ƒ tiá¹-á¹-hati, evameva tathÄ• gatÄ• naá¹ƒ imaá¹ƒ desanÄ• Ã±Ä•
veneyyÄ• naá¹ƒ saá¹ƒsayatamaá¹ƒ vidhamantaá¹ƒ paÃ±Ã±aá¹ƒ passÄ• ti. yato desanÄ• vi

Ã±Ä• á¹‡amayaá¹ƒ Ä• lokaá¹ƒ dentÄ«ti __Ä• lokadÄ• _. paÃ±Ã±Ä• mayameva cakkhuá¹ƒ c
tadubhayampi kaá¹…khÄ• vinayapadaá¹-á¹-hÄ• nameva katvÄ• \Ee I 37/ dassento __ ``ye
kaá¹…khaâ€™â€™ _nti Ä• ha, __ye_ tathÄ• gatÄ• attano santikaá¹ƒ __Ä• gatÄ• naá¹ƒ_ u
``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (MN I 18; SN
``buddhe kaá¹…khati dhamme kaá¹…khatÄ«â€™â€™ tiÄ• dinayappavattaá¹ƒ (Dhs 1008) a
__kaá¹…khaá¹ƒ_ vicikicchaá¹ƒ __vinayanti_ desanÄ• nubhÄ• vena anavasesato vidhamant
vinayakukkuccasaá¹…khÄ• tÄ• pana kaá¹…khÄ• tabbinayeneva vinÄ«tÄ• hontÄ«ti.

aparo nayo --- yathÄ• aggi nisÄ«the rattibhÄ• ge pajjalito paá¹-utarajÄ• lo samujjalaá¹ƒ ucc
á¹-hitÄ• naá¹ƒ obhÄ• sadÄ• namattena andhakÄ• raá¹ƒ vidhamitvÄ• samavisamaá¹ƒ vibhÄ
accÄ• sanne pana á¹-hitÄ• naá¹ƒ taá¹ƒ supÄ• kaá¹-aá¹ƒ karonto cakkhukiccakaraá¹‡ato cak
evameva tathÄ• gato attano dhammakÄ• yassa dÅ«re á¹-hitÄ• naá¹ƒ akatÄ• dhikÄ• rÄ• naa
mohandhakÄ• raá¹ƒ vidhamitvÄ• kÄ• yavisamÄ• disamavisamaá¹ƒ vibhÄ• vento Ä• lokadÄ
pana katÄ• dhikÄ• rÄ• naá¹ƒ dhammacakkhuá¹ƒ uppÄ• dento cakkhudadÄ• bhavanti. ye e
vacÄ«gocaraá¹ƒ Ä• gatÄ• naá¹ƒ mÄ• disÄ• nampi kaá¹…khÄ• bahulÄ• naá¹ƒ kaá¹…khaá¹ƒ
vidhamanti, tesaá¹ƒ tathÄ• gatÄ• naá¹ƒ paÃ±Ã±aá¹ƒ Ã±Ä• á¹‡Ä• tisayaá¹ƒ passÄ• ti yojanÄ
attano kaá¹…khÄ• vitaraá¹‡appakÄ• sanena aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• pi hoti. ayaÃ
kappiyepi kukkuccako hutvÄ• kaá¹…khÄ• bahulatÄ• ya ``kaá¹…khÄ• revatoâ€™â€™ ti paÃ
khÄ«á¹‡Ä• savakÄ• lepi tatheva voharayittha. tenÄ• ha --- ``itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• ka
abhÄ• sitthÄ• â€™â€™ ti. taá¹ƒ vuttatthameva.

kaá¹…khÄ• revatattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. puá¹‡á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sabbhireva_ \Ee I 38/ __samÄ• sethÄ• _ti Ä• yasmato puá¹‡á¹‡attherassa gÄ• thÄ• . kÄ
padumuttarassa dasabalassa uppattito puretarameva haá¹ƒsavatÄ«nagare brÄ• hmaá¹‡am
anukkamena viÃ±Ã±utaá¹ƒ patto satthari loke uppajjante ekadivasaá¹ƒ buddhÄ• naá¹ƒ dhar
heá¹-á¹-hÄ• vuttanayena mahÄ• janena saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• parisapariyante nis
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-ha
anÄ• gate evarÅ«pena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti cintetvÄ• desanÄ• vasÄ• ne vua
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• nimantetvÄ• heá¹-á¹-hÄ• vuttanayeneva mahÄ• sakkÄ•
evamÄ• ha --- ``bhante, ahaá¹ƒ iminÄ• adhikÄ• rakammena nÄ• Ã±Ã±aá¹ƒ sampattiá¹ƒ pat
ito sattamadivasamatthake dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapito, evaá¹ƒ aha
buddhassa sÄ• sane dhammakathikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggo bhaveyyaâ€™â€™ nti pa
anÄ• gataá¹ƒ oloketvÄ• tassa patthanÄ• ya samijjhanabhÄ• vaá¹ƒ disvÄ• ``anÄ• gate kapp
nÄ• ma buddho uppajjissati, tassa sÄ• sane tvaá¹ƒ pabbajitvÄ• dhammakathikÄ• naá¹ƒ agg
byÄ• kÄ• si.

so \Be I 45/ tattha yÄ• vajÄ«vaá¹ƒ kalyÄ• á¹‡adhammaá¹ƒ katvÄ• tato cuto kappasatasaha
puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• raá¹ƒ sambharanto devamanussesu saá¹ƒsaritvÄ• amhÄ• ka
kapilavatthunagarassa avidÅ«re doá¹‡avatthunÄ• make \Ne I 37/ brÄ• hmaá¹‡agÄ• me brÄ
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa bhÄ• gineyyo hutvÄ• nibbatti. tassa nÄ• maggahaá¹
nÄ• maá¹ƒ akaá¹ƒsu. so satthari abhisambodhiá¹ƒ patvÄ• pavattavaradhammacakke anup
taá¹ƒ upanissÄ• ya viharante aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa santike pabbajitvÄ• la
pubbakiccaá¹ƒ katvÄ• padhÄ• namanuyuÃ±janto pabbajitakiccaá¹ƒ matthakaá¹ƒ pÄ• petvÄ
santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti mÄ• tulattherena saddhiá¹ƒ satthu santikaá¹ƒ agantvÄ
ohÄ«yitvÄ• yonisomanasikÄ• re kammaá¹ƒ karonto nacirasseva vipassanaá¹ƒ ussukkÄ• pe
vuttampi cetaá¹ƒ __apadÄ• ne_ (Ap thera I 1.434-440) ---

``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

purakkhatomhi sissehi, upagacchiá¹ƒ naruttamaá¹ƒ ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama kammaá¹ƒ pakittesi, saá¹ƒkhittena mahÄ• muni ||

``tÄ• haá¹ƒ dhammaá¹ƒ suá¹‡itvÄ• na, abhivÄ• detvÄ• na satthuno.

aÃ±jaliá¹ƒ paggahetvÄ• na, pakkamiá¹ƒ dakkhiá¹‡Ä• mukho ||

``saá¹ƒkhittena suá¹‡itvÄ• na, vitthÄ• rena abhÄ• sayiá¹ƒ.

sabbe sissÄ• attamanÄ• , sutvÄ• na mama bhÄ• sato ||

``sakaá¹ƒ diá¹-á¹-hiá¹ƒ vinodetvÄ• , buddhe cittaá¹ƒ pasÄ• dayuá¹ƒ.

saá¹ƒkhittenapi desemi, vitthÄ• rena tathevahaá¹ƒ ||

``abhidhammanayaÃ±Ã±Å«haá¹ƒ, kathÄ• vatthuvisuddhiyÄ• .

sabbesaá¹ƒ viÃ±Ã±Ä• petvÄ• na, viharÄ• mi anÄ• savo ||

``ito \Be I 46/ paÃ±casate kappe, caturo suppakÄ• sakÄ• .

sattaratanasampannÄ• , catudÄ«pamhi issarÄ• ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tassa pana puá¹‡á¹‡attherassa santike pabbajitÄ• kulaputtÄ• paÃ±casatÄ• ahesuá¹ƒ. the
dasakathÄ• vatthulÄ• bhitÄ• ya tepi dasahi kathÄ• vatthÅ«hi ovadi. te tassa ovÄ• de á¹-hatv
pattÄ• . te attano pabbajitakiccaá¹ƒ matthakappattaá¹ƒ Ã±atvÄ• upajjhÄ• yaá¹ƒ upasaá¹…k
``bhante, amhÄ• kaá¹ƒ kiccaá¹ƒ matthakappattaá¹ƒ, dasannaÃ±camha kathÄ• vatthÅ«naá¹
dasabalaá¹ƒ passituâ€™â€™ nti. thero tesaá¹ƒ vacanaá¹ƒ sutvÄ• cintesi --- ``mama dasak
\Ne I 38/ satthÄ• jÄ• nÄ• ti ahaá¹ƒ dhammaá¹ƒ desento dasa kathÄ• vatthÅ«ni amuÃ±citvÄ
sabbepime bhikkhÅ« maá¹ƒ parivÄ• retvÄ• gacchissanti, evaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• ya
mayhaá¹ƒ dasabalaá¹ƒ passituá¹ƒ, ime tÄ• va gantvÄ• passantÅ«â€™â€™ ti te bhikkhÅ« Ä
purato gantvÄ• tathÄ• gataá¹ƒ passatha, mama vacanena cassa pÄ• de vandatha, ahampi
gatamaggenÄ• gamissÄ• mÄ«â€™â€™ ti. te therÄ• sabbepi dasabalassa jÄ• tibhÅ«miraá¹
khÄ«á¹‡Ä• savÄ• sabbe dasakathÄ• vatthulÄ• bhino attano upajjhÄ• yassa ovÄ• daá¹ƒ sam
vanditvÄ• anupubbena cÄ• rikaá¹ƒ carantÄ• saá¹-á¹-hiyojanamaggaá¹ƒ atikkamma rÄ• jag
veá¸·uvanamahÄ• vihÄ• raá¹ƒ gantvÄ• dasabalassa pÄ• de vanditvÄ• ekamantaá¹ƒ nisÄ«

Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«h
paá¹-isammoditunti bhagavÄ• tehi saddhiá¹ƒ --- ``kacci, bhikkhave, khamanÄ«yaâ€™â€™
madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• ``kuto ca tumhe, bhikkhave, Ä• gacchathÄ• â€™â€™
``jÄ• tibhÅ«mitoâ€™â€™ ti vutte ``ko nu kho, bhikkhave, jÄ• tibhÅ«miyaá¹ƒ jÄ• tibhÅ«makÄ
sabrahmacÄ• rÄ«naá¹ƒ evaá¹ƒ sambhÄ• vito `attanÄ• ca appiccho appicchakathaÃ±ca bhi
ti (MN I 252) dasakathÄ• vatthulÄ• bhiá¹ƒ bhikkhuá¹ƒ pucchi. tepi ``puá¹‡á¹‡o nÄ• ma, bhan
mantÄ• á¹‡iputtoâ€™â€™ ti Ä• rocayiá¹ƒsu. taá¹ƒ kathaá¹ƒ sutvÄ• Ä• yasmÄ• sÄ• riputto
atha satthÄ• rÄ• jagahato sÄ• vatthiá¹ƒ agamÄ• si \Be I 47/. puá¹‡á¹‡attheropi dasabalassa
sutvÄ• --- ``satthÄ• raá¹ƒ passissÄ• mÄ«â€™â€™ ti gantvÄ• antogandhakuá¹-iyaá¹ƒyeva
satthÄ• tassa dhammaá¹ƒ desesi. thero dhammaá¹ƒ sutvÄ• dasabalaá¹ƒ vanditvÄ• paá¹-i
andhavanaá¹ƒ gantvÄ• aÃ±Ã±ataramhi rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di.

sÄ• riputtattheropi tassÄ• gamanaá¹ƒ sutvÄ• sÄ«sÄ• nulokiko gantvÄ• okÄ• saá¹ƒ sallakk
nisinnaá¹ƒ upasaá¹…kamitvÄ• therena saddhiá¹ƒ sammoditvÄ• , taá¹ƒ sattavisuddhikkama
pucchitapucchitaá¹ƒ byÄ• karonto rathavinÄ«tÅ«pamÄ• ya cittaá¹ƒ Ä• rÄ• dhesi, te aÃ±Ã±a
samanumodiá¹ƒsu. atha satthÄ• aparabhÄ• ge bhikkhusaá¹…ghamajjhe nisinno theraá¹ƒ ``
mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhammakathikÄ• naá¹ƒ yadidaá¹ƒ puá¹‡á¹‡oâ€™â€™
dhammakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. so ekadivasaá¹ƒ attano vimuttisampatt
``satthÄ• raá¹ƒ nissÄ• ya ahaÃ±ceva aÃ±Ã±e ca bahÅ« sattÄ• saá¹ƒsÄ• radukkhato vippam
sappurisasaá¹ƒsevÄ• â€™â€™ ti pÄ«tisomanassajÄ• to udÄ• navasena pÄ«tivegavissaá¹-a

samÄ• sethÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<4> tattha \Ne I 39/ __sabbhirevÄ• _ti sappurisehi eva. santoti panettha buddhÄ• dayo ariy
anavasesato asataá¹ƒ dhammaá¹ƒ pahÄ• ya saddhamme ukkaá¹ƒsagatattÄ• sÄ• tisayaá¹ƒ
``santo sappurisÄ• â€™â€™ ti ca vuccanti. __samÄ• sethÄ• _ti samaá¹ƒ Ä• setha saha vas
tesaá¹ƒ sussÅ«santo diá¹-á¹-hÄ• nugatiÃ±ca \Ee I 41/ Ä• pajjanto samÄ• navÄ• so bhaveyy
__paá¹‡á¸• itehatthadassibhÄ«_ti tesaá¹ƒ thomanÄ• . __paá¹‡á¸• Ä• _ vuccati paÃ±Ã±Ä• ,
__paá¹‡á¸• itÄ• _. tato eva attatthÄ• dibhedaá¹ƒ atthaá¹ƒ aviparÄ«tato passantÄ«ti __atthad
paá¹‡á¸• itehi atthadassÄ«bhi samÄ• setha. kasmÄ• ti ce? yasmÄ• te santo paá¹‡á¸• itÄ• ,
ekantahitabhÄ• vato maggaÃ±Ä• á¹‡Ä• dÄ«heva araá¹‡Ä«yato __atthaá¹ƒ, _ mahÄ• guá¹‡
__mahantaá¹ƒ, _ agÄ• dhabhÄ• vato gambhÄ«raÃ±Ä• á¹‡agocarato ca __gambhÄ«raá¹ƒ, _
daá¹-á¹-huá¹ƒ asakkuá¹‡eyyattÄ• itarehi ca kicchena daá¹-á¹-habbattÄ• __duddasaá¹ƒ_ \B
saá¹‡hanipuá¹‡asabhÄ• vattÄ• nipuá¹‡aÃ±Ä• á¹‡agocarato ca __nipuá¹‡aá¹ƒ, _ nipuá¹‡at
sukhumasabhÄ• vatÄ• ya __aá¹‡uá¹ƒ_ nibbÄ• naá¹ƒ, aviparÄ«taá¹-á¹-hena vÄ• paramatth
ariyabhÄ• vakarattÄ• mahattanimittatÄ• ya __mahantaá¹ƒ, _ anuttÄ• nasabhÄ• vatÄ• ya _
daá¹-á¹-habbaá¹ƒ na sukhena daá¹-á¹-huá¹ƒ sakkÄ• ti __duddasaá¹ƒ, _ gambhÄ«rattÄ• du
__gambhÄ«ra_nti catusaccaá¹ƒ, visesato __nipuá¹‡aá¹ƒ aá¹‡uá¹ƒ, _ nirodhasaccanti evam
__dhÄ«rÄ• samadhigacchanti_ dhitisampannatÄ• ya dhÄ«rÄ• catusaccakammaá¹-á¹-hÄ•
sammadeva adhigacchanti. __appamattÄ• _ti sabbattha satiavippavÄ• sena appamÄ• dapa
__vicakkhaá¹‡Ä• _ti vipassanÄ• bhÄ• vanÄ• ya chekÄ• kusalÄ• . tasmÄ• sabbhireva sam
paá¹‡á¸• itehatthadassibhÄ«ti vÄ• etaá¹ƒ nissakkavacanaá¹ƒ. yasmÄ• paá¹‡á¸• itehi attha
samudÄ• yabhÅ«tehi dhÄ«rÄ• appamattÄ• vicakkhaá¹‡Ä• mahantÄ• divisesavantaá¹ƒ att
tÄ• disehi sabbhireva samÄ• sethÄ• ti sambandho. evamesÄ• therassa paá¹-ivedhadÄ«pa
aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• pi ahosÄ«ti.

puá¹‡á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dabbattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo duddamiyo_ti \Ee I 42/ Ä• yasmato dabbattherassa gÄ• thÄ• . kÄ• uppatti? ayampi p
haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• vayappatto heá¹-á¹-hÄ• vuttanayeneva dhamm
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-h
adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• satthÄ• rÄ• byÄ• kato yÄ
devamanussesu saá¹ƒsaritvÄ• kassapadasabalassa sÄ• sanosakkanakÄ• le pabbaji. tadÄ•
janÄ• ti satta bhikkhÅ« \Ne I 40/ ekacittÄ• hutvÄ• aÃ±Ã±e sÄ• sane agÄ• ravaá¹ƒ karonte
karoma ekamante samaá¹‡adhammaá¹ƒ katvÄ• dukkhassantaá¹ƒ karissÄ• mÄ• â€™â€™
pabbatasikharaá¹ƒ Ä• ruhitvÄ• , ``attano cittabalaá¹ƒ jÄ• nantÄ• nisseá¹‡iá¹ƒ nipÄ• tentu, j
otarantu, mÄ• pacchÄ• nutappino ahuvatthÄ• â€™â€™ ti \Be I 49/ vatvÄ• sabbe ekacittÄ•

pÄ• tetvÄ• --- ``appamattÄ• hotha, Ä• vusoâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ovaditvÄ• cit
nisÄ«ditvÄ• samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.

tatreko thero paÃ±came divase arahattaá¹ƒ patvÄ• , ``mama kiccaá¹ƒ nipphannaá¹ƒ, ahaá¹
kiá¹ƒ karissÄ• miâ€™â€™ ti iddhiyÄ• uttarakuruto piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• , ``Ä• vu
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jatha, bhikkhÄ• cÄ• rakiccaá¹ƒ mamÄ• yattaá¹ƒ hotu, tumhe
karothÄ• â€™â€™ ti Ä• ha. ``kiá¹ƒ nu kho mayaá¹ƒ, Ä• vuso, nisseá¹‡iá¹ƒ pÄ• tentÄ• evá
paá¹-hamaá¹ƒ dhammaá¹ƒ sacchikaroti, so bhikkhaá¹ƒ Ä• haratu, tenÄ• bhataá¹ƒ sesÄ• pa
samaá¹‡adhammaá¹ƒ karissantÄ«â€™â€™ â€™ ti. ``natthi, Ä• vusoâ€™â€™ ti. tumhe atta
mayampi sakkontÄ• vaá¹-á¹-assantaá¹ƒ karissÄ• ma, gacchatha tumheti. thero te saÃ±Ã±Ä
phÄ• sukaá¹-á¹-hÄ• ne piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• gato \Ee I 43/. aparo thero satta
anÄ• gÄ• miphalaá¹ƒ patvÄ• tato cuto suddhÄ• vÄ• sabrahmaloke nibbatto. itare therÄ• ta
buddhantaraá¹ƒ devamanussesu saá¹ƒsaritvÄ• tesu tesu kulesu nibbattÄ• . eko gandhÄ• r
takkasilÄ• nagare rÄ• jagehe nibbatto, eko majjhantikaraá¹-á¹-he paribbÄ• jikÄ• ya kucchim
bÄ• hiyaraá¹-á¹-he kuá¹-umbiyagehe nibbatto, eko bhikkhunupassaye jÄ• to.

ayaá¹ƒ pana dabbatthero mallaraá¹-á¹-he anupiyanagare ekassa mallaraÃ±Ã±o gehe paá¹-
mÄ• tÄ• upavijaÃ±Ã±Ä• kÄ• lamakÄ• si, matasarÄ«raá¹ƒ susÄ• naá¹ƒ netvÄ• dÄ• rucitak
adaá¹ƒsu. tassÄ• aggivegasantattaá¹ƒ udarapaá¹-alaá¹ƒ dvedhÄ• ahosi. dÄ• rako attano p
ekasmiá¹ƒ dabbatthambhe nipati. taá¹ƒ dÄ• rakaá¹ƒ gahetvÄ• ayyikÄ• ya adaá¹ƒsu. sÄ• ta
dabbatthambhe patitvÄ• laddhajÄ«vitattÄ• ``dabboâ€™â€™ tissa nÄ• maá¹ƒ akÄ• si. tass
satthÄ• bhikkhusaá¹…ghaparivÄ• ro mallaraá¹-á¹-he cÄ• rikaá¹ƒ caramÄ• no anupiyambav
satthÄ• raá¹ƒ disvÄ• dassaneneva \Be I 50/ pasÄ«ditvÄ• pabbajitukÄ• mo hutvÄ• ``ahaá¹
pabbajissÄ• mÄ«â€™â€™ ti ayyikaá¹ƒ Ä• pucchi. sÄ• ``sÄ• dhu, tÄ• tÄ• â€™â€™ ti dabba
santikaá¹ƒ gantvÄ• , ``bhante, imaá¹ƒ kumÄ• raá¹ƒ pabbÄ• jethÄ• â€™â€™ ti Ä• ha. satthÄ
saÃ±Ã±aá¹ƒ adÄ• si --- ``bhikkhu imaá¹ƒ dÄ• rakaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. so thero sa
41/ dabbakumÄ• raá¹ƒ pabbÄ• jento tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. pubba
satto paá¹-hamakesavaá¹-á¹-iyÄ• voropanakkhaá¹‡e sotÄ• pattiphale patiá¹-á¹-hahi, dutiyÄ
oropiyamÄ• nÄ• ya sakadÄ• gÄ• miphale, tatiyÄ• ya anÄ• gÄ• miphale, sabbakesÄ• naá¹ƒ
arahattaphalasacchikiriyÄ• ca apacchÄ• apure ahosi. satthÄ• mallaraá¹-á¹-he yathÄ• bhir
44/ rÄ• jagahaá¹ƒ gantvÄ• veá¸·uvane vÄ• saá¹ƒ kappesi.

tatrÄ• yasmÄ• dabbo mallaputto rahogato attano kiccanipphattiá¹ƒ oloketvÄ• saá¹…ghass
kÄ• yaá¹ƒ yojetukÄ• mo cintesi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghassa senÄ• sanaÃ±ca pa
uddiseyyaâ€™â€™ nti. so satthu santikaá¹ƒ gantvÄ• attano parivitakkaá¹ƒ Ä• rocesi. satth
datvÄ• senÄ• sanapaÃ±Ã±Ä• pakattaÃ±ca bhattuddesakattaÃ±ca sampaá¹-icchi. atha naá
samÄ• no mahante á¹-hÄ• ne á¹-hitoâ€™â€™ ti sattavassikakÄ• leyeva upasampÄ• desi. t
paá¹-á¹-hÄ• ya rÄ• jagahaá¹ƒ upanissÄ• ya viharantÄ• naá¹ƒ sabbabhikkhÅ«naá¹ƒ senÄ• s

bhikkhaÃ±ca uddisati. tassa senÄ• sanapaÃ±Ã±Ä• pakabhÄ• vo sabbadisÄ• su pÄ• kaá¹-o
mallaputto sabhÄ• gasabhÄ• gÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ekaá¹-á¹-hÄ• ne senÄ• sanÄ• ni pa
senÄ• sanaá¹ƒ paÃ±Ã±Ä• peti, gantuá¹ƒ asakkonte iddhiyÄ• netÄ«â€™â€™ ti.

atha naá¹ƒ bhikkhÅ« kÄ• lepi vikÄ• lepi --- ``amhÄ• kaá¹ƒ, Ä• vuso, jÄ«vakambavane senÄ•
amhÄ• kaá¹ƒ maddakucchismiá¹ƒ migadÄ• yeâ€™â€™ ti evaá¹ƒ senÄ• sanaá¹ƒ uddisÄ• p
gacchanti. sopi iddhiyÄ• manomaye kÄ• ye abhisaá¹…kharitvÄ• ekekassa therassa ekeka
bhikkhuá¹ƒ datvÄ• aá¹…guliyÄ• jalamÄ• nÄ• ya purato gantvÄ• ``ayaá¹ƒ maÃ±co idaá¹ƒ
vatvÄ• senÄ• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• puna attano vasanaá¹-á¹-hÄ• nameva Ä• gaccha
saá¹…khepo, vitthÄ• rato panidaá¹ƒ vatthu pÄ• á¸·iyaá¹ƒ Ä• gatameva. satthÄ• idameva kÄ
aá¹-á¹-huppattiá¹ƒ katvÄ• aparabhÄ• ge ariyagaá¹‡amajjhe nisinno theraá¹ƒ senÄ• sanapa
aggaá¹-á¹-hÄ• ne á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«
senÄ• sanapaÃ±Ã±Ä• pakÄ• naá¹ƒ yadidaá¹ƒ dabbo mallaputtoâ€™â€™ ti (AN a I 209; 214
__apadÄ• ne_ (Ap thera II 54, 108-149) ---

``padumuttaro nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``anukampako \Ne I 42/ kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, seá¹-á¹-hiputto mahÄ• yaso.

upetvÄ• lokapajjotaá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

``senÄ• sanÄ• ni bhikkhÅ«naá¹ƒ, paÃ±Ã±Ä• pentaá¹ƒ sasÄ• vakaá¹ƒ.

kittayantassa vacanaá¹ƒ, suá¹‡itvÄ• mudito ahaá¹ƒ ||

``adhikÄ• raá¹ƒ sasaá¹…ghassa, katvÄ• tassa mahesino.

nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

``tadÄ• ha sa mahÄ• vÄ«ro, mama kammaá¹ƒ pakittayaá¹ƒ.

yo sasaá¹…ghamabhojesi, sattÄ• haá¹ƒ lokanÄ• yakaá¹ƒ ||

``soyaá¹ƒ \Be I 52/ kamalapattakkho, sÄ«haá¹ƒso kanakattaco.

mama pÄ• damÅ«le nipati, patthayaá¹ƒ á¹-hÄ• namuttamaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``sÄ• vako tassa buddhassa, dabbo nÄ• mena vissuto.

senÄ• sanapaÃ±Ã±Ä• pako, aggo hessatiyaá¹ƒ tadÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sabbattha sukhito Ä• siá¹ƒ, tassa kammassa vÄ• hasÄ• ||

``ekanavutito kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

``duá¹-á¹-hacitto upavadiá¹ƒ, sÄ• vakaá¹ƒ tassa tÄ• dino.

sabbÄ• savaparikkhÄ«á¹‡aá¹ƒ, suddhoti ca vijÄ• niya ||

``tasseva \Ne I 43/ naravÄ«rassa, sÄ• vakÄ• naá¹ƒ mahesinaá¹ƒ.

salÄ• kaÃ±ca gahetvÄ• na, khÄ«rodanamadÄ• sahaá¹ƒ ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``sÄ• sanaá¹ƒ jotayitvÄ• na, abhibhuyya kutitthiye.

vineyye vinayitvÄ• va, nibbuto so sasÄ• vako ||

``sasisse nibbute nÄ• the, atthamentamhi sÄ• sane.

devÄ• kandiá¹ƒsu saá¹ƒviggÄ• , muttakesÄ• rudammukhÄ• ||

``nibbÄ• yissati dhammakkho, na passisÄ• ma subbate.

na suá¹‡issÄ• ma saddhammaá¹ƒ, aho no appapuÃ±Ã±atÄ• ||

``tadÄ• yaá¹ƒ \Be I 53/ pathavÄ« sabbÄ• , acalÄ• sÄ• calÄ• calÄ• .

sÄ• garo ca sasokova, vinadÄ« karuá¹‡aá¹ƒ giraá¹ƒ ||

``catuddisÄ• dundubhiyo, nÄ• dayiá¹ƒsu amÄ• nusÄ• .

samantato asaniyo, phaliá¹ƒsu ca bhayÄ• vahÄ• ||

``ukkÄ• patiá¹ƒsu nabhasÄ• , dhÅ«maketu ca dissati.

sadhÅ«mÄ• jÄ• lavaá¹-á¹-Ä• ca, raviá¹ƒsu karuá¹‡aá¹ƒ migÄ• ||

``uppÄ• de dÄ• ruá¹‡e disvÄ• , sÄ• sanatthaá¹…gasÅ«cake.

saá¹ƒviggÄ• bhikkhavo satta, cintayimha mayaá¹ƒ tadÄ• ||

``sÄ• sanena vinÄ• mhÄ• kaá¹ƒ, jÄ«vitena alaá¹ƒ mayaá¹ƒ.

pavisitvÄ• mahÄ• raÃ±Ã±aá¹ƒ, yuÃ±jÄ• ma jinasÄ• sane ||

``addasamha tadÄ• raÃ±Ã±e, ubbiddhaá¹ƒ selamuttamaá¹ƒ.

nisseá¹‡iyÄ• tamÄ• ruyha, nisseá¹‡iá¹ƒ pÄ• tayimhase ||

``tadÄ• ovadi no thero, buddhuppÄ• do sudullabho.

saddhÄ• tidullabhÄ• laddhÄ• , thokaá¹ƒ sesaÃ±ca sÄ• sanaá¹ƒ ||

``nipatanti khaá¹‡Ä• tÄ«tÄ• , anante dukkhasÄ• gare.

tasmÄ• payogo kattabbo, yÄ• va á¹-hÄ• ti mune mataá¹ƒ ||

``arahÄ• Ä• si so thero, anÄ• gÄ• mÄ« tadÄ• nugo.

susÄ«lÄ• itare yuttÄ• , devalokaá¹ƒ agamhase ||

``nibbuto tiá¹‡á¹‡asaá¹ƒsÄ• ro, suddhÄ• vÄ• se ca ekako.

ahaÃ±ca pakkusÄ• ti ca, sabhiyo bÄ• hiyo tathÄ• ||

``kumÄ• rakassapo, ceva, tattha tatthÅ«pagÄ• mayaá¹ƒ.

saá¹ƒsÄ• rabandhanÄ• muttÄ• , gotamenÄ• nukampitÄ• ||

``mallesu \Ne I 44/ kusinÄ• rÄ• yaá¹ƒ, gabbhe jÄ• tassa me sato.

mÄ• tÄ• matÄ• citÄ• ruá¸·hÄ• , tato nippatito ahaá¹ƒ ||

``patito dabbapuÃ±jamhi, tato dabboti vissuto.

brahmacÄ• rÄ«balenÄ• haá¹ƒ, vimutto sattavassiko ||

``khÄ«rodanabalenÄ• haá¹ƒ \Be I 54/, paÃ±cahaá¹…gehupÄ• gato.

khÄ«á¹‡Ä• savopavÄ• dena, pÄ• pehi bahu codito ||

``ubho puÃ±Ã±aÃ±ca pÄ• paÃ±ca, vÄ«tivattomhi dÄ• nihaá¹ƒ.

patvÄ• na paramaá¹ƒ santiá¹ƒ, viharÄ• mi anÄ• savo ||

``senÄ• sanaá¹ƒ paÃ±Ã±Ä• payiá¹ƒ, hÄ• sayitvÄ• na subbate.

jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒbhÅ«taá¹ƒ \Ee I 45/ pana taá¹ƒ yena pubbe ekassa khÄ«á¹‡Ä• savattherassa anudc
pÄ• pakammena bahÅ«ni vassasatasahassÄ• ni niraye pacci, tÄ• ya eva kammapilotikÄ• y
mettiyabhÅ«majakÄ• bhikkhÅ« ``iminÄ• mayaá¹ƒ kalyÄ• á¹‡abhattikassa gahapatino anta
duggahitagÄ• hino amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsesuá¹ƒ. tasmiÃ±ca
sativinayena vÅ«pasamite ayaá¹ƒ thero lokÄ• nukampÄ• ya attano guá¹‡e vibhÄ• vento __
imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

<5> tattha __yo_ti aniyamitaniddeso, tassa ``soâ€™â€™ ti iminÄ• niyamattaá¹ƒ daá¹-á¹-ha
aÃ±Ã±aá¹ƒ viya katvÄ• attÄ• nameva vadati. __duddamiyo_ti duddamo, dametuá¹ƒ asakku

puthujjanakÄ• le diá¹-á¹-higatÄ• naá¹ƒ visÅ«kÄ• yikÄ• naá¹ƒ kilesÄ• naá¹ƒ madÄ• lepacittas
indriyÄ• naá¹ƒ avÅ«pasamanaÃ±ca cintetvÄ• vadati. __damenÄ• _ti uttamena aggamagga
dametabbatÄ• bhÄ• vato ``dantoâ€™â€™ ti vattabbataá¹ƒ arahati, na aÃ±Ã±ena. atha vÄ•
purisadammasÄ• rathinÄ• damito \Be I 55/. __dabbo_ti drabyo, bhabboti attho. tenÄ• ha bh
sandhÄ• ya --- ``na kho, dabba, dabbÄ• evaá¹ƒ nibbeá¹-hentÄ«â€™â€™ ti (Vin III 384; Vin
__santusito_ti yathÄ• laddhapaccayasantosena jhÄ• nasamÄ• pattisantosena maggaphalas
__vitiá¹‡á¹‡akaá¹…kho_ti soá¸·asavatthukÄ• ya aá¹-á¹-havatthukÄ• ya ca kaá¹…khÄ• ya pa
samugghÄ• á¹-itattÄ• vigatakaá¹…kho. __vijitÄ• vÄ«_ti purisÄ• jÄ• nÄ«yena vijetabbassa s
saá¹ƒkilesapakkhassa vijitattÄ• vidhamitattÄ• vijitÄ• vÄ«. __apetabheravo_ti paÃ±cavÄ«sa
sabbaso apetattÄ• apagatabheravo abhayÅ«parato \Ee I 46/. puna __dabbo_ti nÄ• makitta
dve parinibbÄ• nÄ• ni kilesaparinibbÄ• naÃ±ca, yÄ• saupÄ• disesanibbÄ• nadhÄ• tu, khan
anupÄ• disesanibbÄ• nadhÄ• tu. tesu idha kilesaparinibbÄ• naá¹ƒ adhippetaá¹ƒ, tasmÄ• pa
maggena sabbaso pahÄ«nattÄ• kilesaparinibbÄ• nena parinibbutoti attho. __á¹-hitatto_ti á¹
iá¹-á¹-hÄ• dÄ«su tÄ• dibhÄ• vappattiyÄ• lokadhammehi akampanÄ«yo. __hÄ«_ti ca hetuat
duddamo hutvÄ• á¹-hito yasmÄ• dabbattÄ• satthÄ• rÄ• uttamena damena damito santusi
vijitÄ• vÄ« apetabheravo, tasmÄ• so dabbo parinibbuto tatoyeva ca á¹-hitatto, evaá¹ƒbhÅ«t
cittapasÄ• dova kÄ• tabbo, na pasÄ• daÃ±Ã±athattanti paraneyyabuddhike satte anukampa
byÄ• kÄ• si.

dabbattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sÄ«tavaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo sÄ«tavana_nti Ä• yasmato sambhÅ«tattherassa gÄ• thÄ• . kÄ• uppatti? ito kira aá¹-á
kappasatassa matthake atthadassÄ« nÄ• ma sambuddho loke uppajjitvÄ• sadevakaá¹ƒ lok
tÄ• rento ekadivasaá¹ƒ mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ gaá¹…gÄ• tÄ«raá¹ƒ upaga
gahapatikule nibbatto tattha bhagavantaá¹ƒ passitvÄ• pasannamÄ• naso upasaá¹…kamitvÄ
bhante, pÄ• raá¹ƒ gantukÄ• matthÄ• â€™â€™ ti pucchi. bhagavÄ• ``gamissÄ• mÄ• â€™â€™
nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ \Be I 56/ yojetvÄ• upanesi. satthÄ• taá¹ƒ anukampanto saha
abhiruhi. so sayampi abhiruyha sukheneva paratÄ«raá¹ƒ sampÄ• petvÄ• bhagavantaá¹ƒ bh
dutiyadivase mahÄ• dÄ• naá¹ƒ pavattetvÄ• anugantvÄ• pasannacitto vanditvÄ• nivatti. so
devamanussesu saá¹ƒsaritvÄ• ito \Ee I 47/ terasÄ• dhikakappasatassa matthake khattiyaku
ahosi cakkavattÄ« dhammiko dhammarÄ• jÄ• . so satte sugatimagge patiá¹-á¹-hÄ• petvÄ•
vipassissa bhagavato sÄ• sane pabbajitvÄ• dhutadhamme samÄ• dÄ• ya susÄ• ne vasant
kassapassa bhagavato kÄ• lepi tassa sÄ• sane tÄ«hi sahÄ• yehi saddhiá¹ƒ \Ne I 46/ pabba
vÄ«sativassasahassÄ• ni samaá¹‡adhammaá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanu
buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡amahÄ• sÄ• lassa putto hutvÄ• nibbatti. tassa ``sa
akaá¹ƒsu. so vayappatto brÄ• hmaá¹‡asippesu nipphattiá¹ƒ gato. bhÅ«mijo jeyyaseno abhi

sahÄ• yehi saddhiá¹ƒ bhagavato santikaá¹ƒ gato dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasa
vuttaá¹ƒ ---

``bhÅ«mijo jeyyaseno ca, sambhÅ«to abhirÄ• dhano.

ete dhammaá¹ƒ abhiÃ±Ã±Ä• suá¹ƒ, sÄ• sane varatÄ• dinoâ€™â€™ ti ||

atha sambhÅ«to bhagavato santike kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• niba
tenevÄ• yasmÄ• ``sÄ«tavaniyoâ€™â€™ ti paÃ±Ã±Ä• yittha. tena ca samayena vessavaá¹‡
karaá¹‡Ä«yena jambudÄ«pe dakkhiá¹‡adisÄ• bhÄ• gaá¹ƒ uddissa Ä• kÄ• sena gacchanto t
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontaá¹ƒ disvÄ• vimÄ• nato oruyha theraá¹ƒ vanditvÄ• , ``
vuá¹-á¹-hahissati, tadÄ• mama Ä• gamanaá¹ƒ Ä• rocetha, Ä• rakkhaÃ±cassa karothÄ• â€™
Ä• á¹‡Ä• petvÄ• pakkÄ• mi. te therassa samÄ«pe á¹-hatvÄ• manasikÄ• raá¹ƒ paá¹-isaá¹ƒ
Ä• rocesuá¹ƒ. taá¹ƒ sutvÄ• thero ``tumhe mama vacanena vessavaá¹‡amahÄ• rÄ• jassa ka
sÄ• sane á¹-hitÄ• naá¹ƒ satiÄ• rakkhÄ• nÄ• ma á¹-hapitÄ• atthi, sÄ• yeva mÄ• dise rakkha
hohi, bhagavato ovÄ• de á¹-hitÄ• naá¹ƒ edisÄ• ya Ä• rakkhÄ• ya \Be I 57/ karaá¹‡Ä«yaá¹ƒ
vissajjetvÄ• tÄ• vadeva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• vijjÄ• ttayaá¹ƒ sacchÄ• kÄ• si. tato
therassa \Ee I 48/ samÄ«paá¹ƒ patvÄ• mukhÄ• kÄ• rasallakkhaá¹‡enevassa katakiccabhÄ
gantvÄ• bhagavato Ä• rocetvÄ• satthu sammukhÄ• theraá¹ƒ abhitthavanto ---

``satiÄ• rakkhasampanno, dhitimÄ• vÄ«riyasamÄ• hito.

anujÄ• to satthu sambhÅ«to, tevijjo maccupÄ• ragÅ«â€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya therassa guá¹‡e vaá¹‡á¹‡esi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I

``atthadassÄ« tu bhagavÄ• , dvipadindo narÄ• sabho.

purakkhato sÄ• vakehi, gaá¹…gÄ• tÄ«ramupÄ• gami ||

``samatitti kÄ• kapeyyÄ• , gaá¹…gÄ• Ä• si duruttarÄ• .

uttÄ• rayiá¹ƒ bhikkhusaá¹…ghaá¹ƒ, buddhaÃ±ca dvipaduttamaá¹ƒ ||

``aá¹-á¹-hÄ• rase \Ne I 47/ kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

``teraseto kappasate, paÃ±ca sabbobhavÄ• ahuá¹ƒ.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``pacchime ca bhave asmiá¹ƒ, jÄ• tohaá¹ƒ brÄ• hmaá¹‡e kule.

saddhiá¹ƒ tÄ«hi sahÄ• yehi, pabbajiá¹ƒ satthu sÄ• sane ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 athÄ• yasmÄ• sambhÅ«to bhagavantaá¹ƒ dassanÄ• ya gacchante bhikkhÅ« disvÄ• ``Ä• v
pÄ• de sirasÄ• vandatha, evaÃ±ca vadethÄ• â€™â€™ ti vatvÄ• dhammÄ• dhikaraá¹‡aá¹ƒ
aviheá¹-hitabhÄ• vaá¹ƒ pakÄ• sento __ ``yo sÄ«tavanaâ€™â€™ _nti gÄ• thamÄ• ha. te bhi
upasaá¹…kamitvÄ• vanditvÄ• sambhÅ«tattherassa sÄ• sanaá¹ƒ sampavedentÄ• , ``Ä• ya
bhagavato pÄ• de sirasÄ• vandati, evaÃ±ca vadatÄ«â€™â€™ ti vatvÄ• taá¹ƒ gÄ• thaá¹ƒ Ä
bhagavÄ• ``paá¹‡á¸• ito, bhikkhave, sambhÅ«to \Be I 58/ bhikkhu paccapÄ• di dhammassÄ
dhammÄ• dhikaraá¹‡aá¹ƒ viheá¹-heti. vessavaá¹‡ena tassattho mayhaá¹ƒ Ä• rocitÄ• â€™â

<6> yaá¹ƒ pana te bhikkhÅ« sambhÅ«tattherena vuttaá¹ƒ __ ``yo sÄ«tavanaâ€™â€™ _nti
nivedesuá¹ƒ. tattha __sÄ«tavana_nti evaá¹ƒnÄ• makaá¹ƒ rÄ• jagahasamÄ«pe mahantaá¹ƒ
__upagÄ• _ti nivÄ• sanavasena upagacchi. etena bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ pabbajitÄ
nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ dasseti. __bhikkhÅ«_ti saá¹ƒsÄ• rabhayassa ikkhanato bhinnaki
__eko_ti adutiyo, etena kÄ• yavivekaá¹ƒ dasseti. __santusito_ti santuá¹-á¹-ho. etena
catupaccayasantosalakkhaá¹‡aá¹ƒ ariyavaá¹ƒsaá¹ƒ dasseti. __samÄ• hitatto_ti upacÄ• rap
samÄ• hitacitto, etena cittavivekabhÄ• vanÄ• mukhena bhÄ• vanÄ• rÄ• maá¹ƒ \Ee I 49/ ariy
__vijitÄ• vÄ«_ti sÄ• sane sammÄ• paá¹-ipajjantena vijetabbaá¹ƒ kilesagaá¹‡aá¹ƒ vijitvÄ• á¹
upadhivivekaá¹ƒ dasseti. bhayahetÅ«naá¹ƒ kilesÄ• naá¹ƒ apagatattÄ• __apetalomahaá¹ƒs
sammÄ• paá¹-ipattiyÄ• phalaá¹ƒ dasseti. __rakkha_nti rakkhanto. __kÄ• yagatÄ• sati_nti k
satiá¹ƒ, kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ paribrÅ«hanavasena avissajjento. __dhitim
samÄ• hitattaá¹ƒ vijitÄ• vibhÄ• vataá¹ƒ vÄ• upÄ• dÄ• ya paá¹-ipattidassanametaá¹ƒ. ayaÃ±
so bhikkhu vivekasukhÄ• nupekkhÄ• ya eko sÄ«tavanaá¹ƒ upÄ• gami, upÄ• gato ca lolabhÄ
dhitimÄ• kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vento tathÄ• dhigataá¹ƒ jhÄ• naá¹ƒ
Ä• raddhavipassanaá¹ƒ \Ne I 48/ ussukkÄ• petvÄ• adhigatena aggamaggena samÄ• hito v
katakiccatÄ• ya bhayahetÅ«naá¹ƒ sabbaso apagatattÄ• apetalomahaá¹ƒso jÄ• toti.

sÄ«tavaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. bhalliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yopÄ• nudÄ«_ti \Be I 59/ Ä• yasmato bhalliyattherassa gÄ• thÄ• . kÄ• uppatti? ayaá¹ƒ k
anuppanne buddhe sumanassa nÄ• ma paccekabuddhassa pasannacitto phalÄ• phalaá¹ƒ c
saá¹ƒsaranto sikhissa sammÄ• sambuddhassa kÄ• le aruá¹‡avatÄ«nagare brÄ• hmaá¹‡aku
bhagavato paá¹-hamÄ• bhisambuddhassa ujita, ojitÄ• nÄ• ma dve satthavÄ• haputtÄ• paá
adaá¹ƒsÅ«â€™â€™ ti sutvÄ• attano sahÄ• yakena saddhiá¹ƒ bhagavantaá¹ƒ upasaá¹…ka
nimantetvÄ• mahÄ• dÄ• naá¹ƒ pavattetvÄ• patthanaá¹ƒ akaá¹ƒsu --- ``ubhopi mayaá¹ƒ, bh
tumhÄ• disassa buddhassa paá¹-hamÄ• hÄ• radÄ• yakÄ• bhaveyyÄ• mÄ• â€™â€™ ti. te \
puÃ±Ã±akammaá¹ƒ katvÄ• devamanussesu saá¹ƒsarantÄ• kassapassa bhagavato kÄ• le
bhÄ• taro hutvÄ• nibbattÄ• . bahÅ«ni vassÄ• ni bhikkhusaá¹…ghaá¹ƒ khÄ«rabhojanena up
pana bhagavato kÄ• le pokkharavatÄ«nagare satthavÄ• hassa puttÄ• bhÄ• taro hutvÄ• nil
taphusso nÄ• ma, kaniá¹-á¹-ho bhalliyo nÄ• ma, te paÃ±camattÄ• ni sakaá¹-asatÄ• ni bhaá¹
vÄ• á¹‡ijjÄ• ya gacchantÄ• bhagavati paá¹-hamÄ• bhisambuddhe sattasattÄ• haá¹ƒ
vimuttisukhadhammapaccavekkhaá¹‡Ä• hi vÄ«tinÄ• metvÄ• aá¹-á¹-hame sattÄ• he rÄ• jÄ•
rÄ• jÄ• yatanassa avidÅ«re mahÄ• maggena atikkamanti, tesaá¹ƒ tasmiá¹ƒ samaye samepi
sakaá¹-Ä• ni nappavattiá¹ƒsu, ``kiá¹ƒ nu, kho, kÄ• raá¹‡aâ€™â€™ nti ca cintentÄ• naá¹ƒ pc
devatÄ• rukkhaviá¹-apantare attÄ• naá¹ƒ dassentÄ« Ä• ha --- ``mÄ• disÄ• , ayaá¹ƒ bhagav
sattasattÄ• haá¹ƒ anÄ• hÄ• ro vimuttisukhÄ• paá¹-isaá¹ƒvedÄ« idÄ• ni rÄ• jÄ• yatanamÅ«le
paá¹-imÄ• netha, yadassa tumhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. t
pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedentÄ• , ``Ä• hÄ• rasampÄ• danaá¹ƒ papaÃ±caâ€™â€™
madhupiá¹‡á¸• ikaÃ±ca bhagavato datvÄ• dvevÄ• cikasaraá¹‡aá¹ƒ gantvÄ• kesadhÄ• tuyo
paá¹-hamaá¹ƒ upÄ• sakÄ• ahesuá¹ƒ. atha bhagavati bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• dhammac
rÄ• jagahe viharante taphussabhalliyÄ• rÄ• jagahaá¹ƒ upagatÄ• \Be I 60/ bhagavantaá¹ƒ u
ekamantaá¹ƒ nisÄ«diá¹ƒsu. tesaá¹ƒ bhagavÄ• dhammaá¹ƒ desesi. tesu taphusso \Ne I 49/
patiá¹-á¹-hÄ• ya upÄ• sakova ahosi. bhalliyo pana pabbajitvÄ• chaá¸·abhiÃ±Ã±o ahosi. ten
(Ap thera II 48.66-70) ---

``sumano \Ee I 51/ nÄ• ma sambuddho, takkarÄ• yaá¹ƒ vasÄ« tadÄ• .

vallikÄ• raphalaá¹ƒ gayha, sayambhussa adÄ• sahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

athekadivasaá¹ƒ mÄ• ro bhalliyattherassa bhiá¹ƒsÄ• panatthaá¹ƒ bhayÄ• nakaá¹ƒ rÅ«paá¹

sabbabhayÄ• tikkamaá¹ƒ pakÄ• sento __ ``yopÄ• nudÄ«â€™â€™ _ti gÄ• thamabhÄ• si.

<7> tattha __yopÄ• nudÄ«_ti yo apÄ• nudi khipi pajahi viddhaá¹ƒsesi. __maccurÄ• jassÄ• maraá¹‡aá¹ƒ khandhÄ• naá¹ƒ bhedo, so eva ca sattÄ• naá¹ƒ attano vase anuvattÄ• panato __rÄ• jÄ• _ti maccurÄ• jÄ• , tassa. __sena_nti jarÄ• rogÄ• diá¹ƒ, sÄ• hissa vasavattane aá tena hesa mahatÄ• nÄ• nÄ• vidhena vipulena ``mahÄ• senoâ€™â€™ ti vuccati. yathÄ• ha tena, mahÄ• senena maccunÄ• â€™â€™ ti (MN I 272; J II 22.121; Nett 103). atha vÄ• guá ``maccÅ«â€™â€™ ti idha devaputtamÄ• ro adhippeto, tassa ca sahÄ• yabhÄ• vÅ«pagama cÄ• ha ---

``kÄ• mÄ• te paá¹-hamÄ• senÄ• , dutiyÄ• arati vuccati.

tatiyÄ• khuppipÄ• sÄ• te, catutthÄ« taá¹‡hÄ• pavuccati ||

``paÃ±camÄ« thinamiddhaá¹ƒ te, chaá¹-á¹-hÄ• bhÄ«rÅ« pavuccati.

sattamÄ« vicikicchÄ• te, mÄ• no makkho ca aá¹-á¹-hamÄ«â€™â€™ ti || (Sn 438-439; Nidd nandamÄ• á¹‡avapucchÄ• niddesa 47).

__naá¸·asetuá¹ƒva_ \Be I 61/ __sudubbalaá¹ƒ mahogho_ti sÄ• ravirahitato naá¸·asetusadis abalabhÄ• vato suá¹-á¹-hu dubbalaá¹ƒ saá¹ƒkilesasenaá¹ƒ navalokuttaradhammÄ• naá¹ƒ m mahoghasadisena aggamaggena yo apÄ• nudi \Ne I 50/ vijitÄ• vÄ« apetabheravo danto, so yojanÄ• . taá¹ƒ sutvÄ• mÄ• ro ``jÄ• nÄ• ti maá¹ƒ samaá¹‡oâ€™â€™ ti tatthevantaradhÄ• y

bhalliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vÄ«rattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo_ \Ee I 52/ __duddamiyo_ti Ä• yasmato vÄ«rattherassa gÄ• thÄ• . kÄ• uppatti? ayaá¹ vipassissa bhagavato vasanaÄ• vÄ• saá¹ƒ paá¹-ijaggi. ekadivasaÃ±ca sindhuvÄ• rapuppha nigguá¹‡á¹-hipupphÄ• ni gahetvÄ• bhagavantaá¹ƒ pÅ«jesi. so tena puÃ±Ã±akammena dev paÃ±catiá¹ƒse kappe khattiyakule nibbattitvÄ• mahÄ• patÄ• po nÄ• ma rÄ• jÄ• ahosi cakk rajjaá¹ƒ kÄ• rento satte saggamagge patiá¹-á¹-hÄ• pesi. puna imasmiá¹ƒ kappe kassapassa mahÄ• vibhavo seá¹-á¹-hi hutvÄ• kapaá¹‡addhikÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ dento saá¹…ghas evaá¹ƒ tattha tattha dÄ• namayaá¹ƒ puÃ±Ã±asambhÄ• raá¹ƒ karonto itaraÃ±ca nibbÄ• natt devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthinagare raÃ±Ã±o paser ``vÄ«roâ€™â€™ tissa nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto nÄ• mÄ• nugatehi pattabalajavÄ saá¹…gÄ• masÅ«ro hutvÄ• mÄ• tÄ• pitÅ«hi nibandhavasena kÄ• rite dÄ• rapariggahe eka

pubbahetunÄ• codiyamÄ• no kÄ• mesu saá¹ƒsÄ• re ca Ä• dÄ«navaá¹ƒ disvÄ• saá¹ƒvegaj
vÄ• yamanto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 2

``vipassissa bhagavato, Ä• simÄ• rÄ• miko ahaá¹ƒ.

nigguá¹‡á¹-hipupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

``ekanavutito \Be I 62/ kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``paÃ±cavÄ«se ito kappe, eko Ä• siá¹ƒ janÄ• dhipo.

mahÄ• patÄ• panÄ• mena, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ pana arahattaá¹ƒ patvÄ• phalasamÄ• pattisukhena vÄ«tinÄ• mentaá¹ƒ theraá¹ƒ pu
uppabbÄ• jetukÄ• mÄ• \Ne I 51/ antarantarÄ• nÄ• nÄ• nayehi palobhetuá¹ƒ parakkamantÄ
divÄ• vihÄ• raá¹-á¹-hÄ• naá¹ƒ gantvÄ• itthikuttÄ• dÄ«ni dassetuá¹ƒ Ä• rabhi. athÄ• yasmÄ
palobhetukÄ• mÄ• sineruá¹ƒ makasapakkhavÄ• tena cÄ• letukÄ• mÄ• viya yÄ• va bÄ• lÄ
itthÄ«â€™â€™ ti tassÄ• kiriyÄ• ya niratthakabhÄ• vaá¹ƒ dÄ«pento __ ``yo duddamiyoâ€™

<8> tattha __yo duddamiyo_tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vuttoyeva. idaá
yojanÄ• mattaá¹ƒ __yo_ pubbe adanta kilesatÄ• ya paccatthikehi vÄ• saá¹…gamasÄ«se da
asakkuá¹‡eyyatÄ• ya__duddamiyo, _ idÄ• ni pana uttamena damena danto
catubbidhasammappamadhÄ• navÄ«riyasampattiyÄ• __vÄ«ro, _ vuttanayeneva santusito v
apetalomahaá¹ƒso __vÄ«ro_ vÄ«ranÄ• mako anavasesato kilesaparinibbÄ• nena __parinib
á¹-hitasabhÄ• vo, na tÄ• disÄ• naá¹ƒ satenapi sahassenapi cÄ• lanÄ«yoti. taá¹ƒ sutvÄ• sÄ
sÄ• mike evaá¹ƒ paá¹-ipanne ko mayhaá¹ƒ gharÄ• vÄ• sena atthoâ€™â€™ ti saá¹ƒvegajÄ•
nacirasseva tevijjÄ• ahosÄ«ti.

vÄ«rattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pilindavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__svÄ• gata_nti \Be I 63/ Ä• yasmato pilindavacchattherassa gÄ• thÄ• . kÄ• uppatti? ayaá
padumuttarabuddhakÄ• le haá¹ƒsavatÄ«nagare mahÄ• bhogakule nibbatto heá¹-á¹-hÄ• vu

dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ devatÄ• naá¹ƒ piyamanÄ• pabhÄ•
á¹-hapentaá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ
saá¹ƒsaranto sumedhassa bhagavato kÄ• le manussaloke nibbattitvÄ• bhagavati parinibbu
pÅ«jaá¹ƒ katvÄ• saá¹…ghe ca mahÄ• dÄ• naá¹ƒ pavattetvÄ• tato cuto devamanussesu ev
buddhe cakkavattÄ« rÄ• jÄ• hutvÄ• mahÄ• janaá¹ƒ paÃ±casu sÄ«lesu patiá¹-á¹-hÄ• petvÄ
so anuppanneyeva amhÄ• kaá¹ƒ bhagavati sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡agehe nibbatti. ``pi
akaá¹ƒsu. vacchoti pana gottaá¹ƒ \Ee I 54/. tena so aparabhÄ• ge ``pilindavacchoâ€™â€™
saá¹ƒsÄ• re pana saá¹ƒvegabahulatÄ• ya paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• cÅ«á¸·aga
sÄ• dhetvÄ• tÄ• ya vijjÄ• ya Ä• kÄ• sacÄ• rÄ« paracittavidÅ« ca hutvÄ• rÄ• jagahe lÄ• bh
paá¹-ivasati.

atha \Ne I 52/ yadÄ• amhÄ• kaá¹ƒ bhagavÄ• abhisambuddho hutvÄ• anukkamena rÄ• ja
paá¹-á¹-hÄ• ya buddhÄ• nubhÄ• vena tassa sÄ• vijjÄ• na sampajjati, attano kiccaá¹ƒ na sÅ
``sutaá¹ƒ kho pana metaá¹ƒ Ä• cariyapÄ• cariyÄ• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ `yattha mal
tattha cÅ«á¸·agandhÄ• ravijjÄ• na sampajjatÄ«â€™ ti, samaá¹‡assa pana gotamassa Ä• g
nÄ• yaá¹ƒ mama vijjÄ• sampajjati, nissaá¹ƒsayaá¹ƒ samaá¹‡o gotamo mahÄ• gandhÄ• rav
yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ payirupÄ• sitvÄ• tassa santike taá¹ƒ vijjaá¹ƒ pariyÄ• puá¹‡eyyaâ
bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca --- ``ahaá¹ƒ, mahÄ• samaá¹‡a, tava santike
pariyÄ• puá¹‡itukÄ• mo, okÄ• saá¹ƒ me karohÄ«â€™â€™ ti. bhagavÄ• ``tena hi pabbajÄ•
parikammaá¹ƒ pabbajjÄ• â€™â€™ ti maÃ±Ã±amÄ• no pabbaji. tassa bhagavÄ• dhammaá
kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. so upanissayasampannatÄ• ya nacirasseva vipassanaá¹ƒ v
pÄ• puá¹‡i. yÄ• pana purimajÄ• tiyaá¹ƒ \Be I 64/ tassovÄ• de á¹-hatvÄ• sagge nibbattÄ• c
kataÃ±Ã±utaá¹ƒ nissÄ• ya saÃ±jÄ• tabahumÄ• nÄ• sÄ• yaá¹ƒ pÄ• taá¹ƒ theraá¹ƒ payirupÄ
devatÄ• naá¹ƒ piyamanÄ• patÄ• ya aggataá¹ƒ patto. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera

``nibbute lokanÄ• thamhi, sumedhe aggapuggale.

pasannacitto sumano, thÅ«papÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

``ye ca khÄ«á¹‡Ä• savÄ• tattha, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

tehaá¹ƒ tattha samÄ• netvÄ• , saá¹…ghabhattaá¹ƒ akÄ• sahaá¹ƒ ||

``sumedhassa bhagavato, upaá¹-á¹-hÄ• ko tadÄ• ahu.

sumedho nÄ• ma nÄ• mena, anumodittha so tadÄ• ||

``tena cittappasÄ• dena, vimÄ• naá¹ƒ upapajjahaá¹ƒ.

chaá¸·Ä• sÄ«tisahassÄ• ni, accharÄ• yo ramiá¹ƒsu me ||

``mameva anuvattanti, sabbakÄ• mehi tÄ• sadÄ• .

aÃ±Ã±e deve abhibhomi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``paÃ±cavÄ«samhi kappamhi, varuá¹‡o nÄ• ma khattiyo.

visuddhabhojano Ä• siá¹ƒ, cakkavattÄ« ahaá¹ƒ tadÄ• ||

``na te bÄ«jaá¹ƒ pavappanti, napi nÄ«yanti naá¹…galÄ• .

akaá¹-á¹-hapÄ• kimaá¹ƒ sÄ• liá¹ƒ, paribhuÃ±janti mÄ• nusÄ• ||

``tattha rajjaá¹ƒ karitvÄ• na, devattaá¹ƒ puna gacchahaá¹ƒ.

tadÄ• pi edisÄ• mayhaá¹ƒ, nibbattÄ• bhogasampadÄ• ||

``na maá¹ƒ mittÄ• amittÄ• vÄ• , hiá¹ƒsanti sabbapÄ• á¹‡ino.

sabbesampi piyo homi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``tiá¹ƒsakappasahassamhi \Ne I 53/, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, gandhÄ• lepassidaá¹ƒ phalaá¹ƒ ||

``imasmiá¹ƒ bhaddake kappe, eko Ä• siá¹ƒ janÄ• dhipo.

mahÄ• nubhÄ• vo rÄ• jÄ• haá¹ƒ, cakkavattÄ« mahabbalo ||

``sohaá¹ƒ \Be I 65/ paÃ±casu sÄ«lesu, á¹-hapetvÄ• janataá¹ƒ bahuá¹ƒ.

pÄ• petvÄ• sugatiá¹ƒyeva, devatÄ• naá¹ƒ piyo ahuá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tathÄ• devatÄ• hi ativiya piyÄ• yitabbabhÄ• vato imaá¹ƒ theraá¹ƒ bhagavÄ• devatÄ• naá¹

aggaá¹-á¹-hÄ• ne á¹-hapesi --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«
piyamanÄ• pÄ• naá¹ƒ yadidaá¹ƒ pilindavacchoâ€™â€™ ti (AN a I 209, 215) so \Ee I 55/ eka
bhikkhusaá¹…ghamajjhe nisinno attano guá¹‡e paccavekkhitvÄ• tesaá¹ƒ kÄ• raá¹‡abhÅ«ta
bhagavato santike Ä• gamanaá¹ƒ pasaá¹ƒsanto __ ``svÄ• gataá¹ƒ nÄ• pagataâ€™â€™ _nt

<9> tattha __svÄ• gata_nti sundaraá¹ƒ Ä• gamanaá¹ƒ, idaá¹ƒ mamÄ• ti sambandho. atha v
suá¹-á¹-hu Ä• gataá¹ƒ, mayÄ• ti vibhatti vipariá¹‡Ä• metabbÄ• . __nÄ• pagata_nti na apaga
apetaá¹ƒ. __nayidaá¹ƒ dumantitaá¹ƒ mamÄ• _ti idaá¹ƒ mama duá¹-á¹-hu kathitaá¹ƒ, duá¹-á¹
na hoti. idaá¹ƒ vuttaá¹ƒ hoti --- yaá¹ƒ bhagavato santike mamÄ• gamanaá¹ƒ, yaá¹ƒ vÄ• ma
taá¹ƒ svÄ• gataá¹ƒ, svÄ• gatattÄ• yeva na durÄ• gataá¹ƒ. yaá¹ƒ ``bhagavato santike dhamm
pabbajissÄ• mÄ«â€™â€™ ti mama mantitaá¹ƒ gaditaá¹ƒ kathitaá¹ƒ, cittena vÄ• vÄ«maá¹ƒ
dummantinti. idÄ• ni tattha kÄ• raá¹‡aá¹ƒ dassento __ ``saá¹ƒvibhattesÅ«â€™â€™ _tiÄ• di
__saá¹ƒvibhattesÅ«_ti pakÄ• rato vibhattesu. __dhammesÅ«_ti Ã±eyyadhammesu samatha
nÄ• nÄ• titthiyehi pakatiÄ• divasena, sammÄ• sambuddhehi dukkhÄ• divasena saá¹ƒvibhaj
seá¹-á¹-haá¹ƒ tadupÄ• gami_nti yaá¹ƒ tattha seá¹-á¹-haá¹ƒ, taá¹ƒ catusaccadhammaá¹ƒ, tas
sÄ• sanadhammaá¹ƒ upÄ• gamiá¹ƒ, ``ayaá¹ƒ dhammo ayaá¹ƒ vinayoâ€™â€™ ti upagacchi
kusalÄ• divasena khandhÄ• divasena yathÄ• sabhÄ• vato saá¹ƒvibhattesu sabhÄ• vadham
uttamaá¹ƒ pavaraá¹ƒ, taá¹ƒ maggaphalanibbÄ• nadhammaá¹ƒ upÄ• gamiá¹ƒ, attapaccakkh
sacchÄ• kÄ• siá¹ƒ, tasmÄ• svÄ• gataá¹ƒ mama na apagataá¹ƒ sumantitaá¹ƒ na dummantit

pilindavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. puá¹‡á¹‡amÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vihari_ \Be I 66/ \Ne I 54/ \Ee I 56/ __apekkha_nti Ä• yasmato puá¹‡á¹‡amÄ• sattherassa
so kira vipassissa bhagavato kÄ• le cakkavÄ• kayoniyaá¹ƒ nibbatto bhagavantaá¹ƒ gacchan
pasannamÄ• naso attano mukhatuá¹‡á¸• akena sÄ• lapupphaá¹ƒ gahetvÄ• pÅ«jaá¹ƒ akÄ•
devamanussesu saá¹ƒsaranto ito sattarase kappe aá¹-á¹-hakkhattuá¹ƒ cakkavattÄ« rÄ• jÄ•
kappe kassapassa bhagavato sÄ• sane osakkamÄ• ne kuá¹-umbiyakule nibbattitvÄ• pabba
katvÄ• tato cuto devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthinagare
brÄ• hmaá¹‡assa putto hutvÄ• nibbatti. tassa jÄ• tadivase tasmiá¹ƒ gehe sabbÄ• rittakumb
suvaá¹‡á¹‡amÄ• sÄ• naá¹ƒ puá¹‡á¹‡Ä• ahesuá¹ƒ. tenassa __puá¹‡á¹‡amÄ• so_ti nÄ• ma
brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ patvÄ• vivÄ• hakammaá¹ƒ katvÄ• ekaá¹ƒ puttaá¹ƒ labh
upanissayasampannatÄ• ya gharÄ• vÄ• saá¹ƒ jigucchanto bhagavantaá¹ƒ upasaá¹…kamitv
paá¹-iladdhasaddho pabbajitvÄ• laddhÅ«pasampado pubbakiccasampanno catusaccakamm
vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``sindhuyÄ• nadiyÄ• tÄ«re, cakkavÄ• ko ahaá¹ƒ tadÄ• .

suddhasevÄ• labhakkhohaá¹ƒ, pÄ• pesu ca susaÃ±Ã±ato ||

``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase.

tuá¹‡á¸• ena sÄ• laá¹ƒ paggayha, vipassissÄ• bhiropayiá¹ƒ ||

``yassa saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

tena cittappasÄ• dena, duggatiá¹ƒ so na gacchati ||

``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

vihaá¹…gamena santena, subÄ«jaá¹ƒ ropitaá¹ƒ mayÄ• ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``sucÄ• rudassanÄ• \Be I 67/ nÄ• ma, aá¹-á¹-hete ekanÄ• makÄ• .

kappe sattarase Ä• suá¹ƒ, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

athassa purÄ• á¹‡adutiyikÄ• taá¹ƒ palobhetukÄ• mÄ• alaá¹…katapaá¹-iyattÄ• puttena sa
piyÄ• lÄ• pabhÄ• vÄ• dikehi \Ne I 55/ bhÄ• vavivaraá¹‡akammaá¹ƒ nÄ• ma kÄ• tuá¹ƒ Ä• ra
disvÄ• attano katthacipi alaggabhÄ• vaá¹ƒ pakÄ• sento __ ``vihari apekkhaâ€™â€™ _nti g

<10> tattha __viharÄ«_ti visesato hari apahari apanesi. __apekkha_nti taá¹‡haá¹ƒ. __idhÄ•
attabhÄ• ve vÄ• . __hura_nti aparasmiá¹ƒ anÄ• gate attabhÄ• ve vÄ• . __idhÄ• _ti vÄ• ajjh
__hura_nti bÄ• hiresu \Ee I 57/. __vÄ• _-saddo samuccayattho ``apadÄ• vÄ• dvipadÄ• vÄ
AN a IV 34; b V 32) viya. __yo_ti attÄ• nameva paraá¹ƒ viya dasseti. __vedagÅ«_ti vedena
nibbÄ• naá¹ƒ gato adhigato, cattÄ• ri vÄ• saccÄ• ni pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ
abhisamecca á¹-hito. __yatatto_ti maggasaá¹ƒvarena saá¹ƒyatasabhÄ• vo, sammÄ• vÄ• yÄ
__sabbesu dhammesu anÅ«palitto_ti sabbesu Ä• rammaá¹‡esu dhammesu taá¹‡hÄ• diá¹-á
tena lÄ• bhÄ• dilokadhamme samatikkamaá¹ƒ dasseti. __lokassÄ• _ti upÄ• dÄ• nakkhandh
lujjanapalujjanaá¹-á¹-hena loko. __jaÃ±Ã±Ä• _ti jÄ• nitvÄ• . __udayabbayaÃ±cÄ• _ti uppÄ•

yathÄ• vuttaguá¹‡Ä• naá¹ƒ pubbabhÄ• gapaá¹-ipadaá¹ƒ dasseti. ayaá¹ƒ panettha attho --- y
khandhÄ• dilokassa samapaÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi udayabbayaá¹ƒ jÄ• nitvÄ• vedagÅ
sabbattha apekkhaá¹ƒ vineyya santusito tÄ• disÄ• naá¹ƒ vippakÄ• rÄ• naá¹ƒ na kiÃ±ci maÃ
andhabÄ• le yathÄ• gatamaggeneva gacchÄ• ti. atha sÄ• itthÄ« ``ayaá¹ƒ samaá¹‡o mayi p
sakkÄ• imaá¹ƒ palobhetuâ€™â€™ nti pakkÄ• mi.

puá¹‡á¹‡amÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paramatthadÄ«paniyÄ• theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya

paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. cÅ«á¸·avacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pÄ• mojjabahulo_ti \Be I 68/ \Ne I 56/ Ä• yasmato cÅ«á¸·avacchattherassa gÄ• thÄ• . kÄ
padumuttarassa bhagavato kÄ• le daliddakule nibbattitvÄ• paresaá¹ƒ bhatiyÄ• jÄ«vikaá¹ƒ
sÄ• vakaá¹ƒ sujÄ• taá¹ƒ nÄ• ma theraá¹ƒ paá¹ƒsukÅ«laá¹ƒ pariyesantaá¹ƒ disvÄ• pasanna
vatthaá¹ƒ datvÄ• paÃ±capatiá¹-á¹-hitena vandi. so tena puÃ±Ã±akammena tettiá¹ƒsakkhatt
kÄ• resi. sattasattatikkhattuá¹ƒ cakkavattÄ« rÄ• jÄ• \Ee I 58/ ahosi. anekavÄ• raá¹ƒ padesa
devamanussesu saá¹ƒsaranto kassapassa bhagavato sÄ• sane osakkamÄ• ne pabbajitvÄ•
ekaá¹ƒ buddhantaraá¹ƒ devamanussagatÄ«su aparÄ• paraá¹ƒ parivattanto amhÄ• kaá¹ƒ bh
brÄ• hmaá¹‡akule nibbatti. __cÅ«á¸·avaccho_tissa nÄ• maá¹ƒ ahosi. so vayappatto brÄ• hm
gato buddhaguá¹‡e sutvÄ• pasannamÄ• naso bhagavantaá¹ƒ upasaá¹…kami, tassa bhaga
paá¹-iladdhasaddho pabbajitvÄ• laddhÅ«pasampado katapubbakicco caritÄ• nukÅ«laá¹ƒ ka
bhÄ• vento vihari. tena ca samayena kosambikÄ• bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ• ahesuá¹
ubhayesaá¹ƒ bhikkhÅ«naá¹ƒ laddhiá¹ƒ anÄ• dÄ• ya bhagavatÄ• dinnovÄ• de á¹-hatvÄ• vip
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 50.31-40) ---

``padumuttarabhagavato, sujÄ• to nÄ• ma sÄ• vako.

paá¹ƒsukÅ«laá¹ƒ gavesanto, saá¹…kÄ• re caratÄ« tadÄ• ||

``nagare haá¹ƒsavatiyÄ• , paresaá¹ƒ bhatako ahaá¹ƒ.

upaá¸• á¸• hudussaá¹ƒ datvÄ• na, sirasÄ• abhivÄ• dayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tettiá¹ƒsakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ.

sattasattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``padesarajjaá¹ƒ \Be I 69/ \Ne I 57/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

upaá¸• á¸• hadussadÄ• nena, modÄ• mi akutobhayo ||

``icchamÄ• no cahaá¹ƒ ajja, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

khomadussehi chÄ• deyyaá¹ƒ, aá¸• á¸• hudussassidaá¹ƒ phalaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aá¸• á¸• hudussassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha cÅ«á¸·avacchatthero arahattaá¹ƒ patvÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ kalahÄ• bhiratiyÄ• s
dhammasaá¹ƒvegappatto, attano ca pattavisesaá¹ƒ paccavekkhitvÄ• pÄ«tisomanassavase
_ti gÄ• thaá¹ƒ abhÄ• si.

<11> tattha __pÄ• mojjabahulo_ti suparisuddhasÄ«latÄ• ya vippaá¹-isÄ• rÄ• bhÄ• vato adh
abhirativasena pamodabahulo. tenevÄ• ha __ ``dhamme buddhappavediteâ€™â€™ _ti. tatt
sattatiá¹ƒsÄ• ya bodhipakkhiyadhamme navavidhe vÄ• lokuttaradhamme. so hi sabbaÃ±Ã±
desanÄ• ya pakÄ• sitattÄ• sÄ• tisayaá¹ƒ buddhappavedito nÄ• ma. tassa pana adhigamÅ«
idha labbhateva. __padaá¹ƒ santa_nti nibbÄ• naá¹ƒ sandhÄ• ya vadati. evarÅ«po hi bhikkhu
santaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ sabbasaá¹…khÄ• rÄ• naá¹ƒ upasamabhÄ• vato __saá¹…khÄ•
__sukhaá¹ƒ_ nibbÄ• naá¹ƒ adhigacchati vindatiyeva. parisuddhasÄ«lo hi bhikkhu vippaá¹-is
pÄ• mojjabahulo saddhamme yuttappayutto vimuttipariyosÄ• nÄ• sabbasampattiyo pÄ• pu
``avippaá¹-isÄ• ratthÄ• ni kho \Ee I 59/, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni, avippaá¹-isÄ• ro pÄ
tiÄ• di (AN a 10.1). atha vÄ• __pÄ• mojjabahulo_ti sammÄ• sambuddho bhagavÄ• , svÄ• k
saá¹…ghoti ratanattayaá¹ƒ sandhÄ• ya pamodabahulo. tattha pana so pamodabahulo kiá¹ƒ
``dhamme buddhappavediteâ€™â€™ tiÄ• di. saddhÄ• sampannassa hi

sappurisasaá¹ƒsevanasaddhammassavanayonisomanasikÄ• radhammÄ• nudhammapaá¹-i
sampattiyo hatthagatÄ• \Be I 70/ eva honti, yathÄ• ha --- ``saddhÄ• jÄ• to upasaá¹…kamat
payirupÄ• satÄ«â€™â€™ tiÄ• di (MN II 183).

cÅ«á¸·avacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. mahÄ• vacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±Ã±Ä• balÄ«_ti \Ne I 58/ Ä• yasmato mahÄ• vacchattherassa gÄ• thÄ• . kÄ• uppatt
bhagavato bhikkhusaá¹…ghassa ca pÄ• nÄ«yadÄ• namadÄ• si. puna sikhissa bhagavato k
vivaá¹-á¹-Å«panissayaá¹ƒ bahuá¹ƒ puÃ±Ã±akammaá¹ƒ akÄ• si, so tehi puÃ±Ã±akammehi t
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he nÄ• á¸·akagÄ• me samiddhiss
hutvÄ• nibbatti. tassa __mahÄ• vaccho_ti nÄ• maá¹ƒ ahosi. so vayappatto Ä• yasmato sÄ•
sÄ• vakabhÄ• vaá¹ƒ sutvÄ• ``sopi nÄ• ma mahÄ• paÃ±Ã±o. yassa sÄ• vakattaá¹ƒ upÄ• ga
aggapuggaloâ€™â€™ ti bhagavati saddhaá¹ƒ uppÄ• detvÄ• satthu santike pabbajitvÄ• ka
anuyuÃ±janto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II

``padumuttarabuddhassa, bhikkhusaá¹…ghe anuttare.

pasannacitto sumano, pÄ• nÄ«yaghaá¹-amapÅ«rayiá¹ƒ ||

``pabbatagge dumagge vÄ• , Ä• kÄ• se vÄ• tha bhÅ«miyaá¹ƒ.

yadÄ• pÄ• nÄ«yamicchÄ• mi, khippaá¹ƒ nibbattate mama ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... bhavÄ• sabbe samÅ«hatÄ• .

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ \Ee I 60/ pana arahattaá¹ƒ patvÄ• vimuttisukhaá¹ƒ anubhavanto sÄ• sanassa niyyÄ
sabrahmacÄ• rÄ«naá¹ƒ ussÄ• hajananatthaá¹ƒ __ ``paÃ±Ã±Ä• balÄ«â€™â€™ _ti gÄ• thaá

<12> tattha \Be I 71/ __paÃ±Ã±Ä• balÄ«_ti pÄ• rihÄ• riyapaÃ±Ã±Ä• ya vipassanÄ• paÃ±Ã±
sÄ• tisayena paÃ±Ã±Ä• balena samannÄ• gato. __sÄ«lavatÅ«papanno_ti ukkaá¹ƒsagatena

dhutadhammasaá¹…khÄ• tehi vatehi ca upapanno samannÄ• gato. __samÄ• hito_ti upacÄ•
samÄ• hito. __jhÄ• narato_ti tato eva Ä• rammaá¹‡Å«panijjhÄ• ne lakkhaá¹‡Å«panijjhÄ• ne
sabbakÄ• laá¹ƒ satiyÄ• avippavÄ• savasena __satimÄ• . yadatthiya_nti atthato anapetaá¹ƒ
atthiyaá¹ƒ yadatthiyaá¹ƒ. yathÄ• paccaye paribhuÃ±jantassa paribhuÃ±janaá¹ƒ atthiyaá¹ƒ h
__bhojanaá¹ƒ bhuÃ±jamÄ• no_. sÄ• miparibhogena hi taá¹ƒ atthiyaá¹ƒ hoti dÄ• yajjaparibho
bhojananti ca nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. bhuÃ±jiyati paribhuÃ±jiyatÄ«ti vÄ• bho
paccayÄ• . ``yadatthikaâ€™â€™ nti vÄ• pÄ• á¹-ho. yadatthaá¹ƒ yassatthÄ• ya satthÄ• rÄ•
tadatthaá¹ƒ kÄ• yassa á¹-hitiÄ• diatthaá¹ƒ, taÃ±ca anupÄ• disesanibbÄ• natthaá¹ƒ. tasmÄ•
anupÄ• dÄ• parinibbÄ• natthaá¹ƒ bhojanapaccaye bhuÃ±jamÄ• no tato eva __kaá¹…khetha
anupÄ• dÄ• parinibbÄ• nakÄ• laá¹ƒ Ä• gameyya. __idha_ imasmiá¹ƒ sÄ• sane __vÄ«tarÄ•
vÄ«tarÄ• gassa idaá¹ƒ natthÄ«ti adhippÄ• yo.

mahÄ• vacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vanavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ«labbhavaá¹‡á¹‡Ä• _ti Ä• yasmato vanavacchattherassa gÄ• thÄ• . kÄ• uppatti? so k
kÄ• le kacchapayoniyaá¹ƒ nibbatto vinatÄ• ya nÄ• ma nadiyÄ• vasati. tassa khuddakanÄ•
ahosi. so kira ekadivasaá¹ƒ bhagavantaá¹ƒ \Ee I 61/ nadiyÄ• tÄ«re á¹-hitaá¹ƒ disvÄ• , ``pÄ•
maÃ±Ã±e bhagavÄ• â€™â€™ ti attano piá¹-á¹-hiyaá¹ƒ Ä• ropetvÄ• netukÄ• mo pÄ• damÅ
ajjhÄ• sayaá¹ƒ Ã±atvÄ• taá¹ƒ anukampanto Ä• ruhi. so pÄ«tisomanassajÄ• to sotaá¹ƒ chin
khittasaro viya tÄ• vadeva paratÄ«raá¹ƒ pÄ• pesi. bhagavÄ• tassa puÃ±Ã±assa phalaá¹ƒ e
nibbattanakasampattiÃ±ca byÄ• karitvÄ• pakkÄ• mi. so \Be I 72/ tena puÃ±Ã±akammena d
anekasatakkhattuá¹ƒ tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±avÄ• sÄ«yeva ahosi. puna
kapotayoniyaá¹ƒ nibbattitvÄ• araÃ±Ã±e viharantaá¹ƒ mettÄ• vihÄ• riá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ
pasÄ• desi.

tato pana cuto bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe nibbattitvÄ• vayappatto saá¹ƒvegajÄ• to pab
vivaá¹-á¹-Å«panissayaá¹ƒ bahuá¹ƒ puÃ±Ã±akammaá¹ƒ upacini. evaá¹ƒ tattha tattha devama
imasmiá¹ƒ buddhuppÄ• de kapilavatthunagare vacchagottassa nÄ• ma brÄ• hmaá¹‡assa g
tassa mÄ• tÄ• paripakkagabbhÄ• araÃ±Ã±aá¹ƒ dassanatthÄ• ya saÃ±jÄ• tadohaá¸·Ä• ara
tÄ• vadevassÄ• kammajavÄ• tÄ• caliá¹ƒsu, tirokaraá¹‡iá¹ƒ parikkhipitvÄ• adaá¹ƒsu. sÄ•
dhaÃ±Ã±apuÃ±Ã±alakkhaá¹‡aá¹ƒ puttaá¹ƒ vijÄ• yi. so bodhisattena saha paá¹ƒsukÄ«á¸·ika
``vacchoâ€™â€™ tissa nÄ• maÃ±ca ahosi. vanÄ• bhiratiyÄ• vasena __vanavaccho_ti paÃ
mahÄ• satte mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• \Ne I 60/ mahÄ• padhÄ• naá¹ƒ padah
siddhatthakumÄ• rena saha araÃ±Ã±e viharissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• tÄ• pasapa
vasanto abhisambuddhabhÄ• vaá¹ƒ sutvÄ• bhagavato santikaá¹ƒ upagantvÄ• pabbajitvÄ•
araÃ±Ã±e vasamÄ• no nacirasseva vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ sacchÄ• kA

(Ap thera II 49-148-163) ---

``atthadassÄ« tu bhagavÄ• , sayambhÅ« lokanÄ• yako.

vinatÄ• nadiyÄ• tÄ«raá¹ƒ, upagacchi tathÄ• gato ||

``udakÄ• abhinikkhamma, kacchapo vÄ• rigocaro.

buddhaá¹ƒ tÄ• retukÄ• mohaá¹ƒ, upesiá¹ƒ lokanÄ• yakaá¹ƒ ||

``abhirÅ«hatu maá¹ƒ buddho, atthadassÄ« mahÄ• muni.

ahaá¹ƒ taá¹ƒ tÄ• rayissÄ• mi, dukkhassantakaro tuvaá¹ƒ ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, atthadassÄ« mahÄ• yaso.

abhirÅ«hitvÄ• me piá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ• si lokanÄ• yako ||

``yato \Be I 73/ sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

sukhaá¹ƒ me tÄ• disaá¹ƒ natthi, phuá¹-á¹-he pÄ• datale yathÄ• ||

``uttaritvÄ• na sambuddho, atthadassÄ« mahÄ• yaso.

naditÄ«ramhi á¹-hatvÄ• na, imÄ• gÄ• thÄ• abhÄ• satha ||

``yÄ• vatÄ• vattate cittaá¹ƒ, gaá¹…gÄ• sotaá¹ƒ tarÄ• mahaá¹ƒ.

ayaÃ±ca kacchapo rÄ• jÄ• , tÄ• resi mama paÃ±Ã±avÄ• ||

``iminÄ• buddhataraá¹‡ena, mettacittavatÄ• ya ca.

aá¹-á¹-hÄ• rase kappasate, devaloke ramissati ||

``devalokÄ• idhÄ• gantvÄ• , sukkamÅ«lena codito.

ekÄ• sane nisÄ«ditvÄ• , kaá¹…khÄ• sotaá¹ƒ tarissati ||

``yathÄ• pi bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• re pavecchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

``tathevidaá¹ƒ buddhakhettaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

sammÄ• dhÄ• re pavecchante, phalaá¹ƒ maá¹ƒ tosayissati ||

``padhÄ• napahitattomhi, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ \Ne I 61/ pana \Ee I 62/ arahattaá¹ƒ patvÄ• bhagavati kapilavatthusmiá¹ƒ viharante
satthÄ• raá¹ƒ vanditvÄ• bhikkhÅ«hi samÄ• gato paá¹-isanthÄ• ravasena ``kiá¹ƒ, Ä• vuso, a
laddhoâ€™â€™ ti puá¹-á¹-ho ``ramaá¹‡Ä«yÄ• , Ä• vuso, araÃ±Ã±e pabbatÄ• â€™â€™ ti a
vaá¹‡á¹‡ento __ ``nÄ«labbhavaá¹‡á¹‡Ä• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<13> tattha __nÄ«labbhavaá¹‡á¹‡Ä• _ti nÄ«lavalÄ• hakanibhÄ• nÄ«lavalÄ• hakasaá¹‡á¹-
ruciyÄ• sakiraá¹‡Ä• pabhassarÄ• ca. __sÄ«tavÄ• rÄ«_ti sÄ«talasalilÄ• . __sucindharÄ• _
sucisuddhabhÅ«mibhÄ• gatÄ• ya suddhacittÄ• naá¹ƒ vÄ• ariyÄ• naá¹ƒ \Be I 74/ nivÄ• sana
gÄ• thÄ• sukhatthaÃ±hi sÄ• nunÄ• sikaá¹ƒ katvÄ• niddeso. ``sÄ«tavÄ• risucindharÄ• â€™
sÄ«tasucivÄ• ridharÄ• sÄ«talavimalasalilÄ• sayavantoti attho. __indagopakasaÃ±channÄ•
pavÄ• á¸·avaá¹‡á¹‡ehi rattakimÄ«hi saÃ±chÄ• ditÄ• pÄ• vussakÄ• lavasena evamÄ• ha. k
rattatiá¹‡Ä• nÄ«â€™â€™ ti vadanti. apare ``kaá¹‡ikÄ• rarukkhÄ• â€™â€™ ti. __selÄ• _ti si
paá¹ƒsupabbatÄ• ti attho. tenÄ• ha --- ``yathÄ• pi pabbato seloâ€™â€™ ti (Ud 24). __rama
ramÄ• penti, mayhaá¹ƒ vivekÄ• bhirattiá¹ƒ paribrÅ«henti. evaá¹ƒ thero attano cirakÄ• lapari
araÃ±Ã±Ä• bhiratiá¹ƒ pavedento tividhaá¹ƒ vivekÄ• bhiratimeva dÄ«peti. tattha upadhivivek
aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ dÄ«pitameva hotÄ«ti.

vanavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sivakasÄ• maá¹‡eragÄ• thÄ• vaá¹‡á¹‡anÄ•

upajjhÄ• yoti \Ee I 63/ sivakassa sÄ• maá¹‡erassa gÄ• thÄ• . kÄ• uppatti? so kira ito ekati
vessabhussa bhagavato kÄ• le kulagehe nibbatto ekadivasaá¹ƒ kenacideva karaá¹‡Ä«yena
tattha pabbatantare nisinnaá¹ƒ vessabhuá¹ƒ bhagavantaá¹ƒ disvÄ• pasannacitto upasaá¹…
aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. puna tattha manoharÄ• ni kÄ• sumÄ• rikaphalÄ• ni disv
upanesi, paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya. so tena puÃ±Ã±akammena
kassapassa bhagavato sÄ• sane mÄ• tule pabbajante tena saddhiá¹ƒ pabbajitvÄ• bahuá¹ƒ
kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de vanavacchattherassa bhÄ• gineyyo hutv
nÄ• maá¹ƒ ahosi. tassa mÄ• tÄ• attano jeá¹-á¹-habhÄ• tike vanavacche sÄ• sane pabbajitv
matthakaá¹ƒ pÄ• petvÄ• araÃ±Ã±e viharante taá¹ƒ pavattiá¹ƒ sutvÄ• puttaá¹ƒ Ä• ha --- ``t
therassa santike pabbajitvÄ• theraá¹ƒ upaá¹-á¹-haha, mahallako dÄ• ni theroâ€™â€™ ti. s
ekavacaneneva ca pubbe katÄ• dhikÄ• ratÄ• ya ca mÄ• tulattherassa santikaá¹ƒ gantvÄ• p
upaá¹-á¹-hahanto araÃ±Ã±e vasati.

tassa ekadivasaá¹ƒ kenacideva karaá¹‡Ä«yena gÄ• mantaá¹ƒ gatassa kharo Ä• bÄ• dho u
karontesupi na paá¹-ippassambhi. tasmiá¹ƒ cirÄ• yante thero ``sÄ• maá¹‡ero cirÄ• yati, kiá¹
kÄ• raá¹‡aâ€™â€™ nti tattha gantvÄ• taá¹ƒ gilÄ• naá¹ƒ disvÄ• tassa taá¹ƒ taá¹ƒ kattabba
divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• rattibhÄ• ge balavapaccÅ«savelÄ• yaá¹ƒ Ä• ha --- ``siv
pabbajitakÄ• lato paá¹-á¹-hÄ• ya gÄ• me vasitapubbaá¹ƒ, ito araÃ±Ã±ameva gacchÄ• mÄ•
``yadipi me, bhante, idÄ• ni kÄ• yo gÄ• mante á¹-hito, cittaá¹ƒ pana araÃ±Ã±e, tasmÄ• say
gamissÄ• mÄ«â€™â€™ ti, taá¹ƒ sutvÄ• thero taá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• araÃ±Ã±ame
therassa ovÄ• de á¹-hatvÄ• vipassitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• n
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``kaá¹‡ikÄ• raá¹ƒva \Ee I 64/ jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

``pasannacitto sumano, kire katvÄ• na aÃ±jaliá¹ƒ.

kÄ• sumÄ• rikamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so arahattaá¹ƒ patvÄ• upajjhÄ• yena attanÄ• ca vuttamatthaá¹ƒ saá¹ƒsanditvÄ• attano vi
katakiccataÃ±ca pavedento __ ``upajjhÄ• yo maá¹ƒ avacÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ•

<14> tattha __upajjhÄ• yo_ti vajjÄ• vajjaá¹ƒ upanijjhÄ• yati hitesitaá¹ƒ paccupaá¹-á¹-hapetv
pekkhatÄ«ti upajjhÄ• yo. __ma_nti attÄ• naá¹ƒ vadati. __avacÄ• _ti abhÄ• si. __ito gacchÄ•
vuttÄ• kÄ• radassanaá¹ƒ, sivaka, ito gÄ• mantato araÃ±Ã±aá¹-á¹-hÄ• nameva ehi gacchÄ•
vasanayogganti \Be I 76/ adhippÄ• yo. evaá¹ƒ pana upajjhÄ• yena vutto sivako bhadro assÄ
kasÄ• bhihato saÃ±jÄ• tasaá¹ƒvego hutvÄ• araÃ±Ã±ameva gantukÄ• mataá¹ƒ pavedento -

``gÄ• me \Ne I 63/ me vasati kÄ• yo, araÃ±Ã±aá¹ƒ me gataá¹ƒ mano.

semÄ• nakopi gacchÄ• mi, natthi saá¹…go vijÄ• nataâ€™â€™ nti || --- Ä• ha.

tassattho --- yasmÄ• idÄ• ni yadipi me idaá¹ƒ sarÄ«raá¹ƒ gÄ• mante á¹-hitaá¹ƒ, ajjhÄ• say
gato, tasmÄ• semÄ• nakopi gacchÄ• mi gelaÃ±Ã±ena á¹-hÄ• nanisajjÄ• gamanesu asama
sayitÄ• kÄ• rena sarÄ«sapo viya sarÄ«sapanto, etha, bhante, araÃ±Ã±ameva gacchÄ• ma,
vijÄ• nata_nti, yasmÄ• dhammasabhÄ• vÄ• kÄ• mesu saá¹ƒsÄ• re ca Ä• dÄ«navaá¹ƒ, nek
yÄ• thÄ• vato jÄ• nantassa na katthaci saá¹…go, tasmÄ• ekapadeneva upajjhÄ• yassa Ä•
tadapadesena aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

sivakasÄ• maá¹‡eragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kuá¹‡á¸• adhÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±ca_ \Ee I 65/ __chinde paÃ±ca jahe_ti Ä• yasmato kuá¹‡á¸• adhÄ• nattherassa gÄ•
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe uppanno vayappatto heá¹
bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡anto satthÄ• rÄ• ekaá¹ƒ bhikkhuá¹ƒ
gaá¹‡hantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapiyamÄ• naá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ
puÃ±Ã±aá¹ƒ karonto vicari. so ekadivasaá¹ƒ padumuttarassa bhagavato nirodhasamÄ• patt
nisinnassa manosilÄ• cuá¹‡á¹‡apiÃ±jaraá¹ƒ mahantaá¹ƒ kadaliphalakaá¹‡á¹‡ikaá¹ƒ upanes
paá¹-iggahetvÄ• paribhuÃ±ji. so tena puÃ±Ã±akammena ekÄ• dasakkhattuá¹ƒ devesu deva
catuvÄ«sativÄ• re rÄ• jÄ• ahosi cakkavattÄ«. evaá¹ƒ so punappunaá¹ƒ puÃ±Ã±Ä• ni katvÄ
devamanussesu saá¹ƒsaranto kassapabuddhakÄ• le bhummadevatÄ• hutvÄ• nibbatti. dÄ«
77/ nÄ• ma na anvaddhamÄ• siko uposatho hoti. tathÄ• hi vipassissa bhagavato chabbass
uposatho ahosi. kassapadasabalo pana chaá¹-á¹-he chaá¹-á¹-he mÄ• se pÄ• timokkhaá¹ƒ o
pÄ• timokkhassa osÄ• raá¹‡akÄ• le disÄ• vÄ• sikÄ• dve sahÄ• yakÄ• bhikkhÅ« ``uposath
gacchanti.

ayaá¹ƒ bhummadevatÄ• cintesi --- ``imesaá¹ƒ dvinnaá¹ƒ bhikkhÅ«naá¹ƒ metti ativiya daá¸·
bhedake sati bhijjeyya, na bhijjeyyÄ• â€™â€™ ti, sÄ• tesaá¹ƒ okÄ• saá¹ƒ olokayamÄ• nÄ•
gacchati. atheko thero ekassa hatthe pattacÄ«varaá¹ƒ datvÄ• sarÄ«ravaá¸·aÃ±janatthaá¹ƒ
udakaphÄ• sukaá¹-á¹-hÄ• naá¹ƒ \Ne I 64/ gantvÄ• dhotahatthapÄ• do hutvÄ• gumbasamÄ
tassa therassa pacchato uttamarÅ«pÄ• itthÄ« hutvÄ• kese vidhunitvÄ• saá¹ƒvidhÄ• ya sa
piá¹-á¹-hiyaá¹ƒ paá¹ƒsuá¹ƒ puÃ±chamÄ• nÄ• viya sÄ• á¹-akaá¹ƒ saá¹ƒvidhÄ• ya nivÄ• say
therassa padÄ• nupadikÄ• hutvÄ• gumbato nikkhantÄ• . ekamante á¹-hito sahÄ• yakatthe
disvÄ• va domanassajÄ• to ``naá¹-á¹-ho dÄ• ni me iminÄ• bhikkhunÄ• saddhiá¹ƒ dÄ«ghar
sacÄ• haá¹ƒ evaá¹ƒvidhabhÄ• vaá¹ƒ jÄ• neyyaá¹ƒ, ettakaá¹ƒ addhÄ• naá¹ƒ iminÄ• saddhiá
kareyyaâ€™â€™ nti cintetvÄ• Ä• gacchantassevassa, ``handÄ• vuso, tuyhaá¹ƒ pattacÄ«va
saddhiá¹ƒ ekamaggaá¹ƒ nÄ• gacchÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ kathaá¹ƒ sutvÄ• tassa
tikhiá¹‡asattiá¹ƒ gahetvÄ• viddhaá¹ƒ viya ahosi. tato naá¹ƒ Ä• ha --- ``Ä• vuso, kiá¹ƒ nÄ• m
ettakaá¹ƒ kÄ• laá¹ƒ dukkaá¹-amattampi Ä• pattiá¹ƒ na jÄ• nÄ• mi. tvaá¹ƒ pana maá¹ƒ ajja `p
te diá¹-á¹-haâ€™â€™ nti. ``kiá¹ƒ aÃ±Ã±ena diá¹-á¹-hena, kiá¹ƒ tvaá¹ƒ evaá¹ƒvidhena alaá¹.
mÄ• tugÄ• mena saddhiá¹ƒ ekaá¹-á¹-hÄ• ne hutvÄ• nikkhantoâ€™â€™ ti. ``natthetaá¹ƒ, Ä•
evarÅ«paá¹ƒ mÄ• tugÄ• maá¹ƒ passÄ• mÄ«â€™â€™ ti. tassa yÄ• vatatiyaá¹ƒ kathentassÄ
asaddahitvÄ• attanÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒyeva bhÅ«tataá¹ƒ katvÄ• gaá¹‡hanto tena
agantvÄ• aÃ±Ã±ena \Be I 78/ maggena satthu santikaá¹ƒ gato. itaropi bhikkhu aÃ±Ã±ena m
santikaá¹ƒyeva gato.

tato bhikkhusaá¹…ghassa uposathÄ• gÄ• raá¹ƒ pavisanavelÄ• ya so bhikkhu taá¹ƒ bhikkhu
saÃ±jÄ• nitvÄ• , ``imasmiá¹ƒ uposathagge evarÅ«po nÄ• ma pÄ• pabhikkhu atthi, nÄ• haá¹
karissÄ• mÄ«â€™â€™ ti nikkhamitvÄ• bahi aá¹-á¹-hÄ• si. atha bhummadevatÄ• ``bhÄ• riy
kataâ€™â€™ nti mahallakaupÄ• sakavaá¹‡á¹‡ena tassa santikaá¹ƒ gantvÄ• ``kasmÄ• , bh
á¹-hitoâ€™â€™ ti Ä• ha. ``upÄ• saka, imaá¹ƒ uposathaggaá¹ƒ eko pÄ• pabhikkhu paviá¹-á¹
tena saddhiá¹ƒ uposathaá¹ƒ karomÄ«â€™ ti bahi á¹-hitomhÄ«â€™â€™ ti. ``bhante, mÄ• e
parisuddhasÄ«lo esa bhikkhu. tumhehi diá¹-á¹-hamÄ• tugÄ• mo nÄ• ma ahaá¹ƒ, mayÄ• tu
`daá¸·hÄ• nu kho imesaá¹ƒ therÄ• naá¹ƒ metti, no daá¸·hÄ• â€™ ti bhijjanÄ• bhijjanabhÄ•
kammaá¹ƒ kataâ€™â€™ nti. ``ko pana, tvaá¹ƒ sappurisÄ• â€™â€™ ti? ``ahaá¹ƒ ekÄ• bhu
devaputto kathento dibbÄ• nubhÄ• vena á¹-hatvÄ• therassa pÄ• desu nipatitvÄ• ``mayhaá
dosaá¹ƒ thero na jÄ• nÄ• ti, uposathaá¹ƒ karothÄ• â€™â€™ ti theraá¹ƒ yÄ• citvÄ• uposath
uposathaá¹ƒ tÄ• va ekaá¹-á¹-hÄ• ne akÄ• si, mittasanthavavasena pana puna tena saddhiá
ahosÄ«ti. imassa therassa kammaá¹ƒ na kathÄ«yati, cuditakatthero pana aparÄ• paraá¹ƒ vi
karonto arahattaá¹ƒ pÄ• puá¹‡i.

bhummadevatÄ• \Ne I 65/ tassa kammassa nissandena ekaá¹ƒ buddhantaraá¹ƒ apÄ• yabh
kismiÃ±ci kÄ• le manussattaá¹ƒ Ä• gacchati, aÃ±Ã±ena yena kenaci kato doso tasseva upa
bhagavato kÄ• le sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti. ``dhÄ• namÄ• á¹‡avoâ€™â€™

vayappatto tayo vede uggaá¹‡hitvÄ• mahallakakÄ• le satthu dhammadesanaá¹ƒ sutvÄ• pa
tassa upasampannadivasato paá¹-á¹-hÄ• ya ekÄ• alaá¹…katapaá¹-iyattÄ• itthÄ« tasmiá¹ƒ
pavisante saddhiá¹ƒyeva gÄ• maá¹ƒ pavisati, nikkhamante nikkhamati. vihÄ• raá¹ƒ pavisant
tiá¹-á¹-hantepi tiá¹-á¹-hatÄ«ti evaá¹ƒ niccÄ• nubandhÄ• paÃ±Ã±Ä• yati. thero taá¹ƒ na pass
purimakammanissandena sÄ• aÃ±Ã±esaá¹ƒ upaá¹-á¹-hÄ• ti. gÄ• me yÄ• guá¹ƒ bhikkhaÃ±
ayaá¹ƒ eko yÄ• guuá¸·uá¹…ko tumhÄ• kaá¹ƒ, eko imissÄ• amhÄ• kaá¹ƒ sahÄ• yikÄ• yÄ• â
therassa mahatÄ« vihesÄ• hoti. vihÄ• ragatampi naá¹ƒ sÄ• maá¹‡erÄ• ceva daharÄ• bhik
``dhÄ• no koá¹‡á¸• o jÄ• toâ€™â€™ ti parihÄ• saá¹ƒ karonti. athassa teneva \Ee I 68/ kÄ• r
__kuá¹‡á¸• adhÄ• natthero_ti nÄ• maá¹ƒ jÄ• taá¹ƒ. so uá¹-á¹-hÄ• ya samuá¹-á¹-hÄ• ya tehi
sahituá¹ƒ asakkonto ummÄ• daá¹ƒ gahetvÄ• ``tumhe koá¹‡á¸• Ä• , tumhÄ• kaá¹ƒ upajjhÄ•
koá¹‡á¸• oâ€™â€™ ti vadati. atha naá¹ƒ satthu Ä• rocesuá¹ƒ ``kuá¹‡á¸• adhÄ• no, bhante,
saddhiá¹ƒ evaá¹ƒ pharusavÄ• caá¹ƒ vadatÄ«â€™â€™ ti. satthÄ• taá¹ƒ pakkosÄ• petvÄ• `
dhÄ• na, sÄ• maá¹‡erehi saddhiá¹ƒ pharusavÄ• caá¹ƒ vadasÄ«â€™â€™ ti vatvÄ• tena ``s
vutte ``kasmÄ• evaá¹ƒ vadesÄ«â€™â€™ ti Ä• ha. ``bhante, nibaddhaá¹ƒ vihesaá¹ƒ asahar
ti. ``tvaá¹ƒ pubbe katakammaá¹ƒ yÄ• vajjadivasÄ• jÄ«rÄ• petuá¹ƒ na sakkosi, puna evarÅ«
bhikkhÅ«â€™â€™ ti vatvÄ• Ä• ha ---

``mÄ• voca pharusaá¹ƒ kaÃ±ci, vuttÄ• paá¹-ivadeyyu taá¹ƒ.

dukkhÄ• hi sÄ• rambhakathÄ• , paá¹-idaá¹‡á¸• Ä• phuseyyu taá¹ƒ ||

``sace neresi attÄ• naá¹ƒ, kaá¹ƒso upahato yathÄ• .

esa pattosi nibbÄ• naá¹ƒ, sÄ• rambho te na vijjatÄ«â€™â€™ ti || (Dhp 133-134).

imaÃ±ca pana tassa therassa mÄ• tugÄ• mena saddhiá¹ƒ vicaraá¹‡abhÄ• vaá¹ƒ kosalaraÃ
``gacchatha, bhaá¹‡e, vÄ«maá¹ƒsathÄ• â€™â€™ ti pesetvÄ• sayampi mandeneva parivÄ•
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ekamante olokento aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e thero s
nisinno hoti, sÄ• pi itthÄ« avidÅ«re á¹-hÄ• ne á¹-hitÄ• viya paÃ±Ã±Ä• yati. rÄ• jÄ• disvÄ•
kÄ• raá¹‡aâ€™â€™ nti tassÄ• \Ne I 66/ á¹-hitaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. sÄ• tasmiá¹ƒ Ä
vasanapaá¹‡á¹‡asÄ• laá¹ƒ paviá¹-á¹-hÄ• viya ahosi. rÄ• jÄ• pi tÄ• ya saddhiá¹ƒ tameva pa
sabbattha olokento adisvÄ• \Be I 80/ ``nÄ• yaá¹ƒ mÄ• tugÄ• mo, therassa eko kammavipÄ•
katvÄ• paá¹-hamaá¹ƒ therassa samÄ«pena gacchantopi theraá¹ƒ avanditvÄ• tassa kÄ• raa
Ã±atvÄ• Ä• gamma theraá¹ƒ vanditvÄ• ekamantaá¹ƒ nisinno ``kacci, bhante, piá¹‡á¸• aken
pucchi. thero ``vaá¹-á¹-ati, mahÄ• rÄ• jÄ• â€™â€™ ti Ä• ha. ``jÄ• nÄ• mahaá¹ƒ, bhante, ayy
parikkilesena saddhiá¹ƒ carantÄ• naá¹ƒ tumhÄ• kaá¹ƒ ke nÄ• ma pasÄ«dissanti, ito paá¹-á¹
gamanakiccaá¹ƒ natthi, ahaá¹ƒ \Ee I 69/ catÅ«hi paccayehi tumhe upaá¹-á¹-hahissÄ• mi, tu
mÄ• pamajjitthÄ• â€™â€™ ti nibaddhabhikkhaá¹ƒ paá¹-á¹-hapesi. thero rÄ• jÄ• naá¹ƒ upat

bhojanasappÄ• yena ekaggacitto hutvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• p
itthÄ« antaradhÄ• yi.

tadÄ• mahÄ• subhaddÄ• ugganagare micchÄ• diá¹-á¹-hikakule vasamÄ• nÄ• ``satthÄ• n
uposathaá¹ƒ adhiá¹-á¹-hÄ• ya nirÄ• magandhÄ• hutvÄ• uparipÄ• sÄ• datale á¹-hitÄ• ``imÄ
aá¹-á¹-hatvÄ• dasabalassa matthake vitÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hantu, dasabalo imÄ• ya sa
bhikkhusatehi saddhiá¹ƒ mayhaá¹ƒ bhikkhaá¹ƒ gaá¹‡hatÅ«â€™â€™ ti saccakiriyaá¹ƒ katvÄ
sumanapupphamuá¹-á¹-hiyo vissajjesi. pupphÄ• ni gantvÄ• dhammadesanÄ• velÄ• ya satt
aá¹-á¹-haá¹ƒsu. satthÄ• taá¹ƒ sumanapupphavitÄ• naá¹ƒ disvÄ• citteneva subhaddÄ• ya b
punadivase aruá¹‡e uá¹-á¹-hite Ä• nandattheraá¹ƒ Ä• ha --- ``Ä• nanda, mayaá¹ƒ ajja dÅ«ra
gamissÄ• ma, puthujjanÄ• naá¹ƒ adatvÄ• ariyÄ• naá¹ƒyeva salÄ• kaá¹ƒ dehÄ«â€™â€™ ti.
--- ``Ä• vuso, satthÄ• ajja dÅ«raá¹ƒ bhikkhÄ• cÄ• raá¹ƒ gamissati, puthujjanÄ• mÄ• gaá¹‡
salÄ• kaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti. kuá¹‡á¸• adhÄ• natthero ``Ä• hara, Ä• vuso salÄ• kaâ
hatthaá¹ƒ pasÄ• resi. Ä• nando ``satthÄ• tÄ• disÄ• naá¹ƒ bhikkhÅ«naá¹ƒ salÄ• kaá¹ƒ na dÅ
dÄ• petÄ«â€™â€™ ti vitakkaá¹ƒ uppÄ• detvÄ• gantvÄ• satthu Ä• rocesi. satthÄ• ``Ä• har
dehÄ«â€™â€™ ti Ä• ha. thero cintesi --- ``sace kuá¹‡á¸• adhÄ• nassa salÄ• kÄ• dÄ• tuá¹ƒ
paá¹-ibÄ• heyya, bhavissati ettha kÄ• raá¹‡aâ€™â€™ nti ``kuá¹‡á¸• adhÄ• nassa salÄ• kaâ
81/ gamanaá¹ƒ abhinÄ«hari. kuá¹‡á¸• adhÄ• no tassa pure Ä• gamanÄ• eva abhiÃ±Ã±Ä• p
samÄ• pajjitvÄ• iddhiyÄ• Ä• kÄ• se á¹-hatvÄ• ``Ä• harÄ• vuso, Ä• nanda, satthÄ• maá¹ƒ
bhikkhuá¹ƒ paá¹-hamaá¹ƒ salÄ• kaá¹ƒ gaá¹‡hantaá¹ƒ na satthÄ• nivÄ• retÄ«â€™â€™ ti ha
salÄ• kaá¹ƒ gaá¹‡hi. satthÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ imasmiá¹ƒ sÄ• sane
gaá¹‡hantÄ• naá¹ƒ \Ee I 70/ aggaá¹-á¹-hÄ• ne á¹-hapesi. yasmÄ• ayaá¹ƒ thero rÄ• jÄ• naá
labhitvÄ• sappÄ• yÄ• hÄ• ralÄ• bhena \Ne I 67/ samÄ• hitacitto vipassanÄ• ya kammaá¹ƒ
upanissayasampannatÄ• ya chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera

``sattÄ• haá¹ƒ paá¹-isallÄ«naá¹ƒ, sayambhuá¹ƒ aggapuggalaá¹ƒ.

pasannacitto sumano, buddhaseá¹-á¹-haá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

``vuá¹-á¹-hitaá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, padumuttaraá¹ƒ mahÄ• muniá¹ƒ.

mahantiá¹ƒ kadalÄ«kaá¹‡á¹‡iá¹ƒ, gahetvÄ• upagacchahaá¹ƒ ||

``paá¹-iggahetvÄ• bhagavÄ• , sabbaÃ±Ã±Å« lokanÄ• yako.

mama cittaá¹ƒ pasÄ• dento, paribhuÃ±ji mahÄ• muni ||

``paribhuÃ±jitvÄ• sambuddho, satthavÄ• ho anuttaro.

sakÄ• sane nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``ye ca santi samitÄ• ro, yakkhÄ• imamhi pabbate.

araÃ±Ã±e bhÅ«tabhabyÄ• ni, suá¹‡antu vacanaá¹ƒ mama ||

``yo so buddhaá¹ƒ upaá¹-á¹-hÄ• si, migarÄ• jaá¹ƒva kesariá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``ekÄ• dasaÃ±cakkhattuá¹ƒ so, devarÄ• jÄ• bhavissati.

catuvÄ«satikkhattuÃ±ca, cakkavattÄ« bhavissati ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``akkositvÄ• na samaá¹‡e, sÄ«lavante anÄ• save.

pÄ• pakammavipÄ• kena, nÄ• madheyyaá¹ƒ labhissati ||

``tassa \Be I 82/ dhamme sudÄ• yÄ• do, oraso dhammanimmito.

kuá¹‡á¸• adhÄ• noti nÄ• mena, sÄ• vako so bhavissati ||

``pavivekamanuyutto, jhÄ• yÄ« jhÄ• narato ahaá¹ƒ.

tosayitvÄ• na satthÄ• raá¹ƒ, viharÄ• mi anÄ• savo ||

``sÄ• vakehi parivuto, bhikkhusaá¹…ghapurakkhato.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , salÄ• kaá¹ƒ gÄ• hayÄ« jino ||

``ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , vanditvÄ• lokanÄ• yakaá¹ƒ.

vadataá¹ƒ varassa purato, paá¹-hamaá¹ƒ aggahesahaá¹ƒ ||

``tena kammena bhagavÄ• , dasasahassikampako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , aggaá¹-á¹-hÄ• ne á¹-hapesi maá¹ƒ ||

``vÄ«riyaá¹ƒ \Ne I 68/ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒbhÅ«tassapi imassa therassa guá¹‡e ajÄ• nantÄ• ye puthujjanÄ• bhikkhÅ« tadÄ• salÄ• kaggahaá¹‡e ``kiá¹ƒ nu kho etaâ€™â€™ nti samacintesuá¹ƒ. tesaá¹ƒ vimatividhaman abbhuggantvÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• aÃ±Ã±Ä• padesena aÃ±Ã±aá¹ƒ byÄ• k _ti gÄ• thaá¹ƒ abhÄ• si.

<15> tattha __paÃ±ca chinde_ti apÄ• yÅ«papattinibbattanakÄ• ni paÃ±corambhÄ• giyÄ• n bandhanarajjukaá¹ƒ viya puriso satthena heá¹-á¹-himamaggattayena chindeyya pajaheyya. uparidevalokÅ«papattihetubhÅ«tÄ• ni paÃ±cuddhambhÄ• giyasaá¹ƒyojanÄ• ni puriso gÄ«vÄ arahattamaggena jaheyya, chindeyya vÄ• ti attho. __paÃ±ca cuttari bhÄ• vaye_ti tesaá¹ƒye uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya saddhÄ• dÄ«ni paÃ±cindriyÄ• ni uttari bhÄ• veyya aggamaggÄ• dhigamavasena vaá¸• á¸• heyya. __paÃ±casaá¹…gÄ• tigo_ti evaâ rÄ• gadosamohamÄ• nadiá¹-á¹-hisaá¹…gÄ• naá¹ƒ atikkamanena pahÄ• nena paÃ±casaá¹. 83/ __oghatiá¹‡á¹‡oti vuccatÄ«_ti sabbathÄ• bhinnakilesatÄ• ya bhikkhÅ«ti, kÄ• mabhavac taritvÄ• tesaá¹ƒ pÄ• rabhÅ«te nibbÄ• ne á¹-hitoti ca vuccatÄ«ti attho.

kuá¹‡á¸• adhÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. belaá¹-á¹-hasÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• pi_ \Ee I 71/ __bhaddo Ä• jaÃ±Ã±o_ti Ä• yasmato belaá¹-á¹-hasÄ«sattherassa gÄ kira padumuttarassa bhagavato kÄ• le kulagehe nibbatto bhagavantaá¹ƒ upasaá¹…kamitvÄ paá¹-iladdhasaddho pabbajitvÄ• samaá¹‡adhammaá¹ƒ karonto upanissayasampattiyÄ• ab nibbattetuá¹ƒ nÄ• sakkhi. vivaá¹-á¹-Å«panissayaá¹ƒ pana bahuá¹ƒ kusalaá¹ƒ upacinitvÄ• d saá¹ƒsaranto ito ekatiá¹ƒse kappe vessabhuá¹ƒ bhagavantaá¹ƒ passitvÄ• pasannacitto mÄ adÄ• si. so tena puÃ±Ã±akammena devesu nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvâ upagacchanto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatto bhaga puretarameva uruvelakassapassa \Ne I 69/ santike tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• aggiá¹

uruvelakassapadamane __Ä• dittapariyÄ• yadesanÄ• ya_ (Vin I 54; SN b IV 28) purÄ• á¹‡a
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.68-73) ---

``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, puá¹‡á¹‡amÄ• yeva candimaá¹ƒ.

jalantaá¹ƒ dÄ«parukkhaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``mÄ• tuluá¹…gaphalaá¹ƒ gayha, adÄ• siá¹ƒ satthuno ahaá¹ƒ.

dakkhiá¹‡eyyassa vÄ«rassa, pasanno sehi pÄ• á¹‡ibhi ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ \Be I 84/ adhigatÄ• rahatto Ä• yasmato dhammabhaá¹‡á¸• Ä• gÄ• rikassa upajjhÄ•
phalasamÄ• pattito uá¹-á¹-hÄ• ya taá¹ƒ santaá¹ƒ paá¹‡Ä«taá¹ƒ nirÄ• misaá¹ƒ sukhaá¹ƒ atta
paccavekkhitvÄ• pÄ«tivegavasena __ ``yathÄ• pi bhaddo Ä• jaÃ±Ã±oâ€™â€™ _ti gÄ• thaá

<16> tattha __yathÄ• pÄ«_ti opammapaá¹-ipÄ• danatthe nipÄ• to. __bhaddo_ti sundaro
thÄ• mabalasamatthajavaparakkamÄ• disampanno. __Ä• jaÃ±Ã±o_ti Ä• jÄ• nÄ«yo jÄ• timÄ
Ä• jÄ• nanako. so tividho usabhÄ• jaÃ±Ã±o assÄ• jaÃ±Ã±o hatthÄ• jaÃ±Ã±oti. tesu usabhÄ
kho chekakasanakicce niyutto, tenÄ• ha __ ``naá¹…galÄ• vattanÄ«â€™â€™ _ti. naá¹…gala
naá¹…galaá¹ƒ ito cito ca Ä• vattetvÄ• khette kasanakoti attho. naá¹…galaá¹ƒ vÄ• Ä• vattay
naá¹…galÄ• vattaá¹ƒ \Ee I 72/, khette naá¹…galapatho, tasmiá¹ƒ naá¹…galÄ• vattani. gÄ• t
``vattanÄ«â€™â€™ ti dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ. __sikhÄ«_ti matthake avaá¹-á¹-hÄ• nato
siá¹…gaá¹ƒ. tadassa atthÄ«ti sikhÄ«. apare pana ``kakudhaá¹ƒ idha `sikhÄ• â€™ ti adhippe
ubhayathÄ• pi padhÄ• naá¹…gakittanametaá¹ƒ ``sikhÄ«â€™â€™ ti. __appakasirenÄ• _ti ap
__rattindivÄ• _ti rattiyo divÄ• ca, evaá¹ƒ mamaá¹ƒ appakasirena gacchantÄ«ti yojanÄ• . ida
yathÄ• ``bhaddo usabhÄ• jÄ• nÄ«yo kasane niyutto ghanatiá¹‡amÅ«lÄ• dikepi naá¹…galap
appakasirena ito cito ca parivattento gacchati, yÄ• va kasanatiá¹‡Ä• naá¹ƒ parissamaá¹ƒ da
rattindivÄ• pi appakasireneva gacchanti atikkamantÄ«â€™â€™ ti. tattha kÄ• raá¹‡amÄ• ha
nirÄ• miseâ€™â€™ _ti. yasmÄ• kÄ• mÄ• misalokÄ• misavaá¹-á¹-Ä• misehi \Ne I 70/ asam
phalasamÄ• pattisukhaá¹ƒ laddhaá¹ƒ, tasmÄ• ti attho. paccatte cetaá¹ƒ bhummavacanaá¹ƒ
``vanappagumbeâ€™â€™ (Khp 6.13; Sn 236) ``tena vata re vattabbeâ€™â€™ ti (Kv 1) ca.
rattindivÄ• appakasirena gacchantÄ«ti vicÄ• raá¹‡Ä• ya Ä• ha --- ``sukhe laddhe nirÄ• mise

sukhe laddhe sati tassa laddhakÄ• lato paá¹-á¹-hÄ• yÄ• ti attho.

belaá¹-á¹-hasÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dÄ• sakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__middhÄ«_ \Be I 85/ __yadÄ• _ti Ä• yasmato dÄ• sakattherassa gÄ• thÄ• . kÄ• uppatti? s
anuppanne tathÄ• gate ajitassa nÄ• ma paccekabuddhassa gandhamÄ• danato manussapa
aÃ±Ã±atarasmiá¹ƒ gÄ• me piá¹‡á¸• Ä• ya carantassa manoramÄ• ni ambaphalÄ• ni adÄ• s
devamanussesu saá¹ƒsaranto kassapassa bhagavato kÄ• le sÄ• sane pabbajitvÄ• vivaá¹-á
puÃ±Ã±aá¹ƒ akÄ• si. evaá¹ƒ kusalakammappasuto hutvÄ• sugatito \Ee I 73/ sugatiá¹ƒ upag
buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulagehe nibbatti. __dÄ• sako_tissa nÄ• maá¹ƒ ahosi. so a
gahapatinÄ• vihÄ• rapaá¹-ijagganakamme á¹-hapito sakkaccaá¹ƒ vihÄ• raá¹ƒ paá¹-ijaggant
buddhadassanena dhammassavanena ca paá¹-iladdhasaddho pabbaji. keci pana bhaá¹‡an
bhagavato kÄ• le kulagehe nibbattitvÄ• vayappatto aÃ±Ã±ataraá¹ƒ khÄ«á¹‡Ä• savattheraá
kammaá¹ƒ kÄ• rÄ• petukÄ• mo theraá¹ƒ Ä• á¹‡Ä• pesi. so tena kammena amhÄ• kaá¹ƒ bha
anÄ• thapiá¹‡á¸• ikassa dÄ• siyÄ• kucchimhi nibbatto vayappatto seá¹-á¹-hinÄ• vihÄ• rapa
vuttanayeneva paá¹-iladdhasaddho ahosi. mahÄ• seá¹-á¹-hi tassa sÄ«lÄ• cÄ• raá¹ƒ ajjhÄ• s
bhujissaá¹ƒ katvÄ• `yathÄ• sukhaá¹ƒ pabbajÄ• â€™ ti Ä• ha. taá¹ƒ bhikkhÅ« pabbÄ• jesuâ
pabbajitakÄ• lato paá¹-á¹-hÄ• ya kusÄ«to hÄ«navÄ«riyo hutvÄ• na kiÃ±ci vattapaá¹-ivattaá
samaá¹‡adhammaá¹ƒ, kevalaá¹ƒ yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• niddÄ• bahulo viharati. dhar
koá¹‡aá¹ƒ pavisitvÄ• parisapariyante nisinno ghurughurupassÄ• sÄ« niddÄ• yateva. athass
pubbÅ«panissayaá¹ƒ oloketvÄ• saá¹ƒvegajananatthaá¹ƒ __ ``middhÄ« yadÄ• hoti mahagg
abhÄ• si.

<17> tattha __middhÄ«_ti thinamiddhÄ• bhibhÅ«to, yaÃ±hi middhaá¹ƒ abhibhavati, taá¹ƒ th
__yadÄ• _ti yasmiá¹ƒ kÄ• le. __mahagghaso_ti mahÄ• bhojano,
Ä• harahatthakaalaá¹ƒsÄ• á¹-akatatthavaá¹-á¹-akakÄ• kamÄ• sakabhuttavamitakÄ• naá¹ƒ \
__niddÄ• yitÄ• _ti supanasÄ«lo. __samparivattasÄ• yÄ«_ti samparivattakaá¹ƒ samparivatta
ubhayenapi seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ \Be I 86/ anuyuttoti dasseti. __
kuá¹‡á¸• akÄ• dinÄ• sÅ«karabhattena puá¹-á¹-ho bharito. gharasÅ«karo hi bÄ• lakÄ• lato p
thÅ«lasarÄ«rakÄ• le gehÄ• bahi nikkhamituá¹ƒ alabhanto heá¹-á¹-hÄ• maÃ±cÄ• dÄ«su \Ee
samparivattetvÄ• sayateva. idaá¹ƒ vuttaá¹ƒ hoti --- yadÄ• puriso middhÄ« ca hoti mahaggh
nivÄ• papuá¹-á¹-ho mahÄ• varÄ• ho viya aÃ±Ã±ena iriyÄ• pathena yÄ• petuá¹ƒ asakkonto n
samparivattasÄ• yÄ«, tadÄ• so ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™â€™ ti tÄ«á¹‡i lakkhaá¹
sakkoti. tesaá¹ƒ amanasikÄ• rÄ• mandapaÃ±Ã±o punappunaá¹ƒ gabbhaá¹ƒ upeti, gabbhÄ•
taá¹ƒ sutvÄ• dÄ• sakatthero saá¹ƒvegajÄ• to vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.74, 80-84) ---

``ajito nÄ• ma sambuddho, himavante vasÄ« tadÄ• .

caraá¹‡ena ca sampanno, samÄ• dhikusalo muni ||

``suvaá¹‡á¹‡avaá¹‡á¹‡e sambuddhe, Ä• hutÄ«naá¹ƒ paá¹-iggahe.

rathiyaá¹ƒ paá¹-ipajjante, ambaphalamadÄ• sahaá¹ƒ ||

``ekanavute ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• thero imÄ• ya gÄ• thÄ• ya maá¹ƒ bhagavÄ• ovadi, ``ayaá¹ƒ gÄ• aá¹…kusabhÅ«tÄ• â€™â€™ ti tameva gÄ• thaá¹ƒ paccudÄ• hÄ• si. tayidaá¹ƒ therassa pari aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ jÄ• taá¹ƒ.

dÄ• sakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. siá¹…gÄ• lapituttheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ahu buddhassa dÄ• yÄ• do_ti siá¹…gÄ• lakapituttherassa gÄ• thÄ• . kÄ• uppatti? so kir sataraá¹ƒsiá¹ƒ nÄ• ma paccekasambuddhaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasannam hatthagataá¹ƒ tÄ• laphalaá¹ƒ adÄ• si. tena puÃ±Ã±akammena devaloke nibbatto aparÄ• pa katvÄ• \Ne I 72/ sugatÄ«suyeva saá¹ƒsaranto kassapassa bhagavato kÄ• le manussayoniy paá¹-iladdhasaddho hutvÄ• pabbajitvÄ• aá¹-á¹-hikasaÃ±Ã±aá¹ƒ bhÄ• vesi. puna imasmiá¹ sÄ• vatthiyaá¹ƒ kulagehe nibbattitvÄ• vayappatto dÄ• rapariggahaá¹ƒ katvÄ• ekaá¹ƒ putta ``siá¹…gÄ• lakoâ€™â€™ ti nÄ• maá¹ƒ akÄ• si. tena \Ee I 75/ naá¹ƒ __siá¹…gÄ• lakapitÄ• gharabandhanaá¹ƒ pahÄ• ya sÄ• sane pabbaji. tassa bhagavÄ• ajjhÄ• sayaá¹ƒ olokento aá¹-á¹-hikasaÃ±Ã±Ä• kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. so taá¹ƒ gahetvÄ• bhaggesu viharati bhesakaá¸·Ä• vane, athassa tasmiá¹ƒ vane adhivatthÄ• devatÄ• ussÄ• hajananatthaá¹ƒ `` nacirasseva hatthagataá¹ƒ karissatÄ«â€™â€™ ti imamatthaá¹ƒ aÃ±Ã±Ä• padesena vibhÄ• dÄ• yÄ• doâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<18> tattha __ahÅ«_ti hoti, vattamÄ• natthe hi idaá¹ƒ atÄ«takÄ• lavacanaá¹ƒ. __buddhass sabbaÃ±Ã±ubuddhassa. __dÄ• yÄ• do_ti dhammadÄ• yÄ• do navavidhassa lokuttaradham

sammÄ• paá¹-ipattiyÄ• Ä• dÄ• yako gaá¹‡hanako. atha vÄ• __ahÅ«_ti ahosi. evaá¹ƒnÄ• n
koci vibandho idÄ• neva bhavissatÄ«ti adhippÄ• yo. tenÄ• ha __ ``maÃ±Ã±ehaá¹ƒ kÄ• marÄ
vahissatÄ«â€™â€™ _ti. __bhesakaá¸·Ä• vane_ti bhesakena nÄ• ma yakkhena labhitattÄ•
bhesakaá¸·Ä• naá¹ƒ vÄ• kaá¹-á¹-hÄ• dÄ«naá¹ƒ bahulatÄ• ya ``bhesakaá¸·Ä• vanaâ€™â€™
bhikkhuno buddhassa dÄ• yÄ• dabhÄ• ve kÄ• raá¹‡aá¹ƒ vadanto __ ``kevalaá¹ƒ aá¹-á¹-hisa
imaâ€™â€™ _nti Ä• ha. tattha __kevala_nti sakalaá¹ƒ anavasesaá¹ƒ. __aá¹-á¹-hisaÃ±Ã±Ä•
aá¹-á¹-hikabhÄ• vanÄ• ya. __apharÄ«_ti ``aá¹-á¹-hÄ«â€™â€™ ti adhimuccanavasena patth
attabhÄ• vapathaviá¹ƒ. attabhÄ• vo hi idha ``pathavÄ«â€™â€™ ti vutto ``ko imaá¹ƒ pathavi
tiÄ• dÄ«su viya. __maÃ±Ã±eha_nti maÃ±Ã±e ahaá¹ƒ. ``maÃ±Ã±Ä• haâ€™â€™ ntipi pÄ• á¹
__khippameva_ nacirasseva kÄ• marÄ• gaá¹ƒ pahissati pajahissatÄ«ti maÃ±Ã±e. kasmÄ•
kÄ• marÄ• gassa ujupaá¹-ipakkhabhÄ• vato. idaá¹ƒ vuttaá¹ƒ hoti --- yo ekasmiá¹ƒ padese la
atthikasaÃ±Ã±Ä• ya sakalaá¹ƒ attano sabbesaá¹ƒ vÄ• attabhÄ• vaá¹ƒ \Be I 88/ ``aá¹-á¹-hÄ
á¹-hito, so bhikkhu taá¹ƒ aá¹-á¹-hikajhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanto nacireneva
kÄ• marÄ• gaá¹ƒ \Ee I 76/, sabbaá¹ƒ vÄ• kÄ• manaá¹-á¹-hena ``kÄ• moâ€™â€™, raÃ±jana
laddhanÄ• maá¹ƒ taá¹‡haá¹ƒ aggamaggena pajahissatÄ«ti. imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• so th
mayhaá¹ƒ ussÄ• hajananatthaá¹ƒ evamÄ• hÄ• â€™â€™ ti appaá¹-ivÄ• navÄ«riyaá¹ƒ adhiá
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.85-90

``sataraá¹ƒsÄ« nÄ• ma bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• uá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

``phalahattho \Ne I 73/ ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, tÄ• laphalamadÄ• sahaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 arahattaá¹ƒ pana patvÄ• tÄ• ya devatÄ• ya vuttavacanaá¹ƒ patimÄ• nento tameva gÄ• tha
tadevassa therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti.

siá¹…gÄ• lapituttheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kulattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__udakaÃ±hi nayantÄ«_ti Ä• yasmato kulattherassa gÄ• thÄ• . kÄ• uppatti? ayaá¹ƒ kira the
vivaá¹-á¹-Å«panissayaá¹ƒ bahuá¹ƒ kusalaá¹ƒ upacinitvÄ• adhikÄ• rasampanno vipassiá¹ƒ b
gacchantaá¹ƒ disvÄ• pasannamÄ• naso nÄ• á¸·ikeraphalaá¹ƒ dÄ• tukÄ• mo aá¹-á¹-hÄ• si.
otaritvÄ• paá¹-iggaá¹‡hi. so ativiya pasannacitto hutvÄ• teneva saddhÄ• paá¹-ilÄ• bhena s
upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci, satthÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ \Be I 89/ Ä• á¹‡
purisaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. so pabbajitvÄ• laddhÅ«pasampado samaá¹‡adhamma
buddhantarÄ• ni devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ
__kulo_tissa nÄ• maá¹ƒ ahosi. so vayappatto sÄ• sane laddhappasÄ• do bhagavato santike
vikkhepabahulatÄ• ya visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi. athekadivasaá¹ƒ gÄ• maá¹ƒ piá¹
antarÄ• magge bhÅ«miá¹ƒ khaá¹‡itvÄ• \Ee I 77/ udakavÄ• hakaá¹ƒ katvÄ• icchiticchitaá¹-a
purise disvÄ• taá¹ƒ sallakkhetvÄ• gÄ• maá¹ƒ paviá¹-á¹-ho aÃ±Ã±ataraá¹ƒ usukÄ• raá¹ƒ us
pakkhipitvÄ• akkhikoá¹-iyÄ• oloketvÄ• ujuá¹ƒ karontaá¹ƒ disvÄ• tampi sallakkhetvÄ• gac
araneminÄ• bhiÄ• dike rathacakkÄ• vayave tacchante tacchake disvÄ• tampi sallakkhetvÄ•
katabhattakicco pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• divÄ• vihÄ• re nisinno attanÄ• diá¹-á¹-h
upamÄ• bhÄ• vena gahetvÄ• attano cittadamane upanento ``acetanaá¹ƒ udakampi manuss
nayanti tathÄ• acetanaá¹ƒ vaá¹…kampi saradaá¹‡á¸• aá¹ƒ upÄ• yena namento ujuá¹ƒ karo
acetanaá¹ƒ kaá¹-á¹-hakaá¸·iá¹…garÄ• diá¹ƒ tacchakÄ• nemiÄ• divasena vaá¹…kaá¹ƒ ujuÃ±
ahaá¹ƒ sakacittaá¹ƒ ujuá¹ƒ na karissÄ• mÄ«â€™â€™ ti cintetvÄ• vipassanaá¹ƒ paá¹-á¹-hap
vÄ• yamanto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 5

``nagare bandhumatiyÄ• , Ä• rÄ• miko ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

``nÄ• á¸·ikeraphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

Ä• kÄ• se á¹-hitako santo, paá¹-iggaá¹‡hi mahÄ• yaso ||

``vittisaÃ±janano mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho.

phalaá¹ƒ buddhassa datvÄ• na, vippasannena cetasÄ• ||

``adhigacchiá¹ƒ tadÄ• pÄ«tiá¹ƒ, vipulaÃ±ca sukhuttamaá¹ƒ.

uppajjateva ratanaá¹ƒ, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

``ekanavutito \Be I 90/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``dibbacakkhu visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ yÄ• ni nimittÄ• ni aá¹…kuse katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ
attano cittadamanaá¹ƒ saá¹ƒsanditvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto __ ``udakaÃ±hi nayanti ne
abhÄ• si.

<19> tattha __udakaá¹ƒ hÄ«_ti __hi_-saddo nipÄ• tamattaá¹ƒ. __nayantÄ«_ti pathaviyÄ• t
thalaá¹-á¹-hÄ• naá¹ƒ khaá¹‡itvÄ• ninnaá¹-á¹-hÄ• naá¹ƒ pÅ«retvÄ• mÄ• tikaá¹ƒ vÄ• katvÄ•
á¹-hapetvÄ• attano icchiticchitaá¹-á¹-hÄ• naá¹ƒ nenti. tathÄ• te nentÄ«ti __nettikÄ• . tejana
idaá¹ƒ vuttaá¹ƒ hoti --- nettikÄ• attano ruciyÄ• icchiticchitaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ __nay
tÄ• petvÄ• tejanaá¹ƒ __namayanti_ ujuá¹ƒ karonti. namanavasena __tacchakÄ• _ nemiÄ•
__dÄ• ruá¹ƒ namayanti_ attano ruciyÄ• ujuá¹ƒ vÄ• vaá¹…kaá¹ƒ vÄ• karonti. evaá¹ƒ ettaka
78/ katvÄ• __subbatÄ• _ yathÄ• samÄ• dinnena \Ne I 75/ sÄ«lÄ• dinÄ• sundaravatÄ• dhÄ
uppÄ• dentÄ• __attÄ• naá¹ƒ damenti, _ arahattaá¹ƒ pana pattesu ekantadantÄ• nÄ• ma h

kulattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. ajitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__maraá¹‡e me bhayaá¹ƒ natthÄ«_ti Ä• yasmato ajitattherassa gÄ• thÄ• . kÄ• uppatti? so
vipassiá¹ƒ bhagavantaá¹ƒ passitvÄ• pasannacitto kapitthaphalaá¹ƒ adÄ• si. tato parampi ta
katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ kappe anuppanne eva amhÄ• kaá¹ƒ satth
mahÄ• kosalaraÃ±Ã±o aggÄ• saniyassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatti. tassa __a
tasmiÃ±ca samaye \Be I 91/ sÄ• vatthivÄ• sÄ« bÄ• varÄ« nÄ• ma brÄ• hmaá¹‡o tÄ«hi mah
samannÄ• gato tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« sÄ• vatthito nikkhamitvÄ• tÄ• pasapa
godhÄ• varÄ«tÄ«re kapitthÄ• rÄ• me vasati. atha ajito tassa santike pabbajito atthakÄ• mÄ•
bÄ• varinÄ• satthu santikaá¹ƒ pesito tissametteyyÄ• dÄ«hi saddhiá¹ƒ bhagavantaá¹ƒ upasa
paÃ±he pucchitvÄ• tesu vissajjitesu pasannacitto satthu santike pabbajitvÄ• kammaá¹-á¹-h
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, kapitthaá¹ƒ adadiá¹ƒ phalaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ dadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patto sÄ«hanÄ• daá¹ƒ nadanto __ ``maraá¹‡e me bhayaá¹ƒ natthÄ«â€™

<20> tattha __maraá¹‡e_ti maraá¹‡animittaá¹ƒ maraá¹‡ahetu. __me_ti mayhaá¹ƒ, bhayaá¹
ucchinnabhavamÅ«latÄ• ya parikkhÄ«á¹‡ajÄ• tikattÄ• \Ee I 79/. anucchinnabhavamÅ«lÄ• n
mayhaá¹ƒ Ä• yatiá¹ƒ uppattÄ«â€™â€™ ti maraá¹‡ato bhayaá¹ƒ bhaveyya. __nikantÄ«_ti ap
jÄ«vite suparimadditasaá¹…khÄ• ratÄ• ya \Ne I 76/ upÄ• dÄ• nakkhandhÄ• naá¹ƒ dukkhÄ•
upaá¹-á¹-hahanato. evaá¹ƒbhÅ«to cÄ• haá¹ƒ __sandehaá¹ƒ_ sarÄ«raá¹ƒ, sakaá¹ƒ vÄ• deh
dukkhabhÄ• raá¹ƒ __nikkhipissÄ• mi_ chaá¸• á¸• essÄ• mi, nikkhipanto ca `` `iminÄ• sarÄ«
sÄ• dhitaá¹ƒ, idÄ• ni taá¹ƒ ekaá¹ƒsena chaá¸• á¸• anÄ«yamevÄ• â€™ ti paÃ±Ã±Ä• vepullap
sativepullappattiyÄ• __paá¹-issato_ nikkhipissÄ• mÄ«â€™â€™ ti. imaá¹ƒ pana gÄ• thaá¹ƒ
samÄ• pajjitvÄ• tadanantaraá¹ƒ parinibbÄ• yÄ«ti.

ajitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. nigrodhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ• haá¹ƒ_ \Be I 92/ \Ne I 77/ __bhayassa bhÄ• yÄ• mÄ«_ti Ä• yasmato nigrodhatthera
ayaá¹ƒ kira ito aá¹-á¹-hÄ• rase kappasate brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattitvÄ• vaya
Ä• dÄ«navaá¹ƒ nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• gharabandhanaá¹ƒ pahÄ• ya araÃ±
aÃ±Ã±atarasmiá¹ƒ sÄ• lavane paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• tÄ• pasapabbajaá¹ƒ pabbajitvÄ•
tena samayena piyadassÄ« nÄ• ma sammÄ• sambuddho loke uppajjitvÄ• sadevakassa lok
kilesasantÄ• paá¹ƒ nibbÄ• pento ekadivasaá¹ƒ tÄ• pase anukampÄ• ya taá¹ƒ sÄ• lavanaá¹
nirodhasamÄ• pattiá¹ƒ samÄ• panno. tÄ• paso vanamÅ«laphalatthÄ• ya gacchanto bhagav
pupphitasÄ• ladaá¹‡á¸• asÄ• khÄ• yo gahetvÄ• sÄ• lamaá¹‡á¸• apaá¹ƒ katvÄ• taá¹ƒ sabb
saÃ±chÄ• detvÄ• bhagavantaá¹ƒ vanditvÄ• pÄ«tisomanassavaseneva Ä• hÄ• ratthÄ• yap

aá¹-á¹-hÄ• si. satthÄ• nirodhato vuá¹-á¹-hÄ• ya tassa anukampÄ• ya ``bhikkhusaá¹…gho Ä
cintesi, ``bhikkhusaá¹…ghepi \Ee I 80/ cittaá¹ƒ pasÄ• dessatÄ«â€™â€™ ti. tÄ• vadeva bhik
bhikkhusaá¹…ghampi disvÄ• pasannamÄ• naso vanditvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ
pÄ• tukaraá¹‡Ä• padesena tassa bhÄ• viniá¹ƒ sampattiá¹ƒ pakÄ• sento dhammaá¹ƒ kathetv
bhikkhusaá¹…ghena. so tena puÃ±Ã±akammena devamanussesuyeva saá¹ƒsaranto vivaá¹
kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ•
__nigrodho_tissa nÄ• maá¹ƒ ahosi. so jetavanapaá¹-iggahaá¹‡adivase buddhÄ• nubhÄ• va
pabbajitvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ
49.190-220) ---

``ajjhogÄ• hetvÄ• sÄ• lavanaá¹ƒ, sukato assamo mama.

sÄ• lapupphehi saÃ±channo, vasÄ• mi vipine tadÄ• ||

``piyadassÄ« \Be I 93/ ca bhagavÄ• , sayambhÅ« aggapuggalo.

vivekakÄ• mo sambuddho, sÄ• lavanamupÄ• gami ||

``assamÄ• \Ne I 78/ abhinikkhamma, pavanaá¹ƒ agamÄ• sahaá¹ƒ.

mÅ«laphalaá¹ƒ gavesanto, Ä• hindÄ• mi vane tadÄ• ||

``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, piyadassiá¹ƒ mahÄ• yasaá¹ƒ.

sunisinnaá¹ƒ samÄ• pannaá¹ƒ, virocantaá¹ƒ mahÄ• vane ||

``catudaá¹‡á¸• e á¹-hapetvÄ• na, buddhassa uparÄ« ahaá¹ƒ.

maá¹‡á¸• apaá¹ƒ sukataá¹ƒ katvÄ• , sÄ• lapupphehi chÄ• dayiá¹ƒ ||

``sattÄ• haá¹ƒ dhÄ• rayitvÄ• na, maá¹‡á¸• apaá¹ƒ sÄ• lachÄ• ditaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , buddhaseá¹-á¹-hamavandahaá¹ƒ ||

``bhagavÄ• tamhi samaye, vuá¹-á¹-hahitvÄ• samÄ• dhito.

yugamattaá¹ƒ pekkhamÄ• no, nisÄ«di purisuttamo ||

``sÄ• vako varuá¹‡o nÄ• ma, piyadassissa satthuno.

vasÄ«satasahassehi, upagacchi vinÄ• yakaá¹ƒ ||

``piyadassÄ« ca bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , sitaá¹ƒ pÄ• tukarÄ« jino ||

``anuruddho upaá¹-á¹-hÄ• ko, piyadassissa satthuno.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , apucchittha mahÄ• muniá¹ƒ ||

``ko nu kho bhagavÄ• hetu, sitakammassa satthuno.

kÄ• raá¹‡e vijjamÄ• namhi, satthÄ• pÄ• tukare sitaá¹ƒ ||

``sattÄ• haá¹ƒ sÄ• lacchadanaá¹ƒ, yo me dhÄ• resi mÄ• á¹‡avo.

tassa kammaá¹ƒ saritvÄ• na, sitaá¹ƒ pÄ• tukariá¹ƒ ahaá¹ƒ ||

``anokÄ• saá¹ƒ na passÄ• mi, yattha puÃ±Ã±aá¹ƒ vipaccati.

devaloke manusse vÄ• , okÄ• sova na sammati ||

``devaloke vasantassa, puÃ±Ã±akammasamaá¹…gino.

yÄ• vatÄ• parisÄ• tassa, sÄ• lacchannÄ• bhavissati ||

``tattha \Be I 94/ dibbehi naccehi, gÄ«tehi vÄ• ditehi ca.

ramissati sadÄ• santo, puÃ±Ã±akammasamÄ• hito ||

``yÄ• vatÄ• parisÄ• tassa, gandhagandhÄ« bhavissati.

sÄ• lassa pupphavasso ca, pavassissati tÄ• vade ||

``tato cutoyaá¹ƒ manujo, mÄ• nusaá¹ƒ Ä• gamissati.

idhÄ• pi sÄ• lacchadanaá¹ƒ, sabbakÄ• laá¹ƒ dharissati ||

``idha naccaÃ±ca gÄ«taÃ±ca, sammatÄ• á¸·asamÄ• hitaá¹ƒ.

parivÄ• ressanti maá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``uggacchante \Ne I 79/ ca sÅ«riye, sÄ• lavassaá¹ƒ pavassate.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ, vassate sabbakÄ• likaá¹ƒ ||

``aá¹-á¹-hÄ• rase kappasate, okkÄ• kakulasambhavo.

gotamo nÄ• ma nÄ• mena, satthÄ• loke bhavissati ||

``tassa dhamme sudÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``dhammaá¹ƒ abhisamentassa, sÄ• lacchannaá¹ƒ bhavissati.

citake jhÄ• yamÄ• nassa, chadanaá¹ƒ tattha hessati ||

``vipÄ• kaá¹ƒ kittayitvÄ• na, piyadassÄ« mahÄ• muni.

parisÄ• ya dhammaá¹ƒ desesi, tappento dhammavuá¹-á¹-hiyÄ• ||

``tiá¹ƒsakappÄ• ni devesu, devarajjamakÄ• rayiá¹ƒ.

saá¹-á¹-hi ca sattakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``devalokÄ• idhÄ• gantvÄ• , labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ.

idhÄ• pi sÄ• lacchadanaá¹ƒ, maá¹‡á¸• apassa idaá¹ƒ phalaá¹ƒ ||

``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi sÄ• lacchadanaá¹ƒ, hessati sabbakÄ• likaá¹ƒ ||

``mahÄ• muniá¹ƒ tosayitvÄ• , gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

``aá¹-á¹-hÄ• rase \Be I 95/ kappasate, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

evaá¹ƒ pana chaá¸·abhiÃ±Ã±o hutvÄ• phalasukhena vÄ«tinÄ• mento sÄ• sanassa niyyÄ• aÃ±Ã±Ä• byÄ• karaá¹‡avasena __ ``nÄ• haá¹ƒ bhayassa bhÄ• yÄ• mÄ«â€™â€™ _ti gÄ• th

<21> tattha bhÄ• yanti etasmÄ• ti __bhayaá¹ƒ, _ jÄ• tijarÄ• di. __bhayassÄ• _ti nissakke sA bhÄ• yitabbanimittaá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• dinÄ• hetunÄ• nÄ• haá¹ƒ bhÄ• yÄ• mÄ«ti att I 80/ __ ``satthÄ• no amatassa kovidoâ€™â€™ _ti. amhÄ• kaá¹ƒ satthÄ• amate kusalo ve cheko. __yattha bhayaá¹ƒ nÄ• vatiá¹-á¹-hatÄ«_ti yasmiá¹ƒ nibbÄ• ne yathÄ• vuttaá¹ƒ bhaya okÄ• saá¹ƒ na labhati. __tenÄ• _ti tato nibbÄ• nato. __vajantÄ«_ti abhayaá¹-á¹-hÄ• nameva abhayaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. kena pana vajantÄ«ti Ä• ha __ ``maggena vajanti bhikkhav aá¹-á¹-haá¹…gikena ariyamaggena satthu ovÄ• dakaraá¹‡Ä• bhikkhÅ« saá¹ƒsÄ• re bhayas __yatthÄ• _ti vÄ• yaá¹ƒ nimittaá¹ƒ yassa ariyamaggassa \Ee I 81/ adhigamahetu attÄ• nuv paÃ±cavÄ«satividhampi bhayaá¹ƒ nÄ• vatiá¹-á¹-hati patiá¹-á¹-haá¹ƒ na labhati, tena ariyena abhayaá¹-á¹-hÄ• naá¹ƒ satthu sÄ• sane bhikkhÅ«, tena maggena ahampi gato, tasmÄ• nÄ• thero aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

nigrodhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cittakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ«lÄ• sugÄ«vÄ• _ti \Be I 96/ Ä• yasmato cittakattherassa gÄ• thÄ• . kÄ• uppatti? so ki
padumuttarabuddhakÄ• lato paá¹-á¹-hÄ• ya vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ Ä• cinanto
manussayoniyaá¹ƒ nibbattitvÄ• viÃ±Ã±uttaá¹ƒ patto vipassiá¹ƒ bhagavantaá¹ƒ passitvÄ• p
pÅ«jaá¹ƒ katvÄ• vanditvÄ• ``santadhammena nÄ• ma ettha bhavitabbaâ€™â€™ nti sattha
tena puÃ±Ã±akammena tato cuto tÄ• vatiá¹ƒsabhavane nibbatto aparÄ• paraá¹ƒ puÃ±Ã±Ä•
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe vibhavasampannassa brÄ• hmaá¹‡ass
__cittako_ nÄ• ma nÄ• mena. so bhagavati rÄ• jagahaá¹ƒ gantvÄ• veá¸·uvane viharante sa
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ•
araÃ±Ã±Ä• yatanaá¹ƒ pavisitvÄ• bhÄ• vanÄ• nuyutto jhÄ• naá¹ƒ nibbattetvÄ• jhÄ• napÄ•
vaá¸• á¸• hetvÄ• nacireneva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera

``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, vipassiá¹ƒ lokanÄ• yakaá¹ƒ ||

``tÄ«á¹‡i kiá¹…kaá¹‡ipupphÄ• ni, paggayha abhiropayiá¹ƒ.

sambuddhaá¹ƒ abhipÅ«jetvÄ• , gacchÄ• mi dakkhiá¹‡Ä• mukho ||

``tena \Ne I 81/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

``ekanavute ito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthÄ• raá¹ƒ vandituá¹ƒ rÄ• jagahaá¹ƒ upagato tattha bhikkhÅ«h
araÃ±Ã±e appamatto vihÄ• sÄ«â€™â€™ ti puá¹-á¹-ho attano appamÄ• davihÄ• ranivedane
``nÄ«lÄ• sugÄ«vÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<22> tattha \Be I 97/ __nÄ«lÄ• sugÄ«vÄ• _ti nÄ«lasugÄ«vÄ• , gÄ• thÄ• sukhatthaÃ±hettha
rÄ• jivantatÄ• ya sundarÄ• ya gÄ«vÄ• ya samannÄ• gatoti attho. te yebhuyyena ca nÄ«lava
sobhanakaá¹‡á¹-hatÄ• ya __sugÄ«vÄ• . sikhino_ti matthake jÄ• tÄ• ya sikhÄ• ya sassirikab
mayÅ«rÄ• . __kÄ• rambhiya_nti kÄ• rambarukkhe. __kÄ• rambhiya_nti vÄ• tassa vanassa

kÄ• rambhiyanti kÄ• rambhanÄ• make vaneti attho. __abhinadantÄ«_ti pÄ• vussakÄ• le me
kekÄ• saddaá¹ƒ karontÄ• utusampadÄ• siddhena sarena haá¹ƒsÄ• dike abhibhavantÄ• vi
__sÄ«tavÄ• takÄ«á¸·itÄ• _ti sÄ«tena meghavÄ• tena saÃ±jÄ• takÄ«á¸·itÄ• madhuravassita
bhattasammadavinodanatthaá¹ƒ sayitaá¹ƒ, kÄ• yakilamathapaá¹-ipassambhanÄ• ya vÄ• ar
supantaá¹ƒ. __jhÄ• ya_nti samathavipassanÄ• jhÄ• nehi jhÄ• yanasÄ«laá¹ƒ bhÄ• vanÄ• nu
pabodhenti. ``imepi nÄ• ma niddaá¹ƒ anupagantvÄ• jÄ• garantÄ• attanÄ• kattabbaá¹ƒ kar
panÄ• haâ€™â€™ nti evaá¹ƒ sampajaÃ±Ã±uppÄ• danena sayanato vuá¹-á¹-hÄ• pentÄ«ti a

cittakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. gosÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ahaá¹ƒ kho veá¸·ugumbasmi_nti Ä• yasmato gosÄ• lattherassa gÄ• thÄ• . kÄ• uppatti?
katÄ• dhikÄ• ro tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ Ä• cinanto ito ekanavute k
pabbate rukkhasÄ• khÄ• yaá¹ƒ olambamÄ• naá¹ƒ paccekabuddhassa paá¹ƒsukÅ«lacÄ«var
vatÄ• yaâ€™â€™ nti pasannacitto pupphehi pÅ«jehi. so tena puÃ±Ã±akammena \Ee I 83/ t
\Ne I 82/. tato paá¹-á¹-hÄ• ya devamanussesuyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de
ibbhakule nibbatto __gosÄ• lo_ nÄ• ma nÄ• mena. soá¹‡ena pana koá¹-ikaá¹‡á¹‡ena katap
pabbajitabhÄ• vaá¹ƒ sutvÄ• ``sopi nÄ• ma mahÄ• vibhavo pabbajissati \Be I 98/, kimaá¹…g
saÃ±jÄ• tasaá¹ƒvego bhagavato santike pabbajitvÄ• cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• n
vasanaá¹-á¹-hÄ• naá¹ƒ gavesanto attano jÄ• tagÄ• massa avidÅ«re ekasmiá¹ƒ sÄ• nupabb
divase divase bhikkhaá¹ƒ deti. athekadivasaá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hassa n
madhusakkharÄ• bhisaá¹…khataá¹ƒ pÄ• yÄ• saá¹ƒ adÄ• si. so taá¹ƒ gahetvÄ• tassa pabba
aÃ±Ã±atarassa veá¸·ugumbassa mÅ«le nisÄ«ditvÄ• paribhuÃ±jitvÄ• dhovitapattapÄ• á¹‡Ä
bhojanasappÄ• yalÄ• bhena kÄ• yacittÄ• naá¹ƒ kallatÄ• ya samÄ• hito udayabbayaÃ±Ä• á¹
appakasireneva vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• bhÄ• vanaá¹ƒ ma
paá¹-isambhidÄ• hi arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 50

``himavantassa avidÅ«re, udaá¹…gaá¹‡o nÄ• ma pabbato.

tatthaddasaá¹ƒ paá¹ƒsukÅ«laá¹ƒ, dumaggamhi vilambitaá¹ƒ ||

``tÄ«á¹‡i kiá¹…kaá¹‡ipupphÄ• ni, ocinitvÄ• nahaá¹ƒ tadÄ• .

heá¹-á¹-hÄ• pahaá¹-á¹-hena cittena, paá¹ƒsukÅ«laá¹ƒ apÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsaá¹ƒ agacchahaá¹ƒ ||

``ekanavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÅ«jitvÄ• arahaddhajaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana adhigantvÄ• diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ pabbatasÄ• numev
paá¹-ipattiá¹ƒ pavedento __ ``ahaá¹ƒ kho veá¸·ugumbasmiâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ•

<23> tattha __veá¸·ugumbasmi_nti veá¸·ugacchassa samÄ«pe, tassa chÄ• yÄ• yaá¹ƒ. __b
madhupasittapÄ• yÄ• saá¹ƒ bhuÃ±jitvÄ• . __padakkhiá¹‡a_nti padakkhiá¹‡aggÄ• hena, sat
sampaá¹-icchanenÄ• ti attho. __sammasanto khandhÄ• naá¹ƒ_ \Ee I 84/ __udayabbaya_nti
upÄ• dÄ• nakkhandhÄ• naá¹ƒ udayabbayaÃ±ca vipassanto, yadipi idÄ• ni \Be I 99/ katakicc
samÄ• pajjituá¹ƒ vipassanaá¹ƒ paá¹-á¹-hapentoti adhippÄ• yo. __sÄ• nuá¹ƒ paá¹-igamissÄ•
vutthapabbatasÄ• numeva uddissa \Ne I 83/ gacchissÄ• mi. __vivekamanubrÅ«haya_nti pa
phalasamÄ• pattikÄ• yavivekaÃ±ca paribrÅ«hayanto, tassa vÄ• paribrÅ«hanahetu gamissÄ
thero tattheva gato, ayameva ca imassa therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosi.

gosÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sugandhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__anuvassiko pabbajito_ti Ä• yasmato sugandhattherassa gÄ• thÄ• . kÄ• uppatti? so kira i
tissassa nÄ• ma sammÄ• sambuddhassa kÄ• le manussayoniyaá¹ƒ nibbattitvÄ• viÃ±Ã±uta
araÃ±Ã±e vicarati. satthÄ• tassa anukampÄ• ya padavaá¸·aÃ±jaá¹ƒ dassetvÄ• gato. so sa
purimabuddhesu katÄ• dhikÄ• ratÄ• ya ``sadevake loke aggapuggalassa imÄ• ni padÄ• nÄ
koraá¹‡á¸• akapupphÄ• ni gahetvÄ• pÅ«jaá¹ƒ katvÄ• cittaá¹ƒ pasÄ• desi. so tena puÃ±Ã±
nibbattitvÄ• tato cuto aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto k
kuá¹-umbiko hutvÄ• satthu bhikkhusaá¹…ghassa ca mahÄ• dÄ• naá¹ƒ pavattetvÄ• gandha
mahagghagositacandanaá¹ƒ pisitvÄ• tena paribhaá¹‡á¸• aá¹ƒ katvÄ• patthanaá¹ƒ paá¹-á¹-
``nibbattanibbattaá¹-á¹-hÄ• ne mayhaá¹ƒ sarÄ«raá¹ƒ evaá¹ƒsugandhaá¹ƒ hotÅ«â€™â€™ ti.
tattha bhave bahÅ«ni puÃ±Ã±akammÄ• ni katvÄ• sugatÄ«su eva parivattamÄ• no imasmiá
vibhavasampannassa brÄ• hmaá¹‡assa gehe nibbatti. nibbattassa ca tassa mÄ• tukucchiga
mÄ• tu sarÄ«raá¹ƒ sakalampi gehaá¹ƒ surabhigandhaá¹ƒ vÄ• yati. jÄ• tadivase pana visesa
sÄ• mantagehesupi vÄ• yateva. tassa mÄ• tÄ• pitaro ``amhÄ• kaá¹ƒ putto attanÄ• va \Ee I
Ä• gatoâ€™â€™ ti __sugandho_tveva nÄ• maá¹ƒ akaá¹ƒsu. so anupubbena vayappatto \B

disvÄ• tassa santike dhammaá¹ƒ sutvÄ• pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto sa
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 50.15-24) ---

``vanakammiko pure Ä• siá¹ƒ, pitumÄ• tumatenahaá¹ƒ.

pasumÄ• rena jÄ«vÄ• mi, kusalaá¹ƒ me na vijjati ||

``mama Ä• sayasÄ• mantÄ• , tisso lokagganÄ• yako.

padÄ• ni tÄ«á¹‡i dassesi, anukampÄ• ya cakkhumÄ• ||

``akkante \Ne I 84/ ca pade disvÄ• , tissanÄ• massa satthuno.

haá¹-á¹-ho haá¹-á¹-hena cittena, pade cittaá¹ƒ pasÄ• dayiá¹ƒ ||

``koraá¹‡á¸• aá¹ƒ pupphitaá¹ƒ disvÄ• , pÄ• dapaá¹ƒ dharaá¹‡Ä«ruhaá¹ƒ.

sakosakaá¹ƒ gahetvÄ• na, padaseá¹-á¹-haá¹ƒ apÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

koraá¹‡á¸• akachavÄ« homi, suppabhÄ• so bhavÄ• mahaá¹ƒ ||

``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, padapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto __ ``anuvassiko pabbajitoâ€™â€™ _ti i

<24> tattha __anuvassiko_ti anugato upagato vassaá¹ƒ anuvasso, anuvassova anuvassiko
pabbajjaá¹ƒ upagato, pabbajito hutvÄ• upagatavassamatto ekavassikoti attho. atha vÄ• an
apagataá¹ƒ vassaá¹ƒ anuvassaá¹ƒ, taá¹ƒ assa atthÄ«ti anuvassiko. yassa pabbajitassa vas

aparipuá¹‡á¹‡atÄ• ya na gaá¹‡anÅ«pagataá¹ƒ, so evaá¹ƒ vutto, tasmÄ• \Be I 101/ avassiko
__passa dhammasudhammata_nti tava satthu dhammassa sudhammabhÄ• vaá¹ƒ svÄ• kkh
passa, yattha anuvassiko tuvaá¹ƒ pabbajito. pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ dibbacakkhuÃ±Ä•
Ä• savakkhayaÃ±Ä• á¹‡anti __tisso vijjÄ• _ tayÄ• __anuppattÄ• _ sacchikatÄ• , tato eva __
sÄ• sanaá¹ƒ_ sammÄ• sambuddhassa sÄ• sanaá¹ƒ anusiá¹-á¹-hi ovÄ• do anusikkhitoti kata
pÄ«tisomanassajÄ• to thero attÄ• naá¹ƒ paraá¹ƒ viya katvÄ• vadatÄ«ti.

sugandhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nandiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__obhÄ• sajÄ• ta_nti \Ee I 86/ Ä• yasmato nandiyattherassa gÄ• thÄ• . kÄ• uppatti? so kira
\Ne I 85/ kÄ• le satthari parinibbute cetiye candanasÄ• rena vedikaá¹ƒ kÄ• retvÄ• uá¸·Ä• ra
pavattesi. tato paá¹-á¹-hÄ• ya ajjhÄ• sayasampanno hutvÄ• tattha tattha vivaá¹-á¹-Å«panis
puÃ±Ã±akammaá¹ƒ Ä• cinitvÄ• devesu ca manussesu ca saá¹ƒsaranto imasmiá¹ƒ buddhu
sakyarÄ• jakule nibbatti. tassa mÄ• tÄ• pitaro nandiá¹ƒ janento jÄ• toti __nandiyo_ti nÄ• ma
vayappatto anuruddhÄ• dÄ«su satthu santike pabbajantesu sayampi pabbajitvÄ• vipassanÄ
katÄ• dhikÄ• ratÄ• ya nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap

``padumuttaro nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabho.

jalitvÄ• aggikhandhova, sambuddho parinibbuto ||

``nibbute ca mahÄ• vÄ«re, thÅ«po vitthÄ• riko ahu.

dÅ«ratova upaá¹-á¹-henti, dhÄ• tugehavaruttame ||

``pasannacitto sumano, akaá¹ƒ candanavedikaá¹ƒ.

dissati thÅ«pakhandho ca, thÅ«pÄ• nucchaviko tadÄ• ||

``bhave \Be I 102/ nibbattamÄ• namhi, devatte atha mÄ• nuse ||

omattaá¹ƒ me na passÄ• mi, pubbakammassidaá¹ƒ phalaá¹ƒ ||

``paÃ±cadasakappasate, ito aá¹-á¹-ha janÄ• ahuá¹ƒ.

sabbe samattanÄ• mÄ• te cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• anuruddhattherÄ• dÄ«hi saddhiá¹ƒ pÄ• cÄ«navaá¹ƒsamigadÄ• ye
ekadivasaá¹ƒ mÄ• ro pÄ• pimÄ• bhiá¹ƒsÄ• petukÄ• mo tassa bheravarÅ«paá¹ƒ dasseti. th
nti Ã±atvÄ• ``pÄ• pima, ye mÄ• radheyyaá¹ƒ vÄ«tivattÄ• , tesaá¹ƒ tava kiriyÄ• kiá¹ƒ kariss
pana tvaá¹ƒ eva vighÄ• taá¹ƒ anatthaá¹ƒ pÄ• puá¹‡issasÄ«â€™â€™ ti dassento __ ``obhÄ•
_nti gÄ• thaá¹ƒ abhÄ• si.

<25> tattha __obhÄ• sajÄ• ta_nti Ã±Ä• á¹‡obhÄ• sena jÄ• tobhÄ• saá¹ƒ aggamaggaÃ±Ä•
anavasesato kilesandhakÄ• rassa vihataviddhaá¹ƒsitabhÄ• vato ativiya pabhassaranti attho
gataá¹ƒ upagataá¹ƒ, aggaphalaÃ±Ä• á¹‡asahitanti adhippÄ• yo. __citta_nti khÄ«á¹‡Ä• sava
vadati. tenÄ• ha __ ``abhiá¹‡hasoâ€™â€™ _ti. taÃ±hi nirodhaninnatÄ• ya khÄ«á¹‡Ä• savÄ•
arahattaphalasamÄ• pattisamÄ• pajjanato ``phalena sahitaâ€™â€™ nti vattabbataá¹ƒ araha
tathÄ• rÅ«paá¹ƒ, arahantanti \Ne I 86/ attho. __Ä• sajjÄ• _ti visodhetvÄ• paribhuyya. __kaá
Ä• lapati, so hi kaá¹‡hakammattÄ• kaá¹‡hÄ• bhijÄ• titÄ• ya \Ee I 87/ ca ``kaá¹‡hoâ€™â€™
nigacchasÄ«_ti idha kucchianuppavesÄ• dinÄ• niratthakaá¹ƒ kÄ• yaparissamaá¹ƒ dukkhaá
appatikÄ• raá¹ƒ apÄ• yadukkhaá¹ƒ upagamissasi pÄ• puá¹‡issasi. taá¹ƒ sutvÄ• mÄ• ro ``jÄ
ti tatthevantaradhÄ• yÄ«ti.

nandiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. abhayattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sutvÄ• _ \Be I 103/ __subhÄ• sitaá¹ƒ vÄ• ca_nti Ä• yasmato abhayattherassa gÄ• thÄ• .
padumuttarassa bhagavato sÄ• sane pabbajitvÄ• dhammakathiko hutvÄ• dhammakathana
gÄ• thÄ• hi bhagavantaá¹ƒ abhitthavitvÄ• pacchÄ• dhammaá¹ƒ kathesi. tenassa puÃ±Ã±a
satasahassaá¹ƒ apÄ• yapaá¹-isandhi nÄ• ma nÄ• hosi. tathÄ• hi vuttaá¹ƒ ---

``abhitthavitvÄ• padumuttaraá¹ƒ jinaá¹ƒ, pasannacitto abhayo sayambhuá¹ƒ.

na gacchi kappÄ• ni apÄ• yabhÅ«miá¹ƒ, satasahassÄ• ni uá¸·Ä• rasaddhoâ€™â€™ ti || (Ap

khettasampattiyÄ• dÄ«hi tassa ca pubbapacchimasanniá¹-á¹-hÄ• nacetanÄ• naá¹ƒ ativiya u
aparimeyyo puÃ±Ã±Ä• bhisando kusalÄ• bhisando tÄ• diso ahosi. ``acintiye pasannÄ• naá¹
acintiyoâ€™â€™ ti (Ap thera I 1.82) hi vuttaá¹ƒ. tattha tattha hi bhave upacitaá¹ƒ puÃ±Ã±aá
upatthambhakamahosi. tathÄ• hi so vipassissa bhagavato ketakapupphehi pÅ«jamakÄ• si.
puÃ±Ã±avisesehi sugatÄ«su eva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de raÃ±Ã±o bimbisÄ

nibbatti. __abhayo_tissa nÄ• maá¹ƒ ahosi. tassa uppatti parato Ä• vi bhavissati. so nigaá¹‡á
nÄ• á¹-aputtena ubhatokoá¹-ikaá¹ƒ paÃ±haá¹ƒ sikkhÄ• petvÄ• ``imaá¹ƒ paÃ±haá¹ƒ pucchit
vÄ• daá¹ƒ Ä• ropehÄ«â€™â€™ ti vissajjito bhagavantaá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ paÃ±h
paÃ±hassa anekaá¹ƒsabyÄ• karaá¹‡abhÄ• ve bhagavatÄ• kathite nigaá¹‡á¹-hÄ• naá¹ƒ par
sammÄ• sambuddhabhÄ• vaá¹ƒ viditvÄ• upÄ• sakattaá¹ƒ paá¹-ivedesi. tato raÃ±Ã±e bimbi
saÃ±jÄ• tasaá¹ƒvego sÄ• sane pabbajitvÄ• tÄ• lacchiggaá¸·Å«pamasuttadesanÄ• ya sotÄ•
Ä• rabhitvÄ• arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 52.17-22

``vinatÄ• nadiyÄ• \Ne I 87/ tÄ«re, vihÄ• si purisuttamo.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

``madhugandhassa \Be I 104/ pupphena, ketakassa ahaá¹ƒ tadÄ• .

pasannacitto sumano, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

``ekanavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattikittanena aÃ±Ã±aá¹ƒ byÄ• karonto __ ``sutvÄ•
vÄ• caâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<26> tattha __sutvÄ• _ti sotaá¹ƒ odahitvÄ• , sotadvÄ• rÄ• nusÄ• rena upadhÄ• retvÄ• . __
bhÄ• sitaá¹ƒ, sammadeva bhÄ• sitaá¹ƒ, sammÄ• sambuddhabhÄ• vato mahÄ• kÄ• ruá¹‡ika
yathÄ• dhippetassa atthassa ekantato sÄ• dhanavasena bhÄ• sitaá¹ƒ catusaccavibhÄ• van
saccavinimuttÄ• bhagavato dhammadesanÄ• atthi. __buddhassÄ• _ti sabbaÃ±Ã±ubuddha
Ä• diccavaá¹ƒse sambhÅ«tattÄ• Ä• dicco bandhu etassÄ• ti Ä• diccabandhu, bhagavÄ• . ta
Ä• diccassa vÄ• bandhÅ«ti Ä• diccabandhu, bhagavÄ• . tassa bhagavato orasaputtabhÄ• v

``yo andhakÄ• re tamasÄ« pabhaá¹…karo, verocano maá¹‡á¸• alÄ« uggatejo.

mÄ• rÄ• hu gilÄ« caramantalikkhe, pajaá¹ƒ mamaá¹ƒ rÄ• hu pamuÃ±ca sÅ«riyaâ€™â€™ r

__paccabyadhi_nti \Ee I 89/ paá¹-ivijjhiá¹ƒ. __hÄ«_-ti nipÄ• tamattaá¹ƒ. __nipuá¹‡a_nti saá
paramasukhumaá¹ƒ, nirodhasaccaá¹ƒ, catusaccameva vÄ• . __hÄ«_-ti vÄ• hetuatthe nipÄ•

nipuá¹‡aá¹ƒ catusaccaá¹ƒ, tasmÄ• na dÄ• ni kiÃ±ci paá¹-ivijjhitabbaá¹ƒ atthÄ«ti attho. yath
paá¹-ivijjhÄ«ti Ä• ha __ ``vÄ• laggaá¹ƒ usunÄ• yathÄ• â€™â€™ _ti. yathÄ• sattadhÄ• bhi
susikkhito kusalo issÄ• so usunÄ• kaá¹‡á¸• ena avirajjhanto vijjheyya, evaá¹ƒ paccabyadhi
ariyasaccanti yojanÄ• .

abhayattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. lomasakaá¹…giyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dabbaá¹ƒ_ \Be I 105/ \Ne I 88/ __kusa_nti Ä• yasmato lomasakaá¹…giyattherassa gÄ• th
ito ekanavute kappe vipassiá¹ƒ bhagavantaá¹ƒ passitvÄ• pasannamÄ• naso nÄ• nÄ• pupp
puÃ±Ã±akammena devaloke nibbatto puna aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«su
bhagavato sÄ• sane pabbajitvÄ• samaá¹‡adhammaá¹ƒ karoti. tena ca samayena satthÄ• r
kathitÄ• ya aÃ±Ã±ataro bhikkhu bhaddekarattasuttavasena tena sÄ• kacchaá¹ƒ karoti. so ta
asampÄ• yanto ``ahaá¹ƒ anÄ• gate tuyhaá¹ƒ bhaddekarattaá¹ƒ kathetuá¹ƒ samattho bhavey
paá¹‡idhÄ• naá¹ƒ akÄ• si, itaro ``puccheyyaâ€™â€™ nti. etesu paá¹-hamo ekaá¹ƒ buddhar
saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato kÄ• le kapilavatthusmiá¹ƒ sÄ• kiyarÄ• jakule nibbatt
sukhumÄ• labhÄ• vena soá¹‡assa viya pÄ• datalesu lomÄ• ni jÄ• tÄ• ni, tenassa __lomasa
itaro devaloke nibbattitvÄ• __candano_ti paÃ±Ã±Ä• yittha. lomasakaá¹…giyo anuruddhÄ• d
pabbajantesu pabbajituá¹ƒ na icchi. atha naá¹ƒ saá¹ƒvejetuá¹ƒ candano devaputto upasaá¹
bhaddekarattaá¹ƒ pucchi. itaro ``na jÄ• nÄ• mÄ«â€™â€™ ti. puna devaputto ``atha kasmÄ•
katheyyaâ€™ nti \Ee I 90/ saá¹…garo kato, idÄ• ni pana nÄ• mamattampi na jÄ• nÄ• sÄ«â€
saddhiá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• , ``mayÄ• kira, bhante, pubbe `imassa bhado
ti saá¹…garo katoâ€™â€™ ti pucchi. bhagavÄ• ``Ä• ma, kulaputta, kassapassa bhagavato
kataâ€™â€™ nti Ä• ha. svÄ• yamattho uparipaá¹‡á¹‡Ä• sake Ä• gatanayena vitthÄ• rato ve
``tena hi, bhante, pabbÄ• jetha maâ€™â€™ nti Ä• ha. bhagavÄ• ``na, kho, tathÄ• gatÄ• m
ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ pabbÄ• jentÄ«â€™â€™ ti paá¹-ikkhipi. so mÄ• tu santikaá¹ƒ g
amma, pabbajituá¹ƒ, pabbajissÄ• mahaâ€™â€™ nti vatvÄ• , mÄ• tarÄ• ``tÄ• ta, sukhumÄ•
pabbajissasÄ«â€™â€™ ti vutte, ``attano parissayasahanabhÄ• vaá¹ƒ pakÄ• sento __ ``dab
poá¹-akilaâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<27> tattha \Be I 106/ __dabba_nti dabbatiá¹‡amÄ• ha, yaá¹ƒ ``sadduloâ€™â€™ tipi vucca
kusatiá¹‡aá¹ƒ, yo ``kÄ• soâ€™â€™ ti vuccati. __poá¹-akila_nti sakaá¹‡á¹-akaá¹ƒ akaá¹‡á¹-a
pana sakaá¹‡á¹-akameva adhippetaá¹ƒ. usÄ«rÄ• dÄ«ni suviÃ±Ã±eyyÄ• ni. dabbÄ• dÄ«ni ti
pÄ• dehi akkantassÄ• pi dukkhajanakÄ• ni gamanantarÄ• yakarÄ• ni ca, tÄ• ni ca panÄ• ha
urasÄ• pi apanessÄ• mi. evaá¹ƒ apanento taá¹ƒ nimittaá¹ƒ dukkhaá¹ƒ sahanto araÃ±Ã±Ä• y
pavisitvÄ• samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ sakkhissÄ• mi. ko pana vÄ• do pÄ• dehi akkam
__vivekamanubrÅ«haya_nti \Ne I 89/ kÄ• yavivekaá¹ƒ cittavivekaá¹ƒ upadhivivekaÃ±ca anu

gaá¹‡asaá¹…gaá¹‡ikaÃ±hi pahÄ• ya kÄ• yavivekaá¹ƒ anubrÅ«hayantasseva aá¹-á¹-hatiá¹ƒ
katthaci cittaá¹ƒ samÄ• dahantassa cittaviveko, na saá¹…gaá¹‡ikÄ• ratassa. samÄ• hitasse
karontassa samathavipassanaÃ±ca yuganaddhaá¹ƒ karontassa kilesÄ• naá¹ƒ khepanena u
asamÄ• hitassa. tena vuttaá¹ƒ ``vivekamanubrÅ«hayanti kÄ• yavivekaá¹ƒ cittavivekaá¹ƒ upa
anubrÅ«hayantoâ€™â€™ ti. evaá¹ƒ pana puttena vutte mÄ• tÄ• ``tena hi, tÄ• ta, pabbajÄ•
bhagavantaá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. taá¹ƒ \Ee I 91/ satthÄ• pabbÄ• jesi
katapubbakiccaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±aá¹ƒ pavisantaá¹ƒ bhikkhÅ«
tvaá¹ƒ sukhumÄ• lo kiá¹ƒ sakkhissasi araÃ±Ã±e vasituâ€™â€™ nti. so tesampi tameva gÄ•
pavisitvÄ• bhÄ• vanaá¹ƒ anuyuÃ±janto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ
52.23-27) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, nÄ• nÄ• pupphehi pÅ«jayiá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• thero aÃ±Ã±aá¹ƒ byÄ• karonto taá¹ƒyeva gÄ• thaá¹ƒ abhÄ• sÄ«t

lomasakaá¹…giyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. jambugÄ• miyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kacci_ \Be I 107/ __no vatthapasuto_ti Ä• yasmato jambugÄ• miyaputtattherassa gÄ• th
purimabuddhesu katÄ• dhikÄ• ro hutvÄ• tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ
kappe vessabhussa bhagavato kÄ• le ekadivasaá¹ƒ kiá¹ƒsukÄ• ni pupphÄ• ni disvÄ• tÄ• n
buddhaguá¹‡e anussaranto bhagavantaá¹ƒ uddissa Ä• kÄ• se khipanto pÅ«jesi. so tena pu
nibbatto. tato paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto i
campÄ• yaá¹ƒ jambugÄ• miyassa nÄ• ma upÄ• sakassa putto hutvÄ• nibbatti. tena \Ne I 9
tÄ• vatiá¹ƒsesu nibbatto. tato paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• aparÄ• paraá¹ƒ devamanussesu
buddhuppÄ• de campÄ• yaá¹ƒ jambugÄ• miyassa nÄ• ma upÄ• sakassa putvÄ• nibbatti. te
samaÃ±Ã±Ä• ahosi. so vayappatto bhagavato santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaá
katapubbakicco kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sÄ• kete aÃ±janavane vasati. athassa pit
putto sÄ• sane abhirato viharati, udÄ• hu noâ€™â€™ ti vÄ«maá¹ƒsanatthaá¹ƒ __ ``kacci no

gÄ• thaá¹ƒ likhitvÄ• pesesi. so taá¹ƒ vÄ• cetvÄ• , ``pitÄ• me pamÄ• davihÄ• raá¹ƒ Ä• saá¹
puthujjanabhÅ«miá¹ƒ nÄ• tivattoâ€™â€™ ti saá¹ƒvegajÄ• to ghaá¹-ento vÄ• yamanto nacira
ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 50.25-30) ---

``kiá¹ƒsukaá¹ƒ \Ee I 92/ pupphitaá¹ƒ disvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, Ä• kÄ• se abhipÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• Ã±Ä• tÄ«naá¹ƒ vasananagaraá¹ƒ gantvÄ• sÄ• sanassa niyyÄ• n
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassesi. taá¹ƒ disvÄ• Ã±Ä• takÄ• pasannamÄ• nasÄ• bahÅ« saá
theropi sakapitarÄ• pesitaá¹ƒ \Be I 108/ gÄ• thaá¹ƒ aá¹…kusaá¹ƒ katvÄ• ghaá¹-ento vÄ• y
sacchÄ• kÄ• si. aÃ±Ã±aá¹ƒ byÄ• karontopi pitupÅ«janatthaá¹ƒ __ ``kacci no vatthapasutoâ€
abhÄ• si.

<28> tattha __kaccÄ«_ti pucchÄ• yaá¹ƒ nipÄ• to. __no_ti paá¹-isedhe. __vatthapasuto_ti va
vatthapasuto, cÄ«varamaá¹‡á¸• anÄ• bhirato. nidassanamattaÃ±cetaá¹ƒ
pattamaá¹‡á¸• anÄ• dicÄ• pallapaá¹-ikkhepassÄ• pi adhippetattÄ• . ``kacci na vatthapasuto
evattho. __bhÅ«sanÄ• rato_ti attabhÄ• vavibhÅ«sanÄ• ya rato abhirato, yathekacce pabbaj
kÄ• yadaá¸·hibahulÄ• cÄ«varÄ• diparikkhÄ• rassa attano sarÄ«rassa ca maá¹‡á¸• anavibh
honti. kimeva parikkhÄ• rapasuto bhÅ«sanÄ• rato ca nÄ• hosÄ«ti ayamettha padadvayassÄ
gandha_nti akhaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danena suparisuddhassa catubbidhassapi sÄ«la
sÄ«lavataá¹ƒ pajÄ• ti \Ne I 91/ na itarÄ• dussÄ«lapajÄ• , dussÄ«lattÄ• yeva dussilyamayaá
evaá¹ƒ tvaá¹ƒ duggandhaá¹ƒ avÄ• yitvÄ• kacci sÄ«lamayaá¹ƒ gandhaá¹ƒ vÄ• yasÄ«ti \Ee I
__netarÄ• pajÄ• _ti na itarÄ• dussÄ«lapajÄ• , taá¹ƒ kacci na hoti, yato sÄ«lamayaá¹ƒ gand
byatirekena sÄ«lagandhavÄ• yanameva vibhÄ• veti.

jambugÄ• miyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. hÄ• ritattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__samunnamayamattÄ• na_nti Ä• yasmato hÄ• ritattherassa gÄ• thÄ• . kÄ• uppatti? so ki
katÄ• dhikÄ• ro hutvÄ• tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±asambhÄ• raá¹ƒ upa
kappe sudassanaá¹ƒ \Be I 109/ nÄ• ma paccekasambuddhaá¹ƒ disvÄ• pasannamÄ• naso
tena puÃ±Ã±akammena sugatÄ«suyeva parivattento imasmiá¹ƒ buddhuppÄ• de sÄ• vatthin
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. __hÄ• rito_tissa nÄ• maá¹ƒ ahosi. tassa vayappatt
kularÅ«pÄ• dÄ«hi anucchavikaá¹ƒ kumÄ• rikaá¹ƒ brÄ• hmaá¹‡adhÄ«taraá¹ƒ Ä• nesuá¹ƒ. so
anubhavanto ekadivasaá¹ƒ attano tassÄ• ca rÅ«pasampattiá¹ƒ oloketvÄ• dhammatÄ• ya c
rÅ«paá¹ƒ nacirasseva jarÄ• ya maccunÄ• ca abhippamaddÄ«yatÄ«â€™â€™ ti saá¹ƒvegaá
katipayadivasÄ• tikkameneva cassa bhariyaá¹ƒ kaá¹‡hasappo á¸• aá¹ƒsitvÄ• mÄ• resi. so
saÃ±jÄ• tasaá¹ƒvego satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• gharabandhane chind
cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• viharantassa kammaá¹-á¹-hÄ• naá¹ƒ
ujugataá¹ƒ na hoti. so gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho aÃ±Ã±ataraá¹ƒ usukÄ• raá¹ƒ
pakkhipitvÄ• ujuá¹ƒ karontaá¹ƒ disvÄ• ``ime acetanampi nÄ• ma ujuá¹ƒ karonti, kasmÄ• a
karissÄ• mÄ«â€™â€™ ti cintetvÄ• tatova paá¹-inivattitvÄ• divÄ• á¹-á¹-hÄ• ne nisinno vipas
bhagavÄ• upari Ä• kÄ• se nisÄ«ditvÄ• ovÄ• daá¹ƒ dento __ ``samunnamayamattÄ• naâ€™
ayameva thero attÄ• naá¹ƒ paraá¹ƒ viya ovadanto abhÄ• sÄ«ti ca vadanti.

<29> tattha __samunnamaya_nti sammÄ• unnamento, samÄ• pattivasena kosajjapakkhe
tato uddharanto vÄ«riyasamataá¹ƒ yojentoti attho. __attÄ• na_nti cittaá¹ƒ, atha vÄ• __samu
kosajjapakkhato samunnamehi. __ma_-kÄ• ro padasandhikaro. hÄ«navÄ«riyatÄ• ya tava ci
kammaá¹-á¹-hÄ• navÄ«thiá¹ƒ nappaá¹-ipajjati ce, taá¹ƒ vÄ«riyÄ• rambhavasena sammÄ• u
anapanataá¹ƒ karohÄ«ti \Ne I 92/ adhippÄ• yo. evaá¹ƒ pana karonto __usukÄ• rova tejanaá
karitvÄ• na, avijjaá¹ƒ bhinda hÄ• ritÄ• _ti. yathÄ• nÄ• ma usukÄ• ro kaá¹‡á¸• aá¹ƒ Ä«sakan
vijjhanto lakkhaá¹ƒ bhindanatthaá¹ƒ ujuá¹ƒ karoti, evaá¹ƒ kosajjapÄ• tato arakkhaá¹‡ena on
uddhaccapÄ• tato arakkhaá¹‡ena apanataá¹ƒ vijjhanto appanÄ• pattiyÄ• cittaá¹ƒ ujuá¹ƒ \Be
samÄ• hitacitto vipassanaá¹ƒ ussukkÄ• petvÄ• sÄ«ghaá¹ƒ aggamaggaÃ±Ä• á¹‡ena avijjaá
sutvÄ• thero vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacireneva arahÄ• ahosi. tena vuttaá¹ƒ __apa
35.39-43) ---

``himavantassÄ• vidÅ«re, vasalo nÄ• ma pabbato.

buddho sudassano nÄ• ma, vasate pabbatantare ||

``pupphaá¹ƒ hemavantaá¹ƒ gayha, vehÄ• saá¹ƒ agamÄ• sahaá¹ƒ.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

``pupphaá¹ƒ kuá¹-ajamÄ• dÄ• ya, sÄ«se katvÄ• nahaá¹ƒ tadÄ• .

buddhassa abhiropesiá¹ƒ, sayambhussa mahesino ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karontopi tameva gÄ• thaá¹ƒ abhÄ• si.

hÄ• ritattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uttiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__Ä• bÄ• dhe me samuppanne_ti Ä• yasmato uttiyattherassa gÄ• thÄ• . kÄ• uppatti? so ki
katÄ• dhikÄ• ro tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto ito catunavu
bhagavato kÄ• le candabhÄ• gÄ• ya nadiyÄ• mahÄ• rÅ«po \Ee I 95/ susumÄ• ro hutvÄ• n
nadiyÄ• tÄ«raá¹ƒ upagataá¹ƒ bhagavantaá¹ƒ disvÄ• pasannacitto pÄ• raá¹ƒ netukÄ• mo tÄ
bhagavÄ• tassa anukampÄ• ya piá¹-á¹-hiyaá¹ƒ pÄ• de á¹-hapesi. so haá¹-á¹-ho udaggo pÄ
hutvÄ• sotaá¹ƒ chindanto sÄ«ghena javena bhagavantaá¹ƒ paratÄ«raá¹ƒ nesi. bhagavÄ• t
I 93/ oloketvÄ• ``ayaá¹ƒ ito cuto devaloke \Be I 111/ nibbattitvÄ• tato paá¹-á¹-hÄ• ya sugatÄ
saá¹ƒsaranto ito catunavute kappe amataá¹ƒ pÄ• puá¹‡issatÄ«â€™â€™ ti byÄ• karitvÄ• pa

so tathÄ• sugatÄ«suyeva paribbhamanto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã
putto hutvÄ• nibbatti __uttiyo_ nÄ• ma nÄ• mena. so vayappatto ``amataá¹ƒ pariyesissÄ• n
hutvÄ• vicaranto ekadivasaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• sÄ
sÄ«lÄ• dÄ«naá¹ƒ avisodhitattÄ• visesaá¹ƒ nibbattetuá¹ƒ asakkonto aÃ±Ã±e bhikkhÅ« vises
aÃ±Ã±aá¹ƒ byÄ• karonte disvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• saá¹…khepeneva ovÄ•
``tasmÄ• tiha tvaá¹ƒ, uttiya, Ä• dimeva visodhehÄ«â€™â€™ tiÄ• dinÄ• (SN c V 369) saá¹…
so tassa ovÄ• de á¹-hatvÄ• vipassanaá¹ƒ Ä• rabhi. tassa Ä• raddhavipassanassa Ä• bÄ• d
Ä• bÄ• dhe saÃ±jÄ• tasaá¹ƒvego vÄ«riyÄ• rambhavatthuá¹ƒ katvÄ• vipassanÄ• ya kamma
ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 3.169-17

``candabhÄ• gÄ• nadÄ«tÄ«re, susumÄ• ro ahaá¹ƒ tadÄ• .

sagocarapasutohaá¹ƒ, naditittha á¹ƒ agacchahaá¹ƒ ||

``siddhattho tamhi samaye, sayambhÅ« aggapuggalo.

nadiá¹ƒ taritukÄ• mo so, naditittha á¹ƒ upÄ• gami ||

``upagate ca sambuddhe, ahampi tatthupÄ• gamiá¹ƒ.

upagantvÄ• na sambuddhaá¹ƒ, imaá¹ƒ vÄ• caá¹ƒ udÄ«rayiá¹ƒ ||

``abhirÅ«ha mahÄ• vÄ«ra, tÄ• ressÄ• mi ahaá¹ƒ tuvaá¹ƒ.

pettikaá¹ƒ visayaá¹ƒ mayhaá¹ƒ, anukampa mahÄ• muni ||

``mama uggajjanaá¹ƒ sutvÄ• , abhirÅ«hi mahÄ• muni.

haá¹-á¹-ho haá¹-á¹-hena cittena, tÄ• resiá¹ƒ lokanÄ• yakaá¹ƒ ||

``nadiyÄ• pÄ• rime tÄ«re, siddhattho lokanÄ• yako.

assÄ• sesi mamaá¹ƒ tattha, amataá¹ƒ pÄ• puá¹‡issati ||

``tamhÄ• \Be I 112/ kÄ• yÄ• cavitvÄ• na, devalokaá¹ƒ agacchahaá¹ƒ.

dibbasukhaá¹ƒ anubhaviá¹ƒ, accharÄ• hi purakkhato ||

``sattakkhattuÃ±ca devindo, devarajjamakÄ• sahaá¹ƒ.

tÄ«á¹‡ikkhattuá¹ƒ cakkavattÄ«, mahiyÄ• issaro ahuá¹ƒ ||

``vivekamanuyuttohaá¹ƒ \Ne I 94/, nipako ca susaá¹ƒvuto.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``catunnavutito kappe, tÄ• resiá¹ƒ yaá¹ƒ narÄ• sabhaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano sammÄ• paá¹-ipattiyÄ• paripuá¹‡á¹‡Ä• kÄ• ravibhÄ• van
byÄ• karonto __ ``Ä• bÄ• dhe me samuppanneâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<30> tattha __Ä• bÄ• dhe me samuppanne_ti sarÄ«rassa Ä• bÄ• dhanato ``Ä• bÄ• dhoâ€™
visabhÄ• gadhÄ• tukkhobhahetuke roge mayhaá¹ƒ saÃ±jÄ• te. __sati me udapajjathÄ• _ti `
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati, yadidaá¹ƒ Ä• bÄ• dho vaá¸• á¸• heyya. yÄ• va panÄ• ya
vaá¸• á¸• hati, handÄ• haá¹ƒ \Ee I 96/ vÄ«riyaá¹ƒ Ä• rabhÄ• mi `appattassa pattiyÄ• anadh
asacchikatassa sacchikiriyÄ• yÄ• â€™â€™ â€™ ti vÄ«riyÄ• rambhavatthubhÅ«tÄ• sati tas
dukkhÄ• ya vedanÄ• ya pÄ«á¸·iyamÄ• nassa mayhaá¹ƒ udapÄ• di. tenÄ• ha __ ``Ä• bodho
nappamajjituâ€™â€™ _nti. evaá¹ƒ uppannaÃ±hi satiá¹ƒ aá¹…kusaá¹ƒ katvÄ• ayaá¹ƒ thero

uttiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1. gahvaratÄ«riyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__phuá¹-á¹-ho_ \Be I 113/ \Ne I 95/ __á¸• aá¹ƒsehÄ«_ti Ä• yasmato gahvaratÄ«riyatterass
so kira purimabuddhesu katÄ• dhikÄ• ro ito ekatiá¹ƒse kappe sikhissa bhagavato kÄ• le mig
vicaranto addasa sikhiá¹ƒ bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le devanÄ• gayakk
desentaá¹ƒ, disvÄ• pana pasannamÄ• naso ``dhammo esa vuccatÄ«â€™â€™ ti sare nimit
cittappasÄ• dena devaloke uppanno puna aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto ima
sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• ``aggidattoâ€™â€™ ti laddhanÄ• mo vayap
yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• saÃ±jÄ• tappasÄ• do sÄ• sane pabbajitvÄ• kammaá¹-á
nÄ• ma araÃ±Ã±aá¹-á¹-hÄ• ne vasati. tenassa __gahvaratÄ«rayo_ti samaÃ±Ã±Ä• ahosi. so
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 52.44-50) ---

``migaluddo pure Ä• si, araÃ±Ã±e vipine ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, devasaá¹…ghapurakkhataá¹ƒ ||

``catusaccaá¹ƒ pakÄ• sentaá¹ƒ, desentaá¹ƒ, amataá¹ƒ padaá¹ƒ.

assosiá¹ƒ madhuraá¹ƒ dhammaá¹ƒ, sikhino lokabandhuno ||

``ghose cittaá¹ƒ pasÄ• desiá¹ƒ, asamappaá¹-ipuggale.

tattha cittaá¹ƒ pasÄ• detvÄ• , uttariá¹ƒ duttaraá¹ƒ bhavaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ghosasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ee I 97/ pana patvÄ• bhagavantaá¹ƒ vanditvÄ• sÄ• vatthiyaá¹ƒ agamÄ• si. ta
sutvÄ• Ã±Ä• takÄ• upagantvÄ• mahÄ• dÄ• naá¹ƒ pavattesuá¹ƒ. so katipayadivase vasitvÄ
ahosi. taá¹ƒ Ã±Ä• takÄ• , ``bhante, araÃ±Ã±aá¹ƒ nÄ• ma á¸• aá¹ƒsamakasÄ• divasena bah
vasathÄ• â€™â€™ ti \Be I 114/ \Ne I 96/ Ä• haá¹ƒsu. taá¹ƒ sutvÄ• thero ``araÃ±Ã±avÄ• so
ruccatÄ«â€™â€™ ti vivekÄ• bhiratikittanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto ``phuá¹-á¹-ho
gÄ• thaá¹ƒ abhÄ• si.

<31> tattha __phuá¹-á¹-ho á¸• aá¹ƒsehi makasehÄ«_ti á¸• aá¹ƒsanasÄ«latÄ• ya ``á¸• aá¹ƒs
andhakamakkhikÄ• hi, makasanaÃ±Ã±itehi ca sÅ«cimukhapÄ• á¹‡ehi phussito daá¹-á¹-hoti
``paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti (Vin III 654) vuttaaraÃ±Ã±alakkhaá¹‡ayogat
__brahÄ• vane_ti mahÄ• rukkhagacchagahanatÄ• ya mahÄ• vane araÃ±Ã±Ä• niyaá¹ƒ. __n
saá¹…gÄ• mÄ• vacaro hatthinÄ• go viya saá¹…gÄ• mamuddhani parasenÄ• sampahÄ• raá
buddhÄ• dÄ«hi vaá¹‡á¹‡ito thomitoâ€™â€™ ti ussÄ• hajÄ• to __sato_ satimÄ• hutvÄ• __t
tasmiá¹ƒ vÄ• á¸• aá¹ƒsÄ• disamphasse upaá¹-á¹-hite __adhivÄ• saye_ adhivÄ• seyya sahe
Ä• bÄ• dhentÄ«â€™â€™ ti araÃ±Ã±avÄ• saá¹ƒ na jaheyyÄ• ti attho.

gahvaratÄ«riyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suppiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ajaraá¹ƒ jÄ«ramÄ• nenÄ• _ti Ä• yasmato suppiyattherassa gÄ• thÄ• . kÄ• uppatti? so ki
kÄ• le kulagehe nibbattitvÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±Ä• yatane vasanto
pasannamÄ• naso phalÄ• phalaá¹ƒ adÄ• si, tathÄ• bhikkhusaá¹…ghassa. so tena puÃ±Ã±
saá¹ƒsaranto kassapassa sammÄ• sambuddhassa kÄ• le khattiyakule nibbattitvÄ• anukkam
kalyÄ• á¹‡amittasannissayena laddhasaá¹ƒvego sÄ• sane pabbajitvÄ• bahussuto ahosi. jÄ
attÄ• naá¹ƒ ukkaá¹ƒsento pare ca vambhento vihÄ• si. so imasmiá¹ƒ buddhuppÄ• de tassa
nissandena sÄ• vatthiyaá¹ƒ paribhÅ«tarÅ«pe susÄ• nagopakakule nibbatti. __suppiyo_tissa

viÃ±Ã±utaá¹ƒ patto attano sahÄ• yabhÅ«taá¹ƒ sopÄ• kattheraá¹ƒ \Be I 115/ upasaá¹…kami
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaá¹ƒvego pabbajitvÄ• sammÄ• paá¹-ipattiá¹ƒ pÅ«retvÄ•
jÄ«ramÄ• nenÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<32> tattha __ajara_nti jarÄ• rahitaá¹ƒ, nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. taÃ±hi ajÄ• tattÄ• n
etasmiá¹ƒ vÄ• adhigate puggalassa sÄ• natthÄ«ti jarÄ• bhÄ• vahetutopi ajaraá¹ƒ nÄ• ma.
jÄ«rantena, khaá¹‡e khaá¹‡e jaraá¹ƒ pÄ• puá¹‡antena. __tappamÄ• nenÄ• _ti santappamÄ
ekÄ• dasahi aggÄ«hi dayhamÄ• nena. __nibbuti_nti yathÄ• vuttasantÄ• pÄ• bhÄ• vato nibb
__nimiya_nti parivatteyyaá¹ƒ cetÄ• peyyaá¹ƒ. __paramaá¹ƒ santi_nti
anavasesakilesÄ• bhisaá¹…khÄ• rapariá¸·Ä• havÅ«pasamadhammatÄ• ya uttamaá¹ƒ santi
ananubandhattÄ• __yogakkhemaá¹ƒ_. attano uttaritarassa kassaci abhÄ• vato __anuttaraá
saá¹…khepattho --- khaá¹‡e khaá¹‡e jarÄ• ya abhibhuyyamÄ• nattÄ• jÄ«ramÄ• nena, tath
santappamÄ• nena gato evaá¹ƒ aniccena dukkhena asÄ• rena sabbathÄ• pi anupasantasa
tappaá¹-ipakkhabhÄ• vato ajaraá¹ƒ paramupasamabhÅ«taá¹ƒ kenaci anupaddutaá¹ƒ anutta
parivatteyyaá¹ƒ ``mahÄ• vata me lÄ• bho mahÄ• udayo hatthagatoâ€™â€™ ti. yathÄ• hi
bhaá¹‡á¸• aá¹ƒ parivattentÄ• nirapekkhÄ• gayhamÄ• nena sambahumÄ• nÄ• honti, evam
attano kÄ• ye ca jÄ«vite ca nirapekkhataá¹ƒ, nibbÄ• naá¹ƒ paá¹-ipesitattaÃ±ca pakÄ• sento
santiá¹ƒ, yogakkhemaá¹ƒ anuttaraâ€™â€™ nti vatvÄ• tameva \Ee I 99/ paá¹-ipattiá¹ƒ parib
ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 52.51-77

``varuá¹‡o nÄ• ma nÄ• mena, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

chaá¸• á¸• etvÄ• dasa puttÄ• ni, vanamajjhogahiá¹ƒ tadÄ• ||

``assamaá¹ƒ sukataá¹ƒ katvÄ• , suvibhattaá¹ƒ manoramaá¹ƒ.

paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• na, vasÄ• mi vipine ahaá¹ƒ ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, Ä• gacchi mama assamaá¹ƒ ||

``yÄ• vatÄ• \Be I 116/ vanasaá¹‡á¸• amhi, obhÄ• so vipulo ahu.

buddhassa Ä• nubhÄ• vena, pajjalÄ« vipinaá¹ƒ tadÄ• ||

``disvÄ• na taá¹ƒ pÄ• á¹-ihÄ«raá¹ƒ, buddhaseá¹-á¹-hassa tÄ• dino.

pattapuá¹-aá¹ƒ gahetvÄ• na, phalena pÅ«jayiá¹ƒ ahaá¹ƒ ||

``upagantvÄ• na sambuddhaá¹ƒ, sahakhÄ• rimadÄ• sahaá¹ƒ.

anukampÄ• ya me buddho, idaá¹ƒ vacanamabravi ||

``khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, pacchato ehi me tuvaá¹ƒ.

paribhutte ca saá¹…ghamhi, puÃ±Ã±aá¹ƒ tava bhavissati ||

``puá¹-akaá¹ƒ taá¹ƒ gahetvÄ• na, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , tusitaá¹ƒ upapajjahaá¹ƒ ||

``tattha \Ne I 98/ dibbehi naccehi, gÄ«tehi vÄ• ditehi ca.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ, anubhomi sadÄ• sukhaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

bhoge me Å«natÄ• natthi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``yÄ• vatÄ• caturo dÄ«pÄ• , sasamuddÄ• sapabbatÄ• .

phalaá¹ƒ buddhassa datvÄ• na, issaraá¹ƒ kÄ• rayÄ• mahaá¹ƒ ||

``yÄ• vatÄ• ye pakkhigaá¹‡Ä• , Ä• kÄ• se uppatanti ce.

tepi me vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``yÄ• vatÄ• vanasaá¹‡á¸• amhi, yakkhÄ• bhÅ«tÄ• ca rakkhasÄ• .

kumbhaá¹‡á¸• Ä• garuá¸·Ä• cÄ• pi, pÄ• ricariyaá¹ƒ upenti me ||

``kummÄ• soá¹‡Ä• madhukÄ• rÄ• , á¸• aá¹ƒsÄ• ca makasÄ• ubho.

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``supaá¹‡á¹‡Ä• nÄ• ma sakuá¹‡Ä• , pakkhijÄ• tÄ• mahabbalÄ• .

tepi maá¹ƒ saraá¹‡aá¹ƒ yanti, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``yepi dÄ«ghÄ• yukÄ• nÄ• gÄ• , iddhimanto mahÄ• yasÄ• .

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``sÄ«hÄ• \Be I 117/ byagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• .

tepi maá¹ƒ vasamanventi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``osadhÄ« tiá¹‡avÄ• sÄ« ca, ye ca Ä• kÄ• savÄ• sino.

sabbe maá¹ƒ saraá¹‡aá¹ƒ yanti, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``sududdasaá¹ƒ sunipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ suppakÄ• sitaá¹ƒ.

phassayitvÄ• viharÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``vimokkhe aá¹-á¹-ha phusitvÄ• , viharÄ• mi anÄ• savo.

Ä• tÄ• pÄ« nipako cÄ• haá¹ƒ, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``ye phalaá¹-á¹-hÄ• buddhaputtÄ• , khÄ«á¹‡adosÄ• mahÄ• yasÄ• .

ahamaÃ±Ã±ataro tesaá¹ƒ, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , sukkamÅ«lena codito.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``tevijjÄ• iddhipattÄ• ca, buddhaputtÄ• mahÄ• yasÄ• .

dibbasotaá¹ƒ samÄ• pannÄ• , tesaá¹ƒ aÃ±Ã±ataro ahaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• \Ne I 99/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti

arahattaá¹ƒ pana patvÄ• pi tameva gÄ• thaá¹ƒ aÃ±Ã±Ä• byÄ• karaá¹‡avasena abhÄ• si.

suppiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sopÄ• kattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• pi ekaputtasmi_nti Ä• yasmato sopÄ• kattherassa gÄ• thÄ• . kÄ• uppatti? so kira
katÄ• dhikÄ• ro hutvÄ• tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinanto kakusa
aÃ±Ã±atarassa kuá¹-umbikassa putto hutvÄ• nibbatto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• p
bÄ«japÅ«raphalÄ• ni satthu upanesi. paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya \
ca abhippasanno salÄ• kabhattaá¹ƒ paá¹-á¹-hapetvÄ• saá¹…ghuddesavasena tiá¹‡á¹‡aá¹ƒ
yÄ• vatÄ• yukaá¹ƒ khÄ«rabhattaá¹ƒ adÄ• si. so tehi puÃ±Ã±akammehi aparÄ• paraá¹ƒ deva
anubhavanto ekadÄ• manussayoniyaá¹ƒ nibbatto ekassa paccekabuddhassa khÄ«rabhatta
tattha puÃ±Ã±Ä• ni katvÄ• sugatÄ«su eva paribbhamanto imasmiá¹ƒ buddhuppÄ• de purim
sÄ• vatthiyaá¹ƒ aÃ±Ã±atarÄ• ya duggatitthiyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. tassa m
kucchinÄ• pariharitvÄ• paripakke gabbhe vijÄ• yanakÄ• le vijÄ• yituá¹ƒ asakkontÄ« mucch
bahuvelaá¹ƒ matÄ• viya nipajji. taá¹ƒ Ã±Ä• takÄ• ``matÄ• â€™â€™ ti saÃ±Ã±Ä• ya susÄ•
Ä• ropetvÄ• devatÄ• nubhÄ• vena vÄ• tavuá¹-á¹-hiyÄ• uá¹-á¹-hitÄ• ya aggiá¹ƒ adatvÄ• pa
100/ pacchimabhÄ• vikattÄ• devatÄ• nubhÄ• vena mÄ• tukucchito arogo nikkhami. mÄ• tÄ
taá¹ƒ gahetvÄ• manussarÅ«pena susÄ• nagopakassa gehe á¹-hapetvÄ• katipayakÄ• laá¹ƒ
tato paraá¹ƒ susÄ• nagopako ca naá¹ƒ attano puttaá¹ƒ katvÄ• vaá¸• á¸• heti. so tathÄ• vaá
supiyena nÄ• ma dÄ• rakena saddhiá¹ƒ kÄ«á¸·anto vicarati. tassa susÄ• ne jÄ• tasaá¹ƒvaá¸
__sopÄ• ko_ti samaÃ±Ã±Ä• ahosi.

athekadivasaá¹ƒ sattavassikaá¹ƒ taá¹ƒ bhagavÄ• paccÅ«savelÄ• ya Ã±Ä• á¹‡ajÄ• laá¹ƒ pa
oloketvÄ• Ã±Ä• á¹‡ajalantogadhaá¹ƒ disvÄ• susÄ• naá¹-á¹-hÄ• naá¹ƒ agamÄ• si. dÄ• rako
pasannamÄ• naso satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• aá¹-á¹-hÄ• si. satthÄ• tass
dhammaá¹ƒ sutvÄ• pabbajjaá¹ƒ yÄ• citvÄ• ``pitarÄ• anuÃ±Ã±Ä• tosÄ«â€™â€™ ti vutto pi
nesi. tassa \Ne I 100/ pitÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ``bhante, imaá¹ƒ d
pabbÄ• jethÄ• â€™â€™ ti anujÄ• ni. satthÄ• taá¹ƒ pabbÄ• jetvÄ• mettÄ• bhÄ• vanÄ• ya n
mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• susÄ• ne viharanto ca cirasseva mettÄ• jhÄ• naá
pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ sacchÄ• kÄ• si. tena vutta
45.1-7) ---

``kakusandho \Be I 119/ mahÄ• vÄ«ro, sabbadhammÄ• na pÄ• ragÅ«.

gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho so, agamÄ• si vanantaraá¹ƒ ||

``bÄ«jamiÃ±jaá¹ƒ gahetvÄ• na, latÄ• ya Ä• vuá¹‡iá¹ƒ ahaá¹ƒ.

bhagavÄ• tamhi samaye, jhÄ• yate pabbatantare ||

``disvÄ• nahaá¹ƒ devadevaá¹ƒ, vippasannena cetasÄ• .

dakkhiá¹‡eyyassa vÄ«rassa, bÄ«jamiÃ±jamadÄ• sahaá¹ƒ ||

``imasmiá¹ƒyeva kappamhi, yaá¹ƒ miÃ±jamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«jamiÃ±jassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• hutvÄ• pana aÃ±Ã±esaá¹ƒ sosÄ• nikabhikkhÅ«naá¹ƒ mettÄ• bhÄ• vanÄ• vidhiá¹ƒ
ekaputtasmiâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<33> tattha __yathÄ• _ti opammatthe nipÄ• to. __ekaputtasmi_nti punÄ• ti ca kulavaá¹ƒsaa
atrajÄ• dibhedo putto. eko putto ekaputto, tasmiá¹ƒ ekaputtasmiá¹ƒ. visaye cetaá¹ƒ bhumma
__piyasmi_nti piyÄ• yitabbatÄ• ya ceva ekaputtatÄ• ya ca rÅ«pasÄ«lÄ• cÄ• rÄ• dÄ«hi ca pe
__kusalÄ«_ti kusalaá¹ƒ vuccati khemaá¹ƒ sotthibhÄ• vo, taá¹ƒ labhitabbaá¹ƒ etassa atthÄ«t
hitesÄ« \Ee I 101/ mettajjhÄ• sayo. __sabbesu pÄ• á¹‡esÅ«_ti sabbesu sattesu. __sabbatth
sabbesu vÄ• bhavÄ• dÄ«su, sabbÄ• su vÄ• avatthÄ• su. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• el
mÄ• tÄ• pitÄ• kusalÄ« ekantahitesÄ« bhaveyya, evaá¹ƒ puratthimÄ• dibhedÄ• su sabbÄ• s
kÄ• mabhavÄ• dibhedesu sabbesu bhavesu daharÄ• dibhedÄ• su sabbÄ• su avatthÄ• su c
ekantahitesitÄ• ya kusalÄ« bhaveyya, ``mitto udÄ• sÄ«no paÃ±catthikoâ€™â€™ ti sÄ«maá
sÄ«mÄ• sambhedavasena sabbattha ekarasaá¹ƒ mettaá¹ƒ bhÄ• veyyÄ• ti. imaá¹ƒ pana gÄ•
Ä• yasmanto evaá¹ƒ mettÄ• bhÄ• vanaá¹ƒ \Be I 120/ anuyuÃ±jeyyÄ• tha, ye te bhagavatÄ•
tiÄ• dinÄ• \Ne I 101/ (AN c 1I 15) ekÄ• dasa mettÄ• nisaá¹ƒsÄ• vuttÄ• , ekaá¹ƒsena tesaá
bhavathÄ• â€™â€™ ti ovÄ• damadÄ• si.

sopÄ• kattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. posiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__anÄ• sannavarÄ• _ti Ä• yasmato posiyattherassa gÄ• thÄ• . kÄ• uppatti? so kira purima
tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ bahuá¹ƒ kusalaá¹ƒ upacinitvÄ• sugatÄ«su eva saá¹
kappe tissassa bhagavato kÄ• le migaluddo hutvÄ• araÃ±Ã±e vicarati. atha bhagavÄ• tass
araÃ±Ã±aá¹ƒ gantvÄ• tassa cakkhupathe attÄ• naá¹ƒ dassesi. so bhagavantaá¹ƒ disvÄ• p
nikkhipitvÄ• upasaá¹…kamitvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. bhagavÄ• nisÄ«dituk
tÄ• vadeva tiá¹‡amuá¹-á¹-hiyo gahetvÄ• same bhÅ«mibhÄ• ge sakkaccaá¹ƒ santharitvÄ•
bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya. nisinne pana bhagavati anappakaá¹ƒ pÄ«tisomanas
bhagavantaá¹ƒ vanditvÄ• sayampi ekamantaá¹ƒ nisÄ«di. atha bhagavÄ• ``ettakaá¹ƒ vaá¹-
kusalabÄ«jaâ€™â€™ nti uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. acirapakkante bhagavati taá¹ƒ
\Ee I 102/ kÄ• laá¹…kato devaloke nibbatti. ``so kira bhagavati anupagacchante sÄ«hena gl
nibbattissatÄ«â€™â€™ ti taá¹ƒ disvÄ• bhagavÄ• sugatiyaá¹ƒ nibbattanatthaá¹ƒ kusalabÄ«
upasaá¹…kami.

so tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato devalokato cavitvÄ• sugatÄ«suyeva parivatten
buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa mahÄ• vibhavassa seá¹-á¹-hino putto saá¹.
kaniá¹-á¹-habhÄ• tÄ• hutvÄ• nibbatti. __posiyo_tissa nÄ• maá¹ƒ ahosi. so vayappatto dÄ•
ekaá¹ƒ puttaá¹ƒ labhitvÄ• antimabhavikatÄ• ya dhammatÄ• ya codiyamÄ• no jÄ• tiÄ• diá¹ƒ
pabbajitvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• vÅ«pakaá¹-á¹-ho hutvÄ• \Be I 121/ catusaccakamma
anuyuÃ±janto nacirasseva vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vut
thera II 53.1-12) ---

``himavantassÄ• vidÅ«re, lambako nÄ• ma pabbato.

tattheva tisso sambuddho, abbhokÄ• samhi caá¹…kami ||

``migaluddo \Ne I 102/ tadÄ• Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

disvÄ• na taá¹ƒ devadevaá¹ƒ, tiá¹‡amuá¹-á¹-himadÄ• sahaá¹ƒ ||

``nisÄ«danatthaá¹ƒ buddhassa, datvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ uttarÄ• mukho ||

``aciraá¹ƒ gatamattassa, migarÄ• jÄ• apothayi.

sohena pothito, santo tattha kÄ• laá¹…kato ahaá¹ƒ ||

``Ä• sanne me kataá¹ƒ kammaá¹ƒ, buddhaseá¹-á¹-he anÄ• save.

sumutto saravegova, devalokamagacchahaá¹ƒ ||

``yÅ«po tattha subho Ä• si, puÃ±Ã±akammÄ• bhinimmito.

sahassakaá¹‡á¸• o satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayo ||

``pabhÄ• niddhÄ• vate tassa, sataraá¹ƒsÄ«va uggato.

Ä• kiá¹‡á¹‡o devakaÃ±Ã±Ä• hi, Ä• modiá¹ƒ kÄ• makÄ• mihaá¹ƒ ||

``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

Ä• gantvÄ• na manussattaá¹ƒ, pattomhi Ä• savakkhayaá¹ƒ ||

``catunnavutito kappe, nisÄ«danamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tiá¹‡amuá¹-á¹-he idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• bhagavantaá¹ƒ vandituá¹ƒ sÄ• vatthiá¹ƒ Ä• gato Ã±Ä• tiá¹ƒ anuka
agamÄ• si. tattha naá¹ƒ purÄ• á¹‡adutiyikÄ• vanditvÄ• Ä• sanadÄ• nÄ• dinÄ• paá¹-hama
dassetvÄ• therassa ajjhÄ• sayaá¹ƒ ajÄ• nantÄ« pacchÄ• itthikuttÄ• dÄ«hi palobhetukÄ• m
``aho andhabÄ• lÄ• mÄ• disepi nÄ• ma evaá¹ƒ paá¹-ipajjatÄ«â€™â€™ ti cintetvÄ• kiÃ±ci a
araÃ±Ã±ameva gato. taá¹ƒ Ä• raÃ±Ã±akÄ• bhikkhÅ« ``kiá¹ƒ, Ä• vuso, atilahuá¹ƒ, nivattosi,
diá¹-á¹-hosÄ«â€™â€™ ti pucchiá¹ƒsu. thero tattha pavattiá¹ƒ Ä• cikkhanto __ ``anÄ• sanna
gÄ• thaá¹ƒ abhÄ• si.

<34> tattha __anÄ• sannavarÄ• _ti __etÄ• _ itthiyo na Ä• sannÄ• anupagatÄ• , dÅ«re eva
purisassa seá¹-á¹-hÄ• hitÄ• vahÄ• , taÃ±ca kho __niccameva_ sabbakÄ• lameva, na rattim
rahovelÄ• yapi. __vijÄ• natÄ• _ti vijÄ• nantena. ``anÄ• sannaparÄ• â€™â€™ tipi pÄ• á¸·i, s
adhippÄ• yo --- caá¹‡á¸• ahatthiassamahiá¹ƒsasÄ«habyagghayakkharakkhasapisÄ• cÄ• pi
103/ anupasaá¹…kamanto varÄ• seá¹-á¹-hÄ• , na anatthÄ• vahÄ• , te pana upasaá¹…kam
anatthaá¹ƒ kareyyuá¹ƒ. itthiyo pana upasaá¹…kamitvÄ• diá¹-á¹-hadhammikaá¹ƒ samparÄ•
atthaá¹ƒ vinÄ• setvÄ• mahantaá¹ƒ anatthaá¹ƒ Ä• pÄ• denti, tasmÄ• anÄ• sannavarÄ• etÄ
idÄ• ni tamatthaá¹ƒ attÅ«panÄ• yikaá¹ƒ katvÄ• dassento __ ``gÄ• mÄ• â€™â€™ _tiÄ• dim

gÄ• maá¹ƒ. upayogatthe hi etaá¹ƒ nissakkavacanaá¹ƒ. __araÃ±Ã±amÄ• gammÄ• _ti araÃ±
padasandhikaro, nissakke cetaá¹ƒ upayogavacanaá¹ƒ. __tato_ti maÃ±cakato. __anÄ• mant
purÄ• á¹‡adutiyikaá¹ƒ ``appamattÄ• hohÄ«â€™â€™ ti ettakampi avatvÄ• . __posiyo_ti attÄ
vadati. ye pana ``pakkÄ• miâ€™â€™ nti paá¹-hanti, tesaá¹ƒ ahaá¹ƒ posiyo pakkÄ• minti yoj
itthÄ« theraá¹ƒ gharaá¹ƒ upagataá¹ƒ bhojetvÄ• palobhetukÄ• mÄ• jÄ• tÄ• , taá¹ƒ disvÄ• t
nikkhamitvÄ• vihÄ• raá¹ƒ gantvÄ• attano vasanaá¹-á¹-hÄ• ne maÃ±cake nisÄ«di. sÄ• pi kh
alaá¹…katapaá¹-iyattÄ• vihÄ• re therassa vasanaá¹-á¹-hÄ• naá¹ƒ upasaá¹…kami. taá¹ƒ dis
uá¹-á¹-hÄ• ya divÄ• á¹-á¹-hÄ• nameva gatoâ€™â€™ ti vadanti, tesaá¹ƒ ``gÄ• mÄ• araÃ±Ã±
gÄ• thÄ• padassa attho yathÄ• rutavaseneva niyyati. vihÄ• ro hi idha ``araÃ±Ã±aâ€™â€™

posiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sÄ• maÃ±Ã±akÄ• nittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sukhaá¹ƒ_ \Be I 123/ __sukhattho_ti Ä• yasmato sÄ• maÃ±Ã±akÄ• nittherassa gÄ• thÄ•
purimabuddhesu katÄ• dhikÄ• ro hutvÄ• tattha tattha bhave kusalaá¹ƒ upacinanto ito ekana
bhagavato kÄ• le manussayoniyaá¹ƒ nibbatto vipassiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ
adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
putto hutvÄ• \Ee I 104/ nibbatti. __sÄ• maÃ±Ã±akÄ• nÄ«_tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±
yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasannamÄ• naso sÄ• sane pabbajitvÄ• cariyÄ• nukÅ«
gahetvÄ• jhÄ• naá¹ƒ nibbattetvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸•
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 36.30-33) ---

``vipassino bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

ekaá¹ƒ maÃ±caá¹ƒ mayÄ• dinnaá¹ƒ, pasannena sapÄ• á¹‡inÄ• ||

``hatthiyÄ• naá¹ƒ \Ne I 104/ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ samajjhagaá¹ƒ.

tena maÃ±caka dÄ• nena, pattomhi Ä• savakkhayaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ maÃ±camadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maÃ±cadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

therassa pana gihisahÄ• yako kÄ• tiyÄ• no nÄ• ma paribbÄ• jako buddhuppÄ• dato paá¹-á

hatalÄ• bhasakkÄ• ratÄ• ya ghÄ• sacchÄ• danamattampi alabhanto Ä• jÄ«vakÄ• pakato th
sÄ• kiyaputtiyÄ• nÄ• ma mahÄ• lÄ• bhaggayasaggappattÄ• sukhena jÄ«vatha, mayaá¹ƒ p
kathaá¹ƒ nu kho paá¹-ipajjamÄ• nassa diá¹-á¹-hadhammikaÃ±ceva samparÄ• yikaÃ±ca suk
pucchi. athassa thero ``nippariyÄ• yato sukhaá¹ƒ nÄ• ma lokuttarasukhameva, taÃ±ca tada
paá¹-ipajjantassevÄ• â€™â€™ ti attanÄ• tassa adhigatabhÄ• vaá¹ƒ pariyÄ• yena vibhÄ• ve
labhate tadÄ• caraâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<35> tattha \Be I 124/ __sukha_nti nirÄ• misaá¹ƒ sukhaá¹ƒ idhÄ• dhippetaá¹ƒ. taÃ±ca phal
nibbÄ• naÃ±ca. tathÄ• hi ``ayaá¹ƒ samÄ• dhi paccuppannasukho ceva Ä• yatiÃ±ca sukhav
b V 27; Vibh 804) ``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ nti (Dhp 203-204) ca vuttaá¹ƒ.
sukhappayojano, yathÄ• vuttena sukhena atthiko. __labhate_ti pÄ• puá¹‡Ä• ti, atthikasseve
itarassa. ko pana atthikoti Ä• ha __ ``tadÄ• caraâ€™â€™ _nti tadatthaá¹ƒ Ä• caranto, yÄ• y
paá¹-ipattiá¹ƒ paá¹-ipajjantoti attho. na kevalaá¹ƒ tadÄ• caraá¹ƒ sukhameva labhate, atha kh
pappoti_ ``itipi sÄ«lavÄ• suparisuddhakÄ• yavacÄ«kammanto suparisuddhÄ• jÄ«vo jhÄ• yÄ
tiÄ• dinÄ• kittiá¹ƒ parammukhÄ• patthaá¹-ayasataá¹ƒ pÄ• puá¹‡Ä• ti. __yasassa vaá¸• á¸•
sammukhe guá¹‡Ä• bhitthavasaá¹…khÄ• to parivÄ• rasampadÄ• saá¹…khÄ• to ca yaso as
``tadÄ• caraâ€™â€™ nti sÄ• maÃ±Ã±ato vuttamatthaá¹ƒ sarÅ«pato dassento --- __ ``yo
ariyamaá¹-á¹-haá¹…gikamaÃ±jasaá¹ƒ ujuá¹ƒ, bhÄ• veti maggaá¹ƒ amatassa pattiyÄ• â€™â
puggalo kilesehi Ä• rakattÄ• parisuddhaá¹-á¹-hena paá¹-ipajjantÄ• naá¹ƒ ariyabhÄ• vakara
__ariyaá¹ƒ, _ sammÄ• diá¹-á¹-hiÄ• diaá¹-á¹-haá¹…gasamudÄ• yatÄ• ya __aá¹-á¹-haá¹…gik
antadvayarahitamajjhimapaá¹-ipattibhÄ• vato akuá¹-ilaá¹-á¹-hena __aÃ±jasaá¹ƒ, _ kÄ• yava
__ujuá¹ƒ, _ nibbÄ• natthikehi magganiyaá¹-á¹-hena kilese mÄ• rento gamanaá¹-á¹-hena ca
laddhanÄ• maá¹ƒ dukkhanirodhagÄ• minipaá¹-ipadaá¹ƒ __amatassa_ asaá¹…khatÄ• ya dh
__bhÄ• veti_ attano santÄ• ne uppÄ• deti vaá¸• á¸• heti ca, so nippariyÄ• yena ``sukhattho
105/ vuccati, tasmÄ• yathÄ• vuttaá¹ƒ sukhaá¹ƒ labhati. taá¹ƒ sutvÄ• paribbÄ• jako pasann
sammÄ• paá¹-ipajjanto nacirasseva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡
aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

sÄ• maÃ±Ã±akÄ• nittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kumÄ• puttattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sÄ• dhu_ \Be I 125/ __suta_nti Ä• yasmato kumÄ• puttattherassa gÄ• thÄ• . kÄ• uppati
katÄ• dhikÄ• ro ito ekanavute kappe ajinacammavasano tÄ• paso hutvÄ• bandhumatÄ«na
vipassiá¹ƒ bhagavantaá¹ƒ passitvÄ• pasannamÄ• naso pÄ• dabbhaÃ±janatelaá¹ƒ adÄ• si.
devaloke nibbatto. tato paá¹-á¹-hÄ• ya sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ
veá¸·ukaá¹‡á¹-akanagare gahapatikule nibbatto. ``nandoâ€™â€™ tissa nÄ• maá¹ƒ akaá¹ƒs
nÄ• ma, tena __kumÄ• putto_ti paÃ±Ã±Ä• yittha. so Ä• yasmato sÄ• riputtassa santike dha

pabbajitvÄ• katapubbakicco pariyantapabbatapasse samaá¹‡adhammaá¹ƒ karonto visesaá
\Ee I 106/ bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• kammaá¹-á¹-hÄ• naá¹ƒ s
vasanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ

``nagare bandhumatiyÄ• , rÄ• juyyÄ• ne vasÄ• mahaá¹ƒ.

cammavÄ• sÄ« tadÄ• Ä• siá¹ƒ, kamaá¹‡á¸• aludharo ahaá¹ƒ ||

``addasaá¹ƒ vimalaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

padhÄ• naá¹ƒ pahitattaá¹ƒ taá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ vasiá¹ƒ ||

``sabbakÄ• masamiddhaÃ±ca, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

disvÄ• pasannasumano, abbhaÃ±janamadÄ• sahaá¹ƒ ||

``ekanavutito kappe, abbhaÃ±janamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, abbhaÃ±janassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne I 106/ pana patvÄ• araÃ±Ã±e kÄ• yadaá¸·hibahule bhikkhÅ«, disvÄ• te ov
niyyÄ• nikabhÄ• vaá¹ƒ pakÄ• sento __ ``sÄ• dhu sutaá¹ƒ sÄ• dhu caritakaâ€™â€™ _nti gÄ

<36> tattha \Be I 126/ __sÄ• dhÅ«_ti sundaraá¹ƒ. __suta_nti savanaá¹ƒ. taÃ±ca kho vivaá¹
visesato appicchatÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ dasakathÄ• vatthusavanaá¹ƒ idhÄ• dhippetaá¹ƒ
tadeva appicchatÄ• dicaritaá¹ƒ ciá¹‡á¹‡aá¹ƒ, sÄ• dhucaritameva hi ``caritakaâ€™â€™ nti v
bÄ• husaccaá¹ƒ tadanurÅ«paá¹ƒ paá¹-ipattiÃ±ca ``sundaraâ€™â€™ nti dasseti. __sadÄ• _t
navakamajjhimatherakÄ• le, sabbesu vÄ• iriyÄ• pathakkhaá¹‡esu. __aniketavihÄ• ro_ti kile
nivÄ• sanaá¹-á¹-hÄ• naá¹-á¹-hena paÃ±cakÄ• maguá¹‡Ä• niketÄ• nÄ• ma, lokiyÄ• vÄ• cl
yathÄ• ha --- ``rÅ«panimittaniketavisÄ• ravinibandhÄ• kho, gahapati, `niketasÄ• rÄ«â€™ ti
(SN b III 3). tesaá¹ƒ niketÄ• naá¹ƒ pahÄ• natthÄ• ya paá¹-ipadÄ• aniketavihÄ• ro. __atthap
Ä• jÄ• nitukÄ• massa kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamitvÄ• diá¹-á¹-hadhammikasampar
pucchanaá¹ƒ, kusalÄ• dibhedassa vÄ• atthassa sabhÄ• vadhammassa ``kiá¹ƒ, bhante, kus
kiá¹ƒ sÄ• vajjaá¹ƒ, kiá¹ƒ anavajjaâ€™â€™ ntiÄ• dinÄ• (MN III 296) pucchanaá¹ƒ atthapucc
__padakkhiá¹‡akamma_nti taá¹ƒ pana pucchitvÄ• padakkhiá¹‡aggÄ• hibhÄ• vena tassa ov

sammÄ• paá¹-ipatti. idhÄ• pi ``sÄ• dhÅ«â€™â€™ ti padaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. __eta
sutaâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ yaá¹ƒ sutaá¹ƒ, yaÃ±ca caritaá¹ƒ, yo ca aniketavihÄ• ro \
atthapucchanaá¹ƒ, yaÃ±ca padakkhiá¹‡akammaá¹ƒ, etaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ eso samaá¹‡a
paá¹-ipadÄ• ya samaá¹‡abhÄ• vo, na aÃ±Ã±athÄ• , tasmÄ• ``sÄ• maÃ±Ã±aâ€™â€™ nti n
adhivacanaá¹ƒ. tassa vÄ• pana ayaá¹ƒ apaá¹‡á¹‡akapaá¹-ipadÄ• , taá¹ƒ panetaá¹ƒ sÄ• ma
sambhavÄ• ti, taá¹ƒ dassetuá¹ƒ __ ``akiÃ±canassÄ• â€™â€™ _ti vuttaá¹ƒ. apariggÄ• hakas
khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡adÄ• sidÄ• sÄ• dipariggahapaá¹-iggahaá¹‡arahitassÄ• ti

kumÄ• puttattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kumÄ• puttasahÄ• yattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ• nÄ• janapadaá¹ƒ_ \Be I 127/ __yantÄ«_ti Ä• yasmato kumÄ• puttasahÄ• yattherass
kira purimabuddhesu katÄ• dhikÄ• ro tattha tattha vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upad
kappe siddhatthassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto araÃ±Ã±a
rukkhadaá¹‡á¸• aá¹ƒ chinditvÄ• kattarayaá¹-á¹-hiá¹ƒ katvÄ• saá¹…ghassa adÄ• si. aÃ±Ã±a
puÃ±Ã±aá¹ƒ katvÄ• devesu \Ne I 107/ nibbattitvÄ• tato paá¹-á¹-hÄ• ya sugatÄ«suyeva par
buddhuppÄ• de veá¸·ukaá¹‡á¹-akanagare iddhe kule nibbatti. __sudanto_tissa nÄ• maá¹ƒ a
keci vadanti. so kumÄ• puttassa piyasahÄ• yo hutvÄ• vicaranto ``kumÄ• putto pabbajitoâ€™
nÅ«na so orako dhammavinayo, yattha kumÄ• putto pabbajitoâ€™â€™ ti tadanubandhena
satthu santikaá¹ƒ upasaá¹…kami. tassa satthÄ• dhammaá¹ƒ desesi. so bhiyyosomattÄ• ya
saÃ±jÄ• tachando pabbajitvÄ• kumÄ• putteneva saddhiá¹ƒ pariyantapabbate bhÄ• vanÄ• n
samayena sambahulÄ• bhikkhÅ« nÄ• nÄ• janapadesu janapadacÄ• rikaá¹ƒ carantÄ• pi ga
á¹-hÄ• naá¹ƒ \Ee I 108/ upagacchanti. tena tattha kolÄ• halaá¹ƒ hoti. taá¹ƒ disvÄ• sudantat
niyyÄ• nikasÄ• sane pabbajitvÄ• janapadavitakkaá¹ƒ anuvattentÄ• cittasamÄ• dhiá¹ƒ virÄ•
saá¹ƒvegajÄ• to tameva saá¹ƒvegaá¹ƒ attano cittadamanassa aá¹…kusaá¹ƒ karonto __ ``nÄ
yantÄ«â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<37> tattha __nÄ• nÄ• janapada_nti visuá¹ƒ visuá¹ƒ nÄ• nÄ• vidhaá¹ƒ janapadaá¹ƒ, kÄ• si
attho. __yantÄ«_ti gacchanti. __vicarantÄ• _ti ``asuko janapado subhikkho sulabhapiá¹‡á¸•
arogoâ€™â€™ tiÄ• divitakkavasena janapadacÄ• rikaá¹ƒ carantÄ• . __asaÃ±Ã±atÄ• _ti tas
appahÄ«natÄ• ya cittena asaá¹ƒyatÄ• . __samÄ• dhiÃ±ca virÄ• dhentÄ«_ti sabbassapi utta
mÅ«labhÅ«taá¹ƒ upacÄ• rappanÄ• bhedaá¹ƒ samÄ• dhiÃ±ca nÄ• ma virÄ• dhenti \Be I 128
desantaracaraá¹‡ena jhÄ• yituá¹ƒ okÄ• sÄ• bhÄ• vena anadhigataá¹ƒ samÄ• dhiá¹ƒ nÄ• dh
vasÄ«bhÄ• vÄ• nÄ• pÄ• danena jÄ«rantÄ• vÄ«rÄ• dhenti nÄ• ma. __kiá¹ƒsu raá¹-á¹-hacar
nipÄ• tamattaá¹ƒ. ``evaá¹ƒbhÅ«tÄ• naá¹ƒ raá¹-á¹-hacariyÄ• janapadacÄ• rikÄ• kiá¹ƒ kariss
sÄ• dhessati, niratthakÄ• vÄ• â€™â€™ ti garahanto vadati. __tasmÄ• _ti yasmÄ• Ä«disÄ«
na atthÄ• vahÄ• , api ca kho anatthÄ• vahÄ• sampattÄ«naá¹ƒ virÄ• dhanato, tasmÄ• . __vi

vasanapadese arativasena uppannaá¹ƒ sÄ• rambhaá¹ƒ cittasaá¹ƒkilesaá¹ƒ tadanurÅ«pena
vinetvÄ• vÅ«pasametvÄ• . __jhÄ• yeyyÄ• _ti Ä• rammaá¹‡Å«panijjhÄ• nena lakkhaá¹‡Å«p
jhÄ• nena jhÄ• yeyya. __apurakkhato_ti micchÄ• vitakkehi taá¹‡hÄ• dÄ«hi vÄ• na purakkh
anupagacchanto kammaá¹-á¹-hÄ• nameva manasi kareyyÄ• ti attho. evaá¹ƒ pana vatvÄ• th
aá¹…kusaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ
53.36-41) ---

``kÄ• nanaá¹ƒ \Ee I 109/ vanamoggayha, veá¸·uá¹ƒ chetvÄ• nahaá¹ƒ tadÄ• .

Ä• lambanaá¹ƒ karitvÄ• na, saá¹…ghassa adadiá¹ƒ bahuá¹ƒ ||

``tena \Ne I 108/ cittappasÄ• dena, subbate abhivÄ• diya.

Ä• lambadaá¹‡á¸• aá¹ƒ datvÄ• na, pakkÄ• miá¹ƒ uttarÄ• mukho ||

``catunnavutito kappe, yaá¹ƒ daá¹‡á¸• amadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, daá¹‡á¸• adÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

yaá¹ƒ panatthaá¹ƒ aá¹…kusaá¹ƒ katvÄ• ayaá¹ƒ thero arahattaá¹ƒ patto, tamevatthaá¹ƒ ha
arahattaá¹ƒ pattopi __ ``nÄ• nÄ• janapadaá¹ƒ yantiâ€™â€™ _ti idameva gÄ• thaá¹ƒ abhÄ•
aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti.

kumÄ• puttasahÄ• yattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gavampatittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo_ \Be I 129/ __iddhiyÄ• sarabhu_nti Ä• yasmato gavampatittherassa gÄ• thÄ• . kÄ• u
purimabuddhesu katÄ• dhikÄ• ro ito ekatiá¹ƒse kappe sikhiá¹ƒ bhagavantaá¹ƒ passitvÄ• pa
pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devaloke uppanno aparÄ• paraá¹ƒ puÃ±Ã±Ä•
bhagavato cetiye chattaÃ±ca vedikaÃ±ca kÄ• resi. kassapassa pana bhagavato kÄ• le aÃ±
nibbatto. tasmiÃ±ca kule bahuá¹ƒ gomaá¹‡á¸• alaá¹ƒ ahosi. taá¹ƒ gopÄ• lakÄ• rakkhanti. a
antarantarÄ• yuttappayuttaá¹ƒ vicÄ• rento vicarati. so ekaá¹ƒ khÄ«á¹‡Ä• savattheraá¹ƒ gÄ•
caritvÄ• bahigÄ• me devasikaá¹ƒ ekasmiá¹ƒ padese bhattakiccaá¹ƒ karontaá¹ƒ disvÄ• ``ay
kilamissatÄ«â€™â€™ ti cintetvÄ• cattÄ• ro sirÄ«sadaá¹‡á¸• e ussÄ• petvÄ• tesaá¹ƒ upari
á¹-hapetvÄ• sÄ• khÄ• maá¹‡á¸• apaá¹ƒ katvÄ• adÄ• si. ``maá¹‡á¸• apassa samÄ«pe sirÄ•

vadanti. tassa anukampÄ• ya devasikaá¹ƒ thero tattha nisÄ«di. so tena puÃ±Ã±akammena
cÄ• tumahÄ• rÄ• jikesu nibbatti. tassa purimakammasaá¹ƒsÅ«cakaá¹ƒ vimÄ• nadvÄ• re ma
nibbatti vaá¹‡á¹‡agandhasampannehi aÃ±Ã±ehi pupphehi sabbakÄ• le upasobhayamÄ• na
``serÄ«sakaâ€™â€™ nti paÃ±Ã±Ä• yittha. so devaputto ekaá¹ƒ buddhantaraá¹ƒ devesu ca
imasmiá¹ƒ buddhuppÄ• de yasattherassa catÅ«su \Ee I 110/ gihisahÄ• yesu __gavampati_
yasassa pabbajitabhÄ• vaá¹ƒ sutvÄ• attano sahÄ• yehi saddhiá¹ƒ bhagavato santikaá¹ƒ ag
tassa dhammaá¹ƒ desesi. so desanÄ• vasÄ• ne sahÄ• yehi saddhiá¹ƒ arahatte patiá¹-á¹-hÄ
__apadÄ• ne_ (Ap thera II 53.42-47) ---

``migaluddo pure Ä• siá¹ƒ, vipine vicaraá¹ƒ ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

``tasmiá¹ƒ mahÄ• kÄ• ruá¹‡ike, sabbasattahite rate.

pasannacitto sumano, nelapupphaá¹ƒ apÅ«jayiá¹ƒ ||

``ekatiá¹ƒse \Be I 130/ ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• thero vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento sÄ• kete viharati aÃ±ja
samayena bhagavÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ sÄ• ketaá¹ƒ gantvÄ• aÃ±ja
nappahosi. sambahulÄ• bhikkhÅ« vihÄ• rasÄ• mantÄ• sarabhuyÄ• nadiyÄ• vÄ• likÄ• pua
aá¸• á¸• harattasamaye nadiyÄ• udakoghe Ä• gacchante sÄ• maá¹‡erÄ• dayo uccÄ• sadd
taá¹ƒ Ã±atvÄ• Ä• yasmantaá¹ƒ gavampatiá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha, gavampati, jalogh
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• raá¹ƒ karohÄ«â€™â€™ ti. thero ``sÄ• dhu, bhanteâ€™â€™ ti
vikkhambhi, taá¹ƒ dÅ«ratova pabbatakÅ«á¹-aá¹ƒ viya aá¹-á¹-hÄ• si. tato paá¹-á¹-hÄ• ya ther
pÄ• kaá¹-o ahosi. athekadivasaá¹ƒ satthÄ• mahatiyÄ• devaparisÄ• ya majjhe nisÄ«ditvÄ•
theraá¹ƒ disvÄ• lokÄ• nukampÄ• ya tassa guá¹‡Ä• naá¹ƒ vibhÄ• vanatthaá¹ƒ taá¹ƒ pasaá¹
sarabhuâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<38> tattha __iddhiyÄ• _ti adhiá¹-á¹-hÄ• niddhiyÄ• . __sarabhu_nti evaá¹ƒnÄ• mikaá¹ƒ nac
``sarabhuâ€™â€™ nti vadanti. __aá¹-á¹-hapesÄ«_ti sandituá¹ƒ adento sotaá¹ƒ nivattetvÄ•
mahantaá¹ƒ jalarÄ• siá¹ƒ katvÄ• á¹-hapesi. __asito_ti nasito, taá¹‡hÄ• diá¹-á¹-hinissayarah
bandhanasaá¹…khÄ• tÄ• naá¹ƒ vÄ• sabbasaá¹ƒyojanÄ• naá¹ƒ samucchinnattÄ• kenacipi

ejÄ• naá¹ƒ kilesÄ• naá¹ƒ abhÄ• vato __anejo so, gavampati, taá¹ƒ sabbasaá¹…gÄ• tigataá
rÄ• gadosamohamÄ• nadiá¹-á¹-hisaá¹…ge atikkamitvÄ• \Ee I 111/ á¹-hitattÄ• sabbasaá¹…
asekkhamunibhÄ• vato __mahÄ• muniá¹ƒ, _ tato eva kÄ• makammabhavÄ• dibhedassa sa
nibbÄ• naá¹ƒ gatattÄ• __bhavassa pÄ• raguá¹ƒ. devÄ• namassantÄ«_ti devÄ• pi imassan

gÄ• thÄ• pariyosÄ• ne \Be I 131/ \Ne I 110/ mahato janakÄ• yassa dhammÄ• bhisamayo a
byÄ• karonto ``satthÄ• raá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti imameva gÄ• thaá¹ƒ abhÄ• sÄ«ti.

gavampatittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. tissattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sattiyÄ• viya omaá¹-á¹-ho_ti Ä• yasmato tissattherassa gÄ• thÄ• . kÄ• uppati? ayampi k
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto tissa
mÅ«le purÄ• á¹‡apaá¹‡á¹‡Ä• ni nÄ«haritvÄ• sodhesi. so tena puÃ±Ã±akammena devaman
buddhuppÄ• de kapilavatthunagare bhagavato pitucchÄ• putto hutvÄ• nibbatti __tisso_ nÄ•
bhagavantaá¹ƒ anupabbajitvÄ• upasampanno hutvÄ• araÃ±Ã±Ä• yatane viharanto jÄ• tiá¹
kodhÅ«pÄ• yÄ• sabahulo ca ujjhÄ• nabahulo ca hutvÄ• vicarati, samaá¹‡adhamme ussukk
satthÄ• ekadivasaá¹ƒ divÄ• á¹-á¹-hÄ• ne vivaá¹-amukhaá¹ƒ niddÄ• yantaá¹ƒ dibbacakkhun
Ä• kÄ• sena gantvÄ• tassa upari Ä• kÄ• seyeva á¹-hatvÄ• obhÄ• saá¹ƒ pharitvÄ• tenobhÄ
uppÄ• detvÄ• ovÄ• daá¹ƒ dento __ ``sattiyÄ• viya omaá¹-á¹-hoâ€™â€™ _ti gÄ• thaá¹ƒ ab

<39> tattha __sattiyÄ• _ti desanÄ• sÄ«sametaá¹ƒ, ekatodhÄ• rÄ• dinÄ• satthenÄ• ti attho
cattÄ• ro hi pahÄ• rÄ• omaá¹-á¹-ho ummaá¹-á¹-ho maá¹-á¹-ho vimaá¹-á¹-hoti. tattha upari á
dinnapahÄ• ro omaá¹-á¹-ho nÄ• ma, heá¹-á¹-hÄ• á¹-hatvÄ• uddhammukhaá¹ƒ dinnapahÄ•
aggaá¸·asÅ«ci \Ee I 112/ viya vinivijjhitvÄ• gato maá¹-á¹-ho nÄ• ma, seso sabbopi vimaá¹-á
pana á¹-hÄ• ne omaá¹-á¹-ho gahito. so hi sabbadÄ• ruá¹‡o duruddharaá¹‡asallo duttikiccho
antopubbalohitova hoti, pubbalohitaá¹ƒ anikkhamitvÄ• vaá¹‡amukhaá¹ƒ pariyonandhitvÄ•
pubbalohitaá¹ƒ nÄ«haritukÄ• mehi maÃ±cena saddhiá¹ƒ bandhitvÄ• adhosiro kÄ• tabbo \B
vÄ• maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ pÄ• puá¹‡anti. __á¸• ayhamÄ• ne_ti agginÄ• jhÄ•
idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• sattiyÄ• omaá¹-á¹-ho puriso sallubbÄ• hanavaá¹‡atikicchanÄ
vÄ«riyaá¹ƒ Ä• rabhati tÄ• disaá¹ƒ payogaá¹ƒ karoti parakkamati, yathÄ• ca á¸• ayhamÄ• ne
puriso tassa nibbÄ• panatthaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhati tÄ• disaá¹ƒ payogaá¹ƒ karoti, evame
kÄ• marÄ• gappahÄ• nÄ• ya sato appamatto ativiya ussÄ• hajÄ• to hutvÄ• vihareyyÄ• ti.

evaá¹ƒ \Ne I 111/ bhagavÄ• tassa therassa kodhÅ«pÄ• yÄ• savÅ«pasamÄ• ya ovÄ• daá¹ƒ
kÄ• marÄ• gappahÄ• nasÄ«sena desanaá¹ƒ niá¹-á¹-hÄ• pesi. thero imaá¹ƒ gÄ• thaá¹ƒ sutv
vipassanÄ• ya yuttappayutto vihÄ• si. tassa ajjhÄ• sayaá¹ƒ Ã±atvÄ• satthÄ• saá¹ƒyuttake

(SN b III 84) desesi. so desanÄ• pariyosÄ• ne arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __apa
53.66-73) ---

``devaloke manusse ce, anubhotvÄ• ubho yase.

avasÄ• ne ca nibbÄ• naá¹ƒ, sivaá¹ƒ patto anuttaraá¹ƒ ||

``sambuddhaá¹ƒ uddisitvÄ• na, bodhiá¹ƒ vÄ• tassa satthuno.

yo puÃ±Ã±aá¹ƒ pasavÄ« poso, tassa kiá¹ƒ nÄ• ma dullabhaá¹ƒ ||

``magge phale Ä• game ca, jhÄ• nÄ• bhiÃ±Ã±Ä• guá¹‡esu ca.

aÃ±Ã±esaá¹ƒ adhiko hutvÄ• , nibbÄ• yÄ• mi anÄ• savo ||

``purehaá¹ƒ bodhiyÄ• pattaá¹ƒ, chaá¸• á¸• etvÄ• haá¹-á¹-hamÄ• naso.

imehi vÄ«sataá¹…gehi, samaá¹…gÄ« homi sabbathÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• thero aÃ±Ã±aá¹ƒ byÄ• karonto satthÄ• raá¹ƒ pÅ«jetuá¹ƒ tameva

tissattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vaá¸• á¸• hamÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sattiyÄ• _ \Be I 133/ \Ee I 113/ __viya omaá¹-á¹-ho_ti Ä• yasmato vaá¸• á¸• hamÄ• natth
uppatti? ayampi kira purimabuddhesu katÄ• dhikÄ• ro ito dvenavute kappe tissassa bhagav
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto tissaá¹ƒ bhagavantaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• p
suparipakkÄ• ni vaá¹‡á¹-ato muttÄ• ni ambaphalÄ• ni adÄ• si. so tena puÃ±Ã±akammena c
aparÄ• paraá¹ƒ puÃ±Ã±akammÄ• ni upacinanto imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ li
__vaá¸• á¸• hamÄ• no_tissa nÄ• maá¹ƒ ahosi. so vayappatto saddho pasanno dÄ• yako dÄ
saá¹…ghupaá¹-á¹-hÄ• ko hutvÄ• tathÄ• rÅ«pe aparÄ• dhe satthÄ• rÄ• pattanikkujjanakam
viya saá¹…ghaá¹ƒ khamÄ• petvÄ• kammaá¹ƒ paá¹-ippassambhetvÄ• saÃ±jÄ• tasaá¹ƒveg
112/ thinamiddhÄ• bhibhÅ«to vihÄ• si. taá¹ƒ satthÄ• saá¹ƒvejento __ ``sattiyÄ• viya omaá¹
gÄ• thaá¹ƒ abhÄ• si.

<40> tattha __bhavarÄ• gappahÄ• nÄ• yÄ• _ti bhavarÄ• gassa rÅ«parÄ• gassa arÅ«parÄ•
ajjhattasaá¹ƒyojanÄ• ni appahÄ• ya bahiddhasaá¹ƒyojanÄ• naá¹ƒ pahÄ• naá¹ƒ nÄ• ma natt
uddhambhÄ• giyasaá¹ƒyojanappahÄ• navacanena orambhÄ• giyasaá¹ƒyojanappahÄ• nam
samucchinnorambhÄ• giyasaá¹ƒyojanÄ• nampi kesaÃ±ci ariyÄ• naá¹ƒ uddhambhÄ• giyasa
tasmÄ• suppaheyyato duppaheyyameva dassento bhagavÄ• bhavarÄ• gappahÄ• nasÄ«s
uddhambhÄ• giyasaá¹ƒyojanassa pahÄ• namÄ• ha. therassa eva vÄ• ajjhÄ• sayavaseneva
vuttanayameva.

vaá¸• á¸• hamÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

1. sirivaá¸• á¸• hattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vivaramanupatanti_ \Be I 134/ \Ne I 113/ \Ee I 114/ __vijjutÄ• _ti Ä• yasmato sirivaá¸• á¸•
gÄ• thÄ• . kÄ• uppatti? sopi purimabuddhesu katÄ• dhikÄ• ro tattha tattha vivaá¹-á¹-Å«pan
upacinanto ito ekanavute kappe vipassissa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±u
bhagavantaá¹ƒ passitvÄ• kiá¹…kaá¹‡ipupphehi pÅ«jaá¹ƒ katvÄ• tena puÃ±Ã±akammena d
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
brÄ• hmaá¹‡assa gehe nibbatti, __sirivaá¸• á¸• ho_tissa nÄ• maá¹ƒ ahosi. so vayappatto bi
satthari saddhamme ca uppannappasÄ• do hetusampannatÄ• ya pabbaji. pabbajitvÄ• ca k
vebhÄ• rapaá¹‡á¸• avapabbatÄ• naá¹ƒ avidÅ«re aÃ±Ã±atarasmiá¹ƒ araÃ±Ã±Ä• yatane pab
kammaá¹-á¹-hÄ• namanuyutto viharati. tasmiÃ±ca samaye mahÄ• akÄ• lamegho uá¹-á¹-ha
pabbatavivaraá¹ƒ pavisantiyo viya vicaranti. therassa ghammapariá¸·Ä• hÄ• bhibhÅ«tassa s
meghavÄ• tehi ghammapariá¸·Ä• ho vÅ«pasami. utusappÄ• yalÄ• bhena cittaá¹ƒ ekaggaá¹
vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``kaÃ±canagghiyasaá¹…kÄ• so, sabbaÃ±Ã±Å« lokanÄ• yako.

odakaá¹ƒ dahamoggayha, sinÄ• yi aggapuggalo ||

``paggayha kiá¹…kaá¹‡iá¹ƒ pupphaá¹ƒ, vipassissÄ• bhiropayiá¹ƒ.

udaggacitto sumano, dvipadindassa tÄ• dino ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``sattavÄ«satikappamhi, rÄ• jÄ• bhÄ«maratho ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 135/ \Ne I 114/ pana patvÄ• aÃ±Ã±Ä• padesena attasannissayaá¹ƒ udÄ•
``vivaramanupatanti vijjutÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<41> tattha __vivara_nti antarÄ• vemajjhaá¹ƒ. __anupatantÄ«_ti anulakkhaá¹‡e patanti pa
vijjotantÄ«ti attho. vijjotanameva hi vijjullatÄ• naá¹ƒ pavatti nÄ• ma. __anu_-saddayogena c
upayogavacanaá¹ƒ, yathÄ• ``rukkhamanuvijjotantÄ«â€™â€™ ti. __vijjutÄ• _ti \Ee I 115/ sa
ca paá¹‡á¸• avassa cÄ• _ti vebhÄ• rapabbatassa ca paá¹‡á¸• avapabbatassa ca vivaraman
__nagavivaragato_ti nagavivaraá¹ƒ pabbataguhaá¹ƒ upagato. __jhÄ• yatÄ«_ti Ä• rammaá¹‡
lakkhaá¹‡Å«panijjhÄ• nena ca jhÄ• yati, samathavipassanaá¹ƒ ussukkÄ• pento bhÄ• veti. _
tÄ• dino_ti sÄ«lakkhandhÄ• didhammakÄ• yasampattiyÄ• rÅ«pakÄ• yasampattiyÄ• ca anu
iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su tÄ• dilakkhaá¹‡asampattiyÄ• tÄ• dino buddhassa bhagavato c
cettha therena satthu anujÄ• tabhÄ• vadÄ«panena aÃ±Ã±Ä• byÄ• katÄ• ti veditabbaá¹ƒ.

sirivaá¸• á¸• hattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. khadiravaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__cÄ• le upacÄ• le_ti Ä• yasmato khadiravaniyarevatattherassa gÄ• thÄ• . kÄ• uppati? ay
bhagavato kÄ• le haá¹ƒsavatÄ«nagare titthanÄ• vikakule nibbattitvÄ• mahÄ• gaá¹…gÄ• ya
titthanÄ• vÄ• kammaá¹ƒ karonto ekadivasaá¹ƒ sasÄ• vakasaá¹…ghaá¹ƒ bhagavantaá¹ƒ ga
disvÄ• pasannamÄ• naso nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ yojetvÄ• mahantena pÅ«jÄ• sakkÄ
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ satthÄ• rÄ• Ä• raÃ±Ã±akÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapiyam
patthanaá¹ƒ paá¹-á¹-hapetvÄ• bhagavato bhikkhusaá¹…ghassa ca mahÄ• dÄ• naá¹ƒ pavat
patthanÄ• ya avajjhabhÄ• vaá¹ƒ byÄ• kÄ• si. so tato paá¹-á¹-hÄ• ya tattha tattha vivaá¹-á¹-Å
katvÄ• \Be I 136/ devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á
rÅ«pasÄ• riyÄ• brÄ• hmaá¹‡iyÄ• kucchismiá¹ƒ nibbatti. taá¹ƒ vayappattaá¹ƒ mÄ• tÄ• pitar
bandhitukÄ• mÄ• jÄ• tÄ• . so \Ee I 116/ sÄ• riputtattherassa pabbajitabhÄ• vaá¹ƒ sutvÄ• ``
jeá¹-á¹-habhÄ• tÄ• ayyo upatisso imaá¹ƒ vibhavaá¹ƒ chaá¸• á¸• etvÄ• pabbajito, tena vanta
kathÄ• haá¹ƒ pacchÄ• gilissÄ• mÄ«â€™â€™ ti jÄ• tasaá¹ƒvego pÄ• saá¹ƒ anupagacchana

hetusampattiyÄ• codiyamÄ• no bhikkhÅ«naá¹ƒ santikaá¹ƒ gantvÄ• dhammasenÄ• patino l
nivedetvÄ• attano pabbajjÄ• ya chandaá¹ƒ Ä• rocesi. bhikkhÅ« taá¹ƒ pabbÄ• jetvÄ• paripu
upasampÄ• detvÄ• \Ne I 115/ kammaá¹-á¹-hÄ• ne niyojesuá¹ƒ. so kammaá¹-á¹-hÄ• naá¹ƒ g
pavisitvÄ• , ``arahattaá¹ƒ patvÄ• bhagavantaá¹ƒ dhammasenÄ• patiÃ±ca passissÄ• mÄ«â€
Ã±Ä• á¹‡assa paripÄ• kagatattÄ• nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apa
1.628-643) ---

``gaá¹…gÄ• bhÄ• gÄ«rathÄ« nÄ• ma, himavantÄ• pabhÄ• vitÄ• .

kutitthe nÄ• viko Ä• siá¹ƒ, orime ca tariá¹ƒ ahaá¹ƒ ||

``padumuttaro nÄ• yako, sambuddho dvipaduttamo.

vasÄ«satasahassehi, gaá¹…gÄ• tÄ«ramupÄ• gato ||

``bahÅ« nÄ• vÄ• samÄ• netvÄ• , vaá¸• á¸• hakÄ«hi susaá¹…khataá¹ƒ.

nÄ• vÄ• ya chadanaá¹ƒ katvÄ• , paá¹-imÄ• niá¹ƒ narÄ• sabhaá¹ƒ ||

``Ä• gantvÄ• na ca sambuddho, Ä• rÅ«hi taÃ±ca nÄ• vakaá¹ƒ.

vÄ• rimajjhe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo so tÄ• resi sambuddhaá¹ƒ, saá¹…ghaÃ±cÄ• pi anÄ• savaá¹ƒ.

tena cittappasÄ• dena, devaloke ramissati ||

``nibbattissati te byamhaá¹ƒ, sukataá¹ƒ nÄ• vasaá¹‡á¹-hitaá¹ƒ.

Ä• kÄ• se pupphachadanaá¹ƒ, dhÄ• rayissati sabbadÄ• ||

``aá¹-á¹-hapaÃ±Ã±Ä• sakappamhi, tÄ• rako nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, cakkavattÄ« bhavissati ||

``sattapaÃ±Ã±Ä• sakappamhi \Be I 137/, cammako nÄ• ma khattiyo.

uggacchantova sÅ«riyo, jotissati mahabbalo ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tidasÄ• so cavitvÄ• na, manussattaá¹ƒ gamissati.

revato nÄ• ma nÄ• mena, brahmabandhu bhavissati ||

``agÄ• rÄ• nikkhamitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sane pabbajissati ||

``so pacchÄ• pabbajitvÄ• na, yuttayogo vipassako.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payÄ« mama ||

``tato \Ne I 116/ maá¹ƒ vananirataá¹ƒ, disvÄ• lokantagÅ« muni.

vanavÄ• sibhikkhÅ«naggaá¹ƒ, paÃ±Ã±apesi mahÄ• mati ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• thero satthÄ• raá¹ƒ dhammasenÄ• patiÃ±ca vandituá¹ƒ ser
pattacÄ«varamÄ• dÄ• ya anupubbena sÄ• vatthiá¹ƒ patvÄ• jetavanaá¹ƒ pavisitvÄ• satthÄ•
vanditvÄ• katipÄ• haá¹ƒ jetavane vihÄ• si \Ee I 117/. atha naá¹ƒ satthÄ• ariyagaá¹‡amajjh
Ä• raÃ±Ã±akÄ• naá¹ƒ bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi --- ``etadaggaá¹ƒ, bhikkh
bhikkhÅ«naá¹ƒ Ä• raÃ±Ã±akÄ• naá¹ƒ yadidaá¹ƒ revato khadiravaniyoâ€™â€™ ti (AN a I 19
attano jÄ• tagÄ• maá¹ƒ gantvÄ• ``cÄ• lÄ• , upacÄ• lÄ• , sÄ«sÅ«pacÄ• lÄ• â€™â€™ ti tissa
``cÄ• lÄ• , upacÄ• lÄ• , sÄ«sÅ«pacÄ• lÄ• â€™â€™ ti tayo bhÄ• gineyye Ä• netvÄ• pabbÄ•

te kammaá¹-á¹-hÄ• naá¹ƒ anuyuttÄ• viharanti. tasmiÃ±ca samaye therassa kocideva Ä• bÄ
138/ sutvÄ• sÄ• riputtatthero revataá¹ƒ ``gilÄ• napucchanaá¹ƒ adhigamapucchanaÃ±ca kar
upagacchi. revatatthero dhammasenÄ• patiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• tesaá¹ƒ
satuppÄ• danavasena ovadanto __ ``cÄ• le upacÄ• leâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<42> tattha __cÄ• le upacÄ• le sÄ«sÅ«pacÄ• le_ti tesaá¹ƒ Ä• lapanaá¹ƒ. ``cÄ• lÄ• , upacÄ
ti hi itthiliá¹…gavasena laddhanÄ• mÄ• te tayo dÄ• rakÄ• pabbajitÄ• pi tathÄ• voharÄ«yar
upacÄ• lÄ«, sÄ«sÅ«pacÄ• lÄ«â€™ ti tesaá¹ƒ nÄ• maâ€™â€™ nti ca vadanti. yadatthaá¹ƒ `
Ä• mantanaá¹ƒ kataá¹ƒ, taá¹ƒ dassento __ ``patissatÄ• nu kho viharathÄ• â€™â€™ _ti vat
__ ``Ä• gato vo vÄ• laá¹ƒ viya vedhÄ«â€™â€™ _ti. __patissatÄ• _ti patissatikÄ• . __kho_ti
__Ä• gato_ti Ä• gacchi. __vo_ti tumhÄ• kaá¹ƒ. __vÄ• laá¹ƒ viya vedhÄ«_ti vÄ• lavedhÄ« viy
saá¹…khepattho --- tikkhajavananibbedhikapaÃ±Ã±atÄ• ya vÄ• lavedhirÅ«po satthukappo t
Ä• gato, tasmÄ• samaá¹‡asaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• satisampajaÃ±Ã±ayuttÄ• eva h
``yathÄ• dhigate vihÄ• re appamattÄ• bhavathÄ• â€™â€™ ti.

taá¹ƒ sutvÄ• te sÄ• maá¹‡erÄ• dhammasenÄ• patissa paccuggamanÄ• divattaá¹ƒ katvÄ•
paá¹-isanthÄ• ravelÄ• yaá¹ƒ nÄ• tidÅ«re samÄ• dhiá¹ƒ samÄ• pajjitvÄ• nisÄ«diá¹ƒsu. dhan
saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• te sÄ• maá¹‡ere upasaá¹…ka
tathÄ• kÄ• laparicchedassa katattÄ• there upasaá¹…kamante eva uá¹-á¹-hahitvÄ• vanditv
``katarakataravihÄ• rena viharathÄ• â€™â€™ ti pucchitvÄ• \Ne I 117/ \Ee I 118/ tehi ``imÄ•
vutte ``dÄ• rakepi nÄ• ma evaá¹ƒ vinento mayhaá¹ƒ bhÄ• tiko paccapÄ• di vata dhammassa
theraá¹ƒ pasaá¹ƒsanto pakkÄ• mi.

khadiravaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sumaá¹…galattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sumuttiko_ti \Be I 139/ Ä• yasmato sumaá¹…galattherassa gÄ• thÄ• . kÄ• uppatti? sopi
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto siddh
rukkhadevatÄ• hutvÄ• nibbatti. so ekadivasaá¹ƒ satthÄ• raá¹ƒ nhÄ• yitvÄ• ekacÄ«varaá¹ƒ
somanassappatto hutvÄ• apphoá¹-esi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒs
sÄ• vatthiyÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ gÄ• make tÄ• disena kammanissandena dalidda
__sumaá¹…galo_ti nÄ• maá¹ƒ ahosi. so vayappatto khujjakÄ• sitanaá¹…galakuddÄ• laparik
jÄ«vati. so ekadivasaá¹ƒ raÃ±Ã±Ä• pasenadikosalena bhagavato bhikkhusaá¹…ghassa ca
dÄ• nopakaraá¹‡Ä• ni gahetvÄ• Ä• gacchantehi manussehi saddhiá¹ƒ dadhighaá¹-aá¹ƒ gal
sakkÄ• rasammÄ• naá¹ƒ disvÄ• ``ime samaá¹‡Ä• sakyaputtiyÄ• sukhumavatthasunivatth
nivÄ• tesu senÄ• sanesu viharanti, yaá¹ƒnÅ«nÄ• hampi pabbajeyyaâ€™â€™ nti cintetvÄ• ,
upasaá¹…kamitvÄ• attano pabbajjÄ• dhippÄ• yaá¹ƒ nivedesi. so taá¹ƒ karuá¹‡Ä• yanto pab

kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so araÃ±Ã±e viharanto ekavihÄ• re nibbinno ukkaá¹‡á¹-hi
Ã±Ä• tigÄ• maá¹ƒ gacchanto antarÄ• magge kacchaá¹ƒ bandhitvÄ• khettaá¹ƒ kasante kiliá
samantato rajokiá¹‡á¹‡asarÄ«re vÄ• tÄ• tapena phussante kassake disvÄ• , ``mahantaá¹ƒ
jÄ«vikanimittaá¹ƒ dukkhaá¹ƒ paccanubhontÄ«â€™â€™ ti \Ee I 119/ saá¹ƒvegaá¹ƒ paá¹-ilab
paripÄ• kaá¹ƒ gatattÄ• yathÄ• gahitaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ upaá¹-á¹-hÄ• si. so aÃ±Ã±
upagantvÄ• vivekaá¹ƒ labhitvÄ• yoniso manasikaronto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ma
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 12.11-19) ---

``atthadassÄ« jinavaro, lokajeá¹-á¹-ho narÄ• sabho.

vihÄ• rÄ• abhinikkhamma, taá¸·Ä• kaá¹ƒ upasaá¹…kami ||

``nhÄ• tvÄ• pitvÄ• ca sambuddho, uttaritvekacÄ«varo.

aá¹-á¹-hÄ• si bhagavÄ• tattha, vilokento disodisaá¹ƒ ||

``bhavane \Be I 140/ \Ne I 118/ upaviá¹-á¹-hohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, apphoá¹-esiá¹ƒ ahaá¹ƒ tadÄ• ||

``sataraá¹ƒsiá¹ƒva jotantaá¹ƒ, pabhÄ• santaá¹ƒva kaÃ±canaá¹ƒ.

naccagÄ«te payuttohaá¹ƒ, paÃ±caá¹…gatÅ«riyamhi ca ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbe satte abhibhomi, vipulo hoti me yaso ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

attÄ• naá¹ƒ tosayitvÄ• na, pare tosesi tvaá¹ƒ muni ||

``pariggahe nisÄ«ditvÄ• , hÄ• saá¹ƒ katvÄ• na subbate.

upaá¹-á¹-hahitvÄ• sambuddhaá¹ƒ, tusitaá¹ƒ upapajjahaá¹ƒ ||

``soá¸·aseto kappasate, dvinavaekacintitÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• sampattiá¹ƒ attano dukkhavimuttiÃ±ca kittanavasena udÄ• naá¹ƒ
``sumuttikoâ€™â€™ _tiÄ• dimÄ• ha.

<43> tattha __sumuttiko_ti sundarÄ• accantikatÄ• ya apunabbhavikÄ• mutti etassÄ• ti su
vimuttiyÄ• pÄ• saá¹ƒsiyatÄ• ya acchariyatÄ• ya ca apphoá¹-ento Ä• ha __ ``sumuttikoâ€™
vimuttiyaá¹ƒ attano pasÄ• dassa daá¸·habhÄ• vaá¹ƒ dassento __ ``sÄ• hu sumuttikomhÄ«â
suá¹-á¹-hu muttiko vatamhÄ«â€™â€™ ti attho. ``kuto panÄ• yaá¹ƒ sumuttikatÄ• â€™â€™ t
sabbasmÄ• pi vaá¹-á¹-adukkhato suvimutto, attano pana tÄ• va upaá¹-á¹-hitaá¹ƒ ativiya aniá
dukkhaá¹ƒ dassento __ ``tÄ«hi khujjakehÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __khujjakehÄ«
khujjÄ• kÄ• rehi vÄ• . nissakkavacanaÃ±cetaá¹ƒ muttasaddÄ• pekkhÄ• ya. kassako hi akhu
á¹-hÄ• nesu attÄ• naá¹ƒ khujjaá¹ƒ katvÄ• dasseti lÄ• yane kasane kuddÄ• lakamme ca. yo
lÄ• yanÄ• dÄ«ni karoti \Be I 141/, tÄ• nipi asitÄ• dÄ«ni kuá¹-ilÄ• kÄ• rato khujjakÄ• nÄ«ti vu
khujjakehÄ«â€™â€™ ti.

idÄ• ni tÄ• ni sarÅ«pato dassento __ ``asitÄ• su mayÄ• , naá¹…galÄ• su mayÄ• , khuddak
Ä• ha. tattha __asitÄ• su mayÄ• _ti lavittehi mayÄ• muttanti attho. nissakke cetaá¹ƒ bhumm
eseva nayo. apare pana __ ``asitÄ• su mayÄ• _ti lavittehi karaá¹‡abhÅ«tehi mayÄ• khujjita
tesaá¹ƒ matena karaá¹‡atthe hetumhi vÄ• bhummavacanaá¹ƒ. __ ``naá¹…galÄ• sÅ«â€™â
I 119/ katvÄ• vuttaá¹ƒ, naá¹…galehi kasirehÄ«ti attho. attanÄ• vaá¸·aÃ±jitakuddÄ• lassa s
vaá¸·aÃ±janena vÄ• appakatÄ• ya vuttaá¹ƒ ``khuddakuddÄ• lÄ• sÅ«â€™â€™ ti ``kuá¹‡á¹-
I 120/ pÄ• á¸·i. vaá¸·aÃ±janeneva atikhiá¹‡akhaá¹‡ittesÅ«ti attho. __idhamevÄ• _ti __ma_-
__atha vÄ• pÄ«_ti __vÄ• _-saddo nipÄ• tamattaá¹ƒ. gÄ• make á¹-hitattÄ• tÄ• ni asitÄ• dÄ«
samÄ«peyeva, tathÄ• pi alameva hotÄ«ti attho. turitavasena cetaá¹ƒ Ä• meá¸• itavacanaá¹
phalasamÄ• pattijjhÄ• navasena diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ dibbavihÄ• rÄ• div
__sumaá¹…galÄ• _ti attÄ• naá¹ƒ Ä• lapati. jhÄ• ne pana Ä• daradassanatthaá¹ƒ Ä• meá¸• i
viharÄ• _ti satipaÃ±Ã±Ä• vepullappattiyÄ• sabbatthakameva appamattosi tvaá¹ƒ, tasmÄ• i
sumaá¹…gala. keci pana ``arahattaá¹ƒ appatvÄ• eva vipassanÄ• ya vÄ«thipaá¹-ipannÄ• ya
saÃ±jÄ• tÄ• bhiratiyÄ• yathÄ• nubhÅ«taá¹ƒ gharÄ• vÄ• sadukkhaá¹ƒ jigucchanto thero ima
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti vadanti. tesaá¹ƒ mater
viharÄ• â€™â€™ ti padÄ• naá¹ƒ attho vipassanÄ• maggavasenapi yujjati eva.

sumaá¹…galattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÄ• nuttheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__mataá¹ƒ_ \Be I 142/ __vÄ• amma rodantÄ«_ti Ä• yasmato sÄ• nuttherassa gÄ• thÄ• . kA
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
kappe siddhatthassa bhagavato hatthapÄ• dadhovanamukhavikkhÄ• lanÄ• naá¹ƒ atthÄ• ya
bhojanakÄ• le hatthapÄ• de dhovitukÄ• mo ahosi. so satthu Ä• kÄ• raá¹ƒ sallakkhetvÄ• ud
hatthapÄ• de dhovitvÄ• bhuÃ±jitvÄ• mukhaá¹ƒ vikkhÄ• letukÄ• mo ahosi. so tampi \Ee I 12
upanesi. satthÄ• mukhaá¹ƒ vikkhÄ• letvÄ• mukhadhovanakiccaá¹ƒ niá¹-á¹-hÄ• pesi. evaá¹
upÄ• dÄ• ya tena karÄ«yamÄ• naá¹ƒ veyyÄ• vaccaá¹ƒ sÄ• diyi. so tena puÃ±Ã±akammena
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
upÄ• sakassa gehe paá¹-isandhiá¹ƒ gaá¹‡hi. tasmiá¹ƒ gabbhagateyeva pitÄ• pavÄ• saá¹ƒ
dasamÄ• saccayena puttaá¹ƒ vijÄ• yitvÄ• __sÄ• nÅ«_tissa nÄ• maá¹ƒ akÄ• si. tasmiá¹ƒ an
sattavassikaá¹ƒyeva naá¹ƒ bhikkhÅ«naá¹ƒ santike pabbÄ• jesi, ``evamayaá¹ƒ anantarÄ• yo
accantasukhabhÄ• gÄ« bhavissatÄ«â€™â€™ ti. ``so sÄ• nusÄ• maá¹‡eroâ€™â€™ ti paÃ±
bahussuto \Ne I 120/ dhammakathiko sattesu mettajjhÄ• sayo hutvÄ• devamanussÄ• naá¹
sabbaá¹ƒ sÄ• nusutte Ä• gatanayena veditabbaá¹ƒ.

tassa atÄ«tajÄ• tiyaá¹ƒ mÄ• tÄ• yakkhayoniyaá¹ƒ nibbatti. taá¹ƒ yakkhÄ• ``sÄ• nuttheras
garucittikÄ• rabahulÄ• hutvÄ• mÄ• nenti. evaá¹ƒ gacchante kÄ• le puthujjanabhÄ• vassa
viya ekadivasaá¹ƒ sÄ• nussa yoniso manasikÄ• rÄ• bhÄ• vÄ• ayoniso ummujjantassa vibb
uppajji. taá¹ƒ tassa yakkhinimÄ• tÄ• Ã±atvÄ• manussamÄ• tuyÄ• Ä• rocesi --- ``tava putto
`vibbhamissÄ• mÄ«â€™ ti cittaá¹ƒ uppÄ• desi, tasmÄ• tvaá¹ƒ ---

``sÄ• nuá¹ƒ pabuddhaá¹ƒ vajjÄ• si, yakkhÄ• naá¹ƒ vacanaá¹ƒ idaá¹ƒ.

mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

``sace \Be I 143/ tvaá¹ƒ pÄ• pakaá¹ƒ kammaá¹ƒ, karissasi karosi vÄ• .

na te dukkhÄ• pamutyatthi, uppaccÄ• pi palÄ• yatoâ€™â€™ ti || (SN a I 239; Dhp-a II 325
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evaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€™ ti. evaÃ±ca pana vatvÄ• yakkhinimÄ• tÄ• tatthevantaradhÄ
sutvÄ• paridevasokasamÄ• pannÄ• cetodukkhasamappitÄ• ahosi. atha sÄ• nusÄ• maá¹‡
nivÄ• setvÄ• \Ee I 122/ pattacÄ«varamÄ• dÄ• ya mÄ• tu santikaá¹ƒ upagato mÄ• taraá¹ƒ r
kiá¹ƒ nissÄ• ya rodasÄ«â€™â€™ ti vatvÄ• ``taá¹ƒ nissÄ• yÄ• â€™â€™ ti ca vutto mÄ• tu _
rodanti, yo vÄ• jÄ«vaá¹ƒ na dissatÄ«â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<44> tassattho --- __ ``amma, _ rodantÄ• nÄ• ma Ã±Ä• takÄ• mittÄ• vÄ• attano Ã±Ä• ta

__mataá¹ƒ_ uddissa __rodanti_ paralokaá¹ƒ gatattÄ• , __yo vÄ• _ Ã±Ä• tako mitto vÄ• __j
desantaraá¹ƒ pakkantatÄ• ya ca __na dissati, _ taá¹ƒ vÄ• uddissa rodanti, ubhayampetaá¹
evaá¹ƒ sante __jÄ«vantaá¹ƒ_ dharamÄ• naá¹ƒ __maá¹ƒ_ purato á¹-hitaá¹ƒ __passantÄ«; ka
uddissa tava rodanassa kÄ• raá¹‡ameva natthÄ«â€™â€™ ti.

taá¹ƒ sutvÄ• tassa mÄ• tÄ• ``maraá¹‡aÃ±hetaá¹ƒ, bhikkhave, yo sikkhaá¹ƒ paccakkhÄ• y
ti (MN III 63) suttapadÄ• nusÄ• rena uppabbajanaá¹ƒ ariyassa vinaye maraá¹‡anti dassentÄ

``mataá¹ƒ \Ne I 121/ vÄ• putta rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

yo ca kÄ• me cajitvÄ• na, punarÄ• gacchate idha ||

``taá¹ƒ vÄ• pi putta rodanti, puna jÄ«vaá¹ƒ mato hi so.

kukkuá¸·Ä• ubbhato tÄ• ta, kukkuá¸·aá¹ƒ patitumicchasÄ«â€™â€™ ti || (SN a I 239; Dhp-a
sÄ• nusÄ• maá¹‡eravatthu) ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __kÄ• me cajitvÄ• nÄ• _ti nekkhammajjhÄ• sayena vatthukÄ• me pahÄ• ya, taÃ±ca
tadaá¹…gappahÄ• navasena veditabbaá¹ƒ. pabbajjÄ• hettha kÄ• mapariccÄ• go adhippeto
idha gehe punadeva Ä• gacchati, hÄ«nÄ• yÄ• vattanaá¹ƒ sandhÄ• ya vadati. __taá¹ƒ vÄ• p
vibbhamati \Be I 144/, taá¹ƒ vÄ• pi puggalaá¹ƒ mataá¹ƒ viyamÄ• disiyo rodanti. kasmÄ• ti ce
hi so_ti vibbhamanato pacchÄ• yo jÄ«vanto, so guá¹‡amaraá¹‡ena atthato matoyeva. idÄ•
savisesasaá¹ƒvegaá¹ƒ janetuá¹ƒ __ ``kukkuá¸·Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- ``
viya hutvÄ• á¸• ahanaá¹-á¹-hena kukkuá¸·anirayasadisattÄ• __kukkuá¸·Ä• _ \Ee I 123/ gihi
mayÄ• __ubbhato_ uddhato, __tÄ• ta_ sÄ• nu, __kukkuá¸·aá¹ƒ patituá¹ƒ icchasi_ patitukÄ•

taá¹ƒ sutvÄ• sÄ• nusÄ• maá¹‡ero saá¹ƒvegajÄ• to hutvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ•
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 21.25-29) ---

``bhuÃ±jantaá¹ƒ samaá¹‡aá¹ƒ disvÄ• , vippasannamanÄ• vilaá¹ƒ.

ghaá¹-enodakamÄ• dÄ• ya, siddhatthassa adÄ• sahaá¹ƒ ||

``nimmalo homahaá¹ƒ ajja, vimalo khÄ«á¹‡asaá¹ƒsayo.

bhave nibbattamÄ• nassa, phalaá¹ƒ nibbattate subhaá¹ƒ ||

``catunnavutito kappe, udakaá¹ƒ yamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``ekasaá¹-á¹-himhito kappe, ekova vimalo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne I 122/ pana patvÄ• thero imissÄ• gÄ• thÄ• ya vasena ``mayhaá¹ƒ vipassa
ca jÄ• tÄ• â€™â€™ ti udÄ• navasena tameva gÄ• thaá¹ƒ paccudÄ• hÄ• si.

sÄ• nuttheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ramaá¹‡Ä«yavihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• pi_ \Be I 145/ __bhaddo Ä• jaÃ±Ã±o_ti Ä• yasmato ramaá¹‡Ä«yavihÄ• rittherass
purimabuddhesu katÄ• dhikÄ• ro tattha tattha puÃ±Ã±Ä• ni upacinanto ito ekanavute kappe
disvÄ• pasannamÄ• naso paÃ±capatiá¹-á¹-hitena vanditvÄ• koraá¹‡á¸• apupphehi pÅ«jaá
puÃ±Ã±akammena devesu nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanusse
buddhuppÄ• de rÄ• jagahe aÃ±Ã±atarassa seá¹-á¹-hissa putto hutvÄ• nibbatto yobbanama
Ä• panno viharati. so ekadivasaá¹ƒ aÃ±Ã±ataraá¹ƒ pÄ• radÄ• rikaá¹ƒ rÄ• japurisehi vividhÄ
karÄ«yamÄ• naá¹ƒ disvÄ• saá¹ƒvegajÄ• to satthu santike dhammaá¹ƒ sutvÄ• pabbaji. pab
niccakÄ• laá¹ƒ susammaá¹-á¹-haá¹ƒ pariveá¹‡aá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ pÄ• nÄ«yaparibhojan
maÃ±capÄ«á¹-haá¹ƒ katvÄ• viharati. tena so __ramaá¹‡Ä«yavihÄ• rÄ«_tveva paÃ±Ã±Ä• yi

so rÄ• gussannatÄ• ya ayoniso manasi karitvÄ• saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiÄ• pat
``dhiratthu, maá¹ƒ evaá¹ƒbhÅ«to saddhÄ• deyyaá¹ƒ \Ee I 124/ bhuÃ±jeyyaâ€™â€™ nti vipp
``vibbhamissÄ• mÄ«â€™â€™ ti gacchanto antarÄ• magge rukkhamÅ«le nisÄ«di, tena ca m
eko sakaá¹-ayutto goá¹‡o parissamanto visamaá¹-á¹-hÄ• ne khalitvÄ• pati, taá¹ƒ sÄ• kaá¹-i
tiá¹‡odakaá¹ƒ datvÄ• parissamaá¹ƒ vinodetvÄ• punapi dhure yojetvÄ• agamaá¹ƒsu. thero
``yathÄ• yaá¹ƒ goá¹‡o sakiá¹ƒ khalitvÄ• pi uá¹-á¹-hÄ• ya sakiá¹ƒ dhuraá¹ƒ vahati, evaá¹ƒ m
sakiá¹ƒ khalitenÄ• pi vuá¹-á¹-hÄ• ya samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
nivattitvÄ• upÄ• littherassa attano pavattiá¹ƒ Ä• cikkhitvÄ• tena vuttavidhinÄ• Ä• pattito vu
sÄ«laá¹ƒ pÄ• katikaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ
__apadÄ• ne_ (Ap thera I 21.35-39) ---

``akkantaÃ±ca padaá¹ƒ disvÄ• , cakkÄ• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

padenÄ• nupadaá¹ƒ yanto, vipassissa mahesino ||

``koraá¹‡á¸• aá¹ƒ \Be I 146/ \Ne I 123/ pupphitaá¹ƒ disvÄ• , samÅ«laá¹ƒ pÅ«jitaá¹ƒ mayÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, avandiá¹ƒ padamuttamaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``sattapaÃ±Ã±Ä• sakappamhi, eko vÄ«tamalo ahuá¹ƒ.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhaá¹ƒ anubhavanto attano pubbabhÄ• gapaá¹-ipattiyÄ• ariyadhammÄ• dhigamanadÄ«paniá¹ƒ __ ``yathÄ• pi bhaddo Ä• jaÃ±Ã±o, khalitvÄ• patitiá¹ gÄ• thaá¹ƒ abhÄ• si.

<45> tattha __khalitvÄ• _ti pakkhalitvÄ• . __patitiá¹-á¹-hatÄ«_ti patiá¹-á¹-hahati, punadeva y tiá¹-á¹-hati. __eva_nti yathÄ• bhaddo usabhÄ• jÄ• nÄ«yo bhÄ• raá¹ƒ vahanto parissamapp Ä• gamma ekavÄ• raá¹ƒ pakkhalitvÄ• patito na tattakena dhuraá¹ƒ chaá¸• á¸• eti, thÄ• maj pana khalitvÄ• pi patitiá¹-á¹-hati, attano sabhÄ• veneva á¹-hatvÄ• bhÄ• raá¹ƒ vahati, evaá¹ kilesaparissamappatto kiriyÄ• parÄ• dhena khalitvÄ• taá¹ƒ khalitaá¹ƒ thÄ• mavÄ«riyasamp paá¹-ipÄ• katikaá¹ƒ katvÄ• maggasammÄ• diá¹-á¹-hiyÄ• __dassanasampannaá¹ƒ, _ tato e savanante ariyÄ• ya jÄ• tiyÄ• jÄ• tatÄ• ya __sÄ• vakaá¹ƒ, _ tassa ure vÄ• yÄ• majanitÄ• b 125/ puttaá¹ƒ bhaddÄ• jÄ• nÄ«yasadisakiccatÄ• ya Ä• jÄ• nÄ«yanti ca maá¹ƒ dhÄ• retha up

ramaá¹‡Ä«yavihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. samiddhittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__saddhÄ• yÄ• haá¹ƒ_ \Be I 147/ __pabbajito_ti Ä• yasmato samiddhittherassa gÄ• thÄ• . purimabuddhesu kattÄ• dhikÄ• ro tattha tattha puÃ±Ã±Ä• ni upacinanto ito catunavute kapp

bhagavantaá¹ƒ passitvÄ• pasannamÄ• naso savaá¹‡á¹-Ä• ni pupphÄ• ni kaá¹‡á¹‡ikabaddh
puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«suy
buddhuppÄ• de rÄ• jagahe kulagehe nibbatti. tassa jÄ• takÄ• lato paá¹-á¹-hÄ• ya taá¹ƒ kula
vaá¸• á¸• hi, attabhÄ• vo cassa abhirÅ«po dassanÄ«yo guá¹‡avÄ• iti vibhavasamiddhiyÄ•
124/ ca __samiddhÄ«_tveva paÃ±Ã±Ä• yittha. so bimbisÄ• rasamÄ• game buddhÄ• nubhÄ
pabbajitvÄ• bhÄ• vanÄ• ya yuttappayutto viharanto bhagavati tapodÄ• rÄ• me viharante ek
--- ``lÄ• bhÄ• vata me satthÄ• arahaá¹ƒ sammÄ• sambuddho, svÄ• kkhÄ• te cÄ• haá¹ƒ dh
sabrahmacÄ• rÄ« ca me sÄ«lavanto kalyÄ• á¹‡adhammÄ• â€™â€™ ti. tassevaá¹ƒ cintenta
pÄ«tisomanassaá¹ƒ udapÄ• di. taá¹ƒ asahanto mÄ• ro pÄ• pimÄ• therassa avidÅ«re maha
pathaviyÄ• undriyanakÄ• lo viya ahosi. thero bhagavato tamatthaá¹ƒ Ä• rocesi. bhagavÄ•
vicakkhukammÄ• ya ceteti, gaccha, bhikkhu tattha acintetvÄ• viharÄ• hÄ«â€™â€™ ti Ä• ha
viharanto nacirasseva vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ
21.30-34) ---

``kaá¹‡ikÄ• raá¹ƒva \Ee I 126/ jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• , siddhatthaá¹ƒ narasÄ• rathiá¹ƒ ||

``dhanuá¹ƒ advejjhaá¹ƒ katvÄ• na, usuá¹ƒ sannayhahaá¹ƒ tadÄ• .

pupphaá¹ƒ savaá¹‡á¹-aá¹ƒ chetvÄ• na, buddhassa abhiropayiá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekapaÃ±Ã±Ä• sito kappe, eko Ä• siá¹ƒ jutindharo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 148/ pana patvÄ• tattheva viharantassa therassa khÄ«á¹‡Ä• savabhÄ• v
purimanayeneva mÄ• ro mahantaá¹ƒ bheravasaddaá¹ƒ akÄ• si. taá¹ƒ sutvÄ• thero abhÄ«to
mÄ• rÄ• naá¹ƒ satampi sahassampi mayhaá¹ƒ lomampi na kampetÄ«â€™â€™ ti aÃ±Ã±aá¹
``saddhÄ• yÄ• haá¹ƒ pabbajitoâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<46> tattha __saddhÄ• yÄ• _ti dhammacchandasamuá¹-á¹-hÄ• nÄ• ya kammaphalasaddhÄ

__aha_nti attÄ• naá¹ƒ niddisati. __pabbajito_ti upagato. __agÄ• rasmÄ• _ti gehato gharÄ• v
__anagÄ• riya_nti pabbajjaá¹ƒ, sÄ• hi yaá¹ƒkiÃ±ci kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ `agÄ• rass
nÄ• ma, tadabhÄ• vato ``anagÄ• riyÄ• â€™â€™ ti vuccati. __sati paÃ±Ã±Ä• ca me vuá¸• á
sati, pajÄ• nanalakkhaá¹‡Ä• paÃ±Ã±Ä• ti ime dhammÄ• vipassanÄ• kkhaá¹‡ato paá¹-á¹-h
I 125/ yÄ• va arahattÄ• me vuá¸• á¸• hÄ• vaá¸• á¸• hitÄ• , na dÄ• ni vaá¸• á¸• hetabbÄ• a
vepullappattÄ• ti dasseti. __cittaÃ±ca susamÄ• hita_nti aá¹-á¹-hasamÄ• pattivasena ceva lo
ca cittaá¹ƒ me suá¹-á¹-hu samÄ• hitaá¹ƒ, na dÄ• ni tassa samÄ• dhÄ• tabbaá¹ƒ atthi, samÄ
dasseti. tasmÄ• __kÄ• maá¹ƒ karassu rÅ«pÄ• nÄ«_ti pÄ• pima maá¹ƒ uddissa yÄ• ni kÄ• n
yathÄ• ruciá¹ƒ karohi, tehi pana __neva maá¹ƒ byÄ• dhayissasi_ mama sarÄ«rakampanam
sakkhissasi, kuto cittaÃ±Ã±athattaá¹ƒ? tasmÄ• tava kiriyÄ• appaá¹-icchitapahenakaá¹ƒ viy
sodheti, kevalaá¹ƒ tava cittavighÄ• tamattaphalÄ• ti thero mÄ• raá¹ƒ tajjesi. taá¹ƒ sutvÄ• m
samaá¹‡oâ€™â€™ ti tatthevantaradhÄ• yi.

samiddhittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ujjayattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__namo_ \Ee I 127/ __te buddha vÄ«ratthÅ«_ti Ä• yasmato ujjayattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto ito dvÄ• navute k
bhagavantaá¹ƒ passitvÄ• pasannamÄ• naso kaá¹‡ikÄ• rapupphehi pÅ«jaá¹ƒ akÄ• si. so ter
\Be I 149/ nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto
rÄ• jagahe aÃ±Ã±atarassa sottiyabrÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __ujjayo_tissa nÄ
vayappatto tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« hutvÄ• tattha sÄ• raá¹ƒ apassanto upaniss
veá¸·uvanaá¹ƒ gantvÄ• satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ•
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacir
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 21.1-4) ---

``kaá¹‡ikÄ• raá¹ƒ pupphitaá¹ƒ disvÄ• , ocinitvÄ• nahaá¹ƒ tadÄ• .

tissassa abhiropesiá¹ƒ, oghatiá¹‡á¹‡assa tÄ• dino ||

``dvenavute ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``paÃ±catiá¹ƒse ito kappe, aruá¹‡apÄ• á¹‡Ä«ti vissuto.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne I 126/ pana patvÄ• satthu santikaá¹ƒ gantvÄ• vanditvÄ• ekamantaá¹ƒ nis
thomanÄ• kÄ• rena aÃ±Ã±aá¹ƒ byÄ• karonto __ ``namo te buddha vÄ«ratthÅ«â€™â€™ _ti

<47> tattha __namo_ti paá¹‡Ä• makittanaá¹ƒ. __te_ti paá¹‡Ä• makiriyÄ• ya sampadÄ• nak
__buddha vÄ«rÄ• _ti ca bhagavato Ä• lapanaá¹ƒ. bhagavÄ• hi yathÄ• abhiÃ±Ã±eyyÄ• dib
abhiÃ±Ã±eyyÄ• dibhedena sayambhÅ«Ã±Ä• á¹‡ena anavasesato buddhattÄ• ``buddhoâ€™
paÃ±cannampi mÄ• rÄ• naá¹ƒ abhippamaddanavasena padahantena mahatÄ• vÄ«riyena s
vuccati. __atthÅ«_ti hotu, tassa ``namoâ€™â€™ ti iminÄ• sambandho. __vippamuttosi sab
kilesehi sabbasmiÃ±ca saá¹…khÄ• ragate vippamutto visaá¹ƒyutto asi bhavasi, na tayÄ• ki
nÄ• ma atthi, yatohaá¹ƒ __tuyhÄ• padÄ• ne viharaá¹ƒ, viharÄ• mi anÄ• savo_ti tuyhaá¹ƒ tav
128/ gatamagge paá¹-ipatticariyÄ• ya viharaá¹ƒ yathÄ• satti \Be I 150/ yathÄ• balaá¹ƒ paá¹-
kÄ• mÄ• savÄ• dÄ«naá¹ƒ catunnampi Ä• savÄ• naá¹ƒ suppahÄ«nattÄ• anÄ• savo viharÄ•
buddha-vÄ«ratthÅ«ti.

ujjayattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saÃ±jayattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yato aha_nti Ä• yasmato saÃ±jayattherassa gÄ• thÄ• . kÄ• uppatti? sopi purimabuddhes
tattha vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto vipassissa bhagavato kÄ• le maha
vatthuá¹ƒ saá¹…gharitvÄ• ratanattayaá¹ƒ uddissa puÃ±Ã±aá¹ƒ karonto sayaá¹ƒ daliddo hu
gaá¹‡Ä• dÄ«naá¹ƒ puÃ±Ã±akiriyÄ• ya byÄ• vaá¹-o ahosi. kÄ• lena kÄ• laá¹ƒ bhagavantaá¹
pasannamÄ• naso bhikkhÅ«naÃ±ca taá¹ƒ taá¹ƒ veyyÄ• vaccaá¹ƒ akÄ• si. so tena puÃ±Ã±a
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
brÄ• hmaá¹‡assa putto hutvÄ• nibbatti __saÃ±jayo_ nÄ• ma nÄ• mena, so vayappatto bral
abhiÃ±Ã±Ä• te brÄ• hmaá¹‡e sÄ• sane abhippasanne disvÄ• saÃ±jÄ• tappasÄ• do satthÄ•
satthÄ• dhammaá¹ƒ desesi. so dhammaá¹ƒ sutvÄ• sotÄ• panno ahosi. aparabhÄ• ge pabb
khuraggeyeva chaá¸·abhiÃ±Ã±o ahosÄ«. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 10.51-55)

``vipassissa \Ne I 127/ bhagavato, mahÄ• pÅ«gagaá¹‡o ahu.

veyyÄ• vaccakaro Ä• siá¹ƒ, sabbakiccesu vÄ• vaá¹-o ||

``deyyadhammo ca me natthi, sugatassa mahesino.

avandiá¹ƒ satthuno pÄ• de, vippasannena cetasÄ• ||

``ekanavutito kappe, veyyÄ• vaccaá¹ƒ akÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, veyyÄ• vaccassidaá¹ƒ phalaá¹ƒ ||

``ito \Be I 151/ ca aá¹-á¹-hame kappe, rÄ• jÄ• Ä• siá¹ƒ sucintito.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o \Ee I 129/ pana hutvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto __ ``yato ahaá¹ƒ pabba
abhÄ• si.

<48> tattha __yato ahaá¹ƒ pabbajito_ti yato pabhuti yato paá¹-á¹-hÄ• ya ahaá¹ƒ pabbajito.
paá¹-á¹-hÄ• ya __nÄ• bhijÄ• nÄ• mi saá¹…kappaá¹ƒ, anariyaá¹ƒ dosasaá¹ƒhita_nti rÄ• gÄ•
anariyaá¹ƒ nihÄ«naá¹ƒ, ariyehi vÄ• anaraá¹‡Ä«yatÄ• ya anariyehi araá¹‡Ä«yatÄ• ya ca ana
Ä• rammaá¹‡e abhÅ«taguá¹‡Ä• disaá¹…kappanato ``saá¹…kappoâ€™â€™ ti laddhanÄ• m
kÄ• mavitakkÄ• dimicchÄ• vitakkaá¹ƒ uppÄ• ditaá¹ƒ nÄ• bhijÄ• nÄ• mÄ«ti, ``khuraggeyeva
nti aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

saÃ±jayattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÄ• maá¹‡eyyakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__cihacihÄ• bhinadite_ti Ä• yasmato rÄ• maá¹‡eyyakattherassa gÄ• thÄ• . kÄ• uppatti? ay
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhagavato kÄ• le kula
viÃ±Ã±utaá¹ƒ patto bhagavantaá¹ƒ disvÄ• pasannamÄ• naso pupphehi pÅ«jaá¹ƒ akÄ• si. s
devaloke nibbatto aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«su eva parivattento imasmi
sÄ• vatthiyaá¹ƒ ibbhakule nibbattitvÄ• vayappatto jetavanapaá¹-iggahaá¹‡e saÃ±jÄ• tappas
cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharati. tassa attano samp
pabbajitasÄ• ruppÄ• ya ca paá¹-ipattiyÄ• pÄ• sÄ• dikabhÄ• vato __rÄ• maá¹‡eyyako_tveva
athekadivasaá¹ƒ mÄ• ro theraá¹ƒ bhiá¹ƒsÄ• petukÄ• mo bheravasaddaá¹ƒ akÄ• si. taá¹ƒ su
\Be I 152/ tena asantasanto ``mÄ• ro ayaâ€™â€™ nti Ã±atvÄ• tattha anÄ• daraá¹ƒ dassen
``cihacihÄ• bhinaditeâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<49> tattha __cihacihÄ• bhinadite_ti cihacihÄ• ti abhiá¹‡haá¹ƒ pavattasaddatÄ• ya ``cihacih

laddhanÄ• mÄ• naá¹ƒ vaá¹-á¹-akÄ• naá¹ƒ abhinÄ• danimittaá¹ƒ, viravahetÅ«ti \Ee I 130/ att
cÄ• _ti sippikÄ• vuccanti devakÄ• paranÄ• makÄ• gelaÃ±Ã±ena chÄ• takisadÄ• rakÄ• kÄ
``mahÄ• kalandakÄ• â€™â€™ ti keci, sippikÄ• naá¹ƒ abhirutehi mahÄ• viravehi, hetumhi ce
taá¹ƒ hetÅ«ti attho. __na me taá¹ƒ phandati citta_nti mama cittaá¹ƒ na phandati na cavati. id
hoti --- imasmiá¹ƒ araÃ±Ã±e viravahetu sippikÄ• bhirutahetu viya, pÄ• pima, tava vissarakan
cittaá¹ƒ kammaá¹-á¹-hÄ• nato na paripatatÄ«ti. tattha kÄ• raá¹‡amÄ• ha __ ``ekattanirataÃ±
__hi_-saddo hetu attho, yasmÄ• mama cittaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya ekatte
vikkhepaá¹ƒ pahÄ• ya ekatte ekaggatÄ• ya, ekatte ekasabhÄ• ve vÄ• nibbÄ• ne nirataá¹ƒ a
kammaá¹-á¹-hÄ• nato na phandati na cavatÄ«ti, imaá¹ƒ kira gÄ• thaá¹ƒ vadanto eva thero v
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 21.5-9) --

``suvaá¹‡á¹‡avaá¹‡á¹‡o bhagavÄ• , sataraá¹ƒsÄ« patÄ• pavÄ• .

caá¹…kamanaá¹ƒ samÄ• rÅ«á¸·ho, mettacitto sikhÄ«sabho ||

``pasannacitto sumano, vanditvÄ• Ã±Ä• á¹‡amuttamaá¹ƒ.

minelapupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekÅ«natiá¹ƒsakappamhi, sumeghaghananÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosi.

rÄ• maá¹‡eyyakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vimalattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dharaá¹‡Ä«_ \Be I 153/ \Ne I 129/ __ca siÃ±cati vÄ• _ti Ä• yasmato vimalattherassa gÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato kÄ• le saá¹…khadhamanakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto tasmiá¹ƒ \Ee I 13

gato ekadivasaá¹ƒ vipassiá¹ƒ bhagavantaá¹ƒ passitvÄ• pasannamÄ• naso saá¹…khadham
paá¹-á¹-hÄ• ya kÄ• lena kÄ• laá¹ƒ satthu upaá¹-á¹-hÄ• naá¹ƒ akÄ• si. so tena puÃ±Ã±akam
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto kassapassa bhagavato
visuddho kÄ• yo hotÅ«â€™â€™ ti bodhirukkhaá¹ƒ gandhodakehi nhÄ• pesi, cetiyaá¹…gaá¹
Ä• sanÄ• ni dhovÄ• pesi, bhikkhÅ«nampi kiliá¹-á¹-he samaá¹‡aparikkhÄ• re dhovÄ• pesi.

so tato cavitvÄ• devesu ca manussesu ca parivattento imasmiá¹ƒ buddhuppÄ• de rÄ• jaga
tassa mÄ• tukucchiyaá¹ƒ vasantassa nikkhamantassa ca kÄ• yo pittasemhÄ• dÄ«hi asaá¹ƒ
udakabindu viya alaggo pacchimabhavikabodhisattassa viya suvisuddho ahosi, tenassa __v
akaá¹ƒsu. so vayappatto rÄ• jagahappavesane buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdha
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• kosalaraá¹-á¹-he pabbataguhÄ• yaá¹ƒ viharati. athekadiva
cÄ• tuddÄ«pikamahÄ• megho sakalaá¹ƒ cakkavÄ• á¸·agabbhaá¹ƒ pattharitvÄ• pÄ• vassi. v
buddhÄ• naá¹ƒ cakkavattÄ«naÃ±ca dharamÄ• nakÄ• le eva kira evaá¹ƒ vassati. ghammapa
utusappÄ• yalÄ• bhena therassa cittaá¹ƒ samÄ• hitaá¹ƒ ahosi ekaggaá¹ƒ. so samÄ• hitacitt
ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ•

``vipassissa bhagavato, ahosiá¹ƒ saá¹…khadhammako.

niccupaá¹-á¹-hÄ• nayuttomhi, sugatassa mahesino ||

``upaá¹-á¹-hÄ• naphalaá¹ƒ passa, lokanÄ• thassa tÄ• dino.

saá¹-á¹-hi tÅ«riyasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

``ekanavutito \Be I 154/ kappe, upaá¹-á¹-hahiá¹ƒ mahÄ• isiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, upaá¹-á¹-hÄ• nassidaá¹ƒ phalaá¹ƒ ||

``catuvÄ«se ito kappe, mahÄ• nigghosanÄ• makÄ• .

soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• \Ne I 130/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nt

arahattaá¹ƒ pana patvÄ• katakiccatÄ• ya tuá¹-á¹-hamÄ• naso udÄ• naá¹ƒ udÄ• nento __ `
vÄ• ti mÄ• lutoâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<50> tattha __dharaá¹‡Ä«_ti pathavÄ«, sÄ• hi sakalaá¹ƒ dharÄ• dharaá¹ƒ dhÄ• retÄ«ti ``d
vuccati. __siÃ±catÄ«_ti samantato nabhaá¹ƒ pÅ«retvÄ• abhippavassato mahÄ• meghassa
\Ee I 132/. __vÄ• ti mÄ• luto_ti udakaphusitasammissatÄ• ya sÄ«talo vÄ• to vÄ• yati. __vijju
tattha tattha gajjatÄ• gaá¸·agaá¸·Ä• yatÄ• mahÄ• meghato niccharantiyo sateratÄ• Ä• kÄ•
__upasamanti vitakkÄ• _ti utusappÄ• yasiddhena samathavipassanÄ• dhigamena pubbabh
vÅ«pasantÄ• hutvÄ• kÄ• mavitakkÄ• dayo sabbepi nava mahÄ• vitakkÄ• ariyamaggÄ• dh
samucchijjantÄ«ti. vattamÄ• nasamÄ«patÄ• ya ariyamaggakkhaá¹‡aá¹ƒ vattamÄ• naá¹ƒ ka
etaá¹ƒ paccuppannavacanaá¹ƒ. __cittaá¹ƒ susamÄ• hitaá¹ƒ mamÄ• _ti tato eva lokuttarasa
suá¹-á¹-hu samÄ• hitaá¹ƒ, na dÄ• ni tassa samÄ• dhÄ• ne kiÃ±ci kÄ• tabbaá¹ƒ atthÄ«ti ther

vimalattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-havaggo

1. godhikÄ• dicatuttheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vassati_ \Be I 155/ \Ne I 131/ __devo_tiÄ• dikÄ• catasso --- godhiko, subÄ• hu, valliyo, u
catunnaá¹ƒ therÄ• naá¹ƒ gÄ• thÄ• . kÄ• uppatti? imepi purimabuddhesu katÄ• dhikÄ• rÄ•
puÃ±Ã±Ä• ni upacinantÄ• ito catunavute kappe siddhatthassa bhagavato kÄ• le kulagehe n
patvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahÄ• yÄ• hutvÄ• vicariá¹ƒsu. tesu eko siddhatthaá¹ƒ bhaga
carantaá¹ƒ disvÄ• kaá¹-acchubhikkhaá¹ƒ adÄ• si. dutiyo pasannacitto hutvÄ• paÃ±capatiá
aÃ±jaliá¹ƒ paggaá¹‡hi. tatiyo pasannacitto ekena pupphahatthena bhagavantaá¹ƒ pÅ«jesi. c
pÅ«jamakÄ• si. evaá¹ƒ te satthari cittaá¹ƒ pasÄ• detvÄ• pasutena tena puÃ±Ã±akammena
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto kassapassa bhagavato
sahÄ• yakÄ• hutvÄ• sÄ• sane pabbajitvÄ• samaá¹‡adhammaá¹ƒ katvÄ• amhÄ• kaá¹ƒ bh
catunnaá¹ƒ mallarÄ• jÄ• naá¹ƒ puttÄ• hutvÄ• nibbattiá¹ƒsu. tesaá¹ƒ \Ee I 133/ __godhiko,
uttiyo_ti nÄ• mÄ• ni akaá¹ƒsu. aÃ±Ã±amaÃ±Ã±aá¹ƒ piyasahÄ• yÄ• ahesuá¹ƒ. te kenacidev
kapilavatthuá¹ƒ agamaá¹ƒsu. tasmiÃ±ca samaye satthÄ• kapilavatthuá¹ƒ gantvÄ• nigrodhÃ
yamakapÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• suddhodanappamukhe sakyarÄ• jÄ• no damesi. tadÃ
mallarÄ• japuttÄ• pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• laddhappasÄ• dÄ• pabbajitvÄ• vipassanÄ• l
saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

pavarÄ• abhinikkhantaá¹ƒ, vanÄ• nibbanamÄ• gataá¹ƒ ||

``kaá¹-acchubhikkhaá¹ƒ pÄ• dÄ• siá¹ƒ, siddhatthassa mahesino.

paÃ±Ã±Ä• ya upasantassa, mahÄ• vÄ«rassa tÄ• dino ||

``padenÄ• nupadÄ• yantaá¹ƒ, nibbÄ• pente mahÄ• janaá¹ƒ.

uá¸·Ä• rÄ• vitti me jÄ• tÄ• , buddhe Ä• diccabandhune ||

``catunnavutito \Be I 156/ \Ne I 132/ kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

``sattÄ• sÄ«timhito kappe, mahÄ• reá¹‡usanÄ• makÄ• .

sattaratanasampannÄ• , sattete cakkavattino ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

godhiko thero.

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, nisabhÄ• jÄ• niyaá¹ƒ yathÄ• .

tidhÄ• pabhinnaá¹ƒ mÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒva mahesinaá¹ƒ ||

``obhÄ• sentaá¹ƒ disÄ• sabbÄ• , uá¸·urÄ• jaá¹ƒva pÅ«ritaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ apassahaá¹ƒ ||

``Ã±Ä• á¹‡e cittaá¹ƒ pasÄ• detvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

pasannacitto sumano, siddhatthamabhivÄ• dayiá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡asaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``tesattatimhito kappe, soá¸·asÄ• suá¹ƒ naruttamÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

subÄ• hutthero.

``tivarÄ• yaá¹ƒ nivÄ• sÄ«haá¹ƒ, ahosiá¹ƒ mÄ• liko tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, siddhatthaá¹ƒ lokapÅ«jitaá¹ƒ ||

``pasannacitto sumano, pupphahatthamadÄ• sahaá¹ƒ.

yattha yatthupapajjÄ• mi, tassa kammassa vÄ• hasÄ• ||

``anubhomi phalaá¹ƒ iá¹-á¹-haá¹ƒ, pubbe sukatamattano.

parikkhitto sumallehi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``catunnavutupÄ• dÄ• ya \Be I 157/, á¹-hapetvÄ• vattamÄ• nakaá¹ƒ.

paÃ±carÄ• jasatÄ• tattha, najjasamasanÄ• makÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

valliyo thero.

``siddhatthassa \Ne I 133/ bhagavato, jÄ• tipupphamadÄ• sahaá¹ƒ.

pÄ• desu satta pupphÄ• ni, hÄ• senokiritÄ• ni me ||

``tena kammenahaá¹ƒ ajja, abhibhomi narÄ• mare.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``samantagandhanÄ• mÄ• suá¹ƒ, terasa cakkavattino.

ito paÃ±camake kappe, cÄ• turantÄ• janÄ• dhipÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Ap ther

uttiyo thero.

arahattaá¹ƒ pana patvÄ• ime cattÄ• ropi therÄ• loke pÄ• kaá¹-Ä• paÃ±Ã±Ä• tÄ• rÄ• jarÄ
garukatÄ• hutvÄ• araÃ±Ã±e \Ee I 134/ saheva viharanti. athekadÄ• rÄ• jÄ• bimbisÄ• ro t
rÄ• jagahaá¹ƒ upagate upasaá¹…kamitvÄ• vanditvÄ• temÄ• saá¹ƒ vassÄ• vÄ• satthÄ• ya
pÄ• á¹-iyekkaá¹ƒ kuá¹-ikÄ• yo kÄ• retvÄ• satisammosena na chÄ• desi. therÄ• acchannÄ•
vassakÄ• le devo na vassati. rÄ• jÄ• ``kiá¹ƒ nu kho kÄ• raá¹‡aá¹ƒ devo na vassatÄ«â€™â€
kÄ• raá¹‡aá¹ƒ Ã±atvÄ• , tÄ• kuá¹-ikÄ• yo chÄ• dÄ• petvÄ• , mattikÄ• kammaá¹ƒ cittakamm
kuá¹-ikÄ• mahaá¹ƒ karonto mahato bhikkhusaá¹…ghassa dÄ• naá¹ƒ adÄ• si. therÄ• raÃ±Ã
pavisitvÄ• mettÄ• samÄ• pattiyo samÄ• pajjiá¹ƒsu. athuttarapÄ• cÄ«nadisato mahÄ• megh
therÄ• naá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• nakkhaá¹‡eyeva vassituá¹ƒ Ä• rabhi. tesu godhikatt
vuá¹-á¹-hÄ• ya saha meghagajjitena ---

<51> á¹• 21 ``vassati devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ•

cittaá¹ƒ susamÄ• hitaÃ±ca mayhaá¹ƒ, atha ce patthayasi pavassa devÄ• â€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __vassatÄ«_ti siÃ±cati vuá¹-á¹-hidhÄ• raá¹ƒ pavecchati. __devo_ti megho. __yathÄ•
sundaragÄ«taá¹ƒ viya gajjantoti adhippÄ• yo. megho hi vassanakÄ• le satapaá¹-alasahassa
thanayanto vijjutÄ• nicchÄ• rentova sobhati, na kevalo. tasmÄ• siniddhamadhuragambhÄ«
134/ devoti dasseti. tena saddato anupapÄ«á¸·itaá¹ƒ Ä• ha __ ``channÄ• me kuá¹-ikÄ• suk
yathÄ• na devo vassati, evaá¹ƒ tiá¹‡Ä• dÄ«hi chÄ• ditÄ• ayaá¹ƒ me kuá¹-ikÄ• , tena vuá¹-á
anupapÄ«á¸·itaá¹ƒ Ä• ha. paribhogasukhassa utusappÄ• yautusukhassa ca sabbhÄ• vato s
phusitaggaá¸·apihitavÄ• tapÄ• natÄ• hi vÄ• taparissayarahitÄ• . ubhayenapi Ä• vÄ• sasapp
Ä• ha. __cittaá¹ƒ susamÄ• hitaÃ±ca mayha_nti cittaÃ±ca mama suá¹-á¹-hu samÄ• hitaá¹ƒ a
nibbÄ• nÄ• rammaá¹‡e \Ee I 135/ suá¹-á¹-hu appitaá¹ƒ, etena abbhantaraparissayÄ• bhÄ• v

dasseti. __atha ce patthayasÄ«_ti atha idÄ• ni patthayasi ce, yadi icchasi. __pavassÄ• _ti s
pagghara vuá¹-á¹-hidhÄ• raá¹ƒ pavaccha. __devÄ• _ti meghaá¹ƒ Ä• lapati.

godhikattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. subÄ• huttheragÄ• thÄ• vaá¹‡á¹‡anÄ•

<52> itarehi vuttagÄ• thÄ• su tatiyapade eva viseso. tattha subÄ• hunÄ• vuttagÄ• thÄ• yaá
susamÄ• hitaÃ±ca kÄ• ye_ti mama cittaá¹ƒ karajakÄ• ye kÄ• yagatÄ• satibhÄ• vanÄ• vasen
sammadeva appitaá¹ƒ. ayaÃ±hi thero kÄ• yagatÄ• satibhÄ• vanÄ• vasena paá¹-iladdhajhÄ•
katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. taá¹ƒ sandhÄ• yÄ• ha ``citta
kÄ• yeâ€™â€™ ti.

subÄ• huttheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. valliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

<53> valliyattheragÄ• thÄ• yaá¹ƒ __tassaá¹ƒ viharÄ• mi appamatto_ti tassaá¹ƒ kuá¹-ikÄ• y
appamÄ• dapaá¹-ipattiyÄ• matthakaá¹ƒ pÄ• pitattÄ• appamatto ariyavihÄ• rÅ«pasaá¹ƒhite
dibbavihÄ• rÄ• disaá¹ƒhitena ca iriyÄ• pathavihÄ• rena viharÄ• mi, attabhÄ• vaá¹ƒ pavatten

valliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ•

4. uttiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

<54> uttiyattherena \Ne I 135/ vuttagÄ• thÄ• yaá¹ƒ __adutiyo_ti asahÄ• yo, kilesasaá¹…ga
gaá¹‡asaá¹…gaá¹‡ikÄ• ya ca virahitoti attho.

uttiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catunnaá¹ƒ therÄ• naá¹ƒ gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aÃ±janavaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__Ä• sandiá¹ƒ_ \Ee I 136/ __kuá¹-ikaá¹ƒ katvÄ• _ti Ä• yasmato aÃ±janavaniyattherassa gÄ
kira padumuttarassa bhagavato kÄ• le sudassano nÄ• ma mÄ• lÄ• kÄ• ro hutvÄ• sumanap
aÃ±Ã±ampi tattha tattha bahuá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto kassa
pabbajitvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. atha imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ v

tassa vayappattakÄ• le vajjiraá¹-á¹-he avuá¹-á¹-hibhayaá¹ƒ byÄ• dhibhayaá¹ƒ amanussabha
uppajjiá¹ƒsu \Be I 160/. taá¹ƒ sabbaá¹ƒ ratanasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Khp-a ratanasuttav
ratanasuttavaá¹‡á¹‡anÄ•) vuttanayena veditabbaá¹ƒ. bhagavati pana vesÄ• liá¹ƒ paviá¹-á¹-
vÅ«pasantesu satthu dhammadesanÄ• ya sambahulÄ• naá¹ƒ devamanussÄ• naá¹ƒ dhamm
rÄ• jakumÄ• ro buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pabbaji. yathÄ• cÄ• ya
vuccamÄ• nÄ• cattÄ• ropi janÄ• . tepi hi imassa sahÄ• yabhÅ«tÄ• licchavirÄ• jakumÄ• rÄ•
pabbajiá¹ƒsu. kassapasambuddhakÄ• lepi sahÄ• yÄ• hutvÄ• iminÄ• saheva pabbajitvÄ•
padumuttarassapi bhagavato pÄ• damÅ«le kusalabÄ«jaropanÄ• diá¹ƒ akaá¹ƒsÅ«ti. tatthÄ•
aÃ±janavane susÄ• naá¹-á¹-hÄ• ne vasanto upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya man
jiá¹‡á¹‡akaá¹ƒ Ä• sandiá¹ƒ labhitvÄ• taá¹ƒ catÅ«su pÄ• sÄ• á¹‡esu á¹-hapetvÄ• upari tiriy
chÄ• detvÄ• dvÄ• raá¹ƒ yojetvÄ• vassaá¹ƒ upagato. paá¹-hamamÄ• seyeva ghaá¹-ento vÄ
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 11.24-28) ---

``sudassanoti nÄ• mena, mÄ• lÄ• kÄ• ro ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

``jÄ• tipupphaá¹ƒ \Ne I 136/ gahetvÄ• na, pÅ«jayiá¹ƒ padumuttaraá¹ƒ.

visuddhacakkhu sumano, dibbacakkhuá¹ƒ samajjhagaá¹ƒ ||

``etissÄ• pupphapÅ«jÄ• ya, cittassa paá¹‡idhÄ«hi ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, devuttarasanÄ• makÄ• .

chattiá¹ƒsamhi ito kappe, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento samÄ• pattito vuá¹-á¹-hÄ• ya
sampattiá¹ƒ paccavekkhitvÄ• pÄ«tivegena udÄ• nento __ ``Ä• sandiá¹ƒ kuá¹-ikaá¹ƒ katvÄ•
abhÄ• si \Ee I 137/.

<55> tattha __Ä• sandiá¹ƒ kuá¹-ikaá¹ƒ katvÄ• _ti Ä• sandÄ« nÄ• ma dÄ«ghapÄ• dakaá¹ƒ c
Ä• yataá¹ƒ caturassampi atthiyeva, yattha nisÄ«ditumeva sakkÄ• , na nipajjituá¹ƒ \Be I 161/
kuá¹-ikaá¹ƒ katvÄ• vÄ• satthÄ• ya heá¹-á¹-hÄ• vuttanayena kuá¹-ikaá¹ƒ katvÄ• yathÄ• tat

utuparissayÄ• bhÄ• vena sukhena samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ sakkÄ• , evaá¹ƒ kuá¹-ik
paramukkaá¹ƒsagataá¹ƒ senÄ• sane attano appicchataá¹ƒ santuá¹-á¹-hiÃ±ca dasseti. vuttan
dhammasenÄ• patinÄ• ---

``pallaá¹…kena nisinnassa, jaá¹‡á¹‡ukenÄ• bhivassati.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 985; Mil VI 1.1).

apare ``Ä• sandikuá¹-ikaâ€™â€™ nti pÄ• á¹-haá¹ƒ vatvÄ• ``Ä• sandippamÄ• á¹‡aá¹ƒ kuá¹
atthaá¹ƒ vadanti. aÃ±Ã±e pana ``Ä• sananisajjÄ• digate manusse uddissa maÃ±cakassa up
nÄ• ma, taá¹ƒ Ä• sandiá¹ƒ kuá¹-ikaá¹ƒ katvÄ• â€™â€™ ti atthaá¹ƒ vadanti. __oggayhÄ• _ti
__aÃ±janaá¹ƒ vana_nti evaá¹ƒnÄ• makaá¹ƒ vanaá¹ƒ, aÃ±janavaá¹‡á¹‡apupphabhÄ• vato h
tabbahulatÄ• ya taá¹ƒ vanaá¹ƒ ``aÃ±janavanaâ€™â€™ nti nÄ• maá¹ƒ labhi. apare pana ``a
mahÄ• gacchÄ• â€™â€™ ti vadanti, taá¹ƒ aÃ±janavanaá¹ƒ oggayha Ä• sandikaá¹ƒ kuá¹-ika
anuppattÄ• , kataá¹ƒ buddhassa sÄ• sana_nti viharatÄ• mayÄ• ti vacanaseseneva yojanÄ•
aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti.

aÃ±janavaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ivihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ko_ \Ne I 137/ __kuá¹-ikÄ• ya_nti Ä• yasmato kuá¹-ivihÄ• rittherassa gÄ• thÄ• . kÄ• upp
padumuttarassa bhagavato Ä• kÄ• sena gacchantassa ``udakadÄ• naá¹ƒ \Ee I 138/ dassÄ•
udakaá¹ƒ gahetvÄ• pÄ«tisomanassajÄ• to uddhammukho hutvÄ• ukkhipi. satthÄ• tassa a
pasÄ• dasaá¹ƒvaá¸• á¸• hanatthaá¹ƒ Ä• kÄ• se á¹-hitova sampaá¹-icchi. so tena anappakaá
paá¹-isaá¹ƒvedesi. sesaá¹ƒ aÃ±janavaniyattherassa vatthumhi vuttasadisameva. ayaá¹ƒ pa
kira vuttanayena pabbajitvÄ• katapubbakicco vipassanaá¹ƒ anuyuÃ±janto sÄ• yaá¹ƒ khetta
phusÄ• yante khettapÄ• lakassa puÃ±Ã±aá¹ƒ tiá¹‡akuá¹-iá¹ƒ disvÄ• pavisitvÄ• tattha tiá¹‡
I 162/. nisinnamattova utusappÄ• yaá¹ƒ labhitvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• arahatta
vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 11.29-35) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase.

ghatÄ• sanaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

``pÄ• á¹‡inÄ• udakaá¹ƒ gayha, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ.

sampaá¹-icchi mahÄ• vÄ«ro, buddho kÄ• ruá¹‡iko isi ||

``antalikkhe á¹-hito satthÄ• , padumuttaranÄ• mako.

mama saá¹…kappamaÃ±Ã±Ä• ya, imÄ• gÄ• thÄ• abhÄ• satha ||

``iminÄ• dakadÄ• nena, pÄ«tiuppÄ• danena ca.

kappasatasahassampi, duggatiá¹ƒ nupapajjati ||

``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

``sahassarÄ• janÄ• mena, tayo te cakkavattino.

paÃ±casaá¹-á¹-hikappasate, cÄ• turantÄ• janÄ• dhipÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• there tattha nisinne khettapÄ• lako Ä• gantvÄ• ``ko kuá¹-ikÄ• yaâ
sutvÄ• thero ``bhikkhu kuá¹-ikÄ• yaâ€™â€™ ntiÄ• dimÄ• ha. tayidaá¹ƒ khettapÄ• lassa the
ekajjhaá¹ƒ katvÄ• ---

<56> á¹• 21 ``ko \Ne I 138/ kuá¹-ikÄ• yaá¹ƒ bhikkhu kuá¹-ikÄ• yaá¹ƒ, vÄ«tarÄ• go susamÄ•

evaá¹ƒ jÄ• nÄ• hi Ä• vuso, amoghÄ• te kuá¹-ikÄ• katÄ• â€™â€™ ti || ---

tathÄ• rÅ«pena saá¹…gÄ«tiá¹ƒ Ä• ropitaá¹ƒ.

tattha __ko kuá¹-ikÄ• ya_nti, ``imissaá¹ƒ kuá¹-ikÄ• yaá¹ƒ ko nisinnoâ€™â€™ ti khettapÄ• la
tassa __bhikkhu kuá¹-ikÄ• ya_nti therassa paá¹-ivacanadÄ• naá¹ƒ. atha naá¹ƒ attano anutta
taá¹ƒ kuá¹-iparibhogaá¹ƒ anumodÄ• petvÄ• \Be I 163/ uá¸·Ä• raá¹ƒ tameva puÃ±Ã±aá¹ƒ pa
``vÄ«tarÄ• goâ€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- eko bhinnakileso __bhikkhu_ te __kua
tato eva so aggamaggena sabbaso samucchinnarÄ• gatÄ• ya __vÄ«tarÄ• go_ anuttarasam
Ä• rammaá¹‡aá¹ƒ katvÄ• suá¹-á¹-hu samÄ• hitacittatÄ• ya __susamÄ• hitacitto, _ imaÃ±ca
khettapÄ• la, yathÄ• haá¹ƒ vadÄ• mi, __evaá¹ƒ jÄ• nÄ• hi_ saddaha adhimuccassu. __amo
kuá¹-ikÄ• katÄ• _ tayÄ• katÄ• kuá¹-ikÄ• amoghÄ• avaÃ±jhÄ• saphalÄ• saudrayÄ• , yas
paribhuttÄ• . sace tvaá¹ƒ anumodasi, taá¹ƒ te bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ

taá¹ƒ sutvÄ• khettapÄ• lo ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me kuá¹-ikÄ• y
pavisitvÄ• nisÄ«datÄ«â€™â€™ ti pasannacitto anumodanto aá¹-á¹-hÄ• si. imaá¹ƒ pana tes
bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• sutvÄ• anumodanaÃ±cassa Ã±atvÄ• tambhÄ• viniá
khettapÄ• laá¹ƒ imÄ• hi gÄ• thÄ• hi ajjhabhÄ• si ---

``vihÄ• si kuá¹-iyaá¹ƒ bhikkhu, santacitto anÄ• savo.

tena kammavipÄ• kena, devindo tvaá¹ƒ bhavissasi ||

``chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi.

catuttiá¹ƒsakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissasi.

ratanakuá¹-i nÄ• ma paccekabuddho, vÄ«tarÄ• go bhavissasÄ«â€™â€™ ti ||

kuá¹-ikÄ• yaá¹ƒ laddhavisesattÄ• pana therassa tato pabhuti __kuá¹-ivihÄ• rÄ«_tveva sam
ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• pi ahosÄ«ti.

kuá¹-ivihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyakuá¹-ivihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ayamÄ• hu_ \Be I 164/ \Ne I 139/ __purÄ• á¹‡iyÄ• _ti Ä• yasmato kuá¹-ivihÄ• rittherassa
kira padumuttarassa bhagavato pasannamÄ• naso pariá¸·Ä• hakÄ• le naá¸·avilÄ«vehi virac
taá¹ƒ satthÄ• anumodanagÄ• thÄ• ya sampahaá¹ƒsesi. sesaá¹ƒ yadettha vattabbaá¹ƒ, taá
aÃ±janavaniyattheravatthumhi vuttasadisameva. ayaá¹ƒ pana viseso --- ayaá¹ƒ kira vuttana
aÃ±Ã±atarÄ• ya purÄ• á¹‡akuá¹-ikÄ• ya viharanto samaá¹‡adhammaá¹ƒ acintetvÄ• , ``ayaá
aÃ±Ã±aá¹ƒ kuá¹-ikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti navakammavasena cittaá¹ƒ uppÄ
devatÄ• saá¹ƒvegajananatthaá¹ƒ imaá¹ƒ uttÄ• nobhÄ• saá¹ƒ gambhÄ«ratthaá¹ƒ __ ``ayam

<57> tattha \Ee I 140/ __aya_nti Ä• sannapaccakkhavacanaá¹ƒ. __Ä• hÅ«_ti ahosÄ«ti atth
dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ. __purÄ• á¹‡iyÄ• _ti purÄ• tanÄ« addhagatÄ• . __aÃ±Ã±aá¹ƒ p
imissÄ• kuá¹-iyÄ• purÄ• á¹‡abhÄ• vena jiá¹‡á¹‡atÄ• ya ito aÃ±Ã±aá¹ƒ idÄ• ni nibbattanÄ«
patthayase patthesi Ä• sÄ«sasi. sabbena sabbaá¹ƒ pana __Ä• saá¹ƒ kuá¹-iyÄ• virÄ• jaya_
navÄ• yampi kuá¹-iyaá¹ƒ Ä• saá¹ƒ taá¹‡haá¹ƒ apekkhaá¹ƒ virÄ• jehi, sabbaso tattha virattac
yasmÄ• __dukkhÄ• bhikkhu puna navÄ• _ nÄ• ma __kuá¹-i_ bhikkhu puna idÄ• ni nibbatti
dukkhÄ• , tasmÄ• aÃ±Ã±aá¹ƒ navaá¹ƒ dukkhaá¹ƒ anuppÄ• dento yathÄ• nibbattÄ• yaá¹ƒ p

á¹-hatvÄ• attanÄ• katabbaá¹ƒ karohÄ«ti. ayaÃ±hettha adhippÄ• yo --- tvaá¹ƒ, bhikkhu, ``ay
tiá¹‡akuá¹-ikÄ• jiá¹‡á¹‡Ä• â€™â€™ ti aÃ±Ã±aá¹ƒ navaá¹ƒ tiá¹‡akuá¹-ikaá¹ƒ kÄ• tuá¹ƒ iccha
samaá¹‡adhammaá¹ƒ, evaá¹ƒ icchanto pana bhÄ• vanÄ• ya ananuyuÃ±janena punabbhavÄ
Ä• yatiá¹ƒ attabhÄ• vakuá¹-impi patthento kÄ• tuá¹ƒ icchantoyeva nÄ• ma hoti. sÄ• pana na
karaá¹‡adukkhena tato bhiyyopi jarÄ• maraá¹‡asokaparidevÄ• didukkhasaá¹ƒsaá¹-á¹-hatÄ•
tiá¹‡akuá¹-iyaá¹ƒ viya attabhÄ• vakuá¹-iyaá¹ƒ Ä• saá¹ƒ apekkhaá¹ƒ virÄ• jaya sabbaso tatth
evaá¹ƒ te vaá¹-á¹-adukkhaá¹ƒ na bhavissatÄ«ti. devatÄ• ya ca vacanaá¹ƒ sutvÄ• thero saá
paá¹-á¹-hapetvÄ• ghaá¹-ento vÄ• yamanto nacirasseva arahatte patiá¹-á¹-hÄ• si. tena vutta
thera I 11.36-46) ---

``padumuttarabuddhassa \Be I 165/, lokajeá¹-á¹-hassa tÄ• dino.

tiá¹‡atthare nisinnassa, upasantassa tÄ• dino ||

``naá¸·amÄ• laá¹ƒ gahetvÄ• na, bandhitvÄ• bÄ«janiá¹ƒ ahaá¹ƒ.

buddhassa upanÄ• mesiá¹ƒ, dvipadindassa tÄ• dino ||

``paá¹-iggahetvÄ• \Ne I 140/ sabbaÃ±Ã±Å«, bÄ«janiá¹ƒ lokanÄ• yako.

mama saá¹…kappamaÃ±Ã±Ä• ya, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

``yathÄ• me kÄ• yo nibbÄ• ti, pariá¸·Ä• ho na vijjati.

tatheva tividhaggÄ«hi, cittaá¹ƒ tava vimuccatu ||

``sabbe devÄ• samÄ• gacchuá¹ƒ, ye keci vananissitÄ• .

sossÄ• ma buddhavacanaá¹ƒ, hÄ• sayantaÃ±ca dÄ• yakaá¹ƒ ||

``nisinno bhagavÄ• tattha, devasaá¹…ghapurakkhato.

dÄ• yakaá¹ƒ sampahaá¹ƒsento, imÄ• gÄ• thÄ• abhÄ• satha ||

``iminÄ• bÄ«janidÄ• nena, cittassa paá¹‡idhÄ«hi ca.

subbato nÄ• ma nÄ• mena, cakkavattÄ« bhavissati ||

``tena kammÄ• vasesena, sukkamÅ«lena codito.

mÄ• luto nÄ• ma nÄ• mena, cakkavattÄ« bhavissati ||

``iminÄ• bÄ«janidÄ• nena, sammÄ• navipulena ca.

kappasatasahassampi, duggatiá¹ƒ nupapajjati ||

``tiá¹ƒsakappasahassamhi, subbatÄ• aá¹-á¹-hatiá¹ƒsa te.

ekÅ«natiá¹ƒsasahasse, aá¹-á¹-ha mÄ• lutanÄ• makÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahatte pana patiá¹-á¹-hito ``ayaá¹ƒ me arahattappattiyÄ• aá¹…kusabhÅ«tÄ• â€™â€™ ti paccudÄ• hÄ• si. sÄ• yeva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosi. kuá¹-iovÄ• __kuá¹-ivihÄ• rÄ«_tveva samaÃ±Ã±Ä• ahosÄ«ti.

dutiyakuá¹-ivihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ramaá¹‡Ä«yakuá¹-ikattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ramaá¹‡Ä«yÄ• _ \Be I 166/ \Ee I 141/ __me kuá¹-ikÄ• _ti Ä• yasmato ramaá¹‡Ä«yakuá¹- uppatti? sopi kira padumuttarassa bhagavato kÄ• le kusalabÄ«jaropanaá¹ƒ katvÄ• devama aá¹-á¹-hÄ• rasakappasatamatthake atthadassissa bhagavato kÄ• le kulagehe nibbattitvÄ• v buddhÄ• rahaá¹ƒ \Ne I 141/ Ä• sanaá¹ƒ bhagavato adÄ• si. pupphehi ca bhagavantaá¹ƒ pÅ paÃ±capatiá¹-á¹-hitena vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. sesaá¹ƒ aÃ±janavan vuttasadisameva. ayaá¹ƒ pana viseso --- ayaá¹ƒ kira vuttanayena pabbajitvÄ• katapubbakic aÃ±Ã±atarasmiá¹ƒ gÄ• makÄ• vÄ• se kuá¹-ikÄ• yaá¹ƒ viharati, sÄ• hoti kuá¹-ikÄ• abhirÅ«p suparikammakatabhittibhÅ«mikÄ• Ä• rÄ• mapokkharaá¹‡irÄ• maá¹‡eyyÄ• disampannÄ• muttÄ• jÄ• lasadisavÄ• likÄ• kiá¹‡á¹‡abhÅ«mibhÄ• gÄ• therassa ca vattasampannatÄ• ya susammaá¹-á¹-haá¹…gaá¹‡atÄ• dinÄ• bhiyyosomattÄ• ya ramaá¹‡Ä«yatarÄ• hutvÄ• tiá¹- vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __apad 11.47-52) ---

``kÄ• nanaá¹ƒ vanamoggayha, appasaddaá¹ƒ nirÄ• kulaá¹ƒ.

sÄ«hÄ• sanaá¹ƒ mayÄ• dinnaá¹ƒ, atthadassissa tÄ• dino ||

``mÄ• lÄ• hatthaá¹ƒ gahetvÄ• na, katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

satthÄ• raá¹ƒ payirupÄ• sitvÄ• , pakkÄ• miá¹ƒ uttarÄ• mukho ||

``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

sannibbÄ• pemi attÄ• naá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• ||

``aá¹-á¹-hÄ• rasakappasate, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sÄ«hÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``ito sattakappasate, sannibbÄ• pakakhattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• there tattha viharante kuá¹-ikÄ• ya ramaá¹‡Ä«yabhÄ• vato vihÄ• tato Ä• gantvÄ• kuá¹-iá¹ƒ passanti \Be I 167/. athekadivasaá¹ƒ katipayÄ• dhuttajÄ• tikÄ• it kuá¹-ikÄ• ya ramaá¹‡Ä«yabhÄ• vaá¹ƒ disvÄ• , ``ettha vasanto ayaá¹ƒ samaá¹‡o siyÄ• amh Ä• kaá¸• á¸• hanÄ«yahadayoâ€™â€™ ti adhippÄ• yena --- ``ramaá¹‡Ä«yaá¹ƒ vo, bhante, v ramaá¹‡Ä«yarÅ«pÄ• paá¹-hamayobbane á¹-hitÄ• â€™â€™ ti vatvÄ• itthikuttÄ• dÄ«ni dass attano vÄ«tarÄ• gabhÄ• vaá¹ƒ pakÄ• sento __ ``ramaá¹‡Ä«yÄ• me kuá¹-ikÄ• , saddhÄ• de gÄ• thaá¹ƒ abhÄ• si.

<58> tattha __ramaá¹‡Ä«yÄ• me kuá¹-ikÄ• _ti ``ramaá¹‡Ä«yÄ• te, bhante, kuá¹-ikÄ• â€™ vuttaá¹ƒ, taá¹ƒ saccaá¹ƒ. ayaá¹ƒ mama vasanakuá¹-ikÄ• ramaá¹‡Ä«yÄ• manuÃ±Ã±arÅ«pA __saddhÄ• deyyÄ• , _ ``evarÅ«pÄ• ya \Ne I 142/ manÄ• paá¹ƒ \Ee I 142/ katvÄ• pabbajitÄ phalaá¹ƒ hotÄ«â€™â€™ ti kammaphalÄ• ni saddahitvÄ• saddhÄ• ya dhammacchandena d dhanena nibbattitÄ• . sayaÃ±ca tathÄ• dinnÄ• ni saddhÄ• deyyÄ• ni passantÄ• naá¹ƒ parib rametÄ«ti __manoramÄ• _. saddhÄ• deyyattÄ• eva hi manoramÄ• , saddhÄ• dÄ«hi deyyad abhisaá¹…kharitvÄ• denti, saddhÄ• deyyaÃ±ca paribhuÃ±jantÄ• sappurisÄ• dÄ• yakassa payogÄ• sayasampannÄ• honti, na tumhehi cintitÄ• kÄ• rena payogÄ• sayavipannÄ• ti adh kumÄ• rÄ«hÄ«_ti yasmÄ• sabbaso kÄ• mehi vinivattitamÄ• naso ahaá¹ƒ, tasmÄ• na me a kappiyakÄ• rakakammavasenapi hi mÄ• disÄ• naá¹ƒ itthÄ«hi payojanaá¹ƒ nÄ• ma natthi, pa me attho kumÄ• rÄ«hÄ«ti. kumÄ• riggahaá¹‡aÃ±cettha upalakkhaá¹‡aá¹ƒ daá¹-á¹-habbaá¹

evaá¹ƒ paá¹-ipajjÄ• hÄ«ti ayuttakÄ• rinÄ«hi yÄ• va aparaddhaÃ±ca tumhehi samÄ• najjhÄ•
kiriyÄ• sobheyyÄ• ti dassento Ä• ha __ ``yesaá¹ƒ attho tahiá¹ƒ gacchatha nÄ• riyoâ€™â€™
kÄ• mesu avÄ«tarÄ• gÄ• naá¹ƒ. __attho_ti payojanaá¹ƒ. __tahi_nti tattha tesaá¹ƒ santikaá¹
Ä• lapanaá¹ƒ. taá¹ƒ sutvÄ• itthiyo maá¹…kubhÅ«tÄ• pattakkhandhÄ• Ä• gatamaggeneva
kumÄ• rÄ«hÄ«â€™â€™ ti kÄ• mehi anatthikabhÄ• vavacaneneva therena arahattaá¹ƒ byÄ•

ramaá¹‡Ä«yakuá¹-ikattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kosalavihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__saddhÄ• yÄ• haá¹ƒ_ \Be I 168/ __pabbajito_ti Ä• yasmato kosalavihÄ• rittherassa gÄ• th
kira padumuttarassa bhagavato kÄ• le kusalabÄ«jaá¹ƒ ropetvÄ• taá¹ƒ taá¹ƒ puÃ±Ã±aá¹ƒ al
aÃ±janavaniyattheravatthusadisameva. ayaá¹ƒ \Ee I 143/ pana viseso --- ayaá¹ƒ kira vuttan
katapubbakicco kosalaraá¹-á¹-he aÃ±Ã±atarasmiá¹ƒ gÄ• me ekaá¹ƒ upÄ• sakakulaá¹ƒ niss
taá¹ƒ so upÄ• sako rukkhamÅ«le vasantaá¹ƒ disvÄ• kuá¹-ikaá¹ƒ kÄ• retvÄ• adÄ• si. thero
Ä• vÄ• sasappÄ• yena samÄ• dhÄ• naá¹ƒ labhitvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• nacira
vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 11.53-61) ---

``himavantassÄ• vidÅ«re, vasÄ• mi paá¹‡á¹‡asanthare.

ghÄ• sesu gedhamÄ• panno, seyyasÄ«lo cahaá¹ƒ tadÄ• ||

``khaá¹‡antÄ• lukalambÄ• ni \Ne I 143/, biá¸·Ä• litakkalÄ• ni ca.

kolaá¹ƒ bhallÄ• takaá¹ƒ billaá¹ƒ, Ä• hatvÄ• paá¹-iyÄ• ditaá¹ƒ ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama saá¹…kappamaÃ±Ã±Ä• ya, Ä• gacchi mama santikaá¹ƒ ||

``upÄ• gataá¹ƒ mahÄ• nÄ• gaá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

biá¸·Ä• liá¹ƒ paggahetvÄ• na, pattamhi okiriá¹ƒ ahaá¹ƒ ||

``paribhuÃ±ji mahÄ• vÄ«ro, tosayanto mamaá¹ƒ tadÄ• .

paribhuÃ±jitvÄ• na sabbaÃ±Ã±Å«, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , biá¸·Ä• liá¹ƒ me adÄ• tuvaá¹ƒ.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjasi ||

``carimaá¹ƒ vattate mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``catupaÃ±Ã±Ä• sito kappe, sumekhaliya savhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 169/ pana patvÄ• vimuttisukhappaá¹-isaá¹ƒvedanena uppannapÄ«tivege
``saddhÄ• yÄ• haá¹ƒ pabbajitoâ€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<59> tattha __saddhÄ• yÄ• _ti bhagavato vesÄ• liá¹ƒ upagamane Ä• nubhÄ• vaá¹ƒ disvÄ•
sÄ• sanaá¹ƒ, tasmÄ• addhÄ• imÄ• ya paá¹-ipattiyÄ• jarÄ• maraá¹‡ato muccissÄ• mÄ«â€
__pabbajito_ pabbajjaá¹ƒ upagato. __araÃ±Ã±e me kuá¹-ikÄ• katÄ• _ti tassÄ• pabbajjÄ• y
vasato me kuá¹-ikÄ• katÄ• , pabbajjÄ• nurÅ«paá¹ƒ Ä• raÃ±Ã±ako hutvÄ• vÅ«pakaá¹-á¹-ho
tenÄ• ha __ ``appamatto ca Ä• tÄ• pÄ«, sampajÄ• no patissatoâ€™â€™ _ti. araÃ±Ã±avÄ•
jÄ• gariyaá¹ƒ anuyuÃ±janto tattha satiyÄ• avippavÄ• sena __appamatto, _ Ä• raddhavÄ«riy
pubbabhÄ• giyasatisampajaÃ±Ã±apÄ• ripÅ«riyÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattÄ
paÃ±Ã±Ä• sativepullappattiyÄ• accantameva __sampajÄ• no patissato_ viharÄ• mÄ«ti atth
cassa idameva aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi kosalaraá¹-á¹-he ciranivÄ• sibhÄ• vena pa
samaÃ±Ã±Ä• jÄ• tÄ• ti.

kosalavihÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ«valittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__te_ \Ne I 144/ \Ee I 144/ __me ijjhiá¹ƒsu saá¹…kappÄ• _ti Ä• yasmato sÄ«valittherassa g
ayampi padumuttarassa bhagavato kÄ• le heá¹-á¹-hÄ• vuttanayena vihÄ• raá¹ƒ gantvÄ• pa
dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ lÄ• bhÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á
anÄ• gate evarÅ«pena bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti dasabalaá¹ƒ nimantetvÄ• sattÄ•
bhikkhusaá¹…ghassa ca mahÄ• dÄ• naá¹ƒ datvÄ• ``bhagavÄ• ahaá¹ƒ iminÄ• adhikÄ• rak
patthemi, anÄ• gate pana ekabuddhassa sÄ• sane ahampi tumhehi so etadagge á¹-hapitab

aggo bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ• si. satthÄ• anantarÄ• yaá¹ƒ disvÄ• --- ``aya
gotamabuddhassa santike samijjhissatÄ«â€™â€™ ti byÄ• karitvÄ• pakkÄ• mi. sopi \Be I 1
kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto vipassÄ«buddhakÄ• le bandhumatÄ«naga
paá¹-isandhiá¹ƒ gaá¹‡hi. tasmiá¹ƒ samaye bandhumatÄ«nagaravÄ• sino raÃ±Ã±Ä• saddhi
dÄ• naá¹ƒ denti. te ekadivasaá¹ƒ sabbeva ekato hutvÄ• dÄ• naá¹ƒ dentÄ• ``kiá¹ƒ nu kho a
natthÄ«â€™â€™ ti (Mp I 1.207) madhuÃ±ca guá¸·adadhiÃ±ca na addasaá¹ƒsu. te ``yato ku
ti janapadato nagarapavisanamagge purisaá¹ƒ á¹-hapesuá¹ƒ. tadÄ• esa kulaputto attano g
guá¸·adadhivÄ• rakaá¹ƒ gahetvÄ• , ``kiÃ±cideva Ä• harissÄ• mÄ«â€™â€™ ti nagaraá¹ƒ ga
dhotahatthapÄ• do pavisissÄ• mÄ«â€™â€™ ti phÄ• sukaá¹-á¹-hÄ• naá¹ƒ olokento naá¹…g
daá¹‡á¸• akamadhuá¹ƒ disvÄ• ``puÃ±Ã±ena me idaá¹ƒ uppannaâ€™â€™ nti gahetvÄ• na
á¹-hapitapuriso taá¹ƒ disvÄ• , ``bho purisa, kassimaá¹ƒ Ä• harasÄ«â€™â€™ ti pucchi. ``na
vikkiá¹‡ituá¹ƒ pana me idaá¹ƒ Ä• bhataâ€™â€™ nti. ``tena \Ee I 145/ hi, bho, idaá¹ƒ kahÄ•
etaá¹ƒ madhuÃ±ca guá¸·adadhiÃ±ca dehÄ«â€™â€™ ti. so cintesi --- ``idaá¹ƒ na bahumÅ«l
ekappahÄ• reneva bahuá¹ƒ deti, vÄ«maá¹ƒsituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. tato naá¹ƒ ``nÄ•
demÄ«â€™â€™ ti Ä• ha. ``yadi evaá¹ƒ dve gahetvÄ• dehÄ«â€™â€™ ti. ``dvÄ«hipi na dem
vaá¸• á¸• hetvÄ• sahassaá¹ƒ pÄ• puá¹‡i.

so cintesi --- ``ativaá¸• á¸• hituá¹ƒ na vaá¹-á¹-ati, hotu tÄ• va iminÄ• kattabbakiccaá¹ƒ pucc
atha naá¹ƒ Ä• ha --- ``idaá¹ƒ na bahuá¹ƒ agghanakaá¹ƒ, tvaÃ±ca bahuá¹ƒ desi, kena kamm
gaá¹‡hÄ• sÄ«â€™â€™ ti. ``idha, bho, nagaravÄ• sino raÃ±Ã±Ä• saddhiá¹ƒ paá¹-ivirujjhitv
dÄ• naá¹ƒ dentÄ• idaá¹ƒ dvayaá¹ƒ dÄ• namukhe apassantÄ• pariyesanti, sace idaá¹ƒ dva
nÄ• garÄ• naá¹ƒ parÄ• jayo bhavissati, tasmÄ• sahassaá¹ƒ katvÄ• gaá¹‡hÄ• mÄ«â€™â€
nÄ• garÄ• nameva vaá¹-á¹-ati, aÃ±Ã±esaá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti. ``yassa
avÄ• ritametaâ€™â€™ nti. ``atthi pana koci nÄ• garÄ• naá¹ƒ dÄ• ne ekadivasaá¹ƒ sahassa
``natthi, sammÄ• â€™â€™ ti. ``imesaá¹ƒ pana dvinnaá¹ƒ sahassagghanakabhÄ• vaá¹ƒ \Ne
``Ä• ma, jÄ• nÄ• mÄ«â€™â€™ ti. ``tena hi gaccha, nÄ• garÄ• naá¹ƒ Ä• cikkha `eko puriso
sahattheneva dÄ• tukÄ• mo, tumhe imesaá¹ƒ dvinnaá¹ƒ kÄ• raá¹‡Ä• \Be I 171/ nibbitakkÄ•
me imasmiá¹ƒ dÄ• namukhe jeá¹-á¹-hakabhÄ• vassa kÄ• yasakkhÄ« hohÄ«â€™â€™ ti. so
paÃ±cakaá¹-ukaá¹ƒ gahetvÄ• \Ee I 146/ cuá¹‡á¹‡aá¹ƒ katvÄ• dadhito kaÃ±jiyaá¹ƒ gahetvÄ
pÄ«á¸·etvÄ• paÃ±cakaá¹-ukacuá¹‡á¹‡ena yojetvÄ• ekasmiá¹ƒ paduminipatte pakkhipitvÄ•
Ä• dÄ• ya dasabalassa avidÅ«raá¹-á¹-hÄ• ne nisÄ«di mahÄ• janena Ä• hariyamÄ• nassa s
pattavÄ• raá¹ƒ olokayamÄ• no, so okÄ• saá¹ƒ Ã±atvÄ• satthu santikaá¹ƒ gantvÄ• bhagavÄ
uppannaduggatapaá¹‡á¹‡Ä• kÄ• ro, imaá¹ƒ me anukampaá¹ƒ paá¹-icca paá¹-iggaá¹‡hathÄ•
paá¹-icca catumahÄ• rÄ• jadattiyena selamayapattena taá¹ƒ paá¹-iggahetvÄ• yathÄ• aá¹-á
bhikkhusatasahassassa diyyamÄ• naá¹ƒ na khÄ«yati, evaá¹ƒ adhiá¹-á¹-hÄ• si. so kulaputto
niá¹-á¹-hitabhattakiccaá¹ƒ bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ á¹-hito Ä• ha --- ``d
ajja bandhumatÄ«nagaravÄ• sikehi tumhÄ• kaá¹ƒ sakkÄ• ro Ä• hariyamÄ• no, ahampi imas
nibbattanibbattabhave lÄ• bhaggayasaggappatto bhaveyyaâ€™â€™ nti (Mp I 1.207). satthÄ

kulaputtÄ• â€™â€™ ti vatvÄ• tassa ca nagaravÄ• sÄ«naÃ±ca bhattÄ• numodanaá¹ƒ katvÄ

 sopi kulaputto yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ
rÄ• jadhÄ«tÄ• ya kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ•
paá¹‡á¹‡Ä• kÄ• rasatÄ• ni sakaá¹-enÄ• dÄ• ya suppavÄ• sÄ• ya upanÄ«yanti. atha naá¹ƒ p
hatthena bÄ«japacchiá¹ƒ phusÄ• penti. ekekabÄ«jato salÄ• kasatampi salÄ• kasahassampi
ekekakarÄ«sakhette paá¹‡á¹‡Ä• sampi saá¹-á¹-hipi sakaá¹-appamÄ• á¹‡Ä• ni uppajjanti. ko
koá¹-á¹-hadvÄ• raá¹ƒ hatthena phusÄ• penti. rÄ• jadhÄ«tÄ• ya puÃ±Ã±ena gaá¹‡hantÄ• na
puna pÅ«rati. paripuá¹‡á¹‡abhattabhÄ• janatopi ``rÄ• jadhÄ«tÄ• ya puÃ±Ã±aâ€™â€™ nti v
dentÄ• naá¹ƒ yÄ• va na ukkaá¸• á¸• hanti, na tÄ• va bhattaá¹ƒ khÄ«yati, dÄ• rake \Ee I 147/
sattavassÄ• ni atikkamiá¹ƒsu.

gabbhe \Be I 172/ pana paripakke sattÄ• haá¹ƒ mahÄ• dukkhaá¹ƒ anubhosi. sÄ• sÄ• mikaa
maraá¹‡Ä• jÄ«vamÄ• nÄ• va dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti satthu santikaá¹ƒ pesesi -
satthu Ä• rocetvÄ• satthÄ• raá¹ƒ nimantehi, yaÃ±ca satthÄ• vadeti, taá¹ƒ sÄ• dhukaá¹ƒ up
mayhaá¹ƒ kathehÄ«â€™â€™ ti. so gantvÄ• tassÄ• sÄ• sanaá¹ƒ bhagavato Ä• rocesi. satt
suppavÄ• sÄ• koliyadhÄ«tÄ• arogÄ• , arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«â€™â€™ ti (Ud 18) Ä•
bhagavantaá¹ƒ abhivÄ• detvÄ• attano gÄ• mÄ• bhimukho pÄ• yÄ• si. tassa pure Ä• gaman
\Ne I 146/ dhamakaraá¹‡Ä• udakaá¹ƒ viya gabbho nikkhami, parivÄ• retvÄ• nisinnajano as
Ä• raddho tuá¹-á¹-hapahaá¹-á¹-ho mahÄ• jano raÃ±Ã±o sÄ• sanaá¹ƒ Ä• rocetuá¹ƒ agamÄ•

 rÄ• jÄ• tesaá¹ƒ Ä• gamanaá¹ƒ disvÄ• va, ``dasabalena kathitakathÄ• nipphannÄ• bhavis
cintesi. so Ä• gantvÄ• satthu sÄ• sanaá¹ƒ rÄ• jadhÄ«tÄ• ya Ä• rocesi. rÄ• jadhÄ«tÄ• tayÄ
jÄ«vitabhattameva maá¹…galabhattaá¹ƒ bhavissati, gaccha sattÄ• haá¹ƒ dasabalaá¹ƒ nima
akÄ• si. sattÄ• haá¹ƒ buddhappamukhassa saá¹…ghassa mahÄ• dÄ• naá¹ƒ pavattayiá¹ƒsu
Ã±Ä• tÄ«naá¹ƒ santattaá¹ƒ cittaá¹ƒ nibbÄ• pento jÄ• toti __sÄ«validÄ• rako_tvevassa nÄ• n
sattavassÄ• ni gabbhe vasitattÄ• jÄ• takÄ• lato paá¹-á¹-hÄ• ya sabbakammakkhamo ahosi
sattame divase tena saddhiá¹ƒ kathÄ• sallÄ• paá¹ƒ akÄ• si. satthÄ• pi dhammapade gÄ• th

``yomaá¹ƒ palipathaá¹ƒ duggaá¹ƒ, saá¹ƒsÄ• raá¹ƒ mohamaccagÄ• .

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, anejo akathaá¹ƒkathÄ«.

anupÄ• dÄ• ya nibbuto, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 414).

 atha naá¹ƒ thero evamÄ• ha --- ``kiá¹ƒ pana tayÄ• evarÅ«paá¹ƒ dukkharÄ• siá¹ƒ anubhavi
vaá¹-á¹-atÄ«â€™â€™ ti? ``labhamÄ• no pabbajeyyaá¹ƒ, bhanteâ€™â€™ ti. suppavÄ• sÄ•
148/ saddhiá¹ƒ kathentaá¹ƒ disvÄ• ``kiá¹ƒ nu kho me putto dhammasenÄ• patinÄ• saddhiá

theraá¹ƒ upasaá¹…kamitvÄ• pucchi --- ``mayhaá¹ƒ putto tumhehi saddhiá¹ƒ kiá¹ƒ katheti, b
``attanÄ• anubhÅ«taá¹ƒ gabbhavÄ• sadukkhaá¹ƒ kathetvÄ• , `tumhehi anuÃ±Ã±Ä• to pabb
ti. ``sÄ• dhu \Be I 173/, bhante, pabbÄ• jetha naâ€™â€™ nti. thero taá¹ƒ vihÄ• raá¹ƒ netvÄ•
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ• jento ``sÄ«vali, na tuyhaá¹ƒ aÃ±Ã±en
tayÄ• satta vassÄ• ni anubhÅ«tadukkhameva paccavekkhÄ• hÄ«â€™â€™ ti. ``bhante, pab
bhÄ• ro, yaá¹ƒ pana mayÄ• kÄ• tuá¹ƒ sakkÄ• , tamahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti. so p
ohÄ• raá¹‡akkhaá¹‡eyeva sotÄ• pattiphale patiá¹-á¹-hÄ• si, dutiyÄ• ya ohÄ• raá¹‡akkhaá¹‡
tatiyÄ• ya anÄ• gÄ• miphale sabbesaá¹ƒyeva pana kesÄ• naá¹ƒ oropanaÃ±ca arahattasacc
ahosi. tassa pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhusaá¹…ghassa cattÄ• ro paccayÄ• yÄ
evaá¹ƒ ettha vatthu samuá¹-á¹-hitaá¹ƒ.

aparabhÄ• ge satthÄ• sÄ• vatthiá¹ƒ agamÄ• si. thero satthÄ• raá¹ƒ abhivÄ• detvÄ• , ``bha
vÄ«maá¹ƒsissÄ• mi, paÃ±ca me bhikkhusatÄ• ni dethÄ• â€™â€™ ti Ä• ha. ``gaá¹‡ha sÄ«v
bhikkhÅ« \Ne I 147/ gahetvÄ• himavantÄ• bhimukhaá¹ƒ gacchanto aá¹-avimaggaá¹ƒ gacch
diá¹-á¹-hanigrodhe adhivatthÄ• devatÄ• sattadivasÄ• ni dÄ• naá¹ƒ adÄ• si. iti so ---

``nigrodhaá¹ƒ paá¹-hamaá¹ƒ passi, dutiyaá¹ƒ paá¹‡á¸• avapabbataá¹ƒ.

tatiyaá¹ƒ aciravatiyaá¹ƒ, catutthaá¹ƒ varasÄ• garaá¹ƒ ||

``paÃ±camaá¹ƒ himavantaá¹ƒ so, chaá¹-á¹-haá¹ƒ chaddantupÄ• gami.

sattamaá¹ƒ gandhamÄ• danaá¹ƒ, aá¹-á¹-hamaá¹ƒ atha revataâ€™â€™ nti ||

sabbaá¹-á¹-hÄ• nesu satta satta divasÄ• neva dÄ• naá¹ƒ adaá¹ƒsu. gandhamÄ• danapabb
nÄ• ma sattasu divasesu ekadivase khÄ«rapiá¹‡á¸• apÄ• taá¹ƒ adÄ• si, ekadivase sappipiá
bhikkhusaá¹…gho Ä• ha --- ``imassa devaraÃ±Ã±o neva dhenuyo duyhamÄ• nÄ• paÃ±Ã±Ä
\Ee I 149/, kuto te devarÄ• ja idaá¹ƒ uppajjatÄ«â€™â€™ ti. ``bhante kassapadasabalassa k
khÄ«rasalÄ• kabhattadÄ• nassetaá¹ƒ phalaâ€™â€™ nti devarÄ• jÄ• Ä• ha. aparabhÄ• ge
paccuggamanaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ attano sÄ• sane lÄ• bhaggayasagga
á¹-hapesi.

evaá¹ƒ lÄ• bhaggayasaggappattassa pana imassa therassa arahattappattiá¹ƒ ekacce Ä• ca
``heá¹-á¹-hÄ• vuttanayena dhammasenÄ• patinÄ• ovÄ• de dinne yaá¹ƒ \Be I 174/ mayÄ•
jÄ• nissÄ• mÄ«ti pabbajitvÄ• vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• taá¹ƒ divasaá¹ƒ
kuá¹-ikaá¹ƒ disvÄ• taá¹ƒ pavisitvÄ• mÄ• tukucchismiá¹ƒ satta vassÄ• ni attanÄ• anubhÅ«
anussaritvÄ• tadanusÄ• rena atÄ«tÄ• nÄ• gate tassa avekkhantassa Ä• dittÄ• viya tayo bh
Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• vipassanÄ• vÄ«thiá¹ƒ otari, tÄ• vadeva maggappaá¹-

khepento arahattaá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti. ubhayathÄ• pi therassa arahattappattiyeva p
pabhinnapaá¹-isambhido chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 1

``varuá¹‡o nÄ• ma nÄ• mena, devarÄ• jÄ• ahaá¹ƒ tadÄ• .

upaá¹-á¹-hahesiá¹ƒ sambuddhaá¹ƒ, sayoggabalavÄ• hano ||

``nibbute lokanÄ• thamhi, atthadassÄ«naruttame.

tÅ«riyaá¹ƒ sabbamÄ• dÄ• ya, agamaá¹ƒ bodhimuttamaá¹ƒ ||

``vÄ• ditena ca naccena, sammatÄ• á¸·asamÄ• hito.

sammukhÄ• viya sambuddhaá¹ƒ, upaá¹-á¹-hiá¹ƒ bodhimuttamaá¹ƒ ||

``upaá¹-á¹-hahitvÄ• \Ne I 148/ taá¹ƒ bodhiá¹ƒ, dharaá¹‡Ä«ruhapÄ• dapaá¹ƒ.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``sakakammÄ• bhiraddhohaá¹ƒ, pasanno bodhimuttame.

tena cittappasÄ• dena, nimmÄ• naá¹ƒ upapajjahaá¹ƒ ||

``saá¹-á¹-hitÅ«riyasahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• .

manussesu ca devesu, vattamÄ• naá¹ƒ bhavÄ• bhave ||

``tividhaggÄ« nibbutÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``subÄ• hÅ« nÄ• ma nÄ• mena, catuttiá¹ƒsÄ• su khattiyÄ• .

sattaratanasampannÄ• , paÃ±cakappasate ito ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 175/ pana patvÄ• vimuttisukhapaá¹-isaá¹ƒvedanena pÄ«tivegena udÄ• n

ijjhiá¹ƒsu saá¹…kappÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si.

<60> tattha __te me ijjhiá¹ƒsu saá¹…kappÄ• , yadattho pÄ• visiá¹ƒ kuá¹-iá¹ƒ, vijjÄ• vimuttiá
pubbe mayÄ• kÄ• masaá¹…kappÄ• dÄ«naá¹ƒ samucchedakarÄ• nekkhammasaá¹…kapp
khvÄ• haá¹ƒ tadÄ• yatanaá¹ƒ upasampajja viharissÄ• mi, yadariyÄ• etarahi \Ee I 150/ upas
ti, vimuttÄ• dhippÄ• yasaÃ±Ã±itÄ• vimuttiá¹ƒ uddissa saá¹…kappÄ• manorathÄ• abhiá¹‡h
yaá¹ƒpayojano yesaá¹ƒ nipphÄ• danatthaá¹ƒ kuá¹-iá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ vipassituá¹ƒ pÄ
phalavimuttiÃ±ca paccesanto, gavesanto te me ijjhiá¹ƒsu te sabbeva idÄ• ni mayhaá¹ƒ ijjhiá
nipphannakusalasaá¹…kappo paripuá¹‡á¹‡amanoratho jÄ• toti attho. tesaá¹ƒ samiddhabhÄ
``mÄ• nÄ• nusayamujjahaâ€™â€™ _nti vuttaá¹ƒ. yasmÄ• mÄ• nÄ• nusayamujjahaá¹ƒ paja
me saá¹…kappÄ• ijjhiá¹ƒsÅ«ti yojanÄ• . mÄ• nÄ• nusaye hi pahÄ«ne appahÄ«no nÄ• ma a
adhigatameva hotÄ«ti mÄ• nÄ• nusayappahÄ• naá¹ƒ yathÄ• vuttasaá¹…kappasamiddhiyÄ•

sÄ«valittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-havaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamavaggo

1. vappattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__passati_ \Ne I 149/ __passo_ti Ä• yasmato vappattherassa gÄ• thÄ• . kÄ• uppatti? so ki
bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ``asuko ca
paá¹-hamaá¹ƒ dhammapaá¹-iggÄ• hakÄ• ahesuâ€™â€™ nti thomanaá¹ƒ sutvÄ• bhagavan
patthanaá¹ƒ paá¹-á¹-hapesi --- ``ahampi bhagavÄ• anÄ• gate tÄ• disassa sammÄ• sambuc
dhammapaá¹-iggÄ• hakÄ• naá¹ƒ aÃ±Ã±ataro bhaveyyaâ€™â€™ nti, satthu \Be I 176/ santi
pavedesi. so yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto devamanussesuyeva saá¹ƒsara
kapilavatthusmiá¹ƒ vÄ• seá¹-á¹-hassa nÄ• ma brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __va
so asitena isinÄ• ``siddhatthakumÄ• ro sabbaÃ±Ã±Å« bhavissatÄ«â€™â€™ ti byÄ• kato ko
brÄ• hmaá¹‡aputtehi saddhiá¹ƒ gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ
patte tassa santike dhammaá¹ƒ sutvÄ• amataá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti uruvelÄ•
mahÄ• sattaá¹ƒ chabbassÄ• ni padhÄ• naá¹ƒ padahantaá¹ƒ upaá¹-á¹-hahitvÄ• oá¸·Ä• rikÄ•
isipatanaá¹ƒ gato. abhisambujjhitvÄ• satthÄ• rÄ• sattasattÄ• hÄ• ni vÄ«tinÄ• metvÄ• isipa
gantvÄ• dhammacakke pavattite pÄ• á¹-ipadadivase sotÄ• pattiphale patiá¹-á¹-hito paÃ±ca
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±Ä• dÄ«hi saddhiá¹ƒ arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apa
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``ubhinnaá¹ƒ devarÄ• jÅ«naá¹ƒ, saá¹…gÄ• mo samupaá¹-á¹-hito.

ahosi samupabyÅ«á¸·ho, mahÄ• ghoso avattatha ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , saá¹ƒvejesi mahÄ• janaá¹ƒ ||

``sabbe devÄ• attamanÄ• , nikkhittakavacÄ• vudhÄ• .

sambuddhaá¹ƒ abhivÄ• detvÄ• , ekaggÄ• siá¹ƒsu tÄ• vade ||

``mayhaá¹ƒ saá¹…kappamaÃ±Ã±Ä• ya, vÄ• cÄ• sabhimudÄ«rayi.

anukampako lokavidÅ«, nibbÄ• pesi mahÄ• janaá¹ƒ ||

``paduá¹-á¹-hacitto \Ne I 150/ manujo, ekapÄ• á¹‡aá¹ƒ viheá¹-hayaá¹ƒ.

tena cittappadosena, apÄ• yaá¹ƒ upapajjati ||

``saá¹…gÄ• masÄ«se nÄ• gova, bahÅ« pÄ• á¹‡e viheá¹-hayaá¹ƒ.

nibbÄ• petha sakaá¹ƒ cittaá¹ƒ, mÄ• haÃ±Ã±ittho punappunaá¹ƒ ||

``dvinnampi yakkharÄ• jÅ«naá¹ƒ, senÄ• sÄ• vimhitÄ• ahu.

saraá¹‡aÃ±ca upÄ• gacchuá¹ƒ, lokajeá¹-á¹-haá¹ƒ sutÄ• dinaá¹ƒ ||

``saÃ±Ã±Ä• petvÄ• na janataá¹ƒ, padamuddhari cakkhumÄ• .

pekkhamÄ• nova devehi, pakkÄ• mi uttarÄ• mukho ||

``paá¹-hamaá¹ƒ \Be I 177/ saraá¹‡aá¹ƒ gacchiá¹ƒ, dvipadindassa tÄ• dino.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``mahÄ• dundubhinÄ• mÄ• ca, soá¸·asÄ• suá¹ƒ rathesabhÄ• .

tiá¹ƒsakappasahassamhi, rÄ• jÄ• no cakkavattino ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attanÄ• paá¹-iladdhasampattiá¹ƒ paccavekkhaá¹‡amukhena satt
paccavekkhitvÄ• ``Ä«disaá¹ƒ nÄ• ma satthÄ• raá¹ƒ bÄ• hulikÄ• divÄ• dena samudÄ• carim
andhakaraá¹‡o acakkhukaraá¹‡o ariyabhÄ• voyeva cakkhukaraá¹‡oâ€™â€™ ti dassento __
gÄ• thaá¹ƒ abhÄ• si.

<61> tattha __passati passo_ti passati sammÄ• diá¹-á¹-hiyÄ• dhamme aviparÄ«taá¹ƒ jÄ• n
dassanasampanno ariyo, so __passantaá¹ƒ_ aviparÄ«tadassÄ• viá¹ƒ ``ayaá¹ƒ aviparÄ«tada
paÃ±Ã±Ä• cakkhunÄ• dhammÄ• dhammaá¹ƒ yathÄ• sabhÄ• vato jÄ• nÄ• ti. na kevalaá¹ƒ
__apassantaÃ±ca_ passati, yo paÃ±Ã±Ä• cakkhuvirahito dhamme yathÄ• sabhÄ• vato na p
puthujjanaá¹ƒ ``andho vatÄ• yaá¹ƒ bhavaá¹ƒ acakkhukoâ€™â€™ ti attano paÃ±Ã±Ä• cakkh
apassantaá¹ƒ, passantaÃ±ca na passatÄ«_ti apassanto paÃ±Ã±Ä• cakkhurahito andhabÄ•
ayaá¹ƒ dhammÄ• dhammaá¹ƒ yathÄ• sabhÄ• vato na passatÄ«ti yathÄ• apassantaá¹ƒ na
attano paÃ±Ã±Ä• cakkhunÄ• dhammÄ• dhammaá¹ƒ yathÄ• sabhÄ• vato passantaÃ±ca pa
evaá¹ƒvidhoâ€™â€™ ti na passati na jÄ• nÄ• ti, tasmÄ• ahampi pubbe dassanarahito saka
hatthÄ• malakaá¹ƒ viya passantaá¹ƒ bhagavantaá¹ƒ apassantampi pÅ«raá¹‡Ä• diá¹ƒ yathÄ
idÄ• ni pana buddhÄ• nubhÄ• vena sampanno ubhayepi yathÄ• sabhÄ• vato passÄ• mÄ«ti
aviparÄ«tapaá¹-ipattiá¹ƒ dasseti.

vappattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vajjiputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ekakÄ• _ \Be I 178/ \Ne I 151/ \Ee I 152/ __mayaá¹ƒ araÃ±Ã±e_ti Ä• yasmato vajjiputtatt
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissaya
upacinanto ito ekanavute kappe vipassissa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±u
ekadivasaá¹ƒ vipassiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso nÄ• gapupphakesarehi
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de amaccakule n
nÄ• maá¹ƒ ahosi. so bhagavato vesÄ• ligamane buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdh
katapubbakicco kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vesÄ• liyÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ
ca samayena vesÄ• liyaá¹ƒ ussavo ahosi. tattha tattha naccagÄ«tavÄ• ditaá¹ƒ pavattati, ma
haá¹-á¹-hatuá¹-á¹-ho ussavasampattiá¹ƒ paccanubhoti, taá¹ƒ sutvÄ• so bhikkhu ayoniso um
vajjamÄ• no kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• attano anabhiratiá¹ƒ pakÄ• sento ---

``ekakÄ• mayaá¹ƒ araÃ±Ã±e viharÄ• ma, apaviddhaá¹ƒva vanasmiá¹ƒ dÄ• rukaá¹ƒ.

etÄ• disikÄ• ya rattiyÄ• , ko su nÄ• ma amhehi pÄ• piyoâ€™â€™ ti || --- gÄ• thamÄ• ha.

taá¹ƒ sutvÄ• vanasaá¹‡á¸• e adhivatthÄ• devatÄ• taá¹ƒ bhikkhuá¹ƒ anukampamÄ• nÄ• ``
araÃ±Ã±avÄ• saá¹ƒ hÄ«á¸·ento vadasi, vivekakÄ• mÄ• pana viddasuno taá¹ƒ bahu maÃ±Ã
imamatthaá¹ƒ dassentÄ« ---

``ekako tvaá¹ƒ araÃ±Ã±e viharasi, apaviddhaá¹ƒva vanasmiá¹ƒ dÄ• rukaá¹ƒ.

tassa te bahukÄ• pihayanti, nerayikÄ• viya saggagÄ• minaâ€™â€™ nti || ---

gÄ• thaá¹ƒ vatvÄ• , ``kathaÃ±hi nÄ• ma tvaá¹ƒ, bhikkhu, niyyÄ• nike sammÄ• sambuddhas
aniyyÄ• nikaá¹ƒ vitakkaá¹ƒ vitakkessasÄ«â€™â€™ ti santajjentÄ« saá¹ƒvejesi \Be I 179/. ev
devatÄ• ya saá¹ƒvejito kasÄ• bhihato viya bhadro assÄ• jÄ• nÄ«yo vipassanÄ• vÄ«thiá¹ƒ \B
nacirasseva vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, sataraá¹ƒsiá¹ƒva bhÄ• á¹‡umaá¹ƒ.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• , uá¸·urÄ• jaá¹ƒva pÅ«ritaá¹ƒ ||

``purakkhataá¹ƒ \Ne I 152/ sÄ• vakehi, sÄ• gareheva medaniá¹ƒ.

nÄ• gaá¹ƒ paggayha reá¹‡Å«hi, vipassissÄ• bhiropayiá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ reá¹‡umabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``paá¹‡á¹‡atÄ• lÄ«sito kappe, reá¹‡u nÄ• mÄ• si khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ``ayaá¹ƒ me arahattappattiyÄ• aá¹…kuso jÄ• toâ€™â€™ ti attan
vuttanayaá¹ƒ saá¹ƒkaá¸• á¸• hitvÄ• ---

<62> á¹• 21 ``ekakÄ• mayaá¹ƒ araÃ±Ã±e viharÄ• ma, apaviddhaá¹ƒva vanasmiá¹ƒ dÄ• ru

tassa me bahukÄ• pihayanti, nerayikÄ• viya saggagÄ• minaâ€™â€™ nti || ---

gÄ• thaá¹ƒ abhÄ• si.

 tassattho --- anapekkhabhÄ• vena vane chaá¸• á¸• itadÄ• rukkhaá¹‡á¸• aá¹ƒ viya yadipi __
asahÄ• yÄ• imasmiá¹ƒ __araÃ±Ã±e viharÄ• ma, _ evaá¹ƒ viharato pana __tassa me bahuk
atthakÄ• marÅ«pÄ• kulaputtÄ• abhipatthenti, ``aho vatassa mayampi vajjiputtatthero viya g
pahÄ• ya araÃ±Ã±e vihareyyÄ• mÄ• â€™â€™ ti. yathÄ• kiá¹ƒ? __nerayikÄ• viya saggagÄ
nerayikÄ• attano pÄ• pakammena niraye nibbattasattÄ• saggagÄ• mÄ«naá¹ƒ saggÅ«pagÄ
vata mayampi nirayadukkhaá¹ƒ pahÄ• ya saggasukhaá¹ƒ paccanubhaveyyÄ• mÄ• â€™â€™
ettha \Be I 180/ ca attani garubahuvacanappayogassa icchitabbattÄ• ``ekakÄ• mayaá¹ƒ vi
tassa atthassa ekattaá¹ƒ sandhÄ• ya ``tassa meâ€™â€™ ti ekavacanappayogo kato. ``tass
``saggagÄ• minaâ€™â€™ nti ca ubhayampi `pihayantÄ«â€™ ti padaá¹ƒ apekkhitvÄ• upayo
daá¹-á¹-habbo. taá¹ƒ abhipatthentÄ«ti ca tÄ• dise araÃ±Ã±avÄ• sÄ• diguá¹‡e abhipatthentÄ
vuttaá¹ƒ. __tassa me_ti vÄ• tassa mama santike guá¹‡eti adhippÄ• yo.

vajjiputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pakkhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

 __cutÄ• _ \Ne I 153/ \Ee I 154/ __patantÄ«_ti Ä• yasmato pakkhattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto ito ekanavute kap
vipassiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso dibbavatthena pÅ«jaá¹ƒ akÄ• si. so te
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sakkesu devadahanigame sÄ• kiy
``sammodakumÄ• roâ€™â€™ tissa nÄ• maá¹ƒ ahosi. athassa daharakÄ• le vÄ• tarogena p
katipayaá¹ƒ kÄ• laá¹ƒ pÄ«á¹-hasappÄ« viya vicari. tenassa __pakkho_ti samaÃ±Ã±Ä• jÄ• t
tatheva naá¹ƒ saÃ±jÄ• nanti, so bhagavato Ã±Ä• tisamÄ• game pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ•
pabbajitvÄ• katapubbakicco kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharati. athekadiv
piá¹‡á¸• Ä• ya pavisituá¹ƒ gacchanto antarÄ• magge aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«
aÃ±Ã±ataro kulalo maá¹ƒsapesiá¹ƒ Ä• dÄ• ya Ä• kÄ• sena gacchati, taá¹ƒ bahÅ« kulalÄ• a
pÄ• titaá¹ƒ maá¹ƒsapesiá¹ƒ eko kulalo aggahesi. taá¹ƒ aÃ±Ã±o acchinditvÄ• gaá¹‡hi, taá¹ƒ
``yathÄ• yaá¹ƒ maá¹ƒsapesi, evaá¹ƒ kÄ• mÄ• nÄ• ma bahusÄ• dhÄ• raá¹‡Ä• bahudukkhÄ
kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ paccavekkhitvÄ• vipassanaá¹ƒ
ntiÄ• dinÄ• manasikaronto piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco \Be I 181/ divÄ• á¹-á¹-h
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``vipassÄ« nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

aá¹-á¹-hasaá¹-á¹-hisahassehi, pÄ• visi bandhumaá¹ƒ tadÄ• ||

``nagarÄ• abhinikkhamma, agamaá¹ƒ dÄ«pacetiyaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ ||

``cullÄ• sÄ«tisahassÄ• ni, yakkhÄ• mayhaá¹ƒ upantike.

upaá¹-á¹-hahanti sakkaccaá¹ƒ, indaá¹ƒva tidasÄ• gaá¹‡Ä• ||

``bhavanÄ• abhinikkhamma, dussaá¹ƒ paggayhahaá¹ƒ tadÄ• .

sirasÄ• abhivÄ• desiá¹ƒ, taÃ±cÄ• dÄ• siá¹ƒ mahesino ||

``aho buddho aho dhammo, aho no satthu sampadÄ• .

buddhassa Ä• nubhÄ• vena, vasudhÄ• yaá¹ƒ pakampatha ||

``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• demi, dvipadindamhi tÄ• dine ||

``sohaá¹ƒ \Ne I 154/ cittaá¹ƒ pasÄ• detvÄ• , dussaá¹ƒ datvÄ• na satthuno.

saraá¹‡aÃ±ca upÄ• gacchiá¹ƒ, sÄ• macco saparijjano ||

``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito pannarase kappe, soá¸·asÄ• suá¹ƒ suvÄ• hanÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• yadeva saá¹ƒvegavatthuá¹ƒ aá¹…kusaá¹ƒ katvÄ• vipassanaá¹ƒ

adhigatÄ• , tassa saá¹ƒkittanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto __ ``cutÄ• patantÄ«â€™â

<63> tattha __cutÄ• _ti bhaá¹-á¹-hÄ• . __patantÄ«_ti anupatanti. __patitÄ• _ti \Ee I 155/ ca
bhÅ«miyaá¹ƒ patitÄ• , Ä• kÄ• se vÄ• sampatanavasena patitÄ• . __giddhÄ• _ti gedhaá¹ƒ Ä
__punarÄ• gatÄ• _ti punadeva upagatÄ• . __ca_-saddo sabbattha yojetabbo. idaá¹ƒ vuttaá
anupatanti ca idha kulalÄ• , itarassa mukhato cutÄ• ca maá¹ƒsapesi, cutÄ• pana sÄ• bhÅ
giddhÄ• gedhaá¹ƒ Ä• pannÄ• sabbeva kulalÄ• punarÄ• gatÄ• . yathÄ• cime kulalÄ• , eva
sattÄ• ye kusaladhammato cutÄ• , te patanti nirayÄ• dÄ«su, evaá¹ƒ patitÄ• ca, sampattibh
kÄ• masukhÄ• nuyogavasena kÄ• mabhave rÅ«pÄ• rÅ«pabhavesu ca bhavanikantivasena
aparimuttattÄ• tena tena bhavagÄ• minÄ• kammena taá¹ƒ taá¹ƒ bhavasaÃ±Ã±itaá¹ƒ dukkh
evaá¹ƒbhÅ«tÄ• ime sattÄ• . mayÄ• pana __kataá¹ƒ kiccaá¹ƒ_ pariÃ±Ã±Ä• dibhedaá¹ƒ soá
kataá¹ƒ, na dÄ• ni taá¹ƒ kÄ• tabbaá¹ƒ atthi. __rataá¹ƒ rammaá¹ƒ_ ramitabbaá¹ƒ ariyehi
sabbasaá¹…khatavinissaá¹-aá¹ƒ nibbÄ• naá¹ƒ rataá¹ƒ abhirataá¹ƒ rammaá¹ƒ. tena ca __su
phalasamÄ• pattisukhena anuÄ• gataá¹ƒ upagataá¹ƒ accantasukhaá¹ƒ nibbÄ• naá¹ƒ, sukhe
sukhÄ• paá¹-ipadÄ• bhÅ«tena vipassanÄ• sukhena maggasukhena ca anvÄ• gataá¹ƒ phala
attho veditabbo.

pakkhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vimalakoá¹‡á¸• aÃ±Ã±attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dumavhayÄ• ya uppanno_ti vimalakoá¹‡á¸• aÃ±Ã±attherassa gÄ• thÄ• . kÄ• uppatti? ay
katÄ• dhikÄ• ro \Ne I 155/ tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacin
kappe vipassissa bhagavato kÄ• le vibhavasampanne kule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto
bhagavantaá¹ƒ mahatiyÄ• parisÄ• ya parivutaá¹ƒ dhammaá¹ƒ desentaá¹ƒ disvÄ• pasanna
suvaá¹‡á¹‡apupphehi pÅ«jesi. bhagavÄ• tassa pasÄ• dasaá¹ƒvaá¸• á¸• hanatthaá¹ƒ tathÄ•
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• resi, yathÄ• suvaá¹‡á¹‡Ä• bhÄ• sakalaá¹ƒ ta
disvÄ• bhiyyosomattÄ• ya pasannamÄ• naso hutvÄ• \Ee I 156/ bhagavantaá¹ƒ vanditvÄ•
attano gehaá¹ƒ gantvÄ• buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ avijahanto kenaci rogena kÄ• laá
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
bimbisÄ• raá¹ƒ paá¹-icca ambapÄ• liyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. rÄ• jÄ• hi bim
ambapÄ• liyÄ• rÅ«pasampattiá¹ƒ sutvÄ• saÃ±jÄ• tÄ• bhilÄ• so katipayamanussaparivÄ• r
gantvÄ• ekarattiá¹ƒ tÄ• ya saá¹ƒvÄ• saá¹ƒ kappesi. tadÄ• ayaá¹ƒ tassÄ• kucchimhi paá¹-i
ca gabbhassa patiá¹-á¹-hitabhÄ• vaá¹ƒ tassa Ä• rocesi. rÄ• jÄ• pi attÄ• naá¹ƒ jÄ• nÄ• petvÄ
datvÄ• pakkÄ• mi. sÄ• gabbhassa paripÄ• kamanvÄ• ya puttaá¹ƒ vijÄ• yi, ``vimaloâ€™â€
pacchÄ• __vimalakoá¹‡á¸• aÃ±Ã±o_ti paÃ±Ã±Ä• yittha. so vayappatto bhagavato vesÄ• lig
disvÄ• pasannamÄ• naso pabbajitvÄ• katapubbakicco vipassanaá¹ƒ paá¹-á¹-hapetvÄ• na
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 12.40-48) ---

``vipassÄ« nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

nisinno janakÄ• yassa, desesi amataá¹ƒ padaá¹ƒ ||

``tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, dvipadinnassa tÄ• dino.

soá¹‡á¹‡apupphÄ• ni cattÄ• ri, buddhassa abhiropayiá¹ƒ ||

``suvaá¹‡á¹‡acchadanaá¹ƒ Ä• si, yÄ• vatÄ• parisÄ• tadÄ• .

buddhÄ• bhÄ• ca suvaá¹‡á¹‡Ä• bhÄ• , Ä• loko vipulo ahu ||

``udaggacitto sumano, vedajÄ• to kataÃ±jalÄ«.

vittisaÃ±janano tesaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho ||

``Ä• yÄ• citvÄ• na sambuddhaá¹ƒ, vanditvÄ• na ca subbataá¹ƒ.

pÄ• mojjaá¹ƒ janayitvÄ• na, sakaá¹ƒ bhavanupÄ• gamiá¹ƒ ||

``bhavane upaviá¹-á¹-hohaá¹ƒ, buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ.

tena cittappasÄ• dena, tusitaá¹ƒ upapajjahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``soá¸·asÄ• siá¹ƒsu \Ne I 156/ rÄ• jÄ• no, nemisammatanÄ• makÄ• .

tetÄ• lÄ«se ito kappe, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 184/ pana patvÄ• aÃ±Ã±Ä• padesena aÃ±Ã±aá¹ƒ byÄ• karonto __ ``dum
gÄ• thaá¹ƒ abhÄ• si.

<64> tattha __dumavhayÄ• yÄ• _ti dumena ambena avhÄ• tabbÄ• ya, ambapÄ• liyÄ• ti att
bhummavacanaá¹ƒ. __uppanno_ti tassÄ• kucchiyaá¹ƒ uppanno uppajjamÄ• no ca. __jÄ• to
dhavalavatthadhajattÄ• ``paá¹‡á¸• araketÅ«â€™â€™ ti paÃ±Ã±Ä• tena bimbisÄ• raraÃ±Ã±
paá¹-icca nibbattoti attho. __uppanno_ti vÄ• paá¹-hamÄ• bhinibbattidassanaá¹ƒ. tato hi __j
abhijÄ• tidassanaá¹ƒ. vijÄ• yanakÄ• lato paá¹-á¹-hÄ• ya hi loke jÄ• tavohÄ• ro. ettha ca ``du
uppannoâ€™â€™ ti iminÄ• attukkaá¹ƒsanabhÄ• vaá¹ƒ apaneti, anekapatiputtÄ• nampi vise
dÄ«peti. ``jÄ• to paá¹‡á¸• araketunÄ• â€™â€™ ti iminÄ• \Ee I 157/ viÃ±Ã±Ä• tapitikadassa
apaneti. __ketuhÄ• _ti mÄ• nappahÄ• yÄ«. mÄ• no hi uá¹‡á¹‡atilakkhaá¹‡attÄ• ketu viyÄ•
``ketukamyatÄ• paccupaá¹-á¹-hÄ• noâ€™â€™ ti vuccati. __ketunÄ• yevÄ• _ti paÃ±Ã±Ä• ya
anavajjadhammesu accuggataá¹-á¹-hena mÄ• rasenappamaddanena pubbaá¹…gamaá¹-á¹-
tenÄ• ha ``dhammo hi isinaá¹ƒ dhajoâ€™â€™ ti (SN a II 241; AN a IV 48; J II 21.494). __ma
padhaá¹ƒsayÄ«_ti mahÄ• visayatÄ• ya mahantÄ• , seyyamÄ• najÄ• timÄ• nÄ• dibhedato ba
kilesadhammÄ• samussitaá¹-á¹-hena ketu etassÄ• ti mahÄ• ketu mÄ• ro pÄ• pimÄ• . taá¹ƒ
balavidhamanavisayÄ• tikkamanavasena abhibhavi nibbisevanaá¹ƒ akÄ• sÄ«ti. ``mahÄ• ke
attÄ• naá¹ƒ paraá¹ƒ viya dassento aÃ±Ã±Ä• padesena arahattaá¹ƒ byÄ• kÄ• si.

vimalakoá¹‡á¸• aÃ±Ã±attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ukkhepakatavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ukkhepakatavacchassÄ• _ti Ä• yasmato ukkhepakatavacchattherassa gÄ• thÄ• . kÄ• up
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto ito ca
siddhatthassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthÄ• raá¹ƒ ud
mÄ• á¸·aá¹ƒ karontassa pÅ«gassa ekatthambhaá¹ƒ alabhantassa thambhaá¹ƒ datvÄ• sahÄ
puÃ±Ã±akammena \Ne I 157/ devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• d
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡assa putto hutvÄ•
gottato Ä• gatanÄ• maá¹ƒ. so satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabba
gÄ• makÄ• vÄ• se vasanto Ä• gatÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santike dhammaá¹ƒ pariyÄ
vinayo idaá¹ƒ suttantaá¹ƒ ayaá¹ƒ abhidhammoâ€™â€™ ti pana paricchedaá¹ƒ na jÄ• nÄ• ti
Ä• yasmantaá¹ƒ dhammasenÄ• patiá¹ƒ pucchitvÄ• yathÄ• paricchedaá¹ƒ sabbaá¹ƒ sallakk
pubbepi piá¹-akÄ• disamaÃ±Ã±Ä• pariyattisaddhamme vavatthitÄ• eva, yato bhikkhÅ«naá
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hanto paripucchanto tattha vutte rÅ«pÄ• rÅ«padha
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• sammasanto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vutt
thera I 2.13-26) ---

``siddhatthassa bhagavato, mahÄ• pÅ«gaá¹‡o ahu.

saraá¹‡aá¹ƒ gatÄ• ca te buddhaá¹ƒ, saddahanti tathÄ• gataá¹ƒ ||

``sabbe saá¹…gamma mantetvÄ• , mÄ• á¸·aá¹ƒ kubbanti satthuno.

ekatthambhaá¹ƒ alabhantÄ• , vicinanti brahÄ• vane ||

``tehaá¹ƒ araÃ±Ã±e disvÄ• na, upagamma gaá¹‡aá¹ƒ tadÄ• .

aÃ±jaliá¹ƒ paggahetvÄ• na, paá¹-ipucchiá¹ƒ gaá¹‡aá¹ƒ ahaá¹ƒ ||

``te me puá¹-á¹-hÄ• viyÄ• kaá¹ƒsu, sÄ«lavanto upÄ• sakÄ• .

mÄ• á¸·aá¹ƒ mayaá¹ƒ kattukÄ• mÄ• , ekatthambho na labbhati ||

``ekatthambhaá¹ƒ mamaá¹ƒ detha, ahaá¹ƒ dassÄ• mi satthuno.

Ä• harissÄ• mahaá¹ƒ thambhaá¹ƒ, appossukkÄ• bhavantu te ||

``te me thambhaá¹ƒ pavecchiá¹ƒsu, pasannÄ• tuá¹-á¹-hamÄ• nasÄ• .

tato paá¹-inivattitvÄ• , agamaá¹ƒsu sakaá¹ƒ gharaá¹ƒ ||

``aciraá¹ƒ gate pÅ«gagaá¹‡e, thambhaá¹ƒ ahÄ• sahaá¹ƒ tadÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, paá¹-hamaá¹ƒ ussapesahaá¹ƒ ||

``tena \Be I 186/ cittappasÄ• dena, vimÄ• naá¹ƒ upapajjahaá¹ƒ.

ubbiddhaá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samuggataá¹ƒ ||

``vajjamÄ• nÄ• su bherÄ«su, paricÄ• remahaá¹ƒ sadÄ• .

paÃ±capaÃ±Ã±Ä• sakappamhi, rÄ• jÄ• Ä• siá¹ƒ yasodharo ||

``tatthÄ• pi bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samuggataá¹ƒ.

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, ekatthambhaá¹ƒ manoramaá¹ƒ ||

``ekavÄ«satikappamhi \Ne I 158/, udeno nÄ• ma khattiyo.

tatrÄ• pi bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samuggataá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

anubhomi sukhaá¹ƒ sabbaá¹ƒ, ekatthambhassidaá¹ƒ phalaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ thambhamadadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekatthambhassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• katakiccattÄ• akilÄ• subhÄ• ve á¹-hito attano santikaá¹ƒ upagatÄ
gahaá¹-á¹-hapabbajitÄ• naá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ v
desesi. desento ca ekadivasaá¹ƒ attÄ• naá¹ƒ paraá¹ƒ viya katvÄ• dassento ---

<65> á¹• 21 ``ukkhepakatavacchassa, saá¹…kalitaá¹ƒ bahÅ«hi vassehi.

taá¹ƒ bhÄ• sati gahaá¹-á¹-hÄ• naá¹ƒ, sunisinno uá¸·Ä• rapÄ• mojjoâ€™â€™ ti || --- gÄ• thaá

tattha __ukkhepakatavacchassÄ• _ti kataukkhepavacchassa, bhikkhuno santike visuá¹ƒ vis
vinayapadesaá¹ƒ suttapadesaá¹ƒ abhidhammapadesaÃ±ca yathÄ• paricchedaá¹ƒ vinayasu
khipitvÄ• sajjhÄ• yanavasena tattha tattheva pakkhipitvÄ• á¹-hitavacchenÄ• ti attho karaá¹
sÄ• mivacanaá¹ƒ. __saá¹…kalitaá¹ƒ bahÅ«hi vassehÄ«_ti bahukehi saá¹ƒvaccharehi sampi
á¹-hapitaá¹ƒ. ``saá¹…khalitaâ€™â€™ ntipi pÄ• á¹-ho, saá¹…khalitaá¹ƒ viya kataá¹ƒ ekÄ• ba
vÄ• cuggataá¹ƒ \Ee I 159/ kataá¹ƒ. yaá¹ƒ buddhavacananti vacanaseso. __ta_nti taá¹ƒ pariy
__bhÄ• sati_ katheti. __gahaá¹-á¹-hÄ• na_nti tesaá¹ƒ yebhuyyatÄ• ya vuttaá¹ƒ. __sunisinno
sammÄ• niccalo nisinno, lÄ• bhasakkÄ• rÄ• diá¹ƒ apaccÄ• sÄ«santo kevalaá¹ƒ vimuttÄ• ya
kathetÄ«ti attho. tenÄ• ha __ ``uá¸·Ä• rapÄ• mojjoâ€™â€™ _ti phalasamÄ• pattisukhavase
uppannauá¸·Ä• rapÄ• mojjoti. vuttaÃ±hetaá¹ƒ ---

``yathÄ• yathÄ• vuso bhikkhu, yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ• rena
tathÄ• so tasmiá¹ƒ dhamme labhati atthavedaá¹ƒ, labhati dhammavedaá¹ƒ, labhati dhamm
pÄ• mojjaâ€™â€™ ntiÄ• di (DN III 355).

ukkhepakatavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. meghiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__anusÄ• si_ \Ne I 159/ __mahÄ• vÄ«ro_ti Ä• yasmato meghiyattherassa gÄ• thÄ• . kÄ• u
katÄ• dhikÄ• ro tattha tattha bhave kusalabÄ«jÄ• ni ropento ito ekanavute kappe vipassissa
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. tasmiÃ±ca samaye vipassÄ« bhagavÄ• bu
pariyosÄ• namÄ• gamma Ä• yusaá¹…khÄ• raá¹ƒ ossajji. tena pathavÄ«kampÄ• dÄ«su upp
ahosi. atha naá¹ƒ vessavaá¹‡o mahÄ• rÄ• jÄ• tamatthaá¹ƒ vibhÄ• vetvÄ• samassÄ• sesi.
saá¹ƒvegappatto ahosi. tatthÄ• yaá¹ƒ kulaputto buddhÄ• nubhÄ• vaá¹ƒ sutvÄ• satthari saÃ
uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedesi. so tena puÃ±Ã±akammena devamanus
buddhuppÄ• de kapilavatthusmiá¹ƒ sÄ• kiyarÄ• jakule nibbatti, tassa __meghiyo_ti nÄ• maá
satthu santike pabbajitvÄ• bhagavantaá¹ƒ upaá¹-á¹-hahanto bhagavati jÄ• likÄ• yaá¹ƒ vihar
nadiyÄ• tÄ«re ramaá¹‡Ä«yaá¹ƒ ambavanaá¹ƒ disvÄ• \Ee I 160/ tattha viharitukÄ• mo \Be I
bhagavatÄ• vÄ• retvÄ• tatiyavÄ• raá¹ƒ vissajjito tattha gantvÄ• micchÄ• vitakkamakkhikÄ
cittasamÄ• dhiá¹ƒ alabhitvÄ• satthu santikaá¹ƒ gantvÄ• tamatthaá¹ƒ Ä• rocesi. athassa bh
meghiya, cetovimuttiyÄ• paÃ±ca dhammÄ• paripÄ• kÄ• ya saá¹ƒvattantÄ«â€™â€™ tiÄ• d
so tasmiá¹ƒ ovÄ• de á¹-hatvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena
thera I 12.57-65) ---

``yadÄ• vipassÄ« lokaggo, Ä• yusaá¹…khÄ• ramossaji.

pathavÄ« sampakampittha, medanÄ« jalamekhalÄ• ||

``otataá¹ƒ vitataá¹ƒ mayhaá¹ƒ, suvicittavaá¹-aá¹ƒsakaá¹ƒ.

bhavanampi pakampittha, buddhassa Ä• yusaá¹…khaye ||

``tÄ• so mayhaá¹ƒ samuppanno, bhavane sampakampite.

uppÄ• do nu kimatthÄ• ya, Ä• loko vipulo ahu ||

``vessavaá¹‡o idhÄ• gamma, nibbÄ• pesi mahÄ• janaá¹ƒ.

pÄ• á¹‡abhÅ«te bhayaá¹ƒ natthi, ekaggÄ• hotha saá¹ƒvutÄ• ||

``aho buddho aho dhammo, aho no satthu sampadÄ• .

yasmiá¹ƒ uppajjamÄ• namhi, pathavÄ« sampakampati ||

``buddhÄ• nubhÄ• vaá¹ƒ kittetvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ.

avasesesu kappesu, kusalaá¹ƒ caritaá¹ƒ mayÄ• ||

``ekanavutito \Ne I 160/ kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``ito cuddasakappamhi, rÄ• jÄ• Ä• siá¹ƒ patÄ• pavÄ• .

samito nÄ• ma nÄ• mena, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthu sammukhÄ• ovÄ• daá¹ƒ labhitvÄ• ``mayÄ• arahattaá¹ƒ a
byÄ• karonto ---

<66> á¹• 21 ``anusÄ• si \Be I 189/ mahÄ• vÄ«ro, sabbadhammÄ• na pÄ• ragÅ«.

tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, vihÄ• siá¹ƒ santike sato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• s

tattha __anusÄ• sÄ«_ti ``aparipakkÄ• ya, meghiya, cetovimuttiyÄ• paÃ±ca dhammÄ• pari
saá¹ƒvattantÄ«â€™â€™ tiÄ• dinÄ• ovadi anusiá¹-á¹-hiá¹ƒ adÄ• si. __mahÄ• vÄ«ro_ti mah
vÄ«riyapÄ• ramipÄ• ripÅ«riyÄ• caturaá¹…gasamannÄ• gatavÄ«riyÄ• dhiá¹-á¹-hÄ• nena
anaÃ±Ã±asÄ• dhÄ• raá¹‡acatubbidhasammappadhÄ• nasampattiyÄ• ca mahÄ• vÄ«riyoti a
sabbesaÃ±ca Ã±eyyadhammÄ• naá¹ƒ pÄ• raá¹ƒ pariyantaá¹ƒ Ã±Ä• á¹‡agamanena gato ad
sabbaÃ±Ã±Å«ti attho. sabbesaá¹ƒ vÄ• saá¹…khatadhammÄ• naá¹ƒ pÄ• rabhÅ«taá¹ƒ nibb
adhigatoti sabbadhammÄ• na pÄ• ragÅ«. __tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• nÄ• _ti tassa
sÄ• mukkaá¹ƒsikaá¹ƒ taá¹ƒ catusaccadhammaá¹ƒ suá¹‡itvÄ• . __vihÄ• siá¹ƒ santike_ti amb
upadduto cÄ• likÄ• vihÄ• raá¹ƒ gantvÄ• satthu samÄ«peyeva vihÄ• siá¹ƒ. __sato_ti satim
samathavipassanÄ• bhÄ• vanÄ• ya appamattoti attho. __aha_nti idaá¹ƒ yathÄ• ``anusÄ• s
nti evaá¹ƒ ``vijjÄ• \Ee I 161/ anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ettha ``
pariá¹‡Ä• metabbaá¹ƒ. __ ``kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ _nti ca iminÄ• yathÄ• v
vijjÄ• ttayÄ• nuppattimeva satthu ovÄ• dapaá¹-ikaraá¹‡abhÄ• vadassanena pariyÄ• yantare
sÄ«lakkhandhÄ• diparipÅ«raá¹‡ameva hi satthu sÄ• sanakÄ• ritÄ• .

meghiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ekadhammasavanÄ«yattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kilesÄ• _ \Be I 190/ __jhÄ• pitÄ• mayha_nti Ä• yasmato ekadhammasavanÄ«yatthera
kira \Ne I 161/ padumuttarassa bhagavato kÄ• le rukkhadevatÄ• hutvÄ• nibbatto katipaye
mahÄ• raÃ±Ã±e vicarante disvÄ• anukampamÄ• no attano bhavanato otaritvÄ• te samas
yathÄ• dhippetaá¹-á¹-hÄ• naá¹ƒ pÄ• pesi. so tena puÃ±Ã±akammena devamanussesu saá
uppajjitvÄ• katabuddhakicce parinibbute tasmiá¹ƒ kÄ• le bÄ• rÄ• á¹‡asirÄ• jÄ• kikÄ« nÄ•
kÄ• laá¹…kate tassa puthuvindarÄ• jÄ• nÄ• ma putto Ä• si. tassa putto susÄ• mo nÄ• ma.
nÄ• ma hutvÄ• rajjaá¹ƒ kÄ• rento sÄ• sane antarahite dhammassavanaá¹ƒ alabhanto, ``yo
sahassaá¹ƒ dammÄ«â€™â€™ ti ghosÄ• petvÄ• ekampi dhammakathikaá¹ƒ alabhanto, ``m
kÄ• le dhammo saá¹ƒvattati, dhammakathikÄ• sulabhÄ• ahesuá¹ƒ. idÄ• ni pana catuppadi
dullabho. yÄ• va dhammasaÃ±Ã±Ä• na vinassati, tÄ• vadeva pabbajissÄ• mÄ«â€™â€™ ti
uddissa gacchantaá¹ƒ sakko devarÄ• jÄ• Ä• gantvÄ• , ``aniccÄ• vata saá¹…khÄ• rÄ• â€™
kathetvÄ• nivattesi. so nivattitvÄ• bahuá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• devamanussesu saá¹ƒsara
buddhuppÄ• de setabyanagare seá¹-á¹-hikule nibbattitvÄ• vayappatto bhagavati setabyana
viharante satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ \Ee I 162/ nisÄ«di. tas
oloketvÄ• , ``aniccÄ• vata saá¹…khÄ• rÄ• â€™â€™ ti imÄ• ya gÄ• thÄ• ya dhammaá¹ƒ de
katÄ• dhikÄ• ratÄ• ya so aniccasaÃ±Ã±Ä• ya pÄ• kaá¹-ataraá¹ƒ hutvÄ• upaá¹-á¹-hitÄ• ya p
pabbajitvÄ• dhammasammasanaá¹ƒ paá¹-á¹-hapetvÄ• dukkhasaÃ±Ã±aá¹ƒ anattasaÃ±Ã±a
ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 12.66-71

``padumuttarabuddhassa, sÄ• vakÄ• vanacÄ• rino.

vippanaá¹-á¹-hÄ• brahÄ• raÃ±Ã±e, andhÄ• va anusuyyare ||

``anussaritvÄ• sambuddhaá¹ƒ, padumuttaranÄ• yakaá¹ƒ.

tassa te munino puttÄ• , vippanaá¹-á¹-hÄ• mahÄ• vane ||

``bhavanÄ• \Be I 191/ oruhitvÄ• na, agamiá¹ƒ bhikkhusantikaá¹ƒ.

tesaá¹ƒ maggaÃ±ca Ä• cikkhiá¹ƒ, bhojanaÃ±ca adÄ• sahaá¹ƒ ||

``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``sacakkhÅ« nÄ• ma nÄ• mena, dvÄ• dasa cakkavattino.

sattaratanasampannÄ• , paÃ±cakappasate ito ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tassa \Ne I 162/ ekeneva dhammassavanena nipphannakiccattÄ• __ekadhammasavanÄ«y
arahÄ• hutvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<67> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ•

tattha __kilesÄ• _ti yasmiá¹ƒ santÄ• ne uppannÄ• , taá¹ƒ kilesenti vibÄ• dhenti upatÄ• pent
rÄ• gÄ• dayo. __jhÄ• pitÄ• _ti indagginÄ• viya rukkhagacchÄ• dayo ariyamaggaÃ±Ä• á¹‡a
__mayha_nti mayÄ• , mama santÄ• ne vÄ• . __bhavÄ• sabbe samÅ«hatÄ• _ti kÄ• makam
samugghÄ• á¹-itÄ• kilesÄ• naá¹ƒ jhÄ• pitattÄ• . sati hi kilesavaá¹-á¹-e kammavaá¹-á¹-ena b
kammabhavÄ• naá¹ƒ samÅ«hatattÄ• eva ca upapattibhavÄ• pi samÅ«hatÄ• eva anuppatti
__vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro_ti jÄ• tiÄ• diko ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || ---

vuttalakkhaá¹‡o \Ee I 163/ saá¹ƒsÄ• ro visesato khÄ«á¹‡o, tasmÄ• __natthi dÄ• ni punabbh
punabbhavo natthi, tasmÄ• vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro. tasmÄ• ca punabbhavo natthi, y
samÅ«hatÄ• ti Ä• vattetvÄ• vattabbaá¹ƒ. atha vÄ• vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, tato eva
yojetabbaá¹ƒ.

ekadhammasavanÄ«yattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ekudÄ• niyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__adhicetaso_ \Be I 192/ __appamajjato_ti Ä• yasmato ekudÄ• niyattherassa gÄ• thÄ• . kÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
bhagavato kÄ• le yakkhasenÄ• pati hutvÄ• nibbatto satthari parinibbute, ``alÄ• bhÄ• vata m
me, yohaá¹ƒ satthudharamÄ• nakÄ• le dÄ• nÄ• dipuÃ±Ã±aá¹ƒ kÄ• tuá¹ƒ nÄ• latthaâ€™â€™

atha naá¹ƒ sÄ• garo nÄ• ma satthu sÄ• vako sokaá¹ƒ vinodetvÄ• satthu thÅ«papÅ«jÄ• yaá
vassÄ• ni thÅ«paá¹ƒ \Ne I 163/ pÅ«jetvÄ• tato cuto tena puÃ±Ã±ena devamanussesu eva s
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto kÄ• lena kÄ• laá¹ƒ satthu santil
tasmiÃ±ca samaye satthÄ• __ ``adhicetasoâ€™â€™ _ti gÄ• thÄ• ya sÄ• vake abhiá¹‡haá¹
saddhÄ• jÄ• to pabbaji. pabbajitvÄ• ca pana tameva gÄ• thaá¹ƒ punappunaá¹ƒ parivatteti.
vÄ«sativassasahassÄ• ni samaá¹‡adhammaá¹ƒ karonto Ã±Ä• á¹‡assa aparipakkattÄ• vise
tato pana cuto devaloke nibbattitvÄ• aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto imasmiá
sÄ• vatthiyaá¹ƒ vibhavasampannassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatto viÃ±Ã±utaá¹
jetavanapaá¹-iggahaá¹‡asamaye buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pabba
viharanto satthu santikaá¹ƒ agamÄ• si. tasmiÃ±ca samaye satthÄ• Ä• yasmantaá¹ƒ sÄ• rip
adhicittamanuyuttaá¹ƒ disvÄ• __ ``adhicetasoâ€™â€™ _ti imaá¹ƒ udÄ• naá¹ƒ \Ee I 164/ ud
ayaá¹ƒ cirakÄ• laá¹ƒ bhÄ• vanÄ• ya araÃ±Ã±e viharantopi kÄ• lena kÄ• laá¹ƒ tameva gÄ• t
__ekudÄ• niyo_ti samaÃ±Ã±Ä• udapÄ• di. so athekadivasaá¹ƒ cittekaggataá¹ƒ labhitvÄ• v
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 12.72-81) ---

``atthadassimhi sugate, nibbute samanantarÄ• .

yakkhayoniá¹ƒ upapajjiá¹ƒ, yasaá¹ƒ patto cahaá¹ƒ tadÄ• ||

``dulladdhaá¹ƒ \Be I 193/ vata me Ä• si, duppabhÄ• taá¹ƒ duruá¹-á¹-hitaá¹ƒ.

yaá¹ƒ me bhoge vijjamÄ• ne, parinibbÄ• yi cakkhumÄ• ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, sÄ• garo nÄ• ma sÄ• vako.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

``kiá¹ƒ nu socasi mÄ• bhÄ• yi, cara dhammaá¹ƒ sumedhasa.

anuppadinnÄ• buddhena, sabbesaá¹ƒ bÄ«jasampadÄ• ||

``yo ce pÅ«reyya sambuddhaá¹ƒ, tiá¹-á¹-hantaá¹ƒ lokanÄ• yakaá¹ƒ.

dhÄ• tuá¹ƒ sÄ• sapamattampi, nibbutassÄ• pi pÅ«jaye ||

``same cittappasÄ• damhi, samaá¹ƒ puÃ±Ã±aá¹ƒ mahaggataá¹ƒ.

tasmÄ• thÅ«paá¹ƒ karitvÄ• na, pÅ«jehi jinadhÄ• tuyo ||

``sÄ• garassa vaco sutvÄ• , buddhathÅ«paá¹ƒ akÄ• sahaá¹ƒ.

paÃ±cavasse paricariá¹ƒ, munino thÅ«pamuttamaá¹ƒ ||

``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

sampattiá¹ƒ anubhotvÄ• na, arahattamapÄ• puá¹‡iá¹ƒ ||

``bhÅ«ripaÃ±Ã±Ä• \Ne I 164/ ca cattÄ• ro, sattakappasate ito.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhena viharanto ekadivasaá¹ƒ Ä• yasmatÄ• dhammabh
paá¹-ibhÄ• naá¹ƒ vÄ«maá¹ƒsituá¹ƒ, ``Ä• vuso, mayhaá¹ƒ dhammaá¹ƒ bhaá¹‡Ä• hÄ«â€™â€
cirakÄ• laparicitattÄ• ---

<68> á¹• 21 ``adhicetaso appamajjato, munino monapathesu sikkhato.

sokÄ• na bhavanti tÄ• dino, upasantassa sadÄ• satÄ«matoâ€™â€™ ti || (Ud 37) ---

imameva gÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 194/ __adhicetaso_ti adhicittavato, sabbacittÄ• naá¹ƒ adhikena arahattaphalaci
samannÄ• gatassÄ• ti attho. __appamajjato_ti nappamajjato, appamÄ• dena anavajjadham
samannÄ• gatassÄ• ti vuttaá¹ƒ hoti. __munino_ti ``yo munÄ• ti ubho loke, muni tena pavucc
Nidd I 149; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 21) evaá¹ƒ ubhayalokamunanena
Ã±Ä• á¹‡aá¹ƒ, tena arahattaphalapaÃ±Ã±Ä• saá¹…khÄ• tena monena samannÄ• gatatÄ• y
tassa munino. __monapathesu sikkhato_ti arahattaÃ±Ä• á¹‡asaá¹…khÄ• tassa monassa pa
sattatiá¹ƒsabodhipakkhiyadhammesu, tÄ«su vÄ• sikkhÄ• su sikkhato. idaÃ±ca pubbabhÄ•
vuttaá¹ƒ. pariniá¹-á¹-hitasikkho hi arahÄ• , tasmÄ• evaá¹ƒ sikkhato, imÄ• ya sikkhÄ• ya mu
muninoti evamettha attho daá¹-á¹-habbo. yasmÄ• cetadevaá¹ƒ tasmÄ• heá¹-á¹-himamagga
adhicetaso, catusaccasambodhipaá¹-ipattiyaá¹ƒ appamÄ• davasena \Ee I 165/ appamajjato
aggamaggaÃ±Ä• á¹‡asamannÄ• gamena muninoti evametesaá¹ƒ padÄ• naá¹ƒ attho yujjati
sikkhatoâ€™â€™ padhÄ• nahetÅ« akkhÄ• tÄ• ti daá¹-á¹-habbÄ• . tasmÄ• appamajjanahet
attho.

__sokÄ• na bhavanti tÄ• dino_ti tÄ• disassa khÄ«á¹‡Ä• savamunino abbhantare iá¹-á¹-hav
cittasantÄ• pÄ• na honti. atha vÄ• tÄ• dilakkhaá¹‡appattassa asekkhamunino sokÄ• na bh
__upasantassÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ accantÅ«pasamena upasantassa. __sadÄ• satÄ«m
niccakÄ• laá¹ƒ satiyÄ• avirahitassa.

ettha \Ne I 165/ ca ``adhicetasoâ€™â€™ ti iminÄ• adhicittasikkhÄ• , ``appamajjatoâ€™â€™
adhisÄ«lasikkhÄ• , ``munino monapathesu sikkhatoâ€™â€™ ti etehi adhipaÃ±Ã±Ä• sikkhÄ•
etena adhipaÃ±Ã±Ä• sikkhÄ• , ``monapathesu sikkhatoâ€™â€™ ti etena tÄ• saá¹ƒ lokuttara
pubbabhÄ• gapaá¹-ipadÄ• , ``sokÄ• na bhavantÄ«â€™â€™ tiÄ• dÄ«hi sikkhÄ• pÄ• ripÅ«ri
veditabbaá¹ƒ ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosi.

ekudÄ• niyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. channattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sutvÄ• na_ \Be I 195/ __dhammaá¹ƒ mahato mahÄ• rasa_nti Ä• yasmato channatthera
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ siddhatthaá¹ƒ bh
aÃ±Ã±ataraá¹ƒ rukkhamÅ«laá¹ƒ upagacchantaá¹ƒ disvÄ• pasannacitto mudusamphassaá¹
santharitvÄ• adÄ• si. pupphehi ca \Ee I 166/ samantato okiritvÄ• pÅ«jaá¹ƒ akÄ• si. so tena
devaloke nibbattitvÄ• punapi aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva saá¹ƒsa
kÄ• le suddhodanamahÄ• rÄ• jassa gehe dÄ• siyÄ• kucchimhi nibbatti, __channo_tissa nÄ
sahajÄ• to. so satthu Ã±Ä• tisamÄ• game paá¹-iladdhasaddho pabbajitvÄ• bhagavati peme
amhÄ• kaá¹ƒ dhammoâ€™â€™ ti mamattaá¹ƒ uppÄ• detvÄ• sinehaá¹ƒ chindituá¹ƒ asakko
satthari parinibbute satthÄ• rÄ• Ä• á¹‡attavidhinÄ• katena brahmadaá¹‡á¸• ena santajjito s
sinehaá¹ƒ chinditvÄ• vipassanto nacireneva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ
10.45-50) ---

``siddhatthassa bhagavato, adÄ• siá¹ƒ paá¹‡á¹‡asantharaá¹ƒ.

samantÄ• upahÄ• raÃ±ca, kusumaá¹ƒ okiriá¹ƒ ahaá¹ƒ ||

``pÄ• sÄ• devaá¹ƒ guá¹‡aá¹ƒ rammaá¹ƒ, anubhomi mahÄ• rahaá¹ƒ.

mahagghÄ• ni ca pupphÄ• ni, sayanebhisavanti me ||

``sayanehaá¹ƒ tuvaá¹-á¹-Ä• mi, vicitte pupphasanthate.

pupphavuá¹-á¹-hi ca sayane, abhivassati tÄ• vade ||

``catunnavutito kappe, adÄ• siá¹ƒ paá¹‡á¹‡asantharaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, santharassa idaá¹ƒ phalaá¹ƒ ||

``tiá¹‡asantharakÄ• \Ne I 166/ nÄ• ma, sattete cakkavattino.

ito te paÃ±came kappe, uppajjiá¹ƒsu janÄ• dhipÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 196/ pana patvÄ• vimuttisukhasantappito pÄ«tivegavissaá¹-á¹-haá¹ƒ udÄ

<69> á¹• 21 ``sutvÄ• na dhammaá¹ƒ mahato mahÄ• rasaá¹ƒ,

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡avarena desitaá¹ƒ.

maggaá¹ƒ papajjiá¹ƒ amatassa pattiyÄ• ,

so yogakkhemassa pathassa kovidoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __sutvÄ• nÄ• _ti suá¹‡itvÄ• , sotena gahetvÄ• ohitasoto sotadvÄ• rÄ• nusÄ• rena u
catusaccadhammaá¹ƒ. __mahato_ti bhagavato. bhagavÄ• hi mahantehi uá¸·Ä• ratamehi sÄ
samannÄ• gatattÄ• , sadevakena lokena visesato mahanÄ«yatÄ• ya ca ``mahÄ• â€™â€™
__mahÄ• samaá¹‡o_ti samaÃ±Ã±Ä• jÄ• tÄ• . nissakkavacanaÃ±cetaá¹ƒ ``mahato dhamma
__mahÄ• rasa_nti vimuttirasassa dÄ• yakattÄ• uá¸·Ä• rarasaá¹ƒ. __sabbaÃ±Ã±utaÃ±Ã±Ä•
jÄ• nÄ• tÄ«ti sabbaÃ±Ã±Å«, tassa bhÄ• vo sabbaÃ±Ã±utÄ• . Ã±Ä• á¹‡ameva varaá¹ƒ, Ã±Ä
Ã±Ä• á¹‡avaraá¹ƒ, sabbaÃ±Ã±utÄ• Ã±Ä• á¹‡avaraá¹ƒ etassÄ• ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asaá¹…khÄ• taaggaÃ±Ä• á¹‡ena vÄ• karaá¹‡abhÅ«tena desitaá
sutvÄ• nÄ• ti \Ee I 167/ yojanÄ• . yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ paramatthadÄ«paniyaá
itivuttakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena veditabbaá¹ƒ. __magga_nti aá¹-á¹-haá¹…gikaá¹ƒ
__papajji_nti paá¹-ipajjiá¹ƒ. __amatassa pattiyÄ• _ti nibbÄ• nassa adhigamÄ• ya upÄ• yabh
yojanÄ• . __so_ti so bhagavÄ• . __yogakkhemassa pathassa kovido_ti catÅ«hi yogehi anup
patho, tassa kovido tattha sukusalo. ayaÃ±hettha attho --- bhagavato catusaccadesanaá¹ƒ s
amatÄ• dhigamÅ«pÄ• yamaggaá¹ƒ ahaá¹ƒ paá¹-ipajjiá¹ƒ paá¹-ipajjanamaggaá¹ƒ mayÄ• ka
sabbathÄ• yogakkhemassa pathassa kovido, parasantÄ• ne vÄ• paramanesu kusalo, yass

ahampi maggaá¹ƒ paá¹-ipajjinti. ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ah

channattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. puá¹‡á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sÄ«lamevÄ• _ti \Be I 197/ \Ne I 167/ Ä• yasmato puá¹‡á¹‡attherassa gÄ• thÄ• . kÄ• upp
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinanto ito ekan
buddhasuÃ±Ã±e loke brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto brÄ• hmaá¹‡asippesu nipp
Ä• dÄ«navaá¹ƒ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himav
katvÄ• vÄ• saá¹ƒ kappesi. tassa vasanaá¹-á¹-hÄ• nassa avidÅ«re ekasmiá¹ƒ pabbhÄ• re p
hutvÄ• parinibbÄ• yi, tassa parinibbÄ• nasamaye mahÄ• Ä• loko ahosi. taá¹ƒ disvÄ• so, `
Ä• loko uppannoâ€™â€™ ti vÄ«maá¹ƒsanavasena ito cito ca Ä• hiá¹‡á¸• anto \Ee I 168/ pa
parinibbutaá¹ƒ disvÄ• gandhadÄ• rÅ«ni saá¹ƒkaá¸• á¸• hitvÄ• sarÄ«raá¹ƒ jhÄ• petvÄ• gan
tattheko devaputto antalikkhe á¹-hatvÄ• evamÄ• ha --- ``sÄ• dhu, sÄ• dhu, sappurisa, bahu
pasavantena pÅ«ritaá¹ƒ sugatisaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ tena tvaá¹ƒ sugatÄ«suyeva upp
ti ca te nÄ• maá¹ƒ bhavissatÄ«â€™â€™ ti. so tena puÃ±Ã±akammena devamanussesu saá
buddhuppÄ• de sunÄ• parantajanapade suppÄ• rakapaá¹-á¹-ane gahapatikule nibbatti, __p
ahosi. so vayappatto vÄ• á¹‡ijjavasena mahatÄ• satthena saddhiá¹ƒ sÄ• vatthiá¹ƒ gato. ten
sÄ• vatthiyaá¹ƒ viharati. atha so sÄ• vatthivÄ• sÄ«hi upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ gat
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vattapaá¹-ivattehi Ä• cariyupajjhÄ• ye
ekadivasaá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• , ``sÄ• dhu maá¹ƒ, bhante bhagavÄ• , saá¹
yamahaá¹ƒ sutvÄ• sunÄ• parantajanapade vihareyyaâ€™â€™ nti Ä• ha. tassa bhagavÄ• ,
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• â€™â€™ tiÄ• dinÄ• (MN III 395; SN b IV 88) ovÄ• daá¹ƒ datv
vissajjesi. so bhagavantaá¹ƒ vanditvÄ• sunÄ• parantajanapadaá¹ƒ gantvÄ• suppÄ• rakapa
samathavipassanaá¹ƒ ussukkÄ• petvÄ• tisso vijjÄ• sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ

``pabbhÄ• rakÅ«á¹-aá¹ƒ nissÄ• ya, sayambhÅ« aparÄ• jito.

Ä• bÄ• dhiko ca so buddho, vasati pabbatantare ||

``mama \Be I 198/ assamasÄ• mantÄ• , panÄ• do Ä• si tÄ• vade.

buddhe nibbÄ• yamÄ• namhi, Ä• loko udapajjatha ||

``yÄ• vatÄ• vanasaá¹‡á¸• asmiá¹ƒ, acchakokataracchakÄ• .

vÄ• á¸·Ä• ca kesarÄ« sabbe, abhigajjiá¹ƒsu tÄ• vade ||

``uppÄ• taá¹ƒ \Ne I 168/ tamahaá¹ƒ disvÄ• , pabbhÄ• raá¹ƒ agamÄ• sahaá¹ƒ.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, nibbutaá¹ƒ aparÄ• jitaá¹ƒ ||

``suphullaá¹ƒ sÄ• larÄ• jaá¹ƒva, sataraá¹ƒsiá¹ƒva uggataá¹ƒ.

vÄ«taccikaá¹ƒva aá¹…gÄ• raá¹ƒ, nibbutaá¹ƒ aparÄ• jitaá¹ƒ ||

``tiá¹‡aá¹ƒ kaá¹-á¹-haÃ±ca pÅ«retvÄ• , citakaá¹ƒ tatthakÄ• sahaá¹ƒ.

citakaá¹ƒ sukataá¹ƒ katvÄ• , sarÄ«raá¹ƒ jhÄ• payiá¹ƒ ahaá¹ƒ ||

``sarÄ«raá¹ƒ jhÄ• payitvÄ• na, gandhatoyaá¹ƒ samokiriá¹ƒ.

antalikkhe á¹-hito yakkho, nÄ• mamaggahi tÄ• vade ||

``yaá¹ƒ pÅ«ritaá¹ƒ tayÄ• kiccaá¹ƒ, sayambhussa mahesino.

puá¹‡á¹‡ako nÄ• ma nÄ• mena, sadÄ• hohi tuvaá¹ƒ mune ||

``tamhÄ• kÄ• yÄ• cavitvÄ• na, devalokaá¹ƒ agacchahaá¹ƒ.

tattha dibbamayo gandho, antalikkhÄ• pavassati ||

``tatrÄ• pi nÄ• madheyyaá¹ƒ me, puá¹‡á¹‡akoti ahÅ« tadÄ• .

devabhÅ«to manusso vÄ• , saá¹…kappaá¹ƒ pÅ«rayÄ• mahaá¹ƒ ||

``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi puá¹‡á¹‡ako nÄ• ma, nÄ• madheyyaá¹ƒ pakÄ• sati ||

``tosayitvÄ• na sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tanukiccassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 199/ pana patvÄ• thero bahÅ« manusse sÄ• sane abhippasÄ• desi. yato upÄ• sakattaá¹ƒ paÃ±casatamattÄ• ca itthiyo upÄ• sikÄ• bhÄ• vaá¹ƒ paá¹-ivedesuá¹ƒ. so t candanamÄ• á¸·aá¹ƒ nÄ• ma gandhakuá¹-iá¹ƒ kÄ• rÄ• petvÄ• , ``satthÄ• paÃ±cahi bhikkhu paá¹-icchatÅ«â€™â€™ ti bhagavantaá¹ƒ pupphadÅ«tena nimantesi \Ee I 169/. bhagavÄ• c tattakehi bhikkhÅ«hi saddhiá¹ƒ tattha gantvÄ• candanamÄ• á¸·aá¹ƒ paá¹-iggahetvÄ• aruá¹ paccÄ• gamÄ• si. thero aparabhÄ• ge parinibbÄ• nasamaye aÃ±Ã±aá¹ƒ byÄ• karonto ---

<70> á¹• 21 ``sÄ«lameva \Ne I 169/ idha aggaá¹ƒ, paÃ±Ã±avÄ• pana uttamo.

manussesu ca devesu, sÄ«lapaÃ±Ã±Ä• á¹‡ato jayaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __sÄ«la_nti sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ, patiá¹-á¹-hÄ• naá¹-á¹-hena samÄ• dhÄ• na sÄ«laÃ±hi sabbaguá¹‡Ä• naá¹ƒ patiá¹-á¹-hÄ• , tenÄ• ha --- ``sÄ«le patiá¹-á¹-hÄ• ya naro sa 23; Peá¹- 22; Vism I 1). samÄ• dahati ca taá¹ƒ kÄ• yavÄ• cÄ• avippakiá¹‡á¹‡aá¹ƒ karotÄ«ti sÄ«lameva __aggaá¹ƒ_ sabbaguá¹‡Ä• naá¹ƒ mÅ«labhÄ• vato pamukhabhÄ• vato ca. yathÄ bhikkhu, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá nti (SN c V 369), ``pÄ• timokkhanti mukhametaá¹ƒ pamukhametaâ€™â€™ nti (Vin I 135) ca nipÄ• tamattaá¹ƒ. __paÃ±Ã±avÄ• _ti Ã±Ä• á¹‡asampanno. so __uttamo_ seá¹-á¹-ho pavaro gÄ• thÄ• ya paÃ±Ã±Ä• yayeva seá¹-á¹-habhÄ• vaá¹ƒ dasseti. paÃ±Ã±uttarÄ• hi kusalÄ• d sÄ«lapaÃ±Ã±Ä• naá¹ƒ aggaseá¹-á¹-habhÄ• vaá¹ƒ kÄ• raá¹‡ato dasseti __ ``manussesu ca jayaâ€™â€™ _nti ca. sÄ«lapaÃ±Ã±Ä• á¹‡ahetu paá¹-ipakkhajayo kÄ• makilesajayo hotÄ«ti

puá¹‡á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamavaggo

1. vacchapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__susukhumanipuá¹‡atthadassinÄ• _ti \Be I 200/ \Ne I 170/ Ä• yasmato vacchapÄ• latthera ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni Ä• cinanto devan

ekanavute kappe brÄ• hmaá¹‡akule nibbattitvÄ• brÄ• hmaá¹‡asippesu nipphattiá¹ƒ gantvÄ
ekadivasaá¹ƒ mahatiyÄ• kaá¹ƒsapÄ• tiyÄ• pÄ• yÄ• saá¹ƒ Ä• dÄ• ya \Ee I 170/ dakkhiá¹‡e
bhagavantaá¹ƒ Ä• kÄ• se caá¹…kamantaá¹ƒ disvÄ• acchariyabbhutacittajÄ• to bhagavanta
dÄ• tukÄ• mataá¹ƒ dassesi. paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ• dÄ• ya. so tena p
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe vibhavasampannassa brÄ• hmaá¹‡ass
__vacchapÄ• lo_tissa nÄ• maá¹ƒ ahosi. so bimbisÄ• rasamÄ• game uruvelakassapatthere
dassetvÄ• satthu paramanipaccakÄ• re kate taá¹ƒ disvÄ• paá¹-iladdhasaddho pabbajitvÄ•
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

pavanÄ• abhinikkhanto, bhikkhusaá¹…ghapurakkhato ||

``mahaccÄ• kaá¹ƒsapÄ• tiyÄ• , vaá¸• á¸• hetvÄ• pÄ• yasaá¹ƒ ahaá¹ƒ.

Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mo so, upanesiá¹ƒ baliá¹ƒ ahaá¹ƒ ||

``bhagavÄ• tamhi samaye, lokajeá¹-á¹-ho narÄ• sabho.

caá¹…kamaá¹ƒ susamÄ• rÅ«á¸·ho, ambare anilÄ• yane ||

``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

á¹-hapayitvÄ• kaá¹ƒsapÄ• tiá¹ƒ, vipassiá¹ƒ abhivÄ• dayiá¹ƒ ||

``tuvaá¹ƒ devosi sabbaÃ±Ã±Å«, sadeve sahamÄ• nuse.

anukampaá¹ƒ upÄ• dÄ• ya, paá¹-iggaá¹‡ha mahÄ• muni ||

``paá¹-iggahesi \Be I 201/ \Ne I 171/ bhagavÄ• , sabbaÃ±Ã±Å« lokanÄ• yako.

mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke mahÄ• muni ||

``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• yÄ• sassa idaá¹ƒ phalaá¹ƒ ||

``ekatÄ• lÄ«sito kappe, buddho nÄ• mÄ• si khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• sukheneva attanÄ• nibbÄ• nassa adhigatabhÄ• vaá¹ƒ vibhÄ• ve

<71> á¹• 21 ``susukhumanipuá¹‡atthadassinÄ• , matikusalena nivÄ• tavuttinÄ• .

saá¹ƒsevitavuddhasÄ«linÄ• , nibbÄ• naá¹ƒ na hi tena dullabhaâ€™â€™ nti || ---

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __susukhumanipuá¹‡atthadassinÄ• _ti ativiya duddasaá¹-á¹-hena sukhume, saá¹‡ha
saccapaá¹-iccasamuppÄ• dÄ• diatthe aniccatÄ• diá¹ƒ oropetvÄ• passatÄ«ti susukhumanip
__matikusalenÄ• _ti matiyÄ• paÃ±Ã±Ä• ya kusalena chekena, ``evaá¹ƒ pavattamÄ• nassa
na vaá¸• á¸• hatÄ«â€™â€™ ti dhammavicayasambojjhaá¹…gapaÃ±Ã±Ä• ya uppÄ• dane ku
sabrahmacÄ• rÄ«su nivÄ• tanÄ«cavattanasÄ«lena, vuá¸• á¸• hesu navesu ca yathÄ• nurÅ«
__saá¹ƒsevitavuddhasÄ«linÄ• _ti saá¹ƒsevitaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ vuddhasÄ«laá¹ƒ saá¹ƒsev
yassa atthi, tena saá¹ƒsevitavuddhasÄ«linÄ• . atha vÄ• saá¹ƒsevitÄ• upÄ• sitÄ• vuddhas
__saá¹ƒsevitavuddhasÄ«lÄ«, _ tena \Ee I 171/. __hÄ«_tisaddo hetuattho. yasmÄ• yo nivÄ•
saá¹ƒsevitavuddhasÄ«lÄ« matikusalo susukhumanipuá¹‡atthadassÄ« ca, tasmÄ• nibbÄ• n
attho. nivÄ• tavuttitÄ• ya hi saá¹ƒsevitavuddhasÄ«litÄ• ya ca paá¹‡á¸• itÄ• taá¹ƒ ovaditabb
maÃ±Ã±anti, tesaÃ±ca ovÄ• de á¹-hito sayaá¹ƒ \Be I 202/ matikusalatÄ• ya susukhumanipu
vipassanÄ• ya kammaá¹ƒ karonto nacirasseva nibbÄ• naá¹ƒ adhigacchatÄ«ti, ayameva ca t
aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosÄ«ti.

vacchapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• tumattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• _ \Ne I 172/ __kaá¸·Ä«ro susu vaá¸• á¸• hitaggo_ti Ä• yasmato Ä• tumattherassa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
kappe kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto vipassiá¹ƒ bhagavantaá¹ƒ antaravÄ«thiyaâ
pasannamÄ• naso gandhodakena gandhacuá¹‡á¹‡ena ca pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã
aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto kassapassa bhagavato sÄ• sane pabbajitvÄ•
Ã±Ä• á¹‡assa pana aparipakkattÄ• visesaá¹ƒ nibbattetuá¹ƒ nÄ• sakkhi. atha imasmiá¹ƒ bu
seá¹-á¹-hiputto hutvÄ• nibbatti, __Ä• tumo_tissa nÄ• maá¹ƒ ahosi. tassa vayappattassa mÄ

bhariyaá¹ƒ Ä• nessÄ• mÄ• â€™â€™ ti Ã±Ä• takehi sammantesi. so taá¹ƒ upadhÄ• retvÄ• ``kiá¹ƒ mayhaá¹ƒ gharÄ• vÄ• sena, idÄ• neva pabbajissÄ• mÄ«â€™â€™ ti bhikkhÅ«naá¹ƒ pabbajitampi naá¹ƒ mÄ• tÄ• uppabbÄ• jetukÄ• mÄ• nÄ• nÄ• nayehi palobheti. so tassÄ• ajjhÄ• sayaá¹ƒ pakÄ• sento ---

<72> á¹• 21 ``yathÄ• kaá¸·Ä«ro susu vaá¸• á¸• hitaggo, dunnikkhamo hoti pasÄ• khajÄ• to

evaá¹ƒ ahaá¹ƒ bhariyÄ• yÄ• nÄ«tÄ• ya, anumaÃ±Ã±a maá¹ƒ pabbajitomhi dÄ• nÄ«â€™â€™

gÄ• thaá¹ƒ \Ee I 172/ abhÄ• si.

tattha \Be I 203/ __kaá¸·Ä«ro_ti aá¹…kuro, idha pana vaá¹ƒsaá¹…kuro adhippeto. __susÅ« __vaá¸• á¸• hitaggo_ti pavaá¸• á¸• hitasÄ• kho. __susuvaá¸• á¸• hitaggo_ti vÄ• suá¹-á¹-hu saÃ±jÄ• tapattasÄ• kho. __dunnikkhamo_ti veá¸·ugumbato nikkhÄ• metuá¹ƒ nÄ«harituá¹ƒ a __pasÄ• khajÄ• to_ti jÄ• tapasÄ• kho, sÄ• khÄ• nampi pabbe pabbe uppannaanusÄ• kho. bhariyÄ• yÄ• nÄ«tÄ• yÄ• _ti yathÄ• vaá¹ƒso vaá¸• á¸• hitaggo vaá¹ƒsantaresu saá¹ƒsaá¹-á veá¸·ugumbato dunnÄ«haraá¹‡Ä«yo hoti, evaá¹ƒ ahampi bhariyÄ• ya mayhaá¹ƒ Ä• nÄ«tÄ• vaá¸• á¸• hitaggo Ä• sattivasena gharÄ• vÄ• sato dunnÄ«haraá¹‡Ä«yo bhaveyyaá¹ƒ. yathÄ asaÃ±jÄ• tasÄ• khabandho veá¸·ugumbato sunÄ«haraá¹‡Ä«yova hoti, evaá¹ƒ ahampi asaÃ sunÄ«haraá¹‡Ä«yo homi, tasmÄ• anÄ• nÄ«tÄ• ya eva bhariyÄ• ya __anumaÃ±Ã±a maá¹ƒ __pabbajitomhi dÄ• nÄ«_ti, ``idÄ• ni pana pabbajito amhi, sÄ• dhu suá¹-á¹-hÅ«â€™â€™ ti nekkhammÄ• bhiratiá¹ƒ pakÄ• sesi, atha vÄ• ``anumaÃ±Ã±a maá¹ƒ pabbajitomhi dÄ• nÄ« ayaÃ±hettha attho --- yadipi tÄ• ya pubbe nÄ• numataá¹ƒ, idÄ• ni pana pabbajito amhi, tasm anujÄ• nÄ• hi maá¹ƒ samaá¹‡abhÄ• veyeva á¹-hÄ• tuá¹ƒ, nÄ• haá¹ƒ tayÄ• nivattanÄ«yoti kathento yathÄ• á¹-hitova vipassanaá¹ƒ vaá¸• á¸• hetvÄ• maggapaá¹-ipÄ• á¹-iyÄ• kilese kh ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.35-40) ---

``nisajja pÄ• sÄ• davare, vipassiá¹ƒ addasaá¹ƒ jinaá¹ƒ.

kakudhaá¹ƒ vilasantaá¹ƒva, sabbaÃ±Ã±uá¹ƒ tamanÄ• sakaá¹ƒ ||

``pÄ• sÄ• dassÄ• vidÅ«re ca, gacchati lokanÄ• yako.

pabhÄ• niddhÄ• vate tassa, yathÄ• ca sataraá¹ƒsino ||

``gandhodakaÃ±ca paggayha, buddhaseá¹-á¹-haá¹ƒ samokiriá¹ƒ.

tena cittappasÄ• dena, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ gandhodakamÄ• kiriá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekatiá¹ƒse ito kappe, sugandho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o \Be I 204/ pana hutvÄ• mÄ• taraá¹ƒ Ä• pucchitvÄ• tassÄ• pekkhantiyÄ
arahattappattiyÄ• uttarikÄ• lampi antarantarÄ• tameva gÄ• thaá¹ƒ paccudÄ• hÄ• si.

tattha ``pabbajitomhÄ«â€™â€™ ti iminÄ• padesena ayampi therassa aÃ±Ã±Ä• byÄ• karaá
attano santÄ• ne rÄ• gÄ• dimalassa pabbÄ• jitabhÄ• vadÄ«panato. tenÄ• ha bhagavÄ• ---
tasmÄ• `pabbajitoâ€™ ti vuccatÄ«â€™â€™ ti (Dhp 388).

Ä• tumattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mÄ• á¹‡avattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__jiá¹‡á¹‡aÃ±ca disvÄ• dukhitaÃ±ca byÄ• dhita_nti Ä• yasmato mÄ• á¹‡avattherassa gÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
kappe brÄ• hmaá¹‡akule nibbattitvÄ• lakkhaá¹‡adharo hutvÄ• vipassissa bhagavato abhij
pariggahetvÄ• pubbanimittÄ• ni sÄ• vetvÄ• , ``ekaá¹ƒsena ayaá¹ƒ buddho bhavissatÄ«â€™
byÄ• karitvÄ• nÄ• nÄ• nayehi thometvÄ• abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ
sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡amah
yÄ• va sattavassÄ• ni, tÄ• va antoghareyeva vaá¸• á¸• hitvÄ• sattame saá¹ƒvacchare upan
nÄ«to antarÄ• magge jiá¹‡á¹‡Ä• turamate disvÄ• tesaá¹ƒ adiá¹-á¹-hapubbattÄ• te parijane
jarÄ• rogamaraá¹‡asabhÄ• vaá¹ƒ sutvÄ• saÃ±jÄ• tasaá¹ƒvego tato anivattanto vihÄ• raá¹ƒ
dhammaá¹ƒ sutvÄ• mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-h
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.41-64) ---

``jÄ• yamÄ• ne vipassimhi, nimittaá¹ƒ byÄ• kariá¹ƒ ahaá¹ƒ.

nibbÄ• payiÃ±ca janataá¹ƒ, buddho loke bhavissati ||

``yasmiÃ±ca \Be I 205/ jÄ• yamÄ• nasmiá¹ƒ, dasasahassi kampati.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, Ä• loko vipulo ahu.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, saritÄ• yo na sandayuá¹ƒ.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, avÄ«caggi na pajjali.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, pakkhisaá¹…gho na saÃ±cari.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, vÄ• takkhandho na vÄ• yati.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, sabbaratanÄ• ni jotayuá¹ƒ.

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``yasmiÃ±ca jÄ• yamÄ• nasmiá¹ƒ, sattÄ• suá¹ƒ padavikkamÄ• .

so dÄ• ni bhagavÄ• satthÄ• , dhammaá¹ƒ deseti cakkhumÄ• ||

``jÄ• tamatto ca sambuddho, disÄ• sabbÄ• vilokayi.

vÄ• cÄ• sabhimudÄ«resi, esÄ• buddhÄ• na dhammatÄ• ||

``saá¹ƒvejayitvÄ• janataá¹ƒ, thavitvÄ• lokanÄ• yakaá¹ƒ.

sambuddhaá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ pÄ• cinÄ• mukho ||

``ekanavutito kappe, yaá¹ƒ buddhamabhithomayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thomanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``ito \Ne I 175/ navutikappamhi, sammukhÄ• thavikavhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``pathavÄ«dundubhi nÄ• ma, ekÅ«nanavutimhito.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``aá¹-á¹-hÄ• sÄ«timhito \Be I 206/ kappe, obhÄ• so nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``sattÄ• sÄ«timhito kappe, saritacchedanavhayo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``agginibbÄ• pano nÄ• ma, kappÄ• naá¹ƒ chaá¸·asÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``gatipacchedano nÄ• ma, kappÄ• naá¹ƒ paÃ±casÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``rÄ• jÄ• vÄ• tasamo nÄ• ma, kappÄ• naá¹ƒ cullasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``ratanapajjalo nÄ• ma, kappÄ• naá¹ƒ teasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``padavikkamano nÄ• ma, kappÄ• naá¹ƒ dveasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``rÄ• jÄ• vilokano nÄ• ma, kappÄ• naá¹ƒ ekasÄ«tiyÄ• .

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``girasÄ• roti nÄ• mena, kappesÄ«timhi khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

adhigatÄ• rahatto pana bhikkhÅ«hi, ``kena, tvaá¹ƒ Ä• vuso, saá¹ƒvegena atidaharova samÅ
pucchito attano pabbajjÄ• nimittakittanÄ• padesena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<73> á¹• 21 ``jiá¹‡á¹‡aÃ±ca \Ee I 174/ disvÄ• dukhitaÃ±ca byÄ• dhitaá¹ƒ, mataÃ±ca disvÄ
gatamÄ• yusaá¹…khayaá¹ƒ.

tato ahaá¹ƒ nikkhamitÅ«na pabbajiá¹ƒ, pahÄ• ya kÄ• mÄ• ni manoramÄ• nÄ«â€™â€™ ti ||

gÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 207/ \Ne I 176/ __jiá¹‡á¹‡a_nti jarÄ• ya abhibhÅ«taá¹ƒ, khaá¹‡á¸• iccapÄ• licca
samaá¹…gÄ«bhÅ«taá¹ƒ. __dukhita_nti dukkhappattaá¹ƒ. __byÄ• dhita_nti gilÄ• naá¹ƒ. ettha
vuttepi dukkhappattabhÄ• vo siddho, ``dukhitaâ€™â€™ nti vacanaá¹ƒ tassa
bÄ• á¸·hagilÄ• nabhÄ• vaparidÄ«panatthaá¹ƒ. __mata_nti kÄ• laá¹…kataá¹ƒ, yasmÄ• kÄ•
vayaá¹ƒ bhedaá¹ƒ gato nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``gatamÄ• yusaá¹…khayaâ€™â€™
jiá¹‡á¹‡abyÄ• dhimatÄ• naá¹ƒ diá¹-á¹-hattÄ• , ``ime jarÄ• dayo nÄ• ma na imesaá¹ƒyeva, at
sabbasÄ• dhÄ• raá¹‡Ä• , tasmÄ• ahampi jarÄ• dike anativattoâ€™â€™ ti saá¹ƒviggattÄ• .
nikkhamitvÄ• , ayameva vÄ• pÄ• á¹-ho. pabbajjÄ• dhippÄ• yena gharato niggantvÄ• . __pa
pabbajaá¹ƒ upagato. __pahÄ• ya kÄ• mÄ• ni manoramÄ• nÄ«_ti iá¹-á¹-hakantÄ• dibhÄ• vat
ramentÄ«ti manorame vatthukÄ• me pajahitvÄ• , tappaá¹-ibaddhassa chandarÄ• gassa ariy
nirapekkhabhÄ• vena chaá¸• á¸• etvÄ• ti attho. kÄ• mÄ• naá¹ƒ pahÄ• nakittanamukhena ce
aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi. mÄ• á¹‡avakÄ• le pabbajitattÄ• imassa therassa __mÄ•
jÄ• tÄ• ti.

mÄ• á¹‡avattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. suyÄ• manattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kÄ• macchando ca byÄ• pÄ• do_ti Ä• yasmato suyÄ• manattherassa gÄ• thÄ• . kÄ• up
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekanavute kappe vipassissa
dhaÃ±Ã±avatÄ«nagare brÄ• hmaá¹‡akule nibbattitvÄ• \Ee I 175/ vayappatto brÄ• hmaá¹‡a
brÄ• hmaá¹‡amante vÄ• ceti. tena ca samayena vipassÄ« bhagavÄ• mahatÄ• bhikkhusaá
dhaÃ±Ã±avatÄ«nagaraá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho hoti. taá¹ƒ disvÄ• brÄ• hmaá¹‡o pas
netvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• tassÅ«pari pupphasanthÄ• raá¹ƒ santharitvÄ• adÄ•
paá¹‡Ä«tena Ä• hÄ• rena santappesi, bhuttÄ• viÃ±ca pupphagandhena pÅ«jesi. satthÄ• ar
so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• \Be
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡assa pu
__suyÄ• mano_tissa nÄ• maá¹ƒ ahosi. so vayappatto tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ«
gehavÄ• sÄ«naá¹ƒ kÄ• mÅ«pabhogaá¹ƒ jigucchitvÄ• jhÄ• naninno bhagavato vesÄ• ligam
pabbajitvÄ• khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I

``nagare \Ne I 177/ dhaÃ±Ã±avatiyÄ• , ahosiá¹ƒ brÄ• hmaá¹‡o tadÄ• .

lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe ||

``padako veyyÄ• karaá¹‡o, nimittakovido ahaá¹ƒ.

mante ca sisse vÄ• cesiá¹ƒ, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ« ||

``paÃ±ca uppalahatthÄ• ni, piá¹-á¹-hiyaá¹ƒ á¹-hapitÄ• ni me.

Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mohaá¹ƒ, pitumÄ• tusamÄ• game ||

``tadÄ• vipassÄ« bhagavÄ• , bhikkhusaá¹…ghapurakkhato.

obhÄ• sento disÄ• sabbÄ• , Ä• gacchati narÄ• sabho ||

``Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• na, nimantetvÄ• mahÄ• muniá¹ƒ.

santharitvÄ• na taá¹ƒ pupphaá¹ƒ, abhinesiá¹ƒ sakaá¹ƒ gharaá¹ƒ ||

``yaá¹ƒ me atthi sake gehe, Ä• misaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ.

tÄ• haá¹ƒ buddhassa pÄ• dÄ• siá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

``bhuttÄ• viá¹ƒ kÄ• lamaÃ±Ã±Ä• ya pupphahatthamadÄ• sahaá¹ƒ.

anumoditvÄ• na sabbaÃ±Ã±Å«, pakkÄ• mi uttarÄ• mukho ||

``ekanavutito kappe, yaá¹ƒ pupphamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``anantaraá¹ƒ ito kappe, rÄ• jÄ• huá¹ƒ varadassano.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• nÄ«varaá¹‡appahÄ• nakittanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto

<74> á¹• 21 ``kÄ• macchando \Be I 209/ ca byÄ• pÄ• do, thinamiddhaÃ±ca bhikkhuno.

uddhaccaá¹ƒ vicikicchÄ• ca, sabbasova na vijjatÄ«â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __kÄ• macchando_ti kÄ• mesu chando, kÄ• mo ca so chando cÄ• tipi kÄ• macchand
sabbopi rÄ• go kÄ• macchando aggamaggavajjhassÄ• pi adhippetattÄ• , tenÄ• ha __ ``sab
sabbepi hi tebhÅ«makadhammÄ• kÄ• manÄ«yaá¹-á¹-hena kÄ• mÄ• , tattha pavatto rÄ• go
--- ``Ä• ruppe kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ uddha
avijjÄ• nÄ«varaá¹‡aá¹ƒ uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h III 8.8) byÄ• pajjati \Ee I 176/ cittaa
\Ne I 178/ gacchati etenÄ• ti __byÄ• pÄ• do, _ ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dinaya
909) Ä• ghÄ• to. thinaá¹ƒ cittassa akalyatÄ• anussÄ• hasaá¹ƒhananaá¹ƒ, middhaá¹ƒ kÄ• y
asattivighÄ• to, tadubhayampi thinaÃ±ca middhaÃ±ca __thinamiddhaá¹ƒ, _ kiccÄ• hÄ• rapa
ekaá¹ƒ katvÄ• vuttaá¹ƒ. uddhatabhÄ• vo __uddhaccaá¹ƒ, _ yena dhammena cittaá¹ƒ uddha
so cetaso vikkhepo uddhaccaá¹ƒ. uddhaccaggahaá¹‡eneva cettha kiccÄ• hÄ• rapaá¹-ipakkl
kukkuccampi gahitamevÄ• ti daá¹-á¹-habbaá¹ƒ. taá¹ƒ pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ. yo h
katÄ• katakusalÄ• kusalÅ«panissayo vippaá¹-isÄ• ro, taá¹ƒ kukkuccaá¹ƒ. __vicikicchÄ• _ti,
khoâ€™â€™ ti saá¹ƒsayaá¹ƒ Ä• pajjati, dhammasabhÄ• vaá¹ƒ vÄ• vicinanto kicchati kilam
buddhÄ• divatthuko saá¹ƒsayo. __sabbaso_ti anavasesato. __na vijjatÄ«_ti natthi, maggena
upalabbhati. idaÃ±ca padadvayaá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ ayaÃ±hettha yojanÄ• --- yas

ariyamaggena samucchinnattÄ• kÄ• macchando ca byÄ• pÄ• do ca thinamiddhaÃ±ca uddh
sabbasova na vijjati, tassa na kiÃ±ci karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayoti aÃ±Ã±Ä• pad
byÄ• karoti. paÃ±casu hi nÄ«varaá¹‡esu maggena samucchinnesu tadekaá¹-á¹-hatÄ• ya sa
samucchinnÄ• yeva honti. tenÄ• ha --- ``sabbete bhagavanto paÃ±ca nÄ«varaá¹‡e pahÄ• y
(DN II 146).

suyÄ• manattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. susÄ• radattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sÄ• dhu_ \Be I 210/ __suvihitÄ• na dassana_nti Ä• yasmato susÄ• radattherassa gÄ• th
padumuttarassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• vijjÄ• padesu nipphattiá¹ƒ
Ä• dÄ«navaá¹ƒ \Ee I 177/ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajit
araÃ±Ã±Ä• yatane assamaá¹ƒ kÄ• retvÄ• vihÄ• si. atha naá¹ƒ anuggaá¹‡hanto padumuttar
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ upasaá¹…kami. so dÅ«ratova disvÄ• pasannamÄ• naso paccu
madhurÄ• ni phalÄ• ni pakkhipitvÄ• adÄ• si. bhagavÄ• taá¹ƒ paá¹-iggahetvÄ• anumodana
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de dhammasenÄ
nibbattitvÄ• mandapaÃ±Ã±attÄ• __susÄ• rado_ti gahitanÄ• mo aparabhÄ• ge dhammasen
sutvÄ• \Ne I 179/ paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahatta
vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.75-83) ---

``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

himavantassÄ• vidÅ«re, vasÄ• mi assame ahaá¹ƒ ||

``aggihuttaÃ±ca me atthi, puá¹‡á¸• arÄ«kaphalÄ• ni ca.

puá¹-ake nikkhipitvÄ• na, dumagge laggitaá¹ƒ mayÄ• ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, bhikkhanto mamupÄ• gami ||

``pasannacitto sumano, phalaá¹ƒ buddhassadÄ• sahaá¹ƒ.

vittisaÃ±janano mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho ||

``suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

``iminÄ• phaladÄ• nena, cetanÄ• paá¹‡idhÄ«hi ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjasi ||

``teneva sukkamÅ«lena, anubhotvÄ• na sampadÄ• .

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

``ito \Be I 211/ sattasate kappe, rÄ• jÄ• Ä• siá¹ƒ sumaá¹…galo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• sappurisÅ«panissayÄ• nisaá¹ƒsakittanÄ• padesena aÃ±Ã±aá¹ƒ b

<75> á¹• 21 ``sÄ• dhu suvihitÄ• na dassanaá¹ƒ, kaá¹…khÄ• chijjati buddhi vaá¸• á¸• hati.

bÄ• lampi karonti paá¹‡á¸• itaá¹ƒ, tasmÄ• sÄ• dhu sataá¹ƒ samÄ• gamoâ€™â€™ ti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __sÄ• dhÅ«_ti sundaraá¹ƒ, bhaddakanti attho. __suvihitÄ• na dassana_nti suvihitÄ• gÄ• thÄ• sukhatthaá¹ƒ anusvÄ• ralopo kato. sÄ«lÄ• diguá¹‡ehi susaá¹ƒvihitattabhÄ• vÄ• na suá¹-á¹-hu vihitadhammadesanÄ• naá¹ƒ ariyÄ• naá¹ƒ dassanaá¹ƒ sÄ• dhÅ«ti yojanÄ• . ``da nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ savanÄ• dÄ«nampi bahukÄ• rattÄ• . vuttaÃ±hetaá¹ƒ b

``ye \Ne I 180/ te bhikkhÅ« sÄ«lasampannÄ• samÄ• dhisampannÄ• paÃ±Ã±Ä• sampannÄ vimuttiÃ±Ä• á¹‡adassanasampannÄ• ovÄ• dakÄ• viÃ±Ã±Ä• pakÄ• sandassakÄ• samÄ• alaá¹ƒsamakkhÄ• tÄ• ro saddhammassa, dassanampÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ savanaá¹ƒ ... pe ... upasaá¹…kamanaá¹ƒ ... pe ... payirupÄ• sanaá¹ƒ ... pe ... anussaraá¹‡a anupabbajjampÄ• haá¹ƒ, bhikkhave, tesaá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«pakÄ• raá¹ƒ vadÄ• mÄ«

dassanamÅ«lakattÄ• vÄ• itaresaá¹ƒ dassanamevettha vuttaá¹ƒ, __kaá¹…khÄ• chijjatÄ«_ kÄ• raá¹‡avacanaá¹ƒ. tÄ• disÄ• naÃ±hi kalyÄ• á¹‡amittÄ• naá¹ƒ dassane sati viÃ±Ã±ujÄ• ti

upasaá¹…kamati payirupÄ• sati ``kiá¹ƒ, bhante, kusalaá¹ƒ, kiá¹ƒ akusalaâ€™â€™ ntiÄ• din
pucchati. te cassa anekavihitesu kaá¹…khÄ• á¹-á¹-hÄ• nÄ«yesu kaá¹…khaá¹ƒ paá¹-ivinode
``kaá¹…khÄ• chijjatÄ«â€™â€™ ti. yasmÄ• ca te dhammadesanÄ• ya tesaá¹ƒ kaá¹…khaá
pubbabhÄ• ge kammapathasammÄ• diá¹-á¹-hiá¹ƒ vipassanÄ• sammÄ• diá¹-á¹-hiÃ±ca uppÄ
vaá¸• á¸• hati_. yadÄ• pana te vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saccÄ• ni paá¹-ivijjhanti, tad
aá¹-á¹-havatthukÄ• ca vicikicchÄ• chijjati samucchijjati, nippariyÄ• yena paÃ±Ã±Ä• buddh
bÄ• lyasamatikkamanato te paá¹‡á¸• itÄ• honti. so tehi buddhiá¹ƒ vaá¸• á¸• heti, __bÄ• lam
paá¹‡á¸• ita_nti. __tasmÄ• _tiÄ• di nigamanaá¹ƒ, yasmÄ• sÄ• dhÅ«naá¹ƒ dassanaá¹ƒ vutta
buddhi vaá¸• á¸• hati, te bÄ• laá¹ƒ paá¹‡á¸• itaá¹ƒ karonti, tasmÄ• tena kÄ• raá¹‡ena __sÄ
__sataá¹ƒ_ sappurisÄ• naá¹ƒ ariyÄ• naá¹ƒ __samÄ• gamo, _ tehi samodhÄ• naá¹ƒ sammÄ

susÄ• radattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. piyaÃ±jahattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__uppatantesu nipate_ti Ä• yasmato piyaÃ±jahattherassa gÄ• thÄ• . kÄ• uppatti? sopi puri
tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto ito ekanavute kappe
kÄ• le himavante rukkhadevatÄ• hutvÄ• pabbatantare vasanto devatÄ• samÄ• gamesu ap
parisapariyante á¹-hatvÄ• dhammaá¹ƒ sutvÄ• satthari paá¹-iladdhasaddho ekadivasaá¹ƒ s
ramaá¹‡Ä«yaá¹ƒ gaá¹…gÄ• yaá¹ƒ pulinappadesaá¹ƒ disvÄ• satthu guá¹‡e anussari --- ``ito
guá¹‡Ä• anantÄ• aparimeyyÄ• cÄ• â€™â€™ ti, evaá¹ƒ so \Ee I 179/ satthu guá¹‡e Ä• rab
I 181/ tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de ve
nibbattitvÄ• vayappatto yuddhasoá¹‡á¸• o aparÄ• jitasaá¹…gÄ• mo amittÄ• naá¹ƒ piyahÄ•
paÃ±Ã±Ä• yittha. so satthu vesÄ• ligamane paá¹-iladdhasaddho pabbajitvÄ• araÃ±Ã±e vas
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.84-90)

``pabbate himavantamhi, vasÄ• mi pabbatantare.

pulinaá¹ƒ sobhanaá¹ƒ disvÄ• , buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

``Ã±Ä• á¹‡e \Be I 213/ upanidhÄ• natthi, saá¹…khÄ• raá¹ƒ natthi satthuno.

sabbadhammaá¹ƒ abhiÃ±Ã±Ä• ya, Ã±Ä• á¹‡ena adhimuccati ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

Ã±Ä• á¹‡ena te samo natthi, yÄ• vatÄ• Ã±Ä• á¹‡amuttamaá¹ƒ ||

``Ã±Ä• á¹‡e cittaá¹ƒ pasÄ• detvÄ• , kappaá¹ƒ saggamhi modahaá¹ƒ.

avasesesu kappesu, kusalaá¹ƒ caritaá¹ƒ mayÄ• ||

``ekanavutito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡asaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``ito sattatikappamhi, eko pulinapupphiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ``andhaputhujjanÄ• naá¹ƒ paá¹-ipattito vidhurÄ• ariyÄ• naá¹ƒ pa
imassa atthassa dassanavasena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<76> á¹• 21 ``uppatantesu nipate, nipatantesu uppate.

vase avasamÄ• nesu, ramamÄ• nesu no rameâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __uppatantesÅ«_ti uá¹‡á¹‡amantesu, sattesu mÄ• nuddhaccathambhasÄ• rambhÄ•
anupasantesu. __nipate_ti nameyya, tesaÃ±Ã±eva pÄ• padhammÄ• naá¹ƒ parivajjanena ni
__nipatantesÅ«_ti oá¹‡amantesu, hÄ«nÄ• dhimuttikatÄ• ya kosajjena ca guá¹‡ato nihÄ«yan
uá¹‡á¹‡ameyya, paá¹‡Ä«tÄ• dhimuttikatÄ• ya vÄ«riyÄ• rambhena ca guá¹‡ato ussukkeyya.
uá¹-á¹-hahantesu, kilesesu pariyuá¹-á¹-hÄ• navasena sÄ«saá¹ƒ ukkhipantesu. __nipate_ti p
yathÄ• te na uppajjanti, tathÄ• anurÅ«papaccavekkhaá¹‡Ä• ya nipateyya, vikkhambheyya
samucchindeyya ca. __nipatantesÅ«_ti paripatantesu, ayonisomanasikÄ• resu vÄ«riyapayo
yathÄ• raddhesu samathavipassanÄ• dhammesu hÄ• ya mÄ• nesu \Be I 214/. __uppate_ti
vÄ«riyÄ• rambhasampadÄ• ya ca te upaá¹-á¹-hÄ• peyya uppÄ• deyya vaá¸• á¸• heyya ca. _
__avasamÄ• nesÅ«_ti sattesu maggabrahmacariyavÄ• saá¹ƒ ariyavÄ• saÃ±ca avasantesu
vaseyyÄ• ti, ariyesu vÄ• kilesavÄ• saá¹ƒ dutiyakavÄ• saá¹ƒ avasantesu yena vÄ• sena te a
sayaá¹ƒ tathÄ• vase. __ramamÄ• nesu no rame_ti sattesu kÄ• maguá¹‡aratiyÄ• kilesarati
tathÄ• no rame naá¹ƒ rameyya, ariyesu vÄ• nirÄ• misÄ• ya jhÄ• nÄ• diratiyÄ• ramamÄ• n
aÃ±Ã±athÄ• pana kadÄ• cipi no rame nÄ• bhirameyya vÄ• ti attho.

piyaÃ±jahattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. hatthÄ• rohaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__idaá¹ƒ pure cittamacÄ• ri cÄ• rika_nti Ä• yasmato hatthÄ• rohaputtattherassa gÄ• thÄ• . purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ bhi vihÄ• rato nikkhantaá¹ƒ disvÄ• pasannacitto pupphehi pÅ«jaá¹ƒ katvÄ• paÃ±capatiá¹-á¹-hi padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsara sÄ• vatthiyaá¹ƒ hatthÄ• rohakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto hatthisippe nipphattiá¹ƒ a ekadivasaá¹ƒ hatthiá¹ƒ sikkhÄ• pento nadÄ«tÄ«raá¹ƒ gantvÄ• hetusampattiyÄ• codiyamÄ• hatthidamanena, attÄ• naá¹ƒ damanameva varaâ€™â€™ nti cintetvÄ• bhagavantaá¹ƒ upa paá¹-iladdhasaddho pabbajitvÄ• va cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• v ciraparicayena kammaá¹-á¹-hÄ• nato bahiddhÄ• vidhÄ• vantaá¹ƒ cittaá¹ƒ cheko hatthÄ• ca caá¹‡á¸• amattavaravÄ• raá¹‡aá¹ƒ paá¹-isaá¹…khÄ• naaá¹…kusena niggaá¹‡hanto __ ``ida cÄ• rikaâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<77> tattha \Ee I 181/ __ida_nti vuccamÄ• nassa cittassa attapaccakkhatÄ• ya vuttaá¹ƒ. __ pubbe. __acÄ• rÄ«_ti vicari, anavaá¹-á¹-hitatÄ• ya nÄ• nÄ• rammaá¹‡esu paribbhami \Be I yathÄ• kÄ• macariyaá¹ƒ. tenÄ• ha __ ``yenicchakaá¹ƒ yatthakÄ• maá¹ƒ yathÄ• sukhaâ€™â cittaá¹ƒ. __ajjÄ• _ti etarahi. __niggahessÄ• mÄ«_ti niggaá¹‡hissÄ• mi, nibbisevanaá¹ƒ karis upÄ• yena. yathÄ• \Ne I 183/ kiá¹ƒ? __hatthippabhinnaá¹ƒ viya aá¹…kusaggaho_. idaá¹ƒ v mama cittaá¹ƒ nÄ• ma ito pubbe rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu yena yena ramituá¹ƒ iccha yenicchakaá¹ƒ, yattha yattha cassa kÄ• mo, tassa tassa vasena yatthakÄ• maá¹ƒ, yathÄ• y sukhaá¹ƒ hoti, tatheva caraá¹‡ato yathÄ• sukhaá¹ƒ dÄ«gharattaá¹ƒ cÄ• rikaá¹ƒ acari, taá¹ƒ bhinnamadamattahatthiá¹ƒ hatthÄ• cariyasaá¹…khÄ• to cheko aá¹…kusaggaho aá¹…kusen niggahessÄ• mi, nÄ• ssa vÄ«tikkamituá¹ƒ dassÄ• mÄ«ti. evaá¹ƒ vadanto eva ca thero vipas arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.91-96) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡o sambuddho, vipassÄ« dakkhiá¹‡Ä• raho.

purakkhato sÄ• vakehi, Ä• rÄ• mÄ• abhinikkhami ||

``disvÄ• nahaá¹ƒ buddhaseá¹-á¹-haá¹ƒ, sabbaÃ±Ã±uá¹ƒ tamanÄ• sakaá¹ƒ.

pasannacitto sumano, gaá¹‡á¹-hipupphaá¹ƒ apÅ«jayiá¹ƒ ||

``tena cittappasÄ• dena, dvipadindassa tÄ• dino.

haá¹-á¹-ho haá¹-á¹-hena cittena, puna vandiá¹ƒ tathÄ• gataá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekatÄ• lÄ«sito kappe, caraá¹‡o nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosÄ«ti.

hatthÄ• rohaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. meá¹‡á¸• asirattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__anekajÄ• tisaá¹ƒsÄ• ra_nti \Be I 216/ Ä• yasmato meá¹‡á¸• asirattherassa gÄ• thÄ• . kÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• r
kappe brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto kÄ• me pahÄ• ya isipabbajjaá¹ƒ pabbajitv
saddhiá¹ƒ himavante vasanto satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso isigaá¹‡ena padumÄ
satthu pupphapÅ«jaá¹ƒ katvÄ• \Ee I 182/ sÄ• vake appamÄ• dapaá¹-ipattiyaá¹ƒ ovaditvÄ•
nibbatto aparÄ• paraá¹ƒ saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• kete gahapatikule nib
meá¹‡á¸• asarikkhasÄ«satÄ• ya __meá¹‡á¸• asiro_tveva samaÃ±Ã±Ä• ahosi. so bhagavat
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• paá¹-iladdhasaddho pabbajitvÄ• samathavipassanÄ• su
chaá¸·abhiÃ±Ã±o ahosi. teva vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.97-105) ---

``himavantassÄ• vidÅ«re, gotamo nÄ• ma pabbato.

nÄ• nÄ• rukkhehi saÃ±channo, mahÄ• bhÅ«tagaá¹‡Ä• layo ||

``vemajjhamhi ca tassÄ• si, assamo abhinimmito.

purakkhato sasissehi, vasÄ• mi assame ahaá¹ƒ ||

``Ä• yantu me sissagaá¹‡Ä• , padumaá¹ƒ Ä• harantu me.

buddhapÅ«jaá¹ƒ karissÄ• mi, dvipadindassa tÄ• dino ||

``evanti te paá¹-issutvÄ• , padumaá¹ƒ Ä• hariá¹ƒsu me.

tathÄ• nimittaá¹ƒ katvÄ• haá¹ƒ, buddhassa abhiropayiá¹ƒ ||

``sisse tadÄ• samÄ• netvÄ• , sÄ• dhukaá¹ƒ anusÄ• sahaá¹ƒ.

mÄ• kho tumhe pamajjittha, appamÄ• do sukhÄ• vaho ||

``evaá¹ƒ samanusÄ• sitvÄ• , te sisse vacanakkhame.

appamÄ• daguá¹‡e yutto, tadÄ• kÄ• laá¹…kato ahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekapaÃ±Ã±Ä• sakappamhi \Be I 217/, rÄ• jÄ• Ä• siá¹ƒ jaluttamo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so attano pubbenivÄ• saá¹ƒ anussaranto ---

<78> á¹• 21 ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

tassa me dukkhajÄ• tassa, dukkhakkhandho aparaddhoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• s

tattha __anekajÄ• tisaá¹ƒsÄ• ra_nti anekajÄ• tisatasahassasaá¹…khyaá¹ƒ idaá¹ƒ saá¹ƒsÄ•
adhippetattÄ• \Ne I 185/ accantasaá¹ƒyogekavacanaá¹ƒ. __sandhÄ• vissa_nti saá¹ƒsariá¹ƒ
cavanuppajjanavasena paribbhamiá¹ƒ. __anibbisa_nti tassa nivattakaÃ±Ä• á¹‡aá¹ƒ avindan
me_ti evaá¹ƒ saá¹ƒsarantassa me. __dukkhajÄ• tassÄ• _ti jÄ• tiÄ• divasena uppannadukkh
dukkhatÄ• naá¹ƒ vasena dukkhasabhÄ• vassa. __dukkhakkhandho_ti kammakilesavipÄ• ka
__aparaddho_ti arahattamaggappattito paá¹-á¹-hÄ• ya paribbhaá¹-á¹-ho cuto na abhinibbatt
``aparaá¹-á¹-hoâ€™â€™ ti vÄ• pÄ• á¹-ho, apagatasamiddhito samucchinnakÄ• raá¹‡attÄ•
therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

meá¹‡á¸• asirattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rakkhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sabbo_ \Ee I 183/ __rÄ• go pahÄ«no me_ti Ä• yasmato rakkhitattherassa gÄ• thÄ• . kÄ• padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sutvÄ• pasannamÄ• naso desanÄ• Ã±Ä• á¹‡aá¹ƒ Ä• rabbha thomanaá¹ƒ akÄ• si. satthÄ• ``ayaá¹ƒ ito satasahassakappamatthake gotamassa nÄ• ma sammÄ• sambuddhassa rakkh bhavissatÄ«â€™â€™ ti byÄ• kÄ• si \Be I 218/. so taá¹ƒ sutvÄ• bhiyyosomattÄ• ya pasanna puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de devadahani __rakkhito_tissa nÄ• maá¹ƒ ahosi. so ye sÄ• kiyakoliyarÄ• jÅ«hi bhagavato parivÄ• ratthÄ• paÃ±casatarÄ• jakumÄ• rÄ• pabbajitÄ• , tesaá¹ƒ aÃ±Ã±ataro. te pana rÄ• jakumÄ• rÄ• na ukkaá¹‡á¹-hÄ• bhibhÅ«tÄ• yadÄ• satthÄ• rÄ• kuá¹‡Ä• ladahatÄ«raá¹ƒ netvÄ• __kuá¹‡Ä• 21.kuá¹‡Ä• lajÄ• taka) itthÄ«naá¹ƒ dosavibhÄ• vanena kÄ• mesu Ä• dÄ«navaá¹ƒ pakÄ• set tadÄ• ayampi kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahat __apadÄ• ne_ (Ap thera I 14.1-9) ---

``padumuttaro nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabho.

mahato janakÄ• yassa, deseti amataá¹ƒ padaá¹ƒ ||

``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vÄ• cÄ• sabhimudÄ«ritaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, ekaggo Ä• sahaá¹ƒ tadÄ• ||

``yathÄ• \Ne I 186/ samuddo udadhÄ«namaggo, nerÅ« nagÄ• naá¹ƒ pavaro siluccayo.

tatheva ye cittavasena vattare, na buddhaÃ±Ä• á¹‡assa kalaá¹ƒ upenti te ||

``dhammavidhiá¹ƒ á¹-hapetvÄ• na, buddho kÄ• ruá¹‡iko isi.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo so Ã±Ä• á¹‡aá¹ƒ pakittesi, buddhamhi lokanÄ• yake.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ na gamissati ||

``kilese jhÄ• payitvÄ• na, ekaggo susamÄ• hito.

sobhito nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``paÃ±Ã±Ä• se kappasahasse, sattevÄ• suá¹ƒ yasuggatÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 219/ pana patvÄ• attano pahÄ«nakilese paccavekkhanto __ ``sabbo rÄ• abhÄ• si.

<79> tattha __ ``sabbo rÄ• goâ€™â€™ _ti kÄ• marÄ• gÄ• dippabhedo sabbopi rÄ• go. __p ariyamaggabhÄ• vanÄ• ya samucchedappahÄ• navasena pahÄ«no. __sabbo doso_ti Ä• gh anekabhedabhinno sabbopi byÄ• pÄ• do. __samÅ«hato_ti maggena samugghÄ• á¹-ito. __s aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (Dhs 1067; Vibh 909) vatthubhedena aá¹-á¹-habhedo, anekavibhÄ• go sabbopi moho maggena viddhaá¹ƒsitattÄ• mayhaá¹ƒ vigato. __sÄ«tibhÅ«t mÅ«lakilesappahÄ• nena tadekaá¹-á¹-hatÄ• ya saá¹ƒkilesÄ• naá¹ƒ sammadeva paá¹-ippass anavasesakilesadarathapariá¸·Ä• hÄ• bhÄ• vato \Ee I 184/ sÄ«tibhÄ• vaá¹ƒ patto, tato eva kilesaparinibbÄ• nena parinibbuto ahaá¹ƒ asmi bhavÄ• mÄ«ti aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

rakkhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uggattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yaá¹ƒ mayÄ• pakataá¹ƒ kamma_nti Ä• yasmato uggattherassa gÄ• thÄ• . kÄ• uppatti? katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto ito ekatiá¹ƒse kappe sikhissa bhag kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sikhiá¹ƒ bhagavantaá¹ƒ passitvÄ• ketakapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹-he ugganigame seá¹-á¹-hiputto hutvÄ __uggo_tvevassa nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto bhagavati tasmiá¹ƒ nigame bhag vihÄ• raá¹ƒ gantvÄ• satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vi karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 14.10-

``vinatÄ• nadiyÄ• \Be I 220/ tÄ«re, pilakkhu phalito ahu.

tÄ• haá¹ƒ rukkhaá¹ƒ gavesanto, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``ketakaá¹ƒ pupphitaá¹ƒ disvÄ• , vaá¹‡á¹-e chetvÄ• nahaá¹ƒ tadÄ• .

buddhassa abhiropesiá¹ƒ, sikhino lokabandhuno ||

``yena Ã±Ä• á¹‡ena pattosi, accutaá¹ƒ amataá¹ƒ padaá¹ƒ.

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ abhipÅ«jemi, buddhaseá¹-á¹-ha mahÄ• muni ||

``Ã±Ä• á¹‡amhi pÅ«jaá¹ƒ katvÄ• na, pilakkhumaddasaá¹ƒ ahaá¹ƒ.

paá¹-iladdhomhi taá¹ƒ paÃ±Ã±aá¹ƒ, Ã±Ä• á¹‡apÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡apÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito terasakappamhi, dvÄ• dasÄ• suá¹ƒ phaluggatÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano vaá¹-á¹-Å«pacchedadÄ«panena aÃ±Ã±aá¹ƒ byÄ• karonto

<80> á¹• 21 ``yaá¹ƒ mayÄ• pakataá¹ƒ kammaá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

sabbametaá¹ƒ parikkhÄ«á¹‡aá¹ƒ, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- gÄ• thaá¹ƒ abh

tattha __yaá¹ƒ mayÄ• pakataá¹ƒ kamma_nti yaá¹ƒ kammaá¹ƒ tÄ«hi kammadvÄ• rehi, chal
aá¹-á¹-hahi asaá¹ƒvaradvÄ• rehi \Ee I 185/, aá¹-á¹-hahi ca saá¹ƒvaradvÄ• rehi pÄ• pÄ• diva
cÄ• ti anekehi pakÄ• rehi anÄ• dimati saá¹ƒsÄ• re yaá¹ƒ mayÄ• kataá¹ƒ upacitaá¹ƒ abhinib
vipÄ• kakammaá¹ƒ. __appaá¹ƒ vÄ• yadi vÄ• _ \Ne I 188/ __bahu_nti taÃ±ca vatthucetanÄ•
dubbalabhÄ• vena appaá¹ƒ vÄ• , tesaá¹ƒ balavabhÄ• vena abhiá¹‡hapavattiyÄ• ca bahuá¹
parikkhÄ«á¹‡a_nti sabbameva cetaá¹ƒ kammaá¹ƒ kammakkhayakarassa aggamaggassa ad
gataá¹ƒ, kilesavaá¹-á¹-appahÄ• nena hi kammavaá¹-á¹-aá¹ƒ pahÄ«nameva hoti vipÄ• kavaá
anuppÄ• danato. tenÄ• ha __ ``natthi dÄ• ni punabbhavoâ€™â€™ _ti. Ä• yatiá¹ƒ punabbha
natthÄ«ti attho. ``sabbampetaâ€™â€™ ntipi pÄ• á¹-ho, sabbampi etanti padavibhÄ• go.

uggattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamavaggo

1. samitiguttattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Ne I 189/ __mayÄ• pakataá¹ƒ pÄ• pa_nti Ä• yasmato samitiguttattherassa gÄ• t
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bh
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto bhagavantaá¹ƒ passitvÄ• pasannacitto jÄ• tisumanapupph
tena puÃ±Ã±akammena yattha yattha bhave nibbatti, tattha tattha kularÅ«paparivÄ• rasamp
abhibhavitvÄ• aá¹-á¹-hÄ• si. ekasmiá¹ƒ pana attabhÄ• ve aÃ±Ã±ataraá¹ƒ paccekabuddhaá
disvÄ• ``ayaá¹ƒ muá¹‡á¸• ako kuá¹-á¹-hÄ« maÃ±Ã±e, tenÄ• yaá¹ƒ paá¹-icchÄ• detvÄ• vica
niá¹-á¹-hubhitvÄ• pakkÄ• mi. so tena kammena bahuá¹ƒ kÄ• laá¹ƒ niraye paccitvÄ• kassap
manussaloke nibbatto paribbÄ• jakapabbajjaá¹ƒ upagato ekaá¹ƒ sÄ«lÄ• cÄ• rasampannaá¹
dosantaro hutvÄ• , ``kuá¹-á¹-harogÄ« bhaveyyÄ• sÄ«â€™â€™ ti akkosi, nhÄ• natitthe ca m
186/ nhÄ• nacuá¹‡á¹‡Ä• ni dÅ«sesi. so tena kammena puna niraye nibbattitvÄ• bahÅ«ni va
anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡assa
__samitigutto_tissa nÄ• maá¹ƒ ahosi. so vayappatto satthu dhammadesanaá¹ƒ sutvÄ• paá
suvisuddhasÄ«lo hutvÄ• viharati. tassa purimakammanissandena kuá¹-á¹-harogo uppajji, te
sarÄ«rÄ• vayavÄ• yebhuyyena chinnabhinnÄ• hutvÄ• paggharanti. so gilÄ• nasÄ• lÄ• yaá
dhammasenÄ• pati gilÄ• napucchaá¹ƒ gantvÄ• tattha tattha gilÄ• ne bhikkhÅ« pucchanto ta
``Ä• vuso, yÄ• vatÄ• khandhappavatti nÄ• ma, sabbaá¹ƒ dukkhameva vedanÄ• . khandhes
I 222/ dukkhaâ€™â€™ nti vedanÄ• nupassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• agamÄ•
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• chaá¸·abhiÃ±Ã±Ä• sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ•

``jÄ• yantassa vipassissa, Ä• loko vipulo ahu.

pathavÄ« ca pakampittha, sasÄ• garÄ• sapabbatÄ• ||

``nemittÄ• \Ne I 190/ ca viyÄ• kaá¹ƒsu, buddho loke bhavissati.

aggo ca sabbasattÄ• naá¹ƒ, janataá¹ƒ uddharissati ||

``nemittÄ• naá¹ƒ suá¹‡itvÄ• na, jÄ• tipÅ«jamakÄ• sahaá¹ƒ.

edisÄ• pÅ«janÄ• natthi, yÄ• disÄ• jÄ• tipÅ«janÄ• ||

``saá¹…kharitvÄ• na kusalaá¹ƒ, sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ.

jÄ• tipÅ«jaá¹ƒ karitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbe satte abhibhomi, jÄ• tipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``dhÄ• tiyo maá¹ƒ upaá¹-á¹-henti, mama cittavasÄ• nugÄ• .

na tÄ• sakkonti kopetuá¹ƒ, jÄ• tipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pÅ«jamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, jÄ• tipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``supÄ• ricariyÄ• nÄ• ma, catuttiá¹ƒsa janÄ• dhipÄ• .

ito tatiyakappamhi, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• pahÄ«nakilesapaccavekkhaá¹‡ena etarahi anubhuyyamÄ•
attanÄ• kataá¹ƒ pÄ• pakammaá¹ƒ anussaritvÄ• tassa idÄ• ni sabbaso pahÄ«nabhÄ• vaá¹

<81> á¹• 21 ``yaá¹ƒ mayÄ• pakataá¹ƒ pÄ• paá¹ƒ, pubbe aÃ±Ã±Ä• su jÄ• tisu.

idheva taá¹ƒ vedanÄ«yaá¹ƒ, vatthu aÃ±Ã±aá¹ƒ na vijjatÄ«â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ

tattha \Be I 223/ __pÄ• pa_nti akusalaá¹ƒ kammaá¹ƒ. taÃ±hi lÄ• makaá¹-á¹-hena pÄ• panti
purÄ• . __aÃ±Ã±Ä• su jÄ• tisÅ«_ti ito aÃ±Ã±Ä• su jÄ• tÄ«su, aÃ±Ã±esu attabhÄ• vesu. aya
mayÄ• imasmiá¹ƒ attabhÄ• ve na tÄ• disaá¹ƒ pÄ• paá¹ƒ kataá¹ƒ atthi, idÄ• ni pana tassa s
pana ito aÃ±Ã±Ä• su jÄ• tÄ«su kataá¹ƒ atthi, __idheva taá¹ƒ vedanÄ«yaá¹ƒ, _ taÃ±hi idheva
attabhÄ• ve vedayitabbaá¹ƒ anubhavitabbaá¹ƒ phalaá¹ƒ, kasmÄ• ? __vatthu aÃ±Ã±aá¹ƒ na
vipaccanokÄ• so aÃ±Ã±o khandhappabandho natthi, ime \Ee I 187/ pana khandhÄ• sabbas
pahÄ«nattÄ• anupÄ• dÄ• no viya jÄ• tavedo carimakacittanirodhena appaá¹-isandhikÄ• ni

byÄ• kÄ• si.

samitiguttattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yena yena subhikkhÄ• nÄ«_ti Ä• yasmato kassapattherassa gÄ• thÄ• . kÄ• uppatti? aya
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• tÄ«su vedesu aÃ±Ã±esu ca brÄ• hmaá¹‡a
ekadivasaá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso sumanapupphehi pÅ«jaá¹ƒ akÄ• si
upari ca pupphamuá¹-á¹-hiyo khipi. buddhÄ• nubhÄ• vena pupphÄ• ni pupphÄ• sanÄ• kÄ• n
so taá¹ƒ acchariyaá¹ƒ disvÄ• bhiyyosomattÄ• ya pasannamÄ• naso ahosi. aparÄ• paraá¹ƒ
kappasatasahassaá¹ƒ sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiya
udiccabrÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __kassapo_tissa nÄ• maá¹ƒ ahosi. tassa dah
kÄ• lamakÄ• si. mÄ• tÄ• taá¹ƒ paá¹-ijaggati. so ekadivasaá¹ƒ jetavanaá¹ƒ gato bhagavato d
hetusampannatÄ• ya tasmiá¹ƒyeva Ä• sane sotÄ• panno hutvÄ• mÄ• tu santikaá¹ƒ gantvÄ
satthari vuá¹-á¹-havasse pavÄ• retvÄ• janapadacÄ• rikaá¹ƒ pakkante sayampi satthÄ• rÄ•
Ä• pucchituá¹ƒ mÄ• tu santikaá¹ƒ agamÄ• si. mÄ• tÄ• vissajjentÄ« ovÄ• davasena ---

<82> á¹• 21 ``yena \Be I 224/ yena subhikkhÄ• ni, sivÄ• ni abhayÄ• ni ca.

tena puttaka gacchassu, mÄ• sokÄ• pahato bhavÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __yena yenÄ• _ti yattha yattha. bhummatthe hi etaá¹ƒ karaá¹‡avacanaá¹ƒ, yasmiá¹ƒ
attho. __subhikkhÄ• nÄ«_ti sulabhapiá¹‡á¸• Ä• ni, raá¹-á¹-hÄ• nÄ«ti adhippÄ• yo. __sivÄ• n
__abhayÄ• nÄ«_ti corabhayÄ• dÄ«hi nibbhayÄ• ni, rogadubbhikkhabhayÄ• ni pana ``subhik
padadvayeneva gahitÄ• ni. __tenÄ• _ti tattha, tasmiá¹ƒ tasmiá¹ƒ \Ee I 188/ disÄ• bhÄ• geti
anukampantÄ« taá¹ƒ Ä• lapati. __mÄ• _ti paá¹-isedhatthe nipÄ• to __sokÄ• pahato_ti vuttaṃ
raá¹-á¹-hÄ• ni gantvÄ• dubbhikkhabhayÄ• dijanitena sokena upahato mÄ• __bhava_ mÄ•
thero, ``mama mÄ• tÄ• mayhaá¹ƒ sokarahitaá¹-á¹-hÄ• nagamanaá¹ƒ Ä• sÄ«sati, handa ma
sokarahitaá¹ƒ \Ne I 192/ á¹-hÄ• naá¹ƒ pattuá¹ƒ yuttaâ€™â€™ nti ussÄ• hajÄ• to vipassanaá
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 13.1-9) ---

``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

abbhokÄ• se á¹-hito santo, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``sÄ«haá¹ƒ yathÄ• vanacaraá¹ƒ, byaggharÄ• jaá¹ƒva nittasaá¹ƒ.

tidhÄ• pabhinnamÄ• taá¹…gaá¹ƒ, kuÃ±jaraá¹ƒva mahesinaá¹ƒ ||

``sereyakaá¹ƒ gahetvÄ• na, Ä• kÄ• se ukkhipiá¹ƒ ahaá¹ƒ.

buddhassa Ä• nubhÄ• vena, parivÄ• renti sabbaso ||

``adhiá¹-á¹-hahi mahÄ• vÄ«ro, sabbaÃ±Ã±Å« lokanÄ• yako.

samantÄ• pupphacchadanÄ• , okiriá¹ƒsu narÄ• sabhaá¹ƒ ||

``tato sÄ• pupphakaÃ±cukÄ• , antovaá¹‡á¹-Ä• bahimukhÄ• .

sattÄ• haá¹ƒ chadanaá¹ƒ katvÄ• , tato antaradhÄ• yatha ||

``taÃ±ca acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• desiá¹ƒ, sugate lokanÄ• yake ||

``tena \Be I 225/ cittappasÄ• dena, sukkamÅ«lena codito.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``pannarasasahassamhi, kappÄ• naá¹ƒ paÃ±cavÄ«sati.

vÄ«tamalÄ• sanÄ• mÄ• ca, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ``idameva mÄ• tu vacanaá¹ƒ arahattappattiyÄ• aá¹…kusaá¹ƒ jÄ•
gÄ• thaá¹ƒ paccudÄ• hÄ• si.

kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ«hattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sÄ«happamatto viharÄ• _ti Ä• yasmato sÄ«hattherassa gÄ• thÄ• . kÄ• uppatti? so kira
katÄ• dhikÄ• ro ito aá¹-á¹-hÄ• rasakappasatamatthake atthadassissa bhagavato kÄ• le can
kinnarayoniyaá¹ƒ nibbattitvÄ• pupphabhakkho pupphanivasano hutvÄ• viharanto Ä• kÄ• s

atthadassiá¹ƒ bhagavantaá¹ƒ disvÄ• pasannacitto pÅ«jetukÄ• mo aÃ±jaliá¹ƒ paggayha aá¹
ajjhÄ• sayaá¹ƒ \Ne I 193/ Ã±atvÄ• Ä• kÄ• sato oruyha aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le pal
candanasÄ• raá¹ƒ ghaá¹ƒsitvÄ• candanagandhena pupphehi ca pÅ«jaá¹ƒ katvÄ• vanditvÄ
pakkÄ• mi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhupp
tassa \Ee I 189/ __sÄ«ho_ti nÄ• maá¹ƒ ahosi. so bhagavantaá¹ƒ disvÄ• pasannamÄ• naso
nisÄ«di. satthÄ• tassa ajjhÄ• sayaá¹ƒ oloketvÄ• dhammaá¹ƒ kathesi. so dhammaá¹ƒ sutvÄ
pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharati. tassa cittaá¹ƒ nÄ• nÄ• ra
ekaggaá¹ƒ na hoti, sakatthaá¹ƒ nipphÄ• detuá¹ƒ na sakkoti. satthÄ• taá¹ƒ disvÄ• Ä• kÄ• s

<83> á¹• 21 ``sÄ«happamatto \Be I 226/ vihara, rattindivamatandito.

bhÄ• vehi kusalaá¹ƒ dhammaá¹ƒ, jaha sÄ«ghaá¹ƒ samussayaâ€™â€™ nti || ---

gÄ• thÄ• ya ovadi. so gÄ• thÄ• vasÄ• ne vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• p
__apadÄ• ne_ (Ap thera I 14.17-25) ---

``candabhÄ• gÄ• nadÄ«tÄ«re, ahosiá¹ƒ kinnaro tadÄ• .

pupphabhakkho cahaá¹ƒ Ä• siá¹ƒ, pupphanivasano tathÄ• ||

``atthadassÄ« tu bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vipinaggena niyyÄ• si, haá¹ƒsarÄ• jÄ• va ambare ||

``namo te purisÄ• jaÃ±Ã±a, cittaá¹ƒ te suvisodhitaá¹ƒ.

pasannamukhavaá¹‡á¹‡osi, vippasannamukhindriyo ||

``orohitvÄ• na Ä• kÄ• sÄ• , bhÅ«ripaÃ±Ã±o sumedhaso.

saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• na, pallaá¹…kena upÄ• visi ||

``vilÄ«naá¹ƒ candanÄ• dÄ• ya, agamÄ• siá¹ƒ jinantikaá¹ƒ.

pasannacitto sumano, buddhassa abhiropayiá¹ƒ ||

``abhivÄ• detvÄ• na sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

pÄ• mojjaá¹ƒ janayitvÄ• na, pakkÄ• miá¹ƒ uttarÄ• mukho ||

``aá¹-á¹-hÄ• rase kappasate, candanaá¹ƒ yaá¹ƒ apÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``catuddase kappasate, ito Ä• siá¹ƒsu te tayo.

rohaá¹‡Ä« nÄ• ma nÄ• mena, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• \Ne I 194/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nt

yÄ• pana bhagavatÄ• ovÄ• davasena vuttÄ• ``sÄ«happamattoâ€™â€™ ti gÄ• thÄ• , tatth
Ä• lapanaá¹ƒ. __appamatto viharÄ• _ti satiyÄ• avippavÄ• sena pamÄ• davirahito sabbiriyÄ
satisampajaÃ±Ã±ayutto hutvÄ• viharÄ• hi. idÄ• ni taá¹ƒ appamÄ• davihÄ• raá¹ƒ saha phale
__ ``rattindivaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tassattho --- rattibhÄ• gaá¹ƒ \Be I 227/ divasabhÄ
``caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhetÄ«â€™â€™ ti (
Vibh 519) vuttanayena catusammappadhÄ• navasena atandito akusÄ«to Ä• raddhavÄ«riyo
samathavipassanÄ• dhammaÃ±ca lokuttaradhammaÃ±ca bhÄ• vehi uppÄ• dehi vaá¸• á¸• h
__jaha sÄ«ghaá¹ƒ samussaya_nti tava samussayaá¹ƒ attabhÄ• vaá¹ƒ paá¹-hamaá¹ƒ tÄ• va
tappaá¹-ibaddhachandarÄ• gappahÄ• nena sÄ«ghaá¹ƒ nacirasseva pajaha, evaá¹ƒbhÅ«to c
carimakacittanirodhena anavasesato ca pajahissatÄ«ti. arahattaá¹ƒ pana patvÄ• thero aÃ±
tameva gÄ• thaá¹ƒ paccudÄ• hÄ• sÄ«ti.

sÄ«hattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nÄ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sabbarattiá¹ƒ_ \Ee I 190/ __supitvÄ• nÄ• _ti Ä• yasmato nÄ«tattherassa gÄ• thÄ• . kÄ•
padumuttarassa bhagavato kÄ• le sunando nÄ• ma brÄ• hmaá¹‡o hutvÄ• anekasate brÄ•
vÄ• japeyyaá¹ƒ nÄ• ma yaÃ±Ã±aá¹ƒ yaji, bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ anukampanto y
Ä• kÄ• se caá¹…kami. brÄ• hmaá¹‡o satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso sissehi pupp
khipitvÄ• pÅ«jaá¹ƒ akÄ• si. buddhÄ• nubhÄ• vena taá¹ƒ á¹-hÄ• naá¹ƒ sakalaÃ±ca nagaraá
viya chÄ• ditaá¹ƒ ahosi. mahÄ• jano satthari uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒv
tena kusalamÅ«lena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiya
brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __nÄ«to_tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ p
sakyaputtiyÄ• sukhasÄ«lÄ• sukhasamÄ• cÄ• rÄ• subhojanÄ• ni bhuÃ±jitvÄ• nivÄ• tesu s
pabbajitvÄ• sukhena viharituá¹ƒ sakkÄ• â€™â€™ ti sukhÄ• bhilÄ• sÄ• ya pabbajitvÄ• va s

kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• katipÄ• hameva manasikaritvÄ• taá¹ƒ chaá¸• á¸• etvÄ• y
udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• divasabhÄ• gaá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• mo tiracchÄ• nak
rattibhÄ• gepi thinamiddhÄ• bhibhÅ«to sabbarattiá¹ƒ supati. satthÄ• tassa hetuparipÄ• kaá
dento ---

<84> á¹• 21 ``sabbarattiá¹ƒ \Be I 228/ \Ne I 195/ supitvÄ• na, divÄ• saá¹…gaá¹‡ike rato.

kudÄ• ssu nÄ• ma dummedho, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti || --- gÄ• thaá¹ƒ abh

tattha __sabbaratti_nti sakalaá¹ƒ rattiá¹ƒ. __supitvÄ• nÄ• _ti niddÄ• yitvÄ• , ``rattiyÄ• paá¹
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhetÄ«â€™â€™ tiÄ•
ananuyuÃ±jitvÄ• kevalaá¹ƒ rattiyÄ• tÄ«supi yÄ• mesu niddaá¹ƒ okkamitvÄ• ti attho. __divÄ
sakalaá¹ƒ divasabhÄ• ganti attho. __saá¹…gaá¹‡ike_ti tiracchÄ• nakathikehi kÄ• yadaá¸·hib
191/ sannisajjÄ• saá¹…gaá¹‡iko, tasmiá¹ƒ __rato_ abhirato tattha avigatacchando ``saá¹…
vutto ``saá¹…gaá¹‡ikÄ• ratoâ€™â€™ tipi pÄ• á¸·i. __kudÄ• ssu nÄ• mÄ• _ti kudÄ• nÄ• ma
kasmiá¹ƒ nÄ• ma kÄ• leti attho. __dummedho_ti nippaÃ±Ã±o. __dukkhassÄ• _ti vaá¹-á¹-adu
pariyosÄ• naá¹ƒ. accantameva anuppÄ• daá¹ƒ kadÄ• nÄ• ma karissati, edisassa dukkhass
attho. ``dummedha dukkhassantaá¹ƒ karissasÄ«â€™â€™ tipi pÄ• á¸·i.

evaá¹ƒ pana satthÄ• rÄ• gÄ• thÄ• ya kathitÄ• ya thero saá¹ƒvegajÄ• to vipassanaá¹ƒ paá¹
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 14.26-33) ---

``sunando nÄ• ma nÄ• mena, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

ajjhÄ• yako yÄ• cayogo, vÄ• japeyyaá¹ƒ ayÄ• jayi ||

``padumuttaro lokavidÅ«, aggo kÄ• ruá¹‡iko isi.

janataá¹ƒ anukampanto, ambare caá¹…kamÄ« tadÄ• ||

``caá¹…kamitvÄ• na sambuddho, sabbaÃ±Ã±Å« lokanÄ• yako.

mettÄ• ya aphari satte, appamÄ• á¹‡e nirÅ«padhi ||

``vaá¹‡á¹-e chetvÄ• na pupphÄ• ni, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

sabbe sisse samÄ• netvÄ• , Ä• kÄ• se ukkhipÄ• payi ||

``yÄ• vatÄ• nagaraá¹ƒ Ä• si, pupphÄ• naá¹ƒ chadanaá¹ƒ tadÄ• .

buddhassa Ä• nubhÄ• vena, sattÄ• haá¹ƒ na vigacchatha ||

``teneva \Be I 229/ sukkamÅ«lena, anubhotvÄ• na sampadÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, tiá¹‡á¹‡o loke visattikaá¹ƒ ||

``ekÄ• rase kappasate, paÃ±catiá¹ƒsÄ• su khattiyÄ• .

ambaraá¹ƒsasanÄ• mÄ• te, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• \Ne I 196/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nt

arahattaá¹ƒ pana patvÄ• thero aÃ±Ã±aá¹ƒ byÄ• karonto tameva gÄ• thaá¹ƒ paccudÄ• hÄ•

nÄ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sunÄ• gattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__cittanimittassa kovido_ti Ä• yasmato sunÄ• gattherassa gÄ• thÄ• . kÄ• uppatti? ayampi
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinanto ito ekat
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ•
araÃ±Ã±Ä• yatane assame vasanto tÄ«á¹‡i brÄ• hmaá¹‡asahassÄ• ni mante vÄ• cesi. athe
disvÄ• lakkhaá¹‡Ä• ni upadhÄ• retvÄ• lakkhaá¹‡amante parivattentassa, ``Ä«disehi lakkha
anantajino anantaÃ±Ä• á¹‡o buddho bhavissatÄ«â€™â€™ ti buddhaÃ±Ä• á¹‡aá¹ƒ Ä• rabb
tena cittappasÄ• dena devaloke nibbatto aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto \Ee
buddhuppÄ• de nÄ• lakagÄ• me aÃ±Ã±atarassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __
so dhammasenÄ• patissa gihisahÄ• yo therassa santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• d
patiá¹-á¹-hito pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vut
thera I 14.34-40) ---

``himavantassÄ• vidÅ«re, vasabho nÄ• ma pabbato.

tasmiá¹ƒ pabbatapÄ• damhi, assamo Ä• si mÄ• pito ||

``tÄ«á¹‡i \Be I 230/ sissasahassÄ• ni, vÄ• cesiá¹ƒ brÄ• hmaá¹‡o tadÄ• .

saá¹ƒharitvÄ• na te sisse, ekamantaá¹ƒ upÄ• visiá¹ƒ ||

``ekamantaá¹ƒ nisÄ«ditvÄ• , brÄ• hmaá¹‡o mantapÄ• ragÅ«.

buddhavedaá¹ƒ gavesanto, Ã±Ä• á¹‡e cittaá¹ƒ pasÄ• dayiá¹ƒ ||

``tattha cittaá¹ƒ pasÄ• detvÄ• , nisÄ«diá¹ƒ paá¹‡á¹‡asanthare.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡asaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``sattavÄ«sati \Ne I 197/ kappamhi, rÄ• jÄ• siridharo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• bhikkhÅ«naá¹ƒ dhammadesanÄ• padesena aÃ±Ã±aá¹ƒ byÄ• kar

<85> á¹• 21 ``cittanimittassa kovido, pavivekarasaá¹ƒ vijÄ• niya.

jhÄ• yaá¹ƒ nipako patissato, adhigaccheyya sukhaá¹ƒ nirÄ• misaâ€™â€™ nti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __cittanimittassa kovido_ti bhÄ• vanÄ• cittassa nimittaggahaá¹‡e kusalo, ``imasmiá¹ paggahetabbaá¹ƒ, imasmiá¹ƒ sampahaá¹ƒsitabbaá¹ƒ, imasmiá¹ƒ ajjhupekkhitabbaâ€™â€™ paggahaá¹‡Ä• diyogyassa cittanimittassa gahaá¹‡e cheko. __pavivekarasaá¹ƒ vijÄ• niyÄ• _ kÄ• yavivekasaá¹ƒvaá¸• á¸• hitassa cittavivekassa rasaá¹ƒ saÃ±jÄ• nitvÄ• , vivekasukhaá¹ƒ ``pavivekarasaá¹ƒ pitvÄ• â€™â€™ ti (Dhp 205) hi vuttaá¹ƒ. __jhÄ• ya_nti paá¹-hamaá¹ƒ Ä• pacchÄ• lakkhaá¹‡Å«panijjhÄ• nena ca jhÄ• yanto. __nipako_ti kammaá¹-á¹-hÄ• naparihar upaá¹-á¹-hitassati. __adhigaccheyya sukhaá¹ƒ nirÄ• misa_nti evaá¹ƒ samathanimittÄ• dikos cittavivekasukhe patiá¹-á¹-hÄ• ya sato sampajÄ• no \Be I 231/ hutvÄ• vipassanÄ• jhÄ• nen kÄ• mÄ• misavaá¹-á¹-Ä• misehi asammissatÄ• ya nirÄ• misaá¹ƒ nibbÄ• nasukhaá¹ƒ phalas samupagaccheyyÄ• ti attho.

sunÄ• gattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. nÄ• gitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ito_ \Ee I 193/ __bahiddhÄ• puthuaÃ±Ã±avÄ• dina_nti Ä• yasmato nÄ• gitattherassa gÄ
kira padumuttarassa bhagavato kÄ• le nÄ• rado nÄ• ma brÄ• hmaá¹‡o hutvÄ• ekadivasaá¹
bhagavantaá¹ƒ bhikkhusaá¹…ghena purakkhataá¹ƒ gacchantaá¹ƒ disvÄ• pasannamÄ• nas
so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• dev
imasmiá¹ƒ buddhuppÄ• de kapilavatthunagare sakyarÄ• jakule nibbatti, __nÄ• gito_tissa nÄ
bhagavati \Ne I 198/ kapilavatthusmiá¹ƒ viharante __madhupiá¹‡á¸• ikasuttaá¹ƒ_ (MN I 199
paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. te
(Ap thera I 14.47-54) ---

``visÄ• lamÄ• á¸·e Ä• sÄ«no, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

khÄ«á¹‡Ä• savaá¹ƒ balappattaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

``satasahassÄ• tevijjÄ• , chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

parivÄ• renti sambuddhaá¹ƒ, ko disvÄ• nappasÄ«dati ||

``Ã±Ä• á¹‡e upanidhÄ• yassa, na vijjati sadevake.

anantaÃ±Ä• á¹‡aá¹ƒ sambuddhaá¹ƒ, ko disvÄ• nappasÄ«dati ||

``dhammakÄ• yaÃ±ca dÄ«pentaá¹ƒ, kevalaá¹ƒ ratanÄ• karaá¹ƒ.

vikappetuá¹ƒ na sakkonti, ko disvÄ• nappasÄ«dati ||

``imÄ• hi tÄ«hi gÄ• thÄ• hi, nÄ• radovhayavacchalo.

padumuttaraá¹ƒ thavitvÄ• na, sambuddhaá¹ƒ aparÄ• jitaá¹ƒ ||

``tena \Be I 232/ cittappasÄ• dena, buddhasanthavanena ca.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``ito tiá¹ƒsakappasate, sumitto nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthu avitathadesanataá¹ƒ dhammassa ca niyyÄ• nikataá¹ƒ niss
saÃ±jÄ• tapÄ«tisomanasso pÄ«tivegappavissaá¹-á¹-haá¹ƒ udÄ• naá¹ƒ udÄ• nento ---

<86> á¹• 21 ``ito bahiddhÄ• puthuaÃ±Ã±avÄ• dinaá¹ƒ, maggo na nibbÄ• nagamo yathÄ•

itissu saá¹…ghaá¹ƒ bhagavÄ• nusÄ• sati, satthÄ• sayaá¹ƒ pÄ• á¹‡italeva dassayaâ€™â€™

gÄ• thaá¹ƒ abhÄ• si.

tattha __ito bahiddhÄ• _ti imasmÄ• buddhasÄ• sanÄ• bÄ• hirake samaye, tenÄ• ha __ ``p
_nti, nÄ• nÄ• titthiyÄ• nanti attho. __maggo na nibbÄ• nagamo yathÄ• aya_nti yathÄ• aya
maggo ekaá¹ƒsena nibbÄ• naá¹ƒ gacchatÄ«ti nibbÄ• nagamo, nibbÄ• nagÄ• mÄ«, evaá¹ƒ n
titthiyasamaye natthi asammÄ• sambuddhappaveditattÄ• aÃ±Ã±atitthiyavÄ• dassa. tenÄ• h

``idheva \Ne I 199/, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡o, idha tatiyo samaá¹‡o, idha
samaá¹‡o, suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (DN II 214; M

__itÄ«_ti evaá¹ƒ. __assÅ«_ti nipÄ• tamattaá¹ƒ. __saá¹…gha_nti bhikkhusaá¹…ghaá¹ƒ, ukk
yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti. __saá¹…gha_nti vÄ• samÅ«haá¹ƒ, vene
__bhagavÄ• _ti bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi bhagavÄ• , ayamettha saá¹…khepo.
paramatthadÄ«paniyaá¹ƒ itivuttakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayena \Be I 233/ veditabbo. __
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ anusÄ• satÄ«ti satthÄ• . __
ayaÃ±hettha attho --- ``sÄ«lÄ• dikkhandhattayasaá¹…gaho sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ
vasena aá¹-á¹-haá¹…giko nibbÄ• nagÄ• mÄ« ariyamaggo yathÄ• mama sÄ• sane atthi, eva
nÄ• ma natthÄ«â€™â€™ ti sÄ«hanÄ• daá¹ƒ nadanto amhÄ• kaá¹ƒ satthÄ• bhagavÄ• saya
Ã±Ä• taá¹ƒ, sayameva vÄ• mahÄ• karuá¹‡Ä• saÃ±codito hutvÄ• attano desanÄ• vilÄ• sas
Ä• malakaá¹ƒ viya dassento bhikkhusaá¹…ghaá¹ƒ veneyyajanataá¹ƒ anusÄ• sati ovadatÄ«t

nÄ• gitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. paviá¹-á¹-hattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__khandhÄ• diá¹-á¹-hÄ• yathÄ• bhÅ«ta_nti Ä• yasmato paviá¹-á¹-hattherassa gÄ• thÄ• . k
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
bhagavato kÄ• le kesavo nÄ• ma tÄ• paso hutvÄ• ekadivasaá¹ƒ satthÄ• raá¹ƒ upasaá¹…ka
pasannamÄ• naso abhivÄ• detvÄ• aÃ±jaliá¹ƒ paggayha padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• n
devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto i
magadharaá¹-á¹-he brÄ• hmaá¹‡akule uppajjitvÄ• anukkamena viÃ±Ã±utaá¹ƒ patto nekkha
paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• tattha sikkhitabbaá¹ƒ sikkhitvÄ• \Ee I 195/ vicaranto
buddhasÄ• sane pabbajitabhÄ• vaá¹ƒ sutvÄ• ``tepi nÄ• ma mahÄ• paÃ±Ã±Ä• tattha pabba
seyyoâ€™â€™ ti satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabba
vipassanaá¹ƒ Ä• cikkhi. so vipassanaá¹ƒ Ä• rabhitvÄ• nacirasseva arahattaá¹ƒ sacchÄ• kÄ
__apadÄ• ne_ (Ap thera I 14.55-59) ---

``nÄ• rado \Ne I 200/ iti me nÄ• maá¹ƒ, kesavo iti maá¹ƒ vidÅ«.

kusalÄ• kusalaá¹ƒ esaá¹ƒ, agamaá¹ƒ buddhasantikaá¹ƒ ||

``mettacitto \Be I 234/ kÄ• ruá¹‡iko, atthadassÄ« mahÄ• muni.

assÄ• sayanto satte so, dhammaá¹ƒ deseti cakkhumÄ• ||

``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

satthÄ• raá¹ƒ abhivÄ• detvÄ• , pakkÄ• miá¹ƒ pÄ• cinÄ• mukho ||

``sattarase kappasate, rÄ• jÄ• Ä• si mahÄ«pati.

amittatÄ• pano nÄ• ma, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<87> á¹• 21 ``khandhÄ• diá¹-á¹-hÄ• yathÄ• bhÅ«taá¹ƒ, bhavÄ• sabbe padÄ• litÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ•

tattha __khandhÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• , te hi vipassanupalakkhaá¹‡ato sÄ• n
Ã±Ä• tapariÃ±Ã±Ä• dÄ«hi parijÄ• nanavasena vipassitabbÄ• . __diá¹-á¹-hÄ• yathÄ• bhÅ«ta

vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ
__bhavÄ• sabbe padÄ• litÄ• _ti kÄ• mabhavÄ• dayo sabbe kammabhavÄ• upapattibhavÄ
viddhaá¹ƒsitÄ• . kilesapadÄ• laneneva hi kammopapattibhavÄ• padÄ• litÄ• nÄ• ma honti.
jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ _ti. tassattho heá¹-á¹-hÄ• vuttoyeva.

paviá¹-á¹-hattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ajjunattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__asakkhiá¹ƒ vata attÄ• na_nti Ä• yasmato ajjunattherassa gÄ• thÄ• . kÄ• uppatti? ayamp
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinanto vipassis
bhagavato kÄ• le sÄ«hayoniyaá¹ƒ nibbatto ekadivasaá¹ƒ araÃ±Ã±e aÃ±Ã±atarasmiá¹ƒ rukk
satthÄ• raá¹ƒ \Be I 235/ disvÄ• ``ayaá¹ƒ kho imasmiá¹ƒ kÄ• le sabbaseá¹-á¹-ho purisasÄ«h
pasannamÄ• naso supupphitasÄ• lasÄ• khaá¹ƒ \Ne I 201/ bhaÃ±jitvÄ• satthÄ• raá¹ƒ pÅ«je
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ seá¹-á¹-hikule nib
nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto nigaá¹‡á¹-hehi kataparicayo hutvÄ• ``evÄ• haá¹ƒ a
adhigamissÄ• mÄ«â€™â€™ ti vivaá¹-á¹-ajjhÄ• sayatÄ• ya daharakÄ• leyeva nigaá¹‡á¹-hes
alabhanto satthu yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• paá¹-iladdhasaddho sÄ• sane pabbajitv
Ä• rabhitvÄ• nacirasseva arahÄ• ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 14.60-65)

``migarÄ• jÄ• tadÄ• Ä• siá¹ƒ, abhijÄ• to sukesarÄ«.

giriduggaá¹ƒ gavesanto, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``ayaá¹ƒ nu kho mahÄ• vÄ«ro, nibbÄ• peti mahÄ• janaá¹ƒ.

yaá¹ƒnÅ«nÄ• haá¹ƒ upÄ• seyyaá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ ||

``sÄ• khaá¹ƒ sÄ• lassa bhaÃ±jitvÄ• , sakosaá¹ƒ pupphamÄ• hariá¹ƒ.

upagantvÄ• na sambuddhaá¹ƒ, adÄ• siá¹ƒ pupphamuttamaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``ito ca navame kappe, virocanasanÄ• makÄ• .

tayo Ä• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• anuttarasukhÄ• dhigamasambhÅ«tena pÄ«tivegena udÄ• naá¹ƒ

<88> á¹• 21 ``asakkhiá¹ƒ vata attÄ• naá¹ƒ, uddhÄ• tuá¹ƒ udakÄ• thalaá¹ƒ.

vuyhamÄ• no mahogheva, saccÄ• ni paá¹-ivijjhahaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 236/ __asakkhi_nti sakkosiá¹ƒ. __vatÄ• _ti vimhaye nipÄ• to. ativimhayanÄ«yaÅ
saccapaá¹-ivedho. tenÄ• ha ---

``taá¹ƒ kiá¹ƒmaÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambh
sattadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ivijjheyyÄ• â€™â€™ tiÄ• di (SN c

__attÄ• na_nti niyakajjhattaá¹ƒ sandhÄ• ya vadati. yo hi paro na hoti so attÄ• ti. __uddhÄ•
uddharituá¹ƒ, ``uddhaá¹-aâ€™â€™ ntipi pÄ• á¹-ho. __udakÄ• _ti saá¹ƒsÄ• ramahoghasaá¹.
nibbÄ• nathalaá¹ƒ. __vuyhamÄ• no mahoghevÄ• _ti mahaá¹‡á¹‡ave vuyhamÄ• no viya. ida
nÄ• ma gambhÄ«ravitthate appatiá¹-á¹-he mahati udakoghe vegasÄ• vuyhamÄ• no puriso
atthakÄ• mena upanÄ«taá¹ƒ phiyÄ• rittasampannaá¹ƒ daá¸·hanÄ• vaá¹ƒ labhitvÄ• sukhene
uddharituá¹ƒ sakkuá¹‡eyya pÄ• raá¹ƒ pÄ• puá¹‡eyya, evamevÄ• haá¹ƒ saá¹ƒsÄ• ramahogh
vuyhamÄ• no satthÄ• rÄ• upanÄ«taá¹ƒ samathavipassanupetaá¹ƒ ariyamagganÄ• vaá¹ƒ la
uddharituá¹ƒ nibbÄ• nathalaá¹ƒ pattuá¹ƒ aho asakkhinti. yathÄ• pana asakkhi, taá¹ƒ dasset
paá¹-ivijjhahaâ€™â€™ _nti Ä• ha. yasmÄ• ahaá¹ƒ dukkhÄ• dÄ«ni cattÄ• ri ariyasaccÄ• ni
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjhiá¹ƒ ariyamaggaÃ±
asakkhiá¹ƒ vata attÄ• naá¹ƒ uddhÄ• tuá¹ƒ udakÄ• thalanti yojanÄ• .

ajjunattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. (paá¹-hama) devasabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__uttiá¹‡á¹‡Ä• paá¹…kapalipÄ• _ti Ä• yasmato devasabhattherassa gÄ• thÄ• . kÄ• uppat
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto sikhis
pÄ• rÄ• vatayoniyaá¹ƒ nibbatto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso piyÄ
tassa pasÄ• dasaá¹ƒvaá¸• á¸• hanatthaá¹ƒ taá¹ƒ paribhuÃ±ji. so tena ativiya pasannacitto h
upasaá¹…kamitvÄ• vanditvÄ• cittaá¹ƒ pasÄ• deti \Be I 237/. so tena puÃ±Ã±akammena de
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•

maá¹‡á¸• alikaraÃ±Ã±o putto hutvÄ• nibbatto taruá¹‡akÄ• leyeva rajje patiá¹-á¹-hito rajjasu
vuddho satthÄ• raá¹ƒ upasaá¹…kami, tassa satthÄ• dhammaá¹ƒ desesi. so dhammaá¹ƒ su
saá¹ƒvegajÄ• to rajjaá¹ƒ pahÄ• ya pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasse
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 14.66-72) ---

``pÄ• rÄ• vato tadÄ• Ä• siá¹ƒ, paraá¹ƒ anuparodhako.

pabbhÄ• re seyyaá¹ƒ kappemi, avidÅ«re sikhisatthuno ||

``sÄ• yaá¹ƒ pÄ• taÃ±ca passÄ• mi, buddhaá¹ƒ lokagganÄ• yakaá¹ƒ.

deyyadhammo ca me natthi, dvipadindassa tÄ• dino ||

``piyÄ• laphalamÄ• dÄ• ya \Ne I 203/, agamaá¹ƒ buddhasantikaá¹ƒ.

paá¹-iggahesi bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho ||

``tato paraá¹ƒ upÄ• dÄ• ya, paricÄ• riá¹ƒ vinÄ• yakaá¹ƒ.

tena cittappasÄ• dena, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``ekattiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``ito pannarase kappe, tayo Ä• suá¹ƒ piyÄ• lino.

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ee I 198/ pana patvÄ• pahÄ«nakilesapaccavekkhaá¹‡avasena uppannasoman

<89> á¹• 21 ``uttiá¹‡á¹‡Ä• paá¹…kapalipÄ• , pÄ• tÄ• lÄ• parivajjitÄ• .

mutto oghÄ• ca ganthÄ• ca, sabbe mÄ• nÄ• visaá¹ƒhatÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abl

tattha \Be I 238/ __uttiá¹‡á¹‡Ä• _ti uttaritÄ• atikkantÄ• . __paá¹…kapalipÄ• _ti paá¹…kÄ• vuccati pakatikaddamo. ``palipoâ€™â€™ ti gambhÄ«raputhulo mahÄ• kaddamo. idha pana kÄ• marÄ• go asucibhÄ• vÄ• pÄ• danena cittassa makkhanato. palipo viyÄ• ti palipo, puttad chandarÄ• go vuttanayena sammakkhanato duruttaraá¹‡ato ca. te mayÄ• anÄ• gÄ• mimag ``uttiá¹‡á¹‡Ä• paá¹…kapalipÄ• â€™â€™ ti. __pÄ• tÄ• lÄ• _ti pÄ• tÄ• yÄ• lanti pÄ• tÄ• lÄ• ninnatarapadesÄ• . keci pana nÄ• gabhavanaá¹ƒ ``pÄ• tÄ• laâ€™â€™ nti vadanti. idha pan agÄ• haduravaggÄ• haduruttaraá¹‡aá¹-á¹-hena pÄ• tÄ• lÄ• viyÄ• ti pÄ• tÄ• lÄ• , diá¹-á¹-hiy paá¹-hamamaggÄ• dhigameneva sabbathÄ• vajjitÄ• samucchinnÄ• ti Ä• ha __ ``pÄ• tÄ• lÄ __mutto oghÄ• ca ganthÄ• cÄ• _ti kÄ• moghÄ• dioghato abhijjhÄ• kÄ• yaganthÄ• diganth parimutto, puna anabhikiraá¹‡aaganthanavasena atikkantoti attho. __sabbe mÄ• nÄ• visaá mÄ• nÄ• aggamaggÄ• dhigamena visesato saá¹…ghÄ• taá¹ƒ vinÄ• saá¹ƒ Ä• pÄ• ditÄ• sa hatÄ• â€™â€™ ti keci paá¹-hanti, mÄ• nakoá¹-á¹-hÄ• sÄ• ti attho. ``mÄ• navisÄ• â€™â€™ mÄ• navisassa dukkhassa phalato mÄ• navisÄ• ti attho daá¹-á¹-habbo.

(paá¹-hama) devasabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ• midattattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±cakkhandhÄ• _ \Ne I 204/ \Ee I 199/ __pariÃ±Ã±Ä• tÄ• ti_ Ä• yasmato sÄ• midattat uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro atthadassissa bhagavato kÄ• le kulagehe patto satthari parinibbute tassa thÅ«pe pupphehi chattÄ• tichattaá¹ƒ katvÄ• pÅ«jaá¹ƒ akÄ• puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanus buddhuppÄ• de rÄ• jagahe aÃ±Ã±atarassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __sÄ• so anukkamena viÃ±Ã±utaá¹ƒ patto buddhÄ• nubhÄ• vaá¹ƒ sutvÄ• upÄ• sakehi saddhiá¹ƒ \Be I 239/ dhammaá¹ƒ desentaá¹ƒ disvÄ• pasannamÄ• naso ekamantaá¹ƒ nisÄ«di. satthÄ• oloketvÄ• tathÄ• dhammaá¹ƒ desesi, yathÄ• saddhaá¹ƒ paá¹-ilabhi saá¹ƒsÄ• re ca saá¹ƒ paá¹-iladdhasaddho saá¹ƒvegajÄ• to pabbajitvÄ• Ã±Ä• á¹‡assa aparipakkattÄ• katipayakÄ vihÄ• si. puna satthÄ• rÄ• dhammadesanÄ• ya samuttejito vipassanÄ• ya kammaá¹-á¹-hÄ• yuttappayutto viharanto nacireneva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap

``parinibbute bhagavati, atthadassÄ«naruttame.

chattÄ• tichattaá¹ƒ kÄ• retvÄ• , thÅ«pamhi abhiropayiá¹ƒ ||

``kÄ• lena kÄ• lamÄ• gantvÄ• , namassiá¹ƒ lokanÄ• yakaá¹ƒ.

pupphacchadanaá¹ƒ katvÄ• na, chattamhi abhiropayiá¹ƒ ||

``sattarase kappasate, devarajjamakÄ• rayiá¹ƒ.

manussattaá¹ƒ na gacchÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so aparabhÄ• ge bhikkhÅ«hi ``kiá¹ƒ tayÄ• , Ä• vuso, uttarimanussadhammo adhigatoâ€™â
niyyÄ• nikabhÄ• vaá¹ƒ attano ca dhammÄ• nudhammappaá¹-ipattiá¹ƒ tesaá¹ƒ pavedento a

<90> á¹• 21 ``paÃ±cakkhandhÄ• \Ne I 205/ pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ•

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ•

tattha __paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• _ti mayÄ• ime paÃ±cupÄ• dÄ• nakkhandhÄ•
dukkhaá¹ƒ, na tato bhiyyoâ€™â€™ ti tÄ«hi pariÃ±Ã±Ä• hi paricchinditvÄ• Ã±Ä• tÄ• viditÄ•
__tiá¹-á¹-hanti chinnamÅ«lakÄ• _ti tathÄ• pariÃ±Ã±Ä• tattÄ• yeva mÅ«labhÅ«tassa \Be I 2
sabbaso pahÄ«nattÄ• te idÄ• ni yÄ• va carimakacittanirodho tiá¹-á¹-hanti chinnamÅ«lakÄ•
pana appaá¹-isandhikÄ• va nirujjhanti. tenÄ• ha --- ``vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi d
ti. tassattho heá¹-á¹-hÄ• vuttoyeva.

sÄ• midattattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamavaggo

1. paripuá¹‡á¹‡akattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__na_ \Ne I 206/ __tathÄ• mataá¹ƒ satarasa_nti Ä• yasmato paripuá¹‡á¹‡akattherassa gÄ
ayampi purimabuddhesu katÄ• dhikÄ• ro dhammadassissa bhagavato kÄ• le kulagehe nibb
satthari parinibbute satthu cetiye pupphÄ• dÄ«hi uá¸·Ä• raá¹ƒ pÅ«jaá¹ƒ akÄ• si. so tena pu
nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ

kapilavatthusmiá¹ƒ sakyarÄ• jakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto paripuá¹‡á¹‡avibhavatÄ
__paripuá¹‡á¹‡ako_ti paÃ±Ã±Ä• yittha. so vibhavasampannatÄ• ya sabbakÄ• laá¹ƒ sataras
paribhuÃ±janto satthu missakÄ• hÄ• raparibhogaá¹ƒ sutvÄ• ``tÄ• va sukhumÄ• lopi bhagav
apekkhitvÄ• yathÄ• tathÄ• yÄ• peti, kasmÄ• mayaá¹ƒ Ä• hÄ• ragiddhÄ• hutvÄ• Ä• hÄ•
nibbÄ• nasukhameva pana amhehi pariyesitabbaâ€™â€™ nti saá¹ƒsÄ• re jÄ• tasaá¹ƒvego
santike pabbajitvÄ• bhagavatÄ• kÄ• yagatÄ• satikammaá¹-á¹-hÄ• ne niyojito tattha patiá¹-
paá¹-iladdhajhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanÄ• ya kammaá¹ƒ karonto vipassanaá
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.5-9) ---

``nibbute lokanÄ• thamhi, dhammadassÄ«narÄ• sabhe.

Ä• ropesiá¹ƒ dhajatthambhaá¹ƒ, buddhaseá¹-á¹-hassa cetiye ||

``nisseá¹‡iá¹ƒ mÄ• payitvÄ• na, thÅ«paseá¹-á¹-haá¹ƒ samÄ• ruhiá¹ƒ.

jÄ• tipupphaá¹ƒ gahetvÄ• na, thÅ«pamhi abhiropayiá¹ƒ ||

``aho \Be I 241/ buddho aho dhammo, aho no satthu sampadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``catunnavutito kappe, thÅ«pasÄ«khasanÄ• makÄ• .

soá¸·asÄ• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne I 207/ pana patvÄ• dhamme gÄ• ravabahumÄ• nena pÄ«tivegavissaá¹-á¹-
udÄ• nento __ ``na tathÄ• mataá¹ƒ satarasaâ€™â€™ _nti gÄ• thaá¹ƒ abhÄ• si.

<91> tattha __na tathÄ• mataá¹ƒ satarasaá¹ƒ, sudhannaá¹ƒ yaá¹ƒ mayajja paribhutta_nti _
pakÄ• rena. __mata_nti abhimataá¹ƒ. __satarasa_nti satarasabhojanaá¹ƒ ``satarasabhojana
satapÄ• kasappiÄ• dÄ«hi abhisaá¹…khataá¹ƒ bhojanaâ€™â€™ nti vadanti. atha vÄ• aneka
sahassasoâ€™â€™ tiÄ• dÄ«su viya. tasmÄ• yaá¹ƒ bhojanaá¹ƒ anekasÅ«paá¹ƒ anekabyaÅ
``satarasaâ€™â€™ nti vuccati, nÄ• nÄ• rasabhojananti attho. sudhÄ• eva annaá¹ƒ sudhÄ•
Ä• hÄ• ro. __yaá¹ƒ mayajja paribhutta_nti yaá¹ƒ mayÄ• ajja anubhuttaá¹ƒ. ``yaá¹ƒ mayÄ•
idaá¹ƒ ``satarasaá¹ƒ sudhannaâ€™â€™ nti etthÄ• pi yojetabbaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- y
etarahi nirodhasamÄ• pattisamÄ• pajjanavasena phalasamÄ• pattisamÄ• pajjanavasena ca

paá¹‡Ä«taá¹ƒ nibbÄ• nasukhaá¹ƒ paribhuÃ±jiyamÄ• naá¹ƒ, taá¹ƒ yathÄ• mataá¹ƒ abhimata
rÄ• jakÄ• le mayÄ• paribhuttaá¹ƒ satarasabhojanaá¹ƒ devattabhÄ• ve paribhuttaá¹ƒ sudha
nÄ• bhimataá¹ƒ. kasmÄ• ? idaÃ±hi ariyanisevitaá¹ƒ nirÄ• misaá¹ƒ kilesÄ• naá¹ƒ avatthubhÅ
puthujjanasevitaá¹ƒ sÄ• misaá¹ƒ kilesÄ• naá¹ƒ vatthubhÅ«taá¹ƒ, taá¹ƒ imassa saá¹…kham
upetÄ«ti. idÄ• ni ``yaá¹ƒ mayajja paribhuttaâ€™â€™ nti vuttadhammaá¹ƒ desento __aparim
buddhena sudesito dhammoâ€™â€™ _ti Ä• ha. tassattho --- aparimitaá¹ƒ aparicchinnaá¹ƒ
santaá¹ƒ asaá¹…khatadhÄ• tuá¹ƒ sayambhÅ«Ã±Ä• á¹‡ena passÄ«, aparimitassa anantÄ• p
dassÄ• vÄ«ti tena __aparimitadassinÄ• _ gotamagottena sammÄ• sambuddhena \Be I 242/
amataá¹ƒ paá¹‡Ä«taâ€™â€™ nti (Khp 6.4; Sn 227) ca ``madanimmadano pipÄ• savinayoâ€
``sabbasaá¹…khÄ• rasamathoâ€™â€™ ti (AN b V 140; c 10.6) ca Ä• dinÄ• suá¹-á¹-hu __d
mayÄ• ajja paribhuttanti yojanÄ• .

paripuá¹‡á¹‡akattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vijayattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yassÄ• savÄ• _ \Ee I 202/ __parikkhÄ«á¹‡Ä• _ti Ä• yasmato vijayattherassa gÄ• thÄ• . k
purimabuddhesu katÄ• dhikÄ• ro piyadassissa bhagavato kÄ• le vibhavasampanne kule nib
satthari parinibbute tassa thÅ«passa ratanakhacitaá¹ƒ vedikaá¹ƒ kÄ• retvÄ• tattha uá¸·Ä• r
\Ne I 208/ kÄ• resi. so tena puÃ±Ã±akammena anekasate attabhÄ• ve maá¹‡iobhÄ• sena v
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, __vijay
vayappatto brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ gato tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±
hutvÄ• viharanto buddhuppÄ• daá¹ƒ sutvÄ• uppannappasÄ• do satthu santikaá¹ƒ upasaá¹
vanditvÄ• ekamantaá¹ƒ nisÄ«di. tassa satthÄ• dhammaá¹ƒ desesi. so dhammaá¹ƒ sutvÄ•
paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``nibbute lokanÄ• thamhi, piyadassÄ«naruttame.

pasannacitto sumano, muttÄ• vedimakÄ• sahaá¹ƒ ||

``maá¹‡Ä«hi parivÄ• retvÄ• , akÄ• siá¹ƒ vedimuttamaá¹ƒ.

vedikÄ• ya mahaá¹ƒ katvÄ• , tattha kÄ• laá¹…kato ahaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

maá¹‡Ä« dhÄ• renti Ä• kÄ• se, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``soá¸·asito kappasate, maá¹‡ippabhÄ• sanÄ• makÄ• .

chattiá¹ƒsÄ• siá¹ƒsu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 243/ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto __ ``yassÄ• savÄ• parikkhÄ«
abhÄ• si.

<92> tattha __yassÄ• savÄ• parikkhÄ«á¹‡Ä• _ti yassa uttamapuggalassa kÄ• mÄ• savÄ•
khÄ«á¹‡Ä• ariyamaggena khepitÄ• . __Ä• hÄ• re ca anissito_ti yo ca Ä• hÄ• re taá¹‡hÄ• d
agadhito anajjhÄ• panno, nidassanamattaá¹ƒ, Ä• hÄ• rasÄ«senettha cattÄ• ropi paccayÄ•
paccayapariyÄ• yo vÄ• idha Ä• hÄ• ra-saddo veditabbo. __ ``suÃ±Ã±ato animitto cÄ• â€™
appaá¹‡ihitavimokkhopi gahitoyeva, tÄ«á¹‡ipi cetÄ• ni nibbÄ• nasseva nÄ• mÄ• ni. nibbÄ• n
abhÄ• vena suÃ±Ã±aá¹ƒ, tehi vimuttaÃ±cÄ• ti suÃ±Ã±atavimokkho, tathÄ• rÄ• gÄ• dinimitt
saá¹…khÄ• ranimittÄ• bhÄ• vena ca animittaá¹ƒ \Ee I 203/, tehi vimuttaÃ±cÄ• ti animittavim
rÄ• gÄ• dipaá¹‡idhÄ«naá¹ƒ abhÄ• vena appaá¹‡ihitaá¹ƒ, tehi vimuttaÃ±cÄ• ti appaá¹‡ihito v
phalasamÄ• pattivasena taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• viharantassa ayampi tividho __vim
Ä• kÄ• seva sakuntÄ• naá¹ƒ, padaá¹ƒ tassa durannaya_nti yathÄ• Ä• kÄ• se \Ne I 209/ ga
``imasmiá¹ƒ á¹-hÄ• ne pÄ• dehi akkamitvÄ• gatÄ• , idaá¹ƒ á¹-hÄ• naá¹ƒ urena paharitvÄ•
idaá¹ƒ pakkhehÄ«â€™â€™ ti na sakkÄ• Ã±Ä• tuá¹ƒ, evameva evarÅ«passa bhikkhuno ``n
padena gatoâ€™â€™ ti Ã±Ä• petuÃ±ca na sakkÄ• ti.

vijayattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. erakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dukkhÄ• kÄ• mÄ• erakÄ• _ti Ä• yasmato erakattherassa gÄ• thÄ• . kÄ• uppatti? ayam
tattha tattha bhave puÃ±Ã±Ä• ni upacinanto siddhatthassa bhagavato kÄ• le kulagehe nibba
patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso satthu kiÃ±ci dÄ• tabbayuttaka
kÄ• yasÄ• raá¹ƒ puÃ±Ã±aá¹ƒ karissÄ• mÄ«â€™â€™ ti satthu gamanamaggaá¹ƒ sodhetvÄ•
tathÄ• kataá¹ƒ maggaá¹ƒ paá¹-ipajji \Be I 244/. so tattha bhagavantaá¹ƒ disvÄ• pasannamÄ
aÃ±jaliá¹ƒ paggayha pasannacitto yÄ• va dassanupacÄ• rasamatikkamÄ• buddhÄ• ramma
aá¹-á¹-hÄ• si. so tena puÃ±Ã±akammena devaloke nibbatto aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni ka
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ sambhÄ• vanÄ«yassa kuá¹-umbiya
__erako_tissa nÄ• maá¹ƒ ahosi abhirÅ«po dassanÄ«yo pÄ• sÄ• diko itikattabbatÄ• su para
samannÄ• gato. tassa mÄ• tÄ• pitaro kulena rÅ«pena Ä• cÄ• rena vayena kosallena ca anu
Ä• netvÄ• vivÄ• hakammaá¹ƒ akaá¹ƒsu \Ee I 204/. so tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• sena geh

kenacideva saá¹ƒvegavatthunÄ• saá¹ƒsÄ• re saá¹ƒviggamÄ• naso satthu santikaá¹ƒ gantv
paá¹-iladdhasaddho pabbaji, tassa satthÄ• kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. so kammaá¹-á¹
katipayadivasÄ• tikkamena ukkaá¹‡á¹-hÄ• bhibhÅ«to vihÄ• si. atha satthÄ• tassa cittappav
ovÄ• davasena __ ``dukkhÄ• kÄ• mÄ• erakÄ• â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si. so taá¹ƒ
kataá¹ƒ, yohaá¹ƒ evarÅ«passa satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• taá¹ƒ vissaj
micchÄ• vitakkabahulo vihÄ• siâ€™â€™ nti saá¹ƒvegajÄ• to vipassanÄ• ya yuttappayutto n
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.32-36) ---

``uttaritvÄ• na nadikaá¹ƒ, vanaá¹ƒ gacchati cakkhumÄ• .

tamaddasÄ• siá¹ƒ sambuddhaá¹ƒ, siddhatthaá¹ƒ varalakkhaá¹‡aá¹ƒ ||

``kudÄ• lapiá¹-akamÄ• dÄ• ya \Ne I 210/, samaá¹ƒ katvÄ• na taá¹ƒ pathaá¹ƒ.

satthÄ• raá¹ƒ abhivÄ• detvÄ• , sakaá¹ƒ cittaá¹ƒ pasÄ• dayiá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maggadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``sattapaÃ±Ã±Ä• sakappamhi, eko Ä• siá¹ƒ janÄ• dhipo.

nÄ• mena suppabuddhoti, nÄ• yako so narissaro ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• pana hutvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<93> á¹• 21 ``dukkhÄ• \Be I 245/ kÄ• mÄ• eraka, na sukhÄ• kÄ• mÄ• eraka.

yo kÄ• me kÄ• mayati, dukkhaá¹ƒ so kÄ• mayati eraka.

yo kÄ• me na kÄ• mayati, dukkhaá¹ƒ so na kÄ• mayati erakÄ• â€™â€™ ti || ---

tameva bhagavatÄ• vuttagÄ• thaá¹ƒ paccudÄ• hÄ• si.

tattha __dukkhÄ• kÄ• mÄ• _ti ime vatthukÄ• makilesakÄ• mÄ• dukkhavatthutÄ• ya
vipariá¹‡Ä• madukkhasaá¹ƒsÄ• radukkhasabhÄ• vato ca, dukkhÄ• dukkhamÄ• dukkhanib

``appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™â
__erakÄ• _ti paá¹-hamaá¹ƒ tÄ• va bhagavÄ• taá¹ƒ Ä• lapati, pacchÄ• pana thero attÄ• naá
sukhÄ• kÄ• mÄ• _ti kÄ• mÄ• nÄ• mete jÄ• nantassa sukhÄ• na honti, ajÄ• nantassa pana
yathÄ• ha --- ``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallatoâ€™â€™ tiÄ• di (SN b
__yo kÄ• me kÄ• mayati, dukkhaá¹ƒ so kÄ• mayatÄ«_ti yo satto kilesakÄ• mena vatthukÄ•
kÄ• manaá¹ƒ sampati sapariá¸·Ä• hatÄ• ya \Ee I 205/, Ä• yatiá¹ƒ apÄ• yadukkhahetutÄ• ya
ca dukkhaá¹ƒ. vatthukÄ• mÄ• pana dukkhassa vatthubhÅ«tÄ• . iti so dukkhasabhÄ• vaá¹ƒ
dukkhavatthuÃ±ca kÄ• mayatÄ«ti vutto. itaraá¹ƒ paá¹-ipakkhavasena tamevatthaá¹ƒ Ã±Ä• p
tassattho vuttavipariyÄ• yena veditabbo.

erakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mettajittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__namo_ \Be I 246/ \Ne I 211/ __hi tassa bhagavato_ti Ä• yasmato mettajittherassa gÄ• thÄ
kira anomadassissa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto sÄ• sane a
bodhirukkhassa iá¹-á¹-hakÄ• hi vedikaá¹ƒ cinitvÄ• sudhÄ• parikammaá¹ƒ kÄ• resi. satthÄ•
akÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni kat
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he aÃ±Ã±atarassa brÄ• hmaá¹‡a
__mettajÄ«_tissa nÄ• maá¹ƒ ahosi. so vayappatto kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• tÄ• pa
araÃ±Ã±e viharanto buddhuppÄ• daá¹ƒ sutvÄ• pubbahetunÄ• codiyamÄ• no satthu santik
Ä• rabbha paÃ±haá¹ƒ pucchitvÄ• satthÄ• rÄ• paÃ±he vissajjite paá¹-iladdhasaddho pabba
paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.26-31

``anomadassÄ«munino, bodhivedimakÄ• sahaá¹ƒ.

sudhÄ• ya piá¹‡á¸• aá¹ƒ datvÄ• na, pÄ• á¹‡ikammaá¹ƒ akÄ• sahaá¹ƒ ||

``disvÄ• taá¹ƒ sukataá¹ƒ kammaá¹ƒ, anomadassÄ« naruttamo.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``iminÄ• sudhakammena, cetanÄ• paá¹‡idhÄ«hi ca.

sampattiá¹ƒ anubhotvÄ• na, dukkhassantaá¹ƒ karissati ||

``pasannamukhavaá¹‡á¹‡omhi, ekaggo susamÄ• hito.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``ito kappasate Ä• siá¹ƒ, paripuá¹‡á¹‡e anÅ«nake.

rÄ• jÄ• sabbaghano nÄ• ma, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthÄ• raá¹ƒ thomento ---

<94> á¹• 21 ``namo hi tassa bhagavato, sakyaputtassa sirÄ«mato.

tenÄ• yaá¹ƒ aggappattena, aggadhammo sudesitoâ€™â€™ ti || --- gÄ• thaá¹ƒ \Ee I 206/ ab

tattha \Be I 247/ __namo_ti namakkÄ• ro. __hÄ«_ti nipÄ• tamattaá¹ƒ. __tassÄ• _ti yo so bh
samattiá¹ƒsapÄ• ramiyo pÅ«retvÄ• \Ne I 212/ sabbakilese bhaÃ±jitvÄ• anuttaraá¹ƒ sammÄ
abhisambuddho, sakyarÄ• jassa puttoti __sakyaputto_. anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ya puÃ
uttamÄ• ya rÅ«pakÄ• yasiriyÄ• dhammakÄ• yasiriyÄ• ca samannÄ• gatattÄ• __sirÄ«mÄ•
sirÄ«mato namo atthu, taá¹ƒ namÄ• mÄ«ti attho. __tenÄ• _ti tena bhagavatÄ• . __aya_nti t
paccakkhatÄ• ya vadati. __aggappattenÄ• _ti aggaá¹ƒ sabbaÃ±Ã±utaá¹ƒ, sabbehi vÄ• guá
seá¹-á¹-habhÄ• vaá¹ƒ pattena. __aggadhammo_ti aggo uttamo navavidhalokuttaro dhamm
__desito_ paveditoti.

mettajittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cakkhupÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__andhohaá¹ƒ hatanettosmÄ«_ti Ä• yasmato cakkhupÄ• lattherassa gÄ• thÄ• . kÄ• uppat
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto siddhatthassa bhagavato kÄ• le ku
viÃ±Ã±utaá¹ƒ patto bhagavati parinibbute thÅ«pamahe kayiramÄ• ne umÄ• pupphaá¹ƒ gah
tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devam
buddhuppÄ• de sÄ• vatthiyaá¹ƒ mahÄ• suvaá¹‡á¹‡assa nÄ• ma kuá¹-umbikassa putto hutv
nÄ• mamakaá¹ƒsu. mÄ• tÄ• tassa Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicaraá¹‡akÄ• le aÃ±Ã
mÄ• tÄ• pitaro __cÅ«á¸·apÄ• lo_ti nÄ• maá¹ƒ katvÄ• itaraá¹ƒ __mahÄ• pÄ• lo_ti vohariá¹ƒ
gharabandhanena bandhiá¹ƒsu. tasmiá¹ƒ samaye satthÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
jetavanaá¹ƒ gacchantehi upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• satthu santike dhamm
paá¹-iladdhasaddho kuá¹-umbabhÄ• raá¹ƒ kaniá¹-á¹-habhÄ• tikasseva bhÄ• raá¹ƒ katvÄ• s
laddhÅ«pasampado Ä• cariyupajjhÄ• yÄ• naá¹ƒ santike \Ee I 207/ paÃ±cavassÄ• ni vasitvÄ

pavÄ• retvÄ• satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• saá¹-á¹-himatte \Be I 248/ sa
tehi saddhiá¹ƒ bhÄ• vanÄ• nukÅ«laá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pariyesanto aÃ±Ã±ataraá¹ƒ
gÄ• mavÄ• sikehi upÄ• sakehi kÄ• retvÄ• dinnÄ• ya araÃ±Ã±Ä• yatane paá¹‡á¹‡asÄ• lÄ•
karoti. tassa akkhirogo uppanno. vejjo bhesajjaá¹ƒ sampÄ• detvÄ• adÄ• si. so vejjena vutta
paá¹-ipajji. tenassa rogo vaá¸• á¸• hi. so ``akkhirogavÅ«pasamanato kilesarogavÅ«pasaman
varaâ€™â€™ nti akkhirogaá¹ƒ ajjhupekkhitvÄ• vipassanÄ• yayeva yuttappayutto ahosi. tas
ussukkÄ• pentassa apubbaá¹ƒ acarimaá¹ƒ akkhÄ«ni ceva kilesÄ• ca bhijjiá¹ƒsu. so sukkha
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.21-25) ---

``nibbute \Ne I 213/ lokamahite, Ä• hutÄ«naá¹ƒ paá¹-iggahe.

siddhatthamhi bhagavati, mahÄ• thÅ«pamaho ahu ||

``mahe pavattamÄ• namhi, siddhatthassa mahesino.

umÄ• pupphaá¹ƒ gahetvÄ• na, thÅ«pamhi abhiropayiá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«papÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito ca navame kappe, somadevasanÄ• makÄ• .

paÃ±cÄ• sÄ«tisu rÄ• jÄ• no, cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha there akkhirogena vihÄ• re ohÄ«ne gÄ• maá¹ƒ piá¹‡á¸• Ä• ya gate bhikkhÅ« disvÄ• u
nÄ• gatoâ€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• sokÄ• bhibhÅ«tÄ• piá¹‡á¸• apÄ• taá¹
mÄ• cintayittha, idÄ• ni mayameva piá¹‡á¸• apÄ• taá¹ƒ Ä• netvÄ• upaá¹-á¹-hahissÄ• mÄ•
bhikkhÅ« therassa ovÄ• de á¹-hatvÄ• nacirasseva arahattaá¹ƒ patvÄ• vuá¹-á¹-havassÄ• p
vandituá¹ƒ sÄ• vatthiá¹ƒ gamissÄ• ma, bhanteâ€™â€™ ti Ä• haá¹ƒsu. thero, ``ahaá¹ƒ dubb
saupaddavo, mayÄ• saddhiá¹ƒ gacchantÄ• naá¹ƒ tumhÄ• kaá¹ƒ parissayo bhavissati, tumh
gantvÄ• satthÄ• raá¹ƒ mahÄ• there ca mama vandanÄ• ya vandatha, cÅ«á¸·apÄ• lassa ma
kathetvÄ• kaÃ±ci purisaá¹ƒ peseyyÄ• thÄ• â€™â€™ ti Ä• ha. te punapi yÄ• citvÄ• gaman
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• upÄ• sake Ä• p
gantvÄ• satthÄ• raá¹ƒ mahÄ• there ca tassa vandanÄ• ya vanditvÄ• dutiyadivase sÄ• vatt
caritvÄ• \Ee I 208/ cÅ«á¸·apÄ• lassa taá¹ƒ pavattiá¹ƒ vatvÄ• tena ``ayaá¹ƒ, bhante, mayha

pÄ• lito nÄ• ma, imaá¹ƒ pesissÄ• mÄ«â€™â€™ ti vutte, ``maggo saparissayo, na sakkÄ• e
gantuá¹ƒ, tasmÄ• pabbÄ• jetabboâ€™â€™ ti taá¹ƒ pabbÄ• jetvÄ• pesesuá¹ƒ. so anukkam
gantvÄ• attÄ• naá¹ƒ tassa orocetvÄ• taá¹ƒ gahetvÄ• Ä• gacchanto antarÄ• magge aÃ±Ã±
araÃ±Ã±aá¹-á¹-hÄ• ne ekissÄ• kaá¹-á¹-hahÄ• riyÄ• gÄ• yantiyÄ• saddaá¹ƒ sutvÄ• paá¹-i
yaá¹-á¹-hikoá¹-iá¹ƒ vissajjetvÄ• ``tiá¹-á¹-hatha, bhante, muhuttaá¹ƒ yÄ• vÄ• haá¹ƒ Ä• gacch
tassÄ• santikaá¹ƒ gantvÄ• tattha sÄ«lavipattiá¹ƒ pÄ• puá¹‡i. thero idÄ• nimeva itthiyÄ• gÄ
sÄ• maá¹‡ero ca cirÄ• yati, nÅ«na sÄ«lavipattiá¹ƒ patto bhavissatÄ«â€™â€™ ti cintesi. sop
``gacchÄ• ma, bhanteâ€™â€™ ti Ä• ha. thero ``kiá¹ƒ pÄ• po jÄ• tosÄ«â€™â€™ ti pucchi. s
puna pucchitopi na kathesi. thero ``tÄ• disena pÄ• pena mayhaá¹ƒ yaá¹-á¹-higahaá¹‡akicca
tvaâ€™â€™ nti vatvÄ• puna tena ``bahuparissayo \Ne I 214/ maggo, tumhe ca andhÄ• , ka
ti vutte ``bÄ• la idheva me nipajjitvÄ• marantassÄ• pi aparÄ• paraá¹ƒ parivattentassÄ• pi tÄ
nÄ• ma natthÄ«â€™â€™ ti imamatthaá¹ƒ dassento ---

<95> á¹• 21 ``andhohaá¹ƒ hatanettosmi, kantÄ• raddhÄ• napakkhando.

sayamÄ• nopi gacchissaá¹ƒ, na sahÄ• yena pÄ• penÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• s

tattha __andho_ti cakkhuvikalo. __hatanetto_ti vinaá¹-á¹-hacakkhuko, tena ``payogavipattiv
upahatanettatÄ• ya andho, na jaccandhabhÄ• venÄ• â€™â€™ ti yathÄ• vuttaá¹ƒ andhabhÄ
``andhoâ€™â€™ ti idaá¹ƒ ``andhe \Be I 250/ jiá¹‡á¹‡e mÄ• tÄ• pitaro posetÄ«â€™â€™ tiÄ•
maá¹ƒsacakkhuvekalladÄ«panaá¹ƒ, ``sabbepime paribbÄ• jakÄ• andhÄ• acakkhukÄ• â€™
dvicakkhÅ«â€™â€™ tiÄ• dÄ«su (AN a III 29) viya na paÃ±Ã±Ä• cakkhuvekalladÄ«pananti d
``hatanettosmÄ«â€™â€™ _ti vuttaá¹ƒ, tena mukhyameva andhabhÄ• vaá¹ƒ dasseti. __kant
I 209/ kantÄ• re vivane dÄ«ghamaggaá¹ƒ anupaviá¹-á¹-ho, na jÄ• tikantÄ• rÄ• digahanaá¹ƒ
paá¹-ipannoti adhippÄ• yo. tÄ• disaÃ±hi kantÄ• raddhÄ• naá¹ƒ ayaá¹ƒ thero samatikkamitvÄ
__sayamÄ• nopÄ«_ti sayantopi, pÄ• desu avahantesu urena jaá¹‡á¹‡ukÄ• hi ca bhÅ«miyaá
parivattentopi gaccheyyaá¹ƒ. __na sahÄ• yena pÄ• penÄ• _ti tÄ• disena pÄ• papuggalena s
gacchissanti yojanÄ• . taá¹ƒ sutvÄ• itaro saá¹ƒvegajÄ• to ``bhÄ• riyaá¹ƒ vata mayÄ• sÄ• h
nti bÄ• hÄ• paggayha kandanto vanasaá¹‡á¸• aá¹ƒ pakkhando ca ahosi. atha therassa sÄ«
paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi. tena sakko taá¹ƒ kÄ• raá¹‡aá¹
santikaá¹ƒ gantvÄ• sÄ• vatthigÄ• mipurisaá¹ƒ viya attÄ• naá¹ƒ Ã±Ä• petvÄ• yaá¹-á¹-hikoá¹
saá¹…khipitvÄ• tadaheva sÄ• yanhe sÄ• vatthiyaá¹ƒ theraá¹ƒ netvÄ• tattha jetavane cÅ«á
paá¹‡á¹‡asÄ• lÄ• ya phalake nisÄ«dÄ• petvÄ• tassa sahÄ• yavaá¹‡á¹‡ena therassa Ä• ga
pakkÄ• mi; cÅ«á¸·apÄ• litopi taá¹ƒ yÄ• vajÄ«vaá¹ƒ sakkaccaá¹ƒ upaá¹-á¹-hÄ• sÄ«ti.

cakkhupÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. khaá¹‡á¸• asumanattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ekapupphaá¹ƒ_ \Ne I 215/ __cajitvÄ• nÄ• _ti Ä• yasmato khaá¹‡á¸• asumanattherassa g
padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinib
samantato candanavedikÄ• ya parikkhipitvÄ• mahantaá¹ƒ pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã
uá¸·Ä• raá¹ƒ sampattiá¹ƒ anubhavanto kassapassa bhagavato kÄ• le kuá¹-umbikakule \Be I
parinibbute kanakathÅ«paá¹ƒ uddissa raÃ±Ã±Ä• pupphapÅ«jÄ• ya kayiramÄ• nÄ• ya pupp
khaá¹‡á¸• asumanapupphaá¹ƒ disvÄ• mahatÄ• mÅ«lena \Ee I 210/ taá¹ƒ kiá¹‡itvÄ• gaá¹‡
karonto uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ uppÄ• desi. so tena puÃ±Ã±akammena devaloke
vassakoá¹-iyo saggasukhaá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ• de pÄ• vÄ• yaá¹ƒ mal
jÄ• takÄ• le gehe khaá¹‡á¸• asakkharÄ• sumanapupphÄ• ni ca uppannÄ• ni ahesuá¹ƒ. ten
nÄ• mamakaá¹ƒsu. so viÃ±Ã±utaá¹ƒ patto bhagavati pÄ• vÄ• yaá¹ƒ cundassa ambavane vi
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto na
ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.15-20) ---

``padumuttaro nÄ• ma jino, lokajeá¹-á¹-ho narÄ• sabho.

jalitvÄ• aggikkhandhova, sambuddho parinibbuto ||

``nibbute ca mahÄ• vÄ«re, thÅ«po vitthÄ• riko ahu.

dÅ«ratova upaá¹-á¹-henti, dhÄ• tugehavaruttame ||

``pasannacitto, sumano, akaá¹ƒ candanavedikaá¹ƒ.

dissati thÅ«pakhandho ca, thÅ«pÄ• nucchaviko tadÄ• ||

``bhave nibbattamÄ• namhi, devatte atha mÄ• nuse.

omattaá¹ƒ me na passÄ• mi, pubbakammassidaá¹ƒ phalaá¹ƒ ||

``paÃ±cadasakappasate, ito aá¹-á¹-ha janÄ• ahuá¹ƒ.

sabbe samattanÄ• mÄ• te cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano purimajÄ• tiá¹ƒ anussaranto tattha attano sumanapupphap
saggasampattinimittakaá¹ƒ nibbÄ• nÅ«panissayataÃ±ca disvÄ• udÄ• navasena tamatthaá¹

<96> á¹• 21 ``ekapupphaá¹ƒ \Ne I 216/ cajitvÄ• na, asÄ«ti vassakoá¹-iyo.

saggesu paricÄ• retvÄ• , sesakenamhi nibbutoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 252/ __ekapuppha_nti ekaá¹ƒ kusumaá¹ƒ, taá¹ƒ pana idha sumanapupphaá¹ƒ a
__cajitvÄ• nÄ• _ti satthu thÅ«papÅ«jÄ• karaá¹‡avasena pariccajitvÄ• pariccÄ• gahetu. __a
manussagaá¹‡anÄ• ya vassÄ• naá¹ƒ asÄ«ti koá¹-iyo, accantasaá¹ƒyoge cetaá¹ƒ upayogava
kÄ• masaggesu dutiye aparÄ• paruppattivasena vuttanti veditabbaá¹ƒ. tasmÄ• __saggesÅ«
saggaloke, punappunaá¹ƒ uppajjanavasena hettha bahuvacanaá¹ƒ. __paricÄ• retvÄ• _ti rÅ«
indriyÄ• ni paricÄ• retvÄ• sukhaá¹ƒ anubhavitvÄ• , devaccharÄ• hi vÄ• attÄ• naá¹ƒ paricÄ
upaá¹-á¹-hÄ• petvÄ• . __sesakenamhi nibbuto_ti pupphapÅ«jÄ• ya vasena pavattakusalace
dÄ• yakakammato sesena yaá¹ƒ tattha vivaá¹-á¹-Å«panissayabhÅ«taá¹ƒ, taá¹ƒ sandhÄ• ya
pubbÄ• paravasena pavattÄ• cetanÄ• . __sesakenÄ• _ti vÄ• tasseva kammassa vipÄ• kÄ
tasmiá¹ƒ kammavipÄ• ke nibbuto amhi, kilesaparinibbÄ• nena parinibbutosmi. etena yasmiá
attanÄ• arahattaá¹ƒ sacchikataá¹ƒ, sopi carimattabhÄ• vo tassa kammavipÄ• koti dasseti. y
aÃ±Ã±atthÄ• pi ``tasseva kammassa vipÄ• kÄ• vasesenÄ• â€™â€™ ti (Vin III 228; SN a I 1

khaá¹‡á¸• asumanattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tissattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__hitvÄ• satapalaá¹ƒ kaá¹ƒsa_nti Ä• yasmato tissattherassa gÄ• thÄ• . kÄ• uppatti? ayam
katÄ• dhikÄ• ro vipassissa bhagavato kÄ• le yÄ• nakÄ• rakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ p
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso candanakhaá¹‡á¸• ena phalakaá¹ƒ katvÄ• bhaga
bhagavÄ• paribhuÃ±ji. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ p
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de roruvanagare rÄ• jakule nibbatti.
kÄ• laá¹…kate rajje patiá¹-á¹-hito bimbisÄ• raraÃ±Ã±o adiá¹-á¹-hasahÄ• yo hutvÄ• tassa m
paá¹‡á¹‡Ä• kÄ• rÄ• ni pesesi. tassa rÄ• jÄ• bimbisÄ• ro puÃ±Ã±avantataá¹ƒ \Be I 253/ sutv
pesento cittapaá¹-e buddhacaritaá¹ƒ \Ne I 217/ suvaá¹‡á¹‡apaá¹-á¹-e ca paá¹-iccasamuppÄ
pesesi. so taá¹ƒ disvÄ• purimabuddhesu katÄ• dhikÄ• ratÄ• ya pacchimabhavikatÄ• ya ca
buddhacaritaá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-ake likhitaá¹ƒ paá¹-iccasamuppÄ• dakkamaÃ±ca oloke
pavattinivattiyo sallakkhetvÄ• sÄ• sanakkamaá¹ƒ hadaye á¹-hapetvÄ• saÃ±jÄ• tasaá¹ƒveg
bhagavato veso, sÄ• sanakkamo ca ekapadesena Ã±Ä• to, bahudukkhÄ• kÄ• mÄ• bahupÅ
gharÄ• vÄ• senÄ• â€™â€™ ti rajjaá¹ƒ pahÄ• ya kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• n
bhagavantaá¹ƒ uddissa pabbajitvÄ• mattikÄ• pattaá¹ƒ gahetvÄ• rÄ• jÄ• pukkusÄ• ti viya r
paridevantasseva nagarato nikkhamitvÄ• anukkamena rÄ• jagahaá¹ƒ gantvÄ• tattha sappa
viharantaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. satthÄ•

dhammadesanaá¹ƒ sutvÄ• vipassanÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• yuttappayutto
ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.37-42

``yÄ• nakÄ• ro pure Ä• siá¹ƒ, dÄ• rukamme susikkhito.

candanaá¹ƒ phalakaá¹ƒ katvÄ• , adÄ• siá¹ƒ lokabandhuno ||

``pabhÄ• sati idaá¹ƒ byamhaá¹ƒ, suvaá¹‡á¹‡assa sunimmitaá¹ƒ.

hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ upaá¹-á¹-hitaá¹ƒ ||

``pÄ• sÄ• dÄ• sivikÄ• ceva, nibbattanti yadicchakaá¹ƒ.

akkhubbhaá¹ƒ ratanaá¹ƒ mayhaá¹ƒ, phalakassa idaá¹ƒ phalaá¹ƒ ||

``ekanavutito kappe, phalakaá¹ƒ yamahaá¹ƒ dadiá¹ƒ.

duggati nÄ• bhijÄ• nÄ• mi, phalakassa idaá¹ƒ phalaá¹ƒ ||

``sattapaÃ±Ã±Ä• sakappamhi, caturo nimmitÄ• vhayÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• udÄ• navasena attano paá¹-ipattiá¹ƒ kathento ---

<97> á¹• 21 ``hitvÄ• \Be I 254/ satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ.

aggahiá¹ƒ mattikÄ• pattaá¹ƒ, idaá¹ƒ dutiyÄ• bhisecanaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• s

tattha __hitvÄ• _ti pariccajitvÄ• . __satapala_nti sataá¹ƒ palÄ• ni yassa, taá¹ƒ satapalaparin
__kaá¹ƒsa_nti thÄ• laá¹ƒ. __sovaá¹‡á¹‡a_nti suvaá¹‡á¹‡amayaá¹ƒ. __satarÄ• jika_nti bhitti
anekarÅ«parÄ• jicittatÄ• ya ca anekalekhÄ• yuttaá¹ƒ. __aggahiá¹ƒ mattikÄ• patta_nti evarÅ
pubbe \Ne I 218/ bhuÃ±jitvÄ• buddhÄ• naá¹ƒ ovÄ• daá¹ƒ karonto ``idÄ• nÄ• haá¹ƒ taá¹ƒ ch
mattikÄ• mayapattaá¹ƒ aggahesiá¹ƒ \Ee I 213/, aho, sÄ• dhu, mayÄ• kataá¹ƒ ariyavataá¹ƒ
bhÄ• janakittanÄ• padesena rajjapariccÄ• gaá¹ƒ pabbajjÅ«pagamanaÃ±ca anumodanto vad
dutiyÄ• bhisecanaâ€™â€™ _nti. paá¹-hamaá¹ƒ rajjÄ• bhisecanaá¹ƒ upÄ• dÄ• ya idaá¹ƒ pal

dutiyaá¹ƒ abhisecanaá¹ƒ. taÃ±hi rÄ• gÄ• dÄ«hi saá¹ƒkiliá¹-á¹-haá¹ƒ sÄ• saá¹…kaá¹ƒ sapari
anatthasaÃ±hitaá¹ƒ dukkhapaá¹-ibaddhaá¹ƒ nihÄ«naá¹ƒ, idaá¹ƒ pana taá¹ƒvipariyÄ• yato ut
adhippÄ• yo.

tissattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. abhayattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__rÅ«paá¹ƒ disvÄ• sati muá¹-á¹-hÄ• _ti Ä• yasmato abhayattherassa gÄ• thÄ• . kÄ• uppa
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto sume
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sumedhaá¹ƒ bhagavantaá¹ƒ disvÄ•
saá¸·alapupphehi pÅ«jamakÄ• si. so tena puÃ±Ã±akammena devesu nibbattitvÄ• aparÄ• p
sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule
laddhanÄ• mo viÃ±Ã±utaá¹ƒ patto hetusampattiyÄ• codiyamÄ• no ekadivasaá¹ƒ vihÄ• raá¹
sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• katapubbakicco vipassanÄ• ya kammaá¹ƒ karonto
ekadivasaá¹ƒ gÄ• maá¹ƒ \Be I 255/ piá¹‡á¸• Ä• ya paviá¹-á¹-hassa alaá¹…katapaá¹-iyattaá¹
ayonisomanasikÄ• ravasena tassa rÅ«paá¹ƒ Ä• rabbha chandarÄ• go uppajji, so vihÄ• raá¹
vissajjitvÄ• olokentassa rÅ«pÄ• rammaá¹‡e mayhaá¹ƒ kileso uppanno, ayuttaá¹ƒ mayÄ• k
cittaá¹ƒ niggaá¹‡hanto tÄ• vadeva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. t
(Ap thera I 15.43-47) ---

``sumedho \Ee I 214/ nÄ• ma nÄ• mena, sayambhÅ« aparÄ• jito.

vivekamanubrÅ«hanto, ajjhogahi mahÄ• vanaá¹ƒ ||

``saá¸·alaá¹ƒ pupphitaá¹ƒ disvÄ• , ganthitvÄ• na vaá¹-aá¹ƒsakaá¹ƒ.

buddhassa abhiropesiá¹ƒ, sammukhÄ• lokanÄ• yakaá¹ƒ ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``Å«navÄ«se \Ne I 219/ kappasate, soá¸·asÄ• suá¹ƒ sunimmitÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano kilesuppattinidassanena ``kilese anuvattentassa vaá¹-á¹-a
sÄ«sukkhipanaá¹ƒ. ahaá¹ƒ pana te nÄ• nuvattiâ€™â€™ nti dassento ---

<98> á¹• 21 ``rÅ«paá¹ƒ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasikaroto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati.

tassa vaá¸• á¸• hanti Ä• savÄ• , bhavamÅ«lopagÄ• minoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ•

tattha __rÅ«pa_nti rajjanÄ«yaá¹ƒ rÅ«pÄ• yatanaá¹ƒ, taá¹ƒ panettha itthirÅ«paá¹ƒ adhippeta
cakkhunÄ• disvÄ• , cakkhudvÄ• rÄ• nusÄ• rena nimittÄ• nubyaÃ±janasallakkhaá¹‡avasena
tathÄ• gahaá¹‡ahetÅ«ti attho. __sati muá¹-á¹-hÄ• _ti asubhasabhÄ• ve kÄ• ye ``asubhaâ€™
naá¹-á¹-hÄ• . yathÄ• pana rÅ«paá¹ƒ disvÄ• sati naá¹-á¹-hÄ• , taá¹ƒ dassento Ä• ha __ ``pi
manasikarotoâ€™â€™ _ti. yathÄ• upaá¹-á¹-hitaá¹ƒ Ä• rammaá¹‡aá¹ƒ ``subhaá¹ƒ sukhaâ€™
katvÄ• \Be I 256/ ayonisomanasikÄ• rena manasikaroto sati muá¹-á¹-hÄ• ti yojanÄ• . tathÄ
__sÄ• rattacitto vedetÄ«_ti suá¹-á¹-hu rattacitto hutvÄ• taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ anubh
abhinandanto pana __taÃ±ca ajjhosa tiá¹-á¹-hati_ ajjhosÄ• ya taá¹ƒ Ä• rammaá¹‡aá¹ƒ gilitv
vattati ceva, evaá¹ƒbhÅ«tassa ca __tassa vaá¸• á¸• hanti Ä• savÄ• bhavamÅ«lopagÄ• min
mÅ«labhÄ• vaá¹ƒ kÄ• raá¹‡abhÄ• vaá¹ƒ upagamanasabhÄ• vÄ• kÄ• mÄ• savÄ• dayo catt
uparÅ«pari vaá¸• á¸• hantiyeva, na hÄ• yanti. mayhaá¹ƒ pana paá¹-isaá¹…khÄ• ne á¹-hatvÄ
vaá¸• á¸• hetvÄ• saccÄ• ni paá¹-ivijjhantassa maggapaá¹-ipÄ• á¹-iyÄ• te cattÄ• ropi Ä• sav
parikkhÄ«á¹‡Ä• ti adhippÄ• yo.

abhayattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. uttiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__saddaá¹ƒ_ \Ee I 215/ __sutvÄ• sati muá¹-á¹-hÄ• _ti Ä• yasmato uttiyattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
bhagavato kÄ• le \Ne I 220/ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ
pasannacitto gonakÄ• diatthataá¹ƒ sauttaracchadaá¹ƒ buddhÄ• rahaá¹ƒ pallaá¹…kaá¹ƒ gan
paÃ±Ã±Ä• petvÄ• adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imas
kapilavatthusmiá¹ƒ sakyarÄ• jakule nibbatti, tassa __uttiyo_ti nÄ• maá¹ƒ ahosi. so vayappat
Ã±Ä• tisamÄ• game buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pabbajitvÄ• sama
ekadivasaá¹ƒ nÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho antarÄ• magge mÄ• tugÄ• massa gÄ«
ayonisomanasikÄ• ravasena tattha chandarÄ• ge uppanne paá¹-isaá¹…khÄ• nabalena taá¹
pavisitvÄ• saÃ±jÄ• tasaá¹ƒvego divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• tÄ• vadeva vipassanaá¹ƒ

pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 15.48-52) ---

``sumedhassa \Be I 257/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

pallaá¹…ko hi mayÄ• dinno, sauttarasapacchado ||

``sattaratanasampanno, pallaá¹…ko Ä• si so tadÄ• .

mama saá¹…kappamaÃ±Ã±Ä• ya, nibbattati sadÄ• mama ||

``tiá¹ƒsakappasahassamhi, pallaá¹…kamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pallaá¹…kassa idaá¹ƒ phalaá¹ƒ ||

``vÄ«sakappasahassamhi, suvaá¹‡á¹‡Ä• bhÄ• tayo janÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano kilesuppattinidassanena ``kilese ajigucchantassa natthi va
sÄ«sukkhipanaá¹ƒ, ahaá¹ƒ pana te jigucchimevÄ• â€™â€™ ti dassento ---

<99> á¹• 21 ``saddaá¹ƒ sutvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasikaroto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati.

tassa vaá¸• á¸• hanti Ä• savÄ• , saá¹ƒsÄ• ra upagÄ• minoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ

tattha __sadda_nti rajjanÄ«yaá¹ƒ saddÄ• rammaá¹‡aá¹ƒ, __saá¹ƒsÄ• raupagÄ• mino_ti ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || ---

evaá¹ƒ \Ne I 221/ \Ee I 216/ vuttasaá¹ƒsÄ• ravaá¹-á¹-akÄ• raá¹‡aá¹ƒ hutvÄ• upagamentÄ«t
``saá¹ƒsÄ• rÅ«pagÄ• minoâ€™â€™ ti vÄ• pÄ• á¹-ho. sesaá¹ƒ anantaragÄ• thÄ• ya vuttana

uttiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. (dutiya) devasabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sammappadhÄ• nasampanno_ti \Be I 258/ Ä• yasmato devasabhattherassa gÄ• thÄ• . k
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sikhiá¹ƒ bhagava
pasannamÄ• naso bandhujÄ«vakapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena c
imasmiá¹ƒ buddhuppÄ• de kapilavatthusmiá¹ƒ sakyarÄ• jakule nibbatti, tassa __devasabho
vayappatto cumbaá¹-akalahavÅ«pasamanatthaá¹ƒ satthari Ä• gate buddhÄ• nubhÄ• vaá¹ƒ
saraá¹‡esu patiá¹-á¹-hito puna nigrodhÄ• rÄ• me satthari viharante satthÄ• raá¹ƒ upasaá¹…
paá¹-iladdhasaddho pabbajitvÄ• katapubbakicco vipassanÄ• ya kammaá¹ƒ karonto naciras
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.1-6) ---

``candaá¹ƒva vimalaá¹ƒ suddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

nandÄ«bhavaparikkhÄ«á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ loke visattikaá¹ƒ ||

``nibbÄ• payantaá¹ƒ janataá¹ƒ, tiá¹‡á¹‡aá¹ƒ tÄ• rayataá¹ƒ varaá¹ƒ.

muniá¹ƒ vanamhi jhÄ• yantaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

``bandhujÄ«vakapupphÄ• ni, lagetvÄ• suttakenahaá¹ƒ.

buddhassa abhiropayiá¹ƒ, sikhino lokabandhuno ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito sattamake kappe, manujindo mahÄ• yaso.

samantacakkhunÄ• mÄ• si, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne I 222/ pana patvÄ• attanÄ• adhigataá¹ƒ vimuttisukhaá¹ƒ nissÄ• ya uppan
udÄ• navasena ---

<100> á¹• 21 ``sammappadhÄ• nasampanno \Be I 259/, satipaá¹-á¹-hÄ• nagocaro.

vimuttikusumasaÃ±channo, parinibbissatyanÄ• savoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __sammappadhÄ• nasampanno_ti sampannacatubbidhasammappadhÄ• no, tehi kat
á¹-hitoti attho. __satipaá¹-á¹-hÄ• nagocaro_ti kÄ• yÄ• nupassanÄ• dayo satipaá¹-á¹-hÄ• nÄ
pavattiá¹-á¹-hÄ• naá¹ƒ etassÄ• ti satipaá¹-á¹-hÄ• nagocaro, catÅ«su satipaá¹-á¹-hÄ• nesu p
attho. guá¹‡asobhena paramasugandhÄ• vimuttiyeva kusumÄ• ni, tehi sabbaso sammadev
alaá¹…katoti __vimuttikusumasaÃ±channo. parinibbissatyanÄ• savo_ti evaá¹ƒ sammÄ• pa
nacirasseva anÄ• savo hutvÄ• parinibbissati saupÄ• disesÄ• ya anupÄ• disesÄ• ya ca nibb
idameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

(dutiya) devasabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamavaggo

1. belaá¹-á¹-hÄ• nikattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__hitvÄ• _ \Ne I 223/ __gihittaá¹ƒ anavositatto_tiÄ• dikÄ• Ä• yasmato belaá¹-á¹-hÄ• nikatth
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro ito ekatiá¹ƒse kappe vessabhussa bhagav
nibbattitvÄ• vayappatto brÄ• hmaá¹‡asippesu nipphattiá¹ƒ gantvÄ• gharÄ• vÄ• saá¹ƒ pahÄ
pabbajitvÄ• isÄ«hi parivuto vicaranto ekadivasaá¹ƒ vessabhuá¹ƒ bhagavantaá¹ƒ disvÄ• pÄ
Ã±Ä• á¹‡asampattiá¹ƒ nissÄ• ya pasannamÄ• naso Ã±Ä• á¹‡aá¹ƒ uddissa pupphehi pÅ«jaá
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá
__belaá¹-á¹-hÄ• niko_ti laddhanÄ• mo viÃ±Ã±utaá¹ƒ \Be I 260/ patto satthu dhammadesana
paá¹-iladdhasaddho pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• kosalaraá¹-á¹-he araÃ±Ã
kÄ• yadaá¸·hibahulo pharusavÄ• co ahosi, samaá¹‡adhamme cittaá¹ƒ na uppÄ• desi. atha
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ oloketvÄ• ---

<101> á¹• 21 ``hitvÄ• gihittaá¹ƒ anavositatto, mukhanaá¹…galÄ« odariko kusÄ«to.

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti || -

imÄ• ya \Ee I 218/ obhÄ• sagÄ• thÄ• ya saá¹ƒvejesi. so satthÄ• raá¹ƒ purato nisinnaá¹ƒ viy
sutvÄ• saá¹ƒvegajÄ• to Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• vipassanaá¹ƒ paá¹-á¹-hapetv

pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 14.41-46) ---

``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

obhÄ• sentaá¹ƒ disÄ• sabbÄ• , osadhiá¹ƒ viya tÄ• rakaá¹ƒ ||

``tayo mÄ• á¹‡avakÄ• Ä• suá¹ƒ, sake sippe susikkhitÄ• .

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, anventi mama pacchato ||

``puá¹-ake satta pupphÄ• ni, nikkhittÄ• ni tapassinÄ• .

gahetvÄ• tÄ• ni Ã±Ä• á¹‡amhi, vessabhussÄ• bhiropayiá¹ƒ ||

``ekatiá¹ƒse \Ne I 224/ ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡apÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekÅ«natiá¹ƒsakappamhi, vipulÄ• bhasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthu ovÄ• daá¹ƒ paá¹-ipÅ«jento byatirekamukhena ca aÃ±Ã±aá
gÄ• thaá¹ƒ paccudÄ• hÄ• si.

tattha \Be I 261/ __hitvÄ• gihitta_nti gahaá¹-á¹-habhÄ• vaá¹ƒ pariccajitvÄ• pabbajitvÄ• ti a
__anavositatto_ti anurÅ«paá¹ƒ avositatto, yadatthaá¹ƒ sÄ• sane pabbajantassa anurÅ«papa
atÄ«ritattÄ• apariyositabhÄ• vo akatakaraá¹‡Ä«yoti attho. atha vÄ• __anavositatto_ti anua
visuddhÄ«naá¹ƒ maggÄ• naÃ±ca anupaá¹-ipÄ• á¹-iyÄ• vasitabbavÄ• sassa akatÄ• vÄ«, da
attho. mukhasaá¹…khÄ• taá¹ƒ naá¹…galaá¹ƒ imassa atthÄ«ti __mukhanaá¹…galÄ«_. naá¹.
pharusavÄ• cappayogena attÄ• naá¹ƒ khanantoti attho. __odariko_ti udare pasuto udarapos
alaso, bhÄ• vanaá¹ƒ ananuyuÃ±janto. evaá¹ƒbhÅ«tassa nipphattiá¹ƒ dassento Ä• ha __ ``m
nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ _ti. tassattho heá¹-á¹-hÄ
pabbajitvÄ• anavositÄ• disabhÄ• vatÄ• ya punappunaá¹ƒ gabbhamupeti mando, na evaá¹ƒ
tabbiparÄ«tasabhÄ• vatÄ• ya pana sammÄ• paá¹-ipattiyÄ• matthakaá¹ƒ pÄ• pitattÄ• parin
aÃ±Ã±aá¹ƒ byÄ• kÄ• sÄ«ti daá¹-á¹-habbanti.

belaá¹-á¹-hÄ• nikattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. setucchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__mÄ• nena_ \Ee I 219/ __vaÃ±citÄ• se_ti Ä• yasmato setucchattherassa gÄ• thÄ• . kÄ• u
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
sammÄ• sambuddhassa kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ tiss
pasannamÄ• naso sumadhuraá¹ƒ panasaphalaá¹ƒ abhisaá¹…khataá¹ƒ nÄ• á¸·ikerasÄ• á¸·a
puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto im
aÃ±Ã±atarassa maá¹‡á¸• alikaraÃ±Ã±o \Ne I 225/ putto hutvÄ• nibbatti, __setuccho_tissa r
pitari mate rajje patiá¹-á¹-hito ussÄ• hasattÄ«naá¹ƒ abhÄ• vena rÄ• jakiccÄ• ni virÄ• dhento
parahatthagataá¹ƒ katvÄ• dukkhappattiyÄ• saá¹ƒvegajÄ• to janapadacÄ• rikaá¹ƒ carantaá
disvÄ• upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• parikamm
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 17.13-17) ---

``tissassa kho bhagavato, pubbe phalamadÄ• sahaá¹ƒ.

nÄ• á¸·ikeraÃ±ca pÄ• dÄ• siá¹ƒ, khajjakaá¹ƒ abhisammataá¹ƒ ||

``buddhassa tamahaá¹ƒ datvÄ• , tissassa tu mahesino.

modÄ• mahaá¹ƒ kÄ• makÄ• mÄ«, upapajjiá¹ƒ yamicchakaá¹ƒ ||

``dvenavute ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``ito terasakappamhi, rÄ• jÄ• indasamo ahu.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• kilese garahanto ---

<102> á¹• 21 ``mÄ• nena vaÃ±citÄ• se, saá¹…khÄ• resu saá¹ƒkilissamÄ• nÄ• se.

lÄ• bhÄ• lÄ• bhena mathitÄ• , samÄ• dhiá¹ƒ nÄ• dhigacchantÄ«â€™â€™ ti || --- gÄ• thaá¹ƒ

tattha __mÄ• nena vaÃ±citÄ• se_ti ``seyyohamasmÄ«â€™â€™ tiÄ• dinayappavattena mÄ
attukkaá¹ƒsanaparavambhanÄ• divasena kusalabhaá¹‡á¸• acchedanena vippaladdhÄ• . __
saá¹ƒkilissamÄ• nÄ• se_ti ajjhattikabÄ• hiresu cakkhÄ• dÄ«su ceva rÅ«pÄ• dÄ«su ca saá¹.
saá¹ƒkilissamÄ• nÄ• , ``etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti taá¹ƒnimittaá
saá¹ƒkilesaá¹ƒ Ä• pajjamÄ• nÄ• . __lÄ• bhÄ• lÄ• bhena mathitÄ• _ti pattacÄ«varÄ• dÄ«naÃ
vatthÄ• dÄ«naÃ±ca lÄ• bhena tesaá¹ƒyeva ca alÄ• bhena taá¹ƒnimittaá¹ƒ uppannehi anuna
madditÄ• abhibhÅ«tÄ• . nidassanamattaÃ±cetaá¹ƒ avasiá¹-á¹-halokadhammÄ• nampettha
__samÄ• dhiá¹ƒ nÄ• dhigacchantÄ«_ti te evarÅ«pÄ• puggalÄ• samÄ• dhiá¹ƒ samathavipa
kadÄ• cipi na vindanti na paá¹-ilabhanti na pÄ• puá¹‡anti samÄ• dhisaá¹ƒvattanikÄ• naá¹ƒ
itaresaÃ±ca bhÄ• vato. idhÄ• pi yathÄ• mÄ• nÄ• dÄ«hi abhibhÅ«tÄ• \Ne I 226/ aviddasun
nÄ• dhigacchanti, na evaá¹ƒ viddasuno. te pana mÄ• disÄ• tehi anabhibhÅ«tÄ• samÄ• dh
byatirekamukhena aÃ±Ã±Ä• byÄ• karaá¹‡anti veditabbaá¹ƒ.

setucchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bandhurattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ• haá¹ƒ etena atthiko_ti Ä• yasmato bandhurattherassa gÄ• thÄ• . kÄ• uppatti? ayam
katÄ• dhikÄ• ro siddhatthassa bhagavato kÄ• le aÃ±Ã±atarassa raÃ±Ã±o antepure gopako
bhagavantaá¹ƒ saparisaá¹ƒ rÄ• jaá¹…gaá¹‡ena gacchantaá¹ƒ disvÄ• pasannacitto kaá¹‡av
sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ pÅ«jesi. so tena puÃ±Ã±akammena devaloke nibbattitvÄ•
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ«lavatÄ«nagare seá¹-á¹-hiputto hutvÄ• nibbatti,
nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto kenacideva karaá¹‡Ä«yena sÄ• vatthiyaá¹ƒ gato u
vihÄ• raá¹ƒ gato satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• Ã±Ä•
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apad
17.7-12) ---

``siddhattho nÄ• ma bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

purakkhato sÄ• vakehi, nagaraá¹ƒ paá¹-ipajjatha ||

``raÃ±Ã±o antepure Ä• siá¹ƒ, gopako abhisammato.

pÄ• sÄ• de upaviá¹-á¹-hohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``kaá¹‡averaá¹ƒ gahetvÄ• na, bhikkhusaá¹…ghe samokiriá¹ƒ.

buddhassa visuá¹ƒ katvÄ• na, tato bhiyyo samokiriá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``sattÄ• sÄ«timhito \Be I 264/ kappe, caturÄ• suá¹ƒ mahiddhikÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• kataÃ±Ã±ubhÄ• ve á¹-hatvÄ• attano upakÄ• rassa raÃ±Ã±o pac
sÄ«lavatÄ«nagaraá¹ƒ gantvÄ• \Ee I 221/ raÃ±Ã±o dhammaá¹ƒ desento saccÄ• ni pakÄ• se
sotÄ• panno \Ne I 227/ hutvÄ• attano nagare sudassanaá¹ƒ nÄ• ma mahantaá¹ƒ vihÄ• raá
niyyÄ• tesi. mahÄ• lÄ• bhasakkÄ• ro ahosi. thero vihÄ• raá¹ƒ sabbaÃ±ca lÄ• bhasakkÄ• raa
sayaá¹ƒ purimaniyÄ• meneva piá¹‡á¸• Ä• ya caritvÄ• yÄ• pento katipÄ• haá¹ƒ tattha vasitv
ahosi. bhikkhÅ«, ``bhante, tumhe idheva vasatha, sace paccayehi vekallaá¹ƒ, mayaá¹ƒ taá¹
paripÅ«ressÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu. thero, ``na mayhaá¹ƒ, Ä• vuso, uá¸·Ä• rehi pac
itarÄ«tarehi paccayehi yÄ• pemi, dhammarasenevamhi tittoâ€™â€™ ti dassento ---

<103> á¹• 21 ``nÄ• haá¹ƒ etena atthiko, sukhito dhammarasena tappito.

pitvÄ• rasaggamuttamaá¹ƒ, na ca kÄ• hÄ• mi visena santhavaâ€™â€™ nti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __nÄ• haá¹ƒ etena atthiko_ti yena maá¹ƒ tumhe tappetukÄ• mÄ• ``paripÅ«ressÄ• m
Ä• misalÄ• bhena paccayÄ• misarasena nÄ• haá¹ƒ atthiko, mayhaá¹ƒ etena attho natthi, sa
sukhanti itarÄ«tareheva paccayehi yÄ• pemÄ«ti attho. idÄ• ni tena anatthikabhÄ• ve padhÄ
Ä• ha __ ``sukhito dhammarasena tappitoâ€™â€™ _ti. sattatiá¹ƒsabodhipakkhiyadhammara
navavidhalokuttaradhammarasena ca tappito pÄ«á¹‡ito sukhito uttamena sukhena suhitoti a
rasaggamuttama_nti sabbarasesu aggaá¹ƒ seá¹-á¹-haá¹ƒ tatoyeva uttamaá¹ƒ yathÄ• vuttaá
á¹-hito, tenÄ• ha --- ``sabbarasaá¹ƒ dhammaraso jinÄ• tÄ«â€™â€™ ti (Dhp 354). __na ca k
santhava_nti evarÅ«paá¹ƒ rasuttamaá¹ƒ \Be I 265/ dhammarasaá¹ƒ pivitvÄ• á¹-hito visena
santhavaá¹ƒ saá¹ƒsaggaá¹ƒ na karissÄ• mi, tathÄ• karaá¹‡assa kÄ• raá¹‡aá¹ƒ natthÄ«ti att

bandhurattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. khitakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__lahuko_ \Ee I 222/ __vata me kÄ• yo_ti Ä• yasmato khitakattherassa gÄ• thÄ• . kÄ• upp
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto padumuttaras
yakkhasenÄ• pati hutvÄ• nibbatto ekadivasaá¹ƒ yakkhasamÄ• game nisinno satthÄ• raá¹ƒ
nisinnaá¹ƒ disvÄ• upasaá¹…kamitvÄ• satthÄ• raá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. tassa
so dhammaá¹ƒ sutvÄ• uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ pavedento apphoá¹-ento uá¹-á¹-ha
vanditvÄ• \Ne I 228/ padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. so tena puÃ±Ã±akammena devan
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, __khitako_tissa nÄ•
viÃ±Ã±utaá¹ƒ patto mahÄ• moggallÄ• nattherassa mahiddhikabhÄ• vaá¹ƒ sutvÄ• ``iddhimÄ
pubbahetunÄ• codiyamÄ• no pabbajitvÄ• bhagavato santike kammaá¹-á¹-hÄ• naá¹ƒ gahet
kammaá¹ƒ karonto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``padumo nÄ• ma nÄ• mena, dvipadindo narÄ• sabho.

pavanÄ• abhinikkhamma, dhammaá¹ƒ deseti cakkhumÄ• ||

``yakkhÄ• naá¹ƒ samayo Ä• si, avidÅ«re mahesino.

yena kiccena sampattÄ• , ajjhÄ• pekkhiá¹ƒsu tÄ• vade ||

``buddhassa giramaÃ±Ã±Ä• ya, amatassa ca desanaá¹ƒ.

pasannacitto sumano, apphoá¹-etvÄ• upaá¹-á¹-hahiá¹ƒ ||

``suciá¹‡á¹‡assa phalaá¹ƒ passa, upaá¹-á¹-hÄ• nassa satthuno.

tiá¹ƒsakappasahassesu, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``Å«natiá¹ƒse \Be I 266/ kappasate, samalaá¹…katanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• savisesaá¹ƒ iddhÄ«su vasÄ«bhÄ• vena anekavihitaá¹ƒ iddhividha

iddhipÄ• á¹-ihÄ• riyena anusÄ• sanÄ«pÄ• á¹-ihÄ• riyena ca sattÄ• naá¹ƒ anuggahaá¹ƒ karo
``kathaá¹ƒ tvaá¹ƒ, Ä• vuso, iddhi vaá¸·aÃ±jesÄ«â€™â€™ ti puá¹-á¹-ho tamatthaá¹ƒ Ä• cikkh

<104> á¹• 21 ``lahuko vata me kÄ• yo, phuá¹-á¹-ho ca pÄ«tisukhena vipulena.

tÅ«lamiva eritaá¹ƒ mÄ• lutena, pilavatÄ«va me kÄ• yoâ€™â€™ ti || ---

gÄ• thaá¹ƒ abhÄ• si. ``udÄ• navasenÄ• â€™â€™ tipi vadantiyeva.

tattha __lahuko vata me kÄ• yo_ti nÄ«varaá¹‡Ä• divikkhambhanena cuddasavidhena cittap
caturiddhipÄ• dakabhÄ• vanÄ• ya suá¹-á¹-hu ciá¹‡á¹‡avasÄ«bhÄ• vena ca me rÅ«pakÄ• yo
mahÄ• bhÅ«tapaccayampi nÄ• ma imaá¹ƒ karajakÄ• yaá¹ƒ \Ee I 223/ cittavasena pariá¹‡Ä•
__phuá¹-á¹-ho ca pÄ«tisukhena_ \Ne I 229/ __vipulenÄ• _ti sabbatthakameva pharantena m
pÄ«tisahitena sukhena phuá¹-á¹-ho ca me kÄ• yoti yojanÄ• . idaÃ±ca yathÄ• kÄ• yo lahuko
dassanatthaá¹ƒ vuttaá¹ƒ. sukhasaÃ±Ã±okkamanena hi saddhiá¹ƒyeva lahusaÃ±Ã±okkaman
pharaá¹‡aÃ±cettha taá¹ƒsamuá¹-á¹-hÄ• narÅ«pavasena daá¹-á¹-habbaá¹ƒ kathaá¹ƒ pana ca
pÄ«tisukhapharaá¹‡aá¹ƒ, samatikkantapÄ«tisukhaÃ±hi tanti ce? saccametaá¹ƒ, idaá¹ƒ pana
catutthajjhÄ• nalakkhaá¹‡avasena vuttaá¹ƒ, atha kho pubbabhÄ• gavasena. ``pÄ«tisukhenÄ
pÄ«tisahitasadisena sukhena, upekkhÄ• hi idha santasabhÄ• vatÄ• ya Ã±Ä• á¹‡avisesayog
adhippetaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamatÄ«â€™â
pÄ• dakajjhÄ• nÄ• rammaá¹‡ena rÅ«pakÄ• yÄ• rammaá¹‡ena vÄ• iddhicittena sahajÄ• taá
lahusaÃ±Ã±aÃ±ca okkamati pavisati phusati sampÄ• puá¹‡Ä• tÄ«ti \Be I 267/ ayampi tattha
aá¹-á¹-hakathÄ• yaá¹ƒ (Paá¹-is-a II 3.12) --- ``sukhasaÃ±Ã±Ä• nÄ• ma upekkhÄ• sampayut
santaá¹ƒ sukhanti vuttaá¹ƒ sÄ• yeva saÃ±Ã±Ä• nÄ«varaá¹‡ehi ceva vitakkÄ• dipaccanÄ«ke
lahusaÃ±Ã±Ä• tipi veditabbÄ• . taá¹ƒ okkantassa panassa karajakÄ• yopi tÅ«lapicu viya sal
vÄ• takkhittatÅ«lapicuno viya sallahukena dissamÄ• nena kÄ• yena brahmalokaá¹ƒ gacchat
``tÅ«lamiva eritaá¹ƒ mÄ• lutena, pilavatÄ«va me kÄ• yoâ€™â€™ _ti. tassattho --- yadÄ• ha
aÃ±Ã±aá¹ƒ vÄ• iddhiyÄ• gantukÄ• mo homi, tadÄ• mÄ• lutena vÄ• yunÄ• eritaá¹ƒ cittaá¹
laá¹…ghantoyeva me kÄ• yo hotÄ«ti.

khitakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. malitavambhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ukkaá¹‡á¹-hito_ti \Ee I 224/ Ä• yasmato malitavambhattherassa gÄ• thÄ• . kÄ• uppatti?
padumuttarassa bhagavato kÄ• le himavantato avidÅ«re aÃ±Ã±atarasmiá¹ƒ jÄ• tassare sak
padumuttaro bhagavÄ• taá¹ƒ anuggaá¹‡hanto tattha gantvÄ• jÄ• tassaratÄ«re caá¹…kama
disvÄ• pasannamÄ• naso sare kumudÄ• ni gahetvÄ• bhagavantaá¹ƒ pÅ«jesi. so tena puÃ

saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kurukacchanagare aÃ±Ã±atarassa brÄ• hmaá¹‡as
__malitavambho_tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto pacchÄ• bhÅ«mahÄ• thera
santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ kar
ayaá¹ƒ sabhÄ• vo, yattha bhojanasappÄ• yo dullabho, itare sulabhÄ• , tato na pakkamati. y
bhojanasappÄ• yo sulabho, itare dullabhÄ• , tattha na vasati pakkamateva. evaá¹ƒ viharant
hetusampannatÄ• ya mahÄ• purisajÄ• tikatÄ• ya ca nacirasseva vipassanaá¹ƒ vaá¸• á¸• he
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.51-57) ---

``himavantassÄ• vidÅ«re \Be I 268/, mahÄ• jÄ• tassaro ahu.

padumuppalasaÃ±channo, puá¹‡á¸• arÄ«kasamotthaá¹-o ||

``kukuttho nÄ• ma nÄ• mena, tatthÄ• siá¹ƒ sakuá¹‡o tadÄ• .

sÄ«lavÄ• buddhisampanno, puÃ±Ã±Ä• puÃ±Ã±esu kovido ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

jÄ• tassarassÄ• vidÅ«re, saÃ±carittha mahÄ• muni ||

``jalajaá¹ƒ kumudaá¹ƒ chetvÄ• , upanesiá¹ƒ mahesino.

mama saá¹…kappamaÃ±Ã±Ä• ya, paá¹-iggahi mahÄ• muni ||

``taÃ±ca dÄ• naá¹ƒ daditvÄ• na, sukkamÅ«lena codito.

kappÄ• naá¹ƒ satasahassaá¹ƒ, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``soá¸·aseto kappasate, Ä• suá¹ƒ varuá¹‡anÄ• makÄ• .

aá¹-á¹-ha ete janÄ• dhipÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• nento ---

<105> á¹• 21 ``ukkaá¹‡á¹-hitopi na vase, ramamÄ• nopi pakkame.

na tvevÄ• natthasaá¹ƒhitaá¹ƒ, vase vÄ• saá¹ƒ vicakkhaá¹‡oâ€™â€™ ti || --- gÄ• thaá¹ƒ abh

tattha __ukkaá¹‡á¹-hitopi na vase_ti yasmiá¹ƒ Ä• vÄ• se vasantassa me bhojanasappÄ• yÄ
dhammesu ukkaá¹‡á¹-hÄ• anabhirati uppajjati, tattha ukkaá¹‡á¹-hitopi vasÄ• miyeva itarasa
pakkame na pakkamÄ• mi. __na vase_ti ettha na-kÄ• renapi pakkametipadaá¹ƒ sambandhi
pakkame_ti yasmiá¹ƒ \Ee I 225/ pana Ä• vÄ• se vasantassa me paccayavekallÄ• bhÄ• vena
aÃ±Ã±adatthu abhiramÄ• mi, evaá¹ƒ abhiramamÄ• nopi avasesasappÄ• yÄ• lÄ• bhena tato
paá¹-ipajjantovÄ• haá¹ƒ nacirasseva sakatthaá¹ƒ paccupÄ• dinti. ayaÃ±cettha attapaá¹-ipatt
yojanÄ• . parassa ovÄ• dadÄ• ne pana vaseyya na pakkameyyÄ• ti vidhÄ• navasena \Be I
tvevÄ• natthasaá¹ƒhitaá¹ƒ, vase vÄ• saá¹ƒ vicakkhaá¹‡o_ti yasmiá¹ƒ Ä• vÄ• se paccayÄ• s
samaá¹‡adhammo na pÄ• ripÅ«riá¹ƒ gacchati, yasmiÃ±ca Ä• vÄ• se paccayÄ• dullabhÄ• ,
na gacchati, evarÅ«po Ä• vÄ• so idha anatthasaá¹ƒhito nÄ• ma avaá¸• á¸• hisahitoti katvÄ•
vicakkhaá¹‡o viÃ±Ã±ujÄ• tiko sakatthaá¹ƒ paripÅ«retukÄ• mo natveva vaseyya. yattha pana
Ä• vÄ• so labbhati, sattapi sappÄ• yÄ• labbhanti, tattheva vaseyyÄ• ti attho.

malitavambhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suhemantattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sataliá¹…gassa atthassÄ• _ti Ä• yasmato suhemantattherassa gÄ• thÄ• . kÄ• uppatti? a
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto ito dv
bhagavato kÄ• le vanacaro hutvÄ• vane vasati, taá¹ƒ anuggahituá¹ƒ bhagavÄ• araÃ±Ã±aá
á¹-hÄ• ne aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. so bhagavantaá¹ƒ disvÄ• pasannacitto
punnÄ• gapupphÄ• ni ocinitvÄ• bhagavantaá¹ƒ pÅ«jesi. so tena puÃ±Ã±akammena devalo
puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de pÄ• riyantad
brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __suhemanto_tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±uta
migadÄ• ye viharantaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-ilad
tepiá¹-ako hutvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva chaá¸·abhiÃ±Ã±o \Ee I 226/
ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.46-50) ---

``kÄ• nanaá¹ƒ vanamogayha, vasÄ• mi luddako ahaá¹ƒ.

punnÄ• gaá¹ƒ pupphitaá¹ƒ disvÄ• , buddhaseá¹-á¹-haá¹ƒ anussariá¹ƒ ||

``taá¹ƒ \Be I 270/ pupphaá¹ƒ ocinitvÄ• na, sugandhaá¹ƒ gandhitaá¹ƒ subhaá¹ƒ.

thÅ«paá¹ƒ karitvÄ• puline, buddhassa abhiropayiá¹ƒ ||

``dvenavute ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ekamhi navute kappe, eko Ä• siá¹ƒ tamonudo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne I 232/ pana patvÄ• evaá¹ƒ cintesi --- ``mayÄ• kho yaá¹ƒ sÄ• vakena pattal
anuppattaá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ idÄ• ni bhikkhÅ«naá¹ƒ anuggahaá¹ƒ kareyyaâ€™â€™ n
pabhinnapaá¹-isambhidatÄ• ya akilÄ• sutÄ• ya ca attano santikaá¹ƒ upagate bhikkhÅ« yath
anusÄ• santo kaá¹…khaá¹ƒ chindanto dhammaá¹ƒ kathento kammaá¹-á¹-hÄ• naá¹ƒ niggum
Ä• cikkhanto viharati. athekadivasaá¹ƒ attano santikaá¹ƒ upagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ viÄ
puggalÄ• naá¹ƒ visesaá¹ƒ Ä• cikkhanto ---

<106> á¹• 21 ``sataliá¹…gassa atthassa, satalakkhaá¹‡adhÄ• rino.

ekaá¹…gadassÄ« dummedho, satadassÄ« ca paá¹‡á¸• itoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ

tattha __sataliá¹…gassÄ• _ti lÄ«namatthaá¹ƒ gamentÄ«ti liá¹…gÄ• ni, atthesu saddassa pa
pana sataá¹ƒ anekÄ• ni liá¹…gÄ• ni etassÄ• ti sataliá¹…go. anekattho hi idha satasaddo, ``s
ntiÄ• dÄ«su viya na saá¹…khyÄ• visesattho tassa sataliá¹…gassa. __atthassÄ• _ti Ã±eyyas
araá¹‡Ä«yato ``atthoâ€™â€™ ti vuccati. so ca ekopi anekaliá¹…go, yathÄ• ``sakko purinda
``paÃ±Ã±Ä• vijjÄ• medhÄ• Ã±Ä• á¹‡aâ€™â€™ nti ca. yena liá¹…gena pavattinimittena tÄ
indasaddo pavatto, na tena tattha sakkÄ• disaddÄ• pavattÄ• , atha kho aÃ±Ã±ena. tathÄ•
paÃ±Ã±Ä• saddo pavatto, na tena vijjÄ• disaddÄ• . tena vuttaá¹ƒ ``sataliá¹…gassa atthassÄ

__satalakkhaá¹‡adhÄ• rino_ti \Be I 271/ anekalakkhaá¹‡avato. lakkhÄ«yati etenÄ• ti lakkha
paccayabhÄ• vino atthassa attano phalaá¹ƒ paá¹-icca paccayabhÄ• vo, tena hi so ayaá¹ƒ in
lakkhÄ«yati. so ca ekasseva atthassa anekappabhedo upalabbhati \Ee I 227/, tenÄ• ha
``satalakkhaá¹‡adhÄ• rinoâ€™â€™ ti. atha vÄ• lakkhÄ«yantÄ«ti lakkhaá¹‡Ä• ni, tassa tass
saá¹…khatatÄ• dayo pakÄ• ravisesÄ• te pana atthato avatthÄ• visesÄ• veditabbÄ• . te ca
aniccatÄ• disÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ liá¹…genti Ã±Ä• pentÄ«ti ``liá¹…gÄ• nÄ«â€™â€™
Ä• kÄ• rÄ• , yasmÄ• ekassÄ• pi atthassa aneke upalabbhanti. tena vuttaá¹ƒ ``sataliá¹…gas
satalakkhaá¹‡adhÄ• rinoâ€™â€™ ti. tenÄ• ha Ä• yasmÄ• dhammasenÄ• pati --- ``sabbe d
bhagavato Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchantÄ«â€™â€™ ti (Nidd I 156; Nidd II

mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5).

__ekaá¹…gadassÄ« dummedho_ti evaá¹ƒ anekaliá¹…ge anekalakkhaá¹‡e atthe yo tattha e
aputhupaÃ±Ã±atÄ• ya ekaliá¹…gamattaá¹ƒ ekalakkhaá¹‡amattaÃ±ca disvÄ• attanÄ• diá¹-
saccaâ€™â€™ nti abhinivissa \Ne I 233/ ``moghamaÃ±Ã±aâ€™â€™ nti itaraá¹ƒ paá¹-ikkhip
viya ekaá¹…gagÄ• hÄ« __dummedho_ duppaÃ±Ã±o tattha vijjamÄ• nÄ• naá¹ƒyeva pakÄ• n
abhinivisanato ca. __satadassÄ« ca paá¹‡á¸• ito_ti paá¹‡á¸• ito pana tattha vijjamÄ• ne ane
paÃ±Ã±Ä• cakkhunÄ• sabbaso passati. yo vÄ• tattha labbhamÄ• ne aneke paÃ±Ã±Ä• cak
aÃ±Ã±esampi dasseti pakÄ• seti, so __paá¹‡á¸• ito_ vicakkhaá¹‡o atthesu kusalo nÄ• mÄ•
ukkaá¹ƒsagataá¹ƒ attano paá¹-isambhidÄ• sampattiá¹ƒ bhikkhÅ«naá¹ƒ vibhÄ• vesi.

suhemantattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammasavattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pabbajiá¹ƒ \Be I 272/ __tulayitvÄ• nÄ• _ti Ä• yasmato dhammasavattherassa gÄ• thÄ• . k
padumuttarassa bhagavato kÄ• le suvaccho nÄ• ma brÄ• hmaá¹‡o hutvÄ• tiá¹‡á¹‡aá¹ƒ ved
dosaá¹ƒ \Ee I 228/ disvÄ• tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±Ä• yatane pabbatanta
bahÅ«hi tÄ• pasehi saddhiá¹ƒ vasi. athassa kusalabÄ«jaá¹ƒ ropetukÄ• mo padumuttaro bha
Ä• kÄ• se á¹-hatvÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassesi. so taá¹ƒ disvÄ• pasannamÄ• naso p
ocinÄ• pesi. satthÄ• , ``alaá¹ƒ imassa tÄ• pasassa ettakaá¹ƒ kusalabÄ«jaâ€™â€™ nti pakk
gahetvÄ• satthu gamanamaggaá¹ƒ okiritvÄ• cittaá¹ƒ pasÄ• dento aÃ±jaliá¹ƒ paggayha aá¹
puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto ima
magadharaá¹-á¹-he brÄ• hmaá¹‡akule nibbattitvÄ• __dhammasavo_ti laddhanÄ• mo viÃ±Ã
codiyamÄ• no gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ pabbajjÄ• ya Ä• nisaá¹ƒsaÃ±ca disvÄ• dakkh
bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• v
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.39-45) ---

``suvaccho nÄ• ma nÄ• mena, brÄ• hmaá¹‡o mantapÄ• ragÅ«.

purakkhato sasissehi, vasate pabbatantare ||

``padumuttaro nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mamuddharitukÄ• mo so, Ä• gacchi mama santikaá¹ƒ ||

``vehÄ• samhi caá¹…kamati, dhÅ«pÄ• yati jalate tathÄ• .

hÄ• saá¹ƒ mamaá¹ƒ viditvÄ• na, pakkÄ• mi pÄ• cinÄ• mukho ||

``taÃ±ca \Ne I 234/ acchariyaá¹ƒ disvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

nÄ• gapupphaá¹ƒ gahetvÄ• na, gatamaggamhi okiriá¹ƒ ||

``satasahassito kappe, yaá¹ƒ pupphaá¹ƒ okiriá¹ƒ ahaá¹ƒ.

tena cittappasÄ• dena, duggatiá¹ƒ nupapajjahaá¹ƒ ||

``ekatiá¹ƒse \Be I 273/ kappasate, rÄ• jÄ• Ä• si mahÄ• raho.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• somanassappatto udÄ• na

 <107> á¹• 21 ``pabbajiá¹ƒ tulayitvÄ• na, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• s

 tattha __pabbajiá¹ƒ tulayitvÄ• nÄ• _ti ``sambÄ• dho gharÄ• vÄ• so rajÄ• pathoâ€™â€™ tiÄ
SN a II 154) gharÄ• vÄ• se, ``appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• â€™
177) kÄ• mesu Ä• dÄ«navaá¹ƒ tappaá¹-ipakkhato nekkhamme ca Ä• nisaá¹ƒsaá¹ƒ tulabhÅ«
vÄ«maá¹ƒsitvÄ• ti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. idameva ca therassa aÃ±Ã±
ahosÄ«ti.

dhammasavattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dhammasavapituttheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sa vÄ«savassasatiko_ti \Ee I 229/ Ä• yasmato dhammasavapituttherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro buddhasuÃ±Ã±e loke kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ
pabbate viharantaá¹ƒ paccekasambuddhaá¹ƒ disvÄ• pasannamÄ• naso tiá¹‡asÅ«lapupphe
puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto ima
magadharaá¹-á¹-he brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto dÄ• rapariggahaá¹ƒ
puttaá¹ƒ labhitvÄ• tasmiá¹ƒ pabbajite sayampi vÄ«savassasatiko hutvÄ• , ``mama putto tÄ•

I 274/, atha kasmÄ• nÄ• haá¹ƒ \Ne I 235/ pabbajissÄ• mÄ«â€™â€™ ti saÃ±jÄ• tasaá¹ƒveg
dhammaá¹ƒ sutvÄ• pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ s
__apadÄ• ne_ (Ap thera I 16.35-38) ---

``himavantassÄ• vidÅ«re, bhÅ«tagaá¹‡o nÄ• ma pabbato.

vasateko jino tattha, sayambhÅ« lokanissaá¹-o ||

``tiá¹‡asÅ«laá¹ƒ gahetvÄ• na, buddhassa abhiropayiá¹ƒ.

ekÅ«nasatasahassaá¹ƒ, kappaá¹ƒ na vinipÄ• tiko ||

``ito ekÄ• dase kappe, ekosiá¹ƒ dharaá¹‡Ä«ruho.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• saÃ±jÄ• tasomanasso udÄ

<108> á¹• 21 ``sa vÄ«savassasatiko, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• s

tattha __sa vÄ«savassasatiko_ti so vÄ«saá¹ƒvassasatiko, so ahaá¹ƒ jÄ• tiyÄ• vÄ«sÄ• dhik
__pabbaji_nti pabbajjaá¹ƒ upagacchiá¹ƒ. sesaá¹ƒ vuttanayameva. idameva ca imassa thera
aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

dhammasavapituttheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. saá¹…gharakkhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__na nÅ«nÄ• yaá¹ƒ paramahitÄ• nukampino_ti Ä• yasmato saá¹…gharakkhitattherassa gÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito catunavute
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ pabbatapÄ• de \Ee I 230/ vasante satta pacc
disvÄ• pasannamÄ• naso kadambapupphÄ• ni gahetvÄ• pÅ«jesi. so tena puÃ±Ã±akamme
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
nibbatti, tassa __saá¹…gharakkhito_ti nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto paá¹-iladdha

kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• \Ne I 236/ aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ sahÄ• yaá¹ƒ katvÄ•
vasanaá¹-á¹-hÄ• nato avidÅ«re vanagumbe ekÄ• migÄ« vijÄ• yitvÄ• taruá¹‡aá¹ƒ chÄ• paá
chÄ• tajjhattÄ• pi puttasinehena dÅ«re gocarÄ• ya na gacchati, Ä• sanne ca tiá¹‡odakassa
disvÄ• thero, ``aho vatÄ• yaá¹ƒ loko taá¹‡hÄ• bandhanabaddho mahÄ• dukkhaá¹ƒ anubha
sakkotÄ«â€™â€™ ti saá¹ƒvegajÄ• to tameva aá¹…kusaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸•
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.30-34) ---

``himavantassÄ• vidÅ«re, kukkuá¹-o nÄ• ma pabbato.

tamhi pabbatapÄ• damhi, satta buddhÄ• vasanti te ||

``kadambaá¹ƒ pupphitaá¹ƒ disvÄ• , dÄ«parÄ• jaá¹ƒva uggataá¹ƒ.

ubho hatthehi paggayha, satta buddhe samokiriá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``dvenavute ito kappe, sattÄ• suá¹ƒ pupphanÄ• makÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano dutiyakaá¹ƒ bhikkhuá¹ƒ micchÄ• vitakkabahulaá¹ƒ viharan
migiá¹ƒ upamaá¹ƒ karitvÄ• taá¹ƒ ovadanto ---

<109> á¹• 21 ``na nÅ«nÄ• yaá¹ƒ paramahitÄ• nukampino, rahogato anuvigaá¹‡eti sÄ• sana

tathÄ• hayaá¹ƒ viharati pÄ• katindriyo, migÄ« yathÄ• taruá¹‡ajÄ• tikÄ• vaneâ€™â€™ ti || -

gÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 276/ __na nÅ«nÄ• ya_nti __na_-iti paá¹-isedhe nipÄ• to. __nÅ«nÄ• _ti parivitak
padacchedo. __paramahitÄ• nukampino_ti paramaá¹ƒ ativiya, paramena vÄ• anuttarena hi
anukampanasÄ«lassa bhagavato. __rahogato_ti rahasi gato, suÃ±Ã±Ä• gÄ• ragato kÄ• yav
__anuvigaá¹‡etÄ«_ti ettha ``na nÅ«nÄ• â€™â€™ ti padadvayaá¹ƒ Ä• netvÄ• sambandhital

nÅ«nÄ• â€™â€™ ti, na cintesi maÃ±Ã±e, ``nÄ• nuyuÃ±jatÄ«â€™â€™ ti takkemÄ«ti attho. _
paá¹-ipattisÄ• sanaá¹ƒ, catusaccakammaá¹-á¹-hÄ• nabhÄ• vananti adhippÄ• yo \Ee I 231/. _
kÄ• raá¹‡ena, satthu sÄ• sanassa ananuyuÃ±janato eva. __aya_nti ayaá¹ƒ bhikkhu. __pÄ•
manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ yathÄ• sakaá¹ƒ visayesu vissajjanato sabhÄ• vab
asaá¹ƒvutacakkhudvÄ• rÄ• dikoti attho. yassa taá¹‡hÄ• saá¹…gassa acchinnatÄ• ya so bhi
tassa upamaá¹ƒ dassento __ ``migÄ« yathÄ• taruá¹‡ajÄ• tikÄ• vaneâ€™â€™ _ti Ä• ha. ya
taruá¹‡asabhÄ• vÄ• migÄ« puttasnehassa acchinnatÄ• ya vane dukkhaá¹ƒ anubhavati, na
bhikkhu saá¹…gassa acchinnatÄ• ya pÄ• katindriyo viharanto vaá¹-á¹-adukkhaá¹ƒ nÄ• tivatt
``taruá¹‡avijÄ• tikÄ• â€™â€™ ti vÄ• pÄ• á¹-ho. abhinavappasutÄ• bÄ• lavacchÄ• ti attho.
saÃ±jÄ• tasaá¹ƒvego vipassanaá¹ƒ vaá¸• á¸• hetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i.

saá¹…gharakkhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. usabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nagÄ• nagaggesu susaá¹ƒvirÅ«á¸·hÄ• _ti Ä• yasmato usabhattherassa gÄ• thÄ• . kÄ•
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• ni karonto ito ekat
bhagavato kÄ• le devaputto hutvÄ• nibbatto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannam
pÅ«jaá¹ƒ akÄ• si. sÄ• pupphapÅ«jÄ• sattÄ• haá¹ƒ pupphamaá¹‡á¸• apÄ• kÄ• rena aá¹-á¹-
mahÄ• samÄ• gamo ahosi. so \Be I 277/ tena puÃ±Ã±akammena devamanussesu saá¹ƒsa
kosalaraá¹-á¹-he ibbhakule nibbatti, tassa __usabho_ti nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ p
jetavanapaá¹-iggahaá¹‡e satthari laddhappasÄ• do pabbajitvÄ• katapubbakicco araÃ±Ã±e
tena ca samayena pÄ• vusakÄ• lameghe abhippavuá¹-á¹-he pabbatasikharesu rukkhagacch
ghanapaá¹‡á¹‡asaá¹‡á¸• ino honti \Ee I 232/. athekadivasaá¹ƒ thero leá¹‡ato nikkhamitvÄ•
vanarÄ• maá¹‡eyyakaá¹ƒ pabbatarÄ• maá¹‡eyyakaÃ±ca disvÄ• yonisomanasikÄ• ravasen
acetanÄ• utusampattiyÄ• vaá¸• á¸• hiá¹ƒ pÄ• puá¹‡anti, atha kasmÄ• nÄ• haá¹ƒ utusappÅ
vaá¸• á¸• hiá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti cintento ---

<110> á¹• 21 ``nagÄ• nagaggesu susaá¹ƒvirÅ«á¸·hÄ• , udaggameghena navena sittÄ• .

vivekakÄ• massa araÃ±Ã±asaÃ±Ã±ino, janeti bhiyyo usabhassa kalyataâ€™â€™ nti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __nagÄ• _ti rukkhÄ• , ``nÄ• gÄ• â€™â€™ ti keci vadanti, nÄ• garukkhÄ• ti attho. __n
pabbatasikharesu. __susaá¹ƒvirÅ«á¸·hÄ• _ti suá¹-á¹-hu samantato virÅ«á¸·hamÅ«lÄ• hutvÅ
sammadeva saÃ±jÄ• tasÄ• khaggapallavappasÄ• khÄ• ti \Ne I 238/ attho. __udaggameghe
paá¹-hamuppannena uá¸·Ä• rena mahatÄ• pÄ• vusameghena abhippavuá¹-á¹-hÄ• . __vive

cittavivekaá¹ƒ icchantassa, araÃ±Ã±avÄ• sena tÄ• va kÄ• yaviveko laddho, idÄ• ni upadhiv
nissayabhÅ«to cittaviveko laddhabboti taá¹ƒ patthayamÄ• nassa, jÄ• gariyaá¹ƒ anuyuÃ±jan
__ ``araÃ±Ã±asaÃ±Ã±inoâ€™â€™ _ti. araÃ±Ã±avÄ• so nÄ• ma satthÄ• rÄ• vaá¹‡á¹‡ito th
samathavipassanÄ• bhÄ• vanÄ• pÄ• ripÅ«riyÄ• , tasmÄ• sÄ• mayÄ• hatthagatÄ• kÄ• tal
nekkhammasaá¹…kappabahulassÄ• ti attho. __janetÄ«_ti uppÄ• denti, puthutte \Be I 278/ h
keci pana ``janentÄ«â€™â€™ ti paá¹-hanti. __bhiyyo_ti uparÅ«pari. __usabhassÄ• _ti attÄ•
vadati. __kalyata_nti kalyabhÄ• vaá¹ƒ cittassa kammaÃ±Ã±ataá¹ƒ bhÄ• vanÄ• yogyataá¹ƒ.
vuttoyeva. evaá¹ƒ thero imaá¹ƒ gÄ• thaá¹ƒ vadantoyeva vipassanaá¹ƒ ussukkÄ• petvÄ• ara
vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.25-29) ---

``devaputto \Ee I 233/ ahaá¹ƒ santo, pÅ«jayiá¹ƒ sikhinÄ• yakaá¹ƒ.

mandÄ• ravena pupphena, buddhassa abhiropayiá¹ƒ ||

``sattÄ• haá¹ƒ chadanaá¹ƒ Ä• si, dibbaá¹ƒ mÄ• laá¹ƒ tathÄ• gate.

sabbe janÄ• samÄ• gantvÄ• , namassiá¹ƒsu tathÄ• gataá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito ca dasame kappe, rÄ• jÄ• hosiá¹ƒ jutindharo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosÄ«ti.

usabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasamavaggo

1. jentattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__duppabbajjaá¹ƒ_ \Ne I 239/ __ve duradhivÄ• sÄ• gehÄ• _ti Ä• yasmato jentattherassa gA
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato kÄ• le devaputto hutvÄ• nibbatti. so ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasann
kiá¹ƒkirÄ• tapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒs
buddhuppÄ• de magadharaá¹-á¹-he jentagÄ• me ekassa maá¹‡á¸• alikarÄ• jassa putto hutv
nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto daharakÄ• leyeva hetusampattiyÄ• codiyamÄ• no
puna cintesi --- ``pabbajjÄ• nÄ• ma dukkarÄ• , gharÄ• pi durÄ• vÄ• sÄ• , dhammo ca gamb
duradhigamÄ• , kiá¹ƒ nu kho kattabbaâ€™â€™ nti evaá¹ƒ pana cintÄ• bahulo hutvÄ• vicar
santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡i. sutakÄ• lato paá¹-á¹-hÄ• ya pabbajjÄ• bhirato hutvA
pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• sukhÄ• ya p
arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.21-24) ---

``devaputto ahaá¹ƒ santo, pÅ«jayiá¹ƒ sikhinÄ• yakaá¹ƒ.

kakkÄ• rupupphaá¹ƒ paggayha, buddhassa abhiropayiá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito ca navame kappe, rÄ• jÄ• sattuttamo ahuá¹ƒ.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhanto, ``asakkhiá¹ƒ vatÄ• haá¹ƒ Ä
uppannavitakkaá¹ƒ chindituâ€™â€™ nti somanassajÄ• to \Ee I 234/ vitakkassa uppannÄ• k
chinnataá¹ƒ dassento ---

<111> á¹• 21 ``duppabbajjaá¹ƒ \Ne I 240/ ve duradhivÄ• sÄ• gehÄ• , dhammo gambhÄ«ro

kicchÄ• vutti no itarÄ«tareneva, yuttaá¹ƒ cintetuá¹ƒ satatamaniccataâ€™â€™ nti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __duppabbajja_nti appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkhandhaÃ±ceva Ã±Ä• tipar
imasmiá¹ƒ sÄ• sane uraá¹ƒ datvÄ• pabbajanassa dukkarattÄ• dukkhaá¹ƒ pabbajanaá¹ƒ, d

duppabbajjaá¹ƒ. __ve_ti nipÄ• tamattaá¹ƒ, daá¸·hattho vÄ• ``pabbajjÄ• dukkhÄ• â€™â€™
Ä• vaseyyaá¹ƒ, __duradhivÄ• sÄ• gehÄ• , _ yasmÄ• gehaá¹ƒ adhivasantena raÃ±Ã±Ä• r
issarakiccaá¹ƒ, gahapatinÄ• gahapatikiccaá¹ƒ kattabbaá¹ƒ hoti, parijano ceva samaá¹‡abr
saá¹…gahetabbÄ• , tasmiá¹ƒ tasmiÃ±ca kattabbe kariyamÄ• nepi gharÄ• vÄ• so chiddagha
duppÅ«ro, tasmÄ• gehÄ• nÄ• mete adhivasituá¹ƒ Ä• vasituá¹ƒ dukkhÄ• dukkarÄ• ti katvÄ
durÄ• vÄ• sÄ• ti. pabbajjaÃ±ce anutiá¹-á¹-heyyaá¹ƒ __dhammo gambhÄ«ro, _ yadatthÄ• p
adhigantabbo paá¹-ivedhasaddhammo gambhÄ«ro, gambhÄ«raÃ±Ä• á¹‡agocarattÄ• dudd
gambhÄ«rabhÄ• vena duppaá¹-ivijjhattÄ• . gehaÃ±ce Ä• vaseyyaá¹ƒ, __duradhigamÄ• bh
gehaá¹ƒ Ä• vasituá¹ƒ, te bhogÄ• dukkhena kasirena adhigantabbatÄ• ya duradhigamÄ• . e
pahÄ• ya pabbajjaá¹ƒyeva anutiá¹-á¹-heyyaá¹ƒ, evampi __kicchÄ• vutti no itarÄ«tarena idh
buddhasÄ• sane itarÄ«tarena yathÄ• laddhena paccayena amhÄ• kaá¹ƒ vutti jÄ«vikÄ• kicc
gharÄ• vÄ• sÄ• naá¹ƒ duradhivÄ• satÄ• ya bhogÄ• naÃ±ca duradhigamatÄ• ya gehe itarÄ«
kicchÄ• kasirÄ• vutti amhÄ• kaá¹ƒ, tattha kiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti? __yuttaá¹ƒ cintet
satatamaniccataá¹ƒ_ sakalaá¹ƒ divasaá¹ƒ pubbarattÄ• pararattaÃ±ca tebhÅ«makadhamma
uppÄ• davayavantato Ä• diantavantato \Ee I 235/ tÄ• vakÄ• likato ca na niccanti ``aniccaâ€
vipassituá¹ƒ yuttaá¹ƒ. aniccÄ• nupassanÄ• ya siddhÄ• ya itarÄ• nupassanÄ• sukheneva si
aniccÄ• nupassanÄ• va ettha vuttÄ• , aniccassa dukkhÄ• nattatÄ• naá¹ƒ abyabhicaraá¹‡at
sukhaggahaá¹‡ato ca. tenÄ• ha --- ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadan
15), ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaá¹ƒâ€™â€™ (Vi
1081), ``vayadhammÄ• saá¹…khÄ• rÄ• â€™â€™ ti (DN II 218) ca tadaminÄ• evaá¹ƒ aÃ±
aparÄ• paraá¹ƒ uppanne vitakke niggahetvÄ• aniccatÄ• mukhena vipassanaá¹ƒ Ä• rabhitv
dasseti. tena vuttaá¹ƒ ``attano paá¹-ipattiâ€™â€™ ntiÄ• di. idameva therassa aÃ±Ã±Ä• byÄ

jentattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vacchagottattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__tevijjohaá¹ƒ_ \Be I 281/ \Ne I 241/ __mahÄ• jhÄ• yÄ«_ti Ä• yasmato vacchagottatthera
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kus
vipassissa bhagavato kÄ• le bandhumatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patt
nÄ• garehi ca saddhiá¹ƒ buddhapÅ«jaá¹ƒ katvÄ• tato paraá¹ƒ devamanussesu saá¹ƒsaran
rÄ• jagahe vibhavasampannassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, tassa vacchagot
samaÃ±Ã±Ä• ahosi. so viÃ±Ã±utaá¹ƒ patvÄ• brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ gato vim
sÄ• raá¹ƒ adisvÄ• paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• vicaranto satthÄ• raá¹ƒ upasaá¹…
pucchitvÄ• tasmiá¹ƒ vissajjite pasannamÄ• naso satthu santike pabbajitvÄ• vipassanÄ• ya
nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.15-20) ---

``udentaá¹ƒ \Ee I 236/ sataraá¹ƒsiá¹ƒva, pÄ«taraá¹ƒsiá¹ƒva bhÄ• á¹‡umaá¹ƒ.

pannarase yathÄ• candaá¹ƒ, niyyantaá¹ƒ lokanÄ• yakaá¹ƒ ||

``aá¹-á¹-hasaá¹-á¹-hisahassÄ• ni, sabbe khÄ«á¹‡Ä• savÄ• ahuá¹ƒ.

parivÄ• riá¹ƒsu sambuddhaá¹ƒ, dvipadindaá¹ƒ narÄ• sabhaá¹ƒ ||

``sammajjitvÄ• na taá¹ƒ vÄ«thiá¹ƒ, niyyante lokanÄ• yake.

ussÄ• pesiá¹ƒ dhajaá¹ƒ tattha, vippasannena cetasÄ• ||

``ekanavutito kappe, yaá¹ƒ dhajaá¹ƒ abhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``ito catutthake kappe, rÄ• jÄ• hosiá¹ƒ mahabbalo.

sabbÄ• kÄ• rena sampanno, sudhajo iti vissuto ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• somanassajÄ• to ud

<112> á¹• 21 ``tevijjohaá¹ƒ \Be I 282/ mahÄ• jhÄ• yÄ«, cetosamathakovido.

sadattho me anuppatto, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• si

tattha \Ne I 242/ __tevijjoha_nti yadipi maá¹ƒ pubbe tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• raá¹ƒ ga
tevijjoâ€™â€™ ti saÃ±jÄ• nanti, taá¹ƒ pana samaÃ±Ã±Ä• mattaá¹ƒ vedesu vijjÄ• kiccassa a
pubbenivÄ• saÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ tissannaá¹ƒ vijjÄ• naá¹ƒ adhigatattÄ• paramatthato te
anavasesassa samudayapakkhiyassa kilesagaá¹‡assa jhÄ• panato, mahantena maggaphal
uá¸·Ä• rassa paá¹‡Ä«tassa nibbÄ• nassa jhÄ• yanato ca __mahÄ• jhÄ• yÄ«. cetosamathak
cittasaá¹…khobhakarÄ• naá¹ƒ saá¹ƒkilesadhammÄ• naá¹ƒ vÅ«pasamanena cetaso samÄ•
tevijjabhÄ• vassa kÄ• raá¹‡amÄ• ha. samÄ• dhikosallasahitena hi Ä• savakkhayena tevijjat
__sadattho_ti sakattho ka-kÄ• rassÄ• yaá¹ƒ da-kÄ• ro kato ``anuppattasadatthoâ€™â€™ ti
38) viya. ``sadatthoâ€™â€™ ti ca arahattaá¹ƒ veditabbaá¹ƒ. taÃ±hi attapaá¹-ibandhaá¹-á¹-h
avijahanaá¹-á¹-hena attano paramatthaá¹-á¹-hena attano atthattÄ• ``sakatthoâ€™â€™ ti vu
sadattho __me_ mayÄ• __anuppatto_ adhigato. etena yathÄ• vuttaá¹ƒ mahÄ• jhÄ• yibhÄ•

dasseti. sesaá¹ƒ vuttanayameva.

vacchagottattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vanavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__acchodikÄ• puthusilÄ• _ti Ä• yasmato vanavacchattherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalabÄ«jaá¹ƒ ropento vipas
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto parassa kammaá¹ƒ \Ee I 237/ katvÄ• jÄ«vanto ka
katvÄ• maraá¹‡abhayena tajjito palÄ• yanto antarÄ• magge bodhirukkhaá¹ƒ \Be I 283/ disv
mÅ«laá¹ƒ sammajjitvÄ• piá¹‡á¸• ibandhehi asokapupphehi pÅ«jaá¹ƒ katvÄ• vanditvÄ• bod
namassamÄ• no pallaá¹…kena nisinno mÄ• retuá¹ƒ Ä• gate paccatthike disvÄ• tesu cittaá¹
Ä• vajjento sataporise papÄ• te papati. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• ap
katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe vibhavasampa
hutvÄ• nibbatti, ``vacchoâ€™â€™ tissa nÄ• maá¹ƒ ahosi. so vayappatto bimbisÄ• rasamÄ•
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 16.7-14) ---

``parakammÄ• yane \Ne I 243/ yutto, aparÄ• dhaá¹ƒ akÄ• sahaá¹ƒ.

vanantaá¹ƒ abhidhÄ• vissaá¹ƒ, bhayaverasamappito ||

``pupphitaá¹ƒ pÄ• dapaá¹ƒ disvÄ• , piá¹‡á¸• ibandhaá¹ƒ sunimmitaá¹ƒ.

tambapupphaá¹ƒ gahetvÄ• na, bodhiyaá¹ƒ okiriá¹ƒ ahaá¹ƒ ||

``sammajjitvÄ• na taá¹ƒ bodhiá¹ƒ, pÄ• á¹-aliá¹ƒ pÄ• daputtamaá¹ƒ.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, bodhimÅ«le upÄ• visiá¹ƒ ||

``gatamaggaá¹ƒ gavesantÄ• , Ä• gacchuá¹ƒ mama santikaá¹ƒ.

te ca disvÄ• nahaá¹ƒ tattha, Ä• vajjiá¹ƒ bodhimuttamaá¹ƒ ||

``vanditvÄ• na ahaá¹ƒ bodhiá¹ƒ, vippasannena cetasÄ• .

anekatÄ• le papatiá¹ƒ, giridugge bhayÄ• nake ||

``ekanavutito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bodhipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``ito ca tatiye kappe, rÄ• jÄ• susaÃ±Ã±ato ahaá¹ƒ.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vivekÄ• bhiratiyÄ• vaneyeva vasi, tena __vanavaccho_ti samaÃ±
kadÄ• ci thero Ã±Ä• tijanÄ• nuggahatthaá¹ƒ rÄ• jagahaá¹ƒ \Be I 284/ gato tattha Ã±Ä• takeh
katipÄ• haá¹ƒ vasitvÄ• gamanÄ• kÄ• raá¹ƒ sandasseti. taá¹ƒ Ã±Ä• takÄ• , ``bhante, amhÄ
dhuravihÄ• re vasatha, mayaá¹ƒ upaá¹-á¹-hahissÄ• mÄ• â€™â€™ ti yÄ• ciá¹ƒsu. thero tesa
pabbatarÄ• maá¹‡eyyakittanÄ• padesena vivekÄ• bhiratiá¹ƒ nivedento ---

<113> á¹• 21 ``acchodikÄ• puthusilÄ• , gonaá¹…gulamigÄ• yutÄ• .

ambusevÄ• lasaÃ±channÄ• , te selÄ• ramayanti maâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __acchodikÄ• _ti acchaá¹ƒ abahalaá¹ƒ sukhumaá¹ƒ udakaá¹ƒ etesÅ«ti ``acchodakÄ
liá¹…gavipallÄ• sena acchodikÄ• â€™â€™ ti vuttaá¹ƒ. etena tesaá¹ƒ udakasampattiá¹ƒ das
puthulÄ• vitthatÄ• mudusukhasamphassÄ• silÄ• etesÅ«ti puthusilÄ• . etena nisajjanaá¹-á
dasseti. gunnaá¹ƒ viya naá¹…gulaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ etesanti __gonaá¹…gulÄ• , _ kÄ
``pakatimakkaá¹-Ä• â€™â€™ tipi vadantiyeva \Ee I 238/. gonaá¹…gulehi ca pasadÄ• dikehi
vicarantehi Ä• yutÄ• missitÄ• ti __gonaá¹…gulamigÄ• yutÄ• _ \Ne I 244/. etena tesaá¹ƒ am
araÃ±Ã±alakkhaá¹‡Å«petataá¹ƒ dasseti. __ambusevÄ• lasaÃ±channÄ• _ti pasavanato sata
paggharamÄ• nasalilatÄ• ya tahaá¹ƒ tahaá¹ƒ udakasevÄ• lasaÃ±chÄ• ditÄ• . __te selÄ• ra
vasÄ• mi; te edisÄ• selÄ• pabbatÄ• vivekÄ• bhiratiyÄ• maá¹ƒ ramayanti, tasmÄ• tatthev
adhippÄ• yo. idameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

vanavacchattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. adhimuttattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kÄ• yaduá¹-á¹-hullagaruno_ti Ä• yasmato adhimuttattherassa gÄ• thÄ• . kÄ• uppatti? so
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡avijjÄ• su
Ä• dÄ«navaá¹ƒ \Be I 285/ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajit
buddhuppÄ• daá¹ƒ sutvÄ• manussÅ«pacÄ• raá¹ƒ upagantvÄ• satthÄ• raá¹ƒ bhikkhusaá¹…

disvÄ• pasannamÄ• naso attano vÄ• kacÄ«raá¹ƒ satthu pÄ• damÅ«le patthari. satthÄ• tas
tasmiá¹ƒ aá¹-á¹-hÄ• si. tattha á¹-hitaá¹ƒ bhagavantaá¹ƒ kÄ• á¸·Ä• nusÄ• rena gandhena pÅ
``samuddharasimaá¹ƒ lokaâ€™â€™ ntiÄ• dikÄ• hi dasahi gÄ• thÄ• hi abhitthavi. taá¹ƒ satth
satasahassakappamatthake gotamassa nÄ• ma sammÄ• sambuddhassa sÄ• sane pabbajit
bhavissatÄ«â€™â€™ ti byÄ• karitvÄ• pakkÄ• mi. so tena puÃ±Ã±akammena devaloke nibl
buddhuppÄ• do, tÄ• va devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatth
nibbattitvÄ• __adhimutto_ti laddhanÄ• mo viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡avijjÄ• su nipph
sÄ• raá¹ƒ apassanto pacchimabhavikattÄ• nissaraá¹‡aá¹ƒ gavesanto jetavanapaá¹-iggahaa
disvÄ• paá¹-iladdhasaddho satthu santike pabbajitvÄ• vipassanaá¹ƒ \Ee I 239/ paá¹-á¹-hap
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 40.304-332) ---

``kaá¹‡ikÄ• raá¹ƒva jalitaá¹ƒ, dÄ«parukkhaá¹ƒva ujjalaá¹ƒ.

osadhiá¹ƒva virocantaá¹ƒ, vijjutaá¹ƒ gagane yathÄ• ||

``asambhÄ«taá¹ƒ anuttÄ• siá¹ƒ, migarÄ• jaá¹ƒva kesariá¹ƒ.

Ã±Ä• á¹‡Ä• lokaá¹ƒ pakÄ• sentaá¹ƒ, maddantaá¹ƒ titthiye gaá¹‡e ||

``uddharantaá¹ƒ imaá¹ƒ lokaá¹ƒ, chindantaá¹ƒ sabbasaá¹ƒsayaá¹ƒ.

gajjantaá¹ƒ migarÄ• jaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``jaá¹-Ä• jinadharo \Ne I 245/ Ä• siá¹ƒ, brahÄ• uju patÄ• pavÄ• .

vÄ• kacÄ«raá¹ƒ gahetvÄ• na, pÄ• damÅ«le apattharia¹ƒ ||

``kÄ• á¸·Ä• nusÄ• riyaá¹ƒ gayhaá¹ƒ, anulimpiá¹ƒ tathÄ• gataá¹ƒ.

sambuddhamanulimpetvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

``samuddharasimaá¹ƒ lokaá¹ƒ, oghatiá¹‡á¹‡a mahÄ• muni.

Ã±Ä• á¹‡Ä• lokena jotesi, nÄ• vaá¹-aá¹ƒ Ã±Ä• á¹‡amuttamaá¹ƒ ||

``dhammacakkaá¹ƒ \Be I 286/ pavattesi, maddase paratitthiye.

usabho jitasaá¹…gÄ• mo, sampakampesi medaniá¹ƒ ||

``mahÄ• samudde Å«miyo, velantamhi pabhijjare.

tatheva tava Ã±Ä• á¹‡amhi, sabbadiá¹-á¹-hÄ« pabhijjare ||

``sukhumacchikajÄ• lena, saramhi sampatÄ• nite.

antojÄ• lÄ«katÄ• pÄ• á¹‡Ä• , pÄ«á¸·itÄ• honti tÄ• vade ||

``tatheva titthiyÄ• loke, puthupÄ• saá¹‡á¸• anissitÄ• .

antoÃ±Ä• á¹‡avare tuyhaá¹ƒ, parivattanti mÄ• risa ||

``patiá¹-á¹-hÄ• vuyhataá¹ƒ oghe, tvaÃ±hi nÄ• tho abandhunaá¹ƒ.

bhayaá¹-á¹-itÄ• naá¹ƒ saraá¹‡aá¹ƒ, muttitthÄ«naá¹ƒ parÄ• yaá¹‡aá¹ƒ ||

``ekavÄ«ro asadiso, mettÄ• karuá¹‡asaÃ±cayo.

asamo susamo santo, vasÄ« tÄ• dÄ« jitaÃ±jayo ||

``dhÄ«ro vigatasammoho, anejo akathaá¹ƒkathÄ«.

tusito vantadososi, nimmalo saá¹ƒyato suci ||

``saá¹…gÄ• tigo hatamado, tevijjo tibhavantago.

sÄ«mÄ• tigo dhammagaru, gatattho hitavabbhuto ||

``tÄ• rako tvaá¹ƒ yathÄ• nÄ• vÄ• , nidhÄ«vassÄ• sakÄ• rako.

asambhÄ«to yathÄ• sÄ«ho, gajarÄ• jÄ• va dappito ||

``thometvÄ• dasagÄ• thÄ• hi, padumuttaraá¹ƒ mahÄ• yasaá¹ƒ.

vanditvÄ• satthuno pÄ• de, tuá¹‡hÄ« aá¹-á¹-hÄ• sahaá¹ƒ tadÄ• ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo me sÄ«laÃ±ca Ã±Ä• á¹‡aÃ±ca, saddhammaÃ±cÄ• pi vaá¹‡á¹‡ayi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``saá¹-á¹-hi kappasahassÄ• ni, devaloke ramissati.

aÃ±Ã±e devebhibhavitvÄ• , issaraá¹ƒ kÄ• rayissati ||

``so \Be I 287/ \Ne I 246/ pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, sÄ• sane pabbajissati ||

``pabbajitvÄ• na kÄ• yena, pÄ• pakammaá¹ƒ vivajjiya.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``yathÄ• pi megho thanayaá¹ƒ, tappeti medaniá¹ƒ imaá¹ƒ.

tatheva tvaá¹ƒ mahÄ• vÄ«ra, dhammena tappayÄ« mamaá¹ƒ ||

``sÄ«laá¹ƒ paÃ±Ã±aÃ±ca dhammaÃ±ca, thavitvÄ• lokanÄ• yakaá¹ƒ.

pattomhi paramaá¹ƒ santiá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

``aho nÅ«na sa bhagavÄ• , ciraá¹ƒ tiá¹-á¹-heyya cakkhumÄ• .

aÃ±Ã±Ä• taÃ±ca vijÄ• neyyuá¹ƒ, phuseyyuá¹ƒ amataá¹ƒ padaá¹ƒ ||

``ayaá¹ƒ me pacchimÄ• jÄ• ti, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``satasahassito kappe, yaá¹ƒ buddhamabhithomayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attanÄ• saha vasante kÄ• yadaá¸·hibahule bhikkhÅ« ovadanto --

<114> á¹• 21 ``kÄ• yaduá¹-á¹-hullagaruno, hiyyamÄ• namhi jÄ«vite.

sarÄ«rasukhagiddhassa, kuto samaá¹‡asÄ• dhutÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __kÄ• yaduá¹-á¹-hullagaruno_ti duá¹-á¹-hullaá¹ƒ asubhayogyatÄ• , kÄ• yassa duá¹-á
kÄ• yaduá¹-á¹-hullaá¹ƒ, kÄ• yaduá¹-á¹-hullaá¹ƒ garu sambhÄ• vitaá¹ƒ yassa so kÄ• yaduá¹-
anissaraá¹‡appaÃ±Ã±o hutvÄ• kÄ• yaposanappasuto kÄ• yadaá¸·hibahuloti attho, tassa kÄ
__hiyyamÄ• namhi jÄ«vite_ti kunnadÄ«naá¹ƒ udakaá¹ƒ viya jÄ«vitasaá¹…khÄ• re lahuso kh
__sarÄ«rasukhagiddhassÄ• _ti paá¹‡Ä«tÄ• hÄ• rÄ• dÄ«hi attano kÄ• yassa sukhena gedha
__kuto samaá¹‡asÄ• dhutÄ• _ti evarÅ«passa puggalassa samaá¹‡abhÄ• vena sÄ• dhutÄ•
kÄ• raá¹‡ena siyÄ• , ekaá¹ƒsato pana kÄ• ye jÄ«vite ca nirapekkhassa itarÄ«tarasantosena
Ä• raddhavÄ«riyasseva samaá¹‡asÄ• dhutÄ• ti adhippÄ• yo.

adhimuttattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mahÄ• nÄ• mattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__esÄ• vahiyyase_ \Ne I 247/ __pabbatenÄ• _ti Ä• yasmato mahÄ• nÄ• mattherassa gÄ• t
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sumedhassa
brÄ• hmaá¹‡akule nibbattitvÄ• brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ gato gharÄ• vÄ• saá¹ƒ p
nadiyÄ• tÄ«re assamaá¹ƒ kÄ• retvÄ• sambahule brÄ• hmaá¹‡e mante vÄ• cento viharati.
taá¹ƒ anuggaá¹‡hituá¹ƒ tassa asamapadaá¹ƒ upagacchi. so bhagavantaá¹ƒ disvÄ• pasann
paÃ±Ã±Ä• petvÄ• adÄ• si \Ee I 240/. nisinne bhagavati sumadhuraá¹ƒ madhuá¹ƒ upanÄ• n
paribhuÃ±jitvÄ• heá¹-á¹-hÄ• adhimuttattheravatthumhi vuttanayena anÄ• gataá¹ƒ byÄ• kar
puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ sugatÄ«suyeva parivattento imas
sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• __mahÄ• nÄ• mo_ti laddhanÄ• mo viÃ±Ã±u
santikaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• kamm
nesÄ• dake nÄ• ma pabbate viharanto kilesapariyuá¹-á¹-hÄ• naá¹ƒ vikkhambhetuá¹ƒ asakk
saá¹ƒkiliá¹-á¹-hacittassa jÄ«vitenÄ• â€™â€™ ti attabhÄ• vaá¹ƒ nibbindanto uccaá¹ƒ pabbat
``ito pÄ• tetvÄ• taá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti attÄ• naá¹ƒ paraá¹ƒ viya niddisanto ---

<115> á¹• 21 ``esÄ• vahiyyase pabbatena, bahukuá¹-ajasallakikena.

nesÄ• dakena girinÄ• , yasassinÄ• paricchadenÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha \Be I 289/ __esÄ• vahiyyase_ti eso tvaá¹ƒ mahÄ• nÄ• ma avahiyyase parihÄ• yasi. _
nivÄ• saá¹-á¹-hÄ• nabhÅ«tena iminÄ• pabbatena. __bahukuá¹-ajasallakikenÄ• _ti bahÅ«hi
indasÄ• larukkhehi sallakÄ«hi indasÄ• larukkhehi vÄ• samannÄ• gatena. __nesÄ• dakenÄ
__girinÄ• _ti selena. selo hi sandhisaá¹…khÄ• tehi pabbehi á¹-hitattÄ• ``pabbatoâ€™â€™ t
jalassa, sÄ• rabhÅ«tÄ• naá¹ƒ bhesajjÄ• divatthÅ«naÃ±ca giraá¹‡ato ``girÄ«â€™â€™ ti vuc
tadubhayatthasambhavato panettha ``pabbatenÄ• â€™â€™ ti vatvÄ• ``girinÄ• â€™â€™ ti
sabbaguá¹‡ehi vissutena pakÄ• sena. __paricchadenÄ• _ti nÄ• nÄ• vidharukkhagacchalatÄ
vasanaá¹-á¹-hÄ• natÄ• ya vÄ• tuyhaá¹ƒ paricchadabhÅ«tena. ayaÃ±hettha adhippÄ• yo ---
kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• vitakkabahulo hosi, evaá¹ƒ tvaá¹ƒ iminÄ• chÄ• yÅ«dak
I 241/ nivÄ• sanaá¹-á¹-hÄ• nabhÅ«tena nesÄ• dakagirinÄ• parihÄ• yasi, idÄ• nihaá¹ƒ taá¹ƒ
tasmÄ• na labbhÄ• vitakkavasikena bhavitunti. evaá¹ƒ thero \Ne I 248/ attÄ• naá¹ƒ santajje
ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 40.333-3

``sindhuyÄ• nadiyÄ• tÄ«re, sukato assamo mama.

tattha vÄ• cemahaá¹ƒ sisse, itihÄ• saá¹ƒ salakkhaá¹‡aá¹ƒ ||

``dhammakÄ• mÄ• vinÄ«tÄ• te, sotukÄ• mÄ• susÄ• sanaá¹ƒ.

chaá¸·aá¹…ge pÄ• ramippattÄ• , sindhukÅ«le vasanti te ||

``uppÄ• tagamane ceva, lakkhaá¹‡esu ca kovidÄ• .

uttamatthaá¹ƒ gavesantÄ• , vasanti vipine tadÄ• ||

``sumedho nÄ• ma sambuddho, loke uppajji tÄ• vade.

amhÄ• kaá¹ƒ anukampanto, upÄ• gacchi vinÄ• yako ||

``upÄ• gataá¹ƒ mahÄ• vÄ«raá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

tiá¹‡asanthÄ• rakaá¹ƒ katvÄ• , lokajeá¹-á¹-hassadÄ• sahaá¹ƒ ||

``vipinÄ• to madhuá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

sambuddho paribhuÃ±jitvÄ• , idaá¹ƒ vacanamabravi ||

``yo \Be I 290/ taá¹ƒ adÄ• si madhuá¹ƒ me, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``iminÄ• madhudÄ• nena, tiá¹‡asanthÄ• rakena ca.

tiá¹ƒsa kappasahassÄ• ni, devaloke ramissati ||

``tiá¹ƒsakappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``devalokÄ• idhÄ• gantvÄ• , mÄ• tukucchiá¹ƒ upÄ• gate.

madhuvassaá¹ƒ pavassittha, chÄ• dayaá¹ƒ madhunÄ• mahiá¹ƒ ||

``mayi nikkhantamattamhi, kucchiyÄ• ca suduttarÄ• .

tatrÄ• pi madhuvassaá¹ƒ me, vassate niccakÄ• likaá¹ƒ ||

``agÄ• rÄ• abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

lÄ• bhÄ« annassa pÄ• nassa, madhudÄ• nassidaá¹ƒ phalaá¹ƒ ||

``sabbakÄ• masamiddhohaá¹ƒ, bhavitvÄ• devamÄ• nuse.

teneva madhudÄ• nena, pattomhi Ä• savakkhayaá¹ƒ ||

``vuá¹-á¹-hamhi \Ne I 249/ deve caturaá¹…gule tiá¹‡e, sampupphite dharaá¹‡Ä«ruhe saÃ±c

suÃ±Ã±e ghare maá¹‡á¸• aparukkhamÅ«lake, vasÄ• mi niccaá¹ƒ sukhito anÄ• savo ||

``majjhe mahante hÄ«ne ca, bhave sabbe atikkamiá¹ƒ.

ajja me Ä• savÄ• khÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, madhudÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 ayameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosÄ«ti.

mahÄ• nÄ• mattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pÄ• rÄ• pariyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

 __chaphassÄ• yatane_ \Be I 291/ __hitvÄ• _ti Ä• yasmato pÄ• rÄ• pariyattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto piyadassissa
nesÄ• dayoniyaá¹ƒ nibbattitvÄ• tassa viÃ±Ã±utaá¹ƒ pattassa vicaraá¹‡aá¹-á¹-hÄ• ne aÃ±Ã±
piyadassÄ« bhagavÄ• taá¹ƒ anuggaá¹‡hituá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisÄ
taá¹ƒ á¹-hÄ• naá¹ƒ gato satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso bhagavantaá¹ƒ anto katvÄ
sÄ• khÄ• maá¹‡á¸• apaá¹ƒ padumapupphehi kÅ«á¹-Ä• gÄ• rÄ• kÄ• rena saÃ±chÄ• detvÄ•
paá¹-isaá¹ƒvedento sattÄ• haá¹ƒ namassamÄ• no aá¹-á¹-hÄ• si. divase divase ca milÄ• tam
abhinavehi chÄ• desi. satthÄ• sattÄ• hassa accayena nirodhato vuá¹-á¹-hahitvÄ• bhikkhus
tÄ• vadeva asÄ«tisahassamattÄ• bhikkhÅ« satthÄ• raá¹ƒ parivÄ• resuá¹ƒ. ``madhuradham
suá¹‡issÄ• mÄ• â€™â€™ ti devatÄ• sannipatiá¹ƒsu, mahÄ• samÄ• gamo ahosi. satthÄ• a
devamanussesu bhÄ• viniá¹ƒ sampattiá¹ƒ imasmiá¹ƒ buddhuppÄ• de sÄ• vakabodhiÃ±ca b
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe br
viÃ±Ã±utaá¹ƒ patto tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« hutvÄ• \Ee I 242/ parÄ• paragotta
laddhasamaÃ±Ã±o bahÅ« brÄ• hmaá¹‡e mante vÄ• cento satthu rÄ• jagahagamane buddh
paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ
__apadÄ• ne_ (Ap thera I 40.353-385) ---

``piyadassÄ« \Ne I 250/ nÄ• ma bhagavÄ• , sayambhÅ« lokanÄ• yako.

vivekakÄ• mo sambuddho, samÄ• dhikusalo muni ||

``vanasaá¹‡á¸• aá¹ƒ samoggayha, piyadassÄ« mahÄ• muni.

paá¹ƒsukÅ«laá¹ƒ pattharitvÄ• , nisÄ«di purisuttamo ||

``migaluddo pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

pasadaá¹ƒ migamesanto, Ä• hiá¹‡á¸• Ä• mi ahaá¹ƒ tadÄ• ||

``tatthaddasÄ• siá¹ƒ \Be I 292/ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

pupphitaá¹ƒ sÄ• larÄ• jaá¹ƒva, sataraá¹ƒsiá¹ƒva uggataá¹ƒ ||

``disvÄ• nahaá¹ƒ devadevaá¹ƒ, piyadassiá¹ƒ mahÄ• yasaá¹ƒ.

jÄ• tassaraá¹ƒ samoggayha, padumaá¹ƒ Ä• hariá¹ƒ tadÄ• ||

``Ä• haritvÄ• na padumaá¹ƒ, satapattaá¹ƒ manoramaá¹ƒ.

kÅ«á¹-Ä• gÄ• raá¹ƒ karitvÄ• na, chÄ• dayiá¹ƒ padumenahaá¹ƒ ||

``anukampako kÄ• ruá¹‡iko, piyadassÄ« mahÄ• muni.

sattarattindivaá¹ƒ buddho, kÅ«á¹-Ä• gÄ• re vasÄ« jino ||

``purÄ• á¹‡aá¹ƒ chaá¸• á¸• ayitvÄ• na, navena chÄ• dayiá¹ƒ ahaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, aá¹-á¹-hÄ• siá¹ƒ tÄ• vade ahaá¹ƒ ||

``vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , piyadassÄ« mahÄ• muni.

disaá¹ƒ anuvilokento, nisÄ«di lokanÄ• yako ||

``tadÄ• sudassano nÄ• ma, upaá¹-á¹-hÄ• ko mahiddhiko.

cittamaÃ±Ã±Ä• ya buddhassa, piyadassissa satthuno ||

``asÄ«tiyÄ• sahassehi, bhikkhÅ«hi parivÄ• rito.

vanante sukhamÄ• sÄ«naá¹ƒ, upesi lokanÄ• yakaá¹ƒ ||

``yÄ• vatÄ• vanasaá¹‡á¸• amhi, adhivatthÄ• ca devatÄ• .

buddhassa cittamaÃ±Ã±Ä• ya, sabbe sannipatuá¹ƒ tadÄ• ||

``samÄ• gatesu yakkhesu, kumbhaá¹‡á¸• e saharakkhase.

bhikkhusaá¹…ghe ca sampatte, gÄ• thÄ• pabyÄ• harÄ« jino ||

``thomaá¹ƒ sattÄ• haá¹ƒ pÅ«jesi, Ä• vÄ• saÃ±ca akÄ• si me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``sududdasaá¹ƒ sunipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ suppakÄ• sitaá¹ƒ.

Ã±Ä• á¹‡ena kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``catuddasÄ• ni kappÄ• ni, devarajjaá¹ƒ karissati.

kÅ«á¹-Ä• gÄ• raá¹ƒ mahantassa, padmapupphehi chÄ• ditaá¹ƒ ||

``Ä• kÄ• se \Be I 293/ \Ne I 251/ dhÄ• rayissati, pupphakammassidaá¹ƒ phalaá¹ƒ.

catubbÄ«se kappasate, vokiá¹‡á¹‡aá¹ƒ saá¹ƒsarissati ||

``tattha pupphamayaá¹ƒ byamhaá¹ƒ, Ä• kÄ• se dhÄ• rayissati.

yathÄ• padumapattamhi, toyaá¹ƒ na upalimpati ||

``tathevÄ«massa Ã±Ä• á¹‡amhi, kilesÄ• nopalimpare.

manasÄ• vinivaá¹-á¹-etvÄ• , paÃ±ca nÄ«varaá¹‡e ayaá¹ƒ ||

``cittaá¹ƒ janetvÄ• nekkhamme, agÄ• rÄ• pabbajissati.

tato pupphamaye byamhe, dhÄ• rente nikkhamissati ||

``rukkhamÅ«le vasantassa, nipakassa satÄ«mato.

tattha pupphamayaá¹ƒ byamhaá¹ƒ, matthake dhÄ• rayissati ||

``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

datvÄ• na bhikkhusaá¹…ghassa, nibbÄ• yissatinÄ• savo ||

``kÅ«á¹-Ä• gÄ• rena caratÄ• , pabbajjaá¹ƒ abhinikkhamiá¹ƒ.

rukkhamÅ«le vasantampi, kÅ«á¹-Ä• gÄ• raá¹ƒ dharÄ«yati ||

``cÄ«vare piá¹‡á¸• apÄ• te ca, cetanÄ• me na vijjati.

puÃ±Ã±akammena saá¹ƒyutto, labhÄ• mi pariniá¹-á¹-hitaá¹ƒ ||

``gaá¹‡anÄ• to asaá¹…kheyyÄ• , kappakoá¹-Ä« bahÅ« mama.

rittakÄ• te atikkantÄ• , pamuttÄ• lokanÄ• yakÄ• ||

``aá¹-á¹-hÄ• rase kappasate, piyadassÄ« vinÄ• yako.

tamahaá¹ƒ payirupÄ• sitvÄ• , imaá¹ƒ yoniá¹ƒ upÄ• gato ||

``idha passÄ• mi sambuddhaá¹ƒ, anomaá¹ƒ nÄ• ma cakkhumaá¹ƒ.

tamahaá¹ƒ upagantvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``dukkhassantakaro buddho, maggaá¹ƒ me desayÄ« jino.

tassa dhammaá¹ƒ suá¹‡itvÄ• na, pattomhi acalaá¹ƒ padaá¹ƒ ||

``tosayitvÄ• na sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``aá¹-á¹-hÄ• rase \Be I 294/ kappasate, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• saÃ±jÄ• tasomanasso udÄ

<116> á¹• 21 ``chaphassÄ• yatane \Ne I 252/ hitvÄ• , guttadvÄ• ro susaá¹ƒvuto.

aghamÅ«laá¹ƒ vamitvÄ• na, patto me Ä• savakkhayoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __chaphassÄ• yatane hitvÄ• _ti cakkhusamphassÄ• dÄ«naá¹ƒ channaá¹ƒ samphass uppattiá¹-á¹-hÄ• natÄ• ya ``phassÄ• yatanÄ• nÄ«â€™â€™ ti laddhanÄ• mÄ• ni cakkhÄ• dÄ tappaá¹-ibaddhasaá¹ƒkilesappahÄ• navasena pahÄ• ya. __guttadvÄ• ro susaá¹ƒvuto_ti tato guttattÄ• , tattha pavattanakÄ• naá¹ƒ abhijjhÄ• dÄ«naá¹ƒ pÄ• padhammÄ• naá¹ƒ pavesana suá¹-á¹-u pihitattÄ• guttadvÄ• ro susaá¹ƒvuto. atha vÄ• manacchaá¹-á¹-hÄ• naá¹ƒ channa vuttanayena rakkhitattÄ• guttadvÄ• ro, kÄ• yÄ• dÄ«hi suá¹-á¹-hu saÃ±Ã±atattÄ• susaá¹ƒvu veditabbo. __aghamÅ«laá¹ƒ vamitvÄ• nÄ• _ti aghassa vaá¹-á¹-adukkhassa mÅ«labhÅ«taá¹ avijjÄ• bhavataá¹‡hÄ• saá¹…khÄ• taá¹ƒ dosaá¹ƒ, sabbaá¹ƒ vÄ• kilesadosaá¹ƒ ariyamagga uggiritvÄ• santÄ• nato bahi katvÄ• , bahikaraá¹‡ahetu vÄ• . __patto me Ä• savakkhayo_ti k ettha khÄ«yanti, tesaá¹ƒ vÄ• khayena pattabboti Ä• savakkhayo, nibbÄ• naá¹ƒ arahattaÃ±c adhigatoti udÄ• navasena aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

pÄ• rÄ• pariyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. yasattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__suvilitto_ \Be I 295/ \Ee I 243/ __suvasano_ti Ä• yasmato yasattherassa gÄ• thÄ• . kÄ• u purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n bhagavato kÄ• le mahÄ• nubhÄ• vo nÄ• garÄ• jÄ• hutvÄ• buddhappamukhaá¹ƒ bhikkhusa mahÄ• dÄ• naá¹ƒ pavattesi. bhagavantaá¹ƒ mahagghena ticÄ«varena acchÄ• desi, ekamek paccekadussayugena sabbena samaá¹‡aparikkhÄ• rena acchÄ• desi. so tena puÃ±Ã±akam siddhatthassa bhagavato kÄ• le seá¹-á¹-hiputto hutvÄ• mahÄ• bodhimaá¹‡á¸• aá¹ƒ sattahi kassapassa bhagavato kÄ• le sÄ• sane pabbajitvÄ• samaá¹‡adhammaá¹ƒ akÄ• si. evaá¹ƒ imasmiá¹ƒ amhÄ• kaá¹ƒ bhagavato kÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ mahÄ• vibhavassa seá¹-á¹-h __yaso_ nÄ• ma nÄ• mena paramasukhumÄ• lo. ``tassa tayo pÄ• sÄ• dÄ• â€™â€™ ti sabb Ä• gatanayena veditabbaá¹ƒ.

so \Ne I 253/ pubbahetunÄ• codiyamÄ• no rattibhÄ• ge niddÄ• bhibhÅ«tassa parijanassa v saÃ±jÄ• tasaá¹ƒvego suvaá¹‡á¹‡apÄ• dukÄ• rÅ«á¸·hova gehato niggato devatÄ• vivaá¹-ena isipatanasamÄ«paá¹ƒ gato ``upaddutaá¹ƒ vata, bho, upassaá¹-á¹-haá¹ƒ vata, bhoâ€™â€™

bhagavatÄ• isipatane viharantena tasseva anuggaá¹‡hanatthaá¹ƒ abbhokÄ• se caá¹…kam
anupaddutaá¹ƒ, idaá¹ƒ anupassaá¹-á¹-haâ€™â€™ nti vutto, ``anupaddutaá¹ƒ anupassaá¹-á
ti somanassajÄ• to suvaá¹‡á¹‡apÄ• dukÄ• oruyha bhagavantaá¹ƒ upasaá¹…kamitvÄ• eka
anupubbikathaá¹ƒ kathetvÄ• saccadesanÄ• ya katÄ• ya saccapariyosÄ• ne sotÄ• panno hu
pitu bhagavatÄ• saccadesanÄ• ya kariyamÄ• nÄ• ya arahattaá¹ƒ sacchÄ• kÄ• si. tena vutt
40.456-483) ---

``mahÄ• samuddaá¹ƒ oggayha, bhavanaá¹ƒ me sunimmitaá¹ƒ.

sunimmitÄ• pokkharaá¹‡Ä«, cakkavÄ• kapakÅ«jitÄ• ||

``mandÄ• lakehi \Be I 296/ saÃ±channÄ• , padumuppalakehi ca.

nadÄ« ca sandate tattha, supatitthÄ• manoramÄ• ||

``macchakacchapasaÃ±channÄ• , nÄ• nÄ• dijasamotthatÄ• .

mayÅ«rakoÃ±cÄ• bhirudÄ• , kokilÄ• dÄ«hi vagguhi ||

``pÄ• revatÄ• ravihaá¹ƒsÄ• ca, cakkavÄ• kÄ• nadÄ«carÄ• .

dindibhÄ• sÄ• á¸·ikÄ• cettha, pammakÄ• jÄ«vajÄ«vakÄ• ||

``haá¹ƒsÄ• koÃ±cÄ• pi naditÄ• , kosiyÄ• piá¹…galÄ• bahÅ«.

sattaratanasampannÄ• , maá¹‡imuttikavÄ• lukÄ• ||

``sabbasoá¹‡á¹‡amayÄ• rukkhÄ• , nÄ• nÄ• gandhasameritÄ• .

ujjotenti divÄ• rattiá¹ƒ, bhavanaá¹ƒ sabbakÄ• likaá¹ƒ ||

``saá¹-á¹-hitÅ«riyasahassÄ• ni, sÄ• yaá¹ƒ pÄ• to pavajjare.

soá¸·asitthisahassÄ• ni, parivÄ• renti maá¹ƒ sadÄ• ||

``abhinikkhamma bhavanÄ• , sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, vandayiá¹ƒ taá¹ƒ mahÄ• yasaá¹ƒ ||

``sambuddhaá¹ƒ abhivÄ• detvÄ• , sasaá¹…ghaá¹ƒ taá¹ƒ nimantayiá¹ƒ.

adhivÄ• sesi so dhÄ«ro, sumedho lokanÄ• yako ||

``mama dhammakathaá¹ƒ katvÄ• , uyyojesi mahÄ• muni.

sambuddhaá¹ƒ abhivÄ• detvÄ• , bhavanaá¹ƒ me upÄ• gamiá¹ƒ ||

``Ä• mantayiá¹ƒ parijanaá¹ƒ, sabbe sannipatÄ• tha vo.

pubbaá¹‡hasamayaá¹ƒ buddho, bhavanaá¹ƒ Ä• gamissati ||

``lÄ• bhÄ• \Ne I 254/ amhaá¹ƒ suladdhaá¹ƒ no, ye vasÄ• ma tavantike.

mayampi buddhaseá¹-á¹-hassa, pÅ«jaá¹ƒ kassÄ• ma satthuno ||

``annaá¹ƒ pÄ• naá¹ƒ paá¹-á¹-hapetvÄ• , kÄ• laá¹ƒ Ä• rocayiá¹ƒ ahaá¹ƒ.

vasÄ«satasahassehi, upesi lokanÄ• yako ||

``paÃ±caá¹…gikehi tÅ«riyehi, paccuggamanamakÄ• sahaá¹ƒ.

sabbasoá¹‡á¹‡amaye pÄ«á¹-he, nisÄ«di purisuttamo ||

``uparicchadanaá¹ƒ \Be I 297/ Ä• si, sabbasoá¹‡á¹‡amayaá¹ƒ tadÄ• .

bÄ«janiyo pavÄ• yanti, bhikkhusaá¹…ghassa antare ||

``pahÅ«tenannapÄ• nena, bhikkhusaá¹…ghamatappayiá¹ƒ.

paccekadussayugaá¸·e, bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

``yaá¹ƒ vadanti sumedhoti, lokÄ• hutipaá¹-iggahaá¹ƒ.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo me annena pÄ• nena, sabbe ime ca tappayiá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``aá¹-á¹-hÄ• rase kappasate, devaloke ramissati.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

``upapajjati yaá¹ƒ yoniá¹ƒ, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sabbadÄ• sabbasovaá¹‡á¹‡aá¹ƒ, chadanaá¹ƒ dhÄ• rayissati ||

``tiá¹ƒsakappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``bhikkhusaá¹…ghe nisÄ«ditvÄ• , sÄ«hanÄ• daá¹ƒ nadissati.

citake chattaá¹ƒ dhÄ• renti, heá¹-á¹-hÄ• chattamhi á¸• ayhatha ||

``sÄ• maÃ±Ã±aá¹ƒ me anuppattaá¹ƒ, kilesÄ• jhÄ• pitÄ• mayÄ• .

maá¹‡á¸• ape rukkhamÅ«le vÄ• , santÄ• po me na vijjati ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sabbadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha \Ne I 255/ \Ee I 244/ bhagavÄ• Ä• yasmantaá¹ƒ yasaá¹ƒ dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ pa
bhikkhÅ«â€™â€™ ti Ä• ha. vacanasamanantarameva dvaá¹…gulamattakesamassu aá¹-á¹-
vassasaá¹-á¹-hikatthero \Be I 298/ viya ahosi. so attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ
ehibhikkhubhÄ• vappattito purimÄ• vatthavasena ---

<117> á¹• 21 ``suvilitto suvasano, sabbÄ• bharaá¹‡abhÅ«sito.

tisso vijjÄ• ajjhagamiá¹ƒ, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- gÄ• thaá¹ƒ abhÄ• s

tattha __suvilitto_ti sundarena kuá¹…kumacandanÄ• nulepanena vilittagatto. __suvasano_
mahagghakÄ• sikavatthavasano. __sabbÄ• bharaá¹‡abhÅ«sito_ti sÄ«sÅ«pagÄ• dÄ«hi sabl
__ajjhagami_nti adhigacchiá¹ƒ. sesaá¹ƒ vuttanayameva.

yasattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kimilattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__abhisattova nipatatÄ«_ti Ä• yasmato kimilattherassa gÄ• thÄ• . kÄ• uppatti? ayampi pur
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto kakusandhassa bhagavato kÄ• le
viÃ±Ã±utaá¹ƒ patto parinibbute satthari tassa dhÄ• tuyo uddissa saá¸·alamÄ• lÄ• hi maá¹‡á
akÄ• si. so tena puÃ±Ã±akammena tÄ• vatiá¹ƒse nibbattitvÄ• aparÄ• paraá¹ƒ devamanuss
buddhuppÄ• de kapilavatthunagare sÄ• kiyarÄ• jakule nibbatti, __kimilo_tissa nÄ• maá¹ƒ ab
bhogasampattiyÄ• sampanno viharati. tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ disvÄ• saá¹ƒvegajan
viharanto satthÄ• paá¹-hamayobbane á¹-hitaá¹ƒ dassanÄ«yaá¹ƒ itthirÅ«paá¹ƒ abhinimminit
puna anukkamena yathÄ• jarÄ• rogavipattÄ«hi abhibhÅ«tÄ• dissati, tathÄ• akÄ• si. taá¹ƒ
ativiya saá¹ƒvegaá¹ƒ pakÄ• sento ---

<118> á¹• 21 ``abhisattova \Be I 299/ nipatati vayo, rÅ«paá¹ƒ aÃ±Ã±amiva tatheva santaá¹

tasseva \Ee I 245/ sato avippavasato, aÃ±Ã±asseva sarÄ• mi attÄ• naâ€™â€™ nti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __abhisattovÄ• _ti ``tvaá¹ƒ sÄ«ghaá¹ƒ gaccha mÄ• tiá¹-á¹-hÄ• â€™â€™ ti devehi an
viya. ``abhisaá¹-á¹-ho \Ne I 256/ vÄ• â€™â€™ tipi pÄ• á¹-ho, ``tvaá¹ƒ lahuá¹ƒ gacchÄ• â€™
abhilÄ• sÄ• pito viyÄ• ti attho. __nipatatÄ«_ti atipatati abhidhÄ• vati na tiá¹-á¹-hati, khaá¹‡e
khayavayaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti attho. __vayo_ti bÄ• lyayobbanÄ• diko sarÄ«rassa avatthÄ
yobbaÃ±Ã±aá¹ƒ adhippetaá¹ƒ, taá¹ƒ hissa abhipatantaá¹ƒ khÄ«yantaá¹ƒ hutvÄ• upaá¹-á¹-h
rÅ«pasampadÄ• ti vadati. __rÅ«pa_nti pana sarÄ«raá¹ƒ ``aá¹-á¹-hiÃ±ca paá¹-icca nhÄ• ruÃ
paá¹-icca Ä• kÄ• so parivÄ• rito rÅ«paá¹ƒtveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ tiÄ• dÄ«s
__aÃ±Ã±amiva tatheva santa_nti idaá¹ƒ rÅ«paá¹ƒ yÄ• disaá¹ƒ, sayaá¹ƒ tatheva tenevÄ• kÄ
vijjamÄ• naá¹ƒ aÃ±Ã±aá¹ƒ viya mayhaá¹ƒ upaá¹-á¹-hÄ• tÄ«ti adhippÄ• yo. ``tadeva santaâ€
paá¹-hanti. __tasseva sato_ti tasseva me anaÃ±Ã±assa sato samÄ• nassa. __avippavasato

ciravippavÄ• sena hi sato anaÃ±Ã±ampi aÃ±Ã±aá¹ƒ viya upaá¹-á¹-hÄ• ti idampi idha natthÄ
__aÃ±Ã±asseva sarÄ• mi attÄ• na_nti imaá¹ƒ mama attabhÄ• vaá¹ƒ aÃ±Ã±assa sattassa v
saÃ±jÄ• nÄ• mÄ«ti attho. tassevaá¹ƒ aniccataá¹ƒ manasi karontassa daá¸·hataro saá¹ƒvego
saá¹ƒvegajÄ• to satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho
paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``nibbute kakusandhamhi, brÄ• hmaá¹‡amhi vusÄ«mati.

gahetvÄ• saá¸·alaá¹ƒ mÄ• laá¹ƒ, maá¹‡á¸• apaá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

``tÄ• vatiá¹ƒsaá¹ƒ gato santo, labhimha byamhamuttamaá¹ƒ.

aÃ±Ã±e devetirocÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``divÄ• \Be I 300/ vÄ• yadi vÄ• rattiá¹ƒ, caá¹…kamanto á¹-hito cahaá¹ƒ.

channo saá¸·alapupphehi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``imasmiá¹ƒyeva kappamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• pi thero attano purimuppannaá¹ƒ aniccatÄ• manasikÄ• raá¹ƒ vibh
paccudÄ• hÄ• si. tenetaá¹ƒ imassa therassa aÃ±Ã±Ä• byÄ• karaá¹‡ampi ahosi.

kimilattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vajjiputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__rukkhamÅ«lagahanaá¹ƒ_ \Ne I 257/ \Ee I 246/ __pasakkiyÄ• _ti Ä• yasmato vajjiputtathe
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissaya
upacinanto ito catunavute kappe ekaá¹ƒ paccekasambuddhaá¹ƒ bhikkhÄ• ya gacchantaá¹ƒ
kadaliphalÄ• ni adÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ p
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ licchavirÄ• japutto h
vajjirÄ• japuttattÄ• __vajjiputto_tveva cassa samaÃ±Ã±Ä• ahosi. so daharo hutvÄ• hatthis
hetusampannatÄ• ya nissaraá¹‡ajjhÄ• sayova hutvÄ• vicaranto satthu dhammadesanÄ• kÄ

parisapariyante nisinno dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho satthu santike pabbajitvÄ•
karonto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.57

``sahassaraá¹ƒsÄ« bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• vuá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

``phalahattho ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, avaá¹-aá¹ƒ adadiá¹ƒ phalaá¹ƒ ||

``catunnavutito \Be I 301/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• aparabhÄ• ge aciraparinibbute satthari dhammaá¹ƒ saá¹…g
katvÄ• mahÄ• theresu tattha tattha viharantesu ekadivasaá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ
mahatiyÄ• parisÄ• ya parivutaá¹ƒ dhammaá¹ƒ desentaá¹ƒ disvÄ• tassa uparimaggÄ• dhig

<119> á¹• 21 ``rukkhamÅ«lagahanaá¹ƒ pasakkiya, nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiya.

jhÄ• ya gotama mÄ• ca pamÄ• do, kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissatÄ«â€™â€™ ti || ---

gÄ• thaá¹ƒ abhÄ• si.

tattha __rukkhamÅ«lagahana_nti rukkhamÅ«labhÅ«taá¹ƒ gahanaá¹ƒ, gahanaÃ±hi atthi, na
rukkhamÅ«laÃ±ca \Ne I 258/ atthi, na gahanaá¹ƒ, tesu rukkhamÅ«laggahaá¹‡ena á¹-hÄ• na
vÄ• tÄ• tapaparissayÄ• bhÄ• vaá¹ƒ dasseti. gahanaggahaá¹‡ena nivÄ• tabhÄ• vena vÄ• ta
janasambÄ• dhÄ• bhÄ• vaÃ±ca dasseti, tadubhayena ca bhÄ• vanÄ• yogyataá¹ƒ. __pasakk
__nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiyÄ• _ti ``evaá¹ƒ mayÄ• paá¹-ipajjitvÄ• nibbÄ• naá¹ƒ adh
nibbutiá¹ƒ hadaye á¹-hapetvÄ• citte karitvÄ• . __jhÄ• yÄ• _ti lakkhaá¹‡Å«panijjhÄ• nena jhÄ
vipassanÄ• bhÄ• vanÄ• sahitaá¹ƒ maggabhÄ• vanaá¹ƒ bhÄ• vehi. __gotamÄ• _ti dhammab
Ä• lapati. __mÄ• ca pamÄ• do_ti adhikusalesu dhammesu mÄ• pamÄ• daá¹ƒ Ä• pajji. idÄ•
taá¹ƒ paá¹-ikkhepavasena dassento __ ``kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissatÄ«â€™â€™ _ti Ä• I
__biá¸·ibiá¸·ikÄ• _ti viá¸·iviá¸·ikiriyÄ• , biá¸·ibiá¸·Ä«ti saddapavatti yathÄ• niratthakÄ• , evaá

biá¸·ibiá¸·ikÄ• sadisÄ• janapaÃ±Ã±atti __kiá¹ƒ te karissati_ kÄ«disaá¹ƒ atthaá¹ƒ tuyhaá¹ƒ s
janapaÃ±Ã±attiá¹ƒ pahÄ• ya sadatthapasuto hohÄ«ti ovÄ• daá¹ƒ adÄ• si.

taá¹ƒ \Be I 302/ sutvÄ• aÃ±Ã±ehi vuttavisagandhavÄ• yanavacanena saá¹ƒvegajÄ• to bahu
vÄ«tinÄ• mento vipassanaá¹ƒ ussukkÄ• petvÄ• senÄ• sanaá¹ƒ pavisitvÄ• maÃ±cake nipa
pÄ• puá¹‡i.

vajjiputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. isidattattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±cakkhandhÄ• _ \Ee I 248/ __pariÃ±Ã±Ä• tÄ• _ti Ä• yasmato isidattattherassa gÄ• th
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ bhagavantaá¹ƒ ra
disvÄ• pasannamÄ• naso madhuraá¹ƒ Ä• modaphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akamme
aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ
vaá¸• á¸• hagÄ• me aÃ±Ã±atarassa satthavÄ• hassa putto hutvÄ• nibbatti, __isidatto_tissa
vayappatto macchikÄ• saá¹‡á¸• e cittassa gahapatino adiá¹-á¹-hasahÄ• yo hutvÄ• tena bu
pesitasÄ• sanaá¹ƒ paá¹-ilabhitvÄ• sÄ• sane saÃ±jÄ• tappasÄ• do therassa mahÄ• kaccÄ•
vipassanaá¹ƒ Ä• rabhitvÄ• nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne
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``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, Ä• modamadadiá¹ƒ phalaá¹ƒ ||

``ekanavutito \Ne I 259/ kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• ``buddhupaá¹-á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™â€™ ti thera
majjhimadesaá¹ƒ gantvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisin
bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ ntiÄ• dinÄ• satthÄ• rÄ• katapaá¹-is
``bhagavÄ• tumhÄ• kaá¹ƒ sÄ• sanaá¹ƒ upagatakÄ• lato paá¹-á¹-hÄ• ya mayhaá¹ƒ sabbadu
parissayo vÅ«pasantoâ€™â€™ ti pavedanavasena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<120> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

dukkhakkhayo anuppatto, patto me Ä• savakkhayoâ€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• _ti paÃ±capi me upÄ• dÄ• nakkhandhÄ• vipa
maggapaÃ±Ã±Ä• ya ``idaá¹ƒ dukkhaá¹ƒ, ettakaá¹ƒ dukkhaá¹ƒ, na ito bhiyyoâ€™â€™ ti sab
na tesu kiÃ±cipi pariÃ±Ã±Ä• tabbaá¹ƒ atthÄ«ti \Ee I 249/ adhippÄ• yo. __tiá¹-á¹-hanti chinna
pariÃ±Ã±Ä• tattÄ• eva tesaá¹ƒ avijjÄ• taá¹‡hÄ• dikassa mÅ«lassa samucchinnattÄ• ariyan
yÄ• vacarimacittanirodhÄ• te tiá¹-á¹-hanti. __dukkhakkhayo anuppatto_ti chinnamÅ«lakattÄ
vaá¹-á¹-adukkhassa khayo parikkhayo anuppatto, nibbÄ• naá¹ƒ adhigataá¹ƒ. __patto me Ä•
kÄ• mÄ• savÄ• dÄ«naá¹ƒ sabbesaá¹ƒ Ä• savÄ• naá¹ƒ khayante abhigantabbatÄ• ya ``Ä• s
arahattaá¹ƒ pattaá¹ƒ paá¹-iladdhanti attho. keci pana antimÄ• yaá¹ƒ samussayoâ€™â€™ ti
adhigatattÄ• yeva ayaá¹ƒ mama samussayo attabhÄ• vo antimo sabbapacchimako, natthi d
yaá¹ƒ pana tattha tattha avuttaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• naá¹ƒyevÄ• ti.

isidattattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca paramatthadÄ«paniyaá¹ƒ theragÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ

vÄ«sÄ• dhikasatattheragÄ• thÄ• paá¹-imaá¹‡á¸• itassa ekakanipÄ• tassa

atthavaá¹‡á¹‡anÄ• .

2. dukanipÄ• to

1. paá¹-hamavaggo

1. uttarattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

dukanipÄ• te \Be I 304/ \Ne I 260/ \Ee II 1/ __natthi koci bhavo nicco_tiÄ• dikÄ• Ä• yasmat
gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹
puÃ±Ã±aá¹ƒ upacinanto sumedhassa bhagavato kÄ• le vijjÄ• dharo hutvÄ• Ä• kÄ• sena vi
satthÄ• tassa anuggaá¹‡hanatthaá¹ƒ vanantare aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di c
vissajjento. so antalikkhena gacchanto bhagavantaá¹ƒ disvÄ• pasannacitto Ä• kÄ• sato oru
vipulehi kaá¹‡ikÄ• rapupphehi bhagavantaá¹ƒ pÅ«jesi, pupphÄ• ni buddhÄ• nubhÄ• vena s
aá¹-á¹-haá¹ƒsu, so tena bhiyyosomattÄ• ya pasannacitto hutvÄ• aparabhÄ• ge kÄ• laá¹ƒ ka

nibbattitvÄ• uá¸·Ä• raá¹ƒ dibbasampattiá¹ƒ anubhavanto yÄ• vatÄ• yukaá¹ƒ tattha á¹-hatvÄ
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡amahÄ• sÄ• laputto hutvÄ
nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡avijjÄ• su nipphattiá¹ƒ gantvÄ• jÄ• tiy
vayena sÄ«lÄ• cÄ• rena ca lokassa sambhÄ• vanÄ«yo jÄ• to. tassa taá¹ƒ sampattiá¹ƒ disvÄ
magadhamahÄ• matto attano dhÄ«taraá¹ƒ dÄ• tukÄ• mo hutvÄ• attano adhippÄ• yaá¹ƒ pa
nissaraá¹‡ajjhÄ• sayatÄ• ya taá¹ƒ paá¹-ikkhipitvÄ• kÄ• lena kÄ• laá¹ƒ dhammasenÄ• patiá
santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vattasampanno hutvÄ• theraa

tena ca samayena therassa aÃ±Ã±ataro Ä• bÄ• dho uppanno, tassa bhesajjatthÄ• ya uttar
pattacÄ«varamÄ• dÄ• ya vihÄ• rato nikkhanto antarÄ• magge taá¸·Ä• kassa tÄ«re pattaá¹ƒ
gantvÄ• mukhaá¹ƒ dhovati. atha aÃ±Ã±ataro umaá¹…gacoro Ä• rakkhapurisehi \Be I 305/ a
nagarato nikkhamitvÄ• palÄ• yanto attanÄ• gahitaá¹ƒ ratanabhaá¹‡á¸• ikaá¹ƒ sÄ• maá¹‡er
palÄ• yi. sÄ• maá¹‡ero pattasamÄ«paá¹ƒ \Ee II 2/ upagato. coraá¹ƒ anubandhantÄ• rÄ• jap
sÄ• maá¹‡erassa patte bhaá¹‡á¸• ikaá¹ƒ disvÄ• , ``ayaá¹ƒ coro, iminÄ• coriyaá¹ƒ kataâ€™
pacchÄ• bÄ• haá¹ƒ bandhitvÄ• vassakÄ• rassa brÄ• hmaá¹‡assa dassesuá¹ƒ. vassakÄ• ro
niyutto hutvÄ• chejjabhejjaá¹ƒ anusÄ• sati. so ``pubbe mama vacanaá¹ƒ nÄ• diyi, suddhap
pabbajÄ«â€™â€™ ti ca baddhÄ• ghÄ• tattÄ• kammaá¹ƒ asodhetvÄ• va jÄ«vantameva taá

athassa bhagavÄ• Ã±Ä• á¹‡aparipÄ• kaá¹ƒ oloketvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ•
vipphurantahatthanakhamaá¹‡imayÅ«khasambhinnasitÄ• bhatÄ• ya paggharantajÄ• tihiá¹…
viya jÄ• lÄ• guá¹‡á¹-hitamudutalunadÄ«ghaá¹…gulihatthaá¹ƒ uttarassa sÄ«se á¹-hapetvÄ•
purimakammassa phalaá¹ƒ uppannaá¹ƒ, tattha tayÄ• paccavekkhaá¹‡abalena adhivÄ• san
ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammaá¹ƒ desesi. uttaro amatÄ• bhisekasadisena satthu hattha
saÃ±jÄ• tappasÄ• dasomanassatÄ• ya uá¸·Ä• raá¹ƒ pÄ«tipÄ• mojjaá¹ƒ paá¹-ilabhitvÄ• yath
vipassanÄ• maggaá¹ƒ samÄ• rÅ«á¸·ho Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• satthu ca des
maggapaá¹-ipÄ• á¹-iyÄ• sabbakilese khepetvÄ• chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __a
56.55-92) ---

``sumedho nÄ• ma sambuddho, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

vivekakÄ• mo bhagavÄ• , himavantamupÄ• gami ||

``ajjhogÄ• hetvÄ• himavantaá¹ƒ, aggo kÄ• ruá¹‡iko muni.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, nisÄ«di parisuttamo ||

``vijjÄ• dharo tadÄ• Ä• siá¹ƒ, antalikkhacaro ahaá¹ƒ.

tisÅ«laá¹ƒ sugataá¹ƒ gayha, gacchÄ• mi ambare tadÄ• ||

``pabbatagge yathÄ• aggi, puá¹‡á¹‡amÄ• yeva candimÄ• .

vanaá¹ƒ obhÄ• sate buddho, sÄ• larÄ• jÄ• va phullito ||

``vanaggÄ• \Be I 306/ nikkhamitvÄ• na, buddharaá¹ƒsÄ«bhidhÄ• vare.

naá¸·aggivaá¹‡á¹‡asaá¹…kÄ• sÄ• , disvÄ• cittaá¹ƒ pasÄ• dayiá¹ƒ ||

``vicinaá¹ƒ addasaá¹ƒ pupphaá¹ƒ, kaá¹‡ikÄ• raá¹ƒ devagandhikaá¹ƒ.

tÄ«á¹‡i pupphÄ• ni Ä• dÄ• ya, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

``buddhassa Ä• nubhÄ• vena, tÄ«á¹‡i pupphÄ• ni me tadÄ• .

uddhaá¹ƒvaá¹‡á¹-Ä• adhopattÄ• , chÄ• yaá¹ƒ kubbanti satthuno ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tattha \Ne I 262/ me sukataá¹ƒ byamhaá¹ƒ, kaá¹‡ikÄ• rÄ«ti Ã±Ä• yati.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

``sahassakaá¹‡á¸• aá¹ƒ satabheá¹‡á¸• u, dhajÄ• lu haritÄ• mayaá¹ƒ.

satasahassaniyyÅ«hÄ• , byamhe pÄ• tubhaviá¹ƒsu me ||

``soá¹‡á¹‡amayÄ• maá¹‡imayÄ• , lohitaá¹…kamayÄ• pi ca.

phalikÄ• pi ca pallaá¹…kÄ• , yenicchakÄ• yadicchakÄ• ||

``mahÄ• rahaÃ±ca sayanaá¹ƒ, tÅ«likÄ• vikatÄ«yutaá¹ƒ.

uddhalomiÃ±ca ekantaá¹ƒ, bimbohanasamÄ• yutaá¹ƒ ||

``bhavanÄ• nikkhamitvÄ• na, caranto devacÄ• rikaá¹ƒ.

yathÄ• icchÄ• mi gamanaá¹ƒ, devasaá¹…ghapurakkhato ||

``pupphassa heá¹-á¹-hÄ• tiá¹-á¹-hÄ• mi, uparicchadanaá¹ƒ mama.

samantÄ• yojanasataá¹ƒ, kaá¹‡ikÄ• rehi chÄ• ditaá¹ƒ ||

``saá¹-á¹-hitÅ«riyasahassÄ• ni, sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hahuá¹ƒ.

parivÄ• renti maá¹ƒ niccaá¹ƒ, rattindivamatanditÄ• ||

``tattha naccehi gÄ«tehi, tÄ• á¸·ehi vÄ• ditehi ca.

ramÄ• mi khiá¸• á¸• Ä• ratiyÄ• , modÄ• mi kÄ• makÄ• mahaá¹ƒ ||

``tattha bhutvÄ• pivitvÄ• ca, modÄ• mi tidase tadÄ• .

nÄ• rÄ«gaá¹‡ehi sahito, modÄ• mi byamhamuttame ||

``satÄ• naá¹ƒ \Be I 307/ paÃ±cakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``bhave bhave saá¹ƒsaranto, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``duve kule pajÄ• yÄ• mi, khattiye cÄ• pi brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, sivikaá¹ƒ sandamÄ• nikaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``dÄ• sÄ«gaá¹‡aá¹ƒ dÄ• sagaá¹‡aá¹ƒ, nÄ• riyo samalaá¹…katÄ• .

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``koseyyakambaliyÄ• ni \Ne I 263/, khomakappÄ• sikÄ• ni ca.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``navavatthaá¹ƒ navaphalaá¹ƒ, navaggarasabhojanaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``imaá¹ƒ khÄ• da imaá¹ƒ bhuÃ±ja, imamhi sayane saya.

labhÄ• mi sabbamevetaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``sabbattha pÅ«jito homi, yaso accuggato mama.

mahÄ• pakkho sadÄ• homi, abhejjapariso sadÄ• .

Ã±Ä• tÄ«naá¹ƒ uttamo homi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``sÄ«taá¹ƒ uá¹‡haá¹ƒ na jÄ• nÄ• mi, pariá¸·Ä• ho na vijjati.

atho cetasikaá¹ƒ dukkhaá¹ƒ, hadaye me na vijjati ||

``suvaá¹‡á¹‡avaá¹‡á¹‡o hutvÄ• na, saá¹ƒsarÄ• mi bhavÄ• bhave.

vevaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``devalokÄ• \Be I 308/ cavitvÄ• na, sukkamÅ«lena codito.

sÄ• vatthiyaá¹ƒ pure jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

``paÃ±ca kÄ• maguá¹‡e hitvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• .

taruá¹‡o pÅ«janÄ«yohaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``dibbacakkhu visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``paá¹-isambhidÄ• anuppatto, iddhipÄ• desu kovido.

dhammesu pÄ• ramippatto, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o puna hutvÄ• sÅ«lato uá¹-á¹-hahitvÄ• parÄ• nuddayÄ• ya Ä• kÄ• se á¹-h
dassesi. mahÄ• jano acchariyabbhutacittajÄ• to ahosi. tÄ• vadevassa vaá¹‡o saá¹ƒrÅ«á¸·hi
``Ä• vuso, tÄ• disaá¹ƒ dukkhaá¹ƒ anubhavanto kathaá¹ƒ tvaá¹ƒ vipassanaá¹ƒ anuyuÃ±jituá¹
puá¹-á¹-ho, ``pageva me, Ä• vuso, saá¹ƒsÄ• re Ä• dÄ«navo, saá¹…khÄ• rÄ• naÃ±ca sabhÄ
I 264/ tÄ• disaá¹ƒ dukkhaá¹ƒ anubhavantopi asakkhiá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• vise
dassento ---

<121> á¹• 21 ``natthi koci bhavo nicco, saá¹…khÄ• rÄ• vÄ• pi sassatÄ• .

uppajjanti ca te khandhÄ• , cavanti aparÄ• paraá¹ƒ ||

<122> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , bhavenamhi anatthiko.

nissaá¹-o sabbakÄ• mehi, patto me Ä• savakkhayoâ€™â€™ ti || ---

imaá¹ƒ gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha \Be I 309/ \Ee II 3/ __natthi koci bhavo nicco_ti kammabhavo upapattibhavo kÄ• mab
arÅ«pabhavo saÃ±Ã±Ä«bhavo asaÃ±Ã±Ä«bhavo nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bhavo ekav
paÃ±cavokÄ• rabhavoti evaá¹ƒbhedo, tatthÄ• pi hÄ«no majjhimo ukkaá¹-á¹-ho dÄ«ghÄ• yuk
vomissasukhadukkhoti evaá¹ƒvibhÄ• go yokoci nicco dhuvo thiro apalokiyadhammo natthi ta
paá¹-icca samuppannattÄ• . yasmÄ• ca etadevaá¹ƒ, tasmÄ• __saá¹…khÄ• rÄ• vÄ• pi sas
paccayehi saá¹…khatattÄ• ``saá¹…khÄ• rÄ• â€™â€™ ti laddhanÄ• me hi paÃ±cakkhandh
saá¹…khÄ• rÄ• va hutvÄ• sambhÅ«tÄ• jarÄ• maraá¹‡ena ca vipariá¹‡amantÄ«ti asassatÄ
hi te ``saá¹…khÄ• rÄ• â€™â€™ ti vuccanti. tenÄ• ha __uppajjanti ca te khandhÄ• , cavanti
bhavapariyÄ• yena saá¹…khÄ• rapariyÄ• yena ca vuttÄ• paÃ±cakkhandhÄ• yathÄ• pacca
uppannÄ• ca jarÄ• ya paripÄ«á¸·itÄ• hutvÄ• cavanti paribhijjantÄ«ti attho. etena ``bhavo,
ca laddhavohÄ• rÄ• paÃ±cakkhandhÄ• udayabbayasabhÄ• vÄ• ti dasseti. yasmÄ• tilakkh
sammasantassa tayopi bhavÄ• Ä• dittaá¹ƒ viya saá¹…khate __Ä• dÄ«navaá¹ƒ_ dosaá¹ƒ pa
jÄ• nitvÄ• aniccalakkhaá¹‡ehi diá¹-á¹-hÄ• saá¹…khÄ• rÄ• dukkhÄ• nattÄ• vibhÅ«tarÄ•
bhagavÄ• --- ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN

yasmÄ• tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re sammasantassa tayopi bhavÄ• Ä• di
sappaá¹-ibhayÄ• upaá¹-á¹-hahanti, tasmÄ• Ä• ha __ ``bhavenamhi anatthikoâ€™â€™ _ti.
vinivattiyamÄ• nassa kÄ• mesu apekkhÄ• ya lesopi na sambhavatiyeva, tenÄ• ha __ ``nissa
_ti, amhÄ«ti yojanÄ• . mÄ• nusehi viya dibbehipi kÄ• mehi nivattitacittosmÄ«ti attho. __patto
yasmÄ• evaá¹ƒ suparimajjitasaá¹…khÄ• ro bhavesu suparidiá¹-á¹-hÄ• dÄ«navo kÄ• mesu
tasmÄ• sÅ«lamatthake nisinnenÄ• pi me mayÄ• patto adhigato \Be I 310/ Ä• savakkhayo
aÃ±Ã±ehi ca sabrahmacÄ• rÄ«hi appattamÄ• nasehi tadadhigamÄ• ya ussÄ• ho karaá¹‡Ä«
ovÄ• damadÄ• si.

uttarattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. piá¹‡á¸• olabhÄ• radvÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nayidaá¹ƒ_ \Ee II 4/ __anayenÄ• _tiÄ• dikÄ• Ä• yasmato piá¹‡á¸• olabhÄ• radvÄ• jatthe
ayaá¹ƒ kira padumuttarassa bhagavato kÄ• le sÄ«hayoniyaá¹ƒ nibbattitvÄ• pabbataguhÄ•
tassa anuggahaá¹ƒ kÄ• tuá¹ƒ gocarÄ• ya pakkantakÄ• le sayanaguhaá¹ƒ pavisitvÄ• nirodh
sÄ«ho gocaraá¹ƒ gahetvÄ• nivatto guhÄ• dvÄ• re bhagavantaá¹ƒ disvÄ• haá¹-á¹-hatuá¹-á¹
pÅ«jaá¹ƒ katvÄ• cittaá¹ƒ pasÄ• dento bhagavato Ä• rakkhatthÄ• ya araÃ±Ã±e vÄ• á¸·amig
sÄ«hanÄ• daá¹ƒ nadanto buddhagatÄ• ya satiyÄ• aá¹-á¹-hÄ• si. yathÄ• paá¹-hamadivasa
pÅ«jesi. bhagavÄ• sattÄ• haccayena nirodhÄ• vuá¹-á¹-hahitvÄ• ``vattissati imassa ettako
tassa passantasseva Ä• kÄ• saá¹ƒ pakkhanditvÄ• vihÄ• rameva gato. sÄ«ho pÄ• lileyyaka
buddhaviyogadukkhaá¹ƒ adhivÄ• setuá¹ƒ asakkonto kÄ• laá¹ƒ katvÄ• haá¹ƒsavatÄ«nagare

vayappatto nagaravÄ• sÄ«hi saddhiá¹ƒ vihÄ• raá¹ƒ gato dhammadesanaá¹ƒ sutvÄ• sattÄ• pavattetvÄ• yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• aparÄ• paraá¹ƒ devamanussesu saá¹ƒsa kÄ• le kosambiyaá¹ƒ raÃ±Ã±o utenassa purohitaputto hutvÄ• nibbatti __bhÄ• radvÄ• jo_ nA tayo vede uggahetvÄ• paÃ±ca mÄ• á¹‡avakasatÄ• ni mante vÄ• cento mahagghasabhÄ• v pariccajjanto rÄ• jagahaá¹ƒ gantvÄ• bhagavato bhikkhusaá¹…ghassa ca lÄ• bhasakkÄ• raá pabbajitvÄ• bhojane amattaÃ±Ã±Å« hutvÄ• vicaranto satthÄ• rÄ• upÄ• yena \Be I 311/ ma patiá¹-á¹-hÄ• pito vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena (Ap thera II 50.104-109) ---

``migaluddo pure Ä• siá¹ƒ, vipine vicaraá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

``piyÄ• laphalamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

puÃ±Ã±akkhettassa vÄ«rassa, pasanno sehi pÄ• á¹‡ibhi ||

``ekatiá¹ƒse \Ne I 266/ ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• ``bhagavato sammukhÄ• yaá¹ƒ sÄ• vakehi pattabbaá¹ƒ, ta bhikkhusaá¹…ghe ca ``yassa magge vÄ• phale vÄ• kaá¹…khÄ• atthi, so maá¹ƒ pucchatÅ nadi. tena taá¹ƒ bhagavÄ• , ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá yadidaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• joâ€™â€™ ti (AN a I 188, 195) etadagge á¹-hapesi. so \ attano santikaá¹ƒ upagataá¹ƒ gihikÄ• le sahÄ• yabhÅ«taá¹ƒ maccharia¹ƒ micchÄ• diá¹-á¹-hi anukampamÄ• no tassa dÄ• nakathaá¹ƒ kathetvÄ• tena ca ``ayaá¹ƒ mama dhanaá¹ƒ vinÄ• bhakuá¹-iá¹ƒ katvÄ• pi ``tuyhaá¹ƒ ekabhattaá¹ƒ demÄ«â€™â€™ ti vutte, ``taá¹ƒ saá¹…ghas nti saá¹…ghassa pariá¹‡Ä• mesi. puna brÄ• hmaá¹‡ena ``ayaá¹ƒ maá¹ƒ bahÅ«naá¹ƒ dÄ• p pakÄ• site dutiyadivasaá¹ƒ dhammasenÄ• patinÄ• saá¹…ghagatÄ• ya dakkhiá¹‡Ä• ya mah pasÄ• detvÄ• , ``ayaá¹ƒ brÄ• hmaá¹‡o `Ä• hÄ• ragedhena maá¹ƒ dÄ• ne nÄ«yojesÄ«â€™ mayÄ• sabbaso pariÃ±Ã±Ä• tabhÄ• vaá¹ƒ na jÄ• nÄ• ti, handa naá¹ƒ jÄ• nÄ• pemÄ«â€™â

<123> á¹• 21 ``nayidaá¹ƒ anayena jÄ«vitaá¹ƒ, nÄ• hÄ• ro hadayassa santiko.

Ä• hÄ• raá¹-á¹-hitiko samussayo, iti disvÄ• na carÄ• mi esanaá¹ƒ ||

<124> á¹• 21 ``paá¹…koti \Be I 312/ hi naá¹ƒ avedayuá¹ƒ, yÄ• yaá¹ƒ vandanapÅ«janÄ• ku

sukhumaá¹ƒ sallaá¹ƒ durubbahaá¹ƒ, sakkÄ• ro kÄ• purisena dujjahoâ€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __nayidaá¹ƒ anayena jÄ«vita_nti idaá¹ƒ mama jÄ«vitaá¹ƒ anayena aÃ±Ä• yena veá¸·udÄ• napupphadÄ• nÄ• dianesanÄ• ya na hoti jÄ«vitanikantiyÄ• abhÄ• vato. __nÄ• h Ä• hÄ• ro ca Ä• hariyamÄ• no maggaphalaÃ±Ä• á¹‡aá¹ƒ viya hadayassa cittassa santikaro sajjukaá¹ƒ khudÄ• paá¹-ighÄ• tamattaá¹ƒ karotÄ«ti adhippÄ• yo. atha vÄ• __nÄ• hÄ• ro ha rasataá¹‡hÄ• vatthu me hadayassa santiko Ä• satto na hoti rasataá¹‡hÄ• ya eva abhÄ• vat paá¹-hanti. yo hi Ä• hÄ• ragiddho lÄ• bhasakkÄ• rappasuto vicarati, tassa Ä• hÄ• ro hadaya abhiá¹‡haá¹ƒ manasikÄ• tabbato. yo pana pariÃ±Ã±Ä• tÄ• hÄ• ro, so tattha pahÄ«nacchan hadayassa \Ne I 267/ santike nÄ• ma --- ``kathaá¹ƒ nu kho labheyyaâ€™â€™ ntiÄ• dimana yadi hi jÄ«vitanikanti Ä• hÄ• rarasataá¹‡hÄ• ca natthi, atha kasmÄ• piá¹‡á¸• Ä• ya carasÄ katvÄ• Ä• ha __ ``Ä• hÄ• raá¹-á¹-hitiko samussayo, iti disvÄ• na carÄ• mi esanaâ€™â€™ _ á¹-hiti á¹-hÄ• naá¹ƒ paccayo etassÄ• ti Ä• hÄ• raá¹-á¹-hitiko. ``Ä• hÄ• rapaá¹-ibaddhavuttiko iti disvÄ• na evaá¹ƒ Ã±atvÄ• imamatthaá¹ƒ buddhiyaá¹ƒ \Ee II 6/ á¹-hapetvÄ• carÄ• mi esa bhikkhÄ• pariyesanaá¹ƒ karomÄ«ti attho.

paccayanimittaá¹ƒ kulÄ• ni upasaá¹…kamanto tattha vandanapÅ«janÄ• hi lÄ• bhasakkÄ• r mÄ• disesu na cintetabbanti dassento __ ``paá¹…koâ€™â€™ _tigÄ• thaá¹ƒ abhÄ• si. tassa paccayanimittaá¹ƒ upagatÄ• naá¹ƒ pabbajitÄ• naá¹ƒ __kulesu_ gehavÄ• sÄ«su pavattissati __pÅ«janÄ• _ ca, yasmÄ• taá¹ƒ abhÄ• vitattÄ• naá¹ƒ osÄ«dÄ• panaá¹-á¹-hena malÄ«nabh kaddamoti buddhÄ• dayo __avedayuá¹ƒ_ abbhaÃ±Ã±Ä• suá¹ƒ pavedesuá¹ƒ vÄ• , tasmÄ• bandhÄ• ya na hoti sakkÄ• rÄ• sÄ• ya pageva pahÄ«nattÄ• . asappurisassa pana sakkÄ• r pÄ«á¸·Ä• jananato anto tudanato uddharituá¹ƒ asakkuá¹‡eyyato ca __sukhumaá¹ƒ sallaá¹ƒ tena __sakkÄ• ro kÄ• purisena dujjaho_ durubbaheyyo tassa pahÄ• napaá¹-ipattiyÄ• appa sakkÄ• rÄ• sÄ• pahÄ• nena pahÄ«no hotÄ«ti. taá¹ƒ sutvÄ• brÄ• hmaá¹‡o there abhippasa

piá¹‡á¸• olabhÄ• radvÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. valliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__makkaá¹-o paÃ±cadvÄ• rÄ• ya_ntiÄ• dikÄ• Ä• yasmato valliyattherassa gÄ• thÄ• . kÄ• katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekatiá¹ƒse kappe kulagehe viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ kenacideva karaá¹‡Ä«yena araÃ±Ã±aá¹ƒ gato tattha nÄ•

paccekasambuddhaá¹ƒ rukkhamÅ«le vasantaá¹ƒ disvÄ• pasannamÄ• naso naá¸·ehi sÄ• la
adÄ• si. caá¹…kamanaá¹-á¹-hÄ• naÃ±cassa sodhetvÄ• vÄ• lukÄ• okiritvÄ• adÄ• si. so ter
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡ama
nibbatti, __valliyo_tissa nÄ• maá¹ƒ ahosi. so vayappatto yobbanamanuppatto indriyavasiko
kalyÄ• á¹‡amittasaá¹ƒsaggena bhagavantaá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá
I 268/ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __
50.93-103) ---

``himavantassÄ• vidÅ«re, hÄ• rito nÄ• ma pabbato.

sayambhÅ« nÄ• rado nÄ• ma, rukkhamÅ«le vasÄ« tadÄ• ||

``naá¸·Ä• gÄ• raá¹ƒ karitvÄ• na, tiá¹‡ena chÄ• dayiá¹ƒ ahaá¹ƒ.

caá¹…kamaá¹ƒ sodhayitvÄ• na, sayambhussa adÄ• sahaá¹ƒ ||

``tena \Be I 314/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tattha me sukataá¹ƒ byamhaá¹ƒ, naá¸·akuá¹-ikanimmitaá¹ƒ.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

``catuddasesu kappesu, devaloke ramiá¹ƒ ahaá¹ƒ.

ekasattatikkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

``catuttiá¹ƒsatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``dhammapÄ• sÄ• damÄ• ruyha, sabbÄ• kÄ• ravarÅ«pamaá¹ƒ.

yadicchakÄ• haá¹ƒ vihare, sakyaputtassa sÄ• sane ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, naá¸·akuá¹-iyidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ee II 7/ pana patvÄ• puthujjanakÄ• le attano cittassa rÅ«pÄ• diÄ• rammaá¹‡e
yathÄ• kÄ• mappavattiyÄ• , idÄ• ni ariyamaggena niggahitabhÄ• vassa ca vibhÄ• vanena a

<125> á¹• 21 ``makkaá¹-o paÃ±cadvÄ• rÄ• yaá¹ƒ, kuá¹-ikÄ• yaá¹ƒ pasakkiya.

dvÄ• rena anupariyeti, ghaá¹-á¹-ayanto muhuá¹ƒ muhuá¹ƒ ||

<126> á¹• 21 ``tiá¹-á¹-ha makkaá¹-a mÄ• dhÄ• vi, na hi te taá¹ƒ yathÄ• pure.

niggahÄ«tosi paÃ±Ã±Ä• ya, neva dÅ«raá¹ƒ gamissasÄ«â€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ

tattha \Ne I 269/ __ghaá¹-á¹-ayanto_ti attano lolabhÄ• vena rukkhassa aÃ±Ã±aá¹ƒ sÄ• kha
gahaá¹‡ena anekavÄ• raá¹ƒ tattha rukkhaá¹ƒ cÄ• lento phalÅ«pabhogamakkaá¹-o viya tena
rÅ«pÄ• diÄ• rammaá¹‡esu aÃ±Ã±aá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hanto cittasantÄ• nas
á¹-hÄ• tuá¹ƒ \Be I 315/ appadÄ• nena abhikkhaá¹‡aá¹ƒ ghaá¹-á¹-ayanto cÄ• lento tasmiá¹ƒy
anuparivattati yathÄ• kÄ• maá¹ƒ vicarati. vattamÄ• nasamÄ«patÄ• ya cettha vattamÄ• nava
ca __tiá¹-á¹-ha, makkaá¹-a, mÄ• dhÄ• vi_ tvaá¹ƒ, cittamakkaá¹-a, idÄ• ni tiá¹-á¹-ha mÄ• dh
paá¹-á¹-hÄ• ya te dhÄ• vituá¹ƒ na sakkÄ• , tasmÄ• __na hi te taá¹ƒ yathÄ• pÅ«re_ yasmÄ
pubbe viya na te sevitaá¹ƒ pihitadvÄ• rabhÄ• vato, kiÃ±ca __niggahÄ«tosi paÃ±Ã±Ä• ya_ s
maggapaÃ±Ã±Ä• ya kilesÄ• bhisaá¹…khÄ• rasaá¹…khÄ• tÄ• naá¹ƒ pÄ• dÄ• naá¹ƒ chedan
tasmÄ• __neva dÅ«raá¹ƒ gamissasi_ ito attabhÄ• vato dÅ«raá¹ƒ dutiyÄ• diattabhÄ• vaá¹ƒ
yÄ• vacarimakacittaá¹ƒ eva te gamananti dasseti. ``neto dÅ«raâ€™â€™ ntipi pÄ• á¹-ho, so

valliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. gaá¹…gÄ• tÄ«riyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__tiá¹‡á¹‡aá¹ƒ me tÄ• lapattÄ• na_ntiÄ• dikÄ• Ä• yasmato gaá¹…gÄ• tÄ«riyattherassa gÄ
kira padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto sÄ• sane
bhikkhusaá¹…ghassa pÄ• nÄ«yamadÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ
katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±ata
nibbatti, ``dattoâ€™â€™ tissa nÄ• maá¹ƒ ahosi. so \Ee II 8/ vayappatto gharÄ• vÄ• saá¹ƒ v
agamanÄ«yaá¹-á¹-hÄ• nabhÄ• vaá¹ƒ ajÄ• nitvÄ• vÄ«tikkamaá¹ƒ katvÄ• puna agamanÄ«y
saá¹ƒvegajÄ• to pabbajitvÄ• taá¹ƒ kammaá¹ƒ jigucchitvÄ• lÅ«khapaá¹-ipattiá¹ƒ anutiá¹-á¹-h

paá¹ƒsukÅ«lacÄ«varaá¹ƒ chavasittasadisaá¹ƒ mattikÄ• pattaÃ±ca gahetvÄ• gaá¹…gÄ• tÄ«
kuá¹-ikaá¹ƒ katvÄ• vihÄ• si, tenevassa __gaá¹…gÄ• tÄ«riyo_ti samaÃ±Ã±Ä• ahosi. so ``ar
kenaci sallapissÄ• mÄ«â€™â€™ ti cittaá¹ƒ adhiá¹-á¹-hÄ• ya paá¹-hamaá¹ƒ saá¹ƒvaccharaá
vacÄ«bhedaá¹ƒ akarontova vihÄ• si. dutiye saá¹ƒvacchare gocaragÄ• me aÃ±Ã±atarÄ• ya
noâ€™â€™ ti vÄ«maá¹ƒsitukÄ• mÄ• ya patte khÄ«raá¹ƒ Ä• siÃ±cantiyÄ• \Be I 316/ hatthav
``alaá¹ƒ, bhaginÄ«â€™â€™ ti vÄ• caá¹ƒ nicchari. tatiye pana saá¹ƒvacchare antaravasseva
arahattaá¹ƒ pÄ• puá¹‡i, tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 50.51-56) ---

``padumuttarabuddhassa \Ne I 270/, bhikkhusaá¹…ghe anuttare.

pasannacitto sumano, pÄ• nÄ«ghaá¹-amapÅ«rayiá¹ƒ ||

``pabbatagge dumagge vÄ• , Ä• kÄ• se vÄ• tha bhÅ«miyaá¹ƒ.

yadÄ• pÄ• nÄ«yamicchÄ• mi, khippaá¹ƒ nibbattate mama ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dakadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• pana hutvÄ• attano pubbabhÄ• gapaá¹-ipattiyÄ• vibhÄ• vanamukhena aÃ±Ã±aá¹

<127> á¹• 21 ``tiá¹‡á¹‡aá¹ƒ me tÄ• lapattÄ• naá¹ƒ, gaá¹…gÄ• tÄ«re kuá¹-Ä« katÄ• .

chavasittova me patto, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ ||

<128> á¹• 21 ``dvinnaá¹ƒ antaravassÄ• naá¹ƒ, ekÄ• vÄ• cÄ• me bhÄ• sitÄ• .

tatiye antaravassamhi, tamokhandho padÄ• litoâ€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ abhÄ• s

tattha __tiá¹‡á¹‡aá¹ƒ me tÄ• lapattÄ• naá¹ƒ, gaá¹…gÄ• tÄ«re kuá¹-Ä« katÄ• _ti tÄ• larukkh
tÄ• lapaá¹‡á¹‡ehi mayhaá¹ƒ vassanapariharaá¹‡atthaá¹ƒ gaá¹…gÄ• ya nadiyÄ• tÄ«re kuá¹
senÄ• sanasantosaá¹ƒ dasseti. vuttaÃ±hi dhammasenÄ• patinÄ• ---

``pallaá¹…kena nisinnassa, jaá¹‡á¹‡uke nÄ• bhivassati.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 985; Mil VI 1.1).

``tÄ• lapattÄ«naâ€™â€™ ntipi pÄ• á¹-ho, so evattho. __chavasittova me patto_ti mayhaá¹ƒ matÄ• naá¹ƒ khÄ«rasecanakuá¹‡á¸• asadisoti attho \Be I 317/. __paá¹ƒsukÅ«laÃ±ca cÄ«va antaramaggasusÄ• nÄ• dÄ«su chaá¸• á¸• itanantakehi kataá¹ƒ paá¹ƒsukÅ«laá¹ƒ. padadvay dasseti.

__dvinnaá¹ƒ_ \Ee II 9/ __antaravassÄ• na_nti dvÄ«su antaravassesu pabbajitato arahattam __ekÄ• vÄ• cÄ• me bhÄ• sitÄ• _ti ekÄ• , ``alaá¹ƒ, bhaginÄ«â€™â€™ ti khÄ«rapaá¹-ikkhep aÃ±Ã±o tattha vacÄ«bhedo nÄ• hosi. tena ukkaá¹ƒsagataá¹ƒ kÄ• yavacÄ«saá¹ƒyamaá¹ƒ da antaravassamhÄ«_ti \Ne I 271/ tatiyassa saá¹ƒvaccharassa abbhantare, tasmiá¹ƒ aparipuá¹ __tamokhandho padÄ• lito_ti aggamaggena tamokhandho bhinno, avijjÄ• nusayo samucchi tadekaá¹-á¹-hatÄ• ya sabbakilesÄ• naá¹ƒ anavasesappahÄ• naá¹ƒ vadati.

gaá¹…gÄ• tÄ«riyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ajinattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__api ce hoti tevijjo_tiÄ• dikÄ• Ä• yasmato ajinattherassa gÄ• thÄ• . kÄ• uppatti? ayampi katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto buddhasuÃ±Ã±e loke kulagehe patto kenacideva karaá¹‡Ä«yena araÃ±Ã±aá¹ƒ gato tattha sucintitaá¹ƒ nÄ• ma paccekasam pÄ«á¸·itaá¹ƒ nisinnaá¹ƒ disvÄ• upasaá¹…kamitvÄ• vanditvÄ• bhesajjatthÄ• ya pasannam adÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni kat saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa daliddabrÄ• hmaá gaá¹‡hi. taá¹ƒ vijÄ• yanakÄ• le ajinacammena sampaá¹-icchiá¹ƒsu. tenassa __ajino_tveva n bhogasaá¹ƒvattaniyassa kammassa akatattÄ• daliddakule nibbatto vayappattopi appannap vicaranto jetavanapaá¹-iggahaá¹‡e buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pab kammaá¹ƒ karonto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``sucintitaá¹ƒ \Be I 318/ bhagavantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

upaviá¹-á¹-haá¹ƒ mahÄ• raÃ±Ã±aá¹ƒ, vÄ• tÄ• bÄ• dhena pÄ«á¸·itaá¹ƒ ||

``disvÄ• cittaá¹ƒ pasÄ• detvÄ• , ghatamaá¹‡á¸• amupÄ• nayiá¹ƒ.

katattÄ• Ä• citattÄ• ca, gaá¹…gÄ• bhÄ• gÄ«rathÄ« ayaá¹ƒ ||

``mahÄ• samuddÄ• cattÄ• ro, ghataá¹ƒ sampajjare mama.

ayaÃ±ca pathavÄ« ghorÄ• , appamÄ• á¹‡Ä• asaá¹…khiyÄ• ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, bhavate madhusakkarÄ• .

cÄ• tuddÄ«pÄ• ime rukkhÄ• , pÄ• dapÄ• dharaá¹‡Ä«ruhÄ• ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, kapparukkhÄ• bhavanti te.

paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ ||

``ekapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``catunnavutito \Ne I 272/ kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ghatamaá¹‡á¸• assidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• pi purimakammanissandena appalÄ• bhÄ« appaÃ±Ã±Ä• tova aho
uddesabhattasalÄ• kabhattÄ• nipi lÄ• makÄ• neva pÄ• puá¹‡anti. kammaphaleneva ca naá
sÄ• maá¹‡erÄ• ca ``appaÃ±Ã±Ä• toâ€™â€™ ti avamaÃ±Ã±anti. thero te bhikkhÅ« saá¹ƒve

<129> á¹• 21 ``api ce hoti tevijjo, maccuhÄ• yÄ« anÄ• savo.

appaÃ±Ã±Ä• toti naá¹ƒ bÄ• lÄ• , avajÄ• nanti ajÄ• natÄ• ||

<130> á¹• 21 ``yo \Be I 319/ \Ee II 10/ ca kho annapÄ• nassa, lÄ• bhÄ« hotÄ«dha puggalo.

pÄ• padhammopi ce hoti, so nesaá¹ƒ hoti sakkatoâ€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __apÄ«_ti sambhÄ• vane nipÄ• to. __ce_ti parikappane. __hotÄ«_ti bhavati. tisso vij
__tevijjo_. maccuá¹ƒ pajahatÄ«ti __maccuhÄ• yÄ«_. kÄ• mÄ• savÄ• dÄ«naá¹ƒ abhÄ• vena
hoti --- dibbacakkhuÃ±Ä• á¹‡aá¹ƒ pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ Ä• savakkhayaÃ±Ä• á¹‡anti

vijjÄ• naá¹ƒ adhigatattÄ• __tevijjo_ tato eva sabbaso kÄ• mÄ• savÄ• dÄ«naá¹ƒ parikkhÄ«á
Ä• yatiá¹ƒ punabbhavassa aggahaá¹‡ato maraá¹‡Ä• bhÄ• vena __maccuhÄ• yÄ«_ yadipi h
__appaÃ±Ã±Ä• toti naá¹ƒ bÄ• lÄ• avajÄ• nanti_ yassatthÄ• ya kulaputtÄ• sammadeva agÄ
pabbajanti, taá¹ƒ sadatthaá¹ƒ anupÄ• puá¹‡itvÄ• á¹-hitampi naá¹ƒ uttamaá¹ƒ purisaá¹ƒ ``dh
dhammakathikoâ€™â€™ ti uppannalÄ• bhassa abhÄ• vato ``na paÃ±Ã±Ä• to na pÄ• kaá¹-
dummedhapuggalÄ• avajÄ• nanti, kasmÄ• ? __ajÄ• natÄ• _ ajÄ• nanakÄ• raá¹‡Ä• guá¹‡Ä
kÄ• raá¹‡anti dasseti.

yathÄ• ca guá¹‡Ä• naá¹ƒ ajÄ• nanato bÄ• lÄ• lÄ• bhagarutÄ• ya sambhÄ• vanÄ«yampi a
ajÄ• nanato lÄ• bhagarutÄ• ya evaá¹ƒ avajÄ• nitabbampi sambhÄ• ventÄ«ti dassento dutiya
__yo_ti aniyamavacanaá¹ƒ. __ca_-saddo byatireke, tena yathÄ• vuttapuggalato imassa pug
visesaá¹ƒ janeti. __kho_ti avadhÄ• raá¹‡e. __annapÄ• nassÄ• _ti nidassanamattaá¹ƒ. __lÄ•
__idhÄ• _ti imasmiá¹ƒ loke. jarÄ• maraá¹‡ehi tassa tassa sattÄ• vÄ• sassa pÅ«raá¹‡ato gal
__puggalo. pÄ• padhammo_ti lÄ• makadhammo. ayaÃ±hettha attho --- yo pana puggalo cÄ
lÄ• bhÄ« hoti, na jhÄ• nÄ• dÄ«naá¹ƒ, so pÄ• picchatÄ• ya dussÄ«labhÄ• vena hÄ«nadham
bÄ• lÄ• naá¹ƒ lÄ• bhagarutÄ• ya sakkato garukato hotÄ«ti.

ajinattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. meá¸·ajinattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yadÄ• haá¹ƒ_ \Be I 320/ __dhammamassosi_ntiÄ• dikÄ• Ä• yasmato meá¸·ajinattheras
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sume
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ \Ee II 11/ patto ekadivasaá¹ƒ bhagavantaá¹ƒ piá¹‡á¸• Ä
disvÄ• pasannamÄ• naso madhuraá¹ƒ Ä• modaphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akamme
imasmiá¹ƒ buddhuppÄ• de bÄ• rÄ• á¹‡asiyaá¹ƒ khattiyakule nibbattitvÄ• __meá¸·ajino_ti la
nipphattiá¹ƒ gato paá¹‡á¸• ito byatto disÄ• su pÄ• kaá¹-o ahosi. so bhagavati bÄ• rÄ• á¹‡as
viharante vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• tadaheva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ•

``sahassaraá¹ƒsÄ« bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• vuá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

``phalahattho ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, avaá¹-aá¹ƒ adadiá¹ƒ phalaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aparabhÄ• ge bhikkhÅ«hi, ``Ä• vuso, kiá¹ƒ tayÄ• uttarimanussad
puá¹-á¹-ho sÄ«hanÄ• daá¹ƒ nadanto ---

<131> á¹• 21 ``yadÄ• haá¹ƒ \Ne I 274/ dhammamassosiá¹ƒ, bhÄ• samÄ• nassa satthuno.

na kaá¹…khamabhijÄ• nÄ• mi, sabbaÃ±Ã±Å« aparÄ• jite ||

<132> á¹• 21 ``satthavÄ• he mahÄ• vÄ«re, sÄ• rathÄ«naá¹ƒ varuttame.

magge paá¹-ipadÄ• yaá¹ƒ vÄ• , kaá¹…khÄ• mayhaá¹ƒ na vijjatÄ«â€™â€™ ti || --- gÄ• thÄ•

tattha \Be I 321/ __yadÄ• _ti yasmiá¹ƒ kÄ• le. __aha_nti attÄ• naá¹ƒ niddisati. __dhamma_
__assosi_nti suá¹‡iá¹ƒ. __satthuno_ti diá¹-á¹-hadhammikÄ• diatthehi veneyyÄ• naá¹ƒ sÄ• s
__kaá¹…kha_nti saá¹ƒsayaá¹ƒ. saá¹…khatamasaá¹…khataÃ±ca anavasesato jÄ• nanaá¹-á
parÄ• jitÄ• bhÄ• vena __aparÄ• jite_. veneyyasattÄ• naá¹ƒ saá¹ƒsÄ• rakantÄ• rato nibbÄ•
__satthavÄ• he_. idaá¹ƒ vuttaá¹ƒ hoti --- yato pabhuti ahaá¹ƒ satthuno dhammaá¹ƒ desenta
catusacca__dhammaá¹ƒ assosiá¹ƒ_ sotadvÄ• rÄ• nusÄ• rena upadhÄ• resiá¹ƒ upalabhiá¹ƒ
anavasesasaá¹…khatÄ• saá¹…khatasammutidhammÄ• naá¹ƒ sayambhÅ«Ã±Ä• á¹‡ena jÄ•
anÄ• varaá¹‡adassÄ• vimhi, paÃ±cannampi mÄ• rÄ• naá¹ƒ abhibhavanato tehi aparÄ• jitatt
appaá¹-ihatadhammacakkattÄ• ca __aparÄ• jite, _ veneyyasattÄ• naá¹ƒ lobhakantÄ• rÄ• d
__satthavÄ• he, _ mahÄ• vikkantatÄ• ya __mahÄ• vÄ«re, _ aÃ±Ã±ehi duddamÄ• naá¹ƒ pur
accantikena damathena damanato __sÄ• rathÄ«naá¹ƒ_ pavarabhÅ«te __uttame_ sammÄ•
nu kho no nu khoâ€™â€™ ti __kaá¹…khaá¹ƒ nÄ• bhijÄ• nÄ• mi_ aparappaccayabhÄ• vato
ariya__magge_ tadupÄ• dÄ• yabhÅ«tÄ• ya ca sÄ«lÄ• di__paá¹-ipadÄ• ya_ ``niyyÄ• niko nu
__kaá¹…khÄ• _ vicikicchÄ• __na vijjati_ natthÄ«ti. ettha ca ariyadhamme saá¹ƒsayÄ• bhÄ•
ariyasaá¹…ghepi saá¹ƒsayÄ• bhÄ• vo kathitoyevÄ• ti daá¹-á¹-habbaá¹ƒ tattha patiá¹-á¹-hitas
anaÃ±Ã±athÄ• bhÄ• vatoti.

meá¸·ajinattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. rÄ• dhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• agÄ• raá¹ƒ ducchanna_ntiÄ• dikÄ• Ä• yasmato rÄ• dhattherassa gÄ• thÄ• . kÄ•
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisinno satthÄ• rÄ• ekaá¹ƒ bhik
paá¹-ibhÄ• neyyakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapiyamÄ• naá¹ƒ disvÄ• sayaá¹ƒ taá¹ƒ á¹
mahÄ• dÄ• naá¹ƒ \Be I 322/ pavattesi. satthu uá¸·Ä• raÃ±ca pÅ«jaá¹ƒ akÄ• si. so evaá¹ƒ ka
tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bhagavato kÄ• le kulagehe nibbattit
ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya gacchantaá¹ƒ \Ne I 275/ disvÄ• pasannamÄ• na
adÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni kat
saá¹ƒsaranto amhÄ• kaá¹ƒ bhagavato kÄ• le rÄ• jagahe brÄ• hmaá¹‡akule nibbattitvÄ• __
vayappatto hutvÄ• gharÄ• vÄ• saá¹ƒ vasanto mahallakakÄ• le puttadÄ• rehi apasÄ• dito, ``
pabbajissÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• there bhikkhÅ« upasaá¹…kamitvÄ• pabb
brÄ• hmaá¹‡o jiá¹‡á¹‡o na sakkoti vattapaá¹-ivattaá¹ƒ pÅ«retuâ€™â€™ nti paá¹-ikkhitto sat
attano ajjhÄ• sayaá¹ƒ pavedetvÄ• satthÄ• rÄ• upanissayasampattiá¹ƒ oloketvÄ• Ä• á¹‡att
pabbÄ• jito vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá
thera II 51.63-67) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, pÄ• daphalaá¹ƒ adÄ• sahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthu santikÄ• vacaro hutvÄ• vicaranto satthu dhammadesanÄ•
paccayabhÅ«tÄ• naá¹ƒ paá¹-ibhÄ• najÄ• nanakÄ• naá¹ƒ aggo jÄ• to. therassa hi diá¹-á¹-his
dasabalassa \Ee II 13/ navanavÄ• dhammadesanÄ• paá¹-ibhÄ• ti. tenÄ• ha bhagavÄ• ---
mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-ibhÄ• neyyakÄ• naá¹ƒ yadidaá¹ƒ rÄ• dhoâ€™
ekadivasaá¹ƒ ``ime sattÄ• abhÄ• vanÄ• ya rÄ• gena abhibhuyyanti, bhÄ• vanÄ• ya sati taá
bhÄ• vanaá¹ƒ thomento __ ``yathÄ• agÄ• raâ€™â€™ _ntiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha

133-4__._ tattha __agÄ• ra_nti yaá¹ƒkiÃ±ci gehaá¹ƒ. __ducchanna_nti viraá¸·acchannaá¹ƒ
__samativijjhatÄ«_ti vassavuá¹-á¹-hi vinivijjhati. __abhÄ• vita_nti taá¹ƒ agÄ• raá¹ƒ vuá¹-á¹-h
\Be I 323/ rahitattÄ• abhÄ• vitaá¹ƒ cittaá¹ƒ. __rÄ• go samativijjhatÄ«_ti na kevalaá¹ƒ rÄ• go
dosamohamÄ• nÄ• dayopi sabbakilesÄ• tathÄ• rÅ«paá¹ƒ cittaá¹ƒ ativijjhantiyeva. __subhÄ

samathavipassanÄ• bhÄ• vanÄ• hi suá¹-á¹-hu bhÄ• vitaá¹ƒ, evarÅ«paá¹ƒ cittaá¹ƒ succhann
rÄ• gÄ• dayo kilesÄ• ativijjhituá¹ƒ na sakkontÄ«ti.

rÄ• dhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. surÄ• dhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__khÄ«á¹‡Ä• _ \Ne I 276/ __hi mayhaá¹ƒ jÄ• tÄ«_tiÄ• dikÄ• Ä• yasmato surÄ• dhatthera
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhis
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ•
adÄ• si. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni kat
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de anantaraá¹ƒ vuttassa rÄ• dhattherassa kaniá¹-á¹-h
__surÄ• dho_tissa nÄ• maá¹ƒ ahosi. so jeá¹-á¹-habhÄ• tari rÄ• dhe pabbajite sayampi pabb
kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``kaá¹‡ikÄ• raá¹ƒva jalitaá¹ƒ, puá¹‡á¹‡amÄ• yeva candimaá¹ƒ.

jalantaá¹ƒ dÄ«parukkhaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``mÄ• tuluá¹…gaphalaá¹ƒ gayha, adÄ• siá¹ƒ satthuno ahaá¹ƒ.

dakkhiá¹‡eyyassa vÄ«rassa, pasanno sehi pÄ• á¹‡ibhi ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 arahattaá¹ƒ pana patvÄ• sÄ• sanassa niyyÄ• nikabhÄ• vadassanatthaá¹ƒ aÃ±Ã±aá¹ƒ byÄ
mayhaâ€™â€™ _ntiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha.

135-6__._ tattha \Be I 324/ __khÄ«á¹‡Ä• _ti khayaá¹ƒ \Ee II 14/ pariyosÄ• naá¹ƒ gatÄ• . __j
bhavanibbatti vÄ• . __vusitaá¹ƒ jinasÄ• sana_nti jinassa sammÄ• sambuddhassa sÄ• sana
vuá¹-á¹-haá¹ƒ parivuá¹-á¹-haá¹ƒ. __pahÄ«no jÄ• lasaá¹…khÄ• to_ti sattasantÄ• nassa ottha
appadÄ• nato ca ``jÄ• lasaá¹…khÄ• toâ€™â€™ ti ca laddhanÄ• mÄ• diá¹-á¹-hi avijjÄ• ca p
samucchinnÄ• . __bhavanetti samÅ«hatÄ• _ti kÄ• mabhavÄ• dikassa bhavassa nayanato p
taá¹‡hÄ• samugghÄ• á¹-itÄ• . __yassatthÄ• ya pabbajito_ti yassa atthÄ• ya yadatthaá¹ƒ ah

__anagÄ• riyaá¹ƒ_ pabbajjaá¹ƒ __pabbajito_ upagato. __so_ sabbesaá¹ƒ orambhÄ• giyudd
saá¹ƒyojanÄ• naá¹ƒ bandhanÄ• naá¹ƒ khayabhÅ«to __attho_ nibbÄ• nasaá¹…khÄ• to para
sadattho ca mayÄ• __anuppatto_ adhigatoti attho.

surÄ• dhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. gotamattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sukhaá¹ƒ_ \Ne I 277/ __supantÄ«_ti Ä• yasmato gotamattherassa gÄ• thÄ• . kÄ• uppatt
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto vipas
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ
tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ puÃ±Ã±Ä• ni katvÄ• sugatÄ
buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡akule nibbattitvÄ• __gotamo_ti laddhanÄ• mo satta
katvÄ• ratanabhikkhaá¹ƒ caritvÄ• sahassaá¹ƒ labhitvÄ• taá¹ƒ tÄ• dise á¹-hÄ• ne á¹-hapetv
soá¸·asasattarasavassuddesikakÄ• le akalyÄ• á¹‡amittehi kÄ• mesu parinÄ«yamÄ• no ekis
sahassabhaá¹‡á¸• ikaá¹ƒ datvÄ• brahmacariyavinÄ• saá¹ƒ patvÄ• tÄ• ya cassa brahmacÄ
virattÄ• kÄ• re dassite ekarattivÄ• seneva nibbinnarÅ«po attano brahmacariyanivÄ• saá¹ƒ c
``ayuttaá¹ƒ mayÄ• kataâ€™â€™ nti vippaá¹-isÄ• rÄ« ahosi. satthÄ• tassa hetusampattiá¹ƒ
\Ee II 15/ tassa Ä• sannaá¹-á¹-hÄ• ne \Be I 325/ attÄ• naá¹ƒ dassesi. so satthÄ• raá¹ƒ disvÄ
upasaá¹…kami, tassa bhagavÄ• dhammaá¹ƒ desesi. so dhammaá¹ƒ sutvÄ• paá¹-iladdhas
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.80-84) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, Ä• modamadadiá¹ƒ phalaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• jhÄ• nasukhena phalasukhena vÄ«tinÄ• mentaá¹ƒ eko gihisahÄ•
tayÄ• ratanabhikkhÄ• ya laddhaá¹ƒ pabbajanto kiá¹ƒ akÄ• sÄ«â€™â€™ ti pucchi. taá¹ƒ su
kataâ€™â€™ nti anÄ• cikkhitvÄ• mÄ• tugÄ• me dosaá¹ƒ pakÄ• setvÄ• attano vÄ«tarÄ• ga
__ ``sukhaá¹ƒ supantÄ«â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha.

<137> tattha __sukhaá¹ƒ supanti munayo, ye itthÄ«su na bajjhare_ti ye itthÄ«su visayabhÅ

nimittabhÅ«tÄ• su vÄ• rÄ• gabandhanena na bajjhanti, te munayo tapassino saá¹ƒyatindriy
sukhaá¹ƒ viharanti, natthi tesaá¹ƒ dukkhanti adhippÄ• yo. ``supantÄ«â€™â€™ ti hi nidassan
ve_ \Ne I 278/ __rakkhitabbÄ• sÅ«_ti ekaá¹ƒsena sabbakÄ• laá¹ƒ rakkhitabbÄ• su. itthiyo hi
nippurise pÄ• sÄ• de uparibhÅ«miyaá¹ƒ vasÄ• petvÄ• pi, kucchiyaá¹ƒ pakkhipitvÄ• pi na sa
tÄ• kiá¹-á¹-hÄ• digÄ• viyo viya sabbakÄ• laá¹ƒ rakkhaá¹‡Ä«yÄ• honti. bahucittatÄ• ya vÄ•
vatthÄ• laá¹…kÄ• rÄ• nuppadÄ• nÄ• dinÄ• cittaÃ±Ã±athattato sabbakÄ• laá¹ƒ rakkhitabbÄ
mÄ• lÄ• gandhÄ• dÄ«hi paá¹-icchÄ• danavasena rakkhitabbacittatÄ• ya rakkhitabbÄ• ti. __
yÄ• su saccavacanaá¹ƒ laddhuá¹ƒ na sakkÄ• , itthiyo hi aggimpi pavisanti, visampi khÄ• da
Ä• haranti, ubbandhitvÄ• pi kÄ• laá¹ƒ karonti, na pana sacce á¹-hÄ• tuá¹ƒ sakkonti. tasmÄ•
vajjetvÄ• á¹-hitÄ• munayo sukhitÄ• vatÄ• ti dasseti.

<138> idÄ• ni \Be I 326/ yassa appahÄ«nattÄ• evarÅ«pÄ• su itthÄ«supi bajjhanti, tassa kÄ
suppahÄ«nataá¹ƒ accantaniá¹-á¹-hitataÃ±ca dassento dutiyaá¹ƒ gÄ• thamÄ• ha. __vadhaá¹
ambho kÄ• ma, \Ee II 16/ tava vadhaá¹ƒ accantasamucchedaá¹ƒ ariyamaggena carimha, ``
tipi pÄ• á¹-ho, vadhÄ• ya pahÄ• nÄ• ya maggabrahmacariyaá¹ƒ acarimhÄ• ti attho. __anaá
aggamaggapattito paá¹-á¹-hÄ• ya iá¹‡abhÄ• vakarÄ• ya pahÄ«nattÄ• kÄ• ma te anaá¹‡Ä•
dhÄ• rema. avÄ«tarÄ• go hi rÄ• gassa vase vattanato tassa iá¹‡aá¹ƒ dhÄ• rento viya hoti, v
atikkamitvÄ• paramena cittissariyena samannÄ• gato. anaá¹‡attÄ• eva __gacchÄ• ma dÄ•
gantvÄ• na socati_ yasmiá¹ƒ nibbÄ• ne gamanahetu sabbaso sokahetÅ«naá¹ƒ abhÄ• vato
anupÄ• disesanibbÄ• nameva idÄ• ni gacchÄ• ma anupÄ• puá¹‡Ä• mÄ• ti attho.

gotamattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. vasabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pubbe hanati attÄ• na_nti Ä• yasmato vasabhattherassa gÄ• thÄ• . kÄ• uppatti? ayampi
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto buddhasuÃ±Ã±e loke brÄ• hma
vayappatto brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu nipphattiá¹ƒ gantvÄ• nekkhammajjhÄ• say
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• cuddasasahassatÄ• pasaparivÄ• ro himavantassa avidÅ«
assamaá¹ƒ kÄ• retvÄ• vasanto jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• tÄ• pasÄ• naá¹ƒ ovÄ•
ekadivasaá¹ƒ evaá¹ƒ cintesi --- ``ahaá¹ƒ kho dÄ• ni imehi tÄ• pasehi sakkato garukato pÅ«ji
pana pÅ«jetabbo na upalabbhati, dukkho kho panÄ• yaá¹ƒ \Ne I 279/ loke yadidaá¹ƒ agaruv
pana cintetvÄ• purimabuddhesu katÄ• dhikÄ• ratÄ• ya purimabuddhÄ• naá¹ƒ cetiye attanÄ
anussaritvÄ• ``yaá¹ƒnÅ«nÄ• haá¹ƒ purimabuddhe uddissa pulinacetiyaá¹ƒ katvÄ• pÅ«jaá¹
haá¹-á¹-hatuá¹-á¹-ho \Be I 327/ iddhiyÄ• pulinathÅ«paá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ mÄ• petvÄ•
tisahassamattehi pupphehi devasikaá¹ƒ pÅ«jaá¹ƒ karonto yÄ• vatÄ• yukaá¹ƒ puÃ±Ã±Ä• ni k
kÄ• laá¹ƒ katvÄ• brahmaloke nibbatto. tatthapi yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto tÄ• v
aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ licc

__vasabho_ti laddhanÄ• mo vayappatto bhagavato vesÄ• ligamane buddhÄ• nubhÄ• vaá¹ƒ pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• \Ee II 17/ nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. __apadÄ• ne_ (Ap thera II 50.57-92) ---

``himavantassÄ• vidÅ«re, samaggo nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

``nÄ• rado nÄ• ma nÄ• mena, jaá¹-ilo uggatÄ• pano.

catuddasasahassÄ• ni, sissÄ• paricaranti maá¹ƒ ||

``paá¹-isallÄ«nako santo, evaá¹ƒ cintesahaá¹ƒ tadÄ• .

sabbo jano maá¹ƒ pÅ«jeti, nÄ• haá¹ƒ pÅ«jemi kiÃ±canaá¹ƒ ||

``na me ovÄ• dako atthi, vattÄ• koci na vijjati.

anÄ• cariyupajjhÄ• yo, vane vÄ• saá¹ƒ upemahaá¹ƒ ||

``upÄ• samÄ• no yamahaá¹ƒ, garucittaá¹ƒ upaá¹-á¹-hahe.

so me Ä• cariyo natthi, vanavÄ• so niratthako ||

``Ä• yÄ• gaá¹ƒ me gavesissaá¹ƒ, garuá¹ƒ bhÄ• vaniyaá¹ƒ tathÄ• .

sÄ• vassayo vasissÄ• mi, na koci garahissati ||

``uttÄ• nakÅ«lÄ• nadikÄ• , supatitthÄ• manoramÄ• .

saá¹ƒsuddhapulinÄ• kiá¹‡á¹‡Ä• , avidÅ«re mamassamaá¹ƒ ||

``nadiá¹ƒ amarikaá¹ƒ nÄ• ma, upagantvÄ• nahaá¹ƒ tadÄ• .

saá¹ƒvaá¸• á¸• hayitvÄ• pulinaá¹ƒ, akaá¹ƒ pulinacetiyaá¹ƒ ||

``ye te ahesuá¹ƒ sambuddhÄ• , bhavantakaraá¹‡Ä• munÄ«.

tesaá¹ƒ etÄ• diso thÅ«po, taá¹ƒ nimittaá¹ƒ karomahaá¹ƒ ||

``karitvÄ• \Be I 328/ pulinaá¹ƒ thÅ«paá¹ƒ, sovaá¹‡á¹‡aá¹ƒ mÄ• payiá¹ƒ ahaá¹ƒ.

soá¹‡á¹‡akiá¹…kaá¹‡ipupphÄ• ni, sahasse tÄ«á¹‡i pÅ«jayiá¹ƒ ||

``sÄ• yapÄ• taá¹ƒ \Ne I 280/ namassÄ• mi, vedajÄ• to kataÃ±jalÄ«.

sammukhÄ• viya sambuddhaá¹ƒ, vandiá¹ƒ pulinacetiyaá¹ƒ ||

``yadÄ• kilesÄ• jÄ• yanti, vitakkÄ• gehanissitÄ• .

sarÄ• mi sukataá¹ƒ thÅ«paá¹ƒ, paccavekkhÄ• mi tÄ• vade ||

``upanissÄ• ya viharaá¹ƒ, satthavÄ• haá¹ƒ vinÄ• yakaá¹ƒ.

kilese saá¹ƒvaseyyÄ• si, na yuttaá¹ƒ tava mÄ• risa ||

``saha Ä• vajjite thÅ«pe, gÄ• ravaá¹ƒ hoti me tadÄ• .

kuvitakke vinodesiá¹ƒ, nÄ• go tuttaá¹-á¹-ito yathÄ• ||

``evaá¹ƒ viharamÄ• naá¹ƒ maá¹ƒ, maccurÄ• jÄ• bhimaddatha.

tattha kÄ• laá¹…kato santo, brahmalokamagacchahaá¹ƒ ||

``yÄ• vatÄ• yuá¹ƒ vasitvÄ• na, tidive upapajjahaá¹ƒ.

asÄ«tikkhattuá¹ƒ devindo, devarajjamakÄ• rayiá¹ƒ ||

``satÄ• naá¹ƒ tÄ«á¹‡ikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``soá¹‡á¹‡akiá¹…kaá¹‡ipupphÄ• naá¹ƒ, vipÄ• kaá¹ƒ anubhomahaá¹ƒ.

dhÄ• tÄ«satasahassÄ• ni, parivÄ• renti maá¹ƒ bhave ||

``thÅ«passa pariciá¹‡á¹‡attÄ• , rajojallaá¹ƒ na limpati.

gatte sedÄ• na muccanti, suppabhÄ• so bhavÄ• mahaá¹ƒ ||

``aho me sukato thÅ«po, sudiá¹-á¹-hÄ• marikÄ• nadÄ«.

thÅ«paá¹ƒ katvÄ• na pulinaá¹ƒ, pattomhi acalaá¹ƒ padaá¹ƒ ||

``kusalaá¹ƒ kattukÄ• mena, jantunÄ• sÄ• ragÄ• hinÄ• .

natthi khettaá¹ƒ akhettaá¹ƒ vÄ• , paá¹-ipattÄ«va sÄ• dhakÄ• ||

``yathÄ• pi balavÄ• poso, aá¹‡á¹‡avaá¹ƒtaritussahe.

parittaá¹ƒ kaá¹-á¹-hamÄ• dÄ• ya, pakkhandeyya mahÄ• saraá¹ƒ ||

``imÄ• haá¹ƒ \Be I 329/ kaá¹-á¹-haá¹ƒ nissÄ• ya, tarissÄ• mi mahodadhiá¹ƒ.

ussÄ• hena vÄ«riyena, tareyya udadhiá¹ƒ naro ||

``tatheva me kataá¹ƒ kammaá¹ƒ, parittaá¹ƒ thokakaÃ±ca yaá¹ƒ.

taá¹ƒ kammaá¹ƒ upanissÄ• ya, saá¹ƒsÄ• raá¹ƒ samatikkamiá¹ƒ ||

``pacchime bhave sampatte, sukkamÅ«lena codito.

sÄ• vatthiyaá¹ƒ pure jÄ• to, mahÄ• sÄ• le suaá¸• á¸• hake ||

``saddhÄ• mÄ• tÄ• pitÄ• mayhaá¹ƒ, buddhassa saraá¹‡aá¹ƒ gatÄ• .

ubho diá¹-á¹-hapadÄ• ete, anuvattanti sÄ• sanaá¹ƒ ||

``bodhipapaá¹-ikaá¹ƒ \Ne I 281/ gayha, soá¹‡á¹‡athÅ«pamakÄ• rayuá¹ƒ.

sÄ• yapÄ• taá¹ƒ namassanti, sakyaputtassa sammukhÄ• ||

``uposathamhi divase, soá¹‡á¹‡athÅ«paá¹ƒ vinÄ«haruá¹ƒ.

buddhassa vaá¹‡á¹‡aá¹ƒ kittentÄ• , tiyÄ• maá¹ƒ vÄ«tinÄ• mayuá¹ƒ ||

``saha disvÄ• nahaá¹ƒ thÅ«paá¹ƒ, sariá¹ƒ pulinacetiyaá¹ƒ.

ekÄ• sane nisÄ«ditvÄ• , arahattamapÄ• puá¹‡iá¹ƒ ||

``gavesamÄ• no taá¹ƒ vÄ«raá¹ƒ, dhammasenÄ• patiddasaá¹ƒ.

agÄ• rÄ• nikkhamitvÄ• na, pabbajiá¹ƒ tassa santike ||

``jÄ• tiyÄ• sattavassena, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya cakkhumÄ• ||

``dÄ• rakeneva santena, kiriyaá¹ƒ niá¹-á¹-hitaá¹ƒ mayÄ• .

kataá¹ƒ me karaá¹‡Ä«yajja, sakyaputtassa sÄ• sane ||

``sabbaverabhayÄ• tÄ«to, sabbasaá¹…gÄ• tigo isi.

sÄ• vako te mahÄ• vÄ«ra, soá¹‡á¹‡athÅ«passidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• dÄ• yakÄ• nuggahaá¹ƒ karonto tehi upanÄ«te paccaye na paá¹-il
paribhuÃ±jati. taá¹ƒ puthujjanÄ• ``ayaá¹ƒ kÄ• yadaá¸·hibahulo arakkhitacittoâ€™â€™ ti ma
avamaÃ±Ã±anti. thero taá¹ƒ \Be I 330/ agaá¹‡entova viharati. tassa pana avidÅ«re aÃ±Ã±at
pÄ• piccho samÄ• no appiccho viya santuá¹-á¹-ho viya attÄ• naá¹ƒ dassento lokaá¹ƒ vaÃ±c
taá¹ƒ arahantaá¹ƒ viya sambhÄ• veti. athassa sakko devÄ• namindo taá¹ƒ pavattiá¹ƒ Ã±atvA
upasaá¹…kamitvÄ• , ``bhante, kiá¹ƒ nÄ• ma kuhako karotÄ«â€™â€™ ti pucchi. thero pÄ• p

<139> á¹• 21 ``pubbe hanati attÄ• naá¹ƒ, pacchÄ• hanati so pare.

suhataá¹ƒ hanti attÄ• naá¹ƒ, vÄ«taá¹ƒseneva pakkhimÄ• ||

<140> á¹• 21 ``na brÄ• hmaá¹‡o bahivaá¹‡á¹‡o, antovaá¹‡á¹‡o hi brÄ• hmaá¹‡o.

yasmiá¹ƒ pÄ• pÄ• ni kammÄ• ni, sa ve kaá¹‡ho sujampatÄ«â€™â€™ ti || --- gÄ• thÄ• dvaya

tattha __pubbe hanati attÄ• na_nti kuhakapuggalo attano kuhakavuttiyÄ• lokaá¹ƒ vaÃ±cen
pÄ• padhammehi paá¹-hamameva attÄ• naá¹ƒ hanati, attano kusalakoá¹-á¹-hÄ• saá¹ƒ vinÄ•
pare_ti so kuhako paá¹-hamaá¹ƒ tÄ• va vuttanayena attÄ• naá¹ƒ hantvÄ• pacchÄ• pare ye
bhikkhu pesalo ariyoâ€™â€™ ti vÄ• sambhÄ• ventehi kÄ• rÄ• katÄ• , te hanati tesaá¹ƒ kÄ
amahapphalÄ• ni katvÄ• paccayavinÄ• sanena vinÄ• seti. satipi kuhakassa ubhayahanane
visesoti dassento Ä• ha __suhataá¹ƒ hanti attÄ• na_nti. so kuhako attÄ• naá¹ƒ hananto suh
vinÄ• seti, yathÄ• kiá¹ƒ? __vÄ«taá¹ƒseneva pakkhimÄ• _ti, __vÄ«taá¹ƒso_ti dÄ«pakasakua
sÄ• kuá¹‡iko. yathÄ• tena vÄ«taá¹ƒsasakuá¹‡ena aÃ±Ã±e sakuá¹‡e vaÃ±cetvÄ• hananto
viÃ±Ã±ugarahasÄ• vajjasabhÄ• vÄ• dinÄ• , samparÄ• yaá¹ƒ pana duggatiparikkilesena han
pacchÄ• hantuá¹ƒ sakkoti, evaá¹ƒ kuhakopi kohaÃ±Ã±ena lokaá¹ƒ vaÃ±cetvÄ• idha lokepi
hanati vippaá¹-isÄ• raviÃ±Ã±ugarahÄ• dÄ«hi, paralokepi duggatiparikkilesehi, na pana te pa
apÄ• yadukkhaá¹ƒ pÄ• peti. apica kuhako dakkhiá¹‡Ä• ya amahapphalabhÄ• vakaraá¹‡ene
hanatÄ«ti vutto, na nipphalabhÄ• vakaraá¹‡ena. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``dussÄ«la
dÄ• naá¹ƒ datvÄ• sahassaguá¹‡Ä• dakkhiá¹‡Ä• pÄ• á¹-ikaá¹…khitabbÄ• â€™â€™ ti (MN
hanti attÄ• naâ€™â€™ _nti.

evaá¹ƒ bÄ• hiraparimajjanamatte á¹-hitÄ• puggalÄ• suddhÄ• nÄ• ma na honti, abbhantar
hontÄ«ti dassento __ ``na brÄ• hmaá¹‡oâ€™â€™ _ti dutiyaá¹ƒ gÄ• thamÄ• ha. tassattho --
iriyÄ• pathasaá¹‡á¹-hapanÄ• dibahisampattimattena brÄ• hmaá¹‡o na hoti. sampattiattho hi
abbhantare pana sÄ«lÄ• disampattiyÄ• brÄ• hmaá¹‡o hoti, ``bÄ• hitapÄ• po __brÄ• hmaá¹
``yasmiá¹ƒ pÄ• pÄ• ni_ lÄ• makÄ• ni __kammÄ• ni_ saá¹ƒvijjanti, ekaá¹ƒsena so __kaá¹‡ho
__sujampati, _ devÄ• naminda, jÄ• nÄ• hi. taá¹ƒ sutvÄ• sakko kuhakabhikkhuá¹ƒ tajjetvÄ•
ti ovaditvÄ• sakaá¹-á¹-hÄ• nameva gato.

vasabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukanipÄ• te paá¹-hamavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyavaggo

1. mahÄ• cundattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sussÅ«sÄ• _ti \Ne I 283/ Ä• yasmato mahÄ• cundattherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bhagavato kÄ• le ku
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto kumbhakÄ• rakammena jÄ«vanto ekadivasaá¹ƒ satthÄ• raa
ekaá¹ƒ mattikÄ• pattaá¹ƒ svÄ• bhisaá¹…khataá¹ƒ katvÄ• bhagavato adÄ• si. so tena puÃ±Ã
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he nÄ• lakagÄ• me rÅ«pasÄ• riyÄ

sÄ• riputtattherassa kaniá¹-á¹-habhÄ• tÄ• hutvÄ• nibbatti, __cundo_tissa nÄ• maá¹ƒ ahosi
dhammasenÄ• patiá¹ƒ anupabbajitvÄ• taá¹ƒ nissÄ• ya vipassanaá¹ƒ \Be I 332/ paá¹-á¹-hap
vÄ• yamanto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II

``nagare haá¹ƒsavatiyÄ• , kumbhakÄ• ro ahosahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

``sukataá¹ƒ mattikÄ• pattaá¹ƒ, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

pattaá¹ƒ datvÄ• bhagavato, ujubhÅ«tassa tÄ• dino ||

``bhave nibbattamÄ• nohaá¹ƒ, soá¹‡á¹‡athÄ• le labhÄ• mahaá¹ƒ.

rÅ«pimaye ca sovaá¹‡á¹‡e, taá¹-á¹-ike ca maá¹‡Ä«maye ||

``pÄ• tiyo paribhuÃ±jÄ• mi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ.

yasÄ• naÃ±ca dhanÄ• naÃ±ca, aggabhÅ«to ca homahaá¹ƒ ||

``yathÄ• pi bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

``tathevidaá¹ƒ pattadÄ• naá¹ƒ, buddhakhettamhi ropitaá¹ƒ.

pÄ«tidhÄ• re pavassante, phalaá¹ƒ maá¹ƒ tosayissati ||

``yÄ• vatÄ• khettÄ• vijjanti, saá¹…ghÄ• pi ca gaá¹‡Ä• pi ca.

buddhakhettasamo natthi, sukhado sabbapÄ• á¹‡inaá¹ƒ ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

ekapattaá¹ƒ daditvÄ• na, pattomhi acalaá¹ƒ padaá¹ƒ ||

``ekanavutito \Ne I 284/ kappe, yaá¹ƒ pattamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o \Ee II 19/ pana hutvÄ• attanÄ• paá¹-iladdhasampattiyÄ• kÄ• raá¹‡abhÅ
vivekavÄ• saÃ±ca kittento ---

<141> á¹• 21 ``sussÅ«sÄ• sutavaddhanÄ«, sutaá¹ƒ paÃ±Ã±Ä• ya vaddhanaá¹ƒ.

paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• ti, Ã±Ä• to attho sukhÄ• vaho ||

<142> á¹• 21 ``sevetha \Be I 333/ pantÄ• ni senÄ• sanÄ• ni, careyya saá¹ƒyojanavippamok

sace ratiá¹ƒ nÄ• dhigaccheyya tattha, saá¹…ghe vase rakkhitatto satÄ«mÄ• â€™â€™ ti || --

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __sussÅ«sÄ• _ti sotabbayuttassa sabbasutassa sotumicchÄ• , garusannivÄ• sopi.
diá¹-á¹-hadhammikÄ• dibhedaÃ±hi atthaá¹ƒ sotumicchantena kalyÄ• á¹‡amitte upasaá¹…ka
payirupÄ• sitvÄ• yadÄ• te payirupÄ• sanÄ• ya Ä• rÄ• dhitacittÄ• kaÃ±ci upanisÄ«ditukÄ•
upanisÄ«ditvÄ• adhigatÄ• ya sotumicchÄ• ya ohitasotena sotabbaá¹ƒ hotÄ«ti garusannivÄ•
``sussÅ«sÄ• â€™â€™ ti vuccati. sÄ• panÄ• yaá¹ƒ sussÅ«sÄ• saccapaá¹-iccasamuppÄ• d
taá¹ƒsamaá¹…gino puggalassa vaá¸• á¸• heti brÅ«hetÄ«ti __sutavaddhanÄ«, _ bÄ• husacc
paÃ±Ã±Ä• ya vaddhana_nti yaá¹ƒ taá¹ƒ ``sutadharo sutasannicayoâ€™â€™ ti (MN I 339; A
bahukaá¹ƒ sutaá¹ƒ hoti suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aâ€™â€™ nti (AN a IV 6) ca evar
bÄ• husaccaá¹ƒ, taá¹ƒ akusalappahÄ• nakusalÄ• dhigamanahetubhÅ«taá¹ƒ paÃ±Ã±aá¹ƒ va
vaddhanaá¹ƒ, vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``sutÄ• vudho kho, bhikkhave, ariyasÄ• vako akusalaá¹ƒ pajahati, kusalaá¹ƒ bhÄ• veti, sÄ•
anavajjaá¹ƒ bhÄ• veti, suddhaá¹ƒ attÄ• naá¹ƒ pariharatÄ«â€™â€™ ti (AN b 7.67).

__paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• tÄ«_ti bahussuto sutamayaÃ±Ä• á¹‡e á¹-hito taá¹ƒ paá¹-i
sutÄ• nusÄ• rena atthÅ«paparikkhÄ• ya dhammanijjhÄ• nena bhÄ• vanÄ• ya ca lokiyalokut
diá¹-á¹-hadhammÄ• divibhÄ• gaá¹ƒ \Ne I 285/ dukkhÄ• divibhÄ• gaÃ±ca atthaá¹ƒ yathÄ• bh
paá¹-ivijjhati ca, tenÄ• ha bhagavÄ• ---

``sutassa yathÄ• pariyattassa atthamaÃ±Ã±Ä• ya dhammamaÃ±Ã±Ä• ya dhammÄ• nudhar
IV 6).

``dhatÄ• naá¹ƒ \Be I 334/ dhammÄ• naá¹ƒ atthaá¹ƒ upaparikkhati, atthaá¹ƒ upaparikkhato d
khamanti, dhammanijjhÄ• nakkhantiyÄ• sati chando jÄ• yati, chandajÄ• to ussahati, ussahi
padahati, pahitatto samÄ• no \Ee II 20/ kÄ• yena ceva paramasaccaá¹ƒ sacchikaroti, paÃ±Ã
passatÄ«â€™â€™ ti (MN II 432) ca.

__Ã±Ä• to attho sukhÄ• vaho_ti yathÄ• vutto diá¹-á¹-hadhammikÄ• diattho ceva dukkhÄ• d
adhigato lokiyalokuttarabhedaá¹ƒ sukhaá¹ƒ Ä• vahati nipphÄ• detÄ«ti attho.

á¹-hitÄ• ya bhÄ• vanÄ• paÃ±Ã±Ä• ya sutamatteneva na sijjhatÄ«ti tassÄ• paá¹-ipajjanavid
``sevetha ... pe ... vippamokkhaâ€™â€™ _nti Ä• ha. tattha __sevetha pantÄ• ni senÄ• sanÄ
tena saá¹ƒyojanappahÄ• nassa ca vakkhamÄ• nattÄ• vivekÄ• rahasseva vivekavÄ• soti sÄ
avuttasiddhÄ• veditabbÄ• . __careyya saá¹ƒyojanavippamokkha_nti yathÄ• saá¹ƒyojanehi
tathÄ• vipassanÄ• bhÄ• vanaá¹ƒ maggabhÄ• vanaÃ±ca careyya paá¹-ipajjeyyÄ• ti attho. _
tatthÄ• _ti tesu pantasenÄ• sanesu yathÄ• laddhesu adhikusaladhammesu ca ratiá¹ƒ pubbe
alÄ• bhato abhiratiá¹ƒ na labheyya, __saá¹…ghe_ bhikkhusamÅ«he __rakkhitatto_ kammaá
rakkhitacitto chasu dvÄ• resu satiÄ• rakkhÄ• ya upaá¹-á¹-hapanena __satimÄ• vaseyya_ v
viharantassa ca api nÄ• ma saá¹ƒyojanavippamokkho bhaveyyÄ• ti adhippÄ• yo.

mahÄ• cundattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. jotidÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ye kho te_ti Ä• yasmato jotidÄ• sattherassa gÄ• thÄ• . kÄ• uppatti? ayampi purimabudd
tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhagavato kÄ• le kulagehe nibbattitvÄ• \Ne
patto ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya gacchantaá¹ƒ disvÄ• pasannacitto kÄ• sur
tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ \Be I 335/ buddhuppÄ• d
vibhavasampannassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __jotidÄ• so_tissa nÄ• maá¹
patvÄ• gharamÄ• vasanto ekadivasaá¹ƒ mahÄ• kassapattheraá¹ƒ attano gÄ• me piá¹‡á¸• Ä
pasannacitto bhojetvÄ• therassa santike dhammaá¹ƒ sutvÄ• attano gÄ• masamÄ«pe pabb
kÄ• retvÄ• theraá¹ƒ tattha vÄ• setvÄ• catÅ«hi paccayehi upaá¹-á¹-hahanto therassa dham
paá¹-iladdhasaá¹ƒvego pabbajitvÄ• \Ee II 21/ vipassanÄ• ya kammaá¹ƒ karonto nacirassev
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.51-56) ---

``kaá¹‡ikÄ• raá¹ƒva jotantaá¹ƒ, nisinnaá¹ƒ pabbatantare.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ ||

``pasannacitto sumano, sire katvÄ• na aÃ±jaliá¹ƒ.

kÄ• sumÄ• rikamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ• visesato vinayapiá¹-ake su
dasavassiko parisupaá¹-á¹-hÄ• ko ca hutvÄ• bahÅ«hi bhikkhÅ«hi saddhiá¹ƒ bhagavantaá¹ƒ
gacchanto antarÄ• magge addhÄ• naparissamavinodanatthaá¹ƒ titthiyÄ• naá¹ƒ Ä• rÄ• maá
nisinno ekaá¹ƒ paÃ±catapaá¹ƒ tapantaá¹ƒ brÄ• hmaá¹‡aá¹ƒ disvÄ• , ``kiá¹ƒ, brÄ• hmaá¹‡a,
aÃ±Ã±aá¹ƒ tapatÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• brÄ• hmaá¹‡o kupito, ``bho, muá¹‡á¸• a
tapanÄ«yaâ€™â€™ nti Ä• ha. thero tassa ---

``kopo ca issÄ• paraheá¹-hanÄ• ca, mÄ• no ca sÄ• rambhamado pamÄ• do.

taá¹‡hÄ• avijjÄ• bhavasaá¹…gatÄ« ca, te tappanÄ«yÄ• na hi rÅ«pakhandhoâ€™â€™ ti ||

gÄ• thÄ• ya dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• so brÄ• hmaá¹‡o tasmiá¹ƒ titthiyÄ• rÄ• me sa
therassa santike pabbajiá¹ƒsu. thero tehi \Be I 336/ saddhiá¹ƒ sÄ• vatthiá¹ƒ gantvÄ• bhaga
katipÄ• haá¹ƒ tattha vasitvÄ• attano jÄ• tibhÅ«miá¹ƒyeva gato dassanatthaá¹ƒ upagatesu Ä
yaÃ±Ã±asuddhike ovadanto ---

<143> á¹• 21 ``ye \Ne I 287/ kho te veá¹-hamissena, nÄ• nattena ca kammunÄ• .

manusse uparundhanti, pharusÅ«pakkamÄ• janÄ• .

tepi tattheva kÄ«ranti, na hi kammaá¹ƒ panassati ||

<144> á¹• 21 ``yaá¹ƒ karoti naro kammaá¹ƒ, kalyÄ• á¹‡aá¹ƒ yadi pÄ• pakaá¹ƒ.

tassa tasseva dÄ• yÄ• do, yaá¹ƒ yaá¹ƒ kammaá¹ƒ pakubbatÄ«â€™â€™ ti || --- gÄ• thÄ• dv

tattha __ye_ti aniyamuddeso. __te_ti aniyamato eva paá¹-iniddeso. padadvayassÄ• pi ``jan
sambandho. __kho_ti nipÄ• tamattaá¹ƒ. __veá¹-hamissenÄ• _ti varattakhaá¹‡á¸• Ä• dinÄ•

``vedhamissenÄ• â€™â€™ tipi pÄ• á¸·i, so evattho. __nÄ• nattena ca kammunÄ• _ti
hananaghÄ• tanahatthapÄ• dÄ• dicchedanena khuddakaseá¸·adÄ• nÄ• dinÄ• \Ee II 22/ ca
parÅ«paghÄ• takammena. __manusse_ti nidassanamattaá¹ƒ, tasmÄ• ye keci satteti adhipp
vibÄ• dhenti. __pharusÅ«pakkamÄ• _ti dÄ• ruá¹‡apayogÄ• , kurÅ«rakammantÄ• ti attho. __
tattheva kÄ«rantÄ«_ti te vuttappakÄ• rÄ• puggalÄ• yÄ• hi kammakÄ• raá¹‡Ä• hi aÃ±Ã±e b
tÄ• suyeva kÄ• raá¹‡Ä• su sayampi kÄ«ranti pakkhipÄ«yanti, tathÄ• rÅ«paá¹ƒyeva dukkhaá
``tatheva kÄ«rantÄ«â€™â€™ ti ca pÄ• á¹-ho, yathÄ• sayaá¹ƒ aÃ±Ã±esaá¹ƒ dukkhaá¹ƒ aka
karÄ«yanti, dukkhaá¹ƒ pÄ• pÄ«yantÄ«ti attho, kasmÄ• ? __na hi kammaá¹ƒ panassati_ kam
vipÄ• kaá¹ƒ adatvÄ• na vigacchati, avasesapaccayasamavÄ• ye vipaccatevÄ• ti adhippÄ•

idÄ• ni ``na hi kammaá¹ƒ panassatÄ«â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vibhajitvÄ•
kammassakataá¹ƒ vibhÄ• vetuá¹ƒ __ ``yaá¹ƒ karotÄ«â€™â€™ _ti gÄ• thaá¹ƒ abhÄ• si. tass
kalyÄ• á¹‡aá¹ƒ_ kusalaá¹ƒ, __yadi_ vÄ• __pÄ• pakaá¹ƒ_ akusalaá¹ƒ satto \Be I 337/ __kar
__yaá¹ƒ kammaá¹ƒ_ yathÄ• phaladÄ• nasamatthaá¹ƒ hoti, tathÄ• __pakubbati_ upacinoti.
dÄ• yÄ• do_ti tassa tasseva kammaphalassa gaá¹‡hanato tena tena kammena dÄ• tabbavi
attho. tenÄ• ha bhagavÄ• --- ``kammassakÄ• , mÄ• á¹‡ava, sattÄ• kammadÄ• yÄ• dÄ• â€
gÄ• thÄ• sutvÄ• therassa Ã±Ä• takÄ• kammassakatÄ• yaá¹ƒ patiá¹-á¹-hahiá¹ƒsÅ«ti.

jotidÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. heraÃ±Ã±akÄ• nittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__accayanti_ \Ne I 288/ __ahorattÄ• _ti Ä• yasmato heraÃ±Ã±akÄ• nittherassa gÄ• thÄ• . I
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹
hutvÄ• jÄ«vanto ekadivasaá¹ƒ sujÄ• tassa nÄ• ma satthusÄ• vakassa paá¹ƒsukÅ«laá¹ƒ pa
upaá¸• á¸• hadussaá¹ƒ pariccaji. so tena puÃ±Ã±akammena tÄ• vatiá¹ƒsesu nibbattitvÄ• ap
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraÃ±Ã±o gÄ• mabhojakassa coravosÄ• sak
nibbatti, __heraÃ±Ã±akÄ• nÄ«_tissa nÄ• maá¹ƒ ahosi. so vayappatto pitu accayena raÃ±Ã±
gÄ• mabhojakaá¹-á¹-hÄ• ne á¹-hapito jetavanapaá¹-iggahaá¹‡e buddhÄ• nubhÄ• vaá¹ƒ disv
kaniá¹-á¹-hassa taá¹ƒ á¹-hÄ• nantaraá¹ƒ dÄ• petvÄ• rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• pabbajitv
paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``padumuttarabhagavato, sujÄ• to nÄ• ma sÄ• vako.

paá¹ƒsukÅ«laá¹ƒ gavesanto, saá¹…kÄ• re carate tadÄ• ||

``nagare haá¹ƒsavatiyÄ• , paresaá¹ƒ bhatako ahaá¹ƒ.

upaá¸• á¸• hadussaá¹ƒ datvÄ• na, sirasÄ• abhivÄ• dayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tettiá¹ƒsakkhattuá¹ƒ \Be I 338/ devindo, devarajjamakÄ• rayiá¹ƒ.

sattasattatikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

upaá¸• á¸• hadussadÄ• nena, modÄ• mi akutobhayo ||

``icchamÄ• no cahaá¹ƒ ajja, sakÄ• nanaá¹ƒ sapabbataá¹ƒ.

khomadussehi chÄ• deyyaá¹ƒ, aá¸• á¸• hadussassidaá¹ƒ phalaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aá¸• á¸• hadussassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano kaniá¹-á¹-habhÄ• taraá¹ƒ tato kammato nivattetukÄ• mo ta
abhirataá¹ƒ disvÄ• taá¹ƒ codento ---

<145> á¹• 21 ``accayanti \Ne I 289/ ahorattÄ• , jÄ«vitaá¹ƒ uparujjhati.

Ä• yu khÄ«yati maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaá¹ƒ ||

<146> á¹• 21 ``atha pÄ• pÄ• ni kammÄ• ni, karaá¹ƒ bÄ• lo na bujjhati.

pacchÄ• ssa kaá¹-ukaá¹ƒ hoti, vipÄ• ko hissa pÄ• pakoâ€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __accayantÄ«_ti atikkamanti, lahuá¹ƒ lahuá¹ƒ apagacchantÄ«ti attho. __ahorattÄ• _t

__jÄ«vitaá¹ƒ uparujjhatÄ«_ti jÄ«vitindriyaÃ±ca khaá¹‡ikanirodhavasena nirujjhati. vuttaÃ±hi
tvaá¹ƒ bhikkhu, jÄ• yasi ca jiyyasi ca miyyasi ca cavasi ca upapajjasi cÄ• â€™â€™ ti. __Ä•
maccÄ• na_nti maritabbasabhÄ• vattÄ• __maccÄ• _ti laddhanÄ• mÄ• naá¹ƒ imesaá¹ƒ satt
jÄ«vati, so vassasataá¹ƒ appaá¹ƒ vÄ• bhiyyoâ€™â€™ ti (DN II 91; SN a II 143; AN b 7.74)
paricchinnakÄ• laparamÄ• yu __khÄ«yati_ khayaÃ±ca sambhedaÃ±ca gacchati, yathÄ• kiá
odakaá¹ƒ_ yathÄ• nÄ• ma kunnadÄ«naá¹ƒ pabbateyyÄ• naá¹ƒ khuddakanadÄ«naá¹ƒ udak
lahutaraá¹ƒ khÄ«yati, Ä• gatamattaá¹ƒyeva vigacchati, evaá¹ƒ sattÄ• naá¹ƒ Ä• yu lahutaraá
gacchati. ettha ca udakameva ``odakaâ€™â€™ nti vuttaá¹ƒ, yathÄ• manoyeva mÄ• nasant

__atha_ \Be I 339/ __pÄ• pÄ• ni kammÄ• ni, karaá¹ƒ bÄ• lo na bujjhatÄ«_ti evaá¹ƒ saá¹ƒsÄ
bÄ• lo lobhavasena vÄ• kodhavasena vÄ• pÄ• pÄ• ni kammÄ• ni karoti, karontopi na bujjh
``pÄ• paá¹ƒ karomÄ«â€™â€™ ti abujjhanako nÄ• ma natthi, ``imassa kammassa evarÅ«po
ajÄ• nanato ``na bujjhatÄ«â€™â€™ ti vuttaá¹ƒ. __pacchÄ• ssa kaá¹-ukaá¹ƒ hotÄ«_ti yadipi
Ä• yÅ«hanakkhaá¹‡e ``imassa kammassa evarÅ«po vipÄ• koâ€™â€™ ti na bujjhati, tato pa
nibbattassa \Ee II 24/ assa bÄ• lassa kaá¹-ukaá¹ƒ aniá¹-á¹-haá¹ƒ dukkhameva hoti. __vipÄ•
yasmÄ• assa pÄ• pakammassa nÄ• ma vipÄ• ko pÄ• pako nihÄ«no aniá¹-á¹-ho evÄ• ti. im
therassa kaniá¹-á¹-habhÄ• tÄ• rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• pabbajitvÄ• nacirasseva sada

heraÃ±Ã±akÄ• nittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. somamittattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__parittaá¹ƒ_ \Ne I 290/ __dÄ• ru_nti Ä• yasmato somamittattherassa gÄ• thÄ• . kÄ• uppat
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhagavato kÄ• le kula
viÃ±Ã±utaá¹ƒ patto buddhaguá¹‡e sutvÄ• pasannamÄ• naso ekadivasaá¹ƒ kiá¹ƒsukarukkh
pupphÄ• ni gahetvÄ• satthÄ• raá¹ƒ uddissa Ä• kÄ• se khipitvÄ• pÅ«jesi. so tena puÃ±Ã±a
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de bÄ• rÄ• á¹‡asiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« hutvÄ• vimalena nÄ• ma therena kataparicayattÄ• ab
gacchanto dhammaá¹ƒ sutvÄ• sÄ• sane laddhappasÄ• do pabbajitvÄ• laddhÅ«pasampad
vicarati. vimalatthero pana kusÄ«to middhabahulo rattindivaá¹ƒ vÄ«tinÄ• meti. somamitto ``
nissÄ• ya ko guá¹‡oâ€™â€™ ti taá¹ƒ pahÄ• ya mahÄ• kassapattheraá¹ƒ upasaá¹…kamitvÄ
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __apad
50.25-30) ---

``kiá¹ƒsukaá¹ƒ \Be I 340/ pupphitaá¹ƒ disvÄ• , paggahetvÄ• na aÃ±jaliá¹ƒ.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, Ä• kÄ• se abhipÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimalattheraá¹ƒ ovÄ• dena tajjento ---

<147> á¹• 21 ``parittaá¹ƒ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusÄ«tamÄ• gamma, sÄ• dhujÄ«vÄ«pi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

<148> á¹• 21 ``pavivittehi ariyehi, pahitattehi jhÄ• yibhi.

niccaá¹ƒ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ

tattha \Ne I 291/ __parittaá¹ƒ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave_ti pesalopi
alasapuggalaá¹ƒ nissÄ• ya sÄ«dati saá¹ƒsÄ• re patati, na tassa pÄ• raá¹ƒ nibbÄ• naá¹ƒ gac
etadevaá¹ƒ, __tasmÄ• taá¹ƒ_ adhikusaladhammavasena sÄ«saá¹ƒ anukkhipitvÄ• kucchita
vÄ«riyÄ• rambhÄ• bhÄ• vato __hÄ«navÄ«riyaá¹ƒ_ puggalaá¹ƒ sabbathÄ• vajjeyya, na tass
Ä• pajjeyyÄ• ti attho.

evaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya gÄ• thÄ• ya kosajje Ä• dÄ«navaá¹ƒ dassetvÄ• idÄ•
dassetuá¹ƒ __ ``pavivittehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho \Be I 341/ --- ye pana kÄ•
__pavivittÄ• , _ tato eva kilesehi Ä• rakattÄ• __ariyÄ• , _ nibbÄ• naá¹ƒ patipesitattatÄ• ya _
Ä• rammaá¹‡Å«panijjhÄ• navasena lakkhaá¹‡Å«panijjhÄ• navasena ca __jhÄ• yino, _ sabb

paggahitavÄ«riyatÄ• ya __Ä• raddhavÄ«riyÄ• , _ lokiyalokuttarabhedÄ• ya paÃ±Ã±Ä• ya sa
__paá¹‡á¸• itÄ• , _ tehiyeva __saha_ Ä• vaseyya sadatthaá¹ƒ nipphÄ• detukÄ• mo saá¹ƒva
vimalatthero saá¹ƒviggamÄ• naso vipassanaá¹ƒ paá¹-á¹-hapetvÄ• sadatthaá¹ƒ Ä• rÄ• dhes
Ä• gamissati.

somamittattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sabbamittattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__jano janamhi sambaddho_ti Ä• yasmato sabbamittattherassa gÄ• thÄ• . kÄ• uppatti? ay
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito dvÄ• navute kappe tissassa
nesÄ• dakule nibbattitvÄ• vanacÄ• riko hutvÄ• vane mige vadhitvÄ• maá¹ƒsaá¹ƒ khÄ• da
anuggaá¹‡hanatthaá¹ƒ vasanaá¹-á¹-hÄ• nasamÄ«pe tÄ«á¹‡i padacetiyÄ• ni dassetvÄ• pak
sammÄ• sambuddhesu kataparicayattÄ• cakkaá¹…kitÄ• ni disvÄ• pasannamÄ• naso kora
tena puÃ±Ã±akammena tÄ• vatiá¹ƒsabhavane nibbattitvÄ• aparÄ• paraá¹ƒ sugatÄ«suyeva
buddhuppÄ• de sÄ• vatthinagare brÄ• hmaá¹‡akule nibbatti, __sabbamitto_tissa nÄ• maá¹ƒ
patto jetavanapaá¹-iggahaá¹‡e buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pabbajit
gahetvÄ• araÃ±Ã±e viharanto vassaá¹ƒ upagantvÄ• vuá¹-á¹-havasso bhagavantaá¹ƒ vand
gacchanto antarÄ• magge mÄ• gavikehi oá¸• á¸• ite pÄ• se migapotakaá¹ƒ baddhaá¹ƒ adda
pÄ• saá¹ƒ appaviá¹-á¹-hÄ• pi puttasinehena dÅ«raá¹ƒ na gacchati, maraá¹‡abhayena pÄ• s
migapotako ca bhÄ«to ito cito ca parivattento karuá¹‡aá¹ƒ vilapati, taá¹ƒ disvÄ• thero \Ne I
sattÄ• naá¹ƒ snehahetukaá¹ƒ dukkhaâ€™â€™ nti gacchanto tato paraá¹ƒ sambahule core e
jÄ«vagÄ• haá¹ƒ gahetvÄ• \Ee II 26/ palÄ• laveá¹‡iyÄ• sarÄ«raá¹ƒ veá¹-hetvÄ• jhÄ• pente
viravantaá¹ƒ disvÄ• tadubhayaá¹ƒ nissÄ• ya saÃ±jÄ• tasaá¹ƒvego tesaá¹ƒ corÄ• naá¹ƒ suâ

<149> á¹• 21 ``jano janamhi sambaddho, janamevassito jano.

jano janena heá¹-hÄ«yati, heá¹-heti ca jano janaá¹ƒ ||

<150> á¹• 21 ``ko hi tassa janenattho, janena janitena vÄ• .

janaá¹ƒ ohÄ• ya gacchaá¹ƒ taá¹ƒ, heá¹-hayitvÄ• bahuá¹ƒ janaâ€™â€™ nti || --- gÄ• thÄ• d

tattha __jano_ti andhabÄ• lajano. __janamhÄ«_ti aÃ±Ã±e jane. __sambaddho_ti taá¹‡hÄ•
``ayaá¹ƒ me putto, mÄ• tÄ• â€™â€™ tiÄ• dinÄ• paá¹-ibaddho. ayameva vÄ• pÄ• á¹-ho, ``i
nissÄ• ya jÄ«vÄ• mÄ«â€™â€™ ti paá¹-ibaddhacittoti attho. __janamevassito jano_ti ``ayaá¹
dhÄ«tÄ• â€™â€™ tiÄ• dinÄ• aÃ±Ã±ameva janaá¹ƒ aÃ±Ã±o jano assito taá¹‡hÄ• ya allÄ«n
janena heá¹-hÄ«yati, heá¹-heti ca jano jana_nti kammassakatÄ• ya yathÄ• bhÅ«tÄ• vabodh

ajjhupekkhanaá¹ƒ akatvÄ• lobhavasena yathÄ• jano janaá¹ƒ assito, evaá¹ƒ dosavasena ja
vibÄ• dhÄ«yati. ``tayidaá¹ƒ mayhaá¹ƒva upari heá¹-hanaphalavasena paripatissatÄ«â€™â€
ca jano janaá¹ƒ.

__ko hi tassa janenattho_ti tassa aÃ±Ã±ajanassa aÃ±Ã±ena janena taá¹‡hÄ• vasena assit
heá¹-hitena vÄ• ko attho. __janena janitena vÄ• _ti mÄ• tÄ• pitÄ• hutvÄ• tena aÃ±Ã±ena
attho. __janaá¹ƒ ohÄ• ya gacchaá¹ƒ taá¹ƒ, heá¹-hayitvÄ• bahuá¹ƒ jana_nti yasmÄ• saá¹ƒs
ayamevÄ• nurÅ«pÄ• paá¹-ipatti, tasmÄ• taá¹ƒ janaá¹ƒ, tassa ca bÄ• dhikÄ• yÄ• sÄ• taá
bahuá¹ƒ janaá¹ƒ bÄ• dhayitvÄ• á¹-hito, taÃ±ca ohÄ• ya sabbaso pahÄ• ya pariccajitvÄ• \B
anupaddutaá¹ƒ á¹-hÄ• naá¹ƒ gaccheyyaá¹ƒ pÄ• puá¹‡eyyanti attho. evaá¹ƒ \Ee II 27/ pana
vipassanaá¹ƒ ussukkÄ• petvÄ• arahattamapÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``vanakammiko pure Ä• siá¹ƒ, pitumÄ• tumatenahaá¹ƒ.

pasumÄ• rena jÄ«vÄ• mi, kusalaá¹ƒ me na vijjati ||

``mama \Ne I 293/ Ä• sayasÄ• mantÄ• , tisso lokagganÄ• yako.

padÄ• ni tÄ«á¹‡i dassesi, anukampÄ• ya cakkhumÄ• ||

``akkante ca pade disvÄ• , tissanÄ• massa satthuno.

haá¹-á¹-ho haá¹-á¹-hena cittena, pade cittaá¹ƒ pasÄ• dayiá¹ƒ ||

``koraá¹‡á¸• aá¹ƒ pupphitaá¹ƒ disvÄ• , pÄ• dapaá¹ƒ dharaá¹‡Ä«ruhaá¹ƒ.

sakosakaá¹ƒ gahetvÄ• na, padaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

koraá¹‡á¸• akachavi homi, suppabhÄ• so bhavÄ• mahaá¹ƒ ||

``dvenavute ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, padapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

te pana corÄ• therassa santike dhammaá¹ƒ sutvÄ• saá¹ƒvegajÄ• tÄ• pabbajitvÄ• dhamm
paá¹-ipajjiá¹ƒsÅ«ti.

sabbamittattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• kÄ• á¸·attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kÄ• á¸·Ä«_ \Be I 344/ __itthÄ«_ti Ä• yasmato mahÄ• kÄ• á¸·attherassa gÄ• thÄ• . kÄ• u
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekanavute
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto kenacideva karaá¹‡Ä«yena araÃ±Ã±aá¹ƒ gato tattha aÃ±Ã
sÄ• khÄ• ya olambamÄ• naá¹ƒ paá¹ƒsukÅ«lacÄ«varaá¹ƒ disvÄ• ``ariyaddhajo olambatÄ«â
kiá¹…kaá¹‡ipupphÄ• ni gahetvÄ• paá¹ƒsukÅ«laá¹ƒ pÅ«jesi. so tena puÃ±Ã±akammena dev
imasmiá¹ƒ buddhuppÄ• de setabyanagare satthavÄ• hakule nibbattitvÄ• __mahÄ• kÄ• á¸·c
patvÄ• gharÄ• vÄ• saá¹ƒ vasanto paÃ±cahi sakaá¹-asatehi bhaá¹‡á¸• aá¹ƒ gahetvÄ• vÄ• a
gato ekamantaá¹ƒ sakaá¹-asatthaá¹ƒ nivesetvÄ• addhÄ• naparissamaá¹ƒ vinodetvÄ• attan
nisinno sÄ• yanhasamayaá¹ƒ gandhamÄ• lÄ• dihatthe upÄ• sake jetavanaá¹ƒ gacchante di
vihÄ• raá¹ƒ gantvÄ• satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• s
adhiá¹-á¹-hÄ• ya susÄ• ne vasati. athekadivasaá¹ƒ __kÄ• á¸·Ä«_ nÄ• ma ekÄ• itthÄ« chava
kammaá¹-á¹-hÄ• natthÄ• ya aciramatasarÄ«raá¹ƒ ubho satthÄ« \Ne I 294/ bhinditvÄ• ubho
sÄ«saÃ±ca dadhithÄ• lakaá¹ƒ viya bhinditvÄ• sabbaá¹ƒ aá¹…gapaccaá¹…gaá¹ƒ sambandh
oloketuá¹ƒ yogyaá¹-á¹-hÄ• ne á¹-hapetvÄ• ekamantaá¹ƒ nisÄ«di. thero taá¹ƒ disvÄ• attÄ• n

<151> á¹• 21 ``kÄ• á¸·Ä« itthÄ« brahatÄ« dhaá¹…karÅ«pÄ• , satthiÃ±ca bhetvÄ• aparaÃ±

bÄ• haÃ±ca bhetvÄ• aparaÃ±ca bÄ• haá¹ƒ, sÄ«saÃ±ca bhetvÄ• dadhithÄ• lakaá¹ƒva.

esÄ• nisinnÄ• abhisandahitvÄ• ||

<152> á¹• 21 ``yo \Be I 345/ \Ee II 28/ ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhan

tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , mÄ• haá¹ƒ puna bhinnasiro sayissaâ€™â€™ n

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __kÄ• á¸·Ä«_ti tassÄ• nÄ• maá¹ƒ, kÄ• á¸·avaá¹‡á¹‡attÄ• vÄ• evaá¹ƒ vuttaá¹ƒ. __b
Ä• rohapariá¹‡Ä• havatÄ«. __dhaá¹…karÅ«pÄ• _ti kÄ• á¸·avaá¹‡á¹‡attÄ• eva kÄ• kasadis
bhetvÄ• _ti matasarÄ«rassa satthiá¹ƒ jaá¹‡á¹‡ubhedanena bhaÃ±jitvÄ• . __aparaÃ±ca satth
bhaÃ±jitvÄ• . __bÄ• haÃ±ca bhetvÄ• _ti bÄ• haá¹-á¹-hiÃ±ca aggabÄ• haá¹-á¹-hÄ• neyeva b
bhetvÄ• dadhithÄ• lakaá¹ƒvÄ• _ti matasarÄ«rassa sÄ«saá¹ƒ bhinditvÄ• bhinnattÄ• eva le
paggharantaá¹ƒ dadhithÄ• lakaá¹ƒ viya, paggharantaá¹ƒ matthaluá¹…gaá¹ƒ katvÄ• ti attho.
abhisandahitvÄ• _ti chinnabhinnÄ• vayavaá¹ƒ matasarÄ«raá¹ƒ te avayave yathÄ• á¹-hÄ• ne
sahitaá¹ƒ katvÄ• maá¹ƒsÄ• paá¹‡aá¹ƒ pasÄ• rentÄ« viya esÄ• nisinnÄ• .

__yo ve avidvÄ• upadhiá¹ƒ karotÄ«_ti yo imÄ• ya upaá¹-á¹-hÄ• pitaá¹ƒ kammaá¹-á¹-hÄ• na
akusalo kammaá¹-á¹-hÄ• naá¹ƒ chaá¸• á¸• etvÄ• ayonisomanasikÄ• rena kilesÅ«padhiá¹ƒ
mandapaÃ±Ã±o saá¹ƒsÄ• rassa anativattanato __punappunaá¹ƒ_ aparÄ• paraá¹ƒ nirayÄ• c
__tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• _ti __tasmÄ• _ti yasmÄ• cetadevaá¹ƒ, tasmÄ
``idha yaá¹ƒ dukkhaá¹ƒ sambhotÄ«â€™â€™ ti pajÄ• nanto yoniso manasikaronto kilesÅ«pa
uppÄ• deyya. kasmÄ• ? __mÄ• haá¹ƒ puna bhinnasiro sayissa_nti yathayidaá¹ƒ matasarÄ«
sayati, evaá¹ƒ kilesÅ«padhÄ«hi saá¹ƒsÄ• re punappunaá¹ƒ uppattiyÄ• kaá¹-asivaá¸• á¸• ha
ahaá¹ƒ mÄ• sayissanti. evaá¹ƒ vadanto eva thero vipassanaá¹ƒ ussukkÄ• petvÄ• arahatta
vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 50.8-14) ---

``himavantassÄ• vidÅ«re \Be I 346/ \Ne I 295/, udaá¹…gaá¹‡o nÄ• ma pabbato.

tatthaddasaá¹ƒ paá¹ƒsukÅ«laá¹ƒ, dumaggamhi vilambitaá¹ƒ ||

``tÄ«á¹‡i kiá¹…kaá¹‡ipupphÄ• ni, ocinitvÄ• nahaá¹ƒ tadÄ• .

haá¹-á¹-ho haá¹-á¹-hena cittena, paá¹ƒsukÅ«lamapÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÅ«jitvÄ• arahaddhajaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

mahÄ• kÄ• á¸·attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tissattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__bahÅ«_ \Ee II 29/ __sapatte labhatÄ«_ti Ä• yasmato tissattherassa gÄ• thÄ• . kÄ• uppa
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto sippesu nipphattiá¹ƒ g
Ä• dÄ«navaá¹ƒ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±
kÄ• retvÄ• vasati. bhagavÄ• tassa anuggaá¹‡hanatthaá¹ƒ assamassa avidÅ«re sÄ• lavane
nisÄ«di. so assamato nikkhamitvÄ• phalÄ• phalatthÄ• ya gacchanto bhagavantaá¹ƒ disvÄ•
daá¹‡á¸• e á¹-hapetvÄ• bhagavato upari pupphitÄ• hi sÄ• lasÄ• khÄ• hi sÄ• khÄ• maá¹‡á¸
navanavehi sÄ• lapupphehi bhagavantaá¹ƒ pÅ«jento aá¹-á¹-hÄ• si buddhÄ• rammaá¹‡aá¹ƒ
sattÄ• hassa accayena nirodhato vuá¹-á¹-hahitvÄ• bhikkhusaá¹…ghaá¹ƒ cintesi. tÄ• vadeva
khÄ«á¹‡Ä• savÄ• satthÄ• raá¹ƒ parivÄ• resuá¹ƒ. bhagavÄ• tassa bhÄ• viniá¹ƒ sampattiá¹ƒ
vatvÄ• pakkÄ• mi. so tena puÃ±Ã±akammena devaloke nibbattitvÄ• aparÄ• paraá¹ƒ sugat
imasmiá¹ƒ buddhuppÄ• de \Be I 347/ rÄ• jagahe brÄ• hmaá¹‡akule nibbattitvÄ• __tisso_ti l
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« hutvÄ• paÃ±camattÄ• ni mÄ• á¹‡avakasatÄ• ni mante
lÄ• bhaggayasaggappatto hutvÄ• satthu rÄ• jagahagamane buddhÄ• nubhÄ• vaá¹ƒ disvÄ•
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ
49.190-220) ---

``ajjhogÄ• hetvÄ• \Ne I 296/ sÄ• lavanaá¹ƒ, sukato assamo mama.

sÄ• lapupphehi saÃ±channo, vasÄ• mi vipine tadÄ• ||

``piyadassÄ« ca bhagavÄ• , sayambhÅ« aggapuggalo.

vivekakÄ• mo sambuddho, sÄ• lavanamupÄ• gami ||

``assamÄ• abhinikkhamma, pavanaá¹ƒ agamÄ• sahaá¹ƒ.

mÅ«laphalaá¹ƒ gavesanto, Ä• hiá¹‡á¸• Ä• mi vane tadÄ• ||

``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, piyadassiá¹ƒ mahÄ• yasaá¹ƒ.

sunisinnaá¹ƒ samÄ• pannaá¹ƒ, virocantaá¹ƒ mahÄ• vane ||

``catudaá¹‡á¸• e á¹-hapetvÄ• na, buddhassa uparÄ« ahaá¹ƒ.

maá¹‡á¸• apaá¹ƒ sukataá¹ƒ katvÄ• , sÄ• lapupphehi chÄ• dayiá¹ƒ ||

``sattÄ• haá¹ƒ dhÄ• rayitvÄ• na, maá¹‡á¸• apaá¹ƒ sÄ• lachÄ• ditaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , buddhaseá¹-á¹-hamavandahaá¹ƒ ||

``bhagavÄ• tamhi samaye, vuá¹-á¹-hahitvÄ• samÄ• dhito.

yugamattaá¹ƒ pekkhamÄ• no, nisÄ«di purisuttamo ||

``sÄ• vako varuá¹‡o nÄ• ma, piyadassissa satthuno.

vasÄ«satasahassehi, upagacchi vinÄ• yakaá¹ƒ ||

``piyadassÄ« ca bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• na, sitaá¹ƒ pÄ• tukarÄ« jino ||

``anuruddho upaá¹-á¹-hÄ• ko, piyadassissa satthuno.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , apucchittha mahÄ• muniá¹ƒ ||

``ko nu kho bhagavÄ• hetu, sitakammassa satthuno.

kÄ• raá¹‡e vijjamÄ• namhi, satthÄ• pÄ• tukare sitaá¹ƒ ||

``sattÄ• haá¹ƒ \Be I 348/ sÄ• lacchadanaá¹ƒ, yo me dhÄ• resi mÄ• á¹‡avo.

tassa kammaá¹ƒ saritvÄ• na, sitaá¹ƒ pÄ• tukariá¹ƒ ahaá¹ƒ ||

``anokÄ• saá¹ƒ na passÄ• mi, yattha puÃ±Ã±aá¹ƒ vipaccati.

devaloke manusse vÄ• , okÄ• sova na sammati ||

``devaloke vasantassa, puÃ±Ã±akammasamaá¹…gino.

yÄ• vatÄ• parisÄ• tassa, sÄ• lacchannÄ• bhavissati ||

``tattha dibbehi naccehi, gÄ«tehi vÄ• ditehi ca.

ramissati sadÄ• santo, puÃ±Ã±akammasamÄ• hito ||

``yÄ• vatÄ• parisÄ• tassa, gandhagandhÄ« bhavissati.

sÄ• lassa pupphavasso ca, pavassissati tÄ• vade ||

``tato \Ne I 297/ cutoyaá¹ƒ manujo, mÄ• nusaá¹ƒ Ä• gamissati.

idhÄ• pi sÄ• lacchadanaá¹ƒ, sabbakÄ• laá¹ƒ dharissati ||

``idha naccaÃ±ca gÄ«taÃ±ca, sammatÄ• á¸·asamÄ• hitaá¹ƒ.

parivÄ• ressanti maá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``uggacchante ca sÅ«riye, sÄ• lavassaá¹ƒ pavassati.

puÃ±Ã±akammena saá¹ƒyuttaá¹ƒ, vassate sabbakÄ• likaá¹ƒ ||

``aá¹-á¹-hÄ• rase kappasate, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``dhammaá¹ƒ abhisamentassa, sÄ• lacchannaá¹ƒ bhavissati.

citake jhÄ• yamÄ• nassa, chadanaá¹ƒ tattha hessati ||

``vipÄ• kaá¹ƒ kittayitvÄ• na, piyadassÄ« mahÄ• muni.

parisÄ• ya dhammaá¹ƒ desesi, tappento dhammavuá¹-á¹-hiyÄ• ||

``tiá¹ƒsakappÄ• ni devesu, devarajjamakÄ• rayiá¹ƒ.

saá¹-á¹-hi ca sattakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``devalokÄ• \Be I 349/ idhÄ• gantvÄ• , labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ.

idhÄ• pi sÄ• lacchadanaá¹ƒ, maá¹‡á¸• apassa idaá¹ƒ phalaá¹ƒ ||

``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi sÄ• lacchadanaá¹ƒ, hessati sabbakÄ• likaá¹ƒ ||

``mahÄ• muniá¹ƒ tosayitvÄ• , gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so arahattaá¹ƒ pana patvÄ• visesato lÄ• bhaggayasaggappatto ahosi. tattha keci puthujjan
lÄ• bhasakkÄ• raá¹ƒ disvÄ• bÄ• labhÄ• vena asahanÄ• kÄ• raá¹ƒ pavedesuá¹ƒ. thero taá¹
Ä• dÄ«navaá¹ƒ tattha attano alaggabhÄ• vaÃ±ca pakÄ• sento ---

<153> á¹• 21 ``bahÅ« sapatte labhati, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

lÄ• bhÄ« annassa pÄ• nassa, vatthassa sayanassa ca ||

<154> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ \Ne I 298/ Ã±atvÄ• , sakkÄ• resu mahabbhayaá¹ƒ.

appalÄ• bho anavassuto, sato bhikkhu paribbajeâ€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tassattho \Ee II 30/ --- sikhampi asesetvÄ• muá¹‡á¸• itakesatÄ• ya __muá¹‡á¸• o, _ chindit
saá¹…ghÄ• á¹-itakÄ• sÄ• vadhÄ• ritÄ• ya __saá¹…ghÄ• á¹-ipÄ• ruto, _ evaá¹ƒ vevaá¹‡á¹‡i
parÄ• yattavuttiko pabbajito sace annapÄ• nÄ• dÄ«naá¹ƒ __lÄ• bhÄ«_ hoti, sopi __bahÅ« s
usÅ«yantÄ• bahÅ« sambhavanti. tasmÄ• __etaá¹ƒ_ evarÅ«paá¹ƒ lÄ• bha__sakkÄ• resu_

__Ä• dÄ«navaá¹ƒ_ dosaá¹ƒ viditvÄ• appicchataá¹ƒ santosaÃ±ca hadaye á¹-hapetvÄ• anav
lÄ• bhassa parivajjanena __appalÄ• bho, _ tato eva tattha taá¹‡hÄ• vassutÄ• bhÄ• vena __
bhayassa ikkhanato bhinnakilesatÄ• ya vÄ• __bhikkhu_ santuá¹-á¹-hiá¹-á¹-hÄ• nÄ«yassa s
350/ vasena __sato_ hutvÄ• __paribbaje_ careyya vihareyyÄ• ti. taá¹ƒ sutvÄ• te bhikkhÅ«
khamÄ• pesuá¹ƒ.

tissattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kimilattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pÄ• cÄ«navaá¹ƒsadÄ• yamhÄ«_tiÄ• dikÄ• Ä• yasmato kimilattherassa gÄ• thÄ• . kÄ• u
saá¹ƒveguppatti pabbajjÄ• ca ekakanipÄ• te ``abhisattoâ€™â€™ ti gÄ• thÄ• ya saá¹ƒvaá¹‡
tÄ• ya ca gÄ• thÄ• ya therena attano visesÄ• dhigamassa kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ. idha p
attano Ä• yasmatÄ• ca anuruddhena Ä• yasmatÄ• ca nandiyena saha samaggavÄ• so das
samaggavÄ• saá¹ƒ pana vasantÄ• te yathÄ• ca vasiá¹ƒsu, taá¹ƒ dassento ---

<155> á¹• 21 ``pÄ• cÄ«navaá¹ƒsadÄ• yamhi, sakyaputtÄ• sahÄ• yakÄ• .

pahÄ• yÄ• nappake bhoge, uÃ±che pattÄ• gate ratÄ• ||

<156> á¹• 21 ``Ä• raddhavÄ«riyÄ• pahitattÄ• , niccaá¹ƒ daá¸·haparakkamÄ• .

ramanti dhammaratiyÄ• , hitvÄ• na lokiyaá¹ƒ ratiâ€™â€™ nti || --- gÄ• thÄ• dvayaá¹ƒ abhÄ•

tattha __pÄ• cÄ«navaá¹ƒsadÄ• yamhÄ«_ti pÄ• cÄ«navaá¹ƒsanÄ• make rakkhitagopite sah
vanaá¹ƒ \Ne I 299/ gÄ• massa pÄ• cÄ«nadisÄ• yaá¹ƒ á¹-hitattÄ• vaá¹ƒsagumbaparikkhittat
``pÄ• cÄ«navaá¹ƒsadÄ• yoâ€™â€™ ti vutto, vaá¹ƒsavanabhÄ• vena vÄ• ti. __sakyaputtÄ•
anuruddhattherÄ• dayo sakyarÄ• jakumÄ• rÄ• . __sahÄ• yakÄ• _ti
saá¹ƒveguppattipabbajjÄ• samaá¹‡adhammakaraá¹‡asaá¹ƒvÄ• sehi saha ayanato pavattan
__pahÄ• yÄ• nappake bhoge_ti uá¸·Ä• rena puÃ±Ã±Ä• nubhÄ• vena adhigate kulaparampa
chaá¸• á¸• etvÄ• . ``sahÄ• yÄ• nappakeâ€™â€™ tipi pÄ• á¸·i. __uÃ±che pattÄ• gate ratÄ• _
Ä• bhatattÄ• \Be I 351/ uÃ±che patte Ä• gatattÄ• pattÄ• gate pattapariyÄ• panne ratÄ• ab
saá¹…ghabhattÄ• diatirekalÄ• bhaá¹ƒ paá¹-ikkhipitvÄ• jaá¹…ghabalaá¹ƒ nissÄ• ya bhikkhÄ
missakabhatteneva santuá¹-á¹-hÄ• ti attho.

__Ä• raddhavÄ«riyÄ• _ti uttamatthassa adhigamÄ• ya Ä• ditova pageva sampÄ• ditavÄ«riy
ninnapoá¹‡apabbhÄ• rabhÄ• vena kÄ• lena kÄ• laá¹ƒ samÄ• pajjanena ca nibbÄ• naá¹ƒ pa
daá¸·haparakkamÄ• _ti vattapaá¹-ipattÄ«su diá¹-á¹-hadhammasukhavihÄ• rÄ• nuyogena sa

asithilaparakkamÄ• . __ramanti dhammaratiyÄ• , hitvÄ• na lokiyaá¹ƒ rati_nti loke viditatÄ• y
lokapariyÄ• pannatÄ• ya ca lokiyaá¹ƒ rÅ«pÄ• rammaá¹‡Ä• diratiá¹ƒ pahÄ• ya maggapaÃ±Ã
lokuttaradhammaratiyÄ• aggaphalanibbÄ• nÄ• bhiratiyÄ• ca ramanti abhiramantÄ«ti.

kimilattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ayoniso manasikÄ• rÄ• _ti Ä• yasmato nandattherassa gÄ• thÄ• . kÄ• uppatti? ayaá¹ƒ k
kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto bhagavato santike dh
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ indriyesu guttadvÄ• rÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapent
á¹-hÄ• nantaraá¹ƒ patthento bhagavato bhikkhusaá¹…ghassa ca pÅ«jÄ• sakkÄ• rabahulaá¹
``ahampi anÄ• gate tumhÄ• disassa buddhassa evarÅ«po sÄ• vako bhaveyyaâ€™â€™ nti
paá¹-á¹-hÄ• ya devamanussesu saá¹ƒsaranto atthadassissa bhagavato kÄ• le vinatÄ• ya nÄ
kacchapo hutvÄ• nibbatto ekadivasaá¹ƒ satthÄ• raá¹ƒ nadiyÄ• pÄ• raá¹ƒ gantuá¹ƒ tÄ«re á
bhagavantaá¹ƒ tÄ• retukÄ• mo satthu pÄ• damÅ«le nipajji \Ee II 32/. satthÄ• tassa ajjhÄ• s
piá¹-á¹-hiá¹ƒ abhiruhi. so haá¹-á¹-hatuá¹-á¹-ho vegena sotaá¹ƒ chindanto sÄ«ghataraá¹ƒ par
bhagavÄ• tassa anumodanaá¹ƒ vadanto bhÄ• viniá¹ƒ sampattiá¹ƒ kathetvÄ• pakkÄ• mi.

so \Be I 352/ \Ne I 300/ tena puÃ±Ã±akammena sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ b
kapilavatthusmiá¹ƒ suddhodanamahÄ• rÄ• jassa putto hutvÄ• mahÄ• pajÄ• patiyÄ• gotam
nÄ• maggahaá¹‡adivase Ã±Ä• tisaá¹…ghaá¹ƒ nandento jÄ• toti __nando_tveva nÄ• maá¹ƒ
satthÄ• pavattavaradhammacakko lokÄ• nuggahaá¹ƒ karonto kapilavatthuá¹ƒ gantvÄ• Ã±Ä
pokkharavassaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• __vessantarajÄ• takaá¹ƒ_ (J II 22.1655 Ä• da
dutiyadivase piá¹‡á¸• Ä• ya paviá¹-á¹-ho ``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™ ti (Dhp 168
sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• nivesanaá¹ƒ gantvÄ• ``dhammaá¹ƒ care sucaritaâ€™
gÄ• thÄ• ya mahÄ• pajÄ• patiá¹ƒ sotÄ• pattiphale rÄ• jÄ• naá¹ƒ sakadÄ• gÄ• miphale patiá
nandakumÄ• rassa abhisekanivesanappavesanavivÄ• hamaá¹…galesu vattamÄ• nesu piá¹
nandakumÄ• rassa hatthe pattaá¹ƒ datvÄ• maá¹…galaá¹ƒ vatvÄ• tassa hatthato pattaá¹ƒ a
taá¹ƒ pattahatthaá¹ƒ vihÄ• raá¹ƒ Ä• gataá¹ƒ anicchamÄ• naá¹ƒyeva pabbÄ• jetvÄ• tathÄ•
anabhiratiyÄ• pÄ«á¸·itaá¹ƒ Ã±atvÄ• upÄ• yena tassa taá¹ƒ anabhiratiá¹ƒ vinodesi. so yonis
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ
49.148-163) ---

``atthadassÄ« tu bhagavÄ• , sayambhÅ« lokanÄ• yako.

vinatÄ• nadiyÄ• tÄ«raá¹ƒ, upÄ• gacchi tathÄ• gato ||

``udakÄ• abhinikkhamma, kacchapo vÄ• rigocaro.

buddhaá¹ƒ tÄ• retukÄ• mohaá¹ƒ, upesiá¹ƒ lokanÄ• yakaá¹ƒ ||

``abhirÅ«hatu maá¹ƒ buddho, atthadassÄ« mahÄ• muni.

ahaá¹ƒ taá¹ƒ tÄ• rayissÄ• mi, dukkhassantakaro tuvaá¹ƒ ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, atthadassÄ« mahÄ• yaso.

abhirÅ«hitvÄ• me piá¹-á¹-hiá¹ƒ, aá¹-á¹-hÄ• si lokanÄ• yako ||

``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

sukhaá¹ƒ me tÄ• disaá¹ƒ natthi, phuá¹-á¹-he pÄ• datale yathÄ• ||

``uttaritvÄ• na sambuddho, atthadassÄ« mahÄ• yaso.

naditÄ«ramhi á¹-hatvÄ• na, imÄ• gÄ• thÄ• abhÄ• satha ||

``yÄ• vatÄ• \Be I 353/ vattate cittaá¹ƒ, gaá¹…gÄ• sotaá¹ƒ tarÄ• mahaá¹ƒ.

ayaÃ±ca kacchapo rÄ• jÄ• , tÄ• resi mama paÃ±Ã±avÄ• ||

``iminÄ• buddhataraá¹‡ena, mettacittavatÄ• ya ca.

aá¹-á¹-hÄ• rase kappasate, devaloke ramissati ||

``devalokÄ• \Ne I 301/ idhÄ• gantvÄ• , sukkamÅ«lena codito.

ekÄ• sane nisÄ«ditvÄ• , kaá¹…khÄ• sotaá¹ƒ tarissati ||

``yathÄ• pi bhaddake khette, bÄ«jaá¹ƒ appampi ropitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ toseti kassakaá¹ƒ ||

``tathevidaá¹ƒ buddhakhettaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

sammÄ• dhÄ• raá¹ƒ pavecchante, phalaá¹ƒ maá¹ƒ tosayissati ||

``padhÄ• napahitattomhi, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, taraá¹‡Ä• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhaá¹ƒ anubhavanto ``aho satthu upÄ• yakosallaá¹ƒ, ye
uddharitvÄ• nibbÄ• nathale patiá¹-á¹-hÄ• pitoâ€™â€™ ti attano pahÄ«nasaá¹ƒkilesaá¹ƒ pa
paccavekkhitvÄ• saÃ±jÄ• tasomanasso udÄ• navasena ---

<157> á¹• 21 ``ayoniso manasikÄ• rÄ• , maá¹‡á¸• anaá¹ƒ anuyuÃ±jisaá¹ƒ.

uddhato capalo cÄ• siá¹ƒ, kÄ• marÄ• gena aá¹-á¹-ito ||

<158> á¹• 21 ``upÄ• yakusalenÄ• haá¹ƒ, buddhenÄ• diccabandhunÄ• .

yoniso paá¹-ipajjitvÄ• , bhave cittaá¹ƒ udabbahiâ€™â€™ nti || --- gÄ• thÄ• dvayaá¹ƒ abhÄ•

tattha \Ee II 33/ __ayoniso manasikÄ• rÄ• _ti anupÄ• yamanasikÄ• rato asubhaá¹ƒ kÄ• yaá
subhato manasikÄ• rahetu, asubhaá¹ƒ \Be I 354/ kÄ• yaá¹ƒ subhasaÃ±Ã±Ä• yÄ• ti attho. __
hatthÅ«pagÄ• diÄ• bharaá¹‡ehi ceva mÄ• lÄ• gandhÄ• dÄ«hi ca attabhÄ• vassa alaá¹…kar
anuyuÃ±jiá¹ƒ, sarÄ«rassa vibhÅ«sanappasuto ahosinti attho. __uddhato_ti jÄ• tigottarÅ«pay
uddhato avÅ«pasantacitto. __capalo_ti vanamakkaá¹-o viya anavaá¹-á¹-hitacittatÄ• ya lolo,
kÄ• yamaá¹‡á¸• anavatthamaá¹‡á¸• anÄ• dicÄ• palye yuttatÄ• ya vÄ• capalo __ca. Ä• si_n
vatthukÄ• mesu chandarÄ• gena __aá¹-á¹-ito_ pÄ«á¸·ito vibÄ• dhito Ä• sinti yojanÄ• .

__upÄ• yakusalenÄ• _ti \Ne I 302/ vineyyÄ• naá¹ƒ damanÅ«pÄ• yacchekena kovidena __b
hetubhÅ«tena. hetuatthe hi etaá¹ƒ karaá¹‡avacanaá¹ƒ. paluá¹-á¹-hamakkaá¹-Ä«devaccharÄ
upakkitavÄ• dacodanÄ• ya attano kÄ• marÄ• gÄ• panayanaá¹ƒ sandhÄ• ya vadati. bhagav
nandattheraá¹ƒ paá¹-hamaá¹ƒ janapadakalyÄ• á¹‡iá¹ƒ upÄ• dÄ• ya ``yathÄ• yaá¹ƒ makkaá¹
upÄ• dÄ• ya janapadakalyÄ• á¹‡Ä«â€™â€™ ti mahatiyÄ• Ä• á¹‡iyÄ• khuddakaá¹ƒ Ä• á¹‡
sinehapÄ• nena sarÄ«raá¹ƒ kiledetvÄ• vamanavirecanehi dosaá¹ƒ nÄ«haranto bhisakko vi

kakuá¹-apÄ• dinidassanena janapadakalyÄ• á¹‡iyaá¹ƒ virattacittaá¹ƒ kÄ• retvÄ• puna upak
kakuá¹-apÄ• dinÄ«supi cittaá¹ƒ virÄ• jetvÄ• sammadeva samathavipassanÄ• nuyogena ari
tena vuttaá¹ƒ __ ``yoniso paá¹-ipajjitvÄ• , bhave cittaá¹ƒ udabbahiâ€™â€™ _nti. upÄ• yena
samathavipassanÄ• ya visuddhipaá¹-ipadaá¹ƒ paá¹-ipajjitvÄ• bhave saá¹ƒsÄ• rapaá¹…ke r
ariyamaggena hatthena uttÄ• riá¹ƒ, nibbÄ• nathale patiá¹-á¹-hÄ• pesinti attho.

imaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• thero punadivase bhagavantaá¹ƒ upasaá¹…kamitvÄ• eva
bhagavÄ• pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya kakuá¹-ap
bhante, bhagavantaá¹ƒ etasmÄ• paá¹-issavÄ• â€™â€™ ti (Ud 22). bhagavÄ• pi, ``yadeva l
Ä• savehi cittaá¹ƒ vimuttaá¹ƒ, athÄ• haá¹ƒ mutto etasmÄ• paá¹-issavÄ• â€™â€™ ti (Ud 22
bhagavÄ• savisesaá¹ƒ \Be I 355/ indriyesu guttadvÄ• rataá¹ƒ Ã±atvÄ• taá¹ƒ guá¹‡aá¹ƒ vib
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ indriyesu guttadvÄ• rÄ• naá¹ƒ yadidaá¹ƒ
230) indriyesu guttadvÄ• rabhÄ• vena aggaá¹-á¹-hÄ• ne á¹-hapesi. thero hi ``yamevÄ• haá¹
asaá¹ƒvaraá¹ƒ nissÄ• ya imaá¹ƒ vippakÄ• raá¹ƒ patto, tamevÄ• haá¹ƒ suá¹-á¹-hu niggahess
ussÄ• hajÄ• to balavahirottappo tattha ca katÄ• dhikÄ• rattÄ• indriyasaá¹ƒvare ukkaá¹ƒsap

nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sirimattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pare ca naá¹ƒ pasaá¹ƒsantÄ«_ti Ä• yasmato sirimattherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato pÄ
tusitabhavane á¹-hitakÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto tiá¹‡á¹‡aá¹ƒ
pÄ• ragÅ« sanighaá¹‡á¸• ukeá¹-ubhÄ• naá¹ƒ sakkharappabhedÄ• naá¹ƒ itihÄ• sapaÃ±cam
lokÄ• yatamahÄ• purisalakkhaá¹‡esu anavayo nekkhammajjhÄ• sayatÄ• ya kÄ• me pahÄ•
caturÄ• sÄ«tisahassaparimÄ• á¹‡ena tÄ• pasagaá¹‡ena parivuto himavantappadese devat
jhÄ• nÄ• bhiÃ±Ã±Ä• yo nibbattetvÄ• vasanto purimabuddhesu katÄ• dhikÄ• ratÄ• ya lakkh
buddhaguá¹‡e anussaritvÄ• atÄ«te buddhe uddissa aÃ±Ã±atarasmiá¹ƒ nadÄ«nivattane pul
pÅ«jÄ• sakkÄ• rÄ• bhirato ahosi. taá¹ƒ disvÄ• tÄ• pasÄ• , ``kaá¹ƒ uddissa ayaá¹ƒ pÅ«jÄ• s
pucchiá¹ƒsu. so tesaá¹ƒ lakkhaá¹‡amante Ä• haritvÄ• tattha Ä• gatÄ• ni mahÄ• purisalakkh
tadanusÄ• rena attano bale á¹-hatvÄ• buddhaguá¹‡e kittesi. taá¹ƒ sutvÄ• tepi tÄ• pasÄ• p
paá¹-á¹-hÄ• ya sammÄ• sambuddhaá¹ƒ uddissa thÅ«papÅ«jaá¹ƒ karontÄ• viharanti.

tena ca samayena padumuttarabodhisatto tusitakÄ• yÄ• cavitvÄ• mÄ• tukucchiá¹ƒ okkant
dvattiá¹ƒsa pubbanimittÄ• ni pÄ• turahesuá¹ƒ \Be I 356/, sabbe ca acchariyabbhÅ«tadhamm
antevÄ• sikÄ• naá¹ƒ dassetvÄ• bhiyyosomattÄ• ya sammÄ• sambuddhesu tesaá¹ƒ pasÄ•
katvÄ• brahmaloke nibbattitvÄ• tehi attano sarÄ«rassa pÅ«jÄ• ya karÄ«yamÄ• nÄ• ya diss
``ahaá¹ƒ tumhÄ• kaá¹ƒ Ä• cariyo brahmaloke nibbatto, tumhe appamattÄ• pulinacetiyapÅ«j

bhÄ• vanÄ• ya \Ee II 35/ ca yuttappayuttÄ• hothÄ• â€™â€™ ti vatvÄ• brahmalokameva ga

evaá¹ƒ so devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ gahap
jÄ• tadivasato paá¹-á¹-hÄ• ya tasmiá¹ƒ kule sirisampattiyÄ• vaá¸• á¸• hamÄ• nattÄ• __siri
akaá¹ƒsu. tassa padasÄ• gamanakÄ• le kaniá¹-á¹-habhÄ• tÄ• nibbatti, tassa ``ayaá¹ƒ siriá
jÄ• toâ€™â€™ ti __sirivaá¸• á¸• ho_ti nÄ• maá¹ƒ akaá¹ƒsu. te ubhopi jetavanappaá¹-iggaha
disvÄ• paá¹-iladdhasaddhÄ• pabbajiá¹ƒsu. tesu sirivaá¸• á¸• ho na tÄ• va uttarimanussadh
catunnaá¹ƒ paccayÄ• naá¹ƒ lÄ• bhÄ«, gahaá¹-á¹-hapabbajitÄ• naá¹ƒ sakkato garukato, siri
pabbajitakÄ• lato paá¹-á¹-hÄ• ya tÄ• disena kammacchiddena appalÄ• bhÄ« ahosi bahujan
samathavipassanÄ• su kammaá¹ƒ karonto nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá
49.111-147) ---

``pabbate himavantamhi, devalo nÄ• ma tÄ• paso.

tattha me caá¹…kamo Ä• si, amanussehi mÄ• pito ||

``jaá¹-Ä• bhÄ• rena \Ne I 304/ bharito, kamaá¹‡á¸• aludharo sadÄ• .

uttamatthaá¹ƒ gavesanto, vipinÄ• nikkhamiá¹ƒ tadÄ• ||

``cullÄ• sÄ«tisahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahuá¹ƒ.

sakakammÄ• bhipasutÄ• , vasanti vipine tadÄ• ||

``assamÄ• abhinikkhamma, akaá¹ƒ pulinacetiyaá¹ƒ.

nÄ• nÄ• pupphaá¹ƒ samÄ• netvÄ• , taá¹ƒ cetiyamapÅ«jayiá¹ƒ ||

``tattha cittaá¹ƒ pasÄ• detvÄ• , assamaá¹ƒ pavisÄ• mahaá¹ƒ.

sabbe sissÄ• samÄ• gantvÄ• , etamatthaá¹ƒ pucchiá¹ƒsu maá¹ƒ ||

``pulinena \Be I 357/ kato thÅ«po, yaá¹ƒ tvaá¹ƒ deva namassasi.

mayampi Ã±Ä• tumicchÄ• ma, puá¹-á¹-ho Ä• cikkha no tuvaá¹ƒ ||

``niddiá¹-á¹-hÄ• nu mantapade, cakkhumanto mahÄ• yasÄ• .

te kho ahaá¹ƒ namassÄ• mi, buddhaseá¹-á¹-he mahÄ• yase ||

``kÄ«disÄ• te mahÄ• vÄ«rÄ• , sabbaÃ±Ã±Å« lokanÄ• yakÄ• .

kathaá¹ƒvaá¹‡á¹‡Ä• kathaá¹ƒsÄ«lÄ• , kÄ«disÄ• te mahÄ• yasÄ• ||

``bÄ• ttiá¹ƒsalakkhaá¹‡Ä• buddhÄ• , cattÄ• lÄ«sadijÄ• pi ca.

nettÄ• gopakhumÄ• tesaá¹ƒ, jiÃ±jukÄ• phalasannibhÄ• ||

``gacchamÄ• nÄ• ca te buddhÄ• , yugamattaÃ±ca pekkhare.

na tesaá¹ƒ jÄ• á¹‡u nadati, sandhisaddo na suyyati ||

``gacchamÄ• nÄ• ca sugatÄ• , uddharantÄ• va gacchare.

paá¹-hamaá¹ƒ dakkhiá¹‡aá¹ƒ pÄ• daá¹ƒ, buddhÄ• naá¹ƒ esa dhammatÄ• ||

``asambhÄ«tÄ• ca te buddhÄ• , migarÄ• jÄ• va kesarÄ«.

nevukkaá¹ƒsenti attÄ• naá¹ƒ, no ca vambhenti pÄ• á¹‡inaá¹ƒ ||

``mÄ• nÄ• vamÄ• nato muttÄ• , samÄ• sabbesu pÄ• á¹‡isu.

anattukkaá¹ƒsakÄ• buddhÄ• , buddhÄ• naá¹ƒ esa dhammatÄ• ||

``uppajjantÄ• ca sambuddhÄ• , Ä• lokaá¹ƒ dassayanti te.

chappakÄ• raá¹ƒ pakampenti, kevalaá¹ƒ vasudhaá¹ƒ imaá¹ƒ ||

``passanti nirayaÃ±cete, nibbÄ• ti nirayo tadÄ• .

pavassati mahÄ• megho, buddhÄ• naá¹ƒ esa dhammatÄ• ||

``Ä«disÄ• te mahÄ• nÄ• gÄ• , atulÄ• ca mahÄ• yasÄ• .

vaá¹‡á¹‡ato anatikkantÄ• , appameyyÄ• tathÄ• gatÄ• ||

``anumodiá¹ƒsu me vÄ• kyaá¹ƒ, sabbe sissÄ• sagÄ• ravÄ• .

tathÄ• ca paá¹-ipajjiá¹ƒsu, yathÄ• satti yathÄ• balaá¹ƒ ||

``paá¹-ipÅ«jenti \Ne I 305/ pulinaá¹ƒ, sakakammÄ• bhilÄ• sino.

saddahantÄ• mama vÄ• kyaá¹ƒ, buddhasakkatamÄ• nasÄ• ||

``tadÄ• \Be I 358/ cavitvÄ• tusitÄ• , devaputto mahÄ• yaso.

uppajji mÄ• tukucchimhi, dasasahassi kampatha ||

``assamassÄ• vidÅ«ramhi, caá¹…kamamhi á¹-hito ahaá¹ƒ.

sabbe sissÄ• samÄ• gantvÄ• , Ä• gacchuá¹ƒ mama santike ||

``usabhova mahÄ« nadati, migarÄ• jÄ• va kÅ«jati.

susumÄ• rova saá¸·ati, kiá¹ƒ vipÄ• ko bhavissati ||

``yaá¹ƒ pakittemi sambuddhaá¹ƒ, sikatÄ• thÅ«pasantike.

so dÄ• ni bhagavÄ• satthÄ• , mÄ• tukucchimupÄ• gami ||

``tesaá¹ƒ dhammakathaá¹ƒ vatvÄ• , kittayitvÄ• mahÄ• muniá¹ƒ.

uyyojetvÄ• sake sisse, pallaá¹…kamÄ• bhujiá¹ƒ ahaá¹ƒ ||

``balaÃ±ca vata me khÄ«á¹‡aá¹ƒ, byÄ• dhinÄ• paramena taá¹ƒ.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``sabbe sissÄ• samÄ• gantvÄ• , akaá¹ƒsu citakaá¹ƒ tadÄ• .

kaá¸·evaraÃ±ca me gayha, citakaá¹ƒ abhiropayuá¹ƒ ||

``citakaá¹ƒ parivÄ• retvÄ• , sÄ«se katvÄ• na aÃ±jaliá¹ƒ.

sokasallaparetÄ• te, vikkandiá¹ƒsu samÄ• gatÄ• ||

``tesaá¹ƒ lÄ• lappamÄ• nÄ• naá¹ƒ, agamaá¹ƒ citakaá¹ƒ tadÄ• .

ahaá¹ƒ Ä• cariyo tumhaá¹ƒ, mÄ• socittha sumedhasÄ• ||

``sadatthe vÄ• yameyyÄ• tha, rattindivamatanditÄ• .

mÄ• vo pamattÄ• ahuttha, khaá¹‡o vo paá¹-ipÄ• dito ||

``sake sissenusÄ• sitvÄ• , devalokaá¹ƒ punÄ• gamiá¹ƒ.

aá¹-á¹-hÄ• rasa ca kappÄ• ni, devaloke ramÄ• mahaá¹ƒ ||

``satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

anekasatakkhattuÃ±ca, devarajjamakÄ• rayiá¹ƒ ||

``avasesesu kappesu, vokiá¹‡á¹‡o saá¹ƒsariá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, uppÄ• dassa idaá¹ƒ phalaá¹ƒ ||

``yathÄ• \Be I 359/ komudike mÄ• se, bahÅ« pupphanti pÄ• dapÄ• .

tathevÄ• hampi samaye, pupphitomhi mahesinÄ• ||

``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``satasahassito \Ne I 306/ kappe, yaá¹ƒ buddhamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±aÃ±hi samÄ• naá¹ƒ Ä• yasmantaá¹ƒ sirimattheraá¹ƒ ``ariyoâ€™â€™ ti ajÄ•
sÄ• maá¹‡erÄ• ca appalÄ• bhitÄ• ya lokassa anabhigatabhÄ• vena asambhÄ• ventÄ• yaá

sirivaá¸• á¸• hattheraá¹ƒ pana paccayÄ• naá¹ƒ lÄ• bhibhÄ• vena lokassa sakkatagarukatab
pasaá¹ƒsanti. thero ``avaá¹‡á¹‡Ä• rahassa nÄ• ma vaá¹‡á¹‡abhaá¹‡anaá¹ƒ, vaá¹‡á¹‡Ä• ra
avaá¹‡á¹‡abhaá¹‡anaá¹ƒ assa puthujjanabhÄ• vassa dosoâ€™â€™ ti puthujjanabhÄ• vaÃ±

<159> á¹• 21 ``pare ca naá¹ƒ pasaá¹ƒsanti, attÄ• ce asamÄ• hito.

moghaá¹ƒ pare pasaá¹ƒsanti, attÄ• hi asamÄ• hito ||

<160> á¹• 21 ``pare ca naá¹ƒ garahanti, attÄ• ce susamÄ• hito.

moghaá¹ƒ pare garahanti, attÄ• hi susamÄ• hitoâ€™â€™ ti ||

--- gÄ• thÄ• dvayamabhÄ• si.

tattha __pare_ti attato aÃ±Ã±e pare nÄ• ma, idha pana paá¹‡á¸• itehi aÃ±Ã±e bÄ• lÄ• par
ajÄ• nitvÄ• apariyogÄ• hetvÄ• bhÄ• sanato garahÄ• viya pasaá¹ƒsÄ• pi appamÄ• á¹‡abh
puggalaá¹ƒ. __pasaá¹ƒsantÄ«_ti aviddasubhÄ• vena taá¹‡hÄ• vipannatÄ• ya vÄ• , atha vÄ
puggalaá¹ƒ ``asuko bhikkhu jhÄ• nalÄ• bhÄ«, ariyoâ€™â€™ ti vÄ• abhÅ«taguá¹‡aropanen
panettha __ca_-saddo, so \Be I 360/ attÅ«panayattho. tena pare naá¹ƒ puggalaá¹ƒ pasaá¹ƒ
tesaá¹ƒ pasaá¹ƒsanamattaá¹ƒ, na pana tasmiá¹ƒ pasaá¹ƒsÄ• ya vatthu atthÄ«ti imamatthaá
asamÄ• hito_ti yaá¹ƒ puggalaá¹ƒ pare pasaá¹ƒsanti, so ce sayaá¹ƒ asamÄ• hito maggasam
upacÄ• rappanÄ• samÄ• dhimatteneva vÄ• na samÄ• hito, samÄ• dhÄ• nassa paá¹-ipakkh
appahÄ«nattÄ• vikkhitto vibbhantacitto hoti ceti attho. ``asamÄ• hitoâ€™â€™ ti ca etena sa
guá¹‡Ä• naá¹ƒ abhÄ• vaá¹ƒ dasseti. __mogha_nti bhÄ• vanapuá¹ƒsakaniddeso ``visamaá¹
parivattantÄ«â€™â€™ tiÄ• dÄ«su viya. __pare pasaá¹ƒsantÄ«_ti ye taá¹ƒ asamÄ• hitaá¹ƒ p
moghaá¹ƒ mudhÄ• amÅ«lakaá¹ƒ pasaá¹ƒsanti. kasmÄ• ? __attÄ• hi asamÄ• hito_ yasmÄ
asamÄ• hitaá¹ƒ, tasmÄ• ti attho.

dutiyagÄ• thÄ• yaá¹ƒ __garahantÄ«_ti attano aviddasubhÄ• vena dosantarÄ• ya vÄ• ariya
samÄ• naá¹ƒ \Ne I 307/ ``asuko bhikkhu jÄ• gariyaá¹ƒ nÄ• nuyuÃ±jati antamaso goduhanar
kÄ• yadaá¸·hibahulo niddÄ• rÄ• mo bhassÄ• rÄ• mo saá¹…gaá¹‡ikÄ• rÄ• mo viharatÄ«â€™
appaá¹-ipajjamÄ• natÄ• vibhÄ• vanena vÄ• guá¹‡aparidhaá¹ƒsanena vÄ• garahanti ninda
sesaá¹ƒ paá¹-hamagÄ• thÄ• ya vuttapariyÄ• yena veditabbaá¹ƒ. evaá¹ƒ therena imÄ• hi gÄ
nikkilesabhÄ• ve sirivaá¸• á¸• hassa ca sakilesabhÄ• ve pakÄ• site taá¹ƒ sutvÄ• sirivaá¸• á
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva sadatthaá¹ƒ paripÅ«resi, garahakapuggalÄ• c

sirimattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyavaggo

1. uttarattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__khandhÄ• _ \Be I 361/ \Ne I 308/ __mayÄ• pariÃ±Ã±Ä• tÄ• _ti Ä• yasmato uttarattheras
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusa
catunavute kappe siddhatthassa bhagavato \Ee II 37/ kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±u
laddhappasÄ• do hutvÄ• upÄ• sakattaá¹ƒ paá¹-ivedesi. so satthari parinibbute attano Ã±Ä•
bahuá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ sambharitvÄ• dhÄ• tupÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akar
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• kete brÄ• hmaá¹‡akule nibbattitvÄ• __uttaro_
kenacideva karaá¹‡Ä«yena sÄ• vatthiá¹ƒ gato kaá¹‡á¸• ambamÅ«le kataá¹ƒ yamakapÄ• á¹-
pasÄ«ditvÄ• puna __kÄ• á¸·akÄ• rÄ• masutta_desanÄ• ya (AN a IV 24) abhivaá¸• á¸• ham
satthÄ• rÄ• saddhiá¹ƒ rÄ• jagahaá¹ƒ gantvÄ• upasampajjitvÄ• tattheva vasanto vipassana
nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 49.106-110) -

``nibbute lokanÄ• thamhi, siddhatthe lokanÄ• yake.

mama Ã±Ä• tÄ« samÄ• netvÄ• , dhÄ• tupÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ dhÄ• tumabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhÄ• tupÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• satthari sÄ• vatthiyaá¹ƒ viharante buddhupaá¹-á¹-hÄ• natth
sÄ• vatthiá¹ƒ upagato bhikkhÅ«hi ``kiá¹ƒ, Ä• vuso, pabbajjÄ• kiccaá¹ƒ tayÄ• matthakaá¹ƒ p
puá¹-á¹-ho aÃ±Ã±aá¹ƒ byÄ• karonto ---

<161> á¹• 21 ``khandhÄ• mayÄ• pariÃ±Ã±Ä• tÄ• , taá¹‡hÄ• me susamÅ«hatÄ• .

bhÄ• vitÄ• mama bojjhaá¹…gÄ• , patto me Ä• savakkhayo ||

<162> á¹• 21 ``sohaá¹ƒ \Be I 362/ \Ne I 309/ khandhe pariÃ±Ã±Ä• ya, abbahitvÄ• na jÄ• lin

bhÄ• vayitvÄ• na bojjhaá¹…ge, nibbÄ• yissaá¹ƒ anÄ• savoâ€™â€™ ti || --- gÄ• thÄ• dvayaá

tattha __khandhÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• . __pariÃ±Ã±Ä• tÄ• _ti ``idaá¹ƒ dukkha
paricchijja Ã±Ä• tÄ• bhÄ• vitÄ• . tena dukkhassa ariyasaccassa pariÃ±Ã±Ä• bhisamayamÄ
paritasatÄ«ti taá¹‡hÄ• . __susamÅ«hatÄ• _ti samugghÄ• á¹-itÄ• . etena samudayasaccassa
vadati. __bhÄ• vitÄ• mama bojjhaá¹…gÄ• _ti bodhisaá¹…khÄ• tÄ• ya satiÄ• didhammasÄ•
bodhisaá¹…khÄ• tassa ariyapuggalassa aá¹…gÄ• ti bojjhaá¹…gÄ• .
satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ• dhiupekkhÄ• saá¹…khÄ• tÄ• maggapariyÄ
uppÄ• ditÄ• vaá¸• á¸• hitÄ• . bojjhaá¹…gaggahaá¹‡eneva cettha taá¹ƒsahacaritatÄ• ya sab
bodhipakkhiyadhammÄ• gahitÄ• ti daá¹-á¹-habbÄ• . eteneva maggasaccassa bhÄ• vanÄ•
Ä• savakkhayo_ti kÄ• mÄ• savÄ• dayo Ä• savÄ• khÄ«yanti etthÄ• ti Ä• savakkhayoti laddh
\Ee II 38/ patto adhigato. etena nirodhasaccassa sacchikiriyÄ• bhisamayaá¹ƒ katheti. ettÄ•
saupÄ• disesanibbÄ• nasampattiá¹ƒ dasseti.

idÄ• ni pana anupÄ• disesanibbÄ• nasampattiá¹ƒ dassento __ ``sohaâ€™â€™ _ntiÄ• dinÄ
tassattho --- sohaá¹ƒ evaá¹ƒ vuttanayena __khandhe pariÃ±Ã±Ä• ya_ parijÄ• nitvÄ• , tathÄ•
sakaattabhÄ• vaparaattabhÄ• vesu ajjhattikabÄ• hirÄ• yatanesu atÄ«tÄ• dibhedabhinnesu
punappunaá¹ƒ pavattisaá¹…khÄ• taá¹ƒ jÄ• laá¹ƒ etassa atthÄ«ti __jÄ• linÄ«_ti laddhanÄ• m
__abbahitvÄ• na_ mama cittasantÄ• nato uddharitvÄ• , tathÄ• naá¹ƒ uddharantoyeva vutta
bhÄ• vayitvÄ• na_ te bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ pÄ• petvÄ• tato eva __anÄ• savo_ hutvÄ•
carimakacittanirodhena anupÄ• dÄ• no viya jÄ• tavedo __nibbÄ• yissaá¹ƒ_ parinibbÄ• yissÄ

uttarattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bhaddajittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__panÄ• do_ \Be I 363/ __nÄ• ma so rÄ• jÄ• _ti Ä• yasmato bhaddajittherassa gÄ• thÄ• . k
padumuttarassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto brÄ•
pÄ• raá¹ƒ gantvÄ• kÄ• me pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±Ä• yatane
ekadivasaá¹ƒ \Ne I 310/ satthÄ• raá¹ƒ Ä• kÄ• sena gacchantaá¹ƒ disvÄ• pasannamÄ• nasc
aá¹-á¹-hÄ• si. satthÄ• tassa ajjhÄ• sayaá¹ƒ Ã±atvÄ• Ä• kÄ• sato otari. otiá¹‡á¹‡assa pana
bhisamuá¸·Ä• laÃ±ca sappiÃ±ca khÄ«raÃ±ca upanÄ• mesi, tassa taá¹ƒ bhagavÄ• anukam
anumodanaá¹ƒ vatvÄ• pakkÄ• mi. so tena puÃ±Ã±akammena tusite nibbatto tattha yÄ• vat
aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsaranto vipassissa bhagavato kÄ• le mahaddhano sea
aá¹-á¹-hasaá¹-á¹-hibhikkhusahassaá¹ƒ bhojetvÄ• ticÄ«varena acchÄ• desi.

evaá¹ƒ bahuá¹ƒ kusalaá¹ƒ katvÄ• devaloke nibbattitvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ
manussesu uppanno buddhasuÃ±Ã±e loke paÃ±ca paccekabuddhasatÄ• ni catÅ«hi paccay

rÄ• jakule nibbattitvÄ• rajjaá¹ƒ anusÄ• santo puttaá¹ƒ paccekabodhiá¹ƒ adhigantvÄ• á¹-hita
tassa parinibbutassa dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ katvÄ• pÅ«jesi. evaá¹ƒ tattha tattha tÄ•
imasmiá¹ƒ buddhuppÄ• de bhaddiyanagare asÄ«tikoá¹-ivibhavassa bhaddiyaseá¹-á¹-hissa e
__bhaddajÄ«_tissa nÄ• maá¹ƒ ahosi. tassa kira issariyabhogaparivÄ• rÄ• disampatti carima
bodhisattassa viya ahosi.

tadÄ• satthÄ• sÄ• vatthiyaá¹ƒ vassaá¹ƒ vasitvÄ• bhaddajikumÄ• raá¹ƒ saá¹…gaá¹‡hituá¹
saddhiá¹ƒ bhaddiyanagaraá¹ƒ gantvÄ• jÄ• tiyÄ• vane vasi tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä
pÄ• sÄ• de nisinno sÄ«hapaÃ±jaraá¹ƒ vivaritvÄ• olokento bhagavato santike dhammaá¹ƒ s
mahÄ• janaá¹ƒ disvÄ• ``katthÄ• yaá¹ƒ mahÄ• jano gacchatÄ«â€™â€™ ti pucchitvÄ• taá¹ƒ
mahatÄ• parivÄ• rena satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto \Be I 364/
sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itova sabbakilese khepetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena
thera II 56.98-116) ---

``oggayha yaá¹ƒ pokkharaá¹‡iá¹ƒ, nÄ• nÄ• kuÃ±jarasevitaá¹ƒ.

uddharÄ• mi bhisaá¹ƒ tattha, ghÄ• sahetu ahaá¹ƒ tadÄ• ||

``bhagavÄ• tamhi samaye, padumuttarasavhayo.

rattambaradharo buddho, gacchate anilaÃ±jase ||

``dhunanto paá¹ƒsukÅ«lÄ• ni, saddaá¹ƒ assosahaá¹ƒ tadÄ• .

uddhaá¹ƒ nijjhÄ• yamÄ• nohaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``tattheva á¹-hitako santo, Ä• yÄ• ciá¹ƒ lokanÄ• yakaá¹ƒ.

madhuá¹ƒ bhisehi sahitaá¹ƒ, khÄ«raá¹ƒ sappiá¹ƒ muá¸·Ä• likaá¹ƒ ||

``paá¹-iggaá¹‡hÄ• tu \Ne I 311/ me buddho, anukampÄ• ya cakkhumÄ• .

tato kÄ• ruá¹‡iko satthÄ• , orohitvÄ• mahÄ• yaso ||

``paá¹-iggaá¹‡hi mamaá¹ƒ bhikkhaá¹ƒ, anukampÄ• ya cakkhumÄ• .

paá¹-iggahetvÄ• sambuddho, akÄ• me anumodanaá¹ƒ ||

``sukhÄ« hotu mahÄ• puÃ±Ã±a, gati tuyhaá¹ƒ samijjhatu.

iminÄ• bhisadÄ• nena, labhassu vipulaá¹ƒ sukhaá¹ƒ ||

``idaá¹ƒ vatvÄ• na sambuddho, jalajuttamanÄ• mako.

bhikkhamÄ• dÄ• ya sambuddho, Ä• kÄ• senÄ• gamÄ• jino ||

``tato bhisaá¹ƒ gahetvÄ• na, Ä• gacchiá¹ƒ mama assamaá¹ƒ.

bhisaá¹ƒ rukkhe laggetvÄ• na, mama dÄ• naá¹ƒ anussariá¹ƒ ||

``mahÄ• vÄ• to uá¹-á¹-hahitvÄ• , saÃ±cÄ• lesi vanaá¹ƒ tadÄ• .

Ä• kÄ• so abhinÄ• dittha, asanÄ« ca phalÄ« tadÄ• ||

``tato me asanÄ«pÄ• to, matthake nipatÄ« tadÄ• .

sohaá¹ƒ nisinnako santo, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``puÃ±Ã±akammena saÃ±Ã±utto, tusitaá¹ƒ upapajjahaá¹ƒ.

kaá¸·evaraá¹ƒ me patitaá¹ƒ, devaloke ramÄ• mahaá¹ƒ ||

``chaá¸·asÄ«tisahassÄ• ni \Be I 365/, nÄ• riyo samalaá¹…katÄ• .

sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hanti, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``manussayonimÄ• gantvÄ• , sukhito homahaá¹ƒ tadÄ• .

bhoge me Å«natÄ• natthi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``anukampitako tena, devadevena tÄ• dinÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``satasahassito kappe, yaá¹ƒ bhisaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhisadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahatte pana tena adhigate satthÄ• bhaddiyaseá¹-á¹-hiá¹ƒ Ä• mantesi --- ``tava putto alaá
dhammaá¹ƒ suá¹‡anto arahatte patiá¹-á¹-hÄ• si, tenassa idÄ• neva pabbajituá¹ƒ yuttaá¹ƒ, n
parinibbÄ• yissatÄ«â€™â€™ ti. seá¹-á¹-hi ``na mayhaá¹ƒ puttassa daharasseva sato parinib
pabbÄ• jetha naâ€™â€™ nti Ä• ha. taá¹ƒ satthÄ• pabbÄ• jetvÄ• upasampÄ• detvÄ• tatth
koá¹-igÄ• maá¹ƒ pÄ• puá¹‡i, so ca gÄ• mo gaá¹…gÄ• tÄ«re. koá¹-igÄ• mavÄ• sino buddhap
mahÄ• dÄ• naá¹ƒ pavattesuá¹ƒ. bhaddajitthero satthÄ• rÄ• anumodanÄ• ya Ä• raddhamatt
312/ ``gaá¹…gÄ• tÄ«re maggasamÄ«pe satthu Ä• gatakÄ• le vuá¹-á¹-hahissÄ• mÄ«â€™â€
nisÄ«di. mahÄ• theresu Ä• gacchantesupi avuá¹-á¹-hahitvÄ• satthu Ä• gatakÄ• leyeva vuá
puthujjanabhikkhÅ«, ``ayaá¹ƒ adhunÄ• pabbajito mahÄ• theresu Ä• gacchantesu mÄ• natth
vuá¹-á¹-hÄ• sÄ«â€™â€™ ti ujjhÄ• yiá¹ƒsu. koá¹-igÄ• mavÄ• sino satthu bhikkhusaá¹…ghas
nÄ• vÄ• saá¹…ghÄ• á¹-e bandhiá¹ƒsu, satthÄ• ``handassa Ä• nubhÄ• vaá¹ƒ pakÄ• semÄ«
á¹-hatvÄ• , ``kahaá¹ƒ, bhaddajÄ«â€™â€™ ti pucchi. bhaddajitthero ``esohaá¹ƒ, bhanteâ€™
upasaá¹…kamitvÄ• aÃ±jaliá¹ƒ katvÄ• aá¹-á¹-hÄ• si. satthÄ• , ``ehi, bhaddaji, amhehi sadd
abhiruhÄ• â€™â€™ ti. so uppatitvÄ• satthu á¹-hitanÄ• vÄ• yaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• ga
``bhaddaji, tayÄ• mahÄ• panÄ• darÄ• jakÄ• le ajjhÄ• vuá¹-á¹-haratanapÄ• sÄ• do kahaâ€™
á¹-hÄ• ne nimuggoâ€™â€™ ti. ``tena hi, bhaddaji, sabrahmacÄ• rÄ«naá¹ƒ kaá¹…khaá¹ƒ ch
khaá¹‡e thero \Be I 366/ satthÄ• raá¹ƒ vanditvÄ• iddhibalena gantvÄ• pÄ• sÄ• dathÅ«pika
sannirumbhitvÄ• paÃ±cavÄ«satiyojanaá¹ƒ pÄ• sÄ• daá¹ƒ \Ee II 40/ gahetvÄ• Ä• kÄ• se up
yojanÄ• ni pÄ• sÄ• daá¹ƒ udakato ukkhipi. athassa purimabhave Ã±Ä• takÄ• pÄ• sÄ• daga
macchakacchapamaá¹‡á¸• Å«kÄ• hutvÄ• tasmiá¹ƒ pÄ• sÄ• de uá¹-á¹-hahante parivattitvÄ
patante disvÄ• ``Ã±Ä• takÄ• te, bhaddaji, kilamantÄ«â€™â€™ ti Ä• ha. thero satthu vacan
vissajjesi. pÄ• sÄ• do yathÄ• á¹-hÄ• ne eva patiá¹-á¹-hahi. satthÄ• pÄ• raá¹…gato bhikkhÅ
bhaddajittherena ayaá¹ƒ pÄ• sÄ• do ajjhÄ• vuá¹-á¹-hoâ€™â€™ ti puá¹-á¹-ho __mahÄ• panÄ
kathetvÄ• mahÄ• janaá¹ƒ dhammÄ• mataá¹ƒ pÄ• yesi. thero pana attano ajjhÄ• vuá¹-á¹-ha
suvaá¹‡á¹‡apÄ• sÄ• daá¹ƒ dassetvÄ• ---

<163> á¹• 21 ``panÄ• do nÄ• ma so rÄ• jÄ• , yassa yÅ«po suvaá¹‡á¹‡ayo.

tiriyaá¹ƒ soá¸·asubbedho, ubbhamÄ• hu sahassadhÄ• ||

<164> á¹• 21 ``sahassakaá¹‡á¸• o satageá¹‡á¸• u, dhajÄ• lu haritÄ• mayo.

anaccuá¹ƒ tattha gandhabbÄ• , cha sahassÄ• ni sattadhÄ• â€™â€™ ti || ---

dvÄ«hi gÄ• thÄ• hi vaá¹‡á¹‡ento aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __panÄ• do nÄ• ma so rÄ• jÄ• _ti atÄ«te panÄ• do nÄ• ma so rÄ• jÄ• ahosÄ«ti atta
attÄ• naá¹ƒ paraá¹ƒ viya niddisati. so eva hi rajje á¹-hitakÄ• lato paá¹-á¹-hÄ• ya sadÄ• ussÄ
mahatÄ• rÄ• jÄ• nubhÄ• vena mahatÄ• ca kittisaddena samannÄ• gatattÄ• ``rÄ• jÄ• mah
paÃ±Ã±Ä• yittha. __yassa yÅ«po suvaá¹‡á¹‡ayo_ti yassa raÃ±Ã±o ayaá¹ƒ yÅ«po pÄ• sÄ• d
__tiriyaá¹ƒ soá¸·asubbedho_ti vitthÄ• rato soá¸·asakaá¹‡á¸• apÄ• tappamÄ• á¹‡o. so pana
313/ hoti. __ubbhÄ• mÄ• hu sahassadhÄ• _ti ubbhaá¹ƒ uccaá¹ƒ evamassa pÄ• sÄ• dassa s
sahassakaá¹‡á¸• appamÄ• á¹‡amÄ• hu. so pana \Be I 367/ yojanato paÃ±cavÄ«satiyojanap
gÄ• thÄ• sukhatthaá¹ƒ ``Ä• hÅ«â€™â€™ ti dÄ«ghaá¹ƒ kataá¹ƒ. Ä• hu ahosÄ«ti atthaá¹ƒ va

__sahassakaá¹‡á¸• o_ti sahassabhÅ«miko. __satageá¹‡á¸• Å«_ti anekasataniyyÅ«hako. _
niyyÅ«hasikharÄ• dÄ«su patiá¹-á¹-hÄ• pitehi yaá¹-á¹-hidhajapaá¹-Ä• kadhajÄ• didhajehi sar
cÄ• mÄ«karasuvaá¹‡á¹‡amayo. keci pana ``haritajÄ• timaá¹‡isarikkhakoâ€™â€™ ti vadant
__gandhabbÄ• _ti naá¹-Ä• . __cha sahassÄ• ni sattadhÄ• _ti chamattÄ• ni gandhabbasaha
pÄ• sÄ• dassa sattasu á¹-hÄ• nesu raÃ±Ã±o abhiramÄ• panatthaá¹ƒ nacciá¹ƒsÅ«ti attho. te
rÄ• jÄ• naá¹ƒ hÄ• setuá¹ƒ nÄ• sakkhiá¹ƒsu. atha sakko devarÄ• jÄ• devanaá¹-e pesetvÄ•
rÄ• jÄ• hasÄ«ti.

bhaddajittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sobhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__satimÄ• paÃ±Ã±avÄ• _ti Ä• yasmato sobhitattherassa gÄ• thÄ• . kÄ• uppatti? ayampi p
tattha tattha bhave puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ
nibbattitvÄ• vayappatto satthu dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhu
pubbenivÄ• saÃ±Ä• á¹‡alÄ• bhÄ«naá¹ƒ bhikkhÅ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ dis
á¹-hÄ• nantaraá¹ƒ uddissa patthanaá¹ƒ katvÄ• puÃ±Ã±Ä• ni katvÄ• sugatÄ«suyeva saá¹ƒs
kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippe
nekkhammÄ• dhimutto gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• himav
assamaá¹ƒ kÄ• retvÄ• vanamÅ«laphalÄ• phalena yÄ• pento buddhuppÄ• daá¹ƒ sutvÄ• sa
bhaddavatÄ«nagare satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pasannamÄ• naso ``tuvaá¹ƒ satthÄ•
chahi gÄ• thÄ• hi abhitthavi \Be I 368/, satthÄ• cassa bhÄ• viniá¹ƒ sampattiá¹ƒ pakÄ• sesi.
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akul
nÄ• maá¹ƒ akaá¹ƒsu. so aparena samayena satthu dhammadesanaá¹ƒ sutvÄ• paá¹-iladdha
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• chaá¸·abhiÃ±Ã±o ahosi. pubbenivÄ• saÃ±Ä• á¹‡e ciá¹‡á¹‡a
__apadÄ• ne_ (Ap thera II 49.46-74) ---

``dakkhiá¹‡e \Ne I 314/ himavantassa, sukato assamo mama.

uttamatthaá¹ƒ gavesanto, vasÄ• mi vipine tadÄ• ||

``lÄ• bhÄ• lÄ• bhena santuá¹-á¹-ho, mÅ«lena ca phalena ca.

anvesanto Ä• cariyaá¹ƒ, vasÄ• mi ekako ahaá¹ƒ ||

``sumedho nÄ• ma sambuddho, loke uppajji tÄ• vade.

catusaccaá¹ƒ pakÄ• seti, uddharanto mahÄ• janaá¹ƒ ||

``nÄ• haá¹ƒ suá¹‡omi sambuddhaá¹ƒ, napi me koci saá¹ƒsati.

aá¹-á¹-havasse atikkante, assosiá¹ƒ lokanÄ• yakaá¹ƒ ||

``aggidÄ• ruá¹ƒ nÄ«haritvÄ• , sammajjitvÄ• na assamaá¹ƒ.

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, nikkhamiá¹ƒ vipinÄ• ahaá¹ƒ ||

``ekarattiá¹ƒ vasantohaá¹ƒ, gÄ• mesu nigamesu ca.

anupubbena candavatiá¹ƒ, tadÄ• haá¹ƒ upasaá¹…kamiá¹ƒ ||

``bhagavÄ• tamhi samaye, sumedho lokanÄ• yako.

uddharanto bahÅ« satte, deseti amataá¹ƒ padaá¹ƒ ||

``janakÄ• yamatikkamma, vanditvÄ• jinasÄ• garaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

``tuvaá¹ƒ satthÄ• ca ketu ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yano patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttamo ||

``nepuÃ±Ã±o dassane vÄ«ro, tÄ• resi janataá¹ƒ tuvaá¹ƒ.

natthaÃ±Ã±o tÄ• rako loke, tavuttaritaro mune ||

``sakkÄ• \Be I 369/ theve kusaggena, pametuá¹ƒ sÄ• garuttame.

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

``tuladaá¹‡á¸• e á¹-hapetvÄ• na, mahiá¹ƒ sakkÄ• dharetave.

natveva tava paÃ±Ã±Ä• ya, pamÄ• á¹‡amatthi cakkhuma ||

``Ä• kÄ• so minituá¹ƒ sakkÄ• , rajjuyÄ• aá¹…gulena vÄ• .

natveva tava sabbaÃ±Ã±u, sÄ«laá¹ƒ sakkÄ• pametave ||

``mahÄ• samudde udakaá¹ƒ, Ä• kÄ• so ca vasundharÄ• .

parimeyyÄ• ni etÄ• ni, appameyyosi cakkhuma ||

``chahi gÄ• thÄ• hi sabbaÃ±Ã±uá¹ƒ, kittayitvÄ• mahÄ• yasaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, tuá¹‡hÄ« aá¹-á¹-hÄ• sahaá¹ƒ tadÄ• ||

``yaá¹ƒ vadanti sumedhoti, bhÅ«ripaÃ±Ã±aá¹ƒ sumedhasaá¹ƒ.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo \Ne I 315/ me Ã±Ä• á¹‡aá¹ƒ pakittesi, vippasannena cetasÄ• .

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``sattasattati kappÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

``anekasatakkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``devabhÅ«to manusso vÄ• , puÃ±Ã±akammasamÄ• hito.

anÅ«namanasaá¹…kappo, tikkhapaÃ±Ã±o bhavissati ||

``tiá¹ƒsakappasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``agÄ• rÄ• abhinikkhamma, pabbajissatikiÃ±cano.

jÄ• tiyÄ• sattavassena, arahattaá¹ƒ phusissati ||

``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi sÄ• sanaá¹ƒ.

etthantare na jÄ• nÄ• mi, cetanaá¹ƒ amanoramaá¹ƒ ||

``saá¹ƒsaritvÄ• \Be I 370/ bhave sabbe, sampattÄ• nubhaviá¹ƒ ahaá¹ƒ.

bhoge me Å«natÄ• natthi, phalaá¹ƒ Ã±Ä• á¹‡assa thomane ||

``tiyaggÄ« nibbutÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ Ã±Ä• á¹‡amathaviá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phalaá¹ƒ Ã±Ä• á¹‡assa thomane ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so arahattaá¹ƒ pana patvÄ• attano pubbenivÄ• saá¹ƒ anupaá¹-ipÄ• á¹-iyÄ• anussaranto y
acittakapaá¹-isandhi, tÄ• va addasa. tato paÃ±ca kappasatÄ• ni cittappavattiá¹ƒ adisvÄ• av
``kimetaâ€™â€™ nti \Ee II 42/ Ä• vajjento nayavasena ``asaÃ±Ã±abhavo bhavissatÄ«â€™â
agamÄ• si. tenÄ• ha bhagavÄ• --- ``atthi, bhikkhave, asaÃ±Ã±asattÄ• nÄ• ma dÄ«ghÄ• yu
idhÅ«papanno, so etaá¹ƒ bhavaá¹ƒ jÄ• nÄ• ti, sobhito anussaratÄ«â€™â€™ ti (Vin III 232 a
evaá¹ƒ nayavasena anussarantassa anussaraá¹‡akosallaá¹ƒ disvÄ• satthÄ• theraá¹ƒ pubb
anussarantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. tato eva cÄ• yaá¹ƒ Ä• yasmÄ• savisesaá
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ \Ne I 316/ tassa ca paccayabhÅ«taá¹ƒ paá¹-ipattiá¹ƒ p

somanassajÄ• to tadatthadÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ• nento ---

<165> á¹• 21 ``satimÄ• paÃ±Ã±avÄ• bhikkhu, Ä• raddhabalavÄ«riyo.

paÃ±ca kappasatÄ• nÄ• haá¹ƒ, ekarattiá¹ƒ anussariá¹ƒ ||

<166> á¹• 21 ``cattÄ• ro satipaá¹-á¹-hÄ• ne, satta aá¹-á¹-ha ca bhÄ• vayaá¹ƒ.

paÃ±ca kappasatÄ• nÄ• haá¹ƒ, ekarattiá¹ƒ anussariâ€™â€™ nti || --- gÄ• thÄ• dvayaá¹ƒ ab

tattha __satimÄ• _ti sayaá¹ƒ samudÄ• gamanasampannÄ• ya satipaá¹-á¹-hÄ• nabhÄ• vanÄ
sativepullappattiyÄ• ca satimÄ• . __paÃ±Ã±avÄ• _ti chaá¸·abhiÃ±Ã±Ä• pÄ• ripÅ«riyÄ• paÃ
paÃ±Ã±avÄ• . bhinnakilesatÄ• ya __bhikkhu_. saddhÄ• dibalÄ• naÃ±ceva \Be I 371/ catubb
ca saá¹ƒsiddhipÄ• ripÅ«riyÄ• __Ä• raddhabalavÄ«riyo_. saddhÄ• dÄ«naÃ±hettha balaggal
satiÄ• dÄ«naá¹ƒ balabhÄ• ve, yathÄ• ``gobalibaddhÄ• puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• â
kappasatÄ• nÄ• haá¹ƒ, ekarattiá¹ƒ anussari_nti ekarattiá¹ƒ viya anussariá¹ƒ. viya-saddo hi i
luttaniddiá¹-á¹-ho, etena pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡e attano Ã±Ä• á¹‡avasÄ«bhÄ• va

idÄ• ni yÄ• ya paá¹-ipattiyÄ• attano satimantÄ• dibhÄ• vo sÄ• tisayaá¹ƒ pubbenivÄ• saÃ±Ä
dassetuá¹ƒ __ ``cattÄ• roâ€™â€™ _tiÄ• dinÄ• dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __cattÄ• ro
kÄ• yÄ• nupassanÄ• dike attano visayabhedena catubbidhe lokiyalokuttaramissake satisaá
__sattÄ• _ti satta bojjhaá¹…ge. __aá¹-á¹-hÄ• _ti aá¹-á¹-ha maggaá¹…gÄ• ni. satipaá¹-á¹-hÄ
suppatiá¹-á¹-hitacittassa satta bojjhaá¹…gÄ• bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gatÄ• eva honti, ta
aá¹-á¹-haá¹…giko maggo. tenÄ• ha dhammasenÄ• pati --- ``catÅ«su satipaá¹-á¹-hÄ• nesu s
satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• â€™â€™ tiÄ• dÄ«hi (DN III 143) sattakoa
sattatiá¹ƒsÄ• ya \Ee II 43/ bodhipakkhiyadhammesu ekasmiá¹ƒ koá¹-á¹-hÄ• se bhÄ• vanÄ•
itare agacchantÄ• nÄ• ma natthÄ«ti. __bhÄ• vaya_nti bhÄ• vanÄ• hetu. sesaá¹ƒ vuttanaya

sobhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. valliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Ne I 317/ __kiccaá¹ƒ daá¸·havÄ«riyenÄ• _tiÄ• dikÄ• Ä• yasmato valliyattherass
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sume
brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto vijjÄ• sippesu nipphattiá¹ƒ gato asÄ«tiko
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• pabbatapÄ• de araÃ±Ã±Ä• yatane ekissÄ• nadiyÄ• tÄ«r
viharanto attano anuggaá¹‡hanatthaá¹ƒ upagataá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• nas
adÄ• si \Be I 372/. tattha nisinnaá¹ƒ bhagavantaá¹ƒ pupphehi ca candanena ca pÅ«jetvÄ• a

paÃ±capatiá¹-á¹-hitena vandi. tassa bhagavÄ• nisinnÄ• sanasampattiá¹ƒ pakÄ• sento anur
so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de vesÄ•
nibbattitvÄ• ``kaá¹‡hamittoâ€™â€™ ti laddhanÄ• mo vayappatto satthu vesÄ• ligamane bu
paá¹-iladdhasaddho mahÄ• kaccÄ• nattherassa santike pabbaji. so mandapaÃ±Ã±o dandha
kÄ• laá¹ƒ viÃ±Ã±uá¹ƒ sabrahmacÄ• riá¹ƒ nissÄ• yeva vasati. bhikkhÅ« ``yathÄ• nÄ• ma va
anissÄ• ya vaá¸• á¸• hituá¹ƒ na sakkoti, evamayampi kaÃ±ci paá¹‡á¸• itaá¹ƒ anissÄ• ya vaá
sakkotÄ«â€™â€™ ti __valliyo_tveva samudÄ• cariá¹ƒsu. aparabhÄ• ge pana veá¹‡udattatt
tassa ovÄ• de á¹-hatvÄ• sato sampajÄ• no hutvÄ• viharanto Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ
theraá¹ƒ pucchanto ---

<167> á¹• 21 ``yaá¹ƒ kiccaá¹ƒ daá¸·havÄ«riyena, yaá¹ƒ kiccaá¹ƒ boddhumicchatÄ• .

karissaá¹ƒ nÄ• varajjhissaá¹ƒ, passa vÄ«riyaá¹ƒ parakkamaá¹ƒ ||

<168> á¹• 21 ``tvaÃ±ca me maggamakkhÄ• hi, aÃ±jasaá¹ƒ amatogadhaá¹ƒ.

ahaá¹ƒ monena monissaá¹ƒ, gaá¹…gÄ• sotova sÄ• garaâ€™â€™ nti || --- gÄ• thÄ• dvayaá

tattha \Ee II 44/ __yaá¹ƒ kiccaá¹ƒ daá¸·havÄ«riyenÄ• _ti daá¸·hena vÄ«riyena thirena parak
daá¸·havÄ«riyena vÄ• purisadhorayhena yaá¹ƒ kiccaá¹ƒ kÄ• tabbaá¹ƒ paá¹-ipajjitabbaá¹ƒ.
boddhumicchatÄ• _ti cattÄ• ri ariyasaccÄ• ni nibbÄ• nameva vÄ• boddhuá¹ƒ bujjhituá¹ƒ icc
paá¹-ivijjhitukÄ• mena yaá¹ƒ kiccaá¹ƒ karaá¹‡Ä«yaá¹ƒ. __karissaá¹ƒ nÄ• varajjhissa_nti tam
karissaá¹ƒ na virÄ• dhessaá¹ƒ, yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjissÄ• mi. __passa vÄ«riyaá
paá¹-ipajjamÄ• ne dhamme vidhinÄ• Ä«raá¹‡ato __ ``vÄ«riyaá¹ƒâ€™â€™, _ paraá¹ƒ paraâ
``parakkamoâ€™â€™ _ti ca laddhanÄ• maá¹ƒ sammÄ• vÄ• yÄ• maá¹ƒ passa na saddham
dasseti.

__tvaÃ±cÄ• _ti \Be I 373/ \Ne I 318/ kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ kalyÄ• á¹‡amittaá¹ƒ Ä
__maggamakkhÄ• hÄ«_ti ariyamaggaá¹ƒ kathehi, lokuttaramaggasampÄ• pakaá¹ƒ catusac
kathehÄ«ti attho. __aÃ±jasa_nti ujukaá¹ƒ majjhimapaá¹-ipadÄ• bhÄ• vena antadvayassa an
nibbÄ• ne sampÄ• pakabhÄ• vena patiá¹-á¹-hitattÄ• __amatogadhaá¹ƒ. monenÄ• _ti Ã±Ä•
__monissa_nti jÄ• nissaá¹ƒ nibbÄ• naá¹ƒ paá¹-ivijjhissaá¹ƒ pÄ• puá¹‡issaá¹ƒ. __gaá¹…gÄ•
gaá¹…gÄ• ya soto sÄ• garaá¹ƒ samuddaá¹ƒ avirajjhanto ekaá¹ƒsato ogÄ• hati, evaá¹ƒ ``aha
anuyuÃ±janto maggaÃ±Ä• á¹‡ena nibbÄ• naá¹ƒ adhigamissÄ• mi, tasmÄ• taá¹ƒ kammaá¹-
Ä• cikkhathÄ• â€™â€™ ti theraá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ yÄ• ci.

taá¹ƒ sutvÄ• veá¹‡udattatthero tassa kammaá¹-á¹-hÄ• naá¹ƒ adÄ• si. sopi kammaá¹-á¹-hÄ
nacirasseva vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ

49.75-105) ---

``paÃ±ca kÄ• maguá¹‡e hitvÄ• , piyarÅ«pe manorame.

asÄ«ti koá¹-iyo hitvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``pabbajitvÄ• na kÄ• yena, pÄ• pakammaá¹ƒ vivajjayiá¹ƒ.

vacÄ«duccaritaá¹ƒ hitvÄ• , nadÄ«kÅ«le vasÄ• mahaá¹ƒ ||

``ekakaá¹ƒ maá¹ƒ viharantaá¹ƒ, buddhaseá¹-á¹-ho upÄ• gami.

nÄ• haá¹ƒ jÄ• nÄ• mi buddhoti, akÄ• siá¹ƒ paá¹-isanthÄ• raá¹ƒ ||

``karitvÄ• paá¹-isanthÄ• raá¹ƒ, nÄ• magottamapucchahaá¹ƒ.

devatÄ• nusi gandhabbo, adu sakko purindado ||

``ko vÄ• tvaá¹ƒ kassa vÄ• putto, mahÄ• brahmÄ• idhÄ• gato.

virocesi disÄ• sabbÄ• , udayaá¹ƒ sÅ«riyo yathÄ• ||

``sahassÄ• rÄ• ni cakkÄ• ni, pÄ• de dissanti mÄ• risa.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaá¹ƒ ||

``nÄ• magottaá¹ƒ pavedehi, saá¹ƒsayaá¹ƒ apanehi me.

namhi devÄ• na gandhabbo, namhi sakko purindado ||

``brahmabhÄ• vo ca me natthi, etesaá¹ƒ uttamo ahaá¹ƒ.

atÄ«to visayaá¹ƒ tesaá¹ƒ, dÄ• layiá¹ƒ kÄ• mabandhanaá¹ƒ ||

``sabbe \Be I 374/ kilese jhÄ• petvÄ• , patto sambodhimuttamaá¹ƒ.

tassa vÄ• caá¹ƒ suá¹‡itvÄ• haá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

``yadi buddhosi sabbaÃ±Ã±Å«, nisÄ«da tvaá¹ƒ mahÄ• mune.

tamahaá¹ƒ pÅ«jayissÄ• mi, dukkhassantakaro tuvaá¹ƒ ||

``pattharitvÄ• jinacammaá¹ƒ \Ne I 319/, adÄ• si satthuno ahaá¹ƒ.

nisÄ«di tattha bhagavÄ• , sÄ«hova girigabbhare ||

``khippaá¹ƒ pabbatamÄ• ruyha, ambassa phalamaggahiá¹ƒ.

sÄ• lakalyÄ• á¹‡ikaá¹ƒ pupphaá¹ƒ, candanaÃ±ca mahÄ• rahaá¹ƒ ||

``khippaá¹ƒ paggayha taá¹ƒ sabbaá¹ƒ, upetvÄ• lokanÄ• yakaá¹ƒ.

phalaá¹ƒ buddhassa datvÄ• na, sÄ• lapupphamapÅ«jayiá¹ƒ ||

``candanaá¹ƒ anulimpitvÄ• , avandiá¹ƒ satthuno ahaá¹ƒ.

pasannacitto sumano, vipulÄ• ya ca pÄ«tiyÄ• ||

``ajinamhi nisÄ«ditvÄ• , sumedho lokanÄ• yako.

mama kammaá¹ƒ pakittesi, hÄ• sayanto mamaá¹ƒ tadÄ• ||

``iminÄ• phaladÄ• nena, gandhamÄ• lehi cÅ«bhayaá¹ƒ.

paÃ±cavÄ«se kappasate, devaloke ramissati ||

``anÅ«namanasaá¹…kappo, vasavattÄ« bhavissati.

chabbÄ«satikappasate, manussattaá¹ƒ gamissati ||

``bhavissati cakkavattÄ«, cÄ• turanto mahiddhiko.

vebhÄ• raá¹ƒ nÄ• ma nagaraá¹ƒ, vissakammena mÄ• pitaá¹ƒ ||

``hessati sabbasovaá¹‡á¹‡aá¹ƒ, nÄ• nÄ• ratanabhÅ«sitaá¹ƒ.

eteneva upÄ• yena, saá¹ƒsarissati so bhave ||

``sabbattha pÅ«jito hutvÄ• , devatte atha mÄ• nuse.

pacchime bhave sampatte, brahmabandhu bhavissati ||

``agÄ• rÄ• abhinikkhamma, anagÄ• rÄ« bhavissati.

abhiÃ±Ã±Ä• pÄ• ragÅ« hutvÄ• , nibbÄ• yissatinÄ• savo ||

``idaá¹ƒ \Be I 375/ vatvÄ• na sambuddho, sumedho lokanÄ• yako.

mama nijjhÄ• yamÄ• nassa, pakkÄ• mi anilaÃ±jase ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tusitato cavitvÄ• na, nibbattiá¹ƒ mÄ• tukucchiyaá¹ƒ.

bhoge me Å«natÄ• natthi, yamhi gabbhe vasÄ• mahaá¹ƒ ||

``mÄ• tukucchigate mayi, annapÄ• naÃ±ca bhojanaá¹ƒ.

mÄ• tuyÄ• mama chandena, nibbattati yadicchakaá¹ƒ ||

``jÄ• tiyÄ• paÃ±cavassena, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

oropitamhi kesamhi, arahattamapÄ• puá¹‡iá¹ƒ ||

``pubbakammaá¹ƒ \Ne I 320/ gavesanto, orena nÄ• ddasaá¹ƒ ahaá¹ƒ.

tiá¹ƒsakappasahassamhi, mama kammamanussariá¹ƒ ||

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

tava sÄ• sanamÄ• gamma, pattomhi acalaá¹ƒ padaá¹ƒ ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto thero imÄ• yeva gÄ• thÄ• abhÄ• sÄ«ti.

valliyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vÄ«tasokattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kese me olikhissantÄ«_tiÄ• dikÄ• Ä• yasmato vÄ«tasokattherassa gÄ• thÄ• . kÄ• uppa
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto siddhatthassa bhagavato kÄ• l
nibbattitvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ \Ee II 45/ vijjÄ• sippesu nipphattiá¹ƒ gato kÄ• me pahÄ•
isipabbajjaá¹ƒ pabbajitvÄ• mahatÄ• isigaá¹‡ena parivuto araÃ±Ã±e vasanto buddhuppÄ• c
haá¹-á¹-hatuá¹-á¹-ho ``udumbarapupphasadisÄ• dullabhadassanÄ• buddhÄ• bhagavanto,
ti mahatiyÄ• parisÄ• ya saddhiá¹ƒ satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ gacchanto diyaá¸• á¸• hayoj
buddhagatÄ• ya saÃ±Ã±Ä• ya kÄ• laá¹…kato devesu uppajjitvÄ• aparÄ• paraá¹ƒ devaman
buddhuppÄ• de aá¹-á¹-hÄ• rasavassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ vassasatÄ• naá¹ƒ matthake
kaniá¹-á¹-habhÄ• tÄ• hutvÄ• nibbatti, tassa __vÄ«tasoko_ti nÄ• ma ahosi. so vayappatto k
sikkhitabbavijjÄ• sippesu nipphattiá¹ƒ gato giridattattheraá¹ƒ nissÄ• ya gihibhÅ«to suttantap
abhidhammapiá¹-ake ca visÄ• rado hutvÄ• ekadivasaá¹ƒ massukammasamaye kappakass
kÄ• yaá¹ƒ olokento valitapalitÄ• dÄ«ni disvÄ• saÃ±jÄ• tasaá¹ƒvego vipassanÄ• ya cittaá¹ƒ
ussukkÄ• petvÄ• tasmiá¹ƒyeva Ä• sane sotÄ• panno hutvÄ• giridattattherassa santike pab
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 49.9-26) ---

``ajjhÄ• yako \Ne I 321/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe ||

``nadÄ«sotapaá¹-ibhÄ• gÄ• , sissÄ• Ä• yanti me tadÄ• .

tesÄ• haá¹ƒ mante vÄ• cemi, rattindivamatandito ||

``siddhattho nÄ• ma sambuddho, loke uppajji tÄ• vade.

tamandhakÄ• raá¹ƒ nÄ• setvÄ• , Ã±Ä• á¹‡Ä• lokaá¹ƒ pavattayi ||

``mama aÃ±Ã±ataro sisso, sissÄ• naá¹ƒ so kathesi me.

sutvÄ• na te etamatthaá¹ƒ, Ä• rocesuá¹ƒ mamaá¹ƒ tadÄ• ||

``buddho loke samuppanno, sabbaÃ±Ã±Å« lokanÄ• yako.

tassÄ• nuvattati jano, lÄ• bho amhaá¹ƒ na vijjati ||

``adhiccuppattikÄ• buddhÄ• , cakkhumanto mahÄ• yasÄ• .

yaá¹ƒnÅ«nÄ• haá¹ƒ buddhaseá¹-á¹-haá¹ƒ, passeyyaá¹ƒ lokanÄ• yakaá¹ƒ ||

``ajinaá¹ƒ \Be I 377/ me gahetvÄ• na, vÄ• kacÄ«raá¹ƒ kamaá¹‡á¸• aluá¹ƒ.

assamÄ• abhinikkhamma, sisse Ä• mantayiá¹ƒ ahaá¹ƒ ||

``odumbarikapupphaá¹ƒva, candamhi sasakaá¹ƒ yathÄ• .

vÄ• yasÄ• naá¹ƒ yathÄ• khÄ«raá¹ƒ, dullabho lokanÄ• yako ||

``buddho lokamhi uppanno, manussattampi dullabhaá¹ƒ.

ubhosu vijjamÄ• nesu, savanaÃ±ca sudullabhaá¹ƒ ||

``buddho loke samuppanno, cakkhuá¹ƒ lacchÄ• ma no bhavaá¹ƒ.

etha sabbe gamissÄ• ma, sammÄ• sambuddhasantikaá¹ƒ ||

``kamaá¹‡á¸• aludharÄ• sabbe, kharÄ• jinanivÄ• sino.

te jaá¹-Ä• bhÄ• rabharitÄ• , nikkhamuá¹ƒ vipinÄ• tadÄ• ||

``yugamattaá¹ƒ pekkhamÄ• nÄ• , uttamatthaá¹ƒ gavesino.

Ä• sattidosarahitÄ• , asambhÄ«tÄ• va kesarÄ« ||

``appakiccÄ• aloluppÄ• , nipakÄ• santavuttino.

uÃ±chÄ• ya caramÄ• nÄ• te, buddhaseá¹-á¹-hamupÄ• gamuá¹ƒ ||

``diyaá¸• á¸• hayojane sese, byÄ• dhi me upapajjatha.

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, tattha kÄ• laá¹…kato ahaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 arahattaá¹ƒ \Ne I 322/ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

 <169> á¹• 21 ``kese me olikhissanti, kappako upasaá¹…kami.

tato Ä• dÄ• samÄ• dÄ• ya, sarÄ«raá¹ƒ paccavekkhisaá¹ƒ ||

 <170> á¹• 21 ``tuccho kÄ• yo adissittha, andhakÄ• re tamo byagÄ• .

sabbe coá¸·Ä• samucchinnÄ• , natthi dÄ• ni punabbhavoâ€™â€™ ti || --- gÄ• thÄ• dvayaá

 tattha \Be I 378/ __kese me olikhissanti, kappako upasaá¹…kamÄ«_ti gihikÄ• le massukam
olikhissaá¹ƒ kappemÄ«â€™â€™ ti kesÄ• dÄ«naá¹ƒ chedanÄ• divasena kappanato kappak
__tato_ti kappakato. __sarÄ«raá¹ƒ paccavekkhisa_nti sabbakÄ• yike Ä• dÄ• se
palitavalitamukhanimittÄ• didassanamukhena ``abhibhÅ«to vata jarÄ• ya me kÄ• yoâ€™â€
sarÄ«raá¹ƒ paccavekkhiá¹ƒ. evaá¹ƒ paccavekkhato ca __tuccho kÄ• yo adissittha_ niccadh
ritto hutvÄ• me kÄ• yo adissatha paÃ±Ã±Ä• yi. kasmÄ• ? __andhakÄ• re tamo byagÄ• _ ye
ayonisomanasikÄ• rasaá¹…khÄ• tena \Ee II 46/ tamasÄ• attano kÄ• ye andhagatÄ• vijjam
apassantÄ• avijjamÄ• naá¹ƒ subhÄ• diÄ• kÄ• raá¹ƒ gaá¹‡hanti, tasmiá¹ƒ andhakÄ• re andh
yonisomanasikÄ• rasaá¹…khÄ• tena Ã±Ä• á¹‡Ä• lokena avijjÄ• tamo vigato, tato eva __sab
corÄ• viya kusalabhaá¹‡á¸• acchedanato, sÄ• dhÅ«hi alÄ• tabbato asaá¹…gahetabbato sa
chaá¸• á¸• itapilotikakhaá¹‡á¸• aá¹ƒ viya issarajanena ariyajanena jigucchitabbatÄ• ya coá¸·
``coá¸·Ä• â€™â€™ ti laddhanÄ• mÄ• kilesÄ• samucchinnÄ• . aggamaggena samugghÄ• a
dÄ• ni punabbhavo_ Ä• yatiá¹ƒ punabbhavÄ• bhinibbatti natthÄ«ti.

vÄ«tasokattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. puá¹‡á¹‡amÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±ca nÄ«varaá¹‡e hitvÄ• _tiÄ• dikÄ• Ä• yasmato puá¹‡á¹‡amÄ• sattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto tissassa bhag
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthari araÃ±Ã±e viharante paá¹ƒsukÅ«lacÄ
laggetvÄ• gandhakuá¹-iá¹ƒ paviá¹-á¹-he dhanuhattho gahanaá¹ƒ paviá¹-á¹-ho satthu paá¹ƒs
pasannamÄ• naso \Ne I 323/ dhanuá¹ƒ nikkhipitvÄ• buddhaguá¹‡e anussaritvÄ• \Be I 379/
tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vattl
tassa kira jÄ• tadivase tasmiá¹ƒ gehe sabbabhÄ• janÄ• ni suvaá¹‡á¹‡aratanamayehi mÄ• s
ahesuá¹ƒ. tenassa __puá¹‡á¹‡amÄ• so_tveva nÄ• maá¹ƒ akaá¹ƒsu. so vayappatto dÄ• rapa
putte uppanne gharÄ• vÄ• saá¹ƒ pahÄ• ya pabbajitvÄ• gÄ• makÄ• vÄ• se vasanto ghaá¹-e
ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 49.1-8) ---

``tisso nÄ• mÄ• si bhagavÄ• , sayambhÅ« aggapuggalo.

paá¹ƒsukÅ«laá¹ƒ á¹-hapetvÄ• na, vihÄ• raá¹ƒ pÄ• visÄ« jino ||

``vinataá¹ƒ dhanumÄ• dÄ• ya, bhakkhatthÄ• ya cariá¹ƒ ahaá¹ƒ.

maá¹‡á¸• alaggaá¹ƒ gahetvÄ• na, kÄ• nanaá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ ||

``tatthaddasaá¹ƒ paá¹ƒsukÅ«laá¹ƒ, dumagge laggitaá¹ƒ tadÄ• .

cÄ• paá¹ƒ tattheva nikkhippa, sire katvÄ• na aÃ±jaliá¹ƒ ||

``pasannacitto sumano, vipulÄ• ya ca pÄ«tiyÄ• .

buddhaseá¹-á¹-haá¹ƒ saritvÄ• na, paá¹ƒsukÅ«laá¹ƒ avandahaá¹ƒ ||

``dvenavute ito kappe, paá¹ƒsukÅ«lamavandahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• sÄ• vatthiá¹ƒ upagantvÄ• satthÄ• raá¹ƒ vanditvÄ• susÄ• n
acirÄ• gatasseva sato putto kÄ• lamakÄ• si. dÄ• rakamÄ• tÄ• therassa Ä• gatabhÄ• vaá¹ƒ

aputtakaá¹ƒ sÄ• pateyyaá¹ƒ rÄ• jÄ• no hareyyuâ€™â€™ nti taá¹ƒ uppabbÄ• jetukÄ• mÄ• n
therassa santikaá¹ƒ gantvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• palobhetuá¹ƒ Ä• rabhi. thero attan
vÄ«tarÄ• gabhÄ• vajÄ• nÄ• panatthaá¹ƒ Ä• kÄ• se á¹-hatvÄ• attano paá¹-ipattikittanamukh
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<171> á¹• 21 ``paÃ±ca nÄ«varaá¹‡e hitvÄ• , yogakkhemassa pattiyÄ• .

dhammÄ• dÄ• saá¹ƒ gahetvÄ• na, Ã±Ä• á¹‡adassanamattano ||

<172> á¹• 21 ``paccavekkhiá¹ƒ \Be I 380/ imaá¹ƒ kÄ• yaá¹ƒ, sabbaá¹ƒ santarabÄ• hiraá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, tuccho kÄ• yo adissathÄ• â€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha \Ne I 324/ __paÃ±ca nÄ«varaá¹‡e hitvÄ• _ti kÄ• macchandÄ• dike paÃ±ca nÄ«varaá
jhÄ• nÄ• dhigamena viddhaá¹ƒsetvÄ• . __yogakkhemassa pattiyÄ• _ti kÄ• mayogÄ• dÄ«hi
anupaddutassa nibbÄ• nassa adhigamÄ• ya. __dhammÄ• dÄ• sa_nti dhammabhÅ«taá¹ƒ Ä
olokentassa rÅ«pakÄ• ye guá¹‡Ä• guá¹‡aá¹ƒ Ä• daá¹ƒseti, evaá¹ƒ vipassanÄ• saá¹…khÄ•
sÄ• maÃ±Ã±avisesÄ• vabodhanato Ã±Ä• á¹‡adassanabhÅ«to dhammÄ• dÄ• so vipassanta
vodÄ• nasaá¹ƒkilesadhammavibhÄ• vanena tappahÄ• nasÄ• dhanena ca visesato nÄ• mak
tenÄ• ha ---

__ ``dhammÄ• dÄ• saá¹ƒ gahetvÄ• na, Ã±Ä• á¹‡adassanamattano. _

__paccavekkhiá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, sabbaá¹ƒ santarabÄ• hiraâ€™â€™ nti || --- _

imaá¹ƒ kÄ• yaá¹ƒ dhammasamÅ«haá¹ƒ mama attabhÄ• vaá¹ƒ ajjhattikabÄ• hirÄ• yatanabh
sabbaá¹ƒ anavasesaá¹ƒ dhammÄ• dÄ• saá¹ƒ gahetvÄ• ``aniccaâ€™â€™ ntipi ``dukkhaâ€™
patiavekkhiá¹ƒ Ã±Ä• á¹‡acakkhunÄ• passiá¹ƒ. evaá¹ƒ passatÄ• ca mayÄ• __ajjhattaÃ±ca
santÄ• ne parasantÄ• ne ca __tuccho kÄ• yo adissatha_ niccasÄ• rÄ• divirahito tuccho kha
attabhÄ• vakÄ• yo Ã±Ä• á¹‡acakkhunÄ• yÄ• thÄ• vato apassittha. sakalampi hi khandhapa
bhikkhave, bÄ• lassa taá¹‡hÄ• saá¹ƒyuttassa evamayaá¹ƒ kÄ• yo samudÄ• gatoâ€™â€™ t
``kÄ• yoâ€™â€™ ti vuccati. ``adissathÄ• â€™â€™ ti ca iminÄ• yadeva kÄ• ye daá¹-á¹-hab
na dÄ• nissa kiÃ±ci mayÄ• passitabbaá¹ƒ atthÄ«ti katakiccataá¹ƒ dassento aÃ±Ã±aá¹ƒ byÄ
imÄ• hi gÄ• thÄ• hi purÄ• á¹‡adutiyikÄ• ya dhammaá¹ƒ desetvÄ• taá¹ƒ saraá¹‡esu ca sÄ«
uyyojesi.

puá¹‡á¹‡amÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nandakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• pi_ \Be I 381/ __bhaddo Ä• jaÃ±Ã±o_ti Ä• yasmato nandakattherassa gÄ• thÄ• . purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto sikhissa bhagava uppajjitvÄ• viÃ±Ã±utaá¹ƒ patto \Ee II 48/ vanacÄ• riko hutvÄ• vicaranto ekadivasaá¹ƒ satth caá¹…kamanaá¹-á¹-hÄ• naá¹ƒ disvÄ• pasannacitto vÄ• lukÄ• okiri. so tena puÃ±Ã±akamm saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de campÄ• yaá¹ƒ gahapatikule nibbatti, tassa __nand jeá¹-á¹-hakabhÄ• tÄ• panassa bharato nÄ• ma. tassa pubbayogo anantaravatthusmiá¹ƒ Ä• I 325/ viÃ±Ã±utaá¹ƒ patvÄ• Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ koá¸·ivisaá¹ƒ pabbajitaá¹ƒ sutvÄ• ` tathÄ• sukhumÄ• lo pabbaji, kimaá¹…gaá¹ƒ pana mayaâ€™â€™ nti pabbajiá¹ƒsu. tesu bha vaá¸• á¸• hetvÄ• chaá¸·abhiÃ±Ã±o ahosi. nandako pana kilesÄ• naá¹ƒ balavabhÄ• vena tÄ ussukkÄ• petuá¹ƒ nÄ• sakkhi, vipassanÄ• ya kammaá¹ƒ karoti eva. athassa bharatatthero Ä bhavitukÄ• mo taá¹ƒ pacchÄ• samaá¹‡aá¹ƒ katvÄ• vihÄ• rato nikkhamitvÄ• maggasamÄ« kathesi.

tena ca samayena sakaá¹-asatthe gacchante eko sakaá¹-e yutto goá¹‡o cikkhallaá¹-á¹-hÄ• uddharituá¹ƒ asakkonto paripati. tato naá¹ƒ satthavÄ• ho sakaá¹-Ä• mocetvÄ• tiá¹‡aÃ±ca parissamaá¹ƒ apanetvÄ• puna dhure yojesi. tato goá¹‡o vÅ«pasantaparissamo laddhabalo cikkhallaá¹-á¹-hÄ• nato uddharitvÄ• thale patiá¹-á¹-hÄ• pesi. atha bharatatthero nandakass Ä• vuso nandaka, imassa kammaâ€™â€™ nti taá¹ƒ nidassetvÄ• tena ``passÄ• mÄ«â€™â suá¹-á¹-hu upadhÄ• rehÄ«â€™â€™ ti Ä• ha. itaro ``yathÄ• yaá¹ƒ goá¹‡o vÅ«pasantapariss bhÄ• raá¹ƒ ubbahati, evaá¹ƒ mayÄ• pi saá¹ƒsÄ• rapaá¹…kato attÄ• uddharitabboâ€™â€™ vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apa 48.90-95) ---

``migaluddo \Be I 382/ pure Ä• siá¹ƒ, araÃ±Ã±e kÄ• nane ahaá¹ƒ.

vÄ• tamigaá¹ƒ gavesanto, caá¹…kamaá¹ƒ addasaá¹ƒ ahaá¹ƒ ||

``ucchaá¹…gena pulinaá¹ƒ gayha, caá¹…kame okiriá¹ƒ ahaá¹ƒ.

pasannacitto sumano, sugatassa sirÄ«mato ||

``ekatiá¹ƒse ito kappe, pulinaá¹ƒ okiriá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pulinassa idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano jeá¹-á¹-habhÄ• tikassa bharatattherassa santike aÃ±Ã±aá

<173> á¹• 21 ``yathÄ• pi bhaddo Ä• jaÃ±Ã±o, khalitvÄ• patitiá¹-á¹-hati.

bhiyyo laddhÄ• na saá¹ƒvegaá¹ƒ, adÄ«no vahate dhuraá¹ƒ ||

<174> á¹• 21 ``evaá¹ƒ dassanasampannaá¹ƒ, sammÄ• sambuddhasÄ• vakaá¹ƒ.

Ä• jÄ• nÄ«yaá¹ƒ maá¹ƒ dhÄ• retha, puttaá¹ƒ buddhassa orasaâ€™â€™ nti || --- gÄ• thÄ• d

tattha \Ne I 326/ \Ee II 49/ __bhiyyo laddhÄ• na saá¹ƒvegaá¹ƒ, adÄ«no vahate dhura_nti ``
jÄ• tibalavÄ«riyÄ• naá¹ƒ ananucchavikametaá¹ƒ yadidaá¹ƒ Ä• gatassa bhÄ• rassa avahana
labhitvÄ• adÄ«no adÄ«namÄ• naso alÄ«nacitto. ``alÄ«noâ€™â€™ ti vÄ• pÄ• á¹-ho, so ev
bhiyyosomattÄ• ya attano dhuraá¹ƒ bhÄ• raá¹ƒ vahate ubbahati. sesaá¹ƒ heá¹-á¹-hÄ• rama
gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayameva.

nandakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bharatattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ehi_ \Be I 383/, __nandaka, gacchÄ• mÄ• _ti Ä• yasmato bharatattherassa gÄ• thÄ• . kÄ
anomadassissa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ r
mudusukhasamphassaá¹ƒ upÄ• hanadvayaá¹ƒ gahetvÄ• gacchanto satthÄ• raá¹ƒ caá¹…k
upÄ• hanÄ• upanÄ• metvÄ• , ``abhiruhatu bhagavÄ• upÄ• hanÄ• , yaá¹ƒ mama assa dÄ«
sukhÄ• yÄ• â€™â€™ ti Ä• ha. abhiruhi bhagavÄ• tassa anuggaá¹‡hanatthaá¹ƒ upÄ• hanÄ
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de campÄ• nagare gahapatikule nibl
ahosi. so viÃ±Ã±utaá¹ƒ patto soá¹‡attherassa pabbajitabhÄ• vaá¹ƒ sutvÄ• ``sopi nÄ• ma pa
saÃ±jÄ• tasaá¹ƒvego pabbajitvÄ• katapubbakicco vipassanÄ• ya kammaá¹ƒ karonto nacira
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 48.71-89) ---

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

divÄ• vihÄ• rÄ• nikkhamma, pathamÄ• ruhi cakkhumÄ• ||

``pÄ• nadhiá¹ƒ sukataá¹ƒ gayha, addhÄ• naá¹ƒ paá¹-ipajjahaá¹ƒ.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, pattikaá¹ƒ cÄ• rudassanaá¹ƒ ||

``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , nÄ«haritvÄ• na pÄ• nadhiá¹ƒ.

pÄ• damÅ«le á¹-hapetvÄ• na, idaá¹ƒ vacanamabraviá¹ƒ ||

``abhirÅ«ha mahÄ• vÄ«ra, sugatinda vinÄ• yaka.

ito phalaá¹ƒ labhissÄ• mi, so me attho samijjhatu ||

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

pÄ• nadhiá¹ƒ abhirÅ«hitvÄ• , idaá¹ƒ vacanamabravi ||

``yo \Ne I 327/ pÄ• nadhiá¹ƒ me adÄ• si, pasanno sehi pÄ• á¹‡ibhi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``buddhassa giramaÃ±Ã±Ä• ya, sabbe devÄ• samÄ• gatÄ• .

udaggacittÄ• sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ« ||

``pÄ• nadhÄ«naá¹ƒ \Be I 384/ padÄ• nena, sukhitoyaá¹ƒ bhavissati.

paÃ±capaÃ±Ã±Ä• sakkhattuÃ±ca, devarajjaá¹ƒ karissati ||

``sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``aparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``devaloke manusse vÄ• , nibbattissati puÃ±Ã±avÄ• .

devayÄ• napaá¹-ibhÄ• gaá¹ƒ, yÄ• naá¹ƒ paá¹-ilabhissati ||

``pÄ• sÄ• dÄ• sivikÄ• vayhaá¹ƒ, hatthino samalaá¹…katÄ• .

rathÄ• vÄ• jaÃ±Ã±asaá¹ƒyuttÄ• , sadÄ• pÄ• tubhavanti me ||

``agÄ• rÄ• nikkhamantopi, rathena nikkhamiá¹ƒ ahaá¹ƒ.

kesesu chijjamÄ• nesu, arahattamapÄ• puá¹‡iá¹ƒ ||

``lÄ• bhÄ• mayhaá¹ƒ suladdhaá¹ƒ me, vÄ• á¹‡ijjaá¹ƒ suppayojitaá¹ƒ.

datvÄ• na pÄ• nadhiá¹ƒ ekaá¹ƒ, pattomhi acalaá¹ƒ padaá¹ƒ ||

``aparimeyye ito kappe, yaá¹ƒ pÄ• nadhimadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÄ• nadhissa idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• attano kaniá¹-á¹-habhÄ• tikena nandakattherena heá¹-á¹-hÄ
aÃ±Ã±Ä• byÄ• karaá¹‡e kate ``idÄ• ni nandakopi arahÄ• jÄ• to, handa mayaá¹ƒ ubhopi sat
vusitabrahmacariyataá¹ƒ nivedessÄ• mÄ• ti uppannaá¹ƒ parivitakkaá¹ƒ nandakattherassa k

<175> á¹• 21 ``ehi nandaka gacchÄ• ma, upajjhÄ• yassa santikaá¹ƒ.

sÄ«hanÄ• daá¹ƒ nadissÄ• ma, buddhaseá¹-á¹-hassa sammukhÄ• ||

<176> á¹• 21 ``yÄ• ya \Be I 385/ no anukampÄ• ya, amhe pabbÄ• jayÄ« muni.

so no attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ abhÄ•

tattha \Ne I 328/ \Ee II 50/ __nandakÄ• _ti Ä• lapanaá¹ƒ. __ehÄ«_ti tassa attano santikakar
__gacchÄ• mÄ• _ti tena attanÄ• ca ekajjhaá¹ƒ kÄ• tabbakiriyÄ• vacanaá¹ƒ, __upajjhÄ• yas
sammÄ• sambuddho hi samantacakkhunÄ• buddhacakkhunÄ• ca sattÄ• naá¹ƒ Ä• sayÄ• n

yathÄ• bhÅ«tavilokanena sadevakassa lokassa vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«ti visesato u
vattabbataá¹ƒ arahati. yadatthaá¹ƒ gamanaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``sÄ«hanÄ• daá¹ƒ nadi
buddhaseá¹-á¹-hassa sammukhÄ• â€™â€™ _ti Ä• ha. yathÄ• bhuccaguá¹‡Ä• bhibyÄ• hÄ•
sÄ«hanÄ• daá¹ƒ buddhassa sammÄ• sambuddhassa tato eva sabbasattuttamatÄ• ya seá¹-
sÄ• vakabuddhÄ• dÄ«naá¹ƒ seá¹-á¹-hassa sammukhÄ• purato nadissÄ• mÄ• ti attho.

yathÄ• pana sÄ«hanÄ• daá¹ƒ naditukÄ• mo, taá¹ƒ dassento __ ``yÄ• yÄ• â€™â€™ _ti gÄ
yadatthaá¹ƒ, yÄ• ya yadatthÄ• nuppattiyÄ• ti attho. __no_ti amhÄ• kaá¹ƒ. __anukampÄ• yÄ
dvepi __pabbÄ• jayi_ pabbÄ• jesi. __munÄ«_ti bhagavÄ• . __so no attho anuppatto_ti so at
saá¹ƒyojanÄ• naá¹ƒ khayabhÅ«taá¹ƒ arahattaphalaá¹ƒ no amhehi anuppatto, adhigatoti atth

bharatattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bhÄ• radvÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nadanti evaá¹ƒ sappaÃ±Ã±Ä• _ti Ä• yasmato bhÄ• radvÄ• jattherassa gÄ• thÄ• . kÄ• up
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekatiá¹ƒse kappe kulagehe
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sumanaá¹ƒ nÄ• ma paccekabuddhaá¹ƒ piá¹‡á¸• Ä• ya ca
\Be I 386/ paripakkaá¹ƒ vallikÄ• raphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akammena devamanus
buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡akule nibbattitvÄ• gottanÄ• mena __bhÄ• radvÄ• j
vayappatto gharÄ• vÄ• saá¹ƒ vasanto ekaputtaá¹ƒ labhi. tassa ``kaá¹‡hadinnoâ€™â€™ ti n
viÃ±Ã±utaá¹ƒ pattakÄ• le ``tÄ• ta, asukassa nÄ• ma Ä• cariyassa santike sippaá¹ƒ sikkhitvÄ
takkasilaá¹ƒ pesesi. so gacchanto antarÄ• magge satthu sÄ• vakaá¹ƒ aÃ±Ã±ataraá¹ƒ mahÄ
kalyÄ• á¹‡amittaá¹ƒ labhitvÄ• tassa santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabba
vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apa
48.66-70) ---

``sumano \Ne I 329/ nÄ• ma sambuddho, takkarÄ• yaá¹ƒ vasÄ« tadÄ• .

vallikÄ• raphalaá¹ƒ gayha, sayambhussa adÄ• sahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

athassa \Ee II 51/ pitÄ• bhÄ• radvÄ• jo veá¸·uvane viharantaá¹ƒ bhagavantaá¹ƒ upasaá¹…

pabbajitvÄ• nacirasseva arahattaá¹ƒ sacchÄ• kÄ• si. atha putto satthÄ• raá¹ƒ vandituá¹ƒ rÄ
satthu santike nisinnaá¹ƒ pitaraá¹ƒ disvÄ• tuá¹-á¹-hacitto ``pitÄ• pi kho me pabbajito, kiá¹ƒ
pabbajjÄ• kiccaá¹ƒ matthakaá¹ƒ pÄ• pitaâ€™â€™ nti vÄ«maá¹ƒsanto khÄ«á¹‡Ä• savabhÄ•
sÄ«hanÄ• daá¹ƒ nadÄ• petukÄ• mo, ``sÄ• dhu, kho tumhehi kataá¹ƒ pabbajantehi, pabbajjÄ
pÄ• pitaâ€™â€™ nti pucchi. bhÄ• radvÄ• jo puttassa adhigamaá¹ƒ dÄ«pento ---

<177> á¹• 21 ``nadanti evaá¹ƒ sappaÃ±Ã±Ä• , sÄ«hÄ• va girigabbhare.

vÄ«rÄ• vijitasaá¹…gÄ• mÄ• , jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

<178> á¹• 21 ``satthÄ• ca pariciá¹‡á¹‡o me, dhammo saá¹…gho ca pÅ«jito.

ahaÃ±ca vitto sumano, puttaá¹ƒ disvÄ• anÄ• savaâ€™â€™ nti || --- gÄ• thÄ• dvayaá¹ƒ abh

tattha \Be I 387/ __nadantÄ«_ti yathÄ• bhuccaguá¹‡Ä• bhibyÄ• hÄ• ravasena abhÄ«tanÄ•
__eva_nti idÄ• ni vattabbÄ• kÄ• radassanaá¹ƒ. __sappaÃ±Ã±Ä• _ti aggamaggapaÃ±Ã±Ä•
sabbapaÃ±Ã±Ä• vepullappattÄ• . __vÄ«rÄ• _ti catubbidhasammappadhÄ• navÄ«riyasampa
anavasesasaá¹ƒkilesapakkhanimmathanena __savÄ• hanaá¹ƒ_ kilesa__mÄ• raá¹ƒ_ abhisa
devaputta__mÄ• raÃ±ca jetvÄ• _ sabbaso __vijitasaá¹…gÄ• mÄ• _ nadanti sappaÃ±Ã±Ä• t

evaá¹ƒ vijetabbavijayena sÄ«hanÄ• daá¹ƒ dassetvÄ• idÄ• ni Ä• rÄ• dhetabbasamÄ• rÄ• d
taá¹ƒ dassetuá¹ƒ, __ ``satthÄ• ca pariciá¹‡á¹‡o meâ€™â€™ _ti dutiyaá¹ƒ gÄ• thamÄ• ha. t
pariciá¹‡á¹‡o me_ti mama satthÄ• sammÄ• sambuddho yathÄ• nusiá¹-á¹-haá¹ƒ ovÄ• dÄ• r
pariciá¹‡á¹‡o upÄ• sito, na dhammÄ• dhikaraá¹‡aá¹ƒ visositoti adhippÄ• yo. __dhammo saá
navavidhopi lokuttaradhammo, yathÄ• paá¹-ipattiyÄ• gatamaggÄ• nuppattiyÄ• sÄ«ladiá¹-á¹
ariyasaá¹…gho ca mayÄ• pÅ«jito mÄ• nito. __ahaÃ±ca vitto sumano, puttaá¹ƒ disvÄ• anÄ
I 330/ anÄ• savaá¹ƒ sabbaso khÄ«á¹‡Ä• savaá¹ƒ disvÄ• dassanahetu ahampi vitto nirÄ• m
tatoyeva nirÄ• misena somanassena sumano jÄ• toti attho.

bhÄ• radvÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡hadinnattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__upÄ• sitÄ• _ \Ee II 52/ __sappurisÄ• _ti Ä• yasmato kaá¹‡hadinnattherassa gÄ• thÄ• . kÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito catunavute
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sobhitaá¹ƒ nÄ• ma paccekabuddhaá¹ƒ disvÄ
punnÄ• gapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsa
rÄ• jagahe brÄ• hmaá¹‡akule nibbattitvÄ• __kaá¹‡hadinno_ti laddhanÄ• mo vayappatto up

codiyamÄ• no dhammasenÄ• patiá¹ƒ upasaá¹…kamitvÄ• \Be I 388/ dhammaá¹ƒ sutvÄ• pa
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``sobhito nÄ• ma sambuddho, cittakÅ«á¹-e vasÄ« tadÄ• .

gahetvÄ• giripunnÄ• gaá¹ƒ, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<179> á¹• 21 ``upÄ• sitÄ• sappurisÄ• , sutÄ• dhammÄ• abhiá¹‡haso.

sutvÄ• na paá¹-ipajjissaá¹ƒ, aÃ±jasaá¹ƒ amatogadhaá¹ƒ ||

<180> á¹• 21 ``bhavarÄ• gahatassa me sato, bhavarÄ• go puna me na vijjati.

na cÄ• hu na ca me bhavissati, na ca me etarahi vijjatÄ«â€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __upÄ• sitÄ• _ti paricaritÄ• paá¹-ipattipayirupÄ• sanÄ• ya payirupÄ• sitÄ• . __sappu
331/ sÄ«lÄ• diguá¹‡ehi samannÄ• gatÄ• purisÄ• , ariyapuggalÄ• sÄ• riputtattherÄ• dayo.
purimacakkadvayasampattimattano dasseti. na hi patirÅ«padesavÄ• sena vinÄ• sappurisÅ«
__sutÄ• dhammÄ• _ti saccapaá¹-iccasamuppÄ• dÄ• dipaá¹-isaá¹ƒyuttadhammÄ• sotadvÄ
attano bÄ• husaccaá¹ƒ dassento pacchimacakkadvayasampattiá¹ƒ dasseti. __abhiá¹‡haso_
kÄ• laá¹ƒ. idaÃ±ca padaá¹ƒ ``upÄ• sitÄ• sappurisÄ• â€™â€™ ti etthÄ• pi yojetabbaá¹ƒ. __
aÃ±jasaá¹ƒ amatogadha_nti te dhamme sutvÄ• tattha vuttarÅ«pÄ• rÅ«padhamme salakkha
anukkamena vipassanaá¹ƒ vaá¸• á¸• hetvÄ• amatogadhaá¹ƒ nibbÄ• napatiá¹-á¹-haá¹ƒ taá¹
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ paá¹-ipajjiá¹ƒ pÄ• puá¹‡iá¹ƒ.

__bhavarÄ• gahatassa_ \Be I 389/ __me sato_ti bhavarÄ• gena bhavataá¹‡hÄ• ya anÄ• di
hatassa upaddutassa mama sato samÄ• nassa, aggamaggena vÄ• hatabhavarÄ• gassa. _
vijjatÄ«_ti tato eva puna idÄ• ni bhavarÄ• go me natthi. __na cÄ• hu na me bhavissati, na c

vijjatÄ«_ti yadipi pubbe puthujjanakÄ• le sekkhakÄ• le ca me bhavarÄ• go ahosi, aggamagg
paá¹-á¹-hÄ• ya na cÄ• hu na ca ahosi, Ä• yatimpi na me bhavissati, etarahi adhunÄ• pi na c
upalabbhati, pahÄ«noti attho. bhavarÄ• gavacaneneva cettha tadekaá¹-á¹-hatÄ• ya mÄ• nÄ
sabbaso parikkhÄ«á¹‡abhavasaá¹ƒyojanataá¹ƒ dasseti.

kaá¹‡hadinnattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthavaggo

1. migasirattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yato_ \Ne I 332/ __ahaá¹ƒ pabbajito_ti Ä• yasmato migasirattherassa gÄ• thÄ• . kÄ• upp
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto kassapassa b
brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasa
kusaá¹-á¹-hakaá¹ƒ adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasm
kosalaraá¹-á¹-he brÄ• hmaá¹‡akule paá¹-isandhiá¹ƒ gahetvÄ• migasiranakkhattena jÄ• tatt
laddhanÄ• mo vayappatto brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu nipphattiá¹ƒ gato chavasÄ«s
yaá¹ƒ parijappetvÄ• tivassamatthake matÄ• nampi sÄ«saá¹ƒ nakhena Ä• koá¹-etvÄ• ``aya
nibbattoâ€™â€™ ti jÄ• nÄ• ti.

so gharÄ• vÄ• saá¹ƒ anicchanto paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• taá¹ƒ vijjaá¹ƒ nissÄ
garukato lÄ• bhÄ« hutvÄ• vicaranto sÄ• vatthiá¹ƒ upagato \Be I 390/ satthu santikaá¹ƒ gant
Ä• nubhÄ• vaá¹ƒ pakÄ• sento --- ``ahaá¹ƒ, bho gotama, matÄ• naá¹ƒ nibbattaá¹-á¹-hÄ• naá
vatvÄ• , ``kathaá¹ƒ pana tvaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti vutte, ``chavasÄ«sÄ• ni Ä• harÄ• p
nakhena sÄ«saá¹ƒ Ä• koá¹-ento nirayÄ• dikaá¹ƒ tehi tehi nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• m
athassa bhagavÄ• parinibbutassa bhikkhuno sÄ«sakapÄ• laá¹ƒ Ä• harÄ• petvÄ• , ``katheh
yassidaá¹ƒ sÄ«sakapÄ• laâ€™â€™ nti Ä• ha. so taá¹ƒ kapÄ• laá¹ƒ mantaá¹ƒ parijappetvÄ•
antaá¹ƒ na koá¹-iá¹ƒ passati. atha satthÄ• rÄ• , ``na sakkosi paribbÄ• jakÄ• â€™â€™ ti vutt
``upaparikkhissÄ• mi tÄ• vÄ• â€™â€™ ti vatvÄ• punappunaá¹ƒ parivattentopi na passateva
khÄ«á¹‡Ä• savassa gatiá¹ƒ kathaá¹ƒ jÄ• nissati, athassa matthakato kacchehi ca sedo muc
tuá¹‡hÄ«bhÅ«to aá¹-á¹-hÄ• si. satthÄ• ``kilamasi paribbÄ• jakÄ• â€™â€™ ti Ä• ha. so ``Ä•
gatiá¹ƒ jÄ• nÄ• mi, tumhe pana jÄ• nÄ• thÄ• â€™â€™ ti. ``ahaá¹ƒ etaá¹ƒ jÄ• nÄ• mi, ito utta
ti vatvÄ• ``nibbÄ• naá¹ƒ gato soâ€™â€™ ti Ä• ha. paribbÄ• jako ``imaá¹ƒ vijjaá¹ƒ mayhaá¹
``tena hi pabbajÄ• â€™â€™ ti vatvÄ• taá¹ƒ pabbÄ• jetvÄ• paá¹-hamaá¹ƒ samathakammaa
333/ jhÄ• nÄ• bhiÃ±Ã±Ä• su patiá¹-á¹-hitassa vipassanÄ• ya kammaá¹ƒ upadisi. so vipassa
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 48.56-60) ---

``kassapassa bhagavato, brÄ• hmaá¹‡assa vusÄ«mato.

pasannacitto sumano, kusaá¹-á¹-hakamadÄ• sahaá¹ƒ ||

``imasmiá¹ƒyeva kappasmiá¹ƒ, kusaá¹-á¹-hakamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kusaá¹-á¹-hakassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<181> á¹• 21 ``yato ahaá¹ƒ pabbajito, sammÄ• sambuddhasÄ• sane.

vimuccamÄ• no uggacchiá¹ƒ, kÄ• madhÄ• tuá¹ƒ upaccagaá¹ƒ ||

<182> á¹• 21 ``brahmuno \Be I 391/ pekkhamÄ• nassa, tato cittaá¹ƒ vimucci me.

akuppÄ• me vimuttÄ«ti, sabbasaá¹ƒyojanakkhayÄ• â€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ abh

tattha __yato ahaá¹ƒ pabbajito, sammÄ• sambuddhasÄ• sane_ti yato pabhuti ahaá¹ƒ pabb
sÄ• sane, pabbajitakÄ• lato paá¹-á¹-hÄ• ya. __vimuccamÄ• no uggacchi_nti saá¹ƒkilesapak
samathavipassanÄ• hi vimuccamÄ• no vodÄ• nadhammasavanena uá¹-á¹-hahiá¹ƒ. evaá¹ƒ
upaccagaá¹ƒ_ anÄ• gÄ• mimaggena accantameva kÄ• madhÄ• tuá¹ƒ atikkamiá¹ƒ.

__brahmuno pekkhamÄ• nassa, tato cittaá¹ƒ vimucci me_ti sadevakassa lokassa aggabhÅ
seá¹-á¹-haá¹-á¹-hena brahmuno buddhassa bhagavato mahÄ• karuá¹‡Ä• yogena ``ayaá¹ƒ k
pabbajitvÄ• kathaá¹ƒ nu kho paá¹-ipajjatÄ«â€™â€™ ti pekkhantassa tato anÄ• gÄ• mimag
aggamaggÄ• dhigamena mama cittaá¹ƒ sabbasaá¹ƒkilesato accantameva mucci. __akuppÄ
sabbasaá¹ƒyojanakkhayÄ• _ti tathÄ• vimuttacittattÄ• eva sabbesaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ
evaá¹ƒ akuppÄ• me vimuttÄ«ti aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

migasirattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sivakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__aniccÄ• ni_ \Ne I 334/ __gahakÄ• nÄ«_ti Ä• yasmato sivakattherassa gÄ• thÄ• . kÄ• upp

katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bhagavato kÄ• le ku
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ bhagavantaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ passitvÄ• pasa
Ä• dÄ• ya kummÄ• sassa pÅ«retvÄ• adÄ• si. so tena puÃ±Ã±akammena devamanussesu
rÄ• jagahe brÄ• hmaá¹‡akule nibbatti, __sivako_tissa nÄ• maá¹ƒ ahosi. so vayappatto vijjÄ•
\Be I 392/ gato nekkhammajjhÄ• sayatÄ• ya kÄ• me pahÄ• ya paribbÄ• jakapabbajjaá¹ƒ pa
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vip
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 56.117-121) --

``esanÄ• ya carantassa, vipassissa mahesino.

rittakaá¹ƒ pattaá¹ƒ disvÄ• na, kummÄ• saá¹ƒ pÅ«rayiá¹ƒ ahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ bhikkhamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kummÄ• sassa idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<183> á¹• 21 ``aniccÄ• ni gahakÄ• ni, tattha tattha punappunaá¹ƒ.

gahakÄ• raá¹ƒ gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

<184> á¹• 21 ``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , thÅ«á¹‡ikÄ• ca vidÄ• litÄ• .

vimariyÄ• dikataá¹ƒ cittaá¹ƒ, idheva vidhamissatÄ«â€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ abhÄ

tattha __aniccÄ• ni gahakÄ• ni, tattha tattha punappuna_nti tasmiá¹ƒ tasmiá¹ƒ bhave punap
nibbattamÄ• nÄ• ni gahakÄ• ni attabhÄ• vagehÄ• ni na nibbÄ• ni anavaá¹-á¹-hitÄ• ni ittarÄ•
__gahakÄ• raá¹ƒ gavesanto_ti imassa attabhÄ• vagehassa kÄ• rakaá¹ƒ taá¹‡hÄ• vaá¸• á¸•
kÄ• laá¹ƒ anuvicarinti adhippÄ• yo. __dukkhÄ• jÄ• ti punappuna_nti idaá¹ƒ gahakÄ• rakaga
kÄ• raá¹‡avacanaá¹ƒ \Ee II 56/. yasmÄ• \Ne I 335/ jarÄ• byÄ• dhimaraá¹‡amissatÄ• ya jÄ•
upagantuá¹ƒ dukkhÄ• , na ca sÄ• tasmiá¹ƒ adiá¹-á¹-he nivattati, tasmÄ• taá¹ƒ gavesanto v

__gahakÄ• raka_ \Be I 393/ __diá¹-á¹-hosÄ«_ti idÄ• ni pana yena so sakkÄ• daá¹-á¹-huá¹ƒ

ariyamaggaÃ±Ä• á¹‡acakkhunÄ• gahakÄ• raka diá¹-á¹-ho asi. __puna geha_nti puna imas
attabhÄ• vasaá¹…khÄ• taá¹ƒ mama gehaá¹ƒ __na kÄ• hasi_ na karissasi. __sabbÄ• te phA
anavasesakilesaphÄ• sukÄ• mayÄ• bhaggÄ• . __thÅ«á¹‡ikÄ• ca vidÄ• litÄ• _ti idÄ• ni tay
attabhÄ• vagehassa avijjÄ• saá¹…khÄ• tÄ• kaá¹‡á¹‡ikÄ• ca bhinnÄ• . __vimariyÄ• dikataa
vigatantaá¹ƒ kataá¹ƒ, Ä• yatiá¹ƒ anuppattidhammataá¹ƒ Ä• pÄ• ditaá¹ƒ. tato eva __idheva v
imasmiá¹ƒyeva bhave viddhaá¹ƒsissati, carimakacittanirodhena nirujjhissatÄ«ti attho.

sivakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. upavÄ• á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__arahaá¹ƒ sugato_ti Ä• yasmato upavÄ• á¹‡attherassa gÄ• thÄ• . kÄ• uppatti? ayaá¹ƒ kin
kÄ• le daliddakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto bhagavati parinibbute tassa dhÄ• tuá¹ƒ g
manussadevanÄ• gagaruá¸·akumbhaá¹‡á¸• ayakkhagandhabbehi sattaratanamaye sattayo
sudhotaá¹ƒ attano uttarÄ• saá¹…gaá¹ƒ veá¸·agge Ä• bandhitvÄ• dhajaá¹ƒ katvÄ• pÅ«jaá¹
abhisammatako nÄ• ma yakkhasenÄ• pati devehi cetiyapÅ«jÄ• rakkhaá¹‡atthaá¹ƒ á¹-hapito
dhÄ• rento cetiyaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ akÄ• si. so taá¹ƒ disvÄ• bhiyyosomattÄ•
ahosi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de
nibbattitvÄ• __upavÄ• á¹‡o_ti laddhanÄ• mo vayappatto jetavanapaá¹-iggahaá¹‡e buddhÄ•
paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto arahattaá¹ƒ patvÄ• cha
vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 56.122-178) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

jalitvÄ• aggikkhandhova, sambuddho parinibbuto ||

``mahÄ• janÄ• \Be I 394/ samÄ• gamma, pÅ«jayitvÄ• tathÄ• gataá¹ƒ.

cittaá¹ƒ katvÄ• na sugataá¹ƒ, sarÄ«raá¹ƒ abhiropayuá¹ƒ ||

``sarÄ«rakiccaá¹ƒ katvÄ• na, dhÄ• tuá¹ƒ tattha samÄ• nayuá¹ƒ.

sadevamanussÄ• sabbe, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

``paá¹-hamÄ• \Ne I 336/ kaÃ±canamayÄ• , dutiyÄ• ca maá¹‡imayÄ• .

tatiyÄ• rÅ«piyamayÄ• , catutthÄ« phalikÄ• mayÄ• ||

``tattha paÃ±camikÄ• ceva, lohitaá¹…kamayÄ• ahu.

chaá¹-á¹-hÄ• masÄ• ragallassa, sabbaá¹ƒ ratanamayÅ«pari ||

``jaá¹…ghÄ• maá¹‡imayÄ• Ä• si, vedikÄ• ratanÄ• mayÄ• .

sabbasoá¹‡á¹‡amayo thÅ«po, uddhaá¹ƒ yojanamuggato ||

``devÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

``dhÄ• tu Ä• veá¹‡ikÄ• natthi, sarÄ«raá¹ƒ ekapiá¹‡á¸• itaá¹ƒ.

imamhi buddhathÅ«pamhi, kassÄ• ma kaÃ±cukaá¹ƒ mayaá¹ƒ ||

``devÄ• sattahi ratnehi, aÃ±Ã±aá¹ƒ vaá¸• á¸• hesuá¹ƒ yojanaá¹ƒ.

thÅ«po dviyojanubbedho, timiraá¹ƒ byapahanti so ||

``nÄ• gÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• ceva devÄ• ca, buddhathÅ«paá¹ƒ akaá¹ƒsu te ||

``mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

``indanÄ«laá¹ƒ mahÄ• nÄ«laá¹ƒ, atho jotirasaá¹ƒ maá¹‡iá¹ƒ.

ekato sannipÄ• tetvÄ• , buddhathÅ«paá¹ƒ achÄ• dayuá¹ƒ ||

``sabbaá¹ƒ maá¹‡imayaá¹ƒ Ä• si, yÄ• vatÄ• buddhacetiyaá¹ƒ.

tiyojanasamubbedhaá¹ƒ, Ä• lokakaraá¹‡aá¹ƒ tadÄ• ||

``garuá¸·Ä• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• devanÄ• gÄ• ca, buddhapÅ«jaá¹ƒ akaá¹ƒsu te ||

``mÄ• \Be I 395/ no pamattÄ• assumha, appamattÄ• sadevakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

``sabbaá¹ƒ maá¹‡imayaá¹ƒ thÅ«paá¹ƒ, akaruá¹ƒ te ca kaÃ±cukaá¹ƒ.

yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ ||

``catuyojanamubbedho, buddhathÅ«po virocati.

obhÄ• seti disÄ• sabbÄ• , sataraá¹ƒsÄ«va uggato ||

``kumbhaá¹‡á¸• Ä• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• ceva devÄ• ca, nÄ• gÄ• ca garuá¸·Ä• tathÄ• ||

``paccekaá¹ƒ buddhaseá¹-á¹-hassa, akaá¹ƒsu thÅ«pamuttamaá¹ƒ.

mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• ||

``mayampi \Ne I 337/ thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino.

ratanehi chÄ• dessÄ• ma, Ä• yataá¹ƒ buddhacetiyaá¹ƒ ||

``yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ.

paÃ±cayojanamubbedho, thÅ«po obhÄ• sate tadÄ• ||

``yakkhÄ• tattha samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manussÄ• devanÄ• gÄ• ca, garuá¸·Ä• ca kumbhaá¹‡á¸• akÄ• ||

``paccekaá¹ƒ buddhaseá¹-á¹-hassa, akaá¹ƒsu thÅ«pamuttamaá¹ƒ.

mÄ• no pamattÄ• assumha, appamattÄ• sadevakÄ• ||

``mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino.

phalikÄ• chÄ• dayissÄ• ma, Ä• yataá¹ƒ buddhacetiyaá¹ƒ ||

``yojanaá¹ƒ tepi vaá¸• á¸• hesuá¹ƒ, Ä• yataá¹ƒ buddhacetiyaá¹ƒ.

chayojanikamubbedho, thÅ«po obhÄ• sate tadÄ• ||

``gandhabbÄ• ca samÄ• gantvÄ• , ekato mantayuá¹ƒ tadÄ• .

manujÄ• devatÄ• nÄ• gÄ• , kumbhaá¹‡á¸• Ä• garuá¸·Ä• tathÄ• ||

``sabbe akaá¹ƒsu buddhathÅ«paá¹ƒ, mayamettha akÄ• rakÄ• .

mayampi thÅ«paá¹ƒ kassÄ• ma, lokanÄ• thassa tÄ• dino ||

``vediyo \Be I 396/ satta katvÄ• na, dhajaá¹ƒ chattaá¹ƒ akaá¹ƒsu te.

sabbasoá¹‡á¹‡amayaá¹ƒ thÅ«paá¹ƒ, gandhabbÄ• kÄ• rayuá¹ƒ tadÄ• ||

``sattayojanamubbedho, thÅ«po obhÄ• sate tadÄ• .

rattindivÄ• na Ã±Ä• yanti, Ä• loko hoti sabbadÄ• ||

``abhibhonti na tassÄ• bhÄ• , candasÅ«rÄ• satÄ• rakÄ• .

samantÄ• yojanasate, padÄ«popi na pajjali ||

``tena kÄ• lena ye keci, thÅ«paá¹ƒ pÅ«jenti mÄ• nusÄ• .

na te thÅ«paá¹ƒ Ä• ruhanti, ambare ukkhipanti te ||

``devehi á¹-hapito yakkho, abhisammatanÄ• mako.

dhajaá¹ƒ vÄ• pupphadÄ• maá¹ƒ vÄ• , abhiropeti uttariá¹ƒ ||

``na te passanti taá¹ƒ yakkhaá¹ƒ, dÄ• maá¹ƒ passanti gacchato.

evaá¹ƒ passitvÄ• gacchantÄ• , sabbe gacchanti suggatiá¹ƒ ||

``viruddhÄ• ye pÄ• vacane, pasannÄ• ye ca sÄ• sane.

pÄ• á¹-ihÄ«raá¹ƒ daá¹-á¹-hukÄ• mÄ• , thÅ«paá¹ƒ pÅ«jenti mÄ• nusÄ• ||

``nagare haá¹ƒsavatiyÄ• , ahosiá¹ƒ bhatako tadÄ• .

Ä• moditaá¹ƒ janaá¹ƒ disvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• ||

``uá¸·Ä• ro \Ne I 338/ bhagavÄ• neso, yassa dhÄ• tughare disaá¹ƒ.

imÄ• ca janatÄ• tuá¹-á¹-hÄ• , kÄ• raá¹ƒ kubbaá¹ƒ na tappare ||

``ahampi kÄ• raá¹ƒ kassÄ• mi, lokanÄ• thassa tÄ• dino.

tassa dhammesu dÄ• yÄ• do, bhavissÄ• mi anÄ• gate ||

``sudhotaá¹ƒ rajakenÄ• haá¹ƒ, uttareyyaá¹ƒ paá¹-aá¹ƒ mama.

veá¸·agge Ä• laggetvÄ• na, dhajaá¹ƒ ukkhipimambare ||

``abhisammatako gayha, ambare hÄ• si me dhajaá¹ƒ.

vÄ• teritaá¹ƒ dhajaá¹ƒ disvÄ• , bhiyyo hÄ• saá¹ƒ janesahaá¹ƒ ||

``tattha cittaá¹ƒ pasÄ• detvÄ• , samaá¹‡aá¹ƒ upasaá¹…kamiá¹ƒ.

taá¹ƒ bhikkhuá¹ƒ abhivÄ• detvÄ• , vipÄ• kaá¹ƒ pucchahaá¹ƒ dhaje ||

``so \Be I 397/ me kathesi Ä• nandÄ«, pÄ«tisaÃ±jananaá¹ƒ mama.

tassa dhajassa vipÄ• kaá¹ƒ, anubhossasi sabbadÄ• ||

``hatthiassarathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``saá¹-á¹-hitÅ«riyasahassÄ• ni, bheriyo samalaá¹…katÄ• .

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``chaá¸·asÄ«ti sahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• ||

``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressanti taá¹ƒ niccaá¹ƒ, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``tiá¹ƒsakappasahassÄ• ni, devaloke ramissasi.

asÄ«tikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissasi ||

``sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

puÃ±Ã±akammena saÃ±Ã±utto, brahmabandhu bhavissasi ||

``asÄ«tikoá¹-iá¹ƒ chaá¸• á¸• etvÄ• , dÄ• se kammakare bahÅ«.

gotamassa bhagavato, sÄ• sane pabbajissasi ||

``Ä• rÄ• dhayitvÄ• sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

upavÄ• á¹‡oti nÄ• mena, hessasi satthu sÄ• vako ||

``satasahasse \Ne I 339/ kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ mama ||

``cakkavattissa santassa, cÄ• tuddÄ«pissarassa me.

tÄ«á¹‡i yojanÄ• ni sÄ• mantÄ• , ussÄ«yanti dhajÄ• sadÄ• ||

``satasahassito \Be I 398/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dhajadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

athÄ• yasmÄ• \Ee II 57/ upavÄ• á¹‡o bhagavato upaá¹-á¹-hÄ• ko ahosi. tena ca samayena uppajji. therassa ca gihisahÄ• yo devahito nÄ• ma brÄ• hmaá¹‡o sÄ• vatthiyaá¹ƒ paá¹-ivasa paccayehi pavedesi. athÄ• yasmÄ• upavÄ• á¹‡o nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya ta upagacchi. brÄ• hmaá¹‡o ``kenaci aÃ±Ã±ena payojanena thero Ä• gatoâ€™â€™ ti Ã±atvÄ• kenatthoâ€™â€™ ti Ä• ha. thero tassa brÄ• hmaá¹‡assa payojanaá¹ƒ Ä• cikkhanto ---

<185> á¹• 21 ``arahaá¹ƒ sugato loke, vÄ• tehÄ• bÄ• dhiko muni.

sace uá¹‡hodakaá¹ƒ atthi, munino dehi brÄ• hmaá¹‡a ||

<186> á¹• 21 ``pÅ«jito pÅ«janeyyÄ• naá¹ƒ, sakkareyyÄ• na sakkato.

apacitopaceyyÄ• naá¹ƒ, tassa icchÄ• mi hÄ• taveâ€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ abhÄ•

tassattho --- yo imasmiá¹ƒ __loke pÅ«janeyyÄ• naá¹ƒ_ pÅ«jetabbehi sakkÄ• dÄ«hi devehi brahmehi __pÅ«jito, sakkareyyÄ• naá¹ƒ_ sakkÄ• tabbehi bimbisÄ• rakosalarÄ• jÄ• dÄ«hi __ apacÄ• yitabbehi mahesÄ«hi khÄ«á¹‡Ä• savehi __apacito, _ kilesehi Ä• rakattÄ• dinÄ• __a sobhanagamanÄ• dinÄ• __sugato_ sabbaÃ±Ã±Å« __muni_ mayhaá¹ƒ satthÄ• devadevo s atibrahmÄ• , so dÄ• ni __vÄ• tehi_ vÄ• tahetu vÄ• takkhobhanimittaá¹ƒ __Ä• bÄ• dhiko_ jÄ uá¹‡hodakaá¹ƒ atthi, tassa_ vÄ• tÄ• bÄ• dhavÅ«pasamanatthaá¹ƒ taá¹ƒ __hÄ• tave_ upane sutvÄ• brÄ• hmaá¹‡o uá¹‡hodakaá¹ƒ tadanurÅ«paá¹ƒ vÄ• tÄ• rahaÃ±ca \Be I 399/ bhesajj tena ca satthu rogo vÅ«pasami. tassa bhagavÄ• anumodanaá¹ƒ akÄ• sÄ«ti.

upavÄ• á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. isidinnattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__diá¹-á¹-hÄ• _ \Ne I 340/ __mayÄ• _ti Ä• yasmato isidinnattherassa gÄ• thÄ• . kÄ• uppatt
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto vipassissa bhagavato kÄ• le kulag
viÃ±Ã±utaá¹ƒ patto bÄ«janiá¹ƒ gahetvÄ• bodhiyÄ• pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akam
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sunÄ• parantajanapade seá¹-á¹-hikule nibbattitvÄ•
vayappatto satthu candanamÄ• á¸·apaá¹-iggahaá¹‡e pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasannam
58/ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• sotÄ• panno hutvÄ• agÄ• raá¹ƒ ajjhÄ• vasati.
taá¹ƒ codentÄ« ---

<187> á¹• 21 ``diá¹-á¹-hÄ• mayÄ• dhammadharÄ• upÄ• sakÄ• , kÄ• mÄ• aniccÄ• iti bh

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca te apekkhÄ• ||

<188> á¹• 21 ``addhÄ• na jÄ• nanti yatodha dhammaá¹ƒ, kÄ• mÄ• aniccÄ• iti cÄ• pi Ä• h

rÄ• gaÃ±ca tesaá¹ƒ na balatthi chettuá¹ƒ, tasmÄ• sitÄ• puttadÄ• raá¹ƒ dhanaÃ±cÄ• â€™â

gÄ• thÄ• dvayamabhÄ• si.

tattha __diá¹-á¹-hÄ• mayÄ• dhammadharÄ• upÄ• sakÄ• , kÄ• mÄ• aniccÄ• iti bhÄ• sam
pariyattidhammadharÄ• upÄ• sakÄ• mayÄ• diá¹-á¹-hÄ• , pariyattidhammadharattÄ• \Be I
aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti kÄ• mesu Ä• dÄ«navapaá¹-isaá¹ƒy
sayaá¹ƒ pana __sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca te apekkhÄ• _ti
bahalarÄ• garattÄ• maá¹‡Ä«su kuá¹‡á¸• alesu ca, maá¹‡icitesu vÄ• kuá¹‡á¸• alesu, puttes
ca adhigatasnehÄ• , aÃ±Ã±aá¹ƒ bhaá¹‡antÄ• aÃ±Ã±aá¹ƒ karontÄ• diá¹-á¹-hÄ• mayÄ• ti a

__yato_ti yasmÄ• te upÄ• sakÄ• sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu puttesu dÄ• resu c
__idha_ imasmiá¹ƒ buddhasÄ• sane __dhammaá¹ƒ_ yÄ• thÄ• vato __addhÄ• _ ekaá¹ƒsena
ca __ ``kÄ• mÄ• aniccÄ• â€™â€™ iti cÄ• pi Ä• hu_ ahosi, sattapakati vicittasabhÄ• vÄ• ti a
tesaá¹ƒ na balatthi chettu_nti tesaá¹ƒ upÄ• sakÄ• naá¹ƒ yasmÄ• rÄ• gaá¹ƒ chettuá¹ƒ samu
Ã±Ä• á¹‡abalaá¹ƒ natthi, __tasmÄ• _ tena kÄ• raá¹‡ena __sitÄ• _ taá¹‡hÄ• vasena nissitÄ•
allÄ«nÄ• na vissajjentÄ«ti sabbametaá¹ƒ devatÄ• taá¹ƒyeva upÄ• sakaá¹ƒ uddissa aÃ±Ã±
sutvÄ• upÄ• sako saá¹ƒvegajÄ• to pabbajitvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena v
thera II 48.46-50) ---

``vipassino \Ne I 341/ bhagavato, bodhiyÄ• pÄ• daputtame.

sumano bÄ«janiá¹ƒ gayha, abÄ«jiá¹ƒ bodhimuttamaá¹ƒ ||

``ekanavutito kappe, abÄ«jiá¹ƒ bodhimuttamaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«janÄ• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto imÄ• eva gÄ• thÄ• abhÄ• sÄ«ti.

isidinnattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sambulakaccÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__devo_ \Be I 401/ \Ee II 59/ __cÄ• _ti Ä• yasmato sambulakaccÄ• nattherassa gÄ• thÄ• . purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto ito catunavutikap nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sataraá¹ƒsiá¹ƒ nÄ• ma paccekabuddhaá¹ƒ ni piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasannamÄ• naso tÄ• laphalaá¹ƒ adÄ• si. so tena puÃ±Ã saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he gahapatikule nibbattitvÄ• ``sa kaccÄ• nagottatÄ• ya __sambulakaccÄ• no_ti paÃ±Ã±Ä• yittha.

so vayappatto satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• himava nÄ• ma pabbataguhÄ• yaá¹ƒ vipassanÄ• ya kammaá¹ƒ karonto viharati. athekadivasaá¹ƒ m satapaá¹-alasahassapaá¹-alo thanento gajjanto vijjullatÄ• nicchÄ• rento gaá¸·agaá¸·Ä• yan vassituá¹ƒ Ä• rabhi, asaniyo phaliá¹ƒsu. taá¹ƒ saddaá¹ƒ sutvÄ• acchataracchuvanamahiá¹ƒ bhÄ«tatasitÄ• bhÄ«taravaá¹ƒ viraviá¹ƒsu. thero pana Ä• raddhavipassanattÄ• kÄ• ye jÄ«v vigatalomahaá¹ƒso taá¹ƒ acintento vipassanÄ• yameva kammaá¹ƒ karonto ghammÄ• pagan samÄ• hitacitto tÄ• vadeva vipassanaá¹ƒ ussukkÄ• petvÄ• saha abhiÃ±Ã±Ä• hi arahattaá¹ __apadÄ• ne_ (Ap thera II 51.85-90) ---

``sataraá¹ƒsÄ« nÄ• ma bhagavÄ• , sayambhÅ« aparÄ• jito.

vivekÄ• vuá¹-á¹-hahitvÄ• na, gocarÄ• yÄ• bhinikkhami ||

``phalahattho \Ne I 342/ ahaá¹ƒ disvÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

pasannacitto sumano, tÄ• laphalaá¹ƒ adÄ• sahaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 402/ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• somanassajÄ• t
aÃ±Ã±aá¹ƒ byÄ• karonto ---

<189> á¹• 21 ``devo ca vassati, devo ca gaá¸·agaá¸·Ä• yati,

ekako cÄ• haá¹ƒ bherave bile viharÄ• mi.

tassa mayhaá¹ƒ ekakassa bherave bile viharato,

natthi bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• ||

<190> á¹• 21 ``dhammatÄ• mamesÄ• yassa me, ekakassa bherave bile.

viharato natthi bhayaá¹ƒ vÄ• , chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• â€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha \Ee II 60/ __devo ca vassati, devo ca gaá¸·agaá¸·Ä• yatÄ«_ti devo megho vassati ca
``gaá¸·agaá¸·Ä• â€™â€™ ti ca karonto gajjatÄ«ti attho. gajjantassa hi anukaraá¹‡ametaá¹ƒ
bherave bile viharÄ• mÄ«_ti ahaÃ±ca ekako asahÄ• yo sappaá¹-ibhayÄ• yaá¹ƒ pabbataguh
mayhaá¹ƒ_ evaá¹ƒbhÅ«tassa me sato __natthi bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomaha
cittutrÄ• sasaÃ±Ã±itaá¹ƒ bhayaá¹ƒ vÄ• taá¹ƒnimittakaá¹ƒ sarÄ«rassa chambhitattaá¹ƒ vÄ•
vÄ• natthi.

kasmÄ• ti tattha kÄ• raá¹‡amÄ• ha __ ``dhammatÄ• mamesÄ• â€™â€™ _ti. apariÃ±Ã±Ä•
appahÄ«nacchandarÄ• gatÄ• ya bhayÄ• dinÄ• bhavitabbaá¹ƒ, mayÄ• pana sabbaso tatth
chandarÄ• go samucchinno, tasmÄ• bhayÄ• dÄ«naá¹ƒ abhÄ• vo __dhammatÄ• mamesÄ•
aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

sambulakaccÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. nitakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kassa_ \Be I 403/ \Ne I 343/ __selÅ«pamaá¹ƒ citta_nti Ä• yasmato nitakattherassa gÄ• th
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto vipassiss
bandhumatÄ«nagare Ä• rÄ• magopako hutvÄ• jÄ«vanto ekadivasaá¹ƒ bhagavantaá¹ƒ Ä• k
pasannamÄ• naso nÄ• á¸·ikeraphalaá¹ƒ dÄ• tukÄ• mo ahosi. satthÄ• taá¹ƒ anuggaá¹‡hant
paá¹-iggaá¹‡hi. so taá¹ƒ datvÄ• uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedi. so tena
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹-he brÄ• hmaá¹‡aku
laddhanÄ• mo viÃ±Ã±utaá¹ƒ patto satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho p
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharanto ghaá¹-ento arahattaá¹ƒ pÄ• puá¹‡i. t
(Ap thera II 51.91-99) ---

``nagare bandhumatiyÄ• , Ä• rÄ• miko ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

``nÄ• á¸·ikeraphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

Ä• kÄ• se á¹-hitako santo, paá¹-iggaá¹‡hi mahÄ• yaso ||

``vittisaÃ±janano mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho.

phalaá¹ƒ buddhassa datvÄ• na, vippasannena cetasÄ• ||

``adhigacchiá¹ƒ tadÄ• pÄ«tiá¹ƒ, vipulaÃ±ca sukhuttamaá¹ƒ.

uppajjateva ratanaá¹ƒ, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``dibbacakkhu visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippatto, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• there phalasukhena nibbÄ• nasukhena viharante padhÄ• naparig
Ä• raÃ±Ã±Ä• yatanaá¹ƒ gantvÄ• tattha vasantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pariggaá¹‡hanattha

selÅ«pamaâ€™â€™ _ntiÄ• dinÄ• paá¹-hamaá¹ƒ gÄ• thamÄ• ha.

<191> tattha \Be I 404/ \Ne I 344/ \Ee II 61/ __kassa selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• imasmiá¹ƒ araÃ±Ã±Ä• yatane vasantesu kassa bhikkhuno cittaá¹ƒ aggaphalÄ• dhigamena ekaghanasilÄ• mayapabbatÅ«pamaá¹ƒ sabbesaá¹ƒ iÃ±janÄ• naá¹ƒ abhÄ• vato vasÄ«bhÄ• sabbehipi lokadhammehi nÄ• nukampati na vedhati. idÄ• nissa akampanÄ• kÄ• raá¹ƒ saddh __ ``virattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __virattaá¹ƒ rajanÄ«yesÅ«_ti virÄ• gasaá¹…k rajanÄ«yesu rÄ• guppattihetubhÅ«tesu tebhÅ«makadhammesu virattaá¹ƒ, tattha sabbaso s __kuppanÄ«ye_ti paá¹-ighaá¹-á¹-hÄ• nÄ«ye, sabbasmimpi Ä• ghÄ• tavatthusmiá¹ƒ. __na ku vikÄ• raá¹ƒ Ä• pajjati. __yassevaá¹ƒ bhÄ• vitaá¹ƒ citta_nti yassa ariyapuggalassa cittaá¹ƒ m vuttanayena tÄ• dibhÄ• vena bhÄ• vitaá¹ƒ, __kuto taá¹ƒ dukkhamessatÄ«_ti taá¹ƒ puggalaá saá¹…khÄ• rato vÄ• dukkhaá¹ƒ upagamissati, na tÄ• disassa dukkhaá¹ƒ atthÄ«ti attho.

<192> evaá¹ƒ aniyamavasena pucchitamatthaá¹ƒ nitakatthero attÅ«panÄ• yikaá¹ƒ katvÄ• selÅ«pamaá¹ƒ cittaâ€™â€™ _ntiÄ• dinÄ• dutiyagÄ• thÄ• ya aÃ±Ã±aá¹ƒ byÄ• kÄ• si. taá¹ƒ

nitakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. soá¹‡apoá¹-iriyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__na tÄ• va supituá¹ƒ hotÄ«_ti Ä• yasmato soá¹‡assa poá¹-iriyaputtassa gÄ• thÄ• . kÄ• up purimabuddhesu katÄ• dhikÄ• ro sikhissa bhagavato kÄ• le vanacaro hutvÄ• jÄ«vanto eka disvÄ• pasannacitto kuraÃ±jiyaphalaá¹ƒ \Ee II 62/ satthuno adÄ• si. so tena puÃ±Ã±akamm saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kapilavatthusmiá¹ƒ poá¹-iriyassa nÄ• ma gÄ• mab nibbatti, __soá¹‡o_tissa nÄ• maá¹ƒ ahosi. so vayappatto bhaddiyassa sÄ• kiyaraÃ±Ã±o ser bhaddiyarÄ• je heá¹-á¹-hÄ• vuttanayena pabbajite, senÄ• pati \Be I 405/ ``rÄ• jÄ• pi nÄ• ma gharÄ• vÄ• senÄ• â€™â€™ ti pabbaji? pabbajitvÄ• pana niddÄ• rÄ• mo viharati, na bhÄ• v bhagavÄ• anupiyÄ• yaá¹ƒ ambavane viharanto attano obhÄ• saá¹ƒ pharÄ• petvÄ• tenassa gÄ• thÄ• ya taá¹ƒ ovadanto ---

<193> á¹• 21 ``na tÄ• va supituá¹ƒ hoti, ratti nakkhattamÄ• linÄ«.

paá¹-ijaggitumevesÄ• , ratti hoti vijÄ• natÄ• ||

<194> á¹• 21 ``hatthikkhandhÄ• vapatitaá¹ƒ \Ne I 345/, kuÃ±jaro ce anukkame.

saá¹…gÄ• me me mataá¹ƒ seyyo, yaÃ±ce jÄ«ve parÄ• jitoâ€™â€™ ti || --- gÄ• thÄ• dvayaá

tattha __na tÄ• va supituá¹ƒ hoti, ratti nakkhattamÄ• linÄ«_ti aá¹-á¹-hahi akkhaá¹‡ehi vajjita
khaá¹‡aá¹ƒ labhitvÄ• á¹-hitassa viÃ±Ã±ujÄ• tikassa yÄ• va na arahattaá¹ƒ hatthagataá¹ƒ h
nakkhattamÄ• linÄ« ratti supituá¹ƒ niddÄ• yituá¹ƒ na hoti, supanassa kÄ• lo na hoti. apica k
__paá¹-ijaggitumevesÄ• , ratti hoti vijÄ• natÄ• _ti esÄ• ratti nÄ• ma manussÄ• naá¹ƒ migap
niddÅ«pagamanena visesato nissaddavelÄ• bhÅ«tÄ• paá¹-ipattiá¹ƒ attani saÃ±jaggituá¹ƒ
jÄ• gariyÄ• nuyogamanuyuÃ±jitumeva vijÄ• natÄ• viÃ±Ã±unÄ• icchitÄ• hotÄ«ti.

taá¹ƒ sutvÄ• soá¹‡o saá¹ƒviggataramÄ• naso hirottappaá¹ƒ paccupaá¹-á¹-hapetvÄ• abbh
adhiá¹-á¹-hÄ• ya vipassanÄ• ya kammaá¹ƒ karonto __ ``hatthikkhandhova patitaâ€™â€™ _
tattha __avapatita_nti avamukhaá¹ƒ patitaá¹ƒ uddhaá¹ƒpÄ• daá¹ƒ adhomukhaá¹ƒ patitaá¹ƒ.
anukkame_ti kuÃ±jaro anukkameyya ce. idaá¹ƒ vuttaá¹ƒ hoti --- yadÄ• haá¹ƒ hatthimÄ• ruhi
paviá¹-á¹-ho hatthikkhandhato patito, tadÄ• haá¹ƒ __saá¹…gÄ• me_ tena hatthinÄ• maddit
__me_ maraá¹‡aá¹ƒ __seyyo, yaÃ±ce_ idÄ• ni kilesehi __parÄ• jito_ jÄ«veyyaá¹ƒ, taá¹ƒ na
gÄ• thaá¹ƒ vadantoyeva vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vutta
II 52.1-6) ---

``migaluddo \Be I 406/ \Ee II 63/ pure Ä• siá¹ƒ, vipine vicaraá¹ƒ ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

``kuraÃ±jiyaphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

puÃ±Ã±akkhettassa tÄ• dino, pasanno sehi pÄ• á¹‡ibhi ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ``satthÄ• rÄ• vuttaá¹ƒ, attanÄ• vuttaâ€™â€™ nti ubhayaÃ±hi gÄ
``hatthikkhandhÄ• vapatitaâ€™â€™ ntiÄ• dinÄ• paccudÄ• hÄ• si. tena idameva aÃ±Ã±Ä• h

soá¹‡apoá¹-iriyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nisabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±ca_ \Ne I 346/ __kÄ• maguá¹‡e hitvÄ• _ti Ä• yasmato nisabhattherassa gÄ• thÄ• .

purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bh
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disv
kapitthaphalamadÄ• si. so tena puÃ±Ã±akammena sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ
kulagehe nibbattitvÄ• __nisabho_ti laddhanÄ• mo vayappatto sÄ• kiyakoliyÄ• naá¹ƒ saá¹…
disvÄ• paá¹-iladdhasaddho pabbajitvÄ• tadaheva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __
52.7-11) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, kapitthaá¹ƒ adadiá¹ƒ phalaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so \Be I 407/ arahattaá¹ƒ pana patvÄ• attano sahÄ• yabhikkhÅ« pamÄ• davihÄ• rena kÄ•
te ovadanto ---

<195> á¹• 21 ``paÃ±ca kÄ• maguá¹‡e hitvÄ• , piyarÅ«pe manorame.

saddhÄ• ya gharÄ• nikkhamma, dukkhassantakaro bhaveâ€™â€™ ti || ---

paá¹-hamaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tassattho --- bÄ• laputhujjanassa piyÄ• yitabbasabhÄ• vatÄ• ya __piyarÅ«pe_ manuÃ±Ã±a
rÅ«pÄ• dike __paÃ±ca kÄ• maguá¹‡e_ kÄ• makoá¹-á¹-hÄ• se __hitvÄ• _ pahÄ• ya pariccaj
ratanattaya__saddhÄ• ya_ ca vasena __gharÄ• _ gharabandhanato __nikkhamma_ nikkha
viÃ±Ã±ujÄ• tiko pabbajitakÄ• lato paá¹-á¹-hÄ• ya ghaá¹-ento vÄ• yamanto vaá¹-á¹-a__dukk
bhaveyyÄ• ti. evaá¹ƒ te bhikkhÅ« ovaditvÄ• ``ayaá¹ƒ pare eva saÃ±Ã±Ä• pento viharati, ``s
akÄ• rakoâ€™ ti mÄ• cintayitthÄ• â€™â€™ ti tesaá¹ƒ attano paá¹-ipannabhÄ• vaá¹ƒ pakÄ•

<196> á¹• 21 ``nÄ• bhinandÄ• mi \Ne I 347/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissatoâ€™â€™ ti || ---

dutiyagÄ• thÄ• ya aÃ±Ã±aá¹ƒ byÄ• kÄ• si. tattha __nÄ• bhinandÄ• mi maraá¹‡a_nti maraá¹

__nÄ• bhinandÄ• mi jÄ«vita_nti idaá¹ƒ pana tassa kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• nÄ• bhin
nÄ• bhinandÄ• mi maraá¹‡anti. yo hi Ä• yatiá¹ƒ jÄ• tijarÄ• maraá¹‡Ä• ya kilesÄ• bhisaá¹…k
punabbhavÄ• bhinibbattiá¹ƒ abhinandanto nÄ• ntariyakatÄ• ya attano maraá¹‡ampi abhinar
appahÄ«nattÄ• , khÄ«á¹‡Ä• savo pana sabbaso Ä• cayagÄ• midhamme pahÄ• ya apacaya
pariÃ±Ã±Ä• tavatthuko sabbaso jÄ«vitaá¹ƒ anabhinandanto maraá¹‡ampi anabhinandati nÄ
suppahÄ«nattÄ• . tenÄ• ha --- ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaâ
khÄ«á¹‡Ä• savassa parinibbÄ• nÄ• bhikaá¹…khÄ• , yÄ• va parinibbÄ• nÄ• avaá¹-á¹-hÄ• na
``kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissatoâ€™â€™ _ti, kilesaparinibbÄ• ne
satipaÃ±Ã±Ä• vepullappattiyÄ• sato sampajÄ• no kevalaá¹ƒ \Be I 408/ khandhaparinibbÄ•
paá¹-ikaá¹…khÄ• mi, taá¹ƒ udikkhamÄ• no Ä• gamayamÄ• no viharÄ• mi, na pana me mara
atthi arahattamaggeneva tassa samugghÄ• á¹-itattÄ• ti.

nisabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. usabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ambapallavasaá¹…kÄ• sa_nti Ä• yasmato usabhattherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto sikhissa bhagavato kÄ• le kulageh
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasannar
adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
sÄ• kiyarÄ• jakule nibbattitvÄ• __usabho_ti laddhanÄ• mo vayappatto satthu Ã±Ä• tisamÄ•
disvÄ• paá¹-iladdhasaddho pabbaji. so pabbajitakÄ• lato \Ee II 65/ paá¹-á¹-hÄ• ya samaá¹‡
divÄ• saá¹…gaá¹‡ikÄ• rÄ• mo sakalarattiá¹ƒ niddÄ• yamÄ• no vÄ«tinÄ• meti. so ekadivasa
asampajÄ• no niddaá¹ƒ okkanto supine kesamassuá¹ƒ ohÄ• retvÄ• ambapallavavaá¹‡á¹‡a
hatthigÄ«vÄ• yaá¹ƒ nisÄ«ditvÄ• nagaraá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ tattheva manuss
hatthikkhandhato oruyha attÄ• naá¹ƒ disvÄ• paá¹-ibuddho, ``Ä«disaá¹ƒ nÄ• ma supinaá¹ƒ n
asampajÄ• nena \Ne I 348/ niddÄ• yamÄ• nena mayÄ• diá¹-á¹-haâ€™â€™ nti uppannasaá
paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap the

``kakudhaá¹ƒ vilasantaá¹ƒva, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, kosambaá¹ƒ adadiá¹ƒ tadÄ• ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha \Be I 409/ thero yathÄ• diá¹-á¹-haá¹ƒ supinaá¹ƒ aá¹…kusaá¹ƒ katvÄ• arahattassa adh
supinassa kittanavasena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<197> á¹• 21 ``ambapallavasaá¹…kÄ• saá¹ƒ, aá¹ƒse katvÄ• na cÄ«varaá¹ƒ.

nisinno hatthigÄ«vÄ• yaá¹ƒ, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ ||

<198> á¹• 21 ``hatthikkhandhato oruyha, saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• .

sohaá¹ƒ ditto tadÄ• santo, patto me Ä• savakkhayoâ€™â€™ ti || --- gÄ• thÄ• dvayamÄ• ha

tattha __ambapallavasaá¹…kÄ• saá¹ƒ, aá¹ƒse katvÄ• na cÄ«vara_nti ambapallavÄ• kÄ• ra
cÄ«varaá¹ƒ khandhe karitvÄ• uttarÄ• saá¹…gaá¹ƒ karitvÄ• . __gÄ• ma_nti attano rÄ• jadhÄ
__nisinno piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ, _ paviá¹-á¹-hamattova mahÄ• janena olokiyamÄ• no _
á¹-hito paá¹-ibujjhiá¹ƒ, pabuddhova __saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• _ ``muá¹-á¹-hassati asa
niddÄ• yokkamanena etaá¹ƒ jÄ• taâ€™â€™ nti. apare pana ``rÄ• jÄ• va hutvÄ• rattibhÄ• g
disvÄ• vibhÄ• tÄ• ya rattiyÄ• hatthikkhandhaá¹ƒ Ä• ruyha nagaravÄ«thiyaá¹ƒ caranto taá¹
hatthikkhandhato oruyha saá¹ƒvegaá¹ƒ labhitvÄ• satthu santike pabbajitvÄ• arahattaá¹ƒ pa
udÄ• nento imÄ• gÄ• thÄ• abhÄ• sÄ«â€™â€™ ti vadanti. __ditto_ti tasmiá¹ƒ rÄ• jakÄ• le
jÄ• timadabhogamadÄ• diparidappito samÄ• no saá¹ƒvegamalabhinti yojanÄ• .

usabhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kappaá¹-akurattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ayamiti_ \Ne I 349/ \Ee II 66/ __kappaá¹-o_ti Ä• yasmato kappaá¹-akurattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bh
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ bhagavantaá¹ƒ vinatÄ• ya nÄ• ma nadiyÄ• t
rukkhamÅ«le nisinnaá¹ƒ disvÄ• pasannamÄ• naso ketakapupphehi pÅ«jaá¹ƒ akÄ• si. so te
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de \Be I 410/ sÄ• vatthiyaá¹ƒ duggat
vayappatti, tÄ• va aÃ±Ã±aá¹ƒ upÄ• yaá¹ƒ ajÄ• nanto kappaá¹-akhaá¹‡á¸• anivÄ• sano sarÄ
kuraá¹ƒ pariyesanto vicari, tena __kappaá¹-akuro_tveva paÃ±Ã±Ä• yittha. so vayappatto tiá
jÄ«vikaá¹ƒ kappento ekadivasaá¹ƒ tiá¹‡alÄ• vanatthaá¹ƒ araÃ±Ã±aá¹ƒ gato tattha aÃ±Ã±ata
khÄ«á¹‡Ä• savattheraá¹ƒ disvÄ• taá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• nisÄ«di. tassa thero
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho ``kiá¹ƒ me imÄ• ya kicchajÄ«vikÄ• yÄ• â€™â€™ t
nivatthakappaá¹-acoá¸·aá¹ƒ ekasmiá¹ƒ á¹-hÄ• ne nikkhipi. yadÄ• cassa anabhirati uppajjati
kappaá¹-aá¹ƒ olokentassa anabhirati vigacchati, saá¹ƒvegaá¹ƒ paá¹-ilabhi. evaá¹ƒ karonto s

uppabbaji. tassa taá¹ƒ kÄ• raá¹‡aá¹ƒ bhikkhÅ« bhagavato Ä• rocesuá¹ƒ. athekadivasaá¹ƒ k
dhammasabhÄ• yaá¹ƒ parisapariyante nisinno niddÄ• yati, taá¹ƒ bhagavÄ• codento ---

<199> á¹• 21 ``ayamiti kappaá¹-o kappaá¹-akuro, acchÄ• ya atibharitÄ• ya.

amataghaá¹-ikÄ• yaá¹ƒ dhammakaá¹-amatto, katapadaá¹ƒ jhÄ• nÄ• ni ocetuá¹ƒ ||

<200> á¹• 21 ``mÄ• kho tvaá¹ƒ kappaá¹-a pacÄ• lesi, mÄ• tvaá¹ƒ upakaá¹‡á¹‡amhi tÄ• á¸

na hi tvaá¹ƒ kappaá¹-a mattamaÃ±Ã±Ä• si, saá¹…ghamajjhamhi pacalÄ• yamÄ• noâ€™â€™

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __ayamiti kappaá¹-o kappaá¹-akuro_ti kappaá¹-akuro bhikkhu ``ayaá¹ƒ mama kappa
paridahitvÄ• yathÄ• tathÄ• jÄ«vÄ• mÄ«â€™â€™ ti evaá¹ƒ uppannamicchÄ• vitakko __ac
amataghaá¹-ikÄ• yaá¹ƒ_ mama amataghaá¹-e tahaá¹ƒ tahaá¹ƒ vassante ``amatamadhigata
\Ee II 67/ dhammaá¹ƒ desemiâ€™â€™ (Vin I 12; MN I 286; II 342). ``andhÄ«bhÅ«tasmiá¹ƒ
amatadundubhiâ€™â€™ ntiÄ• dinÄ• (Vin I 11; MN I 285; II 341) ghosetvÄ• \Be I 411/ may
pavassiyamÄ• ne __katapadaá¹ƒ jhÄ• nÄ• ni ocetuá¹ƒ_ lokiyalokuttarajjhÄ• nÄ• ni upacetu
kaá¹-amaggavihitabhÄ• vanÄ• maggaá¹ƒ idaá¹ƒ mama sÄ• sanaá¹ƒ, tathÄ• pi __dhammak
\Ne I 350/ ukkaá¹‡á¹-hacitto apagatamÄ• naso kappaá¹-akuroti taá¹ƒ codetvÄ• punapissa s
gaá¹‡hanto viya pamÄ• davihÄ• raá¹ƒ dassento __ ``mÄ• kho tvaá¹ƒ, kappaá¹-a, pacÄ• les

tattha __mÄ• kho tvaá¹ƒ, kappaá¹-a, pacÄ• lesÄ«_ti tvaá¹ƒ, kappaá¹-akura, ``mama dham
ti nisÄ«ditvÄ• mÄ• kho pacÄ• lesi mÄ• pacalÄ• hi mÄ• niddaá¹ƒ upagacchi. __mÄ• tvaá
tÄ• á¸·essa_nti taá¹ƒ niddÄ• yamÄ• naá¹ƒ upakaá¹‡á¹‡amhi kaá¹‡á¹‡asamÄ«pe desanÄ• h
patÄ• á¸·essaá¹ƒ. yathÄ• ito paraá¹ƒ kilesappahÄ• nÄ• ya ahaá¹ƒ taá¹ƒ na ovadeyyaá¹ƒ, ta
attho. __na hi tvaá¹ƒ, kappaá¹-a, mattamaÃ±Ã±Ä• sÄ«_ti tvaá¹ƒ, kappaá¹-a, __saá¹…gham
mattaá¹ƒ pamÄ• á¹‡aá¹ƒ na vÄ• maÃ±Ã±asi, ``ayamatidullabho khaá¹‡o paá¹-iladdho, so m
ettakampi na jÄ• nÄ• si, passa yÄ• va ca te aparaddhanti codesi.

evaá¹ƒ bhagavatÄ• dvÄ«hi gÄ• thÄ• hi gÄ• á¸·haá¹ƒ taá¹ƒ niggayha codanÄ• ya katÄ• ya
caá¹‡á¸• agajo maggaá¹ƒ otaranto viya ca saÃ±jÄ• tasaá¹ƒvego vipassanaá¹ƒ paá¹-á¹-hape
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 52.17-22) ---

``vinatÄ• nadiyÄ• tÄ«re, vihÄ• si purisuttamo.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

``madhugandhassa pupphena, ketakassa ahaá¹ƒ tadÄ• .

pasannacitto sumano, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 412/ pana patvÄ• satthÄ• rÄ• vuttagÄ• thÄ• dvayameva attano arahattÄ
aá¹…kusabhÅ«tanti paccudÄ• hÄ• si. tenassa tadeva aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti

kappaá¹-akurattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camavaggo

1. kumÄ• rakassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__aho_ \Ne I 351/ \Ee II 68/ __buddhÄ• aho dhammÄ• _ti Ä• yasmato kumÄ• rakassapatt
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto padu
brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. ``kulageheâ€™â€™ ti pana aá¹…
(Mp I 1.217) vuttaá¹ƒ. so satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ e
cittakathikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá
paá¹‡idhÄ• naá¹ƒ katvÄ• tadanurÅ«pÄ• ni puÃ±Ã±Ä• ni karonto kassapassa bhagavato kÄ
sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe seá¹-á¹-hidhÄ«tÄ• ya k
gaá¹‡hi. sÄ• kira kumÄ• rikÄ• kÄ• leyeva pabbajitukÄ• mÄ• hutvÄ• mÄ• tÄ• pitaro yÄ• cit
kulagharaá¹ƒ gatÄ• pi gabbhasaá¹‡á¹-hitampi ajÄ• nantÄ« sÄ• mikaá¹ƒ Ä• rÄ• dhetvÄ• ten
pabbajitÄ• . tassÄ• gabbhinibhÄ• vaá¹ƒ disvÄ• bhikkhuniyo devadattaá¹ƒ pucchiá¹ƒsu. so
Ä• ha. puna dasabalaá¹ƒ pucchiá¹ƒsu. satthÄ• upÄ• littheraá¹ƒ paá¹-icchÄ• pesi. thero sÄ•
kulÄ• ni visÄ• khaÃ±ca upÄ• sikaá¹ƒ pakkosÄ• petvÄ• sarÄ• jikÄ• ya parisÄ• ya vinicchina
pabbajjÄ• arogÄ• â€™â€™ ti Ä• ha. satthÄ• ``suvinicchitaá¹ƒ adhikaraá¹‡aâ€™â€™ nti th
adÄ• si.

sÄ• bhikkhunÄ« suvaá¹‡á¹‡abimbasadisaá¹ƒ puttaá¹ƒ vijÄ• yi. taá¹ƒ rÄ• jÄ• pasenadikosa

``kassapoâ€™â€™ ti cassa nÄ• maá¹ƒ akaá¹ƒsu. aparabhÄ• ge \Be I 413/ alaá¹…karitvÄ• pabbÄ• jesi. kumÄ• rakÄ• le pabbajitattÄ• bhagavatÄ• ``kassapaá¹ƒ pakkosatha, idaá¹ƒ pl vÄ• kassapassa dethÄ• â€™â€™ ti vutte ``katarakassapassÄ• â€™â€™ ti. ``kumÄ• rakass gahitanÄ• mattÄ• raÃ±Ã±o posÄ• vanikaputtattÄ• ca vuá¸• á¸• hakÄ• lepi __kumÄ• rakass

so pabbajitakÄ• lato paá¹-á¹-hÄ• ya vipassanÄ• ya ceva kammaá¹ƒ karoti, buddhavacanaÃ saddhiá¹ƒ pabbatamatthake samaá¹‡adhammaá¹ƒ katvÄ• anÄ• gÄ• mÄ« hutvÄ• suddhÄ• mahÄ• brahmÄ• ``vipassanÄ• ya mukhaá¹ƒ dassetvÄ• maggaphalappattiyÄ• upÄ• yaá¹ƒ paÃ±he abhisaá¹…kharitvÄ• andhavane vasantassa \Ee II 69/ therassa ``ime paÃ±he satth puccheyyÄ• sÄ«â€™â€™ ti Ä• cikkhitvÄ• gato. so te paÃ±he bhagavantaá¹ƒ pucchi. bhaga satthÄ• rÄ• kathitaniyÄ• meneva te uggaá¹‡hitvÄ• vipassanaá¹ƒ gabbhaá¹ƒ gaá¹‡hÄ• petv tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 54.150-177) ---

``ito satasahassamhi, kappe uppajji nÄ• yako.

sabbalokahito vÄ«ro, padumuttaranÄ• mako ||

``tadÄ• haá¹ƒ brÄ• hmaá¹‡o hutvÄ• , vissuto vedapÄ• ragÅ«.

divÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``catusaccaá¹ƒ pakÄ• sentaá¹ƒ, bodhayantaá¹ƒ sadevakaá¹ƒ.

vicittakathikÄ• naggaá¹ƒ, vaá¹‡á¹‡ayantaá¹ƒ mahÄ• jane ||

``tadÄ• muditacittohaá¹ƒ, nimantetvÄ• tathÄ• gataá¹ƒ.

nÄ• nÄ• rattehi vatthehi, alaá¹…karitvÄ• na maá¹‡á¸• apaá¹ƒ ||

``nÄ• nÄ• ratanapajjotaá¹ƒ, sasaá¹…ghaá¹ƒ bhojayiá¹ƒ tahiá¹ƒ.

bhojayitvÄ• na sattÄ• haá¹ƒ, nÄ• naggarasabhojanaá¹ƒ ||

``nÄ• nÄ• cittehi pupphehi, pÅ«jayitvÄ• sasÄ• vakaá¹ƒ.

nipacca pÄ• damÅ«lamhi, taá¹ƒ á¹-hÄ• na patthayiá¹ƒ ahaá¹ƒ ||

``tadÄ• munivaro Ä• ha, karuá¹‡ekarasÄ• sayo.

passathetaá¹ƒ dijavaraá¹ƒ, padumÄ• nanalocanaá¹ƒ ||

``pÄ«tipÄ• mojjabahulaá¹ƒ \Be I 414/, samuggatatanÅ«ruhaá¹ƒ.

hÄ• samhitavisÄ• lakkhaá¹ƒ, mama sÄ• sanalÄ• lasaá¹ƒ ||

``patitaá¹ƒ pÄ• damÅ«le me, ekÄ• vatthasumÄ• nasaá¹ƒ.

esa pattheti taá¹ƒ á¹-hÄ• naá¹ƒ, vicittakathikattanaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kumÄ• rakassapo nÄ• ma, hessati satthu sÄ• vako ||

``vicittapupphadussÄ• naá¹ƒ, ratanÄ• naÃ±ca vÄ• hasÄ• .

vicittakathikÄ• naá¹ƒ so, aggataá¹ƒ pÄ• puá¹‡issati ||

``tena \Ne I 353/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``paribbhamaá¹ƒ bhavÄ• bhave, raá¹…gamajjhe yathÄ• naá¹-o.

sÄ• khamigatrajo hutvÄ• , migiyÄ• kucchimokkamiá¹ƒ ||

``tadÄ• mayi kucchigate, vajjhavÄ• ro upaá¹-á¹-hito.

sÄ• khena cattÄ• me mÄ• tÄ• , nigrodhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• ||

``tena sÄ• migarÄ• jena, maraá¹‡Ä• parimocitÄ• .

pariccajitvÄ• sapÄ• á¹‡aá¹ƒ, mamevaá¹ƒ ovadÄ« tadÄ• ||

``nigrodhameva seveyya, na sÄ• khamupasaá¹ƒvase.

nigrodhasmiá¹ƒ mataá¹ƒ seyyo, yaÃ±ce sÄ• khamhi jÄ«vitaá¹ƒ ||

``tenÄ• nusiá¹-á¹-hÄ• migayÅ«thapena, ahaÃ±ca mÄ• tÄ• ca tathetare ca.

Ä• gamma rammaá¹ƒ tusitÄ• dhivÄ• saá¹ƒ, gatÄ• pavÄ• saá¹ƒ sagharaá¹ƒ yatheva ||

``puno kassapavÄ«rassa, atthamentamhi sÄ• sane.

Ä• ruyha selasikharaá¹ƒ, yuÃ±jitvÄ• jinasÄ• sanaá¹ƒ ||

``idÄ• nÄ• haá¹ƒ \Be I 415/ rÄ• jagahe, jÄ• to seá¹-á¹-hikule ahuá¹ƒ.

Ä• pannasattÄ• me mÄ• tÄ• , pabbaji anagÄ• riyaá¹ƒ ||

``sagabbhaá¹ƒ taá¹ƒ viditvÄ• na, devadattamupÄ• nayuá¹ƒ.

so avoca vinÄ• setha, pÄ• pikaá¹ƒ bhikkhuniá¹ƒ imaá¹ƒ ||

``idÄ• nipi munindena, jinena anukampitÄ• .

sukhinÄ« ajanÄ« mayhaá¹ƒ, mÄ• tÄ• bhikkhunupassaye ||

``taá¹ƒ viditvÄ• mahÄ«pÄ• lo, kosalo maá¹ƒ aposayi.

kumÄ• raparihÄ• nena, nÄ• menÄ• haÃ±ca kassapo ||

``mahÄ• kassapamÄ• gamma, ahaá¹ƒ kumÄ• rakassapo.

vammikasadisaá¹ƒ kÄ• yaá¹ƒ, sutvÄ• buddhena desitaá¹ƒ ||

``tato cittaá¹ƒ vimucci me, anupÄ• dÄ• ya sabbaso.

pÄ• yÄ• siá¹ƒ damayitvÄ• haá¹ƒ, etadaggamapÄ• puá¹‡iá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• cittakathikabhÄ• vena satthÄ• rÄ• etadagge á¹-hapito attano paá
paccavekkhitvÄ• ratanattayaguá¹‡avibhÄ• vanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<201> á¹• 21 ``aho \Ne I 354/ buddhÄ• aho dhammÄ• , aho no satthu sampadÄ• .

yattha etÄ• disaá¹ƒ dhammaá¹ƒ, sÄ• vako sacchikÄ• hiti ||

<202> á¹• 21 ``asaá¹…kheyyesu kappesu, sakkÄ• yÄ• dhigatÄ• ahÅ«.

tesamayaá¹ƒ pacchimako, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- gÄ• thÄ• dvayaá¹ƒ ab

tattha __aho_ti acchariyatthe nipÄ• to. __buddhÄ• _ti sabbaÃ±Ã±ubuddhÄ• , gÄ• ravavase
acchariyÄ• sambuddhÄ• ti attho. __dhammÄ• _ti pariyattidhammena saddhiá¹ƒ nava lokutt
sampadÄ• _ti amhÄ• kaá¹ƒ satthu dasabalassa aho sampattiyo. __yatthÄ• _ti yasmiá¹ƒ satt
brahmacariyavÄ• sena. __etÄ• disaá¹ƒ dhammaá¹ƒ, sÄ• vako sacchikÄ• hitÄ«_ti etÄ• disaá
suvisuddhajjhÄ• nÄ• bhiÃ±Ã±Ä• parivÄ• raá¹ƒ anavasesakilesakkhayÄ• vahaá¹ƒ santaá¹ƒ p
dhammaá¹ƒ sÄ• vakopi nÄ• ma sacchikarissati, tasmÄ• evaá¹ƒvidhaguá¹‡avisesÄ• dhigam
buddhÄ• bhagavanto, acchariyÄ• dhammaguá¹‡Ä• , acchariyÄ• amhÄ• kaá¹ƒ satthu sam
guá¹‡Ä• dhimuttiá¹ƒ pavedesÄ«ti. dhammasampattikittaneneva hi saá¹…ghasuppaá¹-ipatti k

evaá¹ƒ sÄ• dhÄ• raá¹‡avasena dassitaá¹ƒ dhammassa sacchikiriyaá¹ƒ idÄ• ni attupanÄ• y
``asaá¹…kheyyesÅ«â€™â€™ _ti gÄ• thamÄ• ha. tattha __asaá¹…kheyyesÅ«_ti gaá¹‡anap
mahÄ• kappesu. __sakkÄ• yÄ• _ti paÃ±cupÄ• dÄ• nakkhandhÄ• . te hi paramatthato vijjam
``sakkÄ• yÄ• â€™â€™ ti vuccanti. __ahÅ«_ti nivattanÅ«pÄ• yassa anadhigatattÄ• anapag
pacchimako carimoyaá¹ƒ samussayo_ti \Ee II 70/ yasmÄ• ayaá¹ƒ sabbapacchimako, tato e
__jÄ• timaraá¹‡a_sahito khandhÄ• dipaá¹-ipÄ• á¹-isaÃ±Ã±ito __saá¹ƒsÄ• ro_ idÄ• ni Ä• yat
__punabbhavo natthi, _ ayamantimÄ• jÄ• tÄ«ti attho.

kumÄ• rakassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dhammapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo have daharo bhikkhÅ«_ti Ä• yasmato dhammapÄ• lattherassa gÄ• thÄ• . kÄ• uppatti
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto atthadassissa bhagavato kÄ• l
viÃ±Ã±utaá¹ƒ patto kenacideva karaá¹‡Ä«yena vanantaá¹ƒ upagato satthÄ• raá¹ƒ disvÄ• p

pilakkhaphalamadÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá
parinibbute avantiraá¹-á¹-he brÄ• hmaá¹‡akule nibbattitvÄ• __dhammapÄ• lo_ti laddhanÄ•
gantvÄ• sippaá¹ƒ uggahetvÄ• paá¹-inivattento antarÄ• magge ekasmiá¹ƒ vihÄ• re aÃ±Ã±a
tassa santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• \Be I 417/ vipassanaá¹ƒ
chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 39.21-25) ---

``vanantare buddhaá¹ƒ disvÄ• , atthadassiá¹ƒ mahÄ• yasaá¹ƒ.

pasannacitto sumano, pilakkhassÄ• dadiá¹ƒ phalaá¹ƒ ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• samÄ• pattisukhena vÄ«tinÄ• mento ekadivasaá¹ƒ tasmiá¹
rukkhagge pupphÄ• ni ocinante Ä• rÅ«á¸·hasÄ• khÄ• ya bhaggÄ• ya patante disvÄ• thero
gahetvÄ• arogeyeva bhÅ«miyaá¹ƒ á¹-hapetvÄ• tesaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ dhammaá¹ƒ

<203> á¹• 21 ``yo have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

jÄ• garo sa hi suttesu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

<204> á¹• 21 ``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || --- imÄ• dve gÄ•

tattha __yo_ti aniyamavacanaá¹ƒ. __have_ti daá¸·hatthe nipÄ• to. __daharo_ti taruá¹‡o. bh
yuÃ±jatÄ«_ti ghaá¹-ati vÄ• yamati. __jÄ• garo_ti \Ee II 71/ jÄ• garaá¹‡adhammasamannÄ•
supantesu. idaá¹ƒ vuttaá¹ƒ hoti __yo bhikkhu daharo_va samÄ• no taruá¹‡o ``tathÄ• haá¹ƒ
jÄ• nissÄ• mÄ«â€™â€™ ti acintetvÄ• buddhÄ• naá¹ƒ __sÄ• sane_ appamÄ• dapaá¹-ipatti
samathavipassanÄ• bhÄ• vanÄ• ya yogaá¹ƒ karoti, so __suttesu_ avijjÄ• niddÄ• ya suttesu
saddhÄ• dijÄ• garadhammasamannÄ• gamena __jÄ• garo, _ tato eva attahitaparahitapÄ• r
avaÃ±jhaá¹ƒ __tassa jÄ«vitaá¹ƒ, _ yasmÄ• ca etadevaá¹ƒ, __tasmÄ• saddhaÃ±ca_ ``atthi
kammavipÄ• koâ€™â€™ tiÄ• dinayappavattaá¹ƒ kammaphalasaddhaÃ±ca, saddhÅ«paniba
catupÄ• risuddhi__sÄ«laÃ±ca_ \Be I 418/, ``sammÄ• sambuddho bhagavÄ• , svÄ• khÄ• to
saá¹…ghoâ€™â€™ ti evaá¹ƒ pavattaratanattaya__ppasÄ• da_Ã±ca \Ne I 356/, vipassanÄ•

maggapaÃ±Ã±Ä• ya pariÃ±Ã±Ä• divasena catusacca__dhammadassana_Ã±ca __medhÄ• bhikkhu __buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ_ ovÄ• daá¹ƒ anusiá¹-á¹-hiá¹ƒ anussaranto Ä• dittam ajjhupekkhitvÄ• __anuyuÃ±jetha, _ tattha anuyogaá¹ƒ Ä• tappaá¹ƒ kareyyÄ• ti attho.

dhammapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. brahmÄ• littheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kassindriyÄ• ni samathaá¹…gatÄ• nÄ«_ti Ä• yasmato brahmÄ• littherassa gÄ• thÄ• . kÄ purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ piá disvÄ• pasannamÄ• naso vanditvÄ• pÄ• daphalaá¹ƒ adÄ• si. satthÄ• anumodanaá¹ƒ vatv puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹ __brahmÄ• lÄ«_ti laddhanÄ• mo viÃ±Ã±utaá¹ƒ patto hetusampattiyÄ• codiyamÄ• no saá¹ƒ tÄ• disena kalyÄ• á¹‡amittasannissayena buddhasÄ• sane pabbajitvÄ• patirÅ«pakammaá¹ viharanto Ã±Ä• á¹‡assa paripÄ• kagatattÄ• nacirasseva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ch vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 51.63-67) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, pÄ• daphalaá¹ƒ adÄ• sahaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o \Be I 419/ \Ee II 72/ pana hutvÄ• maggasukhena phalasukhena vÄ«tinÄ• padhÄ• napariggÄ• hakena therena tasmiá¹ƒ araÃ±Ã±Ä• yatane bhikkhÅ« uddissa vuttaá¹ƒ pariggaá¹‡hanto ---

<205> á¹• 21 ``kassindriyÄ• ni \Ne I 357/ samathaá¹…gatÄ• ni, assÄ• yathÄ• sÄ• rathinÄ•

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi kassa pihayanti tÄ• dino ||

<206> á¹• 21 ``mayhindriyÄ• ni samathaá¹…gatÄ• ni, assÄ• yathÄ• sÄ• rathinÄ• sudantÄ

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi mayhaá¹ƒ pihayanti tÄ• dinoâ€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tassattho --- imasmiá¹ƒ araÃ±Ã±Ä• yatane vasantesu bhikkhÅ«su __kassa_ bhikkhuno the
majjhimassa vÄ• chekena __sÄ• rathinÄ• sudantÄ• assÄ• _ viya manacchaá¹-á¹-hÄ• ni _
dantabhÄ• vaá¹ƒ nibbisevanabhÄ• vaá¹ƒ __gatÄ• ni_. kassa navavidhampi mÄ• naá¹ƒ pah
__pahÄ«namÄ• nassa_ catunnampi Ä• savÄ• naá¹ƒ abhÄ• vena __anÄ• savassa_ iá¹-á¹-h
__tÄ• dino devÄ• pi pihayanti_ manussÄ• pi sammÄ• paá¹-ipattidassanÄ• dinÄ• ca Ä• dare

tattha ca gÄ• thÄ• yaá¹ƒ purimaá¸• á¸• hena anÄ• gÄ• mimaggÄ• dhigamo puá¹-á¹-ho, an
pahÄ«nakÄ• marÄ• gabyÄ• pÄ• datÄ• ya samathaá¹ƒ nibbisevanataá¹ƒ gatÄ• ni honti. itare
arahÄ• hi ``pahÄ«namÄ• no anÄ• savo tÄ• dÄ«â€™â€™ ti ca vuccati.

athÄ• yasmÄ• brahmÄ• li padhÄ• napariggÄ• hakena vuttaá¹ƒ __ ``kassindriyÄ• nÄ«â€™
tadatthaá¹ƒ attÅ«panÄ• yikavasena vissajjento __ ``mayhindriyÄ• nÄ«â€™â€™ _tiÄ• dikÄ•
byÄ• kÄ• si, tattha __mayhindriyÄ• nÄ«_ti mama cakkhÄ• dÄ«ni indriyÄ• ni. sesaá¹ƒ vuttan

brahmÄ• littheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. mogharÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__chavipÄ• paka_ \Be I 420/ __cittabhaddakÄ• _ti Ä• yasmato mogharÄ• jattherassa gÄ• t
purimabuddhesu katÄ• dhikÄ• ro padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• v
ekadivasaá¹ƒ satthu \Ee II 73/ santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhua
lÅ«khacÄ«varadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• taá¹ƒ á¹-hÄ• nantaraá
paá¹‡idhÄ• naá¹ƒ katvÄ• tattha tattha bhave puÃ±Ã±Ä• ni karonto atthadassissa bhagavato
nibbattitvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu nipphattiá¹ƒ gato brÄ• hmaá¹‡amÄ• á¹‡av
sikkhÄ• pento ekadivasaá¹ƒ atthadassiá¹ƒ bhagavantaá¹ƒ bhikkhusaá¹…ghaparivutaá¹ƒ ga
disvÄ• pasannamÄ• naso paÃ±capatiá¹-á¹-hitena vanditvÄ• sirasi aÃ±jaliá¹ƒ katvÄ• ``yÄ•
sattÄ• â€™â€™ tiÄ• dinÄ• chahi gÄ• thÄ• hi abhitthavitvÄ• bhÄ• janaá¹ƒ pÅ«retvÄ• madh
madhuá¹ƒ paá¹-iggahetvÄ• anumodanaá¹ƒ akÄ• si.

so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto kassapassa bhagavato kÄ• le ka
raÃ±Ã±o amacco hutvÄ• tena satthu Ä• nayanatthaá¹ƒ purisasahassena pesito satthu sant
sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vÄ«sativassasahassÄ• ni samaá¹‡adhammaá¹ƒ k
buddhantaraá¹ƒ sugatÄ«suyeva parivattento imasmiá¹ƒ buddhuppÄ• de brÄ• hmaá¹‡akule
laddhanÄ• mo bÄ• varÄ«brÄ• hmaá¹‡assa santike uggahitasippo saá¹ƒvegajÄ• to tÄ• pasa

tÄ• pasasahassaparivÄ• ro ajitÄ• dÄ«hi saddhiá¹ƒ satthu santikaá¹ƒ pesito tesaá¹ƒ pannara
pucchitvÄ• paÃ±havissajjanapariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ•

``atthadassÄ« tu bhagavÄ• , sayambhÅ« aparÄ• jito.

bhikkhusaá¹…ghaparibyÅ«á¸·ho, rathiyaá¹ƒ paá¹-ipajjatha ||

``sissehi samparivuto, gharamhÄ• abhinikkhamiá¹ƒ.

nikkhamitvÄ• nahaá¹ƒ tattha, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``abhivÄ• diya sambuddhaá¹ƒ, sire katvÄ• na aÃ±jaliá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

``yÄ• vatÄ• \Be I 421/ rÅ«pino sattÄ• , arÅ«pÄ« vÄ• asaÃ±Ã±ino.

sabbe te tava Ã±Ä• á¹‡amhi, anto honti samogadhÄ• ||

``sukhumacchikajÄ• lena, udakaá¹ƒ yo parikkhipe.

ye keci udake pÄ• á¹‡Ä• , antojÄ• le bhavanti te ||

``yesaÃ±ca cetanÄ• atthi, rÅ«pino ca arÅ«pino.

sabbe te tava Ã±Ä• á¹‡amhi, anto honti samogadhÄ• ||

``samuddharasimaá¹ƒ lokaá¹ƒ, andhakÄ• rasamÄ• kulaá¹ƒ.

tava dhammaá¹ƒ suá¹‡itvÄ• na, kaá¹…khÄ• sotaá¹ƒ taranti te ||

``avijjÄ• nivute loke, andhakÄ• rena otthaá¹-e.

tava Ã±Ä• á¹‡amhi jotante, andhakÄ• rÄ• padhaá¹ƒsitÄ• ||

``tuvaá¹ƒ cakkhÅ«si sabbesaá¹ƒ, mahÄ• tamapanÅ«dano.

tava dhammaá¹ƒ suá¹‡itvÄ• na, nibbÄ• yati bahujjano ||

``puá¹-akaá¹ƒ \Ne I 359/ pÅ«rayitvÄ• na, madhukhuddamaneá¸·akaá¹ƒ.

ubho hatthehi paggayha, upanesiá¹ƒ mahesino ||

``paá¹-iggaá¹‡hi mahÄ• vÄ«ro, sahatthena mahÄ• isi.

bhuÃ±jitvÄ• taÃ±ca sabbaÃ±Ã±Å«, vehÄ• saá¹ƒ nabhamuggami ||

``antalikkhe á¹-hito satthÄ• , atthadassÄ« narÄ• sabho.

mama cittaá¹ƒ pasÄ• dento, imÄ• gÄ• thÄ• abhÄ• satha ||

``yenidaá¹ƒ thavitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, buddhaseá¹-á¹-ho ca thomito.

tena cittappasÄ• dena, duggatiá¹ƒ so na gacchati ||

``catuddasaÃ±ca khattuá¹ƒ so, devarajjaá¹ƒ karissati.

pathabyÄ• rajjaá¹ƒ aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

``paÃ±ceva satakkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ asaá¹…kheyyaá¹ƒ, mahiyÄ• kÄ• rayissati ||

``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

gotamassa bhagavato, sÄ• sane pabbajissati ||

``gambhÄ«raá¹ƒ \Be I 422/ nipuá¹‡aá¹ƒ atthaá¹ƒ, Ã±Ä• á¹‡ena vicinissati.

mogharÄ• jÄ• ti nÄ• mena, hessati satthu sÄ• vako ||

``tÄ«hi vijjÄ• hi sampannaá¹ƒ, katakiccamanÄ• savaá¹ƒ.

gotamo satthavÄ• haggo, etadagge á¹-hapessati ||

``hitvÄ• mÄ• nusakaá¹ƒ yogaá¹ƒ, chetvÄ• na bhavabandhanaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthalÅ«khaá¹ƒ suttalÅ«khaá¹ƒ rajanalÅ«khanti visesena tividhe
samannÄ• gataá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhÄ• resi. tena naá¹ƒ satthÄ• lÅ«khacÄ«varadharÄ• r
á¹-hapesi. aparabhÄ• ge purimakammappaccayÄ• parihÄ• rassa akaraá¹‡ato therassa sar
uppajjitvÄ• vaá¸• á¸• hiá¹ƒsu. so ``senÄ• sanaá¹ƒ dussatÄ«â€™â€™ ti hemantepi magadh
palÄ• lasanthÄ• rÄ• ni attharitvÄ• seti. taá¹ƒ ekadivasaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ upasaá¹…ka
ekamantaá¹ƒ nisinnaá¹ƒ satthÄ• paá¹-isanthÄ• ravasena __ ``chavipÄ• pakÄ• â€™â€™ _ti
paá¹-hamagÄ• thÄ• ya pucchi.

<207> tattha __chavipÄ• pakÄ• _ti daddukacchupÄ«á¸·akÄ• hi bhinnacchavibhÄ• vato hÄ«
\Ne I 360/. __cittabhaddakÄ• _ti anavasesakilesappahÄ• nena brahmavihÄ• rasevanÄ• ya
__mogharÄ• jÄ• _ti tassa Ä• lapanaá¹ƒ. __satataá¹ƒ samÄ• hito_ti aggaphalasamÄ• dhinÄ•
samÄ• hitamÄ• naso. __hemantikasÄ«takÄ• larattiyo_ti hemantasamaye sÄ«takÄ• larattiyo
upayogavacanaá¹ƒ. ``hemantikÄ• sÄ«takÄ• larattiyoâ€™â€™ tipi pÄ• á¸·i. tattha __heman
hemantapariyÄ• pannÄ• ti attho. __bhikkhu tvaá¹ƒ sÄ«_ti bhikkhu ko tvaá¹ƒ asi, evaá¹ƒbhÅ«
senÄ• sanaá¹ƒ katvÄ• adentesu saá¹…ghikaÃ±ca senÄ• sanaá¹ƒ apavisanto. __kathaá¹ƒ k
sÄ«takÄ• le kathaá¹ƒ attabhÄ• vaá¹ƒ pavattesÄ«ti satthÄ• pucchi. evaá¹ƒ pana puá¹-á¹-ho
kathento ---

<208> á¹• 21 ``sampannasassÄ• \Be I 423/ magadhÄ• , kevalÄ• iti me sutaá¹ƒ.

palÄ• lacchannako seyyaá¹ƒ, yathaÃ±Ã±e sukhajÄ«vinoâ€™â€™ ti || --- gÄ• thamÄ• ha.

tattha __sampannasassÄ• _ti nipphannasassÄ• . __magadhÄ• _ti magadharaá¹-á¹-haá¹ƒ v
jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hÄ«vasena ``magadh
vuccati. __kevalÄ• _ti anavasesÄ• . __iti me suta_nti evaá¹ƒ mayÄ• sutaá¹ƒ. tattha yo adiá
vasena sutanti vuttaá¹ƒ. tena edise kÄ• le magadhesu yattha katthaci mayÄ• vasituá¹ƒ sak
__palÄ• lacchannako seyyaá¹ƒ, yathaÃ±Ã±e sukhajÄ«vino_ti yathÄ• aÃ±Ã±e sukhajÄ«vino
senÄ• sanasappÄ• yaá¹ƒ laddhÄ• sundarehi attharaá¹‡apÄ• vuraá¹‡ehi sukhena sayanti, e
palÄ• lasanthÄ• rameva heá¹-á¹-hÄ• santharitvÄ• upari tiriyaÃ±ca palÄ• lacchadaneneva c
palÄ• lacchannako seyyaá¹ƒ sayiá¹ƒ, seyyaá¹ƒ kappesinti attano yathÄ• lÄ• bhasantosaá¹ƒ

mogharÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. visÄ• khapaÃ±cÄ• laputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__na_ \Ee II 75/ __ukkhipe no ca parikkhipe pare_ti Ä• yasmato visÄ• khassa paÃ±cÄ• lap
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissaya
upacinanto ito cuddase kappe paccantagÄ• me daliddakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto
phalapariyesanaá¹ƒ carantehi tasmiá¹ƒ gÄ• me manussehi saddhiá¹ƒ araÃ±Ã±aá¹ƒ gato tat
paccekabuddhaá¹ƒ disvÄ• pasannamÄ• naso valliphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akamm
imasmiá¹ƒ \Ne I 361/ buddhuppÄ• de magadharaá¹-á¹-he maá¹‡á¸• alikarÄ• jakule nibbattitv
laddhanÄ• mo paÃ±cÄ• larÄ• jadhÄ«tuyÄ• puttabhÄ• vato pacchÄ• __paÃ±cÄ• laputto_ti
rajjaá¹ƒ kÄ• rento satthari attano gÄ• masamÄ«pagate satthu santikaá¹ƒ gantvÄ• \Be I 424
paá¹-iladdhasaddho pabbajitvÄ• satthÄ• rÄ• saddhiá¹ƒ sÄ• vatthiá¹ƒ gato vipassanaá¹ƒ pa
nacirasseva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 39.31-36) ---

``sabbe janÄ• samÄ• gamma, agamiá¹ƒsu vanaá¹ƒ tadÄ• .

phalamanvesamÄ• nÄ• te, alabhiá¹ƒsu phalaá¹ƒ tadÄ• ||

``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

pasannacitto sumano, valliphalamadÄ• sahaá¹ƒ ||

``catuddase ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• thero Ã±Ä• tÄ«naá¹ƒ anukampÄ• ya jÄ• tibhÅ«miá¹ƒ agam
upasaá¹…kamitvÄ• kÄ• lena kÄ• laá¹ƒ dhammaá¹ƒ suá¹‡antÄ• ekadivasaá¹ƒ ``katihi nu kh
samannÄ• gato dhammakathiko hotÄ«â€™â€™ ti dhammakathikalakkhaá¹‡aá¹ƒ pucchiá¹ƒ
dhammakathikalakkhaá¹‡aá¹ƒ kathento ---

<209> á¹• 21 ``na ukkhipe no ca parikkhipe pare, na okkhipe pÄ• ragataá¹ƒ na eraye.

na cattavaá¹‡á¹‡aá¹ƒ parisÄ• su byÄ• hare, anuddhato sammitabhÄ• á¹‡i subbato ||

<210> á¹• 21 ``susukhumanipuá¹‡atthadassinÄ• , matikusalena nivÄ• tavuttinÄ• .

saá¹ƒsevitabuddhasÄ«linÄ• , nibbÄ• naá¹ƒ na hi tena dullabhaâ€™â€™ nti || ---

gÄ• thÄ• dvayaá¹ƒ abhÄ• si.

tattha __na ukkhipe_ti attÄ• naá¹ƒ na ukkhipeyya, jÄ• tiÄ• dÄ«hi bÄ• husaccÄ• dÄ«hi ca at
kareyya. __no ca parikkhipe pare_ti pare parapuggale teheva jÄ• tiÄ• dÄ«hi no parikkhipe p
II 76/ khipeyya guá¹‡aparidhaá¹ƒsanavasena \Be I 425/ vÄ• na khipeyya. na okkhipe pare i
pare ojjhÄ• panavasena __na okkhipe_ heá¹-á¹-hato katvÄ• pare na olokÄ• peyya, na ojjhÄ
ukkhipeâ€™â€™ ti keci paá¹-hanti, so evattho. __pÄ• ragata_nti \Ne I 362/ saá¹ƒsÄ• rapÄ•
pÄ• raá¹ƒ gataá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ tevijjaá¹ƒ chaá¸·abhiÃ±Ã±aá¹ƒ vÄ• __na eraye_ na g
__na cattavaá¹‡á¹‡aá¹ƒ parisÄ• su byÄ• hare_ti attano vaá¹‡á¹‡aá¹ƒ guá¹‡aá¹ƒ lÄ• bhasak
nikÄ• mayamÄ• no khattiyaparisÄ• dÄ«su na bhÄ• seyya. __anuddhato_ti uddhaccarahito.
nÄ• diyanti. __sammitabhÄ• á¹‡Ä«_ti sammadeva mitabhÄ• á¹‡Ä«, kÄ• lena sÄ• padesaá¹
atthasaÃ±hitameva vÄ• caá¹ƒ bhÄ• sanasÄ«loti attho. ito aÃ±Ã±athÄ• vadantassa vacanaa
__subbato_ti sundaravato sÄ«lasampanno. ``siyÄ• â€™â€™ ti kiriyÄ• padaá¹ƒ Ä• netvÄ• y

evaá¹ƒ thero saá¹…khepeneva dhammakathikalakkhaá¹‡aá¹ƒ vatvÄ• tesaá¹ƒ guá¹‡Ä• naá
adhimuccitvÄ• bhiyyosomattÄ• ya abhippasannaá¹ƒ mahÄ• janaá¹ƒ Ã±atvÄ• ``evaá¹ƒvidha
vimuttÄ• yatanasannissitassa na nibbÄ• naá¹ƒ dullabhaá¹ƒ, atha kho sulabhamevÄ• â€™â€
``susukhumanipuá¹‡atthadassinÄ• â€™â€™ _ti dutiyagÄ• thamÄ• ha. tassattho heá¹-á¹-hÄ

visÄ• khapaÃ±cÄ• laputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÅ«á¸·akattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nadanti morÄ• susikhÄ• supekhuá¹‡Ä• _ti Ä• yasmato cÅ«á¸·akattherassa gÄ• thÄ• . k
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
kappe sikhissa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sa
pasannamÄ• naso chattapaá¹‡á¹‡iphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akammena devamanus
buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡akule nibbattitvÄ• __cÅ«á¸·ako_ti laddhanÄ• mo v
satthari \Be I 426/ laddhappasÄ• do pabbajitvÄ• samaá¹‡adhammaá¹ƒ karonto indasÄ• lag
ekadivasaá¹ƒ guhÄ• dvÄ• re nisinno magadhakkhettaá¹ƒ olokesi. tasmiá¹ƒ khaá¹‡e pÄ• vus
gambhÄ«ramadhuranigghoso satapaá¹-alasahassapaá¹-alo aÃ±jana \Ee II 77/ sikharasanni
pavassati, mayÅ«rasaá¹…ghÄ• ca meghagajjitaá¹ƒ sutvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• kekÄ• s
tattha padese naccantÄ• vicaranti. therassapi Ä• vÄ• sagabbhe meghavÄ• taphassehi apa
passaddhakarajakÄ• ye kallataá¹ƒ patte utusappÄ• yalÄ• bhena cittaá¹ƒ ekaggaá¹ƒ ahosi, k
otari, so taá¹ƒ Ã±atvÄ• kÄ• lasampadÄ• dikittanamukhena attÄ• naá¹ƒ bhÄ• vanÄ• ya ussÄ

<211> á¹• 21 ``nadanti \Ne I 363/ morÄ• susikhÄ• supekhuá¹‡Ä• , sunÄ«lagÄ«vÄ• sumu

susaddalÄ• cÄ• pi mahÄ• mahÄ« ayaá¹ƒ, subyÄ• pitambu suvalÄ• hakaá¹ƒ nabhaá¹ƒ ||

<212> á¹• 21 ``sukallarÅ«po sumanassa jhÄ• yataá¹ƒ, sunikkamo sÄ• dhu subuddhasÄ• sa

susukkasukkaá¹ƒ nipuá¹‡aá¹ƒ sududdasaá¹ƒ, phusÄ• hi taá¹ƒ uttamamaccutaá¹ƒ padaâ€™

dve gÄ• thÄ• abhÄ• si.

tattha __nadanti morÄ• susikhÄ• supekhuá¹‡Ä• , sunÄ«lagÄ«vÄ• sumukhÄ• sugajjino_t
sundarÄ• hi sikhÄ• hi samannÄ• gatattÄ• __susikhÄ• , _ nÄ• nÄ• vaá¹‡á¹‡ehi anekehi sob
samannÄ• gatattÄ• __supekhuá¹‡Ä• , _ rÄ• jÄ«vavaá¹‡á¹‡asaá¹…kÄ• sÄ• ya sundarÄ• ya
samannÄ• gatattÄ• __sunÄ«lagÄ«vÄ• , _ sundaramukhatÄ• ya __sumukhÄ• , _ manuÃ±Ã
sikhaá¹‡á¸• ino chajjasaá¹ƒvÄ• dÄ« kekÄ• saddaá¹ƒ muÃ±cantÄ• \Be I 427/ __nadanti_ rav
mahÄ• mahÄ« aya_nti ayaÃ±ca mahÄ• pathavÄ« susaddalÄ• sundaraharitatiá¹‡Ä• . __sub
abhinavavuá¹-á¹-hiyÄ• tahaá¹ƒ tahaá¹ƒ vissandamÄ• nasalilatÄ• ya suá¹-á¹-hu byÄ• pitajal
``susukkatambÅ«â€™â€™ tipi pÄ• á¹-ho, suvisuddhajalÄ• ti attho. __suvalÄ• hakaá¹ƒ nabh
Ä• kÄ• saá¹ƒ nÄ«luppaladalasannibhehi samantato pÅ«retvÄ• á¹-hitehi sundarehi valÄ• ha
suvalÄ• hakaá¹ƒ.

__sukallarÅ«po_ \Ee II 78/ __sumanassa jhÄ• yata_nti idÄ• ni utusappÄ• yalÄ• bhena suá¹
kammaniyasabhÄ• vo tvaá¹ƒ, nÄ«varaá¹‡ehi anajjhÄ• rÅ«á¸·hacittatÄ• ya sundaramanassa
Ä• rammaá¹‡Å«panijjhÄ• navasena lakkhaá¹‡Å«panijjhÄ• navasena ca jhÄ• yataá¹ƒ. __sur
pada_nti evaá¹ƒ jhÄ• yanto ca __sÄ• dhu subuddhassa_ sammÄ• sambuddhassa __sÄ• sa
suparisuddhasÄ«latÄ• ya __susukkaá¹ƒ, _ visuddhasabhÄ• vatÄ• ya sabbassapi saá¹ƒkiles
gocarabhÄ• vÄ• nupagamanato __sukkaá¹ƒ, _ nipuá¹‡aÃ±Ä• á¹‡agocaratÄ• ya __nipuá¹‡a
__sududdasaá¹ƒ, _ paá¹‡Ä«tabhÄ• vena seá¹-á¹-habhÄ• vena ca __uttamaá¹ƒ, _ niccasabh
padaá¹ƒ taá¹ƒ_ nibbÄ• naá¹ƒ __phusÄ• hi_ attapaccakkhakaraá¹‡ena sammÄ• paá¹-ipattiy

evaá¹ƒ thero attÄ• naá¹ƒ ovadantova utusappÄ• yalÄ• bhena samÄ• hitacitto vipassanaá¹ƒ
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 39.37-42) ---

``kaá¹‡ikÄ• raá¹ƒva jalitaá¹ƒ, puá¹‡á¹‡amÄ• yeva candimaá¹ƒ.

jalantaá¹ƒ dÄ«parukkhaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``kadaliphalaá¹ƒ \Ne I 364/ paggayha, adÄ• siá¹ƒ satthuno ahaá¹ƒ.

pasannacitto sumano, vanditvÄ• na apakkamiá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be I 428/ pana patvÄ• thero attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pÄ«tisoma
``nadanti morÄ• â€™â€™ _tiÄ• dinÄ• tÄ• yeva gÄ• thÄ• paccudÄ• hÄ• si. tenassa idamev
ahosÄ«ti.

cÅ«á¸·akattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. anÅ«pamattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nandamÄ• nÄ• gataá¹ƒ cittÄ• _ti Ä• yasmato anÅ«pamattherassa gÄ• thÄ• . kÄ• uppatt
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto ito ek
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ padumaá¹ƒ nÄ• ma paccekabuddhaá¹ƒ piá¹‡
rathiyaá¹ƒ disvÄ• pasannamÄ• naso aá¹…kolapupphehi pÅ«jesi. so tena puÃ±Ã±akammen
imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹-he ibbhakule nibbattitvÄ• rÅ«pasampattiyÄ• __an
vayappatto upanissayasampannatÄ• ya kÄ• me pahÄ• ya pabbajitvÄ• vipassanÄ• ya kamm
tassa cittaá¹ƒ bahiddhÄ• rÅ«pÄ• diÄ• rammaá¹‡esu vidhÄ• vati. kammaá¹-á¹-hÄ• naá¹ƒ pa
vidhÄ• vantaá¹ƒ cittaá¹ƒ niggaá¹‡hanto ---

<213> á¹• 21 ``nandamÄ• nÄ• gataá¹ƒ \Ee II 79/ cittaá¹ƒ, sÅ«lamÄ• ropamÄ• nakaá¹ƒ.

tena teneva vajasi, yena sÅ«laá¹ƒ kaliá¹…garaá¹ƒ ||

<214> á¹• 21 ``tÄ• haá¹ƒ cittakaliá¹ƒ brÅ«mi, taá¹ƒ brÅ«mi cittadubbhakaá¹ƒ.

satthÄ• te dullabho laddho, mÄ• natthe maá¹ƒ niyojayÄ«â€™â€™ ti || ---

imÄ• hi dvÄ«hi gÄ• thÄ• hi ovadi.

tattha __nandamÄ• nÄ• gataá¹ƒ cittÄ• _ti nandamÄ• na abhinandamÄ• na citta abhinandan

\Ne I 365/. __sÅ«lamÄ• ropamÄ• naka_nti dukkhuppattiá¹-á¹-hÄ• natÄ• ya sÅ«lasadisattÄ• bhavaá¹ƒ kammakilesehi ettakaá¹ƒ kÄ• laá¹ƒ Ä• ropiyamÄ• naá¹ƒ. __tena teneva vajasi, ye kaliá¹…gara_nti yattha yattha sÅ«lasaá¹…khÄ• tÄ• \Be I 429/ bhavÄ• kaliá¹…garasaá¹…k kÄ• maguá¹‡Ä• ca tena teneva, pÄ• pacitta, vajasi, taá¹ƒ tadeva á¹-hÄ• naá¹ƒ upagacchas sallakkhesi.

__tÄ• haá¹ƒ cittakaliá¹ƒ brÅ«mÄ«_ti taá¹ƒ tasmÄ• pamattabhÄ• vato cittakaliá¹ƒ cittakÄ• la kathayÄ• mi. punapi __taá¹ƒ brÅ«mi_ kathemi __cittadubbhakaá¹ƒ_ cittasaá¹…khÄ• tassa a santÄ• nassa anatthÄ• vahanato cittadubbhiá¹ƒ. ``cittadubbhagÄ• â€™â€™ tipi paá¹-hanti. cittasaá¹…khÄ• taalakkhikaappapuÃ±Ã±Ä• ti attho. kinti brÅ«hÄ«ti ce? Ä• ha __ ``satthÄ• t mÄ• natthe maá¹ƒ niyojayÄ«â€™â€™ _ti. kappÄ• naá¹ƒ asaá¹…khyeyyampi nÄ• ma buddh uppannepi manussattasaddhÄ• paá¹-ilÄ• bhÄ• dayo dullabhÄ• eva, laddhesu ca tesu satth evaá¹ƒ dullabho satthÄ• idÄ• ni tayÄ• laddho, tasmiá¹ƒ laddhe sampatipi anatthe ahite Ä• dukkhÄ• vahe akusale maá¹ƒ mÄ• niyojesÄ«ti. evaá¹ƒ thero attano cittaá¹ƒ ovadanto eva v vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 37.16-19)

``padumo \Ee II 80/ nÄ• ma sambuddho, cittakÅ«á¹-e vasÄ« tadÄ• .

disvÄ• na taá¹ƒ ahaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

``aá¹…kolaá¹ƒ pupphitaá¹ƒ disvÄ• , ocinitvÄ• nahaá¹ƒ tadÄ• .

upagantvÄ• na sambuddhaá¹ƒ, pÅ«jayiá¹ƒ padumaá¹ƒ jinaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

anÅ«pamattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vajjitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__saá¹ƒsaraá¹ƒ_ \Be I 430/ __dÄ«ghamaddhÄ• na_nti Ä• yasmato vajjitattherassa gÄ• thÄ purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito paÃ±casa paccantagÄ• me nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto vanacarako hutvÄ• vicaranto ekadivasaá nÄ• ma paccekabuddhaá¹ƒ pabbataguhÄ• yaá¹ƒ viharantaá¹ƒ addasa. so tassa upasamaá¹

campakapupphena pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsar
kosalaraá¹-á¹-he ibbhakule nibbatto jÄ• tadivasato paá¹-á¹-hÄ• ya mÄ• tugÄ• mahatthaá¹ƒ g
kira cavitvÄ• idhÄ• gato yasmÄ• mÄ• tugÄ• masamphassaá¹ƒ na sahati, tasmÄ• mÄ• tug
__vajjito_tveva nÄ• maá¹ƒ jÄ• taá¹ƒ. so vayappatto satthu yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ
pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• tadaheva chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá
I 37.27-30) ---

``upasanto ca sambuddho, vasatÄ« pabbatantare.

ekacampakamÄ• dÄ• ya, upagacchiá¹ƒ naruttamaá¹ƒ ||

``pasannacitto sumano, paccekamunimuttamaá¹ƒ.

ubho hatthehi paggayha, pÅ«jayiá¹ƒ aparÄ• jitaá¹ƒ ||

``paÃ±casaá¹-á¹-himhito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• attano pubbenivÄ• saá¹ƒ anussaritvÄ• dhammasaá¹ƒvege

<215> á¹• 21 ``saá¹ƒsaraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, gatÄ«su parivattisaá¹ƒ.

apassaá¹ƒ ariyasaccÄ• ni, andhabhÅ«to puthujjano ||

<216> á¹• 21 ``tassa me appamattassa, saá¹ƒsÄ• rÄ• vinaá¸·Ä«katÄ• .

sabbÄ• gatÄ« samucchinnÄ• , natthi dÄ• ni punabbhavoâ€™â€™ ti || --- dve gÄ• thÄ• abh

tattha \Be I 431/ __saá¹ƒsara_nti saá¹ƒsaranto, tasmiá¹ƒ tasmiá¹ƒ bhave Ä• dÄ• nanikkhep
sandhÄ• vanto. __dÄ«ghamaddhÄ• na_nti cirakÄ• laá¹ƒ anÄ• dimati saá¹ƒsÄ• re aparimÄ•
sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ \Ee II 81/ vasena sugatiduggatÄ«su. __parivattisa_
paribbhamanto cavanupapajjanavasena aparÄ• paraá¹ƒ parivattiá¹ƒ. tassa pana parivattana
``apassaá¹ƒ ariyasaccÄ• ni, andhabhÅ«to puthujjanoâ€™â€™ _ti. dukkhÄ• dÄ«ni cattÄ• ri a
Ã±Ä• á¹‡acakkhunÄ• apassanto appaá¹-ivijjhanto, tato eva avijjandhatÄ• ya andhabhÅ«to
kÄ• raá¹‡ehi puthujjano honto gatÄ«su parivattisanti yojanÄ• , tenevÄ• ha bhagavÄ• ---

``catunnaá¹ƒ \Ne I 367/, bhikkhave, ariyasaccÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• evan
sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±cÄ• â€™â€™ ti (Vin I 287; DN I

__tassa_ mayhaá¹ƒ vuttanayena pubbe puthujjanasseva sato idÄ• ni satthÄ• rÄ• dinnanay
appamÄ• dapaá¹-ipattiyÄ• samathavipassanÄ• bhÄ• vanaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• á¹-
vinaá¸·Ä«katÄ• _ti saá¹ƒsaranti sattÄ• etehÄ«ti ``saá¹ƒsÄ• rÄ• â€™â€™ ti laddhanÄ• mÄ•
samucchinnattÄ• vigatanaá¸·Ä• nimmÅ«lÄ• katÄ• . __sabbÄ• gatÄ« samucchinnÄ• _ti ev
kammakilesavaá¹-á¹-Ä• naá¹ƒ vinaá¸·Ä«katattÄ• nirayÄ• dikÄ• sabbÄ• pi gatiyo sammade
tato eva __natthi dÄ• ni_ Ä• yatiá¹ƒ __punabbhavo_ti idameva ca therassa aÃ±Ã±Ä• byÄ• k

vajjitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sandhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__assatthe haritobhÄ• se_ti Ä• yasmato sandhitattherassa gÄ• thÄ• . kÄ• uppatti? ayampi
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekatiá¹ƒse kappe sikhissa b
gopÄ• lako ahosi. so satthari parinibbute aÃ±Ã±ataraá¹ƒ theraá¹ƒ upasaá¹…kamitvÄ• \Be I
buddhaguá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ sutvÄ• pasannamÄ• naso ``kuhiá¹ƒ bhagav
parinibbutabhÄ• vaá¹ƒ sutvÄ• ``evaá¹ƒ mahÄ• nubhÄ• vÄ• buddhÄ• pi nÄ• ma aniccatÄ•
saá¹…khÄ• rÄ• addhuvÄ• â€™â€™ ti aniccasaÃ±Ã±aá¹ƒ paá¹-ilabhi. taá¹ƒ thero bodhipÅ«
kÄ• laá¹ƒ bodhirukkhasamÄ«paá¹ƒ gantvÄ• \Ee II 82/ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• bud
bodhiá¹ƒ vandati. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ bud
ibbhakule nibbattitvÄ• __sandhito_ti laddhanÄ• mo vayappatto aniccatÄ• paá¹-isaá¹ƒyuttaá
saá¹ƒvegajÄ• to pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ
chaá¸·abhiÃ±Ã±o ahosi. so attano pubbenivÄ• saá¹ƒ anussaranto sikhissa bhagavato kÄ• le
buddhÄ• nussatiá¹ƒ aniccasaÃ±Ã±Ä• paá¹-ilÄ• bhaÃ±ca anussaritvÄ• tadupanissayena att
pakÄ• sento ---

<217> á¹• 21 ``assatthe haritobhÄ• se, saá¹ƒvirÅ«á¸·hamhi pÄ• dape.

ekaá¹ƒ buddhagataá¹ƒ saÃ±Ã±aá¹ƒ, alabhitthaá¹ƒ patissato ||

<218> á¹• 21 ``ekatiá¹ƒse \Ne I 368/ ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

tassÄ• saÃ±Ã±Ä• ya vÄ• hasÄ• , patto me Ä• savakkhayoâ€™â€™ ti || ---

dve gÄ• thÄ• abhÄ• si.

tattha __assatthe_ti assatthaá¹-á¹-hÄ• nÄ«ye, yvÄ• yaá¹ƒ etarahi amhÄ• kaá¹ƒ bhagavato
etassa á¹-hÄ• ne tadÄ• sikhissa bhagavato bodhirukkho puá¹‡á¸• arÄ«ko á¹-hitoti so assatt
``assattheâ€™â€™ ti vuttaá¹ƒ. sattÄ• naá¹ƒ assÄ• sajananato vÄ• . apare pana ``assatthar
tadÄ• buddhÄ• nussatiyÄ• bhÄ• vitattÄ• thero `assattheâ€™ ti avocÄ• â€™â€™ ti vadant
sÄ• ramaá¹‡ivaá¹‡á¹‡ehi obhÄ• samÄ• ne. __saá¹ƒvirÅ«á¸·hamhÄ«_ti suá¹-á¹-hu virÅ«á¸·h
sughananicitapattapalÄ• sapallavehi virÅ«á¸·hasaÃ±channeti ca vadanti. __pÄ• dape_ti ruk
buddhagataá¹ƒ saÃ±Ã±aá¹ƒ, alabhitthaá¹ƒ patissato_ti buddhÄ• rammaá¹‡aá¹ƒ \Be I 433/ Ä
ekajÄ• tiyattÄ• ekaá¹ƒ ``itipi so bhagavÄ• â€™â€™ tiÄ• dinayappavattaá¹ƒ buddhÄ• nussa
buddhaguá¹‡Ä• naá¹ƒ patipatisaraá¹‡ato patissato hutvÄ• alabhiá¹ƒ.

kadÄ• pana sÄ• saÃ±Ã±Ä• laddhÄ• , kÄ«vatÄ• ya siddhÄ• ti Ä• ha __ ``ekatiá¹ƒse ito kap
bhaddakappato uddhaá¹ƒ Ä• rohanavasena ekatiá¹ƒse kappe. __yaá¹ƒ saÃ±Ã±a_nti yaá¹ƒ
saÃ±Ã±aá¹ƒ, yaá¹ƒ vÄ• buddhÄ• naá¹ƒ aniccataá¹ƒ disvÄ• tadanusÄ• rena sabbÄ• saá¹..
alabhiá¹ƒ. __tassÄ• saÃ±Ã±Ä• ya vÄ• hasÄ• _ti tassÄ• yathÄ• vuttÄ• ya saÃ±Ã±Ä• ya kÄ
upanissayaá¹ƒ katvÄ• . __patto me Ä• savakkhayo_ti idÄ• ni \Ee II 83/ mayÄ• Ä• savÄ• na
imÄ• yeva ca imassa therassa apadÄ• nagÄ• thÄ• pi. yathÄ• ha (Ap thera I 22.27-30) ---

``assatthe haritobhÄ• se ... pe ... patto me Ä• savakkhayo ||

``ito terasakappamhi, dhaniá¹-á¹-ho nÄ• ma khattiyo.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

sandhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca dukanipÄ• tavaá¹‡á¹‡anÄ• .

3. tikanipÄ• to

1. aá¹…gaá¹‡ikabhÄ• radvÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

tikanipÄ• te \Be I 434/ \Ne I 369/ __ayoni suddhimanvesa_nti Ä• yasmato aá¹…gaá¹‡ikabh

gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹
puÃ±Ã±aá¹ƒ upacinanto ito ekatiá¹ƒse kappe sikhissa bhagavato kÄ• le kulagehe nibbattitv
ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasannamÄ• naso paÃ±capa
aÃ±jaliá¹ƒ paggaá¹‡hi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹
himavantasamÄ«pe ukkaá¹-á¹-he nÄ• ma nagare vibhavasampannassa brÄ• hmaá¹‡assa g
__aá¹…gaá¹‡ikabhÄ• radvÄ• jo_ti laddhanÄ• mo vayappatto vijjÄ• sippesu nipphattiá¹ƒ gat
paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• amaraá¹ƒ tapaá¹ƒ caranto tattha tattha vicaranto sam
janapadacÄ• rikaá¹ƒ carantaá¹ƒ disvÄ• pasannamÄ• naso satthu santike dhammaá¹ƒ sutv
pahÄ• ya sÄ• sane pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva chaá¸·abhiÃ
__apadÄ• ne_ (Ap thera I 23.48-51) ---

``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, vessabhuá¹ƒ vijitÄ• vinaá¹ƒ.

pasannacitto sumano, buddhaseá¹-á¹-hamavandahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, vandanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``catuvÄ«satikappamhi, vikatÄ• nandanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahabbalo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• vimuttisukhena viharanto Ã±Ä• tÄ«naá¹ƒ anukampÄ• ya att
bahÅ« Ã±Ä• take saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• petvÄ• tato nivattitvÄ• kururaá¹-
I 370/ nÄ• ma nigamassa avidÅ«re \Be I 435/ araÃ±Ã±e vasanto kenacideva karaá¹‡Ä«yena
uttarÄ• pathato Ä• gatehi sandiá¹-á¹-hehi brÄ• hmaá¹‡ehi \Ee II 84/ samÄ• gato tehi, ``bho
disvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ samayaá¹ƒ pahÄ• ya imaá¹ƒ samayaá¹ƒ gaá¹‡hÄ«â€™â€™
buddhasÄ• sanato bahiddhÄ• suddhi natthÄ«ti dassento ---

<219> á¹• 21 ``ayoni suddhimanvesaá¹ƒ, aggiá¹ƒ paricariá¹ƒ vane.

suddhimaggaá¹ƒ ajÄ• nanto, akÄ• siá¹ƒ amaraá¹ƒ tapaâ€™â€™ nti || --- paá¹-hamaá¹ƒ gÄ•

tattha __ayonÄ«_ti ayoniso anupÄ• yena. __suddhi_nti saá¹ƒsÄ• rasuddhiá¹ƒ bhavanissara
gavesanto. __aggiá¹ƒ paricariá¹ƒ vane_ti ``ayaá¹ƒ suddhimaggoâ€™â€™ ti adhippÄ• yena

aggihutasÄ• lÄ• yaá¹ƒ agyÄ• gÄ• raá¹ƒ katvÄ• Ä• hutiá¹ƒ paggaá¹‡hanto aggidevaá¹ƒ pari
pÅ«jesiá¹ƒ. __suddhimaggaá¹ƒ ajÄ• nanto, akÄ• siá¹ƒ amaraá¹ƒ tapa_nti suddhiyÄ• nibbÄ•
aggiparicaraá¹‡aá¹ƒ viya paÃ±catapatappanÄ• diattakilamathÄ• nuyogaá¹ƒ ``suddhimaggoâ
akÄ• siá¹ƒ acariá¹ƒ paá¹-ipajjiá¹ƒ.

evaá¹ƒ thero assamato assamaá¹ƒ gacchanto viya vede vuttavidhinÄ• aggiparicaraá¹‡Ä• c
suddhiyÄ• appattabhÄ• vena bahiddhÄ• suddhiyÄ• abhÄ• vaá¹ƒ dassetvÄ• idÄ• ni imasm
mayÄ• adhigatÄ• ti dassento ---

<220> á¹• 21 ``taá¹ƒ sukhena sukhaá¹ƒ laddhaá¹ƒ, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- dutiyagÄ• thamÄ• h

tattha __ta_nti yassatthÄ• ya suddhiá¹ƒ anvesanto tassa maggaá¹ƒ ajÄ• nanto aggiá¹ƒ pari
tapaá¹ƒ acariá¹ƒ, taá¹ƒ nibbÄ• na__sukhaá¹ƒ sukhena_ samathavipassanÄ• ya sukhÄ• ya p
attakilamathÄ• nuyogaá¹ƒ anupagamma mayÄ• __laddhaá¹ƒ_ pattaá¹ƒ adhigataá¹ƒ. __pas
satthu sÄ• sanadhammassa sudhammataá¹ƒ aviparÄ«taniyyÄ• nikadhammasabhÄ• vaá¹ƒ
dhammÄ• lapanavasena vadati, attÄ• naá¹ƒ vÄ• Ä• lapati. tassa laddhabhÄ• vaá¹ƒ pana d

__ ``tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ _nti || ---

Ä• ha \Ne I 371/, taá¹ƒ vuttatthameva. evaá¹ƒ suddhiyÄ• adhigatattÄ• ``ito paá¹-á¹-hÄ• yÄ•
brÄ• hmaá¹‡oâ€™â€™ ti dassento ---

<221> á¹• 21 ``brahmabandhu \Ee II 85/ pure Ä• siá¹ƒ, idÄ• ni khomhi brÄ• hmaá¹‡o.

tevijjo nhÄ• takocamhi, sottiyo camhi vedagÅ«â€™â€™ ti || --- tatiyaá¹ƒ gÄ• thamÄ• ha.

tassattho --- ito pubbe jÄ• timattena brÄ• hmaá¹‡abhÄ• vato brÄ• hmaá¹‡Ä• naá¹ƒ samaÃ±
__Ä• siá¹ƒ_. bÄ• hitapÄ• pattÄ• pana __idÄ• ni kho_ arahattÄ• dhigamena paramatthato _
pubbe bhavasaÃ±cayakarÄ• naá¹ƒ tissannaá¹ƒ vedasaá¹…khÄ• tÄ• naá¹ƒ vijjÄ• naá¹ƒ ajjha
tevijjo nÄ• ma hutvÄ• idÄ• ni bhavakkhayakarÄ• ya vijjÄ• ya vasena tissannaá¹ƒ vijjÄ• naá
paramatthato __tevijjo ca amhi_. tathÄ• ito pubbe bhavassÄ• dagadhitÄ• ya nhÄ• takavata
samaÃ±Ã±Ä• mattena nhÄ• tako nÄ• ma hutvÄ• idÄ• ni aá¹-á¹-haá¹…gikamaggajalena suv
paramatthato __nhÄ• tako camhi_. ito pubbe avimuttabhavassÄ• damantajjhÄ• nena vohÄ•
hutvÄ• idÄ• ni suvimuttabhavassÄ• dadhammajjhÄ• nena paramatthato __sottiyo camhi_. i
appaá¹-inissaá¹-á¹-hapÄ• padhammÄ• naá¹ƒ vedÄ• naá¹ƒ gatamattena vedagÅ« nÄ• ma hu
maggaÃ±Ä• á¹‡ena saá¹ƒsÄ• ramahoghassa vedassa catusaccassa ca pÄ• raá¹ƒ gatattÄ•

paramatthato __vedagÅ«_ jÄ• toti. taá¹ƒ sutvÄ• brÄ• hmaá¹‡Ä• sÄ• sane uá¸·Ä• raá¹ƒ pas

aá¹…gaá¹‡ikabhÄ• radvÄ• jattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paccayattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±cÄ• hÄ• haá¹ƒ_ \Be I 437/ __pabbajito_ti Ä• yasmato paccayattherassa gÄ• thÄ• . purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekanavute bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ vin tÄ«re gacchantaá¹ƒ disvÄ• pasannamÄ• naso manuÃ±Ã±adassanÄ• ni mahantÄ• ni udum so tena puÃ±Ã±akammena sugatÄ«suyeva saá¹ƒsaranto imasmiá¹ƒ bhaddakappe kassape pavattavaradhammacakke veneyyajanÄ• nuggahaá¹ƒ karonte tassa sÄ• sane pabbajitvÄ• bhÄ• vanamanuyuÃ±janto ekadivasaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ cintetvÄ•

ativiya \Ne I 372/ saÃ±jÄ• tasaá¹ƒvego vihÄ• re nisinno ``arahattaá¹ƒ appatvÄ• ito na nikkh \Ee II 86/ cittaá¹ƒ adhiá¹-á¹-hÄ• ya vÄ• yamanto Ã±Ä• á¹‡assa aparipakkattÄ• vipassanaá¹ nÄ• sakkhi. so kÄ• laá¹…katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de nibbattitvÄ• __paccayo_ti laddhanÄ• mo vayappatto pitu accayena rajje patiá¹-á¹-hito ekadi mahÄ• rÄ• jabaliá¹ƒ kÄ• tuá¹ƒ Ä• rabhi. tattha mahÄ• jano sannipati. tasmiá¹ƒ samÄ• game pasÄ• daÃ±jananatthaá¹ƒ satthÄ• mahÄ• janassa pekkhantasseva Ä• kÄ• se vessavaá¹‡e ratanamayakÅ«á¹-Ä• gÄ• re ratanamayasÄ«hÄ• sane nisÄ«ditvÄ• dhammaá¹ƒ desesi. mal dhammÄ• bhisamayo ahosi. taá¹ƒ dhammaá¹ƒ sutvÄ• paccayarÄ• jÄ• pi rajjaá¹ƒ pahÄ• ya so yathÄ• kassapassa bhagavato kÄ• le paá¹-iÃ±Ã±aá¹ƒ akÄ• si, evaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ k vipassanaá¹ƒ vaá¸• á¸• hento Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• tÄ• vadeva arahattaá¹ƒ __apadÄ• ne_ (Ap thera I 39.15-20) ---

``vinatÄ• nadiyÄ• tÄ«re, vihÄ• si purisuttamo.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

``tasmiá¹ƒ pasannamÄ• naso, kilesamaladhovane.

udumbaraphalaá¹ƒ gayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``ekanavutito \Be I 438/ kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``imamhi bhaddake kappe, saá¹ƒviggamÄ• namÄ• naso.

kassapassa bhagavato, sÄ• sane pabbajiá¹ƒ ahaá¹ƒ ||

``tathÄ• pabbajito santo, bhÄ• vanaá¹ƒ anuyuÃ±jisaá¹ƒ.

na vihÄ• rÄ• nikkhamissaá¹ƒ, iti katvÄ• na mÄ• nasaá¹ƒ ||

``uttamatthaá¹ƒ asampatto, na ca pattomhi tÄ• vade.

idÄ• ni pana Ã±Ä• á¹‡assa, paripÄ• kena nibbuto.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, phusitvÄ• accutaá¹ƒ padaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattikittanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<222> á¹• 21 ``paÃ±cÄ• hÄ• haá¹ƒ \Ne I 373/ pabbajito, sekho appattamÄ• naso.

vihÄ• raá¹ƒ me paviá¹-á¹-hassa, cetaso paá¹‡idhÄ« ahu ||

<223> á¹• 21 ``nÄ• sissaá¹ƒ na pivissÄ• mi, vihÄ• rato na nikkhame.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hate ||

<224> á¹• 21 ``tassa mevaá¹ƒ viharato, passa vÄ«riyaparakkamaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• tisso gÄ• thÄ• abhÄ• si.

tattha __paÃ±cÄ• hÄ• haá¹ƒ pabbajito_ti paÃ±cÄ• ho ahaá¹ƒ, pabbajito hutvÄ• paÃ±cÄ• h
paÃ±camo aho niá¹-á¹-hitoti attho. __sekho appattamÄ• naso_ti adhisÄ«lasikkhÄ• dÄ«naá¹
anavasesato mÄ• naá¹ƒ siyati samucchindatÄ«ti mÄ• naso, aggamaggo, taá¹ƒnibbattito mÄ
mÄ• nasaá¹ƒ, arahattaá¹ƒ, taá¹ƒ, so vÄ• appatto \Be I 439/ etenÄ• ti appattamÄ• naso. __v
paviá¹-á¹-hassa, cetaso paá¹‡idhÄ« ahÅ«_ti evaá¹ƒ sekhassa me vasanakavihÄ• raá¹ƒ ova
sato evarÅ«po idÄ• ni vuccamÄ• nÄ• kÄ• ro cetopaá¹‡idhi ahosi, evaá¹ƒ mayÄ• cittaá¹ƒ pa

__nÄ• sissa_ntiÄ• dinÄ• \Ee II 87/ cittapaá¹‡idhiá¹ƒ dasseti. tattha __nÄ• sissa_nti yaá¹ƒki
bhuÃ±jissaá¹ƒ na bhuÃ±jissÄ• mi __taá¹‡hÄ• salle_ mama hadayagate __anÅ«hate_ anudd
yojetabbaá¹ƒ. __na pivissÄ• mÄ«_ti yaá¹ƒkiÃ±ci pÄ• tabbaá¹ƒ na pivissÄ• mi. __vihÄ• rato
idÄ• ni mayÄ• nisinnagabbhato na nikkhameyyaá¹ƒ. __napi passaá¹ƒ nipÄ• tessa_nti mam
ekampi passaá¹ƒ kÄ• yakilamathavinodanatthaá¹ƒ na nipÄ• tessaá¹ƒ, ekapassenapi na nipa

__tassa mevaá¹ƒ viharato_ti tassa me evaá¹ƒ cittaá¹ƒ paá¹‡idhÄ• ya daá¸·havÄ«riyÄ• dhiá
vipassanÄ• nuyogavasena viharato. __passa vÄ«riyaparakkama_nti vidhinÄ• Ä«rayitabbat
paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato ``parakkamoâ€™â€™ ti ca laddhanÄ• maá¹ƒ ussoá¸·hÄ
jÄ• nÄ• hi. yassa panÄ• nubhÄ• vena mayÄ• __tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhass

paccayattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bÄ• kulattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo_ \Ne I 374/ __pubbe karaá¹‡Ä«yÄ• nÄ«_ti Ä• yasmato bÄ• kulattherassa gÄ• thÄ• . k
atÄ«te ito kappasatasahassÄ• dhikassa asaá¹…khyeyyassa matthake anomadassissa bhag
brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto tayo vede uggahetvÄ• tattha sÄ• raá¹ƒ apassan
gavesissÄ• mÄ«â€™â€™ ti isipabbajjaá¹ƒ pabbajitvÄ• pabbatapÄ• de viharanto
paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-hasamÄ• pattilÄ• bhÄ« hutvÄ• viharanto buddhuppÄ• daá¹ƒ su
dhammaá¹ƒ sutvÄ• saraá¹‡esu \Be I 440/ patiá¹-á¹-hito satthu udarÄ• bÄ• dhe uppanne ara
Ä• haritvÄ• taá¹ƒ vÅ«pasametvÄ• tattha puÃ±Ã±aá¹ƒ Ä• rogyatthÄ• ya pariá¹‡Ä• metvÄ•
nibbattitvÄ• ekaá¹ƒ asaá¹…khyeyyaá¹ƒ devamanussesu saá¹ƒsaranto padumuttarabuddha
kulagehe nibbatto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ appÄ• bÄ• dhÄ• naá¹ƒ aggaá¹-á¹-hÄ• n
sayaá¹ƒ taá¹ƒ á¹-hÄ• nantaraá¹ƒ Ä• kaá¹…khanto paá¹‡idhÄ• naá¹ƒ katvÄ• yÄ• vajÄ«vaá¹
sugatÄ«suyeva saá¹ƒsaranto vipassissa bhagavato nibbattito puretarameva bandhumatÄ«n
nibbatto purimanayeneva isipabbajjaá¹ƒ pabbajitvÄ• jhÄ• nÄ• bhiÃ±Ã±Ä• lÄ• bhÄ« hutvÄ•
buddhuppÄ• daá¹ƒ sutvÄ• satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• saraá¹‡esu \Ee
bhikkhÅ«naá¹ƒ tiá¹‡apupphakaroge uppanne taá¹ƒ vÅ«pasametvÄ• tattha yÄ• vatÄ• yukaá
brahmaloke nibbattitvÄ• ekanavutikappe devamanussesu saá¹ƒsaranto kassapassa bhaga
kulagehe nibbattitvÄ• gharÄ• vÄ• saá¹ƒ vasanto ekaá¹ƒ jiá¹‡á¹‡aá¹ƒ vinassamÄ• naá¹ƒ ma
uposathÄ• gÄ• rÄ• dikaá¹ƒ sabbaá¹ƒ Ä• vasathaá¹ƒ kÄ• retvÄ• tattha bhikkhusaá¹…ghass
paá¹-iyÄ• detvÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanusses
bhagavato uppattito puretarameva kosambiyaá¹ƒ seá¹-á¹-higehe nibbatti. so arogabhÄ• vÄ•
nhÄ• piyamÄ• no dhÄ• tiyÄ• hatthato macchena gilito macche kevaá¹-á¹-ahatthagate bÄ• n
vikkiá¹‡itvÄ• gahite phÄ• liyamÄ• nepi puÃ±Ã±abalena arogoyeva hutvÄ• tÄ• ya puttoti ga
pavattiá¹ƒ sutvÄ• janakehi mÄ• tÄ• pitÅ«hi ``ayaá¹ƒ amhÄ• kaá¹ƒ putto, detha no puttaâ€™

raÃ±Ã±Ä• ``ubhayesampi sÄ• dhÄ• raá¹‡o hotÅ«â€™â€™ ti dvinnaá¹ƒ kulÄ• naá¹ƒ dÄ• yÄ
á¹-hapitattÄ• __bÄ• kulo_ti laddhanÄ• mo vayappatto hutvÄ• mahatiá¹ƒ sampattiá¹ƒ anubh
satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• sattÄ• hameva puthujja
aruá¹‡e saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap t

``himavantassÄ• vidÅ«re \Be I 441/ \Ne I 375/, sobhito nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, sakasissehi mÄ• pito ||

``maá¹‡á¸• apÄ• ca bahÅ« tattha, pupphitÄ• sindhuvÄ• rakÄ• .

kapitthÄ• ca bahÅ« tattha, pupphitÄ• jÄ«vajÄ«vakÄ• ||

``nigguá¹‡á¸• iyo bahÅ« tattha, badarÄ• malakÄ• ni ca.

phÄ• rusakÄ• alÄ• bÅ« ca, puá¹‡á¸• arÄ«kÄ• ca pupphitÄ• ||

``Ä• á¸·akÄ• beluvÄ• tattha, kadalÄ« mÄ• tuluá¹…gakÄ• .

mahÄ• nÄ• mÄ• bahÅ« tattha, ajjunÄ• ca piyaá¹…gukÄ• ||

``kosambÄ• saá¸·alÄ• nimbÄ• , nigrodhÄ• ca kapitthanÄ• .

ediso assamo mayhaá¹ƒ, sasissohaá¹ƒ tahiá¹ƒ vasiá¹ƒ ||

``anomadassÄ« bhagavÄ• , sayambhÅ« lokanÄ• yako.

gavesaá¹ƒ paá¹-isallÄ• naá¹ƒ, mamassamamupÄ• gami ||

``upetamhi mahÄ• vÄ«re, anomadassimahÄ• yase.

khaá¹‡ena lokanÄ• thassa, vÄ• tÄ• bÄ• dho samuá¹-á¹-hahi ||

``vicaranto araÃ±Ã±amhi, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

upagantvÄ• na sambuddhaá¹ƒ, cakkhumantaá¹ƒ mahÄ• yasaá¹ƒ ||

``iriyaÃ±cÄ• pi disvÄ• na, upalakkhesahaá¹ƒ tadÄ• .

asaá¹ƒsayaÃ±hi buddhassa, byÄ• dhi no udapajjatha ||

``khippaá¹ƒ assamamÄ• gaÃ±chiá¹ƒ, mama sissÄ• na santike.

bhesajjaá¹ƒ kattukÄ• mohaá¹ƒ, sisse Ä• mantayiá¹ƒ tadÄ• ||

``paá¹-issuá¹‡itvÄ• na me vÄ• kyaá¹ƒ, sissÄ• sabbe sagÄ• ravÄ• .

ekajjhaá¹ƒ sannipatiá¹ƒsu, satthugÄ• ravatÄ• mama ||

``khippaá¹ƒ pabbatamÄ• ruyha, sabbosadhamahÄ• sahaá¹ƒ.

pÄ• nÄ«yayogaá¹ƒ katvÄ• na, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``paribhutte mahÄ• vÄ«re, sabbaÃ±Ã±ulokanÄ• yake.

khippaá¹ƒ vÄ• to vÅ«pasami, sugatassa mahesino ||

``passaddhaá¹ƒ \Be I 442/ darathaá¹ƒ disvÄ• , anomadassÄ« mahÄ• yaso.

sakÄ• sane nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo me pÄ• dÄ• si bhesajjaá¹ƒ, byÄ• dhiÃ±ca samayÄ« mama.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``kappasatasahassÄ• ni, devaloke ramissati.

vÄ• dite tÅ«riye tattha, modissati sadÄ• ayaá¹ƒ ||

``manussalokamÄ• gantvÄ• \Ne I 376/, sukkamÅ«lena codito.

sahassakkhattuá¹ƒ rÄ• jÄ• ca, cakkavattÄ« bhavissati ||

``paÃ±capaÃ±Ã±Ä• sakappamhi, anomo nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, jambumaá¹‡á¸• assa issaro ||

``sattaratanasampanno, cakkavattÄ« mahabbalo.

tÄ• vatiá¹ƒsepi khobhetvÄ• , issaraá¹ƒ kÄ• rayissati ||

``devabhÅ«to manusso vÄ• , appÄ• bÄ• dho bhavissati.

pariggahaá¹ƒ vivajjetvÄ• , byÄ• dhiá¹ƒ loke tarissati ||

``aparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``kilese jhÄ• payitvÄ• na, taá¹‡hÄ• sotaá¹ƒ tarissati.

bÄ• kulo nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``idaá¹ƒ sabbaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapessati ||

``anomadassÄ« bhagavÄ• , sayambhÅ« lokanÄ• yako.

vivekÄ• nuvilokento, mamassamamupÄ• gami ||

``upÄ• gataá¹ƒ mahÄ• vÄ«raá¹ƒ, sabbaÃ±Ã±uá¹ƒ lokanÄ• yakaá¹ƒ.

sabbosadhena tappesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

``tassa \Be I 443/ me sukataá¹ƒ kammaá¹ƒ, sukhette bÄ«jasampadÄ• .

khepetuá¹ƒ neva sakkomi, tadÄ• hi sukataá¹ƒ mama ||

``lÄ• bhÄ• mama suladdhaá¹ƒ me, yohaá¹ƒ addakkhi nÄ• yakaá¹ƒ.

tena kammÄ• vasesena, pattomhi acalaá¹ƒ padaá¹ƒ ||

``sabbametaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

``aparimeyye ito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhesajjassa idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ekadivasaá¹ƒ satthÄ• rÄ• attano sÄ• vake paá¹-ipÄ• á¹-iyÄ• á¹-l
appÄ• bÄ• dhÄ• naá¹ƒ \Ne I 377/ aggaá¹-á¹-hÄ• ne á¹-hapito so parinibbÄ• nasamaye saá¹
ovÄ• damukhena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<225> á¹• 21 ``yo pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchati.

sukhÄ• so dhaá¹ƒsate á¹-hÄ• nÄ• , pacchÄ• ca manutappati ||

<226> á¹• 21 ``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<227> á¹• 21 ``susukhaá¹ƒ vata nibbÄ• naá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, yattha dukkhaá¹ƒ nirujjhatÄ«â€™â€™ ti || --- gÄ• thÄ• ttayam

tattha \Ee II 89/ __yo pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchatÄ«_ti yo puggalo p
jarÄ• rogÄ• dÄ«hi anabhibhÅ«takÄ• leyeva kÄ• tabbÄ• ni attano hitasukhÄ• vahÄ• ni kamm
pacchÄ• so kÄ• tabbakÄ• laá¹ƒ atikkamitvÄ• kÄ• tuá¹ƒ icchati. __so_ti ca nipÄ• tamattaá¹
jarÄ• rogÄ• dÄ«hi abhibhÅ«tattÄ• kÄ• tuá¹ƒ na sakkoti, asakkonto ca __sukhÄ• so dhaá¹ƒ
manutappatÄ«_ti so puggalo sukhÄ• \Be I 444/ á¹-hÄ• nÄ• saggato nibbÄ• nato ca tadupÄ
parihÄ• yanto ``akataá¹ƒ me kalyÄ• á¹‡aâ€™â€™ ntiÄ• dinÄ• (MN III 248; Nett 120) pacch
vippaá¹-isÄ• raá¹ƒ Ä• pajjati. __ma_-kÄ• ro padasandhikaro. ahaá¹ƒ pana karaá¹‡Ä«yaá¹ƒ
vadÄ• mÄ«ti dassento __ ``yaÃ±hi kayirÄ• â€™â€™ _ti dutiyaá¹ƒ gÄ• thamÄ• ha.

tattha __parijÄ• nantÄ«_ti ``ettako ayaâ€™â€™ nti paricchijja jÄ• nanti na bahuá¹ƒ maÃ±Ã
sammÄ• paá¹-ipattivasena hi yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ« eva sobhati, na tato aÃ±Ã±ath
sÄ• dhÄ• raá¹‡ato vuttamatthaá¹ƒ idÄ• ni sarÅ«pato dassetuá¹ƒ __ ``susukhaá¹ƒ vatÄ• â€™
gÄ• thamÄ• ha. tassattho --- sammÄ• sÄ• maá¹ƒ sabbadhammÄ• naá¹ƒ buddhattÄ• __sa
__desitaá¹ƒ_ sabbaso sokahetÅ«naá¹ƒ abhÄ• vato __asokaá¹ƒ_ vigatarÄ• gÄ• dirajattÄ• _
anupaddutattÄ• __khemaá¹ƒ_ nibbÄ• naá¹ƒ suá¹-á¹-hu __sukhaá¹ƒ vata, _ kasmÄ• ? __ya
sakalaá¹ƒ __vaá¹-á¹-adukkhaá¹ƒ nirujjhati_ accantameva vÅ«pasamatÄ«ti.

bÄ• kulattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dhaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sukhaÃ±ce_ \Ne I 378/ __jÄ«vituá¹ƒ icche_ti Ä• yasmato dhaniyattherassa gÄ• thÄ• . kÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhag
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso naá
akÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
nibbattitvÄ• __dhaniyo_ti laddhanÄ• mo vayappatto kumbhakÄ• rakammena jÄ«vati. tena
dhaniyassa kumbhakÄ• rassa sÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• pukkusÄ• tissa kulaputtassa __ch
(MN III 342 Ä• dayo) desesi. so taá¹ƒ sutvÄ• katakicco ahosi. dhaniyo tassa parinibbutabhÄ
``niyyÄ• nikaá¹ƒ vata buddhasÄ• sanaá¹ƒ, yattha ekarattiparicayenÄ• pi vaá¹-á¹-adukkhato
ti paá¹-iladdhasaddho pabbajitvÄ• \Ee II 90/ kuá¹-imaá¹‡á¸• anÄ• nuyutto \Be I 445/ viharan
paá¹-icca bhagavatÄ• garahito saá¹…ghike senÄ• sane vasanto vipassanaá¹ƒ vaá¸• á¸• he
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 48.1-7) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, Ä• hutÄ«naá¹ƒ paá¹-iggahaá¹ƒ.

vipinaggena gacchantaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``naá¸·amÄ• laá¹ƒ gahetvÄ• na, nikkhamanto ca tÄ• vade.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

``pasannacitto sumano, naá¸·amÄ• lamapÅ«jayiá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ mahÄ• vÄ«raá¹ƒ, sabbalokÄ• nukampakaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ mÄ• lamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ye bhikkhÅ« dhutaá¹…gasamÄ• dhÄ• nena attÄ• naá¹ƒ ukkaá¹ƒs
sÄ• diyante aÃ±Ã±e bhikkhÅ« avajÄ• nanti, tesaá¹ƒ ovÄ• dadÄ• namukhena aÃ±Ã±aá¹ƒ by

<228> á¹• 21 ``sukhaÃ±ce jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• .

saá¹…ghikaá¹ƒ nÄ• timaÃ±Ã±eyya, cÄ«varaá¹ƒ pÄ• nabhojanaá¹ƒ ||

<229> á¹• 21 sukhaÃ±ce \Ne I 379/ jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• .

ahi mÅ«sikasobbhaá¹ƒva, sevetha sayanÄ• sanaá¹ƒ ||

<230> á¹• 21 sukhaÃ±ce jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• .

itarÄ«tarena tusseyya, ekadhammaÃ±ca bhÄ• vayeâ€™â€™ ti || --- tisso gÄ• thÄ• abhÄ• s

tattha __sukhaÃ±ce jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• _ti sÄ• maÃ±Ã±asm
apekkhavÄ• sikkhÄ• ya tibbagÄ• ravo hutvÄ• sukhaá¹ƒ jÄ«vituá¹ƒ iccheyya ce, anesanaá¹
sace jÄ«vitukÄ• moti attho \Be I 446/. __saá¹…ghikaá¹ƒ nÄ• timaÃ±Ã±eyya, cÄ«varaá¹ƒ pÄ
Ä• bhataá¹ƒ cÄ«varaá¹ƒ Ä• hÄ• raá¹ƒ na avamaÃ±Ã±eyya, saá¹…ghassa uppajjanakalÄ• b
hotÄ«ti taá¹ƒ paribhuÃ±jantassa Ä• jÄ«vapÄ• risuddhisambhavena sÄ• maÃ±Ã±asukhaá¹ƒ
__ahi mÅ«sikasobbhaá¹ƒvÄ• _ti ahi viya mÅ«sikÄ• ya khatabilaá¹ƒ __sevetha_ seveyya se
sappo sayamattano Ä• sayaá¹ƒ akatvÄ• mÅ«sikÄ• ya aÃ±Ã±ena vÄ• kate Ä• saye vasitvÄ
evamevaá¹ƒ bhikkhu sayaá¹ƒ senÄ• sanakaraá¹‡Ä• saá¹ƒkilesaá¹ƒ anÄ• pajjitvÄ• yattha k
pakkameyyÄ• ti attho.

idÄ• ni vutte avutte ca paccaye yathÄ• lÄ• bhasantoseneva sÄ• maÃ±Ã±asukhaá¹ƒ hoti, na
__ ``itarÄ«tarena tusseyyÄ• â€™â€™ _ti, yena kenaci hÄ«nena vÄ• paá¹‡Ä«tena vÄ• yath
santosaá¹ƒ Ä• pajjeyyÄ• ti attho. __ekadhamma_nti appamÄ• dabhÄ• vaá¹ƒ, taÃ±hi anuyuÄ
sabbaá¹ƒ lokiyasukhaá¹ƒ lokuttarasukhaÃ±ca hatthagatameva hoti. tenÄ• ha bhagavÄ• ---
pappoti vipulaá¹ƒ sukhaâ€™â€™ nti (MN II 352; Dhp 27).

dhaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• taá¹…gaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__atisÄ«ta_nti \Ee II 91/ Ä• yasmato mÄ• taá¹…gaputtattherassa gÄ• thÄ• . kÄ• uppatti? a
bhagavato kÄ• le himavantasamÄ«pe mahato jÄ• tassarassa heá¹-á¹-hÄ• mahati nÄ• gabh
nÄ• garÄ• jÄ• hutvÄ• nibbatto ekadivasaá¹ƒ nÄ• gabhavanato nikkhamitvÄ• vicaranto sat
gacchantaá¹ƒ disvÄ• pasannamÄ• naso attano sÄ«samaá¹‡inÄ• pÅ«jaá¹ƒ akÄ• si. so tena
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹-he mÄ• taá¹…gassa nÄ• ma kuá¹-un
hutvÄ• nibbatto \Be I 447/ __mÄ• taá¹…gaputto_tveva paÃ±Ã±Ä• yittha. so viÃ±Ã±utaá¹ƒ p
kiÃ±ci kammaá¹ƒ akaronto Ã±Ä• takehi aÃ±Ã±ehi ca garahito ``sukhajÄ«vino ime samaá¹‡Ä
sukhajÄ«vitaá¹ƒ Ä• kaá¹…khanto bhikkhÅ«hi kataparicayo hutvÄ• satthÄ• raá¹ƒ upasaá¹…
paá¹-iladdhasaddho pabbajitvÄ• aÃ±Ã±e bhikkhÅ« iddhimante disvÄ• iddhibalaá¹ƒ patthet
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• bhÄ• vanaá¹ƒ anuyuÃ±janto chaá¸·abhiÃ±Ã±o ahosi. tena
thera II 48.8-29) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

vivekakÄ• mo sambuddho, gacchate anilaÃ±jase ||

``avidÅ«re himavantassa, mahÄ• jÄ• tassaro ahu.

tattha me bhavanaá¹ƒ Ä• si, puÃ±Ã±akammena saá¹ƒyutaá¹ƒ ||

``bhavanÄ• abhinikkhamma, addasaá¹ƒ lokanÄ• yakaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

``vicinaá¹ƒ naddasaá¹ƒ pupphaá¹ƒ, pÅ«jayissanti nÄ• yakaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , avandiá¹ƒ satthuno ahaá¹ƒ ||

``mama sÄ«se maá¹‡iá¹ƒ gayha, pÅ«jayiá¹ƒ lokanÄ• yakaá¹ƒ.

imÄ• ya maá¹‡ipÅ«jÄ• ya, vipÄ• ko hotu bhaddako ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

antalikkhe á¹-hito satthÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

``so te ijjhatu saá¹…kappo, labhassu vipulaá¹ƒ sukhaá¹ƒ.

imÄ• ya maá¹‡ipÅ«jÄ• ya, anubhohi mahÄ• yasaá¹ƒ ||

``idaá¹ƒ vatvÄ• na bhagavÄ• , jalajuttamanÄ• mako.

agamÄ• si buddhaseá¹-á¹-ho, yattha cittaá¹ƒ paá¹‡Ä«hitaá¹ƒ ||

``saá¹-á¹-hikappÄ• ni devindo, devarajjamakÄ• rayiá¹ƒ.

anekasatakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``pubbakammaá¹ƒ sarantassa, devabhÅ«tassa me sato.

maá¹‡i nibbattate mayhaá¹ƒ, Ä• lokakaraá¹‡o mamaá¹ƒ ||

``chaá¸·asÄ«tisahassÄ• ni \Be I 448/, nÄ• riyo me pariggahÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• ||

``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• renti maá¹ƒ niccaá¹ƒ, maá¹‡ipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``soá¹‡á¹‡amayÄ• \Ne I 381/ maá¹‡imayÄ• , lohitaá¹…kamayÄ• tathÄ• .

bhaá¹‡á¸• Ä• me sukatÄ• honti, yadicchasi piá¸·andhanÄ• ||

``kÅ«á¹-Ä• gÄ• rÄ• gahÄ• rammÄ• , sayanaÃ±ca mahÄ• rahaá¹ƒ.

mama saá¹…kappamaÃ±Ã±Ä• ya, nibbattanti yadicchakaá¹ƒ ||

``lÄ• bhÄ• tesaá¹ƒ suladdhaÃ±ca, ye labhanti upassutiá¹ƒ.

puÃ±Ã±akkhettaá¹ƒ manussÄ• naá¹ƒ, osadhaá¹ƒ sabbapÄ• á¹‡inaá¹ƒ ||

``mayhampi sukataá¹ƒ kammaá¹ƒ, yohaá¹ƒ adakkhi nÄ• yakaá¹ƒ.

vinipÄ• tÄ• pamuttomhi, pattomhi acalaá¹ƒ padaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonÅ«papajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

divasaÃ±ceva rattiÃ±ca, Ä• loko hoti me sadÄ• ||

``tÄ• yeva maá¹‡ipÅ«jÄ• ya, anubhotvÄ• na sampadÄ• .

Ã±Ä• á¹‡Ä• loko mayÄ• diá¹-á¹-ho, pattomhi acalaá¹ƒ padaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ maá¹‡iá¹ƒ abhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maá¹‡ipÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• puggalÄ• dhiá¹-á¹-hÄ• navasena kosajjaá¹ƒ garahanto atta
kittento ---

<231> á¹• 21 ``atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, khaá¹‡Ä• accenti mÄ• á¹‡ave ||

<232> á¹• 21 ``yo ca sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisakiccÄ• ni, so sukhÄ• na vihÄ• yati ||

<233> á¹• 21 ``dabbaá¹ƒ \Be I 449/ kusaá¹ƒ poá¹-akilaá¹ƒ, usÄ«raá¹ƒ muÃ±japabbajaá¹ƒ.

urasÄ• panudissÄ• mi, vivekamanubrÅ«hayaâ€™â€™ nti || --- gÄ• thÄ• ttayamÄ• ha.

tattha __atisÄ«ta_nti himapÄ• tavaddalÄ• dinÄ• ativiya sÄ«taá¹ƒ, __idaá¹ƒ ahÅ«_ti Ä• netv
__atiuá¹‡ha_nti dhammaparitÄ• pÄ• dinÄ• ativiya uá¹‡haá¹ƒ, ubhayenapi utuvasena kosajj
__atisÄ• ya_nti divasassa pariá¹‡atiyÄ• atisÄ• yaá¹ƒ, sÄ• yaggahaá¹‡eneva cettha pÄ• top
tadubhayena kÄ• lavasena kosajjavatthumÄ• ha. __itÄ«_ti iminÄ• pakÄ• rena. etena ``idha
kammaá¹ƒ kattabbaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• (AN c 8.80; DN III 334) vuttaá¹ƒ kosajjav
saá¹…gaá¹‡hÄ• ti. __vissaá¹-á¹-hakammante_ti pariccattayogakammante. __khaá¹‡Ä• _ti b
brahmacariyavÄ• sassa okÄ• sÄ• . __accentÄ«_ti atikkamanti. __mÄ• á¹‡ave_ti satte. __tiá
maÃ±Ã±atÄ«_ti tiá¹‡ato upari na maÃ±Ã±ati, tiá¹‡aá¹ƒ viya maÃ±Ã±ati, sÄ«tuá¹‡hÄ• ni abh

kattabbaá¹ƒ karoti. __kara_nti karonto. __purisakiccÄ• nÄ«_ti vÄ«rapurisena kattabbÄ• ni a
__sukhÄ• _ti sukhato, nibbÄ• nasukhatoti adhippÄ• yo. tatiyagÄ• thÄ• ya attho heá¹-á¹-hÄ•

mÄ• taá¹…gaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. khujjasobhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ye cittakathÄ« bahussutÄ• _ti Ä• yasmato khujjasobhitattherassa gÄ• thÄ• . kÄ• uppatti
padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ
bhikkhusaá¹…ghena saddhiá¹ƒ gacchantaá¹ƒ disvÄ• pasannamÄ• naso dasahi gÄ• thÄ• h
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de pÄ• á¹-aliputt
nibbatti, ``sobhitoâ€™â€™ tissa nÄ• maá¹ƒ \Be I 450/ ahosi. thokaá¹ƒ khujjadhÄ• tukatÄ• y
__khujjasobhito_tveva paÃ±Ã±Ä• yittha. so vayappatto satthari parinibbute Ä• nandattheras
chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 47.49-58) ---

``kakudhaá¹ƒ vilasantaá¹ƒva, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

rathiyaá¹ƒ paá¹-ipajjantaá¹ƒ, ko disvÄ• na pasÄ«dati ||

``tamandhakÄ• raá¹ƒ nÄ• setvÄ• , santÄ• retvÄ• bahuá¹ƒ janaá¹ƒ.

Ã±Ä• á¹‡Ä• lokena jotantaá¹ƒ, ko disvÄ• na pasÄ«dati ||

``vasÄ«satasahassehi, nÄ«yantaá¹ƒ lokanÄ• yakaá¹ƒ.

uddharantaá¹ƒ bahÅ« satte, ko disvÄ• na pasÄ«dati ||

``Ä• hanantaá¹ƒ dhammabheriá¹ƒ, maddantaá¹ƒ titthiye gaá¹‡e.

sÄ«hanÄ• daá¹ƒ vinadantaá¹ƒ, ko disvÄ• na pasÄ«dati ||

``yÄ• vatÄ• brahmalokato, Ä• gantvÄ• na sabrahmakÄ• .

pucchanti nipuá¹‡e paÃ±he, ko disvÄ• na pasÄ«dati ||

``yassaÃ±jaliá¹ƒ karitvÄ• na, Ä• yÄ• canti sadevakÄ• .

tena puÃ±Ã±aá¹ƒ anubhonti, ko disvÄ• na pasÄ«dati ||

``sabbe \Ne I 383/ janÄ• samÄ• gantvÄ• , sampavÄ• renti cakkhumaá¹ƒ.

na vikampati ajjhiá¹-á¹-ho, ko disvÄ• na pasÄ«dati ||

``nagaraá¹ƒ pavisato yassa, ravanti bheriyo bahÅ«.

vinadanti gajÄ• mattÄ• , ko disvÄ• na pasÄ«dati ||

``vÄ«thiyÄ• gacchato yassa, sabbÄ• bhÄ• jotate sadÄ• .

abbhunnatÄ• samÄ• honti, ko disvÄ• na pasÄ«dati ||

``byÄ• harantassa buddhassa, cakkavÄ• á¸·ampi suyyati.

sabbe satte viÃ±Ã±Ä• peti, ko disvÄ• na pasÄ«dati ||

``satasahassito kappe, yaá¹ƒ buddhamabhikittayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kittanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o \Be I 451/ pana hutvÄ• paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le rÄ• jagahe s
sannipatitena saá¹…ghena ``Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantehÄ«â€™â€™ ti Ä• á¹‡
therassa purato uá¹-á¹-hahitvÄ• saá¹…ghassa sÄ• sanaá¹ƒ Ä• rocetvÄ• sayaá¹ƒ puretaraá
sattapaá¹‡á¹‡iguhÄ• dvÄ• raá¹ƒ sampÄ• puá¹‡i. tena ca samayena mÄ• rassa mÄ• rakÄ• y
devasaá¹…ghena pesitÄ• aÃ±Ã±atarÄ• devatÄ• sattapaá¹‡á¹‡iguhÄ• dvÄ• re á¹-hitÄ• ho
attano Ä• gamanaá¹ƒ kathento ---

<234> á¹• 21 ``ye \Ee II 93/ cittakathÄ« bahussutÄ• , samaá¹‡Ä• pÄ• á¹-aliputtavÄ• sino.

tesaÃ±Ã±ataroyamÄ• yuvÄ• , dvÄ• re tiá¹-á¹-hati khujjasobhitoâ€™â€™ ti || --- paá¹-hamaá

tattha __cittakathÄ«_ti vicittadhammakathikÄ• , saá¹…khipanaá¹ƒ, vitthÄ• raá¹‡aá¹ƒ gambh
uttÄ• nÄ«karaá¹‡aá¹ƒ kaá¹…khÄ• vinodanaá¹ƒ dhammapatiá¹-á¹-hÄ• pananti evamÄ• dÄ«h
ajjhÄ• sayÄ• nurÅ«paá¹ƒ dhammassa kathanasÄ«lÄ• ti attho. __bahussutÄ• _ti
pariyattipaá¹-ivedhabÄ• husaccapÄ• ripÅ«riyÄ• bahussutÄ• . sabbaso samitapÄ• patÄ• ya

pÄ• á¹-aliputtavÄ• sino, tesaÃ±Ã±ataro_ti pÄ• á¹-aliputtanagaravÄ• sitÄ• ya pÄ• á¹-aliputtav
aÃ±Ã±ataro, __ayaá¹ƒ Ä• yuvÄ• _ dÄ«ghÄ• yu Ä• yasmÄ• . __dvÄ• re tiá¹-á¹-hatÄ«_ti satta
tiá¹-á¹-hati, saá¹…ghassa anumatiyÄ• pavisitunti attho. taá¹ƒ sutvÄ• sÄ• devatÄ• therass
saá¹…ghassa nivedentÄ« ---

<235> á¹• 21 ``ye \Ne I 384/ cittakathÄ« ... pe ... dvÄ• re tiá¹-á¹-hati mÄ• luteritoâ€™â€™ ti
gÄ• thamÄ• ha.

tattha __mÄ• luterito_ti iddhicittajanitena vÄ• yunÄ• erito, iddhibalena Ä• gatoti attho.

evaá¹ƒ \Be I 452/ tÄ• ya devatÄ• ya niveditena saá¹…ghena katokÄ• so thero saá¹…ghass

<236> á¹• 21 ``suyuddhena suyiá¹-á¹-hena, saá¹…gÄ• mavijayena ca.

brahmacariyÄ• nuciá¹‡á¹‡ena, evÄ• yaá¹ƒ sukhamedhatÄ«â€™â€™ ti || ---

imÄ• ya tatiyagÄ• thÄ• ya aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __suyuddhenÄ• _ti pubbabhÄ• ge tadaá¹…gavikkhambhanappahÄ• navasena kilese
__suyiá¹-á¹-henÄ• _ti antarantarÄ• kalyÄ• á¹‡amittehi dinnasappÄ• yadhammadÄ• nena. _
samucchedappahÄ• navasena sabbaso kilesÄ• bhisaá¹…khÄ• ranimmathanena laddhasaá
__brahmacariyÄ• nuciá¹‡á¹‡enÄ• _ti anuciá¹‡á¹‡ena aggamaggabrahmacariyena. __evÄ• y
vuttappakÄ• rena ayaá¹ƒ khujjasobhito nibbÄ• nasukhaá¹ƒ phalasamÄ• pattisukhaÃ±ca edh

khujjasobhitattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vÄ• raá¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yodha koci manussesÅ«_ti Ä• yasmato vÄ• raá¹‡attherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto ito dvÄ• navute kappe tissassa bh
puretarameva \Ee II 94/ brÄ• hmaá¹‡akule nibbattitvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu
isipabbajjaá¹ƒ pabbajitvÄ• catupaá¹‡á¹‡Ä• sasahassÄ• naá¹ƒ antevÄ• sikÄ• naá¹ƒ mante v
samayena tissassa bhagavato bodhisattabhÅ«tassa tusitÄ• kÄ• yÄ• cavitvÄ• carimabhav
mahÄ• pathavikampo ahosi. taá¹ƒ disvÄ• mahÄ• jano bhÄ«to saá¹ƒviggo naá¹ƒ isiá¹ƒ upas
pathavikampanakÄ• raá¹‡aá¹ƒ pucchi. so ``mahÄ• bodhisatto mÄ• tukucchiá¹ƒ okkami, tenA
mÄ• bhÄ• yathÄ• â€™â€™ ti buddhuppÄ• dassa pubbanimittabhÄ• vaá¹ƒ kathetvÄ• sama
pÄ«tiá¹ƒ paá¹-ivedesi. so tena puÃ±Ã±akammena devamanussesu \Be I 453/ saá¹ƒsaranto
buddhuppÄ• de kosalaraá¹-á¹-he brÄ• hmaá¹‡akule nibbattitvÄ• __vÄ• raá¹‡o_ti laddhanÄ•

Ä• raÃ±Ã±akassa therassa santike dhammaá¹ƒ sutvÄ• laddhappasÄ• do pabbajitvÄ• sam
ekadivasaá¹ƒ buddhupaá¹-á¹-hÄ• naá¹ƒ gacchanto antarÄ• magge ahinakule aÃ±Ã±amaÃ±
kÄ• laá¹…kate disvÄ• ``ime sattÄ• aÃ±Ã±amaÃ±Ã±avirodhena jÄ«vitakkhayaá¹ƒ pattÄ• â€
hutvÄ• bhagavato santikaá¹ƒ gato, tassa bhagavÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• tadanurÅ«pa

<237> á¹• 21 ``yodha koci manussesu, parapÄ• á¹‡Ä• ni hiá¹ƒsati.

asmÄ• lokÄ• paramhÄ• ca, ubhayÄ• dhaá¹ƒsate naro ||

<238> á¹• 21 ``yo ca mettena cittena, sabbapÄ• á¹‡Ä• nukampati.

bahuÃ±hi so pasavati, puÃ±Ã±aá¹ƒ tÄ• disako naro ||

<239> á¹• 21 ``subhÄ• sitassa sikkhetha, samaá¹‡Å«pÄ• sanassa ca.

ekÄ• sanassa ca raho, cittavÅ«pasamassÄ• cÄ• â€™â€™ ti || --- tisso gÄ• thÄ• abhÄ• si.

tattha __yodha koci manussesÅ«_ti idha manussesu yo koci khattiyo vÄ• brÄ• hmaá¹‡o vÄ
gahaá¹-á¹-ho vÄ• pabbajito vÄ• . manussaggahaá¹‡aÃ±cettha ukkaá¹-á¹-hasattanidassana
__parapÄ• á¹‡Ä• ni hiá¹ƒsatÄ«_ti parasatte mÄ• reti vibÄ• dhati ca. __asmÄ• lokÄ• _ti idha
paralokato. __ubhayÄ• dhaá¹ƒsate_ti ubhayato dhaá¹ƒsati, ubhayalokapariyÄ• pannahitasu
attho. __naro_ti satto.

evaá¹ƒ parapÄ«á¸·Ä• lakkhaá¹‡aá¹ƒ pÄ• padhammaá¹ƒ dassetvÄ• idÄ• ni parapÄ«á¸·Ä• n
dhammaá¹ƒ dassento __ ``yo ca mettenÄ• â€™â€™ _tiÄ• dinÄ• dutiyaá¹ƒ gÄ• thamÄ• ha.
mettÄ• sampayuttena cittena appanÄ• pattena itarÄ«tarena vÄ• . __sabbapÄ• á¹‡Ä• nukam
orasaputte viya mettÄ• yati. __bahuÃ±hi so pasavati, puÃ±Ã±aá¹ƒ tÄ• disako naro_ti \Ee II 9
mettÄ• vihÄ• rÄ« puggalo bahuá¹ƒ mahantaá¹ƒ anappakaá¹ƒ kusalaá¹ƒ pasavati paá¹-ilabh

idÄ• ni \Be I 454/ taá¹ƒ sasambhÄ• re samathavipassanÄ• dhamme niyojento __ ``subhÄ• s
tatiyaá¹ƒ gÄ• thamÄ• ha. tattha __subhÄ• sitassa sikkhethÄ• _ti appicchakathÄ• dibhedaá¹
pariyattidhammaá¹ƒ savanadhÄ• raá¹‡aparipucchÄ• divasena sikkheyya. __samaá¹‡Å«pÄ•
samitapÄ• pÄ• naá¹ƒ samaá¹‡Ä• naá¹ƒ kalyÄ• á¹‡amittÄ• naá¹ƒ upÄ• sakÄ• naá¹ƒ kÄ• len
payirupÄ• sanaÃ±ceva paá¹-ipattiyÄ• tesaá¹ƒ samÄ«pacariyaÃ±ca \Ne I 386/ sikkheyya. __
cittavÅ«pasamassa cÄ• _ti ekassa asahÄ• yassa kÄ• yavivekaá¹ƒ anubrÅ«hantassa raho k
Ä• sanaá¹ƒ nisajjaá¹ƒ sikkheyya. evaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto bhÄ• vanaÃ±
samucchedavasena kilesÄ• naá¹ƒ cittassa vÅ«pasamaÃ±ca sikkheyya. yÄ• hi adhisÄ«lasik
accantameva vÅ«pasantÄ• pahÄ«nÄ• honti, tÄ• maggaphalasikkhÄ• sikkhantassa accan

nÄ• ma hotÄ«ti. gÄ• thÄ• pariyosÄ• ne vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá
(Ap thera II 47.59-72) ---

``ajjhogÄ• hetvÄ• himavaá¹ƒ, mante vÄ• cemahaá¹ƒ tadÄ• .

catupaÃ±Ã±Ä• sasahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahuá¹ƒ ||

``adhitÄ• vedagÅ« sabbe, chaá¸·aá¹…ge pÄ• ramiá¹ƒ gatÄ• .

sakavijjÄ• hupatthaddhÄ• , himavante vasanti te ||

``cavitvÄ• tusitÄ• kÄ• yÄ• , devaputto mahÄ• yaso.

uppajji mÄ• tukucchismiá¹ƒ, sampajÄ• no patissato ||

``sambuddhe upapajjante, dasasahassi kampatha.

andhÄ• cakkhuá¹ƒ alabhiá¹ƒsu, uppajjantamhi nÄ• yake ||

``sabbÄ• kÄ• raá¹ƒ pakampittha, kevalÄ• vasudhÄ• ayaá¹ƒ.

nigghosasaddaá¹ƒ sutvÄ• na, ubbijjiá¹ƒsu mahÄ• janÄ• ||

``sabbe janÄ• samÄ• gamma, Ä• gacchuá¹ƒ mama santikaá¹ƒ.

vasudhÄ• yaá¹ƒ pakampittha, kiá¹ƒ vipÄ• ko bhavissati ||

``avacÄ• siá¹ƒ \Be I 455/ tadÄ• tesaá¹ƒ, mÄ• bhetha natthi vo bhayaá¹ƒ.

visaá¹-á¹-hÄ• hotha sabbepi, uppÄ• doyaá¹ƒ suvatthiko ||

``aá¹-á¹-hahetÅ«hi samphussa, vasudhÄ• yaá¹ƒ pakampati.

tathÄ• nimittÄ• dissanti, obhÄ• so vipulo mahÄ• ||

``asaá¹ƒsayaá¹ƒ buddhaseá¹-á¹-ho, uppajjissati cakkhumÄ• .

saÃ±Ã±Ä• petvÄ• na janataá¹ƒ, paÃ±casÄ«le kathesahaá¹ƒ ||

``sutvÄ• na paÃ±casÄ«lÄ• ni, buddhuppÄ• daÃ±ca dullabhaá¹ƒ.

ubbegajÄ• tÄ• sumanÄ• , tuá¹-á¹-hahaá¹-á¹-hÄ• ahaá¹ƒsu te ||

``dvenavute ito kappe, yaá¹ƒ nimittaá¹ƒ viyÄ• kariá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, byÄ• karaá¹‡assidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

vÄ• raá¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vassikattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ekopi_ \Ne I 387/ __saddho medhÄ• vÄ«_ti Ä• yasmato vassikattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto atthadassissa bh
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannacitto pilakkhap
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹
__vassiko_ti laddhanÄ• mo vayappatto satthu yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• paá¹-ilado
samaá¹‡adhammaá¹ƒ karonto Ä• bÄ• dhiko ahosi. atha naá¹ƒ Ã±Ä• takÄ• vejjaparidiá¹-á¹-l
upaá¹-á¹-hahitvÄ• arogamakaá¹ƒsu. so tamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-hito saá¹ƒvegajÄ• to
chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 47.40-44) ---

``vanantare \Be I 456/ buddhaá¹ƒ disvÄ• , atthadassiá¹ƒ mahÄ• yasaá¹ƒ.

pasannacitto sumano, pilakkhassa phalaá¹ƒ adÄ• ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o \Ee II 96/ pana hutvÄ• Ä• kÄ• sena Ã±Ä• takÄ• naá¹ƒ santike gantvÄ• Ä
desetvÄ• te saraá¹‡esu sÄ«lesu ca patiá¹-á¹-hÄ• pesi. tesu keci kÄ• laá¹…katÄ• saraá¹‡es
patiá¹-á¹-hitattÄ• sagge nibbattiá¹ƒsu. atha naá¹ƒ satthÄ• buddhupaá¹-á¹-hÄ• naá¹ƒ upaga
vassika, Ã±Ä• tÄ«naá¹ƒ Ä• rogyaâ€™â€™ nti pucchi. so Ã±Ä• tÄ«naá¹ƒ attanÄ• kataá¹ƒ u

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<240> á¹• 21 ``ekopi saddho medhÄ• vÄ«, assaddhÄ• nÄ«dha Ã±Ä• tinaá¹ƒ.

dhammaá¹-á¹-ho sÄ«lasampanno, hoti atthÄ• ya bandhunaá¹ƒ ||

<241> á¹• 21 ``niggayha anukampÄ• ya, coditÄ• Ã±Ä• tayo mayÄ• .

Ã±Ä• tibandhavapemena, kÄ• raá¹ƒ katvÄ• na bhikkhusu ||

<242> á¹• 21 ``te abbhatÄ«tÄ• kÄ• laá¹…katÄ• , pattÄ• te tidivaá¹ƒ sukhaá¹ƒ.

bhÄ• taro mayhaá¹ƒ mÄ• tÄ• ca, modanti kÄ• makÄ• minoâ€™â€™ ti || ---

tisso gÄ• thÄ• abhÄ• si.

tatthÄ• yaá¹ƒ \Ne I 388/ paá¹-hamagÄ• thÄ• ya attho --- yo kammaphalasaddhÄ• ya ca rata
__saddho, _ tato eva kammassakataÃ±Ä• á¹‡Ä• diyogato __medhÄ• vÄ«, _ satthu ovÄ• da
á¹-hitattÄ• __dhammaá¹-á¹-ho, _ Ä• cÄ• rasÄ«lassa maggasÄ«lassa phalasÄ«lassa ca vas
__ekopi_ yathÄ• vuttÄ• ya saddhÄ• ya abhÄ• vena __assaddhÄ• naá¹ƒ idha_ imasmiá¹ƒ lo
Ã±Ä• tabbaá¹-á¹-hena __Ã±Ä• tÄ«naá¹ƒ, _ tathÄ• pemabandhanena bandhanaá¹-á¹-hena _
laddhanÄ• mÄ• naá¹ƒ bandhavÄ• naá¹ƒ __atthÄ• ya_ hitÄ• ya __hotÄ«_ti.

evaá¹ƒ \Be I 457/ sÄ• dhÄ• raá¹‡ato vuttamatthaá¹ƒ attÅ«panÄ• yikaá¹ƒ katvÄ• dassetuá¹
_tiÄ• dinÄ• itaragÄ• thÄ• vuttÄ• . tattha __niggayha anukampÄ• ya, coditÄ• Ã±Ä• tayo ma
kusalaá¹ƒ akatvÄ• Ä• yatiá¹ƒ parikkilesaá¹ƒ puna mÄ• nubhavitthÄ• ti niggahetvÄ• Ã±Ä• ta
__Ã±Ä• tibandhavapemena_ ``amhÄ• kaá¹ƒ ayaá¹ƒ bandhavoâ€™â€™ ti evaá¹ƒ pavattena
atikkamituá¹ƒ asakkontÄ• __kÄ• raá¹ƒ katvÄ• na bhikkhÅ«su_ pasannacittÄ• hutvÄ• cÄ«v
upaá¹-á¹-hÄ• nena ca bhikkhÅ«su sakkÄ• rasammÄ• naá¹ƒ katvÄ• __te abbhatÄ«tÄ• kÄ•
lokaá¹ƒ atikkantÄ• . puna __te_ti nipÄ• tamattaá¹ƒ. __tidivaá¹ƒ sukha_nti devalokapariyÄ• p
vÄ• iá¹-á¹-haá¹ƒ tidivaá¹ƒ adhigatÄ• . ``ke pana teâ€™â€™ ti Ä• ha. ``__bhÄ• taro mayhaá
kÄ• makÄ• minoâ€™â€™ _ti. attanÄ• yathÄ• kÄ• mitavatthukÄ• masamaá¹…gino hutvÄ•

vassikattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. yasojattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kÄ• lapabbaá¹…gasaá¹…kÄ• so_ti \Ee II 97/ Ä• yasmato yasojattherassa gÄ• thÄ• . kÄ•

purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bh
Ä• rÄ• magopakakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ vipassiá¹ƒ bhagavanta
disvÄ• pasannamÄ• naso labujaphalaá¹ƒ adÄ• si.

so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• v
kevaá¹-á¹-agÄ• me paÃ±cakulasatajeá¹-á¹-hakassa kevaá¹-á¹-assa putto hutvÄ• nibbatti, _
akaá¹ƒsu. so vayappatto attano sahÄ• yehi kevaá¹-á¹-aputtehi saddhiá¹ƒ macchagahaá¹‡at
nadiyaá¹ƒ jÄ• laá¹ƒ khipi. tattheko suvaá¹‡á¹‡avaá¹‡á¹‡o mahÄ• maccho antojÄ• laá¹ƒ pÄ•
pasenadissa dassesuá¹ƒ \Ne I 389/. rÄ• jÄ• ``imassa suvaá¹‡á¹‡avaá¹‡á¹‡assa macchassa
bhagavÄ• jÄ• nÄ• tÄ«â€™â€™ ti macchaá¹ƒ gÄ• hÄ• petvÄ• bhagavato \Be I 458/ dasses
sammÄ• sambuddhassa sÄ• sane osakkamÄ• ne pabbajitvÄ• micchÄ• paá¹-ipajjanto sÄ•
nibbatto ekaá¹ƒ buddhantaraá¹ƒ niraye paccitvÄ• tato cuto aciravatiyaá¹ƒ maccho hutvÄ• n
vatvÄ• tassa bhaginÄ«naÃ±ca niraye nibbattabhÄ• vaá¹ƒ, tassa bhÄ• tikattherassa parinibb
kathÄ• petvÄ• imissÄ• aá¹-á¹-huppattiyÄ• __kapilasuttaá¹ƒ_ desesi.

satthu desanaá¹ƒ sutvÄ• yasojo saá¹ƒvegajÄ• to saddhiá¹ƒ attano sahÄ• yehi bhagavato s
patirÅ«pe á¹-hÄ• ne vasanto ekadivasaá¹ƒ sapariso bhagavantaá¹ƒ vandituá¹ƒ jetavanaá¹ƒ
senÄ• sanapaÃ±Ã±Ä• panÄ• dinÄ• vihÄ• re uccÄ• saddamahÄ• saddo ahosi. taá¹ƒ sutvÄ•
paá¹‡Ä• mesÄ«â€™â€™ ti (Ud 23) sabbaá¹ƒ udÄ• ne Ä• gatanayena veditabbaá¹ƒ. paá¹‡Ä
kasÄ• bhihato bhaddo assÄ• jÄ• nÄ«yo viya saá¹ƒviggamÄ• naso saddhiá¹ƒ parisÄ• ya vag
vasanto ghaá¹-ento vÄ• yamanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• antovasseyeva chaá¸·abh
__apadÄ• ne_ (Ap thera II 47.32-39) ---

``nagare bandhumatiyÄ• , Ä• rÄ• miko ahaá¹ƒ tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, gacchantaá¹ƒ anilaÃ±jase ||

``labujaá¹ƒ phalamÄ• dÄ• ya, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

Ä• kÄ• seva á¹-hito santo, paá¹-iggaá¹‡hi mahÄ• yaso ||

``vittisaÃ±jÄ• nano mayhaá¹ƒ, diá¹-á¹-hadhammasukhÄ• vaho.

phalaá¹ƒ buddhassa datvÄ• na, vippasannena cetasÄ• ||

``adhigaÃ±chiá¹ƒ tadÄ• pÄ«tiá¹ƒ, vipulaá¹ƒ sukhamuttamaá¹ƒ.

uppajjateva ratanaá¹ƒ, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ phalaá¹ƒ adadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±aá¹ƒ \Be I 459/ pana samÄ• naá¹ƒ saparisaá¹ƒ Ä• yasmantaá¹ƒ yasojaá¹ƒ
Ä• neÃ±jasamÄ• pattinÄ• paá¹-isanthÄ• ramakÄ• si. so sabbepi \Ee II 98/ dhutaá¹…gadha
tenassa sarÄ«raá¹ƒ kisaá¹ƒ ahosi lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ, taá¹ƒ bhagavÄ• paramappi

<243> á¹• 21 ``kÄ• lapabbaá¹…gasaá¹…kÄ• so \Ne I 390/, kiso dhamanisanthato.

mattaÃ±Ã±Å« annapÄ• namhi, adÄ«namÄ• naso naroâ€™â€™ ti || --- paá¹-hamaá¹ƒ gÄ• th

tattha __kÄ• lapabbaá¹…gasaá¹…kÄ• so_ti maá¹ƒsÅ«pacayavigamena kisadusaá¹‡á¹-hita
dantilatÄ• pabbasadisaá¹…go, tenÄ• ha __ ``kiso dhamanisanthatoâ€™â€™ _ti. __kiso_ti
moneyyapaá¹-ipadÄ• pÅ«raá¹‡ena kisasarÄ«ro. __dhamanisanthato_ti dhamanÄ«hi santha
appamaá¹ƒsalohitatÄ• ya pÄ• kaá¹-Ä«hi kaá¹‡á¸• arasirÄ• hi vitatasarÄ«ro. __mattaÃ±Ã±Å«
pariyesanapaá¹-iggahaá¹‡aparibhogavissajjanesu pamÄ• á¹‡aÃ±Ã±Å«. __adÄ«namÄ• nas
anabhibhÅ«tattÄ• alÄ«nacitto akusÄ«tavutti. __naro_ti puriso, porisassa dhurassa vahanat
porisalakkhaá¹‡asampanno purisadhorayhoti adhippÄ• yo.

evaá¹ƒ thero satthÄ• rÄ• pasaá¹-á¹-ho pasaá¹-á¹-habhÄ• vÄ• nurÅ«paá¹ƒ attano
adhivÄ• sanakhantivÄ«riyÄ• rambhavivekÄ• bhiratikittanamukhena bhikkhÅ«naá¹ƒ dhamma

<244> á¹• 21 ``phuá¹-á¹-ho á¸• aá¹ƒsehi makasehi, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

nÄ• go saá¹…gÄ• masÄ«seva, sato tatrÄ• dhivÄ• saye ||

<245> á¹• 21 ``yathÄ• brahmÄ• tathÄ• eko, yathÄ• devo tathÄ• duve.

yathÄ• gÄ• mo tathÄ• tayo, kolÄ• halaá¹ƒ tatuttariâ€™â€™ nti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __nÄ• go saá¹…gÄ• masÄ«sevÄ• _ti yathÄ• nÄ• ma Ä• jÄ• neyyo hatthinÄ• go yud

asisattitomarÄ• dippahÄ• re adhivÄ• setvÄ• parasenaá¹ƒ viddhaá¹ƒseti, evaá¹ƒ bhikkhu __
araÃ±Ã±Ä• niyaá¹ƒ á¸• aá¹ƒsÄ• diparissaye __sato_ \Be I 460/ sampajÄ• no adhivÄ• seyya
bhÄ• vanÄ• balena mÄ• rabalaá¹ƒ vidhameyya.

__yathÄ• brahmÄ• _ti yathÄ• brahmÄ• ekako cittappakoparahito jhÄ• nasukhena niccame
eko_ti bhikkhupi eko adutiyo vivekasukhamanubrÅ«hento sukhaá¹ƒ viharati. ekassa sÄ• ma
paá¹‡Ä«tanti hi vuttaá¹ƒ. etena ekavihÄ• rÄ« bhikkhu ``brahmasamoâ€™â€™ ti ovÄ• daá¹ƒ
duve_ti yathÄ• devÄ• naá¹ƒ antarantarÄ• \Ee II 99/ cittappakopopi siyÄ• , tathÄ• dvinnaá¹
sahavÄ• se ghaá¹-á¹-anÄ• pi bhaveyyÄ• ti sadutiyavÄ• sena bhikkhu ``devasamoâ€™â€™
tayo_ti asmimeva pÄ• á¹-he tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ sahavÄ• so gÄ• mavÄ• sasadiso v
adhippÄ• yo \Ne I 391/. __kolÄ• halaá¹ƒ tatuttari_nti tato tayato upari ca bahÅ«naá¹ƒ saá¹ƒv
uccÄ• saddamahÄ• saddamahÄ• janasannipÄ• tasadiso, tasmÄ• ekavihÄ• rinÄ• bhavitab

yasojattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ• á¹-imattiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ahu tuyhaá¹ƒ pure saddhÄ• _ti Ä• yasmato sÄ• á¹-imattiyattherassa gÄ• thÄ• . kÄ• uppa
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto siddhatthassa bhagavato kÄ• l
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso tÄ• lavaá¹‡á¹-aá
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de magadharaá¹
nibbattitvÄ• __sÄ• á¹-imattiyo_ti laddhanÄ• mo vayappatto hetusampannatÄ• ya Ä• raÃ±Ã±
pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apa
38.43-47) ---

``siddhatthassa \Be I 461/ bhagavato, tÄ• lavaá¹‡á¹-amadÄ• sahaá¹ƒ.

sumanehi paá¹-icchannaá¹ƒ, dhÄ• rayÄ• mi mahÄ• rahaá¹ƒ ||

``catunnavutito kappe, tÄ• lavaá¹‡á¹-amadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, tÄ• lavaá¹‡á¹-assidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• bhikkhÅ« ovadati anusÄ• sati bahÅ« ca satte dhammaá¹ƒ k
sÄ«lesu ca patiá¹-á¹-hÄ• pesi. aÃ±Ã±ataraÃ±ca kulaá¹ƒ assaddhaá¹ƒ appasannaá¹ƒ saddha
tena tasmiá¹ƒ kule manussÄ• there abhippasannÄ• ahesuá¹ƒ. tatthekÄ• dÄ• rikÄ• abhirÅ

piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ sakkaccaá¹ƒ bhojanena parivisati. athekadivasaá¹ƒ mÄ• ro ``
vaá¸• á¸• hissati, appatiá¹-á¹-ho bhavissatÄ«â€™â€™ ti cintetvÄ• therassa rÅ«pena gantvÄ
hatthe aggahesi. dÄ• rikÄ• ``nÄ• yaá¹ƒ manussasamphassoâ€™â€™ ti ca aÃ±Ã±Ä• si, hat
disvÄ• gharajano there appasÄ• daá¹ƒ janesi. punadivase thero taá¹ƒ kÄ• raá¹‡aá¹ƒ anÄ•
agamÄ• si. tattha manussÄ• anÄ• daraá¹ƒ akaá¹ƒsu. thero taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• vajjento
``tassa gÄ«vÄ• yaá¹ƒ kukkurakuá¹‡apaá¹ƒ paá¹-imuÃ±catÅ«â€™â€™ ti adhiá¹-á¹-hahitvÄ•
mocanatthaá¹ƒ upagatena mÄ• rena atÄ«tadivase katakiriyaá¹ƒ \Ee II 100/ kathÄ• petvÄ• t
vissajjesi. taá¹ƒ disvÄ• gharasÄ• miko ``khamatha, bhante, accayaâ€™â€™ nti khamÄ• pe
bhante, tumhe upaá¹-á¹-hahÄ• mÄ«â€™â€™ ti Ä• ha. thero tassa dhammaá¹ƒ kathento ---

<246> á¹• 21 ``ahu tuyhaá¹ƒ pure saddhÄ• , sÄ• te ajja na vijjati.

yaá¹ƒ tuyhaá¹ƒ tuyhamevetaá¹ƒ, natthi duccaritaá¹ƒ mama ||

<247> á¹• 21 ``aniccÄ• hi calÄ• saddhÄ• , evaá¹ƒ diá¹-á¹-hÄ• hi sÄ• mayÄ• .

rajjantipi virajjanti, tattha kiá¹ƒ jiyyate muni ||

<248> á¹• 21 ``paccati munino bhattaá¹ƒ, thokaá¹ƒ thokaá¹ƒ kule kule.

piá¹‡á¸• ikÄ• ya carissÄ• mi, atthi jaá¹…ghabalaá¹ƒ mamÄ• â€™â€™ ti || ---

tisso gÄ• thÄ• abhÄ• si.

tattha \Be I 462/ __ahu tuyhaá¹ƒ pure saddhÄ• , sÄ• te ajja na vijjatÄ«_ti, upÄ• saka, ito pu
``ayyo dhammacÄ• rÄ« samacÄ• rÄ«â€™â€™ tiÄ• dinÄ• saddhÄ• ahosi, sÄ• saddhÄ• te
tasmÄ• __yaá¹ƒ tuyhaá¹ƒ tuyhameveta_nti catupaccayadÄ• naá¹ƒ, tuyhameva etaá¹ƒ hotu
sammÄ• pasannacittena hi dÄ• naá¹ƒ nÄ• ma dÄ• tabbanti adhippÄ• yo. atha vÄ• __yaá¹ƒ
yaá¹ƒ tava mayi ajja agÄ• ravaá¹ƒ pavattaá¹ƒ, taá¹ƒ tuyhameva, tassa phalaá¹ƒ tayÄ• eva
na mayÄ• ti attho. __natthi duccaritaá¹ƒ mamÄ• _ti mama pana duccaritaá¹ƒ nÄ• ma natthi
duccaritahetÅ«naá¹ƒ kilesÄ• naá¹ƒ samucchinnattÄ• .

__aniccÄ• hi calÄ• saddhÄ• _ti yasmÄ• pothujjanikÄ• saddhÄ• aniccÄ• ekantikÄ• na h
assapiá¹-á¹-he á¹-hapitakumbhaá¹‡á¸• aá¹ƒ viya, thusarÄ• simhi nikhÄ• takhÄ• á¹‡ukaá¹ƒ v
__evaá¹ƒ diá¹-á¹-hÄ• hi sÄ• mayÄ• _ti evaá¹ƒ bhÅ«tÄ• ca sÄ• saddhÄ• mayÄ• tayi diá¹
__rajjantipi virajjantÄ«_ti evaá¹ƒ tassÄ• anavaá¹-á¹-hitattÄ• eva ime sattÄ• kadÄ• ci katth
mittasanthavavasena rajjanti sinehampi karonti, kadÄ• ci virajjanti virattacittÄ• honti. __tatth
munÄ«_ti tasmiá¹ƒ puthujjanÄ• naá¹ƒ rajjane virajjane ca muni pabbajito kiá¹ƒ jiyyati, kÄ• ta

attho.

``sace mama paccaye na gaá¹‡hatha, kathaá¹ƒ tumhe yÄ• pethÄ• â€™â€™ ti evaá¹ƒ mÄ•
``paccatÄ«â€™â€™ _ti gÄ• thamÄ• ha. tassattho __munino_ pabbajitassa __bhattaá¹ƒ_ nÄ
divase divase \Ne I 393/ __thokaá¹ƒ thokaá¹ƒ_ paccate, na ca tuyhaá¹ƒ eva gehe. __piá¹‡á
atthi jaá¹…ghabalaá¹ƒ mamÄ• _ti atthi me jaá¹…ghabalaá¹ƒ, nÄ• haá¹ƒ obhaggajaá¹…gho
tasmÄ• \Ee II 101/ piá¹‡á¸• ikÄ• ya missakabhikkhÄ• ya carissÄ• mi, ``yathÄ• pi bhamaro p
(Dhp 49; Nett 123) satthÄ• rÄ• vuttanayena piá¹‡á¸• Ä• ya caritvÄ• yÄ• pessÄ• mÄ«ti das

sÄ• á¹-imattiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. upÄ• littheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__saddhÄ• ya_ \Be I 463/ __abhinikkhammÄ• _ti Ä• yasmato upÄ• littherassa gÄ• thÄ• . kA
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulaghare nibbatto ekadivasaá¹ƒ sa
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ
taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá
buddhuppÄ• de kappakagehe paá¹-isandhiá¹ƒ gaá¹‡hi, __upÄ• lÄ«_tissa nÄ• maá¹ƒ akaá¹ƒ
anuruddhÄ• dÄ«naá¹ƒ channaá¹ƒ khattiyÄ• naá¹ƒ pasÄ• dako hutvÄ• tathÄ• gate anupiyan
pabbajanatthÄ• ya nikkhamantehi chahi khattiyehi saddhiá¹ƒ nikkhamitvÄ• pabbaji. tassa p
pÄ• á¸·iyaá¹ƒ Ä• gatameva (Vin II 330).

so pabbajitvÄ• upasampanno satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ``mayhaá¹ƒ
anujÄ• nÄ• thÄ• â€™â€™ ti Ä• ha. bhikkhu tava araÃ±Ã±e vasantassa ekameva dhuraá¹ƒ
pana santike vasantassa ganthadhuraÃ±ca vipassanÄ• dhuraÃ±ca paripÅ«ressatÄ«ti. thero
sampaá¹-icchitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. t
(Ap thera I 1.441-595) ---

``nagare haá¹ƒsavatiyÄ• , sujÄ• to nÄ• ma brÄ• hmaá¹‡o.

asÄ«tikoá¹-inicayo, pahÅ«tadhanadhaÃ±Ã±avÄ• ||

``ajjhÄ• yako mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

lakkhaá¹‡e itihÄ• se ca, sadhamme pÄ• ramiá¹ƒ gato ||

``paribbÄ• jÄ• ekasikhÄ• , gotamÄ• buddhasÄ• vakÄ• .

carakÄ• tÄ• pasÄ• ceva, caranti mahiyÄ• tadÄ• ||

``tepi \Ne I 394/ maá¹ƒ parivÄ• renti, brÄ• hmaá¹‡o vissuto iti.

bahujjano maá¹ƒ pÅ«jeti, nÄ• haá¹ƒ pÅ«jemi kiÃ±canaá¹ƒ ||

``pÅ«jÄ• rahaá¹ƒ na passÄ• mi, mÄ• natthaddho ahaá¹ƒ tadÄ• .

buddhoti vacanaá¹ƒ natthi, tÄ• va nuppajjate jino ||

``accayena ahorattaá¹ƒ, padumuttaranÄ• mako.

sabbaá¹ƒ tamaá¹ƒ vinodetvÄ• , loke uppajji cakkhumÄ• ||

``vitthÄ• rike \Be I 464/ bÄ• hujaÃ±Ã±e, puthubhÅ«te ca sÄ• sane.

upÄ• gami tadÄ• buddho, nagaraá¹ƒ haá¹ƒsasavhayaá¹ƒ ||

``pitu atthÄ• ya so buddho, dhammaá¹ƒ desesi cakkhumÄ• .

tena kÄ• lena parisÄ• , samantÄ• yojanaá¹ƒ tadÄ• ||

``sammato manujÄ• naá¹ƒ so, sunando nÄ• ma tÄ• paso.

yÄ• vatÄ• buddhaparisÄ• , pupphehacchÄ• dayÄ« tadÄ• ||

``catusaccaá¹ƒ pakÄ• sente, seá¹-á¹-he ca pupphamaá¹‡á¸• ape.

koá¹-isatasahassÄ• naá¹ƒ, dhammÄ• bhisamayo ahu ||

``sattarattindivaá¹ƒ buddho, vassetvÄ• dhammavuá¹-á¹-hiyo.

aá¹-á¹-hame divase patte, sunandaá¹ƒ kittayÄ« jino ||

``devaloke manusse vÄ• , saá¹ƒsaranto ayaá¹ƒ bhave.

sabbesaá¹ƒ pavaro hutvÄ• , bhavesu saá¹ƒsarissati ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

mantÄ• á¹‡iputto puá¹‡á¹‡oti, hessati satthu sÄ• vako ||

``evaá¹ƒ kittayi sambuddho, sunandaá¹ƒ tÄ• pasaá¹ƒ tadÄ• .

hÄ• sayanto janaá¹ƒ sabbaá¹ƒ, dassayanto sakaá¹ƒ balaá¹ƒ ||

``kataÃ±jalÄ« namassanti, sunandaá¹ƒ tÄ• pasaá¹ƒ janÄ• .

buddhe kÄ• raá¹ƒ karitvÄ• na, sodhesi gatimattano ||

``tattha me ahu saá¹…kappo, sutvÄ• na munino vacaá¹ƒ.

ahampi kÄ• raá¹ƒ kassÄ• mi, yathÄ• passÄ• mi gotamaá¹ƒ ||

``evÄ• haá¹ƒ cintayitvÄ• na, kiriyaá¹ƒ cintayiá¹ƒ mama.

kyÄ• haá¹ƒ kammaá¹ƒ Ä• carÄ• mi, puÃ±Ã±akkhette anuttare ||

``ayaÃ±ca pÄ• á¹-hiko bhikkhu, sabbapÄ• á¹-hissa sÄ• sane.

vinaye agganikkhitto, taá¹ƒ á¹-hÄ• naá¹ƒ patthaye ahaá¹ƒ ||

``idaá¹ƒ \Be I 465/ \Ne I 395/ me amitaá¹ƒ bhogaá¹ƒ, akkhobhaá¹ƒ sÄ• garÅ«pamaá¹ƒ.

tena bhogena buddhassa, Ä• rÄ• maá¹ƒ mÄ• paye ahaá¹ƒ ||

``sobhanaá¹ƒ nÄ• ma Ä• rÄ• maá¹ƒ, nagarassa puratthato.

kiá¹‡itvÄ• satasahassena, saá¹…ghÄ• rÄ• maá¹ƒ amÄ• payiá¹ƒ ||

``kÅ«á¹-Ä• gÄ• re ca pÄ• sÄ• de, maá¹‡á¸• ape hammiye guhÄ• .

caá¹…kame sukate katvÄ• , saá¹…ghÄ• rÄ• maá¹ƒ amÄ• payiá¹ƒ ||

``jantÄ• gharaá¹ƒ aggisÄ• laá¹ƒ, atho udakamÄ• á¸·akaá¹ƒ.

nhÄ• nagharaá¹ƒ mÄ• payitvÄ• , bhikkhusaá¹…ghassadÄ• sahaá¹ƒ ||

``Ä• sandiyo pÄ«á¹-hake ca, paribhoge ca bhÄ• jane.

Ä• rÄ• mikaÃ±ca bhesajjaá¹ƒ, sabbametaá¹ƒ adÄ• sahaá¹ƒ ||

``Ä• rakkhaá¹ƒ paá¹-á¹-hapetvÄ• na, pÄ• kÄ• raá¹ƒ kÄ• rayiá¹ƒ daá¸·haá¹ƒ.

mÄ• naá¹ƒ koci viheá¹-hesi, santacittÄ• na tÄ• dinaá¹ƒ ||

``satasahassenÄ• vÄ• saá¹ƒ, saá¹…ghÄ• rÄ• me amÄ• payiá¹ƒ.

vepullaá¹ƒ taá¹ƒ mÄ• payitvÄ• , sambuddhaá¹ƒ upanÄ• mayiá¹ƒ ||

``niá¹-á¹-hÄ• pito mayÄ• rÄ• mo, sampaá¹-iccha tuvaá¹ƒ muni.

niyyÄ• dessÄ• mi taá¹ƒ vÄ«ra, adhivÄ• sehi cakkhuma ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

mama saá¹…kappamaÃ±Ã±Ä• ya, adhivÄ• sesi nÄ• yako ||

``adhivÄ• sanamaÃ±Ã±Ä• ya, sabbaÃ±Ã±ussa mahesino.

bhojanaá¹ƒ paá¹-iyÄ• detvÄ• , kÄ• lamÄ• rocayiá¹ƒ ahaá¹ƒ ||

``Ä• rocitamhi kÄ• lamhi, padumuttaranÄ• yako.

khÄ«á¹‡Ä• savasahassehi, Ä• rÄ• maá¹ƒ me upÄ• gami ||

``nisinnaá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, annapÄ• nena tappayiá¹ƒ.

bhuttÄ• viá¹ƒ kÄ• lamaÃ±Ã±Ä• ya, idaá¹ƒ vacanamabraviá¹ƒ ||

``kÄ«to satasahassena, tattakeneva kÄ• rito.

sobhano nÄ• ma Ä• rÄ• mo, sampaá¹-iccha tuvaá¹ƒ muni ||

``iminÄ• rÄ• madÄ• nena \Be I 466/, cetanÄ• paá¹‡idhÄ«hi ca.

bhave nibbattamÄ• nohaá¹ƒ, labhÄ• mi mama patthitaá¹ƒ ||

``paá¹-iggahetvÄ• sambuddho, saá¹…ghÄ• rÄ• maá¹ƒ sumÄ• pitaá¹ƒ.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , idaá¹ƒ vacanamabravi ||

``yo so buddhassa pÄ• dÄ• si, saá¹…ghÄ• rÄ• maá¹ƒ sumÄ• pitaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``hatthÄ« \Ne I 396/ assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, saá¹…ghÄ• rÄ• massidaá¹ƒ phalaá¹ƒ ||

``saá¹-á¹-hi tÅ«rasahassÄ• ni, bheriyo samalaá¹…katÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, saá¹…ghÄ• rÄ• massidaá¹ƒ phalaá¹ƒ ||

``chaá¸·asÄ«tisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, saá¹…ghÄ• rÄ• massidaá¹ƒ phalaá¹ƒ ||

``tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

``devarÄ• jena pattabbaá¹ƒ, sabbaá¹ƒ paá¹-ilabhissati.

anÅ«nabhogo hutvÄ• na, devarajjaá¹ƒ karissati ||

``sahassakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissati ||

pathabyÄ• rajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

upÄ• li nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``vinaye pÄ• ramiá¹ƒ patvÄ• , á¹-hÄ• nÄ• á¹-hÄ• ne ca kovido.

jinasÄ• sanaá¹ƒ dhÄ• rento, viharissatinÄ• savo ||

``sabbametaá¹ƒ \Be I 467/ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapessati ||

``aparimeyyupÄ• dÄ• ya, patthemi tava sÄ• sanaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``yathÄ• sÅ«lÄ• vuto poso, rÄ• jadaá¹‡á¸• ena tajjito.

sÅ«le sÄ• taá¹ƒ avindanto, parimuttiá¹ƒva icchati ||

``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, bhavadaá¹‡á¸• ena tajjito.

kammasÅ«lÄ• vuto santo, pipÄ• sÄ• vedanaá¹-á¹-ito ||

``bhave sÄ• taá¹ƒ na vindÄ• mi, á¸• ayhanto tÄ«hi aggibhi.

parimuttiá¹ƒ gavesÄ• mi, yathÄ• pi rÄ• jadaá¹‡á¸• ito ||

``yathÄ• visÄ• do puriso, visena paripÄ«á¸·ito.

agadaá¹ƒ so gaveseyya, visaghÄ• tÄ• yupÄ• lanaá¹ƒ ||

``gavesamÄ• no \Ne I 397/ passeyya, agadaá¹ƒ visaghÄ• takaá¹ƒ.

taá¹ƒ pivitvÄ• sukhÄ« assa, visamhÄ• parimuttiyÄ• ||

``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, yathÄ• visahato naro.

sampÄ«á¸·ito avijjÄ• ya, saddhammÄ• gadamesahaá¹ƒ ||

``dhammÄ• gadaá¹ƒ gavesanto, addakkhiá¹ƒ sakyasÄ• sanaá¹ƒ.

aggaá¹ƒ sabbosadhÄ• naá¹ƒ taá¹ƒ, sabbasallavinodanaá¹ƒ ||

``dhammosadhaá¹ƒ pivitvÄ• na, visaá¹ƒ sabbaá¹ƒ samÅ«haniá¹ƒ.

ajarÄ• maraá¹ƒ sÄ«tibhÄ• vaá¹ƒ, nibbÄ• naá¹ƒ phassayiá¹ƒ ahaá¹ƒ ||

``yathÄ• bhÅ«taá¹-á¹-ito poso, bhÅ«taggÄ• hena pÄ«á¸·ito.

bhÅ«tavejjaá¹ƒ gaveseyya, bhÅ«tasmÄ• parimuttiyÄ• ||

``gavesamÄ• no passeyya, bhÅ«tavijjÄ• su kovidaá¹ƒ.

tassa so vihane bhÅ«taá¹ƒ, samÅ«laÃ±ca vinÄ• saye ||

``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, tamaggÄ• hena pÄ«á¸·ito.

Ã±Ä• á¹‡Ä• lokaá¹ƒ gavesÄ• mi, tamato parimuttiyÄ• ||

``athaddasaá¹ƒ \Be I 468/ sakyamuniá¹ƒ, kilesatamasodhanaá¹ƒ.

so me tamaá¹ƒ vinodesi, bhÅ«tavejjova bhÅ«takaá¹ƒ ||

``saá¹ƒsÄ• rasotaá¹ƒ saÃ±chindiá¹ƒ, taá¹‡hÄ• sotaá¹ƒ nivÄ• rayiá¹ƒ.

bhavaá¹ƒ ugghÄ• á¹-ayiá¹ƒ sabbaá¹ƒ, bhÅ«tavejjova mÅ«lato ||

``garuá¸·o yathÄ• opatati, pannagaá¹ƒ bhakkhamattano.

samantÄ• yojanasataá¹ƒ, vikkhobheti mahÄ• saraá¹ƒ ||

``pannagaá¹ƒ so gahetvÄ• na, adhosÄ«saá¹ƒ viheá¹-hayaá¹ƒ.

Ä• dÄ• ya so pakkamati, yenakÄ• maá¹ƒ vihaá¹…gamo ||

``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, yathÄ• pi garuá¸·o balÄ«.

asaá¹…khataá¹ƒ gavesanto, dose vikkhÄ• layiá¹ƒ ahaá¹ƒ ||

``diá¹-á¹-ho ahaá¹ƒ dhammavaraá¹ƒ, santipadamanuttaraá¹ƒ.

Ä• dÄ• ya viharÄ• metaá¹ƒ, garuá¸·o pannagaá¹ƒ yathÄ• ||

``Ä• sÄ• vatÄ« nÄ• ma latÄ• , jÄ• tÄ• cittalatÄ• vane.

tassÄ• vassasahassena, ekaá¹ƒ nibbattate phalaá¹ƒ ||

``taá¹ƒ devÄ• payirupÄ• santi, tÄ• vadÅ«raphale sati.

devÄ• naá¹ƒ sÄ• piyÄ• evaá¹ƒ, Ä• sÄ• vatÄ« latuttamÄ• ||

``satasahassupÄ• dÄ• ya, tÄ• haá¹ƒ paricare muni.

sÄ• yaá¹ƒ pÄ• taá¹ƒ namassÄ• mi, devÄ• Ä• sÄ• vatiá¹ƒ yathÄ• ||

``avaÃ±jhÄ• \Ne I 398/ pÄ• ricariyÄ• , amoghÄ• ca namassanÄ• .

dÅ«rÄ• gatampi maá¹ƒ santaá¹ƒ, khaá¹‡oyaá¹ƒ na virÄ• dhayi ||

``paá¹-isandhiá¹ƒ na passÄ• mi, vicinanto bhave ahaá¹ƒ.

nirÅ«padhi vippamutto, upasanto carÄ• mahaá¹ƒ ||

``yathÄ• pi padumaá¹ƒ nÄ• ma, sÅ«riyaraá¹ƒsena pupphati.

tathevÄ• haá¹ƒ mahÄ• vÄ«ra, buddharaá¹ƒsena pupphito ||

``yathÄ• balÄ• kayonimhi, na vijjati pumo sadÄ• .

meghesu gajjamÄ• nesu, gabbhaá¹ƒ gaá¹‡hanti tÄ• sadÄ• ||

``cirampi \Be I 469/ gabbhaá¹ƒ dhÄ• renti, yÄ• va megho na gajjati.

bhÄ• rato parimuccanti, yadÄ• megho pavassati ||

``padumuttarabuddhassa, dhammameghena gajjato.

saddena dhammameghassa, dhammagabbhaá¹ƒ agaá¹‡hahaá¹ƒ ||

``satasahassupÄ• dÄ• ya, puÃ±Ã±agabbhaá¹ƒ dharemahaá¹ƒ.

nappamuccÄ• mi bhÄ• rato, dhammamegho na gajjati ||

``yadÄ• tuvaá¹ƒ sakyamuni, ramme kapilavatthave.

gajjasi dhammameghena, bhÄ• rato parimuccahaá¹ƒ ||

``suÃ±Ã±ataá¹ƒ animittaÃ±ca, tathÄ• ppaá¹‡ihitampi ca.

caturo ca phale sabbe, dhammevaá¹ƒ vijanayiá¹ƒ ahaá¹ƒ ||

``aparimeyyupÄ• dÄ• ya, patthemi tava sÄ• sanaá¹ƒ.

so me attho anuppatto, santipadamanuttaraá¹ƒ ||

``vinaye pÄ• ramiá¹ƒ patto, yathÄ• pi pÄ• á¹-hiko isi.

na me samasamo atthi, dhÄ• remi sÄ• sanaá¹ƒ ahaá¹ƒ ||

``vinaye khandhake cÄ• pi, tikacchede ca paÃ±cake.

ettha me vimati natthi, akkhare byaÃ±janepi vÄ• ||

``niggahe paá¹-ikamme ca, á¹-hÄ• nÄ• á¹-hÄ• ne ca kovido.

osÄ• raá¹‡e vuá¹-á¹-hÄ• pane, sabbattha pÄ• ramiá¹ƒ gato ||

``vinaye khandhake vÄ• pi, nikkhipitvÄ• padaá¹ƒ ahaá¹ƒ.

ubhato viniveá¹-hetvÄ• , rasato osareyyahaá¹ƒ ||

``niruttiyÄ• sukusalo, atthÄ• natthe ca kovido.

anaÃ±Ã±Ä• taá¹ƒ mayÄ• natthi, ekaggo satthu sÄ• sane ||

``rÅ«padakkho ahaá¹ƒ ajja, sakyaputtassa sÄ• sane.

kaá¹…khaá¹ƒ sabbaá¹ƒ vinodemi, chindÄ• mi sabbasaá¹ƒsayaá¹ƒ ||

``padaá¹ƒ \Ne I 399/ anupadaÃ±cÄ• pi, akkharaÃ±cÄ• pi byaÃ±janaá¹ƒ.

nidÄ• ne pariyosÄ• ne, sabbattha kovido ahaá¹ƒ ||

``yathÄ• pi \Be I 470/ rÄ• jÄ• balavÄ• , niggaá¹‡hitvÄ• parantape.

vijinitvÄ• na saá¹…gÄ• maá¹ƒ, nagaraá¹ƒ tattha mÄ• paye ||

``pÄ• kÄ• raá¹ƒ parikhaÃ±cÄ• pi, esikaá¹ƒ dvÄ• rakoá¹-á¹-hakaá¹ƒ.

aá¹-á¹-Ä• lake ca vividhe, kÄ• raye nagare bahÅ« ||

``siá¹…ghÄ• á¹-akaá¹ƒ caccaraÃ±ca, suvibhattantarÄ• paá¹‡aá¹ƒ.

kÄ• rayeyya sabhaá¹ƒ tattha, atthÄ• natthavinicchayaá¹ƒ ||

``nigghÄ• tatthaá¹ƒ amittÄ• naá¹ƒ, chiddÄ• chiddaÃ±ca jÄ• nituá¹ƒ.

balakÄ• yassa rakkhÄ• ya, senÄ• paccaá¹ƒ á¹-hapeti so ||

``Ä• rakkhatthÄ• ya bhaá¹‡á¸• assa, nidhÄ• nakusalaá¹ƒ naraá¹ƒ.

mÄ• me bhaá¹‡á¸• aá¹ƒ vinassÄ«ti, bhaá¹‡á¸• arakkhaá¹ƒ á¹-hapeti so ||

``mamatto hoti yo raÃ±Ã±o, vuddhiá¹ƒ yassa ca icchati.

tassÄ• dhikaraá¹‡aá¹ƒ deti, mittassa paá¹-ipajjituá¹ƒ ||

``uppÄ• tesu nimittesu, lakkhaá¹‡esu ca kovidaá¹ƒ.

ajjhÄ• yakaá¹ƒ mantadharaá¹ƒ, porohicce á¹-hapeti so ||

``etehaá¹…gehi sampanno, khattiyoti pavuccati.

sadÄ• rakkhanti rÄ• jÄ• naá¹ƒ, cakkavÄ• kova dukkhitaá¹ƒ ||

``tatheva tvaá¹ƒ mahÄ• vÄ«ra, hatÄ• mittova khattiyo.

sadevakassa lokassa, dhammarÄ• jÄ• ti vuccati ||

``titthiye nihanitvÄ• na, mÄ• raÃ±cÄ• pi sasenakaá¹ƒ.

tamandhakÄ• raá¹ƒ vidhamitvÄ• , dhammanagaraá¹ƒ amÄ• payi ||

``sÄ«laá¹ƒ pÄ• kÄ• rakaá¹ƒ tattha, Ã±Ä• á¹‡aá¹ƒ te dvÄ• rakoá¹-á¹-hakaá¹ƒ.

saddhÄ• te esikÄ• vÄ«ra, dvÄ• rapÄ• lo ca saá¹ƒvaro ||

``satipaá¹-á¹-hÄ• namaá¹-á¹-Ä• laá¹ƒ, paÃ±Ã±Ä• te caccaraá¹ƒ mune.

iddhipÄ• daÃ±ca siá¹…ghÄ• á¹-aá¹ƒ, dhammavÄ«thi sumÄ• pitÄ• ||

``suttantaá¹ƒ abhidhammaÃ±ca, vinayaÃ±cÄ• pi kevalaá¹ƒ.

navaá¹…gaá¹ƒ buddhavacanaá¹ƒ, esÄ• dhammasabhÄ• tava ||

``suÃ±Ã±ataá¹ƒ \Be I 471/ animittaÃ±ca, vihÄ• raÃ±cappaá¹‡Ä«hitaá¹ƒ.

Ä• neÃ±jaÃ±ca nirodho ca, esÄ• dhammakuá¹-Ä« tava ||

``paÃ±Ã±Ä• ya aggo nikkhitto, paá¹-ibhÄ• ne ca kovido.

sÄ• riputtoti nÄ• mena, dhammasenÄ• patÄ« tava ||

``cutÅ«papÄ• takusalo \Ne I 400/, iddhiyÄ• pÄ• ramiá¹ƒ gato.

kolito nÄ• ma nÄ• mena, porohicco tavaá¹ƒ mune ||

``porÄ• á¹‡akavaá¹ƒsadharo, uggatejo durÄ• sado.

dhutavÄ• dÄ«guá¹‡enaggo, akkhadasso tavaá¹ƒ mune ||

``bahussuto dhammadharo, sabbapÄ• á¹-hÄ« ca sÄ• sane.

Ä• nando nÄ• ma nÄ• mena, dhammÄ• rakkho tavaá¹ƒ mune ||

``ete sabbe atikkamma, pamesi bhagavÄ• mamaá¹ƒ.

vinicchayaá¹ƒ me pÄ• dÄ• si, vinaye viÃ±Ã±udesitaá¹ƒ ||

``yo koci vinaye paÃ±haá¹ƒ, pucchati buddhasÄ• vako.

tattha me cintanÄ• natthi, taÃ±Ã±evatthaá¹ƒ kathemahaá¹ƒ ||

``yÄ• vatÄ• buddhakhettamhi, á¹-hapetvÄ• taá¹ƒ mahÄ• muni.

vinaye mÄ• diso natthi, kuto bhiyyo bhavissati ||

``bhikkhusaá¹…ghe nisÄ«ditvÄ• , evaá¹ƒ gajjati gotamo.

upÄ• lissa samo natthi, vinaye khandhakesu ca ||

``yÄ• vatÄ• buddhabhaá¹‡itaá¹ƒ, navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ.

vinayogadhaá¹ƒ taá¹ƒ sabbaá¹ƒ, vinayamÅ«lapassino ||

``mama kammaá¹ƒ saritvÄ• na, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

``satasahassupÄ• dÄ• ya, imaá¹ƒ á¹-hÄ• naá¹ƒ apatthayiá¹ƒ.

so me attho anuppatto, vinaye pÄ• ramiá¹ƒ gato ||

``sakyÄ• naá¹ƒ nandijanano, kappako Ä• sahaá¹ƒ pure.

vijahitvÄ• na taá¹ƒ jÄ• tiá¹ƒ, putto jÄ• to mahesino ||

``ito \Be I 472/ dutiyake kappe, aÃ±jaso nÄ• ma khattiyo.

anantatejo amitayaso, bhÅ«mipÄ• lo mahaddhano ||

``tassa raÃ±Ã±o ahaá¹ƒ putto, candano nÄ• ma khattiyo.

jÄ• timadenupatthaddho, yasabhogamadena ca ||

``nÄ• gasatasahassÄ• ni, sabbÄ• laá¹…kÄ• rabhÅ«sitÄ• .

tidhÄ• pabhinnÄ• mÄ• taá¹…gÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

``sabalehi paretohaá¹ƒ, uyyÄ• naá¹ƒ gantukÄ• mako.

Ä• ruyha sirikaá¹ƒ nÄ• gaá¹ƒ, nagarÄ• nikkhamiá¹ƒ tadÄ• ||

``caraá¹‡ena ca sampanno, guttadvÄ• ro susaá¹ƒvuto.

devalo nÄ• ma sambuddho, Ä• gacchi purato mama ||

``pesetvÄ• \Ne I 401/ sirikaá¹ƒ nÄ• gaá¹ƒ, buddhaá¹ƒ Ä• sÄ• dayiá¹ƒ tadÄ• .

tato saÃ±jÄ• takopo so, nÄ• go nuddharate padaá¹ƒ ||

``nÄ• gaá¹ƒ ruá¹‡á¹‡amanaá¹ƒ disvÄ• , buddhe kodhaá¹ƒ akÄ• sahaá¹ƒ.

vihesayitvÄ• sambuddhaá¹ƒ, uyyÄ• naá¹ƒ agamÄ• sahaá¹ƒ ||

``sÄ• taá¹ƒ tattha na vindÄ• mi, siro pajjalito yathÄ• .

pariá¸·Ä• hena á¸• ayhÄ• mi, macchova baá¸·isÄ• dako ||

``sasÄ• garantÄ• pathavÄ«, Ä• dittÄ• viya hoti me.

pitu santikupÄ• gamma, idaá¹ƒ vacanamabraviá¹ƒ ||

``Ä• sÄ«visaá¹ƒva kupitaá¹ƒ, aggikkhandhaá¹ƒva Ä• gataá¹ƒ.

mattaá¹ƒva kuÃ±jaraá¹ƒ dantiá¹ƒ, yaá¹ƒ sayambhumasÄ• dayiá¹ƒ ||

``Ä• sÄ• dito mayÄ• buddho, ghoro uggatapo jino.

purÄ• sabbe vinassÄ• ma, khamÄ• pessÄ• ma taá¹ƒ muniá¹ƒ ||

``no ce taá¹ƒ nijjhÄ• pessÄ• ma, attadantaá¹ƒ samÄ• hitaá¹ƒ.

orena sattadivasÄ• , raá¹-á¹-haá¹ƒ me vidhamissati ||

``sumekhalo kosiyo ca, siggavo cÄ• pi sattako.

Ä• sÄ• dayitvÄ• isayo, duggatÄ• te saraá¹-á¹-hakÄ• ||

``yadÄ• \Be I 473/ kuppanti isayo, saÃ±Ã±atÄ• brahmacÄ• rino.

sadevakaá¹ƒ vinÄ• senti, sasÄ• garaá¹ƒ sapabbataá¹ƒ ||

``tiyojanasahassamhi, purise sannipÄ• tayiá¹ƒ.

accayaá¹ƒ desanatthÄ• ya, sayambhuá¹ƒ upasaá¹…kamiá¹ƒ ||

``allavatthÄ• allasirÄ• , sabbeva paÃ±jalÄ«katÄ• .

buddhassa pÄ• de nipatitvÄ• , idaá¹ƒ vacanamabravuá¹ƒ ||

``khamassu tvaá¹ƒ mahÄ• vÄ«ra, abhiyÄ• cati taá¹ƒ jano.

pariá¸·Ä• haá¹ƒ vinodehi, mÄ• no raá¹-á¹-haá¹ƒ vinÄ• saya ||

``sadevamÄ• nusÄ• sabbe, sadÄ• navÄ• sarakkhasÄ• .

ayomayena kÅ«á¹-ena, siraá¹ƒ bhindeyyu me sadÄ• ||

``dake aggi na saá¹‡á¹-hÄ• ti, bÄ«jaá¹ƒ sele na rÅ«hati.

agade kimi na saá¹‡á¹-hÄ• ti, kopo buddhe na jÄ• yati ||

``yathÄ• ca bhÅ«mi acalÄ• , appameyyo ca sÄ• garo.

anantako ca Ä• kÄ• so, evaá¹ƒ buddhÄ• akhobhiyÄ• ||

``sadÄ• khantÄ• mahÄ• vÄ«rÄ• , khamitÄ• ca tapassino.

khantÄ• naá¹ƒ khamitÄ• naÃ±ca, gamanaá¹ƒ taá¹ƒ na vijjati ||

``idaá¹ƒ \Ne I 402/ vatvÄ• na sambuddho, pariá¸·Ä• haá¹ƒ vinodayaá¹ƒ.

mahÄ• janassa purato, nabhaá¹ƒ abbhuggamÄ« tadÄ• ||

``tena kammenahaá¹ƒ vÄ«ra, hÄ«nattaá¹ƒ ajjhupÄ• gato.

samatikkamma taá¹ƒ jÄ• tiá¹ƒ, pÄ• visiá¹ƒ abhayaá¹ƒ puraá¹ƒ ||

``tadÄ• pi maá¹ƒ mahÄ• vÄ«ra, á¸• ayhamÄ• naá¹ƒ susaá¹‡á¹-hitaá¹ƒ.

pariá¸·Ä• haá¹ƒ vinodesi, sayambhuÃ±ca khamÄ• payiá¹ƒ ||

``ajjÄ• pi maá¹ƒ mahÄ• vÄ«ra, á¸• ayhamÄ• naá¹ƒ tihaggibhi.

nibbÄ• pesi tayo aggÄ«, sÄ«tibhÄ• vaÃ±ca pÄ• payiá¹ƒ ||

``yesaá¹ƒ sotÄ• vadhÄ• natthi, suá¹‡Ä• tha mama bhÄ• sato.

atthaá¹ƒ tuyhaá¹ƒ pavakkhÄ• mi, yathÄ• diá¹-á¹-haá¹ƒ padaá¹ƒ mama ||

``sayambhuá¹ƒ \Be I 474/ taá¹ƒ vimÄ• netvÄ• , santacittaá¹ƒ samÄ• hitaá¹ƒ.

tena kammenahaá¹ƒ ajja, jÄ• tomhi nÄ«cayoniyaá¹ƒ ||

``mÄ• vo khaá¹‡aá¹ƒ virÄ• dhetha, khaá¹‡Ä• tÄ«tÄ• hi socare.

sadatthe vÄ• yameyyÄ• tha, khaá¹‡o vo paá¹-ipÄ• dito ||

``ekaccÄ• naÃ±ca vamanaá¹ƒ, ekaccÄ• naá¹ƒ virecanaá¹ƒ.

visaá¹ƒ halÄ• halaá¹ƒ eke, ekaccÄ• naÃ±ca osadhaá¹ƒ ||

``vamanaá¹ƒ paá¹-ipannÄ• naá¹ƒ, phalaá¹-á¹-hÄ• naá¹ƒ virecanaá¹ƒ.

osadhaá¹ƒ phalalÄ• bhÄ«naá¹ƒ, puÃ±Ã±akkhettaá¹ƒ gavesinaá¹ƒ ||

``sÄ• sanena viruddhÄ• naá¹ƒ, visaá¹ƒ halÄ• halaá¹ƒ yathÄ• .

Ä• sÄ«viso diá¹-á¹-haviso, evaá¹ƒ jhÄ• peti taá¹ƒ naraá¹ƒ ||

``sakiá¹ƒ pÄ«taá¹ƒ halÄ• halaá¹ƒ, uparundhati jÄ«vitaá¹ƒ.

sÄ• sanena virujjhitvÄ• , kappakoá¹-imhi á¸• ayhati ||

``khantiyÄ• avihiá¹ƒsÄ• ya, mettacittavatÄ• ya ca.

sadevakaá¹ƒ so tÄ• reti, tasmÄ• te avirÄ• dhiyÄ• ||

``lÄ• bhÄ• lÄ• bhe na sajjanti, sammÄ• nanavimÄ• nane.

pathavÄ«sadisÄ• buddhÄ• , tasmÄ• te na virÄ• dhiyÄ• ||

``devadatte ca vadhake, core aá¹…gulimÄ• lake.

rÄ• hule dhanapÄ• le ca, sabbesaá¹ƒ samako muni ||

``etesaá¹ƒ paá¹-igho natthi, rÄ• gomesaá¹ƒ na vijjati.

sabbesaá¹ƒ samako buddho, vadhakassorasassa ca ||

``panthe disvÄ• na kÄ• sÄ• vaá¹ƒ, chaá¸• á¸• itaá¹ƒ mÄ«á¸·hamakkhitaá¹ƒ.

sirasmiá¹ƒ aÃ±jaliá¹ƒ katvÄ• , vanditabbaá¹ƒ isiddhajaá¹ƒ ||

``abbhatÄ«tÄ• \Ne I 403/ ca ye buddhÄ• , vattamÄ• nÄ• anÄ• gatÄ• .

dhajenÄ• nena sujjhanti, tasmÄ• ete namassiyÄ• ||

``satthukappaá¹ƒ suvinayaá¹ƒ, dhÄ• remi hadayenahaá¹ƒ.

namassamÄ• no vinayaá¹ƒ, viharissÄ• mi sabbadÄ• ||

``vinayo \Be I 475/ Ä• sayo mayhaá¹ƒ, vinayo á¹-hÄ• nacaá¹…kamaá¹ƒ.

kappemi vinaye vÄ• saá¹ƒ, vinayo mama gocaro ||

``vinaye pÄ• ramippatto, samathe cÄ• pi kovido.

upÄ• li taá¹ƒ mahÄ• vÄ«ra, pÄ• de vandati satthuno ||

``so ahaá¹ƒ vicarissÄ• mi, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

namassamÄ• no sambuddhaá¹ƒ, dhammassa ca sudhammataá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tattha hi naá¹ƒ satthÄ• sayameva sakalaá¹ƒ vinayapiá¹-akaá¹ƒ uggaá¹‡hÄ• pesi. so apara
bhÄ• rukacchakavatthuá¹ƒ (Vin III 78) ajjukavatthuá¹ƒ (Vin III 158) kumÄ• rakassapavatthu
vatthÅ«ni vinicchayi. satthÄ• ekekasmiá¹ƒ vinicchite sÄ• dhukÄ• raá¹ƒ datvÄ• tayopi vinic
aá¹-á¹-huppattiá¹ƒ katvÄ• theraá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. so apa
uposathadivase pÄ• timokkhuddesasamaye bhikkhÅ« ovadanto ---

<249> á¹• 21 ``saddhÄ• ya \Ee II 102/ abhinikkhamma, navapabbajito navo.

mitte bhajeyya kalyÄ• á¹‡e, suddhÄ• jÄ«ve atandite ||

<250> á¹• 21 ``saddhÄ• ya abhinikkhamma, navapabbajito navo.

saá¹…ghasmiá¹ƒ viharaá¹ƒ bhikkhu, sikkhetha vinayaá¹ƒ budho ||

<251> á¹• 21 ``saddhÄ• ya abhinikkhamma, navapabbajito navo.

kappÄ• kappesu kusalo, careyya apurakkhatoâ€™â€™ ti || --- tisso gÄ• thÄ• abhÄ• si.

tattha __saddhÄ• yÄ• _ti saddhÄ• nimittaá¹ƒ, na jÄ«vikatthanti attho. __saddhÄ• yÄ• _ti vÄ
ratanattayaguá¹‡aÃ±ca saddahitvÄ• . __abhinikkhammÄ• _ti gharÄ• vÄ• sato nikkhamitvÄ•
hutvÄ• pabbajito, paá¹-hamavaye eva pabbajito. __navo_ti sÄ• sane sikkhÄ• ya abhinavo
kalyÄ• á¹‡e suddhÄ• jÄ«ve atandite_ti ``piyo garu bhÄ• vanÄ«yoâ€™â€™ tiÄ• dinÄ• (AN b
kalyÄ• á¹‡amitte, micchÄ• jÄ«vavivajjanena suddhÄ• jÄ«ve \Be I 476/, Ä• raddhavÄ«riyatÄ•
bhajeyya upasaá¹…kameyya, tesaá¹ƒ ovÄ• dÄ• nusÄ• sanÄ«paá¹-iggahaá¹‡avasena sevey
saá¹…ghe bhikkhusamÅ«he vattapaá¹-ivattapÅ«raá¹‡avasena viharanto. __sikkhetha vinay
bodhaÃ±Ä• á¹‡atÄ• sukusalo hutvÄ• vinayapariyattiá¹ƒ sikkheyya. vinayo hi sÄ• sanassa Ä
sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hoti. ``buddhoâ€™â€™ ti ca paá¹-hanti, so evattho. __kappÄ• kappe
kusalo suttavasena suttÄ• nulomavasena ca nipuá¹‡o cheko. __apurakkhato_ti na purakkha
purekkhÄ• raá¹ƒ apaccÄ• sÄ«santo hutvÄ• vihareyya.

upÄ• littheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. uttarapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paá¹‡á¸• itaá¹ƒ vata maá¹ƒ santa_nti Ä• yasmato uttarapÄ• lattherassa gÄ• thÄ• . kÄ• u
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bh
setuá¹ƒ kÄ• rÄ• pesi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ
brÄ• hmaá¹‡akule nibbattitvÄ• __uttarapÄ• lo_ti laddhanÄ• mo vayappatto yamakapÄ• á¹-i
paá¹-iladdhasaddho pabbajitvÄ• samaá¹‡adhammaá¹ƒ karoti. tassa ekadivasaá¹ƒ ayonison
103/ anubhÅ«tÄ• rammaá¹‡aá¹ƒ anussarantassa kÄ• marÄ• go uppajji. so tÄ• vadeva saho
viya attano cittaá¹ƒ niggahetvÄ• saá¹ƒvegajÄ• to paá¹-ipakkhamanasikÄ• rena kilese vikkh
kammaá¹ƒ karonto bhÄ• vanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ _
47.16-20) ---

``vipassino bhagavato, caá¹…kamantassa sammukhÄ• .

pasannacitto sumano, setuá¹ƒ kÄ• rÄ• payiá¹ƒ ahaá¹ƒ ||

``ekanavutito \Be I 477/ kappe, yaá¹ƒ setuá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, setudÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• sÄ«hanÄ• daá¹ƒ nadanto

<252> á¹• 21 ``paá¹‡á¸• itaá¹ƒ vata maá¹ƒ santaá¹ƒ, alamatthavicintakaá¹ƒ.

paÃ±ca kÄ• maguá¹‡Ä• loke, sammohÄ• pÄ• tayiá¹ƒsu maá¹ƒ ||

<253> á¹• 21 ``pakkhando \Ne I 405/ mÄ• ravisaye, daá¸·hasallasamappito.

asakkhiá¹ƒ maccurÄ• jassa, ahaá¹ƒ pÄ• sÄ• pamuccituá¹ƒ ||

<254> á¹• 21 ``sabbe kÄ• mÄ• pahÄ«nÄ• me, bhavÄ• sabbe padÄ• litÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

tisso gÄ• thÄ• abhÄ• si.

tattha __paá¹‡á¸• itaá¹ƒ vata maá¹ƒ santa_nti sutacintÄ• mayÄ• ya paÃ±Ã±Ä• ya vasena p
maá¹ƒ samÄ• naá¹ƒ. __alamatthavicintaka_nti attano ca paresaÃ±ca atthaá¹ƒ hitaá¹ƒ vicint
alaá¹ƒ vÄ• pariyattaá¹ƒ atthassa vicintakaá¹ƒ, kilesaviddhaá¹ƒsanasamatthaá¹ƒ atthadassi
sabbametaá¹ƒ attano antimabhavikatÄ• ya thero vadati. __paÃ±ca kÄ• maguá¹‡Ä• _ti rÅ«p
kÄ• makoá¹-á¹-hÄ• sÄ• . __loke_ti tesaá¹ƒ pavattiá¹-á¹-hÄ• nadassanaá¹ƒ. __sammohÄ• _t
ayonisomanasikÄ• rahetu. __sammohÄ• _ti vÄ• sammohanÄ• sammohakarÄ• . __pÄ• tay
pÄ• tesuá¹ƒ, lokato vÄ• uttaritukÄ• maá¹ƒ maá¹ƒ loke pÄ• tayiá¹ƒsÅ«ti attho.

__pakkhando_ti anupaviá¹-á¹-ho. __mÄ• ravisaye_ti kilesavisaye kilesamÄ• rassa pavattiá
vasaá¹ƒ gatoti adhippÄ• yo. devaputtamÄ• rassa vÄ• issariyaá¹-á¹-hÄ• ne taá¹ƒ anupavisit
__daá¸·hasallasamappito_ti daá¸·haá¹ƒ thiraá¹ƒ, daá¸·hena vÄ• sallena samappito, rÄ• gas
Ä• hacca viddho. __asakkhiá¹ƒ maccurÄ• jassa, ahaá¹ƒ pÄ• sÄ• pamuccitu_nti aggamagg
rÄ• gÄ• disallaá¹ƒ anavasesato uddharantoyeva rÄ• gabandhanasaá¹…khÄ• tÄ• \Be I 478
parimuccituá¹ƒ asakkhiá¹ƒ, tato attÄ• naá¹ƒ pamocesiá¹ƒ.

tato eva ca __sabbe kÄ• mÄ• pahÄ«nÄ• me, bhavÄ• sabbe padÄ• litÄ• _ti vatthÄ• ramm
anekabhedabhinnÄ• \Ee II 104/ sabbe kilesakÄ• mÄ• ariyamaggena samucchedavasena r
hi pahÄ«nesu vatthukÄ• mÄ• pi pahÄ«nÄ• eva honti. tathÄ• kÄ• mabhavakammabhavÄ• c
maggaÃ±Ä• á¹‡Ä• sinÄ• padÄ• litÄ• viddhaá¹ƒsitÄ• . kammabhavesu hi padÄ• litesu upap
honti. evaá¹ƒ kammabhavÄ• naá¹ƒ padÄ• litattÄ• eva __vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, nat
tassattho heá¹-á¹-hÄ• vuttoyeva. idameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

uttarapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. abhibhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__suá¹‡Ä• tha_ \Ne I 406/ __Ã±Ä• tayo sabbe_ti Ä• yasmato abhibhÅ«tattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vessabhussa
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto tÄ• disena kalyÄ• á¹‡amittasannissayena sÄ• sane abhipp
parinibbute tassa dhÄ• tuá¹ƒ gahetuá¹ƒ mahÄ• jane ussÄ• haá¹ƒ karonte sayaá¹ƒ sabbapaa
citakaá¹ƒ nibbÄ• pesi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ
veá¹-hapuranagare rÄ• jakule nibbattitvÄ• __abhibhÅ«to_ti laddhanÄ• mo pitu accayena ra
samaye bhagavÄ• janapadacÄ• rikaá¹ƒ caranto anupubbena taá¹ƒ nagaraá¹ƒ pÄ• puá¹‡i. t
kira mama nagaraá¹ƒ anuppattoâ€™â€™ ti sutvÄ• satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ
mahÄ• dÄ• naá¹ƒ pavattesi. bhagavÄ• bhuttÄ• vÄ« tassa raÃ±Ã±o ajjhÄ• sayÄ• nurÅ«paá
vitthÄ• rato dhammaá¹ƒ desesi. so dhammaá¹ƒ sutvÄ• laddhappasÄ• do rajjaá¹ƒ pahÄ• ya
sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 47.11-15) ---

``dayhamÄ• ne \Be I 479/ sarÄ«ramhi, vessabhussa mahesino.

gandhodakaá¹ƒ gahetvÄ• na, citaá¹ƒ nibbÄ• payiá¹ƒ ahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, citaá¹ƒ nibbÄ• payiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, gandhodakassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhena viharante tasmiá¹ƒ tassa Ã±Ä• takÄ• amaccÄ• p
jÄ• napadÄ• ti sabbe samÄ• gantvÄ• , ``bhante, kasmÄ• tvaá¹ƒ amhe anÄ• the katvÄ• pa
thero te Ã±Ä• tipamukhe manusse paridevante disvÄ• tesaá¹ƒ attano pabbajjakÄ• raá¹‡avi
kathento ---

<255> á¹• 21 ``suá¹‡Ä• tha \Ee II 105/ Ã±Ä• tayo sabbe, yÄ• vantettha samÄ• gatÄ• .

dhammaá¹ƒ vo desayissÄ• mi, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

<256> á¹• 21 ``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<257> á¹• 21 ``yo \Ne I 407/ imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti || --- tisso gÄ• thÄ•

tattha __suá¹‡Ä• thÄ• _ti nisÄ• metha, idÄ• ni mayÄ• vuccamÄ• naá¹ƒ ohitasotÄ• sotadv
upadhÄ• rethÄ• ti attho. __Ã±Ä• tayo_ti Ã±Ä• tÄ« pamukhe katvÄ• tesaá¹ƒ sabbesaá¹ƒ Ä•
yÄ• vantettha samÄ• gatÄ• â€™â€™ _ti, yÄ• vanto yattakÄ• ettha samÄ• game, etissaá¹ƒ
samÄ• gatÄ• ti attho.

idÄ• ni yaá¹ƒ sandhÄ• ya ``suá¹‡Ä• thÄ• â€™â€™ ti savanÄ• á¹‡attikavacanaá¹ƒ kataá¹ƒ, t
desayissÄ• mÄ«â€™â€™ _ti paá¹-ijÄ• nitvÄ• __ ``dukkhÄ• jÄ• ti punappunaâ€™â€™ _nti
tattha __dukkhÄ• jÄ• ti punappuna_nti jÄ• ti nÄ• mesÄ• gabbhokkantimÅ«lakÄ• dibhedass
anekavihitassa dukkhassa adhiá¹-á¹-hÄ• nabhÄ• vato dukkhÄ• . sÄ• punappunaá¹ƒ pavatta

tassÄ• \Be I 480/ pana jÄ• tiyÄ• samatikkamanatthaá¹ƒ ussÄ• ho karaá¹‡Ä«yoti dassento
``Ä• rambhathÄ• _â€™â€™ tiÄ• di. tattha __Ä• rambhathÄ• _ti Ä• rambhadhÄ• tusaá¹…kh
__nikkamathÄ• _ti kosajjapakkhato nikkhantattÄ• nikkamadhÄ• tusaá¹…khÄ• taá¹ƒ tadutta
__yuÃ±jatha buddhasÄ• sane_ti yasmÄ• sÄ«lasaá¹ƒvaro indriyesu guttadvÄ• ratÄ• bhojan
satisampajaÃ±Ã±anti imesu dhammesu patiá¹-á¹-hitÄ• naá¹ƒ jÄ• gariyÄ• nuyogavasena Ä•
sampajjanti, tasmÄ• tathÄ• bhÅ«tÄ• samathavipassanÄ• saá¹…khÄ• te adhisÄ«lasikkhÄ•
sÄ• sane yuttappayuttÄ• hotha. __dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ
paá¹-ipajjantÄ• ca tedhÄ• tuissarassa maccurÄ• jassa vasaá¹ƒ satte netÄ«ti tassa senÄ• s
dubbalaá¹ƒ yathÄ• nÄ• ma thÄ• mabalÅ«papanno kuÃ±jaro naá¸·ehi kataá¹ƒ agÄ• raá¹ƒ kh
evameva kilesagaá¹‡aá¹ƒ dhunÄ• tha vidhamatha viddhaá¹ƒsethÄ• ti attho.

evaá¹ƒ pana buddhasÄ• sane ussÄ• haá¹ƒ karontassa ekaá¹ƒsiko jÄ• tidukkhassa samatik
imasmiâ€™â€™ _ntiÄ• dinÄ• tatiyaá¹ƒ gÄ• thamÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva.

abhibhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. gotamattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__saá¹ƒsara_nti \Ne I 408/ \Ee II 106/ Ä• yasmato gotamattherassa gÄ• thÄ• . kÄ• uppatti
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto sikhimhi bhagava
citakaá¹ƒ devamanussesu pÅ«jentesu aá¹-á¹-hahi campakapupphehi citakaá¹ƒ pÅ«jesi. so t
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sakyarÄ• jakule nibbattitvÄ• __g
abhilakkhitanÄ• mo vayappatto satthu Ã±Ä• tisamÄ• game paá¹-iladdhasaddho pabbajitvÄ•
karonto chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 47.6-10) ---

``jhÄ• yamÄ• nassa \Be I 481/ bhagavato, sikhino lokabandhuno.

aá¹-á¹-ha campakapupphÄ• ni, citakaá¹ƒ abhiropayiá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• vimuttisukhena viharanto ekadivasaá¹ƒ Ã±Ä• takehi ``kasm
pabbajitoâ€™â€™ ti puá¹-á¹-ho saá¹ƒsÄ• re attanÄ• anubhÅ«tadukkhaÃ±ceva idÄ• ni adhi
pakÄ• sento ---

<258> á¹• 21 ``saá¹ƒsaraÃ±hi nirayaá¹ƒ agacchissaá¹ƒ, petalokamagamaá¹ƒ punappunaá¹

dukkhamamhipi tiracchÄ• nayoniyaá¹ƒ, nekadhÄ• hi vusitaá¹ƒ ciraá¹ƒ mayÄ• ||

<259> á¹• 21 ``mÄ• nusopi ca bhavobhirÄ• dhito, saggakÄ• yamagamaá¹ƒ sakiá¹ƒ sakiá¹ƒ

rÅ«padhÄ• tusu arÅ«padhÄ• tusu, nevasaÃ±Ã±isu asaÃ±Ã±isuá¹-á¹-hitaá¹ƒ ||

<260> á¹• 21 ``sambhavÄ• suviditÄ• asÄ• rakÄ• , saá¹…khatÄ• pacalitÄ• saderitÄ• .

taá¹ƒ viditvÄ• mahamahattasambhavaá¹ƒ, santimeva satimÄ• samajjhagaâ€™â€™ nti || --

tÄ«hi gÄ• thÄ• hi tesaá¹ƒ dhammaá¹ƒ desesi.

tattha __saá¹ƒsara_nti anÄ• dimati saá¹ƒsÄ• re saá¹ƒsaranto kammakilesehi paÃ±casu gat
aparÄ• paraá¹ƒ saá¹ƒsarantoti attho. __hÄ«_ti nipÄ• tamattaá¹ƒ. __nirayaá¹ƒ agacchissa_n
aá¹-á¹-havidhaá¹ƒ mahÄ• nirayaá¹ƒ, kukkuá¸·Ä• dikaá¹ƒ soá¸·asavidhaá¹ƒ ussadanirayaÃ±c
upagacchiá¹ƒ \Ne I 409/. __ ``punappunaâ€™â€™ _nti idaá¹ƒ idhÄ• pi Ä• netabbaá¹ƒ \Ee II
pettivisayaá¹ƒ, khuppipÄ• sÄ• dibhedaá¹ƒ petattabhÄ• vanti \Be I 482/ attho. __agama_nti p
upagacchiá¹ƒ upapajjiá¹ƒ. __punappuna_nti aparÄ• paraá¹ƒ. __dukkhamamhipÄ«_ti aÃ±Ã±
tikhiá¹‡akasÄ• patodÄ• bhighÄ• tÄ• didukkhehi dussahÄ• yapi. liá¹…gavipallÄ• sena hetaá
``dukkhamamhipÄ«â€™â€™ ti. __tiracchÄ• nayoniya_nti migapakkhiÄ• dibhedÄ• ya tiracch
hÄ«_ti oá¹-á¹-hagoá¹‡agadrabhÄ• divasena ceva kÄ• kabalÄ• kakulalÄ• divasena ca aneka
__ciraá¹ƒ_ dÄ«ghamaddhÄ• naá¹ƒ __mayÄ• vusitaá¹ƒ_ niccaá¹ƒ utrastamÄ• nasatÄ• divas
tiracchÄ• nayoniyaá¹ƒ nibbattasatto mahÄ• mÅ«á¸·hatÄ• ya cirataraá¹ƒ tattheva aparÄ• par
dassanatthaá¹ƒ idha ``ciraâ€™â€™ nti vuttaá¹ƒ.

__mÄ• nusopi ca bhavobhirÄ• dhito_ti manussattabhÄ• vopi mayÄ• tÄ• disena kusalakam
sÄ• dhito adhigato. kÄ• á¹‡akacchapopamasuttamettha (MN III 252; SN c V 1117) udÄ• har
__saggakÄ• yamagamaá¹ƒ sakiá¹ƒ saki_nti saggagatisaá¹…khÄ• taá¹ƒ kÄ• mÄ• vacaradev
kadÄ• ci kadÄ• ci upapajjanavasena agacchiá¹ƒ. __rÅ«padhÄ• tusÅ«_ti puthujjanabhavagg
__arÅ«padhÄ• tusÅ«_ti arÅ«pabhavesu. __nevasaÃ±Ã±isu asaÃ±Ã±isuá¹-á¹-hita_nti rÅ«pÄ
kevalaá¹ƒ saÃ±Ã±Ä«su eva, atha kho nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«su asaÃ±Ã±Ä«su ca up
Ä• netvÄ• yojetabbaá¹ƒ. nevasaÃ±Ã±iggahaá¹‡ena hettha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«b
rÅ«pÄ• rÅ«padhÄ• tuggahaá¹‡eneva gayhanti, ye pana ito bÄ• hirakÄ• tattha niccasaÃ±Ã±
ca, tesaá¹ƒ tassÄ• saÃ±Ã±Ä• ya micchÄ• bhÄ• vadassanatthaá¹ƒ visuá¹ƒ gahitÄ• ti daá¹-á

evaá¹ƒ dvÄ«hi gÄ• thÄ• hi bhavamÅ«lassa anupacchinnattÄ• anÄ• dimati saá¹ƒsÄ• re atta
vaá¹-á¹-adukkhÄ• nubhavaá¹ƒ dassetvÄ• idÄ• ni tadupacchedena vivaá¹-á¹-asukhÄ• nubha
``sambhavÄ• â€™â€™ _tiÄ• dinÄ• tatiyaá¹ƒ gÄ• thamÄ• ha. tattha __sambhavÄ• _ti bhav
hetupaccayasamavÄ• yena bhavantÄ«ti idha sambhavÄ• ti vuttÄ• . __suviditÄ• _ti vipassan
maggapaÃ±Ã±Ä• ya suá¹-á¹-hu viditÄ• . __asÄ• rakÄ• _tiÄ• di tesaá¹ƒ viditÄ• kÄ• radassan
niccasÄ• rÄ• disÄ• rarahitÄ• . __saá¹…khatÄ• _ti samecca sambhuyya paccayehi \Be I 483
saá¹…khatattÄ• eva uppÄ• dajarÄ• dÄ«hi pakÄ• rato calitÄ• anavaá¹-á¹-hitÄ• . __saderitÄ
bhaá¹…gena eritÄ• , ittarÄ• bhaá¹…gagÄ• mino pabhaá¹…gunoti attho. __taá¹ƒ viditvÄ• _
__mahamattasambhava_nti taá¹ƒ yathÄ• vuttaá¹ƒ saá¹…khatasabhÄ• vaá¹ƒ attasambhava
attÄ• yattaá¹ƒ issarÄ• divasena aparÄ• yattaá¹ƒ pariÃ±Ã±Ä• bhisamayavasena ahaá¹ƒ vidit
tappaá¹-ipakkhabhÅ«taá¹ƒ __santimeva_ nibbÄ• nameva maggapaÃ±Ã±Ä• satiyÄ• __satin
__samajjhagaá¹ƒ_ adhigacchiá¹ƒ ariyamaggabhÄ• vanÄ• ya anuppattoti. evaá¹ƒ thero Ã±Ä
dhammadesanÄ• mukhena aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

gotamattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. hÄ• ritattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo pubbe karaá¹‡Ä«yÄ• nÄ«_ti Ä• yasmato hÄ• ritattherassa gÄ• thÄ• . kÄ• uppatti? ay
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinibbute tassa citaka
kayiramÄ• nÄ• ya gandhena pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu
buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• __hÄ• rito_ti laddhanÄ• mo
nissÄ• ya aÃ±Ã±e vasalavÄ• dena samudÄ• carati. so bhikkhÅ«naá¹ƒ santikaá¹ƒ gantvÄ•
paá¹-iladdhasaddho pabbajitopi ciraparicitattÄ• vasalasamudÄ• cÄ• raá¹ƒ na vissajji. athek
santike dhammaá¹ƒ sutvÄ• saÃ±jÄ• tasaá¹ƒvego vipassanaá¹ƒ paá¹-á¹-hapetvÄ• attano ci
upaparikkhanto mÄ• nuddhaccaviggahitataá¹ƒ disvÄ• taá¹ƒ pahÄ• ya vipassanaá¹ƒ ussukk
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 46.63-67) ---

``citÄ• su kurumÄ• nÄ• su, nÄ• nÄ• gandhe samÄ• haá¹-e.

pasannacitto sumano, gandhamuá¹-á¹-himapÅ«jayiá¹ƒ ||

``satasahassito kappe, citakaá¹ƒ yamapÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, citapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• \Be I 484/ pana hutvÄ• vimuttisukhaá¹ƒ anubhavanto __ ``yo pubbe karaá¹‡Ä«yÄ•
tÄ«hi gÄ• thÄ• hi bhikkhÅ«naá¹ƒ ovÄ• dadÄ• namukhena aÃ±Ã±aá¹ƒ byÄ• kÄ• si. tÄ• saá¹

hÄ• ritattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. vimalattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pÄ• pamitte_ti \Ne I 411/ \Ee II 109/ Ä• yasmato vimalattherassa gÄ• thÄ• . kÄ• uppatti?
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinanto padu
kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinibbute sÄ• dhukÄ«á¸·anadiva
satthu sarÄ«raá¹ƒ gahetvÄ• upÄ• sakesu jhÄ• panaá¹-á¹-hÄ• naá¹ƒ gacchantesu satthu gu
pasannamÄ• naso sumanapupphehi pÅ«jamakÄ• si. so tena puÃ±Ã±akammena devamanu
buddhuppÄ• de bÄ• rÄ• á¹‡asiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• __vimalo_ti laddhanÄ•
somamittattheraá¹ƒ nissÄ• ya sÄ• sane pabbajitvÄ• teneva ussÄ• hito vipassanaá¹ƒ paá¹-á
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 46.58-62) ---

``nÄ«harante sarÄ«ramhi, vajjamÄ• nÄ• su bherisu.

pasannacitto sumano, paá¹-á¹-ipupphamapÅ«jayiá¹ƒ ||

``satasahassito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dehapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano sahÄ• yassa bhikkhussa ovÄ• daá¹ƒ dento ---

<264> á¹• 21 ``pÄ• pamitte vivajjetvÄ• , bhajeyyuttamapuggalaá¹ƒ.

ovÄ• de cassa tiá¹-á¹-heyya, patthento acalaá¹ƒ sukhaá¹ƒ ||

<265> á¹• 21 ``parittaá¹ƒ \Be I 485/ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusÄ«tamÄ• gamma, sÄ• dhujÄ«vÄ«pi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

<266> á¹• 21 ``pavivittehi ariyehi, pahitattehi jhÄ• yibhi.

niccaá¹ƒ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ ti || ---

tisso gÄ• thÄ• abhÄ• si.

tattha __pÄ• pamitte_ti akalyÄ• á¹‡amitte asappurise hÄ«navÄ«riye. __vivajjetvÄ• _ti taá¹ƒ dÅ«rato vajjetvÄ• . __bhajeyyuttamapuggala_nti sappurisaá¹ƒ paá¹‡á¸• itaá¹ƒ kalyÄ• á¹‡am ovÄ• dÄ• nusÄ• sanÄ«gahaá¹‡avasena \Ne I 412/ seveyya. __ovÄ• de cassa tiá¹-á¹-heyyÄ ovÄ• de anusiá¹-á¹-hiyaá¹ƒ yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanavasena tiá¹-á¹-heyya. __pat Ä• kaá¹…khanto. __acalaá¹ƒ sukha_nti nibbÄ• nasukhaá¹ƒ phalasukhaÃ±ca. tampi hi akup vuccati. sesaá¹ƒ vuttatthameva.

vimalattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

theragÄ• thÄ• -aá¹-á¹-hakathÄ•

(dutiyo bhÄ• go)

4. catukkanipÄ• to

1. nÄ• gasamÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__alaá¹…katÄ• _tiÄ• dikÄ• \Be II 1/ \Ne II 1/ Ä• yasmato nÄ• gasamÄ• lattherassa gÄ• thÄ
padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto gimhasamaye
\Ne II 2/ bhÅ«miyÄ• gacchantaá¹ƒ satthÄ• raá¹ƒ \Ee II 110/ disvÄ• pasannamÄ• naso chat
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sakyarÄ• jaku
laddhanÄ• mo vayappatto Ã±Ä• tisamÄ• game paá¹-iladdhasaddho pabbajitvÄ• kiÃ±ci kÄ•
ahosi. so ekadivasaá¹ƒ nagaraá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho alaá¹…katapaá¹-iyattaá¹ƒ aÃ±
mahÄ• pathe tÅ«riyesu vajjantesu naccantiá¹ƒ disvÄ• , ``ayaá¹ƒ cittakiriyavÄ• yodhÄ• tuvipp
karajakÄ• yassa tathÄ• tathÄ• parivatti, aho aniccÄ• saá¹…khÄ• rÄ• â€™â€™ ti khayava
vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``aá¹…gÄ• rajÄ• tÄ• pathavÄ«, kukkuá¸·Ä• nugatÄ• mahÄ«.

padumuttaro bhagavÄ• , abbhokÄ• samhi caá¹…kami ||

``paá¹‡á¸• araá¹ƒ \Be II 2/ chattamÄ• dÄ• ya, addhÄ• naá¹ƒ paá¹-ipajjahaá¹ƒ.

tattha disvÄ• na sambuddhaá¹ƒ, vitti me upapajjatha ||

``marÄ«ciyotthaá¹-Ä• bhÅ«mi, aá¹…gÄ• rÄ• va mahÄ« ayaá¹ƒ.

upahanti mahÄ• vÄ• tÄ• , sarÄ«rassÄ• sukhepanÄ• ||

``sÄ«taá¹ƒ uá¹‡haá¹ƒ vihanantaá¹ƒ, vÄ• tÄ• tapanivÄ• raá¹‡aá¹ƒ.

paá¹-iggaá¹‡ha imaá¹ƒ chattaá¹ƒ, phassayissÄ• mi nibbutiá¹ƒ ||

``anukampako kÄ• ruá¹‡iko, padumuttaro mahÄ• yaso.

mama saá¹…kappamaÃ±Ã±Ä• ya, paá¹-iggaá¹‡hi tadÄ• jino ||

``tiá¹ƒsakappÄ• ni devindo, devarajjamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ paÃ±cakkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

anubhomi sakaá¹ƒ kammaá¹ƒ, pubbe sukatamattano ||

``ayaá¹ƒ me pacchimÄ• jÄ• ti, carimo vattate bhavo.

ajjÄ• pi setacchattaá¹ƒ me, sabbakÄ• laá¹ƒ dharÄ«yati ||

``satasahassito kappe, yaá¹ƒ chattamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, chattadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ---

<267> á¹• 21 ``alaá¹…katÄ• \Ne II 3/ suvasanÄ• , mÄ• linÄ« candanussadÄ• .

majjhe mahÄ• pathe nÄ• rÄ«, tÅ«riye naccati naá¹-á¹-akÄ« ||

<268> á¹• 21 ``piá¹‡á¸• ikÄ• ya paviá¹-á¹-hohaá¹ƒ, gacchanto naá¹ƒ udikkhisaá¹ƒ.

alaá¹…kataá¹ƒ suvasanaá¹ƒ, maccupÄ• saá¹ƒva oá¸• á¸• itaá¹ƒ ||

<269> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<270> á¹• 21 ``tato \Be II 3/ cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

catÅ«hi gÄ• thÄ• hi attano paá¹-ipattikittanamukhena aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __alaá¹…katÄ• _ti hatthÅ«pagÄ• diÄ• bharaá¹‡ehi alaá¹…katagattÄ• . __suvasanÄ• sobhanavatthanivatthÄ• . __mÄ• linÄ«_ti mÄ• lÄ• dhÄ• rinÄ« piá¸·andhitapupphamÄ• lÄ• . candanÄ• nulepalittasarÄ«rÄ• . __majjhe mahÄ• pathe nÄ• rÄ«, tÅ«riye naccati naá¹-á¹-akÄ yathÄ• vuttaá¹-á¹-hÄ• ne ekÄ• nÄ• rÄ« naá¹-á¹-akÄ« nÄ• á¹-akitthÄ« nagaravÄ«thiyÄ• ma vajjante naccati, yathÄ• paá¹-á¹-hapitaá¹ƒ naccaá¹ƒ karoti.

__piá¹‡á¸• ikÄ• yÄ• _ti bhikkhÄ• ya. __paviá¹-á¹-hoha_nti nagaraá¹ƒ paviá¹-á¹-ho ahaá¹ƒ. _ udikkhisa_nti nagaravÄ«thiyaá¹ƒ gacchanto parissayapariharaá¹‡atthaá¹ƒ vÄ«thiá¹ƒ oloken olokesiá¹ƒ. kiá¹ƒ viya? __maccupÄ• saá¹ƒva oá¸• á¸• ita_nti yathÄ• maccussa maccurÄ• ja oá¸• á¸• ito loke anuvicaritvÄ• á¹-hito ekaá¹ƒsena sattÄ• naá¹ƒ anatthÄ• vaho, evaá¹ƒ \Ee I appaá¹-isaá¹…khÄ• ne á¹-hitÄ• naá¹ƒ andhaputhujjanÄ• naá¹ƒ ekaá¹ƒsato anatthÄ• vahÄ•

__tato_ti tasmÄ• maccupÄ• sasadisattÄ• . __me_ti mayhaá¹ƒ. __manasÄ«kÄ• ro yoniso u aá¹-á¹-hisaá¹…ghÄ• to nhÄ• rusambandho maá¹ƒsena anupalitto chaviyÄ• paá¹-icchanno asuciduggandhajegucchapaá¹-ikkÅ«lo aniccucchÄ• danaparimaddanabhedanaviddhaá¹ƒsa dassetÄ«â€™â€™ ti evaá¹ƒ yoniso manasikÄ• ro uppajji. __Ä• dÄ«navo pÄ• turahÅ«_ti eva sabhÄ• vÅ«padhÄ• raá¹‡amukhena tassa ca taá¹ƒnissitÄ• naÃ±ca cittacetasikÄ• naá¹ƒ uda sarasapabhaá¹…gutaÃ±ca manasi karoto tesu ca yakkharakkhasÄ• dÄ«su viya bhayato up anekÄ• kÄ• raÄ• dÄ«navo doso pÄ• turahosi. tappaá¹-ipakkhato ca nibbÄ• ne Ä• nisaá¹ƒso samatiá¹-á¹-hathÄ• _ti nibbindanaá¹ƒ Ä• dÄ«navÄ• nupassanÄ• nubhÄ• vasiddhaá¹ƒ nibbid saá¹‡á¹-hÄ• si, muhuttampi \Ne II 4/ tesaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ gahaá¹‡e cittaá muÃ±citukÄ• matÄ• divasena tattha udÄ• sÄ«nameva jÄ• tanti attho.

__tato_ti \Be II 4/ vipassanÄ• Ã±Ä• á¹‡ato paraá¹ƒ. __cittaá¹ƒ vimucci me_ti lokuttarabhÄ• maggapaá¹-ipÄ• á¹-iyÄ• sabbakilesehi mama cittaá¹ƒ vimuttaá¹ƒ ahosi. etena phaluppattiá¹ maggakkhaá¹‡e hi kilesÄ• vimuccanti nÄ• ma, phalakkhaá¹‡e vimuttÄ• ti. sesaá¹ƒ vuttanay

nÄ• gasamÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. bhaguttheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ahaá¹ƒ middhenÄ• _tiÄ• dikÄ• Ä• yasmato bhaguttherassa gÄ• thÄ• . kÄ• uppatti? aya bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinibbute tassa dhÄ• so tena puÃ±Ã±akammena nimmÄ• naratÄ«su nibbattitvÄ• aparÄ• paraá¹ƒ devamanusses

buddhuppÄ• de sakyarÄ• jakule nibbattitvÄ• __bhagÅ«_ti laddhanÄ• mo vayappatto anuru
nikkhamitvÄ• pabbajitvÄ• bÄ• lakaloá¹‡akagÄ• me vasanto ekadivasaá¹ƒ thinamiddhÄ• bh
vihÄ• rato nikkhamma caá¹…kamaá¹ƒ abhiruhanto papatitvÄ• \Ee II 112/ tadeva aá¹…kusa
vinodetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ•

``parinibbute bhagavati, padumuttare mahÄ• yase.

pupphavaá¹-aá¹ƒsake katvÄ• , sarÄ«ramabhiropayiá¹ƒ ||

``tattha cittaá¹ƒ pasÄ• detvÄ• , nimmÄ• naá¹ƒ agamÄ• sahaá¹ƒ.

devalokagato santo, puÃ±Ã±akammaá¹ƒ sarÄ• mahaá¹ƒ ||

``ambarÄ• pupphavasso me, sabbakÄ• laá¹ƒ pavassati.

saá¹ƒsarÄ• mi manusse ce, rÄ• jÄ• homi mahÄ• yaso ||

``tahiá¹ƒ kusumavasso me, abhivassati sabbadÄ• .

tasseva pupphapÅ«jÄ• ya, vÄ• hasÄ• sabbadassino ||

``ayaá¹ƒ \Ne II 5/ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

ajjÄ• pi pupphavasso me, abhivassati sabbadÄ• ||

``satasahassito \Be II 5/ kappe, yaá¹ƒ pupphamabhiropayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, dehapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• phalasukhena nibbÄ• nasukhena ca vÄ«tinÄ• mento satthÄ• rÄ•
upagatena --- ``kacci tvaá¹ƒ, bhikkhu, appamatto viharasÄ«â€™â€™ ti puá¹-á¹-ho attano ap
nivedento ---

<271> á¹• 21 ``ahaá¹ƒ middhena pakato, vihÄ• rÄ• upanikkhamiá¹ƒ.

caá¹…kamaá¹ƒ abhiruhanto, tattheva papatiá¹ƒ chamÄ• ||

<272> á¹• 21 ``gattÄ• ni parimajjitvÄ• , punapÄ• ruyha caá¹…kamaá¹ƒ.

caá¹…kame caá¹…kamiá¹ƒ sohaá¹ƒ, ajjhattaá¹ƒ susamÄ• hito ||

<273> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<274> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• catasso gÄ• thÄ• abhÄ• si.

tattha __middhena pakato_ti kÄ• yÄ• lasiyasaá¹…khÄ• tena asattivighÄ• tasabhÄ• vena m
__vihÄ• rÄ• _ti senÄ• sanato. __upanikkhami_nti caá¹…kamituá¹ƒ nikkhamiá¹ƒ. __tattheva
tattheva caá¹…kamasopÄ• ne niddÄ• bhibhÅ«tatÄ• ya bhÅ«miyaá¹ƒ nipatiá¹ƒ. __gattÄ• ni p
patanena paá¹ƒsukitÄ• ni attano sarÄ«rÄ• vayavÄ• ni anumajjitvÄ• . __punapÄ• ruyha caá¹
dÄ• nÄ• haâ€™â€™ nti saá¹…kocaá¹ƒ anÄ• pajjitvÄ• punapi caá¹…kamaá¹-á¹-hÄ• naá¹ƒ
susamÄ• hito_ti gocarajjhatte kammaá¹-á¹-hÄ• ne nÄ«varaá¹‡avikkhambhanena suá¹-á¹-hu
hutvÄ• caá¹…kaminti yojanÄ• . sesaá¹ƒ vuttanayameva. idameva ca therassa aÃ±Ã±Ä• by

bhaguttheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pare_ \Be II 6/ \Ne II 6/ __cÄ• _tiÄ• dikÄ• Ä• yasmato sabhiyattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto kakusandhas
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ divÄ• vihÄ• rÄ• ya gacchantaá
upÄ• hanaá¹ƒ \Ee II 113/ adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto
parinibbute patiá¹-á¹-hite suvaá¹‡á¹‡acetiye chahi kulaputtehi saddhiá¹ƒ attasattamo sÄ• sa
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharanto visesaá¹ƒ nibbattetuá¹ƒ asakkonto ita
piá¹‡á¸• apÄ• tÄ• ya gacchanto jÄ«vite sÄ• pekkhÄ• homa, jÄ«vite sÄ• pekkhena ca na sa
adhigantuá¹ƒ, puthujjanakÄ• laá¹…kiriyÄ• ca dukkhÄ• . handa, mayaá¹ƒ nisseá¹‡iá¹ƒ band
abhiruyha kÄ• ye ca jÄ«vite ca anapekkhÄ• samaá¹‡adhammaá¹ƒ karomÄ• â€™â€™ ti. te

atha nesaá¹ƒ mahÄ• thero upanissayasampannattÄ• tadaheva chaá¸·abhiÃ±Ã±o hutvÄ• u
upanesi. itare --- ``tumhe, bhante, katakiccÄ• tumhehi saddhiá¹ƒ sallÄ• pamattampi papaÃ±
mayaá¹ƒ karissÄ• ma, tumhe attanÄ• diá¹-á¹-hadhammasukhavihÄ• ramanuyuÃ±jathÄ• â€
paá¹-ikkhipiá¹ƒsu. thero ne sampaá¹-icchÄ• petuá¹ƒ asakkonto agamÄ• si.

tato nesaá¹ƒ eko dvÄ«hatÄ«haccayena abhiÃ±Ã±Ä• parivÄ• raá¹ƒ anÄ• gÄ• miphalaá¹ƒ sa
paá¹-ikkhitto agamÄ• si. tesu khÄ«á¹‡Ä• savatthero parinibbÄ• yi, anÄ• gÄ• mÄ« suddhÄ• v
puthujjanakÄ• laá¹…kiriyameva katvÄ• chasu kÄ• masaggesu anulomapaá¹-ilomato dibbas
amhÄ• kaá¹ƒ bhagavato kÄ• le devalokÄ• cavitvÄ• eko mallarÄ• jakule paá¹-isandhiá¹ƒ ga
gandhÄ• rarÄ• jakule, eko bÄ• hiraraá¹-á¹-he, eko rÄ• jagahe ekissÄ• kuladÄ• rikÄ• ya kuc
gaá¹‡hi. itaro aÃ±Ã±atarissÄ• paribbÄ• jikÄ• ya kucchimhi paá¹-isandhiá¹ƒ aggahesi. sÄ• l
khattiyassa dhÄ«tÄ• , naá¹ƒ mÄ• tÄ• pitaro --- ``amhÄ• kaá¹ƒ dhÄ«tÄ• samayantaraá¹ƒ jÄ•
paribbÄ• jakassa niyyÄ• dayiá¹ƒsu. atheko paribbÄ• jako tÄ• ya saddhiá¹ƒ vippaá¹-ipajji. sÄ
gaá¹‡hi. taá¹ƒ gabbhiniá¹ƒ disvÄ• paribbÄ• jakÄ• nikkaá¸• á¸• hiá¹ƒsu. sÄ• aÃ±Ã±attha \B
antarÄ• magge sabhÄ• yaá¹ƒ vijÄ• yi. tenassa __sabhiyo_tveva nÄ• maá¹ƒ akÄ• si. so vaá¸
paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• nÄ• nÄ• satthÄ• ni uggahetvÄ• \Ne II 7/ mahÄ• vÄ•
vicaranto attanÄ• sadisaá¹ƒ adisvÄ• nagaradvÄ• re assamaá¹ƒ kÄ• retvÄ• khattiyakumÄ•
sikkhÄ• pento viharanto attano mÄ• tuyÄ• itthibhÄ• vaá¹ƒ jigucchitvÄ• jhÄ• naá¹ƒ uppÄ• d
abhisaá¹…kharitvÄ• dinne vÄ«satipaÃ±he gahetvÄ• te te samaá¹‡abrÄ• hmaá¹‡e pucchi.
paÃ±hÄ• naá¹ƒ atthaá¹ƒ byÄ• kÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu. __sabhiyasuttavaá¹‡á¹‡anÄ• yaá
sabhiyasuttavaá¹‡á¹‡anÄ•) pana \Ee II 114/ ``suddhÄ• vÄ• sabrahmÄ• te paÃ±he abhisaá
Ä• gataá¹ƒ.

yadÄ• pana bhagavÄ• pavattavaradhammacakko anupubbena rÄ• jagahaá¹ƒ Ä• gantvÄ•
sabhiyo tattha gantvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• te paÃ±he pucchi. satthÄ• tassa
sabbaá¹ƒ __sabhiyasutte_ (Sn sabhiyasuttaá¹ƒ) Ä• gatanayena veditabbaá¹ƒ. sabhiyo pana
byÄ• katesu paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ
__apadÄ• ne_ (Ap thera II 46.27-31) ---

``kakusandhassa munino, brÄ• hmaá¹‡assa vusÄ«mato.

divÄ• vihÄ• raá¹ƒ vajato, akkamanamadÄ• sahaá¹ƒ ||

``imasmiá¹ƒyeva kappamhi, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, akkamanassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• pana hutvÄ• devadatte saá¹…ghabhedÄ• ya parakkamante devadattapakkhikÄ• n
dento ---

<275> á¹• 21 ``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

<276> á¹• 21 ``yadÄ• ca avijÄ• nantÄ• , iriyantyamarÄ• viya.

vijÄ• nanti ca ye dhammaá¹ƒ, Ä• turesu anÄ• turÄ• ||

<277> á¹• 21 ``yaá¹ƒ \Be II 8/ kiÃ±ci sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ vata

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, na taá¹ƒ hoti mahapphalaá¹ƒ ||

<278> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

Ä• rakÄ• hoti saddhammÄ• , nabhaá¹ƒ puthaviyÄ• yathÄ• â€™â€™ ti || ---

catÅ«hi gÄ• thÄ• hi dhammaá¹ƒ desesi.

tattha \Ne II 8/ __pare_ti paá¹‡á¸• ite á¹-hapetvÄ• tato aÃ±Ã±e --- ``adhammaá¹ƒ dhammo
adhammoâ€™â€™ tiÄ• dibhedakaravatthudÄ«panavasena vivÄ• dappasutÄ• pare nÄ• ma
``mayaá¹ƒ yamÄ• mase uparamÄ• ma nassÄ• ma satataá¹ƒ samitaá¹ƒ maccusantikaá¹ƒ ga
__ye ca tattha vijÄ• nantÄ«_ti ye tattha paá¹‡á¸• itÄ• --- ``mayaá¹ƒ maccusamÄ«paá¹ƒ gac
vijÄ• nanti. __tato sammanti medhagÄ• _ti evaÃ±hi te jÄ• nantÄ• yonisomanasikÄ• raá¹ƒ u
kalahÄ• naá¹ƒ vÅ«pasamÄ• ya paá¹-ipajjanti. atha nesaá¹ƒ tÄ• ya paá¹-ipattiyÄ• te medhag
__pare cÄ• _ti ye satthu ovÄ• dÄ• nusÄ• saniyÄ• aggahaá¹‡ena sÄ• sanato bÄ• hiratÄ• ya
micchÄ• gÄ• haá¹ƒ gahetvÄ• ettha idha loke \Ee II 115/ sÄ• sanassa paá¹-iniggÄ• hena ya
ti na vijÄ• nanti, tÄ• va vivÄ• dÄ• na vÅ«pasammanti, yadÄ• pana tassa gÄ• hassa vissajj
tesu vivÄ• dappasutesu adhammadhammÄ• dike adhammadhammÄ• dito yathÄ• bhÅ«taá¹
te paá¹‡á¸• itapurise nissÄ• ya vivÄ• dasaá¹…khÄ• tÄ• medhagÄ• sammantÄ«ti evampett

__yadÄ• _ti yasmiá¹ƒ kÄ• le. __avijÄ• nantÄ• _ti vivÄ• dassa vÅ«pasamÅ«pÄ• yaá¹ƒ, dhar
ajÄ• nantÄ• . __iriyantyamarÄ• viyÄ• _ti amarÄ• viya jarÄ• maraá¹‡aá¹ƒ atikkantÄ• viya u
mukharÄ• vippakiá¹‡á¹‡avÄ• cÄ• hutvÄ• vattanti caranti vicaranti tadÄ• vivÄ• do na vÅ«p
ca ye dhammaá¹ƒ, Ä• turesu anÄ• turÄ• _ti ye pana satthu sÄ• sanadhammaá¹ƒ yathÄ• bh

kilesarogena Ä• turesu sattesu anÄ• turÄ• nikkilesÄ• anÄ«ghÄ• viharanti, tesaá¹ƒ vasena
vÅ«pasammatÄ«ti adhippÄ• yo.

__yaá¹ƒ_ \Be II 9/ __kiÃ±ci sithilaá¹ƒ kamma_nti oliyitvÄ• karaá¹‡ena sithilagÄ• haá¹ƒ katv
kataá¹ƒ yaá¹ƒ kiÃ±ci kusalakammaá¹ƒ. __saá¹ƒkiliá¹-á¹-ha_nti vesÄ«Ä• dike agocare caraá
kuhanÄ• dimicchÄ• jÄ«vena vÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ vatasamÄ• dÄ• naá¹ƒ. __saá¹…kassa
saritabbaá¹ƒ, vihÄ• re kiÃ±ci asÄ• ruppaá¹ƒ sutvÄ• --- ``nÅ«na asukena kataâ€™â€™ nti p
uposathakiccÄ• dÄ«su aÃ±Ã±atarakiccavasena sannipatitampi saá¹…ghaá¹ƒ disvÄ• , ``add
Ã±atvÄ• maá¹ƒ ukkhipitukÄ• mÄ• sannipatitÄ• â€™â€™ ti evaá¹ƒ attano vÄ• Ä• saá¹…kÄ
parisaá¹…kitaá¹ƒ. __na taá¹ƒ hotÄ«_ti taá¹ƒ evarÅ«paá¹ƒ brahmacariyaá¹ƒ samaá¹‡adham
puggalassa mahapphalaá¹ƒ na hoti. tassa amahapphalabhÄ• veneva paccayadÄ• yakÄ• na
tasmÄ• sallekhavuttinÄ• bhavitabbaá¹ƒ. sallekhavuttino ca vivÄ• dassa avasaro eva natthÄ

__gÄ• ravo_ \Ne II 9/ __nÅ«palabbhatÄ«_ti anusÄ• saniyÄ• apadakkhiá¹‡aggÄ• hibhÄ• ve
sabrahmacÄ• rÄ«su yassa puggalassa gÄ• ravo garukaraá¹‡aá¹ƒ na vijjati. __Ä• rakÄ• hot
puggalo paá¹-ipattisaddhammatopi paá¹-ivedhasaddhammatopi dÅ«re hoti, na hi taá¹ƒ garÅ
asikkhiyamÄ• no anÄ• diyanto na paá¹-ipajjati, appaá¹-ipajjanto kuto saccÄ• ni paá¹-ivijjhiss
``Ä• rakÄ• hoti saddhammÄ• â€™â€™ ti. yathÄ• kiá¹ƒ? __ ``nabhaá¹ƒ puthaviyÄ• yathÄ•
Ä• kÄ• saá¹ƒ puthaviyÄ• pathavÄ«dhÄ• tuyÄ• sabhÄ• vato dÅ«re. na kadÄ• ci sammissab

``nabhaÃ±ca \Ee II 116/ dÅ«re pathavÄ« ca dÅ«re, pÄ• raá¹ƒ samuddassa tadÄ• hu dÅ«re.

tato have dÅ«rataraá¹ƒ vadanti, sataÃ±ca dhammo asataÃ±ca rÄ• jÄ• â€™â€™ ti || (J II 21

sabhiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. nandakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dhiratthÅ«_tiÄ• dikÄ• \Be II 10/ Ä• yasmato nandakattherassa gÄ• thÄ• . kÄ• uppatti? a
bhagavato kÄ• le haá¹ƒsavatÄ«nagare mahÄ• vibhavo seá¹-á¹-hi hutvÄ• satthu santike dha
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ bhikkhunovÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá
á¹-hÄ• nantaraá¹ƒ patthetvÄ• satasahassagghanikena vatthena bhagavantaá¹ƒ pÅ«jetvÄ•
bodhirukkhe padÄ«papÅ«jaÃ±ca pavatteti. so tato paá¹-á¹-hÄ• ya devamanussesu saá¹ƒsa
bhagavato kÄ• le karavikasakuá¹‡o hutvÄ• madhurakÅ«jitaá¹ƒ kÅ«janto satthÄ• raá¹ƒ pada
aparabhÄ• ge mayÅ«ro hutvÄ• aÃ±Ã±atarassa paccekabuddhassa vasanaguhÄ• ya dvÄ•
tikkhattuá¹ƒ madhuravassitaá¹ƒ vassi, evaá¹ƒ tattha tattha puÃ±Ã±Ä• ni katvÄ• amhÄ• kaá
sÄ• vatthiyaá¹ƒ kulagehe nibbattitvÄ• __nandako_ti laddhanÄ• mo vayappatto satthu santik
paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. te

(Ap thera II 46.22-26) ---

``padumuttarabuddhassa \Ne II 10/ bodhiyÄ• pÄ• daputtame.

pasannacitto sumano, tayo ukke adhÄ• rayiá¹ƒ ||

``satasahassito kappe, sohaá¹ƒ ukkamadhÄ• rayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ukkadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• pana hutvÄ• vimuttisukhena vÄ«tinÄ• mento satthÄ• rÄ• bhikkhunÄ«naá¹ƒ ovÄ• uposathadivase paÃ±ca bhikkhunisatÄ• ni ekovÄ• deneva arahattaá¹ƒ pÄ• pesi. tena naá¹ƒ bhikkhunovÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. athekadivasaá¹ƒ theraá¹ƒ sÄ• vatth carantaá¹ƒ aÃ±Ã±atarÄ• purÄ• á¹‡adutiyikÄ• itthÄ« kilesavasena oloketvÄ• hasi. thero tas disvÄ• sarÄ«rassa paá¹-ikkÅ«lavibhÄ• vanamukhena dhammaá¹ƒ kathento ---

<279> á¹• 21 ``dhiratthu pÅ«re duggandhe, mÄ• rapakkhe avassute.

navasotÄ• ni te kÄ• ye, yÄ• ni sandanti sabbadÄ• ||

<280> á¹• 21 ``mÄ• \Be II 11/ \Ee II 117/ purÄ• á¹‡aá¹ƒ amaÃ±Ã±ittho, mÄ• sÄ• desi thatÄ

saggepi te na rajjanti, kimaá¹…gaá¹ƒ pana mÄ• nuse ||

<281> á¹• 21 ``ye ca kho bÄ• lÄ• dummedhÄ• , dummantÄ« mohapÄ• rutÄ• .

tÄ• disÄ• tattha rajjanti, mÄ• rakhittamhi bandhane ||

<282> á¹• 21 ``yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

tÄ• dÄ« tattha na rajjanti, chinnasuttÄ• abandhanÄ• â€™â€™ ti || --- gÄ• thÄ• abhÄ• si.

tattha __dhÄ«_ti jigucchanatthe nipÄ• to, __ratthÅ«_ti ra-kÄ• ro padasandhikaro, dhÄ« atth tava dhikkÄ• ro hotÅ«ti attho. __pÅ«re_tiÄ• dÄ«ni tassÄ• dhikkÄ• tabbabhÄ• vadÄ«panÄ• __pÅ«re_ti ativiya jegucchehi nÄ• nÄ• kuá¹‡apehi nÄ• nÄ• vidhaasucÄ«hi sampuá¹‡á¹‡e. _ kuá¹‡apapÅ«ritattÄ• eva sabhÄ• vaduggandhe. __mÄ• rapakkhe_ti yasmÄ• visabhÄ• gav

ayonisomanasikÄ• ranimittatÄ• ya kilesamÄ• raá¹ƒ vaá¸• á¸• heti, devaputtamÄ• rassa ca o
deti. tasmÄ• mÄ• rassa pakkho hoti. tena vuttaá¹ƒ ``mÄ• rapakkheâ€™â€™ ti. __avassute
kilesÄ• vassavanena tahiá¹ƒ tahiá¹ƒ asucinissandanena ca avassute. idÄ• nissÄ• __navas
sandanti sabbadÄ• _ti ``akkhimhÄ• akkhigÅ«thakoâ€™â€™ tiÄ• dinÄ• (Sn 199) vuttaá¹ƒ a
avassavanaá¹-á¹-hÄ• naá¹ƒ dasseti.

evaá¹ƒ \Ne II 11/ pana navachiddaá¹ƒ dhuvassavaá¹ƒ asucibharitaá¹ƒ kÄ• yaá¹ƒ yathÄ• bh
purÄ• á¹‡aá¹ƒ amaÃ±Ã±ittho_ti purÄ• á¹‡aá¹ƒ ajÄ• nanakÄ• le pavattaá¹ƒ hasitalapitaá¹ƒ k
``idÄ• nipi evaá¹ƒ paá¹-ipajjissatÄ«â€™â€™ ti mÄ• cintehi. __mÄ• sÄ• desi tathÄ• gate_ti
upanissayasampattiyÄ• purimakÄ• buddhasÄ• vakÄ• Ä• gatÄ• , yathÄ• vÄ• te sammÄ•
yathÄ• ca rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ tathalakkhaá¹‡aá¹ƒ tathadhamme ca ariyasaccÄ•
avabuddhÄ• , tathÄ• imepÄ«ti evaá¹ƒ tathÄ• Ä• gamanÄ• diatthena tathÄ• gate ariyasÄ• v
avaÃ±Ã±Ä• ya kilesavasena ca \Be II 12/ upasaá¹…kamamÄ• nÄ• mÄ• sÄ• desi. anÄ• sÄ•
__saggepi te na rajjanti, kimaá¹…gaá¹ƒ pana mÄ• nuse_ti sabbaÃ±Ã±ubuddhenÄ• pi akkhÄ
asakkuá¹‡eyyasukhe saggepi te sÄ• vakabuddhÄ• na rajjanti, saá¹…khÄ• resu Ä• dÄ«nava
rÄ• gaá¹ƒ na janenti, kimaá¹…gaá¹ƒ pana mÄ«á¸·harÄ• sisadise mÄ• nuse kÄ• maguá¹‡e,
vattabbameva natthi.

__ye ca kho_ti ye pana bÄ• lyappayogato __bÄ• lÄ• , _ dhammojapaÃ±Ã±Ä• ya abhÄ• vat
subhÄ• nupassanena ducintitacintitÄ• ya __dummantÄ«, _ mohena aÃ±Ã±Ä• á¹‡ena sabba
__mohapÄ• rutÄ• _ \Ee II 118/ __tÄ• disÄ• _ tathÄ• rÅ«pÄ• andhaputhujjanÄ• , __tattha_ t
__mÄ• rakhittamhi bandhane_ mÄ• rena oá¸• á¸• ite mÄ• rapÄ• se, __rajjanti_ rattÄ• giddh
ajjhopannÄ• tiá¹-á¹-hanti.

__virÄ• jitÄ• _ti __yesaá¹ƒ_ pana khÄ«á¹‡Ä• savÄ• naá¹ƒ telaÃ±janarÄ• go viya dummoca
sapatto viya laddhokÄ• so dussanasabhÄ• vo __doso_ aÃ±Ã±Ä• á¹‡asabhÄ• vÄ• __avijjÄ•
sabbaso __virÄ• jitÄ• _ pahÄ«nÄ• samucchinnÄ• , tÄ• disÄ• aggamaggasatthena __chinn
katthacipi bandhanÄ• bhÄ• vato __abandhanÄ• tattha_ tasmiá¹ƒ yathÄ• vutte mÄ• rapÄ• s
tassÄ• itthiyÄ• dhammaá¹ƒ kathetvÄ• gato.

nandakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. jambukattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paÃ±capaÃ±Ã±Ä• sÄ• _tiÄ• dikÄ• Ä• yasmato jambukattherassa gÄ• thÄ• . kÄ• uppatt
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto tissassa bhagavato kÄ• le kula
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthu sammÄ• sambodhiá¹ƒ saddahanto bodhirukkhaá¹ƒ v
pÅ«jesi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto kassapassa bhagavato l

viÃ±Ã±utaá¹ƒ patto sÄ• sane pabbajitvÄ• aÃ±Ã±atarena upÄ• sakena kÄ• rite Ä• rÄ• me Ä
\Be II 13/ upaá¹-á¹-hÄ«yamÄ• no. athekadivasaá¹ƒ eko khÄ«á¹‡Ä• savatthero lÅ«khacÄ«va
araÃ±Ã±ato gÄ• mÄ• bhimukho Ä• gacchati, taá¹ƒ disvÄ• so upÄ• sako iriyÄ• pathe pasÄ«
ohÄ• rÄ• petvÄ• paá¹‡Ä«tabhojanaá¹ƒ bhojetvÄ• sundarÄ• ni cÄ«varÄ• ni datvÄ• ``idheva
vasÄ• peti. taá¹ƒ disvÄ• Ä• vÄ• siko issÄ• maccherapakato khÄ«á¹‡Ä• savattheraá¹ƒ Ä• ha
iminÄ• pÄ• pupÄ• sakena upaá¹-á¹-hÄ«yamÄ• nassa evaá¹ƒ idha vasanato aá¹…gulÄ«hi k
gÅ«thamuttÄ• hÄ• rajÄ«vanaâ€™â€™ nti. evaÃ±ca pana vatvÄ• tÄ• vadeva vaccakuá¹-iá¹
vaá¸• á¸• hento viya hatthena gÅ«thaá¹ƒ vaá¸• á¸• hetvÄ• vaá¸• á¸• hetvÄ• yÄ• vadatthaá¹
iminÄ• niyÄ• mena yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• kÄ• laá¹…katvÄ• niraye paccitvÄ• puna
tasseva kammassa vipÄ• kÄ• vasesena manussesu uppannopi paÃ±ca jÄ• tisatÄ• ni nigaá¹
ahosi.

puna \Ee II 119/ imasmiá¹ƒ buddhuppÄ• de manussayoniyaá¹ƒ nibbattamÄ• nopi ariyÅ«pav
nibbattitvÄ• thaÃ±Ã±aá¹ƒ vÄ• khÄ«raá¹ƒ vÄ• sappiá¹ƒ vÄ• pÄ• yamÄ• no, taá¹ƒ chaá¸• á
odanaá¹ƒ bhojiyamÄ• no, taá¹ƒ chaá¸• á¸• etvÄ• gÅ«thameva khÄ• dati, evaá¹ƒ gÅ«thamu
vayappattopi tadeva paribhuÃ±jati. manussÄ• tato vÄ• retuá¹ƒ asakkontÄ• pariccajiá¹ƒsu.
pariccatto naggapabbajjaá¹ƒ pabbajitvÄ• na nhÄ• yati, rajojalladharo kesamassÅ«ni luÃ±cit
paá¹-ikkhipitvÄ• ekapÄ• dena tiá¹-á¹-hati, nimantanaá¹ƒ na sÄ• diyati, mÄ• sopavÄ• saá¹ƒ
puÃ±Ã±atthikehi dinnaá¹ƒ bhojanaá¹ƒ mÄ• se mÄ• se ekavÄ• raá¹ƒ kusaggena gahetvÄ• c
rattiyaá¹ƒ pana ``allagÅ«thaá¹ƒ sappÄ• á¹‡akaâ€™â€™ nti akhÄ• ditvÄ• sukkhagÅ«thame
karontassa paÃ±capaÃ±Ã±Ä• savassÄ• ni vÄ«tivattÄ• ni mahÄ• jano ``mahÄ• tapo parama
tanninno tappoá¹‡o ahosi.

atha bhagavÄ• tassa hadayabbhantare ghaá¹-e padÄ«paá¹ƒ viya arahattÅ«panissayaá¹ƒ p
sayameva tattha gantvÄ• dhammaá¹ƒ desetvÄ• sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• , ehi
laddhÅ«pasampadaá¹ƒ vipassanaá¹ƒ ussukkÄ• petvÄ• arahatte patiá¹-á¹-hÄ• pesi. ayamet
pana __dhammapade_ \Be II 14/ ``mÄ• se mÄ• se kusaggenÄ• â€™â€™ ti gÄ• thÄ• vaá¹‡
jambukattheravatthu) vuttanayena \Ne II 13/ veditabbo. arahatte pana patiá¹-á¹-hito parinibb
micchÄ• paá¹-ipajjitvÄ• pi sammÄ• sambuddhaá¹ƒ nissÄ• ya sÄ• vakena adhigantabbaá¹ƒ
dassento ---

<283> á¹• 21 ``paÃ±capaÃ±Ã±Ä• savassÄ• ni, rajojallamadhÄ• rayiá¹ƒ.

bhuÃ±janto mÄ• sikaá¹ƒ bhattaá¹ƒ, kesamassuá¹ƒ alocayiá¹ƒ ||

<284> á¹• 21 ``ekapÄ• dena aá¹-á¹-hÄ• siá¹ƒ, Ä• sanaá¹ƒ parivajjayiá¹ƒ.

sukkhagÅ«thÄ• ni ca khÄ• diá¹ƒ, uddesaÃ±ca na sÄ• diyiá¹ƒ ||

<285> á¹• 21 ``etÄ• disaá¹ƒ karitvÄ• na, bahuá¹ƒ duggatigÄ• minaá¹ƒ.

vuyhamÄ• no mahoghena, buddhaá¹ƒ saraá¹‡amÄ• gamaá¹ƒ ||

<286> á¹• 21 ``saraá¹‡agamanaá¹ƒ passa, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• catasso gÄ• thÄ• abhÄ• si.

tattha __paÃ±capaÃ±Ã±Ä• savassÄ• ni, rajojallamadhÄ• rayi_nti naggapabbajjÅ«pagaman
paÃ±cÄ• dhikÄ• ni paÃ±Ã±Ä• savassÄ• ni sarÄ«re laggaá¹ƒ Ä• gantukareá¹‡usaá¹…khÄ• t
sarÄ«ramalasaá¹…khÄ• taá¹ƒ jallaÃ±ca kÄ• yena dhÄ• resiá¹ƒ. __bhuÃ±janto mÄ• sikaá¹ƒ
gÅ«thaá¹ƒ khÄ• danto lokavaÃ±canatthaá¹ƒ mÄ• sopavÄ• siko nÄ• ma hutvÄ• puÃ±Ã±atth
mÄ• se ekavÄ• raá¹ƒ jivhagge paá¹-hanavasena bhuÃ±janto __alocayi_nti tÄ• disacchÄ• rik
sithilamÅ«laá¹ƒ kesamassuá¹ƒ aá¹…gulÄ«hi luÃ±cÄ• pesiá¹ƒ.

__ekapÄ• dena_ \Ee II 120/ __aá¹-á¹-hÄ• siá¹ƒ, Ä• sanaá¹ƒ parivajjayi_nti sabbena sabbaá
parivajjesiá¹ƒ, tiá¹-á¹-hanto ca ubho hatthe ukkhipitvÄ• ekeneva pÄ• dena aá¹-á¹-hÄ• siá¹ƒ.
nimantanaá¹ƒ. udissakatanti keci. __na sÄ• diyi_nti na sampaá¹-icchiá¹ƒ paá¹-ikkhipinti atth

__etÄ• disaá¹ƒ karitvÄ• na, bahuá¹ƒ duggatigÄ• mina_nti etÄ• disaá¹ƒ evarÅ«paá¹ƒ vipÄ•
duggatigÄ• minaá¹ƒ bahuá¹ƒ pÄ• pakammaá¹ƒ purimajÄ• tÄ«su idha ca katvÄ• uppÄ• detv
__mahoghenÄ• _ti kÄ• moghÄ• dinÄ• mahatÄ• oghena visesato diá¹-á¹-hoghena apÄ• ya
patiÄ• kaá¸• á¸• hiyamÄ• no, __buddhaá¹ƒ saraá¹‡amÄ• gama_nti tÄ• disena puÃ±Ã±akam
manussattabhÄ• vaá¹ƒ labhitvÄ• idÄ• ni puÃ±Ã±abalena buddhaá¹ƒ ``saraá¹‡aâ€™â€™ n
``sammÄ• sambuddho bhagavÄ• â€™â€™ ti aveccapasÄ• dena satthari pasÄ«diá¹ƒ. __sa
dhammasudhammata_nti Ä• yatanagataá¹ƒ mama saraá¹‡agamanaá¹ƒ passa, passa sÄ• s
sudhammataá¹ƒ yohaá¹ƒ tathÄ• micchÄ• paá¹-ipannopi ekovÄ• deneva satthÄ• rÄ• edisaá
``tisso vijjÄ• â€™â€™ _tiÄ• dinÄ• taá¹ƒ sampattiá¹ƒ dasseti tenÄ• ha (Ap thera II 46.17-21

``tissassÄ• haá¹ƒ bhagavato, bodhirukkhamavandiyaá¹ƒ.

paggayha bÄ«janiá¹ƒ tattha, sÄ«hÄ• sanamabÄ«jahaá¹ƒ ||

``dvenavute ito kappe, sÄ«hÄ• sanamabÄ«jahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«janÄ• ya idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

jambukattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. senakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__svÄ• gataá¹ƒ vatÄ• _tiÄ• dikÄ• Ä• yasmato senakattherassa gÄ• thÄ• . kÄ• uppatti? ay
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhagavato kÄ• le kula
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso morahatthena bh
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de brÄ• hmaá¹‡a
uruvelakassapattherassa bhaginiyÄ• kucchimhi nibbatti, __senako_tissa nÄ• maá¹ƒ ahosi.
brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu nipphattiá¹ƒ gato gharÄ• vÄ• saá¹ƒ vasati. tena ca sam
saá¹ƒvacchare saá¹ƒvacchare phaggunamÄ• se uttaraphaggunanakkhatte ussavaá¹ƒ anub
titthÄ• bhisekaá¹ƒ karoti. tena taá¹ƒ ussavaá¹ƒ \Be II 16/ __ ``gayÄ• phaggÅ«â€™â€™ _ti v
tÄ• dise ussavadivase veneyyÄ• nukampÄ• ya gayÄ• titthasamÄ«pe viharati, mahÄ• janopi
tato \Ee II 121/ tato taá¹ƒ á¹-hÄ• naá¹ƒ upagacchati. tasmiá¹ƒ khaá¹‡e senakopi titthÄ• bhis
á¹-hÄ• naá¹ƒ upagato satthÄ• raá¹ƒ dhammaá¹ƒ desentaá¹ƒ disvÄ• upasaá¹…kamitvÄ• dh
paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ
__apadÄ• ne_ (Ap thera II 46.9-16) ---

``morahatthaá¹ƒ \Ne II 15/ gahetvÄ• na, upesiá¹ƒ lokanÄ• yakaá¹ƒ.

pasannacitto sumano, morahatthamadÄ• sahaá¹ƒ ||

``iminÄ• morahatthena, cetanÄ• paá¹‡idhÄ«hi ca.

nibbÄ• yiá¹ƒsu tayo aggÄ«, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

``aho buddho aho dhammo, aho no satthusampadÄ• .

datvÄ• nahaá¹ƒ morahatthaá¹ƒ, labhÄ• mi vipulaá¹ƒ sukhaá¹ƒ ||

``tiyaggÄ« nibbutÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savÄ• parikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, morahatthassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• saÃ±jÄ• tasomanasso udÄ

<287> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, gayÄ• yaá¹ƒ gayaphagguyÄ• .

yaá¹ƒ addasÄ• siá¹ƒ sambuddhaá¹ƒ, desentaá¹ƒ dhammamuttamaá¹ƒ ||

<288> á¹• 21 ``mahappabhaá¹ƒ gaá¹‡Ä• cariyaá¹ƒ, aggapattaá¹ƒ vinÄ• yakaá¹ƒ.

sadevakassa lokassa, jinaá¹ƒ atuladassanaá¹ƒ ||

<289> á¹• 21 ``mahÄ• nÄ• gaá¹ƒ mahÄ• vÄ«raá¹ƒ, mahÄ• jutimanÄ• savaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡aá¹ƒ, satthÄ• ramakutobhayaá¹ƒ ||

<290> á¹• 21 ``cirasaá¹…kiliá¹-á¹-haá¹ƒ \Be II 17/ vata maá¹ƒ, diá¹-á¹-hisandÄ• nabandhita

vimocayi so bhagavÄ• , sabbaganthehi senakaâ€™â€™ nti || ---

catasso gÄ• thÄ• abhÄ• si.

tattha __svÄ• gataá¹ƒ vata me Ä• sÄ«_ti mayÄ• suá¹-á¹-hu Ä• gataá¹ƒ vata Ä• si. mama vÄ
Ä• gamanaá¹ƒ Ä• si. __gayÄ• ya_nti gayÄ• titthasamÄ«pe. __gayaphagguyÄ• _ti ``gayÄ• p
phaggunamÄ• sassa uttaraphaggunÄ«nakkhatte. __ ``yaâ€™â€™ _ntiÄ• di svÄ• gatabhÄ•
tattha __ya_nti yasmÄ• . __addasÄ• si_nti addakkhiá¹ƒ. __sambuddha_nti sammÄ• sÄ• m
buddhattÄ• sambuddhaá¹ƒ. __desentaá¹ƒ dhammamuttama_nti uttamaá¹ƒ aggaá¹ƒ sabbas
ekantaniyyÄ• nikaá¹ƒ dhammaá¹ƒ veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ bhÄ• santaá¹ƒ.

__mahappabha_nti mahatiyÄ• sarÄ«rappabhÄ• ya Ã±Ä• á¹‡appabhÄ• ya ca samannÄ• ga
bhikkhuparisÄ• dÄ«naá¹ƒ gaá¹‡Ä• naá¹ƒ uttamena damathena Ä• cÄ• rasikkhÄ• panena ga
sÄ«lÄ• dÄ«naá¹ƒ \Ne II 16/ guá¹‡Ä• naá¹ƒ adhigamena __aggappattaá¹ƒ_. devamanussÄ•
vinayanato, sayaá¹ƒ nÄ• yakarahitattÄ• ca __vinÄ• yakaá¹ƒ_. kenaci anabhibhÅ«to hutvÄ•
abhibhavitvÄ• á¹-hitattÄ• , paÃ±cannampi mÄ• rÄ• naá¹ƒ jitattÄ• ca __sadevakassa lokass

aggajinaá¹ƒ, bÄ• ttiá¹ƒsavaramahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janÄ• dipaá¹-imaá¹‡á
dasabalacatuvesÄ• rajjÄ• diguá¹‡apaá¹-imaá¹‡á¸• itadhammakÄ• yatÄ• ya ca \Ee II 122/ sa
aparimeyyadassanatÄ• ya asadisadassanatÄ• ya ca __atuladassanaá¹ƒ_.

gatibalaparakkamÄ• disampattiyÄ• mahÄ• nÄ• gasadisattÄ• , nÄ• gesupi khÄ«á¹‡Ä• save
__mahÄ• nÄ• gaá¹ƒ_. mÄ• rasenÄ• vimathanato mahÄ• vikkantatÄ• ya ca __mahÄ• vÄ«ra
mahÄ• tejanti attho. natthi etassa cattÄ• ropi Ä• savÄ• ti __anÄ• savaá¹ƒ_. sabbe Ä• savÄ•
etassÄ• ti __sabbÄ• savaparikkhÄ«á¹‡aá¹ƒ_. kÄ• maá¹ƒ sÄ• vakabuddhÄ• paccekabuddh
sabbaÃ±Ã±ubuddhÄ• eva pana savÄ• sane Ä• save khepentÄ«ti dassanatthaá¹ƒ ``anÄ• sa
``sabbÄ• savaparikkhÄ«á¹‡aâ€™â€™ nti vuttaá¹ƒ. tena vuttaá¹ƒ --- ``sabbe Ä• savÄ• savÄ
etassÄ• ti sabbÄ• savaparikkhÄ«á¹‡aâ€™â€™ nti. diá¹-á¹-hadhammikasamparÄ• yikaparan
veneyyÄ• naá¹ƒ anusÄ• sanato __satthÄ• raá¹ƒ, _ catuvesÄ• rajjavisÄ• radatÄ• ya kutocipi
__akutobhayaá¹ƒ, _ evarÅ«paá¹ƒ sammÄ• sambuddhaá¹ƒ yaá¹ƒ yasmÄ• addasÄ• siá¹ƒ, ta
Ä• sÄ«ti yojanÄ• .

idÄ• ni satthu dassanena attanÄ• laddhaguá¹‡aá¹ƒ dassento catutthaá¹ƒ gÄ• thamÄ• ha. t
kaÃ±jiyapuá¹‡á¹‡alÄ• bu viya takkabharitacÄ• á¹-i viya vasÄ• pÄ«tapilotikÄ• viya ca saá¹ƒk
anamatagge saá¹ƒsÄ• re cirakÄ• laá¹ƒ __saá¹ƒkiliá¹-á¹-haá¹ƒ_. gaddulabandhitaá¹ƒ viya tha
sakkÄ• yathambhe __diá¹-á¹-hisandÄ• nena, _ diá¹-á¹-hibandhanena __bandhitaá¹ƒ_ baddh
abhijjhÄ• dÄ«hi __sabbaganthe hi maá¹ƒ senakaá¹ƒ_ ariyamaggahatthena, __vimocayi vata
satthÄ• ti bhagavati abhippasÄ• daá¹ƒ pavedeti.

senakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sambhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo dandhakÄ• le_tiÄ• dikÄ• Ä• yasmato sambhÅ«tattherassa gÄ• thÄ• . kÄ• uppatti? a
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni karonto buddhasuÃ±Ã±e loke candabhÄ• g
tÄ«re kinnarayoniyaá¹ƒ nibbatto. ekadivasaá¹ƒ aÃ±Ã±ataraá¹ƒ paccekabuddhaá¹ƒ disvÄ• p
kataÃ±jalÄ« ajjunapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu
buddhuppÄ• de kulagehe nibbattitvÄ• __sambhÅ«to_ti laddhanÄ• mo vayappatto bhagavat
dhammabhaá¹‡á¸• Ä• gÄ• rikassa santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajit
\Ee II 123/ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ•
52.28-36) ---

``candabhÄ• gÄ• nadÄ«tÄ«re, ahosiá¹ƒ kinnaro tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

``pasannacitto sumano, vedajÄ• to kataÃ±jalÄ«.

gahetvÄ• ajjunaá¹ƒ pupphaá¹ƒ, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnaraá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``chattisakkhattuá¹ƒ \Be II 19/ devindo, devarajjamakÄ• rayiá¹ƒ.

dasakkhattuá¹ƒ cakkavattÄ«, mahÄ• rajjamakÄ• rayiá¹ƒ ||

``padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

sukhette vappitaá¹ƒ bÄ«jaá¹ƒ, sayambhumhi aho mama ||

``kusalaá¹ƒ vijjate mayhaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

pÅ«jÄ• raho ahaá¹ƒ ajja, sakyaputtassa sÄ• sane ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhena viharanto vassasataparinibbute bhagavati vesÄ• l
dasa vatthÅ«ni paggayha á¹-hitesu kÄ• kaá¹‡á¸• akaputtena yasattherena ussÄ• hitehi satta
taá¹ƒ diá¹-á¹-hiá¹ƒ bhinditvÄ• saddhammaá¹ƒ paggaá¹‡hantehi dhammavinayasaá¹…gahe
vajjiputtakÄ• naá¹ƒ uddhammaubbinayadÄ«pane dhammasaá¹ƒvegena thero ---

<291> á¹• 21 ``yo dandhakÄ• le tarati, taraá¹‡Ä«ye ca dandhaye.

ayonisaá¹ƒvidhÄ• nena, bÄ• lo dukkhaá¹ƒ nigacchati ||

<292> á¹• 21 ``tassatthÄ• parihÄ• yanti, kÄ• á¸·apakkheva candimÄ• .

Ä• yasakyaÃ±ca pappoti, mittehi ca virujjhati ||

<293> á¹• 21 ``yo \Ne II 18/ dandhakÄ• le dandheti, taraá¹‡Ä«ye ca tÄ• raye.

yoniso saá¹ƒvidhÄ• nena, sukhaá¹ƒ pappoti paá¹‡á¸• ito ||

<294> á¹• 21 ``tassatthÄ• paripÅ«renti, sukkapakkheva candimÄ• .

yaso kittiÃ±ca pappoti, mittehi na virujjhatÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• bhaá¹‡anto aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __yo dandhakÄ• le taratÄ«_ti kismiÃ±ci kattabbavatthusmiá¹ƒ --- ``kappati nu kho, na
kappatÄ«â€™â€™ ti vinayakukkucce uppanne yÄ• va viyattaá¹ƒ vinayadharaá¹ƒ pucchitvÄ
vinodeti, tÄ• va dandhakÄ• le tassa kiccassa dandhÄ• yitabbasamaye tarati madditvÄ• vÄ«
__taraá¹‡Ä«ye ca dandhaye_ti gahaá¹-á¹-hassa tÄ• va saraá¹‡agamanasÄ«lasamÄ• dÄ• n
vattapaá¹-ivattakaraá¹‡Ä• dike \Be II 20/ samathavipassanÄ• nuyoge ca taritabbe sampatte
kiccaá¹ƒ ananuyuÃ±jitvÄ• --- ``Ä• gamanamÄ• se pakkhe vÄ• karissÄ• mÄ«â€™â€™ ti da
akarontova kÄ• laá¹ƒ vÄ«tinÄ• meyya. __ayonisaá¹ƒvidhÄ• nenÄ• _ti evaá¹ƒ dandhÄ• yitab
dandhÄ• yanto anupÄ• yasaá¹ƒvidhÄ• nena upÄ• yasaá¹ƒvidhÄ• nÄ• bhÄ• vena __bÄ• lo,
Ä• yatiÃ±ca __dukkhaá¹ƒ_ anatthaá¹ƒ pÄ• puá¹‡Ä• ti.

__tassatthÄ• parihÄ• yantÄ«_ti tassa tathÄ• rÅ«passa puggalassa diá¹-á¹-hadhammikÄ• c
__kÄ• á¸·apakkhe candimÄ• _ viya, __parihÄ• yanti_ divase \Ee II 124/ divase parikkhayaá¹
gacchanti. ``asuko puggalo assaddho appasanno kusÄ«to hÄ«navÄ«riyoâ€™â€™ tiÄ• dinÄ
garahitabbataá¹ƒ __pappoti_ pÄ• puá¹‡Ä• ti. __mittehi ca virujjhatÄ«_ti ``evaá¹ƒ paá¹-ipajja
paá¹-ipajjÄ• â€™â€™ ti ovÄ• dadÄ• yakehi kalyÄ• á¹‡amittehi ``avacanÄ«yÄ• mayaâ€™â€
viruddho nÄ• ma hoti.

sesagÄ• thÄ• dvayassa vuttavipariyÄ• yena attho veditabbo. keci panettha --- ``tarati dandh
tipadÄ• naá¹ƒ atthabhÄ• vena bhÄ• vanÄ• cittassa paggahaniggahe uddharanti. taá¹ƒ pacc
purimÄ• hi dve gÄ• thÄ• pabbajitakÄ• lato paá¹-á¹-hÄ• ya caritabbaá¹ƒ samaá¹‡adhamma
kukkuccapakatatÄ• ya dasa vatthÅ«ni dÄ«petvÄ• saá¹…ghena nikkaá¸• á¸• hite vajjiputtak
pacchimÄ• pana attasadise sammÄ• paá¹-ipanne sakatthaá¹ƒ nipphÄ• detvÄ• á¹-hiteti.

sambhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. rÄ• hulattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ubhayenÄ• _tiÄ• dikÄ• \Ne II 19/ Ä• yasmato rÄ• hulattherassa gÄ• thÄ• . kÄ• uppatti?
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto padumuttarassa bhagavato kÄ
viÃ±Ã±utaá¹ƒ patto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ aggaá¹-á¹-hÄ•

II 21/ sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• senÄ• sanavisodhanavijjotanÄ• dikaá¹ƒ katvÄ• paá¹‡idhÄ• namakÄ• si. so tato cavitvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ bodhisattaá¹ƒ paá¹-icca yasodharÄ• ya deviyÄ• kucchimhi nibbattitvÄ• __rÄ• hulo_ti laddh khattiyaparivÄ• rena vaá¸• á¸• hi, tassa pabbajjÄ• vidhÄ• naá¹ƒ khandhake (Vin I 105) Ä• g satthu santike anekehi suttapadehi suladdhovÄ• do paripakkaÃ±Ä• á¹‡o vipassanaá¹ƒ ussu pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 2.68-85) ---

``padumuttarassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

sattabhÅ«mamhi pÄ• sÄ• de, Ä• dÄ• saá¹ƒ santhariá¹ƒ ahaá¹ƒ ||

``khÄ«á¹‡Ä• savasahassehi, parikiá¹‡á¹‡o mahÄ• muni.

upÄ• gami gandhakuá¹-iá¹ƒ, dvipadindo narÄ• sabho ||

``virocento gandhakuá¹-iá¹ƒ, devadevo narÄ• sabho.

bhikkhusaá¹…ghe á¹-hito satthÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yenÄ• yaá¹ƒ jotitÄ• seyyÄ• , Ä• dÄ• sova susanthato.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``soá¹‡á¹‡amayÄ• rÅ«pimayÄ• , atho veá¸·uriyÄ• mayÄ• .

nibbattissanti pÄ• sÄ• dÄ• , ye keci manaso piyÄ• ||

``catusaá¹-á¹-hikkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

sahassakkhattuá¹ƒ cakkavattÄ«, bhavissati anantarÄ• ||

``ekavÄ«satikappamhi, vimalo nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, cakkavattÄ« bhavissati ||

``nagaraá¹ƒ reá¹‡uvatÄ« nÄ• ma, iá¹-á¹-hakÄ• hi sumÄ• pitaá¹ƒ.

Ä• yÄ• mato tÄ«á¹‡i sataá¹ƒ, caturassasamÄ• yutaá¹ƒ ||

``sudassano nÄ• ma pÄ• sÄ• do, vissakammena mÄ• pito.

kÅ«á¹-Ä• gÄ• ravarÅ«peto, sattaratanabhÅ«sito ||

``dasasaddÄ• vivittaá¹ƒ \Be II 22/ taá¹ƒ, vijjÄ• dharasamÄ• kulaá¹ƒ.

sudassanaá¹ƒva nagaraá¹ƒ, devatÄ• naá¹ƒ bhavissati ||

``pabhÄ• \Ne II 20/ niggacchate tassa, uggacchanteva sÅ«riye.

virocessati taá¹ƒ niccaá¹ƒ, samantÄ• aá¹-á¹-hayojanaá¹ƒ ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tusitÄ• so cavitvÄ• na, sukkamÅ«lena codito.

gotamassa bhagavato, atrajo so bhavissati ||

``sacevaseyya agÄ• raá¹ƒ, cakkavattÄ« bhaveyya so.

aá¹-á¹-hÄ• nametaá¹ƒ yaá¹ƒ tÄ• dÄ«, agÄ• re ratimajjhagÄ• ||

``nikkhamitvÄ• agÄ• ramhÄ• , pabbajissati subbato.

rÄ• hulo nÄ• ma nÄ• mena, arahÄ• so bhavissati ||

``kikÄ«va aá¹‡á¸• aá¹ƒ rakkheyya, cÄ• marÄ« viya vÄ• ladhiá¹ƒ.

nipako sÄ«lasampanno, mamaá¹ƒ rakkhi mahÄ• muni ||

``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto -

<295> á¹• 21 ``ubhayeneva \Ee II 125/ sampanno, rÄ• hulabhaddoti maá¹ƒ vidÅ«.

yaÃ±camhi putto buddhassa, yaÃ±ca dhammesu cakkhumÄ• ||

<296> á¹• 21 ``yaÃ±ca me Ä• savÄ• khÄ«á¹‡Ä• , yaÃ±ca natthi punabbhavo.

arahÄ• dakkhiá¹‡eyyomhi, tevijjo amataddaso ||

<297> á¹• 21 ``kÄ• mandhÄ• jÄ• lapacchannÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhunÄ• baddhÄ• , macchÄ• va kuminÄ• mukhe ||

<298> á¹• 21 ``taá¹ƒ \Be II 23/ kÄ• maá¹ƒ ahamujjhitvÄ• , chetvÄ• mÄ• rassa bandhanaá¹

samÅ«laá¹ƒ taá¹‡hamabbuyha, sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti || ---

catasso gÄ• thÄ• abhÄ• si.

tattha __ubhayeneva sampanno_ti jÄ• tisampadÄ• , paá¹-ipattisampadÄ• ti ubhayasampatt
samannÄ• gato. __rÄ• hulabhaddoti maá¹ƒ vidÅ«_ti ``rÄ• hulabhaddoâ€™â€™ ti maá¹ƒ sal
tassa hi \Ne II 21/ jÄ• tasÄ• sanaá¹ƒ sutvÄ• bodhisattena ``rÄ• hu jÄ• to, bandhanaá¹ƒ jÄ•
vuttavacanaá¹ƒ upÄ• dÄ• ya suddhodanamahÄ• rÄ• jÄ• ``rÄ• huloâ€™â€™ ti nÄ• maá¹ƒ g
vuttapariyÄ• yameva gahetvÄ• Ä• ha --- ``rÄ• hulabhaddoti maá¹ƒ vidÅ«â€™â€™ ti. __bha
pasaá¹ƒsÄ• vacanametaá¹ƒ.

idÄ• ni taá¹ƒ ubhayasampattiá¹ƒ dassetuá¹ƒ __ ``yaÃ±camhÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. t
__ca_-saddo samuccayattho. __amhi putto buddhassÄ• _ti sammÄ• sambuddhassa orasap
lokiyesu lokuttaresu ca dhammesu, catusaccadhammesÅ«ti attho. __cakkhumÄ• _ti magga
ca amhÄ«ti yojetabbaá¹ƒ.

puna aparÄ• parehipi pariyÄ• yehi attani ubhayasampattiá¹ƒ dassetuá¹ƒ --- __ ``yaÃ±ca me
khÄ«á¹‡Ä• â€™â€™ _ti gÄ• thamÄ• ha. tattha __dakkhiá¹‡eyyo_ti dakkhiá¹‡Ä• raho. __am
dassÄ• vÄ«. sesaá¹ƒ suviÃ±Ã±eyyameva.

idÄ• ni yÄ• ya vijjÄ• sampattiyÄ• ca vimuttisampattiyÄ• ca abhÄ• vena sattakÄ• yo kumin

saá¹ƒsÄ• re parivattati, taá¹ƒ ubhayasampattiá¹ƒ attani dassetuá¹ƒ __ ``kÄ• mandhÄ• â€™â
tattha kÄ• mehi kÄ• mesu vÄ• andhÄ• ti __kÄ• mandhÄ• _. ``chando rÄ• goâ€™â€™ tiÄ•
ajitamÄ• á¹‡avapucchÄ• niddesa 8) kilesakÄ• mehi rÅ«pÄ• dÄ«su vatthukÄ• mesu anÄ• dÄ
__jÄ• lapacchannÄ• _ti sakalaá¹ƒ bhavattayaá¹ƒ ajjhottharitvÄ• á¹-hitena visattikÄ• jÄ• lena
paliguá¹‡á¹-hitÄ• . __taá¹‡hÄ• chadanachÄ• ditÄ• _ti tato eva taá¹‡hÄ• saá¹…khÄ• tena ch
sabbaso paá¹-ikujjitÄ• . __pamattabandhunÄ• baddhÄ• , macchÄ• va kuminÄ• mukhe_ti ku
macchapasibbakamukhe baddhÄ• macchÄ• viya pamattabandhunÄ• mÄ• rena \Ee II 126
baddhÄ• ime sattÄ• tato na nigacchanti antobandhanagatÄ• va honti.

__taá¹ƒ_ tathÄ• rÅ«paá¹ƒ __kÄ• maá¹ƒ_ bandhanabhÅ«taá¹ƒ __ujjhitvÄ• _ pubbabhÄ• gap
kilesa__mÄ• rassa bandhanaá¹ƒ chetvÄ• , _ puna ariyamaggasatthena anavasesato samuc
avijjÄ• saá¹…khÄ• tena mÅ«lena __samÅ«laá¹ƒ, _ kÄ• mataá¹‡hÄ• dikaá¹ƒ __taá¹‡haá¹ƒ a
sabbakilesadarathapariá¸·Ä• hÄ• bhÄ• vato, __sÄ«tibhÅ«to_ saupÄ• disesÄ• ya nibbÄ• na
__asmi_ homÄ«ti attho.

rÄ• hulattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. candanattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__jÄ• tarÅ«penÄ• _tiÄ• dikÄ• \Ne II 22/ Ä• yasmato candanattherassa gÄ• thÄ• . kÄ• upp
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekatiá¹ƒse kappe buddhasu
hutvÄ• nibbatto sudassanaá¹ƒ nÄ• ma paccekabuddhaá¹ƒ pabbatantare vasantaá¹ƒ disvÄ•
kuá¹-ajapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsara
sÄ• vatthiyaá¹ƒ vibhavasampanne kule nibbattitvÄ• __candano_ti laddhanÄ• mo vayappatt
satthu santike dhammaá¹ƒ sutvÄ• sotÄ• panno ahosi. so ekaá¹ƒ puttaá¹ƒ labhitvÄ• gharÄ•
pabbajitvÄ• vipassanÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• araÃ±Ã±e viharanto satthÄ• n
Ä• gato susÄ• ne vasati. tassa Ä• gatabhÄ• vaá¹ƒ sutvÄ• purÄ• á¹‡adutiyikÄ• alaá¹…kata
Ä• dÄ• ya mahatÄ• parivÄ• rena therassa santikaá¹ƒ gacchati --- ``itthikuttÄ• dÄ«hi naá¹ƒ p
uppabbÄ• jessÄ• mÄ«â€™â€™ ti. thero taá¹ƒ Ä• gacchantiá¹ƒ dÅ«ratova disvÄ• ``idÄ• nis
bhavissÄ• mÄ«â€™â€™ ti yathÄ• raddhaá¹ƒ vipassanaá¹ƒ ussukkÄ• petvÄ• chaá¸·abhiÃ±
__apadÄ• ne_ (Ap thera II 52.37-43) ---

``himavantassÄ• vidÅ«re \Be II 25/, vasalo nÄ• ma pabbato.

buddho sudassano nÄ• ma, vasate pabbatantare ||

``pupphaá¹ƒ hemavantaá¹ƒ mayha, vehÄ• saá¹ƒ agamÄ• sahaá¹ƒ.

tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ ||

``pupphaá¹ƒ kuá¹-ajamÄ• dÄ• ya, sire katvÄ• na aÃ±jaliá¹ƒ.

buddhassa abhiropesiá¹ƒ, sayambhussa mahesino ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• Ä• kÄ• se á¹-hatvÄ• tassÄ• dhammaá¹ƒ desetvÄ• saraá¹
patiá¹-á¹-hÄ• petvÄ• sayaá¹ƒ attanÄ• pubbe vasitaá¹-á¹-hÄ• nameva gato. sahÄ• yabhikkh
kho te, Ä• vuso, indriyÄ• ni, kacci tayÄ• saccÄ• ni paá¹-ividdhÄ• nÄ«â€™â€™ ti puá¹-á¹-ho

<299> á¹• 21 ``jÄ• tarÅ«pena saÃ±channÄ• , dÄ• sÄ«gaá¹‡apurakkhatÄ• .

aá¹…kena puttamÄ• dÄ• ya, bhariyÄ• maá¹ƒ upÄ• gami ||

<300> á¹• 21 ``taÃ±ca \Ne II 23/ \Ee II 127/ disvÄ• na Ä• yantiá¹ƒ, sakaputtassa mÄ• taraá

alaá¹…kataá¹ƒ suvasanaá¹ƒ, maccupÄ• saá¹ƒva oá¸• á¸• itaá¹ƒ ||

<301> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<302> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• hi gÄ• thÄ• hi attano paá¹-ipattiá¹ƒ kathento aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __jÄ• tarÅ«pena saÃ±channÄ• _ti jÄ• tarÅ«pamayena sÄ«sÅ«pagÄ• dialaá¹…kÄ• re
paá¹-icchÄ• ditasarÄ«rÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• ti attho. __dÄ• sÄ«gaá¹‡apurakkha
alaá¹…katapaá¹-iyattena attano dÄ• sigaá¹‡ena \Be II 26/ purato katÄ• parivÄ• ritÄ• ti attho
puttamÄ• dÄ• yÄ• _ti ``api nÄ• ma puttampi disvÄ• gehassitasÄ• to bhaveyyÄ• â€™â€™ t

gahetvÄ• .

__Ä• yanti_nti Ä• gacchantiá¹ƒ. __sakaputtassa mÄ• tara_nti mama orasaputtassa jananiá
purÄ• á¹‡adutiyikanti attho. sabbamidaá¹ƒ thero attano kÄ• marÄ• gasamucchedaá¹ƒ bahu
udapajjathÄ• _ti ``evarÅ«pÄ• pi nÄ• ma sampatti jarÄ• byÄ• dhimaraá¹‡ehi abhibhuyyati, a
adhuvÄ• anassÄ• sikÄ• â€™â€™ ti evaá¹ƒ yonisomanasikÄ• ro uppajji. sesaá¹ƒ heá¹-á¹-h

candanattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dhammikattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dhammo have_tiÄ• dikÄ• Ä• yasmato dhammikattherassa gÄ• thÄ• . kÄ• uppatti? ayan
tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhagavato kÄ• le migaluddako hutvÄ•
araÃ±Ã±Ä• yatane devaparisÄ• ya satthu dhammaá¹ƒ desentassa ``dhammo eso vuccatÄ«
gaá¹‡hi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ•
brÄ• hmaá¹‡akule nibbattitvÄ• __dhammiko_ti laddhanÄ• mo vayappatto jetavanapaá¹-igg
pabbajitvÄ• aÃ±Ã±atarasmiá¹ƒ gÄ• makÄ• vÄ• se Ä• vÄ• siko hutvÄ• viharanto \Ne II 24/
vattÄ• vattesu ujjhÄ• nabahulo akkhamo ahosi. tena bhikkhÅ« taá¹ƒ vihÄ• raá¹ƒ chaá¸• á¸•
ekakova ahosi. vihÄ• rasÄ• miko upÄ• sako taá¹ƒ kÄ• raá¹‡aá¹ƒ sutvÄ• bhagavato taá¹ƒ p
taá¹ƒ bhikkhuá¹ƒ pakkosetvÄ• tamatthaá¹ƒ pucchitvÄ• tena ``evaá¹ƒ, bhanteâ€™â€™ ti v
idÄ• neva akkhamo, pubbepi akkhamo ahosÄ«â€™â€™ ti vatvÄ• bhikkhÅ«hi yÄ• cito rukk
kathetvÄ• upari tassa ovÄ• daá¹ƒ dento ---

<303> á¹• 21 ``dhammo \Be II 27/ \Ee II 128/ have rakkhati dhammacÄ• riá¹ƒ, dhammo suc

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

<304> á¹• 21 ``na hi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo nirayaá¹ƒ neti, dhammo pÄ• peti suggatiá¹ƒ ||

<305> á¹• 21 ``tasmÄ• hi dhammesu kareyya chandaá¹ƒ, iti modamÄ• no sugatena tÄ• di

dhamme á¹-hitÄ• sugatavarassa sÄ• vakÄ• , nÄ«yanti dhÄ«rÄ• saraá¹‡avaraggagÄ• mino

<306> á¹• 21 ``vipphoá¹-ito gaá¹‡á¸• amÅ«lo, taá¹‡hÄ• jÄ• lo samÅ«hato.

so khÄ«á¹‡asaá¹ƒsÄ• ro na catthi kiÃ±canaá¹ƒ,

cando yathÄ• dosinÄ• puá¹‡á¹‡amÄ• siyaâ€™â€™ nti || --- catasso gÄ• thÄ• abhÄ• si.

tattha __dhammo_ti lokiyalokuttaro sucaritadhammo. __rakkhatÄ«_ti apÄ• yadukkhato rakk
ca vivaá¹-á¹-Å«panissayabhÅ«to rakkhatiyeva. __dhammacÄ• ri_nti taá¹ƒ dhammaá¹ƒ cara
__suciá¹‡á¹‡o_ti suá¹-á¹-hu ciá¹‡á¹‡o kammaphalÄ• ni saddahitvÄ• sakkaccaá¹ƒ cittÄ«kat
lokiyalokuttarasukhaá¹ƒ. tattha lokiyaá¹ƒ tÄ• va kÄ• mÄ• vacarÄ• dibhedo dhammo yathÄ•
vÄ• dhamme upapajje vÄ• apare vÄ• pariyÄ• ye __Ä• vahati_ nipphÄ• deti, itaraá¹ƒ pana
á¹-hatvÄ• ciá¹‡á¹‡o paramparÄ• ya Ä• vahatÄ«ti vattuá¹ƒ vaá¹-á¹-ati anupanissayassa tada
__esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ«_ti dhamm
suciá¹‡á¹‡e taá¹ƒnimittaá¹ƒ duggatiá¹ƒ na gacchatÄ«ti eso dhamme suciá¹‡á¹‡e Ä• nisaá¹ƒ

yasmÄ• \Be II 28/ dhammeneva sugatigamanaá¹ƒ, adhammeneva ca duggatigamanaá¹ƒ, t
ti ime aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹ƒkiá¹‡á¹‡aphalÄ• ti dassetuá¹ƒ __ ``na hi dhammoâ€™â€
gÄ• thamÄ• ha. tattha __adhammo_ti dhammapaá¹-ipakkho duccaritaá¹ƒ. __samavipÄ• kin
samÄ• naphalÄ• .

__tasmÄ• _ti \Ne II 25/ yasmÄ• dhammÄ• dhammÄ• naá¹ƒ ayaá¹ƒ yathÄ• vutto vipÄ• kab
kattukamyatÄ• chandaá¹ƒ. __iti modamÄ• no sugatena tÄ• dinÄ• _ti iti evaá¹ƒ vuttappakÄ•
sammaggatena sammÄ• paá¹-ipannena iá¹-á¹-hÄ• dÄ«su tÄ• dibhÄ• vappattiyÄ• tÄ• dinÄ•
\Ee II 129/ tuá¹-á¹-hiá¹ƒ Ä• pajjamÄ• no dhammesu chandaá¹ƒ kareyyÄ• ti yojanÄ• . ettÄ• v
dassetvÄ• idÄ• ni vivaá¹-á¹-aá¹ƒ dassento __ ``dhamme á¹-hitÄ• â€™â€™ _tiÄ• dimÄ• ha.
sugatassa varassa sugatesu ca varassa sammÄ• sambuddhassa __sÄ• vakÄ• _ tassa __d
aggabhÅ«tasaraá¹‡agÄ• mino teneva saraá¹‡agamanasaá¹…khÄ• te dhamme á¹-hitabhÄ•
__nÄ«yanti_ nissaranti, tasmÄ• hi dhammesu kareyya chandanti.

evaá¹ƒ satthÄ• rÄ• tÄ«hi gÄ• thÄ• hi dhamme desite desanÄ• nusÄ• rena yathÄ• nisinnov
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 52.44-50) ---

``migaluddo pure Ä• siá¹ƒ, araÃ±Ã±e vipine ahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, devasaá¹…ghapurakkhataá¹ƒ ||

``catusaccaá¹ƒ pakÄ• sentaá¹ƒ, desentaá¹ƒ amataá¹ƒ padaá¹ƒ.

assosiá¹ƒ madhuraá¹ƒ dhammaá¹ƒ, sikhino lokabandhuno ||

``ghose cittaá¹ƒ pasÄ• desiá¹ƒ, asamappaá¹-ipuggale.

tattha cittaá¹ƒ pasÄ• detvÄ• , uttariá¹ƒ duttaraá¹ƒ bhavaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ghosasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tathÄ• arahatte patiá¹-á¹-hito. arahattaá¹ƒ pana patvÄ• attanÄ• adhigataá¹ƒ visesaá¹ƒ sat
carimagÄ• thÄ• ya aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha \Be II 29/ __vipphoá¹-ito_ti vidhuto, maggaÃ±Ä• á¹‡ena paá¹-inissaá¹-á¹-hoti attho. _
avijjÄ• . sÄ• hi gaá¹‡á¸• ati savati. ``gaá¹‡á¸• oti kho, bhikkhu, paÃ±cannetaá¹ƒ upÄ• dÄ• n
adhivacanaâ€™â€™ nti (SN b IV 103; AN b VI 23; c 8.56; c 9.15; Nidd II khaggavisÄ• á¹‡as
satthÄ• rÄ• vuttassa dukkhamÅ«layogato, kilesÄ• sucipaggharaá¹‡ato, uppÄ• dajarÄ• bha
uddhumÄ• tapakkapabhijjanato ca, gaá¹‡á¸• Ä• bhidhÄ• nassa upÄ• dÄ• nakkhandhapaÃ±
kÄ• raá¹‡aá¹ƒ __taá¹‡hÄ• jÄ• lo samÅ«hato_ti taá¹‡hÄ• saá¹…khÄ• to jÄ• lo maggena sam
khÄ«á¹‡asaá¹ƒsÄ• ro na catthi kiÃ±cana_nti so ahaá¹ƒ evaá¹ƒ pahÄ«nataá¹‡hÄ• vijjatÄ• ya
pahÄ«nabhavamÅ«lattÄ• eva na catthi, na ca upalabbhati rÄ• gÄ• dikiÃ±canaá¹ƒ. __cando
puá¹‡á¹‡amÄ• siya_nti yathÄ• nÄ• ma cando abbhamahikÄ• didosarahito puá¹‡á¹‡amÄ• s
ahampi arahattÄ• dhigamena apetarÄ• gÄ• dikiÃ±cano paripuá¹‡á¹‡adhammakoá¹-á¹-hÄ• s

dhammikattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sappakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yadÄ• _ \Ee II 130/ __balÄ• kÄ• _tiÄ• dikÄ• Ä• yasmato sappakattherassa gÄ• thÄ• . kÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekatiá¹ƒse
nÄ• garÄ• jÄ• hutvÄ• nibbatto sambhavassa nÄ• ma paccekabuddhassa abbhokÄ• se sar
padumaá¹ƒ gahetvÄ• uparimuddhani dhÄ• rento pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akamm
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• __sappako_ti la
bhagavato santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• kammaá¹-á¹-hÄ• n
\Be II 30/ nÄ• ma nadiyÄ• tÄ«re leá¹‡agirivihÄ• re vasanto nacirasseva arahattaá¹ƒ pÄ• pu
__apadÄ• ne_ (Ap thera II 52.78-83) ---

``himavantassÄ• vidÅ«re, romaso nÄ• ma pabbato.

buddhopi sambhavo nÄ• ma, abbhokÄ• se vasÄ« tadÄ• ||

``bhavanÄ• nikkhamitvÄ• na, padumaá¹ƒ dhÄ• rayiá¹ƒ ahaá¹ƒ.

ekÄ• haá¹ƒ dhÄ• rayitvÄ• na, bhavanaá¹ƒ punarÄ• gamiá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

so arahattaá¹ƒ patvÄ• satthÄ• raá¹ƒ vandituá¹ƒ sÄ• vatthiá¹ƒ Ä• gato Ã±Ä• tÄ«hi upaá¹-á¹-
katipÄ• haá¹ƒ \Ne II 27/ vasitvÄ• dhammaá¹ƒ desetvÄ• Ã±Ä• take saraá¹‡esu ca sÄ«lesu
yathÄ• vuttaá¹-á¹-hÄ• nameva gantukÄ• mo ahosi. taá¹ƒ Ã±Ä• takÄ• ``idheva, bhante, vasa
paá¹-ijaggissÄ• mÄ• â€™â€™ ti yÄ• ciá¹ƒsu. so gamanÄ• kÄ• raá¹ƒ dassetvÄ• á¹-hito atta
vasitaá¹-á¹-hÄ• nakittanÄ• padesena vivekÄ• bhiratiá¹ƒ pakÄ• sento ---

<307> á¹• 21 ``yadÄ• balÄ• kÄ• sucipaá¹‡á¸• aracchadÄ• , kÄ• á¸·assa meghassa bhaye

palehiti Ä• layamÄ• layesinÄ«, tadÄ• nadÄ« ajakaraá¹‡Ä« rameti maá¹ƒ ||

<308> á¹• 21 ``yadÄ• balÄ• kÄ• suvisuddhapaá¹‡á¸• arÄ• , kÄ• á¸·assa meghassa bhaye

pariyesati leá¹‡amaleá¹‡adassinÄ«, tadÄ• nadÄ« ajakaraá¹‡Ä« rameti maá¹ƒ ||

<309> á¹• 21 ``kaá¹ƒ nu tattha na ramenti, jambuyo ubhato tahiá¹ƒ.

sobhentÄ« Ä• pagÄ• kÅ«laá¹ƒ, mama leá¹‡assa pacchato ||

<310> á¹• 21 ``tÄ• matamadasaá¹…ghasuppahÄ«nÄ• \Be II 31/ \Ee II 131/, bhekÄ• mand

nÄ• jja girinadÄ«hi vippavÄ• sasamayo,

khemÄ• ajakaraá¹‡Ä« sivÄ• surammÄ• â€™â€™ ti || --- catasso gÄ• thÄ• abhÄ• si.

tattha __yadÄ• _ti yasmiá¹ƒ kÄ• le. __balÄ• kÄ• _ti balÄ• kÄ• sakuá¹‡ikÄ• . __sucipaá¹‡á¸

sucisuddhadhavalapakkhÄ• . __kÄ• á¸·assa meghassa bhayena tajjitÄ• _ti jalabhÄ• rabhari
aÃ±janagirisannikÄ• sassa pÄ• vussakameghassa gajjato vuá¹-á¹-hibhayena nibbijjitÄ• bhi
__palehitÄ«_ti gocarabhÅ«mito uppatitvÄ• gamissati. __Ä• laya_nti nilayaá¹ƒ attano kulÄ•
__Ä• layesinÄ«_ti tattha Ä• layanaá¹ƒ nilÄ«yanameva icchantÄ«. __tadÄ• nadÄ« ajakaraá¹
pÄ• vussakakÄ• le ajakaraá¹‡Ä«nÄ• mikÄ• nadÄ« navodakassa pÅ«rÄ• hÄ• rahÄ• rinÄ« l
cittaá¹ƒ Ä• rÄ• dhetÄ«ti utupadesavisesakittanÄ• padesena vivekÄ• bhiratiá¹ƒ pakÄ• sesi.

__suvisuddhapaá¹‡á¸• arÄ• _ti suá¹-á¹-hu visuddhapaá¹‡á¸• aravaá¹‡á¹‡Ä• , asammissava
__pariyesatÄ«_ti maggati. __leá¹‡a_nti vasanaá¹-á¹-hÄ• naá¹ƒ. __aleá¹‡adassinÄ«_ti vasan
apassantÄ«. pubbe nibaddhavasanaá¹-á¹-hÄ• nassa abhÄ• vena aleá¹‡adassinÄ«, idÄ• ni p
meghagajjitena Ä• hitagabbhÄ• __pariyesati leá¹‡a_nti nibaddhavasanaá¹-á¹-hÄ• naá¹ƒ ku
attho.

__kaá¹ƒ nu tattha ... pe ... pacchato_ti __mama_ vasanakamahÄ• leá¹‡assa __pacchato_ p
__Ä• pagÄ• kÅ«laá¹ƒ_ ajakaraá¹‡Ä«nadiyÄ• ubhatotÄ«raá¹ƒ __tahiá¹ƒ tahiá¹ƒ_ ito cito ca s
phalabhÄ• ranamitasÄ• khÄ• \Ne II 28/ siniddhapaá¹‡á¹‡acchÄ• yÄ• __jambuyo tattha_ ta
nÄ• ma sattaá¹ƒ __na ramenti nu, _ sabbaá¹ƒ ramentiyeva.

__tÄ• matamadasaá¹…ghasuppahÄ«nÄ• _ti \Be II 32/ amataá¹ƒ vuccati agadaá¹ƒ, tena ma
sappÄ• , tesaá¹ƒ saá¹…gho amatamadasaá¹…gho, tato suá¹-á¹-hu pahÄ«nÄ• apagatÄ• . _
__mandavatÄ«_ saravatiyo, __panÄ• dayanti_ taá¹ƒ á¹-hÄ• naá¹ƒ madhurena vassitena nin
II 132/ __girinadÄ«hi vippavÄ• sasamayoti_ ajja etarahi aÃ±Ã±Ä• hipi pabbateyyÄ• hi nadÄ
hoti, visesato pana vÄ• á¸·amacchasusumÄ• rÄ• divirahitato __khemÄ• ajakaraá¹‡Ä«_ nad
sundaratalatitthapulinasampattiyÄ• __sivÄ• _. suá¹-á¹-hu rammÄ• ramaá¹‡Ä«yÄ• , tasmÄ•
adhippÄ• yo.

evaá¹ƒ pana vatvÄ• Ã±Ä• take vissajjetvÄ• attano vasanaá¹-á¹-hÄ• nameva gato. suÃ±Ã±
idameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti.

sappakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. muditattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pabbaji_ntiÄ• dikÄ• Ä• yasmato muditattherassa gÄ• thÄ• . kÄ• uppatti? ayampi purima
tattha tattha bhave puÃ±Ã±Ä• ni upacinanto vipassissa bhagavato kÄ• le kulagehe nibbattit
ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso ekaá¹ƒ maÃ±camadÄ• si. so tena pu
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹-he gahapatikule nibbattitvÄ• __mud
viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. tena ca samayena taá¹ƒ kulaá¹ƒ raÃ±Ã±Ä• kenacideva karaá¹‡Ä

mudito rÄ• jabhayÄ• bhÄ«to palÄ• yitvÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-ho aÃ±Ã±atarassa khÄ«á
vasanaá¹-á¹-hÄ• naá¹ƒ upagacchi. thero tassa bhÄ«tabhÄ• vaá¹ƒ Ã±atvÄ• ``mÄ• bhÄ• yÄ
``kittakena nu kho, bhante, kÄ• lena idaá¹ƒ me bhayaá¹ƒ vÅ«pasamessatÄ«â€™â€™ ti puc
``sattaá¹-á¹-hamÄ• se atikkamitvÄ• â€™â€™ ti vutte --- ``ettakaá¹ƒ kÄ• laá¹ƒ adhivÄ• setuá
pabbajissÄ• mahaá¹ƒ, bhante, pabbÄ• jetha maâ€™â€™ nti jÄ«vitarakkhaá¹‡atthaá¹ƒ pabb
pabbÄ• jesi. so pabbajitvÄ• sÄ• sane paá¹-iladdhasaddho bhaye vÅ«pasantepi samaá¹‡ad
II 29/ rocento kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanÄ• ya kammaá¹ƒ karonto --- ``arah
vasanagabbhÄ• bahi na nikkhamissÄ• mÄ«â€™â€™ tiÄ• dinÄ• paá¹-iÃ±Ã±aá¹ƒ katvÄ• vi
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 36.30-33) ---

``vipassino bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

ekaá¹ƒ maÃ±caá¹ƒ mayÄ• dinnaá¹ƒ, pasannena sapÄ• á¹‡inÄ• ||

``hatthiyÄ• naá¹ƒ assayÄ• naá¹ƒ, dibbayÄ• naá¹ƒ samajjhagaá¹ƒ.

tena maÃ±cakadÄ• nena, pattomhi Ä• savakkhayaá¹ƒ ||

``ekanavutito kappe, yaá¹ƒ maÃ±camadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, maÃ±cadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento sahÄ• yabhikkhÅ«hi adhigat
paá¹-ipannÄ• kÄ• raá¹ƒ kathento ---

<311> á¹• 21 ``pabbajiá¹ƒ \Ee II 133/ jÄ«vikatthohaá¹ƒ, laddhÄ• na upasampadaá¹ƒ.

tato saddhaá¹ƒ paá¹-ilabhiá¹ƒ, daá¸·havÄ«riyo parakkamiá¹ƒ ||

<312> á¹• 21 ``kÄ• maá¹ƒ bhijjatuyaá¹ƒ kÄ• yo, maá¹ƒsapesÄ« visÄ«yaruá¹ƒ.

ubho jaá¹‡á¹‡ukasandhÄ«hi, jaá¹…ghÄ• yo papatantu me ||

<313> á¹• 21 ``nÄ• sissaá¹ƒ na pivissÄ• mi, vihÄ• rÄ• ca na nikkhame.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hate ||

<314> á¹• 21 ``tassa mevaá¹ƒ viharato, passa vÄ«riyaparakkamaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

catasso gÄ• thÄ• abhÄ• si.

tattha __jÄ«vikattho_ti jÄ«vikÄ• ya atthiko jÄ«vikappayojano. ``ettha pabbajitvÄ• nibbhayo jÄ«vissÄ• mÄ«â€™â€™ ti evaá¹ƒ jÄ«vikatthÄ• ya pabbajinti attho. __laddhÄ• na upasampa sÄ• maá¹‡erapabbajjÄ• yaá¹ƒ á¹-hito \Be II 34/ Ã±atticatutthena kammena upasampadaá¹ƒ saddhaá¹ƒ paá¹-ilabhi_nti tato upasampannakÄ• lato paá¹-á¹-hÄ• ya kalyÄ• á¹‡amitte sevan anumodanÄ• , ekaccaá¹ƒ suttaá¹ƒ, samathakammaá¹-á¹-hÄ• naá¹ƒ, vipassanÄ• vidhiÃ±ca u mahÄ• nubhÄ• vataá¹ƒ \Ne II 30/ disvÄ• --- ``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• saá¹…ghoâ€™â€™ ti ratanattaye saddhaá¹ƒ paá¹-ilabhiá¹ƒ. __daá¸·havÄ«riyo parakkami_n paá¹-iladdhasaddho hutvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva saccapaá¹-ivedh thiravÄ«riyo hutvÄ• parakkamiá¹ƒ, akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• upasampadÄ• ya sammadeva padahiá¹ƒ.

yathÄ• pana parakkamiá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``kÄ• maâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tatth yathÄ• kÄ• maá¹ƒ ekaá¹ƒsato vÄ• __bhijjatu. ayaá¹ƒ kÄ• yo_ti ayaá¹ƒ mama pÅ«tikÄ• yo, i bhijjati ce, bhijjatu chinnabhinnaá¹ƒ hotu. __maá¹ƒsapesÄ« visÄ«yaru_nti iminÄ• daá¸·hapa kÄ• yÄ• maá¹ƒsapesiyo visÄ«yanti ce, visÄ«yantu ito cito viddhaá¹ƒsantu. __ubho jaá¹‡á¹‡ jaá¹…ghÄ• yo papatantu me_ti ubhohi jaá¹‡á¹‡ukasandhÄ«hi saha mama ubho jaá¹…ghÄ• bhijjitvÄ• bhÅ«miyaá¹ƒ papatantu. ``maâ€™â€™ ntipi pÄ• á¹-ho, so evattho. sesaá¹ƒ heá¹-

muditattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakanipÄ• to

1. rÄ• jadattattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

paÃ±cakanipÄ• te \Be II 35/ \Ne II 31/ __bhikkhu sivathikaá¹ƒ gantvÄ• _tiÄ• dikÄ• Ä• yasm gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro, tattha tattha bhave vivaá puÃ±Ã±aá¹ƒ upacinanto, ito catuddase kappe buddhasuÃ±Ã±e loke \Ee II 134/ kulagehe nib patto, ekadivasaá¹ƒ kenacideva karaá¹‡Ä«yena vanantaá¹ƒ upagato tattha aÃ±Ã±ataraá¹ƒ p rukkhamÅ«le nisinnaá¹ƒ disvÄ• pasannamÄ• naso suparisuddhaá¹ƒ ambÄ• á¹-akaphalaá¹ƒ

puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá
tassa mahÄ• rÄ• jaá¹ƒ vessavaá¹‡aá¹ƒ Ä• rÄ• dhetvÄ• paá¹-iladdhabhÄ• vato mÄ• tÄ• pita
akaá¹ƒsu. so vayappatto paÃ±cahi sakaá¹-asatehi bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya vÄ• á¹‡ijjavase
tena ca samayena rÄ• jagahe aÃ±Ã±atarÄ• gaá¹‡ikÄ• abhirÅ«pÄ• dassanÄ«yÄ• parama
sahassaá¹ƒ labhati. atha so satthavÄ• haputto divase divase tassÄ• gaá¹‡ikÄ• ya sahassa
kappento nacirasseva sabbaá¹ƒ dhanaá¹ƒ khepetvÄ• duggato hutvÄ• ghÄ• sacchÄ• dana
paribbhamanto saá¹ƒvegappatto ahosi. so ekadivasaá¹ƒ upÄ• sakehi saddhiá¹ƒ veá¸·uvana

tena ca samayena satthÄ• mahatiyÄ• parisÄ• ya parivuto dhammaá¹ƒ desento nisinno hot
nisÄ«ditvÄ• satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• dhutaá¹…
vasati. tadÄ• aÃ±Ã±ataropi satthavÄ• haputto sahassaá¹ƒ datvÄ• tÄ• ya gaá¹‡ikÄ• ya sah
tassa hatthe mahaggharatanaá¹ƒ disvÄ• lobhaá¹ƒ uppÄ• detvÄ• aÃ±Ã±ehi dhuttapurisehi
ratanaá¹ƒ gaá¹‡hi. atha tassa satthavÄ• haputtassa manussÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• oca
te rattiyaá¹ƒ tassÄ• gaá¹‡ikÄ• ya gharaá¹ƒ pavisitvÄ• chaviÄ• dÄ«ni anupahacceva taá¹ƒ
chaá¸• á¸• esuá¹ƒ. rÄ• jadattatthero asubhanimittaá¹ƒ gahetuá¹ƒ susÄ• ne vicaranto tassÄ•
kaá¸·evaraá¹ƒ \Be II 36/ paá¹-ikkulato manasi kÄ• tuá¹ƒ upagato katipayavÄ• re yoniso man
aciramatabhÄ• vato soá¹‡asiá¹…gÄ• lÄ• dÄ«hi anupahatachavitÄ• ya visabhÄ• gavatthutÄ•
manasikaronto, tattha kÄ• marÄ• gaá¹ƒ uppÄ• detvÄ• saá¹ƒviggataramÄ• naso attano citta
muhuttaá¹ƒ ekamantaá¹ƒ apasakkitvÄ• Ä• dito upaá¹-á¹-hitaá¹ƒ asubhanimittameva gahetv
jhÄ• naá¹ƒ uppÄ• detvÄ• taá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hape
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 44.55-59) ---

``vipine buddhaá¹ƒ disvÄ• na, sayambhuá¹ƒ aparÄ• jitaá¹ƒ.

ambÄ• á¹-akaá¹ƒ gahetvÄ• na, sayambhussa adÄ• sahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pÄ«tisomanassajÄ• to ---

<315> á¹• 21 ``bhikkhu \Ee II 135/ sivathikaá¹ƒ gantvÄ• , addasa itthimujjhitaá¹ƒ.

apaviddhaá¹ƒ susÄ• nasmiá¹ƒ, khajjantiá¹ƒ kimihÄ« phuá¹-aá¹ƒ ||

<316> á¹• 21 ``yaÃ±hi eke jigucchanti, mataá¹ƒ disvÄ• na pÄ• pakaá¹ƒ.

kÄ• marÄ• go pÄ• turahu, andhova savatÄ« ahuá¹ƒ ||

<317> á¹• 21 ``oraá¹ƒ odanapÄ• kamhÄ• , tamhÄ• á¹-hÄ• nÄ• apakkamiá¹ƒ.

satimÄ• sampajÄ• nohaá¹ƒ, ekamantaá¹ƒ upÄ• visiá¹ƒ ||

<318> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<319> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha \Be II 37/ __bhikkhu sivathikaá¹ƒ gantvÄ• _ti saá¹ƒsÄ• re bhayassa ikkhanato bhikkhu
asubhakammaá¹-á¹-hÄ• natthaá¹ƒ Ä• makasusÄ• naá¹ƒ upagantvÄ• . ``bhikkhÅ«â€™â€™
thero sayaá¹ƒ vadati. __itthi_nti thÄ«yati ettha sukkasoá¹‡itaá¹ƒ sattasantÄ• nabhÄ• vena s
thÄ«, mÄ• tugÄ• mo. evaÃ±ca sabhÄ• vaniruttivasena ``itthÄ«â€™â€™ tipi vuccati. vaÃ±jhA
taá¹ƒsadisatÄ• ya taá¹ƒsabhÄ• vÄ• nativattanato ca tabbohÄ• ro. ``itthÄ«â€™â€™ ti itthikaa
__ujjhita_nti pariccattaá¹ƒ ujjhaniyattÄ• eva __apaviddhaá¹ƒ_ anapekkhabhÄ• vena khittaá
kimihÄ« phuá¹-a_nti kimÄ«hi pÅ«ritaá¹ƒ hutvÄ• khajjamÄ• naá¹ƒ.

__yaÃ±hi \Ne II 33/ eke jigucchanti, mataá¹ƒ disvÄ• na pÄ• paka_nti yaá¹ƒ apagatÄ• yuusm
mataá¹ƒ kaá¸·evaraá¹ƒ pÄ• pakaá¹ƒ nihÄ«naá¹ƒ lÄ• makaá¹ƒ eke cokkhajÄ• tikÄ• jiguccha
__kÄ• marÄ• go pÄ• turahÅ«_ti tasmiá¹ƒ kuá¹‡ape ayonisomanasikÄ• rassa balavatÄ• ya k
uppajji. __andhova savatÄ« ahu_nti tasmiá¹ƒ kaá¸·evare navahi dvÄ• rehi asuciá¹ƒ savati sa
adassanena andho viya ahosiá¹ƒ. tenÄ• ha ---

``ratto atthaá¹ƒ na jÄ• nÄ• ti, ratto dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ rÄ• go sahate naraâ€™â€™ nti ca ||

``kÄ• macchando kho, brÄ• hmaá¹‡a, andhakaraá¹‡o acakkhukaraá¹‡oâ€™â€™ ti ca Ä• d
takÄ• rÄ• gamaá¹ƒ katvÄ• ``kilesapariyuá¹-á¹-hÄ• nena avasavatti kilesassa vÄ• vasavattÄ

vadanti. apare ``andhova asati ahuâ€™â€™ nti pÄ• á¸·iá¹ƒ \Ee II 136/ vatvÄ• ``kÄ• marÄ• satirahito ahosiâ€™â€™ nti atthaá¹ƒ vadanti. tadubhayaá¹ƒ pana pÄ• á¸·iyaá¹ƒ natthi.

__oraá¹ƒ odanapÄ• kamhÄ• _ti odanapÄ• kato oraá¹ƒ, yÄ• vatÄ• kÄ• lena suparidhotatint odanaá¹ƒ pacati, tato orameva kÄ• laá¹ƒ, tatopi lahukÄ• lena rÄ• gaá¹ƒ vinodento, __tamhÄ yasmiá¹ƒ á¹-hÄ• ne á¹-hitassa me rÄ• go uppajji, tamhÄ• á¹-hÄ• nÄ• apakkamiá¹ƒ apasak sampajÄ• nohaá¹ƒ_ samaá¹‡asaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• satipaá¹-á¹-hÄ• namanasikÄ dhammasabhÄ• vajÄ• nanena sampajÄ• no \Be II 38/ ca hutvÄ• ekamantaá¹ƒ upÄ• visiá¹ƒ nisÄ«diá¹ƒ. nisinnassa ca __tato me manasÄ«kÄ• ro, yoniso udapajjathÄ• _tiÄ• di sabbaá¹ƒ vuttanayamevÄ• ti.

rÄ• jadattattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. subhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ayoge_tiÄ• dikÄ• Ä• yasmato subhÅ«tattherassa gÄ• thÄ• . kÄ• uppatti? ayampi purim tattha tattha bhave puÃ±Ã±Ä• ni upacinanto kassapassa bhagavato kÄ• le bÄ• rÄ• á¹‡asiya nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthu santike dhammaá¹ƒ sutvÄ• pasannan sÄ«lesu ca patiá¹-á¹-hÄ• ya mÄ• se mÄ• se aá¹-á¹-hakkhattuá¹ƒ catujjÄ• tiyagandhena satt 34/ opuÃ±jÄ• pesi. so tena puÃ±Ã±akammena nibbattanibbattaá¹-á¹-hÄ• ne sugandhasarÄ« buddhuppÄ• de magadharaá¹-á¹-he gahapatikule nibbattitvÄ• __subhÅ«to_ti laddhanÄ• mo nissaraá¹‡ajjhÄ• sayatÄ• ya gharÄ• vÄ• saá¹ƒ pahÄ• ya titthiyesu pabbajitvÄ• tattha sÄ• ra santike upatissakolitaselÄ• dike bahÅ« samaá¹‡abrÄ• hmaá¹‡e pabbajitvÄ• sÄ• maÃ±Ã±a sÄ• sane paá¹-iladdhasaddho pabbajitvÄ• Ä• cariyupajjhÄ• ye Ä• rÄ• dhetvÄ• kammaá¹-á vivekavÄ• saá¹ƒ vasanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vutta II 55.272-308) ---

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``anubyaÃ±janasampanno, bÄ• ttiá¹ƒsavaralakkhaá¹‡o.

byÄ• mappabhÄ• parivuto, raá¹ƒsijÄ• lasamotthaá¹-o ||

``assÄ• setÄ• yathÄ• cando, sÅ«riyova pabhaá¹…karo.

nibbÄ• petÄ• yathÄ• megho, sÄ• garova guá¹‡Ä• karo ||

``dharaá¹‡Ä«riva \Be II 39/ sÄ«lena, himavÄ• va samÄ• dhinÄ• .

Ä• kÄ• so viya paÃ±Ã±Ä• ya, asaá¹…go anilo yathÄ• ||

``tadÄ• haá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ, upapanno mahÄ• kule.

pahÅ«tadhanadhaÃ±Ã±asmiá¹ƒ, nÄ• nÄ• ratanasaÃ±caye ||

``mahatÄ• parivÄ• rena, nisinnaá¹ƒ lokanÄ• yakaá¹ƒ.

upecca dhammamassosiá¹ƒ, amataá¹ƒva manoharaá¹ƒ ||

``dvattiá¹ƒsalakkhaá¹‡adharo, sanakkhattova candimÄ• .

anubyaÃ±janasampanno, sÄ• larÄ• jÄ• va phullito ||

``raá¹ƒsijÄ• laparikkhitto, dittova kanakÄ• calo.

byÄ• mappabhÄ• parivuto, sataraá¹ƒsÄ« divÄ• karo ||

``soá¹‡á¹‡Ä• nano jinavaro, samaá¹‡Ä«va siluccayo.

karuá¹‡Ä• puá¹‡á¹‡ahadayo, guá¹‡ena viya sÄ• garo ||

``lokavissutakitti ca, sinerÅ«va naguttamo.

yasasÄ• vitthato vÄ«ro, Ä• kÄ• sasadiso muni ||

``asaá¹…gacitto sabbattha, anilo viya nÄ• yako.

patiá¹-á¹-hÄ• sabbabhÅ«tÄ• naá¹ƒ, mahÄ«va munisattamo ||

``anupalitto lokena, toyena padumaá¹ƒ yathÄ• .

kuvÄ• dagacchadahano, aggikkhandhova sobhati ||

``agado \Ne II 35/ viya sabbattha, kilesavisanÄ• sako.

gandhamÄ• danaselova, guá¹‡agandhavibhÅ«sito ||

``guá¹‡Ä• naá¹ƒ Ä• karo vÄ«ro, ratanÄ• naá¹ƒva sÄ• garo.

sindhÅ«va vanarÄ• jÄ«naá¹ƒ, kilesamalahÄ• rako ||

``vijayÄ«va mahÄ• yodho, mÄ• rasenÄ• vamaddano.

cakkavattÄ«va so rÄ• jÄ• , bojjhaá¹…garatanissaro ||

``mahÄ• bhisakkasaá¹…kÄ• so, dosabyÄ• dhitikicchako.

sallakatto yathÄ• vejjo, diá¹-á¹-higaá¹‡á¸• aviphÄ• lako ||

``so \Be II 40/ tadÄ• lokapajjoto, sanarÄ• marasakkato.

parisÄ• su narÄ• dicco, dhammaá¹ƒ desayate jino ||

``dÄ• naá¹ƒ datvÄ• mahÄ• bhogo, sÄ«lena sugatÅ«pago.

bhÄ• vanÄ• ya ca nibbÄ• ti, iccevamanusÄ• satha ||

``desanaá¹ƒ taá¹ƒ mahassÄ• daá¹ƒ, Ä• dimajjhantasobhanaá¹ƒ.

suá¹‡anti parisÄ• sabbÄ• , amataá¹ƒva mahÄ• rasaá¹ƒ ||

``sutvÄ• sumadhuraá¹ƒ dhammaá¹ƒ, pasanno jinasÄ• sane.

sugataá¹ƒ saraá¹‡aá¹ƒ gantvÄ• , yÄ• vajÄ«vaá¹ƒ namassahaá¹ƒ ||

``munino gandhakuá¹-iyÄ• , opuÃ±jesiá¹ƒ tadÄ• mahiá¹ƒ.

catujjÄ• tena gandhena, mÄ• se aá¹-á¹-ha dinesvahaá¹ƒ ||

``paá¹‡idhÄ• ya sugandhattaá¹ƒ, sarÄ«ravissagandhino.

tadÄ• jino viyÄ• kÄ• si, sugandhatanulÄ• bhitaá¹ƒ ||

``yo yaá¹ƒ gandhakuá¹-ibhÅ«miá¹ƒ, gandhenopuÃ±jate sakiá¹ƒ.

tena kammavipÄ• kena, upapanno tahiá¹ƒ tahiá¹ƒ ||

``sugandhadeho sabbattha, bhavissati ayaá¹ƒ naro.

guá¹‡agandhayutto hutvÄ• , nibbÄ• yissatinÄ• savo ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• to vippakule ahaá¹ƒ.

gabbhaá¹ƒ me vasato mÄ• tÄ• , dehenÄ• si sugandhitÄ• ||

``yadÄ• ca mÄ• tukucchimhÄ• , nikkhamÄ• mi tadÄ• purÄ«.

sÄ• vatthi sabbagandhehi, vÄ• sitÄ• viya vÄ• yatha ||

``pupphavassaÃ±ca surabhi, dibbagandhaá¹ƒ manoramaá¹ƒ.

dhÅ«pÄ• ni ca mahagghÄ• ni, upavÄ• yiá¹ƒsu tÄ• vade ||

``devÄ• \Ne II 36/ ca sabbagandhehi, dhÅ«papupphehi taá¹ƒ gharaá¹ƒ.

vÄ• sayiá¹ƒsu sugandhena, yasmiá¹ƒ jÄ• to ahaá¹ƒ ghare ||

``yadÄ• \Be II 41/ ca taruá¹‡o bhaddo, paá¹-hame yobbane á¹-hito.

tadÄ• selaá¹ƒ saparisaá¹ƒ, vinetvÄ• narasÄ• rathi ||

``tehi sabbehi parivuto, sÄ• vatthipuramÄ• gato.

tadÄ• buddhÄ• nubhÄ• vaá¹ƒ taá¹ƒ, disvÄ• pabbajito ahaá¹ƒ ||

``sÄ«laá¹ƒ samÄ• dhipaÃ±Ã±aÃ±ca, vimuttiÃ±ca anuttaraá¹ƒ.

bhÄ• vetvÄ• caturo dhamme, pÄ• puá¹‡iá¹ƒ Ä• savakkhayaá¹ƒ ||

``yadÄ• pabbajito cÄ• haá¹ƒ, yadÄ• ca arahÄ• ahuá¹ƒ.

nibbÄ• yissaá¹ƒ yadÄ• cÄ• haá¹ƒ, gandhavasso tadÄ• ahu ||

``sarÄ«ragandho ca sadÄ• tiseti me, mahÄ• rahaá¹ƒ candanacampakuppalaá¹ƒ.

tatheva gandhe itare ca sabbaso, pasayha vÄ• yÄ• mi tato tahiá¹ƒ tahiá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• titthiyesu pabbajitvÄ• attano pattaá¹ƒ attakilamathÄ• nuyogaá¹ƒ pabbajitvÄ• pattaá¹ƒ jhÄ• nÄ• disukhaÃ±ca cintetvÄ• attano paá¹-ipattipaccavekkhaá¹‡am byÄ• karonto ---

<320> á¹• 21 ``ayoge \Ee II 137/ yuÃ±jamattÄ• naá¹ƒ, puriso kiccamicchako.

caraá¹ƒ ce nÄ• dhigaccheyya, taá¹ƒ me dubbhagalakkhaá¹‡aá¹ƒ ||

<321> á¹• 21 ``abbÅ«á¸·haá¹ƒ aghagataá¹ƒ vijitaá¹ƒ, ekaÃ±ce ossajeyya kalÄ«va siyÄ• .

sabbÄ• nipi ce ossajeyya andhova siyÄ• , samavisamassa adassanato ||

<322> á¹• 21 ``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<323> á¹• 21 ``yathÄ• pi ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ agandhakaá¹ƒ.

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , aphalÄ• hoti akubbato ||

<324> á¹• 21 ``yathÄ• pi \Be II 42/ ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ sugandhakaá¹ƒ

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , saphalÄ• hoti kubbatoâ€™â€™ ti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha __ayoge_ti ayuÃ±jitabbe asevitabbe antadvaye. idha pana attakilamathÄ• nuyogavas
__yuÃ±ja_nti tasmiá¹ƒ attÄ• naá¹ƒ yuÃ±janto yojento tathÄ• paá¹-ipajjanto. __kiccamicchak
ubhayahitÄ• vahaá¹ƒ kiccaá¹ƒ icchanto, tappaá¹-ipakkhato ayoge __caraá¹ƒ_ caranto ce bh
__nÄ• dhigaccheyyÄ• _ti yathÄ• dhippetaá¹ƒ hitasukhaá¹ƒ na pÄ• puá¹‡eyyÄ• ti Ã±Ä• yo. t
titthiyamatavaÃ±cito ayoge yuÃ±jiá¹ƒ, __taá¹ƒ me dubbhagalakkhaá¹‡aá¹ƒ_ apuÃ±Ã±asabh
``purimakammabyÄ• mohito ayoge yuÃ±jiâ€™â€™ nti dasseti.

__abbÅ«á¸·haá¹ƒ aghagataá¹ƒ vijita_nti vibÄ• dhanasabhÄ• vatÄ• ya aghÄ• nÄ• ma rÄ• g
aghagataá¹ƒ, aghagatÄ• naá¹ƒ vijitaá¹ƒ saá¹ƒsÄ• rappavatti, tesaá¹ƒ vijayo kusaladhammÄ
vijitaâ€™â€™ nti anunÄ• sikalopaá¹ƒ akatvÄ• vuttaá¹ƒ. taá¹ƒ abbÅ«á¸·haá¹ƒ anuddhataá¹ƒ
abbÅ«á¸·hÄ• ghagataá¹ƒ vijitaá¹ƒ katvÄ• evaá¹ƒbhÅ«to hutvÄ• , kilese asamucchinditvÄ• t
ossajeyyÄ• _ti adutiyatÄ• ya padhÄ• natÄ• ya ca ekaá¹ƒ appamÄ• daá¹ƒ sammÄ• payogan
ce. __kalÄ«va_ so puggalo kÄ• á¸·akaá¹‡á¹‡Ä« viya __siyÄ• . sabbÄ• nipi ce ossajeyyÄ• _t
paripÄ• cakÄ• ni saddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±indriyÄ• ni ossajeyya ce, abhÄ• var
__andhova siyÄ• samavisamassa adassanato_.

__yathÄ• _ti opammasampaá¹-ipÄ• danatthe nipÄ• to. __rucira_nti sobhanaá¹ƒ. __vaá¹‡á¹
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nasampannaá¹ƒ. __agandhaka_nti gandharahitaá¹ƒ
pÄ• libhaddakagirikaá¹‡á¹‡ikajayasumanÄ• dibhedaá¹ƒ. __evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• _t
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nasampannapupphasadisaá¹ƒ. yath
\Ee II 138/ dhÄ• rentassa sarÄ«re gandho na pharati, evaá¹ƒ etampi yo sakkaccasavanÄ• d
samÄ• carati, tassa sakkaccaá¹ƒ asamÄ• carantassa yaá¹ƒ tattha kattabbaá¹ƒ, taá¹ƒ akubb
paá¹-ipattigandhaÃ±ca na Ä• vahati aphalÄ• hoti. tena vuttaá¹ƒ ``evaá¹ƒ subhÄ• sitÄ• vÄ•
akubbatoâ€™â€™ ti.

__sugandhaka_nti sumanacampakanÄ«luppalapupphÄ• dibhedaá¹ƒ. __eva_nti yathÄ• taá
sarÄ«re gandho pharati, evaá¹ƒ tepiá¹-akabuddhavacanasaá¹…khÄ• tÄ• subhÄ• sitÄ• vÄ•
tattha kattabbaá¹ƒ karoti, assa puggalassa saphalÄ• hoti, sutagandhapaá¹-ipattigandhÄ• na
mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• . tasmÄ• yathovÄ• daá¹ƒ paá¹-ipajjeyya, yathÄ• kÄ•
bhaveyyÄ• ti. sesaá¹ƒ vuttanayameva.

subhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. girimÄ• nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vassati_ \Ne II 38/ __devo_tiÄ• dikÄ• Ä• yasmato girimÄ• nandattherassa gÄ• thÄ• . kÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sumedhassa

nibbattitvÄ• vayappatto gharÄ• vÄ• saá¹ƒ vasanto attano bhariyÄ• ya putte ca kÄ• laá¹…ka
araÃ±Ã±aá¹ƒ paviá¹-á¹-ho satthÄ• rÄ• tattha gantvÄ• dhammaá¹ƒ kathetvÄ• sokasalle ab
sugandhapupphehi pÅ«jetvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• sirasi aÃ±jaliá¹ƒ katvÄ• a

so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de rÄ• ja
purohitassa putto hutvÄ• nibbatti, __girimÄ• nando_tissa nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹
rÄ• jagahagamane buddhÄ• nubhÄ• vaá¹ƒ disvÄ• paá¹-iladdhasaddho pabbajitvÄ• samaá
divasaá¹ƒ gÄ• makÄ• vÄ• se vasitvÄ• satthÄ• raá¹ƒ vandituá¹ƒ rÄ• jagahaá¹ƒ agamÄ• si. b
Ä• gamanaá¹ƒ sutvÄ• upasaá¹…kamitvÄ• ``idheva, bhante, vasatha, ahaá¹ƒ catÅ«hi pacc
upaá¹-á¹-hahÄ• mÄ«â€™â€™ ti sampavÄ• retvÄ• gato \Be II 44/ bahukiccatÄ• ya na sari.
vasatÄ«â€™â€™ ti devatÄ• therassa temanabhayena vassaá¹ƒ vÄ• resuá¹ƒ. rÄ• jÄ• avas
therassa kuá¹-ikaá¹ƒ kÄ• rÄ• pesi. thero kuá¹-ikÄ• yaá¹ƒ vasanto senÄ• sanasappÄ• yalÄ•
139/ labhitvÄ• vÄ«riyasamataá¹ƒ yojetvÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ
__apadÄ• ne_ (Ap thera I 40.419-448) ---

``bhariyÄ• me kÄ• laá¹…katÄ• , putto sivathikaá¹ƒ gato.

mÄ• tÄ• pitÄ• matÄ• bhÄ• tÄ• , ekacitamhi á¸• ayhare ||

``tena sokena santatto, kiso paá¹‡á¸• u ahosahaá¹ƒ.

cittakkhepo ca me Ä• si, tena sokena aá¹-á¹-ito ||

``sokasallaparetohaá¹ƒ, vanantamupasaá¹…kamiá¹ƒ.

pavattaphalaá¹ƒ bhuÃ±jitvÄ• , rukkhamÅ«le vasÄ• mahaá¹ƒ ||

``sumedho nÄ• ma sambuddho, dukkhassantakaro jino.

mamuddharitukÄ• mo so, Ä• gaÃ±chi mama santikaá¹ƒ ||

``padasaddaá¹ƒ \Ne II 39/ suá¹‡itvÄ• na, sumedhassa mahesino.

paggahetvÄ• nahaá¹ƒ sÄ«saá¹ƒ, ullokesiá¹ƒ mahÄ• muniá¹ƒ ||

``upÄ• gate mahÄ• vÄ«re, pÄ«ti me udapajjatha.

tadÄ• simekaggamano, disvÄ• taá¹ƒ lokanÄ• yakaá¹ƒ ||

``satiá¹ƒ paá¹-ilabhitvÄ• na, paá¹‡á¹‡amuá¹-á¹-himadÄ• sahaá¹ƒ.

nisÄ«di bhagavÄ• tattha, anukampÄ• ya cakkhumÄ• ||

``nisajja tattha bhagavÄ• , sumedho lokanÄ• yako.

dhammaá¹ƒ me kathayÄ« buddho, sokasallavinodanaá¹ƒ ||

``anavhitÄ• tato Ä• guá¹ƒ, ananuÃ±Ã±Ä• tÄ• ito gatÄ• .

yathÄ• gatÄ• tathÄ• gatÄ• , tattha kÄ• paridevanÄ• ||

``yathÄ• pi pathikÄ• sattÄ• , vassamÄ• nÄ• ya vuá¹-á¹-hiyÄ• .

sabhaá¹‡á¸• Ä• upagacchanti, vassassÄ• patanÄ• ya te ||

``vasse \Be II 45/ ca te oramite, sampayanti yadicchakaá¹ƒ.

evaá¹ƒ mÄ• tÄ• pitÄ• tuyhaá¹ƒ, tattha kÄ• paridevanÄ• ||

``Ä• gantukÄ• pÄ• hunakÄ• , caliteritakampitÄ• .

evaá¹ƒ mÄ• tÄ• pitÄ• tuyhaá¹ƒ, tattha kÄ• paridevanÄ• ||

``yathÄ• pi urago jiá¹‡á¹‡aá¹ƒ, hitvÄ• gacchati saá¹ƒ tacaá¹ƒ.

evaá¹ƒ mÄ• tÄ• pitÄ• tuyhaá¹ƒ, saá¹ƒ tanuá¹ƒ idha hÄ«yare ||

``buddhassa giramaÃ±Ã±Ä• ya, sokasallaá¹ƒ vivajjayiá¹ƒ.

pÄ• mojjaá¹ƒ janayitvÄ• na, buddhaseá¹-á¹-haá¹ƒ avandahaá¹ƒ ||

``vanditvÄ• na mahÄ• nÄ• gaá¹ƒ, pÅ«jayiá¹ƒ girimaÃ±jariá¹ƒ.

dibbagandhaá¹ƒ sampavantaá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ ||

``pÅ«jayitvÄ• na sambuddhaá¹ƒ, sire katvÄ• na aÃ±jaliá¹ƒ.

anussaraá¹ƒ guá¹‡aggÄ• ni, santhaviá¹ƒ lokanÄ• yakaá¹ƒ ||

``nittiá¹‡á¹‡osi mahÄ• vÄ«ra, sabbaÃ±Ã±u lokanÄ• yaka.

sabbe satte uddharasi, Ã±Ä• á¹‡ena tvaá¹ƒ mahÄ• mune ||

``vimatiá¹ƒ dveá¸·hakaá¹ƒ vÄ• pi, saÃ±chindasi mahÄ• mune.

paá¹-ipÄ• desi me maggaá¹ƒ, tava Ã±Ä• á¹‡ena cakkhuma ||

``arahÄ• vasipattÄ• ca, chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

antalikkhacarÄ• dhÄ«rÄ• , parivÄ• renti tÄ• vade ||

``paá¹-ipannÄ• ca sekhÄ• ca, phalaá¹-á¹-hÄ• santi sÄ• vakÄ• .

surodayeva padumÄ• , pupphanti tava sÄ• vakÄ• ||

``mahÄ• samuddovakkhobho \Ne II 40/, atulopi duruttaro.

evaá¹ƒ Ã±Ä• á¹‡ena sampanno, appameyyosi cakkhuma ||

``vanditvÄ• haá¹ƒ lokajinaá¹ƒ, cakkhumantaá¹ƒ mahÄ• yasaá¹ƒ.

puthudisÄ• namassanto, paá¹-ikuá¹-iko Ä• gaÃ±chahaá¹ƒ ||

``devalokÄ• cavitvÄ• na, sampajÄ• no patissato.

okkamiá¹ƒ mÄ• tuyÄ• kucchiá¹ƒ, sandhÄ• vanto bhavÄ• bhave ||

``agÄ• rÄ• \Be II 46/ abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

Ä• tÄ• pÄ« nipako jhÄ• yÄ«, paá¹-isallÄ• nagocaro ||

``padhÄ• naá¹ƒ padahitvÄ• na, tosayitvÄ• mahÄ• muniá¹ƒ.

candovabbhaghanÄ• mutto, vicarÄ• mi ahaá¹ƒ sadÄ• ||

``vivekamanuyuttomhi, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``tiá¹ƒsakappasahassamhi, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha therassa arahattappattiyÄ• haá¹-á¹-hatuá¹-á¹-he viya deve vassante upari taá¹ƒ vassa
aÃ±Ã±aá¹ƒ byÄ• karonto ---

<325> á¹• 21 ``vassati devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ•

tassaá¹ƒ viharÄ• mi vÅ«pasanto, atha ce patthayasÄ« pavassa deva ||

<326> á¹• 21 ``vassati devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ•

tassaá¹ƒ viharÄ• mi santacitto, atha ce patthayasÄ« pavassa deva ||

<327> á¹• 21 ``vassati devo ... pe ... tassaá¹ƒ viharÄ• mi vÄ«tarÄ• go ... pe ... ||

<328> á¹• 21 ``vassati devo ... pe ... tassaá¹ƒ viharÄ• mi vÄ«tadoso ... pe ... ||

<329> á¹• 21 ``vassati devo ... pe ... tassaá¹ƒ viharÄ• mi vÄ«tamoho.

atha ce patthayasÄ« pavassa devÄ• â€™â€™ ti || --- imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha \Be II 47/ __yathÄ• sugÄ«ta_nti sugÄ«tÄ• nurÅ«paá¹ƒ, sundarassa attano meghagÄ«
attho. valÄ• hako hi yathÄ• agajjanto kevalaá¹ƒ vassanto na sobhati, evaá¹ƒ satapaá¹-alasa
uá¹-á¹-hahitvÄ• thanayanto gajjanto vijjullatÄ• nicchÄ• rentopi avassanto na sobhati, tathÄ
vassanto sobhatÄ«ti vuttaá¹ƒ ``vassati devo yathÄ• sugÄ«taâ€™â€™ nti. tenÄ• ha --- ``abh
pajjunnaâ€™â€™ \Ne II 41/, (Cp 3.89; J I 1.75) ``gajjitÄ• ceva vassitÄ• cÄ• â€™â€™ ti (A
__tassaá¹ƒ viharÄ• mÄ«_ti tassaá¹ƒ kuá¹-ikÄ• yaá¹ƒ ariyavihÄ• ragabbhena iriyÄ• pathavih
__vÅ«pasantacitto_ti aggaphalasamÄ• dhinÄ• sammadeva upasantamÄ• naso.

evaá¹ƒ therassa anekavÄ• raá¹ƒ kataá¹ƒ uyyojanaá¹ƒ sirasÄ• sampaá¹-icchanto valÄ• hak
thalaÃ±ca pÅ«rento mahÄ• vassaá¹ƒ vassÄ• pesi.

girimÄ• nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sumanattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yaá¹ƒ patthayÄ• no_tiÄ• dikÄ• Ä• yasmato sumanattherassa gÄ• thÄ• . kÄ• uppatti? ay
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito paÃ±canavute kappe buddh
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekaá¹ƒ paccekabuddhaá¹ƒ byÄ• dhitaá¹ƒ disvÄ• harÄ«tak
so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosal
nibbattitvÄ• __sumano_ti laddhanÄ• mo sukhena vaá¸• á¸• hi. tassa pana mÄ• tulo pabbaji
viharanto sumane vayappatte taá¹ƒ pabbÄ• jetvÄ• caritÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá
yogakammaá¹ƒ karonto cattÄ• ri jhÄ• nÄ• ni paÃ±ca ca abhiÃ±Ã±Ä• yo nibbattesi. athassa
Ä• cikkhi. so ca nacireneva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahatte patiá¹-á¹-hÄ• si. tena v
thera II 44.60-71) ---

``harÄ«takaá¹ƒ Ä• malakaá¹ƒ, ambajambuvibhÄ«takaá¹ƒ.

kolaá¹ƒ bhallÄ• takaá¹ƒ billaá¹ƒ, sayameva harÄ• mahaá¹ƒ ||

``disvÄ• na \Be II 48/ pabbhÄ• ragataá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ muniá¹ƒ.

Ä• bÄ• dhena Ä• pÄ«á¸·entaá¹ƒ, adutÄ«yaá¹ƒ mahÄ• muniá¹ƒ ||

``harÄ«takaá¹ƒ gahetvÄ• na, sayambhussa adÄ• sahaá¹ƒ.

khÄ• damattamhi bhesajje, byÄ• dhi passambhi tÄ• vade ||

``pahÄ«nadaratho buddho, anumodamakÄ• si me.

bhesajjadÄ• neniminÄ• , byÄ• dhivÅ«pasamena ca ||

``devabhÅ«to \Ne II 42/ manusso vÄ• , jÄ• to vÄ• aÃ±Ã±ajÄ• tiyÄ• .

sabbattha sukhito hotu, mÄ• ca te byÄ• dhimÄ• gamÄ• ||

``idaá¹ƒ vatvÄ• na sambuddho, sayambhÅ« aparÄ• jito.

nabhaá¹ƒ abbhuggamÄ« dhÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

``yato harÄ«takaá¹ƒ dinnaá¹ƒ, sayambhussa mahesino.

imaá¹ƒ jÄ• tiá¹ƒ upÄ• dÄ• ya, byÄ• dhi me nupapajjatha ||

``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

tisso vijjÄ• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``catunnavutito kappe, bhesajjamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhesajjassa idaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahatte pana patiá¹-á¹-hito ekadivasaá¹ƒ mÄ• tulattherassa upaá¹-á¹-hÄ• naá¹ƒ agamÄ• s adhigamaá¹ƒ pucchi, taá¹ƒ byÄ• karonto ---

<330> á¹• 21 ``yaá¹ƒ patthayÄ• no dhammesu, upajjhÄ• yo anuggahi.

amataá¹ƒ abhikaá¹…khantaá¹ƒ, kataá¹ƒ kattabbakaá¹ƒ mayÄ• ||

<331> á¹• 21 ``anuppatto sacchikato, sayaá¹ƒ dhammo anÄ«tiho.

visuddhaÃ±Ä• á¹‡o nikkaá¹…kho, byÄ• karomi tavantike ||

<332> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sadattho me anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<333> á¹• 21 ``appamattassa \Be II 49/ me sikkhÄ• , sussutÄ• tava sÄ• sane.

sabbe me Ä• savÄ• khÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<334> á¹• 21 ``anusÄ• si maá¹ƒ ariyavatÄ• , anukampi anuggahi.

amogho tuyhamovÄ• do, antevÄ• simhi sikkhitoâ€™â€™ ti || ---

imÄ• hi paÃ±cahi gÄ• thÄ• hi sÄ«hanÄ• daá¹ƒ nadanto aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __yaá¹ƒ patthayÄ• no dhammesu, upajjhÄ• yo anuggahi. amataá¹ƒ abhikaá¹…khanta
anavajjadhammesu yaá¹ƒ dhammaá¹ƒ mayhaá¹ƒ patthayanto Ä• kaá¹…khanto upajjhÄ• yo
abhikaá¹…khantaá¹ƒ maá¹ƒ ovÄ• dadÄ• navasena anuggaá¹‡hi. __kataá¹ƒ kattabbakaá¹ƒ n
kattabbaá¹ƒ pariÃ±Ã±Ä• disoá¸·asavidhaá¹ƒ kiccaá¹ƒ kataá¹ƒ niá¹-á¹-hÄ• pitaá¹ƒ mayÄ• .

tato \Ne II 43/ eva __anuppatto_ adhigato catubbidhopi maggadhammo __sacchikato. saya
sayaá¹ƒ attanÄ• yeva nibbÄ• nadhammo phaladhammo ca anÄ«tiho asandiddho attapaccal
kirÄ• â€™â€™ ti pavattiyÄ• itihasaá¹…khÄ• taá¹ƒ saá¹ƒsayaá¹ƒ samucchindantoyeva ariya
``visuddhaÃ±Ä• á¹‡o nikkaá¹…khoâ€™â€™ _tiÄ• di. tattha __visuddhaÃ±Ä• á¹‡o_ti sabbas
visuddhaÃ±Ä• á¹‡o. __tavantike_ti tava samÄ«pe.

__sadattho_ti arahattaá¹ƒ. __sikkhÄ• _ti \Ee II 141/ adhisÄ«lasikkhÄ• dayo. __sussutÄ• _ti
paá¹-ivedhabÄ• husaccassa ca pÄ• ripÅ«rivasena suá¹-á¹-hu sutÄ• . __tava sÄ• sane_ti tav
anusiá¹-á¹-hiyaá¹ƒ á¹-hitassa.

__ariyavatÄ• _ti suvisuddhasÄ«lÄ• divatasamÄ• dÄ• nena. __antevÄ• simhi sikkhito_ti tuyh
ciá¹‡á¹‡abrahmacariyavÄ• satÄ• ya antevÄ• sÄ« sikkhitavÄ• sikkhitaadhisÄ«lÄ• disikkho a

sumanattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. vaá¸• á¸• hattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sÄ• dhÅ«_ \Be II 50/ __hÄ«_tiÄ• dikÄ• Ä• yasmato vaá¸• á¸• hattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayÄ• ni puÃ±Ã±Ä• n
buddhuppÄ• de bhÄ• rukacchanagare gahapatikule nibbattitvÄ• __vaá¸• á¸• ho_ti laddhanA
athassa mÄ• tÄ• saá¹ƒsÄ• re saÃ±jÄ• tasaá¹ƒvegÄ• puttaá¹ƒ Ã±Ä• tÄ«naá¹ƒ niyyÄ• detvÄ
pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« arahattaá¹ƒ pÄ• puá¹‡itvÄ• aparena sama
pattaá¹ƒ veá¸·udantattherassa santike pabbÄ• jesi. so pabbajito buddhavacanaá¹ƒ uggahetv
dhammakathiko hutvÄ• ganthadhuraá¹ƒ vahanto ekadivasaá¹ƒ ``ekako santaruttarova mÄ•
ti bhikkhunupassayaá¹ƒ agamÄ• si. taá¹ƒ disvÄ• mÄ• tÄ• ``kasmÄ• tvaá¹ƒ ekako santarut
codesi. so mÄ• tarÄ• codiyamÄ• no ``ayuttaá¹ƒ mayÄ• kataâ€™â€™ nti uppannasaá¹ƒveg
divÄ• á¹-á¹-hÄ• ne nisinno vipassitvÄ• arahattaá¹ƒ patvÄ• mÄ• tu ovÄ• dasampattipakÄ• s
byÄ• karonto ---

<335> á¹• 21 ``sÄ• dhÅ« \Ne II 44/ hi kira me mÄ• tÄ• , patodaá¹ƒ upadaá¹ƒsayi.

yassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , anusiá¹-á¹-ho janettiyÄ• .

Ä• raddhavÄ«riyo pahitatto, patto sambodhimuttamaá¹ƒ ||

<336> á¹• 21 ``arahÄ• dakkhiá¹‡eyyomhi, tevijjo amataddaso.

jetvÄ• namucino senaá¹ƒ, viharÄ• mi anÄ• savo ||

<337> á¹• 21 ``ajjhattaÃ±ca bahiddhÄ• ca, ye me vijjiá¹ƒsu Ä• savÄ• .

sabbe asesÄ• ucchinnÄ• , na ca uppajjare puna ||

<338> á¹• 21 ``visÄ• radÄ• kho bhaginÄ«, evamatthaá¹ƒ abhÄ• sayi.

apihÄ• nÅ«na mayipi, vanatho te na vijjati ||

<339> á¹• 21 ``pariyantakataá¹ƒ dukkhaá¹ƒ, antimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ

tattha \Be II 51/ \Ee II 142/ __sÄ• dhÅ« hi kira me mÄ• tÄ• , patodaá¹ƒ upadaá¹ƒsayÄ«_ti s
mayhaá¹ƒ ovÄ• dasaá¹…khÄ• taá¹ƒ patodaá¹ƒ dasseti, tena me vÄ«riyaá¹ƒ uttejentÄ« uttar
vijjhi. __yassÄ• _ti yassÄ• me mÄ• tuyÄ• . __sambodhi_nti arahattaá¹ƒ. ayaÃ±hettha yojan
anusiá¹-á¹-ho yassÄ• anusÄ• sanÄ«bhÅ«taá¹ƒ vacanaá¹ƒ sutvÄ• ahaá¹ƒ Ä• raddhavÄ«riy
uttamaá¹ƒ aggaphalaá¹ƒ sambodhiá¹ƒ arahattaá¹ƒ patto.

tato eva Ä• rakattÄ• kilesehi __arahÄ• _ puÃ±Ã±akkhettatÄ• ya __dakkhiá¹‡eyyo_ dakkhia
pubbenivÄ• saÃ±Ä• á¹‡Ä• divijjÄ• ttayassa adhigatattÄ• __tevijjo_ nibbÄ• nassa sacchikata
namucino_ mÄ• rassa __senaá¹ƒ_ kilesavÄ• hiniá¹ƒ bodhipakkhiyasenÄ• ya jinitvÄ• tassa
sukhaá¹ƒ viharÄ• mÄ«ti.

idÄ• ni ``anÄ• savoâ€™â€™ ti vuttamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``ajjhattaÃ±c
gÄ• thamÄ• ha. tassattho --- __ajjhattaá¹ƒ_ ajjhattavatthukÄ• ca __bahiddhÄ• _ bahiddhav
mayhaá¹ƒ ariyamaggÄ• dhigamato pubbe __vijjiá¹ƒsu_ upalabbhiá¹ƒsu, te sabbe anavases
ariyamaggena samucchinnÄ• pahÄ«nÄ• puna dÄ• ni kadÄ• cipi na ca uppajjeyyuá¹ƒ na up

idÄ• ni mÄ• tu vacanaá¹ƒ aá¹…kusaá¹ƒ katvÄ• attanÄ• arahattassa adhigatattÄ• mÄ• tar
``visÄ• radÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __visÄ• radÄ• kho_ti ekaá¹ƒsena vigatas
\Ne II 45/ ca arahattÄ• dhigamena satthu orasaputtabhÄ• vaá¹ƒ ullapento mÄ• taraá¹ƒ __ ``
__etamatthaá¹ƒ abhÄ• sayÄ«_ti etaá¹ƒ mama ovÄ• dabhÅ«taá¹ƒ atthaá¹ƒ abhaá¹‡i. evaá¹ƒ
kevalaá¹ƒ visÄ• radÄ• eva, atha kho __apihÄ• nÅ«na mayipi_ tava puttakepi apihÄ• asan
etena parikappanena? __vanatho te na vijjati_ avijjÄ• diko vanatho tava santÄ• ne nattheva
bhavakkhaye niyojesÄ«ti adhippÄ• yo.

idÄ• ni ``tayÄ• niyojitÄ• kÄ• reneva mayÄ• paá¹-ipannaâ€™â€™ nti dassento __ ``pariyan
osÄ• nagÄ• thamÄ• ha, tassattho suviÃ±Ã±eyyova.

vaá¸• á¸• hattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. nadÄ«kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__atthÄ• ya_ \Be II 52/ __vata me_tiÄ• dikÄ• Ä• yasmato nadÄ«kassapattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato kÄ• le \Ee II 143/ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ
carantaá¹ƒ disvÄ• pasannamÄ• naso attanÄ• ropitassa ambarukkhassa paá¹-hamuppanna
ekaá¹ƒ ambaphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto im
magadharaá¹-á¹-he brÄ• hmaá¹‡akule uruvelakassapassa bhÄ• tÄ• hutvÄ• nibbatto. vayap
nissaraá¹‡ajjhÄ• sayatÄ• ya gharÄ• vÄ• saá¹ƒ anicchanto tÄ• pasapabbajjaá¹ƒ pabbajitvÄ•
saddhiá¹ƒ neraÃ±jarÄ• ya nadiyÄ• tÄ«re assamaá¹ƒ mÄ• petvÄ• viharati. nadÄ«tÄ«re vas
kassapagottatÄ• ya ca __nadÄ«kassapo_ti samaÃ±Ã±Ä• ahosi. tassa bhagavÄ• saparisas
upasampadaá¹ƒ adÄ• si. taá¹ƒ sabbaá¹ƒ khandhake (Vin I 36-39) Ä• gatameva. so bhagava
__Ä• dittapariyÄ• yadesanÄ• ya_ (Vin I 54; SN b IV 28) arahatte patiá¹-á¹-hÄ• si. tena vutta
thera II 44.81-87) ---

``padumuttarabuddhassa, lokajeá¹-á¹-hassa tÄ• dino.

piá¹‡á¸• Ä• ya vicarantassa, dhÄ• rato uttamaá¹ƒ yasaá¹ƒ ||

``aggaphalaá¹ƒ \Ne II 46/ gahetvÄ• na, vippasannena cetasÄ• .

dakkhiá¹‡eyyassa vÄ«rassa, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

``tena kammena dvipadinda, lokajeá¹-á¹-ha narÄ• sabha.

pattomhi acalaá¹ƒ á¹-hÄ• naá¹ƒ, hitvÄ• jayaparÄ• jayaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, aggadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahatte pana patiá¹-á¹-hito aparabhÄ• ge attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• diá¹-á¹-hisamugghÄ• takittanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<340> á¹• 21 ``atthÄ• ya \Be II 53/ vata me buddho, nadiá¹ƒ neraÃ±jaraá¹ƒ agÄ• .

yassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, micchÄ• diá¹-á¹-hiá¹ƒ vivajjayiá¹ƒ ||

<341> á¹• 21 ``yajiá¹ƒ uccÄ• vace yaÃ±Ã±e, aggihuttaá¹ƒ juhiá¹ƒ ahaá¹ƒ.

esÄ• suddhÄ«ti maÃ±Ã±anto, andhabhÅ«to puthujjano ||

<342> á¹• 21 ``diá¹-á¹-higahanapakkhando, parÄ• mÄ• sena mohito.

asuddhiá¹ƒ maÃ±Ã±isaá¹ƒ suddhiá¹ƒ, andhabhÅ«to aviddasu ||

<343> á¹• 21 ``micchÄ• diá¹-á¹-hi pahÄ«nÄ• me, bhavÄ• sabbe vidÄ• litÄ• .

juhÄ• mi dakkhiá¹‡eyyaggiá¹ƒ, namassÄ• mi tathÄ• gataá¹ƒ ||

<344> á¹• 21 ``mohÄ• sabbe pahÄ«nÄ• me, bhavataá¹‡hÄ• padÄ• litÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha __atthÄ• ya vata me_ti mayhaá¹ƒ atthÄ• ya vata hitÄ• ya vata. __buddho_ti sabbaÃ±
neraÃ±jaraá¹ƒ agÄ• _ti neraÃ±jarÄ• saá¹…khÄ• taá¹ƒ nadiá¹ƒ agaÃ±chi, tassÄ• nadiyÄ• t
uruvelakassapassa assamaá¹ƒ upagatoti adhippÄ• yo.

idÄ• ni yathÄ• vuttamatthaá¹ƒ vivarituá¹ƒ __ ``yassÄ• haâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yas

bhagavato. __dhammaá¹ƒ sutvÄ• nÄ• _ti catusaccapaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ sutvÄ•
upalabhitvÄ• . __micchÄ• diá¹-á¹-hiá¹ƒ vivajjayi_nti \Ee II 144/ ``yaÃ±Ã±Ä• dÄ«hi suddhi hot
tiÄ• dinayappavattaá¹ƒ viparÄ«tadassanaá¹ƒ pajahiá¹ƒ.

micchÄ• diá¹-á¹-hiá¹ƒ \Ne II 47/ vivajjayinti vuttamevatthaá¹ƒ vitthÄ• retvÄ• dassetuá¹ƒ __
_ntiÄ• dimÄ• ha. tattha __yajiá¹ƒ uccÄ• vace yaÃ±Ã±e_ti pÄ• kaá¹-ayaÃ±Ã±e somayÄ• gav
yaÃ±Ã±e yajiá¹ƒ. __aggihuttaá¹ƒ juhiá¹ƒ aha_nti tesaá¹ƒ yaÃ±Ã±Ä• naá¹ƒ yajanavasena Ä•
aggiá¹ƒ paricariá¹ƒ. __esÄ• suddhÄ«ti maÃ±Ã±anto_ti esÄ• yaÃ±Ã±akiriyÄ• aggipÄ• rica
suddhi ``evaá¹ƒ me saá¹ƒsÄ• rasuddhi hotÄ«â€™â€™ ti maÃ±Ã±amÄ• no. __andhabhÅ«to
paÃ±Ã±Ä• cakkhuvekallena avijjandhatÄ• ya andhabhÅ«to puthujjano hutvÄ• vanagahana
duratikkamanaá¹-á¹-hena diá¹-á¹-hiyeva gahanaá¹ƒ diá¹-á¹-higahanaá¹ƒ \Be II 54/, taá¹ƒ pak
anupaviá¹-á¹-hoti __diá¹-á¹-higahanapakkhando. parÄ• mÄ• senÄ• _ti dhammasabhÄ• vaá¹
saccaâ€™â€™ nti parÄ• masanato parÄ• mÄ• sasaá¹…khÄ• tena micchÄ• bhinivesena. __
pÄ• pito. __asuddhiá¹ƒ maÃ±Ã±isaá¹ƒ suddhi_nti asuddhiá¹ƒ maggaá¹ƒ ``suddhiá¹ƒ magga
maÃ±Ã±iá¹ƒ. tattha kÄ• raá¹‡amÄ• ha __ ``andhabhÅ«to aviddasÅ«â€™â€™ _ti. yasmÄ•
dhammÄ• dhammaá¹ƒ yuttÄ• yuttaÃ±ca avidvÄ• , tasmÄ• tathÄ• maÃ±Ã±inti attho.

__micchÄ• diá¹-á¹-hi pahÄ«nÄ• me_ti evaá¹ƒbhÅ«tassa pana satthu sammukhÄ• catusac
sutvÄ• yoniso paá¹-ipajjantassa ariyamaggasammÄ• diá¹-á¹-hiyÄ• sabbÄ• pi micchÄ• diá¹
samucchedappahÄ• navasena mayhaá¹ƒ pahÄ«nÄ• . __bhavÄ• _ti kÄ• mabhavÄ• dayo sa
__vidÄ• litÄ• _ viddhaá¹ƒsitÄ• . __juhÄ• mi dakkhiá¹‡eyyaggi_nti Ä• havanÄ«yÄ• dike aggÄ
lokassa aggadakkhiá¹‡eyyatÄ• ya sabbassa ca pÄ• passa dahanato dakkhiá¹‡eyyaggiá¹ƒ s
paricarÄ• mi. tayidaá¹ƒ mayhaá¹ƒ dakkhiá¹‡eyyaggiparicaraá¹‡aá¹ƒ dadhinavanÄ«tamathita
satthu namassanamevÄ• ti Ä• ha __ ``namassÄ• mi tathÄ• gataâ€™â€™ _nti. atha vÄ• __
dÄ• yakÄ• naá¹ƒ dakkhiá¹‡Ä• ya mahapphalabhÄ• vakaraá¹‡ena pÄ• passa ca dahanena d
attÄ• naá¹ƒ juhÄ• mi paricarÄ• mi tathÄ• katvÄ• paricarÄ• mi, tathÄ• katvÄ• pariharÄ• m
namassÄ• mi, idÄ• ni pana namassÄ• mi tathÄ• gatanti.

__mohÄ• sabbe pahÄ«nÄ• me_ti dukkhe aÃ±Ã±Ä• á¹‡Ä• dibhedÄ• sabbe mohÄ• mayh
__ ``bhavataá¹‡hÄ• padÄ• litÄ• . vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ
me-saddo Ä• netvÄ• yojetabbo.

nadÄ«kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. gayÄ• kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pÄ• to_ \Ne II 48/ \Ee II 145/ __majjhanhika_ntiÄ• dikÄ• Ä• yasmato gayÄ• kassapather
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusa

ekatiá¹ƒse kappe sikhissa bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto nissa
gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±Ä• yatane \Be II 55/
vanamÅ«laphalÄ• hÄ• ro vasati. tena ca samayena bhagavÄ• eko adutiyo tassa assamasa
bhagavantaá¹ƒ disvÄ• pasannamÄ• naso upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ á¹-
manoharÄ• ni kolaphalÄ• ni satthu upanesi. so tena puÃ±Ã±akammena devamanussesu sa
buddhuppÄ• de brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto nissaraá¹‡ajjhÄ• sayatÄ• ya gha
tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• dvÄ«hi tÄ• pasasatehi saddhiá¹ƒ gayÄ• yaá¹ƒ viharati. ga
kassapagottatÄ• ya ca __gayÄ• kassapo_ti samaÃ±Ã±Ä• ahosi. so bhagavatÄ• saddhiá¹ƒ
ehibhikkhÅ«pasampadaá¹ƒ datvÄ• __Ä• dittapariyÄ• yadesanÄ• ya_ (Vin I 54) ovadiyamÄ•
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 45.8-14) ---

``ajinena nivatthohaá¹ƒ, vÄ• kacÄ«radharo tadÄ• .

khÄ• riyÄ• pÅ«rayitvÄ• naá¹ƒ, kolaá¹ƒhÄ• siá¹ƒ mamassamaá¹ƒ ||

``tamhi kÄ• le sikhÄ« buddho, eko adutiyo ahu.

mamassamaá¹ƒ upagacchi, jÄ• nanto sabbakÄ• likaá¹ƒ ||

``sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , vanditvÄ• na ca subbataá¹ƒ.

ubho hatthehi paggayha, kolaá¹ƒ buddhassadÄ• sahaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, koladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahatte pana patiá¹-á¹-hito attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pÄ• papavÄ• hanakittan
byÄ• karonto ---

<345> á¹• 21 ``pÄ• to majjhanhikaá¹ƒ sÄ• yaá¹ƒ, tikkhattuá¹ƒ divasassahaá¹ƒ.

otariá¹ƒ udakaá¹ƒ sohaá¹ƒ, gayÄ• ya gayaphagguyÄ• ||

<346> á¹• 21 ``yaá¹ƒ \Ne II 49/ mayÄ• pakataá¹ƒ pÄ• paá¹ƒ, pubbe aÃ±Ã±Ä• su jÄ• tisu.

taá¹ƒ dÄ• nÄ«dha pavÄ• hemi, evaá¹ƒdiá¹-á¹-hi pure ahuá¹ƒ ||

<347> á¹• 21 ``sutvÄ• \Be II 56/ subhÄ• sitaá¹ƒ vÄ• caá¹ƒ, dhammatthasahitaá¹ƒ padaá¹ƒ.

tathaá¹ƒ yÄ• thÄ• vakaá¹ƒ atthaá¹ƒ, yoniso paccavekkhisaá¹ƒ ||

<348> á¹• 21 ``ninhÄ• tasabbapÄ• pomhi, nimmalo payato suci.

suddho suddhassa dÄ• yÄ• do, putto buddhassa oraso ||

<349> á¹• 21 ``ogayhaá¹-á¹-haá¹…gikaá¹ƒ sotaá¹ƒ, sabbapÄ• paá¹ƒ pavÄ• hayiá¹ƒ.

tisso vijjÄ• ajjhagamiá¹ƒ, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha paá¹-hamagÄ• thÄ• ya tÄ• va ayaá¹ƒ saá¹…khepattho --- __pÄ• to_ sÅ«riyuggaman
__majjhanhikaá¹ƒ_ \Ee II 146/ majjhanhavelÄ• yaá¹ƒ, __sÄ• yaá¹ƒ_ sÄ• yanhavelÄ• yanti d
tayo vÄ• re ahaá¹ƒ udakaá¹ƒ __otariá¹ƒ_ ogÄ• hiá¹ƒ. otaranto ca sohaá¹ƒ na yattha katthac
otariá¹ƒ, atha kho __gayÄ• ya_ mahÄ• janassa ``pÄ• papavÄ• hanaâ€™â€™ nti abhisamm
__gayaphagguyÄ• _ gayÄ• phaggunÄ• make phaggunÄ«mÄ• sassa uttaraphaggunÄ«nakk
udakorohanamanuyutto ahosinti.

idÄ• ni tadÄ• yenÄ• dhippÄ• yena udakorohanamanuyuttaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ
gÄ• thamÄ• ha. tassattho --- ``yaá¹ƒ mayÄ• pubbe ito aÃ±Ã±Ä• su jÄ• tÄ«su pÄ• pakamma
__idha_ gayÄ• titthe imissÄ• ca gayÄ• phagguyÄ• iminÄ• udakorohanena __pavÄ• hemi_
__pure_ satthu sÄ• sanupagamanato pubbe __evaá¹ƒdiá¹-á¹-hi_ evarÅ«paviparÄ«tadassan

__dhammatthasahitaá¹ƒ pada_nti vibhattialopena niddeso. dhammena ca atthena ca sahita
majjhato pariyosÄ• nato ca dhammÅ«pasaá¹ƒhitaá¹ƒ atthÅ«pasaá¹ƒhitaá¹ƒ suá¹-á¹-hu ekan
bhÄ• sitaá¹ƒ vÄ• caá¹ƒ sammÄ• sambuddhavacanaá¹ƒ sutvÄ• tena pakÄ• sitaá¹ƒ paramat
__tathaá¹ƒ_ yathÄ• rahaá¹ƒ pavattinivattiupÄ• yabhÄ• ve byabhicÄ• rÄ• bhÄ• vato __yÄ• th
dukkhÄ• di__atthaá¹ƒ yoniso_ upÄ• yena pariÃ±Ã±eyyÄ• dibhÄ• vena __paccavekkhisaá¹ƒ
samudayo pahÄ• tabbo, nirodho sacchikÄ• tabbo \Be II 57/, maggo bhÄ• vetabboâ€™â€™
Ã±Ä• á¹‡acakkhunÄ• passiá¹ƒ paá¹-ivijjhinti attho.

__ninhÄ• tasabbapÄ• pomhÄ«_ti evaá¹ƒ paá¹-ividdhasaccattÄ• eva ariyamaggajalena vikk
tato eva rÄ• gamalÄ• dÄ«naá¹ƒ abhÄ• vena nimmalattÄ• __nimmalo_. tato eva \Ne II 50/

parisuddhakÄ• yasamÄ• cÄ• ratÄ• ya parisuddhavacÄ«samÄ• cÄ• ratÄ• ya parisuddhaman
__suddho_. savÄ• sanasabbakilesamalavisuddhiyÄ• __suddhassa_ buddhassa bhagavato
Ä• diyanato __dÄ• yÄ• do_. tasseva desanÄ• Ã±Ä• á¹‡asamuá¹-á¹-hÄ• naurovÄ• yÄ• maja
amhÄ«ti yojanÄ• .

punapi attano paramatthato nhÄ• takabhÄ• vameva vibhÄ• vetuá¹ƒ __ ``ogayhÄ• â€™â€™
__ogayhÄ• _ti ogÄ• hetvÄ• anupavisitvÄ• . __aá¹-á¹-haá¹…gikaá¹ƒ sota_nti sammÄ• diá¹-á
aá¹-á¹-haá¹…gasamodhÄ• nabhÅ«taá¹ƒ maggasotaá¹ƒ. __sabbapÄ• paá¹ƒ pavÄ• hayi_nti
pakkhÄ• lesiá¹ƒ, ariyamaggajalapavÄ• hanena paramatthanhÄ• tako ahosiá¹ƒ. tato eva __ti
kataá¹ƒ buddhassa sÄ• sana_nti vuttatthameva.

gayÄ• kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vakkalittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vÄ• tarogÄ• bhinÄ«to_tiÄ• dikÄ• \Ee II 147/ Ä• yasmato vakkalittherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto padumuttaras
haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthu santikaá¹ƒ gacchante
vihÄ• raá¹ƒ gantvÄ• parisapariyante á¹-hito dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bh
saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ á¹-hÄ• na
mahÄ• dÄ• naá¹ƒ datvÄ• paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• tassa anantarÄ• yataá¹ƒ disv

sopi \Be II 58/ yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá
sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡akule nibbatti, __vakkalÄ«_tissa nÄ• maá¹ƒ akaá¹ƒsu. so vudd
uggaá¹‡hitvÄ• brÄ• hmaá¹‡asippesu nipphattiá¹ƒ gato satthÄ• raá¹ƒ disvÄ• rÅ«pakÄ• yas
satthÄ• rÄ• saddhiá¹ƒyeva vicarati. ``agÄ• ramajjhe vasanto niccakÄ• laá¹ƒ satthÄ• raá¹ƒ c
labhissÄ• mÄ«â€™â€™ ti satthu santike pabbajitvÄ• á¹-hapetvÄ• bhojanavelaá¹ƒ sarÄ«ra
yattha á¹-hitena sakkÄ• dasabalaá¹ƒ passituá¹ƒ, tattha á¹-hito aÃ±Ã±aá¹ƒ kiccaá¹ƒ pahÄ• y
olokentova viharati. satthÄ• tassa Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamento bahukÄ• laá¹ƒ tasm
vicarante kiÃ±ci avatvÄ• punekadivasaá¹ƒ \Ne II 51/ ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• ye
kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passati. yo maá¹ƒ passati, so dhammaá¹ƒ pass
vakkali, passanto maá¹ƒ passati, maá¹ƒ passanto dhammaá¹ƒ passatÄ«â€™â€™ ti (SN b I

satthari evaá¹ƒ vadantepi thero satthu dassanaá¹ƒ pahÄ• ya aÃ±Ã±attha gantuá¹ƒ na sakk
``nÄ• yaá¹ƒ bhikkhu saá¹ƒvegaá¹ƒ alabhitvÄ• bujjhissatÄ«â€™â€™ ti vassÅ«panÄ• yikadiv
ti theraá¹ƒ paá¹‡Ä• mesi. so satthÄ• rÄ• paá¹‡Ä• mito sammukhe á¹-hÄ• tuá¹ƒ asakkonto `
yohaá¹ƒ satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ na labhÄ• mÄ«â€™â€™ ti gijjhakÅ«á¹-apabbate papÄ
satthÄ• tassa taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ``ayaá¹ƒ bhikkhu mama santikÄ• assÄ• saá¹ƒ alab

upanissayaá¹ƒ nÄ• seyyÄ• â€™â€™ ti attÄ• naá¹ƒ dassetuá¹ƒ obhÄ• saá¹ƒ vissajjento ---

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381) --

gÄ• thaá¹ƒ vatvÄ• ``ehi, vakkalÄ«â€™â€™ ti hatthaá¹ƒ pasÄ• resi. thero ``dasabalo me diá
avhÄ• nampi laddhaâ€™â€™ nti balavapÄ«tisomanassaá¹ƒ uppÄ• detvÄ• \Ee II 148/ ``kut
attano gamanabhÄ• vaá¹ƒ ajÄ• nitvÄ• satthu sammukhe Ä• kÄ• se pakkhandanto paá¹-har
satthÄ• rÄ• vuttagÄ• thaá¹ƒ \Be II 59/ Ä• vajjento Ä• kÄ• seyeva pÄ«tiá¹ƒ vikkhambhetvÄ•
arahattaá¹ƒ pÄ• puá¹‡Ä«ti __aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ_ (Mp I 1.208) __dhammapa
II 381) Ä• gataá¹ƒ.

idha pana evaá¹ƒ vadanti --- ``kiá¹ƒ te, vakkalÄ«â€™â€™ tiÄ• dinÄ• satthÄ• rÄ• ovadito g
vipassanaá¹ƒ paá¹-á¹-hapesi, tassa saddhÄ• ya balavabhÄ• vato eva vipassanÄ• vÄ«thiá¹
taá¹ƒ Ã±atvÄ• kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• adÄ• si. puna vipassanaá¹ƒ matthakaá¹
athassa Ä• hÄ• ravekallena vÄ• tÄ• bÄ• dho uppajji, taá¹ƒ vÄ• tÄ• bÄ• dhena pÄ«á¸·iyamÄ
gantvÄ• pucchanto ---

<350> á¹• 21 ``vÄ• tarogÄ• bhinÄ«to tvaá¹ƒ, viharaá¹ƒ kÄ• nane vane.

paviddhagocare lÅ«khe, kathaá¹ƒ bhikkhu karissasÄ«â€™â€™ ti || ---

Ä• ha. taá¹ƒ sutvÄ• thero ---

<351> á¹• 21 ``pÄ«tisukhena \Ne II 52/ vipulena, pharamÄ• no samussayaá¹ƒ.

lÅ«khampi abhisambhonto, viharissÄ• mi kÄ• nane ||

<352> á¹• 21 ``bhÄ• vento satipaá¹-á¹-hÄ• ne, indriyÄ• ni balÄ• ni ca.

bojjhaá¹…gÄ• ni ca bhÄ• vento, viharissÄ• mi kÄ• nane ||

<353> á¹• 21 ``Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sahite disvÄ• , viharissÄ• mi kÄ• nane ||

<354> á¹• 21 ``anussaranto sambuddhaá¹ƒ, aggaá¹ƒ dantaá¹ƒ samÄ• hitaá¹ƒ.

atandito rattindivaá¹ƒ, viharissÄ• mi kÄ• naneâ€™â€™ ti || ---

catasso gÄ• thÄ• abhÄ• si.

tattha __vÄ• tarogÄ• bhinÄ«to_ti vÄ• tÄ• bÄ• dhena aseribhÄ• vaá¹ƒ upanÄ«to, vÄ• tabyÄ
theraá¹ƒ Ä• lapati. __vihara_nti tena iriyÄ• pathavihÄ• rena viharanto. __kÄ• nane vane_ti k
mahÄ• araÃ±Ã±eti attho. __paviddhagocare_ti vissaá¹-á¹-hagocare dullabhapaccaye. vÄ• ta
sappiÄ• dibhesajjÄ• naá¹ƒ abhÄ• vena pharusabhÅ«mibhÄ• gatÄ• ya ca __lÅ«khe_ lÅ«kha
karissasÄ«_ti bhikkhu tvaá¹ƒ kathaá¹ƒ viharissasÄ«ti bhagavÄ• pucchi.

taá¹ƒ \Be II 60/ sutvÄ• thero nirÄ• misapÄ«tisomanassÄ• dinÄ• attano sukhavihÄ• raá¹ƒ p
``pÄ«tisukhenÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __pÄ«tisukhenÄ• _ti ubbegalakkhaá¹‡Ä•
\Ee II 149/ pÄ«tiyÄ• taá¹ƒsampayuttasukhena ca. tenÄ• ha __ ``vipulenÄ• â€™â€™ _ti uá¸
__pharamÄ• no samussaya_nti yathÄ• vuttapÄ«tisukhasamuá¹-á¹-hitehi paá¹‡Ä«tehi rÅ«pe
pharÄ• pento nirantaraá¹ƒ phuá¹-aá¹ƒ karonto. __lÅ«khampi abhisambhonto_ti araÃ±Ã±Ä•
sallekhavuttihetukaá¹ƒ dussahampi paccayalÅ«khaá¹ƒ abhibhavanto adhivÄ• sento. __viha
jhÄ• nasukhena vipassanÄ• sukhena ca araÃ±Ã±Ä• yatane viharissÄ• mÄ«ti attho. tenÄ• h
paá¹-isaá¹ƒvedesiâ€™â€™ nti (Vin III 11).

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti ca || (Dhp 374).

__bhÄ• vento satipaá¹-á¹-hÄ• ne_ti maggapariyÄ• panne kÄ• yÄ• nupassanÄ• dike cattÄ•
vaá¸• á¸• hento ca. __indriyÄ• nÄ«_ti maggapariyÄ• pannÄ• ni eva saddhÄ• dÄ«ni paÃ±cin
saddhÄ• dÄ«ni \Ne II 53/ paÃ±ca balÄ• ni. __bojjhaá¹…gÄ• nÄ«_ti tathÄ• satisambojjhaá¹.
bojjhaá¹…gÄ• ni. __ca_-saddena sammappadhÄ• naiddhipÄ• damaggaá¹…gÄ• ni saá¹…ga
taggahaá¹‡eneva tesaá¹ƒ gahaá¹‡aá¹ƒ hoti. __viharissÄ• mÄ«_ti yathÄ• vutte bodhipakkhiy
maggasukhena tadadhigamasiddhena phalasukhena nibbÄ• nasukhena ca viharissÄ• mi.

__Ä• raddhavÄ«riye_ti catubbidhasammappadhÄ• navasena paggahitavÄ«riye. __pahitatte
patipesitacitte. __niccaá¹ƒ daá¸·haparakkame_ti sabbakÄ• laá¹ƒ asithilavÄ«riye. avivÄ• dav
kÄ• yasÄ• maggidÄ• navasena ca __samagge_. diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena __sahite_
kalyÄ• á¹‡amittasampattiá¹ƒ dasseti.

__anussaranto sambuddha_nti sammÄ• sÄ• maá¹ƒ sabbadhammÄ• naá¹ƒ buddhattÄ• sa
sabbasattuttamatÄ• ya, __aggaá¹ƒ_ uttamena damathena __dantaá¹ƒ, _ anuttarasamÄ• dh

analaso hutvÄ• , __rattindivaá¹ƒ_ sabbakÄ• laá¹ƒ ``itipi so bhagavÄ• arahaâ€™â€™ ntiÄ• viharissÄ• mi. etena buddhÄ• nussatibhÄ• vanÄ• ya \Be II 61/ yuttÄ• kÄ• radassanena sabl kammaá¹-á¹-hÄ• nÄ• nuyogamÄ• ha, purimena pÄ• rihÄ• riyakammaá¹-á¹-hÄ• nÄ• nuyogaa

evaá¹ƒ pana vatvÄ• thero vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vu thera II 54.28-65) ---

``ito satasahassamhi, kappe uppajji nÄ• yako.

anomanÄ• mo amito, nÄ• mena padumuttaro ||

``padumÄ• kÄ• ravadano, padumÄ• malasucchavÄ«.

lokenÄ• nupalittova, toyena padumaá¹ƒ yathÄ• ||

``vÄ«ro padumapattakkho, kanto ca padumaá¹ƒ yathÄ• .

padumuttaragandhova, tasmÄ• so padumuttaro ||

``lokajeá¹-á¹-ho ca nimmÄ• no, andhÄ• naá¹ƒ nayanÅ«pamo.

santaveso guá¹‡anidhi, karuá¹‡Ä• matisÄ• garo ||

``sa kadÄ• ci mahÄ• vÄ«ro, brahmÄ• surasuraccito.

sadevamanujÄ• kiá¹‡á¹‡e, janamajjhe jinuttamo ||

``vadanena sugandhena, madhurena rutena ca.

raÃ±jayaá¹ƒ parisaá¹ƒ sabbaá¹ƒ, santhavÄ« sÄ• vakaá¹ƒ sakaá¹ƒ ||

``saddhÄ• dhimutto sumati, mama dassanalÄ• laso.

natthi etÄ• diso aÃ±Ã±o, yathÄ• yaá¹ƒ bhikkhu vakkali ||

``tadÄ• haá¹ƒ \Ne II 54/ haá¹ƒsavatiyaá¹ƒ, nagare brÄ• hmaá¹‡atrajo.

hutvÄ• sutvÄ• ca taá¹ƒ vÄ• kyaá¹ƒ, taá¹ƒ á¹-hÄ• namabhirocayiá¹ƒ ||

``sasÄ• vakaá¹ƒ taá¹ƒ vimalaá¹ƒ, nimantetvÄ• tathÄ• gataá¹ƒ.

sattÄ• haá¹ƒ bhojayitvÄ• na, dussehacchÄ• dayiá¹ƒ tadÄ• ||

``nipacca sirasÄ• tassa, anantaguá¹‡asÄ• gare.

nimuggo pÄ«tisampuá¹‡á¹‡o, idaá¹ƒ vacanamabraviá¹ƒ ||

``yo so tayÄ• santhavito, ito sattamake muni.

bhikkhu saddhÄ• vataá¹ƒ aggo, tÄ• diso homahaá¹ƒ mune ||

``evaá¹ƒ \Be II 62/ vutte mahÄ• vÄ«ro, anÄ• varaá¹‡adassano.

imaá¹ƒ vÄ• kyaá¹ƒ udÄ«resi, parisÄ• ya mahÄ• muni ||

``passathetaá¹ƒ mÄ• á¹‡avakaá¹ƒ, pÄ«tamaá¹-á¹-hanivÄ• sanaá¹ƒ.

hemayaÃ±Ã±opacitaá¹…gaá¹ƒ, jananettamanoharaá¹ƒ ||

``eso anÄ• gataddhÄ• ne, gotamassa mahesino.

aggo saddhÄ• dhimuttÄ• naá¹ƒ, sÄ• vakoyaá¹ƒ bhavissati ||

``devabhÅ«to manusso vÄ• , sabbasantÄ• pavajjito.

sabbabhogaparibyÅ«á¸·ho, sukhito saá¹ƒsarissati ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

vakkali nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``tena kammavisesena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``sabbattha sukhito hutvÄ• , saá¹ƒsaranto bhavÄ• bhave.

sÄ• vatthiyaá¹ƒ pure jÄ• to, kule aÃ±Ã±atare ahaá¹ƒ ||

``nonÄ«tasukhumÄ• laá¹ƒ maá¹ƒ, jÄ• tapallavakomalaá¹ƒ.

mandaá¹ƒ uttÄ• nasayanaá¹ƒ, pisÄ• cabhayatajjitÄ• ||

``pÄ• damÅ«le mahesissa, sÄ• yesuá¹ƒ dÄ«namÄ• nasÄ• .

imaá¹ƒ dadÄ• ma te nÄ• tha, saraá¹‡aá¹ƒ hohi nÄ• yaka ||

``tadÄ• paá¹-iggahi so maá¹ƒ, bhÄ«tÄ• naá¹ƒ saraá¹‡o muni.

jÄ• linÄ• cakkaá¹…kitena, mudukomalapÄ• á¹‡inÄ• ||

``tadÄ• pabhuti tenÄ• haá¹ƒ, arakkheyyena rakkhito.

sabbaveravinimutto, sukhena parivuddhito ||

``sugatena \Ne II 55/ vinÄ• bhÅ«to, ukkaá¹‡á¹-hÄ• mi muhuttakaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``sabbapÄ• ramisambhÅ«taá¹ƒ \Be II 63/, nÄ«lakkhinayanaá¹ƒ varaá¹ƒ.

rÅ«paá¹ƒ sabbasubhÄ• kiá¹‡á¹‡aá¹ƒ, atitto viharÄ• mahaá¹ƒ ||

``buddharÅ«paratiá¹ƒ Ã±atvÄ• , tadÄ• ovadi maá¹ƒ jino.

alaá¹ƒ vakkali kiá¹ƒ rÅ«pe, ramase bÄ• lanandite ||

``yo hi passati saddhammaá¹ƒ, so maá¹ƒ passati paá¹‡á¸• ito.

apassamÄ• no saddhammaá¹ƒ, maá¹ƒ passampi na passati ||

``anantÄ• dÄ«navo kÄ• yo, visarukkhasamÅ«pamo.

Ä• vÄ• so sabbarogÄ• naá¹ƒ, puÃ±jo dukkhassa kevalo ||

``nibbindiya tato rÅ«pe, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

passa upakkilesÄ• naá¹ƒ, sukhenantaá¹ƒ gamissasi ||

``evaá¹ƒ tenÄ• nusiá¹-á¹-hohaá¹ƒ, nÄ• yakena hitesinÄ• .

gijjhakÅ«á¹-aá¹ƒ samÄ• ruyha, jhÄ• yÄ• mi girikandare ||

``á¹-hito pabbatapÄ• damhi, assÄ• sayi mahÄ• muni.

vakkalÄ«ti jino vÄ• caá¹ƒ, taá¹ƒ sutvÄ• mudito ahaá¹ƒ ||

``pakkhandiá¹ƒ selapabbhÄ• re, anekasataporise.

tadÄ• buddhÄ• nubhÄ• vena, sukheneva mahiá¹ƒ gato ||

``punopi dhammaá¹ƒ deseti, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

tamahaá¹ƒ dhammamaÃ±Ã±Ä• ya, arahattamapÄ• puá¹‡iá¹ƒ ||

``sumahÄ• parisamajjhe, tadÄ• maá¹ƒ caraá¹‡antago.

aggaá¹ƒ saddhÄ• dhimuttÄ• naá¹ƒ, paÃ±Ã±apesi mahÄ• mati ||

``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ee II 150/ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karontopi thero imÄ• eva gÄ• thÄ• a
satthÄ• bhikkhusaá¹…ghamajjhe nisinno saddhÄ• dhimuttÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-ha

vakkalittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vijitasenattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__olaggessÄ• mÄ«_tiÄ• dikÄ• \Be II 64/ \Ne II 56/ Ä• yasmato vijitasenattherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto gharÄ• vÄ• saá¹ƒ pahÄ• ya isip
araÃ±Ã±e viharanto Ä• kÄ• sena gacchantaá¹ƒ bhagavantaá¹ƒ disvÄ• pasannamÄ• naso p
aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. satthÄ• tassa ajjhÄ• sayaá¹ƒ Ã±atvÄ• Ä• kÄ• sato otar
manoharÄ• ni madhurÄ• ni phalÄ• ni upanesi, paá¹-iggahesi bhagavÄ• anukampaá¹ƒ upÄ•
devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de kosalaraá¹-á¹-he hatthÄ• cariyaku
__vijitaseno_ti laddhanÄ• mo viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. tassa mÄ• tulÄ• seno ca upaseno
satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddhÄ• pabbajitvÄ• vÄ• sadhuraá¹ƒ pÅ«r
pÄ• puá¹‡iá¹ƒsu. vijitasenopi hatthisippe nipphattiá¹ƒ gato nissaraá¹‡ajjhÄ• sayatÄ• ya ghar
satthu yamakapÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• paá¹-iladdhasaddho mÄ• tulattherÄ• naá¹ƒ santik
ovÄ• dÄ• nusÄ• saniyÄ• vipassanÄ• ya kammaá¹ƒ karonto vipassanÄ• vÄ«thiá¹ƒ laá¹…gh
vidhÄ• vantaá¹ƒ attano cittaá¹ƒ ovadanto ---

<355> á¹• 21 ``olaggessÄ• mi te citta, Ä• á¹‡idvÄ• reva hatthinaá¹ƒ.

na taá¹ƒ pÄ• pe niyojessaá¹ƒ, kÄ• majÄ• laá¹ƒ sarÄ«rajaá¹ƒ ||

<356> á¹• 21 ``tvaá¹ƒ olaggo na gacchasi, dvÄ• ravivaraá¹ƒ gajova alabhanto.

na ca cittakali punappunaá¹ƒ, pasakka pÄ• parato carissasi ||

<357> á¹• 21 ``yathÄ• kuÃ±jaraá¹ƒ adantaá¹ƒ, navaggahamaá¹…kusaggaho.

balavÄ• Ä• vatteti akÄ• maá¹ƒ, evaá¹ƒ Ä• vattayissaá¹ƒ taá¹ƒ ||

<358> á¹• 21 ``yathÄ• varahayadamakusalo, sÄ• rathipavaro dameti Ä• jaÃ±Ã±aá¹ƒ.

evaá¹ƒ damayissaá¹ƒ taá¹ƒ, patiá¹-á¹-hito paÃ±casu balesu ||

<359> á¹• 21 ``satiyÄ• \Be II 65/ \Ee II 151/ taá¹ƒ nibandhissaá¹ƒ, payutto te damessÄ• mi

vÄ«riyadhuraniggahito, na yito dÅ«raá¹ƒ gamissase cittÄ• â€™â€™ ti || ---

gÄ• thÄ• abhÄ• si.

tattha __olaggessÄ• mÄ«_ti saá¹ƒvarissÄ• mi nivÄ• ressÄ• mi. __te_ti taá¹ƒ. upayogatthe l
\Ne II 57/. te gamananti vÄ• vacanaseso. __hatthina_nti ca hatthinti attho. __cittÄ• _ti attan
Ä• lapati. yathÄ• taá¹ƒ vÄ• retukÄ• mo, taá¹ƒ dassento __ ``Ä• á¹‡idvÄ• reva hatthinaâ€™
Ä• á¹‡idvÄ• raá¹ƒ nÄ• ma pÄ• kÄ• rabaddhassa nagarassa khuddakadvÄ• raá¹ƒ, yaá¹ƒ gha
pakkhitte yantena vinÄ• abbhantare á¹-hitehipi vivarituá¹ƒ na sakkÄ• . yena manussagavas
niggantuá¹ƒ sakkÄ• . nagarato bahi niggantukÄ• mampi hatthiá¹ƒ yato palobhetvÄ• hatthÄ•
nivÄ• resi. atha vÄ• Ä• á¹‡idvÄ• raá¹ƒ nÄ• ma palighadvÄ• raá¹ƒ. tattha hi tiriyaá¹ƒ paligha
rukkhasÅ«cisaá¹…khÄ• taá¹ƒ Ä• á¹‡iá¹ƒ palighasÄ«se Ä• vuá¹‡anti. __pÄ• pe_ti rÅ«pÄ• dÄ
uppajjanakaabhijjhÄ• dipÄ• padhamme __taá¹ƒ na niyojessaá¹ƒ_ na niyojissÄ• mi. __kÄ• m
jÄ• labhÅ«taá¹ƒ. yathÄ• hi macchabandhamigaluddÄ• naá¹ƒ jÄ• laá¹ƒ nÄ• ma macchÄ• dÄ
yathÄ• kÄ• makÄ• rasÄ• dhanaá¹ƒ, evaá¹ƒ ayonisomanasikÄ• rÄ• nupÄ• titaá¹ƒ cittaá¹ƒ mÄ
tena hi so satte anatthesu pÄ• teti. __sarÄ«rajÄ• _ti sarÄ«resu uppajjanaka. paÃ±cavokÄ• r
rÅ«papaá¹-ibaddhavuttitÄ• ya ``sarÄ«rajaâ€™â€™ nti vuccati.

__tvaá¹ƒ olaggo na gacchasÄ«_ti tvaá¹ƒ, cittakali, mayÄ• satipaÃ±Ã±Ä• patodaaá¹…kusel
yathÄ• ruciá¹ƒ gamissasi, ayonisomanasikÄ• ravasena yathÄ• kÄ• maá¹ƒ vattituá¹ƒ na labh
__dvÄ• ravivaraá¹ƒ gajova alabhanto_ nagarato gajanirodhato vÄ• niggamanÄ• ya dvÄ• ra
hatthÄ« viya. __cittakalÄ«_ti cittakÄ• á¸·akaá¹‡á¹‡i. __punappuna_nti aparÄ• paraá¹ƒ. __pa
saraá¹‡asampassÄ• savasena. __pÄ• parato_ti pÄ• pakammanirato pubbe viya idÄ• ni __n
na dassÄ• mÄ«ti attho.

__adanta_nti \Be II 66/ adamitaá¹ƒ hatthisikkhaá¹ƒ asikkhitaá¹ƒ. __navaggaha_nti aciragah
__aá¹…kusaggaho_ti hatthÄ• cariyo. __balavÄ• _ti kÄ• yabalena Ã±Ä• á¹‡abalena ca balav
anicchantameva nisedhanato nivatteti. __evaá¹ƒ Ä• vattayissa_nti yathÄ• yathÄ• vuttaá¹ƒ h
evaá¹ƒ taá¹ƒ cittaá¹ƒ cittakaliá¹ƒ duccaritanisedhanato nivattayissÄ• mi.

__varahayadamakusalo_ti \Ee II 152/ uttamÄ• naá¹ƒ assadammÄ• naá¹ƒ damane kusalo. t
assadammasÄ• rathÄ«su visiá¹-á¹-ho __dameti Ä• jaÃ±Ã±aá¹ƒ_ Ä• jÄ• nÄ«yaá¹ƒ assadam
saá¹‡hapharusehi dameti vineti nibbisevanaá¹ƒ karoti. __patiá¹-á¹-hito paÃ±casu balesÅ«_t
paÃ±casu balesu patiá¹-á¹-hito hutvÄ• assaddhiyÄ• dinisedhanato __taá¹ƒ damayissaá¹ƒ_

__satiyÄ• _ \Ne II 58/ __taá¹ƒ nibandhissa_nti gocarajjhattato bahi gantuá¹ƒ adento satiyott
kammaá¹-á¹-hÄ• nathambhe, cittakali, taá¹ƒ nibandhissÄ• mi niyamessÄ• mi. __payutto te d
nibandhanto eva yuttappayutto hutvÄ• te damessÄ• mi, saá¹ƒkilesamalato taá¹ƒ visodhess
__vÄ«riyadhuraniggahito_ti yathÄ• vutto chekena susÄ• rathinÄ• yuge yojito yuganiggahito
nÄ• tikkamati, evaá¹ƒ tvampi citta, mama vÄ«riyadhure niggahito sakkaccakÄ• ritÄ• ya sÄ•

aÃ±Ã±athÄ• vattituá¹ƒ alabhanto ito gocarajjhattato dÅ«raá¹ƒ bahi na gamissasi. bhÄ• van
kammaá¹-á¹-hÄ• nato aÃ±Ã±aá¹ƒ Ä• sannampi lakkhaá¹‡ato dÅ«ramevÄ• ti evaá¹ƒ thero in
cittaá¹ƒ niggaá¹‡hantova vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vutta
thera II 45.22-30) ---

``suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, dvattiá¹ƒsavaralakkhaá¹‡aá¹ƒ.

vipinaggena gacchantaá¹ƒ, sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ ||

``tiá¹‡attharaá¹ƒ paÃ±Ã±Ä• petvÄ• , buddhaseá¹-á¹-haá¹ƒ ayÄ• cahaá¹ƒ.

anukampatu maá¹ƒ buddho, bhikkhaá¹ƒ icchÄ• mi dÄ• tave ||

``anukampako \Be II 67/ kÄ• ruá¹‡iko, atthadassÄ« mahÄ• yaso.

mama saá¹…kappamaÃ±Ã±Ä• ya, orÅ«hi mama assame ||

``orohitvÄ• na sambuddho, nisÄ«di paá¹‡á¹‡asanthare.

bhallÄ• takaá¹ƒ gahetvÄ• na, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``mama nijjhÄ• yamÄ• nassa, paribhuÃ±ji tadÄ• jino.

tattha cittaá¹ƒ pasÄ• detvÄ• , abhivandiá¹ƒ tadÄ• jinaá¹ƒ ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ phalamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, phaladÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karontopi imÄ• gÄ• thÄ• abhÄ• si.

vijitasenattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. yasadattattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__upÄ• rambhacitto_tiÄ• dikÄ• Ä• yasmato yasadattattherassa gÄ• thÄ• . kÄ• uppatti? ay

katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacini. tathÄ• hes
II 59/ bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippesu
pahÄ• ya isipabbajjaá¹ƒ pabbajitvÄ• araÃ±Ã±e viharanto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ
aÃ±jaliá¹ƒ paggayha abhitthavi. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto i
mallaraá¹-á¹-he mallarÄ• jakule nibbattitvÄ• __yasadatto_ti laddhanÄ• mo, vayappatto takk
sabbasippÄ• ni sikkhitvÄ• sabhiyena paribbÄ• jakena saddhiá¹ƒyeva cÄ• rikaá¹ƒ caramÄ•
sÄ• vatthiyaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• sabhiyena puá¹-á¹-hapaÃ±hesu \Ee II 1
sayaá¹ƒ otÄ• rÄ• pekkho suá¹‡anto nisÄ«di ``samaá¹‡assa gotamassa vÄ• de dosaá¹ƒ das
bhagavÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• __sabhiyasuttadesanÄ• vasÄ• ne_ (Sn sabhiyasutta) c

<360> á¹• 21 ``upÄ• rambhacitto \Be II 68/ dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

Ä• rakÄ• hoti saddhammÄ• , nabhaso pathavÄ« yathÄ• ||

<361> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

parihÄ• yati saddhammÄ• , kÄ• á¸·apakkheva candimÄ• ||

<362> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

parisussati saddhamme, maccho appodake yathÄ• ||

<363> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

na virÅ«hati saddhamme, khette bÄ«jaá¹ƒva pÅ«tikaá¹ƒ ||

<364> á¹• 21 ``yo ca tuá¹-á¹-hena cittena, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

khepetvÄ• Ä• save sabbe, sacchikatvÄ• akuppataá¹ƒ.

pappuyya paramaá¹ƒ santiá¹ƒ, parinibbÄ• tinÄ• savoâ€™â€™ ti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha __upÄ• rambhacitto_ti sÄ• rambhacitto, dosÄ• ropanÄ• dhippÄ• yoti attho. __dumme
__Ä• rakÄ• hoti saddhammÄ• _ti so tÄ• diso puggalo nabhaso viya pathavÄ« paá¹-ipattisad
pageva paá¹-ivedhasaddhammato. ``na tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• sÄ«â€
viggÄ• hikakathaá¹ƒ anuyuttassa kuto santanipuá¹‡o paá¹-ipattisaddhammo.

__parihÄ• yati saddhammÄ• _ti navavidhalokuttaradhammato pubbabhÄ• giyasaddhÄ• dis
__parisussatÄ«_ti visussati kÄ• yacittÄ• naá¹ƒ pÄ«á¹‡anarasassa pÄ«tipÄ• mojjÄ• dikusala
virÅ«hatÄ«_ti \Ne II 60/ virÅ«á¸·hiá¹ƒ vuddhiá¹ƒ na pÄ• puá¹‡Ä• ti. __pÅ«tika_nti gomayalep
pÅ«tibhÄ• vaá¹ƒ pattaá¹ƒ.

__tuá¹-á¹-hena cittenÄ• _ti itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ, attamano pamudit
__khepetvÄ• _ti samucchinditvÄ• . __akuppata_nti arahattaá¹ƒ. __pappuyyÄ• _ti pÄ• puá¹‡
santi_nti anupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ. tadadhigamo \Be II 69/ cassa kevalaá¹ƒ kÄ• lÄ• g
taá¹ƒ dassetuá¹ƒ vuttaá¹ƒ __ ``parinibbÄ• tinÄ• savoâ€™â€™ _ti.

evaá¹ƒ satthÄ• rÄ• ovadito saá¹ƒvegajÄ• to pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• n
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 44.35-43) ---

``kaá¹‡ikÄ• raá¹ƒva \Ee II 154/ jalitaá¹ƒ, dÄ«parukkhaá¹ƒva jotitaá¹ƒ.

kaÃ±canaá¹ƒva virocantaá¹ƒ, addasaá¹ƒ dvipaduttamaá¹ƒ ||

``kamaá¹‡á¸• aluá¹ƒ á¹-hapetvÄ• na, vÄ• kacÄ«raÃ±ca kuá¹‡á¸• ikaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , buddhaseá¹-á¹-haá¹ƒ thaviá¹ƒ ahaá¹ƒ ||

``tamandhakÄ• raá¹ƒ vidhamaá¹ƒ, mohajÄ• lasamÄ• kulaá¹ƒ.

Ã±Ä• á¹‡Ä• lokaá¹ƒ dassetvÄ• na, nittiá¹‡á¹‡osi mahÄ• muni ||

``samuddharasimaá¹ƒ lokaá¹ƒ, sabbÄ• vantamanuttaraá¹ƒ.

Ã±Ä• á¹‡e te upamÄ• natthi, yÄ• vatÄ• jagato gati ||

``tena Ã±Ä• á¹‡ena sabbaÃ±Ã±Å«, iti buddho pavuccati.

vandÄ• mi taá¹ƒ mahÄ• vÄ«raá¹ƒ, sabbaÃ±Ã±utamanÄ• varaá¹ƒ ||

``satasahassito kappe, buddhaseá¹-á¹-haá¹ƒ thaviá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, Ã±Ä• á¹‡atthavÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aÃ±Ã±aá¹ƒ byÄ• karontopi thero imÄ• eva gÄ• thÄ• abhÄ• si.

yasadattattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. soá¹‡akuá¹-ikaá¹‡á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__upasampadÄ• _ \Ne II 61/ __ca me laddhÄ• _tiÄ• dikÄ• Ä• yasmato soá¹‡assa kuá¹-ika
uppatti? ayaá¹ƒ kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare vibhavasampa
uá¸·Ä• rÄ• ya issariyasampattiyÄ• á¹-hito ekadivasaá¹ƒ satthÄ• raá¹ƒ satasahassakhÄ«á¹‡
mahatiyÄ• \Be II 70/ buddhalÄ«á¸·Ä• ya mahantena buddhÄ• nubhÄ• vena nagaraá¹ƒ pavi
vanditvÄ• aÃ±jaliá¹ƒ katvÄ• aá¹-á¹-hÄ• si. so pacchÄ• bhattaá¹ƒ upÄ• sakehi saddhiá¹ƒ vi
bhagavato santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ kalyÄ• á¹‡avÄ•
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ á¹-hÄ• naá¹ƒ patthetvÄ• mahÄ• dÄ
akÄ• si. satthÄ• tassa anantarÄ• yataá¹ƒ disvÄ• ``anÄ• gate gotamassa nÄ• ma sammÄ•
kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• naá¹ƒ aggo bhavissatÄ«â€™â€™ ti byÄ• kÄ• si.

so tattha yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto vipassissa bh
pabbajitvÄ• vattapaá¹-ivattÄ• ni pÅ«rento ekassa bhikkhuno cÄ«varaá¹ƒ sibbitvÄ• adÄ• si.
bÄ• rÄ• á¹‡asiyaá¹ƒ tunnavÄ• yo hutvÄ• ekassa paccekabuddhassa cÄ«varakoá¹-iá¹ƒ chin
evaá¹ƒ tattha tattha puÃ±Ã±Ä• ni katvÄ• imasmiá¹ƒ buddhuppÄ• de avantiraá¹-á¹-he kurara
seá¹-á¹-hino putto hutvÄ• nibbatti. __soá¹‡o_tissa nÄ• maá¹ƒ akaá¹ƒsu. koá¹-iagghanakass
kaá¹‡á¹‡apiá¸·andhanassa dhÄ• raá¹‡ena ``koá¹-ikaá¹‡á¹‡oâ€™â€™ ti vattabbe __kuá¹-ika

so anukkamena vaá¸• á¸• hitvÄ• kuá¹-umbaá¹ƒ saá¹‡á¹-hapento Ä• yasmante mahÄ• kacc
pavattapabbate viharante tassa santike dhammaá¹ƒ sutvÄ• saraá¹‡esu ca sÄ«lesu ca patiá
paccayehi upaá¹-á¹-hahi. so aparabhÄ• ge saá¹ƒsÄ• re saÃ±jÄ• tasaá¹ƒvego therassa santi
kasirena dasavaggaá¹ƒ saá¹…ghaá¹ƒ sannipÄ• tetvÄ• upasampajjitvÄ• katipayakÄ• laá¹ƒ
theraá¹ƒ Ä• pucchitvÄ• satthÄ• raá¹ƒ vandituá¹ƒ sÄ• vatthiá¹ƒ upagato, satthÄ• rÄ• ekaga
labhitvÄ• paccÅ«sasamaye ajjhiá¹-á¹-ho soá¸·asaaá¹-á¹-hakavaggiyÄ• naá¹ƒ \Ee II 155/ us
sÄ• dhukÄ• raá¹ƒ datvÄ• bhÄ• sitÄ• ya ``disvÄ• Ä• dÄ«navaá¹ƒ lokeâ€™â€™ ti (Ud 46; V
pariyosÄ• ne vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apad
44.26-34) ---

``padumuttaro \Be II 71/ nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

vasÄ«satasahassehi, nagaraá¹ƒ pÄ• visÄ« tadÄ• ||

``nagaraá¹ƒ \Ne II 62/ pavisantassa, upasantassa tÄ• dino.

ratanÄ• ni pajjotiá¹ƒsu, nigghoso Ä• si tÄ• vade ||

``buddhassa Ä• nubhÄ• vena, bherÄ« vajjumaghaá¹-á¹-itÄ• .

sayaá¹ƒ vÄ«á¹‡Ä• pavajjanti, buddhassa pavisato puraá¹ƒ ||

``buddhaseá¹-á¹-haá¹ƒ namassÄ• mi, padumuttaramahÄ• muniá¹ƒ.

pÄ• á¹-ihÄ«raÃ±ca passitvÄ• , tattha cittaá¹ƒ pasÄ• dayiá¹ƒ ||

``aho buddho aho dhammo, aho no satthu sampadÄ• .

acetanÄ• pi tÅ«riyÄ• , sayameva pavajjare ||

``satasahassito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhasaÃ±Ã±Ä• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahatte pana patiá¹-á¹-hito attano upajjhÄ• yena Ä• cikkhitaniyÄ• mena paccantimesu jana
vinayadharapaÃ±camena gaá¹‡ena upasampadÄ• , dhuvanhÄ• naá¹ƒ, cammattharaá¹‡aá¹
cÄ«varavippavÄ• soti paÃ±ca vare yÄ• citvÄ• te satthu santikÄ• labhitvÄ• punadeva attan
gantvÄ• upajjhÄ• yassa tamatthaá¹ƒ Ä• rocesi. ayamettha saá¹…khepo. vitthÄ• ro pana __
Ä• gatanayena veditabbo. __aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ_ (Mp I 1.206) pana ``upasan
upajjhÄ• yassa santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• an
vuttaá¹ƒ.

so aparabhÄ• ge vimuttisukhena viharanto attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• somanas

<365> á¹• 21 ``upasampadÄ• ca me laddhÄ• , vimutto camhi anÄ• savo.

so ca me bhagavÄ• diá¹-á¹-ho, vihÄ• re ca sahÄ• vasiá¹ƒ ||

<366> á¹• 21 ``bahudeva rattiá¹ƒ bhagavÄ• , abbhokÄ• setinÄ• mayi.

vihÄ• rakusalo satthÄ• , vihÄ• raá¹ƒ pÄ• visÄ« tadÄ• ||

<367> á¹• 21 ``santharitvÄ• na \Be II 72/ saá¹…ghÄ• á¹-iá¹ƒ, seyyaá¹ƒ kappesi gotamo.

sÄ«ho selaguhÄ• yaá¹ƒva, pahÄ«nabhayabheravo ||

<368> á¹• 21 ``tato kalyÄ• á¹‡avÄ• kkaraá¹‡o, sammÄ• sambuddhasÄ• vako.

soá¹‡o abhÄ• si saddhammaá¹ƒ, buddhaseá¹-á¹-hassa sammukhÄ• ||

<369> á¹• 21 ``paÃ±cakkhandhe \Ne II 63/ pariÃ±Ã±Ä• ya, bhÄ• vayitvÄ• na aÃ±jasaá¹ƒ.

pappuyya paramaá¹ƒ santiá¹ƒ, parinibbissatyanÄ• savoâ€™â€™ ti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha __upasampadÄ• ca me laddhÄ• _ti yÄ• sÄ• kicchena dasavaggaá¹ƒ bhikkhusaá¹…
laddhÄ• upasampadÄ• . yÄ• ca pana varadÄ• navasena sabbapaccantimesu janapadesu
satthÄ• rÄ• anuÃ±Ã±Ä• tÄ• upasampadÄ• , tadubhayaá¹ƒ sandhÄ• yÄ• ha. __ca_-saddo
itarepi satthu santikÄ• laddhavare saá¹…gaá¹‡hÄ• ti. __vimutto camhi anÄ• savo_ti aggam
sakalakilesavatthuvimuttiyÄ• vimutto ca amhi. tato eva kÄ• mÄ• savÄ• dÄ«hi anÄ• savo an
bhagavÄ• diá¹-á¹-ho_ti yadatthaá¹ƒ ahaá¹ƒ avantiraá¹-á¹-hato sÄ• vatthiá¹ƒ gato, so ca bha
adiá¹-á¹-hapubbo diá¹-á¹-ho. __vihÄ• re ca sahÄ• vasi_nti na kevalaá¹ƒ tassa bhagavato da
laddhaá¹ƒ, atha kho vihÄ• re satthu gandhakuá¹-iyaá¹ƒ satthÄ• rÄ• kÄ• raá¹‡aá¹ƒ sallakkh
avasiá¹ƒ. __ ``vihÄ• re_ti vihÄ• rasamÄ«peâ€™â€™ ti keci.

__bahudeva ratti_nti paá¹-hamaá¹ƒ yÄ• maá¹ƒ bhikkhÅ«naá¹ƒ dhammadesanÄ• vasena ka
ca, majjhimaá¹ƒ yÄ• maá¹ƒ devÄ• naá¹ƒ brahmÅ«naÃ±ca kaá¹…khacchedanavasena bhag
__atinÄ• mayi_ vÄ«tinÄ• mesi. __vihÄ• rakusalo_ti dibbabrahmaÄ• neÃ±jaariyavihÄ• resu
pÄ• visÄ«_ti ativelaá¹ƒ nisajjacaá¹…kamehi uppannaparissamavinodanatthaá¹ƒ gandhakuá

__santharitvÄ• na saá¹…ghÄ• á¹-iá¹ƒ, seyyaá¹ƒ kappesÄ«_ti catugguá¹‡aá¹ƒ saá¹…ghÄ• a
sÄ«haseyyaá¹ƒ kappesi. tenÄ• ha ``gotamo sÄ«ho selaguhÄ• yaá¹ƒva pahÄ«nabhayabhera
__gotamo_ti bhagavantaá¹ƒ gottena kitteti. __sÄ«ho selaguhÄ• yaá¹ƒvÄ• _ti selassa pabba
sÄ«ho migarÄ• jÄ• tejussadatÄ• ya pahÄ«nabhayabheravo dakkhiá¹‡ena passena \Be II 7

seyyaá¹ƒ kappesi, evaá¹ƒ cittutrÄ• salomahaá¹ƒsanachambhitattahetÅ«naá¹ƒ kilesÄ• naá¹ƒ
pahÄ«nabhayabheravo gotamo bhagavÄ• seyyaá¹ƒ kappesÄ«ti attho.

__tato_ti pacchÄ• , sÄ«haseyyaá¹ƒ kappetvÄ• tato vuá¹-á¹-hahitvÄ• ``paá¹-ibhÄ• tu taá¹ƒ
bhÄ• situâ€™â€™ nti (Ud 46) satthÄ• rÄ• ajjhesitoti attho. __kalyÄ• á¹‡avÄ• kkaraá¹‡o_ti
lakkhaá¹‡asampannavacanakkamoti attho. __soá¹‡o abhÄ• si saddhamma_nti soá¸·asa aá
II 64/ soá¹‡o kuá¹-ikaá¹‡á¹‡o, __buddhaseá¹-á¹-hassa_ sammÄ• sambuddhassa __sammu
thero attÄ• nameva paraá¹ƒ viya avoca.

__paÃ±cakkhandhe pariÃ±Ã±Ä• yÄ• _ti paÃ±cupÄ• dÄ• nakkhandhe tÄ«hipi pariÃ±Ã±Ä• h
parijÄ• nantoyeva, __aÃ±jasaá¹ƒ_ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vayitvÄ• ,
nibbÄ• naá¹ƒ __pappuyya_ pÄ• puá¹‡itvÄ• á¹-hito __anÄ• savo_. tato eva idÄ• ni __parini
anupÄ• disesanibbÄ• navasena nibbÄ• yissatÄ«ti.

soá¹‡akuá¹-ikaá¹‡á¹‡attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. kosiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yo_ \Ee II 157/ __eva garÅ«na_ntiÄ• dikÄ• Ä• yasmato kosiyattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ dis
ucchukhaá¹‡á¸• ikaá¹ƒ adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto i
magadharaá¹-á¹-he brÄ• hmaá¹‡akule nibbatti, __kosiyo_tissa gottavasena nÄ• maá¹ƒ akÄ
Ä• yasmantaá¹ƒ dhammasenÄ• patiá¹ƒ abhiá¹‡haá¹ƒ upasaá¹…kamati, tassa santike dham
sÄ• sane paá¹-iladdhasaddho pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto nacirasse
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 44.44-49) ---

``nagare \Be II 74/ bandhumatiyÄ• , dvÄ• rapÄ• lo ahosahaá¹ƒ.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

``ucchukhaá¹‡á¸• ikamÄ• dÄ• ya buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

pasannacitto sumano, vipassissa mahesino ||

``ekanavutito kappe, yaá¹ƒ ucchumadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ucchukhaá¹‡á¸• assidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• \Ne II 65/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• garuvÄ• saá¹ƒ sappurisÅ«
pasaá¹ƒsanto ---

<370> á¹• 21 ``yo ve garÅ«naá¹ƒ vacanaÃ±Ã±u dhÄ«ro, vase ca tamhi janayetha pemaá¹ƒ

so bhattimÄ• nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<371> á¹• 21 ``yaá¹ƒ Ä• padÄ• uppatitÄ• uá¸·Ä• rÄ• , nakkhambhayante paá¹-isaá¹…khay

so thÄ• mavÄ• nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<372> á¹• 21 ``yo ve samuddova á¹-hito anejo, gambhÄ«rapaÃ±Ã±o nipuá¹‡atthadassÄ«.

asaá¹ƒhÄ• riyo nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<373> á¹• 21 ``bahussuto dhammadharo ca hoti, dhammassa hoti anudhammacÄ• rÄ«.

so tÄ• diso nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<374> á¹• 21 ``atthaÃ±ca \Be II 75/ yo jÄ• nÄ• ti bhÄ• sitassa,

atthaÃ±ca Ã±atvÄ• na tathÄ• karoti.

atthantaro nÄ• ma sa hoti paá¹‡á¸• ito,

Ã±atvÄ• ca dhammesu visesi assÄ• â€™â€™ ti || ---

imÄ• paÃ±ca gÄ• thÄ• abhÄ• si.

tattha \Ee II 158/ __yo_ti khattiyÄ• dÄ«su catÅ«su parisÄ• su yo koci. __ve_ti byattaá¹ƒ. __
sÄ«lÄ• digaruguá¹‡ayuttÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ. __vacanaÃ±Ã±Å«_ti tesaá¹ƒ anusÄ•
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• no paá¹-ipajjitvÄ• ca tassa phalaá¹ƒ jÄ• nantoti attho
dhitisampanno. __vase ca tamhi janayetha pema_nti tasmiá¹ƒ garÅ«naá¹ƒ vacane ovÄ• de
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjeyya, paá¹-ipajjitvÄ• ``iminÄ• vatÄ• haá¹ƒ ovÄ• dena imaá
vÄ«tivattoâ€™â€™ ti tattha janayetha pemaá¹ƒ gÄ• ravaá¹ƒ uppÄ• deyya. idaÃ±hi dvayaá¹

dhÄ«roâ€™â€™ ti padadvayena vuttassevatthassa pÄ• kaá¹-akaraá¹‡aá¹ƒ. __so_ti yo garÅ
so yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattiyÄ• tattha __bhattimÄ• _ ca nÄ• ma hoti, jÄ«vitahetup
__paá¹‡á¸• ito_ ca nÄ• ma hoti. __Ã±atvÄ• ca dhammesu visesi assÄ• _ti tathÄ• paá¹-ipaj
paá¹-ipattiyÄ• catunnaá¹ƒ ariyasaccÄ• naá¹ƒ jÄ• nanahetu \Ne II 66/ lokiyalokuttaradhamm
``tevijjo, chaá¸·abhiÃ±Ã±o, paá¹-isambhidÄ• pattoâ€™â€™ ti visesi visesavÄ• siyÄ• ti attho

__ya_nti yaá¹ƒ puggalaá¹ƒ paá¹-ipattiyÄ• antarÄ• yakaraá¹‡ato __ ``Ä• padÄ• â€™â€™ _
sotuá¹‡hakhuppipÄ• sÄ• dipÄ• kaá¹-aparissayÄ• ceva rÄ• gÄ• dipaá¹-icchannaparissayÄ•
__uá¸·Ä• rÄ• _ balavantopi __nakkhambhayante_ na kiÃ±ci cÄ• lenti. kasmÄ• ? __paá¹-isa
paá¹-isaá¹…khÄ• yamÄ• naá¹ƒ paá¹-isaá¹…khÄ• nabale á¹-hitanti attho. __so_ti yo daá¸·ha
akkhambhanÄ«yo, so __thÄ• mavÄ• _ dhitimÄ• daá¸·haparakkamo nÄ• ma hoti. anavases
abhibhavanakapaÃ±Ã±Ä• balasamaá¹…gitÄ• ya __paá¹‡á¸• ito_ ca nÄ• ma hoti. tathÄ• bh
visesi assÄ• _ti taá¹ƒ vuttatthameva.

__samuddova_ \Be II 76/ __á¹-hito_ti samuddo viya á¹-hitasabhÄ• vo. yathÄ• hi
caturÄ• sÄ«tiyojanasahassagambhÄ«re sinerupÄ• dasamÄ«pe mahÄ• samuddo aá¹-á¹-hah
pakativÄ• tehi aniÃ±janato __á¹-hito anejo_ gambhÄ«ro ca, evaá¹ƒ kilesavÄ• tehi titthiyavÄ
akampanÄ«yato __á¹-hito anejo_. gambhÄ«rassa anupacitaÃ±Ä• á¹‡asambhÄ• rehi aladdh
sukhumassa paá¹-iccasamuppÄ• dÄ• diatthassa paá¹-ivijjhanena __gambhÄ«rapaÃ±Ã±o ni
asaá¹ƒhÄ• riyo nÄ• ma ca hoti paá¹‡á¸• ito_ so tÄ• diso puggalo kilesehi devaputtamÄ• rÄ•
asaá¹ƒhÄ• riyatÄ• ya asaá¹ƒhÄ• riyo nÄ• ma hoti, yathÄ• vuttena atthena __paá¹‡á¸• ito_ c
vuttanayameva.

__bahussuto_ti pariyattibÄ• husaccavasena bahussuto, suttageyyÄ• di bahuá¹ƒ sutaá¹ƒ eta
dhammaá¹ƒ suvaá¹‡á¹‡abhÄ• jane pakkhittasÄ«havasaá¹ƒ viya avinassantameva dhÄ• ret
159/ ca hoti. __dhammassa hoti anudhammacÄ• rÄ«_ti yathÄ• sutassa yathÄ• pariyattassa
dhammamaÃ±Ã±Ä• ya navalokuttaradhammassa anurÅ«paá¹ƒ dhammaá¹ƒ pubbabhÄ• gap
catupÄ• risuddhisÄ«ladhutaá¹…gaasubhakammaá¹-á¹-hÄ• nÄ• dibhedaá¹ƒ carati paá¹-ipajj
``ajja ajjevÄ• â€™â€™ ti paá¹-ivedhaá¹ƒ Ä• kaá¹…khanto vicarati. __so tÄ• diso nÄ• ma ca
puggalo yaá¹ƒ garuá¹ƒ nissÄ• ya bahussuto dhammadharo dhammassa ca anudhammacÄ•
garunÄ• sadiso paá¹‡á¸• ito nÄ• ma hoti paá¹-ipattiyÄ• sadisabhÄ• vato. tathÄ• bhÅ«to pa
dhammesu visesi assa, _ taá¹ƒ vuttatthaá¹ƒva.

__atthaÃ±ca yo jÄ• nÄ• ti bhÄ• sitassÄ• _ti yo puggalo sammÄ• sambuddhena bhÄ• sitass
67/ atthaá¹ƒ jÄ• nÄ• ti. jÄ• nanto pana ``idha sÄ«laá¹ƒ vuttaá¹ƒ, idha samÄ• dhi, idha paÃ±
tattha yathÄ• vuttaá¹ƒ __atthaÃ±ca Ã±atvÄ• na tathÄ• karoti_ yathÄ• satthÄ• rÄ• anusiá¹-
paá¹-ipajjati. __atthantaro nÄ• ma sa hoti paá¹‡á¸• ito_ti so evarÅ«po puggalo atthantaro at
sÄ«lÄ• diatthajÄ• nanamattameva upanissayaá¹ƒ katvÄ• paá¹‡á¸• ito hoti. sesaá¹ƒ vuttana

ettha \Be II 77/ ca paá¹-hamagÄ• thÄ• ya ``yo ve garÅ«naâ€™â€™ ntiÄ• dinÄ• saddhÅ«pa
dutiyagÄ• thÄ• ya ``yaá¹ƒ Ä• padÄ• â€™â€™ ti Ä• dinÄ• vÄ«riyÅ«panissayo, tatiyagÄ• thÄ
á¹-hitoâ€™â€™ tiÄ• dinÄ• samÄ• dhÅ«panissayo, catutthagÄ• thÄ• ya ``bahussutoâ€™â€
paÃ±camagÄ• thÄ• ya ``atthaÃ±ca yo jÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• paÃ±Ã±Å«panissayo

kosiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkanipÄ• to

1. uruvelakassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

chakkanipÄ• te \Be II 78/ \Ne II 68/ __disvÄ• na pÄ• á¹-ihÄ«rÄ• nÄ«_tiÄ• dikÄ• Ä• yasmat
gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹
kusalaá¹ƒ upacinanto padumuttarassa bhagavato kÄ• le kulagehe nibbattitvÄ• , vayappatto
suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ mahÄ• parisÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hape
á¹-hÄ• nantaraá¹ƒ patthetvÄ• mahÄ• dÄ• naá¹ƒ datvÄ• paá¹‡idhÄ• namakÄ• si. bhagavÄ•
``anÄ• gate gotamabuddhassa sÄ• sane mahÄ• parisÄ• naá¹ƒ aggo bhavissatÄ«â€™â€™

so \Ee II 160/ tattha yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• devamanussesu sa
dvÄ• navutikappamatthake phussassa bhagavato vemÄ• tikakaniá¹-á¹-habhÄ• tÄ• hutvÄ•
kaniá¹-á¹-habhÄ• taro ahesuá¹ƒ. te tayopi buddhappamukhaá¹ƒ saá¹…ghaá¹ƒ paramÄ• ya
yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhagavato n
bÄ• rÄ• á¹‡asiyaá¹ƒ brÄ• hmaá¹‡akule bhÄ• taro hutvÄ• , anukkamena nibbattÄ• gottavas
jÄ• tÄ• . te vayappattÄ• tayo vede uggaá¹‡hiá¹ƒsu. tesaá¹ƒ jeá¹-á¹-habhÄ• tikassa paÃ±ca
parivÄ• ro, majjhimassa tÄ«á¹‡i, kaniá¹-á¹-hassa dve. te attano ganthe sÄ• raá¹ƒ olokentÄ•
diá¹-á¹-hadhammikameva atthaá¹ƒ disvÄ• pabbajjaá¹ƒ rocesuá¹ƒ. tesu jeá¹-á¹-habhÄ• tÄ•
saddhiá¹ƒ uruvelaá¹ƒ gantvÄ• isipabbajjaá¹ƒ pabbajitvÄ• __uruvelakassapo_ nÄ• ma jÄ• t
mahÄ• gaá¹…gÄ• nadÄ«vaá¹…ke pabbajito __nadÄ«kassapo_ nÄ• ma jÄ• to, gayÄ• sÄ«se
jÄ• to.

evaá¹ƒ tesu isipabbajjaá¹ƒ pabbajitvÄ• tattha tattha vasantesu bahÅ«naá¹ƒ divasÄ• naá¹ƒ
bodhisatto mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• , paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
pavattetvÄ• , paÃ±cavaggiyatthere arahatte patiá¹-á¹-hÄ• petvÄ• yasappamukhe paÃ±capa
saá¹-á¹-hi arahante ``caratha, bhikkhave, cÄ• rikaâ€™â€™ nti vissajjetvÄ• , bhaddavaggiye
uruvelakassapassa \Ne II 69/ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vasanatthÄ• ya agyÄ• gÄ• ra

tattha katanÄ• gadamanaá¹ƒ Ä• diá¹ƒ katvÄ• aá¸• á¸• huá¸• á¸• hasahassehi pÄ• á¹-ihÄ• ri
saparisaá¹ƒ vinetvÄ• pabbÄ• jesi. tassa pabbajitabhÄ• vaá¹ƒ Ã±atvÄ• itarepi dve bhÄ• tar
satthu santike pabbajiá¹ƒsu. sabbeva ehibhikkhÅ« iddhimayapattacÄ«varadharÄ• ahesuá¹ƒ

satthÄ• taá¹ƒ samaá¹‡asahassaá¹ƒ Ä• dÄ• ya gayÄ• sÄ«saá¹ƒ gantvÄ• piá¹-á¹-hipÄ• sÄ•
__Ä• dittapariyÄ• yadesanÄ• ya_ sabbe arahatte patiá¹-á¹-hÄ• pesi. tena vuttaá¹ƒ __apadÄ
54.251-295) ---

``padumuttaro nÄ• ma jino, sabbalokavidÅ« muni.

ito satasahassamhi, kappe uppajji cakkhumÄ• ||

``ovÄ• dako viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggato so mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyÄ• , brÄ• hmaá¹‡o sÄ• dhusammato.

upecca lokapajjotaá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

``tadÄ• mahÄ• parisatiá¹ƒ, mahÄ• parisasÄ• vakaá¹ƒ.

á¹-hapentaá¹ƒ etadaggamhi, sutvÄ• na mudito ahaá¹ƒ ||

``mahatÄ• parivÄ• rena, nimantetvÄ• mahÄ• jinaá¹ƒ.

brÄ• hmaá¹‡Ä• naá¹ƒ sahassena, sahadÄ• namadÄ• sahaá¹ƒ ||

``mahÄ• dÄ• naá¹ƒ daditvÄ• na, abhivÄ• diya nÄ• yakaá¹ƒ.

ekamantaá¹ƒ á¹-hito haá¹-á¹-ho, idaá¹ƒ vacanamabraviá¹ƒ ||

``tayi \Be II 80/ saddhÄ• ya me vÄ«ra, adhikÄ• raguá¹‡ena ca.

parisÄ• mahatÄ« hotu, nibbattassa tahiá¹ƒ tahiá¹ƒ ||

``tadÄ• \Ne II 70/ avoca parisaá¹ƒ, gajagajjitasussaro.

karavÄ«karuto satthÄ• , etaá¹ƒ passatha brÄ• hmaá¹‡aá¹ƒ ||

``hemavaá¹‡á¹‡aá¹ƒ mahÄ• bÄ• huá¹ƒ, kamalÄ• nanalocanaá¹ƒ.

udaggatanujaá¹ƒ haá¹-á¹-haá¹ƒ, saddhavantaá¹ƒ guá¹‡e mama ||

``esa patthayate á¹-hÄ• naá¹ƒ, sÄ«haghosassa bhikkhuno.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kassapo nÄ• ma gottena, hessati satthu sÄ• vako ||

``ito dvenavute kappe, ahu satthÄ• anuttaro.

anÅ«pamo asadiso, phusso lokagganÄ• yako ||

``so ca sabbaá¹ƒ tamaá¹ƒ hantvÄ• , vijaá¹-etvÄ• mahÄ• jaá¹-aá¹ƒ.

vassate amataá¹ƒ vuá¹-á¹-hiá¹ƒ, tappayanto sadevakaá¹ƒ ||

``tadÄ• hi bÄ• rÄ• á¹‡asiyaá¹ƒ, rÄ• jÄ• paccÄ• ahumhase.

bhÄ• taromha tayo sabbe, saá¹ƒvisaá¹-á¹-hÄ• va rÄ• jino ||

``vÄ«raá¹…garÅ«pÄ• balino, saá¹…gÄ• me aparÄ• jitÄ• .

tadÄ• kupitapaccanto, amhe Ä• ha mahÄ«pati ||

``etha gantvÄ• na paccantaá¹ƒ, sodhetvÄ• aá¹-á¹-avÄ«balaá¹ƒ.

khemaá¹ƒ vijiritaá¹ƒ katvÄ• , puna dethÄ• ti bhÄ• satha ||

``tato \Ne II 71/ mayaá¹ƒ avocumha, yadi deyyÄ• si nÄ• yakaá¹ƒ.

upaá¹-á¹-hÄ• nÄ• ya amhÄ• kaá¹ƒ, sÄ• dhayissÄ• ma vo tato ||

``tato mayaá¹ƒ laddhavarÄ• , bhÅ«mipÄ• lena pesitÄ• .

nikkhittasatthaá¹ƒ paccantaá¹ƒ, katvÄ• punarupecca taá¹ƒ ||

``yÄ• citvÄ• \Be II 81/ satthupaá¹-á¹-hÄ• naá¹ƒ, rÄ• jÄ• naá¹ƒ lokanÄ• yakaá¹ƒ.

munivÄ«raá¹ƒ labhitvÄ• na, yÄ• vajÄ«vaá¹ƒ yajimha taá¹ƒ ||

``mahagghÄ• ni ca vatthÄ• ni, paá¹‡Ä«tÄ• ni rasÄ• ni ca.

senÄ• sanÄ• ni rammÄ• ni, bhesajjÄ• ni hitÄ• ni ca ||

``datvÄ• sasaá¹…ghamunino, dhammenuppÄ• ditÄ• ni no.

sÄ«lavanto kÄ• ruá¹‡ikÄ• , bhÄ• vanÄ• yuttamÄ• nasÄ• ||

``saddhÄ• paricaritvÄ• na, mettacittena nÄ• yakaá¹ƒ.

nibbute tamhi lokagge, pÅ«jaá¹ƒ katvÄ• yathÄ• balaá¹ƒ ||

``tato cutÄ• santusitaá¹ƒ, gatÄ• tattha mahÄ• sukhaá¹ƒ.

anubhÅ«tÄ• mayaá¹ƒ sabbe, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``mÄ• yÄ• kÄ• ro yathÄ• raá¹…ge, dassesi vikatiá¹ƒ bahuá¹ƒ.

tathÄ• bhave bhamantohaá¹ƒ, videhÄ• dhipatÄ« ahuá¹ƒ ||

``guá¹‡Ä• celassa vÄ• kyena, micchÄ• diá¹-á¹-higatÄ• sayo.

narakaá¹ƒ maggamÄ• rÅ«á¸·ho, rucÄ• ya mama dhÄ«tuyÄ• ||

``ovÄ• daá¹ƒ nÄ• diyitvÄ• na, brahmunÄ• nÄ• radenahaá¹ƒ.

bahudhÄ• saá¹ƒsito santo, diá¹-á¹-hiá¹ƒ hitvÄ• na pÄ• pikaá¹ƒ ||

``pÅ«rayitvÄ• visesena, dasa kammapathÄ• nihaá¹ƒ.

hitvÄ• na dehamagamiá¹ƒ, saggaá¹ƒ sabhavanaá¹ƒ yathÄ• ||

``pacchime bhave sampatte, brahmabandhu ahosahaá¹ƒ.

bÄ• rÄ• á¹‡asiyaá¹ƒ phÄ«tÄ• yaá¹ƒ, jÄ• to vippamahÄ• kule ||

``maccubyÄ• dhijarÄ• bhÄ«to, ogÄ• hetvÄ• mahÄ• vanaá¹ƒ.

nibbÄ• naá¹ƒ padamesanto, jaá¹-ilesu paribbajiá¹ƒ ||

``tadÄ• dve bhÄ• taro mayhaá¹ƒ, pabbajiá¹ƒsu mayÄ• saha.

uruvelÄ• yaá¹ƒ mÄ• petvÄ• , assamaá¹ƒ nivasiá¹ƒ ahaá¹ƒ ||

``kassapo nÄ• ma gottena, uruvelanivÄ• siko.

tato me Ä• si paÃ±Ã±atti, uruvelakassapo iti ||

``nadÄ«sakÄ• se \Be II 82/ bhÄ• tÄ• me, nadÄ«kassapasavhayo.

Ä• sÄ« sakÄ• sanÄ• mena, gayÄ• yaá¹ƒ gayÄ• kassapo ||

``dve satÄ• ni kaniá¹-á¹-hassa, tÄ«á¹‡i, majjhassa bhÄ• tuno.

mama paÃ±ca satÄ• nÅ«nÄ• , sissÄ• sabbe mamÄ• nugÄ• ||

``tadÄ• upecca maá¹ƒ buddho, katvÄ• na vividhÄ• ni me.

pÄ• á¹-ihÄ«rÄ• ni lokaggo, vinesi narasÄ• rathi ||

``sahassaparivÄ• rena, ahosiá¹ƒ ehibhikkhuko.

teheva saha sabbehi, arahattamapÄ• puá¹‡iá¹ƒ ||

``te cevaÃ±Ã±e ca bahavo, sissÄ• maá¹ƒ parivÄ• rayuá¹ƒ.

bhÄ• situÃ±ca samatthohaá¹ƒ, tato maá¹ƒ isisattamo ||

``mahÄ• parisabhÄ• vasmiá¹ƒ, etadagge á¹-hapesi maá¹ƒ.

aho buddhe kataá¹ƒ kÄ• raá¹ƒ, saphalaá¹ƒ me ajÄ• yatha ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• sÄ«hanÄ• daá¹ƒ nadanto

<375> á¹• 21 ``disvÄ• na \Ne II 72/ pÄ• á¹-ihÄ«rÄ• ni, gotamassa yasassino.

na tÄ• vÄ• haá¹ƒ paá¹‡ipatiá¹ƒ, issÄ• mÄ• nena vaÃ±cito ||

<376> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, codesi narasÄ• rathi.

tato me Ä• si saá¹ƒvego, abbhuto lomahaá¹ƒsano ||

<377> á¹• 21 ``pubbe \Ee II 161/ jaá¹-ilabhÅ«tassa, yÄ• me siddhi parittikÄ• .

tÄ• haá¹ƒ tadÄ• nirÄ• katvÄ• , pabbajiá¹ƒ jinasÄ• sane ||

<378> á¹• 21 ``pubbe yaÃ±Ã±ena santuá¹-á¹-ho, kÄ• madhÄ• tupurakkhato.

pacchÄ• rÄ• gaÃ±ca dosaÃ±ca, mohaÃ±cÄ• pi samÅ«haniá¹ƒ ||

<379> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

iddhimÄ• paracittaÃ±Ã±Å«, dibbasotaÃ±ca pÄ• puá¹‡iá¹ƒ ||

<380> á¹• 21 ``yassa \Be II 83/ catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti || ---

imÄ• cha gÄ• thÄ• abhÄ• si.

tattha __disvÄ• na pÄ• á¹-ihÄ«rÄ• nÄ«_ti nÄ• garÄ• jadamanÄ• dÄ«ni aá¸• á¸• huá¸• á¸• ha
disvÄ• . ``pÄ• á¹-ihÄ«raá¹ƒ, pÄ• á¹-iheraá¹ƒ, pÄ• á¹-ihÄ• riyaâ€™â€™ nti hi atthato ekaá¹ƒ,
__yasassinoâ€™â€™ _ti ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• sadevake loke yathÄ• bh
patthaá¹-akittisaddassa. __na tÄ• vÄ• haá¹ƒ paá¹‡ipati_nti yÄ• va maá¹ƒ bhagavÄ• ``neva
arahÄ• , nÄ• pi arahattamaggaá¹ƒ samÄ• panno, sÄ• pi te paá¹-ipadÄ• natthi, yÄ• ya tvaá¹
arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€™ ti na tajjesi, tÄ• va ahaá¹ƒ na paá¹‡ipÄ• tan
kiá¹ƒkÄ• raá¹‡Ä• ? __issÄ• mÄ• nena vaÃ±cito, _ ``imassa mayi sÄ• vakattaá¹ƒ upagate m
parihÄ• yissati, imassa eva vaá¸• á¸• hissatÄ«â€™â€™ ti evaá¹ƒ parasampattiasahanalakk
``ahaá¹ƒ gaá¹‡apÄ• mokkho bahujanasammatoâ€™â€™ ti evaá¹ƒ abbhunnatilakkhaá¹‡ena
palambhito hutvÄ• ti attho.

__mama saá¹…kappamaÃ±Ã±Ä• yÄ• _ti mayhaá¹ƒ micchÄ• saá¹…kappaá¹ƒ jÄ• nitvÄ• , y
manussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dasseti, taá¹ƒ taá¹ƒ disvÄ• ``mahiddhiko kho n
mahÄ• nubhÄ• voâ€™â€™ ti cintetvÄ• pi ``na tveva kho arahÄ• yathÄ• ahaâ€™â€™ nti e
micchÄ• vitakkaá¹ƒ jÄ• nantopi Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamento ajjhupekkhitvÄ• pacch
samantato udakaá¹ƒ ussÄ• retvÄ• reá¹‡uhatÄ• ya bhÅ«miyÄ• caá¹…kamitvÄ• tena Ä• bh
``mahiddhikoâ€™â€™ tiÄ• dikaá¹ƒ cintetvÄ• puna ``na tveva kho arahÄ• yathÄ• ahaâ€™
micchÄ• saá¹…kappaá¹ƒ Ã±atvÄ• ti attho. __codesi narasÄ• rathÄ«_ti tadÄ• me \Ne II 73/
Ã±atvÄ• ``neva kho tvaá¹ƒ arahÄ• â€™â€™ tiÄ• dinÄ• purisadammasÄ• rathi satthÄ• ma
me Ä• si saá¹ƒvego, abbhuto lomahaá¹ƒsano_ti tato yathÄ• vuttacodanÄ• hetu ettakaá¹ƒ kÄ
__abbhuto_ lomahaá¹ƒsanavasena pavattiyÄ• __lomahaá¹ƒsano_ ``anarahÄ• va samÄ• n
maÃ±Ã±iâ€™â€™ nti __saá¹ƒvego_ sahottappo Ã±Ä• á¹‡uppÄ• do mayhaá¹ƒ ahosi.

__jaá¹-ilabhÅ«tassÄ• _ti \Ee II 162/ tÄ• pasabhÅ«tassa. __siddhÄ«_ti lÄ• bhasakkÄ• rasan
appamattikÄ• . __tÄ• ha_nti taá¹ƒ ahaá¹ƒ. __tadÄ• _ti bhagavato codanÄ• ya saá¹ƒvegupp
apanetvÄ• chaá¸• á¸• etvÄ• , anapekkho hutvÄ• ti attho. __ ``iddhÄ«_ti bhÄ• vanÄ• mayai
tadayuttaá¹ƒ tadÄ• tassa ajhÄ• nalÄ• bhÄ«bhÄ• vato. tathÄ• hi vuttaá¹ƒ ``kÄ• madhÄ• tup

__yaÃ±Ã±ena santuá¹-á¹-ho_ti ``yaÃ±Ã±aá¹ƒ yajitvÄ• saggasukhaá¹ƒ anubhavissÄ• mi, al
yaÃ±Ã±ayajanena santuá¹-á¹-ho niá¹-á¹-hitakiccasaÃ±Ã±Ä«. __kÄ• madhÄ• tupurakkhato_t
uppannataá¹‡ho yaÃ±Ã±ayajanena kÄ• malokaá¹ƒ purakkhatvÄ• á¹-hito. so ce yaÃ±Ã±o
pÄ• á¹‡Ä• tipÄ• tapaá¹-isaá¹ƒyutto hoti, na tena sugatiá¹ƒ sakkÄ• laddhuá¹ƒ. na hi akusala
vipÄ• ko nibbattati. yÄ• pana tattha dÄ• nÄ• dikusalacetanÄ• , tÄ• ya sati paccayasamavÄ
__pacchÄ• _ti tÄ• pasapabbajjÄ• to pacchÄ• satthu ovÄ• dena tÄ• pasaladdhiá¹ƒ pahÄ• y
catusaccakammaá¹-á¹-hÄ• nÄ• nuyogakÄ• le. __samÅ«hani_nti vipassanaá¹ƒ ussukkÄ• pe
rÄ• gaÃ±ca dosaÃ±ca mohaÃ±ca anavasesato samugghÄ• tesiá¹ƒ.

yasmÄ• panÄ• yaá¹ƒ thero ariyamaggena rÄ• gÄ• dayo samÅ«hanantoyeva chaá¸·abhiÃ±
chaá¸·abhiÃ±Ã±abhÄ• vaá¹ƒ dassento __ ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mÄ«â€™â€™ _tiÄ• d
jÄ• nÄ• mÄ«_ti attano paresaÃ±ca pubbenivÄ• saá¹ƒ atÄ«tÄ• su jÄ• tÄ«su nibbattakkhandh
pubbenivÄ• saÃ±Ä• á¹‡ena hatthatale Ä• malakaá¹ƒ viya paccakkhato jÄ• nÄ• mi bujjhÄ• m
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ visodhitaá¹ƒ, pakaticakkhunÄ• Ä• pÄ• thagataá¹ƒ pakatirÅ«paá¹
dÅ«raá¹ƒ tiroá¹-á¹-hitaá¹ƒ atisukhumaÃ±ca rÅ«paá¹ƒ vibhÄ• vetuá¹ƒ samatthaÃ±Ä• á¹‡aá¹ƒ
visuddhaá¹ƒ katvÄ• paá¹-iladdhanti attho. __iddhimÄ• _ti adhiá¹-á¹-hÄ• niddhivikubbaniddh
iddhimÄ• , iddhividhaÃ±Ä• á¹‡alÄ• bhÄ«ti attho. sarÄ• gÄ• dibhedassa paresaá¹ƒ cittassa j
__paracittaÃ±Ã±Å«, _ cetopariyaÃ±Ä• á¹‡alÄ• bhÄ«ti vuttaá¹ƒ hoti. __dibbasotaÃ±ca pÄ• p
dibbasotaÃ±Ä• á¹‡aÃ±ca paá¹-ilabhiá¹ƒ.

__so_ \Be II 85/ __me attho anuppatto, sabbasaá¹ƒyojanakkhayo_ti yo sabbesaá¹ƒ saá¹ƒy
khayena \Ne II 74/ vÄ• laddhabbo, so sadattho paramattho ca mayÄ• ariyamaggÄ• dhigan
gÄ• thÄ• ya therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti veditabbo.

uruvelakassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. tekicchakÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__atihitÄ• _ \Ee II 163/ __vÄ«hÄ«_tiÄ• dikÄ• Ä• yasmato tekicchakÄ• rittherassa gÄ• thÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto ito ekanavute
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• vejjasatthe nipphattiá¹ƒ gato.
upaá¹-á¹-hÄ• kaá¹ƒ asokaá¹ƒ nÄ• ma theraá¹ƒ byÄ• dhitaá¹ƒ arogamakÄ• si, aÃ±Ã±esaÃ±c

rogÄ• bhibhÅ«tÄ• naá¹ƒ anukampÄ• ya bhesajjaá¹ƒ saá¹ƒvidahi.

so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de subu
putto hutvÄ• nibbatti. tassa tikicchakehi gabbhakÄ• le parissayaá¹ƒ apaharitvÄ• paripÄ• lit
__tekicchakÄ• rÄ«_ti nÄ• maá¹ƒ akaá¹ƒsu. so attano kulÄ• nurÅ«pÄ• ni vijjÄ• á¹-á¹-hÄ• nÄ•
vaá¸• á¸• hati. tadÄ• cÄ• á¹‡akko subuddhassa paÃ±Ã±Ä• veyyattiyaá¹ƒ kiriyÄ• su upÄ• ya
imasmiá¹ƒ rÄ• jakule patiá¹-á¹-haá¹ƒ labhanto maá¹ƒ abhibhaveyyÄ• â€™â€™ ti issÄ• paka
taá¹ƒ bandhanÄ• gÄ• re khipÄ• pesi. tekicchakÄ• rÄ« pitu bandhanÄ• gÄ• rappavesanaá¹ƒ
sÄ• á¹‡avÄ• sittherassa santikaá¹ƒ gantvÄ• attano saá¹ƒvegakÄ• raá¹‡aá¹ƒ therassa kathe
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• abbhokÄ• siko nesajjiko ca hutvÄ• viharati, sÄ«tuá¹‡haá
samaá¹‡adhammameva karoti, visesato brahmavihÄ• rabhÄ• vanamanuyuÃ±jati. taá¹ƒ disv
mama visayaá¹ƒ atikkamituá¹ƒ dassÄ• mÄ«â€™â€™ ti vikkhepaá¹ƒ kÄ• tukÄ• mo sassÄ• r
khettagopakavaá¹‡á¹‡ena therassa santikaá¹ƒ gantvÄ• taá¹ƒ nippaá¹‡á¸• ento ---

<381> á¹• 21 ``atihitÄ• vÄ«hi, khalagatÄ• sÄ• lÄ«.

na ca labhe piá¹‡á¸• aá¹ƒ, kathamahaá¹ƒ kassaâ€™â€™ nti || --- Ä• ha. taá¹ƒ sutvÄ• thero

<382> á¹• 21 ``buddhamappameyyaá¹ƒ \Ne II 75/ anussara pasanno, pÄ«tiyÄ• phuá¹-asan
||

<383> á¹• 21 ``dhammamappameyyaá¹ƒ \Ee II 164/ ... pe ... satatamudaggo ||

<384> á¹• 21 ``saá¹…ghamappameyyaá¹ƒ ... pe ... satatamudaggoâ€™â€™ ti || --- Ä• ha. t

<385> á¹• 21 ``abbhokÄ• se viharasi, sÄ«tÄ• hemantikÄ• imÄ• ratyo.

mÄ• sÄ«tena pareto vihaÃ±Ã±ittho, pavisa tvaá¹ƒ vihÄ• raá¹ƒ phusitaggaá¸·aâ€™â€™ nti |

Ä• ha. atha thero ---

<386> á¹• 21 ``phusissaá¹ƒ catasso appamaÃ±Ã±Ä• yo, tÄ• hi ca sukhito viharissaá¹ƒ.

nÄ• haá¹ƒ sÄ«tena vihaÃ±Ã±issaá¹ƒ, aniÃ±jito viharantoâ€™â€™ ti || --- Ä• ha.

tattha __atihitÄ• vÄ«hÄ«_ti vÄ«hayo koá¹-á¹-hÄ• gÄ• raá¹ƒ atinetvÄ• á¹-hapitÄ• , tattha pa
vÄ• gharaá¹ƒ upanÄ«tÄ• ti attho. vÄ«higgahaá¹‡ena cettha itarampi dhaÃ±Ã±aá¹ƒ saá¹…g
yebhuyyena vÄ«hito \Be II 87/ pacchÄ• paccantÄ«ti Ä• ha. __khalagatÄ• sÄ• lÄ«_ti khalaâ

dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gatÄ• , tattha rÄ• sivasena maddanacÄ• vanÄ• divasen
padhÄ• nadhaÃ±Ã±abhÄ• vadassanatthaÃ±cettha sÄ• lÄ«naá¹ƒ visuá¹ƒ gahaá¹‡aá¹ƒ, ubha
dhaÃ±Ã±aá¹ƒ paripuá¹‡á¹‡aá¹ƒ á¹-hitanti dasseti. __na ca labhe piá¹‡á¸• a_nti evaá¹ƒ sulab
subhikkhakÄ• le ahaá¹ƒ piá¹‡á¸• amattampi na labhÄ• mi. idÄ• ni __kathamahaá¹ƒ kassa_n
karissÄ• mi, kathaá¹ƒ jÄ«vissÄ• mÄ«ti parihÄ• sakeá¸·iá¹ƒ akÄ• si.

taá¹ƒ sutvÄ• thero ``ayaá¹ƒ varÄ• ko attanÄ• attano pavattiá¹ƒ mayhaá¹ƒ pakÄ• sesi, may
ovaditabbo, na mayÄ• kiÃ±ci kathetabbaâ€™â€™ nti vatthuttayÄ• nussatiyaá¹ƒ attÄ• naá¹
``buddhamappameyyaâ€™â€™ _ntiÄ• dinÄ• tisso gÄ• thÄ• abhÄ• si. tattha __buddhamap
savÄ• sanÄ• ya avijjÄ• niddÄ• ya accantavigamena, buddhiyÄ• ca vikasitabhÄ• vena budd
pamÄ• á¹‡akarÄ• naá¹ƒ rÄ• gÄ• dikilesÄ• naá¹ƒ abhÄ• vÄ• aparimÄ• á¹‡aguá¹‡asamaá¹…
appameyyapuÃ±Ã±akkhettatÄ• ya ca appameyyaá¹ƒ. okappanalakkhaá¹‡ena abhippasÄ• c
``itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• (MN I 74; SN c V 99
buddhÄ• rammaá¹‡aá¹ƒ satiá¹ƒ pavattehi, pÄ«tiyÄ• phuá¹-asarÄ«ro hohisi. __satatamudag
pharaá¹‡alakkhaá¹‡Ä• ya pÄ«tiyÄ• satataá¹ƒ sabbadÄ• phuá¹-asarÄ«ro pÄ«tisamuá¹-á¹-h
ajjhotthaá¹-asarÄ«ro ubbegapÄ«tiyÄ• \Ee II 165/ udaggo kÄ• yaá¹ƒ udaggaá¹ƒ katvÄ• Ä• k
samattho ca bhaveyyÄ• si, buddhÄ• nussatiyÄ• buddhÄ• rammaá¹‡aá¹ƒ uá¸·Ä• raá¹ƒ pÄ«t
paá¹-isaá¹ƒvedeyyÄ• si. yato sÄ«tuá¹‡hehi viya jighacchÄ• pipÄ• sÄ• hipi anabhibhÅ«to ho

__dhamma_nti \Ne II 76/ ariyaá¹ƒ lokuttaradhammaá¹ƒ. __saá¹…gha_nti ariyaá¹ƒ paramatt
vuttanayameva. __anussarÄ• _ti panettha ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™ t
``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• saá¹…ghaá¹ƒ anussa

evaá¹ƒ therena ratanattayaguá¹‡Ä• nussaraá¹‡e niyojanavasena attani ovadite puna mÄ• n
vivecetukÄ• mo hitesÄ«bhÄ• vaá¹ƒ \Be II 88/ viya dassento __ ``abbhokÄ• se viharasÄ«â€™
gÄ• thamÄ• ha. tassattho --- tvaá¹ƒ, bhikkhu, __abbhokÄ• se_ kenaci apaá¹-icchanne vivaá
iriyÄ• pathe kappesi. __hemantikÄ• _ himapÄ• tasamaye pariyÄ• pannÄ• imÄ• sÄ«tÄ• ra
__pareto_ abhibhÅ«to hutvÄ• __mÄ• vihaÃ±Ã±ittho_ vighÄ• taá¹ƒ mÄ• Ä• pajji mÄ• kilan
pihitakavÄ• á¹-aá¹ƒ senÄ• sanaá¹ƒ pavisa, evaá¹ƒ te sukhavihÄ• ro bhavissatÄ«ti.

taá¹ƒ sutvÄ• thero ``na mayhaá¹ƒ senÄ• sanapariyesanÄ• ya payojanaá¹ƒ, etthevÄ• haá¹ƒ
dassento __ ``phusissaâ€™â€™ _ntiÄ• dinÄ• chaá¹-á¹-haá¹ƒ gÄ• thamÄ• ha. tattha __phu
appamaÃ±Ã±Ä• yo_ti appamÄ• á¹‡agocaratÄ• ya ``appamaÃ±Ã±Ä• â€™â€™ ti laddhavoh
phusissaá¹ƒ phusissÄ• mi, kÄ• lena kÄ• laá¹ƒ samÄ• pajjissÄ• mi. __tÄ• hi ca sukhito vihar
appamaÃ±Ã±Ä• hi sukhito saÃ±jÄ• tasukho hutvÄ• viharissaá¹ƒ cattÄ• ropi iriyÄ• pathe kap
sabbakÄ• le sukhameva, na dukkhaá¹ƒ. __yato nÄ• haá¹ƒ sÄ«tena vihaÃ±Ã±issaá¹ƒ_ antar
himapÄ• tasamaye ahaá¹ƒ sÄ«tena na kilamissÄ• mi, tasmÄ• __aniÃ±jito viharanto_ cittas
byÄ• pÄ• dÄ• dÄ«naá¹ƒ suppahÄ«nattÄ• paccayuppanniÃ±janÄ• ya ca abhÄ• vato samÄ•

viharissÄ• mÄ«ti. evaá¹ƒ thero imaá¹ƒ gÄ• thaá¹ƒ vadantoyeva vipassanaá¹ƒ vaá¸• á¸• hetv
sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 18.39-44) ---

``nagare bandhumatiyÄ• , vejjo Ä• siá¹ƒ susikkhito.

Ä• turÄ• naá¹ƒ sadukkhÄ• naá¹ƒ, mahÄ• janasukhÄ• vaho ||

``byÄ• dhitaá¹ƒ samaá¹‡aá¹ƒ disvÄ• , sÄ«lavantaá¹ƒ mahÄ• jutiá¹ƒ.

pasannacitto sumano, bhesajjamadadiá¹ƒ tadÄ• ||

``arogo Ä• si teneva, samaá¹‡o saá¹ƒvutindriyo.

asoko nÄ• ma nÄ• mena, upaá¹-á¹-hÄ• ko vipassino ||

``ekanavutito kappe, yaá¹ƒ osadhamadÄ• sahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhesajjassa idaá¹ƒ phalaá¹ƒ ||

``ito \Be II 89/ ca aá¹-á¹-hame kappe, sabbosadhasanÄ• mako.

sattaratanasampanno, cakkavattÄ« mahapphalo ||

``kilesÄ• \Ne II 77/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti

ettha ca bindusÄ• raraÃ±Ã±o kÄ• le imassa therassa uppannattÄ• tatiyasaá¹…gÄ«tiyaá¹ƒ
veditabbÄ• .

tekicchakÄ• rittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• nÄ• gattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yassa sabrahmacÄ• rÄ«sÅ«_tiÄ• dikÄ• Ä• yasmato mahÄ• nÄ• gattherassa gÄ• thÄ• . k
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinanto kakusan
\Ee II 166/ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ kakusandhaá¹ƒ bhagava
ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le jhÄ• nasukhena nisinnaá¹ƒ disvÄ• pasan
dÄ• á¸·imaphalaá¹ƒ adÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imas
madhuvÄ• seá¹-á¹-hassa nÄ• ma brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __mahÄ• nÄ• go

viÃ±Ã±utaá¹ƒ patto bhagavati sÄ• kete aÃ±janavane viharante Ä• yasmato gavampatitthera
disvÄ• paá¹-iladdhasaddho therasseva santike pabbajitvÄ• tassovÄ• de á¹-hatvÄ• arahatt
vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 45.1-7) ---

``kakusandho mahÄ• vÄ«ro, sabbadhammÄ• na pÄ• ragÅ«.

gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho so, agamÄ• si vanantaraá¹ƒ ||

``bÄ«jamiÃ±jaá¹ƒ gahetvÄ• na, latÄ• ya Ä• vuá¹‡iá¹ƒ ahaá¹ƒ.

bhagavÄ• tamhi samaye, jhÄ• yate pabbatantare ||

``disvÄ• nahaá¹ƒ devadevaá¹ƒ, vippasannena cetasÄ• .

dakkhiá¹‡eyyassa vÄ«rassa, bÄ«jamiÃ±jamadÄ• sahaá¹ƒ ||

``imasmiá¹ƒyeva \Be II 90/ kappamhi, yaá¹ƒ miÃ±jamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bÄ«jamiÃ±jassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• vimuttisukhena viharanto thero chabbaggiye bhikkhÅ« sabrahma
akatvÄ• viharante disvÄ• tesaá¹ƒ ovÄ• dadÄ• navasena ---

<387> á¹• 21 ``yassa \Ne II 78/ sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

parihÄ• yati saddhammÄ• , maccho appodake yathÄ• ||

<388> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

na virÅ«hati saddhamme, khette bÄ«jaá¹ƒva pÅ«tikaá¹ƒ ||

<389> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

Ä• rakÄ• hoti nibbÄ• nÄ• , dhammarÄ• jassa sÄ• sane ||

<390> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo upalabbhati.

na vihÄ• yati saddhammÄ• , maccho bavhodake yathÄ• ||

<391> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo upalabbhati.

so virÅ«hati saddhamme, khette bÄ«jaá¹ƒva bhaddakaá¹ƒ ||

<392> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo upalabbhati.

santike hoti nibbÄ• naá¹ƒ, dhammarÄ• jassa sÄ• saneâ€™â€™ ti || ---

imÄ• cha gÄ• thÄ• abhÄ• si.

tattha __sabrahmacÄ• rÄ«sÅ«_ti samÄ• naá¹ƒ brahmaá¹ƒ sÄ«lÄ• didhammaá¹ƒ carantÄ«ti
sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±agatÄ• sahadhammikÄ• , tesu. __gÄ• ravo_ti garubhÄ• vo sÄ«
garukaraá¹‡aá¹ƒ. __nÅ«palabbhatÄ«_ti na vijjati na pavattati, na upatiá¹-á¹-hatÄ«ti attho. __
kilesÄ• naá¹ƒ nibbÄ• panato kilesakkhayÄ• ti attho. __dhammarÄ• jassÄ• _ti satthuno. satth
yathÄ• rahaá¹ƒ lokiyalokuttarena dhammena raÃ±jeti tosetÄ«ti __dhammarÄ• jÄ• _. ettha ca
sÄ• saneâ€™â€™ ti iminÄ• nibbÄ• naá¹ƒ nÄ• ma dhammarÄ• jasseva sÄ• sane \Ee II 167
sabrahmacÄ• rÄ«su \Be II 91/ gÄ• ravarahito, so yathÄ• nibbÄ• nÄ• Ä• rakÄ• hoti, tathÄ•
Ä• rakÄ• hotÄ«ti dasseti. __bavhodake_ti bahuudake. __santike hoti nibbÄ• na_nti nibbÄ•
samÄ«pe eva hoti. sesaá¹ƒ vuttanayameva. imÄ• eva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡a

mahÄ• nÄ• gattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kullattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__kullo sivathika_ntiÄ• dikÄ• Ä• yasmato kullattherassa gÄ• thÄ• . kÄ• uppatti? ayampi pu
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto imasmiá¹ƒ buddhuppÄ• de sÄ•
nibbattitvÄ• __kullo_ti laddhanÄ• mo viÃ±Ã±utaá¹ƒ patto satthu santike dhammaá¹ƒ sutvÄ•
pabbaji. so ca rÄ• gacaritattÄ• tibbarÄ• gajÄ• tiko hoti. tenassa abhikkhaá¹‡aá¹ƒ kilesÄ• ci
tiá¹-á¹-hanti. athassa satthÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• asubhakammaá¹-á¹-hÄ• naá¹ƒ datv
abhiá¹‡haá¹ƒ susÄ• ne cÄ• rikÄ• caritabbÄ• â€™â€™ ti Ä• ha. so susÄ• naá¹ƒ pavisitvÄ•
tÄ• ni asubhÄ• ni disvÄ• taá¹ƒ muhuttaá¹ƒ asubhamanasikÄ• raá¹ƒ uppÄ• detvÄ• susÄ• n
kÄ• marÄ• gena abhibhuyyati. puna bhagavÄ• tassa taá¹ƒ pavattiá¹ƒ Ã±atvÄ• ekadivasaá¹
susÄ• naá¹-á¹-hÄ• naá¹ƒ gatakÄ• le ekaá¹ƒ taruá¹‡itthirÅ«paá¹ƒ adhunÄ• mataá¹ƒ avinaá¹-
dasseti. tassa taá¹ƒ diá¹-á¹-hamattassa jÄ«vamÄ• navisabhÄ• gavatthusmiá¹ƒ viya sahasÄ•
naá¹ƒ satthÄ• tassa pekkhantasseva navahi vaá¹‡amukhehi paggharamÄ• nÄ• suciá¹ƒ kim

bÄ«bhacchaá¹ƒ duggandhaá¹ƒ jegucchaá¹ƒ paá¹-ikkÅ«laá¹ƒ katvÄ• dassesi. so taá¹ƒ pekk
aá¹-á¹-hÄ• si. athassa bhagavÄ• obhÄ• saá¹ƒ pharitvÄ• satiá¹ƒ janento ---

``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa kulla samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaâ€™â€™ nti || ---

Ä• ha \Be II 92/. taá¹ƒ sutvÄ• thero sammadeva sarÄ«rasabhÄ• vaá¹ƒ upadhÄ• rento asub
tattha paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nibbattetvÄ• taá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸
pÄ• puá¹‡itvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• ---

<393> á¹• 21 ``kullo \Ee II 168/ sivathikaá¹ƒ gantvÄ• , addasa itthimujjhitaá¹ƒ.

apaviddhaá¹ƒ susÄ• nasmiá¹ƒ, khajjantiá¹ƒ kimihÄ« phuá¹-aá¹ƒ ||

<394> á¹• 21 ``Ä• turaá¹ƒ ... pe ... bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<395> á¹• 21 ``dhammÄ• dÄ• saá¹ƒ gahetvÄ• na, Ã±Ä• á¹‡adassanapattiyÄ• .

paccavekkhiá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, tucchaá¹ƒ santarabÄ• hiraá¹ƒ ||

<396> á¹• 21 ``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho ||

<397> á¹• 21 ``yathÄ• divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• .

yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure ||

<398> á¹• 21 ``paÃ±caá¹…gikena turiyena, na ratÄ« hoti tÄ• disÄ«.

yathÄ• ekaggacittassa, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti || ---

udÄ• navasena imÄ• gÄ• thÄ• abhÄ• si.

tattha \Ne II 80/ __kullo_ti attÄ• nameva thero paraá¹ƒ viya katvÄ• vadati.

__Ä• tura_nti nÄ• nappakÄ• rehi dukkhehi abhiá¹‡haá¹ƒ paá¹-ipÄ«á¸·itaá¹ƒ. __asuci_nti su

paá¹-ikkÅ«laá¹ƒ. __pÅ«ti_nti duggandhaá¹ƒ. __passÄ• _ti sabhÄ• vato olokehi. __kullÄ• _ti
theraá¹ƒ Ä• lapati. udÄ• nakÄ• le pana thero sayameva attÄ• naá¹ƒ vadati. __samussaya_n
__uggharanta_nti uddhaá¹ƒ vaá¹‡amukhehi asuciá¹ƒ savantaá¹ƒ. __paggharanta_nti adho v
asuciá¹ƒ savantaá¹ƒ. __bÄ• lÄ• naá¹ƒ abhinandita_nti bÄ• lehi andhaputhujjanehi diá¹-á¹-hi
``ahaá¹ƒ mamaâ€™â€™ nti abhinivissa nanditaá¹ƒ.

__dhammÄ• dÄ• sa_nti dhammamayaá¹ƒ Ä• dÄ• saá¹ƒ. yathÄ• hi sattÄ• adÄ• sena attan
passanti, evaá¹ƒ yogÄ• vacaro yena attabhÄ• ve \Be II 93/ saá¹ƒkilesavodÄ• nadhamme yÄ
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ idha ``dhammÄ• dÄ• saâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ Ã±Ä• á¹‡ada
maggaÃ±Ä• á¹‡asaá¹…khÄ• tassa dhammacakkhussa adhigamÄ• ya attano santÄ• ne upp
kÄ• ya_nti imaá¹ƒ karajakÄ• yaá¹ƒ niccasÄ• rÄ• divirahato __tucchaá¹ƒ_ attaparasantÄ• nÄ
__santarabÄ• hiraá¹ƒ_ Ã±Ä• á¹‡acakkhunÄ• patiavekkhiá¹ƒ passiá¹ƒ.

yathÄ• pana paccavekkhiá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``yathÄ• idaâ€™â€™ _ntiÄ• di vuttaá¹ƒ
tathÄ• eta_nti yathÄ• idaá¹ƒ mayhaá¹ƒ sarÄ«rasaá¹…khÄ• taá¹ƒ asubhaá¹ƒ Ä• yuusmÄ• v
nÄ• nÄ• vidhaá¹ƒ mÄ• yopamaá¹ƒ kiriyaá¹ƒ dasseti, tathÄ• va etaá¹ƒ matasarÄ«raá¹ƒ pubb
anapagamÄ• ahosi. yathÄ• etaá¹ƒ etarahi matasarÄ«raá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ apaga
dasseti, tathÄ• idaá¹ƒ mama sarÄ«rampi tesaá¹ƒ dhammÄ• naá¹ƒ apagamÄ• nassatevÄ•
sarÄ«raá¹ƒ etarahi susÄ• ne na mataá¹ƒ na sayitaá¹ƒ, na uddhumÄ• takÄ• dibhÄ• vaá¹ƒ up
etarahi matasarÄ«rampi pubbe \Ee II 169/ ahosi. yathÄ• panetaá¹ƒ etarahi matasarÄ«raá¹ƒ
uddhumÄ• takÄ• dibhÄ• vaá¹ƒ upagataá¹ƒ, tathÄ• idaá¹ƒ mama sarÄ«rampi bhavissati. ath
sarÄ«raá¹ƒ asuci duggandhaá¹ƒ jegucchaá¹ƒ paá¹-ikkÅ«laá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ•
matasarÄ«rampi. yathÄ• vÄ• etaá¹ƒ matasarÄ«raá¹ƒ asuciÄ• disabhÄ• vaÃ±ceva aniccÄ•
mama sarÄ«rampi. __yathÄ• adho tathÄ• uddha_nti yathÄ• nÄ• bhito adho heá¹-á¹-hÄ• a
jeguccho paá¹-ikkÅ«lo anicco dukkho anattÄ• ca, tathÄ• uddhaá¹ƒ nÄ• bhito upari asuciÄ•
uddhaá¹ƒ tathÄ• adho_ti yathÄ• ca nÄ• bhito, uddhaá¹ƒ asuciÄ• disabhÄ• vo, tathÄ• adho

__yathÄ• _ \Ne II 81/ __divÄ• tathÄ• ratti_nti yathÄ• ayaá¹ƒ kÄ• yo divÄ• ``akkhimhÄ• a
tiÄ• dinÄ• (Sn 199) asuci paggharati, tathÄ• rattimpi. __yathÄ• rattiá¹ƒ tathÄ• divÄ• _ti ya
ayaá¹ƒ kÄ• yo asuci paggharati, tathÄ• divÄ• pi, nayimassa kÄ• lavibhÄ• gena aÃ±Ã±athÄ•
pure tathÄ• pacchÄ• _ti yathÄ• ayaá¹ƒ kÄ• yo pure pubbe taruá¹‡akÄ• le asuci duggandho
tathÄ• ca pacchÄ• jiá¹‡á¹‡akÄ• le. yathÄ• ca pacchÄ• jiá¹‡á¹‡akÄ• le asuciÄ• disabhÄ•
taruá¹‡akÄ• lepi \Be II 94/. yathÄ• vÄ• pure atÄ«takÄ• le saviÃ±Ã±Ä• á¹‡akÄ• le asuciÄ• d
aniccÄ• disabhÄ• vo ca, tathÄ• pacchÄ• anÄ• gatakÄ• le aviÃ±Ã±Ä• á¹‡akÄ• leti evampet

__paÃ±caá¹…gikena turiyenÄ• _ti ``Ä• tataá¹ƒ vitataá¹ƒ Ä• tatavitataá¹ƒ ghanaá¹ƒ susÄ«ra
paÃ±caá¹…gikena paÃ±cahi aá¹…gehi samannÄ• gatena turiyena paricariyamÄ• nassa kÄ•
issarajanassa __tÄ• disÄ«_ tathÄ• rÅ«pÄ• __rati_ sukhassÄ• do na hoti. __yathÄ• ekagga

vipassato_ti samathavipassanaá¹ƒ yuganaddhaá¹ƒ katvÄ• indriyÄ• naá¹ƒ ekarasabhÄ• ver
vipassanÄ• ya khandhÄ• naá¹ƒ udayabbayaá¹ƒ passantassa yogÄ• vacarassa yÄ• disÄ• d
kÄ• marati na upetÄ«ti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374).

imÄ• eva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• pi ahesuá¹ƒ.

kullattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• lukyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__manujassÄ• _tiÄ• dikÄ• \Ee II 170/ Ä• yasmato mÄ• lukyaputtattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• imasmiá¹ƒ b
kosalaraÃ±Ã±o aggÄ• sanikassa putto hutvÄ• nibbatti. tassa mÄ• tÄ• mÄ• lukyÄ• nÄ• ma
__mÄ• lukyaputto_tveva paÃ±Ã±Ä• yittha. so vayappatto nissaraá¹‡ajjhÄ• sayatÄ• ya ghar
paribbÄ• jakapabbajjaá¹ƒ \Ne II 82/ pabbajitvÄ• vicaranto satthu santike dhammaá¹ƒ sutvÄ
paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva chaá¸·abhi
anukampÄ• ya Ã±Ä• tikulaá¹ƒ agamÄ• si. taá¹ƒ Ã±Ä• takÄ• paá¹‡Ä«tena khÄ• danÄ«yena
dhanena palobhetukÄ• mÄ• mahantaá¹ƒ dhanarÄ• siá¹ƒ \Be II 95/ purato upaá¹-á¹-hapetvÄ
santakaá¹ƒ, vibbhamitvÄ• iminÄ• dhanena puttadÄ• raá¹ƒ paá¹-ijagganto puÃ±Ã±Ä• ni kar
thero tesaá¹ƒ ajjhÄ• sayaá¹ƒ viparivattento Ä• kÄ• se á¹-hatvÄ• ---

<399> á¹• 21 ``manujassa pamattacÄ• rino, taá¹‡hÄ• vaá¸• á¸• hati mÄ• luvÄ• viya.

so plavatÄ« hurÄ• huraá¹ƒ, phalamicchaá¹ƒva vanasmi vÄ• naro ||

<400> á¹• 21 ``yaá¹ƒ esÄ• sahate jammÄ«, taá¹‡hÄ• loke visattikÄ• .

sokÄ• tassa pavaá¸• á¸• hanti, abhivaá¹-á¹-haá¹ƒva bÄ«raá¹‡aá¹ƒ ||

<401> á¹• 21 ``yo cetaá¹ƒ sahate jammiá¹ƒ, taá¹‡haá¹ƒ loke duraccayaá¹ƒ.

sokÄ• tamhÄ• papatanti, udabindÅ«va pokkharÄ• ||

<402> á¹• 21 ``taá¹ƒ vo vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

taá¹‡hÄ• ya mÅ«laá¹ƒ khaá¹‡atha, usÄ«ratthova bÄ«raá¹‡aá¹ƒ.

mÄ• vo naá¸·aá¹ƒva sotova, mÄ• ro bhaÃ±ji punappunaá¹ƒ ||

<403> á¹• 21 ``karotha buddhavacanaá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

<404> á¹• 21 ``pamÄ• do rajo pamÄ• do, pamÄ• dÄ• nupatito rajo.

appamÄ• dena vijjÄ• ya, abbahe sallamattanoâ€™â€™ ti || ---

imÄ• hi chahi gÄ• thÄ• hi dhammaá¹ƒ deseti.

tattha __manujassÄ• _ti sattassa. __pamattacÄ• rino_ti sativossaggalakkhaá¹‡ena pamÄ• jhÄ• naá¹ƒ, na vipassanÄ• \Ee II 171/, na maggaphalÄ• ni vaá¸• á¸• hanti. yathÄ• pana ruk pariyonandhantÄ« tassa vinÄ• sÄ• ya mÄ• luvÄ• latÄ• vaá¸• á¸• hati, evamassa cha dvÄ• punappunaá¹ƒ uppajjamÄ• nÄ• taá¹‡hÄ• vaá¸• á¸• hati. vaá¸• á¸• hamÄ• nÄ• va yathÄ• m apassayabhÅ«taá¹ƒ rukkhaá¹ƒ ajjhottharitvÄ• pÄ• teti, evaá¹ƒ taá¹‡hÄ• vasikaá¹ƒ puggalaá __so plavatÄ«_ti so taá¹‡hÄ• vasiko puggalo aparÄ• paraá¹ƒ bhavÄ• bhave uplavati dhÄ• v __phalamicchaá¹ƒva vanasmi vÄ• naro_ yathÄ• rukkhaphalaá¹ƒ icchanto vÄ• naro vanasm ekaá¹ƒ sÄ• khaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ muÃ±citvÄ II 83/ alabhitvÄ• nisinnoâ€™â€™ ti vattabbataá¹ƒ \Be II 96/ nÄ• pajjati; evameva taá¹‡hÄ• huraá¹ƒ dhÄ• vanto ``Ä• rammaá¹‡aá¹ƒ alabhitvÄ• taá¹‡hÄ• ya appavattiá¹ƒ pattoâ€™â€™

__ya_nti yaá¹ƒ puggalaá¹ƒ. esÄ• lÄ• makabhÄ• vena __jammÄ«_ visÄ• hÄ• ratÄ• ya visa visaparibhogatÄ• ya rÅ«pÄ• dÄ«su visattatÄ• ya Ä• sattatÄ• ya ca __visattikÄ• _ti saá¹…kh taá¹‡hÄ• __sahate_ abhibhavati tassa puggalassa. yathÄ• nÄ• ma vane punappunaá¹ƒ va abhivaá¹-á¹-haá¹ƒ __bÄ«raá¹‡aá¹ƒ_ bÄ«raá¹‡atiá¹‡aá¹ƒ vaá¸• á¸• hati, evaá¹ƒ vaá¹-á¹-amÅ abhivaá¸• á¸• hanti vuddhiá¹ƒ Ä• pajjantÄ«ti attho.

__yo cetaá¹ƒ ... pe ... duraccaya_nti yo pana puggalo evaá¹ƒ vuttappakÄ• raá¹ƒ atikkamitua dukkaratÄ• ya duraccayaá¹ƒ taá¹‡haá¹ƒ __sahate_ abhibhavati, tamhÄ• puggalÄ• vaá¹-á¹ yathÄ• nÄ• ma pokkhare padumapatte patitaá¹ƒ udabindu na patiá¹-á¹-hÄ• ti, evaá¹ƒ na pa

__taá¹ƒ vo vadÄ• mÄ«_ti tena kÄ• raá¹‡ena ahaá¹ƒ tumhe vadÄ• mi. __bhaddaá¹ƒ vo_ti bh
mÄ• taá¹‡haá¹ƒ anuvattapuggalo viya vibhavaá¹ƒ anatthaá¹ƒ pÄ• puá¹‡Ä• thÄ• ti attho. __
imasmiá¹ƒ á¹-hÄ• ne yattakÄ• sannipatitÄ• , tattakÄ• . kiá¹ƒ vadasÄ«ti ce? __taá¹‡hÄ• ya n
imissÄ• chadvÄ• rikataá¹‡hÄ• ya mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ avijjÄ• dikilesaggahanaá¹ƒ arah
khaá¹‡atha samucchindatha. kiá¹ƒ viyÄ• ti? __usÄ«ratthova bÄ«raá¹‡aá¹ƒ_ yathÄ• usÄ«re
mahantena kudÄ• lena bÄ«raá¹‡Ä• paranÄ• maá¹ƒ usÄ«raá¹ƒ nÄ• ma tiá¹‡aá¹ƒ khaá¹‡ati,
khaá¹‡athÄ• ti attho. __mÄ• vo naá¸·aá¹ƒva sotova, mÄ• ro bhaÃ±ji punappuna_nti tumhe
naá¸·aá¹ƒ mahÄ• vegena Ä• gato nadÄ«soto viya kilesamÄ• ro maccumÄ• ro devaputtamÄ
bhaÃ±jÄ«ti attho.

tasmÄ• __karotha buddhavacanaá¹ƒ_ ``jhÄ• yatha, bhikkhave, mÄ• pamÄ• datthÄ• â€™â
vuttaá¹ƒ buddhassa bhagavato vacanaá¹ƒ karotha, yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattiyÄ• s
mÄ• _ \Ee II 172/ __upaccagÄ• _ti yo hi buddhavacanaá¹ƒ na karoti, taá¹ƒ \Be II 97/ puggal
buddhuppÄ• dakkhaá¹‡o patirÅ«padesavÄ• se uppattikkhaá¹‡o sammadiá¹-á¹-hiyÄ• paá¹-i
Ä• yatanÄ• naá¹ƒ avekallakkhaá¹‡oti sabbopi khaá¹‡o atikkamati, so khaá¹‡o mÄ• tumhe a
__khaá¹‡Ä• tÄ«tÄ• _ti ye hi taá¹ƒ khaá¹‡aá¹ƒ atÄ«tÄ• , ye vÄ• puggale so khaá¹‡o atÄ«to,
samappitÄ• _ tattha nibbattÄ• cirakÄ• laá¹ƒ socanti.

__pamÄ• do rajo_ti rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu sativossaggalakkhaá¹‡o pamÄ• do, sa
rÄ• garajÄ• dimissatÄ• ya \Ne II 84/ ca rajo. __pamÄ• dÄ• nupatito rajo_ti yo hi koci rajo nÄ
sabbo pamÄ• dÄ• nupatito pamÄ• davaseneva uppajjati. __appamÄ• denÄ• _ti appamajjan
__vijjÄ• yÄ• _ti aggamaggavijjÄ• ya. __abbahe sallamattano_ti attano hadayanissitaá¹ƒ rÄ•
samÅ«haneyyÄ• ti.

mÄ• lukyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sappadÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paá¹‡á¹‡avÄ«satÄ«_tiÄ• dikÄ• Ä• yasmato sappadÄ• sattherassa gÄ• thÄ• . kÄ• uppa
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imasm
kapilavatthusmiá¹ƒ suddhodanamahÄ• rÄ• jassa purohitaputto hutvÄ• nibbatti, tassa __sap
ahosi. so vayappatto satthu Ã±Ä• tisamÄ• game paá¹-iladdhasaddho pabbajitvÄ• kilesÄ• b
alabhanto brahmacariyaá¹ƒ caritvÄ• saá¹ƒvegajÄ• to pacchÄ• satthaá¹ƒ Ä• haranto yonis
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡itvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<405> á¹• 21 ``paá¹‡á¹‡avÄ«sati vassÄ• ni, yato pabbajito ahaá¹ƒ.

accharÄ• saá¹…ghÄ• tamattampi, cetosantimanajjhagaá¹ƒ ||

<406> á¹• 21 ``aladdhÄ• cittassekaggaá¹ƒ, kÄ• marÄ• gena aá¹-á¹-ito.

bÄ• hÄ• paggayha kandanto, vihÄ• rÄ• upanikkhamiá¹ƒ ||

<407> á¹• 21 ``satthaá¹ƒ \Be II 98/ vÄ• Ä• harissÄ• mi, ko attho jÄ«vitena me.

kathaÃ±hi sikkhaá¹ƒ paccakkhaá¹ƒ, kÄ• laá¹ƒ kubbetha mÄ• diso ||

<408> á¹• 21 ``tadÄ• haá¹ƒ \Ee II 173/ khuramÄ• dÄ• ya, maÃ±cakamhi upÄ• visiá¹ƒ.

parinÄ«to khuro Ä• si, dhamaniá¹ƒ chettumattano ||

<409> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<410> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha \Ne II 85/ __paá¹‡á¹‡avÄ«sativassÄ• ni, yato pabbajito aha_nti yato paá¹-á¹-hÄ• ya a
tÄ• nimÄ• ni paá¹‡á¹‡avÄ«sativassÄ• ni. __accharÄ• saá¹…ghÄ• tamattampi, cetosantiman
kÄ• laá¹ƒ brahmacariyaá¹ƒ caranto accharÄ• saá¹…ghÄ• tamattampi aá¹…guliphoá¹-anama
cetaso samÄ• dhÄ• naá¹ƒ na labhiá¹ƒ.

evaá¹ƒ pana aladdhÄ• cittassekaggataá¹ƒ, tattha kÄ• raá¹‡amÄ• ha __ ``kÄ• marÄ• gena
__aá¹-á¹-ito_ti pÄ«á¸·ito, abhibhÅ«toti attho. __bÄ• hÄ• paggayha kandanto_ti ``idamidha a
vattati, yadÄ• haá¹ƒ niyyÄ• nike sÄ• sane pabbajitvÄ• attÄ• naá¹ƒ kilesapaá¹…kato uddhar
ti uddhaá¹ƒmukho bÄ• hÄ• paggayha kandamÄ• no. __vihÄ• rÄ• upanikkhami_nti vasanal

yenÄ• dhippÄ• yena nikkhanto, taá¹ƒ dassetuá¹ƒ __ ``satthaá¹ƒ vÄ• Ä• harissÄ• mÄ«â€™
__satthaá¹ƒ vÄ• Ä• harissÄ• mÄ«_ti __vÄ• _-saddo vikappanattho. tena ``rukkhÄ• vÄ• pa
marissÄ• mÄ«â€™â€™ tiÄ• dike maraá¹‡appakÄ• re saá¹…gaá¹‡hÄ• ti. __sikkha_nti adhis
paccÄ• cikkhanto pariccajanto. ``paccakkhÄ• â€™â€™ tipi pÄ• á¸·i, paccakkhÄ• yÄ• ti attho
kathaÃ±hi nÄ• ma mÄ• diso sikkhÄ• paccakkhÄ• nena kÄ• laá¹ƒ kareyyÄ• ti attho. sikkhÄ•

vinaye maraá¹‡aá¹ƒ nÄ• ma. yathÄ• ha bhagavÄ• --- ``maraá¹‡aÃ±hetaá¹ƒ \Be II 99/, bhik
paccakkhÄ• ya hÄ«nÄ• yÄ• vattatÄ«â€™â€™ ti (MN III 63). ``sikkhaá¹ƒ paccakkhÄ• â€™â
nÄ• ma mÄ• diso sikkhaá¹ƒ paccakkhÄ• ya kÄ• laá¹ƒ kareyya, sikkhÄ• samaá¹…gÄ« eva p
tasmÄ• satthaá¹ƒ vÄ• Ä• harissÄ• mi, ko attho jÄ«vitena meti yojanÄ• .

__tadÄ• ha_nti yadÄ• kilesÄ• bhibhavena samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• y
__khura_nti nisitakhuraá¹ƒ, khurasadisaá¹ƒ vÄ• satthakaá¹ƒ. __maÃ±cakamhi upÄ• visi_nt
nivÄ• raá¹‡abhayena ovarakaá¹ƒ pavisitvÄ• maÃ±cake nisÄ«diá¹ƒ. __parinÄ«to_ti upanÄ«
adhippÄ• yo. __dhamani_nti ``kaá¹‡á¹-he dhamaniá¹ƒ, kaá¹‡á¹-hadhamaniá¹ƒ galavalayaâ€
__chettu_nti chindituá¹ƒ.

__tato me manasÄ«kÄ• ro, yoniso udapajjathÄ• _ti ``yadÄ• haá¹ƒ marissÄ• mÄ«â€™â€™
chindituá¹ƒ khuraá¹ƒ upanesiá¹ƒ, tato paraá¹ƒ ``arogaá¹ƒ nu kho me sÄ«laâ€™â€™ nti pac
akkhaá¹‡á¸• aá¹ƒ acchiddaá¹ƒ suparisuddhaá¹ƒ \Ne II 86/ sÄ«laá¹ƒ disvÄ• pÄ«ti uppajji, pÄ
passambhi, passaddhakÄ• yassa nirÄ• misaá¹ƒ sukhaá¹ƒ anubhavantassa cittassa samÄ•
II 174/ yoniso manasikÄ• ro uppajji. atha vÄ• tatoti kaá¹‡á¹-he khurassa upanayato vaá¹‡e
vedanaá¹ƒ vikkhambhento vipassanÄ• ya vasena yonisomanasikÄ• ro uppajji. idÄ• ni tato p
maggaphalapaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ uppannabhÄ• vaá¹ƒ dassetuá¹ƒ ``Ä• dÄ«navo
taá¹ƒ heá¹-á¹-hÄ• vuttatthameva.

sappadÄ• sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kÄ• tiyÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__uá¹-á¹-hehÄ«_tiÄ• dikÄ• Ä• yasmato kÄ• tiyÄ• nattherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ
kosiyagottassa brÄ• hmaá¹‡assa \Be II 100/ putto hutvÄ• nibbatto, mÄ• tugottavasena pan
laddhanÄ• mo vayappatto sÄ• maÃ±Ã±akÄ• nittherassa gihisahÄ• yo theraá¹ƒ disvÄ• pabb
karonto rattiá¹ƒ ``niddÄ• bhibhavaá¹ƒ vinodessÄ• mÄ«â€™â€™ ti caá¹…kamaá¹ƒ Ä• ruhi. s
abhibhÅ«to pacalÄ• yamÄ• no paripatitvÄ• tattheva anantarahitÄ• ya bhÅ«miyÄ• nipajji, sa
pavattiá¹ƒ disvÄ• sayaá¹ƒ tattha gantvÄ• Ä• kÄ• se á¹-hatvÄ• __ ``kÄ• tiyÄ• nÄ• â€™â€™
satthÄ• raá¹ƒ disvÄ• uá¹-á¹-hahitvÄ• vanditvÄ• saá¹ƒvegajÄ• to aá¹-á¹-hÄ• si. athassa sat
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<411> á¹• 21 ``uá¹-á¹-hehi nisÄ«da kÄ• tiyÄ• na, mÄ• niddÄ• bahulo ahu jÄ• garassu.

mÄ• taá¹ƒ alasaá¹ƒ pamattabandhu, kÅ«á¹-eneva jinÄ• tu maccurÄ• jÄ• ||

<412> á¹• 21 ``seyyathÄ• pi mahÄ• samuddavego, evaá¹ƒ jÄ• tijarÄ• ti vattate taá¹ƒ.

so karohi sudÄ«pamattano tvaá¹ƒ, na hi tÄ• á¹‡aá¹ƒ tava vijjateva aÃ±Ã±aá¹ƒ ||

<413> á¹• 21 ``satthÄ• hi vijesi maggametaá¹ƒ, saá¹…gÄ• jÄ• tijarÄ• bhayÄ• atÄ«taá¹ƒ.

pubbÄ• pararattamappamatto, anuyuÃ±jassu daá¸·haá¹ƒ karohi yogaá¹ƒ ||

<414> á¹• 21 ``purimÄ• ni pamuÃ±ca bandhanÄ• ni, saá¹…ghÄ• á¹-ikhuramuá¹‡á¸• abhikk

mÄ• \Ee II 175/ khiá¸• á¸• Ä• ratiÃ±ca mÄ• niddaá¹ƒ, anuyuÃ±jittha jhÄ• ya kÄ• tiyÄ• na ||

<415> á¹• 21 ``jhÄ• yÄ• hi jinÄ• hi kÄ• tiyÄ• na, yogakkhemapathesu kovidosi.

pappuyya anuttaraá¹ƒ visuddhiá¹ƒ, parinibbÄ• hisi vÄ• rinÄ• va joti ||

<416> á¹• 21 ``pajjotakaro \Be II 101/ \Ne II 87/ parittaraá¹ƒso, vÄ• tena vinamyate latÄ• va

evampi tuvaá¹ƒ anÄ• diyÄ• no, mÄ• raá¹ƒ indasagotta niddhunÄ• hi.

so vedayitÄ• su vÄ«tarÄ• go, kÄ• laá¹ƒ kaá¹…kha idheva sÄ«tibhÅ«toâ€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __uá¹-á¹-hehÄ«_ti niddÅ«pagamanato uá¹-á¹-hahanto uá¹-á¹-hÄ• navÄ«riyaá¹ƒ karoh
kosajjapakkhiyÄ• , tasmÄ• mÄ• sayi. __nisÄ«dÄ• _ti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ k
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• nisÄ«da. __kÄ• tiyÄ• nÄ• _ti taá¹ƒ nÄ• mena Ä• la
ahÅ«_ti niddÄ• bahulo niddÄ• bhibhÅ«to mÄ• ahu. __jÄ• garassÅ«_ti jÄ• gara, jÄ• gariyam
alasa_nti jÄ• gariyaá¹ƒ ananuyuÃ±jantaá¹ƒ taá¹ƒ alasaá¹ƒ kusÄ«taá¹ƒ pamattabandhu mac
adduhanena viya nesÄ• do migaá¹ƒ vÄ• pakkhiá¹ƒ vÄ• jarÄ• rogehi mÄ• jinÄ• tu mÄ• ab
ajjhottharatÅ«ti attho.

__seyyathÄ• pÄ«_ti seyyathÄ• api. __mahÄ• samuddavego_ti mahÄ• samuddassa Å«miv
mahÄ• samuddaÅ«mivego uparÅ«pari uá¹-á¹-hahanto taá¹ƒ abhikkamituá¹ƒ asakkontaá¹ƒ p
jÄ• ti jarÄ• ca kosajjÄ• bhibhÅ«taá¹ƒ taá¹ƒ __ativattate_ uparÅ«pari ajjhottharati. __so karo
kÄ• tiyÄ• na, catÅ«hi oghehi anajjhottharaá¹‡Ä«yaá¹ƒ arahattaphalasaá¹…khÄ• taá¹ƒ __su
attano santÄ• ne uppÄ• dehi. __na hi tÄ• á¹‡aá¹ƒ tava vijjateva aÃ±Ã±a_nti __hÄ«_ti hetua
tato aggaphalato aÃ±Ã±aá¹ƒ tava tÄ• á¹‡aá¹ƒ nÄ• ma idha vÄ• huraá¹ƒ vÄ• na upalabbha

arahattasaá¹…khÄ• taá¹ƒ sudÄ«paá¹ƒ karohÄ«ti.

__satthÄ• hi vijesi maggameta_nti yaá¹ƒ sÄ• dhetuá¹ƒ avisahantÄ• yato parÄ• jitÄ• puth
tadetaá¹ƒ tassa sudÄ«passa kÄ• raá¹‡abhÅ«taá¹ƒ paÃ±cavidhasaá¹…gato jÄ• tiÄ• dibhaya
devaputtamÄ• rÄ• dike abhibhavitvÄ• tuyhaá¹ƒ satthÄ• vijesi sÄ• dhesi. yasmÄ• satthu sa
sÄ• vakena adhigantabbaá¹ƒ na vissajjetabbaá¹ƒ, tasmÄ• tassa adhigamÄ• ya pubbarattÄ
pacchimayÄ• maÃ±ca \Ee II 176/, __appamatto_ sato sampajÄ• no hutvÄ• __anuyuÃ±ja y
daá¸·haÃ±ca karohi.

__purimÄ• ni pamuÃ±ca bandhanÄ• nÄ«_ti purimakÄ• ni gihikÄ• le Ä• baddhÄ• ni gihiban
pamuÃ±ca vissajjehi, tattha anapekkho hohi. __saá¹…ghÄ• á¹-ikhuramuá¹‡á¸• abhikkhabh
\Ne II 88/ khurena katasiramuá¹‡á¸• o bhikkhÄ• hÄ• rabhojÄ«, tividhampetaá¹ƒ purimaband
khiá¸• á¸• Ä• ratiniddÄ• nanuyogassa ca kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• tvaá¹ƒ saá¹…ghÄ
bhikkhÄ• hÄ• ro jÄ«vati, tasmÄ• te kÄ• masukhÄ• nuyogo khiá¸• á¸• Ä• ratiniddÄ• nuyogo
pamuÃ±ca bandhanÄ• ni khiá¸• á¸• Ä• ratiá¹ƒ niddaÃ±ca mÄ• nuyuÃ±jitthÄ• ti yojanÄ• . __j
Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ __anuyuÃ±ja_.

taá¹ƒ pana anuyuÃ±janto yena jhÄ• nena jhÄ• yato kilesÄ• sabbaso jitÄ• honti, taá¹ƒ lakk
anuyuÃ±jÄ• ti dassento __ ``jhÄ• yÄ• hi jinÄ• hÄ«â€™â€™ _ti Ä• ha. __yogakkhemapathes
khemassa nibbÄ• nassa pathabhÅ«tesu bodhipakkhiyadhammesu kusalo cheko asi, tasmÄ
__anuttaraá¹ƒ_ uttararahitaá¹ƒ, __visuddhiá¹ƒ_ nibbÄ• naá¹ƒ arahattaÃ±ca __pappuyya_ p
parinibbÄ• hisi. __vÄ• rinÄ• va jotÄ«_ti mahatÄ• salilavuá¹-á¹-hinipÄ• tena aggikhandho viy
ariyamaggavuá¹-á¹-hinipÄ• tena parinibbÄ• yissati.

__pajjotakaro_ti pajjotiá¹ƒ karo padÄ«po. __parittaraá¹ƒso_ti khuddakacciko. __vinamyate_
apaniyyati. __latÄ• vÄ• _ti valli viya. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• vaá¹-á¹-iÄ• dipaccayave
parittaraá¹ƒso mandapabho padÄ«po appikÄ• latÄ• vÄ• vÄ• tena vidhamiyyati viddhaá¹ƒs
kosiyagottatÄ• ya, __indasagotta, _ indasamÄ• nagottaá¹ƒ. mÄ• raá¹ƒ tassa vase anÄ• vatt
__anÄ• diyÄ• no, niddhunÄ• hi_ vidhamehi viddhaá¹ƒsehi. evaá¹ƒ pana viddhaá¹ƒsamÄ• n
sabbÄ• su vedanÄ• su vigatacchandarÄ• go __idheva_ imasmiá¹ƒyeva attabhÄ• ve
sabbakilesadarathapariá¸·Ä• hÄ• bhÄ• vena __sÄ«tibhÅ«to_ nibbuto attano parinibbÄ• nak
Ä• gamehÄ«ti \Be II 103/. evaá¹ƒ satthÄ• rÄ• anupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ pÄ• petvÄ•
desanÄ• vasÄ• ne vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹ƒ pan
desitaniyÄ• meneva imÄ• gÄ• thÄ• abhÄ• si. tÄ• eva imÄ• gÄ• thÄ• therassa aÃ±Ã±Ä•

kÄ• tiyÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. migajÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sudesito_tiÄ• dikÄ• \Ee II 177/ Ä• yasmato migajÄ• lattherassa gÄ• thÄ• . kÄ• uppatti?
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto imasmiá¹ƒ buddhuppÄ• de sÄ•
II 89/ mahÄ• upÄ• sikÄ• ya putto hutvÄ• nibbatti, __migajÄ• lo_tissa nÄ• maá¹ƒ ahosi. so v
abhiá¹‡haso dhammassavanena paá¹-iladdhasaddho pabbajitvÄ• vipassanaá¹ƒ vaá¸• á¸• h
aÃ±Ã±aá¹ƒ byÄ• karonto ---

<417> á¹• 21 ``sudesito cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

sabbasaá¹ƒyojanÄ• tÄ«to, sabbavaá¹-á¹-avinÄ• sano ||

<418> á¹• 21 ``niyyÄ• niko uttaraá¹‡o, taá¹‡hÄ• mÅ«lavisosano.

visamÅ«laá¹ƒ Ä• ghÄ• tanaá¹ƒ, chetvÄ• pÄ• peti nibbutiá¹ƒ ||

<419> á¹• 21 ``aÃ±Ã±Ä• á¹‡amÅ«labhedÄ• ya, kammayantavighÄ• á¹-ano.

viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pariggahe, Ã±Ä• á¹‡avajiranipÄ• tano ||

<420> á¹• 21

``vedanÄ• naá¹ƒ viÃ±Ã±Ä• pano, upÄ• dÄ• nappamocano.

bhavaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒva, Ã±Ä• á¹‡ena anupassano ||

<421> á¹• 21 ``mahÄ• raso sugambhÄ«ro, jarÄ• maccunivÄ• raá¹‡o.

ariyo aá¹-á¹-haá¹…giko maggo, dukkhÅ«pasamano sivo ||

<422> á¹• 21 ``kammaá¹ƒ kammanti Ã±atvÄ• na, vipÄ• kaÃ±ca vipÄ• kato.

paá¹-iccuppannadhammÄ• naá¹ƒ, yathÄ• vÄ• lokadassano.

mahÄ• khemaá¹…gamo santo, pariyosÄ• nabhaddakoâ€™â€™ ti || --- imÄ• gÄ• thÄ• abh

tattha \Be II 104/ __sudesito_ti suá¹-á¹-hu desito, veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ
diá¹-á¹-hadhammikasamparÄ• yikaparamatthÄ• naá¹ƒ yÄ• thÄ• vato vibhÄ• vanavasena de
__sudesito_ti sammÄ• desito, pavattinivattÄ«naá¹ƒ tadubhayahetÅ«naÃ±ca aviparÄ«tato p

svÄ• khyÄ• toti attho. __cakkhumatÄ• _ti maá¹ƒsacakkhu, dibbacakkhu, paÃ±Ã±Ä• cakkhu,
samantacakkhÅ«ti imehi paÃ±cahi cakkhÅ«hi cakkhumatÄ• . __buddhenÄ• _ti sabbaÃ±Ã±u
__Ä• diccabandhunÄ• _ti Ä• diccagottena. duvidho hi loke khattiyavaá¹ƒso --- Ä• diccavaá¹ƒ
tattha Ä• diccavaá¹ƒso, okkÄ• karÄ• javaá¹ƒsoti jÄ• nitabbaá¹ƒ. tato saÃ±jÄ• tatÄ• ya sÄ• k
bhagavÄ• ``Ä• diccabandhÅ«â€™â€™ ti vuccati. atha vÄ• Ä• diccassa bandhÅ«tipi bhaga
svÄ• yamattho heá¹-á¹-hÄ• vuttoyeva. kÄ• marÄ• gasaá¹ƒyojanÄ• dÄ«naá¹ƒ sabbesaá¹ƒ s
samatikkamanabhÄ• vato __sabbasaá¹ƒyojanÄ• tÄ«to_ tato eva kilesakammavipÄ• kavaá¹-
viddhaá¹ƒsanato __sabbavaá¹-á¹-avinÄ• sano, _ saá¹ƒsÄ• racÄ• rakato \Ee II 178/ niyyÄ• n
saá¹ƒsÄ• ramahoghato samuttaraá¹‡aá¹-á¹-hena __uttaraá¹‡o, _ kÄ• mataá¹‡hÄ• dÄ«naá¹
avijjaá¹ƒ ayoniso manasikÄ• raÃ±ca visoseti sukkhÄ• petÄ«ti __taá¹‡hÄ• mÅ«lavisosano, _
sampaá¹-ivedhassa \Ne II 90/ viddhaá¹ƒsanato visassa dukkhassa kÄ• raá¹‡attÄ• __visam
byasanuppattiá¹-á¹-hÄ• natÄ• ya __Ä• ghÄ• tanaá¹ƒ_ kammaá¹ƒ kilesaá¹ƒ vÄ• __chetvÄ• _
nibbÄ• naá¹ƒ pÄ• peti.

aÃ±Ã±Ä• á¹‡assa mÅ«laá¹ƒ ayoniso manasikÄ• ro Ä• savÄ• ca ``Ä• savasamudayÄ• avij
hi vuttaá¹ƒ, tassa __bhedÄ• ya_ vajirÅ«pamaÃ±Ä• á¹‡ena bhindanatthÄ• ya. atha vÄ• ``av
saá¹…khÄ• rÄ• â€™â€™ tiÄ• divacanato (Vibh 225-226; SN a II 1) aÃ±Ã±Ä• á¹‡aá¹ƒ mÅ«l
aÃ±Ã±Ä• á¹‡amÅ«laá¹ƒ, bhavacakkaá¹ƒ, tassa maggaÃ±Ä• á¹‡avajirena padÄ• lanatthaá¹ƒ
__kammayantavighÄ• á¹-ano_ti kammaghaá¹-itassa attabhÄ• vayantassa viddhaá¹ƒsano. _
pariggahe_ti kÄ• mabhavÄ• dÄ«su yathÄ• sakakammunÄ• viÃ±Ã±Ä• á¹‡aggahaá¹‡e upaá
tattha hi bhave paá¹-isandhiyÄ• gahitÄ• ya taá¹ƒtaá¹ƒbhavanissitaviÃ±Ã±Ä• á¹‡Ä• nipi gah
__Ã±Ä• á¹‡avajiranipÄ• tano_ti Ã±Ä• á¹‡avajirassa \Be II 105/ nipÄ• to, Ã±Ä• á¹‡avajiraá¹ƒ
padÄ• letÄ• . lokuttaradhammo hi uppajjamÄ• no sattamabhavÄ• dÄ«su uppajjanÄ• rahÄ• n
uppajjatÄ«ti.

__vedanÄ• naá¹ƒ viÃ±Ã±Ä• pano_ti sukhÄ• dÄ«naá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ yathÄ• l
yÄ• thÄ• vato pavedako. __upÄ• dÄ• nappamocano_ti kÄ• mupÄ• dÄ• nÄ• dÄ«hi catÅ«hip
vimocako. __bhavaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒva, Ã±Ä• á¹‡ena anupassano_ti kÄ• mabhavÄ
ekÄ• dasahi aggÄ«hi Ä• dittabhÄ• vato sÄ• dhikaporisaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒ viya magg
dassetÄ• .

santapaá¹‡Ä«tabhÄ• vato atittikaraá¹-á¹-hena __mahÄ• raso_ pariÃ±Ã±Ä• divasena vÄ• m
sÄ• maÃ±Ã±aphalavasena mahÄ• sampattitÄ• ya ca __mahÄ• raso, _ anupacitasambhÄ• n
alabbhaneyyapatiá¹-á¹-hatÄ• ya ca __suá¹-á¹-hu gambhÄ«ro jarÄ• maccunivÄ• raá¹‡o, _ Ä•
bhavÄ• bhinipphattiyÄ• nivattanena jarÄ• ya maccuno ca paá¹-isedhako. idÄ• ni yathÄ• vut
dhammaá¹ƒ sarÅ«pato dassento __ ``ariyo aá¹-á¹-haá¹…gikoâ€™â€™ _ti vatvÄ• punapi ta
vibhÄ• vetuá¹ƒ __ ``dukkhÅ«pasamano sivo_â€™â€™ tiÄ• dimÄ• ha. tassattho --- parisudd
sammÄ• diá¹-á¹-hiÄ• diaá¹-á¹-hadhammasamodhÄ• natÄ• ya __aá¹-á¹-haá¹…giko, _ nibbÄ•

sakalavaá¹-á¹-adukkhavÅ«pasamanaá¹-á¹-hena \Ee II 179/ __dukkhavÅ«pasamano, _ khem

yathÄ• ito bÄ• hirakasamaye asammÄ• sambuddhapaveditattÄ• kammavipÄ• ko vipallÄ• avipallÄ• setvÄ• __paá¹-iccuppannadhammÄ• naá¹ƒ_ paá¹-iccasamuppannesu dhammesu vipÄ• kato \Ne II 91/ Ã±atvÄ• na pubbabhÄ• gaÃ±Ä• á¹‡ena jÄ• nanahetu sassatucchedagg yÄ• thÄ• vato Ä• lokadassano takkarassa lokuttaraÃ±Ä• á¹‡Ä• lokassa dassano. kenaci kaÅ mahÄ• khemaá¹ƒ nibbÄ• naá¹ƒ gacchati satte gameti cÄ• ti __mahÄ• khemaá¹…gamo, _ sabbakilesadarathapariá¸·Ä• havÅ«pasamanato __santo, _ akuppÄ• ya cetovimuttiyÄ• anu nibbÄ• nadhÄ• tuyÄ• pÄ• panena __pariyosÄ• nabhaddako_ sudesito cakkhumatÄ• ti yoja

evaá¹ƒ \Be II 106/ thero nÄ• nÄ• nayehi ariyadhammaá¹ƒ pasaá¹ƒsanto tassa dhammassa aÃ±Ã±Ä• padesena pakÄ• sesi.

migajÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. purohitaputtajentattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__jÄ• timadena mattoha_ntiÄ• dikÄ• Ä• yasmato jentattherassa gÄ• thÄ• . kÄ• uppatti? a katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ purohitassa putto hutvÄ• nibbatti, tassa __jento_ti nÄ• maá¹ƒ ahosi. so vayappatto jÄ• tima bhogaissariyarÅ«pamadena ca matto aÃ±Ã±e hÄ«á¸·ento garuá¹-á¹-hÄ• niyÄ• nampi apacit vicarati. so ekadivasaá¹ƒ satthÄ• raá¹ƒ mahatiyÄ• parisÄ• ya parivutaá¹ƒ dhammaá¹ƒ dese upasaá¹…kamanto ``sace maá¹ƒ samaá¹‡o gotamo paá¹-hamaá¹ƒ Ä• lapissati, ahampi Ä• l nÄ• lapissÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• upasaá¹…kamitvÄ• á¹-hito bhagavati sayampi mÄ• nena anÄ• lapitvÄ• gamanÄ• kÄ• raá¹ƒ dassesi. taá¹ƒ bhagavÄ• ---

``na mÄ• naá¹ƒ brÄ• hmaá¹‡a sÄ• dhu, atthikassÄ«dha brÄ• hmaá¹‡a.

yena atthena Ä• gacchi, tamevamanubrÅ«hayeâ€™â€™ ti || (SN a I 201) ---

gÄ• thÄ• ya \Ee II 180/ ajjhabhÄ• si. so ``cittaá¹ƒ me samaá¹‡o gotamo jÄ• nÄ• tÄ«â€™â€™ pÄ• desu sirasÄ• nipatitvÄ• paramanipaccÄ• kÄ• raá¹ƒ katvÄ• ---

``kesu na mÄ• naá¹ƒ kayirÄ• tha, kesu cassa sagÄ• ravo.

kyassa apacitÄ• assu, kyassu sÄ• dhu supÅ«jitÄ• â€™â€™ ti || ---

pucchi. tassa bhagavÄ• ---

``mÄ• tari \Ne II 92/ pitari cÄ• pi, atho jeá¹-á¹-hamhi bhÄ• tari.

Ä• cariye catutthamhi, samaá¹‡abrÄ• hmaá¹‡esu ca ||

``tesu \Be II 107/ na mÄ• naá¹ƒ kayirÄ• tha, tesu assa sagÄ• ravo.

kyassa apacitÄ• assu, tyassu sÄ• dhu supÅ«jitÄ• ||

``arahante sÄ«tibhÅ«te, katakicce anÄ• save.

nihacca mÄ• naá¹ƒ atthaddho, te namasse anuttareâ€™â€™ ti || (SN a I 201) ---

paÃ±haá¹ƒ vissajjento dhammaá¹ƒ desesi. so tÄ• ya desanÄ• ya sotÄ• panno hutvÄ• pabb
karonto arahattaá¹ƒ patvÄ• attano paá¹-ipattikittanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<423> á¹• 21 ``jÄ• timadena mattohaá¹ƒ, bhogaissariyena ca.

saá¹‡á¹-hÄ• navaá¹‡á¹‡arÅ«pena, madamatto acÄ• rihaá¹ƒ ||

<424> á¹• 21 ``nÄ• ttano samakaá¹ƒ kaÃ±ci, atirekaÃ±ca maÃ±Ã±isaá¹ƒ.

atimÄ• nahato bÄ• lo, patthaddho ussitaddhajo ||

<425> á¹• 21 ``mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, aÃ±Ã±epi garusammate.

na kaÃ±ci abhivÄ• desiá¹ƒ, mÄ• natthaddho anÄ• daro ||

<426> á¹• 21 ``disvÄ• vinÄ• yakaá¹ƒ aggaá¹ƒ, sÄ• rathÄ«naá¹ƒ varuttamaá¹ƒ.

tapantamiva Ä• diccaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<427> á¹• 21 ``mÄ• naá¹ƒ madaÃ±ca chaá¸• á¸• etvÄ• , vippasannena cetasÄ• .

sirasÄ• abhivÄ• desiá¹ƒ, sabbasattÄ• namuttamaá¹ƒ ||

<428> á¹• 21 ``atimÄ• no ca omÄ• no, pahÄ«nÄ• susamÅ«hatÄ• .

asmimÄ• no samucchinno, sabbe mÄ• navidhÄ• hatÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

 tattha __jÄ• timadena mattoha_nti ahaá¹ƒ udicce brÄ• hmaá¹‡akule nibbatto, ``na mÄ• disc
atthÄ«â€™â€™ ti kulamÄ• nena matto mÄ• nathaddho acÄ• rinti yojanÄ• . __bhogaissariye
Ä• dhipaccena ca hetubhÅ«tena bhogasampadaÃ±ca issariyasampadaÃ±ca paá¹-icca uppa
acÄ• rinti yojanÄ• . __saá¹‡á¹-hÄ• navaá¹‡á¹‡arÅ«penÄ• _ti saá¹‡á¹-hÄ• naá¹ƒ \Be II 108/
vaá¹‡á¹‡o \Ee II 181/ odÄ• tasÄ• matÄ• dichavisampatti, rÅ«paá¹ƒ aá¹…gapaccaá¹…gasob
yojanÄ• veditabbÄ• . __madamatto_ti vuttappakÄ• rato aÃ±Ã±enapi madena matto.

 __nÄ• ttano_ \Ne II 93/ __samakaá¹ƒ kaÃ±cÄ«_ti attano samakaá¹ƒ sadisaá¹ƒ jÄ• tiÄ• dÄ«
vÄ• kaÃ±ci na maÃ±Ã±isaá¹ƒ na maÃ±Ã±iá¹ƒ, mayÄ• samÄ• nampi na maÃ±Ã±iá¹ƒ, kuto
__atimÄ• nahato bÄ• lo_ti bÄ• lo ahaá¹ƒ tato bÄ• labhÄ• vato atimÄ• nena khatÅ«pahataku
__patthaddho ussitaddhajo_ thambhavasena garÅ«nampi nipaccakÄ• rassa akaraá¹‡ato bh
anonamanathaddhajÄ• to ussitamÄ• naddhajo.

 vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``mÄ• taraâ€™â€™ _ntiÄ• di vuttaá¹ƒ. ta
jeá¹-á¹-habhÄ• tuÄ• dike, samaá¹‡abrÄ• hmaá¹‡e ca. __garusammate_ti garÅ«ti sammate
__anÄ• daro_ti Ä• dararahito.

 __disvÄ• vinÄ• yakaá¹ƒ agga_nti evaá¹ƒ mÄ• nathaddho hutvÄ• vicaranto
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi veneyyÄ• naá¹ƒ vinayanato sayambhutÄ• y
vinÄ• yakaá¹ƒ. sadevake loke sÄ«lÄ• diguá¹‡ehi seá¹-á¹-habhÄ• vato aggaá¹ƒ. purisadamm
damanato __sÄ• rathÄ«naá¹ƒ varuttamaá¹ƒ, _ ativiya uttamaá¹ƒ byÄ• mappabhÄ• diobhÄ•
_ obhÄ• santaá¹ƒ bhikkhusaá¹…ghapurakkhataá¹ƒ dhammaá¹ƒ desentaá¹ƒ sabbasattÄ• na
disvÄ• buddhÄ• nubhÄ• vena santajjito ``ahameva seá¹-á¹-ho, aÃ±Ã±e hÄ«nÄ• â€™â€™ t
bhogamadÄ• dimadaÃ±ca __chaá¸• á¸• etvÄ• _ pahÄ• ya vippasannena cetasÄ• sirasÄ• a
panÄ• yaá¹ƒ mÄ• nathaddho samÄ• no satthu dassanamattena mÄ• naá¹ƒ pahÄ• sÄ«ti? na
daá¹-á¹-habbaá¹ƒ. satthu dassanamattena mÄ• naá¹ƒ na pahÄ• si ``na mÄ• naá¹ƒ, brÄ• hm
tiÄ• dikÄ• ya pana desanÄ• ya mÄ• naá¹ƒ pahÄ• si. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``mÄ• naá¹ƒ
vippasannena cetasÄ• . sirasÄ• abhivÄ• desiâ€™â€™ nti. __vippasannena cetasÄ• _ti ca
karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

``ahameva \Be II 109/ seá¹-á¹-hoâ€™â€™ ti pavatto mÄ• no __atimÄ• no_. ``ime pana nihÄ
hÄ«nato dahantassa mÄ• no __ ``omÄ• noâ€™â€™ _ti vadanti. ``seyyohamasmÄ«â€™â€™
attÄ• naá¹ƒ seyyato dahantassa pavatto seyyamÄ• no __atimÄ• no_. ``hÄ«nohamasmÄ«â€
__omÄ• no. pahÄ«nÄ• susamÅ«hatÄ• _ti heá¹-á¹-himamaggehi pahÄ«nÄ• hutvÄ• aggam

samugghÄ• á¹-itÄ• . __asmimÄ• no_ti ``esohamasmÄ«â€™â€™ ti khandhe ``ahaâ€™â€™
pavattamÄ• no. __sabbe_ti na kevalaá¹ƒ atimÄ• naomÄ• naasmimÄ• nÄ• eva, atha kho se
navavidhÄ• antarabhedena anekavidhÄ• ca sabbe mÄ• navidhÄ• mÄ• nakoá¹-á¹-hÄ• sÄ•
samugghÄ• á¹-itÄ• ti.

purohitaputtajentattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sumanattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yadÄ• _ \Ne II 94/ __navo pabbajito_tiÄ• dikÄ• Ä• yasmato sumanattherassa gÄ• thÄ• .
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto sikhissa bhag
mÄ• lÄ• kÄ• rakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ sikhiá¹ƒ bhagavantaá¹ƒ p
sumanapupphehi pÅ«jaá¹ƒ akÄ• si. so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaran
aÃ±Ã±atarassa upÄ• sakassa gehe paá¹-isandhiá¹ƒ gaá¹‡hi. so ca upÄ• sako Ä• yasmato a
upaá¹-á¹-hÄ• ko ahosi. tassa ca tato pubbe jÄ• tÄ• jÄ• tÄ• dÄ• rakÄ• mariá¹ƒsu. tena so ``
puttaá¹ƒ labhissÄ• mi, ayyassa anuruddhattherassa santike pabbÄ• jessÄ• mÄ«â€™â€™ ti
dasamÄ• saccayena jÄ• to arogoyeva hutvÄ• anukkamena vaá¸• á¸• hento sattavassiko ah
santike pabbÄ• jesi. so pabbajitvÄ• tato paripakkaÃ±Ä• á¹‡attÄ• vipassanÄ• ya kammaá¹ƒ
chaá¸·abhiÃ±Ã±o hutvÄ• theraá¹ƒ upaá¹-á¹-hahanto ``pÄ• nÄ«yaá¹ƒ Ä• harissÄ• mÄ«â€™
iddhiyÄ• anotattadahaá¹ƒ agamÄ• si. atheko micchÄ• diá¹-á¹-hiko nÄ• garÄ• jÄ• anotattad
sattakkhattuá¹ƒ bhogena parikkhipitvÄ• \Be II 110/ upari mahantaá¹ƒ phaá¹‡aá¹ƒ katvÄ• su
gahetuá¹ƒ okÄ• saá¹ƒ na deti. sumano garuá¸·arÅ«paá¹ƒ gahetvÄ• taá¹ƒ nÄ• garÄ• jaá¹ƒ a
gahetvÄ• therassa vasanaá¹-á¹-hÄ• naá¹ƒ uddissa Ä• kÄ• sena gacchati. taá¹ƒ satthÄ• jet
gacchantaá¹ƒ disvÄ• dhammasenÄ• patiá¹ƒ Ä• mantetvÄ• , ``sÄ• riputta, imaá¹ƒ passÄ• â€
gÄ• thÄ• hi tassa guá¹‡e abhÄ• si. atha sumanatthero ---

<429> á¹• 21 ``yadÄ• navo pabbajito, jÄ• tiyÄ• sattavassiko.

iddhiyÄ• abhibhotvÄ• na, pannagindaá¹ƒ mahiddhikaá¹ƒ ||

<430> á¹• 21 ``upajjhÄ• yassa udakaá¹ƒ, anotattÄ• mahÄ• sarÄ• .

Ä• harÄ• mi tato disvÄ• , maá¹ƒ satthÄ• etadabravi ||

<431> á¹• 21 ``sÄ• riputta imaá¹ƒ passa, Ä• gacchantaá¹ƒ kumÄ• rakaá¹ƒ.

udakakumbhamÄ• dÄ• ya, ajjhattaá¹ƒ susamÄ• hitaá¹ƒ ||

<432> á¹• 21 ``pÄ• sÄ• dikena \Ee II 183/ vattena, kalyÄ• á¹‡airiyÄ• patho.

sÄ• maá¹‡eronuruddhassa, iddhiyÄ• ca visÄ• rado ||

<433> á¹• 21 ``Ä• jÄ• nÄ«yena Ä• jaÃ±Ã±o, sÄ• dhunÄ• sÄ• dhukÄ• rito.

vinÄ«to anuruddhena, katakiccena sikkhito ||

<434> á¹• 21 ``so \Ne II 95/ patvÄ• paramaá¹ƒ santiá¹ƒ, sacchikatvÄ• akuppataá¹ƒ.

sÄ• maá¹‡ero sa sumano, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti icchatÄ«â€™â€™ ti || ---

aÃ±Ã±Ä• byÄ• karaá¹‡avasena cha gÄ• thÄ• abhÄ• si.

tattha Ä• dito dve gÄ• thÄ• sumanatthereneva bhÄ• sitÄ• , itarÄ• catasso taá¹ƒ pasaá¹ƒsa
bhÄ• sitÄ• . tÄ• sabbÄ• ekajjhaá¹ƒ katvÄ• sumanatthero pacchÄ• aÃ±Ã±Ä• byÄ• karaá¹‡
__pannaginda_nti nÄ• garÄ• jaá¹ƒ. __tato_ti tattha, yadÄ• navo pabbajito jÄ• tiyÄ• sattava
mahiddhikaá¹ƒ nÄ• garÄ• jaá¹ƒ abhibhavitvÄ• anotattadahato upajjhÄ• yassa pÄ• nÄ«yaá¹
attho.

maá¹ƒ \Be II 111/ uddissa mayhaá¹ƒ satthÄ• etadabravi, taá¹ƒ dassento, __ ``sÄ• riputta, i
_tiÄ• dimÄ• ha. __ajjhattaá¹ƒ susamÄ• hita_nti visayajjhattabhÅ«tena aggaphalasamÄ• dhi
samÄ• hitaá¹ƒ.

__pÄ• sÄ• dikena vattenÄ• _ti passantÄ• naá¹ƒ pasÄ• dÄ• vahena Ä• cÄ• ravattena, karaa
karaá¹‡avacanaá¹ƒ. __kalyÄ• á¹‡airiyÄ• patho_ti sampanniriyÄ• patho. pÄ• sÄ• dikena vatt
itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ. samaá¹‡assa bhÄ• vo sÄ• maá¹‡yaá¹ƒ, sÄ• n
Ä«rati pavattatÄ«ti sÄ• maá¹‡ero, samaá¹‡uddeso. __iddhiyÄ• ca visÄ• rado_ti iddhiyampi
__Ä• jÄ• nÄ«yenÄ• _ti purisÄ• jÄ• nÄ«yena. attahitaparahitÄ• naá¹ƒ sÄ• dhanato __sÄ• dh
__sÄ• dhu_ ubhayahitasÄ• dhako, suá¹-á¹-hu vÄ• Ä• jaÃ±Ã±o __kÄ• rito_ damito. aggavijj
asekkhabhÄ• vÄ• pÄ• danena __sikkhito_ sikkhÄ• pitoti attho.

so sÄ• maá¹‡ero sumano paramaá¹ƒ __santiá¹ƒ_ nibbÄ• naá¹ƒ __patvÄ• _ aggamaggÄ• d
__sacchikatvÄ• _ attapaccakkhaá¹ƒ katvÄ• __akuppataá¹ƒ_ arahattaphalaá¹ƒ appicchabhÄ
paramukkaá¹ƒsagatattÄ• __mÄ• maá¹ƒ jaÃ±Ã±Ä• _ti maá¹ƒ ``ayaá¹ƒ khÄ«á¹‡Ä• savoâ€™
``chaá¸·abhiÃ±Ã±oâ€™â€™ ti vÄ• kocipi mÄ• jÄ• neyyÄ• ti __icchati_ abhikaá¹…khatÄ«ti

sumanattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. nhÄ• takamunittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vÄ• tarogÄ• bhinÄ«to_tiÄ• dikÄ• \Ne II 96/ \Ee II 184/ Ä• yasmato nhÄ• takamunissa gÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• imasmiá¹ƒ b
brÄ• hmaá¹‡akule nibbattitvÄ• vayappatto vijjÄ• á¹-á¹-hÄ• nÄ• dÄ«su nipphattiá¹ƒ gato nhÄ
__nhÄ• tako_ti paÃ±Ã±Ä• yittha. so tÄ• pasapabbajjaá¹ƒ pabbajitvÄ• rÄ• jagahassa tiyojan
araÃ±Ã±Ä• yatane nÄ«vÄ• rehi yÄ• pento aggiá¹ƒ paricÄ• rayamÄ• no vasati. tassa satthÄ•
hadayabbhantare pajjalantaá¹ƒ arahattÅ«panissayaá¹ƒ disvÄ• assamapadaá¹ƒ agamÄ• si.
haá¹-á¹-hatuá¹-á¹-ho attano \Be II 112/ upakappananiyÄ• mena Ä• hÄ• raá¹ƒ upanesi. taá¹ƒ
evaá¹ƒ tayo divase datvÄ• catutthadivase ``bhagavÄ• tumhe paramasukhumÄ• lÄ• , katha
yÄ• pethÄ• â€™â€™ ti Ä• ha. tassa satthÄ• ariyasantosaguá¹‡aá¹ƒ pakÄ• sento dhammaa
sotÄ• panno hutvÄ• pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡i. bhagavÄ• taá¹ƒ arahatte patiá¹-á
tattheva viharanto aparabhÄ• ge vÄ• tÄ• bÄ• dhena upadduto ahosi. satthÄ• tattha gantvÄ
tassa vihÄ• raá¹ƒ pucchanto ---

<435> á¹• 21 ``vÄ• tarogÄ• bhinÄ«to tvaá¹ƒ, viharaá¹ƒ kÄ• nane vane.

paviddhagocare lÅ«khe, kathaá¹ƒ bhikkhu karissasÄ«â€™â€™ ti || --- gÄ• thamÄ• ha. atha

<436> á¹• 21 ``pÄ«tisukhena vipulena, pharitvÄ• na samussayaá¹ƒ.

lÅ«khampi abhisambhonto, viharissÄ• mi kÄ• nane ||

<437> á¹• 21 ``bhÄ• vento satta bojjhaá¹…ge, indriyÄ• ni balÄ• ni ca.

jhÄ• nasokhummasampanno, viharissaá¹ƒ anÄ• savo ||

<438> á¹• 21 ``vippamuttaá¹ƒ kilesehi, suddhacittaá¹ƒ anÄ• vilaá¹ƒ.

abhiá¹‡haá¹ƒ paccavekkhanto, viharissaá¹ƒ anÄ• savo ||

<439> á¹• 21 ``ajjhattaÃ±ca bahiddhÄ• ca, ye me vijjiá¹ƒsu Ä• savÄ• .

sabbe asesÄ• ucchinnÄ• , na ca uppajjare puna ||

<440> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

dukkhakkhayo anuppatto, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

imÄ• hi sesagÄ• thÄ• hi attano vihÄ• raá¹ƒ satthu pavedesi.

tattha \Ne II 97/ __jhÄ• nasokhummasampanno_ti jhÄ• nasukhumabhÄ• vena samannÄ• g
arÅ«pajjhÄ• naá¹ƒ, tasmÄ• aá¹-á¹-hasamÄ• pattilÄ• bhimhÄ«ti vuttaá¹ƒ hoti. tena attano ub
dasseti. apare panÄ• hu --- ``sokhummanti aggamaggaphalesu adhipaÃ±Ã±Ä• sikkhÄ• \Ee
jhÄ• naggahaá¹‡ena \Be II 113/ attano ubhatobhÄ• gavimuttitaá¹ƒ vibhÄ• vetÄ«â€™â€™ ti.
kilesehÄ«_ti paá¹-ippassaddhivimuttiyÄ• sabbakilesehi vimuttaá¹ƒ, tato eva __suddhacittaá
anÄ• vilasaá¹…kappatÄ• ya __anÄ• vilaá¹ƒ, _ tÄ«hipi padehi arahattaphalacittameva vadat
vuttanayameva. imameva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti.

nhÄ• takamunittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. brahmadattattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__akkodhassÄ• _tiÄ• dikÄ• Ä• yasmato brahmadattattherassa gÄ• thÄ• . kÄ• uppatti? aya
katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ
putto hutvÄ• nibbatti, __brahmadatto_tissa nÄ• maá¹ƒ ahosi. so vayappatto jetavanamahe
disvÄ• paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto saha paá¹-isam
ahosi. taá¹ƒ ekadivasaá¹ƒ nagare piá¹‡á¸• Ä• ya carantaá¹ƒ aÃ±Ã±ataro brÄ• hmaá¹‡o akk
tuá¹‡hÄ«bhÅ«to piá¹‡á¸• Ä• ya caratiyeva, brÄ• hmaá¹‡o punapi akkosiyeva. manussÄ• ev
``ayaá¹ƒ thero na kiÃ±ci bhaá¹‡atÄ«â€™â€™ ti Ä• haá¹ƒsu. taá¹ƒ sutvÄ• thero tesaá¹ƒ ma
desento ---

<441> á¹• 21 ``akkodhassa kuto kodho, dantassa samajÄ«vino.

sammadaÃ±Ã±Ä• vimuttassa, upasantassa tÄ• dino ||

<442> á¹• 21 ``tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

<443> á¹• 21 ``ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

<444> á¹• 21 ``ubhinnaá¹ƒ tikicchantaá¹ƒ taá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• || (SN a I 189).

<445> á¹• 21 ``uppajje \Be II 114/ \Ne II 98/ \Ee II 186/ te sace kodho, Ä• vajja kakacÅ«pam

uppajje ce rase taá¹‡hÄ• , puttamaá¹ƒsÅ«pamaá¹ƒ sara ||

<446> á¹• 21 ``sace dhÄ• vati cittaá¹ƒ te, kÄ• mesu ca bhavesu ca.

khippaá¹ƒ niggaá¹‡ha satiyÄ• , kiá¹-á¹-hÄ• daá¹ƒ viya duppasuâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __akkodhassÄ• _ti kodharahitassa maggena samucchinnakodhassa. __kuto kodho_
uppajjeyya, tassa uppattikÄ• raá¹‡aá¹ƒ natthÄ«ti attho. __dantassÄ• _ti uttamena damena a
dantassa. __samajÄ«vino_ti kÄ• yavisamÄ• dÄ«ni sabbaso pahÄ• ya kÄ• yasamÄ• dÄ«naá
sattaá¹-á¹-hÄ• niyena sampajaÃ±Ã±ena sammadeva vattantassa. __sammadaÃ±Ã±Ä• vim
abhiÃ±Ã±eyyÄ• dike dhamme jÄ• nitvÄ• sabbÄ• savehi vippamuttassa. tato eva
sabbakilesadarathapariá¸·Ä• havÅ«pasamena __upasantassa_. iá¹-á¹-hÄ• dÄ«su tÄ• dilakk
khÄ«á¹‡Ä• savassa kuto kodhoti aÃ±Ã±Ä• padesena thero attano kodhÄ• bhÄ• vaá¹ƒ tassa
kodhe akodhe ca Ä• dÄ«navÄ• nisaá¹ƒsadassanena dhammaá¹ƒ kathento __ ``tassevÄ• â€
kuddhaá¹ƒ paá¹-ikujjhatÄ«_ti yo puggalo attano upari kuddhaá¹ƒ kupitaá¹ƒ puggalaá¹ƒ paá¹-
tena paá¹-ikujjhanapaccakkosanapaá¹-ippaharaá¹‡Ä• dinÄ• __pÄ• piyo_ idhaloke viÃ±Ã±Å
nirayadukkhÄ• divasena abhaddakataraá¹ƒ akalyÄ• á¹‡ataraá¹ƒ hoti. kujjhanena pana akud
vattabbameva natthi. keci pana ``yo akuddhaá¹ƒ paá¹-ikuddhaá¹ƒ Ä• rabbha kujjhatÄ«â€™â
__kuddhaá¹ƒ appaá¹-ikujjhanto_ti yo pana kuddhaá¹ƒ puggalaá¹ƒ ``ayaá¹ƒ kuddho kodhapa
paá¹-ikujjhati khamati, so __dujjayaá¹ƒ_ kilesasaá¹…gÄ• maá¹ƒ jeti nÄ• ma. na kevalaÃ±ca
eva, atha kho ubhayahitapaá¹-ipattimpÄ«ti dassento Ä• ha __ ``ubhinnamatthaá¹ƒ ... pe ... u
_ti. yo __paraá¹ƒ_ puggalaá¹ƒ __saá¹…kupitaá¹ƒ_ kuddhaá¹ƒ ``kodhaparetoâ€™â€™ ti Ã±a
ajjhupekkhanto vÄ• sato \Be II 115/ sampajÄ• no hutvÄ• __upasammati_ khamati na paá¹-
parassa cÄ• _ti ubhinnaá¹ƒ ubhayalokasukhÄ• vahaá¹ƒ __atthaá¹ƒ_ hitaá¹ƒ carati.

__ubhinnaá¹ƒ tikicchantaá¹ƒ ta_nti taá¹ƒ attano ca parassa cÄ• ti ubhinnaá¹ƒ dvinnaá¹ƒ kod
tikicchantaá¹ƒ khamantaá¹ƒ puggalaá¹ƒ ye janÄ• __dhammassa_ ariyÄ• cÄ• radhamme ak
aviddasu yo attÄ• naá¹ƒ akkosantassa paharantassa kiÃ±ci na karotÄ«â€™â€™ ti maÃ±Ã±
tesaá¹ƒ ayoniso maÃ±Ã±ananti adhippÄ• yo. ``tikicchanaâ€™â€™ ntipi paá¹-hanti, tikicchan

evaá¹ƒ \Ne II 99/ therena vuccamÄ• naá¹ƒ dhammaá¹ƒ sutvÄ• akkosakabrÄ• hmaá¹‡o saá

hutvÄ• theraá¹ƒ khamÄ• petvÄ• tasseva santike pabbaji. thero tassa kammaá¹-á¹-hÄ• naá
mettÄ• bhÄ• vanÄ• yuttÄ• â€™â€™ ti mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ datvÄ• kodhapariyu
paccavekkhaá¹‡Ä• dividhiá¹ƒ dassento __ ``uppajje teâ€™â€™ _tiÄ• dimÄ• ha. tattha __up
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jantassa kaÃ±ci puggalaá¹ƒ nissÄ• ya ciraparicayo kodho u
vÅ«pasamÄ• ya ---

``ubhatodaá¹‡á¸• akena cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá¹…gÄ• ni
padÅ«seyya, na me so tena sÄ• sanakaroâ€™â€™ ti (MN I 232) ---

satthÄ• rÄ• vuttaá¹ƒ kakacÅ«pamaá¹ƒ ovÄ• daá¹ƒ Ä• vajjehi. __uppajje ce rase taá¹‡hÄ• _
rase taá¹‡hÄ• abhilÄ• so uppajjeyya, tassa vÅ«pasamÄ• ya ---

``puttamaá¹ƒsaá¹ƒ jÄ• yampatikÄ• yathÄ• kantÄ• ranittharaá¹‡atthameva khÄ• diá¹ƒsu, na
kulaputtopi pabbajito piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevati ... pe ... phÄ• suvihÄ• ro cÄ• â€™â€™
samÄ• naá¹ƒ) ---

evaá¹ƒ vuttaá¹ƒ puttamaá¹ƒsÅ«pamovÄ• daá¹ƒ __sara_ anussara.

__sace dhÄ• vati te citta_nti ayoniso manasi karoto tava cittaá¹ƒ __kÄ• mesu_ paÃ±cakÄ•
chandarÄ• gavasena, kÄ• mabhavÄ• dÄ«su __bhavesu_ bhavapatthanÄ• vasena sace dhÄ
niggaá¹‡ha satiyÄ• , kiá¹-á¹-hÄ• daá¹ƒ_ \Be II 116/ __viya duppasu_nti tathÄ• dhÄ• vituá¹ƒ
puriso kiá¹-á¹-hÄ• daá¹ƒ sassakhÄ• dakaá¹ƒ duppasuá¹ƒ duá¹-á¹-hagoá¹‡aá¹ƒ yottena tham
vatteti, evaá¹ƒ satiyÄ• satiyottena sammÄ• dhithambhe bandhanto khippaá¹ƒ sÄ«ghameva
kilesavigamena nibbisevanaá¹ƒ hoti, tathÄ• damehÄ«ti. keci pana ``thero puthujjanova hutv
adhivÄ• sento tesaá¹ƒ manussÄ• naá¹ƒ ariyaguá¹‡e pakÄ• sento dhammaá¹ƒ kathetvÄ• pa
attÄ• naá¹ƒ ovadanto vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ• aÃ±Ã±aá¹ƒ byÄ•
abhÄ• sÄ«â€™â€™ ti vadanti.

brahmadattattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. sirimaá¹‡á¸• attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__channamativassatÄ«_tiÄ• dikÄ• \Ne II 100/ Ä• yasmato sirimaá¹‡á¸• attherassa gÄ• thÄ
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• imasmiá¹ƒ b
saá¹ƒsumÄ• ragire brÄ• hmaá¹‡akule nibbattitvÄ• \Ee II 188/ __sirimaá¹‡á¸• o_ti laddhanÄ
bhesakalÄ• vane bhagavati viharante satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ
pabbajitvÄ• laddhÅ«pasampado samaá¹‡adhammaá¹ƒ karonto ekasmiá¹ƒ uposathadivase
nisinno nidÄ• nuddesassa pariyosÄ• ne ``Ä• vikatÄ• hissa phÄ• su hotÄ«â€™â€™ ti (Vin I

upadhÄ• rento Ä• pannaá¹ƒ Ä• pattiá¹ƒ anÄ• vikatvÄ• paá¹-icchÄ• dento uparÅ«pari Ä• pa
phÄ• su hoti, Ä• vikatvÄ• pana yathÄ• dhammaá¹ƒ paá¹-ikarontassa phÄ• su hotÄ«ti imam
satthu sÄ• sanaá¹ƒ suvisuddhaâ€™â€™ nti laddhappasÄ• do tathÄ• uppannaá¹ƒ pÄ«tiá¹ƒ
vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pasannamÄ• r
dento ---

<447> á¹• 21 ``channamativassati, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassati ||

<448> á¹• 21 ``maccunÄ• bbhÄ• hato \Be II 117/ loko, jarÄ• ya parivÄ• rito.

taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«pÄ• yito sadÄ• || (SN a I 66).

<449> á¹• 21 ``maccunÄ• bbhÄ• hato loko, parikkhitto jarÄ• ya ca.

haÃ±Ã±ati niccamattÄ• á¹‡o, pattadaá¹‡á¸• ova takkaro ||

<450> á¹• 21 ``Ä• gacchantaggikhandhÄ• va, maccu byÄ• dhi jarÄ• tayo.

paccuggantuá¹ƒ balaá¹ƒ natthi, javo natthi palÄ• yituá¹ƒ ||

<451> á¹• 21 ``amoghaá¹ƒ divasaá¹ƒ kayirÄ• , appena bahukena vÄ• .

yaá¹ƒ yaá¹ƒ vijahate rattiá¹ƒ, tadÅ«naá¹ƒ tassa jÄ«vitaá¹ƒ ||

<452> á¹• 21 ``carato tiá¹-á¹-hato vÄ• pi, Ä• sÄ«nasayanassa vÄ• .

upeti carimÄ• ratti, na te kÄ• lo pamajjituâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __channa_nti chÄ• ditaá¹ƒ yathÄ• bhÅ«taá¹ƒ avivaá¹-aá¹ƒ appakÄ• sitaá¹ƒ duccarita
Ä• pattivassaÃ±ceva kilesavassaÃ±ca ativiya vassati. Ä• pattiyÄ• hi chÄ• danaá¹ƒ alajjibhÄ
tÄ• disova, chÄ• danena tato aÃ±Ã±athÄ• va punapi tathÄ• rÅ«paá¹ƒ tato vÄ• pÄ• piá¹-á¹-
Ä• pajjeyyÄ• ti chÄ• danaá¹ƒ vassanassa kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. __vivaá¹-a_nti pakÄ• sita
__nÄ• tivassatÄ«_ti ettha __atÄ«_ti upasaggamattaá¹ƒ, na vassatÄ«ti attho. avassanaÃ±ce
veditabbaá¹ƒ cittasantÄ• nassa visodhitattÄ• . __tasmÄ• _ti vuttamevatthaá¹ƒ kÄ• raá¹‡abh

channassa duccaritassa Ä• pattivassÄ• dÄ«naá¹ƒ ativassanato vivaá¹-assa ca avassanatoti
vivarethÄ• _ti puthujjanabhÄ• vena chÄ• danÄ• dhippÄ• ye uppannepi taá¹ƒ \Ee II 189/ ana
Ä• vikareyya, yathÄ• dhammaá¹ƒ paá¹-ikareyya. __eva_nti vivaraá¹‡ena yathÄ• dhammaá¹
taá¹ƒ channaá¹ƒ duccaritaá¹ƒ. __nÄ• tivassati_ Ä• pattivassaá¹ƒ kilesavassaÃ±ca na vassa
patiá¹-á¹-hapetÄ«ti attho.

idÄ• ni \Be II 118/ ``ekaá¹ƒsena sÄ«ghaá¹ƒyeva ca attÄ• sodhetabbo, appamÄ• do kÄ• tab
kÄ• raá¹‡aá¹ƒ saá¹ƒvegavatthuá¹ƒ dassento __ ``maccunÄ• bbhÄ• hato lokoâ€™â€™ _tiÄ•
__maccunÄ• bbhÄ• hato loko_ti ayaá¹ƒ sabbopi sattaloko coro viya coraghÄ• takena, sabba
maccunÄ• maraá¹‡ena abhihato, na tassa hatthato muccati. __jarÄ• ya parivÄ• rito_ti ayaá
uddhaá¹ƒ maraá¹‡Å«panayanarasÄ• ya jarÄ• ya parivÄ• rito ajjhotthaá¹-o, jarÄ• saá¹…ghÄ
__taá¹‡hÄ• sallena otiá¹‡á¹‡o_ti sarÄ«rassa anto nimuggena visapÄ«takhurappena viya up
taá¹‡hÄ• saá¹…khÄ• tena sallena otiá¹‡á¹‡o hadayabbhantare ogÄ• á¸·ho. taá¹‡hÄ• hi pÄ•
duruddhÄ• rato ca ``salloâ€™â€™ ti vuccati. __icchÄ• dhÅ«pÄ• yito_ti Ä• rammaá¹‡Ä• bhip
icchÄ• ya santÄ• pito. taá¹ƒ visayaá¹ƒ icchanto hi puggalo yadicchitaá¹ƒ visayaá¹ƒ labhanto
tÄ• ya eva anudahanalakkhaá¹‡Ä• ya icchÄ• ya santatto pariá¸·Ä• happatto hoti. __sadÄ• _
padaá¹ƒ sabbapadesu yojetabbaá¹ƒ.

__parikkhitto jarÄ• ya cÄ• _ti na kevalaá¹ƒ maccunÄ• abbhÄ• hatoyeva, atha kho jarÄ• ya
samavaruddho jarÄ• pÄ• kÄ• raparikkhitto, na taá¹ƒ samatikkamatÄ«ti attho. __haÃ±Ã±ati n
atÄ• á¹‡o asaraá¹‡o hutvÄ• niccakÄ• laá¹ƒ jarÄ• maraá¹‡ehi haÃ±Ã±ati vibÄ• dhÄ«yati. ya
__pattadaá¹‡á¸• ova takkaro_ yathÄ• takkaro coro katÄ• parÄ• dho vajjhappatto atÄ• á¹‡o
evamayaá¹ƒ loko jarÄ• maraá¹‡ehÄ«ti dasseti.

__Ä• gacchantaggikhandhÄ• vÄ• _ti mahÄ• vane á¸• ayhamÄ• ne taá¹ƒ abhibhavantÄ• m
byÄ• dhi jarÄ• ti ime tayo anudahanaá¹-á¹-hena aggikkhandhÄ• imaá¹ƒ sattalokaá¹ƒ abhibh
II 102/, tesaá¹ƒ pana paá¹-ibalo hutvÄ• __paccuggantuá¹ƒ_ abhibhavituá¹ƒ __balaá¹ƒ_ uss
lokassa, __javo natthi palÄ• yituá¹ƒ_ javantesu, ajjhottharantesu. yattha te nÄ• bhibhavanti,
dassetvÄ• tato palÄ• yitumpi imassa lokassa jaá¹…ghÄ• javo natthi, evaá¹ƒ \Be II 119/ atta
mÄ• yÄ• dÄ«hi upÄ• yehi appaá¹-ikÄ• re tividhe balavati paccÄ• mitte niccupaá¹-á¹-hite kiá¹
__amoghaá¹ƒ_ \Ee II 190/ __divasaá¹ƒ kayirÄ• , appena bahukena vÄ• _ti appena antamas
kÄ• laá¹ƒ pavattitena bahukena vÄ• sakalaá¹ƒ ahorattaá¹ƒ pavattitena vipassanÄ• manasik
avaÃ±jhaá¹ƒ divasaá¹ƒ kareyya, yasmÄ• __yaá¹ƒ yaá¹ƒ vijahate rattiá¹ƒ, tadÅ«naá¹ƒ tassa
satto yaá¹ƒ yaá¹ƒ rattiá¹ƒ vijahati nÄ• seti khepeti, tadÅ«naá¹ƒ tena Å«naá¹ƒ tassa sattassa
etena rattikkhayo nÄ• ma jÄ«vitakkhayo tassa anivattanatoti dasseti. tenÄ• ha ---

``yamekarattiá¹ƒ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti || (J I 15.363).

na kevalaá¹ƒ rattivaseneva, atha kho iriyÄ• pathavasenÄ• pi jÄ«vitakkhayo upadhÄ• retabb
``caratoâ€™â€™ _tiÄ• di. __carato_ti gacchantassa. __tiá¹-á¹-hato_ti á¹-hitaá¹ƒ kappentass
vÄ• _ti Ä• sÄ«nassa sayanassa vÄ• , nisinnassa nipajjantassa vÄ• ti attho. ``Ä• sÄ«danaâ€
tattha sÄ• miatthe upayogavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __upeti carimÄ• rattÄ«_ti carimak
upagacchati, rattiggahaá¹‡aÃ±cettha desanÄ• sÄ«samattaá¹ƒ. gamanÄ• dÄ«su yena kenac
samaá¹…gÄ«bhÅ«tassa carimakÄ• loyeva, tenevassa iriyÄ• pathakkhaá¹‡Ä• jÄ«vitaá¹ƒ kh
__na te kÄ• lo pamajjituá¹ƒ_ nÄ• yaá¹ƒ tuyhaá¹ƒ pamÄ• daá¹ƒ Ä• pajjituá¹ƒ kÄ• lo ``imasmi
maraá¹‡aá¹ƒ na hotÄ«â€™â€™ ti aviditattÄ• . vuttaá¹ƒ hi ---

``animittamanaÃ±Ã±Ä• taá¹ƒ, maccÄ• naá¹ƒ idha jÄ«vitaá¹ƒ.

kasiraÃ±ca parittaÃ±ca, taÃ±ca dukkhena saá¹ƒyutaâ€™â€™ nti || (Sn 579).

tasmÄ• evaá¹ƒ attÄ• naá¹ƒ ovaditvÄ• appamattena tÄ«su sikkhÄ• su anuyogo kÄ• tabbot

sirimaá¹‡á¸• attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. sabbakÄ• mittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dvipÄ• dako_tiÄ• dikÄ• \Be II 120/ \Ne II 103/ Ä• yasmato sabbakÄ• mittherassa gÄ• th
kira padumuttarassa bhagavato sÄ• sane uppannaá¹ƒ abbudaá¹ƒ sodhetvÄ• paá¹-ipÄ• kati
theraá¹ƒ disvÄ• , ``ahampi anÄ• gate ekassa buddhassa sÄ• sane abbudaá¹ƒ sodhetvÄ• p
á¹-hapetuá¹ƒ samattho bhaveyyaâ€™â€™ nti patthanaá¹ƒ paá¹-á¹-hapetvÄ• tadanurÅ«pÄ•
191/ devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de aparinibbute eva bhagavati v
nibbattitvÄ• __sabbakÄ• mo_ti laddhanÄ• mo vayappatto Ã±Ä• takehi dÄ• rapariggahaá¹ƒ
nissaraá¹‡ajjhÄ• sayatÄ• ya gharÄ• vÄ• saá¹ƒ jigucchanto dhammabhaá¹‡á¸• Ä• gÄ• rikass
samaá¹‡adhammaá¹ƒ karonto upajjhÄ• yena saddhiá¹ƒ vesÄ• liá¹ƒ upagato Ã±Ä• tigharaá¹
purÄ• á¹‡adutiyikÄ• pativiyogadukkhitÄ• kisÄ• dubbaá¹‡á¹‡Ä• analaá¹…katÄ• kiliá¹-á¹-h
rodamÄ• nÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• therassa karuá¹‡Ä• purassaraá¹ƒ m
anubhÅ«tÄ• rammaá¹‡e ayonisomanasikÄ• ravasena sahasÄ• kileso uppajji.

so tena kasÄ• hi tÄ• á¸·ito Ä• jÄ• nÄ«yo viya saÃ±jÄ• tasaá¹ƒvego tÄ• vadeva susÄ• naá¹ƒ
uggahetvÄ• , tattha paá¹-iladdhajhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• , vipassanaá¹ƒ vaá¸• á¸• he
pÄ• puá¹‡i. athassa sasuro alaá¹…katapaá¹-iyattaá¹ƒ dhÄ«taraá¹ƒ Ä• dÄ• ya mahatÄ• pari
uppabbÄ• jetukÄ• mo vihÄ• raá¹ƒ agamÄ• si. thero tassÄ• adhippÄ• yaá¹ƒ Ã±atvÄ• attano
sabbattha ca anupalittataá¹ƒ pakÄ• sento ---

<453> á¹• 21 ``dvipÄ• dakoyaá¹ƒ asuci, duggandho parihÄ«rati.

nÄ• nÄ• kuá¹‡apaparipÅ«ro, vissavanto tato tato ||

<454> á¹• 21 ``migaá¹ƒ nilÄ«naá¹ƒ kÅ«á¹-ena, baá¸·iseneva ambujaá¹ƒ.

vÄ• naraá¹ƒ viya lepena, bÄ• dhayanti puthujjanaá¹ƒ ||

<455> á¹• 21 ``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

paÃ±ca kÄ• maguá¹‡Ä• ete, itthirÅ«pasmi dissare ||

<456> á¹• 21 ``ye etÄ• upasevanti, rattacittÄ• puthujjanÄ• .

vaá¸• á¸• henti kaá¹-asiá¹ƒ ghoraá¹ƒ, Ä• cinanti punabbhavaá¹ƒ ||

<457> á¹• 21 ``yo \Be II 121/ \Ne II 104/ cetÄ• parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattati ||

<458> á¹• 21 ``kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khemato.

nissaá¹-o sabbakÄ• mehi, patto me Ä• savakkhayoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __dvipÄ• dako_ti yadipi apÄ• dakÄ• dayopi kÄ• yÄ• asucÄ«yeva, adhikÄ• ravasena
ukkaá¹-á¹-haparicchedena vÄ• evaá¹ƒ vuttaá¹ƒ. yasmÄ• vÄ• aÃ±Ã±e asucibhÅ«tÄ• pi kÄ•
abhisaá¹…kharitvÄ• manussÄ• naá¹ƒ bhojanepi upanÄ«yanti, na pana manussakÄ• yo, tas
dassento ``dvipÄ• dakoâ€™â€™ ti Ä• ha. __aya_nti tadÄ• upaá¹-á¹-hitaá¹ƒ itthirÅ«paá¹ƒ \B
__asucÄ«_ti asuci eva, na ettha kiÃ±cipi sucÄ«ti attho. __duggandho parihÄ«ratÄ«_ti dugga
pupphagandhÄ• dÄ«hi saá¹…kharitvÄ• pariharÄ«yati. __nÄ• nÄ• kuá¹‡apaparipÅ«ro_ti
kesÄ• dianekappakÄ• rakuá¹‡apabharito. __vissavanto tato tato_ti pupphagandhÄ• dÄ«hiss
paá¹-icchÄ• detuá¹ƒ vÄ• yamantÄ• nampi taá¹ƒ vÄ• yÄ• maá¹ƒ nipphalaá¹ƒ katvÄ• navahi
kheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni lomakÅ«pehi ca sedajallikaá¹ƒ `vissavantoyeva parihÄ«ra

evaá¹ƒ jegucchopi samÄ• no cÄ• yaá¹ƒ kÄ• yo kÅ«á¹-Ä• dÄ«hi viya migÄ• dike attano rÅ«p

vaÃ±cetiyevÄ• ti dassento __ ``migaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __migaá¹ƒ nilÄ«naá¹
pÄ• savÄ• karÄ• dinÄ• kÅ«á¹-ena nilÄ«naá¹ƒ, paá¹-icchannaá¹ƒ katvÄ• migaá¹ƒ viya nesÄ
__iva_-saddo idhÄ• pi Ä• netvÄ• yojetabbo. __baá¸·iseneva ambuja_nti ambujaá¹ƒ maccha
baá¸·isena viya bÄ• á¸·isiko. __vÄ• naraá¹ƒ viya lepenÄ• _ti rukkhasilÄ• dÄ«su pakkhittena
makkaá¹-aá¹ƒ viya migaluddo andhaputhujjanaá¹ƒ vaÃ±cento bÄ• dhentÄ«ti.

ke pana bÄ• dhentÄ«ti Ä• ha. __ ``rÅ«pÄ• saddÄ• â€™â€™ _tiÄ• di. rÅ«pÄ• dayo hi paÃ±
visesato visabhÄ• gavatthusannissayÄ• vipallÄ• sÅ«panissayena ayonisomanasikÄ• rena
andhaputhujjanÄ• naá¹ƒ mano ramento kilesavatthutÄ• ya anatthÄ• vahabhÄ• vato te bÄ• c
``rÅ«pÄ• saddÄ• ... pe ... itthirÅ«pasmi dissareâ€™â€™ _ti.

itthiggahaá¹‡aÃ±cettha \Be II 122/ adhikÄ• ravasena katanti veditabbaá¹ƒ. tenevÄ• ha __ ``
upasevantÄ«â€™â€™ _tiÄ• di. tassattho --- __ye_ puthujjanÄ• __etÄ• _ itthiyo __rattacittÄ
rÄ• gÄ• bhibhÅ«tacittÄ• upabhogavatthusaÃ±Ã±Ä• ya \Ne II 105/ upasevanti. __vaá¸• á¸•
te jÄ• tiÄ• dÄ«hi nirayÄ• dÄ«hi ca ghoraá¹ƒ, bhayÄ• nakaá¹ƒ, andhabÄ• lehi abhiramitabba
saá¹ƒsÄ• raá¹ƒ punappunaá¹ƒ uppattimaraá¹‡Ä• dinÄ• vaá¸• á¸• henti. tenÄ• ha __ ``Ä• ci

__yo cetÄ• _ti yo pana puggalo etÄ• itthiyo tattha chandarÄ• gassa vikkhambhanena vÄ•
attano pÄ• dena sappassa siraá¹ƒ viya parivajjeti, so sabbaá¹ƒ lokaá¹ƒ visajitvÄ• á¹-hitattÄ
visattikÄ• saá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ sato hutvÄ• samativattati.

__kÄ• mesvÄ• dÄ«navaá¹ƒ disvÄ• _ti ``aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• bahudukkhÄ
(Vin IV 417; Vin II 65; MN I 234) vatthukÄ• mesu kilesakÄ• mesu anekÄ• kÄ• ravokÄ• raá¹ƒ
disvÄ• . __nekkhammaá¹ƒ daá¹-á¹-hu khemato_ti kÄ• mehi bhavehi ca nikkhantabhÄ• vato
\Ee II 193/, nibbÄ• naÃ±ca, khemato, anupaddavato, daá¹-á¹-hu, disvÄ• . __sabbakÄ• mehi
__nissaá¹-o_ visaá¹ƒyutto. sabbepi tebhÅ«makÄ• dhammÄ• kÄ• manÄ«yaá¹-á¹-hena kÄ•
visaá¹ƒyutto. tenÄ• ha __ ``patto me Ä• savakkhayoâ€™â€™ _ti.

evaá¹ƒ thero Ä• dito paÃ±cahi gÄ• thÄ• hi dhammaá¹ƒ kathetvÄ• chaá¹-á¹-hagÄ• thÄ• ya
sutvÄ• sasuro ``ayaá¹ƒ sabbattha anupalitto, na sakkÄ• imaá¹ƒ kÄ• mesu patÄ• retuâ€™â
gato. theropi vassasataparinibbute bhagavati upasampadÄ• ya vÄ«savassasatiko pathabyÄ
vesÄ• likehi vajjiputtehi uppÄ• ditaá¹ƒ sÄ• sanassa abbudaá¹ƒ sodhetvÄ• , dutiyaá¹ƒ dhamm
saá¹…gÄ• yitvÄ• ``anÄ• gate dhammÄ• sokakÄ• le uppajjanakaá¹ƒ abbudaá¹ƒ sodhehÄ«â
Ä• á¹‡Ä• petvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

sabbakÄ• mittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattakanipÄ• to

1. sundarasamuddattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

sattakanipÄ• te \Be II 123/ \Ne II 106/ __alaá¹…katÄ• _tiÄ• dikÄ• Ä• yasmato sundarasam
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinit
rÄ• jagahe aÃ±Ã±atarassa mahÄ• vibhavassa seá¹-á¹-hino putto hutvÄ• nibbatti. __samud
rÅ«pasampattiyÄ• pana __sundarasamuddo_ti paÃ±Ã±Ä• yittha. so paá¹-hamavaye á¹-hito
buddhÄ• nubhÄ• vaá¹ƒ disvÄ• , paá¹-iladdhasaddho nissaraá¹‡ajjhÄ• sayatÄ• ya pabbajitv
samÄ• dinnadhutadhammo rÄ• jagahato sÄ• vatthiá¹ƒ gantvÄ• , kalyÄ• á¹‡amittassa santik
uggahetvÄ• , kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto viharati. tassa mÄ• tÄ• rÄ• jagahe ussa
seá¹-á¹-hiputte sapajÄ• patike alaá¹…katapaá¹-iyatte ussavakÄ«á¸·aá¹ƒ kÄ«á¸·ante disvÄ•
rodati. taá¹ƒ disvÄ• aÃ±Ã±atarÄ• gaá¹‡ikÄ• rodanakÄ• raá¹‡aá¹ƒ pucchi. sÄ• tassÄ• taá
taá¹ƒ sutvÄ• gaá¹‡ikÄ• ``ahaá¹ƒ taá¹ƒ Ä• nessÄ• mi, passa tÄ• va mama itthibhÄ• vaâ€™
taá¹ƒyeva tassa pajÄ• patiá¹ƒ katvÄ• imassa kulassa sÄ• miniá¹ƒ karissÄ• mÄ«â€™â€™ t
datvÄ• \Ee II 194/, vissajjitÄ• mahatÄ• parivÄ• rena sÄ• vatthiá¹ƒ gantvÄ• , therassa piá¹‡
vicaraá¹‡aá¹-á¹-hÄ• ne ekasmiá¹ƒ gehe vasamÄ• nÄ• divase divase aÃ±Ã±ehi therassa sa
dÄ• pesi. alaá¹…katapaá¹-iyattÄ• ca hutvÄ• suvaá¹‡á¹‡apÄ• dukÄ• Ä• ruyha attÄ• naá¹ƒ
gehadvÄ• rena gacchantaá¹ƒ theraá¹ƒ disvÄ• , suvaá¹‡á¹‡apÄ• dukÄ• omuÃ±citvÄ• , aÃ±j
gacchantÄ« nÄ• nappakÄ• raá¹ƒ theraá¹ƒ kÄ• manimantanÄ• ya nimantesi. taá¹ƒ sutvÄ• th
nÄ• ma caÃ±calaá¹ƒ, yaá¹ƒnÅ«na mayÄ• idÄ• neva ussÄ• ho karaá¹‡Ä«yoâ€™â€™ ti tatt
ussukkÄ• petvÄ• chaá¸·abhiÃ±Ã±o ahosi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

<459> á¹• 21 ``alaá¹…katÄ• suvasanÄ• , mÄ• ladhÄ• rÄ« vibhÅ«sitÄ• .

alattakakatÄ• pÄ• dÄ• , pÄ• dukÄ• ruyha vesikÄ• ||

<460> á¹• 21 ``pÄ• dukÄ• \Be II 124/ \Ne II 107/ oruhitvÄ• na, purato paÃ±jalÄ«katÄ• .

sÄ• maá¹ƒ saá¹‡hena mudunÄ• , mhitapubbaá¹ƒ abhÄ• satha ||

<461> á¹• 21 `` `yuvÄ• si tvaá¹ƒ pabbajito, tiá¹-á¹-hÄ• hi mama sÄ• sane.

bhuÃ±ja mÄ• nusake kÄ• me, ahaá¹ƒ vittaá¹ƒ dadÄ• mi te.

saccaá¹ƒ te paá¹-ijÄ• nÄ• mi, aggiá¹ƒ vÄ• te harÄ• mahaá¹ƒ ||

<462> á¹• 21 `` `yadÄ• jiá¹‡á¹‡Ä• bhavissÄ• ma, ubho daá¹‡á¸• aparÄ• yanÄ• .

ubhopi pabbajissÄ• ma, ubhayattha kaá¹-aggahoâ€™â€™ â€™ ||

<463> á¹• 21 ``taÃ±ca disvÄ• na yÄ• cantiá¹ƒ, vesikaá¹ƒ paÃ±jalÄ«kataá¹ƒ.

alaá¹…kataá¹ƒ suvasanaá¹ƒ, maccupÄ• saá¹ƒva oá¸• á¸• itaá¹ƒ ||

<464> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<465> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tattha __mÄ• ladhÄ• rÄ«_ti mÄ• lÄ• dhÄ• rinÄ« piá¸·andhapupphadÄ• mÄ• . __vibhÅ«sitÄ
pÅ«raá¹‡avasena pupphehi ceva gandhavilepanÄ• dÄ«hi ca vibhÅ«sitagattÄ• . __ ``alaá¹…
hatthÅ«pagagÄ«vÅ«pagÄ• dÄ«hi Ä• bharaá¹‡ehi alaá¹…karaá¹‡aá¹ƒ adhippetaá¹ƒ. __alatt
pariá¹‡atajayasumanapupphavaá¹‡á¹‡ena lÄ• khÄ• rasena raÃ±jitacaraá¹‡ayugaá¸·Ä• . sa
``alattakakatapÄ• dÄ• â€™â€™ ti vattabbe gÄ• thÄ• sukhatthaá¹ƒ dÄ«ghaá¹ƒ katvÄ• vutta
``tassÄ• â€™â€™ ti vacanaseso veditabbo. __pÄ• dukÄ• ruyha vesikÄ• _ti ekÄ• rÅ«pÅ«pa
yathÄ• vuttavesÄ• suvaá¹‡á¹‡apÄ• dukÄ• paá¹-imuÃ±citvÄ• ``á¹-hitÄ• â€™â€™ ti vacana

__pÄ• dukÄ• oruhitvÄ• nÄ• _ti pÄ• dukÄ• hi otaritvÄ• , suvaá¹‡á¹‡apÄ• dukÄ• yo omuÃ±c
__paÃ±jalÄ«katÄ• _ti paggahitaaÃ±jalikÄ• __sÄ• _ vesÄ« maá¹ƒ. sÄ• maá¹ƒ vÄ• vacanap
sayameva abhÄ• satha. __saá¹‡henÄ• _ti maá¹-á¹-hena. __mudunÄ• _ti madhurena. ``vaca
vuttameva hoti, abhÄ• sathÄ• ti, vuttattÄ• .

__yuvÄ• si_ \Be II 125/ __tvaá¹ƒ pabbajito_ti tvaá¹ƒ pabbajanto yuvÄ• , daharoyeva hutvÄ•
pabbajantena sattame dasake sampatteva pabbajitabbanti dasseti. __tiá¹-á¹-hÄ• hi mama s
tiá¹-á¹-ha.

kiá¹ƒ \Ne II 108/ pana tanti Ä• ha __ ``bhuÃ±ja mÄ• nusake kÄ• meâ€™â€™ _ti kÄ• me pa
rÅ«pasampatti, vayasampatti, parivÄ• rasampatti, bhogasampatti ca icchitabbÄ• . tattha ``ku
bhogasampattÄ«â€™â€™ ti vadeyyÄ• ti, Ä• ha __ ``ahaá¹ƒ vittaá¹ƒ dadÄ• mi teâ€™â€™ _
kathaá¹ƒ saddahÄ• tabbaâ€™â€™ nti maÃ±Ã±eyyÄ• ti taá¹ƒ saddahÄ• pentÄ« Ä• ha __ ``s
aggiá¹ƒ vÄ• te harÄ• mahaâ€™â€™ _nti. ``bhuÃ±ja mÄ• nusake kÄ• me, ahaá¹ƒ vittaá¹ƒ c

mayÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ, taá¹ƒ ekaá¹ƒsena saccameva paá¹-ijÄ• nÄ• mi, sace me na pa
harÄ• mahaá¹ƒ aggiá¹ƒ haritvÄ• aggipaccayaá¹ƒ sapathaá¹ƒ karomÄ«ti attho. __ubhayatth
amhÄ• kaá¹ƒ ubhinnaá¹ƒ jiá¹‡á¹‡akÄ• le pabbajjanaá¹ƒ ubhayattha jayaggÄ• ho. yaá¹ƒ may
daá¹‡á¸• aparÄ• yanakÄ• lÄ• bhoge bhuÃ±jÄ• ma, evaá¹ƒ idhalokepi bhogehi na jÄ«yÄ• m
pabbajissÄ• ma, evaá¹ƒ paralokepi bhogehi na jÄ«yÄ• mÄ• ti adhippÄ• yo. __tato_ti taá¹ƒ n
nimantentiyÄ• ``yuvÄ• si tvaâ€™â€™ ntiÄ• dinÄ• ``yadÄ• jiá¹‡á¹‡Ä• bhavissÄ• mÄ• â€™
vuttavacanahetu. taÃ±hi vacanaá¹ƒ aá¹…kusaá¹ƒ katvÄ• thero samaá¹‡adhammaá¹ƒ karon
sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

sundarasamuddattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. lakuá¹‡á¸• akabhaddiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pare ambÄ• á¹-akÄ• rÄ• me_tiÄ• dikÄ• Ä• yasmato lakuá¹‡á¸• akabhaddiyattherassa gA
padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare mahÄ• bhoge kule nibbattitvÄ• , va
dhammaá¹ƒ suá¹‡anto nisinno tasmiá¹ƒ khaá¹‡e satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ maÃ±juss
á¹-hapentaá¹ƒ disvÄ• , sayampi taá¹ƒ á¹-hÄ• naá¹ƒ patthento buddhappamukhassa bhikkhu
datvÄ• , ``aho vatÄ• hampi anÄ• gate ayaá¹ƒ bhikkhu \Be II 126/ viya ekassa buddhassa sÄ
aggo bhaveyyaâ€™â€™ nti paá¹‡idhÄ• naá¹ƒ akÄ• si. bhagavÄ• ca tassa anantarÄ• yataá
pakkÄ• mi.

so \Ee II 196/ tattha yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto ph
cittapattakokilo hutvÄ• rÄ• juyyÄ• nato madhuraá¹ƒ ambaphalaá¹ƒ tuá¹‡á¸• enÄ• dÄ• ya ga
pasannamÄ• naso ``dassÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppÄ• desi. satthÄ• tassa cittaá¹ƒ Ã±a
nisÄ«di. kokilo dasabalassa patte ambapakkaá¹ƒ patiá¹-á¹-hÄ• pesi. satthÄ• taá¹ƒ paribhuÃ
109/ pasannamÄ• naso teneva pÄ«tisukhena sattÄ• haá¹ƒ vÄ«tinÄ• mesi. tena ca puÃ±Ã±a
kassapasammÄ• sambuddhakÄ• le pana cetiye Ä• raddhe kiá¹ƒ pamÄ• á¹‡aá¹ƒ karoma? s
atimahantametaá¹ƒ. chayojanappamÄ• á¹‡aá¹ƒ. etampi atimahantaá¹ƒ. paÃ±cayojanaá¹ƒ, c
dviyojananti vutte ayaá¹ƒ tadÄ• jeá¹-á¹-havaá¸• á¸• hakÄ« hutvÄ• ``etha, bho, anÄ• gate s
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• rajjuyÄ• parikkhipanto gÄ• vutamattake á¹-hatvÄ
gÄ• vutaá¹ƒ gÄ• vutaá¹ƒ hotu, cetiyaá¹ƒ ekayojanÄ• vaá¹-á¹-aá¹ƒ yojanubbedhaá¹ƒ bhaviss
tassa vacane aá¹-á¹-haá¹ƒsu. iti appamÄ• á¹‡assa buddhassa pamÄ• á¹‡aá¹ƒ akÄ• sÄ«ti. t
nibbattanibbattaá¹-á¹-hÄ• ne aÃ±Ã±ehi nÄ«catarappamÄ• á¹‡o hoti.

so amhÄ• kaá¹ƒ satthu kÄ• le sÄ• vatthiyaá¹ƒ mahÄ• bhogakule nibbatti, __bhaddiyo_tissa
atirassatÄ• ya pana __lakuá¹‡á¸• akabhaddiyo_ti paÃ±Ã±Ä• yittha. so satthu santike dhamm
paá¹-iladdhasaddho pabbajitvÄ• , bahussuto dhammakathiko hutvÄ• madhurena sarena pa
athekasmiá¹ƒ ussavadivase ekena brÄ• hmaá¹‡ena saddhiá¹ƒ rathena gacchantÄ« aÃ±Ã±a

disvÄ• dantavidaá¹ƒsakaá¹ƒ hasi. thero tassÄ• dantaá¹-á¹-hike nimittaá¹ƒ gahetvÄ• jhÄ• n
pÄ• dakaá¹ƒ katvÄ• , vipassanaá¹ƒ paá¹-á¹-hapetvÄ• , anÄ• gÄ• mÄ« ahosi. so abhiá¹‡haá
viharanto ekadivasaá¹ƒ Ä• yasmatÄ• dhammasenÄ• patinÄ• ovadiyamÄ• no arahatte patiá
__apadÄ• ne_ (Ap thera II 55.1-33) ---

``padumuttaro \Be II 127/ nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ seá¹-á¹-hiputto mahaddhano.

jaá¹…ghÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, saá¹…ghÄ• rÄ• maá¹ƒ agacchahaá¹ƒ ||

``tadÄ• so lokapajjoto, dhammaá¹ƒ desesi nÄ• yako.

maÃ±jussarÄ• naá¹ƒ pavaraá¹ƒ, sÄ• vakaá¹ƒ abhikittayi ||

``taá¹ƒ sutvÄ• mudito hutvÄ• , kÄ• raá¹ƒ katvÄ• mahesino.

vanditvÄ• satthuno pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

``tadÄ• buddho viyÄ• kÄ• si, saá¹…ghamajjhe vinÄ• yako.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

bhaddiyo nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``tena \Ne II 110/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``dvenavute ito kappe, phusso uppajji nÄ• yako.

durÄ• sado duppasaho, sabbalokuttamo jino ||

``caraá¹‡ena ca sampanno, brahÄ• uju patÄ• pavÄ• .

hitesÄ« sabbasattÄ• naá¹ƒ, bahuá¹ƒ mocesi bandhanÄ• ||

``nandÄ• rÄ• mavane tassa, ahosiá¹ƒ phussakokilo.

gandhakuá¹-isamÄ• sanne, ambarukkhe vasÄ• mahaá¹ƒ ||

``tadÄ• piá¹‡á¸• Ä• ya gacchantaá¹ƒ, dakkhiá¹‡eyyaá¹ƒ jinuttamaá¹ƒ.

disvÄ• cittaá¹ƒ pasÄ• detvÄ• , maÃ±junÄ• bhinikÅ«jahaá¹ƒ ||

``rÄ• juyyÄ• naá¹ƒ tadÄ• gantvÄ• , supakkaá¹ƒ kanakattacaá¹ƒ.

ambapiá¹‡á¸• aá¹ƒ gahetvÄ• na, sambuddhassopanÄ• mayiá¹ƒ ||

``tadÄ• \Be II 128/ me cittamaÃ±Ã±Ä• ya, mahÄ• kÄ• ruá¹‡iko jino.

upaá¹-á¹-hÄ• kassa hatthato, pattaá¹ƒ paggaá¹‡hi nÄ• yako ||

``adÄ• siá¹ƒ haá¹-á¹-hacittohaá¹ƒ, ambapiá¹‡á¸• aá¹ƒ mahÄ• mune.

patte pakkhippa pakkhehi, paÃ±jaliá¹ƒ katvÄ• na maÃ±junÄ• ||

``sarena rajanÄ«yena, savanÄ«yena vaggunÄ• .

vassanto buddhapÅ«jatthaá¹ƒ, nÄ«á¸·aá¹ƒ gantvÄ• nipajjahaá¹ƒ ||

``tadÄ• muditacittaá¹ƒ maá¹ƒ, buddhapemagatÄ• sayaá¹ƒ.

sakuá¹‡agghi upÄ• gantvÄ• , ghÄ• tayÄ« duá¹-á¹-hamÄ• naso ||

``tato cutohaá¹ƒ tusite, anubhotvÄ• mahÄ• sukhaá¹ƒ.

manussayonimÄ• gacchiá¹ƒ, tassa kammassa vÄ• hasÄ• ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``sÄ• sanaá¹ƒ jotayitvÄ• so, abhibhuyya kutitthiye.

vinayitvÄ• na veneyye, nibbuto so sasÄ• vako ||

``nibbute tamhi lokagge, pasannÄ• janatÄ• bahÅ«.

pÅ«janatthÄ• ya buddhassa, thÅ«paá¹ƒ kubbanti satthuno ||

``sattayojanikaá¹ƒ thÅ«paá¹ƒ, sattaratanabhÅ«sitaá¹ƒ.

karissÄ• ma mahesissa, iccevaá¹ƒ mantayanti te ||

``kikino kÄ• sirÄ• jassa, tadÄ• senÄ• ya nÄ• yako.

hutvÄ• haá¹ƒ appamÄ• á¹‡assa, pamÄ• á¹‡aá¹ƒ cetiye vadiá¹ƒ ||

``tadÄ• \Ne II 111/ te mama vÄ• kyena, cetiyaá¹ƒ yojanuggataá¹ƒ.

akaá¹ƒsu naravÄ«rassa, nÄ• nÄ• ratanabhÅ«sitaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• to seá¹-á¹-hikule ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ puravare, iddhe phÄ«te mahaddhane ||

``purappavese \Be II 129/ sugataá¹ƒ, disvÄ• vimhitamÄ• naso.

pabbajitvÄ• na na ciraá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``cetiyassa pamÄ• á¹‡aá¹ƒ yaá¹ƒ, akariá¹ƒ tena kammunÄ• .

lakuá¹‡á¸• akasarÄ«rohaá¹ƒ, jÄ• to paribhavÄ• raho ||

``sarena madhurenÄ• haá¹ƒ, pÅ«jitvÄ• isisattamaá¹ƒ.

maÃ±jussarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, aggattamanupÄ• puá¹‡iá¹ƒ ||

``phaladÄ• nena buddhassa, guá¹‡Ä• nussaraá¹‡ena ca.

sÄ• maÃ±Ã±aphalasampanno, viharÄ• mi anÄ• savo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

aparabhÄ• ge aÃ±Ã±aá¹ƒ byÄ• karonto ---

<466> á¹• 21 ``pare ambÄ• á¹-akÄ• rÄ• me, vanasaá¹‡á¸• amhi bhaddiyo.

samÅ«laá¹ƒ taá¹‡hamabbuyha, tattha bhaddova jhÄ• yati ||

<467> á¹• 21 ``ramanteke \Ee II 197/ mudiá¹…gehi, vÄ«á¹‡Ä• hi paá¹‡avehi ca.

ahaÃ±ca rukkhamÅ«lasmiá¹ƒ, rato buddhassa sÄ• sane ||

<468> á¹• 21 ``buddho ce me varaá¹ƒ dajjÄ• , so ca labbhetha me varo.

gaá¹‡hehaá¹ƒ sabbalokassa, niccaá¹ƒ kÄ• yagataá¹ƒ satiâ€™â€™ nti || ---

imÄ• tisso gÄ• thÄ• abhÄ• si.

tattha __pare_ti seá¹-á¹-he adhike, visiá¹-á¹-heti attho. adhikavÄ• cÄ« hi ayaá¹ƒ parasaddo mattÄ• yÄ• â€™â€™ tiÄ• dÄ«su viya. __ambÄ• á¹-akÄ• rÄ• me_ti evaá¹ƒnÄ• make Ä• rÄ• vanasaá¹‡á¸• amaá¹‡á¸• ito ramaá¹‡Ä«yo hoti tena ``pareâ€™â€™ ti visesetvÄ• vutto. ``an ambÄ• á¹-akehi abhilakkhitavaneâ€™â€™ ti ca vadanti. __vanasaá¹‡á¸• amhÄ«_ti vanagah ghananicitarukkhagacchalatÄ• samÅ«he vaneti attho. __bhaddiyo_ti evaá¹ƒnÄ• mako, attÄ• viya vadati. __samÅ«laá¹ƒ taá¹‡hamabbuyhÄ• _ti taá¹‡hÄ• ya \Be II 130/ mÅ«laá¹ƒ nÄ• ma sÄ• vijjaá¹ƒ taá¹‡haá¹ƒ aggamaggena \Ne II 112/ samugghÄ• á¹-etvÄ• ti attho. __tattha bha lokuttarehi sÄ«lÄ• dÄ«hi bhaddo sundaro tasmiá¹ƒyeva vanasaá¹‡á¸• e katakiccatÄ• ya diá¹-á¹-hadhammasukhavihÄ• ravasena aggaphalajhÄ• nena jhÄ• yati.

phalasukhena ca jhÄ• nasamÄ• pattÄ«hi ca vÄ«tinÄ• metÄ«ti attano vivekaratiá¹ƒ dassetv
_ti gÄ• thÄ• yapi byatirekamukhena tamevatthaá¹ƒ dasseti. tattha __mudiá¹…gehÄ«_ti aá¹.
__vÄ«á¹‡Ä• hÄ«_ti nandinÄ«Ä• dÄ«hi vÄ«á¹‡Ä• hi. __paá¹‡avehÄ«_ti turiyehi ramanti eke
tesaá¹ƒ rati anariyÄ• anatthasaá¹ƒhitÄ• . __ahaÃ±cÄ• _ ti ahaá¹ƒ pana, ekako __buddhass
rato, tato eva rukkhamÅ«lasmiá¹ƒ __rato_ abhirato viharÄ• mÄ«ti attho.

evaá¹ƒ attano vivekÄ• bhiratiá¹ƒ kittetvÄ• idÄ• ni yaá¹ƒ kÄ• yagatÄ• satikammaá¹-á¹-hÄ• r
arahattaá¹ƒ patto, tassa pasaá¹ƒsanatthaá¹ƒ __ ``buddho ce meâ€™â€™ _ti gÄ• thamÄ• h
__buddho_ bhagavÄ• ``ekÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ varaá¹ƒ yÄ• cÄ• mÄ«â€™â€™
``atikkantavarÄ• kho, bhikkhu, tathÄ• gatÄ• â€™â€™ ti apaá¹-ikkhipitvÄ• mayhaá¹ƒ yathÄ
dadeyya, so ca varo mamÄ• dhippÄ• yapÅ«rako __labbhetha_ mayhaá¹ƒ manorathaá¹ƒ ma
parikappavasena vadati. ``bhante, sabbo loko sabbakÄ• laá¹ƒ kÄ• yagatÄ• satikammaá¹-á¹-
ti ``sabbalokassa niccaá¹ƒ kÄ• yagatÄ• sati bhÄ• vetabbÄ• â€™â€™ ti katvÄ• varaá¹ƒ gaá
``gaá¹‡hehaá¹ƒ sabbalokassa, niccaá¹ƒ kÄ• yagataá¹ƒ satiâ€™â€™ _nti. idÄ• ni aparikkha
parikkhaá¹‡aá¹ƒ pasaá¹ƒsanto ---

<469> á¹• 21 ``ye \Ee II 198/ maá¹ƒ rÅ«pena pÄ• miá¹ƒsu, ye ca ghosena anvagÅ«.

chandarÄ• gavasÅ«petÄ• , na maá¹ƒ jÄ• nanti te janÄ• ||

<470> á¹• 21 ``ajjhattaÃ±ca na jÄ• nÄ• ti, bahiddhÄ• ca na passati.

samantÄ• varaá¹‡o bÄ• lo, sa ve ghosena vuyhati ||

<471> á¹• 21 ``ajjhattaÃ±ca na jÄ• nÄ• ti, bahiddhÄ• ca vipassati.

bahiddhÄ• phaladassÄ• vÄ«, sopi ghosena vuyhati ||

<472> á¹• 21 ``ajjhattaÃ±ca \Be II 131/ pajÄ• nÄ• ti, bahiddhÄ• ca vipassati.

anÄ• varaá¹‡adassÄ• vÄ«, na so ghosena vuyhatÄ«â€™â€™ ti || ---

imÄ• catasso gÄ• thÄ• abhÄ• si.

tattha __ye maá¹ƒ rÅ«pena pÄ• miá¹ƒsÅ«_ti ye janÄ• aviddasÅ« mama rÅ«pena apasÄ• c
``Ä• kÄ• rasadisÄ« paÃ±Ã±Ä• â€™â€™ ti, dhammasarÄ«rena ca maá¹ƒ nihÄ«naá¹ƒ pÄ• m
hÄ«á¸·entÄ• paricchindanavasena \Ne II 113/ maÃ±Ã±iá¹ƒsÅ«ti attho. __ye ca ghosena an

ghosena maÃ±junÄ• maá¹ƒ sambhÄ• vanÄ• vasena anugatÄ• bahu maÃ±Ã±iá¹ƒsu, taá¹ƒ
rÅ«pamattena avamantabbo, ghosamattena vÄ• na bahuá¹ƒ mantabbo, tasmÄ• __chanda
jÄ• nanti te janÄ• _ti te duvidhÄ• pi janÄ• chandarÄ• gassa vasaá¹ƒ upetÄ• appahÄ«nach
pahÄ«nachandarÄ• gaá¹ƒ maá¹ƒ na jÄ• nanti.

avisayo tesaá¹ƒ mÄ• diso ajjhattaá¹ƒ bahiddhÄ• ca apariÃ±Ã±Ä• tavatthutÄ• yÄ• ti dasset
_ntiÄ• di vuttaá¹ƒ. __ajjhatta_nti attano santÄ• ne khandhÄ• yatanÄ• didhammaá¹ƒ. __bahi
atha vÄ• ajjhattanti, mama abbhantare asekkhasÄ«lakkhandhÄ• diá¹ƒ. bahiddhÄ• ti, mame
Ä• kappasampattiyÄ• diyuttaá¹ƒ bahiddhÄ• rÅ«padhammappavattiá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
__samantÄ• varaá¹‡o_ti evaá¹ƒ ajjhattaÃ±ca bahiddhÄ• ca ajÄ• nanena samantato Ä• vara
Ä• vaá¹-aÃ±Ä• á¹‡agatiko. __sa ve ghosena vuyhatÄ«_ti so paraneyyabuddhiko bÄ• lo gho
vuyhati niyyati Ä• kaá¸• á¸• hÄ«yati.

__bahiddhÄ• ca vipassatÄ«_ti yo ca vuttanayena ajjhattaá¹ƒ na jÄ• nÄ• ti, bahiddhÄ• pan
Ä• kappasampattiÄ• diupadhÄ• raá¹‡ena vÄ• visesato passati. ``guá¹‡avisesayutto siyÄ• â
__bahiddhÄ• phaladassÄ• vÄ«_ nayaggÄ• hena phalamattaá¹ƒ gaá¹‡hanto vuttanayena gh
jÄ• nÄ• tÄ«ti attho.

yo pana __ajjhattaÃ±ca_ khÄ«á¹‡Ä• savassa abbhantare asekkhasÄ«lakkhandhÄ• diguá¹‡
paá¹-ipattisallakkhaá¹‡ena visesato guá¹‡avisesayogaá¹ƒ passati. __anÄ• varaá¹‡adassÄ•
hutvÄ• ariyÄ• naá¹ƒ guá¹‡e \Be II 132/ daá¹-á¹-huá¹ƒ Ã±Ä• tuá¹ƒ samattho, na so ghosama
dassanatoti.

lakuá¹‡á¸• akabhaddiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhaddattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__ekaputto_tiÄ• dikÄ• \Ee II 199/ Ä• yasmato bhaddattherassa gÄ• thÄ• . kÄ• uppatti? ay
bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca satasahassaparimÄ• á¹‡aá¹ƒ cÄ«varÄ• dÄ«hi catÅ«
puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá
nibbattamÄ• no \Ne II 114/ ca aputtakesu mÄ• tÄ• pitÅ«su devatÄ• yÄ• canÄ• dÄ«ni katvÄ•
upasaá¹…kamitvÄ• ``sace, bhante, mayaá¹ƒ ekaá¹ƒ puttaá¹ƒ lacchÄ• ma, taá¹ƒ tumhÄ• ka
dassÄ• mÄ• â€™â€™ ti vatvÄ• Ä• yÄ• citvÄ• gatesu satthu adhippÄ• yaá¹ƒ Ã±atvÄ• aÃ±
hutvÄ• á¹-hito sakkena devaraÃ±Ã±Ä• ``amukasmiá¹ƒ kule nibbattÄ• hÄ«â€™â€™ ti Ä• á¹
__bhaddo_tissa nÄ• maá¹ƒ akaá¹ƒsu. taá¹ƒ sattavassuddesikaá¹ƒ jÄ• taá¹ƒ mÄ• tÄ• pitaro
santikaá¹ƒ netvÄ• ``ayaá¹ƒ so, bhante, tumhe Ä• yÄ• citvÄ• laddhadÄ• rako, imaá¹ƒ tumh
ti Ä• haá¹ƒsu. satthÄ• Ä• nandattheraá¹ƒ Ä• á¹‡Ä• pesi --- ``imaá¹ƒ pabbÄ• jehÄ«â€™â€™
gandhakuá¹-iá¹ƒ pÄ• visi. thero taá¹ƒ pabbÄ• jetvÄ• saá¹…khepena vipassanÄ• mukhaá¹ƒ

upanissayasampannattÄ• vipassanÄ• ya kammaá¹ƒ karonto sÅ«riye anoggateyeva bhÄ• v
chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 5.54-69) ---

``padumuttarasambuddhaá¹ƒ, mettacittaá¹ƒ mahÄ• muniá¹ƒ.

upeti janatÄ• sabbÄ• , sabbalokagganÄ• yakaá¹ƒ ||

``sattukaÃ±ca baddhakaÃ±ca, Ä• misaá¹ƒ pÄ• nabhojanaá¹ƒ.

dadanti satthuno sabbe, puÃ±Ã±akkhette anuttare ||

``ahampi dÄ• naá¹ƒ dassÄ• mi, devadevassa tÄ• dino.

buddhaseá¹-á¹-haá¹ƒ nimantetvÄ• , saá¹…ghampi ca anuttaraá¹ƒ ||

``uyyojitÄ• \Be II 133/ mayÄ• cete, nimantesuá¹ƒ tathÄ• gataá¹ƒ.

kevalaá¹ƒ bhikkhusaá¹…ghaÃ±ca, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

``satasahassapallaá¹…kaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ gonakatthataá¹ƒ.

tÅ«likÄ• paá¹-alikÄ• ya, khomakappÄ• sikehi ca.

mahÄ• rahaá¹ƒ paÃ±Ã±Ä• payiá¹ƒ, Ä• sanaá¹ƒ buddhayuttakaá¹ƒ ||

``padumuttaro lokavidÅ«, devadevo narÄ• sabho.

bhikkhusaá¹…ghaparibyÅ«á¸·ho, mama dvÄ• ramupÄ• gami ||

``paccuggantvÄ• na sambuddhaá¹ƒ, lokanÄ• thaá¹ƒ yasassinaá¹ƒ.

pasannacitto sumano, abhinÄ• mayiá¹ƒ saá¹…gharaá¹ƒ ||

``bhikkhÅ«naá¹ƒ satasahassaá¹ƒ, buddhaÃ±ca lokanÄ• yakaá¹ƒ.

pasannacitto sumano, paramannena tappayiá¹ƒ ||

``padumuttaro lokavidÅ«, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yenidaá¹ƒ Ä• sanaá¹ƒ dinnaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ gonakatthataá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``catusattatikkhattuá¹ƒ \Ne II 115/ so, devarajjaá¹ƒ karissati.

anubhossati sampattiá¹ƒ, accharÄ• hi purakkhato ||

``padesarajjaá¹ƒ sahassaá¹ƒ, vasudhaá¹ƒ Ä• vasissati.

ekapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati ||

``sabbÄ• su bhavayonÄ«su, uccÄ• kulÄ« bhavissati.

so ca pacchÄ• pabbajitvÄ• , sukkamÅ«lena codito.

bhaddiyo nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``vivekamanuyuttomhi, pantasenanivÄ• sahaá¹ƒ.

phalaÃ±cÄ• dhigataá¹ƒ sabbaá¹ƒ, cattaklesomhi ajjahaá¹ƒ ||

``mama sabbaá¹ƒ abhiÃ±Ã±Ä• ya, sabbaÃ±Ã±Å« lokanÄ• yako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

tassa \Be II 134/ bhagavÄ• chaá¸·abhiÃ±Ã±uppattiá¹ƒ Ã±atvÄ• ``ehi, bhaddÄ• â€™â€™ ti
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• paÃ±jaliko satthu samÄ«pe aá¹-á¹-hÄ• si, sÄ•
ahosi. buddhÅ«pasampadÄ• nÄ• ma kiresÄ• . thero jÄ• tito paá¹-á¹-hÄ• ya attano pavattiyÄ
byÄ• karonto ---

<473> á¹• 21 ``ekaputto ahaá¹ƒ Ä• siá¹ƒ, piyo mÄ• tu piyo pitu.

bahÅ«hi vatacariyÄ• hi, laddho Ä• yÄ• canÄ• hi ca ||

<474> á¹• 21 ``te ca maá¹ƒ anukampÄ• ya, atthakÄ• mÄ• hitesino.

ubho pitÄ• ca mÄ• tÄ• ca, buddhassa upanÄ• mayuá¹ƒ ||

<475> á¹• 21 ``kicchÄ• laddho ayaá¹ƒ putto, sukhumÄ• lo sukhedhito.

imaá¹ƒ dadÄ• ma te nÄ• tha, jinassa paricÄ• rakaá¹ƒ ||

<476> á¹• 21 ``satthÄ• ca maá¹ƒ paá¹-iggayha, Ä• nandaá¹ƒ etadabravi.

pabbÄ• jehi imaá¹ƒ khippaá¹ƒ, hessatyÄ• jÄ• niyo ayaá¹ƒ ||

<477> á¹• 21 ``pabbÄ• jetvÄ• na \Ee II 200/ maá¹ƒ satthÄ• , vihÄ• raá¹ƒ pÄ• visÄ« jino.

anoggatasmiá¹ƒ sÅ«riyasmiá¹ƒ, tato cittaá¹ƒ vimucci me ||

<478> á¹• 21 ``tato \Ne II 116/ satthÄ• nirÄ• katvÄ• , paá¹-isallÄ• navuá¹-á¹-hito.

ehi bhaddÄ• ti maá¹ƒ Ä• ha, sÄ• me Ä• sÅ«pasampadÄ• ||

<479> á¹• 21 ``jÄ• tiyÄ• sattavassena, laddhÄ• me upasampadÄ• .

tisso vijjÄ• anuppattÄ• , aho dhammasudhammatÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __vatacariyÄ• hÄ«_ti, ``evaá¹ƒ katvÄ• puttaá¹ƒ labhissathÄ• â€™â€™ ti vuttaá¹ƒ sa
vacanaá¹ƒ sutvÄ• , khÄ«raá¹ƒ pÄ• yitvÄ• , anasanÄ• divatacaraá¹‡ehi. __Ä• yÄ• canÄ• hÄ
satthuÄ• yÄ• canÄ• ya ca, idameva cettha kÄ• raá¹‡aá¹ƒ, itaraá¹ƒ thero mÄ• tÄ• pitÅ«naá¹
paá¹-ipattidassanatthaÃ±ceva kicchaladdhabhÄ• vadassanatthaÃ±ca vadati.

__te_ti \Be II 135/ mÄ• tÄ• pitaro. __upanÄ• mayu_nti upanÄ• mesuá¹ƒ.

__sukhedhito_ti sukhasaá¹ƒvaá¸• á¸• hito. __te_ti tuyhaá¹ƒ. __paricÄ• raka_nti kiá¹ƒkÄ• ra

__hessatyÄ• jÄ• niyo aya_nti ayaá¹ƒ dÄ• rako mama sÄ• sane Ä• jÄ• nÄ«yo bhavissati. ta
pabbÄ• jehÄ«ti etaá¹ƒ __abravi, _ Ä• ha.

__pabbÄ• jetvÄ• nÄ• _ti Ä• nandattherena pabbÄ• jetvÄ• . __vihÄ• ra_nti gandhakuá¹-iá¹ƒ
sÅ«riyasmi_nti sÅ«riye anatthaá¹…gateyeva. __tato cittaá¹ƒ vimucci me_ti tato vipassanÄ•
cireneva khaá¹‡ena sabbÄ• savehi me cittaá¹ƒ vimucci, khÄ«á¹‡Ä• savo ahosiá¹ƒ.

__tato_ti mama Ä• savakkhayato pacchÄ• . __nirÄ• katvÄ• _ti attanÄ• samÄ• pannaá¹ƒ p
tato vuá¹-á¹-hÄ• ya. tenÄ• ha __ ``paá¹-isallÄ• navuá¹-á¹-hitoâ€™â€™ _ti. __sÄ• me Ä• sÅ
uddissa ``ehi, bhaddÄ• â€™â€™ ti satthu vÄ• cÄ• pavattÄ• , sÄ• eva me mayhaá¹ƒ upasa
__jÄ• tiyÄ• sattavassena, laddhÄ• me upasampadÄ• _ti sÄ• tisayaá¹ƒ satthÄ• rÄ• attano
sÄ• sanassa ca niyyÄ• nikataá¹ƒ dasseti. tenÄ• ha __ ``aho dhammasudhammatÄ• â€™â€

ettha ca ``cittaá¹ƒ vimucci meâ€™â€™ ti khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ pakÄ• setvÄ• pi puna
anuppattÄ• â€™â€™ _ti lokiyÄ• bhiÃ±Ã±ekadesadassanaá¹ƒ chaá¸·abhiÃ±Ã±abhÄ• vavibh
``chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• â€™â€™ ti.

bhaddattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sopÄ• kattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__disvÄ• _ \Ne II 117/ \Ee II 201/ __pÄ• sÄ• dachÄ• yÄ• ya_ntiÄ• dikÄ• Ä• yasmato sopÄ
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinan
kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto brÄ• hmaá¹‡Ä• naá¹ƒ vijjÄ• sippe
kÄ• mesu Ä• dÄ«navaá¹ƒ disvÄ• gharÄ• vÄ• saá¹ƒ pahÄ• ya tÄ• pasapabbajjaá¹ƒ pabbajit
pabbate viharati. satthÄ• Ä• sannamaraá¹‡aá¹ƒ taá¹ƒ Ã±atvÄ• tassa santikaá¹ƒ agamÄ• s
pasannacitto uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ pavedento pupphamayaá¹ƒ Ä• sanaá¹ƒ paÃ±
tattha nisÄ«ditvÄ• , aniccatÄ• paá¹-isaá¹ƒyuttaá¹ƒ dhammiá¹ƒ kathaá¹ƒ kathetvÄ• tassa pa
agamÄ• si. so pubbe gahitaá¹ƒ niccaggÄ• haá¹ƒ pahÄ• ya aniccasaÃ±Ã±aá¹ƒ hadaye á¹-ha
devaloke uppajitvÄ• , aparÄ• paraá¹ƒ devamanussesu saá¹ƒsaranto, imasmiá¹ƒ buddhuppÄ
sopÄ• kayoniyaá¹ƒ nibbatti. so jÄ• tiÄ• gatena __sopÄ• ko_ti nÄ• mena paÃ±Ã±Ä• yi. keci p
nibbatto, `sopÄ• koâ€™ ti pana nÄ• mamattaâ€™â€™ nti vadanti. taá¹ƒ apadÄ• napÄ• á¸·i
bhave sampatte, sopÄ• kayonupÄ• gamiâ€™â€™ nti vacanato.

tassa catumÄ• sajÄ• tassa pitÄ• kÄ• lamakÄ• si, cÅ«á¸·apitÄ• posesi. anukkamena sattav
cÅ«á¸·apitÄ• ``attano puttena kalahaá¹ƒ karotÄ«â€™â€™ ti kujjhitvÄ• , taá¹ƒ susÄ• naá¹ƒ
rajjuyÄ• ekato bandhitvÄ• , tÄ• ya eva rajjuyÄ• matamanussassa sarÄ«re gÄ• á¸·haá¹ƒ ba

``siá¹…gÄ• lÄ• dayo khÄ• dantÅ«â€™â€™ ti. pacchimabhavikatÄ• ya dÄ• rakassa puÃ±Ã±
visahi, siá¹…gÄ• lÄ• dayopi na abhibhaviá¹ƒsu. dÄ• rako aá¸• á¸• harattasamaye evaá¹ƒ vip

``kÄ• gati me agatissa, ko vÄ• bandhu abandhuno.

susÄ• namajjhe bandhassa, ko me abhayadÄ• yakoâ€™â€™ ti ||

satthÄ• tÄ• ya velÄ• ya veneyyabandhave olokento dÄ• rakassa hadayabbhantare pajjalan
disvÄ• obhÄ• saá¹ƒ pharitvÄ• satiá¹ƒ janetvÄ• evamÄ• ha ---

``ehi \Ne II 118/ sopÄ• ka mÄ• bhÄ• yi, olokassu tathÄ• gataá¹ƒ.

ahaá¹ƒ taá¹ƒ tÄ• rayissÄ• mi, rÄ• humukheva candimaâ€™â€™ nti ||

dÄ• rako buddhÄ• nubhÄ• vena chinnabandhano gÄ• thÄ• pariyosÄ• ne sotÄ• panno hutvA
aá¹-á¹-hÄ• si. tassa mÄ• tÄ• puttaá¹ƒ apassantÄ« cÅ«á¸·apitaraá¹ƒ pucchitvÄ• tenassa pa
tattha tattha \Ee II 202/ gantvÄ• vicinantÄ« \Be II 137/ ``buddhÄ• kira atÄ«tÄ• nÄ• gatapac
yaá¹ƒnÅ«nÄ• haá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• mama puttassa pavattiá¹ƒ jÄ• neyy
agamÄ• si. satthÄ• , iddhiyÄ• taá¹ƒ paá¹-icchÄ• detvÄ• , ``bhante, mama puttaá¹ƒ na passA
pavattiá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti tÄ• ya puá¹-á¹-ho ---

``na santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• â€™â€™ ti || (Dhp 288) ---

dhammaá¹ƒ kathesi. taá¹ƒ sutvÄ• sÄ• sotÄ• pannÄ• ahosi. dÄ• rako arahattaá¹ƒ pÄ• puá
__apadÄ• ne_ (Ap thera I 2.112-123) ---

``pabbhÄ• raá¹ƒ sodhayantassa, vipine pabbatuttame.

siddhattho nÄ• ma bhagavÄ• , Ä• gacchi mama santikaá¹ƒ ||

``buddhaá¹ƒ upagataá¹ƒ disvÄ• , lokajeá¹-á¹-hassa tÄ• dino.

santharaá¹ƒ santharitvÄ• na, pupphÄ• sanamadÄ• sahaá¹ƒ ||

``pupphÄ• sane nisÄ«ditvÄ• , siddhattho lokanÄ• yako.

mamaÃ±ca gatimaÃ±Ã±Ä• ya, aniccatamudÄ• hari ||

``aniccÄ• vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukho ||

``idaá¹ƒ vatvÄ• na sabbaÃ±Ã±Å«, lokajeá¹-á¹-ho narÄ• sabho.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

``sakaá¹ƒ diá¹-á¹-hiá¹ƒ jahitvÄ• na, bhÄ• vayÄ• niccasaÃ±Ã±ahaá¹ƒ.

ekÄ• haá¹ƒ bhÄ• vayitvÄ• na, tattha kÄ• laá¹ƒ kato ahaá¹ƒ ||

``dve sampattÄ« anubhotvÄ• , sukkamÅ«lena codito.

pacchime bhave sampatte, sapÄ• kayonupÄ• gamiá¹ƒ ||

``agÄ• rÄ• abhinikkhamma, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

jÄ• tiyÄ• sattavassohaá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``Ä• raddhavÄ«riyo \Ne II 119/ pahitatto, sÄ«lesu susamÄ• hito.

tosetvÄ• na mahÄ• nÄ• gaá¹ƒ, alatthaá¹ƒ upasampadaá¹ƒ ||

``catunnavutito \Be II 138/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``catunnavutito kappe, yaá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• vayiá¹ƒ tadÄ• .

taá¹ƒ saÃ±Ã±aá¹ƒ bhÄ• vayantassa, patto me Ä• savakkhayo ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha bhagavÄ• iddhiá¹ƒ paá¹-isaá¹ƒhari. sÄ• pi puttaá¹ƒ disvÄ• haá¹-á¹-hatuá¹-á¹-ho tassa khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ sutvÄ• pabbÄ• jetvÄ• gatÄ• . so satthÄ• raá¹ƒ gandhakuá¹-ico

upasaá¹…kamitvÄ• , vanditvÄ• anucaá¹…kami. tassa bhagavÄ• upasampadaá¹ƒ anujÄ• n
ntiÄ• dinÄ• dasa paÃ±he pucchi. sopi satthu adhippÄ• yaá¹ƒ gaá¹‡hanto sabbaÃ±Ã±utaÃ±
``sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ tiÄ• dinÄ• (Khp 4.1) te paÃ±he vissajjesi. t
nÄ• ma jÄ• tÄ• . satthÄ• tassa paÃ±habyÄ• karaá¹‡ena Ä• rÄ• dhitacitto upasampadaá¹ƒ a
paÃ±habyÄ• karaá¹‡Å«pasampadÄ• nÄ• ma jÄ• tÄ• . tassimaá¹ƒ attano pavattiá¹ƒ pakÄ• s
byÄ• karonto ---

<480> á¹• 21 ``disvÄ• pÄ• sÄ• dachÄ• yÄ• yaá¹ƒ, caá¹…kamantaá¹ƒ naruttamaá¹ƒ.

tattha naá¹ƒ upasaá¹…kamma, vandissaá¹ƒ purisuttamaá¹ƒ ||

<481> á¹• 21 ``ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , saá¹ƒharitvÄ• na pÄ• á¹‡ayo.

anucaá¹…kamissaá¹ƒ virajaá¹ƒ, sabbasattÄ• namuttamaá¹ƒ ||

<482> á¹• 21 ``tato paÃ±he apucchi maá¹ƒ, paÃ±hÄ• naá¹ƒ kovido vidÅ«.

acchambhÄ« ca abhÄ«to ca, byÄ• kÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<483> á¹• 21 ``vissajjitesu paÃ±hesu, anumodi tathÄ• gato.

bhikkhusaá¹…ghaá¹ƒ viloketvÄ• , imamatthaá¹ƒ abhÄ• satha ||

<484> á¹• 21 `` `lÄ• bhÄ• aá¹…gÄ• naá¹ƒ magadhÄ• naá¹ƒ, yesÄ• yaá¹ƒ paribhuÃ±jati.

cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

paccuá¹-á¹-hÄ• naÃ±ca sÄ• mÄ«ciá¹ƒ, tesaá¹ƒ lÄ• bhÄ• â€™ ti cÄ• bravi ||

<485> á¹• 21 `` `ajjadagge \Be II 139/ maá¹ƒ sopÄ• ka, dassanÄ• yopasaá¹…kama.

esÄ• ceva te sopÄ• ka, bhavatu upasampadÄ• â€™â€™ â€™ ||

<486> á¹• 21 ``jÄ• tiyÄ• sattavassena, laddhÄ• na upasampadaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, aho dhammasudhammatÄ• â€™â€™ ti || --- imÄ• gÄ• thÄ•

tattha \Ne II 120/ \Ee II 203/ __pÄ• sÄ• dachÄ• yÄ• ya_nti gandhakuá¹-icchÄ• yÄ• yaá¹ƒ. _

abhivandiá¹ƒ.

__saá¹ƒharitvÄ• na pÄ• á¹‡ayo_ti ubho hatthe kamalamakuá¸·Ä• kÄ• rena saá¹…gate katv
attho. __anucaá¹…kamissa_nti caá¹…kamantassa satthuno anupacchato anugamanavaser
vigatarÄ• gÄ• dirajaá¹ƒ.

__paÃ±he_ti kumÄ• rapaÃ±he. __vidÅ«_ti veditabbaá¹ƒ viditavÄ• , sabbaÃ±Ã±Å«ti attho. ``
pucchatÄ«â€™â€™ ti uppajjanakassa chambhitattassa bhayassa ca setughÄ• tena pahÄ«r
__abhÄ«to_ ca byÄ• kÄ• si.

__yesÄ• ya_nti yesaá¹ƒ aá¹…gamagadhÄ• naá¹ƒ ayaá¹ƒ sopÄ• ko. __paccaya_nti gilÄ• na
maggadÄ• nabÄ«janÄ• disÄ• mÄ«cikiriyaá¹ƒ.

__ajjadagge_ti da-kÄ• ro padasandhikaro, ajja agge Ä• diá¹ƒ katvÄ• , ajja paá¹-á¹-hÄ• ya. ``
pÄ• á¸·i, ajjataá¹ƒ Ä• diá¹ƒ katvÄ• ti attho. __dassanÄ• yopasaá¹…kamÄ• _ti ``hÄ«najacco,
taruá¹‡ataroâ€™â€™ ti vÄ• acintetvÄ• dassanÄ• ya maá¹ƒ upasaá¹…kama. __esÄ• cevÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsandetvÄ• katÄ• paÃ±havissajjanÄ• . esÄ•
ca abravÄ«ti yojanÄ• . ``laddhÄ• me upasampadÄ• â€™â€™ tipi pÄ• á¸·i. ye pana ``laddhÄ
paá¹-hanti, tesaá¹ƒ __sattavassenÄ• _ti sattamena vassenÄ• ti attho, sattavassena vÄ• hu
panettha avuttaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

sopÄ• kattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sarabhaá¹…gattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__sare_ \Be II 140/ __hatthehÄ«_tiÄ• dikÄ• Ä• yasmato sarabhaá¹…gattherassa gÄ• thÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
buddhuppÄ• de rÄ• jagahe aÃ±Ã±atarassa brÄ• hmaá¹‡assa putto hutvÄ• nibbatti, __anab
kulavaá¹ƒsÄ• gataá¹ƒ nÄ• maá¹ƒ ahosi. so vayappatto kÄ• me pahÄ• ya tÄ• pasapabbajjaá
\Ne II 121/ sayameva bhaÃ±jitvÄ• paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• vasati. tato paá¹-á¹-hÄ• ya _
samaÃ±Ã±Ä• ahosi. atha bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ volokento tassa arahattÅ«
gantvÄ• , dhammaá¹ƒ desesi. so paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹
arahattaá¹ƒ patvÄ• tattheva vasati. athassa tÄ• pasakÄ• le katÄ• paá¹‡á¹‡asÄ• lÄ• jiá¹‡á
taá¹ƒ disvÄ• \Ee II 204/ manussÄ• ``kissa, bhante, imaá¹ƒ kuá¹-ikaá¹ƒ na paá¹-isaá¹…khar
Ä• haá¹ƒsu. thero ``kuá¹-ikÄ• yathÄ• tÄ• pasakÄ• le katÄ• , idÄ• ni tathÄ• kÄ• tuá¹ƒ na sa
sabbaá¹ƒ pakÄ• sento ---

<487> á¹• 21 ``sare hatthehi bhaÃ±jitvÄ• , katvÄ• na kuá¹-imacchisaá¹ƒ.

tena me sarabhaá¹…goti, nÄ• maá¹ƒ sammutiyÄ• ahu ||

<488> á¹• 21 ``na mayhaá¹ƒ kappate ajja, sare hatthehi bhaÃ±jituá¹ƒ.

sikkhÄ• padÄ• no paÃ±Ã±attÄ• , gotamena yasassinÄ• â€™â€™ ti || --- dve gÄ• thÄ• abh

tattha __sare hatthehi bhaÃ±jitvÄ• _ti, pubbe tÄ• pasakÄ• le saratiá¹‡Ä• ni mama hatthehi
tiá¹‡akuá¹-iá¹ƒ katvÄ• __acchisaá¹ƒ_ vasiá¹ƒ, nisÄ«diÃ±ceva nipajjiÃ±ca. __tenÄ• _ti kuá¹-
sarÄ• naá¹ƒ bhaÃ±janena. __sammutiyÄ• _ti anvatthasammutiyÄ• sarabhaá¹…goti, nÄ• m

__na mayhaá¹ƒ kappate ajjÄ• _ti ajja idÄ• ni upasampannassa mayhaá¹ƒ __sare_ saratiá¹‡
na kappate na vaá¹-á¹-ati. kasmÄ• ? __sikkhÄ• padÄ• no paÃ±Ã±attÄ• , gotamena yasassi
amhÄ• kaá¹ƒ satthÄ• rÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mayaá¹ƒ jÄ«vitahetunÄ• p

evaá¹ƒ \Be II 141/ ekena pakÄ• rena tiá¹‡akuá¹-ikÄ• ya apaá¹-isaá¹…kharaá¹‡e kÄ• raá¹‡a
aparenapi pariyÄ• yena naá¹ƒ dassento ---

<489> á¹• 21 ``sakalaá¹ƒ samattaá¹ƒ rogaá¹ƒ, sarabhaá¹…go nÄ• ddasaá¹ƒ pubbe.

soyaá¹ƒ rogo diá¹-á¹-ho, vacanakarenÄ• tidevassÄ• â€™â€™ ti || --- imaá¹ƒ gÄ• thamÄ• ha

tattha __sakala_nti sabbaá¹ƒ. __samatta_nti sampuá¹‡á¹‡aá¹ƒ, sabbabhÄ• gato anavases
dukkhadukkhatÄ• divasena rujanaá¹-á¹-hena rogabhÅ«taá¹ƒ upÄ• dÄ• nakkhandhapaÃ±cal
__nÄ• ddasaá¹ƒ pubbe_ti \Ne II 122/ satthu ovÄ• dapaá¹-ilÄ• bhato pubbe na addakkhiá¹ƒ.
diá¹-á¹-ho, vacanakarenÄ• tidevassÄ• _ti sammutidevÄ• upapattidevÄ• visuddhidevÄ• ti sa
sÄ«lÄ• diguá¹‡ehi atikkamitvÄ• á¹-hitattÄ• atidevassa sammÄ• sambuddhassa ovÄ• dapa
ayaá¹ƒ khandhapaÃ±cakasaá¹…khÄ• to rogo vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ
diá¹-á¹-ho, pariÃ±Ã±Ä• toti attho. etena evaá¹ƒ attabhÄ• vakuá¹-ikÄ• yampi anapekkho bÄ•
kathaá¹ƒ paá¹-isaá¹…kharissatÄ«ti dasseti.

idÄ• ni yaá¹ƒ maggaá¹ƒ paá¹-ipajjantena mayÄ• ayaá¹ƒ attabhÄ• varogo yÄ• thÄ• vato diá
sabbabuddhasÄ• dhÄ• raá¹‡o. yena nesaá¹ƒ ovÄ• dadhammopi majjhe bhinnasuvaá¹‡á¹‡a
patiá¹-á¹-hÄ• ya dukkhakkhayaá¹ƒ pattoti \Ee II 205/ evaá¹ƒ attano arahattapaá¹-ipattiá¹ƒ by

<490> á¹• 21 ``yeneva maggena gato vipassÄ«, yeneva maggena sikhÄ« ca vessabhÅ«.

kakusandhakoá¹‡Ä• gamano ca kassapo, tenaÃ±jasena agamÄ• si gotamo ||

<491> á¹• 21 ``vÄ«tataá¹‡hÄ• anÄ• dÄ• nÄ• , satta buddhÄ• khayogadhÄ• .

yehÄ• yaá¹ƒ desito dhammo, dhammabhÅ«tehi tÄ• dibhi ||

<492> á¹• 21 ``cattÄ• ri ariyasaccÄ• ni, anukampÄ• ya pÄ• á¹‡inaá¹ƒ.

dukkhaá¹ƒ samudayo maggo, nirodho dukkhasaá¹…khayo ||

<493> á¹• 21 ``yasmiá¹ƒ \Be II 142/ nivattate dukkhaá¹ƒ, saá¹ƒsÄ• rasmiá¹ƒ anantakaá¹ƒ.

bhedÄ• imassa kÄ• yassa, jÄ«vitassa ca saá¹…khayÄ• .

aÃ±Ã±o punabbhavo natthi, suvimuttomhi sabbadhÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si ---

tattha __yeneva maggenÄ• _ti yeneva sapubbabhÄ• gena ariyena aá¹-á¹-haá¹…gikena ma
nibbÄ• naá¹ƒ adhigato. __vipassÄ«_ti vipassÄ« sammÄ• sambuddho. __kakusandhÄ• _ti a
``kakusandhakoá¹‡Ä• gamanÄ• â€™â€™ tipi pÄ• á¹-ho. __tenaÃ±jasenÄ• _ti teneva aÃ±ja

__anÄ• dÄ• nÄ• _ti anupÄ• dÄ• nÄ• appaá¹-isandhikÄ• vÄ• . __khayogadhÄ• _ti nibbÄ• n
__yehÄ• yaá¹ƒ desito dhammo_ti yehi sattahi sammÄ• sambuddhehi ayaá¹ƒ sÄ• sanadham
__dhammabhÅ«tehÄ«_ti dhammakÄ• yatÄ• ya dhammasabhÄ• vehi, navalokuttaradhamma
vÄ• pattehi. __tÄ• dibhÄ«_ti, iá¹-á¹-hÄ• dÄ«su tÄ• dibhÄ• vappattehi.

__ ``cattÄ• ri_ \Ne II 123/ __ariyasaccÄ• nÄ«â€™â€™ _tiÄ• dinÄ• tehi desitaá¹ƒ dhammaa
__cattÄ• rÄ«_ti gaá¹‡anaparicchedo. __ariyasaccÄ• nÄ«_ti paricchinnadhammadassanaá¹ƒ
ca avitathaá¹-á¹-hena saccÄ• ni cÄ• ti ariyasaccÄ• ni, ariyassa vÄ• bhagavato saccÄ• ni te
ariyabhÄ• vakarÄ• ni vÄ• saccÄ• nÄ«ti ariyasaccÄ• ni. kucchitabhÄ• vato tucchabhÄ• vato
upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ. taá¹ƒ dukkhaá¹ƒ samudeti etasmÄ• ti __samudayo, _ t
gacchati, nibbÄ• natthikehi maggÄ«yatÄ«ti vÄ• __maggo, _ sammÄ• diá¹-á¹-hiÄ• dayo aá¹-
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• to natthi ettha rodho, etasmiá¹ƒ vÄ• adhigate puggalassa n
nirujjhati dukkhametthÄ• ti vÄ• __nirodho, _ nibbÄ• naá¹ƒ. tenÄ• ha ``dukkhasaá¹…khayoâ
206/ saá¹…khepo, vitthÄ• ro pana __visuddhimagge_ vuttanayeneva veditabbo.

__yasmi_nti yasmiá¹ƒ nirodhe nibbÄ• ne adhigate. __nivattate_ti ariyamaggabhÄ• vanÄ• y
apariyantaá¹ƒ imasmiá¹ƒ saá¹ƒsÄ• re jÄ• tiÄ• didukkhaá¹ƒ na pavattati ucchijjati, so nirodho

dhammabhÅ«tehi sammÄ• sambuddhehi desito \Be II 143/ dhammoti yojanÄ• . __ ``bhedÄ•
diá¹-á¹-hoâ€™â€™ ti dukkhapariÃ±Ã±Ä• ya sÅ«citaá¹ƒ attano arahattappattiá¹ƒ sarÅ«pato
nibbattate dukkhaâ€™â€™ nti pana pÄ• á¹-he sakalagÄ• thÄ• ya tatthÄ• yaá¹ƒ yojanÄ• ---
khandhÄ• dipaá¹-ipÄ• á¹-isaÃ±Ã±ite saá¹ƒsÄ• re idaá¹ƒ anantakaá¹ƒ jÄ• tiÄ• didukkhaá¹ƒ n
dukkhappattito aÃ±Ã±o punappunaá¹ƒ bhavanabhÄ• vato punabbhavo. imassa jÄ«vitindriya
kÄ• yasaá¹…khÄ• tassa khandhapaÃ±cakassa bhedÄ• vinÄ• sÄ• uddhaá¹ƒ natthi, tasmÄ•
sabbehi bhavehi suá¹-á¹-hu vimutto visaá¹ƒyutto amhÄ«ti.

sarabhaá¹…gattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hakanipÄ• to

1. mahÄ• kaccÄ• yanattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

aá¹-á¹-hakanipÄ• te \Be II 144/ \Ne II 124/ __kammaá¹ƒ bahuka_ntiÄ• dikÄ• Ä• yasmato m
gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro padumuttarassa bhagava
gahapatimahÄ• sÄ• lakule nibbattitvÄ• vuddhippatto, ekadivasaá¹ƒ satthu santike dhamma
saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ vibhajantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hap
bhikkhuá¹ƒ disvÄ• , sayampi taá¹ƒ á¹-hÄ• naá¹ƒ patthento paá¹‡idhÄ• naá¹ƒ katvÄ• , dÄ• n
devamanussesu saá¹ƒsaranto sumedhassa bhagavato kÄ• le vijjÄ• dharo hutvÄ• Ä• kÄ• s
himavantapabbate ekasmiá¹ƒ vanasaá¹‡á¸• e nisinnaá¹ƒ disvÄ• pasannamÄ• naso kaá¹‡ik

so tena puÃ±Ã±akammena aparÄ• paraá¹ƒ sugatÄ«suyeva parivattento kassapadasabalas
kulaghare nibbattitvÄ• parinibbute bhagavati suvaá¹‡á¹‡acetiyakaraá¹‡aá¹-á¹-hÄ• ne satas
suvaá¹‡á¹‡iá¹-á¹-hakÄ• ya pÅ«jaá¹ƒ katvÄ• , ``bhagavÄ• mayhaá¹ƒ nibbattanibbattaá¹-á¹-h
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ hotÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si.

tato yÄ• vajÄ«vaá¹ƒ kusalakammaá¹ƒ katvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá
imasmiá¹ƒ buddhuppÄ• de ujjeniyaá¹ƒ raÃ±Ã±o caá¹‡á¸• apajjotassa purohitagehe nibbatti.
nÄ• maggahaá¹‡adivase mÄ• tÄ• ``mayhaá¹ƒ putto suvaá¹‡á¹‡avaá¹‡á¹‡o, attano nÄ• ma
__kaÃ±canamÄ• á¹‡avo_ tveva nÄ• maá¹ƒ akÄ• si. so vuá¸• á¸• himanvÄ• ya tayo vede ug
purohitaá¹-á¹-hÄ• naá¹ƒ labhi. so gottavasena __kaccÄ• yano_ti paÃ±Ã±Ä• yittha. taá¹ƒ rÄ•
buddhuppÄ• daá¹ƒ sutvÄ• , ``Ä• cariya, tvaá¹ƒ tattha gantvÄ• satthÄ• raá¹ƒ idhÄ• nehÄ«â€
attaá¹-á¹-hamo satthu santikaá¹ƒ upagato. tassa satthÄ• dhammaá¹ƒ deseti. desanÄ• pariy
saddhiá¹ƒ saha paá¹-isambhidÄ• hi arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (

``padumuttaro \Be II 145/ \Ne II 125/ nÄ• ma jino, anejo ajitaá¹ƒ jayo.

satasahasse kappÄ• naá¹ƒ, ito uppajji nÄ• yako ||

``vÄ«ro kamalapattakkho, sasaá¹…kavimalÄ• nano.

kanakÄ• calasaá¹…kÄ• so, ravidittisamappabho ||

``sattanettamanohÄ• rÄ«, varalakkhaá¹‡abhÅ«sito.

sabbavÄ• kyapathÄ• tÄ«to, manujÄ• marasakkato ||

``sambuddho bodhayaá¹ƒ satte, vÄ• gÄ«so madhurassaro.

karuá¹‡Ä• nibandhasantÄ• no, parisÄ• su visÄ• rado ||

``deseti madhuraá¹ƒ dhammaá¹ƒ, catusaccÅ«pasaá¹ƒhitaá¹ƒ.

nimugge mohapaá¹…kamhi, samuddharati pÄ• á¹‡ine ||

``tadÄ• ekacaro hutvÄ• , tÄ• paso himavÄ• layo.

nabhasÄ• mÄ• nusaá¹ƒ lokaá¹ƒ, gacchanto jinamaddasaá¹ƒ ||

``upecca santikaá¹ƒ tassa, assosiá¹ƒ dhammadesanaá¹ƒ.

vaá¹‡á¹‡ayantassa vÄ«rassa, sÄ• vakassa mahÄ• guá¹‡aá¹ƒ ||

``saá¹ƒkhittena mayÄ• vuttaá¹ƒ, vitthÄ• rena pakÄ• sayaá¹ƒ.

parisaá¹ƒ maÃ±ca toseti, yathÄ• kaccÄ• yano ayaá¹ƒ ||

``nÄ• haá¹ƒ evamidhekaccaá¹ƒ, aÃ±Ã±aá¹ƒ passÄ• mi sÄ• vakaá¹ƒ.

tasmÄ• tadagge esaggo, evaá¹ƒ dhÄ• retha bhikkhavo ||

``tadÄ• haá¹ƒ vimhito hutvÄ• , sutvÄ• vÄ• kyaá¹ƒ manoramaá¹ƒ.

himavantaá¹ƒ gamitvÄ• na, Ä• hitvÄ• pupphasaÃ±cayaá¹ƒ ||

``pÅ«jetvÄ• lokasaraá¹‡aá¹ƒ, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

tadÄ• mamÄ• sayaá¹ƒ Ã±atvÄ• , byÄ• kÄ• si sa raá¹‡aÃ±jaho ||

``passathetaá¹ƒ isivaraá¹ƒ, niddhantakanakattacaá¹ƒ.

uddhaggalomaá¹ƒ pÄ«á¹‡aá¹ƒsaá¹ƒ, acalaá¹ƒ paÃ±jaliá¹ƒ á¹-hitaá¹ƒ ||

``hÄ• saá¹ƒ supuá¹‡á¹‡anayanaá¹ƒ, buddhavaá¹‡á¹‡agatÄ• sayaá¹ƒ.

dhammajaá¹ƒ uggahadayaá¹ƒ, amatÄ• sittasannibhaá¹ƒ ||

``kaccÄ• nassa \Be II 146/ guá¹‡aá¹ƒ sutvÄ• , taá¹ƒ á¹-hÄ• naá¹ƒ patthayaá¹ƒ á¹-hito.

anÄ• gatamhi addhÄ• ne, gotamassa mahÄ• mune ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kaccÄ• no nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``bahussuto mahÄ• Ã±Ä• á¹‡Ä«, adhippÄ• yavidÅ« mune.

pÄ• puá¹‡issati taá¹ƒ á¹-hÄ• naá¹ƒ, yathÄ• yaá¹ƒ byÄ• kato mayÄ• ||

``satasahassito \Ne II 126/ kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na gacchÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``duve kule pajÄ• yÄ• mi, khattiye atha brÄ• hmaá¹‡e.

nÄ«ce kule na jÄ• yÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• to ujjeniyaá¹ƒ pure.

pajjotassa ca caá¹‡á¸• assa, purohitadijÄ• dhino ||

``putto tiriá¹-ivacchassa, nipuá¹‡o vedapÄ• ragÅ«.

mÄ• tÄ• ca candimÄ• nÄ• ma, kaccÄ• nohaá¹ƒ varattaco ||

``vÄ«maá¹ƒsanatthaá¹ƒ buddhassa, bhÅ«mipÄ• lena pesito.

disvÄ• mokkhapuradvÄ• raá¹ƒ, nÄ• yakaá¹ƒ guá¹‡asaÃ±cayaá¹ƒ ||

``sutvÄ• ca vimalaá¹ƒ vÄ• kyaá¹ƒ, gatipaá¹…kavisosanaá¹ƒ.

pÄ• puá¹‡iá¹ƒ amataá¹ƒ santaá¹ƒ, sesehi saha sattahi ||

``adhippÄ• yavidÅ« jÄ• to, sugatassa mahÄ• mate ||

á¹-hapito etadagge ca, susamiddhamanoratho ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha satthÄ• ``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• resi. te tÄ• vadeva dvaá¹…gula
iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya ahesuá¹ƒ. evaá¹ƒ thero sada
``bhante, rÄ• jÄ• pajjoto tumhÄ• kaá¹ƒ \Be II 147/ pÄ• de vandituá¹ƒ dhammaÃ±ca sotuá¹ƒ
Ä• rocesi. satthÄ• , ``tvaá¹ƒyeva, bhikkhu, tattha gaccha, tayi gatepi rÄ• jÄ• pasÄ«dissatÄ«
satthu Ä• á¹‡Ä• ya attaá¹-á¹-hamo tattha gantvÄ• rÄ• jÄ• naá¹ƒ pasÄ• detvÄ• avantÄ«su s
patiá¹-á¹-hÄ• petvÄ• puna satthu santikameva gato. so ekadivasaá¹ƒ sambahule bhikkhÅ«
kammÄ• rÄ• me saá¹…gaá¹‡ikÄ• rÄ• me rasataá¹‡hÄ• nugate ca pamÄ• davihÄ• rino disv

<494> á¹• 21 ``kammaá¹ƒ bahukaá¹ƒ na kÄ• raye, parivajjeyya janaá¹ƒ na uyyame.

so ussukko rasÄ• nugiddho, atthaá¹ƒ riÃ±cati yo sukhÄ• dhivÄ• ho ||

<495> á¹• 21 ``paá¹…koti hi naá¹ƒ avedayuá¹ƒ, yÄ• yaá¹ƒ vandanapÅ«janÄ• kulesu.

sukhumaá¹ƒ sallaá¹ƒ durubbahaá¹ƒ, sakkÄ• ro kÄ• purisena dujjahoâ€™â€™ ti || ---

dve gÄ• thÄ• abhÄ• si.

tattha \Ne II 127/ \Ee II 208/ __kammaá¹ƒ bahukaá¹ƒ na kÄ• raye_ti navÄ• vÄ• sakÄ• rÄ• p
samaá¹‡adhammakaraá¹‡assa paribandhabhÅ«taá¹ƒ mahantaá¹ƒ navakammaá¹ƒ na paá¹-
appasamÄ• rambhaá¹ƒ khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡Ä• diá¹ƒ satthu vacanapaá¹-
__parivajjeyya jana_nti gaá¹‡asaá¹…gaá¹‡ikavasena janaá¹ƒ vivajjeyya. jananti vÄ• yÄ• di
bhajato payirupÄ• sato kusalÄ• dhammÄ• parihÄ• yanti, akusalÄ• dhammÄ• abhivaá¸• á
akalyÄ• á¹‡amittabhÅ«taá¹ƒ janaá¹ƒ parivajjeyya. __na uyyame_ti, paccayuppÄ• danatthaá
kulasaá¹…gaá¹‡hanavasena na vÄ• yameyya, yasmÄ• __so ussukko rasÄ• nugiddho, atth
sukhÄ• dhivÄ• ho_ti yo rasÄ• nugiddho rasataá¹‡hÄ• vasiko bhikkhu paccayuppÄ• danapas
kulasaá¹…gaá¹‡hanatthaá¹ƒ ussukko, tesu sukhitesu sukhito, dukkhitesu dukkhito, uppanne
attanÄ• yogaá¹ƒ Ä• pajjati, yo sukhÄ• dhivÄ• ho samathavipassanÄ• maggaphalanibbÄ• n
taá¹ƒ riÃ±cati pajahati ekaá¹ƒsena attÄ• naá¹ƒ tato vivecetÄ«ti attho.

evaá¹ƒ paá¹-hamagÄ• thÄ• ya ``kammÄ• rÄ• mataá¹ƒ saá¹…gaá¹‡ikÄ• rÄ• mataá¹ƒ pacca
ovaditvÄ• idÄ• ni sakkÄ• rÄ• bhilÄ• saá¹ƒ garahanto dutiyaá¹ƒ gÄ• thamÄ• ha. tassattho --
upagatÄ• naá¹ƒ pabbajitÄ• naá¹ƒ kulesu gehavÄ• sÄ«hi guá¹‡asambhÄ• vanÄ• ya karÄ«ya
yasmÄ• taá¹ƒ \Be II 148/ abhÄ• vitattÄ• naá¹ƒ osÄ«dÄ• panaá¹-á¹-hena malinabhÄ• vakara
kaddamoti buddhÄ• dayo ariyÄ• __pavedayuá¹ƒ_ abbhaÃ±Ã±aá¹ƒsu pavedesuá¹ƒ vÄ• , ya
apariÃ±Ã±Ä• takkhandhÄ• naá¹ƒ andhaputhujjanÄ• naá¹ƒ sakkÄ• rÄ• bhilÄ• saá¹ƒ duviÃ±Ã
pÄ«á¸·Ä• jananato anto tudanato duruddharaá¹‡ato ca __sukhumaá¹ƒ sallaá¹ƒ durubbahaá
sakkÄ• ro kÄ• purisena __dujjaho_ duppajaheyyo tassa pahÄ• napaá¹-ipattiyÄ• appaá¹-ipa
sakkÄ• rÄ• bhilÄ• sappahÄ• nena hi sakkÄ• ro pahÄ«no hoti, tasmÄ• tassa pahÄ• nÄ• ya

<496> á¹• 21 ``na parassupanidhÄ• ya, kammaá¹ƒ maccassa pÄ• pakaá¹ƒ.

attanÄ• taá¹ƒ na seveyya, kammabandhÅ« hi mÄ• tiyÄ• ||

<497> á¹• 21 ``na pare vacanÄ• coro, na pare vacanÄ• muni.

attÄ• ca naá¹ƒ yathÄ• vedi, devÄ• pi naá¹ƒ tathÄ• vidÅ« ||

<498> á¹• 21 ``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

<499> á¹• 21 ``jÄ«vate vÄ• pi sappaÃ±Ã±o, api vittaparikkhayo.

paÃ±Ã±Ä• ya ca alÄ• bhena, vittavÄ• pi na jÄ«vati ||

<500> á¹• 21 ``sabbaá¹ƒ \Ne II 128/ \Ee II 209/ suá¹‡Ä• ti sotena, sabbaá¹ƒ passati cakkhu

na ca diá¹-á¹-haá¹ƒ sutaá¹ƒ dhÄ«ro, sabbaá¹ƒ ujjhitumarahati ||

<501> á¹• 21 ``cakkhumÄ• ssa yathÄ• andho, sotavÄ• badhiro yathÄ• .

paÃ±Ã±avÄ• ssa yathÄ• mÅ«go, balavÄ• dubbaloriva.

atha atthe samuppanne, sayetha matasÄ• yikaâ€™â€™ nti || ---

imÄ• cha gÄ• thÄ• raÃ±Ã±o pajjotassa ovÄ• davasena abhÄ• si. so kira brÄ• hmaá¹‡e sa
kÄ• reti, kammaá¹ƒ asodhetvÄ• va acore corasaÃ±Ã±Ä• ya daá¹‡á¸• esi, aá¹-á¹-akaraá¹‡e
sÄ• mike ca assÄ• mike. tato naá¹ƒ thero vivecetuá¹ƒ __ ``na parassÄ• â€™â€™ _tiÄ• dinÄ

tattha \Be II 149/ __na parassupanidhÄ• ya, kammaá¹ƒ maccassa pÄ• paka_nti parassa m
upanidhÄ• ya uddissa kÄ• raá¹‡aá¹ƒ katvÄ• pÄ• pakaá¹ƒ vadhabandhÄ• dikammaá¹ƒ na s
attho. __attanÄ• taá¹ƒ na seveyyÄ• _ti attanÄ• pi taá¹ƒ pÄ• pakaá¹ƒ na kareyya. kasmÄ• ?
mÄ• tiyÄ• _ ime mÄ• tiyÄ• maccÄ• kammadÄ• yÄ• dÄ• , tasmÄ• attanÄ• ca kiÃ±ci pÄ• p
kÄ• rÄ• peyyÄ• ti attho.

__na pare vacanÄ• coro_ti attanÄ• coriyaá¹ƒ akatvÄ• paravacanÄ• parassa vacanamatt
tathÄ• __na pare vacanÄ• muni_ parassa vacanamattena muni suvisuddhakÄ• yavacÄ«m
__pare_ti vibhattialopaá¹ƒ katvÄ• niddeso. keci pana ``paresanti vattabbe pareti saá¹ƒ-kÄ•
niddiá¹-á¹-haâ€™â€™ nti vadanti. __attÄ• ca naá¹ƒ yathÄ• vedÄ«_ti naá¹ƒ sattaá¹ƒ tassa
``ahaá¹ƒ parisuddho, aparisuddho vÄ• â€™â€™ ti yÄ• thÄ• vato avedi jÄ• nÄ• ti. __devÄ• p
visuddhidevÄ• , upapattidevÄ• ca tathÄ• vidÅ« vidanti jÄ• nanti, tasmÄ• sayaá¹ƒ tÄ• disÄ
suddhÄ• suddhÄ• naá¹ƒ suddhÄ• suddhabhÄ• vajÄ• nane, na ye keci icchÄ• dosaparetÄ•

__pare_ti paá¹‡á¸• ite á¹-hapetvÄ• tato aÃ±Ã±e, kusalÄ• kusalasÄ• vajjÄ• navajjaá¹ƒ kam
kÄ• yassa asubhataá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ aniccataá¹ƒ ajÄ• nantÄ• idha pare nÄ• ma. t
jÄ«valoke __yamÄ• ma_ uparamÄ• ma, ``satataá¹ƒ samitaá¹ƒ maccu santikaá¹ƒ gacchÄ• m
ca tattha vijÄ• nantÄ«_ti ye ca tattha paá¹‡á¸• itÄ• ``mayaá¹ƒ maccu samÄ«paá¹ƒ gacchÄ•
__tato sammanti medhagÄ• _ti evaÃ±hi te jÄ• nantÄ• medhagÄ• naá¹ƒ paravihiá¹ƒsanÄ• n

paá¹-ipajjanti, attanÄ• \Ne II 129/ pare ca aÃ±Ã±e na medhanti na bÄ• dhentÄ«ti attho. tvaá
jÄ«vitanimittaá¹ƒ acore core karontopi daá¹‡á¸• anena sÄ• mike assÄ• mike karontopi dhan
paÃ±Ã±Ä• vekallato. tathÄ• \Ee II 210/ akarontopi __jÄ«vate vÄ• pi sappaÃ±Ã±o, api vittap
parikkhÄ«á¹‡adhanopi sappaÃ±Ã±ajÄ• tiko itarÄ«tarasantosena santuá¹-á¹-ho anavajjÄ• ya
tassa hi jÄ«vitaá¹ƒ nÄ• ma. tenÄ• ha bhagavÄ• --- ``paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá
73, 246; Sn 184). dummedhapuggalo pana paÃ±Ã±Ä• ya \Be II 150/ ca alÄ• bhena diá¹-á¹-h
samparÄ• yikaÃ±ca atthaá¹ƒ virÄ• dhento vittavÄ• pi na jÄ«vati garahÄ• dipavattiyÄ• jÄ«va
anupÄ• yaÃ±Ã±utÄ• ya yathÄ• dhigataá¹ƒ dhanaá¹ƒ nÄ• sento jÄ«vitampi sandhÄ• retuá¹ƒ

imÄ• kira catassopi gÄ• thÄ• thero supinantena raÃ±Ã±o kathesi. rÄ• jÄ• supinaá¹ƒ disvÄ
namassantoyeva pabujjhitvÄ• pabhÄ• tÄ• ya rattiyÄ• theraá¹ƒ upasaá¹…kamitvÄ• vanditv
diá¹-á¹-haniyÄ• mena supinaá¹ƒ kathesi. taá¹ƒ sutvÄ• thero tÄ• gÄ• thÄ• paccunubhÄ• sit
suá¹‡Ä• tÄ«â€™â€™ _tiÄ• dinÄ• dvÄ«hi gÄ• thÄ• hi rÄ• jÄ• naá¹ƒ ovadi. tattha __sabbaá
sotabbaá¹ƒ saddaá¹ƒ Ä• pÄ• thagataá¹ƒ sabbaá¹ƒ subhÄ• sitaá¹ƒ dubbhÄ• sitaÃ±ca abadh
sabbaá¹ƒ rÅ«paá¹ƒ sundaraá¹ƒ asundarampi cakkhunÄ• anandho passati, ayamindriyÄ• na
__na ca diá¹-á¹-haá¹ƒ sutaá¹ƒ dhÄ«ro, sabbaá¹ƒ ujjhitu_nti ca nidassanamattametaá¹ƒ. yaÃ
diá¹-á¹-haá¹ƒ sutaá¹ƒ vÄ• , na taá¹ƒ sabbaá¹ƒ dhÄ«ro sappaÃ±Ã±o ujjhituá¹ƒ pariccajituá¹ƒ
arahati. guá¹‡Ä• guá¹‡aá¹ƒ pana tattha upaparikkhitvÄ• ujjhitabbameva ujjhituá¹ƒ gahetabb
arahati, tasmÄ• __cakkhumÄ• ssa yathÄ• andho_ cakkhumÄ• pi samÄ• no ujjhitabbe diá¹
apassanto viya bhaveyya, tathÄ• ujjhitabbe sute sotavÄ• pi badhiro yathÄ• assa asuá¹‡an
__paÃ±Ã±avÄ• ssa yathÄ• mÅ«go_ti vicÄ• raá¹‡apaÃ±Ã±Ä• ya paÃ±Ã±avÄ• vacanakusa
__balavÄ• _ thÄ• masampannopi akattabbe dubbaloriva, rakÄ• ro padasandhikaro, asamatt
atthe samuppanne, sayetha matasÄ• yika_nti attanÄ• kÄ• tabbakicce uppanne upaá¹-á¹-hit
matasÄ• yikaá¹ƒ sayitvÄ• pi taá¹ƒ kiccaá¹ƒ tÄ«retabbameva, na virÄ• dhetabbaá¹ƒ. atha vÄ
samuppanne_ti attanÄ• akaraá¹‡Ä«ye atthe kicce uppanne upaá¹-á¹-hite matasÄ• yikaá¹ƒ
sayitvÄ• pi taá¹ƒ na kÄ• tabbameva. na hi paá¹‡á¸• ito ayuttaá¹ƒ kÄ• tumarahatÄ«ti evaá¹ƒ
akattabbaá¹ƒ pahÄ• ya kÄ• tabbeyeva yuttappayutto ahosÄ«ti.

mahÄ• kaccÄ• yanattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sirimittattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__akkodhano_tiÄ• dikÄ• \Be II 151/ \Ne II 130/ \Ee II 211/ Ä• yasmato sirimittattherassa gÄ
ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusa
imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe mahaddhanakuá¹-umbikassa putto hutvÄ• nibbatti, _
tassa kira mÄ• tÄ• siriguttassa bhaginÄ«. tassa vatthu __dhammapadavaá¹‡á¹‡anÄ• yaá¹ƒ
garahadinnavatthu) Ä• gatameva. so siriguttassa bhÄ• gineyyo sirimitto vayappatto satthu d
laddhappasÄ• do pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ p

pÄ• timokkhaá¹ƒ uddisituá¹ƒ Ä• sanaá¹ƒ abhiruhitvÄ• cittabÄ«janiá¹ƒ gahetvÄ• nisinno bhi
kathesi. kathento ca uá¸·Ä• ratare guá¹‡e vibhajitvÄ• dassento ---

<502> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

sa ve tÄ• disako bhikkhu, evaá¹ƒ pecca na socati ||

<503> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

guttadvÄ• ro sadÄ• bhikkhu, evaá¹ƒ pecca na socati ||

<504> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

kalyÄ• á¹‡asÄ«lo so bhikkhu, evaá¹ƒ pecca na socati ||

<505> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

kalyÄ• á¹‡amitto so bhikkhu, evaá¹ƒ pecca na socati ||

<506> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

kalyÄ• á¹‡apaÃ±Ã±o so bhikkhu, evaá¹ƒ pecca na socati ||

<507> á¹• 21 ``yassa saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

<508> á¹• 21 ``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

adaliddoti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

<509> á¹• 21 ``tasmÄ• \Be II 152/ saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassana

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || --- imÄ• gÄ• thÄ•

tattha __akkodhano_ti akujjhanasÄ«lo. upaá¹-á¹-hite hi kodhuppattinimitte adhivÄ• sanakha
II 131/ kopassa anuppÄ• dako. __anupanÄ• hÄ«_ti na upanÄ• hako, parehi kataá¹ƒ aparÄ•
maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si meâ€™â€™ tiÄ• dinÄ• (Dhp 3; Vin I 464; MN III 2

anupanayhanasÄ«lo. santadosapaá¹-icchÄ• danalakkhaá¹‡Ä• ya mÄ• yÄ• ya abhÄ• vato __
pisuá¹‡avÄ• cÄ• virahitato __rittapesuá¹‡o, sa ve tÄ• disako bhikkhÅ«_ti so tathÄ• rÅ«po ta
yathÄ• vuttaguá¹‡asamannÄ• gato bhikkhu \Ee II 212/. evaá¹ƒ yathÄ• vuttapaá¹-ipattiyÄ• _
socati sokanimittassa abhÄ• vato. cakkhudvÄ• rÄ• dayo kÄ• yadvÄ• rÄ• dayo ca guttÄ• pi
__guttadvÄ• ro. kalyÄ• á¹‡asÄ«lo_ti sundarasÄ«lo suvisuddhasÄ«lo. __kalyÄ• á¹‡amitto_ti

``piyo garubhÄ• vaniyo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojayeâ€™â€™ ti || (AN b 7.37) ---

evaá¹ƒ vibhÄ• vitalakkhaá¹‡o kalyÄ• á¹‡amitto etassÄ• ti kalyÄ• á¹‡amitto. __kalyÄ• á¹‡apa
yadipi paÃ±Ã±Ä• nÄ• ma asundarÄ• natthi, niyyÄ• nikÄ• ya pana paÃ±Ã±Ä• ya vasena ev

evamettha kodhÄ• dÄ«naá¹ƒ vikkhambhanavasena samucchedavasena ca akkodhanÄ• di
puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya gÄ• thÄ• ya sammÄ• paá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni nippha
uddharitvÄ• puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya eva gÄ• thÄ• ya sammÄ• paá¹-ipattiá¹ƒ dassent
_tiÄ• dimÄ• ha. tassattho --- __yassa_ puggalassa __tathÄ• gate_ sammÄ• sambuddhe ``it
tiÄ• dinayappavattÄ• maggenÄ• gatasaddhÄ• , tato eva __acalÄ• _ avikampÄ• suá¹-á¹-hu
``atthÄ«â€™â€™ ti, padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __ariyakanta_nti ariyÄ• naá¹ƒ
bhavantarepi avijahanato. __pasaá¹ƒsita_nti buddhÄ• dÄ«hi pasaá¹-á¹-haá¹ƒ, vaá¹‡á¹‡itaá¹
yojanÄ• . taá¹ƒ panetaá¹ƒ sÄ«laá¹ƒ gahaá¹-á¹-hasÄ«laá¹ƒ pabbajitasÄ«lanti \Be II 153/ duvi
gahaá¹-á¹-hasÄ«laá¹ƒ nÄ• ma paÃ±casikkhÄ• padasÄ«laá¹ƒ, yaá¹ƒ gahaá¹-á¹-hena rakkhitu
pabbajitasÄ«laá¹ƒ nÄ• ma dasasikkhÄ• padasÄ«laá¹ƒ upÄ• dÄ• ya sabbaá¹ƒ catupÄ• risud
akhaá¹‡á¸• Ä• dibhÄ• vena aparÄ• maá¹-á¹-hatÄ• ya ``kalyÄ• á¹‡aâ€™â€™ nti veditabbaá¹

__saá¹…ghe pasÄ• do yassatthÄ«_ti ``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™
pasÄ• do saddhÄ• yassa puggalassa atthi acalo suppatiá¹-á¹-hitoti Ä• netvÄ• yojetabbaá¹ƒ
dassana_nti diá¹-á¹-hivaá¹…kÄ• bhÄ• vato kilesavaá¹…kÄ• bhÄ• vato ca ujubhÅ«taá¹ƒ. aku
kammassakatÄ• dassanaÃ±ceva sappaccayanÄ• marÅ«padassanaÃ±cÄ• ti duvidhampi da
suppatiá¹-á¹-hitanti \Ne II 132/ yojanÄ• . __adaliddoti taá¹ƒ Ä• hu_ saddhÄ• dhanaá¹ƒ, sÄ«la
sutadhanaá¹ƒ, cÄ• gadhanaá¹ƒ, paÃ±Ã±Ä• dhananti imesaá¹ƒ suvisuddhÄ• naá¹ƒ dhanÄ• n
``adaliddoâ€™â€™ ti taá¹ƒ tÄ• disaá¹ƒ puggalaá¹ƒ buddhÄ• dayo ariyÄ• Ä• hu. __amogha
tathÄ• rÅ«passa jÄ«vitaá¹ƒ diá¹-á¹-hadhammikÄ• diatthÄ• dhigamena amoghaá¹ƒ avaÃ±jha
attho.

__tasmÄ• _ti \Ee II 213/, yasmÄ• yathÄ• vuttasaddhÄ• diguá¹‡asamannÄ• gato puggalo ``
ti vuccati, tasmÄ• ahampi tathÄ• rÅ«po bhaveyyanti. __saddhaÃ±ca ... pe ... sÄ• sana_nti ``
akaraá¹‡aâ€™â€™ ntiÄ• dinÄ• (Dhp 183; DN II 90) vuttaá¹ƒ buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ a

vuttappabhedaá¹ƒ saddhaÃ±ceva sÄ«laÃ±ca dhammadassanahetukaá¹ƒ dhamme suniccha
pasÄ• daÃ±ca anuyuÃ±jeyya vaá¸• á¸• heyyÄ• ti.

evaá¹ƒ thero bhikkhÅ«naá¹ƒ dhammadesanÄ• mukhena attani vijjamÄ• ne guá¹‡e pakÄ• s

sirimittattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• panthakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yadÄ• _ \Be II 154/ __paá¹-hamamaddakkhi_ntiÄ• dikÄ• Ä• yasmato mahÄ• panthakatt
ayaá¹ƒ kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare vibhavasampanno kuá¹
satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ saÃ±Ã±Ä• vivaá¹-á¹-
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthento buddha
bhikkhusaá¹…ghassa sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• , ``bhante, yaá¹ƒ bhikkhu
sattadivasamatthake --- `saÃ±Ã±Ä• vivaá¹-á¹-akusalÄ• naá¹ƒ ayaá¹ƒ mama sÄ• sane aggoâ
á¹-hapayittha, ahampi imassa adhikÄ• rakammassa balena so bhikkhu viya anÄ• gate ekas
bhaveyyaâ€™â€™ nti patthanaá¹ƒ akÄ• si. kaniá¹-á¹-habhÄ• tÄ• panassa tatheva bhagava
manomayassa kÄ• yassÄ• bhinimmÄ• naá¹ƒ cetovivaá¹-á¹-akosallanti dvinnaá¹ƒ aá¹…gÄ• n
paá¹‡idhÄ• naá¹ƒ akÄ• si. bhagavÄ• dvinnampi patthanaá¹ƒ anantarÄ• yena samijjhanabh
kappasatasahassamatthake gotamassa nÄ• ma sammÄ• sambuddhassa sÄ• sane tumhÄ•
ti byÄ• kÄ• si.

te \Ne II 133/ ubhopi janÄ• tattha yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto devaloke
mahÄ• panthakassa antarÄ• kataá¹ƒ kalyÄ• á¹‡adhammaá¹ƒ na kathÄ«yati. cÅ«á¸·apantha
sÄ• sane pabbajitvÄ• vÄ«sati vassasahassÄ• ni odÄ• takasiá¹‡akammaá¹ƒ katvÄ• devapu
``cÅ«á¸·apanthako padumuttarassa bhagavato kÄ• le tÄ• paso hutvÄ• himavante vasanto t
pupphacchattena pÅ«jaá¹ƒ akÄ• sÄ«â€™â€™ ti Ä• gataá¹ƒ. tesaá¹ƒ devamanussesu \Ee II
kappasatasahassaá¹ƒ atikkantaá¹ƒ. atha amhÄ• kaá¹ƒ satthÄ• abhisambodhiá¹ƒ patvÄ• pa
rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane mahÄ• vihÄ• re viharati.

tena ca samayena rÄ• jagahe dhanaseá¹-á¹-hissa dhÄ«tÄ• attano dÄ• sena saddhiá¹ƒ sar
bhÄ«tÄ• hatthasÄ• raá¹ƒ gahetvÄ• tena saddhiá¹ƒ palÄ• yitvÄ• aÃ±Ã±attha vasantÄ« taá
labhitvÄ• paripakkagabbhÄ• ``Ã±Ä• tigharaá¹ƒ \Be II 155/ gantvÄ• vijÄ• yissÄ• mÄ«â€™â
antarÄ• maggeyeva puttaá¹ƒ vijÄ• yitvÄ• sÄ• minÄ• nivattitÄ• pubbe vasitaá¹-á¹-hÄ• ne v
jÄ• tattÄ• __panthako_ti, nÄ• maá¹ƒ akÄ• si. tasmiá¹ƒ Ä• dhÄ• vitvÄ• vidhÄ• vitvÄ• vicara
dutiyaá¹ƒ gabbhaá¹ƒ paá¹-ilabhitvÄ• paripakkagabbhÄ• pubbe vuttanayeneva antarÄ• mag
sÄ• minÄ• nivattitÄ• jeá¹-á¹-haputtassa __mahÄ• panthako_ti kaniá¹-á¹-hassa __cÅ«á¸·ap
yathÄ• vasitaá¹-á¹-hÄ• neyeva vasantÄ« anukkamena dÄ• rakesu vaá¸• á¸• hantesu tehi, ``

dassehÄ«â€™â€™ ti nibundhiyamÄ• nÄ• dÄ• rake mÄ• tÄ• pitÅ«naá¹ƒ santikaá¹ƒ pesesi.
dhanaseá¹-á¹-hino gehe vaá¸• á¸• hanti. tesu cÅ«á¸·apanthako atidaharo. mahÄ• panthako
bhagavato santikaá¹ƒ gato satthÄ• raá¹ƒ disvÄ• saha dassanena paá¹-iladdhasaddho dhan
upanissayasampannatÄ• ya pabbajitukÄ• mo hutvÄ• pitÄ• mahaá¹ƒ Ä• pucchi. so satthu ta
pabbÄ• jesi. so pabbajitvÄ• bahuá¹ƒ buddhavacanaá¹ƒ uggaá¹‡hitvÄ• paripuá¹‡á¹‡avasso
yonisomanasikÄ• re kammaá¹ƒ karonto visesato catunnaá¹ƒ arÅ«pajjhÄ• nÄ• naá¹ƒ lÄ• bhÄ
vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. iti so saÃ±Ã±Ä• vivaá¹-á¹-akusalÄ•
jhÄ• nasukhena phalasukhena vÄ«tinÄ• mento ekadivasaá¹ƒ attano paá¹-ipattiá¹ƒ paccavek
adhigatasampattiá¹ƒ paá¹-icca saÃ±jÄ• tasomanasso sÄ«hanÄ• daá¹ƒ nadanto ---

<510> á¹• 21 ``yadÄ• paá¹-hamamaddakkhiá¹ƒ, satthÄ• ramakutobhayaá¹ƒ.

tato me ahu saá¹ƒvego, passitvÄ• purisuttamaá¹ƒ ||

<511> á¹• 21 ``siriá¹ƒ hatthehi pÄ• dehi, yo paá¹‡Ä• meyya Ä• gataá¹ƒ.

etÄ• disaá¹ƒ so satthÄ• raá¹ƒ, Ä• rÄ• dhetvÄ• virÄ• dhaye ||

<512> á¹• 21 ``tadÄ• haá¹ƒ \Ne II 134/ puttadÄ• raÃ±ca, dhanadhaÃ±Ã±aÃ±ca chaá¸• á¸• a

kesamassÅ«ni chedetvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<513> á¹• 21 ``sikkhÄ• sÄ• jÄ«vasampanno, indriyesu susaá¹ƒvuto.

namassamÄ• no sambuddhaá¹ƒ, vihÄ• siá¹ƒ aparÄ• jito ||

<514> á¹• 21 ``tato \Be II 156/ \Ee II 215/ me paá¹‡idhÄ« Ä• si, cetaso abhipatthito.

na nisÄ«de muhuttampi, taá¹‡hÄ• salle anÅ«hate ||

<515> á¹• 21 ``tassa mevaá¹ƒ viharato, passa vÄ«riyaparakkamaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<516> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

arahÄ• dakkhiá¹‡eyyomhi, vippamutto nirÅ«padhi ||

<517> á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati.

sabbaá¹ƒ taá¹‡haá¹ƒ visosetvÄ• , pallaá¹…kena upÄ• visiâ€™â€™ nti || --- imÄ• gÄ• thÄ•

tattha __yadÄ• _ti yasmiá¹ƒ kÄ• le. __paá¹-hama_nti Ä• dito. __addakkhi_nti passiá¹ƒ, __sa
bhagavantaá¹ƒ. __akutobhaya_nti nibbhayaá¹ƒ. ayaÃ±hettha attho --- sabbesaá¹ƒ bhayahe
pahÄ«nattÄ• kutocipi bhayÄ• bhÄ• vato __akutobhayaá¹ƒ_ nibbhayaá¹ƒ, catuvesÄ• rajjavis
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi veneyyÄ• naá¹ƒ yathÄ• rahamanusÄ• sana
sammÄ• sambuddhaá¹ƒ mayhaá¹ƒ pitÄ• mahena saddhiá¹ƒ gantvÄ• yÄ• ya velÄ• ya sabba
__purisuttamaá¹ƒ_ sadevake loke aggapuggalaá¹ƒ passitvÄ• tato dassanahetu __tato_ das
``ettakaá¹ƒ kÄ• laá¹ƒ satthÄ• raá¹ƒ daá¹-á¹-huá¹ƒ dhammaÃ±ca sotuá¹ƒ nÄ• latthaâ€™â€™
ahu_ sahottappaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajji. uppannasaá¹ƒvego panÄ• haá¹ƒ evaá¹ƒ cintesin
hatthehÄ«_ti gÄ• thÄ• ya. tassattho --- __yo_ vibhavatthiko puriso ``upaá¹-á¹-hÄ• yiko hutvÄ
vasissÄ• mÄ«â€™â€™ ti saviggahaá¹ƒ siriá¹ƒ sayane upagataá¹ƒ hatthehi ca pÄ• dehi ca k
__paá¹‡Ä• meyya_ nÄ«hareyya, __so_ tathÄ• rÅ«po alakkhikapuriso etÄ• disaá¹ƒ __satthÄ
__Ä• rÄ• dhetvÄ• _ imasmiá¹ƒ navame khaá¹‡e paá¹-ilabhitvÄ• __virÄ• dhaye_ tassa ovÄ•
virajjheyya, ahaá¹ƒ panevaá¹ƒ na karomÄ«ti adhippÄ• yo. tenÄ• ha __ ``tadÄ• haá¹ƒ ... pe .
_nti. tattha __chaá¸• á¸• ayi_nti, pajahiá¹ƒ. ``chaá¸• á¸• iyaâ€™â€™ ntipi pÄ• á¹-ho. nanu a
dÄ• rapariggahaá¹ƒ akatvÄ• va pabbajito, so kasmÄ• ``puttadÄ• raÃ±ca \Be II 157/ chaá¸•
yathÄ• nÄ• ma puriso anibbattaphalameva rukkhaá¹ƒ chindanto acchinne tato laddhaphale
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__sikkhÄ• sÄ• jÄ«vasamÄ• panno_ti yÄ• adhisÄ«lasikkhÄ• , tÄ• ya ca, yattha bhikkhÅ« sa
II 135/ sabhÄ• gavuttino honti, tena bhagavatÄ• paÃ±Ã±attasikkhÄ• padasaá¹…khÄ• tena
sikkhanabhÄ• vena \Ee II 216/ samaá¹…gÄ«bhÅ«to, sikkhaá¹ƒ paripÅ«rento sÄ• jÄ«vaÃ±ca
tadubhayaá¹ƒ sampÄ• dentoti attho. tena suvisuddhe pÄ• timokkhe sÄ«le patiá¹-á¹-hitabhÄ•
__indriyesu susaá¹ƒvuto_ti manacchaá¹-á¹-hesu indriyesu suá¹-á¹-hu saá¹ƒvuto. rÅ«pÄ• div
uppajjanakÄ• naá¹ƒ abhijjhÄ• dÄ«naá¹ƒ pavattinivÄ• raá¹‡avasena satikavÄ• á¹-ena supihit
evaá¹ƒ pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvarasÄ«lasampattidassanena itarasÄ«lampi atth
thero attano catupÄ• risuddhisÄ«lasampadaá¹ƒ dassetvÄ• __ ``namassamÄ• no sambuddh
buddhÄ• nussatibhÄ• vanÄ• nuyogamÄ• ha. __vihÄ• siá¹ƒ aparÄ• jito_ti kilesamÄ• rÄ• dÄ«
vihariá¹ƒ, yÄ• va arahattappatti, tÄ• va tehi anabhibhÅ«to, aÃ±Ã±adatthu te abhibhavanto e

__tato_ti tasmÄ• , yasmÄ• suvisuddhasÄ«lo satthari abhippasanno kilesÄ• bhibhavanapaa
tasmÄ• . __paá¹‡idhÄ«_ti paá¹‡idhÄ• naá¹ƒ. __tato_ vÄ• cittÄ• bhinÄ«hÄ• ro. __Ä• sÄ«_ti
abhipatthito_ti, mama cittena icchito. kÄ«diso pana soti Ä• ha __ ``na nisÄ«de muhuttampi,
anÅ«hateâ€™â€™ _ti. ``aggamaggasaá¹‡á¸• Ä• sena mama hadayato taá¹‡hÄ• salle anud
nisajjaá¹ƒ na kappeyyaâ€™â€™ nti evaá¹ƒ me cittÄ• bhinÄ«hÄ• ro ahosÄ«ti attho.

evaá¹ƒ pana cittaá¹ƒ adhiá¹-á¹-hÄ• ya bhÄ• vanaá¹ƒ bhÄ• vayitvÄ• á¹-hÄ• nacaá¹…kameh
arÅ«pasamÄ• pattito vuá¹-á¹-hÄ• ya jhÄ• naá¹…gamukhena vipassanaá¹ƒ paá¹-á¹-hapetvÄ
tena vuttaá¹ƒ __ ``tassa meâ€™â€™ _tiÄ• di. __nirÅ«padhÄ«_ti kilesupadhiÄ• dÄ«naá¹ƒ al
__ratyÄ• vivasÄ• ne_ti rattibhÄ• gassa vigamane \Be II 158/ vibhÄ• tÄ• ya rattiyÄ• . __sÅ«r
sÅ«riyuggamanaá¹ƒ lakkhaá¹‡aá¹ƒ katvÄ• . __sabbaá¹ƒ taá¹‡ha_nti kÄ• mataá¹‡hÄ• dibhe
taá¹‡hÄ• sotaá¹ƒ aggamaggena __visosetvÄ• _ sukkhÄ• petvÄ• ``taá¹‡hÄ• salle anÅ«hate
paá¹-iÃ±Ã±Ä• ya mocitattÄ• . __pallaá¹…kena upÄ• visi_nti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nis
uttÄ• natthameva.

mahÄ• panthakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navakanipÄ• to

1. bhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

navakanipÄ• te \Be II 159/ \Ne II 136/ __yadÄ• dukkha_ntiÄ• dikÄ• Ä• yasmato bhÅ«tatth
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissaya
upacinanto siddhatthassa bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• \Ee II 217/ __se
viÃ±Ã±utaá¹ƒ patto ekadivasaá¹ƒ satthÄ• raá¹ƒ disvÄ• pasannamÄ• naso ``usabhaá¹ƒ pav
gÄ• thÄ• hi abhitthavi.

so tena puÃ±Ã±akammena devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• I
mahÄ• vibhavassa seá¹-á¹-hissa putto hutvÄ• nibbatti. tassa kira seá¹-á¹-hino jÄ• tÄ• jÄ• t
baddhÄ• ghÄ• tena ekena yakkhena khÄ• ditÄ• , imassa pana pacchimabhavikattÄ• bhÅ«t
yakkho pana vessavaá¹‡assa upaá¹-á¹-hÄ• naá¹ƒ gato, puna nÄ• gamÄ• si. nÄ• makaraá¹‡
amanussÄ• anukampantÄ• parihareyyuâ€™â€™ nti __bhÅ«to_ti nÄ• maá¹ƒ akaá¹ƒsu. so
anantarÄ• yo vaá¸• á¸• hi, tassa ``tayo pÄ• sÄ• dÄ• ahesuâ€™â€™ ntiÄ• di sabbaá¹ƒ yasa
vibhavakittane viya veditabbaá¹ƒ. so viÃ±Ã±utaá¹ƒ patto satthari sÄ• kete vasante upÄ• sak
vihÄ• raá¹ƒ gato. satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• ajaka
tÄ«re leá¹‡e vasanto vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. t
__apadÄ• ne_ (Ap thera I 7.20-28) ---

``usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, mahesiá¹ƒ vijitÄ• vinaá¹ƒ.

suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sambuddhaá¹ƒ, ko disvÄ• nappasÄ«dati ||

``himavÄ• vÄ• parimeyyo, sÄ• garova duruttaro.

tatheva jhÄ• naá¹ƒ buddhassa, ko disvÄ• nappasÄ«dati ||

``vasudhÄ• \Ne II 137/ yathÄ• ppameyyÄ• , cittÄ• vanavaá¹-aá¹ƒsakÄ• .

tatheva sÄ«laá¹ƒ buddhassa, ko disvÄ• nappasÄ«dati ||

``anilaÃ±jasÄ• saá¹…khubbho \Be II 160/, yathÄ• kÄ• so asaá¹…khiyo.

tatheva Ã±Ä• á¹‡aá¹ƒ buddhassa, ko disvÄ• nappasÄ«dati ||

``imÄ• hi catugÄ• thÄ• hi, brÄ• hmaá¹‡o senasavhayo.

buddhaseá¹-á¹-haá¹ƒ thavitvÄ• na, siddhatthaá¹ƒ aparÄ• jitaá¹ƒ ||

``catunnavutikappÄ• ni, duggatiá¹ƒ nupapajjatha.

sugatiá¹ƒ sukhasampattiá¹ƒ, anubhosimanappakaá¹ƒ ||

``catunnavutito kappe, thavitvÄ• lokanÄ• yakaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thomanÄ• ya idaá¹ƒ phalaá¹ƒ ||

``cÄ• tuddasamhi kappamhi, caturo Ä• sumuggatÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• aparena samayena Ã±Ä• tÄ«naá¹ƒ anukampÄ• ya sÄ• ketaá¹ƒ ga
upaá¹-á¹-hiyamÄ• no aÃ±janavane vasitvÄ• puna attanÄ• vasitaá¹-á¹-hÄ• nameva gantukÄ
Ã±Ä• takÄ• ``idheva, bhante, vasatha, tumhepi na kilamissatha, mayampi puÃ±Ã±ena vaá¸
theraá¹ƒ yÄ• ciá¹ƒsu. thero attano vivekÄ• bhiratiá¹ƒ tattha ca phÄ• suvihÄ• raá¹ƒ pakÄ• se

<518> á¹• 21 ``yadÄ• dukkhaá¹ƒ jarÄ• maraá¹‡anti paá¹‡á¸• ito, aviddasÅ« yattha sitÄ• p

dukkhaá¹ƒ pariÃ±Ã±Ä• ya satova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<519> á¹• 21 ``yadÄ• dukkhassÄ• vahaniá¹ƒ visattikaá¹ƒ, papaÃ±casaá¹…ghÄ• tadukhÄ•

taá¹‡haá¹ƒ pahantvÄ• na satova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<520> á¹• 21 ``yadÄ• \Be II 161/ sivaá¹ƒ dvecaturaá¹…gagÄ• minaá¹ƒ, magguttamaá¹ƒ sa

paÃ±Ã±Ä• ya passitva satova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<521> á¹• 21 ``yadÄ• \Ee II 218/ asokaá¹ƒ virajaá¹ƒ asaá¹…khataá¹ƒ, santaá¹ƒ padaá¹ƒ sa

bhÄ• veti saÃ±Ã±ojanabandhanacchidaá¹ƒ, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<522> á¹• 21 ``yadÄ• nabhe gajjati meghadundubhi, dhÄ• rÄ• kulÄ• vihagapathe samanta

bhikkhÅ« ca pabbhÄ• ragatova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<523> á¹• 21 ``yadÄ• \Ne II 138/ nadÄ«naá¹ƒ kusumÄ• kulÄ• naá¹ƒ, vicitta-vÄ• neyya-vaá

tÄ«re nisinno sumanova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<524> á¹• 21 ``yadÄ• nisÄ«the rahitamhi kÄ• nane, deve gaá¸·antamhi nadanti dÄ• á¹-hin

bhikkhÅ« ca pabbhÄ• ragatova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<525> á¹• 21 ``yadÄ• vitakke uparundhiyattano, nagantare nagavivaraá¹ƒ samassito.

vÄ«taddaro vÄ«takhilova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<526> á¹• 21 ``yadÄ• sukhÄ« malakhilasokanÄ• sano,

niraggaá¸·o nibbanatho visallo.

sabbÄ• save byantikatova jhÄ• yati,

tato ratiá¹ƒ paramataraá¹ƒ na vindatÄ«â€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ• si.

tatthÄ• yaá¹ƒ \Be II 162/ padayojanÄ• mukhena paá¹-hamagÄ• thÄ• ya atthavaá¹‡á¹‡anÄ•
__jarÄ• _. bhedo __maraá¹‡aá¹ƒ_. jarÄ• maraá¹‡asÄ«sena cettha jarÄ• maraá¹‡avanto dh
jarÄ• maraá¹‡aá¹ƒ dukkhaâ€™â€™ nti __aviddasÅ«_ yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• __pu
upÄ• dÄ• nakkhandhapaÃ±cake __sitÄ• _ paá¹-ibandhÄ• allÄ«nÄ• , taá¹ƒ ``idaá¹ƒ dukkha
ito bhiyyoâ€™â€™ ti vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya parijÄ• nitvÄ• ,
sampajÄ• no, __paá¹‡á¸• ito_ bhikkhu, __yadÄ• _ yasmiá¹ƒ kÄ• le lakkhaá¹‡Å«panijjhÄ• ne
vipassanÄ• ratito maggaphalaratito ca __paramataraá¹ƒ_ uttamataraá¹ƒ ratiá¹ƒ __na vindat
tenÄ• ha bhagavÄ• ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ ||

``paá¹-habyÄ• ekarajjena, saggassa gamanena vÄ• .

sabbalokÄ• dhipaccena, sotÄ• pattiphalaá¹ƒ varaâ€™â€™ nti || (Dhp 374, 178).

evaá¹ƒ \Ee II 219/ pariÃ±Ã±Ä• bhisamayamukhena vivekaratiá¹ƒ dassetvÄ• idÄ• ni pahÄ•
taá¹ƒ dassetuá¹ƒ dutiyÄ• dikÄ• tisso gÄ• thÄ• abhÄ• si. tattha __dukkhassÄ• vahani_nti d
pavattiá¹ƒ, dukkhassa nipphattikanti attho. __visattika_nti taá¹‡haá¹ƒ. sÄ• hi visatÄ• ti visat
visÄ• lÄ• ti visattikÄ• , visaá¹-Ä• ti visattikÄ• , visakkatÄ«ti visattikÄ• , visaá¹ƒ haratÄ«ti visa
visaá¹ƒvÄ• dikÄ• ti visattikÄ• , visamÅ«lÄ• ti visattikÄ• , visaphalÄ• ti visattikÄ• , visaparibh
visÄ• lÄ• vÄ• pana sÄ• taá¹‡hÄ• rÅ«pe sadde gandhe rase phoá¹-á¹-habbe dhamme kul
vitthaá¹-Ä• ti visattikÄ• ti vuccati. __papaÃ±casaá¹…ghÄ• tadukhÄ• dhivÄ• hini_nti sattasan
papaÃ±centi vitthÄ• rentÄ«ti papaÃ±cÄ• , rÄ• gÄ• dayo mÄ• nÄ• dayo ca. te eva pavattidu
saá¹…ghÄ• tÄ• , sadarathapariá¸·Ä• hasabhÄ• vattÄ• dukkhaÃ±cÄ• ti papaÃ±casaá¹…gh
nibbattanato papaÃ±casaá¹…ghÄ• tadukhÄ• dhivÄ• hinÄ«. taá¹ƒ taá¹‡haá¹ƒ __pahantvÄ• n
samucchinditvÄ• .

__siva_nti \Be II 163/ khemaá¹ƒ, akhemakarÄ• naá¹ƒ kilesÄ• naá¹ƒ samucchindanena tehi
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ vasena dvicaturaá¹…go hutvÄ• ariye nibbÄ• naá¹ƒ gametÄ
__dvecaturaá¹…gagÄ• minaá¹ƒ, _ gÄ• thÄ• sukhatthaÃ±cettha vibhattialopo katoti daá¹-á¹-
rÅ«pÅ«papattimaggÄ• dÄ«su sabbesu maggesu uttamattÄ• __magguttamaá¹ƒ_. tenÄ• ha
``maggÄ• naá¹-á¹-haá¹…giko seá¹-á¹-hoâ€™â€™ tiÄ• di (Dhp 273). sabbehi kilesamalehi s
__sabbakilesasodhanaá¹ƒ. paÃ±Ã±Ä• ya passitvÄ• _ti paá¹-ivedhapaÃ±Ã±Ä• ya bhÄ• vanÄ

sokahetÅ«naá¹ƒ abhÄ• vato puggalassa ca sokÄ• bhÄ• vahetuto natthi ettha sokoti __asok
vigatarÄ• gÄ• dirajattÄ• __virajaá¹ƒ_. na kenaci paccayena saá¹…khatanti __asaá¹…khata

kilesÄ• naá¹ƒ sabbassa ca dukkhassa vÅ«pasamabhÄ• vato, saá¹ƒsÄ• radukkhadditehi paj
__santaá¹ƒ padaá¹ƒ_. sabbehi kilesamalehi sattasantÄ• nassa sodhananimittato __sabbaki
bhÄ• vetÄ«_ti sacchikiriyÄ• bhisamayavasena abhisameti. bahukkhattuÃ±hi nibbÄ• naá¹ƒ Ä
sacchikiriyÄ• bhisamayaá¹ƒ pavattentassa Ä• lambake labbhamÄ• navisesakaá¹ƒ Ä• lambit
vuttaá¹ƒ. saá¹ƒyojanasaá¹…khÄ• tÄ• naá¹ƒ bandhanÄ• naá¹ƒ chedanato __saá¹ƒyojanaba
nimittaÃ±hettha kattubhÄ• vena upacÄ• ritaá¹ƒ, yathÄ• ariyabhÄ• vakarÄ• ni saccÄ• ni ariy
purimagÄ• thÄ• su yadÄ• jhÄ• yati, tadÄ• \Ee II 220/ tato ratiá¹ƒ paramataraá¹ƒ na vindatÄ
idha yadÄ• bhÄ• veti, tadÄ• tato ratiá¹ƒ paramataraá¹ƒ na vindatÄ«ti yojanÄ• .

evaá¹ƒ thero catÅ«hi gÄ• thÄ• hi attÄ• naá¹ƒ anupanetvÄ• va catusaccapaá¹-ivedhakittane
idÄ• ni attanÄ• vasitaá¹-á¹-hÄ• nassa vivittabhÄ• vena phÄ• sutaá¹ƒ dassento __ ``yadÄ•
gÄ• thÄ• abhÄ• si. tattha __nabhe_ti Ä• kÄ• se. siniddhagambhÄ«ranigghosatÄ• ya megho
__meghadundubhi_. samantato paggharantÄ«hi dhÄ• rÄ• hi Ä• kulÄ• ti __dhÄ• rÄ• kulÄ• _
gamanamaggattÄ• __vihagapathe_ nabheti yojanÄ• . __tato_ti jhÄ• naratito.

__kusumÄ• kulÄ• na_nti \Be II 164/ tarÅ«hi gaá¸·itakusumehi samohitÄ• naá¹ƒ.
__vicittavÄ• neyyavaá¹-aá¹ƒsakÄ• na_nti vane jÄ• tattÄ• \Ne II 140/ vÄ• neyyÄ• ni vanapu
vÄ• neyyÄ• ni vaá¹-aá¹ƒsakÄ• ni etÄ• santi vicittavÄ• neyyavaá¹-aá¹ƒsakÄ• nadiyo, tÄ• sa
nÄ• nÄ• vidhavanapupphavaá¹-aá¹ƒsakÄ• nanti attho. uttarimanussadhammavasena sunda
jhÄ• yati.

__nisÄ«the_ti rattiyaá¹ƒ. __rahitamhÄ«_ti, janasambÄ• dhavirahite vivitte. __deve_ti meghe
vuá¹-á¹-hidhÄ• rÄ• yo paggharante vassante. __dÄ• á¹-hino_ti sÄ«habyagghÄ• dayo paá¹-i
dÄ• á¹-hÄ• vudhÄ• ti ``dÄ• á¹-hinoâ€™â€™ ti vuccanti, __nadanti dÄ• á¹-hino_ti idampi jan
gahitaá¹ƒ.

__vitakke uparundhiyattano_ti attasantÄ• napariyÄ• pannatÄ• ya attano kÄ• mavitakkÄ• di
paá¹-ipakkhabalena nisedhetvÄ• . attanoti vÄ• idaá¹ƒ vindatÄ«ti iminÄ• yojetabbaá¹ƒ ``tato
paramataraá¹ƒ attanÄ• na vindatÄ«â€™â€™ ti. __nagantare_ti pabbatantare. __nagavivar
pabbhÄ• raá¹ƒ vÄ• . __samassito_ti nissito upagato. __vÄ«taddaro_ti vigatakilesadaratho. _
pahÄ«nacetokhilo.

__sukhÄ«_ti jhÄ• nÄ• disukhena sukhito. __malakhilasokanÄ• sano_ti rÄ• gÄ• dÄ«naá¹ƒ n
cetokhilÄ• naá¹ƒ Ã±Ä• tiviyogÄ• dihetukassa sokassa ca pahÄ• yako. __niraggaá¸·o_ti, agg
nibbÄ• napurapavesanivÄ• raá¹‡ato, tadabhÄ• vato niraggaá¸·o. __nibbanatho_ti nitaá¹‡ho
vigatarÄ• gÄ• disallo. __sabbÄ• save_ti, kÄ• mÄ• savÄ• dike sabbepi Ä• save. __byantikat
ariyamaggena vigatante katvÄ• á¹-hito diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ yadÄ• jhÄ•
paramataraá¹ƒ ratiá¹ƒ na vindatÄ«ti yojanÄ• . evaá¹ƒ pana vatvÄ• thero ajakaraá¹‡Ä«tÄ«ra

bhÅ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasakanipÄ• to

1. kÄ• á¸·udÄ• yittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

dasakanipÄ• te \Be II 165/ \Ne II 141/ \Ee II 221/ __aá¹…gÄ• rino_tiÄ• dikÄ• Ä• yasmato k
gÄ• thÄ• . kÄ• uppatti? ayampi padumuttarabuddhassa kÄ• le haá¹ƒsavatÄ«nagare kulage
dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ kulappasÄ• dakÄ• naá¹ƒ ag
disvÄ• tajjaá¹ƒ abhinÄ«hÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi.

so yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bodhisat
paá¹-isandhiggahaá¹‡adivase kapilavatthusmiá¹ƒyeva amaccagehe paá¹-isandhiá¹ƒ gaá¹‡h
ekadivasaá¹ƒyeva jÄ• toti taá¹ƒdivasaá¹ƒyeva naá¹ƒ dukÅ«lacumbaá¹-e nipajjÄ• petvÄ• bo
upaá¹-á¹-hÄ• naá¹ƒ nayiá¹ƒsu. bodhisattena hi saddhiá¹ƒ bodhirukkho, rÄ• hulamÄ• tÄ• , ca
Ä• rohaniyahatthÄ«, assakaá¹‡á¸• ako, channo kÄ• á¸·udÄ• yÄ«ti ime satta ekadivasaá¹ƒye
nÄ• ma ahesuá¹ƒ. athassa nÄ• maggahaá¹‡adivase sakalanagarassa udaggacittadivase jÄ
nÄ• maá¹ƒ akaá¹ƒsu, thokaá¹ƒ kÄ• á¸·adhÄ• tukattÄ• pana __kÄ• á¸·udÄ• yÄ«_ti paÃ±Ã±Ä
saddhiá¹ƒ kumÄ• rakÄ«á¸·aá¹ƒ kÄ«á¸·anto vuddhiá¹ƒ agamÄ• si.

aparabhÄ• ge lokanÄ• the mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• anukkamena sabbaÃ±Ã
pavattitavaradhammacakke rÄ• jagahaá¹ƒ upanissÄ• ya veá¸·uvane viharante suddhodana
sutvÄ• purisasahassaparivÄ• raá¹ƒ ekaá¹ƒ amaccaá¹ƒ ``puttaá¹ƒ me idhÄ• nehÄ«â€™â€™
dhammadesanÄ• velÄ• ya satthu santikaá¹ƒ gantvÄ• parisapariyante á¹-hito dhammaá¹ƒ s
pÄ• puá¹‡i. atha ne satthÄ• ``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ• reti. sabbe taá¹…
iddhimayapattacÄ«varadharÄ• vassasaá¹-á¹-hikattherÄ• viya ahesuá¹ƒ. arahattaá¹ƒ pattat
ariyÄ• majjhattÄ• va honti, tasmÄ• raÃ±Ã±Ä• pahitasÄ• sanaá¹ƒ dasabalassa na kathesi.
gatabalakoá¹-á¹-hako Ä• gacchati, na sÄ• sanaá¹ƒ suyyatÄ«â€™â€™ ti aparampi amaccaá
166/ pesesi \Ne II 142/. tasmimpi tathÄ• paá¹-ipanne aparanti evaá¹ƒ navahi amaccehi sad
purisasahassÄ• ni pesesi sabbe arahattaá¹ƒ patvÄ• tuá¹‡hÄ« ahesuá¹ƒ.

atha rÄ• jÄ• cintesi --- ``ettakÄ• janÄ• mayi sinehÄ• bhÄ• vena dasabalassa idhÄ• gama
kathayiá¹ƒsu, ayaá¹ƒ kho pana udÄ• yÄ« dasabalena samavayo sahapaá¹ƒsukÄ«á¸·iko, ma
pesessÄ• mÄ«â€™â€™ ti taá¹ƒ pakkosÄ• petvÄ• , ``tÄ• ta, tvaá¹ƒ purisasahassaparivÄ• ro
dasabalaá¹ƒ Ä• nehÄ«â€™â€™ ti vatvÄ• pesesi. so pana gacchanto ``sacÄ• haá¹ƒ, deva,

evÄ• haá¹ƒ bhagavantaá¹ƒ idhÄ• nessÄ• mÄ«â€™â€™ ti \Ee II 222/ vatvÄ• ``yaá¹ƒ kiÃ±ci dassehÄ«â€™â€™ ti vutto rÄ• jagahaá¹ƒ gantvÄ• satthu dhammadesanÄ• velÄ• ya parisa sutvÄ• saparivÄ• ro arahattaá¹ƒ patvÄ• ehibhikkhubhÄ• ve patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ 4.48-63) ---

``padumuttarabuddhassa, lokajeá¹-á¹-hassa tÄ• dino.

addhÄ• naá¹ƒ paá¹-ipannassa, carato cÄ• rikaá¹ƒ tadÄ• ||

``suphullaá¹ƒ padumaá¹ƒ gayha, uppalaá¹ƒ mallikaÃ±cahaá¹ƒ.

paramannaá¹ƒ gahetvÄ• na, adÄ• siá¹ƒ satthuno ahaá¹ƒ ||

``paribhuÃ±ji mahÄ• vÄ«ro, paramannaá¹ƒ subhojanaá¹ƒ.

taÃ±ca pupphaá¹ƒ gahetvÄ• na, janassa sampadassayi ||

``iá¹-á¹-haá¹ƒ kantaá¹ƒ piyaá¹ƒ loke, jalajaá¹ƒ pupphamuttamaá¹ƒ.

sudukkaraá¹ƒ kataá¹ƒ tena, yo me pupphaá¹ƒ adÄ• sidaá¹ƒ ||

``yo pupphamabhiropesi, paramannaÃ±cadÄ• si me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``dasa aá¹-á¹-ha cakkhattuá¹ƒ so, devarajjaá¹ƒ karissati.

uppalaá¹ƒ padumaÃ±cÄ• pi, mallikaÃ±ca taduttari ||

``assa puÃ±Ã±avipÄ• kena, dibbagandhasamÄ• yutaá¹ƒ.

Ä• kÄ• se chadanaá¹ƒ katvÄ• , dhÄ• rayissati tÄ• vade ||

``paÃ±cavÄ«satikkhattuÃ±ca \Be II 167/, cakkavattÄ« bhavissati.

pathabyÄ• rajjaá¹ƒ paÃ±casataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``sakakammÄ• bhiraddho \Ne II 143/ so, sukkamÅ«lena codito.

sakyÄ• naá¹ƒ nandijanano, Ã±Ä• tibandhu bhavissati ||

``so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``paá¹-isambhidamanuppattaá¹ƒ, katakiccamanÄ• savaá¹ƒ.

gotamo lokabandhu taá¹ƒ, etadagge á¹-hapessati ||

``padhÄ• napahitatto so, upasanto nirÅ«padhi.

udÄ• yÄ« nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``rÄ• go doso ca moho ca, mÄ• no makkho ca dhaá¹ƒsito.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``tosayiÃ±cÄ• pi sambuddhaá¹ƒ, Ä• tÄ• pÄ« nipako ahaá¹ƒ.

pasÄ• dito ca sambuddho, etadagge á¹-hapesi maá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• ``na tÄ• vÄ• yaá¹ƒ dasabalassa kulanagaraá¹ƒ gantuá¹ƒ kÄ• lo, v
pupphitesu vanasaá¹‡á¸• esu haritatiá¹‡asaÃ±channÄ• ya bhÅ«miyÄ• gamanakÄ• lo bhav
paá¹-imÄ• nento vasante sampatte satthu kulanagaraá¹ƒ gantuá¹ƒ gamanamaggavaá¹‡á¹‡a

<527> á¹• 21 ``aá¹…gÄ• rino dÄ• ni dumÄ• bhadante, phalesino chadanaá¹ƒ vippahÄ• ya.

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra bhÄ• gÄ«rasÄ• naá¹ƒ ||

<528> á¹• 21 ``dumÄ• ni \Be II 168/ phullÄ• ni manoramÄ• ni, samantato sabbadisÄ• pava

pattaá¹ƒ pahÄ• ya phalamÄ• sasÄ• nÄ• , kÄ• lo ito pakkamanÄ• ya vÄ«ra ||

<529> á¹• 21 ``nevÄ• tisÄ«taá¹ƒ na panÄ• tiuá¹‡haá¹ƒ, sukhÄ• utu addhaniyÄ• bhadante.

passantu taá¹ƒ sÄ• kiyÄ• koá¸·iyÄ• ca, pacchÄ• mukhaá¹ƒ rohiniyaá¹ƒ tarantaá¹ƒ ||

<530> á¹• 21 ``Ä• sÄ• ya kasate khettaá¹ƒ, bÄ«jaá¹ƒ Ä• sÄ• ya vappati.

Ä• sÄ• ya vÄ• á¹‡ijÄ• yanti, samuddaá¹ƒ dhanahÄ• rakÄ• .

yÄ• ya Ä• sÄ• ya tiá¹-á¹-hÄ• mi, sÄ• me Ä• sÄ• samijjhatu ||

<531> á¹• 21 ``punappunaÃ±ceva vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati devarÄ• jÄ• .

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

<532> á¹• 21 ``punappunaá¹ƒ yÄ• canakÄ• caranti, punappunaá¹ƒ dÄ• napatÄ« dadanti.

punappunaá¹ƒ dÄ• napatÄ« daditvÄ• , punappunaá¹ƒ saggamupenti á¹-hÄ• naá¹ƒ ||

<533> á¹• 21 ``vÄ«ro \Ne II 144/ \Ee II 223/ have sattayugaá¹ƒ puneti, yasmiá¹ƒ kule jÄ• ya

maÃ±Ã±Ä• mahaá¹ƒ sakkati devadevo, tayÄ• hi jÄ• to muni saccanÄ• mo ||

<534> á¹• 21 ``suddhodano nÄ• ma pitÄ• mahesino, buddhassa mÄ• tÄ• pana mÄ• yanÄ

yÄ• bodhisattaá¹ƒ parihariya kucchinÄ• , kÄ• yassa bhedÄ• tidivamhi modati ||

<535> á¹• 21 ``sÄ• gotamÄ« kÄ• lakatÄ• ito cutÄ• , dibbehi kÄ• mehi samaá¹…gibhÅ«tÄ•

sÄ• modati kÄ• maguá¹‡ehi paÃ±cahi, parivÄ• ritÄ• devagaá¹‡ehi tehi ||

<536> á¹• 21 ``buddhassa \Be II 169/ puttomhi asayhasÄ• hino, aá¹…gÄ«rasassappaá¹-im

pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsi sakka, dhammena me gotama ayyakosÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __aá¹…gÄ• rino_ti aá¹…gÄ• rÄ• ni viyÄ• ti aá¹…gÄ• rÄ• ni, rattapavÄ• á¸·avaá¹‡á¹‡
pupphapallavÄ• ni, tÄ• ni etesaá¹ƒ santÄ«ti aá¹…gÄ• rino, atilohitakusumakisalayehi
aá¹…gÄ• ravuá¹-á¹-hisaá¹ƒparikiá¹‡á¹‡Ä• viyÄ• ti attho. __idÄ• nÄ«_ti imasmiá¹ƒ kÄ• le. __
bhadanteti, bhaddaá¹ƒ ante etassÄ• ti bhadanteti ekassa dakÄ• rassa lopaá¹ƒ katvÄ• vucc
guá¹‡avisesayuttÄ• naÃ±ca aggabhÅ«to satthÄ• . tasmÄ• bhadanteti satthu Ä• lapanaá¹ƒ.
ekÄ• rantaá¹ƒ ``sukaá¹-e paá¹-ikamme sukhe dukkhepi ceâ€™â€™ tiÄ• dÄ«su viya. idha pa
daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ ``bhadanteti Ä• lapanaâ€™â€™ nti. ``bhaddasaddasamÄ•
padantaramekaâ€™â€™ nti keci. phalÄ• ni esantÄ«ti __phalesino_. acetanepi hi sacetanak
voharanti, yathÄ• kulaá¹ƒ patitukÄ• manti, phalÄ• ni gahetumÄ• raddhÄ• sampattiphalagal
__chadanaá¹ƒ vippahÄ• yÄ• _ti purÄ• á¹‡apaá¹‡á¹‡Ä• ni pajahitvÄ• sampannapaá¹‡á¸• up
__accimantova pabhÄ• sayantÄ«_ti dÄ«pasikhÄ• vanto viya jalitaaggÄ« viya vÄ• obhÄ• sa
adhippÄ• yo. __samayo_ti kÄ• lo, ``anuggahÄ• yÄ• â€™â€™ ti vacanaseso. __mahÄ• vÄ«
rasÄ• na_nti attharasÄ• dÄ«naá¹ƒ bhÄ• gÄ«. vuttaÃ±hetaá¹ƒ dhammasenÄ• patinÄ• --- ``b
attharasassa dhammarasassÄ• â€™â€™ tiÄ• di (Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 2
idampi dvayaá¹ƒ sambodhanavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. bhÄ• gÄ«rathÄ• nanti pana pÄ•
II 224/ Ä• dirÄ• jÄ• . tabbaá¹ƒsajÄ• tatÄ• ya sÄ• kiyÄ• bhÄ• gÄ«rathÄ• , tesaá¹ƒ bhÄ• gÄ«
adhippÄ• yo.

__dumÄ• nÄ«_ti liá¹…gavipallÄ• sena vuttaá¹ƒ, dumÄ• rukkhÄ• ti attho. __samantato sabl
samantato sabbabhÄ• gato sabbadisÄ• su ca phullÄ• ni, tathÄ• phullattÄ• eva sabbadisÄ•
vissajjenti. __Ä• samÄ• nÄ• _ti Ä• sÄ«santÄ• \Be II 170/ gahitukÄ• mÄ• . evaá¹ƒ rukkhasol
145/ rÄ• maá¹‡eyyataá¹ƒ dassetvÄ• idÄ• ni __ ``nevÄ• tisÄ«taâ€™â€™ _ntiÄ• dinÄ• utus
__sukhÄ• _ti nÄ• tisÄ«tanÄ• tiuá¹‡habhÄ• veneva sukhÄ• iá¹-á¹-hÄ• . __utu addhaniyÄ• _
__passantu taá¹ƒ sÄ• kiyÄ• koá¸·iyÄ• ca, pacchÄ• mukhaá¹ƒ rohiniyaá¹ƒ taranta_nti rohin
sÄ• kiyakoá¸·iyajanapadÄ• naá¹ƒ antare uttaradisato dakkhiá¹‡amukhÄ• sandati, rÄ• jagah
puratthimadakkhiá¹‡Ä• ya disÄ• ya, tasmÄ• rÄ• jagahato kapilavatthuá¹ƒ gantuá¹ƒ taá¹ƒ na
pacchÄ• mukhÄ• hutvÄ• taranti. tenÄ• ha ``passantu taá¹ƒ ... pe ... tarantaâ€™â€™ nti. ``
pacchÄ• mukhaá¹ƒ rohiniá¹ƒ nÄ• ma nadiá¹ƒ atikkamantaá¹ƒ sÄ• kiyakoá¸·iyajanapadavÄ•
kapilavatthugamanÄ• ya bhagavantaá¹ƒ Ä• yÄ• canto ussÄ• heti.

idÄ• ni attano patthanaá¹ƒ upamÄ• hi pakÄ• sento __ ``Ä• sÄ• ya kasateâ€™â€™ _ti gÄ•
khetta_nti kassako kasanto khettaá¹ƒ phalÄ• sÄ• ya kasati. __bÄ«jaá¹ƒ Ä• sÄ• ya vappatÄ«
phalÄ• sÄ• ya eva bÄ«jaá¹ƒ vappati nikkhipÄ«yati. __Ä• sÄ• ya vÄ• á¹‡ijÄ• yantÄ«_ti dhan
dhanÄ• sÄ• ya samuddaá¹ƒ tarituá¹ƒ desaá¹ƒ upagantuá¹ƒ samuddaá¹ƒ nÄ• vÄ• ya yanti g
tiá¹-á¹-hÄ• mÄ«_ti evaá¹ƒ ahampi yÄ• ya Ä• sÄ• ya patthanÄ• ya bhagavÄ• tumhÄ• kaá¹ƒ
idha tiá¹-á¹-hÄ• mi. sÄ• me Ä• sÄ• samijjhatu, tumhehi ``kapilavatthu gantabbaâ€™â€™ n
sadisatÄ• ya cettha kattukamyatÄ• chandaá¹ƒ Ä• sÄ• ti Ä• ha.

gamanamaggasaá¹ƒvaá¹‡á¹‡anÄ• dinÄ• anekavÄ• raá¹ƒ yÄ• canÄ• ya kÄ• raá¹‡aá¹ƒ das
_ntiÄ• di vuttaá¹ƒ. tassattho --- sakiá¹ƒ vuttamattena vappe asampajjamÄ• ne kassakÄ• __
tatiyampi bÄ«jaá¹ƒ vapanti. pajjunno __devarÄ• jÄ• _pi ekavÄ• rameva avassitvÄ• __puna
vassati. kassakÄ• pi ekavÄ• rameva akasitvÄ• sassasampattiatthaá¹ƒ paá¹ƒsuá¹ƒ kaddam
khettaá¹ƒ punappunaá¹ƒ kasanti. ekavÄ• rameva dhaÃ±Ã±aá¹ƒ saá¹…gahaá¹ƒ katvÄ• \Ee
``alamettÄ• vatÄ• â€™â€™ ti aparitussanato koá¹-á¹-hÄ• gÄ• rÄ• dÄ«su paá¹-isÄ• manava
punappunaá¹ƒ sÄ• liÄ• di__dhaÃ±Ã±aá¹ƒ_ raá¹-á¹-haá¹ƒ __upeti_ upagacchati.

__yÄ• canakÄ• _pi \Be II 171/ yÄ• cantÄ• punappunaá¹ƒ kulÄ• ni __caranti_ upagacchant
pana tesaá¹ƒ punappunaá¹ƒ dÄ• napatÄ« dadanti, na sakiá¹ƒyeva. tathÄ• pana deyyadhan
dÄ• napatÄ« __daditvÄ• _ dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ upacinitvÄ• __punappunaá¹ƒ_ apa
á¹-hÄ• naá¹ƒ_ paá¹-isandhivasena devalokaá¹ƒ upagacchanti. tasmÄ• ahampi punappunaá
mayhaá¹ƒ manorathaá¹ƒ matthakaá¹ƒ pÄ• pehÄ«ti adhippÄ• yo.

idÄ• ni \Ne II 146/ yadatthaá¹ƒ satthÄ• raá¹ƒ kapilavatthugamanaá¹ƒ yÄ• cati, taá¹ƒ dasset
haveâ€™â€™ _tigÄ• thamÄ• ha. tassattho --- __vÄ«ro_ vÄ«riyavÄ• mahÄ• vikkanto __bhÅ
puriso __yasmiá¹ƒ_ kule __jÄ• yati_ nibbattati, tattha __have_ ekaá¹ƒsena __sattayugaá¹ƒ_
yÄ• vasattamaá¹ƒ pitÄ• mahayugaá¹ƒ sammÄ• paá¹-ipattiyÄ• __puneti_ sodhetÄ«ti lokavÄ
bhagavÄ• pana sabbesaá¹ƒ devÄ• naá¹ƒ uttamadevatÄ• ya __devadevo_ pÄ• panivÄ• raá
kalyÄ• á¹‡apatiá¹-á¹-hÄ• panena tato parampi sodhetuá¹ƒ __sakkati_ sakkotÄ«ti maÃ±Ã±Ä
hi jÄ• to muni saccanÄ• mo_ yasmÄ• tayÄ• satthÄ• rÄ• ariyÄ• ya jÄ• tiyÄ• jÄ• to munibh
attahitaparahitÄ• naá¹ƒ idhalokaparalokÄ• naÃ±ca munanaá¹-á¹-hena ``munÄ«â€™â€™ ti a
muni, ``samaá¹‡o pabbajito isÄ«â€™â€™ ti avitathanÄ• mo tayÄ• jÄ• to. tasmÄ• sattÄ• na
ekantahitapaá¹-ilÄ• bhahetubhÄ• vato bhagavÄ• tava tattha gamanaá¹ƒ yÄ• cÄ• mÄ• ti attl

idÄ• ni ``sattayugaâ€™â€™ nti vutte pituyugaá¹ƒ dassetuá¹ƒ __ ``suddhodano nÄ• mÄ• â€
suddhaá¹ƒ odanaá¹ƒ jÄ«vanaá¹ƒ etassÄ• ti __suddhodano_. buddhapitÄ• hi ekaá¹ƒsato
suvisuddhakÄ• yavacÄ«manosamÄ• cÄ• ro suvisuddhÄ• jÄ«vo hoti tathÄ• abhinÄ«hÄ• ras
kularÅ«pasÄ«lÄ• cÄ• rÄ• disampattiyÄ• Ã±Ä• timittÄ• dÄ«hi ``mÄ• yÄ• hÄ«â€™â€™ ti va
ti laddhanÄ• mÄ• . __parihariyÄ• _ti dhÄ• retvÄ• . __kÄ• yassa bhedÄ• _ti sadevakassa lok
kÄ• yassa vinÄ• sato uddhaá¹ƒ. __tidivamhÄ«_ti tusitadevaloke.

__sÄ• _ti mÄ• yÄ• devÄ«. __gotamÄ«_ti gottena taá¹ƒ kitteti. __dibbehi kÄ• mehÄ«_ti, tusi
dibbehi vatthukÄ• mehi. __samaá¹…gibhÅ«tÄ• _ti samannÄ• gatÄ• . __kÄ• maguá¹‡ehÄ«_
``kÄ• mehÄ«â€™â€™ ti vatvÄ• \Be II 172/ puna ``kÄ• maguá¹‡ehÄ«â€™â€™ ti vacanena
paricÄ• riyatÄ«ti dÄ«peti. __tehÄ«_ti yasmiá¹ƒ devanikÄ• ye nibbatti, tehi tusitadevagaá¹‡eh
kÄ• maguá¹‡ehi. ``samaá¹…gibhÅ«tÄ• parivÄ• ritÄ• â€™â€™ ti ca \Ee II 226/ itthiliá¹…gan

purimattabhÄ• vasiddhaá¹ƒ itthibhÄ• vaá¹ƒ, devatÄ• bhÄ• vaá¹ƒ vÄ• sandhÄ• ya kato, dev
purisabhÄ• veneva jÄ• tÄ• .

evaá¹ƒ therena yÄ• cito bhagavÄ• tattha gamane bahÅ«naá¹ƒ visesÄ• dhigamaá¹ƒ disvÄ•
khÄ«á¹‡Ä• savaparivuto rÄ• jagahato aturitacÄ• rikÄ• vasena kapilavatthugÄ• mimaggaá¹ƒ
kapilavatthuá¹ƒ gantvÄ• raÃ±Ã±o purato Ä• kÄ• se á¹-hito adiá¹-á¹-hapubbaá¹ƒ vesaá¹ƒ dis
II 147/ tvaâ€™â€™ nti pucchito, ``sace amaccaputtaá¹ƒ tayÄ• bhagavato santikaá¹ƒ pesita
evaá¹ƒ pana jÄ• nÄ• hÄ«â€™â€™ ti dassento ---

``buddhassa puttomhi asayhasÄ• hino, aá¹…gÄ«rasassappaá¹-imassa tÄ• dino.

pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsi sakka, dhammena me gotama ayyakosÄ«â€™â€™ ti || ---

osÄ• nagÄ• thamÄ• ha.

tattha __buddhassa puttomhÄ«_ti, sabbaÃ±Ã±ubuddhassa ure jÄ• tatÄ• ya orasaputto amh
abhisambodhito pubbe á¹-hapetvÄ• mahÄ• bodhisattaá¹ƒ aÃ±Ã±ehi sahituá¹ƒ vahituá¹ƒ as
sakalassa bodhisambhÄ• rassa mahÄ• kÄ• ruá¹‡ikÄ• dhikÄ• rassa ca sahanato vahanato,
abhibhavituá¹ƒ asakkuá¹‡eyyattÄ• asayhÄ• naá¹ƒ paÃ±cannaá¹ƒ mÄ• rÄ• naá¹ƒ sahanato
Ä• sayÄ• nusayacaritÄ• dhimuttiÄ• divibhÄ• gÄ• vabodhanena yathÄ• rahaá¹ƒ veneyyÄ• na
diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi anusÄ• sanÄ«saá¹…khÄ• tassa aÃ±Ã±ehi
sahanato, tattha vÄ• sÄ• dhukÄ• rÄ«bhÄ• vato asayhasÄ• hino. __aá¹…gÄ«rasassÄ• _ti
aá¹…gÄ«katasÄ«lÄ• disampattikassa. ``aá¹…gamaá¹…gehi niccharaá¹‡akaobhÄ• sassÄ• â
``aá¹…gÄ«raso, siddhatthoti dve \Be II 173/ nÄ• mÄ• ni pitarÄ• yeva gahitÄ• nÄ«â€™â€™
__appaá¹-imassÄ• _ti anÅ«pamassa. iá¹-á¹-hÄ• niá¹-á¹-hesu tÄ• dilakkhaá¹‡appattiyÄ• __t
tuvaá¹ƒsÄ«_ti ariyajÄ• tivasena mayhaá¹ƒ pitu sammÄ• sambuddhassa lokavohÄ• rena tva
jÄ• tivasena rÄ• jÄ• naá¹ƒ Ä• lapati. __dhammenÄ• _ti sabhÄ• vena ariyajÄ• ti lokiyajÄ• tÄ«
sabhÄ• vasamodhÄ• nena __gotamÄ• _ti rÄ• jÄ• naá¹ƒ gottena Ä• lapati. __ayyakosÄ«_ti
``buddhassa puttomhÄ«â€™â€™ tiÄ• diá¹ƒ vadanto thero aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

evaá¹ƒ \Ee II 227/ pana attÄ• naá¹ƒ jÄ• nÄ• petvÄ• haá¹-á¹-hatuá¹-á¹-hena raÃ±Ã±Ä• mal
nisÄ«dÄ• petvÄ• attano paá¹-iyÄ• ditassa nÄ• naggarasassa bhojanassa pattaá¹ƒ pÅ«retv
dasseti. ``kasmÄ• gantukÄ• mattha, bhuÃ±jathÄ• â€™â€™ ti ca vutte, ``satthu santikaá¹ƒ
bhuÃ±jissÄ• mÄ«â€™â€™ ti. ``kahaá¹ƒ pana satthÄ• â€™â€™ ti? ``vÄ«satisahassabhikkhu
dassanatthÄ• ya maggaá¹ƒ paá¹-ipannoâ€™â€™ ti. ``tumhe imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ pa
putto imaá¹ƒ nagaraá¹ƒ sampÄ• puá¹‡Ä• ti, tÄ• vassa itova piá¹‡á¸• apÄ• taá¹ƒ harathÄ• â€
bhattakiccaá¹ƒ katvÄ• raÃ±Ã±o parisÄ• ya ca dhammaá¹ƒ kathetvÄ• satthu Ä• gamanato
rÄ• janivesanaá¹ƒ ratanattaye abhippasannaá¹ƒ karonto sabbesaá¹ƒ passantÄ• naá¹ƒyeva

Ä• haritabbabhattapuá¹‡á¹‡aá¹ƒ pattaá¹ƒ Ä• kÄ• se vissajjetvÄ• sayampi vehÄ• saá¹ƒ abb
piá¹‡á¸• apÄ• taá¹ƒ upanetvÄ• satthu hatthe á¹-hapesi. satthÄ• taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ
saá¹-á¹-hiyojanaá¹ƒ maggaá¹ƒ divase divase yojanaá¹ƒ gacchantassa satthu rÄ• jagehatova
adÄ• si. atha naá¹ƒ bhagavÄ• ``mayhaá¹ƒ pitu mahÄ• rÄ• jassa sakalanivesanaá¹ƒ pasÄ•
kulappasÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ«ti.

kÄ• á¸·udÄ• yittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ekavihÄ• riyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__purato_ \Be II 174/ __pacchato vÄ• _tiÄ• dikÄ• Ä• yasmato ekavihÄ• riyattherassa gÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto kassapadasa
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pab
pavisitvÄ• vivekavÄ• saá¹ƒ vasi.

so tena puÃ±Ã±akammena ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsaranto imasmiá
parinibbute dhammÄ• sokaraÃ±Ã±o kaniá¹-á¹-habhÄ• tÄ• hutvÄ• nibbatti. asokamahÄ• rÄ
parinibbÄ• nato dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari aá¹-á¹-hÄ• rasame vasse sakalajambudÄ
patvÄ• attano kaniá¹-á¹-haá¹ƒ tissakumÄ• raá¹ƒ oparajje á¹-hapetvÄ• ekena upÄ• yena taa
abhippasannaá¹ƒ akÄ• si. so ekadivasaá¹ƒ migavaá¹ƒ gato araÃ±Ã±e yonakamahÄ• dhamm
hatthinÄ• gena sÄ• lasÄ• khaá¹ƒ gahetvÄ• bÄ«jiyamÄ• naá¹ƒ nisinnaá¹ƒ disvÄ• saÃ±jÄ• t
ayaá¹ƒ mahÄ• thero viya pabbajitvÄ• araÃ±Ã±e vihareyyaâ€™â€™ nti cintesi. thero \Ee II
cittÄ• cÄ• raá¹ƒ Ã±atvÄ• tassa passantasseva Ä• kÄ• saá¹ƒ abbhuggantvÄ• asokÄ• rÄ• m
udake á¹-hatvÄ• cÄ«varaÃ±ca uttarÄ• saá¹…gaÃ±ca Ä• kÄ• se olaggetvÄ• nhÄ• yituá¹ƒ Ä
Ä• nubhÄ• vaá¹ƒ disvÄ• abhippasanno araÃ±Ã±ato nivattitvÄ• rÄ• jagehaá¹ƒ gantvÄ• ``pa
raÃ±Ã±o Ä• rocesi. rÄ• jÄ• taá¹ƒ anekappakÄ• raá¹ƒ yÄ• citvÄ• pabbajjÄ• dhippÄ• yaá¹ƒ
upÄ• sako hutvÄ• pabbajjÄ• sukhaá¹ƒ patthento ---

<537> á¹• 21 ``purato pacchato vÄ• pi, aparo ce na vijjati.

atÄ«va phÄ• su bhavati, ekassa vasato vane ||

<538> á¹• 21 ``handa \Ne II 149/ eko gamissÄ• mi, araÃ±Ã±aá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

phÄ• su ekavihÄ• rissa, pahitattassa bhikkhuno ||

<539> á¹• 21 ``yogÄ«-pÄ«tikaraá¹ƒ rammaá¹ƒ, mattakuÃ±jarasevitaá¹ƒ.

eko atthavasÄ« khippaá¹ƒ, pavisissÄ• mi kÄ• nanaá¹ƒ ||

<540> á¹• 21 ``supupphite \Be II 175/ sÄ«tavane, sÄ«tale girikandare.

gattÄ• ni parisiÃ±citvÄ• , caá¹…kamissÄ• mi ekako ||

<541> á¹• 21 ``ekÄ• kiyo adutiyo, ramaá¹‡Ä«ye mahÄ• vane.

kadÄ• haá¹ƒ viharissÄ• mi, katakicco anÄ• savo ||

<542> á¹• 21 ``evaá¹ƒ me kattukÄ• massa, adhippÄ• yo samijjhatu.

sÄ• dhayissÄ• mahaá¹ƒyeva, nÄ• Ã±Ã±o aÃ±Ã±assa kÄ• rakoâ€™â€™ ti || ---

imÄ• cha gÄ• thÄ• abhÄ• si.

tattha __purato pacchato vÄ• _ti attano purato vÄ• pacchato vÄ• , __vÄ• _-saddassa vikap
__aparo_ aÃ±Ã±o jano na vijjati ce, __atÄ«va_ ativiya __phÄ• su_ cittasukhaá¹ƒ bhavati. ek
__ekassa_ asahÄ• yassa. __vane vasato_ti ciraparicitena vivekajjhÄ• sayena Ä• kaá¸• á¸•
rattindivaá¹ƒ mahÄ• janaparivutassa vasato saá¹…gaá¹‡ikavihÄ• raá¹ƒ nibbindanto vivekas
maÃ±Ã±anto vadati.

__handÄ• _ti vossaggatthe nipÄ• to, tena idÄ• ni karÄ«yamÄ• nassa araÃ±Ã±agamanassa
gamissÄ• mÄ«_ti ``suÃ±Ã±Ä• gÄ• re kho, gahapati, tathÄ• gatÄ• abhiramantÄ«â€™â€™ ti
buddhehi vaá¹‡á¹‡itaá¹ƒ pasaá¹-á¹-haá¹ƒ araÃ±Ã±aá¹ƒ eko asahÄ• yo gamissÄ• mi vÄ• sÄ
yasmÄ• __ekavihÄ• rissa_ á¹-hÄ• nÄ• dÄ«su asahÄ• yabhÄ• vena ekavihÄ• rissa nibbÄ• n
__pahitattassa_ adhisÄ«lasikkhÄ• dikÄ• tisso sikkhÄ• sikkhato bhikkhuno araÃ±Ã±aá¹ƒ __
sukhÄ• vahanti attho.

__yogÄ«-pÄ«tikara_nti yogÄ«naá¹ƒ bhÄ• vanÄ• ya yuttappayuttÄ• naá¹ƒ appasaddÄ• dibh
jhÄ• navipassanÄ• dipÄ«tiá¹ƒ Ä• vahanato yogÄ«-pÄ«tikaraá¹ƒ. visabhÄ• gÄ• rammaá¹‡Ä•
paá¹-isallÄ• nasÄ• ruppatÄ• ya __rammaá¹ƒ. mattakuÃ±jarasevita_nti \Ee II 229/ mattavara
iminÄ• pi brahÄ• raÃ±Ã±abhÄ• vena janavivekaá¹ƒyeva dasseti. __atthavasÄ«_ti idha attho
adhippeto. ``kathaá¹ƒ nu kho so me bhaveyyÄ• â€™â€™ ti tassa vasaá¹ƒ gato.

__supupphite_ti \Be II 176/ \Ne II 150/ suá¹-á¹-hu pupphite. __sÄ«tavane_ti chÄ• yÅ«dakas
vane. ubhayenapi tassa ramaá¹‡Ä«yataá¹ƒyeva vibhÄ• veti. __girikandare_ti girÄ«naá¹ƒ ab
hi udakaá¹ƒ, tena dÄ• ritaá¹ƒ ninnaá¹-á¹-hÄ• naá¹ƒ kandaraá¹ƒ nÄ• ma. tÄ• dise sÄ«tale gir

ghammaparitÄ• paá¹ƒ vinodetvÄ• attano gattÄ• ni parisiÃ±citvÄ• nhÄ• yitvÄ• caá¹…kamis
anÄ• yattavuttitaá¹ƒ dasseti.

__ekÄ• kiyo_ti ekÄ• kÄ« asahÄ• yo. __adutiyo_ti taá¹‡hÄ• saá¹…khÄ• tadutiyÄ• bhÄ• ven
purisassa sabbadÄ• avijahanaá¹-á¹-hena dutiyÄ• nÄ• ma. tenÄ• ha bhagavÄ• --- ``taá¹‡h
dÄ«ghamaddhÄ• na saá¹ƒsaraâ€™â€™ nti (It 15, 105).

__evaá¹ƒ me kattukÄ• massÄ• _ti ``handa eko gamissÄ• mÄ«â€™â€™ tiÄ• dinÄ• vuttavi
bhÄ• vanÄ• bhiyogaá¹ƒ kattukÄ• massa me. __adhippÄ• yo samijjhatÅ«_ti ``kadÄ• haá¹ƒ v
anÄ• savoâ€™â€™ ti evaá¹ƒ pavatto manoratho ijjhatu siddhiá¹ƒ pÄ• puá¹‡Ä• tu. arahattap
Ä• yÄ• canamattena sijjhati, nÄ• pi aÃ±Ã±ena sÄ• dhetabbÄ• , tasmÄ• Ä• ha __ ``sÄ• dha
aÃ±Ã±assa kÄ• rakoâ€™â€™ _ti.

evaá¹ƒ uparÄ• jassa pabbajjÄ• ya daá¸·hanicchayataá¹ƒ Ã±atvÄ• rÄ• jÄ• asokÄ• rÄ• mag
alaá¹…kÄ• rÄ• petvÄ• kumÄ• raá¹ƒ sabbÄ• laá¹…kÄ• ravibhÅ«sitaá¹ƒ mahatiyÄ• senÄ• y
vihÄ• raá¹ƒ nesi. kumÄ• ro padhÄ• nagharaá¹ƒ gantvÄ• mahÄ• dhammarakkhitattherassa
manussÄ• taá¹ƒ anupabbajiá¹ƒsu. raÃ±Ã±o bhÄ• gineyyo saá¹…ghamittÄ• ya sÄ• miko ag
so pabbajitvÄ• haá¹-á¹-hatuá¹-á¹-ho attanÄ• kÄ• tabbaá¹ƒ pakÄ• sento ---

<543> á¹• 21 ``esa bandhÄ• mi sannÄ• haá¹ƒ, pavisissÄ• mi kÄ• nanaá¹ƒ.

na tato nikkhamissÄ• mi, appatto Ä• savakkhayaá¹ƒ ||

<544> á¹• 21 ``mÄ• lute upavÄ• yante, sÄ«te surabhigandhike.

avijjaá¹ƒ dÄ• layissÄ• mi, nisinno nagamuddhani ||

<545> á¹• 21 ``vane \Be II 177/ kusumasaÃ±channe, pabbhÄ• re nÅ«na sÄ«tale.

vimuttisukhena sukhito, ramissÄ• mi giribbajeâ€™â€™ ti || ---

tisso gÄ• thÄ• abhÄ• si.

tattha __esa bandhÄ• mi sannÄ• ha_nti esÄ• haá¹ƒ vÄ«riyasaá¹…khÄ• taá¹ƒ sannÄ• haá¹
151/ jÄ«vite ca nirapekkho vÄ«riyasannÄ• hena sannayhÄ• mi. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ
paccatthike paccupaá¹-á¹-hite \Ee II 230/ taá¹ƒ jetukÄ• mo aÃ±Ã±aá¹ƒ kiccaá¹ƒ pahÄ• ya ka
yuddhÄ• ya sannayhati, yuddhabhÅ«miÃ±ca gantvÄ• paccatthike ajetvÄ• tato na nivattati,
kilesapaccatthike jetuá¹ƒ Ä• dittampi sÄ«saá¹ƒ celaÃ±ca ajjhupekkhitvÄ•

catubbidhasammappadhÄ• navÄ«riyasannÄ• haá¹ƒ sannayhÄ• mi, kilese ajetvÄ• kilesavija
vivekaá¹-á¹-hÄ• naá¹ƒ na vissajjemÄ«ti. tena vuttaá¹ƒ __ ``pavisissÄ• mi kÄ• nanaá¹ƒ na ta
appatto Ä• savakkhayaâ€™â€™ _nti.

__ ``mÄ• lute upavÄ• yanteâ€™â€™ _tiÄ• dinÄ• araÃ±Ã±aá¹-á¹-hÄ• nassa kammaá¹-á¹-h
ramissÄ• mi nÅ«na giribbajeti yojanÄ• . pabbataparikkhepe abhiramissÄ• mi maÃ±Ã±eti an
vadati. sesaá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ vatvÄ• thero araÃ±Ã±aá¹ƒ pavisitvÄ• samaá¹‡adhammaá¹ƒ karonto upajjhÄ• yena
kaliá¹…garaá¹-á¹-haá¹ƒ agamÄ• si. tatthassa pÄ• de cammikÄ• bÄ• dho uppajji, taá¹ƒ disvÄ
bhante, pariyesatha, tikicchissÄ• mi naâ€™â€™ nti Ä• ha. thero sappipariyesanaá¹ƒ akatvÄ
kammaá¹ƒ karoti, rogo vaá¸• á¸• hati, vejjo therassa tattha appossukkataá¹ƒ disvÄ• sayame
pariyesitvÄ• theraá¹ƒ arogaá¹ƒ akÄ• si. so arogo hutvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹
__apadÄ• ne_ (Ap thera II 44.1-12) ---

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``nippapaÃ±co nirÄ• lambo, Ä• kÄ• sasamamÄ• naso.

suÃ±Ã±atÄ• bahulo tÄ• dÄ«, animittarato vasÄ« ||

``asaá¹…gacitto \Be II 178/ nikleso, asaá¹ƒsaá¹-á¹-ho kule gaá¹‡e.

mahÄ• kÄ• ruá¹‡iko vÄ«ro, vinayopÄ• yakovido ||

``uyyutto parakiccesu, vinayanto sadevake.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, gatiá¹ƒ paá¹…kavisosanaá¹ƒ ||

``amataá¹ƒ paramassÄ• daá¹ƒ, jarÄ• maccunivÄ• raá¹‡aá¹ƒ.

mahÄ• parisamajjhe so, nisinno lokatÄ• rako ||

``karavÄ«karuto \Ne II 152/ nÄ• tho, brahmaghoso tathÄ• gato.

uddharanto mahÄ• duggÄ• , vippanaá¹-á¹-he anÄ• yake ||

``desento virajaá¹ƒ dhammaá¹ƒ, diá¹-á¹-ho me lokanÄ• yako.

tassa dhammaá¹ƒ suá¹‡itvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``pabbajitvÄ• tadÄ• pÄ• haá¹ƒ, cintento jinasÄ• sanaá¹ƒ.

ekakova vane ramme, vasiá¹ƒ saá¹ƒsaggapÄ«á¸·ito ||

``sakkÄ• yavÅ«pakÄ• so me, hetubhÅ«to mamÄ• bhavÄ«.

manaso vÅ«pakÄ• sassa, saá¹ƒsaggabhayadassino ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• there tattha viharante rÄ• jÄ• koá¹-idhanapariccÄ• gena bhojaka
kÄ• retvÄ• theraá¹ƒ tattha vÄ• sesi. so tattha viharanto parinibbÄ• nakÄ• le ---

<546> á¹• 21 ``sohaá¹ƒ paripuá¹‡á¹‡asaá¹…kappo, cando pannaraso yathÄ• .

sabbÄ• savaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

osÄ• nagÄ• thamÄ• ha. sÄ• uttÄ• natthÄ• va. tadeva ca therassa aÃ±Ã±Ä• byÄ• karaá¹‡a

ekavihÄ• riyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mahÄ• kappinattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__anÄ• gataá¹ƒ_ \Be II 179/ __yo paá¹-ikacca passatÄ«_tiÄ• dikÄ• Ä• yasmato mahÄ• kap
uppatti? ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒsavatÄ«nagare kulaghare nibbattitvÄ•
satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ bhikkhuovÄ• dakÄ•
á¹-hapentaá¹ƒ \Ee II 231/ disvÄ• tajjaá¹ƒ adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantara

so tattha yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto kassapasammÄ
bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto purisasahassagaá¹‡ajeá¹-á¹
gabbhasahassapaá¹-imaá¹‡á¸• itaá¹ƒ mahantaá¹ƒ pariveá¹‡aá¹ƒ kÄ• rÄ• pesi. te sabbepi ja
kusalaá¹ƒ katvÄ• taá¹ƒ \Ne II 153/ upÄ• sakaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• saputtadÄ• rÄ• d
ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsariá¹ƒsu. tesu gaá¹‡ajeá¹-á¹-hako amhÄ• ka

puretarameva paccantadese kukkuá¹-anÄ• make nagare rÄ• jagehe nibbatti, tassa __kappi
sesapurisÄ• tasmiá¹ƒyeva nagare amaccakule nibbattiá¹ƒsu. kappinakumÄ• ro pitu accaye
mahÄ• kappinarÄ• jÄ• nÄ• ma jÄ• to. so sutavittakatÄ• ya pÄ• tova catÅ«hi dvÄ• rehi sÄ«g
``yattha bahussute passatha, tato nivattitvÄ• mayhaá¹ƒ Ä• rocethÄ• â€™â€™ ti.

tena ca samayena amhÄ• kaá¹ƒ satthÄ• loke uppajjitvÄ• sÄ• vatthiá¹ƒ upanissÄ• ya vihar
sÄ• vatthivÄ• sino vÄ• á¹‡ijÄ• sÄ• vatthiyaá¹ƒ uá¹-á¹-hÄ• nakabhaá¹‡á¸• aá¹ƒ gahetvÄ• ta
bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• ``rÄ• jÄ• naá¹ƒ passissÄ• mÄ• â€™â€™ ti paá¹‡á¹‡Ä• k
Ä• rocÄ• pesuá¹ƒ. te rÄ• jÄ• pakkosÄ• petvÄ• niyyÄ• ditapaá¹‡á¹‡Ä• kÄ• re vanditvÄ• á¹
ti pucchi. ``sÄ• vatthito, devÄ• â€™â€™ ti. ``kacci vo raá¹-á¹-haá¹ƒ subhikkhaá¹ƒ, dhammik
``Ä• ma, devÄ• â€™â€™ ti. ``kÄ«diso dhammo tumhÄ• kaá¹ƒ dese idÄ• ni pavattatÄ«â€™â
ucchiá¹-á¹-hamukhehi kathetuâ€™â€™ nti. rÄ• jÄ• suvaá¹‡á¹‡abhiá¹…gÄ• rena udakaá¹ƒ
vikkhÄ• letvÄ• dasabalÄ• bhimukhÄ• aÃ±jaliá¹ƒ paggahetvÄ• , ``deva, amhÄ• kaá¹ƒ dese
uppannaâ€™â€™ nti \Be II 180/ Ä• haá¹ƒsu. raÃ±Ã±o ``buddhoâ€™â€™ ti vacane sutamat
pharamÄ• nÄ• pÄ«ti uppajji. tato ``buddhoti, tÄ• tÄ• , vadethÄ• â€™â€™ ti Ä• ha. ``buddho
ti. evaá¹ƒ tikkhattuá¹ƒ vadÄ• petvÄ• ``buddhoti padaá¹ƒ aparimÄ• á¹‡aâ€™â€™ nti tasmiá
satasahassaá¹ƒ datvÄ• ``aparaá¹ƒ vadethÄ• â€™â€™ ti pucchi. ``deva, loke dhammaratan
nti. tampi \Ee II 232/ sutvÄ• tatheva satasahassaá¹ƒ datvÄ• ``aparaá¹ƒ vadethÄ• â€™â€™
saá¹…gharatanaá¹ƒ nÄ• ma uppannaâ€™â€™ nti. tampi sutvÄ• tatheva satasahassaá¹ƒ d
santike pabbajissÄ• mÄ«â€™â€™ ti tatova nikkhami. amaccÄ• pi tatheva nikkhamiá¹ƒsu. s
gaá¹…gÄ• tÄ«raá¹ƒ patvÄ• ``sace satthÄ• sammÄ• sambuddho, imesaá¹ƒ assÄ• naá¹ƒ kh
saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• udakapiá¹-á¹-heneva pÅ«raá¹ƒ gaá¹…gÄ• nadiá¹ƒ atikka
aá¸• á¸• hayojanavitthÄ• raá¹ƒ nadiá¹ƒ tatheva atikkamitvÄ• tatiyaá¹ƒ candabhÄ• gaá¹ƒ nÄ
tampi tÄ• ya eva saccakiriyÄ• ya atikkami.

satthÄ• pi taá¹ƒdivasaá¹ƒ paccÅ«sasamayaá¹ƒyeva mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-
``ajja mahÄ• kappino tiyojanasatikaá¹ƒ rajjaá¹ƒ pahÄ• ya amaccasahassaparivÄ• ro mama
Ä• gamissatÄ«â€™â€™ ti disvÄ• ``mayÄ• tesaá¹ƒ paccuggamanaá¹ƒ kÄ• tuá¹ƒ yuttaâ€™
sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• bhikkhusaá¹…ghaparivuto sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya
piá¹‡á¸• apÄ• tapaá¹-ikkanto \Ne II 154/ sayameva Ä• kÄ• sena gantvÄ• candabhÄ• gÄ• ya
uttaraá¹‡atitthassÄ• bhimukhaá¹-á¹-hÄ• ne mahÄ• nigrodhamÅ«le pallaá¹…kena nisinno ch
vissajjesi. te tena titthena uttarantÄ• buddharasmiyo ito cito ca vidhÄ• vantiyo olokento bha
``yaá¹ƒ satthÄ• raá¹ƒ uddissa mayaá¹ƒ Ä• gatÄ• , addhÄ• so esoâ€™â€™ ti dassaneneva
diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya onamitvÄ• paramanipaccÄ• kÄ• raá¹ƒ karontÄ• bh
upasaá¹…kamiá¹ƒsu. rÄ• jÄ• bhagavato gopphakesu gahetvÄ• satthÄ• raá¹ƒ vanditvÄ• e
amaccasahassena. satthÄ• tesaá¹ƒ dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne saddhiá¹ƒ p
patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera II 54.66-107) ---

``padumuttaro \Be II 181/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

udito ajaá¹-Ä• kÄ• se, ravÄ«va saradambare ||

``vacanÄ• bhÄ• ya bodheti, veneyyapadumÄ• ni so.

kilesapaá¹…kaá¹ƒ soseti, matiraá¹ƒsÄ«hi nÄ• yako ||

``titthiyÄ• naá¹ƒ yase hanti, khajjotÄ• bhÄ• yathÄ• ravi.

saccatthÄ• bhaá¹ƒ pakÄ• seti, ratanaá¹ƒva divÄ• karo ||

``guá¹‡Ä• naá¹ƒ Ä• yatibhÅ«to, ratanÄ• naá¹ƒva sÄ• garo.

pajjunnoriva bhÅ«tÄ• ni, dhammameghena vassati ||

``akkhadasso tadÄ• Ä• siá¹ƒ, nagare haá¹ƒsasavhaye.

upecca dhammamassosiá¹ƒ, jalajuttamanÄ• mino ||

``ovÄ• dakassa bhikkhÅ«naá¹ƒ, sÄ• vakassa katÄ• vino.

guá¹‡aá¹ƒ pakÄ• sayantassa, tappayantassa me manaá¹ƒ ||

``sutvÄ• patÄ«to sumano, nimantetvÄ• tathÄ• gataá¹ƒ.

sasissaá¹ƒ bhojayitvÄ• na, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

``tadÄ• haá¹ƒsasamabhÄ• go, haá¹ƒsadundubhinissano.

passathetaá¹ƒ mahÄ• mattaá¹ƒ, vinicchayavisÄ• radaá¹ƒ ||

``patitaá¹ƒ pÄ• damÅ«le me, samuggatatanÅ«ruhaá¹ƒ.

jÄ«mÅ«tavaá¹‡á¹‡aá¹ƒ pÄ«á¹‡aá¹ƒsaá¹ƒ, pasannanayanÄ• nanaá¹ƒ ||

``parivÄ• rena mahatÄ• , rÄ• jayuttaá¹ƒ mahÄ• yasaá¹ƒ.

eso katÄ• vino á¹-hÄ• naá¹ƒ, pattheti muditÄ• sayo ||

``iminÄ• paá¹‡ipÄ• tena, cÄ• gena paá¹‡idhÄ«hi ca.

kappasatasahassÄ• ni, nupapajjati duggatiá¹ƒ ||

``devesu \Ne II 155/ devasobhaggaá¹ƒ, manussesu mahantataá¹ƒ.

anubhotvÄ• na sesena, nibbÄ• naá¹ƒ pÄ• puá¹‡issati ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa \Be II 182/ dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kappino nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``tatohaá¹ƒ sukataá¹ƒ kÄ• raá¹ƒ, katvÄ• na jinasÄ• sane.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tusitaá¹ƒ agamÄ• sahaá¹ƒ ||

``devamÄ• nusarajjÄ• ni, sataso anusÄ• siya.

bÄ• rÄ• á¹‡asiyamÄ• sanne, jÄ• to keá¹‡iyajÄ• tiyaá¹ƒ ||

``sahassaparivÄ• rena, sapajÄ• patiko ahaá¹ƒ.

paÃ±capaccekabuddhÄ• naá¹ƒ, satÄ• ni samupaá¹-á¹-hahiá¹ƒ ||

``temÄ• saá¹ƒ bhojayitvÄ• na, pacchÄ• damha ticÄ«varaá¹ƒ.

tato cutÄ• mayaá¹ƒ sabbe, ahumha tidasÅ«pagÄ• ||

``puno sabbe manussattaá¹ƒ, agamimha tato cutÄ• .

kukkuá¹-amhi pure jÄ• tÄ• , himavantassa passato ||

``kappino nÄ• mahaá¹ƒ Ä• siá¹ƒ, rÄ• japutto mahÄ• yaso.

sesÄ• maccakule jÄ• tÄ• , mameva parivÄ• rayuá¹ƒ ||

``mahÄ• rajjasukhaá¹ƒ patto, sabbakÄ• masamiddhimÄ• .

vÄ• á¹‡ijehi samakkhÄ• taá¹ƒ, buddhuppÄ• damahaá¹ƒ suá¹‡iá¹ƒ ||

``buddho loke samuppanno, asamo ekapuggalo.

so pakÄ• seti saddhammaá¹ƒ, amataá¹ƒ sukhamuttamaá¹ƒ ||

``suyuttÄ• tassa sissÄ• ca, sumuttÄ• ca anÄ• savÄ• .

sutvÄ• nesaá¹ƒ suvacanaá¹ƒ, sakkaritvÄ• na vÄ• á¹‡ije ||

``pahÄ• ya rajjaá¹ƒ sÄ• macco, nikkhamiá¹ƒ buddhamÄ• mako.

nadiá¹ƒ disvÄ• mahÄ• candaá¹ƒ, pÅ«ritaá¹ƒ samatittikaá¹ƒ ||

``appatiá¹-á¹-haá¹ƒ anÄ• lambaá¹ƒ, duttaraá¹ƒ sÄ«ghavÄ• hiniá¹ƒ.

guá¹‡aá¹ƒ saritvÄ• buddhassa, sotthinÄ• samatikkamiá¹ƒ ||

``bhavasotaá¹ƒ sace buddho, tiá¹‡á¹‡o lokantagÅ« vidÅ«.

etena saccavajjena, gamanaá¹ƒ me samijjhatu ||

``yadi \Be II 183/ santigamo maggo, mokkho caccantikaá¹ƒ sukhaá¹ƒ.

etena saccavajjena, gamanaá¹ƒ me samijjhatu ||

``saá¹…gho \Ne II 156/ ce tiá¹‡á¹‡akantÄ• ro, puÃ±Ã±akkhetto anuttaro.

etena saccavajjena, gamanaá¹ƒ me samijjhatu ||

``saha kate saccavare, maggÄ• apagataá¹ƒ jalaá¹ƒ.

tato sukhena uttiá¹‡á¹‡o, nadÄ«tÄ«re manorame ||

``nisinnaá¹ƒ addasaá¹ƒ buddhaá¹ƒ, udentaá¹ƒva pabhaá¹…karaá¹ƒ.

jalantaá¹ƒ hemaselaá¹ƒva, dÄ«parukkhaá¹ƒva jotitaá¹ƒ ||

``sasiá¹ƒva tÄ• rÄ• sahitaá¹ƒ, sÄ• vakehi purakkhataá¹ƒ.

vÄ• savaá¹ƒ viya vassantaá¹ƒ, desanÄ• jaladantaraá¹ƒ ||

``vanditvÄ• na sahÄ• macco, ekamantamupÄ• visiá¹ƒ.

tato no Ä• sayaá¹ƒ Ã±atvÄ• , buddho dhammamadesayi ||

``sutvÄ• na dhammaá¹ƒ vimalaá¹ƒ, avocumha mayaá¹ƒ jinaá¹ƒ.

pabbÄ• jehi mahÄ• vÄ«ra, nibbindÄ• mha mayaá¹ƒ bhave ||

``svakkhÄ• to bhikkhave dhammo, dukkhantakaraá¹‡Ä• ya vo.

caratha brahmacariyaá¹ƒ, iccÄ• ha munisattamo ||

``saha vÄ• cÄ• ya sabbepi, bhikkhuvesadharÄ• mayaá¹ƒ.

ahumha upasampannÄ• , sotÄ• pannÄ• ca sÄ• sane ||

``tato jetavanaá¹ƒ gantvÄ• , anusÄ• si vinÄ• yako.

anusiá¹-á¹-ho jinenÄ• haá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``tato bhikkhusahassÄ• ni, anusÄ• simahaá¹ƒ tadÄ• .

mamÄ• nusÄ• sanakarÄ• , tepi Ä• suá¹ƒ anÄ• savÄ• ||

``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

bhikkhuovÄ• dakÄ• naggo, kappinoti mahÄ• jane ||

``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

pamutto saravegova, kilese jhÄ• payiá¹ƒ mama ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be II 184/ patvÄ• pana te sabbeva satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ciá¹ƒsu. sat
bhikkhavoâ€™â€™ ti Ä• ha. sÄ• eva tesaá¹ƒ pabbajjÄ• upasampadÄ• ca ahosi. satthÄ•
Ä• dÄ• ya Ä• kÄ• sena jetavanaá¹ƒ agamÄ• si. athekadivasaá¹ƒ bhagavÄ• tassantevÄ• sik
bhikkhave, kappino bhikkhÅ«naá¹ƒ dhammaá¹ƒ desetÄ«â€™â€™ ti? ``na, bhagavÄ• , dese
diá¹-á¹-hadhammasukhavihÄ• ramanuyutto viharati, ovÄ• damattampi na detÄ«â€™â€™ ti.
pakkosÄ• petvÄ• --- ``saccaá¹ƒ kira tvaá¹ƒ, kappina, antevÄ• sikÄ• naá¹ƒ ovÄ• damattamp
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``brÄ• hmaá¹‡a, mÄ• evaá¹ƒ kari, ajja paá¹-á¹-hÄ• ya up
desehÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti thero satthu vacanaá¹ƒ sirasÄ• sampaá
samaá¹‡asahassaá¹ƒ arahatte patiá¹-á¹-hÄ• pesi. tena naá¹ƒ satthÄ• paá¹-ipÄ• á¹-iyÄ• att
á¹-hÄ• nantare á¹-hapento bhikkhuovÄ• dakÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. athekadiv
ovadanto ---

<547> á¹• 21 ``anÄ• gataá¹ƒ yo paá¹-ikacca passati, hitaÃ±ca atthaá¹ƒ ahitaÃ±ca taá¹ƒ dva

viddesino tassa hitesino vÄ• , randhaá¹ƒ na passanti samekkhamÄ• nÄ• ||

<548> á¹• 21 ``Ä• nÄ• pÄ• nasatÄ« yassa, paripuá¹‡á¹‡Ä• subhÄ• vitÄ• .

anupubbaá¹ƒ paricitÄ• , yathÄ• buddhena desitÄ• .

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<549> á¹• 21 ``odÄ• taá¹ƒ vata me cittaá¹ƒ, appamÄ• á¹‡aá¹ƒ subhÄ• vitaá¹ƒ.

nibbiddhaá¹ƒ paggahÄ«taÃ±ca, sabbÄ• obhÄ• sate disÄ• ||

<550> á¹• 21 ``jÄ«vate vÄ• pi sappaÃ±Ã±o, api vittaparikkhayo.

paÃ±Ã±Ä• ya ca alÄ• bhena, vittavÄ• pi na jÄ«vati ||

<551> á¹• 21 ``paÃ±Ã±Ä• sutavinicchinÄ«, paÃ±Ã±Ä• kittisilokavaddhanÄ«.

paÃ±Ã±Ä• sahito naro idha, api dukkhesu sukhÄ• ni vindati ||

<552> á¹• 21 ``nÄ• yaá¹ƒ \Be II 185/ ajjatano dhammo, nacchero napi abbhuto.

yattha jÄ• yetha mÄ«yetha, tattha kiá¹ƒ viya abbhutaá¹ƒ ||

<553> á¹• 21 ``anantaraÃ±hi jÄ• tassa, jÄ«vitÄ• maraá¹‡aá¹ƒ dhuvaá¹ƒ.

jÄ• tÄ• jÄ• tÄ• marantÄ«dha, evaá¹ƒ dhammÄ• hi pÄ• á¹‡ino ||

<554> á¹• 21 ``na hetadatthÄ• ya matassa hoti, yaá¹ƒ jÄ«vitatthaá¹ƒ paraporisÄ• naá¹ƒ.

matamhi ruá¹‡á¹‡aá¹ƒ na yaso na lokyaá¹ƒ, na vaá¹‡á¹‡itaá¹ƒ samaá¹‡abrÄ• hmaá¹‡ehi ||

<555> á¹• 21 ``cakkhuá¹ƒ sarÄ«raá¹ƒ upahanti tena, nihÄ«yati vaá¹‡á¹‡abalaá¹ƒ matÄ« ca

Ä• nandino tassa disÄ• bhavanti, hitesino nÄ• ssa sukhÄ« bhavanti ||

<556> á¹• 21 ``tasmÄ• hi iccheyya kule vasante, medhÄ• vino ceva bahussute ca.

yesaÃ±hi paÃ±Ã±Ä• vibhavena kiccaá¹ƒ, taranti nÄ• vÄ• ya nadiá¹ƒva puá¹‡á¹‡aâ€™â€™

imÄ• gÄ• thÄ• abhÄ• si.

tattha \Ne II 158/ \Ee II 234/ __anÄ• gata_nti na Ä• gataá¹ƒ, avindanti, attho. __paá¹-ikaccÄ
putetaraá¹ƒyeva. __passatÄ«_ti oloketi. __attha_nti kiccaá¹ƒ. __taá¹ƒ dvaya_nti hitÄ• hitaá¹
amittÄ• . __hitesino_ti mittÄ• . __randha_nti chiddaá¹ƒ. __samekkhamÄ• nÄ• _ti gavesantÄ
--- yo puggalo attano hitÄ• vahaá¹ƒ ahitÄ• vahaá¹ƒ tadubhayaÃ±ca atthaá¹ƒ kiccaá¹ƒ anÄ•
puretaraá¹ƒyeva paÃ±Ã±Ä• cakkhunÄ• ahaá¹ƒ viya passati vÄ«maá¹ƒsati vicÄ• reti, tassa
ahitajjhÄ• sayena mittÄ• vÄ• hitajjhÄ• sayena randhaá¹ƒ gavesantÄ• na passanti, tÄ• disc
acchiddavutti, tasmÄ• tumhehi tathÄ• rÅ«pehi bhavitabbanti.

idÄ• ni Ä• nÄ• pÄ• nasatibhÄ• vanÄ• ya guá¹‡aá¹ƒ dassento tattha tÄ• ni yojetuá¹ƒ __ ``Ä•
_ti dutiyaá¹ƒ gÄ• thamÄ• ha. tattha __Ä• na_nti \Be II 186/ assÄ• so. __apÄ• na_nti passÄ•
assÄ• sapassÄ• sanimittÄ• rammaá¹‡Ä• sati Ä• nÄ• pÄ• nasati. satisÄ«sena cettha taá¹ƒs
adhippetÄ• . __yassÄ• _ti, yassa yogino. __paripuá¹‡á¹‡Ä• subhÄ• vitÄ• _ti catunnaá¹ƒ sa
soá¸·asannaÃ±ca Ä• kÄ• rÄ• naá¹ƒ pÄ• ripÅ«riyÄ• sabbaso puá¹‡á¹‡Ä• sattannaá¹ƒ bojjh
vijjÄ• vimuttÄ«naÃ±ca pÄ• ripÅ«riyÄ• suá¹-á¹-hu bhÄ• vitÄ• vaá¸• á¸• hitÄ• . __anupubbaá

buddhena desitÄ• _ti ``so satova assasatÄ«â€™â€™ tiÄ• dinÄ• (DN II 374; MN I 107) yath
tathÄ• anupubbaá¹ƒ anukkamena paricitÄ• Ä• sevitÄ• bhÄ• vitÄ• . __somaá¹ƒ lokaá¹ƒ pa
candimÄ• _ti so yogÄ• vacaro yathÄ• abbhÄ• diupakkilesÄ• vimutto cando candÄ• lokena
pabhÄ• seti, evaá¹ƒ avijjÄ• diupakkilesavimutto Ã±Ä• á¹‡Ä• lokena attasantÄ• napatitaá¹ƒ p
saá¹…khÄ• ralokaá¹ƒ pabhÄ• seti pakÄ• seti. tasmÄ• tumhehi Ä• nÄ• pÄ• nasatibhÄ• vanÄ

idÄ• ni attÄ• naá¹ƒ nidassanaá¹ƒ katvÄ• bhÄ• vanÄ• bhiyogassa saphalataá¹ƒ dassento _
cittaâ€™â€™ _nti tatiyaá¹ƒ gÄ• thamÄ• ha. tassattho --- nÄ«varaá¹‡amalavigamato __odÄ•
cittaá¹ƒ. yathÄ• pamÄ• á¹‡akarÄ• rÄ• gÄ• dayo pahÄ«nÄ• , appamÄ• á¹‡aÃ±ca nibbÄ• na
tathÄ• bhÄ• vitattÄ• __appamÄ• á¹‡aá¹ƒ subhÄ• vitaá¹ƒ, _ tato eva catusaccaá¹ƒ __nibbid
sakalasaá¹ƒkilesapakkhato __paggahitaÃ±ca_ hutvÄ• dukkhÄ• dikÄ• pubbantÄ• dikÄ• ca
vitiá¹‡á¹‡akaá¹…khattÄ• sabbadhammesu vigatasammohattÄ• ca. tasmÄ• tumhehipi eva
dasseti.

yathÄ• bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• cittamalavisodhanÄ• dinÄ• purisassa bahupakÄ•
\Ne II 159/ __ ``jÄ«vate vÄ• pi sappaÃ±Ã±oâ€™â€™ _ti catutthagÄ• thamÄ• ha. tassattho -
sappaÃ±Ã±ajÄ• tiko itarÄ«tarasantosena santuá¹-á¹-ho anavajjÄ• ya jÄ«vikÄ• ya jÄ«vatiyev
jÄ«vitaá¹ƒ nÄ• ma. tenÄ• ha bhagavÄ• --- ``paÃ±Ã±Ä• jÄ«viá¹ƒ jÄ«vitamÄ• hu seá¹-á¹-haâ
Sn 184). dummedhapuggalo pana paÃ±Ã±Ä• ya alÄ• bhena \Ee II 235/ diá¹-á¹-hadhammika
\Be II 187/ virÄ• dhento vittavÄ• pi na jÄ«vati, garahÄ• dippattiyÄ• jÄ«vanto nÄ• ma na tass
anupÄ• yaÃ±Ã±utÄ• ya vÄ• yathÄ• dhigataá¹ƒ dhanaá¹ƒ nÄ• sento jÄ«vitampi sandhÄ• ret
pÄ• rihÄ• riyapaÃ±Ã±Ä• pi tumhehi appamattehi sampÄ• detabbÄ• ti adhippÄ• yo.

idÄ• ni paÃ±Ã±Ä• ya Ä• nisaá¹ƒse dassetuá¹ƒ __ ``paÃ±Ã±Ä• sutavinicchinÄ«â€™â€™ _t
tattha __paÃ±Ã±Ä• sutavinicchinÄ«_ti paÃ±Ã±Ä• nÄ• mesÄ• sutassa vinicchayinÄ«, yath
atthe ``ayaá¹ƒ akusalo, ayaá¹ƒ kusalo, ayaá¹ƒ sÄ• vajjo, ayaá¹ƒ anavajjoâ€™â€™ tiÄ• dinÄ
__kittisilokavaddhanÄ«_ti kittiyÄ• sammukhÄ• pasaá¹ƒsÄ• ya silokassa patthaá¹-ayasabhÄ
paÃ±Ã±avatoyeva hi kittiÄ• dayo viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒsabhÄ• vato. __paÃ±Ã±Ä• sahi
vipassanÄ• paÃ±Ã±Ä• ya ca yutto. __api dukkhesu sukhÄ• ni vindatÄ«_ti ekantadukkhasab
sammÄ• paá¹-ipattiyÄ• yathÄ• bhÅ«tasabhÄ• vÄ• vabodhena nirÄ• misÄ• nipi sukhÄ• ni p

idÄ• ni tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ aniccatÄ• paá¹-isaá¹ƒyuttaá¹ƒ dhÄ«rabhÄ• vÄ• vahaá¹ƒ
``nÄ• yaá¹ƒ ajjatano dhammoâ€™â€™ _tiÄ• dinÄ• sesagÄ• thÄ• abhÄ• si. tatrÄ• yaá¹ƒ sa
sattÄ• naá¹ƒ jÄ• yanamÄ«yanasabhÄ• vo, ayaá¹ƒ dhammo __ajjatano_ adhunÄ• gato na h
acchariyo, abbhutapubbatÄ• bhÄ• vato nÄ• pi __abbhuto_. tasmÄ• __yattha jÄ• yetha mÄ«
jÄ• yeyya, so ekaá¹ƒsena mÄ«yetha, tattha __kiá¹ƒ viya? _ kiá¹ƒ nÄ• ma abbhutaá¹ƒ siyÄ•
maraá¹‡assa --- na hi khaá¹‡ikamaraá¹‡assa kiÃ±ci kÄ• raá¹‡aá¹ƒ atthi. yato __anantaraÃ±
maraá¹‡aá¹ƒ dhuvaá¹ƒ_ jÄ• tassa jÄ• tisamanantaraá¹ƒ jÄ«vitato maraá¹‡aá¹ƒ ekantikaá¹ƒ

khandhÄ• naá¹ƒ ekaá¹ƒsena bhijjanato. yo panettha jÄ«vatÄ«ti lokavohÄ• ro, so tadupÄ• dÄ
anekapaccayÄ• yattatÄ• ya anekantiko, yasmÄ• etadevaá¹ƒ, tasmÄ• __jÄ• tÄ• marantÄ«
pÄ• á¹‡ino_ti ayaá¹ƒ sattÄ• naá¹ƒ pakati, yadidaá¹ƒ jÄ• tÄ• naá¹ƒ maraá¹‡anti jÄ• tiyÄ• ma
Ä• ha.

idÄ• ni \Be II 188/ yasmÄ• tÄ• su bhikkhunÄ«su kÄ• ci sokabandhitacittÄ• pi atthi, tasmÄ•
sokavinodanaá¹ƒ kÄ• tuá¹ƒ __ ``na hetadatthÄ• yÄ• _tiÄ• di vuttaá¹ƒ. tattha __na hetadatth
yaá¹ƒ matassa \Ne II 160/ __jÄ«vitatthaá¹ƒ_ jÄ«vitanimittaá¹ƒ __paraporisÄ• naá¹ƒ_ parapu
ruá¹‡á¹‡aá¹ƒ, etaá¹ƒ tassa matassa sattassa jÄ«vitatthaá¹ƒ tÄ• va tiá¹-á¹-hatu, kassacipi att
pana rudanti, tesampi __matamhi_ matapuggalanimittaá¹ƒ ruá¹‡á¹‡aá¹ƒ, __na yaso na loky
visuddhÄ• vahaÃ±ca na hoti \Ee II 236/. __na vaá¹‡á¹‡itaá¹ƒ samaá¹‡abrÄ• hmaá¹‡ehÄ«_t
na hoti, atha kho viÃ±Ã±ugarahitamevÄ• ti attho.

na kevalameteva ye rudato Ä• dÄ«navÄ• , atha kho imepÄ«ti dassento __ ``cakkhuá¹ƒ sarÄ
_ti gÄ• thaá¹ƒ vatvÄ• tato paraá¹ƒ sokÄ• dianatthapaá¹-ibÄ• hanatthaá¹ƒ kalyÄ• á¹‡amittap
niyojento __ ``tasmÄ• â€™â€™ _tiÄ• dinÄ• osÄ• nagÄ• thamÄ• ha. tattha __tasmÄ• _ti ya
puggalassa cakkhuá¹ƒ sarÄ«raÃ±ca __upahanti_ vibÄ• dhati, tena ruá¹‡á¹‡ena vaá¹‡á¹‡o b
__nihÄ«yati_ parihÄ• yati, __tassa_ rudantassa puggalassa __disÄ• _ sapattÄ• __Ä• nand
bhavanti. hitesino mittÄ• dukkhÄ« dukkhitÄ• bhavanti tasmÄ• dhammojapaÃ±Ã±Ä• ya sa
diá¹-á¹-hadhammikÄ• diatthasannissitassa bÄ• husaccassa pÄ• ripÅ«riyÄ• __bahussute, _
__iccheyya_ pÄ• á¹-ikaá¹…kheyya kulÅ«pake kareyya. __yesa_nti yesaá¹ƒ medhÄ• vÄ«naá
paá¹‡á¸• itÄ• naá¹ƒ __paÃ±Ã±Ä• vibhavena_ paÃ±Ã±Ä• balena yathÄ• mahoghassa puá¹‡
evaá¹ƒ kulaputtÄ• attano atthakiccaá¹ƒ __taranti_ pÄ• raá¹ƒ pÄ• puá¹‡anti. te iccheyya kul

evaá¹ƒ thero tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ dhammaá¹ƒ kathetvÄ• vissajjesi. tÄ• therassa o
vinodetvÄ• yoniso paá¹-ipajjantiyo sadatthaá¹ƒ paripÅ«resuá¹ƒ.

mahÄ• kappinattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. cÅ«á¸·apanthakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__dandhÄ• _ \Be II 189/ __mayhaá¹ƒ gatÄ«_tiÄ• dikÄ• Ä• yasmato cÅ«á¸·apanthakatthera
yadettha aá¹-á¹-huppattivasena vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakanipÄ• te mahÄ• panthakavat
mahÄ• panthakattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) vuttameva. ayaá¹ƒ pana viseso --- mahÄ• p
patvÄ• aggaphalasukhena vÄ«tinÄ• mento cintesi --- ``kathaá¹ƒ nu kho sakkÄ• cÅ«á¸·apa
patiá¹-á¹-hapetuâ€™â€™ nti? so attano ayyakaá¹ƒ dhanaseá¹-á¹-hiá¹ƒ upasaá¹…kamitvÄ•
mahÄ• seá¹-á¹-hi, anujÄ• nÄ• tha \Ne II 161/, ahaá¹ƒ cÅ«á¸·apanthakaá¹ƒ pabbÄ• jeyyaâ€™
bhanteâ€™â€™ ti. thero taá¹ƒ pabbÄ• jesi. so dasasu sÄ«lesu patiá¹-á¹-hito bhÄ• tu santik

``padumaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ, pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ, tapantamÄ• diccamivantalikkheâ€™â€™ ti || (SN

gÄ• thaá¹ƒ \Ee II 237/ uggaá¹‡hanto catÅ«hi mÄ• sehi gahetuá¹ƒ nÄ• sakkhi, gahitagahitaá
tiá¹-á¹-hati. atha naá¹ƒ mahÄ• panthako Ä• ha --- ``panthaka, tvaá¹ƒ imasmiá¹ƒ sÄ• sane ab
ekagÄ• thampi gahetuá¹ƒ na sakkosi. pabbajitakiccaá¹ƒ pana tvaá¹ƒ kathaá¹ƒ matthakaá¹ƒ
itoâ€™â€™ ti. so therena paá¹‡Ä• mito dvÄ• rakoá¹-á¹-hakasamÄ«pe rodamÄ• no aá¹-á¹-h

tena ca samayena satthÄ• jÄ«vakambavane viharati. atha jÄ«vako purisaá¹ƒ pesesi, ``paÃ
saddhiá¹ƒ satthÄ• raá¹ƒ nimantehÄ«â€™â€™ ti. tena ca samayena Ä• yasmÄ• mahÄ• par
``paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ bhikkhaá¹ƒ paá¹-icchatha, bhanteâ€™â€™ ti vutto ``cÅ
á¹-hapetvÄ• sesÄ• naá¹ƒ paá¹-icchÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• cÅ«á¸·apanthak
domanassappatto ahosi. satthÄ• tassa cittakkhedaá¹ƒ Ã±atvÄ• , ``cÅ«á¸·apanthako mayÄ•
bujjhissatÄ«â€™â€™ ti tassa avidÅ«re á¹-hÄ• ne attÄ• naá¹ƒ dassetvÄ• ``kiá¹ƒ, panthaka,
``bhÄ• tÄ•  maá¹ƒ, bhante, paá¹‡Ä• metÄ«â€™â€™ ti Ä• ha. ``panthaka, mÄ• cintayi, man
ehi, imaá¹ƒ gahetvÄ• `rajoharaá¹‡aá¹ƒ, rajoharaá¹‡aâ€™ nti manasi karohÄ«â€™â€™ ti id
coá¸·akkhaá¹‡á¸• aá¹ƒ abhisaá¹…kharitvÄ• adÄ• si. so satthÄ• rÄ• \Be II 190/ dinnaá¹ƒ co
``rajoharaá¹‡aá¹ƒ, rajoharaá¹‡aâ€™â€™ nti hatthena parimajjanto nisÄ«di. tassa taá¹ƒ pari
kiliá¹-á¹-hadhÄ• tukaá¹ƒ jÄ• taá¹ƒ, puna parimajjantassa ukkhaliparipuÃ±chanasadisaá¹ƒ jÄ
paripakkattÄ• evaá¹ƒ cintesi --- ``idaá¹ƒ coá¸·akkhaá¹‡á¸• aá¹ƒ pakatiyÄ• parisuddhaá¹ƒ, i
upÄ• diá¹‡á¹‡akasarÄ«raá¹ƒ nissÄ• ya kiliá¹-á¹-haá¹ƒ aÃ±Ã±athÄ• jÄ• taá¹ƒ, tasmÄ• anicc
cittampÄ«â€™â€™ ti khayavayaá¹ƒ paá¹-á¹-hapetvÄ• tasmiá¹ƒyeva nimitte jhÄ• nÄ• ni nib
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vutta
thera I 2.35-54) ---

``padumuttaro nÄ• ma jino, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

gaá¹‡amhÄ• vÅ«pakaá¹-á¹-ho so, himavante vasÄ« tadÄ• ||

``ahampi \Ne II 162/ himavantamhi, vasÄ• mi assame tadÄ• .

acirÄ• gataá¹ƒ mahÄ• vÄ«raá¹ƒ, upesiá¹ƒ lokanÄ• yakaá¹ƒ ||

``pupphacchattaá¹ƒ gahetvÄ• na, upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

samÄ• dhiá¹ƒ samÄ• pajjantaá¹ƒ, antarÄ• yamakÄ• sahaá¹ƒ ||

``ubho hatthehi paggayha, pupphacchattaá¹ƒ adÄ• sahaá¹ƒ.

paá¹-iggahesi bhagavÄ• , padumuttaro mahÄ• muni ||

``sabbe devÄ• attamanÄ• , himavantaá¹ƒ upenti te.

sÄ• dhukÄ• raá¹ƒ pavattesuá¹ƒ, anumodissati cakkhumÄ• ||

``idaá¹ƒ vatvÄ• na te devÄ• , upagacchuá¹ƒ naruttamaá¹ƒ.

Ä• kÄ• se dhÄ• rayantassa, padumacchattamuttamaá¹ƒ ||

``satapattachattaá¹ƒ paggayha, adÄ• si tÄ• paso mama.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``paÃ±cavÄ«satikappÄ• ni, devarajjaá¹ƒ karissati.

catuttiá¹ƒsatikkhattuÃ±ca, cakkavattÄ« bhavissati ||

``yaá¹ƒ yaá¹ƒ yoniá¹ƒ saá¹ƒsarati, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

abbhokÄ• se patiá¹-á¹-hantaá¹ƒ, padumaá¹ƒ dhÄ• rayissati ||

``kappasatasahassamhi \Be II 191/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``pakÄ• site pÄ• vacane, manussattaá¹ƒ labhissati.

manomayamhi kÄ• yamhi, uttamo so bhavissati ||

``dve bhÄ• taro bhavissanti, ubhopi panthakavhayÄ• .

anubhotvÄ• uttamatthaá¹ƒ, jotayissanti sÄ• sanaá¹ƒ ||

``sohaá¹ƒ aá¹-á¹-hÄ• rasavasso, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

visesÄ• haá¹ƒ na vindÄ• mi, sakyaputtassa sÄ• sane ||

``dandhÄ• mayhaá¹ƒ gatÄ« Ä• si, paribhÅ«to pure ahuá¹ƒ.

bhÄ• tÄ• ca maá¹ƒ paá¹‡Ä• mesi, gaccha dÄ• ni sakaá¹ƒ gharaá¹ƒ ||

``sohaá¹ƒ paá¹‡Ä• mito santo, saá¹…ghÄ• rÄ• massa koá¹-á¹-hake.

dummano tattha aá¹-á¹-hÄ• siá¹ƒ, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• ||

``bhagavÄ• tattha Ä• gacchi, sÄ«saá¹ƒ mayhaá¹ƒ parÄ• masi.

bÄ• hÄ• ya maá¹ƒ gahetvÄ• na, saá¹…ghÄ• rÄ• maá¹ƒ pavesayi ||

``anukampÄ• ya me satthÄ• , adÄ• si pÄ• dapuÃ±chaniá¹ƒ.

evaá¹ƒ suddhaá¹ƒ adhiá¹-á¹-hehi, ekamantamadhiá¹-á¹-hahaá¹ƒ ||

``hatthehi \Ne II 163/ tamahaá¹ƒ gayha, sariá¹ƒ kokanadaá¹ƒ ahaá¹ƒ.

tattha cittaá¹ƒ vimucci me, arahattaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

``manomayesu kÄ• yesu, sabbattha pÄ• ramiá¹ƒ gato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattamaggenevassa tepiá¹-akaá¹ƒ paÃ±cÄ• bhiÃ±Ã±Ä• ca Ä• gamiá¹ƒsu. satthÄ• eke
bhikkhusatehi saddhiá¹ƒ gantvÄ• jÄ«vakassa nivesane paÃ±Ã±atte Ä• sane nisÄ«di. cÅ«á¸
bhikkhÄ• ya appaá¹-icchitattÄ• eva na gato. jÄ«vako yÄ• guá¹ƒ dÄ• tuá¹ƒ Ä• rabhi, satthÄ•
pidahi. ``kasmÄ• , bhante, na gaá¹‡hathÄ• â€™â€™ ti vutte --- ``vihÄ• re eko bhikkhu atthi,
purisaá¹ƒ pahiá¹‡i, ``gaccha, bhaá¹‡e, vihÄ• re nisinnaá¹ƒ ayyaá¹ƒ gahetvÄ• \Be II 192/ eh
cÅ«á¸·apanthakattheropi rÅ«pena kiriyÄ• ya ca ekampi ekena asadisaá¹ƒ bhikkhusahassaá
puriso vihÄ• re bhikkhÅ«naá¹ƒ bahubhÄ• vaá¹ƒ disvÄ• gantvÄ• jÄ«vakassa kathesi --- ``im
vihÄ• re bhikkhusaá¹…gho bahutaro, pakkositabbaá¹ƒ ayyaá¹ƒ na jÄ• nÄ• mÄ«â€™â€™ ti.
paá¹-ipucchi --- ``konÄ• mo, bhante, vihÄ• re nisinno bhikkhÅ«â€™â€™ ti? ``cÅ«á¸·apantha

ti. ``gaccha \Ee II 238/, bhaá¹‡e, `cÅ«á¸·apanthako nÄ• ma kataroâ€™ ti pucchitvÄ• taá¹ƒ
vihÄ• raá¹ƒ gantvÄ• ``cÅ«á¸·apanthako nÄ• ma kataro, bhanteâ€™â€™ ti pucchi. ``ahaá¹ƒ
``ahaá¹ƒ cÅ«á¸·apanthakoâ€™â€™ ti ekapahÄ• reneva bhikkhusahassampi kathesi. so pur
jÄ«vakassa Ä• rocesi. jÄ«vako paá¹-ividdhasaccattÄ• ``iddhimÄ• maÃ±Ã±e, ayyoâ€™â€™
bhaá¹‡e, paá¹-hamaá¹ƒ kathanakamayyameva `tumhe satthÄ• pakkosatÄ«â€™ ti vatvÄ• c
gaá¹‡hÄ• â€™â€™ ti Ä• ha. so vihÄ• raá¹ƒ gantvÄ• tathÄ• akÄ• si, tÄ• vadeva nimmitabh
theraá¹ƒ gahetvÄ• agamÄ• si.

satthÄ• tasmiá¹ƒ khaá¹‡e yÄ• guÃ±ca khajjakÄ• dibhedaÃ±ca paá¹-iggaá¹‡hi. dasabale bh
vihÄ• raá¹ƒ gate dhammasabhÄ• yaá¹ƒ kathÄ• udapÄ• di --- ``aho buddhÄ• naá¹ƒ Ä• nubh
mÄ• se ekagÄ• thaá¹ƒ gahetuá¹ƒ asakkontampi lahukena khaá¹‡eneva evaá¹ƒ mahiddhikaa
satthÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• Ä• gantvÄ• buddhÄ• sane nis
bhikkhaveâ€™â€™ ti pucchitvÄ• , ``imaá¹ƒ nÄ• ma, bhanteâ€™â€™ ti vutte, ``bhikkhave, c
mayhaá¹ƒ ovÄ• de á¹-hatvÄ• lokuttaradÄ• yajjaá¹ƒ laddhaá¹ƒ, pubbe pana lokiyadÄ• yajjaâ
yÄ• cito cÅ«á¸·aseá¹-á¹-hijÄ• takaá¹ƒ (J I 1.4) kathesi. aparabhÄ• ge taá¹ƒ satthÄ• ariyagaa
dhammÄ• sane nisinno manomayaá¹ƒ kÄ• yaá¹ƒ \Ne II 164/ abhinimminantÄ• naá¹ƒ bhikkh
cetovivaá¹-á¹-akusalÄ• naÃ±ca aggaá¹-á¹-hÄ• ne á¹-hapesi. so aparena samayena bhikkhÅ
dandhadhÄ• tukena kathaá¹ƒ tayÄ• saccÄ• ni paá¹-ividdhÄ• nÄ«â€™â€™ ti puá¹-á¹-ho bhA
paá¹-á¹-hÄ• ya attano paá¹-ipattiá¹ƒ pakÄ• sento ---

<557> á¹• 21 ``dandhÄ• mayhaá¹ƒ gatÄ« Ä• si, paribhÅ«to pure ahaá¹ƒ.

bhÄ• tÄ• ca maá¹ƒ paá¹‡Ä• mesi, gaccha dÄ• ni tuvaá¹ƒ gharaá¹ƒ ||

<558> á¹• 21 ``sohaá¹ƒ \Be II 193/ paá¹‡Ä• mito santo, saá¹…ghÄ• rÄ• massa koá¹-á¹-hak

dummano tattha aá¹-á¹-hÄ• siá¹ƒ, sÄ• sanasmiá¹ƒ apekkhavÄ• ||

<559> á¹• 21 ``bhagavÄ• \Ee II 239/ tattha Ä• gacchi, sÄ«saá¹ƒ mayhaá¹ƒ parÄ• masi.

bÄ• hÄ• ya maá¹ƒ gahetvÄ• na, saá¹…ghÄ• rÄ• maá¹ƒ pavesayi ||

<560> á¹• 21 ``anukampÄ• ya me satthÄ• , pÄ• dÄ• si pÄ• dapuÃ±chaniá¹ƒ.

etaá¹ƒ suddhaá¹ƒ adhiá¹-á¹-hehi, ekamantaá¹ƒ svadhiá¹-á¹-hitaá¹ƒ ||

<561> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihÄ• siá¹ƒ sÄ• sane rato.

samÄ• dhiá¹ƒ paá¹-ipÄ• desiá¹ƒ, uttamatthassa pattiyÄ• ||

<562> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<563> á¹• 21 ``sahassakkhattumattÄ• naá¹ƒ, nimminitvÄ• na panthako.

nisÄ«dambavane ramme, yÄ• va kÄ• lappavedanÄ• ||

<564> á¹• 21 ``tato me satthÄ• pÄ• hesi, dÅ«taá¹ƒ kÄ• lappavedakaá¹ƒ.

paveditamhi kÄ• lamhi, vehÄ• sÄ• dupasaá¹…kamiá¹ƒ ||

<565> á¹• 21 ``vanditvÄ• satthuno pÄ• de, ekamantaá¹ƒ nisÄ«dahaá¹ƒ.

nisinnaá¹ƒ maá¹ƒ viditvÄ• na, attha satthÄ• paá¹-iggahi ||

<566> á¹• 21 ``Ä• yÄ• go sabbalokassa, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

puÃ±Ã±akkhettaá¹ƒ manussÄ• naá¹ƒ, paá¹-iggaá¹‡hittha dakkhiá¹‡aâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __dandhÄ• _ti, mandÄ• , catuppadikaá¹ƒ gÄ• thaá¹ƒ catÅ«hi mÄ• sehi gahetuá¹ƒ as
__gatÄ«_ti Ã±Ä• á¹‡agati. __Ä• sÄ«_ti, ahosi. __paribhÅ«to_ti, tato eva ``muá¹-á¹-hassati a
hÄ«á¸·ito. __pure_ti, pubbe puthujjanakÄ• le. __bhÄ• tÄ• cÄ• _ti samuccayattho ca-saddo,
paribhÅ«tova, atha kho bhÄ• tÄ• pi maá¹ƒ __paá¹‡Ä• mesi, _ ``panthaka, tvaá¹ƒ duppaÃ±Ã
pabbajitakiccaá¹ƒ \Ne II 165/ matthakaá¹ƒ pÄ• petuá¹ƒ asamattho \Be II 194/, na imassa sÄ
gaccha dÄ• ni tuyhaá¹ƒ ayyakagharaâ€™â€™ nti nikkaá¸• á¸• hesi. __bhÄ• tÄ• _ti, bhÄ• ta

__koá¹-á¹-hake_ti, dvÄ• rakoá¹-á¹-hakasamÄ«pe. __dummano_ti, domanassito. __sÄ• san
sammÄ• sambuddhassa sÄ• sane sÄ• pekkho avibbhamitukÄ• mo.

__bhagavÄ• tattha Ä• gacchÄ«_ti, mahÄ• karuá¹‡Ä• saÃ±coditamÄ• naso maá¹ƒ anuggaa
á¹-hito, tattha Ä• gacchi. Ä• gantvÄ• ca, ``panthaka, ahaá¹ƒ te satthÄ• , na mahÄ• panthak
pabbajjÄ• â€™â€™ ti samassÄ• sento __sÄ«saá¹ƒ mayhaá¹ƒ parÄ• masi_
jÄ• lÄ• bandhanamudutalunapÄ«á¹‡avarÄ• yataá¹…gulisamupasobhitena vikasitapadumas

hatthatalena ``idÄ• niyeva mama putto bhavissatÄ«â€™â€™ ti dÄ«pento mayhaá¹ƒ sÄ«saá
maá¹ƒ gahetvÄ• nÄ• _ti, ``kasmÄ• tvaá¹ƒ, idha tiá¹-á¹-hasÄ«â€™â€™ ti candanagandhaga
maá¹ƒ bhuje gahetvÄ• antosaá¹…ghÄ• rÄ• maá¹ƒ pavesesi. __pÄ• dÄ• si_ \Ee II 240/ __p
pÄ• dapuÃ±chaniá¹ƒ katvÄ• pÄ• dÄ• si ``rajoharaá¹‡anti manasi karohÄ«â€™â€™ ti adÄ•
ti ``pÄ• dapuÃ±chaniâ€™â€™ nti ca paá¹-hanti. keci pana __ ``pÄ• dapuÃ±chaniâ€™â€™
pÄ• dapuÃ±chanacoá¸·akkhaá¹‡á¸• aá¹ƒ pÄ• dÄ• sÄ«â€™â€™ ti vadanti. tadayuttaá¹ƒ iddh
coá¸·akkhaá¹‡á¸• assa dinnattÄ• . __etaá¹ƒ suddhaá¹ƒ adhiá¹-á¹-hehi, ekamantaá¹ƒ svadhi
suddhaá¹ƒ coá¸·akkhaá¹‡á¸• aá¹ƒ ``rajoharaá¹‡aá¹ƒ, rajoharaá¹‡aâ€™â€™ nti manasikÄ• n
katvÄ• ekamantaá¹ƒ ekamante vivitte gandhakuá¹-ipamukhe nisinno adhiá¹-á¹-hehi tathÄ•
katvÄ• pavattehi.

__tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• _ti, tassa bhagavato vacanaá¹ƒ ovÄ• daá¹ƒ ahaá¹ƒ sutv
ovÄ• de __rato_ abhirato hutvÄ• __vihÄ• siá¹ƒ_ yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjiá¹ƒ. paá
__samÄ• dhiá¹ƒ paá¹-ipÄ• desiá¹ƒ, uttamatthassa pattiyÄ• _ti, uttamattho nÄ• ma arahattaá
kasiá¹‡aparikammavasena rÅ«pajjhÄ• nÄ• ni nibbattetvÄ• jhÄ• napÄ• dakaá¹ƒ vipassanaá
maggapaá¹-ipÄ• á¹-iyÄ• aggamaggasamÄ• dhiá¹ƒ sampÄ• desinti attho. ettha hi samÄ• dh
paá¹-á¹-hÄ• ya yÄ• va catutthamaggasamÄ• dhi, tÄ• va samÄ• dhisÄ• maÃ±Ã±ena gahito,
uttamatthaggahaá¹‡ena, sÄ• tisayaá¹ƒ cevÄ• yaá¹ƒ samÄ• dhikusalo, tasmÄ• ``samÄ• dhi
Ä• ha. samÄ• dhikusalatÄ• ya \Be II 195/ hi ayamÄ• yasmÄ• cetovivaá¹-á¹-akusalo nÄ• ma
pana vipassanÄ• kusalatÄ• ya saÃ±Ã±Ä• vivaá¹-á¹-akusalo nÄ• ma. eko cettha samÄ• dhila
vipassanÄ• lakkhaá¹‡e, eko samÄ• dhigÄ• á¸·ho, eko vipassanÄ• gÄ• á¸·ho eko aá¹…gasa
Ä• rammaá¹‡asaá¹ƒkhitte, eko aá¹…gavavatthÄ• ne, eko Ä• rammaá¹‡avavatthÄ• neti vaá¹
cÅ«á¸·apanthakatthero \Ne II 166/ sÄ• tisayaá¹ƒ catunnaá¹ƒ rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ
cetovivaá¹-á¹-akusalo vutto, mahÄ• panthakatthero sÄ• tisayaá¹ƒ catunnaá¹ƒ arÅ«pÄ• vaca
lÄ• bhitÄ• ya saÃ±Ã±Ä• vivaá¹-á¹-akusalo. paá¹-hamo vÄ• rÅ«pÄ• vacarajjhÄ• nalÄ• bhÄ«
vuá¹-á¹-hÄ• ya arahattaá¹ƒ pattoti cetovivaá¹-á¹-akusalo, itaro arÅ«pÄ• vacarajjhÄ• nalÄ• bh
jhÄ• naá¹…gehi vuá¹-á¹-hÄ• ya arahattaá¹ƒ pattoti saÃ±Ã±Ä• vivaá¹-á¹-akusalo. manomaya
nibbattento aÃ±Ã±e tayo vÄ• cattÄ• ro vÄ• nibbattanti, na bahuke, ekasadiseyeva ca katvÄ
ekavidhameva kammaá¹ƒ kurumÄ• ne. ayaá¹ƒ pana thero ekÄ• vajjanena samaá¹‡asahass
ekasadise akÄ• si, na ekavidhaá¹ƒ kammaá¹ƒ kurumÄ• ne. tasmÄ• manomayaá¹ƒ kÄ• yaá
nÄ• ma jÄ• to.

idÄ• ni \Ee II 241/ attano adhigatavisesaá¹ƒ dassetuá¹ƒ __ ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mÄ
kÄ• maÃ±cÄ• yaá¹ƒ thero chaá¸·abhiÃ±Ã±o, yÄ• pana abhiÃ±Ã±Ä• Ä• savakkhayaÃ±Ä• á
taá¹ƒ dassanatthaá¹ƒ __ ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaâ€™â€™ _n
anuppattÄ• â€™â€™ _ti vuttaá¹ƒ. pubbenivÄ• sayathÄ• kammupagaanÄ• gataá¹ƒsaÃ±Ä• á
bahÅ«pakÄ• rÄ• ni, na tathÄ• itaraÃ±Ä• á¹‡Ä• ni.

__sahassakkhattu_nti sahassaá¹ƒ. ``sahassavÄ• raâ€™â€™ nti keci vadanti. ekÄ• vajjane
manomaye kÄ• ye nimmini, na vÄ• rena. te ca kho aÃ±Ã±amaÃ±Ã±amasadise vividhaÃ±ca
sÄ• vakÄ• nampi evarÅ«paá¹ƒ iddhinimmÄ• naá¹ƒ sambhavatÄ«â€™â€™ ti? na sambhava
abhinÄ«hÄ• rasampattiyÄ• pana ayameva thero evamakÄ• si, tathÄ• hesa iminÄ• aá¹…g
__panthako nisÄ«dÄ«_ti attÄ• nameva paraá¹ƒ viya vadati. __ambavane_ti, ambavane jÄ«v
katavihÄ• re. __vehÄ• sÄ• dupasaá¹…kami_nti __vehÄ• sÄ• _ti karaá¹‡e nissakkavacanaá
__da_-kÄ• ro padasandhikaro. __athÄ• _ti, mama nisajjÄ• ya pacchÄ• . __paá¹-iggahÄ«_ti
paá¹-iggaá¹‡hi. __Ä• yÄ• go sabbalokassÄ• _ti, sabbassa sadevakassa lokassa aggadakkh
Ä• netvÄ• yajitabbaá¹-á¹-hÄ• nabhÅ«to. __Ä• hutÄ«naá¹ƒ paá¹-iggaho_ti, mahÄ• phalabhÄ
dakkhiá¹‡Ä• hutÄ«naá¹ƒ paá¹-iggaá¹‡hako. __paá¹-iggaá¹‡hittha dakkhiá¹‡a_nti jÄ«vakena
yÄ• gukhajjÄ• dibhedaá¹ƒ dakkhiá¹‡aá¹ƒ paá¹-iggahesi.

atha kho bhagavÄ• katabhattakicco Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ Ä• á¹‡Ä• pesi --
karohÄ«â€™â€™ ti. so sineruá¹ƒ gahetvÄ• mahÄ• samuddaá¹ƒ manthento viya pabhinnap
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ saá¹…khobhento satthu ajjhÄ• sayaá¹ƒ gaá¹‡hanto anumo
upanissayasampannopi \Ne II 167/ cÄ• yamÄ• yasmÄ• tathÄ• rÅ«pÄ• ya kammapilotikÄ• y
gÄ• thaá¹ƒ catÅ«hipi mÄ• sehi gahetuá¹ƒ nÄ• sakkhi. taá¹ƒ panassa upanissayasampattiá¹
pubbacariyÄ• nurÅ«paá¹ƒ yonisomanasikÄ• re niyojesi. tathÄ• hi bhagavÄ• tadÄ• jÄ«vaka
``cÅ«á¸·apanthakassa cittaá¹ƒ samÄ• hitaá¹ƒ, vÄ«thipaá¹-ipannÄ• vipassanÄ• â€™â€™ ti
attÄ• naá¹ƒ dassetvÄ• , ``panthaka, yadipÄ• yaá¹ƒ pilotikÄ• saá¹ƒkiliá¹-á¹-hÄ• rajÄ• nukiá¹
eva ariyassa vinaye saá¹ƒkileso rajo cÄ• ti dassento ---

``rÄ• go rajo na ca pana reá¹‡u vuccati, rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ \Ee II 242/ rajaá¹ƒ vippajahitvÄ• bhikkhavo, viharanti te vÄ«tarajassa sÄ• sane ||

``doso rajo ... pe ... sÄ• sane ||

``moho rajo ... pe ... vÄ«tarajassa sÄ• saneâ€™â€™ ti || ---

imÄ• tisso obhÄ• sagÄ• thÄ• abhÄ• si. gÄ• thÄ• pariyosÄ• ne cÅ«á¸·apanthako abhiÃ±Ã±
arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

cÅ«á¸·apanthakattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kappattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ• nÄ• kulamalasampuá¹‡á¹‡o_tiÄ• dikÄ• \Be II 197/ Ä• yasmato kappattherassa gÄ•

purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinanto siddhatthassa
vibhavasampanne kule nibbattitvÄ• pitu accayena viÃ±Ã±utaá¹ƒ patto nÄ• nÄ• virÄ• gavaá
anekavidhehi Ä• bharaá¹‡ehi nÄ• nÄ• vidhehi maá¹‡iratanehi bahuvidhehi pupphadÄ• mam
nÄ• ma alaá¹…karitvÄ• tena satthu thÅ«paá¹ƒ pÅ«jesi. so tena puÃ±Ã±akammena devama
imasmiá¹ƒ buddhuppÄ• de magadharaá¹-á¹-he maá¹‡á¸• alikarÄ• jakule nibbattitvÄ• pitu ac
patiá¹-á¹-hito kÄ• mesu ativiya ratto giddho hutvÄ• viharati. taá¹ƒ satthÄ• mahÄ• karuá¹‡Ä
vuá¹-á¹-hÄ• ya lokaá¹ƒ volokento Ã±Ä• á¹‡ajÄ• le paÃ±Ã±Ä• yamÄ• naá¹ƒ disvÄ• , ``kiá¹ƒ n
Ä• vajjento, ``esa mama santike asubhakathaá¹ƒ sutvÄ• kÄ• mesu virattacitto hutvÄ• pabb
pÄ• puá¹‡issatÄ«â€™â€™ ti Ã±atvÄ• Ä• kÄ• sena tattha gantvÄ• ---

<567> á¹• 21 ``nÄ• nÄ• kulamalasampuá¹‡á¹‡o \Ne II 168/, mahÄ• ukkÄ• rasambhavo.

candanikaá¹ƒva paripakkaá¹ƒ, mahÄ• gaá¹‡á¸• o mahÄ• vaá¹‡o ||

<568> á¹• 21 ``pubbaruhirasampuá¹‡á¹‡o, gÅ«thakÅ«pena gÄ• á¸·hito.

Ä• popaggharaá¹‡o kÄ• yo, sadÄ• sandati pÅ«tikaá¹ƒ ||

<569> á¹• 21 ``saá¹-á¹-hikaá¹‡á¸• arasambandho, maá¹ƒsalepanalepito.

cammakaÃ±cukasannaddho, pÅ«tikÄ• yo niratthako ||

<570> á¹• 21 ``aá¹-á¹-hisaá¹…ghÄ• taghaá¹-ito, nhÄ• rusuttanibandhano.

nekesaá¹ƒ saá¹ƒgatÄ«bhÄ• vÄ• , kappeti iriyÄ• pathaá¹ƒ ||

<571> á¹• 21 ``dhuvappayÄ• to maraá¹‡Ä• ya, maccurÄ• jassa santike.

idheva chaá¸• á¸• ayitvÄ• na, yenakÄ• maá¹…gamo naro ||

<572> á¹• 21 ``avijjÄ• ya \Ee II 243/ nivuto kÄ• yo, catuganthena ganthito.

oghasaá¹ƒsÄ«dano kÄ• yo, anusayÄ• jÄ• lamotthato ||

<573> á¹• 21 ``paÃ±canÄ«varaá¹‡e yutto, vitakkena samappito.

taá¹‡hÄ• mÅ«lenÄ• nugato, mohacchÄ• danachÄ• dito ||

<574> á¹• 21 ``evÄ• yaá¹ƒ \Be II 198/ vattate kÄ• yo, kammayantena yantito.

sampatti ca vipatyantÄ• , nÄ• nÄ• bhÄ• vo vipajjati ||

<575> á¹• 21 ``yemaá¹ƒ kÄ• yaá¹ƒ mamÄ• yanti, andhabÄ• lÄ• puthujjanÄ• .

vaá¸• á¸• henti kaá¹-asiá¹ƒ ghoraá¹ƒ, Ä• diyanti punabbhavaá¹ƒ ||

<576> á¹• 21 ``yemaá¹ƒ kÄ• yaá¹ƒ vivajjenti, gÅ«thalittaá¹ƒva pannagaá¹ƒ.

bhavamÅ«laá¹ƒ vamitvÄ• na, parinibbissantinÄ• savÄ• â€™â€™ ti || ---

imÄ• hi gÄ• thÄ• hi tassa asubhakathaá¹ƒ kathesi. so satthu sammukhÄ• anekÄ• kÄ• ravo
sarÄ«rasabhÄ• vavibhÄ• vanaá¹ƒ asubhakathaá¹ƒ sutvÄ• sakena kÄ• yena aá¹-á¹-Ä«yamÄ
saá¹ƒviggahadayo satthÄ• raá¹ƒ vanditvÄ• , ``labheyyÄ• haá¹ƒ, bhante, bhagavato santike
pabbajjaá¹ƒ yÄ• ci. satthÄ• samÄ«pe á¹-hitamaÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pesi ---
pabbÄ• jetvÄ• upasampÄ• detvÄ• Ä• nehÄ«â€™â€™ ti. so taá¹ƒ tacapaÃ±cakakammaá¹-
khuraggeyeva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne

``siddhatthassa bhagavato, thÅ«paseá¹-á¹-hassa sammukhÄ• .

vicittadusse lagetvÄ• , kapparukkhaá¹ƒ á¹-hapesahaá¹ƒ ||

``yaá¹ƒ \Ne II 169/ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

sobhayanto mama dvÄ• raá¹ƒ, kapparukkho patiá¹-á¹-hati ||

``ahaÃ±ca parisÄ• ceva, ye keci mamavassitÄ• .

tamhÄ• dussaá¹ƒ gahetvÄ• na, nivÄ• sema mayaá¹ƒ sadÄ• ||

``catunnavutito kappe, yaá¹ƒ rukkhaá¹ƒ á¹-hapayiá¹ƒ ahaá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, kapparukkhassidaá¹ƒ phalaá¹ƒ ||

``ito ca sattame kappe, suceá¸·Ä• aá¹-á¹-ha khattiyÄ• .

sattaratanasampannÄ• , cakkavattÄ« mahabbalÄ• ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be II 199/ pana patvÄ• laddhÅ«pasampado satthÄ• raá¹ƒ upasaá¹…kamitvÄ•
nisinno aÃ±Ã±aá¹ƒ byÄ• karonto tÄ• eva gÄ• thÄ• abhÄ• si. teneva tÄ• theragÄ• thÄ• nÄ

tattha __nÄ• nÄ• kulamalasampuá¹‡á¹‡o_ti, nÄ• nÄ• kulehi nÄ• nÄ• bhÄ• gehi malehi sam
kesalomÄ• dinÄ• nÄ• vidhaasucikoá¹-á¹-hÄ• sabharitoti attho. __mahÄ• ukkÄ• rasambhavo
vaccakÅ«paá¹ƒ. yattakavayÄ• mÄ• tÄ• , tattakaá¹ƒ kÄ• laá¹ƒ kÄ• rapariseditavaccakÅ«pas
``mahÄ• ukkÄ• roâ€™â€™ ti adhippeto. so kucchi sambhavo uppattiá¹-á¹-hÄ• naá¹ƒ etassÄ
__candanikaá¹ƒvÄ• _ti candanikaá¹ƒ nÄ• ma ucchiá¹-á¹-hodakagabbhamalÄ• dÄ«naá¹ƒ cha
jaá¹‡á¹‡umattaá¹ƒ asucibharitampi hoti, tÄ• disanti attho. __paripakka_nti, pariá¹‡ataá¹ƒ pu
yathÄ• caá¹‡á¸• Ä• lagÄ• madvÄ• re nidÄ• ghasamaye thullaphusitake deve vassante uda
samupabyÅ«á¸·hamuttakarÄ«saaá¹-á¹-hicammanhÄ• rukhaá¹‡á¸• akheá¸·asiá¹…ghÄ• á¹‡ik
kaddamodakÄ• luá¸·itaá¹ƒ \Ee II 244/ katipayadivasÄ• tikkamena saá¹ƒjÄ• ta kimikulÄ• kula
sÅ«riyÄ• tapasantÄ• pakuthitaá¹ƒ upari pheá¹‡apubbuá¸·akÄ• ni muÃ±cantaá¹ƒ abhinÄ«lav
paramaduggandhaá¹ƒ jegucchaá¹ƒ candanikÄ• vÄ• á¹-aá¹ƒ neva upagantuá¹ƒ, na daá¹-á¹-h
tiá¹-á¹-hati, tathÄ• rÅ«poyaá¹ƒ kÄ• yoti dasseti. sadÄ• dukkhatÄ• mÅ«layogato asucipaggh
uppÄ• dajarÄ• maraá¹‡ehi uddhumÄ• yanaparipaccanabhijjanasabhÄ• vattÄ• ca mahanto
__mahÄ• gaá¹‡á¸• o_. sabbatthakameva dukkhavedanÄ• nubaddhattÄ• gaá¹‡á¸• Ä• naá¹ƒ
mahanto vaá¹‡o viyÄ• ti __mahÄ• vaá¹‡o gÅ«thakÅ«pena gÄ• á¸·ito_ti, vaccakÅ«pena vacc
``gÅ«thakÅ«panigÄ• á¸·hitoâ€™â€™ tipi pÄ• á¸·i, vaccakÅ«pato nikkhantoti attho. __Ä• pop
sandati pÅ«tika_nti, ayaá¹ƒ kÄ• yo Ä• podhÄ• tuyÄ• sadÄ• paggharaá¹‡asÄ«lo, taÃ±ca kh
pittasemhasedamuttÄ• dikaá¹ƒ pÅ«tikaá¹ƒ asuciá¹ƒyeva sandati, na kadÄ• ci sucinti attho.

__saá¹-á¹-hikaá¹‡á¸• arasambandho_ti \Ne II 170/, gÄ«vÄ• ya uparimabhÄ• gato paá¹-á¹-h
vinaddhamÄ• nÄ• sarÄ«rassa purimapacchimadakkhiá¹‡avÄ• mapassesu paccekaá¹ƒ paÃ
hatthapÄ• de vinaddhamÄ• nÄ• tesaá¹ƒ purimapacchimapassesu paÃ±ca paÃ±ca katvÄ•
saá¹-á¹-hiyÄ• kaá¹‡á¸• arehi mahÄ• nhÄ• rÅ«hi sabbaso baddho vinaddhoti saá¹-á¹-hikaá¹‡
__maá¹ƒsalepanalepito_ti, maá¹ƒsasaá¹…khÄ• tena lepanena litto, navamaá¹ƒsapesisatÄ•
__cammakaÃ±cukasannaddho_ti, cammasaá¹…khÄ• tena kaÃ±cukena sabbaso onaddho p
__pÅ«tikÄ• yo_ti, sabbaso pÅ«tigandhiko kÄ• yo. __niratthako_ti, nippayojano. aÃ±Ã±esaÃ
cammÄ• diviniyogena siyÄ• sappayojano, na tathÄ• manussakÄ• yoti. __aá¹-á¹-hisaá¹…gh
atirekatisatÄ• naá¹ƒ aá¹-á¹-hÄ«naá¹ƒ saá¹…ghÄ• tena ghaá¹-ito sambandho. __nhÄ• rusutt
suttasadisehi navahi nhÄ• rusatehi nibandhito. __nekesaá¹ƒ saá¹ƒgatÄ«bhÄ• vÄ• _ti,
catumahÄ• bhÅ«tajÄ«vitindriyaassÄ• sapassÄ• saviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ samavÄ• yas
yantaá¹ƒ viya á¹-hÄ• nÄ• diiriyÄ• pathaá¹ƒ kappeti.

__dhuvappayÄ• to maraá¹‡Ä• yÄ• _ti, maraá¹‡assa atthÄ• ya ekantagamano, nibbattito pa
pavatto. tato eva maccurÄ• jassa maraá¹‡assa \Ee II 245/ santike á¹-hito. __idheva chaá¸• a
imasmiá¹ƒyeva loke kÄ• yaá¹ƒ chaá¸• á¸• etvÄ• , yathÄ• rucitaá¹-á¹-hÄ• nagÄ• mÄ« ayaá¹ƒ
gamanÄ«yo ayaá¹ƒ kÄ• yoâ€™â€™ ti evampi saá¹…go na kÄ• tabboti dasseti.

__avijjÄ• ya nivuto_ti, avijjÄ• nÄ«varaá¹‡ena nivuto paá¹-icchÄ• ditÄ• dÄ«navo, aÃ±Ã±athÄ
janeyyÄ• ti adhippÄ• yo. __catuganthenÄ• _ti, abhijjhÄ• kÄ• yaganthÄ• dinÄ• catubbidhen
ganthaniyabhÄ• vena vinaddhito. __oghasaá¹ƒsÄ«dano_ti, oghaniyabhÄ• vena kÄ• moghÄ
saá¹ƒsÄ«danako. appahÄ«nabhÄ• vena santÄ• ne anu anu sentÄ«ti anusayÄ• , kÄ• marÄ•
jÄ• lena otthato abhibhÅ«toti __anusayÄ• jÄ• lamotthato_. makÄ• ro padasandhikaro, gÄ• t
katvÄ• vuttaá¹ƒ. kÄ• macchandÄ• dinÄ• paÃ±cavidhena nÄ«varaá¹‡ena yutto adhimuttoti
karaá¹‡atthe bhummavacanaá¹ƒ.

kÄ• mavitakkÄ• dinÄ• \Be II 201/ micchÄ• vitakkena samappito samassitoti __vitakkena sa
taá¹‡hÄ• mÅ«lenÄ• nugato_ti, taá¹‡hÄ• saá¹…khÄ• tena bhavamÅ«lena anubaddho. __mo
sammohasaá¹…khÄ• tena Ä• varaá¹‡ena paliguá¹‡á¹-hito. sabbametaá¹ƒ saviÃ±Ã±Ä• á¹‡a
vadati. saviÃ±Ã±Ä• á¹‡ako hi attabhÄ• vo ``ucchinnabhavanettiko, bhikkhave, tathÄ• gatass
ayaÃ±ceva kÄ• yo bahiddhÄ• ca nÄ• marÅ«paâ€™â€™ ntiÄ• dÄ«su (DN I 1.147) kÄ• yoti
kÄ• yo_ti \Ne II 171/ evaá¹ƒ ``nÄ• nÄ• kulamalasampuá¹‡á¹‡oâ€™â€™ tiÄ• dinÄ• ``avijjÄ•
vuttappakÄ• rena ayaá¹ƒ kÄ• yo vattati, vattanto ca __kammayantena_ sukatadukkaá¹-ena
__yantito_ saá¹…ghaá¹-ito. yathÄ• vÄ• khemantaá¹ƒ gantuá¹ƒ na sakkoti, tathÄ• saá¹…kh
vattati paribbhamati. __sampatti ca vipatyantÄ• _ti yÄ• ettha sampatti, sÄ• vipattipariyosÄ•
yobbanaá¹ƒ jarÄ• pariyosÄ• naá¹ƒ, sabbaá¹ƒ Ä• rogyaá¹ƒ byÄ• dhipariyosÄ• naá¹ƒ, sabbaá
maraá¹‡apariyosÄ• naá¹ƒ, sabbo samÄ• gamo viyogapariyosÄ• no. tenÄ• ha __ ``nÄ• nÄ•
__nÄ• nÄ• bhÄ• vo_ti, vinÄ• bhÄ• vo vippayogo, so kadÄ• ci vippayuÃ±jakassa vasena, ka
vasenÄ• ti vividhaá¹ƒ pajjati pÄ• puá¹‡Ä«yati.

__yemaá¹ƒ kÄ• yaá¹ƒ mamÄ• yantÄ«_ti ye andhabÄ• lÄ• puthujjanÄ• evaá¹ƒ asubhaá¹ƒ
asÄ• raá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ ``mama idaâ€™â€™ nti gaá¹‡hantÄ• mamÄ• yanti chandarÄ
jÄ• tiÄ• dÄ«hi nirayÄ• dÄ«hi ca __ghoraá¹ƒ_ bhayÄ• nakaá¹ƒ apaá¹‡á¸• itehi abhiramitabba
saá¹ƒsÄ• raá¹ƒ punappunaá¹ƒ jananamaraá¹‡Ä• dÄ«hi vaá¸• á¸• henti, tenÄ• ha __ ``Ä• diy

__yemaá¹ƒ kÄ• yaá¹ƒ vivajjenti, gÅ«thalittaá¹ƒva pannaga_nti yathÄ• nÄ• ma \Ee II 246/ p
jÄ«vitukÄ• mo gÅ«thagataá¹ƒ Ä• sÄ«visaá¹ƒ disvÄ• jigucchaniyatÄ• ya vÄ• sappaá¹-ibhay
allÄ«yati, evamevaá¹ƒ ye paá¹‡á¸• itÄ• kulaputtÄ• asucibhÄ• vena jegucchaá¹ƒ aniccÄ• di
imaá¹ƒ kÄ• yaá¹ƒ vivajjenti chandarÄ• gappahÄ• nena pajahanti. te bhavamÅ«laá¹ƒ avijjaá¹
vamitvÄ• chaá¸• á¸• etvÄ• accantameva pahÄ• ya tato eva sabbaso anÄ• savÄ• saupÄ•

nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yissantÄ«ti.

kappattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vaá¹…gantaputtaupasenattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vivittaá¹ƒ_ \Be II 202/ __appanigghosa_ntiÄ• dikÄ• Ä• yasmato upasenattherassa gÄ• t
kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• vayappa
gantvÄ• dhammaá¹ƒ suá¹‡amÄ• no satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ samantapÄ• sÄ• dikÄ
á¹-hapentaá¹ƒ disvÄ• satthu adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetv
katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ \Ne II 172/ buddhuppÄ• de nÄ• lakagÄ• m
kucchimhi nibbatti, __upaseno_tissa nÄ• maá¹ƒ ahosi. so vayappatto tayo vede uggahetvÄ•
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• upasampadÄ• ya ekavassiko ``ariyag
ti ekaá¹ƒ kulaputtaá¹ƒ attano santike upasampÄ• detvÄ• tena saddhiá¹ƒ satthu santikaá¹ƒ g
tassa avassikassa bhikkhuno saddhivihÄ• rikabhÄ• vaá¹ƒ sutvÄ• , ``atilahuá¹ƒ kho tvaá¹ƒ, m
Ä• vattoâ€™â€™ ti (Vin I 75) garahito. ``idÄ• nÄ• haá¹ƒ yadipi parisaá¹ƒ nissÄ• ya satthÄ•
parisaá¹ƒyeva pana nissÄ• ya satthu pÄ• saá¹ƒsopi bhavissÄ• mÄ«â€™â€™ ti vipassanÄ•
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 2.86-96) ---

``padumuttaraá¹ƒ bhagavantaá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

pabbhÄ• ramhi nisÄ«dantaá¹ƒ, upagacchiá¹ƒ naruttamaá¹ƒ ||

``kaá¹‡ikÄ• rapupphaá¹ƒ disvÄ• , vaá¹‡á¹-e chetvÄ• nahaá¹ƒ tadÄ• .

alaá¹…karitvÄ• chattamhi, buddhassa abhiropayiá¹ƒ ||

``piá¹‡á¸• apÄ• taÃ±ca pÄ• dÄ• siá¹ƒ, paramannaá¹ƒ subhojanaá¹ƒ.

buddhena navame tattha, samaá¹‡e aá¹-á¹-ha bhojayiá¹ƒ ||

``anumodi mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

iminÄ• chattadÄ• nena, paramannapavecchanÄ• ||

``tena cittappasÄ• dena, sampattimanubhossasi.

chattiá¹ƒsakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati ||

``ekavÄ«satikkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``satasahassito \Be II 203/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``sÄ• sane dibbamÄ• namhi, manussattaá¹ƒ gamissati.

tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito ||

``upasenoti nÄ• mena, hessati satthu sÄ• vako.

samantapÄ• sÄ• dikattÄ• , aggaá¹-á¹-hÄ• ne á¹-hapessati ||

``carimaá¹ƒ vattate mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• sayampi sabbe dhutaá¹…gadhamme samÄ• dÄ• ya vattati, aÃ±Ã
\Ne II 173/, tena naá¹ƒ bhagavÄ• samantapÄ• sÄ• dikÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapes
kosambiyaá¹ƒ kalahe \Ee II 247/ uppanne bhikkhusaá¹…ghe ca dvidhÄ• bhÅ«te ekena bhik
parivajjitukÄ• mena ``etarahi kho kalaho uppanno, saá¹…gho dvidhÄ• bhÅ«to, kathaá¹ƒ nu
paá¹-ipajjitabbaâ€™â€™ nti puá¹-á¹-ho vivekavÄ• sato paá¹-á¹-hÄ• ya tassa paá¹-ipattiá¹ƒ k

<577> á¹• 21 ``vivittaá¹ƒ appanigghosaá¹ƒ, vÄ• á¸·amiganisevitaá¹ƒ.

seve senÄ• sanaá¹ƒ bhikkhu, paá¹-isallÄ• nakÄ• raá¹‡Ä• ||

<578> á¹• 21 ``saá¹…kÄ• rapuÃ±jÄ• Ä• hatvÄ• , susÄ• nÄ• rathiyÄ• hi ca.

tato saá¹…ghÄ• á¹-ikaá¹ƒ katvÄ• , lÅ«khaá¹ƒ dhÄ• reyya cÄ«varaá¹ƒ ||

<579> á¹• 21 ``nÄ«caá¹ƒ manaá¹ƒ karitvÄ• na, sapadÄ• naá¹ƒ kulÄ• kulaá¹ƒ.

piá¹‡á¸• ikÄ• ya care bhikkhu, guttadvÄ• ro susaá¹ƒvuto ||

<580> á¹• 21 ``lÅ«khenapi vÄ• santusse, nÄ• Ã±Ã±aá¹ƒ patthe rasaá¹ƒ bahuá¹ƒ.

rasesu anugiddhassa, jhÄ• ne na ramatÄ« mano ||

<581> á¹• 21 ``appiccho ceva santuá¹-á¹-ho, pavivitto vase muni.

asaá¹ƒsaá¹-á¹-ho gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ ||

<582> á¹• 21 ``yathÄ• \Be II 204/ jaá¸·o va mÅ«go va, attÄ• naá¹ƒ dassaye tathÄ• .

nÄ• tivelaá¹ƒ sambhÄ• seyya, saá¹…ghamajjhamhi paá¹‡á¸• ito ||

<583> á¹• 21 ``na so upavade kaÃ±ci, upaghÄ• taá¹ƒ vivajjaye.

saá¹ƒvuto pÄ• timokkhasmiá¹ƒ, mattaÃ±Ã±Å« cassa bhojane ||

<584> ``suggahÄ«tanimittassa, cittassuppÄ• dakovido.

samathaá¹ƒ anuyuÃ±jeyya, kÄ• lena ca vipassanaá¹ƒ ||

<585> á¹• 21 ``vÄ«riyasÄ• taccasampanno, yuttayogo sadÄ• siyÄ• .

na ca appatvÄ• dukkhantaá¹ƒ, vissÄ• saá¹ƒ eyya paá¹‡á¸• ito ||

<586> á¹• 21 ``evaá¹ƒ viharamÄ• nassa, suddhikÄ• massa bhikkhuno.

khÄ«yanti Ä• savÄ• sabbe, nibbutiÃ±cÄ• dhigacchatÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __vivitta_nti, janavivittaá¹ƒ suÃ±Ã±aá¹ƒ araÃ±Ã±Ä• diá¹ƒ. __appanigghosa_nti, nissa
saddasaá¹…ghaá¹-á¹-anarahitaá¹ƒ. __vÄ• á¸·amiganisevita_nti, sÄ«habyagghadÄ«pivÄ• á¸
janavivekaá¹ƒyeva dasseti pantasenÄ• sanabhÄ• vadÄ«panato. __senÄ• sana_nti, sayituá¹
\Ne II 174/ vasanaá¹-á¹-hÄ• naá¹ƒ idha senÄ• sananti adhippetaá¹ƒ. __paá¹-isallÄ• nakÄ• r
paá¹-isallÄ• nanimittaá¹ƒ, nÄ• nÄ• rammaá¹‡ato nivattetvÄ• kammaá¹-á¹-hÄ• neyeva cittas

allÄ«yanatthaá¹ƒ.

evaá¹ƒ bhÄ• vanÄ• nurÅ«paá¹ƒ senÄ• sanaá¹ƒ niddisanto senÄ• sane santosaá¹ƒ dassetv
taá¹ƒ dassetuá¹ƒ __ ``saá¹ƒkÄ• rapuÃ±jÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha \Ee II 248/ __s
saá¹ƒkÄ• rÄ• naá¹ƒ puÃ±jaá¹ƒ saá¹ƒkÄ• rapuÃ±jaá¹ƒ, tato kacavaraá¹-á¹-hÄ• nÄ• . __Ä• ha
tathÄ• Ä• haá¹-acoá¸·akkhaá¹‡á¸• ehi. karaá¹‡e hi idaá¹ƒ nissakkavacanaá¹ƒ __lÅ«kha_nti
satthalÅ«kharajanalÅ«khÄ• dinÄ• lÅ«khaá¹ƒ avaá¹‡á¹‡Ä• maá¹-á¹-haá¹ƒ. __dhÄ• reyyÄ• _
parihareyya, etena cÄ«varasantosaá¹ƒ vadati.

__nÄ«ca manaá¹ƒ karitvÄ• nÄ• _ti ``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naâ€™â€™ ntiÄ• di
sugatovÄ• daá¹ƒ anussaritvÄ• nihatamÄ• nadappaá¹ƒ cittaá¹ƒ katvÄ• . __sapadÄ• na_nti g
avakhaá¹‡á¸• arahitaá¹ƒ; anugharanti attho. tenÄ• ha __ ``kulÄ• kulaâ€™â€™ _nti. __kulÄ
kulaá¹ƒ, kulÄ• nupubbiyÄ• gharapaá¹-ipÄ• á¹-iyÄ• ti attho. __piá¹‡á¸• ikÄ• yÄ• _ti missakab
piá¹‡á¸• apÄ• tasantosaá¹ƒ vadati. __guttadvÄ• ro_ti supihitacakkhÄ• didvÄ• ro. __susaá¹ƒ
hatthakukkuccÄ• dÄ«naá¹ƒ abhÄ• vena suá¹-á¹-hu saá¹ƒvuto.

__lÅ«khenapi vÄ• _ti apisaddo samuccaye, vÄ• -saddo vikappe. ubhayenapi lÅ«khenapi ap
sulabhena itarÄ«tarena __santusse_ samaá¹ƒ sammÄ• tusseyya. tenÄ• ha __ ``nÄ• Ã±Ã±a
_nti. __nÄ• Ã±Ã±aá¹ƒ patthe rasaá¹ƒ bahu_nti attanÄ• yathÄ• laddhato aÃ±Ã±aá¹ƒ madhu
paá¹‡Ä«taÃ±ca na pattheyya na piheyya, iminÄ• gilÄ• napaccayepi santoso dassito hoti. ra
gedhavÄ• raá¹‡atthaá¹ƒ pana kÄ• raá¹‡aá¹ƒ vadanto __rasesu anugiddhassa, jhÄ• ne na ra
indriyasaá¹ƒvarampi aparipÅ«rentassa kuto vikkhittacittasamÄ• dhÄ• nanti adhippÄ• yo.

evaá¹ƒ catÅ«su paccayesu sallekhapaá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni avasiá¹-á¹-hakathÄ• v
``appiccho cevÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __appiccho_ti, aniccho catÅ«su paccay
catubbidhapaccayesu taá¹‡huppÄ• davikkhambhanamÄ• ha. __santuá¹-á¹-ho_ti, catÅ«su p
yathÄ• lÄ• bhasantosÄ• dinÄ• santuá¹-á¹-ho. yo hi ---

``atÄ«taá¹ƒ nÄ• nusoceyya, nappajappeyyanÄ• gataá¹ƒ.

paccuppannena yÄ• peyya, so `santuá¹-á¹-hoâ€™ ti pavuccatÄ«â€™â€™ ti ||

__pavivitto_ti \Ne II 175/ gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya kÄ• yena pavivitto vÅ«pakaá¹
hi parato vakkhati. __vase_ti sabbattha yojetabbaá¹ƒ. moneyyadhammasamannÄ• gamena
dassanasavanasamullapanasambhogakÄ• yasaá¹ƒsaggÄ• naá¹ƒ abhÄ• vena \Ee II 249/ as
yathÄ• vuttasaá¹ƒsaggarahito. __ubhaya_nti, gahaá¹-á¹-hehi anÄ• gÄ• rehi cÄ• ti ubhayehi
karaá¹‡e hi idaá¹ƒ paccattavacanaá¹ƒ.

__attÄ• naá¹ƒ dassaye tathÄ• _ti ajaá¸·o amÅ«gopi samÄ• no yathÄ• jaá¸·o vÄ• mÅ«go v
dasseyya, etena pÄ• gabbiyappahÄ• namÄ• ha. __jaá¸·o va mÅ«go vÄ• _ti ca gÄ• thÄ• suk
samuccayattho ca \Be II 206/ vÄ• saddo. __nÄ• tivelaá¹ƒ sambhÄ• seyyÄ• _ti ativelaá¹ƒ atil
bhÄ• seyya, mattabhÄ• á¹‡Ä« assÄ• ti attho. __saá¹…ghamajjhamhÄ«_ti bhikkhusaá¹…ghe

__na so upavade kaÃ±cÄ«_ti so yathÄ• vuttapaá¹-ipattiko bhikkhu hÄ«naá¹ƒ vÄ• majjhima
vÄ• yaá¹ƒkiÃ±ci na vÄ• cÄ• ya upavadeyya. __upaghÄ• taá¹ƒ vivajjaye_ti kÄ• yena upaghA
vajjeyya. __saá¹ƒvuto pÄ• timokkhasmi_nti pÄ• timokkhamhi pÄ• timokkhasaá¹ƒvarasÄ«le s
pÄ• timokkhasaá¹ƒvarena pihitakÄ• yavÄ• co siyÄ• ti attho. __mattaÃ±Ã±Å« cassa bhojane
pariyesanapaá¹-iggahaá¹‡aparibhogavissajjanesu bhojane pamÄ• á¹‡aÃ±Ã±Å« siyÄ• .

__suggahÄ«tanimittassÄ• _ti ``evaá¹ƒ me manasi karoto cittaá¹ƒ samÄ• hitaá¹ƒ ahosÄ«â€™
sallakkhento suá¹-á¹-hu gahitasamÄ• dhinimitto assa. ``suggahÄ«tanimitto soâ€™â€™ tipi p
attho. __cittassuppÄ• dakovido_ti evaá¹ƒ bhÄ• vayato cittaá¹ƒ lÄ«naá¹ƒ hoti, ``evaá¹ƒ uddh
uddhatassa ca cittassa uppattikÄ• raá¹‡e kusalo assa. lÄ«ne hi citte dhammavicayavÄ«riya
bhÄ• vetabbÄ• , uddhate passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• . satisambojjhaa
tenÄ• ha bhagavÄ• --- ``yasmiÃ±ca kho, bhikkhave, samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo t
dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• yÄ• â€™â€™ tiÄ• di (SN c V 234). __sama
samathabhÄ• vanaá¹ƒ bhÄ• veyya, anuppannaá¹ƒ samÄ• dhiá¹ƒ uppÄ• deyya, uppannaÃ±
vaá¸• á¸• heyya byÅ«heyyÄ• ti attho. __kÄ• lena ca vipassana_nti yathÄ• laddhaá¹ƒ samÄ•
apariyÄ• dÄ• nena hÄ• nabhÄ• giyaá¹ƒ á¹-hitibhÄ• giyaá¹ƒ vÄ• akatvÄ• nibbedhabhÄ• giy
vipassanaÃ±ca anuyuÃ±jeyya. atha vÄ• __kÄ• lena ca vipassana_nti samathaá¹ƒ anuyuÃ±
thirÄ«bhÅ«takÄ• le saá¹…kocaá¹ƒ anÄ• pajjitvÄ• ariyamaggÄ• dhigamÄ• ya vipassanaá¹ƒ

``atha \Ne II 176/ vÄ• samÄ• dhilÄ• bhena, vivittasayanena vÄ• .

bhikkhu vissÄ• samÄ• pÄ• di, appatto Ä• savakkhayaâ€™â€™ nti || (Dhp 271-272).

tena \Be II 207/ \Ee II 250/ vuttaá¹ƒ --- __ ``vÄ«riyasÄ• taccasampannoâ€™â€™ _tiÄ• di. s
__sÄ• taccaá¹ƒ, _ vÄ«riyassa sÄ• taccaá¹ƒ, tena sampanno samannÄ• gato, satatapavattav
niccapaggahitavÄ«riyoti attho. __yuttayogo sadÄ• siyÄ• _ti sabbakÄ• laá¹ƒ bhÄ• vanÄ• nu
__dukkhanta_nti vaá¹-á¹-adukkhassa antaá¹ƒ pariyosÄ• naá¹ƒ nirodhaá¹ƒ nibbÄ• naá¹ƒ app
eyya_ na gaccheyya. ``ahaá¹ƒ parisuddhasÄ«lo jhÄ• nalÄ• bhÄ« abhiÃ±Ã±Ä• lÄ• bhÄ« vipa
pÄ• petvÄ• á¹-hitoâ€™â€™ ti vÄ• vissaá¹-á¹-ho na bhaveyyÄ• ti attho.

__evaá¹ƒ viharamÄ• nassÄ• _ti, evaá¹ƒ vivittasenÄ• sanasevanÄ• dinÄ• vipassanÄ• vase
vidhinÄ• viharantassa. __suddhikÄ• massÄ• _ti, Ã±Ä• á¹‡adassanavisuddhiá¹ƒ accantavis
arahattaÃ±ca icchantassa. saá¹ƒsÄ• re bhayassa ikkhato __bhikkhuno, _ kÄ• mÄ• savÄ• da

khÄ«yanti_ khayaá¹ƒ abbhatthaá¹ƒ gacchanti, tesaá¹ƒ khayagamaneneva saupÄ• disesaan
duvidhampi nibbÄ• naá¹ƒ __adhigacchati_ pÄ• puá¹‡Ä• ti.

evaá¹ƒ thero tassa bhikkhuno ovÄ• dadÄ• nÄ• padesena attanÄ• tathÄ• paá¹-ipannabhÄ•
byÄ• kÄ• si.

vaá¹…gantaputtaupasenattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. (apara) -gotamattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__vijÄ• neyya sakaá¹ƒ attha_ntiÄ• dikÄ• Ä• yasmato aparassa gotamattherassa gÄ• thÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
bhagavato uppattito puretarameva sÄ• vatthiyaá¹ƒ udiccabrÄ• hmaá¹‡akule nibbattitvÄ• va
vedÄ• naá¹ƒ pÄ• ragÅ« hutvÄ• , vÄ• damaggaá¹ƒ uggahetvÄ• attano vÄ• dassa upari uttar
tehi viggÄ• hikakathaá¹ƒ anuyutto vicarati. atha amhÄ• kaá¹ƒ bhagavÄ• loke uppajjitvÄ• \N
pavattitavaradhammacakko anupubbena yasÄ• dike veneyye vinetvÄ• anÄ• thapiá¹‡á¸• ika
sÄ• vatthiá¹ƒ upagacchi. tadÄ• satthu jetavanapaá¹-iggahe paá¹-iladdhasaddho satthÄ• raá
dhammaá¹ƒ sutvÄ• pabbajjaá¹ƒ yÄ• ci. satthÄ• \Be II 208/ aÃ±Ã±ataraá¹ƒ piá¹‡á¸• acÄ• ri
Ä• á¹‡Ä• pesi --- ``bhikkhu, imaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. so tena pabbÄ• jiyamÄ• no kh
pÄ• puá¹‡itvÄ• kosalajanapadaá¹ƒ gantvÄ• tattha ciraá¹ƒ vasitvÄ• puna sÄ• vatthiá¹ƒ pac
Ã±Ä• takÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• upasaá¹…kamitvÄ• payirupÄ• sitvÄ• nisinnÄ•
samaá¹‡abrÄ• hmaá¹‡Ä• saá¹ƒsÄ• re suddhivÄ• dÄ• , tesu katamesaá¹ƒ nu kho vÄ• do niy
paá¹-ipajjanto saá¹ƒsÄ• rato sujjhatÄ«â€™â€™ ti pucchiá¹ƒsu. thero tesaá¹ƒ tamatthaá¹ƒ pa

<587> á¹• 21 ``vijÄ• neyya sakaá¹ƒ atthaá¹ƒ, avalokeyyÄ• tha pÄ• vacanaá¹ƒ.

yaÃ±cettha assa patirÅ«paá¹ƒ, sÄ• maÃ±Ã±aá¹ƒ ajjhÅ«pagatassa ||

<588> á¹• 21 ``mittaá¹ƒ idha ca kalyÄ• á¹‡aá¹ƒ, sikkhÄ• vipulaá¹ƒ samÄ• dÄ• naá¹ƒ.

sussÅ«sÄ• ca garÅ«naá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<589> á¹• 21 ``buddhesu sagÄ• ravatÄ• , dhamme apaciti yathÄ• bhÅ«taá¹ƒ.

saá¹…ghe ca cittÄ«kÄ• ro, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<590> á¹• 21 ``Ä• cÄ• ragocare yutto, Ä• jÄ«vo sodhito agÄ• rayho.

cittassa ca saá¹‡á¹-hapanaá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<591> á¹• 21 ``cÄ• rittaá¹ƒ atha vÄ• rittaá¹ƒ, iriyÄ• pathiyaá¹ƒ pasÄ• daniyaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<592> á¹• 21 ``Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni, pantÄ• ni appasaddÄ• ni.

bhajitabbÄ• ni muninÄ• , etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<593> á¹• 21 ``sÄ«laÃ±ca bÄ• husaccaÃ±ca, dhammÄ• naá¹ƒ pavicayo yathÄ• bhÅ«taá¹ƒ

saccÄ• naá¹ƒ abhisamayo, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<594> á¹• 21 ``bhÄ• veyya ca aniccanti, anattasaÃ±Ã±aá¹ƒ asubhasaÃ±Ã±aÃ±ca.

lokamhi ca anabhiratiá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<595> á¹• 21 ``bhÄ• veyya \Be II 209/ ca bojjhaá¹…ge, iddhipÄ• dÄ• ni indriyÄ• ni balÄ• ni

aá¹-á¹-haá¹…gamaggamariyaá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<596> á¹• 21 ``taá¹‡haá¹ƒ pajaheyya muni, samÅ«lake Ä• save padÄ• leyya.

vihareyya vippamutto, etaá¹ƒ samaá¹‡assa patirÅ«paâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha \Ne II 178/ __vijÄ• neyya sakaá¹ƒ attha_nti, viÃ±Ã±Å«jÄ• tiko puriso attano atthaá¹ƒ
vicÄ• retvÄ• jÄ• neyya. vicÄ• rento ca __avalokeyyÄ• tha pÄ• vacanaá¹ƒ_ idha loke puthus
sammÄ• sambuddhena ca pavuttaá¹ƒ pÄ• vacanaá¹ƒ, samayo. tattha yaá¹ƒ niyyÄ• nikaá¹ƒ
paÃ±Ã±Ä• cakkhunÄ• passeyya. ime hi nÄ• nÄ• titthiyÄ• samaá¹‡abrÄ• hmaá¹‡Ä• anicce
``attÄ• â€™â€™ ti, asuddhimaggaÃ±ca ``suddhimaggoâ€™â€™ ti micchÄ• bhinivesino aÃ±
tasmÄ• nesaá¹ƒ vÄ• do aniyyÄ• niko. sammÄ• sambuddho pana ``sabbe saá¹…khÄ• rÄ•
santaá¹ƒ nibbÄ• naâ€™â€™ nti sayambhÅ«Ã±Ä• á¹‡ena yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä•
252/ vÄ• do niyyÄ• nikoâ€™â€™ ti satthu sÄ• sanamahantataá¹ƒ olokeyyÄ• ti attho. __yaÃ
sÄ• maÃ±Ã±aá¹ƒ ajjhÅ«pagatassÄ• _ti, sÄ• maÃ±Ã±aá¹ƒ samaá¹‡abhÄ• vaá¹ƒ pabbajjaá¹ƒ
ettha sÄ• sane pabbajitabhÄ• ve vÄ• patirÅ«paá¹ƒ yuttarÅ«paá¹ƒ sÄ• ruppaá¹ƒ assa siyÄ•

kiá¹ƒ pana tanti Ä• ha __ ``mittaá¹ƒ idha ca kalyÄ• á¹‡aâ€™â€™ _ntiÄ• di. imasmiá¹ƒ sÄ•
seviyamÄ• naá¹ƒ samaá¹‡assa patirÅ«panti yojanÄ• . esa nayo itaresupi. kalyÄ• á¹‡amittaÂ
pajahati, kusalaá¹ƒ bhÄ• veti, suddhamattÄ• naá¹ƒ pariharati. __sikkhÄ• vipulaá¹ƒ samÄ• c
sikkhÄ• samÄ• dÄ• naá¹ƒ, mahatiyÄ• nibbÄ• nÄ• vahÄ• ya adhisÄ«lÄ• disikkhÄ• ya anuá¹
garÅ«na_nti garÅ«naá¹ƒ Ä• cariyupajjhÄ• yÄ• dÄ«naá¹ƒ kalyÄ• á¹‡amittÄ• naá¹ƒ ovÄ• das
ca. __eta_nti kalyÄ• á¹‡amittasevanÄ• di.

__buddhesu sagÄ• ravatÄ• _ti sabbaÃ±Ã±ubuddhesu ``sammÄ• sambuddho bhagavÄ• â€
garucittÄ«kÄ• ro. __dhamme apaciti yathÄ• bhÅ«ta_nti ariyadhamme yÄ• thÄ• vato \Be II 2
abhipÅ«janaá¹ƒ. __saá¹…ghe_ti ariyasaá¹…ghe. __cittÄ«kÄ• ro_ti sakkÄ• ro sammÄ• nana
ratanattayagarukaraá¹‡aá¹ƒ.

__Ä• cÄ• ragocare yutto_ti kÄ• yikavÄ• casikavÄ«tikkamanasaá¹…khÄ• taá¹ƒ anÄ• cÄ• ra
atthÄ• ya upasaá¹…kamituá¹ƒ ayuttaá¹-á¹-hÄ• nabhÅ«taá¹ƒ vesiyÄ• diagocaraÃ±ca pahÄ•
kÄ• yikavÄ• casikaavÄ«tikkamanasaá¹…khÄ• tena Ä• cÄ• rena piá¹‡á¸• apÄ• tÄ• dÄ«naá¹
yuttaá¹-á¹-hÄ• nabhÅ«tena gocarena ca yutto sampanno, sampannaÄ• cÄ• ragocaroti attho
veá¸·udÄ• nÄ• diá¹ƒ buddhapaá¹-ikuá¹-á¹-haá¹ƒ anesanaá¹ƒ pahÄ• ya anavajjuppÄ• de pac
sodhito hoti suvisuddho, sodhitattÄ• eva __agÄ• rayho_ viÃ±Ã±Å«hi. __cittassa ca saá¹‡á¹
cakkhÄ• didvÄ• rehi rÅ«pÄ• diÄ• rammaá¹‡esu abhijjhÄ• dayo nappavattanti, evaá¹ƒ diá¹-á
diá¹-á¹-hamattÄ• divasena cittassa \Ne II 179/ sammÄ• á¹-hapanaá¹ƒ. __eta_nti Ä• cÄ• rag
Ä• jÄ«vapÄ• risuddhi indriyesu guttadvÄ• ratÄ• ti etaá¹ƒ tayaá¹ƒ.

__cÄ• ritta_nti caritvÄ• paripÅ«retabbasÄ«laá¹ƒ. __vÄ• ritta_nti viratiyÄ• akaraá¹‡ena par
__iriyÄ• pathiyaá¹ƒ pasÄ• daniya_nti paresaá¹ƒ pasÄ• dÄ• vahaá¹ƒ Ä• kappasampattinimitt
sampajaÃ±Ã±aá¹ƒ. __adhicitte ca Ä• yogo_ti samathavipassanÄ• su anuyogo bhÄ• vanÄ• .

__Ä• raÃ±Ã±akÄ• nÄ«_ti araÃ±Ã±e pariyÄ• pannÄ• ni. __pantÄ• nÄ«_ti vivittÄ• ni.

__sÄ«la_nti catupÄ• risuddhisÄ«laá¹ƒ. heá¹-á¹-hÄ• hi bhinditvÄ• vuttaá¹ƒ, idha abhinditvÄ
__bÄ• husacca_nti bahussutabhÄ• vo. so hi bhÄ• vanÄ• nuyogassa bahukÄ• ro,
bojjhaá¹…gakosallaanuttarasÄ«tibhÄ• vaadhicittayuttatÄ• dÄ«su sammÄ• pavicayabahulas
sampajjati. __dhammÄ• naá¹ƒ pavicayo yathÄ• bhÅ«ta_nti rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ a
sÄ• maÃ±Ã±alakkhaá¹‡ato ca parivÄ«maá¹ƒsÄ• . iminÄ• adhipaÃ±Ã±Ä• dhammavipassan
abhisamayo_ti dukkhÄ• dÄ«naá¹ƒ ariyasaccÄ• naá¹ƒ pariÃ±Ã±Ä• bhisamayÄ• divasena pa

svÄ• yaá¹ƒ saccÄ• bhisamayo yathÄ• hoti, taá¹ƒ dassetuá¹ƒ __ ``bhÄ• veyyÄ• â€™â€™ _
__bhÄ• veyya ca anicca_nti ``sabbe saá¹…khÄ• rÄ• aniccÄ• â€™â€™ tiÄ• dinÄ• (Dhp 27

``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ ntiÄ• dinÄ• (Vibh 2; SN b
sabbasaá¹…khÄ• resu aniccasaÃ±Ã±aá¹ƒ bhÄ• veyya uppÄ• deyya ceva vaá¸• á¸• heyya c
``sabbe dhammÄ• anattÄ• â€™â€™ ti pavattaá¹ƒ anattasaÃ±Ã±aÃ±ca bhÄ• veyyÄ• ti yoja
__asubhasaÃ±Ã±a_nti, karajakÄ• ye sabbasmimpi vÄ• tebhÅ«makasaá¹…khÄ• re kilesÄ•
``asubhÄ• â€™â€™ ti pavattasaÃ±Ã±aá¹ƒ. dukkhasaÃ±Ã±Ä• parivÄ• rÄ• hi ayaá¹ƒ, etenev
gahitÄ• ti veditabbaá¹ƒ. __lokamhi ca anabhirati_nti sabbaloke tebhÅ«makesu saá¹…khÄ• r
anÄ• bhiratisaÃ±Ã±aá¹ƒ. etena Ä• dÄ«navÄ• nupassanaá¹ƒ nibbidÄ• nupassanaÃ±ca vada

evaá¹ƒ pana vipassanÄ• bhÄ• vanaá¹ƒ anuyutto taá¹ƒ ussukkÄ• pento ime dhamme vaá¸•
``bhÄ• veyya ca bojjhaá¹…geâ€™â€™ _ti gÄ• thamÄ• ha. tassattho --- bodhiyÄ• satiÄ• dis
bodhissa vÄ• taá¹ƒsamaá¹…gino puggalassa aá¹…gÄ• ti bojjhaá¹…gÄ• , satiÄ• dayo dham
sattabojjhaá¹…ge, chandaÄ• dÄ«ni cattÄ• ri iddhipÄ• dÄ• ni, saddhÄ• dÄ«ni paÃ±cindriyÄ•
\Ne II 180/ balÄ• ni, sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ vasena aá¹-á¹-haá¹…gaariyamaggaÃ±c
satipaá¹-á¹-hÄ• nÄ• ni sammappadhÄ• nÄ• ni ca gahitÄ• nÄ«ti sabbepi sattatiá¹ƒsappabhed
bhÄ• veyya uppÄ• deyya ceva vaá¸• á¸• heyya ca. tattha yadetesaá¹ƒ paá¹-hamamaggakkh
uparimaggakkhaá¹‡e ca vaá¸• á¸• hanaá¹ƒ, etaá¹ƒ __samaá¹‡assa_ bhikkhuno sÄ• ruppan

evaá¹ƒ bodhipakkhiyasattatiá¹ƒsadhamme bhÄ• vento yathÄ• maggasaccaá¹ƒ bhÄ• vanÄ•
evaá¹ƒ samudayasaccaá¹ƒ pahÄ• nÄ• bhisamayavasena, nirodhasaccaá¹ƒ sacchikiriyÄ• bh
dassento __ ``taá¹‡haá¹ƒ pajaheyyÄ• â€™â€™ _ti osÄ• nagÄ• thamÄ• ha. tattha __taá¹‡ha
kÄ• mataá¹‡hÄ• dipabhedaá¹ƒ sabbaá¹ƒ taá¹‡haá¹ƒ ariyamaggena anavasesato samucchin
Ã±Ä• á¹‡aá¹ƒ, tena \Ee II 254/ samannÄ• gatattÄ• __muni. samÅ«lake Ä• save padÄ• leyy
kÄ• marÄ• gÄ• nusayÄ• disamÅ«lake kÄ• mÄ• savÄ• dike sabbepi Ä• save bhindeyya sam
vippamutto_ti evaá¹ƒ sabbaso kilesÄ• naá¹ƒ pahÄ«nattÄ• sabbadhi vimutto sabbÅ«padhipa
212/ nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikatvÄ• vihareyya. __eta_nti yadetaá¹ƒ viharaá¹‡aá¹ƒ,
samitapÄ• passa bhikkhuno patirÅ«paá¹ƒ sÄ• ruppanti attho.

evaá¹ƒ thero samaá¹‡asÄ• ruppapaá¹-ipattikittanamukhena sÄ• sanassa niyyÄ• nikabhÄ• v
bÄ• hirakasamayassa aniyyÄ• nikataÃ±ca vibhÄ• vesi. taá¹ƒ sutvÄ• te brÄ• hmaá¹‡amahÄ
saraá¹‡Ä• dÄ«su patiá¹-á¹-hahiá¹ƒsu.

(apara) -gotamattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasanipÄ• to

1. saá¹ƒkiccattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

ekÄ• dasanipÄ• te \Be II 213/ \Ne II 181/ __kiá¹ƒ tavattho vane tÄ• tÄ• _tiÄ• dikÄ• Ä• yasn
gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹
kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ• hmaá¹‡amahÄ• sÄ•
tasmiá¹ƒ kucchigateyeva mÄ• tÄ• byÄ• dhitÄ• hutvÄ• kÄ• lamakÄ• si. tassÄ• susÄ• naá¹
gabbhÄ• sayo na jhÄ• yi. manussÄ• sÅ«lehi kucchiá¹ƒ vijjhantÄ• dÄ• rakassa akkhikoá¹-iá
vijjhitvÄ• aá¹…gÄ• rehi paá¹-icchÄ• detvÄ• pakkamiá¹ƒsu. kucchipadesopi jhÄ• yi, aá¹…gÄ
suvaá¹‡á¹‡abimbasadiso dÄ• rako padumagabbhe nipanno viya ahosi. pacchimabhavikasa
otthariyamÄ• nassapi arahattaá¹ƒ appatvÄ• jÄ«vitakkhayo nÄ• ma natthi.

punadivase Ä• á¸·Ä• hanaá¹-á¹-hÄ• naá¹ƒ gatÄ• manussÄ• tathÄ• nipannaá¹ƒ dÄ• rakaá¹
acchariyabbhutacittajÄ• tÄ• dÄ• rakaá¹ƒ Ä• dÄ• ya gÄ• maá¹ƒ pavisitvÄ• nemittake pucch
ayaá¹ƒ dÄ• rako agÄ• raá¹ƒ ajjhÄ• vasissati, yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• duggatÄ•
pabbajissati, paÃ±cahi samaá¹‡asatehi parivuto vicarissatÄ«â€™â€™ ti Ä• haá¹ƒsu. Ã±Ä• t
vaá¸• á¸• hitakÄ• le amhÄ• kaá¹ƒ ayyassa sÄ• riputtattherassa santike taá¹ƒ pabbÄ• jessÄ•
saá¹…kunÄ• chinnakkhikoá¹-itÄ• ya __saá¹ƒkicco_ti vadantÄ• aparabhÄ• ge __saá¹ƒkicco
sattavassikakÄ• le attano gabbhagatasseva mÄ• tu maraá¹‡aá¹ƒ, gabbhe ca attano \Ee II 2
saá¹ƒvegajÄ• to ``pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. Ã±Ä• takÄ• ``sÄ• dhu, tÄ• tÄ• â€™â
santikaá¹ƒ netvÄ• , ``bhante, imaá¹ƒ pabbÄ• jethÄ• â€™â€™ ti adaá¹ƒsu. thero taá¹ƒ
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ datvÄ• pabbÄ• jesi. so khuraggeyeva saha paá¹-isan
tiá¹ƒsamattehi bhikkhÅ«hi saddhiá¹ƒ araÃ±Ã±e viharanto ce corahatthato mocetvÄ• sayam
pabbÄ• jetvÄ• aÃ±Ã±atarasmiá¹ƒ vihÄ• re bahÅ«hi bhikkhÅ«hi saddhiá¹ƒ viharanto \Be II 2
disvÄ• ``aÃ±Ã±attha gacchÄ• mÄ«â€™â€™ ti bhikkhÅ« Ä• pucchi. ayamettha saá¹…khepo
__dhammapadavatthumhi_ (Dhp-a I saá¹…kiccasÄ• maá¹‡eravatthu) \Ne II 182/ Ä• gatanay
aÃ±Ã±ataro upÄ• sako upaá¹-á¹-hÄ• tukÄ• mo Ä• sannaá¹-á¹-hÄ• ne vÄ• saá¹ƒ yÄ• canto -

<597> á¹• 21 ``kiá¹ƒ tavattho vane tÄ• ta, ujjuhÄ• nova pÄ• vuse.

verambhÄ• ramaá¹‡Ä«yÄ• te, paviveko hi jhÄ• yinaâ€™â€™ nti || ---

paá¹-hamaá¹ƒ gÄ• thamÄ• ha. taá¹ƒ sutvÄ• thero ---

<598> á¹• 21 ``yathÄ• abbhÄ• ni verambho, vÄ• to nudati pÄ• vuse.

saÃ±Ã±Ä• me abhikiranti, vivekapaá¹-isaÃ±Ã±utÄ• ||

<599> á¹• 21 ``apaá¹‡á¸• aro aá¹‡á¸• asambhavo, sÄ«vathikÄ• ya niketacÄ• riko.

uppÄ• dayateva me satiá¹ƒ, sandehasmiá¹ƒ virÄ• ganissitaá¹ƒ ||

<600> á¹• 21 ``yaÃ±ca aÃ±Ã±e na rakkhanti, yo ca aÃ±Ã±e na rakkhati.

sa ve bhikkhu sukhaá¹ƒ seti, kÄ• mesu anapekkhavÄ• ||

<601> á¹• 21 ``acchodikÄ• puthusilÄ• , gonaá¹…galamigÄ• yutÄ• .

ambusevÄ• lasaÃ±channÄ• , te selÄ• ramayanti maá¹ƒ ||

<602> á¹• 21 ``vasitaá¹ƒ me araÃ±Ã±esu, kandarÄ• su guhÄ• su ca.

senÄ• sanesu pantesu, vÄ• á¸·amiganisevite ||

<603> á¹• 21 `` `ime haÃ±Ã±antu vajjhantu, dukkhaá¹ƒ pappontu pÄ• á¹‡inoâ€™.

saá¹…kappaá¹ƒ nÄ• bhijÄ• nÄ• mi, anariyaá¹ƒ dosasaá¹ƒhitaá¹ƒ ||

<604> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<605> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<606> á¹• 21 ``nÄ• bhinandÄ• mi \Be II 215/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

<607> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ ||

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissatoâ€™â€™ ti || --- imÄ• gÄ• thÄ• ab

tattha __kiá¹ƒ tavattho vane_ti __ki_nti liá¹…gavipallÄ• sena vuttaá¹ƒ. vane ko tavattho, kiá¹
attho. __tÄ• tÄ• _ti daharasÄ• maá¹‡eratÄ• ya naá¹ƒ attano puttaá¹-á¹-hÄ• ne á¹-hapetvÄ•
pÄ• vuse_ti \Ee II 256/ ujjuhÄ• no kira nÄ• ma eko pabbato, so pana gahanasaÃ±channo ba
tahaá¹ƒ tahaá¹ƒ sandamÄ• nasalilo \Ne II 183/, vassakÄ• le asappÄ• yo, tasmÄ• ujjuhÄ• n

pÄ• vusakÄ• le tava kimatthiyoti attho. keci panettha ``ujjuhÄ• no nÄ• ma eko sakuá¹‡o sÄ«
vassakÄ• le vanagumbe nilÄ«no acchatÄ«â€™â€™ ti vadanti. tesaá¹ƒ matena ujjuhÄ• nass
pÄ• vusakÄ• le ko tava attho vaneti? __verambhÄ• ramaá¹‡Ä«yÄ• te_ti verambhavÄ• tÄ•
ramaá¹‡Ä«yÄ• ti yojanÄ• . keci ``verambhÄ• nÄ• ma ekÄ• pabbataguhÄ• , pabbhÄ• roâ€™
á¹-hÄ• naá¹ƒ gamanÄ• gamanayuttaá¹ƒ janasambÄ• dharahitaá¹ƒ chÄ• yÅ«dakasampanna
ramaá¹‡Ä«yÄ• , vane vasituá¹ƒ yuttarÅ«pÄ• . kasmÄ• ? __paviveko hi jhÄ• yinaá¹ƒ_ yasmÄ
yattha katthaci pavivekoyeva icchitabbo, tasmÄ• ``dÅ«raá¹ƒ araÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ agar
vasa, tÄ• tÄ• â€™â€™ ti vadati. ayaÃ±hettha adhippÄ• yo --- yasmÄ• jhÄ• yÄ«naá¹ƒ paviv
senÄ• sane laddheyeva jhÄ• nÄ• dayo sampajjanti, na aladdhe, tasmÄ• na evarÅ«pe sÄ«ta
vasituá¹ƒ sakkÄ• , guhÄ• pabbhÄ• rÄ• dÄ«su pana sakkÄ• ti.

evaá¹ƒ upÄ• sakena vutte thero vanÄ• dayo eva maá¹ƒ ramentÄ«ti dassento __ ``yathÄ• a
_tiÄ• dimÄ• ha. tassattho --- yathÄ• pÄ• vuse kÄ• le abbhÄ• ni valÄ• hakÄ• ni verambhavÄ
nÄ«harati, evameva me cittaá¹ƒ vivekapaá¹-isaÃ±Ã±utÄ• saÃ±Ã±Ä• abhikiranti vivekaá¹-á¹
Ä• kaá¸• á¸• hanti.

kiÃ±ca \Be II 216/? __apaá¹‡á¸• aro_ kÄ• á¸·avaá¹‡á¹‡o, __aá¹‡á¸• asambhavo_ aá¹‡á¸• a
susÄ• naá¹-á¹-hÄ• ne, __niketacÄ• riko_ tameva nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ katvÄ• vicaraá
satiá¹ƒ, sandehasmiá¹ƒ virÄ• ganissita_nti, kÄ• yasmiá¹ƒ virÄ• gÅ«pasaá¹ƒhitaá¹ƒ
kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ mayhaá¹ƒ uppÄ• dayatiyeva. ekadivasaá¹ƒ kira the
manussakuá¹‡apaá¹ƒ passitvÄ• asubhasaÃ±Ã±aá¹ƒ paá¹-ilabhi, taá¹ƒ sandhÄ• ya evamÄ•
chandarÄ• gassa natthitÄ• ya vaneyeva vasitukÄ• momhÄ«ti dasseti. __yaÃ±cÄ• _ti __ca_
aÃ±Ã±ampi mama araÃ±Ã±avÄ• sakÄ• raá¹‡aá¹ƒ suá¹‡Ä• hÄ«ti dasseti. __yaá¹ƒ_ pabbajit
alobhaniyaparikkhÄ• ratÄ• ya ca rakkhitabbassa abhÄ• vato __aÃ±Ã±e_ sevakÄ• dayo na
__aÃ±Ã±e_ kenaci kiÃ±canapalibodhabhÅ«te na rakkhati tÄ• disÄ• naá¹ƒyeva abhÄ• vato.
setÄ«_ti, so bhikkhu samucchinnakilesakÄ• matÄ• ya sabbaso vatthukÄ• mesu __anapekkh
katthaci \Ee II 257/ sukhaá¹ƒ seti. tassa anusaá¹…kitaparisaá¹…kitÄ• bhÄ• vato araÃ±Ã±an
sadisamevÄ• ti attho.

idÄ• ni \Ne II 184/ pabbatavanÄ• dÄ«naá¹ƒ ramaá¹‡Ä«yataá¹ƒ vasitapubbataÃ±ca dassetu
_tiÄ• di vuttaá¹ƒ. tattha __vasitaá¹ƒ me_ti, vuá¹-á¹-hapubbaá¹ƒ mayÄ• . __vÄ• á¸·amiganise
sÄ«habyagghÄ• dÄ«hi vÄ• á¸·amigehi upasevite vane.

__saá¹…kappaá¹ƒ nÄ• bhijÄ• nÄ• mÄ«_ti, ime ye keci pÄ• á¹‡ino sattÄ• ususattiÄ• dÄ«hi
mÄ• riyantu muá¹-á¹-hippahÄ• rÄ• dÄ«hi __vajjhantu_ bÄ• dhÄ«yantu, aÃ±Ã±ena vÄ• yena
__pappontu_ pÄ• puá¹‡antÅ«ti; evaá¹ƒ __dosasaá¹ƒhitaá¹ƒ_ paá¹-ighasaá¹ƒyuttaá¹ƒ tato ev
byÄ• pÄ• davihiá¹ƒsÄ• dippabhedaá¹ƒ pÄ• pasaá¹…kappaá¹ƒ uppÄ• ditaá¹ƒ nÄ• bhijÄ• nÄ
uppannapubboti mettÄ• vihÄ• ritaá¹ƒ dasseti.

idÄ• ni __ ``pariciá¹‡á¹‡oâ€™â€™ _tiÄ• dinÄ• attano katakiccataá¹ƒ dasseti. tattha __pari
ovÄ• dÄ• nusÄ• sanÄ«karaá¹‡avasena. __ohito_ti orohito. __garuko bhÄ• ro_ti garutaro kh

__nÄ• bhinandÄ• mi_ \Be II 217/ __maraá¹‡a_nti ``kathaá¹ƒ nu kho me maraá¹‡aá¹ƒ siyÄ•
icchÄ• mi. __nÄ• bhinandÄ• mi jÄ«vita_nti ``kathaá¹ƒ nu kho ahaá¹ƒ ciraá¹ƒ jÄ«veyyaâ€™â
icchÄ• mi. etena maraá¹‡e jÄ«vite ca samÄ• nacittataá¹ƒ dasseti. __kÄ• laÃ±ca paá¹-ikaá¹.
parinibbÄ• nakÄ• laá¹ƒva Ä• gamemi. __nibbisa_nti nibbisanto, bhatiyÄ• kammaá¹ƒ karont
yathÄ• bhatako parassa kammaá¹ƒ karonto kammasiddhiá¹ƒ anabhinandantopi kammaá¹ƒ
udikkhati, evaá¹ƒ ahampi jÄ«vitaá¹ƒ anabhinandantopi attabhÄ• vassa yÄ• panena maraá¹‡
pariyosÄ• nakÄ• laá¹ƒ paá¹-ikaá¹…khÄ• mÄ«ti. sesaá¹ƒ vuttanayameva.

saá¹ƒkiccattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dvÄ• dasakanipÄ• to

1. sÄ«lavattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

dvÄ• dasakanipÄ• te \Be II 218/ \Ne II 185/ __sÄ«lamevÄ• _tiÄ• dikÄ• Ä• yasmato sÄ«lava
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissaya
upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe bimbisÄ• raraÃ±Ã±o putto hutvÄ• nibba
nÄ• maá¹ƒ ahosi. taá¹ƒ vayappattaá¹ƒ rÄ• jÄ• ajÄ• tasattu mÄ• retukÄ• mo caá¹‡á¸• aá¹ƒ
nÄ• nÄ• vidhehi upÄ• yehi upakkamantopi mÄ• retuá¹ƒ nÄ• sakkhi pacchimabhavikassa ara
jÄ«vitantarÄ• yÄ• bhÄ• vato. tassa pavattiá¹ƒ \Ee II 258/ disvÄ• bhagavÄ• mahÄ• moggall
--- ``sÄ«lavakumÄ• raá¹ƒ Ä• nehÄ«â€™â€™ ti. thero iddhibalena saddhiá¹ƒ hatthinÄ• taá¹
oruyha bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. bhagavÄ• tassa ajjhÄ• sayÄ
so dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto
patvÄ• kosalaraá¹-á¹-he vasati. atha naá¹ƒ ajÄ• tasattu ``mÄ• rethÄ• â€™â€™ ti purise Ä•
santikaá¹ƒ gantvÄ• á¹-hitÄ• therena kathitaá¹ƒ dhammakathaá¹ƒ sutvÄ• saÃ±jÄ• tasaá¹ƒv
pabbajiá¹ƒsu. thero tesaá¹ƒ ---

<608> á¹• 21 ``sÄ«lamevidha sikkhetha, asmiá¹ƒ loke susikkhitaá¹ƒ ||

sÄ«laÃ±hi sabbasampattiá¹ƒ, upanÄ• meti sevitaá¹ƒ ||

<609> á¹• 21 ``sÄ«laá¹ƒ rakkheyya medhÄ• vÄ«, patthayÄ• no tayo sukhe.

pasaá¹ƒsaá¹ƒ vittilÄ• bhaÃ±ca, pecca sagge pamodanaá¹ƒ ||

<610> á¹• 21 ``sÄ«lavÄ• hi bahÅ« mitte, saÃ±Ã±amenÄ• dhigacchati.

dussÄ«lo pana mittehi, dhaá¹ƒsate pÄ• pamÄ• caraá¹ƒ ||

<611> á¹• 21 ``avaá¹‡á¹‡aÃ±ca akittiÃ±ca, dussÄ«lo labhate naro.

vaá¹‡á¹‡aá¹ƒ kittiá¹ƒ pasaá¹ƒsaÃ±ca, sadÄ• labhati sÄ«lavÄ• ||

<612> á¹• 21 ``Ä• di \Be II 219/ \Ne II 186/ sÄ«laá¹ƒ patiá¹-á¹-hÄ• ca, kalyÄ• á¹‡Ä• naÃ±ca

pamukhaá¹ƒ sabbadhammÄ• naá¹ƒ, tasmÄ• sÄ«laá¹ƒ visodhaye ||

<613> á¹• 21 ``velÄ• ca saá¹ƒvaraá¹ƒ sÄ«laá¹ƒ, cittassa abhihÄ• sanaá¹ƒ.

titthaÃ±ca sabbabuddhÄ• naá¹ƒ, tasmÄ• sÄ«laá¹ƒ visodhaye ||

<614> á¹• 21 ``sÄ«laá¹ƒ balaá¹ƒ appaá¹-imaá¹ƒ, sÄ«laá¹ƒ Ä• vudhamuttamaá¹ƒ.

sÄ«lamÄ• bharaá¹‡aá¹ƒ seá¹-á¹-haá¹ƒ, sÄ«laá¹ƒ kavacamabbhutaá¹ƒ ||

<615> á¹• 21 ``sÄ«laá¹ƒ setu mahesakkho, sÄ«laá¹ƒ gandho anuttaro.

sÄ«laá¹ƒ vilepanaá¹ƒ seá¹-á¹-haá¹ƒ, yena vÄ• ti disodisaá¹ƒ ||

<616> á¹• 21 ``sÄ«laá¹ƒ sambalamevaggaá¹ƒ, sÄ«laá¹ƒ pÄ• theyyamuttamaá¹ƒ.

sÄ«laá¹ƒ seá¹-á¹-ho ativÄ• ho, yena yÄ• ti disodisaá¹ƒ ||

<617> á¹• 21 ``idheva nindaá¹ƒ labhati, peccÄ• pÄ• ye ca dummano.

sabbattha dummano bÄ• lo, sÄ«lesu asamÄ• hito ||

<618> á¹• 21 ``idheva kittiá¹ƒ labhati, pecca sagge ca summano.

sabbattha sumano dhÄ«ro, sÄ«lesu susamÄ• hito ||

<619> á¹• 21 ``sÄ«lameva idha aggaá¹ƒ, paÃ±Ã±avÄ• pana uttamo.

manussesu ca devesu, sÄ«lapaÃ±Ã±Ä• á¹‡ato jayaâ€™â€™ nti || ---

imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desesi.

tattha __sÄ«lamevidha sikkhetha, asmiá¹ƒ loke_ti __idhÄ• _ti, nipÄ• tamattaá¹ƒ, imasmiá¹ƒ
kulaputto cÄ• rittavÄ• rittÄ• dibhedaá¹ƒ Ä• dito sÄ«lameva sikkheyya, sikkhanto ca naá¹ƒ __
akhaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danena suá¹-á¹-hu sikkhitaá¹ƒ suparisuddhaá¹ƒ paripuá¹‡á¹
__asmiá¹ƒ_ \Ee II 259/ __loke_ti vÄ• imasmiá¹ƒ saá¹…khÄ• raloke sikkhitabbadhammesu s
diá¹-á¹-hisampattiyÄ• pi sÄ«lassa patiá¹-á¹-hÄ• bhÄ• vato Ä• ha __ ``sÄ«laá¹ƒ hÄ«â€™â€™
kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• sÄ«laá¹ƒ __sevitaá¹ƒ_ paricitaá¹ƒ rakkhitaá¹ƒ \Be II 220/ ma
dibbasampatti, nibbÄ• nasampattÄ«ti etaá¹ƒ __sabbasampattiá¹ƒ_ taá¹ƒsamaá¹…gino satta
Ä• vahati.

sÄ«laá¹ƒ sabbasampattiá¹ƒ upanÄ• metÄ«ti saá¹…khepato vuttamatthaá¹ƒ vitthÄ• rato das
rakkheyyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __rakkheyyÄ• _ti gopeyya. pÄ• á¹‡Ä• tipÄ• tÄ•
vattapaá¹-ivattaÃ±ca pÅ«rento paá¹-ipakkhÄ• bhibhavanato taá¹ƒ rakkhati nÄ• ma. __medh
idaá¹ƒ tassa rakkhanupÄ• yadassanaá¹ƒ Ã±Ä• á¹‡abalena hissa samÄ• dÄ• naá¹ƒ avikopa
icchanto. __tayo sukhe_ti \Ne II 187/ tÄ«á¹‡i sukhÄ• ni. sukhanimittaá¹ƒ vÄ• ``sukhaâ€™â€
__pasaá¹ƒsa_nti kittiá¹ƒ, viÃ±Ã±Å«hi vÄ• pasaá¹ƒsanaá¹ƒ. __vittilÄ• bha_nti tuá¹-á¹-hilÄ• b
``vittalÄ• bhaâ€™â€™ nti ca paá¹-hanti, dhanalÄ• bhanti attho. sÄ«lavÄ• hi appamattatÄ• y
bhogakkhandhaá¹ƒ adhigacchati. __peccÄ• _ti kÄ• laá¹…katvÄ• . __sagge pamodana_nti c
kÄ• maguá¹‡ehi, modanaÃ±ca patthayamÄ• noti sambandho. idhaloke pasaá¹ƒsaá¹ƒ vittilÄ
dibbasampattiyÄ• modanaÃ±ca icchanto sÄ«laá¹ƒ rakkheyyÄ• ti yojanÄ• .

__saÃ±Ã±amenÄ• _ti kÄ• yÄ• dÄ«naá¹ƒ saá¹ƒyamena. saá¹ƒyato hi kÄ• yaduccaritÄ• dÄ«
abhayadÄ• naá¹ƒ dadanto piyamanÄ• patÄ• ya mittÄ• ni ganthati. __dhaá¹ƒsate_ti apeti. __
pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• pakammaá¹ƒ karonto. dussÄ«laÃ±hi puggalaá¹ƒ atthakÄ• mÄ• s
parivajjenti.

__avaá¹‡á¹‡a_nti aguá¹‡aá¹ƒ, sammukhÄ• garahaá¹ƒ vÄ• . __akitti_nti, ayasaá¹ƒ asilokaá
guá¹‡aá¹ƒ. __kitti_nti silokaá¹ƒ patthaá¹-ayasataá¹ƒ. __pasaá¹ƒsa_nti sammukhÄ• thoman

__Ä• dÄ«_ti mÅ«laá¹ƒ. sÄ«laÃ±hi kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• di. yathÄ• ha --- ``tas
Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sÄ«la
V 369). __patiá¹-á¹-hÄ• _ti adhiá¹-á¹-hÄ• naá¹ƒ. sÄ«laÃ±hi sabbesaá¹ƒ uttarimanussadham

tenÄ• ha --- ``sÄ«le patiá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• di (SN a I 23; 192; Peá¹- 22; Mil II 1.9).
mÄ• tuka_nti samathavipassanÄ• dÄ«naá¹ƒ kalyÄ• á¹‡adhammÄ• naá¹ƒ mÄ• tubhÅ«taá¹ƒ
__pamukhaá¹ƒ sabbadhammÄ• na_nti, sabbesaá¹ƒ pÄ• mojjÄ• dÄ«naá¹ƒ anavajjadhammÄ
pavattidvÄ• ranti attho. __tasmÄ• _ti Ä• dibhÄ• vÄ• dito. __visodhaye_ti akkhaá¹‡á¸• Ä• dib

__velÄ• _ti duccaritehi anatikkamanÄ«yaá¹-á¹-hena velÄ• , sÄ«mÄ• ti attho \Ee II 260/. vel
calayati viddhaá¹ƒsetÄ«ti velÄ• . saá¹ƒvaraá¹ƒ sÄ«laá¹ƒ kÄ• yaduccaritÄ• dÄ«naá¹ƒ uppatti
__abhihÄ• sana_nti tosanaá¹ƒ avippaá¹-isÄ• rahetutÄ• ya cittassÄ• bhippamodanato. __titt
sÄ• vakabuddhÄ• , paccekabuddhÄ• , sammÄ• sambuddhÄ• ti sabbesaá¹ƒ buddhÄ• naá¹ƒ
nibbÄ• namahÄ• samuddÄ• vagÄ• haá¹‡e ca titthabhÅ«taÃ±ca.

__sÄ«laá¹ƒ balaá¹ƒ appaá¹-ima_nti mÄ• rasenappamaddane asadisaá¹ƒ balaá¹ƒ senÄ• th
saá¹ƒkilesadhammÄ• naá¹ƒ \Ne II 188/ chedane uttamaá¹ƒ paharaá¹‡aá¹ƒ. guá¹‡asarÄ«rop
__Ä• bharaá¹‡aá¹ƒ. seá¹-á¹-ha_nti sabbakÄ• laá¹ƒ uttamaá¹ƒ dabbaÃ±ca. sapÄ• á¹‡aparitt
__kavacamabbhutaá¹ƒ_. ``abbhidaâ€™â€™ nti ca paá¹-hanti, abhejjanti attho.

apÄ• yamahoghÄ• tikkamane saá¹ƒsÄ• ramahoghÄ• tikkamane ca kilesehi asaá¹ƒsÄ«dana
mahabbalo. __gandho anuttaro_ti paá¹-ivÄ• taá¹ƒ sabbadisÄ• su vÄ• yanato anuttaro gandh
tenÄ• ha __ ``yena vÄ• ti disodisaâ€™â€™ _nti yena sÄ«lagandhena taá¹ƒsamaá¹…gÄ« di
vÄ• yati. ``disodisÄ• â€™â€™ tipi pÄ• á¸·i, dasa disÄ• ti attho.

__sambalamevagga_nti sambalaá¹ƒ nÄ• ma puá¹-abhattaá¹ƒ. yathÄ• puá¹-abhattaá¹ƒ gah
puriso antarÄ• magge jighacchÄ• dukkhena na kilamati, evaá¹ƒ sÄ«lasampannopi suddhaá
saá¹ƒsÄ• rakantÄ• raá¹ƒ paá¹-ipanno gatagataá¹-á¹-hÄ• ne na kilamatÄ«ti sÄ«laá¹ƒ aggaá¹
__sÄ«laá¹ƒ pÄ• theyyamuttamaá¹ƒ_ corÄ• dÄ«hi asÄ• dhÄ• raá¹‡attÄ• tattha tattha icchita
ca. atikkÄ• mento taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ yathicchitaá¹-á¹-hÄ• naá¹ƒ vÄ• vÄ• heti sampÄ
yÄ• naá¹ƒ_. kenaci anupaddutaá¹ƒ hutvÄ• icchitaá¹-á¹-hÄ• nappattihetutÄ• ya \Be II 222/ s
ativÄ• ho. __yenÄ• _ti yena ativÄ• hena __yÄ• ti disodisa_nti agatiá¹ƒ gatiÃ±cÄ• pi taá¹ƒ ta
gacchati.

__idheva nindaá¹ƒ labhatÄ«_ti idhalokepi __dummano_ rÄ• gÄ• dÄ«hi dÅ«sitacitto ``dussÄ
nindaá¹ƒ garahaá¹ƒ labhati. __pecca_ paralokepi apÄ• ye ``purisattakali avajÄ• tÄ• â€™â€™
yamapurisÄ• dÄ«hi ca nindaá¹ƒ labhati. na kevalaá¹ƒ nindameva labhati, atha kho __sabba
idhaloke duccaritacaraá¹‡ena dÅ«sitacitto paraloke kammakÄ• raá¹‡Ä• divasena dukkhupp
dummano hoti. kathaá¹ƒ? __sÄ«lesu asamÄ• hito_ sammÄ• sÄ«lesu na á¹-hapitacitto appa

__idheva kittiá¹ƒ labhatÄ«_ti idhalokepi sumano ``sappuriso sÄ«lavÄ• kalyÄ• á¹‡adhammo
labhati. __pecca_ paralokepi sagge ``ayaá¹ƒ sappuriso sÄ«lavÄ• kalyÄ• á¹‡adhammo. tath

sahabyataá¹ƒ upapannoâ€™â€™ tiÄ• dinÄ• kittiá¹ƒ labhati. na kevalaá¹ƒ kittimeva labhati,
__dhÄ«ro_ dhitisampanno __sÄ«lesu suá¹-á¹-hu samÄ• hito_ appitacitto supatiá¹-á¹-hitacitt
sucaritacaraá¹‡ena, paraloke sampattipaá¹-ilÄ• bhena __sumano_ somanassappatto hoti. _
duvidhaá¹ƒ sÄ«laá¹ƒ lokiyaá¹ƒ lokuttaranti. tattha lokiyaá¹ƒ tÄ• va kÄ• maloke khattiyamahÄ
devaloke brahmaloke ca upapattivisesaá¹ƒ Ä• vahati, lÄ• bhÄ«bhÄ• vÄ• dikassa ca kÄ• raá
lokuttaraá¹ƒ pana sakalampi vaá¹-á¹-adukkhaá¹ƒ atikkÄ• metÄ«ti sÄ«laá¹ƒ aggameva. tathÄ

``hÄ«nena brahmacariyena, khattiye upapajjati.

majjhimena ca devattaá¹ƒ, uttamena visujjhatÄ«â€™â€™ ti || (J I 8.75).

Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu --- ``lÄ• bhÄ« assaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nti
paripÅ«rakÄ• rÄ«â€™â€™ ti (MN I 65), ``ijjhati, bhikkhave, sÄ«lavato cetopaá¹‡idhi visuddh
8.35; DN III 337) ca.

lokuttarasÄ«lassa \Be II 223/ pana sabbaso pahÄ«napaá¹-ipakkhassa sattamabhavato paá
saá¹ƒsÄ• radukkhaá¹ƒ vinivattentassa aggabhÄ• ve vattabbameva natthi. __paÃ±Ã±avÄ• p
pana puggalo uttamo paramo seá¹-á¹-hoyevÄ• â€™â€™ ti puggalÄ• dhiá¹-á¹-hÄ• nena paÃ
seá¹-á¹-habhÄ• vaá¹ƒ vadati. idÄ• ni sÄ«lapaÃ±Ã±Ä• naá¹ƒ seá¹-á¹-habhÄ• vaá¹ƒ kiccato d
``sÄ«lapaÃ±Ã±Ä• á¹‡ato jayaâ€™â€™ _nti Ä• ha. __jaya_nti ca liá¹…gavipallÄ• so daá¹-á¹
vacanaseso. tattha pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• á¹‡aá¹ƒ, sÄ«lato paÃ±Ã±Ä• á¹‡ato ca
sÄ«lena vinÄ• paÃ±Ã±Ä• sambhavati, paÃ±Ã±Ä• ya ca vinÄ• sÄ«laá¹ƒ kiccakaraá¹ƒ, aÃ±
vuttaÃ±hi ``sÄ«laparidhotÄ• paÃ±Ã±Ä• , paÃ±Ã±Ä• paridhotaá¹ƒ sÄ«laâ€™â€™ nti (DN I 3
devesÅ«_ti idaá¹ƒ nesaá¹ƒ á¹-hÄ• navisesadassanaá¹ƒ. tattha hi tÄ• ni savisesÄ• ni vattant
sÄ«lapakkhiko paÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÄ• vato, paÃ±Ã±Ä• pakkhiko vÄ• bhÄ• vet
ca.

evaá¹ƒ thero tesaá¹ƒ bhikkhÅ«naá¹ƒ sÄ«lamukhena dhammaá¹ƒ desento attano suvisuddh
aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

sÄ«lavattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sunÄ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__nÄ«ce_ \Ee II 262/ __kulamhÄ«_tiÄ• dikÄ• Ä• yasmato sunÄ«tattherassa gÄ• thÄ• . kÄ
purimabuddhesu \Ne II 190/ katÄ• dhikÄ• ro tattha tattha bhave puÃ±Ã±Ä• ni upacinitvÄ• d
buddhassa suÃ±Ã±akÄ• le kulagehe nibbattitvÄ• vayappatto bÄ• lajanehi saddhiá¹ƒ kÄ«á¸

ekaá¹ƒ paccekabuddhaá¹ƒ gÄ• me piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• , ``kiá¹ƒ tuyhaá¹ƒ sabb
sakalaá¹ƒ kÄ• yaá¹ƒ paá¹-icchÄ• detvÄ• bhikkhÄ• caraá¹‡ena, nanu nÄ• ma kasivÄ• á¹‡ijj
tÄ• ni ce kÄ• tuá¹ƒ na sakkosi, ghare ghare muttakarÄ«sÄ• dÄ«ni nÄ«haranto pacchÄ• vat
jÄ«vÄ• hÄ«â€™â€™ ti akkosi. so tena kammena niraye paccitvÄ• tasseva kammassa vipÄ
bahÅ«ni jÄ• tisatÄ• ni \Be II 224/ pupphachaá¸• á¸• akakule nibbattitvÄ• tathÄ• jÄ«vikaá¹ƒ
buddhuppÄ• de pupphachaá¸• á¸• akakule eva nibbatto ukkÄ• rasodhanakammena jÄ«vika
ghÄ• sacchÄ• danamattampi alabhanto.

atha bhagavÄ• pacchimayÄ• me buddhÄ• ciá¹‡á¹‡aá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ
buddhacakkhunÄ• lokaá¹ƒ volokento sunÄ«tassa hadayabbhantare ghaá¹-e padÄ«paá¹ƒ vi
arahattÅ«panissayaá¹ƒ disvÄ• vibhÄ• tÄ• ya rattiyÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ•
bhikkhusaá¹…ghaparivuto rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho. yassaá¹ƒ vÄ«thiyaá¹ƒ
ukkÄ• rasodhanakammaá¹ƒ karoti, taá¹ƒ vÄ«thiá¹ƒ paá¹-ipajji. sunÄ«topi tattha tattha
vighÄ• succÄ• rasaá¹…kÄ• rÄ• dikaá¹ƒ rÄ• siá¹ƒ katvÄ• piá¹-akesu pakkhipitvÄ• kÄ• jenÄ
bhikkhusaá¹…ghaparivutaá¹ƒ satthÄ• raá¹ƒ Ä• gacchantaá¹ƒ disvÄ• sÄ• rajjamÄ• no samb
nilÄ«yanokÄ• saÃ±ca alabhanto kÄ• jaá¹ƒ bhittipasse á¹-hapetvÄ• ekena passena anupavi
allÄ«no paÃ±jaliko aá¹-á¹-hÄ• si. ``bhittichiddena apakkamitukÄ• mo ahosÄ«â€™â€™ tipi v

satthÄ• tassa samÄ«paá¹ƒ patvÄ• ``ayaá¹ƒ attano kusalamÅ«lasaÃ±coditaá¹ƒ upagataá¹
jÄ• tiyÄ• kammassa ca nihÄ«natÄ• ya sammukhÄ«bhÄ• vampi lajjati, handassa vesÄ• rajja
karavÄ«karutamaÃ±junÄ• sakalanagaraninnÄ• davara-gambhÄ«rena brahmassarena ``sun
``kiá¹ƒ imÄ• ya dukkhajÄ«vikÄ• ya pabbajituá¹ƒ sakkhissatÄ«â€™â€™ ti Ä• ha. sunÄ«to ter
viya abhisitto uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedento ``bhagavÄ• , sace mÄ•
labhanti, kasmÄ• haá¹ƒ na pabbajissÄ• mi, pabbÄ• jetha maá¹ƒ bhagavÄ• â€™â€™ ti Ä• h
bhikkhÅ«â€™â€™ ti Ä• ha. so tÄ• vadeva ehibhikkhubhÄ• vena pabbajjaá¹ƒ upasampadaÃ
iddhimayapattacÄ«varadharo vassasaá¹-á¹-hikatthero viya hutvÄ• satthu santike aá¹-á¹-hÄ
vihÄ• raá¹ƒ netvÄ• kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so paá¹-hamaá¹ƒ aá¹-á¹-ha samÄ• pa
nibbattetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• chaá¸·abhiÃ±Ã±o ahosi. taá¹ƒ sakkÄ• dayo de
upasaá¹…kamitvÄ• namassiá¹ƒsu. tena vuttaá¹ƒ ---

``tÄ• \Be II 225/ \Ne II 191/ devatÄ• sattasatÄ• uá¸·Ä• rÄ• , brahmÄ• ca indo upasaá¹…ka

Ä• jÄ• nÄ«yaá¹ƒ jÄ• tijarÄ• bhibhÅ«taá¹ƒ, sunÄ«taá¹ƒ namassanti pasannacittÄ• â€™â€™

bhagavÄ• taá¹ƒyeva devasaá¹…ghapurakkhataá¹ƒ disvÄ• sitaá¹ƒ katvÄ• pasaá¹ƒsanto ``
brahmacariyenÄ• â€™â€™ ti gÄ• thÄ• ya dhammaá¹ƒ desesi. atha naá¹ƒ sambahulÄ• bhi
nadÄ• petukÄ• mÄ• , ``Ä• vuso sunÄ«ta, kasmÄ• kulÄ• tvaá¹ƒ pabbajito, kathaá¹ƒ vÄ• pa
paá¹-ivijjhÄ«â€™â€™ ti pucchiá¹ƒsu. so taá¹ƒ sabbaá¹ƒ pakÄ• sento ---

<620> á¹• 21 ``nÄ«ce kulamhi jÄ• tohaá¹ƒ, daliddo appabhojano.

hÄ«nakammaá¹ƒ mamaá¹ƒ Ä• si, ahosiá¹ƒ pupphachaá¸• á¸• ako ||

<621> á¹• 21 ``jigucchito manussÄ• naá¹ƒ, paribhÅ«to ca vambhito.

nÄ«caá¹ƒ manaá¹ƒ karitvÄ• na, vandissaá¹ƒ bahukaá¹ƒ janaá¹ƒ ||

<622> á¹• 21 ``athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ.

pavisantaá¹ƒ mahÄ• vÄ«raá¹ƒ, magadhÄ• naá¹ƒ puruttamaá¹ƒ ||

<623> á¹• 21 ``nikkhipitvÄ• na byÄ• bhaá¹…giá¹ƒ, vandituá¹ƒ upasaá¹…kamiá¹ƒ.

mameva anukampÄ• ya, aá¹-á¹-hÄ• si purisuttamo ||

<624> á¹• 21 ``vanditvÄ• satthuno pÄ• de, ekamantaá¹ƒ á¹-hito tadÄ• .

pabbajjaá¹ƒ ahamÄ• yÄ• ciá¹ƒ, sabbasattÄ• namuttamaá¹ƒ ||

<625> á¹• 21 ``tato \Ne II 192/ kÄ• ruá¹‡iko satthÄ• , sabbalokÄ• nukampako.

`ehi bhikkhÅ«â€™ ti maá¹ƒ Ä• ha, sÄ• me Ä• sÅ«pasampadÄ• ||

<626> ``sohaá¹ƒ eko araÃ±Ã±asmiá¹ƒ, viharanto atandito.

akÄ• siá¹ƒ satthu vacanaá¹ƒ, yathÄ• maá¹ƒ ovadÄ« jino ||

<627> á¹• 21 ``rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ, pubbajÄ• timanussariá¹ƒ.

rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ, dibbacakkhuá¹ƒ visodhayiá¹ƒ.

rattiyÄ• pacchime yÄ• me, tamokhandhaá¹ƒ padÄ• layiá¹ƒ ||

<628> á¹• 21 ``tato \Be II 226/ ratyÄ• vivasÄ• ne, sÅ«riyuggamanaá¹ƒ pati. (J I 11.79).

indo brahmÄ• ca Ä• gantvÄ• , maá¹ƒ namassiá¹ƒsu paÃ±jalÄ« ||

<629> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risa ||

<630> á¹• 21 ``tato \Ee II 264/ disvÄ• na maá¹ƒ satthÄ• , devasaá¹…ghapurakkhataá¹ƒ.

sitaá¹ƒ pÄ• tukaritvÄ• na, imamatthaá¹ƒ abhÄ• satha ||

<631> á¹• 21 ``tapena brahmacariyena, saá¹ƒyamena damena ca.

etena brÄ• hmaá¹‡o hoti, etaá¹ƒ brÄ• hmaá¹‡amuttamaâ€™â€™ nti || ---

imÄ• hi gÄ• thÄ• hi sÄ«hanÄ• daá¹ƒ nadi.

tattha __nÄ«ce_ti lÄ• make sabbanihÄ«ne. uccanÄ«cabhÄ• vo hi nÄ• ma sattÄ• naá¹ƒ upÄ
sabbanihÄ«ne pukkusakule uppannataá¹ƒ dassento __ ``nÄ«ce kulamhi jÄ• toâ€™â€™ _ti
``nÄ«ceti lÄ• make sabbanihÄ«neâ€™â€™ ti. __daliddo_ti duggato, daliddÄ• pi keci kadÄ•
lÄ• bhino, akasiravuttino honti, ahaá¹ƒ pana sabbakÄ• laá¹ƒ kasiravuttitÄ• ya hÄ«no uddhar
upaá¹-á¹-hapitaukkhaliko dassanayuttaá¹ƒ thevakampi apassiá¹ƒ yevÄ• ti dassento __ ``app
Ä• ha. nÄ«cakulikÄ• daliddÄ• pi keci anÄ«cakammÄ• jÄ«vÄ• honti, mayhaá¹ƒ pana na tat
``hÄ«nakammaá¹ƒ mamaá¹ƒ Ä• sÄ«â€™â€™ _ti. kÄ«disanti ce? __ahosiá¹ƒ pupphachaá¸•
hatthavÄ• ti viya upacÄ• ravasenÄ• yaá¹ƒ imassa samaÃ±Ã±Ä• ahosi yadidaá¹ƒ ``pupphac
milÄ• tapupphasantharavaá¹‡á¹‡atÄ• ya vÄ• ukkÄ• rabhÅ«miyÄ• evaá¹ƒ vutto.

__jigucchito_ti jÄ• tiyÄ• ceva kammunÄ• ca hÄ«á¸·ito. __manussÄ• na_nti manussehi. __
__vambhito_ti khuá¹ƒsito. __nÄ«caá¹ƒ manaá¹ƒ karitvÄ• nÄ• _ti aÃ±Ã±e manusse sineruá¹
pÄ• dapaá¹ƒsutopi attÄ• naá¹ƒ nihÄ«naá¹ƒ katvÄ• pavattiyÄ• nÄ«caá¹ƒ nihÄ«naá¹ƒ mana
\Be II 227/ __bahukaá¹ƒ jana_nti puthumahÄ• janaá¹ƒ diá¹-á¹-hadiá¹-á¹-hakÄ• le vandiá¹ƒ s
karonto paá¹‡Ä• miá¹ƒ.

__athÄ• _ti adhikÄ• rantaradÄ«pane nipÄ• to. __addasÄ• si_nti addakkhiá¹ƒ. __magadhÄ•
jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hiyÄ• ``magadhÄ• na
magadhajanapadassÄ• ti attho. __puruttama_nti uttamaá¹ƒ nagaraá¹ƒ.

__byÄ• bhaá¹…gi_nti kÄ• jaá¹ƒ. __pabbajjaá¹ƒ ahamÄ• yÄ• ci_nti, ``sunÄ«ta, pabbajituá¹ƒ
satthÄ• rÄ• okÄ• se kate ahaá¹ƒ pabbajjaá¹ƒ ayÄ• ciá¹ƒ. __Ä• sÅ«pasampadÄ• _ti ``ehi, b
vacanamattena Ä• si upasampadÄ• . __yathÄ• maá¹ƒ ovadÄ«_ti ``evaá¹ƒ samathapubbaá

bhÄ• vehÄ«â€™â€™ ti yathÄ• maá¹ƒ ovadi, tathÄ• satthuno vacanaá¹ƒ __akÄ• siá¹ƒ_ pa
__rattiyÄ• _tiÄ• di tassÄ• paá¹-ipattiyÄ• rasadassanaá¹ƒ. tattha pubbenivÄ• saÃ±Ä• á¹‡aá
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aÃ±ca bahukiccanti ``__paá¹-hamaá¹ƒ yÄ• maá¹ƒ_ \Ne II 193/ __m
accantasaá¹ƒyogavasena upayogavacanaá¹ƒ vuttaá¹ƒ. na tathÄ• Ä• savakkhayaÃ±Ä• á¹‡a
pavattanatoti __ ``pacchime yÄ• meâ€™â€™ _ti bhummavasena vuttanti daá¹-á¹-habbaá¹ƒ
devarÄ• jÄ• . __brahmÄ• _ti mahÄ• brahmÄ• . indabrahmaggahaá¹‡ena aÃ±Ã±esaá¹ƒ kÄ•
Ä• gamanaá¹ƒ vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. ukkaá¹-á¹-haniddeso hesa yathÄ• ``rÄ• jÄ•
__namassiá¹ƒsÅ«_ti kÄ• yena vÄ• cÄ• ya ca namakkÄ• raá¹ƒ akaá¹ƒsu.

tattha kÄ• yena kataá¹ƒ namakkÄ• raá¹ƒ dassento __ ``paÃ±jalÄ«â€™â€™ _ti vatvÄ• vÄ•
``namo teâ€™â€™ _tiÄ• di vuttaá¹ƒ. __devasaá¹…ghapurakkhata_nti devaggahaá¹‡ena up
brahmÄ• nopi gahitÄ• . __sitaá¹ƒ pÄ• tukaritvÄ• nÄ• _ti attano ovÄ• dassa mahapphalataá¹
guá¹‡asampattiá¹ƒ nissÄ• ya satthÄ• sitaá¹ƒ pÄ• tvÄ• kÄ• si. pÄ• tukaronto ca na aÃ±Ã±e
mukhÄ• dhÄ• naá¹ƒ pana thokaá¹ƒ vivarati, tattakena ca abhibhÅ«tadibbaphalikamuttarasm
avahasitatÄ• rakÄ• sasimarÄ«ciyo susukkadÄ• á¹-hasambhavÄ• ghanarasmiyo nikkhamitv
padakkhiá¹‡aá¹ƒ karonti, taá¹ƒ disvÄ• pacchato gacchantÄ• pi satthÄ• sitaá¹ƒ pÄ• tvÄ• kÄ

__tapenÄ• _ti \Be II 228/ indriyasaá¹ƒvarena, ``dhutadhammasamÄ• dÄ• nenÄ• â€™â€™
sÄ«lena. __damenÄ• _ti paÃ±Ã±Ä• ya. __brahmacariyenÄ• _ti avasiá¹-á¹-haseá¹-á¹-hacariy
yathÄ• vuttena tapÄ• dinÄ• . __brÄ• hmaá¹‡o hoti_ bÄ• hitapÄ• pabhÄ• vato. __eta_nti tap
__brÄ• hmaá¹‡amuttama_nti uttamaá¹ƒ brÄ• hmaá¹‡aá¹ƒ, brÄ• hmaá¹‡esu vÄ• uttamaá¹ƒ
vacanaseso. __brÄ• hmaá¹‡a_nti vÄ• brahmaÃ±Ã±amÄ• ha, evaá¹ƒ uttamaá¹ƒ brahmaÃ±
adhippÄ• yo. na hi jÄ• tikulapadesagottasampattiÄ• dayo ariyabhÄ• vassa kÄ• raá¹‡aá¹ƒ, a
pana kÄ• raá¹‡aá¹ƒ. tenÄ• ha ---

``yathÄ• saá¹…kÄ• raá¹-hÄ• nasmiá¹ƒ, ujjhitasmiá¹ƒ mahÄ• pathe.

padumaá¹ƒ tattha jÄ• yetha, sucigandhaá¹ƒ manoramaá¹ƒ ||

``evaá¹ƒ saá¹…kÄ• rabhÅ«tesu, andhabhÅ«te puthujjane.

atirocati paÃ±Ã±Ä• ya, sammÄ• sambuddhasÄ• vakoâ€™â€™ ti || (Dhp 58-59).

evaá¹ƒ thero tehi bhikkhÅ«hi pucchitamatthaá¹ƒ imÄ• hi gÄ• thÄ• hi vissajjento sÄ«hanÄ• d

sunÄ«tattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. terasanipÄ• to

1. soá¹‡akoá¸·ivisattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

terasanipÄ• te \Be II 229/ \Ne II 194/ \Ee II 266/ __yÄ• hu raá¹-á¹-he_tiÄ• dikÄ• Ä• yasmat
koá¸·ivisassa gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha
upacini. ayaá¹ƒ kira anomadassissa bhagavato kÄ• le mahÄ• vibhavo seá¹-á¹-hi hutvÄ• up
vihÄ• raá¹ƒ gantvÄ• satthu santike dhammaá¹ƒ sutvÄ• pasannamÄ• naso satthu caá¹…ka
parikammaá¹ƒ kÄ• retvÄ• nÄ• nÄ• vaá¹‡á¹‡ehi pupphehi santharitvÄ• upari nÄ• nÄ• virÄ•
bandhÄ• pesi, tathÄ• satthu bhikkhusaá¹…ghassa ca dÄ«ghasÄ• laá¹ƒ kÄ• retvÄ• niyyÄ•
devamanussesu saá¹ƒsaranto padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare seá¹
__sirivaá¸• á¸• ho_tissa nÄ• maá¹ƒ ahosi. so vayappatto vihÄ• raá¹ƒ gantvÄ• satthu santike
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ Ä• raddhavÄ«riyÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ
á¹-hÄ• nantaraá¹ƒ patthento sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• paá¹‡idhÄ• namal
patthanÄ• ya samijjhanabhÄ• vaá¹ƒ disvÄ• byÄ• karitvÄ• pakkÄ• mi.

sopi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto parinibbute kassapad
amhÄ• kaá¹ƒ bhagavati bÄ• rÄ• á¹‡asiyaá¹ƒ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto gaá
paá¹‡á¹‡asÄ• laá¹ƒ karitvÄ• ekaá¹ƒ paccekabuddhaá¹ƒ temÄ• saá¹ƒ catÅ«hi paccayehi sa
paccekabuddho vuá¹-á¹-havasso paripuá¹‡á¹‡aparikkhÄ• ro gandhamÄ• danameva gato. s
tattha puÃ±Ã±Ä• ni katvÄ• tato cavitvÄ• devamanussesu saá¹ƒsaranto amhÄ• kaá¹ƒ bhag
usabhaseá¹-á¹-hissa gehe paá¹-isandhiá¹ƒ gaá¹‡hi. tassa paá¹-isandhiggahaá¹‡ato paá¹-á¹-
mahÄ• bhogakkhandho abhivaá¸• á¸• hi. tassa jÄ• tadivase sakalanagare mahÄ• sakkÄ• ra
paccekabuddhassa satasahassagghanikarattakambalapariccÄ• gena suvaá¹‡á¹‡avaá¹‡á¹‡
ahosi, tenassa __soá¹‡o_ti nÄ• maá¹ƒ akaá¹ƒsu. mahatÄ• parivÄ• rena vaá¸• á¸• hati \Be I
hatthapÄ• datalÄ• ni bandhujÄ«vakapupphavaá¹‡á¹‡Ä• ni ahesuá¹ƒ, satavihatakappÄ• sas
maá¹‡ikuá¹‡á¸• alÄ• vaá¹-á¹-avaá¹‡á¹‡Ä• ni lomÄ• ni \Ne II 195/ jÄ• yiá¹ƒsu. vayappattassa
utÅ«naá¹ƒ anucchavike tayo pÄ• sÄ• de kÄ• retvÄ• nÄ• á¹-akÄ• ni upaá¹-á¹-hÄ• pesuá¹ƒ.
sampattiá¹ƒ anubhavanto devakumÄ• ro viya paá¹-ivasati.

atha \Ee II 267/ amhÄ• kaá¹ƒ satthari sabbaÃ±Ã±utaá¹ƒ patvÄ• pavattitavaradhammacakk
viharante bimbisÄ• raraÃ±Ã±Ä• pakkosÄ• pito asÄ«tiyÄ• gÄ• mikasahassehi saddhiá¹ƒ rÄ
santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho mÄ• tÄ• pitaro anujÄ• nÄ• pe
laddhÅ«pasampado satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• , janasaá¹ƒsaggaparih
vasanto ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹ƒ, na ca sakkÄ• sukheneva sukhaá¹ƒ adhigantu
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti á¹-hÄ• nacaá¹…kamameva adhiá¹
pÄ• datalesu phoá¹-esu uá¹-á¹-hahitesupi vedanaá¹ƒ ajjhupekkhitvÄ• daá¸·haá¹ƒ vÄ«riyaá¹

accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ nibbattetuá¹ƒ asakkonto, ``evaá¹ƒ vÄ• yamantopi aha
vÄ• nibbattetuá¹ƒ na sakkomi, kiá¹ƒ me pabbajjÄ• ya, hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhu
karissÄ• mÄ«â€™â€™ ti cintesi. satthÄ• tassa cittÄ• cÄ• raá¹ƒ Ã±atvÄ• tattha gantvÄ• v
ovaditvÄ• vÄ«riyasamatÄ• yojanavidhiá¹ƒ dassento kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• gijj
soá¹‡attheropi satthu sammukhÄ• ovÄ• daá¹ƒ labhitvÄ• vÄ«riyasamataá¹ƒ yojetvÄ• vipas
arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 5.25-53) ---

``anomadassissa munino, lokajeá¹-á¹-hassa tÄ• dino.

sudhÄ• ya lepanaá¹ƒ katvÄ• , caá¹…kamaá¹ƒ kÄ• rayiá¹ƒ ahaá¹ƒ ||

``nÄ• nÄ• vaá¹‡á¹‡ehi pupphehi, caá¹…kamaá¹ƒ santhariá¹ƒ ahaá¹ƒ.

Ä• kÄ• se vitÄ• naá¹ƒ katvÄ• , bhojayiá¹ƒ buddhamuttamaá¹ƒ ||

``aÃ±jaliá¹ƒ paggahetvÄ• na, abhivÄ• detvÄ• na subbataá¹ƒ.

dÄ«ghasÄ• laá¹ƒ bhagavato, niyyÄ• desimahaá¹ƒ tadÄ• ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

paá¹-iggahesi bhagavÄ• , anukampÄ• ya cakkhumÄ• ||

``paá¹-iggahetvÄ• na \Be II 231/ sambuddho, dakkhiá¹‡eyyo sadevake.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo so haá¹-á¹-hena cittena, dÄ«ghasÄ• laá¹ƒ adÄ• si me.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``imassa \Ne II 196/ maccukÄ• lamhi, puÃ±Ã±akammasamaá¹…gino.

sahassayuttassaratho, upaá¹-á¹-hissati tÄ• vade ||

``tena yÄ• nenayaá¹ƒ poso, devalokaá¹ƒ gamissati.

anumodissare devÄ• , sampatte kulasambhave ||

``mahÄ• rahaá¹ƒ byamhaá¹ƒ seá¹-á¹-haá¹ƒ, ratanamattikalepanaá¹ƒ.

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, byamhaá¹ƒ ajjhÄ• vasissati ||

``tiá¹ƒsakappasahassÄ• ni, devaloke ramissati.

paÃ±cavÄ«sati kappÄ• ni, devarÄ• jÄ• bhavissati ||

``sattasattatikkhattuÃ±ca, cakkavattÄ« bhavissati.

yasodharasanÄ• mÄ• te, sabbepi ekanÄ• makÄ• ||

``dve sampattÄ« anubhotvÄ• , vaá¸• á¸• hetvÄ• puÃ±Ã±asaÃ±cayaá¹ƒ.

aá¹-á¹-havÄ«satikappamhi, cakkavattÄ« bhavissati ||

``tatrÄ• pi byamhaá¹ƒ pavaraá¹ƒ, vissakammena mÄ• pitaá¹ƒ.

dasasaddÄ• vivittaá¹ƒ taá¹ƒ, puramajjhÄ• vasissati ||

``aparimeyye ito kappe, bhÅ«mipÄ• lo mahiddhiko.

okkÄ• ko nÄ• ma nÄ• mena, rÄ• jÄ• raá¹-á¹-he bhavissati ||

``soá¸·asitthisahassÄ• naá¹ƒ, sabbÄ• saá¹ƒ pavarÄ• ca sÄ• .

abhijÄ• tÄ• khattiyÄ• nÄ«, nava putte janessati ||

``nava putte janetvÄ• na, khattiyÄ• nÄ« marissati.

taruá¹‡Ä« ca piyÄ• kaÃ±Ã±Ä• , mahesittaá¹ƒ karissati ||

``okkÄ• kaá¹ƒ tosayitvÄ• na, varaá¹ƒ kaÃ±Ã±Ä• labhissati.

varaá¹ƒ laddhÄ• na sÄ• kaÃ±Ã±Ä• , putte pabbÄ• jayissati ||

``pabbÄ• jitÄ• \Be II 232/ ca te sabbe, gamissanti naguttamaá¹ƒ.

jÄ• tibhedabhayÄ• sabbe, bhaginÄ«hi vasissare ||

``ekÄ• ca kaÃ±Ã±Ä• byÄ• dhÄ«hi, bhavissati parikkhatÄ• .

mÄ• no jÄ• ti pabhijjÄ«ti, nikhaá¹‡issanti khattiyÄ• ||

``khattiyo nÄ«haritvÄ• na, tÄ• ya saddhiá¹ƒ vasissati.

bhavissati tadÄ• bhedo, okkÄ• kakulasambhavo ||

``tesaá¹ƒ pajÄ• bhavissanti, koá¸·iyÄ• nÄ• ma jÄ• tiyÄ• .

tattha mÄ• nusakaá¹ƒ bhogaá¹ƒ, anubhossatinappakaá¹ƒ ||

``tamhÄ• kÄ• yÄ• cavitvÄ• na, devalokaá¹ƒ gamissati.

tatrÄ• pi pavaraá¹ƒ byamhaá¹ƒ, labhissati manoramaá¹ƒ ||

``devalokÄ• \Ne II 197/ cavitvÄ• na, sukkamÅ«lena codito.

Ä• gantvÄ• na manussattaá¹ƒ, soá¹‡o nÄ• ma bhavissati ||

``Ä• raddhavÄ«riyo pahitatto, padahaá¹ƒ satthu sÄ• sane.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``anantadassÄ« bhagavÄ• , gotamo sakyapuá¹…gavo.

visesaÃ±Ã±Å« mahÄ• vÄ«ro, aggaá¹-á¹-hÄ• ne á¹-hapessati ||

``vuá¹-á¹-hamhi deve caturaá¹…gulamhi, tiá¹‡e anileritaaá¹…gaá¹‡amhi.

á¹-hatvÄ• na yogassa payuttatÄ• dino, tatottariá¹ƒ pÄ• ramatÄ• na vijjati ||

``uttame damathe danto, cittaá¹ƒ me supaá¹‡Ä«hitaá¹ƒ.

bhÄ• ro me ohito sabbo, nibbutomhi anÄ• savo ||

``aá¹…gÄ«raso mahÄ• nÄ• go, abhijÄ• tova kesarÄ«.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , etadagge á¹-hapesi maá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena aÃ±Ã±Ä•

<632> á¹• 21 ``yÄ• hu raá¹-á¹-he samukkaá¹-á¹-ho, raÃ±Ã±o aá¹…gassa paddhagÅ«.

svÄ• jja dhammesu ukkaá¹-á¹-ho, soá¹‡o dukkhassa pÄ• ragÅ« ||

<633> á¹• 21 ``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±casaá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccati ||

<634> á¹• 21 ``unnaá¸·assa pamattassa, bÄ• hirÄ• sassa bhikkhuno.

sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±Ä• ca, pÄ• ripÅ«riá¹ƒ na gacchati ||

<635> á¹• 21 ``yaÃ±hi kiccaá¹ƒ apaviddhaá¹ƒ, akiccaá¹ƒ pana karÄ«yati.

unnaá¸·Ä• naá¹ƒ pamattÄ• naá¹ƒ, tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• ||

<636> á¹• 21 ``yesaÃ±ca susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• sati.

akiccaá¹ƒ te na sevanti, kicce sÄ• taccakÄ• rino.

satÄ• naá¹ƒ sampajÄ• nÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• ||

<637> á¹• 21 ``ujumaggamhi \Be II 233/ \Ee II 268/ akkhÄ• te, gacchatha mÄ• nivattatha.

attanÄ• codayattÄ• naá¹ƒ, nibbÄ• namabhihÄ• raye ||

<638> á¹• 21 ``accÄ• raddhamhi \Ne II 198/ vÄ«riyamhi, satthÄ• loke anuttaro.

vÄ«á¹‡opamaá¹ƒ karitvÄ• me, dhammaá¹ƒ deseti cakkhumÄ• .

tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihÄ• siá¹ƒ sÄ• sane rato ||

<639> á¹• 21 ``samathaá¹ƒ paá¹-ipÄ• desiá¹ƒ, uttamatthassa pattiyÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<640> á¹• 21 ``nekkhamme adhimuttassa, paviveka Ã±ca cetaso.

abyÄ• bajjhÄ• dhimuttassa, upÄ• dÄ• nakkhayassa ca ||

<641> á¹• 21 ``taá¹‡hakkhayÄ• dhimuttassa, asammoha Ã±ca cetaso.

disvÄ• Ä• yatanuppÄ• daá¹ƒ, sammÄ• cittaá¹ƒ vimuccati ||

<642> á¹• 21 ``tassa sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paticayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjati ||

<643> á¹• 21 ``selo \Be II 234/ yathÄ• ekaghano, vÄ• tena na samÄ«rati.

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

<644> á¹• 21 ``iá¹-á¹-hÄ• dhammÄ• aniá¹-á¹-hÄ• ca, nappavedhenti tÄ• dino.

á¹-hitaá¹ƒ cittaá¹ƒ visaÃ±Ã±uttaá¹ƒ, vayaÃ±cassÄ• nupassatÄ«â€™â€™ ti || --- imÄ• gÄ• t

tattha __yÄ• hu raá¹-á¹-he samukkaá¹-á¹-ho_ti yo ahu ahosi aá¹…garaá¹-á¹-he asÄ«tiyÄ• g
bhogasampattiyÄ• issariyasampattiyÄ• ca sammÄ• ativiya ukkaá¹-á¹-ho seá¹-á¹-ho. __raÃ
paddhagÅ«_ti catÅ«hi saá¹…gahavatthÅ«hi parisÄ• ya raÃ±janaá¹-á¹-hena raÃ±Ã±o aá¹…g
parivÄ• rabhÅ«to gahapativiseso tassa raá¹-á¹-he kuá¹-umbiko ahÅ«ti yojetabbaá¹ƒ. __svÄ•
ukkaá¹-á¹-ho_ti so soá¹‡o ajjetarahi lokuttaradhammesu ukkaá¹-á¹-ho jÄ• to, gihikÄ• lepi kel
hutvÄ• idÄ• ni pabbajitakÄ• lepi ukkaá¹-á¹-hoyeva hotÄ«ti attÄ• nameva paraá¹ƒ viya dasse
pÄ• ragÅ«_ti sakalassa vaá¹-á¹-adukkhassa pÄ• raá¹ƒ pariyantaá¹ƒ gato, etena dhammesu
vuttaá¹ƒ ukkaá¹-á¹-habhÄ• vaá¹ƒ viseseti arahattÄ• dhigamadÄ«panato.

idÄ• ni yÄ• ya paá¹-ipattiyÄ• dukkhapÄ• ragÅ« jÄ• to, aÃ±Ã±Ä• padesena taá¹ƒ dassento
gÄ• thamÄ• ha. tassattho --- apÄ• yakÄ• masugatisampÄ• pakÄ• ni paÃ±corambhÄ• giyÄ•

pÄ• de baddharajjukaá¹ƒ viya heá¹-á¹-himena maggattayena chindeyya, rÅ«pÄ• rÅ«pabhav
uddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni puriso gÄ«vÄ• ya baddharajjukaá¹ƒ viya aggamagge
pana uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ pahÄ• nÄ• ya paÃ±ca saddhÄ• dÄ«ni indriyÄ•
\Ne II 199/ bhÄ• veyya. evaá¹ƒbhÅ«to pana bhikkhu rÄ• gasaá¹…go dosamohamÄ• nadiá¹-
saá¹…gÄ• naá¹ƒ atikkamanena __paÃ±casaá¹…gÄ• tigo_ hutvÄ• , kÄ• mogho, bhavogho,
catunnaá¹ƒ oghÄ• naá¹ƒ tiá¹‡á¹‡attÄ• __oghatiá¹‡á¹‡o_ti vuccati.

ayaÃ±ca oghataraá¹‡apaá¹-ipattisÄ«lÄ• dÄ«naá¹ƒ pÄ• ripÅ«riyÄ• va hoti, sÄ«lÄ• dayo ca r
pÄ• ripÅ«riá¹ƒ gacchanti, na aÃ±Ã±athÄ• ti dassento __ ``unnaá¸·assÄ• â€™â€™ _ti gÄ• th
__unnaá¸·assÄ• _ti uggatatucchamÄ• nassa. mÄ• no \Be II 235/ hi unnamanÄ• kÄ• ravuttiy
viyÄ• ti ``naá¸·oâ€™â€™ ti vuccati. __pamattassÄ• _ti sativossaggena pamÄ• daá¹ƒ Ä• par
bÄ• hiresu Ä• yatanesu Ä• sÄ• vato, kÄ• mesu avÄ«tarÄ• gassÄ• ti attho. __sÄ«laá¹ƒ samA
pÄ• ripÅ«riá¹ƒ na gacchatÄ«_ti tassa sÄ«lÄ• dÄ«naá¹ƒ paá¹-ipakkhasevino lokiyopi tÄ• va s
pÄ• ripÅ«riá¹ƒ na gacchati, pageva lokuttaro.

tattha kÄ• raá¹‡amÄ• ha __ ``yaÃ±hi kiccaâ€™â€™ _ntiÄ• dinÄ• . bhikkhuno hi pabbajitak
aparimÄ• á¹‡asÄ«lakkhandhagopanaá¹ƒ araÃ±Ã±avÄ• so dhutaá¹…gapariharaá¹‡aá¹ƒ bhÄ
kiccaá¹ƒ nÄ• ma. yehi pana idaá¹ƒ yathÄ• vuttaá¹ƒ attano kiccaá¹ƒ, taá¹ƒ apaviddhaá¹ƒ aka
chaá¸• á¸• itaá¹ƒ. __akicca_nti pattamaá¹‡á¸• anaá¹ƒ
cÄ«varakÄ• yabandhanaaá¹ƒsabaddhachattupÄ• hanatÄ• lavaá¹‡á¹-adhammakaraá¹‡amaa
parikkhÄ• ramaá¹‡á¸• anaá¹ƒ paccayabÄ• huliyanti evamÄ• di bhikkhuno akiccaá¹ƒ nÄ• ma
mÄ• nanaá¸·aá¹ƒ ukkhipitvÄ• caraá¹‡ena __unnaá¸·Ä• naá¹ƒ_ sativossaggena __pamattÄ•
vaá¸• á¸• hanti.

yesaá¹ƒ pana paÃ±Ã±Ä• diguá¹‡o vaá¸• á¸• hati, te dassetuá¹ƒ __ ``yesaâ€™â€™ _ntiÄ• d
__susamÄ• raddhÄ• _ti suá¹-á¹-hu paggahitÄ• . __kÄ• yagatÄ• satÄ«_ti, kÄ• yÄ• nupassa
te etaá¹ƒ pattamaá¹‡á¸• anÄ• diakiccaá¹ƒ. __na sevantÄ«_ti na karonti. __kicce_ti, pabbajit
paá¹-á¹-hÄ• ya kattabbe aparimÄ• á¹‡asÄ«lakkhandhagopanÄ• dike. __sÄ• taccakÄ• rino_
satiyÄ• avippavÄ• sena __satÄ• naá¹ƒ_ sÄ• tthakasampajaÃ±Ã±aá¹ƒ, sappÄ• yasampajaÃ
asammohasampajaÃ±Ã±anti catÅ«hi sampajaÃ±Ã±ehi __sampajÄ• nÄ• naá¹ƒ, _ cattÄ• rop
parikkhayaá¹ƒ abhÄ• vaá¹ƒ gacchantÄ«ti attho.

idÄ• ni attano santike á¹-hitabhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ dento __ ``ujumaggamhÄ«â€™â€™
__ujumaggamhi akkhÄ• te_ti antadvayaparivajjanena kÄ• yavaá¹…kÄ• dippahÄ• nena ca u
ariyamagge satthÄ• rÄ• bhÄ• site. __gacchathÄ• _ti paá¹-ipajjatha. __mÄ• nivattathÄ• _ti
vosÄ• naá¹ƒ mÄ• pajjatha. __attanÄ• codayattÄ• na_nti idha \Ee II 270/ atthakÄ• mo kulap
apÄ• yabhayapaccavekkhaá¹‡Ä• dinÄ• \Be II 236/ attanÄ• va attÄ• naá¹ƒ codento. __nibbA
attÄ• naá¹ƒ nibbÄ• naá¹ƒ abhihareyya upaneyya, yathÄ• naá¹ƒ sacchikaroti, tathÄ• paá¹-ip

idÄ• ni mayÄ• pi evameva paá¹-ipannanti, attano paá¹-ipattiá¹ƒ dassetuá¹ƒ __ ``accÄ• raddh
vuttaá¹ƒ. __accÄ• raddhamhi vÄ«riyamhÄ«_ti vipassanaá¹ƒ bhÄ• ventena mayÄ• samÄ• d
akatvÄ• ativiya vÄ«riye paggahite. accÄ• raddhavÄ«riyatÄ• cassa heá¹-á¹-hÄ• vuttÄ• yev
karitvÄ• me_ti Ä• yasmato soá¹‡assa ``ye kho keci bhagavato sÄ• vakÄ• Ä• raddhavÄ«riy
aÃ±Ã±ataro, atha ca pana me nÄ• nupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati, tasmÄ• haá¹
citte uppanne satthÄ• iddhiyÄ• tassa sammukhe attÄ• naá¹ƒ dassetvÄ• ``kasmÄ• tvaá¹ƒ,
`vibbhamissÄ• mÄ«â€™ ti cittaá¹ƒ uppÄ• desi, kusalo tvaá¹ƒ pubbe agÄ• riyabhÅ«to vÄ«á¹
pucchitvÄ• tena ``evaá¹ƒ, bhanteâ€™â€™ ti vutte ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, soá¹‡a? yadÄ•
accÄ• yatÄ• honti, api nu te vÄ«á¹‡Ä• tasmiá¹ƒ samaye saravatÄ« vÄ• hoti kammaÃ±Ã±Ä
taá¹ƒ kiá¹ƒ maÃ±Ã±asi, soá¹‡a, yadÄ• te vÄ«á¹‡Ä• ya tantiyo atisithilÄ• honti, api nu te vÄ
samaye saravatÄ« vÄ• hoti kammaÃ±Ã±Ä• vÄ• ti? no hetaá¹ƒ, bhante. taá¹ƒ kiá¹ƒ maÃ±Ã
vÄ«á¹‡Ä• ya tantiyo neva accÄ• yatÄ• honti, nÄ• tisithilÄ• same guá¹‡e patiá¹-á¹-hitÄ• , ap
tasmiá¹ƒ samaye saravatÄ« vÄ• hoti kammaÃ±Ã±Ä• vÄ• ti? evaá¹ƒ, bhante. evameva kho
accÄ• raddhavÄ«riyaá¹ƒ uddhaccÄ• ya saá¹ƒvattati, atilÄ«navÄ«riyaá¹ƒ kosajjÄ• ya saá¹ƒva
soá¹‡a, vÄ«riyasamataá¹ƒ adhiá¹-á¹-haha, indriyÄ• naÃ±ca samataá¹ƒ paá¹-ivijjhÄ• â€™â€
upamaá¹ƒ katvÄ• pavattitena vÄ«á¹‡opamovÄ• dena mayhaá¹ƒ dhammaá¹ƒ desesi. __tass
tassa bhagavato vacanaá¹ƒ vÄ«á¹‡opamovÄ• daá¹ƒ sutvÄ• antarÄ• uppannaá¹ƒ vibbham
sÄ• sane __rato_ abhirato vihariá¹ƒ.

viharanto ca __samathaá¹ƒ paá¹-ipÄ• desiá¹ƒ_ vÄ«riyasamataá¹ƒ yojento saddhÄ• paÃ±Ã
samÄ• dhivÄ«riyÄ• naá¹ƒ samarasataá¹ƒ uppÄ• dento jhÄ• nÄ• dhiá¹-á¹-hÄ• naá¹ƒ vipassa
sampÄ• desiá¹ƒ vipassanaá¹ƒ ussukkÄ• pesiá¹ƒ. tattha payojanaá¹ƒ Ä• ha __ ``uttamatthas
__uttamatthassa pattiyÄ• _ti arahattÄ• dhigamÄ• yÄ• ti attho.

idÄ• ni yathÄ• paá¹-ipannassa samathavipassanÄ• sampajjiá¹ƒsu, taá¹ƒ \Ee II 271/ aÃ±Ã
``nekkhammeâ€™â€™ _tiÄ• dimÄ• ha. tattha __nekkhamme_ti pabbajjÄ• dike kÄ• manissa
tattha ninnapoá¹‡apabbhÄ• rabhÄ• vena \Ne II 201/ yuttappayuttassa, paá¹-hamaá¹ƒ tÄ• va
kÄ• me pahÄ• ya pabbajitvÄ• ca sÄ«lavisodhanaá¹ƒ araÃ±Ã±avÄ• so dhutaá¹…gaparihara
evamÄ• dÄ«su anavajjadhammesu yuttappayuttassÄ• ti attho. __pavivekaÃ±ca cetaso_ti ce
adhimuttassa evaá¹ƒ nekkhammÄ• dhimuttassa sato catukkapaÃ±cakajjhÄ• nÄ• naá¹ƒ nibb
payuttassa. __abyÄ• bajjhÄ• dhimuttassÄ• _ti abyÄ• bajjhe nidukkhatÄ• ya adhimuttassa jh
nibbattetvÄ• samathasukhe yuttappayuttassa. __upÄ• dÄ• nakkhayassa cÄ• _ti catunnamp
arahatte adhimuttassa. bhummatthe hi etaá¹ƒ sÄ• mivacanaá¹ƒ. taá¹ƒ yathÄ• dhigataá¹ƒ jhÄ
arahattÄ• dhigamÄ• ya vipassanaá¹ƒ anuyuÃ±jantassÄ• ti attho.

__taá¹‡hakkhayÄ• dhimuttassÄ• _ti taá¹‡hÄ• khÄ«yati etthÄ• ti taá¹‡hakkhayo, nibbÄ• na
upÄ• diá¹ƒ bhayato, anupÄ• diÃ±ca khemato dassanena nirodhe ninnapoá¹‡apabbhÄ• rass

asammohasampajaÃ±Ã±avasena cittassa asammohapavattiá¹ƒ sammohasamucchindanen
ariyamaggaá¹ƒ adhimuttassa. __disvÄ• Ä• yatanuppÄ• da_nti cakkhÄ• dÄ«naá¹ƒ Ä• yatan
khaá¹‡e khaá¹‡e uppÄ• daá¹ƒ, tappaá¹-ipakkhato nirodhaÃ±ca vipassanÄ• paÃ±Ã±Ä• sahit
dassanahetu __sammÄ• cittaá¹ƒ vimuccatÄ«_ti sammÄ• hetunÄ• Ã±Ä• yena maggapaá¹-
cittaá¹ƒ vimuccati.

__ ``tassa sammÄ• vimuttassÄ• â€™â€™ _tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- tassa vu
sabbasaá¹ƒkilesato vimuttassa, tato eva accantupasamena santacittassa khÄ«á¹‡Ä• savab
akusalassa vÄ• upacayo natthi maggeneva samugghÄ• titattÄ• , pariÃ±Ã±Ä• dibhedaá¹ƒ k
vijjati katakiccattÄ• . evaá¹ƒ bhÅ«tassa yathÄ• __ekaghano_ selo pabbato pakativÄ• tena _
saá¹ƒkampati, evaá¹ƒ iá¹-á¹-hÄ• ca aniá¹-á¹-hÄ• ca rÅ«pÄ• dayo Ä• rammaá¹‡adhammÄ•
tÄ• dibhÄ• vappattassa __á¹-hitaá¹ƒ_ anejaá¹ƒ pahÄ«nasabbasokatÄ• ya visaá¹ƒyuttaá¹ƒ c
cÄ• lenti. assa ca Ä• rammaá¹‡adhammassa kÄ• lena kÄ• laá¹ƒ phalasamÄ• pattiá¹ƒ samÄ
__vayaá¹ƒ_ nirodhaá¹ƒ khaá¹‡e khaá¹‡e bhijjanasabhÄ• vaá¹ƒ anupassatÄ«ti aÃ±Ã±aá¹ƒ b

soá¹‡akoá¸·ivisattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

terasanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. cuddasakanipÄ• to

1. khadiravaniyarevatattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

cuddasakanipÄ• te \Be II 239/ \Ne II 202/ \Ee II 272/ __yadÄ• aha_ntiÄ• dikÄ• Ä• yasmato
khadiravaniyarevatattherassa gÄ• thÄ• . kÄ• uppatti? kÄ• maÃ±cimassa therassa gÄ• thÄ•
(Th-a 1. khadiravaniyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) Ä• gatÄ• . tattha panassa attano bhÄ•
satijananamattaá¹ƒ dassitanti tassÄ• ekakanipÄ• te saá¹…gaho kato. imÄ• pana therassa
paá¹-á¹-hÄ• ya yÄ• va parinibbÄ• nÄ• paá¹-ipattipakÄ• sitÄ• gÄ• thÄ• imasmiá¹ƒ cuddasa
Ä• ropitÄ• . tattha aá¹-á¹-huppatti heá¹-á¹-hÄ• vuttÄ• yeva. ayaá¹ƒ pana viseso --- thero kira
kÄ• lena kÄ• laá¹ƒ satthu dhammasenÄ• patippabhÅ«tÄ«naá¹ƒ mahÄ• therÄ• naÃ±ca upaá
katipÄ• hameva tattha vasitvÄ• khadiravanameva paccÄ• gantvÄ• phalasamÄ• pattisukhe
vÄ«tinÄ• meti. evaá¹ƒ gacchante kÄ• le jiá¹‡á¹‡o vuá¸• á¸• ho vayo anuppatto ahosi. so eka
buddhupaá¹-á¹-hÄ• naá¹ƒ gacchanto antarÄ• magge sÄ• vatthiyÄ• avidÅ«re araÃ±Ã±e vas
nagare katakammÄ• Ä• rakkhamanussehi anubandhÄ• palÄ• yantÄ• therassa samÄ«pe g
palÄ• yiá¹ƒsu. manussÄ• anudhÄ• vantÄ• therassa samÄ«pe bhaá¹‡á¸• aá¹ƒ disvÄ• thera
saÃ±Ã±Ä• ya gahetvÄ• raÃ±Ã±o dassesuá¹ƒ, ``ayaá¹ƒ, deva, coroâ€™â€™ ti. rÄ• jÄ• ther
bhante, tumhehi idaá¹ƒ corikakammaá¹ƒ kataá¹ƒ vÄ• , no vÄ• â€™â€™ ti pucchi. thero kiÃ±
paá¹-á¹-hÄ• ya attanÄ• tÄ• disaá¹ƒ na katapubbaá¹ƒ, taá¹ƒ pabbajitato paá¹-á¹-hÄ• ya pana

kilesÄ• naá¹ƒ samucchinnattÄ• tÄ• disassa karaá¹‡e abhabbatÄ• ya pakÄ• sanatthaá¹ƒ sa
bhikkhÅ«naá¹ƒ raÃ±Ã±o ca dhammaá¹ƒ desento ---

<645> á¹• 21 ``yadÄ• ahaá¹ƒ pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

nÄ• bhijÄ• nÄ• mi saá¹…kappaá¹ƒ, anariyaá¹ƒ dosasaá¹ƒhitaá¹ƒ ||

<646> á¹• 21 `` `ime haÃ±Ã±antu vajjhantu, dukkhaá¹ƒ pappontu pÄ• á¹‡inoâ€™.

saá¹…kappaá¹ƒ nÄ• bhijÄ• nÄ• mi, imasmiá¹ƒ dÄ«ghamantare ||

<647> á¹• 21 ``mettaÃ±ca \Be II 240/ \Ne II 203/ abhijÄ• nÄ• mi, appamÄ• á¹‡aá¹ƒ subhÄ•

anupubbaá¹ƒ paricitaá¹ƒ, yathÄ• buddhena desitaá¹ƒ ||

<648> á¹• 21 ``sabbamitto sabbasakho, sabbabhÅ«tÄ• nukampako.

mettacittaÃ±ca bhÄ• vemi, abyÄ• pajjarato sadÄ• ||

<649> á¹• 21 ``asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, cittaá¹ƒ Ä• modayÄ• mahaá¹ƒ.

brahmavihÄ• raá¹ƒ bhÄ• vemi, akÄ• purisasevitaá¹ƒ ||

<650> á¹• 21 ``avitakkaá¹ƒ samÄ• panno, sammÄ• sambuddhasÄ• vako.

ariyena tuá¹‡hÄ«bhÄ• vena, upeto hoti tÄ• vade ||

<651> á¹• 21 ``yathÄ• pi \Ee II 273/ pabbato selo, acalo suppatiá¹-á¹-hito.

evaá¹ƒ mohakkhayÄ• bhikkhu, pabbatova na vedhati ||

<652> á¹• 21 ``anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhamattaá¹ƒva khÄ• yati ||

<653> á¹• 21 ``nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ santarabÄ• hiraá¹ƒ.

evaá¹ƒ gopetha attÄ• naá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• ||

<654> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

<655> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissato ||

<656> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<657> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<658> á¹• 21 ``sampÄ• dethappamÄ• dena, esÄ• me anusÄ• sanÄ«.

handÄ• haá¹ƒ parinibbissaá¹ƒ vippamuttomhi sabbadhÄ«â€™â€™ ti || --- imÄ• gÄ• thÄ• a

tatthÄ• yaá¹ƒ \Be II 241/ apubbapadavaá¹‡á¹‡anÄ• __imasmiá¹ƒ dÄ«ghamantare_ti, yadÄ
paá¹-á¹-hÄ• ya ayaÃ±ca me carimakÄ• lo, etasmiá¹ƒ dÄ«ghamantare kÄ• le ``idaá¹ƒ mayha
abhijjhÄ• vasena vÄ• , ``ime sattÄ• haÃ±Ã±antÅ«â€™â€™ tiÄ• dinÄ• byÄ• pÄ• davasena
saá¹…kappaá¹ƒ nÄ• bhijÄ• nÄ• mÄ«ti yojanÄ• .

__mettaÃ±ca_ \Ne II 204/ __abhijÄ• nÄ• mÄ«_ti, mijjati siniyhati etÄ• yÄ• ti mettÄ• , abyÄ•
atthÄ«ti mettÄ• , mettÄ• bhÄ• vanÄ• mettÄ• brahmavihÄ• ro, taá¹ƒ mettaá¹ƒ. ca-saddena k
upekkhaÃ±cÄ• ti itarabrahmavihÄ• re saá¹…gaá¹‡hÄ• ti. __abhijÄ• nÄ• mÄ«_ti, abhimukha
jhÄ• naá¹ƒ paccavekkhato paccavekkhaá¹‡aÃ±Ä• á¹‡assa abhimukhaá¹ƒ hoti. kÄ«disanti Ä
_ntiÄ• di. taÃ±hi yathÄ• __buddhena_ bhagavatÄ• desitaá¹ƒ, tathÄ• anodissakapharaá¹‡a
aparimÄ• á¹‡asattÄ• rammaá¹‡atÄ• ya __appamÄ• á¹‡aá¹ƒ_. paguá¹‡abalavabhÄ• vÄ• pÄ
__subhÄ• vitaá¹ƒ_. paá¹-hamaá¹ƒ mettÄ• , tato karuá¹‡Ä• , tato muditÄ• , pacchÄ• upekkh
anukkamena __paricitaá¹ƒ_ Ä• sevitaá¹ƒ, bahulÄ«kataá¹ƒ abhijÄ• nÄ• mÄ«ti yojanÄ• .

sabbesaá¹ƒ sattÄ• naá¹ƒ mitto, sabbe vÄ• te mayhaá¹ƒ mittÄ• ti __sabbamitto_. mettaÃ±h
sattÄ• naá¹ƒ piyo hoti. __sabbasakho_ti, etthÄ• pi eseva nayo. __sabbabhÅ«tÄ• nukampak
anuggaá¹‡hanako. __mettacittaÃ±ca bhÄ• vemÄ«_ti, mettÄ• ya sahitaá¹ƒ sampayuttaá¹ƒ ci

vaá¸• á¸• hemi, pakÄ• semi vÄ• akathentepi bhÄ• vanÄ• ya ukkaá¹ƒsagatabhÄ• vato. ``me
bhÄ• vemÄ«â€™â€™ ti vÄ• pÄ• á¹-ho. tassattho heá¹-á¹-hÄ• vuttanayova. __abyÄ• pajjan
sattÄ• naá¹ƒ hitÅ«pasaá¹ƒhÄ• re abhirato. __sadÄ• _ti, sabbakÄ• laá¹ƒ, tena tattha sÄ• tac

__asaá¹ƒhÄ«ra_nti na saá¹ƒhÄ«raá¹ƒ, Ä• sannapaccatthikena rÄ• gena anÄ• kaá¸• á¸• han
kuppaá¹ƒ, dÅ«rapaccatthikena byÄ• pÄ• dena akopiyaá¹ƒ, evaá¹ƒbhÅ«taá¹ƒ katvÄ• mama
abhippamodayÄ• mi brahmavihÄ• raá¹ƒ bhÄ• vemi. __akÄ• purisasevita_nti, kÄ• purisehi n
akÄ• purisehi vÄ• ariyehi buddhÄ• dÄ«hi sevitaá¹ƒ brahmaá¹ƒ seá¹-á¹-haá¹ƒ niddosaá¹ƒ m
vaá¸• á¸• hemÄ«ti attho.

evaá¹ƒ \Be II 242/ attuddesavasena paÃ±cahi gÄ• thÄ• hi attano paá¹-ipattiá¹ƒ dassetvÄ• i
aÃ±Ã±Ä• padesena dassento __ ``avitakkaâ€™â€™ _ntiÄ• dinÄ• catasso gÄ• thÄ• abhÄ•
samÄ• panno_ti, vitakkavirahitaá¹ƒ dutiyÄ• dijhÄ• naá¹ƒ samÄ• panno, etena thero brahma
aÃ±Ã±Ä• padesena attanÄ• dutiyÄ• dijhÄ• nÄ• dhigamamÄ• ha. yasmÄ• panÄ• yaá¹ƒ the
katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ekÄ• saneneva arahattaá¹ƒ gaá¹‡hi, tasmÄ• tamatt
dassento ``avitakkaá¹ƒ samÄ• pannoâ€™â€™ ti vatvÄ•  __ ``sammÄ• sambuddhasÄ• vako
hoti tÄ• vadeâ€™â€™ _ti Ä• ha. tattha vacÄ«saá¹…khÄ• rÄ• bhÄ• vato avitakkÄ• vicÄ• rÄ•
tuá¹‡hÄ«bhÄ• voâ€™â€™ ti vadanti. ``sannipatitÄ• naá¹ƒ vo, bhikkhave, dvayaá¹ƒ karaá¹‡
ariyo \Ne II 205/ vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti (MN I 273) pana vacanato yÄ• kÄ• ci sa
tuá¹‡hÄ«bhÄ• vo nÄ• ma. idha pana catutthajjhÄ• nikÄ• aggaphalasamÄ• patti adhippetÄ•

idÄ• ni tassÄ• dhigatattÄ• lokadhammehi akampanÄ«yataá¹ƒ upamÄ• ya pakÄ• sento __
gÄ• thamÄ• ha. tattha __yathÄ• pi pabbato selo_ti, yathÄ• silÄ• mayo ekaghanaselo pabba
missakapabbatoti attho. __acalo suppatiá¹-á¹-hito_ti, suá¹-á¹-hu patiá¹-á¹-hitamÅ«lo pakativ
akampanÄ«yo hoti, tasmÄ• arahattaá¹ƒ nibbÄ• naÃ±ca __evaá¹ƒ mohakkhayÄ• bhikkhu, p
mohassa anavasesappahÄ• nÄ• , mohamÅ«lakattÄ• ca sabbÄ• kusalÄ• naá¹ƒ pahÄ«nasa
pabbato pakativÄ• tehi, evaá¹ƒ lokadhammehi na vedhati na kampati, mohakkhayoti vÄ• ya
nibbÄ• naÃ±ca vuccati \Ee II 275/, tasmÄ• mohakkhayÄ• ti mohakkhayassa hetu nibbÄ• na
adhigatattÄ• catÅ«su ariyasaccesu suppatiá¹-á¹-hito asamÄ• pannakÄ• lepi pabbato viya n
samÄ• pannakÄ• leti adhippÄ• yo.

idÄ• ni pÄ• paá¹ƒ nÄ• metaá¹ƒ asucisÄ«lo eva samÄ• carati, na ca sucisÄ«lo, sucisÄ«lass
bhÄ• riyaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• tÄ«ti dassento __ ``anaá¹…gaá¹‡assÄ• â€™â€™ _tiÄ• c
tassattho --- rÄ• gÄ• diaá¹…gaá¹‡Ä• bhÄ• vato __anaá¹…gaá¹‡assa_ sabbakÄ• laá¹ƒ sucia
sappurisassa __vÄ• laggamattaá¹ƒ_ kesaggamattaá¹ƒ pÄ• passa lesamattampi sakalaá¹ƒ l
á¹-hitaá¹ƒ abbhamattaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, tasmÄ• na evarÅ«pe kamme mÄ• disÄ•
adhippÄ• yo.

yasmÄ• nikkilesesupi andhabÄ• lÄ• evarÅ«pe apavÄ• de samuá¹-á¹-hÄ• penti, tasmÄ• a
rakkhitabboti ovÄ• daá¹ƒ dento __ ``nagaraá¹ƒ yathÄ• â€™â€™ _tiÄ• digÄ• thamÄ• ha. tas
paccantanagaravÄ• sÄ«hi manussehi paccantaá¹ƒ nagaraá¹ƒ dvÄ• rapÄ• kÄ• rÄ• dÄ«ni thi
uddÄ• paparikhÄ• dÄ«ni thirÄ• ni karontehi sabÄ• hiranti __santarabÄ• hiraá¹ƒ_ guttaá¹ƒ ka
satiá¹ƒ upaá¹-á¹-hapetvÄ• ajjhattikÄ• ni cha dvÄ• rÄ• ni pidahitvÄ• dvÄ• rarakkhitaá¹ƒ satia
yathÄ• gayhamÄ• nÄ• ni bÄ• hirÄ• ni cha Ä• yatanÄ• ni ajjhattikÄ• ni upaghÄ• tÄ• ya saá¹
tÄ• nipi thirÄ• ni katvÄ• tesaá¹ƒ appavesÄ• ya dvÄ• rarakkhitaá¹ƒ satiá¹ƒ appahÄ• ya vicar
kasmÄ• ? __khaá¹‡o vo mÄ• upaccagÄ• _. yo hi evaá¹ƒ attÄ• naá¹ƒ na gopeti, taá¹ƒ pugga
manussattabhÄ• vakkhaá¹‡o, majjhimadese uppattikkhaá¹‡o, sammÄ• diá¹-á¹-hiyÄ• paá¹-i
Ä• yatanÄ• naá¹ƒ avekallakkhaá¹‡oti sabbopi ayaá¹ƒ khaá¹‡o atikkamati, so khaá¹‡o tumhe

evaá¹ƒ \Ne II 206/ thero imÄ• ya gÄ• thÄ• ya sarÄ• jikaá¹ƒ parisaá¹ƒ bhikkhÅ« ca ovaditvÄ
ca attano samacittataá¹ƒ katakiccataÃ±ca pakÄ• sento __ ``nÄ• bhinandÄ• mi maraá¹‡aâ€™
heá¹-á¹-hÄ• vuttatthameva (Th-a II 607).

evaá¹ƒ pana vatvÄ• attano parinibbÄ• nakÄ• laá¹ƒ upaá¹-á¹-hitaá¹ƒ disvÄ• saá¹…khepen
datvÄ• parinibbÄ• naá¹ƒ pavedento osÄ• nagÄ• thamÄ• ha. tattha __sampÄ• dethappamÄ
dÄ• nasÄ«lÄ• diá¹ƒ appamÄ• dena sampÄ• detha, diá¹-á¹-hadhammikasamparÄ• yikapabh
sÄ«lÄ• nurakkhaá¹‡e samathaanuyoge vipassanÄ• bhÄ• vanÄ• ya ca \Ee II 276/ appamattÄ
anusÄ• sanÄ«_ti dÄ• nasÄ«lÄ• dÄ«su na pamajjathÄ• ti esÄ• mama anusiá¹-á¹-hi ovÄ• do

evaá¹ƒ \Be II 244/ sikhÄ• pattaá¹ƒ parahitapaá¹-ipattiá¹ƒ dÄ«petvÄ• attahitapaá¹-ipattiyÄ• p
gaá¹‡hanto __ ``handÄ• haá¹ƒ parinibbissaá¹ƒ, vippamuttomhi sabbadhÄ«â€™â€™ _ti Ä• h
sabbadhÄ«_ti sabbaso kilesehi bhavehi ca vippamutto amhi, tasmÄ• ekaá¹ƒsena parinibbÄ

evaá¹ƒ pana vatvÄ• Ä• kÄ• se pallaá¹…kena nisinno tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• pajja
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi.

khadiravaniyarevatattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. godattattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• pi bhaddo_tiÄ• dikÄ• Ä• yasmato godattattherassa gÄ• thÄ• . kÄ• uppatti? ayam
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• devam
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ satthavÄ• hakule nibbatto. __godatto_ti nÄ• mer
kÄ• laá¹…kate kuá¹-umbaá¹ƒ saá¹‡á¹-hapento paÃ±cahi sakaá¹-asatehi bhaá¹‡á¸• aá¹ƒ Ä•
saÃ±caritvÄ• vÄ• á¹‡ijjena jÄ«vikaá¹ƒ kappeti yathÄ• vibhavaá¹ƒ puÃ±Ã±Ä• nipi karoti. so
antarÄ• magge dhure yuttagoá¹‡e vahituá¹ƒ asakkonte patite manussesu taá¹ƒ vuá¹-á¹-hÄ•

sayameva gantvÄ• taá¹ƒ naá¹…guá¹-á¹-he gÄ• á¸·haá¹ƒ vijjhi. goá¹‡o ``ayaá¹ƒ asappuriso
ajÄ• nanto gÄ• á¸·haá¹ƒ vijjhatÄ«â€™â€™ ti kuddho manussavÄ• cÄ• ya, ``bho godatta, ah
attano balaá¹ƒ aniguhanto tuyhaá¹ƒ \Ne II 207/ bhÄ• raá¹ƒ vahiá¹ƒ, ajja pana asamatthabhÄ
ativiya bÄ• dhasi, hotu, ito cavitvÄ• nibbattanibbattaá¹-á¹-hÄ• ne taá¹ƒ bÄ• dhetuá¹ƒ samat
bhaveyyaâ€™â€™ nti patthanÄ• nurÅ«pena akkosi. taá¹ƒ sutvÄ• godatto ``evaá¹ƒ nÄ• ma
imÄ• ya jÄ«vikÄ• yÄ• â€™â€™ ti saá¹ƒvegajÄ• to sabbaá¹ƒ vibhavaá¹ƒ pahÄ• ya aÃ±Ã±ata
pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahattaá¹ƒ patvÄ• samÄ• patt
ekadivasaá¹ƒ attano santikaá¹ƒ upagatÄ• naá¹ƒ gahaá¹-á¹-hapabbajitÄ• naá¹ƒ ariyagaá¹‡Ä
dhammaá¹ƒ kathento ---

<659> á¹• 21 ``yathÄ• pi \Be II 245/ bhaddo Ä• jaÃ±Ã±o, dhure yutto dhurassaho.

mathito atibhÄ• rena, saá¹ƒyugaá¹ƒ nÄ• tivattati ||

<660> á¹• 21 ``evaá¹ƒ paÃ±Ã±Ä• ya ye tittÄ• , samuddo vÄ• rinÄ• yathÄ• .

na pare atimaÃ±Ã±anti, ariyadhammova pÄ• á¹‡inaá¹ƒ ||

<661> á¹• 21 ``kÄ• le \Ee II 277/ kÄ• lavasaá¹ƒ pattÄ• , bhavÄ• bhavavasaá¹ƒ gatÄ• .

narÄ• dukkhaá¹ƒ nigacchanti, tedha socanti mÄ• á¹‡avÄ• ||

<662> á¹• 21 ``unnatÄ• sukhadhammena, dukkhadhammena conatÄ• .

dvayena bÄ• lÄ• haÃ±Ã±anti, yathÄ• bhÅ«taá¹ƒ adassino ||

<663> á¹• 21 ``ye ca dukkhe sukhasmiÃ±ca, majjhe sibbinimaccagÅ«.

á¹-hitÄ• te indakhÄ«lova, na te unnataonatÄ• ||

<664> á¹• 21 ``na heva lÄ• bhe nÄ• lÄ• bhe, na yase na ca kittiyÄ• .

na nindÄ• yaá¹ƒ pasaá¹ƒsÄ• ya, na te dukkhe sukhamhi ca ||

<665> á¹• 21 ``sabbattha te na limpanti, udabinduva pokkhare.

sabbattha sukhitÄ• dhÄ«rÄ• , sabbattha aparÄ• jitÄ• ||

<666> á¹• 21 ``dhammena ca alÄ• bho yo, yo ca lÄ• bho adhammiko.

alÄ• bho dhammiko seyyo, yaÃ±ce lÄ• bho adhammiko ||

<667> á¹• 21 ``yaso ca appabuddhÄ«naá¹ƒ, viÃ±Ã±Å«naá¹ƒ ayaso ca yo.

ayasova seyyo viÃ±Ã±Å«naá¹ƒ, na yaso appabuddhinaá¹ƒ ||

<668> á¹• 21 ``dummedhehi pasaá¹ƒsÄ• ca, viÃ±Ã±Å«hi garahÄ• ca yÄ• .

garahÄ• va seyyo viÃ±Ã±Å«hi, yaÃ±ce bÄ• lappasaá¹ƒsanÄ• ||

<669> á¹• 21 ``sukhaÃ±ca kÄ• mamayikaá¹ƒ, dukkhaÃ±ca pavivekiyaá¹ƒ.

pavivekadukkhaá¹ƒ seyyo, yaÃ±ce kÄ• mamayaá¹ƒ sukhaá¹ƒ ||

<670> á¹• 21 ``jÄ«vitaÃ±ca \Ne II 208/ adhammena, dhammena maraá¹‡aÃ±ca yaá¹ƒ.

maraá¹‡aá¹ƒ dhammikaá¹ƒ seyyo, yaÃ±ce jÄ«ve adhammikaá¹ƒ ||

<671> á¹• 21 ``kÄ• makopappahÄ«nÄ• \Be II 246/ ye, santacittÄ• bhavÄ• bhave.

caranti loke asitÄ• , natthi tesaá¹ƒ piyÄ• piyaá¹ƒ ||

<672> á¹• 21 ``bhÄ• vayitvÄ• na bojjhaá¹…ge, indriyÄ• ni balÄ• ni ca.

pappuyya paramaá¹ƒ santiá¹ƒ, parinibbantinÄ• savÄ• â€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ

tattha __Ä• jaÃ±Ã±o_ti, usabhÄ• jÄ• nÄ«yo. __dhure yutto_ti, sakaá¹-adhure yojito. __dhur
gÄ• thÄ• sukhatthaÃ±cettha dvisakÄ• rato niddeso kato, sakaá¹-abhÄ• raá¹ƒ vahituá¹ƒ sam
atibhÄ• renÄ• _ti, atibhÄ• rena garubhÄ• rena pÄ«á¸·ito. ``madditoâ€™â€™ tipi pÄ• á¸·i, so
__saá¹ƒyuga_nti, attano khandhe á¹-hapitaá¹ƒ yugaá¹ƒ __nÄ• tivattati_ na atikkÄ• meti, sam
dhuraá¹ƒ chaá¸• á¸• etvÄ• na tiá¹-á¹-hati. __eva_nti yathÄ• so dhorayho attano bhadrÄ• jÄ
dhÄ«ravÄ«ratÄ• ya attano bhÄ• raá¹ƒ nÄ• tivattati na pariccajati, evaá¹ƒ ye vÄ• rinÄ• viya
lokiyalokuttarÄ• ya __paÃ±Ã±Ä• ya tittÄ• _ dhÄ• tÄ• paripuá¹‡á¹‡Ä• , te pare nihÄ«napaÃ±
paribhavanti. tattha \Ee II 278/ kÄ• raá¹‡amÄ• ha __ ``ariyadhammova pÄ• á¹‡inaâ€™â€™
ayaá¹ƒ ariyÄ• naá¹ƒ dhammo yadidaá¹ƒ tesaá¹ƒ paÃ±Ã±Ä• ya pÄ• ripÅ«riá¹ƒ gatattÄ• lÄ• l
attÄ• nukkaá¹ƒsanaá¹ƒ viya alÄ• bhÄ• dinÄ• paresaá¹ƒ avambhanaá¹ƒ.

evaá¹ƒ paÃ±Ã±Ä• pÄ• ripÅ«riyÄ• ariyÄ• naá¹ƒ sukhavihÄ• raá¹ƒ dassetvÄ• tadabhÄ• vat
dukkhavihÄ• raá¹ƒ dassetuá¹ƒ __ ``kÄ• leâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __kÄ• le_ti lÄ• b
samaá¹…gÄ«bhÅ«takÄ• le. __kÄ• lavasaá¹ƒ pattÄ• _ti lÄ• bhÄ• dikÄ• lassa ca vasaá¹ƒ upa
somanassitÄ• alÄ• bhÄ• dinÄ• ca domanassitÄ• ti attho. __bhavÄ• bhavavasaá¹ƒ gatÄ• _
vasaá¹ƒ upagatÄ• vuddhihÄ• niyo anuvattantÄ• te. __narÄ• dukkhaá¹ƒ nigacchanti, tedha
narÄ• ``mÄ• á¹‡avÄ• â€™â€™ ti laddhanÄ• mÄ• sattÄ• lÄ• bhÄ• lÄ• bhÄ• divasena vudd
anurodhapaá¹-ivirodhaá¹ƒ Ä• pannÄ• idhaloke socanti, paraloke ca nirayÄ• didukkhaá¹ƒ ga
attho.

__ ``unnatÄ• â€™â€™ _tiÄ• dinÄ• pi \Be II 247/ lokadhammavasena sattÄ• naá¹ƒ anatthap
__unnatÄ• sukhadhammenÄ• _ti sukhahetunÄ• sukhapaccayena bhogasampattiÄ• dinÄ•
mattÄ• ti attho. __dukkhadhammena conatÄ• _ti dukkhahetunÄ• dukkhapaccayena bhogav
gatÄ• dÄ• liddiyÄ• dinÄ• kÄ• paÃ±Ã±ataá¹ƒ pattÄ• . __dvayenÄ• _ti yathÄ• vuttena unnat
lÄ• bhÄ• lÄ• bhÄ• didvayena \Ne II 209/ vÄ• bÄ• laputhujjanÄ• haÃ±Ã±anti, anurodhapaá¹
vibÄ• dhÄ«yanti pÄ«á¸·iyanti. kasmÄ• ? __yathÄ• bhÅ«taá¹ƒ adassino_ yasmÄ• te dhamm
nabbhaÃ±Ã±aá¹ƒsu, pariÃ±Ã±Ä• takkhandhÄ• pahÄ«nakilesÄ• ca na honti, tasmÄ• ti attho
adassanÄ• â€™â€™ tipi paá¹-hanti, adassanahetÅ«ti attho. __ye ca dukkhe sukhasmiÃ±ca
ye pana ariyÄ• dukkhavedanÄ• ya sukhavedanÄ• ya majjhattatÄ• vedanÄ• ya ca tappaá¹-i
sibbiniá¹ƒ taá¹‡haá¹ƒ aggamaggÄ• dhigamena accagÅ« atikkamiá¹ƒsu, te indakhÄ«lo viya v
asampakampiyÄ• á¹-hitÄ• , na te unnataonatÄ• , kadÄ• cipi unnatÄ• vÄ• onatÄ• vÄ• na
anunayapaá¹-ighÄ• bhÄ• vato.

evaá¹ƒ vedanÄ• dhiá¹-á¹-hÄ• naá¹ƒ arahato anupalepaá¹ƒ dassetvÄ• idÄ• ni lokadhamme
sabbatthakamevassa anupalepaá¹ƒ dassento __ ``na hevÄ• â€™â€™ _tiÄ• dimÄ• ha. tatth
paccayÄ• naá¹ƒ paá¹-ilÄ• bhe. __alÄ• bhe_ti tesaá¹ƒyeva appaá¹-ilÄ• bhe apagame. __na y
akittiyaÃ±ca. __kittiyÄ• _ti parammukhÄ• kittane patthaá¹-ayasatÄ• yaá¹ƒ. __nindÄ• ya_nti
__pasaá¹ƒsÄ• ya_nti, paccakkhato guá¹‡Ä• bhitthavane. __dukkhe_ti dukkhe uppanne. __s
nayo.

__sabbatthÄ• _ti \Ee II 279/ sabbasmiá¹ƒ yathÄ• vutte aá¹-á¹-havidhepi lokadhamme, sabb
visaye te khÄ«á¹‡Ä• savÄ• na limpanti sabbaso pahÄ«nakilesattÄ• . yathÄ• kiá¹ƒ? __udab
kamaladale jalabindu allÄ«yitvÄ• á¹-hitampi tena na limpati, jalabindunÄ• ca kamaladalaá¹
visaá¹ƒsaá¹-á¹-hameva, evametepi upaá¹-á¹-hite lÄ• bhÄ• dike, Ä• pÄ• thagate rÅ«pÄ• diÄ•
visaá¹ƒsaá¹-á¹-hÄ• evaá¹ƒ. tato eva dhÄ«rÄ• paá¹‡á¸• itÄ• __sabbattha_ lÄ• bhÄ• dÄ«su
piyanimittÄ• naá¹ƒ sokÄ• dÄ«naÃ±ca abhÄ• vato __sukhitÄ• _ \Be II 248/ lÄ• bhÄ• dÄ«hi c
sabbattha aparÄ• jitÄ• va honti.

idÄ• ni lÄ• bhÄ• lÄ• bhÄ• dÄ«su seyyaá¹ƒ niddhÄ• retvÄ• dassento __ ``dhammenÄ• â€™
__dhammena ca alÄ• bho yo_ti yo dhammaá¹ƒ rakkhantassa taá¹ƒnimittaá¹ƒ alÄ• bho lÄ• b
ca lÄ• bho adhammiko_ adhammena aÃ±Ã±Ä• yena buddhapaá¹-ikuá¹-á¹-hena vidhinÄ• up
dhammiko_ dhammÄ• vaho seyyo, yÄ• disaá¹ƒ lÄ• bhaá¹ƒ parivajjantassa akusalÄ• dhamm
dhammÄ• abhivaá¸• á¸• hanti, tÄ• diso alÄ• bho pÄ• saá¹ƒsataro atthÄ• vaho. __yaÃ±ce lÄ
adhammena uppanno, so na seyyoti adhippÄ• yo.

__yaso_ \Ne II 210/ __ca appabuddhÄ«naá¹ƒ, viÃ±Ã±Å«naá¹ƒ ayaso ca yo_ti yo appabudd
vasena puggalassa yaso labbhati, yo ca __viÃ±Ã±Å«naá¹ƒ_ paá¹‡á¸• itÄ• naá¹ƒ vasena __
dvÄ«su __ayasova seyyo viÃ±Ã±Å«naá¹ƒ_. te hissa yathÄ• akusalÄ• dhammÄ• parihÄ• y
abhivaá¸• á¸• hanti, evaá¹ƒ yasahÄ• niá¹ƒ iccheyyuá¹ƒ, tathÄ• ca bhabbajÄ• tiko taá¹ƒ agu
patiá¹-á¹-heyya. __na yaso appabuddhÄ«na_nti duppaÃ±Ã±Ä• naá¹ƒ vasena yaso seyyo ho
abhÅ«taguá¹‡Ä• bhibyÄ• hÄ• ravasenÄ• pi naá¹ƒ uppÄ• deyyuá¹ƒ, so cassa idha ceva viÃ±
duggatiyaá¹ƒ dukkhaparikkilesÄ• dinÄ• anatthÄ• vaho. tenÄ• ha bhagavÄ• --- ``lÄ• bho sil
micchÄ• laddho ca yo yasoâ€™â€™ ti (Sn 440) ``sakkÄ• ro kÄ• purisaá¹ƒ hantÄ«â€™â€™
ca.

__dummedhehÄ«_ti, nippaÃ±Ã±ehi. __yaÃ±ce bÄ• lappasaá¹ƒsanÄ• _ti bÄ• lehi aviddasÅ

__kÄ• mamayika_nti vatthukÄ• mamayaá¹ƒ, kÄ• maguá¹‡e paá¹-icca uppannaá¹ƒ. __dukk
pavivekato nibbattaá¹ƒ kÄ• yakilamathavasena pavattaá¹ƒ visamÄ• sanupatÄ• pÄ• dihetuka
taá¹ƒ pana nirÄ• misavivaá¹-á¹-Å«panissayatÄ• ya viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒsÄ• . tena vutt
seyyoâ€™â€™ _ti.

__jÄ«vitaÃ±ca_ \Be II 249/ \Ee II 280/ __adhammenÄ• _ti adhammena jÄ«vikakappanaá¹ƒ
adhammacaraá¹‡aá¹ƒ. __dhammena maraá¹‡aá¹ƒ_ nÄ• ma ``imaá¹ƒ nÄ• ma pÄ• paá¹ƒ ak
ti kenaci vutte mÄ• rentepi tasmiá¹ƒ pÄ• paá¹ƒ akatvÄ• dhammaá¹ƒ avikopentassa dhamm
seyyoti tÄ• disaá¹ƒ maraá¹‡aá¹ƒ dhammato anapetattÄ• dhammikaá¹ƒ saggasampÄ• pana
viÃ±Ã±Å«naá¹ƒ pÄ• saá¹ƒsataraá¹ƒ. tathÄ• hi vuttaá¹ƒ ---

``caje dhanaá¹ƒ aá¹…gavarassa hetu, aá¹…gaá¹ƒ caje jÄ«vitaá¹ƒ rakkhamÄ• no.

aá¹…gaá¹ƒ dhanaá¹ƒ jÄ«vitaÃ±cÄ• pi sabbaá¹ƒ, caje naro dhammamanussarantoâ€™â€™

__yaÃ±ce jÄ«ve adhammika_nti puriso yaá¹ƒ dhammato apetaá¹ƒ jÄ«vikaá¹ƒ jÄ«veyya, taá
garahitattÄ• apÄ• yasampÄ• panato cÄ• ti adhippÄ• yo.

idÄ• ni \Ne II 211/ yathÄ• vuttaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ anupalepaá¹ƒ kÄ• raá¹‡ato das

``kÄ• makopapahÄ«nÄ• â€™â€™ _tiÄ• digÄ• thamÄ• ha.

tattha __kÄ• makopapahÄ«nÄ• _ti ariyamaggena sabbasova pahÄ«nÄ• anurodhapaá¹-ivir
bhavÄ• bhave_ti khuddake ceva mahante ca bhave anavasesapahÄ«nakilesapariá¸·Ä• hatÄ
__loke_ti khandhÄ• diloke. __asitÄ• _ti taá¹‡hÄ• diá¹-á¹-hinissayavasena anissitÄ• . __natth
piyÄ• piya_nti tesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ katthaci lÄ• bhÄ• dike rÅ«pÄ• divisaye ca __
natthi, taá¹ƒnimittÄ• naá¹ƒ kilesÄ• naá¹ƒ sabbaso samucchinnattÄ• .

idÄ• ni yÄ• ya bhÄ• vanÄ• ya te evarÅ«pÄ• jÄ• tÄ• , taá¹ƒ dassetvÄ• anupÄ• disesÄ• ya
kÅ«á¹-aá¹ƒ gaá¹‡hanto __ ``bhÄ• vayitvÄ• nÄ• â€™â€™ _ti osÄ• nagÄ• thamÄ• ha. tattha
sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. imÄ• eva ca gÄ• thÄ• therassa aÃ±Ã±Ä• byÄ• karaá

godattattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cuddasakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. soá¸·asakanipÄ• to

1. aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

soá¸·asakanipÄ• te \Be II 250/ \Ne II 212/ \Ee III 1/ __esa bhiyyo_tiÄ• dikÄ• Ä• yasmato
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa gÄ• thÄ• . kÄ• uppatti? ayampi padumuttarassa bha
haá¹ƒsavatÄ«nagare gahapatimahÄ• sÄ• lakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• ekadiva
dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ attano sÄ• sane paá¹-hamaá¹ƒ
paá¹-ividdhadhammarattaÃ±Ã±Å«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi ta
patthento satasahassabhikkhuparivÄ• rassa satthuno sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavatt
akÄ• si. satthÄ• pissa anantarÄ• yataá¹ƒ disvÄ• bhÄ• viniá¹ƒ sampattiá¹ƒ byÄ• kÄ• si. so y
katvÄ• satthari parinibbute cetiye patiá¹-á¹-hÄ• piyamÄ• ne antocetiye ratanagharaá¹ƒ kÄ•
parivÄ• retvÄ• sahassaratanagghiyÄ• ni ca kÄ• resi.

so evaá¹ƒ puÃ±Ã±Ä• ni katvÄ• , tato cavitvÄ• , devamanussesu saá¹ƒsaranto vipassissa bl
nÄ• ma kuá¹-umbiko hutvÄ• aá¹-á¹-hakarÄ«samatte khette sÄ• ligabbhaá¹ƒ phÄ• letvÄ• , g
asambhinnakhÄ«rapÄ• yÄ• saá¹ƒ sampÄ• detvÄ• , tattha madhusappisakkarÄ• dayo pakkh
saá¹…ghassa adÄ• si. sÄ• ligabbhaá¹ƒ phÄ• letvÄ• gahitagahitaá¹-á¹-hÄ• naá¹ƒ puna pÅ«
puthukaggaá¹ƒ nÄ• ma adÄ• si. lÄ• yane lÄ• yanaggaá¹ƒ, veá¹‡ikaraá¹‡e veá¹‡aggaá¹ƒ, ka
kalÄ• paggaá¹ƒ, khalaggaá¹ƒ, bhaá¹‡á¸• aggaá¹ƒ, minaggaá¹ƒ, koá¹-á¹-hagganti; evaá¹ƒ ek
aggadÄ• naá¹ƒ nÄ• ma adÄ• si. tampi sassaá¹ƒ atirekataraá¹ƒ sampannaá¹ƒ ahosi.

evaá¹ƒ yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• , tato cuto devaloke nibbattitvÄ• devesu ca ma
amhÄ• kaá¹ƒ bhagavato uppattito puretarameva \Ee III 2/ kapilavatthunagarassa avidÅ«re c
brÄ• hmaá¹‡agÄ• me brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti. tassa __koá¹‡á¸• aÃ±Ã±o_ti
ahosi. so vayappatto tayo vede uggahetvÄ• lakkhaá¹‡amantesu ca pÄ• raá¹ƒ agamÄ• si. te
bodhisatto \Be II 251/ tusitapurato cavitvÄ• kapilavatthupure suddhodanamahÄ• rÄ• jassa \
nibbatti. tassa nÄ• maggahaá¹‡adivase aá¹-á¹-huttarasatesu brÄ• hmaá¹‡esu upanÄ«tesu y
lakkhaá¹‡apariggahaá¹‡atthaá¹ƒ mahÄ• talaá¹ƒ upanÄ«tÄ• . so tesu sabbanavako hutvÄ• ,
lakkhaá¹‡anipphattiá¹ƒ disvÄ• , ``ekaá¹ƒsena ayaá¹ƒ buddho bhavissatÄ«â€™â€™ ti niá¹-á
mahÄ• sattassa abhinikkhamanaá¹ƒ udikkhanto vicarati.

bodhisattopi kho mahatÄ• parivÄ• rena vaá¸• á¸• hamÄ• no anukkamena vuddhippatto Ã±
ekÅ«natiá¹ƒsatime vasse mahÄ• bhinikkhamanaá¹ƒ nikkhamanto anomÄ• nadÄ«tÄ«re pabb
gantvÄ• padhÄ• naá¹ƒ padahi. tadÄ• koá¹‡á¸• aÃ±Ã±o mÄ• á¹‡avo mahÄ• sattassa pabba
lakkhaá¹‡apariggÄ• hakabrÄ• hmaá¹‡Ä• naá¹ƒ puttehi vappamÄ• á¹‡avÄ• dÄ«hi saddhiá¹ƒ
anukkamena bodhisattassa santikaá¹ƒ upasaá¹…kamitvÄ• , chabbassÄ• ni taá¹ƒ upaá¹-á¹-h
oá¸·Ä• rikÄ• hÄ• raparibhogena nibbinno apakkamitvÄ• isipatanaá¹ƒ agamÄ• si. atha kho b
oá¸·Ä• rikÄ• hÄ• raparibhogena laddhakÄ• yabalo vesÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ bodhiruk
nisinno tiá¹‡á¹‡aá¹ƒ mÄ• rÄ• naá¹ƒ matthakaá¹ƒ madditvÄ• , abhisambuddho hutvÄ• , satta
bodhimaá¹‡á¸• eyeva vÄ«tinÄ• metvÄ• , paÃ±cavaggiyÄ• naá¹ƒ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ã±
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• yaá¹ƒ isipatanaá¹ƒ gantvÄ• , tesaá¹ƒ dhammacakkapavattana
SN c V 1081) desesi. desanÄ• pariyosÄ• ne koá¹‡á¸• aÃ±Ã±atthero aá¹-á¹-hÄ• rasahi brahm
sotÄ• pattiphale patiá¹-á¹-hÄ• si. atha paÃ±camiyaá¹ƒ pakkhassa anattalakkhaá¹‡asuttanta
b III 59) arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 1.596-612) ---

``padumuttarasambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ vinÄ• yakaá¹ƒ.

buddhabhÅ«mimanuppattaá¹ƒ, paá¹-hamaá¹ƒ addasaá¹ƒ ahaá¹ƒ ||

``yÄ• vatÄ• bodhiyÄ• mÅ«le, yakkhÄ• sabbe samÄ• gatÄ• .

sambuddhaá¹ƒ parivÄ• retvÄ• , vandanti paÃ±jalÄ«katÄ• ||

``sabbe devÄ• tuá¹-á¹-hamanÄ• , Ä• kÄ• se saÃ±caranti te.

buddho ayaá¹ƒ anuppatto, andhakÄ• ratamonudo ||

``tesaá¹ƒ \Be II 252/ hÄ• saparetÄ• naá¹ƒ, mahÄ• nÄ• do avattatha.

kilese jhÄ• payissÄ• ma, sammÄ• sambuddhasÄ• sane ||

``devÄ• naá¹ƒ giramaÃ±Ã±Ä• ya, vÄ• cÄ• sabhimudÄ«rihaá¹ƒ.

haá¹-á¹-ho haá¹-á¹-hena cittena, Ä• dibhikkhamadÄ• sahaá¹ƒ ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

devasaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``sattÄ• haá¹ƒ \Ne II 214/ abhinikkhamma, bodhiá¹ƒ ajjhagamaá¹ƒ ahaá¹ƒ.

idaá¹ƒ me paá¹-hamaá¹ƒ bhattaá¹ƒ, brahmacÄ• rissa yÄ• panaá¹ƒ ||

``tusitÄ• hi idhÄ• gantvÄ• , yo me bhikkhaá¹ƒ upÄ• nayi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

``tiá¹ƒsakappasahassÄ• ni, devarajjaá¹ƒ karissati.

sabbe deve abhibhotvÄ• , tidivaá¹ƒ Ä• vasissati ||

``devalokÄ• cavitvÄ• na, manussattaá¹ƒ gamissati.

sahassadhÄ• cakkavattÄ«, tattha rajjaá¹ƒ karissati ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tidasÄ• so cavitvÄ• na, manussattaá¹ƒ gamissati.

agÄ• rÄ• pabbajitvÄ• na, chabbassÄ• ni vasissati ||

``tato sattamake vasse, buddho saccaá¹ƒ kathessati.

koá¹‡á¸• aÃ±Ã±o nÄ• ma nÄ• mena, paá¹-hamaá¹ƒ sacchikÄ• hiti ||

``nikkhantenÄ• nupabbajiá¹ƒ, padhÄ• naá¹ƒ sukataá¹ƒ mayÄ• .

kilese jhÄ• panatthÄ• ya, pabbajiá¹ƒ, anagÄ• riyaá¹ƒ ||

``abhigantvÄ• na sabbaÃ±Ã±Å«, buddho loke sadevake.

isinÄ• me migÄ• raÃ±Ã±e, amatabherimÄ• hani ||

``so dÄ• ni patto amataá¹ƒ, santipadamanuttaraá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha \Be II 253/ naá¹ƒ satthÄ• aparabhÄ• ge jetavanamahÄ• vihÄ• re bhikkhusaá¹…ghama
paÃ±Ã±attavarabuddhÄ• sane nisinno paá¹-hamaá¹ƒ paá¹-ividdhadhammabhÄ• vaá¹ƒ dÄ«p
bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ rattaÃ±Ã±Å«naá¹ƒ yadidaá¹ƒ aÃ±Ã±Ä• s
I 188) etadagge á¹-hapesi. so dvÄ«hi aggasÄ• vakehi attani karÄ«yamÄ• naá¹ƒ paramanipa
gÄ• mantasenÄ• sane Ä• kiá¹‡á¹‡avihÄ• raÃ±ca pariharitukÄ• mo, vivekÄ• bhiratiyÄ• vihar
upagatÄ• naá¹ƒ gahaá¹-á¹-hapabbajitÄ• naá¹ƒ paá¹-isanthÄ• rakaraá¹‡ampi papaÃ±caá¹ƒ n
Ä• pucchitvÄ• himavantaá¹ƒ pavisitvÄ• chaddantehi nÄ• gehi upaá¹-á¹-hiyamÄ• no chadda
vassÄ• ni vasi. evaá¹ƒ tattha vasantaá¹ƒ theraá¹ƒ ekadivasaá¹ƒ sakko devarÄ• jÄ• \Ne II 2
vanditvÄ• á¹-hito evamÄ• ha --- ``sÄ• dhu me, bhante, ayyo dhammaá¹ƒ desetÅ«â€™â€™
catusaccagabbhaá¹ƒ tilakkhaá¹‡Ä• hataá¹ƒ suÃ±Ã±atapaá¹-isaá¹ƒyuttaá¹ƒ nÄ• nÄ• nayavic
buddhalÄ«lÄ• ya dhammaá¹ƒ desesi. taá¹ƒ sutvÄ• sakko attano pasÄ• daá¹ƒ pavedento ---

<673> á¹• 21 ``esa bhiyyo pasÄ«dÄ• mi, sutvÄ• dhammaá¹ƒ mahÄ• rasaá¹ƒ.

virÄ• go desito dhammo, anupÄ• dÄ• ya sabbasoâ€™â€™ ti || --- paá¹-hamaá¹ƒ gÄ• thamÄ

tattha __esa bhiyyo pasÄ«dÄ• mi, sutvÄ• dhammaá¹ƒ mahÄ• rasa_nti yadipi anekavÄ• raa
sutvÄ• tattha abhippasanno. idÄ• ni pana tumhehi kathitaá¹ƒ nÄ• nÄ• nayavicittatÄ• ya ase
mahÄ• rasaá¹ƒ dhammaá¹ƒ sutvÄ• eso ahaá¹ƒ tato bhiyyo pasÄ«dÄ• mi. __virÄ• go desito
sabbaso_ti sabbasaá¹ƒkilesato sabbasaá¹…khÄ• rato ca virajjanato virÄ• gajananato virÄ•
kaÃ±ci dhammaá¹ƒ anupÄ• dÄ• ya aggahetvÄ• vimuttisÄ• dhanavasena pavattattÄ• sabba

evaá¹ƒ sakko devarÄ• jÄ• therassa desanaá¹ƒ thometvÄ• theraá¹ƒ abhivÄ• detvÄ• sakaá
athekadivasaá¹ƒ thero micchÄ• vitakkehi abhibhuyyamÄ• nÄ• naá¹ƒ ekaccÄ• naá¹ƒ puthujja

disvÄ• tappaá¹-ipakkhabhÅ«taÃ±cassa anukkamaá¹ƒ anussaritvÄ• , attano ca sabbaso tat
Ä• vajjetvÄ• tadatthaá¹ƒ dÄ«petvÄ• ---

<674> á¹• 21 ``bahÅ«ni \Be II 254/ loke citrÄ• ni, asmiá¹ƒ pathavimaá¹‡á¸• ale.

mathenti maÃ±Ã±e saá¹…kappaá¹ƒ, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ ||

<675> á¹• 21 ``rajamuhataÃ±ca \Ee III 4/ vÄ• tena, yathÄ• meghopasammaye.

evaá¹ƒ sammanti saá¹…kappÄ• , yadÄ• paÃ±Ã±Ä• ya passatÄ«â€™â€™ ti || --- dve gÄ• th

tattha __bahÅ«ni loke citrÄ• nÄ«_ti rÅ«pÄ• divasena tatthÄ• pi nÄ«lapÄ«tÄ• divasena itthip
anekÄ• ni loke cittavicittÄ• ni Ä• rammaá¹‡ajÄ• tÄ• ni. __asmiá¹ƒ pathavimaá¹‡á¸• ale_ti pa
manussalokaá¹ƒ sandhÄ• ya vadati. __mathenti maÃ±Ã±e saá¹…kappa_nti tajjaá¹ƒ purisav
araá¹‡isahitaá¹ƒ viya aggiá¹ƒ ayonisomanasikÄ• rÄ• bhisaá¹…khÄ• tÄ• ni micchÄ• saá¹…k
mathentÄ• ni viya tiá¹-á¹-hanti. kÄ«disaá¹ƒ? __subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ, _ kÄ• mav
subhÄ• kÄ• raggahaá¹‡ena ``subhoâ€™â€™ ti voharÄ«yati.

__rajamuhataÃ±ca_ \Ne II 216/ __vÄ• tenÄ• _ti __ca_-iti nipÄ• tamattaá¹ƒ. yathÄ• gimhÄ•
vÄ• tena Å«hataá¹ƒ uá¹-á¹-hitaá¹ƒ rajaá¹ƒ mahÄ• megho vassanto upasammaye, vÅ«pasan
saá¹…kappÄ• , yadÄ• paÃ±Ã±Ä• ya passatÄ«_ti yadÄ• ariyasÄ• vako tÄ• ni lokacitrÄ• ni s
Ä• dÄ«navato, nissaraá¹‡ato ca yathÄ• bhÅ«taá¹ƒ paÃ±Ã±Ä• ya passati, atha yathÄ• taá¹ƒ
evaá¹ƒ sammanti paÃ±Ã±Ä• ya sabbepi micchÄ• saá¹…kappÄ• . na hi uppannÄ• ya samm
patiá¹-á¹-haá¹ƒ labhanti. yathÄ• pana paÃ±Ã±Ä• ya passati, taá¹ƒ dassento ---

<676> á¹• 21 ``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

<677> á¹• 21 ``sabbe saá¹…khÄ• rÄ• dukkhÄ• ti ... pe ... esa maggo visuddhiyÄ• ||

<678> á¹• 21 ``sabbe dhammÄ• anattÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti || ---

tisso gÄ• thÄ• abhÄ• si.

tattha \Be II 255/ __sabbe saá¹…khÄ• rÄ• _ti chaá¸·Ä• rammaá¹‡asaá¹…gahÄ• sabbe teb

__aniccÄ• _ti ``Ä• dimajjhaantavantato, aniccantikato, tÄ• vakÄ• likato, tattha tattha bhijjana
ti yadÄ• vipassanÄ• paÃ±Ã±Ä• ya passati. __atha nibbindati dukkhe_ti atha imasmiá¹ƒ vaá
nibbindanto dukkhaparijÄ• nanÄ• dividhinÄ• saccÄ• ni paá¹-ivijjhati. __esa maggo visuddhi
vipassanÄ• vidhi Ã±Ä• á¹‡adassanavisuddhiyÄ• , accantavisuddhiyÄ• ca maggo adhigamu

__dukkhÄ• _ti \Ee III 5/ sappaá¹-ibhayato, udayabbayasampaá¹-ipÄ«á¸·anato, dukkhamato
dukkhÄ• . sesaá¹ƒ vuttanayameva.

__sabbe dhammÄ• anattÄ• _ti sabbepi catubhÅ«makÄ• dhammÄ• anattÄ• . idha pana te
te hi asÄ• rato, avasavattanato, suÃ±Ã±ato, attapaá¹-ikkhepato ca anattÄ• ti vipassitabbÄ•
purimasadisameva.

evaá¹ƒ vipassanÄ• vidhiá¹ƒ dassetvÄ• tena vidhinÄ• katakiccaá¹ƒ attÄ• naá¹ƒ aÃ±Ã±aá¹ƒ

<679> á¹• 21 ``buddhÄ• nubuddho \Ne II 217/ yo thero, koá¹‡á¸• aÃ±Ã±o tibbanikkamo.

pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ« ||

<680> á¹• 21 ``oghapÄ• so daá¸·hakhilo, pabbato duppadÄ• layo.

chetvÄ• khilaÃ±ca pÄ• saÃ±ca, selaá¹ƒ bhetvÄ• na dubbhidaá¹ƒ.

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, mutto so mÄ• rabandhanÄ• â€™â€™ ti || ---

gÄ• thÄ• dvayamÄ• ha.

tattha __buddhÄ• nubuddho_ti buddhÄ• naá¹ƒ anubuddho, sammÄ• sambuddhehi bujjhitÄ
desanÄ• nusÄ• rena bujjhatÄ«ti attho. thirehi asekkhehi sÄ«lasÄ• rÄ• dÄ«hi samannÄ• gato
koá¹‡á¸• aÃ±Ã±o_ti gottakittanaá¹ƒ. __tibbanikkamo_ti daá¸·havÄ«riyo, thiraparakkamo. jÄ•
pahÄ«nakÄ• raá¹‡attÄ• __pahÄ«najÄ• timaraá¹‡o. brahmacariyassa kevalÄ«_ti maggabrah
anavasesato vÄ• maggabrahmacariyassa pÄ• ripÅ«rako, atha vÄ• __kevalÄ«_ nÄ• ma kil
maggaÃ±Ä• á¹‡aá¹ƒ phalaÃ±Ä• á¹‡aÃ±ca, taá¹ƒ imasmiá¹ƒ \Be II 256/ atthÄ«ti kevalÄ«. ya
maggabrahmacariyassa vasena hoti na aÃ±Ã±athÄ• , tasmÄ• ``brahmacariyassa kevalÄ«â

__oghapÄ• so_ti ``kÄ• mogho, bhavogho, diá¹-á¹-hogho, avijjoghoâ€™â€™ ti (Dhs 1156; V
cattÄ• ro oghÄ• --- ``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• nasoâ€™â€™ ti (Vin I 3
vutto rÄ• gapÄ• so ca. __daá¸·hakhilo_ti ``satthari kaá¹…khati, dhamme kaá¹…khati, saá¹…
sikkhÄ• ya kaá¹…khati, sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• toâ

V 205) evaá¹ƒ vutto daá¸·ho thiro paÃ±cavidho cetokhilo ca. pacurajanehi padÄ• letuá¹ƒ asa
__duppadÄ• layo_. tato eva pabbatasadisatÄ• ya __pabbato_ti ca saá¹…khaá¹ƒ gato. ``duk
ntiÄ• dinÄ• (Vibh 226; SN a II 2) vÄ• nayena vutto aÃ±Ã±Ä• á¹‡appabhedo ca. iti etaá¹ƒ sa
khilaÃ±ca pÄ• saÃ±cÄ• _ti etesu catubbidhesu saá¹ƒkilesadhammesu yo khilaÃ±ca pÄ• saÃ
chinditvÄ• . __selaá¹ƒ bhetvÄ• na dubbhida_nti yena kenaci Ã±Ä• á¹‡ena chindituá¹ƒ asakk
aÃ±Ã±Ä• á¹‡aselaá¹ƒ vajirÅ«pamaÃ±Ä• á¹‡ena \Ee III 6/ chinditvÄ• , cattÄ• ropi oghe taritv
nibbÄ• ne á¹-hitattÄ• __tiá¹‡á¹‡o pÄ• raá¹…gato_. Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡e
lakkhaá¹‡Å«panijjhÄ• nalakkhaá¹‡enÄ• ti duvidhenapi __jhÄ• yÄ«; mutto so mÄ• rabandha
khÄ«á¹‡Ä• savo sabbasmÄ• pi kilesamÄ• rabandhanÄ• mutto vippamutto visaá¹ƒyuttoti. at
vadati.

athekadivasaá¹ƒ \Ne II 218/ thero, attano saddhivihÄ• rikaá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ akalyÄ• á
kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ uddhataá¹ƒ unnaá¸·aá¹ƒ viharantaá¹ƒ disvÄ• , iddhiyÄ• tattha
Ä• vuso, evaá¹ƒ kari, akalyÄ• á¹‡amitte pahÄ• ya kalyÄ• á¹‡amitte sevanto samaá¹‡adham
ovadi. so therassa vacanaá¹ƒ nÄ• diyi. thero tassa anÄ• diyanena dhammasaá¹ƒvegappatto
kathÄ• ya micchÄ• paá¹-ipattiá¹ƒ garahanto sammÄ• paá¹-ipattiá¹ƒ vivekavÄ• saÃ±ca pasa

<681> á¹• 21 ``uddhato capalo bhikkhu, mitte Ä• gamma pÄ• pake.

saá¹ƒsÄ«dati mahoghasmiá¹ƒ, Å«miyÄ• paá¹-ikujjito ||

<682> á¹• 21 ``anuddhato \Be II 257/ acapalo, nipako saá¹ƒvutindriyo.

kalyÄ• á¹‡amitto medhÄ• vÄ«, dukkhassantakaro siyÄ• ||

<683> á¹• 21 ``kÄ• lapabbaá¹…gasaá¹…kÄ• so, kiso dhamanisanthato.

mattaÃ±Ã±Å« annapÄ• nasmiá¹ƒ, adÄ«namanaso naro ||

<684> á¹• 21 ``phuá¹-á¹-ho á¸• aá¹ƒsehi makasehi, araÃ±Ã±asmiá¹ƒ brahÄ• vane.

nÄ• go saá¹…gÄ• masÄ«seva, sato tatrÄ• dhivÄ• saye ||

685-6__._ á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ ... pe ... sampajÄ• no patissato ||

<687> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• ... pe ... bhavanetti samÅ«hatÄ• ||

<688> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, kiá¹ƒ me saddhivihÄ• rinÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __uddhato_ti uddhaccayutto asamÄ• hito vikkhittacitto. __capalo_ti pattacÄ«varama
cÄ• palyena samannÄ• gato lolapakatiko. __mitte Ä• gamma pÄ• pake_ti akalyÄ• á¹‡amitte
akaronto. __saá¹ƒsÄ«dati mahoghasmiá¹ƒ, Å«miyÄ• paá¹-ikujjito_ti yathÄ• mahÄ• samudd
samuddavÄ«cÄ«hi otthaá¹-o sÄ«saá¹ƒ ukkhipituá¹ƒ alabhanto tattheva saá¹ƒsÄ«dati, evaá¹
saá¹ƒsÄ• ramahoghasmiá¹ƒ paribbhamanto kodhupÄ• yÄ• saÅ«miyÄ• paá¹-ikujjito otthaá¹-
paÃ±Ã±Ä• sÄ«saá¹ƒ ukkhipituá¹ƒ alabhanto tattheva saá¹ƒsÄ«dati.

__nipako_ti \Ee III 7/ nipuá¹‡o, attatthaparatthesu kusalo. __saá¹ƒvutindriyo_ti manacchaá¹
indriyÄ• naá¹ƒ saá¹ƒvaraá¹‡ena pihitindriyo. __kalyÄ• á¹‡amitto_ti kalyÄ• á¹‡ehi mittehi sa
__medhÄ• vÄ«_ti dhammojapaÃ±Ã±Ä• ya \Ne II 219/ samaá¹…gÄ«bhÅ«to. __dukkhassant
sakalassÄ• pi vaá¹-á¹-adukkhassa antakaro bhaveyya.

__kÄ• lapabbaá¹…gasaá¹…kÄ• so_tiÄ• di vivekÄ• bhiratikittanaá¹ƒ. __nÄ• bhinandÄ• mÄ«
katakiccabhÄ• vadassanaá¹ƒ. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• (Th-a II 607) vuttatthameva. osÄ
__kiá¹ƒ me saddhivihÄ• rinÄ• _ti attano saddhivihÄ• rikaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tasmÄ• e
anÄ• darena saddhivihÄ• rinÄ• kiá¹ƒ me payojanaá¹ƒ ekavihÄ• royeva mayhaá¹ƒ ruccatÄ«

evaá¹ƒ pana vatvÄ• chaddantadahameva gato. tattha dvÄ• dasa vassÄ• ni vasitvÄ• upak
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• parinibbÄ• naá¹ƒ anujÄ• nÄ• petvÄ• tattheva gantvÄ• p

aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udÄ• yittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__manussabhÅ«ta_ntiÄ• dikÄ• Ä• yasmato udÄ• yittherassa gÄ• thÄ• . kÄ• uppatti? ayan
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinitvÄ• dev
imasmiá¹ƒ buddhuppÄ• de kapilavatthusmiá¹ƒ brÄ• hmaá¹‡akule nibbattitvÄ• __udÄ• yÄ«_
satthu Ã±Ä• tisamÄ• game buddhÄ• nubhÄ• vaá¹ƒ disvÄ• , paá¹-iladdhasaddho pabbajitvÄ
nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tayo hi ime udÄ• yittherÄ• amaccaputto pubbe Ä• gat
kovariyaputto lÄ• ludÄ• yÄ«, ayaá¹ƒ brÄ• hmaá¹‡aputto mahÄ• udÄ• yÄ«ti. svÄ• yaá¹ƒ eka
setavÄ• raá¹‡aá¹ƒ sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ mahÄ• janena pasaá¹ƒsiyamÄ
katvÄ• nÄ• gopamasuttante (AN b VI 43) desite desanÄ• pariyosÄ• ne attano Ã±Ä• á¹‡aba
anussaritvÄ• , buddhÄ• rammaá¹‡Ä• ya pÄ«tiyÄ• samussÄ• hitamÄ• naso ``ayaá¹ƒ mahÄ•

nÄ• gaá¹ƒ pasaá¹ƒsati, na buddhamahÄ• nÄ• gaá¹ƒ. handÄ• haá¹ƒ buddhamahÄ• gandhah
karissÄ• mÄ«â€™â€™ ti satthÄ• raá¹ƒ thomento ---

<689> á¹• 21 ``manussabhÅ«taá¹ƒ sambuddhaá¹ƒ, attadantaá¹ƒ samÄ• hitaá¹ƒ.

iriyamÄ• naá¹ƒ brahmapathe, cittassÅ«pasame rataá¹ƒ ||

<690> á¹• 21 ``yaá¹ƒ \Ne II 220/ \Ee III 8/ manussÄ• namassanti, sabbadhammÄ• na pÄ•

devÄ• pi taá¹ƒ namassanti, iti me arahato sutaá¹ƒ ||

<691> á¹• 21 ``sabbasaá¹ƒyojanÄ• tÄ«taá¹ƒ \Be II 259/, vanÄ• nibbanamÄ• gataá¹ƒ.

kÄ• mehi nekkhammarataá¹ƒ, muttaá¹ƒ selÄ• va kaÃ±canaá¹ƒ ||

<692> á¹• 21 ``sa ve accaruci nÄ• go, himavÄ• vaÃ±Ã±e siluccaye.

sabbesaá¹ƒ nÄ• ganÄ• mÄ• naá¹ƒ, saccanÄ• mo anuttaro ||

<693> á¹• 21 ``nÄ• gaá¹ƒ vo kittayissÄ• mi, na hi Ä• guá¹ƒ karoti so.

soraccaá¹ƒ avihiá¹ƒsÄ• ca, pÄ• dÄ• nÄ• gassa te duve ||

<694> á¹• 21 ``sati ca sampajaÃ±Ã±aÃ±ca, caraá¹‡Ä• nÄ• gassa tepare.

saddhÄ• hattho mahÄ• nÄ• go, upekkhÄ• setadantavÄ• ||

<695> á¹• 21 ``sati gÄ«vÄ• siro paÃ±Ã±Ä• , vÄ«maá¹ƒsÄ• dhammacintanÄ• .

dhammakucchisamÄ• vÄ• so, viveko tassa vÄ• ladhi ||

<696> á¹• 21 ``so jhÄ• yÄ« assÄ• sarato, ajjhattaá¹ƒ susamÄ• hito.

gacchaá¹ƒ samÄ• hito nÄ• go, á¹-hito nÄ• go samÄ• hito ||

<697> á¹• 21 ``sayaá¹ƒ samÄ• hito nÄ• go, nisinnopi samÄ• hito.

sabbattha saá¹ƒvuto nÄ• go, esÄ• nÄ• gassa sampadÄ• ||

<698> á¹• 21 ``bhuÃ±jati anavajjÄ• ni, sÄ• vajjÄ• ni na bhuÃ±jati.

ghÄ• samacchÄ• danaá¹ƒ laddhÄ• , sannidhiá¹ƒ parivajjayaá¹ƒ ||

<699> á¹• 21 ``saá¹ƒyojanaá¹ƒ aá¹‡uá¹ƒ thÅ«laá¹ƒ, sabbaá¹ƒ chetvÄ• na bandhanaá¹ƒ.

yena yeneva gacchati, anapekkhova gacchati ||

<700> á¹• 21 ``yathÄ• pi udake jÄ• taá¹ƒ, puá¹‡á¸• arÄ«kaá¹ƒ pavaá¸• á¸• hati.

nopalippati toyena, sucigandhaá¹ƒ manoramaá¹ƒ ||

<701> á¹• 21 ``tatheva ca loke jÄ• to, buddho loke viharati.

nopalippati lokena, toyena padumaá¹ƒ yathÄ• ||

<702> á¹• 21 ``mahÄ• gini pajjalito, anÄ• hÄ• ropasammati.

aá¹…gÄ• resu ca santesu, nibbutoti pavuccati ||

<703> á¹• 21 ``atthassÄ• yaá¹ƒ viÃ±Ã±Ä• panÄ«, upamÄ• viÃ±Ã±Å«hi desitÄ• .

viÃ±Ã±issanti mahÄ• nÄ• gÄ• , nÄ• gaá¹ƒ nÄ• gena desitaá¹ƒ ||

<704> á¹• 21 ``vÄ«tarÄ• go \Be II 260/ vÄ«tadoso, vÄ«tamoho anÄ• savo.

sarÄ«raá¹ƒ vijahaá¹ƒ nÄ• go, parinibbissatyanÄ• savoâ€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ

tattha \Ne II 221/ \Ee III 9/ __manussabhÅ«ta_nti manussesu bhÅ«taá¹ƒ, nibbattaá¹ƒ; manu
pattaá¹ƒ. satthÄ• hi Ä• savakkhayaÃ±Ä• á¹‡Ä• dhigamena sabbagativimuttopi carimattabhÄ
gahitapaá¹-isandhivasena ``manussoâ€™â€™ tveva voharÄ«yatÄ«ti. guá¹‡avasena pana d
brahmÄ• naá¹ƒ atibrahmÄ• . __sambuddha_nti sayameva bujjhitabbabuddhavantaá¹ƒ. __at
dantaá¹ƒ. bhagavÄ• hi attanÄ• yeva uppÄ• ditena ariyamaggena cakkhutopi ... pe ... manat
danto. __samÄ• hita_nti aá¹-á¹-havidhena samÄ• dhinÄ• maggaphalasamÄ• dhinÄ• ca sa
brahmapathe_ti catubbidhepi brahmavihÄ• rapathe, brahme vÄ• seá¹-á¹-he phalasamÄ• pa
pavattamÄ• naá¹ƒ. kiÃ±cÄ• pi bhagavÄ• na sabbakÄ• laá¹ƒ yathÄ• vutte brahmapathe iriya
iriyasÄ• matthiyaá¹ƒ pana tanninnataÃ±ca upÄ• dÄ• ya ``iriyamÄ• naâ€™â€™ nti vuttaá¹ƒ.

cittassa upasamahetubhÅ«te sabbasaá¹…khÄ• rasamathe, nibbÄ• ne, abhirataá¹ƒ. __yaá¹ƒ
sabbadhammÄ• na pÄ• ragu_nti yaá¹ƒ sammÄ• sambuddhaá¹ƒ sabbesaá¹ƒ khandhÄ• yata
abhiÃ±Ã±Ä• pÄ• ragÅ«, pariÃ±Ã±Ä• pÄ• ragÅ«, pahÄ• napÄ• ragÅ«, bhÄ• vanÄ• pÄ• ragÅ
samÄ• pattipÄ• ragÅ«ti chadhÄ• pÄ• raguá¹ƒ paramukkaá¹ƒsagatasampattiá¹ƒ khattiyapaá
namassanti. dhammÄ• nudhammapaá¹-ipattiyÄ• pÅ«jentÄ• kÄ• yena vÄ• cÄ• ya manasÄ•
tappabbhÄ• rÄ• honti. __devÄ• pi taá¹ƒ namassantÄ«_ti na kevalaá¹ƒ manussÄ• eva, atha
lokadhÄ• tÅ«su devÄ• pi taá¹ƒ namassanti. __iti me arahato suta_nti evaá¹ƒ mayÄ• Ä• rak
arahato, bhagavato, dhammasenÄ• patiÄ• dÄ«naÃ±ca ``satthÄ• devamanussÄ• naâ€™â€
santike evaá¹ƒ sutanti dasseti.

__sabbasaá¹ƒyojanÄ• tÄ«ta_nti sabbÄ• ni dasapi saá¹ƒyojanÄ• ni yathÄ• rahaá¹ƒ catÅ«hi
atikkantaá¹ƒ. __vanÄ• nibbanamÄ• gata_nti kilesavanato tabbirahitaá¹ƒ nibbanaá¹ƒ upagat
nekkhammarata_nti sabbaso kÄ• mehi nikkhamitvÄ• pabbajjÄ• jhÄ• navipassanÄ• dibhede
__muttaá¹ƒ selÄ• va kaÃ±cana_nti asÄ• rato nissaá¹-asÄ• rasabhÄ• vattÄ• selato nissaá¹-
taá¹ƒ namassantÄ«ti yojanÄ• .

__sa_ \Be II 261/ __ve accaruci nÄ• go_ti so ekaá¹ƒsato Ä• guá¹ƒ na karoti, punabbhavaá¹
viya balavÄ• ti. ``nÄ• goâ€™â€™ ti laddhanÄ• mo sammÄ• sambuddho, __accarucÄ«_ti \E
Ã±Ä• á¹‡aruciyÄ• ca sadevakaá¹ƒ lokaá¹ƒ atikkamitvÄ• ruci, sobhi. yathÄ• kiá¹ƒ? __hima
yathÄ• hi himavÄ• pabbatarÄ• jÄ• attano thiragarumahÄ• sÄ• rabhÄ• vÄ• dÄ«hi guá¹‡ehi
evaá¹ƒ atirocatÄ«ti attho. __sabbesaá¹ƒ nÄ• ganÄ• mÄ• na_nti ahinÄ• gahatthinÄ• gapuris
sekhÄ• sekhapaccekabuddhanÄ• gÄ• naá¹ƒ vÄ• . __saccanÄ• mo_ti sacceneva nÄ• ganÄ•
hi Ä• guá¹ƒ karotÄ«â€™â€™ tiÄ• dinÄ• sayameva vakkhati.

idÄ• ni buddhanÄ• gaá¹ƒ avayavato ca dassento nÄ• mato tÄ• va dassetuá¹ƒ __ ``na hi Ä•
Ä• ha. yasmÄ• Ä• guá¹ƒ, pÄ• paá¹ƒ, sabbena sabbaá¹ƒ na karoti, tasmÄ• nÄ• goti attho. _
__avihiá¹ƒsÄ• _ti karuá¹‡Ä• . tadubhayaá¹ƒ sabbassapi guá¹‡arÄ• sissa pubbaá¹…gamanti
purimapÄ• dabhÄ• vo tassa yuttoti Ä• ha __ ``pÄ• dÄ• nÄ• gassa te duveâ€™â€™ _ti.

aparapÄ• dabhÄ• vena vadanto __ ``sati ca sampajaÃ±Ã±aÃ±ca, caraá¹‡Ä• nÄ• gassa te
``tyÄ• pareâ€™â€™ ti vÄ• pÄ• á¹-ho. te aparetveva padavibhÄ• go. anavajjadhammÄ• naá
etassÄ• ti, __saddhÄ• hattho_. suparisuddhavedanÄ• Ã±Ä• á¹‡appabhedÄ• upekkhÄ• se
__upekkhÄ• setadantavÄ• _.

uttamaá¹…gaá¹ƒ paÃ±Ã±Ä• , tassÄ• adhiá¹-á¹-hÄ• naá¹ƒ satÄ«ti Ä• ha __ ``sati gÄ«vÄ• s
__vÄ«maá¹ƒsÄ• dhammacintanÄ• _ti yathÄ• khÄ• ditabbÄ• khÄ• ditabbassa soá¹‡á¸• Ä•
hatthinÄ• gassa vÄ«maá¹ƒsÄ• nÄ• ma hoti, evaá¹ƒ buddhanÄ• gassa kusalÄ• didhammaci
vasanti etthÄ• ti, samÄ• vÄ• so, bhÄ• janaá¹ƒ kucchi eva samÄ• vÄ• so, abhiÃ±Ã±Ä• sama

samathavipassanÄ• saá¹…khÄ• to dhammo kucchisamÄ• vÄ• so etassÄ• ti __dhammakuc
upadhiviveko. __tassÄ• _ti buddhanÄ• gassa. __vÄ• ladhi, _ pariyosÄ• naá¹…gabhÄ• vato.

__jhÄ• yÄ«_ti Ä• rammaá¹‡Å«panijjhÄ• nena ca jhÄ• yanasÄ«lo. __assÄ• sarato_ti param
__ajjhattaá¹ƒ susamÄ• hito_ti visayajjhatte \Be II 262/ phalasamÄ• pattiyaá¹ƒ suá¹-á¹-hu sa
samÄ• dhÄ• naá¹ƒ suá¹-á¹-hu sabbakÄ• likanti dassetuá¹ƒ __ ``gacchaá¹ƒ samÄ• hito nÄ•
bhagavÄ• hi savÄ• sanassa uddhaccassa pahÄ«nattÄ• vikkhepÄ• bhÄ• vato niccaá¹ƒ san
iriyÄ• pathaá¹ƒ kappeti, taá¹ƒ taá¹ƒ samÄ• hitova kappesÄ«ti.

__sabbatthÄ• _ti, sabbasmiá¹ƒ gocare, sabbasmiÃ±ca dvÄ• re sabbaso pihitavutti. tenÄ• h
kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ \Ee III 11/ Ã±Ä• á¹‡Ä• nuparivattaâ€™â€™
nÄ• gassa sampadÄ• _ti esÄ• ``na hi Ä• guá¹ƒ karoti soâ€™â€™ tiÄ• dinÄ• ``sambuddha
yathÄ• vuttÄ• vakkhamÄ• nÄ• ca buddhagandhahatthino sampatti guá¹‡aparipuá¹‡á¹‡Ä•

__bhuÃ±jati_ \Ne II 223/ __anavajjÄ• nÄ«_ti sammÄ• jÄ«vassa ukkaá¹ƒsapÄ• ramippattiyÄ
agarahitabbÄ• ni, micchÄ• jÄ«vassa sabbaso savÄ• sanÄ• naÃ±ca pahÄ«nattÄ• sÄ• vajjÄ
anavajjÄ• ni bhuÃ±janto ca sannidhiá¹ƒ parivajjayaá¹ƒ bhuÃ±jatÄ«ti yojanÄ• .

__saá¹ƒyojana_nti vaá¹-á¹-adukkhena saddhiá¹ƒ santÄ• naá¹ƒ saá¹ƒyojanato vaá¹-á¹-e osÄ
dasavidhampi saá¹ƒyojanaá¹ƒ. __aá¹‡uá¹ƒ thÅ«la_nti khuddakaÃ±ceva mahantaÃ±ca. __sa
bandhana_nti maggaÃ±Ä• á¹‡ena anavasesaá¹ƒ kilesabandhanaá¹ƒ chinditvÄ• . __yena ye
disÄ• bhÄ• gena.

yathÄ• hi udake jÄ• taá¹ƒ puá¹‡á¸• arÄ«kaá¹ƒ udake pavaá¸• á¸• hati nopalippati toyena, a
tatheva loke jÄ• to buddho loke viharati, nopalippati lokena taá¹‡hÄ• diá¹-á¹-himÄ• nalepÄ•

__ginÄ«_ti aggi. __anÄ• hÄ• ro_ti anindhano.

__atthassÄ• yaá¹ƒ viÃ±Ã±Ä• panÄ«_ti satthu guá¹‡asaá¹…khÄ• tassa upameyyatthassa vi
ayaá¹ƒ nÄ• gÅ«pamÄ• . __viÃ±Ã±Å«hÄ«_ti satthu paá¹-ividdhacatusaccadhammaá¹ƒ parijÄ
vadati. __viÃ±Ã±issantÄ«_tiÄ• di kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• nÄ• gena mayÄ• desitaá¹
tathÄ• gatagandhahatthiá¹ƒ mahÄ• nÄ• gÄ• khÄ«á¹‡Ä• savÄ• attano visaye á¹-hatvÄ• vij
puthujjanÄ• naá¹ƒ Ã±Ä• panatthaá¹ƒ ayaá¹ƒ upamÄ• amhehi bhÄ• sitÄ• ti adhippÄ• yo.

__sarÄ«raá¹ƒ_ \Be II 263/ __vijahaá¹ƒ nÄ• go, parinibbissatyanÄ• savo_ti bodhimÅ«le sau
anÄ• savo sammÄ• sambuddhanÄ• go, idÄ• ni sarÄ«raá¹ƒ attabhÄ• vaá¹ƒ vijahanto khandh
parinibbÄ• yissatÄ«ti.

evaá¹ƒ cuddasahi upamÄ• hi maá¹‡á¸• etvÄ• , soá¸·asahi gÄ• thÄ• hi, catusaá¹-á¹-hiyÄ• p
vaá¹‡á¹‡ento anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• desanaá¹ƒ niá¹-á¹-hÄ• pesi.

udÄ• yittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. vÄ«satinipÄ• to

1. adhimuttattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

vÄ«satinipÄ• te \Be II 264/ \Ne II 224/ \Ee III 12/ __yaÃ±Ã±atthaá¹ƒ vÄ• _tiÄ• dikÄ• Ä• yas
adhimuttattherassa gÄ• thÄ• . kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha
upacinanto atthadassissa bhagavato kÄ• le vibhavasampanne kule nibbattitvÄ• viÃ±Ã±utaá
parinibbute bhikkhusaá¹…ghaá¹ƒ upaá¹-á¹-hahanto mahÄ• dÄ• nÄ• ni pavattesi. so tena pu
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de Ä• yasmato saá¹ƒkiccattherassa bhaginiyÄ• kucc
__adhimutto_tissa nÄ• maá¹ƒ ahosi. so vayappatto mÄ• tulattherassa santike pabbajitvÄ• v
karonto sÄ• maá¹‡erabhÅ«miyaá¹ƒyeva á¹-hito arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apa
4.84-88) ---

``nibbute lokanÄ• thamhi, atthadassÄ«naruttame.

upaá¹-á¹-hahiá¹ƒ bhikkhusaá¹…ghaá¹ƒ, vippasannena cetasÄ• ||

``nimantetvÄ• bhikkhusaá¹…ghaá¹ƒ, ujubhÅ«taá¹ƒ samÄ• hitaá¹ƒ.

ucchunÄ• maá¹‡á¸• apaá¹ƒ katvÄ• , bhojesiá¹ƒ saá¹…ghamuttamaá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ athamÄ• nusaá¹ƒ.

sabbe satte abhibhomi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``aá¹-á¹-hÄ• rase kappasate, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ucchudÄ• nassidaá¹ƒ phalaá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• samÄ• pattisukhena vÄ«tinÄ• mento upasampajjitukÄ• mo ``mÄ•
ti mÄ• tu santikaá¹ƒ gacchanto antarÄ• magge devatÄ• ya balikammakaraá¹‡atthaá¹ƒ maá¹
paÃ±casatehi corehi samÄ• gacchi. corÄ• ca taá¹ƒ aggahesuá¹ƒ ``devatÄ• ya bali \Ne II 22
so corehi gahitopi abhÄ«to acchambhÄ« vippasannamukhova aá¹-á¹-hÄ• si. taá¹ƒ disvÄ•
coragÄ• maá¹‡iacchariyabbhutacittajÄ• to pasaá¹ƒsanto ---

<705> á¹• 21 ``yaÃ±Ã±atthaá¹ƒ \Be II 265/ vÄ• dhanatthaá¹ƒ vÄ• , ye hanÄ• ma mayaá¹ƒ

avasesaá¹ƒ bhayaá¹ƒ hoti, vedhanti vilapanti ca ||

<706> á¹• 21 ``tassa te natthi bhÄ«tattaá¹ƒ, bhiyyo vaá¹‡á¹‡o pasÄ«dati.

kasmÄ• na paridevesi, evarÅ«pe mahabbhayeâ€™â€™ ti || --- dve gÄ• thÄ• abhÄ• si.

tattha __yaÃ±Ã±attha_nti yajanatthaá¹ƒ devatÄ• naá¹ƒ balikammakaraá¹‡atthaá¹ƒ vÄ• . vÄ
__dhanattha_nti sÄ• pateyyaharaá¹‡atthaá¹ƒ. __ye hanÄ• ma mayaá¹ƒ pure_ti ye satte ma
atÄ«tatthe hi idaá¹ƒ vattamÄ• navacanaá¹ƒ. __avase_ti avase aserike katvÄ• . __ta_nti tesa
``avasesantiâ€™â€™ pi paá¹-hanti. amhehi gahitesu taá¹ƒ ekaá¹ƒ á¹-hapetvÄ• avasesÄ• n
pÄ• á¹-ho. __bhayaá¹ƒ hotÄ«_ti maraá¹‡abhayaá¹ƒ hoti. yena te __vedhanti vilapanti, _cittu
III 13/, ``sÄ• mi, tumhÄ• kaá¹ƒ idaÃ±cidaÃ±ca dassÄ• ma, dÄ• sÄ• bhavissÄ• mÄ• â€™â€
vilapanti.

__tassa te_ti yo tvaá¹ƒ amhehi devatÄ• ya balikammatthaá¹ƒ jÄ«vitÄ• voropetukÄ• mehi u
santajjito, tassa te. __bhÄ«tatta_nti bhÄ«tabhÄ• vo, bhayanti attho. __bhiyyo vaá¹‡á¹‡o pas
pakativaá¹‡á¹‡ato uparipi te mukhavaá¹‡á¹‡o vippasÄ«dati. therassa kira tadÄ• ``sace ime
idÄ• nevÄ• haá¹ƒ anupÄ• dÄ• ya parinibbÄ• yissÄ• mi, dukkhabhÄ• ro vigacchissatÄ«â€™
pÄ«tisomanassaá¹ƒ uppajji. __evarÅ«pe mahabbhaye_ti edise mahati maraá¹‡abhaye upaâ
etaá¹ƒ bhummavacanaá¹ƒ.

idÄ• ni thero coragÄ• maá¹‡issa paá¹-ivacanadÄ• namukhena dhammaá¹ƒ desento ---

<707> á¹• 21 ``natthi cetasikaá¹ƒ dukkhaá¹ƒ, anapekkhassa gÄ• maá¹‡i.

atikkantÄ• bhayÄ• sabbe, khÄ«á¹‡asaá¹ƒyojanassa ve ||

<708> á¹• 21 ``khÄ«á¹‡Ä• ya bhavanettiyÄ• , diá¹-á¹-he dhamme yathÄ• tathe.

na bhayaá¹ƒ maraá¹‡e hoti, bhÄ• ranikkhepane yathÄ• ||

<709> á¹• 21 ``suciá¹‡á¹‡aá¹ƒ brahmacariyaá¹ƒ me, maggo cÄ• pi subhÄ• vito.

maraá¹‡e me bhayaá¹ƒ natthi, rogÄ• namiva saá¹…khaye ||

<710> á¹• 21 ``suciá¹‡á¹‡aá¹ƒ \Be II 266/ \Ne II 226/ brahmacariyaá¹ƒ me, maggo cÄ• pi su

nirassÄ• dÄ• bhavÄ• diá¹-á¹-hÄ• , visaá¹ƒ pitvÄ• va chaá¸• á¸• itaá¹ƒ ||

<711> á¹• 21 ``pÄ• ragÅ« anupÄ• dÄ• no, katakicco anÄ• savo.

tuá¹-á¹-ho Ä• yukkhayÄ• hoti, mutto Ä• ghÄ• tanÄ• yathÄ• ||

<712> á¹• 21 ``uttamaá¹ƒ dhammataá¹ƒ patto, sabbaloke anatthiko.

Ä• dittÄ• va gharÄ• mutto, maraá¹‡asmiá¹ƒ na socati ||

<713> á¹• 21 ``yadatthi saá¹…gataá¹ƒ kiÃ±ci, bhavo vÄ• yattha labbhati.

sabbaá¹ƒ anissaraá¹ƒ etaá¹ƒ, iti vuttaá¹ƒ mahesinÄ• ||

<714> á¹• 21 ``yo taá¹ƒ tathÄ• pajÄ• nÄ• ti, yathÄ• buddhena desitaá¹ƒ.

na gaá¹‡hÄ• ti bhavaá¹ƒ kiÃ±ci, sutattaá¹ƒva ayoguá¸·aá¹ƒ ||

<715> á¹• 21 ``na me hoti `ahosiâ€™ nti, `bhavissaâ€™ nti na hoti me.

saá¹…khÄ• rÄ• vigamissanti, tattha kÄ• paridevanÄ• ||

<716> á¹• 21 ``suddhaá¹ƒ dhammasamuppÄ• daá¹ƒ, suddhaá¹ƒ saá¹…khÄ• rasantatiá¹ƒ.

passantassa yathÄ• bhÅ«taá¹ƒ, na bhayaá¹ƒ hoti gÄ• maá¹‡i ||

<717> á¹• 21 ``tiá¹‡akaá¹-á¹-hasamaá¹ƒ lokaá¹ƒ, yadÄ• paÃ±Ã±Ä• ya passati.

mamattaá¹ƒ so asaá¹ƒvindaá¹ƒ, `natthi meâ€™ ti na socati ||

<718> á¹• 21 ``ukkaá¹‡á¹-hÄ• mi sarÄ«rena, bhavenamhi anatthiko.

soyaá¹ƒ bhijjissati kÄ• yo, aÃ±Ã±o ca na bhavissati ||

<719> á¹• 21 ``yaá¹ƒ \Ee III 14/ vo kiccaá¹ƒ sarÄ«rena, taá¹ƒ karotha yadicchatha.

na me tappaccayÄ• tattha, doso pemaÃ±ca hehitÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

<720> á¹• 21 ``tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

satthÄ• ni nikkhipitvÄ• na, mÄ• á¹‡avÄ• etadabravuâ€™â€™ nti || ---

ayaá¹ƒ saá¹…gÄ«tikÄ• rehi vuttagÄ• thÄ• . ito aparÄ• tisso corÄ• naá¹ƒ, therassa ca vacan

<721> á¹• 21 ``kiá¹ƒ \Be II 267/ bhadante karitvÄ• na, ko vÄ• Ä• cariyo tava.

kassa sÄ• sanamÄ• gamma, labbhate taá¹ƒ asokatÄ• ||

<722> á¹• 21 ``sabbaÃ±Ã±Å« sabbadassÄ• vÄ«, jino Ä• cariyo mama.

mahÄ• kÄ• ruá¹‡iko satthÄ• , sabbalokatikicchako ||

<723> á¹• 21 ``tenÄ• yaá¹ƒ \Ne II 227/ desito dhammo, khayagÄ• mÄ« anuttaro.

tassa sÄ• sanamÄ• gamma, labbhate taá¹ƒ asokatÄ• ||

<724> á¹• 21 ``sutvÄ• na corÄ• isino subhÄ• sitaá¹ƒ, nikkhippa satthÄ• ni ca Ä• vudhÄ• ni

tamhÄ• ca kammÄ• viramiá¹ƒsu eke, eke ca pabbajjamarocayiá¹ƒsu ||

<725> á¹• 21 ``te pabbajitvÄ• sugatassa sÄ• sane, bhÄ• vetva bojjhaá¹…gabalÄ• ni paá¹‡

udaggacittÄ• sumanÄ• katindriyÄ• , phusiá¹ƒsu nibbÄ• napadaá¹ƒ asaá¹…khataâ€™â€™

imÄ• pi saá¹…gÄ«tikÄ• rehi vuttagÄ• thÄ• .

tattha __natthi cetasikaá¹ƒ dukkhaá¹ƒ, anapekkhassa, gÄ• maá¹‡Ä«_ti gÄ• maá¹‡i, apekkh

abhÄ• vena anapekkhassa mÄ• disassa, lohitasabhÄ• vo pubbo viya, cetasikaá¹ƒ dukkhaá¹
domanassÄ• bhÄ• vÄ• padesena bhayÄ• bhÄ• vaá¹ƒ vadati. tenÄ• ha __ ``atikkantÄ• bhay
bhayÄ• sabbe_ti khÄ«á¹‡asaá¹ƒyojanassa arahato paÃ±cavÄ«sati mahÄ• bhayÄ• , aÃ±Ã±
atikkantÄ• atÄ«tÄ• , apagatÄ• ti attho.

__diá¹-á¹-he dhamme yathÄ• tathe_ti catusaccadhamme pariÃ±Ã±Ä• pahÄ• nasacchikiriya
maggapaÃ±Ã±Ä• ya yathÄ• bhÅ«taá¹ƒ diá¹-á¹-he. __maraá¹‡e_ti maraá¹‡ahetu. __bhÄ• ra
koci puriso sÄ«se á¹-hitena mahatÄ• garubhÄ• rena saá¹ƒsÄ«danto tassa nikkhepane, apa
sampadamidanti attho. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``bhÄ• rÄ• \Be II 268/ \Ee III 15/ have paÃ±cakkhandhÄ• , bhÄ• rahÄ• ro ca puggalo.

bhÄ• rÄ• dÄ• naá¹ƒ dukhaá¹ƒ loke, bhÄ• ranikkhepanaá¹ƒ sukhaâ€™â€™ nti || (SN b III 22

__suciá¹‡á¹‡a_nti suá¹-á¹-hu caritaá¹ƒ. __brahmacariya_nti, sikkhattayasaá¹…gahaá¹ƒ sÄ•
tato eva __maggo cÄ• pi subhÄ• vito_ aá¹-á¹-haá¹…giko ariyamaggopi sammadeva bhÄ• vi
saá¹…khaye_ti yathÄ• bahÅ«hi rogehi abhibhÅ«tassa Ä• turassa rogÄ• naá¹ƒ saá¹…khaye
evaá¹ƒ khandharogasaá¹…khaye maraá¹‡e mÄ• disassa bhayaá¹ƒ natthi.

__nirassÄ• dÄ• bhavÄ• diá¹-á¹-hÄ• _ti tÄ«hi dukkhatÄ• hi abhibhÅ«tÄ• , ekÄ• dasahi agg
nirassÄ• dÄ• , assÄ• darahitÄ• , mayÄ• diá¹-á¹-hÄ• . __visaá¹ƒ pitvÄ• va chaá¸• á¸• ita_nti
pivitvÄ• tÄ• disena payogena chaá¸• á¸• itaá¹ƒ viya maraá¹‡e me bhayaá¹ƒ natthÄ«ti attho.

__mutto_ \Ne II 228/ __Ä• ghÄ• tanÄ• yathÄ• _ti yathÄ• corehi mÄ• raá¹‡atthaá¹ƒ Ä• ghÄ
upÄ• yena tato mutto haá¹-á¹-hatuá¹-á¹-ho hoti, evaá¹ƒ saá¹ƒsÄ• rapÄ• raá¹ƒ, nibbÄ• naá¹ƒ
catÅ«hipi upÄ• dÄ• nehi __anupÄ• dÄ• no, _ pariÃ±Ã±Ä• dÄ«naá¹ƒ soá¸·asannaá¹ƒ kiccÄ•
kÄ• mÄ• savÄ• dÄ«hi __anÄ• savo, Ä• yukkhayÄ• _ Ä• yukkhayahetu __tuá¹-á¹-ho_ somar

__uttama_nti seá¹-á¹-haá¹ƒ. __dhammata_nti, dhammasabhÄ• vaá¹ƒ. arahatte siddhe sijjha
tÄ• dibhÄ• vaá¹ƒ. __sabbaloke_ti sabbalokasmimpi, dÄ«ghÄ• yukasukhabahulatÄ• divasen
__anatthiko_ti, anapekkho. __Ä• dittÄ• va gharÄ• mutto_ti yathÄ• koci puriso samantato Ä
gehato nissaá¹-o, tato nissaraá¹‡animittaá¹ƒ na socati, evaá¹ƒ khÄ«á¹‡Ä• savo maraá¹‡anim

__yadatthi saá¹…gataá¹ƒ kiÃ±cÄ«_ti yaá¹ƒkiÃ±ci imasmiá¹ƒ loke atthi, vijjati, upalabbhati sa
sattehi saá¹…khÄ• rehi vÄ• samÄ• gamo, samodhÄ• naá¹ƒ. ``saá¹…khataâ€™â€™ ntipi p
paccayehi samacca sambhuyya kataá¹ƒ, paá¹-iccasamuppannanti attho. __bhavo vÄ• yatth
sattanikÄ• ye yo upapattibhavo labbhati. __sabbaá¹ƒ anissaraá¹ƒ eta_nti sabbametaá¹ƒ issa
kenaci ``evaá¹ƒ hotÅ«â€™â€™ ti issariyaá¹ƒ vattetuá¹ƒ sakkÄ• . __iti vuttaá¹ƒ mahesinÄ• _

dhammÄ• anattÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ mahesinÄ• sammÄ• sambuddhena. tasmÄ
pajÄ• nanto maraá¹‡asmiá¹ƒ na socatÄ«ti yojanÄ• .

__na_ \Ee III 16/ __gaá¹‡hÄ• ti bhavaá¹ƒ kiÃ±cÄ«_ti yo ariyasÄ• vako ``sabbe saá¹…khÄ•
tiÄ• dinÄ• (Dhp 277) yathÄ• buddhena bhagavatÄ• desitaá¹ƒ, tathÄ• taá¹ƒ bhavattayaá¹ƒ
vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya pajÄ• nÄ• ti. so yathÄ• koci puriso s
ayoguá¸·aá¹ƒ hatthena na gaá¹‡hÄ• ti, evaá¹ƒ kiÃ±ci khuddakaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bh
tattha taá¹‡haá¹ƒ karotÄ«ti attho.

__na me hoti ``ahosiâ€™â€™ _nti ``atÄ«tamaddhÄ• naá¹ƒ ahaá¹ƒ Ä«diso ahosiâ€™â€™ n
cittappavatti atthi diá¹-á¹-hiyÄ• sammadeva ugghÄ• á¹-itattÄ• , dhammasabhÄ• vassa ca su
``bhavissaâ€™â€™ nti na hoti me_ti tato eva ``anÄ• gatamaddhÄ• naá¹ƒ ahaá¹ƒ ediso kath
bhaveyyaâ€™â€™ nti evampi me na hoti. __saá¹…khÄ• rÄ• vigamissantÄ«_ti evaá¹ƒ pana
pavattamÄ• nÄ• saá¹…khÄ• rÄ• va, na ettha koci attÄ• vÄ• attaniyaá¹ƒ vÄ• , te ca kho vig
vinassissanti, khaá¹‡e khaá¹‡e bhijjissantÄ«â€™â€™ ti. __tattha kÄ• paridevanÄ• _ti evaá
mÄ• disassa tattha saá¹…khÄ• ragate kÄ• nÄ• ma paridevanÄ• .

__suddha_nti kevalaá¹ƒ, attasÄ• rena asammissaá¹ƒ. __dhammasamuppÄ• da_nti
paccayapaccayuppannadhammasamuppattiá¹ƒ avijjÄ• dipaccayehi saá¹…khÄ• rÄ• didham
__saá¹…khÄ• rasantati_nti kilesakammavipÄ• kappabhedasaá¹…khÄ• rapabandhaá¹ƒ. __p
vipassanÄ• ya maggapaÃ±Ã±Ä• ya yÄ• thÄ• vato jÄ• nantassa.

__tiá¹‡akaá¹-á¹-hasamaá¹ƒ loka_nti yathÄ• araÃ±Ã±e apariggahe tiá¹‡akaá¹-á¹-he kenaci
``mayhaá¹ƒ santakaá¹ƒ ayaá¹ƒ gaá¹‡hatÄ«â€™â€™ ti na hoti, evaá¹ƒ so asÄ• mikatÄ• ya t
saá¹…khÄ• ralokaá¹ƒ yadÄ• paÃ±Ã±Ä• ya passati, so tattha mamattaá¹ƒ __asaá¹ƒvindaá¹
akaronto. __natthi me_ti ``ahu vata sohaá¹ƒ, taá¹ƒ me natthÄ«â€™â€™ ti na socati.

__ukkaá¹‡á¹-hÄ• mi sarÄ«renÄ• _ti asÄ• rakena abhinudena dukkhena akataÃ±Ã±unÄ•
asuciduggandhajegucchapaá¹-ikkÅ«lasabhÄ• vena iminÄ• kÄ• yena ukkaá¹‡á¹-hÄ• mi ima
nibbindanto evaá¹ƒ tiá¹-á¹-hÄ• mi. __bhavenamhi anatthiko_ti sabbenapi bhavena anatthiko
bhavaá¹ƒ patthemi. __soyaá¹ƒ bhijjissati kÄ• yo_ti ayaá¹ƒ mama kÄ• yo idÄ• ni tumhÄ• kaá
aÃ±Ã±attha bhijjissati. __aÃ±Ã±o ca na bhavissatÄ«_ti aÃ±Ã±o kÄ• yo mayhaá¹ƒ Ä• yatiá¹ƒ
punabbhavÄ• bhÄ• vato.

__yaá¹ƒ vo kiccaá¹ƒ sarÄ«renÄ• _ti yaá¹ƒ tumhÄ• kaá¹ƒ iminÄ• sarÄ«rena payojanaá¹ƒ, _
yadicchatha, _ icchatha ce. __na me tappaccayÄ• _ti, taá¹ƒ nimittaá¹ƒ \Ee III 17/ imassa sa
yathicchitakiccassa karaá¹‡ahetu. __tatthÄ• _ti tesu karontesu ca akarontesu ca. __doso pe
yathÄ• kkamaá¹ƒ paá¹-igho anunayo na bhavissati, attano bhave apekkhÄ• ya sabbaso pah

aÃ±Ã±apaccayÄ• aÃ±Ã±attha ca paá¹-ighÄ• nunayesu asantesupi tappaccayÄ• , ``tatthÄ• yathÄ• dhigatavasena vuttaá¹ƒ.

__tassÄ• _ti adhimuttattherassa. __taá¹ƒ vacana_nti ``natthi cetasikaá¹ƒ dukkhaâ€™â€™ n bhayÄ• bhÄ• vÄ• didÄ«pakaá¹ƒ, tato eva abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ vacanaá¹ƒ sutvÄ• hi ``mÄ• á¹‡avÄ• â€™â€™ ti vuccanti ``mÄ• á¹‡avehi saha gacchanti katakammehi akataka II 149) viya.

__kiá¹ƒ_ \Ne II 230/ __bhadante karitvÄ• nÄ• _ti, bhante, kiá¹ƒ nÄ• ma tapokammaá¹ƒ katv kassa __sÄ• sanaá¹ƒ, _ ovÄ• daá¹ƒ nissÄ• ya ayaá¹ƒ __asokatÄ• _ maraá¹‡akÄ• le sokÄ• atthaá¹ƒ __abravuá¹ƒ, _ pucchÄ• vasena kathesuá¹ƒ, bhÄ• siá¹ƒsu.

taá¹ƒ sutvÄ• thero tesaá¹ƒ paá¹-ivacanaá¹ƒ dento __ ``sabbaÃ±Ã±Å«â€™â€™ _tiÄ• dimÄ paropadesena vinÄ• sabbapakÄ• rena sabbadhammÄ• vabodhanasamatthassa Ä• kaá¹…l anÄ• varaá¹‡aÃ±Ä• á¹‡assa adhigamena atÄ«tÄ• dibhedaá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti, sabb samantacakkhunÄ• sabbassa dassanato __sabbadassÄ• vÄ«_. yamhi anÄ• varaá¹‡aÃ±Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, nattheva asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡apÄ• á¸·iyÄ• virodho v asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ ekasseva Ã±Ä• á¹‡assa dvidhÄ• vuttattÄ• . yaá¹ƒ __itivuttakavaá¹‡á¹‡anÄ• yaá¹ƒ_ (It-a 38) vitthÄ• rato vuttamevÄ• ti tattha vuttanayeneva \B veditabbaá¹ƒ. paÃ±cannampi mÄ• rÄ• naá¹ƒ vijayato __jino, _ hÄ«nÄ• divibhÄ• gabhinne s adhimuttavuttitÄ• ya mahatiyÄ• karuá¹‡Ä• ya samannÄ• gatattÄ• __mahÄ• kÄ• ruá¹‡iko, _ diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ veneyyÄ• naá¹ƒ anusÄ• sa sabbalokassa kilesarogatikicchanato __sabbalokatikicchako, _ sammÄ• sambuddho Ä• cari __khayagÄ• mÄ«_ti nibbÄ• nagÄ• mÄ«.

evaá¹ƒ therena satthu sÄ• sanassa ca guá¹‡e pakÄ• site paá¹-iladdhasaddhÄ• ekacce cor upÄ• sakattaá¹ƒ pavedesuá¹ƒ. tamatthaá¹ƒ dÄ«pento dhammasaá¹…gÄ• hakÄ• __ ``sutvÄ gÄ• thÄ• abhÄ• siá¹ƒsu. tattha \Ee III 18/ __isino_ti adhisÄ«lasikkhÄ• dÄ«naá¹ƒ esanaá¹-á adhimuttattherassa. __nikkhippÄ• _ti pahÄ• ya. __satthÄ• ni ca Ä• vudhÄ• ni cÄ• _ti asiÄ• dhanukalÄ• pÄ• diÄ• vudhÄ• ni ca. __tamhÄ• ca kammÄ• _ti tato corakammato.

__te pabbajitvÄ• sugatassa sÄ• sane_ti te corÄ• sobhanagamanatÄ• dÄ«hi sugatassa bh upagantvÄ• . bhÄ• vanÄ• visesÄ• dhigatÄ• ya odagyalakkhaá¹‡Ä• ya pÄ«tiyÄ• samannÄ• somanassappattÄ• . __katindriyÄ• _ti bhÄ• vitindriyÄ• . __phusiá¹ƒsÅ«_ti aggamaggÄ• dhig nibbÄ• naá¹ƒ adhigacchiá¹ƒsu. adhimutto kira core nibbisevane katvÄ• , te tattheva á¹-hape gantvÄ• , mÄ• taraá¹ƒ Ä• pucchitvÄ• , paccÄ• gantvÄ• tehi saddhiá¹ƒ upajjhÄ• yassa santi upasampadaá¹ƒ akÄ• si. atha tesaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi \Ne II 231/, te nacira patiá¹-á¹-hahiá¹ƒsu. tena vuttaá¹ƒ ``pabbajitvÄ• ... pe ... asaá¹…khataâ€™â€™ nti.

adhimuttattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pÄ• rÄ• pariyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__samaá¹‡assa ahu cintÄ• _tiÄ• dikÄ• Ä• yasmato pÄ• rÄ• pariyattherassa gÄ• thÄ• . kÄ•
purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ up
saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡amah
272/ nibbatti. tassa vayappattassa gottavasena __pÄ• rÄ• pariyo_tveva samaÃ±Ã±Ä• ahos
brÄ• hmaá¹‡asippesu nipphattiá¹ƒ gato. ekadivasaá¹ƒ satthu dhammadesanÄ• kÄ• le jetava
parisapariyante nisÄ«di. satthÄ• tassa ajjhÄ• sayaá¹ƒ oloketvÄ• __indriyabhÄ• vanÄ• sutta
desesi. so taá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbaji. taá¹ƒ suttaá¹ƒ uggahetvÄ• tadattham
anucintesi, svÄ• yamattho gÄ• thÄ• su eva Ä• vi bhavissati. so tathÄ• anuvicintento Ä• yata
paá¹-á¹-hapetvÄ• nacirasseva arahattaá¹ƒ patto. aparabhÄ• ge attanÄ• cintitÄ• kÄ• raá¹ƒ

<726> á¹• 21 ``samaá¹‡assa ahu cintÄ• , pÄ• rÄ• pariyassa bhikkhuno.

ekakassa nisinnassa, pavivittassa jhÄ• yino ||

<727> á¹• 21 ``kimÄ• nupubbaá¹ƒ \Ee III 19/ puriso, kiá¹ƒ vataá¹ƒ kiá¹ƒ samÄ• cÄ• raá¹ƒ.

attano kiccakÄ• rÄ«ssa, na ca kaÃ±ci viheá¹-haye ||

<728> á¹• 21 ``indriyÄ• ni manussÄ• naá¹ƒ, hitÄ• ya ahitÄ• ya ca.

arakkhitÄ• ni ahitÄ• ya, rakkhitÄ• ni hitÄ• ya ca ||

<729> á¹• 21 ``indriyÄ• neva sÄ• rakkhaá¹ƒ, indriyÄ• ni ca gopayaá¹ƒ.

attano kiccakÄ• rÄ«ssa, na ca kaÃ±ci viheá¹-haye ||

<730> á¹• 21 ``cakkhundriyaá¹ƒ ce rÅ«pesu, gacchantaá¹ƒ anivÄ• rayaá¹ƒ.

anÄ• dÄ«navadassÄ• vÄ«, so dukkhÄ• na hi muccati ||

<731> á¹• 21 ``sotindriyaá¹ƒ \Ne II 232/ ce saddesu, gacchantaá¹ƒ anivÄ• rayaá¹ƒ.

anÄ• dÄ«navadassÄ• vÄ«, so dukkhÄ• na hi muccati ||

<732> á¹• 21 ``anissaraá¹‡adassÄ• vÄ«, gandhe ce paá¹-isevati.

na so muccati dukkhamhÄ• , gandhesu adhimucchito ||

<733> á¹• 21 ``ambilaá¹ƒ madhuraggaÃ±ca, tittakaggamanussaraá¹ƒ.

rasataá¹‡hÄ• ya gadhito, hadayaá¹ƒ nÄ• vabujjhati ||

<734> á¹• 21 ``subhÄ• nyappaá¹-ikÅ«lÄ• ni \Be II 273/, phoá¹-á¹-habbÄ• ni anussaraá¹ƒ.

ratto rÄ• gÄ• dhikaraá¹‡aá¹ƒ, vividhaá¹ƒ vindate dukhaá¹ƒ ||

<735> á¹• 21 ``manaá¹ƒ cetehi dhammehi, yo na sakkoti rakkhituá¹ƒ.

tato naá¹ƒ dukkhamanveti, sabbehetehi paÃ±cahi ||

<736> á¹• 21 ``pubbalohitasampuá¹‡á¹‡aá¹ƒ, bahussa kuá¹‡apassa ca.

naravÄ«rakataá¹ƒ vagguá¹ƒ, samuggamiva cittitaá¹ƒ ||

<737> á¹• 21 ``kaá¹-ukaá¹ƒ madhurassÄ• daá¹ƒ, piyanibandhanaá¹ƒ dukhaá¹ƒ.

khuraá¹ƒva madhunÄ• littaá¹ƒ, ullihaá¹ƒ nÄ• vabujjhati ||

<738> á¹• 21 ``itthirÅ«pe itthisare, phoá¹-á¹-habbepi ca itthiyÄ• .

itthigandhesu sÄ• ratto, vividhaá¹ƒ vindate dukhaá¹ƒ ||

<739> á¹• 21 ``itthisotÄ• ni sabbÄ• ni, sandanti paÃ±ca paÃ±casu.

tesamÄ• varaá¹‡aá¹ƒ kÄ• tuá¹ƒ, yo sakkoti vÄ«riyavÄ• ||

<740> á¹• 21 ``so atthavÄ• so dhammaá¹-á¹-ho, so dakkho so vicakkhaá¹‡o.

kareyya ramamÄ• nopi, kiccaá¹ƒ dhammatthasaá¹ƒhitaá¹ƒ ||

<741> á¹• 21 ``atho sÄ«dati saÃ±Ã±uttaá¹ƒ, vajje kiccaá¹ƒ niratthakaá¹ƒ.

na taá¹ƒ kiccanti maÃ±Ã±itvÄ• , appamatto vicakkhaá¹‡o ||

<742> á¹• 21 ``yaÃ±ca atthena saÃ±Ã±uttaá¹ƒ, yÄ• ca dhammagatÄ• rati.

taá¹ƒ samÄ• dÄ• ya vattetha, sÄ• hi ve uttamÄ• rati ||

<743> á¹• 21 ``uccÄ• vacehupÄ• yehi, paresamabhijigÄ«sati.

hantvÄ• vadhitvÄ• atha socayitvÄ• , Ä• lopati sÄ• hasÄ• yo paresaá¹ƒ ||

<744> á¹• 21 ``tacchanto \Ee III 20/ Ä• á¹‡iyÄ• Ä• á¹‡iá¹ƒ, nihanti balavÄ• yathÄ• .

indriyÄ• nindriyeheva, nihanti kusalo tathÄ• ||

<745> á¹• 21 ``saddhaá¹ƒ \Be II 274/ vÄ«riyaá¹ƒ samÄ• dhiÃ±ca, satipaÃ±Ã±aÃ±ca bhÄ• v

paÃ±ca paÃ±cahi hantvÄ• na, anÄ«gho yÄ• ti brÄ• hmaá¹‡o ||

<746> á¹• 21 ``so \Ne II 233/ atthavÄ• so dhammaá¹-á¹-ho, katvÄ• vÄ• kyÄ• nusÄ• saniá¹

sabbena sabbaá¹ƒ buddhassa, so naro sukhamedhatÄ«â€™â€™ ti || --- imÄ• gÄ• thÄ• ab

tattha __samaá¹‡assÄ• _ti pabbajitassa. __ahÅ«_ti ahosi. __cintÄ• _ti dhammacintÄ• dha
__pÄ• rÄ• pariyassÄ• _ti pÄ• rÄ• paragottassa. ``pÄ• rÄ• cariyassÄ• â€™â€™ tipi paá¹-ha
bhayaá¹ƒ ikkhanasÄ«lassa. __ekakassÄ• _ti asahÄ• yassa, etena kÄ• yavivekaá¹ƒ dasseti.
pavivekahetunÄ• kilesÄ• naá¹ƒ vikkhambhanena vivekaá¹ƒ Ä• raddhassa, etena cittaviveka
``jhÄ• yinoâ€™â€™ _ti. __jhÄ• yino_ti jhÄ• yanasÄ«lassa, yonisomanasikÄ• resu yuttassÄ•
thero attÄ• naá¹ƒ paraá¹ƒ viya katvÄ• vadati.

__ ``kimÄ• nupubbaâ€™â€™ _ntiÄ• dinÄ• taá¹ƒ cintanaá¹ƒ dasseti. tattha paá¹-hamagÄ•
__kimÄ• nupubba_nti anupubbaá¹ƒ anukkamo, anupubbameva vakkhamÄ• nesu vatasamÄ
anukkamena te paá¹-ipajjitabbÄ• ti attho. __puriso kiá¹ƒ vataá¹ƒ kiá¹ƒ samÄ• cÄ• ra_nti atth
samÄ• diyitabbaá¹-á¹-hena ``vataâ€™â€™ nti laddhanÄ• maá¹ƒ, kÄ«disaá¹ƒ sÄ«laá¹ƒ sam
attano __kiccakÄ• rÄ«_ kattabbakÄ• rÄ« assa, __kaÃ±ci_ sattaá¹ƒ na ca __viheá¹-haye, _ n
attano kiccaá¹ƒ nÄ• ma samaá¹‡adhammo, saá¹…khepato sÄ«lasamÄ• dhipaÃ±Ã±Ä• , taá¹
paraviheá¹-hanÄ• ya lesopi natthi tÄ• ya sati samaá¹‡abhÄ• vasseva abhÄ• vato.

yathÄ• ha bhagavÄ• --- ``na hi pabbajito parÅ«paghÄ• tÄ«, na samaá¹‡o hoti paraá¹ƒ vihe
184). ettha ca vataggahaá¹‡ena vÄ• rittasÄ«laá¹ƒ gahitaá¹ƒ, samÄ• cÄ• raggahaá¹‡ena sa
cÄ• rittasÄ«lena saddhiá¹ƒ jhÄ• navipassanÄ• di, tasmÄ• vÄ• rittasÄ«laá¹ƒ padhÄ• naá¹ƒ.
indriyasaá¹ƒvare siddhe sabbaá¹ƒ sÄ«laá¹ƒ surakkhitaá¹ƒ, sugopitameva hoti, tasmÄ• indri
tÄ• va dassetukÄ• mo indriyÄ• naá¹ƒ arakkhaá¹‡e rakkhaá¹‡e ca Ä• dÄ«navÄ• nisaá¹ƒse v
``indriyÄ• ni manussÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha __indriyÄ• nÄ«_ti rakkhitabbad
cakkhÄ• dÄ«ni cha indriyÄ• nÄ«ti vuttaá¹ƒ hoti. __manussÄ• na_nti rakkhaá¹‡ayogyapugga
__hitÄ• yÄ• _ti atthÄ• ya. __ahitÄ• yÄ• _ti anatthÄ• ya. hontÄ«ti \Ee III 21/ vacanaseso. kat
hitÄ• ya ca ahitÄ• ya hontÄ«ti Ä• ha ``rakkhitÄ• nÄ«â€™â€™ tiÄ• di. tassattho --- yassa ca
satikavÄ• á¹-ena apihitÄ• ni, tassa rÅ«pÄ• dÄ«su abhijjhÄ• dipÄ• padhammapavattiyÄ• dv
pihitÄ• ni, tadabhÄ• vato atthÄ• ya saá¹ƒvattantÄ«ti.

__indriyÄ• neva_ \Ne II 234/ __sÄ• rakkha_nti yasmÄ• indriyasaá¹ƒvaro paripuá¹‡á¹‡o sÄ
paripÅ«reti, sÄ«lasampadÄ• paripuá¹‡á¹‡Ä• samÄ• dhisampadaá¹ƒ paripÅ«reti, samÄ• dh
paÃ±Ã±Ä• sampadaá¹ƒ paripÅ«reti, tasmÄ• indriyÄ• rakkhÄ• attahitapaá¹-ipattiyÄ• va mÅ
``indriyÄ• neva sÄ• rakkhaâ€™â€™ nti. satipubbaá¹…gamena Ä• rakkhena saá¹ƒrakkhanto
indriyÄ• ni eva tÄ• va sammadeva rakkhanto, yathÄ• akusalacorÄ• tehi tehi dvÄ• rehi pavi
kusalaá¹ƒ bhaá¹‡á¸• aá¹ƒ na vilumpanti, tathÄ• tÄ• ni pidahantoti attho. sÄ• rakkhanti ca sa
sÄ• bhÄ• vaá¹ƒ katvÄ• vuttaá¹ƒ, ``sÄ• rÄ• goâ€™â€™ tiÄ• dÄ«su viya. ``saá¹ƒrakkhaâ€™
__indriyÄ• ni ca gopaya_nti tasseva pariyÄ• yavacanaá¹ƒ, pariyÄ• yavacane payojanaá¹ƒ
__nettiaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayeneva veditabbaá¹ƒ. __ ``attano kiccakÄ• rÄ«ssÄ• â
attahitapaá¹-ipattiá¹ƒ dasseti, __ ``na ca kaÃ±ci viheá¹-hayeâ€™â€™ _ti iminÄ• parahitapa
ubhayenÄ• pi vÄ• attahitapaá¹-ipattimeva dasseti parÄ• viheá¹-hanassÄ• pi attahitapaá¹-ip
padadvayenapi attahitapaá¹-ipattiá¹ƒ dasseti puthujjanassa sekkhassa ca parahitapaá¹-ipatt
attahitapaá¹-ipattibhÄ• vato.

evaá¹ƒ rakkhitÄ• ni indriyÄ• ni hitÄ• ya hontÄ«ti vodÄ• napakkhaá¹ƒ saá¹…khepeneva das
ahitÄ• ya hontÄ«ti saá¹ƒkilesapakkhaá¹ƒ pana vibhajitvÄ• dassento __ ``cakkhundriyaá¹ƒ c
tattha __cakkhundriyaá¹ƒ ce rÅ«pesu, gacchantaá¹ƒ anivÄ• rayaá¹ƒ. anÄ• dÄ«navadassÄ•
nÄ«lapÄ«tÄ• dibhedesu iá¹-á¹-hÄ• niá¹-á¹-hesu rÅ«pÄ• yatanesu gacchantaá¹ƒ yathÄ• ruci
cakkhundriyaá¹ƒ anivÄ• rayaá¹ƒ, anivÄ• rayanto appaá¹-ibÄ• hanto tathÄ• pavattiyaá¹ƒ Ä• c
ce, diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ±ca Ä• dÄ«navaá¹ƒ dosaá¹ƒ na passati ce \Be I
nivÄ• raye anissaraá¹‡adassÄ• vÄ«â€™â€™ ti ca pÄ• á¹-ho. tattha yo ``diá¹-á¹-he diá¹-á¹-h
bhavissatÄ«â€™â€™ ti (SN b IV 95) vuttavidhinÄ• diá¹-á¹-hamatteyeva á¹-hatvÄ• satisam
rÅ«pÄ• yatane pavattamÄ• no tattha nissaraá¹‡adassÄ• vÄ« nÄ• ma. vuttavipariyÄ• yena a
daá¹-á¹-habbo. __so dukkhÄ• na hi muccatÄ«_ti so evarÅ«po puggalo vaá¹-á¹-adukkhato n
cakkhundriyassa anivÄ• raá¹‡aá¹ƒ \Ee III 22/ nÄ• ma yathÄ• tena dvÄ• rena abhijjhÄ• dayo
anvÄ• ssaveyyuá¹ƒ, tathÄ• pavattanaá¹ƒ, taá¹ƒ pana atthato satisampajaÃ±Ã±assa anuá¹-

daá¹-á¹-habbaá¹ƒ. sesindriyesupi eseva nayo. __adhimucchito_ti adhimuttataá¹‡hÄ• ya muc
__ambila_nti ambilarasaá¹ƒ. __madhuragga_nti madhurarasakoá¹-á¹-hÄ• saá¹ƒ. tathÄ• __t
assÄ• davasena taá¹ƒ taá¹ƒ rasaá¹ƒ anuvicintento. __ganthito_ti rasataá¹‡hÄ• ya tasmiá¹ƒ
bandho. ``gadhitoâ€™â€™ ti ca paá¹-hanti, gedhaá¹ƒ Ä• pannoti attho. __hadayaá¹ƒ nÄ• va
``dukkhassantaá¹ƒ karissÄ• mÄ«â€™â€™ ti pabbajjÄ• dikkhaá¹‡e uppannaá¹ƒ cittaá¹ƒ na j
II 235/, sÄ• sanassa hadayaá¹ƒ abbhantaraá¹ƒ anavajjadhammÄ• naá¹ƒ sammaddanarasat
nÄ• vabujjhati na jÄ• nÄ• ti, na paá¹-ipajjatÄ«ti attho.

__subhÄ• nÄ«_ti sundarÄ• ni. __appaá¹-ikÅ«lÄ• nÄ«_ti manoramÄ• ni, iá¹-á¹-hÄ• ni. __pho
upÄ• diá¹‡á¹‡Ä• nupÄ• diá¹‡á¹‡appabhede phasse. __ratto_ti rajjanasabhÄ• vena rÄ• gena
__rÄ• gÄ• dhikaraá¹‡a_nti rÄ• gahetu. __vividhaá¹ƒ vindate dukha_nti rÄ• gapariá¸·Ä• hÄ•
diá¹-á¹-hadhammikaÃ±ca nirayasantÄ• pÄ• divasena abhisamparÄ• yaÃ±ca nÄ• nappakÄ•

__manaá¹ƒ cetehÄ«_ti manaÃ±ca etehi rÅ«pÄ• rammaá¹‡Ä• dÄ«hi dhammÄ• rammaá¹‡ap
__sabbehÄ«_ti sabbehi paÃ±cahipi. idaá¹ƒ vuttaá¹ƒ hoti --- yo puggalo manaá¹ƒ, manodvÄ•
yathÄ• vuttehi rÅ«pÄ• dÄ«hi paÃ±cahi dhammehi dhammÄ• rammaá¹‡appabhedato ca. tat
pavattanakapÄ• pakammanivÄ• raá¹‡ena __rakkhituá¹ƒ, _ gopituá¹ƒ na sakkoti, __tato_ tas
puggalaá¹ƒ taá¹ƒnimittaá¹ƒ dukkhaá¹ƒ __anveti, _ anugacchati, anugacchantaÃ±ca etehi pa
rÅ«pÄ• rammaá¹‡Ä• dÄ«hi chaá¹-á¹-hÄ• rammaá¹‡ena saddhiá¹ƒ sabbehipi Ä• rammaá¹‡a
ettha cakkhundriyaá¹ƒ, sotindriyaÃ±ca asampattaggÄ• hibhÄ• vato ``gacchantaá¹ƒ \Be II 27
vuttaá¹ƒ itaraá¹ƒ sampattaggÄ• hÄ«ti ``gandhe ce paá¹-isevatÄ«â€™â€™ tiÄ• dinÄ• vuttaá
rasataá¹‡hÄ• ca phoá¹-á¹-habbataá¹‡hÄ• ca sattÄ• naá¹ƒ visesato balavatÄ«ti ``rasataá¹‡
phoá¹-á¹-habbÄ• ni anussarantotiâ€™â€™ vuttanti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ aguttadvÄ• rassa puggalassa chahi dvÄ• rehi chasupi Ä• rammaá¹‡esu asaá¹ƒvara
uppajjanakadukkhaá¹ƒ dassetvÄ• svÄ• yamasaá¹ƒvaro yasmÄ• sarÄ«rasabhÄ• vÄ• navab
sarÄ«rasabhÄ• vaá¹ƒ vicinanto __ ``pubbalohitasampuá¹‡á¹‡aâ€™â€™ _ntiÄ• dinÄ• gÄ• t
III 23/ --- sarÄ«raá¹ƒ nÄ• metaá¹ƒ pubbena lohitena ca __sampuá¹‡á¹‡aá¹ƒ_ bharitaá¹ƒ aÃ±
pittasemhÄ• dinÄ• bahunÄ• kuá¹‡apena, tayidaá¹ƒ naravÄ«rena naresu chekena sippÄ• c
maá¹-á¹-haá¹ƒ lÄ• khÄ• parikammÄ• dinÄ• cittitaá¹ƒ, anto pana gÅ«thÄ• diasucibharitaá¹ƒ
chavimattamanoharaá¹ƒ bÄ• lajanasammohaá¹ƒ dukkhasabhÄ• vatÄ• ya nirayÄ• didukkhat
parikappasambhavena amÅ«lakena assÄ• damattena madhuratÄ• ya __madhurassÄ• daá¹
piyabhÄ• vanibandhanena __piyanibandhanaá¹ƒ, _ dussahatÄ• ya appatÄ«tatÄ• ya ca __d
assÄ• dalobhena mahÄ• dukkhaá¹ƒ paccanubhuyyamÄ• naá¹ƒ anavabujjhanto loko madhu
viya daá¹-á¹-habboti.

idÄ• ni \Ne II 236/ ete cakkhÄ• dÄ«naá¹ƒ gocarabhÅ«tÄ• rÅ«pÄ• dayo vuttÄ• , te visesato
itthipaá¹-ibaddhÄ• kamanÄ«yÄ• ti tattha saá¹ƒvaro kÄ• tabboti dassento __ ``itthirÅ«peâ€™

tattha __itthirÅ«pe_ti itthiyÄ• catusamuá¹-á¹-hÄ• nikarÅ«pÄ• yatanasaá¹…khÄ• te vaá¹‡á¹‡
itthiyÄ• nivatthassa alaá¹…kÄ• rassa vÄ• gandhavaá¹‡á¹‡akÄ• dÄ«naá¹ƒ vÄ• piá¸·andha
kÄ• yapaá¹-ibaddho vaá¹‡á¹‡o purisassa cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡abhÄ• vÄ•
``itthirÅ«paâ€™â€™ ntveva veditabbaá¹ƒ. __itthisare_ti itthiyÄ• gÄ«talapitahasitaruditasad
nivatthavatthassapi alaá¹…kataalaá¹…kÄ• rassapi itthipayoganipphÄ• ditÄ• veá¹‡uvÄ«á¹‡
saddÄ• idha itthisaraggahaá¹‡ena gahitÄ• ti veditabbÄ• . sabbopeso purisassa cittaá¹ƒ Ä•
``itthiraseâ€™â€™ ti pana pÄ• á¸·iyÄ• catusamuá¹-á¹-hÄ• nikarasÄ• yatanavasena vuttaá¹
kiá¹ƒkÄ• rapaá¹-issÄ• vitÄ• divasena assavaraso ceva paribhogaraso \Be II 278/ ca itthiras
itthiyÄ• oá¹-á¹-hamaá¹ƒsasammakkhitakheá¸·Ä• diraso, yo ca tÄ• ya purisassa dinnayÄ• gu
sabbopeso ``itthirasoâ€™â€™ tveva veditabbo. phoá¹-á¹-habbepi ca itthiyÄ• kÄ• yasampha
itthisarÄ«rÄ• rÅ«á¸·hÄ• naá¹ƒ vatthÄ• laá¹…kÄ• ramÄ• lÄ• dÄ«naá¹ƒ phasso ``itthiphoá¹-á¹
veditabbo. ettha ca yesaá¹ƒ itthirÅ«pe itthisareti pÄ• á¸·i, tesaá¹ƒ api-saddena itthirasasaá¹.
daá¹-á¹-habbo. __itthigandhesÅ«_ti itthiyÄ• catusamuá¹-á¹-hÄ• nikagandhÄ• yatanesu. itth
duggandho. ekaccÄ• hi itthÄ« assagandhinÄ« hoti, ekaccÄ• meá¹‡á¸• agandhinÄ«, ekacc
soá¹‡itagandhinÄ«, tathÄ• pi tÄ• su andhabÄ• lo rajjateva. cakkavattino pana itthiratanassa
vÄ• yati, mukhato \Ee III 24/ uppalagandho, ayaá¹ƒ na sabbÄ• saá¹ƒ hotÄ«ti, itthiyÄ• sarÄ«
Ä• gantuko anulimpanÄ• digandho ``itthigandhoâ€™â€™ ti veditabbo. __sÄ• ratto_ti suá¹-á
mucchito, idaá¹ƒ pana padaá¹ƒ ``itthirÅ«peâ€™â€™ tiÄ• dÄ«supi yojetabbaá¹ƒ. __vividhaá
itthirÅ«pÄ• dÄ«su sarÄ• ganimittaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ vadhabandhanÄ• divasena sa
paÃ±cavidhabandhanÄ• divasena nÄ• nappakÄ• raá¹ƒ dukkhaá¹ƒ paá¹-ilabhati.

__itthisotÄ• ni sabbÄ• nÄ«_ti itthiyÄ• rÅ«pÄ• diÄ• rammaá¹‡Ä• ni sabbÄ• ni anavasesÄ• n
sandanti. __paÃ±casÅ«_ti purisassa paÃ±casu dvÄ• resu. __tesa_nti tesaá¹ƒ paÃ±cannaá¹
__Ä• varaá¹‡a_nti saá¹ƒvaraá¹‡aá¹ƒ, yathÄ• asaá¹ƒvaro na uppajjati, evaá¹ƒ satisampajaÃ
paccupaá¹-á¹-hapetvÄ• saá¹ƒvaraá¹ƒ pavattetuá¹ƒ yo sakkoti, so __vÄ«riyavÄ• _ Ä• raddh
dhammÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• yÄ• ti attho.

evaá¹ƒ rÅ«pÄ• digocare pabbajitassa paá¹-ipattiá¹ƒ dassetvÄ• idÄ• ni gahaá¹-á¹-hassa da
atthavÄ• â€™â€™ _tiÄ• di \Ne II 237/ vuttaá¹ƒ. tattha __so atthavÄ• so dhammaá¹-á¹-ho, s
vicakkhaá¹‡o_ti so puggalo imasmiá¹ƒ loke atthavÄ• , buddhimÄ• , dhamme á¹-hito, dhamm
analaso vÄ• vicakkhaá¹‡o iti kattabbatÄ• su kusalo nÄ• ma. __kareyya ramamÄ• nopi, kic
dhammatthasaá¹ƒhita_nti geharatiyÄ• ramamÄ• nopi dhammatthasaá¹ƒhitaá¹ƒ dhammato
taá¹ƒ kattabbaá¹ƒ. anuppannÄ• naá¹ƒ bhogÄ• naá¹ƒ uppÄ• danaá¹ƒ, uppannÄ• naá¹ƒ parip
kareyya, aÃ±Ã±amaÃ±Ã±aá¹ƒ, avirodhena, aÃ±Ã±amaÃ±Ã±aá¹ƒ, abÄ• dhanena, tivaggatth
adhippÄ• yo \Be II 279/. ayaÃ±ca nayo yesaá¹ƒ sammÄ• paá¹-ipattiavirodhena tivaggatthas
bimbisÄ• ramahÄ• rÄ• jÄ• dÄ«naá¹ƒ viya, tesaá¹ƒ vasena vutto. na yesaá¹ƒ kesaÃ±ci vase

__atho sÄ«dati saÃ±Ã±utta_nti yadi idhaloke supasaá¹ƒhitaá¹ƒ diá¹-á¹-hadhammikaá¹ƒ atth

á¹-hitaá¹ƒ. __vajje kiccaá¹ƒ niratthaka_nti samparÄ• yikattharahitaá¹ƒ anatthupasaá¹ƒhitaá¹
vissajjeyya pariccajeyya. __na taá¹ƒ kiccanti maÃ±Ã±itvÄ• , appamatto vicakkhaá¹‡o_ti sati
appamatto vicÄ• raá¹‡apaÃ±Ã±Ä• sambhavena vicakkhaá¹‡o anatthupasaá¹ƒhitaá¹ƒ, taá¹ƒ
kÄ• tabbanti maÃ±Ã±itvÄ• vivajjeyya.

vivajjetvÄ• pana __yaÃ±ca atthena saÃ±Ã±uttaá¹ƒ, yÄ• ca dhammagatÄ• rati. taá¹ƒ sam
yaá¹ƒkiÃ±ci diá¹-á¹-hadhammikasamparÄ• yikappabhedena atthena \Ee III 25/ hitena saá¹ƒ
tadubhayahitÄ• vahaá¹ƒ, yÄ• ca adhikusaladhammagatÄ• samathavipassanÄ• sahitÄ• ra
Ä• diyitvÄ• pariggahaá¹ƒ katvÄ• vatteyya. ``sabbaá¹ƒ ratiá¹ƒ dhammarati jinÄ• tÄ«â€™â€
sÄ• hi ekaá¹ƒsena uttamatthassa pÄ• panato uttamÄ• rati nÄ• ma.

yaá¹ƒ pana kÄ• maratisaá¹ƒyuttaá¹ƒ kiccaá¹ƒ niratthakanti vuttaá¹ƒ, tassÄ• anatthupasaá¹
dassetuá¹ƒ __ ``uccÄ• vacehÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __uccÄ• vacehÄ«_ti maha
__upÄ• yehÄ«_ti nayehi. __paresamabhijigÄ«satÄ«_ti paresaá¹ƒ santakaá¹ƒ Ä• harituá¹ƒ ic
hÄ• peti, jinÄ• peti paraá¹ƒ hantvÄ• , vadhitvÄ• atha socayitvÄ• , Ä• lopati sÄ• hasÄ• yo p
hoti --- yo puggalo kÄ• mahetu pare hananto, ghÄ• tento, socento sandhicchedasandhiruha
nÄ• nupÄ• yehi paresaá¹ƒ santakaá¹ƒ harituá¹ƒ vÄ• yamanto sÄ• hasÄ• kÄ• raá¹ƒ karoti, Ä
sÄ• pateyyavasena pare hÄ• peti, tassa taá¹ƒ kiccaá¹ƒ kÄ• maratisannissitaá¹ƒ anatthupasa
ekantanihÄ«nanti. etena tappaá¹-ipakkhato dhammagatÄ• ya ratiyÄ• ekaá¹ƒsato uttamabh

idÄ• ni \Ne II 238/ yaá¹ƒ ``tesamÄ• varaá¹‡aá¹ƒ kÄ• tuá¹ƒ yo sakkotÄ«â€™â€™ ti indriyÄ•
vuttaá¹ƒ, taá¹ƒ upÄ• yena saha vibhÄ• vento __ ``tacchanto Ä• á¹‡iyÄ• Ä• á¹‡iá¹ƒ_ \Be II 2
yathÄ• â€™â€™ _ti Ä• ha. yathÄ• __balavÄ• _ kÄ• yabalena, Ã±Ä• á¹‡abalena ca saman
rukkhadaá¹‡á¸• agataá¹ƒ Ä• á¹‡iá¹ƒ nÄ«haritukÄ• mo tato balavatiá¹ƒ Ä• á¹‡iá¹ƒ koá¹-ento
kusalo bhikkhu cakkhÄ• dÄ«ni indriyÄ• ni vipassanÄ• balena nihantukÄ• mo indriyehi eva n

katamehi panÄ• ti Ä• ha __ ``saddhaâ€™â€™ _ntiÄ• di. tassattho --- adhimokkhalakkhaá¹
paggahalakkhaá¹‡aá¹ƒ vÄ«riyaá¹ƒ, avikkhepalakkhaá¹‡aá¹ƒ samÄ• dhiá¹ƒ, upaá¹-á¹-hÄ• na
dassanalakkhaá¹‡aá¹ƒ paÃ±Ã±anti imÄ• nipi vimuttiparipÄ• cakÄ• ni paÃ±cindriyÄ• ni bhÄ•
paÃ±cahi indriyehi cakkhÄ• dÄ«ni paÃ±cindriyÄ• ni anunayapaá¹-ighÄ• dikilesuppattiyÄ• d
hantvÄ• , ariyamaggena tadupanissaye kilese samucchinditvÄ• , tato eva anÄ«gho niddukk
anupÄ• disesaparinibbÄ• nameva yÄ• ti upagacchatÄ«ti.

__so atthavÄ• _ti so yathÄ• vutto brÄ• hmaá¹‡o uttamatthena samannÄ• gatattÄ• atthavÄ
á¹-hitattÄ• __dhammaá¹-á¹-ho. sabbena sabbaá¹ƒ_ anavasesena vidhinÄ• anavasesaá¹ƒ
vÄ• kyabhÅ«taá¹ƒ anusÄ• saniá¹ƒ katvÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjitvÄ• á¹-hito. ta
uttamapuriso nibbÄ• nasukhaÃ±ca __edhati, _ brÅ«heti, vaá¸• á¸• hetÄ«ti.

evaá¹ƒ \Ee III 26/ therena attano cintitÄ• kÄ• ravibhÄ• vanÄ• vasena paá¹-ipattiyÄ• pakÄ• aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

pÄ• rÄ• pariyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. telakÄ• nittheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__cirarattaá¹ƒ vatÄ• tÄ• pÄ«_tiÄ• dikÄ• Ä• yasmato telakÄ• nittherassa gÄ• thÄ• . kÄ• up katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imasm abhijÄ• tito puretaraá¹ƒyeva sÄ• vatthiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ brÄ• hmaá¹‡akule nibbattitv laddhanÄ• mo vayappatto hetusampannatÄ• ya kÄ• me jigucchanto gharÄ• vÄ• saá¹ƒ pahÄ II 239/ pabbajitvÄ• vivaá¹-á¹-ajjhÄ• sayo ``ko so pÄ• raá¹…gato lokeâ€™â€™ tiÄ• dinÄ• v II 281/ caramÄ• no te te samaá¹‡abrÄ• hmaá¹‡e upasaá¹…kamitvÄ• paÃ±haá¹ƒ pucchati, anÄ• rÄ• dhitacitto vicarati. atha amhÄ• kaá¹ƒ bhagavati loke uppajjitvÄ• pavattitavaradhan karonte ekadivasaá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhammaá¹ƒ sutvÄ• paá¹-iladdhas vipassanÄ• ya kammaá¹ƒ karonto nacirasseva arahatte patiá¹-á¹-hÄ• ti. so ekadivasaá¹ƒ bh nisinno attanÄ• adhigatavisesaá¹ƒ paccavekkhitvÄ• tadanusÄ• rena attano paá¹-ipattiá¹ƒ a sabbaá¹ƒ bhikkhÅ«naá¹ƒ Ä• cikkhanto ---

<747> á¹• 21 ``cirarattaá¹ƒ vatÄ• tÄ• pÄ«, dhammaá¹ƒ anuvicintayaá¹ƒ.

samaá¹ƒ cittassa nÄ• latthaá¹ƒ, pucchaá¹ƒ samaá¹‡abrÄ• hmaá¹‡e ||

<748> á¹• 21 ``ko so pÄ• raá¹…gato loke, ko patto amatogadhaá¹ƒ.

kassa dhammaá¹ƒ paá¹-icchÄ• mi, paramatthavijÄ• nanaá¹ƒ ||

<749> á¹• 21 ``antovaá¹…kagato Ä• si, macchova ghasamÄ• misaá¹ƒ.

baddho mahindapÄ• sena, vepacityasuro yathÄ• ||

<750> á¹• 21 ``aÃ±chÄ• mi naá¹ƒ na muÃ±cÄ• mi, asmÄ• sokapariddavÄ• .

ko me bandhaá¹ƒ muÃ±caá¹ƒ loke, sambodhiá¹ƒ vedayissati ||

<751> á¹• 21 ``samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• kaá¹ƒ, Ä• disantaá¹ƒ pabhaá¹…gunaá¹

kassa dhammaá¹ƒ paá¹-icchÄ• mi, jarÄ• maccupavÄ• hanaá¹ƒ ||

<752> á¹• 21 ``vicikicchÄ• kaá¹…khÄ• ganthitaá¹ƒ, sÄ• rambhabalasaÃ±Ã±utaá¹ƒ.

kodhappattamanatthaddhaá¹ƒ, abhijappappadÄ• raá¹‡aá¹ƒ ||

<753> á¹• 21 ``taá¹‡hÄ• dhanusamuá¹-á¹-hÄ• naá¹ƒ, dve ca pannarasÄ• yutaá¹ƒ.

passa orasikaá¹ƒ bÄ• á¸·haá¹ƒ, bhetvÄ• na yadi tiá¹-á¹-hati ||

<754> á¹• 21 ``anudiá¹-á¹-hÄ«naá¹ƒ \Ee III 27/ appahÄ• naá¹ƒ, saá¹…kappaparatejitaá¹ƒ.

tena viddho pavedhÄ• mi, pattaá¹ƒva mÄ• luteritaá¹ƒ ||

<755> á¹• 21 ``ajjhattaá¹ƒ me samuá¹-á¹-hÄ• ya, khippaá¹ƒ paccati mÄ• makaá¹ƒ.

chaphassÄ• yatanÄ« kÄ• yo, yattha sarati sabbadÄ• ||

<756> á¹• 21 ``taá¹ƒ \Be II 282/ na passÄ• mi tekicchaá¹ƒ, yo metaá¹ƒ sallamuddhare.

nÄ• nÄ• rajjena satthena, nÄ• Ã±Ã±ena vicikicchitaá¹ƒ ||

<757> á¹• 21 ``ko me asattho avaá¹‡o, sallamabbhantarapassayaá¹ƒ.

ahiá¹ƒsaá¹ƒ sabbagattÄ• ni, sallaá¹ƒ me uddharissati ||

<758> á¹• 21 ``dhammappati \Ne II 240/ hi so seá¹-á¹-ho, visadosappavÄ• hako.

gambhÄ«re patitassa me, thalaá¹ƒ pÄ• á¹‡iÃ±ca dassaye ||

<759> á¹• 21 ``rahadehamasmi ogÄ• á¸·ho, ahÄ• riyarajamattike.

mÄ• yÄ• usÅ«yasÄ• rambha, thinamiddhamapatthaá¹-e ||

<760> á¹• 21 ``uddhaccameghathanitaá¹ƒ, saá¹ƒyojanavalÄ• hakaá¹ƒ.

vÄ• hÄ• vahanti kuddiá¹-á¹-hiá¹ƒ, saá¹…kappÄ• rÄ• ganissitÄ• ||

<761> á¹• 21 ``savanti sabbadhi sotÄ• , latÄ• ubbhijja tiá¹-á¹-hati.

te sote ko nivÄ• reyya, taá¹ƒ lataá¹ƒ ko hi checchati ||

<762> á¹• 21 ``velaá¹ƒ karotha bhaddante, sotÄ• naá¹ƒ sannivÄ• raá¹‡aá¹ƒ.

mÄ• te manomayo sotÄ• , rukkhaá¹ƒva sahasÄ• luve ||

<763> á¹• 21 ``evaá¹ƒ me bhayajÄ• tassa, apÄ• rÄ• pÄ• ramesato.

tÄ• á¹‡o paÃ±Ã±Ä• vudho satthÄ• , isisaá¹…ghanisevito ||

<764> á¹• 21 ``sopÄ• naá¹ƒ sugataá¹ƒ suddhaá¹ƒ, dhammasÄ• ramayaá¹ƒ daá¸·haá¹ƒ.

pÄ• dÄ• si vuyhamÄ• nassa, mÄ• bhÄ• yÄ«ti ca mabravi ||

<765> á¹• 21 ``satipaá¹-á¹-hÄ• napÄ• sÄ• daá¹ƒ, Ä• ruyha paccavekkhisaá¹ƒ.

yaá¹ƒ taá¹ƒ pubbe amaÃ±Ã±issaá¹ƒ, sakkÄ• yÄ• bhirataá¹ƒ pajaá¹ƒ ||

<766> á¹• 21 ``yadÄ• ca maggamaddakkhiá¹ƒ, nÄ• vÄ• ya abhirÅ«hanaá¹ƒ.

anadhiá¹-á¹-hÄ• ya attÄ• naá¹ƒ, titthamaddakkhimuttamaá¹ƒ ||

<767> á¹• 21 ``sallaá¹ƒ attasamuá¹-á¹-hÄ• naá¹ƒ, bhavanettippabhÄ• vitaá¹ƒ.

etesaá¹ƒ appavattÄ• ya, desesi maggamuttamaá¹ƒ ||

<768> á¹• 21 ``dÄ«gharattÄ• nusayitaá¹ƒ \Be II 283/, cirarattamadhiá¹-á¹-hitaá¹ƒ.

buddho mepÄ• nudÄ« ganthaá¹ƒ, visadosappavÄ• hanoâ€™â€™ ti || --- imÄ• gÄ• thÄ• ab

tattha \Ee III 28/ __cirarattaá¹ƒ vatÄ• _ti cirakÄ• laá¹ƒ vata. __Ä• tÄ• pÄ«_ti vÄ«riyavÄ• vimokkhadhammapariyesane Ä• raddhavÄ«riyo. __dhammaá¹ƒ anuvicintaya_nti ``kÄ«diso kathaá¹ƒ vÄ• adhigantabboâ€™â€™ ti vimuttidhammaá¹ƒ anuvicinanto gavesanto. __sama pucchaá¹ƒ samaá¹‡abrÄ• hmaá¹‡e_ti te te nÄ• nÄ• titthiye samaá¹‡abrÄ• hmaá¹‡e vimuttid anupasantasabhÄ• vassa cittassa samaá¹ƒ vÅ«pasamabhÅ«taá¹ƒ vaá¹-á¹-adukkhavissaraá nÄ• latthaá¹ƒ nÄ• dhigacchanti attho.

__ko_ \Ne II 241/ __so pÄ• raá¹…gato_tiÄ• di pucchitÄ• kÄ• radassanaá¹ƒ. tattha __ko so
imasmiá¹ƒ loke titthakÄ• rapaá¹-iÃ±Ã±esu samaá¹‡abrÄ• hmaá¹‡esu ko nu kho so saá¹ƒsÄ
upagato. __ko patto amatogadha_nti nibbÄ• napatiá¹-á¹-haá¹ƒ vimokkhamaggaá¹ƒ ko patto
dhammaá¹ƒ paá¹-icchÄ• mÄ«_ti kassa samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• ovÄ• dadh
paá¹-ipajjÄ• mi. __paramatthavijÄ• nana_nti paramatthassa vijÄ• nanaá¹ƒ, aviparÄ«tappava
attho.

__antovaá¹…kagato Ä• sÄ«_ti vaá¹…kaá¹ƒ vuccati diá¹-á¹-higataá¹ƒ manovaá¹…kabhÄ• va
antoti pana hadayavaá¹…kassa anto, hadayabbhantaragatakilesavaá¹…ko vÄ• ahosÄ«ti at
ghasamÄ• misa_nti Ä• misaá¹ƒ ghasanto khÄ• danto maccho viya, gilabaá¸·iso maccho viy
mahindapÄ• sena, vepacityasuro yathÄ• _ti mahindassa sakkassa pÄ• sena baddho yathÄ•
aserivihÄ• rÄ« mahÄ• dukkhappatto, evamahaá¹ƒ pubbe kilesapÄ• sena baddho Ä• siá¹ƒ, a
mahÄ• dukkhappattoti adhippÄ• yo.

__aÃ±chÄ• mÄ«_ti Ä• kaá¸• á¸• hÄ• mi. __na_nti kilesapÄ• saá¹ƒ. __na muÃ±cÄ• mÄ«_ti
sokapariddavÄ• _ti imasmÄ• sokaparidevavaá¹-á¹-ato. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• pÄ• s
vÄ• mocanupÄ• yaá¹ƒ ajÄ• nanto paripphandamÄ• no taá¹ƒ Ä• viÃ±chanto bandhanaá¹ƒ d
pubbe \Be II 284/ kilesapÄ• sena paá¹-imukko mocanupÄ• yaá¹ƒ ajÄ• nanto kÄ• yasaÃ±cet
taá¹ƒ na mocesiá¹ƒ, aÃ±Ã±adatthu taá¹ƒ daá¸·haá¹ƒ karonto sokÄ• dinÄ• paraá¹ƒ kilesaá¹
me bandhaá¹ƒ muÃ±caá¹ƒ loke, sambodhiá¹ƒ vedayissatÄ«_ti imasmiá¹ƒ loke etaá¹ƒ kilesa
muÃ±canto sambujjhati etenÄ• ti ``sambodhÄ«â€™â€™ ti laddhanÄ• maá¹ƒ vimokkhamagg
Ä• cikkhissatÄ«ti attho. ``bandhamuÃ±caâ€™â€™ ntipi paá¹-hanti, bandhÄ• , bandhassa vÄ
yojanÄ• .

__Ä• disanta_nti desentaá¹ƒ. __pabhaá¹…guna_nti pabhaÃ±janaá¹ƒ kilesÄ• naá¹ƒ viddhaá
pabhaá¹…gunaá¹ƒ vÄ• dhammappavattiá¹ƒ Ä• disantaá¹ƒ kathentaá¹ƒ jarÄ• ya maccuno c
paá¹-icchÄ• mi. ``paá¹-ipajjÄ• mÄ«â€™â€™ ti vÄ• pÄ• á¹-ho, so evattho. __vicikicchÄ• kaá
``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayappavattÄ• ya (MN I 18; SN
Ä• sappanaparisappanÄ• kÄ• ravuttiyÄ• kaá¹…khÄ• ya ca ganthitaá¹ƒ. __sÄ• rambhabalas
karaá¹‡uttariyakaraá¹‡alakkhaá¹‡ena balappattena sÄ• rambhena yuttaá¹ƒ. __kodhappatta
kodhena yuttamanasÄ• \Ne II 242/ thaddhabhÄ• vaá¹ƒ gataá¹ƒ abhijappappadÄ• raá¹‡aá¹
taá¹‡hÄ• sattÄ• naá¹ƒ cittaá¹ƒ padÄ• lentÄ« viya pavattati. dÅ«re á¹-hitassÄ• pi vijjhanupÄ
dhanu samupatiá¹-á¹-hati uppajjati etasmÄ• ti __taá¹‡hÄ• dhanusamuá¹-á¹-hÄ• naá¹ƒ, _ diá
pana yasmÄ• vÄ«sativatthukÄ• sakkÄ• yadiá¹-á¹-hi, dasavatthukÄ• micchÄ• diá¹-á¹-hÄ«ti
vuttaá¹ƒ __ ``dve ca pannarasÄ• yutaâ€™â€™ _nti, dvikkhattuá¹ƒ pannarasabhedavantanti
bÄ• á¸·haá¹ƒ, bhetvÄ• na yadi tiá¹-á¹-hatÄ«_ti yaá¹ƒ urasambandhanÄ«yatÄ• ya orasikaá¹ƒ
bhetvÄ• na hadayaá¹ƒ vinivijjhitvÄ• tasmiá¹ƒyeva hadaye tiá¹-á¹-hati, taá¹ƒ passÄ• ti attÄ•

__anudiá¹-á¹-hÄ«naá¹ƒ appahÄ• na_nti anudiá¹-á¹-hibhÅ«tÄ• naá¹ƒ sesadiá¹-á¹-hÄ«naá¹ƒ
yÄ• va hi sakkÄ• yadiá¹-á¹-hi santÄ• nato na vigacchati, tÄ• va sassatadiá¹-á¹-hiÄ• dÄ«naá
__saá¹…kappaparatejita_nti saá¹…kappena micchÄ• vitakkena pare parajane nissayalakkh
tejitaá¹ƒ ussÄ• hitaá¹ƒ. __tena viddho pavedhÄ• mÄ«_ti tena diá¹-á¹-hisallena yathÄ• hada
tiá¹-á¹-hati, evaá¹ƒ viddho pavedhÄ• mi saá¹…kappÄ• mi sassatucchedÄ• divasena ito cito
__pattaá¹ƒva_ \Be II 285/_mÄ• luterita_nti mÄ• lutena vÄ• yunÄ• eritaá¹ƒ vaá¹‡á¹-ato mutt

__ajjhattaá¹ƒ me samuá¹-á¹-hÄ• yÄ• _ti yathÄ• loke sallaá¹ƒ nÄ• ma bÄ• hirato uá¹-á¹-hÄ•
nimmathetvÄ• bÄ• dhati, na evamidaá¹ƒ. idaá¹ƒ pana ajjhattaá¹ƒ me mama attabhÄ• ve sa
attabhÄ• vasaÃ±Ã±ito chaphassÄ• yatanakÄ• yo yathÄ• __khippaá¹ƒ_ sÄ«ghaá¹ƒ __pacca
aggi viya sanissayaá¸• Ä• hako taá¹ƒyeva __mÄ• makaá¹ƒ_ mama santakaá¹ƒ attabhÄ• va
tattheva __sarati_ pavattati.

__taá¹ƒ na passÄ• mi tekiccha_nti tÄ• disÄ• ya tikicchÄ• ya niyuttatÄ• ya tekicchaá¹ƒ \Ee I
bhisakkaá¹ƒ taá¹ƒ na passÄ• mi. __yo metaá¹ƒ sallamuddhare_ti yo bhisakko etaá¹ƒ diá¹-á¹
kilesasallaÃ±ca uddhareyya, uddharanto ca __nÄ• nÄ• rajjena_ rajjusadisasaá¹…khÄ• tÄ•
pavesetvÄ• na __satthena_ kantitvÄ• __nÄ• Ã±Ã±ena_ mantÄ• gadappayogena __vicikic
sakkÄ• ti Ä• haritvÄ• yojetabbaá¹ƒ. vicikicchitanti, ca nidassanamattametaá¹ƒ. sabbassapi
attho veditabbo.

__asattho_ti sattharahito. __avaá¹‡o_ti vaá¹‡ena vinÄ• . __abbhantarapassaya_nti abbhan
hadayaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ. __ahiá¹ƒsa_nti apÄ«á¸·ento. ``ahiá¹ƒsÄ• â€™â€™ ti ca pÄ
apÄ«á¸·anenÄ• ti \Ne II 243/ attho. ayaÃ±hettha saá¹…khepattho --- ko nu kho kiÃ±ci sattha
vaá¹‡aÃ±ca akaronto tato eva sabbagattÄ• ni abÄ• dhento mama hadayabbhantaragataá¹ƒ
tudanato anto ruddhanato ca paramattheneva sallabhÅ«taá¹ƒ kilesasallaá¹ƒ uddharissatÄ«t

evaá¹ƒ dasahi gÄ• thÄ• hi pubbe attanÄ• cintitÄ• kÄ• raá¹ƒ dassetvÄ• punapi taá¹ƒ pakÄ•
``dhammappati hi so seá¹-á¹-hoâ€™â€™ _tiÄ• dimÄ• ha. tattha __dhammappatÄ«_ti dham
__hÄ«_ti nipÄ• tamattaá¹ƒ. __so seá¹-á¹-ho_ti so puggalo uttamo. __visadosappavÄ• hako_
rÄ• gÄ• dikilesassa pavÄ• hako ucchinnako. __gambhÄ«re patitassa me, thalaá¹ƒ pÄ• á¹‡iÄ
atigambhÄ«re saá¹ƒsÄ• ramahoghe patitassa mayhaá¹ƒ ``mÄ• bhÄ• yÄ«â€™â€™ ti assÄ•
taá¹ƒsampÄ• pakaá¹ƒ ariyamaggahatthaÃ±ca dasseyya.

__rahadehamasmi_ \Be II 286/ __ogÄ• á¸·ho_ti mahati saá¹ƒsÄ• rarahade ahamasmi sasÄ
otiá¹‡á¹‡o anupaviá¹-á¹-ho. __ahÄ• riyarajamattike_ti apanetuá¹ƒ asakkuá¹‡eyyo rÄ• gÄ• d
etassÄ• ti ahÄ• riyarajamattiko, rahado. tasmiá¹ƒ rahadasmiá¹ƒ. ``ahÄ• riyarajamantikeâ€™
antike á¹-hitarÄ• gÄ• dÄ«su dunnÄ«haraá¹‡Ä«yarÄ• gÄ• dirajeti attho. santadosapaá¹-icchÄ
_ parasampattiasahanalakkhaá¹‡Ä• __usÅ«yÄ• , _ karaá¹‡uttariyakaraá¹‡alakkhaá¹‡o __s

cittÄ• lasiyalakkhaá¹‡aá¹ƒ __thinaá¹ƒ, _ kÄ• yÄ• lasiyalakkhaá¹‡aá¹ƒ __middha_nti ime pÄ•
yaá¹ƒ rahadaá¹ƒ, tasmiá¹ƒ mÄ• yÄ• usÅ«yasÄ• rambhathinamiddhamapatthaá¹-e, makÄ• r
yathÄ• vuttehi imehi pÄ• padhammehi patthaá¹-eti attho.

__uddhaccameghathanitaá¹ƒ, saá¹ƒyojanavalÄ• haka_nti vacanavipallÄ• sena vuttaá¹ƒ, bh
uddhaccaá¹ƒ meghathanitaá¹ƒ meghagajjitaá¹ƒ etesanti uddhaccameghathanitÄ• . dasavidh
31/ eva valÄ• hakÄ• etesanti saá¹ƒyojanavalÄ• hakÄ• . __vÄ• hÄ• _ mahÄ• udakavÄ• has
micchÄ• saá¹…kappÄ• asubhÄ• dÄ«su á¹-hitÄ• __kuddiá¹-á¹-hiá¹ƒ_ maá¹ƒ __vahanti_ ap
kaá¸• á¸• hantÄ«ti attho.

__savanti sabbadhi sotÄ• _ti taá¹‡hÄ• soto, diá¹-á¹-hisoto, mÄ• nasoto, avijjÄ• soto, kilesas
paÃ±capisotÄ• cakkhudvÄ• rÄ• dÄ«naá¹ƒ vasena sabbesu rÅ«pÄ• dÄ«su Ä• rammaá¹‡es
... dhammataá¹‡hÄ• â€™â€™ tiÄ• dinÄ• (Vibh 204, 232) sabbabhÄ• gehi vÄ• savanato sa
paliveá¹-hanaá¹-á¹-hena saá¹ƒsibbanaá¹-á¹-hena latÄ• viyÄ• ti latÄ• , taá¹‡hÄ• . __ubbhijja
chahi dvÄ• rehi ubbhijjitvÄ• rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu tiá¹-á¹-hati. __te sote_ti taá¹‡h
mama santÄ• ne sandante maggasetubandhanena ko purisaviseso nivÄ• reyya, __taá¹ƒ lat
maggasatthena ko __checchati_ chindissati.

__velaá¹ƒ karothÄ• _ti tesaá¹ƒ sotÄ• naá¹ƒ velaá¹ƒ setuá¹ƒ karotha sannivÄ• raá¹‡aá¹ƒ. __
Ä• lapanÄ• kÄ• radassanaá¹ƒ. __mÄ• te manomayo soto_ti udakasoto oá¸·Ä• riko, tassa b
II 287/ katvÄ• nivÄ• raá¹‡aá¹ƒ sakkÄ• . ayaá¹ƒ pana manomayo soto sukhumo dunnivÄ• ra
vaá¸• á¸• hanto kÅ«le á¹-hitaá¹ƒ rukkhaá¹ƒ pÄ• tetvÄ• va nÄ• seti, evaá¹ƒ tumhe apÄ• yatÄ
pÄ• tetvÄ• apÄ• yasamuddaá¹ƒ pÄ• pento __mÄ• luve_ mÄ• vinÄ• seyya mÄ• anayabya

evaá¹ƒ ayaá¹ƒ thero purimattabhÄ• ve parimadditasaá¹…khÄ• rattÄ• Ã±Ä• á¹‡aparipÄ• ka
upadhÄ• rento yathÄ• vicikicchÄ• dike saá¹ƒkilesadhamme pariggaá¹‡hi, tamÄ• kÄ• raá¹ƒ
jÄ• tasaá¹ƒvego kiá¹ƒkusalagavesÄ« satthu santikaá¹ƒ gato yaá¹ƒ visesaá¹ƒ adhimucci, taá
me bhayajÄ• tassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __evaá¹ƒ me bhayajÄ• tassÄ• _ti eva
jÄ• tabhayassa __apÄ• rÄ• _ orimatÄ«rato sappaá¹-ibhayato saá¹ƒsÄ• ravaá¹-á¹-ato ``katha
nti __pÄ• raá¹ƒ_ nibbÄ• naá¹ƒ, __esato_ gavesato, __tÄ• á¹‡o_ sadevakassa lokassa tÄ• á
kilesasamucchedanÄ« paÃ±Ã±Ä• Ä• vudho etassÄ• ti __paÃ±Ã±Ä• vudho_. diá¹-á¹-hadha
yathÄ• rahaá¹ƒ anusÄ• sanato __satthÄ• , _ isisaá¹…ghena aggasÄ• vakÄ• diariyapuggala
payirupÄ• sito __isisaá¹…ghanisevito, sopÄ• na_nti desanÄ• Ã±Ä• á¹‡ena suá¹-á¹-hu katat
__sukataá¹ƒ, _ upakkilesavirahitato __suddhaá¹ƒ, _ saddhÄ• paÃ±Ã±Ä• disÄ• rabhÅ«taá¹ƒ
III 32/ paá¹-ipakkhehi acalanÄ«yato __daá¸·haá¹ƒ, _ vipassanÄ• saá¹…khÄ• taá¹ƒ sopÄ• na
vuyhamÄ• nassa mayhaá¹ƒ satthÄ• pÄ• dÄ• si, dadanto ca ``iminÄ• te sotthi bhavissatÄ«â
__mÄ• bhÄ• yÄ«ti ca abravi, _ kathesi.

__satipaá¹-á¹-hÄ• napÄ• sÄ• da_nti tena vipassanÄ• sopÄ• nena kÄ• yÄ• nupassanÄ• din
laddhabbacatubbidhasÄ• maÃ±Ã±aphalavisesena catubhÅ«misampannaá¹ƒ satipaá¹-á¹-hÄ
__paccavekkhisaá¹ƒ_ catusaccadhammaá¹ƒ maggaÃ±Ä• á¹‡ena patiavekkhiá¹ƒ paá¹-ivijjhi
amaÃ±Ã±issaá¹ƒ, sakkÄ• yÄ• bhirataá¹ƒ paja_nti evaá¹ƒ paá¹-ividdhasacco yaá¹ƒ sakkÄ• y
abhirataá¹ƒ pajaá¹ƒ titthiyajanaá¹ƒ tena parikappitaattÄ• naÃ±ca pubbe sÄ• rato amaÃ±Ã±is
maggamaddakkhiá¹ƒ, nÄ• vÄ• ya abhirÅ«hana_nti ariyamagganÄ• vÄ• ya abhiruhanÅ«pÄ•
vipassanÄ• maggaá¹ƒ yÄ• thÄ• vato addakkhiá¹ƒ. tato paá¹-á¹-hÄ• ya taá¹ƒ titthiyajanaá¹ƒ a
__anadhiá¹-á¹-hÄ• ya_ citte aá¹-á¹-hapetvÄ• aggahetvÄ• __titthaá¹ƒ_ nibbÄ• nasaá¹…khÄ
\Be II 288/ \Ne II 245/ titthabhÅ«taá¹ƒ ariyamaggadassanaá¹ƒ sabbehi maggehi sabbehi kus
ukkaá¹-á¹-haá¹ƒ addakkhiá¹ƒ, yÄ• thÄ• vato apassinti attho.

evaá¹ƒ attano anuttaraá¹ƒ maggÄ• dhigamaá¹ƒ pakÄ• setvÄ• idÄ• ni tassa desakaá¹ƒ sam
``sallaá¹ƒ attasamuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha __salla_nti diá¹-á¹-himÄ•
__attasamuá¹-á¹-hÄ• na_nti ``ahaâ€™â€™ nti mÄ• naá¹-á¹-hÄ• natÄ• ya ``attÄ• â€™â€™
sambhÅ«taá¹ƒ. __bhavanettippabhÄ• vita_nti bhavataá¹‡hÄ• samuá¹-á¹-hitaá¹ƒ bhavataá¹‡
diá¹-á¹-himÄ• nÄ• dÄ«naá¹ƒ sambhavo. __etesaá¹ƒ appavattÄ• yÄ• _ti yathÄ• vuttÄ• naá¹ƒ
appavattiyÄ• anuppÄ• dÄ• ya. __desesi maggamuttama_nti uttamaá¹ƒ seá¹-á¹-haá¹ƒ ariya
maggaá¹ƒ, tadupÄ• yaÃ±ca vipassanÄ• maggaá¹ƒ kathesi.

__dÄ«gharattÄ• nusayita_nti anamatagge saá¹ƒsÄ• re cirakÄ• laá¹ƒ santÄ• ne anu anu sa
uppajjanÄ• rahabhÄ• vena thÄ• magataá¹ƒ, tato ca cirarattaá¹ƒ __adhiá¹-á¹-hitaá¹ƒ_ santÄ•
á¹-hitaá¹ƒ. __gantha_nti abhijjhÄ• kÄ• yaganthÄ• diá¹ƒ mama santÄ• ne ganthabhÅ«taá¹ƒ k
__buddho_ bhagavÄ• attano desanÄ• nubhÄ• vena __apÄ• nudÄ«_ parijahÄ• pesi, ganthe
appahÄ«no nÄ• ma kileso natthÄ«ti.

telakÄ• nittheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. raá¹-á¹-hapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__passa_ \Ee III 33/ __cittakata_ntiÄ• dikÄ• Ä• yasmato raá¹-á¹-hapÄ• lattherassa gÄ• thÄ
kira padumuttarassa bhagavato uppattito puretarameva haá¹ƒsavatÄ«nagare gahapatimahÄ
vayappatto pitu accayena gharÄ• vÄ• se patiá¹-á¹-hito ratanakoá¹-á¹-hÄ• gÄ• rakammikena
kulavaá¹ƒsÄ• nugataá¹ƒ dhanaá¹ƒ disvÄ• ``imaá¹ƒ ettakaá¹ƒ dhanarÄ• siá¹ƒ mayhaá¹ƒ pitu
saddhiá¹ƒ gahetvÄ• gantuá¹ƒ nÄ• sakkhiá¹ƒsu, mayÄ• pana gahetvÄ• gantuá¹ƒ vaá¹-á¹-a
kapaá¹‡addhikÄ• dÄ«naá¹ƒ mahÄ• dÄ• naá¹ƒ adÄ• si. so abhiÃ±Ã±Ä• lÄ• bhiá¹ƒ ekaá¹ƒ tÄ
devalokÄ• dhipacce niyojito yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cuto \Be II 289/ deval
dibbasampattiá¹ƒ anubhavanto tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto manussaloke
sandhÄ• retuá¹ƒ samatthassa kulassa ekaputtako hutvÄ• nibbatti.

tena \Ne II 246/ ca samayena padumuttaro bhagavÄ• loke uppajjitvÄ• pavattitavaradhamm
nibbÄ• namahÄ• nagarasaá¹…khÄ• taá¹ƒ khemantabhÅ«miá¹ƒ sampÄ• pesi. atha so kulap
patto ekadivasaá¹ƒ upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ dhammaá¹ƒ
pasannacitto parisapariyante nisÄ«di. tena kho pana samayena satthÄ• ekaá¹ƒ bhikkhuá¹ƒ
aggaá¹-á¹-hÄ• ne á¹-hapesi. taá¹ƒ disvÄ• so pasannamÄ• naso tadatthÄ• ya cittaá¹ƒ á¹-hap
satasahassabhikkhuparivutassa bhagavato mahatÄ• sakkÄ• rena sattÄ• haá¹ƒ mahÄ• dÄ•
paá¹‡idhÄ• naá¹ƒ akÄ• si. satthÄ• tassa anantarÄ• yena ijjhanabhÄ• vaá¹ƒ disvÄ• ``anÄ•
sammÄ• sambuddhassa sÄ• sane saddhÄ• pabbajitÄ• naá¹ƒ aggo bhavissatÄ«â€™â€™ ti
bhikkhusaá¹…ghaÃ±ca vanditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. so tattha yÄ• vatÄ• yu
cavitvÄ• devamanussesu saá¹ƒsaranto ito dvenavute kappe phussassa bhagavato kÄ• le s
tÄ«su rÄ• japuttesu satthÄ• raá¹ƒ upaá¹-á¹-hahantesu tesaá¹ƒ puÃ±Ã±akiriyÄ• ya kiccaá¹ƒ

evaá¹ƒ tattha tattha bhave taá¹ƒ taá¹ƒ bahuá¹ƒ kusalaá¹ƒ upacinitvÄ• sugatÄ«suyeva saá¹
buddhuppÄ• de kururaá¹-á¹-he thullakoá¹-á¹-hikanigame raá¹-á¹-hapÄ• laseá¹-á¹-hino gehe
bhinnaá¹ƒ raá¹-á¹-haá¹ƒ sandhÄ• retuá¹ƒ samatthe kule nibbattattÄ• __raá¹-á¹-hapÄ• lo_ti
vaá¹ƒsÄ• nugatameva nÄ• maá¹ƒ ahosi. so mahatÄ• parivÄ• rena vaá¸• á¸• hanto anukkam
patirÅ«pena dÄ• rena saá¹ƒyojito mahante ca yase patiá¹-á¹-hÄ• pito dibbasampattisadisaá
paccanubhoti. atha bhagavÄ• kururaá¹-á¹-he janapadacÄ• rikaá¹ƒ caranto thullakoá¹-á¹-hik
taá¹ƒ sutvÄ• raá¹-á¹-hapÄ• lo kulaputto satthÄ• raá¹ƒ upasaá¹…kamitvÄ• satthu santike dh
paá¹-iladdhasaddho pabbajitukÄ• mo sattÄ• haá¹ƒ bhattacchedaá¹ƒ katvÄ• kicchena kasire
anujÄ• nÄ• petvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• citvÄ• satthu Ä• á¹‡
santike pabbajitvÄ• yonisomanasikÄ• rena kammaá¹ƒ karonto vipassanaá¹ƒ vaá¸• á¸• hetv
tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 2.97-111) ---

``padumuttarassa \Be II 290/ bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

varanÄ• go mayÄ• dinno, Ä«sÄ• danto urÅ«á¸·havÄ• ||

``setacchatto pasobhito, sakappano sahatthipo.

agghÄ• petvÄ• na taá¹ƒ sabbaá¹ƒ, saá¹…ghÄ• rÄ• maá¹ƒ akÄ• rayiá¹ƒ ||

``catupaÃ±Ã±Ä• sasahassÄ• ni, pÄ• sÄ• de kÄ• rayiá¹ƒ ahaá¹ƒ.

mahoghadÄ• naá¹ƒ karitvÄ• na, niyyÄ• desiá¹ƒ mahesino ||

``anumodi \Ne II 247/ mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

sabbe jane hÄ• sayanto, desesi amataá¹ƒ padaá¹ƒ ||

``taá¹ƒ me buddho viyÄ• kÄ• si, jalajuttaranÄ• mako.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``catupaÃ±Ã±Ä• sasahassÄ• ni, pÄ• sÄ• de kÄ• rayÄ« ayaá¹ƒ.

kathayissÄ• mi vipÄ• kaá¹ƒ, suá¹‡otha mama bhÄ• sato ||

``aá¹-á¹-hÄ• rasasahassÄ• ni, kÅ«á¹-Ä• gÄ• rÄ• bhavissare.

byamhuttamamhi nibbattÄ• , sabbasoá¹‡á¹‡amayÄ• ca te ||

``paÃ±Ã±Ä• sakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

aá¹-á¹-hapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati ||

``kappasatasahassamhi, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``devalokÄ• cavitvÄ• na, sukkamÅ«lena codito.

aá¸• á¸• he kule mahÄ• bhoge, nibbattissati tÄ• vade ||

``so pacchÄ• pabbajitvÄ• na, sukkamÅ«lena codito.

raá¹-á¹-hapÄ• loti nÄ• mena, hessati satthu sÄ• vako ||

``padhÄ• napahitatto so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``uá¹-á¹-hÄ• ya abhinikkhamma, jahitÄ• bhogasampadÄ• .

kheá¸·apiá¹‡á¸• eva bhogamhi, pemaá¹ƒ mayhaá¹ƒ na vijjati ||

``vÄ«riyaá¹ƒ \Be II 291/ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, sammÄ• sambuddhasÄ• sane ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthÄ• raá¹ƒ anujÄ• nÄ• petvÄ• mÄ• tÄ• pitaro passituá¹ƒ thulla
tattha sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caranto pitu nivesane Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ
viya paribhuÃ±janto, pitarÄ• nimantito svÄ• tanÄ• ya adhivÄ• setvÄ• , dutiyadivase pitu niv
paribhuÃ±jitvÄ• alaá¹…katapaá¹-iyatte itthÄ• gÄ• rajane upagantvÄ• ``kÄ«disÄ• nÄ• ma t
yÄ• saá¹ƒ tvaá¹ƒ hetu brahmacariyaá¹ƒ carasÄ«â€™â€™ tiÄ• dÄ«ni (MN II 301) vatvÄ• , pa
Ä• raddhe tassa adhippÄ• yaá¹ƒ parivattetvÄ• aniccatÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ

<769> á¹• 21 ``passa \Ne II 248/ cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

<770> á¹• 21 ``passa cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hiá¹ƒ tacena onaddhaá¹ƒ, saha vatthehi sobhati ||

<771> á¹• 21 ``alattakakatÄ• pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<772> á¹• 21 ``aá¹-á¹-hÄ• padakatÄ• kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<773> á¹• 21 ``aÃ±janÄ«va navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<774> á¹• 21 ``odahi \Ee III 35/ migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, kandante migabandhake ||

<775> á¹• 21 ``chinno \Be II 292/ pÄ• so migavassa, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, socante migaluddakeâ€™â€™ ti || --- imÄ• gÄ• thÄ• ab

tattha __cittakata_nti cittaá¹ƒ kataá¹ƒ cittakataá¹ƒ, vatthÄ• bharaá¹‡amÄ• lÄ• dÄ«hi vicittaá
__bimba_nti dÄ«ghÄ• dibhÄ• vena yuttaá¹-á¹-hÄ• nesu dÄ«ghÄ• dÄ«hi aá¹…gapaccaá¹…g
__arukÄ• ya_nti navannaá¹ƒ vaá¹‡amukhÄ• naá¹ƒ lomakÅ«pÄ• naÃ±ca vasena vissandam
arubhÅ«taá¹ƒ vaá¹‡abhÅ«taá¹ƒ arÅ«naá¹ƒ vÄ• kÄ• yaá¹ƒ. __samussita_nti tÄ«hi aá¹-á¹-his
__Ä• tura_nti sabbakÄ• laá¹ƒ iriyÄ• pathantarÄ• dÄ«hi pariharitabbatÄ• ya niccaá¹ƒ gilÄ• na
bÄ• lajanena abhÅ«taá¹ƒ Ä• ropetvÄ• bahudhÄ• saá¹…kappitabbaá¹ƒ. __yassa natthi dhu
kÄ• yassa dhuvabhÄ• vo á¹-hitisabhÄ• vo natthi, ekaá¹ƒsato bhedanavikiraá¹‡aviddhaá¹ƒsa
__passÄ• _ti samÄ«pe á¹-hitaá¹ƒ janaá¹ƒ, attÄ• nameva vÄ• sandhÄ• ya vadati.

__rÅ«pa_nti sarÄ«raá¹ƒ. sarÄ«rampi hi ``aá¹-á¹-hiÃ±ca paá¹-icca, nhÄ• ruÃ±ca paá¹-icca, n
cammaÃ±ca paá¹-icca, Ä• kÄ• so parivÄ• rito `rÅ«pantveva saá¹…khaá¹ƒ gacchatÄ«â€™â€
rÅ«panti vuccati. __maá¹‡inÄ• kuá¹‡á¸• alena cÄ• _ti sÄ«sÅ«pagÄ• diÄ• bharaá¹‡agatena
cittakataá¹ƒ. __aá¹-á¹-hiá¹ƒ tacena onaddha_nti allacammena pariyonaddhaá¹ƒ atirekatisata
aá¹-á¹-hiá¹ƒ passÄ• ti yojanÄ• . kuá¹‡á¸• alena cÄ• ti __ca_-saddena sesÄ• bharaá¹‡Ä• laá
__saha vatthehi sobhatÄ«_ti tayidaá¹ƒ rÅ«paá¹ƒ maá¹‡inÄ• cittakatampi vatthehi paá¹-icch
apaá¹-icchÄ• ditanti \Ne II 249/ attho. ye pana ``aá¹-á¹-hitacenÄ• â€™â€™ ti paá¹-hanti, tes
aá¹-á¹-hitacenaá¹ƒ onaddhaá¹ƒ sobhati, onaddhattÄ• aá¹-á¹-hitacenÄ• ti attho.

__alattakakatÄ• _ti alattakena kataraÃ±janÄ• lÄ• khÄ• ya saá¹ƒraÃ±jitÄ• . __pÄ• dÄ• _ti c
cuá¹‡á¹‡akamakkhita_nti mukhaá¹ƒ cuá¹‡á¹‡akena makkhitaá¹ƒ, yaá¹ƒ maá¹‡á¸• anamanu
mukhapÄ«á¸·akÄ• dÄ«ni haritvÄ• loá¹‡amattikÄ• ya duá¹-á¹-halohitaá¹ƒ haritvÄ• mukhacu
karonti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ala_nti __bÄ• lassa_ andhaputhujjanassa __no_ \Ee
pÄ• ragavesino_ vaá¹-á¹-Ä• bhiratassa __mohÄ• ya_ sammohanÄ• ya samatthaá¹ƒ tassa c
pÄ• ragavesino pana vivaá¹-á¹-Ä• bhiratassa no alaá¹ƒ na pariyattaá¹ƒ.

__aá¹-á¹-hÄ• padakatÄ• _ti \Be II 293/ aá¹-á¹-hapadÄ• kÄ• rena katÄ• saÃ±citÄ• purimab
nalÄ• á¹-assa paá¹-icchÄ• danavasena katÄ• kesaracanÄ• aá¹-á¹-hapadaá¹ƒ nÄ• ma, yaá
vuccati. __nettÄ• aÃ±janamakkhitÄ• _ti ubhopi nayanÄ• ni anto dvÄ«su antesu ca yathÄ•
evaá¹ƒ aÃ±jitaÃ±janÄ• ni.

__aÃ±janÄ«va navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato_ti yathÄ• aÃ±janÄ« aÃ±jananÄ• á¸·
mÄ• lÄ• kammamakaradantÄ• divasena cittÄ• bahi maá¹-á¹-hÄ• ujjalÄ• dassanÄ«yÄ• , an

evameva tÄ• saá¹ƒ kÄ• yo nhÄ• nabbhaÃ±janavatthÄ• laá¹…kÄ• rehi alaá¹…kato bahi ujjal
nÄ• nappakÄ• raasucÄ«hi bharito tiá¹-á¹-hatÄ«ti attho.

__odahÄ«_ti oá¸• á¸• esi. __migavo_ti, migaluddako. __pÄ• sa_nti, daá¹‡á¸• avÄ• guraá¹ƒ
saá¹…ghaá¹-á¹-esi. __vÄ• gura_nti pÄ• saá¹ƒ. __nivÄ• pa_nti migÄ• naá¹ƒ khÄ• danatthÄ•
tiá¹‡Ä• dighÄ• saá¹ƒ. upamÄ• kho ayaá¹ƒ therena katÄ• atthassa viÃ±Ã±Ä• panÄ• ya. aya
migÄ• naá¹ƒ mÄ• raá¹‡atthÄ• ya daá¹‡á¸• avÄ• guraá¹ƒ oá¸• á¸• etvÄ• tattha nivÄ• paá¹ƒ
á¹-hite tattheko javaparakkamasampanno cheko migo pÄ• saá¹ƒ aphusanto eva yathÄ• suk
``vaÃ±cesi vata migoâ€™â€™ ti migaluddake viravante eva gacchati. aparo migo balavÄ•
tattha gantvÄ• nivÄ• paá¹ƒ khÄ• ditvÄ• tattha tattha pÄ• saá¹ƒ chinditvÄ• , ``vaÃ±cesi vata
chinnoâ€™â€™ ti migaluddake socante eva gacchati, evaá¹ƒ mayampi pubbe puthujjanakÄ
Ä• sajjanatthÄ• ya niyyÄ• dite bhoge bhuÃ±jitvÄ• tattha tattha asajjamÄ• nÄ• nikkhantÄ• .
II 250/ chinnakilesÄ• apÄ• sÄ• hutvÄ• á¹-hitÄ• , tehi dinnabhojanaá¹ƒ bhuÃ±jitvÄ• tesu s
gacchÄ• mÄ• ti.

evaá¹ƒ thero migaluddakaá¹ƒ viya mÄ• tÄ• pitaro, hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ itthÄ• gÄ• raÃ
attanÄ• pubbe bhuttabhoge ca idÄ• ni bhuttabhojanaÃ±ca nivÄ• patiá¹‡aá¹ƒ viya, attÄ• naa
katvÄ• dasseti. imÄ• gÄ• thÄ• vatvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• raÃ±Ã±o korabyassa
maá¹…galasilÄ• paá¹-á¹-e nisÄ«di. therassa kira pitÄ• sattasu dvÄ• rakoá¹-á¹-hakesu agga
294/ malle Ä• á¹‡Ä• pesi ``nikkhamituá¹ƒ mÄ• detha, kÄ• sÄ• yÄ• ni apanetvÄ• setakÄ• n
thero Ä• kÄ• sena \Ee III 37/ agamÄ• si. atha rÄ• jÄ• korabyo therassa tattha nisinnabhÄ•
upasaá¹…kamitvÄ• sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ``idha
pabbajanto byÄ• dhipÄ• rijuÃ±Ã±aá¹ƒ vÄ• jarÄ• bhogaÃ±Ä• tipÄ• rijuÃ±Ã±aá¹ƒ vÄ• patto
kiÃ±cipi pÄ• rijuÃ±Ã±aá¹ƒ anupagato eva kasmÄ• pabbajitoâ€™â€™ ti pucchi. athassa the
addhuvo, atÄ• á¹‡o loko anabhissaro, assako loko sabbaá¹ƒ pahÄ• ya gamanÄ«yaá¹ƒ, Å«n
taá¹‡hÄ• dÄ• soâ€™â€™ ti (MN II 305) imesaá¹ƒ catunnaá¹ƒ dhammuddesÄ• naá¹ƒ attÄ•
tassÄ• desanÄ• ya anugÄ«tiá¹ƒ kathento ---

<776> á¹• 21 ``passÄ• mi loke sadhane manusse, laddhÄ• na vittaá¹ƒ na dadanti mohÄ• .

luddhÄ• dhanaá¹ƒ sannicayaá¹ƒ karonti, bhiyyova kÄ• me abhipatthayanti ||

<777> á¹• 21 ``rÄ• jÄ• pasayhappathaviá¹ƒ vijetvÄ• , sasÄ• garantaá¹ƒ mahimÄ• vasanto.

oraá¹ƒ samuddassa atittarÅ«po, pÄ• raá¹ƒ samuddassapi patthayetha ||

<778> á¹• 21 ``rÄ• jÄ• ca aÃ±Ã±e ca bahÅ« manussÄ• , avÄ«tataá¹‡hÄ• maraá¹‡aá¹ƒ up

Å«nÄ• va hutvÄ• na jahanti dehaá¹ƒ, kÄ• mehi lokamhi na hatthi titti ||

<779> á¹• 21 ``kandanti naá¹ƒ Ã±Ä• tÄ« pakiriya kese, `aho vatÄ• no amarÄ• â€™ ti cÄ• h

vatthena naá¹ƒ pÄ• rutaá¹ƒ nÄ«haritvÄ• , citaá¹ƒ samodhÄ• ya tato á¸• ahanti ||

<780> á¹• 21 ``so \Be II 295/ á¸• ayhati sÅ«lehi tujjamÄ• no, ekena vatthena pahÄ• ya bhog

na mÄ«yamÄ• nassa bhavanti tÄ• á¹‡Ä• , Ã±Ä• tÄ« ca mittÄ• atha vÄ• sahÄ• yÄ• ||

<781> á¹• 21 ``dÄ• yÄ• dakÄ• tassa dhanaá¹ƒ haranti, satto pana gacchati yenakammaá¹ƒ

na mÄ«yamÄ• naá¹ƒ dhanamanveti kiÃ±ci, puttÄ• ca dÄ• rÄ• ca dhanaÃ±ca raá¹-á¹-haá¹ƒ

<782> á¹• 21 ``na \Ee III 38/ dÄ«ghamÄ• yuá¹ƒ labhate dhanena, na cÄ• pi vittena jaraá¹ƒ

appaá¹ƒ hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• , asassataá¹ƒ vippariá¹‡Ä• madhammaá¹ƒ ||

<783> á¹• 21 ``aá¸• á¸• hÄ• \Ne II 251/ daliddÄ• ca phusanti phassaá¹ƒ, bÄ• lo ca dhÄ«ro

bÄ• lo hi bÄ• lyÄ• vadhitova seti, dhÄ«ro ca no vedhati phassaphuá¹-á¹-ho ||

<784> á¹• 21 ``tasmÄ• hi paÃ±Ã±Ä• va dhanena seyyÄ• , yÄ• ya vosÄ• namidhÄ• dhigaco

abyositattÄ• hi bhavÄ• bhavesu, pÄ• pÄ• ni kammÄ• ni karoti mohÄ• ||

<785> á¹• 21 ``upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ, saá¹ƒsÄ• ramÄ• pajja paramparÄ• ya

tassappapaÃ±Ã±o abhisaddahanto, upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ ||

<786> á¹• 21 ``coro yathÄ• sandhimukhe gahÄ«to, sakammunÄ• haÃ±Ã±ati pÄ• padham

evaá¹ƒ pajÄ• pecca paramhi loke, sakammunÄ• haÃ±Ã±ati pÄ• padhammo ||

<787> á¹• 21 ``kÄ• mÄ• \Be II 296/ hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena ma

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• ja ||

<788> á¹• 21 ``dumapphalÄ• nÄ«va patanti mÄ• á¹‡avÄ• , daharÄ• ca vuá¸• á¸• hÄ• ca s

etampi disvÄ• pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyo ||

<789> á¹• 21 ``saddhÄ• yÄ• haá¹ƒ pabbajito, upeto jinasÄ• sane.

avaÃ±jhÄ• mayhaá¹ƒ pabbajjÄ• , anaá¹‡o bhuÃ±jÄ• mi bhojanaá¹ƒ ||

<790> á¹• 21 ``kÄ• me Ä• dittato disvÄ• , jÄ• tarÅ«pÄ• ni satthato.

gabbhavokkantito dukkhaá¹ƒ, nirayesu mahabbhayaá¹ƒ ||

<791> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ \Ee III 39/ Ã±atvÄ• , saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• .

sohaá¹ƒ viddho tadÄ• santo, sampatto Ä• savakkhayaá¹ƒ ||

<792> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<793> á¹• 21 ``yassatthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti || --- imÄ• gÄ• thÄ• avoca.

tattha __passÄ• mi loke_ti ahaá¹ƒ, mahÄ• rÄ• ja, imasmiá¹ƒ loke __sadhane_ dhanasampa
passÄ• mi, te pana __laddhÄ• na vittaá¹ƒ_ dhanaá¹ƒ labhitvÄ• bhogasampattiyaá¹ƒ á¹-hitÄ
samaá¹‡abrÄ• hmaá¹‡Ä• dÄ«su kassaci kiÃ±cipi na dadanti. kasmÄ• ? __mohÄ• _ kamma
__luddhÄ• _ lobhÄ• bhibhÅ«tÄ• yathÄ• laddhaá¹ƒ dhanaá¹ƒ __sannicayaá¹ƒ_ sabbaso nic
karonti. __bhiyyova_ yathÄ• dhigatakÄ• mato upari __kÄ• me_ kÄ• maguá¹‡e ``tathÄ• haá¹
paá¹-ilabheyyaâ€™â€™ nti __abhipatthayanti_ paccÄ• sÄ«santi tajjaÃ±ca vÄ• yÄ• maá¹ƒ k

bhiyyo \Be II 297/ \Ne II 252/ kÄ• mapatthanÄ• ya udÄ• haraá¹‡aá¹ƒ dassento __ ``rÄ• jÄ•
tattha __pasayhappathaviá¹ƒ vijetvÄ• _ti attano vaá¹ƒsÄ• nugataá¹ƒ pathaviá¹ƒ balakkÄ• re
__Ä• vasanto_ti pasÄ• sento. __oraá¹ƒ samuddassÄ• _ti anavasesaá¹ƒ samuddassa orabh
atittarÅ«po __pÄ• raá¹ƒ samuddassa_ dÄ«pantarampi patthayeyya.

__avÄ«tataá¹‡hÄ• _ti avigatataá¹‡hÄ• . __Å«nÄ• vÄ• _ti aparipuá¹‡á¹‡amanorathÄ• va. __
tittÄ«_ti taá¹‡hÄ• vipannÄ• naá¹ƒ imasmiá¹ƒ loke vatthukÄ• mehi titti nÄ• ma natthi.

__kandanti na_nti matapurisaá¹ƒ uddissa tassa guá¹‡e kittentÄ• kandanaá¹ƒ karonti. __ah
cÄ• hÅ«_ti aho vata amhÄ• kaá¹ƒ Ã±Ä• tÄ« amarÄ• siyunti ca kathenti, gÄ• thÄ• sukhattha
katvÄ• vuttaá¹ƒ.

__so á¸• ayhati sÅ«lehi tujjamÄ• no_ti so matasatto chavaá¸• Ä• hakehi sammÄ• jhÄ• petu
__tÄ• á¹‡Ä• _ti parittÄ• á¹‡akarÄ• .

__yenakamma_nti yathÄ• kammaá¹ƒ. __dhana_nti dhanÄ• yitabbaá¹ƒ yaá¹ƒkiÃ±ci vatthu.
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ sandhÄ• ya vadati.

__ ``na dÄ«ghamÄ• yuâ€™â€™ _ntiÄ• dinÄ• kÄ• maguá¹‡assa jarÄ• ya ca paá¹-ikÄ• rÄ•
ekantikabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``appaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __phusantÄ«_
aniá¹-á¹-haphassaá¹ƒ phusanti pÄ• puá¹‡anti, tattha aá¸• á¸• hadaliddatÄ• akÄ• raá¹‡anti c
bÄ• lo ca dhÄ«ro ca tatheva phuá¹-á¹-ho_ti yathÄ• bÄ• lo iá¹-á¹-hÄ• niá¹-á¹-hasamphassaá
dhÄ«ro iá¹-á¹-hÄ• niá¹-á¹-haphassaá¹ƒ phuá¹-á¹-ho hoti, na ettha bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ
pana viseso, __bÄ• lo hi bÄ• lyÄ• vadhitova setÄ«_ti bÄ• lapuggalo kenaci dukkhadhamme
kilamanto urattÄ• á¸·iá¹ƒ kandanto bÄ• labhÄ• vena vadhito pÄ«á¸·itova hutvÄ• seti sayati.
Ä• vaá¹-á¹-anto vivaá¹-á¹-anto virodhento __vedhati phassaphuá¹-á¹-ho_ti __dhÄ«ro_ pana
dukkhasamphassena samphuá¹-á¹-ho na vedhati kampanamattampi tassa na hotÄ«ti.

__tasmÄ• _ti \Be II 298/ yasmÄ• bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ lokadhamme edisÄ« pavatti, __
dhanena seyyÄ• , yÄ• ya vosÄ• namidhÄ• dhigacchatÄ«_ti paÃ±Ã±Ä• va dhanato pÄ• saá¹
vosÄ• naá¹ƒ bhavassa \Ne II 253/ pariyosÄ• nabhÅ«taá¹ƒ nibbÄ• naá¹ƒ adhigacchati. __aby
anadhigataniá¹-á¹-hattÄ• . __bhavÄ• bhavesÅ«_ti mahantÄ• mahantesu bhavesu.

__upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ, saá¹ƒsÄ• ramÄ• pajja paramparÄ• yÄ• _ti yo pÄ• p
saá¹ƒsaraá¹‡amÄ• pajjitvÄ• upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ gabbhaseyyÄ• ya paralok
__tassa_ pÄ• pakammakÄ• rino puggalassa kiriyaá¹ƒ __abhisaddahanto_ ``attÄ• ca me ho
aÃ±Ã±opi __appapaÃ±Ã±o_ bÄ• lo yathÄ• paá¹-ipajjitvÄ• upeti gabbhaÃ±ca paraÃ±ca lok

__coro yathÄ• _ti yathÄ• coro pÄ• padhammo gharasandhiá¹ƒ chindanto sandhimukhe Ä•
__sakammunÄ• _ tena attano sandhicchedakammunÄ• kÄ• raá¹‡abhÅ«tena kasÄ• dÄ«hi t
rÄ• japurisehi bÄ• dhiyyati bajjhati ca. __evaá¹ƒ pajÄ• _ti evamayaá¹ƒ sattaloko idha pÄ• pA
patvÄ• tena kammunÄ• __paramhi loke_ nirayÄ• dÄ«su haÃ±Ã±ati, paÃ±cavidhabandhan
bÄ• dhiyyati.

evametÄ• hi ekÄ• dasahi gÄ• thÄ• hi yathÄ• rahaá¹ƒ cattÄ• ro dhammuddese pakÄ• setvÄ

Ä• dÄ«navaá¹ƒ disvÄ• saddhÄ• ya attano pabbajitabhÄ• vaá¹ƒ pabbajitakiccassa ca matth
``kÄ• mÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __kÄ• mÄ• _ti vatthukÄ• mÄ• manÄ• piyÄ
sabbepi rÄ• gappabhedÄ• . idha pana vatthukÄ• mÄ• veditabbÄ• . te hi rÅ«pÄ• divasena a
lokassÄ• davasena iá¹-á¹-hÄ• kÄ• ratÄ• ya __madhurÄ• _. bÄ• laputhujjanÄ• naá¹ƒ manaá
__manoramÄ• . virÅ«parÅ«penÄ• _ti vividharÅ«pena, anekavidhasabhÄ• venÄ• ti attho. te
nÄ«lÄ• divasena vividharÅ«pÄ• . evaá¹ƒ tena virÅ«parÅ«pena tathÄ• tathÄ• assÄ• daá¹ƒ
cittaá¹ƒ_ pabbajjÄ• ya abhiramituá¹ƒ na dentÄ«ti iminÄ• appassÄ• dabahudukkhatÄ• dinÄ•
kÄ• maguá¹‡esu disvÄ• tasmÄ• _ taá¹ƒnimittaá¹ƒ ahaá¹ƒ pabbajito amhi. dumapphalÄ• ni
aparipakkakÄ• le ca yattha katthaci parÅ«pakkamato sarasato vÄ• patanti, evaá¹ƒ sattÄ• c
ca sarÄ«rassa bhedÄ• patantiyeva. __etampi disvÄ• _ti evaá¹ƒ aniccatampi paÃ±Ã±Ä• cak
appassÄ• datÄ• ditÄ• ya Ä• dÄ«navamevÄ• ti adhippÄ• yo. __apaá¹‡á¹‡aka_nti aviraddhar
samaá¹‡abhÄ• vova __seyyo_ uttaritaro.

__saddhÄ• yÄ• _ti kammaá¹ƒ kammaphalaá¹ƒ buddhasubuddhataá¹ƒ dhammasudhammat
saddahitvÄ• . __upeto_ \Ne II 254/ __jinasÄ• sane_ti satthu sÄ• sane sammÄ• paá¹-ipattiá¹
mayhaá¹ƒ pabbajjÄ• _ arahattassa adhigatattÄ• . tato eva __anaá¹‡o bhuÃ±jÄ• mi bhojanaá
sÄ• mibhÄ• vato sÄ• miparibhogena paribhuÃ±janato.

__kÄ• me Ä• dittato disvÄ• _ti vatthukÄ• me kilesakÄ• me ca ekÄ• dasahi aggÄ«hi Ä• ditta
__jÄ• tarÅ«pÄ• ni satthato_ti katÄ• katappabhedÄ• sabbasuvaá¹‡á¹‡avikatiyo anatthÄ• va
__gabbhavokkantito dukkha_nti gabbhavokkantito paá¹-á¹-hÄ• ya sabbasaá¹ƒsÄ• rapavattio
mahabbhaya_nti saussadesu aá¹-á¹-hasu mahÄ• nirayesu labbhamÄ• naá¹ƒ mahÄ• bhayaÄ

__etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• _ti etaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dittatÄ• diá¹ƒ saá¹ƒsÄ• re Ä•
__saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• _ti tasmiá¹ƒ satthu santike dhammassa sutakÄ• le bhavÄ•
alatthaá¹ƒ. __viddho tadÄ• santo_ti tasmiá¹ƒ gahaá¹-á¹-hakÄ• le rÄ• gasallÄ• dÄ«hi viddho
sÄ• sanaá¹ƒ Ä• gamma sampatto Ä• savakkhayaá¹ƒ, viddho vÄ• cattÄ• ri saccÄ• ni, paá¹-i
antarantarÄ• dÄ«su vuttattÄ• suviÃ±Ã±eyyameva.

evaá¹ƒ thero raÃ±Ã±o korabyassa dhammaá¹ƒ desetvÄ• satthu santikameva gato. satthÄ•
ariyagaá¹‡amajjhe nisinno theraá¹ƒ saddhÄ• pabbajitÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesÄ

raá¹-á¹-hapÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mÄ• lukyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__rÅ«paá¹ƒ_ \Be II 300/ \Ee III 42/ __disvÄ• sati muá¹-á¹-hÄ• _tiÄ• dikÄ• Ä• yasmato mÄ•
imassa Ä• yasmato vatthu heá¹-á¹-hÄ• chakkanipÄ• te (Th 399 Ä• dayo) vuttameva. tÄ• pa

patiá¹-á¹-hitena Ã±Ä• tÄ«naá¹ƒ dhammadesanÄ• vasena bhÄ• sitÄ• . idha pana puthujjanal
bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ ti yÄ• citena satthÄ• rÄ• ``taá¹ƒ kiá
ye te cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• adiá¹-á¹-hÄ• adiá¹-á¹-hapubbÄ• , na ca passasi, na ca t
te tattha chando vÄ• rÄ• go vÄ• pemaá¹ƒ vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™.
saddÄ• ... pe ... \Ne II 255/ ghÄ• na ... jivhÄ• ... kÄ• ya ... manoviÃ±Ã±eyyÄ• dhammÄ• a
aviÃ±Ã±Ä• tapubbÄ• , na ca vijÄ• nÄ• si, na ca te hoti vijÄ• neyyanti, atthi te tattha chando
vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ettha ca te, mÄ• lukyaputta, diá¹-á¹-hasut
dhammesu diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissati, sute sutamattaá¹ƒ, mute mutamattaá¹ƒ
viÃ±Ã±Ä• tamattaá¹ƒ bhavissati. yato kho te, mÄ• lukyaputta, diá¹-á¹-hasutamutaviÃ±Ã±Ä•
diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ, sute sutamattaá¹ƒ, mute mutamattaá¹ƒ, viÃ±Ã±Ä• te viÃ±Ã±Ä
tato tvaá¹ƒ, mÄ• lukyaputta, na tena. yato tvaá¹ƒ, mÄ• lukyaputta, na tena, tato tvaá¹ƒ, mÄ•
tattha. yato tvaá¹ƒ, mÄ• lukyaputta, na tattha, tato tvaá¹ƒ, mÄ• lukyaputta, nevidha na huraá
ubhayamantarena, esevanto dukkhassÄ• â€™â€™ ti (SN b IV 95). saá¹ƒkhittena dhamme
sÄ• dhukaá¹ƒ uggahitabhÄ• vaá¹ƒ pakÄ• sentena ---

<794> á¹• 21 ``rÅ«paá¹ƒ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

<795> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rÅ«pasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<796> á¹• 21 ``saddaá¹ƒ sutvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

<797> á¹• 21 ``tassa \Be II 301/ vaá¸• á¸• hanti vedanÄ• , anekÄ• saddasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<798> á¹• 21 ``gandhaá¹ƒ \Ee III 43/ ghatvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

<799> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• gandhasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<800> á¹• 21 ``rasaá¹ƒ bhotvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

<801> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rasasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<802> á¹• 21 ``phassaá¹ƒ \Ne II 256/ phussa sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi k

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

<803> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• phassasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<804> á¹• 21 ``dhammaá¹ƒ Ã±atvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati ||

<805> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• dhammasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<806> á¹• 21 ``na so rajjati rÅ«pesu, rÅ«paá¹ƒ disvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

<807> á¹• 21 ``yathÄ• ssa \Be II 302/ passato rÅ«paá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<808> á¹• 21 ``na so rajjati saddesu, saddaá¹ƒ sutvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

<809> á¹• 21 ``yathÄ• ssa suá¹‡ato saddaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<810> á¹• 21 ``na so rajjati gandhesu, gandhaá¹ƒ ghatvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

<811> á¹• 21 ``yathÄ• ssa ghÄ• yato gandhaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<812> á¹• 21 ``na so rajjati rasesu, rasaá¹ƒ bhotvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

<813> á¹• 21 ``yathÄ• ssa sÄ• yato rasaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<814> á¹• 21 ``na so rajjati phassesu, phassaá¹ƒ phussa paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

<815> á¹• 21 ``yathÄ• ssa \Ne II 257/ phusato phassaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<816> á¹• 21 ``na so rajjati dhammesu, dhammaá¹ƒ Ã±atvÄ• paá¹-issato.

virattacitto vedeti, taÃ±ca nÄ• jjhosa tiá¹-á¹-hati ||

<817> á¹• 21 ``yathÄ• ssa \Be II 303/ vijÄ• nato dhammaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccatÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __rÅ«paá¹ƒ disvÄ• _ti cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ cakkhudvÄ• rena upalabhitvÄ
piyaá¹ƒ nimittaá¹ƒ manasi karoto_ti tasmiá¹ƒ rÅ«pe diá¹-á¹-hamatte eva aá¹-á¹-hatvÄ• subh
karoto subhÄ• kÄ• raggahaá¹‡avasena ayoniso manasi karoto sati muá¹-á¹-hÄ• hoti. tathÄ
vedeti_ taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ ratto, giddho, gadhito hutvÄ• anubhavati, assÄ• deti, a
tathÄ• bhÅ«to ca __taÃ±ca ajjhosa tiá¹-á¹-hatÄ«_ti taÃ±ca rÅ«pÄ• rammaá¹‡aá¹ƒ ajjhosÄ•
nti abhinivissa gilitvÄ• pariniá¹-á¹-hÄ• petvÄ• tiá¹-á¹-hati.

__tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• rÅ«pasambhavÄ• _ti tassa evarÅ«passa pugga
rÅ«pasambhavÄ• rÅ«pÄ• rammaá¹‡Ä• sukhÄ• dibhedena anekÄ• vedanÄ• kilesuppattih
__abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±atÄ«_ti piyarÅ«pe sÄ• rajjanavasena up
apiyarÅ«pe byÄ• pajjanavasena piyarÅ«passeva vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• ya up
sokÄ• dilakkhaá¹‡Ä• ya vihesÄ• ya ca assa puggalassa cittaá¹ƒ upahaÃ±Ã±ati bÄ• dhÄ«ya
vuttÄ• kÄ• rena taá¹ƒ taá¹ƒ vedanassÄ• davasena bhavÄ• bhisaá¹…khÄ• raá¹ƒ Ä• cinato v
tenÄ• ha bhagavÄ• --- ``vedanÄ• paccayÄ• taá¹‡hÄ• ... pe ... dukkhakkhandhassa samuda
225; SN a II 1). tathÄ• bhÅ«tassa __Ä• rÄ• _ Ä• rakÄ• dÅ«re nibbÄ• naá¹ƒ vuccati, tassa t

__saddaá¹ƒ sutvÄ• _tiÄ• digÄ• thÄ• supi vuttanayeneva attho veditabbo. tattha __ghatvÄ• _
__bhotvÄ• _ti sÄ• yitvÄ• . __phussÄ• _ti phusitvÄ• . __dhammaá¹ƒ Ã±atvÄ• _ti dhammÄ• r

evaá¹ƒ chadvÄ• ragocare sÄ• rajjantassa vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni tattha virajjantass
dassento __ ``na so rajjati rÅ«pesÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha __na so rajjati rÅ«pesu
paá¹-issato_ti \Ne II 258/ yo puggalo rÅ«paá¹ƒ disvÄ• Ä• pÄ• thagataá¹ƒ \Be II 304/ rÅ«pÄ•
cakkhudvÄ• rikena viÃ±Ã±Ä• á¹‡asantÄ• nena gahetvÄ• catusampajaÃ±Ã±avasena sampa
so rÅ«pÄ• rammaá¹‡esu na rajjati rÄ• gaá¹ƒ na janeti, aÃ±Ã±adatthu virattacitto vedeti, rÅ«
samudayÄ• dito yathÄ• bhÅ«taá¹ƒ pajÄ• nanto nibbindati, nibbindanto taá¹ƒ tatthuppannave
vedeti, tathÄ• bhÅ«to ca __taÃ±ca najjhosa tiá¹-á¹-hatÄ«_ti taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ sa
virattacittatÄ• ya ajjhosÄ• ya na tiá¹-á¹-hati ``etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™
taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena nÄ• bhinivisati.

__yathÄ• ssa passato rÅ«pa_nti assa yogino yathÄ• tattha abhijjhÄ• dayo nappavattanti, e
rÅ«paá¹ƒ passantassa. __sevato cÄ• pi vedana_nti taá¹ƒ Ä• rabbha uppannaá¹ƒ vedanaá¹ƒ
gocarasevanÄ• ya sevato cÄ• pi. __khÄ«yatÄ«_ti sabbaá¹ƒ kilesavaá¹-á¹-aá¹ƒ parikkhayaá
gacchati. __nopacÄ«yatÄ«_ti na upaciyati na Ä• cayaá¹ƒ gacchati. __evaá¹ƒ so caratÄ« sat
kilesÄ• panayanapaá¹-ipattiyÄ• sato sampajÄ• no hutvÄ• carati, viharati. __evaá¹ƒ apacin
vuttanayena apacayagÄ• miniyÄ• maggapaÃ±Ã±Ä• ya sakalaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ apac
vuccatÄ«_ti saupÄ• disesaanupÄ• disesanibbÄ• nadhÄ• tusamÄ«pe evÄ• ti vuccati asaá¹…
sacchikatattÄ• . __na so rajjati saddesÅ«_tiÄ• dÄ«supi iminÄ• va nayena attho veditabbo.

evaá¹ƒ \Ee III 45/ thero imÄ• hi gÄ• thÄ• hi satthu ovÄ• dassa attanÄ• upadhÄ• ritabhÄ• v
uá¹-á¹-hÄ• yÄ• sanÄ• satthÄ• raá¹ƒ vanditvÄ• gato nacirasseva vipassanaá¹ƒ vaá¸• á¸• he
pÄ• puá¹‡Ä«ti.

mÄ• lukyaputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. selattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__paripuá¹‡á¹‡akÄ• yo_tiÄ• dikÄ• Ä• yasmato selattherassa gÄ• thÄ• . kÄ• uppatti? ayaá
kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto gaá¹‡apÄ• mokkho hutvÄ• tÄ«á¹‡i purisas
saddhiá¹ƒ satthu gandhakuá¹-iá¹ƒ kÄ• retvÄ• katapariyositÄ• ya gandhakuá¹-iyÄ• \Be II 30
bhagavato mahÄ• dÄ• naá¹ƒ pavattetvÄ• satthÄ• raá¹ƒ bhikkhÅ« ca ticÄ«varena acchÄ• d
ekaá¹ƒ buddhantaraá¹ƒ devaloke eva vasitvÄ• tato cuto devamanussesu saá¹ƒsaranto ima
buddhuppÄ• de aá¹…guttarÄ• pesu Ä• paá¹‡e nÄ• ma brÄ• hmaá¹‡agÄ• me brÄ• hmaá¹‡a
laddhanÄ• mo ahosi. so vayappatto tÄ«su vedesu, brÄ• hmaá¹‡asippesu ca nipphattiá¹ƒ ga
mÄ• á¹‡avakasatÄ• ni mante vÄ• cento Ä• paá¹‡e paá¹-ivasati. tena ca samayena satthÄ•

aá¸• á¸• hateá¸·asahi bhikkhusatehi saddhiá¹ƒ aá¹…guttarÄ• pesu cÄ• rikaá¹ƒ caranto selas
Ã±Ä• á¹‡aparipÄ• kaá¹ƒ disvÄ• aÃ±Ã±atarasmiá¹ƒ vanasaá¹‡á¸• e viharati. atha keá¹‡iyo r
Ä• gamanaá¹ƒ sutvÄ• tattha gantvÄ• saddhiá¹ƒ bhikkhusaá¹…ghena satthÄ• raá¹ƒ svÄ• ta
pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• deti. tasmiÃ±ca samaye selo brÄ• b
mÄ• á¹‡avakasatehi jaá¹…ghÄ• vihÄ• raá¹ƒ anuvicaranto keá¹‡iyassa assamaá¹ƒ pavisitvÄ
kaá¹-á¹-haphÄ• lanuddhanasampÄ• danÄ• dinÄ• dÄ• nÅ«pakaraá¹‡aá¹ƒ sajjente disvÄ• , `
mahÄ• yaÃ±Ã±o paccupaá¹-á¹-hitoâ€™â€™ tiÄ• diá¹ƒ pucchitvÄ• tena ``buddho bhagavÄ•
nimantitoâ€™â€™ ti vutte ``buddhoâ€™â€™ ti vacanaá¹ƒ sutvÄ• va haá¹-á¹-ho udaggo pÄ•
mÄ• á¹‡avakehi saddhiá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• katapaá¹-isanthÄ• ro ekaman
bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡Ä• ni disvÄ• ``imehi lakkhaá¹‡ehi samannÄ• gato rÄ• jÄ
buddho vÄ• loke vivaá¹-á¹-acchado, ayaá¹ƒ pana pabbajito, no ca kho naá¹ƒ jÄ• nÄ• mi `bu
sutaá¹ƒ kho pana metaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vuddhÄ• naá¹ƒ mahallakÄ• naá¹ƒ Ä• cariy
bhÄ• samÄ• nÄ• naá¹ƒ `ye te bhavanti arahanto sammÄ• sambuddhÄ• \Ee III 46/, te sake
attÄ• naá¹ƒ pÄ• tukarontÄ«â€™ ti asammÄ• sambuddho hi sammukhe á¹-hatvÄ• buddhag
sÄ• rajjati maá¹…kubhÄ• vaá¹ƒ Ä• pajjati avesÄ• rajjappattatÄ• ya ananuyogakkhamattÄ• ,
gotamaá¹ƒ sammukhÄ• sÄ• ruppÄ• hi gÄ• thÄ• hi abhitthaveyyaâ€™â€™ nti evaá¹ƒ pana

<818> á¹• 21 ``paripuá¹‡á¹‡akÄ• yo suruci, sujÄ• to cÄ• rudassano.

suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• , susukkadÄ• á¹-hosi vÄ«riyavÄ• ||

<819> á¹• 21 ``narassa \Be II 306/ hi sujÄ• tassa, ye bhavanti viyaÃ±janÄ• .

sabbe te tava kÄ• yasmiá¹ƒ, mahÄ• purisalakkhaá¹‡Ä• ||

<820> á¹• 21 ``pasannanetto sumukho, brahÄ• uju patÄ• pavÄ• .

majjhe samaá¹‡asaá¹…ghassa, Ä• diccova virocasi ||

<821> á¹• 21 ``kalyÄ• á¹‡adassano bhikkhu, kaÃ±canasannibhattaco.

kiá¹ƒ te samaá¹‡abhÄ• vena, evaá¹ƒ uttamavaá¹‡á¹‡ino ||

<822> á¹• 21 ``rÄ• jÄ• arahasi bhavituá¹ƒ, cakkavattÄ« rathesabho.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa issaro ||

<823> á¹• 21 ``khattiyÄ• \Ne II 260/ bhogÄ« rÄ• jÄ• no, anuyantÄ• bhavanti te.

rÄ• jÄ• bhirÄ• jÄ• manujindo, rajjaá¹ƒ kÄ• rehi gotamÄ• â€™â€™ ti || ---

chahi gÄ• thÄ• hi bhagavantaá¹ƒ abhitthavi.

tattha __paripuá¹‡á¹‡akÄ• yo_ti abhibyattarÅ«pÄ• naá¹ƒ dvattiá¹ƒsÄ• ya mahÄ• purisalakk
paripuá¹‡á¹‡atÄ• ya ahÄ«naá¹…gapaccaá¹…gatÄ• ya ca paripuá¹‡á¹‡asarÄ«ro. __surucÄ«
__sujÄ• to_ti Ä• rohapariá¹‡Ä• hasampattiyÄ• , saá¹‡á¹-hÄ• nasampattiyÄ• ca sunibbatto.
passantÄ• naá¹ƒ atittijanakaá¹ƒ appaá¹-ikkÅ«laá¹ƒ ramaá¹‡Ä«yaá¹ƒ cÄ• ru eva dassanaá¹ƒ
keci panÄ• hu ``cÄ• rudassanoti sundaranettoâ€™â€™ ti. __suvaá¹‡á¹‡avaá¹‡á¹‡o_ti suva
__asÄ«_ti bhavasi, idaá¹ƒ padaá¹ƒ ``paripuá¹‡á¹‡akÄ• yo asÄ«â€™â€™ tiÄ• dinÄ• sabbap
__susukkadÄ• á¹-ho_ti suá¹-á¹-hu sukkadÄ• á¹-ho. bhagavato hi dÄ• á¹-hÄ• hi candakiraá¹‡
niccharanti. __vÄ«riyavÄ• _ti vÄ«riyapÄ• ramÄ«pÄ• ripÅ«riyÄ• caturaá¹…gasamannÄ• gat
catubbidhassa sammappadhÄ• nassa sampattiyÄ• ca atisayayutto.

__narassa hi sujÄ• tassÄ• _ti samatiá¹ƒsÄ• ya pÄ• ramÄ«naá¹ƒ, ariyassa vÄ• cakkavattÄ«
suá¹-á¹-hu sammadeva jÄ• tassa narassa, mahÄ• purisassÄ• ti attho. __sabbe te_ti ye mah
aggapuggalabhÄ• vaá¹ƒ \Be II 307/ byaÃ±jayantÄ«ti __byaÃ±janÄ• _ti
laddhavohÄ• rasuppatiá¹-á¹-hitapÄ• datÄ• dibÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡asaá¹…khÄ
tambanakhatuá¹…ganakhatÄ• diasÄ«tianubyaÃ±janasaá¹…khÄ• tÄ• \Ee III 47/ ca rÅ«pagu
kÄ• yasmiá¹ƒ santÄ«ti vacanaseso.

__mahÄ• purisalakkhaá¹‡Ä• _ti pubbe vuttabyaÃ±janÄ• neva vacanantarena nigamento Ä•

idÄ• ni tesu lakkhaá¹‡esu attanÄ• abhirucitehi lakkhaá¹‡ehi bhagavantaá¹ƒ thomento __ ``
_tiÄ• dimÄ• ha. bhagavÄ• hi paÃ±ca vaá¹‡á¹‡apasÄ• dasampattiyÄ• __pasannanetto_.
paripuá¹‡á¹‡acandamaá¹‡á¸• alasadisamukhatÄ• ya __sumukho_. Ä• rohapariá¹‡Ä• hasan
brahmujugattatÄ• ya __uju_. jutimantatÄ• ya __patÄ• pavÄ• _.

idÄ• ni tameva patÄ• pavantataá¹ƒ Ä• diccÅ«pamÄ• ya vibhÄ• vento __ ``majjhe samaá¹‡a
_tiÄ• dimÄ• ha. tattha __Ä• diccova virocasÄ«_ti yathÄ• Ä• dicco uggacchanto sabbaá¹ƒ ta
vidhametvÄ• Ä• lokaá¹ƒ karonto virocati, evaá¹ƒ tvampi anto ceva bahi ca sabbaá¹ƒ avijjÄ•
viddhaá¹ƒsetvÄ• Ã±Ä• á¹‡Ä• lokaá¹ƒ karonto virocasi.

dassanÄ«yarÅ«patÄ• ya aá¹…gÄ«gatÄ• naá¹ƒ dassanasampattÄ«naá¹ƒ Ä• vahanato, kaly
samannÄ• gatattÄ• ca __kalyÄ• á¹‡adassano. uttamavaá¹‡á¹‡ino_ti uttamavaá¹‡á¹‡asamp

__cakkavattÄ«_ti cakkaratanaá¹ƒ vatteti, catÅ«hi sampatticakkehi vatteti, tehi ca pare vatte

iriyÄ• pathacakkÄ• naá¹ƒ vatto etasmiá¹ƒ atthÄ«ti cakkavattÄ«. atha vÄ• catÅ«hi acchariya
saá¹…gahavatthÅ«hi ca samannÄ• gamena parehi anabhibhavanÄ«yassa Ä• á¹‡Ä• cakkas
cakkavattÄ«. __rathesabho_ti rathikesu Ä• jÄ• nÄ«yausabhapuriso, mahÄ• rathikoti attho. _
catusamuddantÄ• ya pathaviyÄ• issaro. __vijitÄ• vÄ«_ti vijitavijayo. __jambusaá¹‡á¸• assÄ
pÄ• kaá¹-ena hi issariyÄ• ni dassento evamÄ• ha. cakkavattÄ« pana saparittadÄ«pÄ• naá¹ƒ
mahÄ• dÄ«pÄ• naá¹ƒ issarova.

__khattiyÄ• _ti \Be II 308/ jÄ• tikhattiyÄ• . __bhogÄ«_ti bhogiyÄ• . __rÄ• jÄ• no_ti ye keci ra
__anuyantÄ• _ti anugÄ• mino sevakÄ• . __rÄ• jÄ• bhirÄ• jÄ• _ti rÄ• jÅ«naá¹ƒ pÅ«janÄ«yo n
adhippÄ• yo. __manujindo_ti manussÄ• dhipati, manussÄ• naá¹ƒ paramissaroti attho.

evaá¹ƒ selena vutte bhagavÄ• ``ye te bhavanti arahanto sammÄ• sambuddhÄ• , te sake va
attÄ• naá¹ƒ pÄ• tukarontÄ«â€™â€™ ti imaá¹ƒ selassa manorathaá¹ƒ pÅ«rento ---

<824> á¹• 21 ``rÄ• jÄ• hamasmi sela, (selÄ• ti bhagavÄ•) dhammarÄ• jÄ• anuttaro.

dhammena cakkaá¹ƒ vattemi, cakkaá¹ƒ appaá¹-ivattiyaâ€™â€™ nti || --- imaá¹ƒ gÄ• thamÄ•

tatrÄ• yaá¹ƒ \Ee III 48/ adhippÄ• yo --- yaá¹ƒ maá¹ƒ tvaá¹ƒ, sela, yÄ• casi, ``rÄ• jÄ• arahas
cakkavattÄ«â€™â€™ ti, ettha appossukko hohi, __rÄ• jÄ• hamasmi, _ sati ca rÄ• jatte yath
samÄ• nopi yojanasataá¹ƒ vÄ• anusÄ• sati, dve tÄ«á¹‡i cattÄ• ri paÃ±ca yojanasatÄ• ni vÄ
cakkavattÄ« hutvÄ• pi catudÄ«papariyantamattaá¹ƒ vÄ• , nÄ• hamevaá¹ƒ paricchinnavisayo
anuttaro_ bhavaggato avÄ«cipariyantaá¹ƒ katvÄ• tiriyaá¹ƒ aparimeyyalokadhÄ• tuyo anusÄ
apadÄ• dibhedÄ• sattÄ• , ahaá¹ƒ tesaá¹ƒ aggo. na hi me koci sÄ«lena vÄ• ... pe ... \Ne II 2
vimuttiÃ±Ä• á¹‡adassanena vÄ• sadiso natthi, kuto bhiyyo. svÄ• haá¹ƒ evaá¹ƒ dhammarÄ•
catusatipaá¹-á¹-hÄ• nÄ• dibhedabodhipakkhiyasaá¹…khÄ• tena __dhammena cakkaá¹ƒ vat
idaá¹ƒ upasampajja viharathÄ• â€™â€™ tiÄ• dinÄ• Ä• á¹‡Ä• cakkaá¹ƒ. ``idaá¹ƒ kho pana,
ariyasaccaâ€™â€™ ntiÄ• dinÄ• (Vin I 14; SN c V 1081) pariyattidhammena dhammacakka
appaá¹-ivattiya_nti yaá¹ƒ cakkaá¹ƒ appaá¹-ivattiyaá¹ƒ hoti samaá¹‡ena vÄ• ... pe ... kenaci

evaá¹ƒ attÄ• namÄ• vikarontaá¹ƒ bhagavantaá¹ƒ disvÄ• pÄ«tisomanassajÄ• to selo puna

<825> á¹• 21 ``sambuddho \Be II 309/ paá¹-ijÄ• nÄ• si, (iti selo brÄ• hmaá¹‡o) dhammarÄ•

dhammena cakkaá¹ƒ vattemi, iti bhÄ• satha gotama ||

<826> á¹• 21 ``ko nu senÄ• pati bhoto, sÄ• vako satthuranvayo.

ko tetamanuvatteti, dhammacakkaá¹ƒ pavattitaâ€™â€™ nti || --- gÄ• thÄ• dvayamÄ• ha.

tattha __ko nu senÄ• patÄ«_ti dhammaraÃ±Ã±o bhoto dhammena pavattitassa cakkassa a
nÅ«ti pucchi.

tena ca samayena bhagavato dakkhiá¹‡apasse Ä• yasmÄ• sÄ• riputto nisinno hoti, suvaá¹
sobhamÄ• no. taá¹ƒ dassento bhagavÄ• ---

<827> á¹• 21 ``mayÄ• pavattitaá¹ƒ cakkaá¹ƒ, (selÄ• ti bhagavÄ•) dhammacakkaá¹ƒ anutta

sÄ• riputto anuvatteti, anujÄ• to tathÄ• gataâ€™â€™ nti || --- gÄ• thamÄ• ha.

tattha __anujÄ• to tathÄ• gata_nti, tathÄ• gataá¹ƒ anujÄ• to, tathÄ• gatena hetunÄ• ariyÄ
attho.

evaá¹ƒ ``ko nu senÄ• pati bhotoâ€™â€™ ti selena vuttapaÃ±haá¹ƒ byÄ• karitvÄ• yaá¹ƒ se
paá¹-ijÄ• nÄ• sÄ«â€™â€™ ti tattha naá¹ƒ nikkaá¹…khaá¹ƒ kÄ• tukÄ• mo ``nÄ• haá¹ƒ paá¹-
paá¹-ijÄ• nÄ• mi, api cÄ• haá¹ƒ iminÄ• kÄ• raá¹‡ena buddhoâ€™â€™ ti Ã±Ä• petuá¹ƒ ---

<828> á¹• 21 ``abhiÃ±Ã±eyyaá¹ƒ \Ne II 263/ \Ee III 49/ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || --- gÄ•

tattha __abhiÃ±Ã±eyya_nti cattÄ• ri saccÄ• ni cattÄ• ri ariyasaccÄ• ni. catunnaÃ±hi saccÄ
sÄ• maÃ±Ã±aggahaá¹‡ametaá¹ƒ yadidaá¹ƒ abhiÃ±Ã±eyyanti. tattha ariyasaccesu yaá¹ƒ bh
yaÃ±ca pahÄ• tabbaá¹ƒ samudayasaccaá¹ƒ, tadubhayaggahaá¹‡ena \Be II 310/ tesaá¹ƒ ph
nirodhasaccadukkhasaccÄ• nipi gahitÄ• neva honti hetuggahaá¹‡eneva phalasiddhito. tena
``sacchikÄ• tabbaá¹ƒ sacchikataá¹ƒ, pariÃ±Ã±eyyaá¹ƒ pariÃ±Ã±Ä• taâ€™â€™ nti idampi vu
``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taâ€™â€™ nti vÄ• iminÄ• ca sabbassapi Ã±eyyassa abh
uddesavasena pakÄ• setvÄ• tadekadesaá¹ƒ niddesavasena dassento __ ``bhÄ• vetabbaÃ
_ntiÄ• dimÄ• ha. atha vÄ• __ ``bhÄ• vetabbaá¹ƒ bhÄ• vitaá¹ƒ, pahÄ• tabbaá¹ƒ pahÄ«naâ€
Ã±Ä• á¹‡apahÄ• nasampadÄ• kittanamukhena taá¹ƒmÅ«lakattÄ• sabbepi buddhaguá¹‡Ä•
``tasmÄ• buddhosmi, brÄ• hmaá¹‡Ä• â€™â€™ _ti. abhiÃ±Ã±eyyaabhiÃ±Ã±Ä• taggahaá¹‡
gahitattÄ• saphalaá¹ƒ catusaccabhÄ• vaá¹ƒ saddhiá¹ƒ hetusampattiyÄ• dassento bujjhitab
buddho jÄ• tosmÄ«ti Ã±Ä• yena hetunÄ• attano buddhabhÄ• vaá¹ƒ vibhÄ• veti.

evaá¹ƒ nippariyÄ• yena attÄ• naá¹ƒ pÄ• tukaritvÄ• attani kaá¹…khÄ• vitaraá¹‡atthaá¹ƒ brÄ

<829> á¹• 21 ``vinayassu mayi kaá¹…khaá¹ƒ, adhimuccassu brÄ• hmaá¹‡a.

dullabhaá¹ƒ dassanaá¹ƒ hoti, sambuddhÄ• naá¹ƒ abhiá¹‡haso ||

<830> á¹• 21 ``yesaá¹ƒ ve dullabho loke, pÄ• tubhÄ• vo abhiá¹‡haso.

sohaá¹ƒ brÄ• hmaá¹‡a buddhosmi, sallakatto anuttaro ||

<831> á¹• 21 ``brahmabhÅ«to atitulo, mÄ• rasenappamaddano.

sabbÄ• mitte vase katvÄ• , modÄ• mi akutobhayoâ€™â€™ ti || --- gÄ• thattayamÄ• ha.

tattha __vinayassÅ«_ti vinehi chinda. __kaá¹…kha_nti vicikicchaá¹ƒ. __adhimuccassÅ«_ti a
``sammÄ• sambuddhoâ€™â€™ ti saddaha. __dullabhaá¹ƒ dassanaá¹ƒ hoti, sambuddhÄ• n
asaá¹…khyeyyampi buddhasuÃ±Ã±o loko hoti. __sallakatto_ti, rÄ• gÄ• disallakattano. __bra
seá¹-á¹-habhÅ«to. __atitulo_ti tulaá¹ƒ atÄ«to, nirupamoti attho. __mÄ• rasenappamaddano_
paá¹-hamÄ• senÄ• â€™â€™ ti (Sn 438; Nidd I 28; Nidd II nandamÄ• á¹‡avapucchÄ• nidde
mÄ• rasenÄ• ya pamaddano. __sabbÄ• mitte_ti khandhakilesÄ• bhisaá¹…khÄ• ramaccude
sabbapaccatthike \Be II 311/. __vase katvÄ• _ti attano \Ee III 50/ vase katvÄ• . __modÄ• mi
nibbhayo samÄ• dhisukhena, phalanibbÄ• nasukhena ca modÄ• mi.

evaá¹ƒ \Ne II 264/ vutte selo brÄ• hmaá¹‡o tÄ• vadeva bhagavati saÃ±jÄ• tapasÄ• do pabb

<832> á¹• 21 ``idaá¹ƒ bhonto nisÄ• metha, yathÄ• bhÄ• sati cakkhumÄ• .

sallakatto mahÄ• vÄ«ro, sÄ«hova nadatÄ« vane ||

<833> á¹• 21 ``brahmabhÅ«taá¹ƒ atitulaá¹ƒ, mÄ• rasenappamaddanaá¹ƒ.

ko disvÄ• nappasÄ«deyya, api kaá¹‡hÄ• bhijÄ• tiko ||

<834> á¹• 21 ``yo maá¹ƒ icchati anvetu, yo vÄ• nicchati gacchatu.

idhÄ• haá¹ƒ pabbajissÄ• mi, varapaÃ±Ã±assa santikeâ€™â€™ ti || ---

gÄ• thattayamÄ• ha. yathÄ• taá¹ƒ paripÄ• kagatÄ• ya upanissayasampattiyÄ• codiyamÄ•

tattha __kaá¹‡hÄ• bhijÄ• tiko_ti, nÄ«cajÄ• tiko, tamotamaparÄ• yaá¹‡abhÄ• ve á¹-hito.

tato tepi mÄ• á¹‡avakÄ• hetusampannatÄ• ya tattheva pabbajjÄ• pekkhÄ• hutvÄ• ---

<835> á¹• 21 ``etaá¹ƒ ce ruccati bhoto, sammÄ• sambuddhasÄ• sanaá¹ƒ.

mayampi pabbajissÄ• ma, varapaÃ±Ã±assa santikeâ€™â€™ ti || ---

gÄ• thamÄ• haá¹ƒsu, yathÄ• taá¹ƒ tena saddhiá¹ƒ katÄ• dhikÄ• rÄ• kulaputtÄ• .

atha selo tesu mÄ• á¹‡avakesu tuá¹-á¹-hacitto te dassento pabbajjaÃ±ca yÄ• camÄ• no ---

<836> á¹• 21 ``brÄ• hmaá¹‡Ä• tisatÄ• ime, yÄ• canti paÃ±jalÄ«katÄ• .

brahmacariyaá¹ƒ carissÄ• ma, bhagavÄ• tava santikeâ€™â€™ ti || --- gÄ• thamÄ• ha.

tato \Be II 312/ bhagavÄ• yasmÄ• selo heá¹-á¹-hÄ• vuttanayena padumuttarassa bhagav
tiá¹‡á¹‡aá¹ƒ purisasatÄ• naá¹ƒ gaá¹‡ajeá¹-á¹-ho hutvÄ• ropitakusalamÅ«lo, idÄ• ni pacchi
Ä• cariyo hutvÄ• \Ne II 265/ nibbatto, Ã±Ä• á¹‡aÃ±cassa tesaÃ±ca paripakkaá¹ƒ, ehibhikkh
atthi, tasmÄ• te sabbeva ehibhikkhubhÄ• vena pabbajjÄ• ya pabbÄ• jento ---

<837> á¹• 21 ``svÄ• khÄ• taá¹ƒ brahmacariyaá¹ƒ, (selÄ• ti bhagavÄ•) sandiá¹-á¹-hikamak

yattha amoghÄ• pabbajjÄ• , appamattassa sikkhatoâ€™â€™ ti || --- gÄ• thamÄ• ha.

tattha __sandiá¹-á¹-hika_nti paccakkhaá¹ƒ. __akÄ• lika_nti maggÄ• nantaraphaluppattito n
pattabbaphalaá¹ƒ. __yatthÄ• _ti yaá¹ƒnimittÄ• \Ee III 51/. maggabrahmacariyanimittÄ• hi p
anipphalÄ• , yatthÄ• ti vÄ• yasmiá¹ƒ sÄ• sane __appamattassa_ sativippavÄ• sarahitassa
__sikkhato_.

evaÃ±ca vatvÄ• ``etha, bhikkhavoâ€™â€™ ti bhagavÄ• avoca. tÄ• vadeva te sabbe iddhi
hutvÄ• saá¹-á¹-hivassikattherÄ• viya bhagavantaá¹ƒ abhivÄ• detvÄ• parivÄ• resuá¹ƒ. so e
vipassanÄ• ya kammaá¹ƒ karonto sattame divase sapariso arahattaá¹ƒ pÄ• puá¹‡i. tena vu
thera I 40.208-303) ---

``nagare haá¹ƒsavatiyÄ• , vÄ«thisÄ• mÄ« ahosahaá¹ƒ.

mama Ã±Ä• tÄ« samÄ• netvÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

``buddho loke samuppanno, puÃ±Ã±akkhetto anuttaro.

Ä• si so sabbalokassa, Ä• hutÄ«naá¹ƒ paá¹-iggaho ||

``khattiyÄ• negamÄ• ceva, mahÄ• sÄ• lÄ• ca brÄ• hmaá¹‡Ä• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• , rathikÄ• pattikÄ• rakÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``uggÄ• \Be II 313/ ca rÄ• japuttÄ• ca, vesiyÄ• nÄ• ca brÄ• hmaá¹‡Ä• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``Ä• á¸·Ä• rikÄ• kappakÄ• ca, nhÄ• pakÄ• mÄ• lakÄ• rakÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``rajakÄ• pesakÄ• rÄ• ca, cammakÄ• rÄ• ca nhÄ• pitÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``usukÄ• rÄ• \Ne II 266/ bhamakÄ• rÄ• , cammakÄ• rÄ• ca tacchakÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``kammÄ• rÄ• soá¹‡á¹‡akÄ• rÄ• ca, tipulohakarÄ• tathÄ• .

pasannacittÄ• sumanÄ• , pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``bhatakÄ• ceá¹-akÄ• ceva, dÄ• sakammakarÄ• bahÅ«.

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``udahÄ• rÄ• kaá¹-á¹-hahÄ• rÄ• , kassakÄ• tiá¹‡ahÄ• rakÄ• .

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``pupphikÄ• mÄ• likÄ• ceva, paá¹‡á¹‡ikÄ• phalahÄ• rakÄ• .

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``gaá¹‡ikÄ• kumbhadÄ• sÄ« ca, pÅ«vikÄ• macchikÄ• pi ca.

yathÄ• sakena thÄ• mena, pÅ«gadhammaá¹ƒ akaá¹ƒsu te ||

``etha sabbe samÄ• gantvÄ• , gaá¹‡aá¹ƒ bandhÄ• ma ekato.

adhikÄ• raá¹ƒ karissÄ• ma, puÃ±Ã±akkhette anuttare ||

``te me sutvÄ• na vacanaá¹ƒ, gaá¹‡aá¹ƒ bandhiá¹ƒsu tÄ• vade.

upaá¹-á¹-hÄ• nasÄ• laá¹ƒ sukataá¹ƒ, bhikkhusaá¹…ghassa kÄ• rayuá¹ƒ ||

``niá¹-á¹-hÄ• petvÄ• na taá¹ƒ sÄ• laá¹ƒ, udaggo tuá¹-á¹-hamÄ• naso.

pareto tehi sabbehi, sambuddhamupasaá¹…kamiá¹ƒ ||

``upasaá¹…kamma sambuddhaá¹ƒ, lokanÄ• thaá¹ƒ narÄ• sabhaá¹ƒ.

vanditvÄ• satthuno pÄ• de, idaá¹ƒ vacanamabraviá¹ƒ ||

``ime \Be II 314/ tÄ«á¹‡i satÄ• vÄ«ra, purisÄ• ekato gaá¹‡Ä• .

upaá¹-á¹-hÄ• nasÄ• laá¹ƒ sukataá¹ƒ, niyyÄ• denti tuvaá¹ƒ muni ||

``bhikkhusaá¹…ghassa purato, sampaá¹-icchatva cakkhumÄ• .

tiá¹‡á¹‡aá¹ƒ satÄ• naá¹ƒ purato, imÄ• gÄ• thÄ• abhÄ• satha ||

``tisatÄ• pi ca jeá¹-á¹-ho ca, anuvattiá¹ƒsu ekato.

sampattiÃ±hi karitvÄ• na, sabbe anubhavissatha ||

``pacchime bhave sampatte, sÄ«tibhÄ• vamanuttaraá¹ƒ.

ajaraá¹ƒ amataá¹ƒ santaá¹ƒ, nibbÄ• naá¹ƒ phassayissatha ||

``evaá¹ƒ buddho viyÄ• kÄ• si, sabbaÃ±Ã±Å« samaá¹‡uttaro.

buddhassa vacanaá¹ƒ sutvÄ• , somanassaá¹ƒ pavedayiá¹ƒ ||

``tiá¹ƒsakappasahassÄ• ni, devaloke ramiá¹ƒ ahaá¹ƒ.

devÄ• dhipo paÃ±casataá¹ƒ, devarajjamakÄ• rayiá¹ƒ ||

``sahassakkhattuá¹ƒ \Ne II 267/ rÄ• jÄ• ca, cakkavattÄ« ahosahaá¹ƒ.

devarajjaá¹ƒ karontassa, mahÄ• devÄ• avandisuá¹ƒ ||

``idha mÄ• nusake rajjaá¹ƒ, parisÄ• honti bandhavÄ• .

pacchime bhave sampatte, vÄ• seá¹-á¹-ho nÄ• ma brÄ• hmaá¹‡o ||

``asÄ«tikoá¹-i nicayo, tassa putto ahosahaá¹ƒ.

selo iti mamaá¹ƒ nÄ• maá¹ƒ, chaá¸·aá¹…ge pÄ• ramiá¹ƒ gato ||

``jaá¹…ghÄ• vihÄ• raá¹ƒ vicaraá¹ƒ, sasissehi purakkhato.

jaá¹-Ä• bhÄ• rikabharitaá¹ƒ, keá¹‡iyaá¹ƒ nÄ• ma tÄ• pasaá¹ƒ ||

``paá¹-iyattÄ• hutiá¹ƒ disvÄ• , idaá¹ƒ vacanamabraviá¹ƒ.

Ä• vÄ• ho vÄ• vivÄ• ho vÄ• , rÄ• jÄ• vÄ• te nimantito ||

``Ä• hutiá¹ƒ yiá¹-á¹-hukÄ• mohaá¹ƒ, brÄ• hmaá¹‡e devasammate.

na nimantemi rÄ• jÄ• naá¹ƒ, Ä• hutÄ« me na vijjati ||

``na catthi mayhamÄ• vÄ• ho, vivÄ• ho me na vijjati.

sakyÄ• naá¹ƒ nandijanano, seá¹-á¹-ho loke sadevake ||

``sabbalokahitatthÄ• ya \Be II 315/, sabbasattasukhÄ• vaho.

so me nimantito ajja, tassetaá¹ƒ paá¹-iyÄ• danaá¹ƒ ||

``timbarÅ«sakavaá¹‡á¹‡Ä• bho, appameyyo anÅ«pamo.

rÅ«penÄ• sadiso buddho, svÄ• tanÄ• ya nimantito ||

``ukkÄ• mukhapahaá¹-á¹-hova, khadiraá¹…gÄ• rasannibho.

vijjÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``pabbatagge yathÄ• acci, puá¹‡á¹‡amÄ• yeva candimÄ• .

naá¸·aggivaá¹‡á¹‡asaá¹…kÄ• so, so me buddho nimantito ||

``asambhÄ«to bhayÄ• tÄ«to, bhavantakaraá¹‡o muni.

sÄ«hÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``kusalo buddhadhammehi, apasayho parehi so.

nÄ• gÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``saddhammÄ• cÄ• rakusalo, buddhanÄ• go asÄ• diso.

usabhÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``anantavaá¹‡á¹‡o amitayaso, vicittasabbalakkhaá¹‡o.

sakkÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``vasÄ« gaá¹‡Ä« patÄ• pÄ« ca, tejassÄ« ca durÄ• sado.

brahmÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``pattadhammo \Ne II 268/ dasabalo, balÄ• tibalapÄ• rago.

dharaá¹‡Å«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``sÄ«lavÄ«cisamÄ• kiá¹‡á¹‡o, dhammaviÃ±Ã±Ä• á¹‡akhobhito.

udadhÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``durÄ• sado duppasaho, acalo uggato brahÄ• .

nerÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``anantaÃ±Ä• á¹‡o asamasamo, atulo aggataá¹ƒ gato.

gaganÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``patiá¹-á¹-hÄ• \Be II 316/ bhayabhÄ«tÄ• naá¹ƒ, tÄ• á¹‡o saraá¹‡agÄ• minaá¹ƒ.

assÄ• sako mahÄ• vÄ«ro, so me buddho nimantito ||

``Ä• sayo buddhimantÄ• naá¹ƒ, puÃ±Ã±akkhettaá¹ƒ sukhesinaá¹ƒ.

ratanÄ• karo mahÄ• vÄ«ro, so me buddho nimantito ||

``assÄ• sako vedakaro, sÄ• maÃ±Ã±aphaladÄ• yako.

meghÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``lokacakkhu mahÄ• tejo, sabbatamavinodano.

sÅ«riyÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``Ä• rammaá¹‡avimuttÄ«su, sabhÄ• vadassano muni.

candÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``buddho samussito loke, lakkhaá¹‡ehi alaá¹…kato.

appameyyo mahÄ• vÄ«ro, so me buddho nimantito ||

``yassa Ã±Ä• á¹‡aá¹ƒ appameyyaá¹ƒ, sÄ«laá¹ƒ yassa anÅ«pamaá¹ƒ.

vimutti asadisÄ• yassa, so me buddho nimantito ||

``yassa dhÄ«ti asadisÄ• , thÄ• mo yassa acintiyo.

yassa parakkamo jeá¹-á¹-ho, so me buddho nimantito ||

``rÄ• go doso ca moho ca, visÄ• sabbe samÅ«hatÄ• .

agadÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``klesabyÄ• dhibahudukkha-sabbatamavinodano.

vejjÅ«pamo mahÄ• vÄ«ro, so me buddho nimantito ||

``buddhoti bho yaá¹ƒ vadesi, ghosopeso sudullabho.

buddho buddhoti sutvÄ• na, pÄ«ti me udapajjatha ||

``abbhantaraá¹ƒ agaá¹‡hantaá¹ƒ, pÄ«ti me bahi nicchare.

sohaá¹ƒ pÄ«timano santo, idaá¹ƒ vacanamabraviá¹ƒ ||

``kahaá¹ƒ \Ne II 269/ nu kho so bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

tattha gantvÄ• namassissaá¹ƒ, sÄ• maÃ±Ã±aphaladÄ• yakaá¹ƒ ||

``paggayha \Be II 317/ dakkhiá¹‡aá¹ƒ bÄ• huá¹ƒ, vedajÄ• to kataÃ±jalÄ«.

Ä• cikkhi me dhammarÄ• jaá¹ƒ, sokasallavinodanaá¹ƒ ||

``udentaá¹ƒva mahÄ• meghaá¹ƒ, nÄ«laá¹ƒ aÃ±janasannibhaá¹ƒ.

sÄ• garaá¹ƒ viya dissantaá¹ƒ, passasetaá¹ƒ mahÄ• vanaá¹ƒ ||

``ettha so vasate buddho, adantadamako muni.

vinayanto ca veneyye, bodhento bodhipakkhiye ||

``pipÄ• sitova udakaá¹ƒ, bhojanaá¹ƒva jighacchito.

gÄ• vÄ« yathÄ• vacchagiddhÄ• , evÄ• haá¹ƒ viciniá¹ƒ jinaá¹ƒ ||

``Ä• cÄ• raupacÄ• raÃ±Ã±Å«, dhammÄ• nucchavisaá¹ƒvaraá¹ƒ.

sikkhÄ• pemi sake sisse, gacchante jinasantikaá¹ƒ ||

``durÄ• sadÄ• bhagavanto, sÄ«hÄ• va ekacÄ• rino.

pade padaá¹ƒ nikkhipantÄ• , Ä• gaccheyyÄ• tha mÄ• á¹‡avÄ• ||

``Ä• sÄ«viso yathÄ• ghoro, migarÄ• jÄ• va kesarÄ«.

mattova kuÃ±jaro dantÄ«, evaá¹ƒ buddhÄ• durÄ• sadÄ• ||

``ukkÄ• sitaÃ±ca khipitaá¹ƒ, ajjhupekkhiya mÄ• á¹‡avÄ• .

pade padaá¹ƒ nikkhipantÄ• , upetha buddhasantikaá¹ƒ ||

``paá¹-isallÄ• nagarukÄ• , appasaddÄ• durÄ• sadÄ• .

durÅ«pasaá¹…kamÄ• buddhÄ• , garÅ« honti sadevake ||

``yadÄ• haá¹ƒ paÃ±haá¹ƒ pucchÄ• mi, paá¹-isammodayÄ• mi vÄ• .

appasaddÄ• tadÄ• hotha, munibhÅ«tÄ• va tiá¹-á¹-hatha ||

``yaá¹ƒ so deseti sambuddho, khemaá¹ƒ nibbÄ• napattiyÄ• .

tamevatthaá¹ƒ nisÄ• metha, saddhammasavanaá¹ƒ sukhaá¹ƒ ||

``upasaá¹…kamma sambuddhaá¹ƒ, sammodiá¹ƒ muninÄ• ahaá¹ƒ.

taá¹ƒ kathaá¹ƒ vÄ«tisÄ• retvÄ• , lakkhaá¹‡e upadhÄ• rayiá¹ƒ ||

``lakkhaá¹‡e dve ca kaá¹…khÄ• mi, passÄ• mi tiá¹ƒsalakkhaá¹‡e.

kosohitavatthaguyhaá¹ƒ, iddhiyÄ• dassayÄ« muni ||

``jivhaá¹ƒ \Be II 318/ ninnÄ• mayitvÄ• na, kaá¹‡á¹‡asote ca nÄ• sike.

paá¹-imasi nalÄ• á¹-antaá¹ƒ, kevalaá¹ƒ chÄ• dayÄ« jino ||

``tassÄ• haá¹ƒ lakkhaá¹‡e disvÄ• , paripuá¹‡á¹‡e sabyaÃ±jane.

buddhoti niá¹-á¹-haá¹ƒ gantvÄ• na, saha sissehi pabbajiá¹ƒ ||

``satehi \Ne II 270/ tÄ«hi sahito, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, sabbe pattÄ• mha nibbutiá¹ƒ ||

``ekato kammaá¹ƒ katvÄ• na, puÃ±Ã±akkhette anuttare.

ekato saá¹ƒsaritvÄ• na, ekato vinivattayuá¹ƒ ||

``gopÄ• nasiyo datvÄ• na, pÅ«gadhamme vasiá¹ƒ ahaá¹ƒ

tena kammena sukatena, aá¹-á¹-ha hetÅ« labhÄ• mahaá¹ƒ ||

``disÄ• su pÅ«jito homi, bhogÄ• ca amitÄ• mama.

patiá¹-á¹-hÄ• homi sabbesaá¹ƒ, tÄ• so mama na vijjati ||

``byÄ• dhayo me na vijjanti, dÄ«ghÄ• yuá¹ƒ pÄ• layÄ• mi ca.

sukhumacchaviko homi, Ä• vÄ• se patthite vase ||

``aá¹-á¹-ha gopÄ• nasÄ« datvÄ• , pÅ«gadhamme vasiá¹ƒ ahaá¹ƒ.

paá¹-isambhidÄ• rahattaÃ±ca, etaá¹ƒ me aparaá¹-á¹-hamaá¹ƒ ||

``sabbavositavosÄ• no, katakicco anÄ• savo.

aá¹-á¹-ha gopÄ• nasÄ« nÄ• ma, tava putto mahÄ• muni ||

``paÃ±ca thambhÄ• ni datvÄ• na, pÅ«gadhamme vasiá¹ƒ ahaá¹ƒ.

tena kammena sukatena, paÃ±ca hetÅ« labhÄ• mahaá¹ƒ ||

``acalo homi mettÄ• ya, anÅ«naá¹…go bhavÄ• mahaá¹ƒ.

Ä• deyyavacano homi, na dhaá¹ƒsemi yathÄ• ahaá¹ƒ ||

``abhantaá¹ƒ hoti me cittaá¹ƒ, akhilo homi kassaci.

tena kammena sukatena, vimalo homi sÄ• sane ||

``sagÄ• ravo sappatisso, katakicco anÄ• savo.

sÄ• vako te mahÄ• vÄ«ra, bhikkhu taá¹ƒ vandate muni ||

``katvÄ• \Be II 319/ sukatapallaá¹…kaá¹ƒ, sÄ• lÄ• yaá¹ƒ paÃ±Ã±apesahaá¹ƒ.

tena kammena sukatena, paÃ±ca hetÅ« labhÄ• mahaá¹ƒ ||

``ucce kule pajÄ• yitvÄ• , mahÄ• bhogo bhavÄ• mahaá¹ƒ.

sabbasampattiko homi, maccheraá¹ƒ me na vijjati ||

``gamane patthite mayhaá¹ƒ, pallaá¹…ko upatiá¹-á¹-hati.

saha pallaá¹…kaseá¹-á¹-hena, gacchÄ• mi mama patthitaá¹ƒ ||

``tena pallaá¹…kadÄ• nena, tamaá¹ƒ sabbaá¹ƒ vinodayiá¹ƒ.

sabbÄ• bhiÃ±Ã±Ä• balappatto, thero vandati taá¹ƒ muni ||

``parikiccattakiccÄ• ni, sabbakiccÄ• ni sÄ• dhayiá¹ƒ.

tena kammena sukatena, pÄ• visiá¹ƒ abhayaá¹ƒ puraá¹ƒ ||

``pariniá¹-á¹-hitasÄ• lamhi \Ne II 271/, paribhogamadÄ• sahaá¹ƒ.

tena kammena sukatena, seá¹-á¹-hattaá¹ƒ ajjhupÄ• gato ||

``ye keci damakÄ• loke, hatthiasse damenti ye.

karitvÄ• kÄ• raá¹‡Ä• nÄ• nÄ• , dÄ• ruá¹‡ena damenti te ||

``na hevaá¹ƒ tvaá¹ƒ mahÄ• vÄ«ra, damesi naranÄ• riyo.

adaá¹‡á¸• ena asatthena, damesi uttame dame ||

``dÄ• nassa vaá¹‡á¹‡e kittento, desanÄ• kusalo muni.

ekapaÃ±haá¹ƒ kathentova, bodhesi tisate muni ||

``dantÄ• mayaá¹ƒ sÄ• rathinÄ• , suvimuttÄ• anÄ• savÄ• .

sabbÄ• bhiÃ±Ã±Ä• balapattÄ• , nibbutÄ• upadhikkhaye ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

atikkantÄ• bhayÄ• sabbe, sÄ• lÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<838> á¹• 21 ``yaá¹ƒ taá¹ƒ saraá¹‡amÄ• gamha, ito aá¹-á¹-hame cakkhuma.

sattarattena bhagavÄ• , dantÄ• mha tava sÄ• saneâ€™â€™ ti || ---

gÄ• thamÄ• ha \Be II 320/. tassattho --- paÃ±cahi cakkhÅ«hi __cakkhuma_ bhagavÄ• yasm
__aá¹-á¹-hame_ divase taá¹ƒ saraá¹‡aá¹ƒ __agamimha_. tasmÄ• sattarattena tava sÄ• sar
_ aho __te_ saraá¹‡agamanassa Ä• nubhÄ• voti. tato paraá¹ƒ ---

<839> á¹• 21 ``tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ« muni.

tuvaá¹ƒ anusaye chetvÄ• , tiá¹‡á¹‡o tÄ• resimaá¹ƒ pajaá¹ƒ ||

<840> á¹• 21 ``upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• .

sÄ«hova anupÄ• dÄ• no, pahÄ«nabhayabheravoâ€™â€™ ti || ---

imÄ• hi dvÄ«hi gÄ• thÄ• hi abhitthavitvÄ• osÄ• nagÄ• thÄ• ya satthÄ• raá¹ƒ vandanaá¹ƒ yÄ

<841> á¹• 21 ``bhikkhavo tisatÄ• ime, tiá¹-á¹-hanti paÃ±jalÄ«katÄ• .

pÄ• de vÄ«ra pasÄ• rehi, nÄ• gÄ• vandantu satthunoâ€™â€™ ti ||

tattha __tuvaá¹ƒ buddho_ti tvameva imasmiá¹ƒ loke sabbaÃ±Ã±ubuddho. diá¹-á¹-hadhamm
anusÄ• sanato tvameva __satthÄ• _. sabbesaá¹ƒ mÄ• rÄ• naá¹ƒ abhibhavanato __mÄ• rÄ•
anusaye_ \Ne II 272/ __chetvÄ• _ti kÄ• marÄ• gÄ• dike anusaye ariyamaggasatthena chinc
sayaá¹ƒ saá¹ƒsÄ• ramahoghaá¹ƒ tiá¹‡á¹‡o, desanÄ• hatthena imaá¹ƒ __pajaá¹ƒ_ sattakÄ•
khandhÅ«padhiÄ• dayo sabbe upadhÄ«. __adupÄ• dÄ• no_ti sabbaso pahÄ«nakÄ• mupÄ•
sapariso satthÄ• raá¹ƒ abhivandatÄ«ti.

selattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kÄ• á¸·igodhÄ• puttabhaddiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yÄ• taá¹ƒ_ \Ee III 52/ __me hatthigÄ«vÄ• yÄ• _tiÄ• dikÄ• Ä• yasmato bhaddiyattherassa
ayampi purimabuddhesu katÄ• dhikÄ• ro padumuttarassa bhagavato kÄ• le mahÄ• bhogak
patto ekadivasaá¹ƒ satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• rÄ• ekaá¹ƒ bhikkhuá¹ƒ uc
321/ aggaá¹-á¹-hÄ• ne á¹-hapiyamÄ• naá¹ƒ disvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthe
buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• paá¹‡idhÄ• naá¹ƒ ak
samijjhanabhÄ• vaá¹ƒ disvÄ• byÄ• kÄ• si. sopi taá¹ƒ byÄ• karaá¹‡aá¹ƒ sutvÄ• uccÄ• kulik
pucchitvÄ• dhammassavanassa kÄ• rÄ• panaá¹ƒ, dhammamaá¹‡á¸• ape Ä• sanadÄ• naá¹
dhammakathikÄ• naá¹ƒ pÅ«jÄ• sakkÄ• rakaraá¹‡aá¹ƒ, uposathÄ• gÄ• re paá¹-issayadÄ• na
bahupuÃ±Ã±aá¹ƒ katvÄ• tato cuto devamanussesu saá¹ƒsaranto kassapassa bhagavato a
bhagavato uppattiyÄ• puretaraá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbiyaghare nibbatto sambah
piá¹‡á¸• Ä• ya caritvÄ• ekasmiá¹ƒyeva á¹-hÄ• ne samÄ• gantvÄ• bhattavissaggaá¹ƒ karon
pÄ• sÄ• á¹‡aphalakÄ• ni attharitvÄ• pÄ• dodakÄ• diá¹ƒ upaá¹-á¹-hapento yÄ• vajÄ«vaá¹ƒ

so ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de kapil
sÄ• kiyarÄ• jakule nibbatti, __bhaddiyo_tissa nÄ• maá¹ƒ ahosi. so vayappatto anuruddhÄ• d
saddhiá¹ƒ satthari anupiyambavane viharante satthu santike pabbajitvÄ• arahattaá¹ƒ pÄ• p
aparabhÄ• ge jetavane ariyagaá¹‡amajjhe nisinno uccÄ• kulikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ agga
phalasukhena nibbÄ• nasukhena ca vÄ«tinÄ• mento araÃ±Ã±agatopi rukkhamÅ«lagatopi su
sukhaá¹ƒ, aho sukhaâ€™â€™ nti abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi. taá¹ƒ sutvÄ• bhi
``Ä• yasmÄ• bhaddiyo kÄ• á¸·igodhÄ• ya putto abhikkhaá¹‡aá¹ƒ \Ne II 273/ `aho sukhaá¹ƒ,
anabhirato maÃ±Ã±e brahmacariyaá¹ƒ caratÄ«â€™â€™ ti. satthÄ• taá¹ƒ pakkosÄ• petvÄ•
bhaddiya, abhikkhaá¹‡aá¹ƒ `aho sukhaá¹ƒ, aho sukhaâ€™ nti vadasÄ«â€™â€™ ti pucchi. s
bhagavÄ• â€™â€™ ti paá¹-ijÄ• nitvÄ• ``pubbe me, bhante, rajjaá¹ƒ kÄ• rentassa susaá¹ƒvi
tathÄ• pi bhÄ«to ubbiggo ussaá¹…kito vihÄ• siá¹ƒ. idÄ• ni pana pabbajito abhÄ«to anubbigg
viharÄ• mÄ«â€™â€™ ti vatvÄ• ---

<842> á¹• 21 ``yÄ• taá¹ƒ \Ee III 53/ me hatthigÄ«vÄ• ya, sukhumÄ• vatthÄ• padhÄ• ritÄ•

sÄ• lÄ«naá¹ƒ odano bhutto, sucimaá¹ƒsÅ«pasecano ||

<843> á¹• 21 ``sojja \Be II 322/ bhaddo sÄ• tatiko, uÃ±chÄ• pattÄ• gate rato.

jhÄ• yati anupÄ• dÄ• no, putto godhÄ• ya bhaddiyo ||

<844> á¹• 21 ``paá¹ƒsukÅ«lÄ« sÄ• tatiko, uÃ±chÄ• pattÄ• gate rato.

jhÄ• yati anupÄ• dÄ• no, putto godhÄ• ya bhaddiyo ||

<845> á¹• 21

``piá¹‡á¸• apÄ• tÄ« sÄ• tatiko ... pe ... ||

<846> á¹• 21 ``tecÄ«varÄ« sÄ• tatiko ... pe ... ||

<847> á¹• 21 ``sapadÄ• nacÄ• rÄ« sÄ• tatiko ... pe ... ||

<848> á¹• 21 ``ekÄ• sanÄ« sÄ• tatiko ... pe ... ||

<849> á¹• 21 ``pattapiá¹‡á¸• Ä« sÄ• tatiko ... pe ... ||

<850> á¹• 21 ``khalupacchÄ• bhattÄ« sÄ• tatiko ... pe ... ||

<851> á¹• 21 ``Ä• raÃ±Ã±iko sÄ• tatiko ... pe ... ||

<852> á¹• 21 ``rukkhamÅ«liko sÄ• tatiko ... pe ... ||

<853> á¹• 21 ``abbhokÄ• sÄ« sÄ• tatiko ... pe ... ||

<854> á¹• 21 ``sosÄ• niko sÄ• tatiko ... pe ... ||

<855> á¹• 21 ``yathÄ• santhatiko sÄ• tatiko ... pe ... ||

<856> á¹• 21 ``nesajjiko sÄ• tatiko ... pe ... ||

<857> á¹• 21 ``appiccho sÄ• tatiko ... pe ... ||

<858> á¹• 21 ``santuá¹-á¹-ho sÄ• tatiko ... pe ... ||

<859> á¹• 21 ``pavivitto sÄ• tatiko ... pe ... ||

<860> á¹• 21 ``asaá¹ƒsaá¹-á¹-ho sÄ• tatiko ... pe ... ||

<861> á¹• 21 ``Ä• raddhavÄ«riyo \Be II 323/ sÄ• tatiko ... pe ... ||

<862> á¹• 21 ``hitvÄ• satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ.

aggahiá¹ƒ mattikÄ• pattaá¹ƒ, idaá¹ƒ dutiyÄ• bhisecanaá¹ƒ ||

<863> á¹• 21 ``ucce \Ne II 274/ maá¹‡á¸• alipÄ• kÄ• re, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hake.

rakkhito khaggahatthehi, uttamaá¹ƒ vihariá¹ƒ pure ||

<864> á¹• 21 ``sojja bhaddo anutrÄ• sÄ«, pahÄ«nabhayabheravo.

jhÄ• yati vanamogayha, putto godhÄ• ya bhaddiyo ||

<865> á¹• 21 ``sÄ«lakkhandhe patiá¹-á¹-hÄ• ya, satiá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

pÄ• puá¹‡iá¹ƒ anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti || ---

imÄ• hi gÄ• thÄ• hi satthu purato sÄ«hanÄ• daá¹ƒ nadi.

tattha __yÄ• taá¹ƒ me hatthigÄ«vÄ• yÄ• _ti, bhante, pubbe mayÄ• gacchantenÄ• pi hatthig
nisÄ«ditvÄ• yÄ• taá¹ƒ caritaá¹ƒ. vatthÄ• ni pariharantenÄ• pi __sukhumÄ• _ sukhasampha
dhÄ• ritÄ• . odanaá¹ƒ bhuÃ±jantenÄ• pi tivassikÄ• naá¹ƒ purÄ• á¹‡agandhasÄ• lÄ«naá¹ƒ o
sucinÄ• maá¹ƒsena upasittatÄ• ya __sucimaá¹ƒsÅ«pasecano_ bhutto, tathÄ• pi taá¹ƒ sukh
cittaparitosakaraá¹ƒ ahosi, yathÄ• etarahi vivekasukhanti dassento Ä• ha __ ``sojja bhaddo
ca hatthiggahaá¹‡eneva assarathayÄ• nÄ• ni, vatthaggahaá¹‡ena sabbarÄ• jÄ• laá¹…kÄ• n
sabbabhojanavikati gahitÄ• ti veditabbaá¹ƒ. __sojjÄ• _ti so ajja etarahi pabbajjÄ• yaá¹ƒ á¹-h
sÄ«lÄ• diguá¹‡ehi samannÄ• gatattÄ• bhaddo. __sÄ• tatiko_ti samaá¹‡adhamme diá¹-á¹-h
sÄ• taccayutto. __uÃ±chÄ• pattÄ• gate rato_ti uÃ±chÄ• cariyÄ• ya patte Ä• gate pattapariy
santuá¹-á¹-hoti adhippÄ• yo. __jhÄ• yatÄ«_ti phalasamÄ• pattijhÄ• nena jhÄ• yati. __putto g
kÄ• á¸·igodhÄ• ya nÄ• ma khattiyÄ• ya putto. __bhaddiyo_ti evaá¹ƒnÄ• mo attÄ• nameva th
vadati.

gahapaticÄ«varaá¹ƒ \Ee III 54/ paá¹-ikkhipitvÄ• paá¹ƒsukÅ«likaá¹…gasamÄ• dÄ• nena __
saá¹…ghabhattaá¹ƒ paá¹-ikkhipitvÄ• piá¹‡á¸• apÄ• tikaá¹…gasamÄ• dÄ• nena __piá¹‡á¸• a
\Be II 324/ paá¹-ikkhipitvÄ• tecÄ«varikaá¹…gasamÄ• dÄ• nena __tecÄ«variko_. loluppacÄ•
sapadÄ• nacÄ• rikaá¹…gasamÄ• dÄ• nena __sapadÄ• nacÄ• rÄ«_. nÄ• nÄ• sanabhojanaá
ekÄ• sanikaá¹…gasamÄ• dÄ• nena __ekÄ• saniko_. dutiyakabhÄ• janaá¹ƒ paá¹-ikkhipitvÄ•
pattapiá¹‡á¸• ikaá¹…gasamÄ• dÄ• nena __pattapiá¹‡á¸• iko_. atirittabhojanaá¹ƒ paá¹-ikkhip
khalupacchÄ• bhattikaá¹…gasamÄ• dÄ• nena __khalupacchÄ• bhattiko_. gÄ• mantasenÄ•
Ä• raÃ±Ã±ikaá¹…gasamÄ• dÄ• nena __Ä• raÃ±Ã±iko_. channavÄ• saá¹ƒ paá¹-ikkhipitvÄ•
__rukkhamÅ«liko_. channarukkhamÅ«lÄ• ni paá¹-ikkhipitvÄ• abbhokÄ• sikaá¹…gasamÄ• d
nasusÄ• naá¹ƒ paá¹-ikkhipitvÄ• sosÄ• nikaá¹…gasamÄ• dÄ• nena __sosÄ• niko_. senÄ• s
yathÄ• santhatikaá¹…gasamÄ• dÄ• nena __yathÄ• santhatiko_. sayanaá¹ƒ paá¹-ikkhipitvÄ•
__nesajjiko_ \Ne II 275/. ayamettha saá¹…khepo. vitthÄ• rato pana dhutaá¹…gakathÄ• __v
Ä• dayo) vuttanayeneva gahetabbÄ• .

__ucce_ti uccÄ• diá¹-á¹-hÄ• ne, uparipÄ• sÄ• datÄ• ya vÄ• ucce. __maá¹‡á¸• alipÄ• kÄ• n
pÄ• kÄ• raparikkhitte. __daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hake_ti thirehi aá¹-á¹-Ä• lehi dvÄ• rak
samannÄ• gate, nagareti attho.

__satiá¹ƒ paÃ±Ã±aÃ±cÄ• _ti ettha satisÄ«sena samÄ• dhiá¹ƒ vadati. phalasamÄ• pattiniro
``satiá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti vutto. sesaá¹ƒ tattha tattha vuttanayattÄ• ut

evaá¹ƒ thero satthu sammukhÄ• sÄ«hanÄ• daá¹ƒ nadi. taá¹ƒ sutvÄ• bhikkhÅ« abhippasa

kÄ• á¸·igodhÄ• puttabhaddiyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹…gulimÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__gacchaá¹ƒ vadesÄ«_tiÄ• dikÄ• Ä• yasmato aá¹…gulimÄ• lattherassa gÄ• thÄ• . kÄ• up
katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imasm
sÄ• vatthiyaá¹ƒ kosalaraÃ±Ã±o purohitassa bhaggavassa nÄ• ma brÄ• hmaá¹‡assa putto h
jÄ• tadivase \Be II 325/ sakalanagare Ä• vudhÄ• ni pajjaliá¹ƒsu, raÃ±Ã±o ca \Ee III 55/ maá
sayanapÄ«á¹-he á¹-hapitaá¹ƒ pajjali, taá¹ƒ disvÄ• rÄ• jÄ• bhÄ«to saá¹ƒviggo niddaá¹ƒ na l
tÄ• yaá¹ƒ velÄ• yaá¹ƒ nakkhattayogaá¹ƒ ullokento ``coranakkhattena jÄ• toâ€™â€™ ti sanr
vibhÄ• tÄ• ya rattiyÄ• raÃ±Ã±o santikaá¹ƒ gato sukhaseyyaá¹ƒ pucchi. rÄ• jÄ• ``kuto, Ä• c
rattiyaá¹ƒ mayhaá¹ƒ maá¹…galÄ• vudhaá¹ƒ pajjali, tassa ko nu kho vipÄ• ko bhavissatÄ«â€
mahÄ• rÄ• ja, mayhaá¹ƒ ghare dÄ• rako jÄ• to. tassa Ä• nubhÄ• vena sakalanagarepi Ä• vu
``kiá¹ƒ bhavissati, Ä• cariyÄ• â€™â€™ ti? ``dÄ• rako coro bhavissatÄ«â€™â€™ ti. ``kiá¹ƒ e
gaá¹‡ajeá¹-á¹-hakoâ€™â€™ ti? ``ekacÄ• riko, devaâ€™â€™. ``kiá¹ƒ naá¹ƒ mÄ• remÄ• â€™
paá¹-ijaggatha tÄ• va naâ€™â€™ nti Ä• ha. tassa nÄ• maá¹ƒ karontÄ• yasmÄ• jÄ• yamÄ•
jÄ• to, tasmÄ• __hiá¹ƒsako_ti katvÄ• pacchÄ• diá¹-á¹-haá¹ƒ adiá¹-á¹-hanti viya __ahiá¹ƒsa

so \Ne II 276/ vayappatto pubbakammabalena sattannaá¹ƒ hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti.
pubbakammaá¹ƒ --- buddhasuÃ±Ã±e loke kassako hutvÄ• nibbatto ekaá¹ƒ paccekabuddha
allacÄ«varaá¹ƒ sÄ«tapÄ«á¸·itaá¹ƒ attano khettabhÅ«miá¹ƒ upagataá¹ƒ disvÄ• ``puÃ±Ã±akk
upaá¹-á¹-hitaâ€™â€™ nti somanassajÄ• to aggiá¹ƒ katvÄ• adÄ• si. so tassa kammassa ba
nibbattanibbattaá¹-á¹-hÄ• ne thÄ• majavabalasampanno ca hutvÄ• imasmiá¹ƒ pacchimatta
hatthÄ«naá¹ƒ balaá¹ƒ dhÄ• reti. so takkasilaá¹ƒ gantvÄ• disÄ• pÄ• mokkhassa Ä• cariyass
hutvÄ• sippaá¹ƒ uggaá¹‡hato Ä• cariyabrÄ• hmaá¹‡aá¹ƒ tassa bhariyaÃ±ca sakkaccaá¹ƒ p
brÄ• hmaá¹‡Ä« gehe labbhamÄ• nena bhattÄ• dinÄ• saá¹…gahaá¹ƒ karoti. taá¹ƒ asahamÄ
Ä• cariyena saddhiá¹ƒ bhedaá¹ƒ akaá¹ƒsu. brÄ• hmaá¹‡o tesaá¹ƒ vacanaá¹ƒ dve tayo vÄ• n
pacchÄ• saddahitvÄ• ``mahÄ• balo mÄ• á¹‡avo, na sakkÄ• kenaci mÄ• rÄ• petuá¹ƒ, upÄ
ti cintetvÄ• niá¹-á¹-hitasippaá¹ƒ attano nagaraá¹ƒ gantuá¹ƒ Ä• pucchantaá¹ƒ mÄ• á¹‡avaá¹
ahiá¹ƒsaka, niá¹-á¹-hitasippena nÄ• ma antevÄ• sinÄ• Ä• cariyassa garudakkhiá¹‡Ä• dÄ• t
dehÄ«â€™â€™ ti. ``sÄ• dhu, Ä• cariya, kiá¹ƒ dassÄ• mÄ«â€™â€™ ti? ``manussÄ• naá¹ƒ s
Ä• nehÄ«â€™â€™ ti. brÄ• hmaá¹‡assa kira ayamassa adhippÄ• yo --- bahÅ«su mÄ• riyam
mÄ• reyyÄ• ti \Be II 326/. taá¹ƒ sutvÄ• ahiá¹ƒsako attano ciraparicitaá¹ƒ nikkaruá¹‡ataá¹ƒ p
sannaddhapaÃ±cÄ• vudho kosalaraÃ±Ã±o vijite \Ee III 56/ jÄ• linaá¹ƒ vanaá¹ƒ pavisitvÄ• m
pabbatantare vasanto pabbatasikhare á¹-hatvÄ• maggena gacchante manusse oloketvÄ• v
gahetvÄ• rukkhagge olambesi. tÄ• gijjhÄ• pi kÄ• kÄ• pi khÄ• diá¹ƒsu, bhÅ«miyaá¹ƒ nikkhit

agamaá¹ƒsu. evaá¹ƒ gaá¹‡anÄ• ya aparipÅ«ramÄ• nÄ• ya laddhÄ• laddhÄ• aá¹…guliyo s
katvÄ• yaÃ±Ã±opacitaá¹ƒ viya aá¹ƒse olambesi. tato paá¹-á¹-hÄ• ya __aá¹…gulimÄ• lo_tve

evaá¹ƒ tasmiá¹ƒ manusse mÄ• rente maggo avaá¸·aÃ±jo ahosi. so magge manusse alabha
nilÄ«yitvÄ• Ä• gatÄ• gate manusse mÄ• retvÄ• aá¹…guliyo gahetvÄ• gacchati. taá¹ƒ Ã±a
apakkamiá¹ƒsu, gÄ• mÄ• suÃ±Ã±Ä• ahesuá¹ƒ, tathÄ• nigamÄ• janapadÄ• ca. evaá¹ƒ te
aá¹…gulimÄ• lassa ca ekÄ• ya Å«nÄ• sahassaaá¹…guliyo saá¹…gahÄ• ahesuá¹ƒ. atha m
kosalaraÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• pÄ• tova nagare bheriá¹ƒ carÄ• pesi, ``sÄ«ghaá¹ƒ aá
gaá¹‡hÄ• ma, balakÄ• yo Ä• gacchatÅ«â€™â€™ ti. taá¹ƒ sutvÄ• aá¹…gulimÄ• lassa mÄ•
brÄ• hmaá¹‡Ä« tassa pitaraá¹ƒ Ä• ha --- ``putto kira te coro hutvÄ• idaÃ±cidaÃ±ca karoti, ta
karÄ«â€™ ti saÃ±Ã±Ä• petvÄ• Ä• nehi, aÃ±Ã±athÄ• naá¹ƒ rÄ• jÄ• ghÄ• teyyÄ• â€™â€™
tÄ• disehi puttehi attho, rÄ• jÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• karotÅ«â€™â€™ ti Ä• ha \Ne II 277/.
puttasinehena pÄ• theyyaá¹ƒ gahetvÄ• ``mama puttaá¹ƒ saÃ±Ã±Ä• petvÄ• Ä• nessÄ• mÄ

bhagavÄ• ``ayaá¹ƒ `aá¹…gulimÄ• laá¹ƒ Ä• nessÄ• mÄ«â€™ ti gacchati, sace sÄ• gamiss
`aá¹…gulisahassaá¹ƒ pÅ«ressÄ• mÄ«â€™ ti mÄ• tarampi mÄ• ressati. so ca pacchimabhav
mahÄ• jÄ• ni abhavissÄ• â€™â€™ ti Ã±atvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikka
gahetvÄ• aá¹…gulimÄ• laá¹ƒ uddissa tiá¹ƒsayojanikaá¹ƒ maggaá¹ƒ padasÄ• va paá¹-ipajja
gopÄ• lakÄ• dÄ«hi vÄ• riyamÄ• nopi jÄ• linaá¹ƒ vanaá¹ƒ upagacchi. tasmiÃ±ca khaá¹‡e tas
so mÄ• taraá¹ƒ dÅ«ratova disvÄ• ``mÄ• tarampi mÄ• retvÄ• ajja Å«naá¹…guliá¹ƒ pÅ«ress
ukkhipitvÄ• upadhÄ• vi. tesaá¹ƒ \Be II 327/ ubhinnaá¹ƒ antare bhagavÄ• attÄ• naá¹ƒ dass
bhagavantaá¹ƒ disvÄ• ``kiá¹ƒ me mÄ• taraá¹ƒ vadhitvÄ• aá¹…guliyÄ• gahitena? jÄ«vatu n
imaá¹ƒ samaá¹‡aá¹ƒ jÄ«vitÄ• voropetvÄ• aá¹…guliá¹ƒ gaá¹‡heyyaâ€™â€™ nti ukkhittÄ• s
piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…kh
yathÄ• pakatiiriyÄ• pathena gacchantampi attÄ• naá¹ƒ aá¹…gulimÄ• lo sabbathÄ• mena dh
sampÄ• puá¹‡ituá¹ƒ. so parihÄ«najavo ghurughurupassÄ• sÄ« kacchehi \Ee III 57/ sedaá¹ƒ
uddharitumpi asakkonto khÄ• á¹‡u viya á¹-hito bhagavantaá¹ƒ ``tiá¹-á¹-ha tiá¹-á¹-ha, samaá¹
bhagavÄ• gacchantova ``á¹-hito ahaá¹ƒ, aá¹…gulimÄ• la, tvaÃ±ca tiá¹-á¹-hÄ• â€™â€™ ti Ä
samaá¹‡Ä• sakyaputtiyÄ• saccavÄ• dino, ayaá¹ƒ samaá¹‡o gacchantoyeva `á¹-hito ahaá¹ƒ
tiá¹-á¹-hÄ• â€™ ti Ä• ha, ahaÃ±camhi á¹-hito, ko nu kho imassa adhippÄ• yo, pucchitvÄ• na
ti bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

<866> á¹• 21 ``gacchaá¹ƒ vadesi samaá¹‡a á¹-hitomhi, mamaÃ±ca brÅ«si á¹-hitamaá¹-á¹-h

pucchÄ• mi taá¹ƒ samaá¹‡a etamatthaá¹ƒ, kathaá¹ƒ á¹-hito tvaá¹ƒ ahamaá¹-á¹-hitomhÄ«â€™

tattha __samaá¹‡Ä• _ti bhagavantaá¹ƒ Ä• lapati. __mama_nti maá¹ƒ. __katha_nti kenÄ• kÄ
--- samaá¹‡a, tvaá¹ƒ gacchantova samÄ• no ``á¹-hitomhÄ«â€™â€™ ti vadesi. mamaÃ±ca â

``aá¹-á¹-hitoâ€™â€™ ti brÅ«si, vadesi. kÄ• raá¹‡enettha bhavitabbaá¹ƒ, tasmÄ• taá¹ƒ sam
evamatthaá¹ƒ pucchÄ• mi. kathaá¹ƒ kenÄ• kÄ• rena tvaá¹ƒ á¹-hito ahosi, ahaÃ±ca aá¹-á¹-hi
bhagavÄ• ---

<867> á¹• 21 ``á¹-hito \Ne II 278/ ahaá¹ƒ aá¹…gulimÄ• la sabbadÄ• , sabbesu bhÅ«tesu ni

tuvaÃ±ca pÄ• á¹‡esu asaÃ±Ã±atosi, tasmÄ• á¹-hitohaá¹ƒ tuvamaá¹-á¹-hitosÄ«â€™â€™ ti

gÄ• thÄ• ya taá¹ƒ ajjhabhÄ• si.

tattha \Be II 328/ __á¹-hito ahaá¹ƒ, aá¹…gulimÄ• la, sabbadÄ• , sabbesu bhÅ«tesu nidhÄ•
aá¹…gulimÄ• la, ahaá¹ƒ sabbadÄ• sabbakÄ• le Ä• dimajjhapariyosÄ• nesu tasathÄ• varab
daá¹‡á¸• aá¹ƒ nidhÄ• ya nihitadaá¹‡á¸• o nihitasattho lajjÄ« dayÄ• panno, tato aÃ±Ã±athÄ•
á¹-hito. __tuvaÃ±ca pÄ• á¹‡esu asaÃ±Ã±atosÄ«_ti tvaá¹ƒ pana sattesu saÃ±Ã±amarahito a
hatapahate niviá¹-á¹-ho adayÄ• panno, tasmÄ• asaÃ±Ã±ato virativasena aá¹-á¹-hito. tato e
paribbhamanatopi tuvaá¹ƒ idÄ• ni iriyÄ• pathena á¹-hitopi aá¹-á¹-hito asi, ahaá¹ƒ pana vutta
á¹-hitoti. tato aá¹…gulimÄ• lo yathÄ• bhuccaguá¹‡appabhÄ• vitassa jalatale telassa viya sa
abhibyÄ• petvÄ• á¹-hitassa bhagavato kittisaddassa sutapubbattÄ• hetusampattiyÄ• Ã±Ä
paripÄ• kagatattÄ• ``ayaá¹ƒ so bhagavÄ• â€™â€™ ti saÃ±jÄ• tapÄ«tisomanasso ``mahÄ•
gajjitaá¹ƒ, nayidaá¹ƒ aÃ±Ã±assa bhavissati, samaá¹‡assa maÃ±Ã±e gotamassa etaá¹ƒ gajj
III 58/ vatamhi mahesinÄ• sammÄ• sambuddhena, mayhaá¹ƒ saá¹…gahakaraá¹‡atthaá¹ƒ
cintetvÄ• ---

<868> á¹• 21 ``cirassaá¹ƒ vata me mahito mahesÄ«, mahÄ• vanaá¹ƒ samaá¹‡o paccapÄ•

sohaá¹ƒ cajissÄ• mi sahassapÄ• paá¹ƒ, sutvÄ• na gÄ• thaá¹ƒ tava dhammayuttaâ€™â€™

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __cirassaá¹ƒ vatÄ• _ti cirakÄ• lena vata. __me_ti mayhaá¹ƒ anuggahatthÄ• ya. __m
lokena mahatiyÄ• pÅ«jÄ• ya pÅ«jito. mahante sÄ«lakkhandhÄ• diguá¹‡e esi, gavesÄ«ti ma
samaá¹‡o paccapÄ• dÄ«_ti imaá¹ƒ mahÄ• raÃ±Ã±aá¹ƒ samitasabbapÄ• po bhagavÄ• paá
sahassapÄ• paá¹ƒ, sutvÄ• na gÄ• thaá¹ƒ tava dhammayutta_nti sohaá¹ƒ dhammayuttaá¹ƒ
gÄ• thaá¹ƒ suá¹‡iá¹ƒ. sohaá¹ƒ taá¹ƒ sutvÄ• na ``cirassampi cirakÄ• lenapi saá¹…gataá¹ƒ pa
pÄ• pasahassaá¹ƒ pajahissaâ€™â€™ nti cintetvÄ• idÄ• ni naá¹ƒ aÃ±Ã±adatthu pariccajiss
vatvÄ• yathÄ• paá¹-ipajji, yathÄ• ca bhagavatÄ• anuggahito, taá¹ƒ dassetuá¹ƒ ---

<869> á¹• 21 ``icceva \Be II 329/ \Ne II 279/ coro asimÄ• vudhaÃ±ca, sobbhe papÄ• te nar

avandi coro sugatassa pÄ• de, tattheva pabbajjamayÄ• ci buddhaá¹ƒ ||

<870> á¹• 21 ``buddho ca kho kÄ• ruá¹‡iko mahesi, yo satthÄ• lokassa sadevakassa.

tamehi bhikkhÅ«ti tadÄ• avoca, eseva tassa ahu bhikkhubhÄ• voâ€™â€™ ti ||

saá¹…gÄ«tikÄ• rÄ• imÄ• dve gÄ• thÄ• á¹-hapesuá¹ƒ.

tattha __iccevÄ• _ti iti eva evaá¹ƒ vatvÄ• anantarameva. __coro_ti aá¹…gulimÄ• lo. __asi_
__Ä• vudha_nti sesÄ• vudhaá¹ƒ. __sobbhe_ti samantato chinnataá¹-e. __papÄ• te_ti ekato
bhÅ«miyÄ• phalitavivare. idha pana tÄ«hipi padehi yattha patitaá¹ƒ aÃ±Ã±ena gahetuá¹ƒ n
pabbatantarameva vadati. __anvakÄ• sÄ«_ti anu akÄ• si, paÃ±cavidhampi attano Ä• vudha
tÄ• ni chaá¸• á¸• etvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• ``pabbÄ• jetha maá¹ƒ, bha
vuttaá¹ƒ __ ``avandi coro sugatassa pÄ• de, tattheva pabbajjamayÄ• ci buddhaâ€™â€™ _n
\Ee III 59/ yÄ• citÄ• ya satthÄ• tassa purimakammaá¹ƒ olokento ehibhikkhubhÄ• vÄ• ya he
dakkhiá¹‡ahatthaá¹ƒ pasÄ• retvÄ• --- ``ehi, bhikkhu, svÄ• khÄ• to dhammo, cara brahmaca
antakiriyÄ• yÄ• â€™â€™ ti Ä• ha. sÄ• eva ca tassa pabbajjÄ• upasampadÄ• ca ahosi. te
tadÄ• avoca, eseva tassa ahu bhikkhubhÄ• voâ€™â€™ _ti.

evaá¹ƒ thero satthu santike ehibhikkhubhÄ• vena pabbajjaá¹ƒ upasampadaÃ±ca labhitvÄ•
karonto arahattaá¹ƒ patvÄ• vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedento pÄ«tisomanassajÄ• to udÄ

<871> á¹• 21 ``yo ca pubbe pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<872> á¹• 21 ``yassa \Be II 330/ pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, kusalena pidhÄ«yati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<873> á¹• 21 ``yo have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti || --- gÄ• thattayaá¹ƒ

tassattho --- __yo_ puggalo gahaá¹-á¹-ho vÄ• pabbajito vÄ• kalyÄ• á¹‡amittasaá¹ƒsaggat
pÄ• pamittasaá¹ƒsaggena vÄ• attano vÄ• paá¹-isaá¹…khÄ• nÄ• bhÄ• vena __pamajjitvÄ•
pamÄ• daá¹ƒ Ä• pajjitvÄ• \Ne II 280/, pacchÄ• kalyÄ• á¹‡amittasaá¹ƒsaggena yoniso umm

paá¹-ipajjati, samathavipassanaá¹ƒ anuyuÃ±janto tisso vijjÄ• cha abhiÃ±Ã±Ä• pÄ• puá¹‡Ä
cando viya okÄ• salokaá¹ƒ attanÄ• adhigatÄ• hi vijjÄ• bhiÃ±Ã±Ä• hi imaá¹ƒ khandhÄ• dilok

__yassa_ puggalassa __kataá¹ƒ_ upacitaá¹ƒ pÄ• pakammaá¹ƒ kammakkhayakarena lokut
avipÄ• kÄ• rahabhÄ• vassa Ä• haritattÄ• vipÄ• kuppÄ• dane dvÄ• rapidhÄ• nena __pidhÄ
vuttanayameva.

__daharo_ti taruá¹‡o, tenassa yogakkhamasarÄ«rataá¹ƒ dasseti. so hi uppannaá¹ƒ vÄ• tÄ•
abhibhavitvÄ• yogaá¹ƒ kÄ• tuá¹ƒ sakkoti. __yuÃ±jati buddhasÄ• sane_ sikkhattaye yuttapp
sampÄ• detÄ«ti attho.

evaá¹ƒ pÄ«tisomanassajÄ• to vimuttisukhena viharanto yadÄ• nagaraá¹ƒ piá¹‡á¸• Ä• ya p
khitto leá¸• á¸• u therassa kÄ• ye nipatati, aÃ±Ã±enapi khitto daá¹‡á¸• o tasseva kÄ• ye nip
pattena vihÄ• raá¹ƒ pavisitvÄ• satthu santikaá¹ƒ gacchati. satthÄ• taá¹ƒ ovadati ``adhivÄ•
brÄ• hmaá¹‡a, adhivÄ• sehi, tvaá¹ƒ brÄ• hmaá¹‡a, yassa \Ee III 60/ kho, tvaá¹ƒ brÄ• hmaá
bahÅ«ni vassasahassÄ• ni niraye pacceyyÄ• si, tassa, tvaá¹ƒ brÄ• hmaá¹‡a, kammassa vip
paá¹-isaá¹ƒvedesÄ«â€™â€™ ti. atha thero anodhiso sabbasattesu mettacittaá¹ƒ upaá¹-á¹-h

<874> á¹• 21 ``disÄ• pi \Be II 331/ me dhammakathaá¹ƒ suá¹‡antu, disÄ• pi me yuÃ±jantu

disÄ• pi me te manuje bhajantu, ye dhammamevÄ• dapayanti santo ||

<875> á¹• 21 ``disÄ• hi me khantivÄ• dÄ• naá¹ƒ, avirodhappasaá¹ƒsinaá¹ƒ.

suá¹‡antu dhammaá¹ƒ kÄ• lena, taÃ±ca anuvidhÄ«yantu ||

<876> á¹• 21 ``na hi jÄ• tu so mamaá¹ƒ hiá¹ƒse, aÃ±Ã±aá¹ƒ vÄ• pana kaÃ±ci naá¹ƒ.

pappuyya paramaá¹ƒ santiá¹ƒ, rakkheyya tasathÄ• vare ||

<877> á¹• 21 ``udakaÃ±hi nayanti nettikÄ• , usukÄ• rÄ• damayanti tejanaá¹ƒ.

dÄ• ruá¹ƒ damayanti tacchakÄ• , attÄ• naá¹ƒ damayanti paá¹‡á¸• itÄ• ||

<878> á¹• 21 ``daá¹‡á¸• eneke damayanti, aá¹…kusebhi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, ahaá¹ƒ dantomhi tÄ• dinÄ• ||

<879> á¹• 21 ``ahiá¹ƒsakoti \Ne II 281/ me nÄ• maá¹ƒ, hiá¹ƒsakassa pure sato.

ajjÄ• haá¹ƒ saccanÄ• momhi, na naá¹ƒ hiá¹ƒsÄ• mi kaÃ±ci naá¹ƒ ||

<880> á¹• 21 ``coro ahaá¹ƒ pure Ä• siá¹ƒ, aá¹…gulimÄ• loti vissuto.

vuyhamÄ• no mahoghena, buddhaá¹ƒ saraá¹‡amÄ• gamaá¹ƒ ||

<881> á¹• 21 ``lohitapÄ• á¹‡i pure Ä• siá¹ƒ, aá¹…gulimÄ• loti vissuto.

saraá¹‡agamanaá¹ƒ passa, bhavanetti samÅ«hatÄ• ||

<882> á¹• 21 ``tÄ• disaá¹ƒ kammaá¹ƒ katvÄ• na, bahuá¹ƒ duggatigÄ• minaá¹ƒ.

phuá¹-á¹-ho kammavipÄ• kena, anaá¹‡o bhuÃ±jÄ• mi bhojanaá¹ƒ ||

<883> á¹• 21 ``pamÄ• damanuyuÃ±janti, bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«, dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

<884> á¹• 21 ``mÄ• pamÄ• damanuyuÃ±jetha, mÄ• kÄ• maratisanthavaá¹ƒ.

appamatto hi jhÄ• yanto, pappoti paramaá¹ƒ sukhaá¹ƒ ||

<885> á¹• 21 ``svÄ• gataá¹ƒ \Be II 332/ nÄ• pagataá¹ƒ, netaá¹ƒ dummantitaá¹ƒ mama.

savibhattesu dhammesu, yaá¹ƒ seá¹-á¹-haá¹ƒ tadupÄ• gamaá¹ƒ ||

<886> á¹• 21 ``svÄ• gataá¹ƒ nÄ• pagataá¹ƒ, netaá¹ƒ dummantitaá¹ƒ mama.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<887> á¹• 21 ``araÃ±Ã±e rukkhamÅ«le vÄ• , pabbatesu guhÄ• su vÄ• .

tattha tattheva aá¹-á¹-hÄ• siá¹ƒ, ubbiggamanaso tadÄ• ||

<888> á¹• 21 ``sukhaá¹ƒ \Ee III 61/ sayÄ• mi á¹-hÄ• yÄ• mi, sukhaá¹ƒ kappemi jÄ«vitaá¹ƒ.

ahatthapÄ• so mÄ• rassa, aho satthÄ• nukampito ||

<889> á¹• 21 ``brahmajacco pure Ä• siá¹ƒ, udicco ubhato ahu ||

sojja putto sugatassa, dhammarÄ• jassa satthuno ||

<890> á¹• 21 ``vÄ«tataá¹‡ho anÄ• dÄ• no, guttadvÄ• ro susaá¹ƒvuto.

aghamÅ«laá¹ƒ vadhitvÄ• na, patto me Ä• savakkhayo ||

<891> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• â€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ• si.

tattha __disÄ• pÄ«_ti mayhaá¹ƒ disÄ• pi amittÄ• paccatthikÄ• pi ye maá¹ƒ evaá¹ƒ upavada
aá¹…gulimÄ• lassa vasena Ã±Ä• tiviyogadukkhaparetÄ• dukkhaá¹ƒ pÄ• puá¹‡Ä• ma, evaá
pÄ• puá¹‡Ä• tÅ«â€™â€™ ti. __me dhammakathaá¹ƒ suá¹‡antÅ«_ti mayÄ• satthu santike s
catusaccadhammapaá¹-isaá¹ƒyuttaá¹ƒ kathaá¹ƒ suá¹‡antu \Ne II 282/. __yuÃ±jantÅ«_ti sutv
paá¹-ipajjantu. __te manuje bhajantÅ«_ti tÄ• dise sappurise kalyÄ• á¹‡amitte bhajantu seva
dhammamevÄ• dapayanti santo_ti ye sappurisÄ• kusaladhammameva, uttarimanussadhan
nibbattitalokuttaradhammameva ca Ä• dapenti samÄ• dapenti gaá¹‡hÄ• penti.

__khantivÄ• dÄ• na_nti adhivÄ• sanakhantimeva vadantÄ• naá¹ƒ tato eva __avirodhappas
avirodhabhÅ«tÄ• ya mettÄ• ya eva pasaá¹ƒsanasÄ«lÄ• naá¹ƒ. __suá¹‡antu dhammaá¹ƒ_ \N
yuttappayuttakÄ• le tesaá¹ƒ santike dhammaá¹ƒ suá¹‡antu. __taÃ±ca anuvidhÄ«yantÅ«_ti t
dhammaá¹ƒ sammadeva uggahitvÄ• anukarontu dhammÄ• nudhammaá¹ƒ paá¹-ipajjantÅ«t

__na hi jÄ• tu so mamaá¹ƒ hiá¹ƒse_ti so mayhaá¹ƒ diso paccatthiko jÄ• tu, ekaá¹ƒseneva m
bÄ• dheyya. __aÃ±Ã±aá¹ƒ vÄ• pana kaÃ±ci na_nti na kevalaá¹ƒ maá¹ƒyeva, aÃ±Ã±aá¹ƒ vA
hiá¹ƒseyya, __pappuyya paramaá¹ƒ santi_nti, paramaá¹ƒ uttamaá¹ƒ santiá¹ƒ nibbÄ• naá¹ƒ p
pÄ• puá¹‡itvÄ• ca __rakkheyya tasathÄ• vare_ti sabbe ca satte paramÄ• ya rakkhÄ• ya ral
viya paripÄ• leyyÄ• ti attho.

evaá¹ƒ thero imÄ• hi gÄ• thÄ• hi pare pÄ• pato parimocento parittakiriyaá¹ƒ nÄ• ma katvÄ•
pakÄ• sento __ ``udakaá¹ƒ hÄ«â€™â€™ _ti gÄ• thamÄ• ha. tattha pathaviyÄ• thalaá¹-á¹-h
ninnaá¹-á¹-hÄ• naá¹ƒ pÅ«retvÄ• mÄ• tikaá¹ƒ vÄ• katvÄ• rukkhadoá¹‡iá¹ƒ vÄ• á¹-hapetvÄ
icchikicchitaá¹-á¹-hÄ• naá¹ƒ udakaá¹ƒ \Ee III 62/ nentÄ«ti __nettikÄ• , _ udakahÄ• rino. __te
kaá¹‡á¸• aá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- nettikÄ• attano ruciyÄ• udakaá¹ƒ nayanti, usukÄ• rÄ

vaá¹…kÄ• bhÄ• vaá¹ƒ harantÄ• tejanaá¹ƒ usuá¹ƒ __damayanti_, ujukaá¹ƒ karonti, tacchak
atthÄ• ya tacchantÄ• dÄ• ruá¹ƒ __damayanti_ attano ruciyÄ• ujuá¹ƒ vÄ• vaá¹…kaá¹ƒ vÄ•
Ä• rammaá¹‡aá¹ƒ katvÄ• __paá¹‡á¸• itÄ• _ sappaÃ±Ã±Ä• ariyamaggaá¹ƒ uppÄ• dentÄ• a
arahattappattÄ• pana ekantadantÄ• nÄ• ma hontÄ«ti.

idÄ• ni purisadammasÄ• rathinÄ• satthÄ• rÄ• attano damitÄ• kÄ• raá¹ƒ kataÃ±Ã±utaÃ±ca
``daá¹‡á¸• enekeâ€™â€™ _tiÄ• dikÄ• paÃ±ca gÄ• thÄ• abhÄ• si. tattha __daá¹‡á¸• eneke
rÄ• jarÄ• jamahÄ• mattÄ• dayo daá¹‡á¸• ena, hatthiassÄ• dinÄ• balakÄ• yena ca paccatth
ca gÄ• vÄ• dike daá¹‡á¸• ena yaá¹-á¹-hiyÄ• damenti. hatthÄ• cariyÄ• hatthiá¹ƒ aá¹…kuseh
kasÄ• hi ca damenti. __adaá¹‡á¸• ena asatthena, ahaá¹ƒ dantomhi tÄ• dinÄ• _ti ahaá¹ƒ par
tÄ• dibhÄ• vappattena sammÄ• sambuddhena vinÄ• eva daá¹‡á¸• ena, vinÄ• satthena,
nihitadaá¹‡á¸• anihitasatthabhÄ• vena danto damito nibbisevano gato amhi.

__ahiá¹ƒsakoti_ \Be II 334/ \Ne II 283/ __me nÄ• maá¹ƒ, hiá¹ƒsakassa pure sato_ti satthÄ•
hiá¹ƒsakassa me samÄ• nassa ahiá¹ƒsakoti nÄ• mamattaá¹ƒ ahosi. __ajjÄ• ha_nti idÄ• ni p
``ahiá¹ƒsakoâ€™â€™ ti __saccanÄ• mo_ avitathanÄ• mo amhi. tasmÄ• __na naá¹ƒ hiá¹ƒs
hiá¹ƒsÄ• mi na bÄ• dhemi, __na_nti nipÄ• tamattaá¹ƒ.

__vissuto_ti ``pÄ• á¹‡Ä• tipÄ• tÄ« luddo lohitapÄ• á¹‡Ä«â€™â€™ tiÄ• dinÄ• paÃ±Ã±Ä• to
kÄ• moghÄ• dinÄ• mahatÄ• oghena, tassa oghassa vicchedakaraá¹ƒ __buddhaá¹ƒ saraá¹
saraá¹‡aá¹ƒ __agamaá¹ƒ_ upagacchiá¹ƒ.

__lohitapÄ• á¹‡Ä«_ti pÄ• á¹‡amatipÄ• tanena paresaá¹ƒ lohitena ruhirena makkhitapÄ• á¹‡
passÄ• _ti mahapphalaá¹ƒ mama saraá¹‡agamanaá¹ƒ passÄ• ti attÄ• namevÄ• lapati.

__tÄ• disaá¹ƒ kamma_nti anekasatapurisavadhaá¹ƒ dÄ• ruá¹‡aá¹ƒ tathÄ• rÅ«paá¹ƒ pÄ• pa
kammavipÄ• kenÄ• _ti pubbe katassa pÄ• pakammassa vipÄ• kena phuá¹-á¹-ho, sabbaso p
paccanubhonto. atha vÄ• __phuá¹-á¹-ho kammavipÄ• kenÄ• _ti upanissayabhÅ«tassa kusa
lokuttaramaggena, lokuttarakammasseva vÄ• phalena vimuttisukhena phuá¹-á¹-ho. sabbas
khÄ«á¹‡attÄ• __anaá¹‡o_ bhuÃ±jÄ• mi bhojanaá¹ƒ, bhojanÄ• padesena cattÄ• ropi paccay

idÄ• ni pubbe attano pamÄ• davihÄ• raá¹ƒ garahÄ• mukhena \Ee III 63/ pacchÄ• appamÄ
tattha ca paresaá¹ƒ ussÄ• haá¹ƒ janento __ ``pamÄ• damanuyuÃ±jantÄ«â€™â€™ _tiÄ• dik
__bÄ• lÄ• _ti bÄ• lyena samannÄ• gatÄ• idhalokaparalokatthaá¹ƒ ajÄ• nantÄ• . __dummed
Ä• dÄ«navaá¹ƒ apassantÄ• pamÄ• daá¹ƒ __anuyuÃ±janti_ pavattenti, pamÄ• deneva kÄ•
__medhÄ• vÄ«_ti dhammojapaÃ±Ã±Ä• ya samannÄ• gato pana paá¹‡á¸• ito kulavaá¹ƒsÄ•
sattaratanadhanaá¹ƒ viya appamÄ• daá¹ƒ rakkhati. yathÄ• hi ``uttamaá¹ƒ dhanaá¹ƒ nissÄ•
pÄ• puá¹‡issÄ• ma, puttadÄ• raá¹ƒ posessÄ• ma, sugatimaggaá¹ƒ sodhessÄ• mÄ• â€™â€

dhanaá¹ƒ rakkhanti; evaá¹ƒ paá¹‡á¸• itopi ``appamÄ• daá¹ƒ nissÄ• ya paá¹-hamajjhÄ• nÄ•
II 335/, maggaphalÄ• ni pÄ• puá¹‡issÄ• mi, tisso vijjÄ• cha abhiÃ±Ã±Ä• sampÄ• dessÄ• m
Ä• nisaá¹ƒsaá¹ƒ passanto dhanaá¹ƒ seá¹-á¹-haá¹ƒva appamÄ• daá¹ƒ rakkhatÄ«ti attho.

__mÄ• pamÄ• da_nti pamÄ• daá¹ƒ mÄ• anuyuÃ±jetha pamÄ• dena kÄ• laá¹ƒ mÄ• vÄ«ti
__kÄ• maratisanthava_nti \Ne II 284/ vatthukÄ• mesu, kilesakÄ• mesu ca ratisaá¹…khÄ• ta
__anuyuÃ±jetha_ mÄ• vindittha mÄ• paá¹-ilabhittha. __appamatto hÄ«_ti upaá¹-á¹-hitasati
__jhÄ• yanto_ jhÄ• yanappasuto __paramaá¹ƒ_ uttamaá¹ƒ nibbÄ• nasukhaá¹ƒ pÄ• puá¹‡Ä•

__svÄ• gataá¹ƒ nÄ• pagata_nti yaá¹ƒ tadÄ• mama satthu santike Ä• gataá¹ƒ Ä• gamanaá
mahÄ• vane Ä• gamanaá¹ƒ, taá¹ƒ svÄ• gataá¹ƒ svÄ• gamanaá¹ƒ nÄ• pagataá¹ƒ, atthato ap
__netaá¹ƒ dummantitaá¹ƒ mamÄ• _ti yaá¹ƒ tadÄ• mayÄ• ``satthu santike pabbajissÄ• mÄ•
mama na dummantitaá¹ƒ, sumantitameva. kasmÄ• ? __savibhattesu dhammesÅ«_ti sÄ• va
vibhattesu dhammesu yaá¹ƒ __seá¹-á¹-haá¹ƒ_ uttamaá¹ƒ pavaraá¹ƒ nibbÄ• naá¹ƒ. __tadup
upagacchinti attho.

``tadÄ• puthujjanakÄ• le payogÄ• sayavipannatÄ• ya araÃ±Ã±Ä• dÄ«su dukkhaá¹ƒ vihÄ•
payogÄ• sayasampannatÄ• ya tattha sukhaá¹ƒ viharÄ• mÄ«â€™â€™ ti sukhavihÄ• rabhÄ•
brÄ• hmaá¹‡o, idÄ• ni satthu orasaputtatÄ• ya brÄ• hmaá¹‡oâ€™â€™ ti paramatthabrÄ• hm
``araÃ±Ã±eâ€™â€™ tiÄ• dimÄ• ha. tattha __sukhaá¹ƒ sayÄ• mÄ«_ti sayantopi sukhaá¹ƒ su
cittutrÄ• sÄ• dÄ«naá¹ƒ abhÄ• vena cetodukkharahito sayÄ• mi. __á¹-hÄ• yÄ• mÄ«_ti á¹-hÄ•
__ahatthapÄ• so mÄ• rassÄ• _ti kilesamÄ• rÄ• dÄ«naá¹ƒ agocaro. __aho satthÄ• nukampit

__brahmajacco_ti brÄ• hmaá¹‡ajÄ• tiko. __udicco ubhato_ti mÄ• tito ca pitito ca ubhato ud
saá¹ƒsuddhagahaá¹‡iko. sesaá¹ƒ tattha tattha vuttanayameva.

aá¹…gulimÄ• lattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. anuruddhattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pahÄ• ya_ \Be II 336/ __mÄ• tÄ• pitaro_tiÄ• dikÄ• Ä• yasmato anuruddhattherassa gÄ•
purimabuddhesu katÄ• dhikÄ• ro padumuttarassa bhagavato kÄ• le vibhavasampanno kuá¹
ekadivasaá¹ƒ vihÄ• raá¹ƒ gantvÄ• satthu santike dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá
dibbacakkhukÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sayampi taá¹ƒ á¹-hÄ• nanta
satasahassabhikkhuparivÄ• rassa bhagavato sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• s
bhikkhusaá¹…ghassa \Ne II 285/ ca uttamÄ• ni vatthÄ• ni datvÄ• paá¹‡idhÄ• namakÄ• si. s
samijjhanabhÄ• vaá¹ƒ disvÄ• ``anÄ• gate gotamassa nÄ• ma sammÄ• sambuddhassa sÄ•
bhavissatÄ«â€™â€™ ti byÄ• kÄ• si. sopi tattha puÃ±Ã±Ä• ni karonto satthari parinibbute ni

suvaá¹‡á¹‡acetiye anekasahassehi dÄ«parukkhehi dÄ«pakapallikÄ• hi ca ``dibbacakkhuÃ±
hotÅ«â€™â€™ ti uá¸·Ä• raá¹ƒ dÄ«papÅ«jaá¹ƒ akÄ• si.

evaá¹ƒ yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• devamanussesu saá¹ƒsaranto kassapassa bh
bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbikagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patto satthari parinibbute
kanakathÅ«pe bahÅ« kaá¹ƒsapÄ• tiyo kÄ• retvÄ• sappimaá¹‡á¸• assa pÅ«retvÄ• majjhe e
á¹-hapetvÄ• mukhavaá¹-á¹-iyÄ• mukhavaá¹-á¹-iá¹ƒ phusÄ• pento cetiyaá¹ƒ parikkhipÄ• pe
mahatiá¹ƒ kaá¹ƒsapÄ• tiá¹ƒ kÄ• retvÄ• sappimaá¹‡á¸• assa pÅ«retvÄ• sahassavaá¹-á¹-iyo
á¹-hapetvÄ• sabbarattiá¹ƒ cetiyaá¹ƒ anupariyÄ• yi.

evaá¹ƒ tasmimpi attabhÄ• ve yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tato cuto devaloke nibbatti
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto anuppanne buddhe bÄ• rÄ• á¹‡asiyaá¹ƒyeva dugga
__annabhÄ• ro_tissa nÄ• maá¹ƒ ahosi. so sumanaseá¹-á¹-hissa nÄ• ma gehe kammaá¹ƒ ka
upariá¹-á¹-haá¹ƒ nÄ• ma paccekabuddhaá¹ƒ nirodhasamÄ• pattito vuá¹-á¹-hÄ• ya gandham
Ä• kÄ• senÄ• gantvÄ• bÄ• rÄ• á¹‡asÄ«nagaradvÄ• re otaritvÄ• cÄ«varaá¹ƒ \Ee III 65/ pÄ•
pavisantaá¹ƒ disvÄ• pasannacitto pattaá¹ƒ gahetvÄ• attano atthÄ• ya á¹-hapitaá¹ƒ ekaá¹ƒ
pakkhipitvÄ• paccekabuddhassa dÄ• tukÄ• mo Ä• rabhi. bhariyÄ• pissa attano bhÄ• gabha
pakkhipi. so taá¹ƒ netvÄ• paccekabuddhassa hatthe á¹-hapesi. paccekabuddho taá¹ƒ gahe
pakkÄ• mi. taá¹ƒ disvÄ• rattiá¹ƒ sumanaseá¹-á¹-hissa chatte adhivatthÄ• devatÄ• ``aho dÅ
upariá¹-á¹-he, suppatiá¹-á¹-hitaâ€™â€™ nti mahÄ• saddena anumodi. taá¹ƒ sutvÄ• suman
devatÄ• ya anumoditaá¹ƒ idameva uttamadÄ• naâ€™â€™ nti cintetvÄ• tattha pattiá¹ƒ yÄ•
pattiá¹ƒ adÄ• si. tena pasannacitto sumanaseá¹-á¹-hi tassa sahassaá¹ƒ datvÄ• ``ito paá¹-á¹
sahatthena kammakaraá¹‡akiccaá¹ƒ natthi, patirÅ«paá¹ƒ gehaá¹ƒ katvÄ• niccaá¹ƒ vasÄ• h

yasmÄ• nirodhato vuá¹-á¹-hitassa paccekabuddhassa dinnapiá¹‡á¸• apÄ• to taá¹ƒdivasam
hoti, tasmÄ• taá¹ƒdivasaá¹ƒ sumanaseá¹-á¹-hi raÃ±Ã±o santikaá¹ƒ gacchanto taá¹ƒ gahetv
taá¹ƒ Ä• daravasena olokesi. seá¹-á¹-hi ``mahÄ• rÄ• ja, ayaá¹ƒ oloketabbayuttoyevÄ• â€™â
286/ tena katapuÃ±Ã±aá¹ƒ attanÄ• pissa sahassaá¹ƒ dinnabhÄ• vaá¹ƒ kathesi. taá¹ƒ sutvÄ•
sahassaá¹ƒ datvÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne gehaá¹ƒ katvÄ• vasÄ• â€™â€™ ti geh
tassa taá¹ƒ á¹-hÄ• naá¹ƒ sodhÄ• pentassa mahantiyo nidhikumbhiyo uá¹-á¹-hahiá¹ƒsu. tÄ•
Ä• rocesi. rÄ• jÄ• sabbaá¹ƒ dhanaá¹ƒ uddharÄ• petvÄ• rÄ• sikataá¹ƒ disvÄ• ``ettakaá¹ƒ d
kassa gehe atthÄ«â€™â€™ ti? ``na kassaci, devÄ• â€™â€™ ti. ``tena hi ayaá¹ƒ annabhÄ•
mahÄ• dhanaseá¹-á¹-hi nÄ• ma hotÅ«â€™â€™ ti taá¹ƒdivasameva tassa seá¹-á¹-hichattaá¹

so tato paá¹-á¹-hÄ• ya yÄ• vajÄ«vaá¹ƒ kusalakammaá¹ƒ katvÄ• tato cuto devamanussesu
buddhuppÄ• de kapilavatthunagare sukkodanasakkassa gehe paá¹-isandhiá¹ƒ gaá¹‡hi, __a
ahosi. so mahÄ• nÄ• massa sakkassa kaniá¹-á¹-habhÄ• tÄ• , satthu cÅ«á¸·apitu putto para
tiá¹‡á¹‡aá¹ƒ utÅ«naá¹ƒ anucchavikesu tÄ«su pÄ• sÄ• desu alaá¹…katanÄ• á¹-akitthÄ«hi pa

sampattiá¹ƒ anubhavanto suddhodanamahÄ• rÄ• jena ussÄ• hitehi sakyarÄ• jÅ«hi satthu pa
bhaddiyakumÄ• rÄ• dÄ«hi anupiyambavane viharantaá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ•
antovasseyeva dibbacakkhuá¹ƒ nibbattetvÄ• , puna \Be II 338/ dhammasenÄ• patissa santi
gahetvÄ• cetiyaraá¹-á¹-he pÄ• cÄ«navaá¹ƒsadÄ• yaá¹ƒ gantvÄ• samaá¹‡adhammaá¹ƒ ka
vitakketvÄ• aá¹-á¹-hamaá¹ƒ jÄ• nituá¹ƒ nÄ• sakkhi. tassa taá¹ƒ pavattiá¹ƒ Ã±atvÄ• satthÄ•
mahÄ• purisavitakkaá¹ƒ kathetvÄ• \Ee III 66/ catupaccayasantosabhÄ• vanÄ• rÄ• mapaá¹-
mahÄ• ariyavaá¹ƒsapaá¹-ipadaá¹ƒ deseti. so desanÄ• nusÄ• rena vipassanaá¹ƒ vaá¸• á¸• h
abhiÃ±Ã±Ä• paá¹-isambhidÄ• parivÄ• raá¹ƒ arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __ap
1.421-433) ---

``sumedhaá¹ƒ bhagavantÄ• haá¹ƒ, lokajeá¹-á¹-haá¹ƒ narÄ• sabhaá¹ƒ.

vÅ«pakaá¹-á¹-haá¹ƒ viharantaá¹ƒ, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``upagantvÄ• na sambuddhaá¹ƒ, sumedhaá¹ƒ lokanÄ• yakaá¹ƒ.

aÃ±jaliá¹ƒ paggahetvÄ• na, buddhaseá¹-á¹-hamayÄ• cahaá¹ƒ ||

``anukampa mahÄ• vÄ«ra, lokajeá¹-á¹-ha narÄ• sabha.

padÄ«paá¹ƒ te padassÄ• mi, rukkhamÅ«lamhi jhÄ• yato ||

``adhivÄ• sesi so dhÄ«ro, sayambhÅ« vadataá¹ƒ varo.

dumesu vinivijjhitvÄ• , yantaá¹ƒ yojiyahaá¹ƒ tadÄ• ||

``sahassavaá¹-á¹-iá¹ƒ pÄ• dÄ• siá¹ƒ, buddhassa lokabandhuno.

sattÄ• haá¹ƒ pajjalitvÄ• na, dÄ«pÄ• vÅ«pasamiá¹ƒsu me ||

``tena \Ne II 287/ cittappasÄ• dena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, vimÄ• namupapajjahaá¹ƒ ||

``upapannassa devattaá¹ƒ, byamhaá¹ƒ Ä• si sunimmitaá¹ƒ.

samantato pajjalati, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

``samantÄ• yojanasataá¹ƒ, virocesimahaá¹ƒ tadÄ• .

sabbe deve abhibhomi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

``tiá¹ƒsakappÄ• ni devindo, devarajjamakÄ• rayiá¹ƒ.

na maá¹ƒ kecÄ«timaÃ±Ã±anti, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

``aá¹-á¹-havÄ«satikkhattuÃ±ca, cakkavattÄ« ahosahaá¹ƒ.

divÄ• rattiÃ±ca passÄ• mi, samantÄ• yojanaá¹ƒ tadÄ• ||

``sahassalokaá¹ƒ \Be II 339/ Ã±Ä• á¹‡ena, passÄ• mi satthu sÄ• sane.

dibbacakkhumanuppatto, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

``sumedho nÄ• ma sambuddho, tiá¹ƒsakappasahassito.

tassa dÄ«po mayÄ• dinno, vippasannena cetasÄ• ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha naá¹ƒ satthÄ• aparabhÄ• ge jetavanamahÄ• vihÄ• re ariyagaá¹‡amajjhe nisinno dibb
aggaá¹-á¹-hÄ• ne á¹-hapesi ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá
yadidaá¹ƒ anuruddhoâ€™â€™ ti (AN a I 180, 192).

so vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ« viharanto ekadivasaá¹ƒ attano paá¹-ipattiá¹ƒ paccave
pÄ«tisomanassajÄ• to udÄ• navasena __ ``pahÄ• ya mÄ• tÄ• pitaroâ€™â€™ _tiÄ• dikÄ• g
``therassa pabbajjaá¹ƒ arahattappattiÃ±ca pakÄ• sentehi saá¹…gÄ«tikÄ• rehi Ä• dito catass
tato parÄ• therassa ariyavaá¹ƒsapaá¹-ipattiyÄ• Ä• rÄ• dhitacittena bhagavatÄ• bhÄ• sitÄ•
tena kÄ• raá¹‡ena thereneva bhÄ• sitÄ• â€™â€™ ti vadanti. iti sabbathÄ• pi imÄ• gÄ• thÄ•
theraá¹ƒ uddissa bhÄ• sitÄ• pi therassa cetÄ• gÄ• thÄ• ti veditabbÄ• . seyyathidaá¹ƒ ---

<892> á¹• 21 ``pahÄ• ya mÄ• tÄ• pitaro, bhaginÄ« Ã±Ä• tibhÄ• taro.

paÃ±ca kÄ• maguá¹‡e hitvÄ• , anuruddhova jhÄ• yati ||

<893> á¹• 21 ``sameto naccagÄ«tehi, sammatÄ• á¸·appabodhano.

na tena suddhimajjhagaá¹ƒ, mÄ• rassa visaye rato ||

<894> á¹• 21 ``etaÃ±ca \Ne II 288/ samatikkamma, rato buddhassa sÄ• sane.

sabboghaá¹ƒ samatikkamma, anuruddhova jhÄ• yati ||

<895> á¹• 21 ``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

ete ca samatikkamma, anuruddhova jhÄ• yati ||

<896> á¹• 21 ``piá¹‡á¸• apÄ• tamatikkanto, eko adutiyo muni.

esati paá¹ƒsukÅ«lÄ• ni anuruddho anÄ• savo ||

<897> á¹• 21 ``vicinÄ« \Be II 340/ aggahÄ« dhovi, rajayÄ« dhÄ• rayÄ« muni.

paá¹ƒsukÅ«lÄ• ni matimÄ• , anuruddho anÄ• savo ||

<898> á¹• 21 ``mahiccho ca asantuá¹-á¹-ho, saá¹ƒsaá¹-á¹-ho yo ca uddhato.

tassa dhammÄ• ime honti, pÄ• pakÄ• saá¹ƒkilesikÄ• ||

<899> á¹• 21 ``sato ca hoti appiccho, santuá¹-á¹-ho avighÄ• tavÄ• .

pavivekarato vitto, niccamÄ• raddhavÄ«riyo ||

<900> á¹• 21 ``tassa \Ee III 67/ dhammÄ• ime honti, kusalÄ• bodhipakkhikÄ• .

anÄ• savo ca so hoti, iti vuttaá¹ƒ mahesinÄ• ||

<901> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami ||

<902> á¹• 21 ``yadÄ• me ahu saá¹…kappo, tato uttari desayi.

nippapaÃ±carato buddho, nippapaÃ±camadesayi ||

<903> á¹• 21 ``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<904> á¹• 21 ``paÃ±capaÃ±Ã±Ä• savassÄ• ni, yato nesajjiko ahaá¹ƒ.

paÃ±cavÄ«sativassÄ• ni, yato middhaá¹ƒ samÅ«hataá¹ƒ ||

<905> á¹• 21 ``nÄ• hu assÄ• sapassÄ• sÄ• , á¹-hitacittassa tÄ• dino.

anejo santimÄ• rabbha, cakkhumÄ• parinibbuto ||

<906> á¹• 21 ``asallÄ«nena cittena, vedanaá¹ƒ ajjhavÄ• sayi.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho cetaso ahu ||

<907> á¹• 21 ``ete pacchimakÄ• dÄ• ni, munino phassapaÃ±camÄ• .

nÄ• Ã±Ã±e dhammÄ• bhavissanti, sambuddhe parinibbute ||

<908> á¹• 21 ``natthi dÄ• ni punÄ• vÄ• so, devakÄ• yasmi jÄ• lini.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavo ||

<909> á¹• 21 ``yassa \Be II 341/ \Ne II 289/ muhuttena sahassadhÄ• , loko saá¹ƒvidito sabr

vasÄ« iddhiguá¹‡e cutÅ«papÄ• te, kÄ• le passati devatÄ• sa bhikkhu ||

<910> á¹• 21 ``annabhÄ• ro pure Ä• siá¹ƒ, daliddo ghÄ• sahÄ• rako.

samaá¹‡aá¹ƒ paá¹-ipÄ• desiá¹ƒ, upariá¹-á¹-haá¹ƒ yasassinaá¹ƒ ||

<911> á¹• 21 ``somhi sakyakule jÄ• to, anuruddhoti maá¹ƒ vidÅ«.

upeto naccagÄ«tehi, sammatÄ• á¸·appabodhano ||

<912> á¹• 21 ``athaddasÄ• siá¹ƒ \Ee III 68/ sambuddhaá¹ƒ, satthÄ• raá¹ƒ akutobhayaá¹ƒ.

tasmiá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<913> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, yattha me vusitaá¹ƒ pure.

tÄ• vatiá¹ƒsesu devesu, aá¹-á¹-hÄ• siá¹ƒ sakkajÄ• tiyÄ• ||

<914> á¹• 21 ``sattakkhattuá¹ƒ manussindo, ahaá¹ƒ rajjamakÄ• rayiá¹ƒ.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa issaro.

adaá¹‡á¸• ena asatthena, dhammena anusÄ• sayiá¹ƒ ||

<915> á¹• 21 ``ito satta tato satta, saá¹ƒsÄ• rÄ• ni catuddasa.

nivÄ• samabhijÄ• nissaá¹ƒ, devaloke á¹-hito tadÄ• ||

<916> á¹• 21 ``paÃ±caá¹…gike samÄ• dhimhi, sante ekodibhÄ• vite.

paá¹-ippassaddhiladdhamhi, dibbacakkhu visujjhi me ||

<917> á¹• 21 ``cutÅ«papÄ• taá¹ƒ jÄ• nÄ• mi, sattÄ• naá¹ƒ Ä• gatiá¹ƒ gatiá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, jhÄ• ne paÃ±caá¹…gike á¹-hito ||

<918> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• ... pe ... bhavanetti samÅ«hatÄ• ||

<919> á¹• 21 ``vajjÄ«naá¹ƒ veá¸·uvagÄ• me, ahaá¹ƒ jÄ«vitasaá¹…khayÄ• .

heá¹-á¹-hato veá¸·ugumbasmiá¹ƒ, nibbÄ• yissaá¹ƒ anÄ• savoâ€™â€™ ti ||

tattha \Be II 342/ __pahÄ• yÄ• _ti pajahitvÄ• . __mÄ• tÄ• pitaro_ti mÄ• taraÃ±ca pitaraÃ±ca
--- yathÄ• aÃ±Ã±e keci Ã±Ä• tipÄ• rijuÃ±Ã±ena vÄ• bhogapÄ• rijuÃ±Ã±ena vÄ• abhibhÅ«
kiccantarapasutÄ• viharanti, na evaá¹ƒ mayaá¹ƒ. mayaá¹ƒ pana mahantaá¹ƒ Ã±Ä• tipariva
bhogakkhandhaá¹ƒ pahÄ• ya kÄ• mesu nirapekkhÄ• pabbajitÄ• ti. __jhÄ• yatÄ«_ti Ä• ram
lakkhaá¹‡Å«panijjhÄ• naÃ±cÄ• ti, duvidhampi jhÄ• naá¹ƒ anuyutto viharati.

__sameto naccagÄ«tehÄ«_ti naccehi ca gÄ«tehi ca samaá¹…gÄ«bhÅ«to, naccÄ• ni passa

II 290/ attho. ``sammatoâ€™â€™ ti ca paá¹-hanti, naccagÄ«tehi pÅ«jitoti attho. __sammatÄ
sammatÄ• á¸·asaddehi paccÅ«sakÄ• le pabodhetabbo. __na tena suddhimajjhaga_nti tena
saá¹ƒsÄ• rasuddhiá¹ƒ nÄ• dhigacchiá¹ƒ. __mÄ• rassa visaye rato_ti kilesamÄ• rassa visaya
``kilesamÄ• rassa visayabhÅ«tena kÄ• maguá¹‡abhogena saá¹ƒsÄ• rasuddhi hotÄ«â€™â€
ahutvÄ• ti attho. tenÄ• ha __ ``etaÃ±ca samatikkammÄ• â€™â€™ _tiÄ• di. tattha __eta_nti
kÄ• maguá¹‡aá¹ƒ. __samatikkammÄ• _ti samatikkamitvÄ• , anapekkho chaá¸• á¸• etvÄ• ti
kÄ• moghÄ• dikaá¹ƒ sabbampi oghaá¹ƒ.

paÃ±ca kÄ• maguá¹‡e sarÅ«pato dassetuá¹ƒ __ ``rÅ«pÄ• saddÄ• â€™â€™ _tiÄ• di vutta
__manoramÄ• _ti lobhanÄ«yaá¹-á¹-hena manaá¹ƒ ramayantÄ«ti manoramÄ• , manÄ• piyÄ
``katame paÃ±ca manÄ• piyÄ• rÅ«pÄ• , manÄ• piyÄ• saddÄ• â€™â€™ tiÄ• di (MN III 328

__piá¹‡á¸• apÄ• tamatikkanto_ti piá¹‡á¸• apÄ• taggahaá¹‡aá¹ƒ atikkanto, piá¹‡á¸• apÄ• ta
attho. __eko_ti ekÄ• kÄ« apacchÄ• samaá¹‡o. __adutiyo_ti nittaá¹‡ho. taá¹‡hÄ• hi purisas
yathÄ• ha ``taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15, 105; Nidd I 191). __esatÄ«_ti pariyesa

__vicinÄ«_ti esantova tattha tattha saá¹…kÄ• rakÅ«á¹-Ä• dike paá¹ƒsukÅ«luppattiá¹-á¹-hÄ
vicinitvÄ• asucimakkhitampi ajigucchanto gaá¹‡hi. __dhovÄ«_ti, vikkhÄ• lesi. __rajayÄ«_ti
sibbitvÄ• kappiyarajanena rajayi. __dhÄ• rayÄ«_ti rajitvÄ• kappabinduá¹ƒ datvÄ• dhÄ• re
pÄ• rupi ca.

idÄ• ni \Be II 343/ pÄ• cÄ«navaá¹ƒsadÄ• ye satthÄ• rÄ• dinnaovÄ• daá¹ƒ tassa ca attanÄ
dÄ«pento __ ``mahiccho ca asantuá¹-á¹-hoâ€™â€™ _tiÄ• dikÄ• gÄ• thÄ• abhÄ• si. tattha
paccayicchÄ• ya samannÄ• gato, uá¸·Ä• ruá¸·Ä• re bahÅ« ca paccaye icchantoti attho. __a
nissantuá¹-á¹-ho, yathÄ• lÄ• bhasantosÄ• dinÄ• santosena virahito. __saá¹ƒsaá¹-á¹-ho_ti g
ca ananulomikena saá¹ƒsaggena saá¹ƒsaá¹-á¹-ho. __uddhato_ti ukkhitto. __tassÄ• _ti ``ma
vuttapuggalassa. __dhammÄ• _ti mahicchatÄ• asantoso, saá¹ƒsaá¹-á¹-hatÄ• vikkhepoti Ä
__pÄ• pakÄ• . saá¹ƒkilesikÄ• _ti tassa cittassa malÄ«nabhÄ• vakaraá¹‡ato saá¹ƒkilesikÄ•

__sato_ \Ne II 291/ __ca hoti appiccho_ti yadÄ• panÄ• yaá¹ƒ puggalo kalyÄ• á¹‡amitte se
payirupÄ• santo saddhammaá¹ƒ suá¹‡anto yoniso manasi karonto satimÄ• ca mahicchataá
asantosaá¹ƒ pahÄ• ya __santuá¹-á¹-ho, _ cittassa vighÄ• takaraá¹ƒ vikkhepaá¹ƒ pahÄ• ya _
samÄ• hito, gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya__ pavivekarato, _ vivekÄ• bhiratiyÄ• nibbi
__vitto_ sumano tuá¹-á¹-hacitto, sabbaso kosajjapahÄ• nena __Ä• raddhavÄ«riyo_.

__tassa_ evaá¹ƒ appicchatÄ• diguá¹‡asamannÄ• gatassa ime satipaá¹-á¹-hÄ• nÄ• dayo sa
tividhavipassanÄ• saá¹…gahÄ• kosallasambhÅ«taá¹-á¹-hena __kusalÄ• , _ maggapariyÄ•
dhammÄ• honti. so tehi samannÄ• gato sabbaso Ä• savÄ• naá¹ƒ khepanena aggamaggak

__anÄ• savo_ ca hoti. __iti_ evaá¹ƒ vuttaá¹ƒ __mahesinÄ• _ sammÄ• sambuddhena pÄ• c
mahÄ• purisavitakke matthakaá¹ƒ pÄ• panavasenÄ• ti adhippÄ• yo.

__mama_ \Ee III 70/ __saá¹…kappamaÃ±Ã±Ä• yÄ• _ti ``apicchassÄ• yaá¹ƒ, bhikkhave, dh
mahicchassÄ• â€™â€™ tiÄ• dinÄ• (AN c 8.30) mahÄ• purisavitakkavasena Ä• raddhaá¹ƒ,
asamatthabhÄ• vena á¹-hitaá¹ƒ mama saá¹…kappaá¹ƒ jÄ• nitvÄ• . __manomayenÄ• _ti ma
nimmitasadisena pariá¹‡Ä• mitenÄ• ti attho. __iddhiyÄ• _ti ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ v
evaá¹ƒ pavattaadhiá¹-á¹-hÄ• niddhiyÄ• .

__yadÄ• _ \Be II 344/ __me ahu saá¹…kappo_ti yasmiá¹ƒ kÄ• le mayhaá¹ƒ ``kÄ«diso nu kh
mahÄ• purisavitakkoâ€™â€™ ti parivitakko ahosi. tato mama saá¹…kappamaÃ±Ã±Ä• ya id
yojanÄ• . __uttari desayÄ«_ti ``nippapaÃ±cÄ• rÄ• massÄ• yaá¹ƒ, bhikkhave, dhammo nippa
papaÃ±cÄ• rÄ• massa papaÃ±caratinoâ€™â€™ ti (AN c 8.30) imamaá¹-á¹-hamaá¹ƒ mahÄ•
desayi. taá¹ƒ pana desitaá¹ƒ dhammaá¹ƒ desento Ä• ha __ ``nippapaÃ±carato buddho, nipp
_ti. papaÃ±cÄ• nÄ• ma rÄ• gÄ• dayo kilesÄ• , tesaá¹ƒ vÅ«pasamatÄ• ya, tadabhÄ• vato ca
nÄ• ma. tasmiá¹ƒ nippapaÃ±ce rato abhirato sammÄ• sambuddho yathÄ• taá¹ƒ pÄ• puá¹‡Ä
dhammaá¹ƒ adesayi, sÄ• mukkaá¹ƒsikaá¹ƒ catusaccadhammadesanaá¹ƒ pakÄ• sayÄ«ti att

__tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• yÄ• _ti tassÄ• satthu desanÄ• ya dhammaá¹ƒ jÄ• nitv
paá¹-ipajjanto vihÄ• siá¹ƒ sikkhattayasaá¹…gahe __sÄ• sane rato_ abhirato hutvÄ• ti attho.

satthÄ• rÄ• \Ne II 292/ attano samÄ• gamaá¹ƒ tena sÄ• dhitamatthaá¹ƒ dassetvÄ• idÄ• ni
paá¹-á¹-hÄ• ya Ä• raddhavÄ«riyataá¹ƒ, kÄ• ye anapekkhatÄ• ya seyyasukhapassasukhÄ• n
appamiddhakÄ• lato paá¹-á¹-hÄ• ya Ä• raddhavÄ«riyataÃ±ca dassento __ ``paÃ±capaÃ±Ã±
gÄ• thamÄ• ha. tattha __yato nesajjiko aha_nti yato paá¹-á¹-hÄ• ya ``yogÄ• nukÅ«latÄ•
kammaá¹-á¹-hÄ• napariyuá¹-á¹-hitasappurisacariyÄ• sallekhavuttÄ«â€™â€™ ti evamÄ• dig
ahosiá¹ƒ tÄ• ni paÃ±capaÃ±Ã±Ä• sa vassÄ• ni. __yato middhaá¹ƒ samÅ«hata_nti yato paá¹
pariccattÄ• tÄ• ni paÃ±cavÄ«sativassÄ• ni. ``therassa paÃ±capaÃ±Ã±Ä• sÄ• ya vassesu n
paÃ±cavÄ«sativassÄ• ni niddÄ• nÄ• hosi, tato paraá¹ƒ sarÄ«rakilamathena pacchimayÄ• n
vadanti.

__ ``nÄ• hu assÄ• sapassÄ• sÄ• â€™â€™ _ tiÄ• dikÄ• tisso gÄ• thÄ• satthu parinibbÄ• n
bhagavÄ• parinibbutoâ€™â€™ ti puá¹-á¹-ho parinibbÄ• nabhÄ• vaá¹ƒ pavedento Ä• ha. ta
assÄ• sapassÄ• sÄ• , á¹-hitacittassa tÄ• dino_ti \Ee III 71/ anulomapaá¹-ilomato anekÄ• kÄ
samÄ• pattiyo \Be II 345/ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sabbapacchÄ• catutthajjhÄ• ne á
buddhassa bhagavato assÄ• sapassÄ• sÄ• nÄ• hu nÄ• hesunti attho. etena yasmÄ• catut
kÄ• yasaá¹…khÄ• rÄ• nirujjhanti. kÄ• yasaá¹…khÄ• rÄ• ti ca assÄ• sapassÄ• sÄ• vuccant
catutthajjhÄ• nakkhaá¹‡ato paá¹-á¹-hÄ• ya assÄ• sapassÄ• sÄ• nÄ• hesunti dasseti. taá¹‡

abhÄ• vato __anejo, _ samÄ• dhismiá¹ƒ á¹-hitattÄ• vÄ• __anejo. santimÄ• rabbhÄ• _ti anu
Ä• rabbha paá¹-icca sandhÄ• ya. __cakkhumÄ• _ti paÃ±cahi cakkhÅ«hi cakkhumÄ• . __par
ayaÃ±hettha attho --- nibbÄ• nÄ• rammaá¹‡acatutthajjhÄ• naphalasamÄ• pattiá¹ƒ samÄ• pa
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutoti.

__asallÄ«nenÄ• _ti alÄ«nena asaá¹ƒkuá¹-itena suvikasiteneva cittena. __vedanaá¹ƒ ajjhav
sampajÄ• no hutvÄ• mÄ• raá¹‡antikaá¹ƒ vedanaá¹ƒ adhivÄ• sesi, na vedanÄ• nuvattÄ« hu
__pajjotasseva nibbÄ• naá¹ƒ, vimokkho cetaso ahÅ«_ti yathÄ• telaÃ±ca paá¹-icca, vaá¹-á¹-
pajjalanto pajjoto padÄ«po tesaá¹ƒ parikkhaye nibbÄ• yati. nibbuto ca katthaci gantvÄ• na t
aÃ±Ã±adatthu antaradhÄ• yati, adassanameva gacchati; evaá¹ƒ kilesÄ• bhisaá¹…khÄ• re n
khandhasantÄ• no tesaá¹ƒ parikkhaye nibbÄ• yati, nibbuto ca katthaci gantvÄ• na tiá¹-á¹-ha
antaradhÄ• yati, adassanameva gacchatÄ«ti dasseti. tena vuttaá¹ƒ ``nibbanti dhÄ«rÄ• yath
ti (Khp 6.15), ``accÄ« yathÄ• vÄ• tavegena khittÄ• â€™â€™ ti (Sn 1080) ca Ä• di.

__ete_ti \Ne II 293/ parinibbÄ• nakkhaá¹‡e satthu santÄ• ne pavattamÄ• nÄ• naá¹ƒ dhamm
paccakkhatÄ• ya vuttaá¹ƒ. pacchimakÄ• tato paraá¹ƒ cittuppÄ• dÄ• bhÄ• vato. __dÄ• nÄ«_
__phassapaÃ±camÄ• _ti phassapaÃ±camakÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• kaá¹-abhÄ• vato
cittuppÄ• dakathÄ• yampi phassapaÃ±camakÄ• va Ä• dito vuttÄ• . __aÃ±Ã±e dhammÄ• _ti
cittacetasikÄ• dhammÄ• , na parinibbÄ• nacittacetasikÄ• . nanu tepi na bhavissantevÄ• ti?
Ä• saá¹…kÄ• bhÄ• vato pana te sandhÄ• ya ``na bhavissantÄ«â€™â€™ ti na vattabbamev
sekkhaputhujjanÄ• naá¹ƒ viya bhavissanti nu khoâ€™â€™ ti siyÄ• Ä• saá¹…kÄ• ti tadÄ• sa
``nÄ• Ã±Ã±e dhammÄ• bhavissantÄ«â€™â€™ ti vuttaá¹ƒ.

__natthi_ \Be II 346/ __dÄ• ni punÄ• vÄ• so, devakÄ• yasmi jÄ• linÄ«_ti, ettha __jÄ• linÄ«_
Ä• lapati, devate devakÄ• yasmiá¹ƒ devasamÅ«he upapajjanavasena puna Ä• vÄ• so Ä• va
natthÄ«ti attho. tattha kÄ• raá¹‡amÄ• ha __ ``vikkhÄ«á¹‡o_â€™â€™ tiÄ• dinÄ• . sÄ• kira d
therassa pÄ• daparicÄ• rikÄ• , tasmÄ• idÄ• ni theraá¹ƒ jiá¹‡á¹‡aá¹ƒ vuddhaá¹ƒ disvÄ• pur
``tattha cittaá¹ƒ paá¹‡idhehi, yattha te vusitaá¹ƒ pureâ€™â€™ ti devÅ«papattiá¹ƒ yÄ• ci. ath
natthÄ«â€™â€™ tiÄ• dinÄ• thero tassÄ• paá¹-ivacanaá¹ƒ adÄ• si. taá¹ƒ sutvÄ• devatÄ•
tatthevantaradhÄ• yi.

atha thero vehÄ• saá¹ƒ abbhuggantvÄ• attano Ä• nubhÄ• vaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ p
muhuttenÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- __yassa_ khÄ«á¹‡Ä• savabhikkhunc
__sahassadhÄ• _ sahassappakÄ• ro tisahassimahÄ• sahassipabhedo, __loko sabrahmaka
__saá¹ƒvidito_ sammadeva vidito Ã±Ä• to paccakkhaá¹ƒ kato, evaá¹ƒ __iddhiguá¹‡e_ iddhi
ca vasÄ«bhÄ• vappatto so bhikkhu upagatakÄ• le devatÄ• passati, na tassa devatÄ• naá¹ƒ
therena kira jÄ• liniyÄ• devatÄ• ya paá¹-ivacanadÄ• navasena ``natthi dÄ• nÄ«â€™â€™ ti
jÄ• liniá¹ƒ apassantÄ• ``kiá¹ƒ nu kho thero dhammÄ• lapanavasena kiÃ±ci Ä• lapatÄ«â€™

cittÄ• cÄ• raá¹ƒ Ã±atvÄ• thero ``yassa muhuttenÄ• â€™â€™ ti imaá¹ƒ gÄ• thamÄ• ha.

__annabhÄ• ro pure_ti evaá¹ƒnÄ• mo purimattabhÄ• ve. __ghÄ• sahÄ• rako_ti ghÄ• sama
jÄ«vanako. __samaá¹‡a_nti samitapÄ• paá¹ƒ. __paá¹-ipÄ• desi_nti paá¹-imukho hutvÄ• pÄ
abhimukho hutvÄ• Ä• hÄ• radÄ• naá¹ƒ adÄ• sinti adhippÄ• yo. __upariá¹-á¹-ha_nti evaá¹ƒn
__yasassina_nti kittimantaá¹ƒ patthaá¹-ayasaá¹ƒ. imÄ• ya gÄ• thÄ• ya yÄ• va carimattabhÄ
uá¸·Ä• rasampattihetubhÅ«taá¹ƒ attano pubbakammaá¹ƒ dasseti. tenÄ• ha __ ``somhi saky

__ito_ \Ne II 294/ __sattÄ• _ti ito manussalokato cavitvÄ• devaloke dibbena Ä• dhipaccena
sattÄ• _ti tato devalokato cavitvÄ• manussaloke cakkavattibhÄ• vena satta. __saá¹ƒsÄ• rÄ
catuddasa bhavantarasaá¹ƒsaraá¹‡Ä• ni. __nivÄ• samabhijÄ• nissa_nti pubbenivÄ• saá¹ƒ a
II 347/ á¹-hito tadÄ• _ti taÃ±ca kho na imasmiá¹ƒyeva attabhÄ• ve, api ca kho yadÄ• ito ana
attabhÄ• ve devaloke á¹-hito, tadÄ• aÃ±Ã±Ä• sinti attho.

idÄ• ni attanÄ• dibbacakkhuÃ±Ä• á¹‡acutÅ«papÄ• taÃ±Ä• á¹‡Ä• naá¹ƒ adhigatÄ• kÄ• raá
``paÃ±caá¹…gikeâ€™â€™ _tiÄ• dinÄ• dve gÄ• thÄ• abhÄ• si. tattha __paÃ±caá¹…gike sa
abhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• nasamÄ• dhimhi. so hi pÄ«tipharaá¹‡atÄ• , sukhaphara
Ä• lokapharaá¹‡atÄ• \Ee III 73/, paccavekkhaá¹‡animittanti imehi paÃ±cahi aá¹…gehi sama
paÃ±caá¹…giko samÄ• dhÄ«ti vuccati. __sante_ti paá¹-ipakkhavÅ«pasamena aá¹…gasanta
__ekodibhÄ• vite_ti ekodibhÄ• vagate, suciá¹‡á¹‡e vasÄ«bhÄ• vappatteti attho. __paá¹-ippa
kilesÄ• naá¹ƒ paá¹-ippassaddhiyÄ• laddhe. __dibbacakkhu visujjhi me_ti evaá¹ƒvidhe samÄ
mayhaá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ visujjhi, ekÄ• dasahi upakkilesehi vimuttiyÄ• visuddha

__cutÅ«papÄ• taá¹ƒ jÄ• nÄ• mÄ«_ti sattÄ• naá¹ƒ cutiÃ±ca upapattiÃ±ca jÄ• nÄ• mi, jÄ• na
lokamhÄ• Ä• gantvÄ• idhÅ«papannÄ• , imamhÄ• ca lokÄ• gantvÄ• amumhi loke upapaj
__Ä• gatiá¹ƒ gatiÃ±ca_ jÄ• nÄ• mi, jÄ• nanto eva ca nesaá¹ƒ __itthabhÄ• vaá¹ƒ_ manussab
__aÃ±Ã±athÄ• bhÄ• vaá¹ƒ_ aÃ±Ã±athÄ• tiracchÄ• nabhÄ• vaÃ±ca upapattito puretaramev
paÃ±caá¹…gike samÄ• dhimhi sampÄ• dite evÄ• ti dassento Ä• ha __ ``jhÄ• ne paÃ±caá¹…
paÃ±caá¹…gike jhÄ• ne á¹-hito patiá¹-á¹-hito hutvÄ• evaá¹ƒ jÄ• nÄ• mÄ«ti attho.

evaá¹ƒ vijjÄ• ttayaá¹ƒ dassetvÄ• tappasaá¹…gena pubbe dassitampi tatiyavijjaá¹ƒ saha ki
dassento __ ``pariciá¹‡á¹‡o mayÄ• satthÄ• â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha.
veá¸·uvagÄ• me_ti vajjiraá¹-á¹-hassa veá¸·uvagÄ• me, vajjiraá¹-á¹-he yattha pacchimavassa
veá¸·uvagÄ• me. __heá¹-á¹-hato veá¸·ugumbasmi_nti tattha aÃ±Ã±atarassa veá¸·ugumbass
__nibbÄ• yissa_nti nibbÄ• yissÄ• mi, anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• y

anuruddhattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pÄ• rÄ• pariyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__samaá¹‡assa_ \Be II 348/ \Ne II 295/ __ahu cintÄ• _tiÄ• dikÄ• Ä• yasmato pÄ• rÄ• pariy
vatthu heá¹-á¹-hÄ• Ä• gatameva. tÄ• ca gÄ• thÄ• satthari dharante attano puthujjanakÄ• I
indriyÄ• naá¹ƒ niggaá¹‡hanacintÄ• ya pakÄ• sanavasena bhÄ• sitÄ• . imÄ• pana aparabhÄ
attano ca parinibbÄ• ne upaá¹-á¹-hite tadÄ• Ä• yatiÃ±ca bhikkhÅ«naá¹ƒ uddhammapaá¹-ipa
bhÄ• sitÄ• . tattha ---

<920> á¹• 21 ``samaá¹‡assa \Ee III 74/ ahu cintÄ• , pupphitamhi mahÄ• vane.

ekaggassa nisinnassa, pavivittassa jhÄ• yinoâ€™â€™ ti || ---

ayaá¹ƒ gÄ• thÄ• saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• . tassattho heá¹-á¹-hÄ• vuttanayova. ayaá
satthari aggasÄ• vakesu ekaccesu mahÄ• theresu ca parinibbutesu atÄ«tasatthuke pÄ• vac
sikkhÄ• kÄ• mesu bhikkhÅ«su dullabhesu, dubbacesu micchÄ• paá¹-ipattibahulesu bhikkhÅ
mahante sÄ• lavane nisinnassa pavivittassa ekaggassa jhÄ• yanasÄ«lassa, samitapÄ• patÄ
pÄ• rÄ• pariyattherassa paá¹-ipattiá¹ƒ nissÄ• ya __cintÄ• _ vÄ«maá¹ƒsÄ• ahosÄ«ti itarÄ•

<921> á¹• 21 ``aÃ±Ã±athÄ• lokanÄ• thamhi, tiá¹-á¹-hante purisuttame.

iriyaá¹ƒ Ä• si bhikkhÅ«naá¹ƒ, aÃ±Ã±athÄ• dÄ• ni dissati ||

<922> á¹• 21 ``sÄ«tavÄ• taparittÄ• á¹‡aá¹ƒ, hirikopÄ«nachÄ• danaá¹ƒ.

mattaá¹-á¹-hiyaá¹ƒ abhuÃ±jiá¹ƒsu, santuá¹-á¹-hÄ• itarÄ«tare ||

<923> á¹• 21 ``paá¹‡Ä«taá¹ƒ yadi vÄ• lÅ«khaá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

yÄ• panatthaá¹ƒ abhuÃ±jiá¹ƒsu, agiddhÄ• nÄ• dhimucchitÄ• ||

<924> á¹• 21 ``jÄ«vitÄ• naá¹ƒ parikkhÄ• re, bhesajje atha paccaye.

na bÄ• á¸·haá¹ƒ ussukÄ• Ä• suá¹ƒ, yathÄ• te Ä• savakkhaye ||

<925> á¹• 21 ``araÃ±Ã±e rukkhamÅ«lesu, kandarÄ• su guhÄ• su ca.

vivekamanubrÅ«hantÄ• , vihaá¹ƒsu tapparÄ• yaá¹‡Ä• ||

<926> á¹• 21 ``nÄ«cÄ• \Be II 349/ niviá¹-á¹-hÄ• subharÄ• , mudÅ« athaddhamÄ• nasÄ• .

abyÄ• sekÄ• amukharÄ• , atthacintÄ• vasÄ• nugÄ• ||

<927> á¹• 21 ``tato pÄ• sÄ• dikaá¹ƒ Ä• si, gataá¹ƒ bhuttaá¹ƒ nisevitaá¹ƒ.

siniddhÄ• teladhÄ• rÄ• va, ahosi iriyÄ• patho ||

<928> á¹• 21 ``sabbÄ• savaparikkhÄ«á¹‡Ä• \Ne II 296/, mahÄ• jhÄ• yÄ« mahÄ• hitÄ• .

nibbutÄ• dÄ• ni te therÄ• , parittÄ• dÄ• ni tÄ• disÄ• ||

<929> á¹• 21 ``kusalÄ• naÃ±ca dhammÄ• naá¹ƒ, paÃ±Ã±Ä• ya ca parikkhayÄ• .

sabbÄ• kÄ• ravarÅ«petaá¹ƒ, lujjate jinasÄ• sanaá¹ƒ ||

<930> á¹• 21 ``pÄ• pakÄ• naÃ±ca dhammÄ• naá¹ƒ, kilesÄ• naÃ±ca yo utu.

upaá¹-á¹-hitÄ• vivekÄ• ya, ye ca saddhammasesakÄ• ||

<931> á¹• 21 ``te kilesÄ• pavaá¸• á¸• hantÄ• , Ä• visanti bahuá¹ƒ janaá¹ƒ.

kÄ«á¸·anti maÃ±Ã±e bÄ• lehi, ummattehiva rakkhasÄ• ||

<932> á¹• 21 ``kilesehÄ• bhibhÅ«tÄ• te, tena tena vidhÄ• vitÄ• .

narÄ• kilesavatthÅ«su, sasaá¹…gÄ• meva ghosite ||

<933> á¹• 21 ``pariccajitvÄ• saddhammaá¹ƒ, aÃ±Ã±amaÃ±Ã±ehi bhaá¹‡á¸• are.

diá¹-á¹-higatÄ• ni anventÄ• , idaá¹ƒ seyyoti maÃ±Ã±are ||

<934> á¹• 21 ``dhanaÃ±ca puttaá¹ƒ bhariyaÃ±ca, chaá¸• á¸• ayitvÄ• na niggatÄ• .

kaá¹-acchubhikkhahetÅ«pi, akicchÄ• ni nisevare ||

<935> á¹• 21 ``udarÄ• vadehakaá¹ƒ \Ee III 75/ bhutvÄ• , sayantuttÄ• naseyyakÄ• .

kathÄ• vaá¸• á¸• henti paá¹-ibuddhÄ• , yÄ• kathÄ• satthugarahitÄ• ||

<936> á¹• 21 ``sabbakÄ• rukasippÄ• ni, cittiá¹ƒ katvÄ• na sikkhare.

avÅ«pasantÄ• ajjhattaá¹ƒ, sÄ• maÃ±Ã±atthotiacchati ||

<937> á¹• 21 ``mattikaá¹ƒ telacuá¹‡á¹‡aÃ±ca, udakÄ• sanabhojanaá¹ƒ.

gihÄ«naá¹ƒ upanÄ• menti, Ä• kaá¹…khantÄ• bahuttaraá¹ƒ ||

<938> á¹• 21 ``dantaponaá¹ƒ kapitthaÃ±ca, pupphaá¹ƒ khÄ• daniyÄ• ni ca.

piá¹‡á¸• apÄ• te ca sampanne, ambe Ä• malakÄ• ni ca ||

<939> á¹• 21 ``bhesajjesu \Be II 350/ yathÄ• vejjÄ• , kiccÄ• kicce yathÄ• gihÄ«.

gaá¹‡ikÄ• va vibhÅ«sÄ• yaá¹ƒ, issare khattiyÄ• yathÄ• ||

<940> á¹• 21 ``nekatikÄ• vaÃ±canikÄ• , kÅ«á¹-asakkhÄ« apÄ• á¹-ukÄ• .

bahÅ«hi parikappehi, Ä• misaá¹ƒ paribhuÃ±jare ||

<941> á¹• 21 ``lesakappe pariyÄ• ye, parikappenudhÄ• vitÄ• .

jÄ«vikatthÄ• upÄ• yena, saá¹…kaá¸• á¸• hanti bahuá¹ƒ dhanaá¹ƒ ||

<942> á¹• 21 ``upaá¹-á¹-hÄ• penti \Ne II 297/ parisaá¹ƒ, kammato no ca dhammato.

dhammaá¹ƒ paresaá¹ƒ desenti, lÄ• bhato no ca atthato ||

<943> á¹• 21 ``saá¹…ghalÄ• bhassa bhaá¹‡á¸• anti, saá¹…ghato paribÄ• hirÄ• .

paralÄ• bhopajÄ«vantÄ• , ahirÄ«kÄ• na lajjare ||

<944> á¹• 21 ``nÄ• nuyuttÄ• tathÄ• eke, muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

sambhÄ• vanaá¹ƒyevicchanti, lÄ• bhasakkÄ• ramucchitÄ• ||

<945> á¹• 21 ``evaá¹ƒ nÄ• nappayÄ• tamhi, na dÄ• ni sukaraá¹ƒ tathÄ• .

aphusitaá¹ƒ vÄ• phusituá¹ƒ, phusitaá¹ƒ vÄ• nurakkhituá¹ƒ ||

<946> á¹• 21 ``yathÄ• kaá¹‡á¹-akaá¹-á¹-hÄ• namhi, careyya anupÄ• hano.

satiá¹ƒ upaá¹-á¹-hapetvÄ• na, evaá¹ƒ gÄ• me munÄ« care ||

<947> á¹• 21 ``saritvÄ• pubbake yogÄ«, tesaá¹ƒ vattamanussaraá¹ƒ.

kiÃ±cÄ• pi pacchimo kÄ• lo, phuseyya amataá¹ƒ padaá¹ƒ ||

<948> á¹• 21 ``idaá¹ƒ vatvÄ• sÄ• lavane, samaá¹‡o bhÄ• vitindriyo.

brÄ• hmaá¹‡o parinibbÄ• yÄ«, isi khÄ«á¹‡apunabbhavoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• thereneva bhÄ• sitÄ• .

tattha __iriyaá¹ƒ Ä• si bhikkhÅ«na_nti purisuttame __lokanÄ• thamhi_ sammÄ• sambuddhe
etarahi paá¹-ipattibhÄ• vato. __aÃ±Ã±athÄ• _ aÃ±Ã±ena pakÄ• rena \Be II 351/ bhikkhÅ«na
ahosi yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattibhÄ• vato. __aÃ±Ã±athÄ• dÄ• ni dissatÄ«_ti idÄ• n
bhikkhÅ«naá¹ƒ iriyaá¹ƒ dissati ayÄ• thÄ• vapaá¹-ipattibhÄ• vatoti adhippÄ• yo \Ee III 76/.

idÄ• ni satthari dharante yenÄ• kÄ• rena bhikkhÅ«naá¹ƒ paá¹-ipatti ahosi, taá¹ƒ tÄ• va dass
``sÄ«tavÄ• taparittÄ• á¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __mattaá¹-á¹-hiya_nti taá¹ƒ ma
yÄ• vadeva sÄ«tavÄ• taparittÄ• á¹‡aá¹ƒ, yÄ• vadeva hirÄ«kopÄ«napaá¹-icchÄ• danaá¹ƒ ka
paribhuÃ±jiá¹ƒsu. kathaá¹ƒ? __santuá¹-á¹-hÄ• itarÄ«tare_ yasmiá¹ƒ tasmiá¹ƒ hÄ«ne paá¹‡Ä
paccaye santosaá¹ƒ Ä• pannÄ• .

__paá¹‡Ä«ta_nti uá¸·Ä• raá¹ƒ sappiÄ• dinÄ• saá¹ƒsaá¹-á¹-haá¹ƒ, tadabhÄ• vena __lÅ«kha
catupaÃ±cÄ• lopamattampi. __bahuá¹ƒ yÄ• panatthaá¹ƒ abhuÃ±jiá¹ƒsÅ«_ti paá¹‡Ä«taá¹ƒ b
yÄ• panamattameva Ä• hÄ• raá¹ƒ bhuÃ±jiá¹ƒsu. tato eva __agiddhÄ• _ gedhaá¹ƒ anÄ• pan
ajjhositÄ• akkhabbhaÃ±janaá¹ƒ viya sÄ• kaá¹-ikÄ• , vaá¹‡alepanaá¹ƒ viya vaá¹‡ino abhuÃ±

__jÄ«vitÄ• naá¹ƒ_ \Ne II 298/ __parikkhÄ• re, bhesajje atha paccaye_pi jÄ«vitÄ• naá¹ƒ pav
parikkhÄ• rabhÅ«te bhesajjasaá¹…khÄ• te paccaye gilÄ• napaccaye. __yathÄ• te_ti yathÄ
Ä• savakkhaye __ussukÄ• _ yuttÄ• Ä• suá¹ƒ, tathÄ• te rogÄ• bhibhÅ«tÄ• pi gilÄ• napacca
__ussukÄ• _ nÄ• hesunti attho.

__tapparÄ• yaá¹‡Ä• _ti vivekaparÄ• yaá¹‡Ä• vivekapoá¹‡Ä• . evaá¹ƒ catÅ«hi gÄ• thÄ• hi
bhÄ• vanÄ• bhiratiÃ±ca dassentena tesaá¹ƒ ariyavaá¹ƒsapaá¹-ipadÄ• dassitÄ• .

__nÄ«cÄ• _ti ``mayaá¹ƒ paá¹ƒsukÅ«likÄ• piá¹‡á¸• apÄ• tikÄ• â€™â€™ ti attukkaá¹ƒsanap
nÄ«cavuttino, nivÄ• tavuttinoti attho. __niviá¹-á¹-hÄ• _ti sÄ• sane niviá¹-á¹-hasaddhÄ• . __s
appicchatÄ• dibhÄ• vena suposÄ• . __mudÅ«_ti vattapaá¹-ipattiyaá¹ƒ sakale ca brahmacari
suparikammakatasuvaá¹‡á¹‡aá¹ƒ viya viniyogakkhamÄ• . __mudÅ«_ti vÄ• abhÄ• kuá¹-ikÄ
pupphitamukhena paá¹-isanthÄ• ravuttino, sutitthaá¹ƒ viya sukhÄ• vahÄ• ti vuttaá¹ƒ hoti. __
akathinacittÄ• \Be II 352/ tena subbacabhÄ• vamÄ• ha. __abyÄ• sekÄ• _ti sativippavÄ• sÄ
kilesabyÄ• sekarahitÄ• , antarantarÄ• taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• dÄ«hi avokiá¹‡á¹‡Ä• ti a
mukharÄ• , na mukhena kharÄ• vacÄ«pÄ• gabbhiyarahitÄ• ti vÄ• attho. __atthacintÄ• vas
hitacintÄ• vasÄ• nugÄ• hitacintÄ• vasikÄ• , attano paresaÃ±ca hitacintameva anuparivattan

__tato_ti tasmÄ• nÄ«cavuttÄ• dihetu. __pÄ• sÄ• dika_nti pasÄ• dajanikaá¹ƒ paá¹-ipattiá¹ƒ
suá¹‡antÄ• naÃ±ca pasÄ• dÄ• vahaá¹ƒ. __gata_nti abhikkantapaá¹-ikkantaparivattanÄ• dig
kÄ• yavÄ• cÄ• pavatti. __bhutta_nti catupaccayaparibhogo. __nisevita_nti gocaranisevanaá
77/ __teladhÄ• rÄ• vÄ• _ti yathÄ• anivattitÄ• kusalajanÄ• bhisiÃ±citÄ• savantÄ« teladhÄ•
__siniddhÄ• _ maá¹-á¹-hÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• hoti, evaá¹ƒ tesaá¹ƒ Ä• kappasa
acchiddo saá¹‡ho maá¹-á¹-ho dassanÄ«yo pÄ• sÄ• diko ahosi.

__mahÄ• jhÄ• yÄ«_ti mahantehi jhÄ• nehi jhÄ• yanasÄ«lÄ• , mahantaá¹ƒ vÄ• nibbÄ• naá
tato eva __mahÄ• hitÄ• , _ mahantehi hitehi samannÄ• gatÄ• ti attho. __te therÄ• _ti te yath
paá¹-ipattiparÄ• yaá¹‡Ä• therÄ• idÄ• ni parinibbutÄ• ti attho. __parittÄ• dÄ• ni tÄ• disÄ• _
tÄ• disÄ• tathÄ• rÅ«pÄ• therÄ• parittÄ• appakÄ• katipayÄ• evÄ• ti vuttaá¹ƒ hoti.

__kusalÄ• naÃ±ca_ \Ne II 299/ __dhammÄ• na_nti vivaá¹-á¹-assa upanissayabhÅ«tÄ• naá
anavajjadhammÄ• naá¹ƒ. __paÃ±Ã±Ä• ya cÄ• _ti tathÄ• rÅ«pÄ• ya paÃ±Ã±Ä• ya ca. __par
anuppattito. kÄ• maÃ±cettha paÃ±Ã±Ä• pi siyÄ• anavajjadhammÄ• , bahukÄ• rabhÄ• vada
gahaá¹‡aá¹ƒ yathÄ• puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• ti. __sabbÄ• kÄ• ravarÅ«peta_nti Ä•
Ä• kÄ• ravarehi pakÄ• ravisesehi upetaá¹ƒ yuttaá¹ƒ jinassa bhagavato sÄ• sanaá¹ƒ lujjati vi

__pÄ• pakÄ• naÃ±ca dhammÄ• naá¹ƒ, kilesÄ• naÃ±ca yo utÅ«_ti kÄ• yaduccaritÄ• dÄ«na
lobhÄ• dÄ«naÃ±ca kilesÄ• naá¹ƒ yo utu yo kÄ• lo, so ayaá¹ƒ \Be II 353/ vattatÄ«ti vacanase
vivekÄ• ya, ye ca saddhammasesakÄ• _ti ye pana evarÅ«pe kÄ• le kÄ• yacittaupadhivivek
Ä• raddhavÄ«riyÄ• , te ca sesapaá¹-ipattisaddhammakÄ• honti. ayaÃ±hettha adhippÄ• yo
samÄ• nÄ• idÄ• ni ekacce bhikkhÅ« iriyÄ• pathasaá¹‡á¹-hÄ• panaá¹ƒ, samathavipassanÄ•
mahÄ• palibodhÅ«pacchedo, khuddakapalibodhÅ«pacchedoti evamÄ• dipubbakiccaá¹ƒ sar

bhÄ• vanamanuyuÃ±janti. te sesapaá¹-ipattisaddhammakÄ• , paá¹-ipattiá¹ƒ matthakaá¹ƒ pÄ

__te kilesÄ• pavaá¸• á¸• hantÄ• _ti ye bhagavato orasaputtehi ca tadÄ• parikkhayaá¹ƒ pa
kilesÄ• , te etarahi laddhokÄ• sÄ• bhikkhÅ«su vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjan
bahuá¹ƒ jana_nti kalyÄ• á¹‡amittarahitaá¹ƒ ayonisomanasikÄ• rabahulaá¹ƒ andhabÄ• lajana
karontÄ• Ä• visanti santÄ• naá¹ƒ anupavisanti. evaá¹ƒbhÅ«tÄ• ca te __kÄ«á¸·anti maÃ±Ã±
rakkhasÄ• , _ yathÄ• nÄ• ma keá¸·isÄ«lÄ• rakkhasÄ• bhisakkarahite ummatte Ä• visitvÄ•
Ä• pÄ• dentÄ• tehi kÄ«á¸·anti, evaá¹ƒ te kilesÄ• sammÄ• sambuddhabhisakkarahite andh
tesaá¹ƒ diá¹-á¹-hadhammikÄ• dibhedaá¹ƒ anatthaá¹ƒ uppÄ• dentÄ• tehi saddhiá¹ƒ kÄ«á¸·a
viya hontÄ«ti attho.

__tena_ \Ee III 78/ __tenÄ• _ti tena tena Ä• rammaá¹‡abhÄ• gena. __vidhÄ• vitÄ• _ti virÅ«
asÄ• ruppavasena paá¹-ipajjantÄ• . __kilesavatthÅ«sÅ«_ti paá¹-hamaá¹ƒ uppannaá¹ƒ kilesÄ
uppajjanakÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato kilesÄ• va kilesavatthÅ«ni, tesu kilesavatthÅ«su s
__sasaá¹…gÄ• meva ghosite_ti hiraÃ±Ã±asuvaá¹‡á¹‡amaá¹‡imuttÄ• dikaá¹ƒ dhanaá¹ƒ vipp
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di yassa yassa hatthagataá¹ƒ, taá¹ƒ taá¹ƒ tassa tasseva hotÅ«â€™
kÄ• maghosanÄ• sasaá¹…gÄ• maghosanÄ• nÄ• ma. tatthÄ• yamattho \Ne II 300/ --- kiles
yaá¹ƒ sattaá¹ƒ gaá¹‡hÄ• ti abhibhavati, so so tassa tassa hotÅ«â€™â€™ ti kilesasenÄ• pat
sasaá¹…gÄ• me ghosite viya. tehi tehi kilesehi abhibhÅ«tÄ• te bÄ• laputhujjanÄ• tena tena
vidhÄ• vitÄ• vositÄ• ti.

te \Be II 354/ evaá¹ƒ vidhÄ• vitÄ• kiá¹ƒ karontÄ«ti Ä• ha __ ``pariccajitvÄ• saddhammaá¹ƒ
bhaá¹‡á¸• areâ€™â€™ _ti. tassattho --- paá¹-ipattisaddhammaá¹ƒ chaá¸• á¸• etvÄ• Ä• mis
__aÃ±Ã±amaÃ±Ã±ehi bhaá¹‡á¸• are_ kalahaá¹ƒ karontÄ«ti. __diá¹-á¹-higatÄ• nÄ«_ti ``viÃ±
nattheva rÅ«padhammÄ• â€™â€™ ti, ``yathÄ• puggalo nÄ• ma paramatthato natthi, evaá¹
paramatthato natthi, vohÄ• ramattamevÄ• â€™â€™ ti ca evamÄ• dÄ«ni diá¹-á¹-higatÄ• ni m
anugacchantÄ• __idaá¹ƒ seyyo_ idameva seá¹-á¹-haá¹ƒ, aÃ±Ã±aá¹ƒ micchÄ• ti maÃ±Ã±an

__niggatÄ• _ti gehato nikkhantÄ• . __kaá¹-acchubhikkhahetÅ«pÄ«_ti kaá¹-acchumattabhik
dadantassa gahaá¹-á¹-hassa ananulomikasaá¹ƒsaggavasena __akiccÄ• ni_ pabbajitena aka
__nisevare_ karonti.

__udarÄ• vadehakaá¹ƒ bhutvÄ• _ti ``Å«nÅ«daro mitÄ• hÄ• roâ€™â€™ ti (Th 982; Mil VI 5.
acintetvÄ• udarapÅ«raá¹ƒ bhuÃ±jitvÄ• . __sayantuttÄ• naseyyakÄ• _ti ``dakkhiá¹‡ena pass
pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• noâ€™â€™ ti (AN c 8.9; Vibh 519) vuttavi
uttÄ• naseyyakÄ• sayanti. __yÄ• kathÄ• satthugarahitÄ• _ti rÄ• jakathÄ• ditiracchÄ• naka

__sabbakÄ• rukasippÄ• nÄ«_ti sabbehi vessÄ• dÄ«hi kÄ• rukehi kattabbÄ• ni bhattatÄ• lav

hatthasippÄ• ni. __cittiá¹ƒ katvÄ• nÄ• _ti sakkaccaá¹ƒ sÄ• daraá¹ƒ katvÄ• . __avÅ«pasantÄ
kilesavÅ«pasamÄ• bhÄ• vato gadduhanamattampi samÄ• dhÄ• nÄ• bhÄ• vato ca ajjhattaá
avÅ«pasantacittÄ• ti attho. __sÄ• maÃ±Ã±attho_ti samaá¹‡adhammo. __atiacchatÄ«_ti tesa
Ä• jÄ«vakiccapasutatÄ• ya ekadesampi aphusanato visuá¹ƒyeva nisÄ«dati, anallÄ«yatÄ«ti v

__mattika_nti \Ee III 79/ pÄ• katikaá¹ƒ vÄ• paÃ±cavaá¹‡á¹‡aá¹ƒ vÄ• gihÄ«naá¹ƒ viniyogal
__telacuá¹‡á¹‡aÃ±cÄ• _ti pÄ• katikaá¹ƒ, abhisaá¹…khataá¹ƒ vÄ• telaÃ±ca cuá¹‡á¹‡aÃ±ca
udakaÃ±ca Ä• sanaÃ±ca \Ne II 301/ bhojanaÃ±ca. __Ä• kaá¹…khantÄ• bahuttara_nti bahu
piá¹‡á¸• apÄ• tÄ• diuttaruttaraá¹ƒ Ä• kaá¹…khantÄ• ``amhehi mattikÄ• dÄ«su dinnesu mar
bahuá¹ƒ uttaruttaraá¹ƒ catupaccayajÄ• taá¹ƒ dassantÄ«â€™â€™ ti adhippÄ• yena gihÄ«na

dante \Be II 355/ punanti sodhenti etenÄ• ti __dantaponaá¹ƒ, _ dantakaá¹-á¹-haá¹ƒ. __kapit
kapitthaphalaá¹ƒ. __puppha_nti sumanacampakÄ• dipupphaá¹ƒ. __khÄ• danÄ«yÄ• nÄ«_ti a
khajjakavisese. __piá¹‡á¸• apÄ• te ca sampanne_ti vaá¹‡á¹‡Ä• disampayutte odanavisese.
cÄ• â€™â€™ _ti __ca_-saddena mÄ• tuluá¹…gatÄ• lanÄ• á¸·ikerÄ• diphalÄ• ni avuttÄ• ni s
gihÄ«naá¹ƒ upanÄ• menti Ä• kaá¹…khantÄ• bahuttaranti yojanÄ• .

__bhesajjesu yathÄ• vejjÄ• _ti gihÄ«naá¹ƒ bhesajjappayogesu yathÄ• vejjÄ• , tathÄ• bhik
adhippÄ• yo. __kiccÄ• kicce yathÄ• gihÄ«_ti gahaá¹-á¹-hÄ• naá¹ƒ khuddake ceva mahante
viya. __gaá¹‡ikÄ• va vibhÅ«sÄ• ya_nti attano sarÄ«rassa vibhÅ«sane rÅ«pÅ«pajÄ«viniyo v
yathÄ• _ti issare issariyapavattane yathÄ• khattiyÄ• , evaá¹ƒ kulapatÄ« hutvÄ• vattantÄ«ti

__nekatikÄ• _ti nikatiyaá¹ƒ niyuttÄ• , amaá¹‡iá¹ƒyeva maá¹‡iá¹ƒ, asuvaá¹‡á¹‡aá¹ƒyeva suv
paá¹-irÅ«pasÄ• ciyoganiratÄ• . __vaÃ±canikÄ• _ti kÅ«á¹-amÄ• nÄ• dÄ«hi vippalambakÄ• .
ayÄ• thÄ• vasakkhino. __apÄ• á¹-ukÄ• _ti vÄ• makÄ• , asaá¹ƒyatavuttÄ«ti attho. __bahÅ«h
yathÄ• vuttehi aÃ±Ã±ehi ca bahÅ«hi micchÄ• jÄ«vappakÄ• rehi.

__lesakappe_ti kappiyalese kappiyapaá¹-irÅ«pe. __pariyÄ• yeti, _ paccayesu pariyÄ• yassa
vaá¸• á¸• hiÄ• divikappane, sabbattha visaye bhummaá¹ƒ. __anudhÄ• vitÄ• _ti mahicchatÄ•
anudhÄ• vitÄ• vositÄ• . __jÄ«vikatthÄ• _ jÄ«vikappayojanÄ• Ä• jÄ«vahetukÄ• . __upÄ• ye
upÄ• yena paccayuppÄ• dananayena. __saá¹…kaá¸• á¸• hantÄ«_ti saá¹ƒharanti.

__upaá¹-á¹-hÄ• penti parisa_nti parisÄ• ya attÄ• naá¹ƒ upaá¹-á¹-hapenti, yathÄ• parisÄ• a
upaá¹-á¹-hapenti, evaá¹ƒ parisaá¹ƒ saá¹…gaá¹‡hantÄ«ti attho. __kammato_ti kammahetu. t
kattabbaveyyÄ• vaccanimittaá¹ƒ upaá¹-á¹-hapenti. __no ca dhammato_ti dhammanimittaá¹ƒ
yo satthÄ• rÄ• ullumpanasabhÄ• vasaá¹‡á¹-hitÄ• ya parisÄ• ya saá¹…gaho anuÃ±Ã±Ä• to
attho. __lÄ• bhato_ti \Ne II 302/ lÄ• bhahetu, ``ayyo \Ee III 80/ bahussuto, bhÄ• á¹‡ako, `dh
evaá¹ƒ sambhÄ• vento mahÄ• jano mayhaá¹ƒ lÄ• bhasakkÄ• re upanayissatÄ«â€™â€™ ti

lÄ• bhanimittaá¹ƒ paresaá¹ƒ dhammaá¹ƒ desenti. __no ca atthato_ti yo so vimuttÄ• yatanas
saddhammaá¹ƒ kathentena pattabbo attho, na taá¹ƒdiá¹-á¹-hadhammikÄ• dibhedahitanimitt
attho.

__saá¹…ghalÄ• bhassa bhaá¹‡á¸• antÄ«_ti saá¹…ghalÄ• bhahetu bhaá¹‡á¸• anti ``mayhaa
tuyhaâ€™â€™ ntiÄ• dinÄ• kalahaá¹ƒ karonti. __saá¹…ghato paribÄ• hirÄ• _ti, ariyasaá¹…
ariyasaá¹…ghe tadabhÄ• vato. __paralÄ• bhopajÄ«vantÄ• _ti sÄ• sane lÄ• bhassa andhab
sÄ«lÄ• diguá¹‡asampanne sekkhe uddissa uppannattÄ• taá¹ƒ paralÄ• bhaá¹ƒ, parato vÄ•
upajÄ«vantÄ• bhaá¹‡á¸• anakÄ• rakÄ• bhikkhÅ« pÄ• pajigucchÄ• ya abhÄ• vato __ahirik
paralÄ• bhaá¹ƒ bhuÃ±jÄ• ma, parapaá¹-ibaddhajÄ«vikÄ• â€™â€™ tipi __na lajjare_ na hirÄ

__nÄ• nuyuttÄ• _ti samaá¹‡akaraá¹‡ehi dhammehi ananuyuttÄ• . __tathÄ• _ti yathÄ• publ
bandhanakÄ• rakÄ• dayo, tathÄ• . __eke_ti ekacce. __muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rut
muá¹‡á¸• itakesatÄ• ya muá¹‡á¸• Ä• pilotikakhaá¹‡á¸• ehi saá¹…ghaá¹-itaá¹-á¹-hena ``saá
laddhanÄ• mena cÄ«varena pÄ• rutasarÄ«rÄ• . __sambhÄ• vanaá¹ƒyevicchanti, lÄ• bhasal
lÄ• bhasakkÄ• rÄ• sÄ• ya mucchitÄ• ajjhositÄ• hutvÄ• , ``pesalo dhutavÄ• do bahussutoâ
madhuravacanamanuyuttÄ• ``ariyoâ€™â€™ ti ca kevalaá¹ƒ __sambhÄ• vanaá¹ƒ_ bahumÄ
tannimitte guá¹‡eti attho.

__eva_nti ``kusalÄ• naÃ±ca dhammÄ• naá¹ƒ paÃ±Ã±Ä• ya ca parikkhayÄ• â€™â€™ ti vut
nÄ• nappakÄ• re bhedanadhamme payÄ• te samakate, nÄ• nappakÄ• rena vÄ• saá¹ƒkiles
Ä• raddhe. __na dÄ• ni sukaraá¹ƒ tathÄ• _ti idÄ• ni imasmiá¹ƒ dullabhakalyÄ• á¹‡amitte
dullabhasappÄ• yasaddhammassavane ca kÄ• le yathÄ• satthari dharante __aphusitaá¹ƒ_
anadhigataá¹ƒ jhÄ• navipassanaá¹ƒ __phusituá¹ƒ adhigantuá¹ƒ, phusitaá¹ƒ vÄ• _ hÄ• nabh
á¹-hitibhÄ• giyameva vÄ• ahutvÄ• yathÄ• visesabhÄ• giyaá¹ƒ hoti, tathÄ• __anurakkhituâ
tathÄ• na sukaraá¹ƒ, tathÄ• sampÄ• detuá¹ƒ na sakkÄ• ti attho.

idÄ• ni \Be II 357/ attano parinibbÄ• nakÄ• lassa Ä• sannattÄ• saá¹ƒkhittena ovÄ• dena sa
__ ``yathÄ• kaá¹‡á¹-akaá¹-á¹-hÄ• namhÄ«â€™â€™ _tiÄ• dimÄ• ha. tassattho --- yathÄ• p
kaá¹‡á¹-akanicite padese anupÄ• hano vicaranto ``mÄ• maá¹ƒ kaá¹‡á¹-ako vijjhÄ«â€™â€™
upaá¹-á¹-hapetvÄ• va \Ne II 303/ vicarati, evaá¹ƒ kilesakaá¹‡á¹-akanicite gocaragÄ• me pay
satiá¹ƒ upaá¹-á¹-hapetvÄ• na satisampajaÃ±Ã±ayutto appamattova careyya kammaá¹-á¹-hÄ
vuttaá¹ƒ hoti.

__saritvÄ• pubbake yogÄ«, tesaá¹ƒ vattamanussara_nti purimake yoge bhÄ• vanÄ• ya yut
Ä• raddhavipassake saritvÄ• tesaá¹ƒ vattaá¹ƒ Ä• gamÄ• nusÄ• rena sammÄ• paá¹-ipattibh
dhuranikkhepaá¹ƒ akatvÄ• yathÄ• paá¹-ipajjanto. __kiÃ±cÄ• pi pacchimo kÄ• lo_ti yadipÄ•
carimo kÄ• lo, tathÄ• pi yathÄ• dhammameva paá¹-ipajjanto vipassanaá¹ƒ ussukkÄ• pento

nibbÄ• naá¹ƒ adhigaccheyya.

__idaá¹ƒ vatvÄ• _ti, yathÄ• dassitaá¹ƒ saá¹ƒkilesavodÄ• nesu imaá¹ƒ paá¹-ipattividhiá¹ƒ ka
osÄ• nagÄ• thÄ• saá¹…gÄ«tikÄ• rehi therassa parinibbÄ• naá¹ƒ pakÄ• setuá¹ƒ vuttÄ• ti ve

pÄ• rÄ• pariyattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«satinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. tiá¹ƒsanipÄ• to

1. phussattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

tiá¹ƒsanipÄ• te \Be II 358/ \Ne II 304/ __pÄ• sÄ• dike bahÅ« disvÄ• _tiÄ• dikÄ• Ä• yasmat
kÄ• uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panis
upacinitvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de ekassa maá¹‡á¸• alil
nibbatti, __phusso_ti nÄ• maá¹ƒ ahosi. so viÃ±Ã±utaá¹ƒ patto khattiyakumÄ• rehi sikkhitabb
gato. upanissayasampannattÄ• kÄ• mesu alaggacitto aÃ±Ã±atarassa mahÄ• therassa sant
paá¹-iladdhasaddho pabbajitvÄ• cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• bhÄ
jhÄ• nÄ• ni nibbattetvÄ• jhÄ• napÄ• dakaá¹ƒ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• nacirasseva
athekadivasaá¹ƒ paá¹‡á¸• aragotto nÄ• ma eko tÄ• paso tassa santike dhammaá¹ƒ sutvÄ•
sÄ«lÄ• cÄ• rasampanne susaá¹ƒvutindriye bhÄ• vitakÄ• ye bhÄ• vitacitte disvÄ• pasannac
paá¹-ipatti loke ciraá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti cintetvÄ• ``kathaá¹ƒ nu kho, bhante, anÄ•
bhikkhÅ«naá¹ƒ paá¹-ipatti bhavissatÄ«â€™â€™ ti theraá¹ƒ pucchi. tamatthaá¹ƒ dassento sa

<949> á¹• 21 ``pÄ• sÄ• dike bahÅ« disvÄ• , bhÄ• vitatte susaá¹ƒvute.

isi paá¹‡á¸• arasagotto, apucchi phussasavhayaâ€™â€™ nti || --- gÄ• thaá¹ƒ Ä• dito á¹-hap

tattha \Ee III 82/ __pÄ• sÄ• dike_ti attano paá¹-ipattiyÄ• pasÄ• dÄ• rahe. __bahÅ«_ti samb
samathavipassanÄ• bhÄ• vanÄ• hi bhÄ• vitacitte. __susaá¹ƒvute_ti suá¹-á¹-hu saá¹ƒvutindr
__paá¹‡á¸• arasagotto_ti paá¹‡á¸• arassa nÄ• ma isino vaá¹ƒse jÄ• tattÄ• tena samÄ• nag
phussasaddena avhÄ• tabbaá¹ƒ, phussanÄ• makanti attho.

<950> á¹• 21 ``kiá¹ƒ \Be II 359/ chandÄ• kimadhippÄ• yÄ• , kimÄ• kappÄ• bhavissare.

anÄ• gatamhi kÄ• lamhi, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti || ---

ayaá¹ƒ \Ne II 305/ tassa isino pucchÄ• gÄ• thÄ• .

tattha __kiá¹ƒ chandÄ• _ti imasmiá¹ƒ sÄ• sane anÄ• gate bhikkhÅ« kÄ«disacchandÄ• kÄ«
hÄ«nÄ• dhimuttikÄ• , udÄ• hu paá¹‡Ä«tÄ• dhimuttikÄ• ti attho. __kimadhippÄ• yÄ• _ti kÄ«d
kÄ«disajjhÄ• sayÄ• , kiá¹ƒ saá¹ƒkilesajjhÄ• sayÄ• , udÄ• hu vodÄ• najjhÄ• sayÄ• ti attho. a
kattukamyatÄ• , tasmÄ• kÄ«disÄ« tesaá¹ƒ kattukamyatÄ• ti attho. __adhippÄ• yo_ ajjhÄ• s
kÄ«disÄ• kappÄ• . Ä• kappÄ• ti ca vesagahaá¹‡Ä• divÄ• rittacÄ• rittavantoti attho. __bhavis
__taá¹ƒ me_ti taá¹ƒ anÄ• gate bhikkhÅ«naá¹ƒ chandÄ• dhippÄ• yÄ• kappabhedaá¹ƒ pucch
kathehÄ«ti theraá¹ƒ ajjhesati. tassa thero tamatthaá¹ƒ Ä• cikkhanto sakkaccasavane tÄ• va

<951> á¹• 21 ``suá¹‡ohi vacanaá¹ƒ mayhaá¹ƒ, isi paá¹‡á¸• arasavhaya.

sakkaccaá¹ƒ upadhÄ• rehi, Ä• cikkhissÄ• myanÄ• gataâ€™â€™ nti || --- gÄ• thamÄ• ha.

tassattho --- bho paá¹‡á¸• aranÄ• ma isi, yaá¹ƒ tvaá¹ƒ maá¹ƒ pucchasi, taá¹ƒ te anÄ• gataâ
Ä• cikkhato pana mama vacanaá¹ƒ suá¹‡Ä• hi anÄ• gatatthadÄ«panato saá¹ƒvegÄ• vahato

atha thero anÄ• gataá¹ƒsaÃ±Ä• á¹‡ena bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca bhÄ• viniá¹ƒ pa
disvÄ• tassa Ä• cikkhanto ---

<952> á¹• 21 ``kodhanÄ• upanÄ• hÄ« ca, makkhÄ« thambhÄ« saá¹-hÄ• bahÅ«.

issukÄ« nÄ• nÄ• vÄ• dÄ• ca, bhavissanti anÄ• gate ||

<953> á¹• 21 ``aÃ±Ã±Ä• tamÄ• nino dhamme, gambhÄ«re tÄ«ragocarÄ• .

lahukÄ• agarÅ« dhamme, aÃ±Ã±amaÃ±Ã±amagÄ• ravÄ• ||

<954> á¹• 21 ``bahÅ« Ä• dÄ«navÄ• loke, uppajjissantyanÄ• gate.

sudesitaá¹ƒ imaá¹ƒ dhammaá¹ƒ, kilesissanti dummatÄ« ||

<955> á¹• 21 ``guá¹‡ahÄ«nÄ• pi \Be II 361/ saá¹…ghamhi, voharantÄ• visÄ• radÄ• .

balavanto bhavissanti, mukharÄ• assutÄ• vino ||

<956> á¹• 21 ``guá¹‡avantopi \Ne II 306/ \Ee III 83/ saá¹…ghamhi, voharantÄ• yathÄ• ttha

dubbalÄ• te bhavissanti, hirÄ«manÄ• anatthikÄ• ||

<957> á¹• 21 ``rajataá¹ƒ jÄ• tarÅ«paÃ±ca, khettaá¹ƒ vatthumajeá¸·akaá¹ƒ ||

dÄ• sidÄ• saÃ±ca dummedhÄ• , sÄ• diyissantyanÄ• gate ||

<958> á¹• 21 ``ujjhÄ• nasaÃ±Ã±ino bÄ• lÄ• , sÄ«lesu asamÄ• hitÄ• .

unnaá¸·Ä• vicarissanti, kalahÄ• bhiratÄ• magÄ• ||

<959> á¹• 21 ``uddhatÄ• ca bhavissanti, nÄ«lacÄ«varapÄ• rutÄ• .

kuhÄ• thaddhÄ• lapÄ• siá¹…gÄ«, carissantyariyÄ• viya ||

<960> á¹• 21 ``telasaá¹‡á¹-hehi kesehi, capalÄ• aÃ±janakkhikÄ• .

rathiyÄ• ya gamissanti, dantavaá¹‡á¹‡ikapÄ• rutÄ• ||

<961> á¹• 21 ``ajegucchaá¹ƒ vimuttehi, surattaá¹ƒ arahaddhajaá¹ƒ.

jigucchissanti kÄ• sÄ• vaá¹ƒ, odÄ• tesu samucchitÄ• ||

<962> á¹• 21 ``lÄ• bhakÄ• mÄ• bhavissanti, kusÄ«tÄ• hÄ«navÄ«riyÄ• .

kicchantÄ• vanapatthÄ• ni, gÄ• mantesu vasissare ||

<963> á¹• 21 ``ye ye lÄ• bhaá¹ƒ labhissanti, micchÄ• jÄ«varatÄ• sadÄ• .

te teva anusikkhantÄ• , bhajissanti asaá¹ƒyatÄ• ||

<964> á¹• 21 ``ye ye alÄ• bhino lÄ• bhaá¹ƒ, na te pujjÄ• bhavissare.

supesalepi te dhÄ«re, sevissanti na te tadÄ• ||

<965> á¹• 21 ``milakkhurajanaá¹ƒ rattaá¹ƒ, garahantÄ• sakaá¹ƒ dhajaá¹ƒ.

titthiyÄ• naá¹ƒ dhajaá¹ƒ keci, dhÄ• rissantyavadÄ• takaá¹ƒ ||

<966> á¹• 21 ``agÄ• ravo ca kÄ• sÄ• ve, tadÄ• tesaá¹ƒ bhavissati.

paá¹-isaá¹…khÄ• ca kÄ• sÄ• ve, bhikkhÅ«naá¹ƒ na bhavissati ||

<967> á¹• 21 ``abhibhÅ«tassa dukkhena, sallaviddhassa ruppato.

paá¹-isaá¹…khÄ• mahÄ• ghorÄ• , nÄ• gassÄ• si acintiyÄ• ||

<968> á¹• 21 ``chaddanto hi tadÄ• disvÄ• , surattaá¹ƒ arahaddhajaá¹ƒ.

tÄ• vadevabhaá¹‡Ä« gÄ• thÄ• , gajo atthopasaá¹ƒhitÄ• ||

<969> á¹• 21 ``anikkasÄ• vo kÄ• sÄ• vaá¹ƒ, yo vatthaá¹ƒ paridhassati.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

<970> á¹• 21 ``yo ca vantakasÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahati ||

<971> á¹• 21 ``vipannasÄ«lo \Ne II 307/ dummedho, pÄ• kaá¹-o kÄ• makÄ• riyo.

vibbhantacitto nissukko, na so kÄ• sÄ• vamarahati ||

<972> á¹• 21 ``yo ca sÄ«lena sampanno, vÄ«tarÄ• go samÄ• hito.

odÄ• tamanasaá¹…kappo, sa ve kÄ• sÄ• vamarahati ||

<973> á¹• 21 ``uddhato unnaá¸·o bÄ• lo, sÄ«laá¹ƒ yassa na vijjati.

odÄ• takaá¹ƒ arahati, kÄ• sÄ• vaá¹ƒ kiá¹ƒ karissati ||

<974> á¹• 21 ``bhikkhÅ« \Ee III 84/ ca bhikkhuniyo ca, duá¹-á¹-hacittÄ• anÄ• darÄ• .

tÄ• dÄ«naá¹ƒ mettacittÄ• naá¹ƒ, niggaá¹‡hissantyanÄ• gate ||

<975> á¹• 21 ``sikkhÄ• pentÄ• pi therehi, bÄ• lÄ• cÄ«varadhÄ• raá¹‡aá¹ƒ.

na suá¹‡issanti dummedhÄ• , pÄ• kaá¹-Ä• kÄ• makÄ• riyÄ• ||

<976> á¹• 21 ``te tathÄ• sikkhitÄ• bÄ• lÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ agÄ• ravÄ• .

nÄ• diyissantupajjhÄ• ye, khaá¸·uá¹…ko viya sÄ• rathiá¹ƒ ||

<977> á¹• 21 ``evaá¹ƒ anÄ• gataddhÄ• naá¹ƒ, paá¹-ipatti bhavissati.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, patte kÄ• lamhi pacchime ||

<978> á¹• 21 ``purÄ• Ä• gacchate etaá¹ƒ, anÄ• gataá¹ƒ mahabbhayaá¹ƒ.

subbacÄ• hotha sakhilÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• ||

<979> á¹• 21 ``mettacittÄ• kÄ• ruá¹‡ikÄ• , hotha sÄ«lesu saá¹ƒvutÄ• .

Ä• raddhavÄ«riyÄ• pahitattÄ• , niccaá¹ƒ daá¸·haparakkamÄ• ||

<980> á¹• 21 ``pamÄ• daá¹ƒ \Be II 362/ bhayato disvÄ• , appamÄ• daÃ±ca khemato.

bhÄ• vethaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, phusantÄ• amataá¹ƒ padaâ€™â€™ nti || --- imÄ

tattha __kodhanÄ• _ti kujjhanasÄ«lÄ• . __bhavissanti anÄ• gate_ti sambandho. kiá¹ƒ thera
nÄ• hesunti? na nÄ• hesuá¹ƒ. tadÄ• pana kalyÄ• á¹‡amittabahulatÄ• ya ovÄ• dakesu viÃ±
bahÅ«su vijjamÄ• nesu kilesesu balavantesu paá¹-isaá¹…khÄ• nabahulatÄ• ya ca yebhuyy
ahesuá¹ƒ, Ä• yatiá¹ƒ tabbipariyÄ• ye atikodhanÄ• bhavissanti, tasmÄ• ``anÄ• gateâ€™â€™
eseva nayo. __upanÄ• hÄ«_ti Ä• ghÄ• tavatthÅ«su Ä• ghÄ• tassa upanayhanasÄ«lÄ• upa
tattha purimakÄ• liko byÄ• pÄ• do kodho, aparakÄ• liko upanÄ• ho. sakiá¹ƒ pavatto vÄ• do
pavatto upanÄ• ho. paresaá¹ƒ vijjamÄ• ne guá¹‡e makkhanti puÃ±janti, tesaá¹ƒ vÄ• udaka
makkho makkhanaá¹ƒ puÃ±janaá¹ƒ etesaá¹ƒ atthÄ«ti __makkhÄ«_. atimÄ• nalakkhaá¹‡o th
__thambhÄ«. saá¹-hÄ• _ti \Ne II 308/ asantaguá¹‡avibhÄ• vanalakkhaá¹‡ena sÄ• á¹-heyyen
__issukÄ«_ti parasampattikhiyyanalakkhaá¹‡Ä• ya issÄ• ya samannÄ• gatÄ• . __nÄ• nÄ• v
viruddhavÄ• dÄ• viruddhadiá¹-á¹-hikÄ• , kalahakÄ• rakÄ• cÄ• ti attho.

__aÃ±Ã±Ä• tamÄ• nino dhamme, gambhÄ«re tÄ«ragocarÄ• _ti gambhÄ«re durobhÄ• se s
diá¹-á¹-hoâ€™â€™ ti evaá¹ƒ mÄ• nino, tato eva tassa orabhÄ• ge pavattitÄ• ya orimatÄ«ra
lahusabhÄ• vÄ• capalÄ• . __agarÅ« dhamme_ti saddhamme gÄ• ravarahitÄ• . __aÃ±Ã±an

aÃ±Ã±amaÃ±Ã±asmiá¹ƒ appatissÄ• , saá¹…ghe sabrahmacÄ• rÄ«su ca garugÄ• ravavirah
vuttappakÄ• rÄ• , vakkhamÄ• nÄ• ca bahÅ« anekadosÄ• antarÄ• yÄ• \Ee III 85/. __loke_
__uppajjissantyanÄ• gate_ti anÄ• gate pÄ• tu bhavissanti. __sudesitaá¹ƒ imaá¹ƒ dhamma_
suá¹-á¹-hu aviparÄ«taá¹ƒ Ä• dikalyÄ• á¹‡Ä• dippakÄ• rena desitaá¹ƒ imaá¹ƒ Ä• gamasaddh
kiliá¹-á¹-haá¹ƒ kilesadÅ«sitaá¹ƒ karissanti, ``Ä• pattiá¹ƒ `anÄ• pattÄ«â€™ ti garukÄ• pattiá¹ƒ
`lahukÄ• pattÄ«â€™â€™ â€™ tiÄ• dinÄ• \Be II 363/ duccaritasaá¹ƒkilesena asaddhammen
rÅ«pÄ• rÅ«padhammaá¹ƒ paá¹-ikkhipissanti, diá¹-á¹-hisaá¹ƒkilesena ubhayatrÄ• pi taá¹‡hÄ•
saá¹ƒkilesissanti malinaá¹ƒ karissanti. __dummatÄ«_ti nippaÃ±Ã±Ä• . vuttaÃ±hetaá¹ƒ bhag
``bhavissanti, bhikkhave, bhikkhÅ« anÄ• gatamaddhÄ• naá¹ƒ ... pe ... abhidhammakathaá¹ƒ
kathentÄ• kaá¹‡hadhammaá¹ƒ okkamamÄ• nÄ• na bujjhissantÄ«â€™â€™ ti (AN b V 79).

__guá¹‡ahÄ«nÄ• _ti sÄ«lÄ• diguá¹‡avirahitÄ• dussÄ«lÄ• , alajjino ca. atha vÄ• __guá¹‡al
vinayavÄ• rittÄ• diguá¹‡ena hÄ«nÄ• dhammavinaye appakataÃ±Ã±uno. __saá¹…ghamhÄ«
__voharantÄ• _ti kathentÄ• , saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya yaá¹ƒkiÃ±ci l
nibbhayÄ• pagabbhÄ• . __balavanto_ti pakkhabalena balavanto. __mukharÄ• _ti mukhakh
__assutÄ• vino_ti na sutavanto, kevalaá¹ƒ lÄ• bhasakkÄ• rasilokasannissayena guá¹‡adhar
`adhammoâ€™ ti, adhammaÃ±ca `dhammoâ€™ ti, vinayaá¹ƒ `avinayoâ€™ ti, avinayaÃ±ca
attanÄ• yathicchitamatthaá¹ƒ saá¹…ghamajjhe patiá¹-á¹-hapentÄ• balavanto bhavissanti.

__guá¹‡avanto_ti sÄ«lÄ• diguá¹‡asampannÄ• . __voharantÄ• yathÄ• tthato_ti atthÄ• nurÅ
``dhammaá¹ƒ `dhammoâ€™ ti, adhammaá¹ƒ `adhammoâ€™ ti, vinayaá¹ƒ `vinayoâ€™ ti avi
evaá¹ƒ dÄ«pentÄ• . __dubbalÄ• te bhavissantÄ«_ti parisÄ• yaá¹ƒ alajjussannatÄ• ya balav
tesaá¹ƒ vacanaá¹ƒ na tiá¹-á¹-hissati. __hirÄ«manÄ• anatthikÄ• _ti hirÄ«manto kenaci anatth
vattuá¹ƒ samatthÄ• pi \Ne II 309/ pÄ• pajigucchatÄ• ya appakiccatÄ• ya ca kehici virodhaá¹
vÄ• daá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ na vÄ• yamantÄ• diá¹-á¹-hÄ• vikammaá¹ƒ vÄ• adhiá¹-á¹-h
honti.

__rajata_nti rÅ«piyaá¹ƒ, tena kahÄ• paá¹‡alohamÄ• sakÄ• dÄ«nampi saá¹…gaho daá¹-á¹-
suvaá¹‡á¹‡aá¹ƒ, tena maá¹‡imuttÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. vÄ• -saddo sam
tiÄ• dÄ«su (AN a IV 34; b V 32; It 90) viya. ``rajatajÄ• tarÅ«paÃ±cÄ• â€™â€™ ti vÄ• pÄ• á
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aá¹ƒ ruhati, taá¹ƒ khettaá¹ƒ. tadatthaá¹ƒ akatabhÅ«mibhÄ• go va
eá¸·akÄ• nÄ• ma ajÄ• yeva, te á¹-hapetvÄ• avasesÄ• pasujÄ• tÄ« ajÄ• nÄ• ma. ajeá¸·ak
gomahiá¹ƒsÄ• dÄ«nampi saá¹…gaho kato. __dÄ• sidÄ• saÃ±cÄ• _ti dÄ• siyo ca dÄ• se \Be
aviddasuno \Ee III 86/, kappiyÄ• kappiyaá¹ƒ sÄ• ruppÄ• sÄ• ruppaá¹ƒ ajÄ• nantÄ• attano a
sampaá¹-icchissanti.

__ujjhÄ• nasaÃ±Ã±ino_ti pare heá¹-á¹-hato katvÄ• olokanacittÄ• , anujjhÄ• yitabbaá¹-á¹-hÅ
ujjhÄ• nasÄ«lÄ• . __bÄ• lÄ• _ti duccintitacintanÄ• dinÄ• bÄ• lalakkhaá¹‡ena samannÄ• ga

asamÄ• hitÄ• _ catupÄ• risuddhisÄ«lesu na samÄ• hitacittÄ• . __unnaá¸·Ä• _ti, samussitatu
__vicarissantÄ«_ti mÄ• naddhajaá¹ƒ ukkhipitvÄ• vicarissanti. __kalahÄ• bhiratÄ• magÄ• _
karaá¹‡uttariyapasutÄ• kalahe eva abhiratÄ• magasadisÄ• migÄ• viya attahitÄ• pekkhÄ•
dubbalavihesaparÄ• ti attho.

__uddhatÄ• _ti uddhaccena samannÄ• gatÄ• cittekaggatÄ• rahitÄ• . __nÄ«lacÄ«varapÄ•
nÄ«lavaá¹‡á¹‡ena cÄ«varena pÄ• rutÄ• , tÄ• disaá¹ƒ cÄ«varaá¹ƒ nivÄ• setvÄ• ceva pÄ• ru
__kuhÄ• _ti sÄ• mantajappanÄ• dinÄ• kuhanavatthunÄ• kuhakÄ• , asantaguá¹‡asambhÄ•
paresaá¹ƒ vimhÄ• payÄ• . __thaddhÄ• _ti kodhena mÄ• nena ca thaddhamÄ• nasÄ• kakkh
lapanakÄ• kuhanavuttikÄ• , pasannamÄ• nasehi manussehi ``kena, bhante, ayyassa attho
paccayadÄ• yakÄ• naá¹ƒ vadÄ• panakÄ• , payuttavÄ• cÄ• vasena, nippesikatÄ• vasena ca
attho. __siá¹…gÄ«_ti ``tattha katamaá¹ƒ siá¹…gaá¹ƒ? yaá¹ƒ siá¹…gaá¹ƒ siá¹…gÄ• ratÄ• cÄ
parikkhatatÄ• pÄ• rikkhatiyaâ€™â€™ nti (Vibh 852) evaá¹ƒ vuttehi siá¹…gasadisehi pÄ• ka
samannÄ• gatÄ• , siá¹…gÄ• racaritÄ• ti attho. __ ``ariyÄ• viyÄ• â€™â€™ _ti idaá¹ƒ ``kuhÄ
atthadassanaá¹ƒ. kuhakÄ• naÃ±hi ariyÄ• namiva á¹-hitabhÄ• vaá¹ƒ dassento ariyÄ• viya vi

__telasaá¹‡á¹-hehÄ«_ti \Ne II 310/ sitthakatelena vÄ• udakatelena vÄ• osaá¹‡á¹-hitehi. __
kÄ• yamaá¹‡á¸• anaparikkhÄ• ramaá¹‡á¸• anÄ• dinÄ• cÄ• pallena yuttÄ• . __aÃ±janakkhik
aÃ±jitanettÄ• . __rathiyÄ• ya gamissantÄ«_ti bhikkhÄ• cariyÄ• ya kulÅ«pasaá¹…kamanÄ• p
cito ca paribbhamissanti. __dantavaá¹‡á¹‡ikapÄ• rutÄ• _ti dantavaá¹‡á¹‡arattena cÄ«varen

__ajeguccha_nti \Be II 365/ ajigucchitabbaá¹ƒ. __vimuttehÄ«_ti ariyehi. __suratta_nti kappi
suá¹-á¹-hu rattaá¹ƒ, arahantÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ ciá¹‡á¹‡atÄ• ya arahaddhajaá¹ƒ jig
kasmÄ• ? __odÄ• tesu samucchitÄ• _ gedhaá¹ƒ Ä• pannÄ• . dantavaá¹‡á¹‡apÄ• rupanassa
kÄ• raá¹‡avacanaá¹ƒ. te hi setakaá¹ƒ sambhÄ• ventÄ• ``sabbena sabbaá¹ƒ setake gahite l
siyÄ• â€™â€™ ti dantavaá¹‡á¹‡aá¹ƒ pÄ• rupanti.

__lÄ• bhakÄ• mÄ• _ti lÄ• bhagiddhÄ• . bhikkhÄ• cariyÄ• supi kosajjayogato __kusÄ«tÄ• _
cittassa ussÄ• hÄ• bhÄ• vena __hÄ«navÄ«riyÄ• . kicchantÄ• _ti, kilamantÄ• , vanapatthesu
kilantacittÄ• ti attho. __gÄ• mantesÅ«_ti gÄ• mantasenÄ• sanesu gÄ• masamÄ«pesu senÄ
senÄ• sanesu. __vasissare_ti vasissanti.

__te teva anusikkhantÄ• _ti ye ye micchÄ• jÄ«vappayogena laddhalÄ• bhÄ• , te te eva pug
bhamissanti. __bhamissantÄ«_ti sayampi te viya micchÄ• jÄ«vena lÄ• bhaá¹ƒ uppÄ• detuá¹
paribbhamissanti. __ ``bhajissantÄ«â€™â€™ _ti vÄ• pÄ• á¹-ho, sevissantÄ«ti attho. __asa
sÄ«lasaá¹ƒyamarahitÄ• .

__ye ye alÄ• bhino lÄ• bha_nti ye ye bhikkhÅ« micchÄ• jÄ«vaparivajjanena appapuÃ±Ã±at

paccayassa na lÄ• bhino, te __pujjÄ• _ pÅ«janÄ«yÄ• pÄ• saá¹ƒsÄ• __tadÄ• _ anÄ• gate l
__supesalepi te dhÄ«re_ti dhitisampannatÄ• ya dhÄ«re suá¹-á¹-hu pesalepi te bhikkhÅ« na
anÄ• gate te lÄ• bhino lÄ• bhakÄ• mÄ• va bhikkhÅ«ti attho.

__milakkhurajanaá¹ƒ ratta_nti kÄ• lakacchakarajanena rattaá¹ƒ. samÄ• sapadaÃ±hetaá¹ƒ,
sÄ• nunÄ• sikaniddeso. __garahantÄ• sakaá¹ƒ dhaja_nti attano dhajabhÅ«taá¹ƒ kÄ• sÄ• v
pabbajitÄ• naÃ±hi kÄ• sÄ• vo dhajo nÄ• ma. __titthiyÄ• naá¹ƒ dhajaá¹ƒ kecÄ«_ti keci sakya
paá¹-ijÄ• nantÄ• eva titthiyÄ• naá¹ƒ setavatthikÄ• naá¹ƒ dhajabhÅ«taá¹ƒ avadÄ• takaá¹ƒ s

__agÄ• ravo_ \Ne II 311/ __ca kÄ• sÄ• ve_ti arahaddhajabhÅ«te kÄ• sÄ• ve agÄ• ravo aba
tesaá¹ƒ bhavissati. __paá¹-isaá¹…khÄ• ca kÄ• sÄ• ve_ti ``paá¹-isaá¹…khÄ• \Be II 366/ yo
paá¹-isevÄ• mÄ«â€™â€™ tiÄ• dinÄ• (MN I 23; AN b VI 58) nayena paccavekkhaá¹‡amatta
bhavissati.

kÄ• sÄ• vaá¹ƒ dhÄ• rentena kÄ• sÄ• vaá¹ƒ bahumÄ• nena ``duccaritato oramitabbaâ€™â€
garukÄ• tabbabhÄ• ve chaddantajÄ• takamudÄ• haranto __ ``abhibhÅ«tassa dukkhenÄ• â€
__sallaviddhassÄ• _ti puthunÄ• savisena sallena viddhassa, tato eva mahatÄ• dukkhena a
__ruppato_ti sarÄ«ravikÄ• raá¹ƒ Ä• pajjato. __mahÄ• ghorÄ• _ti sarÄ«rajÄ«vitesu nirapekk
paá¹-isaá¹…khÄ• aÃ±Ã±ehi __acintiyÄ• _ cintÄ• mattena pavattetuá¹ƒ asakkuá¹‡eyyÄ• ch
_ ahosi. chaddantanÄ• garÄ• jakÄ• le hi bodhisatto soá¹‡uttarena nÄ• ma nesÄ• dena paá¹
88/ á¹-hatvÄ• visapÄ«tena sallena viddho mahatÄ• dukkhena abhibhÅ«to taá¹ƒ gahetvÄ•
disvÄ• ``ayaá¹ƒ ariyaddhajena paá¹-icchanno, na mayÄ• hiá¹ƒsitabboâ€™â€™ ti tattha me
paccupaá¹-á¹-hapetvÄ• uparidhammaá¹ƒ desesi. yathÄ• ha ---

``samappito puthusallena nÄ• go,

aduá¹-á¹-hacitto luddakamajjhabhÄ• si.

kimatthayaá¹ƒ kissa vÄ• samma hetu,

mamaá¹ƒ vadhÄ« kassa vÄ• yaá¹ƒ payogoâ€™â€™ tiÄ• di || (J I 16.124).

imamatthaá¹ƒ dassento thero __ ``chaddanto hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __suratt
soá¹‡uttarena paridahitakÄ• sÄ• vaá¹ƒ sandhÄ• yÄ• ha. __abhaá¹‡Ä«_ti abhÄ• si. __gÄ• th
chaddanto nÄ• garÄ• jÄ• . __atthopasaá¹ƒhitÄ• _ti atthasannissitÄ• hitÄ• , hitayuttÄ• ti atth

chaddantanÄ• garÄ• jena vuttagÄ• thÄ• su __anikkasÄ• vo_ti rÄ• gÄ• dÄ«hi kasÄ• vehi ka

nivÄ• sanapÄ• rupanaattharaá¹‡avasena paribhuÃ±jissati. ``paridhassatÄ«â€™â€™ ti vÄ•
damasaccenÄ• _ti indriyadamena ceva paramatthasaccapakkhikena vacÄ«saccena ca ape
attho. __na so_ti so evarÅ«po puggalo kÄ• sÄ• vaá¹ƒ paridahituá¹ƒ nÄ• rahati.

__vantakasÄ• vassÄ• _ti \Be II 367/ \Ne II 312/ catÅ«hi maggehi vantakasÄ• vo chaá¸• á¸•
assa bhaveyyÄ• ti attho. __sÄ«lesÅ«_ti catupÄ• risuddhisÄ«lesu. __susamÄ• hito_ti suá¹-á
__upeto_ti indriyadamena ceva vuttappakÄ• rena saccena ca upagato samannÄ• gato. __s
taá¹ƒ gandhakÄ• sÄ• vavatthaá¹ƒ ekantena arahatÄ«ti attho.

__vipannasÄ«lo_ti bhinnasÄ«lo. __dummedho_ti nippaÃ±Ã±o sÄ«lavisodhanapaÃ±Ã±Ä• y
``dussÄ«lo ayaâ€™â€™ nti pÄ• kaá¹-o pakÄ• so, vikkhittindriyatÄ• ya vÄ• __pÄ• kaá¹-o_ p
__kÄ• makÄ• riyo_ti bhinnasaá¹ƒvaratÄ• ya yathicchitakÄ• rako, kÄ• massa vÄ• mÄ• rassa
__vibbhantacitto_ti rÅ«pÄ• dÄ«su visayesu vikkhittacitto. __nissukko_ti asukko sukkadhamm
hirottappavivajjito, kusaladhammasampÄ• danaussukkarahito vÄ• .

__vÄ«tarÄ• go_ti vigatacchandarÄ• go. __odÄ• tamanasaá¹…kappo_ti suvisuddhamanovit

__kÄ• sÄ• vaá¹ƒ kiá¹ƒ karissatÄ«_ti yassa sÄ«laá¹ƒ natthi, tassa kÄ• sÄ• vaá¹ƒ kiá¹ƒ nÄ• n
sÄ• dhessati, cittakatasadisaá¹ƒ tassa pabbajitaliá¹…ganti attho.

__duá¹-á¹-hacittÄ• _ti \Ee III 89/ rÄ• gÄ• didosehi dÅ«sitacittÄ• . __anÄ• darÄ• _ti satthari d
aÃ±Ã±amaÃ±Ã±aÃ±ca Ä• dararahitÄ• agÄ• ravÄ• . __tÄ• dÄ«naá¹ƒ mettacittÄ• na_nti met
teneva arahattÄ• dhigamena iá¹-á¹-hÄ• dÄ«su tÄ• dibhÄ• vappatte uá¸·Ä• raguá¹‡e. upayog
sÄ• mivacanaá¹ƒ. __niggaá¹‡hissantÄ«_ti ``sÄ«lÄ• disampanne disvÄ• te sambhÄ• ventÄ•
maÃ±Ã±issantÄ«â€™â€™ ti attani agÄ• ravabhayena yathÄ• te ubbÄ• á¸·hÄ• pakkamissa
attho.

__sikkhÄ• pentÄ• pÄ«_ti sikkhÄ• piyamÄ• nÄ• pi. kammatthe hi ayaá¹ƒ kattuniddeso. __th
Ä• cariyupajjhÄ• yehi. __cÄ«varadhÄ• raá¹‡a_nti idaá¹ƒ samaá¹‡apaá¹-ipattiyÄ• nidassana
te abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbaâ€™â€™ ntiÄ• dinÄ• \Be II 368/ (AN a IV
sikkhÄ• piyamÄ• nÄ• pÄ«ti attho. __na suá¹‡issantÄ«_ti ovÄ• daá¹ƒ na gaá¹‡hissanti.

__te tathÄ• sikkhitÄ• bÄ• lÄ• _ti te andhabÄ• lÄ• Ä• cariyupajjhÄ• yehi sikkhÄ• piyamÄ•
313/ asikkhitÄ• ti. __nÄ• diyissantupajjhÄ• ye_ti upajjhÄ• ye Ä• cariye ca Ä• daraá¹ƒ na kar
anusÄ• saniyaá¹ƒ na tiá¹-á¹-hanti. yathÄ• kiá¹ƒ? __khaá¸·uá¹…ko viya sÄ• rathiá¹ƒ_ yathÄ•
duá¹-á¹-hasso assadamakaá¹ƒ nÄ• diyati na tassa upadese tiá¹-á¹-hati, evaá¹ƒ tepi upajjhÄ•
bhÄ• yanti na sÄ• rajjantÄ«ti attho.

__ ``evaâ€™â€™ _ntiÄ• di vuttassevatthassa nigamanaá¹ƒ. tattha __eva_nti vuttappakÄ• n
__anÄ• gataddhÄ• na_nti anÄ• gatamaddhÄ• naá¹ƒ, anÄ• gate kÄ• leti attho. taá¹ƒyeva sa
kÄ• lamhi pacchimeâ€™â€™ _ti Ä• ha. tattha katamo pacchimakÄ• lo? ``tatiyasaá¹…gÄ«tit
pacchimakÄ• loâ€™â€™ ti keci, taá¹ƒ eke nÄ• nujÄ• nanti. sÄ• sanassa hi paÃ±cayugÄ• ni
samÄ• dhiyugaá¹ƒ, sÄ«layugaá¹ƒ, sutayugaá¹ƒ, dÄ• nayuganti. tesu paá¹-hamaá¹ƒ vimuttiy
antarahite samÄ• dhiyugaá¹ƒ vattati, tasmimpi antarahite sÄ«layugaá¹ƒ vattati, tasmimpi an
vattateva. aparisuddhasÄ«lo hi ekadesena pariyattibÄ• husaccaá¹ƒ paggayha tiá¹-á¹-hati lÄ
yadÄ• pana mÄ• tikÄ• pariyosÄ• nÄ• pariyatti sabbaso antaradhÄ• yati, tato paá¹-á¹-hÄ• y
avasissati, tadÄ• yathÄ• tathÄ• dhanaá¹ƒ saá¹ƒharitvÄ• dÄ• namukhena vissajjenti, sÄ•
sammÄ• paá¹-ipatti. tattha sutayugato paá¹-á¹-hÄ• ya pacchimakÄ• lo, ``sÄ«layugato paá¹-á

evaá¹ƒ thero pacchime kÄ• le uppajjanakaá¹ƒ mahÄ• bhayaá¹ƒ dassetvÄ• puna tattha san
ovÄ• daá¹ƒ dadanto __ ``purÄ• Ä• gacchateâ€™â€™ _tiÄ• dinÄ• tisso gÄ• thÄ• abhÄ• si
eta_nti etaá¹ƒ mayÄ• tumhÄ• kaá¹ƒ vuttaá¹ƒ paá¹-ipattiantarÄ• yakaraá¹ƒ anÄ• gataá¹ƒ ma
purÄ• , yÄ• va Ä• gamissati, tÄ• vadevÄ• ti attho. __subbacÄ• _ti vacanakkhamÄ• sovacas
90/ samannÄ• gatÄ• , garÅ«naá¹ƒ anusÄ• saniyo padakkhiá¹‡aggÄ• hino hothÄ• ti attho. _

__mettacittÄ• _ti \Be II 369/ sabbasattesu hitÅ«pasaá¹ƒhÄ• ralakkhaá¹‡Ä• ya mettÄ• ya sa
__kÄ• ruá¹‡ikÄ• _ti karuá¹‡Ä• ya niyuttÄ• paresaá¹ƒ dukkhÄ• panayanÄ• kÄ• ravuttiyÄ• k
__Ä• raddhavÄ«riyÄ• _ti akusalÄ• naá¹ƒ pahÄ• nÄ• ya kusalÄ• naá¹ƒ upasampadÄ• ya pa
nibbÄ• naá¹ƒ paá¹-ipesitacittÄ• . __nicca_nti sabbakÄ• laá¹ƒ. __daá¸·haparakkamÄ• _ti thir

__pamÄ• da_nti pamajjanaá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ ananuá¹-á¹-hÄ• naá¹ƒ, aku
cittavossaggo. vuttaÃ±hi ---

``tattha \Ne II 314/ katamo pamÄ• do? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoducc
kÄ• maguá¹‡esu cittassa vossaggo vossaggÄ• nuppadÄ• naá¹ƒ, kusalÄ• naá¹ƒ dhammÄ• n
asakkaccakiriyatÄ• â€™â€™ tiÄ• di (Vibh 930).

__appamÄ• da_nti appamajjanaá¹ƒ, so pamÄ• dassa paá¹-ipakkhato veditabbo. atthato hi a
avippavÄ• so, upaá¹-á¹-hitÄ• ya satiyÄ• eva cetaá¹ƒ nÄ• maá¹ƒ. ayaÃ±hettha attho --- yasm
anatthÄ• , appamÄ• damÅ«lakÄ• ca sabbe atthÄ• , tasmÄ• pamÄ• daá¹ƒ __bhayato_ upa
__khemato_ anupaddavato disvÄ• appamÄ• dapaá¹-ipattiyÄ• sikhÄ• bhÅ«taá¹ƒ sÄ«lÄ• dil
sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ aá¹…gÄ• naá¹ƒ vasena __aá¹-á¹-haá¹…gil
__bhÄ• vetha, amataá¹ƒ_ nibbÄ• naá¹ƒ __phusantÄ• _ sacchikarontÄ• attano santÄ• ne up
aá¹-á¹-hatvÄ• upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ uppÄ• danavasena vaá¸• á¸• hetha, evaá¹ƒ
sikhÄ• pattÄ• bhavissatÄ«ti.

evaá¹ƒ thero sampattaparisaá¹ƒ ovadati. imÄ• eva cimassa therassa aÃ±Ã±Ä• byÄ• karaá

phussattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sÄ• riputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__yathÄ• cÄ• rÄ«_ \Be II 370/ __yathÄ• sato_tiÄ• dikÄ• Ä• yasmato sÄ• riputtattherassa g
mahÄ• moggallÄ• nattherassa ca vatthu evaá¹ƒ veditabbaá¹ƒ --- atÄ«te ito satasahassakap
asaá¹…khyeyyamatthake Ä• yasmÄ• sÄ• riputto brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti, n
ahosi. mahÄ• moggallÄ• no gahapatimahÄ• sÄ• lakule nibbatti, nÄ• mena __sirivaá¸• á¸• h
ubhopi sahapaá¹ƒsukÄ«á¸·akasahÄ• yÄ• ahesuá¹ƒ. tesu saradamÄ• á¹‡avo pitu accayena
dhanaá¹ƒ paá¹-ipajjitvÄ• ekadivasaá¹ƒ rahogato cintesi --- ``imesaá¹ƒ sattÄ• naá¹ƒ maraá¹‡
ekantikaá¹ƒ, tasmÄ• mayÄ• ekaá¹ƒ pabbajjaá¹ƒ upagantvÄ• mokkhamaggo gavesitabboâ
upasaá¹…kamitvÄ• , samma, ahaá¹ƒ pabbajitukÄ• mo, kiá¹ƒ tvaá¹ƒ pabbajituá¹ƒ sakkhissas
``na sakkhissÄ• mÄ«â€™â€™ ti vutte ``hotu ahameva pabbajissÄ• mÄ«â€™â€™ ti ratanak
vivarÄ• petvÄ• kapaá¹‡addhikÄ• dÄ«naá¹ƒ \Ne II 315/ mahÄ• dÄ• naá¹ƒ datvÄ• pabbatap
pabbaji. tassa pabbajjaá¹ƒ anupabbajitÄ• catusattatisahassamattÄ• brÄ• hmaá¹‡aputtÄ• a
abhiÃ±Ã±Ä• yo aá¹-á¹-ha ca samÄ• pattiyo nibbattetvÄ• tesampi jaá¹-ilÄ• naá¹ƒ kasiá¹‡apa
sabbe paÃ±cÄ• bhiÃ±Ã±Ä• aá¹-á¹-ha samÄ• pattiyo nibbattesuá¹ƒ.

tena samayena anomadassÄ« nÄ• ma sammÄ• sambuddho loke uppajjitvÄ• pavattitavara
saá¹ƒsÄ• ramahoghato tÄ• retvÄ• ekadivasaá¹ƒ ``saradatÄ• pasassa ca antevÄ• sikÄ• naÃ
karissÄ• mÄ«â€™â€™ ti eko adutiyo pattacÄ«varamÄ• dÄ• ya Ä• kÄ• sena gantvÄ• ``bud
ti tÄ• pasassa passantasseva Ä• kÄ• sato otaritvÄ• pathaviyaá¹ƒ patiá¹-á¹-hÄ• si. saradatÄ
mahÄ• purisalakkhaá¹‡Ä• ni upadhÄ• retvÄ• ``sabbaÃ±Ã±ubuddhoyevÄ• yaâ€™â€™ nti n
paccuggamanaá¹ƒ katvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. nisÄ«di bhagavÄ• paÃ±
satthu santike ekamantaá¹ƒ nisÄ«di.

tasmiá¹ƒ samaye tassa antevÄ• sikÄ• catusattatisahassamattÄ• jaá¹-ilÄ• paá¹‡Ä«tapaá¹‡
phalÄ• phalÄ• ni gahetvÄ• Ä• gatÄ• satthÄ• raá¹ƒ disvÄ• \Be II 371/ saÃ±jÄ• tappasÄ• dÄ
satthu ca nisinnÄ• kÄ• raá¹ƒ oloketvÄ• , ``Ä• cariya, mayaá¹ƒ pubbe `tumhehi mahantataro
vicarÄ• ma, ayaá¹ƒ pana puriso tumhehi mahantataro maÃ±Ã±eâ€™â€™ ti Ä• haá¹ƒsu. ``k
sÄ• sapena saddhiá¹ƒ aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhaá¹ƒ sineruá¹ƒ samaá¹ƒ
sabbaÃ±Ã±ubuddhena maá¹ƒ tulyaá¹ƒ mÄ• karitthÄ• â€™â€™ ti. atha te tÄ• pasÄ• Ä• ca
``yÄ• va mahÄ• vatÄ• yaá¹ƒ purisuttamoâ€™â€™ ti sabbeva pÄ• desu nipatitvÄ• satthÄ•

atha te Ä• cariyo Ä• ha --- ``tÄ• tÄ• , satthu anucchaviko no deyyadhammo natthi, satthÄ•

idhÄ• gato, handa mayaá¹ƒ deyyadhammaá¹ƒ yathÄ• balaá¹ƒ dassÄ• ma. tumhehi yaá¹ƒ ya
phalÄ• phalaá¹ƒ Ä• bhataá¹ƒ, taá¹ƒ taá¹ƒ Ä• harathÄ• â€™â€™ ti Ä• harÄ• petvÄ• hatthe
tathÄ• gatassa patte patiá¹-á¹-hÄ• pesi. satthÄ• rÄ• ca phalÄ• phale paá¹-iggaá¹‡hitamatte
pakkhipiá¹ƒsu. tÄ• paso udakampi sayameva parissÄ• vetvÄ• adÄ• si. tato bhojanakiccaá¹
satthari nisinne sabbe antevÄ• sike pakkositvÄ• satthu santike sÄ• raá¹‡Ä«yaá¹ƒ kathaá¹ƒ
satthÄ• \Ee III 92/ ``dve aggasÄ• vakÄ• bhikkhusaá¹…ghena saddhiá¹ƒ Ä• gacchantÅ«â€™
cittaá¹ƒ Ã±atvÄ• tÄ• vadeva satasahassakhÄ«á¹‡Ä• savaparivÄ• rÄ• aggasÄ• vakÄ• Ä• g
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu.

tato \Ne II 316/ saradatÄ• paso antevÄ• sike Ä• mantesi --- ``tÄ• tÄ• , satthu bhikkhusaá¹…
pÅ«jÄ• kÄ• tabbÄ• , tasmÄ• pupphÄ• ni Ä• harathÄ• â€™â€™ ti. te tÄ• vadeva iddhiyÄ•
pupphÄ• ni Ä• haritvÄ• buddhassa yojanappamÄ• á¹‡aá¹ƒ pupphÄ• sanaá¹ƒ paÃ±Ã±Ä• pe
aggasÄ• vakÄ• naá¹ƒ tigÄ• vutaá¹ƒ, sesabhikkhÅ«naá¹ƒ aá¸• á¸• hayojanikÄ• dibhedaá¹ƒ,
usabhamattaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ. evaá¹ƒ tesaá¹ƒ paÃ±Ã±attesu Ä• sanesu saradatÄ• pa
aÃ±jaliá¹ƒ paggayha á¹-hito --- ``bhante, mayhaá¹ƒ anuggahatthÄ• ya imaá¹ƒ pupphÄ• sana
Ä• ha. nisÄ«di bhagavÄ• pupphÄ• sane. satthari nisinne dve aggasÄ• vakÄ• sesabhikkhÅ
nisÄ«diá¹ƒsu. satthÄ• ``tesaá¹ƒ mahapphalaá¹ƒ hotÅ«â€™â€™ ti nirodhaá¹ƒ samÄ• pajji.
Ã±atvÄ• dve aggasÄ• vakÄ• pi sesabhikkhÅ«pi nirodhaá¹ƒ samÄ• pajjiá¹ƒsu. tÄ• paso \Be
nirantaraá¹ƒ pupphacchattaá¹ƒ dhÄ• rento aá¹-á¹-hÄ• si. itare pana vanamÅ«laphalÄ• phala
sesakÄ• le aÃ±jaliá¹ƒ paggayha aá¹-á¹-haá¹ƒsu.

satthÄ• sattÄ• hassa accayena nirodhato vuá¹-á¹-hÄ• ya aggasÄ• vakaá¹ƒ nisabhattheraá
``tÄ• pasÄ• naá¹ƒ pupphÄ• sanÄ• numodanaá¹ƒ karohÄ«â€™â€™ ti. thero sÄ• vakapÄ• ra
pupphÄ• sanÄ• numodanaá¹ƒ akÄ• si. tassa desanÄ• vasÄ• ne satthÄ• dutiyaá¹ƒ aggasÄ•
--- ``tvampi imesaá¹ƒ dhammaá¹ƒ desehÄ«â€™â€™ ti. sopi tepiá¹-akaá¹ƒ buddhavacanaá¹
dhammaá¹ƒ kathesi. dvinnampi desanÄ• ya ekassapi dhammÄ• bhisamayo nÄ• hosi. atha s
dhammadesanaá¹ƒ Ä• rabhi. desanÄ• vasÄ• ne á¹-hapetvÄ• saradatÄ• pasaá¹ƒ avasesÄ•
jaá¹-ilÄ• arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. satthÄ• ``etha, bhikkhavoâ€™â€™ ti hatthaá¹ƒ pasÄ
antarahitatÄ• pasavesÄ• aá¹-á¹-haparikkhÄ• ravaradharÄ• saá¹-á¹-hivassikattherÄ• viya a

saradatÄ• paso pana ``aho vatÄ• hampi ayaá¹ƒ nisabhatthero viya anÄ• gate ekassa budd
bhaveyyaâ€™â€™ nti satthu desanÄ• kÄ• le uppannaparivitakkatÄ• ya aÃ±Ã±avihito hutvÄ
paá¹-ivijjhituá¹ƒ nÄ• sakkhi. atha tathÄ• gataá¹ƒ vanditvÄ• tathÄ• paá¹‡idhÄ• naá¹ƒ akÄ• s
anantarÄ• yena samijjhanabhÄ• vaá¹ƒ disvÄ• --- ``ito tvaá¹ƒ kappasatasahassÄ• dhikaá¹ƒ
atikkamitvÄ• gotamassa nÄ• ma sammÄ• sambuddhassa aggasÄ• vako sÄ• riputto nÄ• m
dhammakathaá¹ƒ vatvÄ• bhikkhusaá¹…ghaparivuto Ä• kÄ• saá¹ƒ pakkhandi.

saradatÄ• pasopi \Ee III 93/ sahÄ• yakassa sirivaá¸• á¸• hassa santikaá¹ƒ gantvÄ• , samma

II 317/ bhagavato pÄ• damÅ«le anÄ• gate uppajjanakassa gotamassa nÄ• ma sammÄ• sar
aggasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patthitaá¹ƒ, tvampi tassa dutiyasÄ• vakaá¹-á¹-hÄ• naá¹ƒ patth

sirivaá¸• á¸• ho taá¹ƒ upadesaá¹ƒ sutvÄ• attano nivesanadvÄ• re aá¹-á¹-hakarÄ«samattaá
kÄ• retvÄ• lÄ• japaÃ±camÄ• ni pupphÄ• ni vikiritvÄ• nÄ«luppalacchadanaá¹ƒ maá¹‡á¸• ap
paÃ±Ã±Ä• petvÄ• bhikkhÅ«nampi Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• \Be II 373/ mahantaá¹ƒ s
saradatÄ• pasena satthÄ• raá¹ƒ nimantÄ• petvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetv
bhikkhusaá¹…ghaá¹ƒ mahÄ• rahehi vatthehi acchÄ• detvÄ• , dutiyasÄ• vakabhÄ• vÄ• ya pa
satthÄ• pissa anantarÄ• yena samijjhanabhÄ• vaá¹ƒ disvÄ• vuttanayena byÄ• karitvÄ• bha
pakkÄ• mi. sirivaá¸• á¸• ho haá¹-á¹-hapahaá¹-á¹-ho yÄ• vajÄ«vaá¹ƒ kusalakammaá¹ƒ katvÄ
kÄ• mÄ• vacaradevaloke nibbatti. saradatÄ• paso cattÄ• ro brahmavihÄ• re bhÄ• vetvÄ• b

tato paá¹-á¹-hÄ• ya nesaá¹ƒ ubhinnampi antarÄ• kammaá¹ƒ na kathitaá¹ƒ. amhÄ• kaá¹ƒ pa
puretarameva saradatÄ• paso rÄ• jagahassa avidÅ«re upatissagÄ• me rÅ«pasÄ• riyÄ• brÄ
paá¹-isandhiá¹ƒ gaá¹‡hi. taá¹ƒdivasamevassa sahÄ• yopi rÄ• jagahasseva avidÅ«re kolitag
brÄ• hmaá¹‡iyÄ• kucchimhi paá¹-isandhiá¹ƒ gaá¹‡hi. tÄ• ni kira dvepi kulÄ• ni yÄ• va satta
Ä• baddhapaá¹-ibaddhasahÄ• yakÄ• neva. tesaá¹ƒ dvinnaá¹ƒ ekadivasameva gabbhaparih
jÄ• tÄ• nampi tesaá¹ƒ chasaá¹-á¹-hi dhÄ• tiyo upaá¹-á¹-hÄ• pesuá¹ƒ, nÄ• maggahaá¹‡adiva
puttassa upatissagÄ• me jeá¹-á¹-hakulassa puttattÄ• __upatisso_ti nÄ• maá¹ƒ akaá¹ƒsu. ita
jeá¹-á¹-hakulassa puttattÄ• __kolito_ti nÄ• maá¹ƒ akaá¹ƒsu. te ubhopi mahatÄ• parivÄ• rem
vuddhimanvÄ• ya sabbasippÄ• naá¹ƒ pÄ• raá¹ƒ agamaá¹ƒsu.

athekadivasaá¹ƒ te rÄ• jagahe giraggasamajjaá¹ƒ passantÄ• mahÄ• janaá¹ƒ sannipatitaá¹
paripÄ• kagatattÄ• yoniso ummujjantÄ• ``sabbepime oraá¹ƒ vassasatÄ• naá¹ƒ maccumukh
saá¹ƒvegaá¹ƒ paá¹-ilabhitvÄ• ``amhehi mokkhadhammo pariyesitabbo, taÃ±ca pariyesante
laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti nicchayaá¹ƒ katvÄ• paÃ±cahi mÄ• á¹‡avakasatehi sadd
paribbÄ• jakassa santike pabbajiá¹ƒsu. tesaá¹ƒ pabbajitakÄ• lato paá¹-á¹-hÄ• ya saÃ±cayo
ahosi \Ee III 94/. te katipÄ• heneva sabbaá¹ƒ saÃ±cayassa samayaá¹ƒ pariggaá¹‡hitvÄ• ta
tato nikkhamitvÄ• tattha tattha te te paá¹‡á¸• itasammate samaá¹‡abrÄ• hmaá¹‡e paÃ±haá
II 374/ puá¹-á¹-hÄ• neva \Ne II 318/ sampÄ• yanti, aÃ±Ã±adatthu teyeva tesaá¹ƒ paÃ±haá¹
mokkhaá¹ƒ pariyesantÄ• katikaá¹ƒ akaá¹ƒsu --- ``amhesu yo paá¹-hamaá¹ƒ amataá¹ƒ adhig
Ä• rocetÅ«â€™â€™ ti.

tena ca samayena amhÄ• kaá¹ƒ satthari paá¹-hamÄ• bhisambodhiá¹ƒ patvÄ• pavattitavara
uruvelakassapÄ• dike sahassajaá¹-ile dametvÄ• rÄ• jagahe viharante ekadivasaá¹ƒ upatiss
paribbÄ• jakÄ• rÄ• maá¹ƒ gacchanto Ä• yasmantaá¹ƒ assajittheraá¹ƒ rÄ• jagahe piá¹‡á¸• Ä
mayÄ• evarÅ«po Ä• kappasampanno pabbajito diá¹-á¹-hapubbo, santadhammena nÄ• ma
saÃ±jÄ• tappasÄ• do paÃ±haá¹ƒ pucchituá¹ƒ Ä• yasmantaá¹ƒ udikkhanto piá¹-á¹-hito piá¹-á

laddhapiá¹‡á¸• apÄ• to paribhuÃ±jituá¹ƒ patirÅ«paá¹ƒ okÄ• saá¹ƒ gato. paribbÄ• jako attano
paÃ±Ã±Ä• petvÄ• adÄ• si. bhattakiccapariyosÄ• ne cassa attano kuá¹‡á¸• ikÄ• ya udakaá¹

evaá¹ƒ so Ä• cariyavattaá¹ƒ katvÄ• katabhattakiccena therena saddhiá¹ƒ paá¹-isanthÄ• ra
satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™â€™ ti pucchi. thero sammÄ• sambud
``kiá¹ƒvÄ• dÄ« panÄ• yasmato satthÄ• â€™â€™ ti puá¹-á¹-ho ``imassa sÄ• sanassa gambh
ti attano navakabhÄ• vaá¹ƒ pavedetvÄ• saá¹…khepavasena cassa sÄ• sanadhammaá¹ƒ ka
hetuppabhavÄ• â€™â€™ ti (Vin I 60; Ap thera I 1.286; Peá¹- 9) gÄ• thamÄ• ha. paribbÄ• ja
sutvÄ• sahassanayasampanne sotÄ• pattiphale patiá¹-á¹-hÄ• si, itaraá¹ƒ padadvayaá¹ƒ sot
niá¹-á¹-hÄ• si. gÄ• thÄ• pariyosÄ• ne pana sotÄ• panno hutvÄ• upari visese appavattente `
kÄ• raá¹‡aâ€™â€™ nti sallakkhetvÄ• theraá¹ƒ Ä• ha --- ``mÄ• , bhante, upari dhammades
ettakameva hotu, kahaá¹ƒ amhÄ• kaá¹ƒ satthÄ• vasatÄ«â€™â€™ ti? ``veá¸·uvaneâ€™â€™
gacchatha, ahaá¹ƒ mayhaá¹ƒ sahÄ• yakassa katapaá¹-iÃ±Ã±aá¹ƒ mocetvÄ• taá¹ƒ gahetvÄ
paÃ±capatiá¹-á¹-hitena vanditvÄ• \Be II 375/ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• theraá¹ƒ
paribbÄ• jakÄ• rÄ• maá¹ƒ agamÄ• si.

kolitaparibbÄ• jako taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• ``mukhavaá¹‡á¹‡o na aÃ±Ã±a
amataá¹ƒ adhigataá¹ƒ bhavissatÄ«â€™â€™ ti tenevassa visesÄ• dhigamaá¹ƒ sambhÄ• vet
sopissa ``Ä• mÄ• vuso, amataá¹ƒ adhigataâ€™â€™ nti paá¹-ijÄ• nitvÄ• tameva gÄ• thaá¹ƒ
kolito sotÄ• pattiphale patiá¹-á¹-hahitvÄ• \Ee III 95/ Ä• ha --- ``kahaá¹ƒ no satthÄ• â€™â€™
``veá¸·uvaneâ€™â€™ ti. ``tena hi, Ä• vuso, Ä• yÄ• ma, satthÄ• raá¹ƒ passissÄ• mÄ• â€™â
sabbakÄ• lampi Ä• cariyapÅ«jakova, tasmÄ• saÃ±cayassa santikaá¹ƒ gantvÄ• satthu guá¹
santikaá¹ƒ netukÄ• mo ahosi. so lÄ• bhÄ• sÄ• pakato antevÄ• sikabhÄ• vaá¹ƒ anicchanto `
udakasiÃ±canaá¹ƒ hotuâ€™â€™ nti paá¹-ikkhipi. te anekehi kÄ• raá¹‡ehi taá¹ƒ saÃ±Ã±Ä• p
ovÄ• de vattamÄ• nehi aá¸• á¸• hateyyasatehi antevÄ• sikehi saddhiá¹ƒ veá¸·uvanaá¹ƒ aga
dÅ«ratova Ä• gacchante disvÄ• ``etaá¹ƒ me sÄ• vakayugaá¹ƒ bhavissati aggaá¹ƒ bhadday
parisÄ• ya cariyavasena dhammaá¹ƒ desetvÄ• arahatte patiá¹-á¹-hÄ• petvÄ• ehibhikkhubh
adÄ• si. yathÄ• tesaá¹ƒ, evaá¹ƒ aggasÄ• vakÄ• nampi iddhimayapattacÄ«varaá¹ƒ Ä• gatan
pana na niá¹-á¹-hÄ• ti. kasmÄ• ? sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa mahantatÄ• ya.

tesu Ä• yasmÄ• mahÄ• moggallÄ• no pabbajitadivasato sattame divase magadharaá¹-á¹-h
samaá¹‡adhammaá¹ƒ karonto thinamiddhe okkante satthÄ• rÄ• saá¹ƒvejito thinamiddhaá¹ƒ
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ (AN b 7.61) suá¹‡anto eva uparimaggattayaá¹ƒ adhigantvÄ•
matthakaá¹ƒ pÄ• puá¹‡i. Ä• yasmÄ• sÄ• riputto pabbajitadivasato aá¸• á¸• hamÄ• saá¹ƒ at
saddhiá¹ƒ rÄ• jagahe sÅ«karakhataleá¹‡e viharanto attano bhÄ• gineyyassa dÄ«ghanakhap
vedanÄ• pariggahasuttante (MN II 201 Ä• dayo) desiyamÄ• ne desanÄ• nusÄ• rena Ã±Ä• á
vaá¸• á¸• hitaá¹ƒ bhattaá¹ƒ bhuÃ±janto viya sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa \Be II 376/ m
dvinnampi aggasÄ• vakÄ• naá¹ƒ satthu samÄ«pe eva sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡aá¹ƒ ma

__apadÄ• ne_ (Ap thera I 1.141-374) ---

``himavantassa avidÅ«re, lambako nÄ• ma pabbato.

assamo sukato mayhaá¹ƒ, paá¹‡á¹‡asÄ• lÄ• sumÄ• pitÄ• ||

``uttÄ• nakÅ«lÄ• nadikÄ• , supatitthÄ• manoramÄ• .

susuddhapulinÄ• kiá¹‡á¹‡Ä• , avidÅ«re mamassamaá¹ƒ ||

``asakkharÄ• apabbhÄ• rÄ• , sÄ• du appaá¹-igandhikÄ• .

sandatÄ« nadikÄ• tattha, sobhayantÄ• mamassamaá¹ƒ ||

``kumbhÄ«lÄ• makarÄ• cettha, susumÄ• rÄ• ca kacchapÄ• .

caranti nadiyÄ• tattha, sobhayantÄ• mamassamaá¹ƒ ||

``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

vaggaá¸·Ä• papatÄ• yantÄ• , sobhayanti mamassamaá¹ƒ ||

``ubho kÅ«lesu nadiyÄ• , pupphino phalino dumÄ• .

ubhato abhilambantÄ• , sobhayanti mamassamaá¹ƒ ||

``ambÄ• \Ne II 320/ sÄ• lÄ• ca tilakÄ• , pÄ• á¹-alÄ« sinduvÄ• rakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• mama assame ||

``cammakÄ• saá¸·alÄ• nÄ«pÄ• , nÄ• gapunnÄ• gaketakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• mama assame ||

``atimuttÄ• asokÄ• ca, bhaginÄ«mÄ• lÄ• ca pupphitÄ• .

aá¹…kolÄ• bimbijÄ• lÄ• ca, pupphitÄ• mama assame ||

``ketakÄ• kandali ceva, godhukÄ• tiá¹‡asÅ«likÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

``kaá¹‡ikÄ• rÄ• kaá¹‡á¹‡ikÄ• ca, asanÄ• ajjunÄ• bahÅ«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

``punnÄ• gÄ• giripunnÄ• gÄ• , koviá¸·Ä• rÄ• ca pupphitÄ• .

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

``uddÄ• lakÄ• \Be II 377/ ca kuá¹-ajÄ• , kadambÄ• vakulÄ• bahÅ«.

dibbagandhaá¹ƒ sampavantÄ• , sobhayanti mamassamaá¹ƒ ||

``Ä• á¸·akÄ• isimuggÄ• ca, kadalimÄ• tuluá¹…giyo.

gandhodakena saá¹ƒvaá¸• á¸• hÄ• , phalÄ• ni dhÄ• rayanti te ||

``aÃ±Ã±e pupphanti padumÄ• , aÃ±Ã±e jÄ• yanti kesarÄ«.

aÃ±Ã±e opupphÄ• padumÄ• , pupphitÄ• taá¸·Ä• ke tadÄ• ||

``gabbhaá¹ƒ gaá¹‡hanti padumÄ• , niddhÄ• vanti muá¸·Ä• liyo.

siá¹…ghÄ• á¹-ipattamÄ• kiá¹‡á¹‡Ä• , sobhanti taá¸·Ä• ke tadÄ• ||

``nayitÄ• ambagandhÄ« ca, uttalÄ« bandhujÄ«vakÄ• .

dibbagandhÄ• sampavanti, pupphitÄ• taá¸·Ä• ke tadÄ• ||

``pÄ• á¹-hÄ«nÄ• pÄ• vusÄ• macchÄ• , balajÄ• muÃ±jarohitÄ• .

saá¹ƒgulÄ• maggurÄ• ceva, vasanti taá¸·Ä• ke tadÄ• ||

``kumbhÄ«lÄ• susumÄ• rÄ• ca, tantigÄ• hÄ• ca rakkhasÄ• .

oguhÄ• ajagarÄ• ca, vasanti taá¸·Ä• ke tadÄ• ||

``pÄ• revatÄ• ravihaá¹ƒsÄ• , cakkavÄ• kÄ• nadÄ«carÄ• .

kokilÄ• sukasÄ• á¸·ikÄ• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``kukutthakÄ• kuá¸·Ä«rakÄ• , vane pokkharasÄ• takÄ• .

dindibhÄ• suvapotÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``haá¹ƒsÄ• koÃ±cÄ• mayÅ«rÄ• ca, kokilÄ• tambacÅ«á¸·akÄ• .

pampakÄ• jÄ«vaá¹ƒjÄ«vÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``kosikÄ• \Ne II 321/ poá¹-á¹-hasÄ«sÄ• ca, kurarÄ• senakÄ• bahÅ«.

mahÄ• kÄ• á¸·Ä• ca sakuá¹‡Ä• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``pasadÄ• ca varÄ• hÄ• ca, camarÄ• gaá¹‡á¸• akÄ• bahÅ«.

rohiccÄ• sukapotÄ• ca, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``sÄ«habyagghÄ• ca dÄ«pÄ« ca, acchakokataracchakÄ• .

tidhÄ• pabhinnamÄ• taá¹…gÄ• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``kinnarÄ• \Be II 378/ vÄ• narÄ• ceva, athopi vanakammikÄ• .

cetÄ• ca luddakÄ• ceva, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``tindukÄ• ni piyÄ• lÄ• ni, madhuke kÄ• sumÄ• riyo.

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, avidÅ«re mamassamaá¹ƒ ||

``kosambÄ• saá¸·alÄ• nimbÄ• , sÄ• duphalasamÄ• yutÄ• .

dhuvaá¹ƒ phalÄ• ni dhÄ• renti, avidÅ«re mamassamaá¹ƒ ||

``harÄ«takÄ• Ä• malakÄ• , ambajambuvibhÄ«takÄ• .

kolÄ• bhallÄ• takÄ• billÄ• , phalÄ• ni dhÄ• rayanti te ||

``Ä• luvÄ• ca kaá¸·ambÄ• ca, biá¸·Ä• lÄ«takkaá¸·Ä• ni ca.

jÄ«vakÄ• sutakÄ• ceva, bahukÄ• mama assame ||

``assamassÄ• vidÅ«ramhi, taá¸·Ä• kÄ• suá¹ƒ sunimmitÄ• .

acchodakÄ• sÄ«tajalÄ• , supatitthÄ• manoramÄ• ||

``padumuppalasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamÄ• yutÄ• .

mandÄ• lakehi saÃ±channÄ• , dibbagandhopavÄ• yati ||

``evaá¹ƒ sabbaá¹…gasampanne, pupphite phalite vane.

sukate assame ramme, viharÄ• mi ahaá¹ƒ tadÄ• ||

``sÄ«lavÄ• vatasampanno, jhÄ• yÄ« jhÄ• narato sadÄ• .

paÃ±cÄ• bhiÃ±Ã±Ä• balappatto, suruci nÄ• ma tÄ• paso ||

``catuvÄ«sasahassÄ• ni, sissÄ• mayhaá¹ƒ upaá¹-á¹-hahuá¹ƒ.

sabbe maá¹ƒ brÄ• hmaá¹‡Ä• ete, jÄ• timanto yasassino ||

``lakkhaá¹‡e itihÄ• se ca, sanighaá¹‡á¸• usakeá¹-ubhe.

padakÄ• veyyÄ• karaá¹‡Ä• , sadhamme pÄ• ramiá¹ƒ gatÄ• ||

``uppÄ• tesu nimittesu, lakkhaá¹‡esu ca kovidÄ• .

pathabyÄ• bhÅ«mantalikkhe, mama sissÄ• susikkhitÄ• ||

``appicchÄ• nipakÄ• ete, appÄ• hÄ• rÄ• alolupÄ• .

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

``jhÄ• yÄ« \Be II 379/ \Ne II 322/ jhÄ• naratÄ• dhÄ«rÄ• , santacittÄ• samÄ• hitÄ• .

Ä• kiÃ±caÃ±Ã±aá¹ƒ patthayantÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

``abhiÃ±Ã±Ä• pÄ• ramippattÄ• , pettike gocare ratÄ• .

antalikkhacarÄ• dhÄ«rÄ• , parivÄ• renti maá¹ƒ sadÄ• ||

``saá¹ƒvutÄ• chasu dvÄ• resu, anejÄ• rakkhitindriyÄ• .

asaá¹ƒsaá¹-á¹-hÄ• ca te dhÄ«rÄ• , mama sissÄ• durÄ• sadÄ• ||

``pallaá¹…kena nisajjÄ• ya, á¹-hÄ• nacaá¹…kamanena ca.

vÄ«tinÄ• menti te rattiá¹ƒ, mama sissÄ• durÄ• sadÄ• ||

``rajjanÄ«ye na rajjanti, dussanÄ«ye na dussare.

mohanÄ«ye na muyhanti, mama sissÄ• durÄ• sadÄ• ||

``iddhiá¹ƒ vÄ«maá¹ƒsamÄ• nÄ• te, vattanti niccakÄ• likaá¹ƒ.

pathaviá¹ƒ te pakampenti, sÄ• rabbhena durÄ• sadÄ• ||

``kÄ«á¸·amÄ• nÄ• ca te sissÄ• , kÄ«á¸·anti jhÄ• nakÄ«á¸·itaá¹ƒ ||

jambuto phalamÄ• nenti, mama sissÄ• durÄ• sadÄ• ||

``aÃ±Ã±e gacchanti goyÄ• naá¹ƒ, aÃ±Ã±e pubbavidehakaá¹ƒ.

aÃ±Ã±e ca uttarakuruá¹ƒ, esanÄ• ya durÄ• sadÄ• ||

``purato pesenti khÄ• riá¹ƒ, pacchato ca vajanti te.

catuvÄ«sasahassehi, chÄ• ditaá¹ƒ hoti ambaraá¹ƒ ||

``aggipÄ• kÄ« anaggÄ« ca, dantodukkhalikÄ• pi ca.

asmena koá¹-á¹-itÄ• keci, pavattaphalabhojanÄ• ||

``udakorohaá¹‡Ä• keci, sÄ• yaá¹ƒ pÄ• to sucÄ«ratÄ• .

toyÄ• bhisecanakarÄ• , mama sissÄ• durÄ• sadÄ• ||

``parÅ«á¸·hakacchanakhalomÄ• , paá¹…kadantÄ• rajassirÄ• .

gandhitÄ• sÄ«lagandhena, mama sissÄ• durÄ• sadÄ• ||

``pÄ• tova sannipatitvÄ• , jaá¹-ilÄ• uggatÄ• panÄ• .

lÄ• bhÄ• lÄ• bhaá¹ƒ pakittetvÄ• , gacchanti ambare tadÄ• ||

``etesaá¹ƒ \Be II 380/ pakkamantÄ• naá¹ƒ, mahÄ• saddo pavattati.

ajinacammasaddena, muditÄ• honti devatÄ• ||

``disodisaá¹ƒ pakkamanti, antalikkhacarÄ• isÄ«.

sake balenupatthaddhÄ• , te gacchanti yadicchakaá¹ƒ ||

``pathavÄ«kampakÄ• ete, sabbeva nabhacÄ• rino.

uggatejÄ• duppasahÄ• , sÄ• garova akhobhiyÄ• ||

``á¹-hÄ• nacaá¹…kamino \Ne II 323/ keci, keci nesajjikÄ• isÄ«.

pavattabhojanÄ• keci, mama sissÄ• durÄ• sadÄ• ||

``mettÄ• vihÄ• rino ete, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

anattukkaá¹ƒsakÄ• sabbe, na te vambhenti kassaci ||

``sÄ«harÄ• jÄ• vasambhÄ«tÄ• , gajarÄ• jÄ• va thÄ• mavÄ• .

durÄ• sadÄ• byagghÄ• riva, Ä• gacchanti mamantike ||

``vijjÄ• dharÄ• devatÄ• ca, nÄ• gagandhabbarakkhasÄ• .

kumbhaá¹‡á¸• Ä• dÄ• navÄ• garuá¸·Ä• , upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``te jaá¹-Ä• khÄ• ribharitÄ• , ajinuttaravÄ• sanÄ• .

antalikkhacarÄ• sabbe, upajÄ«vanti taá¹ƒ saraá¹ƒ ||

``sadÄ• nucchavikÄ• ete, aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• .

catubbÄ«sasahassÄ• naá¹ƒ, khipitasaddo na vijjati ||

``pÄ• de pÄ• daá¹ƒ nikkhipantÄ• , appasaddÄ• susaá¹ƒvutÄ• .

upasaá¹…kamma sabbeva, sirasÄ• vandare mamaá¹ƒ ||

``tehi sissehi parivuto, santehi ca tapassibhi.

vasÄ• mi assame tattha, jhÄ• yÄ« jhÄ• narato ahaá¹ƒ ||

``isÄ«naá¹ƒ sÄ«lagandhena, pupphagandhena cÅ«bhayaá¹ƒ.

phalÄ«naá¹ƒ phalagandhena, gandhito hoti assamo ||

``rattindivaá¹ƒ na jÄ• nÄ• mi, arati me na vijjati.

sake sisse ovadanto, bhiyyo hÄ• saá¹ƒ labhÄ• mahaá¹ƒ ||

``pupphÄ• naá¹ƒ \Be II 381/ pupphamÄ• nÄ• naá¹ƒ, phalÄ• naÃ±ca vipaccataá¹ƒ.

dibbagandhÄ• pavÄ• yanti, sobhayantÄ• mamassamaá¹ƒ ||

``samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ• , atÄ• pÄ« nipako ahaá¹ƒ.

khÄ• ribhÄ• raá¹ƒ gahetvÄ• na, vanaá¹ƒ ajjhogahiá¹ƒ ahaá¹ƒ ||

``uppÄ• te supine cÄ• pi, lakkhaá¹‡esu susikkhito.

pavattamÄ• naá¹ƒ mantapadaá¹ƒ, dhÄ• rayÄ• mi ahaá¹ƒ tadÄ• ||

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vivekakÄ• mo sambuddho, himavantamupÄ• gami ||

``ajjhogÄ• hetvÄ• himavantaá¹ƒ, aggo kÄ• ruá¹‡iko muni.

pallaá¹…kaá¹ƒ Ä• bhujitvÄ• na, nisÄ«di purisuttamo ||

``tamaddasÄ• haá¹ƒ sambuddhaá¹ƒ, sappabhÄ• saá¹ƒ manoramaá¹ƒ.

indÄ«varaá¹ƒva jalitaá¹ƒ, Ä• dittaá¹ƒva hutÄ• sanaá¹ƒ ||

``jalantaá¹ƒ \Ne II 324/ dÄ«parukkhaá¹ƒva, vijjutaá¹ƒ gagane yathÄ• .

suphullaá¹ƒ sÄ• larÄ• jaá¹ƒva, addasaá¹ƒ lokanÄ• yakaá¹ƒ ||

``ayaá¹ƒ nÄ• go mahÄ• vÄ«ro, dukkhassantakaro muni.

imaá¹ƒ dassanamÄ• gamma, sabbadukkhÄ• pamuccare ||

``disvÄ• nÄ• haá¹ƒ devadevaá¹ƒ, lakkhaá¹‡aá¹ƒ upadhÄ• rayiá¹ƒ.

buddho nu kho na vÄ• buddho, handa passÄ• mi cakkhumaá¹ƒ ||

``sahassÄ• rÄ• ni cakkÄ• ni, dissanti caraá¹‡uttame.

lakkhaá¹‡Ä• nissa disvÄ• na, niá¹-á¹-haá¹ƒ gacche tathÄ• gate ||

``sammajjaniá¹ƒ gahetvÄ• na, sammajjitvÄ• nahaá¹ƒ tadÄ• .

atha pupphe samÄ• netvÄ• , buddhaseá¹-á¹-haá¹ƒ apÅ«jayiá¹ƒ ||

``pÅ«jayitvÄ• na sambuddhaá¹ƒ, oghatiá¹‡á¹‡amanÄ• savaá¹ƒ.

ekaá¹ƒsaá¹ƒ ajinaá¹ƒ katvÄ• , namassiá¹ƒ lokanÄ• yakaá¹ƒ ||

``yena Ã±Ä• á¹‡ena sambuddho, viharati anÄ• savo.

taá¹ƒ Ã±Ä• á¹‡aá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``samuddharasimaá¹ƒ \Be II 382/ lokaá¹ƒ, sayambhÅ« amitodaya.

tava dassanamÄ• gamma, kaá¹…khÄ• sotaá¹ƒ taranti te ||

``tuvaá¹ƒ satthÄ• ca ketu ca, dhajo yÅ«po ca pÄ• á¹‡inaá¹ƒ.

parÄ• yaá¹‡o patiá¹-á¹-hÄ• ca, dÄ«po ca dvipaduttamo ||

``sakkÄ• samudde udakaá¹ƒ, pametuá¹ƒ Ä• á¸·hakena vÄ• .

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

``dhÄ• retuá¹ƒ pathaviá¹ƒ sakkÄ• , á¹-hapetvÄ• tulamaá¹‡á¸• ale.

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• dharetave ||

``Ä• kÄ• so minituá¹ƒ sakkÄ• , rajjuyÄ• aá¹…gulena vÄ• .

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

``mahÄ• samudde udakaá¹ƒ, pathaviÃ±cÄ• khilaÃ±jahe.

buddhaÃ±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya, upamÄ• to na yujjare ||

``sadevakassa lokassa, cittaá¹ƒ yesaá¹ƒ pavattati.

antojÄ• lÄ«katÄ• ete, tava Ã±Ä• á¹‡amhi cakkhuma ||

``yena Ã±Ä• á¹‡ena pattosi, kevalaá¹ƒ bodhimuttamaá¹ƒ.

tena Ã±Ä• á¹‡ena sabbaÃ±Ã±u, maddasÄ« paratitthiye ||

``imÄ• gÄ• thÄ• thavitvÄ• na, suruci nÄ• ma tÄ• paso.

ajinaá¹ƒ pattharitvÄ• na, pathaviyaá¹ƒ nisÄ«di so ||

``cullÄ• sÄ«tisahassÄ• ni \Ne II 325/, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, girirÄ• jÄ• pavuccati ||

``tÄ• va accuggato neru, Ä• yato vitthato ca so.

cuá¹‡á¹‡ito aá¹‡ubhedena, koá¹-isatasahassaso ||

``lakkhe á¹-hapiyamÄ• namhi, parikkhayamagacchatha.

na tveva tava sabbaÃ±Ã±u, Ã±Ä• á¹‡aá¹ƒ sakkÄ• pametave ||

``sukhumacchikena jÄ• lena, udakaá¹ƒ yo parikkhipe.

ye keci udake pÄ• á¹‡Ä• , antojÄ• lÄ«katÄ• siyuá¹ƒ ||

``tatheva \Be II 383/ hi mahÄ• vÄ«ra, ye keci puthutitthiyÄ• .

diá¹-á¹-higahanapakkhandÄ• , parÄ• mÄ• sena mohitÄ• ||

``tava suddhena Ã±Ä• á¹‡ena, anÄ• varaá¹‡adassinÄ• .

antojÄ• lÄ«katÄ• ete, Ã±Ä• á¹‡aá¹ƒ te nÄ• tivattare ||

``bhagavÄ• tamhi samaye, anomadassÄ« mahÄ• yaso.

vuá¹-á¹-hahitvÄ• samÄ• dhimhÄ• , disaá¹ƒ olokayÄ« jino ||

``anomadassimunino, nisabho nÄ• ma sÄ• vako.

parivuto satasahassehi, santacittehi tÄ• dibhi ||

``khÄ«á¹‡Ä• savehi suddhehi, chaá¸·abhiÃ±Ã±ehi jhÄ• yibhi.

cittamaÃ±Ã±Ä• ya buddhassa, upesi lokanÄ• yakaá¹ƒ ||

``antalikkhe á¹-hitÄ• tattha, padakkhiá¹‡amakaá¹ƒsu te.

namassantÄ• paÃ±jalikÄ• , otaruá¹ƒ buddhasantike ||

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , sitaá¹ƒ pÄ• tukarÄ« jino ||

``varuá¹‡o nÄ• mupaá¹-á¹-hÄ• ko, anomadassissa satthuno.

ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• , apucchi lokanÄ• yakaá¹ƒ ||

``ko nu kho bhagavÄ• hetu, sitakammassa satthuno.

na hi buddhÄ• ahetÅ«hi, sitaá¹ƒ pÄ• tukaronti te ||

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

bhikkhumajjhe nisÄ«ditvÄ• , imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

``yo maá¹ƒ pupphena pÅ«jesi, Ã±Ä• á¹‡aÃ±cÄ• pi anutthavi.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

``buddhassa giramaÃ±Ã±Ä• ya, sabbe devÄ• samÄ• gatÄ• .

saddhammaá¹ƒ sotukÄ• mÄ• te, sambuddhamupasaá¹…kamuá¹ƒ ||

``dasasu \Ne II 326/ lokadhÄ• tÅ«su, devakÄ• yÄ• mahiddhikÄ• .

saddhammaá¹ƒ sotukÄ• mÄ• te, sambuddhamupasaá¹…kamuá¹ƒ ||

``hatthÄ« \Be II 384/ assÄ• rathÄ• pattÄ«, senÄ• ca caturaá¹…ginÄ«.

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``saá¹-á¹-hitÅ«riyasahassÄ• ni, bheriyo samalaá¹…katÄ• .

upaá¹-á¹-hissantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``soá¸·asitthisahassÄ• ni, nÄ• riyo samalaá¹…katÄ• .

vicittavatthÄ• bharaá¹‡Ä• , Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• ||

``aá¸·Ä• rapamhÄ• hasulÄ• , susaÃ±Ã±Ä• tanumajjhimÄ• .

parivÄ• ressantimaá¹ƒ niccaá¹ƒ, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kappasatasahassÄ• ni, devaloke ramissati.

sahassakkhattuá¹ƒ cakkavattÄ«, rÄ• jÄ• raá¹-á¹-he bhavissati ||

``sahassakkhattuá¹ƒ devindo, devarajjaá¹ƒ karissati.

padesarajjaá¹ƒ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``pacchime bhavasampatte, manussattaá¹ƒ gamissati.

brÄ• hmaá¹‡Ä« sÄ• riyÄ• nÄ• ma, dhÄ• rayissati kucchinÄ• ||

``mÄ• tuyÄ• nÄ• magottena, paÃ±Ã±Ä• yissatiyaá¹ƒ naro.

sÄ• riputtoti nÄ• mena, tikkhapaÃ±Ã±o bhavissati ||

``asÄ«tikoá¹-Ä« chaá¸• á¸• etvÄ• , pabbajissatikiÃ±cano.

gavesanto santipadaá¹ƒ, carissati mahiá¹ƒ imaá¹ƒ ||

``aparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

sÄ• riputtoti nÄ• mena, hessati aggasÄ• vako ||

``ayaá¹ƒ bhÄ• gÄ«rathÄ« gaá¹…gÄ• , himavantÄ• pabhÄ• vitÄ• .

mahÄ• samuddamappeti, tappayantÄ« mahodadhiá¹ƒ ||

``tathevÄ• yaá¹ƒ sÄ• riputto, sake tÄ«su visÄ• rado.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , tappayissati pÄ• á¹‡ine ||

``himavantamupÄ• dÄ• ya \Be II 385/, sÄ• garaÃ±ca mahodadhiá¹ƒ.

etthantare yaá¹ƒ pulinaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ ||

``tampi sakkÄ• asesena, saá¹…khÄ• tuá¹ƒ gaá¹‡anÄ• yathÄ• .

na tveva sÄ• riputtassa, paÃ±Ã±Ä• yanto bhavissati ||

``lakkhe \Ne II 327/ á¹-hapiyamÄ• namhi, khÄ«ye gaá¹…gÄ• ya vÄ• lukÄ• .

na tveva sÄ• riputtassa, paÃ±Ã±Ä• yanto bhavissati ||

``mahÄ• samudde Å«miyo, gaá¹‡anÄ• to asaá¹…khiyÄ• .

tatheva sÄ• riputtassa, paÃ±Ã±Ä• yanto na hessati ||

``Ä• rÄ• dhayitvÄ• sambuddhaá¹ƒ, gotamaá¹ƒ sakyapuá¹…gavaá¹ƒ.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , hessati aggasÄ• vako ||

``pavattitaá¹ƒ dhammacakkaá¹ƒ, sakyaputtena tÄ• dinÄ• .

anuvattessati sammÄ• , vassento dhammavuá¹-á¹-hiyo ||

``sabbametaá¹ƒ abhiÃ±Ã±Ä• ya, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , aggaá¹-á¹-hÄ• ne á¹-hapessati ||

``aho me sukataá¹ƒ kammaá¹ƒ, anomadassissa satthuno.

yassÄ• haá¹ƒ kÄ• raá¹ƒ katvÄ• na, sabbattha pÄ• ramiá¹ƒ gato ||

``aparimeyye kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dasseti me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ ahaá¹ƒ ||

``asaá¹…khataá¹ƒ gavesanto, nibbÄ• naá¹ƒ acalaá¹ƒ padaá¹ƒ.

vicinaá¹ƒ titthiye sabbe, esÄ• haá¹ƒ saá¹ƒsariá¹ƒ bhave ||

``yathÄ• pi byÄ• dhito poso, pariyeseyya osadhaá¹ƒ.

vicineyya vanaá¹ƒ sabbaá¹ƒ, byÄ• dhito parimuttiyÄ• ||

``asaá¹…khataá¹ƒ gavesanto, nibbÄ• naá¹ƒ amataá¹ƒ padaá¹ƒ.

abbokiá¹‡á¹‡aá¹ƒ paÃ±casataá¹ƒ, pabbajiá¹ƒ isipabbajaá¹ƒ ||

``jaá¹-Ä• bhÄ• rena bharito, ajinuttaranivÄ• sano.

abhiÃ±Ã±Ä• pÄ• ramiá¹ƒ gantvÄ• , brahmalokaá¹ƒ agacchihaá¹ƒ ||

``natthi \Be II 386/ bÄ• hirake suddhi, á¹-hapetvÄ• jinasÄ• sanaá¹ƒ.

ye keci buddhimÄ• sattÄ• , sujjhanti jinasÄ• sane ||

``attakÄ• ramayaá¹ƒ etaá¹ƒ, nayidaá¹ƒ itihÄ«tihaá¹ƒ.

asaá¹…khataá¹ƒ gavesanto, kutitthe saÃ±cariá¹ƒ ahaá¹ƒ ||

``yathÄ• sÄ• ratthiko poso, kadaliá¹ƒ chetvÄ• na phÄ• laye.

na tattha sÄ• raá¹ƒ vindeyya, sÄ• rena rittako hi so ||

``tatheva titthiyÄ• loke, nÄ• nÄ• diá¹-á¹-hÄ« bahujjanÄ• ||

asaá¹…khatena rittÄ• se, sÄ• rena kadalÄ« yathÄ• ||

``pacchime bhavasampatte, brahmabandhu ahosahaá¹ƒ.

mahÄ• bhogaá¹ƒ chaá¸• á¸• etvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``ajjhÄ• yako \Ne II 328/ mantadharo, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

brÄ• hmaá¹‡o saÃ±cayo nÄ• ma, tassa mÅ«le vasÄ• mahaá¹ƒ ||

``sÄ• vako te mahÄ• vÄ«ra, assaji nÄ• ma brÄ• hmaá¹‡o.

durÄ• sado uggatejo, piá¹‡á¸• Ä• ya caratÄ« tadÄ• ||

``tamaddasÄ• siá¹ƒ sappaÃ±Ã±aá¹ƒ, muniá¹ƒ mone samÄ• hitaá¹ƒ.

santacittaá¹ƒ mahÄ• nÄ• gaá¹ƒ, suphullaá¹ƒ padumaá¹ƒ yathÄ• ||

``disvÄ• me cittamuppajji, sudantaá¹ƒ suddhamÄ• nasaá¹ƒ.

usabhaá¹ƒ pavaraá¹ƒ vÄ«raá¹ƒ, arahÄ• yaá¹ƒ bhavissati ||

``pÄ• sÄ• diko iriyati, abhirÅ«po susaá¹ƒvuto.

uttame damathe danto, amatadassÄ« bhavissati ||

``yaá¹ƒnÅ«nÄ• haá¹ƒ uttamatthaá¹ƒ, puccheyyaá¹ƒ tuá¹-á¹-hamÄ• nasaá¹ƒ.

so me puá¹-á¹-ho kathessati, paá¹-ipucchÄ• mahaá¹ƒ tadÄ• ||

``piá¹‡á¸• apÄ• taá¹ƒ carantassa, pacchato agamÄ• sahaá¹ƒ.

okÄ• saá¹ƒ paá¹-imÄ• nento, pucchituá¹ƒ amataá¹ƒ padaá¹ƒ ||

``vÄ«thintare anuppattaá¹ƒ, upagantvÄ• na pucchahaá¹ƒ.

kathaá¹ƒ gottosi tvaá¹ƒ vÄ«ra, kassa sissosi mÄ• risa ||

``so \Be II 387/ me puá¹-á¹-ho viyÄ• kÄ• si, asambhÄ«tova kesarÄ«.

buddho loke samuppanno, tassa sissomhi Ä• vuso ||

``kÄ«disaá¹ƒ te mahÄ• vÄ«ra, anujÄ• to mahÄ• yaso.

buddhassa sÄ• sanaá¹ƒ dhammaá¹ƒ, sÄ• dhu me kathayassu bho ||

``so me puá¹-á¹-ho kathÄ« sabbaá¹ƒ, gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ padaá¹ƒ.

taá¹‡hÄ• sallassa hantÄ• raá¹ƒ, sabbadukkhÄ• panÅ«danaá¹ƒ ||

``ye dhammÄ• hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato Ä• ha.

tesaÃ±ca yo nirodho, evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡o ||

``sohaá¹ƒ vissajjite paÃ±he, paá¹-hamaá¹ƒ phalamajjhagaá¹ƒ.

virajo vimalo Ä• siá¹ƒ, sutvÄ• na jinasÄ• sanaá¹ƒ ||

``sutvÄ• na munino vÄ• kyaá¹ƒ, passitvÄ• dhammamuttamaá¹ƒ.

pariyogÄ• á¸·hasaddhammo, imaá¹ƒ gÄ• thamabhÄ• sahaá¹ƒ ||

``eseva dhammo yadi tÄ• vadeva, paccabyatha padamasokaá¹ƒ.

adiá¹-á¹-haá¹ƒ abbhatÄ«taá¹ƒ, bahukehi kappanahutehi ||

``yvÄ• haá¹ƒ dhammaá¹ƒ gavesanto, kutitthe saÃ±cariá¹ƒ ahaá¹ƒ.

so me attho anuppatto, kÄ• lo me nappamajjituá¹ƒ ||

``tositohaá¹ƒ \Ne II 329/ assajinÄ• , patvÄ• na acalaá¹ƒ padaá¹ƒ.

sahÄ• yakaá¹ƒ gavesanto, assamaá¹ƒ agamÄ• sahaá¹ƒ ||

``dÅ«ratova mamaá¹ƒ disvÄ• , sahÄ• yo me susikkhito.

iriyÄ• pathasampanno, idaá¹ƒ vacanamabravi ||

``pasannamukhanettosi, munibhÄ• vova dissati.

amatÄ• dhigato kacci, nibbÄ• namaccutaá¹ƒ padaá¹ƒ ||

``subhÄ• nurÅ«po Ä• yÄ• si, Ä• neÃ±jakÄ• rito viya.

dantova dantadamatho, upasantosi brÄ• hmaá¹‡a ||

``amataá¹ƒ mayÄ• dhigataá¹ƒ, sokasallÄ• panÅ«danaá¹ƒ.

tvampi taá¹ƒ adhigacchesi, gacchÄ• ma buddhasantikaá¹ƒ ||

``sÄ• dhÅ«ti \Be II 388/ so paá¹-issutvÄ• , sahÄ• yo me susikkhito.

hatthena hatthaá¹ƒ gaá¹‡hitvÄ• , upagamma tavantikaá¹ƒ ||

``ubhopi pabbajissÄ• ma, sakyaputta tavantike.

tava sÄ• sanamÄ• gamma, viharÄ• ma anÄ• savÄ• ||

``kolito iddhiyÄ• seá¹-á¹-ho, ahaá¹ƒ paÃ±Ã±Ä• ya pÄ• rago.

ubhova ekato hutvÄ• , sÄ• sanaá¹ƒ sobhayÄ• mase ||

``apariyositasaá¹…kappo, kutitthe saÃ±cariá¹ƒ ahaá¹ƒ.

tava dassanamÄ• gamma, saá¹…kappo pÅ«rito mama ||

``pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya, pupphanti samaye dumÄ• .

dibbagandhÄ• sampavanti, tosenti sabbapÄ• á¹‡inaá¹ƒ ||

``tathevÄ• haá¹ƒ mahÄ• vÄ«ra, sakyaputta mahÄ• yasa.

sÄ• sane te patiá¹-á¹-hÄ• ya, samayesÄ• mi pupphituá¹ƒ ||

``vimuttipupphaá¹ƒ esanto, bhavasaá¹ƒsÄ• ramocanaá¹ƒ.

vimuttipupphalÄ• bhena, tosemi sabbapÄ• á¹‡inaá¹ƒ ||

``yÄ• vatÄ• buddhakhettamhi, á¹-hapetvÄ• na mahÄ• muniá¹ƒ.

paÃ±Ã±Ä• ya sadiso natthi, tava puttassa cakkhuma ||

``suvinÄ«tÄ• ca te sissÄ• , parisÄ• casusikkhitÄ• .

uttame damathe dantÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``jhÄ• yÄ« jhÄ• naratÄ• dhÄ«rÄ• , santacittÄ• samÄ• hitÄ• .

munÄ« moneyyasampannÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``appicchÄ• nipakÄ• dhÄ«rÄ• , appÄ• hÄ• rÄ• alolupÄ• .

lÄ• bhÄ• lÄ• bhena santuá¹-á¹-hÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``Ä• raÃ±Ã±ikÄ• \Ne II 330/ dhutaratÄ• , jhÄ• yino lÅ«khacÄ«varÄ• .

vivekÄ• bhiratÄ• dhÄ«rÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``paá¹-ipannÄ• phalaá¹-á¹-hÄ• ca, sekhÄ• phalasamaá¹…gino.

Ä• sÄ«sakÄ• uttamatthaá¹ƒ, parivÄ• renti taá¹ƒ sadÄ• ||

``sotÄ• pannÄ• \Be II 389/ ca vimalÄ• , sakadÄ• gÄ• mino ca ye.

anÄ• gÄ• mÄ« ca arahÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``satipaá¹-á¹-hÄ• nakusalÄ• , bojjhaá¹…gabhÄ• vanÄ• ratÄ• .

sÄ• vakÄ• te bahÅ« sabbe, parivÄ• renti taá¹ƒ sadÄ• ||

``iddhipÄ• desu kusalÄ• , samÄ• dhibhÄ• vanÄ• ratÄ• .

sammappadhÄ• nÄ• nuyuttÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``tevijjÄ• chaá¸·abhiÃ±Ã±Ä• ca, iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• .

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ pattÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``edisÄ• te mahÄ• vÄ«ra, tava sissÄ• susikkhitÄ• .

durÄ• sadÄ• uggatejÄ• , parivÄ• renti taá¹ƒ sadÄ• ||

``tehi sissehi parivuto, saÃ±Ã±atehi tapassibhi.

migarÄ• jÄ• vasambhÄ«to, uá¸·urÄ• jÄ• va sobhasi ||

``pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya, ruhanti dharaá¹‡Ä«ruhÄ• .

vepullataá¹ƒ pÄ• puá¹‡anti, phalaÃ±ca dassayanti te ||

``pathavÄ«sadiso tvaá¹ƒsi, sakyaputta mahÄ• yasa.

sÄ• sane te patiá¹-á¹-hÄ• ya, labhanti amataá¹ƒ phalaá¹ƒ ||

``sindhu sarassatÄ« ceva, nandiyo candabhÄ• gikÄ• .

gaá¹…gÄ• ca yamunÄ• ceva, sarabhÅ« ca atho mahÄ« ||

``etÄ• saá¹ƒ sandamÄ• nÄ• naá¹ƒ, sÄ• garova sampaá¹-icchati.

jahanti purimaá¹ƒ nÄ• maá¹ƒ, sÄ• garoteva Ã±Ä• yati ||

``tathevime catubbaá¹‡á¹‡Ä• , pabbajitvÄ• tavantike.

jahanti purimaá¹ƒ nÄ• maá¹ƒ, buddhaputtÄ• ti Ã±Ä• yare ||

``yathÄ• pi cando vimalo, gacchaá¹ƒ Ä• kÄ• sadhÄ• tuyÄ• .

sabbe tÄ• ragaá¹‡e loke, Ä• bhÄ• ya atirocati ||

``tatheva \Ne II 331/ tvaá¹ƒ mahÄ• vÄ«ra, parivuto devamÄ• nuse.

ete sabbe atikkamma, jalasi sabbadÄ• tuvaá¹ƒ ||

``gambhÄ«re \Be II 390/ uá¹-á¹-hitÄ• Å«mÄ«, na velamativattare.

sabbÄ• velaá¹ƒva phusanti, saÃ±cuá¹‡á¹‡Ä• vikiranti tÄ• ||

``tatheva titthiyÄ• loke, nÄ• nÄ• diá¹-á¹-hÄ« bahujjanÄ• .

dhammaá¹ƒ vÄ• ditukÄ• mÄ• te, nÄ• tivattanti taá¹ƒ muniá¹ƒ ||

``sace ca taá¹ƒ pÄ• puá¹‡anti, paá¹-ivÄ• dehi cakkhuma.

tavantikaá¹ƒ upagantvÄ• , saÃ±cuá¹‡á¹‡Ä• va bhavanti te ||

``yathÄ• pi udake jÄ• tÄ• , kumudÄ• mandÄ• lakÄ• bahÅ«.

upalimpanti toyena, kaddamakalalena ca ||

``tatheva bahukÄ• sattÄ• , loke jÄ• tÄ• virÅ«hare.

aá¹-á¹-itÄ• rÄ• gadosena, kaddame kumudaá¹ƒ yathÄ• ||

``yathÄ• pi padumaá¹ƒ jalajaá¹ƒ, jalamajjhe virÅ«hati.

na so limpati toyena, parisuddho hi kesarÄ« ||

``tatheva tvaá¹ƒ mahÄ• vÄ«ra, loke jÄ• to mahÄ• muni.

nopalimpasi lokena, toyena padumaá¹ƒ yathÄ• ||

``yathÄ• pi rammake mÄ• se, bahÅ« pupphanti vÄ• rijÄ• .

nÄ• tikkamanti taá¹ƒ mÄ• saá¹ƒ, samayo pupphanÄ• ya so ||

``tatheva tvaá¹ƒ mahÄ• vÄ«ra, pupphito te vimuttiyÄ• .

sÄ• sanaá¹ƒ nÄ• tivattanti, padumaá¹ƒ vÄ• rijaá¹ƒ yathÄ• ||

``supupphito sÄ• larÄ• jÄ• , dibbagandhaá¹ƒ pavÄ• yati.

aÃ±Ã±asÄ• lehi parivuto, sÄ• larÄ• jÄ• va sobhati ||

``tatheva tvaá¹ƒ mahÄ• vÄ«ra, buddhaÃ±Ä• á¹‡ena pupphito.

bhikkhusaá¹…ghaparivuto, sÄ• larÄ• jÄ• va sobhasi ||

``yathÄ• pi selo himavÄ• , osadho sabbapÄ• á¹‡inaá¹ƒ.

nÄ• gÄ• naá¹ƒ asurÄ• naÃ±ca, devatÄ• naÃ±ca Ä• layo ||

``tatheva tvaá¹ƒ mahÄ• vÄ«ra, osadho viya pÄ• á¹‡inaá¹ƒ.

tevijjÄ• chaá¸·abhiÃ±Ã±Ä• ca, iddhiyÄ• pÄ• ramiá¹ƒ gatÄ• ||

``anusiá¹-á¹-hÄ• \Be II 391/ mahÄ• vÄ«ra, tayÄ• kÄ• ruá¹‡ikena te.

ramanti dhammaratiyÄ• , vasanti tava sÄ• sane ||

``migarÄ• jÄ• yathÄ• sÄ«ho, abhinikkhamma Ä• sayÄ• .

catuddisÄ• nuviloketvÄ• , tikkhattuá¹ƒ abhinÄ• dati ||

``sabbe migÄ• uttasanti, migarÄ• jassa gajjato.

tathÄ• hi jÄ• timÄ• eso, pasÅ« tÄ• seti sabbadÄ• ||

``gajjato te mahÄ• vÄ«ra, vasudhÄ• sampakampati.

bodhaneyyÄ• vabujjhanti, tasanti mÄ• rakÄ• yikÄ• ||

``tasanti \Ne II 332/ titthiyÄ• sabbe, nadato te mahÄ• muni.

kÄ• kÄ• senÄ• va vibbhantÄ• , migaraÃ±Ã±Ä• yathÄ• migÄ• ||

``ye keci gaá¹‡ino loke, satthÄ• roti pavuccare.

paramparÄ• gataá¹ƒ dhammaá¹ƒ, desenti parisÄ• ya te ||

``na hevaá¹ƒ tvaá¹ƒ mahÄ• vÄ«ra, dhammaá¹ƒ desesi pÄ• á¹‡inaá¹ƒ.

sÄ• maá¹ƒ saccÄ• ni bujjhitvÄ• , kevalaá¹ƒ bodhipakkhiyaá¹ƒ ||

``Ä• sayÄ• nusayaá¹ƒ Ã±atvÄ• ; indriyÄ• naá¹ƒ balÄ• balaá¹ƒ.

bhabbÄ• bhabbe viditvÄ• na, mahÄ• meghova gajjasi ||

``cakkavÄ• á¸·apariyantÄ• , nisinnÄ• parisÄ• bhave.

nÄ• nÄ• diá¹-á¹-hÄ« vicinantaá¹ƒ, vimaticchedanÄ• ya taá¹ƒ ||

``sabbesaá¹ƒ cittamaÃ±Ã±Ä• ya, opammakusalo muni.

ekaá¹ƒ paÃ±haá¹ƒ kathentova, vimatiá¹ƒ chindasi pÄ• á¹‡inaá¹ƒ ||

``upatissasadiseheva, vasudhÄ• pÅ«ritÄ• bhave.

sabbeva te paÃ±jalikÄ• , kittayuá¹ƒ lokanÄ• yakaá¹ƒ ||

``kappaá¹ƒ vÄ• te kittayantÄ• , nÄ• nÄ• vaá¹‡á¹‡ehi kittayuá¹ƒ.

parimetuá¹ƒ na sakkeyyuá¹ƒ, appameyyo tathÄ• gato ||

``yathÄ• sakena thÄ• mena, kittito hi mayÄ• jino.

kappakoá¹-Ä«pi kittentÄ• , evameva pakittayuá¹ƒ ||

``sace \Be II 392/ hi koci devo vÄ• , manusso vÄ• susikkhito.

pametuá¹ƒ parikappeyya, vighÄ• taá¹ƒva labheyya so ||

``sÄ• sane te patiá¹-á¹-hÄ• ya, sakyaputta mahÄ• yasa.

paÃ±Ã±Ä• ya pÄ• ramiá¹ƒ gantvÄ• , viharÄ• mi anÄ• savo ||

``titthiye sampamaddÄ• mi, vattemi jinasÄ• sanaá¹ƒ.

dhammasenÄ• pati ajja, sakyaputtassa sÄ• sane ||

``aparimeyye kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sukhitto saravegova, kilese jhÄ• payÄ« mama ||

``yo koci manujo bhÄ• raá¹ƒ, dhÄ• reyya matthake sadÄ• .

bhÄ• rena dukkhito assa, bhÄ• rehi bharito tathÄ• ||

``á¸• ayhamÄ• no tÄ«haggÄ«hi, bhavesu saá¹ƒsariá¹ƒ ahaá¹ƒ.

bharito bhavabhÄ• rena, giriá¹ƒ uccÄ• rito yathÄ• ||

``oropito ca me bhÄ• ro, bhavÄ• ugghÄ• á¹-itÄ• mayÄ• .

karaá¹‡Ä«yaá¹ƒ kataá¹ƒ sabbaá¹ƒ, sakyaputtassa sÄ• sane ||

``yÄ• vatÄ• \Ne II 333/ buddhakhettamhi, á¹-hapetvÄ• sakyapuá¹…gavaá¹ƒ.

ahaá¹ƒ aggomhi paÃ±Ã±Ä• ya, sadiso me na vijjati ||

``samÄ• dhimhi sukusalo, iddhiyÄ• pÄ• ramiá¹ƒ gato.

icchamÄ• no cahaá¹ƒ ajja, sahassaá¹ƒ abhinimmine ||

``anupubbavihÄ• rassa, vasÄ«bhÅ«to mahÄ• muni.

kathesi sÄ• sanaá¹ƒ mayhaá¹ƒ, nirodho sayanaá¹ƒ mama ||

``dibbacakkhu visuddhaá¹ƒ me, samÄ• dhikusalo ahaá¹ƒ.

sammappadhÄ• nÄ• nuyutto, bojjhaá¹…gabhÄ• vanÄ• rato ||

``sÄ• vakena hi pattabbaá¹ƒ, sabbameva kataá¹ƒ mayÄ• .

lokanÄ• thaá¹ƒ á¹-hapetvÄ• na, sadiso me na vijjati ||

``samÄ• pattÄ«naá¹ƒ kusalo, jhÄ• navimokkhÄ• na khippapaá¹-ilÄ• bhÄ«.

bojjhaá¹…gabhÄ• vanÄ• rato, sÄ• vakaguá¹‡apÄ• ramigatosmi ||

``sÄ• vakaguá¹‡enapi \Be II 393/ phussena, buddhiyÄ• parisuttamabhÄ• ravÄ• .

yaá¹ƒ saddhÄ• saá¹…gahitaá¹ƒ cittaá¹ƒ, sadÄ• sabrahmacÄ• rÄ«su ||

``uddhatavisova sappo, chinnavisÄ• á¹‡ova usabho.

nikkhittamÄ• nadappova, upemi garugÄ• ravena gaá¹‡aá¹ƒ ||

``yadi rÅ«pinÄ« bhaveyya, paÃ±Ã±Ä• me vasumatÄ«pi na sameyya.

anomadassissa bhagavato, phalametaá¹ƒ Ã±Ä• á¹‡athavanÄ• ya ||

``pavattitaá¹ƒ dhammacakkaá¹ƒ, sakyaputtena tÄ• dinÄ• .

anuvattemahaá¹ƒ sammÄ• , Ã±Ä• á¹‡athavanÄ• yidaá¹ƒ phalaá¹ƒ ||

``mÄ• me kadÄ• ci pÄ• piccho, kusÄ«to hÄ«navÄ«riyo.

appassuto anÄ• cÄ• ro, sameto ahu katthaci ||

``bahussuto ca medhÄ• vÄ«, sÄ«lesu susamÄ• hito.

cetosamathÄ• nuyutto, api muddhani tiá¹-á¹-hatu ||

``taá¹ƒ vo vadÄ• mi bhaddante, tÄ• vantettha samÄ• gatÄ• .

appicchÄ• hotha santuá¹-á¹-hÄ• , jhÄ• yÄ« jhÄ• naratÄ• sadÄ• ||

``yamahaá¹ƒ paá¹-hamaá¹ƒ disvÄ• , virajo vimalo ahuá¹ƒ.

so me Ä• cariyo dhÄ«ro, assaji nÄ• ma sÄ• vako ||

``tassÄ• haá¹ƒ vÄ• hasÄ• ajja, dhammasenÄ• patÄ« ahuá¹ƒ.

sabbattha pÄ• ramiá¹ƒ patvÄ• , viharÄ• mi anÄ• savo ||

``yo me Ä• cariyo Ä• si, assaji nÄ• ma sÄ• vako.

yassaá¹ƒ disÄ• yaá¹ƒ vasati, ussÄ«samhi karomahaá¹ƒ ||

``mama \Ne II 334/ kammaá¹ƒ saritvÄ• na, gotamo sakyapuá¹…gavo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , aggaá¹-á¹-hÄ• ne á¹-hapesi maá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

aparabhÄ• ge pana satthÄ• jetavanamahÄ• vihÄ• re ariyagaá¹‡amajjhe nisinno attano sÄ• guá¹‡avisesena etadagge á¹-hapento --- ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ sÄ• riputtoâ€™â€™ ti \Be II 394/ (AN a I 188-189) thera etadagge á¹-hapesi. so evaá¹ƒ sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa matthakaá¹ƒ patvÄ• dhar patiá¹-á¹-hahitvÄ• sattahitaá¹ƒ karonto ekadivasaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ \Ee III 96/ atta cariyavibhÄ• vanamukhena aÃ±Ã±aá¹ƒ byÄ• karonto ---

<981> á¹• 21 ``yathÄ• cÄ• rÄ« yathÄ• sato satÄ«mÄ• , yatasaá¹…kappajjhÄ• yi appamatto

ajjhattarato samÄ• hitatto, eko santusito tamÄ• hu bhikkhuá¹ƒ ||

<982> á¹• 21 ``allaá¹ƒ sukkhaá¹ƒ vÄ• bhuÃ±janto, na bÄ• á¸·haá¹ƒ suhito siyÄ• .

Å«nÅ«daro mitÄ• hÄ• ro, sato bhikkhu paribbaje ||

<983> á¹• 21 ``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<984> á¹• 21 ``kappiyaá¹ƒ taÃ±ce chÄ• deti, cÄ«varaá¹ƒ idamatthikaá¹ƒ.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<985> á¹• 21 ``pallaá¹…kena nisinnassa, jaá¹‡á¹‡uke nÄ• bhivassati.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<986> á¹• 21 ``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

ubhayantarena nÄ• hosi, kena lokasmi kiá¹ƒ siyÄ• ||

<987> á¹• 21 ``mÄ• me kadÄ• ci pÄ• piccho, kusÄ«to hÄ«navÄ«riyo.

appassuto anÄ• daro, kena lokasmi kiá¹ƒ siyÄ• ||

<988> á¹• 21 ``bahussuto ca medhÄ• vÄ«, sÄ«lesu susamÄ• hito.

cetosamathamanuyutto, api muddhani tiá¹-á¹-hatu ||

<989> á¹• 21 ``yo papaÃ±camanuyutto, papaÃ±cÄ• bhirato mago.

virÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

<990> á¹• 21 ``yo \Be II 395/ \Ne II 335/ ca papaÃ±caá¹ƒ hitvÄ• na, nippapaÃ±capathe rato

Ä• rÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

<991> á¹• 21 ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ ||

<992> á¹• 21 ``ramaá¹‡Ä«yÄ• ni araÃ±Ã±Ä• ni, yattha na ramatÄ« jano.

vÄ«tarÄ• gÄ• ramissanti, na te kÄ• magavesino ||

<993> á¹• 21 ``nidhÄ«naá¹ƒva pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo ||

<994> á¹• 21 ``ovadeyyÄ• nusÄ• seyya, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hoti appiyo ||

<995> á¹• 21 ``aÃ±Ã±assa \Ee III 97/ bhagavÄ• buddho, dhammaá¹ƒ desesi cakkhumÄ• .

dhamme desiyamÄ• namhi, sotamÄ• dhesimatthiko.

taá¹ƒ me amoghaá¹ƒ savanaá¹ƒ, vimuttomhi anÄ• savo ||

<996> á¹• 21 ``neva pubbenivÄ• sÄ• ya, napi dibbassa cakkhuno.

cetopariyÄ• ya iddhiyÄ• , cutiyÄ• upapattiyÄ• .

sotadhÄ• tuvisuddhiyÄ• , paá¹‡idhÄ« me na vijjati ||

<997> á¹• 21 ``rukkhamÅ«laá¹ƒva nissÄ• ya, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

paÃ±Ã±Ä• ya uttamo thero, upatissova jhÄ• yati ||

<998> á¹• 21 ``avitakkaá¹ƒ samÄ• panno, sammÄ• sambuddhasÄ• vako.

ariyena tuá¹‡hÄ«bhÄ• vena, upeto hoti tÄ• vade ||

<999> á¹• 21 ``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

evaá¹ƒ mohakkhayÄ• bhikkhu, pabbatova na vedhati ||

<1000> á¹• 21 ``anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhamattaá¹ƒva khÄ• yati ||

<1001> á¹• 21 ``nÄ• bhinandÄ• mi \Be II 396/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

nikkhipissaá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, sampajÄ• no paá¹-issato ||

<1002> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

<1003> á¹• 21 ``ubhayena \Ne II 336/ midaá¹ƒ maraá¹‡ameva, nÄ• maraá¹‡aá¹ƒ pacchÄ•

paá¹-ipajjatha mÄ• vinassatha, khaá¹‡o vo mÄ• upaccagÄ• ||

<1004> á¹• 21 ``nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ santarabÄ• hiraá¹ƒ.

evaá¹ƒ gopetha attÄ• naá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

<1005> á¹• 21 ``upasanto uparato, mantabhÄ• á¹‡Ä« anuddhato.

dhunÄ• ti pÄ• pake dhamme, dumapattaá¹ƒva mÄ• luto ||

<1006> á¹• 21 ``upasanto uparato, mantabhÄ• á¹‡Ä« anuddhato.

appÄ• si pÄ• pake dhamme, dumapattaá¹ƒva mÄ• luto ||

<1007> á¹• 21 ``upasanto anÄ• yÄ• so, vippasanno anÄ• vilo.

kalyÄ• á¹‡asÄ«lo medhÄ• vÄ«, dukkhassantakaro siyÄ• ||

<1008> á¹• 21 ``na vissase ekatiyesu evaá¹ƒ, agÄ• risu pabbajitesu cÄ• pi.

sÄ• dhÅ«pi hutvÄ• na asÄ• dhu honti, asÄ• dhu hutvÄ• puna sÄ• dhu honti ||

<1009> á¹• 21 ``kÄ• macchando \Ee III 98/ ca byÄ• pÄ• do, thinamiddhaÃ±ca bhikkhuno.

uddhaccaá¹ƒ vicikicchÄ• ca, paÃ±cete cittakelisÄ• ||

<1010> á¹• 21 ``yassa sakkariyamÄ• nassa, asakkÄ• rena cÅ«bhayaá¹ƒ.

samÄ• dhi na vikampati, appamÄ• davihÄ• rino ||

<1011> á¹• 21 ``taá¹ƒ jhÄ• yinaá¹ƒ sÄ• tatikaá¹ƒ, sukhumadiá¹-á¹-hipassakaá¹ƒ.

upÄ• dÄ• nakkhayÄ• rÄ• maá¹ƒ, Ä• hu sappuriso iti ||

<1012> á¹• 21 ``mahÄ• samuddo \Be II 397/ pathavÄ«, pabbato anilopi ca.

upamÄ• ya na yujjanti, satthu varavimuttiyÄ• ||

<1013> á¹• 21 ``cakkÄ• nuvattako thero, mahÄ• Ã±Ä• á¹‡Ä« samÄ• hito.

pathavÄ• paggisamÄ• no, na rajjati na dussati ||

<1014> á¹• 21 ``paÃ±Ã±Ä• pÄ• ramitaá¹ƒ patto, mahÄ• buddhi mahÄ• mati.

ajaá¸·o jaá¸·asamÄ• no, sadÄ• carati nibbuto ||

<1015> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• ... pe ... bhavanettisamÅ«hatÄ• ||

<1016> á¹• 21 ``sampÄ• dethappamÄ• dena, esÄ• me anusÄ• sanÄ«.

handÄ• haá¹ƒ parinibbissaá¹ƒ, vippamuttomhi sabbadhÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si. imÄ• hi kÄ• ci gÄ• thÄ• therena bhÄ• sitÄ• , kÄ• ci theraá¹ƒ Ä• r
sabbÄ• pacchÄ• attano cariyapavedanavasena therena bhÄ• sitattÄ• therasseva gÄ• thÄ

tattha \Ne II 337/ __yathÄ• cÄ• rÄ«_ti yathÄ• kÄ• yÄ• dÄ«hi saá¹ƒyato, saá¹ƒvuto hutvÄ•
yathÄ• caraá¹‡asÄ«loti vÄ• yathÄ• cÄ• rÄ«, sÄ«lasampannoti attho. __yathÄ• sato_ti yathÄ
gÄ• thÄ• sukhatthaÃ±hi anunÄ• sikalopaá¹ƒ katvÄ• niddeso kato, santo viya, ariyehi nibbis
__satÄ«mÄ• _ti paramÄ• ya satiyÄ• samannÄ• gato. __yatasaá¹…kappajjhÄ• yÄ«_ti sabba
nekkhammasaá¹…kappÄ• divasena saá¹ƒyatasaá¹…kappo hutvÄ• Ä• rammaá¹‡Å«panijjhÄ
jhÄ• yanasÄ«lo. __appamatto_ti tasmiá¹ƒyeva yathÄ• cÄ• ribhÄ• ve yatasaá¹…kappo hutvÄ
sabbattha suppatiá¹-á¹-hitasatisampajaÃ±Ã±o. __ajjhattarato_ti gocarajjhatte kammaá¹-á¹-h
abhirato. __samÄ• hitatto_ti tÄ• ya eva bhÄ• vanÄ• ya ekaggacitto. __eko_ti asahÄ• yo gaá
kilesasaá¹ƒsaggaÃ±ca pahÄ• ya kÄ• yavivekaá¹ƒ, cittavivekaÃ±ca paribrÅ«hayanto. __sant
ca bhÄ• vanÄ• rÄ• masantosena ca sammadeva tusito tuá¹-á¹-ho. bhÄ• vanÄ• ya hi uparÅ«
uá¸·Ä• raá¹ƒ pÄ«tipÄ• mojjaá¹ƒ uppajjati, matthakaá¹ƒ pattÄ• ya pana vattabbameva natthi.
__bhikkhu_nti taá¹ƒ evarÅ«paá¹ƒ puggalaá¹ƒ sikkhattayapÄ• ripÅ«riyÄ• bhayaá¹ƒ ikkhanat
bhikkhÅ«ti vadanti.

idÄ• ni \Be II 398/ yathÄ• vuttasantosadvaye paccayasantosaá¹ƒ tÄ• va dassento __ ``allaá
_tiÄ• dimÄ• ha. tattha __alla_nti sappiÄ• diupasekena tintaá¹ƒ siniddhaá¹ƒ. __sukkha_nti ta
__vÄ• _-saddo aniyamattho, allaá¹ƒ vÄ• sukkhaá¹ƒ vÄ• ti. __bÄ• á¸·ha_nti ativiya. __suhito
attho. kathaá¹ƒ pana siyÄ• ti Ä• ha __ ``Å«nÅ«daro mitÄ• hÄ• roâ€™â€™ _ti paá¹‡Ä«taá¹ƒ
bhuÃ±janto bhikkhu yÄ• vadatthaá¹ƒ abhuÃ±jitvÄ• Å«nÅ«daro sallahukudaro, tato eva mitÄ
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ Ä• haranto tattha mattaÃ±Ã±utÄ• ya pacca
hutvÄ• __paribbaje_ vihareyya.

yathÄ• pana Å«nÅ«daro mitÄ• hÄ• ro ca nÄ• ma hoti, taá¹ƒ dassetuá¹ƒ __ ``cattÄ• roâ€™
__abhutvÄ• _ti cattÄ• ro vÄ• paÃ±ca vÄ• __Ä• lope_ kabaá¸·e abhuÃ±jitvÄ• tattakassa Ä
á¹-hapetvÄ• pÄ• nÄ«yaá¹ƒ piveyya. ayaÃ±hi Ä• hÄ• re sallahukavutti. nibbÄ• naÃ±hi pesita
__phÄ• suvihÄ• rÄ• ya_ jhÄ• nÄ• dÄ«naá¹ƒ adhigamayogyatÄ• ya sukhavihÄ• rÄ• ya __ala
kucchiparihÄ• riyaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ vadanto piá¹‡á¸• apÄ• te itarÄ«tarasantosaá¹ƒ da
ti vÄ• pÄ• á¹-ho, so catupaÃ±cÄ• lopamattenÄ• pi Ä• hÄ• rena sarÄ«raá¹ƒ yÄ• petuá¹ƒ sar
thirapakatikassa puggalassa vasena vutto siyÄ• , uttaragÄ• thÄ• hipi saá¹ƒsandati eva appa
senÄ• sanassa ca vakkhamÄ• nattÄ• .

__kappiya_nti \Ne II 338/ yaá¹ƒ kappiyakappiyÄ• nulomesu khomÄ• dÄ«su aÃ±Ã±ataranti a
chÄ• detÄ«_ti kappiyaá¹ƒ cÄ«varaá¹ƒ samÄ• naá¹ƒ chÄ• detabbaá¹ƒ á¹-hÄ• naá¹ƒ chÄ• de
anuÃ±Ã±Ä• tajÄ• tiyaá¹ƒ santaá¹ƒ heá¹-á¹-himantena anuÃ±Ã±Ä• tapamÄ• á¹‡ayuttaá¹ƒ ce
__idamatthika_nti idaá¹ƒ payojanatthaá¹ƒ satthÄ• rÄ• vuttapayojanatthaá¹ƒ yÄ• vadeva
sÄ«tÄ• dipaá¹-ighÄ• tanatthaÃ±ceva hirÄ«kopÄ«napaá¹-icchÄ• danatthaÃ±cÄ• ti attho. eten
cÄ«varaá¹ƒ tattha itarÄ«tarasantosaÃ±ca vadati.

__pallaá¹…kena nisinnassÄ• _ti pallaá¹…kaá¹ƒ vuccati samantato Å«rubaddhÄ• sanaá¹ƒ, t
tisandhipallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinnassÄ• ti attho. __jaá¹‡á¹‡uke_ \Be II 399/ __nÄ•
kuá¹-iyaá¹ƒ tathÄ• nisinnassa deve vassante jaá¹‡á¹‡ukadvayaá¹ƒ vassodakena na temiya
sabbapariyantasenÄ• sanaá¹ƒ \Ee III 100/, sakkÄ• hi tattha nisÄ«ditvÄ• atthakÄ• marÅ«pe
sadatthaá¹ƒ nipphÄ• detuá¹ƒ. tenÄ• ha __ ``alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkh

evaá¹ƒ thero imÄ• hi catÅ«hi gÄ• thÄ• hi ye te bhikkhÅ« mahicchÄ• asantuá¹-á¹-hÄ• , tesa
sallekhaovÄ• daá¹ƒ pakÄ• setvÄ• idÄ• ni vedanÄ• mukhena bhÄ• vanÄ• rÄ• masantosaá¹
_ntiÄ• dimÄ• ha. tattha __sukha_nti sukhavedanaá¹ƒ. __dukkhato_ti vipariá¹‡Ä• madukkha
vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya yathÄ• bhÅ«taá¹ƒ yo apassÄ«ti atth
assÄ• diyamÄ• nÄ• pi visamissaá¹ƒ viya bhojanaá¹ƒ vipariá¹‡Ä• makÄ• le dukkhÄ• yeva ho
dukkhÄ• nupassanaá¹ƒ dasseti. __dukkhamaddakkhi sallato_ti dukkhavedanaá¹ƒ yo sallant
yathÄ• sallaá¹ƒ sarÄ«raá¹ƒ anupavisantampi anupavisitvÄ• á¹-hitampi uddhariyamÄ• nam
evaá¹ƒ uppajjamÄ• nÄ• pi á¹-hitippattÄ• pi bhijjamÄ• nÄ• pi vibÄ• dhatiyevÄ• ti. etenettha d

ukkaá¹ƒsetvÄ• vadati, tena ca ``yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15) vacan
attattaniyagÄ• haá¹ƒ viniveá¹-heti. __ubhayantarenÄ• _ti ubhayesaá¹ƒ antare, sukhadukkha
majjhabhÅ«te adukkhamasukheti attho. __nÄ• hosÄ«_ti yathÄ• bhÅ«tÄ• vabodhane attatta
__kena lokasmi kiá¹ƒ siyÄ• _ti evaá¹ƒ vedanÄ• mukhena paÃ±capi upÄ• dÄ• nakkhandhe p
tappaá¹-ibaddhaá¹ƒ sakalakilesajÄ• laá¹ƒ samucchinditvÄ• á¹-hito kena nÄ• ma kilesena lo
devatÄ• dÄ«su kiá¹ƒ vÄ• Ä• yati siyÄ• , aÃ±Ã±adatthu chinnabandhano apaÃ±Ã±attikova s

idÄ• ni micchÄ• paá¹-ipanne puggale garahanto sammÄ• paá¹-ipanne pasaá¹ƒsanto __ ``m
catasso gÄ• thÄ• abhÄ• si. tattha __mÄ• me kadÄ• ci pÄ• piccho_ti yo asantaguá¹‡asamb
II 339/, samaá¹‡adhamme ussÄ• hÄ• bhÄ• vena __kusÄ«to, _ tatoyeva __hÄ«navÄ«riyo, _
saccapaá¹-iccasamuppÄ• dÄ• dipaá¹-isaá¹ƒyuttassa sutassa abhÄ• vena __appassuto, _ o
Ä• darÄ• bhÄ• vena __anÄ• daro, _ tÄ• diso atihÄ«napuggalo mama \Be II 400/ santike kad
__kena lokasmi kiá¹ƒ siyÄ• _ti lokasmiá¹ƒ sattanikÄ• ye tassa tÄ• disassa puggalassa kena
bhavitabbaá¹ƒ, kena vÄ• katena kiá¹ƒ siyÄ• , niratthakamevÄ• ti attho.

__bahussuto cÄ• _ti yo puggalo sÄ«lÄ• dipaá¹-isaá¹ƒyuttassa suttageyyÄ• dibhedassa bah
bahussuto, dhammojapaÃ±Ã±Ä• ya pÄ• rihÄ• riyapaÃ±Ã±Ä• ya paá¹-ivedhapaÃ±Ã±Ä• ya c
suá¹-á¹-hu patiá¹-á¹-hitattÄ• __susamÄ• hito, cetosamathaá¹ƒ_ lokiyalokuttarabhedaá¹ƒ cit
III 101/ __anuyutto, _ tÄ• diso puggalo mayhaá¹ƒ matthakepi tiá¹-á¹-hatu, pageva sahavÄ• s

__yo papaÃ±camanuyutto_ti yo pana puggalo kammÄ• rÄ• matÄ• divasena rÅ«pÄ• bhisaá
papaÃ±canaá¹-á¹-hena taá¹‡hÄ• dibhedaá¹ƒ papaÃ±caá¹ƒ anuyutto, tattha ca anÄ• dÄ«nav
magasadiso, so nibbÄ• naá¹ƒ virÄ• dhayi, so nibbÄ• nÄ• suvidÅ«ravidÅ«re á¹-hito.

__yo ca papaÃ±caá¹ƒ hitvÄ• nÄ• _ti yo pana puggalo taá¹‡hÄ• papaÃ±caá¹ƒ pahÄ• ya tad
nibbÄ• nassa pathe adhigamupÄ• ye ariyamagge __rato_ bhÄ• vanÄ• bhisamaye abhirato,
sÄ• dhesi adhigacchÄ«ti attho.

athekadivasaá¹ƒ thero attano kaniá¹-á¹-habhÄ• tikassa revatattherassa kaá¹‡á¹-akanicitakh
nirudakakantÄ• re vÄ• saá¹ƒ disvÄ• taá¹ƒ pasaá¹ƒsanto __ ``gÄ• me vÄ• â€™â€™ _tiÄ• d
tattha __gÄ• me vÄ• _ti kiÃ±cÄ• pi arahanto gÄ• mante kÄ• yavivekaá¹ƒ na labhanti, cittavi
tesaÃ±hi dibbapaá¹-ibhÄ• gÄ• nipi Ä• rammaá¹‡Ä• ni cittaá¹ƒ cÄ• letuá¹ƒ na sakkonti, tasm
araÃ±Ã±Ä• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ• , __yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹
ramaá¹‡Ä«yo evÄ• ti attho.

__araÃ±Ã±Ä• nÄ«_ti supupphitatarusaá¹‡á¸• amaá¹‡á¸• itÄ• ni vimalasalilÄ• sayasampann
ramaá¹‡Ä«yÄ• nÄ«ti sambandho. __yatthÄ• _ti yesu araÃ±Ã±esu vikasitesu viya ramamÄ•
kÄ• magavesako __jano_ na ramati. __vÄ«tarÄ• gÄ• _ti vigatarÄ• gÄ• pana khÄ«á¹‡Ä• sa

padumavanesu \Be II 401/ \Ne II 340/ tathÄ• rÅ«pesu araÃ±Ã±esu ramissantÄ«ti. __na te k
te vÄ«tarÄ• gÄ• kÄ• magavesino na hontÄ«ti attho.

puna thero rÄ• dhaá¹ƒ nÄ• ma duggatabrÄ• hmaá¹‡aá¹ƒ anukampÄ• ya pabbÄ• jetvÄ• , up
pacchÄ• samaá¹‡aá¹ƒ katvÄ• vicaranto ekadivasaá¹ƒ tassa ca subbacabhÄ• vena tussitvÄ
``nidhÄ«naá¹ƒvÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __nidhÄ«naá¹ƒvÄ• _ti tattha tattha nidah
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dipÅ«rÄ• naá¹ƒ nidhikumbhÄ«naá¹ƒ. __pavattÄ• ra_nti kicchajÄ«v
anukampaá¹ƒ katvÄ• ``ehi te sukhena jÄ«vituá¹ƒ upÄ• yaá¹ƒ dassessÄ• mÄ«â€™â€™ ti ni
hatthaá¹ƒ pasÄ• retvÄ• ``imaá¹ƒ gahetvÄ• sukhaá¹ƒ jÄ«vÄ• hÄ«â€™â€™ ti Ä• cikkhitÄ• ra
dve vajjadassino --- ``iminÄ• naá¹ƒ asÄ• ruppena vÄ• khalitena vÄ• saá¹…ghamajjhe nigg
randhagavesako ca, aÃ±Ã±Ä• taá¹ƒ Ã±Ä• petukÄ• mo Ã±Ä• taá¹ƒ assÄ• dento sÄ«lÄ• divu
vajjaá¹ƒ olokento ullumpanasabhÄ• vasaá¹‡á¹-hito \Ee III 102/ cÄ• ti, ayaá¹ƒ idha adhippeto
duggatamanusso ``imaá¹ƒ nidhiá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti niggayhamÄ• nopi nidhidassa
pamuditova hoti, evaá¹ƒ evarÅ«pesu puggalesu asÄ• ruppaá¹ƒ vÄ• khalitaá¹ƒ vÄ• disvÄ•
kÄ• tabbo, tuá¹-á¹-hacitteneva bhavitabbaá¹ƒ, ``bhante, punapi maá¹ƒ evarÅ«paá¹ƒ vadeyy
pavÄ• retabbameva. __niggayhavÄ• di_nti yo vajjaá¹ƒ disvÄ• ayaá¹ƒ me saddhivihÄ• riko,
acintetvÄ• vajjÄ• nurÅ«paá¹ƒ tajjento paá¹‡Ä• mento daá¹‡á¸• akammaá¹ƒ karonto sikkhÄ
nÄ• ma sammÄ• sambuddho viya. vuttaÃ±hetaá¹ƒ --- ``niggayha niggayhÄ• haá¹ƒ, Ä• nand
Ä• nanda, vakkhÄ• mi. yo sÄ• ro so á¹-hassatÄ«â€™â€™ ti (MN III 196). __medhÄ• vi_nti
samannÄ• gataá¹ƒ. __tÄ• disa_nti evarÅ«paá¹ƒ paá¹‡á¸• itaá¹ƒ. __bhaje_ti payirupÄ• seyya
bhajamÄ• nassa antevÄ• sikassa seyyo hoti, na pÄ• piyo, vuá¸• á¸• hiyeva hoti, no parihÄ•

athekadÄ• assajipunabbasukehi kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• se dÅ«site satthÄ• rÄ• Ä• á¹
mahÄ• moggallÄ• nena ca saddhiá¹ƒ tattha gato dhammasenÄ• pati assajipunabbasukesu
gÄ• thamÄ• ha. tattha __ovadeyyÄ• _ti ovÄ• daá¹ƒ anusiá¹-á¹-hiá¹ƒ dadeyya. __anusÄ• sey
pariyÄ• yavacanaá¹ƒ. atha vÄ• uppanne vatthusmiá¹ƒ vadanto ovadati \Be II 402/ nÄ• ma,
siyÄ• â€™â€™ tiÄ• diá¹ƒ anÄ• gataá¹ƒ uddissa vadanto anusÄ• sati nÄ• ma. sammukhÄ•
parammukhÄ• dÅ«taá¹ƒ, sÄ• sanaá¹ƒ vÄ• pesetvÄ• vadanto anusÄ• sati nÄ• ma. sakiá¹ƒ
punappunaá¹ƒ vadanto anusÄ• sati nÄ• ma. __asabbhÄ• cÄ• _ti akusalÄ• dhammÄ• ca n
patiá¹-á¹-hÄ• peyyÄ• ti attho. __sataÃ±hi so_ti evarÅ«po puggalo \Ne II 341/ sÄ• dhÅ«naá¹ƒ
asantÄ• asappurisÄ• vitiá¹‡á¹‡aparalokÄ• Ä• misacakkhukÄ• jÄ«vikatthÄ• ya pabbajitÄ•
anusÄ• sako ``na tvaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yo, na Ä• cariyo, kasmÄ• amhe vadasÄ«â€
vijjhantÄ• naá¹ƒ appiyo hotÄ«ti.

``yaá¹ƒ Ä• rabbha satthÄ• dhammaá¹ƒ deseti, so eva upanissayasampannoâ€™â€™ ti bh
samuá¹-á¹-hitÄ• ya ``nayidametaâ€™â€™ nti dassento __ ``aÃ±Ã±assÄ• â€™â€™ _ti gÄ•
__aÃ±Ã±assÄ• _ti attano bhÄ• gineyyaá¹ƒ dÄ«ghanakhaparibbÄ• jakaá¹ƒ sandhÄ• yÄ• ha.
vedanÄ• pariggahasutte (MN II 205-206) desiyamÄ• ne ayaá¹ƒ mahÄ• thero bhÄ• vanÄ• m

sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa matthakaá¹ƒ patto. __sotamodhesimatthiko_ti satthÄ• raá
atthiko hutvÄ• sussÅ«santo sotaá¹ƒ odahiá¹ƒ. __taá¹ƒ_ \Ee III 103/ __me amoghaá¹ƒ sava
sutaá¹ƒ savanaá¹ƒ mayhaá¹ƒ amoghaá¹ƒ avaÃ±jhaá¹ƒ ahosi, aggasÄ• vakena pattabbaá¹ƒ
ahosi. tenÄ• ha __ ``vimuttomhÄ«â€™â€™ _tiÄ• di.

tattha __neva pubbenivÄ• sÄ• yÄ• _ti attano paresaÃ±ca pubbenivÄ• sajÄ• nanaÃ±Ä• á¹‡
vijjatÄ«ti yojanÄ• . parikammakaraá¹‡avasena tadatthaá¹ƒ cittapaá¹‡idhÄ• namattampi neva
attho. __cetopariyÄ• yÄ• _ti cetopariyaÃ±Ä• á¹‡assa. __iddhiyÄ• _ti iddhividhaÃ±Ä• á¹‡ass
upapattiyÄ• _ti, sattÄ• naá¹ƒ cutiyÄ• upapattiyÄ• ca jÄ• nanaÃ±Ä• á¹‡Ä• ya cutÅ«papÄ• t
__sotadhÄ• tuvisuddhiyÄ• _ti dibbasotaÃ±Ä• á¹‡assa. __paá¹‡idhÄ« me na vijjatÄ«_ti imes
abhiÃ±Ã±Ä• visesÄ• naá¹ƒ atthÄ• ya parikammavasena cittassa paá¹‡idhi cittÄ• bhinÄ«hÄ•
attho. sabbaÃ±Ã±uguá¹‡Ä• viya hi buddhÄ• naá¹ƒ aggamaggÄ• dhigameneva sÄ• vakÄ• r
sÄ• vakaguá¹‡Ä• hatthagatÄ• honti, na tesaá¹ƒ adhigamÄ• ya visuá¹ƒ parikammakaraá¹‡a

__rukkhamÅ«la_ntiÄ• dikÄ• tisso gÄ• thÄ• kapotakandarÄ• yaá¹ƒ viharantassa yakkhena
attano nibbikÄ• ratÄ• dÄ«panavasena vuttÄ• . tattha __muá¹‡á¸• o_ti na voropitakeso. __sa
saá¹…ghÄ• á¹-iá¹ƒ pÄ• rupitvÄ• nisinno. ``saá¹…ghÄ• á¹-iyÄ• supÄ• rutoâ€™â€™ ti ca pa
thero_ti thero hutvÄ• paÃ±Ã±Ä• ya uttamo, sÄ• vakesu paÃ±Ã±Ä• ya seá¹-á¹-hoti attho. __
Ä• rammaá¹‡Å«panijjhÄ• nena lakkhaá¹‡Å«panijjhÄ• nena ca jhÄ• yati, bahulaá¹ƒ samÄ• p
attho.

__upeto hoti tÄ• vade_ti yadÄ• yakkhena sÄ«se pahato, tÄ• vadeva __avitakkaá¹ƒ_
catutthajjhÄ• nikaphalasamÄ• pattiá¹ƒ \Ne II 342/ samÄ• panno ariyena tuá¹‡hÄ«bhÄ• vena
atÄ«tatthe hi hotÄ«ti idaá¹ƒ vattamÄ• navacanaá¹ƒ.

__pabbatova na vedhatÄ«_ti mohakkhayÄ• bhinnasabbakileso __bhikkhu_. so selamayap
suppatiá¹-á¹-hito iá¹-á¹-hÄ• dinÄ• kenaci na vedhati, sabbattha nibbikÄ• ro hotÄ«ti attho.

athekadivasaá¹ƒ therassa asatiyÄ• nivÄ• sanakaá¹‡á¹‡e olambante aÃ±Ã±ataro sÄ• maá¹
parimaá¹‡á¸• alaá¹ƒ nivÄ• setabbaâ€™â€™ nti Ä• ha. taá¹ƒ sutvÄ• ``bhaddaá¹ƒ tayÄ• sua
sirasÄ• viya sampaá¹-icchanto tÄ• vadeva thokaá¹ƒ apakkamitvÄ• parimaá¹‡á¸• alaá¹ƒ niv
ayampi dosoyevÄ• â€™â€™ ti dassento __ ``anaá¹…gaá¹‡assÄ• â€™â€™ _ti gÄ• thamÄ•

puna maraá¹‡e jÄ«vite ca attano samacittataá¹ƒ dassento __ ``nÄ• bhinandÄ• mÄ«â€™â€™
vatvÄ• paresaá¹ƒ dhammaá¹ƒ kathento __ ``ubhayena midaâ€™â€™ _ntiÄ• dinÄ• gÄ• thÄ
__ubhayenÄ• _ti ubhayesu, ubhosu kÄ• lesÅ«ti attho. __mida_nti \Ee III 104/ ma-kÄ• ro pa
maraá¹‡ameva, maraá¹‡aá¹ƒ attheva nÄ• ma, amaraá¹‡aá¹ƒ nÄ• ma natthi. kesu ubhosu kÄ
``pacchÄ• vÄ• pure vÄ• â€™â€™ _ti majjhimavayassa __pacchÄ• vÄ• _ jarÄ• jiá¹‡á¹‡akÄ

__maraá¹‡ameva_ maraá¹‡aá¹ƒ ekantikameva. tasmÄ• __paá¹-ipajjatha_ sammÄ• paá¹-ip
vippaá¹-ipajjitvÄ• __mÄ• vinassatha_ apÄ• yesu mahÄ• dukkhaá¹ƒ mÄ• nubhavatha. __kh
aá¹-á¹-hahi akkhaá¹‡ehi vivajjito ayaá¹ƒ navamo khaá¹‡o mÄ• tumhe atikkamÄ«ti attho.

athekadivasaá¹ƒ Ä• yasmantaá¹ƒ mahÄ• koá¹-á¹-hikaá¹ƒ disvÄ• tassa guá¹‡aá¹ƒ pakÄ• se
_tiÄ• dinÄ• tisso gÄ• thÄ• abhÄ• si. tattha anuddesikavasena __ ``dhunÄ• tÄ«â€™â€™ _t
therasannissitaá¹ƒ katvÄ• vadanto __ ``appÄ• sÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __appÄ
attho. __anÄ• yÄ• so_ti aparissamo, kilesadukkharahitoti attho. __vippasanno anÄ• vilo_ti v
asaddhiyÄ• dÄ«naá¹ƒ abhÄ• vena suá¹-á¹-hu pasannacitto anÄ• vilasaá¹…kappatÄ• ya anÄ

__na vissase_ti gÄ• thÄ• devadattaá¹ƒ saddahitvÄ• tassa diá¹-á¹-hiá¹ƒ rocetvÄ• á¹-hite v
vuttÄ• . tattha __na vissase_ti vissaá¹-á¹-ho na bhaveyya, na saddaheyyÄ• ti attho. __ekatiy
anavaá¹-á¹-hitasabhÄ• vesu puthujjanesu. __eva_nti yathÄ• tumhe ``devadatto sammÄ• p
vissÄ• saá¹ƒ Ä• pajjittha, evaá¹ƒ. __agÄ• risÅ«_ti gahaá¹-á¹-hesu. __sÄ• dhÅ«pi hutvÄ• nÄ
puthujjanabhÄ• vo nÄ• ma \Ne II 343/ assapiá¹-á¹-he á¹-hapitakumbhaá¹‡á¸• aá¹ƒ viya thus
nikhÄ• takhÄ• á¹‡ukaá¹ƒ viya ca anavaá¹-á¹-hito, tasmÄ• ekacce Ä• dito sÄ• dhÅ« hutvÄ•
honti. yathÄ• devadatto pubbe sÄ«lasampanno abhiÃ±Ã±Ä• samÄ• pattilÄ• bhÄ« hutvÄ• I
parihÄ«naviseso chinnapakkhakÄ• ko viya Ä• pÄ• yiko jÄ• to. tasmÄ• tÄ• diso diá¹-á¹-ham
vissÄ• sitabbo. ekacce pana kalyÄ• á¹‡amittasaá¹ƒsaggÄ• bhÄ• vena Ä• dito asÄ• dhÅ« hu
kalyÄ• á¹‡asaá¹ƒsaggena sÄ• dhÅ« hontiyeva, tasmÄ• devadattasadise sÄ• dhupatirÅ«pe
vissÄ• seyyÄ• ti attho.

yesaá¹ƒ kÄ• macchandÄ• dayo cittupakkilesÄ• avigatÄ• , te asÄ• dhÅ«. yesaá¹ƒ te vigatÄ
__ ``kÄ• macchandoâ€™â€™ _ti gÄ• thaá¹ƒ vatvÄ• asÄ• dhÄ• raá¹‡ato ukkaá¹ƒsagataá¹ƒ
__ ``yassa sakkariyamÄ• nassÄ• â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayaá¹ƒ vuttaá¹ƒ.

asÄ• dhÄ• raá¹‡ato \Be II 405/ pana ukkaá¹ƒsagataá¹ƒ taá¹ƒ dassetuá¹ƒ satthÄ• raá¹ƒ attÄ
``mahÄ• samuddoâ€™â€™ _tiÄ• dikÄ• gÄ• thÄ• abhÄ• si. tattha __mahÄ• samuddo_ti \E
mahÄ• pathavÄ« __selo_ pabbato, puratthimÄ• dibhedato anilo ca attano acetanÄ• bhÄ• ve
sahanti, na paá¹-isaá¹…khÄ• nabalena, satthÄ• pana yassÄ• arahattuppattiyÄ• vasena ut
iá¹-á¹-hÄ• dÄ«su sabbattha samo nibbikÄ• ro, tassÄ• __satthu varavimuttiyÄ• _ aggaphala
mahÄ• samuddÄ• dayo __upamÄ• ya_ upamÄ• bhÄ• vena __na yujjanti_ kalabhÄ• gampi

__cakkÄ• nuvattako_ti satthÄ• rÄ• vattitassa dhammacakkassa anuvattako. __thero_ti ase
sÄ«lakkhandhÄ• dÄ«hi samannÄ• gamena thero. __mahÄ• Ã±Ä• á¹‡Ä«_ti mahÄ• paÃ±Ã±c
upacÄ• rappanÄ• samÄ• dhinÄ• anuttarasamÄ• dhinÄ• ca samÄ• hito. __paá¹-havÄ• pag
iá¹-á¹-hÄ• diÄ• rammaá¹‡asannipÄ• te nibbikÄ• ratÄ• ya pathaviyÄ• Ä• pena agginÄ• ca s
rajjati na dussatÄ«â€™â€™ _ti.

__paÃ±Ã±Ä• pÄ• ramitaá¹ƒ patto_ti sÄ• vakaÃ±Ä• á¹‡assa pÄ• ramiá¹ƒ pÄ• rakoá¹-iá¹ƒ pa
mahÄ• puthuhÄ• sajavanatikkhanibbedhikabhÄ• vappattÄ• ya mahatiyÄ• buddhiyÄ• paÃ±
__mahÄ• matÄ«_ti dhammanvayaveditasaá¹…khÄ• tÄ• ya mahatiyÄ• nayaggÄ• hamatiyÄ
catubbidhÄ• , soá¸·asavidhÄ• , catucattÄ• lÄ«savidhÄ• , tesattatividhÄ• ca paÃ±Ã±appabh
anavasesÄ• naá¹ƒ \Ne II 344/ adhigatattÄ• mahÄ• paÃ±Ã±atÄ• divisesayogato ca ayaá¹ƒ
``mahÄ• buddhÄ«â€™â€™ ti vattabbataá¹ƒ arahati. yathÄ• ha bhagavÄ• ---

``paá¹‡á¸• ito, bhikkhave, sÄ• riputto; mahÄ• paÃ±Ã±o, bhikkhave, sÄ• riputto; puthupaÃ±Ã
sÄ• riputto; hÄ• sapaÃ±Ã±o, bhikkhave, sÄ• riputto; javanapaÃ±Ã±o, bhikkhave, sÄ• riputto
bhikkhave, sÄ• riputto; nibbedhikapaÃ±Ã±o, bhikkhave, sÄ• riputtoâ€™â€™ tiÄ• di (MN III 9

tatthÄ• yaá¹ƒ paá¹‡á¸• itabhÄ• vÄ• dÄ«naá¹ƒ vibhÄ• gavibhÄ• vanÄ• . dhÄ• tukusalatÄ• ,
paá¹-iccasamuppÄ• dakusalatÄ• , á¹-hÄ• nÄ• á¹-á¹-hÄ• nakusalatÄ• ti \Be II 406/ imehi catÄ
paá¹‡á¸• ito. mahÄ• paÃ±Ã±atÄ• dÄ«naá¹ƒ vibhÄ• gadassane ayaá¹ƒ pÄ• á¸·i ---

``katamÄ• mahÄ• paÃ±Ã±Ä• ? mahante atthe pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mah
mahÄ• paÃ±Ã±Ä• , mahantÄ• niruttiyo pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahantÄ• n
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahante sÄ«lakkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ
samÄ• dhikkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahante paÃ±Ã±Ä• kkhandhe
mahante vimuttikkhandhe pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahante vimuttiÃ±Ä• á¹‡
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahantÄ• ni á¹-hÄ• nÄ• á¹-á¹-hÄ• nÄ• ni pariggaá¹
mahantÄ• vihÄ• rasamÄ• pattiyo pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahantÄ• ni ariy
mahÄ• paÃ±Ã±Ä• , mahante satipaá¹-á¹-hÄ• ne pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , ma
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahante iddhipÄ• de pariggaá¹‡hÄ• tÄ«ti mahÄ• p
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahantÄ• ni balÄ• ni pariggaá¹‡hÄ• tÄ«ti mahÄ• p
pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahante ariyamagge pariggaá¹‡hÄ• tÄ«ti mahÄ• p
sÄ• maÃ±Ã±aphalÄ• ni pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• , mahantÄ• abhiÃ±Ã±Ä• yo
mahantaá¹ƒ paramatthaá¹ƒ nibbÄ• naá¹ƒ pariggaá¹‡hÄ• tÄ«ti mahÄ• paÃ±Ã±Ä• .

``katamÄ• puthupaÃ±Ã±Ä• ? puthunÄ• nÄ• khandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupa
puthunÄ• nÄ• dhÄ• tÅ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• Ä• ya
puthupaÃ±Ã±Ä• , puthunÄ• nÄ• paá¹-iccasamuppÄ• desu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthu
puthunÄ• nÄ• suÃ±Ã±atamanupalabbhesu \Ne II 345/ Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• dhammesu Ã±Ä• á¹‡aá¹ƒ pavatt
puthunÄ• nÄ• niruttÄ«su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• paá¹-ib
pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• sÄ«lakkhandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti p
puthunÄ• nÄ• samÄ• dhikkhandhesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ

Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• vimuttikkhandhesu Ã±Ä• á¹‡aá¹
puthupaÃ±Ã±Ä• , puthunÄ• nÄ• vimuttiÃ±Ä• á¹‡adassanakkhandhesu Ã±Ä• á¹‡aá¹ƒ pavatt
puthunÄ• nÄ• á¹-hÄ• nÄ• á¹-á¹-hÄ• nesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthu
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• ariyasaccesu Ã±Ä• á¹‡aá¹ƒ pav
puthunÄ• nÄ• satipaá¹-á¹-hÄ• nesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• n
pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• iddhipÄ• desu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puth
puthunÄ• nÄ• indriyesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• balesu
puthupaÃ±Ã±Ä• , puthunÄ• nÄ• bojjhaá¹…gesu Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä•
Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthunÄ• nÄ• sÄ• maÃ±Ã±aphalesu Ã±Ä• á¹‡
puthunÄ• nÄ• abhiÃ±Ã±Ä• su Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• , puthujjanasÄ• d
paramatthe nibbÄ• ne Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti puthupaÃ±Ã±Ä• .

``katamÄ• hÄ• sapaÃ±Ã±Ä• ? idhekacco hÄ• sabahulo vedabahulo tuá¹-á¹-hibahulo pÄ• m
paripÅ«retÄ«ti hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo ... pe ... pÄ• mojjabahulo indriyasaá¹ƒvaraá
hÄ• sapaÃ±Ã±Ä• , hÄ• sabahulo ... pe ... pÄ• mojjabahulo bhojane mattaÃ±Ã±utaá¹ƒ paripÅ
hÄ• sabahulo ... pe ... pÄ• mojjabahulo jÄ• gariyÄ• nuyogaá¹ƒ paripÅ«retÄ«ti hÄ• sapaÃ±Ã
pÄ• mojjabahulo sÄ«lakkhandhaá¹ƒ ... pe ... samÄ• dhikkhandhaá¹ƒ, paÃ±Ã±Ä• kkhandhaá
vimuttiÃ±Ä• á¹‡adassanakkhandhaá¹ƒ paripÅ«retÄ«ti ... pe ... paá¹-ivijjhatÄ«ti. vihÄ• rasam
paripÅ«retÄ«ti, ariyasaccÄ• ni paá¹-ivijjhatÄ«ti, satipaá¹-á¹-hÄ• ne bhÄ• vetÄ«ti, sammappa
iddhipÄ• de bhÄ• vetÄ«ti, indriyÄ• ni bhÄ• vetÄ«ti, balÄ• ni bhÄ• vetÄ«ti, bojjhaá¹…ge bhÄ•
bhÄ• vetÄ«ti ... pe ... sÄ• maÃ±Ã±aphalÄ• ni sacchikarotÄ«ti hÄ• sapaÃ±Ã±Ä• , hÄ• sabah
tuá¹-á¹-hibahulo pÄ• mojjabahulo abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«ti hÄ• sapaÃ±Ã±Ä• ; hÄ• sa
tuá¹-á¹-hibahulo pÄ• mojjabahulo paramatthaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti hÄ• sapaÃ±

``katamÄ• \Be II 408/ javanapaÃ±Ã±Ä• ? yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppa
dÅ«re santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ aniccato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• , duk
javanapaÃ±Ã±Ä• , anattato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• ; yÄ• kÄ• ci vedanÄ• ... p
kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... sabbaá¹ƒ viÃ±Ã±Ä• á¹‡
javatÄ«ti javanapaÃ±Ã±Ä• , dukkhato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• , anattato khipp
javanapaÃ±Ã±Ä• . cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ, an
javanapaÃ±Ã±Ä• , dukkhato khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• , anattato khippaá¹ƒ java

``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhaya
asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• rÅ«pa
javatÄ«ti javanapaÃ±Ã±Ä• ... pe ... vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±
cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹
bhayaá¹-á¹-hena, anattÄ• asÄ• rakaá¹-á¹-henÄ• ti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vayitvÄ•
jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• .

``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppa
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti tulayitvÄ• tÄ«rayitvÄ• vibhÄ• vay
rÅ«panirodhe khippaá¹ƒ javatÄ«ti javanapaÃ±Ã±Ä• . vedanÄ• ... pe ... saÃ±Ã±Ä• ... saá¹…
viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhu ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ
paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad
vibhÄ• vayitvÄ• vibhÅ«taá¹ƒ katvÄ• jarÄ• maraá¹‡anirodhe nibbÄ• ne khippaá¹ƒ javatÄ«ti

``katamÄ• tikkhapaÃ±Ã±Ä• ? khippaá¹ƒ kilese chindatÄ«ti tikkhapaÃ±Ã±Ä• , uppannaá¹ƒ k
nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti \Ee III 107/ anabhÄ• vaá¹ƒ gametÄ«ti tikkha
byÄ• pÄ• davitakkaá¹ƒ nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ game
uppannaá¹ƒ vihiá¹ƒsÄ• vitakkaá¹ƒ nÄ• dhivÄ• seti ... pe ... uppannuppanne pÄ• pake akusa
pajahati vinodeti \Be II 409/ byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«ti tikkhapaÃ±Ã±Ä• ; uppa
nÄ• dhivÄ• seti pajahati vinodeti byantÄ«karoti anabhÄ• vaá¹ƒ gametÄ«ti tikkhapaÃ±Ã±Ä• ;
... uppannaá¹ƒ mohaá¹ƒ ... uppannaá¹ƒ kodhaá¹ƒ ... uppannaá¹ƒ upanÄ• haá¹ƒ ... makkhaá
issaá¹ƒ ... macchariyaá¹ƒ ... mÄ• yaá¹ƒ ... sÄ• á¹-heyyaá¹ƒ ... thambhaá¹ƒ ... sÄ• rambhaá¹
atimÄ• naá¹ƒ ... madaá¹ƒ ... pamÄ• daá¹ƒ ... sabbe kilese ... sabbe duccarite ... sabbe abhis
... sabbe bhavagÄ• mikamme nÄ• dhivÄ• seti pajahati \Ne II 347/ vinodeti byantÄ«karoti ana
tikkhapaÃ±Ã±Ä• . ekasmiá¹ƒ Ä• sane cattÄ• ro ca ariyamaggÄ• , cattÄ• ri sÄ• maÃ±Ã±apha
paá¹-isambhidÄ• yo, cha abhiÃ±Ã±Ä• yo adhigatÄ• honti sacchikatÄ• phassitÄ• paÃ±Ã±Ä

``katamÄ• nibbedhikapaÃ±Ã±Ä• ? idhekacco sabbasaá¹…khÄ• resu ubbegabahulo hoti utt
ukkaá¹‡á¹-hanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaá¹…khÄ•
apadÄ• litapubbaá¹ƒ lobhakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• , anib
apadÄ• litapubbaá¹ƒ dosakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• , anib
apadÄ• litapubbaá¹ƒ mohakkhandhaá¹ƒ nibbijjhati padÄ• letÄ«ti nibbedhikapaÃ±Ã±Ä• ; anib
apadÄ• litapubbaá¹ƒ kodhaá¹ƒ ... pe ... upanÄ• haá¹ƒ ... pe ... sabbe bhavagÄ• mikamme n
nibbedhikapaÃ±Ã±Ä• â€™â€™ ti (Paá¹-is III 6-7).

evaá¹ƒ yathÄ• vuttavibhÄ• gÄ• ya mahatiyÄ• paÃ±Ã±Ä• ya samannÄ• gatattÄ• ``mahÄ• b

apica anupadadhammavipassanÄ• vasenÄ• pi imassa therassa mahÄ• paÃ±Ã±atÄ• vedita

``sÄ• riputto, bhikkhave, aá¸• á¸• hamÄ• saá¹ƒ anupadadhammavipassanaá¹ƒ vipassati. tat
sÄ• riputtassa anupadadhammavipassanÄ• ya hoti.

``idha, bhikkhave, sÄ• riputto vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasam
paá¹-hame jhÄ• ne dhammÄ• vitakko ca ... pe ... cittekaggatÄ• ca phasso vedanÄ• saÃ±Ã

chando \Be II 410/ adhimokkho vÄ«riyaá¹ƒ sati upekkhÄ• manasikÄ• ro, tyÄ• ssa dhammÄ
tyÄ• ssa dhammÄ• viditÄ• uppajjanti, viditÄ• upaá¹-á¹-hahanti, viditÄ• abbhatthaá¹ƒ gacc
pajÄ• nÄ• ti `evaá¹ƒ kira me dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iventÄ«â€™ ti. so
anapÄ• yo anissito appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ• dÄ«katena cetasÄ•
nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa hoti.

``puna caparaá¹ƒ, bhikkhave, sÄ• riputto vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiy
II 348/ tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. Ä• kÄ• sÄ• naÃ±
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ ... Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ... sabbaso \Ee III 108/ Ä• k
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati. so tÄ• ya sa
vuá¹-á¹-hahati, so tÄ• ya samÄ• pattiyÄ• sato vuá¹-á¹-hahitvÄ• ye dhammÄ• atÄ«tÄ• niru
dhamme samanupassati ``evaá¹ƒ kira me dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iven
dhammesu anupÄ• yo anapÄ• yo anissito appaá¹-ibaddho vippamutto visaá¹ƒyutto vimariyÄ
viharati. so `atthi uttari nissaraá¹‡aâ€™ nti pajÄ• nÄ• ti. tabbahulÄ«kÄ• rÄ• atthitvevassa h

``puna caparaá¹ƒ, bhikkhave, sÄ• riputto sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ upasampajja viharati. paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ•
tÄ• ya samÄ• pattiyÄ• sato vuá¹-á¹-hahati, so tÄ• ya samÄ• pattiyÄ• sato vuá¹-á¹-hahitvÄ•
niruddhÄ• vipariá¹‡atÄ• , te dhamme samanupassati `evaá¹ƒ kira me dhammÄ• ahutvÄ• s
paá¹-iventÄ«â€™ ti. so tesu dhammesu anupÄ• yo anapÄ• yo anissito appaá¹-ibaddho vipp
vimariyÄ• dÄ«katena cetasÄ• viharati, so `natthi uttari \Be II 411/ nissaraá¹‡aâ€™ nti pajÄ•
tabbahulÄ«kÄ• rÄ• natthitvevassa hoti.

``yaá¹ƒ kho taá¹ƒ, bhikkhave, sammÄ• vadamÄ• no vadeyya `vasippatto pÄ• ramippatto ar
vasippatto pÄ• ramippatto ariyasmiá¹ƒ samÄ• dhismiá¹ƒ, vasippatto pÄ• ramippatto ariyÄ• y
pÄ• ramippatto ariyÄ• ya vimuttiyÄ• â€™ ti. sÄ• riputtamevetaá¹ƒ sammÄ• vadamÄ• no va
93-97).

evaá¹ƒ mahÄ• puthuhÄ• sajavanatikkhanibbedhikabhÄ• vappattÄ• ya mahatiyÄ• buddhiyÄ
mahÄ• buddhÄ«ti attho. dhammanvayaveditÄ• panassa sampasÄ• danÄ«yasuttena (DN III
tattha hi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asadiso therassa nayaggÄ• ho vutto. __ajaá¸·o jaá¸·asa
paÃ±Ã±Ä• ya ukkaá¹ƒsagatattÄ• sabbathÄ• pi ajaá¸·o samÄ• no paramappicchatÄ• ya attÄ
katvÄ• , dassanena jaá¸·asadiso mandasarikkho kilesapariá¸·Ä• hÄ• bhÄ• vena __nibbuto_
niccaá¹ƒ viharatÄ«ti attho.

__pariciá¹‡á¹‡o_ti \Ne II 349/ gÄ• thÄ• therena attano katakiccataá¹ƒ pakÄ• sentena bhÄ•
vuttatthÄ• yeva.

__sampÄ• dethappamÄ• denÄ• _ti ayaá¹ƒ pana attano parinibbÄ• nakÄ• le sannipatitÄ• na
ovÄ• dadÄ• navasena bhÄ• sitÄ• . sÄ• pi vuttatthÄ• yevÄ• ti.

sÄ• riputtattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

__pisuá¹‡ena_ \Ee III 109/ __ca kodhanenÄ• _tiÄ• dikÄ• Ä• yasmato Ä• nandattherassa g
purimabuddhesu katÄ• dhikÄ• ro padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare sa
nibbatti, __sumano_tissa nÄ• maá¹ƒ ahosi. pitÄ• panassa Ä• nandarÄ• jÄ• nÄ• ma. so atta
sumanakumÄ• rassa vayappattassa haá¹ƒsavatito vÄ«sayojanasate á¹-hÄ• ne bhoganagara
kadÄ• ci Ä• gantvÄ• attÄ• naÃ±ca \Be II 412/ pitaraÃ±ca passati. tadÄ• rÄ• jÄ• satthÄ• ra
satasahassaparimÄ• á¹‡aá¹ƒ bhikkhusaá¹…ghaÃ±ca sayameva sakkaccaá¹ƒ upaá¹-á¹-hahi
upaá¹-á¹-hÄ• tuá¹ƒ na deti.

tena samayena paccanto kupito ahosi. kumÄ• ro tassa kupitabhÄ• vaá¹ƒ raÃ±Ã±o anÄ• roc
vÅ«pasameti. taá¹ƒ sutvÄ• rÄ• jÄ• tuá¹-á¹-hamÄ• naso puttaá¹ƒ pakkosÄ• petvÄ• ``varaá
gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• ha. kumÄ• ro ``satthÄ• raá¹ƒ bhikkhusaá¹…ghaÃ±ca temÄ• sa
avaÃ±jhaá¹ƒ kÄ• tuá¹ƒ icchÄ• mÄ«â€™â€™ ti Ä• ha. ``etaá¹ƒ na sakkÄ• , aÃ±Ã±aá¹ƒ vade
khattiyÄ• naá¹ƒ dvekathÄ• nÄ• ma natthi, etadeva me dehi, na mayhaá¹ƒ aÃ±Ã±ena atthoâ
anujÄ• nÄ• ti, dinnamevÄ• â€™â€™ ti. so ``satthu cittaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vihÄ•

tena ca samayena bhagavÄ• bhattakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• gandhakuá¹-iá¹ƒ paviá¹-á
upasaá¹…kamitvÄ• ``ahaá¹ƒ, bhante, bhagavantaá¹ƒ dassanÄ• ya Ä• gato, dassetha me b
bhikkhÅ« ``sumano nÄ• ma thero satthu upaá¹-á¹-hÄ• ko, tassa santikaá¹ƒ gacchÄ• hÄ«â€™
therassa santikaá¹ƒ gantvÄ• vanditvÄ• ``satthÄ• raá¹ƒ, bhante, me dassethÄ• â€™â€™ ti
passantasseva \Ne II 350/ pathaviyaá¹ƒ nimujjitvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• ``bha
tumhÄ• kaá¹ƒ dassanÄ• ya Ä• gatoâ€™â€™ ti Ä• ha. ``tena hi, bhikkhu, bahi Ä• sanaá¹ƒ pa
punapi tassa passantasseva buddhÄ• sanaá¹ƒ gahetvÄ• antogandhakuá¹-iyaá¹ƒ nimujjitvÄ
pÄ• tubhavitvÄ• gandhakuá¹-ipariveá¹‡e Ä• sanaá¹ƒ paÃ±Ã±Ä• pesi. kumÄ• ro taá¹ƒ disvÄ
bhikkhÅ«â€™â€™ ti cittaá¹ƒ uppÄ• desi.

bhagavÄ• pi gandhakuá¹-ito nikkhamitvÄ• paÃ±Ã±attÄ• sane nisÄ«di. rÄ• japutto satthÄ• r
paá¹-isanthÄ• raá¹ƒ katvÄ• , ayaá¹ƒ, bhante, thero tumhÄ• kaá¹ƒ sÄ• sane vallabho maÃ±Ã
vallabhoâ€™â€™ ti? ``kiá¹ƒ katvÄ• , bhante, esa vallabho hotÄ«â€™â€™ ti? ``dÄ• nÄ• dÄ«
ti. ``bhagavÄ• \Ee III 110/, ahampi ayaá¹ƒ thero viya anÄ• gate buddhasÄ• sane vallabho h
satthÄ• haá¹ƒ khandhÄ• vÄ• rabhattaá¹ƒ nÄ• ma datvÄ• pi sattame divase, bhante, mayÄ•
tumhÄ• kaá¹ƒ paá¹-ijagganavaro laddho, temÄ• saá¹ƒ me vassÄ• vÄ• saá¹ƒ adhivÄ• sethÄ•

tattha gatena atthoâ€™â€™ ti oloketvÄ• ``atthÄ«â€™â€™ ti disvÄ• ``suÃ±Ã±Ä• gÄ• re kh
abhiramantÄ«â€™â€™ ti Ä• ha. kumÄ• ro ``aÃ±Ã±Ä• taá¹ƒ \Be II 413/ bhagavÄ• , aÃ±Ã±Ä
``ahaá¹ƒ, bhante, purimataraá¹ƒ gantvÄ• vihÄ• raá¹ƒ kÄ• remi, mayÄ• pesite bhikkhusatas
Ä• gacchathÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• pitu santikaá¹ƒ gantvÄ• ``dinnÄ• me
paá¹-iÃ±Ã±Ä• , mayÄ• pahite bhagavantaá¹ƒ peseyyÄ• thÄ• â€™â€™ ti pitaraá¹ƒ vanditvÄ
vihÄ• raá¹ƒ karonto vÄ«sayojanasataá¹ƒ addhÄ• naá¹ƒ gato. gantvÄ• ca attano nagare vih
vicinanto sobhanassa nÄ• ma kuá¹-umbikassa uyyÄ• naá¹ƒ disvÄ• satasahassena kiá¹‡itv
vissajjetvÄ• vihÄ• raá¹ƒ kÄ• resi. tattha bhagavato gandhakuá¹-iá¹ƒ sesabhikkhÅ«naÃ±ca
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• natthÄ• ya kuá¹-ileá¹‡amaá¹‡á¸• ape kÄ• retvÄ• pÄ• kÄ• r
dvÄ• rakoá¹-á¹-hakaÃ±ca niá¹-á¹-hÄ• petvÄ• pitu santikaá¹ƒ pesesi ``niá¹-á¹-hitaá¹ƒ mayha
satthÄ• raá¹ƒ pahiá¹‡athÄ• â€™â€™ ti.

rÄ• jÄ• bhagavantaá¹ƒ bhojetvÄ• ``bhagavÄ• sumanassa kiccaá¹ƒ niá¹-á¹-hitaá¹ƒ, tumhÄ
paccÄ• sÄ«satÄ«â€™â€™ ti Ä• ha. bhagavÄ• satasahassabhikkhuparivuto yojane yojane
kumÄ• ro ``satthÄ• Ä• gacchatÄ«â€™â€™ ti sutvÄ• yojanaá¹ƒ paccuggantvÄ• gandhamÄ
satasahassena kÄ«te sobhane nÄ• ma uyyÄ• ne satasahassena kÄ• ritaá¹ƒ vihÄ• raá¹ƒ pa

``satasahassena me kÄ«taá¹ƒ, satasahassena mÄ• pitaá¹ƒ.

sobhanaá¹ƒ nÄ• ma uyyÄ• naá¹ƒ, paá¹-iggaá¹‡ha mahÄ• munÄ«â€™â€™ ti || ---

taá¹ƒ \Ne II 351/ niyyÄ• desi. so vassÅ«panÄ• yikadivase mahÄ• dÄ• naá¹ƒ pavattetvÄ• ``i
dÄ• naá¹ƒ dadeyyÄ• thÄ• â€™â€™ ti puttadÄ• re amacce ca kiccakaraá¹‡Ä«yesu ca niyoje
vasanaá¹-á¹-hÄ• nasamÄ«peyeva vasanto temÄ• saá¹ƒ satthÄ• raá¹ƒ upaá¹-á¹-hahanto upa
gÄ• maá¹ƒ pavisitvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ pavattetvÄ• sattame divase satthu b
pÄ• damÅ«le ticÄ«varÄ• ni á¹-hapetvÄ• vanditvÄ• , ``bhante, yadetaá¹ƒ mayÄ• sattÄ• haá
paá¹-á¹-hÄ• ya puÃ±Ã±aá¹ƒ kataá¹ƒ, na taá¹ƒ saggasampattiÄ• dÄ«naá¹ƒ atthÄ• ya, atha k
sumanatthero viya anÄ• gate ekassa buddhassa upaá¹-á¹-hÄ• ko bhaveyyaâ€™â€™ nti \Ee
akÄ• si. satthÄ• pissa anantarÄ• yataá¹ƒ disvÄ• byÄ• karitvÄ• pakkÄ• mi.

sopi \Be II 414/ tasmiá¹ƒ buddhuppÄ• de vassasatasahassaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato p
uá¸·Ä• rÄ• ni puÃ±Ã±akammÄ• ni upacinitvÄ• devamanussesu saá¹ƒsaranto kassapassa b
carato ekassa therassa pattaggahaá¹‡atthaá¹ƒ uttarasÄ• á¹-akaá¹ƒ datvÄ• pÅ«jaá¹ƒ akÄ• s
nibbattitvÄ• tato cuto bÄ• rÄ• á¹‡asirÄ• jÄ• hutvÄ• aá¹-á¹-ha paccekabuddhe disvÄ• te bh
maá¹…galuyyÄ• ne aá¹-á¹-ha paá¹‡á¹‡asÄ• lÄ• yo kÄ• retvÄ• tesaá¹ƒ nisÄ«danatthÄ• ya a
sabbaratanamayapÄ«á¹-he ceva maá¹‡iÄ• dhÄ• rake ca paá¹-iyÄ• detvÄ• dasavassasahas
etÄ• ni pÄ• kaá¹-aá¹-á¹-hÄ• nÄ• ni.

kappasatasahassaá¹ƒ pana tattha tattha bhave puÃ±Ã±Ä• ni karontova amhÄ• kaá¹ƒ bodh
tusitapure nibbattitvÄ• tato cuto amitodanasakkassa gehe nibbatti. tassa sabbe Ã±Ä• take
jÄ• toti __Ä• nando_tveva nÄ• maá¹ƒ ahosi. so anukkamena vayappatto katÄ• bhinikkhama
pavattitavaradhammacakke paá¹-hamaá¹ƒ kapilavatthuá¹ƒ gantvÄ• tato nikkhante bhagava
pabbajituá¹ƒ nikkhantehi bhaddiyÄ• dÄ«hi saddhiá¹ƒ nikkhamitvÄ• bhagavato santike pabb
Ä• yasmato puá¹‡á¹‡assa mantÄ• á¹‡iputtassa santike dhammakathaá¹ƒ sutvÄ• sotÄ• pat

tena ca samayena bhagavato paá¹-hamabodhiyaá¹ƒ vÄ«sativassÄ• ni anibaddhaupaá¹-á¹-
nÄ• gasamÄ• lo pattacÄ«varaá¹ƒ gahetvÄ• vicari, ekadÄ• nÄ• gito, ekadÄ• upavÄ• no, e
cundo samaá¹‡uddeso, ekadÄ• sÄ• gato, ekadÄ• meghiyo, te yebhuyyena satthu cittaá¹ƒ
athekadivasaá¹ƒ bhagavÄ• gandhakuá¹-ipariveá¹‡e paÃ±Ã±attavarabuddhÄ• sane bhikkhu
bhikkhÅ« Ä• mantesi --- ``ahaá¹ƒ, bhikkhave, idÄ• nimhi mahallako, ekacce bhikkhÅ« `imin
ti vutte aÃ±Ã±ena gacchanti, ekacce mayhaá¹ƒ pattacÄ«varaá¹ƒ \Ne II 352/ bhÅ«miyaá¹ƒ n
nibaddhupaá¹-á¹-hÄ• kaá¹ƒ bhikkhuá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti. taá¹ƒ sutvÄ• bhikkhÅ«na
athÄ• yasmÄ• sÄ• riputto uá¹-á¹-hÄ• ya bhagavantaá¹ƒ vanditvÄ• --- ``ahaá¹ƒ, bhante, tu
upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ bhagavÄ• paá¹-ikkhipi. etenupÄ• yena ma
katvÄ• sabbe mahÄ• sÄ• vakÄ• --- ``ahaá¹ƒ upaá¹-á¹-hahissÄ• mi, ahaá¹ƒ upaá¹-á¹-hahis
uá¹-á¹-hahiá¹ƒsu á¹-hapetvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ, tepi bhagavÄ• paá¹-ikkhipi \B
tuá¹‡hÄ«yeva nisÄ«di. atha naá¹ƒ bhikkhÅ« Ä• haá¹ƒsu --- ``Ä• vuso, tvampi satthu upaá¹-
yÄ• cÄ• hÄ«â€™â€™ ti. yÄ• citvÄ• laddhaá¹-á¹-hÄ• naá¹ƒ nÄ• ma kÄ«disaá¹ƒ hoti, sace \
sayameva vakkhatÄ«ti. atha bhagavÄ• ``na, bhikkhave, Ä• nando aÃ±Ã±ehi ussÄ• hetabb
upaá¹-á¹-hahissatÄ«â€™â€™ ti Ä• ha. tato bhikkhÅ« ``uá¹-á¹-hehi, Ä• vuso Ä• nanda, satth
upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti Ä• haá¹ƒsu.

thero uá¹-á¹-hahitvÄ• ``sace me, bhante, bhagavÄ• attanÄ• laddhaá¹ƒ paá¹‡Ä«tacÄ«vara
paá¹‡Ä«tapiá¹‡á¸• apÄ• taá¹ƒ na dassati, ekagandhakuá¹-iyaá¹ƒ vasituá¹ƒ na dassati, nima
gamissati, evÄ• haá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahissÄ• mÄ«â€™â€™ ti Ä• ha. ``ettake gu
upaá¹-á¹-hÄ• ne ko bhÄ• roâ€™â€™ ti upavÄ• damocanatthaá¹ƒ ime __cattÄ• ro paá¹-ikkh
bhagavÄ• mayÄ• gahitanimantanaá¹ƒ gamissati, sacÄ• haá¹ƒ desantarato Ä• gatÄ• gate t
lacchÄ• mi; yadÄ• me kaá¹…khÄ• uppajjati, tÄ• vadeva bhagavantaá¹ƒ upasaá¹…kamituá
parammukhÄ• desitaá¹ƒ dhammaá¹ƒ puna mayhaá¹ƒ kathessati, evÄ• haá¹ƒ bhagavantaá
ti ``ettakampi satthu santike anuggahaá¹ƒ na labhatÄ«â€™â€™ ti upavÄ• damocanatthaÃ±
dhammabhaá¹‡á¸• Ä• gÄ• rikabhÄ• vapÄ• ramÄ«pÅ«raá¹‡atthaÃ±ca imÄ• __catasso Ä• y
gahetvÄ• nibaddhupaá¹-á¹-hÄ• ko ahosi. tasseva á¹-hÄ• nantarassa atthÄ• ya kappasatas
pÄ• ramÄ«naá¹ƒ phalaá¹ƒ pÄ• puá¹‡i. so upaá¹-á¹-hÄ• kaá¹-á¹-hÄ• naá¹ƒ laddhadivasato p
duvidhena udakena, tividhena dantakaá¹-á¹-hena, hatthapÄ• daparikammena piá¹-á¹-hipari
gandhakuá¹-ipariveá¹‡asammajjanenÄ• ti evamÄ• dÄ«hi kiccehi upaá¹-á¹-hahanto ``imÄ• y
idaá¹ƒ nÄ• ma laddhuá¹ƒ vaá¹-á¹-ati, idaá¹ƒ nÄ• ma kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti diva

hutvÄ• , rattibhÄ• ge mahantaá¹ƒ daá¹‡á¸• adÄ«pikaá¹ƒ gahetvÄ• gandhakuá¹-ipariveá¹‡a
anupariyÄ• yati, satthari pakkosante paá¹-ivacanadÄ• nÄ• ya thinamiddhavinodanatthaá¹ƒ.

atha naá¹ƒ satthÄ• jetavane ariyagaá¹‡amajjhe nisinno anekapariyÄ• yena pasaá¹ƒsitvÄ•
satimantÄ• naá¹ƒ gatimantÄ• naá¹ƒ dhitimantÄ• naá¹ƒ upaá¹-á¹-hÄ• kÄ• naÃ±ca bhikkhÅ«n
á¹-hapesi. evaá¹ƒ satthÄ• rÄ• paÃ±casu á¹-hÄ• nesu etadagge á¹-hapito catÅ«hi acchariya
samannÄ• gato satthu dhammakosÄ• rakkho \Be II 416/ ayaá¹ƒ mahÄ• thero sekhova sam
heá¹-á¹-hÄ• vuttanayena bhikkhÅ«hi samuttejito \Ne II 353/ devatÄ• ya ca saá¹ƒvejito ``sve
dhammasaá¹…gÄ«ti kÄ• tabbÄ• , na kho pana metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• yaá¹ƒ sekho sa
therehi saddhiá¹ƒ dhammaá¹ƒ saá¹…gÄ• yituá¹ƒ sannipÄ• taá¹ƒ gantuâ€™â€™ nti saÃ±jÄ•
paá¹-á¹-hapetvÄ• bahudevarattiá¹ƒ vipassanÄ• ya kammaá¹ƒ karonto caá¹…kame vÄ«riya
vihÄ• raá¹ƒ pavisitvÄ• sayane nisÄ«ditvÄ• sayitukÄ• mo kÄ• yaá¹ƒ \Ee III 113/ Ä• vaá¹-á¹-
bimbohanaá¹ƒ pÄ• dÄ• ca bhÅ«mito muttamattÄ• , etasmiá¹ƒ antare anupÄ• dÄ• ya Ä• sa
chaá¸·abhiÃ±Ã±o ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 1.644-663) ---

``Ä• rÄ• madvÄ• rÄ• nikkhamma, padumuttaro mahÄ• muni.

vassento amataá¹ƒ vuá¹-á¹-hiá¹ƒ, nibbÄ• pesi mahÄ• janaá¹ƒ ||

``satasahassaá¹ƒ te dhÄ«rÄ• , chaá¸·abhiÃ±Ã±Ä• mahiddhikÄ• .

parivÄ• renti sambuddhaá¹ƒ, chÄ• yÄ• va anapÄ• yinÄ« ||

``hatthikkhandhagato Ä• siá¹ƒ, setacchattaá¹ƒ varuttamaá¹ƒ.

sucÄ• rurÅ«paá¹ƒ disvÄ• na, vitti me udapajjatha ||

``oruyha hatthikhandhamhÄ• , upagacchiá¹ƒ narÄ• sabhaá¹ƒ.

ratanÄ• mayachattaá¹ƒ me, buddhaseá¹-á¹-hassa dhÄ• rayiá¹ƒ ||

``mama saá¹…kappamaÃ±Ã±Ä• ya, padumuttaro mahÄ• isi.

taá¹ƒ kathaá¹ƒ á¹-hapayitvÄ• na, imÄ• gÄ• thÄ• abhÄ• satha ||

``yo so chattamadhÄ• resi, soá¹‡á¹‡Ä• laá¹…kÄ• rabhÅ«sitaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡otha mama bhÄ• sato ||

``ito gantvÄ• ayaá¹ƒ poso, tusitaá¹ƒ Ä• vasissati.

anubhossati sampattiá¹ƒ, accharÄ• hi purakkhato ||

``catutiá¹ƒsatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

balÄ• dhipo aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

``aá¹-á¹-hapaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati.

padesarajjaá¹ƒ vipulaá¹ƒ, mahiyÄ• kÄ• rayissati ||

``kappasatasahassamhi \Be II 417/, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``sakyÄ• naá¹ƒ kulaketussa, Ã±Ä• tibandhu bhavissati.

Ä• nando nÄ• ma nÄ• mena, upaá¹-á¹-hÄ• ko mahesino ||

``Ä• tÄ• pÄ« \Ne II 354/ nipako cÄ• pi, bÄ• husaccesu kovido.

nivÄ• tavutti atthaddho, sabbapÄ• á¹-hÄ« bhavissati ||

``padhÄ• napahitatto so, upasanto nirÅ«padhi.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``santi Ä• raÃ±Ã±akÄ• nÄ• gÄ• , kuÃ±jarÄ• saá¹-á¹-hihÄ• yanÄ• .

tidhÄ• pabhinnÄ• mÄ• taá¹…gÄ• , Ä«sÄ• dantÄ• urÅ«á¸·havÄ• ||

``anekasatasahassÄ• , paá¹‡á¸• itÄ• pi mahiddhikÄ• .

sabbe te buddhanÄ• gassa, na hontupaá¹‡idhimhi te ||

``Ä• diyÄ• me namassÄ• mi, majjhime atha pacchime.

pasannacitto sumano, buddhaseá¹-á¹-haá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

``Ä• tÄ• pÄ« nipako cÄ• pi, sampajÄ• no paá¹-issato.

sotÄ• pattiphalaá¹ƒ patto, sekhabhÅ«mÄ«su kovido ||

``satasahassito kappe, yaá¹ƒ kammamabhinÄ«hariá¹ƒ.

tÄ• haá¹ƒ bhÅ«mimanuppatto, á¹-hitÄ• saddhammamÄ• calÄ• ||

``svÄ• gataá¹ƒ vata me Ä• si ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

chaá¸·abhiÃ±Ã±o pana hutvÄ• saá¹…gÄ«timaá¹‡á¸• apaá¹ƒ pavisitvÄ• dhammaá¹ƒ saá¹…
bhikkhÅ«naá¹ƒ ovÄ• dadÄ• navasena attano paá¹-ipattidÄ«panÄ• divasena ca bhÄ• sitagÄ
anukkameva khuddakanikÄ• yasaá¹…gÄ• yanakÄ• le theragÄ• thÄ• su saá¹…gÄ«tiá¹ƒ Ä• n

<1017> á¹• 21 ``pisuá¹‡ena ca kodhanena ca, maccharinÄ• ca vibhÅ«tanandinÄ• .

sakhitaá¹ƒ na kareyya paá¹‡á¸• ito, pÄ• po kÄ• purisena saá¹…gamo ||

<1018> á¹• 21 ``saddhena \Be II 418/ ca pesalena ca, paÃ±Ã±avatÄ• bahussutena ca.

sakhitaá¹ƒ kareyya paá¹‡á¸• ito, bhaddo sappurisena saá¹…gamo ||

<1019> á¹• 21 ``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

<1020> á¹• 21 ``passa cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hitacena onaddhaá¹ƒ, saha vatthehi sobhati ||

<1021> á¹• 21 ``alattakakatÄ• pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1022> á¹• 21 ``aá¹-á¹-hapadakatÄ• kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1023> á¹• 21 ``aÃ±janÄ«va \Ne II 355/ navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

``odahi migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, kandante migabandhake ||

``chinno pÄ• so migavassa, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, socante migaluddake ||

<1024> á¹• 21 ``bahussuto \Ee III 114/ cittakathÄ«, buddhassa paricÄ• rako.

pannabhÄ• ro visaÃ±Ã±utto, seyyaá¹ƒ kappeti gotamo ||

<1025> á¹• 21 ``khÄ«á¹‡Ä• savo visaÃ±Ã±utto, saá¹…gÄ• tÄ«to sunibbuto.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jÄ• timaraá¹‡apÄ• ragÅ« ||

<1026> á¹• 21 ``yasmiá¹ƒ patiá¹-á¹-hitÄ• dhammÄ• , buddhassÄ• diccabandhuno.

nibbÄ• nagamane magge, soyaá¹ƒ tiá¹-á¹-hati gotamo ||

<1027> á¹• 21 ``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«tisahassÄ• ni, ye me dhammÄ• pavattino ||

<1028> á¹• 21 ``appassutÄ• yaá¹ƒ \Be II 419/ puriso, balibaddova jÄ«rati.

maá¹ƒsÄ• ni tassa vaá¸• á¸• hanti, paÃ±Ã±Ä• tassa na vaá¸• á¸• hati ||

<1029> á¹• 21 ``bahussuto appassutaá¹ƒ, yo sutenÄ• timaÃ±Ã±ati.

andho padÄ«padhÄ• rova, tatheva paá¹-ibhÄ• ti maá¹ƒ ||

<1030> á¹• 21 ``bahussutaá¹ƒ upÄ• seyya, sutaÃ±ca na vinÄ• saye.

taá¹ƒ mÅ«laá¹ƒ brahmacariyassa, tasmÄ• dhammadharo siyÄ• ||

<1031> á¹• 21 ``pubbÄ• paraÃ±Ã±Å« atthaÃ±Ã±Å«, niruttipadakovido.

suggahÄ«taÃ±ca gaá¹‡hÄ• ti, atthaÃ±copaparikkhati ||

<1032> á¹• 21 ``khantyÄ• chandikato hoti, ussahitvÄ• tuleti taá¹ƒ.

samaye so padahati, ajjhattaá¹ƒ susamÄ• hito ||

<1033> á¹• 21 ``bahussutaá¹ƒ dhammadharaá¹ƒ, sappaÃ±Ã±aá¹ƒ buddhasÄ• vakaá¹ƒ.

dhammaviÃ±Ã±Ä• á¹‡amÄ• kaá¹…khaá¹ƒ, taá¹ƒ bhajetha tathÄ• vidhaá¹ƒ ||

<1034> á¹• 21 ``bahussuto dhammadharo, kosÄ• rakkho mahesino.

cakkhu sabbassa lokassa, pÅ«janÄ«yo bahussuto ||

<1035> á¹• 21 ``dhammÄ• rÄ• mo dhammarato, dhammaá¹ƒ anuvicintayaá¹ƒ.

dhammaá¹ƒ anussaraá¹ƒ bhikkhu, saddhammÄ• na parihÄ• yati ||

<1036> á¹• 21 ``kÄ• yamaccheragaruno \Ne II 356/, hiyyamÄ• ne anuá¹-á¹-hahe.

sarÄ«rasukhagiddhassa, kuto samaá¹‡aphÄ• sutÄ• ||

<1037> á¹• 21 ``na pakkhanti disÄ• sabbÄ• , dhammÄ• na paá¹-ibhanti maá¹ƒ.

gate kalyÄ• á¹‡amittamhi, andhakÄ• raá¹ƒva khÄ• yati ||

<1038> á¹• 21 ``abbhatÄ«tasahÄ• yassa, atÄ«tagatasatthuno.

natthi etÄ• disaá¹ƒ mittaá¹ƒ, yathÄ• kÄ• yagatÄ• sati ||

<1039> á¹• 21 ``ye purÄ• á¹‡Ä• atÄ«tÄ• te, navehi na sameti me.

svajja ekova jhÄ• yÄ• mi, vassupetova pakkhimÄ• ||

<1040> á¹• 21 ``dassanÄ• ya \Be II 420/ abhikkante, nÄ• nÄ• verajjake bahÅ«.

mÄ• vÄ• rayittha sotÄ• ro, passantu samayo mamaá¹ƒ ||

<1041> á¹• 21 ``dassanÄ• ya abhikkante, nÄ• nÄ• verajjake puthu.

karoti satthÄ• okÄ• saá¹ƒ, na nivÄ• reti cakkhumÄ• ||

<1042> á¹• 21 ``paá¹‡á¹‡avÄ«sati vassÄ• ni, sekhabhÅ«tassa me sato.

na kÄ• masaÃ±Ã±Ä• uppajji, passa dhammasudhammataá¹ƒ ||

<1043> á¹• 21 ``paá¹‡á¹‡avÄ«sati vassÄ• ni, sekhabhÅ«tassa me sato.

na dosasaÃ±Ã±Ä• uppajji, passa dhammasudhammataá¹ƒ ||

<1044> á¹• 21 ``paá¹‡á¹‡avÄ«sati \Ee III 115/ vassÄ• ni, bhagavantaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

mettena kÄ• yakammena, chÄ• yÄ• va anapÄ• yinÄ« ||

<1045> á¹• 21 ``paá¹‡á¹‡avÄ«sati vassÄ• ni, bhagavantaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

mettena vacÄ«kammena, chÄ• yÄ• va anapÄ• yinÄ« ||

<1046> á¹• 21 ``paá¹‡á¹‡avÄ«sati vassÄ• ni, bhagavantaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

mettena manokammena, chÄ• yÄ• va anapÄ• yinÄ« ||

<1047> á¹• 21 ``buddhassa caá¹…kamantassa, piá¹-á¹-hito anucaá¹…kamiá¹ƒ.

dhamme desiyamÄ• namhi, Ã±Ä• á¹‡aá¹ƒ me udapajjatha ||

<1048> á¹• 21 ``ahaá¹ƒ sakaraá¹‡Ä«yomhi, sekho appattamÄ• naso.

satthu ca parinibbÄ• naá¹ƒ, yo amhaá¹ƒ anukampako ||

<1049> á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

sabbakÄ• ravarÅ«pete, sambuddhe parinibbute ||

<1050> á¹• 21 ``bahussuto dhammadharo, kosÄ• rakkho mahesino.

cakkhu sabbassa lokassa, Ä• nando parinibbuto ||

<1051> á¹• 21 ``bahussuto \Ne II 357/ dhammadharo, kosÄ• rakkho mahesino.

cakkhu sabbassa lokassa, andhakÄ• re tamonudo ||

<1052> á¹• 21 ``gatimanto \Be II 421/ satimanto, dhitimanto ca yo isi.

saddhammadhÄ• rako thero, Ä• nando ratanÄ• karo ||

<1053> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __pisuá¹‡ena cÄ• _ti Ä• dito dve gÄ• thÄ• chabbaggiye bhikkhÅ« devadattapakkhiy
saá¹ƒsaggaá¹ƒ karonte disvÄ• tesaá¹ƒ ovÄ• dadÄ• navasena vuttÄ• . tattha __pisuá¹‡enÄ•
tÄ• ya hi yutto puggalo ``pisuá¹‡oâ€™â€™ ti vutto yathÄ• nÄ«laguá¹‡ayutto paá¹-o nÄ«loti
kujjhanasÄ«lena. attasampattinigÅ«haá¹‡alakkhaá¹‡assa maccherassa sambhavato __mac
vibhÅ«tanandinÄ• _ti sattÄ• naá¹ƒ vibhÅ«taá¹ƒ vibhavanaá¹ƒ vinÄ• saá¹ƒ icchantena, vibhÅ
bhedo, taá¹ƒ nandanena, sabbametaá¹ƒ devadattapakkhiyeva sandhÄ• ya vuttaá¹ƒ. te hi pa
bahÅ« jane sammÄ• paá¹-ipanne bhindantÄ• satthari bahiddhatÄ• ya thaddhamacchariyÄ•
mahÄ• janassa mahato anatthÄ• ya paá¹-ipajjiá¹ƒsu. __sakhita_nti sahÄ• yabhÄ• vaá¹ƒ saá
kiá¹ƒkÄ• raá¹‡Ä• ? __pÄ• po_ \Ee III 116/ __kÄ• purisena saá¹…gamo_ kÄ• purisena pÄ• p
lÄ• mako. ye hissa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjanti. tesaá¹ƒ ducintitÄ• dibhedaá¹ƒ bÄ• lalab
pageva vacanakarassa. tenÄ• ha bhagavÄ• --- ``yÄ• ni kÄ• nici, bhikkhave, bhayÄ• ni uppa
bÄ• lato uppajjanti, no paá¹‡á¸• itatoâ€™â€™ tiÄ• di (AN a III 1).

yena pana saá¹ƒsaggo kÄ• tabbo, taá¹ƒ dassetuá¹ƒ __ ``saddhena cÄ• â€™â€™ _tiÄ• di v
__saddhenÄ• _ti kammakammaphalasaddhÄ• ya ceva, ratanattayasaddhÄ• ya ca samannÄ

piyasÄ«lena sÄ«lasampannena. __paÃ±Ã±avatÄ• _ti udayatthagÄ• miniyÄ• nibbedhikÄ• y
paÃ±Ã±Ä• sampannena. __bahussutenÄ• _ti pariyattipaá¹-ivedhabÄ• husaccÄ• naá¹ƒ pÄ•
__bhaddo_ti tena tÄ• disena sÄ• dhunÄ• saá¹…gamo bhaddo sundaro kalyÄ• á¹‡o diá¹-á¹-
atthaá¹ƒ Ä• vahatÄ«ti adhippÄ• yo.

__passa cittakata_ntiÄ• dikÄ• satta gÄ• thÄ• attano rÅ«pasampattiá¹ƒ disvÄ• kÄ• masaÃ
uttarÄ• ya nÄ• ma upÄ• sikÄ• ya kÄ• yavicchandajananatthaá¹ƒ bhÄ• sitÄ• \Be II 422/. ``a
disvÄ• vikkhittacittÄ• naá¹ƒ ovÄ• dadÄ• natthaâ€™â€™ ntipi vadanti. tÄ• heá¹-á¹-hÄ• vut

__bahussuto_ \Ne II 358/ __cittakathÄ«_tiÄ• dikÄ• dve gÄ• thÄ• therena arahattaá¹ƒ patv
bhÄ• sitÄ• . tattha __paricÄ• rako_ti upaá¹-á¹-hÄ• ko. __seyyaá¹ƒ kappetÄ«_ti arahattappat
sayitattÄ• vuttaá¹ƒ. thero hi bahudeva rattiá¹ƒ caá¹…kamena vÄ«tinÄ• metvÄ• sarÄ«raá¹ƒ
ovarakaá¹ƒ pavisitvÄ• sayituá¹ƒ maÃ±cake nisinno pÄ• dÄ• ca bhÅ«mito muttÄ• , appatta
etthantare arahattaá¹ƒ patvÄ• sayi.

__khÄ«á¹‡Ä• savo_ti parikkhÄ«á¹‡acaturÄ• savo, tato eva catÅ«hipi yogehi __visaá¹ƒyutto
rÄ• gasaá¹…gÄ• dÄ«naá¹ƒ atikkantattÄ• __saá¹…gÄ• tÄ«to, _ sabbaso kilesapariá¸·Ä• ha
__sunibbuto_ sÄ«tibhÅ«toti attho.

__yasmiá¹ƒ patiá¹-á¹-hitÄ• dhammÄ• _ti theraá¹ƒ uddissa khÄ«á¹‡Ä• savamahÄ• brahmu
upaá¹-á¹-hitÄ• ya hi dhammasaá¹…gÄ«tiyÄ• theraá¹ƒ uddissa yehi bhikkhÅ«hi ``eko bhikkh
vÄ• yatÄ«â€™â€™ ti vuttaá¹ƒ. atha thero adhigate arahatte sattapaá¹‡á¹‡iguhÄ• dvÄ• raá¹
sÄ• maggÄ«dÄ• natthaá¹ƒ Ä• gato, tassa khÄ«á¹‡Ä• savabhÄ• vappakÄ• sanena suddhÄ•
lajjÄ• pento __ ``yasmiá¹ƒ patiá¹-á¹-hitÄ• dhammÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho
__dhammÄ• _ teneva adhigatÄ• paveditÄ• ca paá¹-ivedhapariyattidhammÄ• . __yasmiá¹ƒ
patiá¹-á¹-hitÄ• , soyaá¹ƒ gottato __gotamo_ dhammabhaá¹‡á¸• Ä• gÄ• riko \Ee III 117/ saup
adhigatattÄ• idÄ• ni anupÄ• disesanibbÄ• nagamane magge patiá¹-á¹-hahi, tassa ekaá¹ƒsa

athekadivasaá¹ƒ gopakamoggallÄ• no nÄ• ma brÄ• hmaá¹‡o theraá¹ƒ pucchi --- ``tvaá¹ƒ ba
sÄ• sane pÄ• kaá¹-o, kittakÄ• dhammÄ• te satthÄ• rÄ• bhÄ• sitÄ• , tayÄ• dhÄ• ritÄ• â€™
paá¹-ivacanaá¹ƒ dento __ ``dvÄ• sÄ«tÄ«â€™â€™ _ti gÄ• thamÄ• ha. tattha dvÄ• sÄ«ti sah
__buddhato gaá¹‡hi_nti sammÄ• sambuddhato uggaá¹‡hiá¹ƒ dvisahassÄ• dhikÄ• ni asÄ«ti
satthu santikÄ• adhigaá¹‡hinti attho. __dve sahassÄ• ni bhikkhuto_ti dve dhammakkhandh
gaá¹‡hiá¹ƒ, dhammasenÄ• patiÄ• dÄ«naá¹ƒ bhikkhÅ«naá¹ƒ santikÄ• adhigacchiá¹ƒ. __catu
tadubhayaá¹ƒ samodhÄ• netvÄ• \Be II 423/ catusahassÄ• dhikÄ• ni asÄ«tisahassÄ• ni. __
yathÄ• vuttaparimÄ• á¹‡Ä• dhammakkhandhÄ• mayhaá¹ƒ paguá¹‡Ä• vÄ• cuggatÄ• jivha

athekadÄ• thero sÄ• sane pabbajitvÄ• vipassanÄ• dhurepi ganthadhurepi ananuyuttaá¹ƒ

bÄ• husaccÄ• bhÄ• ve Ä• dÄ«navaá¹ƒ pakÄ• sento __ ``appassutÄ• yaâ€™â€™ _nti gÄ• t
\Ne II 359/ ekassa dvinnaá¹ƒ vÄ• paá¹‡á¹‡Ä• sÄ• naá¹ƒ, atha vÄ• pana vaggÄ• naá¹ƒ anta
suttantÄ• nampi uggahitÄ• naá¹ƒ abhÄ• vena appassuto ayaá¹ƒ, kammaá¹-á¹-hÄ• naá¹ƒ pa
bahussutova. __balibaddova jÄ«ratÄ«_ti yathÄ• balibaddo jÄ«ramÄ• no vaá¸• á¸• hamÄ• n
sesaÃ±Ä• takÄ• naá¹ƒ atthÄ• ya vaá¸• á¸• hati, atha kho niratthakameva jÄ«rati; evamevaá
upajjhÄ• yavattaá¹ƒ karoti, na Ä• cariyavattaá¹ƒ, na Ä• gantukavattÄ• dÄ«ni, na bhÄ• vanaá
niratthakameva jÄ«rati. __maá¹ƒsÄ• ni tassa vaá¸• á¸• hantÄ«_ti yathÄ• balibaddassa ``kas
asamattho esoâ€™â€™ ti araÃ±Ã±e vissaá¹-á¹-hassa yathÄ• tathÄ• vicarantassa khÄ• da
tassa vaá¸• á¸• hanti; evamevaá¹ƒ imassÄ• pi upajjhÄ• yÄ• dÄ«hi vissaá¹-á¹-hassa saá¹…g
paccaye labhitvÄ• uddhaá¹ƒvirecanÄ• dÄ«ni katvÄ• kÄ• yaá¹ƒ posentassa maá¹ƒsÄ• ni va
hutvÄ• vicarati. __paÃ±Ã±Ä• _ti lokiyalokuttarÄ• panassa paÃ±Ã±Ä• ekaá¹…gulimattÄ• p
gacchalatÄ• dÄ«ni viya assa chadvÄ• rÄ• ni nissÄ• ya taá¹‡hÄ• ceva navavidhamÄ• no ca

__bahussuto_ti gÄ• thÄ• attano bÄ• husaccaá¹ƒ nissÄ• ya aÃ±Ã±aá¹ƒ atimaÃ±Ã±antaá¹ƒ
vuttÄ• . tattha __sutenÄ• _ti sutahetu attano bÄ• husaccanimittaá¹ƒ. __atimaÃ±Ã±atÄ«_ti a
attÄ• naá¹ƒ ukkaá¹ƒsento paraá¹ƒ paribhavati. __tathevÄ• _ti yathÄ• andho andhakÄ• re te
Ä• lokadÄ• nena paresaá¹ƒyeva atthÄ• vaho \Ee III 118/, na attano, tatheva pariyattibÄ• hus
sutena anupapanno attano atthaá¹ƒ aparipÅ«rento andho Ã±Ä• á¹‡Ä• lokadÄ• nena paresa
attano, dÄ«padhÄ• ro andho viya mayhaá¹ƒ upaá¹-á¹-hÄ• tÄ«ti.

idÄ• ni bÄ• husacce Ä• nisaá¹ƒsaá¹ƒ dassento __ ``bahussutaâ€™â€™ _nti gÄ• thamÄ• h
payirupÄ• seyya. __sutaÃ±ca na vinÄ• saye_ti bahussutaá¹ƒ payirupÄ• sitvÄ• \Be II 424/ la
vinÄ• seyya, na susseyya dhÄ• raá¹‡aparicayaparipucchÄ• manasikÄ• rehi vaá¸• á¸• heyya
brahmacariyassÄ• _ti yasmÄ• bahussutaá¹ƒ payirupÄ• sitvÄ• laddhaá¹ƒ taá¹ƒ sutaá¹ƒ par
maggabrahmacariyassa mÅ«laá¹ƒ padhÄ• nakÄ• raá¹‡aá¹ƒ. __tasmÄ• dhammadharo siyÄ
yathÄ• sutassa dhammassa dhÄ• raá¹‡e paá¹-hamaá¹ƒ pariyattidhammadharo bhaveyya.

idÄ• ni pariyattibÄ• husaccena sÄ• dhetabbamatthaá¹ƒ dassetuá¹ƒ __ ``pubbÄ• paraÃ±Ã±Å«
tattha pubbaÃ±ca aparaÃ±ca jÄ• nÄ• tÄ«ti __pubbÄ• paraÃ±Ã±Å«_. ekissÄ• hi gÄ• thÄ• ya
apaÃ±Ã±Ä• yamÄ• nepi pubbabhÄ• ge vÄ• paÃ±Ã±Ä• yamÄ• ne aparabhÄ• ge apaÃ±Ã±Ä
iminÄ• pubbabhÄ• gena \Ne II 360/, imassa vÄ• pubbabhÄ• gassa iminÄ• aparabhÄ• gen
pubbÄ• paraÃ±Ã±Å« nÄ• ma. attatthÄ• dibhedaá¹ƒ tassa tassa bhÄ• sitassa atthaá¹ƒ jÄ• nA
niruttipadakovido_ti niruttiyaá¹ƒ sesapadesupi cÄ• ti catÅ«supi paá¹-isambhidÄ• su cheko. _
gaá¹‡hÄ• tÄ«_ti teneva kovidabhÄ• vena atthato byaÃ±janato ca dhammaá¹ƒ sugahitameva
__atthaÃ±copaparikkhatÄ«_ti yathÄ• sutassa yathÄ• pariyattassa dhammassa atthaá¹ƒ upa
iti samÄ• dhi, iti paÃ±Ã±Ä• , ime rÅ«pÄ• rÅ«padhammÄ• â€™â€™ ti manasÄ• anupekkhat

__khantyÄ• chandikato hotÄ«_ti tesu manasÄ• anupekkhitesu dhammesu diá¹-á¹-hinijjhÄ•

khamÄ• petvÄ• rÅ«papariggahÄ• dimukhena vipassanÄ• bhinivese chandikato chandajÄ•
vipassanÄ• ya kammaá¹ƒ karonto __ussahitvÄ• tuleti_ taá¹ƒtaá¹ƒpaccayanÄ• marÅ«padas
tato paraá¹ƒ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• tuleti ``aniccaâ€™â€™ ntipi, ``dukkhaâ€™â€™ n
tipi taá¹ƒ nÄ• marÅ«paá¹ƒ tÄ«reti vipassati. __samaye so padahati, ajjhattaá¹ƒ susamÄ• hit
passanto paggahetabbÄ• disamaye cittassa paggaá¹‡hanÄ• dinÄ• padahati, padahanto ca
vipassanÄ• samÄ• dhinÄ• maggasamÄ• dhinÄ• ca suá¹-á¹-hu samÄ• hito bhaveyya, asan
pajaheyya. svÄ• yaá¹ƒ guá¹‡o sabbopi yasmÄ• bahussutaá¹ƒ dhammadharaá¹ƒ sappaÃ±Ã
payirupÄ• santassa hoti, tasmÄ• asaá¹…khataá¹ƒ dhammaá¹ƒ Ä• rabbha dukkhÄ• dÄ«su
pariÃ±Ã±Ä• divisiá¹-á¹-hakiccatÄ• ya dhammaviÃ±Ã±Ä• á¹‡asaá¹…khÄ• taá¹ƒ dhammaÃ±Ã
tathÄ• vidhaá¹ƒ \Be II 425/ vuttappakÄ• raá¹ƒ kalyÄ• á¹‡amittaá¹ƒ bhajetha, seveyya payiru

evaá¹ƒ \Ee III 119/ bahupakÄ• ratÄ• ya tassa pÅ«janÄ«yakaá¹ƒ dassento __ ``bahussutoâ€
tassattho --- suttageyyÄ• di bahu sutaá¹ƒ etassÄ• ti __bahussuto_. tameva desanÄ• dhamm
pakkhittasÄ«havasÄ• viya avinassantaá¹ƒ dhÄ• retÄ«ti __dhammadharo_. tato eva mahesi
dhammaratanaá¹ƒ Ä• rakkhatÄ«ti __kosÄ• rakkho_. yasmÄ• sadevakassa lokassa samada
__cakkhu sabbassa lokassa pÅ«janÄ«yo_ mÄ• nanÄ«yoti, bahussutabhÄ• vena bahujanas
pÅ«janÄ«yabhÄ• vadassanatthaá¹ƒ nigamanavasena punapi __ ``bahussutoâ€™â€™ _ti vu

evarÅ«paá¹ƒ kalyÄ• á¹‡amittaá¹ƒ labhitvÄ• pi kÄ• rakasseva aparihÄ• ni, na akÄ• rakassÄ
``dhammÄ• rÄ• moâ€™â€™ _ti gÄ• thamÄ• ha. tattha nivÄ• sanaá¹-á¹-hena samathavipas
dhamme rato abhiratoti __dhammarato, _ tasseva dhammassa punappunaá¹ƒ vicintanena _
dhammaá¹ƒ Ä• vajjento manasi karotÄ«ti attho. __anussara_nti tameva dhammaá¹ƒ anussa
evarÅ«po \Ne II 361/ bhikkhu sattatiá¹ƒsapabhedÄ• bodhipakkhiyadhammÄ• navavidhalok
parihÄ• yati, na kadÄ• ci tassa tato parihÄ• ni hotÄ«ti attho.

athekadivasaá¹ƒ kÄ• ye avÄ«tarÄ• gaá¹ƒ kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ kosallÄ• yÄ• ti nÄ
saá¹ƒvejento __ ``kÄ• yamaccheragarunoâ€™â€™ _ti gÄ• thamÄ• ha. tattha __kÄ• yamac
``kÄ• yadaá¸·hÄ«bahulassa kÄ• ye mamattassa Ä• cariyupajjhÄ• yÄ• nampi kÄ• yena katta
vicarantassa. __hiyyamÄ• ne_ti attano kÄ• ye jÄ«vite ca khaá¹‡e khaá¹‡e parihiyyamÄ• ne.
sÄ«lÄ• dÄ«naá¹ƒ paripÅ«raá¹‡avasena uá¹-á¹-hÄ• navÄ«riyaá¹ƒ na kareyya. __sarÄ«rasuk
sarÄ«rassa sukhÄ• paneneva gedhaá¹ƒ Ä• pannassa. __kuto samaá¹‡aphÄ• sutÄ• _ti evar
sÄ• maÃ±Ã±avasena kuto sukhavihÄ• ro, phÄ• suvihÄ• ro na tassa vijjatÄ«ti attho.

__na pakkhantÄ«_tiÄ• dikÄ• Ä• yasmato sÄ• riputtassa dhammasenÄ• patino parinibbutal
bhÄ• sitÄ• . tattha __na pakkhanti disÄ• sabbÄ• _ti puratthimÄ• dibhedÄ• \Be II 426/ sabb
disÄ• mÅ«á¸·hoti attho. __dhammÄ• na paá¹-ibhanti ma_nti pubbe suá¹-á¹-hu paguá¹‡Ä• p
sakkaccaá¹ƒ samannÄ• hariyamÄ• nÄ• pi mayhaá¹ƒ na upaá¹-á¹-hahanti. __gate kalyÄ• á¹‡
lokassa kalyÄ• á¹‡amittabhÅ«te dhammasenÄ• patimhi anupÄ• disesanibbÄ• naá¹ƒ gate. _

sabbopÄ• yaá¹ƒ loko andhakÄ• ro viya upaá¹-á¹-hÄ• ti.

__abbhatÄ«tasahÄ• yassÄ• _ti \Ee III 120/ apagatasahÄ• yassa, kalyÄ• á¹‡amittarahitassÄ
__atÄ«tagatasatthuno_ti Ä• yasmato atÄ«to hutvÄ• nibbÄ• nagatasatthukassa, satthari par
__yathÄ• kÄ• yagatÄ• satÄ«_ti kÄ• yagatÄ• satibhÄ• vanÄ• takkarassa yathÄ• ekantahit
anÄ• thassa puggalassa ekantahitÄ• vahaá¹ƒ aÃ±Ã±aá¹ƒ mittaá¹ƒ nÄ• ma natthi, sanÄ• tha
hitÄ• vahÄ• evÄ• ti adhippÄ• yo.

__purÄ• á¹‡Ä• _ti porÄ• á¹‡Ä• , sÄ• riputtÄ• dike kalyÄ• á¹‡amitte sandhÄ• ya vadati. __na
sameti me_ti mayhaá¹ƒ cittaá¹ƒ na samÄ• gacchati, na te mama cittaá¹ƒ Ä• rÄ• dhentÄ«ti a
jhÄ• yÄ• mÄ«_ti sohaá¹ƒ ajja vuá¸• á¸• hatarehi virahito ekova hutvÄ• jhÄ• yÄ• mi jhÄ• nap
vassakÄ• le kulÄ• vakaá¹ƒ upeto pakkhÄ« viya. ``vÄ• supetoâ€™â€™ tipi pÄ• á¸·i, vÄ• saá

__dassanÄ• ya_ \Ne II 362/ __abhikkante_ti gÄ• thÄ• satthÄ• rÄ• bhÄ• sitÄ• . tassattho --
abhikkante nÄ• nÄ• vidhavidesapavÄ• sikabahujane, Ä• nanda, mama upasaá¹…kamanaá¹
dhammassa, mamaá¹ƒ passantu, ayameva dassanÄ• ya samayoti.

taá¹ƒ sutvÄ• thero __ ``dassanÄ• ya abhikkante_â€™â€™ ti aparaá¹ƒ gÄ• thamÄ• ha. imÄ
sambandhatthaá¹ƒ purimagÄ• thÄ• idha nikkhittÄ• . teneva sacÄ• haá¹ƒ desantarato Ä• ga
lacchÄ• mÄ«ti etassa padassa atthasiddhiá¹ƒ dasseti.

__paá¹‡á¹‡avÄ«sati vassÄ• nÄ«_ti paÃ±ca gÄ• thÄ• attano aggupaá¹-á¹-hÄ• kabhÄ• vaá¹
Ä• raddhakammaá¹-á¹-hÄ• nabhÄ• vena hi satthu upaá¹-á¹-hÄ• napasutabhÄ• vena ca ther
asamucchinnÄ• pi kÄ• masaÃ±Ã±Ä• dayo na uppajjiá¹ƒsu, kÄ• yavacÄ«manokammÄ• ni ca
mettÄ• pubbaá¹…gamÄ• ni mettÄ• nuparivattÄ• ni ahesuá¹ƒ. tattha __paá¹‡á¹‡avÄ«sati va
saá¹ƒvaccharÄ• ni. __sekhabhÅ«tassa me sato_ti sekhabhÅ«miyaá¹ƒ sotÄ• pattiphale á¹-hi
__kÄ• masaÃ±Ã±Ä• _ti kÄ• masahagatÄ• saÃ±Ã±Ä• na uppajji, ettha ca kÄ• masaÃ±Ã±Ä
Ä• sayasuddhiá¹ƒ dasseti, __ ``mettena kÄ• yakammenÄ• â€™â€™ _tiÄ• dinÄ• payogasu
paribhaá¹‡á¸• akaraá¹‡Ä• dinÄ• satthu vattapaá¹-ivattakaraá¹‡ena ca mettaá¹ƒ kÄ• yakam
dhammadesanÄ• kÄ• lÄ• rocanÄ• dinÄ• mettaá¹ƒ vacÄ«kammaá¹ƒ, rahogatassa satthÄ• r
hitÅ«pasaá¹ƒhÄ• ramanasikÄ• rena mettaá¹ƒ manokammaá¹ƒ. __Ã±Ä• á¹‡aá¹ƒ me udapajj
sekkhabhÅ«mipattimÄ• ha.

__ahaá¹ƒ sakaraá¹‡Ä«yomhÄ«_ti satthu parinibbÄ• ne upaá¹-á¹-hite maá¹‡á¸• alamÄ• á¸·a
Ä• lambitvÄ• sokÄ• bhibhÅ«tena vuttagÄ• thÄ• \Ee III 121/. tattha __sakaraá¹‡Ä«yomhÄ«
karaá¹‡Ä«yena sakaraá¹‡Ä«yo amhi. __appattamÄ• naso_ti anadhigatÄ• rahatto. __satthu
mayhaá¹ƒ satthu parinibbÄ• naÃ±ca upaá¹-á¹-hitaá¹ƒ. __yo amhaá¹ƒ anukampako_ti yo sat

__tadÄ• si yaá¹ƒ bhiá¹ƒsanaka_nti gÄ• thÄ• satthu parinibbÄ• nakÄ• le pathavÄ«kampana
disvÄ• saÃ±jÄ• tasaá¹ƒvegena vuttagÄ• thÄ• .

__bahussuto_tiÄ• dikÄ• tisso gÄ• thÄ• theraá¹ƒ pasaá¹ƒsantehi saá¹…gÄ«tikÄ• rehi á¹-ha
__gatimanto_ti asadisÄ• ya Ã±Ä• á¹‡agatiyÄ• samannÄ• gato. __satimanto_ti paramena s
__dhitimanto_ti asÄ• dhÄ• raá¹‡Ä• ya byaÃ±janatthÄ• vadhÄ• raá¹‡asamatthÄ• ya dhitisam
thero ekapadeyeva \Ne II 363/ á¹-hatvÄ• saá¹-á¹-hipadasahassÄ• ni satthÄ• rÄ• kathitaniy
gahitaÃ±ca suvaá¹‡á¹‡abhÄ• jane pakkhittasÄ«havasÄ• viya sabbakÄ• laá¹ƒ na vinassati,
aviparÄ«tabyaÃ±janÄ• vadhÄ• raá¹‡asamatthÄ• ya satipubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya,
paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• ca samannÄ• gato. tenÄ• ha bhagavÄ• --- ``etada
mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahussutÄ• naâ€™â€™ ntiÄ• di (AN a I 219). tathÄ
``Ä• yasmÄ• Ä• nando atthakusaloâ€™â€™ tiÄ• di (AN b V 169). __ratanÄ• karo_ti saddha

__pariciá¹‡á¹‡o_ti gÄ• thÄ• parinibbÄ• nakÄ• le therena bhÄ• sitÄ• , sÄ• vuttatthÄ• eva.

Ä• nandattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tiá¹ƒsanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. cattÄ• lÄ«sanipÄ• to

1. mahÄ• kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

cattÄ• lÄ«sanipÄ• te \Be II 429/ \Ne II 364/ __na gaá¹‡ena purakkhato_tiÄ• dikÄ• Ä• yasm
gÄ• thÄ• . kÄ• uppatti? ayaá¹ƒ kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare
asÄ«tikoá¹-ivibhavo kuá¹-umbiko ahosi. so buddhamÄ• mako, dhammamÄ• mako, saá¹…gh
viharanto ekasmiá¹ƒ uposathadivase pÄ• tova subhojanaá¹ƒ bhuÃ±jitvÄ• uposathaá¹…gÄ•
gandhapupphÄ• dÄ«ni gahetvÄ• vihÄ• raá¹ƒ gantvÄ• satthÄ• raá¹ƒ pÅ«jetvÄ• vanditvÄ•

tasmiÃ±ca khaá¹‡e satthÄ• mahÄ• nisabhattheraá¹ƒ nÄ• ma tatiyasÄ• vakaá¹ƒ ``etadagga
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dhutavÄ• dÄ• naá¹ƒ, yadidaá¹ƒ nisabhoâ€™â€™ ti etadag
sutvÄ• pasanno dhammakathÄ• vasÄ• ne mahÄ• jane uá¹-á¹-hÄ• ya gate satthÄ• raá¹ƒ va
bhikkhaá¹ƒ adhivÄ• sethÄ• â€™â€™ ti nimantesi. ``mahÄ• kho, upÄ• saka \Ee III 122/, bhi
``kittako, bhanteâ€™â€™ ti? ``aá¹-á¹-hasaá¹-á¹-hibhikkhusatasahassaâ€™â€™ nti. ``bhante
vihÄ• re asesetvÄ• mayhaá¹ƒ bhikkhaá¹ƒ adhivÄ• sethÄ• â€™â€™ ti. satthÄ• adhivÄ• ses
adhivÄ• sanaá¹ƒ viditvÄ• gehaá¹ƒ gantvÄ• mahÄ• dÄ• naá¹ƒ sajjetvÄ• punadivase satthu
satthÄ• pattacÄ«varamÄ• dÄ• ya bhikkhusaá¹…ghaparivuto upÄ• sakassa gharaá¹ƒ gantv

dakkhiá¹‡odakÄ• vasÄ• ne yÄ• guÄ• dÄ«ni sampaá¹-icchanto bhattavissaggaá¹ƒ akÄ• si. u
nisÄ«di.

tasmiá¹ƒ antare mahÄ• nisabhatthero piá¹‡á¸• Ä• ya caranto tameva vÄ«thiá¹ƒ paá¹-ipajji. u
uá¹-á¹-hÄ• ya gantvÄ• theraá¹ƒ vanditvÄ• ``pattaá¹ƒ, bhante, dethÄ• â€™â€™ ti Ä• ha. the
``bhante, idheva pavisatha, satthÄ• pi gehe nisinnoâ€™â€™ ti. ``na vaá¹-á¹-issati, upÄ• sak
therassa pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• tassa pÅ«retvÄ• adÄ• si. tato theraá¹ƒ anugantv
nisÄ«ditvÄ• evamÄ• ha --- ``mahÄ• nisabhatthero, bhante, `satthÄ• pi gehe nisinnoâ€™ ti v
icchi, atthi nu kho etassa tumhÄ• kaá¹ƒ guá¹‡ehi atirekaguá¹‡oâ€™â€™ ti. buddhÄ• naÃ±c
II 430/ \Ne II 365/ nÄ• ma natthi, tasmÄ• satthÄ• evamÄ• ha --- ``upÄ• saka, mayaá¹ƒ bhik
gehe nisÄ«dÄ• ma, so pana bhikkhu na evaá¹ƒ nisÄ«ditvÄ• bhikkhaá¹ƒ udikkhati, mayaá¹ƒ
vasÄ• ma, so araÃ±Ã±asmiá¹ƒyeva vasati, mayaá¹ƒ channe vasÄ• ma, so abbhokÄ• seyev
``ayaÃ±ca ayaÃ±cetassa guá¹‡oâ€™â€™ ti mahÄ• samuddaá¹ƒ pÅ«rayamÄ• no viya tassa

upÄ• sako pakatiyÄ• pi jalamÄ• napadÄ«po telena Ä• sitto viya suá¹-á¹-hutaraá¹ƒ pasanno
``kiá¹ƒ mayhaá¹ƒ aÃ±Ã±Ä• ya sampattiyÄ• , anÄ• gate ekassa buddhassa santike dhutavÄ•
patthanaá¹ƒ karissÄ• mÄ«â€™â€™ ti. so punapi satthÄ• raá¹ƒ nimantetvÄ• teneva niyÄ• m
mahÄ• dÄ• naá¹ƒ datvÄ• sattame divase buddhappamukhassa mahÄ• bhikkhusaá¹…ghas
pÄ• damÅ«le nipajjitvÄ• evamÄ• ha --- ``yaá¹ƒ me, bhante, satta divase dÄ• naá¹ƒ dentass
mettaá¹ƒ vacÄ«kammaá¹ƒ, mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ, iminÄ• haá¹ƒ n
vÄ• sakkamÄ• rabrahmasampattiá¹ƒ vÄ• patthemi, idaá¹ƒ pana me kammaá¹ƒ anÄ• gate
mahÄ• nisabhattherena pattaá¹-á¹-hÄ• nantaraá¹ƒ pÄ• puá¹‡anatthÄ• ya terasadhutaá¹…ga
adhikÄ• ro hotÅ«â€™â€™ ti. satthÄ• ``mahantaá¹ƒ á¹-hÄ• naá¹ƒ iminÄ• patthitaá¹ƒ, samij
ti olokento samijjhanabhÄ• vaá¹ƒ disvÄ• Ä• ha --- ``manÄ• paá¹ƒ te á¹-hÄ• naá¹ƒ patthitaá¹
satasahassakappÄ• vasÄ• ne gotamo nÄ• ma buddho uppajjissati \Ee III 123/, tassa tvaá¹ƒ
mahÄ• kassapatthero nÄ• ma bhavissasÄ«â€™â€™ ti byÄ• kÄ• si. taá¹ƒ sutvÄ• upÄ• sako
natthÄ«â€™â€™ ti punadivase pattabbaá¹ƒ viya taá¹ƒ sampattiá¹ƒ amaÃ±Ã±ittha. so yÄ• v
datvÄ• , sÄ«laá¹ƒ samÄ• dÄ• ya rakkhitvÄ• , nÄ• nappakÄ• raá¹ƒ kalyÄ• á¹‡akammaá¹ƒ ka
nibbatti.

tato paá¹-á¹-hÄ• ya devamanussesu sampattiá¹ƒ anubhavanto ito ekanavute kappe vipassi
bandhumatÄ«nagaraá¹ƒ upanissÄ• ya kheme migadÄ• ye viharante devalokÄ• cavitvÄ• a
parijiá¹‡á¹‡abrÄ• hmaá¹‡akule nibbatti. tasmiÃ±ca kÄ• le vipassÄ« bhagavÄ• sattame satta
dhammaá¹ƒ kathesi, mahantaá¹ƒ kolÄ• halaá¹ƒ hoti. sakalajambudÄ«pe devatÄ• ``satthÄ•
kathessatÄ«â€™â€™ ti Ä• rocesuá¹ƒ. brÄ• hmaá¹‡o taá¹ƒ sÄ• sanaá¹ƒ assosi \Be II 431/. t
ekoyeva hoti, tathÄ• brÄ• hmaá¹‡iyÄ• . pÄ• rupanaá¹ƒ pana dvinnampi ekameva. so sakala
``ekasÄ• á¹-akabrÄ• hmaá¹‡oâ€™â€™ ti paÃ±Ã±Ä• yi. so brÄ• hmaá¹‡Ä• naá¹ƒ kenacidev
brÄ• hmaá¹‡iá¹ƒ gehe á¹-hapetvÄ• sayaá¹ƒ taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• gacchati. brÄ• hm

sati sayaá¹ƒ gehe acchati, brÄ• hmaá¹‡Ä« taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• gacchati. tasmiá¹ƒ
brÄ• hmaá¹‡iá¹ƒ Ä• ha --- ``bhoti, kiá¹ƒ rattiá¹ƒ dhammaá¹ƒ suá¹‡issasi, divÄ• â€™â€™ ti?
mÄ• tugÄ• majÄ• tikÄ• nÄ• ma rattiá¹ƒ \Ne II 366/ sotuá¹ƒ na sakkoma, divÄ• sossÄ• mÄ•
á¹-hapetvÄ• taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• upÄ• sikÄ• hi saddhiá¹ƒ divÄ• gantvÄ• satthÄ•
nisinnÄ• dhammaá¹ƒ sutvÄ• upÄ• sikÄ• hiyeva saddhiá¹ƒ Ä• gamÄ• si. atha brÄ• hmaá¹‡
á¹-hapetvÄ• taá¹ƒ vatthaá¹ƒ pÄ• rupitvÄ• vihÄ• raá¹ƒ gato.

tasmiá¹ƒ samaye satthÄ• parisamajjhe alaá¹…katadhammÄ• sane nisinno cittabÄ«janiá¹ƒ
otÄ• rento viya, sineruá¹ƒ manthaá¹ƒ katvÄ• sÄ• garaá¹ƒ nimmathento viya, dhammakatha
parisapariyante nisinnassa dhammaá¹ƒ suá¹‡antassa paá¹-hamayÄ• masmiá¹ƒyeva sakala
paÃ±cavaá¹‡á¹‡Ä• pÄ«ti uppajji. so pÄ• rutavatthaá¹ƒ saá¹…gharitvÄ• ``dasabalassa dass
athassa Ä• dÄ«navasahassaá¹ƒ dassayamÄ• naá¹ƒ maccheraá¹ƒ uppajji. so ``brÄ• hmaá¹‡
vatthaá¹ƒ, aÃ±Ã±aá¹ƒ kiÃ±ci pÄ• rupanaá¹ƒ natthi, apÄ• rupitvÄ• ca nÄ• ma bahi vicarituá¹
sabbathÄ• pi adÄ• tukÄ• mo ahosi, athassa nikkhante paá¹-hamayÄ• me majjhimayÄ• mep
cintetvÄ• tatheva adÄ• tukÄ• mo ahosi. athassa majjhimayÄ• me nikkhante pacchimayÄ• n
tadÄ• so ``yaá¹ƒ vÄ• hotu taá¹ƒ vÄ• pacchÄ• pi jÄ• nissÄ• mÄ«â€™â€™ ti vatthaá¹ƒ saá
satthu pÄ• damÅ«le á¹-hapesi. tato vÄ• mahatthaá¹ƒ Ä• bhujitvÄ• dakkhiá¹‡ena hatthena ti
``jitaá¹ƒ me, jitaá¹ƒ meâ€™â€™ ti tayo vÄ• re nadi.

tasmiÃ±ca samaye bandhumarÄ• jÄ• dhammÄ• sanassa pacchato antosÄ• á¹‡iyaá¹ƒ nisin
ca nÄ• ma ``jitaá¹ƒ meâ€™â€™ ti saddo amanÄ• po hoti \Be II 432/. so purisaá¹ƒ pesesi ---
puccha kiá¹ƒ vadasÄ«â€™â€™ ti. so tena gantvÄ• pucchito ``avasesÄ• hatthiyÄ• nÄ• dÄ«
gahetvÄ• parasenaá¹ƒ jinanti, na taá¹ƒ acchariyaá¹ƒ. ahaá¹ƒ pana pacchato Ä• gacchantas
muggarena sÄ«saá¹ƒ bhinditvÄ• taá¹ƒ palÄ• pento viya maccheracittaá¹ƒ madditvÄ• pÄ• n
adÄ• siá¹ƒ, taá¹ƒ me macchariyaá¹ƒ jitaâ€™â€™ nti Ä• ha. so puriso Ä• gantvÄ• taá¹ƒ pav
rÄ• jÄ• Ä• ha --- ``amhe, bhaá¹‡e, dasabalassa anurÅ«paá¹ƒ na jÄ• nimha, brÄ• hmaá¹‡o
vatthayugaá¹ƒ pesesi. taá¹ƒ disvÄ• brÄ• hmaá¹‡o cintesi --- ``ayaá¹ƒ mayhaá¹ƒ tuá¹‡hÄ«ni
kiÃ±ci adatvÄ• satthu guá¹‡e kathentassa adÄ• si. satthu guá¹‡e paá¹-icca uppannena pan
atthoâ€™â€™ ti tampi vatthayugaá¹ƒ dasabalasseva adÄ• si. rÄ• jÄ• pi ``kiá¹ƒ brÄ• hmaá¹‡
pucchitvÄ• ``tampi tena vatthayugaá¹ƒ tathÄ• gatasseva dinnaâ€™â€™ nti sutvÄ• aÃ±Ã±
pesesi, so tÄ• nipi adÄ• si. rÄ• jÄ• aÃ±Ã±Ä• nipi cattÄ• rÄ«ti evaá¹ƒ yÄ• va dvattiá¹ƒsavatt
brÄ• hmaá¹‡o ``idaá¹ƒ vaá¸• á¸• hetvÄ• vaá¸• á¸• hetvÄ• gahaá¹‡aá¹ƒ viya hotÄ«â€™â€™
ekaá¹ƒ, brÄ• hmaá¹‡iyÄ• ekanti dve vatthayugÄ• ni gahetvÄ• tiá¹ƒsayugÄ• ni tathÄ• gatas
paá¹-á¹-hÄ• ya ca so satthu vissÄ• siko jÄ• to.

atha naá¹ƒ rÄ• jÄ• ekadivasaá¹ƒ sÄ«tasamaye satthu santike dhammaá¹ƒ suá¹‡antaá¹ƒ di
satasahassagghanakaá¹ƒ attanÄ• pÄ• rutarattakambalaá¹ƒ datvÄ• Ä• ha --- ``ito paá¹-á¹-h
dhammaá¹ƒ suá¹‡Ä• hÄ«â€™â€™ ti. so ``kiá¹ƒ me iminÄ• kambalena imasmiá¹ƒ pÅ«tikÄ•

cintetvÄ• antogandhakuá¹-iyaá¹ƒ tathÄ• gatassa maÃ±cassa upari vitÄ• naá¹ƒ katvÄ• aga
rÄ• jÄ• pÄ• tova vihÄ• raá¹ƒ gantvÄ• antogandhakuá¹-iyaá¹ƒ satthu santike nisÄ«di. tasmi
chabbaá¹‡á¹‡Ä• buddharasmiyo kambale paá¹-ihaÃ±Ã±anti, kambalo ativiya virocati. rÄ• jÄ
saÃ±jÄ• nitvÄ• Ä• ha --- ``amhÄ• kaá¹ƒ, bhante, esa kambalo, amhehi ekasÄ• á¹-akabrÄ• l
``tumhehi, mahÄ• rÄ• ja, brÄ• hmaá¹‡o pÅ«jito, brÄ• hmaá¹‡ena mayaá¹ƒ pÅ«jitÄ• â€™â€™
yuttaá¹ƒ aÃ±Ã±Ä• si, na mayaâ€™â€™ nti pasÄ«ditvÄ• yaá¹ƒ manussÄ• naá¹ƒ upakÄ• ral
aá¹-á¹-haá¹-á¹-hakaá¹ƒ katvÄ• sabbaá¹-á¹-hakaá¹ƒ nÄ• ma dÄ• naá¹ƒ datvÄ• purohitaá¹-á
``aá¹-á¹-haá¹-á¹-hakaá¹ƒ nÄ• la catusaá¹-á¹-hi hotÄ«â€™â€™ ti \Ee III 125/ catusaá¹-á¹-hi \E
salÄ• kabhattÄ• ni upanibandhÄ• petvÄ• yÄ• vajÄ«vaá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ rakk
nibbatti.

puna tato cuto imasmiá¹ƒ kappe koá¹‡Ä• gamanassa ca bhagavato kassapadasabalassa c
antare bÄ• rÄ• á¹‡asiyaá¹ƒ kuá¹-umbiyaghare nibbatto. so vuddhimanvÄ• ya gharÄ• vÄ• sa
araÃ±Ã±e jaá¹…ghavihÄ• raá¹ƒ carati. tasmiÃ±ca samaye paccekabuddho nadÄ«tÄ«re cÄ«
appahonte saá¹…gharitvÄ• á¹-hapetuá¹ƒ Ä• raddho. so disvÄ• ``kasmÄ• , bhante, saá¹…g
ti Ä• ha. ``anuvÄ• to nappahotÄ«â€™â€™ ti. ``iminÄ• , bhante, karothÄ• â€™â€™ ti uttaras
``nibbattanibbattaá¹-á¹-hÄ• ne me kenaci parihÄ• ni mÄ• hotÅ«â€™â€™ ti patthanaá¹ƒ paá

gharepissa bhaginiyÄ• saddhiá¹ƒ bhariyÄ• ya kalahaá¹ƒ karontiyÄ• paccekabuddho piá¹‡
bhaginÄ« paccekabuddhassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• tassa bhariyaá¹ƒ sandhÄ• ya ``ev
yojanasatena parivajjeyyaâ€™â€™ nti patthanaá¹ƒ paá¹-á¹-hapesi. sÄ• gehaá¹…gaá¹‡e á¹
dinnabhattaá¹ƒ mÄ• esa bhuÃ±jatÅ«â€™â€™ ti pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• taá¹ƒ ch
pÅ«retvÄ• adÄ• si. itarÄ• disvÄ• ``bÄ• le, tvaá¹ƒ maá¹ƒ tÄ• va akkosa vÄ• pahara vÄ• , e
asaá¹…khyeyyÄ• ni pÅ«ritapÄ• ramissa pattato bhattaá¹ƒ chaá¸• á¸• etvÄ• kalalaá¹ƒ dÄ• tu
Ä• ha. athassa bhariyÄ• ya paá¹-isaá¹…khÄ• naá¹ƒ uppajji. sÄ• ``tiá¹-á¹-hatha, bhanteâ€™
chaá¸• á¸• etvÄ• pattaá¹ƒ dhovitvÄ• gandhacuá¹‡á¹‡ena \Ne II 368/. ubbaá¹-á¹-etvÄ• paá
catumadhurassa ca pÅ«retvÄ• upari Ä• sittena padumagabbhavaá¹‡á¹‡ena sappinÄ• vijjo
hatthe á¹-hapetvÄ• ``yathÄ• ayaá¹ƒ piá¹‡á¸• apÄ• to obhÄ• sajÄ• to, evaá¹ƒ obhÄ• sajÄ• t
hotÅ«â€™â€™ ti patthanaá¹ƒ paá¹-á¹-hapesi. paccekabuddho anumoditvÄ• Ä• kÄ• saá¹ƒ p

tepi jÄ• yampatikÄ• yÄ• vatÄ• yukaá¹ƒ kusalaá¹ƒ katvÄ• sagge nibbattitvÄ• puna tato cav
kassapasammÄ• sambuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹ƒ asÄ«tikoá¹-ivibhavassa seá¹-á¹-hin
itarÄ• pi tÄ• disasseva seá¹-á¹-hino dhÄ«tÄ• hutvÄ• nibbatti. tassa vuddhippattassa tamev
Ä• nayiá¹ƒsu. tassÄ• pubbe aniá¹-á¹-havipÄ• kassa pÄ• pakammassa Ä• nubhÄ• vena \Be
paviá¹-á¹-hamattÄ• ya ummÄ• rabbhantare sakalasarÄ«raá¹ƒ ugghÄ• á¹-itavaccakuá¹-i viya
seá¹-á¹-hikumÄ• ro ``kassÄ• yaá¹ƒ gandhoâ€™â€™ ti pucchitvÄ• , ``seá¹-á¹-hikaÃ±Ã±Ä• yÄ
``nÄ«haratha, nÄ«harathÄ• â€™â€™ ti Ä• bhataniyÄ• meneva kulagharaá¹ƒ pesesi. sÄ• e
á¹-hÄ• nesu paá¹-inivattitÄ• .

tena ca samayena kassapadasabalo parinibbÄ• yi. tassa ghanakoá¹-á¹-imÄ• hi satasahass
rattasuvaá¹‡á¹‡iá¹-á¹-hakÄ• hi yojanubbedhaá¹ƒ cetiyaá¹ƒ Ä• rabhiá¹ƒsu. tasmiá¹ƒ cetiye ka
seá¹-á¹-hidhÄ«tÄ• cintesi --- ``ahaá¹ƒ sattasu á¹-hÄ• nesu paá¹-inivattitÄ• , kiá¹ƒ me jÄ«vite
attano Ä• bharaá¹‡abhaá¹‡á¸• aá¹ƒ bhaÃ±jÄ• petvÄ• suvaá¹‡á¹‡iá¹-á¹-hakaá¹ƒ kÄ• resi ra
vidatthivitthinnaá¹ƒ caturaá¹…gulubbedhaá¹ƒ. tato haritÄ• lamanosilÄ• piá¹‡á¸• aá¹ƒ gahetv
uppalahatthake Ä• dÄ• ya cetiyakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gatÄ• . tasmiÃ±ca khaá¹‡e ekÄ•
parikkhipitvÄ• Ä• gacchamÄ• nÄ• ghaá¹-aniá¹-á¹-hakÄ• ya Å«nÄ• hoti, seá¹-á¹-hidhÄ«tÄ•
``imaá¹ƒ iá¹-á¹-hakaá¹ƒ ettha á¹-hapethÄ• â€™â€™ ti. ``amma, bhaddake kÄ• le Ä• gatÄ• s
á¹-hapehÄ«â€™â€™ ti. sÄ• Ä• ruyha telena haritÄ• lamanosilÄ• piá¹‡á¸• aá¹ƒ yojetvÄ• te
patiá¹-á¹-hapetvÄ• upari aá¹-á¹-hahi uppalahatthakehi pÅ«jaá¹ƒ katvÄ• vanditvÄ• ``nibbatt
me kÄ• yato candanagandho vÄ• yatu, mukhato uppalagandhoâ€™â€™ ti patthanaá¹ƒ katv
padakkhiá¹‡aá¹ƒ katvÄ• agamÄ• si.

atha tasmiá¹ƒyeva khaá¹‡e yassa seá¹-á¹-hiputtassa paá¹-hamaá¹ƒ gehaá¹ƒ nÄ«tÄ• , tassa
udapÄ• di. nagarepi nakkhattaá¹ƒ saá¹…ghuá¹-á¹-haá¹ƒ hoti. so upaá¹-á¹-hÄ• ke Ä• ha --- ``
seá¹-á¹-hidhÄ«tÄ• atthi, kahaá¹ƒ sÄ• â€™â€™ ti? ``kulagehe sÄ• mÄ«â€™â€™ ti. ``Ä• net
kÄ«á¸·issÄ• mÄ• â€™â€™ ti. te gantvÄ• taá¹ƒ vanditvÄ• á¹-hitÄ• ``kiá¹ƒ, tÄ• tÄ• , Ä• gata
puá¹-á¹-hÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhiá¹ƒsu. ``tÄ• tÄ• , mayÄ• Ä• bharaá¹‡abhaá¹‡á¸• ena
Ä• bharaá¹‡aá¹ƒ me natthÄ«â€™â€™ ti \Ne II 369/. te gantvÄ• seá¹-á¹-hiputtassa Ä• roces
piá¸·andhanaá¹ƒ labhissatÄ«ti. te Ä• nayiá¹ƒsu. tassÄ• saha gharapavesanena sakalageha
nÄ«luppalagandho ca vÄ• yi. seá¹-á¹-hiputto taá¹ƒ pucchi --- ``paá¹-hamaá¹ƒ tava sarÄ«rato
idÄ• ni pana te sarÄ«rato candanagandho, mukhato \Be II 435/ uppalagandho vÄ• yati. kiá¹
Ä• dito paá¹-á¹-hÄ• ya attanÄ• katakammaá¹ƒ Ä• rocesi. seá¹-á¹-hiputto ``niyyÄ• nikaá¹ƒ va
nti pasÄ«ditvÄ• yojanikaá¹ƒ suvaá¹‡á¹‡acetiyaá¹ƒ kambalakaÃ±cukena parikkhipitvÄ• tatth
rathacakkappamÄ• á¹‡ehi suvaá¹‡á¹‡apadumehi alaá¹…kari. tesaá¹ƒ dvÄ• dasahatthÄ• ol

so tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• sagge nibbattitvÄ• tato cuto bÄ• rÄ• á¹‡asito yojan
aÃ±Ã±atarasmiá¹ƒ amaccakule nibbatti, seá¹-á¹-hikaÃ±Ã±Ä• pi devalokato cavitvÄ• rÄ• jak
hutvÄ• nibbatti. tesu vayappattesu kumÄ• rassa vasanagÄ• me nakkhattaá¹ƒ saá¹…ghuá¹-
--- ``sÄ• á¹-akaá¹ƒ me, amma, dehi, nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ«â€™â€™ ti \Ee III 127/.
nÄ«haritvÄ• adÄ• si. ``amma, thÅ«laá¹ƒ idaâ€™â€™ nti Ä• ha. sÄ• aÃ±Ã±aá¹ƒ nÄ«haritvÄ
paá¹-ikkhipi. atha naá¹ƒ mÄ• tÄ• Ä• ha --- ``tÄ• ta, yÄ• dise gehe mayaá¹ƒ jÄ• tÄ• , natthi n
paá¹-ilÄ• bhÄ• ya puÃ±Ã±aâ€™â€™ nti. ``tena hi labhanaá¹-á¹-hÄ• naá¹ƒ gacchÄ• mi amm
ajjeva tuyhaá¹ƒ bÄ• rÄ• á¹‡asinagare rajjapaá¹-ilÄ• bhampi icchÄ• mÄ«â€™â€™ ti. so mÄ•
``gacchÄ• mi, ammÄ• â€™â€™ ti. ``gaccha, tÄ• tÄ• â€™â€™ ti. evaá¹ƒ kirassÄ• cittaá¹ƒ a
gamissati? idha vÄ• ettha vÄ• gehe nisÄ«dissatÄ«â€™â€™ ti. so pana puÃ±Ã±aniyÄ• me
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• uyyÄ• ne maá¹…galasilÄ• paá¹-á¹-e sasÄ«saá¹ƒ pÄ• rupitvÄ• n

bÄ• rÄ• á¹‡asiraÃ±Ã±o kÄ• laá¹…katassa sattamo divaso hoti.

amaccÄ• raÃ±Ã±o sarÄ«rakiccaá¹ƒ katvÄ• rÄ• jaá¹…gaá¹‡e nisÄ«ditvÄ• mantayiá¹ƒsu --
atthi, putto natthi, arÄ• jakaá¹ƒ rajjaá¹ƒ nassati, ko rÄ• jÄ• hotÄ«â€™â€™ ti? ``tvaá¹ƒ hohi,
ti Ä• haá¹ƒsu. purohito Ä• ha --- ``bahuá¹ƒ oloketuá¹ƒ na vaá¹-á¹-ati, phussarathaá¹ƒ vissajj
kumudavaá¹‡á¹‡e cattÄ• ro sindhave yojetvÄ• paÃ±cavidhaá¹ƒ rÄ• jakakudhabhaá¹‡á¸• aá
rathasmiá¹ƒyeva á¹-hapetvÄ• rathaá¹ƒ vissajjetvÄ• pacchato tÅ«riyÄ• ni paggaá¹‡hÄ• pes
pÄ• cÄ«nadvÄ• rena nikkhamitvÄ• uyyÄ• nÄ• bhimukho ahosi. ``paricayena uyyÄ• nÄ• bhi
ti keci Ä• haá¹ƒsu. purohito ``mÄ• nivattayitthÄ• â€™â€™ ti Ä• ha. ratho kumÄ• raá¹ƒ pada
Ä• rohanasajjo hutvÄ• aá¹-á¹-hÄ• si, purohito \Be II 436/ pÄ• rupanakaá¹‡á¹‡aá¹ƒ apanetvÄ
``tiá¹-á¹-hatu ayaá¹ƒ dÄ«po, dvisahassadÄ«paparivÄ• resu catÅ«su mahÄ• dÄ«pesu esa ra
370/ yuttoâ€™â€™ ti vatvÄ• ``punapi tÅ«riyÄ• ni paggaá¹‡hatha, punapi paggaá¹‡hathÄ• â
tÅ«riyÄ• ni paggaá¹‡hÄ• pesi.

atha kumÄ• ro mukhaá¹ƒ vivaritvÄ• oloketvÄ• , ``kena kammena Ä• gatatthÄ• â€™â€™ ti
rajjaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. ``rÄ• jÄ• kahaâ€™â€™ nti? ``devattaá¹ƒ gato, sÄ• mA
atikkantÄ• â€™â€™ ti? ``ajja sattamo divasoâ€™â€™ ti. ``putto vÄ• dhÄ«tÄ• vÄ• natthÄ«
deva, putto natthÄ«â€™â€™ ti. ``karissÄ• mi rajjaâ€™â€™ nti. te tÄ• vadeva abhisekamaá
rÄ• jadhÄ«taraá¹ƒ sabbÄ• laá¹…kÄ• rehi alaá¹…karitvÄ• , uyyÄ• naá¹ƒ Ä• netvÄ• kumÄ• r
athassa katÄ• bhisekassa satasahassagghanakaá¹ƒ vatthaá¹ƒ upahariá¹ƒsu. so ``kimidaá¹ƒ
``nivÄ• sanavatthaá¹ƒ devÄ• â€™â€™ ti. ``nanu, tÄ• tÄ• , thÅ«laâ€™â€™ nti? ``manussÄ•
sukhumataraá¹ƒ natthi, \Ee III 128/ devÄ• â€™â€™ ti. ``tumhÄ• kaá¹ƒ rÄ• jÄ• evarÅ«paá¹ƒ
``Ä• ma, devÄ• â€™â€™ ti. ``na maÃ±Ã±e puÃ±Ã±avÄ• tumhÄ• kaá¹ƒ rÄ• jÄ• , suvaá¹‡á¹
labhissÄ• ma vatthaâ€™â€™ nti. suvaá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ Ä• hariá¹ƒsu. so uá¹-á¹-hÄ•
vikkhÄ• letvÄ• hatthena udakaá¹ƒ Ä• dÄ• ya puratthimadisÄ• yaá¹ƒ abbhukkiri. tÄ• vadeva
aá¹-á¹-ha kapparukkhÄ• uá¹-á¹-hahiá¹ƒsu. puna udakaá¹ƒ gahetvÄ• dakkhiá¹‡Ä• yaá¹ƒ pa
evaá¹ƒ catÅ«su disÄ• su abbhukkiri. sabbadisÄ• su aá¹-á¹-haá¹-á¹-hakaá¹ƒ katvÄ• dvattiá¹
uá¹-á¹-hahiá¹ƒsu. so ekaá¹ƒ dibbadussaá¹ƒ nivÄ• setvÄ• ekaá¹ƒ pÄ• rupitvÄ• ``nandaraÃ±
itthiyo mÄ• suttaá¹ƒ kantiá¹ƒsÅ«ti evaá¹ƒ bheriá¹ƒ carÄ• pethÄ• â€™â€™ ti vatvÄ• chattaá
alaá¹…katapaá¹-iyatto hatthikkhandhavaragato nagaraá¹ƒ pavisitvÄ• pÄ• sÄ• daá¹ƒ Ä• ruy
anubhavi.

evaá¹ƒ kÄ• le gacchante ekadivasaá¹ƒ devÄ« raÃ±Ã±o mahÄ• sampattiá¹ƒ disvÄ• , ``aho t
kÄ• ruÃ±Ã±Ä• kÄ• raá¹ƒ dasseti. ``kimidaá¹ƒ, devÄ«â€™â€™ ti ca puá¹-á¹-hÄ• ``atimahatÄ
atÄ«te buddhÄ• naá¹ƒ saddahitvÄ• kalyÄ• á¹‡aá¹ƒ akattha, idÄ• ni anÄ• gatassa paccayaá
karothÄ• â€™â€™ ti Ä• ha. ``kassa dassÄ• ma, sÄ«lavanto natthÄ«â€™â€™ ti? ``asuÃ±Ã±
arahantehi, tumhe dÄ• nameva sajjetha, ahaá¹ƒ arahante lacchÄ• mÄ«â€™â€™ ti Ä• ha. rA
pÄ• cÄ«nadvÄ• re dÄ• naá¹ƒ sajjÄ• pesi. devÄ« pÄ• tova uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ

puratthÄ• bhimukhÄ• urena nipajjitvÄ• ``sace etissaá¹ƒ disÄ• yaá¹ƒ arahanto atthi, sveva A
bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti Ä• ha. tassaá¹ƒ disÄ• yaá¹ƒ arahanto nÄ• hesuá¹ƒ, taá
kapaá¹‡ayÄ• cakÄ• naá¹ƒ adaá¹ƒsu. punadivase dakkhiá¹‡advÄ• re dÄ• naá¹ƒ sajjetvÄ• ta
pacchimadvÄ• re. uttaradvÄ• re sajjitadivase pana deviyÄ• tatheva nimantentiyÄ• himavan
padumavatiyÄ• \Ne II 371/ puttÄ• naá¹ƒ paÃ±casatÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ jeá¹-á
mahÄ• padumapaccekabuddho bhÄ• tike Ä• mantesi, ``mÄ• risÄ• , nandarÄ• jÄ• , tumhe ni
tassÄ• â€™â€™ ti. te adhivÄ• setvÄ• punadivase anotattadahe mukhaá¹ƒ dhovitvÄ• , Ä• k
otariá¹ƒsu. manussÄ• disvÄ• gantvÄ• ``paÃ±casatÄ• , deva, paccekabuddhÄ• Ä• gatÄ• â
rÄ• jÄ• saddhiá¹ƒ deviyÄ• gantvÄ• , vanditvÄ• , pattaá¹ƒ gahetvÄ• paccekabuddhe pÄ• sA
nesaá¹ƒ dÄ• naá¹ƒ datvÄ• , bhattakiccÄ• vasÄ• ne rÄ• jÄ• \Ee III 129/ saá¹…ghattherassa,
pÄ• damÅ«le nipajjitvÄ• ``ayyÄ• paccayehi na kilamissanti, mayaá¹ƒ puÃ±Ã±ena na hÄ• y
yÄ• vajÄ«vaá¹ƒ idha nivÄ• sÄ• ya paá¹-iÃ±Ã±aá¹ƒ dethÄ• â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ kÄ• n
paÃ±capaá¹‡á¹‡asÄ• lÄ• satÄ• ni paÃ±cacaá¹…kamanasatÄ• nÄ«ti sabbÄ• kÄ• rena nivÄ•
tattha vasÄ• pesuá¹ƒ.

evaá¹ƒ kÄ• le gacchante raÃ±Ã±o paccanto kupito. so ``ahaá¹ƒ paccantaá¹ƒ vÅ«pasametu
paccekabuddhesu mÄ• pamajjÄ«â€™â€™ ti deviá¹ƒ ovaditvÄ• gato. tasmiá¹ƒ anÄ• gateyo
Ä• yusaá¹…khÄ• rÄ• khÄ«á¹‡Ä• . mahÄ• padumapaccekabuddho tiyÄ• marattiá¹ƒ jhÄ• na
aruá¹‡uggamane Ä• lambanaphalakaá¹ƒ Ä• lambitvÄ• á¹-hitakova anupÄ• disesÄ• ya nibb
etenupÄ• yena sesÄ• pÄ«ti sabbeva parinibbutÄ• . punadivase devÄ« paccekabuddhÄ• naá
haritÅ«palittaá¹ƒ kÄ• retvÄ• pupphÄ• ni vikiritvÄ• , dhÅ«paá¹ƒ datvÄ• tesaá¹ƒ Ä• gamanaá
Ä• gamanaá¹ƒ apassantÄ« purisaá¹ƒ pesesi --- ``gaccha, tÄ• ta, jÄ• nÄ• hi, kiá¹ƒ ayyÄ• naá
nti? so gantvÄ• mahÄ• padumassa paá¹‡á¹‡asÄ• lÄ• ya dvÄ• raá¹ƒ vivaritvÄ• tattha apas
Ä• lambanaphalakaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ disvÄ• vanditvÄ• ``kÄ• lo, bhanteâ€™â€™ ti \
``parinibbutasarÄ«raá¹ƒ kiá¹ƒ kathessati? so niddÄ• yati maÃ±Ã±eâ€™â€™ ti gantvÄ• piá¹
parÄ• masitvÄ• pÄ• dÄ• naá¹ƒ sÄ«talatÄ• ya ceva thaddhatÄ• ya ca parinibbutabhÄ• vaá¹
agamÄ• si. evaá¹ƒ tatiyassÄ• ti sabbesaá¹ƒ parinibbutabhÄ• vaá¹ƒ Ã±atvÄ• rÄ• jakulaá¹ƒ g
paccekabuddhÄ• â€™â€™ ti puá¹-á¹-ho ``parinibbutÄ• , devÄ«â€™â€™ ti Ä• ha. devÄ« ka
nÄ• garehi saddhiá¹ƒ tattha gantvÄ• sÄ• dhukÄ«á¸·itaá¹ƒ kÄ• retvÄ• paccekabuddhÄ• naá
dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ patiá¹-á¹-hÄ• pesi.

rÄ• jÄ• paccantaá¹ƒ vÅ«pasametvÄ• Ä• gato paccuggamanaá¹ƒ Ä• gataá¹ƒ deviá¹ƒ pucc
paccekabuddhesu nappamajji, nirogÄ• ayyÄ• â€™â€™ ti? ``parinibbutÄ• devÄ• â€™â€™
``evarÅ«pÄ• nampi paá¹‡á¸• itÄ• naá¹ƒ maraá¹‡aá¹ƒ uppajjati, amhÄ• kaá¹ƒ kuto mokkhoâ
agantvÄ• , uyyÄ• nameva pavisitvÄ• jeá¹-á¹-haputtaá¹ƒ pakkosÄ• petvÄ• , tassa rajjaá¹ƒ ni
samaá¹‡apabbajjaá¹ƒ \Ne II 372/ pabbaji. devÄ«pi ``imasmiá¹ƒ pabbajite ahaá¹ƒ kiá¹ƒ karis
tattheva uyyÄ• ne pabbajitvÄ• dvepi jhÄ• naá¹ƒ bhÄ• vetvÄ• tato cutÄ• brahmaloke nibba

tesu tattheva vasantesu amhÄ• kaá¹ƒ satthÄ• loke uppajjitvÄ• pavattitavaradhammacakk
pÄ• visi. satthari tattha paá¹-ivasante \Ee III 130/ ayaá¹ƒ pippalimÄ• á¹‡avo magadharaá¹-á
mahÄ• titthabrÄ• hmaá¹‡agÄ• me kapilabrÄ• hmaá¹‡assa aggamahesiyÄ• kucchimhi nibb
maddaraá¹-á¹-he sÄ• galanagare kosiyagottabrÄ• hmaá¹‡assa aggamahesiyÄ• kucchismiá
anukkamena vaá¸• á¸• hamÄ• nÄ• naá¹ƒ pippalimÄ• á¹‡avassa vÄ«satime, bhaddÄ• ya so
mÄ• tÄ• pitaro puttaá¹ƒ oloketvÄ• ``tÄ• ta, tvaá¹ƒ vayappatto, kulavaá¹ƒso nÄ• ma patiá¹-á
ativiya nippÄ«á¸·ayiá¹ƒsu. mÄ• á¹‡avo Ä• ha ``mayhaá¹ƒ sotapathe evarÅ«paá¹ƒ kathaá¹ƒ
tumhe dharatha, tÄ• va paá¹-ijaggissÄ• mi, tumhÄ• kaá¹ƒ accayena nikkhamitvÄ• pabbajis
katipÄ• haá¹ƒ atikkamitvÄ• puna kathayiá¹ƒsu. sopi tatheva paá¹-ikkhipi. tato paá¹-á¹-hÄ• y
kathetiyeva.

mÄ• á¹‡avo \Be II 439/ ``mama mÄ• taraá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti rattasuvaá
datvÄ• sabbakÄ• mehi santappetvÄ• suvaá¹‡á¹‡akÄ• rehi ekaá¹ƒ itthirÅ«paá¹ƒ kÄ• rÄ• pe
majjanaghaá¹-á¹-anÄ• dikammapariyosÄ• ne taá¹ƒ rattavatthaá¹ƒ nivÄ• sÄ• petvÄ• vaá¹‡á
nÄ• nÄ• alaá¹…kÄ• rehi ca alaá¹…kÄ• rÄ• petvÄ• mÄ• taraá¹ƒ pakkosÄ• petvÄ• Ä• ha ``a
labhanto gehe vasissÄ• mi alabhanto na vasissÄ• mÄ«â€™â€™ ti. paá¹‡á¸• itÄ• brÄ• hma
putto puÃ±Ã±avÄ• dinnadÄ• no katÄ• bhinÄ«hÄ• ro, puÃ±Ã±aá¹ƒ karonto na ekakova akÄ
sahakatapuÃ±Ã±Ä• suvaá¹‡á¹‡arÅ«papaá¹-ibhÄ• gÄ• va bhavissatÄ«â€™â€™ ti aá¹-á¹-ha
sabbakÄ• mehi santappetvÄ• suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathaá¹ƒ Ä• ropetvÄ• ``gacchatha,
jÄ• tigottabhogehi samÄ• ne kule evarÅ«paá¹ƒ dÄ• rikaá¹ƒ passatha, imameva suvaá¹‡á¹‡a
paá¹‡á¹‡Ä• kÄ• raá¹ƒ katvÄ• ethÄ• â€™â€™ ti uyyojesi.

te ``amhÄ• kaá¹ƒ nÄ• ma etaá¹ƒ kammaâ€™â€™ nti nikkhamitvÄ• ``kattha gamissÄ• mÄ•
``maddaraá¹-á¹-haá¹ƒ nÄ• ma itthÄ• karo, maddaraá¹-á¹-haá¹ƒ gamissÄ• mÄ• â€™â€™ ti m
sÄ• galanagaraá¹ƒ agamaá¹ƒsu. tattha taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ nhÄ• natitthe á¹-hape
nisÄ«diá¹ƒsu. atha bhaddÄ• ya dhÄ• tÄ« bhaddaá¹ƒ nhÄ• petvÄ• , alaá¹…karitvÄ• , sirigab
nhÄ• yituá¹ƒ udakatitthaá¹ƒ gatÄ• tattha taá¹ƒ suvaá¹‡á¹‡arÅ«pakaá¹ƒ disvÄ• ``kissÄ• yaá
idhÄ• gantvÄ• á¹-hitÄ• â€™â€™ ti piá¹-á¹-hipasse paharitvÄ• ``suvaá¹‡á¹‡arÅ«pakaâ€™â
``ayyadhÄ«tÄ• meâ€™â€™ ti saÃ±Ã±aá¹ƒ uppÄ• desiá¹ƒ, ``ayaá¹ƒ pana me ayyadhÄ«tÄ•
nivÄ• sanapaá¹-iggÄ• hikÄ• yÄ• pi asadisÄ• â€™â€™ ti Ä• ha. atha naá¹ƒ te manussÄ• pa
sÄ• midhÄ«tÄ• â€™â€™ ti pucchiá¹ƒsu. ``kiá¹ƒ esÄ• , imÄ• ya suvaá¹‡á¹‡apaá¹-imÄ• ya s
mayhaá¹ƒ ayyadhÄ«tÄ• abhirÅ«patarÄ• , dvÄ• dasahatthe gabbhe \Ee III 131/ nisinnÄ• ya
sarÄ«robhÄ• seneva tamaá¹ƒ vidhamatÄ«â€™â€™ ti. ``tena hi Ä• gacchÄ• â€™â€™ ti taá
suvaá¹‡á¹‡arÅ«pakaá¹ƒ rathe Ä• ropetvÄ• kosiyagottassa brÄ• hmaá¹‡assa gharadvÄ• re
nivedayiá¹ƒsu.

brÄ• hmaá¹‡o paá¹-isanthÄ• raá¹ƒ katvÄ• ``kuto Ä• gatatthÄ• â€™â€™ ti pucchi. ``magad
mahÄ• titthagÄ• me kapilabrÄ• hmaá¹‡assa gharatoâ€™â€™ ti. ``kiá¹ƒ kÄ• raá¹‡Ä• Ä• ga

kÄ• raá¹‡enÄ• â€™â€™ ti. ``kalyÄ• á¹‡aá¹ƒ, tÄ• tÄ• , samajÄ• tigottavibhavo amhÄ• kaá¹ƒ
dÄ• rikaâ€™â€™ nti paá¹‡á¹‡Ä• kÄ• raá¹ƒ gaá¹‡hi. te kapilabrÄ• hmaá¹‡assa sÄ• sanaá¹ƒ
dÄ• rikÄ• \Be II 440/, kattabbaá¹ƒ karothÄ• â€™â€™ ti. taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• pippalim
``laddhÄ• kira dÄ• rikÄ• â€™â€™ ti. mÄ• á¹‡avo ``ahaá¹ƒ `na labhissantÄ«â€™ ti cintesiá¹
vadanti, anatthiko hutvÄ• paá¹‡á¹‡aá¹ƒ pesessÄ• mÄ«â€™â€™ ti rahogato paá¹‡á¹‡aá¹ƒ
jÄ• tigottabhogÄ• nurÅ«paá¹ƒ gharÄ• vÄ• saá¹ƒ labhatu, ahaá¹ƒ nikkhamitvÄ• pabbajissÄ•
vippaá¹-isÄ• rinÄ« ahosÄ«â€™â€™ ti. bhaddÄ• pi ``asukassa kira maá¹ƒ dÄ• tukÄ• moâ€™
pesessÄ• mÄ«â€™â€™ ti rahogatÄ• paá¹‡á¹‡aá¹ƒ likhi ``ayyaputto attano jÄ• tigottabhogÄ
labhatu, ahaá¹ƒ pabbajissÄ• mi, mÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosÄ«â€™â€™ ti. dvepi
samÄ• gacchiá¹ƒsu. ``idaá¹ƒ kassa paá¹‡á¹‡aâ€™â€™ nti? ``pippalimÄ• á¹‡avena bhaddÄ
``idaá¹ƒ kassÄ• â€™â€™ ti? ``bhaddÄ• ya pippalimÄ• á¹‡avassa pahitaâ€™â€™ nti ca vut
``passatha dÄ• rakÄ• naá¹ƒ kammaâ€™â€™ nti phÄ• letvÄ• araÃ±Ã±e chaá¸• á¸• etvÄ• a
paá¹‡á¹‡aá¹ƒ likhitvÄ• ito etto ca pesesuá¹ƒ. iti kumÄ• rassa kumÄ• rikÄ• ya ca sadisaá¹ƒ
lokassÄ• darahitamevÄ• ti anicchamÄ• nÄ• naá¹ƒyeva dvinnaá¹ƒ samÄ• gamo ahosi.

taá¹ƒ divasaá¹ƒyeva pippalimÄ• á¹‡avo ekaá¹ƒ pupphadÄ• maá¹ƒ ganthÄ• pesi bhaddÄ• p
á¹-hapesuá¹ƒ bhuttasÄ• yamÄ• sÄ• ubhopi ``sayanaá¹ƒ Ä• ruhissÄ• mÄ• â€™â€™ ti mÄ•
Ä• ruhi. bhaddÄ• vÄ• mapassena abhiruhitvÄ• Ä• ha --- ``yassa passe pupphÄ• ni milÄ• y
uppannanti vijÄ• nissÄ• ma, imaá¹ƒ pupphadÄ• maá¹ƒ na alliyitabbaâ€™â€™ nti. te pana a
sarÄ«rasamphassabhayena tiyÄ• marattiá¹ƒ niddaá¹ƒ anokkamantÄ• va vÄ«tinÄ• menti, div
nÄ• hosi. te lokÄ• misena asaá¹ƒsaá¹-á¹-hÄ• yÄ• va mÄ• tÄ• pitaro dharanti, tÄ• va kuá¹-u
kÄ• laá¹…katesu vicÄ• rayiá¹ƒsu. mahatÄ« mÄ• á¹‡avassa sampatti --- ekadivasaá¹ƒ sarÄ«
II 374/ chaá¸• á¸• etabbaá¹ƒ suvaá¹‡á¹‡acuá¹‡á¹‡aá¹ƒ eva magadhanÄ• á¸·iyÄ• dvÄ• dasa
III 132/ vaá¹-á¹-ati. yantabaddhÄ• ni saá¹-á¹-himahÄ• taá¸·Ä• kÄ• ni, kammanto dvÄ• dasay
anurÄ• dhapurapamÄ• á¹‡Ä• cuddasa gÄ• mÄ• , cuddasa hatthÄ• nÄ«kÄ• ni, cuddasa ass
rathÄ• nÄ«kÄ• ni.

so ekadivasaá¹ƒ alaá¹…kataassaá¹ƒ Ä• ruyha mahÄ• janaparivuto kammantaá¹ƒ gantvÄ•
naá¹…galehi bhinnaá¹-á¹-hÄ• nato kÄ• kÄ• dayo sakuá¹‡e \Be II 441/ gaá¹‡á¸• uppÄ• dÄ• d
khÄ• dante disvÄ• , ``tÄ• tÄ• , ime kiá¹ƒ khÄ• dantÄ«â€™â€™ ti pucchi. ``gaá¹‡á¸• uppÄ• d
kataá¹ƒ pÄ• paá¹ƒ kassa hotÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ, ayyÄ• â€™â€™ ti. so cintesi --
pÄ• paá¹ƒ mayhaá¹ƒ hoti, kiá¹ƒ me karissati sattaasÄ«tikoá¹-idhanaá¹ƒ, kiá¹ƒ dvÄ• dasayoja
yantabaddhÄ• ni taá¸·Ä• kÄ• ni, kiá¹ƒ cuddasa gÄ• mÄ• , sabbametaá¹ƒ bhaddÄ• ya kÄ• pi
pabbajissÄ• mÄ«â€™â€™ ti.

bhaddÄ• pi kÄ• pilÄ• nÄ« tasmiá¹ƒ khaá¹‡e antaravatthumhi tayo tilakumbhe pattharÄ• pet
nisinnÄ• kÄ• ke tilapÄ• á¹‡ake khÄ• damÄ• ne disvÄ• , ``ammÄ• , kiá¹ƒ ime khÄ• dantÄ«â
ayyeâ€™â€™ ti. ``akusalaá¹ƒ kassa hotÄ«â€™â€™ ti? ``tumhÄ• kaá¹ƒ, ayyeâ€™â€™ ti. s

catuhatthavatthaá¹ƒ nÄ• á¸·ikodanamattaÃ±ca laddhuá¹ƒ vaá¹-á¹-ati, yadi panetaá¹ƒ ettaken
akusalaá¹ƒ mayhaá¹ƒ hoti, bhavasahassenapi vaá¹-á¹-ato sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkÄ•
Ä• gatamatteyeva sabbaá¹ƒ tassa niyyÄ• tetvÄ• nikkhamma pabbajissÄ• mÄ«â€™â€™ ti.

mÄ• á¹‡avo Ä• gantvÄ• , nhatvÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha mahÄ• rahe pallaá¹…ke nisÄ«d
anucchavikaá¹ƒ bhojanaá¹ƒ sajjayiá¹ƒsu. dvepi bhuÃ±jitvÄ• parijane nikkhante rahogatÄ• p
nisÄ«diá¹ƒsu. tato mÄ• á¹‡avo bhaddaá¹ƒ Ä• ha --- ``bhadde, imaá¹ƒ gharaá¹ƒ Ä• gacchant
dhanaá¹ƒ Ä• harasÄ«â€™â€™ ti? ``paÃ±capaá¹‡á¹‡Ä• sa sakaá¹-asahassÄ• ni, ayyÄ• â€™
imasmiá¹ƒ ghare sattaasÄ«tikoá¹-iyo yantabaddhasaá¹-á¹-hitaá¸·Ä• kÄ• dibhedÄ• ca sampa
tuyhaá¹ƒyeva niyyÄ• demÄ«â€™â€™ ti. ``tumhe pana kahaá¹ƒ gacchatha, ayyÄ• â€™â€™
pabbajissÄ• mÄ«â€™â€™ ti. ``ayya, ahampi tumhÄ• kaá¹ƒyeva Ä• gamanaá¹ƒ olokayamÄ•
pabbajissÄ• mÄ«â€™â€™ ti. tesaá¹ƒ Ä• dittapaá¹‡á¹‡akuá¹-i viya tayo bhavÄ• upaá¹-á¹-ha
antarÄ• paá¹‡ato kasÄ• yarasapÄ«tÄ• ni vatthÄ• ni mattikÄ• patte ca Ä• harÄ• petvÄ• aÃ±
``ye loke arahanto, te uddissa amhÄ• kaá¹ƒ pabbajjÄ• â€™â€™ ti pabbajitvÄ• , thavikÄ• su
\Ee III 133/ laggetvÄ• pÄ• sÄ• dato otariá¹ƒsu. gehe dÄ• sesu vÄ• kammakaresu vÄ• na l

atha \Be II 442/ \Ne II 375/ ne brÄ• hmaá¹‡agÄ• mato nikkhamma dÄ• sagÄ• madvÄ• rena
dÄ• sagÄ• mavÄ• sino saÃ±jÄ• niá¹ƒsu. te rodantÄ• pÄ• desu nipatitvÄ• ``kiá¹ƒ, amhe, an
Ä• haá¹ƒsu. ``mayaá¹ƒ, `bhaá¹‡e, Ä• dittapaá¹‡á¹‡asÄ• lÄ• viya tayo bhavÄ• â€™ ti pabba
ekekaá¹ƒ bhujissaá¹ƒ karoma, vassasatampi nappahoti. tumheva tumhÄ• kaá¹ƒ sÄ«saá¹ƒ d
jÄ«vathÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ rodantÄ• naá¹ƒyeva pakkamiá¹ƒsu.

thero purato gacchanto nivattitvÄ• olokento cintesi --- ``ayaá¹ƒ, bhaddÄ• kÄ• pilÄ• nÄ«,
sakalajambudÄ«pagghanikÄ• itthÄ« mayhaá¹ƒ pacchato Ä• gacchati, á¹-hÄ• naá¹ƒ kho pan
kocideva evaá¹ƒ cinteyya `ime pabbajitÄ• pi vinÄ• bhavituá¹ƒ na sakkonti, ananucchavikaá
pÄ• pena manaá¹ƒ padÅ«setvÄ• apÄ• yapÅ«rako bhaveyya, imaá¹ƒ pahÄ• ya mayhaá¹ƒ g
cittaá¹ƒ uppÄ• desi. so purato gacchanto dvedhÄ• pathaá¹ƒ disvÄ• tassa matthake aá¹-á¹-h
Ä• gantvÄ• , vanditvÄ• aá¹-á¹-hÄ• si. atha naá¹ƒ Ä• ha --- ``bhadde, tÄ• disiá¹ƒ itthiá¹ƒ man
Ä• gacchantiá¹ƒ disvÄ• `ime pabbajitÄ• pi vinÄ• bhavituá¹ƒ na sakkontÄ«â€™ ti cintetvÄ•
mahÄ• jano apÄ• yapÅ«rako bhaveyya. imasmiá¹ƒ dvedhÄ• pathe tvaá¹ƒ ekaá¹ƒ gaá¹‡ha, a
ti. ``Ä• ma, ayya, pabbajitÄ• naá¹ƒ mÄ• tugÄ• mo palibodho, `pabbajitvÄ• pi vinÄ• na bhav
dosaá¹ƒ dassessanti, tumhe ekaá¹ƒ maggaá¹ƒ gaá¹‡hatha, vinÄ• bhavissÄ• mÄ• â€™â€™
padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu paÃ±capatiá¹-á¹-hitena vanditvÄ• dasanakha
aÃ±jaliá¹ƒ paggayha ``satasahassakappaparimÄ• á¹‡e addhÄ• ne kato mittasanthavo ajja b
``tumhe dakkhiá¹‡ajÄ• tikÄ• nÄ• ma, tumhÄ• kaá¹ƒ dakkhiá¹‡amaggo vaá¹-á¹-ati, mayaá¹ƒ
vÄ• majÄ• tikÄ• , amhÄ• kaá¹ƒ vÄ• mamaggo vaá¹-á¹-atÄ«â€™â€™ ti vanditvÄ• maggaá¹ƒ
dvedhÄ• bhÅ«takÄ• le ayaá¹ƒ mahÄ• pathavÄ« ``ahaá¹ƒ cakkavÄ• á¸·asinerupabbate dhÄ•
guá¹‡e dhÄ• retuá¹ƒ na sakkomÄ«â€™â€™ ti vadantÄ« viya viravamÄ• nÄ• kampi, Ä• kÄ•

cakkavÄ• á¸·asinerupabbato unnadi.

sammÄ• sambuddho veá¸·uvanamahÄ• vihÄ• re gandhakuá¹-iyaá¹ƒ nisinno pathavÄ«kamp
kho pathavÄ« kampatÄ«â€™â€™ ti Ä• vajjento ``pippalimÄ• á¹‡avo ca bhaddÄ• ca kÄ• pil
appameyyaá¹ƒ \Ee III 134/ sampattiá¹ƒ pahÄ• ya pabbajitÄ• . tesaá¹ƒ \Be II 443/ viyogaá¹-á
guá¹‡abalena ayaá¹ƒ pathavÄ«kampo jÄ• to. mayÄ• pi etesaá¹ƒ saá¹…gahaá¹ƒ kÄ• tuá¹ƒ v
gandhakuá¹-ito nikkhamma sayameva pattacÄ«varamÄ• dÄ• ya asÄ«timahÄ• theresu kaÃ±
maggaá¹ƒ paccuggamanaá¹ƒ katvÄ• rÄ• jagahassa ca nÄ• landÄ• ya ca antare bahuputtak
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. nisÄ«danto \Ne II 376/ pana aÃ±Ã±atarapaá¹ƒsukÅ«lik
buddhavesaá¹ƒ gahetvÄ• asÄ«tihatthaghanabuddharasmiyo vissajjento nisÄ«di. iti tasmiá¹
paá¹‡á¹‡acchattasakaá¹-acakkakÅ«á¹-Ä• gÄ• rÄ• dippamÄ• á¹‡Ä• buddharasmiyo ito cito
candasahassasÅ«riyasahassauggamanakÄ• lo viya kurumÄ• nÄ• taá¹ƒ vanantaá¹ƒ ekobhÄ
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡asiriyÄ• samujjalatÄ• rÄ• gaá¹‡ena viya gaganaá¹ƒ, sup
viya salilaá¹ƒ, vanantaá¹ƒ virocittha. nigrodharukkhassa nÄ• ma khandho seto hoti, pattÄ• n
rattÄ• ni. tasmiá¹ƒ pana divase satasÄ• kho nigrodho suvaá¹‡á¹‡avaá¹‡á¹‡ova ahosi.

mahÄ• kassapatthero ``ayaá¹ƒ amhÄ• kaá¹ƒ satthÄ• bhavissati, imaá¹ƒ ahaá¹ƒ uddissa pa
diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya oá¹‡atoá¹‡atova gantvÄ• tÄ«su á¹-hÄ• nesu vandit
bhagavÄ• , sÄ• vakohamasmi, satthÄ• me, bhante, bhagavÄ• sÄ• vakohamasmÄ«â€™â€
bhagavÄ• Ä• ha ``kassapa, sace tvaá¹ƒ imaá¹ƒ nipaccakÄ• raá¹ƒ mahÄ• pathaviyÄ• karey
sakkuá¹‡eyya. tathÄ• gatassa evaá¹ƒ guá¹‡amahantataá¹ƒ jÄ• natÄ• tayÄ• kato nipaccak
cÄ• letuá¹ƒ na sakkoti. nisÄ«da, kassapa, dÄ• yajjaá¹ƒ te dassÄ• mÄ«â€™â€™ ti. athassa
upasampadamadÄ• si. datvÄ• bahuputtakanigrodhamÅ«lato nikkhamitvÄ• theraá¹ƒ pacch
paá¹-ipajji. satthu sarÄ«raá¹ƒ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡avicittaá¹ƒ, mahÄ• kassapa
sattamahÄ• purisalakkhaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ, so kaÃ±canamahÄ• nÄ• vÄ• ya pacchÄ
padÄ• nupadikaá¹ƒ anugacchi. satthÄ• thokaá¹ƒ maggaá¹ƒ gantvÄ• maggÄ• okkamma aÄ
nisajjÄ• kÄ• raá¹ƒ dassesi. thero ``nisÄ«ditukÄ• mo satthÄ• â€™â€™ ti Ã±atvÄ• attano
pÄ• rupitapaá¹-apilotikasaá¹…ghÄ• á¹-iá¹ƒ catugguá¹‡aá¹ƒ katvÄ• paÃ±Ã±apesi.

satthÄ• \Be II 444/ tattha nisÄ«ditvÄ• hatthena cÄ«varaá¹ƒ parimajjanto ``mudukÄ• kho ty
paá¹-apilotikasaá¹…ghÄ• á¹-Ä«â€™â€™ ti (SN a II 154) Ä• ha. thero ``satthÄ• mama saá¹
katheti, pÄ• rupitukÄ• mo bhavissatÄ«â€™â€™ ti Ã±atvÄ• ``pÄ• rupatu, bhante, bhagavÄ•
Ä• ha. ``tvaá¹ƒ \Ee III 135/ kiá¹ƒ pÄ• rupissasi, kassapÄ• â€™â€™ ti? ``tumhÄ• kaá¹ƒ nivÄ•
pÄ• rupissÄ• mi, bhanteâ€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, kassapa, imaá¹ƒ paribhogajiá¹‡á¹‡
dhÄ• retuá¹ƒ sakkhissasi? mayÄ• hi imassa paá¹ƒsukÅ«lassa gahitadivase udakapariyanta
kampi, imaá¹ƒ buddhÄ• naá¹ƒ paribhogajiá¹‡á¹‡acÄ«varaá¹ƒ nÄ• ma na sakkÄ• parittaguá
paá¹-ibalenevidaá¹ƒ paá¹-ipattipÅ«raá¹‡asamatthena jÄ• tipaá¹ƒsukÅ«likena dhÄ• retuá¹ƒ v
vatvÄ• therena saddhiá¹ƒ cÄ«varaá¹ƒ parivattesi.

evaá¹ƒ \Ne II 377/ pana cÄ«varaparivattanaá¹ƒ katvÄ• therassa pÄ• rutacÄ«varaá¹ƒ bhaga
cÄ«varaá¹ƒ thero. tasmiá¹ƒ samaye acetanÄ• pi ayaá¹ƒ mahÄ• pathavÄ« ``dukkaraá¹ƒ, bha
pÄ• rutacÄ«varaá¹ƒ sÄ• vakassa dinnapubbo nÄ• ma natthi, ahaá¹ƒ tumhÄ• kaá¹ƒ guá¹‡aá
sakkomÄ«â€™â€™ ti vadantÄ« viya udakapariyantaá¹ƒ katvÄ• kampi. theropi ``laddhaá¹ƒ
paribhogacÄ«varaá¹ƒ, kiá¹ƒ me idÄ• ni uttari kattabbaá¹ƒ atthÄ«â€™â€™ ti unnatiá¹ƒ akatv
santikeyeva terasa dhutaguá¹‡e samÄ• dÄ• ya sattadivasamattaá¹ƒ puthujjano ahosi, aá¹-á
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 1.398-4

``padumuttarassa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

nibbute lokanÄ• thamhi, pÅ«jaá¹ƒ kubbanti satthuno ||

``udaggacittÄ• janatÄ• , Ä• moditapamoditÄ• .

tesu saá¹ƒvegajÄ• tesu, pÄ«ti se udapajjatha ||

``Ã±Ä• timitte samÄ• netvÄ• , idaá¹ƒ vacanamabraviá¹ƒ.

parinibbuto mahÄ• vÄ«ro, handa pÅ«jaá¹ƒ karomase ||

``sÄ• dhÅ«ti te paá¹-issutvÄ• , bhiyyo hÄ• saá¹ƒ janiá¹ƒsu me.

buddhasmiá¹ƒ lokanÄ• thamhi, kÄ• hÄ• ma puÃ±Ã±asaÃ±cayaá¹ƒ ||

``agghiyaá¹ƒ sukataá¹ƒ katvÄ• , satahatthasamuggataá¹ƒ.

diyaá¸• á¸• hahatthapatthaá¹-aá¹ƒ, vimÄ• naá¹ƒ nabhamuggataá¹ƒ ||

``katvÄ• na \Be II 445/ hammiyaá¹ƒ tattha, tÄ• lapantÄ«hi cittitaá¹ƒ.

sakaá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , cetiyaá¹ƒ pÅ«jayuttamaá¹ƒ ||

``aggikkhandhova jalito, kiá¹ƒsuko iva phullito.

indalaá¹-á¹-hÄ«va Ä• kÄ• se, obhÄ• seti catuddisÄ• ||

``tattha cittaá¹ƒ pasÄ• detvÄ• , katvÄ• na kusalaá¹ƒ bahuá¹ƒ.

pubbakammaá¹ƒ saritvÄ• na, tidasaá¹ƒ upapajjahaá¹ƒ ||

``sahassayuttaá¹ƒ hayavÄ• hiá¹ƒ, dibbayÄ• namadhiá¹-á¹-hito.

ubbiddhaá¹ƒ bhavanaá¹ƒ mayhaá¹ƒ, sattabhÅ«maá¹ƒ samuggataá¹ƒ ||

``kÅ«á¹-Ä• gÄ• rasahassÄ• ni, sabbasoá¹‡á¹‡amayÄ• ahuá¹ƒ.

jalanti sakatejena, disÄ• sabbÄ• pabhÄ• sayaá¹ƒ ||

``santi aÃ±Ã±epi niyyÅ«hÄ• , lohitaá¹…gamayÄ• tadÄ• .

tepi jotanti Ä• bhÄ• ya, samantÄ• caturo disÄ• ||

``puÃ±Ã±akammÄ• bhinibbattÄ• , kÅ«á¹-Ä• gÄ• rÄ• sunimmitÄ• .

maá¹‡imayÄ• pi jotanti, disÄ• dasa samantato ||

``tesaá¹ƒ \Ne II 378/ ujjotamÄ• nÄ• naá¹ƒ, obhÄ• so vipulo ahu.

sabbe deve abhibhomi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``saá¹-á¹-hikappasahassamhi, ubbiddho nÄ• ma khattiyo.

cÄ• turanto vijitÄ• vÄ«, pathaviá¹ƒ Ä• vasiá¹ƒ ahaá¹ƒ ||

``tatheva bhaddake kappe, tiá¹ƒsakkhattuá¹ƒ ahosahaá¹ƒ.

sakakammÄ• bhiraddhomhi, cakkavattÄ« mahabbalo ||

``sattaratanasampanno, catudÄ«pamhi issaro.

tatthÄ• pi bhavanaá¹ƒ mayhaá¹ƒ, indalaá¹-á¹-hÄ«va uggataá¹ƒ ||

``Ä• yÄ• mato catubbÄ«saá¹ƒ, vitthÄ• rena ca dvÄ• dasa.

rammaá¹‡aá¹ƒ nÄ• ma nagaraá¹ƒ, daá¸·hapÄ• kÄ• ratoraá¹‡aá¹ƒ ||

``Ä• yÄ• mato paÃ±casataá¹ƒ, vitthÄ• rena tadaá¸• á¸• hakaá¹ƒ.

Ä• kiá¹‡á¹‡aá¹ƒ janakÄ• yehi, tidasÄ• naá¹ƒ puraá¹ƒ viya ||

``yathÄ• \Be II 446/ sÅ«cighare sÅ«cÄ«, pakkhittÄ• paá¹‡á¹‡avÄ«sati.

aÃ±Ã±amaÃ±Ã±aá¹ƒ paghaá¹-á¹-enti, Ä• kiá¹‡á¹‡aá¹ƒ hoti laá¹…kataá¹ƒ ||

``evampi nagaraá¹ƒ mayhaá¹ƒ, hatthissarathasaá¹ƒkulaá¹ƒ.

manussehi sadÄ• kiá¹‡á¹‡aá¹ƒ, rammaá¹‡aá¹ƒ nagaruttamaá¹ƒ ||

``tattha bhutvÄ• pivitvÄ• ca, puna devattanaá¹ƒ gato.

bhave pacchimake mayhaá¹ƒ, ahosi kulasampadÄ• ||

``brahmaÃ±Ã±akulasambhÅ«to, mahÄ• ratanasaÃ±cayo.

asÄ«tikoá¹-iyo hitvÄ• , hiraÃ±Ã±assÄ• pi pabbajiá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha naá¹ƒ satthÄ• ``kassapo, bhikkhave, candÅ«pamo kulÄ• ni upasaá¹…kamati apakass
cittaá¹ƒ, niccanavako kulesu appagabbhoâ€™â€™ ti evamÄ• dinÄ• (SN a II 146) pasaá¹ƒs
ariyagaá¹‡amajjhe nisinno ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá
yadidaá¹ƒ mahÄ• kassapoâ€™â€™ ti (AN a I 188, 191) dhutaá¹…gadharÄ• naá¹ƒ aggaá¹-á
vivekÄ• bhiratikittanamukhena bhikkhÅ«naá¹ƒ ovÄ• daá¹ƒ dento attano paá¹-ipattiá¹ƒ pakÄ•

<1054> á¹• 21 ``na gaá¹‡ena purakkhato care, vimano hoti samÄ• dhi dullabho.

nÄ• nÄ• janasaá¹…gaho dukho, iti disvÄ• na gaá¹‡aá¹ƒ na rocaye ||

<1055> á¹• 21 ``na \Ne II 379/ kulÄ• ni upabbaje muni, vimano hoti samÄ• dhi dullabho.

so ussukko rasÄ• nugiddho, atthaá¹ƒ riÃ±cati yo sukhÄ• vaho ||

<1056> á¹• 21 ``paá¹…koti \Ee III 136/ hi naá¹ƒ avedayuá¹ƒ, yÄ• yaá¹ƒ vandanapÅ«janÄ•

sukhumaá¹ƒ sallaá¹ƒ durubbahaá¹ƒ, sakkÄ• ro kÄ• purisena dujjaho ||

<1057> á¹• 21 ``senÄ• sanamhÄ• \Be II 447/ oruyha, nagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ

bhuÃ±jantaá¹ƒ purisaá¹ƒ kuá¹-á¹-hiá¹ƒ, sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

<1058> á¹• 21 ``so me pakkena hatthena, Ä• lopaá¹ƒ upanÄ• mayi.

Ä• lopaá¹ƒ pakkhipantassa, aá¹…guli cettha chijjatha ||

<1059> á¹• 21 ``kuá¹-á¹-amÅ«laÃ±ca nissÄ• ya, Ä• lopaá¹ƒ taá¹ƒ abhuÃ±jisaá¹ƒ.

bhuÃ±jamÄ• ne vÄ• bhutte vÄ• , jegucchaá¹ƒ me na vijjati ||

<1060> á¹• 21 ``uttiá¹-á¹-hapiá¹‡á¸• o Ä• hÄ• ro, pÅ«timuttaÃ±ca osadhaá¹ƒ.

senÄ• sanaá¹ƒ rukkhamÅ«laá¹ƒ, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ.

yassete abhisambhutvÄ• , sa ve cÄ• tuddiso naro ||

<1061> á¹• 21 ``yattha eke vihaÃ±Ã±anti, Ä• ruhantÄ• siluccayaá¹ƒ.

tattha buddhassa dÄ• yÄ• do, sampajÄ• no paá¹-issato.

iddhibalenupatthaddho, kassapo abhirÅ«hati ||

<1062> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto, selamÄ• ruyha kassapo.

jhÄ• yati anupÄ• dÄ• no, pahÄ«nabhayabheravo ||

<1063> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto, selamÄ• ruyha kassapo.

jhÄ• yati anupÄ• dÄ• no, á¸• ayhamÄ• nesu nibbuto ||

<1064> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto, selamÄ• ruyha kassapo.

jhÄ• yati anupÄ• dÄ• no, katakicco anÄ• savo ||

<1065> á¹• 21 ``karerimÄ• lÄ• vitatÄ• , bhÅ«mibhÄ• gÄ• manoramÄ• .

kuÃ±jarÄ• bhirudÄ• rammÄ• , te selÄ• ramayanti maá¹ƒ ||

<1066> á¹• 21 ``nÄ«labbhavaá¹‡á¹‡Ä• rucirÄ• , vÄ• risÄ«tÄ• sucindharÄ• .

indagopakasaÃ±channÄ• , te selÄ• ramayanti maá¹ƒ ||

<1067> á¹• 21 ``nÄ«labbhakÅ«á¹-asadisÄ• , kÅ«á¹-Ä• gÄ• ravarÅ«pamÄ• .

vÄ• raá¹‡Ä• bhirudÄ• rammÄ• , te selÄ• ramayanti maá¹ƒ ||

<1068> á¹• 21 ``abhivuá¹-á¹-hÄ• rammatalÄ• , nagÄ• isibhi sevitÄ• .

abbhunnaditÄ• sikhÄ«hi, te selÄ• ramayanti maá¹ƒ ||

<1069> á¹• 21 ``alaá¹ƒ \Be II 448/ \Ne II 380/ jhÄ• yitukÄ• massa, pahitattassa me sato.

alaá¹ƒ me atthakÄ• massa, pahitattassa bhikkhuno ||

<1070> á¹• 21 ``alaá¹ƒ me phÄ• sukÄ• massa, pahitattassa bhikkhuno.

alaá¹ƒ me yogakÄ• massa, pahitattassa tÄ• dino ||

<1071> á¹• 21 ``umÄ• pupphena samÄ• nÄ• , gaganÄ• vabbhachÄ• ditÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , te selÄ• ramayanti maá¹ƒ ||

<1072> á¹• 21 ``anÄ• kiá¹‡á¹‡Ä• \Ee III 137/ gahaá¹-á¹-hehi, migasaá¹…ghanisevitÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , te selÄ• ramayanti maá¹ƒ ||

<1073> á¹• 21 ``acchodikÄ• puthusilÄ• , gonaá¹…gulamigÄ• yutÄ• .

ambusevÄ• lasaÃ±channÄ• , te selÄ• ramayanti maá¹ƒ ||

<1074> á¹• 21 ``na paÃ±caá¹…gikena tÅ«riyena, rati me hoti tÄ• disÄ«.

yathÄ• ekaggacittassa, sammÄ• dhammaá¹ƒ vipassato ||

<1075> á¹• 21 ``kammaá¹ƒ bahukaá¹ƒ na kÄ• raye, parivajjeyya janaá¹ƒ na uyyame.

ussukko so rasÄ• nugiddho, atthaá¹ƒ riÃ±cati yo sukhÄ• vaho ||

<1076> á¹• 21 ``kammaá¹ƒ bahukaá¹ƒ na kÄ• raye, parivajjeyya anattaneyyametaá¹ƒ.

kicchati kÄ• yo kilamati, dukkhito so samathaá¹ƒ na vindati ||

<1077> á¹• 21 ``oá¹-á¹-happahatamattena, attÄ• nampi na passati.

patthaddhagÄ«vo carati, ahaá¹ƒ seyyoti maÃ±Ã±ati ||

<1078> á¹• 21 ``aseyyo seyyasamÄ• naá¹ƒ, bÄ• lo maÃ±Ã±ati attÄ• naá¹ƒ.

na taá¹ƒ viÃ±Ã±Å« pasaá¹ƒsanti, patthaddhamÄ• nasaá¹ƒ naraá¹ƒ ||

<1079> á¹• 21 ``yo ca seyyohamasmÄ«ti, nÄ• haá¹ƒ seyyoti vÄ• pana.

hÄ«no taá¹ƒsadiso vÄ• ti, vidhÄ• su na vikampati ||

<1080> á¹• 21 ``paÃ±Ã±avantaá¹ƒ \Be II 449/ tathÄ• tÄ• diá¹ƒ, sÄ«lesu susamÄ• hitaá¹ƒ.

cetosamathamanuyuttaá¹ƒ, taÃ±ce viÃ±Ã±Å« pasaá¹ƒsare ||

<1081> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

Ä• rakÄ• hoti saddhammÄ• , nabhato puthavÄ« yathÄ• ||

<1082> á¹• 21 ``yesaÃ±ca hiri ottappaá¹ƒ, sadÄ• sammÄ• upaá¹-á¹-hitaá¹ƒ.

virÅ«á¸·habrahmacariyÄ• te, tesaá¹ƒ khÄ«á¹‡Ä• punabbhavÄ• ||

<1083> á¹• 21 ``uddhato capalo bhikkhu, paá¹ƒsukÅ«lena pÄ• ruto.

kapÄ«va sÄ«hacammena, na so tenupasobhati ||

<1084> á¹• 21 ``anuddhato \Ne II 381/ acapalo, nipako saá¹ƒvutindriyo.

sobhati paá¹ƒsukÅ«lena, sÄ«hova girigabbhare ||

<1085> á¹• 21 ``ete sambahulÄ• devÄ• , iddhimanto yasassino.

dasadevasahassÄ• ni, sabbe te brahmakÄ• yikÄ• ||

<1086> á¹• 21 ``dhammasenÄ• patiá¹ƒ vÄ«raá¹ƒ, mahÄ• jhÄ• yiá¹ƒ samÄ• hitaá¹ƒ.

sÄ• riputtaá¹ƒ namassantÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<1087> á¹• 21 ``namo \Ee III 138/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, yampi nissÄ• ya jhÄ• yati ||

<1088> á¹• 21 ``accheraá¹ƒ vata buddhÄ• naá¹ƒ, gambhÄ«ro gocaro sako.

ye mayaá¹ƒ nÄ• bhijÄ• nÄ• ma, vÄ• lavedhisamÄ• gatÄ• ||

<1089> á¹• 21 ``taá¹ƒ tathÄ• devakÄ• yehi, pÅ«jitaá¹ƒ pÅ«janÄ• rahaá¹ƒ.

sÄ• riputtaá¹ƒ tadÄ• disvÄ• , kappinassa sitaá¹ƒ ahu ||

<1090> á¹• 21 ``yÄ• vatÄ• buddhakhettamhi, á¹-hapayitvÄ• mahÄ• muniá¹ƒ.

dhutaguá¹‡e visiá¹-á¹-hohaá¹ƒ, sadiso me na vijjati ||

<1091> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, natthi dÄ• ni punabbhavo ||

<1092> á¹• 21 ``na \Be II 450/ cÄ«vare na sayane, bhojane nupalimpati.

gotamo anappameyyo, mÅ«á¸·Ä• lapupphaá¹ƒ vimalaá¹ƒva.

ambunÄ• nekkhammaninno, tibhavÄ• bhinissaá¹-o ||

<1093> á¹• 21 ``satipaá¹-á¹-hÄ• nagÄ«vo so, saddhÄ• hattho mahÄ• muni.

paÃ±Ã±Ä• sÄ«so mahÄ• Ã±Ä• á¹‡Ä«, sadÄ• carati nibbutoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si. tattha Ä• dito tisso gÄ• thÄ• gaá¹‡esu kulesu ca saá¹ƒsaá¹-á¹-he
ovÄ• dadÄ• navasena vuttÄ• .

tattha __na gaá¹‡ena purakkhato care_ti bhikkhugaá¹‡ehi purakkhato parivÄ• rito hutvÄ• r
vihareyya. kasmÄ• ? __vimano hoti samÄ• dhi dullabho_ gaá¹‡aá¹ƒ pariharantassa dukkhu
byÄ• kulamanatÄ• ya, uddesena ovÄ• dena anusÄ• saniyÄ• anuggahaá¹ƒ karonto yathÄ•
ca vimano vikÄ• ribhÅ«tacitto hoti, tato saá¹ƒsaggena ekaggataá¹ƒ alabhantassa samÄ• dh
tathÄ• rÅ«passa hi upacÄ• rasamÄ• dhimattampi na ijjhati, pageva itaro. __nÄ• nÄ• janasa
nÄ• najjhÄ• sayassa nÄ• nÄ• rucikassa janassa peyyakhajjÄ• dinÄ• saá¹…gaho. __dukho_
__iti disvÄ• nÄ• _ti evaá¹ƒ gaá¹‡asaá¹…gahe bahuvidhaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• Ã±Ä• á
__gaá¹‡aá¹ƒ_ gaá¹‡avÄ• saá¹ƒ __na rocaye_ na roceyya na iccheyya.

__na kulÄ• ni upabbaje munÄ«_ti imasmiá¹ƒ sÄ• sane pabbajito khattiyÄ• dikulÅ«pako hut
kiá¹ƒkÄ• raá¹‡Ä• ? __vimano hoti samÄ• dhi dullabho. so ussukko_ kulÅ«pasaá¹…kamane
laddhabbesu madhurÄ• dirasesu __anugiddho_ gedhaá¹ƒ Ä• panno tattha uppannesu kicca
yogaá¹ƒ Ä• pajjanto. __atthaá¹ƒ riÃ±cati yo sukhÄ• vaho_ti yo attano maggaphalanibbÄ• na
sÄ«lavisuddhiÄ• disaá¹…khÄ• taá¹ƒ atthaá¹ƒ riÃ±cati jahati, nÄ• nuyuÃ±jatÄ«ti attho.

tatiyagÄ• thÄ• \Ee III 139/ heá¹-á¹-hÄ• vuttÄ• eva.

__senÄ• sanamhÄ• oruyhÄ• _tiÄ• dikÄ• catasso gÄ• thÄ• paccayesu attano santosadas
evaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti bhikkhÅ«naá¹ƒ ovÄ• dadÄ• navasena vuttÄ• . tattha __
pabbatasenÄ• sanattÄ• \Be II 451/ vuttaá¹ƒ. __sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hahi_nti taá¹ƒ k
uá¸·Ä• rasampattiá¹ƒ pÄ• petukÄ• matÄ• ya bhikkhÄ• ya atthiko hutvÄ• paá¹‡Ä«tabhikkhac
mahicchapuggalo viya Ä• darena upagantvÄ• aá¹-á¹-hÄ• siá¹ƒ.

__pakkenÄ• _ti aá¹-á¹-higatakuá¹-á¹-harogatÄ• ya upakkena kuthitena. __aá¹…guli cettha c
patte tassa aá¹…guli chijjitvÄ• Ä• hÄ• rena saddhiá¹ƒ patatÄ«ti attho.

__kuá¹-á¹-amÅ«laá¹ƒ nissÄ• yÄ• _ti tassa purisassa pasÄ• dajananatthaá¹ƒ tÄ• dise ghara
Ä• lopaá¹ƒ taá¹ƒ __abhuÃ±jisaá¹ƒ_ paribhuÃ±jiá¹ƒ. ayaá¹ƒ pana therassa paá¹-ipatti sikkhÄ
daá¹-á¹-habbaá¹ƒ. paá¹-ikkÅ«le ca appaá¹-ikkÅ«le iva appaá¹-ikkÅ«lasaÃ±Ã±itÄ• ya ariyiddh
therassa taá¹ƒ ajjhoharantassa jigucchÄ• na uppajji, puthujjanassa pana tÄ• disaá¹ƒ bhuÃ±

nikkhameyyuá¹ƒ. tenÄ• ha __ ``bhuÃ±jamÄ• ne vÄ• bhutte vÄ• , jegucchaá¹ƒ me na vijjatÄ

__uttiá¹-á¹-hapiá¹‡á¸• o_ti uttiá¹-á¹-hitvÄ• paresaá¹ƒ gharadvÄ• re á¹-hatvÄ• gahetabbapi
jaá¹…ghabalaá¹ƒ nissÄ• ya anugharaá¹ƒ gantvÄ• laddhabbamissakabhikkhÄ• ti attho. __p
gomuttaparibhÄ• vitaharÄ«á¹-akÄ• di ca. __yassete abhisambhutvÄ• _ti, yo bhikkhu ete utti
cattÄ• ro paccaye antimantena abhiramitvÄ• \Ne II 383/ paribhuÃ±jati. __sa ve cÄ• tuddiso
ekaá¹ƒsena cÄ• tuddiso puratthimÄ• dicatudisÄ• yogyo, katthaci appaá¹-igho yÄ• ya kÄ• ya
sakkotÄ«ti attho.

atha thero attano mahallakakÄ• le manussehi ``kathaá¹ƒ, bhante, tumhe evarÅ«pÄ• ya jarÄ
dine pabbataá¹ƒ abhiruhathÄ• â€™â€™ ti vutte __ ``yattha ekeâ€™â€™ _tiÄ• dikÄ• catas
__yatthÄ• _ti yasmiá¹ƒ pacchimavaye. __eke_ti ekacce. __vihaÃ±Ã±antÄ«_ti sarÄ«rakilama
Ä• pajjanti. __siluccaya_nti pabbataá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ jarÄ• jiá¹‡á¹‡akÄ• lepi. __sa
paá¹-issato_ti iminÄ• cittakhedÄ• bhÄ• vaá¹ƒ dasseti, __iddhibalenupatthaddho_ti iminÄ• s

bhayahetÅ«naá¹ƒ kilesÄ• naá¹ƒ samucchinnattÄ• __pahÄ«nabhayabheravo_.

__á¸• ayhamÄ• nesÅ«_ti rÄ• gaggiÄ• dÄ«hi ekÄ• dasahi aggÄ«hi sattesu á¸• ayhamÄ• nes
saá¹ƒkilesapariá¸·Ä• hÄ• bhÄ• vena __nibbuto_ sÄ«tibhÅ«to.

puna \Be II 452/ \Ee III 140/ manussehi ``kiá¹ƒ, bhante, jiá¹‡á¹‡akÄ• lepi araÃ±Ã±apabbate
ime veá¸·uvanÄ• dayo vihÄ• rÄ• manoramÄ• â€™â€™ ti vutte araÃ±Ã±apabbatÄ• eva ma
``karerimÄ• lÄ• vitatÄ• â€™â€™ _tiÄ• dikÄ• dvÄ• dasa gÄ• thÄ• abhÄ• si. tattha __kareri
varuá¹‡arukkhapantÄ«hi samÄ• gatÄ• . ``kÄ• lavaá¹‡á¹‡apupphehi otthaá¹-Ä• â€™â€™ tip
__kuÃ±jarÄ• bhirudÄ• _ti paá¹-ighosÄ• diguá¹‡Ä«bhÅ«tehi hatthÄ«naá¹ƒ gocaresÄ«naá¹ƒ g

__abhivuá¹-á¹-hÄ• _ti mahÄ• meghena abhippavuá¹-á¹-hÄ• . __rammatalÄ• _ti teneva rajo
apagamena ramaá¹‡Ä«yatalÄ• . __nagÄ• _ti desantaraá¹ƒ agamanato ``nagÄ• â€™â€™ ti
ca laddhanÄ• mÄ• pabbatÄ• . __abbhunnaditÄ• sikhÄ«hÄ«_ti madhurassarena unnaditÄ•

__ala_nti yuttaá¹ƒ samatthaá¹ƒ vÄ• . __jhÄ• yitukÄ• massa atthakÄ• massÄ• _tiÄ• dÄ«sup
__bhikkhuno_ti bhinnakilesabhikkhuno, meti sambandho.

__umÄ• pupphena_ \Ne II 384/ __samÄ• nÄ• _ti mecakanibhatÄ• ya umÄ• kusumasadisÄ•
tato eva saradassa gaganaabbhÄ• viya kÄ• á¸·ameghasaÃ±chÄ• ditÄ• , nÄ«lavaá¹‡á¹‡Ä•

__anÄ• kiá¹‡á¹‡Ä• _ti asaá¹ƒkiá¹‡á¹‡Ä• asambÄ• dhÄ• . __paÃ±caá¹…gikenÄ• _ti Ä• tatÄ
yuttena tÅ«riyena parivÄ• riyamÄ• nassa tÄ• disÄ«pi na hoti, yathÄ• yÄ• disÄ« ekaggacitta

sammadeva rÅ«pÄ• rÅ«padhammaá¹ƒ aniccÄ• divasena vipassantassa rati hoti. tenÄ• ha b

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374)

__kammaá¹ƒ bahuka_ntiÄ• dinÄ• dve gÄ• thÄ• kammÄ• rÄ• mÄ• naá¹ƒ paccayagiddhÄ• ovÄ• dadÄ• navasena vuttÄ• . tattha __kammaá¹ƒ bahukaá¹ƒ na kÄ• raye_ti kammÄ• rÄ• n na kÄ• raye na adhiá¹-á¹-hahe, khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aá¹ƒ pana satthÄ• rÄ __parivajjeyya jana_nti akalyÄ• á¹‡amittabhÅ«taá¹ƒ janaá¹ƒ vajjeyya. __na uyyame_ti paccayuppÄ• danagaá¹‡abandhÄ• divasena vÄ• yÄ• maá¹ƒ na kareyya.

__anattaneyyameta_nti \Be II 453/ etaá¹ƒ navakammÄ• dhiá¹-á¹-hÄ• nÄ• dikaá¹ƒ attano att attho. tattha kÄ• raá¹‡amÄ• ha __ ``kicchati kÄ• yo kilamatÄ«â€™â€™ _ti. navakammÄ• di vicarato kÄ• yasukhÄ• dialÄ• bhena kicchappatto hoti __kilamati_ khedaá¹ƒ Ä• pajjati, tena kÄ• yakilamathena __dukkhito_. vatthuvisadaattaneyyakiriyÄ• dÄ«naá¹ƒ abhÄ• vena __so_ vindati_ cittasamÄ• dhÄ• naá¹ƒ na labhatÄ«ti.

__oá¹-á¹-happahatamattenÄ• _tiÄ• dinÄ• dve gÄ• thÄ• sutaparamassa paá¹‡á¸• itamÄ• n dve paá¹‡á¸• itassa pasaá¹ƒsÄ• vasena vuttÄ• . tattha __oá¹-á¹-happahatamattenÄ• _ti sajj oá¹-á¹-haparivattanamattena, buddhavacanaá¹ƒ sajjhÄ• yakaraá¹‡amattenÄ• ti attho. __attÄ anatthaÃ±Ã±utÄ• ya attano paccakkhabhÅ«tampi atthaá¹ƒ na jÄ• nÄ• ti, yÄ• thÄ• vato attan paricchindatÄ«ti attho. __patthaddhagÄ«vo caratÄ«_ti ``ahaá¹ƒ bahussuto, satimÄ• , paÃ±Ã aÃ±Ã±o atthÄ«â€™â€™ ti mÄ• natthaddho hutvÄ• garuá¹-á¹-hÄ• niyÄ• nampi apacitiá¹ƒ a 385/ gilitvÄ• á¹-hito viya thaddhagÄ«vo carati. __ahaá¹ƒ seyyoti maÃ±Ã±atÄ«_ti ahameva s maÃ±Ã±ati.

__aseyyo seyyasamÄ• naá¹ƒ, bÄ• lo maÃ±Ã±ati attÄ• na_nti ayaá¹ƒ aseyyo hÄ«no samÄ• samÄ• naá¹ƒ sadisaá¹ƒ katvÄ• attÄ• naá¹ƒ bÄ• lo mandabuddhi bÄ• labhÄ• veneva maÃ±Ã pasaá¹ƒsantÄ«_ti taá¹ƒ tÄ• disaá¹ƒ bÄ• laá¹ƒ paggahitacittatÄ• ya patthaddhamÄ• nasaá¹ƒ viÃ±Ã±Å« paá¹‡á¸• itÄ• na pasaá¹ƒsanti, aÃ±Ã±adatthu garahantiyeva.

__seyyohamasmÄ«_ti yo pana paá¹‡á¸• ito puggalo ``seyyohamasmÄ«â€™â€™ ti vÄ• hÄ seyyoâ€™â€™ ti vÄ• kaÃ±cipi mÄ• naá¹ƒ ajappento __vidhÄ• su_ navasu mÄ• nakoá¹-á¹- vikampati.

__paÃ±Ã±avanta_nti aggaphalapaÃ±Ã±Ä• vasena paÃ±Ã±avantaá¹ƒ iá¹-á¹-hÄ• dÄ«su tÄ• asekkhaphalasÄ«lesu suá¹-á¹-hu patiá¹-á¹-hitattÄ• __sÄ«lesu susamÄ• hitaá¹ƒ, _

arahattaphalasamÄ• pattisamÄ• pajjanena __cetosamathamanuyutta_nti tÄ• disaá¹ƒ sabba
pahÄ«namÄ• naá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ __viÃ±Ã±Å«_ buddhÄ• dayo paá¹‡á¸• itÄ• __pasa
attho.

puna aÃ±Ã±ataraá¹ƒ dubbacaá¹ƒ bhikkhuá¹ƒ disvÄ• dovacassatÄ• ya Ä• dÄ«navaá¹ƒ, sov
pakÄ• sento __ ``yassa sabrahmacÄ• rÄ«sÅ«â€™â€™ _tiÄ• dikÄ• dve gÄ• thÄ• abhÄ• si

puna uddhataá¹ƒ unnaá¸·aá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ disvÄ• uddhatÄ• dibhÄ• ve dosaá¹ƒ, anu
guá¹‡aá¹ƒ vibhÄ• vento __ ``uddhato capalo bhikkhÅ«â€™â€™ _tiÄ• dikÄ• dve gÄ• thÄ•
sÄ«hacammenÄ• _ti sÄ«hacammena pÄ• ruto makkaá¹-o viya. __so_ uddhatÄ• didosasaá¹
paá¹ƒsukÅ«lena ariyaddhajena __na upasobhati_ ariyaguá¹‡Ä• naá¹ƒ abhÄ• vato.

yo pana upasobhati, taá¹ƒ dassetuá¹ƒ __ ``anuddhatoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__ete sambahulÄ• _tiÄ• dikÄ• paÃ±ca gÄ• thÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ namassan
Ä• yasmato kappinassa sitapÄ• tukammanimittaá¹ƒ vuttÄ• . tattha __ete_ti tesaá¹ƒ paccakk
386/. __sambahulÄ• _ti bahubhÄ• vato, taá¹ƒ pana bahubhÄ• vaá¹ƒ __ ``dasadevasahassÄ
paricchinditvÄ• Ä• ha. __devÄ• _ti upapattidevÄ• . taá¹ƒ tesaá¹ƒ devabhÄ• vaá¹ƒ aÃ±Ã±eh
``sabbe te brahmakÄ• yikÄ• â€™â€™ _ti Ä• ha. yasmÄ• te attano upapattiddhiyÄ• mahati
parivÄ• rasampannÄ• ca, tasmÄ• Ä• ha __ ``iddhimanto yasassinoâ€™â€™ _ti.

``ko nu senÄ• pati bhotoâ€™â€™ ti pucchÄ• ya vissajjanavasena ``mayÄ• pavattitaá¹ƒ dh
sÄ• riputto anuvattetÄ«â€™â€™ ti (MN II 399) vadantena bhagavatÄ• Ä• yasmato sÄ• ripu
dhammasenÄ• patibhÄ• vo anuÃ±Ã±Ä• toti Ä• ha --- __ ``dhammasenÄ• patiá¹ƒ vÄ«raá¹ƒ n
sÄ• riputtaâ€™â€™ _nti. tattha __vÄ«ra_nti kilesamÄ• rÄ• dÄ«naá¹ƒ nimmathanena vÄ«riy
__mahÄ• jhÄ• yi_nti dibbavihÄ• rÄ• dÄ«naá¹ƒ ukkaá¹ƒsagamanena mahantaá¹ƒ jhÄ• yiá¹ƒ.
vikkhepaviddhaá¹ƒsanavasena __samÄ• hitaá¹ƒ. namassantÄ• _ti sirasi aÃ±jaliá¹ƒ paggayh
tiá¹-á¹-hanti.

__yampi_ \Be II 455/ __nissÄ• yÄ• _ti yaá¹ƒ nu kho Ä• rammaá¹‡aá¹ƒ nissÄ• ya Ä• rabbha
nÄ• bhijÄ• nÄ• mÄ• ti puthujjanabhÄ• vena brahmÄ• no evaá¹ƒ Ä• haá¹ƒsu.

__accheraá¹ƒ vatÄ• _ti acchariyaá¹ƒ vata. __buddhÄ• na_nti catusaccabuddhÄ• naá¹ƒ. __
paramagambhÄ«ro atiduddaso duranubodho puthujjanehi asÄ• dhÄ• raá¹‡o avisayo. idÄ• n
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``ye mayaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __vÄ• lavedhisan
vÄ• lavedhidhanuggahasadisÄ• atisukhumampi visayaá¹ƒ paá¹-ivijjhituá¹ƒ samatthÄ• Ä• g
nÄ• bhijÄ• nÄ• ma, gambhÄ«ro vata buddhÄ• naá¹ƒ visayoti attho. __taá¹ƒ tathÄ• devakÄ•
tathÄ• rÅ«paá¹ƒ sÄ• riputtaá¹ƒ sadevakassa lokassa pÅ«janÄ• rahaá¹ƒ tehi brahmakÄ• yik

disvÄ• Ä• yasmato mahÄ• kappinassa sitaá¹ƒ ahosi. imesaá¹ƒ lokasammatÄ• naá¹ƒ brahm
sÄ• vakÄ• naá¹ƒ visayoti.

__yÄ• vatÄ• buddhakhettamhÄ«_ti gÄ• thÄ• therena attÄ• naá¹ƒ Ä• rabbha sÄ«hanÄ• da
__buddhakhettamhÄ«_ti Ä• á¹‡Ä• khettaá¹ƒ sandhÄ• ya vadati. __á¹-hapayitvÄ• mahÄ• m
á¹-hapetvÄ• \Ee III 143/. buddhÄ• hi bhagavanto dhutaguá¹‡ehipi sabbasattehi paramukka
kevalaá¹ƒ pana mahÄ• karuá¹‡Ä• saÃ±coditamÄ• nasÄ• sattÄ• naá¹ƒ tÄ• disaá¹ƒ mahanta
gÄ• mantasenÄ• sanavÄ• sÄ• diá¹ƒ anuvattantÄ«ti taá¹ƒ taá¹ƒ dhutadhammavirodhÄ« hoti.
kilesÄ• naá¹ƒ dhutena guá¹‡ena \Ne II 387/ Ä• raÃ±Ã±akÄ• dibhÄ• vena apekkhitaguá¹‡e.
bhummavacanaá¹ƒ. sadiso me na vijjati, kuto pana uttarÄ«ti adhippÄ• yo. tathÄ• hesa there
aggaá¹-á¹-hÄ• ne á¹-hapito.

__na cÄ«vare_ti gÄ• thÄ• ya ``á¹-hapayitvÄ• mahÄ• muniâ€™â€™ nti vuttamevatthaá¹ƒ p
cÄ«varÄ• dÄ«su taá¹‡hÄ• ya anupalepo dhutaá¹…gaphalaá¹ƒ. tattha na cÄ«vare sampatte
__sayane_ti senÄ• sane. __gotamo_ti bhagavantaá¹ƒ gottena kitteti. __anappameyyo_ti
pamÄ• á¹‡akarakilesÄ• bhÄ• vato aparimÄ• á¹‡aguá¹‡atÄ• ya ca anappameyyo. __muá¸·Ä
ambunÄ• _ti yathÄ• nimmalaá¹ƒ virajaá¹ƒ naá¸·inaá¹ƒ udakena na limpati, evaá¹ƒ \Be II 45
taá¹‡hÄ• lepÄ• dinÄ• na limpatÄ«ti attho. __nekkhammaninno_ abhinikkhammaninno tato
bhavattayato vinissaá¹-o visaá¹ƒyutto.

yesaá¹ƒ satipaá¹-á¹-hÄ• nagÄ«vÄ• dÄ«naá¹ƒ bhÄ• vanÄ• pÄ• ripÅ«riyÄ• yattha katthaci a
ahosi, te aá¹…gabhÅ«te dassento __ ``satipaá¹-á¹-hÄ• nagÄ«voâ€™â€™ _ti osÄ• nagÄ• th
uttamaá¹…gabhÅ«tÄ• ya paÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nabhÄ• vato satipaá¹-á¹-hÄ• naá¹ƒ g
satipaá¹-á¹-hÄ• nagÄ«vo, anavajjadhammÄ• naá¹ƒ Ä• dÄ• ne saddhÄ• hattho etassÄ• ti __
guá¹‡asarÄ«rassa uttamaá¹…gabhÄ• vato paÃ±Ã±Ä• sÄ«saá¹ƒ etassÄ• ti __paÃ±Ã±Ä• sÄ
mahÄ• visayatÄ• ya mahÄ• nubhÄ• vatÄ• ya mahÄ• balatÄ• ya ca mahantaá¹ƒ sabbaÃ±Ã±
atthÄ«ti __mahÄ• Ã±Ä• á¹‡Ä«. sadÄ• _ sabbakÄ• laá¹ƒ __nibbuto_ sÄ«tibhÅ«to carati. ``su
nÄ• goâ€™â€™ ti (AN b VI 43) suttapadaÃ±cettha nidassetabbaá¹ƒ. yaá¹ƒ panettha atthato
heá¹-á¹-hÄ• vuttanayameva.

mahÄ• kassapattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cattÄ• lÄ«sanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

19. paÃ±Ã±Ä• sanipÄ• to

1. tÄ• lapuá¹-attheragÄ• thÄ• vaá¹‡á¹‡anÄ•

paÃ±Ã±Ä• sanipÄ• te \Be II 457/ \Ne II 388/ __kadÄ• nuha_ntiÄ• dikÄ• Ä• yasmato tÄ• la
uppatti? ayampi purimabuddhesu katÄ• dhikÄ• ro tattha tattha bhave vivaá¹-á¹-Å«panissaya
upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe aÃ±Ã±atarasmiá¹ƒ naá¹-akule nibbattitv
III 144/ kulÄ• nurÅ«pesu naccaá¹-á¹-hÄ• nesu nipphattiá¹ƒ gantvÄ• sakalajambudÄ«pe pÄ•
ahosi. so paÃ±casatamÄ• tugÄ• maparivÄ• ro mahatÄ• naá¹-avibhavena gÄ• manigamarÄ
dassetvÄ• , mahantaá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ labhitvÄ• , vicaranto rÄ• jagahaá¹ƒ Ä• gantvÄ
samajjaá¹ƒ dassetvÄ• , laddhasammÄ• nasakkÄ• ro Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ•
vanditvÄ• ekamantaá¹ƒ nisinno bhagavantaá¹ƒ etadavoca --- ``sutametaá¹ƒ, bhante, pubba
Ä• cariyapÄ• cariyÄ• naá¹ƒ naá¹-Ä• naá¹ƒ bhÄ• samÄ• nÄ• naá¹ƒ `yo so naá¹-o raá¹…gam
janaá¹ƒ hÄ• seti rameti, so kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pahÄ• sÄ• naá¹ƒ devÄ•
upapajjatÄ«â€™ ti, idha bhagavÄ• kimÄ• hÄ• â€™â€™ ti. atha naá¹ƒ bhagavÄ• tikkhattuá
etaá¹ƒ pucchÄ«â€™â€™ ti. catutthavÄ• raá¹ƒ puá¹-á¹-ho Ä• ha --- ``gÄ• maá¹‡i, ime sattÄ•
rÄ• gabandhanabaddhÄ• dosabandhanabaddhÄ• mohabandhanabaddhÄ• tesaá¹ƒ bhiyyo
dhamme upasaá¹ƒharanto pamÄ• detvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• niraye up
evaá¹ƒdiá¹-á¹-hi hoti `yo so naá¹-o raá¹…gamajjhe samajjamajjhe saccÄ• likena janaá¹ƒ hÄ•
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• pahÄ• sÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapa
micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hissa ca dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±atarÄ• gati icchit
tiracchÄ• nayoniyÄ• vÄ• ti. taá¹ƒ sutvÄ• tÄ• lapuá¹-o gÄ• maá¹‡i parodi. nanu gÄ• maá¹‡i
``mÄ• maá¹ƒ etaá¹ƒ pucchÄ«â€™â€™ ti (SN b IV 354) ? ``nÄ• haá¹ƒ, bhante, etaá¹ƒ rodÄ•
naá¹-Ä• naá¹ƒ abhisamparÄ• yaá¹ƒ evamÄ• hÄ• â€™â€™ ti. api cÄ• haá¹ƒ, bhante, pubba
naá¹-ehi vaÃ±cito ``naá¹-o mahÄ• janassa naá¹-asamajjaá¹ƒ dassetvÄ• sugatiá¹ƒ upapajjat
santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddho pabbajitvÄ• laddhÅ«pasampanno vipassa
nacirasseva \Be II 458/ arahattaá¹ƒ \Ne II 389/ pÄ• puá¹‡i, adhigatÄ• rahatto pana arahattap
yenÄ• kÄ• rena attano cittaá¹ƒ niggaá¹‡hanavasena yonisomanasikÄ• ro udapÄ• di, taá¹ƒ a
dassetuá¹ƒ ---

<1094> á¹• 21 ``kadÄ• nuhaá¹ƒ pabbatakandarÄ• su, ekÄ• kiyo addutiyo vihassaá¹ƒ.

aniccato sabbabhavaá¹ƒ vipassaá¹ƒ, taá¹ƒ me idaá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1095> á¹• 21 ``kadÄ• \Ee III 145/ nuhaá¹ƒ bhinnapaá¹-andharo muni, kÄ• sÄ• vavattho a

rÄ• gaÃ±ca dosaÃ±ca tatheva mohaá¹ƒ, hantvÄ• sukhÄ« pavanagato vihassaá¹ƒ ||

<1096> á¹• 21 ``kadÄ• aniccaá¹ƒ vadharoganÄ«á¸·aá¹ƒ, kÄ• yaá¹ƒ imaá¹ƒ maccujarÄ• yu

vipassamÄ• no vÄ«tabhayo vihassaá¹ƒ, eko vane taá¹ƒ nu kadÄ• bhavissati ||

<1097> á¹• 21 ``kadÄ• nuhaá¹ƒ bhayajananiá¹ƒ dukhÄ• vahaá¹ƒ, taá¹‡hÄ• lataá¹ƒ bahuvi

paÃ±Ã±Ä• mayaá¹ƒ tikhiá¹‡amasiá¹ƒ gahetvÄ• , chetvÄ• vase tampi kadÄ• bhavissati ||

<1098> á¹• 21 ``kadÄ• nu paÃ±Ã±Ä• mayamuggatejaá¹ƒ, satthaá¹ƒ isÄ«naá¹ƒ sahasÄ• di

mÄ• raá¹ƒ sasenaá¹ƒ sahasÄ• bhaÃ±jissaá¹ƒ, sÄ«hÄ• sane taá¹ƒ nu kadÄ• bhavissati ||

<1099> á¹• 21 ``kadÄ• nuhaá¹ƒ sabbhi samÄ• gamesu, diá¹-á¹-ho bhave dhammagarÅ«hi

yÄ• thÄ• vadassÄ«hi jitindriyehi, padhÄ• niyo taá¹ƒ nu kadÄ• bhavissati ||

<1100> á¹• 21 ``kadÄ• \Be II 459/ nu maá¹ƒ tandi khudÄ• pipÄ• sÄ• , vÄ• tÄ• tapÄ• kÄ«á

na bÄ• dhayissanti na taá¹ƒ giribbaje, atthatthiyaá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1101> á¹• 21 ``kadÄ• nu kho yaá¹ƒ viditaá¹ƒ mahesinÄ• , cattÄ• ri saccÄ• ni sududdasÄ•

samÄ• hitatto satimÄ• agacchaá¹ƒ, paÃ±Ã±Ä• ya taá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1102> á¹• 21 ``kadÄ• nu rÅ«pe amite ca sadde, gandhe rase phusitabbe ca dhamme.

Ä• dittatohaá¹ƒ samathehi yutto, paÃ±Ã±Ä• ya dacchaá¹ƒ tadidaá¹ƒ kadÄ• me ||

<1103> á¹• 21 ``kadÄ• nuhaá¹ƒ dubbacanena vutto, tato nimittaá¹ƒ vimano na hessaá¹ƒ.

atho pasatthopi tato nimittaá¹ƒ, tuá¹-á¹-ho na hessaá¹ƒ tadidaá¹ƒ kadÄ• me ||

<1104> á¹• 21 ``kadÄ• \Ee III 146/ nu kaá¹-á¹-he ca tiá¹‡e latÄ• ca, khandhe imehaá¹ƒ am

ajjhattikÄ• neva ca bÄ• hirÄ• ni ca, samaá¹ƒ tuleyyaá¹ƒ tadidaá¹ƒ kadÄ• me ||

<1105> á¹• 21 ``kadÄ• nu maá¹ƒ pÄ• vusakÄ• lamegho, navena toyena sacÄ«varaá¹ƒ var

isippayÄ• tamhi pathe vajantaá¹ƒ, ovassate taá¹ƒ nu kadÄ• bhavissati ||

<1106> á¹• 21 ``kadÄ• mayÅ«rassa sikhaá¹‡á¸• ino vane, dijassa sutvÄ• girigabbhare rut

paccuá¹-á¹-hahitvÄ• amatassa pattiyÄ• , saá¹ƒcintaye taá¹ƒ nu kadÄ• bhavissati ||

<1107> á¹• 21 ``kadÄ• \Be II 460/ \Ne II 390/ nu gaá¹…gaá¹ƒ yamunaá¹ƒ sarassatiá¹ƒ, pÄ•
vaá¸·avÄ• mukhaÃ±ca.

asajjamÄ• no patareyyamiddhiyÄ• , vibhiá¹ƒsanaá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1108> á¹• 21 ``kadÄ• nu nÄ• gova asaá¹…gacÄ• rÄ«, padÄ• laye kÄ• maguá¹‡esu chan

nibbajjayaá¹ƒ sabbasubhaá¹ƒ nimittaá¹ƒ, jhÄ• ne yuto taá¹ƒ nu kadÄ• bhavissati ||

<1109> á¹• 21 ``kadÄ• iá¹‡aá¹-á¹-ova daliddako nidhiá¹ƒ, Ä• rÄ• dhayitvÄ• dhanikehi pÄ«

tuá¹-á¹-ho bhavissaá¹ƒ adhigamma sÄ• sanaá¹ƒ, mahesino taá¹ƒ nu kadÄ• bhavissati ||

<1110> á¹• 21 ``bahÅ«ni vassÄ• ni tayÄ• mhi yÄ• cito, agÄ• ravÄ• sena alaá¹ƒ nu te idaá¹

taá¹ƒ dÄ• ni maá¹ƒ pabbajitaá¹ƒ samÄ• naá¹ƒ, kiá¹ƒkÄ• raá¹‡Ä• citta tuvaá¹ƒ na yuÃ±jasi |

<1111> á¹• 21 ``nanu ahaá¹ƒ citta tayÄ• mhi yÄ• cito, giribbaje citrachadÄ• vihaá¹…gamÄ

mahindaghosatthanitÄ• bhigajjino, te taá¹ƒ ramessanti vanamhi jhÄ• yinaá¹ƒ ||

<1112> á¹• 21 ``kulamhi mitte ca piye ca Ã±Ä• take, khiá¸• á¸• Ä• ratiá¹ƒ kÄ• maguá¹‡aÃ±

sabbaá¹ƒ pahÄ• ya imamajjhupÄ• gato, athopi tvaá¹ƒ citta na mayha tussasi ||

<1113> á¹• 21 ``mameva \Ee III 147/ etaá¹ƒ na hi tvaá¹ƒ paresaá¹ƒ, sannÄ• hakÄ• le parid

sabbaá¹ƒ idaá¹ƒ calamiti pekkhamÄ• no, abhinikkhamiá¹ƒ amatapadaá¹ƒ jigÄ«saá¹ƒ ||

<1114> á¹• 21 ``suyuttavÄ• dÄ« \Be II 461/ dvipadÄ• namuttamo, mahÄ• bhisakko naradan

cittaá¹ƒ calaá¹ƒ makkaá¹-asannibhaá¹ƒ iti, avÄ«tarÄ• gena sudunnivÄ• rayaá¹ƒ ||

<1115> á¹• 21 ``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , aviddasÅ« yattha sitÄ• puthu

te dukkhamicchanti punabbhavesino, cittena nÄ«tÄ• niraye nirÄ• katÄ• ||

<1116> á¹• 21 ``mayÅ«rakoÃ±cÄ• bhirutamhi kÄ• nane, dÄ«pÄ«hi byagghehi purakkhato v

kÄ• ye apekkhaá¹ƒ jaha mÄ• virÄ• dhaya, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1117> á¹• 21 ``bhÄ• vehi jhÄ• nÄ• ni ca indriyÄ• ni ca, balÄ• ni bojjhaá¹…gasamÄ• dhibh

tisso ca vijjÄ• phusa buddhasÄ• sane, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1118> á¹• 21 ``bhÄ• vehi maggaá¹ƒ amatassa pattiyÄ• , niyyÄ• nikaá¹ƒ sabbadukhakkhay

aá¹-á¹-haá¹…gikaá¹ƒ sabbakilesasodhanaá¹ƒ, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1119> á¹• 21 ``dukkhanti khandhe paá¹-ipassa yoniso, yato ca dukkhaá¹ƒ samudeti taá¹ƒ

idheva dukkhassa karohi antaá¹ƒ, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1120> á¹• 21 ``aniccaá¹ƒ dukkhanti vipassa yoniso, suÃ±Ã±aá¹ƒ anattÄ• ti aghaá¹ƒ vadha

manovicÄ• re uparundha cetaso, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1121> á¹• 21 ``muá¹‡á¸• o \Be II 462/ virÅ«po abhisÄ• pamÄ• gato, kapÄ• lahatthova kule

yuÃ±jassu satthuvacane mahesino, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1122> á¹• 21 ``susaá¹ƒvutatto \Ne II 391/ \Ee III 148/ visikhantare caraá¹ƒ, kulesu kÄ• me

cando yathÄ• dosinapuá¹‡á¹‡amÄ• siyÄ• , itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1123> á¹• 21 ``Ä• raÃ±Ã±iko hohi ca piá¹‡á¸• apÄ• tiko, sosÄ• niko hohi ca paá¹ƒsukÅ«lik

nesajjiko hohi sadÄ• dhute rato, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1124> á¹• 21 ``ropetva rukkhÄ• ni yathÄ• phalesÄ«, mÅ«le taruá¹ƒ chettu tameva icchas

tathÅ«pamaá¹ƒ cittamidaá¹ƒ karosi, yaá¹ƒ maá¹ƒ aniccamhi cale niyuÃ±jasi ||

<1125> á¹• 21 ``arÅ«pa dÅ«raá¹…gama ekacÄ• ri, na te karissaá¹ƒ vacanaá¹ƒ idÄ• nihaá¹

dukkhÄ• hi kÄ• mÄ• kaá¹-ukÄ• mahabbhayÄ• , nibbÄ• namevÄ• bhimano carissaá¹ƒ ||

<1126> á¹• 21 ``nÄ• haá¹ƒ alakkhyÄ• ahirikkatÄ• ya vÄ• ,

na cittahetÅ« na ca dÅ«rakantanÄ• .

Ä• jÄ«vahetÅ« ca ahaá¹ƒ na nikkhamiá¹ƒ,

kato ca te citta paá¹-issavo mayÄ• ||

<1127> á¹• 21 ``appicchatÄ• sappurisehi vaá¹‡á¹‡itÄ• , makkhappahÄ• naá¹ƒ vÅ«pasamo

itissu maá¹ƒ citta tadÄ• niyuÃ±jasi, idÄ• ni tvaá¹ƒ gacchasi pubbaciá¹‡á¹‡aá¹ƒ ||

<1128> á¹• 21 ``taá¹‡hÄ• \Be II 463/ avijjÄ• ca piyÄ• piyaÃ±ca, subhÄ• ni rÅ«pÄ• ni sukh

manÄ• piyÄ• kÄ• maguá¹‡Ä• ca vantÄ• , vante ahaá¹ƒ Ä• vamituá¹ƒ na ussahe ||

<1129> á¹• 21 ``sabbattha te citta vaco kataá¹ƒ mayÄ• , bahÅ«su jÄ• tÄ«su namesi kopito.

ajjhattasambhavo kataÃ±Ã±utÄ• ya te, dukkhe ciraá¹ƒ saá¹ƒsaritaá¹ƒ tayÄ• kate ||

<1130> á¹• 21 ``tvaÃ±Ã±eva no citta karosi brÄ• hmaá¹‡o, tvaá¹ƒ khattiyo rÄ• jadasÄ« kar

vessÄ• ca suddÄ• ca bhavÄ• ma ekadÄ• , devattanaá¹ƒ vÄ• pi taveva vÄ• hasÄ• ||

<1131> á¹• 21 ``taveva \Ee III 149/ hetÅ« asurÄ• bhavÄ• mase, tvaá¹ƒmÅ«lakaá¹ƒ nerayik

atho tiracchÄ• nagatÄ• pi ekadÄ• , petattanaá¹ƒ vÄ• pi taveva vÄ• hasÄ• ||

<1132> á¹• 21 ``nanu dubbhissasi maá¹ƒ punappunaá¹ƒ, muhuá¹ƒ muhuá¹ƒ cÄ• raá¹‡ikaá¹

ummattakeneva mayÄ• palobhasi, kiÃ±cÄ• pi te citta virÄ• dhitaá¹ƒ mayÄ• ||

<1133> á¹• 21 ``idaá¹ƒ pure cittamacÄ• ri cÄ• rikaá¹ƒ, yenicchakaá¹ƒ yatthakÄ• maá¹ƒ yat

tadajjahaá¹ƒ niggahessÄ• mi yoniso, hatthippabhinnaá¹ƒ viya aá¹…gusaggaho ||

<1134> á¹• 21 ``satthÄ• ca me lokamimaá¹ƒ adhiá¹-á¹-hahi, aniccato addhuvato asÄ• rato

pakkhanda maá¹ƒ citta jinassa sÄ• sane, tÄ• rehi oghÄ• mahatÄ• suduttarÄ• ||

<1135> á¹• 21 ``na \Be II 464/ te idaá¹ƒ citta yathÄ• purÄ• á¹‡akaá¹ƒ, nÄ• haá¹ƒ alaá¹ƒ tu

mahesino pabbajitomhi sÄ• sane, na mÄ• disÄ• honti vinÄ• sadhÄ• rino ||

<1136> á¹• 21 ``nagÄ• \Ne II 392/ samuddÄ• saritÄ• vasundharÄ• , disÄ• catasso vidisÄ

sabbe aniccÄ• tibhavÄ• upaddutÄ• , kuhiá¹ƒ gato citta sukhaá¹ƒ ramissasi ||

<1137> á¹• 21 ``dhitipparaá¹ƒ kiá¹ƒ mama citta kÄ• hisi, na te alaá¹ƒ citta vasÄ• nuvattako.

na jÄ• tu bhastaá¹ƒ ubhatomukhaá¹ƒ chupe, dhiratthu pÅ«raá¹ƒ navasotasandaniá¹ƒ ||

<1138> á¹• 21 ``varÄ• haeá¹‡eyyavigÄ• á¸·hasevite, pabbhÄ• rakuá¹-á¹-e pakateva sunda

navambunÄ• pÄ• vusasittakÄ• nane, tahiá¹ƒ guhÄ• gehagato ramissasi ||

<1139> á¹• 21 ``sunÄ«lagÄ«vÄ• susikhÄ• supekhunÄ• , sucittapattacchadanÄ• vihaá¹…

sumaÃ±jughosatthanitÄ• bhigajjino, te taá¹ƒ ramessanti vanamhi jhÄ• yinaá¹ƒ ||

<1140> á¹• 21 ``vuá¹-á¹-hamhi \Ee III 150/ deve caturaá¹…gule tiá¹‡e, saá¹ƒpupphite megh

nagantare viá¹-apisamo sayissaá¹ƒ, taá¹ƒ me mudÅ« hehiti tÅ«lasannibhaá¹ƒ ||

<1141> á¹• 21 ``tathÄ• tu kassÄ• mi yathÄ• pi issaro, yaá¹ƒ labbhati tenapi hotu me alaá¹ƒ

na tÄ• haá¹ƒ kassÄ• mi yathÄ• atandito, biá¸·Ä• rabhastaá¹ƒva yathÄ• sumadditaá¹ƒ ||

<1142> á¹• 21 ``tathÄ• \Be II 465/ tu kassÄ• mi yathÄ• pi issaro, yaá¹ƒ labbhati tenapi hotu

viriyena taá¹ƒ mayha vasÄ• nayissaá¹ƒ, gajaá¹ƒva mattaá¹ƒ kusalaá¹…kusaggaho ||

<1143> á¹• 21 ``tayÄ• sudantena avaá¹-á¹-hitena hi, hayena yoggÄ• cariyova ujjunÄ• .

pahomi maggaá¹ƒ paá¹-ipajjituá¹ƒ sivaá¹ƒ, cittÄ• nurakkhÄ«hi sadÄ• nisevitaá¹ƒ ||

<1144> á¹• 21 ``Ä• rammaá¹‡e taá¹ƒ balasÄ• nibandhisaá¹ƒ, nÄ• gaá¹ƒva thambhamhi da

taá¹ƒ me suguttaá¹ƒ satiyÄ• subhÄ• vitaá¹ƒ, anissitaá¹ƒ sabbabhavesu hehisi ||

<1145> á¹• 21 ``paÃ±Ã±Ä• ya chetvÄ• vipathÄ• nusÄ• rinaá¹ƒ, yogena niggayha pathe niv

disvÄ• samudayaá¹ƒ vibhavaÃ±ca sambhavaá¹ƒ, dÄ• yÄ• dako hehisi aggavÄ• dino ||

<1146> á¹• 21 ``catubbipallÄ• savasaá¹ƒ adhiá¹-á¹-hitaá¹ƒ, gÄ• maá¹‡á¸• alaá¹ƒva parines

nanu saá¹ƒyojanabandhanacchidaá¹ƒ, saá¹ƒsevase kÄ• ruá¹‡ikaá¹ƒ mahÄ• muniá¹ƒ ||

<1147> á¹• 21 ``migo yathÄ• seri sucittakÄ• nane, rammaá¹ƒ giriá¹ƒ pÄ• vusaabbhamÄ• li

anÄ• kule tattha nage ramissaá¹ƒ, asaá¹ƒsayaá¹ƒ citta parÄ• bhavissasi ||

<1148> á¹• 21 ``ye tuyha chandena vasena vattino,

narÄ• ca nÄ• rÄ« ca anubhonti yaá¹ƒ sukhaá¹ƒ.

aviddasÅ« mÄ• ravasÄ• nuvattino,

bhavÄ• bhinandÄ« tava citta sÄ• vakÄ• â€™â€™ ti ||

tattha \Be II 466/ __kadÄ• nuha_nti kadÄ• nu ahaá¹ƒ. __pabbatakandarÄ• sÅ«_ti pabbate
pabbatassa \Ne II 393/ vÄ• kandarÄ• su. __ekÄ• kiyo_ti \Ee III 151/ ekako. __addutiyo_ti n
purisassa dutiyÄ• nÄ• ma. __vihassa_nti viharissÄ• mi. __aniccato sabbabhavaá¹ƒ vipassa
kÄ• mabhavÄ• dibhedaá¹ƒ sabbampi bhavaá¹ƒ ``hutvÄ• abhÄ• vaá¹-á¹-hena aniccaâ€™â€
viharissanti yojanÄ• . nidassanamattaÃ±cetaá¹ƒ, ``yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ du
tadanattÄ• â€™â€™ ti vacanato (SN b III 15) itarampi lakkhaá¹‡advayaá¹ƒ vuttamevÄ• ti da
me idaá¹ƒ taá¹ƒ nu kadÄ• bhavissatÄ«_ti taá¹ƒ idaá¹ƒ me parivitakkitaá¹ƒ kadÄ• nu bhavis
matthakaá¹ƒ pÄ• puá¹‡issatÄ«ti attho. __taá¹ƒ nÅ«_ti cettha __ta_nti nipÄ• tamattaá¹ƒ. aya
saá¹…khepattho --- kadÄ• nu kho ahaá¹ƒ mahÄ• gajo viya saá¹…khalikabandhanaá¹ƒ, gihi
pabbajitvÄ• kÄ• yavivekaá¹ƒ paribrÅ«hayanto ekÄ• kÄ« pabbatakandarÄ• su adutiyo sabb

sabbasaá¹…khÄ• ragataá¹ƒ aniccÄ• dito vipassanto viharissÄ• mÄ«ti.

__bhinnapaá¹-andharo_ti bhinnavatthadharo, gÄ• thÄ• sukhatthaá¹ƒ nakÄ• rÄ• gamaá¹ƒ ka
satthakacchinnaagghaphassavaá¹‡á¹‡abhinnaá¹ƒ paá¹-acÄ«varaá¹ƒ dhÄ• rentoti attho. __n
__amamo_ti kule vÄ• gaá¹‡e vÄ• mamattÄ• bhÄ• vena amamo. katthacipi Ä• rammaá¹‡e
__nirÄ• so. hantvÄ• sukhÄ« pavanagato vihassa_nti rÄ• gÄ• dike kilese ariyamaggena sam
phalasukhena sukhÄ« mahÄ• vanagato kadÄ• nu kho ahaá¹ƒ viharissÄ• mi.

__vadharoganÄ«á¸·a_nti maraá¹‡assa ca rogassa ca kulÄ• vakabhÅ«taá¹ƒ. __kÄ• yaá¹ƒ in
khandhapaÃ±cakasaá¹…khÄ• taá¹ƒ kÄ• yaá¹ƒ. khandhapaÃ±cakopi hi ``avijjÄ• gatassa, bh
taá¹‡hÄ• nugatassa ayameva kÄ• yo bahiddhÄ• nÄ• marÅ«paâ€™â€™ ntiÄ• dÄ«su kÄ• y
maraá¹‡ena ceva jarÄ• ya ca pÄ«á¸·itaá¹ƒ, vipassamÄ• no ahaá¹ƒ bhayahetupahÄ• nena __
bhavissatÄ«ti attho.

__bhayajanani_nti paÃ±cavÄ«satiyÄ• mahÄ• bhayÄ• naá¹ƒ uppÄ• dakÄ• raá¹‡abhÅ«taá¹
sakalassapi vaá¹-á¹-adukkhassa Ä• vahanato __dukhÄ• vahaá¹ƒ. taá¹‡hÄ• lataá¹ƒ bahuvidh
bahuvidhaÃ±ca Ä• rammaá¹‡aá¹ƒ bhavameva vÄ• anuvattati \Be II 467/ santanotÄ«ti bahu
taá¹‡hÄ• saá¹…khÄ• talataá¹ƒ. __paÃ±Ã±Ä• maya_nti maggapaÃ±Ã±Ä• mayaá¹ƒ sunisitaá
vÄ«riyapaggahitena saddhÄ• hatthena gahetvÄ• samucchinditvÄ• ``kadÄ• nuhaá¹ƒ vaseâ
parivitakkitaá¹ƒ, tampi kadÄ• bhavissatÄ«ti yojanÄ• .

__uggateja_nti samathavipassanÄ• vasena nisitatÄ• ya tikkhatejaá¹ƒ. __satthaá¹ƒ isÄ«na_
buddhapaccekabuddhaariyasÄ• vakaisÄ«naá¹ƒ \Ne II 394/ satthabhÅ«taá¹ƒ \Ee III 152/. __n
sahasÄ• bhaÃ±jissa_nti kilesasenÄ• ya sasenaá¹ƒ abhisaá¹…khÄ• rÄ• dimÄ• raá¹ƒ sahasA
__sÄ«hÄ• sane_ti thirÄ• sane, aparÄ• jitapallaá¹…keti attho.

__sabbhi samÄ• gamesu diá¹-á¹-ho bhave_ti dhammagÄ• ravayuttatÄ• ya __dhammagarÅ
__tÄ• dÄ«hi_ aviparÄ«tadassitÄ• ya __yÄ• thÄ• vadassÄ«hi_ ariyamaggeneva pÄ• pajitind
buddhÄ• dÄ«hi sÄ• dhÅ«hi samÄ• gamesu ``kadÄ• nu ahaá¹ƒ padhÄ• niyoti diá¹-á¹-ho bha
parivitakkitaá¹ƒ, taá¹ƒ nu kadÄ• bhavissatÄ«ti yojanÄ• . iminÄ• nayena sabbattha padayoja
padatthamattameva vaá¹‡á¹‡ayissÄ• ma.

__tandÄ«_ti Ä• lasiyaá¹ƒ. __khudÄ• _ti jighacchÄ• . __kÄ«á¹-asarÄ«sapÄ• _ti kÄ«á¹-aÃ±ce
bÄ• dhayissantÄ«_ti maá¹ƒ na byÄ• dhayissanti sukhadukkhasomanassadomanassÄ• naá¹
adhippÄ• yo. __giribbaje_ti pabbatakandarÄ• ya. __atthatthiya_nti sadatthasaá¹…khÄ• tena

__yaá¹ƒ viditaá¹ƒ mahesinÄ• _ti yaá¹ƒ catusaccaá¹ƒ mahesinÄ• sammÄ• sambuddhena s
paá¹-ividdhaá¹ƒ, tÄ• ni cattÄ• ri saccÄ• ni anupacitakusalasambhÄ• rehi suá¹-á¹-hu duddas

__samÄ• hitatto, _ sammÄ• satiyÄ• __satimÄ• , _ ariyamaggapaÃ±Ã±Ä• ya ahaá¹ƒ __aga
adhigamissanti attho.

__rÅ«pe_ti cakkhuviÃ±Ã±eyyarÅ«pe. __amite_ti Ã±Ä• á¹‡ena amite, aparicchinne apariÃ±
__phusitabbe_ti, phoá¹-á¹-habbe. __dhamme_ti manoviÃ±Ã±eyyadhamme. __amite_ti vÄ•
anekabhedabhinne rÅ«pe bherisaddÄ• divasena, mÅ«larasÄ• divasena, kakkhaá¸·amudutÄ
sukhadukkhÄ• divasena ca, anekabhedasaddÄ• dike cÄ• ti attho. __Ä• dittato_ti ekÄ• dasa
__samathehi yutto_ti jhÄ• navipassanÄ• maggasamÄ• dhÄ«hi \Be II 468/ samannÄ• gato. _
vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya dakkhissaá¹ƒ.

__dubbacanena vutto_ti duruttavacanena ghaá¹-á¹-ito. __tato nimitta_nti pharusavÄ• cÄ• h
hessa_nti domanassito na bhaveyyaá¹ƒ. __atho_ti atha. __pasattho_ti kenaci pasaá¹ƒsito.

__kaá¹-á¹-he_ti dÄ• rukkhandhe. __tiá¹‡e_ti tiá¹‡Ä• naá¹ƒ khandhe. __ime_ti ime mama sa
khandhe \Ne II 395/. __amite ca dhamme_ti tato aÃ±Ã±ena indriyakkhandhena amite rÅ«pa
``ajjhattikÄ• neva ca bÄ• hirÄ• ni cÄ• â€™â€™ ti. __samaá¹ƒ tuleyya_nti aniccÄ• divasena
ca sabbaá¹ƒ samameva katvÄ• tÄ«reyyaá¹ƒ.

__isippayÄ• tamhi_ \Ee III 153/ __pathe vajanta_nti buddhÄ• dÄ«hi mahesÄ«hi sammadev
samathavipassanÄ• magge vajantaá¹ƒ paá¹-ipajjantaá¹ƒ. pÄ• vusasamaye kÄ• lamegho __
sacÄ«varaá¹ƒ pavane kadÄ• nu ovassati, temetÄ«ti attano abbhokÄ• sikabhÄ• vaparivitak

__mayÅ«rassa sikhaá¹‡á¸• ino vane dijassÄ• _ti mÄ• tukucchito aá¹‡á¸• akosato cÄ• ti dvi
dijassa, sikhÄ• sambhavena sikhaá¹‡á¸• ino ca mayÅ«rassa vane kadÄ• pana girigabbhare
sutvÄ• velaá¹ƒ sallakkhitvÄ• sayanato vuá¹-á¹-hahitvÄ• __amatassa pattiyÄ• _ nibbÄ• nÄ
__saá¹ƒcintaye_ti vuccamÄ• ne bhave aniccÄ• dito manasi kareyyaá¹ƒ vipasseyyanti attho.

__gaá¹…gaá¹ƒ yamunaá¹ƒ sarassati_nti etÄ• mahÄ• nadiyo asajjamÄ• no bhÄ• vanÄ• ma
patareyyanti yojanÄ• . __pÄ• tÄ• lakhittaá¹ƒ baá¸·avÄ• mukhaÃ±cÄ• _ti pÄ• tÄ• ya alaá¹ƒ p
tadeva khittaá¹ƒ, pathaviyÄ• saá¹‡á¹-hahanakÄ• le tathÄ• á¹-hitanti pÄ• tÄ• lakhittaá¹ƒ. yo
samuddassa antopathaviyÄ• tÄ«raá¹-á¹-hÄ• nÄ• ni, yesu kÄ• nici nÄ• gÄ• dÄ«naá¹ƒ vasan
suÃ±Ã±Ä• niyeva hutvÄ• tiá¹-á¹-hanti. baá¸·avÄ• mukhanti mahÄ• samudde mahantaá¹ƒ Ä
mahÄ• nirayadvÄ• rassa hi vivaá¹-akÄ• le mahÄ• aggikkhandho tato nikkhanto tadabhimuk
anekayojanasatÄ• yÄ• mavitthÄ• raá¹ƒ heá¹-á¹-hÄ• samuddapadesaá¹ƒ á¸• ahati, tasmiá¹ƒ
Ä• vaá¹-á¹-Ä• kÄ• rena \Be II 469/ paribbhamantaá¹ƒ mahatÄ• saddena heá¹-á¹-hÄ• nipata
baá¸·avÄ• mukhasamaÃ±Ã±Ä• , iti taÃ±ca pÄ• tÄ• lakhittaá¹ƒ baá¸·avÄ• mukhaÃ±ca __vib
asajjamÄ• no iddhiyÄ• kadÄ• nu patareyyanti yaá¹ƒ parivitakkitaá¹ƒ, taá¹ƒ kadÄ• nu bhav
iddhiá¹ƒ nibbattetvÄ• kadÄ• nu evaá¹ƒ iddhiá¹ƒ vaá¸·aÃ±jissÄ• mÄ«ti attho.

__nÄ• gova asaá¹…gacÄ• rÄ« padÄ• laye_ti yathÄ• mattavÄ• raá¹‡o daá¸·hathambhaá¹ƒ viddhaá¹ƒsetvÄ• asaá¹…gacÄ• rÄ« vanaá¹ƒ pavisitvÄ• eko adutiyo hutvÄ• attano rucivas kadÄ• nu sabbasubhaá¹ƒ nimittaá¹ƒ __nibbajjayaá¹ƒ_ niravasesato vajjayanto kÄ• maccha __yuto_ payutto kÄ• maguá¹‡esu chandaá¹ƒ sammadeva padÄ• leyyaá¹ƒ chindeyyaá¹ƒ paj parivitakkitaá¹ƒ, taá¹ƒ nu kadÄ• bhavissati.

__iá¹‡aá¹-á¹-ova_ \Ne II 396/ __daliddako nidhiá¹ƒ Ä• rÄ• dhayitvÄ• _ti yathÄ• koci dalidd iá¹‡aá¹ƒ gahetvÄ• taá¹ƒ sodhetuá¹ƒ asakkonto iá¹‡aá¹-á¹-o iá¹‡ena aá¹-á¹-ito dhanikehi pÄ Ä• rÄ• dhayitvÄ• adhigantvÄ• iá¹‡aÃ±ca sodhetvÄ• sukhena ca jÄ«vanto tuá¹-á¹-ho bhav iá¹‡asadisaá¹ƒ kÄ• macchandaá¹ƒ pahÄ• ya __mahesino_ ariyadhanasampuá¹‡á¹‡atÄ• ya maá¹‡ikanakÄ• diratanasampuá¹‡á¹‡anidhisadisaá¹ƒ \Ee III 154/ buddhassa __sÄ• sanaá¹ bhaveyyanti yaá¹ƒ parivitakkitaá¹ƒ, taá¹ƒ kadÄ• nu bhavissatÄ«ti.

evaá¹ƒ pabbajjato pubbe nekkhammavitakkavasena pavattaá¹ƒ attano vitakkapavattiá¹ƒ da pabbajitvÄ• yehÄ• kÄ• rehi attÄ• naá¹ƒ ovaditvÄ• adhigacchi, te dassento __ ``bahÅ«ni va gÄ• thÄ• abhÄ• si. tattha __bahÅ«ni vassÄ• ni tayÄ• mhi yÄ• cito, agÄ• ravÄ• sena alaá¹ƒ anekasaá¹ƒvaccharÄ• ni vividhadukkhÄ• nubandhena agÄ• ramajjhe vÄ• sena alaá¹ƒ pariy idaá¹ƒ tayÄ• anekÄ• ni saá¹ƒvaccharÄ• ni ahaá¹ƒ amhi nanu yÄ• cito. __taá¹ƒ dÄ• ni maá¹ taá¹ƒ maá¹ƒ tayÄ• tathÄ• ussÄ• hanena pabbajitaá¹ƒ samÄ• naá¹ƒ kena kÄ• raá¹‡ena citt samathavipassanaá¹ƒ chaá¸• á¸• etvÄ• nihÄ«ne Ä• lasiye niyojesÄ«ti attho.

__nanu_ \Be II 470/ ahaá¹ƒ, citta, tayÄ• mhi yÄ• cito_ti, ambho citta, ahaá¹ƒ tayÄ• nanu yÄ maÃ±Ã±e. yadi yÄ• cito, kasmÄ• idÄ• ni tadanurÅ«paá¹ƒ na paá¹-ipajjasÄ«ti adhippÄ• yo. _tiÄ• dinÄ• yÄ• citÄ• kÄ• raá¹ƒ dasseti. __citrachadÄ• vihaá¹…gamÄ• _ vicitrapekhuá¹‡ap __mahindaghosatthanitÄ• bhigajjino_ti jalaghosatthanitena hetunÄ• suá¹-á¹-hu gajjanasÄ«h ramessanti vanamhi jhÄ• yina_nti te mayÅ«rÄ• taá¹ƒ vane jhÄ• napasutaá¹ƒ ramessantÄ«t dasseti.

__kulamhÄ«_ti kulaparivaá¹-á¹-e. __imamajjhupÄ• gato_ti imaá¹ƒ araÃ±Ã±aá¹-á¹-hÄ• naá¹ ajjhupÄ• gato. __athopi tvaá¹ƒ, citta, na mayha tussasÄ«_ti tvaá¹ƒ anuvattitvÄ• á¹-hitampi n nÄ• rÄ• dhessasÄ«ti attho.

__mameva etaá¹ƒ na hi tvaá¹ƒ paresa_nti etaá¹ƒ, citta, mameva tasmÄ• tvaá¹ƒ paresaá¹ƒ aÃ±Ã±esaá¹ƒ viya katvÄ• __sannÄ• hakÄ• le_ kilesamÄ• re yujjhituá¹ƒ bhÄ• vanÄ• sannÄ paridevitena __kiá¹ƒ_ payojanaá¹ƒ, idÄ• ni taá¹ƒ aÃ±Ã±athÄ• vattituá¹ƒ na dassÄ• mÄ«ti a idaá¹ƒ calamiti pekkhamÄ• no_ti yasmÄ• ``idaá¹ƒ cittaá¹ƒ aÃ±Ã±aÃ±ca sabbaá¹ƒ tebhÅ«m anavaá¹-á¹-hitaâ€™â€™ nti paÃ±Ã±Ä• cakkhunÄ• \Ne II 397/ olokento gehato kÄ• mehi ca

__amatapadaá¹ƒ_ nibbÄ• naá¹ƒ __jigÄ«saá¹ƒ_ pariyesanto, tasmÄ• , citta, ananuvattanto n
karomÄ«ti adhippÄ• yo.

avÄ«tarÄ• gena sudunnivÄ• rayaá¹ƒ cittaá¹ƒ calaá¹ƒ __makkaá¹-asannibhaá¹ƒ_ vanamakk
__suyuttavÄ• dÄ«_ subhÄ• sitavÄ• dÄ« dvipadÄ• namuttamo mahÄ• bhisakko naradamma

__aviddasÅ« yattha sitÄ• puthujjanÄ• _ti yattha yesu vatthukÄ• mesu kilesakÄ• mesu ca s
andhaputhujjanÄ• tena \Ee III 155/ kÄ• marÄ• gena punabbhavesino ekanteneva dukkham
__cittena nÄ«tÄ• niraye nirÄ• katÄ• _ti cittavasikÄ• nirayasaá¹ƒvattanikaá¹ƒ kammaá¹ƒ ka
nirÄ• katÄ• hutvÄ• attano citteneva niraye nÄ«tÄ• na aÃ±Ã±athÄ• ti cittasseva niggahetab

punapi \Be II 471/ cittaá¹ƒyeva niggahetuá¹ƒ mantento __ ``mayÅ«rakoÃ±cÄ• bhirutamhÄ«
tattha __mayÅ«rakoÃ±cÄ• bhirutamhÄ«_ti sikhÄ«hi sÄ• rasehi ca abhikÅ«jite. __dÄ«pÄ«hi
vasa_nti mettÄ• vihÄ• ritÄ• ya evarÅ«pehi tiracchÄ• nagatehi purakkhato parivÄ• rito hutvÄ
suÃ±Ã±abhÄ• vaparibrÅ«hanamÄ• ha. __kÄ• ye apekkhaá¹ƒ jahÄ• _ti sabbaso kÄ• ye nira
pahitattataá¹ƒ vadati. __mÄ• virÄ• dhayÄ• _ti imaá¹ƒ sudullabhaá¹ƒ navamaá¹ƒ khaá¹‡aá¹
maá¹ƒ, citta, pure niyuÃ±jasÄ«_ti evaÃ±hi tvaá¹ƒ, citta, maá¹ƒ pabbajjato pubbe sammÄ• pa
uyyojesÄ«ti attho.

__bhÄ• vehÄ«_ti uppÄ• dehi vaá¸• á¸• hehi ca. __jhÄ• nÄ• nÄ«_ti paá¹-hamÄ• dÄ«ni cattÄ
__indriyÄ• nÄ«_ti saddhÄ• dÄ«ni paÃ±cindriyÄ• ni. __balÄ• nÄ«_ti tÄ• niyeva paÃ±ca balÄ
__bojjhaá¹…gasamÄ• dhibhÄ• vanÄ• _ti satta bojjhaá¹…ge catasso samÄ• dhibhÄ• vanÄ•
pubbenivÄ• saÃ±Ä• á¹‡Ä• dikÄ• tisso vijjÄ• ca. __phusa_ pÄ• puá¹‡Ä• hi __buddhasÄ• sa
á¹-hito.

__niyyÄ• nika_nti vaá¹-á¹-adukkhato niyhÄ• navahaá¹ƒ. __sabbadukkhakkhayogadha_nti a
nibbÄ• napatiá¹-á¹-haá¹ƒ nibbÄ• nÄ• rammaá¹‡aá¹ƒ. __sabbakilesasodhana_nti anavasesa

__khandhe_ti upÄ• dÄ• nakkhandhe. __paá¹-ipassa yoniso_ti rogato gaá¹‡á¸• ato sallato a
398/ evamÄ• dÄ«hi vividhehi pakÄ• rehi vipassanÄ• Ã±Ä• á¹‡ena sammÄ• upÄ• yena nay
dukkhassa samudayaá¹ƒ taá¹‡haá¹ƒ pajaha, samucchinda. __idhevÄ• _ti imasmiá¹ƒyeva at

__anicca_ntiÄ• di antavantato aniccantikato tÄ• vakÄ• likato niccapaá¹-ikkhepato ca anicca
__dukkha_nti te udayabbayapaá¹-ipÄ«á¸·anato sappaá¹-ibhayato dukkhamato sukhapaá¹-ik
passa. __suÃ±Ã±a_nti avasavattanato asÄ• mikato asÄ• rato attapaá¹-ikkhepato ca suÃ±Ã±
__anattÄ• _ti. vigarahitabbato avaá¸• á¸• hiÄ• bÄ• dhanato ca __agha_nti ca __vadha_nti c
yojanÄ• . __manovicÄ• re_ \Be II 472/ __uparundha cetaso_ti manovicÄ• rasaÃ±Ã±ino geh
aá¹-á¹-hÄ• rasa cetaso uparundha vÄ• rehi nirodhehi.

__muá¹‡á¸• o_ti muá¹‡á¸• abhÄ• vaá¹ƒ upagato, ohÄ• ritakesamassuko. __virÅ«po_ti tena
parÅ«á¸·halomatÄ• ya chinnabhinnakÄ• sÄ• ya vatthatÄ• ya virÅ«po \Ee III 156/ vevaá¹‡á¹‡
__abhisÄ• pamÄ• gato_ti ``piá¹‡á¸• olo vicarati pattapÄ• á¹‡Ä«â€™â€™ ti ariyehi kÄ• tabba
vuttaÃ±hetaá¹ƒ --- ``abhisÄ• poyaá¹ƒ, bhikkhave, lokasmiá¹ƒ piá¹‡á¸• olo vicarasi pattapÄ•
III 80). tenÄ• ha __ ``kapÄ• lahatthova kulesu bhikkhasÅ«â€™â€™ _ti. __yuÃ±jassu satthu
sammÄ• sambuddhassa ovÄ• de yogaá¹ƒ karohi anuyuÃ±jassu.

__susaá¹ƒvutatto_ti suá¹-á¹-hu kÄ• yavÄ• cÄ• cittehi sammadeva saá¹ƒvuto. __visikhantar
bhikkhÄ• cariyÄ• ya icchÄ• visesesu caranto. __cando yathÄ• dosinapuá¹‡á¹‡amÄ• siyÄ•
puá¹‡á¹‡amÄ• ya kulesu niccanavasÄ• ya pÄ• sÄ• dikatÄ• ya candimÄ• viya carÄ• ti yojan

__sadÄ• dhute rato_ti sabbakÄ• laÃ±ca dhutaguá¹‡e abhirato. __tathÅ«pamaá¹ƒ cittamida
koci puriso phalÄ• ni icchanto phalarukkhe ropetvÄ• tato aladdhaphalova te mÅ«lato chindi
tvaá¹ƒ tathÅ«pamaá¹ƒ tappaá¹-ibhÄ• gaá¹ƒ idaá¹ƒ karosi. __yaá¹ƒ maá¹ƒ aniccamhi cale ni
pabbajjÄ• ya niyojetvÄ• pabbajitvÄ• addhÄ• gataá¹ƒ pabbajjÄ• phalaá¹ƒ aniccamhi cale sa
niyojanavasena pavattesi.

rÅ«pÄ• bhÄ• vato __arÅ«pÄ• _. cittassa hi tÄ• disaá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ nÄ«lÄ• divaá¹‡á
vuttaá¹ƒ arÅ«pÄ• ti. dÅ«raá¹-á¹-hÄ• nappavattiyÄ• __dÅ«raá¹…gama_. yadipi cittassa mak
puratthimÄ• didisÄ• bhÄ• gena \Ne II 399/ gamanaá¹ƒ nÄ• ma natthi, dÅ«re santaá¹ƒ pana
sampaá¹-icchatÄ«ti dÅ«raá¹…gama. ekoyeva hutvÄ• caraá¹‡avasena pavattanato __ekacÄ
tÄ«á¹‡ipi cittÄ• ni ekato uppajjituá¹ƒ samatthÄ• ni nÄ• ma natthi, ekameva pana cittaá¹ƒ eka
uppajjati. tasmiá¹ƒ niruddhe aparampi ekameva uppajjati, tasmÄ• ekacÄ• ri. __na te karissa
idÄ• niha_nti yadipi pubbe tava vase anuvattiá¹ƒ, idÄ• ni pana satthu ovÄ• daá¹ƒ laddhakÄ•
paá¹-á¹-hÄ• ya cittavasiko na bhavissÄ• mi. kasmÄ• ti ce? __dukkhÄ• hi kÄ• mÄ• kaá¹-uk
nÄ• mete atÄ«tepi dukkhÄ• , Ä• yatimpi kaá¹-ukaphalÄ• , attÄ• nuvÄ• dÄ• dibhedena maha
mahabbhayÄ• . __nibbÄ• namevÄ• bhimano carissaá¹ƒ_ tasmÄ• nibbÄ• nameva uddissa a

tameva nibbÄ• nÄ• bhimukhabhÄ• vaá¹ƒ dassento __ ``nÄ• haá¹ƒ alakkhyÄ• â€™â€™ _ti
alakkhyÄ• _ti alakkhikatÄ• ya nissirÄ«katÄ• ya nÄ• haá¹ƒ gehato nikkhaminti yojanÄ• .

__ahirikkatÄ• yÄ• _ti yathÄ• vajjaá¹ƒ keá¸·iá¹ƒ karonto viya nillajjatÄ• ya. __cittahetÅ«_ti ek
nigaá¹‡á¹-ho, ekadÄ• paribbÄ• jakÄ• diko honto anavaá¹-á¹-hitacitto puriso viya cittavasiko
__dÅ«rakantanÄ• _ti rÄ• jÄ• dÄ«hi mettaá¹ƒ katvÄ• tesu dubbhitvÄ• dubbhibhÄ• vena. __
Ä• jÄ«vakÄ• raá¹‡Ä• jÄ«vikÄ• pakato hutvÄ• Ä• jÄ«vikÄ• bhayena ahaá¹ƒ __na nikkhamia
te, citta, paá¹-issavo mayÄ• _ti, ``pabbajitakÄ• lato paá¹-á¹-hÄ• ya na tava vase vattÄ• mi, n
vattÄ• mÄ«â€™â€™ ti, citta, mayÄ• nanu paá¹-iÃ±Ã±Ä• katÄ• ti dasseti.

__appicchatÄ• sappurisehi vaá¹‡á¹‡itÄ• _ti ``paccayesu sabbaso appicchÄ• nÄ• ma sÄ•
pasaá¹-á¹-hÄ• , tathÄ• __makkhappahÄ• naá¹ƒ_ paresaá¹ƒ guá¹‡e makkhanassa pahÄ• n
dukkhassa __vÅ«pasamo_ nibbÄ• panaá¹ƒ sappurisehi vaá¹‡á¹‡itaá¹ƒ. __itissu maá¹ƒ, citta
``samma, tayÄ• tesu guá¹‡esu patiá¹-á¹-hÄ• tabbaâ€™â€™ nti, citta, tvaá¹ƒ evaá¹ƒ tadÄ•
tvaá¹ƒ gacchasi pubbaciá¹‡á¹‡aá¹ƒ_ idÄ• ni maá¹ƒ tvaá¹ƒ pahÄ• ya attano purimÄ• ciá¹‡á¹
paá¹-ipajjasi, kiá¹ƒ nÄ• metanti adhippÄ• yo.

yamatthaá¹ƒ sandhÄ• ya ``gacchasi pubbaciá¹‡á¹‡aâ€™â€™ nti vuttaá¹ƒ. taá¹ƒ dassetuá¹
cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __taá¹‡hÄ• _ti paccayesu taá¹‡hÄ• , __avijjÄ• _ti tatt
Ä• dÄ«navapaá¹-icchÄ• dikÄ• avijjÄ• . __piyÄ• piya_nti puttadÄ• rÄ• dÄ«su pemasaá¹…kh
pantasenÄ• sanesu adhikusaladhammesu \Ne II 400/ anabhiratisaá¹…khÄ• to appiyabhÄ•
anurodhapaá¹-ivirodho. __subhÄ• ni rÅ«pÄ• nÄ«_ti ajjhattaá¹ƒ bahiddhÄ• ca subharÅ«pÄ•
iá¹-á¹-hÄ• rammaá¹‡e paá¹-icca uppajjanasukhavedanÄ• . __manÄ• piyÄ• kÄ• maguá¹‡Ä•
II 474/ kÄ• makoá¹-á¹-hÄ• sÄ• . __vantÄ• _ti nirÅ«pato taá¹ƒnissitassa chandarÄ• gassa vik
chaá¸• á¸• itatÄ• ya pariccattatÄ• ya ca vantÄ• . __vante ahaá¹ƒ Ä• vamituá¹ƒ na ussahe_ti
puna paccÄ• vamituá¹ƒ ahaá¹ƒ na sakkomi, pariccattÄ• eva hontÄ«ti vadati.

__sabbatthÄ• _ti sabbesu bhavesu sabbÄ• su yonÄ«su sabbÄ• su gatÄ«su viÃ±Ã±Ä• á¹‡a
kataá¹ƒ mayÄ• _ti, ambho citta, tava vacanaá¹ƒ mayÄ• kataá¹ƒ. karonto ca __bahÅ«su jÄ•
anekÄ• su jÄ• tÄ«su pana mayÄ• na kopito asi. mayÄ• neva paribhavito. tathÄ• pi __ajjha
sambhÅ«to hutvÄ• pi tava akataÃ±Ã±utÄ• ya __dukkhe cÄ«raá¹ƒ saá¹ƒsaritaá¹ƒ tayÄ• kate
anÄ• dimati saá¹ƒsÄ• radukkhe sucirakÄ• laá¹ƒ mayÄ• saá¹ƒsaritaá¹ƒ paribbhamitaá¹ƒ.

idÄ• ni ``dukkhe ciraá¹ƒ saá¹ƒsaritaá¹ƒ tayÄ• kateâ€™â€™ ti saá¹…khepato vuttamatthaá
gatibhedena ca vitthÄ• rato dassento __ ``tvaÃ±Ã±evÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __
dakÄ• ro padasandhikaro, vessÄ• ca suddÄ• ca bhavÄ• ma ekadÄ• taveva vÄ• hasÄ• ti y
__devattanaá¹ƒ vÄ• pÄ«_ti devabhÄ• vaá¹ƒ vÄ• pi tvaá¹ƒyeva __no_ amhÄ• kaá¹ƒ, citta, ka
__vÄ• hasÄ• _ti kÄ• raá¹‡abhÄ• vena.

__taveva hetÅ«_ti taveva hetubhÄ• vena. __tvaá¹ƒmÅ«laka_nti tvaá¹ƒnimittaá¹ƒ.

__nanu dubbhissasi maá¹ƒ punappuna_nti punappunaá¹ƒ dubbhissasi nuna, yathÄ• pubbe
citta, mittapaá¹-irÅ«pako sapatto hutvÄ• mayhaá¹ƒ punappunaá¹ƒ dubbhi, idÄ• ni tathÄ• d
pubbe viya cÄ• retuá¹ƒ na dassÄ• mÄ«ti adhippÄ• yo. __muhuá¹ƒ muhuá¹ƒ cÄ• raá¹‡ikaá¹
caraá¹‡Ä• rahaá¹ƒ viya mano dassento caraá¹‡Ä• rahaá¹ƒ purisaá¹ƒ vaÃ±cetvÄ• caragopa
punappunaá¹ƒ taá¹ƒ taá¹ƒ bhavaá¹ƒ dassento. __ummattakeneva mayÄ• palobhasÄ«_ti un
saddhiá¹ƒ kÄ«á¸·anto taá¹ƒ taá¹ƒ palobhanÄ«yaá¹ƒ dassetvÄ• palobhasi. __kiÃ±cÄ• pi te,

mayÄ• _ti, ambho citta, kiá¹ƒ nÄ• ma te mayÄ• viraddhaá¹ƒ, taá¹ƒ kathehÄ«ti adhippÄ• yo.

__idaá¹ƒ pure citta_nti idaá¹ƒ cittaá¹ƒ nÄ• ma ito pubbe rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu ra
Ä• kÄ• rena icchati, yattheva cassa kÄ• mo uppajjati, tassa \Be II 475/ vasena yatthakÄ• ma
sukhaá¹ƒ \Ne II 401/ hoti, tatheva ca caranto yathÄ• sukhaá¹ƒ dÄ«gharattaá¹ƒ cÄ• rikaá¹ƒ a
pabhinnamadaá¹ƒ mattahatthiá¹ƒ hatthÄ• cariyasaá¹…khÄ• to cheko aá¹…kusaggaho aá¹…
yonisomanasikÄ• rena naá¹ƒ niggahessÄ• mi, nassa vÄ«tikkamituá¹ƒ dassÄ• mÄ«ti.

__satthÄ• ca me lokamimaá¹ƒ adhiá¹-á¹-hahÄ«_ti mama satthÄ• sammÄ• sambuddho ima
Ã±Ä• á¹‡ena adhiá¹-á¹-hahi. kinti? hutvÄ• abhÄ• vaá¹-á¹-hena __aniccato, _ kassacipi dhuv
abhÄ• vato __addhuvato_ sukhasÄ• rÄ• dÄ«naá¹ƒ abhÄ• vato __asÄ• rato_. __pakkhanda
tasmÄ• yÄ• thÄ• vato paá¹-ipajjituá¹ƒ, citta, maá¹ƒ jinassa bhagavato sÄ• sane pakkhande
``pakkhandimaâ€™â€™ ntipi pÄ• á¸·i, jinassa sÄ• sane imaá¹ƒ lokaá¹ƒ Ã±Ä• á¹‡ena pakkh
pakkhandanto ca vipassanÄ• Ã±Ä• á¹‡amaggena yÄ• pento suduttarato mahantato saá¹ƒsA

__na te idaá¹ƒ, citta, yathÄ• purÄ• á¹‡aka_nti, ambho citta, idaá¹ƒ attabhÄ• vagehaá¹ƒ pon
na hotÄ«ti attho. kasmÄ• ? __nÄ• haá¹ƒ alaá¹ƒ tuyha vase nivattitu_nti idÄ• nÄ• haá¹ƒ tava
yutto. yasmÄ• __mahesino_ bhagavato __pabbajitomhi_ sÄ• sane. pabbajitakÄ• lato ca pa
samaá¹‡Ä• nÄ• ma mÄ• disÄ• va na honti vinÄ• sadhÄ• rino, ekaá¹ƒsato samaá¹‡Ä• yeva

__nagÄ• _ti sineruhimavantÄ• dayo sabbe pabbatÄ• . __samuddÄ• _ti puratthimasamuddÄ
sabbe samuddÄ• . __saritÄ• _ti gaá¹…gÄ• dayo sabbÄ• nadiyo ca. __vasundharÄ• _ti path
puratthimÄ• dibhedÄ• catasso disÄ• . __vidisÄ• _ti puratthimadakkhiá¹‡Ä• dayo catasso an
heá¹-á¹-hÄ• yÄ• va udakasandhÄ• rakavÄ• yukhandhÄ• . __divÄ• _ti devalokÄ• . divÄ• gg
sattasaá¹…khÄ• re vadati. __sabbe aniccÄ• tibhavÄ• upaddutÄ• _ti sabbe kÄ• mabhavÄ•
jÄ• tiÄ• dÄ«hi rÄ• gÄ• dÄ«hi kilesehi upaddutÄ• pÄ«á¸·itÄ• ca, na ettha kiÃ±ci khemaá¹-á¹
tadabhÄ• vato kuhiá¹ƒ gato, citta, sukhaá¹ƒ ramissasi, tasmÄ• tato nissaraá¹‡aÃ±cettha pa
adhippÄ• yo.

__dhitippara_nti \Be II 476/ dhitiparÄ• yaá¹‡aá¹ƒ paramaá¹ƒ thirabhÄ• ve á¹-hitaá¹ƒ mamaá
kÄ• hisi, tato Ä«sakampi maá¹ƒ cÄ• letuá¹ƒ nÄ• sakkhissasÄ«ti attho. tenÄ• ha __ ``na te a
vasÄ• nuvattakoâ€™â€™ _ti. idÄ• ni tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ katvÄ• dassento __
ubhatomukhaá¹ƒ chupe \Ne II 402/, dhiratthu pÅ«raá¹ƒ navasotasandaniâ€™â€™ _nti Ä• h
ruttiá¹ƒ. __ubhatomukha_nti putoá¸·iyÄ• ubhatomukhaá¹ƒ. __na jÄ• tu chupe_ti ekaá¹ƒsen
chupeyya, tathÄ• __dhiratthu pÅ«raá¹ƒ navasotasandani_nti nÄ• nappakÄ• rassa asucino
vaá¹‡amukhehi asucisandaniá¹ƒ savatiá¹ƒ. tÄ• ya vaccakuá¹-iyÄ• dhÄ« atthu, tassÄ• gara

evaá¹ƒ aá¹-á¹-havÄ«satiyÄ• gÄ• thÄ• hi niggaá¹‡hanavasena cittaá¹ƒ ovaditvÄ• idÄ• ni

vivekaá¹-á¹-hÄ• nÄ• cikkhaá¹‡Ä• dinÄ• sampahaá¹ƒsento __ ``varÄ• haeá¹‡eyyavigÄ• á¸·h
tattha __varÄ• haeá¹‡eyyavigÄ• á¸·hasevite_ti varÄ• hehi ceva eá¹‡eyyehi ca ogÄ• hetvÄ•
__pabbhÄ• rakuá¹-á¹-e_ti pabbhÄ• raá¹-á¹-hÄ• ne ceva pabbatasikhare ca. __pakateva sun
sundare atittimanohare. ``pakativasundhareâ€™â€™ ti vÄ• pÄ• á¹-ho, pÄ• katike bhÅ«mip
pÄ• vusasittakÄ• nane_ti pÄ• vusavasena vuá¹-á¹-hena meghodakena upasittavasse suthe
guhÄ• gehagato ramissasÄ«_ti tasmiá¹ƒ pabbatakÄ• nane guhÄ• saá¹…khÄ• taá¹ƒ gehaá¹
abhiramissasi.

__te taá¹ƒ ramessantÄ«_ti te mayÅ«rÄ• dayo vanasaÃ±Ã±aá¹ƒ uppÄ• dentÄ• taá¹ƒ rames

__vuá¹-á¹-hamhi deve_ti meghe adhippavuá¹-á¹-he. __caturaá¹…gule tiá¹‡e_ti teneva gass
tattha tiá¹‡e surattavaá¹‡á¹‡akambalasadise caturaá¹…gule \Ee III 160/ jÄ• te. __saá¹ƒpup
kÄ• nane_ti pÄ• vusameghasaá¹…kÄ• se kÄ• nane sammadeva pupphite. __nagantare_ti p
sayissa_nti tarusadiso apariggaho hutvÄ• nipajjissaá¹ƒ. __taá¹ƒ me mudÅ« hehiti tÅ«lasan
tiá¹‡apaccattharaá¹‡aá¹ƒ mudu sukhasamphassaá¹ƒ tÅ«lasannibhaá¹ƒ tÅ«likasadisaá¹ƒ sa

__tathÄ• _ \Be II 477/ __tu kassÄ• mi yathÄ• pi issaro_ti yathÄ• koci issarapuriso attano v
vase vatteti, ahampi, citta, taá¹ƒ tathÄ• karissÄ• mi, mayhaá¹ƒ vase vattemiyeva. kathaá¹ƒ
tenapi hotu me ala_nti catÅ«su paccayesu yaá¹ƒ yÄ• disaá¹ƒ vÄ• tÄ• disaá¹ƒ vÄ• labbhati
pariyattaá¹ƒ hotu. etena idaá¹ƒ dasseti --- yasmÄ• idhekacce sattÄ• taá¹‡huppÄ• dahetu c
anuvattanti, ahaá¹ƒ pana taá¹‡huppÄ• daá¹ƒ dÅ«rato vajjento cittaá¹ƒ dÄ• saá¹ƒ viya karon
vattemÄ«ti. __na tÄ• haá¹ƒ kassÄ• mi yathÄ• atandito, biá¸·Ä• rabhastaá¹ƒva yathÄ• sum
taá¹‡huppÄ• daparivajjanahetu, puna tanti cittaá¹ƒ Ä• masati, yathÄ• aÃ±Ã±opi koci samm
bhÄ• vanÄ• ya atandito attano cittaá¹ƒ kammakkhamaá¹ƒ, kammayoggaá¹ƒ karoti, tathÄ• a
kammakkhamaá¹ƒ, kammayoggaá¹ƒ mayhaá¹ƒ vase vattaá¹ƒ karissÄ• mi \Ne II 403/. yathÄ
__biá¸·Ä• rabhastaá¹ƒva yathÄ• sumadditaá¹ƒ, na_iti nipÄ• tamattaá¹ƒ. yathÄ• suá¹-á¹-hu
biá¸·Ä• rabhastaá¹ƒ kammakkhamaá¹ƒ, kammayoggaá¹ƒ sukhena pariharaá¹‡Ä«yaÃ±ca ho
karissÄ• mi.

__vÄ«riyena taá¹ƒ mayha vasÄ• nayissa_nti, ambho citta, taá¹ƒ attano vÄ«riyena bhÄ• var
tena mayhaá¹ƒ vasaá¹ƒ Ä• nayissaá¹ƒ. __gajaá¹ƒva mattaá¹ƒ kusalaá¹…kusaggaho_ti yath
aá¹…kusaggaho hatthÄ• cariyo attano sikkhÄ• balena mattahatthiá¹ƒ attano vasaá¹ƒ Ä• net

__tayÄ• sudantena avaá¹-á¹-hitena hÄ«_ti __hÄ«_ti nipÄ• tamattaá¹ƒ, citta, samathavipas
suá¹-á¹-hu dantena tato eva sammadeva vipassanÄ• vÄ«thiá¹ƒ paá¹-ipannattÄ• avaá¹-á¹-hi
yoggÄ• cariyova ujjunÄ• _ti yathÄ• sudantena sudantattÄ• eva ujunÄ• avaá¹…kagatinÄ•
assadammasÄ• rathi akhemaá¹-á¹-hÄ• nato khemantabhÅ«miá¹ƒ paá¹-ipajjituá¹ƒ sakkoti, e
paá¹-ipajjituá¹ƒ siva_nti asivabhÄ• vakarÄ• naá¹ƒ kilesÄ• naá¹ƒ abhÄ• vena sivaá¹ƒ. __cittÄ

cittaá¹ƒ anurakkhaá¹‡asÄ«lehi buddhÄ• dÄ«hi sabbakÄ• laá¹ƒ sevitaá¹ƒ ariyamaggaá¹ƒ aha
adhigantuá¹ƒ pahomi sakkomÄ«ti.

__Ä• rammaá¹‡e_ \Be II 478/ __taá¹ƒ balasÄ• nibandhisaá¹ƒ, nÄ• gaá¹ƒva thambhamhi da
__rajjuyÄ• _ti yathÄ• hatthÄ• cariyo mahÄ• hatthiá¹ƒ Ä• á¸·Ä• nathambhe daá¸·hÄ• ya thir
evamahaá¹ƒ, citta, kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e bhÄ• vanÄ• balena nibandhissaá¹ƒ. __
subhÄ• vita_nti taá¹ƒ tvaá¹ƒ, citta, mama satiyÄ• suguttaá¹ƒ subhÄ• vitaÃ±ca hutvÄ• . __a
hehisÄ«_ti ariyamaggabhÄ• vanÄ• dibalena kÄ• mabhavÄ• dÄ«su sabbesupi bhavesu taá¹
bhavissasi.

__paÃ±Ã±Ä• ya chetvÄ• vipathÄ• nusÄ• rina_nti uppathagÄ• minaá¹ƒ Ä• yatanasamuday
samudayena uppathagÄ• mÄ«, tassa kilesavissandanaá¹ƒ kilesavipphanditaá¹ƒ indriyasaá¹
paá¹-isaá¹…khÄ• napaÃ±Ã±Ä• ya chinditvÄ• sotavicchedanavasena Ä• varaá¹‡aá¹ƒ katvÄ
vipassanÄ• bhÄ• vanÄ• saá¹…khÄ• tena yogena sÄ• matthiyavidhamanena niggahetvÄ• .
vipassanÄ• vÄ«thiyaá¹ƒ nivesetvÄ• , patiá¹-á¹-hapetvÄ• . yadÄ• pana vipassanÄ• ussukk
ghaá¹-á¹-eti, tadÄ• maggapaÃ±Ã±Ä• ya ``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá
(Vin I 16; SN c V 1081) nidassanena sabbaso Ä• yatanasamudayassa vibhavaá¹ƒ sambhav
sadevake loke __aggavÄ• dino_ sammÄ• sambuddhassa __dÄ• yÄ• do_ orasaputto __heh

__catubbipallÄ• savasaá¹ƒ_ \Ne II 404/ __adhiá¹-á¹-hita_nti anicce niccanti, asubhe subha
anattani attÄ• ti imesaá¹ƒ catunnaá¹ƒ vipallÄ• sÄ• naá¹ƒ vasaá¹ƒ adhiá¹-á¹-hitaá¹ƒ anuvatta
__gÄ• maá¹‡á¸• alaá¹ƒva parinesi, citta, ma_nti, ambho citta, maá¹ƒ gÄ• madÄ• rakaá¹ƒ vi
cito parikaá¸• á¸• hasi. __nanu saá¹ƒyojanabandhanacchida_nti saá¹ƒyojanasaá¹…khÄ• tÄ
bandhanÄ• naá¹ƒ chedakaá¹ƒ __kÄ• ruá¹‡ikaá¹ƒ mahÄ• muniá¹ƒ_ sammÄ• sambuddhaá¹
mahÄ• nubhÄ• ve dÅ«ratova vajjesi, mÄ• dise pana tapassine yathÄ• ruci parinesÄ«â€™â€
satthÄ• raá¹ƒ pasaá¹ƒsati.

__migo yathÄ• _ti yathÄ• migo rukkhagacchalatÄ• dÄ«hi suá¹-á¹-hu cittavicitte anÄ• kule k
sayaá¹ƒvasÄ« ramati. __rammaá¹ƒ giriá¹ƒ pÄ• vusaabbhamÄ• lini_nti evaá¹ƒ pÄ• vusakÄ•
thalajajalajamÄ• lÄ• hi samannÄ• gatattÄ• \Be II 479/ abbhamÄ• liniá¹ƒ janavivittatÄ• ya m
pabbataá¹ƒ labhitvÄ• tattha nage ramissaá¹ƒ, __asaá¹ƒsayaá¹ƒ_ ekaá¹ƒseneva tvaá¹ƒ, citt
saá¹ƒsÄ• rabyasanehi á¹-hassasÄ«ti attho.

__ye tuyha chandena vasena vattino_ti sabbe puthujjane cittasÄ• maÃ±Ã±ena gahetvÄ• v
naranÄ• riyo, ambho \Ee III 162/ citta, tuyhaá¹ƒ __chandena vasena_ ruciyÄ• á¹-hitÄ• __y
__sukhaá¹ƒ anubhonti_ anubhavissanti, te __aviddasÅ«_ andhabÄ• lÄ• , __mÄ• ravasÄ• n
vase anuvattanasÄ«lÄ• , __bhavÄ• bhinandÄ«_ kÄ• mÄ• dibhavameva abhinandanato, tav
mayaá¹ƒ pana sammÄ• sambuddhassa sÄ• vakÄ• , na tuyhaá¹ƒ vase anuvattÄ• mÄ• ti.

evaá¹ƒ thero pubbe attano uppannaá¹ƒ yonisomanasikÄ• raá¹ƒ cittassa niggaá¹‡hanavase
nÄ• nappakÄ• rato vibhajitvÄ• samÄ«pe á¹-hitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ovÄ• dadÄ• navase
panettha antarantarÄ• atthato na vibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natth

tÄ• lapuá¹-attheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±Ä• sanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

20. saá¹-á¹-hinipÄ• to

1. mahÄ• moggallÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

saá¹-á¹-hinipÄ• te \Be II 480/ \Ne II 405/ __Ä• raÃ±Ã±ikÄ• _tiÄ• dikÄ• Ä• yasmato mahÄ•
gÄ• thÄ• . kÄ• uppatti? tassa vatthu dhammasenÄ• pativatthumhi vuttameva. thero hi pabb
divase magadharaá¹-á¹-he kallavÄ• lagÄ• makaá¹ƒ upanissÄ• ya samaá¹‡adhammaá¹ƒ kar
satthÄ• rÄ• --- ``moggallÄ• na, moggallÄ• na, mÄ• , brÄ• hmaá¹‡a, ariyaá¹ƒ tuá¹‡hÄ«bhÄ•
tiÄ• dinÄ• (SN a II 235) saá¹ƒvejito thinamiddhaá¹ƒ vinodetvÄ• bhagavatÄ• vuccamÄ• naá
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ suá¹‡anto eva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• paá¹-ipÄ• á¹-
upagantvÄ• aggaphalakkhaá¹‡e sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa matthakaá¹ƒ pÄ• puá¹‡
thera I 1.375-397) ---

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vihÄ• si himavantamhi, devasaá¹…ghapurakkhato ||

``varuá¹‡o nÄ• ma nÄ• mena, nÄ• garÄ• jÄ• ahaá¹ƒ tadÄ• .

kÄ• marÅ«pÄ« vikubbÄ• mi, mahodadhinivÄ• sahaá¹ƒ ||

``saá¹…gaá¹‡iyaá¹ƒ gaá¹‡aá¹ƒ hitvÄ• , tÅ«riyaá¹ƒ paá¹-á¹-hapesahaá¹ƒ.

sambuddhaá¹ƒ parivÄ• retvÄ• , vÄ• desuá¹ƒ accharÄ• tadÄ• ||

``vajjamÄ• nesu tÅ«resu, devÄ• tÅ«rÄ• ni vajjayuá¹ƒ.

ubhinnaá¹ƒ saddaá¹ƒ sutvÄ• na, buddhopi sampabujjhatha ||

``nimantetvÄ• na sambuddhaá¹ƒ, sakaá¹ƒ bhavanupÄ• gamiá¹ƒ.

Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• na, kÄ• lamÄ• rocayiá¹ƒ ahaá¹ƒ ||

``khÄ«á¹‡Ä• savasahassehi, parivuto lokanÄ• yako.

obhÄ• sento disÄ• sabbÄ• , bhavanaá¹ƒ me upÄ• gami ||

``upaviá¹-á¹-haá¹ƒ mahÄ• vÄ«raá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

sabhikkhusaá¹…ghaá¹ƒ tappesiá¹ƒ, annapÄ• nenahaá¹ƒ tadÄ• ||

``anumodi \Be II 481/ mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yo \Ne II 406/ so saá¹…ghaá¹ƒ apÅ«jesi, buddhaÃ±ca lokanÄ• yakaá¹ƒ.

tena cittappasÄ• dena, devalokaá¹ƒ gamissati ||

``sattasattatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

pathabyÄ• rajjaá¹ƒ aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

``paÃ±capaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati.

bhogÄ• asaá¹…khiyÄ• tassa, uppajjissanti tÄ• vade ||

``aparimeyye ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``nirayÄ• so cavitvÄ• na, manussattaá¹ƒ gamissati.

kolito nÄ• ma nÄ• mena, brahmabandhu bhavissati ||

``so pacchÄ• pabbajitvÄ• na, kusalamÅ«lena codito.

gotamassa bhagavato, dutiyo hessati sÄ• vako ||

``Ä• raddhavÄ«riyo pahitatto, iddhiyÄ• pÄ• ramiá¹ƒ gato.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``pÄ• pamittopanissÄ• ya, kÄ• marÄ• gavasaá¹ƒ gato.

mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, ghÄ• tayiá¹ƒ duá¹-á¹-hamÄ• naso ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, nirayaá¹ƒ atha mÄ• nusaá¹ƒ.

pÄ• pakammasamaá¹…gitÄ• , bhinnasÄ«so marÄ• mahaá¹ƒ ||

``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi ediso mayhaá¹ƒ, maraá¹‡akÄ• le bhavissati ||

``pavivekamanuyutto, samÄ• dhibhÄ• vanÄ• rato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``dharaá¹‡impi sugambhÄ«raá¹ƒ, bahalaá¹ƒ duppadhaá¹ƒsiyaá¹ƒ.

vÄ• maá¹…guá¹-á¹-hena khobheyyaá¹ƒ, iddhiyÄ• pÄ• ramiá¹ƒ gato ||

``asmimÄ• naá¹ƒ \Be II 482/ na passÄ• mi, mÄ• no mayhaá¹ƒ na vijjati.

sÄ• maá¹‡ere upÄ• dÄ• ya, garucittaá¹ƒ karomahaá¹ƒ ||

``aparimeyye ito kappe, yaá¹ƒ kammamabhinÄ«hariá¹ƒ.

tÄ• haá¹ƒ bhÅ«mimanuppatto, pattomhi Ä• savakkhayaá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha naá¹ƒ satthÄ• aparabhÄ• ge jetavanamahÄ• vihÄ• re ariyagaá¹‡amajjhe nisinno tena sÄ• vake etadagge á¹-hapento ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«

yadidaá¹ƒ mahÄ• moggallÄ• noâ€™â€™ ti (AN a I 188, 190) iddhimantatÄ• ya etadagge á¹
satthÄ• rÄ• etadagge á¹-hapitena sÄ• vakapÄ• ramiyÄ• matthakaá¹ƒ pattena mahÄ• there
Ä• gamma tattha tattha bhÄ• sitÄ• gÄ• thÄ• , tÄ• saá¹…gÄ«tikÄ• le dhammasaá¹…gÄ• ha

<1149> á¹• 21 ``Ä• raÃ±Ã±ikÄ• \Ne II 407/ piá¹‡á¸• apÄ• tikÄ• , uÃ±chÄ• pattÄ• gate ratÄ

dÄ• lemu maccuno senaá¹ƒ, ajjhattaá¹ƒ susamÄ• hitÄ• ||

<1150> á¹• 21 ``Ä• raÃ±Ã±ikÄ• \Ee III 163/ piá¹‡á¸• apÄ• tikÄ• , uÃ±chÄ• pattÄ• gate ratÄ

dhunÄ• ma maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<1151> á¹• 21 ``rukkhamÅ«likÄ• sÄ• tatikÄ• , uÃ±chÄ• pattÄ• gate ratÄ• .

dÄ• lemu maccuno senaá¹ƒ, ajjhattaá¹ƒ susamÄ• hitÄ• ||

<1152> á¹• 21 ``rukkhamÅ«likÄ• sÄ• tatikÄ• , uÃ±chÄ• pattÄ• gate ratÄ• .

dhunÄ• ma maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<1153> á¹• 21 ``aá¹-á¹-hikaá¹…kalakuá¹-ike, maá¹ƒsanhÄ• rupasibbite.

dhiratthu pure duggandhe, paragatte mamÄ• yase ||

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``tava sarÄ«raá¹ƒ navasotaá¹ƒ, duggandhakaraá¹ƒ paribandhaá¹ƒ.

bhikkhu parivajjayate taá¹ƒ, mÄ«á¸·haÃ±ca yathÄ• sucikÄ• mo ||

<1156> á¹• 21 ``evaÃ±ce \Be II 483/ taá¹ƒ jano jaÃ±Ã±Ä• , yathÄ• jÄ• nÄ• mi taá¹ƒ ahaá¹ƒ

Ä• rakÄ• parivajjeyya, gÅ«thaá¹-á¹-hÄ• naá¹ƒva pÄ• vuse ||

<1157> á¹• 21 ``evametaá¹ƒ mahÄ• vÄ«ra, yathÄ• samaá¹‡a bhÄ• sasi.

ettha ceke visÄ«danti, paá¹…kamhiva jaraggavo ||

<1158> á¹• 21 ``Ä• kÄ• samhi haliddiyÄ• , yo maÃ±Ã±etha rajetave.

aÃ±Ã±ena vÄ• pi raá¹…gena, vighÄ• tudayameva taá¹ƒ ||

<1159> á¹• 21 ``tadÄ• kÄ• sasamaá¹ƒ cittaá¹ƒ, ajjhattaá¹ƒ susamÄ• hitaá¹ƒ.

mÄ• pÄ• pacitte Ä• sÄ• di, aggikhandhaá¹ƒva pakkhimÄ• ||

<1160> á¹• 21 ``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

<1161> á¹• 21 ``passa cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hiá¹ƒ tacena onaddhaá¹ƒ, saha vatthehi sobhati ||

<1162> á¹• 21 ``alattakakatÄ• \Ne II 408/ pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1163> á¹• 21 ``aá¹-á¹-hÄ• padakatÄ• kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1164> á¹• 21 ``aÃ±janÄ«va navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1165> á¹• 21 ``odahi migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, kaddante migabandhake ||

<1166> á¹• 21 ``chinno pÄ• so migavassa, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, socante migaluddake ||

<1167> á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

anekÄ• kÄ• rasampanne, sÄ• riputtamhi nibbute ||

<1168> á¹• 21 ``aniccÄ• \Be II 484/ vata saá¹…khÄ• rÄ• , uppÄ• davayadhammino.

uppajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukho ||

<1169> á¹• 21 ``sukhumaá¹ƒ te paá¹-ivijjhanti, vÄ• laggaá¹ƒ usunÄ• yathÄ• .

ye paÃ±cakkhandhe passanti, parato no ca attato ||

<1170> á¹• 21 ``ye ca passanti saá¹…khÄ• re, parato no ca attato.

paccabyÄ• dhiá¹ƒsu nipuá¹‡aá¹ƒ, vÄ• laggaá¹ƒ usunÄ• yathÄ• ||

<1171> á¹• 21 ``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbaje ||

<1172> á¹• 21 ``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

bhavarÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbaje ||

<1173> á¹• 21 ``codito \Ee III 164/ bhÄ• vitattena, sarÄ«rantimadhÄ• rinÄ• .

migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayiá¹ƒ ||

<1174> á¹• 21 ``nayidaá¹ƒ sithilamÄ• rabbha, nayidaá¹ƒ appena thÄ• masÄ• .

nibbÄ• namadhigantabbaá¹ƒ, sabbaganthapamocanaá¹ƒ ||

<1175> á¹• 21 ``ayaÃ±ca daharo bhikkhu, ayamuttamaporiso.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

<1176> á¹• 21 ``vivaramanupabhanti vijjutÄ• , vebhÄ• rassa ca paá¹‡á¸• avassa ca.

nagavivaragato jhÄ• yati, putto appaá¹-imassa tÄ• dino ||

<1177> á¹• 21 ``upasanto \Ne II 409/ uparato, pantasenÄ• sano muni.

dÄ• yÄ• do buddhaseá¹-á¹-hassa, brahmunÄ• abhivandito ||

<1178> á¹• 21 ``upasantaá¹ƒ uparataá¹ƒ, pantasenÄ• sanaá¹ƒ muniá¹ƒ.

dÄ• yÄ• daá¹ƒ buddhaseá¹-á¹-hassa, vanda brÄ• hmaá¹‡a kassapaá¹ƒ ||

<1179> á¹• 21 ``yo ca jÄ• tisataá¹ƒ gacche, sabbÄ• brÄ• hmaá¹‡ajÄ• tiyo.

sottiyo vedasampanno, manussesu punappunaá¹ƒ ||

<1180> á¹• 21 ``ajjhÄ• yakopi ce assa, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

etassa vandanÄ• yetaá¹ƒ, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

<1181> á¹• 21 ``yo \Be II 485/ so aá¹-á¹-ha vimokkhÄ• ni, purebhattaá¹ƒ aphassayi.

anulomaá¹ƒ paá¹-ilomaá¹ƒ, tato piá¹‡á¸• Ä• ya gacchati ||

<1182> á¹• 21 ``tÄ• disaá¹ƒ bhikkhuá¹ƒ mÄ• sÄ• di, mÄ• ttÄ• naá¹ƒ khaá¹‡i brÄ• hmaá¹‡a

abhippasÄ• dehi manaá¹ƒ, arahantamhi tÄ• dine.

khippaá¹ƒ paÃ±jaliko vanda, mÄ• te vijaá¹-i matthakaá¹ƒ ||

<1183> á¹• 21 ``neso passati saddhammaá¹ƒ, saá¹ƒsÄ• rena purakkhato.

adhogamaá¹ƒ jimhapathaá¹ƒ, kummaggamanudhÄ• vati ||

<1184> á¹• 21 ``kimÄ«va mÄ«á¸·hasallitto, saá¹…khÄ• re adhimucchito.

pagÄ• á¸·ho lÄ• bhasakkÄ• re, tuccho gacchati poá¹-á¹-hilo ||

<1185> á¹• 21 ``imaÃ±ca passa Ä• yantaá¹ƒ, sÄ• riputtaá¹ƒ sudassanaá¹ƒ.

vimuttaá¹ƒ ubhatobhÄ• ge, ajjhattaá¹ƒ susamÄ• hitaá¹ƒ ||

<1186> á¹• 21 ``visallaá¹ƒ khÄ«á¹‡asaá¹ƒyogaá¹ƒ, tevijjaá¹ƒ maccuhÄ• yinaá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

<1187> ``ete \Ee III 165/ sambahulÄ• devÄ• , iddhimanto yasassino.

dasa devasahassÄ• ni, sabbe brahmapurohitÄ• .

moggallÄ• naá¹ƒ namassantÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<1188> á¹• 21 ``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risa ||

<1189> á¹• 21 ``pÅ«jito naradevena, uppanno maraá¹‡Ä• bhibhÅ«.

puá¹‡á¸• arÄ«kaá¹ƒva toyena, saá¹…khÄ• renupalimpati ||

<1190> á¹• 21 ``yassa muhuttena sahassadhÄ• loko, saá¹ƒvidito sabrahmakappo vasi.

iddhiguá¹‡e cutupapÄ• te kÄ• le, passati devatÄ• sa bhikkhu ||

<1191> á¹• 21 ``sÄ• riputtova \Be II 486/ \Ne II 410/ paÃ±Ã±Ä• ya, sÄ«lena upasamena ca

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• ||

<1192> á¹• 21 ``koá¹-isatasahassassa, attabhÄ• vaá¹ƒ khaá¹‡ena nimmine.

ahaá¹ƒ vikubbanÄ• su kusalo, vasÄ«bhÅ«tomhi iddhiyÄ• ||

<1193> á¹• 21 ``samÄ• dhivijjÄ• vasipÄ• ramÄ«gato, moggallÄ• nagotto asitassa sÄ• sane

dhÄ«ro samucchindi samÄ• hitindriyo, nÄ• go yathÄ• pÅ«tilataá¹ƒva bandhanaá¹ƒ ||

<1194> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<1195> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<1196> á¹• 21 ``kÄ«diso nirayo Ä• si, yattha dussÄ« apaccatha.

vidhuraá¹ƒ sÄ• vakamÄ• sajja, kakusandhaÃ±ca brÄ• hmaá¹‡aá¹ƒ ||

<1197> á¹• 21 ``sataá¹ƒ Ä• si ayosaá¹…kÅ«, sabbe paccattavedanÄ• .

Ä«diso nirayo Ä• si, yattha dussÄ« apaccatha.

vidhuraá¹ƒ sÄ• vakamÄ• sajja, kakusandhaÃ±ca brÄ• hmaá¹‡aá¹ƒ ||

<1198> á¹• 21 ``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1199> á¹• 21 ``majjhesarasmiá¹ƒ tiá¹-á¹-hanti, vimÄ• nÄ• kappaá¹-hÄ• yino.

veá¸·uriyavaá¹‡á¹‡Ä• rucirÄ• , accimanto pabhassarÄ• .

accharÄ• tattha naccanti, puthu nÄ• nattavaá¹‡á¹‡iyo ||

<1200> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1201> á¹• 21 ``yo ve buddhena codito, bhikkhusaá¹…ghassa pekkhato.

migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi ||

<1202> á¹• 21 ``yo \Be II 487/ \Ee III 166/ etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ n

<1203> á¹• 21 ``yo vejayantapÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi.

iddhibalenupatthaddho, saá¹ƒvejesi ca devatÄ• ||

<1204> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1205> á¹• 21 ``yo vejayantapÄ• sÄ• de, sakkaá¹ƒ so paripucchati.

api Ä• vuso jÄ• nÄ• si, taá¹‡hakkhayavimuttiyo.

tassa sakko viyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ ||

<1206> á¹• 21 ``yo \Ne II 411/ etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1207> á¹• 21 ``yo brahmÄ• naá¹ƒ paripucchati, sudhammÄ• yaá¹ƒ á¹-hito sabhaá¹ƒ.

ajjÄ• pi tyÄ• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ ||

<1208> á¹• 21 ``tassa brahmÄ• viyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ.

na me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu ||

<1209> á¹• 21 ``passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

sohaá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassato ||

<1210> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1211> á¹• 21 ``yo mahÄ• neruno kÅ«á¹-aá¹ƒ, vimokkhena aphassayi.

vanaá¹ƒ pubbavidehÄ• naá¹ƒ, ye ca bhÅ«misayÄ• narÄ• ||

<1212> á¹• 21 ``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1213> á¹• 21 ``na ve aggi cetayati, ahaá¹ƒ bÄ• laá¹ƒ á¸• ahÄ• miti.

bÄ• lova jalitaá¹ƒ aggiá¹ƒ, Ä• sajja naá¹ƒ paá¸• ayhati ||

<1214> á¹• 21 ``evameva \Be II 488/ tuvaá¹ƒ mÄ• ra, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

sayaá¹ƒ á¸• ahissasi attÄ• naá¹ƒ, bÄ• lo aggiá¹ƒva samphusaá¹ƒ ||

<1215> á¹• 21 ``apuÃ±Ã±aá¹ƒ pasavÄ« mÄ• ro, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

kinnu maÃ±Ã±asi pÄ• pima, na me pÄ• paá¹ƒ vipaccati ||

<1216> á¹• 21 ``karato te cÄ«yate pÄ• paá¹ƒ, cirarattÄ• ya antaka.

mÄ• ra nibbinda buddhamhÄ• , Ä• saá¹ƒ mÄ• kÄ• si bhikkhusu ||

<1217> á¹• 21 ``iti mÄ• raá¹ƒ atajjesi, bhikkhu bhesakaá¸·Ä• vane.

tato so dummano yakkho, tatthevantaradhÄ• yathÄ• â€™â€™ ti || ---

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no thero gÄ• thÄ• yo abhÄ• sitthÄ• ti.

iminÄ• anukkamena ekaccaá¹ƒ saá¹…gahaá¹ƒ Ä• ropetvÄ• á¹-hapitÄ• .

tattha __ ``Ä• raÃ±Ã±ikÄ• â€™â€™ _tiÄ• dikÄ• catasso gÄ• thÄ• bhikkhÅ«naá¹ƒ ovÄ• da
__Ä• raÃ±Ã±ikÄ• _ti gÄ• mantasenÄ• sanaá¹ƒ paá¹-ikkhipitvÄ• Ä• raÃ±Ã±akadhutaá¹…gas
saá¹…ghabhattaá¹ƒ paá¹-ikkhipitvÄ• piá¹‡á¸• apÄ• tikaá¹…gasamÄ• dÄ• nena \Ee III 167/
ghare laddhapiá¹‡á¸• apÄ• tena yÄ• panakÄ• . __uÃ±chÄ• pattÄ• gate_ \Ne II 412/ __ratÄ•
Ä• gate pattapariyÄ• panne ratÄ• , teneva abhiratÄ• santuá¹-á¹-hÄ• . __dÄ• lemu maccunc
anatthajanane sahÄ• yabhÄ• vÅ«pagamanato maccurÄ• jassa senÄ• bhÅ«taá¹ƒ kilesavÄ•
__ajjhattaá¹ƒ susamÄ• hitÄ• _ti gocarajjhattesu suá¹-á¹-hu samÄ• hitÄ• hutvÄ• , etenassa

__dhunÄ• mÄ• _ti niddhunÄ• ma viddhaá¹ƒsema.

__sÄ• tatikÄ• _ti sÄ• taccakÄ• rino bhÄ• vanÄ• ya satatapavattavÄ«riyÄ• .

__ ``aá¹-á¹-hikaá¹…kalakuá¹-ikeâ€™â€™ _tiÄ• dikÄ• catasso gÄ• thÄ• attÄ• naá¹ƒ palob
gaá¹‡ikÄ• ya ovÄ• davasena abhÄ• si. tattha __aá¹-á¹-hikaá¹…kalakuá¹-ike_ti aá¹-á¹-hisaá¹
__nhÄ• rupasibbite_ti navahi nhÄ• rusatehi samantato sibbite. araÃ±Ã±e kuá¹-iyo dÄ• ruda
II 489/ valliÄ• dÄ«hi bandhitvÄ• kariyanti, tvaá¹ƒ pana paramajegucchena aá¹-á¹-hikaá¹…ka
paramajeguccheheva nhÄ• rÅ«hi bandhitvÄ• katÄ• , ativiya jegucchÄ• paá¹-ikkÅ«lÄ• cÄ•
pÅ«re duggandhe_ti kesalomÄ• dino nÄ• nappakÄ• rassa asucino pÅ«re paripuá¹‡á¹‡e, tat
tava dhÄ«kÄ• ro hotu. __paragatte mamÄ• yase_ti idaÃ±ca te duggandhassa upari phoá¹-a
parissayaá¹ƒ evaá¹ƒ asuciduggandhaá¹ƒ jegucchaá¹ƒ paá¹-ikkÅ«lasamÄ• dÄ• naá¹ƒ tÄ• dis

soá¹‡asiá¹…gÄ• lakimikulÄ• dÄ«naá¹ƒ gattabhÅ«te kaá¸·evare mamattaá¹ƒ karosi.

__gÅ«thabhaste_ti gÅ«thabharitabhastasadise. __taconaddhe_ti tacena onaddhe chavima
__uragaá¹‡á¸• ipisÄ• cinÄ«_ti ure á¹-hitagaá¹‡á¸• advayavatÄ« bhayÄ• nakabhÄ• vato ana
pisÄ• casadisÄ«. __yÄ• ni sandanti sabbadÄ• _ti yÄ• ni nava sotÄ• ni, nava vaá¹‡amukhÄ•
sandanti, savanti, asuciá¹ƒ paggharanti.

__paribandha_nti sammÄ• paá¹-ipattiparibandhabhÅ«taá¹ƒ. __bhikkhÅ«_ti saá¹ƒsÄ• re bha
bhinnakileso vÄ• dÅ«rato __parivajjayate_ti mamattaá¹ƒ na karoti. __mÄ«á¸·haÃ±ca yathÄ
nipÄ• tamattaá¹ƒ. yathÄ• sucijÄ• tiko sucimeva icchanto sasÄ«saá¹ƒ nhÄ• to mÄ«á¸·haá¹ƒ
parivajjesi, evamevaá¹ƒ bhikkhÅ«ti attho.

__evaÃ±ce taá¹ƒ jano jaÃ±Ã±Ä• , yathÄ• jÄ• nÄ• mi taá¹ƒ aha_nti evaá¹ƒ sarÄ«rasaÃ±Ã±
ahaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• mi, evameva mahÄ• jano jÄ• neyya, taá¹ƒ Ä• rakÄ• dÅ«
__gÅ«thaá¹-á¹-hÄ• naá¹ƒva_ \Ne II 413/ __pÄ• vuse_ti pÄ• vusakÄ• le kilinnÄ• suciá¹ƒ nira
gÅ«thaá¹-á¹-hÄ• naá¹ƒ viya sucijÄ• tiko. yasmÄ• pana taá¹ƒ yathÄ• bhÅ«taá¹ƒ na jÄ• nÄ• t
sÄ«saá¹ƒ na ukkhipatÄ«ti adhippÄ• yo.

evaá¹ƒ \Ee III 168/ therena sarÄ«re dose vibhÄ• vite sÄ• gaá¹‡ikÄ• lajjÄ• vanatamukhÄ•
paccupaá¹-á¹-hapetvÄ• __ ``evametaá¹ƒ mahÄ• vÄ«rÄ• â€™â€™ _ti gÄ• thaá¹ƒ vatvÄ• th
tattha __ettha ceke_ti evaá¹ƒ pÄ• kaá¹-apaá¹-ikkÅ«lasabhÄ• vepi etasmiá¹ƒ kÄ• ye ekacce
__visÄ«danti_ visÄ• daá¹ƒ \Be II 490/ Ä• pajjanti. __paá¹…kamhiva jaraggavo_ mahÄ• kad
sampatitadubbalabalibaddo viya byasanameva pÄ• puá¹‡antÄ«ti attho.

puna taá¹ƒ thero mÄ• dise evarÅ«pÄ• paá¹-ipatti niratthakÄ• vighÄ• tÄ• vahÄ• evÄ• ti da
``Ä• kÄ• samhÄ«â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha. tassattho --- yo puggalo hal
raá¹…gajÄ• tena Ä• kÄ• saá¹ƒ raÃ±jituá¹ƒ maÃ±Ã±eyya, tassa taá¹ƒ kammaá¹ƒ __vighÄ• t
cittavighÄ• tÄ• vahameva siyÄ• , yathÄ• taá¹ƒ avisaye yogo.

__tadÄ• kÄ• sasamaá¹ƒ citta_nti tayidaá¹ƒ mama cittaá¹ƒ Ä• kÄ• sasamaá¹ƒ katthaci alagg
suá¹-á¹-hu samÄ• hitaá¹ƒ, tasmÄ• __mÄ• pÄ• pacitte Ä• sÄ• dÄ«_ti kÄ• mesu nimuggatÄ•
mÄ• dise mÄ• Ä• sÄ• dehi. __aggikhandhaá¹ƒva pakkhimÄ• _ti pakkhimÄ• salabho aggik
anatthameva pÄ• puá¹‡Ä• ti, evaá¹ƒ sampadamidaá¹ƒ tuyhanti dasseti.

__passa cittakata_ntiÄ• dikÄ• satta gÄ• thÄ• tameva gaá¹‡ikaá¹ƒ disvÄ• vipallattacittÄ• r
ovÄ• dadÄ• navasena vuttÄ• . taá¹ƒ sutvÄ• sÄ• gaá¹‡ikÄ• maá¹…kubhÅ«tÄ• Ä• gatama

__tadÄ• sÄ«_tiÄ• dikÄ• catasso gÄ• thÄ• Ä• yasmato sÄ• riputtattherassa parinibbÄ• naá

__anekÄ• kÄ• rasampanne_ti anekehi sÄ«lasaá¹ƒvarÄ• dippakÄ• rehi paripuá¹‡á¹‡e.

__sukhumaá¹ƒ te paá¹-ivijjhantÄ«_ti te yogino atisukhumaá¹ƒ paá¹-ivijjhanti nÄ• ma. yathÄ•
__vÄ• laggaá¹ƒ usunÄ• yathÄ• _ yathÄ• satadhÄ• bhinnassa vÄ• lassa ekaá¹ƒ aá¹ƒsu agg
vijjullatobhÄ• sena vijjhantÄ• viyÄ• ti attho. ke pana teti Ä• ha __ ``ye paÃ±cakkhandhe pas
attatoâ€™â€™ _ti. tattha __parato_ti anattato. tassa attaggÄ• hapaá¹-ikkhepadassanaÃ±he
ca attatoâ€™â€™ _ti. etena anattato abhivuá¹-á¹-hitassa ariyamaggassa vasena dukkhasac
pariÃ±Ã±Ä• bhisamayaá¹ƒ Ä• ha, tadavinÄ• bhÄ• vato pana itaresampi abhisamayÄ• naá¹ƒ
hotÄ«ti daá¹-á¹-habbaá¹ƒ. keci pana ``anatthakÄ• rakato pare nÄ• ma paÃ±cupÄ• dÄ• nakk
passantÄ«â€™ ti iminÄ• visesato sabbopi sammadeva vuttoâ€™â€™ ti vadanti. __paccaby
paá¹-ivijjhiá¹ƒsu.

__sattiyÄ• _ \Be II 491/ __viya omaá¹-á¹-ho_ti paá¹-hamagÄ• thÄ• tissattheraá¹ƒ Ä• rabbh
vaá¸• á¸• hamÄ• nattheraá¹ƒ. tÄ• heá¹-á¹-hÄ• vuttatthÄ• va.

__codito_ \Ee III 169/ __bhÄ• vitattenÄ• _ti gÄ• thÄ• pÄ• sÄ• dakampanasuttantaá¹ƒ Ä• ra
__bhÄ• vitattena sarÄ«rantimadhÄ• rinÄ• _ti bhagavantaá¹ƒ sandhÄ• ya vadati.

__nayidaá¹ƒ sithilamÄ• rabbhÄ• _tiÄ• dikÄ• dve gÄ• thÄ• hÄ«navÄ«riyaá¹ƒ __veda_nÄ•
Ä• rabbha vuttÄ• . tattha __sithilamÄ• rabbhÄ• _ti sithilaá¹ƒ katvÄ• vÄ«riyaá¹ƒ akatvÄ• . __
appakena vÄ«riyabalena nayidaá¹ƒ nibbÄ• naá¹ƒ adhigantabbaá¹ƒ, mahanteneva pana
catubbidhasammappadhÄ• navÄ«riyena pattabbanti attho.

__vivaramanupabhantÄ«_tiÄ• dikÄ• dve gÄ• thÄ• attano vivekabhÄ• vaá¹ƒ Ä• rabbha vut
abhivandito_ti mahÄ• brahmunÄ• sadevakena lokena ca abhimukhena hutvÄ• thomito nar

__upasantaá¹ƒ uparata_ntiÄ• dikÄ• paÃ±ca gÄ• thÄ• rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pavisa
disvÄ• ``kÄ• á¸·akaá¹‡á¹‡Ä« mayÄ• diá¹-á¹-hÄ• â€™â€™ ti oloketvÄ• á¹-hitaá¹ƒ sÄ• riput
micchÄ• diá¹-á¹-hibrÄ• hmaá¹‡aá¹ƒ disvÄ• tassa anukampÄ• ya ``ayaá¹ƒ brÄ• hmaá¹‡o mA
ariyÅ«pavÄ• dapaá¹-ighÄ• tatthaá¹ƒ ``theraá¹ƒ vandÄ• hÄ«â€™â€™ ti taá¹ƒ uyyojentena vu
gacche_ti jÄ• tÄ«naá¹ƒ sataá¹ƒ upagaccheyya. __sottiyo_ti sottiyajÄ• tiko. __vedasampann
__etassÄ• _ti therassa. ayaÃ±hettha saá¹…khepattho --- __yo_ puggalo uditoditÄ• asambh
satabrÄ• hmaá¹‡ajÄ• tiyo anupaá¹-ipÄ• á¹-iyÄ• uppajjanavasena upagaccheyya, tattha ca
nipphattiá¹ƒ gato tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragÅ« siyÄ• brÄ• hmaá¹‡avattaÃ±ca pÅ«re
vijjÄ• dianuá¹-á¹-hÄ• naá¹ƒ etassa mahÄ• kassapattherassa vandanÄ• ya vandanÄ• mayap
nÄ• gghati, vandanÄ• mayapuÃ±Ã±ameva tato mahantataranti.

__aá¹-á¹-ha_ \Ne II 415/ __vimokkhÄ• nÄ«_ti rÅ«pajjhÄ• nÄ• dike aá¹-á¹-ha vimokkhe. bhÄ

rÅ«pajjhÄ• nÄ• ni paccanÄ«kadhammehi suá¹-á¹-hu vimuttataá¹ƒ abhirativasena Ä• ramma
pavattiá¹ƒ upÄ• dÄ• ya ``vimokkhÄ• nÄ«â€™â€™ ti vuccanti. nirodhasamÄ• patti pana pac
eva. idha pana jhÄ• nameva veditabbaá¹ƒ. __anulomaá¹ƒ_ \Be II 492/ __paá¹-iloma_nti paá
paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• anulomaá¹ƒ, nevasaÃ±Ã±Ä
yÄ• va paá¹-hamajjhÄ• nÄ• paá¹-ilomaá¹ƒ. __purebhatta_nti bhattakiccato pureyeva. __aph
anekÄ• kÄ• ravokÄ• rÄ• samÄ• pattiyo samÄ• pajji. __tato piá¹‡á¸• Ä• ya gacchatÄ«_ti tat
tato vÄ• samÄ• pattisamÄ• pajjitato pacchÄ• idÄ• ni piá¹‡á¸• Ä• ya gacchatÄ«ti tadahu pa
paá¹-ipattiá¹ƒ sandhÄ• ya vadati. thero pana divase divase tatheva paá¹-ipajjati.

__tÄ• disaá¹ƒ_ \Ee III 170/ __bhikkhuá¹ƒ mÄ• sÄ• dÄ«_ti yÄ• disassa guá¹‡Ä• ekadesena
tathÄ• rÅ«paá¹ƒ buddhÄ• nubuddhaá¹ƒ mahÄ• khÄ«á¹‡Ä• savaá¹ƒ bhikkhuá¹ƒ mÄ• Ä• sÄ
brÄ• hmaá¹‡Ä• _ti Ä• sÄ• danena ca, brÄ• hmaá¹‡a, mÄ• attÄ• naá¹ƒ khaá¹‡i, ariyÅ«pavÄ
vÄ• ummulehi. __abhippasÄ• dehi mana_nti ``sÄ• dhurÅ«po vata ayaá¹ƒ samaá¹‡oâ€™â€
__mÄ• te vijaá¹-i matthaka_nti tava matthakaá¹ƒ tasmiá¹ƒ katena aparÄ• dhena sattadhÄ•
paá¹-ikÄ• ratthaá¹ƒ khippameva paÃ±jaliko vandÄ• ti. brÄ• hmaá¹‡o taá¹ƒ sutvÄ• bhÄ«to s
lomahaá¹-á¹-hajÄ• to tÄ• vadeva theraá¹ƒ khamÄ• pesi.

__neso passatÄ«_tiÄ• dikÄ• dve gÄ• thÄ• poá¹-á¹-hilaá¹ƒ nÄ• ma bhikkhuá¹ƒ sammÄ• a
micchÄ• jÄ«vakataá¹ƒ disvÄ• codanÄ• vasena vuttÄ• . tattha __neso passati saddhamma_
sataá¹ƒ buddhÄ• dÄ«naá¹ƒ dhammaá¹ƒ maggaphalanibbÄ• naá¹ƒ na passati. kasmÄ• ? __
saá¹ƒsÄ• rabandhanaavijjÄ• dinÄ• purakkhato apÄ• yesu nibbattanato __adhogamaá¹ƒ_ h
mÄ• yÄ• sÄ• á¹-heyyÄ• nugatattÄ• __jimhapathaá¹ƒ_ micchÄ• maggabhÄ• vato __kumma
__anudhÄ• vati_ anuparivattati.

__kimÄ«va mÄ«á¸·hasallitto_ti gÅ«thakimÄ« viya mÄ«á¸·hena samantato litto kilesÄ• sucir
adhimucchito_ ajjhÄ• panno. __pagÄ• á¸·ho lÄ• bhasakkÄ• re_ti lÄ• bhe ca sakkÄ• re ca ta
gÄ• á¸·ho ogÄ• á¸·ho. __tuccho gacchati poá¹-á¹-hilo_ti adhisÄ«lasikkhÄ• bhÄ• vato tuccho
poá¹-á¹-hilo bhikkhu gacchati pavattati.

__imaÃ±ca_ \Be II 493/ \Ne II 416/ __passÄ• _tiÄ• dikÄ• dve gÄ• thÄ• Ä• yasmantaá¹ƒ sÄ
vuttÄ• . tattha __imaÃ±ca passÄ• _ti Ä• yasmantaá¹ƒ sÄ• riputattheraá¹ƒ disvÄ• pasannan
Ä• lapati. __sudassana_nti asekkhÄ• naá¹ƒ sÄ«lakkhandhÄ• naÃ±ceva pÄ• ripÅ«riyÄ• sÄ•
pÄ• ripÅ«riyÄ• sundaradassanaá¹ƒ. __vimuttaá¹ƒ ubhatobhÄ• ge_ti ubhatobhÄ• gato vimu
ubhatobhÄ• gavimuttaá¹ƒ ubhatobhÄ• geti arÅ«pasamÄ• pattiyÄ• rÅ«pakÄ• yato, maggena
tehiyeva vikkhambhanasamucchedabhÄ• gehi vimuttanti attho. sabbaso rÄ• gasallÄ• dÄ«na
kÄ• mÄ• diyogÄ• naá¹ƒ sammadeva khÄ«á¹‡attÄ• __khÄ«á¹‡asaá¹ƒyogaá¹ƒ_ suparisuddh
__tevijjaá¹ƒ_ maccurÄ• jassa bhaÃ±jitattÄ• __maccuhÄ• yinaá¹ƒ_ passÄ• ti yojanÄ• .

__ete sambahulÄ• _tiÄ• dikÄ• gÄ• thÄ• Ä• yasmatÄ• sÄ• riputtattherena mahÄ• moggall
vuttÄ• . tattha __pÅ«jito naradevenÄ• _ti narehi ca devehi ca paramÄ• ya pÅ«jÄ• ya \Ee III
maraá¹‡Ä• bhibhÅ«_ti loke uppanno hutvÄ• maraá¹‡aá¹ƒ abhibhavitvÄ• á¹-hito. atha vÄ•
sammÄ• sambuddhena kÄ• raá¹‡abhÅ«tena ariyÄ• ya jÄ• tiyÄ• uppanno. sammÄ• sambu
manusso hutvÄ• pacchÄ• pi ariyÄ• ya jÄ• tiyÄ• uttamo devo devÄ• tidevo ahosi, tasmÄ• `
pÅ«jito naradevena bhagavatÄ• pasaá¹ƒsÄ• vasena uppanno maraá¹‡Ä• bhibhÅ«te loke u
maccuhÄ• yÄ«. __puá¹‡á¸• arÄ«kaá¹ƒva toyena_ udakena puá¹‡á¸• arÄ«kaá¹ƒ viya saá¹…
taá¹‡hÄ• diá¹-á¹-hilepena na upalimpati, katthacipi anissitoti attho.

__yassÄ• _ti yena. __muhutte_ti khaá¹‡amatte kÄ• le. __sahassadhÄ• _ti sahassapakÄ• r
ayaÃ±hettha attho --- yena mahiddhikena Ä• yasmatÄ• mahÄ• moggallÄ• nena sahassilok
vidito, paccakkhato Ã±Ä• to __sabrahmakappo_ mahÄ• brahmasadiso Ä• vajjanÄ• divasÄ«
cutÅ«papÄ• te ca vasÄ«. __kÄ• le passatÄ«_ti tadanurÅ«pe kÄ• le dibbena cakkhunÄ• dev

__sÄ• riputtovÄ• _tiÄ• dikÄ• gÄ• thÄ• Ä• yasmatÄ• mahÄ• moggallÄ• nena attano guá¹‡
__sÄ• riputtovÄ• _ti gÄ• thÄ• ya \Be II 494/ ayaá¹ƒ saá¹…khepattho --- __paÃ±Ã±Ä• ya_ pa
__sÄ«lena_ sÄ«lasampattiyÄ• , __upasamena_ kilesavÅ«pasamena, yo bhikkhu __pÄ• raá
ukkaá¹ƒsaá¹ƒ gato so sÄ• riputto sÄ• vakehi paÃ±Ã±Ä• dÄ«hi guá¹‡ehi paramukkaá¹ƒsaga
paramukkaá¹ƒsagato. __etÄ• vaparamo siyÄ• _ etaparamo eva, natthi tato uttarÄ«ti. imaá¹ƒ
sÄ• riputto paÃ±Ã±Ä• ya uttamo, tathÄ• ahaá¹ƒ samÄ• dhinÄ• uttamoti dÄ«petuá¹ƒ avoca
``koá¹-isatasahassassÄ• _â€™â€™ tiÄ• di.

tattha \Ne II 417/ __khaá¹‡ena nimmine_ti khaá¹‡eneva koá¹-isatasahassaattabhÄ• vaá¹ƒ r
samattho. tassa nimminane na mayhaá¹ƒ bhÄ• ro atthi. __vikubbanÄ• su kusalo, vasÄ«bhÅ
kevalaá¹ƒ manomayavikubbanÄ• su eva, sabbÄ• yapi iddhiyÄ• vasÄ«bhÄ• vappatto amhi.

__samÄ• dhivijjÄ• vasipÄ• ramÄ«gato_ti savitakkasavicÄ• rÄ• disamÄ• dhÄ«su ceva pubb
vasÄ«bhÄ• vena pÄ• ramiá¹ƒ koá¹-iá¹ƒ patto asi. tassa taá¹‡hÄ• nissayÄ• dirahitassa satth
guá¹‡ehi ukkaá¹ƒsagato. dhitisampannatÄ• ya __dhÄ«ro, moggallÄ• nagotto_ moggallÄ• n
á¹-hapitaindriyatÄ• ya __samÄ• hitindriyo, _ yathÄ• hatthinÄ• go pÅ«tilatÄ• bandhanaá¹ƒ s
sakalaá¹ƒ kilesabandhanaá¹ƒ samucchindi evÄ• ti.

__kÄ«diso_ \Ee III 172/ __nirayo Ä• sÄ«_tiÄ• dayo gÄ• thÄ• koá¹-á¹-haá¹ƒ anupavisitvÄ•
á¹-hitamÄ• raá¹ƒ tajjentena therena vuttÄ• . tattha __kÄ«diso_ti kiá¹ƒpakÄ• ro. __yattha dus
niraye ``dussÄ«â€™â€™ ti evaá¹ƒnÄ• mo mÄ• ro. __apaccathÄ• _ti nirayagginÄ• apacci. _
vidhuraá¹ƒ nÄ• ma kakusandhassa bhagavato aggasÄ• vakaá¹ƒ. __Ä• sajjÄ• _ti ghaá¹-á¹-a
__kakusandhaÃ±ca brÄ• hmaá¹‡a_nti kakusandhaÃ±ca sammÄ• sambuddhaá¹ƒ Ä• sajjÄ•
kumÄ• raá¹ƒ Ä• visitvÄ• mÄ• rena khittÄ• sakkharÄ• therassa sÄ«se pati.

__sataá¹ƒ Ä• si ayosaá¹…kÅ«_ti tasmiá¹ƒ kira niraye upapannÄ• naá¹ƒ tigÄ• vuto attabhÄ•
dussÄ«mÄ• rassÄ• pi tÄ• disova ahosi. atha nirayapÄ• lÄ• tÄ• lakkhandhappamÄ• á¹‡Ä• r
Ä• dittÄ• naá¹ƒ sampajjalitÄ• naá¹ƒ sajotibhÅ«tÄ• naá¹ƒ satameva gahetvÄ• ``imasmiá¹ƒva
II 495/ hadayena cintetvÄ• pÄ• paá¹ƒ kataâ€™â€™ nti sudhÄ• doá¹‡iyaá¹ƒ sudhaá¹ƒ koá¹-
hadayamajjhaá¹ƒ koá¹-á¹-etvÄ• paá¹‡á¹‡Ä• sa janÄ• pÄ• dÄ• bhimukhÄ• , paá¹‡á¹‡Ä• sa
koá¹-á¹-entÄ• gacchanti, evaá¹ƒ gacchantÄ• ca paÃ±cahi vassasatehi ubho ante patvÄ• p
paÃ±cahi vassasatehi hadayamajjhaá¹ƒ upagacchanti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``sataá¹ƒ
ti. __sabbe paccattavedanÄ• _ti sayameva pÄ• á¹-iyekkavedanÄ• janakÄ• . sÄ• kira vedan
dukkhatarÄ• hoti, yathÄ• hi sinehapÄ• nasattÄ• hato parihÄ• rasattÄ• haá¹ƒ dukkhataraá¹
mahÄ• nirayadukkhato ussade vuá¹-á¹-hÄ• navedanÄ• dukkhatarÄ• . __Ä«diso nirayo Ä• s
devadÅ«tasuttena (AN a III 36; MN III 261) nirayo dÄ«petabbo.

__yo etamabhijÄ• nÄ• tÄ«_ti yo mahÄ• bhiÃ±Ã±o etaá¹ƒ kammaphalaÃ±ca hatthatale á¹-ha
abhimukhaá¹ƒ \Ne II 418/ katvÄ• paccakkhato jÄ• nÄ• ti. __bhikkhu buddhassa sÄ• vako_t
sammÄ• sambuddhassa sÄ• vako. __kaá¹‡ha, dukkhaá¹ƒ nigacchasÄ«_ti ekantakÄ• á¸·ake
samannÄ• gatattÄ• , kaá¹‡ha mÄ• ra, dukkhaá¹ƒ vindissasi.

__majjhesarasmi_nti mahÄ• samuddassa majjhe kira udakaá¹ƒ vatthuá¹ƒ katvÄ• nibbattav
kappaá¹-á¹-hitikÄ• ni honti. tenÄ• ha __ ``vimÄ• nÄ• kappaá¹-hÄ• yinoâ€™â€™ _ti. tesaá¹ƒ
vaá¹‡á¹‡o hoti, pabbatamatthake jalitanaá¸·aggikhandho viya ca etesaá¹ƒ acciyo jotanti, ten
pabhassarÄ• pabhÄ• sampannÄ• honti. tenÄ• ha __ ``veá¸·uriyavaá¹‡á¹‡Ä• rucirÄ• , acci
__puthu_ \Ee III 173/ __nÄ• nattavaá¹‡á¹‡iyo_ti nÄ«lÄ• divasena nÄ• nattavaá¹‡á¹‡Ä• bah
vimÄ• nesu naccanti.

__yo etamabhijÄ• nÄ• tÄ«_ti yo etaá¹ƒ vimÄ• naá¹ƒ vatthuá¹ƒ paccakkhaá¹ƒ katvÄ• jÄ• nÄ
vimÄ• napetavatthÅ«hi dÄ«petabbo.

__buddhena codito_ti sammÄ• sambuddhena codito uyyojito. __bhikkhusaá¹…ghassa pekh
bhikkhusaá¹…ghassa passantassa. __migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ pÄ• daá¹…guá¹-á¹-he
pubbÄ• rÄ• me visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya kÄ• ritaá¹ƒ sahassagabbhapaá¹-imaá¹-
pÄ• daá¹…guá¹-á¹-hena kampesiá¹ƒ. ekasmiÃ±hi samaye pubbÄ• rÄ• me yathÄ• vuttapÄ•
viharante sambahulÄ• navakatarÄ• bhikkhÅ« uparipÄ• sÄ• de nisinnÄ• satthÄ• rampi acir
kathetumÄ• raddhÄ• , taá¹ƒ sutvÄ• bhagavÄ• te saá¹ƒvejetvÄ• attano dhammadesanÄ• y
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• nattheraá¹ƒ Ä• mantesi --- ``passasi tvaá¹ƒ, moggallÄ• r
tiracchÄ• nakathamanuyutteâ€™â€™ ti. taá¹ƒ sutvÄ• thero satthu ajjhÄ• sayaá¹ƒ Ã±atvÄ•
Ä• pokasiá¹‡Ä• rammaá¹‡aá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``pÄ• sÄ
udakaá¹ƒ hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• ya pÄ• sÄ• damatthake thÅ«pikaá¹ƒ pÄ• daá¹…g

onamitvÄ• ekena passena aá¹-á¹-hÄ• si. punapi pahari, aparena passena aá¹-á¹-hÄ• si. te
saá¹ƒviggÄ• pÄ• sÄ• dassa patanabhayena tato nikkhamitvÄ• bhagavato samÄ«pe aá¹-á¹
ajjhÄ• sayaá¹ƒ oloketvÄ• dhammaá¹ƒ deseti. taá¹ƒ sutvÄ• tesu keci sotÄ• pattiphale patiá¹
sakadÄ• gÄ• miphale, keci anÄ• gÄ• miphale, keci arahattaphale patiá¹-á¹-hahiá¹ƒsu. svÄ•
pÄ• sÄ• dakampanasuttena dÄ«petabbo.

__vejayantapÄ• sÄ• da_nti so vejayantapÄ• sÄ• do tÄ• vatiá¹ƒsabhavane yojanasahassub
anekasahassaniyyÅ«hakÅ«á¹-Ä• gÄ• rapaá¹-imaá¹‡á¸• ito devÄ• surasaá¹…gÄ• me asure
nagaramajjhe \Ne II 419/ á¹-hite uá¹-á¹-hito vijayantena nibbattattÄ• ``vejayantoâ€™â€™ ti
pÄ• sÄ• do, taá¹ƒ sandhÄ• yÄ• ha ``vejayantapÄ• sÄ• daâ€™â€™ nti. tampi hi ayaá¹ƒ ther
kampesi. ekasmiÃ±hi samaye bhagavantaá¹ƒ pubbÄ• rÄ• me viharantaá¹ƒ sakko devarÄ• j
taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ pucchi. tassa bhagavÄ• vissajjeti. so taá¹ƒ sutvÄ• attama
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• attano devalokameva gato. athÄ• yasmÄ• mahÄ
``ayaá¹ƒ sakko bhagavantaá¹ƒ upasaá¹…kamitvÄ• evarÅ«paá¹ƒ gambhÄ«raá¹ƒ nibbÄ• na
pucchi, bhagavatÄ• ca paÃ±ho vissajjito, kinnu kho jÄ• nitvÄ• gato, udÄ• hu ajÄ• nitvÄ• ?
174/ devalokaá¹ƒ gantvÄ• tamatthaá¹ƒ jÄ• neyyaâ€™â€™ nti. so tÄ• vadeva tÄ• vatiá¹ƒsa
devÄ• namindaá¹ƒ tamatthaá¹ƒ pucchi. sakko dibbasampattiyÄ• pamatto hutvÄ• vikkhepa
saá¹ƒvegajananatthaá¹ƒ vejayantapÄ• sÄ• daá¹ƒ pÄ• daá¹…guá¹-á¹-hena kampesi. tena vu

``yo \Be II 497/ vejayantapÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi.

iddhibalenupatthaddho, saá¹ƒvejesi ca devatÄ• â€™â€™ ti || (MN I 513)

ayaá¹ƒ panattho cÅ«á¸·ataá¹‡hÄ• saá¹…khayavimuttisuttena (MN I 390 Ä• dayo) dÄ«petab
heá¹-á¹-hÄ• vuttoyeva.

__sakkaá¹ƒ so paripucchatÄ«_ti yathÄ• vuttameva therassa taá¹‡hÄ• saá¹…khayavimuttip
vuttaá¹ƒ. tenÄ• ha __ ``api, Ä• vuso, jÄ• nÄ• si, taá¹‡hakkhayavimuttiyo_â€™â€™ ti. __tas
idaá¹ƒ therena pÄ• sÄ• dakampane kate saá¹ƒviggahadayena pamÄ• daá¹ƒ pahÄ• ya yonis
byÄ• katabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. satthÄ• rÄ• desitaniyÄ• meneva hi so tadÄ• ka
puá¹-á¹-ho yathÄ• tathaâ€™â€™ nti. tattha __sakkaá¹ƒ so paripucchatÄ«_ti sakkaá¹ƒ deva
moggallÄ• natthero satthÄ• rÄ• desitÄ• ya taá¹‡hÄ• saá¹…khayavimuttiyÄ• sammadeva g
atÄ«tatthe hi idaá¹ƒ vattamÄ• navacanaá¹ƒ. __api, Ä• vuso, jÄ• nÄ• sÄ«_ti, Ä• vuso, api jÄ
__taá¹‡hakkhayavimuttiyo_ti yathÄ• taá¹‡hÄ• saá¹…khayavimuttiyo satthÄ• rÄ• tuyhaá¹ƒ
jÄ• nÄ• sÄ«ti pucchi. __taá¹‡hakkhayavimuttiyo_ti vÄ• taá¹‡hÄ• saá¹…khayavimuttisuttass

__brahmÄ• na_nti mahÄ• brahmÄ• naá¹ƒ. __sudhammÄ• yaá¹ƒ á¹-hito sabha_nti sudham
brahmaloke sudhammasabhÄ• va, na tÄ• vatiá¹ƒsabhavane, sudhammasabhÄ• virahito dev

tyÄ• vuso, sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahÅ«_ti imaá¹ƒ brahmalokaá¹ƒ upagantuá¹
\Ne II 420/ samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• , satthu idhÄ• gamanato pubbe yÄ• tuyhaá¹ƒ
ajjÄ• pi idÄ• nipi sÄ• diá¹-á¹-hi na vigatÄ• ti? __passasi vÄ«tivattantaá¹ƒ, brahmaloke pabh
vÄ«tipatantaá¹ƒ mahÄ• kappinamahÄ• kassapÄ• dÄ«hi sÄ• vakehi parivÄ• ritassa tejodhÄ•
nisinnassa sasÄ• vakassa bhagavato obhÄ• saá¹ƒ passasÄ«ti attho. ekasmiÃ±hi samaye b
sudhammÄ• ya sabhÄ• ya sannipatitvÄ• sannisinnassa --- ``atthi nu kho koci samaá¹‡o vÄ
evaá¹ƒmahiddhiko, yo idha Ä• gantuá¹ƒ sakkuá¹‡eyyÄ• â€™â€™ ti cintentassa brahmuno \
tattha gantvÄ• brahmuno matthake Ä• kÄ• se nisinno tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• obhÄ
mahÄ• moggallÄ• nÄ• dÄ«naá¹ƒ Ä• gamanaá¹ƒ cintesi. saha cintanena tepi tattha gantvÄ•
satthu ajjhÄ• sayaá¹ƒ Ã±atvÄ• tejodhÄ• tuá¹ƒ \Ee III 175/ samÄ• pajjitvÄ• paccekadisÄ• su
vissajjitvÄ• sakalabrahmaloko ekobhÄ• so ahosi. satthÄ• brahmuno kallacittataá¹ƒ Ã±atvÄ
dhammaá¹ƒ desesi. desanÄ• pariyosÄ• ne anekÄ• ni brahmasahassÄ• ni maggaphalesu pa
sandhÄ• ya codento __ ``ajjÄ• pi tyÄ• vuso, sÄ• diá¹-á¹-hÄ«â€™â€™ _ti gÄ• thamÄ• ha. a
bakabrahmasuttena dÄ«petabbo. vuttaÃ±hetaá¹ƒ (SN a I 176) ---

``ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä
samayena aÃ±Ã±atarassa brahmuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• , yo idha Ä• gaccheyyÄ• â€™ ti. atha kho bhagavÄ• tass
cetoparivitakkamaÃ±Ã±Ä• ya seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• h
vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turaho
brahmuno upari vehÄ• saá¹ƒ pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• .

``atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi --- `kahaá¹ƒ nu kho bhagavÄ• et
addasÄ• kho Ä• yasmÄ• mahÄ• moggallÄ• no bhagavantaá¹ƒ dibbena cakkhunÄ• visudd
brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disv
balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ sa
antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no pu
tassa brahmuno \Be II 499/ uparivehÄ• saá¹ƒ pallaá¹…kena nisÄ«di tejodhÄ• tuá¹ƒ samÄ• p
bhagavato.

``atha \Ne II 421/ kho Ä• yasmato mahÄ• kassapassa etadahosi --- `kahaá¹ƒ nu kho bhagav
ti? addasÄ• kho Ä• yasmÄ• mahÄ• kassapo bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhe
brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disv
balavÄ• puriso ... pe ... evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. ath
mahÄ• kassapo dakkhiá¹‡aá¹ƒ disaá¹ƒ nissÄ• ya tassa brahmuno uparivehÄ• saá¹ƒ pallaá¹
samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato.

``atha kho Ä• yasmato mahÄ• kappinassa etadahosi --- `kahaá¹ƒ nu kho bhagavÄ• etarahi

kho Ä• yasmÄ• mahÄ• kappino bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhena atikkantam
uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disvÄ• na seyy
... pe ... evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi. atha kho Ä• yasmÄ
pacchimaá¹ƒ disaá¹ƒ nissÄ• ya tassa brahmuno. uparivehÄ• saá¹ƒ pallaá¹…kena nisÄ«di te
nÄ«cataraá¹ƒ bhagavato.

``atha kho Ä• yasmato anuruddhassa etadahosi --- `kahaá¹ƒ nu kho bhagavÄ• etarahi viha
Ä• yasmÄ• anuruddho bhagavantaá¹ƒ dibbena cakkhunÄ• visuddhena atikkantamÄ• nusa
uparivehÄ• saá¹ƒ pallaá¹…kena nisinnaá¹ƒ tejodhÄ• tuá¹ƒ samÄ• pannaá¹ƒ. disvÄ• na seyy
... pe ... evameva jetavane antarahito tasmiá¹ƒ brahmaloke pÄ• turahosi \Ee III 176/. atha kh
anuruddho uttaraá¹ƒ disaá¹ƒ nissÄ• ya tassa brahmuno uparivehÄ• saá¹ƒ pallaá¹…kena nis
samÄ• pajjitvÄ• nÄ«cataraá¹ƒ bhagavato. atha \Be II 500/ kho Ä• yasmÄ• mahÄ• moggall
gÄ• thÄ• ya ajjhabhÄ• si ---

``ajjÄ• pi te Ä• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaranti ||

``na me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu.

passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

svÄ• haá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassatoâ€™â€™ ti ||

``atha kho bhagavÄ• taá¹ƒ brahmÄ• naá¹ƒ saá¹ƒvejetvÄ• seyyathÄ• pi nÄ• ma balavÄ• p
evameva tasmiá¹ƒ brahmaloke antarahito jetavane pÄ• turahosi. atha kho so brahmÄ• aÃ±
brahmapÄ• risajjaá¹ƒ Ä• mantesi --- `ehi tvaá¹ƒ, mÄ• risa, yenÄ• yasmÄ• mahÄ• moggallÄ
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ evaá¹ƒ vadehi `atthi nu kho m
tassa bhagavato sÄ• vakÄ• evaá¹ƒmahiddhikÄ• evaá¹ƒmahÄ• nubhÄ• vÄ• seyyathÄ• pi b
kappino, anuruddhoâ€™â€™ â€™ ti. ``evaá¹ƒ, mÄ• risÄ• â€™â€™ ti kho so brahmapÄ• ris
paá¹-issutvÄ• yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami, upasaá¹…kamitvÄ•
etadavoca --- ``atthi nu kho, mÄ• risa moggallÄ• na, aÃ±Ã±epi tassa bhagavato sÄ• vakÄ•
evaá¹ƒmahÄ• nubhÄ• vÄ• seyyathÄ• pi bhavaá¹ƒ moggallÄ• no, kassapo, kappino, anuruo
mahÄ• moggallÄ• no taá¹ƒ brahmapÄ• risajjaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``tevijjÄ• iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ ti ||

``atha kho so brahmapÄ• risajjo Ä• yasmato mahÄ• moggallÄ• nassa bhÄ• sitaá¹ƒ abhinan
brahmÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ brahmÄ• naá¹ƒ etadavoca --- Ä• ya
evamÄ• ha ---

``tevijjÄ• \Be II 501/ iddhipattÄ• ca, cetopariyÄ• yakovidÄ• .

khÄ«á¹‡Ä• savÄ• arahanto, bahÅ« buddhassa sÄ• vakÄ• â€™â€™ ti ||

``idamavoca so brahmapÄ• risajjo. attamano ca so brahmÄ• tassa brahmapÄ• risajjassa bh
ti.

idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ayaá¹ƒ panattho bakabrahmasuttena dÄ«petabboâ€™â€™ ti.

__mahÄ• neruno kÅ«á¹-a_nti kÅ«á¹-asÄ«sena sakalameva sinerupabbatarÄ• jaá¹ƒ vadati.
jhÄ• navimokkhanissayena abhiÃ±Ã±Ä• á¹‡ena phassayÄ«ti adhippÄ• yo. __vana_nti jamb
vanabahulatÄ• ya ``vanaâ€™â€™ nti vutto. tenÄ• ha ``jambusaá¹‡á¸• assa issaroâ€™â€™
pubbavidehaá¹-á¹-hÄ• naá¹ƒ, pubbavidehanti attho. __ye ca bhÅ«misayÄ• narÄ• _ti bhÅ«m
177/ aparagoyÄ• nakÄ• ca uttarakurukÄ• ca manussÄ• . te hi gehÄ• bhÄ• vato ``bhÅ«mis
sabbe aphassayÄ«ti sambandho. ayaá¹ƒ panattho nandopanandadamanena (Vism II 396 n
dÄ«petabbo ---

``ekasmiá¹ƒ \Ne II 423/ kira samaye anÄ• thapiá¹‡á¸• iko gahapati bhagavato dhammadesa
bhante, paÃ±cahi bhikkhusatehi saddhiá¹ƒ mayhaá¹ƒ gehe bhikkhaá¹ƒ gaá¹‡hathÄ• â€™ ti
taá¹ƒdivasaÃ±ca bhagavato paccÅ«sasamaye dasasahassilokadhÄ• tuá¹ƒ olokentassa __n
nÄ• garÄ• jÄ• Ã±Ä• á¹‡amukhe Ä• pÄ• thaá¹ƒ Ä• gacchi. bhagavÄ• `ayaá¹ƒ nÄ• garÄ• jÄ•
Ä• pÄ• thaá¹ƒ Ä• gacchati, kiá¹ƒ nu kho bhavissatÄ«â€™ ti Ä• vajjento saraá¹‡agamanassa
`ayaá¹ƒ micchÄ• diá¹-á¹-hiko tÄ«su ratanesu appasanno, ko nu kho imaá¹ƒ micchÄ• diá¹-á¹
Ä• vajjento mahÄ• moggallÄ• nattheraá¹ƒ addasa.

``tato pabhÄ• tÄ• ya rattiyÄ• sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• Ä• yasmantaá¹ƒ Ä• nandaá
paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ Ä• rocehi tathÄ• gato devacÄ• rikaá¹ƒ gacchatÄ«â€™ ti
nandopanandassa Ä• pÄ• nabhÅ«miá¹ƒ sajjayiá¹ƒsu. so dibbaratanapallaá¹…ke dibbena se
tividhanÄ• á¹-akehi ceva nÄ• gaparisÄ• ya ca parivuto dibbabhÄ• janesu upaá¹-á¹-hÄ• pitaá
II 502/ olokayamÄ• no nisinno hoti. atha kho bhagavÄ• yathÄ• nÄ• garÄ• jÄ• passati, tath
vimÄ• namatthakeneva paÃ±cahi bhikkhusatehi saddhiá¹ƒ tÄ• vatiá¹ƒsadevalokÄ• bhimukh

``tena kho pana samayena nandopanandassa nÄ• garÄ• jassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ

hoti --- `ime hi nÄ• ma muá¹‡á¸• akÄ• samaá¹‡akÄ• amhÄ• kaá¹ƒ uparibhavanena devÄ• bhavanaá¹ƒ pavisantipi nikkhamantipi, na idÄ• ni ito paá¹-á¹-hÄ• ya imesaá¹ƒ amhÄ• kaá¹ƒ okirantÄ• naá¹ƒ gantuá¹ƒ dassÄ• mÄ«â€™ ti uá¹-á¹-hÄ• ya sinerupÄ• daá¹ƒ gantvÄ• taá¹ƒ sineruá¹ƒ sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• upari phaá¹‡aá¹ƒ katvÄ• tÄ• vatiá¹ƒsabha phaá¹‡ena paá¹-iggahetvÄ• adassanaá¹ƒ gamesi.

``atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo bhagavantaá¹ƒ etadavoca --- `pubbe, bhante, imas sineruá¹ƒ passÄ• mi, sineruparibhaá¹‡á¸• aá¹ƒ passÄ• mi, tÄ• vatiá¹ƒsaá¹ƒ passÄ• mi, veja vejayantassa pÄ• sÄ• dassa upari dhajaá¹ƒ passÄ• mi. ko nu kho, bhante, hetu ko paccayo sineruá¹ƒ passÄ• mi ... pe ... na vejayantassa pÄ• sÄ• dassa upari dhajaá¹ƒ passÄ• mÄ«â€ raá¹-á¹-hapÄ• la, nandopanando nÄ• ma nÄ• garÄ• jÄ• tumhÄ• kaá¹ƒ kupito sineruá¹ƒ satt parikkhipitvÄ• upari phaá¹‡ena paá¹-icchÄ• detvÄ• andhakÄ• raá¹ƒ katvÄ• á¹-hitoti. `dam bhanteâ€™ ti. na bhagavÄ• naá¹ƒ anujÄ• ni. atha kho Ä• yasmÄ• bhaddiyo Ä• yasmÄ• rÄ bhikkhÅ« uá¹-á¹-hahiá¹ƒsu. na bhagavÄ• anujÄ• ni.

``avasÄ• ne \Ne II 424/ mahÄ• moggallÄ• natthero `ahaá¹ƒ, bhante, damemi naâ€™ nti Ä• moggallÄ• nÄ• â€™ ti bhagavÄ• anujÄ• ni. thero attabhÄ• vaá¹ƒ vijahitvÄ• mahantaá¹ƒ nÄ abhinimminitvÄ• nandopanandaá¹ƒ cuddasakkhattuá¹ƒ bhogehi parikkhipitvÄ• tassa phaá¹ phaá¹‡aá¹ƒ á¹-hapetvÄ• sinerunÄ• saddhiá¹ƒ abhinippÄ«á¸·esi. nÄ• garÄ• jÄ• dhÅ«mÄ• y sarÄ«re dhÅ«mo atthi, mayhampi atthÄ«â€™ ti dhÅ«mÄ• yi. nÄ• garÄ• jassa dhÅ«mo thera pana dhÅ«mo nÄ• garÄ• jaá¹ƒ bÄ• dhati. tato nÄ• garÄ• jÄ• pajjali. theropi `na tuyhaá¹ƒyev mayhampi atthÄ«â€™ ti pajjali. nÄ• garÄ• jassa tejo theraá¹ƒ na bÄ• dhati, therassa pana te bÄ• dhati. nÄ• garÄ• jÄ• `ayaá¹ƒ maá¹ƒ sinerunÄ• abhinippÄ«á¸·etvÄ• dhÅ«mÄ• yati ceva ti cintetvÄ• , `bho, tuvaá¹ƒ kosÄ«â€™ ti paá¹-ipucchi. ahaá¹ƒ kho, nanda, moggallÄ• noti. bh bhikkhubhÄ• vena tiá¹-á¹-hÄ• hÄ«â€™â€™ ti.

``thero taá¹ƒ attabhÄ• vaá¹ƒ vijahitvÄ• tassa dakkhiá¹‡akaá¹‡á¹‡asotena pavisitvÄ• vÄ• n nikkhami, vÄ• makaá¹‡á¹‡asotena pavisitvÄ• dakkhiá¹‡akaá¹‡á¹‡asotena nikkhami. tathÄ• pavisitvÄ• vÄ• manÄ• sasotena nikkhami, vÄ• manÄ• sasotena pavisitvÄ• dakkhiá¹‡anÄ• nÄ• garÄ• jÄ• mukhaá¹ƒ vivari. thero mukhena pavisitvÄ• antokucchiyaá¹ƒ pÄ• cÄ«nena c bhagavÄ• `moggallÄ• na, manasi karohi mahiddhiko nÄ• goâ€™ ti Ä• ha. thero `mayhaá¹ƒ iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricit tiá¹-á¹-hatu, bhante, nandopanando, ahaá¹ƒ nandopanandasadisÄ• naá¹ƒ nÄ• garÄ• jÄ• na satasahassampi dameyyaâ€™ nti Ä• ha.

``nÄ• garÄ• jÄ• cintesi --- `pavisanto tÄ• va me na diá¹-á¹-ho, nikkhamanakÄ• le dÄ• ni na pakkhipitvÄ• saá¹…khÄ• dissÄ• mÄ«â€™ ti cintetvÄ• `nikkhamatha, bhante, mÄ• maá¹ƒ caá¹…kamanto bÄ• dhayitthÄ• â€™ ti Ä• ha. thero nikkhamitvÄ• bahi aá¹-á¹-hÄ• si. nÄ• ga

disvÄ• nÄ• savÄ• taá¹ƒ vissajji. thero catutthajjhÄ• naá¹ƒ samÄ• pajji, lomakÅ«pampissa v
nÄ• sakkhi. `avasesÄ• bhikkhÅ« kira Ä• dito paá¹-á¹-hÄ• ya sabbapÄ• á¹-ihÄ• riyÄ• ni kÄ•
imaá¹ƒ pana á¹-hÄ• naá¹ƒ patvÄ• evaá¹ƒ khippanisantino hutvÄ• samÄ• pajjituá¹ƒ nÄ• sak
bhagavÄ• nÄ• garÄ• jadamanaá¹ƒ nÄ• nujÄ• ni.

``nÄ• garÄ• jÄ• \Ee III 179/ `ahaá¹ƒ imassa samaá¹‡assa nÄ• savÄ• tena lomakÅ«pampi c
mahiddhiko so samaá¹‡oâ€™ ti cintesi. thero attabhÄ• vaá¹ƒ vijahitvÄ• supaá¹‡á¹‡arÅ«paa
supaá¹‡á¹‡avÄ• taá¹ƒ \Ne II 425/ dassento nÄ• garÄ• jÄ• naá¹ƒ anubandhi, nÄ• garÄ• jÄ•
vijahitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• , `bhante, tumhÄ• kaá¹ƒ saraá¹‡aá¹
therassa pÄ• de vandi. thero `satthÄ• , nando Ä• gato, ehi tvaá¹ƒ, gamissÄ• mÄ• â€™ ti nÄ
nibbisaá¹ƒ katvÄ• , gahetvÄ• bhagavato \Be II 504/ santikaá¹ƒ agamÄ• si. nÄ• garÄ• jÄ• b
`bhante, tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™ ti Ä• ha. bhagavÄ• `sukhÄ« hohi, nA
bhikkhusaá¹…ghaparivuto anÄ• thapiá¹‡á¸• ikassa nivesanaá¹ƒ agamÄ• si.

``anÄ• thapiá¹‡á¸• iko `kiá¹ƒ, bhante, atidivÄ• Ä• gatatthÄ• â€™ ti Ä• ha. moggallÄ• nassa
saá¹…gÄ• mo ahosÄ«ti. kassa pana, bhante, jayo, kassa parÄ• jayoti? moggallÄ• nassa jay
anÄ• thapiá¹‡á¸• iko `adhivÄ• setu me, bhante, bhagavÄ• sattÄ• haá¹ƒ ekapaá¹-ipÄ• á¹-iyÄ
therassa sakkÄ• raá¹ƒ karissÄ• mÄ«â€™ ti vatvÄ• sattÄ• haá¹ƒ buddhappamukhÄ• naá¹ƒ
mahÄ• sakkÄ• raá¹ƒ akÄ• si. tena vuttaá¹ƒ --- `nandopanandadamanena dÄ«petabboâ€™â

__yo etamabhijÄ• nÄ• tÄ«_ti etaá¹ƒ yathÄ• vuttaá¹ƒ vimokkhaá¹ƒ phusanakaraá¹‡avasena

__na ve aggi cetayati, ahaá¹ƒ bÄ• laá¹ƒ á¸• ahÄ• mÄ«_ti evaá¹ƒ na aggi abhisaá¹ƒceteti, n
payogaá¹ƒ parakkamaá¹ƒ karoti, bÄ• lo eva pana ``ayaá¹ƒ mandÄ• gatÄ«â€™â€™ ti anijala
aggiá¹ƒ Ä• sajja naá¹ƒ paá¸• ayhati, evameva, mÄ• ra, na mayaá¹ƒ á¸• ahitukÄ• mÄ• , bÄ•
tathÄ• Ä• gamanÄ• diatthena tathÄ• gataá¹ƒ aggikhandhasadisaá¹ƒ ariyasÄ• vakaá¹ƒ Ä• s
á¸• ahadukkhato na muÃ±cissasi.

__apuÃ±Ã±aá¹ƒ pasavÄ«_ti apuÃ±Ã±aá¹ƒ paá¹-ilabhati. __na me pÄ• paá¹ƒ vipaccatÄ«_ti
vipaccati, kiá¹ƒ nu, mÄ• ra, evaá¹ƒ maÃ±Ã±asi nayidamatthi.

__karoto te cÄ«yate pÄ• pa_nti ekaá¹ƒsena karontassa te pÄ• paá¹ƒ cirarattÄ• ya cirakÄ• l
dukkhÄ• ya upacÄ«yati. __mÄ• ra, nibbinda buddhamhÄ• _ti catusaccabuddhato buddhasÄ
parato kammaá¹ƒ. __Ä• saá¹ƒ mÄ• kÄ• si bhikkhusÅ«_ti ``bhikkhÅ« virodhemi vihesemÄ«â
mÄ• kÄ• si.

__itÄ«_ti evaá¹ƒ. __mÄ• raá¹ƒ atajjesÄ«_ti, ``mÄ• ra, nibbinda ... pe ... bhikkhusÅ«â€™â€™
mahÄ• moggallÄ• no. __bhesakaá¸·Ä• vane_ti \Ee III 180/ evaá¹ƒnÄ• make araÃ±Ã±e. __ta

tajjanahetu. __so dummano yakkho_ti \Ne II 426/ so mÄ• ro domanassiko hutvÄ• tattheva t
antaradhÄ• yi, adassanaá¹ƒ agamÄ• si. ayaÃ±ca gÄ• thÄ• dhammasaá¹…gÄ• yanakÄ• le
antarantarÄ• atthato na vibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• nameva.

evamayaá¹ƒ mahÄ• thero mÄ• raá¹ƒ tajjetvÄ• devacÄ• rikÄ• narakacÄ• rikÄ• divasena aÃ
asÄ• dhÄ• raá¹‡aá¹ƒ sattÅ«pakÄ• raá¹ƒ katvÄ• Ä• yupariyosÄ• ne parinibbÄ• yi. parinibbÄ
bhagavato pÄ• damÅ«le paá¹‡idhÄ• naá¹ƒ katvÄ• tato paá¹-á¹-hÄ• ya tattha tattha bhave u
katvÄ• sÄ• vakapÄ• ramiyÄ• matthake á¹-hitopi antarÄ• katassa pÄ• pakammassa vasen
kammapilotikÄ• ya titthiyehi uyyojitehi corehi bÄ• dhito anappakaá¹ƒ sarÄ«rakhedaá¹ƒ katvÄ
vuttaá¹ƒ __apadÄ• ne_ (Ap thera I 1.375, 380-397) ---

``anomadassÄ« bhagavÄ• , lokajeá¹-á¹-ho narÄ• sabho.

vihÄ• si himavantamhi, devasaá¹…ghapurakkhato ||

``bhagavÄ• tato otaritvÄ• , vicari cÄ• rikaá¹ƒ jino.

sattakÄ• yaá¹ƒ anuggaá¹‡hanto, bÄ• rÄ• á¹‡asiá¹ƒ upÄ• gami ||

``khÄ«á¹‡Ä• savasahassehi, parivuto lokanÄ• yako.

obhÄ• sento disÄ• sabbÄ• , virocittha mahÄ• muni ||

``tadÄ• haá¹ƒ gahapati hutvÄ• , saradena mahiddhinÄ• .

uyyojito sahÄ• yena, satthÄ• raá¹ƒ upasaá¹…kamiá¹ƒ ||

``upasaá¹…kamitvÄ• na sambuddhaá¹ƒ, nimantetvÄ• tathÄ• gataá¹ƒ.

attano bhavanaá¹ƒ nesi, mÄ• nayanto mahÄ• muniá¹ƒ ||

``upaá¹-á¹-hitaá¹ƒ mahÄ• vÄ«raá¹ƒ, devadevaá¹ƒ narÄ• sabhaá¹ƒ.

sabhikkhusaá¹…ghaá¹ƒ tappemi, annapÄ• nenahaá¹ƒ tadÄ• ||

``anumodi \Be II 506/ mahÄ• vÄ«ro, sayambhÅ« aggapuggalo.

bhikkhusaá¹…ghe nisÄ«ditvÄ• , imÄ• gÄ• thÄ• abhÄ• satha ||

``yaá¹ƒ so saá¹…ghamapÅ«jesi, buddhaÃ±ca lokanÄ• yakaá¹ƒ.

tena cittappasÄ• dena, devalokaá¹ƒ gamissati ||

``sattasattatikkhattuÃ±ca, devarajjaá¹ƒ karissati.

pathabyÄ• rajjaá¹ƒ aá¹-á¹-hasataá¹ƒ, vasudhaá¹ƒ Ä• vasissati ||

``paÃ±capaÃ±Ã±Ä• sakkhattuÃ±ca, cakkavattÄ« bhavissati.

bhogÄ• asaá¹…khiyÄ• tassa, uppajjissanti tÄ• vade ||

``aparimeyye \Ne II 427/ ito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``nirayÄ• so cavitvÄ• na, manussattaá¹ƒ gamissati.

kolito nÄ• ma nÄ• mena, brahmabandhu bhavissati ||

``so pacchÄ• pabbajitvÄ• na, kusalamÅ«lena codito.

gotamassa bhagavato, dutiyo hessati sÄ• vako ||

``Ä• raddhavÄ«riyo pahitatto, iddhiyÄ• pÄ• ramiá¹ƒ gato.

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissatinÄ• savo ||

``pÄ• pamittopanissÄ• ya, kÄ• marÄ• gavasaá¹ƒ gato.

mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, ghÄ• tayiá¹ƒ duá¹-á¹-hamÄ• naso ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, nirayaá¹ƒ atha mÄ• nusaá¹ƒ.

pÄ• pakammasamaá¹…gitÄ• , bhinnasÄ«so marÄ• mahaá¹ƒ ||

``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, carimo vattate bhavo.

idhÄ• pi ediso mayhaá¹ƒ, maraá¹‡akÄ• le bhavissati ||

``pavivekamanuyutto, samÄ• dhibhÄ• vanÄ• rato.

sabbÄ• save pariÃ±Ã±Ä• ya, viharÄ• mi anÄ• savo ||

``dharaá¹‡impi sugambhÄ«raá¹ƒ, bahalaá¹ƒ duppadhaá¹ƒsiyaá¹ƒ.

vÄ• maá¹…guá¹-á¹-hena khobheyyaá¹ƒ, iddhiyÄ• pÄ• ramiá¹ƒ gato ||

``asmimÄ• naá¹ƒ \Be II 507/ na passÄ• mi, mÄ• no mayhaá¹ƒ na vijjati.

sÄ• maá¹‡ere upÄ• dÄ• ya, garucittaá¹ƒ karomahaá¹ƒ ||

``aparimeyye ito kappe, yaá¹ƒ kammamabhinÄ«hariá¹ƒ.

tÄ• haá¹ƒ bhÅ«mimanuppatto, pattomhi Ä• savakkhayaá¹ƒ ||

``paá¹-isambhidÄ• catasso ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

mahÄ• moggallÄ• nattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹-á¹-hinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

21. mahÄ• nipÄ• to

1. vaá¹…gÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ•

sattatinipÄ• te \Be II 508/ \Ne II 428/ __nikkhantaá¹ƒ vata maá¹ƒ santa_ntiÄ• dikÄ• Ä• yas
vaá¹…gÄ«sattherassa gÄ• thÄ• . kÄ• uppatti? ayaá¹ƒ kira padumuttarabuddhakÄ• le haá¹ƒ
nibbatto, purimanayeneva vihÄ• raá¹ƒ gantvÄ• dhammaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ekaá¹ƒ
paá¹-ibhÄ• navantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• satthu adhikÄ• rakam
anÄ• gate paá¹-ibhÄ• navantÄ• naá¹ƒ aggo bhaveyyaâ€™â€™ nti patthanaá¹ƒ katvÄ• , sat
kusalaá¹ƒ katvÄ• devamanussesu saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ
__vaá¹…gÄ«so_ti laddhanÄ• mo tayo bede uggaá¹‡hanto Ä• cariyaá¹ƒ Ä• rÄ• dhetvÄ• , ch
sikkhitvÄ• chavasÄ«saá¹ƒ nakhena Ä• koá¹-etvÄ• ``ayaá¹ƒ satto asukayoniyaá¹ƒ nibbattoâ

brÄ• hmaá¹‡Ä• ``ayaá¹ƒ amhÄ• kaá¹ƒ jÄ«vitamaggoâ€™â€™ ti Ã±atvÄ• vaá¹…gÄ«saá¹ƒ
nisÄ«dÄ• petvÄ• gÄ• manigamarÄ• jadhÄ• niyo vicaranti. vaá¹…gÄ«sopi tivassamatthake
Ä• harÄ• petvÄ• nakhena Ä• koá¹-etvÄ• ``ayaá¹ƒ \Ee III 181/ satto asukayoniyaá¹ƒ nibbatt
mahÄ• janassa kaá¹…khacchedanatthaá¹ƒ te te jane Ä• vÄ• hetvÄ• attano attano gatiá¹ƒ k
mahÄ• jano abhippasÄ«dati. so taá¹ƒ nissÄ• ya mahÄ• janassa hatthato satampi sahassam
vaá¹…gÄ«samÄ• dÄ• ya yathÄ• ruciá¹ƒ vicaritvÄ• puna sÄ• vatthiá¹ƒ agamaá¹ƒsu. vaá¹…g
satthÄ• raá¹ƒ upasaá¹…kamitukÄ• mo ahosi. brÄ• hmaá¹‡Ä• ``samaá¹‡o gotamo mÄ• yÄ•
ti paá¹-ikkhipiá¹ƒsu. vaá¹…gÄ«so tesaá¹ƒ vacanaá¹ƒ anÄ• diyitvÄ• satthu santikaá¹ƒ gantv
madhurapaá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«di.

taá¹ƒ satthÄ• pucchi --- ``vaá¹…gÄ«sa, kiÃ±ci sippaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti? ``Ä• ma,
chavasÄ«samantaá¹ƒ nÄ• ma jÄ• nÄ• mi. tena tivassamatthake matÄ• nampi sÄ«saá¹ƒ nak
nibbattaá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti. satthÄ• tassa ekaá¹ƒ niraye nibbattassa \
dassesi, ekaá¹ƒ manussesu \Ne II 429/, ekaá¹ƒ devesu, ekaá¹ƒ parinibbutassa sÄ«saá¹ƒ da
sÄ«saá¹ƒ Ä• koá¹-etvÄ• , ``bho gotama, ayaá¹ƒ satto niraye nibbattoâ€™â€™ ti Ä• ha. ``sÄ
suá¹-á¹-hu tayÄ• diá¹-á¹-haá¹ƒ. ayaá¹ƒ satto kuhiá¹ƒ nibbattoâ€™â€™ ti pucchi. ``manussa
``ayaá¹ƒ kuhiâ€™â€™ nti? ``devalokeâ€™â€™ ti tiá¹‡á¹‡annampi nibbattaá¹-á¹-hÄ• naá¹ƒ
pana sÄ«saá¹ƒ nakhena Ä• koá¹-ento neva antaá¹ƒ na koá¹-iá¹ƒ passi. atha naá¹ƒ satthÄ•
vaá¹…gÄ«sÄ• â€™â€™ ti pucchi. ``upaparikkhÄ• mi tÄ• vÄ• â€™â€™ ti punappunaá¹ƒ pa
bÄ• hirakamantena khÄ«á¹‡Ä• savassa gatiá¹ƒ kathaá¹ƒ jÄ• nissati, athassa matthakato se
tuá¹‡hÄ«bhÅ«to aá¹-á¹-hÄ• si. atha naá¹ƒ satthÄ• --- ``kilamasi, vaá¹…gÄ«sÄ• â€™â€™ ti
imassa uppannaá¹-á¹-hÄ• naá¹ƒ jÄ• nituá¹ƒ na sakkomi, sace tumhe jÄ• nÄ• tha, kathethÄ•
ahaá¹ƒ etampi jÄ• nÄ• mi, ito uttaritarampi jÄ• nÄ• mÄ«â€™â€™ ti vatvÄ• ---

``cutiá¹ƒ yo vedi sattÄ• naá¹ƒ, upapattiÃ±ca sabbaso.

asattaá¹ƒ sugataá¹ƒ buddhaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒ ||

``yassa gatiá¹ƒ na jÄ• nanti, devÄ• gandhabbamÄ• nusÄ• .

khÄ«á¹‡Ä• savaá¹ƒ arahantaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || (Dhp 419

imÄ• dve gÄ• thÄ• abhÄ• si. vaá¹…gÄ«so ``tena hi, bho gotama, taá¹ƒ vijjaá¹ƒ me dethÄ•
dassetvÄ• satthu santike nisÄ«di. satthÄ• ``amhehi samÄ• naliá¹…gassa demÄ• â€™â€™
``yaá¹ƒkiÃ±ci katvÄ• mayÄ• imaá¹ƒ mantaá¹ƒ gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti brÄ• hma
pabbajante mÄ• cintayittha, ahaá¹ƒ mantaá¹ƒ uggaá¹‡hitvÄ• sakalajambudÄ«pe jeá¹-á¹-ha
tumhÄ• kampi \Ee III 182/ tena bhaddakameva bhavissatÄ«â€™â€™ ti mantatthÄ• ya satth
pabbajjaá¹ƒ yÄ• ci. tadÄ• ca thero nigrodhakappo bhagavato santike á¹-hito hoti, taá¹ƒ bha

``nigrodhakappa, imaá¹ƒ pabbÄ• jehÄ«â€™â€™ ti. so satthu Ä• á¹‡Ä• ya taá¹ƒ pabbÄ• jesi
``mantaparivÄ• raá¹ƒ tÄ• va uggaá¹‡hÄ• hÄ«â€™â€™ ti dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ
vipassanÄ• kammaá¹-á¹-hÄ• naÃ±ca Ä• cikkhi. so dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yantova v
brÄ• hmaá¹‡Ä• vaá¹…gÄ«saá¹ƒ upasaá¹…kamitvÄ• ``kiá¹ƒ, bho vaá¹…gÄ«sa, samaá¹‡as
sikkhitaâ€™â€™ nti \Be II 510/ pucchiá¹ƒsu. ``kiá¹ƒ sippasikkhanena, gacchatha tumhe, na
kattabbakiccaâ€™â€™ nti. brÄ• hmaá¹‡Ä• ``tvampi dÄ• ni samaá¹‡assa gotamassa vasaá
Ä• vaá¹-á¹-ito, kiá¹ƒ mayaá¹ƒ tava santike karissÄ• mÄ• â€™â€™ ti Ä• gatamaggeneva pak
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ sacchÄ• kÄ• si. tena vuttaá¹ƒ __apadÄ• ne_ (A

``padumuttaro \Ne II 430/ nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

``yathÄ• pi sÄ• gare Å«mi, gagane viya tÄ• rakÄ• .

evaá¹ƒ pÄ• vacanaá¹ƒ tassa, arahantehi cittitaá¹ƒ ||

``sadevÄ• suranÄ• gehi, manujehi purakkhato.

samaá¹‡abrÄ• hmaá¹‡Ä• kiá¹‡á¹‡e, janamajjhe jinuttamo ||

``pabhÄ• hi anuraÃ±janto, loke lokantagÅ« jino.

vacanena vibodhento, veneyyapadumÄ• ni so ||

``vesÄ• rajjehi sampanno, catÅ«hi purisuttamo.

pahÄ«nabhayasÄ• rajjo, khemappatto visÄ• rado ||

``Ä• sabhaá¹ƒ pavaraá¹ƒ á¹-hÄ• naá¹ƒ, buddhabhÅ«miÃ±ca kevalaá¹ƒ.

paá¹-ijÄ• nÄ• ti lokaggo, natthi saÃ±codako kvaci ||

``sÄ«hanÄ• damasambhÄ«taá¹ƒ, nadato tassa tÄ• dino.

devÄ• naro vÄ• brahmÄ• vÄ• , paá¹-ivattÄ• na vijjati ||

``desento pavaraá¹ƒ dhammaá¹ƒ, santÄ• rento sadevakaá¹ƒ.

dhammacakkaá¹ƒ pavatteti, parisÄ• su visÄ• rado ||

``paá¹-ibhÄ• navataá¹ƒ aggaá¹ƒ, sÄ• vakaá¹ƒ sÄ• dhusammataá¹ƒ.

guá¹‡aá¹ƒ bahuá¹ƒ pakittetvÄ• , etadagge á¹-hapesi taá¹ƒ ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, brÄ• hmaá¹‡o sÄ• dhusammato.

sabbavedavidÅ« jÄ• to, vÄ• gÄ«so vÄ• disÅ«dano ||

``upecca taá¹ƒ mahÄ• vÄ«raá¹ƒ, sutvÄ• haá¹ƒ dhammadesanaá¹ƒ.

pÄ«tivaraá¹ƒ paá¹-ilabhiá¹ƒ, sÄ• vakassa guá¹‡e rato ||

``nimantetvÄ• va \Be II 511/ sugataá¹ƒ, sasaá¹…ghaá¹ƒ lokanandanaá¹ƒ.

sattÄ• haá¹ƒ bhojayitvÄ• haá¹ƒ, dussehacchÄ• dayiá¹ƒ tadÄ• ||

``nipacca sirasÄ• pÄ• de, katokÄ• so kataÃ±jalÄ«.

ekamantaá¹ƒ á¹-hito haá¹-á¹-ho, santhaviá¹ƒ jinamuttamaá¹ƒ ||

``namo te vÄ• dimaddana, namo te isisattama.

namo te sabbalokagga, namo te abhayaá¹ƒ kara ||

``namo te mÄ• ramathana, namo te diá¹-á¹-hisÅ«dana.

namo te santisukhada, namo te saraá¹‡aá¹ƒ kara ||

``anÄ• thÄ• naá¹ƒ bhavaá¹ƒ nÄ• tho, bhÄ«tÄ• naá¹ƒ abhayappado.

vissÄ• mabhÅ«mi santÄ• naá¹ƒ, saraá¹‡aá¹ƒ saraá¹‡esinaá¹ƒ ||

``evamÄ• dÄ«hi \Ne II 431/ sambuddhaá¹ƒ, santhavitvÄ• mahÄ• guá¹‡aá¹ƒ.

avocaá¹ƒ vÄ• disÅ«dassa, gatiá¹ƒ pappomi bhikkhuno ||

``tadÄ• avoca bhagavÄ• , anantapaá¹-ibhÄ• navÄ• .

yo so buddhaá¹ƒ abhojesi, sattÄ• haá¹ƒ sahasÄ• vakaá¹ƒ ||

``guá¹‡aÃ±ca me pakittesi, pasanno sehi pÄ• á¹‡ibhi.

eso patthayate á¹-hÄ• naá¹ƒ, vÄ• disÅ«dassa bhikkhuno ||

``anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ.

devamÄ• nusasampattiá¹ƒ, anubhotvÄ• anappakaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

vaá¹…gÄ«so nÄ• ma nÄ• mena, hessati satthu sÄ• vako ||

``taá¹ƒ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

 paccayehi upaá¹-á¹-hÄ• siá¹ƒ, mettacitto tathÄ• gataá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tusitaá¹ƒ agamÄ• sahaá¹ƒ ||

``pacchime \Be II 512/ ca bhave dÄ• ni, jÄ• to vippakule ahaá¹ƒ.

paccÄ• jÄ• to yadÄ• Ä• siá¹ƒ, jÄ• tiyÄ• sattavassiko ||

``sabbavedavidÅ« jÄ• to, vÄ• dasatthavisÄ• rado.

vÄ• dissaro cittakathÄ«, paravÄ• dappamaddano ||

``vaá¹…ge jÄ• toti vaá¹…gÄ«so, vacane issaroti vÄ• .

vaá¹…gÄ«so iti me nÄ• maá¹ƒ, abhavÄ« lokasammataá¹ƒ ||

``yadÄ• haá¹ƒ viÃ±Ã±utaá¹ƒ patto, á¹-hito paá¹-hamayobbane.

tadÄ• rÄ• jagahe ramme, sÄ• riputtamahaddasaá¹ƒ ||

``piá¹‡á¸• Ä• ya vicarantaá¹ƒ taá¹ƒ, pattapÄ• á¹‡iá¹ƒ susaá¹ƒvutaá¹ƒ.

alolakkhiá¹ƒ mitabhÄ• á¹‡iá¹ƒ, yugamattaá¹ƒ nidakkhitaá¹ƒ ||

``taá¹ƒ disvÄ• vimhito hutvÄ• , avocaá¹ƒ mamanucchavaá¹ƒ.

kaá¹‡ikÄ• raá¹ƒva nicitaá¹ƒ, cittaá¹ƒ gÄ• thÄ• padaá¹ƒ ahaá¹ƒ ||

``Ä• cikkhi so me satthÄ• raá¹ƒ, sambuddhaá¹ƒ lokanÄ• yakaá¹ƒ.

tadÄ• so paá¹‡á¸• ito vÄ«ro, uttariá¹ƒ samavoca me ||

``virÄ• gasaá¹ƒhitaá¹ƒ vÄ• kyaá¹ƒ, katvÄ• duddasamuttamaá¹ƒ.

vicittapaá¹-ibhÄ• nehi, tosito tena tÄ• dinÄ• ||

``nipacca \Ne II 432/ sirasÄ• pÄ• de, pabbÄ• jehÄ«ti maá¹ƒ bravi.

tato maá¹ƒ sa mahÄ• paÃ±Ã±o, buddhaseá¹-á¹-hamupÄ• nayi ||

``nipacca sirasÄ• pÄ• de, nisÄ«diá¹ƒ satthu santike.

mamÄ• ha vadataá¹ƒ seá¹-á¹-ho, kacci vaá¹…gÄ«sa jÄ• nÄ• si ||

``kiÃ±ci sippanti tassÄ• haá¹ƒ, jÄ• nÄ• mÄ«ti ca abraviá¹ƒ.

matasÄ«saá¹ƒ vanacchuddhaá¹ƒ, api bÄ• rasavassikaá¹ƒ.

tava vijjÄ• visesena, sace sakkosi vÄ• caya ||

``Ä• moti me paá¹-iÃ±Ã±Ä• te, tÄ«á¹‡i sÄ«sÄ• ni dassayi.

nirayanaradevesu, upapanne avÄ• cayiá¹ƒ ||

``tadÄ• khÄ«á¹‡Ä• savasseva, sÄ«saá¹ƒ dassesi nÄ• yako.

tatohaá¹ƒ vihatÄ• rabbho, pabbajjaá¹ƒ samayÄ• cisaá¹ƒ ||

``pabbajitvÄ• na \Be II 513/ sugataá¹ƒ, santhavÄ• mi tahiá¹ƒ tahiá¹ƒ.

tato maá¹ƒ kabbavittosi, ujjhÄ• yantiha bhikkhavo ||

``tato vÄ«maá¹ƒsanatthaá¹ƒ me, Ä• ha buddho vinÄ• yako.

takkikÄ• panimÄ• gÄ• thÄ• , á¹-hÄ• naso paá¹-ibhanti taá¹ƒ ||

``na kabbavittohaá¹ƒ vÄ«ra, á¹-hÄ• naso paá¹-ibhanti maá¹ƒ.

tena hi dÄ• ni vaá¹…gÄ«sa, á¹-hÄ• naso santhavÄ• hi maá¹ƒ ||

``tadÄ• haá¹ƒ santhaviá¹ƒ vÄ«raá¹ƒ, gÄ• thÄ• hi isisattamaá¹ƒ.

á¹-hÄ• naso me tadÄ• tuá¹-á¹-ho, jino agge á¹-hapesi maá¹ƒ ||

``paá¹-ibhÄ• nena cittena, aÃ±Ã±esamatimaÃ±Ã±ahaá¹ƒ.

pesale tena saá¹ƒviggo, arahattamapÄ• puá¹‡iá¹ƒ ||

``paá¹-ibhÄ• navataá¹ƒ aggo, aÃ±Ã±o koci na vijjati.

yathÄ• yaá¹ƒ bhikkhu vaá¹…gÄ«so, evaá¹ƒ dhÄ• retha bhikkhavo ||

``satasahasse kataá¹ƒ kammaá¹ƒ, phalaá¹ƒ dassesi me idha.

sumutto saravegova, kilese jhÄ• payiá¹ƒ mama ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savo ||

``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahÄ• \Ne II 433/ pana hutvÄ• thero satthu santikaá¹ƒ gacchanto cakkhupathato paá¹-á¹-
sÅ«riyena, Ä• kÄ• sena, mahÄ• samuddena, sinerunÄ• pabbatarÄ• jena, sÄ«hena migaraÂ
tena saddhiá¹ƒ upamento anekehi padasatehi satthÄ• raá¹ƒ vaá¹‡á¹‡entova upagacchati. te
saá¹…ghamajjhe nisinno paá¹-ibhÄ• navantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. atha there
ca pacchÄ• ca taá¹ƒ taá¹ƒ cittaá¹ƒ Ä• gamma bhÄ• sitÄ• . theraá¹ƒ uddissa Ä• nandattherÄ

<1218> á¹• 21 ``nikkhantaá¹ƒ \Be II 514/ vata maá¹ƒ santaá¹ƒ, agÄ• rasmÄ• nagÄ• riyaá¹ƒ

vitakkÄ• upadhÄ• vanti, pagabbhÄ• kaá¹‡hato ime ||

<1219> á¹• 21 ``uggaputtÄ• mahissÄ• sÄ• , sikkhitÄ• daá¸·hadhammino.

samantÄ• parikireyyuá¹ƒ, sahassaá¹ƒ apalÄ• yinaá¹ƒ ||

<1220> á¹• 21 ``sacepi ettakÄ• bhiyyo, Ä• gamissanti itthiyo.

neva maá¹ƒ byÄ• dhayissanti, dhamme samhi patiá¹-á¹-hito ||

<1221> á¹• 21 ``sakkhÄ« hi me sutaá¹ƒ etaá¹ƒ, buddhassÄ• diccabandhuno.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, tattha me nirato mano ||

<1222> á¹• 21 ``evaÃ±ce maá¹ƒ viharantaá¹ƒ, pÄ• pima upagacchasi.

tathÄ• maccu karissÄ• mi, na me maggampi dakkhasi ||

<1223> á¹• 21 ``aratiÃ±ca \Ee III 183/ ratiÃ±ca pahÄ• ya, sabbaso gehasitaÃ±ca vitakkaá¹ƒ

vanathaá¹ƒ na kareyya kuhiÃ±ci, nibbanatho avanatho sa bhikkhu ||

<1224> á¹• 21 ``yamidha pathaviÃ±ca vehÄ• saá¹ƒ, rÅ«pagataá¹ƒ jagatogadhaá¹ƒ kiÃ±ci.

parijÄ«yati sabbamaniccaá¹ƒ, evaá¹ƒ samecca caranti mutattÄ• ||

<1225> á¹• 21 ``upadhÄ«su janÄ• gadhitÄ• se, diá¹-á¹-hasute paá¹-ighe ca mute ca.

ettha vinodaya chandamanejo, yo hettha na limpati muni tamÄ• hu ||

<1226> á¹• 21 ``atha saá¹-á¹-hisitÄ• savitakkÄ• , puthujjanatÄ• ya adhammÄ• niviá¹-á¹-hÄ

na ca vaggagatassa kuhiÃ±ci, no pana duá¹-á¹-hullagÄ• hÄ« sa bhikkhu ||

<1227> á¹• 21 ``dabbo \Be II 515/ cirarattasamÄ• hito, akuhako nipako apihÄ• lu.

santaá¹ƒ padaá¹ƒ ajjhagamÄ• muni, paá¹-icca parinibbuto kaá¹…khati kÄ• laá¹ƒ ||

<1228> á¹• 21 ``mÄ• naá¹ƒ pajahassu gotama, mÄ• napathaÃ±ca jahassu asesaá¹ƒ.

mÄ• napathamhi sa mucchito, vippaá¹-isÄ• rÄ«huvÄ• cirarattaá¹ƒ ||

<1229> á¹• 21 ``makkhena makkhitÄ• pajÄ• , mÄ• nahatÄ• nirayaá¹ƒ papatanti.

socanti janÄ• cirarattaá¹ƒ, mÄ• nahatÄ• nirayaá¹ƒ upapannÄ• ||

<1230> á¹• 21 ``na \Ne II 434/ hi socati bhikkhu kadÄ• ci, maggajino sammÄ• paá¹-ipanno

kittiÃ±ca sukhaÃ±cÄ• nubhoti, dhammadasoti tamÄ• hu tathattaá¹ƒ ||

<1231> á¹• 21 ``tasmÄ• \Ee III 184/ akhilo idha padhÄ• navÄ• , nÄ«varaá¹‡Ä• ni pahÄ• ya

mÄ• naÃ±ca pahÄ• ya asesaá¹ƒ, vijjÄ• yantakaro samitÄ• vÄ« ||

<1232> á¹• 21 ``kÄ• marÄ• gena á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhati.

sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotama ||

<1233> á¹• 21 ``saÃ±Ã±Ä• ya vipariyesÄ• , cittaá¹ƒ te pariá¸• ayhati.

nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ ||

<1234> á¹• 21 ``asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulo bhava ||

<1235> á¹• 21 ``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasi ||

<1236> á¹• 21 ``tameva \Be II 516/ vÄ• caá¹ƒ bhÄ• seyya, yÄ• yattÄ• naá¹ƒ na tÄ• paye.

pare ca na vihiá¹ƒseyya, sÄ• ve vÄ• cÄ• subhÄ• sitÄ• ||

<1237> á¹• 21 ``piyavÄ• cameva bhÄ• seyya, yÄ• vÄ• cÄ• paá¹-inanditÄ• .

yaá¹ƒ anÄ• dÄ• ya pÄ• pÄ• ni, paresaá¹ƒ bhÄ• sate piyaá¹ƒ ||

<1238> á¹• 21 ``saccaá¹ƒ ve amatÄ• vÄ• cÄ• , esa dhammo sanantano.

sacce atthe ca dhamme ca, Ä• hu santo patiá¹-á¹-hitÄ• ||

<1239> á¹• 21 ``yaá¹ƒ buddho bhÄ• sati vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• ||

<1240> á¹• 21 ``gambhÄ«rapaÃ±Ã±o medhÄ• vÄ«, maggÄ• maggassa kovido.

sÄ• riputto mahÄ• paÃ±Ã±o, dhammaá¹ƒ deseti bhikkhunaá¹ƒ ||

<1241> á¹• 21 ``saá¹ƒkhittenapi deseti, vitthÄ• renapi bhÄ• sati.

sÄ• likÄ• yiva nigghoso, paá¹-ibhÄ• naá¹ƒ udiyyati ||

<1242> á¹• 21 ``tassa taá¹ƒ desayantassa, suá¹‡anti madhuraá¹ƒ giraá¹ƒ.

sarena rajanÄ«yena, savanÄ«yena vaggunÄ• .

udaggacittÄ• muditÄ• , sotaá¹ƒ odhenti bhikkhavo ||

<1243> á¹• 21 ``ajja pannarase visuddhiyÄ• , bhikkhÅ« paÃ±casatÄ• samÄ• gatÄ• .

saá¹ƒyojanabandhanacchidÄ• , anÄ«ghÄ• khÄ«á¹‡apunabbhavÄ• isÄ« ||

<1244> á¹• 21 ``cakkavattÄ« \Ne II 435/ \Ee III 185/ yathÄ• rÄ• jÄ• , amaccaparivÄ• rito.

samantÄ• anupariyeti, sÄ• garantaá¹ƒ mahiá¹ƒ imaá¹ƒ ||

<1245> á¹• 21 ``evaá¹ƒ vijitasaá¹…gÄ• maá¹ƒ, satthavÄ• haá¹ƒ anuttaraá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

<1246> á¹• 21 ``sabbe bhagavato puttÄ• , palÄ• pettha na vijjati.

taá¹‡hÄ• sallassa hantÄ• raá¹ƒ, vande Ä• diccabandhunaá¹ƒ ||

<1247> á¹• 21 ``parosahassaá¹ƒ bhikkhÅ«naá¹ƒ, sugataá¹ƒ payirupÄ• sati.

desentaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ akutobhayaá¹ƒ ||

<1248> á¹• 21 ``suá¹‡anti \Be II 517/ dhammaá¹ƒ vimalaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ

sobhati vata sambuddho, bhikkhusaá¹…ghapurakkhato ||

<1249> á¹• 21 ``nÄ• ganÄ• mosi bhagavÄ• , isÄ«naá¹ƒ isisattamo.

mahÄ• meghova hutvÄ• na, sÄ• vake abhivassasi ||

<1250> á¹• 21 ``divÄ• vihÄ• rÄ• nikkhamma, satthudassanakamyatÄ• .

sÄ• vako te mahÄ• vÄ«ra, pÄ• de vandati vaá¹…giso ||

<1251> á¹• 21 ``ummaggapathaá¹ƒ mÄ• rassa, abhibhuyya carati pabhijja khÄ«lÄ• ni.

taá¹ƒ passatha bandhapamuÃ±ca karaá¹ƒ, asitaá¹ƒva bhÄ• gaso pavibhajja ||

<1252> á¹• 21 ``oghassa hi nitaraá¹‡atthaá¹ƒ, anekavihitaá¹ƒ maggaá¹ƒ akkhÄ• si.

tasmiÃ±ca amate akkhÄ• te, dhammadasÄ• á¹-hitÄ• asaá¹ƒhÄ«rÄ• ||

<1253> á¹• 21 ``pajjotakaro ativijjha, sabbaá¹-hitÄ«naá¹ƒ atikkamamaddasa.

Ã±atvÄ• ca sacchikatvÄ• ca, aggaá¹ƒ so desayi dasaddhÄ• naá¹ƒ ||

<1254> á¹• 21 ``evaá¹ƒ sudesite dhamme, ko pamÄ• do vijÄ• nataá¹ƒ dhammaá¹ƒ.

tasmÄ• hi tassa bhagavato sÄ• sane, appamatto sadÄ• namassamanusikkhe ||

<1255> á¹• 21 ``buddhÄ• nubuddho yo thero, koá¹‡á¸• aÃ±Ã±o tibbanikkamo.

lÄ• bhÄ« sukhavihÄ• rÄ• naá¹ƒ, vivekÄ• naá¹ƒ abhiá¹‡haso ||

<1256> á¹• 21 ``yaá¹ƒ sÄ• vakena pattabbaá¹ƒ, satthu sÄ• sanakÄ• rinÄ• .

sabbassa taá¹ƒ anuppattaá¹ƒ, appamattassa sikkhato ||

<1257> á¹• 21 ``mahÄ• nubhÄ• vo \Ee III 186/ tevijjo, cetopariyakovido.

koá¹‡á¸• aÃ±Ã±o buddhadÄ• yÄ• do, pÄ• de vandati satthuno ||

<1258> á¹• 21 ``nagassa \Be II 518/ passe Ä• sÄ«naá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

<1259> á¹• 21 ``cetasÄ• \Ne II 436/ anupariyeti, moggallÄ• no mahiddhiko.

cittaá¹ƒ nesaá¹ƒ samanvesaá¹ƒ, vippamuttaá¹ƒ nirÅ«padhiá¹ƒ ||

<1260> á¹• 21 ``evaá¹ƒ sabbaá¹…gasampannaá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

anekÄ• kÄ• rasampannaá¹ƒ, payirupÄ• santi gotamaá¹ƒ ||

<1261> á¹• 21 ``cando yathÄ• vigatavalÄ• hake nabhe, virocati vÄ«tamalova bhÄ• á¹‡umÄ

evampi aá¹…gÄ«rasa tvaá¹ƒ mahÄ• muni, atirocasi yasasÄ• sabbalokaá¹ƒ ||

<1262> á¹• 21 ``kÄ• veyyamattÄ• vicarimha pubbe, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

athaddasÄ• ma sambuddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<1263> á¹• 21 ``so me dhammamadesesi, muni dukkhassa pÄ• ragÅ«.

dhammaá¹ƒ sutvÄ• pasÄ«dimha, saddhÄ• no udapajjatha ||

<1264> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , khandhe Ä• yatanÄ• ni ca.

dhÄ• tuyo ca viditvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<1265> á¹• 21 ``bahÅ«naá¹ƒ vata atthÄ• ya, uppajjanti tathÄ• gatÄ• .

itthÄ«naá¹ƒ purisÄ• naÃ±ca, ye te sÄ• sanakÄ• rakÄ• ||

<1266> á¹• 21 ``tesaá¹ƒ kho vata atthÄ• ya, bodhimajjhagamÄ• muni.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, ye niyÄ• magataddasÄ• ||

<1267> á¹• 21 ``sudesitÄ• cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

cattÄ• ri ariyasaccÄ• ni, anukampÄ• ya pÄ• á¹‡inaá¹ƒ ||

<1268> á¹• 21 ``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<1269> á¹• 21 ``evamete \Be II 519/ tathÄ• vuttÄ• , diá¹-á¹-hÄ• me te yathÄ• tathÄ• .

sadattho me anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<1270> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

suvibhattesu dhammesu, yaá¹ƒ seá¹-á¹-haá¹ƒ tadupÄ• gamiá¹ƒ ||

<1271> á¹• 21 ``abhiÃ±Ã±Ä• pÄ• ramippatto, sotadhÄ• tu visodhitÄ• .

tevijjo iddhipattomhi, cetopariyakovido ||

<1272> á¹• 21 ``pucchÄ• mi \Ee III 187/ satthÄ• ramanomapaÃ±Ã±aá¹ƒ, diá¹-á¹-heva dham
chettÄ• .

aggÄ• á¸·ave kÄ• lamakÄ• si bhikkhu, Ã±Ä• to yasassÄ« abhinibbutatto ||

<1273> á¹• 21 ``nigrodhakappo iti tassa nÄ• maá¹ƒ, tayÄ• kataá¹ƒ bhagavÄ• brÄ• hmaá¹

so taá¹ƒ namassaá¹ƒ acari mutyapekho, Ä• raddhavÄ«riyo daá¸·hadhammadassÄ« ||

<1274> á¹• 21 ``taá¹ƒ \Ne II 437/ sÄ• vakaá¹ƒ sakka mayampi sabbe, aÃ±Ã±Ä• tumicchÄ•

samavaá¹-á¹-hitÄ• no savanÄ• ya sotÄ• , tuvaá¹ƒ no satthÄ• tvamanuttarosi ||

<1275> á¹• 21 ``chinda no vicikicchaá¹ƒ brÅ«hi metaá¹ƒ, parinibbutaá¹ƒ vedaya bhÅ«ripaÃ

majjheva no bhÄ• sa samantacakkhu, sakkova devÄ• na sahassanetto ||

<1276> á¹• 21 ``ye keci ganthÄ• idha mohamaggÄ• , aÃ±Ã±Ä• á¹‡apakkhÄ• vicikicchaá¹-

tathÄ• gataá¹ƒ patvÄ• na te bhavanti, cakkhuÃ±hi etaá¹ƒ paramaá¹ƒ narÄ• naá¹ƒ ||

<1277> á¹• 21 ``no \Be II 520/ ce hi jÄ• tu puriso kilese, vÄ• to yathÄ• abbhaghanaá¹ƒ vih

tamovassa nivuto sabbaloko, jotimantopi na pabhÄ• seyyuá¹ƒ ||

<1278> á¹• 21 ``dhÄ«rÄ• ca pajjotakarÄ• bhavanti, taá¹ƒ taá¹ƒ ahaá¹ƒ vÄ«ra tatheva maÃ

vipassinaá¹ƒ jÄ• namupÄ• gamimha, parisÄ• su no Ä• vikarohi kappaá¹ƒ ||

<1279> á¹• 21 ``khippaá¹ƒ giraá¹ƒ eraya vaggu vagguá¹ƒ, haá¹ƒsova paggayha saá¹‡ikaá¹

bindussarena suvikappitena, sabbeva te ujjugatÄ• suá¹‡oma ||

<1280> á¹• 21 ``pahÄ«najÄ• timaraá¹‡aá¹ƒ asesaá¹ƒ, niggayha dhonaá¹ƒ vadessÄ• mi dha

na kÄ• makÄ• ro hi puthujjanÄ• naá¹ƒ, saá¹…kheyyakÄ• ro ca tathÄ• gatÄ• naá¹ƒ ||

<1281> á¹• 21 ``sampannaveyyÄ• karaá¹‡aá¹ƒ \Ee III 188/ tavedaá¹ƒ, samujjupaÃ±Ã±assa

ayamaÃ±jali pacchimo suppaá¹‡Ä• mito, mÄ• mohayÄ« jÄ• namanomapaÃ±Ã±a ||

<1282> á¹• 21 ``paroparaá¹ƒ ariyadhammaá¹ƒ viditvÄ• , mÄ• mohayÄ« jÄ• namanomavÄ«

vÄ• riá¹ƒ yathÄ• ghammani ghammatatto, vÄ• cÄ• bhikaá¹…khÄ• mi sutaá¹ƒ pavassa ||

<1283> á¹• 21 ``yadatthikaá¹ƒ brahmacariyaá¹ƒ acarÄ«, kappÄ• yano kaccissataá¹ƒ amogh

nibbÄ• yi so Ä• du saupÄ• diseso, yathÄ• vimutto ahu taá¹ƒ suá¹‡oma ||

<1284> á¹• 21 ``acchecchi \Be II 521/ taá¹‡haá¹ƒ idha nÄ• marÅ«pe, (iti bhagavÄ• ,)

kaá¹‡hassa sotaá¹ƒ dÄ«gharattÄ• nusayitaá¹ƒ.

atÄ• ri jÄ• tiá¹ƒ maraá¹‡aá¹ƒ asesaá¹ƒ, iccabravi bhagavÄ• paÃ±caseá¹-á¹-ho ||

<1285> á¹• 21 ``esa sutvÄ• pasÄ«dÄ• mi, vaco te isisattama.

amoghaá¹ƒ kira me puá¹-á¹-haá¹ƒ, na maá¹ƒ vaÃ±cesi brÄ• hmaá¹‡o ||

<1286> á¹• 21 ``yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, ahu buddhassa sÄ• vako.

acchecchi maccuno jÄ• laá¹ƒ, tataá¹ƒ mÄ• yÄ• vino daá¸·haá¹ƒ ||

<1287> á¹• 21 ``addasa bhagavÄ• Ä• diá¹ƒ, upÄ• dÄ• nassa kappiyo.

accagÄ• vata kappÄ• no, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

<1288> á¹• 21 ``taá¹ƒ \Ne II 438/ devadevaá¹ƒ vandÄ• mi, puttaá¹ƒ te dvipaduttama.

anujÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, nÄ• gaá¹ƒ nÄ• gassa orasaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• saá¹…gÄ«tikÄ• le ekajjhaá¹ƒ katvÄ• saá¹…gahaá¹ƒ Ä• ropitÄ• . tattha ``nik
santaâ€™â€™ ntiÄ• dayo paÃ±ca gÄ• thÄ• Ä• yasmÄ• vaá¹…gÄ«so navo acirapabbajito
alaá¹…katapaá¹-iyattÄ• sambahulÄ• itthiyo disvÄ• uppannarÄ• go taá¹ƒ vinodento abhÄ•

tattha __nikkhantaá¹ƒ vata maá¹ƒ santaá¹ƒ, agÄ• rasmÄ• nagÄ• riya_nti agÄ• rato nikkhan
pabbajitaá¹ƒ maá¹ƒ samÄ• naá¹ƒ. __vitakkÄ• _ti kÄ• mavitakkÄ• dayo pÄ• pavitakkÄ• . __u
upagacchanti. __pagabbhÄ• _ti pÄ• gabbhiyayuttÄ• vasino. ``ayaá¹ƒ gehato nikkhamitvÄ•
anuddhaá¹ƒsituá¹ƒ yuttaâ€™â€™ nti evaá¹ƒ aparihÄ• rato nillajjÄ• . __kaá¹‡hato_ti \Ee III 1
lÄ• makabhÄ• vatoti attho. __ime_ti tesaá¹ƒ attano paccakkhatÄ• vuttÄ• .

asuddhajÄ«vino parivÄ• rayuttÄ• manussÄ• uggakiccatÄ• ya ``uggÄ• â€™â€™ ti vuccant
__uggaputtÄ• . mahissÄ• sÄ• _ti mahÄ• issÄ• sÄ• . __sikkhitÄ• _ti dvÄ• dasa vassÄ• ni Ä•
__daá¸·hadhammino_ti, daá¸·hadhanuno \Be II 522/. daá¸·hadhanu nÄ• ma dvisahassathÄ•
dvisahassathÄ• manti, ca yassa Ä• ropitassa jiyÄ• ya bandho lohasÄ«sÄ• dÄ«naá¹ƒ bhÄ• n
kaá¹‡á¸• apamÄ• á¹‡Ä• nabhaá¹ƒ ukkhittassa pathavito muccati. __samantÄ• parikireyyu_
khipeyyuá¹ƒ. kittakÄ• ti ce Ä• ha __ ``sahassaá¹ƒ apalÄ• yinaâ€™â€™ _nti. yuddhe aparaá
sahassamattÄ• naá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- sikkhitÄ• katahatthÄ• uggÄ• daá¸·hadhanur
sahassamattÄ• kadÄ• cipi yuddhe parÄ• jayaá¹ƒ apattÄ• appamattÄ• samantato á¹-hatvÄ
sacepi vasseyyuá¹ƒ. tÄ• disehipi issÄ• sasahassehi samantÄ• sare parikirÄ«yante susikkhi
gahetvÄ• sabbe sare attano sarÄ«re apatamÄ• ne katvÄ• pÄ• damÅ«le pÄ• teyya. tattha e
khipanto nÄ• ma natthi. itthiyo pana rÅ«pÄ• rammaá¹‡Ä• divasena paÃ±ca paÃ±ca sare ek
khipantiyo. __ettakÄ• bhiyyo_ti imÄ• hi itthÄ«hi bhiyyopi bahÅ« itthiyo attano itthikuttahÄ• s
vidhaá¹ƒsenti.

__sakkhÄ« hi me sutaá¹ƒ eta_nti sammukhÄ• mayÄ• etaá¹ƒ sutaá¹ƒ. __nibbÄ• nagamana
liá¹…gavipallÄ• sena vuttaá¹ƒ, nibbÄ• nagÄ• mimaggoti attho, vipassanaá¹ƒ sandhÄ• yÄ• h
mano_ti tasmiá¹ƒ vipassanÄ• magge mayhaá¹ƒ cittaá¹ƒ nirataá¹ƒ.

__evaÃ±ce_ \Ne II 439/ __maá¹ƒ viharanta_nti evaá¹ƒ aniccaasubhajjhÄ• nabhÄ• vanÄ• ya
ca viharantaá¹ƒ maá¹ƒ. __pÄ• pimÄ• _ti kilesamÄ• raá¹ƒ Ä• lapati. __tathÄ• maccu karissÄ
dakkhasÄ«_ti mayÄ• kataá¹ƒ maggampi yathÄ• na passasi, tathÄ• maccu antaá¹ƒ karissÄ

__aratiÃ±cÄ• _tiÄ• dikÄ• paÃ±ca gÄ• thÄ• attano santÄ• ne uppanne aratiÄ• dike vinoden
__arati_nti adhikusalesu dhammesu pantasenÄ• sanesu ca ukkaá¹‡á¹-hanaá¹ƒ. __rati_nti p
__pahÄ• yÄ• _ti pajahitvÄ• . __sabbaso gehasitaÃ±ca vitakka_nti, gehanissitaá¹ƒ puttadÄ•
Ã±Ä• tivitakkÄ• diÃ±ca micchÄ• vitakkaá¹ƒ anavasesato pahÄ• ya. __vanathaá¹ƒ na kareyy
ajjhattikabÄ• hirappabhede sabbasmiá¹ƒ vatthusmiá¹ƒ taá¹‡haá¹ƒ na kareyyaá¹ƒ. __nibban
bhikkhÅ«_ti yo hi sabbena sabbaá¹ƒ \Be II 523/ nittaá¹‡ho \Ee III 190/, tato eva katthacipi na

avanatho, so bhikkhu nÄ• ma saá¹ƒsÄ• re bhayassa sammadeva ikkhaá¹‡atÄ• ya bhinnakil

__yamidha pathaviÃ±ca vehÄ• saá¹ƒ, rÅ«pagataá¹ƒ jagatogadhaá¹ƒ kiÃ±cÄ«_ti yaá¹ƒkiÃ±c
bhÅ«minissitaá¹ƒ vehÄ• saá¹ƒ vehÄ• saá¹-á¹-haá¹ƒ devalokanissitaá¹ƒ rÅ«pagataá¹ƒ rÅ«pa
ruppanasabhÄ• vaá¹ƒ jagatogadhaá¹ƒ lokikaá¹ƒ bhavattayapariyÄ• pannaá¹ƒ saá¹…khataá
sabbamanicca_nti sabbaá¹ƒ taá¹ƒ jarÄ• bhibhÅ«taá¹ƒ, tato eva aniccaá¹ƒ tato eva dukkhaá
tilakkhaá¹‡Ä• ropanaá¹ƒ Ä• ha. ayaá¹ƒ therassa mahÄ• vipassanÄ• ti vadanti. __evaá¹ƒ sa
evaá¹ƒ samecca abhisamecca vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya paá¹-
pariÃ±Ã±Ä• tattabhÄ• vÄ• paá¹‡á¸• itÄ• caranti viharanti.

__upadhÄ«sÅ«_ti khandhÅ«padhiÄ• dÄ«su. __janÄ• _ti andhaputhujjanÄ• . __gadhitÄ• se
hi visesato kÄ• maguá¹‡Å«padhÄ«su chando apanetabboti dassento Ä• ha __diá¹-á¹-hasut
__diá¹-á¹-hasute_ti diá¹-á¹-he ceva sute ca, rÅ«pasaddesÅ«ti attho. __paá¹-ighe_ti ghaá¹-á¹
phoá¹-á¹-habbe. __mute_ti vuttÄ• vasese mute, gandharasesÅ«ti vuttaá¹ƒ hoti. __sÄ• rattha
1.210) ``paá¹-ighapadena gandharasÄ• gahitÄ• , mutapadena phoá¹-á¹-habbÄ• rammaá¹‡a
vinodaya chandamanejo_ti etasmiá¹ƒ diá¹-á¹-hÄ• dibhede paÃ±cakÄ• maguá¹‡e kÄ• macch
sabbattha anejo avikappo bhavasi. __yo hettha na limpati muni tamÄ• hÅ«_ti yo hi ettha kÄ
taá¹‡hÄ• lepena na limpati, taá¹ƒ moneyyadhammaá¹-á¹-hato ``munÄ«â€™â€™ ti paá¹‡á¸•
saá¹-á¹-hisitÄ• â€™â€™ ti pÄ• á¸·Ä«ti adhippÄ• yena keci ``saá¹-á¹-hidhammÄ• rammaá¹‡a
vadanti. ``aá¹-á¹-hasaá¹-á¹-hisitÄ• \Ne II 440/ savitakkÄ• â€™â€™ ti pana pÄ• á¸·i, appaka
vÄ• na gaá¹‡anÅ«pagaá¹ƒ hotÄ«ti. __aá¹-á¹-hasaá¹-á¹-hisitÄ• _ti dvÄ• saá¹-á¹-hidiá¹-á¹-hig
micchÄ• vitakkÄ• ti atthoti keci vadanti. diá¹-á¹-higatikÄ• ca sattÄ• vÄ• sÄ• bhÄ• valaddhiá
adhiccasamuppannavÄ• daá¹ƒ á¹-hapetvÄ• itaresaá¹ƒ vasena ``atha saá¹-á¹-hisitÄ• savita
yathÄ• hi taá¹‡hÄ• lepÄ• bhÄ• vena bhikkhÅ«ti vuccati, evaá¹ƒ diá¹-á¹-hilepÄ• bhÄ• venap
saá¹-á¹-hisitÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __puthujjanatÄ• ya adhammÄ• _ \Ee III 191/ __niv
te pana micchÄ• vitakkÄ• niccÄ• digÄ• havasena adhammÄ• dhammato apetÄ• puthujjan
niviá¹-á¹-hÄ• abhiniviá¹-á¹-hÄ• . __na ca vaggagatassa kuhiÃ±cÄ«_ti yattha katthaci vatthu
sassatavÄ• dÄ• dimicchÄ• diá¹-á¹-hivaggagato, taá¹ƒladdhiko na ca assa bhaveyya. aá¹-á¹-
1.210) pana ``atha saá¹-á¹-hisitÄ• savitakkÄ• , puthÅ« janatÄ• ya adhammÄ• niviá¹-á¹-hÄ•
uddharitvÄ• atha cha Ä• rammaá¹‡anissitÄ• puthÅ« adhammavitakkÄ• janatÄ• ya niviá¹-á
ca vaggagatassa kuhiÃ±cÄ«ti tesaá¹ƒ vasena na katthaci kilesavaggagato bhaveyyÄ• ti ca
duá¹-á¹-hullagÄ• hÄ« sa bhikkhÅ«_ti yo kilesehi dÅ«sitattÄ• ativiya duá¹-á¹-hullatÄ• ca duá
micchÄ• vÄ• dÄ• naá¹ƒ gaá¹‡hanasÄ«lo ca no assa no bhaveyya, so bhikkhu nÄ• ma hotÄ

__dabbo_ti dabbajÄ• tiko paá¹‡á¸• ito. __cirarattasamÄ• hito_ti cirakÄ• lato paá¹-á¹-hÄ• ya
kohaÃ±Ã±arahito asaá¹-ho amÄ• yÄ• vÄ«. __nipako_ti nipuá¹‡o cheko. __apihÄ• lÅ«_ti nitt
ajjhagamÄ• _ti, nibbÄ• naá¹ƒ adhigato. moneyyadhammasamannÄ• gatato __muni. parinib
Ä• rammaá¹‡akaraá¹‡avasena nibbÄ• naá¹ƒ paá¹-icca saupÄ• disesÄ• ya nibbÄ• nadhÄ• t

kÄ• la_nti idÄ• ni anupÄ• disesanibbÄ• natthÄ• ya kÄ• laá¹ƒ Ä• gameti. na tassa kiÃ±ci kar
ediso bhavissati, tathÄ• attÄ• naá¹ƒ sampÄ• detÄ«ti adhippÄ• yo.

__mÄ• naá¹ƒ pajahassÅ«_tiÄ• dayo catasso gÄ• thÄ• paá¹-ibhÄ• nasampattiá¹ƒ nissÄ• ya
mÄ• naá¹ƒ vinodentena vuttÄ• . tattha __mÄ• naá¹ƒ pajahassÅ«_ti seyyamÄ• nÄ• dinavavi
__gotamÄ• _ti gotamagottassa bhagavato sÄ• vakattÄ• attÄ• naá¹ƒ gotamagottaá¹ƒ katvÄ
mÄ• nassa pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ ayonisomanasikÄ• raparikkhittaá¹ƒ jÄ• tiÄ• diá¹ƒ
tappaá¹-ibaddhakilesappahÄ• nena __jahassu_ pajaha. __asesa_nti sabbameva. __mÄ• na
mÄ• navatthunimittaá¹ƒ mucchaá¹ƒ Ä• panno. __vippaá¹-isÄ• rÄ«huvÄ• ciraratta_nti imasm
mÄ• napathÄ• nuyogakkhaá¹‡e vÄ«tivatte pubbeva arahattaá¹ƒ pÄ• puá¹‡issa, ``naá¹-á¹-ho
vippaá¹-isÄ• rÄ« ahuvÄ• ahosi.

__makkhena_ \Be II 525/ \Ne II 441/ __makkhitÄ• pajÄ• _ti sÅ«rÄ• dinÄ• attÄ• naá¹ƒ ukka
paraguá¹‡amakkhanalakkhaá¹‡ena makkhena pisitattÄ• makkhÄ«. puggalo hi yathÄ• yath
makkheti, tathÄ• tathÄ• attano guá¹‡e puÃ±jati nirÄ• karoti nÄ• ma. __mÄ• nahatÄ• _ti mÄ
__nirayaá¹ƒ papatantÄ«_ti nirayaá¹ƒ upapajjanti.

__maggajino_ti maggena vijitakileso. __kittiÃ±ca sukhaÃ±cÄ• _ti viÃ±Ã±Å«hi pasaá¹ƒsitaÃ
kÄ• yikacetasikasukhaÃ±ca __anubhotÄ«_ti paá¹-ilabhati. __dhammadasoti tamÄ• hu tatha
tathabhÄ• vaá¹ƒ sammÄ• paá¹-ipannaá¹ƒ yÄ• thÄ• vato dhammadassÄ«ti paá¹‡á¸• itÄ• Ä•

__akhilo_ti paÃ±cacetokhilarahito. __padhÄ• navÄ• _ti sammappadhÄ• navÄ«riyasampann
nÄ«varaá¹‡asaá¹…khÄ• tavalÄ• hakÄ• pagamena visuddhamÄ• naso \Ee III 192/. __asesa
aggamaggena pajahitvÄ• . __vijjÄ• yantakaro samitÄ• vÄ«_ti sabbaso samitakileso tividhÄ•
pariyosÄ• nappatto hotÄ«ti attÄ• naá¹ƒ ovadati.

athekadivasaá¹ƒ Ä• yasmÄ• Ä• nando aÃ±Ã±atarena rÄ• jamahÄ• mattena nimantito pubb
gantvÄ• paÃ±Ã±atte Ä• sane nisÄ«di Ä• yasmatÄ• vaá¹…gÄ«sena pacchÄ• samaá¹‡ena.
sabbÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itÄ• theraá¹ƒ upasaá¹…kamitvÄ• , vanditvÄ• paÃ±haá
suá¹‡anti. athÄ• yasmato vaá¹…gÄ«sassa navapabbajitassa Ä• rammaá¹‡aá¹ƒ pariggahetu
visabhÄ• gÄ• rammaá¹‡e rÄ• go uppajji. so saddho ujujÄ• tiko kulaputto ``ayaá¹ƒ me rÄ• go
diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikampi atthaá¹ƒ nÄ• seyyÄ• â€™â€™ ti cintetvÄ• yathÄ
pavattiá¹ƒ Ä• vikaronto __ ``kÄ• marÄ• genÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha yadipi kile
kÄ• yampi bÄ• dhati, cittaá¹ƒ pana bÄ• dhento cirataraá¹ƒ bÄ• dhetÄ«ti dassetuá¹ƒ ``kÄ• m
ti vatvÄ• ``cittaá¹ƒ me pariá¸• ayhatÄ«â€™â€™ ti vuttaá¹ƒ. __nibbÄ• pana_nti rÄ• ganibbÄ
rÄ• gapariá¸·Ä• hassa nibbÄ• panasamatthaá¹ƒ ovÄ• daá¹ƒ karohÄ«ti attho.

__saÃ±Ã±Ä• ya vipariyesÄ• _tiÄ• dikÄ• gÄ• thÄ• tena yÄ• citena Ä• yasmatÄ• Ä• nande

vipallÄ• sena asubhe subhanti \Be II 526/ pavattena viparÄ«taggÄ• hena. __nimitta_nti kiles
__parivajjehÄ«_ti paribbaja. __subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhita_nti rÄ• gavaá¸• á¸• hanÄ• ram
parivajjento asubhasaÃ±Ã±Ä• ya parivajjeyya, sabbattha anabhiratisaÃ±Ã±Ä• ya. tasmÄ• t
``asubhÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha \Ne II 442/ __asubhÄ• yÄ• _ti asubhÄ• nupassanÄ• ya. __cittaá¹ƒ bhÄ• vehi ekagga
cittavikkhepÄ• bhÄ• vena ekaggaá¹ƒ Ä• rammaá¹‡esu susamÄ• hitaá¹ƒ appitaá¹ƒ katvÄ• b
asubhÄ• nupassanaá¹ƒ sukaraá¹ƒ akkhÄ• mÄ«ti. __sati kÄ• yagatÄ• tyatthÅ«_ti vuttakÄ• y
bhÄ• vitÄ• bahulÄ«katÄ• hotÅ«ti attho. __nibbidÄ• bahulo bhavÄ• _ti attabhÄ• ve sabbasn

__animittaÃ±ca bhÄ• vehÄ«_ti niccanimittÄ• dÄ«naá¹ƒ ugghÄ• á¹-anena visesato aniccÄ•
tato __mÄ• nÄ• nusayamujjahÄ• _ti taá¹ƒ bhÄ• vento maggapaá¹-ipÄ• á¹-iyÄ• aggamaggÄ
samucchinda. __mÄ• nÄ• bhisamayÄ• _ti mÄ• nassa dassanÄ• bhisamayÄ• ceva pahÄ• n
sabbaso rÄ• gÄ• dÄ«naá¹ƒ santatÄ• ya upasanto __carissasi_ viharissasÄ«ti attho.

__tameva vÄ• ca_ntiÄ• dikÄ• catasso gÄ• thÄ• bhagavatÄ• subhÄ• sitasutte (SN a I 213
therena bhagavantaá¹ƒ sammukhÄ• \Ee III 193/ abhitthavantena vuttÄ• . __yÄ• yattÄ• naá
vÄ• cÄ• ya hetubhÅ«tÄ• ya attÄ• naá¹ƒ vippaá¹-isÄ• rena na tÄ• peyya na viheá¹-heyya. __
pare ca parehi bhindanto na bÄ• dheyya. __sÄ• ve vÄ• cÄ• subhÄ• sitÄ• _ti sÄ• vÄ• cÄ•
tasmÄ• tameva vÄ• caá¹ƒ bhÄ• seyyÄ• ti yojanÄ• . imÄ• ya gÄ• thÄ• ya apisuá¹‡avÄ• cÄ•

__paá¹-inanditÄ• _ti paá¹-imukhabhÄ• vena nanditÄ• piyÄ• yitÄ• sampati Ä• yatiÃ±ca suá
__yaá¹ƒ anÄ• dÄ• yÄ• _ti yaá¹ƒ vÄ• caá¹ƒ bhÄ• santo pÄ• pÄ• ni paresaá¹ƒ appiyÄ• ni ania
anÄ• dÄ• ya aggahetvÄ• atthabyaÃ±janamadhuraá¹ƒ piyameva dÄ«peti. __tameva piyavÄ
piyavÄ• cÄ• vasena abhitthavi.

__amatÄ• _ti \Be II 527/ sÄ• dhubhÄ• vena amatasadisÄ• . vuttaÃ±hetaá¹ƒ --- ``saccaá¹ƒ h
rasÄ• naâ€™â€™ nti (SN a I 73). nibbÄ• nÄ• matapaccayattÄ• vÄ• amatÄ• . __esa dham
saccavÄ• cÄ• nÄ• ma, esa porÄ• á¹‡o dhammo cariyÄ• paveá¹‡i. idameva hi porÄ• á¹‡Ä•
na alikaá¹ƒ bhÄ• siá¹ƒsu. tenÄ• ha --- __ ``sacce atthe ca dhamme ca, Ä• hu santo patiá¹-á
tattha sacce patiá¹-á¹-hitattÄ• eva attano ca paresaÃ±ca atthe patiá¹-á¹-hitÄ• , atthe patiá¹-
dhamme patiá¹-á¹-hitÄ• hontÄ«ti veditabbÄ• . saccavisesanameva vÄ• etaá¹ƒ. idaÃ±hi vut
patiá¹-á¹-hitÄ• . kÄ«dise? atthe ca dhamme ca, yaá¹ƒ paresaá¹ƒ atthato anapetattÄ• atthaá
dhammato anapetattÄ• dhammaá¹ƒ dhammikameva atthaá¹ƒ sÄ• dhetÄ«ti. imÄ• ya gÄ• th
443/ abhitthavi. __khema_nti abhayaá¹ƒ nirupaddavaá¹ƒ. kena kÄ• raá¹‡enÄ• ti ce? __nibb
dukkhassantakiriyÄ• ya, _ yasmÄ• kilesanibbÄ• naá¹ƒ pÄ• peti, vaá¹-á¹-adukkhassa ca ant
saá¹ƒvaá¹-á¹-ati, tasmÄ• khemanti attho. atha vÄ• yaá¹ƒ buddho nibbÄ• napattiyÄ• vÄ• d
vÄ• ti dvinnaá¹ƒ nibbÄ• nadhÄ• tÅ«naá¹ƒ atthÄ• ya khemamaggappakÄ• sanato __khemaá

vÄ• cÄ• namuttamÄ• _ti sÄ• vÄ• cÄ• sabbavÄ• cÄ• naá¹ƒ seá¹-á¹-hÄ• ti evamettha attho
mantÄ• vacanavasena bhagavantaá¹ƒ abhitthavanto arahattanikÅ«á¹-ena thomanaá¹ƒ pariy

__gambhÄ«rapaÃ±Ã±o_ti tisso gÄ• thÄ• Ä• yasmato sÄ• riputtattherassa pasaá¹ƒsanavas
__gambhÄ«rapaÃ±Ã±o_ti gambhÄ«resu khandhÄ• yatanÄ• dÄ«su pavattÄ• ya nipuá¹‡Ä• y
gambhÄ«rapaÃ±Ã±o. medhÄ• saá¹…khÄ• tÄ• ya dhammojapaÃ±Ã±Ä• ya samannÄ• gatat
maggo, ayaá¹ƒ sugatiyÄ• maggo, ayaá¹ƒ nibbÄ• nassa \Ee III 194/ maggoâ€™â€™ ti evaá
kovidatÄ• ya __maggÄ• maggassa kovido_. mahatiyÄ• sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡assa
vasena __mahÄ• paÃ±Ã±o_. __dhammaá¹ƒ deseti bhikkhuna_nti sammadeva pavattiá¹ƒ ni
bhikkhÅ«naá¹ƒ dhammaá¹ƒ deseti. tassÄ• pana desanÄ• ya pavattiÄ• kÄ• raá¹ƒ dassetuá¹
_tiÄ• di vuttaá¹ƒ.

tattha __saá¹ƒkhittenapÄ«_ti ``cattÄ• rimÄ• ni, Ä• vuso, ariyasaccÄ• ni. katamÄ• ni cattÄ•
ariyasaccaá¹ƒ ... pe ... imÄ• ni kho, Ä• vuso, cattÄ• ri ariyasaccÄ• ni, tasmÄ• \Be II 528/ tih
dukkhanti yogo karaá¹‡Ä«yoâ€™â€™ ti evaá¹ƒ saá¹ƒkhittenapi deseti. ``katamaÃ±cÄ• vusc
jÄ• tipi dukkhÄ• â€™â€™ tiÄ• dinÄ• (MN III 372-373) nayena tÄ• neva vibhajanto vitthÄ• r
khandhÄ• didesanÄ• supi eseva nayo. __sÄ• likÄ• yiva nigghoso_ti yathÄ• madhuraá¹ƒ an
vÄ• taá¹ƒ datvÄ• madhuraravaá¹ƒ nicchÄ• rentiyÄ• sÄ• likÄ• ya nigghoso, evaá¹ƒ therassa
madhuro nigghoso hoti. dhammasenÄ• patissa hi pittÄ• dÄ«naá¹ƒ vasena apalibuddhavaca
pahaá¹-akaá¹ƒsathÄ• lako viya saddo niccharati. __paá¹-ibhÄ• naá¹ƒ udiyyatÄ«_ti kathetuka
vÄ«ciyo viya uparÅ«pari anantaá¹ƒ paá¹-ibhÄ• naá¹ƒ uá¹-á¹-hahati.

__tassÄ• _ti dhammasenÄ• patissa. __ta_nti dhammaá¹ƒ desentassa. __suá¹‡antÄ«_ti yaa
no sossÄ• mÄ• ti Ä• darajÄ• tÄ• suá¹‡anti. __madhura_nti iá¹-á¹-haá¹ƒ. __rajanÄ«yenÄ• _
__savanÄ«yenÄ• _ti kaá¹‡á¹‡asukhena. __vaggunÄ• _ti maá¹-á¹-hena manoharena. __uda
vasena udaggacittÄ• alÄ«nacittÄ• . __muditÄ• _ti Ä• moditÄ• pÄ• mojjena samannÄ• gatÄ
aÃ±Ã±Ä• ya cittaá¹ƒ upaá¹-á¹-hapentÄ• sotaá¹ƒ upanenti.

__ajja_ \Ne II 444/ __pannarase_tiÄ• dikÄ• catasso gÄ• thÄ• pavÄ• raá¹‡Ä• suttantadesa
satthÄ• raá¹ƒ mahÄ• bhikkhusaá¹…ghaparivutaá¹ƒ nisinnaá¹ƒ disvÄ• thomentena vuttÄ• . t
yasmiÃ±hi samaye bhagavÄ• pubbÄ• rÄ• me nisÄ«danto sÄ• yanhasamaye sampattaparis
dhammaá¹ƒ desetvÄ• , udakakoá¹-á¹-hake gattÄ• ni parisiÃ±citvÄ• , vatthanivasano ekaá¹ƒ
sugatamahÄ• cÄ«varaá¹ƒ katvÄ• , migÄ• ramÄ• tupÄ• sÄ• de majjhimathambhaá¹ƒ nissÄ•
nisÄ«ditvÄ• , samantato nisinnaá¹ƒ bhikkhusaá¹…ghaá¹ƒ anuviloketvÄ• tadahuposathe pa
hoti, imasmiá¹ƒ pannarasÄ«uposatheti attho. __visuddhiyÄ• _ti visuddhatthÄ• ya visuddhipa
__bhikkhÅ« paÃ±casatÄ• samÄ• gatÄ• _ti \Ee III 195/, paÃ±casatamattÄ• bhikkhÅ« satthÄ
nisajjavasena ceva ajjhÄ• sayavasena ca samÄ• gatÄ• . te ca __saá¹ƒyojanabandhanacchi
saá¹ƒyojanasaá¹…khÄ• te santÄ• nassa bandhanabhÅ«te kilese \Be II 529/ chinditvÄ• á¹-h

khÄ«á¹‡apunabbhavÄ• isÄ«_ti kilesadukkhÄ• bhÄ• vena nidukkhÄ• khÄ«á¹‡apunabbhavÄ
sÄ«lakkhandhÄ• dÄ«naá¹ƒ esitabhÄ• vena isÄ«ti.

__vijitasaá¹…gÄ• ma_nti vijitakilesasaá¹…gÄ• mattÄ• vijitamÄ• rabalattÄ• vijitasaá¹…gÄ•
aá¹-á¹-haá¹…gike ariyamaggarathe Ä• ropetvÄ• veneyyasatte vÄ• heti saá¹ƒsÄ• rakantÄ• r
satthavÄ• ho. tenÄ• ha brahmÄ• sahampati ``uá¹-á¹-hehi, vÄ«ra, vijitasaá¹…gÄ• ma, sattha
MN I 282), taá¹ƒ satthavÄ• haá¹ƒ anuttaraá¹ƒ satthÄ• raá¹ƒ sÄ• vakÄ• payirupÄ• santi. __t
evarÅ«pehi sÄ• vakehi parivÄ• rito cakkavatti viya rÄ• jÄ• amaccaparivÄ• rito janapadacÄ•
anupariyetÄ«ti yojanÄ• .

__palÄ• po_ti tuccho antosÄ• rarahito, sÄ«larahitoti attho. __vande Ä• diccabandhuna_nti
satthÄ• raá¹ƒ dasabalaá¹ƒ vandÄ• mÄ«ti vadati.

__parosahassa_ntiÄ• dikÄ• catasso gÄ• thÄ• nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ•
dhammaá¹ƒ desentaá¹ƒ bhagavantaá¹ƒ thomentena vuttÄ• . tattha __parosahassa_nti atire
aá¸• á¸• hateá¸·asÄ• ni bhikkhusahassÄ• ni sandhÄ• ya vuttaá¹ƒ. __akutobhaya_nti nibbÄ•
nibbÄ• naá¹ƒ pattassa ca kutocipi bhayaá¹ƒ natthÄ«ti nibbÄ• naá¹ƒ akutobhayaá¹ƒ nÄ• ma.

``Ä• guá¹ƒ na karotÄ«â€™â€™ tiÄ• dinÄ• (Sn 527) vuttakÄ• raá¹‡ehi bhagavÄ• nÄ• goti
bhagavÄ• _ti. __isÄ«naá¹ƒ isisattamo_ti sÄ• vakapaccekabuddhaisÄ«naá¹ƒ uttamo isi, vipa
II 445/ paá¹-á¹-hÄ• ya isÄ«naá¹ƒ vÄ• sattamako isi. __mahÄ• meghovÄ• _ti cÄ• tuddÄ«pik

__divÄ• vihÄ• rÄ• _ti paá¹-isallÄ• naá¹-á¹-hÄ• nato. __sÄ• vako te, mahÄ• vÄ«ra, pÄ• de
thero arahattaá¹ƒ patvÄ• attano visesÄ• dhigamaá¹ƒ pakÄ• sento vadati.

__ummaggapatha_ntiÄ• dikÄ• \Be II 530/ catasso gÄ• thÄ• bhagavatÄ• ``kiá¹ƒ nu te, vaá
pubbe parivitakkitÄ• , udÄ• hu á¹-hÄ• naso cetÄ• paá¹-ibhantÄ«â€™â€™ ti pucchitena á¹-h
dassentena vuttÄ• . kasmÄ• panevaá¹ƒ taá¹ƒ bhagavÄ• avoca? saá¹…ghamajjhe kira kath
``vaá¹…gÄ«satthero vissaá¹-á¹-hagantho neva uddesena, na paripucchÄ• ya, na yonisoman
karoti. gÄ• thaá¹ƒ \Ee III 196/ bandhanto vaá¹‡á¹‡apadÄ• ni karonto vicaratÄ«â€™â€™ ti. a
bhikkhÅ« vaá¹…gÄ«sassa paá¹-ibhÄ• nasampattiá¹ƒ na jÄ• nanti, ahamassa paá¹-ibhÄ• na
jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• ``kiá¹ƒ nu kho, vaá¹…gÄ«sÄ• â€™â€™ tiÄ• dinÄ
anekÄ• ni kilesuppajjanapathÄ• ni. vaá¹-á¹-appasutapathatÄ• ya hi pathanti vuttaá¹ƒ. __pab
rÄ• gÄ• dikhÄ«lÄ• ni paÃ±ca bhinditvÄ• carasi. __taá¹ƒ passathÄ• _ti evaá¹ƒ abhibhuyya c
buddhaá¹ƒ passatha. __bandhapamuÃ±cakara_nti bandhanamocanakaraá¹ƒ. __asita_nti an
paá¹-ibhajjÄ• _ti satipaá¹-á¹-hÄ• nÄ• dikoá¹-á¹-hÄ• sato dhammaá¹ƒ paá¹-ibhajjanÄ«yaá¹ƒ k
pÄ• á¹-ho. uddesÄ• dikoá¹-á¹-hÄ• sato pakÄ• rena vibhajitvÄ• vibhajitvÄ• dhammaá¹ƒ des

__oghassÄ• _ti kÄ• mÄ• dicaturoghassa. __anekavihita_nti satipaá¹-á¹-hÄ• nÄ• divasena a
aá¹-á¹-hatiá¹ƒsÄ• ya vÄ• kammaá¹-á¹-hÄ• nÄ• naá¹ƒ vasena anekappakÄ• raá¹ƒ amatÄ• v
abhÄ• si. __tasmiÃ±ca amate akkhÄ• te_ti tasmiá¹ƒ tena akkhÄ• te amate amatÄ• vahe. __
passitÄ• ro. __á¹-hitÄ• asaá¹ƒhÄ«rÄ• _ti kenaci asaá¹ƒhÄ• riyÄ• hutvÄ• patiá¹-á¹-hitÄ• . _
ativijjhitvÄ• . __sabbaá¹-á¹-hitÄ«na_nti sabbesaá¹ƒ diá¹-á¹-hiá¹-á¹-hÄ• nÄ• naá¹ƒ viÃ±Ã±Ä•
vÄ• . __atikkamamaddasÄ• _ti atikkamabhÅ«taá¹ƒ nibbÄ• naá¹ƒ addasa. __agga_nti uttam
pÄ• á¹-ho, paá¹-hamataranti attho. __dasaddhÄ• na_nti paÃ±cavaggiyÄ• naá¹ƒ __aggaá¹ƒ_
Ä• dito desayÄ«ti attho.

__tasmÄ• _ti yasmÄ• ``esa dhammo sudesitoâ€™â€™ ti jÄ• nantena pamÄ• do na kÄ• ta
sikkhÄ• vipassanÄ• paá¹-ipÄ• á¹-iyÄ• maggapaá¹-ipÄ• á¹-iyÄ• ca sikkheyya.

__buddhÄ• nubuddho_tiÄ• dikÄ• \Ne II 446/ tisso gÄ• thÄ• Ä• yasmato aÃ±Ã±Ä• takoá¹‡
thomanavasena vuttÄ• . tattha __buddhÄ• nubuddho_ti buddhÄ• naá¹ƒ anubuddho \Be II 5
cattÄ• ri saccÄ• ni bujjhiá¹ƒsu, pacchÄ• thero sabbapaá¹-hamaá¹ƒ, tasmÄ• buddhÄ• nubu
sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatattÄ• __thero, _ akuppadhammoti attho. __tibbanikka
__sukhavihÄ• rÄ• na_nti diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ. __vivekÄ• na_nti tiá¹‡á¹
__sabbassa ta_nti yaá¹ƒ sabbasÄ• vakena pattabbaá¹ƒ, assa anena taá¹ƒ anuppattaá¹ƒ. __
appamattena hutvÄ• sikkhantena.

__tevijjo_ \Ee III 197/ __cetopariyakovido_ti chasu abhiÃ±Ã±Ä• su catasso vadati, itarÄ• d
thero pana chaá¸·abhiÃ±Ã±ova. yasmÄ• theraá¹ƒ himavante chaddantadahato Ä• gantvÄ•
paramanipaccakÄ• raá¹ƒ dassetvÄ• , vandantaá¹ƒ disvÄ• pasannamÄ• nasena bhagavato
abhitthavantena imÄ• gÄ• thÄ• vuttÄ• , tasmÄ• ``koá¹‡á¸• aÃ±Ã±o buddhadÄ• yÄ• do, pÄ
vuttaá¹ƒ.

__nagassa passe_tiÄ• dikÄ• tisso gÄ• thÄ• paÃ±cahi bhikkhusatehi saddhiá¹ƒ sabbeheva
kÄ• á¸·asilÄ• yaá¹ƒ viharante Ä• yasmÄ• mahÄ• moggallÄ• no tesaá¹ƒ bhikkhÅ«naá¹ƒ citta
arahattaphalavimuttiá¹ƒ passittha. taá¹ƒ disvÄ• Ä• yasmÄ• vaá¹…gÄ«so bhagavantaá¹ƒ th
abhÄ• si. tattha __nagassa passe_ti isigilipabbatassa passe kÄ• á¸·asilÄ• yaá¹ƒ. __Ä• sÄ«n

__cetasÄ• _ti attano cetopariyaÃ±Ä• á¹‡ena. __cittaá¹ƒ nesaá¹ƒ samanvesa_nti tesaá¹ƒ kh
cittaá¹ƒ samanvesanto. __anupariyetÄ«_ti anukkamena paricchindati.

__evaá¹ƒ sabbaá¹…gasampannaá¹ƒ_ ``muniá¹ƒ dukkhassa pÄ• raguâ€™â€™ nti vuttÄ• ya
``tevijjÄ• maccuhÄ• yinoâ€™â€™ ti vuttÄ• ya sÄ• vakasampattiyÄ• cÄ• ti sabbehi aá¹…ge
samannÄ• gataá¹ƒ. __muni_nti hi iminÄ• padena monasaá¹…khÄ• tena Ã±Ä• á¹‡ena satth
vuttoti anÄ• varaá¹‡aÃ±Ä• á¹‡ena dasabalaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho kato hoti, ten

dasseti. __dukkhassa pÄ• ragu_nti iminÄ• pahÄ• nasampadaá¹ƒ. tadubhayena ca satthu Ä
dassitÄ• honti. __tevijjÄ• maccuhÄ• yino_ti iminÄ• sÄ• vakÄ• naá¹ƒ Ã±Ä• á¹‡asampattidÄ
adhigamadÄ«panena ca padadvayena \Be II 532/ satthusÄ• vakasampatti dassitÄ• hoti. tat
yathÄ• vuttamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``muniá¹ƒ dukkhassa pÄ• raguá¹ƒ. a
payirupÄ• santi gotamaâ€™â€™ _nti vuttaá¹ƒ. tattha __anekÄ• kÄ• rasampanna_nti aneke
anekÄ• kÄ• raguá¹‡asamannÄ• gatanti attho.

__cando_ \Ne II 447/ __yathÄ• _ti gÄ• thÄ• bhagavantaá¹ƒ campÄ• nagare gaggarÄ• ya p
bhikkhusaá¹…ghena anekehi ca devanÄ• gasahassehi parivutaá¹ƒ attano vaá¹‡á¹‡ena ca y
disvÄ• somanassajÄ• tena abhitthavantena vuttÄ• . tattha __cando yathÄ• vigatavalÄ• hal
saradasamaye apagatavalÄ• hake valÄ• hakasadisena aÃ±Ã±ena ca mahikÄ• dinÄ• upakk
puá¹‡á¹‡acando virocati, __vÄ«tamalova bhÄ• á¹‡umÄ• _ti teneva valÄ• hakÄ• diupakkiles
bhÄ• á¹‡umÄ• sÅ«riyo yathÄ• virocati. __evampi, aá¹…gÄ«rasa, tva_nti evaá¹ƒ aá¹…gehi
jutimanta tvampi __mahÄ• muni_ bhagavÄ• , __atirocasi_ attano yasasÄ• sadevakaá¹ƒ lok
virocasÄ«ti.

__kÄ• veyyamattÄ• _tiÄ• dikÄ• \Ee III 198/ dasa gÄ• thÄ• arahattaá¹ƒ patvÄ• attano paá
satthu attano ca guá¹‡e vibhÄ• ventena vuttÄ• . tattha __kÄ• veyyamattÄ• _ti kÄ• veyyena
mÄ• nitÄ• sambhÄ• vitÄ• guá¹‡odayaá¹ƒ Ä• pannÄ• . __addasÄ• mÄ• _ti addasimhÄ• .

__addhÄ• no udapajjathÄ• _ti ratanattayaá¹ƒ addhÄ• amhÄ• kaá¹ƒ upakÄ• ratthÄ• ya upp

__vacana_nti saccapaá¹-isaá¹ƒyuttaá¹ƒ dhammakathaá¹ƒ. __khandhe Ä• yatanÄ• ni ca dhÄ
dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo ca. imasmiá¹ƒ á¹-hÄ• ne khandhÄ• dikat
__visuddhimagge_ (Vism II 421 Ä• dayo) vitthÄ• ritÄ• evÄ• ti tattha vuttanayeneva veditabb
rÅ«pÄ• divibhÄ• gÄ• dito aniccatÄ• dito ca pubbabhÄ• gaÃ±Ä• á¹‡ena jÄ• nitvÄ• .

__ye te sÄ• sanakÄ• rakÄ• _ti ye te sattÄ• tathÄ• gatÄ• naá¹ƒ sÄ• sanakÄ• rakÄ• , tesaá¹
uppajjanti tathÄ• gatÄ• .

__ye_ \Be II 533/ __niyÄ• magataddasÄ• _ti niyÄ• mo eva niyÄ• magataá¹ƒ, ye bhikkhÅ« b
sammattaniyÄ• maá¹ƒ addasaá¹ƒsu adhigacchiá¹ƒsu. tesaá¹ƒ atthÄ• ya vata __bodhiá¹ƒ_ s
ajjhagamÄ• , __muni_ bhagavÄ• ti yojanÄ• .

__sudesitÄ• _ti veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ saá¹…khepato vitthÄ• rato ca suá¹-á¹-hu c
paÃ±cahi cakkhÅ«hi cakkhumatÄ• . attahitakÄ• mehi araá¹‡Ä«yÄ• ni karaá¹‡Ä«yÄ• ni ariya
bhagavato saccÄ• nÄ«ti __ariyasaccÄ• ni. dukkha_ntiÄ• di tesaá¹ƒ ariyasaccÄ• naá¹ƒ sarÅ
imasmiá¹ƒ á¹-hÄ• ne ariyasaccakathÄ• vattabbÄ• , sÄ• sabbÄ• kÄ• rato __visuddhimagge

vitthÄ• ritÄ• ti tattha vuttanayeneva veditabbÄ• . __evamete tathÄ• _ti ete dukkhÄ• dayo ari
dukkhÄ• dippakÄ• rena tathÄ• avitathÄ• anaÃ±Ã±athÄ• . __vuttÄ• diá¹-á¹-hÄ• me te yath
satthÄ• rÄ• vuttÄ• , tathÄ• mayÄ• diá¹-á¹-hÄ• , ariyamaggaÃ±Ä• á¹‡ena paá¹-ividdhattÄ•
me anuppatto_ arahattaá¹ƒ mayÄ• sacchikataá¹ƒ. tato ca __kataá¹ƒ buddhassa_ bhagavat
ovÄ• dÄ• nusiá¹-á¹-hiyaá¹ƒ anupatiá¹-á¹-ho.

__svÄ• gataá¹ƒ vata me Ä• sÄ«_ti suÄ• gamanaá¹ƒ vata me ahosi. __mama buddhassa sa
bhagavato santike samÄ«pe.

__abhiÃ±Ã±Ä• pÄ• ramippatto_ti channampi abhiÃ±Ã±Ä• naá¹ƒ pÄ• ramiá¹ƒ, ukkaá¹ƒsaá¹
vuttamevatthaá¹ƒ vivarituá¹ƒ __ ``sotadhÄ• tu visodhitÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__pucchÄ• mi satthÄ• ra_ntiÄ• dikÄ• dvÄ• dasa gÄ• thÄ• attano upajjhÄ• yassa parinibbu
vuttÄ• . Ä• yasmato nigrodhakappattherassa hi \Ee III 199/ parinibbÄ• nakÄ• le Ä• yasmÄ•
ahosi. diá¹-á¹-hapubbaÃ±ca tena tassa hatthakukkuccÄ• di, pubbavÄ• sanÄ• vasena hi tÄ•
pilindavacchassa vasalavÄ• dena samudÄ• cÄ• ro viya khÄ«á¹‡Ä• savÄ• nampi hotiyeva. t
upajjhÄ• yo, udÄ• hu noâ€™â€™ ti uppannaparivitakko satthÄ• raá¹ƒ pucchi. tena vuttaá¹ƒ
parinibbutabhÄ• vaá¹ƒ pucchantena vuttÄ• â€™â€™ ti. tattha __satthÄ• ra_nti diá¹-á¹-hadh
veneyyÄ• naá¹ƒ \Be II 534/ anusÄ• sakaá¹ƒ. __anomapaÃ±Ã±a_nti omaá¹ƒ vuccati parittaá
omapaÃ±Ã±aá¹ƒ anomapaÃ±Ã±aá¹ƒ, mahÄ• paÃ±Ã±anti attho. __diá¹-á¹-heva dhamme_ti
attabhÄ• veti attho. __vicikicchÄ• na_nti saá¹ƒsayÄ• naá¹ƒ evarÅ«pÄ• naá¹ƒ vÄ• parivitakk
__aggÄ• á¸·ave_ti aggÄ• á¸·avacetiyasaá¹…khÄ• te vihÄ• re. __Ã±Ä• to_ti pÄ• kaá¹-o. __y
lÄ• bhasakkÄ• rasampanno. __abhinibbutatto_ti upasantasabhÄ• vo apariá¸• ayhamÄ• nac

__tayÄ• kata_nti tÄ• dise chÄ• yÄ• sampanne nigrodharukkhamÅ«le nisinnattÄ• ``nigrodh
kataá¹ƒ nÄ• maá¹ƒ. iti so yathÄ• attanÄ• upalakkhitaá¹ƒ tathÄ• vadati. bhagavÄ• pana na
tathÄ• Ä• lapati, api ca kho tattha arahattaá¹ƒ pattattÄ• pi. __brÄ• hmaá¹‡assÄ• _ti jÄ• tiá¹
kira brÄ• hmaá¹‡amahÄ• sÄ• lakulÄ• pabbajito. __namassaá¹ƒ acari_nti namassamÄ• no
nibbÄ• ne patiá¹-á¹-hito.

__daá¸·hadhammadassÄ«_ti \Ne II 449/ bhagavantaá¹ƒ Ä• lapati. daá¸·hadhammaÃ±hi nib
abhijjanaá¹-á¹-hena, taÃ±ca bhagavÄ• passi dassesi ca.

__sakkÄ• _tipi bhagavantameva kulanÄ• mena Ä• lapati. __mayampi sabbe_ti, niravasesa
attÄ• naá¹ƒ dassento vadati. __samantacakkhÅ«_tipi bhagavantameva sabbaÃ±Ã±utaÃ±Ã±
__samavaá¹-á¹-hitÄ• _ti sammÄ• avaá¹-á¹-hitÄ• , Ä• bhogaá¹ƒ katvÄ• á¹-hitÄ• . __no_ti ar
imassa paÃ±hassa veyyÄ• karaá¹‡aá¹ƒ savanatthÄ• ya. __sotÄ• _ti sotadhÄ• tuyÄ• . __tuv
tvamanuttarosÄ«_ti thutivacanavasena vadati.

__chinda no vicikiccha_nti vicikicchÄ• paá¹-irÅ«pakaá¹ƒ taá¹ƒ parivitakkaá¹ƒ sandhÄ• yÄ•
akusalavicikicchÄ• ya pana thero nibbicikicchova. __brÅ«hi meta_nti brÅ«hi me etaá¹ƒ. yaá
``taá¹ƒ sÄ• vakaá¹ƒ, sakka, mayampi sabbe aÃ±Ã±Ä• tumicchÄ• mÄ• â€™â€™ ti yÄ• citov
__parinibbutaá¹ƒ vedaya bhÅ«ripaÃ±Ã±a. majjheva no bhÄ• sÄ• â€™â€™ _ti parinibbutaá
bhagavÄ• majjheva amhÄ• kaá¹ƒ sabbesaá¹ƒ bhÄ• sa, yathÄ• sabbe mayaá¹ƒ jÄ• neyyÄ•
sahassanetto_ti \Ee III 200/, idaá¹ƒ pana thutivacanameva. apicettha ayamadhippÄ• yo --- y
sahassanetto devÄ• naá¹ƒ majjhe tehi sakkaccaá¹ƒ sampaá¹-icchitavacanaá¹ƒ \Be II 535/ b
amhÄ• kaá¹ƒ majjhe amhehi sampaá¹-icchitavacanaá¹ƒ bhÄ• sÄ• ti.

__ye kecÄ«_ti imampi gÄ• thaá¹ƒ bhagavantaá¹ƒ thunanto vattukÄ• mataá¹ƒ janetuá¹ƒ bha
keci abhijjhÄ• dayo ganthÄ• , tesaá¹ƒ appahÄ• ne sati mohavicikicchÄ• naá¹ƒ pahÄ• nÄ• b
__aÃ±Ã±Ä• á¹‡apakkhÄ• _ti ca, __vicikicchaá¹-hÄ• nÄ• _ti ca vuccanti. sabbe te tathÄ• gat
desanÄ• balena viddhaá¹ƒsitÄ• bhavanti, nassanti. kiá¹ƒkÄ• raá¹‡anti? __cakkhuÃ±hi etaá
_ yasmÄ• tathÄ• gato sabbaganthavidhamanena paÃ±Ã±Ä• cakkhujananato narÄ• naá¹ƒ p
hoti.

__no ce hi jÄ• tÅ«_ti imampi gÄ• thaá¹ƒ thunanto eva vattukÄ• mataá¹ƒ janento bhaá¹‡ati.
ekaá¹ƒsavacanaá¹ƒ. __puriso_ti bhagavantaá¹ƒ sandhÄ• yÄ• ha. __jotimanto_ti paÃ±Ã±Ä•
sÄ• riputtÄ• dayo. idaá¹ƒ vuttaá¹ƒ hoti --- yadi bhagavÄ• puratthimÄ• dibhedo vÄ• to viya a
desanÄ• vegena kilese vihaneyya, tato yathÄ• abbhaghananivuto loko tamova hoti ekandh
sabbopi loko aÃ±Ã±Ä• á¹‡anivuto tamova siyÄ• . ye cÄ• pi ime idÄ• ni jotimanto khÄ• yanti
bhÄ• seyyuá¹ƒ, na dÄ«peyyunti.

__dhÄ«rÄ• cÄ• _ti imampi gÄ• thaá¹ƒ purimanayenevÄ• ha. tassattho --- __dhÄ«rÄ• _ ca
__pajjotakarÄ• bhavanti_ paÃ±Ã±Ä• pajjotaá¹ƒ uppÄ• denti. __taá¹ƒ_ tasmÄ• ahaá¹ƒ taá¹
padhÄ• navÄ«riyasamannÄ• gata bhagavÄ• , __tatheva maÃ±Ã±e_ dhÄ«ro pajjotakarotvev
__vipassinaá¹ƒ_ sabbadhamme yathÄ• bhÅ«taá¹ƒ passantaá¹ƒ bhagavantaá¹ƒ jÄ• nantÄ•
``parisÄ• su no __Ä• vikarohi kappaá¹ƒ_ parinibbutova yathÄ• nigrodhakappaá¹ƒ Ä• vikaro

__khippa_nti imampi gÄ• thaá¹ƒ purimanayeneva Ä• ha. tassattho --- bhagavÄ• __khippaá
vagguá¹ƒ_ acirÄ• yamÄ• no vÄ• caá¹ƒ bhÄ• sa vaggu manoharaá¹ƒ. __haá¹ƒsova_ yathÄ•
pariggaá¹‡hanto jÄ• tassaravanasaá¹‡á¸• aá¹ƒ disvÄ• gÄ«vaá¹ƒ __paggayha_ pakkhe udd
__saá¹‡ikaá¹ƒ_ ataramÄ• no vagguá¹ƒ nikÅ«jati \Be II 536/ giraá¹ƒ nicchÄ• reti, evamevaá¹
nikÅ«ja iminÄ• mahÄ• purisalakkhaá¹‡aÃ±Ã±atarena bindussarena suá¹-á¹-hu __vikappite
mayaá¹ƒ sabbe __ujugatÄ• _ avikkhittamÄ• nasÄ• hutvÄ• tava nikÅ«jaá¹ƒ suá¹‡omÄ• ti.

__pahÄ«najÄ• timaraá¹‡a_nti \Ee III 201/, idampi purimanayeneva Ä• ha. tattha na sissatÄ

__asesaá¹ƒ, _ sotÄ• pannÄ• dayo viya kiÃ±ci asesetvÄ• pahÄ«najÄ• timaraá¹‡anti vuttaá¹
nibandhitvÄ• , __dhona_nti dhutasabbapÄ• paá¹ƒ. __vadessÄ• mÄ«_ti kathÄ• pessÄ• mi d
puthujjanÄ• na_nti puthujjanasekkhÄ• dÄ«naá¹ƒ tividhÄ• naá¹ƒ janÄ• naá¹ƒ kÄ• makÄ• ro
Ã±Ä• tuá¹ƒ vÄ• vattuá¹ƒ vÄ• , taá¹ƒ na sakkonti. __saá¹…kheyyakÄ• ro ca tathÄ• gatÄ• na
vÄ«maá¹ƒsakÄ• ro paÃ±Ã±Ä• pubbaá¹…gamakiriyÄ• , te yaá¹ƒ icchanti Ã±Ä• tuá¹ƒ vÄ• va
sakkontiyevÄ• ti adhippÄ• yo.

idÄ• ni taá¹ƒ saá¹…kheyyakÄ• raá¹ƒ pakÄ• sento __ ``sampannaveyyÄ• karaá¹‡aâ€™â€™
tathÄ• hi tava bhagavÄ• idaá¹ƒ __samujjupaÃ±Ã±assa_ sabbattha appaá¹-ihatabhÄ• vena
vuttaá¹ƒ pavattitaá¹ƒ sampannaveyyÄ• karaá¹‡aá¹ƒ ``santatimahÄ• matto sattatÄ• lamattaá
parinibbÄ• yissati, suppabuddho sakko sattame divase pathaviá¹ƒ pavisissatÄ«â€™â€™ ti
__samuggahitaá¹ƒ_ sammadeva uggahitaá¹ƒ aviparÄ«taá¹ƒ diá¹-á¹-haá¹ƒ, puna suá¹-á¹-hut
paá¹‡Ä• metvÄ• Ä• ha. __ayamaÃ±jali pacchimo suppaá¹‡Ä• mito_ti ayaá¹ƒ aparopi aÃ±ja
paá¹‡Ä• mito. __mÄ• mohayÄ« jÄ• na_nti mÄ• no avacanena mohayi, jÄ• nanto tassa gat
bhagavantaá¹ƒ Ä• lapati.

__paropara_nti \Ne II 451/ imaá¹ƒ pana gÄ• thaá¹ƒ aparenapi pariyÄ• yena amohanameva
__paropara_nti lokuttaralokiyavasena sundarÄ• sundaraá¹ƒ dÅ«re santike vÄ• . __ariyadha
catusaccadhammaá¹ƒ. __viditvÄ• _ti paá¹-ivijjhitvÄ• . __jÄ• na_nti sabbaá¹ƒ Ã±eyyadhamm
__vÄ• cÄ• bhikaá¹…khÄ• mÄ«_ti yathÄ• __ghammani_ ghammakÄ• le uá¹‡hÄ• bhitatto pu
evaá¹ƒ te vÄ• caá¹ƒ abhikaá¹…khÄ• mi. __sutaá¹ƒ pavassÄ• _ti sutasaá¹…khÄ• taá¹ƒ sado
muÃ±ca pavatta. ``sutassa vassÄ• â€™â€™ tipi pÄ• á¸·i. vuttapakÄ• rassa saddÄ• yatanas
attho.

idÄ• ni \Be II 537/ yÄ• disaá¹ƒ vÄ• caá¹ƒ abhikaá¹…khati, taá¹ƒ pakÄ• sento __ ``yadatthika
gÄ• thamÄ• ha. tattha __kappÄ• yano_ti kappameva pÅ«jÄ• vasena vadati. __yathÄ• vimu
nibbÄ• nadhÄ• tuyÄ• yathÄ• asekkho, udÄ• hu saupÄ• disesÄ• ya yathÄ• sekkhoâ€™â€™
pÄ• kaá¹-ameva.

evaá¹ƒ dvÄ• dasahi gÄ• thÄ• hi yÄ• cito bhagavÄ• taá¹ƒ viyÄ• karonto __ ``acchecchÄ«â€™
__acchecchi taá¹‡haá¹ƒ idha nÄ• marÅ«pe (iti bhagavÄ•) kaá¹‡hassa sotaá¹ƒ dÄ«gharattÄ
\Ee III 202/ nÄ• marÅ«pe kÄ• mataá¹‡hÄ• dibhedÄ• taá¹‡hÄ• dÄ«gharattaá¹ƒ appahÄ«na
kaá¹‡hanÄ• makassa mÄ• rassa sotantipi vuccati. taá¹ƒ kaá¹‡hassa sotamutaá¹ƒ dÄ«ghara
nÄ• marÅ«pe taá¹‡haá¹ƒ kappÄ• yano chindi. __iti bhagavÄ• _ti idaá¹ƒ pana saá¹…gÄ«tikÄ
__atÄ• ri jÄ• tiá¹ƒ maraá¹‡aá¹ƒ asesa_nti so taá¹ƒ taá¹‡haá¹ƒ chetvÄ• asesaá¹ƒ jÄ• timara
anupÄ• disesÄ• ya parinibbÄ• yÄ«ti dasseti, __iccabravi bhagavÄ• paÃ±caseá¹-á¹-ho_ti Ä•
puá¹-á¹-ho bhagavÄ• evaá¹ƒ avoca paÃ±cahi saddhÄ• dÄ«hi indriyehi anaÃ±Ã±asÄ• dhÄ•
seá¹-á¹-ho. atha vÄ• __paÃ±caseá¹-á¹-ho_ti paÃ±cahi sÄ«lÄ• dÄ«hi dhammakkhandhehi, p

hetusampadÄ• dÄ«hi seá¹-á¹-ho uttamo pavaroti saá¹…gÄ«tikÄ• rÄ• namevidampi vacanaá

evaá¹ƒ vutte bhagavato bhÄ• sitaá¹ƒ abhinandamÄ• naso Ä• yasmÄ• vaá¹…gÄ«so __ ``es
gÄ• thÄ• yo Ä• ha. tattha paá¹-hamagÄ• thÄ• yaá¹ƒ __na maá¹ƒ vaÃ±cesÄ«_ti yasmÄ• pa
parinibbutabhÄ• vaá¹ƒ icchantaá¹ƒ maá¹ƒ na vaÃ±cesi, na visaá¹ƒvÄ• desÄ«ti attho. sesaá

dutiyagÄ• thÄ• yaá¹ƒ yasmÄ• mutyapekho vihÄ• si, tasmÄ• taá¹ƒ sandhÄ• yÄ• ha __ ``ya
buddhassa sÄ• vakoâ€™â€™ _ti. __maccuno jÄ• laá¹ƒ tataâ€™â€™ _nti tebhÅ«makavaá
taá¹‡hÄ• jÄ• laá¹ƒ. __mÄ• yÄ• vino_ti \Ne II 452/ bahumÄ• yassa. ``tathÄ• mÄ• yÄ• vinoâ€
tesaá¹ƒ yo anekÄ• hi mÄ• yÄ• hi anekakkhattuá¹ƒ bhagavantaá¹ƒ upasaá¹…kami. tassa tat

tatiyagÄ• thÄ• ya __Ä• di_nti mÅ«lakÄ• raá¹‡aá¹ƒ. __upÄ• dÄ• nassÄ• _ti vaá¹-á¹-assa. va
kammakilesehi upÄ• dÄ• tabbaá¹-á¹-hena ``upÄ• dÄ• naâ€™â€™ nti vuttaá¹ƒ. tassa upÄ• d
avijjÄ• taá¹‡hÄ• dibhedaá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±Ä• á¹‡acakkhunÄ• addasa. __kappo kappiyo
vaá¹-á¹-ati bhagavÄ• ti adhippÄ• yena vadati. __accagÄ• vatÄ• _ti atikkanto vata. __maccu
dhiyyatÄ«ti maccudheyyaá¹ƒ, tebhÅ«makavaá¹-á¹-aá¹ƒ suduttaraá¹ƒ accagÄ• vatÄ• ti veda

idÄ• ni satthari attano upajjhÄ• ye ca pasannamÄ• naso pasannÄ• kÄ• raá¹ƒ vibhÄ• vento
_nti osÄ• nagÄ• thamÄ• ha. tattha __taá¹ƒ devadevaá¹ƒ vandÄ• mÄ«_ti sammutidevo, upa
tesaá¹ƒ sabbesampi devÄ• naá¹ƒ uttamadevatÄ• ya devadevaá¹ƒ __dvipaduttama_ bhagav
kevalaá¹ƒ taá¹ƒyeva, atha kho tava saccÄ• bhisambodhiyÄ• anudhammajÄ• tattÄ• __anuj
mahÄ• vÄ«riyatÄ• ya __mahÄ• vÄ«raá¹ƒ, _ Ä• guakaraá¹‡Ä• diatthena __nÄ• gaá¹ƒ_ tava
vÄ• yÄ• majanitajÄ• titÄ• ya __orasaá¹ƒ_ puttaá¹ƒ nigrodhakappaÃ±ca vandÄ• mi.

evamete subhÅ«tiÄ• dayo vaá¹…gÄ«sapariyosÄ• nÄ• dvisataá¹ƒ catusaá¹-á¹-hi ca mahÄ•
Ä• rÅ«á¸·hÄ• , te sabbe yathÄ• sammÄ• sambuddhassa sÄ• vakabhÄ• vena ekavidhÄ• . ta
ukkhittapalighatÄ• ya saá¹ƒkiá¹‡á¹‡aparikkhatÄ• ya, abbuá¸·hesikatÄ• ya, niraggaá¸·atÄ• ya
pannabhÄ• ratÄ• ya, visaá¹ƒyuttatÄ• ya, dasasu ariyavÄ• sesu vuá¹-á¹-havÄ• satÄ• ya ca. t
paÃ±caá¹…gavippahÄ«nÄ• , chaá¸·aá¹…gasamannÄ• gatÄ• , ekÄ• rakkhÄ• , caturÄ• pass
samavayasaá¹-á¹-hesanÄ• , anÄ• vilasaá¹…kappÄ• , passaddhakÄ• yasaá¹…khÄ• rÄ• , su
ca (AN c 10.19). iti evamÄ• dinÄ• nayena ekavidhÄ• .

ehibhikkhubhÄ• vena upasampannÄ• , na ehibhikkhubhÄ• vena upasampannÄ• ti duvidhÄ
koá¹‡á¸• aÃ±Ã±a_ppamukhÄ• __paÃ±cavaggiyattherÄ• , yasatthero, _ tassa sahÄ• yabhÅ
puá¹‡á¹‡aji gavampatÄ«_ti cattÄ• ro, aparepi tassa sahÄ• yabhÅ«tÄ• paÃ±capaÃ±Ã±Ä• sa
uruvelakassapa_ppamukhÄ• sahassapurÄ• á¹‡ajaá¹-ilÄ• , dve __aggasÄ• vakÄ• , _ tesaá
aá¸• á¸• haterasasatÄ• \Be II 539/ __paribbÄ• jakÄ• , _ coro __aá¹…gulimÄ• latthero_ti sab

paÃ±Ã±Ä• sÄ• dhikÄ• ni tÄ«á¹‡i satÄ• ni ca honti. tenetaá¹ƒ vuccati ---

``satattayaá¹ƒ \Ne II 453/ sahassaÃ±ca, paÃ±Ã±Ä• saÃ±ca punÄ• pare.

ete therÄ• mahÄ• paÃ±Ã±Ä• , sabbeva ehibhikkhukÄ• â€™â€™ ti ||

na kevalaÃ±ca ete eva, atha kho aÃ±Ã±epi bahÅ« santi. seyyathidaá¹ƒ --- __selo_ brÄ• hm
antevÄ• sikabhÅ«tÄ• tisatabrÄ• hmaá¹‡Ä• , __mahÄ• kappino, _ tassa parivÄ• rabhÅ«taá¹
__suddhodana_mahÄ• rÄ• jena pesitÄ• kapilavatthuvÄ• sino dasasahassapurisÄ• , mahÄ•
antevÄ• sikabhÅ«tÄ• __ajitÄ• _dayo soá¸·asa sahassaparimÄ• á¹‡Ä• ti. evaá¹ƒ vuttato aÃ±
upasampadÄ• , te pana saraá¹‡agamanÅ«pasampadÄ• , ovÄ• dapaá¹-iggahaá¹‡Å«pasamp
paÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• , Ã±atticatutthakammÅ«pasampadÄ• ti imehi catÅ«h
Ä• dito hi ehibhikkhubhÄ• vÅ«pagatÄ• therÄ• , tesaá¹ƒ bhagavÄ• pabbajjaá¹ƒ viya tÄ«hi s
upasampadampi anuÃ±Ã±Ä• si, ayaá¹ƒ saraá¹‡agamanÅ«pasampadÄ• . yÄ• pana ---

``tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ --- `tibbaá¹ƒ me hirottappaá¹ƒ, paccupaá¹-
bhavissati theresu navesu majjhimesÅ«â€™ ti, evaá¹ƒ hi te, kassapa, sikkhitabbaá¹ƒ. tasmÄ
evaá¹ƒ sikkhitabbaá¹ƒ \Ee III 204/ --- `yaá¹ƒkiÃ±ci dhammaá¹ƒ suá¹‡issÄ• mi kusalÅ«pasaá
taá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• manasi karitvÄ• sabbacetasÄ• samannÄ• haritvÄ• ohitasoto dh
ti, evaÃ±hi te, kassapa, sikkhitabbaá¹ƒ. tasmÄ• tiha te, kassapa, evaá¹ƒ sikkhitabbaá¹ƒ --- `
me kÄ• yagatÄ• sati na vijahissatÄ«â€™ ti, evaÃ±hi te, kassapa, sikkhitabbaâ€™â€™ nti (

imassa ovÄ• dassa paá¹-iggahaá¹‡ena mahÄ• kassapattherassa anuÃ±Ã±Ä• taupasampad
ovÄ• dapaá¹-iggahaá¹‡Å«pasampadÄ• nÄ• ma. yÄ• pubbÄ• rÄ• me caá¹…kamantena bha
sopÄ• ka `rÅ«pasaÃ±Ã±Ä• â€™ ti vÄ• ime dhammÄ• nÄ• natthÄ• nÄ• nÄ• byaÃ±janÄ• ,
nÄ• naâ€™â€™ ntiÄ• dinÄ• asubhanissitesu \Be II 540/ paÃ±hesu pucchitesu bhagavanta
sattavassikena sopÄ• kasÄ• maá¹‡erena ``uddhumÄ• takasaÃ±Ã±Ä• ti vÄ• bhagavÄ• `rÅ«
ekatthÄ• , byaÃ±janameva nÄ• naâ€™â€™ ntiÄ• dinÄ• vissajjitesu ``iminÄ• sabbaÃ±Ã±ut
saá¹ƒsanditvÄ• ime paÃ±hÄ• byÄ• katÄ• â€™â€™ ti Ä• raddhacittena bhagavatÄ• anuÃ±
paÃ±hÄ• byÄ• karaá¹‡Å«pasampadÄ• nÄ• ma. Ã±atticatutthakammÅ«pasampadÄ• pÄ• k

yathÄ• ehibhikkhubhÄ• vena upasampadÄ• , na ehibhikkhubhÄ• vena upasampadÄ• ti du
sammukhÄ• parammukhÄ• bhedatopi \Ne II 454/ duvidhÄ• . ye hi satthu dharamÄ• nakÄ• l
aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±Ä• dayo sammukhasÄ• vakÄ• nÄ• ma. ye pana bhagavato pari
te satipi satthu dhammasarÄ«rassa paccakkhabhÄ• ve satthu sarÄ«rassa apaccakkhabhÄ•
nÄ• ma.

tathÄ• ubhatobhÄ• gavimuttapaÃ±Ã±Ä• vimuttatÄ• vasena, idha pÄ• á¸·iyaá¹ƒ Ä• gatÄ• p

evÄ• ti veditabbÄ• . vuttaÃ±hetaá¹ƒ __apadÄ• ne_ (Ap thera II 55.142) ---

``vimokkhÄ• pi ca aá¹-á¹-hime, chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• â€™â€™ ti ||

tathÄ• sÄ• padÄ• nÄ• napadÄ• nabhedato, yesaÃ±hi purimesu sammÄ• sambuddhesu pa
puÃ±Ã±akiriyÄ• vasena pavattitaá¹ƒ sÄ• vakapÄ• ramitÄ• saá¹…khÄ• taá¹ƒ atthi apadÄ• na
seyyathÄ• pi apadÄ• napÄ• á¸·iyaá¹ƒ Ä• gatÄ• therÄ• . yesaá¹ƒ pana taá¹ƒ natthi, te anapa

kiá¹ƒ pana sabbena sabbaá¹ƒ pubbahetusampattiyÄ• vinÄ• saccÄ• bhisambodho sambha
upanissayasampattirahitassa ariyamaggÄ• dhigamo atthi, tassa sudukkaradurabhisambhav
``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambh
tiÄ• di (SN c V 1115). yadi evaá¹ƒ \Ee III 205/ kasmÄ• vuttaá¹ƒ --- ``yesaá¹ƒ pana taá¹ƒ nat
anapadÄ• nÄ• â€™â€™ ti? nayidamevaá¹ƒ daá¹-á¹-habbaá¹ƒ ``ye sabbena sabbaá¹ƒ upan
anapadÄ• nÄ• â€™â€™ ti tÄ• disÄ• naá¹ƒ idha anadhippetattÄ• . yesaá¹ƒ pana atiukkaá¹ƒ
te idha ``anapadÄ• nÄ• â€™â€™ ti vuttÄ• , na sabbena sabbaá¹ƒ upanissayarahitÄ• yeva
sattÄ• buddhuppÄ• desu acchariyÄ• cinteyyaguá¹‡avibhÅ«tivitthataá¹ƒ buddhÄ• naá¹ƒ Ä•
catuppamÄ• á¹‡ikassa lokassa sabbathÄ• pi pasÄ• dÄ• vahattÄ• satthari saddhaá¹ƒ paá¹-i
saddhammassavanena, sÄ• vakÄ• naá¹ƒ sammÄ• paá¹-ipattidassanena, kadÄ• ci mahÄ• b
cittÄ• bhinÄ«hÄ• radassanena, tesaá¹ƒ santike ovÄ• dÄ• nusÄ• sanapaá¹-ilÄ• bhena ca sa
paá¹-ilabhanti, te tattha paá¹-iladdhasaddhÄ• yadipi saá¹ƒsÄ• re nibbÄ• ne ca Ä• dÄ«navÄ
mahÄ• rajakkhatÄ• ya pana yogakkhemaá¹ƒ anabhisambhunantÄ• antarantarÄ• vivaá¹-á¹
attano santÄ• ne ropentiyeva sappurisÅ«panissayassa bahÅ«kÄ• rabhÄ• vato. tenÄ• ha (B

``yadimassa \Ne II 455/ lokanÄ• thassa, virajjhissÄ• ma sÄ• sanaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaá¹ƒ ||

``yathÄ• manussÄ• nadiá¹ƒ tarantÄ• , paá¹-ititthaá¹ƒ virajjhiya.

heá¹-á¹-hÄ• titthe gahetvÄ• na, uttaranti mahÄ• nadiá¹ƒ ||

``evameva mayaá¹ƒ sabbe, yadi muÃ±cÄ• mimaá¹ƒ jinaá¹ƒ.

anÄ• gatamhi addhÄ• ne, hessÄ• ma sammukhÄ• imaâ€™â€™ nti ||

evaá¹ƒ vivaá¹-á¹-aá¹ƒ uddissa uppÄ• ditakusalacittaá¹ƒ satasahassÄ• dhikacatuasaá¹…khy
vimokkhÄ• dhigamassa upanissayo na hotÄ«ti na sakkÄ• vattuá¹ƒ. pageva patthanÄ• vase
pavattitaá¹ƒ. evaá¹ƒ duvidhÄ• pete.

aggasÄ• vakÄ• , mahÄ• sÄ• vakÄ• , pakatisÄ• vakÄ• ti tividhÄ• . tesu Ä• yasmÄ• __aÃ±Ã
bhaddiyo, mahÄ• nÄ• mo, assaji, nÄ• lako, yaso, vimalo, subÄ• hu, puá¹‡á¹‡aji, gavampati,
nadÄ«kassapo, gayÄ• kassapo, sÄ• riputto, mahÄ• moggallÄ• no, mahÄ• kassapo, mahÄ•
mahÄ• kappino, mahÄ• cundo, anuruddho, kaá¹…khÄ• revato, Ä• nando, nandako, bhagu,
rÄ• hulo, sÄ«vali, upÄ• li \Be II 542/, dabbo, upaseno, khadiravaniyarevato, puá¹‡á¹‡o mant
puá¹‡á¹‡o sunÄ• parantako, soá¹‡o kuá¹-ikaá¹‡á¹‡o, soá¹‡o koá¸·ivÄ«so, rÄ• dho, subhÅ«t
vakkali, kÄ• á¸·udÄ• yÄ«, mahÄ• udÄ• yÄ«, pilindavaccho, sobhito, kumÄ• rakassapo, raá¹-
vaá¹…gÄ«so, sabhiyo, selo, upavÄ• no, meghiyo, sÄ• gato, nÄ• gito, lakuá¹‡á¸• akabhaddiy
piá¹‡á¸• olabhÄ• radvÄ• jo, mahÄ• panthako, cÅ«á¸·apanthako, bÄ• kulo, kuá¹‡á¸• adhÄ• r
ajito, tissametteyyo, puá¹‡á¹‡ako, mettagÅ«, dhotako, upasivo, nando, hemako, todeyyo, ka
bhadrÄ• vudho, udayo, posÄ• lo, mogharÄ• jÄ• , piá¹…giyoti ete asÄ«timahÄ• sÄ• vakÄ• r

kasmÄ• pana te eva therÄ• ``mahÄ• sÄ• vakÄ• â€™â€™ ti vuccantÄ«ti? abhinÄ«hÄ• ras
dve aggasÄ• vakÄ• pi mahÄ• sÄ• vakesu antogadhÄ• . te hi sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡a
aggadhammÄ• dhigamena aggaá¹-á¹-hÄ• ne á¹-hitÄ• pi abhinÄ«hÄ• ramahantatÄ• sÄ• ma
vuccanti. itare pana pakatisÄ• vakehi sÄ• tisayamahÄ• bhinÄ«hÄ• rÄ• . tathÄ• hi te padum
katapaá¹‡idhÄ• nÄ• . tato eva sÄ• tisayaá¹ƒ abhiÃ±Ã±Ä• samÄ• pattÄ«su vasino pabhinna
sabbepi arahanto sÄ«lavisuddhiÄ• dike \Ne II 456/ sampÄ• detvÄ• catÅ«su satipaá¹-á¹-hÄ•
satta bojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ• maggapaá¹-ipÄ• á¹-iyÄ• anavasesato ki
patiá¹-á¹-hahanti, tathÄ• pi yathÄ• saddhÄ• vimuttato diá¹-á¹-hippattassa, paÃ±Ã±Ä• vimutt
ubhatobhÄ• gavimuttassa pubbabhÄ• gabhÄ• vanÄ• viseso addhÄ• icchito viseso, evaá¹ƒ
abhinÄ«hÄ• ramahantatÄ• pubbayogamahantatÄ• hi attasantÄ• ne sÄ• tisayaguá¹‡avisesa
sÄ«lÄ• diguá¹‡ehi mahantÄ• sÄ• vakÄ• ti mahÄ• sÄ• vakÄ• . tesuyeva pana ye bodhipakk
dhurabhÅ«tÄ• naá¹ƒ sammÄ• diá¹-á¹-hisammÄ• samÄ• dhÄ«naá¹ƒ sÄ• tisayakiccantarabh
kÄ• raá¹‡abhÅ«tÄ• ya tajjÄ• bhinÄ«hÄ• rÄ• bhinihatÄ• ya sakkaccaá¹ƒ nirantaraá¹ƒ cirakÄ•
samÄ• hitÄ• ya sammÄ• paá¹-ipattiyÄ• yathÄ• kkamaá¹ƒ paÃ±Ã±Ä• ya samÄ• dhismiÃ±ca
savisesaá¹ƒ sabbaguá¹‡ehi aggabhÄ• ve á¹-hitÄ• . te sÄ• riputtamoggallÄ• nÄ• satipi mah
sÄ• vakapÄ• ramiyÄ• matthake sabbasÄ• vakÄ• naá¹ƒ aggabhÄ• ve á¹-hitattÄ• abhinÄ«h
pubbayogamahantabhÄ• vato ca ``aggasÄ• vakÄ• â€™â€™ icceva vuccanti. ye pana ariya
mahÄ• sÄ• vakÄ• viya ca na parimitÄ• va, atha kho anekasatÄ• anekasahassÄ• , te pakat
Ä• rÅ«á¸·hÄ• pana parimitÄ• va gÄ• thÄ• vasena pariggahitattÄ• . tathÄ• pi mahÄ• sÄ• val
nÄ• rÅ«á¸·hÄ• .

evaá¹ƒ tividhÄ• pi te animittavimokkhÄ• dibhedato tividhÄ• , vimokkhasamadhigamavasena
vimokkhÄ• suÃ±Ã±ato vimokkho, animitto vimokkho, appaá¹‡ihito vimokkhoti. te ca vimokk
aniccÄ• nupassanÄ• dÄ«hi tÄ«hi anupassanÄ• hi adhigantabbÄ• . Ä• dito \Ee III 207/ hi ani
Ä• kÄ• rena vipassanÄ• bhiniveso hoti. yadÄ• pana vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ

sammasantiyÄ• maggavuá¹-á¹-hÄ• naá¹ƒ hoti, tadÄ• vipassanÄ• satipi rÄ• ganimittÄ• dÄ•
saá¹…khÄ• ranimittaá¹ƒ pana sÄ• na vissajjetÄ«ti nippariyÄ• yena animittanÄ• maá¹ƒ alab
animittanÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkotÄ«ti. kiÃ±cÄ• pi abhidhamme animittavimokkho na u
rÄ• gÄ• dinimittÄ• naá¹ƒ samugghÄ• á¹-ena labbhatÄ«ti.

``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasÄ«â€™â€™ ti || (SN a I 212) ---

Ä• dinÄ• hi vipassanÄ• ya animittavimokkhabhÄ• vo anuttarassa animittavimokkhabhÄ• vo
vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya dukkhato saá¹…khÄ• re sammasantiyÄ• magga
II 457/ vipassanÄ• rÄ• gapaá¹‡idhiÄ• dÄ«naá¹ƒ samugghÄ• á¹-anena appaá¹‡ihitanÄ• maá
appaá¹‡ihitavimokkhaá¹ƒ nÄ• ma hoti. tadanantaro ca maggo appaá¹‡ihitavimokkho. yadÄ•
vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya anattÄ• kÄ• rena sammasantiyÄ• maggavuá¹-á
544/ vipassanÄ• attadiá¹-á¹-hiyÄ• samugghÄ• á¹-anena suÃ±Ã±atanÄ• maá¹ƒ labhatÄ«ti s
hoti. tadanantaro ca maggo suÃ±Ã±atavimokkho nÄ• ma hoti. imesu aggamaggabhÅ«tesu t
therÄ• naá¹ƒ keci animittavimokkhena muttÄ• , keci appaá¹‡ihitavimokkhena, keci suÃ±Ã±a
vuttaá¹ƒ --- ``animittavimokkhÄ• dibhedato tividhÄ• , vimokkhasamadhigamenapi tividhÄ• â€

paá¹-ipadÄ• vibhÄ• gena catubbidhÄ• . catasso hi paá¹-ipadÄ• --- dukkhapaá¹-ipadÄ• dan
dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , sukhapa
tattha rÅ«pamukhÄ• dÄ«su vipassanÄ• bhinivesesu yo rÅ«pamukhena vipassanaá¹ƒ abhini
mahÄ• bhÅ«tÄ• ni pariggahetvÄ• upÄ• dÄ• rÅ«paá¹ƒ pariggaá¹‡hÄ• ti arÅ«paá¹ƒ pariggaá
pariggaá¹‡hanto dukkhena kasirena kilamanto pariggahetuá¹ƒ sakkoti, tassa dukkhapaá¹-ip
pariggahitarÅ«pÄ• rÅ«passa pana vipassanÄ• parivÄ• se maggapÄ• tubhÄ• vadandhatÄ• y
yopi rÅ«pÄ• rÅ«paá¹ƒ pariggahetvÄ• nÄ• marÅ«paá¹ƒ vavatthapento dukkhena kasirena k
vavatthapite ca nÄ• marÅ«pe vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• de
dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. aparo nÄ• marÅ«pampi vavatthapet
dukkhena kasirena kilamanto pariggaá¹‡hÄ• ti. paccaye ca pariggahetvÄ• vipassanÄ• pariv
208/ cirena maggaá¹ƒ uppÄ• deti, evampi dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• nÄ• ma
pariggahetvÄ• lakkhaá¹‡Ä• ni paá¹-ivijjhanto dukkhena kasirena kilamanto paá¹-ivijjhati, pa
ca vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• deti, evampi dukkhapaá¹-ipad
hoti. aparo lakkhaá¹‡Ä• nipi paá¹-ivijjhitvÄ• vipassanÄ• Ã±Ä• á¹‡e tikkhe sÅ«re pasanne va
uppannavipassanÄ• nikantiá¹ƒ pariyÄ• diyamÄ• no dukkhena kasirena kilamanto pariyÄ• di
pariyÄ• diyitvÄ• vipassanÄ• parivÄ• saá¹ƒ vasanto cirena maggaá¹ƒ uppÄ• deti, evampi du
dandhÄ• bhiÃ±Ã±Ä• nÄ• ma hoti. yathÄ• vuttÄ• suyeva paá¹-ipadÄ• su maggapÄ• tubhÄ•
dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• , tÄ• saá¹ƒ pana paá¹-ipadÄ• naá¹ƒ akicchasiddhiy
dandhatÄ• ya khippatÄ• ya ca yathÄ• kkamaá¹ƒ sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• , s

ca veditabbÄ• . imÄ• saá¹ƒ catassannaá¹ƒ paá¹-ipadÄ• naá¹ƒ vasena aggamaggappattiyÄ•
veditabbÄ• . na hi paá¹-ipadÄ• hi \Be II 545/ vinÄ• ariyamaggÄ• dhigamo atthi. tathÄ• hi ab
samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ ... pe ... \Ne II 4
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aâ€™â€™ ntiÄ• dinÄ• (Dhs 277) paá¹-ipadÄ• ya sa
vibhatto, tena vuttaá¹ƒ ``paá¹-ipadÄ• vibhÄ• gena catubbidhÄ• â€™â€™ ti.

indriyÄ• dhikavibhÄ• gena paÃ±cavidhÄ• . satipi nesaá¹ƒ saccÄ• bhisambodhasÄ• maÃ±Ã
seyyathÄ• pi thero vakkali; ekacce vÄ«riyuttarÄ• , seyyathÄ• pi thero mahÄ• soá¹‡o, koá¸·iv
satuttarÄ• , seyyathÄ• pi thero sobhito, ekacce samÄ• dhuttarÄ• , seyyathÄ• pi thero cÅ«á¸
paÃ±Ã±uttarÄ• , seyyathÄ• pi thero Ä• nando. tathÄ• hi so gatimantatÄ• ya atthakosallÄ• c
pasaá¹ƒsito, ayaÃ±ca vibhÄ• go pubbabhÄ• ge labbhamÄ• navisesavasena vutto. aggamag
indriyÄ• naá¹ƒ ekasabhÄ• vÄ• icchitÄ• ti.

tathÄ• pÄ• ramippattÄ• , paá¹-isambhidÄ• ppattÄ• , chaá¸·abhiÃ±Ã±Ä• , tevijjÄ• , sukkhav
sÄ• vakesu hi ekacce sÄ• vakapÄ• ramiyÄ• matthakappattÄ• , yathÄ• taá¹ƒ Ä• yasmÄ• s
mahÄ• moggallÄ• no; ekacce atthapaá¹-isambhidÄ• dhammapaá¹-isambhidÄ• niruttipaá¹-i
paá¹-ibhÄ• napaá¹-isambhidÄ• ti imÄ• saá¹ƒ catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ vasena pa
iddhividhaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ vasena chaá¸·abhiÃ±Ã±Ä• ; ekacce pu
tissannaá¹ƒ vijjÄ• naá¹ƒ vasena tevijjÄ• . ye pana khaá¹‡ikasamÄ• dhimatte á¹-hatvÄ• vipa
paá¹-á¹-hapetvÄ• adhigataaggamaggÄ• , te \Ee III 209/ Ä• dito antarantarÄ• ca samÄ• dhi
vipassanÄ• bbhantaraá¹ƒ paá¹-isandhÄ• nÄ• naá¹ƒ abhÄ• vÄ• sukkhÄ• vipassanÄ• etesa
ayaÃ±ca vibhÄ• go sÄ• vakÄ• naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ upaparikkhitvÄ• vutto. idh
nattheva sukkhavipassakÄ• . tenevÄ• ha ---

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ ntiÄ• di || (Ap thera

evaá¹ƒ pÄ• ramippattÄ• divasena paÃ±cavidhÄ• .

animittÄ• divasena chabbidhÄ• animittavimuttotiÄ• dayo.

saddhÄ• dhuro \Be II 546/, paÃ±Ã±Ä• dhuroti duvidhÄ• . tathÄ• appaá¹‡ihitavimutto paÃ±Ã
animittavimuttÄ• divasena ca pariyÄ• yavimuttabhedena sattavidhÄ• . catÅ«su hi arÅ«pasa
II 459/ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒ pattÄ• cattÄ• ro, nirodh
arahattaá¹ƒ patto cÄ• ti paÃ±ca, ubhatobhÄ• gavimuttÄ• , saddhÄ• dhurapaÃ±Ã±Ä• dhurav
evaá¹ƒ vimuttibhedena sattavidhÄ• .

dhurapaá¹-ipadÄ• vibhÄ• gena aá¹-á¹-havidhÄ• . yo hi dukkhapaá¹-ipadÄ• ya dandhÄ• bhiÄ
saddhÄ• dhurapaÃ±Ã±Ä• dhuravasena duvidhÄ• , tathÄ• sesapaá¹-ipadÄ• supÄ«ti evaá¹ƒ
aá¹-á¹-havidhÄ• .

vimuttibhedena navavidhÄ• . paÃ±ca ubhatobhÄ• gavimuttÄ• , dve paÃ±Ã±Ä• vimuttÄ• , pa
cetovimuttiyaÃ±ca pÄ• ramippattÄ• dve aggasÄ• vakÄ• cÄ• ti evaá¹ƒ navavidhÄ• .

vimuttivaseneva dasavidhÄ• . catÅ«su arÅ«pÄ• vacarajjhÄ• nesu ca ekamekaá¹ƒ pÄ• daka
cattÄ• ro, sukkhavipassakoti paÃ±ca paÃ±Ã±Ä• vimuttÄ• , yathÄ• vuttÄ• ca ubhatobhÄ• ga
vimuttibhedeneva dasavidhÄ• . te yathÄ• vuttena dhurabhedena bhijjamÄ• nÄ• vÄ«sati hon
bhijjamÄ• nÄ• cattÄ• lÄ«saá¹ƒ honti. puna paá¹-ipadÄ• bhedena dhurabhedena ca bhijjamÄ
suÃ±Ã±atavimuttÄ• divibhÄ• gena bhijjamÄ• nÄ• cattÄ• lÄ«sÄ• dhikÄ• dve satÄ• ni honti.
bhijjamÄ• nÄ• dvisatuttaraá¹ƒ sahassaá¹ƒ hontÄ«ti. evaá¹ƒ attano guá¹‡avasena anekabhe
maggaá¹-á¹-haphalaá¹-á¹-hesu ariyasÄ• vakesu ye attano paá¹-ipattipavattiÄ• dike ca vibhÄ
kuá¹-ikÄ• â€™â€™ tiÄ• dikÄ• (Th 1) gÄ• thÄ• udÄ• nÄ• divasena abhÄ• siá¹ƒsu. te ca idh
Ä• rÅ«á¸·hÄ• . tenÄ• ha --- ``sÄ«hÄ• naá¹ƒva nadantÄ• naá¹ƒ ... pe ... phusitvÄ• accutaá¹ƒ
nidÄ• nagÄ• thÄ•). evamettha pakiá¹‡á¹‡akakathÄ• veditabbÄ• .

vaá¹…gÄ«sattheragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• nipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

badaratitthamahÄ• vihÄ• ravÄ• sinÄ• Ä• cariyadhammapÄ• lattherena katÄ•

theragÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

theragÄ• thÄ• pÄ• á¸·i

nidÄ• nagÄ• thÄ•

sÄ«hÄ• naá¹ƒva \Se 260/ \Be 19/ \Ne 161/ \Ee 1/ nadantÄ• naá¹ƒ, dÄ• á¹-hÄ«naá¹ƒ girigabh

suá¹‡Ä• tha bhÄ• vitattÄ• naá¹ƒ, gÄ• thÄ• atthÅ«panÄ• yikÄ• {attÅ«panÄ• yikÄ• (Ce Katt

yathÄ• nÄ• mÄ• yathÄ• gottÄ• , yathÄ• dhammavihÄ• rino.

yathÄ• dhimuttÄ• sappaÃ±Ã±Ä• , vihariá¹ƒsu atanditÄ• ||

tattha tattha vipassitvÄ• , phusitvÄ• accutaá¹ƒ padaá¹ƒ.

katantaá¹ƒ paccavekkhantÄ• , imamatthamabhÄ• sisuá¹ƒ ||

1. ekakanipÄ• to

1. paá¹-hamavaggo

1. subhÅ«tittheragÄ• thÄ•

<1> á¹• 21 ``channÄ• \Ne 162/ me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ• , vassa deva yathÄ• sukha

cittaá¹ƒ me susamÄ• hitaá¹ƒ vimuttaá¹ƒ, Ä• tÄ• pÄ« viharÄ• mi vassa devÄ• â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ {itthaá¹ƒ sumaá¹ƒ (Katthaci-a) } Ä• yasmÄ• subhÅ«titthero gÄ• thaá¹ƒ ab

2. mahÄ• koá¹-á¹-hikattheragÄ• thÄ•

<2> á¹• 21 ``upasanto \Be 220/ uparato, mantabhÄ• á¹‡Ä« anuddhato.

dhunÄ• ti pÄ• pake dhamme, dumapattaá¹ƒva mÄ• lutoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• koá¹-á¹-hiko {mahÄ• koá¹-á¹-hito (Ce Se) } thero gÄ• t

3. kaá¹…khÄ• revatattheragÄ• thÄ•

<3> á¹• 21 ``paÃ±Ã±aá¹ƒ \Se 261/ \Ee 2/ imaá¹ƒ passa tathÄ• gatÄ• naá¹ƒ, aggi yathÄ• pa

Ä• lokadÄ• cakkhudadÄ• bhavanti, ye Ä• gatÄ• naá¹ƒ vinayanti kaá¹…khaâ€™â€™ nti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• kaá¹…khÄ• revato thero gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

4. puá¹‡á¹‡attheragÄ• thÄ•

<4> á¹• 21 ``sambhireva samÄ• setha, paá¹‡á¸• itehatthadassibhi.

atthaá¹ƒ mahantaá¹ƒ gambhÄ«raá¹ƒ, duddasaá¹ƒ nipuá¹‡aá¹ƒ aá¹‡uá¹ƒ.

dhÄ«rÄ• samadhigacchanti, appamattÄ• vicakkhaá¹‡Ä• â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• puá¹‡á¹‡o mantÄ• á¹‡iputto {mantÄ• niputto (Se Katthaci) } th
abhÄ• sitthÄ• ti.

5. dabbattheragÄ• thÄ•

<5> á¹• 21 ``yo \Ne 163/ duddamiyo damena danto, dabbo santusito vitiá¹‡á¹‡akaá¹…kho.

vijitÄ• vÄ« apetabheravo hi, dabbo so parinibbuto á¹-hitattoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• dabbo thero gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

6. sÄ«tavaniyattheragÄ• thÄ•

<6> á¹• 21 ``yo \Be 221/ sÄ«tavanaá¹ƒ upagÄ• bhikkhu, eko santusito samÄ• hitatto.

vijitÄ• vÄ« apetalomahaá¹ƒso, rakkhaá¹ƒ kÄ• yagatÄ• satiá¹ƒ dhitimÄ• â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• sÄ«tavaniyo thero gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

7. bhalliyattheragÄ• thÄ•

<7> á¹• 21 ``yopÄ• nudÄ« \Se 262/ maccurÄ• jassa senaá¹ƒ, naá¸·asetuá¹ƒva sudubbalaá

vijitÄ• vÄ« apetabheravo hi, danto so parinibbuto á¹-hitattoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• bhalliyo thero gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

8. vÄ«rattheragÄ• thÄ•

<8> á¹• 21 ``yo duddamiyo damena danto, vÄ«ro santusito vitiá¹‡á¹‡akaá¹…kho.

vijitÄ• vÄ« apetalomahaá¹ƒso, vÄ«ro so parinibbuto á¹-hitattoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vÄ«ro thero gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

9. pilindavacchattheragÄ• thÄ•

<9> á¹• 21 ``svÄ• gataá¹ƒ na durÄ• gataá¹ƒ {nÄ• pagataá¹ƒ (Ce Se) }, nayidaá¹ƒ dumantita

saá¹ƒvibhattesu dhammesu, yaá¹ƒ seá¹-á¹-haá¹ƒ tadupÄ• gamiâ€™â€™ nti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• pilindavaccho {pilindivaccho (Ce) } thero gÄ• thaá¹ƒ abhÄ• sit

10. puá¹‡á¹‡amÄ• sattheragÄ• thÄ•

<10> á¹• 21 ``vihari \Be 222/ \Ne 164/ \Ee 3/ apekkhaá¹ƒ idha vÄ• huraá¹ƒ vÄ• , yo vedaÅ

sabbesu dhammesu anÅ«palitto, lokassa jaÃ±Ã±Ä• udayabbayaÃ±cÄ• â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• puá¹‡á¹‡amÄ• so thero gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

vaggo paá¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

subhÅ«ti \Se 263/ koá¹-á¹-hiko thero, kaá¹…khÄ• revatasammato.

mantÄ• á¹‡iputto dabbo ca, sÄ«tavaniyo ca bhalliyo.

vÄ«ro pilindavaccho ca, puá¹‡á¹‡amÄ• so tamonudoti ||

2. dutiyavaggo

1. cÅ«á¸·avacchattheragÄ• thÄ•

<11> á¹• 21 ``pÄ• mojjabahulo bhikkhu, dhamme buddhappavedite.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti ||

... cÅ«á¸·avaccho {cÅ«lagavaccho (Ce) } thero ....

2. mahÄ• vacchattheragÄ• thÄ•

<12> á¹• 21 ``paÃ±Ã±Ä• balÄ« sÄ«lavatÅ«papanno, samÄ• hito jhÄ• narato satÄ«mÄ• .

yadatthiyaá¹ƒ bhojanaá¹ƒ bhuÃ±jamÄ• no, kaá¹…khetha kÄ• laá¹ƒ idha vÄ«tarÄ• goâ€™â€

... mahÄ• vaccho {mahÄ• gavaccho (Ce) } thero ....

3. vanavacchattheragÄ• thÄ•

<13> á¹• 21 ``nÄ«labbhavaá¹‡á¹‡Ä• \Be 223/ rucirÄ• , sÄ«tavÄ• rÄ« sucindharÄ• .

indagopakasaÃ±channÄ• , te selÄ• ramayanti maâ€™â€™ nti ||

... vanavaccho thero ....

4. sivakasÄ• maá¹‡eragÄ• thÄ•

<14> á¹• 21 ``upajjhÄ• yo \Ne 165/ maá¹ƒ avaca, ito gacchÄ• ma sÄ«vaka.

gÄ• me \Se 264/ me vasati kÄ• yo, araÃ±Ã±aá¹ƒ me gato mano.

semÄ• nakopi gacchÄ• mi, natthi saá¹…go vijÄ• nataâ€™â€™ nti ||

... sivako sÄ• maá¹‡ero ....

5. kuá¹‡á¸• adhÄ• nattheragÄ• thÄ•

<15> á¹• 21 ``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±casaá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccatÄ«â€™â€™ ti ||

... kuá¹‡á¸• adhÄ• no thero ....

6. belaá¹-á¹-hasÄ«sattheragÄ• thÄ•

<16> á¹• 21 ``yathÄ• pi bhaddo Ä• jaÃ±Ã±o, naá¹…galÄ• vattanÄ« sikhÄ«.

gacchati appakasirena, evaá¹ƒ rattindivÄ• mama.

gacchanti appakasirena, sukhe laddhe nirÄ• miseâ€™â€™ ti ||

... belaá¹-á¹-hasÄ«so thero ....

7. dÄ• sakattheragÄ• thÄ•

<17> á¹• 21 ``middhÄ« \Ee 4/ yadÄ• hoti mahagghaso ca, niddÄ• yitÄ• samparivattasÄ• y

mahÄ• varÄ• hova nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â€™ ti ||

... dÄ• sako thero ....

8. siá¹…gÄ• lapituttheragÄ• thÄ•

<18> á¹• 21 ``ahu \Be 224/ buddhassa dÄ• yÄ• do, bhikkhu bhesakaá¸·Ä• vane.

kevalaá¹ƒ aá¹-á¹-hisaÃ±Ã±Ä• ya, apharÄ« pathaviá¹ƒ {paá¹-haviá¹ƒ (Ce Se) } imaá¹ƒ.

maÃ±Ã±ehaá¹ƒ kÄ• marÄ• gaá¹ƒ so, khippameva pahissatÄ«â€™â€™ ti {pahÄ«yabhi (sab

... siá¹…gÄ• lapitÄ• {sÄ«gÄ• lapitÄ• (Ce) } thero ....

9. kulattheragÄ• thÄ•

<19> á¹• 21 {Dhp 80, 145 dhammapadepi} ``udakaá¹ƒ \Ne 166/ hi nayanti nettikÄ• , usukÄ• (Katthaci) } tejanaá¹ƒ.

dÄ• ruá¹ƒ \Se 265/ namayanti tacchakÄ• , attÄ• naá¹ƒ damayanti subbatÄ• â€™â€™ ti ||

... kulo {kuá¹‡á¸• alo (Ce), kuá¸·o (Se Katthaci) } thero ....

10. ajitattheragÄ• thÄ•

<20> á¹• 21 ``maraá¹‡e me bhayaá¹ƒ natthi, nikanti natthi jÄ«vite.

sandehaá¹ƒ nikkhipissÄ• mi, __sampajÄ• no_ paá¹-issatoâ€™â€™ ti {patissatoti (Ce Se) }..

... ajito thero ....

vaggo dutiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

cÅ«á¸·avaccho mahÄ• vaccho, vanavaccho ca sÄ«vako.

kuá¹‡á¸• adhÄ• no ca belaá¹-á¹-hi, dÄ• sako ca tatopari.

siá¹…gÄ• lapitiko thero, kulo ca ajito dasÄ• ti ||

3. tatiyavaggo

1. nigrodhattheragÄ• thÄ•

<21> á¹• 21 ``nÄ• haá¹ƒ bhayassa bhÄ• yÄ• mi, satthÄ• no amatassa kovido.

yattha bhayaá¹ƒ nÄ• vatiá¹-á¹-hati, tena maggena vajanti bhikkhavoâ€™â€™ ti ||

... nigrodho thero ....

2. cittakattheragÄ• thÄ•

<22> á¹• 21 ``nÄ«lÄ• \Be 225/ sugÄ«vÄ• sikhino, morÄ• kÄ• rambhiyaá¹ƒ {kÄ• raá¹ƒviya
} abhinadanti.

te sÄ«tavÄ• takÄ«á¸·itÄ• {sÄ«tavÄ• takadditakalitÄ• (Ce), sÄ«tavÄ• takalitÄ• (Se) }, sutta
{jhÄ• naá¹ƒ (Se), jhÄ• yiá¹ƒ (?) } nibodhentÄ«â€™â€™ ti ||

... cittako thero ....

3. gosÄ• lattheragÄ• thÄ•

<23> á¹• 21 ``ahaá¹ƒ \Se 266/ \Ne 167/ \Ee 5/ kho veá¸·ugumbasmiá¹ƒ, bhutvÄ• na madhu

padakkhiá¹‡aá¹ƒ sammasanto, __khandhÄ• naá¹ƒ udayabbayaá¹ƒ. _

sÄ• nuá¹ƒ paá¹-igamissÄ• mi, vivekamanubrÅ«hayaâ€™â€™ nti ||

... gosÄ• lo thero ....

4. sugandhattheragÄ• thÄ•

<24> á¹• 21 ``anuvassiko pabbajito, __passa dhammasudhammataá¹ƒ. _

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... sugandho thero ....

5. nandiyattheragÄ• thÄ•

<25> á¹• 21 ``obhÄ• sajÄ• taá¹ƒ phalagaá¹ƒ, cittaá¹ƒ yassa abhiá¹‡haso.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasÄ«â€™â€™ ti ||

... nandiyo thero ....

6. abhayattheragÄ• thÄ•

<26> á¹• 21 ``sutvÄ• subhÄ• sitaá¹ƒ vÄ• caá¹ƒ, buddhassÄ• diccabandhuno.

paccabyadhiá¹ƒ hi nipuá¹‡aá¹ƒ, vÄ• laggaá¹ƒ usunÄ• yathÄ• â€™â€™ ti ||

... abhayo thero ....

7. lomasakaá¹…giyattheragÄ• thÄ•

<27> á¹• 21 ``dabbaá¹ƒ \Be 226/ kusaá¹ƒ poá¹-akilaá¹ƒ, usÄ«raá¹ƒ muÃ±japabbajaá¹ƒ.

urasÄ• panudissÄ• mi, vivekamanubrÅ«hayaâ€™â€™ nti ||

... lomasakaá¹…giyo thero ....

8. jambugÄ• mikaputtattheragÄ• thÄ•

<28> á¹• 21 ``kacci \Ne 168/ no vatthapasuto, kacci no bhÅ«sanÄ• rato.

kacci sÄ«lamayaá¹ƒ gandhaá¹ƒ, kiá¹ƒ tvaá¹ƒ vÄ• yasi {kacci sÄ«lamayaá¹ƒ gandhaá¹ƒ, tvaá
pajÄ• â€™â€™ ti ||

... jambugÄ• mikaputto thero ....

9. hÄ• ritattheragÄ• thÄ•

<29> á¹• 21 ``samunnamayamattÄ• naá¹ƒ, usukÄ• rova tejanaá¹ƒ.

cittaá¹ƒ \Se 267/ ujuá¹ƒ karitvÄ• na, avijjaá¹ƒ bhinda hÄ• ritÄ• â€™â€™ ti ||

... hÄ• rito thero ....

10. uttiyattheragÄ• thÄ•

<30> á¹• 21 ``Ä• bÄ• dhe me samuppanne, sati me udapajjatha.

Ä• bÄ• dho me samuppanno, kÄ• lo me nappamajjituâ€™â€™ nti ||

... uttiyo thero ....

vaggo tatiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

nigrodho cittako thero, gosÄ• lathero sugandho.

nandiyo abhayo thero, thero lomasakaá¹…giyo.

jambugÄ• mikaputto ca, hÄ• rito uttiyo isÄ«ti ||

4. catutthavaggo

1. gahvaratÄ«riyattheragÄ• thÄ•

<31> á¹• 21 ``phuá¹-á¹-ho \Be 227/ \Ee 6/ á¸• aá¹ƒsehi makasehi, araÃ±Ã±asmiá¹ƒ brahÄ•

nÄ• go saá¹ƒgÄ• masÄ«seva, __sato tatrÄ• dhivÄ• sayeâ€™â€™ ti_ ||

... gahvaratÄ«riyo thero ....

2. suppiyattheragÄ• thÄ•

<32> á¹• 21 ``ajaraá¹ƒ \Ne 169/ jÄ«ramÄ• nena, tappamÄ• nena nibbutiá¹ƒ.

nimiyaá¹ƒ {nimmissaá¹ƒ (Ce), nirÄ• misaá¹ƒ (Se), nimineyyaá¹ƒ (?) } paramaá¹ƒ santiá¹ƒ, y
anuttaraâ€™â€™ nti ||

... suppiyo thero ....

3. sopÄ• kattheragÄ• thÄ•

<33> á¹• 21 ``yathÄ• pi \Se 268/ ekaputtasmiá¹ƒ, piyasmiá¹ƒ kusalÄ« siyÄ• .

evaá¹ƒ sabbesu pÄ• á¹‡esu, sabbattha kusalo siyÄ• â€™â€™ ti ||

... sopÄ• ko thero ....

4. posiyattheragÄ• thÄ•

<34> á¹• 21 ``anÄ• sannavarÄ• etÄ• , niccameva vijÄ• natÄ• .

gÄ• mÄ• araÃ±Ã±amÄ• gamma, tato gehaá¹ƒ upÄ• visi {upÄ• visiá¹ƒ (Ce) }.

tato uá¹-á¹-hÄ• ya pakkÄ• mi, anÄ• mantetvÄ• {anÄ• mantiya (Ce) } posiyoâ€™â€™ ti ||

... posiyo thero ....

5. sÄ• maÃ±Ã±akÄ• nittheragÄ• thÄ•

<35> á¹• 21 ``sukhaá¹ƒ sukhattho labhate tadÄ• caraá¹ƒ, kittiÃ±ca pappoti yasassa vaá¸• á

yo ariyamaá¹-á¹-haá¹…gikamaÃ±jasaá¹ƒ ujuá¹ƒ, bhÄ• veti maggaá¹ƒ amatassa pattiyÄ• â€™

... sÄ• maÃ±Ã±akÄ• nitthero ....

6. kumÄ• puttattheragÄ• thÄ•

<36> á¹• 21 ``sÄ• dhu \Be 228/ sutaá¹ƒ sÄ• dhu caritakaá¹ƒ, sÄ• dhu sadÄ• aniketavihÄ•

atthapucchanaá¹ƒ padakkhiá¹‡akammaá¹ƒ, etaá¹ƒ sÄ• maÃ±Ã±amakiÃ±canassÄ• â€™â€™

... kumÄ• putto thero ....

7. kumÄ• puttasahÄ• yakattheragÄ• thÄ•

<37> á¹• 21 ``nÄ• nÄ• janapadaá¹ƒ yanti, vicarantÄ• asaÃ±Ã±atÄ• .

samÄ• dhiÃ±ca virÄ• dhenti, kiá¹ƒsu raá¹-á¹-hacariyÄ• karissati.

tasmÄ• vineyya sÄ• rambhaá¹ƒ, jhÄ• yeyya apurakkhatoâ€™â€™ ti ||

... kumÄ• puttattherassa sahÄ• yako thero ....

8. gavampatittheragÄ• thÄ•

<38> á¹• 21 ``yo \Se 269/ \Ne 170/ iddhiyÄ• sarabhuá¹ƒ aá¹-á¹-hapesi, so gavampati asito

taá¹ƒ sabbasaá¹…gÄ• tigataá¹ƒ mahÄ• muniá¹ƒ, devÄ• namassanti bhavassa pÄ• raguâ€™

... gavampatitthero ....

9. tissattheragÄ• thÄ•

<39> á¹• 21 {SN a I 21, 97} ``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova {á¸• ayhamÄ• n
matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

... tisso thero ....

10. vaá¸• á¸• hamÄ• nattheragÄ• thÄ•

<40> á¹• 21 ``sattiyÄ• \Ee 7/ viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

bhavarÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ti ||

... vaá¸• á¸• hamÄ• no thero ....

vaggo catuttho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

gahvaratÄ«riyo \Be 229/ suppiyo, sopÄ• ko ceva posiyo.

sÄ• maÃ±Ã±akÄ• ni kumÄ• putto, kumÄ• puttasahÄ• yako.

gavampati tissatthero, vaá¸• á¸• hamÄ• no mahÄ• yasoti ||

5. paÃ±camavaggo

1. sirivaá¸• á¸• hattheragÄ• thÄ•

<41> á¹• 21 ``vivaramanupatanti \Se 270/ vijjutÄ• , vebhÄ• rassa ca paá¹‡á¸• avassa ca.

nagavivaragato ca jhÄ• yati, putto appaá¹-imassa tÄ• dinoâ€™â€™ ti ||

... sirivaá¸• á¸• ho thero ....

2. khadiravaniyattheragÄ• thÄ•

<42> á¹• 21 ``cÄ• le \Ne 171/ upacÄ• le sÄ«sÅ«pacÄ• le ( ) { (cÄ• lÄ• upacÄ• lÄ• , sÄ«sÅ«
patissatÄ• {paá¹-issatikÄ• (Se Katthaci) } nu kho viharatha.

Ä• gato vo vÄ• laá¹ƒ viya vedhÄ«â€™â€™ ti ||

... khadiravaniyo thero ....

3. sumaá¹…galattheragÄ• thÄ•

<43> á¹• 21 ``sumuttiko sumuttiko sÄ• hu, sumuttikomhi tÄ«hi khujjakehi.

asitÄ• su mayÄ• naá¹…galÄ• su, mayÄ• khuddakuddÄ• lÄ• su mayÄ• ||

yadipi idhameva idhameva, atha vÄ• pi alameva alameva.

jhÄ• ya sumaá¹…gala jhÄ• ya sumaá¹…gala, appamatto vihara sumaá¹…galÄ• â€™â€™ ti

... sumaá¹…galo thero ....

4. sÄ• nuttheragÄ• thÄ•

<44> á¹• 21 {SN a I 239} ``mataá¹ƒ vÄ• amma rodanti, yo vÄ• jÄ«vaá¹ƒ na dissati.

jÄ«vantaá¹ƒ maá¹ƒ amma passantÄ«, kasmÄ• maá¹ƒ amma rodasÄ«â€™â€™ ti ||

... sÄ• nutthero ....

5. ramaá¹‡Ä«yavihÄ• rittheragÄ• thÄ•

<45> á¹• 21 ``yathÄ• pi \Be 230/ bhaddo Ä• jaÃ±Ã±o, khalitvÄ• patitiá¹-á¹-hati.

evaá¹ƒ \Se 271/ dassanasampannaá¹ƒ, sammÄ• sambuddhasÄ• vakaâ€™â€™ nti ||

... ramaá¹‡Ä«yavihÄ• ritthero ....

6. samiddhittheragÄ• thÄ•

<46> á¹• 21 ``saddhÄ• yÄ• haá¹ƒ pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

__sati paÃ±Ã±Ä• _ ca me vuá¸• á¸• hÄ• , cittaÃ±ca susamÄ• hitaá¹ƒ.

kÄ• maá¹ƒ karassu rÅ«pÄ• ni, neva maá¹ƒ byÄ• dhayissasÄ«â€™â€™ ti {bÄ• dhayissasÄ«
} ||

... samiddhitthero ....

7. ujjayattheragÄ• thÄ•

<47> á¹• 21 ``namo \Ne 172/ \Ee 8/ te buddha vÄ«ratthu, vippamuttosi sabbadhi.

tuyhÄ• padÄ• ne viharaá¹ƒ, viharÄ• mi anÄ• savoâ€™â€™ ti ||

... ujjayo thero ....

8. saÃ±jayattheragÄ• thÄ•

<48> á¹• 21 ``yato ahaá¹ƒ pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

nÄ• bhijÄ• nÄ• mi saá¹…kappaá¹ƒ, anariyaá¹ƒ dosasaá¹ƒhitaâ€™â€™ nti ||

... saÃ±jayo thero ....

9. rÄ• maá¹‡eyyakattheragÄ• thÄ•

<49> á¹• 21 ``cihacihÄ• bhinadite {vihavihÄ• bhinadite (Ce Se) }, sippikÄ• bhirutehi ca.

na me taá¹ƒ phandati cittaá¹ƒ, ekattanirataá¹ƒ hi meâ€™â€™ ti ||

... rÄ• maá¹‡eyyako thero ....

10. vimalattheragÄ• thÄ•

<50> á¹• 21 ``dharaá¹‡Ä« \Be 231/ ca siÃ±cati vÄ• ti, mÄ• luto vijjutÄ• carati nabhe.

upasamanti vitakkÄ• , cittaá¹ƒ susamÄ• hitaá¹ƒ mamÄ• â€™â€™ ti ||

... vimalo thero ....

vaggo paÃ±camo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

sirÄ«vaá¸• á¸• ho revato thero, sumaá¹…galo sÄ• nusavhayo \Se 272/.

ramaá¹‡Ä«yavihÄ• rÄ« ca, samiddhiujjayasaÃ±jayÄ• .

rÄ• maá¹‡eyyo ca so thero, vimalo ca raá¹‡aÃ±jahoti ||

6. chaá¹-á¹-havaggo

1. godhikattheragÄ• thÄ•

<51> á¹• 21 ``vassati \Ne 173/ devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• n

cittaá¹ƒ susamÄ• hitaÃ±ca mayhaá¹ƒ, atha ce patthayasi pavassa devÄ• â€™â€™ ti ||

... godhiko thero ....

2. subÄ• huttheragÄ• thÄ•

<52> á¹• 21 ``vassati devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ•

__cittaá¹ƒ susamÄ• hitaÃ±ca kÄ• ye, _ atha ce patthayasi pavassa devÄ• â€™â€™ ti ||

... subÄ• hutthero ....

3. valliyattheragÄ• thÄ•

<53> á¹• 21 ``vassati devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ•

tassaá¹ƒ viharÄ• mi appamatto, atha ce patthayasi pavassa devÄ• â€™â€™ ti ||

... valliyo thero ....

4. uttiyattheragÄ• thÄ•

<54> á¹• 21 ``vassati \Be 232/ \Ee 9/ devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sul

tassaá¹ƒ viharÄ• mi adutiyo, atha ce patthayasi pavassa devÄ• â€™â€™ ti ||

... uttiyo thero ....

5. aÃ±janavaniyattheragÄ• thÄ•

<55> á¹• 21 ``Ä• sandiá¹ƒ \Se 273/ kuá¹-ikaá¹ƒ katvÄ• , ogayha aÃ±janaá¹ƒ vanaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... aÃ±janavaniyo thero ....

6. kuá¹-ivihÄ• rittheragÄ• thÄ•

<56> á¹• 21 ``ko \Ne 174/ kuá¹-ikÄ• yaá¹ƒ bhikkhu kuá¹-ikÄ• yaá¹ƒ, vÄ«tarÄ• go susamÄ• l

evaá¹ƒ jÄ• nÄ• hi Ä• vuso, amoghÄ• te kuá¹-ikÄ• katÄ• â€™â€™ ti ||

... kuá¹-ivihÄ• ritthero ....

7. dutiyakuá¹-ivihÄ• rittheragÄ• thÄ•

<57> á¹• 21 ``ayamÄ• hu purÄ• á¹‡iyÄ• kuá¹-i, aÃ±Ã±aá¹ƒ patthayase navaá¹ƒ kuá¹-iá¹ƒ.

Ä• saá¹ƒ kuá¹-iyÄ• virÄ• jaya, dukkhÄ• bhikkhu puna navÄ• kuá¹-Ä«â€™â€™ ti ||

... dutiyakuá¹-ivihÄ• ritthero ....

8. ramaá¹‡Ä«yakuá¹-ikattheragÄ• thÄ•

<58> á¹• 21 ``ramaá¹‡Ä«yÄ• me kuá¹-ikÄ• , saddhÄ• deyyÄ• manoramÄ• .

na me attho kumÄ• rÄ«hi, yesaá¹ƒ attho tahiá¹ƒ gacchatha nÄ• riyoâ€™â€™ ti ||

... ramaá¹‡Ä«yakuá¹-iko thero ....

9. kosalavihÄ• rittheragÄ• thÄ•

<59> á¹• 21 ``saddhÄ• yÄ• haá¹ƒ \Be 233/ pabbajito, araÃ±Ã±e me kuá¹-ikÄ• katÄ• .

appamatto ca Ä• tÄ• pÄ«, sampajÄ• no patissatoâ€™â€™ ti {paá¹-issatoti (Katthaci) } ||

... kosalavihÄ• ritthero ....

10. sÄ«valittheragÄ• thÄ•

<60> á¹• 21 ``te me ijjhiá¹ƒsu saá¹…kappÄ• , yadattho pÄ• visiá¹ƒ kuá¹-iá¹ƒ.

vijjÄ• vimuttiá¹ƒ paccesaá¹ƒ, mÄ• nÄ• nusayamujjahaâ€™â€™ nti ||

... sÄ«valitthero ....

vaggo chaá¹-á¹-ho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

godhiko \Se 274/ ca subÄ• hu ca, valliyo uttiyo isi.

aÃ±janavaniyo thero, duve kuá¹-ivihÄ• rino.

ramaá¹‡Ä«yakuá¹-iko ca, kosalavhayasÄ«valÄ«ti ||

7. sattamavaggo

1. vappattheragÄ• thÄ•

<61> á¹• 21 ``passati \Ne 175/ passo passantaá¹ƒ, apassantaÃ±ca passati.

apassanto apassantaá¹ƒ, passantaÃ±ca na passatÄ«â€™â€™ ti ||

... vappo thero ....

2. vajjiputtattheragÄ• thÄ•

<62> á¹• 21 ``ekakÄ• \Ee 10/ mayaá¹ƒ araÃ±Ã±e viharÄ• ma, apaviddhaá¹ƒva vanasmiá¹ƒ

tassa me bahukÄ• pihayanti, nerayikÄ• viya saggagÄ• minaâ€™â€™ nti ||

... vajjiputto thero ....

3. pakkhattheragÄ• thÄ•

<63> á¹• 21 ``cutÄ• \Be 234/ patanti patitÄ• , giddhÄ• ca punarÄ• gatÄ• .

kataá¹ƒ kiccaá¹ƒ rataá¹ƒ rammaá¹ƒ, sukhenanvÄ• gataá¹ƒ sukhaâ€™â€™ nti ||

... pakkho thero ....

4. vimalakoá¹‡á¸• aÃ±Ã±attheragÄ• thÄ•

<64> á¹• 21 ``dumavhayÄ• ya uppanno, jÄ• to paá¹‡á¸• araketunÄ• .

ketuhÄ• \Se 275/ ketunÄ• yeva, mahÄ• ketuá¹ƒ padhaá¹ƒsayÄ«â€™â€™ ti ||

... vimalakoá¹‡á¸• aÃ±Ã±o thero ....

5. ukkhepakatavacchattheragÄ• thÄ•

<65> á¹• 21 ``ukkhepakatavacchassa, saá¹…kalitaá¹ƒ bahÅ«hi vassehi.

taá¹ƒ bhÄ• sati gahaá¹-á¹-hÄ• naá¹ƒ, sunisinno uá¸·Ä• rapÄ• mojjoâ€™â€™ ti ||

... ukkhepakatavaccho thero ....

6. meghiyattheragÄ• thÄ•

<66> á¹• 21 ``anusÄ• si \Ne 176/ mahÄ• vÄ«ro, sabbadhammÄ• na pÄ• ragÅ«.

tassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, vihÄ• siá¹ƒ santike sato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... meghiyo thero ....

7. ekadhammasavanÄ«yattheragÄ• thÄ•

<67> á¹• 21 ``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... ekadhammasavanÄ«yo thero ....

8. ekudÄ• niyattheragÄ• thÄ•

<68> á¹• 21 {Ud 37; Vin IV 153} ``adhicetaso appamajjato, munino monapathesu sikkhato.

sokÄ• na bhavanti tÄ• dino, upasantassa sadÄ• satÄ«matoâ€™â€™ ti ||

... ekudÄ• niyo thero ....

9. channattheragÄ• thÄ•

<69> á¹• 21 ``sutvÄ• na \Be 235/ dhammaá¹ƒ mahato mahÄ• rasaá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±

maggaá¹ƒ papajjiá¹ƒ {papajjaá¹ƒ (Katthaci) } amatassa pattiyÄ• , so yogakkhemassa pathas

... channo thero ....

10. puá¹‡á¹‡attheragÄ• thÄ•

<70> á¹• 21 ``sÄ«lameva \Se 276/ \Ee 11/ idha aggaá¹ƒ, paÃ±Ã±avÄ• pana uttamo.

manussesu ca devesu, sÄ«lapaÃ±Ã±Ä• á¹‡ato jayaâ€™â€™ nti ||

... puá¹‡á¹‡o thero ....

vaggo sattamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 177/ ---

vappo ca vajjiputto ca, pakkho vimalakoá¹‡á¸• aÃ±Ã±o.

ukkhepakatavaccho ca, meghiyo ekadhammiko.

ekudÄ• niyachannÄ• ca, puá¹‡á¹‡atthero mahabbaloti ||

8. aá¹-á¹-hamavaggo

1. vacchapÄ• lattheragÄ• thÄ•

<71> á¹• 21 ``susukhumanipuá¹‡atthadassinÄ• , matikusalena nivÄ• tavuttinÄ• .

saá¹ƒsevitavuddhasÄ«linÄ• {saá¹ƒsevitabuddhasÄ«linÄ• (Katthaci) }, nibbÄ• naá¹ƒ na hi te
||

... vacchapÄ• lo thero ....

2. Ä• tumattheragÄ• thÄ•

<72> á¹• 21 ``yathÄ• \Be 236/ kaá¸·Ä«ro susu vaá¸• á¸• hitaggo, dunnikkhamo hoti pasÄ•

evaá¹ƒ ahaá¹ƒ bhariyÄ• yÄ• nitÄ• ya, anumaÃ±Ã±aá¹ƒ \Se 277/ maá¹ƒ pabbajitomhi dÄ• nÄ

... Ä• tumo thero ....

3. mÄ• á¹‡avattheragÄ• thÄ•

<73> á¹• 21 ``jiá¹‡á¹‡aÃ±ca disvÄ• dukhitaÃ±ca byÄ• dhitaá¹ƒ, mataÃ±ca disvÄ• gatamÄ

tato ahaá¹ƒ nikkhamitÅ«na pabbajiá¹ƒ, pahÄ• ya kÄ• mÄ• ni manoramÄ• nÄ«â€™â€™ ti ||

... mÄ• á¹‡avo thero ....

4. suyÄ• manattheragÄ• thÄ•

<74> á¹• 21 ``kÄ• macchando ca byÄ• pÄ• do, thinamiddhaÃ±ca {thÄ«namiddhaÃ±ca (Ce

uddhaccaá¹ƒ vicikicchÄ• ca, sabbasova na vijjatÄ«â€™â€™ ti ||

... suyÄ• mano thero ....

5. susÄ• radattheragÄ• thÄ•

<75> á¹• 21 ``sÄ• dhu suvihitÄ• na dassanaá¹ƒ, kaá¹…khÄ• chijjati buddhi vaá¸• á¸• hati.

bÄ• lampi karonti paá¹‡á¸• itaá¹ƒ, tasmÄ• sÄ• dhu sataá¹ƒ samÄ• gamoâ€™â€™ ti ||

... susÄ• rado thero ....

6. piyaÃ±jahattheragÄ• thÄ•

<76> á¹• 21 ``uppatantesu \Ne 178/ nipate, nipatantesu uppate.

vase avasamÄ• nesu, ramamÄ• nesu no rameâ€™â€™ ti ||

... piyaÃ±jaho thero ....

7. hatthÄ• rohaputtattheragÄ• thÄ•

<77> á¹• 21 ``idaá¹ƒ \Be 237/ \Ee 12/ pure cittamacÄ• ri cÄ• rikaá¹ƒ, yenicchakaá¹ƒ yatthak
yathÄ• sukhaá¹ƒ.

tadajjahaá¹ƒ niggahessÄ• mi yoniso, hatthippabhinnaá¹ƒ viya aá¹…kusaggahoâ€™â€™ ti ||

... hatthÄ• rohaputto thero ....

8. meá¹‡á¸• asirattheragÄ• thÄ•

<78> á¹• 21 ``anekajÄ• tisaá¹ƒsÄ• raá¹ƒ \Se 278/, sandhÄ• vissaá¹ƒ anibbisaá¹ƒ.

tassa me dukkhajÄ• tassa, dukkhakkhandho aparaddhoâ€™â€™ ti ||

... meá¹‡á¸• asiro thero ....

9. rakkhitattheragÄ• thÄ•

<79> á¹• 21 ``sabbo rÄ• go pahÄ«no me, sabbo doso samÅ«hato.

sabbo me vigato moho, sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti ||

... rakkhito thero ....

10. uggattheragÄ• thÄ•

<80> á¹• 21 ``yaá¹ƒ \Be 238/ mayÄ• pakataá¹ƒ kammaá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹

sabbametaá¹ƒ parikkhÄ«á¹‡aá¹ƒ, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... uggo thero ....

vaggo aá¹-á¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

vacchapÄ• lo ca yo thero, Ä• tumo mÄ• á¹‡avo isi.

suyÄ• mano susÄ• rado, thero yo ca piyaÃ±jaho.

Ä• rohaputto meá¹‡á¸• asiro, rakkhito uggasavhayoti ||

9. navamavaggo

1. samitiguttattheragÄ• thÄ•

<81> á¹• 21 ``yaá¹ƒ \Ne 179/ mayÄ• pakataá¹ƒ pÄ• paá¹ƒ, pubbe aÃ±Ã±Ä• su jÄ• tisu.

idheva taá¹ƒ vedanÄ«yaá¹ƒ, vatthu aÃ±Ã±aá¹ƒ na vijjatÄ«â€™â€™ ti ||

... samitigutto thero ....

2. kassapattheragÄ• thÄ•

<82> á¹• 21 ``yena \Se 279/ yena subhikkhÄ• ni, sivÄ• ni abhayÄ• ni ca.

tena puttaka gacchassu, mÄ• sokÄ• pahato bhavÄ• â€™â€™ ti ||

... kassapo thero ....

3. sÄ«hattheragÄ• thÄ•

<83> á¹• 21 ``sÄ«happamatto vihara, rattindivamatandito.

bhÄ• vehi kusalaá¹ƒ dhammaá¹ƒ, jaha sÄ«ghaá¹ƒ samussayaâ€™â€™ nti ||

... sÄ«ho thero ....

4. nÄ«tattheragÄ• thÄ•

<84> á¹• 21 ``sabbarattiá¹ƒ \Ee 13/ supitvÄ• na, divÄ• saá¹…gaá¹‡ike rato.

kudÄ• ssu nÄ• ma dummedho, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti ||

... nÄ«to thero ....

5. sunÄ• gattheragÄ• thÄ•

<85> á¹• 21 ``cittanimittassa kovido, pavivekarasaá¹ƒ vijÄ• niya.

jhÄ• yaá¹ƒ nipako patissato, adhigaccheyya sukhaá¹ƒ nirÄ• misaâ€™â€™ nti ||

... sunÄ• go thero ....

6. nÄ• gitattheragÄ• thÄ•

<86> á¹• 21 ``ito \Ne 180/ bahiddhÄ• puthu aÃ±Ã±avÄ• dinaá¹ƒ, maggo na nibbÄ• nagam

itissu saá¹…ghaá¹ƒ bhagavÄ• nusÄ• sati, satthÄ• sayaá¹ƒ pÄ• á¹‡italeva dassayaâ€™â€™

... nÄ• gito thero ....

7. paviá¹-á¹-hattheragÄ• thÄ•

<87> á¹• 21 ``khandhÄ• \Be 239/ diá¹-á¹-hÄ• yathÄ• bhÅ«taá¹ƒ, bhavÄ• sabbe padÄ• litÄ

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... paviá¹-á¹-ho thero ....

8. ajjunattheragÄ• thÄ•

<88> á¹• 21 ``asakkhiá¹ƒ \Se 280/ vata attÄ• naá¹ƒ, uddhÄ• tuá¹ƒ udakÄ• thalaá¹ƒ.

vuyhamÄ• no mahogheva, saccÄ• ni paá¹-ivijjhahaâ€™â€™ nti ||

... ajjuno thero ....

9. (paá¹-hama) -devasabhattheragÄ• thÄ•

<89> á¹• 21 ``uttiá¹‡á¹‡Ä• paá¹…kapalipÄ• , pÄ• tÄ• lÄ• parivajjitÄ• .

mutto oghÄ• ca ganthÄ• ca, sabbe mÄ• nÄ• visaá¹ƒhatÄ• â€™â€™ ti ||

... devasabho thero ....

10. sÄ• midattattheragÄ• thÄ•

<90> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... sÄ• midatto thero ....

vaggo navamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

thero samitigutto ca, kassapo sÄ«hasavhayo.

nÄ«to sunÄ• go nÄ• gito, paviá¹-á¹-ho ajjuno isi.

devasabho ca yo thero, sÄ• midatto mahabbaloti ||

10. dasamavaggo

1. paripuá¹‡á¹‡akattheragÄ• thÄ•

<91> á¹• 21 ``na \Ne 181/ tathÄ• mataá¹ƒ satarasaá¹ƒ, sudhannaá¹ƒ yaá¹ƒ mayajja paribh

aparimitadassinÄ• gotamena, buddhena desito dhammoâ€™â€™ ti ||

... paripuá¹‡á¹‡ako thero ....

2. vijayattheragÄ• thÄ•

<92> á¹• 21 ``yassÄ• savÄ• \Se 281/ \Be 240/ \Ee 14/ parikkhÄ«á¹‡Ä• , Ä• hÄ• re ca anis

suÃ±Ã±atÄ• animitto ca, vimokkho yassa gocaro.

Ä• kÄ• seva sakuntÄ• naá¹ƒ, padaá¹ƒ tassa durannayaâ€™â€™ nti ||

... vijayo thero ....

3. erakattheragÄ• thÄ•

<93> á¹• 21 ``dukkhÄ• kÄ• mÄ• eraka, na sukhÄ• kÄ• mÄ• eraka.

yo kÄ• me kÄ• mayati, dukkhaá¹ƒ so kÄ• mayati eraka.

yo kÄ• me na kÄ• mayati, dukkhaá¹ƒ so na kÄ• mayati erakÄ• â€™â€™ ti ||

... erako thero ....

4. mettajittheragÄ• thÄ•

<94> á¹• 21 ``namo hi tassa bhagavato, sakyaputtassa sirÄ«mato.

tenÄ• yaá¹ƒ aggappattena, aggadhammo {aggo dhammo (Ce) } sudesitoâ€™â€™ ti ||

... mettaji thero ....

5. cakkhupÄ• lattheragÄ• thÄ•

<95> á¹• 21 ``andhohaá¹ƒ hatanettosmi, kantÄ• raddhÄ• napakkhando {pakkhanno (Ce), p

sayamÄ• nopi gacchissaá¹ƒ, na sahÄ• yena pÄ• penÄ• â€™â€™ ti ||

... cakkhupÄ• lo thero ....

6. khaá¹‡á¸• asumanattheragÄ• thÄ•

<96> á¹• 21 ``ekapupphaá¹ƒ \Ne 182/ cajitvÄ• na, asÄ«ti {asÄ«tiá¹ƒ (Ce) } vassakoá¹-iyo.

saggesu paricÄ• retvÄ• , sesakenamhi nibbutoâ€™â€™ ti ||

... khaá¹‡á¸• asumano thero ....

7. tissattheragÄ• thÄ•

<97> á¹• 21 ``hitvÄ• satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ.

aggahiá¹ƒ mattikÄ• pattaá¹ƒ, idaá¹ƒ dutiyÄ• bhisecanaâ€™â€™ nti ||

... tisso thero ....

8. abhayattheragÄ• thÄ•

<98> á¹• 21 ``rÅ«paá¹ƒ \Se 282/ \Be 241/ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ mar

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati.

tassa vaá¸• á¸• hanti Ä• savÄ• , bhavamÅ«lopagÄ• minoâ€™â€™ ti {bhavamÅ«lÄ• bhavag

... abhayo thero ....

9. uttiyattheragÄ• thÄ•

<99> á¹• 21 ``saddaá¹ƒ sutvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasikaroto.

sÄ• rattacitto vedeti, taÃ±ca ajjhosa tiá¹-á¹-hati.

tassa vaá¸• á¸• hanti Ä• savÄ• , saá¹ƒsÄ• raá¹ƒ upagÄ• minoâ€™â€™ ti ||

... uttiyo thero ....

10. (dutiya) -devasabhattheragÄ• thÄ•

<100> á¹• 21 ``sammappadhÄ• nasampanno, satipaá¹-á¹-hÄ• nagocaro.

vimuttikusumasaÃ±channo, parinibbissatyanÄ• savoâ€™â€™ ti ||

... devasabho thero ....

vaggo dasamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

paripuá¹‡á¹‡ako ca vijayo, erako mettajÄ« muni.

cakkhupÄ• lo khaá¹‡á¸• asumano, tisso ca abhayo tathÄ• .

uttiyo ca mahÄ• paÃ±Ã±o, thero devasabhopi cÄ• ti ||

11. ekÄ• dasamavaggo

1. belaá¹-á¹-hÄ• nikattheragÄ• thÄ•

<101> á¹• 21 ``hitvÄ• \Ne 183/ \Ee 15/ gihittaá¹ƒ anavositatto, mukhanaá¹…galÄ« odariko

mahÄ• varÄ• hova \Se 283/ nivÄ• papuá¹-á¹-ho, punappunaá¹ƒ gabbhamupeti mandoâ€™â

... belaá¹-á¹-hÄ• niko thero ....

2. setucchattheragÄ• thÄ•

<102> á¹• 21 ``mÄ• nena \Be 242/ vaÃ±citÄ• se, saá¹…khÄ• resu saá¹ƒkilissamÄ• nÄ• se.

lÄ• bhÄ• lÄ• bhena mathitÄ• , samÄ• dhiá¹ƒ nÄ• dhigacchantÄ«â€™â€™ ti ||

... setuccho thero ....

3. bandhurattheragÄ• thÄ•

<103> á¹• 21 ``nÄ• haá¹ƒ etena atthiko, sukhito dhammarasena tappito.

pitvÄ• {pÄ«tvÄ• na (Ce Se) } rasaggamuttamaá¹ƒ, na ca kÄ• hÄ• mi visena santhavaâ€™â

... bandhuro {bandhano (Katthaci) } thero ....

4. khitakattheragÄ• thÄ•

<104> á¹• 21 ``lahuko vata me kÄ• yo, phuá¹-á¹-ho ca pÄ«tisukhena vipulena.

tÅ«lamiva eritaá¹ƒ mÄ• lutena, pilavatÄ«va me kÄ• yoâ€™â€™ ti ||

... khitako thero ....

5. malitavambhattheragÄ• thÄ•

<105> á¹• 21 ``ukkaá¹‡á¹-hitopi na vase, ramamÄ• nopi pakkame.

na tvevÄ• natthasaá¹ƒhitaá¹ƒ, vase vÄ• saá¹ƒ vicakkhaá¹‡oâ€™â€™ ti ||

... malitavambho thero ....

6. suhemantattheragÄ• thÄ•

<106> á¹• 21 ``sataliá¹…gassa \Ne 184/ atthassa, satalakkhaá¹‡adhÄ• rino.

ekaá¹…gadassÄ« dummedho, satadassÄ« ca paá¹‡á¸• itoâ€™â€™ ti ||

... suhemanto thero ....

7. dhammasavattheragÄ• thÄ•

<107> á¹• 21 ``pabbajiá¹ƒ \Be 243/ tulayitvÄ• na, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

tisso \Se 284/ vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... dhammasavo thero ....

8. dhammasavapituttheragÄ• thÄ•

<108> á¹• 21 ``sa vÄ«savassasatiko, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... dhammasavapitu thero ....

9. saá¹…gharakkhitattheragÄ• thÄ•

<109> á¹• 21 ``na \Ee 16/ nÅ«nÄ• yaá¹ƒ paramahitÄ• nukampino, rahogato anuvigaá¹‡eti s

tathÄ• hayaá¹ƒ viharati pÄ• katindriyo, migÄ« yathÄ• taruá¹‡ajÄ• tikÄ• vaneâ€™â€™ ti ||

... saá¹…gharakkhito thero ....

10. usabhattheragÄ• thÄ•

<110> á¹• 21 ``nagÄ• nagaggesu susaá¹ƒvirÅ«á¸·hÄ• , udaggameghena navena sittÄ• .

vivekakÄ• massa araÃ±Ã±asaÃ±Ã±ino, janeti bhiyyo usabhassa kalyataâ€™â€™ nti ||

... usabho thero ....

vaggo ekÄ• dasamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

belaá¹-á¹-hÄ• niko setuccho, bandhuro khitako isi.

malitavambho suhemanto, dhammasavo dhammasavapitÄ• .

saá¹…gharakkhitatthero \Se 285/ ca, usabho ca mahÄ• munÄ«ti ||

12. dvÄ• dasamavaggo

1. jentattheragÄ• thÄ•

<111> á¹• 21 ``duppabbajjaá¹ƒ \Be 244/ \Ne 185/ ve duradhivÄ• sÄ• gehÄ• , dhammo gan

kicchÄ• vutti no itarÄ«tareneva, yuttaá¹ƒ cintetuá¹ƒ satatamaniccataâ€™â€™ nti ||

... jento thero ....

2. vacchagottattheragÄ• thÄ•

<112> á¹• 21 ``tevijjohaá¹ƒ mahÄ• jhÄ• yÄ«, cetosamathakovido.

sadattho me anuppatto, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... vacchagotto thero ....

3. vanavacchattheragÄ• thÄ•

<113> á¹• 21 ``acchodikÄ• puthusilÄ• , gonaá¹…gulamigÄ• yutÄ• .

ambusevÄ• lasaÃ±channÄ• , te selÄ• ramayanti maâ€™â€™ nti ||

... vanavaccho thero ....

4. adhimuttattheragÄ• thÄ•

<114> á¹• 21 ``kÄ• yaduá¹-á¹-hullagaruno, hiyyamÄ• namhi {hÄ«yamÄ• namhi (Ce) } jÄ«vi

sarÄ«rasukhagiddhassa, kuto samaá¹‡asÄ• dhutÄ• â€™â€™ ti ||

... adhimutto thero ....

5. mahÄ• nÄ• mattheragÄ• thÄ•

<115> á¹• 21 ``esÄ• vahiyyase pabbatena, bahukuá¹-ajasallakikena {sallakitena (Ce), salla

nesÄ• dakena \Se 286/ girinÄ• , yasassinÄ• paricchadenÄ• â€™â€™ ti ||

... mahÄ• nÄ• mo thero ....

6. pÄ• rÄ• pariyattheragÄ• thÄ•

<116> á¹• 21 ``chaphassÄ• yatane \Be 245/ \Ne 186/ \Ee 17/ hitvÄ• , guttadvÄ• ro susaá¹ƒ

aghamÅ«laá¹ƒ vamitvÄ• na, patto me Ä• savakkhayoâ€™â€™ ti ||

... pÄ• rÄ• pariyo {pÄ• rÄ• sariyo (Ce), pÄ• raá¹ƒpariyo (Katthaci) } thero ....

7. yasattheragÄ• thÄ•

<117> á¹• 21 ``suvilitto suvasano, sabbÄ• bharaá¹‡abhÅ«sito.

tisso vijjÄ• ajjhagamiá¹ƒ, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... yaso thero ....

8. kimilattheragÄ• thÄ•

<118> á¹• 21 ``abhisattova nipatati, vayo rÅ«paá¹ƒ aÃ±Ã±amiva tatheva santaá¹ƒ.

tasseva sato avippavasato, aÃ±Ã±asseva sarÄ• mi attÄ• naâ€™â€™ nti ||

... kimilo {kimbilo (Ce Se) } thero ....

9. vajjiputtattheragÄ• thÄ•

<119> á¹• 21 ``rukkhamÅ«lagahanaá¹ƒ pasakkiya, nibbÄ• naá¹ƒ hadayasmiá¹ƒ opiya.

jhÄ• ya gotama mÄ• ca pamÄ• do, kiá¹ƒ te biá¸·ibiá¸·ikÄ• karissatÄ«â€™â€™ ti ||

... vajjiputto thero ....

10. isidattattheragÄ• thÄ•

<120> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

dukkhakkhayo \Se 287/ anuppatto, patto me Ä• savakkhayoâ€™â€™ ti ||

... isidatto thero ....

vaggo dvÄ• dasamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 187/ ---

jento \Be 246/ ca vacchagotto ca, vaccho ca vanasavhayo.

adhimutto mahÄ• nÄ• mo, pÄ• rÄ• pariyo yasopi ca.

kimilo vajjiputto ca, isidatto mahÄ• yasoti ||

ekakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

vÄ«suttarasataá¹ƒ therÄ• , katakiccÄ• anÄ• savÄ• .

ekakeva nipÄ• tamhi, susaá¹…gÄ«tÄ• mahesibhÄ«ti ||

2. dukanipÄ• to

1. paá¹-hamavaggo

1. uttarattheragÄ• thÄ•

<121> á¹• 21 ``natthi \Be 247/ \Ne 188/ \Ee 18/ koci bhavo nicco, saá¹…khÄ• rÄ• vÄ• pi sa

uppajjanti ca te khandhÄ• , cavanti aparÄ• paraá¹ƒ ||

<122> á¹• 21 ``etamÄ• dÄ«naá¹ƒ Ã±atvÄ• , bhavenamhi anatthiko.

nissaá¹-o sabbakÄ• mehi, patto me Ä• savakkhayoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• uttaro thero gÄ• thÄ• yo abhÄ• sitthÄ• ti.

2. piá¹‡á¸• olabhÄ• radvÄ• jattheragÄ• thÄ•

<123> á¹• 21 ``nayidaá¹ƒ \Se 288/ anayena jÄ«vitaá¹ƒ, nÄ• hÄ• ro hadayassa santiko.

Ä• hÄ• raá¹-á¹-hitiko samussayo, iti disvÄ• na carÄ• mi esanaá¹ƒ ||

<124> á¹• 21 ``paá¹…koti hi naá¹ƒ pavedayuá¹ƒ, yÄ• yaá¹ƒ vandanapÅ«janÄ• kulesu.

sukhumaá¹ƒ sallaá¹ƒ durubbahaá¹ƒ, sakkÄ• ro kÄ• purisena dujjahoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo thero gÄ• thÄ• yo abhÄ• sitthÄ• ti.

3. valliyattheragÄ• thÄ•

<125> á¹• 21 ``makkaá¹-o paÃ±cadvÄ• rÄ• yaá¹ƒ, kuá¹-ikÄ• yaá¹ƒ pasakkiya.

dvÄ• rena anupariyeti, ghaá¹-á¹-ayanto muhuá¹ƒ muhuá¹ƒ ||

<126> á¹• 21 ``tiá¹-á¹-ha makkaá¹-a mÄ• dhÄ• vi, na hi te taá¹ƒ yathÄ• pure.

niggahÄ«tosi paÃ±Ã±Ä• ya, neva dÅ«raá¹ƒ gamissatÄ«â€™â€™ ti ||

... valliyo thero ....

4. gaá¹…gÄ• tÄ«riyattheragÄ• thÄ•

<127> á¹• 21 ``tiá¹‡á¹‡aá¹ƒ \Be 248/ \Ne 189/ me tÄ• lapattÄ• naá¹ƒ, gaá¹…gÄ• tÄ«re kuá

chavasittova me patto, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ ||

<128> á¹• 21 ``dvinnaá¹ƒ antaravassÄ• naá¹ƒ, ekÄ• vÄ• cÄ• me bhÄ• sitÄ• .

tatiye antaravassamhi, tamokhandho {tamokkhandho (Ce Se) } padÄ• litoâ€™â€™ ti ||

... gaá¹…gÄ• tÄ«riyo thero ....

5. ajinattheragÄ• thÄ•

<129> á¹• 21 ``api ce hoti tevijjo, maccuhÄ• yÄ« anÄ• savo.

appaÃ±Ã±Ä• toti naá¹ƒ bÄ• lÄ• , avajÄ• nanti ajÄ• natÄ• ||

<130> á¹• 21 ``yo \Ee 19/ ca kho annapÄ• nassa, lÄ• bhÄ« hotÄ«dha puggalo.

pÄ• padhammopi ce hoti, so nesaá¹ƒ hoti sakkatoâ€™â€™ ti ||

... ajino thero ....

6. meá¸·ajinattheragÄ• thÄ•

<131> á¹• 21 ``yadÄ• haá¹ƒ \Se 289/ dhammamassosiá¹ƒ, bhÄ• samÄ• nassa satthuno.

na kaá¹…khamabhijÄ• nÄ• mi, sabbaÃ±Ã±Å«aparÄ• jite ||

<132> á¹• 21 ``satthavÄ• he mahÄ• vÄ«re, sÄ• rathÄ«naá¹ƒ varuttame.

magge paá¹-ipadÄ• yaá¹ƒ vÄ• , kaá¹…khÄ• mayhaá¹ƒ na vijjatÄ«â€™â€™ ti ||

... meá¸·ajino thero ....

7. rÄ• dhattheragÄ• thÄ•

<133> á¹• 21 {Dhp 13 dhammapade} ``yathÄ• agÄ• raá¹ƒ ducchannaá¹ƒ, vuá¹-á¹-hÄ« sam

evaá¹ƒ abhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go samativijjhati ||

<134> á¹• 21 {Dhp 14 dhammapade} ``yathÄ• agÄ• raá¹ƒ succhannaá¹ƒ, vuá¸• á¸• hÄ« na

evaá¹ƒ subhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go na samativijjhatÄ«â€™â€™ ti ||

... rÄ• dho thero ....

8. surÄ• dhattheragÄ• thÄ•

<135> á¹• 21 ``khÄ«á¹‡Ä• \Be 249/ \Ne 190/ hi mayhaá¹ƒ jÄ• ti, vusitaá¹ƒ jinasÄ• sanaá¹ƒ

pahÄ«no jÄ• lasaá¹…khÄ• to, bhavanetti samÅ«hatÄ• ||

<136> á¹• 21 ``yassatthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti ||

... surÄ• dho thero ....

9. gotamattheragÄ• thÄ•

<137> á¹• 21 ``sukhaá¹ƒ supanti munayo, ye itthÄ«su na bajjhare.

sadÄ• ve rakkhitabbÄ• su, yÄ• su saccaá¹ƒ sudullabhaá¹ƒ ||

<138> á¹• 21 ``vadhaá¹ƒ carimha te kÄ• ma, anaá¹‡Ä• dÄ• ni te mayaá¹ƒ.

gacchÄ• ma dÄ• ni nibbÄ• naá¹ƒ, yattha gantvÄ• na socatÄ«â€™â€™ ti ||

... gotamo thero ....

10. vasabhattheragÄ• thÄ•

<139> á¹• 21 ``pubbe \Se 290/ hanati attÄ• naá¹ƒ, pacchÄ• hanati so pare.

suhataá¹ƒ hanti attÄ• naá¹ƒ, vÄ«taá¹ƒseneva pakkhimÄ• ||

<140> á¹• 21 ``na brÄ• hmaá¹‡o bahivaá¹‡á¹‡o, anto vaá¹‡á¹‡o hi brÄ• hmaá¹‡o.

yasmiá¹ƒ pÄ• pÄ• ni kammÄ• ni, sa ve kaá¹‡ho sujampatÄ«â€™â€™ ti ||

... vasabho thero ....

vaggo paá¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

uttaro ceva piá¹‡á¸• olo, valliyo tÄ«riyo isi.

ajino ca meá¸·ajino, rÄ• dho surÄ• dho gotamo.

vasabhena ime honti, dasa therÄ• mahiddhikÄ• ti ||

2. dutiyavaggo

1. mahÄ• cundattheragÄ• thÄ•

<141> á¹• 21 ``sussÅ«sÄ• \Be 250/ \Ne 191/ \Ee 20/ sutavaddhanÄ«, sutaá¹ƒ paÃ±Ã±Ä• y

paÃ±Ã±Ä• ya atthaá¹ƒ jÄ• nÄ• ti, Ã±Ä• to attho sukhÄ• vaho ||

<142> á¹• 21 ``sevetha pantÄ• ni senÄ• sanÄ• ni, careyya saá¹ƒyojanavippamokkhaá¹ƒ.

sace ratiá¹ƒ nÄ• dhigaccheyya tattha, saá¹…ghe vase rakkhitatto satimÄ• â€™â€™ ti ||

... mahÄ• cundo thero ....

2. jotidÄ• sattheragÄ• thÄ•

<143> á¹• 21 ``ye kho te veá¹-hamissena {veghamissena (Ce Se), ve gamissena, vekhamis
nÄ• nattena ca kammunÄ• .

manusse uparundhanti, pharusÅ«pakkamÄ• janÄ• .

tepi \Se 291/ tattheva kÄ«ranti, na hi kammaá¹ƒ panassati ||

<144> á¹• 21 ``yaá¹ƒ karoti naro kammaá¹ƒ, kalyÄ• á¹‡aá¹ƒ yadi pÄ• pakaá¹ƒ.

tassa tasseva dÄ• yÄ• do, yaá¹ƒ yaá¹ƒ kammaá¹ƒ pakubbatÄ«â€™â€™ ti ||

... jotidÄ• so thero ....

3. heraÃ±Ã±akÄ• nittheragÄ• thÄ•

<145> á¹• 21 ``accayanti ahorattÄ• , jÄ«vitaá¹ƒ uparujjhati.

Ä• yu khÄ«yati maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaá¹ƒ ||

<146> á¹• 21 ``atha pÄ• pÄ• ni kammÄ• ni, karaá¹ƒ bÄ• lo na bujjhati.

pacchÄ• ssa kaá¹-ukaá¹ƒ hoti, vipÄ• ko hissa pÄ• pakoâ€™â€™ ti ||

... heraÃ±Ã±akÄ• nitthero ....

4. somamittattheragÄ• thÄ•

<147> á¹• 21 ``parittaá¹ƒ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusÄ«tamÄ• gamma, sÄ• dhujÄ«vÄ«pi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

<148> á¹• 21 ``pavivittehi \Be 251/ \Ne 192/ ariyehi, pahitattehi jhÄ• yibhi.

niccaá¹ƒ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ ti ||

... somamitto thero ....

5. sabbamittattheragÄ• thÄ•

<149> á¹• 21 ``jano janamhi sambaddho {sambaddho (Se Katthaci) }, janamevassito jano.

jano janena heá¹-hÄ«yati, heá¹-heti ca {bodhiyati, bÄ• dheti ca (Katthaci) } jano janaá¹ƒ ||

<150> á¹• 21 ``ko \Ee 21/ hi tassa janenattho, janena janitena vÄ• .

janaá¹ƒ ohÄ• ya gacchaá¹ƒ taá¹ƒ, heá¹-hayitvÄ• {bÄ• dhayitvÄ• (Katthaci) } bahuá¹ƒ janaâ

... sabbamitto thero ....

6. mahÄ• kÄ• á¸·attheragÄ• thÄ•

<151> á¹• 21 ``kÄ• á¸·Ä« \Se 292/ itthÄ« brahatÄ« dhaá¹…karÅ«pÄ• , satthiÃ±ca bhetvÄ•

bÄ• haÃ±ca bhetvÄ• aparaÃ±ca bÄ• haá¹ƒ, sÄ«saÃ±ca bhetvÄ• dadhithÄ• lakaá¹ƒva.

esÄ• nisinnÄ• abhisandahitvÄ• ||

<152> á¹• 21 ``yo ve avidvÄ• upadhiá¹ƒ karoti, punappunaá¹ƒ dukkhamupeti mando.

tasmÄ• pajÄ• naá¹ƒ upadhiá¹ƒ na kayirÄ• , mÄ• haá¹ƒ puna bhinnasiro sayissaâ€™â€™ n
||

... mahÄ• kÄ• á¸·o thero ....

7. tissattheragÄ• thÄ•

<153> á¹• 21 ``bahÅ« sapatte labhati, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

lÄ• bhÄ« annassa pÄ• nassa, vatthassa sayanassa ca ||

<154> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , sakkÄ• resu mahabbhayaá¹ƒ.

appalÄ• bho anavassuto, sato bhikkhu paribbajeâ€™â€™ ti ||

... tisso thero ....

8. kimilattheragÄ• thÄ•

<155> á¹• 21 ``pÄ• cÄ«navaá¹ƒsadÄ• yamhi \Be 252/, sakyaputtÄ• sahÄ• yakÄ• .

pahÄ• yÄ• nappake bhoge, uÃ±chÄ• pattÄ• gate ratÄ• ||

<156> á¹• 21 ``Ä• raddhavÄ«riyÄ• \Ne 193/ pahitattÄ• , niccaá¹ƒ daá¸·haparakkamÄ• .

ramanti dhammaratiyÄ• , hitvÄ• na lokiyaá¹ƒ ratiâ€™â€™ nti ||

... kimilo {kimbilo (Ce Se Ee) } thero ....

9. nandattheragÄ• thÄ•

<157> á¹• 21 ``ayoniso \Se 293/ manasikÄ• rÄ• , maá¹‡á¸• anaá¹ƒ anuyuÃ±jisaá¹ƒ.

uddhato capalo cÄ• siá¹ƒ, kÄ• marÄ• gena aá¹-á¹-ito ||

<158> á¹• 21 ``upÄ• yakusalenÄ• haá¹ƒ, buddhenÄ• diccabandhunÄ• .

yoniso paá¹-ipajjitvÄ• , bhave cittaá¹ƒ udabbahiâ€™â€™ nti ||

... nando thero ....

10. sirimattheragÄ• thÄ•

<159> á¹• 21 ``pare ca naá¹ƒ pasaá¹ƒsanti, attÄ• ce asamÄ• hito.

moghaá¹ƒ pare pasaá¹ƒsanti, attÄ• hi asamÄ• hito ||

<160> á¹• 21 ``pare ca naá¹ƒ garahanti, attÄ• ce susamÄ• hito.

moghaá¹ƒ pare garahanti, attÄ• hi susamÄ• hitoâ€™â€™ ti ||

... sirimÄ• thero ....

vaggo dutiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

cundo \Ee 22/ ca jotidÄ• so ca, thero heraÃ±Ã±akÄ• ni ca.

somamitto sabbamitto, kÄ• lo tisso ca kimilo {kimbilo (Ce Se Ee), chandalakkhaá¹‡Ä• nulom

nando ca sirimÄ• ceva, dasa therÄ• mahiddhikÄ• ti ||

3. tatiyavaggo

1. uttarattheragÄ• thÄ•

<161> á¹• 21 ``khandhÄ• \Be 253/ \Ne 194/ mayÄ• pariÃ±Ã±Ä• tÄ• , taá¹‡hÄ• me susam

bhÄ• vitÄ• mama bojjhaá¹…gÄ• , patto me Ä• savakkhayo ||

<162> á¹• 21 ``sohaá¹ƒ \Se 294/ khandhe pariÃ±Ã±Ä• ya, abbahitvÄ• na {abbuhitvÄ• na (K

bhÄ• vayitvÄ• na bojjhaá¹…ge, nibbÄ• yissaá¹ƒ anÄ• savoâ€™â€™ ti ||

... uttaro thero ....

2. bhaddajittheragÄ• thÄ•

<163> á¹• 21 ``panÄ• do nÄ• ma so rÄ• jÄ• , yassa yÅ«po suvaá¹‡á¹‡ayo.

tiriyaá¹ƒ soá¸·asubbedho {soá¸·asapabbedho (Ce-a), soá¸·asabbÄ• á¹‡o (?) }, ubbhamÄ• l
uccamÄ• hu (Se) } sahassadhÄ• ||

<164> á¹• 21 ``sahassakaá¹‡á¸• o satageá¹‡á¸• u, dhajÄ• lu haritÄ• mayo.

anaccuá¹ƒ tattha gandhabbÄ• , chasahassÄ• ni sattadhÄ• â€™â€™ ti ||

... bhaddajitthero ....

3. sobhitattheragÄ• thÄ•

<165> á¹• 21 __ ``satimÄ• paÃ±Ã±avÄ• _ bhikkhu, Ä• raddhabalavÄ«riyo.

paÃ±ca kappasatÄ• nÄ• haá¹ƒ, ekarattiá¹ƒ anussariá¹ƒ ||

<166> á¹• 21 ``cattÄ• ro satipaá¹-á¹-hÄ• ne, satta aá¹-á¹-ha ca bhÄ• vayaá¹ƒ.

paÃ±ca kappasatÄ• nÄ• haá¹ƒ, ekarattiá¹ƒ anussariâ€™â€™ nti ||

... sobhito thero ....

4. valliyattheragÄ• thÄ•

<167> á¹• 21 ``yaá¹ƒ kiccaá¹ƒ daá¸·havÄ«riyena, yaá¹ƒ kiccaá¹ƒ boddhumicchatÄ• .

karissaá¹ƒ nÄ• varajjhissaá¹ƒ {nÄ• varujjhissaá¹ƒ (Katthaci Ce Katthaci) }, passa vÄ«riyaá¹ƒ

<168> á¹• 21 ``tvaÃ±ca me maggamakkhÄ• hi, aÃ±jasaá¹ƒ amatogadhaá¹ƒ.

ahaá¹ƒ monena monissaá¹ƒ, gaá¹…gÄ• sotova sÄ• garaâ€™â€™ nti ||

... valliyo thero ....

5. vÄ«tasokattheragÄ• thÄ•

<169> á¹• 21 ``kese \Be 254/ \Ne 195/ me olikhissanti, kappako upasaá¹…kami.

tato \Se 295/ Ä• dÄ• samÄ• dÄ• ya, sarÄ«raá¹ƒ paccavekkhisaá¹ƒ ||

<170> á¹• 21 ``tuccho \Ee 23/ kÄ• yo adissittha, andhakÄ• ro tamo byagÄ• .

sabbe coá¸·Ä• samucchinnÄ• , natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... vÄ«tasoko thero ....

6. puá¹‡á¹‡amÄ• sattheragÄ• thÄ•

<171> á¹• 21 ``paÃ±ca nÄ«varaá¹‡e hitvÄ• , yogakkhemassa pattiyÄ• .

dhammÄ• dÄ• saá¹ƒ gahetvÄ• na, Ã±Ä• á¹‡adassanamattano ||

<172> á¹• 21 ``paccavekkhiá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, sabbaá¹ƒ santarabÄ• hiraá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, tuccho kÄ• yo adissathÄ• â€™â€™ ti ||

... puá¹‡á¹‡amÄ• so thero ....

7. nandakattheragÄ• thÄ•

<173> á¹• 21 ``yathÄ• pi bhaddo Ä• jaÃ±Ã±o, khalitvÄ• patitiá¹-á¹-hati.

bhiyyo laddÄ• na saá¹ƒvegaá¹ƒ, adÄ«no vahate dhuraá¹ƒ ||

<174> á¹• 21 ``evaá¹ƒ dassanasampannaá¹ƒ, sammÄ• sambuddhasÄ• vakaá¹ƒ.

Ä• jÄ• nÄ«yaá¹ƒ maá¹ƒ dhÄ• retha, puttaá¹ƒ buddhassa orasaâ€™â€™ nti ||

... nandako thero ....

8. bharatattheragÄ• thÄ•

<175> á¹• 21 ``ehi nandaka gacchÄ• ma, upajjhÄ• yassa santikaá¹ƒ.

sÄ«hanÄ• daá¹ƒ nadissÄ• ma, buddhaseá¹-á¹-hassa sammukhÄ• ||

<176> á¹• 21 ``yÄ• ya no anukampÄ• ya, amhe pabbÄ• jayÄ« muni.

so no attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti ||

... bharato thero ....

9. bhÄ• radvÄ• jattheragÄ• thÄ•

<177> á¹• 21 ``nadanti \Se 296/ \Be 255/ \Ne 196/ evaá¹ƒ sappaÃ±Ã±Ä• , sÄ«hÄ• va giriga

vÄ«rÄ• vijitasaá¹…gÄ• mÄ• , jetvÄ• mÄ• raá¹ƒ savÄ• haniá¹ƒ {savÄ• hanaá¹ƒ (bahÅ«su) }

<178> á¹• 21 ``satthÄ• ca pariciá¹‡á¹‡o me, dhammo saá¹…gho ca pÅ«jito.

ahaÃ±ca vitto sumano, puttaá¹ƒ disvÄ• anÄ• savaâ€™â€™ nti ||

... bhÄ• radvÄ• jo thero ....

10. kaá¹‡hadinnattheragÄ• thÄ•

<179> á¹• 21 ``upÄ• sitÄ• sappurisÄ• , sutÄ• dhammÄ• abhiá¹‡haso.

sutvÄ• na paá¹-ipajjissaá¹ƒ, aÃ±jasaá¹ƒ amatogadhaá¹ƒ ||

<180> á¹• 21 ``bhavarÄ• gahatassa me sato, bhavarÄ• go puna me na vijjati.

na cÄ• hu na ca me bhavissati, na ca me etarahi vijjatÄ«â€™â€™ ti ||

... kaá¹‡hadinno thero ....

vaggo tatiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

uttaro bhaddajitthero, sobhito valliyo isi.

vÄ«tasoko ca yo thero, puá¹‡á¹‡amÄ• so ca nandako.

bharato bhÄ• radvÄ• jo ca, kaá¹‡hadinno mahÄ• munÄ«ti ||

4. catutthavaggo

1. migasirattheragÄ• thÄ•

<181> á¹• 21 ``yato \Ee 24/ ahaá¹ƒ pabbajito, sammÄ• sambuddhasÄ• sane.

vimuccamÄ• no uggacchiá¹ƒ, kÄ• madhÄ• tuá¹ƒ upaccagaá¹ƒ ||

<182> á¹• 21 ``brahmuno \Se 297/ \Ne 197/ pekkhamÄ• nassa, tato cittaá¹ƒ vimucci me.

akuppÄ• me vimuttÄ«ti, sabbasaá¹ƒyojanakkhayÄ• â€™â€™ ti ||

... migasiro thero ....

2. sivakattheragÄ• thÄ•

<183> á¹• 21 ``aniccÄ• ni \Be 256/ gahakÄ• ni, tattha tattha punappunaá¹ƒ.

gahakÄ• raá¹ƒ {gahakÄ• rakaá¹ƒ (Ce Ee) } gavesanto, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

<184> á¹• 21 ``gahakÄ• raka diá¹-á¹-hosi, puna gehaá¹ƒ na kÄ• hasi.

sabbÄ• te phÄ• sukÄ• bhaggÄ• , thÅ«á¹‡ikÄ• {thÅ«á¹‡irÄ• (Ee Katthaci), dhuá¹‡irÄ• (Se
{padÄ• litÄ• (Ce Se) }.

vimariyÄ• dikataá¹ƒ cittaá¹ƒ, idheva vidhamissatÄ«â€™â€™ ti ||

... sivako {sÄ«vako (Ce) } thero ....

3. upavÄ• á¹‡attheragÄ• thÄ•

<185> á¹• 21 ``arahaá¹ƒ sugato loke, vÄ• tehÄ• bÄ• dhito { ... bÄ• dhito (Katthaci) } muni.

sace uá¹‡hodakaá¹ƒ atthi, munino dehi brÄ• hmaá¹‡a ||

<186> á¹• 21 ``pÅ«jito pÅ«janeyyÄ• naá¹ƒ {pÅ«janÄ«yÄ• naá¹ƒ (Ce) }, sakkareyyÄ• na sak

apacitopaceyyÄ• naá¹ƒ {apacanÄ«yÄ• naá¹ƒ (Ce), apacineyyÄ• naá¹ƒ (Se) }, tassa icchÄ• n

... upavÄ• á¹‡o thero ....

4. isidinnattheragÄ• thÄ•

<187> á¹• 21 ``diá¹-á¹-hÄ• mayÄ• dhammadharÄ• upÄ• sakÄ• , kÄ• mÄ• aniccÄ• iti bhA

sÄ• rattarattÄ• maá¹‡ikuá¹‡á¸• alesu, puttesu dÄ• resu ca te apekkhÄ• ||

<188> á¹• 21 ``addhÄ• na jÄ• nanti yatodha dhammaá¹ƒ, kÄ• mÄ• \Se 298/ aniccÄ• iti cÄ

rÄ• gaÃ±ca tesaá¹ƒ na balatthi chettuá¹ƒ, tasmÄ• sitÄ• puttadÄ• raá¹ƒ dhanaÃ±cÄ• â€™â

... isidinno thero ....

5. sambulakaccÄ• nattheragÄ• thÄ•

<189> á¹• 21 ``devo \Be 257/ ca vassati devo ca gaá¸·agaá¸·Ä• yati,

ekako cÄ• haá¹ƒ bherave bile viharÄ• mi.

tassa mayhaá¹ƒ ekakassa bherave bile viharato,

natthi bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• ||

<190> á¹• 21 ``dhammatÄ• \Ne 198/ mamasÄ• yassa me, ekakassa bherave bile.

viharato natthi bhayaá¹ƒ vÄ• , chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• â€™â€™ ti ||

... sambulakaccÄ• no {sambahulakaccÄ• no (Katthaci) } thero ....

6. nitakattheragÄ• thÄ•

<191> á¹• 21 {Ud 34 udÄ• nepi} ``kassa \Ee 25/ selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nup

virattaá¹ƒ rajanÄ«yesu, kuppanÄ«ye na kuppati.

yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, kuto taá¹ƒ dukkhamessati ||

<192> á¹• 21 ``mama selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nupakampati.

virattaá¹ƒ rajanÄ«yesu, kuppanÄ«ye na kuppati.

mamevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, kuto maá¹ƒ dukkhamessatÄ«â€™â€™ ti ||

... nitako {khitako (Ce Se) } thero ....

7. soá¹‡apoá¹-iriyattheragÄ• thÄ•

<193> á¹• 21 ``na tÄ• va supituá¹ƒ hoti, ratti nakkhattamÄ• linÄ«.

paá¹-ijaggitumevesÄ• , ratti hoti vijÄ• natÄ• ||

<194> á¹• 21 ``hatthikkhandhÄ• vapatitaá¹ƒ \Se 299/, kuÃ±jaro ce anukkame.

saá¹…gÄ• me me mataá¹ƒ seyyo, yaÃ±ce jÄ«ve parÄ• jitoâ€™â€™ ti ||

... soá¹‡o poá¹-iriyo {selissariyo (Ce), poá¹-á¹-iriyaputto (Se) } thero ....

8. nisabhattheragÄ• thÄ•

<195> á¹• 21 ``paÃ±ca \Be 258/ kÄ• maguá¹‡e hitvÄ• , piyarÅ«pe manorame.

saddhÄ• ya gharÄ• nikkhamma, dukkhassantakaro bhave ||

<196> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissatoâ€™â€™ ti ||

... nisabho thero ....

9. usabhattheragÄ• thÄ•

<197> á¹• 21 ``ambapallavasaá¹…kÄ• saá¹ƒ, aá¹ƒse katvÄ• na cÄ«varaá¹ƒ.

nisinno hatthigÄ«vÄ• yaá¹ƒ, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ ||

<198> á¹• 21 ``hatthikkhandhato \Ne 199/ oruyha, saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• .

sohaá¹ƒ ditto tadÄ• santo, patto me Ä• savakkhayoâ€™â€™ ti ||

... usabho thero ....

10. kappaá¹-akurattheragÄ• thÄ•

<199> á¹• 21 ``ayamiti kappaá¹-o kappaá¹-akuro, acchÄ• ya atibharitÄ• ya {atibhariyÄ• ya (
bharÄ• ya (Se) }.

amataghaá¹-ikÄ• yaá¹ƒ dhammakaá¹-amatto {dhammakaá¹-apatto (Se Katthaci-a), dhamm
katapadaá¹ƒ jhÄ• nÄ• ni ocetuá¹ƒ ||

<200> á¹• 21 ``mÄ• \Ee 26/ kho tvaá¹ƒ kappaá¹-a pacÄ• lesi, mÄ• tvaá¹ƒ upakaá¹‡á¹‡am

na \Se 300/ hi {na vÄ• (Katthaci) } tvaá¹ƒ kappaá¹-a mattamaÃ±Ã±Ä• si, saá¹…ghamajjham

... kappaá¹-akuro thero ....

vaggo catuttho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

migasiro \Be 259/ sivako ca, upavÄ• no ca paá¹‡á¸• ito.

isidinno ca kaccÄ• no, nitako ca mahÄ• vasÄ«.

poá¹-iriyaputto nisabho, usabho kappaá¹-akuroti ||

5. paÃ±camavaggo

1. kumÄ• rakassapattheragÄ• thÄ•

<201> á¹• 21 ``aho buddhÄ• aho dhammÄ• , aho no satthu sampadÄ• .

yattha etÄ• disaá¹ƒ dhammaá¹ƒ, sÄ• vako sacchikÄ• hiâ€™â€™ ti ||

<202> á¹• 21 ``asaá¹…kheyyesu kappesu, sakkÄ• yÄ• dhigatÄ• ahÅ«.

tesamayaá¹ƒ pacchimako, carimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... kumÄ• rakassapo thero ....

2. dhammapÄ• lattheragÄ• thÄ•

<203> á¹• 21 ``yo \Ne 200/ have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

jÄ• garo sa hi suttesu {patisuttesu (Ce Katthaci) }, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

<204> á¹• 21 ``tasmÄ• \Se 301/ saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

... dhammapÄ• lo thero ....

3. brahmÄ• littheragÄ• thÄ•

<205> á¹• 21 ``kassindriyÄ• ni samathaá¹…gatÄ• ni, assÄ• yathÄ• sÄ• rathinÄ• sudantÄ

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi kassa {tassa (bahÅ«su) } pihayanti tÄ• dinoâ€

<206> á¹• 21 {Dhp 94 dhammapadepi} ``mayhindriyÄ• ni \Be 260/ samathaá¹…gatÄ• ni, as
sudantÄ• .

pahÄ«namÄ• nassa anÄ• savassa, devÄ• pi mayhaá¹ƒ pihayanti tÄ• dinoâ€™â€™ ti ||

... brahmÄ• li thero ....

4. mogharÄ• jattheragÄ• thÄ•

<207> á¹• 21 ``chavipÄ• paka \Ee 27/ cittabhaddaka, mogharÄ• ja satataá¹ƒ samÄ• hito.

hemantikasÄ«takÄ• larattiyo {hemantikakÄ• larattiyo (Katthaci) }, bhikkhu tvaá¹ƒsi kathaá¹ƒ

<208> á¹• 21 ``sampannasassÄ• magadhÄ• , kevalÄ• iti me sutaá¹ƒ.

palÄ• lacchannako seyyaá¹ƒ, yathaÃ±Ã±e sukhajÄ«vinoâ€™â€™ ti ||

... mogharÄ• jÄ• thero ....

5. visÄ• khapaÃ±cÄ• laputtattheragÄ• thÄ•

<209> á¹• 21 ``na ukkhipe no ca parikkhipe pare, okkhipe pÄ• ragataá¹ƒ na eraye.

na \Se 302/ cattavaá¹‡á¹‡aá¹ƒ parisÄ• su byÄ• hare, anuddhato sammitabhÄ• á¹‡i subbato

<210> á¹• 21 ``susukhumanipuá¹‡atthadassinÄ• , matikusalena nivÄ• tavuttinÄ• .

saá¹ƒsevitavuddhasÄ«linÄ• , nibbÄ• naá¹ƒ na hi tena dullabhaâ€™â€™ nti ||

... visÄ• kho paÃ±cÄ• laputto thero ....

6. cÅ«á¸·akattheragÄ• thÄ•

<211> á¹• 21 ``nadanti \Ne 201/ morÄ• susikhÄ• supekhuá¹‡Ä• , sunÄ«lagÄ«vÄ• sumukh

susaddalÄ• cÄ• pi mahÄ• mahÄ« ayaá¹ƒ, subyÄ• pitambu suvalÄ• hakaá¹ƒ nabhaá¹ƒ ||

<212> á¹• 21 ``sukallarÅ«po \Be 261/ sumanassa jhÄ• yataá¹ƒ {jhÄ• yitaá¹ƒ (Se Katthaci) } subuddhasÄ• sane.

susukkasukkaá¹ƒ nipuá¹‡aá¹ƒ sududdasaá¹ƒ, phusÄ• hi taá¹ƒ uttamamaccutaá¹ƒ padaâ€™

... cÅ«á¸·ako {cÅ«lako (Ce-a) } thero ....

7. anÅ«pamattheragÄ• thÄ•

<213> á¹• 21 ``nandamÄ• nÄ• gataá¹ƒ cittaá¹ƒ, sÅ«lamÄ• ropamÄ• nakaá¹ƒ.

tena teneva vajasi, yena sÅ«laá¹ƒ kaliá¹…garaá¹ƒ ||

<214> á¹• 21 ``tÄ• haá¹ƒ cittakaliá¹ƒ brÅ«mi, taá¹ƒ brÅ«mi cittadubbhakaá¹ƒ.

satthÄ• te dullabho laddho, mÄ• natthe maá¹ƒ niyojayÄ«â€™â€™ ti ||

... anÅ«pamo thero ....

8. vajjitattheragÄ• thÄ•

<215> á¹• 21 ``saá¹ƒsaraá¹ƒ \Se 303/ dÄ«ghamaddhÄ• naá¹ƒ, gatÄ«su parivattisaá¹ƒ.

apassaá¹ƒ ariyasaccÄ• ni, andhabhÅ«to {andhÄ«bhÅ«to (Katthaci) } puthujjano ||

<216> á¹• 21 ``tassa \Ee 28/ me appamattassa, saá¹ƒsÄ• rÄ• vinaá¸·Ä«katÄ• .

sabbÄ• gatÄ« samucchinnÄ• , natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... vajjito thero ....

9. sandhitattheragÄ• thÄ•

<217> á¹• 21 ``assatthe haritobhÄ• se, saá¹ƒ virÅ«á¸·hamhi pÄ• dape.

ekaá¹ƒ buddhagataá¹ƒ saÃ±Ã±aá¹ƒ, alabhitthaá¹ƒ {alabhiá¹ƒ haá¹ƒ (Katthaci) } patissato ||

<218> á¹• 21 ``ekatiá¹ƒ se ito kappe, yaá¹ƒ saÃ±Ã±amalabhiá¹ƒ tadÄ• .

tassÄ• saÃ±Ã±Ä• ya vÄ• hasÄ• , patto me Ä• savakkhayoâ€™â€™ ti ||

... sandhito thero ....

vaggo paÃ±camo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 202/ ---

kumÄ• rakassapo \Be 262/ thero, dhammapÄ• lo ca brahmÄ• li.

mogharÄ• jÄ• visÄ• kho ca, cÅ«á¸·ako ca anÅ«pamo.

vajjito sandhito thero, kilesarajavÄ• hanoti ||

dukanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

gÄ• thÄ• dukanipÄ• tamhi, navuti ceva aá¹-á¹-ha ca.

therÄ• ekÅ«napaÃ±Ã±Ä• saá¹ƒ, bhÄ• sitÄ• nayakovidÄ• ti ||

3. tikanipÄ• to

1. aá¹…gaá¹‡ikabhÄ• radvÄ• jattheragÄ• thÄ•

<219> á¹• 21 ``ayoni \Se 304/ \Be 263/ \Ne 203/ \Ee 29/ suddhimanvesaá¹ƒ, aggiá¹ƒ parica

suddhimaggaá¹ƒ ajÄ• nanto, akÄ• siá¹ƒ amaraá¹ƒ tapaá¹ƒ {akÄ• siá¹ƒ aparaá¹ƒ tapaá¹ƒ (Se
tapaá¹ƒ (Katthaci) } ||

<220> á¹• 21 ``taá¹ƒ sukhena sukhaá¹ƒ laddhaá¹ƒ, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<221> á¹• 21 ``brahmabandhu pure Ä• siá¹ƒ, idÄ• ni khomhi brÄ• hmaá¹‡o.

tevijjo nhÄ• tako {nahÄ• tako (Ce-a) } camhi, sottiyo camhi vedagÅ«â€™â€™ ti ||

... aá¹…gaá¹‡ikabhÄ• radvÄ• jo thero ....

2. paccayattheragÄ• thÄ•

<222> á¹• 21 ``paÃ±cÄ• hÄ• haá¹ƒ pabbajito, sekho appattamÄ• naso,

vihÄ• raá¹ƒ me paviá¹-á¹-hassa, cetaso paá¹‡idhÄ« ahu ||

<223> á¹• 21 ``nÄ• sissaá¹ƒ na pivissÄ• mi, vihÄ• rato na nikkhame.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hate ||

<224> á¹• 21 ``tassa mevaá¹ƒ viharato, passa vÄ«riyaparakkamaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... paccayo thero ....

3. bÄ• kulattheragÄ• thÄ•

<225> á¹• 21 ``yo pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchati.

sukhÄ• so dhaá¹ƒsate á¹-hÄ• nÄ• , pacchÄ• ca manutappati ||

<226> á¹• 21 ``yaÃ±hi kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ \Se 305/ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<227> á¹• 21 ``susukhaá¹ƒ \Be 264/ \Ne 204/ vata nibbÄ• naá¹ƒ, sammÄ• sambuddhadesit

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, yattha dukkhaá¹ƒ nirujjhatÄ«â€™â€™ ti ||

... bÄ• kulo {bÄ• kkulo (Ce) } thero ....

4. dhaniyattheragÄ• thÄ•

<228> á¹• 21 ``sukhaá¹ƒ ce jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• .

saá¹…ghikaá¹ƒ nÄ• timaÃ±Ã±eyya, cÄ«varaá¹ƒ pÄ• nabhojanaá¹ƒ ||

<229> á¹• 21 ``sukhaá¹ƒ ce jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• .

ahi mÅ«sikasobbhaá¹ƒva, sevetha sayanÄ• sanaá¹ƒ ||

<230> á¹• 21 ``sukhaá¹ƒ ce \Ee 30/ jÄ«vituá¹ƒ icche, sÄ• maÃ±Ã±asmiá¹ƒ apekkhavÄ• .

itarÄ«tarena tusseyya, ekadhammaÃ±ca bhÄ• vayeâ€™â€™ ti ||

... dhaniyo thero ....

5. mÄ• taá¹…gaputtattheragÄ• thÄ•

<231> á¹• 21 ``atisÄ«taá¹ƒ atiuá¹‡haá¹ƒ, atisÄ• yamidaá¹ƒ ahu.

iti vissaá¹-á¹-hakammante, khaá¹‡Ä• accenti mÄ• á¹‡ave ||

<232> á¹• 21 ``yo ca sÄ«taÃ±ca uá¹‡haÃ±ca, tiá¹‡Ä• bhiyyo na maÃ±Ã±ati.

karaá¹ƒ purisakiccÄ• ni, so sukhÄ• na vihÄ• yati ||

<233> á¹• 21 ``dabbaá¹ƒ kusaá¹ƒ poá¹-akilaá¹ƒ, usÄ«raá¹ƒ muÃ±japabbajaá¹ƒ.

urasÄ• panudissÄ• mi, vivekamanubrÅ«hayaâ€™â€™ nti ||

... mÄ• taá¹…gaputto thero ....

6. khujjasobhitattheragÄ• thÄ•

<234> á¹• 21 ``ye cittakathÄ« bahussutÄ• , samaá¹‡Ä• pÄ• á¹-aliputtavÄ• sino.

tesaÃ±Ã±ataroyamÄ• yuvÄ• , dvÄ• re tiá¹-á¹-hati khujjasobhito ||

<235> á¹• 21 ``ye \Se 306/ \Be 265/ cittakathÄ« bahussutÄ• , samaá¹‡Ä• pÄ• á¹-aliputtavÄ

tesaÃ±Ã±ataroyamÄ• yuvÄ• , dvÄ• re tiá¹-á¹-hati mÄ• luterito ||

<236> á¹• 21 ``suyuddhena suyiá¹-á¹-hena, saá¹…gÄ• mavijayena ca.

brahmacariyÄ• nuciá¹‡á¹‡ena, evÄ• yaá¹ƒ sukhamedhatÄ«â€™â€™ ti ||

... khujjasobhito thero ....

7. vÄ• raá¹‡attheragÄ• thÄ•

<237> á¹• 21 ``yodha \Ne 205/ koci manussesu, parapÄ• á¹‡Ä• ni hiá¹ƒsati.

asmÄ• lokÄ• paramhÄ• ca, ubhayÄ• dhaá¹ƒsate naro ||

<238> á¹• 21 ``yo ca mettena cittena, sabbapÄ• á¹‡Ä• nukampati.

bahuÃ±hi so pasavati, puÃ±Ã±aá¹ƒ tÄ• disako naro ||

<239> á¹• 21 ``subhÄ• sitassa sikkhetha, samaá¹‡Å«pÄ• sanassa ca.

ekÄ• sanassa ca raho, cittavÅ«pasamassa cÄ• â€™â€™ ti ||

... vÄ• raá¹‡o thero ....

8. vassikattheragÄ• thÄ•

<240> á¹• 21 ``ekopi saddho medhÄ• vÄ«, assaddhÄ• nÄ«dha Ã±Ä• tinaá¹ƒ.

dhammaá¹-á¹-ho sÄ«lasampanno, hoti atthÄ• ya bandhunaá¹ƒ ||

<241> á¹• 21 ``niggayha anukampÄ• ya, coditÄ• Ã±Ä• tayo mayÄ• .

Ã±Ä• tibandhavapemena, kÄ• raá¹ƒ katvÄ• na bhikkhusu ||

<242> á¹• 21 ``te abbhatÄ«tÄ• kÄ• laá¹…katÄ• , pattÄ• te tidivaá¹ƒ sukhaá¹ƒ.

bhÄ• taro mayhaá¹ƒ mÄ• tÄ• ca, modanti kÄ• makÄ• minoâ€™â€™ ti ||

... vassiko {passiko (Ce Se Ee) } thero ....

9. yasojattheragÄ• thÄ•

<243> á¹• 21 ``kÄ• lapabbaá¹…gasaá¹…kÄ• so, kiso dhamanisanthato.

mattaÃ±Ã±Å« \Se 307/ annapÄ• namhi, adÄ«namanaso naroâ€™â€™ ||

<244> á¹• 21 ``phuá¹-á¹-ho \Be 266/ \Ee 31/ á¸• aá¹ƒsehi makasehi, araÃ±Ã±asmiá¹ƒ brahA

nÄ• go saá¹…gÄ• masÄ«seva, sato tatrÄ• dhivÄ• saye ||

<245> á¹• 21 ``yathÄ• brahmÄ• tathÄ• eko, yathÄ• devo tathÄ• duve.

yathÄ• gÄ• mo tathÄ• tayo, kolÄ• halaá¹ƒ tatuttariâ€™â€™ nti ||

... yasojo thero ....

10. sÄ• á¹-imattiyattheragÄ• thÄ•

<246> á¹• 21 ``ahu \Ne 206/ tuyhaá¹ƒ pure saddhÄ• , sÄ• te ajja na vijjati.

yaá¹ƒ tuyhaá¹ƒ tuyhamevetaá¹ƒ, natthi duccaritaá¹ƒ mama ||

<247> á¹• 21 ``aniccÄ• hi calÄ• saddÄ• , evaá¹ƒ diá¹-á¹-hÄ• hi sÄ• mayÄ• .

rajjantipi virajjanti, tattha kiá¹ƒ jiyyate muni ||

<248> á¹• 21 ``paccati munino bhattaá¹ƒ, thokaá¹ƒ thokaá¹ƒ kule kule.

piá¹‡á¸• ikÄ• ya carissÄ• mi, atthi jaá¹…ghabalaá¹ƒ {jaá¹…ghÄ• balaá¹ƒ (Ce) } mamÄ• â€™

... sÄ• á¹-imattiyo thero ....

11. upÄ• littheragÄ• thÄ•

<249> á¹• 21 ``saddhÄ• ya abhinikkhamma, navapabbajito navo.

mitte bhajeyya kalyÄ• á¹‡e, suddhÄ• jÄ«ve atandite ||

<250> á¹• 21 ``saddhÄ• ya abhinikkhamma, navapabbajito navo.

saá¹…ghasmiá¹ƒ viharaá¹ƒ bhikkhu, sikkhetha vinayaá¹ƒ budho ||

<251> á¹• 21 ``saddhÄ• ya abhinikkhamma, navapabbajito navo.

kappÄ• kappesu kusalo, careyya apurakkhatoâ€™â€™ ti ||

... upÄ• litthero ....

12. uttarapÄ• lattheragÄ• thÄ•

<252> á¹• 21 ``paá¹‡á¸• itaá¹ƒ \Se 308/ vata maá¹ƒ santaá¹ƒ, alamatthavicintakaá¹ƒ.

paÃ±ca kÄ• maguá¹‡Ä• loke, sammohÄ• pÄ• tayiá¹ƒsu maá¹ƒ ||

<253> á¹• 21 ``pakkhando mÄ• ravisaye, daá¸·hasallasamappito.

asakkhiá¹ƒ maccurÄ• jassa, ahaá¹ƒ pÄ• sÄ• pamuccituá¹ƒ ||

<254> á¹• 21 ``sabbe \Be 267/ kÄ• mÄ• pahÄ«nÄ• me, bhavÄ• sabbe padÄ• litÄ• {vidÄ•

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... uttarapÄ• lo thero ....

13. abhibhÅ«tattheragÄ• thÄ•

<255> á¹• 21 ``suá¹‡Ä• tha Ã±Ä• tayo sabbe, yÄ• vantettha samÄ• gatÄ• .

dhammaá¹ƒ vo desayissÄ• mi, dukkhÄ• jÄ• ti punappunaá¹ƒ ||

<256> á¹• 21 {SN a I 185} ``Ä• rambhatha {Ä• rabhatha (Ce Se), Ä• rabbhatha (Katthaci) }
buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<257> á¹• 21 ``yo \Ne 207/ imasmiá¹ƒ dhammavinaye, __appamatto_ vihassati {vihessati (

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti ||

... abhibhÅ«to thero ....

14. gotamattheragÄ• thÄ•

<258> á¹• 21 ``saá¹ƒsaraá¹ƒ \Ee 32/ hi nirayaá¹ƒ agacchissaá¹ƒ, petalokamagamaá¹ƒ puna

dukkhamamhipi tiracchÄ• nayoniyaá¹ƒ, nekadhÄ• hi vusitaá¹ƒ ciraá¹ƒ mayÄ• ||

<259> á¹• 21 ``mÄ• nusopi ca bhavobhirÄ• dhito, saggakÄ• yamagamaá¹ƒ sakiá¹ƒ sakiá¹ƒ

rÅ«padhÄ• tusu \Se 309/ arÅ«padhÄ• tusu, nevasaÃ±Ã±isu asaÃ±Ã±isuá¹-á¹-hitaá¹ƒ ||

<260> á¹• 21 ``sambhavÄ• suviditÄ• asÄ• rakÄ• , saá¹…khatÄ• pacalitÄ• saderitÄ• .

taá¹ƒ viditvÄ• mahamattasambhavaá¹ƒ, santimeva satimÄ• samajjhagaâ€™â€™ nti ||

... gotamo thero ....

15. hÄ• ritattheragÄ• thÄ•

<261> á¹• 21 ``yo pubbe karaá¹‡Ä«yÄ• ni, pacchÄ• so kÄ• tumicchati.

sukhÄ• so dhaá¹ƒsate á¹-hÄ• nÄ• , pacchÄ• ca manutappati ||

<262> á¹• 21 ``yaÃ±hi \Be 268/ kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<263> á¹• 21 ``susukhaá¹ƒ vata nibbÄ• naá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, yattha dukkhaá¹ƒ nirujjhatÄ«â€™â€™ ti ||

... hÄ• rito thero ....

16. vimalattheragÄ• thÄ•

<264> á¹• 21 ``pÄ• pamitte vivajjetvÄ• , bhajeyyuttamapuggalaá¹ƒ.

ovÄ• de cassa tiá¹-á¹-heyya, patthento acalaá¹ƒ sukhaá¹ƒ ||

<265> á¹• 21 ``parittaá¹ƒ dÄ• rumÄ• ruyha, yathÄ• sÄ«de mahaá¹‡á¹‡ave.

evaá¹ƒ kusÄ«tamÄ• gamma, sÄ• dhujÄ«vÄ«pi sÄ«dati.

tasmÄ• taá¹ƒ parivajjeyya, kusÄ«taá¹ƒ hÄ«navÄ«riyaá¹ƒ ||

<266> á¹• 21 ``pavivittehi \Ne 208/ ariyehi, pahitattehi jhÄ• yibhi.

niccaá¹ƒ \Se 310/ Ä• raddhavÄ«riyehi, paá¹‡á¸• itehi sahÄ• vaseâ€™â€™ ti ||

... vimalo thero ....

tikanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

aá¹…gaá¹‡iko bhÄ• radvÄ• jo, paccayo bÄ• kulo isi.

dhaniyo mÄ• taá¹…gaputto, sobhito vÄ• raá¹‡o isi ||

vassiko ca yasojo ca, sÄ• á¹-imattiyupÄ• li ca.

uttarapÄ• lo abhibhÅ«to, gotamo hÄ• ritopi ca ||

thero tikanipÄ• tamhi, nibbÄ• ne vimalo kato.

aá¹-á¹-hatÄ• lÄ«sa gÄ• thÄ• yo, therÄ• soá¸·asa kittitÄ• ti ||

4. catukanipÄ• to

1. nÄ• gasamÄ• lattheragÄ• thÄ•

<267> á¹• 21 ``alaá¹…katÄ• \Be 269/ \Ne 209/ \Ee 33/ suvasanÄ• , mÄ• linÄ« candanussa

majjhe mahÄ• pathe nÄ• rÄ«, turiye naccati naá¹-á¹-akÄ« ||

<268> á¹• 21 ``piá¹‡á¸• ikÄ• ya paviá¹-á¹-hohaá¹ƒ, gacchanto naá¹ƒ udikkhisaá¹ƒ.

alaá¹…kataá¹ƒ suvasanaá¹ƒ, maccupÄ• saá¹ƒva oá¸• á¸• itaá¹ƒ ||

<269> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha {sampatiá¹-á¹-hatha (Katthaci) } ||

<270> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso \Se 311/ vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... nÄ• gasamÄ• lo thero ....

2. bhaguttheragÄ• thÄ•

<271> á¹• 21 ``ahaá¹ƒ middhena pakato, vihÄ• rÄ• upanikkhamiá¹ƒ.

caá¹…kamaá¹ƒ abhiruhanto, tattheva papatiá¹ƒ chamÄ• ||

<272> á¹• 21 ``gattÄ• ni parimajjitvÄ• , punapÄ• ruyha caá¹…kamaá¹ƒ.

caá¹…kame caá¹…kamiá¹ƒ sohaá¹ƒ, ajjhattaá¹ƒ susamÄ• hito ||

<273> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<274> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... bhagutthero ....

3. sabhiyattheragÄ• thÄ•

<275> á¹• 21 {Dhp 6 dhammapadepi} ``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

<276> á¹• 21 ``yadÄ• \Ne 210/ ca avijÄ• nantÄ• , iriyantyamarÄ• viya.

vijÄ• nanti ca ye dhammaá¹ƒ, Ä• turesu anÄ• turÄ• ||

<277> á¹• 21 ``yaá¹ƒ \Be 270/ kiÃ±ci sithilaá¹ƒ kammaá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ vata

saá¹…kassaraá¹ƒ brahmacariyaá¹ƒ, na taá¹ƒ hoti mahapphalaá¹ƒ ||

<278> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

Ä• rakÄ• hoti saddhammÄ• , nabhaá¹ƒ puthaviyÄ• yathÄ• â€™â€™ ti ||

... sabhiyo thero ....

4. nandakattheragÄ• thÄ•

<279> á¹• 21 ``dhiratthu \Se 312/ pÅ«re duggandhe, mÄ• rapakkhe avassute.

navasotÄ• ni te kÄ• ye, yÄ• ni sandanti sabbadÄ• ||

<280> á¹• 21 ``mÄ• \Ee 34/ purÄ• á¹‡aá¹ƒ amaÃ±Ã±ittho, mÄ• sÄ• desi tathÄ• gate.

saggepi te na rajjanti, kimaá¹…gaá¹ƒ pana {kimaá¹…ga pana (Ce) } mÄ• nuse ||

<281> á¹• 21 ``ye ca kho bÄ• lÄ• dummedhÄ• , dummantÄ« mohapÄ• rutÄ• .

tÄ• disÄ• tattha rajjanti, mÄ• rakhittamhi bandhane ||

<282> á¹• 21 ``yesaá¹ƒ rÄ• go ca doso ca, avijjÄ• ca virÄ• jitÄ• .

tÄ• dÄ« tattha na rajjanti, chinnasuttÄ• abandhanÄ• â€™â€™ ti ||

... nandako thero ....

5. jambukattheragÄ• thÄ•

<283> á¹• 21 ``paÃ±capaÃ±Ã±Ä• savassÄ• ni, rajojallamadhÄ• rayiá¹ƒ.

bhuÃ±janto mÄ• sikaá¹ƒ bhattaá¹ƒ, kesamassuá¹ƒ alocayiá¹ƒ ||

<284> á¹• 21 ``ekapÄ• dena aá¹-á¹-hÄ• siá¹ƒ, Ä• sanaá¹ƒ parivajjayiá¹ƒ.

sukkhagÅ«thÄ• ni ca khÄ• diá¹ƒ, uddesaÃ±ca na sÄ• diyiá¹ƒ ||

<285> á¹• 21 ``etÄ• disaá¹ƒ karitvÄ• na, bahuá¹ƒ duggatigÄ• minaá¹ƒ.

vuyhamÄ• no mahoghena, buddhaá¹ƒ saraá¹‡amÄ• gamaá¹ƒ ||

<286> á¹• 21 ``saraá¹‡agamanaá¹ƒ passa, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... jambuko thero ....

6. senakattheragÄ• thÄ•

<287> á¹• 21 ``svÄ• gataá¹ƒ \Be 271/ \Ne 211/ vata me Ä• si, gayÄ• yaá¹ƒ gayaphagguyÄ•

yaá¹ƒ addasÄ• siá¹ƒ sambuddhaá¹ƒ, desentaá¹ƒ dhammamuttamaá¹ƒ ||

<288> á¹• 21 ``mahappabhaá¹ƒ \Se 313/ gaá¹‡Ä• cariyaá¹ƒ, aggapattaá¹ƒ vinÄ• yakaá¹ƒ.

sadevakassa lokassa, jinaá¹ƒ atuladassanaá¹ƒ ||

<289> á¹• 21 ``mahÄ• nÄ• gaá¹ƒ mahÄ• vÄ«raá¹ƒ, mahÄ• jutimanÄ• savaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡aá¹ƒ, satthÄ• ramakutobhayaá¹ƒ ||

<290> á¹• 21 ``cirasaá¹ƒkiliá¹-á¹-haá¹ƒ vata maá¹ƒ, diá¹-á¹-hisandÄ• nabandhitaá¹ƒ {sandh
sanditaá¹ƒ (Ee Ce-a) }.

vimocayi so bhagavÄ• , sabbaganthehi senakaâ€™â€™ nti ||

... senako thero ....

7. sambhÅ«tattheragÄ• thÄ•

<291> á¹• 21 ``yo dandhakÄ• le tarati, taraá¹‡Ä«ye ca dandhaye.

ayoni {ayoniso (Se) } saá¹ƒvidhÄ• nena, bÄ• lo dukkhaá¹ƒ nigacchati ||

<292> á¹• 21 ``tassatthÄ• parihÄ• yanti, kÄ• á¸·apakkheva candimÄ• .

Ä• yasakyaÃ±ca {Ä• yasasyaÃ±ca (Ce) } pappoti, mittehi ca virujjhati ||

<293> á¹• 21 ``yo dandhakÄ• le dandheti, taraá¹‡Ä«ye ca tÄ• raye.

yoniso saá¹ƒvidhÄ• nena, sukhaá¹ƒ pappoti paá¹‡á¸• ito ||

<294> á¹• 21 ``tassatthÄ• paripÅ«renti, sukkapakkheva candimÄ• .

yaso kittiÃ±ca pappoti, mittehi na virujjhatÄ«â€™â€™ ti ||

... sambhÅ«to thero ....

8. rÄ• hulattheragÄ• thÄ•

<295> á¹• 21 ``ubhayeneva \Ee 35/ sampanno, rÄ• hulabhaddoti maá¹ƒ vidÅ«.

yaÃ±camhi putto buddhassa, yaÃ±ca dhammesu cakkhumÄ• ||

<296> á¹• 21 ``yaÃ±ca me Ä• savÄ• khÄ«á¹‡Ä• , yaÃ±ca natthi punabbhavo.

arahÄ• \Se 314/ dakkhiá¹‡eyyomhi, tevijjo amataddaso ||

<297> á¹• 21 ``kÄ• mandhÄ• \Be 272/ jÄ• lapacchannÄ• , taá¹‡hÄ• chÄ• danachÄ• ditÄ• .

pamattabandhunÄ• baddhÄ• , macchÄ• va kuminÄ• mukhe ||

<298> á¹• 21 ``taá¹ƒ \Ne 212/ kÄ• maá¹ƒ ahamujjhitvÄ• , chetvÄ• mÄ• rassa bandhanaá¹ƒ

samÅ«laá¹ƒ taá¹‡hamabbuyh, sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti ||

... rÄ• hulo thero ....

9. candanattheragÄ• thÄ•

<299> á¹• 21 ``jÄ• tarÅ«pena saÃ±channÄ• {pacchannÄ• (Ce) }, dÄ• sÄ«gaá¹‡apurakkha

aá¹…kena puttamÄ• dÄ• ya, bhariyÄ• maá¹ƒ upÄ• gami ||

<300> á¹• 21 ``taÃ±ca disvÄ• na Ä• yantiá¹ƒ, sakaputtassa mÄ• taraá¹ƒ.

alaá¹…kataá¹ƒ suvasanaá¹ƒ, maccupÄ• saá¹ƒva oá¸• á¸• itaá¹ƒ ||

<301> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<302> á¹• 21 ``tato cittaá¹ƒ vimucci me, __passa dhammasudhammataá¹ƒ. _

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... candano thero ....

10. dhammikattheragÄ• thÄ•

<303> á¹• 21 {J I 10.102 jÄ• takepi} ``dhammo have rakkhati dhammacÄ• riá¹ƒ, dhammo s

esÄ• nisaá¹ƒso dhamme suciá¹‡á¹‡e, na duggatiá¹ƒ gacchati dhammacÄ• rÄ« ||

<304> á¹• 21 {J I 15.385} ``nahi dhammo adhammo ca, ubho samavipÄ• kino.

adhammo \Se 315/ nirayaá¹ƒ neti, dhammo pÄ• peti suggatiá¹ƒ ||

<305> á¹• 21 ``tasmÄ• hi dhammesu kareyya chandaá¹ƒ, iti modamÄ• no sugatena tÄ• di

dhamme á¹-hitÄ• sugatavarassa sÄ• vakÄ• , nÄ«yanti dhÄ«rÄ• saraá¹‡avaraggagÄ• mino

<306> á¹• 21 ``vipphoá¹-ito \Be 273/ gaá¹‡á¸• amÅ«lo, taá¹‡hÄ• jÄ• lo samÅ«hato.

so khÄ«á¹‡asaá¹ƒsÄ• ro na catthi kiÃ±canaá¹ƒ,

cando yathÄ• dosinÄ• puá¹‡á¹‡amÄ• siyaâ€™â€™ nti ||

... dhammiko thero ....

11. sappakattheragÄ• thÄ•

<307> á¹• 21 ``yadÄ• balÄ• kÄ• sucipaá¹‡á¸• aracchadÄ• , kÄ• á¸·assa meghassa bhaye

palehiti Ä• layamÄ• layesinÄ«, tadÄ• nadÄ« ajakaraá¹‡Ä« rameti maá¹ƒ ||

<308> á¹• 21 ``yadÄ• \Ne 213/ \Ee 36/ balÄ• kÄ• suvisuddhapaá¹‡á¸• arÄ• , kÄ• á¸·assa

pariyesati leá¹‡amaleá¹‡adassinÄ«, tadÄ• nadÄ« ajakaraá¹‡Ä« rameti maá¹ƒ ||

<309> á¹• 21 ``kaá¹ƒ nu tattha na ramenti, jambuyo ubhato tahiá¹ƒ.

sobhenti Ä• pagÄ• kÅ«laá¹ƒ, mama leá¹‡assa {mahÄ• leá¹‡assa (Se Katthaci) } pacchato ||

<310> á¹• 21 ``tÄ• matamadasaá¹…ghasuppahÄ«nÄ• ,

bhekÄ• \Se 316/ mandavatÄ« panÄ• dayanti.

`nÄ• jja girinadÄ«hi vippavÄ• sasamayo,

khemÄ• ajakaraá¹‡Ä« sivÄ• surammÄ• â€™â€™ â€™ ti ||

... sappako thero ....

12. muditattheragÄ• thÄ•

<311> á¹• 21 ``pabbajiá¹ƒ jÄ«vikatthohaá¹ƒ, laddhÄ• na upasampadaá¹ƒ.

tato saddhaá¹ƒ paá¹-ilabhiá¹ƒ, daá¸·havÄ«riyo parakkamiá¹ƒ ||

<312> á¹• 21 ``kÄ• maá¹ƒ bhijjatuyaá¹ƒ kÄ• yo, maá¹ƒsapesÄ« visÄ«yaruá¹ƒ {visiyantu (Ka

ubho jaá¹‡á¹‡ukasandhÄ«hi, jaá¹…ghÄ• yo papatantu me ||

<313> á¹• 21 ``nÄ• sissaá¹ƒ \Be 274/ na pivissÄ• mi, vihÄ• rÄ• ca na nikkhame.

napi passaá¹ƒ nipÄ• tessaá¹ƒ, taá¹‡hÄ• salle anÅ«hate ||

<314> á¹• 21 ``tassa mevaá¹ƒ viharato, passa vÄ«riyaparakkamaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... mudito thero ....

catukkanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

nÄ• gasamÄ• lo bhagu ca, sabhiyo nandakopi ca.

jambuko senako thero, sambhÅ«to rÄ• hulopi ca ||

bhavati candano thero, dasete {idÄ• ni naveva therÄ• dissanti} buddhasÄ• vakÄ• .

dhammiko sappako thero, mudito cÄ• pi te tayo.

gÄ• thÄ• yo dve ca paÃ±Ã±Ä• sa, therÄ• sabbepi terasÄ• ti {idÄ• ni dvÄ• daseva therÄ• d

5. paÃ±cakanipÄ• to

1. rÄ• jadattattheragÄ• thÄ•

<315> á¹• 21 ``bhikkhu \Se 317/ \Be 275/ \Ne 214/ \Ee 37/ sivathikaá¹ƒ {sÄ«vathikaá¹ƒ (Ce addasa itthimujjhitaá¹ƒ.

apaviddhaá¹ƒ susÄ• nasmiá¹ƒ, khajjantiá¹ƒ kimihÄ« phuá¹-aá¹ƒ ||

<316> á¹• 21 ``yaÃ±hi eke jigucchanti, mataá¹ƒ disvÄ• na pÄ• pakaá¹ƒ.

kÄ• marÄ• go pÄ• turahu, andhova savatÄ« {vasatÄ« (Ce) } ahuá¹ƒ ||

<317> á¹• 21 ``oraá¹ƒ odanapÄ• kamhÄ• , tamhÄ• á¹-hÄ• nÄ• apakkamiá¹ƒ.

satimÄ• sampajÄ• nohaá¹ƒ, ekamantaá¹ƒ upÄ• visiá¹ƒ ||

<318> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<319> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... rÄ• jadatto thero ....

2. subhÅ«tattheragÄ• thÄ•

<320> á¹• 21 ``ayoge yuÃ±jamattÄ• naá¹ƒ, puriso kiccamicchako {kiccamicchato (Ce), kicc }.

caraá¹ƒ ce nÄ• dhigaccheyya, `taá¹ƒ me dubbhagalakkhaá¹‡aá¹ƒâ€™ ||

<321> á¹• 21 ``abbÅ«á¸·haá¹ƒ aghagataá¹ƒ vijitaá¹ƒ, ekaÃ±ce ossajeyya kalÄ«va siyÄ• .

sabbÄ• nipi ce ossajeyya andhova siyÄ• , samavisamassa adassanato ||

<322> á¹• 21 ``yaÃ±hi \Se 318/ kayirÄ• taÃ±hi vade, yaá¹ƒ na kayirÄ• na taá¹ƒ vade.

akarontaá¹ƒ bhÄ• samÄ• naá¹ƒ, parijÄ• nanti paá¹‡á¸• itÄ• ||

<323> á¹• 21 {Dhp 51 dhammapadepi} ``yathÄ• pi ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , aphalÄ• hoti akubbato ||

<324> á¹• 21 {Dhp 52} ``yathÄ• pi \Be 276/ ruciraá¹ƒ pupphaá¹ƒ, vaá¹‡á¹‡avantaá¹ƒ sugan
(Ce Se Ee) }.

evaá¹ƒ subhÄ• sitÄ• vÄ• cÄ• , saphalÄ• hoti kubbatoâ€™â€™ ti {sakubbato (Ce Ee), suku

... subhÅ«to thero ....

3. girimÄ• nandattheragÄ• thÄ•

<325> á¹• 21 ``vassati \Ne 215/ \Ee 38/ devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ•

tassaá¹ƒ viharÄ• mi vÅ«pasanto, atha ce patthayasÄ« pavassa deva ||

<326> á¹• 21 ``vassati devo yathÄ• sugÄ«taá¹ƒ, channÄ• me kuá¹-ikÄ• sukhÄ• nivÄ• tÄ

tassaá¹ƒ viharÄ• mi santacitto, atha ce patthayasÄ« pavassa deva ||

<327> á¹• 21 ``vassati devo ... pe ... tassaá¹ƒ viharÄ• mi vÄ«tarÄ• go ... pe ... ||

<328> á¹• 21 ``vassati devo ... pe ... tassaá¹ƒ viharÄ• mi vÄ«tadoso ... pe ... ||

<329> á¹• 21 ``vassati devo ... pe ... tassaá¹ƒ \Se 319/ viharÄ• mi vÄ«tamoho.

atha ce patthayasÄ« pavassa devÄ• â€™â€™ ti ||

... girimÄ• nando thero ....

4. sumanattheragÄ• thÄ•

<330> á¹• 21 ``yaá¹ƒ patthayÄ• no dhammesu, upajjhÄ• yo anuggahi.

amataá¹ƒ abhikaá¹…khantaá¹ƒ, kataá¹ƒ kattabbakaá¹ƒ mayÄ• ||

<331> á¹• 21 ``anuppatto sacchikato, sayaá¹ƒ dhammo anÄ«tiho.

visuddhiÃ±Ä• á¹‡o nikkaá¹…kho, byÄ• karomi tavantike ||

<332> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sadattho me anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<333> á¹• 21 ``appamattassa me sikkhÄ• , sussutÄ• tava sÄ• sane.

sabbe me Ä• savÄ• khÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

<334> á¹• 21 ``anusÄ• si \Be 277/ maá¹ƒ ariyavatÄ• , anukampi anuggahi.

amogho tuyhamovÄ• do, antevÄ• simhi sikkhitoâ€™â€™ ti ||

... sumano thero ....

5. vaá¸• á¸• hattheragÄ• thÄ•

<335> á¹• 21 ``sÄ• dhÅ« hi kira me mÄ• tÄ• , patodaá¹ƒ upadaá¹ƒsayi.

yassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , anusiá¹-á¹-ho janettiyÄ• .

Ä• raddhavÄ«riyo pahitatto, patto sambodhimuttamaá¹ƒ ||

<336> á¹• 21 ``arahÄ• \Ne 216/ dakkhiá¹‡eyyomhi, tevijjo amataddaso.

jetvÄ• namucino senaá¹ƒ, viharÄ• mi anÄ• savo ||

<337> á¹• 21 ``ajjhattaÃ±ca \Se 320/ bahiddhÄ• ca, ye me vijjiá¹ƒsu Ä• savÄ• .

sabbe asesÄ• ucchinnÄ• , na ca uppajjare puna ||

<338> á¹• 21 ``visÄ• radÄ• kho bhaginÄ«, etamatthaá¹ƒ abhÄ• sayi.

`apihÄ• nÅ«na mayipi, vanatho te na vijjatiâ€™ ||

<339> á¹• 21 ``pariyantakataá¹ƒ dukkhaá¹ƒ, antimoyaá¹ƒ samussayo.

jÄ• timaraá¹‡asaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... vaá¸• á¸• ho thero ....

6. nadÄ«kassapattheragÄ• thÄ•

<340> á¹• 21 ``atthÄ• ya vata me buddho, nadiá¹ƒ neraÃ±jaraá¹ƒ agÄ• .

yassÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, micchÄ• diá¹-á¹-hiá¹ƒ vivajjayiá¹ƒ ||

<341> á¹• 21 ``yajiá¹ƒ \Ee 39/ uccÄ• vace yaÃ±Ã±e, aggihuttaá¹ƒ juhiá¹ƒ ahaá¹ƒ.

`esÄ• suddhÄ«â€™ ti maÃ±Ã±anto, andhabhÅ«to {andhÄ«bhÅ«to (Katthaci) } puthujjano ||

<342> á¹• 21 ``diá¹-á¹-higahanapakkhando {pakkhanto (Ce), pakkhanno (Se Ee) }, parÄ• m

asuddhiá¹ƒ maÃ±Ã±isaá¹ƒ suddhiá¹ƒ, andhabhÅ«to aviddasu ||

<343> á¹• 21 ``micchÄ• diá¹-á¹-hi pahÄ«nÄ• me, bhavÄ• sabbe padÄ• litÄ• {vidÄ• litÄ• (

juhÄ• mi dakkhiá¹‡eyyaggiá¹ƒ, namassÄ• mi tathÄ• gataá¹ƒ ||

<344> á¹• 21 ``mohÄ• \Be 278/ sabbe pahÄ«nÄ• me, bhavataá¹‡hÄ• padÄ• litÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... nadÄ«kassapo thero ....

7. gayÄ• kassapattheragÄ• thÄ•

<345> á¹• 21 ``pÄ• to majjhanhikaá¹ƒ sÄ• yaá¹ƒ, tikkhattuá¹ƒ divasassahaá¹ƒ.

otariá¹ƒ udakaá¹ƒ sohaá¹ƒ, gayÄ• ya gayaphagguyÄ• ||

<346> á¹• 21 `` `yaá¹ƒ \Se 321/ mayÄ• pakataá¹ƒ pÄ• paá¹ƒ, pubbe aÃ±Ã±Ä• su jÄ• tisu.

taá¹ƒ dÄ• nÄ«dha pavÄ• hemiâ€™, evaá¹ƒdiá¹-á¹-hi pure ahuá¹ƒ ||

<347> á¹• 21 ``sutvÄ• \Ne 217/ subhÄ• sitaá¹ƒ vÄ• caá¹ƒ, dhammatthasahitaá¹ƒ padaá¹ƒ.

tathaá¹ƒ yÄ• thÄ• vakaá¹ƒ atthaá¹ƒ, yoniso paccavekkhisaá¹ƒ.

<348> á¹• 21 ``ninhÄ• tasabbapÄ• pomhi, nimmalo payato suci.

suddho suddhassa dÄ• yÄ• do, putto buddhassa oraso ||

<349> á¹• 21 ``ogayhaá¹-á¹-haá¹…gikaá¹ƒ sotaá¹ƒ, sabbapÄ• paá¹ƒ pavÄ• hayiá¹ƒ.

tisso vijjÄ• ajjhagamiá¹ƒ, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... gayÄ• kassapo thero ....

8. vakkalittheragÄ• thÄ•

<350> á¹• 21 ``vÄ• tarogÄ• bhinÄ«to tvaá¹ƒ, viharaá¹ƒ kÄ• nane vane.

paviá¹-á¹-hagocare lÅ«khe, kathaá¹ƒ bhikkhu karissasi ||

<351> á¹• 21 ``pÄ«tisukhena vipulena, pharamÄ• no samussayaá¹ƒ.

lÅ«khampi abhisambhonto, viharissÄ• mi kÄ• nane ||

<352> á¹• 21 ``bhÄ• vento satipaá¹-á¹-hÄ• ne, indriyÄ• ni balÄ• ni ca.

bojjhaá¹…gÄ• ni ca bhÄ• vento, viharissÄ• mi kÄ• nane ||

<353> á¹• 21 ``Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame {Ä• raddhavÄ«riyo daá¸·haparakkamo (Ce) }.

samagge sahite disvÄ• , viharissÄ• mi kÄ• nane ||

<354> á¹• 21 ``anussaranto sambuddhaá¹ƒ, aggaá¹ƒ dantaá¹ƒ samÄ• hitaá¹ƒ.

atandito \Se 322/ rattindivaá¹ƒ, viharissÄ• mi kÄ• naneâ€™â€™ ti ||

... vakkalitthero ....

9. vijitasenattheragÄ• thÄ•

<355> á¹• 21 ``olaggessÄ• mi \Be 279/ te citta, Ä• á¹‡idvÄ• reva hatthinaá¹ƒ.

na taá¹ƒ pÄ• pe niyojessaá¹ƒ, kÄ• majÄ• la {kÄ• majÄ• laá¹ƒ (Se) } sarÄ«raja {sarÄ«rajaá¹ƒ

<356> á¹• 21 ``tvaá¹ƒ \Ee 40/ olaggo na gacchasi {na gaÃ±chisi (pÄ«) }, dvÄ• ravivaraá¹ƒ g

na ca cittakali punappunaá¹ƒ, pasakka {pasahaá¹ƒ (Ce Se Ee) } pÄ• parato carissasi ||

<357> á¹• 21 ``yathÄ• kuÃ±jaraá¹ƒ adantaá¹ƒ, navaggahamaá¹…kusaggaho.

balavÄ• Ä• vatteti akÄ• maá¹ƒ, evaá¹ƒ Ä• vattayissaá¹ƒ taá¹ƒ ||

<358> á¹• 21 ``yathÄ• varahayadamakusalo, sÄ• rathi pavaro dameti Ä• jaÃ±Ã±aá¹ƒ.

evaá¹ƒ damayissaá¹ƒ taá¹ƒ, patiá¹-á¹-hito paÃ±casu balesu ||

<359> á¹• 21 ``satiyÄ• \Ne 218/ taá¹ƒ nibandhissaá¹ƒ, payutto te damessÄ• mi {payatatto

vÄ«riyadhuraniggahito, na yito dÅ«raá¹ƒ \Se 323/ gamissase cittÄ• â€™â€™ ti ||

... vijitaseno thero ....

10. yasadattattheragÄ• thÄ•

<360> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

Ä• rakÄ• hoti saddhammÄ• , nabhaso pathavÄ« yathÄ• ||

<361> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

parihÄ• yati saddhammÄ• , kÄ• á¸·apakkheva candimÄ• ||

<362> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

parisussati saddhamme, maccho appodake yathÄ• ||

<363> á¹• 21 ``upÄ• rambhacitto dummedho, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

na virÅ«hati saddhamme, khette bÄ«jaá¹ƒva pÅ«tikaá¹ƒ ||

<364> á¹• 21 ``yo ca tuá¹-á¹-hena cittena, suá¹‡Ä• ti jinasÄ• sanaá¹ƒ.

khepetvÄ• Ä• save sabbe, sacchikatvÄ• akuppataá¹ƒ.

pappuyya paramaá¹ƒ santiá¹ƒ, parinibbÄ• tinÄ• savoâ€™â€™ ti ||

... yasadatto thero ....

11. soá¹‡akuá¹-ikaá¹‡á¹‡attheragÄ• thÄ•

<365> á¹• 21 ``upasampadÄ• \Be 280/ ca me laddhÄ• , vimutto camhi anÄ• savo.

so ca me bhagavÄ• diá¹-á¹-ho, vihÄ• re ca sahÄ• vasiá¹ƒ ||

<366> á¹• 21 ``bahudeva rattiá¹ƒ bhagavÄ• , abbhokÄ• setinÄ• mayi.

vihÄ• rakusalo satthÄ• , vihÄ• raá¹ƒ pÄ• visÄ« tadÄ• ||

<367> á¹• 21 ``santharitvÄ• na saá¹…ghÄ• á¹-iá¹ƒ, seyyaá¹ƒ kappesi gotamo.

sÄ«ho \Se 324/ selaguhÄ• yaá¹ƒva, pahÄ«nabhayabheravo ||

<368> á¹• 21 ``tato kalyÄ• á¹‡avÄ• kkaraá¹‡o, sammÄ• sambuddhasÄ• vako.

soá¹‡o abhÄ• si saddhammaá¹ƒ, buddhaseá¹-á¹-hassa sammukhÄ• ||

<369> á¹• 21 ``paÃ±cakkhandhe pariÃ±Ã±Ä• ya, bhÄ• vayitvÄ• na aÃ±jasaá¹ƒ.

pappuyya paramaá¹ƒ santiá¹ƒ, parinibbissatyanÄ• savoâ€™â€™ ti ||

... soá¹‡o kuá¹-ikaá¹‡á¹‡athero ....

12. kosiyattheragÄ• thÄ•

<370> á¹• 21 ``yo \Ne 219/ \Ee 41/ ve garÅ«naá¹ƒ vacanaÃ±Ã±u dhÄ«ro, vase ca tamhi jar

so bhattimÄ• nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<371> á¹• 21 ``yaá¹ƒ Ä• padÄ• uppatitÄ• uá¸·Ä• rÄ• , nakkhambhayante paá¹-isaá¹…khay

so thÄ• mavÄ• nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<372> á¹• 21 ``yo ve samuddova á¹-hito anejo, gambhÄ«rapaÃ±Ã±o nipuá¹‡atthadassÄ«.

asaá¹ƒhÄ• riyo nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<373> á¹• 21 ``bahussuto dhammadharo ca hoti, dhammassa \Se 325/ hoti anudhammacÄ

so tÄ• diso nÄ• ma ca hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assa ||

<374> á¹• 21 ``atthaÃ±ca \Be 281/ yo jÄ• nÄ• ti bhÄ• sitassa, atthaÃ±ca Ã±atvÄ• na tathÄ•

atthantaro nÄ• ma sa hoti paá¹‡á¸• ito, Ã±atvÄ• ca dhammesu visesi assÄ• â€™â€™ ti ||

... kosiyo thero ....

paÃ±cakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

rÄ• jadatto subhÅ«to ca, girimÄ• nandasumanÄ• .

vaá¸• á¸• ho ca kassapo thero, gayÄ• kassapavakkalÄ« ||

vijito yasadatto ca, soá¹‡o kosiyasavhayo.

saá¹-á¹-hi ca paÃ±ca gÄ• thÄ• yo, therÄ• ca ettha dvÄ• dasÄ• ti ||

6. chakkanipÄ• to

1. uruveá¸·akassapattheragÄ• thÄ•

<375> á¹• 21 ``disvÄ• na \Be 282/ \Ne 220/ \Ee 42/ pÄ• á¹-ihÄ«rÄ• ni, gotamassa yasassin

na tÄ• vÄ• haá¹ƒ paá¹‡ipatiá¹ƒ, issÄ• mÄ• nena vaÃ±cito ||

<376> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, codesi narasÄ• rathi.

tato \Se 326/ me Ä• si saá¹ƒvego, abbhuto lomahaá¹ƒsano ||

<377> á¹• 21 ``pubbe jaá¹-ilabhÅ«tassa, yÄ• me siddhi parittikÄ• .

tÄ• haá¹ƒ tadÄ• nirÄ• katvÄ• {niraá¹ƒkatvÄ• (Se Katthaci) }, pabbajiá¹ƒ jinasÄ• sane ||

<378> á¹• 21 ``pubbe yaÃ±Ã±ena santuá¹-á¹-ho, kÄ• madhÄ• tupurakkhato.

pacchÄ• rÄ• gaÃ±ca dosaÃ±ca, mohaÃ±cÄ• pi samÅ«haniá¹ƒ ||

<379> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

iddhimÄ• paracittaÃ±Ã±Å«, dibbasotaÃ±ca pÄ• puá¹‡iá¹ƒ ||

<380> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti ||

... uruveá¸·akassapo thero ....

2. tekicchakÄ• rittheragÄ• thÄ•

<381> á¹• 21 ``atihitÄ• vÄ«hi, khalagatÄ• sÄ• lÄ«.

na ca labhe piá¹‡á¸• aá¹ƒ, kathamahaá¹ƒ kassaá¹ƒ ||

<382> á¹• 21 ``buddhamappameyyaá¹ƒ anussara pasanno.

pÄ«tiyÄ• phuá¹-asarÄ«ro hohisi satatamudaggo ||

<383> á¹• 21 ``dhammamappameyyaá¹ƒ anussara pasanno.

pÄ«tiyÄ• phuá¹-asarÄ«ro hohisi satatamudaggo ||

<384> á¹• 21 ``saá¹…ghamappameyyaá¹ƒ anussara pasanno.

pÄ«tiyÄ• phuá¹-asarÄ«ro hohisi satatamudaggo ||

<385> á¹• 21 ``abbhokÄ• se \Be 283/ \Ne 221/ viharasi, sÄ«tÄ• hemantikÄ• imÄ• ratyo.

mÄ• sÄ«tena pareto vihaÃ±Ã±ittho, pavisa \Se 327/ tvaá¹ƒ vihÄ• raá¹ƒ phusitaggaá¸·aá¹ƒ |

<386> á¹• 21 ``phusissaá¹ƒ catasso appamaÃ±Ã±Ä• yo, tÄ• hi ca sukhito viharissaá¹ƒ.

nÄ• haá¹ƒ sÄ«tena vihaÃ±Ã±issaá¹ƒ, aniÃ±jito viharantoâ€™â€™ ti ||

... tekicchakÄ• rÄ« {tekicchakÄ• ni (Ce Se Ee) } thero ....

3. mahÄ• nÄ• gattheragÄ• thÄ•

<387> á¹• 21 ``yassa \Ee 43/ sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

parihÄ• yati saddhammÄ• , maccho appodake yathÄ• ||

<388> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

na virÅ«hati saddhamme, khette bÄ«jaá¹ƒva pÅ«tikaá¹ƒ ||

<389> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

Ä• rakÄ• hoti nibbÄ• nÄ• {nibbÄ• á¹‡Ä• (Ce) }, dhammarÄ• jassa sÄ• sane ||

<390> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo upalabbhati.

na vihÄ• yati saddhammÄ• , maccho bavhodake {bahvodake (Ce), bahodake (Se) } yathÄ•

<391> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo upalabbhati.

so virÅ«hati saddhamme, khette bÄ«jaá¹ƒva bhaddakaá¹ƒ ||

<392> á¹• 21 ``yassa sabrahmacÄ• rÄ«su, gÄ• ravo upalabbhati.

santike hoti nibbÄ• naá¹ƒ {nibbÄ• á¹‡aá¹ƒ (Ce) }, dhammarÄ• jassa sÄ• saneâ€™â€™ ti ||

... mahÄ• nÄ• go thero ....

4. kullattheragÄ• thÄ•

<393> á¹• 21 ``kullo sivathikaá¹ƒ gantvÄ• , addasa itthimujjhitaá¹ƒ.

apaviddhaá¹ƒ \Se 328/ susÄ• nasmiá¹ƒ, khajjantiá¹ƒ kimihÄ« phuá¹-aá¹ƒ ||

<394> á¹• 21 ``Ä• turaá¹ƒ \Be 284/ asuciá¹ƒ pÅ«tiá¹ƒ, passa kulla samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<395> á¹• 21 ``dhammÄ• dÄ• saá¹ƒ gahetvÄ• na, Ã±Ä• á¹‡adassanapattiyÄ• .

paccavekkhiá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, tucchaá¹ƒ santarabÄ• hiraá¹ƒ ||

<396> á¹• 21 ``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

yathÄ• adho tathÄ• uddhaá¹ƒ, yathÄ• uddhaá¹ƒ tathÄ• adho ||

<397> á¹• 21 ``yathÄ• \Ne 222/ divÄ• tathÄ• rattiá¹ƒ, yathÄ• rattiá¹ƒ tathÄ• divÄ• .

yathÄ• pure tathÄ• pacchÄ• , yathÄ• pacchÄ• tathÄ• pure ||

<398> á¹• 21 ``paÃ±caá¹…gikena turiyena, na ratÄ« hoti tÄ• disÄ«.

yathÄ• ekaggacittassa, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti ||

... kullo thero ....

5. mÄ• lukyaputtattheragÄ• thÄ•

<399> á¹• 21 ``manujassa pamattacÄ• rino, taá¹‡hÄ• vaá¸• á¸• hati mÄ• luvÄ• viya.

so plavatÄ« {plavati (Ce Ee Katthaci), pariplavati (Se) } hurÄ• huraá¹ƒ, phalamicchaá¹ƒva v

<400> á¹• 21 ``yaá¹ƒ esÄ• sahate {sahati (Ee Katthaci) } jammÄ«, taá¹‡hÄ• loke visattikÄ

sokÄ• tassa pavaá¸• á¸• hanti, abhivaá¹-á¹-haá¹ƒva {abhivuá¹-á¹-haá¹ƒva (Se), abhivaá¸• á
bÄ«raá¹‡aá¹ƒ ||

<401> á¹• 21 ``yo cetaá¹ƒ sahate {sahati (Ee Katthaci) } jammiá¹ƒ, taá¹‡haá¹ƒ loke duracca

sokÄ• tamhÄ• papatanti, udabindÅ«va pokkharÄ• ||

<402> á¹• 21 ``taá¹ƒ \Ee 44/ vo vadÄ• mi bhaddaá¹ƒ vo, yÄ• vantettha samÄ• gatÄ• .

taá¹‡hÄ• ya \Se 329/ mÅ«laá¹ƒ khaá¹‡atha, usÄ«ratthova bÄ«raá¹‡aá¹ƒ.

mÄ• vo naá¸·aá¹ƒva sotova, mÄ• ro bhaÃ±ji punappunaá¹ƒ ||

<403> á¹• 21 ``karotha buddhavacanaá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

<404> á¹• 21 ``pamÄ• do rajo pamÄ• do {sabbadÄ• (Ce Katthaci), suttanipÄ• taá¹-á¹-haka
uá¹-á¹-hÄ• nasuttavaá¹‡á¹‡anÄ• oloketabbÄ• }, pamÄ• dÄ• nupatito rajo.

appamÄ• dena vijjÄ• ya, abbahe sallamattanoâ€™â€™ ti ||

... mÄ• lukyaputto {mÄ• luá¹…kyaputto (Ce Se Ee) } thero ....

6. sappadÄ• sattheragÄ• thÄ•

<405> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni \Be 285/, yato pabbajito ahaá¹ƒ.

accharÄ• saá¹…ghÄ• tamattampi, cetosantimanajjhagaá¹ƒ ||

<406> á¹• 21 ``aladdhÄ• cittassekaggaá¹ƒ, kÄ• marÄ• gena aá¹-á¹-ito {addito (Se Ce-a), a

bÄ• hÄ• paggayha kandanto, vihÄ• rÄ• upanikkhamiá¹ƒ {nÅ«panikkhamiá¹ƒ (sabbattha), c

<407> á¹• 21 ``satthaá¹ƒ vÄ• Ä• harissÄ• mi, ko attho jÄ«vitena me.

kathaá¹ƒ hi sikkhaá¹ƒ paccakkhaá¹ƒ, kÄ• laá¹ƒ kubbetha mÄ• diso ||

<408> á¹• 21 ``tadÄ• haá¹ƒ \Ne 223/ khuramÄ• dÄ• ya, maÃ±cakamhi upÄ• visiá¹ƒ.

parinÄ«to khuro Ä• si, dhamaniá¹ƒ chettumattano ||

<409> á¹• 21 ``tato me manasÄ«kÄ• ro, yoniso udapajjatha.

Ä• dÄ«navo pÄ• turahu, nibbidÄ• samatiá¹-á¹-hatha ||

<410> á¹• 21 ``tato cittaá¹ƒ vimucci me, passa dhammasudhammataá¹ƒ.

tisso \Se 330/ vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... sappadÄ• so thero ....

7.kÄ• tiyÄ• nattheragÄ• thÄ•

<411> á¹• 21 ``uá¹-á¹-hehi nisÄ«da kÄ• tiyÄ• na, mÄ• niddÄ• bahulo ahu jÄ• garassu.

mÄ• taá¹ƒ alasaá¹ƒ pamattabandhu, kÅ«á¹-eneva jinÄ• tu maccurÄ• jÄ• ||

<412> á¹• 21 ``seyyathÄ• pi {sayathÄ• pi (Ce Ee) } mahÄ• samuddavego, evaá¹ƒ jÄ• tijarÄ

so karohi sudÄ«pamattano tvaá¹ƒ, na hi tÄ• á¹‡aá¹ƒ tava vijjateva aÃ±Ã±aá¹ƒ ||

<413> á¹• 21 ``satthÄ• hi vijesi maggametaá¹ƒ, saá¹…gÄ• jÄ• tijarÄ• bhayÄ• atÄ«taá¹ƒ.

pubbÄ• pararattamappamatto, anuyuÃ±jassu daá¸·haá¹ƒ karohi yogaá¹ƒ ||

<414> á¹• 21 ``purimÄ• ni \Be 286/ pamuÃ±ca bandhanÄ• ni, saá¹…ghÄ• á¹-ikhuramuá¹‡á

mÄ• khiá¸• á¸• Ä• ratiÃ±ca mÄ• niddaá¹ƒ, anuyuÃ±jittha jhÄ• ya kÄ• tiyÄ• na ||

<415> á¹• 21 ``jhÄ• yÄ• hi \Ee 45/ jinÄ• hi kÄ• tiyÄ• na, yogakkhemapathesu \Se 331/ kovi

pappuyya anuttaraá¹ƒ visuddhiá¹ƒ, parinibbÄ• hisi vÄ• rinÄ• va joti ||

<416> á¹• 21 ``pajjotakaro parittaraá¹ƒso, vÄ• tena vinamyate latÄ• va.

evampi tuvaá¹ƒ anÄ• diyÄ• no, mÄ• raá¹ƒ indasagotta niddhunÄ• hi.

so vedayitÄ• su vÄ«tarÄ• go, kÄ• laá¹ƒ kaá¹…kha idheva sÄ«tibhÅ«toâ€™â€™ ti ||

... kÄ• tiyÄ• no thero ....

8. migajÄ• lattheragÄ• thÄ•

<417> á¹• 21 ``sudesito cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

sabbasaá¹ƒyojanÄ• tÄ«to, sabbavaá¹-á¹-avinÄ• sano ||

<418> á¹• 21 ``niyyÄ• niko uttaraá¹‡o, taá¹‡hÄ• mÅ«lavisosano.

visamÅ«laá¹ƒ Ä• ghÄ• tanaá¹ƒ, chetvÄ• pÄ• peti nibbutiá¹ƒ ||

<419> á¹• 21 ``aÃ±Ã±Ä• á¹‡amÅ«labhedÄ• ya \Ne 224/, kammayantavighÄ• á¹-ano.

viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pariggahe, Ã±Ä• á¹‡avajiranipÄ• tano ||

<420> á¹• 21 ``vedanÄ• naá¹ƒ viÃ±Ã±Ä• pano, upÄ• dÄ• nappamocano.

bhavaá¹ƒ aá¹…gÄ• rakÄ• suá¹ƒva, Ã±Ä• á¹‡ena anupassano {anupassako (Ce Ee) } ||

<421> á¹• 21 ``mahÄ• raso sugambhÄ«ro, jarÄ• maccunivÄ• raá¹‡o.

ariyo \Se 332/ aá¹-á¹-haá¹…giko maggo, dukkhÅ«pasamano sivo ||

<422> á¹• 21 ``kammaá¹ƒ kammanti Ã±atvÄ• na, vipÄ• kaÃ±ca vipÄ• kato.

paá¹-iccuppannadhammÄ• naá¹ƒ, yathÄ• vÄ• lokadassano.

mahÄ• khemaá¹…gamo santo, pariyosÄ• nabhaddakoâ€™â€™ ti ||

... migajÄ• lo thero ....

9. purohitaputtajentattheragÄ• thÄ•

<423> á¹• 21 ``jÄ• timadena \Be 287/ mattohaá¹ƒ, bhogaissariyena ca.

saá¹‡á¹-hÄ• navaá¹‡á¹‡arÅ«pena, madamatto acÄ• rihaá¹ƒ ||

<424> á¹• 21 ``nÄ• ttano samakaá¹ƒ kaÃ±ci, atirekaá¹ƒ ca maÃ±Ã±isaá¹ƒ.

atimÄ• nahato bÄ• lo, patthaddho ussitaddhajo ||

<425> á¹• 21 ``mÄ• taraá¹ƒ pitaraÃ±cÄ• pi, aÃ±Ã±epi garusammate.

na kaÃ±ci abhivÄ• desiá¹ƒ, mÄ• natthaddho anÄ• daro ||

<426> á¹• 21 ``disvÄ• vinÄ• yakaá¹ƒ aggaá¹ƒ, sÄ• rathÄ«naá¹ƒ varuttamaá¹ƒ.

tapantamiva Ä• diccaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<427> á¹• 21 ``mÄ• naá¹ƒ madaÃ±ca chaá¸• á¸• etvÄ• , vippasannena cetasÄ• .

sirasÄ• abhivÄ• desiá¹ƒ, sabbasattÄ• namuttamaá¹ƒ ||

<428> á¹• 21 ``atimÄ• no \Ee 46/ ca omÄ• no, pahÄ«nÄ• susamÅ«hatÄ• .

asmimÄ• no samucchinno, sabbe mÄ• navidhÄ• hatÄ• â€™â€™ ti ||

... jento purohitaputto thero ....

10. sumanattheragÄ• thÄ•

<429> á¹• 21 ``yadÄ• \Se 333/ navo pabbajito, jÄ• tiyÄ• sattavassiko.

iddhiyÄ• abhibhotvÄ• na, pannagindaá¹ƒ mahiddhikaá¹ƒ ||

<430> á¹• 21 ``upajjhÄ• yassa \Ne 225/ udakaá¹ƒ, anotattÄ• mahÄ• sarÄ• .

Ä• harÄ• mi tato disvÄ• , maá¹ƒ satthÄ• etadabraviâ€™â€™ ||

<431> á¹• 21 ``sÄ• riputta imaá¹ƒ passa, Ä• gacchantaá¹ƒ kumÄ• rakaá¹ƒ.

udakakumbhamÄ• dÄ• ya, ajjhattaá¹ƒ susamÄ• hitaá¹ƒ ||

<432> á¹• 21 ``pÄ• sÄ• dikena vattena, kalyÄ• á¹‡airiyÄ• patho.

sÄ• maá¹‡eronuruddhassa, iddhiyÄ• ca visÄ• rado ||

<433> á¹• 21 ``Ä• jÄ• nÄ«yena Ä• jaÃ±Ã±o, sÄ• dhunÄ• sÄ• dhukÄ• rito.

vinÄ«to anuruddhena, katakiccena sikkhito ||

<434> á¹• 21 ``so patvÄ• paramaá¹ƒ santiá¹ƒ, sacchikatvÄ• akuppataá¹ƒ.

sÄ• maá¹‡ero sa sumano, mÄ• maá¹ƒ jaÃ±Ã±Ä• ti icchatÄ«â€™â€™ ti ||

... sumano thero ....

11. nhÄ• takamunittheragÄ• thÄ•

<435> á¹• 21 ``vÄ• tarogÄ• bhinÄ«to \Be 288/ tvaá¹ƒ, viharaá¹ƒ kÄ• nane vane.

paviddhagocare lÅ«khe, kathaá¹ƒ bhikkhu karissasiâ€™â€™ ||

<436> á¹• 21 ``pÄ«tisukhena vipulena, pharitvÄ• na samussayaá¹ƒ.

lÅ«khampi abhisambhonto, viharissÄ• mi kÄ• nane ||

<437> á¹• 21 ``bhÄ• vento satta bojjhaá¹…ge, indriyÄ• ni balÄ• ni ca.

jhÄ• nasokhummasampanno {jhÄ• nasukhumasampanno (Se Katthaci) }, viharissaá¹ƒ anÄ•

<438> á¹• 21 ``vippamuttaá¹ƒ \Se 334/ kilesehi, suddhacittaá¹ƒ anÄ• vilaá¹ƒ.

abhiá¹‡haá¹ƒ paccavekkhanto, viharissaá¹ƒ anÄ• savo ||

<439> á¹• 21 ``ajjhattaÃ±ca bahiddhÄ• ca, ye me vijjiá¹ƒsu Ä• savÄ• .

sabbe asesÄ• ucchinnÄ• , na ca uppajjare puna ||

<440> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

dukkhakkhayo anuppatto, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... nhÄ• takamunitthero ....

12. brahmadattattheragÄ• thÄ•

<441> á¹• 21 ``akkodhassa kuto kodho, dantassa samajÄ«vino.

sammadaÃ±Ã±Ä• vimuttassa, upasantassa tÄ• dino ||

<442> á¹• 21 ``tasseva \Ne 226/ \Ee 47/ tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhaá¹ƒ appaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

<443> á¹• 21 {SN a I 188, 250} ``ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammati ||

<444> á¹• 21 {SN a I 188, 250} ``ubhinnaá¹ƒ tikicchantaá¹ƒ taá¹ƒ, attano ca parassa ca.

janÄ• maÃ±Ã±anti bÄ• loti, ye dhammassa akovidÄ• ||

<445> á¹• 21 ``uppajje te sace kodho, Ä• vajja kakacÅ«pamaá¹ƒ.

uppajje ce rase taá¹‡hÄ• , puttamaá¹ƒsÅ«pamaá¹ƒ sara ||

<446> á¹• 21 ``sace dhÄ• vati cittaá¹ƒ te, kÄ• mesu ca bhavesu ca.

khippaá¹ƒ \Se 335/ niggaá¹‡ha satiyÄ• , kiá¹-á¹-hÄ• daá¹ƒ viya duppasuâ€™â€™ nti.

... brahmadatto thero ....

13. sirimaá¹‡á¸• attheragÄ• thÄ•

<447> á¹• 21 {Ud 45; Vin II 385; Vin V 339} ``channamativassati \Be 289/, vivaá¹-aá¹ƒ nÄ•

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassati ||

<448> á¹• 21 {SN a I 66; Nett 18} ``maccunÄ• bbhahato loko, jarÄ• ya parivÄ• rito.

taá¹‡hÄ• sallena otiá¹‡á¹‡o, icchÄ• dhÅ«pÄ• yito sadÄ• ||

<449> á¹• 21 ``maccunÄ• bbhahato loko, parikkhitto jarÄ• ya ca.

haÃ±Ã±ati niccamattÄ• á¹‡o, pattadaá¹‡á¸• ova takkaro ||

<450> á¹• 21 ``Ä• gacchantaggikhandhÄ• va, maccu byÄ• dhi jarÄ• tayo.

paccuggantuá¹ƒ balaá¹ƒ natthi, javo natthi palÄ• yituá¹ƒ ||

<451> á¹• 21 ``amoghaá¹ƒ divasaá¹ƒ kayirÄ• , appena bahukena vÄ• .

yaá¹ƒ yaá¹ƒ vijahate {virahate (Ce Ee), vivahate (Se) } rattiá¹ƒ, tadÅ«naá¹ƒ tassa jÄ«vitaá¹ƒ

<452> á¹• 21 ``carato tiá¹-á¹-hato vÄ• pi, Ä• sÄ«nasayanassa vÄ• .

upeti carimÄ• ratti, na te kÄ• lo pamajjituâ€™â€™ nti ||

... sirimaá¹‡á¸• o {sirimando (Ce) } thero ....

14. sabbakÄ• mittheragÄ• thÄ•

<453> á¹• 21 ``dvipÄ• dakoyaá¹ƒ asuci, duggandho parihÄ«rati {pariharati (Katthaci) }.

nÄ• nÄ• kuá¹‡apaparipÅ«ro, vissavanto tato tato ||

<454> á¹• 21 ``migaá¹ƒ \Ne 227/ nilÄ«naá¹ƒ kÅ«á¹-ena, baá¸·iseneva ambujaá¹ƒ.

vÄ• naraá¹ƒ viya lepena, bÄ• dhayanti puthujjanaá¹ƒ ||

<455> á¹• 21 ``rÅ«pÄ• \Se 336/ saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ

paÃ±ca kÄ• maguá¹‡Ä• ete, itthirÅ«pasmi dissare ||

<456> á¹• 21 ``ye \Ee 48/ etÄ• upasevanti, rattacittÄ• puthujjanÄ• .

vaá¸• á¸• henti kaá¹-asiá¹ƒ ghoraá¹ƒ, Ä• cinanti punabbhavaá¹ƒ ||

<457> á¹• 21 ``yo cetÄ• parivajjeti, sappasseva padÄ• siro.

somaá¹ƒ visattikaá¹ƒ loke, sato samativattati ||

<458> á¹• 21 ``kÄ• mesvÄ• dÄ«navaá¹ƒ \Be 290/ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khem

nissaá¹-o sabbakÄ• mehi, patto me Ä• savakkhayoâ€™â€™ ti ||

... sabbakÄ• mitthero ....

chakkanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

uruveá¸·akassapo ca, thero tekicchakÄ• ri ca.

mahÄ• nÄ• go ca kullo ca, mÄ• lukyo {mÄ• luto (Ce Katthaci), mÄ• luá¹…kyo (Se) } sappad

kÄ• tiyÄ• no migajÄ• lo, jento sumanasavhayo.

nhÄ• tamuni brahmadatto, sirimaá¹‡á¸• o sabbakÄ• mÄ« ca.

gÄ• thÄ• yo caturÄ• sÄ«ti, therÄ• cettha catuddasÄ• ti ||

7. sattakanipÄ• to

1. sundarasamuddattheragÄ• thÄ•

<459> á¹• 21 ``alaá¹…katÄ• \Se 337/ \Be 291/ \Ne 228/ \Ee 49/ suvasanÄ• , mÄ• ladhÄ• r
mÄ• labhÄ• rÄ« (Se) } vibhÅ«sitÄ• .

alattakakatÄ• pÄ• dÄ• , pÄ• dukÄ• ruyha vesikÄ• ||

<460> á¹• 21 ``pÄ• dukÄ• oruhitvÄ• na, purato paÃ±jalÄ«katÄ• .

sÄ• maá¹ƒ saá¹‡hena mudunÄ• , mhitapubbaá¹ƒ {mihitapubbaá¹ƒ (Ce) } abhÄ• sathaâ€™â

<461> á¹• 21 ``yuvÄ• si tvaá¹ƒ pabbajito, tiá¹-á¹-hÄ• hi mama sÄ• sane.

bhuÃ±ja mÄ• nusake kÄ• me, ahaá¹ƒ vittaá¹ƒ dadÄ• mi te.

saccaá¹ƒ te paá¹-ijÄ• nÄ• mi, aggiá¹ƒ vÄ• te harÄ• mahaá¹ƒ ||

<462> á¹• 21 ``yadÄ• jiá¹‡á¹‡Ä• bhavissÄ• ma, ubho daá¹‡á¸• aparÄ• yanÄ• .

ubhopi pabbajissÄ• ma, ubhayattha kaá¹-aggahoâ€™â€™ ||

<463> á¹• 21 ``taÃ±ca disvÄ• na yÄ• cantiá¹ƒ, vesikaá¹ƒ paÃ±jalÄ«kataá¹ƒ.

alaá¹…kataá¹ƒ suvasanaá¹ƒ, maccupÄ• saá¹ƒva oá¸• á¸• itaá¹ƒ ||

<464> á¹• 21 ``tato me manasÄ«kÄ• ro ... pe ... nibbidÄ• samatiá¹-á¹-hatha ||

<465> á¹• 21 ``tato cittaá¹ƒ vimucci me ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti |

... sundarasamuddo thero ....

2. lakuá¹‡á¸• akabhaddiyattheragÄ• thÄ•

<466> á¹• 21 pare ambÄ• á¹-akÄ• rÄ• me, vanasaá¹‡á¸• amhi bhaddiyo.

samÅ«laá¹ƒ taá¹‡hamabbuyha, tattha bhaddova jhÄ• yati {bhaddoâ€™ dhijhÄ• yÄ• yati (Ce
Ce-a) } ||

<467> á¹• 21 ``ramanteke mudiá¹…gehi {mutiá¹…gehi (Ce-a) }, vÄ«á¹‡Ä• hi paá¹‡avehi ca

ahaÃ±ca \Se 338/ rukkhamÅ«lasmiá¹ƒ, rato buddhassa sÄ• sane ||

<468> á¹• 21 ``buddho ce {buddho ca (sabbattha) } me varaá¹ƒ dajjÄ• , so ca labbhetha me

gaá¹‡hehaá¹ƒ sabbalokassa, niccaá¹ƒ kÄ• yagataá¹ƒ satiá¹ƒ ||

<469> á¹• 21 ``ye \Be 292/ maá¹ƒ rÅ«pena pÄ• miá¹ƒsu, ye ca ghosena anvagÅ«.

chandarÄ• gavasÅ«petÄ• , na maá¹ƒ jÄ• nanti te janÄ• ||

<470> á¹• 21 ``ajjhattaÃ±ca \Ne 229/ na jÄ• nÄ• ti, bahiddhÄ• ca na passati.

samantÄ• varaá¹‡o bÄ• lo, sa ve ghosena vuyhati ||

<471> á¹• 21 ``ajjhattaÃ±ca na jÄ• nÄ• ti, bahiddhÄ• ca vipassati.

bahiddhÄ• phaladassÄ• vÄ«, sopi ghosena vuyhati ||

<472> á¹• 21 ``ajjhattaÃ±ca pajÄ• nÄ• ti, bahiddhÄ• ca vipassati.

anÄ• varaá¹‡adassÄ• vÄ«, na so ghosena vuyhatÄ«â€™â€™ ti ||

... lakuá¹‡á¸• akabhaddiyo thero ....

3. bhaddattheragÄ• thÄ•

<473> á¹• 21 ``ekaputto \Ee 50/ ahaá¹ƒ Ä• siá¹ƒ, piyo mÄ• tu piyo pitu.

bahÅ«hi vatacariyÄ• hi, laddho Ä• yÄ• canÄ• hi ca ||

<474> á¹• 21 ``te ca maá¹ƒ anukampÄ• ya, atthakÄ• mÄ• hitesino.

ubho pitÄ• ca mÄ• tÄ• ca, buddhassa upanÄ• mayuá¹ƒâ€™â€™ ||

<475> á¹• 21 ``kicchÄ• laddho ayaá¹ƒ putto, sukhumÄ• lo sukhedhito.

imaá¹ƒ dadÄ• ma te nÄ• tha, jinassa paricÄ• rakaá¹ƒâ€™â€™ ||

<476> á¹• 21 ``satthÄ• ca maá¹ƒ paá¹-iggayha, Ä• nandaá¹ƒ etadabravi.

`pabbÄ• jehi imaá¹ƒ khippaá¹ƒ, hessatyÄ• jÄ• niyo ayaá¹ƒ ||

<477> á¹• 21 ``pabbÄ• jetvÄ• na \Se 339/ maá¹ƒ satthÄ• , vihÄ• raá¹ƒ pÄ• visÄ« jino.

anoggatasmiá¹ƒ sÅ«riyasmiá¹ƒ, tato cittaá¹ƒ vimucci me ||

<478> á¹• 21 ``tato satthÄ• nirÄ• katvÄ• , paá¹-isallÄ• navuá¹-á¹-hito.

`ehi bhaddÄ• â€™ ti maá¹ƒ Ä• ha, sÄ• me Ä• sÅ«pasampadÄ• ||

<479> á¹• 21 ``jÄ• tiyÄ• sattavassena, laddhÄ• me upasampadÄ• .

tisso vijjÄ• anuppattÄ• , aho dhammasudhammatÄ• â€™â€™ ti ||

... bhaddo thero ....

4. sopÄ• kattheragÄ• thÄ•

<480> á¹• 21 ``disvÄ• \Be 293/ pÄ• sÄ• dachÄ• yÄ• yaá¹ƒ, caá¹…kamantaá¹ƒ naruttamaá

tattha naá¹ƒ upasaá¹…kamma, vandissaá¹ƒ {vandisaá¹ƒ (Ce Ee) } purisuttamaá¹ƒ ||

<481> á¹• 21 ``ekaá¹ƒsaá¹ƒ \Ne 230/ cÄ«varaá¹ƒ katvÄ• , saá¹ƒharitvÄ• na pÄ• á¹‡ayo.

anucaá¹…kamissaá¹ƒ virajaá¹ƒ, sabbasattÄ• namuttamaá¹ƒ ||

<482> á¹• 21 ``tato paÃ±he apucchi maá¹ƒ, paÃ±hÄ• naá¹ƒ kovido vidÅ«.

acchambhÄ« ca abhÄ«to ca, byÄ• kÄ• siá¹ƒ satthuno ahaá¹ƒ ||

<483> á¹• 21 ``vissajjitesu paÃ±hesu, anumodi tathÄ• gato.

bhikkhusaá¹…ghaá¹ƒ viloketvÄ• , imamatthaá¹ƒ abhÄ• sathaâ€™â€™ ||

<484> á¹• 21 ``lÄ• bhÄ• aá¹…gÄ• naá¹ƒ magadhÄ• naá¹ƒ, yesÄ• yaá¹ƒ paribhuÃ±jati.

cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

paccuá¹-á¹-hÄ• naÃ±ca sÄ• mÄ«ciá¹ƒ, tesaá¹ƒ lÄ• bhÄ• â€™â€™ ti cÄ• bravi ||

<485> á¹• 21 ``ajjatagge maá¹ƒ sopÄ• ka, dassanÄ• yopasaá¹…kama.

esÄ• \Se 340/ ceva te sopÄ• ka, bhavatu upasampadÄ• â€™â€™ ||

<486> á¹• 21 ``jÄ• tiyÄ• sattavassohaá¹ƒ, laddhÄ• na upasampadaá¹ƒ.

dhÄ• remi antimaá¹ƒ dehaá¹ƒ, aho dhammasudhammatÄ• â€™â€™ ti ||

... sopÄ• ko thero ....

5. sarabhaá¹…gattheragÄ• thÄ•

<487> á¹• 21 ``sare hatthehi bhaÃ±jitvÄ• , katvÄ• na kuá¹-imacchisaá¹ƒ.

tena me sarabhaá¹…goti, nÄ• maá¹ƒ sammutiyÄ• ahu ||

<488> á¹• 21 ``na \Ee 51/ mayhaá¹ƒ kappate ajja, sare hatthehi bhaÃ±jituá¹ƒ.

sikkhÄ• padÄ• no paÃ±Ã±attÄ• , gotamena yasassinÄ• ||

<489> á¹• 21 ``sakalaá¹ƒ samattaá¹ƒ rogaá¹ƒ, sarabhaá¹…go nÄ• ddasaá¹ƒ pubbe.

soyaá¹ƒ rogo diá¹-á¹-ho, vacanakarenÄ• tidevassa ||

<490> á¹• 21 ``yeneva maggena gato vipassÄ«, yeneva maggena sikhÄ« ca vessabhÅ«.

kakusandhakoá¹‡Ä• gamano ca kassapo, tenaÃ±jasena agamÄ• si gotamo ||

<491> á¹• 21 ``vÄ«tataá¹‡hÄ• \Be 294/ anÄ• dÄ• nÄ• , satta buddhÄ• khayogadhÄ• .

yehÄ• yaá¹ƒ desito dhammo, dhammabhÅ«tehi tÄ• dibhi ||

<492> á¹• 21 ``cattÄ• ri ariyasaccÄ• ni, anukampÄ• ya pÄ• á¹‡inaá¹ƒ.

dukkhaá¹ƒ samudayo maggo, nirodho dukkhasaá¹…khayo ||

<493> á¹• 21 ``yasmiá¹ƒ \Ne 231/ nivattate {yasmiá¹ƒ na nibbattate (Katthaci) } dukkhaá¹ƒ, anantakaá¹ƒ.

bhedÄ• \Se 341/ imassa kÄ• yassa, jÄ«vitassa ca saá¹…khayÄ• .

aÃ±Ã±o punabbhavo natthi, suvimuttomhi sabbadhÄ«â€™â€™ ti ||

... sarabhaá¹…go thero ....

sattakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

sundarasamuddo thero, thero lakuá¹‡á¸• abhaddiyo.

bhaddo thero ca sopÄ• ko, sarabhaá¹…go mahÄ• isi.

sattake paÃ±cakÄ• therÄ• , gÄ• thÄ• yo paÃ±catiá¹ƒsatÄ«ti ||

8. aá¹-á¹-hakanipÄ• to

1. mahÄ• kaccÄ• yanattheragÄ• thÄ•

<494> á¹• 21 ``kammaá¹ƒ \Be 295/ \Ne 232/ \Ee 52/ bahukaá¹ƒ na kÄ• raye, parivajjeyya ja

so ussukko rasÄ• nugiddho, atthaá¹ƒ riÃ±cati yo sukhÄ• dhivÄ• ho ||

<495> á¹• 21 ``paá¹…koti hi naá¹ƒ avedayuá¹ƒ, yÄ• yaá¹ƒ vandanapÅ«janÄ• kulesu.

sukhumaá¹ƒ sallaá¹ƒ durubbahaá¹ƒ, sakkÄ• ro kÄ• purisena dujjaho ||

<496> á¹• 21 ``na parassupanidhÄ• ya, kammaá¹ƒ maccassa pÄ• pakaá¹ƒ.

attanÄ• taá¹ƒ na seveyya, kammabandhÅ«hi mÄ• tiyÄ• ||

<497> á¹• 21 ``na pare vacanÄ• coro, na pare vacanÄ• muni.

attÄ• ca naá¹ƒ yathÄ• vedi {yathÄ• vetti (Ce) }, devÄ• pi naá¹ƒ tathÄ• vidÅ« ||

<498> á¹• 21 ``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye \Se 342/ ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

<499> á¹• 21 ``jÄ«vate vÄ• pi sappaÃ±Ã±o, api vittaparikkhayo.

paÃ±Ã±Ä• ya ca alÄ• bhena {abhÄ• vena (Ce-a) }, vittavÄ• pi na jÄ«vati ||

<500> á¹• 21 ``sabbaá¹ƒ suá¹‡Ä• ti sotena, sabbaá¹ƒ passati cakkhunÄ• .

na ca diá¹-á¹-haá¹ƒ sutaá¹ƒ dhÄ«ro, sabbaá¹ƒ ujjhitumarahati ||

<501> á¹• 21 ``cakkhumÄ• ssa yathÄ• andho, sotavÄ• badhiro yathÄ• .

paÃ±Ã±avÄ• ssa yathÄ• mÅ«go, balavÄ• dubbaloriva.

atha atthe samuppanne, sayetha {passetha (Katthaci) } matasÄ• yikaâ€™â€™ nti ||

... mahÄ• kaccÄ• yano thero ....

2. sirimittattheragÄ• thÄ•

<502> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

sa ve tÄ• disako bhikkhu, evaá¹ƒ pecca na socati ||

<503> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

guttadvÄ• ro sadÄ• bhikkhu, evaá¹ƒ pecca na socati ||

<504> á¹• 21 ``akkodhanonupanÄ• hÄ« \Be 296/ \Ne 233/, amÄ• yo rittapesuá¹‡o.

kalyÄ• á¹‡asÄ«lo so {yo (Se) } bhikkhu, evaá¹ƒ pecca na socati ||

<505> á¹• 21 ``akkodhanonupanÄ• hÄ«, amÄ• yo rittapesuá¹‡o.

kalyÄ• á¹‡amitto so bhikkhu, evaá¹ƒ pecca na socati ||

<506> á¹• 21 ``akkodhanonupanÄ• hÄ« \Ee 53/, amÄ• yo rittapesuá¹‡o.

kalyÄ• á¹‡apaÃ±Ã±o so bhikkhu, evaá¹ƒ pecca na socati ||

<507> á¹• 21 ``yassa saddhÄ• tathÄ• gate, acalÄ• suppatiá¹-á¹-hitÄ• .

sÄ«laÃ±ca \Se 343/ yassa kalyÄ• á¹‡aá¹ƒ, ariyakantaá¹ƒ pasaá¹ƒsitaá¹ƒ ||

<508> á¹• 21 ``saá¹…ghe pasÄ• do yassatthi, ujubhÅ«taÃ±ca dassanaá¹ƒ.

`adaliddoâ€™ ti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaá¹ƒ ||

<509> á¹• 21 ``tasmÄ• saddhaÃ±ca sÄ«laÃ±ca, pasÄ• daá¹ƒ dhammadassanaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, saraá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti ||

... sirimitto thero ....

3. mahÄ• panthakattheragÄ• thÄ•

<510> á¹• 21 ``yadÄ• paá¹-hamamaddakkhiá¹ƒ, satthÄ• ramakutobhayaá¹ƒ.

tato me ahu saá¹ƒvego, passitvÄ• purisuttamaá¹ƒ ||

<511> á¹• 21 ``siriá¹ƒ hatthehi pÄ• dehi, yo paá¹‡Ä• meyya Ä• gataá¹ƒ.

etÄ• disaá¹ƒ so satthÄ• raá¹ƒ, Ä• rÄ• dhetvÄ• virÄ• dhaye ||

<512> á¹• 21 ``tadÄ• haá¹ƒ puttadÄ• raÃ±ca, dhanadhaÃ±Ã±aÃ±ca chaá¸• á¸• ayiá¹ƒ.

kesamassÅ«ni chedetvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<513> á¹• 21 ``sikkhÄ• sÄ• jÄ«vasampanno, indriyesu susaá¹ƒvuto.

namassamÄ• no sambuddhaá¹ƒ, vihÄ• siá¹ƒ aparÄ• jito ||

<514> á¹• 21 ``tato me paá¹‡idhÄ« Ä• si, cetaso abhipatthito.

na nisÄ«de muhuttampi, taá¹‡hÄ• salle anÅ«hate ||

<515> á¹• 21 ``tassa mevaá¹ƒ viharato, passa vÄ«riyaparakkamaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<516> á¹• 21 ``pubbenivÄ• saá¹ƒ \Be 297/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

arahÄ• dakkhiá¹‡eyyomhi, vippamutto nirÅ«padhi ||

<517> á¹• 21 ``tato \Se 344/ \Ne 234/ ratyÄ• vivasÄ• ne {vivasane (Ce Se) }, sÅ«riyassugg

sabbaá¹ƒ taá¹‡haá¹ƒ visosetvÄ• , pallaá¹…kena upÄ• visiâ€™â€™ nti ||

... mahÄ• panthako thero ....

aá¹-á¹-hakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

mahÄ• kaccÄ• yano thero, sirimitto mahÄ• panthako.

ete aá¹-á¹-hanipÄ• tamhi, gÄ• thÄ• yo catuvÄ«satÄ«ti ||

9. navakanipÄ• to

1. bhÅ«tattheragÄ• thÄ•

<518> á¹• 21 ``yadÄ• \Be 298/ \Ne 235/ \Ee 54/ dukkhaá¹ƒ jarÄ• maraá¹‡anti paá¹‡á¸• ito, puthujjanÄ• .

dukkhaá¹ƒ pariÃ±Ã±Ä• ya satova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<519> á¹• 21 ``yadÄ• dukkhassÄ• vahaniá¹ƒ visattikaá¹ƒ, papaÃ±casaá¹…ghÄ• tadukhÄ•

taá¹‡haá¹ƒ pahantvÄ• na satova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<520> á¹• 21 ``yadÄ• sivaá¹ƒ dvecaturaá¹…gagÄ• minaá¹ƒ, magguttamaá¹ƒ \Se 345/ sabb

paÃ±Ã±Ä• ya passitva satova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<521> á¹• 21 ``yadÄ• asokaá¹ƒ virajaá¹ƒ asaá¹…khataá¹ƒ, santaá¹ƒ padaá¹ƒ sabbakilesas

bhÄ• veti saÃ±Ã±ojanabandhanacchidaá¹ƒ, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<522> á¹• 21 ``yadÄ• nabhe gajjati meghadundubhi, dhÄ• rÄ• kulÄ• vihagapathe samanta

bhikkhÅ« ca pabbhÄ• ragatova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<523> á¹• 21 ``yadÄ• nadÄ«naá¹ƒ kusumÄ• kulÄ• naá¹ƒ, vicitta-vÄ• neyya-vaá¹-aá¹ƒsakÄ

tÄ«re nisinno sumanova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<524> á¹• 21 ``yadÄ• \Be 299/ nisÄ«the rahitamhi kÄ• nane, deve gaá¸·antamhi nadanti dA

bhikkhÅ« ca pabbhÄ• ragatova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<525> á¹• 21 ``yadÄ• \Se 346/ vitakke uparundhiyattano, nagantare nagavivaraá¹ƒ samass

vÄ«taddaro vÄ«takhilova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindati ||

<526> á¹• 21 ``yadÄ• \Ee 55/ sukhÄ« malakhilasokanÄ• sano, niraggaá¸·o nibbanatho visa

sabbÄ• save byantikatova jhÄ• yati, tato ratiá¹ƒ paramataraá¹ƒ na vindatÄ«â€™â€™ ti ||

... bhÅ«to thero ....

navakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

bhÅ«to tathaddaso thero, eko khaggavisÄ• á¹‡avÄ• .

navakamhi nipÄ• tamhi, gÄ• thÄ• yopi imÄ• navÄ• ti ||

10. dasakanipÄ• to

1. kÄ• á¸·udÄ• yittheragÄ• thÄ•

<527> á¹• 21 ``aá¹…gÄ• rino \Be 300/ \Ne 236/ \Ee 56/ dÄ• ni dumÄ• bhadante, phalesino

te accimantova pabhÄ• sayanti, samayo mahÄ• vÄ«ra bhÄ• gÄ« rasÄ• naá¹ƒ ||

<528> á¹• 21 ``dumÄ• ni \Se 347/ phullÄ• ni manoramÄ• ni, samantato sabbadisÄ• pavant

pattaá¹ƒ pahÄ• ya phalamÄ• sasÄ• nÄ• {phalamÄ• samÄ• no (Katthaci) }, kÄ• lo ito pakka

<529> á¹• 21 ``nevÄ• tisÄ«taá¹ƒ na panÄ• tiuá¹‡haá¹ƒ, sukhÄ• utu addhaniyÄ• bhadante.

passantu taá¹ƒ sÄ• kiyÄ• koá¸·iyÄ• ca, pacchÄ• mukhaá¹ƒ rohiniyaá¹ƒ tarantaá¹ƒ ||

<530> á¹• 21 ``Ä• sÄ• ya kasate khettaá¹ƒ, bÄ«jaá¹ƒ Ä• sÄ• ya vappati.

Ä• sÄ• ya vÄ• á¹‡ijÄ• yanti, samuddaá¹ƒ dhanahÄ• rakÄ• .

yÄ• ya Ä• sÄ• ya tiá¹-á¹-hÄ• mi, sÄ• me Ä• sÄ• samijjhatu ||

<531> á¹• 21 {SN a I 198} ``punappunaá¹ƒ ceva vapanti bÄ«jaá¹ƒ, punappunaá¹ƒ vassati d

punappunaá¹ƒ khettaá¹ƒ kasanti kassakÄ• , punappunaá¹ƒ dhaÃ±Ã±amupeti raá¹-á¹-haá¹ƒ

<532> á¹• 21 {SN a I 198} ``punappunaá¹ƒ yÄ• canakÄ• caranti, punappunaá¹ƒ dÄ• napat

punappunaá¹ƒ dÄ• napatÄ« daditvÄ• , punappunaá¹ƒ saggamupenti á¹-hÄ• naá¹ƒ ||

<533> á¹• 21 ``vÄ«ro \Se 348/ \Ee 57/ have sattayugaá¹ƒ puneti, yasmiá¹ƒ kule jÄ• yati bhÅ

maÃ±Ã±Ä• mahaá¹ƒ sakkati devadevo, tayÄ• hi jÄ• to {tayÄ• bhijÄ• to (Ce) } muni saccanÅ

<534> á¹• 21 ``suddhodano \Be 301/ nÄ• ma pitÄ• mahesino, buddhassa mÄ• tÄ• pana m

yÄ• bodhisattaá¹ƒ parihariya kucchinÄ• , kÄ• yassa bhedÄ• tidivamhi modati ||

<535> á¹• 21 ``sÄ• gotamÄ« kÄ• lakatÄ• ito cutÄ• , dibbehi kÄ• mehi samaá¹…gibhÅ«tÄ•

sÄ• modati kÄ• maguá¹‡ehi paÃ±cahi, parivÄ• ritÄ• devagaá¹‡ehi tehi ||

<536> á¹• 21 ``buddhassa puttomhi asayhasÄ• hino, aá¹…gÄ«rasassappaá¹-imassa tÄ• di

pitupitÄ• mayhaá¹ƒ tuvaá¹ƒsi sakka, dhammena me gotama ayyakosÄ«â€™â€™ ti ||

... kÄ• á¸·udÄ• yÄ« thero ....

2. ekavihÄ• riyattheragÄ• thÄ•

<537> á¹• 21 ``purato \Ne 237/ pacchato vÄ• pi, aparo ce na vijjati.

atÄ«va phÄ• su bhavati, ekassa vasato vane ||

<538> á¹• 21 ``handa \Se 349/ eko gamissÄ• mi, araÃ±Ã±aá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

phÄ• su {phÄ• suá¹ƒ (Se Ee) } ekavihÄ• rissa, pahitattassa bhikkhuno ||

<539> á¹• 21 ``yogÄ«-pÄ«tikaraá¹ƒ rammaá¹ƒ, mattakuÃ±jarasevitaá¹ƒ.

eko attavasÄ« khippaá¹ƒ, pavisissÄ• mi kÄ• nanaá¹ƒ ||

<540> á¹• 21 ``supupphite sÄ«tavane, sÄ«tale girikandare.

gattÄ• ni parisiÃ±citvÄ• , caá¹…kamissÄ• mi ekako ||

<541> á¹• 21 ``ekÄ• kiyo adutiyo, ramaá¹‡Ä«ye mahÄ• vane.

kadÄ• haá¹ƒ viharissÄ• mi, katakicco anÄ• savo ||

<542> á¹• 21 ``evaá¹ƒ me kattukÄ• massa, adhippÄ• yo samijjhatu.

sÄ• dhiyissÄ• mahaá¹ƒyeva, nÄ• Ã±Ã±o aÃ±Ã±assa kÄ• rako ||

<543> á¹• 21 ``esa \Be 302/ bandhÄ• mi sannÄ• haá¹ƒ, pavisissÄ• mi kÄ• nanaá¹ƒ.

na tato nikkhamissÄ• mi, appatto Ä• savakkhayaá¹ƒ ||

<544> á¹• 21 ``mÄ• lute upavÄ• yante, sÄ«te surabhigandhike {gandhake (Se Ee Katthaci)

avijjaá¹ƒ dÄ• layissÄ• mi, nisinno nagamuddhani ||

<545> á¹• 21 ``vane kusumasaÃ±channe, pabbhÄ• re nÅ«na sÄ«tale.

vimuttisukhena sukhito, ramissÄ• mi giribbaje ||

<546> á¹• 21 ``sohaá¹ƒ \Ee 58/ paripuá¹‡á¹‡asaá¹…kappo, cando pannaraso yathÄ• .

sabbÄ• savaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... ekavihÄ• riyo thero ....

3. mahÄ• kappinattheragÄ• thÄ•

<547> á¹• 21 ``anÄ• gataá¹ƒ \Se 350/ yo paá¹-ikacca {paá¹-igacca (Ce) } passati, hitaÃ±ca taá¹ƒ dvayaá¹ƒ.

viddesino tassa hitesino vÄ• , randhaá¹ƒ na passanti samekkhamÄ• nÄ• ||

<548> á¹• 21 {Paá¹-is I 160 paá¹-isambhidÄ• magge} ``Ä• nÄ• pÄ• nasatÄ« yassa, paripuá

anupubbaá¹ƒ paricitÄ• , yathÄ• buddhena desitÄ• .

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<549> á¹• 21 ``odÄ• taá¹ƒ \Ne 238/ vata me cittaá¹ƒ, appamÄ• á¹‡aá¹ƒ subhÄ• vitaá¹ƒ.

nibbiddhaá¹ƒ paggahÄ«taÃ±ca, sabbÄ• obhÄ• sate disÄ• ||

<550> á¹• 21 ``jÄ«vate vÄ• pi sappaÃ±Ã±o, api vittaparikkhayo.

paÃ±Ã±Ä• ya ca alÄ• bhena, vittavÄ• pi na jÄ«vati ||

<551> á¹• 21 ``paÃ±Ã±Ä• sutavinicchinÄ«, paÃ±Ã±Ä• kittisilokavaddhanÄ«.

paÃ±Ã±Ä• sahito naro idha, api dukkhesu sukhÄ• ni vindati ||

<552> á¹• 21 ``nÄ• yaá¹ƒ ajjatano dhammo, nacchero napi abbhuto.

yattha jÄ• yetha mÄ«yetha, tattha kiá¹ƒ viya abbhutaá¹ƒ ||

<553> á¹• 21 ``anantaraá¹ƒ hi jÄ• tassa, jÄ«vitÄ• maraá¹‡aá¹ƒ dhuvaá¹ƒ.

jÄ• tÄ• jÄ• tÄ• marantÄ«dha, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino ||

<554> á¹• 21 ``na \Be 303/ hetadatthÄ• ya matassa hoti, yaá¹ƒ jÄ«vitatthaá¹ƒ paraporisÄ• n

matamhi ruá¹‡á¹‡aá¹ƒ na yaso na lokyaá¹ƒ, na \Se 351/ vaá¹‡á¹‡itaá¹ƒ samaá¹‡abrÄ• hma

<555> á¹• 21 ``cakkhuá¹ƒ sarÄ«raá¹ƒ upahanti tena {upahanti ruá¹‡á¹‡aá¹ƒ (Ce), upahanti }, nihÄ«yati vaá¹‡á¹‡abalaá¹ƒ matÄ« ca.

Ä• nandino tassa disÄ• bhavanti, hitesino nÄ• ssa sukhÄ« bhavanti ||

<556> á¹• 21 ``tasmÄ• hi iccheyya kule vasante, medhÄ• vino ceva bahussute ca.

yesaá¹ƒ \Ee 59/ hi paÃ±Ã±Ä• vibhavena kiccaá¹ƒ, taranti nÄ• vÄ• ya nadiá¹ƒva puá¹‡á¹‡aâ

... mahÄ• kappino thero ....

4. cÅ«á¸·apanthakattheragÄ• thÄ•

<557> á¹• 21 ``dandhÄ• mayhaá¹ƒ gatÄ« Ä• si, paribhÅ«to pure ahaá¹ƒ.

bhÄ• tÄ• ca maá¹ƒ paá¹‡Ä• mesi, `gaccha dÄ• ni tuvaá¹ƒ gharaá¹ƒâ€™ ||

<558> á¹• 21 ``sohaá¹ƒ paá¹‡Ä• mito santo {bhÄ• tÄ• (-a) }, saá¹…ghÄ• rÄ• massa koá¹-

dummano tattha aá¹-á¹-hÄ• siá¹ƒ, sÄ• sanasmiá¹ƒ apekkhavÄ• ||

<559> á¹• 21 ``bhagavÄ• tattha Ä• gacchi {Ä• gaÃ±chi (Ce Ee) }, sÄ«saá¹ƒ mayhaá¹ƒ par

bÄ• hÄ• ya maá¹ƒ gahetvÄ• na, saá¹…ghÄ• rÄ• maá¹ƒ pavesayi ||

<560> á¹• 21 ``anukampÄ• ya me satthÄ• , pÄ• dÄ• si pÄ• dapuÃ±chaniá¹ƒ.

`etaá¹ƒ suddhaá¹ƒ adhiá¹-á¹-hehi, ekamantaá¹ƒ svadhiá¹-á¹-hitaá¹ƒâ€™ ||

<561> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihÄ• siá¹ƒ sÄ• sane rato.

samÄ• dhiá¹ƒ \Se 352/ paá¹-ipÄ• desiá¹ƒ, uttamatthassa pattiyÄ• ||

<562> á¹• 21 ``pubbenivÄ• saá¹ƒ \Ne 239/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<563> á¹• 21 ``sahassakkhattumattÄ• naá¹ƒ \Be 304/, nimminitvÄ• na panthako.

nisÄ«dambavane ramme, yÄ• va kÄ• lappavedanÄ• ||

<564> á¹• 21 ``tato me satthÄ• pÄ• hesi, dÅ«taá¹ƒ kÄ• lappavedakaá¹ƒ.

paveditamhi kÄ• lamhi, vehÄ• sÄ• dupasaá¹…kamiá¹ƒ {vehÄ• sÄ• nupasaá¹…kamiá¹ƒ (Se

<565> á¹• 21 ``vanditvÄ• satthuno pÄ• de, ekamantaá¹ƒ nisÄ«dahaá¹ƒ.

nisinnaá¹ƒ maá¹ƒ viditvÄ• na, atha satthÄ• paá¹-iggahi ||

<566> á¹• 21 ``Ä• yÄ• go sabbalokassa, Ä• hutÄ«naá¹ƒ paá¹-iggaho.

puÃ±Ã±akkhettaá¹ƒ manussÄ• naá¹ƒ, paá¹-igaá¹‡hittha dakkhiá¹‡aâ€™â€™ nti ||

... cÅ«á¸·apanthako thero ....

5. kappattheragÄ• thÄ•

<567> á¹• 21 ``nÄ• nÄ• kulamalasampuá¹‡á¹‡o, mahÄ• ukkÄ• rasambhavo.

candanikaá¹ƒva paripakkaá¹ƒ, mahÄ• gaá¹‡á¸• o mahÄ• vaá¹‡o ||

<568> á¹• 21 ``pubbaruhirasampuá¹‡á¹‡o, gÅ«thakÅ«pena gÄ• á¸·hito {gÅ«thakÅ«pe nigÄ

Ä• popaggharaá¹‡o kÄ• yo, sadÄ• sandati pÅ«tikaá¹ƒ ||

<569> á¹• 21 ``saá¹-á¹-hikaá¹‡á¸• arasambandho \Ee 60/, maá¹ƒsalepanalepito.

cammakaÃ±cukasannaddho, pÅ«tikÄ• yo niratthako ||

<570> á¹• 21 ``aá¹-á¹-hisaá¹…ghÄ• taghaá¹-ito, nhÄ• rusuttanibandhano.

nekesaá¹ƒ saá¹ƒgatÄ«bhÄ• vÄ• , kappeti iriyÄ• pathaá¹ƒ ||

<571> á¹• 21 ``dhuvappayÄ• to \Se 353/ maraá¹‡Ä• ya, maccurÄ• jassa santike.

idheva chaá¸• á¸• ayitvÄ• na, yenakÄ• maá¹…gamo naro ||

<572> á¹• 21 ``avijjÄ• ya nivuto kÄ• yo, catuganthena ganthito.

oghasaá¹ƒsÄ«dano kÄ• yo, anusayajÄ• lamotthato ||

<573> á¹• 21 ``paÃ±canÄ«varaá¹‡e yutto, vitakkena samappito.

taá¹‡hÄ• mÅ«lenÄ• nugato, mohacchÄ• danachÄ• dito ||

<574> á¹• 21 ``evÄ• yaá¹ƒ vattate kÄ• yo, kammayantena yantito.

sampatti ca vipatyantÄ• , nÄ• nÄ• bhÄ• vo vipajjati ||

<575> á¹• 21 ``yemaá¹ƒ \Be 305/ \Ne 240/ kÄ• yaá¹ƒ mamÄ• yanti, andhabÄ• lÄ• puthujja

vaá¸• á¸• henti kaá¹-asiá¹ƒ ghoraá¹ƒ, Ä• diyanti punabbhavaá¹ƒ ||

<576> á¹• 21 ``yemaá¹ƒ kÄ• yaá¹ƒ vivajjenti, gÅ«thalittaá¹ƒva pannagaá¹ƒ.

bhavamÅ«laá¹ƒ vamitvÄ• na, parinibbissantinÄ• savÄ• â€™â€™ ti {parinibbantunÄ• savÄ•

... kappo thero ....

6. vaá¹…gantaputtaupasenattheragÄ• thÄ•

<577> á¹• 21 ``vivittaá¹ƒ appanigghosaá¹ƒ, vÄ• á¸·amiganisevitaá¹ƒ.

seve senÄ• sanaá¹ƒ bhikkhu, paá¹-isallÄ• nakÄ• raá¹‡Ä• ||

<578> á¹• 21 ``saá¹…kÄ• rapuÃ±jÄ• Ä• hatvÄ• {Ä• hitvÄ• (Katthaci) }, susÄ• nÄ• rathiyÄ

tato saá¹…ghÄ• á¹-ikaá¹ƒ katvÄ• , lÅ«khaá¹ƒ dhÄ• reyya cÄ«varaá¹ƒ ||

<579> á¹• 21 ``nÄ«caá¹ƒ manaá¹ƒ karitvÄ• na, sapadÄ• naá¹ƒ kulÄ• kulaá¹ƒ.

piá¹‡á¸• ikÄ• ya care bhikkhu, guttadvÄ• ro susaá¹ƒvuto ||

<580> á¹• 21 ``lÅ«khenapi vÄ• {lÅ«khenapi ca (bahÅ«su) } santusse, nÄ• Ã±Ã±aá¹ƒ patthe

rasesu \Se 354/ anugiddhassa, jhÄ• ne na ramatÄ« mano ||

<581> á¹• 21 ``appiccho ceva santuá¹-á¹-ho, pavivitto vase muni.

asaá¹ƒsaá¹-á¹-ho gahaá¹-á¹-hehi, anÄ• gÄ• rehi cÅ«bhayaá¹ƒ ||

<582> á¹• 21 ``yathÄ• jaá¸·o va mÅ«go va, attÄ• naá¹ƒ dassaye tathÄ• .

nÄ• tivelaá¹ƒ sambhÄ• seyya, saá¹…ghamajjhamhi paá¹‡á¸• ito ||

<583> á¹• 21 ``na so upavade kaÃ±ci, upaghÄ• taá¹ƒ vivajjaye.

saá¹ƒvuto pÄ• timokkhasmiá¹ƒ, mattaÃ±Ã±Å« cassa bhojane ||

<584> á¹• 21 ``suggahÄ«tanimittassa, cittassuppÄ• dakovido.

samaá¹ƒ anuyuÃ±jeyya, kÄ• lena ca vipassanaá¹ƒ ||

<585> á¹• 21 ``vÄ«riyasÄ• taccasampanno \Ee 61/, yuttayogo sadÄ• siyÄ• .

na ca appatvÄ• dukkhantaá¹ƒ, vissÄ• saá¹ƒ eyya paá¹‡á¸• ito ||

<586> á¹• 21 ``evaá¹ƒ viharamÄ• nassa, suddhikÄ• massa bhikkhuno.

khÄ«yanti Ä• savÄ• sabbe, nibbutiÃ±cÄ• dhigacchatÄ«â€™â€™ ti ||

... upaseno vaá¹…gantaputto thero ....

7. (apara) -gotamattheragÄ• thÄ•

<587> á¹• 21 ``vijÄ• neyya \Be 306/ \Ne 241/ sakaá¹ƒ atthaá¹ƒ, avalokeyyÄ• tha pÄ• vacan

yaÃ±cettha assa patirÅ«paá¹ƒ, sÄ• maÃ±Ã±aá¹ƒ ajjhupagatassa ||

<588> á¹• 21 ``mittaá¹ƒ idha ca kalyÄ• á¹‡aá¹ƒ, sikkhÄ• vipulaá¹ƒ samÄ• dÄ• naá¹ƒ.

sussÅ«sÄ• ca garÅ«naá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<589> á¹• 21 ``buddhesu sagÄ• ravatÄ• , dhamme apaciti yathÄ• bhÅ«taá¹ƒ.

saá¹…ghe \Se 355/ ca cittikÄ• ro, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<590> á¹• 21 ``Ä• cÄ• ragocare yutto, Ä• jÄ«vo sodhito agÄ• rayho.

cittassa ca saá¹‡á¹-hapanaá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<591> á¹• 21 ``cÄ• rittaá¹ƒ atha vÄ• rittaá¹ƒ, iriyÄ• pathiyaá¹ƒ pasÄ• daniyaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<592> á¹• 21 ``Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni, pantÄ• ni appasaddÄ• ni.

bhajitabbÄ• ni muninÄ• , etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<593> á¹• 21 ``sÄ«laÃ±ca bÄ• husaccaÃ±ca, dhammÄ• naá¹ƒ pavicayo yathÄ• bhÅ«taá¹ƒ

saccÄ• naá¹ƒ abhisamayo, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<594> á¹• 21 ``bhÄ• veyya ca aniccanti, anattasaÃ±Ã±aá¹ƒ asubhasaÃ±Ã±aÃ±ca.

lokamhi ca anabhiratiá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<595> á¹• 21 ``bhÄ• veyya ca bojjhaá¹…ge, iddhipÄ• dÄ• ni indriyÄ• ni balÄ• ni.

aá¹-á¹-haá¹…gamaggamariyaá¹ƒ, etaá¹ƒ samaá¹‡assa patirÅ«paá¹ƒ ||

<596> á¹• 21 ``taá¹‡haá¹ƒ pajaheyya muni, samÅ«lake Ä• save padÄ• leyya.

vihareyya vippamutto, etaá¹ƒ samaá¹‡assa patirÅ«paâ€™â€™ nti ||

... gotamo thero ....

dasakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

kÄ• á¸·udÄ• yÄ« ca so thero, ekavihÄ• rÄ« ca kappino.

cÅ«á¸·apanthako kappo ca, upaseno ca gotamo.

sattime dasake therÄ• , gÄ• thÄ• yo cettha sattatÄ«ti ||

11. ekÄ• dasanipÄ• to

1. saá¹ƒkiccattheragÄ• thÄ•

<597> á¹• 21 ``kiá¹ƒ \Se 356/ \Be 307/ \Ne 242/ \Ee 62/ tavattho vane tÄ• ta, ujjuhÄ• nova

verambhÄ• ramaá¹‡Ä«yÄ• te, paviveko hi jhÄ• yinaá¹ƒ ||

<598> á¹• 21 ``yathÄ• abbhÄ• ni verambho, vÄ• to nudati pÄ• vuse.

saÃ±Ã±Ä• me abhikiranti, vivekapaá¹-isaÃ±Ã±utÄ• ||

<599> á¹• 21 ``apaá¹‡á¸• aro aá¹‡á¸• asambhavo, sÄ«vathikÄ• ya niketacÄ• riko.

uppÄ• dayateva me satiá¹ƒ, sandehasmiá¹ƒ virÄ• ganissitaá¹ƒ ||

<600> á¹• 21 ``yaÃ±ca aÃ±Ã±e na rakkhanti, yo ca aÃ±Ã±e na rakkhati.

sa ve bhikkhu sukhaá¹ƒ seti, kÄ• mesu anapekkhavÄ• ||

<601> á¹• 21 ``acchodikÄ• puthusilÄ• , gonaá¹…gulamigÄ• yutÄ• .

ambusevÄ• lasaÃ±channÄ• , te selÄ• ramayanti maá¹ƒ ||

<602> á¹• 21 ``vasitaá¹ƒ me araÃ±Ã±esu, kandarÄ• su guhÄ• su ca.

senÄ• sanesu pantesu, vÄ• á¸·amiganisevite ||

<603> á¹• 21 `` `ime haÃ±Ã±antu vajjhantu, dukkhaá¹ƒ pappontu pÄ• á¹‡inoâ€™.

saá¹…kappaá¹ƒ nÄ• bhijÄ• nÄ• mi, anariyaá¹ƒ dosasaá¹ƒhitaá¹ƒ ||

<604> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<605> á¹• 21 ``yassa catthÄ• ya {yassatthÄ• ya (Ce) } pabbajito, agÄ• rasmÄ• nagÄ• riyaá

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<606> á¹• 21 ``nÄ• bhinandÄ• mi \Se 357/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

<607> á¹• 21 ``nÄ• bhinandÄ• mi \Be 308/ \Ne 243/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vit

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, sampajÄ• no patissatoâ€™â€™ ti ||

... saá¹ƒkicco thero ....

ekÄ• dasanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

saá¹ƒkiccathero ekova, katakicco anÄ• savo.

ekÄ• dasanipÄ• tamhi, gÄ• thÄ• ekÄ• daseva cÄ• ti ||

12. dvÄ• dasakanipÄ• to

1. sÄ«lavattheragÄ• thÄ•

<608> á¹• 21 ``sÄ«lamevidha \Be 309/ \Ne 244/ \Ee 63/ sikkhetha, asmiá¹ƒ loke susikkhitaâ

sÄ«laá¹ƒ hi sabbasampattiá¹ƒ, upanÄ• meti sevitaá¹ƒ ||

<609> á¹• 21 ``sÄ«laá¹ƒ rakkheyya medhÄ• vÄ«, patthayÄ• no tayo sukhe.

pasaá¹ƒsaá¹ƒ vittilÄ• bhaÃ±ca, pecca sagge pamodanaá¹ƒ {pecca sagge ca modanaá¹ƒ (C

<610> á¹• 21 ``sÄ«lavÄ• hi bahÅ« mitte, saÃ±Ã±amenÄ• dhigacchati.

dussÄ«lo pana mittehi, dhaá¹ƒsate pÄ• pamÄ• caraá¹ƒ ||

<611> á¹• 21 ``avaá¹‡á¹‡aÃ±ca akittiÃ±ca, dussÄ«lo labhate naro.

vaá¹‡á¹‡aá¹ƒ kittiá¹ƒ pasaá¹ƒsaÃ±ca, sadÄ• labhati sÄ«lavÄ• ||

<612> á¹• 21 ``Ä• di \Se 358/ sÄ«laá¹ƒ patiá¹-á¹-hÄ• ca, kalyÄ• á¹‡Ä• naÃ±ca mÄ• tukaá¹

pamukhaá¹ƒ sabbadhammÄ• naá¹ƒ, tasmÄ• sÄ«laá¹ƒ visodhaye ||

<613> á¹• 21 ``velÄ• ca saá¹ƒvaraá¹ƒ sÄ«laá¹ƒ {saá¹ƒvaro sÄ«laá¹ƒ (Ce), saá¹ƒvarasÄ«la
abhihÄ• sanaá¹ƒ.

titthaÃ±ca sabbabuddhÄ• naá¹ƒ, tasmÄ• sÄ«laá¹ƒ visodhaye ||

<614> á¹• 21 ``sÄ«laá¹ƒ balaá¹ƒ appaá¹-imaá¹ƒ, sÄ«laá¹ƒ Ä• vudhamuttamaá¹ƒ.

sÄ«lamÄ• bharaá¹‡aá¹ƒ seá¹-á¹-haá¹ƒ, sÄ«laá¹ƒ kavacamabbhutaá¹ƒ ||

<615> á¹• 21 ``sÄ«laá¹ƒ setu mahesakkho, sÄ«laá¹ƒ gandho anuttaro.

sÄ«laá¹ƒ vilepanaá¹ƒ seá¹-á¹-haá¹ƒ, yena vÄ• ti disodisaá¹ƒ ||

<616> á¹• 21 ``sÄ«laá¹ƒ sambalamevaggaá¹ƒ, sÄ«laá¹ƒ pÄ• theyyamuttamaá¹ƒ.

sÄ«laá¹ƒ seá¹-á¹-ho ativÄ• ho, yena yÄ• ti disodisaá¹ƒ ||

<617> á¹• 21 ``idheva nindaá¹ƒ labhati, peccÄ• pÄ• ye ca dummano.

sabbattha dummano bÄ• lo, sÄ«lesu asamÄ• hito ||

<618> á¹• 21 ``idheva kittiá¹ƒ labhati, pecca sagge ca summano.

sabbattha sumano dhÄ«ro, sÄ«lesu susamÄ• hito ||

<619> á¹• 21 ``sÄ«lameva \Ne 245/ idha aggaá¹ƒ, paÃ±Ã±avÄ• pana uttamo.

manussesu ca devesu, sÄ«lapaÃ±Ã±Ä• á¹‡ato jayaâ€™â€™ nti ||

... sÄ«lavo thero ....

2. sunÄ«tattheragÄ• thÄ•

<620> á¹• 21 ``nÄ«ce \Be 310/ kulamhi jÄ• tohaá¹ƒ, daliddo appabhojano.

hÄ«nakammaá¹ƒ {hÄ«naá¹ƒ kammaá¹ƒ (Se) } mamaá¹ƒ Ä• si, ahosiá¹ƒ pupphachaá¸• á¸• a

<621> á¹• 21 ``jigucchito \Se 359/ manussÄ• naá¹ƒ, paribhÅ«to ca vambhito.

nÄ«caá¹ƒ manaá¹ƒ karitvÄ• na, vandissaá¹ƒ bahukaá¹ƒ janaá¹ƒ ||

<622> á¹• 21 ``athaddasÄ• siá¹ƒ \Ee 64/ sambuddhaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ.

pavisantaá¹ƒ mahÄ• vÄ«raá¹ƒ, magadhÄ• naá¹ƒ puruttamaá¹ƒ ||

<623> á¹• 21 ``nikkhipitvÄ• na byÄ• bhaá¹…giá¹ƒ, vandituá¹ƒ upasaá¹…kamiá¹ƒ.

mameva anukampÄ• ya, aá¹-á¹-hÄ• si purisuttamo ||

<624> á¹• 21 ``vanditvÄ• satthuno pÄ• de, ekamantaá¹ƒ á¹-hito tadÄ• .

pabbajjaá¹ƒ ahamÄ• yÄ• ciá¹ƒ, sabbasattÄ• namuttamaá¹ƒ ||

<625> á¹• 21 ``tato kÄ• ruá¹‡iko satthÄ• , sabbalokÄ• nukampako.

`ehi bhikkhÅ«â€™ ti maá¹ƒ Ä• ha, sÄ• me Ä• sÅ«pasampadÄ• ||

<626> á¹• 21 ``sohaá¹ƒ eko araÃ±Ã±asmiá¹ƒ, viharanto atandito.

akÄ• siá¹ƒ satthuvacanaá¹ƒ, yathÄ• maá¹ƒ ovadÄ« jino ||

<627> á¹• 21 ``rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ, pubbajÄ• timanussariá¹ƒ.

rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ, dibbacakkhuá¹ƒ visodhayiá¹ƒ {dibbacakkhu visodhitaá¹ƒ (

rattiyÄ• pacchime yÄ• me, tamokhandhaá¹ƒ padÄ• layiá¹ƒ ||

<628> á¹• 21 ``tato ratyÄ• vivasÄ• ne, sÅ«riyassuggamanaá¹ƒ pati.

indo brahmÄ• ca Ä• gantvÄ• , maá¹ƒ namassiá¹ƒsu paÃ±jalÄ« ||

<629> á¹• 21 `` `namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risaâ€™ ||

<630> á¹• 21 ``tato \Se 360/ disvÄ• na maá¹ƒ satthÄ• , devasaá¹…ghapurakkhataá¹ƒ.

sitaá¹ƒ pÄ• tukaritvÄ• na, imamatthaá¹ƒ abhÄ• satha ||

<631> á¹• 21 {Sn 660 suttanipÄ• tepi} `` `tapena \Be 311/ \Ne 246/ brahmacariyena, saá¹ƒy

etena brÄ• hmaá¹‡o hoti, etaá¹ƒ brÄ• hmaá¹‡amuttamaâ€™â€™ â€™ nti ||

... sunÄ«to thero ....

dvÄ• dasakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

sÄ«lavÄ• ca sunÄ«to ca, therÄ• dve te mahiddhikÄ• .

dvÄ• dasamhi nipÄ• tamhi, gÄ• thÄ• yo catuvÄ«satÄ«ti ||

13. terasanipÄ• to

1. soá¹‡akoá¸·ivisattheragÄ• thÄ•

<632> á¹• 21 ``yÄ• hu \Be 312/ \Ne 247/ \Ee 65/ raá¹-á¹-he samukkaá¹-á¹-ho, raÃ±Ã±o aá¹
{patthagÅ« (Se), paá¹-á¹-hagÅ« (Katthaci) }.

svÄ• jja dhammesu ukkaá¹-á¹-ho, soá¹‡o dukkhassa pÄ• ragÅ« ||

<633> á¹• 21 ``paÃ±ca chinde paÃ±ca jahe, paÃ±ca cuttari bhÄ• vaye.

paÃ±casaá¹…gÄ• tigo bhikkhu, oghatiá¹‡á¹‡oti vuccati ||

<634> á¹• 21 ``unnaá¸·assa pamattassa, bÄ• hirÄ• sassa {bÄ• hirÄ• sayassa (Katthaci) } b

sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±Ä• ca, pÄ• ripÅ«riá¹ƒ na gacchati ||

<635> á¹• 21 ``yaÃ±hi kiccaá¹ƒ apaviddhaá¹ƒ {tadapaviddhaá¹ƒ (Ce Se) }, akiccaá¹ƒ pana

unnaá¸·Ä• naá¹ƒ \Se 361/ pamattÄ• naá¹ƒ, tesaá¹ƒ vaá¸• á¸• hanti Ä• savÄ• ||

<636> á¹• 21 ``yesaÃ±ca susamÄ• raddhÄ• , niccaá¹ƒ kÄ• yagatÄ• sati.

akiccaá¹ƒ te na sevanti, kicce sÄ• taccakÄ• rino.

satÄ• naá¹ƒ sampajÄ• nÄ• naá¹ƒ, atthaá¹ƒ gacchanti Ä• savÄ• ||

<637> á¹• 21 ``ujumaggamhi akkhÄ• te, gacchatha mÄ• nivattatha.

attanÄ• codayattÄ• naá¹ƒ, nibbÄ• namabhihÄ• raye ||

<638> á¹• 21 ``accÄ• raddhamhi vÄ«riyamhi, satthÄ• loke anuttaro.

vÄ«á¹‡opamaá¹ƒ karitvÄ• me, dhammaá¹ƒ desesi cakkhumÄ• .

tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihÄ• siá¹ƒ sÄ• sane rato ||

<639> á¹• 21 ``samathaá¹ƒ paá¹-ipÄ• desiá¹ƒ, uttamatthassa pattiyÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<640> á¹• 21 ``nekkhamme {nikkhame (Katthaci), nekkhammaá¹ƒ (Vin I 244; AN b VI 55) }
pavivekaÃ±ca cetaso.

abyÄ• pajjhÄ• dhimuttassa {abyÄ• pajjhÄ• dhimhattassa (Katthaci) }, upÄ• dÄ• nakkhayass

<641> á¹• 21 ``taá¹‡hakkhayÄ• dhimuttassa, asammohaÃ±ca cetaso.

disvÄ• Ä• yatanuppÄ• daá¹ƒ, sammÄ• cittaá¹ƒ vimuccati ||

<642> á¹• 21 ``tassa \Ee 66/ sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paá¹-icayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjati ||

<643> á¹• 21 ``selo \Be 313/ \Ne 248/ yathÄ• ekaghano {ekaghano (Katthaci) }, vÄ• tena n

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

<644> á¹• 21 ``iá¹-á¹-hÄ• \Se 362/ dhammÄ• aniá¹-á¹-hÄ• ca, nappavedhenti tÄ• dino.

á¹-hitaá¹ƒ cittaá¹ƒ visaÃ±Ã±uttaá¹ƒ, vayaÃ±cassÄ• nupassatÄ«â€™â€™ ti ||

... soá¹‡o koá¸·iviso thero ....

terasanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

soá¹‡o koá¸·iviso thero, ekoyeva mahiddhiko.

terasamhi nipÄ• tamhi, gÄ• thÄ• yo cettha terasÄ• ti ||

14. cuddasakanipÄ• to

1. khadiravaniyarevatattheragÄ• thÄ•

<645> á¹• 21 ``yadÄ• \Be 314/ \Ne 249/ \Ee 67/ ahaá¹ƒ pabbajito, agÄ• rasmÄ• nagÄ• riya

nÄ• bhijÄ• nÄ• mi saá¹…kappaá¹ƒ, anariyaá¹ƒ dosasaá¹ƒhitaá¹ƒ ||

<646> á¹• 21 `` `ime haÃ±Ã±antu vajjhantu, dukkhaá¹ƒ pappontu pÄ• á¹‡inoâ€™.

saá¹…kappaá¹ƒ nÄ• bhijÄ• nÄ• mi, imasmiá¹ƒ dÄ«ghamantare ||

<647> á¹• 21 ``mettaÃ±ca abhijÄ• nÄ• mi, appamÄ• á¹‡aá¹ƒ subhÄ• vitaá¹ƒ.

anupubbaá¹ƒ paricitaá¹ƒ, yathÄ• buddhena desitaá¹ƒ ||

<648> á¹• 21 ``sabbamitto sabbasakho, sabbabhÅ«tÄ• nukampako.

mettacittaÃ±ca {mettaá¹ƒ cittaá¹ƒ (Ce Se) } bhÄ• vemi, abyÄ• pajjarato {abyÄ• pajjharato (C

<649> á¹• 21 ``asaá¹ƒhÄ«raá¹ƒ asaá¹ƒkuppaá¹ƒ, cittaá¹ƒ Ä• modayÄ• mahaá¹ƒ.

brahmavihÄ• raá¹ƒ bhÄ• vemi, akÄ• purisasevitaá¹ƒ ||

<650> á¹• 21 ``avitakkaá¹ƒ \Se 363/ samÄ• panno, sammÄ• sambuddhasÄ• vako.

ariyena tuá¹‡hÄ«bhÄ• vena, upeto hoti tÄ• vade ||

<651> á¹• 21 ``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

evaá¹ƒ mohakkhayÄ• bhikkhu, pabbatova na vedhati ||

<652> á¹• 21 ``anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhamattaá¹ƒva khÄ• yati ||

<653> á¹• 21 ``nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ santarabÄ• hiraá¹ƒ.

evaá¹ƒ gopetha attÄ• naá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• ||

<654> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

<655> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ ... pe ... sampajÄ• no patissato ||

<656> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<657> á¹• 21 ``yassa \Be 315/ \Ne 250/ catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<658> á¹• 21 ``sampÄ• dethappamÄ• dena, esÄ• me anusÄ• sanÄ«.

handÄ• haá¹ƒ parinibbissaá¹ƒ, vippamuttomhi sabbadhÄ«â€™â€™ ti ||

... khadiravaniyarevato thero ....

2. godattattheragÄ• thÄ•

<659> á¹• 21 ``yathÄ• pi bhaddo Ä• jaÃ±Ã±o, dhure yutto dhurassaho {dhurÄ• saho (-a) }.

mathito \Se 364/ atibhÄ• rena, saá¹ƒyugaá¹ƒ nÄ• tivattati ||

<660> á¹• 21 ``evaá¹ƒ paÃ±Ã±Ä• ya ye tittÄ• , samuddo vÄ• rinÄ• yathÄ• .

na pare atimaÃ±Ã±anti, ariyadhammova pÄ• á¹‡inaá¹ƒ ||

<661> á¹• 21 ``kÄ• le \Ee 68/ kÄ• lavasaá¹ƒ pattÄ• , bhavÄ• bhavavasaá¹ƒ gatÄ• .

narÄ• dukkhaá¹ƒ nigacchanti, tedha socanti mÄ• á¹‡avÄ• {mÄ• navÄ• (Ce) } ||

<662> á¹• 21 ``unnatÄ• sukhadhammena, dukkhadhammena conatÄ• .

dvayena bÄ• lÄ• haÃ±Ã±anti, yathÄ• bhÅ«taá¹ƒ adassino ||

<663> á¹• 21 ``ye ca dukkhe sukhasmiÃ±ca, majjhe sibbinimaccagÅ«.

á¹-hitÄ• te indakhÄ«lova, na te unnataonatÄ• ||

<664> á¹• 21 ``na heva lÄ• bhe nÄ• lÄ• bhe, na yase na ca kittiyÄ• .

na nindÄ• yaá¹ƒ pasaá¹ƒsÄ• ya, na te dukkhe sukhamhi ||

<665> á¹• 21 ``sabbattha te na limpanti, udabinduva pokkhare.

sabbattha sukhitÄ• dhÄ«rÄ• , sabbattha aparÄ• jitÄ• ||

<666> á¹• 21 ``dhammena ca alÄ• bho yo, yo ca lÄ• bho adhammiko.

alÄ• bho dhammiko seyyo, yaá¹ƒ ce lÄ• bho adhammiko ||

<667> á¹• 21 ``yaso ca appabuddhÄ«naá¹ƒ, viÃ±Ã±Å«naá¹ƒ ayaso ca yo.

ayasova seyyo viÃ±Ã±Å«naá¹ƒ, na yaso appabuddhinaá¹ƒ ||

<668> á¹• 21 ``dummedhehi \Be 316/ pasaá¹ƒsÄ• ca, viÃ±Ã±Å«hi garahÄ• ca yÄ• .

garahÄ• va seyyo viÃ±Ã±Å«hi, yaá¹ƒ ce bÄ• lappasaá¹ƒsanÄ• ||

<669> á¹• 21 ``sukhaÃ±ca \Se 365/ \Ne 251/ kÄ• mamayikaá¹ƒ, dukkhaÃ±ca pavivekiyaá¹ƒ

pavivekadukkhaá¹ƒ seyyo, yaá¹ƒ ce kÄ• mamayaá¹ƒ sukhaá¹ƒ ||

<670> á¹• 21 ``jÄ«vitaÃ±ca adhammena, dhammena maraá¹‡aÃ±ca yaá¹ƒ.

maraá¹‡aá¹ƒ dhammikaá¹ƒ seyyo, yaá¹ƒ ce jÄ«ve adhammikaá¹ƒ ||

<671> á¹• 21 ``kÄ• makopappahÄ«nÄ• ye, santacittÄ• bhavÄ• bhave.

caranti loke asitÄ• , natthi tesaá¹ƒ piyÄ• piyaá¹ƒ ||

<672> á¹• 21 ``bhÄ• vayitvÄ• na bojjhaá¹…ge, indriyÄ• ni balÄ• ni ca.

pappuyya paramaá¹ƒ santiá¹ƒ, parinibbantinÄ• savÄ• â€™â€™ ti ||

... godatto thero ....

cuddasakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

revato ceva godatto, therÄ• dve te mahiddhikÄ• .

cuddasamhi nipÄ• tamhi, gÄ• thÄ• yo aá¹-á¹-havÄ«satÄ«ti ||

15. soá¸·asakanipÄ• to

1. aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attheragÄ• thÄ•

<673> á¹• 21 ``esa \Be 317/ \Ne 252/ \Ee 69/ bhiyyo pasÄ«dÄ• mi, sutvÄ• dhammaá¹ƒ ma

virÄ• go desito dhammo, anupÄ• dÄ• ya sabbaso ||

<674> á¹• 21 ``bahÅ«ni loke citrÄ• ni, asmiá¹ƒ pathavimaá¹‡á¸• ale.

mathenti \Se 366/ maÃ±Ã±e saá¹…kappaá¹ƒ, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ ||

<675> á¹• 21 ``rajamuhataÃ±ca vÄ• tena, yathÄ• meghopasammaye.

evaá¹ƒ sammanti saá¹…kappÄ• , yadÄ• paÃ±Ã±Ä• ya passati ||

<676> á¹• 21 {Dhp 277 dhammapade} ``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

677 __._ á¹• 21 {Dhp 278 dhammapade} ``sabbe saá¹…khÄ• rÄ• dukkhÄ• ti, yadÄ• paÃ±

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

<678> á¹• 21 {Dhp 279 dhammapade} ``sabbe dhammÄ• anattÄ• ti, yadÄ• paÃ±Ã±Ä• ya

atha nibbindati dukkhe, esa maggo visuddhiyÄ• ||

<679> á¹• 21 ``buddhÄ• nubuddho yo thero, koá¹‡á¸• aÃ±Ã±o tibbanikkamo.

pahÄ«najÄ• timaraá¹‡o, brahmacariyassa kevalÄ« ||

<680> á¹• 21 ``oghapÄ• so daá¸·hakhilo {daá¸·ho khilo (Se Katthaci) }, pabbato duppadÄ•

chetvÄ• khilaÃ±ca pÄ• saÃ±ca, selaá¹ƒ bhetvÄ• na {chetvÄ• na (Katthaci) } dubbhidaá¹ƒ.

tiá¹‡á¹‡o pÄ• raá¹…gato jhÄ• yÄ«, mutto so mÄ• rabandhanÄ• ||

<681> á¹• 21 ``uddhato capalo bhikkhu, mitte Ä• gamma pÄ• pake.

saá¹ƒsÄ«dati mahoghasmiá¹ƒ, Å«miyÄ• paá¹-ikujjito ||

<682> á¹• 21 ``anuddhato acapalo, nipako saá¹ƒvutindriyo.

kalyÄ• á¹‡amitto medhÄ• vÄ«, dukkhassantakaro siyÄ• ||

<683> á¹• 21 ``kÄ• lapabbaá¹…gasaá¹…kÄ• so, kiso dhamanisanthato.

mattaÃ±Ã±Å« \Se 367/ annapÄ• nasmiá¹ƒ, adÄ«namanaso naro ||

<684> á¹• 21 ``phuá¹-á¹-ho \Ne 253/ á¸• aá¹ƒsehi makasehi, araÃ±Ã±asmiá¹ƒ brahÄ• vane

nÄ• go saá¹…gÄ• masÄ«seva, sato tatrÄ• dhivÄ• saye ||

<685> á¹• 21 ``nÄ• bhinandÄ• mi \Be 318/ maraá¹‡aá¹ƒ ... pe ... nibbisaá¹ƒ bhatako yathÄ•

<686> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ ... pe ... sampajÄ• nÄ• e patissato ||

<687> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• ... pe ... bhavanetti samÅ«hatÄ• ||

<688> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, kiá¹ƒ me saddhivihÄ• rinÄ• â€™â€™ ti ||

... aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o {aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±o (Ce Se) } thero ....

2. udÄ• yittheragÄ• thÄ•

<689> á¹• 21 {AN b VI 43} ``manussabhÅ«taá¹ƒ sambuddhaá¹ƒ, attadantaá¹ƒ samÄ• hitaá

iriyamÄ• naá¹ƒ brahmapathe, cittassÅ«pasame rataá¹ƒ ||

<690> á¹• 21 ``yaá¹ƒ manussÄ• namassanti, sabbadhammÄ• na pÄ• raguá¹ƒ.

devÄ• pi taá¹ƒ namassanti, iti me arahato sutaá¹ƒ ||

<691> á¹• 21 ``sabbasaá¹ƒyojanÄ• tÄ«taá¹ƒ \Ee 70/, vanÄ• nibbanamÄ• gataá¹ƒ.

kÄ• mehi nekkhammarataá¹ƒ {nikkhammarataá¹ƒ (Katthaci) }, muttaá¹ƒ selÄ• va kaÃ±canaa

<692> á¹• 21 ``sa ve accaruci nÄ• go, himavÄ• vaÃ±Ã±e siluccaye.

sabbesaá¹ƒ \Se 368/ nÄ• ganÄ• mÄ• naá¹ƒ, saccanÄ• mo anuttaro ||

<693> á¹• 21 ``nÄ• gaá¹ƒ vo kittayissÄ• mi, na hi Ä• guá¹ƒ karoti so.

soraccaá¹ƒ avihiá¹ƒsÄ• ca, pÄ• dÄ• nÄ• gassa te duve ||

<694> á¹• 21 ``sati ca sampajaÃ±Ã±aÃ±ca, caraá¹‡Ä• nÄ• gassa tepare.

saddhÄ• hattho mahÄ• nÄ• go, upekkhÄ• setadantavÄ• ||

<695> á¹• 21 ``sati gÄ«vÄ• siro paÃ±Ã±Ä• , vÄ«maá¹ƒsÄ• dhammacintanÄ• .

dhammakucchisamÄ• vÄ• so, viveko tassa vÄ• ladhi ||

<696> á¹• 21 ``so jhÄ• yÄ« assÄ• sarato, ajjhattaá¹ƒ susamÄ• hito.

gacchaá¹ƒ samÄ• hito nÄ• go, á¹-hito nÄ• go samÄ• hito ||

<697> á¹• 21 ``sayaá¹ƒ samÄ• hito nÄ• go, nisinnopi samÄ• hito.

sabbattha saá¹ƒvuto nÄ• go, esÄ• nÄ• gassa sampadÄ• ||

<698> á¹• 21 ``bhuÃ±jati \Be 319/ anavajjÄ• ni, sÄ• vajjÄ• ni na bhuÃ±jati.

ghÄ• samacchÄ• danaá¹ƒ laddhÄ• , sannidhiá¹ƒ parivajjayaá¹ƒ ||

<699> á¹• 21 ``saá¹ƒyojanaá¹ƒ \Ne 254/ aá¹‡uá¹ƒ thÅ«laá¹ƒ, sabbaá¹ƒ chetvÄ• na bandhan

yena yeneva gacchati, anapakkhova gacchati ||

<700> á¹• 21 ``yathÄ• pi udake jÄ• taá¹ƒ, puá¹‡á¸• arÄ«kaá¹ƒ pavaá¸• á¸• hati.

nopalippati toyena, sucigandhaá¹ƒ manoramaá¹ƒ ||

<701> á¹• 21 ``tatheva ca loke jÄ• to, buddho loke viharati.

nopalippati lokena, toyena padumaá¹ƒ yathÄ• ||

<702> á¹• 21 ``mahÄ• gini pajjalito, anÄ• hÄ• ropasammati.

aá¹…gÄ• resu \Se 369/ ca santesu, nibbutoti pavuccati ||

<703> á¹• 21 ``atthassÄ• yaá¹ƒ viÃ±Ã±Ä• panÄ«, upamÄ• viÃ±Ã±Å«hi desitÄ• .

viÃ±Ã±issanti mahÄ• nÄ• gÄ• , nÄ• gaá¹ƒ nÄ• gena desitaá¹ƒ ||

<704> á¹• 21 ``vÄ«tarÄ• go vÄ«tadoso, vÄ«tamoho anÄ• savo.

sarÄ«raá¹ƒ vijahaá¹ƒ nÄ• go, parinibbissatyanÄ• savoâ€™â€™ ti ||

... udÄ• yÄ« thero ....

soá¸·asakanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

koá¹‡á¸• aÃ±Ã±o ca udÄ• yÄ« ca, therÄ• dve te mahiddhikÄ• .

soá¸·asamhi nipÄ• tamhi, gÄ• thÄ• yo dve ca tiá¹ƒsa cÄ• ti ||

16. vÄ«satinipÄ• to

1. adhimuttattheragÄ• thÄ•

<705> á¹• 21 ``yaÃ±Ã±atthaá¹ƒ \Be 320/ \Ne 255/ \Ee 71/ vÄ• dhanatthaá¹ƒ vÄ• , ye hanÄ

avasesaá¹ƒ {avase taá¹ƒ (Ce-a mÅ«lapÄ• á¹-ho), avasesÄ• naá¹ƒ (-a ?) } bhayaá¹ƒ hoti, ve

<706> á¹• 21 ``tassa te natthi bhÄ«tattaá¹ƒ, bhiyyo vaá¹‡á¹‡o pasÄ«dati.

kasmÄ• na paridevesi, evarÅ«pe mahabbhaye ||

<707> á¹• 21 ``natthi cetasikaá¹ƒ dukkhaá¹ƒ, anapekkhassa gÄ• maá¹‡i.

atikkantÄ• bhayÄ• sabbe, khÄ«á¹‡asaá¹ƒyojanassa ve ||

<708> á¹• 21 ``khÄ«á¹‡Ä• ya bhavanettiyÄ• , diá¹-á¹-he dhamme yathÄ• tathe.

na \Se 370/ bhayaá¹ƒ maraá¹‡e hoti, bhÄ• ranikkhepane yathÄ• ||

<709> á¹• 21 ``suciá¹‡á¹‡aá¹ƒ brahmacariyaá¹ƒ me, maggo cÄ• pi subhÄ• vito.

maraá¹‡e me bhayaá¹ƒ natthi, rogÄ• namiva saá¹…khaye ||

<710> á¹• 21 ``suciá¹‡á¹‡aá¹ƒ brahmacariyaá¹ƒ me, maggo cÄ• pi subhÄ• vito.

nirassÄ• dÄ• bhavÄ• diá¹-á¹-hÄ• , visaá¹ƒ pitvÄ• va {pÄ«tvÄ• va (Ce) } chaá¸• á¸• itaá¹ƒ ||

<711> á¹• 21 ``pÄ• ragÅ« anupÄ• dÄ• no, katakicco anÄ• savo.

tuá¹-á¹-ho Ä• yukkhayÄ• hoti, mutto Ä• ghÄ• tanÄ• yathÄ• ||

<712> á¹• 21 ``uttamaá¹ƒ dhammataá¹ƒ patto, sabbaloke anatthiko.

Ä• dittÄ• va gharÄ• mutto, maraá¹‡asmiá¹ƒ na socati ||

<713> á¹• 21 ``yadatthi saá¹…gataá¹ƒ kiÃ±ci, bhavo vÄ• yattha labbhati.

sabbaá¹ƒ anissaraá¹ƒ etaá¹ƒ, iti vuttaá¹ƒ mahesinÄ• ||

<714> á¹• 21 ``yo taá¹ƒ tathÄ• pajÄ• nÄ• ti, yathÄ• buddhena desitaá¹ƒ.

na gaá¹‡hÄ• ti bhavaá¹ƒ kiÃ±ci, sutattaá¹ƒva ayoguá¸·aá¹ƒ ||

<715> á¹• 21 ``na me hoti `ahosiâ€™ nti, `bhavissaâ€™ nti na hoti me.

saá¹…khÄ• rÄ• vigamissanti, tattha kÄ• paridevanÄ• ||

<716> á¹• 21 ``suddhaá¹ƒ dhammasamuppÄ• daá¹ƒ, suddhaá¹ƒ saá¹…khÄ• rasantatiá¹ƒ.

passantassa yathÄ• bhÅ«taá¹ƒ, na bhayaá¹ƒ hoti gÄ• maá¹‡i ||

<717> á¹• 21 ``tiá¹‡akaá¹-á¹-hasamaá¹ƒ \Be 321/ \Ne 256/ lokaá¹ƒ, yadÄ• paÃ±Ã±Ä• ya p

mamattaá¹ƒ so asaá¹ƒvindaá¹ƒ, `natthi meâ€™ ti na socati ||

<718> á¹• 21 ``ukkaá¹‡á¹-hÄ• mi \Ee 72/ sarÄ«rena, bhavenamhi anatthiko.

soyaá¹ƒ \Se 371/ bhijjissati kÄ• yo, aÃ±Ã±o ca na bhavissati ||

<719> á¹• 21 ``yaá¹ƒ vo kiccaá¹ƒ sarÄ«rena, taá¹ƒ karotha yadicchatha.

na me tappaccayÄ• tattha, doso pemaÃ±ca hehitiâ€™â€™ ||

<720> á¹• 21 tassa taá¹ƒ vacanaá¹ƒ sutvÄ• , abbhutaá¹ƒ lomahaá¹ƒsanaá¹ƒ.

satthÄ• ni nikkhipitvÄ• na, mÄ• á¹‡avÄ• etadabravuá¹ƒ ||

<721> á¹• 21 ``kiá¹ƒ bhadante karitvÄ• na, ko vÄ• Ä• cariyo tava.

kassa sÄ• sanamÄ• gamma, labbhate taá¹ƒ asokatÄ• â€™â€™ ||

<722> á¹• 21 ``sabbaÃ±Ã±Å« sabbadassÄ• vÄ«, jino Ä• cariyo mama.

mahÄ• kÄ• ruá¹‡iko satthÄ• , sabbalokatikicchako ||

<723> á¹• 21 ``tenÄ• yaá¹ƒ desito dhammo, khayagÄ• mÄ« anuttaro.

tassa sÄ• sanamÄ• gamma, labbhate taá¹ƒ asokatÄ• â€™â€™ ||

<724> á¹• 21 sutvÄ• na corÄ• isino subhÄ• sitaá¹ƒ, nikkhippa satthÄ• ni ca Ä• vudhÄ• ni c

tamhÄ• ca kammÄ• viramiá¹ƒsu eke, eke ca pabbajjamarocayiá¹ƒsu ||

<725> á¹• 21 te pabbajitvÄ• sugatassa sÄ• sane, bhÄ• vetva bojjhaá¹…gabalÄ• ni paá¹‡á

udaggacittÄ• sumanÄ• katindriyÄ• , phusiá¹ƒsu nibbÄ• napadaá¹ƒ asaá¹…khatanti ||

... adhimutto thero ....

2. pÄ• rÄ• pariyattheragÄ• thÄ•

<726> á¹• 21 ``samaá¹‡assa \Se 372/ ahu cintÄ• , pÄ• rÄ• pariyassa bhikkhuno.

ekakassa nisinnassa, pavivittassa jhÄ• yino ||

<727> á¹• 21 ``kimÄ• nupubbaá¹ƒ puriso, kiá¹ƒ vataá¹ƒ kiá¹ƒ samÄ• cÄ• raá¹ƒ.

attano kiccakÄ• rÄ«ssa, na ca kaÃ±ci viheá¹-haye ||

<728> á¹• 21 ``indriyÄ• ni \Be 322/ manussÄ• naá¹ƒ, hitÄ• ya ahitÄ• ya ca.

arakkhitÄ• ni ahitÄ• ya, rakkhitÄ• ni hitÄ• ya ca ||

<729> á¹• 21 ``indriyÄ• neva sÄ• rakkhaá¹ƒ, indriyÄ• ni ca gopayaá¹ƒ.

attano kiccakÄ• rÄ«ssa, na ca kaÃ±ci viheá¹-haye ||

<730> á¹• 21 ``cakkhundriyaá¹ƒ \Ne 257/ ce rÅ«pesu, gacchantaá¹ƒ anivÄ• rayaá¹ƒ.

anÄ• dÄ«navadassÄ• vÄ«, so dukkhÄ• na hi muccati ||

<731> á¹• 21 ``sotindriyaá¹ƒ ce saddesu, gacchantaá¹ƒ anivÄ• rayaá¹ƒ.

anÄ• dÄ«navadassÄ• vÄ«, so dukkhÄ• na hi muccati ||

<732> á¹• 21 ``anissaraá¹‡adassÄ• vÄ« \Ee 73/, gandhe ce paá¹-isevati.

na so muccati dukkhamhÄ• , gandhesu adhimucchito ||

<733> á¹• 21 ``ambilaá¹ƒ madhuraggaÃ±ca, tittakaggamanussaraá¹ƒ.

rasataá¹‡hÄ• ya gadhito, hadayaá¹ƒ nÄ• vabujjhati ||

<734> á¹• 21 ``subhÄ• nyappaá¹-ikÅ«lÄ• ni, phoá¹-á¹-habbÄ• ni anussaraá¹ƒ.

ratto rÄ• gÄ• dhikaraá¹‡aá¹ƒ, vividhaá¹ƒ vindate dukhaá¹ƒ ||

<735> á¹• 21 ``manaá¹ƒ cetehi dhammehi, yo na sakkoti rakkhituá¹ƒ.

tato \Se 373/ naá¹ƒ dukkhamanveti, sabbehetehi paÃ±cahi ||

<736> á¹• 21 ``pubbalohitasampuá¹‡á¹‡aá¹ƒ, bahussa kuá¹‡apassa ca.

naravÄ«rakataá¹ƒ vagguá¹ƒ, samuggamiva cittitaá¹ƒ ||

<737> á¹• 21 ``kaá¹-ukaá¹ƒ madhurassÄ• daá¹ƒ, piyanibandhanaá¹ƒ dukhaá¹ƒ.

khuraá¹ƒva madhunÄ• littaá¹ƒ, ullihaá¹ƒ nÄ• vabujjhati ||

<738> á¹• 21 ``itthirÅ«pe itthisare, phoá¹-á¹-habbepi ca itthiyÄ• .

itthigandhesu sÄ• ratto, vividhaá¹ƒ vindate dukhaá¹ƒ ||

<739> á¹• 21 ``itthisotÄ• ni sabbÄ• ni, sandanti paÃ±ca paÃ±casu.

tesamÄ• varaá¹‡aá¹ƒ kÄ• tuá¹ƒ, yo sakkoti vÄ«riyavÄ• ||

<740> á¹• 21 ``so atthavÄ• so dhammaá¹-á¹-ho, so dakkho so vicakkhaá¹‡o.

kareyya ramamÄ• nopi, kiccaá¹ƒ dhammatthasaá¹ƒhitaá¹ƒ ||

<741> á¹• 21 ``atho \Be 323/ sÄ«dati saÃ±Ã±uttaá¹ƒ, vajje kiccaá¹ƒ niratthakaá¹ƒ.

`na taá¹ƒ kiccaâ€™ nti maÃ±Ã±itvÄ• , appamatto vicakkhaá¹‡o ||

<742> á¹• 21 ``yaÃ±ca atthena saÃ±Ã±uttaá¹ƒ, yÄ• ca dhammagatÄ• rati.

taá¹ƒ samÄ• dÄ• ya vattetha, sÄ• hi ve uttamÄ• rati ||

<743> á¹• 21 ``uccÄ• vacehupÄ• yehi, paresamabhijigÄ«sati.

hantvÄ• vadhitvÄ• atha socayitvÄ• , Ä• lopati sÄ• hasÄ• yo paresaá¹ƒ ||

<744> á¹• 21 ``tacchanto Ä• á¹‡iyÄ• Ä• á¹‡iá¹ƒ, nihanti balavÄ• yathÄ• .

indriyÄ• nindriyeheva \Se 374/, nihanti kusalo tathÄ• ||

<745> á¹• 21 ``saddhaá¹ƒ \Ne 258/ vÄ«riyaá¹ƒ samÄ• dhiÃ±ca, satipaÃ±Ã±aÃ±ca bhÄ• va

paÃ±ca paÃ±cahi hantvÄ• na, anÄ«gho yÄ• ti brÄ• hmaá¹‡o ||

<746> á¹• 21 ``so atthavÄ• so dhammaá¹-á¹-ho, katvÄ• vÄ• kyÄ• nusÄ• saniá¹ƒ.

sabbena sabbaá¹ƒ buddhassa, so naro sukhamedhatÄ«â€™â€™ ti ||

... pÄ• rÄ• pariyo thero ....

3. telakÄ• nittheragÄ• thÄ•

<747> á¹• 21 ``cirarattaá¹ƒ vatÄ• tÄ• pÄ«, dhammaá¹ƒ anuvicintayaá¹ƒ.

samaá¹ƒ cittassa nÄ• latthaá¹ƒ, pucchaá¹ƒ samaá¹‡abrÄ• hmaá¹‡e ||

<748> á¹• 21 `` `ko \Ee 74/ so pÄ• raá¹…gato loke, ko patto amatogadhaá¹ƒ.

kassa dhammaá¹ƒ paá¹-icchÄ• mi, paramatthavijÄ• nanaá¹ƒâ€™ ||

<749> á¹• 21 ``antovaá¹…kagato Ä• si, macchova ghasamÄ• misaá¹ƒ.

baddho mahindapÄ• sena, vepacityasuro yathÄ• ||

<750> á¹• 21 ``aÃ±chÄ• mi naá¹ƒ na muÃ±cÄ• mi, asmÄ• sokapariddavÄ• .

ko me bandhaá¹ƒ muÃ±caá¹ƒ loke, sambodhiá¹ƒ vedayissati ||

<751> á¹• 21 ``samaá¹‡aá¹ƒ brÄ• hmaá¹‡aá¹ƒ vÄ• kaá¹ƒ, Ä• disantaá¹ƒ pabhaá¹…gunaá¹

kassa dhammaá¹ƒ paá¹-icchÄ• mi, jarÄ• maccupavÄ• hanaá¹ƒ ||

<752> á¹• 21 ``vicikicchÄ• kaá¹…khÄ• ganthitaá¹ƒ, sÄ• rambhabalasaÃ±Ã±utaá¹ƒ.

kodhappattamanatthaddhaá¹ƒ, abhijappappadÄ• raá¹‡aá¹ƒ ||

<753> á¹• 21 ``taá¹‡hÄ• dhanusamuá¹-á¹-hÄ• naá¹ƒ \Be 324/, dve ca pannarasÄ• yutaá¹ƒ
) }.

passa \Se 375/ orasikaá¹ƒ bÄ• á¸·haá¹ƒ, bhetvÄ• na yadi {yada (Ce-a) hadi (?) ``hadayeâ€
taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• } tiá¹-á¹-hati ||

<754> á¹• 21 ``anudiá¹-á¹-hÄ«naá¹ƒ appahÄ• naá¹ƒ, saá¹…kappaparatejitaá¹ƒ.

tena viddho pavedhÄ• mi, pattaá¹ƒva mÄ• luteritaá¹ƒ ||

<755> á¹• 21 ``ajjhattaá¹ƒ me samuá¹-á¹-hÄ• ya, khippaá¹ƒ paccati mÄ• makaá¹ƒ.

chaphassÄ• yatanÄ« kÄ• yo, yattha sarati sabbadÄ• ||

<756> á¹• 21 ``taá¹ƒ na passÄ• mi tekicchaá¹ƒ, yo metaá¹ƒ sallamuddhare.

nÄ• nÄ• rajjena satthena {nÄ• raggena na satthena (?) }, nÄ• Ã±Ã±ena vicikicchitaá¹ƒ ||

<757> á¹• 21 ``ko me asattho avaá¹‡o, sallamabbhantarapassayaá¹ƒ.

ahiá¹ƒsaá¹ƒ sabbagattÄ• ni, sallaá¹ƒ me uddharissati ||

<758> á¹• 21 ``dhammappati \Ne 259/ hi so seá¹-á¹-ho, visadosappavÄ• hako.

gambhÄ«re patitassa me, thalaá¹ƒ pÄ• á¹‡iÃ±ca dassaye ||

<759> á¹• 21 ``rahadehamasmi ogÄ• á¸·ho, ahÄ• riyarajamattike.

mÄ• yÄ• usÅ«yasÄ• rambha, thinamiddhamapatthaá¹-e ||

<760> á¹• 21 ``uddhaccameghathanitaá¹ƒ, saá¹ƒyojanavalÄ• hakaá¹ƒ.

vÄ• hÄ• vahanti kuddiá¹-á¹-hiá¹ƒ {duddiá¹-á¹-hiá¹ƒ (Ce Dhp 339) }, saá¹…kappÄ• rÄ• ganis

<761> á¹• 21 ``savanti sabbadhi sotÄ• , latÄ• ubbhijja tiá¹-á¹-hati.

te sote ko nivÄ• reyya, taá¹ƒ lataá¹ƒ ko hi checchati ||

<762> á¹• 21 ``velaá¹ƒ \Ee 75/ karotha bhaddante, sotÄ• naá¹ƒ sannivÄ• raá¹‡aá¹ƒ.

mÄ• te manomayo soto, rukkhaá¹ƒva sahasÄ• luve ||

<763> á¹• 21 ``evaá¹ƒ \Se 376/ me bhayajÄ• tassa, apÄ• rÄ• pÄ• ramesato.

tÄ• á¹‡o paÃ±Ã±Ä• vudho satthÄ• , isisaá¹…ghanisevito ||

<764> á¹• 21 ``sopÄ• á¹‡aá¹ƒ sugataá¹ƒ suddhaá¹ƒ, dhammasÄ• ramayaá¹ƒ daá¸·haá¹ƒ.

pÄ• dÄ• si vuyhamÄ• nassa, `mÄ• bhÄ• yÄ«â€™ ti ca mabravi ||

<765> á¹• 21 ``satipaá¹-á¹-hÄ• napÄ• sÄ• daá¹ƒ, Ä• ruyha paccavekkhisaá¹ƒ.

yaá¹ƒ taá¹ƒ pubbe amaÃ±Ã±issaá¹ƒ, sakkÄ• yÄ• bhirataá¹ƒ pajaá¹ƒ ||

<766> á¹• 21 ``yadÄ• \Be 325/ ca maggamaddakkhiá¹ƒ, nÄ• vÄ• ya abhirÅ«hanaá¹ƒ.

anadhiá¹-á¹-hÄ• ya attÄ• naá¹ƒ, titthamaddakkhimuttamaá¹ƒ ||

<767> á¹• 21 ``sallaá¹ƒ attasamuá¹-á¹-hÄ• naá¹ƒ, bhavanettippabhÄ• vitaá¹ƒ.

etesaá¹ƒ appavattÄ• ya {appavattiyÄ• (?) }, desesi maggamuttamaá¹ƒ ||

<768> á¹• 21 ``dÄ«gharattÄ• nusayitaá¹ƒ, cirarattamadhiá¹-á¹-hitaá¹ƒ.

buddho mepÄ• nudÄ« ganthaá¹ƒ, visadosappavÄ• hanoâ€™â€™ ti ||

... telakÄ• ni thero ....

4. raá¹-á¹-hapÄ• lattheragÄ• thÄ•

<769> á¹• 21 {MN II 302} ``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

<770> á¹• 21 ``passa cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hiá¹ƒ tacena onaddhaá¹ƒ, saha vatthehi sobhati ||

<771> á¹• 21 ``alattakakatÄ• \Ne 260/ pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<772> á¹• 21 ``aá¹-á¹-hapadakatÄ• \Se 377/ kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<773> á¹• 21 ``aÃ±janÄ«va navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<774> á¹• 21 ``odahi migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, kandante migabandhake ||

<775> á¹• 21 ``chinno pÄ• so migavassa, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, socante migaluddake ||

<776> á¹• 21 ``passÄ• mi loke sadhane manusse, laddhÄ• na vittaá¹ƒ na dadanti mohÄ• .

luddhÄ• \Ee 76/ dhanaá¹ƒ sannicayaá¹ƒ karonti, bhiyyova kÄ• me abhipatthayanti ||

<777> á¹• 21 ``rÄ• jÄ• \Be 326/ pasayhappathaviá¹ƒ vijetvÄ• , sasÄ• garantaá¹ƒ mahimÄ•

oraá¹ƒ samuddassa atittarÅ«po, pÄ• raá¹ƒ samuddassapi patthayetha ||

<778> á¹• 21 ``rÄ• jÄ• ca aÃ±Ã±e ca bahÅ« manussÄ• , avÄ«tataá¹‡hÄ• maraá¹‡aá¹ƒ up

Å«nÄ• va hutvÄ• na jahanti dehaá¹ƒ, kÄ• mehi lokamhi na hatthi titti ||

<779> á¹• 21 ``kandanti \Se 378/ naá¹ƒ Ã±Ä• tÄ« pakiriya kese, aho vatÄ• no amarÄ• ti cÄ

vatthena naá¹ƒ pÄ• rutaá¹ƒ nÄ«haritvÄ• , citaá¹ƒ samodhÄ• ya tato á¸• ahanti ||

<780> á¹• 21 ``so á¸• ayhati sÅ«lehi tujjamÄ• no, ekena vatthena {etena gatthena (Katthac

na mÄ«yamÄ• nassa bhavanti tÄ• á¹‡Ä• , Ã±Ä• tÄ« ca mittÄ• atha vÄ• sahÄ• yÄ• ||

<781> á¹• 21 ``dÄ• yÄ• dakÄ• tassa dhanaá¹ƒ haranti, satto pana gacchati yena kammaá¹

na mÄ«yamÄ• naá¹ƒ dhanamanveti {manviti (Katthaci) } kiÃ±ci, puttÄ• ca dÄ• rÄ• ca dhan

<782> á¹• 21 ``na dÄ«ghamÄ• yuá¹ƒ labhate dhanena, na cÄ• pi vittena jaraá¹ƒ vihanti.

appappaá¹ƒ hidaá¹ƒ jÄ«vitamÄ• hu dhÄ«rÄ• , asassataá¹ƒ vippariá¹‡Ä• madhammaá¹ƒ ||

<783> á¹• 21 ``aá¸• á¸• hÄ• daliddÄ• ca phusanti phassaá¹ƒ, bÄ• lo ca dhÄ«ro ca tatheva

bÄ• lo hi bÄ• lyÄ• vadhitova seti, dhÄ«ro \Se 379/ ca no vedhati phassaphuá¹-á¹-ho ||

<784> á¹• 21 ``tasmÄ• \Be 327/ hi paÃ±Ã±Ä• va dhanena seyyÄ• , yÄ• ya vosÄ• namidhÄ

abyositattÄ• hi bhavÄ• bhavesu, pÄ• pÄ• ni kammÄ• ni karoti mohÄ• ||

<785> á¹• 21 ``upeti \Ee 77/ gabbhaÃ±ca paraÃ±ca lokaá¹ƒ, saá¹ƒsÄ• ramÄ• pajja paramp

tassappapaÃ±Ã±o abhisaddahanto, upeti gabbhaÃ±ca paraÃ±ca lokaá¹ƒ ||

<786> á¹• 21 ``coro \Ne 261/ yathÄ• sandhimukhe gahÄ«to, sakammunÄ• haÃ±Ã±ati pÄ•

evaá¹ƒ pajÄ• pecca paramhi loke, sakammunÄ• haÃ±Ã±ati pÄ• padhammo ||

<787> á¹• 21 ``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«parÅ«pena mathenti cittaá

Ä• dÄ«navaá¹ƒ kÄ• maguá¹‡esu disvÄ• , tasmÄ• ahaá¹ƒ pabbajitomhi rÄ• ja ||

<788> á¹• 21 ``dumapphalÄ• nÄ«va patanti mÄ• á¹‡avÄ• , daharÄ• ca vuá¸• á¸• hÄ• ca s

etampi \Se 380/ disvÄ• pabbajitomhi rÄ• ja, apaá¹‡á¹‡akaá¹ƒ sÄ• maÃ±Ã±ameva seyyo ||

<789> á¹• 21 ``saddhÄ• yÄ• haá¹ƒ pabbajito, upeto jinasÄ• sane.

avajjhÄ• mayhaá¹ƒ pabbajjÄ• , anaá¹‡o bhuÃ±jÄ• mi bhojanaá¹ƒ ||

<790> á¹• 21 ``kÄ• me Ä• dittato disvÄ• , jÄ• tarÅ«pÄ• ni satthato.

gabbhavokkantito dukkhaá¹ƒ, nirayesu mahabbhayaá¹ƒ ||

<791> á¹• 21 ``etamÄ• dÄ«navaá¹ƒ Ã±atvÄ• , saá¹ƒvegaá¹ƒ alabhiá¹ƒ tadÄ• .

sohaá¹ƒ viddho tadÄ• santo, sampatto Ä• savakkhayaá¹ƒ ||

<792> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<793> á¹• 21 ``yassatthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayoâ€™â€™ ti ||

... raá¹-á¹-hapÄ• lo thero ....

5. mÄ• lukyaputtattheragÄ• thÄ•

<794> á¹• 21 {SN b IV 95} ``rÅ«paá¹ƒ \Be 328/ disvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ

sÄ• rattacitto vedeti, taÃ±ca ajjhossa tiá¹-á¹-hati ||

<795> á¹• 21 ``tassa \Se 381/ vaá¸• á¸• hanti vedanÄ• , anekÄ• rÅ«pasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na {nibbÄ• naá¹ƒ (Ce) } vuccati ||

<796> á¹• 21 ``saddaá¹ƒ sutvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhossa tiá¹-á¹-hati ||

<797> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• saddasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<798> á¹• 21 ``gandhaá¹ƒ ghatvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhossa tiá¹-á¹-hati ||

<799> á¹• 21 ``tassa \Ne 262/ vaá¸• á¸• hanti vedanÄ• , anekÄ• gandhasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<800> á¹• 21 ``rasaá¹ƒ bhotvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhossa tiá¹-á¹-hati ||

<801> á¹• 21 ``tassa \Se 382/ vaá¸• á¸• hanti vedanÄ• , anekÄ• rasasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<802> á¹• 21 ``phassaá¹ƒ \Ee 78/ phussa sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karo

sÄ• rattacitto vedeti, taÃ±ca ajjhossa tiá¹-á¹-hati ||

<803> á¹• 21 ``tassa vaá¸• á¸• hanti vedanÄ• , anekÄ• phassasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<804> á¹• 21 ``dhammaá¹ƒ Ã±atvÄ• sati muá¹-á¹-hÄ• , piyaá¹ƒ nimittaá¹ƒ manasi karoto.

sÄ• rattacitto vedeti, taÃ±ca ajjhossa tiá¹-á¹-hati ||

<805> á¹• 21 ``tassa \Be 329/ vaá¸• á¸• hanti vedanÄ• , anekÄ• dhammasambhavÄ• .

abhijjhÄ• ca vihesÄ• ca, cittamassÅ«pahaÃ±Ã±ati.

evamÄ• cinato dukkhaá¹ƒ, Ä• rÄ• nibbÄ• na vuccati ||

<806> á¹• 21 ``na so rajjati rÅ«pesu, rÅ«paá¹ƒ disvÄ• patissato.

virattacitto vedeti, taÃ±ca nÄ• jjhossa tiá¹-á¹-hati ||

<807> á¹• 21 ``yathÄ• ssa passato rÅ«paá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<808> á¹• 21 ``na so rajjati saddesu, saddaá¹ƒ sutvÄ• patissato.

virattacitto vedeti, taÃ±ca nÄ• jjhossa tiá¹-á¹-hati ||

<809> á¹• 21 ``yathÄ• ssa suá¹‡ato saddaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<810> á¹• 21 ``na so rajjati gandhesu, gandhaá¹ƒ ghatvÄ• patissato.

virattacitto vedeti, taÃ±ca nÄ• jjhossa tiá¹-á¹-hati ||

<811> á¹• 21 ``yathÄ• ssa \Ne 263/ ghÄ• yato gandhaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<812> á¹• 21 ``na \Se 383/ so rajjati rasesu, rasaá¹ƒ bhotvÄ• patissato.

virattacitto vedeti, taÃ±ca nÄ• jjhossa tiá¹-á¹-hati ||

<813> á¹• 21 ``yathÄ• ssa sÄ• yarato rasaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<814> á¹• 21 ``na so rajjati phassesu, phassaá¹ƒ phussa patissato.

virattacitto vedeti, taÃ±ca nÄ• jjhossa tiá¹-á¹-hati ||

<815> á¹• 21 ``yathÄ• ssa phusato phassaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccati ||

<816> á¹• 21 ``na so rajjati dhammesu, dhammaá¹ƒ Ã±atvÄ• patissato.

virattacitto vedeti, taÃ±ca nÄ• jjhossa tiá¹-á¹-hati ||

<817> á¹• 21 ``yathÄ• ssa \Be 330/ vijÄ• nato dhammaá¹ƒ, sevato cÄ• pi vedanaá¹ƒ.

khÄ«yati nopacÄ«yati, evaá¹ƒ so caratÄ« sato.

evaá¹ƒ apacinato dukkhaá¹ƒ, santike nibbÄ• na vuccatiâ€™â€™ ||

... mÄ• lukyaputto thero ....

6. selattheragÄ• thÄ•

<818> á¹• 21 ``paripuá¹‡á¹‡akÄ• yo suruci, sujÄ• to cÄ• rudassano.

suvaá¹‡á¹‡avaá¹‡á¹‡osi bhagavÄ• , susukkadÄ• á¹-hosi vÄ«riyavÄ• {susukkadÄ• á¹-ho vir

<819> á¹• 21 ``narassa hi sujÄ• tassa, ye bhavanti viyaÃ±janÄ• .

sabbe \Se 384/ te tava kÄ• yasmiá¹ƒ, mahÄ• purisalakkhaá¹‡Ä• ||

<820> á¹• 21 ``pasannanetto sumukho, brahÄ• uju patÄ• pavÄ• .

majjhe samaá¹‡asaá¹…ghassa, Ä• diccova virocasi ||

<821> á¹• 21 ``kalyÄ• á¹‡adassano bhikkhu, kaÃ±canasannibhattaco.

kiá¹ƒ te samaá¹‡abhÄ• vena, evaá¹ƒ uttamavaá¹‡á¹‡ino ||

<822> á¹• 21 ``rÄ• jÄ• \Ne 264/ arahasi bhavituá¹ƒ, cakkavattÄ« rathesabho.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa {jambumaá¹‡á¸• assa (Katthaci) } issaro ||

<823> á¹• 21 ``khattiyÄ• bhogÄ« rÄ• jÄ• no {bhogÄ• rÄ• jÄ• no (Ce Katthaci), bhojarÄ• jÄ
bhavanti te.

rÄ• jÄ• bhirÄ• jÄ• {rÄ• jÄ• dhirÄ• jÄ• (Ce Katthaci) } manujindo, rajjaá¹ƒ kÄ• rehi gotamaâ€

<824> á¹• 21 ``rÄ• jÄ• hamasmi \Ee 79/ sela, (selÄ• ti bhagavÄ•) dhammarÄ• jÄ• anuttar

dhammena cakkaá¹ƒ vattemi, cakkaá¹ƒ appaá¹-ivattiyaá¹ƒâ€™â€™ ||

<825> á¹• 21 ``sambuddho paá¹-ijÄ• nÄ• si, (iti selo brÄ• hmaá¹‡o) dhammarÄ• jÄ• anutta

`dhammena cakkaá¹ƒ vattemiâ€™, iti bhÄ• satha gotama ||

<826> á¹• 21 ``ko nu senÄ• pati bhoto, sÄ• vako satthuranvayo {anvayo (Ce) }.

ko tetamanuvatteti, dhammacakkaá¹ƒ pavattitaá¹ƒâ€™â€™ ||

<827> á¹• 21 ``mayÄ• \Be 331/ pavattitaá¹ƒ cakkaá¹ƒ, (selÄ• ti bhagavÄ•) dhammacakka

sÄ• riputto anuvatteti, anujÄ• to tathÄ• gataá¹ƒ ||

<828> á¹• 21 ``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡a ||

<829> á¹• 21 ``vinayassu \Se 385/ mayi kaá¹…khaá¹ƒ, adhimuÃ±cassu brÄ• hmaá¹‡a.

dullabhaá¹ƒ dassanaá¹ƒ hoti, sambuddhÄ• naá¹ƒ abhiá¹‡haso ||

<830> á¹• 21 ``yesaá¹ƒ ve dullabho loke, pÄ• tubhÄ• vo abhiá¹‡haso.

sohaá¹ƒ brÄ• hmaá¹‡a buddhosmi, sallakatto {sallakanto (Ce) } anuttaro ||

<831> á¹• 21 ``brahmabhÅ«to atitulo, mÄ• rasenappamaddano.

sabbÄ• mitte vase {vasÄ« (Se Katthaci, MN II 399; Sn 966) } katvÄ• , modÄ• mi akutobhayo

<832> á¹• 21 ``idaá¹ƒ bhonto nisÄ• metha, yathÄ• bhÄ• sati cakkhumÄ• .

sallakatto mahÄ• vÄ«ro, sÄ«hova nadatÄ« vane ||

<833> á¹• 21 ``brahmabhÅ«taá¹ƒ atitulaá¹ƒ, mÄ• rasenappamaddanaá¹ƒ.

ko disvÄ• nappasÄ«deyya, api kaá¹‡hÄ• bhijÄ• tiko ||

<834> á¹• 21 ``yo maá¹ƒ icchati anvetu, yo vÄ• nicchati gacchatu.

idhÄ• haá¹ƒ pabbajissÄ• mi, varapaÃ±Ã±assa santikeâ€™â€™ ||

<835> á¹• 21 ``etaá¹ƒ ce ruccati bhoto, sammÄ• sambuddhasÄ• sanaá¹ƒ.

mayampi pabbajissÄ• ma, varapaÃ±Ã±assa santike ||

<836> á¹• 21 ``brÄ• hmaá¹‡Ä• tisatÄ• ime, yÄ• canti paÃ±jalÄ«katÄ• .

`brahmacariyaá¹ƒ carissÄ• ma, bhagavÄ• tava santikeâ€™â€™ â€™ ||

<837> á¹• 21 ``svÄ• khÄ• taá¹ƒ \Ne 265/ brahmacariyaá¹ƒ, (selÄ• ti bhagavÄ•) sandiá¹-á¹-

yattha amoghÄ• pabbajjÄ• , appamattassa sikkhatoâ€™â€™ ||

<838> á¹• 21 ``yaá¹ƒ \Ee 80/ taá¹ƒ saraá¹‡amÄ• gamha {saraá¹‡amÄ• gamma (sabbattha)
{aá¹-á¹-hami (Se Katthaci) } cakkhuma.

sattarattena bhagavÄ• , dantÄ• mha tava sÄ• sane ||

<839> á¹• 21 ``tuvaá¹ƒ \Se 386/ \Be 332/ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ

tuvaá¹ƒ anusaye chetvÄ• , tiá¹‡á¹‡o tÄ• resimaá¹ƒ pajaá¹ƒ ||

<840> á¹• 21 ``upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• .

sÄ«hova anupÄ• dÄ• no, pahÄ«nabhayabheravo ||

<841> á¹• 21 ``bhikkhavo tisatÄ• ime, tiá¹-á¹-hanti paÃ±jalÄ«katÄ• .

pÄ• de vÄ«ra pasÄ• rehi, nÄ• gÄ• vandantu satthunoâ€™â€™ ti ||

... selo thero ....

7. kÄ• á¸·igodhÄ• puttabhaddiyattheragÄ• thÄ•

<842> á¹• 21 ``yÄ• taá¹ƒ me hatthigÄ«vÄ• ya, sukhumÄ• vatthÄ• padhÄ• ritÄ• .

sÄ• lÄ«naá¹ƒ odano bhutto, sucimaá¹ƒsÅ«pasecano ||

<843> á¹• 21 ``sojja bhaddo sÄ• tatiko, uÃ±chÄ• pattÄ• gate rato.

jhÄ• yati anupÄ• dÄ• no, putto godhÄ• ya bhaddiyo ||

<844> á¹• 21 ``paá¹ƒsukÅ«lÄ« sÄ• tatiko, uÃ±chÄ• pattÄ• gate rato.

jhÄ• yati anupÄ• dÄ• no, putto godhÄ• ya bhaddiyo ||

<845> á¹• 21 ``piá¹‡á¸• apÄ• tÄ« sÄ• tatiko ... pe ... ||

<846> á¹• 21 ``tecÄ«varÄ« sÄ• tatiko ... pe ... ||

<847> á¹• 21 ``sapadÄ• nacÄ• rÄ« sÄ• tatiko ... pe ... ||

<848> á¹• 21 ``ekÄ• sanÄ« sÄ• tatiko ... pe ... ||

<849> á¹• 21 ``pattapiá¹‡á¸• Ä« sÄ• tatiko ... pe ... ||

<850> á¹• 21 ``khalupacchÄ• bhattÄ« sÄ• tatiko ... pe ... ||

<851> á¹• 21 ``Ä• raÃ±Ã±iko sÄ• tatiko ... pe ... ||

<852> á¹• 21 ``rukkhamÅ«liko \Se 387/ sÄ• tatiko ... pe ... ||

<853> á¹• 21 ``abbhokÄ• sÄ« sÄ• tatiko ... pe ... ||

<854> á¹• 21 ``sosÄ• niko sÄ• tatiko ... pe ... ||

<855> á¹• 21 ``yathÄ• santhatiko sÄ• tatiko ... pe ... ||

<856> á¹• 21 ``nesajjiko \Be 333/ \Ne 266/ sÄ• tatiko ... pe ... ||

<857> á¹• 21 ``appiccho sÄ• tatiko ... pe ... ||

<858> á¹• 21 ``santuá¹-á¹-ho sÄ• tatiko ... pe ... ||

<859> á¹• 21 ``pavivitto sÄ• tatiko ... pe ... ||

<860> á¹• 21 ``asaá¹ƒsaá¹-á¹-ho sÄ• tatiko ... pe ... ||

<861> á¹• 21 ``Ä• raddhavÄ«riyo sÄ• tatiko ... pe ... ||

<862> á¹• 21 ``hitvÄ• satapalaá¹ƒ kaá¹ƒsaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ satarÄ• jikaá¹ƒ.

aggahiá¹ƒ mattikÄ• pattaá¹ƒ, idaá¹ƒ dutiyÄ• bhisecanaá¹ƒ ||

<863> á¹• 21 ``ucce maá¹‡á¸• alipÄ• kÄ• re, daá¸·hamaá¹-á¹-Ä• lakoá¹-á¹-hake.

rakkhito khaggahatthehi, uttasaá¹ƒ vihariá¹ƒ pure ||

<864> á¹• 21 ``sojja bhaddo anutrÄ• sÄ«, pahÄ«nabhayabheravo.

jhÄ• yati vanamogayha, putto godhÄ• ya bhaddiyo ||

<865> á¹• 21 ``sÄ«lakkhandhe patiá¹-á¹-hÄ• ya, satiá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

pÄ• puá¹‡iá¹ƒ anupubbena, sabbasaá¹ƒyojanakkhayaâ€™â€™ nti ||

... bhaddiyo kÄ• á¸·igodhÄ• ya putto thero ....

8. aá¹…gulimÄ• lattheragÄ• thÄ•

<866> á¹• 21 ``gacchaá¹ƒ \Se 388/ vadesi samaá¹‡a `á¹-á¹-hitomhiâ€™, mamaÃ±ca brÅ«s

pucchÄ• mi \Ee 81/ taá¹ƒ samaá¹‡a etamatthaá¹ƒ, `kathaá¹ƒ á¹-hito tvaá¹ƒ ahamaá¹-á¹-hito

<867> á¹• 21 ``á¹-hito ahaá¹ƒ aá¹…gulimÄ• la sabbadÄ• , sabbesu bhÅ«tesu nidhÄ• ya da

tuvaÃ±ca pÄ• á¹‡esu asaÃ±Ã±atosi, tasmÄ• á¹-hitohaá¹ƒ tuvamaá¹-á¹-hitosiâ€™â€™ ||

<868> á¹• 21 ``cirassaá¹ƒ vata me mahito mahesÄ«, mahÄ• vanaá¹ƒ samaá¹‡o paccapÄ•

sohaá¹ƒ cajissÄ• mi sahassapÄ• paá¹ƒ, sutvÄ• na gÄ• thaá¹ƒ tava dhammayuttaá¹ƒâ€™â€

<869> á¹• 21 icceva \Be 334/ coro asimÄ• vudhaÃ±ca, sobbhe papÄ• te narake anvakÄ• s

avandi coro sugatassa pÄ• de, tattheva pabbajjamayÄ• ci buddhaá¹ƒ ||

<870> á¹• 21 buddho ca kho kÄ• ruá¹‡iko mahesi, yo satthÄ• lokassa sadevakassa.

`tamehi bhikkhÅ«â€™ ti tadÄ• avoca, eseva tassa ahu bhikkhubhÄ• vo ||

<871> á¹• 21 ``yo \Se 389/ ca pubbe pamajjitvÄ• , pacchÄ• so nappamajjati.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<872> á¹• 21 ``yassa \Ne 267/ pÄ• paá¹ƒ kataá¹ƒ kammaá¹ƒ, kusalena pidhÄ«yati {pithÄ«y

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<873> á¹• 21 ``yo have daharo bhikkhu, yuÃ±jati buddhasÄ• sane.

somaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• ||

<874> á¹• 21 {disÄ• hi (Se Katthaci, MN II 352) } ``disÄ• pi me dhammakathaá¹ƒ suá¹‡antu
buddhasÄ• sane.

disÄ• pi me te manuje bhajantu, ye dhammamevÄ• dapayanti santo ||

<875> á¹• 21 ``disÄ• hi me khantivÄ• dÄ• naá¹ƒ, avirodhappasaá¹ƒsinaá¹ƒ.

suá¹‡antu dhammaá¹ƒ kÄ• lena, taÃ±ca anuvidhÄ«yantu ||

<876> á¹• 21 ``na hi jÄ• tu so mamaá¹ƒ hiá¹ƒse, aÃ±Ã±aá¹ƒ vÄ• pana kiÃ±canaá¹ƒ {kaÃ±c
kaÃ±canaá¹ƒ (?) }.

pappuyya paramaá¹ƒ santiá¹ƒ, rakkheyya tasathÄ• vare ||

<877> á¹• 21 {Th 19} ``udakaÃ±hi \Ee 82/ nayanti nettikÄ• , usukÄ• rÄ• namayanti {damay
tejanaá¹ƒ.

dÄ• ruá¹ƒ namayanti {damayanti (Katthaci) } tacchakÄ• , attÄ• naá¹ƒ damayanti paá¹‡á¸• itÄ

<878> á¹• 21 ``daá¹‡á¸• eneke \Be 335/ damayanti, aá¹…kusebhi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, ahaá¹ƒ dantomhi tÄ• dinÄ• ||

<879> á¹• 21 `` `ahiá¹ƒsakoâ€™ ti \Se 390/ me nÄ• maá¹ƒ, hiá¹ƒsakassa pure sato.

ajjÄ• haá¹ƒ saccanÄ• momhi, na naá¹ƒ hiá¹ƒsÄ• mi kiÃ±canaá¹ƒ {kaÃ±cinaá¹ƒ (Ce Se), kaÃ

<880> á¹• 21 ``coro ahaá¹ƒ pure Ä• siá¹ƒ, aá¹…gulimÄ• loti vissuto.

vuyhamÄ• no mahoghena, buddhaá¹ƒ saraá¹‡amÄ• gamaá¹ƒ ||

<881> á¹• 21 ``lohitapÄ• á¹‡i pure Ä• siá¹ƒ, aá¹…gulimÄ• loti vissuto.

saraá¹‡agamanaá¹ƒ passa, bhavanetti samÅ«hatÄ• ||

<882> á¹• 21 ``tÄ• disaá¹ƒ kammaá¹ƒ katvÄ• na, bahuá¹ƒ duggatigÄ• minaá¹ƒ.

phuá¹-á¹-ho kammavipÄ• kena, anaá¹‡o bhuÃ±jÄ• mi bhojanaá¹ƒ ||

<883> á¹• 21 ``pamÄ• damanuyuÃ±janti, bÄ• lÄ• dummedhino janÄ• .

appamÄ• daÃ±ca medhÄ• vÄ«, dhanaá¹ƒ seá¹-á¹-haá¹ƒva rakkhati ||

<884> á¹• 21 ``mÄ• pamÄ• damanuyuÃ±jetha, mÄ• kÄ• maratisanthavaá¹ƒ {sandhavaá¹ƒ

appamatto hi jhÄ• yanto, pappoti paramaá¹ƒ sukhaá¹ƒ ||

<885> á¹• 21 ``svÄ• gataá¹ƒ nÄ• pagataá¹ƒ, netaá¹ƒ dummantitaá¹ƒ mama.

savibhattesu dhammesu, yaá¹ƒ seá¹-á¹-haá¹ƒ tadupÄ• gamaá¹ƒ ||

<886> á¹• 21 ``svÄ• gataá¹ƒ nÄ• pagataá¹ƒ, netaá¹ƒ dummantitaá¹ƒ mama.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<887> á¹• 21 ``araÃ±Ã±e \Ne 268/ rukkhamÅ«le vÄ• , pabbatesu guhÄ• su vÄ• .

tattha tattheva aá¹-á¹-hÄ• siá¹ƒ, ubbiggamanaso tadÄ• ||

<888> á¹• 21 ``sukhaá¹ƒ sayÄ• mi á¹-hÄ• yÄ• mi, sukhaá¹ƒ kappemi jÄ«vitaá¹ƒ.

ahatthapÄ• so mÄ• rassa, aho satthÄ• nukampito ||

<889> á¹• 21 ``brahmajacco \Se 391/ pure Ä• siá¹ƒ, udicco ubhato ahu.

sojja putto sugatassa, dhammarÄ• jassa satthuno ||

<890> á¹• 21 ``vÄ«tataá¹‡ho anÄ• dÄ• no, guttadvÄ• ro susaá¹ƒvuto.

aghamÅ«laá¹ƒ vadhitvÄ• na, patto me Ä• savakkhayo ||

<891> á¹• 21 ``pariciá¹‡á¹‡o \Be 336/ mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• â€™â€™ ti ||

... aá¹…gulimÄ• lo thero ....

9. anuruddhattheragÄ• thÄ•

<892> á¹• 21 ``pahÄ• ya \Ee 83/ mÄ• tÄ• pitaro, bhaginÄ« Ã±Ä• tibhÄ• taro.

paÃ±ca kÄ• maguá¹‡e hitvÄ• , anuruddhova jhÄ• yatu ||

<893> á¹• 21 ``sameto naccagÄ«tehi, sammatÄ• á¸·appabodhano.

na tena suddhimajjhagaá¹ƒ {suddhamajjhagÄ• (Ce Katthaci), suddhimajjhagamÄ• (Se) }, n

<894> á¹• 21 ``etaÃ±ca samatikkamma, rato buddhassa sÄ• sane.

sabboghaá¹ƒ samatikkamma, anuruddhova jhÄ• yati ||

<895> á¹• 21 ``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• .

ete ca samatikkamma, anuruddhova jhÄ• yati ||

<896> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto, eko adutiyo muni.

esati paá¹ƒsukÅ«lÄ• ni, anuruddho anÄ• savo ||

<897> á¹• 21 ``vicinÄ« aggahÄ« dhovi, rajayÄ« dhÄ• rayÄ« muni.

paá¹ƒsukÅ«lÄ• ni matimÄ• , anuruddho anÄ• savo ||

<898> á¹• 21 ``mahiccho \Se 392/ ca asantuá¹-á¹-ho, saá¹ƒsaá¹-á¹-ho yo ca uddhato.

tassa dhammÄ• ime honti, pÄ• pakÄ• saá¹ƒkilesikÄ• ||

<899> á¹• 21 ``sato ca hoti appiccho, santuá¹-á¹-ho avighÄ• tavÄ• .

pavivekarato vitto, niccamÄ• raddhavÄ«riyo ||

<900> á¹• 21 ``tassa \Ne 269/ dhammÄ• ime honti, kusalÄ• bodhipakkhikÄ• .

anÄ• savo ca so hoti, iti vuttaá¹ƒ mahesinÄ• ||

<901> á¹• 21 ``mama saá¹…kappamaÃ±Ã±Ä• ya, satthÄ• loke anuttaro.

manomayena kÄ• yena, iddhiyÄ• upasaá¹…kami ||

<902> á¹• 21 ``yadÄ• me ahu saá¹…kappo, tato uttari desayi.

nippapaÃ±carato buddho, nippapaÃ±camadesayi ||

<903> á¹• 21 ``tassÄ• haá¹ƒ dhammamaÃ±Ã±Ä• ya, vihÄ• siá¹ƒ sÄ• sane rato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<904> á¹• 21 ``paÃ±capaÃ±Ã±Ä• savassÄ• ni \Be 337/, yato nesajjiko ahaá¹ƒ.

paÃ±cavÄ«sativassÄ• ni, yato middhaá¹ƒ samÅ«hataá¹ƒ ||

<905> á¹• 21 {DN II 222} ``nÄ• hu assÄ• sapassÄ• sÄ• , á¹-hitacittassa tÄ• dino.

anejo santimÄ• rabbha, cakkhumÄ• parinibbuto ||

<906> á¹• 21 {DN II 222} ``asallÄ«nena cittena, vedanaá¹ƒ ajjhavÄ• sayi.

pajjotasseva nibbÄ• naá¹ƒ, vimokkho cetaso ahu ||

<907> á¹• 21 ``ete pacchimakÄ• dÄ• ni, munino phassapaÃ±camÄ• .

nÄ• Ã±Ã±e \Se 393/ dhammÄ• bhavissanti, sambuddhe parinibbute ||

<908> á¹• 21 ``natthi dÄ• ni punÄ• vÄ• so, devakÄ• yasmi jÄ• lini.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavo ||

<909> á¹• 21 ``yassa \Ee 84/ muhuttena sahassadhÄ• , loko saá¹ƒvidito sabrahmakappo.

vasÄ« iddhiguá¹‡e cutÅ«papÄ• te, kÄ• le passati devatÄ• sa bhikkhu {sabhikkhuno (Ce Ka

<910> á¹• 21 ``annabhÄ• ro {annahÄ• ro (Ce) } pure Ä• siá¹ƒ, daliddo ghÄ• sahÄ• rako.

samaá¹‡aá¹ƒ paá¹-ipÄ• desiá¹ƒ, upariá¹-á¹-haá¹ƒ yasassinaá¹ƒ ||

<911> á¹• 21 ``somhi sakyakule jÄ• to, anuruddhoti maá¹ƒ vidÅ«.

upeto naccagÄ«tehi, sammatÄ• á¸·appabodhano ||

<912> á¹• 21 ``athaddasÄ• siá¹ƒ sambuddhaá¹ƒ, satthÄ• raá¹ƒ akutobhayaá¹ƒ.

tasmiá¹ƒ cittaá¹ƒ pasÄ• detvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<913> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, yattha me vusitaá¹ƒ pure.

tÄ• vatiá¹ƒsesu devesu, aá¹-á¹-hÄ• siá¹ƒ sakkajÄ• tiyÄ• {satajÄ• tiyÄ• (Ce) } ||

<914> á¹• 21 ``sattakkhattuá¹ƒ \Ne 270/ manussindo, ahaá¹ƒ rajjamakÄ• rayiá¹ƒ.

cÄ• turanto vijitÄ• vÄ«, jambusaá¹‡á¸• assa issaro.

adaá¹‡á¸• ena asatthena, dhammena anusÄ• sayiá¹ƒ ||

<915> á¹• 21 ``ito satta tato satta, saá¹ƒsÄ• rÄ• ni catuddasa.

nivÄ• samabhijÄ• nissaá¹ƒ, devaloke á¹-hitÄ• tadÄ• ||

<916> á¹• 21 ``paÃ±caá¹…gike \Se 394/ \Be 338/ samÄ• dhimhi, sante ekodibhÄ• vite.

paá¹-ippassaddhiladdhamhi, dibbacakkhu visujjhi me ||

<917> á¹• 21 ``cutÅ«papÄ• taá¹ƒ jÄ• nÄ• mi, sattÄ• naá¹ƒ Ä• gatiá¹ƒ gatiá¹ƒ.

itthabhÄ• vaÃ±Ã±athÄ• bhÄ• vaá¹ƒ, jhÄ• ne paÃ±caá¹…gike á¹-hito ||

<918> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• ... pe ... bhavanetti samÅ«hatÄ• ||

<919> á¹• 21 ``vajjÄ«naá¹ƒ veá¸·uvagÄ• me, ahaá¹ƒ jÄ«vitasaá¹…khayÄ• .

heá¹-á¹-hato veá¸·ugumbasmiá¹ƒ, nibbÄ• yissaá¹ƒ anÄ• savoâ€™â€™ ti ||

... anuruddho thero ....

10. pÄ• rÄ• pariyattheragÄ• thÄ•

<920> á¹• 21 samaá¹‡assa ahu cintÄ• , pupphitamhi mahÄ• vane.

ekaggassa nisinnassa, pavivittassa jhÄ• yino ||

<921> á¹• 21 ``aÃ±Ã±athÄ• lokanÄ• thamhi, tiá¹-á¹-hante purisuttame.

iriyaá¹ƒ Ä• si bhikkhÅ«naá¹ƒ, aÃ±Ã±athÄ• dÄ• ni dissati ||

<922> á¹• 21 ``sÄ«tavÄ• taparittÄ• naá¹ƒ, hirikopÄ«nachÄ• danaá¹ƒ.

mattaá¹-á¹-hiyaá¹ƒ abhuÃ±jiá¹ƒsu, santuá¹-á¹-hÄ• itarÄ«tare ||

<923> á¹• 21 ``paá¹‡Ä«taá¹ƒ yadi vÄ• lÅ«khaá¹ƒ, appaá¹ƒ vÄ• yadi vÄ• bahuá¹ƒ.

yÄ• panatthaá¹ƒ abhuÃ±jiá¹ƒsu, agiddhÄ• nÄ• dhimucchitÄ• ||

<924> á¹• 21 ``jÄ«vitÄ• naá¹ƒ \Ee 85/ parikkhÄ• re, bhesajje atha paccaye.

na bÄ• á¸·haá¹ƒ ussukÄ• Ä• suá¹ƒ, yathÄ• te Ä• savakkhaye ||

<925> á¹• 21 ``araÃ±Ã±e rukkhamÅ«lesu, kandarÄ• su guhÄ• su ca.

vivekamanubrÅ«hantÄ• , vihaá¹ƒsu tapparÄ• yanÄ• ||

<926> á¹• 21 ``nÄ«cÄ• \Se 395/ niviá¹-á¹-hÄ• subharÄ• , mudÅ« atthaddhamÄ• nasÄ• .

abyÄ• sekÄ• amukharÄ• , atthacintÄ• vasÄ• nugÄ• ||

<927> á¹• 21 ``tato \Ne 271/ pÄ• sÄ• dikaá¹ƒ Ä• si, gataá¹ƒ bhuttaá¹ƒ nisevitaá¹ƒ.

siniddhÄ• teladhÄ• rÄ• va, ahosi iriyÄ• patho ||

<928> á¹• 21 ``sabbÄ• savaparikkhÄ«á¹‡Ä• , mahÄ• jhÄ• yÄ« mahÄ• hitÄ• .

nibbutÄ• dÄ• ni te therÄ• , parittÄ• dÄ• ni tÄ• disÄ• ||

<929> á¹• 21 ``kusalÄ• naÃ±ca \Be 339/ dhammÄ• naá¹ƒ, paÃ±Ã±Ä• ya ca parikkhayÄ• .

sabbÄ• kÄ• ravarÅ«petaá¹ƒ, lujjate jinasÄ• sanaá¹ƒ ||

<930> á¹• 21 ``pÄ• pakÄ• naÃ±ca dhammÄ• naá¹ƒ, kilesÄ• naÃ±ca yo utu.

upaá¹-á¹-hitÄ• vivekÄ• ya, ye ca saddhammasesakÄ• ||

<931> á¹• 21 ``te kilesÄ• pavaá¸• á¸• hantÄ• , Ä• visanti bahuá¹ƒ janaá¹ƒ.

kÄ«á¸·anti maÃ±Ã±e bÄ• lehi, ummattehiva rakkhasÄ• ||

<932> á¹• 21 ``kilesehÄ• bhibhÅ«tÄ• te, tena tena vidhÄ• vitÄ• .

narÄ• kilesavatthÅ«su, sasaá¹…gÄ• meva ghosite ||

<933> á¹• 21 ``pariccajitvÄ• saddhammaá¹ƒ, aÃ±Ã±amaÃ±Ã±ehi bhaá¹‡á¸• are.

diá¹-á¹-higatÄ• ni anventÄ• , idaá¹ƒ seyyoti maÃ±Ã±are ||

<934> á¹• 21 ``dhanaÃ±ca puttaá¹ƒ bhariyaÃ±ca, chaá¸• á¸• ayitvÄ• na niggatÄ• .

kaá¹-acchubhikkhahetÅ«pi, akicchÄ• ni nisevare ||

<935> á¹• 21 ``udarÄ• vadehakaá¹ƒ bhutvÄ• , sayantuttÄ• naseyyakÄ• .

kathaá¹ƒ vattenti {kathÄ• vaá¸• á¸• henti (Ce Katthaci) } paá¹-ibuddhÄ• , yÄ• kathÄ• satthu

<936> á¹• 21 ``sabbakÄ• rukasippÄ• ni \Se 396/, cittiá¹ƒ katvÄ• na {cittÄ«katvÄ• na (Ce), c
sikkhare.

avÅ«pasantÄ• ajjhattaá¹ƒ, sÄ• maÃ±Ã±atthoti acchati {tiriÃ±cati (?) } ||

<937> á¹• 21 ``mattikaá¹ƒ telacuá¹‡á¹‡aÃ±ca, udakÄ• sanabhojanaá¹ƒ.

gihÄ«naá¹ƒ upanÄ• menti, Ä• kaá¹…khantÄ• bahuttaraá¹ƒ ||

<938> á¹• 21 ``dantaponaá¹ƒ kapitthaÃ±ca, pupphaá¹ƒ khÄ• daniyÄ• ni ca.

piá¹‡á¸• apÄ• te ca sampanne, ambe Ä• malakÄ• ni ca ||

<939> á¹• 21 ``bhesajjesu yathÄ• vejjÄ• , kiccÄ• kicce yathÄ• gihÄ«.

gaá¹‡ikÄ• va vibhÅ«sÄ• yaá¹ƒ, issare khattiyÄ• yathÄ• ||

<940> á¹• 21 ``nekatikÄ• \Ee 86/ vaÃ±canikÄ• , kÅ«á¹-asakkhÄ« apÄ• á¹-ukÄ• .

bahÅ«hi parikappehi, Ä• misaá¹ƒ paribhuÃ±jare ||

<941> á¹• 21 ``lesakappe pariyÄ• ye, parikappenudhÄ• vitÄ• .

jÄ«vikatthÄ• upÄ• yena, saá¹…kaá¸• á¸• hanti bahuá¹ƒ dhanaá¹ƒ ||

<942> á¹• 21 ``upaá¹-á¹-hÄ• penti \Be 340/ \Ne 272/ parisaá¹ƒ, kammato no ca dhammato.

dhammaá¹ƒ paresaá¹ƒ desenti, lÄ• bhato no ca atthato ||

<943> á¹• 21 ``saá¹…ghalÄ• bhassa bhaá¹‡á¸• anti, saá¹…ghato paribÄ• hirÄ• .

paralÄ• bhopajÄ«vantÄ• , ahirÄ«kÄ• na lajjare ||

<944> á¹• 21 ``nÄ• nuyuttÄ• tathÄ• eke, muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

sambhÄ• vanaá¹ƒyevicchanti, lÄ• bhasakkÄ• ramucchitÄ• ||

<945> á¹• 21 ``evaá¹ƒ nÄ• nappayÄ• tamhi, na dÄ• ni sukaraá¹ƒ tathÄ• .

aphusitaá¹ƒ \Se 397/ vÄ• phusituá¹ƒ, phusitaá¹ƒ vÄ• nurakkhituá¹ƒ ||

<946> á¹• 21 ``yathÄ• kaá¹‡á¹-akaá¹-á¹-hÄ• namhi, careyya anupÄ• hano.

satiá¹ƒ upaá¹-á¹-hapetvÄ• na, evaá¹ƒ gÄ• me munÄ« care ||

<947> á¹• 21 ``saritvÄ• pubbake yogÄ«, tesaá¹ƒ vattamanussaraá¹ƒ.

kiÃ±cÄ• pi pacchimo kÄ• lo, phuseyya amataá¹ƒ padaá¹ƒ ||

<948> á¹• 21 ``idaá¹ƒ vatvÄ• sÄ• lavane, samaá¹‡o bhÄ• vitindriyo.

brÄ• hmaá¹‡o parinibbÄ• yÄ«, isi khÄ«á¹‡apunabbhavoâ€™â€™ ti ||

... pÄ• rÄ• pariyo {pÄ• rÄ• sariyo (Se) } thero ....

vÄ«satinipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

adhimutto pÄ• rÄ• pariyo, telakÄ• ni raá¹-á¹-hapÄ• lo.

mÄ• lukyaselo bhaddiyo, aá¹…guli dibbacakkhuko ||

pÄ• rÄ• pariyo dasete, vÄ«samhi parikittitÄ• .

gÄ• thÄ• yo dve satÄ• honti, paÃ±catÄ• lÄ«sa {244 gÄ• thÄ• yoyeva dissanti} uttarinti ||

17. tiá¹ƒsanipÄ• to

1. phussattheragÄ• thÄ•

<949> á¹• 21 pÄ• sÄ• dike \Be 341/ \Ne 273/ \Ee 87/ bahÅ« disvÄ• , bhÄ• vitatte susaá¹ƒvu

isi paá¹‡á¸• arasagotto {paá¹‡á¸• arassa gotto (Ce) }, apucchi phussasavhayaá¹ƒ ||

<950> á¹• 21 ``kiá¹ƒchandÄ• \Se 398/ kimadhippÄ• yÄ• , kimÄ• kappÄ• bhavissare.

anÄ• gatamhi kÄ• lamhi, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

<951> á¹• 21 ``suá¹‡ohi vacanaá¹ƒ mayhaá¹ƒ, isipaá¹‡á¸• arasavhaya.

sakkaccaá¹ƒ upadhÄ• rehi, Ä• cikkhissÄ• myanÄ• gataá¹ƒ ||

<952> á¹• 21 ``kodhanÄ• upanÄ• hÄ« ca, makkhÄ« thambhÄ« saá¹-hÄ• bahÅ«.

ussukÄ« nÄ• nÄ• vÄ• dÄ• ca, bhavissanti anÄ• gate ||

<953> á¹• 21 ``aÃ±Ã±Ä• tamÄ• nino dhamme, gambhÄ«re tÄ«ragocarÄ• .

lahukÄ• agaru dhamme, aÃ±Ã±amaÃ±Ã±amagÄ• ravÄ• ||

<954> á¹• 21 ``bahÅ« Ä• dÄ«navÄ• loke, uppajjissantyanÄ• gate.

sudesitaá¹ƒ imaá¹ƒ dhammaá¹ƒ, kilesessanti {kilesissanti (Ce), kilisissanti (Se Katthaci) } du

<955> á¹• 21 ``guá¹‡ahÄ«nÄ• pi saá¹…ghamhi, voharantÄ• visÄ• radÄ• .

balavanto bhavissanti, mukharÄ• assutÄ• vino ||

<956> á¹• 21 ``guá¹‡avantopi saá¹…ghamhi, voharantÄ• yathÄ• tthato.

dubbalÄ• te bhavissanti, hirÄ«manÄ• anatthikÄ• ||

<957> á¹• 21 ``rajataá¹ƒ jÄ• tarÅ«paÃ±ca, khettaá¹ƒ vatthumajeá¸·akaá¹ƒ.

dÄ• sidÄ• saÃ±ca dummedhÄ• , sÄ• diyissantyanÄ• gate ||

<958> á¹• 21 ``ujjhÄ• nasaÃ±Ã±ino bÄ• lÄ• , sÄ«lesu asamÄ• hitÄ• .

unnaá¸·Ä• vicarissanti, kalahÄ• bhiratÄ• magÄ• ||

<959> á¹• 21 ``uddhatÄ• ca bhavissanti, nÄ«lacÄ«varapÄ• rutÄ• .

kuhÄ• \Se 399/ thaddhÄ• lapÄ• siá¹…gÄ«, carissantyariyÄ• viya ||

<960> á¹• 21 ``telasaá¹‡á¹-hehi kesehi, capalÄ• aÃ±janakkhikÄ• .

rathiyÄ• ya gamissanti, dantavaá¹‡á¹‡ikapÄ• rutÄ• ||

<961> á¹• 21 ``ajegucchaá¹ƒ \Be 342/ \Ne 274/ vimuttehi, surattaá¹ƒ arahaddhajaá¹ƒ.

jigucchissanti kÄ• sÄ• vaá¹ƒ, odÄ• tesu samucchitÄ• {odÄ• te susamucchitÄ• (Ce) } ||

<962> á¹• 21 ``lÄ• bhakÄ• mÄ• bhavissanti, kusÄ«tÄ• hÄ«navÄ«riyÄ• .

kicchantÄ• vanapatthÄ• ni, gÄ• mantesu vasissare ||

<963> á¹• 21 ``ye \Ee 88/ ye lÄ• bhaá¹ƒ labhissanti, micchÄ• jÄ«varatÄ• sadÄ• .

te teva anusikkhantÄ• , bhajissanti asaá¹ƒyatÄ• ||

<964> á¹• 21 ``ye ye alÄ• bhino lÄ• bhaá¹ƒ, na te pujjÄ• bhavissare.

supesalepi te dhÄ«re, sevissanti na te tadÄ• ||

<965> á¹• 21 ``milakkhurajanaá¹ƒ rattaá¹ƒ {pilakkharajanaá¹ƒ rattaá¹ƒ (?) }, garahantÄ• sa

titthiyÄ• naá¹ƒ dhajaá¹ƒ keci, dhÄ• rissantyavadÄ• takaá¹ƒ ||

<966> á¹• 21 ``agÄ• ravo ca kÄ• sÄ• ve, tadÄ• tesaá¹ƒ bhavissati.

paá¹-isaá¹…khÄ• ca kÄ• sÄ• ve, bhikkhÅ«naá¹ƒ na bhavissati ||

<967> á¹• 21 ``abhibhÅ«tassa dukkhena, sallaviddhassa ruppato.

paá¹-isaá¹…khÄ• mahÄ• ghorÄ• , nÄ• gassÄ• si acintiyÄ• ||

<968> á¹• 21 ``chaddanto hi tadÄ• disvÄ• , surattaá¹ƒ arahaddhajaá¹ƒ.

tÄ• vadeva bhaá¹‡Ä« gÄ• thÄ• , gajo atthopasaá¹ƒhitÄ• â€™â€™ ||

<969> á¹• 21 {Dhp 9; J I 2.141; I 16.122} ``anikkasÄ• vo \Se 400/ kÄ• sÄ• vaá¹ƒ, yo vatthaá
{paridahissati (Ce Se) }.

apeto damasaccena, na so kÄ• sÄ• vamarahati ||

<970> á¹• 21 ``yo ca vantakÄ• sÄ• vassa, sÄ«lesu susamÄ• hito.

upeto damasaccena, sa ve kÄ• sÄ• vamarahati ||

<971> á¹• 21 ``vipannasÄ«lo dummedho, pÄ• kaá¹-o kÄ• makÄ• riyo.

vibbhantacitto nissukko, na so kÄ• sÄ• vamarahati ||

<972> á¹• 21 ``yo ca sÄ«lena sampanno, vÄ«tarÄ• go samÄ• hito.

odÄ• tamanasaá¹…kappo, sa ve kÄ• sÄ• vamarahati ||

<973> á¹• 21 ``uddhato unnaá¸·o bÄ• lo, sÄ«laá¹ƒ yassa na vijjati.

odÄ• takaá¹ƒ arahati, kÄ• sÄ• vaá¹ƒ kiá¹ƒ karissati ||

<974> á¹• 21 ``bhikkhÅ« \Be 343/ ca bhikkhuniyo ca, duá¹-á¹-hacittÄ• anÄ• darÄ• .

tÄ• dÄ«naá¹ƒ mettacittÄ• naá¹ƒ, niggaá¹‡hissantyanÄ• gate ||

<975> á¹• 21 ``sikkhÄ• pentÄ• pi therehi, bÄ• lÄ• cÄ«varadhÄ• raá¹‡aá¹ƒ.

na suá¹‡issanti dummedhÄ• , pÄ• kaá¹-Ä• kÄ• makÄ• riyÄ• ||

<976> á¹• 21 ``te \Ne 275/ tathÄ• sikkhitÄ• bÄ• lÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ agÄ• ravÄ• .

nÄ• diyissantupajjhÄ• ye, khaá¸·uá¹…ko viya sÄ• rathiá¹ƒ ||

<977> á¹• 21 ``evaá¹ƒ anÄ• gataddhÄ• naá¹ƒ, paá¹-ipatti bhavissati.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, patte kÄ• lamhi pacchime ||

<978> á¹• 21 ``purÄ• Ä• gacchate etaá¹ƒ, anÄ• gataá¹ƒ mahabbhayaá¹ƒ.

subbacÄ• hotha sakhilÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• ||

<979> á¹• 21 ``mettacittÄ• \Se 401/ kÄ• ruá¹‡ikÄ• , hotha sÄ«lesu saá¹ƒvutÄ• .

Ä• raddhavÄ«riyÄ• pahitattÄ• , niccaá¹ƒ daá¸·haparakkamÄ• ||

<980> á¹• 21 ``pamÄ• daá¹ƒ \Ee 89/ bhayato disvÄ• , appamÄ• daÃ±ca khemato.

bhÄ• vethaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, phusantÄ• amataá¹ƒ padaâ€™â€™ nti ||

... phusso thero ....

2. sÄ• riputtattheragÄ• thÄ•

<981> á¹• 21 ``yathÄ• cÄ• rÄ« yathÄ• sato satÄ«mÄ• , yatasaá¹…kappajjhÄ• yi appamatto

ajjhattarato samÄ• hitatto, eko santusito tamÄ• hu bhikkhuá¹ƒ ||

<982> á¹• 21 ``allaá¹ƒ sukkhaá¹ƒ vÄ• bhuÃ±janto, na bÄ• á¸·haá¹ƒ suhito siyÄ• .

Å«nÅ«daro mitÄ• hÄ• ro, sato bhikkhu paribbaje ||

<983> á¹• 21 ``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<984> á¹• 21 ``kappiyaá¹ƒ taá¹ƒ ce chÄ• deti, cÄ«varaá¹ƒ idamatthikaá¹ƒ {idamatthitaá¹ƒ (C

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<985> á¹• 21 ``pallaá¹…kena \Be 344/ nisinnassa, jaá¹‡á¹‡uke nÄ• bhivassati.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhuno ||

<986> á¹• 21 {SN b IV 253; It 53} ``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

ubhayantarena \Se 402/ {ubhayamantare (Ce) } nÄ• hosi, kena lokasmi kiá¹ƒ siyÄ• ||

<987> á¹• 21 ``mÄ• me kadÄ• ci pÄ• piccho, kusÄ«to hÄ«navÄ«riyo.

appassuto anÄ• daro, kena lokasmi kiá¹ƒ siyÄ• ||

<988> á¹• 21 ``bahussuto \Ne 276/ ca medhÄ• vÄ«, sÄ«lesu susamÄ• hito.

cetosamathamanuyutto, api muddhani tiá¹-á¹-hatu ||

<989> á¹• 21 ``yo papaÃ±camanuyutto, papaÃ±cÄ• bhirato mago.

virÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

<990> á¹• 21 ``yo ca papaÃ±caá¹ƒ hitvÄ• na, nippapaÃ±capathe rato.

Ä• rÄ• dhayÄ« so nibbÄ• naá¹ƒ, yogakkhemaá¹ƒ anuttaraá¹ƒ ||

<991> á¹• 21 {Dhp 98} ``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaá¹ƒ ||

<992> á¹• 21 ``ramaá¹‡Ä«yÄ• ni araÃ±Ã±Ä• ni, yattha na ramatÄ« jano.

vÄ«tarÄ• gÄ• ramissanti, na te kÄ• magavesino ||

<993> á¹• 21 {Dhp 76} ``nidhÄ«naá¹ƒva pavattÄ• raá¹ƒ, yaá¹ƒ passe vajjadassinaá¹ƒ.

niggayhavÄ• diá¹ƒ \Ee 90/ medhÄ• viá¹ƒ, tÄ• disaá¹ƒ paá¹‡á¸• itaá¹ƒ bhaje.

tÄ• disaá¹ƒ bhajamÄ• nassa, seyyo hoti na pÄ• piyo ||

<994> á¹• 21 {Dhp 77} ``ovadeyyÄ• nusÄ• seyya, asabbhÄ• ca nivÄ• raye.

sataÃ±hi so piyo hoti, asataá¹ƒ hoti appiyo ||

<995> á¹• 21 ``aÃ±Ã±assa bhagavÄ• buddho, dhammaá¹ƒ desesi cakkhumÄ• .

dhamme \Se 403/ desiyamÄ• namhi, sotamodhesimatthiko.

taá¹ƒ me amoghaá¹ƒ savanaá¹ƒ, vimuttomhi anÄ• savo ||

<996> á¹• 21 ``neva pubbenivÄ• sÄ• ya, napi dibbassa cakkhuno.

cetopariyÄ• ya iddhiyÄ• , cutiyÄ• upapattiyÄ• .

sotadhÄ• tuvisuddhiyÄ• , paá¹‡idhÄ« me na vijjati {Kv 378} ||

<997> á¹• 21 ``rukkhamÅ«laá¹ƒva \Be 345/ nissÄ• ya, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto

paÃ±Ã±Ä• ya uttamo thero, upatissova {upatisso ca (Ce Katthaci) } jhÄ• yati ||

<998> á¹• 21 ``avitakkaá¹ƒ samÄ• panno, sammÄ• sambuddhasÄ• vako.

ariyena tuá¹‡hÄ«bhÄ• vena, upeto hoti tÄ• vade ||

<999> á¹• 21 {Ud 24} ``yathÄ• pi pabbato selo, acalo suppatiá¹-á¹-hito.

evaá¹ƒ mohakkhayÄ• bhikkhu, pabbatova na vedhati ||

<1000> á¹• 21 ``anaá¹…gaá¹‡assa posassa, niccaá¹ƒ sucigavesino.

vÄ• laggamattaá¹ƒ pÄ• passa, abbhamattaá¹ƒva khÄ• yati ||

<1001> á¹• 21 ``nÄ• bhinandÄ• mi \Ne 277/ maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

nikkhipissaá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, sampajÄ• no patissato ||

<1002> á¹• 21 ``nÄ• bhinandÄ• mi maraá¹‡aá¹ƒ, nÄ• bhinandÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• ||

<1003> á¹• 21 ``ubhayena midaá¹ƒ maraá¹‡ameva, nÄ• maraá¹‡aá¹ƒ pacchÄ• vÄ• pure v

paá¹-ipajjatha mÄ• vinassatha, khaá¹‡o vo mÄ• upaccagÄ• ||

<1004> á¹• 21 ``nagaraá¹ƒ yathÄ• paccantaá¹ƒ, guttaá¹ƒ santarabÄ• hiraá¹ƒ.

evaá¹ƒ gopetha attÄ• naá¹ƒ, khaá¹‡o vo mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• \Se 404/ hi socanti, nirayamhi samappitÄ• ||

<1005> á¹• 21 ``upasanto uparato, mantabhÄ• á¹‡Ä« {mattabhÄ• á¹‡Ä« (Ce) } anuddhato.

dhunÄ• ti pÄ• pake dhamme, dumapattaá¹ƒva mÄ• luto ||

<1006> á¹• 21 ``upasanto uparato, mantabhÄ• á¹‡Ä« anuddhato.

appÄ• si {abbahi (Se), abhÄ• si (?) } pÄ• pake dhamme, dumapattaá¹ƒva mÄ• luto ||

<1007> á¹• 21 ``upasanto \Ee 91/ anÄ• yÄ• so, vippasanno anÄ• vilo.

kalyÄ• á¹‡asÄ«lo medhÄ• vÄ«, dukkhassantakaro siyÄ• ||

<1008> á¹• 21 ``na vissase ekatiyesu evaá¹ƒ, agÄ• risu pabbajitesu cÄ• pi.

sÄ• dhÅ«pi hutvÄ• na asÄ• dhu honti, asÄ• dhu hutvÄ• puna sÄ• dhu honti ||

<1009> á¹• 21 ``kÄ• macchando \Be 346/ ca byÄ• pÄ• do, thinamiddhaÃ±ca bhikkhuno.

uddhaccaá¹ƒ vicikicchÄ• ca, paÃ±cete cittakelisÄ• ||

<1010> á¹• 21 ``yassa sakkariyamÄ• nassa, asakkÄ• rena cÅ«bhayaá¹ƒ.

samÄ• dhi na vikampati, appamÄ• davihÄ• rino ||

<1011> á¹• 21 ``taá¹ƒ jhÄ• yinaá¹ƒ sÄ• tatikaá¹ƒ, sukhumadiá¹-á¹-hivipassakaá¹ƒ.

upÄ• dÄ• nakkhayÄ• rÄ• maá¹ƒ, Ä• hu sappuriso iti ||

<1012> á¹• 21 ``mahÄ• samuddo pathavÄ«, pabbato anilopi ca.

upamÄ• ya na yujjanti, satthu varavimuttiyÄ• ||

<1013> á¹• 21 ``cakkÄ• nuvattako \Se 405/ thero, mahÄ• Ã±Ä• á¹‡Ä« samÄ• hito.

pathavÄ• paggisamÄ• no, na rajjati na dussati ||

<1014> á¹• 21 ``paÃ±Ã±Ä• pÄ• ramitaá¹ƒ patto, mahÄ• buddhi mahÄ• mati.

ajaá¸·o jaá¸·asamÄ• no, sadÄ• carati nibbuto ||

<1015> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• ... pe ... bhavanetti samÅ«hatÄ• ||

<1016> á¹• 21 ``sampÄ• dethappamÄ• dena \Ne 278/, esÄ• me anusÄ• sanÄ«.

handÄ• haá¹ƒ parinibbissaá¹ƒ, vippamuttomhi sabbadhÄ«â€™â€™ ti ||

... sÄ• riputto thero ....

3. Ä• nandattheragÄ• thÄ•

<1017> á¹• 21 ``pisuá¹‡ena ca kodhanena ca, maccharinÄ• ca vibhÅ«tanandinÄ• .

sakhitaá¹ƒ na kareyya paá¹‡á¸• ito, pÄ• po kÄ• purisena saá¹…gamo ||

<1018> á¹• 21 ``saddhena ca pesalena ca, paÃ±Ã±avatÄ• bahussutena ca.

sakhitaá¹ƒ kareyya paá¹‡á¸• ito, bhaddo sappurisena saá¹…gamo ||

<1019> á¹• 21 ``passa cittakataá¹ƒ bimbaá¹ƒ ... pe ... yassa natthi dhuvaá¹ƒ á¹-hiti ||

<1020> á¹• 21 ``passa cittakataá¹ƒ bimbaá¹ƒ ... pe ... vatthehi sobhati ||

<1021> á¹• 21 ``alattakakatÄ• \Be 347/ ... pe ... no ca pÄ• ragavesino ||

<1022> á¹• 21 ``aá¹-á¹-hapadakatÄ• ... pe ... no ca pÄ• ragavesino ||

<1023> á¹• 21 ``aÃ±janÄ«va navÄ• ... pe ... no ca pÄ• ragavesino ||

<1024> á¹• 21 ``bahussuto cittakathÄ«, buddhassa paricÄ• rako.

pannabhÄ• ro visaÃ±Ã±utto, seyyaá¹ƒ kappeti gotamo ||

<1025> á¹• 21 ``khÄ«á¹‡Ä• savo visaÃ±Ã±utto, saá¹…gÄ• tÄ«to sunibbuto.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jÄ• timaraá¹‡apÄ• ragÅ« ||

<1026> á¹• 21 ``yasmiá¹ƒ \Ee 92/ patiá¹-á¹-hitÄ• dhammÄ• , buddhassÄ• diccabandhuno.

nibbÄ• nagamane magge, soyaá¹ƒ tiá¹-á¹-hati gotamo ||

<1027> á¹• 21 ``dvÄ• sÄ«ti \Se 406/ buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«tisahassÄ• ni, ye me dhammÄ• pavattino ||

<1028> á¹• 21 ``appassutÄ• yaá¹ƒ puriso, balibaddova jÄ«rati.

maá¹ƒsÄ• ni tassa vaá¸• á¸• hanti, paÃ±Ã±Ä• tassa na vaá¸• á¸• hati ||

<1029> á¹• 21 ``bahussuto appassutaá¹ƒ, yo sutenÄ• timaÃ±Ã±ati.

andho padÄ«padhÄ• rova, tatheva paá¹-ibhÄ• ti maá¹ƒ ||

<1030> á¹• 21 ``bahussutaá¹ƒ upÄ• seyya, sutaÃ±ca na vinÄ• saye.

taá¹ƒ mÅ«laá¹ƒ brahmacariyassa, tasmÄ• dhammadharo siyÄ• ||

<1031> á¹• 21 ``pubbÄ• paraÃ±Ã±Å« atthaÃ±Ã±Å«, niruttipadakovido.

suggahÄ«taÃ±ca gaá¹‡hÄ• ti, atthaÃ±copaparikkhati ||

<1032> á¹• 21 ``khantyÄ• \Ne 279/ chandikato {khantiyÄ• chandito (?) } hoti, ussahitvÄ•

samaye so padahati, ajjhattaá¹ƒ susamÄ• hito ||

<1033> á¹• 21 ``bahussutaá¹ƒ dhammadharaá¹ƒ, sappaÃ±Ã±aá¹ƒ buddhasÄ• vakaá¹ƒ.

dhammaviÃ±Ã±Ä• á¹‡amÄ• kaá¹…khaá¹ƒ, taá¹ƒ bhajetha tathÄ• vidhaá¹ƒ ||

<1034> á¹• 21 ``bahussuto dhammadharo, kosÄ• rakkho mahesino.

cakkhu sabbassa lokassa, pÅ«janÄ«yo bahussuto ||

<1035> á¹• 21 ``dhammÄ• rÄ• mo dhammarato, dhammaá¹ƒ anuvicintayaá¹ƒ.

dhammaá¹ƒ anussaraá¹ƒ bhikkhu, saddhammÄ• na parihÄ• yati ||

<1036> á¹• 21 ``kÄ• yamaccheragaruno \Be 348/ {garuko (Ce) }, hiyyamÄ• ne {hiyyamÄ• n

sarÄ«rasukhagiddhassa, kuto samaá¹‡aphÄ• sutÄ• ||

<1037> á¹• 21 ``na \Se 407/ pakkhanti disÄ• sabbÄ• , dhammÄ• na paá¹-ibhanti maá¹ƒ.

gate kalyÄ• á¹‡amittamhi, andhakÄ• raá¹ƒva khÄ• yati ||

<1038> á¹• 21 ``abbhatÄ«tasahÄ• yassa, atÄ«tagatasatthuno.

natthi etÄ• disaá¹ƒ mittaá¹ƒ, yathÄ• kÄ• yagatÄ• sati ||

<1039> á¹• 21 ``ye purÄ• á¹‡Ä• atÄ«tÄ• te, navehi na sameti me.

svajja ekova jhÄ• yÄ• mi, vassupetova pakkhimÄ• ||

<1040> á¹• 21 ``dassanÄ• ya abhikkante, nÄ• nÄ• verajjake bahÅ«.

mÄ• vÄ• rayittha sotÄ• ro, passantu samayo mamaá¹ƒ ||

<1041> á¹• 21 ``dassanÄ• ya \Ee 93/ abhikkante, nÄ• nÄ• verajjake puthu.

karoti satthÄ• okÄ• saá¹ƒ, na nivÄ• reti cakkhumÄ• ||

<1042> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni, sekhabhÅ«tassa me sato.

na kÄ• masaÃ±Ã±Ä• uppajji, passa dhammasudhammataá¹ƒ ||

<1043> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni, sekhabhÅ«tassa me sato.

na dosasaÃ±Ã±Ä• uppajji, passa dhammasudhammataá¹ƒ ||

<1044> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni, bhagavantaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

mettena kÄ• yakammena, chÄ• yÄ• va anapÄ• yinÄ« {anupÄ• yinÄ« (Se Katthaci) } ||

<1045> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni, bhagavantaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

mettena vacÄ«kammena, chÄ• yÄ• va anapÄ• yinÄ« ||

<1046> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni, bhagavantaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

mettena manokammena, chÄ• yÄ• va anapÄ• yinÄ« ||

<1047> á¹• 21 ``buddhassa \Se 408/ \Ne 280/ caá¹…kamantassa, piá¹-á¹-hito anucaá¹…ka

dhamme desiyamÄ• namhi, Ã±Ä• á¹‡aá¹ƒ me udapajjatha ||

<1048> á¹• 21 ``ahaá¹ƒ sakaraá¹‡Ä«yomhi, sekho appattamÄ• naso.

satthu ca parinibbÄ• naá¹ƒ, yo amhaá¹ƒ anukampako ||

<1049> á¹• 21 ``tadÄ• si \Be 349/ yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

sabbÄ• kÄ• ravarÅ«pete, sambuddhe parinibbute ||

<1050> á¹• 21 ``bahussuto dhammadharo, kosÄ• rakkho mahesino.

cakkhu sabbassa lokassa, Ä• nando parinibbuto ||

<1051> á¹• 21 ``bahussuto dhammadharo, kosÄ• rakkho mahesino.

cakkhu sabbassa lokassa, andhakÄ• re tamonudo ||

<1052> á¹• 21 ``gatimanto satimanto, dhitimanto ca yo isi.

saddhammadhÄ• rako thero, Ä• nando ratanÄ• karo ||

<1053> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... Ä• nando thero ....

tiá¹ƒsanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

phussopatisso Ä• nando, tayotime pakittitÄ• .

gÄ• thÄ• yo tattha saá¹…khÄ• tÄ• , sataá¹ƒ paÃ±ca ca uttarÄ«ti.

18. cattÄ• lÄ«sanipÄ• to

1. mahÄ• kassapattheragÄ• thÄ•

<1054> á¹• 21 ``na \Se 409/ \Be 350/ \Ne 281/ \Ee 94/ gaá¹‡ena purakkhato care, vimano h

nÄ• nÄ• janasaá¹…gaho dukho, iti disvÄ• na gaá¹‡aá¹ƒ na rocaye ||

<1055> á¹• 21 ``na kulÄ• ni upabbaje muni, vimano hoti samÄ• dhi dullabho.

so ussukko rasÄ• nugiddho, atthaá¹ƒ riÃ±cati yo sukhÄ• vaho ||

<1056> á¹• 21 ``paá¹…koti hi naá¹ƒ avedayuá¹ƒ, yÄ• yaá¹ƒ vandanapÅ«janÄ• kulesu.

sukhumaá¹ƒ salla durubbahaá¹ƒ, sakkÄ• ro kÄ• purisena dujjaho ||

<1057> á¹• 21 ``senÄ• sanamhÄ• oruyha, nagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ.

bhuÃ±jantaá¹ƒ purisaá¹ƒ kuá¹-á¹-hiá¹ƒ, sakkaccaá¹ƒ taá¹ƒ upaá¹-á¹-hahiá¹ƒ ||

<1058> á¹• 21 ``so me {taá¹ƒ (Ce Katthaci) } pakkena hatthena, Ä• lopaá¹ƒ upanÄ• mayi.

Ä• lopaá¹ƒ pakkhipantassa, aá¹…guli cettha {pettha (Ce Katthaci) } chijjatha ||

<1059> á¹• 21 ``kuá¹-á¹-amÅ«laÃ±ca {kuá¸• á¸• amÅ«laÃ±ca (Ce Se) } nissÄ• ya, Ä• lopaá

bhuÃ±jamÄ• ne vÄ• bhutte vÄ• , jegucchaá¹ƒ me na vijjati ||

<1060> á¹• 21 ``uttiá¹-á¹-hapiá¹‡á¸• o Ä• hÄ• ro, pÅ«timuttaÃ±ca osadhaá¹ƒ.

senÄ• sanaá¹ƒ rukkhamÅ«laá¹ƒ, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ.

yassete abhisambhutvÄ• {abhibhuÃ±jati (?) }, sa ve cÄ• tuddiso naro ||

<1061> á¹• 21 ``yattha eke vihaÃ±Ã±anti, Ä• ruhantÄ• siluccayaá¹ƒ.

tassa buddhassa dÄ• yÄ• do, sampajÄ• no patissato.

iddhibalenupatthaddho \Se 410/, kassapo abhirÅ«hati ||

<1062> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto \Be 351/, selamÄ• ruyha kassapo.

jhÄ• yati anupÄ• dÄ• no, pahÄ«nabhayabheravo ||

<1063> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto, selamÄ• ruyha kassapo.

jhÄ• yati anupÄ• dÄ• no, á¸• ayhamÄ• nesu nibbuto ||

<1064> á¹• 21 ``piá¹‡á¸• apÄ• tapaá¹-ikkanto, selamÄ• ruyha kassapo.

jhÄ• yati anupÄ• dÄ• no, katakicco anÄ• savo ||

<1065> á¹• 21 ``karerimÄ• lÄ• vitatÄ• \Ne 282/ \Ee 95/, bhÅ«mibhÄ• gÄ• manoramÄ• .

kuÃ±jarÄ• bhirudÄ• rammÄ• , te selÄ• ramayanti maá¹ƒ ||

<1066> á¹• 21 ``nÄ«labbhavaá¹‡á¹‡Ä• rucirÄ• , vÄ• risÄ«tÄ• sucindharÄ• .

indagopakasaÃ±channÄ• , te selÄ• ramayanti maá¹ƒ ||

<1067> á¹• 21 ``nÄ«labbhakÅ«á¹-asadisÄ• , kÅ«á¹-Ä• gÄ• ravarÅ«pamÄ• .

vÄ• raá¹‡Ä• bhirudÄ• rammÄ• , te selÄ• ramayanti maá¹ƒ ||

<1068> á¹• 21 ``abhivuá¹-á¹-hÄ• rammatalÄ• , nagÄ• isibhi sevitÄ• .

abbhunnaditÄ• sikhÄ«hi, te selÄ• ramayanti maá¹ƒ ||

<1069> á¹• 21 ``alaá¹ƒ jhÄ• yitukÄ• massa, pahitattassa me sato.

alaá¹ƒ me atthakÄ• massa {attakÄ• massa (?) }, pahitattassa bhikkhuno ||

<1070> á¹• 21 ``alaá¹ƒ me phÄ• sukÄ• massa, pahitattassa bhikkhuno.

alaá¹ƒ me yogakÄ• massa, pahitattassa tÄ• dino ||

<1071> á¹• 21 ``umÄ• pupphena samÄ• nÄ• , gaganÄ• vabbhachÄ• ditÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• \Se 411/, te selÄ• ramayanti maá¹ƒ ||

<1072> á¹• 21 ``anÄ• kiá¹‡á¹‡Ä• gahaá¹-á¹-hehi, migasaá¹…ghanisevitÄ• .

nÄ• nÄ• dijagaá¹‡Ä• kiá¹‡á¹‡Ä• , te selÄ• ramayanti maá¹ƒ ||

<1073> á¹• 21 ``acchodikÄ• puthusilÄ• , gonaá¹…gulamigÄ• yutÄ• .

ambusevÄ• lasaÃ±channÄ• , te selÄ• ramayanti maá¹ƒ ||

<1074> á¹• 21 ``na paÃ±caá¹…gikena turiyena, rati me hoti tÄ• disÄ«.

yathÄ• ekaggacittassa, sammÄ• dhammaá¹ƒ vipassato ||

<1075> á¹• 21 ``kammaá¹ƒ \Be 352/ bahukaá¹ƒ na kÄ• raye, parivajjeyya janaá¹ƒ na uyyan

ussukko so rasÄ• nugiddho, atthaá¹ƒ riÃ±cati yo sukhÄ• vaho ||

<1076> á¹• 21 ``kammaá¹ƒ bahukaá¹ƒ na kÄ• raye, parivajjeyya anattaneyyametaá¹ƒ.

kicchati kÄ• yo kilamati, dukkhito so samathaá¹ƒ na vindati ||

<1077> á¹• 21 ``oá¹-á¹-happahatamattena, attÄ• nampi na passati.

patthaddhagÄ«vo carati, ahaá¹ƒ seyyoti maÃ±Ã±ati ||

<1078> á¹• 21 ``aseyyo seyyasamÄ• naá¹ƒ, bÄ• lo maÃ±Ã±ati attÄ• naá¹ƒ.

na taá¹ƒ viÃ±Ã±Å« pasaá¹ƒsanti, patthaddhamÄ• nasaá¹ƒ naraá¹ƒ ||

<1079> á¹• 21 ``yo \Ne 283/ ca seyyohamasmÄ«ti, nÄ• haá¹ƒ seyyoti vÄ• pana.

hÄ«no taá¹ƒsadiso {tÄ«nohaá¹ƒ sadiso (Se) } vÄ• ti, vidhÄ• su na vikampati ||

<1080> á¹• 21 ``paÃ±Ã±avantaá¹ƒ \Ee 96/ tathÄ• tÄ• diá¹ƒ, sÄ«lesu susamÄ• hitaá¹ƒ.

cetosamathamanuttaá¹ƒ, taÃ±ce viÃ±Ã±Å« pasaá¹ƒsare ||

<1081> á¹• 21 ``yassa \Se 412/ sabrahmacÄ• rÄ«su, gÄ• ravo nÅ«palabbhati.

Ä• rakÄ• hoti saddhammÄ• , nabhato puthavÄ« yathÄ• ||

<1082> á¹• 21 ``yesaÃ±ca hiri ottappaá¹ƒ, sadÄ• sammÄ• upaá¹-á¹-hitaá¹ƒ.

virÅ«á¸·habrahmacariyÄ• te, tesaá¹ƒ khÄ«á¹‡Ä• punabbhavÄ• ||

<1083> á¹• 21 ``uddhato capalo bhikkhu, paá¹ƒsukÅ«lena pÄ• ruto.

kapÄ«va sÄ«hacammena, na so tenupasobhati ||

<1084> á¹• 21 ``anuddhato acapalo, nipako saá¹ƒvutindriyo.

sobhati paá¹ƒsukÅ«lena, sÄ«hova girigabbhare ||

<1085> á¹• 21 ``ete sambahulÄ• devÄ• , iddhimanto yasassino.

dasadevasahassÄ• ni, sabbe te brahmakÄ• yikÄ• ||

<1086> á¹• 21 ``dhammasenÄ• patiá¹ƒ vÄ«raá¹ƒ, mahÄ• jhÄ• yiá¹ƒ samÄ• hitaá¹ƒ.

sÄ• riputtaá¹ƒ namassantÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<1087> á¹• 21 `` `namo \Be 353/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te nÄ• bhijÄ• nÄ• ma, yampi nissÄ• ya jhÄ• yati {jhÄ• yasi (Katthaci-a) } ||

<1088> á¹• 21 `` `accheraá¹ƒ vata buddhÄ• naá¹ƒ, gambhÄ«ro gocaro sako.

ye mayaá¹ƒ nÄ• bhijÄ• nÄ• ma, vÄ• lavedhisamÄ• gatÄ• â€™ ||

<1089> á¹• 21 ``taá¹ƒ tathÄ• devakÄ• yehi, pÅ«jitaá¹ƒ pÅ«janÄ• rahaá¹ƒ.

sÄ• riputtaá¹ƒ tadÄ• disvÄ• , kappinassa sitaá¹ƒ ahu ||

<1090> á¹• 21 ``yÄ• vatÄ• buddhakhettamhi, á¹-hapayitvÄ• mahÄ• muniá¹ƒ.

dhutaguá¹‡e visiá¹-á¹-hohaá¹ƒ, sadiso me na vijjati ||

<1091> á¹• 21 ``pariciá¹‡á¹‡o \Se 413/ mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, natthi dÄ• ni punabbhavo ||

<1092> á¹• 21 ``na \Ne 284/ cÄ«vare na sayane, bhojane nupalimpati.

gotamo anappameyyo, muá¸·Ä• lapupphaá¹ƒ vimalaá¹ƒva.

ambunÄ• nekkhammaninno, tibhavÄ• bhinissaá¹-o ||

<1093> á¹• 21 ``satipaá¹-á¹-hÄ• nagÄ«vo so, saddhÄ• hattho mahÄ• muni.

paÃ±Ã±Ä• sÄ«so mahÄ• Ã±Ä• á¹‡Ä«, sadÄ• carati nibbutoâ€™â€™ ti ||

... mahÄ• kassapo thero ....

cattÄ• lÄ«sanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

cattÄ• lÄ«sanipÄ• tamhi, mahÄ• kassapasavhayo.

ekova thero gÄ• thÄ• yo, cattÄ• sÄ«la duvepi cÄ• ti ||

19. paÃ±Ã±Ä• sanipÄ• to

1. tÄ• lapuá¹-attheragÄ• thÄ•

<1094> á¹• 21 ``kadÄ• \Be 354/ \Ne 285/ \Ee 97/ nuhaá¹ƒ pabbatakandarÄ• su, ekÄ• kiyo

aniccato sabbabhavaá¹ƒ vipassaá¹ƒ, taá¹ƒ me idaá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1095> á¹• 21 ``kadÄ• nuhaá¹ƒ bhinnapaá¹-andharo muni, kÄ• sÄ• vavattho \Se 414/ ama

rÄ• gaÃ±ca dosaÃ±ca tatheva mohaá¹ƒ, hantvÄ• sukhÄ« pavanagato vihassaá¹ƒ ||

<1096> á¹• 21 ``kadÄ• aniccaá¹ƒ vadharoganÄ«á¸·aá¹ƒ, kÄ• yaá¹ƒ imaá¹ƒ maccujarÄ• yu

vipassamÄ• no vÄ«tabhayo vihassaá¹ƒ, eko vane taá¹ƒ nu kadÄ• bhavissati ||

<1097> á¹• 21 ``kadÄ• nuhaá¹ƒ bhayajananiá¹ƒ dukhÄ• vahaá¹ƒ, taá¹‡hÄ• lataá¹ƒ bahuvi

paÃ±Ã±Ä• mayaá¹ƒ tikhiá¹‡amasiá¹ƒ gahetvÄ• , chetvÄ• vase tampi kadÄ• bhavissati ||

<1098> á¹• 21 ``kadÄ• nu paÃ±Ã±Ä• mayamuggatejaá¹ƒ, satthaá¹ƒ isÄ«naá¹ƒ sahasÄ• di

mÄ• raá¹ƒ sasenaá¹ƒ sahasÄ• bhaÃ±jissaá¹ƒ, sÄ«hÄ• sane taá¹ƒ nu kadÄ• bhavissati ||

<1099> á¹• 21 ``kadÄ• nuhaá¹ƒ sabbhi samÄ• gamesu, diá¹-á¹-ho bhave dhammagarÅ«hi

yÄ• thÄ• vadassÄ«hi jitindriyehi, padhÄ• niyo \Se 415/ taá¹ƒ nu kadÄ• bhavissati ||

<1100> á¹• 21 ``kadÄ• nu maá¹ƒ tandi khudÄ• pipÄ• sÄ• , vÄ• tÄ• tapÄ• kÄ«á¹-asarÄ«sa

na bÄ• dhayissanti na taá¹ƒ giribbaje, atthatthiyaá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1101> á¹• 21 ``kadÄ• \Be 355/ \Ee 98/ nu kho yaá¹ƒ viditaá¹ƒ mahesinÄ• , cattÄ• ri sacc

samÄ• hitatto satimÄ• agacchaá¹ƒ, paÃ±Ã±Ä• ya taá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1102> á¹• 21 ``kadÄ• nu rÅ«pe amite ca sadde, gandhe rase phusitabbe ca dhamme.

Ä• dittatohaá¹ƒ samathehi yutto, paÃ±Ã±Ä• ya dacchaá¹ƒ tadidaá¹ƒ kadÄ• me ||

<1103> á¹• 21 ``kadÄ• nuhaá¹ƒ dubbacanena vutto, tatonimittaá¹ƒ vimano na hessaá¹ƒ.

atho pasatthopi tatonimittaá¹ƒ, tuá¹-á¹-ho na hessaá¹ƒ tadidaá¹ƒ kadÄ• me ||

<1104> á¹• 21 ``kadÄ• nu kaá¹-á¹-he ca tiá¹‡e latÄ• ca, khandhe imehaá¹ƒ amite ca dham

ajjhattikÄ• neva ca bÄ• hirÄ• ni ca, samaá¹ƒ \Se 416/ tuleyyaá¹ƒ tadidaá¹ƒ kadÄ• me ||

<1105> á¹• 21 ``kadÄ• nu maá¹ƒ pÄ• vusakÄ• lamegho, navena toyena sacÄ«varaá¹ƒ var

isippayÄ• tamhi pathe vajantaá¹ƒ, ovassate taá¹ƒ nu kadÄ• bhavissati ||

<1106> á¹• 21 ``kadÄ• \Ne 286/ mayÅ«rassa sikhaá¹‡á¸• ino vane, dijassa sutvÄ• girigab

paccuá¹-á¹-hahitvÄ• amatassa pattiyÄ• , saá¹ƒcintaye taá¹ƒ nu kadÄ• bhavissati ||

<1107> á¹• 21 ``kadÄ• nu gaá¹…gaá¹ƒ yamunaá¹ƒ sarassatiá¹ƒ, pÄ• tÄ• lakhittaá¹ƒ vaá¸·a
{balavÄ• mukhaÃ±ca (Katthaci) }.

asajjamÄ• no patareyyamiddhiyÄ• , vibhiá¹ƒsanaá¹ƒ taá¹ƒ nu kadÄ• bhavissati ||

<1108> á¹• 21 ``kadÄ• \Be 356/ nu nÄ• gova asaá¹…gacÄ• rÄ«, padÄ• laye kÄ• maguá¹‡

nibbajjayaá¹ƒ sabbasubhaá¹ƒ nimittaá¹ƒ, jhÄ• ne yuto taá¹ƒ nu kadÄ• bhavissati ||

<1109> á¹• 21 ``kadÄ• \Ee 99/ iá¹‡aá¹-á¹-ova daliddako {daá¸·iddako (Ce) } nidhiá¹ƒ, Ä• rÄ
pÄ«á¸·ito.

tuá¹-á¹-ho bhavissaá¹ƒ \Se 417/ adhigamma sÄ• sanaá¹ƒ, mahesino taá¹ƒ nu kadÄ• bhavis

<1110> á¹• 21 ``bahÅ«ni vassÄ• ni tayÄ• mhi yÄ• cito, `agÄ• ravÄ• sena alaá¹ƒ nu te idaá¹

taá¹ƒ dÄ• ni maá¹ƒ pabbajitaá¹ƒ samÄ• naá¹ƒ, kiá¹ƒkÄ• raá¹‡Ä• citta tuvaá¹ƒ na yuÃ±jasi |

<1111> á¹• 21 ``nanu ahaá¹ƒ citta tayÄ• mhi yÄ• cito, `giribbaje citrachadÄ• vihaá¹…gamÄ

mahindaghosatthanitÄ• bhigajjino, te taá¹ƒ ramessanti vanamhi jhÄ• yinaá¹ƒ ||

<1112> á¹• 21 ``kulamhi mitte ca piye ca Ã±Ä• take, khiá¸• á¸• Ä• ratiá¹ƒ kÄ• maguá¹‡aÃ±

sabbaá¹ƒ pahÄ• ya imamajjhupÄ• gato, athopi tvaá¹ƒ citta na mayha tussasi ||

<1113> á¹• 21 ``mameva etaá¹ƒ na hi tvaá¹ƒ paresaá¹ƒ, sannÄ• hakÄ• le paridevitena kiá¹

sabbaá¹ƒ idaá¹ƒ calamiti pekkhamÄ• no, abhinikkhamiá¹ƒ amatapadaá¹ƒ jigÄ«saá¹ƒ ||

<1114> á¹• 21 ``suyuttavÄ• dÄ« dvipadÄ• namuttamo, mahÄ• bhisakko naradammasÄ• ra

`cittaá¹ƒ \Se 418/ calaá¹ƒ makkaá¹-asannibhaá¹ƒ iti, avÄ«tarÄ• gena sudunnivÄ• rayaá¹ƒâ€

<1115> á¹• 21 ``kÄ• mÄ• \Be 357/ hi citrÄ• madhurÄ• manoramÄ• , aviddasÅ« yattha sit

te dukkhamicchanti punabbhavesino, cittena nÄ«tÄ• niraye nirÄ• katÄ• ||

<1116> á¹• 21 `` `mayÅ«rakoÃ±cÄ• bhirutamhi kÄ• nane, dÄ«pÄ«hi byagghehi purakkhato

kÄ• ye apekkhaá¹ƒ jaha mÄ• virÄ• dhayaâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1117> á¹• 21 `` `bhÄ• vehi \Ee 100/ jhÄ• nÄ• ni ca indriyÄ• ni ca, balÄ• ni bojjhaá¹…gasa

tisso ca vijjÄ• phusa buddhasÄ• saneâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1118> á¹• 21 `` `bhÄ• vehi maggaá¹ƒ amatassa pattiyÄ• , niyyÄ• nikaá¹ƒ sabbadukhakkh

aá¹-á¹-haá¹…gikaá¹ƒ sabbakilesasodhanaá¹ƒâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1119> á¹• 21 `` `dukkhanti khandhe paá¹-ipassa yoniso, yato \Se 419/ ca dukkhaá¹ƒ samu

idheva dukkhassa karohi antaá¹ƒâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1120> á¹• 21 `` `aniccaá¹ƒ \Ne 287/ dukkhanti vipassa yoniso, suÃ±Ã±aá¹ƒ anattÄ• ti agh

manovicÄ• re uparundha cetasoâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1121> á¹• 21 `` `muá¹‡á¸• o virÅ«po abhisÄ• pamÄ• gato, kapÄ• lahatthova kulesu bhikkh

yuÃ±jassu satthuvacane mahesinoâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1122> á¹• 21 `` `susaá¹ƒvutatto \Be 358/ visikhantare caraá¹ƒ, kulesu kÄ• mesu asaá¹…g

cando yathÄ• dosinapuá¹‡á¹‡amÄ• siyÄ• â€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1123> á¹• 21 `` `Ä• raÃ±Ã±iko hohi ca piá¹‡á¸• apÄ• tiko, sosÄ• niko hohi ca paá¹ƒsukÅ«

nesajjiko hohi sadÄ• dhute ratoâ€™, itissu maá¹ƒ citta pure niyuÃ±jasi ||

<1124> á¹• 21 ``ropetva \Se 420/ rukkhÄ• ni yathÄ• phalesÄ«, mÅ«le taruá¹ƒ chettu tamev

tathÅ«pamaá¹ƒ cittamidaá¹ƒ karosi, yaá¹ƒ maá¹ƒ aniccamhi cale niyuÃ±jasi ||

<1125> á¹• 21 ``arÅ«pa dÅ«raá¹…gama ekacÄ• ri, na te karissaá¹ƒ vacanaá¹ƒ idÄ• nihaá¹

dukkhÄ• hi kÄ• mÄ• kaá¹-ukÄ• mahabbhayÄ• , nibbÄ• namevÄ• bhimano carissaá¹ƒ ||

<1126> á¹• 21 ``nÄ• haá¹ƒ alakkhyÄ• ahirikkatÄ• ya vÄ• , na cittahetÅ« na ca dÅ«rakanta

Ä• jÄ«vahetÅ« ca ahaá¹ƒ na nikkhamiá¹ƒ, kato ca te citta paá¹-issavo mayÄ• ||

<1127> á¹• 21 `` `appicchatÄ• sappurisehi vaá¹‡á¹‡itÄ• , makkhappahÄ• naá¹ƒ vÅ«pasam

itissu \Ee 101/ maá¹ƒ citta tadÄ• niyuÃ±jasi, idÄ• ni tvaá¹ƒ gacchasi pubbaciá¹‡á¹‡aá¹ƒ ||

<1128> á¹• 21 ``taá¹‡hÄ• avijjÄ• ca piyÄ• piyaÃ±ca, subhÄ• ni rÅ«pÄ• ni sukhÄ• ca veda

manÄ• piyÄ• kÄ• maguá¹‡Ä• ca vantÄ• , vante ahaá¹ƒ Ä• vamituá¹ƒ na ussahe ||

<1129> á¹• 21 ``sabbattha \Se 421/ \Be 359/ te citta vaco kataá¹ƒ mayÄ• , bahÅ«su jÄ• tÄ«

ajjhattasambhavo kataÃ±Ã±utÄ• ya te, dukkhe ciraá¹ƒ saá¹ƒsaritaá¹ƒ tayÄ• kate ||

<1130> á¹• 21 ``tvaÃ±Ã±eva no citta karosi brÄ• hmaá¹‡o {brÄ• hmaá¹‡e (Ce), brÄ• hmaá
bhÄ• valopa-tappadhÄ• natÄ• gahetabbÄ• }, tvaá¹ƒ khattiyo rÄ• jadasÄ« {rÄ• jadisÄ« (Se

vessÄ• ca suddÄ• ca bhavÄ• ma ekadÄ• , devattanaá¹ƒ vÄ• pi taveva vÄ• hasÄ• ||

<1131> á¹• 21 ``taveva hetÅ« asurÄ• bhavÄ• mase, tvaá¹ƒmÅ«lakaá¹ƒ nerayikÄ• bhavÄ•

atho tiracchÄ• nagatÄ• pi ekadÄ• , petattanaá¹ƒ vÄ• pi taveva vÄ• hasÄ• ||

<1132> á¹• 21 ``nanu dubbhissasi maá¹ƒ punappunaá¹ƒ, muhuá¹ƒ muhuá¹ƒ cÄ• raá¹‡ikaá

ummattakeneva mayÄ• palobhasi, kiÃ±cÄ• pi te citta virÄ• dhitaá¹ƒ mayÄ• ||

<1133> á¹• 21 ``idaá¹ƒ pure cittamacÄ• ri cÄ• rikaá¹ƒ, yenicchakaá¹ƒ yatthakÄ• maá¹ƒ yat

tadajjahaá¹ƒ niggahessÄ• mi yoniso, hatthippabhinnaá¹ƒ \Se 422/ viya aá¹…kusaggaho ||

<1134> á¹• 21 ``satthÄ• \Ne 288/ ca me lokamimaá¹ƒ adhiá¹-á¹-hahi, ___aniccato addhuva

pakkhanda maá¹ƒ citta jinassa sÄ• sane, tÄ• rehi oghÄ• mahatÄ• suduttarÄ• ||

<1135> á¹• 21 ``na te idaá¹ƒ citta yathÄ• purÄ• á¹‡akaá¹ƒ, nÄ• haá¹ƒ alaá¹ƒ tuyha vase ni
vattituá¹ƒ (?) }.

mahesino pabbajitomhi sÄ• sane, na mÄ• disÄ• honti vinÄ• sadhÄ• rino ||

<1136> á¹• 21 ``nagÄ• \Be 360/ \Ee 102/ samuddÄ• saritÄ• vasundharÄ• , disÄ• catass

sabbe aniccÄ• tibhavÄ• upaddutÄ• , kuhiá¹ƒ gato citta sukhaá¹ƒ ramissasi ||

<1137> á¹• 21 ``dhitipparaá¹ƒ kiá¹ƒ mama citta kÄ• hisi, na te alaá¹ƒ citta vasÄ• nuvattako.

na jÄ• tu bhastaá¹ƒ ubhatomukhaá¹ƒ chupe, dhiratthu pÅ«raá¹ƒ nava sotasandaniá¹ƒ ||

<1138> á¹• 21 ``varÄ• haeá¹‡eyyavigÄ• á¸·hasevite, pabbhÄ• rakuá¹-á¹-e pakateva sunda

navambunÄ• pÄ• vusasitthakÄ• nane, tahiá¹ƒ \Se 423/ guhÄ• gehagato ramissasi ||

<1139> á¹• 21 ``sunÄ«lagÄ«vÄ• susikhÄ• supekhunÄ• , sucittapattacchadanÄ• vihaá¹…

sumaÃ±jughosatthanitÄ• bhigajjino, te taá¹ƒ ramessanti vanamhi jhÄ• yinaá¹ƒ ||

<1140> á¹• 21 ``vuá¹-á¹-hamhi deve caturaá¹…gule tiá¹‡e, saá¹ƒpupphite meghanibhamhi

nagantare viá¹-apisamo sayissaá¹ƒ, taá¹ƒ me mudÅ« hehiti tÅ«lasannibhaá¹ƒ ||

<1141> á¹• 21 ``tathÄ• tu kassÄ• mi yathÄ• pi issaro, yaá¹ƒ labbhati tenapi hotu me alaá¹ƒ

na tÄ• haá¹ƒ kassÄ• mi yathÄ• atandito, biá¸·Ä• rabhastaá¹ƒva yathÄ• sumadditaá¹ƒ ||

<1142> á¹• 21 ``tathÄ• tu kassÄ• mi yathÄ• pi issaro, yaá¹ƒ labbhati tenapi hotu me alaá¹ƒ

vÄ«riyena taá¹ƒ mayha vasÄ• nayissaá¹ƒ, gajaá¹ƒva mattaá¹ƒ kusalaá¹…kusaggaho ||

<1143> á¹• 21 ``tayÄ• \Be 361/ sudantena avaá¹-á¹-hitena hi, hayena \Se 424/ yoggÄ• car

pahomi maggaá¹ƒ paá¹-ipajjituá¹ƒ sivaá¹ƒ, cittÄ• nurakkhÄ«hi sadÄ• nisevitaá¹ƒ ||

<1144> á¹• 21 ``Ä• rammaá¹‡e \Ee 103/ taá¹ƒ balasÄ• nibandhisaá¹ƒ, nÄ• gaá¹ƒva thamb

taá¹ƒ me suguttaá¹ƒ satiyÄ• subhÄ• vitaá¹ƒ, anissitaá¹ƒ sabbabhavesu hehisi ||

<1145> á¹• 21 ``paÃ±Ã±Ä• ya chetvÄ• vipathÄ• nusÄ• rinaá¹ƒ, yogena niggayha pathe niv

disvÄ• samudayaá¹ƒ vibhavaÃ±ca sambhavaá¹ƒ, dÄ• yÄ• dako hehisi aggavÄ• dino ||

<1146> á¹• 21 ``catubbipallÄ• savasaá¹ƒ adhiá¹-á¹-hitaá¹ƒ, gÄ• maá¹‡á¸• alaá¹ƒva parines

nanu {nÅ«na (Ce) } saá¹ƒyojanabandhanacchidaá¹ƒ, saá¹ƒsevase kÄ• ruá¹‡ikaá¹ƒ mahÄ• r

<1147> á¹• 21 ``migo yathÄ• seri sucittakÄ• nane, rammaá¹ƒ giriá¹ƒ pÄ• vusaabbhamÄ• li

anÄ• kule tattha nage ramissaá¹ƒ {ramissasi (Se Katthaci) }, asaá¹ƒsayaá¹ƒ citta parÄ• bha

<1148> á¹• 21 ``ye \Se 425/ \Ne 289/ tuyha chandena vasena vattino, narÄ• ca nÄ• rÄ« ca
sukhaá¹ƒ.

aviddasÅ« mÄ• ravasÄ• nuvattino, bhavÄ• bhinandÄ« tava citta sÄ• vakÄ• â€™â€™ ti ||

... tÄ• lapuá¹-o thero ....

paÃ±Ã±Ä• sanipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

paÃ±Ã±Ä• samhi nipÄ• tamhi, eko tÄ• lapuá¹-o suci.

gÄ• thÄ• yo tattha paÃ±Ã±Ä• sa, puna paÃ±ca ca uttarÄ«ti ||

20. saá¹-á¹-hinipÄ• to

1. mahÄ• moggallÄ• nattheragÄ• thÄ•

<1149> á¹• 21 ``Ä• raÃ±Ã±ikÄ• \Be 362/ \Ne 290/ \Ee 104/ piá¹‡á¸• apÄ• tikÄ• , uÃ±chÄ•

dÄ• lemu maccuno senaá¹ƒ, ajjhattaá¹ƒ susamÄ• hitÄ• ||

<1150> á¹• 21 ``Ä• raÃ±Ã±ikÄ• piá¹‡á¸• apÄ• tikÄ• , uÃ±chÄ• pattÄ• gate ratÄ• .

dhunÄ• ma \Se 426/ maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<1151> á¹• 21 ``rukkhamÅ«likÄ• sÄ• tatikÄ• , uÃ±chÄ• pattÄ• gate ratÄ• .

dÄ• lemu maccuno senaá¹ƒ, ajjhattaá¹ƒ susamÄ• hitÄ• ||

<1152> á¹• 21 ``rukkhamÅ«likÄ• sÄ• tatikÄ• , uÃ±chÄ• pattÄ• gate ratÄ• .

dhunÄ• ma maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

<1153> á¹• 21 ``aá¹-á¹-hikaá¹…kalakuá¹-ike, maá¹ƒsanhÄ• rupasibbite.

dhiratthu pure duggandhe, paragatte mamÄ• yase ||

<1154> á¹• 21 ``gÅ«thabhaste taconaddhe, uragaá¹‡á¸• ipisÄ• cini.

nava sotÄ• ni te kÄ• ye, yÄ• ni sandanti sabbadÄ• ||

<1155> á¹• 21 ``tava sarÄ«raá¹ƒ navasotaá¹ƒ, duggandhakaraá¹ƒ paribandhaá¹ƒ.

bhikkhu parivajjayate taá¹ƒ, mÄ«á¸·haá¹ƒ ca yathÄ• sucikÄ• mo ||

<1156> á¹• 21 ``evaÃ±ce taá¹ƒ jano jaÃ±Ã±Ä• , yathÄ• jÄ• nÄ• mi taá¹ƒ ahaá¹ƒ.

Ä• rakÄ• parivajjeyya, gÅ«thaá¹-á¹-hÄ• naá¹ƒva pÄ• vuseâ€™â€™ ||

<1157> á¹• 21 ``evametaá¹ƒ mahÄ• vÄ«ra, yathÄ• samaá¹‡a bhÄ• sasi.

ettha ceke visÄ«danti, paá¹…kamhiva jaraggavo ||

<1158> á¹• 21 ``Ä• kÄ• samhi haliddiyÄ• , yo maÃ±Ã±etha rajetave.

aÃ±Ã±ena vÄ• pi raá¹…gena, vighÄ• tudayameva taá¹ƒ ||

<1159> á¹• 21 ``tadÄ• kÄ• sasamaá¹ƒ cittaá¹ƒ, ajjhattaá¹ƒ susamÄ• hitaá¹ƒ.

mÄ• pÄ• pacitte Ä• sÄ• di, aggikhandhaá¹ƒva pakkhimÄ• ||

<1160> á¹• 21 ``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hiti ||

<1161> á¹• 21 ``passa \Ne 291/ cittakataá¹ƒ rÅ«paá¹ƒ, maá¹‡inÄ• kuá¹‡á¸• alena ca.

aá¹-á¹-hiá¹ƒ tacena onaddhaá¹ƒ, saha vatthehi sobhati ||

<1162> á¹• 21 ``alattakakatÄ• \Be 363/ pÄ• dÄ• , mukhaá¹ƒ cuá¹‡á¹‡akamakkhitaá¹ƒ.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1163> á¹• 21 ``aá¹-á¹-hapadakatÄ• kesÄ• , nettÄ• aÃ±janamakkhitÄ• .

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1164> á¹• 21 ``aÃ±janÄ«va navÄ• cittÄ• , pÅ«tikÄ• yo alaá¹…kato.

alaá¹ƒ bÄ• lassa mohÄ• ya, no ca pÄ• ragavesino ||

<1165> á¹• 21 ``odahi migavo pÄ• saá¹ƒ, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, kaddante migabandhake ||

<1166> á¹• 21 ``chinno pÄ• so migavassa, nÄ• sadÄ• vÄ• guraá¹ƒ migo.

bhutvÄ• nivÄ• paá¹ƒ gacchÄ• ma, socante migaluddake ||

<1167> á¹• 21 ``tadÄ• si yaá¹ƒ bhiá¹ƒsanakaá¹ƒ, tadÄ• si lomahaá¹ƒsanaá¹ƒ.

anekÄ• kÄ• rasampanne, sÄ• riputtamhi nibbute ||

<1168> á¹• 21 {DN II 221, 272; SN a I 186; a II 143; Ap thera I 2.115; J I 1.95} ``aniccÄ• \S
vata saá¹…khÄ• rÄ• uppÄ• davaya dhammino ||

upajjitvÄ• nirujjhanti, tesaá¹ƒ vÅ«pasamo sukho ||

<1169> á¹• 21 ``sukhumaá¹ƒ te paá¹-ivijjhanti, vÄ• laggaá¹ƒ usunÄ• yathÄ• .

ye paÃ±cakkhandhe passanti, parato no ca attato ||

<1170> á¹• 21 ``ye ca passanti saá¹…khÄ• re, parato no ca attato.

paccabyÄ• dhiá¹ƒsu nipuá¹‡aá¹ƒ, vÄ• laggaá¹ƒ usunÄ• yathÄ• ||

<1171> á¹• 21 {SN a I 21, 97} ``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

kÄ• marÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbaje ||

<1172> á¹• 21 {SN a I 21, 97} ``sattiyÄ• viya omaá¹-á¹-ho, á¸• ayhamÄ• nova matthake.

bhavarÄ• gappahÄ• nÄ• ya, sato bhikkhu paribbajeâ€™â€™ ||

<1173> á¹• 21 ``codito bhÄ• vitattena, sarÄ«rantimadhÄ• rinÄ• .

migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayiá¹ƒ ||

<1174> á¹• 21 ``nayidaá¹ƒ sithilamÄ• rabbha, nayidaá¹ƒ appena thÄ• masÄ• .

nibbÄ• namadhigantabbaá¹ƒ, sabbagantha-pamocanaá¹ƒ ||

<1175> á¹• 21 ``ayaÃ±ca \Ne 292/ daharo bhikkhu, ayamuttamaporiso.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniá¹ƒ {savÄ• hanaá¹ƒ (Katthaci) } ||

<1176> á¹• 21 ``vivaramanupabhanti \Be 364/ vijjutÄ• , vebhÄ• rassa ca paá¹‡á¸• avassa c

nagavivaragato jhÄ• yati, putto appaá¹-imassa tÄ• dino ||

<1177> á¹• 21 ``upasanto uparato, pantasenÄ• sano muni.

dÄ• yÄ• do \Se 428/ buddhaseá¹-á¹-hassa, brahmunÄ• abhivandito ||

<1178> á¹• 21 ``upasantaá¹ƒ uparataá¹ƒ, pantasenÄ• sanaá¹ƒ muniá¹ƒ.

dÄ• yÄ• daá¹ƒ buddhaseá¹-á¹-hassa, vanda brÄ• hmaá¹‡a kassapaá¹ƒ ||

<1179> á¹• 21 ``yo ca jÄ• tisataá¹ƒ gacche, sabbÄ• brÄ• hmaá¹‡ajÄ• tiyo.

sottiyo vedasampanno, manussesu punappunaá¹ƒ ||

<1180> á¹• 21 ``ajjhÄ• yakopi ce assa, tiá¹‡á¹‡aá¹ƒ vedÄ• na pÄ• ragÅ«.

etassa vandanÄ• yetaá¹ƒ, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

<1181> á¹• 21 ``yo so aá¹-á¹-ha vimokkhÄ• ni, purebhattaá¹ƒ aphassayi {apassayi (Ce Katt
}.

anulomaá¹ƒ paá¹-ilomaá¹ƒ, tato piá¹‡á¸• Ä• ya gacchati ||

<1182> á¹• 21 ``tÄ• disaá¹ƒ bhikkhuá¹ƒ mÄ• sÄ• di {mÄ• hani (Ce) }, mÄ• ttÄ• naá¹ƒ khaá

abhippasÄ• dehi manaá¹ƒ, arahantamhi tÄ• dine.

khippaá¹ƒ paÃ±jaliko vanda, mÄ• te vijaá¹-i matthakaá¹ƒ ||

<1183> á¹• 21 ``neso passati saddhammaá¹ƒ, saá¹ƒsÄ• rena purakkhato.

adhogamaá¹ƒ jimhapathaá¹ƒ, kummaggamanudhÄ• vati ||

<1184> á¹• 21 ``kimÄ«va mÄ«á¸·hasallitto, saá¹…khÄ• re adhimucchito.

pagÄ• á¸·ho lÄ• bhasakkÄ• re, tuccho gacchati poá¹-á¹-hilo ||

<1185> á¹• 21 ``imaÃ±ca passa Ä• yantaá¹ƒ, sÄ• riputtaá¹ƒ sudassanaá¹ƒ.

vimuttaá¹ƒ ubhatobhÄ• ge, ajjhattaá¹ƒ susamÄ• hitaá¹ƒ ||

<1186> á¹• 21 ``visallaá¹ƒ \Ee 106/ khÄ«á¹‡asaá¹ƒyogaá¹ƒ, tevijjaá¹ƒ maccuhÄ• yinaá¹ƒ.

dakkhiá¹‡eyyaá¹ƒ \Se 429/ manussÄ• naá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

<1187> á¹• 21 ``ete sambahulÄ• devÄ• , iddhimanto yasassino.

dasa devasahassÄ• ni, sabbe brahmapurohitÄ• .

moggallÄ• naá¹ƒ namassantÄ• , tiá¹-á¹-hanti paÃ±jalÄ«katÄ• ||

<1188> á¹• 21 `` `namo \Ne 293/ te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risaâ€™ ||

<1189> á¹• 21 ``pÅ«jito \Be 365/ naradevena, uppanno maraá¹‡Ä• bhibhÅ«.

puá¹‡á¸• arÄ«kaá¹ƒva toyena, saá¹…khÄ• renupalippati ||

<1190> á¹• 21 ``yassa muhuttena sahassadhÄ• loko, saá¹ƒvidito sabrahmakappo vasi.

iddhiguá¹‡e cutupapÄ• te kÄ• le, passati devatÄ• sa bhikkhu ||

<1191> á¹• 21 ``sÄ• riputtova paÃ±Ã±Ä• ya, sÄ«lena upasamena ca.

yopi pÄ• raá¹…gato bhikkhu, etÄ• vaparamo siyÄ• ||

<1192> á¹• 21 ``koá¹-isatasahassassa, attabhÄ• vaá¹ƒ khaá¹‡ena nimmine.

ahaá¹ƒ vikubbanÄ• su kusalo, vasÄ«bhÅ«tomhi iddhiyÄ• ||

<1193> á¹• 21 ``samÄ• dhivijjÄ• vasipÄ• ramÄ«gato, moggallÄ• nagotto asitassa sÄ• sane

dhÄ«ro samucchindi samÄ• hitindriyo, nÄ• go \Se 430/ yathÄ• pÅ«tilataá¹ƒva bandhanaá¹ƒ

<1194> á¹• 21 ``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

<1195> á¹• 21 ``yassa catthÄ• ya pabbajito, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

<1196> á¹• 21 {MN I 513} ``kÄ«diso nirayo Ä• si, yattha dussÄ« apaccatha.

vidhuraá¹ƒ sÄ• vakamÄ• sajja, kakusandhaÃ±ca brÄ• hmaá¹‡aá¹ƒ ||

<1197> á¹• 21 ``sataá¹ƒ Ä• si ayosaá¹…kÅ«, sabbe paccattavedanÄ• .

Ä«diso nirayo Ä• si, yattha dussÄ« apaccatha.

vidhuraá¹ƒ sÄ• vakamÄ• sajja, kakusandhaÃ±ca brÄ• hmaá¹‡aá¹ƒ ||

<1198> á¹• 21 ``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1199> á¹• 21 ``majjhesarasmiá¹ƒ \Ee 107/ {sarassa (Ce), sÄ• garasmiá¹ƒ (Katthaci) } tiá¹-kappaá¹-hÄ• yino.

veá¸·uriyavaá¹‡á¹‡Ä• rucirÄ• , accimanto pabhassarÄ• .

accharÄ• tattha naccanti, puthu nÄ• nattavaá¹‡á¹‡iyo ||

<1200> á¹• 21 ``yo \Se 431/ \Be 366/ etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacc

<1201> á¹• 21 ``yo ve buddhena codito, bhikkhusaá¹…ghassa pekkhato.

migÄ• ramÄ• tupÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi ||

<1202> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1203> á¹• 21 ``yo \Ne 294/ vejayantapÄ• sÄ• daá¹ƒ, pÄ• daá¹…guá¹-á¹-hena kampayi.

iddhibalenupatthaddho, saá¹ƒvejesi ca devatÄ• ||

<1204> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

1204__._ á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1205> á¹• 21 ``yo vejayantapÄ• sÄ• de, sakkaá¹ƒ so paripucchati.

api Ä• vuso jÄ• nÄ• si, taá¹‡hakkhayavimuttiyo.

tassa sakko viyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ ||

<1206> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1207> á¹• 21 ``yo brahmÄ• naá¹ƒ paripucchati, sudhammÄ• yaá¹ƒ á¹-hito {sudhammÄ• y

ajjÄ• pi tyÄ• vuso sÄ• diá¹-á¹-hi, yÄ• te diá¹-á¹-hi pure ahu.

passasi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ ||

<1208> á¹• 21 ``tassa brahmÄ• viyÄ• kÄ• si, paÃ±haá¹ƒ puá¹-á¹-ho yathÄ• tathaá¹ƒ.

na me mÄ• risa sÄ• diá¹-á¹-hi, yÄ• me diá¹-á¹-hi pure ahu ||

<1209> á¹• 21 ``passÄ• mi vÄ«tivattantaá¹ƒ, brahmaloke pabhassaraá¹ƒ.

sohaá¹ƒ ajja kathaá¹ƒ vajjaá¹ƒ, ahaá¹ƒ niccomhi sassato ||

<1210> á¹• 21 ``yo etamabhijÄ• nÄ• ti ... pe ... kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1211> á¹• 21 ``yo mahÄ• neruno kÅ«á¹-aá¹ƒ, vimokkhena aphassayi {apassayi (Ce Katth

vanaá¹ƒ pubbavidehÄ• naá¹ƒ, ye ca bhÅ«misayÄ• narÄ• ||

<1212> á¹• 21 ``yo etamabhijÄ• nÄ• ti, bhikkhu buddhassa sÄ• vako.

tÄ• disaá¹ƒ bhikkhumÄ• sajja, kaá¹‡ha dukkhaá¹ƒ nigacchasi ||

<1213> á¹• 21 ``na ve aggi cetayati, ahaá¹ƒ bÄ• laá¹ƒ á¸• ahÄ• mÄ«ti.

bÄ• lova jalitaá¹ƒ aggiá¹ƒ, Ä• sajja naá¹ƒ paá¸• ayhati ||

<1214> á¹• 21 ``evameva tuvaá¹ƒ mÄ• ra, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

sayaá¹ƒ á¸• ahissasi attÄ• naá¹ƒ, bÄ• lo aggiá¹ƒva samphusaá¹ƒ ||

<1215> á¹• 21 ``apuÃ±Ã±aá¹ƒ \Se 432/ \Be 367/ pasavÄ« mÄ• ro, Ä• sajja naá¹ƒ tathÄ• ga

kiá¹ƒ nu maÃ±Ã±asi pÄ• pima, na me pÄ• paá¹ƒ vipaccati ||

<1216> á¹• 21 ``karato te cÄ«yate {miyyate (sabbattha) MN I 513 passitabbaá¹ƒ} pÄ• paá¹ƒ

mÄ• ra nibbinda buddhamhÄ• , Ä• saá¹ƒ mÄ• kÄ• si bhikkhusu ||

<1217> á¹• 21 ``iti \Ne 295/ \Ee 108/ mÄ• raá¹ƒ atajjesi, bhikkhu bhesakaá¸·Ä• vane.

tato so dummano yakkho, tatthevantaradhÄ• yathÄ• â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katthaci) } thero

saá¹-á¹-hinipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

saá¹-á¹-hikamhi nipÄ• tamhi, moggallÄ• no mahiddhiko.

ekova theragÄ• thÄ• yo, aá¹-á¹-hasaá¹-á¹-hi bhavanti tÄ• ti ||

21. mahÄ• nipÄ• to

1. vaá¹…gÄ«sattheragÄ• thÄ•

<1218> á¹• 21 ``nikkhantaá¹ƒ \Be 368/ \Ne 296/ \Ee 109/ vata maá¹ƒ santaá¹ƒ, agÄ• rasmÄ

vitakkÄ• upadhÄ• vanti, pagabbhÄ• kaá¹‡hato ime ||

<1219> á¹• 21 ``uggaputtÄ• mahissÄ• sÄ• , sikkhitÄ• daá¸·hadhammino {daá¸·hadhanvin

samantÄ• parikireyyuá¹ƒ, sahassaá¹ƒ apalÄ• yinaá¹ƒ ||

<1220> á¹• 21 ``sacepi ettakÄ• {etato (SN a I 209) } bhiyyo, Ä• gamissanti itthiyo.

neva maá¹ƒ byÄ• dhayissanti {byÄ• thayissanti (?) }, dhamme samhi {dhammesvamhi (Se
||

<1221> á¹• 21 ``sakkhÄ« \Se 433/ hi me sutaá¹ƒ etaá¹ƒ, buddhassÄ• diccabandhuno.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, tattha me nirato mano ||

<1222> á¹• 21 ``evaá¹ƒ ce maá¹ƒ viharantaá¹ƒ, pÄ• pima upagacchasi.

tathÄ• maccu karissÄ• mi, na me maggampi dakkhasi ||

<1223> á¹• 21 ``aratiÃ±ca {aratiá¹ƒ (bahÅ«su) } ratiÃ±ca pahÄ• ya, sabbaso gehasitaÃ±ca

vanathaá¹ƒ na kareyya kuhiÃ±ci, nibbanatho avanatho sa {nibbanatho arato sa hi (SN a I 21

<1224> á¹• 21 ``yamidha pathaviÃ±ca vehÄ• saá¹ƒ, rÅ«pagataá¹ƒ jagatogadhaá¹ƒ kiÃ±ci.

parijÄ«yati sabbamaniccaá¹ƒ, evaá¹ƒ samecca caranti mutattÄ• ||

<1225> á¹• 21 ``upadhÄ«su janÄ• gadhitÄ• se, diá¹-á¹-hasute {diá¹-á¹-he sute (Ce) } paá¹-

ettha vinodaya chandamanejo, yo hettha na limpati muni tamÄ• hu {taá¹ƒ munimÄ• hu (SN

<1226> á¹• 21 ``atha \Be 369/ saá¹-á¹-hisitÄ• savitakkÄ• , puthujjanatÄ• ya {puthÅ« janatÄ
adhammÄ• niviá¹-á¹-hÄ• .

na ca vaggagatassa kuhiÃ±ci, no pana duá¹-á¹-hullagÄ• hÄ« {duá¹-á¹-hullabhÄ• á¹‡Ä« (SN

<1227> á¹• 21 ``dabbo \Ee 110/ cirarattasamÄ• hito, akuhako nipako apihÄ• lu.

santaá¹ƒ padaá¹ƒ ajjhagamÄ• muni, paá¹-icca parinibbuto kaá¹…khati kÄ• laá¹ƒ ||

<1228> á¹• 21 ``mÄ• naá¹ƒ pajahassu gotama, mÄ• napathaÃ±ca jahassu asesaá¹ƒ.

mÄ• napathamhi sa mucchito, vippaá¹-isÄ• rÄ«huvÄ• cirarattaá¹ƒ ||

<1229> á¹• 21 ``makkhena makkhitÄ• pajÄ• , mÄ• nahatÄ• nirayaá¹ƒ papatanti.

socanti janÄ• cirarattaá¹ƒ, mÄ• nahatÄ• nirayaá¹ƒ upapannÄ• ||

<1230> á¹• 21 ``na \Ne 297/ hi socati bhikkhu kadÄ• ci, maggajino sammÄ• paá¹-ipanno.

kittiÃ±ca \Se 434/ sukhaÃ±cÄ• nubhoti, dhammadasoti tamÄ• hu tathattaá¹ƒ ||

<1231> á¹• 21 ``tasmÄ• akhilo idha {akhilo (Ce), akhilodha (SN a I 211) } padhÄ• navÄ• , n
visuddho.

mÄ• naÃ±ca pahÄ• ya asesaá¹ƒ, vijjÄ• yantakaro samitÄ• vÄ« ||

<1232> á¹• 21 ``kÄ• marÄ• gena á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhati.

sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotama ||

<1233> á¹• 21 ``saÃ±Ã±Ä• ya \Be 370/ vipariyesÄ• , cittaá¹ƒ te pariá¸• ayhati.

nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaá¹ƒhitaá¹ƒ ( ) { (saá¹…khÄ• re parato passa, du
nibbÄ• pehi mahÄ• rÄ• gaá¹ƒ, mÄ• dayhittho punappunaá¹ƒ.) (Ce SN a I 212) uddÄ• nagÄ
ekasattatÄ«tisaá¹…khyÄ• ca, theragÄ• thÄ• á¹-á¹-hakathÄ• ca passitabbÄ• } ||

<1234> á¹• 21 ``asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulo bhava ||

<1235> á¹• 21 ``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasanto carissasi ||

<1236> á¹• 21 ``tameva vÄ• caá¹ƒ bhÄ• seyya, yÄ• yattÄ• naá¹ƒ na tÄ• paye.

pare ca na vihiá¹ƒseyya, sÄ• ve vÄ• cÄ• subhÄ• sitÄ• ||

<1237> á¹• 21 ``piyavÄ• cameva bhÄ• seyya, yÄ• vÄ• cÄ• paá¹-inanditÄ• .

yaá¹ƒ anÄ• dÄ• ya pÄ• pÄ• ni, paresaá¹ƒ bhÄ• sate piyaá¹ƒ ||

<1238> á¹• 21 ``saccaá¹ƒ ve amatÄ• vÄ• cÄ• , esa dhammo sanantano.

sacce atthe ca dhamme ca, Ä• hu santo patiá¹-á¹-hitÄ• ||

<1239> á¹• 21 ``yaá¹ƒ buddho bhÄ• sati vÄ• caá¹ƒ, khemaá¹ƒ nibbÄ• napattiyÄ• .

dukkhassantakiriyÄ• ya, sÄ• ve vÄ• cÄ• namuttamÄ• ||

<1240> á¹• 21 ``gambhÄ«rapaÃ±Ã±o medhÄ• vÄ«, maggÄ• maggassa kovido.

sÄ• riputto \Se 435/ mahÄ• paÃ±Ã±o, dhammaá¹ƒ deseti bhikkhunaá¹ƒ ||

<1241> á¹• 21 ``saá¹…khittenapi deseti, vitthÄ• renapi bhÄ• sati.

sÄ• likÄ• yiva nigghoso, paá¹-ibhÄ• naá¹ƒ udiyyati {udÄ«rayi (Ce), udÄ«yyati (Se), udayyati taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• } ||

<1242> á¹• 21 ``tassa \Ee 111/ taá¹ƒ desayantassa, suá¹‡anti madhuraá¹ƒ giraá¹ƒ.

sarena rajanÄ«yena, savanÄ«yena vaggunÄ• .

udaggacittÄ• muditÄ• , sotaá¹ƒ odhenti bhikkhavo ||

<1243> á¹• 21 ``ajja pannarase visuddhiyÄ• , bhikkhÅ« paÃ±casatÄ• samÄ• gatÄ• .

saá¹ƒyojanabandhanacchidÄ• , anÄ«ghÄ• khÄ«á¹‡apunabbhavÄ• isÄ« ||

<1244> á¹• 21 ``cakkavattÄ« \Ne 298/ yathÄ• rÄ• jÄ• , amaccaparivÄ• rito.

samantÄ• anupariyeti, sÄ• garantaá¹ƒ mahiá¹ƒ imaá¹ƒ ||

<1245> á¹• 21 ``evaá¹ƒ \Be 371/ vijitasaá¹…gÄ• maá¹ƒ, satthavÄ• haá¹ƒ anuttaraá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

<1246> á¹• 21 ``sabbe bhagavato puttÄ• , palÄ• pettha na vijjati.

taá¹‡hÄ• sallassa hantÄ• raá¹ƒ, vande Ä• diccabandhunaá¹ƒ ||

<1247> á¹• 21 ``parosahassaá¹ƒ bhikkhÅ«naá¹ƒ, sugataá¹ƒ payirupÄ• sati.

desentaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ akutobhayaá¹ƒ ||

<1248> á¹• 21 ``suá¹‡anti dhammaá¹ƒ vimalaá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ.

sobhati vata sambuddho, bhikkhusaá¹…ghapurakkhato ||

<1249> á¹• 21 `` `nÄ• ganÄ• moâ€™ si bhagavÄ• , isÄ«naá¹ƒ isisattamo.

mahÄ• meghova hutvÄ• na, sÄ• vake abhivassasi ||

<1250> á¹• 21 ``divÄ• \Se 436/ vihÄ• rÄ• nikkhamma, satthudassanakamyatÄ• .

sÄ• vako te mahÄ• vÄ«ra, pÄ• de vandati vaá¹…giso ||

<1251> á¹• 21 ``ummaggapathaá¹ƒ mÄ• rassa, abhibhuyya carati pabhijja khÄ«lÄ• ni.

taá¹ƒ passatha bandhapamuÃ±cakaraá¹ƒ, asitaá¹ƒva bhÄ• gaso pavibhajja ||

<1252> á¹• 21 ``oghassa hi nitaraá¹‡atthaá¹ƒ, anekavihitaá¹ƒ maggaá¹ƒ akkhÄ• si.

tasmiÃ±ca amate akkhÄ• te, dhammadasÄ• á¹-hitÄ• asaá¹ƒhÄ«rÄ• ||

<1253> á¹• 21 ``pajjotakaro ativijjha {ativijjha dhammaá¹ƒ (Ce) }, sabbaá¹-hitÄ«naá¹ƒ atikka
{atikkamamadda (Ce Katthaci) }.

Ã±atvÄ• ca sacchikatvÄ• ca, aggaá¹ƒ so desayi dasaddhÄ• naá¹ƒ ||

<1254> á¹• 21 ``evaá¹ƒ sudesite dhamme, ko pamÄ• do vijÄ• nataá¹ƒ dhammaá¹ƒ.

tasmÄ• hi tassa bhagavato sÄ• sane, appamatto sadÄ• namassamanusikkhe ||

<1255> á¹• 21 ``buddhÄ• nubuddho yo thero, koá¹‡á¸• aÃ±Ã±o tibbanikkamo.

lÄ• bhÄ« sukhavihÄ• rÄ• naá¹ƒ, vivekÄ• naá¹ƒ abhiá¹‡haso ||

<1256> á¹• 21 ``yaá¹ƒ \Be 372/ \Ee 112/ sÄ• vakena pattabbaá¹ƒ, satthu sÄ• sanakÄ• rinÄ

sabbassa taá¹ƒ anuppattaá¹ƒ, appamattassa sikkhato ||

<1257> á¹• 21 ``mahÄ• nubhÄ• vo tevijjo, cetopariyakovido.

koá¹‡á¸• aÃ±Ã±o buddhadÄ• yÄ• do, pÄ• de vandati satthuno ||

<1258> á¹• 21 ``nagassa \Ne 299/ passe Ä• sÄ«naá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

sÄ• vakÄ• payirupÄ• santi, tevijjÄ• maccuhÄ• yino ||

<1259> á¹• 21 ``cetasÄ• {te cetasÄ• (SN a I 218) } anupariyeti, moggallÄ• no mahiddhiko

cittaá¹ƒ \Se 437/ nesaá¹ƒ samanvesaá¹ƒ {samannesaá¹ƒ (SN a I 218) }, vippamuttaá¹ƒ nirÅ

<1260> á¹• 21 ``evaá¹ƒ sabbaá¹…gasampannaá¹ƒ, muniá¹ƒ dukkhassa pÄ• raguá¹ƒ.

anekÄ• kÄ• rasampannaá¹ƒ, payirupÄ• santi gotamaá¹ƒ ||

<1261> á¹• 21 ``cando yathÄ• vigatavalÄ• hake nabhe, virocati vÄ«tamalova bhÄ• á¹‡umÄ

evampi aá¹…gÄ«rasa tvaá¹ƒ mahÄ• muni, atirocasi yasasÄ• sabbalokaá¹ƒ ||

<1262> á¹• 21 ``kÄ• veyyamattÄ• vicarimha pubbe, gÄ• mÄ• gÄ• maá¹ƒ purÄ• puraá¹ƒ.

athaddasÄ• ma sambuddhaá¹ƒ, sabbadhammÄ• na pÄ• raguá¹ƒ ||

<1263> á¹• 21 ``so me dhammamadesesi, muni dukkhassa pÄ• ragÅ«.

dhammaá¹ƒ sutvÄ• pasÄ«dimha, saddhÄ• {addhÄ• (Ce-a) } no udapajjatha ||

<1264> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , khandhe Ä• yatanÄ• ni ca.

dhÄ• tuyo ca viditvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<1265> á¹• 21 ``bahÅ«naá¹ƒ vata atthÄ• ya, uppajjanti tathÄ• gatÄ• .

itthÄ«naá¹ƒ purisÄ• naÃ±ca, ye te sÄ• sanakÄ• rakÄ• ||

<1266> á¹• 21 ``tesaá¹ƒ kho vata atthÄ• ya, bodhimajjhagamÄ• muni.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, ye nirÄ• magataddasÄ• ||

<1267> á¹• 21 ``sudesitÄ• cakkhumatÄ• , buddhenÄ• diccabandhunÄ• .

cattÄ• ri ariyasaccÄ• ni, anukampÄ• ya pÄ• á¹‡inaá¹ƒ ||

<1268> á¹• 21 ``dukkhaá¹ƒ \Be 373/ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ \Se 438/ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<1269> á¹• 21 ``evamete tathÄ• vuttÄ• , diá¹-á¹-hÄ• me te yathÄ• tathÄ• .

sadattho me anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<1270> á¹• 21 ``svÄ• gataá¹ƒ vata me Ä• si, mama buddhassa santike.

suvibhattesu {savibhattesu (Ce Katthaci) } dhammesu, yaá¹ƒ seá¹-á¹-haá¹ƒ tadupÄ• gamiá¹

<1271> á¹• 21 ``abhiÃ±Ã±Ä• pÄ• ramippatto, sotadhÄ• tu visodhitÄ• .

tevijjo iddhipattomhi, cetopariyakovido ||

<1272> á¹• 21 ``pucchÄ• mi \Ee 113/ satthÄ• ramanomapaÃ±Ã±aá¹ƒ, diá¹-á¹-heva dhamm

aggÄ• á¸·ave kÄ• lamakÄ• si bhikkhu, Ã±Ä• to yasassÄ« abhinibbutatto ||

<1273> á¹• 21 ``nigrodhakappo \Ne 300/ iti tassa nÄ• maá¹ƒ, tayÄ• kataá¹ƒ bhagavÄ• brÄ

so taá¹ƒ namassaá¹ƒ acari mutyapekho, Ä• raddhavÄ«riyo daá¸·hadhammadassÄ« ||

<1274> á¹• 21 ``taá¹ƒ sÄ• vakaá¹ƒ sakka mayampi sabbe, aÃ±Ã±Ä• tumicchÄ• ma samant

samavaá¹-á¹-hitÄ• no savanÄ• ya sotÄ• {hetuá¹ƒ (Ce Se) suttanipÄ• taá¹-á¹-hakathÄ• pas
satthÄ• tvamanuttarosiâ€™â€™ ||

<1275> á¹• 21 chinda \Se 439/ no vicikicchaá¹ƒ brÅ«hi metaá¹ƒ, parinibbutaá¹ƒ vedaya bhÄ

majjheva no bhÄ• sa samantacakkhu, sakkova devÄ• na sahassanetto ||

<1276> á¹• 21 ``ye keci ganthÄ• idha mohamaggÄ• , aÃ±Ã±Ä• á¹‡apakkhÄ• vicikicchaá¹-

tathÄ• gataá¹ƒ patvÄ• na te bhavanti, cakkhuÃ±hi etaá¹ƒ paramaá¹ƒ narÄ• naá¹ƒ ||

<1277> á¹• 21 ``no \Be 374/ ce hi jÄ• tu puriso kilese, vÄ• to yathÄ• abbhaghanaá¹ƒ vihÄ•

tamovassa nivuto sabbaloko, jotimantopi na pabhÄ• seyyuá¹ƒ {na jotimantopi narÄ• tapeyy

<1278> á¹• 21 ``dhÄ«rÄ• ca pajjotakarÄ• bhavanti, taá¹ƒ taá¹ƒ ahaá¹ƒ vÄ«ra tatheva maÃ

vipassinaá¹ƒ jÄ• namupÄ• gamimha, parisÄ• su no Ä• vikarohi kappaá¹ƒ ||

<1279> á¹• 21 ``khippaá¹ƒ giraá¹ƒ eraya vaggu vagguá¹ƒ, haá¹ƒsova paggayha saá¹‡ikaá¹

bindussarena \Ee 114/ suvikappitena, sabbeva te ujjugatÄ• suá¹‡oma ||

<1280> á¹• 21 ``pahÄ«najÄ• timaraá¹‡aá¹ƒ \Se 440/ asesaá¹ƒ, niggayha dhonaá¹ƒ vadess
Katthaci) } dhammaá¹ƒ.

na kÄ• makÄ• ro hi {hoti (Ce Katthaci) } puthujjanÄ• naá¹ƒ, saá¹…kheyyakÄ• ro ca {va (bah
||

<1281> á¹• 21 ``sampannaveyyÄ• karaá¹‡aá¹ƒ tavedaá¹ƒ, samujjupaÃ±Ã±assa samuggah

ayamaÃ±jali pacchimo suppaá¹‡Ä• mito, mÄ• mohayÄ« jÄ• namanomapaÃ±Ã±a ||

<1282> á¹• 21 ``paroparaá¹ƒ ariyadhammaá¹ƒ viditvÄ• , mÄ• mohayÄ« jÄ• namanomavÄ«

vÄ• riá¹ƒ yathÄ• ghammani ghammatatto, vÄ• cÄ• bhikaá¹…khÄ• mi sutaá¹ƒ pavassa ||

<1283> á¹• 21 ``yadatthikaá¹ƒ brahmacariyaá¹ƒ acarÄ«, kappÄ• yano kaccissataá¹ƒ amogl

nibbÄ• yi so Ä• du saupÄ• diseso {anupÄ• disesÄ• (Ce), anupÄ• diseso (Katthaci) }, yathÄ
suá¹‡oma ||

<1284> á¹• 21 `` `acchecchi \Be 375/ taá¹‡haá¹ƒ idha nÄ• marÅ«pe,

(iti bhagavÄ•) kaá¹‡hassa sotaá¹ƒ dÄ«gharattÄ• nusayitaá¹ƒ.

atÄ• ri jÄ• tiá¹ƒ maraá¹‡aá¹ƒ asesaá¹ƒâ€™, iccabravi \Se 441/ bhagavÄ• paÃ±caseá¹-á¹-h

<1285> á¹• 21 ``esa sutvÄ• pasÄ«dÄ• mi, vaco te isisattama.

amoghaá¹ƒ kira me puá¹-á¹-haá¹ƒ, na maá¹ƒ vaÃ±cesi brÄ• hmaá¹‡o ||

<1286> á¹• 21 ``yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, ahu buddhassa sÄ• vako.

acchecchi maccuno jÄ• laá¹ƒ, tataá¹ƒ mÄ• yÄ• vino daá¸·haá¹ƒ ||

<1287> á¹• 21 ``addasa \Ne 301/ bhagavÄ• Ä• diá¹ƒ, upÄ• dÄ• nassa kappiyo.

accagÄ• \Ee 115/ vata kappÄ• no, maccudheyyaá¹ƒ suduttaraá¹ƒ ||

<1288> á¹• 21 ``taá¹ƒ devadevaá¹ƒ vandÄ• mi, puttaá¹ƒ te dvipaduttama.

anujÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, nÄ• gaá¹ƒ nÄ• gassa orasaâ€™â€™ nti ||

itthaá¹ƒ sudaá¹ƒ Ä• yasmÄ• vaá¹…gÄ«so thero gÄ• thÄ• yo

abhÄ• sitthÄ• ti.

mahÄ• nipÄ• to niá¹-á¹-hito.

tatruddÄ• naá¹ƒ ---

sattatimhi nipÄ• tamhi, vaá¹…gÄ«so paá¹-ibhÄ• á¹‡avÄ• .

ekova thero natthaÃ±Ã±o, gÄ• thÄ• yo ekasattatÄ«ti ||

niá¹-á¹-hitÄ• theragÄ• thÄ• yo.

tatruddÄ• naá¹ƒ ---

sahassaá¹ƒ honti tÄ• gÄ• thÄ• , tÄ«á¹‡i saá¹-á¹-hisatÄ• ni ca.

therÄ• ca dve satÄ• saá¹-á¹-hi, cattÄ• ro ca pakÄ• sitÄ• ||

sÄ«hanÄ• daá¹ƒ naditvÄ• na, buddhaputtÄ• anÄ• savÄ• .

khemantaá¹ƒ pÄ• puá¹‡itvÄ• na, aggikhandhÄ• va nibbutÄ• ti ||

theragÄ• thÄ• pÄ• á¸·i niá¹-á¹-hitÄ• .

THE BUDDHA'S WORDS ON KAMMA

Four Discourses of the Buddha from
the Majjhima Nikaya

Translated by
Bhikkhu Nanamoli

Edited with Preface and Introductions by
Bhikkhu Khantipalo

The Wheel Publication No. 248/249

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

First Edition 1977
Second Edition (revised) 1993

Copyright 1977, 1993 by Buddhist Publication Society

ISBN 955-24-0073-2

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DharmaNet Edition 1994

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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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PREFACE

Kamma concerns everyone. We make it, a great deal of it, every day while we are awake. We decide whether or not to get up -- kamma. (Good kamma if one gets up vigorously, bad kamma if slothfully or grudgingly.) Let's have a cup of tea, breakfast -- maybe some greed is involved, so bad kamma. We sympathize with someone's sickness and give help -- good kamma. We get flustered because the bus is late to take us to work -- bad kamma. Once we're there perhaps we get impatient with someone, or angry with them, or threaten them -- worse and worse kamma. But perhaps we are generous and kindly to someone there -- excellent kamma. Work brings on dull mental states, then we shake ourselves out of that listlessness and resentment (bad kamma) and vigorously try to get back to mindfulness (good kamma).

In the crowded bus returning home someone stamps on one's foot,

one curses -- bad kamma -- but after quick reflection one realizes "Ah, no mindfulness" and this is good kamma. At home at last, one comforts the sick, then plays with the children and tells them some Jataka stories -- all good kamma. But then, tired and dull, one switches the radio (and/or television) on and, not listening to it, leaves it going as a sound to drown silence, then one eats too much and feels lethargic -- bad kamma. But perhaps instead one pays respect to the Buddha-image, does some chanting and then meditates -- all kinds of good kamma. When the body is tired one goes to sleep holding some meditation subject in mind -- good kamma.

All these decisions, choices and desires are kammas made in the mind. More kamma is made when one talks after having decided. Still more kamma is added if after this one acts as well.

"Good" and "bad" kamma are distinguished by //the roots// of the actions. What is one's motivating force when one helps the sick? This is a case where there are various possibilities. Is it just because one wants rich Aunty's money when she dies, or out of genuine compassion? Obviously, in the latter case much better kamma is made. But there are examples where there is no doubt. One's toes are stamped on and one curses: this can never be good kamma simply because it is //rooted in hatred//. Or one gobbles down too much food -- just //greed-rooted// kamma in this case. Again those dull or day-dream periods at work, not looking at things as they are at all, this is //rooted in delusion//. When any of the mentally defiled states of mind has arisen, when these three "roots of evil" are in control, then bad kamma is sure to be made.

Once it is made there is no way of erasing it or changing it and some day or other it will begin to fruit. The fruit of bad kamma is never happiness, as we can read in these discourses. It always comes up as pain, anguish, frustration, or the limitation of opportunities. Who wants them? Then make no more bad kamma! Everyone has laid in a stock already quite capable of giving rise to sufferings for lifetimes to come. There is no need to increase it.

Everyone wants happiness! But it too arises conditionally. Now a

great producer of happiness is the making of good kamma. What is good about it? It is //rooted in non-greed// (generosity, renunciation), or in //non-hate// (loving-kindness, compassion) or finally in //non-delusion// (wisdom, understanding). The sure way to gain happiness, then, is to make good kamma, as much as possible every day.

It is only people who make a real effort to grow in Dhamma (that is, to make good kamma), who have any chance to succeed in meditation on the path to final liberation. Whatever one's goal in this life -- happiness here and now, a good rebirth in the future, or to end the whole birth and death process by attainment of Nibbana, one cannot go wrong by making good kamma.

And what about those who do not believe in kamma and its fruits? They still make it whether they believe or not! And they get the fruits of the kamma they make, too. But the doing, not the believing, is the important thing.

"Do good, get good,
do evil, get evil."

* * * * * * * *

Majjhima Nikaya 57

THE DOG-DUTY ASCETIC
(//Kukkuravatika Sutta//)

Introduction
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There were some strange people around in the Buddha's days believing some strange things -- but that is no different from our own days when people still believe the most odd off-balance ideas. In this sutta we meet some people who believed that by imitating animals they would be saved. Maybe they're still with us too!

Belief is often one thing, action another. While beliefs sometimes influence actions, for other people their beliefs are quite separate from what they do. But the Buddha says all intentional actions, whether thoughts, speech or bodily actions, however expressed, are //kamma// and lead the doer of them to experience a result sooner or later. In this sutta the Buddha classifies kamma into four groups:

(i) dark with a dark result,
(ii) bright with a bright result,
(iii) dark and bright with a dark and bright result,
(iv) neither dark nor bright with a neither dark nor bright result.

Dark (evil) kamma does not give a bright (happy) result, nor does bright (beneficial) kamma lead to dark (miserable) result. Kamma can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of kamma also exists which gives up attachment to and interest in the other three and so leads beyond the range of kamma.

* * *

The Dog-Duty Ascetic

1. Thus have I heard. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?" [1]

"Enough, Punna, let that be. Do not ask me that."

A second time ... A third time Punna the ox-duty ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time ... A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty.'"

7. "Then, Punna, listen and heed well what I shall say."

"Yes, venerable sir," he replied. The Blessed One said this:

8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. "What is dark kamma with dark ripening? Here someone produces a (kammic) bodily process (bound up) with affliction, [2] he produces a (kammic) verbal process (bound up) with affliction, he produces a (kammic) mental process (bound up) with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts[3] touch him. Being touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called dark kamma with dark ripening.

10. "And what is bright kamma with bright ripening? Here someone produces a (kammic) bodily process not (bound up) with affliction, he produces a (kammic) verbal process not (bound up) with affliction, he produces a (kammic) mental process not (bound up) with affliction. By doing so, he reappears in a world without affliction. When that happens, unafflicting contacts touch him. Being touched by these, he feels unafflicting feelings entirely pleasant as in the case of the Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called bright kamma with bright ripening.

11. "What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a (kammic) bodily process both (bound up) with affliction and not (bound up) with affliction ... verbal process ... mental process both (bound up) with affliction and not (bound up) with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and unafflicting contacts touch him. Being touched by these, he feels afflicting and unafflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these (three kinds of kamma), any volition in abandoning the kind of kamma that is dark with dark ripening, any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is

dark-and bright with dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening.

"These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.

14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama! ... The Dhamma has been made clear ... for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama and the full admission." [4]

17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full admission to the bhikkhus' state. A difference in persons has become known to me in this (probation period)."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the bhikkhus' state, I will live on probation for four years and at the end of the four years let bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: "Birth is exhausted, the holy life has been lived, what had to be done has been done, there is no more of this to come."

And the venerable Seniya became one of the Arahants.

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Notes
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1. Of births in samsara, the wandering-on in birth and death.

2. A defiled kamma expressed through the body (speech, mind).

3. Painful "touches" through eye, ear, nose, tongue, body, mind.
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4. That is, the novice ordination and the full ordination as a bhikkhu or monk.

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Majjhima Nikaya 135

THE SHORTER EXPOSITION OF KAMMA
(//Culakammavibhanga Sutta//)

Introduction
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You want: long life, health, beauty, power, riches, high birth, wisdom? Or even some of these things? They do not appear by chance. It is not someone's luck that they are healthy, or another's lack of it that he is stupid. Though it may not be clear to us now, all such inequalities among human beings (and all sorts of beings) come about because of the kamma they have made individually. Each person reaps his own fruits. So if one is touched by short life, sickliness, ugliness, insignificance, poverty, low birth or stupidity and one does not like these things, no need to just accept that that is the way it is. The future need not be like that provided that one makes the right kind of kamma now. Knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur.

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The Shorter Exposition of Kamma

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then Subha the student (brahmin), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student said to the Blessed One:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and handsome people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammas, heirs of kammas, they have kammas as their progenitor, kammas as their kin, kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority."

4. "I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then listen, student, and heed well what I shall say."

"Even so, Master Gotama," Subha the student replied. The Blessed

One said this:

5. "Here, student, some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6. "But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. "Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation.... If instead he comes to the human state, he is sickly wherever he is born. This

is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. "But here some woman or man is not one who harms beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination.... If instead he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. "Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation.... If instead he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. "But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination.... If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. "Here, student, some woman or man is envious; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation.... If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. "But here some woman or man is not envious, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination.... If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. "Here, student, some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or brahmins. Due to having performed and completed such kamma,[1] on the dissolution of the body, after death he reappears in a state of deprivation.... If instead he comes to the human state, he is poor wherever he is reborn. This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmins.

14. "But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination.... If instead he comes to the human state, he is rich

wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmins.

15. "Here, student, some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation.... If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for ..., nor give a seat to ..., nor make way for ..., nor worship ..., nor respect ..., nor revere ..., nor honor him who should be honored.

16. "But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination.... If instead he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for ..., to give a seat to ..., to make way for ..., to worship ... respect ... revere ... honor him who should be honored.

17. "Here, student, some woman or man when visiting a monk or brahmin, does not ask: 'What is wholesome, venerable sir? What is

unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation.... If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or brahmin, not to ask: 'What is profitable? ... Or what, by my doing it, will be long for my welfare and happiness?'

18. "But here some woman or man when visiting a monk or brahmin, asks: 'What is profitable, venerable sir? ... Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination.... If instead he comes to the human state, he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or brahmin, to ask: 'What is profitable, venerable sir? ... Or what, by my doing it, will be long for my welfare and happiness?'

19. "So, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of kammas, student, heirs of kammas, they

have kammas as their progenitor, kammas as their kin, kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority."

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. "I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept me as a lay follower who has gone to him for refuge for life."

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1. The mental kamma of avaricious attachment, or meanness, stinginess.

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Majjhima Nikaya 136

THE GREAT EXPOSITION OF KAMMA
(//Mahakammavibhanga Sutta//)
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Introduction

This celebrated sutta shows some of the complexities of kamma and its results. Beginning with a strange view expressed by a confused wanderer and a confused answer given by a bhikkhu, the Buddha then gives his Great Exposition of Kamma which is based upon four "types" of people:

- the evil-doer who goes to hell (or some other low state of birth),
- the evil-doer who goes to heaven,
- the good man who goes to heaven, and
- the good man who goes to hell (or other low birth).

The Buddha then shows how wrong views can arise from only partial understanding of truth. One can see the stages of this: (1) a mystic "sees" in vision an evil-doer suffering in hell, (2) this confirms what he had heard about moral causality, (3) so he says, "evil-doers always go to hell," and (4) dogma hardens and becomes rigid when he says (with the dogmatists of all ages and places), "Only this is true; anything else is wrong." The stages of this process are repeated for each of the four "persons," after which the Buddha proceeds to analyze these views grounded in partial experience and points out which portions are true (because verifiable by trial and experience) and which are dogmatic superstructure which is unjustified. Finally, the Buddha explains his Great Exposition of Kamma in which he shows that notions of invariability like "the evildoer goes to hell" are much too simple. The minds of people are complex and they make many different kinds of kamma even in one lifetime, some of which may influence the last moment when kamma is made before death, which in turn is the basis for the next life.

* * *

The Great Exposition of Kamma

1. Thus have I heard. On one occasion the Blessed One was living at Rajagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

2. "I heard and learned this, friend Samiddhi, from the monk Gotama's lips: 'Bodily kammas are vain, verbal kammas are vain, only mental kammas are true.' But there is actually that attainment having entered upon which nothing (of result of kammas) is felt at all."

"Not so, friend Potaliputta, do not say thus, do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: 'Bodily kammas are vain, verbal kammas are vain, only mental kammas are true.' And there is actually that attainment having entered upon which nothing (of result of kammas) is felt at all."

"How long is it since you went forth, friend Samiddhi?"

"Not long, friend, three years."

"There now, what shall we say to the elder bhikkhus, when the young bhikkhu fancies the Master is to be defended thus? After doing intentional kamma, friend Samiddhi, by way of body, speech or mind, what does one feel (of its result)?"

"After doing an intentional kamma, friend Potaliputta, by way of body, speech or mind, one feels suffering (as its result)."

Then neither agreeing nor disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

3. Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ananda and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he told the venerable Ananda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ananda told him: "Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us go to the Blessed One, and having done so, let us tell him about this. As he answers, so we shall bear it in mind."

"Even so, friend," the venerable Samiddhi replied.

Then they went together to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable Ananda told the Blessed One all the venerable Samiddhi's conversation with the wanderer Potaliputta.

4. When this was said, the Blessed One told the venerable Ananda:

"I do not even know the wanderer by sight, Ananda. How could there have been such a conversation? The wanderer Potaliputta's question ought to have been answered after analyzing it, but this misguided man Samiddhi answered it without qualification. [1]

When this was said, the venerable Udayin said to the Blessed One: "'But, venerable sir, supposing when the venerable Samiddhi spoke, he was referring to this, namely, 'Whatever is felt is suffering.'" [2]

5. Then the Blessed One addressed the venerable Ananda: "See, Ananda, how this misguided man Udayin interferes. I knew, Ananda, that this misguided man Udayin would unreasonably interfere now. To begin with it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If, when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: 'After doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pain, he feels pain; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure' -- by answering him thus, Ananda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. Besides, Ananda, who are the foolish thoughtless wanderers of other sects that they will understand the Tathagata's Great Exposition of Kamma? (But) if you, Ananda, would listen to the Tathagata expounding the Great Exposition of Kamma (you might understand it).[3]

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the Great Exposition of Kamma. Having heard it from the Blessed One, the bhikkhus will bear it in mind."

"Then listen, Ananda, and heed well what I shall say."

"Even so, venerable sir," the venerable Ananda replied. The Blessed One said this:

6. "Ananda, there are four kinds of persons existing in the world. What four?

(i) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4]On the dissolution of the body, after death, he reappears in the states of deprivation, in an

unhappy destination, in perdition, in hell.

(ii) "But here some person kills living beings ... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) "But here some person abstains from killing living beings ... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. (i) "Here, Ananda, in consequence of ardor, endeavor, devotion, diligence, and right attention, some monk or brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are evil kammas and that there is the result of misconduct; for I have seen that a person killed living beings here ... had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who kills living beings ... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in

their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

8. (ii) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here ... has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems there are no evil kammas, there is no result of misconduct. For I have seen that a person killed living beings here ... had wrong view. I have seen that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world.' He says: 'It seems there are no evil kammas, there is no result of misconduct. For I have seen that a person killed living beings here ... had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: "It seems that one who kills living beings ... has wrong view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

9. (iii) "Here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here ... has right view. He sees that, on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems that there are good kammas, there is

result of good conduct. For I have seen that a person abstained from killing living beings here ... had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who abstains from killing living beings ... has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

10. (iv) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here ... has right view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are no good kammas, there is no result of good conduct. For I have seen that a person abstained from killing here ... had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who abstains from killing living beings ... has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

11. (i) "Now, Ananda, when a monk or brahmin says thus: 'It seems that there are evil kammas, there is the result of misconduct,' I concede that to him.

"When he says thus: 'For I have seen that some person killed living beings ... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in states of deprivation, in an unhappy destination, in perdition, in hell,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings ... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

12. (ii) "Now when a monk or brahmin says thus: 'It seems that there are no evil kammas, there is no result of misconduct,' I do not concede that to him.

"When he says thus: 'For I have seen that a person killed living beings ... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings ... has wrong view, will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

13. (iii) "Now when a monk or brahmin says thus: 'It seems that there are good kammas, there is a result of good conduct,' I concede that to him.

"When he says thus: 'For I have seen that a person abstained from killing living beings here ... had right view. I saw that on the dissolution of the body after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says: 'It seems that one who abstains from killing living beings ... has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,'[6] I do not concede that to him.

"When he says: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone he says: 'Only this is true: anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

14. (iv) "Now when a monk or brahmin says thus: 'It seems that there are no good kammas, there is no result of good conduct,' I do not concede that to him.

"When he says thus: "For I have seen that a person abstained from killing living beings here ... had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell," I concede that to him.

"When he says thus: 'One who abstains from killing living beings ... has right view will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

(//The Great Exposition of Kamma//)

15. (i) "Now, Ananda, there is the person who has killed living beings here ... has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[7] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death.[8] And that was why, on the dissolution of the body, after

death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here ... has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

16. (ii) "Now there is the person who has killed living beings here ... has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[9] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here ... has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[10]

17. (iii) "Now there is the person who has abstained from killing living beings here ... has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[11] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here ... has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

18. (iv) "Now there is the person who has abstained from killing living beings here ... has had right view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[12] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the

evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here ... has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[13]

19. "So, Ananda, there is kamma that is incapable (of good result) and appears incapable (of good result); there is kamma that is incapable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears incapable (of good result)."[14]

This is what the Blessed One said. The venerable Ananda was satisfied and he rejoiced in the Blessed One's words.

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1. These are two of the four ways of answering a question, the other two being: replying with a counter-question, and "setting aside" the question, i.e. replying with silence.

2. This is a quotation from the Buddha's words: see Samyutta Nikaya, Vedana Samyutta, Rahogata-vagga Sutta 1.

3. This is an addition necessary for understanding this sentence.
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4. These are the ten unwholesome courses of kamma.

5. These are the ten wholesome courses of kamma.

6. This amounts to the belief in theistic religions where virtue and faith (=whatever is held to be right view) are supposed to guarantee salvation.

7. Devadatta, for instance, who persuaded prince Ajatasattu to murder his father (who was a stream-winner), three times attempted to murder the Buddha and once succeeded in wounding him, and caused a schism in the Sangha; the last two actions are certain to lead to birth in hell.

8. This series of three phrases appears to mean: //earlier//, either earlier in life before he undertook either the wholesome or unwholesome courses of kamma, or in some previous life; //later//, later in that very life, for even if a person does much evil kamma, usually he will also make some good kamma occasionally; //wrong view ... time of his death//, this kind of wrong view will be of the type, "there is no kamma, no results of kamma, no evil, no results of evil," and so on. The next birth actually depends on the object of the last moments of a dying person's consciousness. At that time one should recollect all one's good kamma: generosity, loving-kindness, compassion, pure precepts and so on. Evil should not be thought of then though heavy evil kamma done previously may force itself into the mind and make recollection of one's generosity and virtue in keeping the precepts difficult or impossible.

9. A good example of this is the story of "Coppertooth," the public executioner who, after a career of murder as a bandit, then as the killer of his own bandit comrades and subsequently executioner of all criminals for fifty years, was taught by venerable Sariputta Thera and his mind eased of the heavy weight of evil kamma so that he attained heavenly rebirth. See Dhammapada Commentary, ii, 203-209.

10. Though such a person attained a heavenly rebirth the evil kamma made will still mature sooner or later; he has not escaped its results.

11. King Pasenadi of Kosala, for instance.

12. This was what happened to Queen Mallika, wife of King Pasenadi, who had led a good life, generous, keeping the Five Precepts, and the Eight Precepts on Uposatha days and so on, but once she did evil, having sexual relations with a dog. This unconfessed evil weighed heavily on her mind and she remembered it when dying. As a result she spent seven days in hell. Her power of goodness from the doing of many good kammas then gave her rebirth in a heavenly world. See Dhammapada Commentary, iii, 119-123.

13. Though this virtuous and good person has obtained a low rebirth through the power of previously done evil kamma, still the good kamma made by him will mature sooner or later, when it gets a chance.

14. This final terse paragraph may have been clear to the venerable Ananda Thera, or he may have asked for an explanation, as we require and find in the Commentary, which says:

(1) A strong unwholesome kamma (incapable of good result), the result of which will come before the results of weaker unwholesome kammas.

(2) Wholesome kamma (which appears capable of good result) is followed by unwholesome death-proximate kamma which makes the former incapable of good result immediately.

(3) A strong wholesome kamma will mature even before much accumulated unwholesome kamma.

(4) Unwholesome kamma (which appears incapable of good result) is followed by wholesome death-proximate kamma which will mature first and is capable of good results.

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Majjhima Nikaya 41

THE BRAHMINS OF SALA
(//Saleyyaka Sutta//)

Introduction
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The brahmins of this discourse, intelligent people, asked a question about the causality of rebirth -- why is one reborn in the states of deprivation (the hells, animals, and ghosts) while others make it to the heaven worlds?

The Buddha then analyzes what kind of kamma will take one to a low rebirth. You see any of your own actions here? Then you know what to do about it, for if one makes any of these ten courses of unwholesome kamma strong in oneself, a result can be expected at least "on the dissolution of the body, after death," if not in this life.

The ten courses of wholesome kamma follow. They should be strengthened in oneself, repeated frequently so that they become habitual. If one recognizes any of one's own actions among them, then just guard against the conceit: "I am good."

The last part of the sutta deals with the aspirations which one may have for rebirth at the time of death. Of course, one's previously made kamma must be such that it will support such
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aspirations. A miser might aspire to riches but his kamma will give him poverty. If a person has kept the Uposatha and generally all the precepts and been generous and truthful as well, this is the passport to heavenly birth (from the gods of the Four Kings up to the gods that Wield Power over others' Creations). Beyond this, it is necessary also to be proficient in jhana and one will gain rebirth among the Brahmas (from the Divinity's Retinue to the Very Fruitful gods) according to proficiency in this. For the next five Brahma-planes, the state of non-returning is required, while for the last four one must have gained the formless attainments. Finally, one may aspire to no rebirth: to Arahantship, but of course the aspiration alone is not sufficient -- practice and sufficient insight-wisdom are needed.

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The Brahmins of Sala

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village called Sala.

2. The brahmin householders of Sala heard: "A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and humans, enlightened, blessed. He describes this world with its gods, its Maras, and its (Brahma) Divinities, this generation with its monks and brahmins, with its kings and its people, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good

in the middle and good in the end with (the right) meaning and phrasing, he affirms a holy life that is utterly perfect and pure.'
Now it is good to see such Arahants."

3. The brahmin householders of Sala went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

5. "Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.
It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world."

6. "We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's

utterance spoken in brief without expounding the detailed meaning."

"Then, householders, listen and heed well what I shall say."

"Yes, venerable sir," they replied. The Blessed One said this:

7. "Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. "And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse with such (women) as are protected by the mother, father, (mother and father), brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. "And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for

the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and unconducive to concentration. He is a gossip: as one who tells that which is unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. "And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' Or he has a mind of ill-will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed, no fruit and ripening of good and bad kammas, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and brahmins that have themselves realized by direct knowledge and declare this world and the other world.'[2] That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"So, householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

11. "Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. "And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, (father and mother), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. "And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives' presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter

of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. "And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill-will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammas, and there is this world and the other world and mother and father and spontaneously (born) beings, and good and virtuous monks and brahmins that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the

warrior-nobles of great property!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. "If a householder who observes conduct is accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the brahmins of great property!' it is possible ...

17. "If a householder who observes conduct in accordance with the Dhamma, ... ' ... I might reappear in the company of householders of great property!' it is possible ...

18. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the Four Kings!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. ... of the gods of the Realm of the Thirty-three ...[3]

20. ... of the gods that have Gone to Bliss ...

21. ... of the Contented gods ...

22. ... of the gods that Delight in Creating ...

23. ... of the gods that Wield Power over others' Creations ...

24. ... of the gods of Brahma's Retinue ...

25 ... of the Radiant gods ...

26 ... of the gods of Limited Radiance ...

27 ... of the gods of Measureless Radiance ...

28 ... of the gods of Streaming Radiance ...

29 ... of the Glorious gods ...

30. ... of the gods of Limited Glory ...

31. ... of the gods of Measureless Glory ...

32. ... of the gods of Refulgent Glory ...

33. ... of the Very Fruitful gods ...

34. ... of the gods Bathed in their own Prosperity ...

35. ... of the Untormenting gods ...

36. ... of the Fair-to-see gods ...

37. ... of the Fair-seeing gods ...

38. ... of the gods who are Junior to None ...

39. ... of the gods of the base consisting of the infinity of space...

40. ... of the gods of the base consisting of the infinity of consciousness ...

41. ... of the gods of the base consisting of nothingness ...

42. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of

neither-perception-nor-non-perception!' it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

44. When this was said, the brahmin householders of Sala said to the Blessed One:

"Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. "We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life."

* * *

Notes
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1. Beings who appear due to the force of past action (kamma) in some states of birth: all gods and divinities, ghosts, inhabitants of hells; see Majjhima Nikaya Sutta 12 (Mahasihanada Sutta).

2. For an explanation of these views held by some teachers in the Buddhist time, and which were a rejection of all moral values, see Ledi Sayadaw, //The Eightfold and its Factors Explained// (BPS Wheel No. 245/247).

3. The rendering of the various gods' names are based on the commentary to the Hadayavibhanga (in the //Vibhanga//, second book of the Abhidhamma: see //The Book of Analysis//, P.T.S. Translation Series).

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines.

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FILENAME: WHEEL248.ZIP
AUTHOR: Bhikkhu Nanamoli, tr.; Bhikkhu Khantipalo, ed.
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1977, 1993)
DATE OF PUBLICATION: 1993
~~~~~~~~~~~~~~~~~~~~~~

DATE OF DHARMANET DISTRIBUTION: August 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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The Buddhist Wheel of Life: Aesthetics of Suffering and Salvation

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One of Buddha's foremost disciples was Maudgalyayana. He was said to be extremely ade
practices and had such mastery over psychic powers that he could penetrate into the soul o
visualize all that was happening there and why.

With this ability to enter deeply into the lives of another it is not surprising that the insights e
in his teachings gained a wide audience and universal acceptance. Buddha, noticing this, p
picture should be made representing Maudgalyayana's teachings, so that his message coul
even those who did not have direct access to him.

Thus was born the esoteric image known as 'The Wheel of Life.'

This diagram serves as a powerful inspiration to spiritual aspirants and is painted to the left
monasteries, offering an opportunity to both monks and pilgrims alike, to look deeply into the
beings.

An amazing collection of contrasting imagery, each aspect of this composition is packed wit
and direct, hard-hitting metaphors. Essentially a construction made up of four concentric ci
attempt to convey spiritual insights behind our 'physical existence' in purely visual terms.

Illustration : http://www.exoticindia.com/artimages/tc58.jpg

The Buddhist view is that we humans exist in an unenlightened state. The goal of our earth
attain enlightenment and gain deliverance from the constant cycle of birth and re-birth which
all sentient beings.

There are various reasons for the suffering our mortal forms have to entail. The Wheel of Li
very causes for our suffering through both gruesome and sublime imagery. But under no co
pessimistic presentation, rather it is an optimistic affirmation that redemption is possible by r
the delusions that plague our ephemeral existence. The first step towards their elimination a
by positive virtues is the recognition of these ills. It is this very identification that the Buddhis
helps us in attaining. By making visuals the primary mode of expression, it makes these rea
available to all, even the spiritually uninitiated.

On first viewing this metaphysical diagram, the attention of the viewer is immediately captur
starkness of the center where are shown a pig, a snake, and a cock, running on endlessly (a

each emerging from another, in a kind of awful dance.

Illustration : http://www.exoticindia.com/artimages/center.jpg

Each of these animals represents a particular human failing or weakness, which stands as a
spiritual accomplishment. They are known as the 'Three Poisons' because from them grow
and because they corrupt us from within. It is appropriate that these forces are depicted by
they represent primitive urges beneath our supposedly civilized exterior.

The cock from which emerges the snake represents greed. No doubt, the proverbial vanity
bird make it an appropriate symbol for this human failing. The word greed does not really do
the emotion symbolized by the cock which includes the whole spectrum of unwholesome de
hankerings to intense longings. A more appropriate term would be 'craving.' Craving of this
observed for example when we lose something and experience not only regret or irritation a
able to enjoy it but a deeper sense of loss, even a kind of panic. It further signifies the most
all human emotions, namely our craving for admiration and approval of those around us. In
are constantly looking at ourselves through the eyes of the world, and lose track of our inner
which, rather than the approval and opinion of others, should be the ultimate benchmark.

Thus said the Buddha Shakyamuni "Just as a rock is not moved by the wind, so the wise ma
blame or praise."

Craving should be distinguished from healthy desire. A hungry person may want food, whic
straightforward desire, and as soon as one eats this hunger is satisfied. This is an importan
between a natural, healthy desire and an unnatural craving. The satisfaction of the former le
termination, while in the case of the latter any attempt at gratification leads to further tempta
the case of lust for money for its own sake.

Next is the snake that signifies aggression. It is a symbol of our instinctive self. Our inherer
instinctive nature is aggressive. When things do not work out as we would have wanted the
reaction is to blame others and we then try to force the situation, which leads to resistance.
meet resistance, if we force the situation, the resistance will only increase. Thus we have to
first instinctive reaction to an unfavorable situation, and proceed only after the first wave of a
frustration has subsided. It is not that we are not aware that we must restrain our impromptu
retroactions, but we are lulled into complacency and such reactions slither past our better ju
serpent).

From the mouth of the snake issues a pig, a symbol of ignorance.

The ears of a pig are large enough such that they fall over his eyes. Thus blinkered by its ea
conscious only what its snout is sticking into, and unaware of all other that is happening nea
similar manner our perspective on life is narrowed by our cultural conditioning, and we lose s
essential, natural being, which is but an extension of the all pervading pure consciousness

Our attempts to satisfy the misplaced desires, symbolized by the cock, lead to unhealthy agg
insensitive and ignorant (as the pig), to the feelings of those in our immediate environment.
makes us selfish and thus is reborn the cock of desire from the pig, continuing the cycle whi
the constant wheel of samsara.

Next to the central circle is a concentric band divided along two halves. One is colored softl
radiantly, while the other is black. The darker portion shows individuals who have chosen th
darkness and thus descend into gloomy depths. The glowing path, however, is the one take
the righteous way, attaining spiritual ascension. Hence it shows mortals rising towards grea
heights.

Illustration : http://www.exoticindia.com/artimages/two.jpg

Our lives are dominated essentially by two contradictory forces: the evolutionary urge within
us to achieve new levels of consciousness and the dead weight of our ignorance which pulls
limited horizons. Our task, in taking up the spiritual path, is to consciously allow the forces o
to carry us upward and to prevent ignorance from binding us down. The evolutionary urge is
pull towards Buddhahood, and is there within each of us, but it is heavily outweighed by our
regarding the same. Thus for any progress to take place we must make a constant effort to
of ignorance which binds us to the lower stages of being, exemplified by the dark part showi
tumbling downwards.

Beyond this band is a wider area divided into six units, each depicting a different level of con
existence.

Illustration : http://www.exoticindia.com/artimages/states.jpg

These states of existence are termed conditioned because they are brought about as a resu
or karma. They can be both positive or negative:

1) . The Realm of Hell:

The first such realm is the world of hell. Pictures of hell in the Buddhist tradition are typically
places of intense pain and torment, where its victims are subjected to the most excruciating
inflicted on them by presiding demons.

Flames engulf the entire realm which is unbearably hot, though there are regions of ice also
painful experience of cold.

Illustration : http://www.exoticindia.com/artimages/hell.jpg

The depiction of this hell is an objectification of hatred, rather a visual depiction of what may
we fill out hearts with hatred instead of compassionate understanding.

The basic features of hell are constant suffering and relentless pain inflicted by furious and v
beings. But this hell as all parts of our existence is a making of our own. A result of our own
is upon us whether we wish to make our life a hell on earth and make every situation a torm

The hell of the Wheel of Life is but that same mental state made manifest in all its painful de
rest in peace who has in his heart a hatred for any other.

The hell is not everlasting. Every process is impermanent and a particular state continues s
conditions which have brought it into being are still present. One will remain in hell as long t
undisciplined karmic energies keeping one there. Tradition has it that a life in hell may exter
aeons - perhaps this corresponds to the well-known experience of time dragging when we a

2) . The Realm of the Hungry Ghosts:

Next to the realm of hell are groups of ungainly creatures huddled together. Their distended
color of smoke, and they appear insubstantial as if made of mist. Their arms and legs are sp
and their heads are carried on long, thin necks, while their bellies are bloated, sagging mass
legs can barely support. Tiny mouths, no thicker than a needle, are topped by wide, staring
pain and longing signified by their red color.

Illustration : http://www.exoticindia.com/artimages/ghosts.jpg

These pathetic creatures are obsessed with perpetual hunger and an unquenchable thirst. T
feeble limbs in search of sustenance. Driven by their overwhelming hunger and thirst, the h
out their lives for no other purpose than food and drink. Their weak limbs and pinhole mouth
impossible for them to gain any sustenance. No matter what they acquire it is not sufficient

leaves them unsatisfied, panting for more. Even if they get what they want it gives them littl
matter what they possess, they always feel that there is something missing. Thus this realm
personification of the mind in which craving predominates. The human hungry ghost is the r
his money, the collector who is never content with what he has but must have more.

3) . The World of the Animals:

In the realm of the animals, life is the life of the body. All endeavor is directed to the satisfac
physical desires and the business of self-preservation. This depiction is a visual representa
ignorant refusal to see beyond the needs of the body.

Illustration : http://www.exoticindia.com/artimages/animals.jpg

Such a horizon is willfully narrow and refuses to look beyond the surface of life, at its meanin

4) . The Realm of the Titans:

The titans know only warfare. Not content with what they possess these giants rush upon th
sensuous realm and try to grab from them their happiness and delight. They try to capture t
which fulfills all wishes.

Illustration : http://www.exoticindia.com/artimages/titans.jpg

Their longing to possess does not come from desire or greed. They want things because th
possessions and achievements of others. The success of others leaves them with a feeling
belittled. Indeed it is said that man is not content with he does have but discontent with wha
This is the underlying message behind this realm.

5) . The Human World:

The human realm is the world of everyday experience.

Illustration : http://www.exoticindia.com/artimages/humans.jpg

A human birth is considered the most favorable at the outset of one's spiritual life because it
balance of pleasure and pain. Constant pain is demoralizing and numbs initiative.

Similarly persistent pleasure and success tends to breed complacency. Human life, contain

and pain, makes us aware of both these aspects of life, striking a harmonious balance. Thu
gives us such rare opportunities for spiritual realization, Buddhism teaches that it is very pre

6) . The Heavens of the Gods:

The Pali and Sanskrit words which are usually translated as 'god' come from a root which m
The gods are the shining or radiant ones who live in unalloyed happiness and pleasure. It is
recognized that such beings are both heavenly and also found on the earth. The one who h
attainment is the one who has created his heaven on earth. The one who has evolved hims
being in a purely spiritual sense.

It is significant to note here that the gods are shown partaking of similar sensuous experienc
humans, albeit at a more rarified level. The import being that the gods are not so far remove
dimension and mortal humans too can attain godhood following the path of virtuous karma.

Illustration : http://www.exoticindia.com/artimages/heavens.jpg

These six realms constitute all possible states of existence in the universe and all beings cy
these states, dependent on their karma, none of these states being permanent or everlastin
persons are said to be born in heaven; virtuous beings dominated by negative emotions of j
the realm of the titans; persons dominated by attachment are born in the ghostly realms; tho
hatred and anger are born in hell; and those dominated by dullness are born in the world of

The outermost concentric ring of the Wheel of Life is divided into twelve units, each depictin
peculiar cycle of cause and effect which keeps one trapped in the six realms of cyclic existe
above.

Illustration : http://www.exoticindia.com/artimages/outer.jpg

1) . The Blind Man (Ignorance)

In the first section we discern a tottering shape, unsteadily groping towards its way. It is an
with his years but not with their wisdom.

Illustration : http://www.exoticindia.com/artimages/oldman.jpg

His eyes gaze before him vacantly. He thinks he has been this way before, he seems to pic
landscape around him, and he moves forward eagerly. But, alas, never has he been here a

imagines is quite different from reality. Over and over again, he staggers and falls. But eac
himself to his feet with renewed hope.

Ignorance is blindness, unable to see yet believing that we know it all. It is lack of insight int
reality of things, lack of enlightenment even. Ignorance however is not just that we cannot s
we think we can see. We may be ignorant of the real nature of things but we think we know
examine what is in our minds, trying to see how we came by what we take to be knowledge,
we pass of as knowledge is derived from other sources. The views of those around us we a
osmosis - in order to satisfy our desire to belong, and our natural disinclination to utilize our
of analysis and observation.

2) . The Potter at his Wheel (Volitional Activities)

Next we see a potter turning lumps of clay on his wheel and, with deft hands, shaping vases
and dishes.

Illustration : http://www.exoticindia.com/artimages/potter.jpg

How each pot turns out depends upon the potter. His skill and experience, aesthetic sense,
at the time of creation. When rage inflames him, his pot is hard and awkward in shape and,
by craving, his desires determine what shape he will form from the lump of clay before him.

The volitional activities are like the potter, formative forces which shape our own future. The
total of all our willing, whether the intentions manifest themselves in overt action, or remain a
our hearts. Indeed it is the accumulated momentum of all our wishes which determines the
A rope is plaited from many tiny hairs. But none of these hairs reaches even a fraction of th
the rope. Similarly the direction and tendency of our being is shaped by the countless acts o
we make in the course of our daily existence. Indeed every thought has a direction, an inhe
which discharges itself upon the world. With every mental image, every longing, every cohe
radiating a very subtle, but extremely powerful, field of energy which influences our environm

3) . The Monkey in the Tree (Sentience)

A young monkey frisks in a tree, leaping from branch to branch, never still for a moment. It s
of the tree, a glint of ripe fruit and up it leaps, hands and feet clasping the tree-trunk, his tail
and waving.

Illustration : http://www.exoticindia.com/artimages/monkey.jpg

It seizes the fruit, plucks it and takes an enormous bite. Its mouthful still unchewed, another
its eyes. It dashes off towards the new enticement, disregarding the fruit he has just plucked
down in a hurry whatever is there in his mouth. Soon, there is a heap of half-chewed fruit.

Our restlessness is an inherent part of our nature. An object loses its charm as soon as we
acquire it. Our attention then is diverted towards another. In the process we are unable to e
them. This is true for activities we perform too. Not having finished the job at hand we flit to
diversion, thus remaining unfulfilled and devoid of any sense of achievement.

4) . Men in Boat (Name and Form):

Two men ride in a boat, while a third, more imposing than the other two, rows and steers the

Illustration : http://www.exoticindia.com/artimages/boat.jpg

Each individual is made up of a mind and the body. These are represented by each of these
one steering the boat is the mind body composite which makes up the complete individual th
better known as the Psychophysical organism. Without the other, each one is incomplete an

5) . The House with Empty Windows (The Sense Organs):

A man sits within a house which has five windows and a door.

Through these apertures, he watches the world. The windows and the door denote the six s
nose, tongue and body together with the mind). The senses are the 'portals' whereby we ga
of the world.

Illustration : http://www.exoticindia.com/artimages/house.jpg

The worlds to which the physical sense gives us access are the lowest. It is only through th
mind that we can have access to higher worlds which are no less real than the physical.

The faculty for perceiving them is cultivated through meditation, which is defined as exercise

6) A Couple Embracing (Sensuous Impressions)

A man and woman gaze at each other passionately. Their hands entwine and pull each tow

Clasping each other close, they strain to press their two bodies into one.

Illustration : http://www.exoticindia.com/artimages/couple.jpg

A couple embracing depicts the contact of the sense organs with their objects, wherein lies t
fulfillment.

7) . Man with an Arrow in his Eye (Feeling)

A howl of pain shatters the silence and a man falls to his knees, groaning, his hands presse
the center of his right eye, embedded deeply in it, is an arrow.

Illustration : http://www.exoticindia.com/artimages/arrow.jpg

The arrow represents sense data impinging upon the sense organs, in this case, the eye. In
the image suggests the strong feelings which our sensory experience invokes.

Feelings are either painful or pleasant. Pleasure and pain are experienced on a number of
ranging from direct physical sensations to the loftiest bliss of liberation.

According to Buddhist psychology, the experience of direct pain is confined to a relatively sm
total possibilities of conscious experience. These unfortunately, more often than not, are the
we habitually dwell.

8) . Woman Offering Drink to a Man (Craving):

The next link is illustrated by a seated man being offered a drink by the woman who stands
fact that it is a woman offering a drink to a man may be intended also to bring to the mind th
sexual desire. The man partaking alcohol emphasizes the addictive nature of pleasure.

Illustration : http://www.exoticindia.com/artimages/craving.jpg

9) . Woman on a Tree Plucking Fruit (Grasping):

This image is a logical development of the previous link, namely that of craving. Craving lea
fulfill the desire.

The woman who climbs the tree to pluck a fruit represents craving having taken the form of

Attached to a particular object by our obsessive craving we attempt to grasp it in a futile mar
is an ancient symbol for earthly desires. A woman going up to the length of climbing a tree t
perceives as the fulfillment of her desires is metaphor enough for the almost disproportionat
expend in the pursuit of similar temptations.

Illustration : http://www.exoticindia.com/artimages/grasping.jpg

10) . Couple Making Love (Bringing into Existence):

Lost to all but their own urgent desire, a couple melts together in the act of love. Tumbling r
their release, they do not know that a new life has started in the woman's womb. Thus the i
into existence (becoming) is a man and woman performing the sexual act, initiating a new lif

Illustration : http://www.exoticindia.com/artimages/love.jpg

11) . Woman in Labor (Birth):

After the process of procreation is the actual episode of giving birth. This is often represente
explicit image of a woman delivering a child.

Illustration : http://www.exoticindia.com/artimages/birth.jpg

This new life is the condition in dependence upon which arises death and decay.

12) . A Coffin (Death and Decay):

The final link is frequently portrayed by a coffin being carried towards its ultimate rest.

Illustration : http://www.exoticindia.com/artimages/death.jpg

Whatever is born is bound to experience the attacks of sickness, the waning of physical pow
pain of separation and loss, and finally death. Once birth has taken place a process has be
which must end in death, for birth and death are but integral parts of the cycle of samsara.

The complete Wheel of Life is gripped tightly in the talons of the Lord of Death, whose horrif
projecting fangs and the forehead wreathed in the macabre five-skull crown is visible above

Illustration : http://www.exoticindia.com/artimages/tc67.jpg

We are all clutched in the fear of death. But death is not the end. According to Buddhist tho
the beginning of a new existence. The process of death is evidenced everywhere in the nat
earth, sea, and sky. A death occurs each night as the sun sets, each month as the moon wa
the earth shuts down for the winter, and each time the ocean waters recede with the tide. T
death in nature is a promise of hope. With each death there is a resurrection. Nature has th
renewal. The new, renewed state is of course dependent upon our previous karma.

Conclusion:

The Buddhist Wheel of Life symbolically represents how all sentient beings, who have not pr
and liberated themselves, are bound in a cycle of existences whose very nature is suffering.
depicted through a series of pictograms that are meant to act as a powerful mnemonic devic
serious practitioner and the layman. The Old Masters prescribe that one should think about
focus on it day and night so as to never forget its meaning. According to Shri Dharmakirti "C
intently and seriously contemplate the meaning of this wheel. If possible, one should put up
representation of it, if necessary in solitary retreat, until its significance sinks in. Once this h
the wish to be free of this mindless suffering is spontaneous and constant.

An apt comparison would be with a sick man, who while suffering from a chronic painful ailm
after a thorough medical examination that the reason for his illness is some regular compone
Such a person would immediately try to remedy the defect."

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To view the illustrations along with the text, the HTML version of the article can be seen at
http://www.exoticindia.com/article/wheeloflife/

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Nitin G.

THE CRAFT OF THE HEART

by

Ajaan Lee Dhammadharo
(Phra Suddhidhammaransi Gambhiramedhacariya)

Translated from the Thai
by Thanissaro Bhikkhu
(Geoffrey DeGraff)

First edition: Bangkok 1982
Second edition (revised): Bangkok, 1988
DharmaNet Edition (revised): 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the translator.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by David Savage

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FOREWORD

This book, Ajaan Lee's first, is like a catalog: In it, he gives the full range of his teachings on the practice of the Buddha's craft, from the observance of the five precepts to the attainment of total liberation. Thus the different parts are written for different people at different stages in the practice, and the reader is advised to read, not judgmentally, but judiciously -- taking whatever is useful for his or her own practice, and leaving the rest for others.

The structure of the book, with its two over-lapping parts, is explained by the fact that the two parts were originally written and published separately, Part II appearing in 1936 as //The Training of the Heart//, and Part I the following year as //Precepts for Laypeople//. In 1939 Ajaan Lee revised and expanded both parts, putting them into their present form as self-sufficient but complementary halves of a single volume. Later, in the early 1950's, he revised the book once more, this final revised version being the one translated here.

Although Ajaan Lee's teachings continued to develop over the course of later years, the basic outlines remained constant. Most of his later teachings are simply elaborations on themes already given in this book. One of these later developments, though, deserves special mention here: It concerns the question of how a beginner should get started in practicing meditation. Ajaan Lee's eventual solution to this question, given in his book, Keeping the Breath in Mind: Method II, can briefly be stated as follows: Start right in developing the factors of Jhana by (1) being clearly aware of each breath, (2) evaluating and adjusting the breath so that it is as comfortable and satisfying as possible, and (3) letting this comfortable sensation spread, along with a sense of present awareness, throughout the entire body. If an individual meditator had trouble sticking with step (1), Ajaan Lee might recommend some of the methods given in this book -- the repetition of the word "buddho" in conjunction with the breath, the contemplation of the basic properties of the body, etc. -- but these methods were regarded as ancillary to the central practice of keeping the breath in mind.

Yet even though Ajaan Lee's later teachings developed new perspectives on some of the individual themes contained in this book, none of his later writings have its scope or completeness. For this reason it remains to this day one of his most popular and esteemed works.

But for all its scope, it is only a preliminary guide -- a map or a mirror -- for the true craft of the heart lies, not within its covers, but within the reader.

To quote from one of Ajaan Lee's later sermons: "What does discernment come from? You might compare it with learning to become a potter, a tailor, or a basket weaver. The teacher will start out by telling you how to make a pot, sew a shirt or a pair of pants, or weave different patterns, but the proportions and beauty of the object you make will have to depend on your own powers of observation. Suppose you weave a basket and then take a good look at its proportions, to see if it's too short or too tall. If it's too short, weave another one, a little taller, and then take a good look at it to see if there's anything that still needs improving, to see if it's too thin or too fat. Then weave another one, better-looking than the last. Keep this up until you have one that's as beautiful and well-proportioned as possible, one with nothing to criticize from any angle. This last basket you can take as your standard. You can now set yourself up in business. What you've done is learn from your own actions. As for your earlier efforts, you needn't concern yourself with them any longer. Throw them out. This is a sense of discernment that arises of its own accord, an ingenuity and a sense of judgment that come not from anything your teachers have taught you, but from observing and evaluating on your own what you yourself have done."

Hopefully this book will be of help to all those who hope to master the craft of the heart.

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* * * * * * * *

INTRODUCTION

In the first part of this book I will discuss virtue, before going on to discuss the practice of meditation in the second. I put together this first section as a cure for my own sense of dismay. I.e., there have been times when I've asked lay Buddhists to tell me what exactly is forbidden by the five precepts, the eight precepts, and the ten guidelines (//kammapatha//) that people observe, and their answers have been a jumble of right and wrong. When I ask them how long they've been observing the precepts, some say they've never observed them, others say "two years," "five years," etc. The ignorance of those who've never observed the precepts is understandable; as for those who have taken the precepts, there are all kinds: Some people who've taken them for three years understand them better than others who have taken them for five. Some people have repeated the precepts against taking life for three years now, and yet keep on taking life, with no idea of what the precept is for. Of course, there are many people who are better informed than this, but even so I can't help feeling dismayed because their behavior isn't really in keeping with their knowledge. Now, I say this is not to be critical, but simply to be truthful. For this reason, I have put together this book as a way of relieving my sense of dismay, and have arranged to have it printed for distribution to practicing Buddhists, as a guideline for honoring our Teacher through the practice of his teachings, and for fostering the prosperity of those teachings for a long time to come.

In conclusion, I ask the reader to read reflectively. Some things here may be to your liking, others may not. But at any rate, I feel certain that you could find it well worth your while to bring your conduct into line with the various teachings mentioned here.

If anything I have written in this book is incorrect in terms of the Dhamma, please forgive me.

The physical and mental energy used in writing this book I dedicate to those who have felt inspired to provide the financial energy for its printing. As long as they are not yet totally liberated from all suffering and stress, may they be perceptive and discerning with regard to everything of every sort that pertains to their genuine welfare in whatever realm they may be reborn.

Phra Ajaan Lee Dhammadharo

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* * * * * * * *

PART I: MASTERING VIRTUE

PRECEPTS FOR LAY PEOPLE

There are three sets of precepts for laypeople: the five precepts, the eight precepts, and the ten guidelines. Here we will discuss the five and the eight precepts first, saving the ten guidelines for later. The five precepts can be divided into two sorts: those dealing with bodily action and those dealing with speech. Normalcy in bodily action is expressed by the precept against lying, which involves refraining not only from lying, but also from divisive tale-bearing, from coarse or abusive speech, and from aimless or idle

talk. As for the precept against taking intoxicants, it fits in with the third precept -- against illicit sex -- in that both deal with forms of intoxication.

The eight precepts are derived from the five --and, like the five, can be divided into two sorts. Seven deal with bodily action: refraining from taking life; from stealing the possessions of others; from any and all sexual intercourse; from eating food from the period from noon until the following dawn; from watching dancing, singing, instrumental music, and other shows, and from using garlands, perfumes, cosmetics, and jewelry; and from using high and luxurious beds and seats.

The precepts, whether five or eight, are ultimately two: right normalcy in bodily action and right normalcy in speech. //Sila//, the Pali word for virtue and precept, literally means normalcy -- a quality that can be separated into either five or eight component virtues. The eight //uposatha// precepts do away with more defilements of bodily action than do either the five precepts or the ten guidelines. The bodily actions of a person who observes them weigh lightly, like those of one who is ordained. (Speaking of ordination, for women at least, it would appear that a person who observes the eight precepts does away with more greed, anger, and delusion in terms of bodily action than did the //sikkhamanas// (aspirants to nunhood) of the past. Although as a novice the //sikkhamana// was expected to observe the ten precepts, still when she was about to be ordained as a nun she had to be strict in observing only the first six). So whoever observes the eight precepts can be said to lead one form of the chaste life -- //kala-brahmacariya//, temporary renunciation -- the only difference being that one doesn't have to change one's mode of dress.

It's a rare man or woman who will act in this way. Whoever does can be counted as a person of value, a vessel for what is wise and worthwhile, into which the practice of concentration (//samadhi//) should be placed.

The ten guidelines, unlike the five and eight precepts, don't have to be taken as vows. Once you understand them, simply go ahead

and follow them. Altogether, they are of three sorts; three principles dealing with bodily action, four with speech, and three with the heart. The three principles dealing with bodily action are: not taking life, not stealing, and not engaging in illicit sex or taking intoxicants (the last two being counted as one). The four principles dealing with speech are derived from the precept against lying: refraining from lying, from divisive tale-bearing, from coarse or abusive speech, and from idle, aimless and useless chatter.

The three principles dealing with the heart are: //anabhijjha// -- not coveting the possessions of others; //abyapada// -- not feeling ill will, i.e. not wanting others to suffer misfortune; and //samma-ditthi// -- right view, being convinced that the pleasure and pain we experience come from our own good and bad actions: Whoever does good will meet with good, whoever does evil will meet with evil.

So altogether there are ten guidelines. These guidelines are termed //kusala kammapatha//, wise policies or clean actions. They are policies that should be adopted and followed -- the more constantly, the better. Defilements related to greed will die away; those related to anger and delusion won't have a chance to arise. Greed arises from the thought of coveting -- the focusing of desire -- which is then expressed as greed in one's thoughts, words, and deeds. One's thoughts thus become restless and disturbed; one's words and deeds, unwise and defiled. As for anger, it arises from ill will, which then gives rise to hostility and finally to anger, fury, and violence. One's thoughts, words, and deeds thus become unwise and defiled. Delusion arises from wrong views, from ignorance of right and wrong, good and evil, making one's thoughts, words, and deeds unwise and defiled.

So you should kill these things off their source. Kill off covetousness by sharing your possessions with others -- with your children, brothers, sisters, relatives, friends, monks, nuns, and recluses -- which in the long run will be to your own benefit. This is termed generosity (//dana//). Kill off ill will by developing thoughts of benevolence, compassion, appreciation, and equanimity; and avoid detrimental actions by observing the precepts (//sila//). Kill off wrong views by associating with people who are knowledgeable and wise,

learning from them so as to develop your own insight and discernment. This is termed mental development (//bhavana//).

These are the techniques for curing greed, anger, and delusion. Covetousness, ill will, and wrong views are the tap roots of defilement; greed, anger, and delusion are the crown. The thoughts, words, and deeds that express these qualities form the trunk and branches, and the fruit is pain: the pain of birth, ageing, illness, and death; of sorrow, lamentation, pain, distress, and despair. Normally, when we've eaten the flesh of a fruit, if we don't destroy the seed, it will have a chance to sprout and form another tree. So it is with defilement: If we don't destroy the seed, it will produce more fruit. Thoughts that fasten and cling: These are the seed. People who don't realize this, imagine this fruit to be something tasty and delicious, and so are unwilling to abandon and destroy covetousness, greed, ill will, and wrong views. As a result, they spin around in this cycle in various ways, under the influence of these three sorts of defilement. When these defilements arise in full force, whatever status one may have will be shattered, whatever wealth one has will be lost, the good opinion of others will turn to censure, one's happiness will turn to misery, one's friends will flee, and one's family will fall apart -- or even if it doesn't fall apart, it will be pained with sorrow, as if its heart had been scalded with boiling water.

So we should kill off these defilements by being generous with our belongings; by observing the five precepts, the eight precepts, or the ten guidelines; and by practicing concentration to develop the mind, making it firm, unwavering, and still. Once these defilements die, then even if you've never had wealth, you'll be wealthy; even if you've never reached heaven, you'll attain it, constant and unchanging, in line with the Buddha's verse on the rewards of the five precepts:

//silena sugatim yanti//
Through virtue they go to heaven.
//silena bhoga-sampada//
Through virtue wealth is attained.
//silena nibbutim yanti//

Through virtue they go to liberation --
secure happiness, free from all suffering and stress.
//tasma silam visodhaye//
Thus we should all purify our virtue.

* * *

Question: At what times should the five precepts, the eight precepts, and the ten guidelines be observed?

Answer: The five precepts and ten guidelines should be observed at all times -- without any reference to morning, evening, noon, or night -- as constant or timeless principles (//nicca-sila//, //akalika-sila//). As for the eight uposatha precepts, a pattern has been established -- in line with the varying abilities and opportunities of laypeople -- of gathering to observe the precepts together once every seven or eight days on the lunar sabbath: the day of the new moon, the full moon, and the eighth day of the waxing and waning moons -- altogether four times a month. This pattern is for people who don't have much time or opportunity. If, however, you have plenty of time and opportunity, let your own conviction be your guide. Focus on goodness, and not on the calendar, observing the precepts on your own, making whatever day you observe them -- no matter what the date or season -- your own personal uposatha day.

Someone might object here, saying, "If it isn't the lunar sabbath, then you can't say you're observing the uposatha precepts."

"If they're not uposatha precepts, what are they?"

"Just the ordinary eight precepts."

"Is it good or bad to observe the eight precepts?"

"...Good."

"And we observe the precepts for the sake of the good, don't we?

So if we've hit the good right on the nose, what does it matter if we've hit the wrong day?"

Here we should translate the word "uposatha." Literally, it means "approaching respite" from all that is corrupt and unwise. So by definitions, if there's no respite from corruption in your actions, then it's not uposatha day. There's no way you can guarantee that this or that date is an uposatha day or whatever. Still, the pattern of observing the eight precepts on the lunar sabbath is a good one for people who don't have much opportunity. But if you do have the opportunity, you shouldn't limit yourself just to those days, because virtue, by its nature, isn't too particular about the date.

This being the case, we should set up gradations so that those who feel inspired to practice can do so as they are able:

1. The first group observes the eight precepts on each lunar sabbath during the rainy season: three months, four days a month, thus twelve days. This is termed //mudu//, the weak level.

2. The intermediate level -- //majjhima uposatha// -- observes the eight precepts on each lunar sabbath, without fail, throughout the year: twelve months, four days a month, thus 48 days a year.

3. The highest level -- //ukkattha uposatha// -- observes the eight precepts on each lunar sabbath, and on the day before and the day after each sabbath, without reference to month or season: twelve months, twelve days a month, thus 144 days a year. This is for people of firm conviction. Or, if you want, you can aim higher than that and observe the eight precepts at all times and in every season, focusing on the quality of virtue itself instead of on the ordinances and conventions of the world -- just like the Buddhist nuns who, in our day and times, observe these very same eight precepts.

* * *

Virtue can be established on one of two bases: either through (1) making a vow (//samadana-virati//), as when we repeat the precepts

after a monk or novice (here it is also necessary to learn exactly what vices and misdeeds are forbidden by each of the five or eight precepts); or (2) simply deciding on our own to abstain from a particular vice or misdeed (//sampatta-virati//). In other words, when you want to keep your character pure, you can go ahead and decide to refrain from misconduct on your own. Once virtue is established, and you are careful to safeguard it out of a sense of conscience so that it doesn't lapse, this is termed //samuccheda-virati//: absolute abstinence.

For virtue to be kept pure depends on two factors: perseverance and the four Sublime Attitudes (benevolence, compassion, appreciation, and equanimity). An example of keeping the precepts through perseverance would be: Suppose you're accustomed to killing animals. If you decide to observe the precepts, you hold off for a day or so, but you have no strong sense of perseverance to get you through. Once you get past your self-imposed time limit, you go back to your old ways. Observing the precepts through perseverance in this way means to exercise self-control so as not to commit whatever misdeeds you've been accustomed to.

Question: Is there any value in observing the precepts in this way?

Answer: There can be -- as far as that particular day is concerned. Seeing the light every once in a long while is better than never seeing it at all.

To observe the precepts through the Sublime Attitudes, though, means to wish for the happiness of other living beings, to sympathize with the fact that no one wants to suffer, that we all desire well-being and freedom from harm. Once you realize this, and a sense of compassion arises, you wouldn't dare transgress the precepts you've undertaken. Observing the precepts through benevolence in this way bears powerful rewards.

Whoever puts virtue fully and completely into practice can aspire

to any attainment: rebirth as a human being, rebirth in heaven, or //nibbana//. Such a person can aspire to a beautiful appearance and voice, fragrant aromas, delicious tastes, delicate sensations, and delightful moods. To have virtue is to have wealth: The five precepts are equal to 50 pounds of gold bullion; the eight precepts, 80 pounds; the ten guidelines, 100. Actually, moral virtue is something valuable beyond price. Virtue and generosity, taken together, are the qualifying factors for rebirth as a human being and rebirth in heaven. Virtue, generosity, and the development of the mind through meditation are the qualifying factors for nibbana. So we should all try to find the time to perform those actions that will lead to our true welfare in the coming future.

* * *

THE SERVICE FOR THE LUNAR SABBATH

Before taking the precepts, first pay respect to the Triple Gem -- the Buddha, the Dhamma (the Truth he taught), and the Sangha (those of his followers who attained that Truth) --

ARAHAM SAMMA-SAMBUDDHO BHAGAVA
The Blessed One is Worthy & Rightly Self-awakened
BUDDHAM BHAGAVANTAM ABHIVADEMI
I bow down before the Awakened, Blessed One.
(bow down)

SVAKKHATO BHAGAVATA DHAMMO
The Dhamma is well-expounded by the Blessed One.
DHAMMAM NAMASSAMI
I pay homage to the Dhamma
(bow down)

SUPATIPANNO BHAGAVATO SAVAKA-SANGHO
The Sangha of the Blessed One's disciples has practiced well.
SANGHAM NAMAMI

I pay respect to the Sangha.
(bow down)

Now the group will chant the standard morning service. If you don't know it, simply remain silent. When the group has finished, it will chant the request for the precepts in unison. Again, if you don't know it, remain silent. The request for the five precepts is as follows:

MAYAM BHANTE TI-SARANENA SAHA PANCA SILANI YACAMA
Venerable sir, we request the five precepts together with the Three Refuges.
DUTIYAMPI MAYAM BHANTE ....YACAMA
A second time....
TATIYAMPI MAYAM BHANTE ....YACAMA
A third time....

The request for the eight uposatha precepts:

MAYAM BHANTE TI-SARANENA SAHA ATTHANGA-SAMANNAGATAM UPOSATHAM YACAMA
Venerable sir, we request the eight-factored uposatha observance together with the Three Refuges.
DUTIYAMPI MAYAM BHANTE ....YACAMA
A second time....
TATIYAMPI MAYAM BHANTE ....YACAMA
A third time....

Then repeat the phrase paying homage to the Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA (three times)
Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

And then the phrases for taking refuge in the Triple Gem:

BUDDHAM SARANAM GACCHAMI
I go to the Buddha for refuge.

DHAMMAM SARANAM GACCHAMI
I go to the Dhamma for refuge.
SANGHAM SARANAM GACCHAMI
I go to the Sangha for refuge.

DUTIYAMPI BUDDHAM SARANAM GACCHAMI
A second time, I go to the Buddha for refuge.
DUTIYAMPI DHAMMAM SARANAM GACCHAMI
A second time, I go to the Dhamma for refuge.
DUTIYAMPI SANGHAM SARANAM GACCHAMI
A second time, I go to the Sangha for refuge.

TATIYAMPI BUDDHAM SARANAM GACCHAMI
A third time, I go to the Buddha for refuge.
TATIYAMPI DHAMMAM SARANAM GACCHAMI
A third time, I go to the Dhamma for refuge.
TATIYAMPI SANGHAM SARANAM GACCHAMI
A third time, I go to the Sangha for refuge.

This finished, the monk who is officiating will say, TI-SARANA-GAMANAM NITTHITAM ("The taking of the three refuges is now completed"). You say, AMA BHANTE (Yes, sir). Now repeat the precepts after him (translations are given below):

1. PANATIPATA VERAMANI SIKKHAPADAM SAMADIYAMI
2. ADINNADANA VERAMANI SIKKHAPADAM SAMADIYAMI
3. KAMESU MICCHACARA VERAMANI SIKKHAPADAM SAMADIYAMI

(If you are taking the eight precepts replace this with:
ABRAHMA-CARIYA VERAMANI SIKKHAPADAM SAMADIYAMI)

4. MUSAVADA VERAMANI SIKKHAPADAM SAMADIYAMI
5. SURA-MERAYA-MAJJA-PAMADATTHANA VERAMANI SIKKHAPADAM SAMADIYAMI

(If you are taking the five precepts, stop here. If you are taking the eight precepts, continue:

6. VIKALA-BHOJANA VERAMANI SIKKHAPADAM SAMADIYAMI
7. NACCA-GITA-VADITA-VISUKA-DASSANA MALA-GANDHA-VILEPENA-

DHARANA-MANDANA-VIBHUSANATTHANA VERAMANI SIKKHAPADAM SAMADIYAMI

8. UCCASAYANA-MAHASAYANA VERAMANI SIKKHAPADAM SAMADIYAMI

If you are taking the uposatha precepts, the monk will announce the duration of the uposatha period. Repeat after him:

IMAM ATTHANGA-SAMANNAGATAM
BUDDHA-PANNATTAM UPOSATHAM
IMANCA RATTIM IMANCA DIVASAM
SAMMADEVA ABHIRAKKHITUM SAMADIYAMI

(which means: I undertake to maintain, perfect and pure for today and tonight, this uposatha observance formulated by the Buddha and composed of eight factors.) The monk will counsel heedfulness and announce the rewards of observing the precepts:

IMANI ATTHA SIKKHAPADANI ACCEKAM RATTIN-DIVAM UPOSATHASILA-VASENA SADHUKAM RAKKHITABBANI
(These eight training rules are to be well maintained for the entire day & night of the Uposatha period.)

(you say, AMA BHANTE (Yes, sir.)) The monk will continue:

SILENA SUGATIM YANTI SILENA BHOGA-SAMPADA SILENA NIBBUTIM YANTI TASMA SILAM VISODHAYE
Through virtue they go to heaven.
Through virtue wealth is attained.
Through virtue they go to liberation Thus we should all purify our virtue.

This ends the taking of the precepts.

* * *

The precepts translated are as follows:

1. I undertake the training rule to refrain from taking life.

2. To refrain from stealing.

3. To refrain from illicit sex. (This is for those who are taking the five precepts. The precept, ABRAHMA-CARIYA..., for those taking the eight precepts, forbids all forms of sexual intercourse.)

4. To refrain from speaking falsehood.

5. To refrain from taking intoxicants.

6. To refrain from eating food during the period from noon until the following dawn.

7. To refrain from watching shows (e.g., dancing, singing, instrumental music) and from ornamenting the body with flowers, scents, cosmetics, or jewelry.

8. To refrain from using high and luxurious beds and seats. "Luxurious" means having a stuffed cushion or mattress. "High" means more than ten inches high. Armchairs and couches with arms, however, even if they are more than ten inches high, are not prohibited by this precept.

* * *

The precepts, whether five or eight, have two foundations. In other words, for them to be broken, they must be transgressed by either (1) the body in conjunction with the mind, or (2) speech in conjunction with the mind. A precept transgressed unintentionally with a bodily action is nevertheless still intact. Say, for instance, you cut a tree or gather flowers to place on an altar, and it so happens that the insects living in the tree or flower stem die. You had no idea they were there in the first place. In this case, your precepts are still intact because you had no intention in mind for them to die. As for verbal acts, suppose that you speak hurriedly, and what you end up saying is different from what you had meant to say, out of either carelessness or inattention. For example, you meant to say three words, but ended up saying four; you meant to tell the truth, but what you actually said was false. Since it was simply a verbal act, and you didn't have it in mind to speak misleadingly, your precepts are still intact.

A breach of the ten guidelines can be effected with one of as many as three factors: the body in conjunction with the mind, speech

in conjunction with the mind, or the mind acting alone. In other words, a transgression of any sort in thought, word, or deed has to be intentional for there to be a breach in one's virtue, because the intention -- the will to abstain (//cetana-virati//) -- forms the essence of virtue. This can be checked against any of the various precepts. Intention is the essence of virtue; aspects of virtue apart from that intention are simply its expressions and applications.

The intention that qualifies as virtue is the will to abstain in line with the five or eight precepts. As for the precepts, they give expression to the intention, while the rules that detail exactly what actions are forbidden by the various precepts indicate the scope of its application. Virtue is normalcy. Normalcy and right equilibrium in word and deed is expressed by the five precepts and eight uposatha precepts. Normalcy and right equilibrium in thought, word, and deed is expressed by the ten guidelines.

The statement that intention is the essence of virtue is supported by the passage in the Canon where the Buddha says,

//cetanaham bhikkhave kammam vadami//
The intention, monks, is what I maintain to be action.

* * *

Virtue, as practiced by Buddhists in general, can be summarized into three categories: //hina-sila//, //gocara-sila// and //anagocara-sila//.

1. //Hina-sila// means simply obeying the precepts. For instance, the first precept tells you not to kill, so you hope to gain merit by looking out for the lives of others, not causing them to die. The second precept tells you not to steal, so you hope to get some good out of taking care of the possessions of others, not causing them to disappear. The third precept rules out illicit sex, so you go around looking out for other people's spouses and children. The fourth precept rules out lying, so you go around looking after other people's ears by not putting lies in them. The fifth precept rules out alcohol,

so you do your part for other people's liquor bottles by not making them go empty. The same holds true for the other precepts. Practicing virtue in this way is tantamount to being a watchman for other people's goods. You put yourself on the level of a slave or hired cow-hand. Whether you observe the five or even the eight precepts, this is classed as the lowest level of virtue, or as //silabbatupadana//, attachment to external forms of goodness.

2. //Gocara-sila// means making sure that the mind occupies itself only with good intentions, such as thinking of ways to act that will be wise and meritorious. Whether your thoughts deal with the past or the future, with visual objects, sounds, smells, tastes, tactile sensations, or ideas, you are careful to keep them in line with wise intentions, not letting them fall into ways that are corrupt or ill-considered.

3. //Anagocara-sila// means keeping the mind in the present, not letting it wander among distracting thoughts. You are mindful and self-aware, keeping watch over the mind so that it stays exclusively in the present. //This// is virtue -- when virtue reaches a state of normalcy -- the sort of virtue worthy of heaven and //nibbana//.

The virtue that is careful not to break the precepts can counter the cruder forms of greed. The virtue that guards the mind's train of thought, keeping it from traveling in the area of shoddy intentions, can do away with anger and aversion. The virtue that enters into the present -- i.e., virtue in a state of normalcy -- can do away with delusion. Thus we can say that virtue can do away with the cruder forms of defilement, i.e., certain levels of greed, anger, and delusion.

* * *

To continue with the service for the lunar sabbath: Now you have the opportunity to hear a sermon. The request for a sermon is as follows:

BRAHMA CA LOKADHIPATI SAHAMPATI

KATANJALI ANDHIVARAM AYACATHA
SANTIDHA SATTAPPARAJAKKHA-JATIKA
DESETU DHAMMAM ANUKAMPIMAM PAJAM
(The Brahma Sahampati, lord of the world,
With hands palm-to-palm before his heart
[approached the Lord Buddha and] requested a blessing:
There are beings here with only a little dust in their eyes.
Please teach the Dhamma out of compassion for them.)

Now compose your thoughts and keep them fixed on absorbing the nourishment of the Dhamma. Once the sermon is finished, you may proclaim yourself to be a lay adherent of the Buddha, as follows:

AHAM BUDDHANCA DHAMMANCA
SANGHANCA SARANAM GATO
I have gone to the Buddha, Dhamma, and Sangha for refuge.
UPASAKATTAM DESESIM
BHIKKHU-SANGHASSA SAMUKKHA
I have declared my adherence in the presence of the Bhikkhu Sangha.
ETAM ME SARANAM KHEMAM
ETAM SARANAM-UTTAMAM
This is my secure refuge,
This is my highest refuge
ETAM SARANAM-AGAMMA
SABBA-DUKKHA PAMUCCAYE
This is the refuge, having gone to which,
One is released from all suffering & stress.
YATHA-BALAM CAREYYAHAM
SAMMA-SAMBUDDHA-SASANAM
I will follow, as well as I am able
The teachings of the Rightly Self-awakened One
DUKKHA-NISSARANASSEVA
BHAGI ASSAM ANAGATE
So that in the future I will have a part
Of the escape from suffering & stress.

(Women should substitute GATA for GATO, UPASIKATTAM for UPASAKATTAM,

and BHAGINISSAM for BHAGI ASSAM.)

The Pali word for adherent, //upasaka// (fem. //upasika//), literally means "one who is close." There are ten qualities looked for in adherent: five activities to be refrained from and five qualities to possess. The five to be refrained from are:

1. selling weapons,
2. selling human beings,
3. selling animals to be killed for food, or the flesh of animals that one has killed oneself,
4. selling intoxicants,
5. selling poison.

The five qualities to possess:

1. conviction,
2. observance of the precepts,
3. belief in nothing but the principle of //kamma// -- that those who do good will meet with good, those who do evil will meet with evil,
4. an unwillingness to look for merit in ways excluded by the Buddha's teachings,
5. performance of merit in ways particular to the Buddha's teachings.

To possess these qualifications means by definition that one is an adherent to generosity, virtue, and meditation.

* * *

Now that the service is over, you should take the opportunity to develop peace and respite of mind. Don't let the day go to waste. Take the word //buddho// as your meditation exercise. To be intent on repeating the word //buddho// in your mind is one form of concentration (//samadhi//). Discernment (//panna//) means thorough comprehension of all fashioned and conditioned things. The value of discernment is that it abandons all forms of defilement. Virtue,

concentration, and discernment: These qualities form the heart of the Buddha's message, which we should all try to develop to the best of our abilities.

Now we will pose a number of questions dealing with virtue and concentration as a way of further elaborating on these topics.

* * *

VIRTUE: QUESTIONS & ANSWERS

1. What are the benefits of observing the precepts? What are the drawbacks of not observing them?
2. What is meant by virtue?
3. How many kinds of virtue are there?
4. What is the essence of virtue?
5. What is needed for virtue to be maintained?

1. To answer the first question: People observing the precepts can perceive the following benefits as far as this lifetime is concerned: They are not distrusted or despised by people at large; they can enter with confidence into the company of sages and people in general. After they die, they are sure to qualify for rebirth on the human plane at the very least. For these reasons, virtuous people are not willing to let their virtue be defiled.

Another answer is that virtuous people are admired throughout the world. Why is this so? Because no one in the world likes abuse, not even the least little bit. Not to mention good people, even thieves and robbers complain about people who have no principles, as when they get together to commit a robbery: The members of the band are sure to find fault with each other because of the hardships involved in what they're doing. Still, they go ahead and do it, out of their own ignorance, stupidity, and lack of judgment.

Another answer is that people who observe the precepts work for the prosperity of this world and the next. Most of us overlook this aspect of virtue. Wrong looks right to us, and we think that observing

the precepts retards progress, that people who observe the precepts are old-fashioned and behind the times, or that the precepts make it impossible to earn a living. All of these views have no basis in truth. Exactly how do the precepts retard progress? Consider this carefully: The nature of the world is that not a single person likes to suffer. Even common animals don't set their sights on pain. So to be virtuous means not to ruin the world, but to protect it and help it advance. When the Buddha established the precepts, he did so not merely in line with his own opinions, but rather in line with the ways and opinions of people throughout the world. How can we know that this is so? We needn't ask the Buddha himself; we can consider the matter on our own:

(a) Take a simple example, like killing: Fishermen make their living by killing, and some of them end up making money by the fistfuls from it. Still, they complain about the hardships of their work and sometimes they even fall in the ocean and drown. The fact that they complain about their work shows they don't like it. As for the fish, they don't like it either. Even gnats and mosquitoes don't like being abused. So why do we abuse them? Because we haven't associated with wise people. We see the harm and the pain, yet we still go ahead and do it out of our own darkness and delusion. This is one example to show that the Buddha established the precepts in line with the views of the world.

Example (b): Stealing, Is there anyone in the world who likes it? If the world liked stealing, there probably wouldn't be laws forbidding it -- and what human society doesn't have such laws? The fact that we have these laws shows that we don't like stealing. Even things about to be stolen don't like to have people steal them. Animals, for instance, when they're cornered by thieves, will try to run away. Thieves and robbers usually complain that their work is hard -- always having to lurk and keep out of sight, going without food and sleep. The fact that they complain shows that they don't like their work. So why do they do it? Because they haven't associated with wise people. Wrong looks right to them because of their own darkness and delusion.

Example (c): Adultery. Who in the world likes it? Go ask those who do it, and they'll complain that they suffer from it. Ask those who are done to, and they'll complain that they suffer from it and don't like it. Sometimes they end up killing themselves. This shows that the world doesn't care for it. So why do people do it? Because they haven't associated with wise people. Wrong looks right to them, and so they bring about the ruin of the world. They get fined or put in jail, and get into difficulties with their families, knocking one another over the skull just for the fun of it. To do wrong in this way will bring tears to a parent's eyes and ears, and trouble to the hearts of the authorities. These are things that bring about the ruin of the world.

Example (d): Lying. Is there anyone in the world who likes it? When a person is lying, he has to be wary out of fear that others will find him out. When he's about to lie, he suffers in trying to figure out how to get away with it. Once he's lied, he suffers out of fear that no one will believe him. A person who is lied to has to question and cross-examine, out of fear that what he's heard may not be true. Even small children don't like to be lied to. Say that a child is crying for its mother, and its father lies to it, saying, "There -- your mother's coming." When it doesn't see its mother, it'll cry without stopping. Why? Because it can't trust its father. But not to mention human beings, even animals don't like to be lied to. Say that we take some cooked rice and lure a dog with it. Once it sees the rice, it'll think we're going to feed it, so it comes prancing up with its rear high and its tail wagging -- but instead of feeding it, we take the rice and run off. If we do this three or four times, after that it probably won't come, because it knows we're lying. This shows that no one likes lies. So why do people lie? Because they haven't associated with wise people. Wrong looks right to them, and so they cause the world to degenerate.

Example (e): Alcohol. There is one who likes the drinking of alcohol. People who brew it complain of their difficulties: that it's a losing business, that they're afraid they'll be seen by the police or cheated by their customers. People who drink alcohol complain that it makes them dizzy, or that it eats up their salaries and leaves them

poor. I have yet to hear anyone extol drinking as a way to health, wealth, and happiness. If people who drink really thought it were good, they probably wouldn't come back to drinking plain old water or eating plain old food again. Once people get drunk, they start acting rowdy and disgusting in ways that people in general neither praise nor admire. Even their own families get disgusted with them, and they themselves complain that they're in debt or don't have enough money to spend, which shows that they themselves don't like or admire their habit.

In some places the government, acting out of concern for the public well-being, has established laws to prevent the damages that come from the drinking of alcohol. (I personally have wondered whether the money the government makes from taxing alcohol is enough to cover the damages caused by people who drink. I doubt that it is, but this is simply my own opinion. You might want to consider the matter for yourself. One common example is when people get together to drink -- either legal whiskey or bootleg -- and get to talking: One bottle of whiskey, and maybe one of them ends up killed. The pittance the government gets from the bottle of whiskey is probably nowhere near enough to pay for the costs of tracking down the guilty parties in a case like this.)

Thus the Buddha saw the evils in this sort of behavior: that it causes the world to degenerate and hampers people from making a living. A drunk person, for instance, can't do any steady labor. All he can do is brag. I don't mean to be critical here, but it's something I've often seen. For instance, when a farmer has his neighbors over to help harvest his rice, they'll make plenty of noise, but when you go to take a look at their work, you'll find the rice scattered all over the place.

Once I came across a well dug at a crazy angle, but when I peered down at the water, it looked clean and fresh. So I said to the owner, "The water looks good. Why didn't you do a good job of digging the well? Was it because you ran into a rock? Or a tree root? When was it dug? Who dug it? Did you do it yourself, or hire someone to do it for you?"

So the owner answered, "I had some friends over to help dig it."

"How did you get them to dig so deep? It must have cost a lot of money."

"I served whiskey until we were all good and drunk, and then we got down to digging the well, which is why it ended up so crooked."

This goes to show how liquor can spoil a job.

All of the examples I've mentioned here -- brief, but enough to serve as food for thought -- show that the world doesn't like these things, that they cause damage and loss, putting money, labor and people to waste. And this goes to show that the Buddha forbade these things in line with the views of the world. Not one of the precepts runs counter to those views. This being so, which one of the precepts retards progress or creates trouble?

Then why don't people perceive this? Because they haven't associated with wise people, and so wrong looks right to them. They go counter to the world, and suffer for it. The Buddha taught in line with the aspirations of the world, for the progress of people and nations. If people were truly to abstain in line with the precepts, life on earth would be happy in the visible present.

This ends the discussion of the first topic, the benefits and drawbacks of observing and not observing the precepts.

2. The second question -- "What is meant by virtue?" -- can be answered as follows: The Pali word for virtue, sila, means normalcy. "Normalcy" refers to a lack of deviation in thought, word, and deed, while "lack of deviation" refers to the act of not doing evil with one's deeds, not speaking evil with one's words, and not thinking evil with one's thoughts: in other words, abstaining from three types of harmful bodily action, four types of harmful speech, and three types of harmful thought. The three bodily actions to be avoided are taking

life, stealing, and taking intoxicants and engaging in illicit sex. To avoid these things, not letting the body deviate in their direction, is for the body to be in a state of normalcy. The four types of speech to be avoided are lies, divisive tale-bearing, coarse and abusive speech, and idle, aimless chatter. To keep one's speech from deviating in the direction of these things is for speech to be in a state of normalcy. For thought to be in a state of normalcy means (a) not coveting the belongings of others, (b) not feeling ill will towards those people or living beings whose actions are displeasing, and (c) viewing things rightly: seeing that all living beings fare according to their actions -- those with good intentions will meet with good, those with evil intentions will meet with evil -- and that no one aspires to suffering. Once you see things in this way, maintain this viewpoint. Don't let it deviate into ways that are wrong.

To keep one's thoughts, words and deeds in a state of normalcy and equilibrium like this is what is meant by virtue. The word "equilibrium" here, though, doesn't rule out all action; it rules out only the types of action that cause one's words and deeds to move in ways that are wrong. Apart from such deviations, whoever has the energy to perform work of whatever sort in making a living is free to do so, because the precepts of the Buddha aren't lazy precepts or faint-hearted precepts, down-and out or bump-on-the-log precepts -- i.e., precepts that don't let you do anything at all. That's not the sort of thing the Buddha taught. As for speech, whoever has anything to say that is free from harm is free to go ahead and say it. The precepts of the Buddha aren't mute precepts or dumb precepts; they're precepts that let you speak what is proper. And as for the mind, whoever has ideas that will lead to knowledge or ingenuity in making a living is free to think them through. The Buddha didn't forbid this sort of thinking. He forbade only those things that are harmful, because the basic principle of virtue in Buddhism is to abstain from what is evil or crooked in thought, word, and deed, and to develop what is upright and honest in thought, word, and deed. This shows that the Buddha taught to abstain from those things that ought to be abstained from, and to do those things that ought to be done. This point is substantiated by such factors of the Noble Path as Right Undertaking and Right Livelihood. But most of us believe that to

maintain the precepts confines you to a monastery and prevents you from making a living or even wiggling a finger. This belief is wrong: counter to the Buddha's teaching and detrimental to the progress of the world.

To maintain the precepts -- to be virtuous -- means to keep one's words and deeds in a state of normalcy. Whatever work virtuous people perform is pure. The wealth they obtain as a result is solid and lasting. Whatever virtuous people say -- no matter how much they speak -- won't grate on the ears of their listeners. It can bring fortune their way, as well as leaving the ears of their listeners soothed. Whatever virtuous people contemplate, if it's a difficult job, it will become easier; if it's an object to be made, it may become beautiful, all because of the very principles of virtue. Most of us, though, tend to be too contemptuous of virtue to put it to use in our work and activities, which is why we act as a deadweight and can't keep up with the progress of the world.

A person whose thoughts, words and deeds are not governed by virtue is like a person covered with germs or soot: Whatever work he or she touches is soiled and will rarely succeed in its aims. Even if it does succeed, its success won't be lasting. The same holds true for speech: A person whose speech isn't consistently virtuous will usually be distrusted and despised by his listeners. If he tries to talk them out of their money, it will come with difficulty; once he gets it, it won't stay with him for long. And so it is with the mind: If a person doesn't have virtue in charge of his heart, his thinking is darkened. Whatever projects he contemplates will succeed with difficulty and -- even if they do succeed -- will be neither good nor lasting.

People who want to keep their thoughts, words, and deeds in a state of normalcy have to be mindful. In other words, they have to keep check over their actions in all they do -- sitting, standing, walking, and lying down -- so they can know that they haven't done anything evil. A person who doesn't keep his actions in check is like a person without any clothes: Wherever he goes, he offends people. There's even the story of the man was so absent-minded that he went out wearing his wife's blouse and sarong, which goes to show what

happens to a person who doesn't keep his actions in check.

A person who doesn't keep his speech in check is like a rice pot without a lid. When the water boils, it will overflow and put out the fire. A person who doesn't always keep his thoughts in check -- thinking endlessly of how to make money, of how to get rich, until he loses touch with reality -- is bound to do himself harm. Some people think so much that they can't eat or sleep, to the point where they damage their nerves and become mentally unbalanced, all because their thinking has nothing to act as a basis, nothing to keep it in check.

Thus people who lack mindfulness can harm themselves, in line with the fact that they are at the same time people without virtue.

This ends the discussion of the second topic.

3. The third question -- "How many kinds of virtue are there?" -- can be answered as follows: To divide them in precise terms, there are five kinds, corresponding to the five precepts, the eight precepts, the ten guidelines, the ten precepts, and the 227 precepts. To divide them in broad terms, there are two: The virtues for laypeople on the one hand, and for monks and novices on the other.

From another standpoint, there are three: those dealing with bodily action, those dealing with speech, and those dealing with the mind.

From another standpoint, there are two: primary virtues (//adi-brahma-cariya-sikkha//), i.e. the five basic precepts that

have to be studied and observed first, such as the precepts against taking life; and then, once these are mastered, the next level: mannerly behavior (//abhisamacara//) dealing with personal conduct in such areas as having one's meals, etc.

From still another standpoint, there are two sorts of virtue: mundane (//lokiya//) and transcendent (//lokuttara//). Transcendent virtues can be either the lay virtues or the virtues for monks. If a

person, lay or ordained, has attained true normalcy of mind, his or her virtues are transcendent. The virtues of a person who has yet to attain the normalcy of Stream-entry, though -- no matter whether that person is a layperson or a monk, strict in observing the precepts or not -- are merely mundane. Mundane virtues are by nature inconstant, sometimes pure and sometimes not; some people who observe them go to heaven, others who do go to hell. The transcendent virtues, however, are constant and lead straight to nibbana. They are virtues that can rule out rebirth in the four realms of deprivation (//apaya-bhumi//).

The virtues of a person who has reached the transcendent level are the genuine virtues taught by the Buddha, which are nobler and more valuable than all other virtues. The mundane virtues, even the 227 precepts of a monk, are no match in quality for the five virtues of a lay Stream-enterer: That's how valuable the transcendent virtues are. Why is it that a Stream-enterer's virtues are constant, while those of ordinary run-of-the-mill people aren't? Because Stream-enterers have shed self-identification (//sakkaya-ditthi//) once and for all through the power of discernment. What does their discernment come from? From having developed concentration, making the mind firm to the point where discernment arises and washes self-identification away for good. They've seen the harm that comes from being deluded about the mind and body, and can realize that these things aren't the self. They've investigated the body until they've seen that it's nothing but the four physical properties (//dhatu//), that they didn't bring it with them when they came and won't take it with them when they go. Thus they are able to let it go, without attachment or false assumptions.

If we view the body as our own, we become possessive of it and are unwilling to expend it in ways that are wise and worthwhile. We get stuck on the level of physical pleasure -- and that pleasure is what kills off our merit and welfare. When physical pain arises, that pain is what kills off the merit we should make. This can be classed as a form of //panatipata// (taking life): using pleasure and pain to kill off the merit and welfare that living beings are looking for. This is one aspect of self-identification that Stream-enterers have abandoned.

(b) //Adinnadana//: Stream-enterers don't fasten onto the body as being their own, because they've realized that it's nothing but a compound of the four physical properties, that these properties are part and parcel of the world and can't be taken from it. As a result, they don't try to cheat or swindle the world by laying claim to its properties as being their own, and in this way they abandon another aspect of self-identification.

(c) //Kamesu micchacara//: Stream-enterers have seen the harm that comes from sensual preoccupations -- sights, sounds, smells, flavors, tactile sensations, and ideas. Whatever is right to indulge in, they indulge in; whatever isn't, they don't. This means that they don't misconduct themselves with regard to sensual matters. Thus they abandon another aspect of self-identification.

(d) //Musavada//: Stream-enterers have seen the absolute truth that doesn't lie. In other words, they've seen the four Noble Truths and so have abandoned another aspect of self-identification.

(e) //Surameraya//: Stream-enterers are not intoxicated or heedless with regard to sights, sounds, smells, flavors, tactile sensations, or ideas. Thus they abandon another aspect of self-identification.

This is called virtue on the level of discernment. Once this level is reached, the more common forms of virtue become constant and lasting, because self-identification has been shed through the power of discernment. As for //silabbata-paramasa// ("groping" with regard to precepts and practices), Stream-enterers no longer grope in their behavior, because they've seen for sure that it's right. And as for //vicikiccha// (uncertainty), they've abandoned all doubts concerning the value of discernment, their way of life, and their path of practice: They no longer wonder as to whether they're right or wrong. Once they can do this, they set themselves apart from mundane virtues. Mundane virtues are inconstant because they lack discernment. Why do they lack discernment? Because we don't practice concentration in the heart, and so we take stubborn possession of the body, latching onto

it and wrongly assuming it to be the self, to the point where even the slightest touch from mosquitoes or horseflies, sun or rain, can cause our goodness to wither and die.

Transcendent virtues are thus supreme; mundane virtues are not yet lasting. As to whether virtue will be transcendent or mundane, the matter lies entirely with the heart.

A dull-witted heart, lacking discernment,
Latches onto the body,
But once it dies, it doesn't get to eat the meat
Or sit on the skin--
It'll choke on the bones.
Lacking training, it lies sunk in pain.

But a trained heart gives rise to discernment,
Lets go of the body,
Discards it at death without regret.
Having seen the truth,
It's called noble, supreme.

This ends the discussion of the third topic.

4. To answer the fourth question -- "What is the essence of virtue?" -- we first have to distinguish the essence of virtue, the intention to abstain (//cetana-virati//), from the expressions of virtue, which are of three kinds: //sampatta-virati//, //samadana virati// and //samuchheda-virati//. These three are called expressions of virtue because they follow on the precepts.

//Sampatta-virati// means to restrain one's behavior on one's own, without taking a vow -- for example, going out into the wide open fields or into the forest and seeing an animal that would be good to kill, but not killing it, for fear of the sin; or seeing another person's belongings that would be good to take, but not taking them, for fear of doing evil.

//Samadana-virati// means to take the precepts as a vow -- either

on one's own or repeating them after another person -- and then being careful not to violate them.

//Samuccheda-virati// means to keep one's precepts pure and unblemished, regardless of whether or not one has taken them as vows.

For these expression of virtue to be pure or impure depends on a number of minor factors arising from the exercise of thought, word, and deed that either run counter to these expressions (thus blemishing them) or are careful to follow them (thus keeping them pure).

As for the essence of virtue -- "essence" here meaning the chief agent or determining factor -- the essence is the heart that wills to abstain from harm in thought, word, or deed -- the five forms of harm, the eight, the ten, or what-have-you -- and is mindful to keep the mind in a state of normalcy. Thus there are two kinds of virtue: pure virtue, i.e., spotlessness in thought, word, and deed; and blemished virtue, i.e., virtue torn into pieces or cut into holes. For example, to observe two precepts but to break three that come in succession, is virtue torn into pieces. If the precepts that are broken don't come in succession, this is called stained virtue or virtue cut into holes.

This is how to develop a bad character. People of bad character do have virtue, but they don't take care of it. They don't make the effort to maintain the precepts and so let evil come flowing in through their words and deeds. Stained virtue, torn virtue, and virtue cut into holes: Even though these are classed as evil, they're still better than having no virtue at all. To have torn virtue is better than having no virtue to tear, just as wearing torn clothes is better than wearing no clothes at all. Everyone born has virtue built into them; the only exceptions are those who have died.

If this is the case, why do we have to observe precepts? To observe precepts means that we take the virtue we already have and cleanse it, not that we go gathering the virtues that grow on monks and novices.

We've already seen that virtue means a mind with sound

intentions; blemished virtue means a mind with unsound intentions. This is enough to show that all of us in the world have virtue, because who doesn't have a mind? Even crazy people have minds. The only person without a mind is a corpse. Any and every human being who breathes in and out has virtue, the only difference being whether or not that virtue is pure. As the Buddha said to his followers,

//cetanaham bhikkhave kammam vadami//:
The intention, monks, is what I maintain to be the action.

An evil intention blemishes virtue. A good intention helps keep it pure. This ends the discussion of the fourth topic.

5. The fifth question -- "What is needed for virtue to be maintained?" -- can be answered as follows: Virtue here means purity of virtue. For purity to be firm and lasting depends on the support of casual factors, just as a new-born child depends on the support of its parents to survive and grow. If its parents feed it plenty of food, it will escape from the dangers of malnutrition and grow to be healthy and strong; if they underfeed it, it'll become thin and frail. In the same way, for virtue to be maintained depends on our being mindful and self-aware: These two qualities are the guardians of purity. At the same time, we have to nourish virtue and give it food. If it isn't fed, it'll wither away and die. Even if it has mindfulness and self-awareness watching over it, it can never grow plump, just as a child who has parents but isn't fed is sure to waste and wither away. For virtue to grow strong requires food, and the food of virtue is:

a. //metta// -- good will, love for oneself and all others, hoping that all living beings will be happy;

b. //karuna// -- compassion for oneself and others, hoping that we will all escape from suffering;

c. //mudita// -- appreciation, ungrudging delight in the goodness of all living beings;

d. //upekkha// -- equanimity, letting go in those cases where we

should remain indifferent, being unruffled -- neither pleased nor upset -- where we are no longer able to be of help, as when an executioner is beheading a criminal who has broken the law.

These four Sublime Attitudes are the food of virtue.

Mindfulness is the father,
Self-awareness, the mother,
And the "immeasurables" are the food.

Whoever can do this will have virtues that are fat and strong. In other words, when good will, compassion, appreciation, and equanimity are expressed in thought, word, and deed, then virtue will be firm and lasting and will head straight toward //nibbana//. This translates as fat virtues, plump virtues, rich virtues, the virtues taught by the Buddha Gotama. Whoever can't do this will end up with poor virtues, sickly virtues, orphaned virtues, withered-and-wasting-away virtues.

To have virtue is to have character,
To have character is to have wealth,
To have wealth is to be happy;
The happiness of virtue is something supreme.

Virtue is an adornment that can be worn by people of every variety. Young and old alike are attractive when wearing it, for no matter who wears it, it never looks incongruous or out-of-place, unlike external ornaments. External ornaments look good only in the right circumstances, but virtue can be worn at all times. Whoever can maintain virtue will escape from danger and animosity in this life and the next. For this reason, people of discernment are careful to safeguard their virtue. People without discernment go looking for chains: golden chains for snaring their wrists, ankles, necks, and earlobes. Even if they watch after them carefully and wear them only on the right occasions, they still can't escape from harm -- as when a thief rips off the chains, tearing their ears, scraping the skin from their arms and legs. Consider, then, just how much good comes from external adornment.

As for virtue, when it encircles our thoughts, encircles our words, and encircles our deeds, who can destroy it, what thief can steal it, what fires can burn it away? After we die, we'll enjoy ourselves in heaven, as guaranteed by the verse,

//silena sugatim yanti silena bhogasampada//
//silena nibbutim yanti//
The attainment of heaven, wealth and nibbana all depend on virtue.

//silam loke anuttaram//
Virtue is unexcelled in the world.

//candanadinam gandhanam sila-gandho anuttaro//
Among all scents, such as sandalwood, the scent of virtue is supreme.

//silo rahado akuddamo//
Virtue is like a limpid pool.

//sukham yava jara silam//
Virtue brings happiness to the end of old age.

//silam yava jara sadhu//
Virtue is good to the end of old age.

Thus all who aspire to goodness that is limpid and pure should be diligent in nourishing their virtues to the full with the four Sublime Attitudes. Having done this, whoever then aspires to the middle part of the Path -- concentration -- will attain quick results.

This ends the discussion of the fifth topic.

* * *

CONCENTRATION: QUESTIONS & ANSWERS

1. How does one go about practicing concentration?
2. What benefits come from practicing it?
3. How many kinds of concentration are there?
4. What is needed for concentration to be maintained?
5. What is the essence of concentration?

1. The first question -- "How does one go about practicing concentration?" -- can be answered as follows: The first step is to kneel down with your hands palm-to-palm in front of your heart, and sincerely pay respect to the Triple Gem, saying as follows:

ARAHAM SAMMA-SAMBUDDHO BHAGAVA
BUDDHAM BHAGAVANTAM ABHIVADEMI (bow down)
SVAKKHATO BHAGAVATA DHAMMO
DHAMMAM NAMASSAMI (bow down)
SUPATIPANNO BHAGAVATO SAVAKA-SANGHO
SANGHAM NAMAMI (bow down)

Then showing respect with your thought, words, and deeds, pay homage to the Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA (three times)

And then take refuge in the Triple Gem:
BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI
DUTIYAMPI BUDDHAM SARANAM GACCHAMI
DUTIYAMPI DHAMMAM SARANAM GACCHAMI
DUTIYAMPI SANGHAM SARANAM GACCHAMI
TATIYAMPI BUDDHAM SARANAM GACCHAMI
TATIYAMPI DHAMMAM SARANAM GACCHAMI
TATIYAMPI SANGHAM SARANAM GACCHAMI

Make the following resolution : "I take refuge in the Buddha, the Pure

One, completely free from defilement; and in his Dhamma -- doctrine, practice, and attainment; and in the Sangha, the four levels of his Noble Disciples, from now until the end of my life." Then formulate the intention to observe the five precepts, the eight precepts, or the ten guidelines -- according to how many you are normally able to observe -- expressing them in a single vow. For those observing the five precepts:

IMANI PANCA SIKKHAPADANI SAMADIYAMI (three times)

For those observing the eight precepts:

IMANI ATTHA SIKKHAPADANI SAMADIYAMI (three times)

For those observing the ten precepts:

IMANI DASA SIKKHAPADANI SAMADIYAMI (three times)

For those observing the 227 precepts:

PARISUDDHO AHAM BHANTE PARISUDDHOTI
MAM BUDDHO DHAMMO SANGHO DHARETU

Now that you have professed the purity of your thoughts, words, and deeds toward the qualities of the Buddha, Dhamma, and Sangha, bow down three times and sit down. Place your hands palm-to-palm in front of your heart, steady your thoughts and develop the four Sublime Attitudes: good will, compassion, appreciation, and equanimity. To spread these thoughts to all living beings without distinction is called the immeasurable Sublime Attitude. A short Pali formula, for those who have trouble memorizing, is:

"METTA" -- thoughts of good will (benevolence and love for oneself and others, hoping for their welfare),
"KARUNA" -- thoughts of compassion (for oneself and others),
"MUDITA" -- thoughts of appreciation (taking delight in one's own goodness and that of others),
"UPEKKHA" -- thoughts of equanimity (imperturbability with regard

to those things that should be let go).

This finished, sit in a half-lotus position, right leg on top of the left, your hands placed palm-up on your lap, right hand on top of the left. Keep your body straight and your mind on the task before you. Raise your hands in respect, palm-to-palm in front of the heart, and think of the qualities of the Buddha, Dhamma and Sangha: BUDDHO ME NATHO, DHAMMO ME NATHO, SANGHO ME NATHO (The Buddha, Dhamma, and Sangha are my mainstay). Then repeat, BUDDHO BUDDHO, DHAMMO DHAMMO, SANGHO SANGHO. Return your hands to your lap, and repeat one word -- BUDDHO -- over and over in your mind, at the same time focusing on your in-and-out breath until your mind settles down into one-pointedness.

This is the beginning step in practicing concentration. If you're steady and persistent, the desired results will appear in your heart. For people who are really intent, even just this is enough to start seeing results. Those who don't see results either aren't intent on what they're doing or, if they are intent, aren't doing it right. If you're intent and you do it right, you're sure to reap rewards in proportion to the strength of your persistence.

This ends the discussion of the first topic.

2. To answer the second question -- "What benefits come from practicing concentration?" -- A person who practices concentration benefits in the following ways:

a. The heart of a person who practices concentration is radiant, steady, and fearless. Whatever projects such a person may contemplate can succeed because the mind has a solid footing for its thinking. Whatever work such a person may undertake will yield results that are substantial, worthwhile, and long-lasting.

b. Whoever has trained the mind to be steady and firm will be solid from the standpoint both of the world and of the Dhamma. A solid heart can be compared to a slab of rock: No matter whether the wind

blows, the rain falls or the sun shines, rock doesn't waver or flinch. To put it briefly: the eight fetters, i.e., the eight ways of the world (//lokadhamma//) -- gain and loss, status and disgrace, praise and censure, pleasure and pain -- can't chain the heart of a person who has concentration. The five weevils, i.e., the five hindrances (//nivarana//) -- sensual desires, ill will, drowsiness, restlessness, and uncertainty -- can't bore into such a person's heart.

c. A heart made firm is like a tree with solid heartwood -- Indian rosewood or teak -- which, once it has died, is of use to people of ingenuity. The goodness of people who have trained their hearts in concentration can be of substantial use, even after they've died, both to themselves and to those surviving, an example being the Buddha who -- even though he has nibbana-ed -- has set an example that people still follow today. A person who practices concentration is like someone with a home and family; a person without concentration is like a vagrant with no place to sleep: Even though he may have belongings, he has nowhere to keep them.

A person with a mind made firm in concentration, though, has a place for his belongings. In other words, all major and minor acts of merit and wisdom come together in a mind that has concentration. A person without concentration is like a softwood tree with a hollow trunk: Poisonous animals, like cobras or crocodile birds, will come and make their nests in the hollow, laying their eggs and filling the hollow with their urine and dung. When such a tree dies, there's no use for it but to throw it into the fire. If people haven't trained their hearts with concentration, all the defilements -- greed, anger and delusion -- will come and make their nest there, causing harm and pain. When these people die, they are of no use except as food for worms or fuel for a pyre.

d. A person without concentration is like a boat without a dock or a train without a station: The passengers are put to all sorts of hardships.

Concentration is not something exclusive to Buddhism. Even in mundane activities, people use concentration. No matter what work you

do, if you're not intent on it, you won't succeed. Even our ordinary everyday expressions teach concentration: "Set your heart on a goal." "Set your mind on your work." "Set yourself up in business." Whoever follows this sort of advice is bound to succeed.

But apart from mundane activities, whoever comes to put the Buddha's teachings into practice is sure to perceive the great worth of concentration. To be brief: It forms the basis for discernment, which is the central principle in the craft taught by the Buddha, the craft of the heart. "Discernment" here refers to the wisdom and insight that come only from training the heart. People who haven't practiced concentration -- even if they're ingenious -- can't really be classed as discerning. Their ingenuity is nothing more than restless distraction -- an example being the person who thinks to the point where his nerves break down, which goes to show that his thoughts have no place to rest. They run loose, with no concentration.

People with responsibilities on the level of the world or of the Dhamma should train their hearts and minds to a state of concentration. Then when the time comes to think, they can put their thinking to work. When the time is past, they can put their thinking away in concentration. In other words, they have a sense of time and place, of when and where to think. People without concentration, who haven't developed this sense, can wear out their minds; and when their minds are worn out, everything breaks down. Even though they may have the energy to speak and act, yet if their minds are exhausted, they can't accomplish their purpose. Most of us use our minds without caring for them. Morning, noon, and night; sitting, standing, walking, and lying down, we don't rest for a moment. We're like a man who drives a car or a boat: If he doesn't let it rest, he's headed for trouble. The boat may rust out or the parts may break down, and when this happens, he's in for a difficult time. When a person's mind hasn't been developed in concentration, it can create difficulties for its owner's body, as well as for the bodies of others.

Thus the Buddha saw that concentration can be of value on the level of the world and on the level of the Dhamma, which is why he taught it in various ways to the people of the world. But some people

are deaf, i.e., they can't understand what concentration is about; or else they're blind, i.e., they can't stand to look at the example of those who practice, and so they become detractors and fault-finders.

Those of us who hope to secure ourselves -- on either the level of the world or the level of the Dhamma -- should thus give firm support to the message of the Buddha. We shouldn't claim to be his followers simply because we've been ordained in his order or have studied his teachings, without putting those teachings into practice. If we let ourselves be parasites like this, we'll do nothing but cause Buddhism to degenerate.

Thus people who train their minds to attain concentration are of use to themselves and to others; people who don't train their minds to attain concentration will cause harm to themselves and to others. To attain concentration is like having a strategic fortress with a good vantage point: If enemies come from within or without, you'll be able to see them in time. The discernment that comes from concentration will be the weapon enabling you to wage war and destroy defilement. Whatever is worthwhile, you will keep in your heart. Whatever is harmful, you will throw out. The discernment that comes from concentration will enable you to tell which is which.

These, then, are the benefits reaped by those who practice concentration, and the drawbacks suffered by those who don't.

This ends the discussion of the second topic.

3. To answer the third question:

a. There are two kinds of concentration, general (//sadharana//) and exclusive (//asadharana//). General concentration refers to the type of mental training found throughout the world and not restricted to any particular religion, Buddhism, Christianity, Islam, or Hinduism. All of these religions are based on concentration, which can thus be called "general concentration." Exclusive concentration is a type of concentration specifically Buddhist and not shared by other

religions. When practiced, it gives to the transcendent states: the paths, their fruitions, and //nibbana//. Thus it can be called "exclusive concentration."

General and exclusive, though can be understood in still another sense: General concentration means concentration that can be focused on any of your postures -- sitting, standing, walking, or lying down. Exclusive concentration has nothing to do with your posture, but is done exclusively in the heart: You focus attention solely on the in-and-out breath, without getting involved in actions or speech; your attention is directed solely to the activities of the mind.

b. With regard to its levels, there are three kinds of concentration: momentary (//khanika//), threshold (//upacara//), and fixed (//appana//).

Momentary concentration can arise when you're intent on your work or when you see a visual object, hear a sound, smell an aroma, taste a flavor, when the body comes into contact with a tactile sensation, or a mental notion arises to the mind -- as when you become firm in your repetition of //buddho//. When the mind becomes still for a moment under conditions like these, this is classed as momentary concentration. Momentary concentration is like a person diving down into a pond and then climbing up onto the bank when he resurfaces.

Threshold concentration: When you practice mindfulness immersed in the body (//kayagatasati//), mentally scrutinizing the parts of the body until you are struck by the fact that they are filthy and repulsive, simply compounds of the four physical properties of earth, water, fire, and wind: Thinking in this way is termed //vitakka//; to come to this sort of realization is termed //vicara//. The mind will then come to a halt, still and at ease for a short period, and then withdraw, like a person who dives down into a pond, resurfaces, and then swims around for a while before climbing up onto the bank. This is called threshold concentration because it comes on the verge of fixed penetration.

Fixed penetration: The mind is steady and firmly concentrated --

paying no attention at all to sights, sounds, smells, tastes, or tactile sensations -- being completely absorbed in a single mental notion. It takes shelter in a subtle preoccupation (//arammana//), and so is able to hide away from the five hindrances, although it can't yet kill them off absolutely. Even so, this is still termed fixed penetration because it can be entered for long periods of time, like a person who dives down to the bottom of a pond, resurfaces, and then swims around in all four directions (the four levels of //jhana//).

All three of these levels of concentration are classed as general. They're practiced all over the world. The only form of concentration particular to Buddhism is transcendent concentration. Viewed from this standpoint, the forms of concentration are only two: mundane and transcendent. Mundane concentration is further divided into two sorts: that which is accompanied by the hindrances, and that which is accompanied by the discernment of liberating insight (//vipassana//). Transcendent concentration is also divided into two sorts: that which has abandoned the five lower fetters (//sanyojana//) but is still accompanied by a number of the hindrances; and that which is accompanied by the realization of liberating insight, eradicating all the hindrances.

The three levels of concentration (momentary, threshold, and fixed) form the basis of discernment. Both mundane and transcendent discernment have to depend on one or another of these three levels of concentration, but concentration is not what constitutes Awakening. Awakening is accomplished by discernment. If discernment is lacking, no amount of concentration, however great, can lead to Awakening.

Once you have attained concentration, the arising of discernment can depend on one of two factors: an experienced friend makes a suggestion that sparks a realization of the opening leading onto discernment; or external events -- sights, sounds, smells, tastes, or tactile sensations -- strike the mind, which stirs for a moment and sets out to scrutinize them (this is called //vitakka// and //vicara//) so as to ferret out an understanding of their nature. If you see that any of these two kinds of events give beneficial results, then fix your attention on them and keep after them, using the power

of your discernment and ingenuity to gain true insight into their nature. But if you see that your discernment is still no match for them, focus back on the original object of your concentration. If you focus back and forth in this manner, you'll give rise to liberating insight; and once you've given rise to liberating insight, you will attain transcendent discernment, the understanding that will enable you to abandon once and for all your views of self-identification.

Transcendent concentration derives its name from the discernment it gives rise to: The discernment itself is what constitutes Awakening. But for discernment to be effective in line with the aims of the Buddha's teachings, it requires the back-up and support of concentration.

This ends the discussion of the third topic.

4. The fourth question -- "What is needed for concentration to be maintained?" -- can be answered as follows: Concentration means for the mind to be firmly intent on a single preoccupation, but for the mind to be firm, it needs a footing to hold onto. In general, if your mind lacks a solid footing, nothing you attempt will succeed. Just as the body needs a shelter as a basis for its well-being, and speech needs a listener as a basis for being effective, in a similar way, the mind -- if it's to become trained and firm in concentration -- needs a //kammatthana//: an assignment or exercise. A //kammatthana// is like medicine or food. To know the theme of your exercise is enough to start getting results in your practice of concentration.

Here we will first divide the exercises into two categories: external and internal. External exercises deal with sights, sounds, smells, tastes, tactile sensations, and ideas; the internal exercises deal with the five aggregates (//khandha//): physical phenomena (//rupa//), feelings (//vedana//), labels (//sanna//), mental fashionings (//sankhara//), and cognizance (//vinnana//). If you're alert and discerning, both categories -- external as well as internal -- are enough to achieve concentration unless you neglect to treat them as exercises. If you attend to them, they are all you need to

attain concentration. But beginners, whose powers of discernment are still weak, should start first with the internal exercises. Start out by studying the body -- "physiology from the inside" -- by scrutinizing the four properties of earth, water, fire, and wind. People whose powers of discernment have been sufficiently developed can then give rise to concentration using any of the themes of meditation, whether internal or external.

The internal exercises should be done as follows: Focus on the properties of earth, water, fire, and wind that appear in the body. Don't let your thoughts wander outside. Focus exclusively on your own body and mind, fixing your attention first on five examples of the earth property: //kesa// -- hair of the head; //loma// -- hair of the body; //nakha// -- nails; //danta// -- teeth; //taco// -- skin, which wraps up the body and bones. Scrutinize these five parts until you see that they are unattractive, filthy, and repulsive, either with regard to where they come from, where they are, their color, their shape, or their smell.

If, after focusing your thoughts in this way, your mind doesn't become still, go on to scrutinize five examples of the water property: //pittam// -- gall, bitter and green; //semham// -- phlegm, which prevents the smell of digesting food from rising to the mouth; //pubbo// -- pus, decayed and decomposing, which comes from wounds; //lohitam// -- blood and lymph, which permeate throughout the body; //sedo// -- sweat, which is exuded whenever the body is heated. Scrutinize these things until you see that -- with regard to origin, location, color, smell and the above-mentioned aspects -- they are enough to make your skin crawl. Focus on them until you're convinced that that's how they really are, and the mind should settle down and be still.

If it doesn't, go on to examine four aspects of the fire property: the heat that keeps the body warm; the heat that inflames the body, making it feverish and restless; the heat that digests food, distilling the nutritive essence so as to send it throughout the body (of the food we eat, one part is burned away by the fires of digestion, one part becomes refuse, one part feeds our parasites, and

the remaining part nourishes the body); the heat that ages the body and wastes it away. Consider these four aspects of the fire property until you see their three inherent characteristics, i.e., that they are inconstant (//aniccam//), stressful (//dukkham//) and not-self (//anatta//).

If the mind doesn't settle down, go on to consider the wind property: the up-going breath sensations, the down-going breath sensations, the breath sensations in the stomach, the breath sensations in the intestines, the breath sensations flowing throughout the entire body, and the in-and-out breath. Examine the wind property from the viewpoint of any one of its three inherent characteristics, as inconstant, stressful, or not-self. If the mind doesn't develop a sense of dispassion and detachment, gather all four properties together -- earth, water, fire and wind -- and consider them as a single whole: a physical phenomenon. That's all they are, just physical phenomena. There's nothing of any substance or lasting worth to them at all.

If this doesn't lead to a sense of dispassion and detachment, go on to consider mental phenomena (//nama//), which are formless: //vedana//) -- the experiencing of feelings and moods, likes and dislikes; //sanna// -- labels, names, allusions; //sankhara// -- mental fashionings; and //vinnana// -- cognizance.

Once you understand what these terms refer to, focus on the feelings that appear in your own heart and mind. In other words, observe the mental states that experience moods and feelings, to see at which moments there are feelings of pleasure, pain, or indifference. Be aware that, "Right now I'm experiencing pleasure," "Right now I'm experiencing pain," "Right now I'm experiencing a feeling that's neither pleasure nor pain." Be constantly aware of these three alternatives (the feeling that's neither pleasure nor pain doesn't last for very long). If you're really composed and observant, you'll come to see that all three of these feelings are, without exception, fleeting, stressful, and not-self; neither long nor lasting, always shifting and changing out of necessity: sometimes pleasure, sometimes a little, never satisfying your wants or desires.

Once you see this, let go of them. Don't fasten onto them. Fix your mind on a single preoccupation.

If your mind still isn't firm, though, consider mental labels next. What, at the moment, are your thoughts alluding to: things past, present, or future? Good or bad? Keep your awareness right with the body and mind. If you happen to be labeling or alluding to a feeling of pleasure, be aware of the pleasure. If pain, be aware of the pain. Focus on whatever you are labeling in the present, to see which will disappear first: your awareness or the act of labeling. Before long, you'll see that the act of labeling is fleeting, stressful, and not-self. When you see this, let go of labels and allusions. Don't latch onto them. Fix your mind on a single preoccupation.

If your mind still isn't firm, go on to consider mental fashionings: What issues are your thoughts forming at the moment: past or future? Are your thoughts running in a good direction or bad? About issues outside the body and mind, or inside? Leading to peace of mind or to restlessness? Make yourself constantly self-aware, and once you're aware of the act of mental fashioning, you'll see that all thinking is fleeting, stressful, and not-self. Focus your thoughts down on the body and mind, and then let go of all aspects of thinking, fixing your attention on a single preoccupation.

If the mind still doesn't settle down, though, consider cognizance next: What, at the moment, are you cognizant of -- things within or without? Past, present, or future? Good or bad? Worthwhile or worthless? Make yourself constantly self-aware. Once your powers of reference and presence of mind are constant, you'll see immediately that all acts of cognizance are fleeting, stressful, and not-self. Then focus on the absolute present, being aware of the body and mind. Whatever appears in the body, focus on it. Whatever appears in the mind, focus on just what appears. Keep your attention fixed until the mind becomes firm, steady, and still in a single preoccupation -- either as momentary concentration, threshold concentration, or fixed penetration -- so as to form a basis for liberating insight.

Thus for concentration or steadiness of mind to arise in a fully

developed form and to be firmly maintained depends on the sort of internal exercises mentioned here, dealing with the body, feelings, labels, mental fashionings, and acts of cognizance. These are the foods of concentration. The four frames of reference (//satipatthana//) are its guardian nurses. Whoever wants his or her concentration to be strong should nourish it well. Once the mind has been properly nourished and put into shape, it can be put to effective use.

This ends the discussion of the fourth topic.

5. The fifth question -- -"What is the essence of concentration?" -- can be answered as follows: Concentration means for the mind to be firmly intent. To be firmly intent can mean either (a) intent on a mental prop or preoccupation, which is termed //appana jhana//, fixed absorption; or (b) intent exclusively on the mind itself, which is termed //appana citta//, the fixed mind. The mind that's intent forms the essence of concentration.

If we were to put this another way, we could make a distinction between //cetana samadhi//, concentration that is intent on concentration, and //cetana-virati samadhi//, concentration that is intent on abstinence. In //cetana samadhi//, the mind has cut itself off from external preoccupations through the power of concentration. In //cetana-virati samadhi//, the mind is set on finding a technique for letting go of all preoccupations, both within and without. //Cetana samadhi// means to be focused directly on the mind. In other words, the mind doesn't think of using any other way to straighten itself out. Simply focusing down is enough to repress the defilements, because we all are bound to have defilements intermixed in our minds, and the very mind that has defilements can cure the mind of its defilements, without having to look for any other means -- just like using heat to cure heat, cold to cure cold, or wind to cure wind.

For example, suppose a man is slightly singed by a small flame, but then is burned by a glowing ember or lantern flame: The pain from the first burn will disappear. Or suppose you feel a little chilly and

have to wrap yourself up in a blanket: If you then get exposed to a bitter cold winter wind, you'll feel that the slight chill you had earlier didn't warrant getting wrapped up in a blanket at all. As for an example of wind curing wind: Suppose a person suffers a slight disorder of the internal wind element, causing him to belch. If he then suffers a violent disorder of the wind element, causing cramps in a part of his body, his belching will immediately disappear. In the same way, the mind can use defilement to suppress defilement. This is called //cetana samadhi//. In //cetama-virati samadhi//, though, the mind has to search for strategies both within and without, using a good preoccupation to cure a bad one, such as making reference to the ten themes for recollection (//anussati//).

The mind is what is intent; the intent mind forms the essence of concentration. The term "fixed mind" (//appana citta//) refers to the mind that is resilient, firm, and uninfluenced by its preoccupations. In fixed penetration or fixed absorption, though, the mind is firmly implanted in its preoccupation, but is still in bad straits because it doesn't yet know the true nature of that preoccupation. It can't yet let it go. For the mind to let go of its preoccupations, you have to use discernment to keep after it, safeguarding it so that it doesn't move in line with them. Only then will the mind be on the verge of purity, in line with the statement, "The mind, when disciplined by discernment, is freed from all mental effluents."

For the mind to arrive at these two forms of concentration -- which we have termed //cetana samadhi// and //cetana-virati samadhi// -- it must first be disciplined by virtue. Concentration then disciplines discernment; discernment disciplines virtue; discernment disciplines concentration; discernment disciplines the mind. Once we are able to follow through with this, we are bound to see the true essence of concentration. Most of us, though, simply use virtue to discipline concentration, and concentration to discipline discernment, without using discernment to discipline the mind, which is why we get attached to our own views and our own way of doing things. This is called self-identification (//sakkaya-ditthi//), the way of viewing things that leads us to latch onto them as belonging to us or as being the self. We're unable to let go and so get stuck on virtue, or stuck

on concentration, or infatuated with our own discernment. We drown in a flood of views and opinions (//ditthi ogha//) simply because we don't know what lies at the essence of concentration.

To be able to know, we have to vary our practice slightly, by cleansing virtue so as to foster concentration, cleansing concentration so as to foster discernment, cleansing discernment so that our views are right, and then using that discernment to cleanse virtue and concentration once more. Once virtue and concentration have been made pure, we don't need to use discernment to cleanse them any further. We simply practice them as a matter of course, and use discernment to cleanse directly at the mind. The aspects of virtue and concentration that are concerned with methods and rules will disappear, leaving just discernment working at cleansing the mind until it is steady and firm -- but not firm in the preoccupations of concentration, though; firm in the preoccupations of discernment.

If we were to classify the mind at this stage, it is //appana citta//, the fixed mind. As for concentration, it is momentary concentration. Momentary concentration is the basis for the tempered discernment of liberating insight. The mind can't stay long with any preoccupations, for it is constantly wiping them out, like the bubbles formed by rain on the surface of a lake: As soon as they appear, they vanish flat away, like a sea without the striking of waves. When discernment is tempered through the power of a fixed mind, the preoccupations of momentary concentration constantly disband and disappear, not letting the heart get caught up on them. This is termed release (//vimutti//): The mind is freed from all preoccupations, among them the effluents of sensuality, becoming, views, and unawareness. It becomes a mind beyond all effluents. Thus it is said,

//khina jati vusitam brahmacariyam
katam karaniyam
naparam itthattayati pajanatiti//

which means, "The Noble Disciple discerns that birth is ended, the holy life is completed, the task done. There is nothing further to be done for the sake of this state."

So ultimately, when the practice of concentration reaches the true essence of the mind, discernment is attained.

This ends the discussion of the fifth topic.

The issues discussed here
People of wisdom should chew over well.
Chew them up fine
So they don't stick in your throat.
If they aren't well-chewed, they'll have no flavor.
If you chew them well, you'll know their taste.
Like eating:
If you have no teeth, you'll waste away.
If you don't crack open the Dhamma,
You'll end up in doubt,
And won't get out and away from stress.
If you don't get release,
You'll only get to heaven.

The worthiness of our own actions
Is what counts
Both in the Dhamma and in the world.
So inspect this
And yourself,
Thoroughly.

With this, //Mastering Virtue// is completed.

Phra Ajaan Lee Dhammadharo

The Forest Temple
Shrimp Canal
Chanthaburi

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PART II:

THE CRAFT OF THE HEART

When I first became aware of the conflicting views held by people who practice -- and of how ill-informed they are -- I felt inspired by their desire to learn the truth, but at the same time dismayed over their views: right mixed with wrong, some people saying that //nibbana// and the paths leading to it still exist, others maintaining that //nibbana// has passed away and can no longer be attained. This latter belief is a particular cause for dismay, because a desire for //nibbana// is what has led us all to submit ourselves to the practice of the Buddha's teachings in the first place. If we don't have such a desire, we aren't likely to be especially sincere in our practice; and if we aren't sincere, our practice will be in vain as far as the benefits the Buddha intended for us are concerned, because the Buddha's sole purpose in teaching was to liberate living beings from suffering and stress. If we were to worm our way in as parasites on his religion, it would run counter to his compassionate intentions toward us. Each and every one of us aims for what is good, so we should pay heed to whatever factors may lead to release from suffering and stress. Don't let the Buddha's teaching you pass by in vain.

By and large, from what I've seen of people who practice, a great many of them train themselves in ways that mix right with wrong, and then set themselves as teachers, instructing their pupils in line with their various theories about //jhana//, concentration, //nibbana//, and the stream leading to it. The lowest level are those who get so caught up with their own views and opinions that their teachings can become detrimental -- saying, for example, that we don't have enough merit to practice, that we've been born too late for //nibbana// and the paths
leading to it, and so have to give up our practice. (Opinions of this sort run the gamut from crude to middling to subtle.)

But no matter what level a person may know, if he doesn't know

the hearts and minds of others, he'll have great difficulty in making his teachings effective and beneficial. Even though he may have good intentions, if he lacks knowledge of those he is teaching, progress will be difficult. The Buddha, whenever he taught, knew the capabilities and dispositions of his listeners, and the level of teaching for which they were ripe. He then tailored his teachings to suit their condition, which was why he was able to get good results. Even though he had a lot of seed to sow, he planted it only where he knew it would sprout. If he saw that the soil was barren or the climate harsh, he wouldn't plant any seed at all. But as for us, we have only a fistful of rice, and yet we cast it along a mountain spine or in the belly of the sea, and so get either meager results or none at all.

Thus in this book, I have included teachings on every level -- elementary, intermediate, and advanced -- leaving it up to the reader to pick out the teachings intended for his or her own level of attainment.

In practicing meditation, if you direct your mind along the right path, you'll see results in the immediate present. At the same time, if you lead yourself astray, you'll reap harm in the immediate present as well. For the most part, if meditators lack the training that comes from associating with those who are truly expert and experienced, they can become deluded or schizoid in a variety of ways. How so? By letting themselves get carried away with the signs or visions that appear to them, to the point where they lose sense of their own bodies and minds. Playing around with an external //kasina// is a special culprit in this regard. Those who lack sufficient training will tend to hallucinate, convinced of the truth of whatever they focus on, letting themselves get carried away by what they know and see until they lose touch with reality, making it difficult for any sort of discernment to arise. For this reason, in this guide I have taught to focus exclusively on the body and mind, the important point being not to fasten on or become obsessed with whatever may appear in the course of your practice.

There are a wide variety of meditation teachers who deviate from

the basic principles taught by the Buddha. Some of them, hoping for gain, status, or praise, set up their own creeds with magical formulae and strict observances, teaching their students to invoke the aid of the Buddha. (Our Lord Buddha isn't a god of any sort who is going to come to our aid. Rather, we have to develop ourselves so as to reach his level.) Some teachers invoke the five forms of rapture, or else visions of this or that color or shape. If you see such and such vision, you attain the first level of the path, and so on until you attain the second, third, and fourth levels, and then once a year you present your teacher with offerings of rice, fruit, and a pig's head. (The Buddha's purpose in spreading his teachings was not that we would propitiate him with offerings. He was beyond the sway of material objects of any sort whatsoever.) Once the pupils of such teachers come to the end of their observances, they run out of levels to attain, and so can assume themselves to be Buddhas, Private Buddhas or Noble Disciples, and thus they become instant Arahants. Their ears prick up, their hair stands on end, and they get excited all out of proportion to any basis in reality.

When you study with some teachers, you have to start out with an offering of five candles and incense sticks, or maybe ten, plus so-and-so many flowers and so-and-so much puffed rice, on this or that day of the week, at this or that time of day, depending on the teacher's preferences. (If you can afford it, there's nothing really wrong with this, but it means that poor people or people with little free time will have trouble getting to learn how to meditate.) Once you finish the ceremony, the teacher tells you to meditate //araham, araham//, or //buddho, buddho//, until you get the vision he teaches you to look for -- such as white, blue, red, yellow, a corpse, water, fire, a person, the Buddha, a Noble Disciple, heaven, hell -- and then you start making assumptions that follow the drift of the objects you see. You jump to the conclusion that you've seen something special or have attained //nibbana//. Sometimes the mind gathers to the point where you sit still, in a daze, with no sense of self-awareness at all. Or else pleasure arises and you become attached to the pleasure, or stillness arises and you become attached to the stillness, or a vision or a color arises and you become attached to that. (All of these things are nothing more than //uggaha nimitta//).

Perhaps a thought arises and you think that it's insight, and then you really get carried away. You may decide that you're a Stream-enterer, a Once-returner, or an Arahant, and no one in the world can match you. You latch onto your views as correct in every way, giving rise to pride and conceit. (All of the things mentioned here, if you get attached to them, are wrong.) When this happens, liberating insight won't have a chance to arise.

So you have to keep digging away for decades -- and then get fixated on the fact that you've been practicing a full twenty years, and so won't stand for it if anyone comes along and thinks he's better than you. So, out of fear that others will look down on you, you become even more stubborn and proud, and that's as far as your knowledge and ingenuity will get you.

When it comes to actual attainment, some people of this sort haven't even brought the Triple Gem into their hearts. Of course, there are probably many people who know better than this. I don't mean to cast aspersions on those who know.

For this reason, I have drawn up this book in line with what I have studied and practiced, If you see that this might be the path you are looking for, give it a good look. My teacher didn't teach like the examples mentioned above. He taught in line with what was readily available, without requiring that you had to offer five incense sticks or ten candles or a pig's head or puffed rice or flowers or whatever. All he asked was that you have conviction in the Buddha and a willingness to practice his teachings. If you wanted to make an offering, some candles and incense as an offering to the Triple Gem would do -- one candle if you had one, two if you had two; if you didn't have any, you could dedicate your life instead. Then he would have you repeat the formula for taking refuge in the Triple Gem as in the method given in this book. His approach to teaching in this way has always struck me as conducive to the practice.

I have been practicing for a number of years now, and what I have observed all along has led me to have a sense of pity, both for myself

and for my fellow human beings. If we practice along the right lines, we may very likely attain the benefits we hope for quickly. We'll gain knowledge that will make us marvel at the good that comes from the practice of meditation, or we may even see the paths and fruitions leading to //nibbana// in this present life -- because //nibbana// is always present. It lacks only the people who will uncover it within themselves. Some people don't know how; others know, but aren't interested -- and have mistaken assumptions about it to boot: thinking, for example, that //nibbana// is extinct, doesn't exist, can't be attained, is beyond the powers of people in the present day; saying that since we aren't Noble Disciples, how could we possibly attain it. This last is especially deluded. If we were already good, already Noble Disciples, what purpose would we have in going around trying to attain //nibbana//?

If we don't despise the Buddha's teachings, then we can all practice them. But the truth of the matter is that though we worship the Dhamma, we don't practice the Dhamma, which is the same as despising it. If we feel well-enough situated in the present, we may tell ourselves that we can wait to practice the Dhamma in our next lifetime, or at least anytime by right now. Or we may take our defilements as an excuse, saying that we'll have to abandon greed, anger, and delusion before we can practice the Buddha's teachings. Or else we take our work as an excuse, saying that we'll have to stop working first. Actually, there's no reason that meditation should get in the way of our work, because it's strictly an activity of the heart. There's no need to dismantle our homes or abandon our belongings before practicing it; and if we did throw away our belongings in this way, it would probably end up causing harm.

Even though it's true that we love ourselves, yet if we don't work for our own benefit, if we vacillate and hesitate, loading ourselves down with ballast and bricks, we make our days and nights go to waste. So we should develop and perfect the factors that bring about the paths and fruitions leading to //nibbana//. If you're interested, then examine the procedures explained in the following sections. Pick out whichever section seems to correspond to your own level and abilities, and take that as your guide.

As for myself, I was first attracted to the Buddha's teachings by his statement that to lay claim to physical and mental phenomena as our own is suffering. After considering his teaching that the body is //anatta// -- not-self -- I began to be struck by a sense of dismay over the nature of the body. I examined it to see in what way it was not-self, and -- as far as my understanding allowed -- the Buddha's teaching began to make very clear sense to me. I considered how the body arises, is sustained and passes away, and I came to the conclusion that:

(1) it arises from //upadana// -- clinging through mistaken assumptions -- which forms the essence of //kamma//.

(2) It is sustained by nourishment provided by our parents; and since our parents have nothing of their own with which to nourish us, they have to search for food -- two-footed animals, four-footed animals, animals in the water, and animals on land -- either buying this food or else killing it on their own and then feeding it to us. The animals abused in this way are bound to curse and seek revenge against those who kill and eat them, just as we are possessive of our belongings and seek revenge against those who rob us.

Those who don't know the truth of the body take it to be the self, but after considering the diseases we suffer in our eyes, nose, mouth, and throughout the various parts of the body, I concluded that we've probably been cursed by the animals we've eaten, because all of these parts come from the food we've made of their bodies. And so our body, cursed in this way, suffers pain with no recourse for begging mercy. Thus, victim to the spirits of these animals, we suffer pains in the eyes, pains in the ears, pains in the nose and mouth and throughout the body, until in the end we have to relinquish the whole thing so they can eat it all up. Even while we're still living, some of them -- like mosquitoes and sandflies -- come and try to take it by force. If we don't let go of our attachments to the body, we're bound to suffer for many lives to come. This is one reason why I felt attracted to the Buddha's teachings on not-self.

(3) The body passes away from being denied nourishment. The fact that this happens to us is without a doubt a result of our past actions. We've probably been harsh with other living beings, denying them food to the point where they've had to part with the bodies they feel such affection for. When the results of such actions bear fruit, our bodies will have to break up and disband in the same way.

Considering things in this manner caused me to feel even more attracted to the practical methods recommended by the Buddha for seeing not-self and letting go of our clinging assumptions so that we no longer have to be possessive of the treasures claimed by ignorant and fixated animals. If we persist in holding onto the body as our own, it's the same as cheating others of their belongings, turning them into our own flesh and blood and then, forgetting where these things came from, latching onto them as our very own. When this happens, we're like a child who, born in one family and then taken and raised in another family with a different language, is sure to forget his original language and family name. If someone comes along and calls him by his original name, he most likely won't stand for it, because of his ignorance of his own origins. So it is with the body: Once it has grown, we latch onto it, assuming it to be the self. We forget its origins and so become drugged, addicted to physical and mental phenomena, enduring pain for countless lifetimes.

These thoughts are what led me to start practicing the teachings of the Buddha so as to liberate myself from this mass of suffering and stress.

Thus those of us who are still undeveloped and at a tender age should practice the Dhamma in line with the strength of their understanding.

If there is anything defective or incomplete in what I have written, or if there are any passages that don't rest well on your ears, please make corrections in line with the aims of the Blessed One, the Lord Buddha.

* * *

HOW TO PRACTICE CONCENTRATION

The first step is to kneel down with your hands palm-to-palm in front of your heart and sincerely pay respect to the Triple Gem, saying as follows:

ARAHAM SAMMA-SAMBUDDHO BHAGAVA
BUDDHAM BHAGAVANTAM ABHIVADEMI (bow down)
SVAKKHATO BHAGAVATA DHAMMO
DHAMMAM NAMASSAMI (bow down)
SUPATIPANNO BHAGAVATO SAVAKA-SANGHO
SANGHAM NAMAMI (bow down)

Then showing respect with your thoughts, words and deed, pay homage to the Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA (three times)

And then take refuge in the Triple Gem:

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI
DUTIYAMPI BUDDHAM SARANAM GACCHAMI
DUTIYAMPI DHAMMAM SARANAM GACCHAMI
DUTIYAMPI SANGHAM SARANAM GACCHAMI
TATIYAMPI BUDDHAM SARANAM GACCHAMI
TATIYAMPI DHAMMAM SARANAM GACCHAMI
TATIYAMPI SANGHAM SARANAM GACCHAMI

Make the following resolution: "I take refuge in the Buddha, the Pure One, completely free from defilement; and in his Dhamma -- doctrine, practice and attainment; and in the Sangha, the four levels of his

Noble Disciples, from now until the end of my life." Then make the following vow:

ETENA SACCA-VAJJENA HOTU ME JAYAMANGALAM

which means, "By making this vow of truth, may the good fortune of victory be mine." Bow down once. This ends the step of taking refuge.

The next step is to take the precepts -- five, eight, or ten -- and abstain from the five, eight, or ten forms of harm. If you already understand the precepts, you can formulate the intention to observe them using a single vow. For those observing the five precepts:

IMANI PANCA SIKKHAPADANI SAMADIYAMI (three times)

For those observing the eight precepts:

IMANI ATTHA SIKKHAPADANI SAMADIYAMI (three times

For those observing the ten precepts:

IMANI DASA SIKKHAPADANI SAMADIYAMI (three times)

For those observing the 227 precepts:

PARISUDDHO AHAM BHANTE PARISUDDHOTI
MAM BUDDHO DHAMMO SANGHO DHARETU

If you know what is forbidden by the precepts, you can take them on your own and then go ahead and abandon any form of behavior that runs counter to the five, eight, ten or 227 precepts you've taken. Once you've examined your precepts to see that they're pure, examine your heart. Once you see that it has entered the sphere of virtue and the Triple Gem, you should recollect the virtues of the Buddha, Dhamma, and Sangha -- both mentally and out loud -- so as to nurture a sense of conviction in the heart.

//The Recollection of the Virtues of the Buddha//: Repeat

the following passage from the Canon, at the same time nurturing a sense of conviction:

ITIPI SO BHAGAVA ARAHAM SAMMA-SAMBUDDHO,
VIJJA-CARANA-SAMPANNO SUGATO LOKAVIDU,
ANUTTARO PURISA-DAMMA-SARATHI
SATTHA DEVA-MANUSSANAM BUDDHO BHAGAVATI

(He is indeed the Blessed One, worthy and rightly self-awakened, consummate in knowledge and conduct, one who has gone the good way, knower of cosmos, the unexcelled trainer of those who can be taught, teacher of human and divine beings, awakened, blessed.)

Then showing respect with body, speech and mind, pay homage to the virtues of the Buddha, saying, "I now ask to pay homage through practice to the three virtues of the Buddha: discernment, purity, and compassion. I ask to pay homage through practice in thought, word, and deed, without being negligent, as far as my presence of mind and abilities will allow, now and in the time to come. May the virtues of the Buddha appear in my life and heart: BUDDHAM JIVITAM YAVA NIBBANAM SARANAM GACCHAMI -- I go to the Buddha as life and refuge until reaching //nibbana//." (bow down).

//The Recollection of the Virtues of the Dhamma//: Repeat the following passage from the Canon, at the same time nurturing a sense of conviction:

SVAKKHATO BHAGAVATA DHAMMO, SANDITTHIKO AKALIKO
EHIPASSIKO, OPANAYIKO PACCATTAM VEDITABBO VINNUHITI

(The Dhamma well-expounded by the Blessed One is visible here and now, timeless, inviting all to come and see, leading inward, to be seen by the wise for themselves.)

Then showing respect with body, speech, and mind, pay homage to the virtues of the Dhamma, saying, "I now ask to pay homage through practice to the virtues of the three forms of the Dhamma: doctrine, practice, and the attainment that appeared in the Buddha. I ask to pay

homage through practice in thought, word and deed, without being negligent, as far as my presence of mind and abilities will allow, now and in the time to come. May the virtues of the Dhamma appear in my life and heart: DHAMMAM JIVITAM YAVA NIBBANAM SARANAM GACCHAMI -- I go to the Dhamma as life and refuge until reaching //nibbana//." (bow down).

//The Recollection of the Virtues of the Sangha//: Repeat the following passage from the Canon, at the same time nurturing a sense of conviction:

SUPATIPANNO BHAGAVATO SAVAKA-SANGHO,
UJU-PATIPANNO BHAGAVATO SAVAKA-SANGHO,
NAYA-PATIPANNO BHAGAVATO SAVAKA-SANGHO,
SAMICI-PATIPANNO BHAGAVATO SAVAKA-SANGHO,
YADIDAM CATTARI PURISA-YUGANI ATTHA
PURISA-PUGGALA, ESA BHAGAVATO SAVAKA-SANGHO,
AHUNEYYO PAHUNEYYO DAKKHINEYYO ANJALI-KARANIYO,
ANUTTARAM PUNNAKKHETTAM LOKASSATI

(The community of the Blessed One's disciples who have practiced well... who have practiced uprightly...who have practiced methodically...who have practiced masterfully -- the four pairs, the eight types of Noble Ones: That is the community of the Blessed One's disciples, worthy of gifts, worthy of hospitality, worthy of offerings, worthy of heartfelt respect, the incomparable field of merit for the world.)

"I now ask to pay homage through practice to the virtues of the Sangha -- eight when counted individually, four when counted in pairs -- in whomever they have arisen. I ask to pay homage through practice in thought, word and deed, without being negligent, as far as my presence of mind and abilities will allow, now and in the time to come. May the virtues of the Sangha appear in my life and heart: SANGHAM JIVITAM YAVA NIBBANAM SARANAM GACCHAMI -- I go to the Sangha as life and refuge until reaching //nibbana//." (bow down).

Now sit down, place your hands palm-to-palm in front of your

heart, steady your thoughts, and develop the four Sublime Attitudes: good will, compassion, appreciation, and equanimity. To spread these thoughts to all living beings without distinction is called the immeasurable Sublime Attitude. A short Pali formula, for those who have trouble memorizing, is:

"METTA -- thoughts of good will"
"KARUNA -- thoughts of compassion"
"MUDITA -- thought of appreciation"
"UPEKKHA -- thoughts of equanimity"

This finished, sit in a half-lotus position, right leg on top of the left, with your hands placed palm-up on your lap, right hand on top of the left. Keep your body straight and your mind on the task before you. Raise your hands in respect, palm-to-palm in front of the heart, and think of the qualities of the Buddha, Dhamma and Sangha: BUDDHO ME NATHO, DHAMMO ME NATHO, SANGHO ME NATHO (The Buddha, Dham and Sangha are my mainstay). Then repeat, BUDDHO BUDDHO, DHAMMO DHAMMO, SANGHO SANGHO. Return your hands to your lap and repeat one word -- BUDDHO -- over and over in your mind, at the same time making yourself conscious of your in-and-out breath.

This is the beginning step in practicing concentration. If you're steady and persistent, the desired results will appear in your heart. For people who are really intent, even just this is enough to start seeing results. But by and large, most meditators want to know the results before they've assembled the causes. Yet even if you know about the results in this way, they're nothing more than concepts or names, and so there's nothing extraordinary about them. So at this point I've given just the preliminary steps. Discussions have been saved for the following sections. If they were included in this section, beginners would be overwhelmed and wouldn't be able to pick out what they needed. Thus people who are intent on practicing should make a note of just this much to begin with. Then if anything arises in the course of your practice, you can refer to the discussions given below.

* * *

ON TAKING REFUGE IN THE TRIPLE GEM

The Triple Gem is a potent refuge for those who have firm faith in it and make it arise in their thoughts, words and deeds -- i.e., for those who make the virtues of the Buddha, Dhamma, and Sangha actually appear in their hearts. Most people at present take refuge only in the shadow of the Buddha, by worshipping a Buddha image. The Dhamma they take refuge in is simply the thought of the scriptures, with hardly any notion of practicing to the point of attainment. The Sangha they take refuge in is simply the sight of shaven heads and yellow robes. If this is the extent of our refuge, it won't be able to protect us from falling into the realms of deprivation. Thus those who really believe in the Triple Gem should make its qualities reach their hearts if their faith is to be firm and not blind.

Most people at present tend to overlook the virtues of the Triple Gem because their ears are pricked for the latest news of amulets and protective charms. At the drop of a hat, they forget the Triple Gem, their eyes light up, their hair stands on end, and they get all excited like the rabbit who went running around because he thought the sky was falling.

Those who have firm and proper faith in the Triple Gem, though, will truly be able to ward off the dangers that cause them worry and dread. In terms of the future, those who have brought the qualities of the Triple Gem firmly into their hearts will have a superior refuge that will absolutely insure them against rebirth in any of the four realms of deprivation, as stated in the verse from the Mahasamaya Sutta that reads: "Those who have reached the refuge of the Buddha (in the virtues of their hearts) will not go to the realms of deprivation (i.e., rebirth as a denizen of hell, as a hungry shade, a demon, or a common animal). When they have abandoned the human body, they will

fill the ranks of the gods."

If we are truly convinced of the Triple Gem, we shouldn't give credence to external objects that we assume to be sacred without any basis in reason. If we close our eyes and simply follow the crowd, we could very well make our inner refuge corrode away. Our hearts will have no principles to serve as a firm foundation and so will be prey to doubts and distraction, easily deceived and led astray.

Those who depend on the Triple Gem as their refuge will be gentle in word and deed. Their thoughts will refer to their refuge as a constant theme, at the same time pondering the truth of their condition: "We are born because of our acts, live because of our acts, die because of our acts. If we do good we will meet with good; if we do evil, we will meet with evil. No one else can come and provide for our fate." When we develop this theme constantly, convinced of its truth, it is as if we were repeating an invincible protective spell.
This qualifies as one kind of foundation which Buddhism provides for the heart.

* * *

ON THE FOUR IMMEASURABLE SUBLIME ATTITUDES

//Metta//: Develop thoughts of love and good will, hoping for your own happiness and that of others. This is like a fortress wall or a cardinal point.

//Karuna//: Develop thoughts of compassion toward yourself and others, aiming at helping yourself and others gain release from all forms of suffering and pain. This is another wall or cardinal point.

//Mudita//: Develop thoughts of appreciation, taking delight in

the happiness you experience and in that experienced by others. This is another fortress wall or cardinal point.

//Upekkha//: Develop equanimity, keeping your mind unruffled when your activities or those of others go astray or lead to trouble in ways that are beyond your power to help. Keep watch over your mind to prevent it from being upset or affected in any way. This doesn't mean being cold or hard-hearted. If you can be of help, you should offer what help you can. Develop indifference only in those cases that are beyond help.

For these Sublime Attitudes to be fully developed, they must pervade your thoughts, words, and deeds. Only then will they be effective. Good will expressed in your deeds is like a wall one league thick; good will expressed in your words is still another league; good will expressed in your thoughts is still another league: altogether, three leagues thick. With compassion another three leagues, appreciation another three, and equanimity still another, you have a wall twelve leagues thick. When your thoughts, words, and deeds are protected on all sides in this manner, what do you have to fear?

This, of course, is simply an analogy. If you actually develop these qualities within yourself, you will see for yourself exactly how valuable they are. When your heart is free from fear, it will be able to reach concentration quickly and easily.

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ON RADIATING THE SUBLIME ATTITUDES

If you want to, you can radiate thoughts of good will, etc., in extended form, either in Pali or in translation. Your thoughts should be directed in two directions: inwardly and outwardly.

//Inwardly//: Radiating good will, compassion, and appreciation

to yourself means to do no evil, to take pity on yourself by abandoning evil, and to be appreciative of the aims of virtue and morality. To develop equanimity towards yourself means to be unruffled when the occasion calls for it. For instance, when you are ill and have done all you can to treat the illness, you should then limit your attention to the goodness in the heart.

//Outwardly//: To radiate thoughts of good will, etc., to others can be done in two ways: (a) radiating such thoughts specifically to those you know and love -- your parents, teachers, relatives, and close friends; and (b) radiating such thoughts in general to all living beings of all kinds, without specifying anyone in particular: seeing that we are all alike in having bodies and minds and in feeling pain, and so radiating thoughts of good will throughout the three realms -- the sensual realm, the realm of form, and the realm of formlessness -- without making distinctions or drawing lines. To radiate good will in this way is very powerful and gives the mind enormous strength.

The extended formula, in Pali and in translation, is as follows:
AHAM SUKHITO HOMI (May I be happy.)
NIDDUKKHO HOMI (May I be free from stress and pain.)
AVERO HOMI (May I be free from animosity.)
ABYAPAJJHO HOMI (May I free from oppression.)
ANIGHO HOMI (May I be free from trouble.)
SUKHI ATTANAM PARIHARAMI (May I look after myself with ease.)

Once you feel complete good will toward yourself, you should share these feelings, spreading them to all others in general:

(METTA)

SABBE SATTA SUKHITA HONTU (May all living beings be happy).
SABBE SATTA AVERA HONTU (May all living beings be free from animosity.)
SABBE SATTA ABYAPAJJHA HONTU (May all living beings be free from oppression.)
SABBE SATTA ANIGHA HONTU (May all living beings be free

from trouble.)

SABBE SATTA SUKHI ATTANAM PARIHARANTU (May all living beings look after themselves with ease.)

(KARUNA)

SABBE SATTA SABBA-DUKKHA PAMUNCANTU
(May all living beings be freed from all suffering.)

(MUDITA)

SABBE SATTA LADDHA-SAMPATTITO MA VIGACCHANTU
(May all living beings not be deprived of the good fortune they have attained.)

(UPEKKHA)

SABBE SATTA KAMMASSAKA KAMMA-DAYADA KAMMA-YONI KAMMA-BANDHU KAMMA-PATISARANA
(All living beings are owners of their actions, are heirs to their actions, born of their actions, related through their actions, and live dependent on their actions.)

YAM KAMMAM KARISSANTI KALYANAM VA PAPAKAM VA TASSA DAYADA BHAVISSANTI
(Whatever they do, for good or for evil, to that will they fall heir.)

This ends the formula for radiating the four Sublime Attitudes. To spread these thoughts without specifying this or that particular person is called developing the quality of immeasurability (//appamanna dhamma//).

If you have trouble memorizing the extended formula, you can reduce it to:

METTA -- thoughts of good will
KARUNA -- thoughts of compassion
MUDITA -- thoughts of appreciation
UPEKKHA -- thoughts of equanimity.

Or if you want, you can simply express these thoughts in your own words.

* * *

ON THE REWARDS OF THE FOUR IMMEASURABLES

The four immeasurable Sublime Attitudes are genuinely worth developing because they are qualities that soothe the hearts of living beings in general throughout the world -- our parents, relatives, friends, companions, and all living beings of every sort. In addition, when the Sublime Attitudes are truly present in the heart, they can bring absolute respite from enmity, fear, and animosity. Thus the Buddha taught his followers: "Monks, when the release of the mind (from enmity, fear, and animosity) through good will is cultivated, developed, practiced often, used as a vehicle (leading to the desired goal), used as a foundation, nurtured unceasingly, made habitual, and constantly brought to mind, eleven rewards can be expected: One sleeps with ease, wakes with ease, and dreams no evil dreams. One is dear to human beings, dear to non-human beings, guarded by deities, and untouched by fire, poison, and weapons. One's mind is easily concentrated and one's complexion bright. One dies unconfused and -- if penetrating no higher -- is reborn in the Brahma worlds."

When a person acts, speaks, and thinks with good will, it soothes his or her own heart and is conducive to release from suffering. Those who develop these qualities as a constant practice will have the power to soothe the hearts of other living beings through the power of their

good will. Thus to develop these qualities in thought, word, and deed is a genuine necessity for those who practice concentration.

In some places this practice is recommended only for those who are prone to anger. But as far as we are concerned here, you should practice this step first no matter what your disposition. If you //are// prone to anger, this practice will make it that much easier for you to concentrate your mind.

The four Sublime Attitudes have been compared to the four faces of Brahma surveying the four directions, or to fortress walls on all four sides of the heart. Whoever develops them will free the heart from fear and danger.

The development of the four Sublime Attitudes is especially beneficial in connection with the performance of meritorious acts. You should give alms with an attitude of good will, observe the precepts with an attitude of good will, and practice meditation with an attitude of good will. When done in this way, your activities will bring powerful rewards. Thoughts of good will are like clean drops of rain that fall from the sky, refreshing and nourishing the grasses and trees. Such thoughts are desired by all human races. Thus if you hope to develop merit, you should examine your heart at all times to see whether or not it is benevolent, so that whatever merit you may perform in thought, word, or deed will be truly conducive to future happiness.

The crucial element lies with the heart: If the heart lacks benevolence, you'll have a hard time protecting your words and deeds; but if the heart is truly benevolent, your words and deeds are bound not to be defiled. If words and deeds are defiled, though, they won't suffer the consequences of their defilement. The heart will. The heart is what reaps the results of all good and evil. This being the case, your next step should be to practice concentration so as to develop the heart.

* * *

ON PRACTICING CONCENTRATION

Concentration should be practiced in a systematic and orderly way. The Buddha thus set down a civilized and flexible pattern of four postures, in line with what he himself had practiced: sitting meditation, standing meditation, walking meditation, and meditation lying down. When you practice concentration in any of these four postures, you are said to acquire merit through meditation. The Pali word for meditation -- //bhavana// -- literally means to develop what is good and worthwhile within the heart. Meditation is a duty for all Buddhists, lay as well as ordained. The wisdom and well-being arising from meditation are the exclusive possession of those who do it. Those of us who believe in the doctrine, its practice, and the resulting attainments, should thus practice accordingly.

//Sitting//: Here we will review the basic method once more: Begin by formulating the intention to observe perfectly the five, eight, ten, or 227 precepts, in line with your position and abilities. Once you see that your virtues are pure, sit in a half-lotus position with your right leg on top of your left. Hold your hands palm-to-palm in front of your heart and call to mind the virtues of the Buddha, Dhamma, and Sangha as your refuge. Repeat the formula for the four Sublime Attitudes, then BUDDHO ME NATHO, DHAMMO ME NATHO, SANGHO ME NATHO, then BUDDHO BUDDHO, DHAMMO DHAMMO, SANGHO SANGHO. Lower your hands to your lap and silently repeat a single word -- BUDDHO -- in conjunction with your in-and-out breath as your mind's preoccupation.

Limit your attention to the body. Don't pay attention to anything outside. Focus on the physical properties present in the body -- the properties of earth, water, wind and fire -- and then let go of these aspects, bringing your attention to the breath, co-ordinating BUDDHO with its in-and-out movements. Be constantly and fully aware. Only if you don't let your attention wander will you be true to the word "//buddho//," because "//buddho//" means one who is awake, mindful

and alert.

//Standing//: Meditate in the same way as above, simply changing the posture. Stand in a way that is composed and self-possessed, keeping your body erect and your mind on what you're doing. Place your hands down before you, your right hand covering your left. You may keep your eyes closed or leave them open, as you like. Focus your mind on BUDDHO, keeping your attention restricted to the body and to your sense of immediate awareness until your mind is firmly established.

//Walking//: Walking meditation, termed //cankama//, is done as follows: Decide on a path as long, short, broad, or narrow as you like, making it level and even, with no ups or downs, so as not to interfere with your walking. You can walk fast or slowly, taking short steps or long, whatever is most comfortable. Hold your head on an even keel, neither lowered nor tilted back, and keep your gaze on the path before you. Place your hands down in front of you, as in the standing posture, and meditate in the same way as in the postures already mentioned.

//Lying down//: Lie on your right side, your right hand pillowing your head, your left arm placed straight down the side of your body. Don't curl up, lie on your stomach, or lie on your back: Lie on your right side. This is the posture of a noble person, brave, victorious, and virtuous; not the posture of a miserable person at his wits' end. Once you're in position, keep your mind on the repetition of your meditation word as in the other postures.

* * *

ON THE FOUR POSTURES

The purpose of meditating in four postures is to provide rest and relief for the body. The actual meditation exercise is always kept the same. No matter what the posture, don't let go of your original theme.

Keep watch over your mind at all times.

Beginners, though, should devote most of their time to two postures: sitting and walking. Meditate in these two postures as much and as often as possible, and concentration will come easily. As for the other two postures, they aren't very conducive to collecting the mind. When you lie down, concentration can easily turn into sleep. When you stand, the mind has trouble setting snugly down. But once you're skilled and find that the posture is no obstacle in reaching concentration, there's nothing against your dividing your time in a balanced way among all four postures. And if you can meditate with every breath, so much the better.

Lying on the right side is called //siha-sayasa//, the position of a reclining lion. Lying on the left side is called //kama-bhogi//, the position of a person intent on sensual pleasure. To lie on one's stomach is called //tiracchana-sayasa//, the posture of dogs and other common animals. It's also called //moha-kiriya//, an attitude expressing dullness and delusion. To lie on one's back is called //peta-sayasa//, the posture of hungry shades, the posture of the dead, the attitude of a loser, of one who has let all his defenses down. A person who falls asleep in this position tends to let his mouth fall open, to breathe heavily, and to snore. Strictly speaking, though, none of these postures is ruled out. You can shift around as you like, to relieve feelings of weariness. But when you decide to meditate in earnest, you should return to the correct posture, make yourself alert and then watch over the mind to keep it firm and uncompromising until it reaches concentration.

* * *

The techniques mentioned so far can lead the mind to any of the three levels of concentration: momentary, threshold, or fixed penetration. Concentration is a tool for overcoming the defilements termed the five hindrances (//nivarana//). The hindrances are the true enemies of concentration. They keep blocking the mind, preventing it from setting down and getting firmly established. When any one of them arises, the mind is unable to see the truth. The fact that they act as

obstacles, obstructing the mind from attaining the good, is why they are called the enemies of concentration.

* * *

THE FIVE HINDRANCES

1. //Kama-chanda//: sensual desires; an attraction to sensual objects. For the mind to be attracted to sensual objects, a sensual state such as passion must first arise within the mind, followed by longing, and then the sense of attraction for an object. In other words, the mind longs for and falls for forms, sounds, smells, tastes, tactile sensations, and mental notions, any of which can be either wholesome or detrimental.

2. //Byapada//: ill will. The mind formulates a desire for forms, sounds, smells, tastes, tactile sensations, or mental notions, but is then thwarted and so feels ill will toward whomever it finds disagreeable. Thoughts of ill will are classed as a form of Wrong View and thus are a hindrance.

3. //Thina-middha//: torpor, drowsiness, depression, lethargy. Once this overcomes the mind, it prevents the mind from doing good and thus is a hindrance.

4. //Uddhacca-kukkucca//: mental restlessness and anxiety. The mind lets its attention stream out to take hold of external objects because it doesn't know the true nature of the senses and their objects or the techniques for keeping its attention established on a single meditation theme. This mental state arises from sensual desire in that the mind forms a desire that is then unfulfilled, and so it becomes anxious and restless.

5. //Vicikiccha//: uncertainty, indecision, a lack of conviction.

The mind has doubts about its objects, unable to decide whether they are good or bad, right or wrong. Assuming right to be wrong, and wrong to be right, it is unable to come to a firm decision.

* * *

Techniques for dealing with the hindrances are as follows:

1. Sensual desires can be dealt with in three ways (taking sexual lust as an example):

a. Examine the object of your desires until you see that it's inconstant (//aniccam//), continually prey to disease (//dukkham//) -- examine it until you see all the way to the fact that there's no self, nothing of your's or anyone else's, to it at all (//anatta//). Even if you were to gain the object of your desires, you wouldn't hold any rights over it. Someday it would be sure to throw you away and leave you.

b. If the desire remains active, then focus on the repulsive aspects of the object, the aspects that are unappealing, filthy, and disgusting. See that it is full of disgusting things and is a dwelling place for worms and other parasites. No matter how you try to dress up the body, you can't escape from its repulsiveness for long.

c. If the desire persists, then consider the true nature of the body until the mind realizes that it is just a compound of physical properties into which a deluded mind has strayed and taken up temporary residence, like a hermit crab moving from shell to shell: nothing with any truth or fidelity. Then forcibly focus the mind on a single meditation object until concentration of one level or another arises, and the desire will fade or disappear.

2. Ill will arises or becomes active when mindfulness is weak and you react unwisely or unthinkingly to whatever shows resistance to the will, giving rise to anger, thoughts of revenge, and ill will. When this happens, the following methods should be used to allay such thoughts:

a. //Metta-nimitta-uggaha//: Give rise to thoughts of benevolence, either toward specific people or to all living beings in general.

b. //Metta-bhavananuyoga//: Be intent on developing and radiating thoughts of benevolence, hoping for your own happiness and that of others.

c. //Kammassakata paccavekkhanata//: Consider the principle of //kamma//, that all living beings are possessors of their actions and will meet with good or evil according to their actions. Make yourself see that ill will is a bad action and, since it's bad, who wants it?

d. //Patisankhana-bahulata//: Be increasingly circumspect and astute in applying and using these various techniques.

e. //Kalyana-mittata//: Associate with virtuous people who are kind and considerate.

f. //Sappaya-katha//: Be careful to speak and think only of those topics --such as the development of benevolence -- that are congenial and useful to yourself and to those around you.

g. //Sacca-dama//: Make the resolution that you will keep your attention focused on your own faults -- in thought, word, and deed -- and not on the faults of others. Keep your attention right at the heart, with the realization that ill will arises at the heart and so will have to be cured at the heart.

Each of these seven techniques can work very well in shaking off thoughts of ill will.

3. Torpor and lethargy can be overcome in the following ways:

a. //Atibhojana-nimittakata//: Don't eat heavily.

b. //Iriyapatha-samparivatta-gahata//: Maintain a proper balance among your postures of sitting, standing, walking, and lying down.

c. //Alokasanna-manasikara//: Create in your mind an image of bright light appearing right before you.

d. //Abbhokasa-vasa//: Look for a place to stay out in the open air or in the forest, away from human habitation.

e. //Kalyana-mittata//: Associate with well-behaved friends in the holy life who aren't given over to lethargy or drowsiness. If you can associate with someone who has attained //jhana//, so much the better.

f. //Sappaya-katha//: Think and speak only of congenial topics -- making the resolution, for instance, to observe the ascetic practices and perform other similar acts of good.

Torpor and lethargy can be overcome absolutely, once and for all, only by a person who has attained the path to Arahantship, but we have to start overcoming them step by step right from the beginning of our practice, using the above methods.

4. Restlessness and anxiety can be dealt with using the following methods:

a. //Bahussuta//: Make a habit of reading books and listening to others talk about the practice.

b. //Paripucchata//: Make a habit of asking questions about what you have learned and experienced, and then put the answers into practice.

c. //Vinaya-pakatannuta//: Be knowledgeable and scrupulous concerning the precepts and practices you have undertaken.

d. //Vuddha-sevita//: Associate with those who are mature in

their virtue and circumspect in their knowledge and behavior.

e. //Kalyana-mittata//: Associate with friends you admire.

f. //Sappaya-katha//: Speak of matters that put your mind to rest, e.g., of what is right and wrong.

Restlessness and anxiety are abandoned once and for all only with the attainment of the path to Arahantship, but we have to start overcoming them step by step right from the start.

5. Uncertainty can be dealt with using the following methods:

a. //Bahussuta//: Make yourself well-read and well-informed concerning the practice.

b. //Paripucchata//: Make a habit of asking questions of those who are experienced.

c. //Vinaya-pakatannuta//: be expert with regard to the precepts and practices you have undertaken.

d. //Adhimokkha-bahulata: Work on increasing your enthusiasm for what is good.

e. //Kalyana-mittata//: Associate with good people

f. //Sappaya-katha//: Speak only of topics that will allay your uncertainty. For instance, discuss the virtues of the Triple Gem. (Uncertainty concerning the Triple Gem is abandoned once and for all with the first attainment of the stream to //nibbana//.)

* * *

What all this comes down to is that the five hindrances all disappear when you focus on the body to the point where it becomes clear, and focus on the mind to the point where it becomes firm and

resolute -- because the hindrances arise right at the body and mind, and where they arise is where they should be dispersed.

The hindrances are an intermediate level of defilement. Only when the mind attains concentration to counter them are they overcome. They are also called the direct enemies of concentration. The indirect enemies are the five forms of rapture (//piti//), the meditation syllable, and visions -- both those that arise on their own (//uggaha nimitta//) and those that are brought under the control of the mind (//patibhaga nimitta//). These phenomena, if you are wise to them, can foster the paths and fruitions leading to //nibbana//. But if you aren't wise to them, you're bound to get wrapped up in them, and they will then turn into enemies of right concentration and discernment.

These are the intermediate enemies of concentration. The subtle enemies are the ten corruptions of insight (//vipassanupakkilesa//). If, when any of these arise, your powers of reference and discernment are weak, you are bound to misconstrue them. You then let yourself get taken in and carried away by them, to the point where they seem unassailable in one way or another, finally leading you to believe that you have become an Arahant. If you aren't wise to these things, you're bound to fall for them and won't be able to attain the highest form of good. For this reason, you should let go of all such knowledge in line with its true nature. Keep your powers of circumspection in firm place. Don't let these enemies come in and overcome your mind.

These various enemies will be discussed below, following the discussion of concentration, because they arise as phenomena following on the practice of concentration. Actually though, they're already present in the mind, but we're not aware of them until the mind is made firm. Once the mind attains concentration, they are bound to appear in one form or another, either as visions or as intuitions. And once they appear, we tend to get all excited and pleased, because we think that something new has happened. But if we understand that they've been there in the mind all along, we won't get carried away by them -- or feel excited, pleased, or upset -- and so they won't cause our concentration to deteriorate.

Before we make the mind firm in concentration, we first have to learn about the meditation exercises, because they are the objects of concentration. And before we learn about the exercises, we have to acquaint ourselves with our own propensities, because these propensities are like the factors causing a disease. The exercises are like the medicine for curing the disease.

* * *

THE SIX PROPENSITIES

1. //Raga-carita//: a propensity to desire and longing.

2. //Dosa-carita//: a propensity to irritation and anger.

3. //Moha-carita//: a propensity to delusion and superstition.

4. //Vitakka-carita//: a propensity to excessive thought and worry.

5. //Saddha-carita//: a propensity to gullibility and snap judgments.

6. //Buddhi-carita//: a propensity to curiosity and reasoning things through.

* * *

These six propensities are associated with different thoughts and preoccupations -- and the truth of the matter is that all of these propensities exist full-blown in the heart of every person. The nature of the mind, as long as it's still deluded, is to range around in

these areas. We differ only in that our minds tend to dwell on particular preoccupations for differing amounts of time. In other words, we focus more strongly on some moods and objects than on others. The mind that tends to dwell on a particular preoccupation often or for long periods of time is said to have a propensity in that direction. Observe yourself when you meditate, and you'll immediately see for yourself. Sometimes the mind gives rise to desire, sometimes it's quick-tempered, sometimes it can't think things through, sometimes its worries get out of hand, sometimes it's gullible and easily taken in, sometimes its curiosity gets all out of bounds. This being the case, all six propensities come down to one single mind -- which, however, takes after differing preoccupations.

This is why different meditators gain Awakening at differing speeds. Their basic propensities differ, so that some awaken quickly, some slowly, and others in between. In this connection, the six propensities come down to three.

1. People who tend towards anger or curiosity are said to excel through discernment (//pannadhika//). Their minds tend to develop insight meditation more than tranquillity meditation, and they gain Awakening quickly. If they reach the stream to //nibbana//, they attain the level of //ekabijin//, destined to be reborn only once more.

2. People who tend towards desire or gullibility are said to excel through conviction (//saddhadhika//). Their minds tend to develop insight meditation and tranquillity meditation in equal measure, and they gain Awakening at moderate speed. If they reach the stream to //nibbana//, they attain the level of //kolankola//, destined to be reborn three or four times more.

3. People who tend toward worry and delusion are said to excel through persistence (//viriyadhika//). Their minds have to develop a great deal of tranquillity before they can develop insight meditation. They gain Awakening slowly, but tend to have a lot of special psychic powers and skills. If they reach the stream, they will be reborn seven more times.

People of different propensities gain Awakening at different rates because they differ in the speed with which they can extract their minds from sensuality. Those who awaken quickly have already developed the quality of renunciation (//nekkhamma//) to a high degree; those who awaken at a moderate rate have developed it to a moderate degree; and those who awaken slowly, to a lower degree. (Here we are referring to those on the level of stream entry.) They have practiced in different ways, or at differing levels of persistence.

But no matter how many propensities there are, the mind is one and has only two basic sorts of preoccupation: good and bad. This being the case, we should classify the meditation exercises into two basic sorts as well, so as to help the mind attain concentration. No matter what propensities differing minds may have, they are all suited to two basic themes.

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THE TWO THEMES OF MEDITATION

1. //Samatha-kammatthana//: tranquillity meditation -- techniques for stilling the mind;

2. //Vipassana-kammatthana//: insight meditation -- techniques for developing discernment.

The objects of tranquillity meditation, according to the authors of the various commentaries, number up to forty. But although they are many, they all fall into one of two classes --

a. //Rupa-kammatthana//: exercises dealing with physical phenomena;

b. //Arupa-kammatthana//: exercises dealing with non-physical phenomena.

"Physical phenomena" refers primarily to those phenomena that appear in one's own body and in the bodies of others, i.e., the four basic properties of earth, water, fire, and wind, which taken together make up the physical body. Anything, though, that appears to the eye is made up of these four properties, and so belongs in this class as well. "Non-physical phenomena" refers to those things that are sensed via the heart and do not appear to the eye, i.e., the four types of mental events (//nama-dhamma//): //vedana// -- the experiencing of feelings and moods, pleasant, painful or indifferent; //sanna// -- the act of labeling or identifying forms, sounds, smells, tastes, tactile sensations, good and evil; //sankhara// -- mental fashioning, the forming of thoughts that are good, bad or indifferent; //vinnana// -- cognizance of what appears to the senses of sight, hearing, smell, taste, touch, and ideation.

So, simply speaking, we have (a) the body and (b) the mind, or -- as they are called in Pali -- form and name (//rupa-dhamma//, //nama-dhamma//).

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METHODS FOR ATTAINING TRANQUILLITY

Use the body as a theme for attaining tranquillity as follows: Focus on the properties of earth, water, fire, and wind that appear in the body. Don't let your thoughts wander outside. Focus exclusively on your own body and mind, fixing your attention first on five examples of the earth property: //kesa// -- hair of the head; //loma// -- hair of the body; //nakha// -- nails; //danta// -- teeth; //taco// -- skin, which wraps up the body and bones. Scrutinize these five parts until you see that they are unattractive, filthy, and repulsive, with regard either to where they come from, where they are, their color, their

shape, or their smell.

If after focusing your thoughts in this way your mind doesn't become still, go on to scrutinize five examples of the water property: //pittam// -- gall, bitter and green; //semham// -- phlegm, which prevents the smell of digesting food from rising to the mouth; //pubbo// -- pus, decayed and decomposing, which comes from wounds; //lohitam// -- blood and lymph, which permeate throughout the body; //sedo// -- sweat, which is exuded whenever the body is heated. Scrutinize these things until you see that -- with regard to origin, location, color, smell and the above-mentioned aspects -- they are enough to make your skin crawl. Focus on them until you're convinced that that's how they really are, and the mind should settle down and be still.

If it doesn't, go on to examine four aspects of the fire property: the heat that keeps the body warm; the heat that inflames the body, making it feverish and restless; the heat that digests food, distilling the nutritive essence so as to send it throughout the body (of the food we eat, one part is burned away by the fires of digestion, one part becomes refuse, one part feeds our parasites, and the remaining part nourishes the body); the heat that ages the body and wastes it away. Consider these four aspects of the fire property until you see their three inherent characteristics, i.e., that they are inconstant (//aniccam//), stressful (//dukkham//) and not-self (//anatta//).

If the mind doesn't settle down, go on to consider the wind property: the up-going breath sensations, the down-going breath sensations, the breath sensations in the stomach, the breath sensations in the intestines, the breath sensations flowing throughout the entire body, and the in-and-out breath. Examine the wind property from the viewpoint of any one of its three inherent characteristics, as inconstant, stressful or not-self. If the mind still doesn't develop a sense of dispassion and detachment, gather all four properties -- earth, water, fire, and wind -- into a single point and make that the object of your mental exercise.

All of the physical phenomena mentioned here should be examined in a way that makes the heart dispassionate and detached. Make yourself see these phenomena as disgusting and repulsive, or as inconstant, stressful, and not-self, not "me" or "them". When you see things in this way to the point where the mind settles down and becomes firmly concentrated, this is called the development of tranquillity (//samatha bhavana//).

All of the techniques mentioned here are for making the mind firm and still, and for strengthening your powers of reference. When you examine the aspects of the body in this way, you should refrain from repeating your meditation word. Only when the mind becomes malleable and calm should you focus on the most important aspect of the body -- the in-and-out breath -- together with the word "buddho," so as to make the mind concentrated in a single place. Or, if you are more skilled at another meditation theme, focus on whatever is most convenient for you -- but don't focus on any object outside the body, and keep watch over the mind so that it doesn't drag any outside matters in. Even if thoughts do arise, don't go latching onto their contents. If they're thoughts that won't aid in calming the mind, suppress them -- and even once they're suppressed, you have to keep up your guard.

As for the four physical properties, when you've perceived any one of them clearly, you've perceived them all, because they all share the same inherent characteristics.

Once you see that the mind has firmly settled down, you can stop your mental repetition and then fix your attention on the real culprit: The mind itself. When you fix your attention on the mind, keep everything focused down on your present awareness. Whatever arises, consider its three inherent characteristics -- inconstancy, stress, and "not-selfness" -- until the mind becomes detached and reverts to its conditioning factor (//bhavanga//), i.e., the underlying preoccupation with which the mind identifies and that determines its basic level, which in this case is either the level of sensuality or the level of form. (See `On the Levels of the Mind', below.)

This is experienced in a variety of ways, either suddenly or gradually. The mind may enter this state for only a moment and then retreat, or else may stay there for a while. It may or may not be aware of what's happening. If your powers of reference are weak, your mind will lose its bearings. If a vision arises, you may latch onto it. You may lose all sense of where you are and what you're meditating on. If this happens, your concentration becomes //moha samadhi//, //miccha samadhi//, or //miccha vimutti// -- i.e., deluded concentration, wrong concentration, or wrong release. So when your tranquillity of mind reaches this level, you should be especially careful to keep your presence of mind always strong. Don't lose track of your body and mind.

By and large, when the mind reaches this level, it's apt to lose its bearings and perceive visions. Perhaps we may decide beforehand that we want to see a vision, and so when the desired vision arises we feel pleased, latch onto it, and drift along after it. If this happens, we miss out on the level of concentration that's truly resolute, strong, and discerning -- simply because a vision got in the way, preventing insight from arising. So for this reason, you should let go of your visions and make the mind firmly set, not letting it be swayed by anything at all.

* * *

MENTAL PHENOMENA AS A THEME OF MEDITATION

Anything not visible to the eye but experienced as a sensation of the mind is termed non-physical (//arupa//). To use these sensations as a basis for tranquillity meditation, we must first divide them into types, i.e., //vedana// -- the experiencing of feelings or moods, like and dislikes; //sanna// -- labels, names, mental allusions;, //sankhara// -- mental fashionings; and //vinnana// -- cognizance.

Once you understand what these terms refer to, focus on the feelings that appear in your own heart and mind. In other words, observe the mental states that experience moods and feelings, to see at which moments there are feelings of pleasure, pain, or indifference. Be aware that, "Right now I'm experiencing pleasure," "Right now I'm experiencing pain," "Right now I'm experiencing a feeling that's neither pleasure nor pain." Be constantly aware of these three alternatives (the feeling that's neither pleasure nor pain doesn't last for very long). If you're really composed and observant, you'll come to see that all three of these feelings are, without exception, fleeting, stressful, and not-self; neither long nor lasting, always shifting and changing out of necessity: sometimes pleasure, sometimes a little, never satisfying your wants or desires. Once you see this, let go of them. Don't fasten onto them. Fix your mind on a single preoccupation.

If your mind still isn't firm, though, consider mental labels next. What, at the moment, are your thoughts alluding to: things past, present, or future? Good or bad? Keep your awareness right with the body and mind. If you happen to be labeling or alluding to a feeling of pleasure, be aware of the pleasure. If pain, be aware of the pain. Focus on whatever you are labeling in the present, to see which will disappear first: your awareness or the act of labeling. Before long, you'll see that the act of labeling is fleeting, stressful, and not-self. When you see this, let go of labels and allusions. Don't latch onto them. Fix your mind on a single preoccupation.

If your mind still isn't firm, go on to consider mental fashionings: What issues are your thoughts forming at the moment: past or future? Are your thoughts running in a good direction or bad? About issues outside the body and mind, or inside? Leading to peace of mind or to restlessness? Make yourself constantly self-aware, and once you're aware of the act of mental fashioning, you'll see that all thinking is fleeting, stressful, and not-self. Focus your thoughts down on the body and mind, and then let go of all aspects of thinking, fixing your attention on a single preoccupation.

If the mind still doesn't settle down, though, consider cognizance next: What, at the moment, are you cognizant of -- things within or without? Past, present, or future? Good or bad? Worthwhile or worthless? Make yourself constantly self-aware. Once your powers of reference and presence of mind are constant, you'll see immediately that all acts of cognizance are fleeting, stressful, and not-self. Fix your attention simply on awareness itself, without getting involved in any other preoccupations. Make that awareness firm and unwavering, and the mind will experience stillness and peace: That's what's meant by tranquillity. Then focus on examining the absolute present, being aware of the body and mind. Whatever appears in the body, focus on it. Whatever appears in the mind, focus on just what appears. Keep your attention fixed until the mind becomes firm, steady, and still in a single preoccupation -- either as momentary concentration, threshold concentration, or fixed penetration.

These three levels of concentration are the results of the exercises you have done. Sometimes concentration arises from considering the body, sometimes from considering feelings, mental labels, mental fashionings, or cognizance. It all depends on which theme causes you to develop a sense of dispassion and detachment.

All the techniques listed here are simply for you to choose from. Whichever method seems most suited to you is the one you should take. There's no need to practice them all.

The two basic themes for tranquillity meditation mentioned above -- physical phenomena and mental phenomena -- are also called the five aggregates (//khandha//). Even though the five aggregates cover a wide variety of phenomena, they all come down to the body and mind. You have to keep your attention firmly established on the body so as to know its nature, and firmly established at the mind until you know your own mind thoroughly. If you don't bring things together in this way, you won't know the taste of concentration and discernment. Just like food: If you don't bring it together to your mouth and stomach, you won't know its taste or gain any nourishment from it at all.

Once you've gained concentration -- no matter what the level --

the important point is to be continually observant of your own mind. Be constantly mindful and continually self-aware. When you can maintain self-awareness on the level of momentary or threshold concentration and can keep track of these two levels so as to keep them going, they will gain strength and turn into fixed penetration, the level of concentration that's resolute, strong, and endowed with clear discernment.

When your discernment is developed, you will see how this one mind can take on birth in various levels of being, knowing that, `Now the mind is on the sensual level -- now on the level of form -- now on the formless level.'

* * *

ON THE LEVELS OF THE MIND

1. A mind whose underlying preoccupation is coupled with sadness or pain is bound for rebirth in the four realms of deprivation.

2. A mind whose underlying preoccupation is coupled with a low level of pleasure and happiness is bound for rebirth on the human level.

3. A mind whose underlying preoccupation is coupled with a stronger level of pleasure and happiness is bound for rebirth in the heavenly realms.

4. A mind whose underlying preoccupation is coupled with the level of pleasure and happiness that arises from concentration -- i.e., the strong sense of rapture that arises from //jhana// -- is bound for rebirth in the Brahma worlds on the level of form.

5. A mind whose underlying preoccupation is coupled with a subtle level of equanimity, with no form appearing as the sign or focal point

of concentration, is bound for rebirth in the Brahma worlds on the formless level.

Thus the differing levels of tranquillity can lead to different results.

All of this refers to the aspects of the mind that arise, decay, and disappear. These aspects are brought about through the power of two levels of concentration.

* * *

TWO LEVELS OF CONCENTRATION

1. Momentary concentration: the act of the mind's growing still for a moment, like a person walking along: One foot takes a step while the other foot stops still for a moment before taking the next step.

2. Threshold concentration: the act of the mind's settling down deeper than that, like a person who is walking along, meets with something, and stops to look for a moment -- with neither foot taking a step -- before he resumes walking.

These two types of concentration are not without their dangers or enemies. If you're not proficient enough at them, they may deteriorate -- or you may get hooked on them. The dangers that arise in the wake of these types of concentration are (a) growing attached to the meditation syllable, having no sense of when to stop repeating it; (b) being taken in by the five forms of rapture; (c) playing around with visions and signs that appear, regarding them as especially true or potent.

All of these phenomena, if you're wise to them, can help lead to

the paths and fruitions leading to //nibbana//. If you aren't wise to them and become attached to them as something special, the mind is sure to fall for the various forms of rapture and to start drifting astray. You might start behaving under the influence of what you see in your meditation or intimate to others that you have invincible powers or clairvoyant abilities. All of this can destroy your concentration. Your mindfulness and self-restraint will become weak and you'll drift along under the influence of whatever occurs to the mind -- self-indulgent, dreaming, and drifting. These phenomena thus become your enemies, killing off the level of concentration that's resolute and endowed with the discernment capable of seeing through all three levels of being.

This is why the above phenomena are termed enemies. When we begin meditating, though, we have to start out by clinging to these very same enemies. But in clinging to them, don't be complacent, because they're only a path. Ordinarily, when we walk along a path, we don't have to pull it up and carry it along behind us. We just leave it where it is. In the same way, the meditation syllable, rapture, and visions are things we have to pass through, but not that we have to latch onto -- thinking, for instance, that we've already reached the goal.

* * *

ON THE MEDITATION SYLLABLE

The meditation syllable used as a preliminary basis for concentration -- //buddho//, //araham// or whatever -- is something that eventually should be let go of. Once you see that the mind is firm, mindful and ready to investigate, stop the repetition and fix your attention solely on the awareness of the knowing mind.

* * *

THE FIVE FORMS OF RAPTURE

1. Minor rapture (//khuddaka piti//): Your hair stands on end, and tears come to your eyes, either with or without your being aware of the fact. This happens, not through a sense of sadness, but through a feeling of pleasure, fullness, and satisfaction in a wholesome object.

2. Momentary rapture (//khanika piti//): A shiver runs through the body, and a feeling of satisfaction appears for a flash in the heart, like a flash of lightning or the flicker of lightning bugs.

3. Recurrent rapture (//okkantika piti//): A stronger sense of thrill comes over the body, like waves washing over a shore.

4. Transporting rapture (//ubbega piti//): A sense of transporting joy comes welling up through the body to the point where you lose control and start acting or speaking in various ways. For instance, sitting in concentration, you may suddenly raise your hands in adoration or bow down. If the feeling grows really strong, you may not be conscious of what you're doing. You may start speaking, the words coming out on their own without any forethought on your part.

5. Pervading rapture (//pharana piti//): A flush or tingling sensation spreads through and permeates the body. Sometimes the body itself appears to grow and swell, or else to become very small.

When any one of these forms of rapture arises, you should keep your powers of reference firm. Don't give in to the feeling and don't let it take over. Keep your mind unaffected. Don't lose your sense of your body and mind. Keep your words and actions firmly under control. Don't act under the influence of the feeling. If the sense of rapture comes in a gentle form, well and good; but if it comes in a strong

form, and you give in to its power, you can easily get hooked and start jumping to false conclusions. Don't go assuming that you've gained this or reached that, because all of these feelings are inconstant, stressful, and not-self. If you get fixated on them, the mind won't be able to attain proper concentration of any worth or value. If you fall for them, they'll become enemies of your concentration and discernment.

* * *

TWO KINDS OF VISION

1. Acquired images (//uggaha nimitta//): Sometimes when the mind settles down, a vision of one sort or another may appear -- a lump or a cloud of black, red, or white, etc.; a vision of one's own body or of a person acting in one way or another; a vision of the Buddha or of one of the Noble Disciples, or of heaven or hell -- there's no end to what may appear. In short, when we sit with our eyes closed meditating, whatever images arise in the mind are classed as acquired images. If we see a good one, we tend to assume that it's a sign that we've attained a good level, and so we fasten onto it. If we see an unpleasant one, we tend to become fearful or upset.

So we should make ourselves wise to the fact that there is no truth to these visions. They're simply illusions, deceiving the heart. They come under the laws of all that is inconstant, stressful, and not-self. Their nature is to arise and then pass away. To latch onto them and take them seriously is a form of defilement and attachment, called //nimittupadana//, clinging to signs. So if a vision arises, you should leave it alone. Keep conscious of your own body and mind.

Actually, these visions don't come from anywhere other than your own heart. To fall for them is like being duped by your own

reflection. Just as when a bird is eating food and we show it its reflection in a mirror, it'll open its beak -- out of greed or envy -- and try to steal the food in its reflection's beak, dropping the food in its own beak, so it is with acquired images: If we latch onto them and take them seriously, right concentration and discernment will drop from our grasp.

This being the case, we should leave these visions alone. If we start making assumptions based on them, they will turn into a form of attachment and so become our enemies. If an ugly or frightening image arises, we may get unnerved. So no matter what sort of image arises, don't get involved in it. Remind yourself that there's nothing constant or dependable about it, that it's simply a camp-follower of defilement, attachment, and unawareness. Visions of this sort have also been termed //kilesa-mara//, the demons of defilement, tempting the mind to become fixated on their contents.

The important point is not to bring them into the mind, because our purpose in meditating is to train the mind to be pure. We're not trying to "get" anything at all. Focus on the body and mind, know your own body and mind, until you know that you're free from defilement, suffering and stress: Once you truly know this, you've reached what you're here to know. Everything else, you should let pass. Don't fasten or dwell on it.

2. Divided images (//patibhaga nimitta//): This means that you separate the image from the mind and the mind from the image so as to see the true nature of the image as inconstant, stressful, and not-self. If you can't separate things in this way and instead get caught up in playing along with the vision, your mind will go astray from right concentration.

If you really want to know the mind, you have to get the mind out of the vision and the vision out of the mind. And before you can do this, you have to consider the vision from the standpoint of its three inherent characteristics, as inconstant, stressful, and not-self. For instance, the various visions that appear can be small, large, broad, narrow, bright, murky, near or far. This shows that they're

inconstant. So separate the mind from them. The mind will then be freed from them, and you should then return your attention exclusively to the body and mind as before. As your powers of mindfulness become firmer and stronger, mindfulness will turn into fixed penetration. And when fixed penetration acquires enough power, you will be ready for the exercises of insight meditation.

Not everyone experiences visions of this sort. Some people have a lot of them; others never have any at all, or at most only rarely, because they're things that are inconstant and undependable. If the power of your tranquillity is strong, there tend to be a lot of them. If the power of your insight is strong, they most likely won't appear. At any rate, the important point is that if you're constantly aware of your body and mind, you're on the right track. If you can be aware to the point where you know that your mind is released from its mass of defilements, so much the better.

Even if you don't experience visions, concentration still has its rewards. Even the lower levels of concentration -- momentary concentration and threshold concentration -- are enough to provide a basis for the arising insight.

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JHANA

The highest level of concentration -- fixed penetration -- follows on threshold concentration. If mindfulness and self-awareness arise while you are in threshold concentration, they turn it into //jhana//.

//Jhana// means focusing the mind, making it absorbed in a single object, such as the internal sense of the form of the body. If you

want //jhana// to arise and not deteriorate, you have to practice until you are skilled. Here's how it's done: Think of a single object, such as the breath. Don't think of anything else. Practice focusing on your single object. Now add the other factors: //Vitakka// -- think about the object; and //vicara// -- evaluate it until you arrive at an understanding of it, e.g. seeing the body as unclean or as composed of impersonal properties. The mind then becomes light; the body becomes light; both body and mind feel satisfied and refreshed: This is //piti//, rapture. The body has no feelings of pain, and the mind experiences no pain: This is //sukha//, pleasure and ease. This is the first level of //rupa jhana//, which has five factors appearing in this order; singleness of object (//ekaggata//), thought, evaluation, rapture, and pleasure.

When you practice, start out by focusing on a single object, such as the breath. Then think about it, adjusting and expanding it until it becomes dominant and clear. As for rapture and pleasure, you don't have to fashion them. They arise on their own. Singleness of object, thought, and evaluation are the causes; rapture and pleasure, the results. Together they form the first level of //jhana//.

As you become more skilled, your powers of focusing become stronger. The activities of thought and evaluation fade away, because you've already gained a certain level of understanding. As you focus in on the object, there appears only rapture -- refreshment of body and mind; and pleasure -- ease of body and mind. Continue focusing in on the object so that you're skilled at it. Don't withdraw. Keep focusing until the mind is firm and well-established. Once the mind is firm, this is the second level of //rupa jhana//, in which only rapture, pleasure, and singleness of object remain.

Now focus on the sense of rapture associated with the grosser physical body. As the mind becomes more and more firm, it will gain release from the symptoms of rapture, leaving just pleasure and singleness of object. This is the third level of //rupa jhana//.

Then continue focusing in on your original object. Don't retreat from it. Keep focused on it until the mind attains //appana jhana//,

absolutely fixed absorption, resolute and unwavering. At this point, your sense of awareness becomes brighter and clearer, causing you to disregard the grosser sense of the form of the body and to focus instead on the subtler sense of the body that remains. This leaves only singleness of object, the mind being unconcerned and unaffected by any external objects or preoccupations. This is the fourth level of //rupa jhana//, composed of singleness of object and equanimity.

When you become skilled and resolute at this stage, your concentration gains the strength that can give rise to the skill of liberating insight, which in turn is capable of attaining the noble paths and fruitions. So keep your mind in this stage as long as possible. Otherwise it will go on into the levels of //arupa jhana//, absorption in formless objects.

If you want to enter //arupa jhana//, though, here is how it's done: Disregard the sense of the form of the body, paying no more attention to it, so that you are left with just a comfortable sense of space or emptiness, free from any sensation of constriction or interference. Focus on that sense of space. To be focused in this way is the first level of //arupa jhana//, called //akasanancayatana jhana//, absorption in the sense of unbounded space. Your senses -- sight, hearing, smell, taste, touch, and ideation -- feel spacious and clear, with no physical image acting as the focal point of your concentration. If your powers of discernment are weak, you may mistake this for //nibbana//, but actually it's only a level of //arupa jhana//.

Once you know and see this, go on to the next level. Let go of the sense of space and emptiness, and pay attention to whatever preoccupation is left -- but attention on this level is neither good and discerning, nor bad and unwise. It's simply focused on awareness free from activities. This level is called //vinnananancayatana jhana//, absorption in the sense of unbounded cognizance. If you aren't discerning, you may mistake this for //nibbana//, but it's actually only a level of //arupa jhana//.

Once you know this, make your focus more refined until you come

to the sense that there is nothing at all to the mind: It's simply empty and blank, with nothing occurring in it at all. Fix your attention on this preoccupation with "Nothing is happening," until you are skilled at it. This is the third level of //arupa jhana//, which has a very subtle sense of pleasure. Still, it's not yet //nibbana//. Instead, it's called //akincannayatana jhana//, absorption in the sense of nothingness.

Now focus on the subtle notion that says that there's nothing at all, until it changes. If you don't withdraw, but keep focused right there, only awareness will be left -- but as for awareness on this level, you can't really say that it's awareness and you can't say that it isn't. You can't say that it's labeling anything and you can't say that it's not. You can't yet decide one way or another about your preoccupation. The mind's powers of focused investigation at this point are weakened, because an extremely refined sense of pleasure has arisen. You haven't searched for its causes and, when you're in this state, you can't. So you fall into the fourth level of //arupa jhana//: //neva-sanna-nasannayatana jhana//, absorption in the sense of neither perception nor non-perception, a state in which you can't say that there's any act of labeling left, and you can't say that there's not.

So when the mind changes from one of these stages of awareness or points of view to another, keep close track of it. Be fully aware of what it's doing and where it's focused, without letting yourself get caught up with the refined sense of pleasure that appears. If you can do this, you'll be able to let go of all //sankhara dhamma//: all things fashioned and conditioned.

The four levels of //arupa jhana// are nothing other than the mind dwelling on the four types of mental phenomena (//nama//). In other words, the mind starts out by getting caught up with a sense of pleasure and well-being that isn't focused on any object or image, but is simply an empty, spacious feeling (//vedana//). This is the first level of //arupa jhana//. On the second level, the mind is caught up with the act of cognizance (//vinnana//). It's focused on an empty

sense of awareness as its object -- simply the act of cognizance happening over and over continuously, without end. This is called absorption in the sense of unbounded cognizance, i.e., being stuck on the act of cognizance. On the third level of //arupa jhana//, the mind is caught up with the act of mental fashioning (//sankhara//), which merely arises and passes away. Nothing, nothing at all appears as an image, and the mind simply thinks about this over and over again. This is called absorption in the sense of nothingness, i.e., being stuck on mental fashioning. On the fourth level of //arupa jhana//, the mind is caught up with the act of labeling (//sanna//), seeing that it can't say that there is a label for what it has just experienced or is now experiencing, and it can't say that there isn't. Thus it falls into absorption in the sense of neither perception nor non-perception.

All four levels of //arupa jhana// have a sense of pleasure and well-being as their common basis. Beginning with the first level, there is an extremely fine and subtle sense of pleasure, but your understanding of it isn't true. What this means is that you can't yet let go of your understanding of it. You simply remain focused and absorbed in it, without trying to find out its causes. The mind at this point doesn't feel inclined to reason or investigate, because the sense of pleasure is relaxed and exquisite beyond measure.

So if you want to escape beyond all suffering and stress, you should practice focusing from one level of //arupa jhana// to another, in and out, back and forth, over and over, until you are skilled at it. Then investigate, searching for the causes and underlying factors until you can know that, "Here the mind is stuck on the act of labeling -- here it is stuck on the act of mental fashioning -- here it is stuck on the act of cognizance."

Cognizance is the underlying factor for name and form, or physical and mental phenomena. Physical and mental phenomena, by their nature, contain each other within themselves. Once you understand this, focus on the internal sense of the form of the body. Consider it through and through so that it becomes more and more refined until the mind is absolutely firm, absorbed in a single preoccupation, either on the sensual level (a sensory image of the body) or on the formless

level. Keep the mind fixed, and then examine that particular preoccupation until you see how it arises and passes away -- but don't go assuming yourself to be what arises and passes away. Keep the mind neutral and unaffected, and in this way you will be able to know the truth.

The way in which the four levels of //rupa jhana// and the four levels of //arupa jhana// are fashioned can be put briefly as follows: Focus on any one of the four properties making up the sense of the form of the body (earth, water, fire, and wind). This is //rupa jhana//. The one object you focus on can take you all the way to the fourth level, with the various levels differing only in the nature of the act of focusing. As for //arupa jhana//, it comes from //rupa jhana//. In other words, you take the sense of physical pleasure coming from //rupa jhana// as your starting point and then focus exclusively on that pleasure as your object. This can also take you all the way to the fourth level -- absorption in the sense of neither perception nor non-perception -- with the various levels differing only in their point of view. Or, to put it in plain English, you focus (1) on the body and (2) on the mind.

//Rupa jhana// is like a mango; //arupa jhana//, like the mango's taste. A mango has a shape, but no one can see the shape of its taste, because it's something subtle and refined. This is why people who don't practice in line with the levels of concentration go astray in the way they understand things. Some people even believe that death is annihilation. This sort of view comes from the fact that they are so blind that they can't find themselves. And since they can't find themselves, they decide that death is annihilation. This is like the fool who believes that when a fire goes out, fire has been annihilated. Those who have looked into the matter, though, say that fire hasn't been annihilated, and they can even start it up again without having to use glowing embers the way ordinary people do.

In the same way, a person's mind and body are not annihilated at death. Take a blatant example: When a man dies and is cremated, people say that his body no longer exists. But actually its elements are still there. The earth is still earth just as it always was; the

water is still water; the fire is still fire; and the wind, still wind. Only their particular manifestations -- hair, nails, teeth, skin, flesh, etc. -- have disappeared. What we supposed them to be has vanished, but the nature of the primal elements hasn't. It's there as it always was. People who have fallen for their supposings are sure to be shocked at death; those who have seen the truth, see death as nothing strange. It's simply a change in the manifestations of the elements.

Our fear of death is based on our assumption that the body is ours. When it dies, and we feel that it's been annihilated, this only increases our fears, all because we don't know the truth of the body. And if we don't know the truth even of this crude body, we're ripe for all sorts of wrong views, such as the view that death is annihilation. If death is annihilation, then there are no heavens, no hells, no Brahma worlds and no //nibbana//. And if this true, then the Buddha was even stupider than we are, because pleasure in the present life is something everyone knows enough to search for -- even common animals know enough to look for food. So why would the Buddha have to exert himself to the point of sacrificing his life and mind for the sake of teaching other people?

People who believe that death is annihilation, who from birth have been led by necessity to search for a living from their environment, are like a person blind from birth who -- when he gets older and his parents or friends take him by the hand and lead him into a cave -- won't know whether he's in the cave or outside of the cave, because he can't see. And since he can't see, he'll think that everywhere is probably dark without exception. Even if they tell him that in-the-cave is dark and outside-of-the-cave is bright, he won't believe them, all because of his own darkness. In the same way, people believe that the body and mind are annihilated at death and that there are no heavens, hells, Brahma worlds, or //nibbana//, all because of their own darkness. Their knowledge hasn't penetrated into the real nature of birth and death. They see others speaking of the practice of virtue, concentration, //jhana//, and discernment for the sake of ending death and rebirth, and they smile to themselves. "What a bunch of fools." they say. But actually they're the fools.

Those who have seen that death has to be followed by rebirth have seen that if defilement, craving, and unawareness still entwine the heart, rebirth will be endless. People who can't see this are bound to believe that everything is annihilated at death.

Our Lord Buddha was a sage, a man of wisdom endowed with virtue, concentration, and discernment. He was able to see that there is no annihilation -- just like the expert surveyor who can look at a mountain spring and know that there's gold in the mountain.

"Look," he tells some farmers. "There's gold in the spring."

They go and look, but they don't see any signs of gold. All they see is water gushing out of the mountain. "That guy is lying," they think. "He must be out of his mind. He looks at spring water and sees gold."

But what's really wrong is that they don't know his craft. Those who see that death has to be followed by rebirth as long as there is unawareness (//avijja//) in the heart are like the expert surveyor. Those who believe that death is annihilation are like the farmers who know nothing of the craft of searching for gold.

Those who want to see clearly into the nature of birth and death will first have to learn the craft of the heart. Thought, evaluation, rapture, pleasure, and singleness of object: These form the first skill in the Buddha's craft. To focus in until only rapture, pleasure, and singleness of object are left is the second skill. To focus in until only pleasure and singleness of object are left is the third skill. To focus in until only equanimity and singleness of object are left is the fourth. When you've reached this point, you've mastered all the skills offered in that particular school, i.e., you've mastered the body; you've seen that it's just a matter of physical properties, unclean and repulsive, inconstant, stressful, and not-self. Some people, on reaching this point, don't continue their studies, but set themselves up in dubious professions, claiming to have special powers, to be fortune tellers or to know magical

incantations, using their skills to make a living under the sway of delusion.

Those, however, who have the necessary funds -- namely, conviction in the paths and fruitions leading to //nibbana// -- will go on to study in another school, //arupa jhana//, focusing directly in on the mind. For example: Right now, what are you thinking? Good thoughts or bad? When you have the presence of mind to know what a thought is bad, stare it down until it disappears, leaving only good thoughts. When a good thought arises, there's a sense of ease and well-being. Focus in on that sense of well-being. Don't withdraw. If you're going to think, think only of that sense of well-being. Keep focusing until you are skilled at staying with that sense of well-being, to the point where, when you withdraw, you can focus right back in on it. This very sense of well-being is the basis for all four levels of //arupa jhana//. They differ only in their viewpoints on it. Once you've focused on this same sense of well-being firmly enough and long enough to go through the first, second, third, and fourth levels of //arupa jhana//, you should then go back and review all the skills you've mastered from the very beginning, back and forth, until they become //appana jhana//, fixed absorption, firm and fully mastered.

//Rupa jhana//, once mastered is like being a government official who works and earns a salary. //Arupa jhana//, once mastered, is like being a retired official receiving a pension from the government. Some people, when they've finished government service, simply curl up and live off their pensions without using their skills to provide themselves with any further benefits. This is like people who master //rupa jhana// and //arupa jhana// and then don't use their skills to gain the further benefits of the transcendent.

If you do want to gain those benefits, though, here's how it's done: Focus your powers of investigation back on your primal sense of the body and mind until liberating insight arises. The insight that acts as a stairway to the transcendent level is based on //jhana// at the level of fixed penetration, focusing the mind resolutely to reach the first level of //rupa jhana//. Those people who have a good deal of discernment will -- once the mind has attained concentration for

only a short while -- focus directly in on mental phenomena. I.e., they'll focus on the mind and investigate its preoccupation until they clearly see the true nature of physical and mental phenomena. The state of mind that clings to physical and mental phenomena will vanish, and while it is vanishing the "state of mind changing lineage (//gotarabhu citta//)" is said to arise. When the mind can know what mundane mental states are like and what transcendent mental states are like, that's called //gotarabhu nana//, change-of-lineage knowledge, i.e., comprehension of //nibbana//.

Here we're talking about people who are inclined to focus primarily on the mind, who tend to develop insight meditation more than tranquillity meditation. Their Awakening is termed release through discernment (//panna-vimutti//). Although they don't develop all of the mundane skills that come along with concentration -- i.e., they don't master all of the three skills, the eight skills, or the four forms of acumen -- they still master the one crucial skill, the knowledge that does away with the effluents of defilement (//asavakkhaya-nana//).

Those who tend more towards tranquillity meditation, though, are in no great hurry. They develop all the levels of //jhana//, going back and forth, again and again, until they're expert in both //rupa jhana// and //arupa jhana//. Then they return to the fourth level of //rupa jhana// and focus strongly on it, taking the inner sense of the form of the body as their object -- their //uggaha nimitta// -- and then manipulating it back and forth (//patibhaga nimitta//) to the point where their powers of mindfulness and self-awareness are firm. They focus until their minds are neutral and still, steady with a single object, uninvolved with any outside preoccupations. They then will be able to identify exactly how //rupa jhana// and //arupa jhana// differ -- and will realize that the fourth level of //rupa jhana// is the crucial one, giving the mind strength in a variety of ways.

When you reach this point, focus on the fourth level of //rupa jhana//. Keep the mind neutral and still, constantly focused on a single object. Focus on one spot as your frame of reference

(//satipatthana//), i.e., on the subtle sense of the body at this level, in and of itself. When you are strongly focused, a sense of brightness will develop, and a variety of amazing skills -- either mundane or transcendent, depending in part on the power of your //jhana// -- will arise in the mind.

The knowledge and skills arising from //jhana// can free you from all suffering and stress. But most of us, by and large, don't think of looking for these skills. We're interested only in those skills and forms of knowledge that will keep us bound to suffering and stress on and on through time. So those who aim for well-being that is clear and clean should train their minds to give rise to //jhana//, which is one of the treasures of the Noble Ones.

The four levels of //rupa jhana// and the four levels of //arupa jhana//, taken together, are called the eight attainments (//samapatti//), all of which come down to two sorts: mundane and transcendent. In mundane //jhana//, the person who has attained //jhana// assumes that, `This is my self,' or `I am that,' and holds fast to these assumptions, not giving rise to the knowledge that can let go of those things in line with their true nature. This is classed as //sakkaya-ditthi//, the viewpoint that leads us to self-identification, the feeling that, `This is me,' or `This is mine.' This in turn leads to //silabbata-paramasa//, attachment to our accustomed practices, i.e., seeing //jhana// as something of magical potency, that whatever we set our minds on attaining will have to come true. As for our doubts (//vicikiccha//) about the Buddha, Dhamma and Sangha, these haven't been cleared up, because we've been deflected at this level and haven't gotten any further.

Thus whoever attains //jhana// without abandoning the three fetters (//sanyojana//) is practicing mundane //jhana//. Mundane //jhana//, unless you're really expert at it, is the easiest thing in the world to lose. It's always ready to deteriorate at the slightest disturbance from sights, sounds, smells, tastes, tactile sensations, and ideas. Sometimes you may be sitting in //jhana// and then, when you get up and walk away, it's gone.

As for transcendent //jhana//: When you've attained //rupa jhana//, you go back to examine the various levels until you are expert at them and then develop insight meditation so as to see mundane //jhana// for what it really is. In other words, you see that the preoccupations of both //rupa jhana// and //arupa jhana// are inconstant, stressful, and not-self. Once this knowledge arises, you are able to let go of the various preoccupations of //jhana//; and once the mind is set loose from //rupa jhana// and //arupa jhana//, it enters the transcendent level; the stream to //nibbana//. It cuts the three fetters -- self-identification, grasping at practices and habits, and uncertainty -- and is headed straight for //nibbana//. When you have cut the three fetters, your //jhana// is transcendent //jhana//; your virtue, concentration, and discernment are all transcendent.

Once you have mastered these two modes of //jhana//, they will give rise to the various abilities, mundane or transcendent, taught by Buddhism that differ from worldly skills in that they can arise only after the attainment of //jhana//. Among these skills are the three skills (//vijja//), the eight skills, and the four forms of acumen (//patisambhida-nana//).

* * *

THE THREE SKILLS

1. //Pubbenivasanussati-nana//: the ability to remember past lives.

2. //Cutupapata-nana//: the ability to know where living beings are reborn after death.

3. //Asavakkhaya-nana//: the ability to do away entirely with the

effluents of defilement.

1. The ability to remember past lives: First you have to be proficient in all four frames of reference (//satipatthana//). Once your powers of reference are strong, you will know the truth of the body in the present. That is, you keep focusing on the body as it appears in the present until there appears the subtle image of the body that is constantly arising and falling away. You will then be able to know not only the present, but also the past and future of the body. With regard to the past, you will know back to the day it was conceived in your mother's womb. What it was like after the first day, the seventh day, one month, three months, seven months, nine ... what it looked like, how it lived, what sort of food it consumed; and then as it grew one year, two, three, four, five all the way to the present: You'll be able to know the truth of the body. As for the future, you'll know how the body will change if you live to the age of thirty, forty, eighty, all the way to the day you die. If your knowledge on this level and your powers of reference are truly strong, you will be able to remember back one lifetime, ten lifetimes, one hundred, one thousand... depending on the power of your mind. As for the mental phenomena you experienced in past lives, you will be able to know them as well, just as you can know the body.

2. The ability to know where living beings are reborn after death: First you have to be proficient in knowing the movements of your own mind in the present. Sometimes it takes on the characteristics of a mind in the realms of deprivation, sometimes the characteristics of a human mind, a heavenly mind or a Brahma mind. Once you know your own crude and subtle mental states in the present -- and if your knowledge is truly strong -- you will be able to know, via the inner eye, exactly how well or badly different living beings fare when they die.

3. The knowledge that does away with the effluents of defilement: This means clear knowledge of the four Noble Truths -- the ability to diagnose stress (//dukkha//) as arising from craving (//tanha//); the ability to pinpoint what will put an end to craving, i.e., identifying the path //(magga//), and then following the path until the disbanding

of stress (//nirodha//) occurs. You will have clear vision of all four truths, doing away with defilement, craving, views, and conceits through the power of your discernment. The knowledge that does away with mental effluents forms the essence of liberating insight (//vipassana-nana//).

* * *

THE EIGHT SKILLS

1. //Vipassana-nana//: clear insight into the elements (//dhatu//), the aggregates (//khandha//), and the sense media (//ayatana//).

2. //Manomayiddhi//: the ability to project mind-made images.

3. //Iddhividhi//: supernormal powers.

4. //Dibba-sota//: clairaudience.

5. //Cetopariya-nana//: knowledge of the thoughts and minds of others.

6. //Dibba-cakkhu//: clairvoyance.

7. //Pubbenivasanussati-nana//: knowledge of past lives.

8. //Asavakkhaya-nana//: knowledge which does away with mental effluents.

1. //Vipassana-nana//: This refers to clear insight into the six elements -- the properties of earth, water, fire, wind, space, and

cognizance -- perceiving their true nature, e.g., seeing them as equal in terms of their three inherent characteristics -- inconstancy, stress and lack of self; seeing them merely as conditioned formations; knowing them with regard to all three time periods -- past, present and future: what they have been, what they will be, and what they are at the moment. Only when your insight into these matters is absolutely clear does it qualify as //vipassana-nana//.

The aggregates refer to the same range of phenomena as the elements, but simply classify them in a different way: body, feelings, mental labels, mental fashionings, and cognizance. These aggregates can be reduced to two -- physical and mental phenomena -- and these in turn can be redivided into six: the senses (sight, hearing, smell, taste, touch, ideation) and their corresponding objects. These are termed sense media (//ayatana//).

2. //Manomayiddhi//: This refers to the ability to make images of yourself or of others appear to other people. These images can appear in whatever manner you want them to, without your having to make a move. This skill depends on being able to manipulate the four physical properties, focusing on them with the power of //jhana// to create whatever image you have in mind.

3. //Iddhividhi//: Examples of supernormal powers are the ability to make a crowd of people to be only a few people, or a few people to be a crowd; the ability to walk through fire, on water, or through the dark if walking in bright light; the ability to make the body appear small, tall, short, dark, fair, old, young, etc.; the ability to affect the weather, causing rain, wind, fire, earthquakes, etc. All of this can be accomplished through the power of //jhana//.

4. //Dibba-sota//: the ability to hear sounds no matter how near or far -- the voices of human beings, the voices of heavenly beings, or whatever other sound you may focus on hearing.

5. //Cetopariya-nana//: the ability to know the thoughts of others -- good or bad, crude or refined, hateful or well-meaning. Whatever another person may be thinking will appear clearly to you.

6. //Dibba-cakkhu//: the ability to see anything, no matter what, near or far, without having to open your eyes.

7. //Pubbenivasanussati-nana//: the ability to remember previous lives.

8. //Asavakkhaya-nana//: the knowledge that drives such defilements as passion, aversion ,and delusion out of the heart. (These last two skills are explained under the three skills above.)

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THE FOUR FORMS OF ACUMEN

1. //Attha-patisambhida//: acumen with regard to meaning.

2. //Dhamma-patisambhida//: acumen with regard to mental qualities.

3. //Nirutti-patisambhida//: acumen with regard to linguistic conventions.

4. //Patibhana-patisambhida//: acumen with regard to expression.

1. Acumen with regard to meaning means knowing how to explain the Buddha's shorter teachings in detail and how to draw out the gist of a detailed teaching so that listeners will have a correct understanding in line with the Buddha's aims. Even if you have a lot to say, you get to the point; even if you have only a little to say, you don't leave out anything important. Wrong words you can turn into right ones, and explanations that are correct but crude you can make more subtle without leaving anything out.

2. Acumen with regard to mental qualities means knowing how to

distinguish the wise qualities from unwise ones, establishing the first as good, which ought to be followed, and the second as evil, which ought to be avoided. You know how to explain their various levels, classifying the unwise as common, intermediate, and subtle, and then know which wise qualities are suitable for countering each sort: Virtue does away with common defilements; concentration does away with intermediate defilements; and discernment, subtle defilements. This is knowledge //about// mental qualities. The next step is to develop virtue to do away with the more common forms of greed, hatred, and delusion; to develop concentration to do away with the hindrances; and discernment to do away with the fetters (//sanyojana//).

Acumen with regard to mental qualities thus means to distinguished the various types of qualities and then to put the wise qualities into practice until the supreme quality -- //nibbana// -- is realized. Simply knowing about the wise qualities, but not developing them, runs counter to the Buddha's reasons for teaching about them in the first place.

3. Acumen with regard to linguistic conventions refers to the ability to know the individual with whom you are speaking (//puggalannuta//), and how to speak with different types of people so as to be in keeping with their knowledge and background (//parisannuta//). You know that you have to speak this way with that lay person, and that way with this; that this group of monks and novices has to be addressed in such and such a way, in line with their various backgrounds. You know how to make people understand in their own language -- how to speak with farmers, merchants, and kings, varying your language so as to fit the person you are speaking to. This form of acumen, contrary to what people normally believe, doesn't refer to the ability to speak the external language of birds or mice or what-have-you. Even if we could speak their language, what good would it do? If anyone can actually speak these languages, good for them. The Buddha's main interest, though, was probably in having us know how to speak with people in such a way that our words will meet their needs. Only those who have this ability qualify as having acquired this form of acumen.

4. Acumen with regard to expression refers to being quick-witted in discussing the Dhamma and its meaning, knowing how to put things in apt way so as to keep ahead of your listeners. This doesn't mean being devious, though. It simply means using strategy so as to be of benefit: putting common matters in subtle terms, and subtle matters in common terms; speaking of matters close at hand as if they were far away, of far away matters as if they were close at hand, explaining a base statement in high terms or a high statement in base terms, making difficult matters easy, and obscure matters plain. You know the right word to cut off a long winded opponent, and how to put things -- without saying anything false or dubious -- so that no one can catch you. To be gifted in expression in this way means not to be talkative, but to be expert at talking. Talkative people soon run themselves out: people expert at talking never run out no matter how much they have to say. They can clear up any doubts in the minds of their listeners, and can find the one well-chosen word that is worth more than a hundred words.

The skills classed as the four forms of acumen refer only to the skills of this sort that come from the practice of tranquillity and insight meditation.

The three skills, the eight skills, and the four forms of acumen arise only in the wake of //jhana//. When classed according to level, they are two: //sekha-bhumi//, i.e., any of these skills as mastered by a Stream-enterer, a Once-returner, a Non-returner, or by a person who has yet to attain any of the transcendent levels; and //asekha-bhumi//, any of these skills as mastered by an Arahant.

The only one of these skills that's really important is //asavakkhaya-nana//, the knowledge that does away with the mental effluents. As for the others, whether or not they are attained isn't really important. And it's not the case that all Noble Ones will attain all of these skills. Not to mention ordinary people, even some Arahants don't attain any of them with the single exception of the knowledge that does away with mental effluents.

To master these skills, you have to have studied meditation under a Buddha in a previous lifetime.

This ends the discussion of //jhana//.

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At this point I would like to return to the themes of insight meditation, because some people are bound not to be expert in the practice of //jhana//. Even though they may attain //jhana// to some extent, it's only for short periods of time. Some people, for example, tend to be more at home investigating and figuring out the workings -- the logic of cause and effect -- of physical and mental phenomena, developing insight into the three inherent characteristics of inconstancy, stress, and "not-selfness," practicing only a moderate amount of //jhana// before heading on to the development of liberating insight.

Liberating insight can be developed in either of two ways: For those experts in //jhana//, insight will arise dependent on the fourth level of //rupa jhana//; for those not expert in //jhana//, insight will arise dependent on the first level of //jhana//, following the practice of threshold concentration. Some people, when they reach this point, start immediately investigating it as a theme of insight meditation, leading to complete and clear understanding of physical and mental phenomena or, in terms of the aggregates, seeing clearly that the body, feelings, mental labels, mental fashionings, and cognizance are inherently inconstant, stressful, and not-self, and then making this insight strong.

If this sort of discernment becomes powerful at the same time that your powers of mindfulness and presence of mind are weak and slow-acting, though, any one of ten kinds of misapprehension can occur. These are called //vipassanupak-kilesa//, the corruptions of insight. Actually, they are nothing more than by-products of the practice of insight, but if you fall for them and latch onto them,

they become defilements. They can make you assume wrongly that you have reached the paths, fruitions, and //nibbana//, because they are defilements of a very subtle sort. They are also termed the enemies of insight. If your powers of reference aren't equal to your powers of discernment, you can get attached and be led astray without your realizing it, believing that you have no more defilements, that there is nothing more for you to do. These ten defilements are extremely subtle and fine. If you fall for them, you're not likely to believe anyone who tells you that you've gone wrong. Thus you should know about them beforehand so that you can keep yourself detached when they arise. But before discussing them, we should first discuss the exercises for insight meditation, because the corruptions of insight appear following on the practice of the exercises.

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EXERCISES FOR INSIGHT MEDITATION

These are techniques for giving rise to knowledge and insight, via the mind, into the natural workings of physical and mental phenomena, as expressed in terms of the five aggregates, seeing them as naturally occurring conditions -- inherently inconstant, stressful, and not-self -- these three characteristics being the focal point of insight meditation.

If we've come to the topic of insight, why are we referring again to the five aggregates, inconstancy, stress, not-selfness, etc.? Weren't these already covered under tranquillity meditation?

The answer is that although insight meditation deals with the same raw material as tranquillity meditation -- i.e., form and formless objects, or in other words, physical and mental phenomena -- it gives rise to a more refined level of knowledge and understanding. The treatment of the five aggregates and the three characteristics on

the level of tranquillity meditation is very crude, simply enough to make the mind settle down to the point where it is ready for the practice of insight meditation. Once we reach the level of insight, though, our understanding and perception into the five aggregates and the characteristics of inconstancy, stress, and not-selfness become clearer and more distinct. We can make the following comparison: The understanding gained on the level of tranquillity meditation is like cutting down the trees in a forest but not yet setting them on fire. The understanding gained on the level of insight meditation is like taking the trees and burning them up. The forest in the second case is much more open and clear -- even though it's the same forest. This is how the levels of knowledge gained in tranquillity and insight meditation differ.

To develop insight, you first have to distinguish the five aggregates: physical phenomena, feelings, mental labels, mental fashionings, and cognizance. Once you have them distinguished, start out by focusing on and considering all physical phenomena, whether past -- those that have occurred beginning with your conception as an embryo in your mother's womb; present; or future -- those that will continue to occur until the day you die; internal -- the phenomena of the eye, ear, nose, tongue, and body, together with the visions that appear through the power of the mind; or external -- sights, sounds, smells, tastes, and tactile sensations: //All// of these are inherently inconstant, stressful and not-self. They arise momentarily and then pass away, never satisfying the desires of those who want them, never offering anything of any substance or worth. This holds true equally for any and all things composed of the physical properties.

This is the exercise dealing with physical phenomena.

As for feelings, start out by distinguishing two sorts: external and internal. External feelings arise when the eye comes into contact with a visible object, the ear comes into contact with a sound, the nose comes into contact with an aroma, the tongue comes into contact with a flavor, or when tactile sensations -- heat, cold, etc. -- come into contact with the body. All five of these categories are classed

as external feelings. if the mind is displeased, a bad mood is experienced; if the mind is neither pleased nor displeased, a mood of indifference is experiences: For the mind to experience any of these moods is classed as internal feeling. Both internal and external feelings -- past, present, or future -- should be focused on at a single point: the fact that they are all inconstant, stressful, and not-self. By nature they arise only to pass away.

This is the second exercise.

As for mental labels, there are two sorts, external and internal. External labeling refers to the act of identifying visual objects, sounds, smells, tastes, tactile sensations, and ideas when they come into the range of the senses. Internal labeling refers to the act of identifying moods of pleasure, pain, and indifference as they are felt by the heart. Once you can make this distinction, focus on all acts of labeling -- past, present, or future, internal or external -- at a single point: the fact that they are all inconstant, stressful and not-self. By nature they arise only to pass away.

This is the third exercise.

As for fashionings, these should first be divided into two sorts: //upadinnaka-sankhara//, those that are dependent on the power of the mind for their sustenance; and //anupadinnaka-sankhara//, those that are not. Mountains, trees, and other inanimate objects fashioned by nature are examples of the second category; people and common animals are examples of the first.

Fashionings dependent on the power of the mind for their sustenance are two sorts: external and internal. `External' refers to the compound of the four physical properties fashioned into a body through the power of //kamma//. `Internal' refers to the fashioning of thoughts -- -either good (//punnabhisankhara//), bad (//apunnabhisankhara//), or neither good nor bad (//anenjabhisankhara//) -- in the mind.

All fashionings -- past, present, or future, internal or external

-- should be focused on and considered at a single point, the fact of their three inherent characteristics, as follows:

//anicca vata sankhara uppada-vaya-dhammino
uppajjitva nirujjhanti//...

`How inconstant (and stressful) are fashioned things. Their nature is to arise and decay. Arising, they disband ...' They are all bound to be inconstant, stressful, and not-self.

This is the fourth exercise.

As for cognizance, this should first be divided into two sorts: internal and external. Internal cognizance refers to the act of being clearly aware that, `This is a feeling of pleasure -- this is a feeling of pain -- this is a feeling indifference,' as such feelings are experienced in the heart. External cognizance refers to being clearly aware by means of the eye, ear, nose, tongue, and body whenever visual objects, sounds, smells, tastes, and tactile sensations come into range and the mind reacts with notions of liking, disliking, or being indifferent. All acts of cognizance should be focused on and considered in terms of their three inherent characteristics: Whether past (beginning with the `connecting cognizance (//patisandhi vinnana//)' that gives rise to birth), present, or future, internal or external, all are inconstant, stressful, and not-self. There is nothing permanent or lasting to them at all.

When you consider these themes until you see them clearly in any of these ways, you are developing the insight that forms the way to the paths and fruitions leading to //nibbana//.

Thus the exercises of tranquillity and insight meditation give rise to different levels of knowledge and understanding, even though they deal with the very same raw material. If you truly desire to gain release from suffering and stress, you should begin studying you own aggregates so as to give rise to tranquillity and insight. You may assume that you already know them, yet if you can't let them go, then

you don't really know them at all. What you know, you say you don't know; what you don't know, you say you do. The mind switches back and forth on itself, and so always has itself deceived.

Knowledge on the level of information -- labels and concepts -- is inconstant. It can always change into something else. Even people outside of the religion can know the aggregates on that level -- all they have to do is read a few books and they'll know. So those who really want to know should start right in, probing down into the aggregates until they perceive clearly and truly enough to let go. Only then will they be genuine experts in the religion.

* * *

Now we will discuss the stages of liberating insight, dealing first with the seven stages of purification, since these form their basis.

* * *

THE SEVEN STATES OF PURIFICATION

1. Purification of virtue (//sila-visuddhi//): Cleanse your virtues -- in thought, word, and deed -- in line with your station in life, so that they are pure and spotless, free from all five ways of creating enmity, such as taking life, stealing, etc.

2. Purification of consciousness (//citta-visuddhi//): Make the mind still and resolute, either in momentary concentration or threshold concentration, enough to form a basis for the arising of insight.

3. Purification of view (//ditthi-visuddhi//): Examine physical and mental phenomena, analyzing them into their various parts, seeing them in terms of their three inherent characteristics -- as inconstant, stressful, and not-self.

4. Purification by overcoming doubt (//kankha-vitarana-visuddhi//): Focus on the causes and conditions for physical and mental phenomena, seeing what it is that causes them to arise when it arises, and what causes them to disappear when it disappears. Examine both these sides of the question until all your doubts concerning physical and mental phenomena -- past, present and future -- vanish together in an instant. The mind that can see through the preoccupation with which it is involved in the present is much more subtle, resolute, and firm than it has ever been before, and at this point any one of the ten corruptions of insight -- which we referred to above as enemies of insight -- will arise. If your powers of reference, concentration, and discernment aren't equal to one another, they can lead you to jump to false conclusions, causing you to latch onto these defilements as something meaningful and thus going astray, falling away from the highest levels of truth. The enemies of insight are:

a. Splendor (//obhasa//): an amazingly bright light, blotting out your surroundings -- e.g., if you're sitting in a forest or patch of thorns, they won't exist for you -- bright to the point where you get carried away, losing all sense of your body and mind, wrapped up in the brightness.

b. Knowledge (//nana//): intuition of an uncanny sort, which you then latch onto -- either to the knowledge itself or to the object known -- as beyond refutation. Perhaps you may decide that you've already reached the goal, that there's nothing more for you to do. Your knowledge on this level is true, but you aren't able to let it go in line with its true nature.

c. Rapture (//piti//): an exceedingly strong sense of rapture and contentment, arising from a sense of solitude and lack of disturbance for which you have been aiming all along. Once it arises, you are

overcome with rapture to the point where you latch onto it and lose sense of your body and mind.

d. Serenity (//passaddhi//): an extreme sense of mental stillness, in which the mind stays motionless, overwhelmed and addicted to the stillness.

e. Bliss (//sukha//): a subtle, exquisite sense of pleasure, arising from a sense of mental solitude that you have just met for the first time and that the mind relishes -- the pleasure at this point being exceedingly subtle and relaxed -- to the point where it becomes addicted.

f. Enthusiasm (//adhimokkha//): a strong sense of conviction in your knowledge, believing that, `This must be //nibbana//'.

g. Exertion (//paggaha//): strong and unwavering persistence that comes from enjoying the object with which the mind is preoccupied.

h. Obsession (//upatthana//): Your train of thought becomes fixed strongly on a single object and runs wild, your powers of mindfulness being strong, but your powers of discernment too weak to pry the mind away from its object.

i. Equanimity (//upekkha//): The mind is still and unmoving, focused in a very subtle mental notion of equanimity. Not knowing the true nature of its state, it relishes and clings to its sense of indifference and imperturbability.

j. Satisfaction (//nikanti//): contentment with the object of your knowledge, leading to assumptions of one sort or another.

These ten phenomena, if you know them for what they are, can form a way along which the mind can stride to the paths and fruitions leading to //nibbana//. If you fasten onto them, though, they turn into a form of attachment and thus become the enemies of liberating insight. All ten of these corruptions of insight are forms of truth on one level, but if you can't let go of the truth so that it can follow

its own nature, you will never meet the ultimate truth of disbanding (//nirodha//). For the mind to let go, it must use discerning insight to contemplate these phenomena until it sees that they are clearly inconstant, stressful and not-self. When it sees clearly and is no longer attached to any of these phenomena, knowledge will arise within the mind as to what is and what isn't the path leading to the transcendent. Once this awareness arises, the mind enters the next level of purification:

5. Purification through knowledge and vision of what is and is not the path (//maggamagga-nanadassana-visuddhi//): Now that this realization has arisen, look after that knowing mind to keep it securely in the mental series leading to insight. Insight will arise in the very next mental moment, forming a stairway to the great benefits of the transcendent, the reward coming from having abandoned the ten corruptions of insight. Liberating insight will arise in the following stages:

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THE NINE STAGES OF LIBERATING INSIGHT

a. Contemplation of arising and passing away (//udayabbayanu-passana-nana//): seeing the arising of physical and mental phenomena together with their falling away.

b. Contemplation of dissolution (//bhanganupassana-nana//): seeing the falling away of physical and mental phenomena.

c. The appearance of dread (//bhayatupatthana-nana//): seeing all fashionings (i.e., all physical and mental phenomena) as something to be dreaded, just as when a man sees a deadly cobra lying in his path or an executioner about to behead a criminal who has broken the law.

d. Contemplation of misery (//adinavanupassana-nana//): seeing all fashionings as a mass of pain and stress, arising only to age,

sicken, disband, and die.

e. Contemplation of disgust (//nibbidanupassana-nana//): viewing all fashionings with a sense of weariness and disenchantment with regard to the cycle of birth, aging, illness, and death through the various way-stations in the round of existence; seeing the pain and harm, feeling disdain and estrangement, with no longing to be involved with any fashionings at all. Just as a golden King Swan -- who ordinarily delights only in the foothills of Citta Peak and the great Himalayan lakes -- would feel nothing but disgust at the idea of bathing in a cesspool at the gate of an outcaste village, in the same way the arising of insight causes a sense of disgust for all fashionings to appear.

f. The desire for freedom (//muncitukamyata-nana//): sensing a desire to escape from all fashionings that appear, just as when a man goes down to bathe in a pool and -- meeting a poisonous snake or a crocodile -- will aim at nothing but escape.

g. Reflective contemplation (//patisankhanupassana-nana//): trying to figure out a way to escape from all fashionings that appear, in the same way that a caged quail keeps looking for a way to escape from its cage.

h. Equanimity with regard to fashionings (//sankharupekkha-nana//): viewing all fashionings with a sense of indifference, just as a husband and wife might feel indifferent to each other's activities after they have gained a divorce.

i. Knowledge in accordance with the truth (//saccanulomika-nana//): seeing all fashionings -- all five aggregates -- in terms of the
four Noble truths.

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All of these stages of insight are nothing other than the sixth level of purification:

6. Purification through knowledge and vision of the way (//patipada-nandassana-visuddhi//): At this point, our way is cleared. Just as a man who has cut all the tree stumps in his path level to the ground can then walk with ease, so it is with knowledge on this level: We have gotten past the corruptions of insight, but he roots -- //avijja//, or unawareness -- are still in the ground.

The next step is to develop the mind higher and higher along the lines of liberating insight until you reach the highest plane of the mundane level leading to the noble paths, beginning with the path opening onto the stream to //nibbana//. This level is termed:

7. Purification of knowledge and vision (//nanadassana-visuddhi//): At this point, devote yourself to reviewing the stages of liberating insight through which you have passed, back and forth, so that each stage leads on to the next, from the very beginning all the way to knowledge in accordance with the truth and back, so that your perception in terms of the four Noble Truths is absolutely clear. If your powers of discernment are relatively weak, you will have to review the series three times in immediate succession before change-of-lineage knowledge (//gotarabhu-nana//, knowledge of //nibbana//) will arise as the result. If your powers of discernment are moderate, change-of- lineage knowledge will arise after you have reviewed the series twice in succession. If your powers of discernment are tempered and strong, it will arise after you have reviewed the series once. Thus the sages of the past divided those who reach the first noble path and fruition into three sorts: Those with relatively weak powers of discernment will have to be reborn another seven times; those with moderate powers of discernment will have to be reborn another three or four times; those with quick powers of discernment will have to be reborn only once.

The different speeds at which individuals realize the first path and its fruition are determined by their temperaments and

propensities. The slowest class are those who have developed two parts tranquillity to one part insight. The intermediate class are those who have developed one part tranquillity to one part insight. Those with the quickest and strongest insight are those who have developed one part tranquillity to two parts insight. Having developed the beginning parts of the path in different ways -- here we are referring only to those parts of the path consisting of tranquillity and insight -- they see clearly into the four Noble Truths at different mental moments.

In the end, it all comes down to seeing the five aggregates clearly and unmistakably in terms of the four Noble Truths. What does it mean to see clearly and unmistakably? And what are the terms of the four Noble Truths? This can be explained as follows: Start out by fixing your attention on a result and then trace back to its causes. Focus, for instance, on physical and mental phenomena as they arise and pass away in the present. This is the truth of stress (//dukkha-sacca//), as in the Pali phrase,

//nama-rupam aniccam, nama-rupam dukkham,
nama-rupam anatta//:

`All physical and mental phenomena are equally inconstant, stressful, and not-self.' Fix your attention on their arising and changing, seeing that birth is stressful, ageing is stressful, illness and death are stressful; sorrow, lamentation, pain, distress, and despair are stressful; in short, the five aggregates are stressful. What is the cause? When you trace back to the cause for stress, you'll find that craving for sensual objects -- sights, sounds, smells, tastes, tactile sensations and ideas -- is one cause, termed sensual craving (//kama-tanha//). Then focus in on the mind so as to see the intermediate-level cause and you'll see that `At this moment the mind is straying, wishing that physical and mental phenomena -- form, feelings, labels, fashionings, and cognizance -- would be in line with its wants.' This wish is termed craving for becoming (//bhava-tanha//). Focus in again on the mind so as to see the subtle cause and you'll see that, `At this moment the mind is flinching, wishing that physical and mental phenomena wouldn't change, that they

would stay under its control.' This wish is termed craving for no becoming (//vibhava-tanha//), i.e., craving for things to stay constant in line with one's wishes.

These three forms of craving arise when the mind is deluded. Focus in and investigate that deluded mental state until you can see that it's inconstant, stressful, and not-self. Tap Craving on his shoulder and call him by name until, embarrassed and ashamed, he wanes from the heart, in line with the teaching: `The lack of involvement with that very craving, the release from it, the relinquishing of it, the abandonment of it, the disbanding of it through the lack of any remaining affection: This is the disbanding of stress.'

The mind that switches back and forth between knowing and being deluded is all one and the same mind. Craving lands on it, not allowing it to develop the path and gain true knowledge, just as flocks of birds landing on a tall, unsteady, tapering tree can cause it to shudder and sway and come crashing down. Thus the Noble Disciples have focused on craving and discarded it, leaving only nirodha, disbanding. The act of disbanding can be divided into two -- the disbanding of physical and mental phenomena; or into three -- the disbanding of sensual craving, craving for becoming, and craving for no becoming; or into four -- the disbanding of feelings, labels, fashionings, and cognizance of various things. Add the disbanding of physical phenomena to the last list and you have five. We could keep going on and on: If you can let go, everything disbands. What this means simply is that the heart no longer clings to these things, no longer gives them sustenance.

Letting go, however, has two levels: mundane and transcendent. Mundane letting go is only momentary, not once-and-for-all, and so the disbanding that results is only mundane. It's not yet constant. As for the path of practice, it's not yet constant either. It's the noble eightfold path, all right, but on the mundane level. For example:

1. Mundane right view: You see into stress, its causes, its disbanding, and the path to its disbanding, but your insight isn't yet constant -- for although your views are correct, you can't yet let

them go. This is thus classed as mundane right view.

2. Mundane right attitude: Your attitude is to renounce sensual pleasures, not to feel ill will, and not to cause harm. These three attitudes are correct, but you haven't yet freed yourself in line with them. This is thus classed as mundane right attitude.

3. Mundane right speech: right speech is of four types -- refraining from lies, from divisive tale-bearing, from coarse and abusive speech, and from idle, aimless chatter. You know that these forms of speech are to be avoided, but you still engage in them out of absent-mindedness. This is thus classed as mundane right speech.

4. Mundane right action: Your undertakings aren't yet constantly right. Sometimes you act uprightly, sometimes not. This is classed as mundane right action.

5. Mundane right livelihood: Your maintenance of your livelihood by way of thought, word, and deed isn't yet constant. In other words, it's not yet absolutely pure -- in some ways it is, and in some it isn't. Thus it is termed mundane right livelihood.

6. Mundane right effort: Right effort is of four types -- the effort to abandon evil that has already arisen, to avoid evil that hasn't, to give rise to the good that hasn't yet arisen, and to maintain the good that has. Your efforts in these four directions aren't yet really consistent. Sometimes you make the effort and sometimes you don't. This is thus termed mundane right effort.

7. Mundane right reference: Right reference is of four types -- reference of the body, to feelings, to the mind, and to mental qualities. When you aren't consistent in staying with these frames of reference -- sometimes keeping them in mind, sometimes not -- your practice is classed as inconstant. This is thus termed mundane right reference.

8. Mundane right concentration: Right concentration is of three sorts -- momentary concentration, threshold concentration, and fixed

penetration. If these can suppress unwise mental qualities for only certain periods of time, they're classed as inconstant: sometimes you have them and sometimes you don't. This is thus termed mundane right concentration.

These eight factors can be reduced to three: virtue, concentration, and discernment -- i.e., inconstant virtue, inconstant concentration, inconstant discernment -- sometimes pure, sometimes blemished. These in turn reduce ultimately to our own thoughts, words, and deeds. We're inconstant in thought, word, and deed, sometimes doing good, sometimes doing evil, sometimes speaking what is good, sometimes speaking what is evil, sometimes thinking what is good, sometimes thinking what is evil.

When we want to make the path transcendent, we have to bring the principles of virtue, concentration, and discernment to bear on our thoughts, words, and deed, and then focus on cleansing those thoughts, words, and deeds so that they're in line with the principles of virtue, concentration, and discernment to the point where we attain a purity that is radiant and lasting. Only then can the path become transcendent.

The results of each path, whether mundane or transcendent, follow immediately on the practice of the path, just as your shadow follows immediately upon you.

To return to the discussion of the mundane path: Although the mundane path is said to have eight factors, this eightfold path -- as it's put into practice by people in general -- forks into two: eight right factors and eight wrong, making a sixteen-fold path. This is why regress is possible. What this comes down to is the fact that virtue, concentration, and discernment aren't in harmony. For example, our virtue may be right and our concentration wrong, or our discernment right and our virtue and concentration wrong. In other words, our words and deeds may be virtuous, but our thoughts -- overpowered by the hindrances -- may not reach singleness; or the mind may reach stillness, but without being able to let go of its preoccupations with the elements, aggregates, or sense media. Sometimes our discernment

and insight may be right, but we haven't abandoned unvirtuous actions. We know they're harmful and we're able to abstain for a while, but we still can't help reverting to them even though we know better. This is why we say the mundane path has sixteen factors, eight right and eight wrong, sometimes turning this way and sometimes that.

If, however, you really decide to train yourself and then watch over mundane right view so as to keep it right without letting the wrong path interfere -- so that your virtue, concentration, and discernment are right and in harmony -- then this very same mundane path, once it is made constant and consistent, will become transcendent, leading to the stream to //nibbana//. Once you reach the transcendent level, the path has only eight factors: Your virtue, concentration, and discernment are all entirely right. In this way they transcend the mundane level. The mundane level is inconstant: inconsistent, undependable, dishonest with itself. One moment you do good; the next evil. Then after you've regressed, you progress again. If you were to classify people of the mundane level, there are four sorts:

1. Some people have done evil in the past, are doing evil in the present, and will continue doing evil in the future.

2. Some people have done evil in the past, but are doing good in the present, and aren't willing to abandon their goodness in the future.

3. Some people have done good in the past, are doing good in the present, but will give it up in the future.

4. Some people have done only good in the past, are keeping it up in the present in all their actions -- i.e. virtue, concentration, and discernment are constantly with them -- and they plan to keep on doing good into the future.

So there's nothing constant about people on the mundane level. They're greedy, they're rich. They do both good and evil. Two hands aren't enough for them; they have to carry their goods on a pole over

the shoulder, with one load on the front end and another on the back. Sometimes the back load -- the past -- is good, but the front load -- the future -- is evil. Sometimes the front and back loads are both evil, but the person in the middle is good. Sometimes all three are good. When we're loaded up like this, we're not balanced. One load is heavy and the other one light. Sometimes we tip over backwards, and sometimes fall flat on our face -- back and forth like this, from one level of being to the next. This is how it is with virtue, concentration, and discernment on the mundane level. There's no telling where they'll lead you next. so once you've come to your senses, you should start right in keeping watch over the mundane path so that you can bring mundane virtue, concentration, and discernment into line with the transcendent.

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TURNING THE MUNDANE PATH INTO THE TRANSCENDENT PATH

The path of the Noble Ones -- beginning with the path to stream entry -- is to take the mundane eightfold path and bring it to bear on the five aggregates -- body, feelings, labels, fashionings, and cognizance -- or, in short, to bring it to bear on physical and mental phenomena. Focus on these phenomena with right discernment until you see them all in terms of their three inherent characteristics, i.e., until you see all the physical and mental phenomena arising and disbanding in the present as inconstant, stressful, and not-self. You see with the eye of intuitive knowledge, the eye of discernment, the eye of meditative skill, the eye of Dhamma. Your vision is true and correct. It's Right View, the path in harmony, with no admixture of wrong view at all. Your vision of physical phenomena is correct in line with virtue, concentration, and discernment; your vision of mental phenomena is correct in line with virtue, concentration, and discernment. You trace things forward and back. You have an adamantine

sword -- liberating insight -- slashing back and forth. You are engaged in focused investigation: This is what forms the path.

You fix your attention on the Noble Truths as two: cause and effect. When your mind is absolutely focused and fixed on examining cause and effect, that's the path to stream-entry. Once you have gained clear insight into cause and effect through the power of your discernment, making the heart radiant and bright, destroying whatever mental and physical phenomena are fetters (//sanyojana//), the opening to //nibbana// will appear. If your powers of discernment are weak, your mind will then return to its dependence on mental and physical phenomena, but even so, it will no longer be deceived or deluded by them, for it has seen their harm. It will never again dare fall into the three fetters that it has borne for so long.

Those who reach this stage have reached the transcendent -- the path and fruition of stream entry -- and form one class of the Noble Disciples.

There are nine transcendent qualities -- four paths, four fruitions, and one //nibbana//: the path to stream entry and the fruition of stream entry; the path to once-returning and the fruition of once-returning; the path to non-returning and the fruition of non-returning; the path to Arahantship and the fruition of Arahantship; all of which come down to the one //nibbana//, which makes nine. The term //lokuttara dhamma// -- transcendent qualities -- means superior qualities, special and distinct from mundane qualities, reaching a "world" above and beyond all worlds, destined to go only higher and higher, never to return to anything low.

The word //magga//, or path, refers simply to the way leading to //nibbana//. It's called the //ariya magga//, the path free from enemies, because it's the path that Death cannot trace. It's called the eightfold path because on the transcendent level it has abandoned the eight wrong factors of the mundane path, leaving only the eight right: Right View and Right Attitude, which compose right discernment, let us see physical and mental phenomena that arise and disband in the present in terms of their three inherent characteristics, so that we

let go of them completely with no remaining doubts about the truth we have seen. As for Right Speech, Right Action, and Right Livelihood, our words and deeds reach purity, free from the fetter of self-identification. And as for Right Effort, Right Mindfulness, and Right Concentration, we reach a level of mind that is firm and imperturbable. Our thoughts, words, and deeds are free from groping with regard to precepts and practices, and are truly in keeping with //nibbana//, not side-tracking or going slack the way the actions of ordinary people do.

People who have attained stream entry have the following characteristics: They have unwavering conviction in the virtues of the Triple Gem. The quality of charity and self-sacrifice is a regular feature in their hearts. They are not complacent and never give rein to the power of delusion. They are firmly and happily dedicated to the cause of their own inner purity. They love virtue more than life itself. They have no intention of doing any of the baser forms of evil. Although some residual shoddy qualities may still be remaining in their hearts, they never let these qualities ever again come to the fore.

The stream they have entered is that leading to //nibbana//. They have abandoned the three lower fetters once and for all.

1. Self-identification (//sakkaya-ditthi//): They have uprooted the viewpoint that once caused them to identify physical and mental phenomena as being the self.

2. Uncertainty (//vicikiccha//): They have uprooted all doubt and indecision concerning the nature of physical and mental phenomena, and all doubt concerning the virtues of the Buddha, Dhamma, and Sangha. If anyone were to come and say that there is no Awakening, that the practice of virtue, concentration, and discernment doesn't lead to //nibbana//, they wouldn't believe that person's words, because they have seen for certain, with their own discernment, that the paths and their fruitions are unrelated to time (//akaliko//) and can be known only personally, within (//paccatam//).

Their conviction is firm
and free from indecision.
Their vision is sure.

3. Groping at precepts and practices (//silabbata-paramasa//): They have uprooted all unreasonable beliefs concerning physical and mental phenomena, both within and without. They are no longer groping in their habits, manners, or practices. Everything they do is done with a reason, not out of darkness or ignorance. They are convinced of the principle of //kamma//. Their concern for their own thoughts, words, and deeds is paramount: Those who do good will meet with good, those who do evil will meet with evil.

People who have reached stream entry have faith in the virtues of the Buddha, Dhamma, and Sangha that have appeared within them. They are no longer groping in their virtue. Their virtues are pure and free from defilement. They have cut off the three fetters with regard to their bodies and minds -- right in their own thoughts, words, and deeds -- through the practice of virtue, concentration, and discernment acting in concert. What this means is that they have made a focused examination back and forth, over and over, through the power of their own discernment. They have traced the path back and forth, cutting away at the grasses and weeds. One mental moment they trace things forward, and the next moment they trace them back. In other words, they focus on the phenomenon of arising and passing away, and then are able to know through the power of liberating insight that there in the midst of physical and mental phenomena exists something that isn't subject to arising and passing away.

The path to stream entry is the act of focusing on physical and mental phenomena, back and forth. When events are traced back and forth -- sometimes two times in succession, sometimes three, depending on the power of one's insight -- physical and mental phenomena disband and change-of-lineage knowledge arises in the same instant, enabling one to see the quality within one that isn't subject to arising or passing away. This is the opening onto //nibbana//, appearing sharp and clear through the power of one's own discernment, bringing with it

the fruition of stream entry, the state of being a Noble Disciple in the Buddha's teaching. One's fetters are absolutely severed, once and for all. Having seen the pain and harm coming from the actions that lead to the realms of deprivation, one is now freed from them and can breathe with ease.

Such people have received a treasure: They have attained transcendent discernment and seen for sure the opening onto //nibbana//. They are like a traveler who has seen a palace of gold in the distance: Although he hasn't yet reached it, he is bound to think of it at all times. Stream-enterers have already gone three leagues (//yojana//) on the way, with only seven leagues left to go. Whoever has the chance to see or know such people, help them, or associate with them, is truly fortunate.

There are three classes of Stream-enterer: //ekabijin//,those who will be reborn only once more; //kolankola//, those who will be reborn three or four more times; and //sattakkhattu-parama//, those who will be reborn seven more times.

Why are there three? Because the natural propensities of each individual determine the way he or she pursues the path. The first group is comprised of those with a propensity to anger and irritation. They tend to develop insight meditation more than tranquillity meditation, reaching Awakening quickly with few of the mundane skills or powers. The second group is comprised of those with a propensity to passion and desire. This group develops insight and tranquillity in equal measure, reaching Awakening at a moderate rate, along with a moderate number of mundane powers and skills. The third group consists of those with a propensity to delusion. They tend to develop tranquillity in large measure, with very strong powers in the direction of //jhana//, before going on to develop insight meditation. They attain Awakening along with a large number of powers and skills. When they reach the transcendent level, they tend to have mastered the three skills, the six forms of intuitive power (//abhinna//), and the four forms of acumen.

But if these three propensities exist in everyone, why do we now

assign them to different individuals? Because the moment you are about to know the truth, you focus on the good and bad features of a particular mental state and attain Awakening then and there. In some cases the state is passion, in some cases anger, and in some cases delusion. Once you have focused on knowing a particular state and know its truth for what it is, then that truth will place you in a particular class.

Those who reach this stage are headed straight for the higher paths and fruitions culminating in //nibbana//. People who have attained stream entry have their virtue completely developed. They don't have to worry about virtue any longer. They no longer have to look out for their virtues, for they've been a slave to virtue long enough. From now on the quality of their virtue will look out for them, safeguarding them from the four realms of deprivation. What this means is that their vices have been tamed, and so they no longer have to worry about keeping them in line. They still have to work at concentration and discernment, though. They've wiped out the cruder forms of unwise behavior, but the medium and subtle forms -- which are to be wiped out by higher paths, beginning with the path to once-returning -- still remain.

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THE PATH TO ONCE-RETURNING

The path to once-returning takes the fruition of stream entry as its basis. In other words, those who are to attain the state of once-returning bring their previous activity in making the mundane path transcendent to bear on the five aggregates, reducing the aggregates to two classes -- physical phenomena and mental phenomena -- and then making a focused investigation of both through the power of intuition and liberating insight in this manner:

Right View: They contemplate physical and mental phenomena until they see them clearly as inconstant, stressful, and not-self. Once they see clearly, they become uncomplacent. They set their thoughts on doing away with desire for physical and mental phenomena. They want to withdraw themselves from these things because they have seen their harm. This is Right Attitude.

Right Speech on this level refers to the inner dialogue of //vitakka// and //vicara//, thinking and evaluating, searching rightly for the causes and conditions of physical and mental phenomena. (As for external speech, that was made pure with the attainment of stream entry, so there is no need to mention it on this level.)

Right Action on this level is nothing other than the activity of focusing on physical and mental phenomena so as to give rise to tranquillity and insight.

Right Livelihood here refers to the act of choosing, say, a physical phenomenon as an object for the mind's activity -- this is termed //vitakka//-- and then examining and evaluating it -- this is //vicara//. Once you learn its truth, this leads to mental pleasure. Your focused examination of physical and mental phenomena is right, and the state of your mind is right. This thus counts as Right Livelihood.

Right Effort refers to the effort of focusing and examining for the sake of shedding physical and mental phenomena through the power of liberating insight, making the appropriate effort without being complacent.

Right Mindfulness means being mindful of the behavior of physical and mental phenomena as they arise and disband, without getting distracted, at the same time having presence of mind and being self-aware -- in short, being mindful and alert with regard to your body and mind in all your activities, taking the body and mind as your frame of reference in a way that leads directly to concentration.

Right Concentration here refers to the mind's being focused

exclusively and steadily on physical and mental phenomena, not fixing its attention on anything else. Its activity centers constantly on a single preoccupation, which it examines in terms of liberating insight. This type of concentration, termed //appana citta//, the fixed mind, differs in no way at all from the activity of discernment, searching for the causes and conditions of physical and mental phenomena in terms of //saccanulomika-nana//, knowledge in accordance with the four Noble Truths.

When all aspects of the noble path are right, in terms of the activity of thought, word, and deed, the entire path converges in a single mental instant. Focus the mind in that instant and see the truth of physical and mental phenomena. Physical and mental phenomena will disband and won't appear as a focal point for the mind. The mind will escape from its shackles as thoughts of passion, aversion, and delusion disappear. But only three fetters have been broken, just as in stream entry. Passion, aversion, and delusion have merely been weakened.

This is the fruition of once-returning. Those who reach this level are destined to be reborn only once more. They have completely developed virtue and one aspect of concentration, but they still have to work on the remaining aspects of concentration, along with discernment, because these have been only partially developed. Discernment is still weak. It has cut away only the twigs and branches, while the roots are still intact. Still, people who have reached this level have seen //nibbana// appear close at hand.

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THE PATH TO NON-RETURNING

The path to non-returning takes the fruition of once-returning as

its basis. In other words, those who are to attain the state of non-returning gather all eight factors of the noble path and bring them to bear on physical and mental phenomena as before. They then make a focused examination in terms of liberating insight. What this means is that Right View and Right Attitude are brought together at the same point and applied to physical and mental phenomena so as to see such phenomena in terms of their three inherent characteristics. This is termed right discernment.

Right Speech, Right Action, and Right Livelihood are brought together at the same point: The mind's normal state is now that of being focused at the level of physical and mental phenomena. The activity on this level is reduced to two sorts: "bodily action," i.e., the act of focusing the mind on the behavior of physical phenomena; and "speech," the mind's inner dialogue, directed thought and evaluation (//vitakka, vicara//) focused on the behavior of physical and mental fashionings. Bodily activity is in a state of normalcy; mental activity is in a state of normalcy: Thus we can say that heightened virtue (//adhisila//) has been established.

As for Right Effort, Right Mindfulness, and Right Concentration: The mind makes a persistent, unwavering examination of physical and mental phenomena, resolutely intent on them as its single preoccupation. Once the qualities of virtue, concentration, and discernment are gathered together and brought to bear on physical and mental phenomena, use the power of discernment to make a focused examination back and forth: This is termed the path to non-returning. When physical and mental phenomena disband and disperse from the primal heart, the fourth and fifth fetters -- //kama-raga//, passion and delight for physical and mental phenomena caused by the power of sensual defilement; and //patigha//, mental irritability and resistance related to physical and mental phenomena -- are absolutely abandoned. Once these two qualities have been shed from the heart through the power of liberating insight, this is termed the fruition of non-returning. Non-returners have thus put behind them once and for all the rocky, five-league trail composed of self-identification, uncertainty, groping at precepts and practices, sensual passion, and irritation. Never again will they have to be reborn in any of the

sensual worlds.

Forsaking these things forever,
They savor the fruit of non-returning,
Earning the title, "Noble One."

According to the Canon, Non-returners are of five sorts. After they pass away from the human world, they will appear in the five Pure Abodes, the highest of the Brahma worlds, there to attain Arahantship, never again to return to the sensual plane. Non-returners have only a little work left to do. Their virtue is completely developed into heightened virtue (//adhisila//); their training in concentration is also complete, so that they no longer have to work at it. The only thing left for them to develop is discernment. Everything else will take care of itself. They are Noble Disciples who are genuinely close to //nibbana//.

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THE PATH TO ARAHANTSHIP

The path to Arahantship takes the fruition on non-returning as its basis. In other words, those who are to become Arahants gather all eight factors of the noble path and bring them to bear as before on physical and mental phenomena, but now they deal with a level of these phenomena more subtle than before, converged into a single point. Once they have gathered the factors of the path at the level of physical and mental phenomena, they make a focused examination, back and forth, using the power of their discernment, bringing this subtler level of physical and mental phenomena into a single point as stress, the cause

of stress, the path, and disbanding, all four Noble Truths gathered into one. They focus on seeing how stress is one with the cause of stress, how the cause of stress is one with the path, how the path is one with the disbanding of stress. Once they have seen things rightly in this way, they make an investigation in terms of the three characteristics:

//namarupam aniccam, namarupam dukkham,
namarupam anatta//:

"Physical and mental phenomena are inconstant, physical and mental phenomena are stressful, physical and mental phenomena are not-self." To investigate in this way is termed the path to Arahantship.

Once clear insight arises right at the heart, physical and mental phenomena disband simultaneously with Right View, and in that instant one reaches the ultimate quality -- the Unconditioned -- which knows no arising or passing away. The ten fetters are shattered without leaving a trace. Starting with the sixth fetter, these are:

6. Passion for form (//rupa-raga//): attachment to the sense of form; contentment, for example, with the objects that can act as the basis of //rupa jhana//.

7. Passion for formless phenomena (//arupa-raga//): attachment to non-physical phenomena: contentment, for example, with feelings and moods of pleasure and well-being that one has previously experienced.

8. Conceit (//mana//): construing oneself to be this or that. Arahants have put such assumptions aside. (They don't assume themselves).

9. Restlessness (//uddhacca//): obsessive thinking.

10. Unawareness (//avijja//): delusion, dullness, ignorance, immersed in physical and mental phenomena.

All ten of these fetters have been dispersed from the heart of an Arahant.

To make a focused investigation using one's discernment, seeing the disbanding and dissolution of physical and mental phenomena in the same terms as all fashioned things, i.e.,

//sabbe sankhara anicca,
sabbe sankhara dukkha,
sabbe dhamma anatta//:

"All fashionings (physical and mental phenomena) are inconstant, all fashionings are stressful, all qualities (physical and mental qualities) are not-self;" to focus on these things as the basic danger in all three levels of existence; to see the three levels of existence as masses of burning embers, incinerating all those who are engrossed in them; to bring virtue, concentration, and discernment to bear in this way exclusively on physical and mental phenomena: This is the path to Arahantship. And at that very moment physical and mental phenomena disband along with the noble path -- i.e., Right View -- and the ten fetters are shattered: This is the fruition of Arahantship.

The tasks of virtue, concentration, and discernment are completed, the teachings of the Lord Buddha fulfilled. There is no longer any attachment to the paths or their fruitions, nor is there any attachment to the Unconditioned. All that remains is what is there on its own: disbanding. That is to say, mental states involved with the five aggregates have disbanded; mental states involved with virtue, concentration, and discernment have disbanded -- because when virtue, concentration, and discernment converge on the level of physical and mental phenomena the first time, the first noble attainment is reached; the second time, the second attainment is reached; the third time, the third; and the fourth time, the fourth. When the qualities of virtue, concentration, and discernment are brought together in fully mature form, the mind is released from physical and mental phenomena through the power of discernment, in

line with the teaching,

//pannaya paribhavitam cittam
sammadeva asavehi vimuccati//:

"When the mind has been matured through discernment, it gains complete release from all mental effluents." The mind is able to let go of physical and mental phenomena. Physical and mental phenomena are not the mind; the mind isn't physical and mental phenomena. The mind isn't virtue, concentration, and discernment.

//sabbe dhamma anatta//:

The mind doesn't identify any quality as itself, or itself as any of these qualities. It simply is -- deathlessness. This is called disbanding because passion, aversion, and delusion have disbanded completely. There is no more becoming for the mind, no more birth, no more involvement with the elements, aggregates, and sense media, and -- unlike ordinary run-of-the-mill people -- no longer any intoxication with any of these things. As a passage in the Canon puts it:

//mada-nimmadano// -- no longer intoxicated with the three levels of existence;

//pipasa-vinayo// -- no longer thirsting for sensual pleasures;

//alaya-samugghato// -- involvement with the aggregates has been withdrawn, leaving the aggregates free to follow their own natural state;

//vattupacchedo// -- the cycle through the three levels of existence has been cut absolutely;

//tanhakkhayo// -- craving is done with;

//virago// -- passion is done with;

//nirodho// -- unawareness has disbanded without leaving a trace;

//nibbana// -- the mind is freed from its shackles and bonds.

The Deathless is reached. Birth, ageing, illness, and death are eliminated. Ultimate, unchanging ease is attained. The aggregates disband without leaving a trace, in line with the synopsis of dependent origination: "Simply with the disbanding of this unawareness -- with no trace of remaining passion -- fashionings disband ... cognizance (with regard to the six senses) disbands ... physical and mental phenomena disband... the six sense media disband ... sensory contacts disband ... the three kinds of feeling disband... the three kinds of craving disband ... the four kinds of clinging disband .... becoming disbands... birth disbands ... aging, death, sorrow, lamentation, pain, distress, and despair all disband and no longer appear as stress."

The mind is Dhamma, free from effluents, because it has gained insight into all fashioned things. It is released from all unawareness, craving, and clinging, and has cut all ten fetters. This is the fruition of Arahantship. Those who have reached this level have completed the religion. They have no more defilements or cravings; no one has anything further to teach them. Even the Buddha himself doesn't have it within his power to formulate any further instructions for them. This is why they are said to have completed the religion. If you were to describe their virtues, they would be infinite.

Arahants are classified into four groups:

1. //Sukha-vipassako//: those who have gained "dry" release through the power of insight, having developed the bare minimum of concentration before attaining the knowledge that does away with mental effluents (//asavakkhaya-nana//) and gaining release. They have no other powers or skills.

2. //Tevijjo//: those who have attained the three skills --

   a. //Pubbenivasanussati-nana//: the ability to remember their

own past lives.

b. //Cutupapata-nana//: the ability to see living beings as they pass from death to rebirth.

c. //Asavakkhaya-nana//: the knowledge that does away with the effluents of defilement.

3. //Chalabhinno//: those who have attained the six intuitive powers --

a. //Iddhividhi//: the ability to display supernormal powers.

b. //Dibba-sota//: clairaudience.

c. //Cetopariya-nana//: the ability to know the thoughts of others.

d. //Pubbenivasanussati-nana//: the ability to remember previous lives.

e. //Dibba-cakkhu//: clairvoyance.

f. //Asavakkhaya-nana//: The ability to do away with mental effluents.

4. //Patisambhidappatto//: those who have mastered the four forms of acumen --

a. //Attha-patisambhida//: acumen with regard to meaning.

b. //Dhamma-patisambhida//: acumen with regard to mental qualities.

c. //Nirutti-patisambhida//: acumen with regard to linguistic conventions.

d. //Patibhana-patisambhida//: acumen with regard to expression.

These are the different classes of Arahants. It's not the case that they are all alike. Those who have attained release through dry insight have developed insight meditation more than tranquillity. Those who attain the three skills have developed tranquillity and insight in equal measure. Those who attain the six intuitive powers have developed two parts tranquillity to one part insight. Those who attain the four forms of acumen have developed three parts tranquillity to one part insight. This is why they differ from one another. (Tranquillity here refers to the eight levels of //jhana//). If you want detailed discussions of these various attainments, see the discussions of the three skills, the eight skills, and the four forms of acumen given after the section on //jhana//. The skills mentioned on this level, though, are all transcendent, and are completely apart from the corresponding mundane skills.

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SANGAHA-DITTHI

Now I would like to describe the virtues of the Arahants, those who have gained complete insight into the world, abandoning it once and for all. Though their aggregates (physical and mental activities) may still appear to the world, they are pure aggregates, absolutely free from both good and evil, because the mind doesn't claim possession of them. The mind is untouched by the behavior of the aggregates. The ten fetters have been disbanded completely and no longer entangle the heart, which is why this state is called //nibbana//: liberation. The mind is radiant and clear; passion,

aversion, and delusion can no longer cloud it. It has reached the radiance of the primal nature of the heart, to which nothing else can compare.

Once this radiance is realized, it obliterates the radiance of all three levels of existence, so that no state of being appears at all. As long as the mind has yet to gain release from defilement, it is bound to regard the three levels of existence as radiant and appealing. Once the mind reaches stream entry, the radiance of the three levels of existence begins to darken and dim. When it reaches the level of once-returning, that radiance appears even dimmer; and on the level of non-returning, it appears dimmer yet, although it is still there. When Arahantship is reached, the radiance of the three levels of existence is so dim that it has virtually vanished. When virtue, concentration, and discernment are gathered at the mind, and unawareness disbands along with the higher levels of the noble path, the world doesn't appear at all. You can't tell what features, colors, or shapes it has, or even where it is. There is only the pure brilliance of //nibbana//. All the worlds are dissolved in the moments of the path and fruition of Arahantship. This brilliance is something always there, but we don't see it because of our own darkness and delusion.

This very brilliance, though, can obliterate the darkness of the world so that only //nibbana// will appear. The radiance of //nibbana// obliterates the radiance of the world just as the light of the sun, which illumines the world of human beings and common animals, can obliterate at midday the light of the stars that appear in the sky at night. Another comparison is the light of the candle, which in the darkness appears bright to our eyes: If a burning kerosene lantern is brought near the candle, the candle's light will appear to dim. If the lantern's light is really brilliant, the light of the candle won't even appear. If we aren't observant, we may think that the candle isn't shedding any light at all, but actually it's giving off as much light as before, only now no one pays it any attention. So it is with the mind that has reached radiant //nibbana//, which obliterates the light of the sun and moon, and wipes from the heart the glittering appeal of heaven and the Brahma worlds. This is why //nibbana// is

said to be zero or void: None of the three worlds appears as a preoccupation of the heart; the heart no longer entangles itself. It zeroes itself from the world, i.e., it no longer takes part in birth, ageing, illness, and death.

//Nibbana// is something genuine and unchanging. It knows nothing of deterioration. It always stays as it is. As long as there is birth, aging, illness, and death, there will always be //nibbana//, because birthlessness comes from birth, and deathlessness lies buried in the very midst of dying. The problem, then, lies with those who don't lay the ground-work for realizing //nibbana//. //Nibbana// doesn't vacillate back and forth, but most people who practice virtue, concentration, and discernment do. Just like a man who is going to walk to a city but, when he gets halfway there, turns back: Normally he should reach the city in thirty days, but if he walks back and forth like this even for three years, he'll never get there. And when he doesn't reach the city, if he were then to go telling people that it doesn't exist, he would be making a serious mistake.

So it is with people who practice virtue, concentration, and discernment in half measures, back and forth, and -- when they don't gain Awakening -- go telling others that //nibbana// is null and void, that the Buddha took it with him when he died. This is very wrong. We can make a comparison with a field where our parents have raised rice and always gotten a good crop. If they die, and our own laziness fills their place so that we don't do the work, we're bound to go hungry. And once we're hungry, can we then say that our parents took the rice or the field with them? In the same way, //nibbana// is there, but if we don't assemble the causes for realizing it and then go denying its existence, you can imagine for yourself how much harm we're doing.

If we haven't yet reached or realized //nibbana//, there's nothing extraordinary about it. But once we have come close to //nibbana//, the world will appear as if full of vipers and masses of fire. The palaces and mansions of heavenly beings, if you can see them, will look like the hovels of outcastes. You won't be attracted to living in them, because you've already known //nibbana//.

//Nibbana// is nothing else but this ordinary heart, freed from all the effluents of defilement so that it reaches its primal nature. The primal nature of the heart is something that doesn't take birth, age, grow ill, or die. What takes birth is the act of falling for preoccupations. The heart's nature is clear and shining, but unawareness keeps it clouded and opaque. But even on the physical level -- to say nothing of the heart -- if someone were to come along and say that the water in the ocean is clear by nature, that a person with any intelligence could see the ocean floor, you'd have a hard time trying to find anyone to believe him. But what he says is true. There are plenty of reasons why we can't see the ocean floor -- the dust and minute particles floating in the water, the wind and the sea creatures that interact with the water -- but if you could get someone to eliminate these factors so that there would be nothing but the nature of the water, it would be crystal clear. You could tell at a glance how deep or shallow the ocean was without having to waste your time diving and groping around. So it is with the heart: If our hearts are still ignorant, we shouldn't go groping elsewhere for //nibbana//. Only if we cleanse our own hearts will we be able to see it.

People who meditate are by and large extremely prone to conjecture and speculation, judging //nibbana// to be like this or that, but actually there's nothing especially deep, dark, or mysterious about it. What makes //nibbana// seem mysterious is our own lack of discernment. //Nibbana// is always present, along with the world. As long as the world exists, there will always be //nibbana//. But if no one explores the truth of //nibbana//, it will appear mysterious and far away. And once we give rise to our own misunderstandings, we're bound to start formulating notions that //nibbana// is like this or like that. We may decide that //nibbana// is extinguished; that //nibbana// is null and void; that //nibbana// has no birth, ageing, illness, or death; that //nibbana// is the self; or that //nibbana// is not-self. Actually, each of these expressions is neither right nor wrong. Right and wrong belong to the person speaking, because //nibbana// is something untouched by supposing. No matter what anyone may call it, it simply stays as it is. If we were to call it heaven or a Brahma world, it wouldn't object, just as we

suppose names for "sun" and "moon": If we were to call them stars or clouds or worlds or jewels, whatever they really are stays as it is; they aren't transformed by our words. At the same time, they themselves don't announce that they are sun or moon or anything. They are //thiti-dhamma// -- they simply are what they are.

So it is with the pure heart that we call //nibbana//. No matter what we call it, it simply stays as it is. Thus we say that with //nibbana// there is no right and no wrong. Right and wrong belong to the person speaking. People who don't know drag out their right and wrong to talk about. //Nibbana// is something known exclusively through the heart. Words and deeds aren't involved. Our talking is merely a matter of the path. The result, once attained, is something completely apart. We thus call it release (//vimutti//) because it's untouched by supposing, attaining a nature that is pure heartwood: the heart that neither spins forward nor back, the heart that attains a quality that doesn't develop or deteriorate, come or go. It stays as it is -- what we suppose as thiti-dhamma, free from the germs of defilement -- our very own heart, i.e., the heart's primal nature.

Actually, the heart is pure by nature, but various moods and objects -- various preoccupations -- are mixed up with it. Once these preoccupations are cleaned out, there you are: //nibbana//. To know //nibbana// clearly is nothing other than knowing how this one heart takes its preoccupations as itself. The heart by nature is one, but if it hasn't been trained by discernment, it tends to go streaming towards preoccupations, both within and without, and then we say that this state of mind differs from that state of mind, and so they begin to multiply until they are so many that we give up trying to look after them all. They seem many because we count each preoccupation as a state of the mind itself. The problem is that we don't understand the teachings of the ancient philosophers, and so think that the mind can be called many: Suppose a person has many jobs. sometimes he sells, so he's called a merchant. If he also grows rice, he's called a farmer. If he works for the King, he's called a government official. If he acquires rank, he's called by his rank. Actually he's only one person, and none of his titles are wrong. They've been given to him simply in line with the work he does. But anyone who didn't understand

would think that this man was an awful lot of people.

Another comparison: When a person is born, we call it a baby. When it gets older, we call it a child. When it gets still older, we call it a young man or a young lady; and when its hair gets grey and its teeth break, we call it Grandma or Gramps. What gives rise to all these names? One and the same person. So it is with the mind that is supposed to be many. We don't understand what the words are supposed to mean, so we go groping around after our own shadows. When this is the case, we find it hard to practice. We don't understand the states of mind that have been supposed into being, and so don't see the mind that is released, untouched by supposing.

When the mind is said to have many states, this is what is meant: Sometimes the mind takes on passion; this is called //saraga-citta//, a passionate mind. Sometimes it takes on irritation and aversion; this is called //sadosa-citta//, an angry mind. Sometimes it takes on a deluded state as itself; this is called //samoha-citta//, a deluded mind. These states are all on the unwise side, and are termed //akusala-citta//, unwholesome mental states. As for the good side: //vitaraga-citta//, the mind has reached satisfaction and so its desires fade; //vitadosa-citta//, the mind has had enough and so its anger disappears; //vitamoha-citta//, the mind is bright and so withdraws from its dullness, just as the sun or moon withdraws from an eclipse and is bright and clear. These are termed //kusala-citta//, wholesome mental states.

Some people at this point think that there are six states to the mind, or even six minds. The true nature of the mind, though, is one. To count six states or six minds is to count the preoccupations; the primal mind is radiant. We take a few things to be many, and so end up poor, just as when a foolish or poor person thinks that a thousand baht is a lot of money. An intelligent or rich person, though, realizes that it's just a little: You can spend it all in two days. A fool, however, would think that a thousand baht would make him rich, and so he'll have to continue being poor. So it is if we see our one mind as many: We'll have to be poor because we'll be at our wits' end trying to train it.

The nature of the mind that is clear and one is like clean, clear water that has been mixed with different colors in different bottles. We may call it red water, yellow water, green water, etc., but the water itself is still clear as it always was. If a fool comes along and falls for the colors, he wants to taste them all. He may drink five bottles, but they'll all be just like the first. If he knows beforehand that it's all the same water, he won't feel any desire to waste his time drinking this or that bottle. All he has to do is taste one bottle, and that'll be enough. So it is with the mind: If we realize that the mind is in charge and is the determining factor in all good and evil and in the attainment of //nibbana//, we won't feel any desire to go saying that the mind is like this or like that. The mind seems to be many because it gets entangled in various preoccupations, and when these preoccupations dye the mind, we count them as states of the mind itself.

The pure nature of the heart and mind is like the sun, which shines every day throughout the year but is concealed by clouds during the rainy season. Those who don't know its nature then say that the sun isn't shining. This is wrong. Their vision can't penetrate the clouds, and so they find fault with the sun. They suppose that the darkness of the clouds belongs to the sun, get stuck on their own supposings, and so don't reach the truth. The true nature of the sun is always bright, no matter what the season. If you don't believe me, ask an airplane pilot. If you go up past the clouds in an airplane on a dark rainy day, you'll know whether the sun is in fact dark or shining.

So it is with the mind: No matter how it may be behaving, its nature is one -- radiant and clear. If we lack discernment and skill, we let various preoccupations come flowing into the mind, which lead it to act -- sometimes wisely and sometimes not -- and then we designate the mind according to its behavior.

Since there is one mind, it can have only one preoccupation. And if it has only one preoccupation, then there shouldn't be too much difficulty in practicing so as to know its truth. Even though the mind

may seem to have many preoccupations, they don't come all at once in a single instant. They have to pass by one at a time. A good mood enters as a bad one leaves; pleasure enters, pain leaves; ingenuity enters, stupidity, leaves; darkness enters, brightness leaves. They keep trading places without let-up. Mental moments, though, are extremely fast. If we aren't discerning, we won't be able to know our own preoccupations. Only after they've flared up and spread to affect our words and deeds are we usually aware of them.

Normally this one mind is very fast. Just as when we turn on a light: If we don't look carefully, the light seems to appear, and the darkness to disperse, the very instant we turn on the switch. This one mind, when it changes preoccupations, is that fast. This one mind is what leads to various states of being because our preoccupations get into the act so that we're entangled and snared.

It's not the case that one person will have many minds. Say that a person goes to heaven: He goes just to heaven. Even if he is to go on to other levels of being, he has to pass away from heaven first. It's not the case that he'll go to heaven, hell, and the Brahma worlds all at the same time. This goes to show that the mind is one. Only its thoughts and preoccupations change.

The preoccupations of the mind come down simply to physical and mental phenomena that change, causing the mind to experience birth in various states of being. Since the mind lacks discernment and doesn't know the true nature of its preoccupations, it gropes about, experiencing death and rebirth in the four modes of generation (//yoni//). If the mind has the discernment to know its preoccupations and let go of them all without remainder, leaving only the primal nature of the heart that doesn't fall for any preoccupation on the levels of sensuality, form, or formlessness, it will be able to gain release from suffering and stress. "Once the mind is fully matured by means of virtue, concentration and discernment, it gains complete release from the effluents of defilement."

//Khandha-kamo// -- desire for the five aggregates is over and done with. //Bhava-kamo// -- desire for the three levels of being (the

sensual plane, the plane of form, and the plane of formlessness) disbands and disperses. The three levels of being are essentially only two: the aggregate of physical phenomena, which includes the properties of earth, water, fire and wind; and the aggregates of mental phenomena, which include feelings, labels, fashionings, and cognizance -- in short, the phenomena that appear in the body and heart or, if you will, the body and mind. Physical phenomena are those that can be seen with the eye. Mental phenomena are those that can't be seen with the eye, but can be sensed only through the heart and mind. Once we can distinguish these factors and see how they're related, we will come to see the truth of the aggregates: //They// are stress, //they// are the cause of stress, //they// are the path. Once we understand them correctly, we can deal with them properly. Whether they arise, fade, or vanish, we won't -- if we have any discernment -- latch onto them with any false assumptions. The mind will let go. It will simply know, neutral and undisturbed. It won't feel any need to worry about the conditions or behavior of the aggregates, because it sees that the aggregates can't be straightened out. Even the Buddha didn't straighten out the aggregates. He simply let them go, in line with their own true nature.

The heart is what creates the substance of the aggregates. If you try to straighten out the creations, you'll never be done with them. If you straighten out the creator, you'll have the job finished in no time. When the heart is clouded with dullness and darkness, it creates aggregates or physical and mental phenomena as its products, to the point where the birth, ageing, illness, and death of the aggregates become absolutely incurable -- unless we have the wisdom to leave them alone in line with their own nature. In other words, we shouldn't latch onto them.

This is illustrated in the Canon, where the Buddha says in some passages that he is free from birth, ageing, illness, and death. If we read further, though, we'll notice that his body grew old, ill and then died; his mental activity ended. This shows that the aggregates should be left alone. Whatever their nature may be, don't try to resist it or go against it. Keep your mind neutral and aware. Don't go latching onto the various preoccupations which arise, age, grow ill

and vanish, as pertaining to the self. If you can do this, you're practicing correctly. Aim only at the purity of the one heart that doesn't die.

The heart that is clouded with dullness and darkness lacks a firm base and so drifts along, taking after the aggregates. When they take birth, it thinks that it's born; when they age, it thinks that it's aged; when they grow ill and disband, it gets mixed up along with them and so experiences stress and pain, its punishment for drifting along in the wake of its supposings.

If the mind doesn't drift in this way, there is only the disbanding of stress. The cause of stress and the path disband as well, leaving only the nature that doesn't die: "buddha," a mind that has bloomed and awakened. For the mind to bloom, it needs the fertilizer of virtue and concentration. For it to awaken and come to its senses, it needs discernment. The fertilizer of concentration is composed of the exercises of tranquillity and insight meditation. The mind then gains all-around discernment with regard to the aggregates -- seeing the pain and harm they bring -- and so shakes itself free and keeps its distance, which is why the term "Arahant" is also translated as "one who is distant." In other words, the mind has had enough. It has had its fill. It is no longer flammable, i.e., it offers no fuel to the fires of passion, aversion, and delusion, which are now dispersed once and for all through the power of discernment.

This is the supreme //nibbana//. Birth has been absolutely destroyed, but //nibbana// isn't annihilation. //Nibbana// is the name for what still remains: the primal heart. So why isn't it called the heart? Because it's now a heart with no preoccupations. Just as with the names we suppose for "tree" and "steel": If the tree is cut, they call it "lumber." If it's made into a house, they call it "home." If it's made into a place to sit, they call it a "chair." You never see anyone who would still call it a "tree." The same with steel: Once it's been made into a car or a knife, we call it a "car" or a "knife." You never see anyone who would still call it a "steel." But even though they don't call it a steel, the steel is still there. It hasn't run off anywhere. It's still steel just as it always was.

So it is with the heart when the expert craftsman, discernment, has finished training it: We call it //nibbana//. We don't call it by its old name. When we no longer call it the "heart," some people think that the heart vanishes, but actually it's simply the heart in its primal state that we call //nibbana//. Or, again it's simply the heart untouched by supposing. No matter what anyone may call it, it simply stays as it is. It doesn't take on anyone's suppositions at all. Just as when we correctly suppose a diamond to be a diamond: No matter what anyone may call it, its real nature stays as it is. It doesn't advertise itself as a diamond. It simply is what it is. So it is with the heart: Once it gains release, it doesn't suppose itself to be this or that. It's still there. It hasn't been annihilated. Just as when we call a diamond a diamond, it's there; and when we don't call it anything, it's still there -- it hasn't vanished or disappeared -- so it is with the hear that is //nibbana//: It's there. If we call it a sun, a moon, heaven, Brahma world, earth, water, wind, fire, woman, man, or anything at all, it's still there, just as before. It hasn't changed in any way. It stays as it is: one heart, one Dhamma, free from the germs of defilement.

This is why the truest name to suppose for it is release. What we call heart, mind, intellect, form, feeling, labels, mental fashionings, cognizance: All these are true as far as supposing goes. Wherever supposings is, there release can be found. Take a blatant example: the five aggregates. If you look at their true nature, you'll see that they've never said, "Look. We're aggregates," or "Look. We're the heart." So it is with the heart that is //nibbana//, that has reached //nibbana//: It won't proclaim itself as this or that, which is why we suppose it to be release. Once someone has truly reached release, that's the end of speaking.

The mouth is closed,
Closed -- the world, the ocean of rebirth,
Fashionings, this mass of suffering and stress --
Leaving, yes, the highest, most exalted ease,
Free from birth, ageing,
Disease, and death.

This is called //niramisa-sukha//, pleasure not of the flesh. Pleasures of the flesh are dependent on defilement, craving, conceits, and views, and are unable to let go of the elements, aggregates, and sense media. As these sorts of pleasure ripen, they can bring pain, just as ripe fruit or cooked rice are near to turning rotten and moldy, or as ripening bananas cause their tree to come crashing down so that only birds and crows will eat them. So it is with the heart: When it enters into its various preoccupations and takes them as belonging to itself, it's bound for pain and suffering. Just as when an unwary traveler leaves the road to enter the shade of a bael tree with ripening fruits: If the wind blows, the ripe fruits are bound to drop on his head, giving him nothing but pain, so it is with the heart: If it doesn't have a Dhamma, a timeless principle to give it shelter, it's bound to be beaten and trampled by suffering and pain. (The wind blowing through the bael tree stands for the eight ways of the world (//loka-dhamma//). The bael tree stands for the body, and the branches for the senses. The fruits are visual objects, sounds, smells, tastes, tactile sensations, and ideas, which drop on the heart stupid enough to sit preoccupied with this mass of elements, aggregates and sense media.)

People of wisdom are those who search for the highest form of pleasure -- free from defilement, craving, conceits, and views -- by cleansing the heart of all its unwise preoccupations. This is the deathless //nibbana//, which the Buddha praised:

//nibbanam paramam sukham//:
//Nibbana// is the ultimate ease.

//nibbanam paramam sunnam//:
//Nibbana// is the ultimate void (i.e., void of defilement; free from preoccupations; uninvolved with elements, aggregates, sense media, passion, aversion, and delusion; free from the lineage of unawareness and craving: This is the way in which //nibbana// is "void," not the way ordinary people conceive it).

//nibbanam paramam vadanti buddha//:
Those who know say that //nibbana// is the ultimate.

//tanhaya vippahanena nibbanam iti vuccati//:
Because of the complete abandonment of craving,
it is called //nibbana//.

//akincanam anadanam etam dipam anaparam
nibbanam iti nam brumi jara-maccu-parikkhayam//
Free from entanglements, free from attachments (that fasten and bind), there is no better island than this. It is called //nibbana//, the absolute end of ageing and death.

//nibbanam yogakkhemam anuttaram//:
//Nibbana// is the unexcelled relief from the yoke
(of preoccupations).

//etam santam etam panitam yadidam sabba-sankhara-samatho sabbupadi-patinissaggo tanhakkhayo virago nirodho nibbanam//:
This is peace (from the coupling of preoccupations), this is sublime: i.e., the stilling of all fashionings, the relinquishment of all mental paraphernalia, the ending of craving, the fading of passion (for attractions), dispersal (of the darkness of unawareness), //nibbana//.

We who say we are Buddhists, who believe in the teachings of the Lord Buddha -- theory, practice, attainment, paths, fruitions, and //nibbana// -- should search for techniques to rectify our hearts through the practice of tranquillity and insight meditation, at the same time nurturing:

//conviction// -- in the theory, practice, and attainment taught

by the Buddha;

//persistence// -- in persevering with virtue, concentration, and discernment until they are complete;

//mindfulness// -- so as not to be complacent or careless in virtue, concentration, and discernment;

//concentration// -- so as to make the mind resolute and firm, giving rise to

//discernment// within our hearts.

The discernment that comes from the six teachers -- i.e., from the senses of sight, hearing, smell, taste, touch, and ideation -- is inconstant and may leave us free to do evil again. But the discernment that comes from concentration is capable of doing away with the defilements that lie within. So by all means we should show respect for the virtues of the Triple Gem by putting them into practice so that we can taste the nourishment of the Buddha's teachings. Don't be like the ladle that mingles with the curry but never knows the curry's taste. We've mingled ourselves with Buddhism, so we should learn its taste. Don't be like the frog sitting among the lotuses who never gets to know their scent. It sits there pissing, its eyes all bright and wide open. A bee comes past and it jumps -- Kroam! -- into the water: stupid, even though its eyes are open. We human beings can really be ignorant, even when we know better.

* * *

We've discussed the wisdom that comes from meditation, from the beginning to the end of the exercises of tranquillity and insight.

//uttamam//:

These exercises are superlative and supreme strategies for lifting yourself across the ocean of the world, the swirling flood of rebirth.

//samma-patirasassadam patthayante//:

You who are intent on the savor of right attainment, who desire the happiness of //nibbana//, should devote yourselves to the practices mentioned above. Don't let yourselves grow weary, don't let yourselves be faint in the practice of these two forms of meditation.

They are ornaments,

the highest adornment for the heirs of the Buddha's teaching, and are truly worthy of constant practice.

They will form an island,

a shore, a refuge and a home for you. Even if you aren't yet in a position to gain vision of //nibbana// in this lifetime, they will form habits leading to progress in the future, or may help you escape the torments of the realms of deprivation; they will lead you to mundane happiness and relief from the dread of sorrow. But if your perfections are fully developed, you will gain

the heartwood of release --

release from the five temptations of mortality (mara), release from the range of birth, ageing, illness, and death, reaching //nibbana//, following the custom of the Noble Ones.

May people of judgment consider carefully all that has been written here.

In conclusion, may all those who read this, take it to heart and

put it into practice meet only with happiness and joy, free from danger and fear. May you grow day and night in the practice of the Buddha's teachings, in peace and well-being.

//sangaha-ditthi//:

Views have been included
Without alluding to any claims.

Phra Ajaan Lee Dhammadharo

The Forest Temple
Shrimp Canal
Chanthaburi

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TITLE OF WORK: The Craft of the Heart
FILENAME: THECRAFT.ZIP
AUTHOR: Ajaan Lee Dhammadharo (Thanissaro Bhikkhu, tr.)
AUTHOR'S ADDRESS: N/A (deceased 1961)
PUBLISHER'S ADDRESS: c/o The Abbot
Metta Forest Monastery
P.O. Box 1409
Valley Center, CA 92082
COPYRIGHT HOLDER: The Abbot, Metta Forest Monastery
DATE OF PUBLICATION: 1982, 1988
DATE OF DHARMANET DISTRIBUTION: September 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)
~~~~~~~~~~~~~~~~~~~~~~~~

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The Journey Pt. 01 (Tim wants to see his wife with other men)
byrgjohn©

This is a long story. I considered publishing it in parts but decided to go ahead and submit it
It is a story of a man and woman whose marriage has become dull and mundane. The husb
game that changes their lives. He had always harbored a secret desire to see her with other
he gets that and more. You should pass this story by if you don't like long stories, or stories
wives. However, if enough people like this story, I may do a second part. Gary

* * * * *

Chapter 1

Tim and Janice Harwick met while in college. He was a business major and she was workin
degree in law. They dated throughout college and fell madly in love. They decided to get ma
graduated, and Janice would continue her study for a law degree.

The wedding was held in Tim's hometown. It was a large traditional wedding with over five h
crammed into the small church. The newlyweds ran from the church to a chorus of cheers a
to make a home and live the American dream.

Ten years later both had made their mark on their chosen professions. Tim was a partner in
agency and Janice was a well-respected associate professor of law at the local university. B
salaries, affording them a nice standard of living. There were no children yet but that was in
some point. However, Janice knew that at 35 years of age, her biological clock was ticking.
there had always been something that delayed the event. While Tim wanted children, it was
how they would have the time to fit them into their busy schedule without adversely influenci
style.

If you asked either of them if their marriage was good, they would both give a resounding ye
answer would belie the true emotions lying just beneath the surface. Despite their comfortab
appearance, there was a deeper feeling that something was missing. Over the years, the str
professional wage earners had taken its toll on their personal lives, resulting in less and less
other. Sexual relations had become routine, if not mundane. Sex was relegated to the back
turned into a quickie every couple of weeks when they weren't too tired.

The deplorable condition of their sexual relationship was on both of their minds often. Howe
them felt comfortable talking about the subject: Janice because of her strict upbringing and

her anger. The result was the construction of an emotional wall, locking them on opposing s
reached a point where they each thought that the other felt that sex wasn't important anymo
marriage.

One Friday night, Janice and Tim had a rare night at home together. Tim was reading in the
Janice came in with a book on tort law that she had assigned for reading by her first-year cla
brush up on the subject herself, and then grade some papers.

Tim looked up and smiled as Janice walked toward him. She was wearing a baggy sweat su
in a ponytail. The thought occurred to him that she still looked sexy even in sweats, even wit
He knew that she had gained a few pounds in the last couple of years but it all went into the
fact, Tim had always felt that she was a little too skinny anyway. She had been a dedicated
they met and had even participated in several marathons. As a result, her legs were still firm
gorgeous, well-rounded butt.

As Tim watched her walk by he could see her bare breast bouncing under her top. On impul
caressed a buttock, bringing a yelp from her.

"You're frisky tonight, Timmy," Janice said with an indulgent smile.

Tim reached up quickly, before she could get away, and pulled her onto his lap, bringing and
yelp from her lips. "It's all your fault for coming in here looking so sexy," he said and kissed h
passionately. His hand slid up under her top and began to caress her breast as his tongue s

Janice pushed Tim away gently but firmly. "Boy, you are really hard up if you think I'm sexy i
she admonished him gently. She was just a little breathless. Then she moaned as she felt T
her nipple again, pinching it between his fingers. Janice knew that she had a lot of work to d
was going to be prepared for class the next day. "Tim, I have work to do!" she complained, g
and pulling it from her breast.

Tim's smile turned to a frown. "It seems like you're always too busy," he said with undisguise

"What is that supposed to mean?" Janice returned as she stood up.

"It means that we never have any time for fun anymore."

Janice started to say something then stopped. Unfortunately, he was right. Janice sat back d
and said, "You're right, we're both far too busy. Truthfully, it's been bothering me lately as we

Everything is always so rushed." Janice snuggled comfortably into Tim and said, "I'm not su
about it though."

"I don't know either," Tim said, hiding his real feelings, adding another brick to that wall. No
thought, it was time that they talked. "Janice, we need to do something or I'm afraid we'll drif
each other."

"Do you think we're drifting away?" Janice asked in shock.

"Sometimes, yes! We hardly have time to talk, let alone time for sex. I remember not too lon
to talk for hours. And... and we would make love for hours too."

"Yes, I remember," she sighed.

"We have to find time for each other." Then Tim remembered an article that he had read in
think Janice would go for it but he figured he had nothing to lose. "I read an article last mont
one couple did to spice up their life. It was about SEX so I'm sure you wouldn't like it."

"What do you mean that I wouldn't like it because it was about sex? I like sex."

"You do?" Tim said sarcastically.

"What makes you think I don't like sex?" Janice said defensively.

"Because you are a pru..." Tim started to call her a prude but realized that that would start a
argument. They were already treading on thin ice.

In truth, he did feel that she was a prude. She looked like the proverbial sex machine; tall, g
stylish blond hair and breasts with nipples that seemed to always be hard. Yet, behind close
anything but a sex machine. She had only given him oral sex on a few occasions and he ha
her. They never talked about it. Once he brought up anal sex and she just about went off the
him a pervert.

"I'm a prude!" Janice almost screamed.

"I wasn't going to say that."

"Yes you were!"

"All right, I was, because you are!"

Janice stood up again, her face red with anger. "So I'm the prude. What about the time I wa
low- cut dress to your stuffy old Christmas party? You almost had a stroke. Then there was
Sally and Bill wanted us to watch a porn movie. I said yes, but you made a big deal about it.
prude!"

"It's not about dresses or movies," Tim said, returning her anger. "It's about the bedroom. W
time you... you... you know... oh, never mind," Tim said in frustration.

Janice was fuming now. She could barely speak. "Fine, I don't want to talk about this anywa
of the room.

Tim started to respond but decided to shut up. It wasn't any use talking when they were both
was getting bigger. He lifted his paper back up and tried to read. It was no use. His mind drif
forbidden thoughts that seemed to be coming quite often now.

In his dreams he was watching Janice lying naked on the bed. There was a man with her, bu
were kissing and he was fondling her breast. Tim's excitement grew as he watched the stran
then move his hand under her skirt. She squirmed and sighed, pushing her hips down, dema
her. He watched though a dream -like fog as his wife spread her legs, opening herself for thi
let him press his fingers deep into her.

"Sweetie, can we talk?"

Tim jumped, startled by his wife's voice. "Sure," he said, trying to shake the perverted vision

Janice sat on the sofa close to Tim and placed her arm over his shoulder. They sat quietly fo
gathering their thoughts. Tim spoke first. "Listen, Janice, I'm sorry I called you a prude," Tim
sincerely.

Janice put her fingers to Tim's lips to silence him. "The truth hurts," she said. "I'm afraid I ha
prude. You know that I was raised in a religious family and sex was never talked about. The
would love to really let go and do some of the wild things I've read about in magazines or he
school talk about. I... I... Oh damn," Janice said, her voice cracking with emotions. "Oh God,
fantasize about things all the time. I've even... even been masturbating lately."

It shocked Tim that Janice had been fantasizing, not to mention masturbating. His first inclin
blame himself for not being man enough for her. Then he felt anger at her for closing him ou
smart enough to know that the issues were a lot more complicated then secretly masturbatin
it plenty of times himself. Tim hugged Janice to him and they sat silently again for a long tim

"Tim, what was it you were going to suggest a little while ago...? Before I blew up?"

"It's too crazy. I don't even know why I brought it up."

"No, come on, what were you going to suggest?"

Tim took a deep breath and said, "Well, I was reading an article in Playboy magazine."

"Oh yes, that great philosophical journal," Janice said sarcastically.

"Fine, forget it," Tim said, anger flaring again.

"I'm sorry!" Janice apologized. "Please tell me."

Tim hesitated then started again. "It was about a man and woman whose sexual relations ha
like ours. They were about our age, however they had three children. They agreed to take a
partner would do anything the other partner wanted. Anything!"

"Wow, that sounds dangerous, but tell me more," Janice said trying to sound interested but t
was totally crazy.

"The guy came up with all these things that turned him on and his wife would have to do the
word that when she used it, whatever he was doing he would stop. However, he would go o
she used the safe word three times they agreed to end the game. If she didn't, the husband
the wife wanted for a week. If the wife beat the husband, by using the safe word less then hi
a present of her choice."

"Did she get her present?" Janice said, suddenly interested.

"Yep! She got her husband for a week. When he used the safe word twice, she got a trip to
claims that now their sex life is an adventure ever day. However, I don't know if you can beli
not."

"Sounds very interesting, but what kinds of things did he make her do?"

"Well, you know Playboy, it's always wild. He made her do things like going out without pant people. He experimented with all of his sexual fantasies. Some of them were pretty far out." moment, waiting for Janice to say something.

"Go on," she said with interest.

Tim took a deep breath and said, "Well, they tried oral sex, sex in public places, anal sex an S&M. He even had her fool around with other guys."

Janice opened her eyes wide in shock. "Would you do that?" Janice asked, astonishment cl

"What?"

"Would you let other men fool around with me?" she asked, almost trembling now.

"Uh... uh... I don't know," Tim said, his face turning red, giving himself away.

"You would!" Janice said is shock. Yet her shock was not entirely because of Tim's fantasy. fantasy lovers.

"I didn't say that! I... I... guess the thought of you teasing some guy does have an appeal to doesn't mean I don't love you or that I would let you go too far," he hastened to add.

"But you would let me do something with another guy? And, what does 'too far' mean anywa nervously, her mouth suddenly dry as a vision of one forbidden evening not so long ago jum

"I don't know," Tim said, now wishing he hadn't brought the subject up.

"This is hard to believe," Janice said, trying to act indignant but feeling her heart race in her

"I knew that I shouldn't have brought it up. Let's just forget it." "No!" Janice said a little too lo Then she lowered her voice and said, "This seems pretty crazy to me, Tim." After a few min almost bashfully, "I would probably use the safe word the first day."

Tim could feel his heart begin to beat rapidly. It sounded like she might be interested. "That' said his wife said to him. However, she took it as a challenge. She never used the safe word

twice."

Janice was staring silently into space, a plethora of emotions running though her. On one ha
shocked by Tim's willingness to involve another man. However, on the other hand, she coul
was feeling a tingle of excitement.

Tim took that opportunity to pull Janice to him and kiss her lips tenderly. When he heard her
his hand under her sweatshirt again. This time she didn't push his hand away. He could feel
speed up as he began to play with her already hard nipple. As their tongues worked togethe
under the waistband of her sweats and into her panties. He almost gasped when his fingers
already- swollen sex lips. It was obvious that the conversation had been more exciting to he
letting on.

Janice was embarrassed; her crotch was a swamp of sex juice. In fact, her juice had already
panties and was making a stain on the crotch of her sweat pants. Janice moaned as she felt
into her pulsing hole. She spread her legs to give him better access. As his finger began to s
her hips moved up from the sofa, encouraging him to go deeper. She moaned in frustration
pulled his finger out.

Tim quickly pulled Janice's top over her head then began to pull her pants down. She lifted h
let him strip her naked. Then he stood up and looked at his sexy wife. She was lying back on
legs were spread slightly apart, her thighs almost quivering. Her chest was moving up and d
excited breathing and her eyes were hooded over with approaching pleasure.

When Tim's eyes moved down her body, he had to suppress a gasp. Her large nipples were
pencil erasers. Her beautiful breasts sat up proudly, firm, yet soft. When he looked a little lov
see the very large inner lips protruding from her hair-covered vagina. He had always loved th
looked. He liked that the lips were long and fat. In fact, he had never seen any woman with l
hers. Unfortunately, she rarely let him look at her like this. His mouth practically drooled as h
the dripping flesh between her legs. The few times she had let him eat her, it had been incre
those fat lips in his mouth; he could practically fill his mouth with the swollen flesh.

Tim stripped off his clothes in record time and moved quickly into her arms. He moaned as h
his wife's willing body.

"Oh God, baby, you feel so good," Tim moaned as he began to move in and out of his wife's
felt her legs wrap around his waist, he began to pound into her with rapid strokes.

"Yes, yes, fuck me," Janice whispered, her excitement rising rapidly.

"Fuck me!" Tim thought. She never used language like that. Two could play that game, he th
her ear. "Yes, I'm going to fuck you, baby. I'm going to pound into your pussy until you can't
anymore," Tim whispered, using words he had never spoken to her before.

"Oh yes, God yes fuuuuccccckkk me!!!" Janice moaned as her excitement built beyond contro

Soon their bodies were covered in sweat as their moans filled the room. Tim worked to contr
It had been a long time since he had been inside his wife and frankly, the conversation had
tremendously. Still, he wanted to make sure Janice enjoyed herself before he climaxed. He
anything but his wife's incredibly tight vagina. Suddenly, his dream flashed before his eyes.
his wife any longer. He was watching... watching as she made love to another man. That wa
think of.

Fortunately, Janice couldn't last very long either. "I'm going to cum," Janice breathed. "Yes,
ohhhhhhh!!!" she moaned as her body began to convulse in pleasure.

In his fantasy, his wife's lover bellowed that he was going to cum. He watched his beautiful
legs around her lover, pulling him deep into her, waiting for his cum. This was the point at wh
always lost control.

Tim could feel his own balls pull tight to his body. "Oh God, baby, here it comes," he moaned
throbbed and began to spurt juice into the welcoming hole of the women he loved.

Janice pulled Tim tightly to her, her heals digging into his buttocks, forcing him as deep as p
her. She could feel her already saturated hole fill with her husband's seed. Suddenly an unw
raced though her mind. It was no longer Tim between her legs, but rather her fantasy lover t
inside her body. Without warning, a second, even more intense, climax rushed through her.
two climaxes this close together. Hell, she was lucky to have one good one.

It was an intense coupling for both Tim and Janice. Maybe it was the argument... makeup se
Maybe, it was the thought of the suggestion Tim had made or the fantasy they secretly share
reason, it was the best sex the two had had in many of years. There was just a little crack in
wall they had built.

Chapter 2

For the next several days, the only thing on Janice's mind was the proposition that Tim had
she dismissed it out of hand as a totally crazy idea. However, she couldn't deny that every ti
of it, she could feel excitement begin to course through her.

There were a thousand questions going through her mind as well. What if Tim really wanted
with another man? God, what if he wanted her to go to bed with another man? Could she re
someone in a fantasy was entirely different than doing it in real life. She knew that fantasies
most of the time. She had read where most women dreamed of fantasy lovers.

And what about all the other things Tim had suggested? Sure she could go out without panti
really flash strangers? What about oral sex? She had grown up thinking it was dirty. Yes she
few times she had let Tim do it to her, but she had had too much to drink. At least that was h
far a performing oral sex, well, she really couldn't remember the few times she had done it to
had been intoxicated then, too. She knew that if she agreed to this wild game, she wouldn't

Then there was the nagging thought that worried Janice more than anything else. Would Tim
chance and she didn't change their sex life? She had seen his roving eye. He was a very ha
would be easy for him to attract some immoral slut. Maybe he had already done it?

Janice knew that Tim loved her with all his heart. She felt the same way. But was that enoug
without true sexual satisfaction enough, especially for a couple in their thirties?

Suddenly, Janice knew what she had to do.

Tim had also been agonizing all week over their conversation. He had thought a hundred tim
call her and tell her that it was all a joke,; that he could never do those things that he had rea
Yet, every time he thought about it, he felt an erection coming on.

He reached for the telephone to call Janice and tell her to forget what he had said when the
"Hello."

"Tim," Janice said in a whisper, her voice strained.

"Janice, what's wrong?" Tim asked, clearly concerned.

"Nothing sweetie. I just wanted to tell you that I love you and that I have thought about your
fact, I have thought about nothing else. I have decided that the answer... the answer is yes,"
breathlessly.

"No honey, it's not necessary," Tim answered. "I don't want you to do anything that you don'
was a crazy idea."

"I want to do it. I've thought about it all week and the truth is, it excites me."

Tim could feel his heart begin to pound in is chest. "Are you sure?" he asked uncertainly.

"Yes."

"Oh God," Tim said aloud without realizing it. Tim's brain began thinking of all the possibilitie
feel his penis begin to harden in his pants. "God, I love you."

"I love you, sweetheart," Janice answered, her heart suddenly overflowing with love. "When
asked hesitantly.

"Well, we both need to check on vacation. I think I can get off week after next," Tim said, tak
breath.

"Vacation? We have to take vacation?" Janice seemed surprised.

"That's what the couple in the article did. They even went out of town for a couple of days so
would recognize them."

"God, what did they do?" Janice asked, her voice shaking.

"I can't tell you that. Besides, we might not do the things that they did. I have my own ideas,"
a little nervous laugh. In truth, he wasn't as confident as he wanted to appear. This was all n
well. However, he had a very active imagination and knew that he would come up with some
"Tim, I hope this doesn't get out of hand."

"We will make sure it doesn't honey," Tim reassured her. "Remember, you will have a safe w
think you can get some vacation?

"I have some time coming to me and I have a student teacher that wants to get her feet wet.
a guest lecturer coming in on Thursday, week after next," Janice said, thumbing through her
Dan Forsman was coming to lecture her class that week. She didn't want to miss him. A little
through her as she thought of Dan. She hadn't seen him in over a year. No, she couldn't mis

arrange it so that I can go in for several hours that day, I think I'm okay. However, let me che
know."

"Great! I love you so much," Tim said sincerely.

"Love you too sweetie, goodbye." Janice could feel her hands shaking as she hung up the te

"Yes!" Tim said loud enough for his secretary to peek in to see if everything was okay.

"Is everything okay, Mr. Harwick?" Danielle asked, walking into Tim's office and closing his d

Tim looked up at his pretty secretary. She was a gorgeous woman in her early 20's. She wo
and blouses too tight. It was clear to Tim that he could have her anytime he wanted. He had
times but had thus far resisted all her charms. He looked at the closed door with a frown the
walk over to the credenza that held the customer files.

"Everything is wonderful, Danielle," Tim smiled.

"I just need to get the Donnelly Fabrics file," Danielle smiled back and bent over to open the

Tim wanted to look away but found his eyes drawn to her rear as she bent forward. The sho
the back until he could see just the hint of her nylon tops. He already knew that she never w
stared, fascinated by her sexy legs and the shinny nylons covering her thighs. Suddenly, he
was looking back at him. He felt his face flush and turned away.

"The file isn't there. It must be in your desk." She turned and started to walk over to his desk

Tim looked up at Danielle as she stopped suddenly and stood frozen, a strange expression
she wasn't looking at his face. When he followed her eyes, he realized that she was staring
almost gasped. A large wet spot was forming on is slacks where his erection had slipped ou
as it hardened down his leg. Now it was Tim that was paralyzed, but with embarrassment.

Danielle moved as if in a trance. She walked over and stood above Tim, her eyes never leav
erection twitching and leaking in his pants. Slowly she slid to her knees, her hands coming o
thighs.

Tim tensed. "Danielle," he gasped as he watched her hands slid up his thighs toward the ter
God," he moaned as her hand touched his swollen cloth- covered penis. He wanted to stop

wouldn't move.

Danielle could feel his penis twitching under her fingers as she slowly moved her hands acro
protrusion. God, she had wanted to do this for so long, she thought. She wasn't sure what h
but she knew she couldn't miss the chance she had wanted for so long. Slowly her shaking
his zipper.

The rasp of his zipper sounded loud in the quiet room.

"Danielle...," Tim gasped, his voice sounding like a squeak. The sexy woman between his le

Danielle moved one hand into the opening of his pants, searching for his hot flesh. A little m
lips as her hand wrapped around the smooth skin of his hard penis. She could grasp it but s
pull it out. Sighing with frustration, she reached up, quickly unbuckled his pants, and began
down.

"Danielle, we can't," Tim said feebly.

"Lift up," she said, ignoring him again. Danielle almost smiled when she felt her boss lift his
her pull his pants and underwear to his ankles. Then she sucked in her breath when she sav
standing proudly before her eyes. It was beautiful, just like she had imagined a thousand tim
shaped head pulsed with life as the entire penis throbbed in excitement. His testicles were la
squirming in their sack, swollen with sperm. A clear liquid was running out of the slit in a stea

Tim's eyes were wide with excitement and fear. What am I doing? he thought. This is so wro
no strength in his body to stop her. He moaned as he watched her cool hands caress his pe
rushing to his head, making everything fuzzy. It was almost like he was watching someone e
his secretary. It was another woman's pretty hands with the bright red nail polish wrapped ar
guy's penis. Tim began to tremble. Suddenly, he saw his wife's face.

Danielle stared at the throbbing flesh in her hands. She caressed it, squeezing more of his c
the slit in the head until it bubbled out and ran down the shaft and across her fingers. As she
up and down the shaft, she brought the other hand to her mouth and licked the slick juice fro
fingers, her eyes glancing up at her amazed boss. A smile appeared on her lips. Suddenly,
his flesh in her mouth. With an animal- like groan she moved her head forward and envelope

"Oh my God," Tim moaned as he felt her warm mouth on the stretched skin of his penis. His
arms of the chair as he watched the top of her head begin to move up and down.

Danielle was moaning as well. All of her senses were focused on the swollen knob in her mo
the sweet juice running from the hole, she could smell his excitement. She sucked the head
and down the shaft as if she were milking him. In fact, she was milking him, desperate for th
his swollen testicles. Danielle loved to perform oral sex. She was an expert. Sometimes she
was obsessed with fellatio and drinking sperm.

Soon the room was filled with the sounds of Danielle's sucking mouth and their combined m

Tim couldn't believe how good it felt as he watched her mouth slobber over his rod. He had
times Janice had done this but she was never very enthusiastic. Danielle appeared to love it

"Oh God, Danielle, be careful or I'll..." he tried to warn her. It was already too late. Then with
ounce of strength, he reached out in panic to grab her head. It was a weak and useless atte
head from his nearly climaxing penis.

Danielle moaned and shook her head, refusing to let him spoil it for her. She had waited too
her reward now. She grabbed Tim's hands and pulled them from her head, holding them aw
head up and down frantically, sucking hard; wanting desperately to bring him off before he c
worked!

"Ohhhhhhh!!!" Tim moaned when he felt his juice traveling up the shaft like an oil well ready
couldn't stop it now, even if he wanted to. Suddenly, his sperm exploded from the swollen he
bucked up into Danielle's mouth. He vaguely heard her gurgling in pleasure as she drank his

Danielle swallowed repeatedly as Tim filled her mouth with his sweet sperm. His penis throb
forcing his thick juice into her mouth and down her throat. She wrenched one hand from Tim
her fingers around the shaft again. Her hand worked rapidly, pumping up and down in time w
shaft, milking the juice from him. Finally, she moaned in frustration when no more juice woul
slowly deflating tube in her mouth. She swallowed one last time then let his penis slip from h
looked up at her amazed boss and then stood up, smiling. "You have an appointment with M
minutes."

Tim sat in stunned silence as he watched Danielle wipe a drop of sperm from the corner of h
it from her finger. She smiled devilishly before leaving his office. A few seconds later he real
was sitting in his office with his pants around his ankles and his wilted penis dripping onto th
his slacks. With a deep sigh, he pulled his pants up and straightened his tie. Then he rushed
Danielle to the men's room to clean the whitish stains from his crotch before his client arrive

When Tim left work that day, he was having pangs of guilt. He had never cheated on Janice really sex he told himself --- Clinton got away with that. However, deep inside he knew bette a flower store and bought Janice a dozen roses.

It took Tim and Janice a couple of days to work out a mutual time for vacation. They told eve had big plans for their vacation but were mysterious about where they were going or what th

Tim didn't say much to Janice about what was going to happen. He was being very secretive knew that this was driving Janice mad but that was all part of the plan. He wanted her to be and excited, - that was part of the fun.

Tim made mysterious telephone calls. As hard as Janice tried, she couldn't figure out what v

Finally, on the Saturday that their vacations started, Tim sat down with Janice. "Sweetie, I w you still want to do this?" Tim said as he took Janice's hand. He held his breath, hoping that changed her mind.

"Sweetie, I want to make sure you still want to do this?" Tim said as he took Janice's hand. breath, hoping that she hadn't changed her mind.

Janice didn't answer for a long time. "Yes, I still want to do it, but I'm scared," she finally said hands shaking and moist with her sweat. She looked at her husband of ten years and wonde him. It almost seemed that he had become someone different. Not bad, just different. There eyes and a bounce in his step that she hadn't seen in years.

Tim saw her pensive look and said, "You know that I would never, ever, hurt you, don't you?

"Yes, but I don't know what's going to happen. What if I don't like it?" Janice said, tears com eyes.

"If you don't agree to something that I am about to do you will use the safe word 'Geranium'. remember, if you use it three times, it's over and I win."

"What do you get if you win?" Janice asked.

"I want you to give me sex any time I want for the next year. However, if you don't use it thre yours for a week. Then, after my week and you have used the code word less than me, you

convertible you have always wanted."

"It's confusing to me."

"Well, just remember that this is supposed to be fun and enhance our sex lives. Don't worry, he said with a smile. "Listen, Janice, I know you have ideas about sex that have been drumr you were young. Frankly, I have my own hang-ups. I think many marriages fail because cou their relationship. I 'm sure that some of the things we will do, you will not like at first. I will be sensitive to that. However, I think that deep down inside that you will love most of it."

Janice could feel her head spinning with excitement and confusion. Who was this new man her? she thought. She had slept almost every night with him for the last ten years yet never God, maybe she didn't know herself any better.

"Tim?" she said quietly.

"What, sweety?"

"I don't want a convertible if I win."

"All right then, what do you want?"

"I want... uh... I want a baby!" Janice said hesitantly.

Tim's eyes opened wide in surprise. Not because Janice wanted a baby now but that she wo bargaining chip. "I thought we were going to wait a few more years for that."

"I know, but I'm not getting any younger and neither are you."

"I know, sweetheart, but a baby makes life a lot more difficult with our careers and all," Tim a less than convincing tone.

"That's the deal. Take it or leave it," Janice said trying to sound defiant.

Tim was silent for a few minutes as if he were mulling over the offer. The truth was that he w time was getting short as well. He was about to say that she could have her baby without wi However, the challenge might help him reach his objective of sexually liberating both of then I don't have any choice," he answered with a sigh. "However, if I win, I get all the sex I want

another year. Deal?"

"Deal!" Janice said, her heart thumping with excitement. "Now, we have a couple of appointr
Tim said.

"At the mall?"

"Yep, we need to get you some new clothes," Tim smiled.

Chapter 3

"But why do I have to wear this short skirt just to go to the mall?" Janice asked as she tried v
the impossibly short skirt further down her thighs. It was a skirt that she had never worn bec
short when she bought it. Now it was definitely too tight as well.

"Short skirt, white blouse, no bra and no panties," Tim responded.

"No bra or panties!" Janice practically screamed, as she stood topless with her hands on he

"It's my rules. Now get those panties off and the thigh high nylons and the white blouse on,"
pointing to the clothes on the bed. "You look so cute when you're mad," he added.

"But we're just going to the mall," Janice tried to reason with Tim again.

"No buts. Now hurry up, I'll see you downstairs in ten minutes. Don't be late," Tim said with a
his voice that he didn't really feel. This was the first test for Janice and him. He wasn't at all
what the outcome would be.

Tim sighed a quiet sigh of relief when he saw Janice come down the stairs wearing the cloth
felt a little twinge of excitement when he saw her dark nipples under the thin blouse. His han
ass as he hugged her to him. She shivered when he squeezed her firm ass cheeks. Tim was
her bare ass under her skirt.

A half-hour later he and Janice arrived at the mall. The first place they went was to a departr
Tim picked out four or five skirts, blouses, and dresses for Janice. Each piece of clothing ha
thing in common:; they were short, tight, and revealing. No matter how much Janice protest
relent and made her try each article on.

Janice felt very uncomfortable trying on the clothes because she was naked under them. Sh
clothes without underwear except for when she was buying bathing suits. However, as much
it, the situation was exciting her. Her hands were shaking as she tried on one lacy blouse, lo
mirror, and saw her nipples poking through. Then she put on one of the little skirts Tim had s
you could practically see my crotch in this, she thought. She turned around and looked at the
mirror as she bent forward slightly. A sudden thrill of pride went through her when she saw t
of her thighs revealed below the short hem. "My legs still look pretty damn good," she said in
herself. Then she bent a little further forward and gasped. The cheeks of her ass were revea
pouch of her vagina could be plainly seen between her thighs.

"Are you ever going to come out of there?" Tim asked from outside the curtain.

Janice's face was flush when she peeked out of the dressing room and was told by Tim to c
see the clothes. She rushed out, praying that there was no one else around. Unfortunately, t
older women waiting for a booth. They both looked at Janice with surprise and a hint of disa
as Tim gave his nod of approval, she rushed back into the privacy of the dressing room, her
her chest.

"Old biddies!" she said to herself.

Finally, she had tried on every article of clothing. Tim took the ones he liked most and purch
Janice dressed again.

The next stop was the exercise section where Tim made Janice purchase several pair of ski
shorts and tops. He said she needed to get into shape.

As Tim and Janice walked hand in hand down the mall, he noticed that all the men who pass
Janice's bouncing breasts. He could feel her tense beside him when one would stare for too
was nothing she could do to stop the staring. There were several men who seemed to pass
almost seemed to Tim as if Janice was walking taller, with her chest thrust out. Tim smiled w

"Yes, this should do," Tim said almost to himself as he stopped in front of a shoe store. Ther
Janice. "I want you to go in and pick out three or four pair of four -inch high heels. They can
you decide."

"Aren't you coming in?" she asked.

"No, I'll wait out here."

Janice thought that was strange but walked into the shoe store and began to look around. A
at a pair of shoes, a young man came up to her and asked if he could help. She looked arou
clerk but saw none. Suddenly it dawned on Janice. There were two young men in the store a
have to be waited on by one of them. Her heart started to pound as she realized that when s
would be no way that she could prevent the young man from looking up her skirt. When Jan
Tim, she saw him standing outside looking through the window with a smile on his face.

"Ma'am, may I help you?" the young man asked again.

"Uh... I'm sorry, uh... I would like to see these shoes in various colors," Janice said nervousl
a pair of stiletto heels. "Size 8 medium, I think."

"Have a seat right over there. Let's get a measurement first," the young man said with a brig
clerk led Janice over to a chair and had her sit down. He knelt at her feet, fiddling with the m
device.

Janice could feel her face turning red as she saw the young man's eyes on her very expose
young, maybe just out of high school or - God forbid! - still in high school. She looked away,
as the clerk sat on a low stool and reached for her foot. Then he lifted her leg in order to get
situated in the measuring device. She could feel her thighs separating and knew that he cou
thighs.

The young man had seen plenty of women come in with short skirts on. He and his partner v
one of them would wait on the best-looking women. It was his turn. He was delighted when l
woman come into the store. From the angle that he was sitting now, he had a fairly clear vie
She wasn't wearing nylons and it almost looked like she wasn't wearing any panties either.

The clerk took an inordinately long time to get the proper measurements. He even took the c
measured it saying that everybody had one foot that was smaller than the other. His eyes w
measuring device though. Subtly, he tried to maneuver her legs to get a better view.

However, Janice wasn't going to make it easy for him. She continually pulled her skirt down
protect her modesty. It was a losing battle.

Finally, when the young clerk could delay it no more, he got up, excused himself, and went c
stock room to get several pair of shoes.

"Hey, Ron," he whispered excitedly as he passed his partner. "We have a hot one over there
has any panties on. And I know she isn't wearing a bra. God, you should see those nipples!"

"No kidding?" the other clerk said excitedly. "Can I help?"

"She's mine," he said smugly.

"Come on man! I let you work with one of mine," the other boy pleaded.

"All right, if you loan me ten bucks until payday, you can bring a couple of pairs out."

"No problem," the other boy smiled, pulling a ten-dollar bill from his wallet and following his f
the stock room.

The clerk hurried back to Janice with a stack of boxes of shoes. "I wasn't sure which style yo
I brought a couple in each color."

Janice tried to concentrate on getting a pair of shoes that fit but it was nearly impossible. In s
embarrassment, she could feel herself getting excited. She tried vainly to keep her legs toge
boy moved her feet carelessly around again, pretending to have trouble fitting her foot into th
Finally, she sighed in resignation and decided that if Tim wanted her to act like a slut that's w
do. She looked one last time at Tim through the window. She gave him a tight-lipped frown a
about sticking her tongue out at him. Then she turned back to the young man sitting on the l
of her.

Her heart was pounding in her chest when she lifted her leg, setting her foot on the chair to l
around her ankle. This caused her skirt to slide up her leg. One thigh slipped away from the
process. If the young man had any doubt that she was wearing no underwear, it had been re
eyes staring directly at her exposed crotch. She suppressed a moan when she felt her large
juice begin to trickle out.

It became almost comical watching the two young men scurry around, bringing her shoe afte
she had purchased three pair, both young men had tents in their pants and Janice was worr
going to leave a stain on the back of her skirt. She walked up to the counter and gave the bo
with a smile. She saw his face blush when she looked him in the eyes. When he handed her
said, "Thank you, young man. You were very helpful."

"Uh... uh... you're welcome," he stuttered.

When Janice walked out of the store with her shoes in a bag, Tim was standing there with a
face. "Was that fun for you?" she asked, trying unsuccessfully to act angry.

"Yes, it was. Now we have one last stop at the lingerie store."

Janice moaned and walked with Tim down the mall. She could feel her thighs sticking togeth
still trickled from her swollen lips.

"Hi, Tim," an attractive woman said in greeting as the two walked into the store. Then she hu
familiar fashion and kissed him briefly on the lips.

"Hi, Felicia," Tim said, returning the hug. "Felicia Raymond, this is my wife, Janice," Tim said
introduce his wife.

"Hi, Janice," Felicia said with a bright smile.

"Hello," Janice said in a less than friendly tone. She wondered how Tim knew this strikingly
woman. Suddenly she felt a little twinge of jealousy.

It was easy for Tim to see the look of concern on Janice's face. "Felicia and I go back a long
worked with her when she left her ad agency. She is going to help us pick out some nice sex

Janice looked at Felicia in surprise. She didn't need any help picking out underwear. Tim act
all been prearranged she thought.

Felicia smiled at Tim. She was surprised by his call yesterday but readily agreed to go along
make his married life a little more exciting. Felicia would do anything for Tim because he wa
friend. She owed him... she owed him big. When she was in her thirties, everybody thought
Though she was still beautiful, no one wanted a model in her thirties. Tim took her into his a
her work that made her enough money to be comfortable for the rest of her life. She and Tim
intimate but she would have done anything he wanted.

Felicia was a divorced woman in her early forties. She had taken some of the money she ha
Tim's agency and bought the store. While she didn't really need the money, the store kept h
her the opportunity to stay involved with the modeling business. In fact, she had been instru
starting several young ladies in the business. When she looked at Janice she mused that sh
to be a model herself.

Felicia still had a classy look and moved like the model she had been. She was tall with blac
penetrating blue eyes. Her body was still in great shape and she had even avoided the surg
so many of her friends.

"Come with me," Felicia said, taking Janice's hand and led her toward the back of the store.
counter for me," Felicia said to a young woman who was straightening up clothes.

"Certainly, Ms. Raymond," the woman replied and hurried to the front.

Janice saw that there were a number of sexy outfits hanging on a bar in the dressing room a
on a table.

"Jim tells me you are about my size but I can see that you have a much larger chest," Felicia
indulgent smile at Tim.

Janice blushed when she saw the woman look directly at her almost see-through blouse. Sh
nipples were still hard and plainly visible through the thin material.

"Men!" Felicia said with a little smile as she sized up Janice's full breasts under the thin blou
I have some sexy bras that will fit you. Try this corset on while I go and get larger- sized bras
said, handing her an outfit on a hanger.

Janice stepped behind the curtain and took off her blouse and skirt, leaving her naked but fo
nylons. She picked up the first piece of clothing. She looked at the tiny piece of material in h
was skimpy waist cincher that had garter straps hanging from the bottom. Before Janice cou
curtain opened and Felicia walked in. Janice jumped and pulled the little piece of material ov
was much too small to cover her nakedness.

"Here are some larger bras. The material is soft but under-wired to help support you when y
low- cut outfit," Felicia said, smiling at Janice's embarrassment. She appraised the naked wo
her. She looks even better with her clothes off, Felicia thought as her eyes ran up and down
woman's body. "Don't worry, sweetie, I've been in the modeling business for a lot of years an
more naked women then you can count." Felicia reached out and pulled the waist cincher fro

Janice stood naked and in shock, as Felicia then wrapped the little piece of clothing around
snapped it up the back. It had cup areas where the breasts would be supported, but her upp
nipples were left bare. It squeezed her waist in, emphasizing her hips and bust. When worn

would look like she was braless.

Felicia moved around Janice, touching her body here and there making sure the outfit was c
her fingers under the sides, checking for fit. She even lifted the cups under Janice's breasts
the correct size.

Janet stood tensely as this attractive woman touched her body in places that not even her d

"There, that looks very sexy," she said and pushed the curtain slightly aside and motioned to

Tim looked into the dressing room at his mortified wife. "Wow, that looks great. We'll take it,"
excitedly.

"All right, calm down, boy. We have a lot more to try on. I'll call you when we need you." Feli
curtain.

For over an hour, Felicia helped Janice try on outfit after outfit. With each piece of clothes, F
more and more liberties with Janice. Janice, for her part, felt helpless. No matter how hard s
what was happening, her body betrayed her. She could feel herself quivering inside. Her hea
she saw Felicia kneel in front of her to clip a pair of nylons to the garter around her waist. Sh
embarrassed when she realized that Felicia's face just inches from her swollen crotch. Janic
look down for she knew that her large inner lips were swollen and protruding from between t
could even smell her own excitement so she knew that Felicia could smell it as well.

"Oh my," Felicia said when she looked at Janice's crotch. Her thighs were literally covered in
It hung in silvery strings from her pubic hair and the swollen inner lips. "Excuse me just a se
left the dressing room and returned a minute later with several Kleenex tissues.

Janice stood paralyzed with fear as Felicia again knelt and pushed her legs apart. She used
gently wipe her glistening thighs. It seemed that she spent more time than was necessary w
Little shivers rippled through Janice's body as she felt the breath of the woman on her upper
looked down, she could only see the top of the woman's head, but she could tell that her eye
her vagina. For a second she thought that she was going to lean forward and kiss her.

"I've never seen lips that large before," Felicia whispered almost to herself.

Then Janice saw one of Felicia's fingers slide up her thigh. "Oh God," she moaned as she fe
across her thigh. Slowly it moved upward until it touched her swollen lips. The finger slid bet

and across the swollen clit. Suddenly, and incredibly, Janice felt a climax run down her body
she might collapse as her hands reached out and grasped the older woman's shoulders for
Jesus," she whimpered as her body shook with illicit pleasure.

Felicia stood up, placing her hands on Janice's hips to steady her. The older woman was br
well now. She looked into Janice's surprised face. "I think we have enough clothes for you to
breathlessly, pulling her naked body to her.

Janice was staring right into the classy woman's eyes, her breasts flattened against the Feli
cloth-covered chest of Felicia. Again, she felt like Felicia was going to kiss her. This time she
Her eyes opened wide in shock as Felicia moved her lips to hers for a wet kiss. Janice stood
older woman's mouth opened and her tongue pushed on her own closed lips. The probing to
forced itself into her mouth. Janice moaned in spite of herself when she tasted the woman's

Felicia pulled away from her naked friend. "Tim is a lucky man and you are a very sexy wom
and touched Janice's face gently with her hand. "Maybe I'll see you again, sweetie."

Janice was speechless. She never remembered feeling attracted to a woman before. Yet, as
eyes, she almost felt drawn to kiss her back. With all her will, she restrained herself and pull
saw a little disappointment in Felicia's eyes. "Uh... thank you... you were a big help," Janice
her face turning red at the thought of what she was really thanking her for.

Felicia's face brightened. "You're welcome. , Anytime."

Tim almost had to carry Janice from the mall that afternoon. Her legs felt like rubber. The en
had almost been too much for her.

As soon as Tim and Janice left the store, Felicia went over to her assistant. "Sandy, put a si
that we are out to dinner and then come back in the back room."

Sandy's face broke into a wide grin. "Yes, ma'am," she said and hurried to put the sign in the
was already naked when Sandy walked into the back of the store.

Chapter 4

Tim made Janice a strong drink when they arrived home. He left her sitting on the bed and w
bathroom. A short time later he came out and pulled Janice from the bed. She was like a rag
stripped her clothes off and led her into the bathroom.

The bathroom was lit in the glow of a dozen fragrant candles. The large Jacuzzi tub was fille
bubble bath.

Janice stepped into the steaming water and settled down with a moan of pleasure. Tim hanc
then leaned over the tub, and gently began to bath her. At one point he looked at her face a
you," he whispered and kissed her lips gently.

When he was finished washing her, Tim left, letting Janice soak for a long time before he ca
pulled her to her feet. He took a soft fluffy towel and dried her but didn't let her get out of the

Janice saw that he had brought with him a pair of scissors, a razor, and shaving cream. She
quizzically as he placed them on a towel on the side of the tub. She felt a sinking feeling as
the scissors and began to trim her pubic hair. When he had it very short, he lathered her up
razor to remove all of her pubic hair. Then he rinsed her with a gentle spray of warm water a
dry.

"Beautiful," Tim said to himself as he looked at his handiwork.

Tim took Janice's hand and began to lead her out of the bathroom. When he felt her stop, he
her. He saw that she was staring into the mirror at her smoothly shaven pubic mound.

God, I almost look obscene, she thought as she looked at her large protruding inner lips han
hairless pubic area. She had never really noticed how incredible large they were. She knew
larger when she was excited. Then she felt a tug on her hand and followed Tim into the bedr

"Get on the bed on your back," Tim ordered.

She looked at him like she didn't understand.

"Come on, get on the bed."

Janice climbed onto the bed and laid on her back in the middle. She was shocked when Tim
hands to the bedpost above her head. "Tim, what are you doing?" she asked, frightened.

"Shhhhh!" Tim whispered, as he finished tying her hands then went to her feet. He pulled he
tied each leg to a bedpost. When he had her spread and helpless on the bed, he stood back
clothes. Then he crawled onto the bed, between his wife's legs, on his hands and knees. He

and said, "You never seemed to have really liked it when I have eaten you before. I'm going
time for my own pleasure. I hope you enjoy it as well."

"Tim, no, oh God!," Janice exclaimed as she watched Tim bend his head. It's dirty! her mind

Tim kissed slowly up her thighs, taking time to touch every inch of her soft inner thigh. He co
legs tremble as he neared her vagina. However, when he got close, he moved back - all the
kissed down her calf to her ankle until finally he reached her toes.

Janice watched as Tim opened his mouth and took her big toe inside. She felt a chill run dov
tickled, yet suddenly her vagina began to throb. She would have never believed that having
could be sensual. Yet, she could feel her sex lips begin to swell as Tim sucked first one toe
until ever toe was wet with his saliva. His tongue moved between each toe, sliding in and ou
sensuously. Then he moved to the other foot, kissed, and licked it until he felt Janice quiveri
began to kiss up her legs again, stopping to lick the sensitive areas around her knee.

Now Tim could feel Janice begin to squirm, pulling unconsciously against her bonds. He sm
neared her vagina again. He could smell her excitement and he could see that her lips were
was a clear liquid running from her hole. Her beautiful, smoothly shaven vagina excited him
was shaking as he settled between her legs. Tim stuck out his tongue and gentle licked Jani

"Ohhhhhhhh!!!" Janice moaned.

Tim used his fingers to pry the outer lips open, leaving the inner lips exposed. He stared at t
flesh for a long time. Finally, he gently blew warm air on the sensitive skin and watched it qu

"Oh God, Tim!," Janice pleaded, pulling on her bonds.

Tim looked up at her lust- filled eyes. He stuck out his tongue and touched the swollen clit w
his tongue.

"Ahhhhhh!!!" Janice moaned and threw her head back, her fists closed tightly.

Then he flicked his tongue rapidly on the quivering nub. Janice began to shake like she havi
arm's and leg's pulling at her bonds. "Ohhhhhhh Godddddd!!!!"

"Ohhhhhhh Godddddd!!!!"

Tim opened his mouth and sucked the swollen lips inside. His mouth was practically filled wi
flesh. Tim moaned deep in his throat at the taste of his wife's vagina. He knew that he woulc
this pleasure again.

"Oh my God! Oh my God!," Janice screamed, pulling violently against the bonds holding her
Suddenly, it felt like her body might go into convulsions. Every muscle was stretched like a r
hips lifted off the bed.

Tim grabbed her hips, holding them down and began to suck her swollen vagina like a madr
screams.

Fireworks were going off in Janice's head, causing bright flashes of light behind her tightly cl
had never felt anything like it in her life. Shock waves emanated from her groin and ran up a
"Tim, Tim, ohhhhhh God, Tim," she breathed as the most incredible climax of her life rolled t

Tim continued to eat his wife long after her shuddering stopped. He was lost in his own worl
her moans change. He realized that she was becoming sensitive. When he pulled away and
saw that her eyes were closed and there were tears rolling down her cheeks. Suddenly conc
hands and feet, crawled in bed next to her and pulled her into his arms. "Is everything okay?
clearly worried.

"Everything is wonderful," she whispered, her voice heavy with emotion.

Tim was relieved when he saw a smile come through the tears. The hardness of his penis h
when he thought he had gone too far. However, as soon as their lips met, he was rock hard

"Thank you, thank you. That was... That was... incredible. I never knew what I was missing,"
sincerely. "Where did you learn that stuff?"

"I read a lot," Tim said, his face turning red at the admission.

Janice looked at him, searching his eyes for the truth. It was there. "Do you... do you... uh...
you know... do the same to you?" she struggled to say.

"Not tonight. Right now I want to be inside you," Tim replied, almost embarrassed again.

Janice smiled and lifted her leg and placed it over Tim's hip, her breast pressed to his chest.
down and grasped his hard penis and felt it pulse in her hand. She was almost surprised at t

somehow seemed larger, almost like she was feeling him for the first time. She heard him m
the swollen head to her still sensitive lips. First she rubbed it up and down her slit, letting her
filled inner lips massage the head. Then she placed it at the opening of her hole, grabbed hi
pulled him slowly into her, humping her hips at the same time.

"Oh Jesus," Tim moaned as he felt his wife's warm tunnel caresses his flesh, taking him dee
to slowly move in and out, trying to control his excitement. "Oh God, baby, I'm not going to la
he said with regret.

"It's okay. I want you to cum in me. I want everything that you've been saving for me all day.
all night with your sweet sperm inside me. I love you Tim." Janice kissed Tim's lips, forcing h
into his mouth.

Tim moaned deep into his wife's mouth as his penis jerked inside her body. It was his turn fo
off in his head as his pent- up excitement and love released itself into his wife's loving body.

Janice could feel her husband's sperm filling her. She felt closer to him then she had ever fe

They fell asleep in each other's arms, Tim's penis gradually losing its firmness and slipping f
followed by a trail of his sperm.

Chapter 5

"Wake up, sleepyhead," Tim said as he walked into the bedroom with a tray of food.

Janice opened her eyes slowly then smiled as she remembered last night. "Good morning, s
as she set up in bed and stretched. "What's this? , Breakfast in bed? Did I die and go to hea

"Nope, I just wanted to make sure that you had plenty of strength for today."

Janice looked at Tim with a worried look. "What's going to happen today that I need my stren
she watched Tim sit a tray with cereal, toast, orange juice, and coffee on her lap.

"Well, we are going to go to the gym. I think you are a little out of shape," he said with a smil
taking you to dinner at a nice restaurant. I have a little surprise for you that will make our din
interesting."

"What kind of surprise?" Janice asked with dread in her voice as she slowly began to eat.

"You'll find out. That's all I'll tell you for now."

Janice moaned as a shiver raced through her. "Tim, yesterday was wonderful but I don't kno
stuff."

"Well, you know the safe word. If you say it three times, we will stop everything," Jim said wi

Janice was quiet for a long time, thinking as she ate. She couldn't deny that yesterday and la
most exciting time of her life, even more exciting than her wedding night. She wasn't about t
word for this. "No, I don't want to use the safe word," she stated emphatically.

Tim sighed with relief. He was so excited about the week ahead that he could hardly wait. Y
had to be calm and take his time. If he made a critical mistake, it could all be over with and t
serious blow to their relationship.

When Janice finished breakfast and got out of bed, she realized that she needed another sh
cum all over her legs and her vagina. She took a long shower then dried herself and used a
her body. When she lifted one leg to the vanity to smooth cream on the back of her thigh, sh
She saw her vagina almost obscenely exposed, the large lips dangling between her smooth
trembling fingers she opened herself, exposing her little clit and already wet hole. The little n
swollen some. It was smooth and almost looked like a miniature penis. When she touched th
quivered and she moaned. It was still sensitive from the previous night. Then she slid a finge
Another gasp escaped her lips and her hips began to move. With great will power, she pulle
was shinny with juice. On impulse she brought the finger to her mouth and sucked it clean. H
like her, yet there was something more. Suddenly she remembered that she probably had s
inside her. An excited shiver raced through her as she moved her fingers back to her vagina
slid two inside and worked them around. When she pulled them out, they were slick with juic
brought the fingers to her mouth and one at a time she sucked them clean.

Janice spent a long time exploring herself like she should have done as a little girl. Unfortun
been taught that it was dirty. Finally, she concluded that there was nothing dirty about her se
fact, she liked the way she looked.

When she finally came out of the bathroom, she saw that Tim had laid out a pair of exercise
Just as she picked up the shorts, Tim came in carrying her exercise suit and wearing his ow

"Come on, sweetie, we have to get moving."

Janice started to get a pair of panties from the dresser.

"No panties!" Tim said, sitting on the bed to watch her dress.

Janice looked at Tim and gave him an indulgent smile. She put her feet into the shorts and p
thighs. She immediately realized that these shorts were very, very tight. By the time she hac
waist, she knew that there had to be a mistake. "These shorts are too small. They must have
the store."

"No, they didn't. I got them two sizes smaller," Jim smiled lecherously.

"God, I can't wear these," she said as she walked over to the full-length mirror on the back o
gasped when she saw that the skintight gray cotton shorts revealed her vagina in an obscen
of the shorts ran directly between her lips, separating them and emphasizing their size. The
was that the shorts had an absorbent pad in the crotch. However, the pad only served to fur
stimulate the lips of her vagina.

Tim watched from the bed as Janice looked at herself in the mirror with shock on her face. H
shorts. From the rear, they shaped and outlined her ass to perfection. He could even see the
had on her right cheek. The seam in the rear separated her ass cheeks, emphasizing their fi

"Tim, I'll be arrested if I walk out of the house in these," she pleaded.

"That's why I have an exercise suit for you. Now, come on. , Put your top and shoes on and
Tim ordered.

Janice sighed in resignation and pulled the sport top over her head. It was not a surprise to l
matching top was just as tight. It shaped her breasts like the shorts shaped her ass. Her nipp
seen without them even being hard. Even the bumps on the areola could be plainly seen. Th
her breasts, leaving a long expanse of her stomach bare.

Tim and Janice drove silently to the gym. They were both excited, but in a different way. Tim
he was going to expose his wife to all the lecherous men. Janice was excited as well, but sh
worried. She hadn't been to the gym in a long time. However, there still could be someone th
there. That thought worried her and made her heart beat rapidly.

The gym was a large facility on the outskirts of town. It had a very large room that was mirro

with treadmills, exercise bikes, step machines and other aerobic equipment. There were sev
trainers available for a fee. There was also a swimming pool, sauna, juice bar, and every pie
equipment made. The facility was always packed with people. However, it seemed to Janice
people there didn't need a gym because they were already in great shape. It was a great pla

Tim and Janice walked into the gym and found a couple of treadmills together. Tim began hi
and watched Janice begin hers. When he was sufficiently warm, Tim slipped off his sweat su
treadmill. He watched as Janice continued to warm up, delaying the inevitable.

"Come on, Janice," Tim coaxed.

Janice knew that she couldn't delay it forever so she slowly slipped off her pants and top. Sh
and saw that no one was looking her way yet. She adjusted the treadmill and began to walk
only took her a few seconds to realize that she was in trouble. The seam of the tight shorts w
and forth between her sex lips. Within seconds, every step began to send a little sexual shoc
groin.

Tim smiled as he watched Janice begin to run. He could see the look on her face and knew
feeling. He congratulated himself on being so diabolical.

Within ten minutes, Janice was struggling to remain calm. Her heart was beating rapidly but
exercise. She wasn't sure how long she could stand the rubbing between her legs. God she
even feel the seam rubbing on her little rear hole. It was a sawing motion, moving from back
each stride.

Soon, Janice's face was red and dripping sweat. She could feel her heart beating in her tem
looked in the mirror in front of her and saw several guys standing behind her, pretending to t
she knew that they were looking at her ass. An unwanted thrill raced through her, adding jui
sodden crotch. Suddenly, her legs started to quiver and she grasped the support bars in her
how she fought it, her body betrayed her. She quickly moved her feet to the side of the movi
her vagina started to quiver and her legs shook. Her head bent forward and she gripped the
knuckles turned white as ripples of pleasure coursed through her.

Tim looked over and saw Janice leaning forward, no longer running, her body quivering. He
happening; Janice was climaxing right in the middle of the public gym. He had been success
wildest dream.

The two men behind Janice were not paying attention to her face; they were staring at her a

forward.

Janice couldn't believe what had just happened to her. She had never had a climax that fast
Her legs were still shaking as she got back on the treadmill. She reduced the speed until it w
fast walk. Even then, she could still feel the seam rubbing her now very sensitive vagina. Sh
rising excitement again. It was the longest half-hour she had ever spent on a treadmill.

Tim came over to Janice when he was finished on the treadmills. "I have arranged for a little
with Steve Jackson on the weights," he said.

"Oh God," Janice groaned, as she wiped her sweat covered face and then wrapped the towe
cover her shorts.

Tim led Janice over to the weight exercise area. There he introduced Janice to a good lookin
young man. He was in his mid twenties with a gymnast's body. His upper body, under his tig
with muscles. He had on a pair of jogging shorts, exposing most of his muscled legs.

"I'll leave you in Steve's very capable hands dear. I'm going to get a fruit drink at the bar."

Janice stood in front of Steve, holding her towel at her waist to cover up her obscene shorts
could see his eyes staring at her very hard nipples.

"Okay, Mrs. Harwick, we'll start out with the free weights. Have a seat here and lean back. H
weights before?" the young man asked, smiling as he watched Janice pull the towel from he

"Uh... yes I have," Janice said as she lay back under the barbell. Her face flushed at the tho
she was giving the young man. In this position, her legs were spread and her lower half was
that wanted to see her. She could already feel Steve's eyes on her groin. She even thought
of breath on his part.

Steve put Janice through an exercise routine that was designed for someone that had not ex
He had her lift with her arms, her legs and even had her on her stomach, letting her lift with t
lower legs. In that position, her ass was on display to the steady stream of men that seemed
by.

At one point Steve stood over Janice's prone body, straddling her chest to support the barbe
attempting to lift. Janice had to gasp when she realized that she could look directly up his sh
God, she thought, he doesn't have any underwear on. She could see his half hard erection u

shorts. A little whimper escaped her lips as she felt her vagina quiver with renewed exciteme

Janice was relieved when the lesson was finally over. Even with the pad in her shorts, she c
juice soaking through.

Steve handed Janice a business card. She looked at the card and saw that he was a certifie
and licensed masseuse. It also showed that he gave private lessons and massages in the h

Chapter 6

Tim was waiting for Janice when she came out of the bathroom after her shower. "I have a r
at Gerardo's. I've laid out everything you will need to wear. However, when you're dressed, I
addition."

Janice looked at him suspiciously as she put on the pretty summer dress. The dress was bri
of a thin cotton material. It was short as usual but this time it was also low cut with little spag
straps holding the material covering her bare breasts. She knew that she would have to be c
bent over or one or both breasts would fall out. She was surprised when she saw that there
panties lying on the bed with her dress and thigh high nylons. When she was dressed, she p
four-inch high heels that she had purchased yesterday.

Tim whistled when he saw the total package. "You look gorgeous, sweetie," he said sincerel

Janice spun around in front of the mirror. I do look pretty good, she thought. Her nice tan we
yellow color of the dress. The impossibly high heels emphasized her calf and thigh muscles.

"Now, I have a little addition to your outfit." He held up a small, penis shaped, rubber vibrato
flesh colored and looked to be about five inches long. In Tim's other hand was a remote con

"What is that?" Janice asked, already knowing the answer.

"Pull your dress up for a second."

Janice shook her head in amazement and then pulled her dress up to reveal her little cotton
watched as Tim pulled her panties to her thighs. A moan escaped her lips when he slowly sl
into her vagina. "Tim," she moaned when the rubber penis was all the way inside her.

Tim quickly pulled the panties up, securing the base of the device inside her body. "Now let's

turned on the vibrator.

"Ohhhh!" Janice gasped as the penis vibrated inside her. She could feel her entire pubic are especially her rapidly swelling clit.

Tim turned the knob to the second notch.

"Tim," Janice pleaded as she felt the movement inside her increase.

"One more." The control device was moved to the third notch.

"Oh God, Tim! Stop it, please."

Tim smiled, leaving the device on for a few more seconds. He watched his wife begin to qui Mercifully, he finally turned the device off. "That should do it." He smiled and took his wife's and led her down the stairs.

Tim felt proud of his creativity. All his years in the creative side of the ad business had paid thought with a smile on his face. He had purchased the device at a local porn shop. It was a because it was cordless, but worth every penny. The battery-operated remote worked from he could turn it on and off anytime he wanted. Tim was going to have fun tonight.

Janice could feel the fake penis moving inside her with every step that she took as she walk gave Tim a dirty look as she sat carefully on the seat and slid into the car. A little groan esca as her weight forced the penis deeper into her. She squirmed on the seat until she found a could sit comfortably. It wasn't exactly lady like, as she had to scoot forward and open her le

Tim hurried around the car and got into the driver's seat. After he had started the car, he pau the device out of his pocket. He smiled evilly at Janice and turned the knob.

Janice closed her eyes and squeezed her thighs together as a little moan escaped her lips.

"Still works," Tim said and turned the device off.

Tim and Janice sat quietly as they drove to the restaurant. When they stopped at a light abo the restaurant, Tim turned the vibrator on again.

"Tim, please," Janice pleaded, her hips squirming.

"I'm going to leave it on until the light changes," Tim said in a matter -off -fact tone.

"Oh God," Janice moaned as she stared at the red light as if that would make it change quic
was a long light, lasting several minutes. Within a few seconds, Janice was breathing heavil
feel her panties getting soaked. Her buttocks began to lift subtly off the seat. "Tim," Janice m
clenching her fists.

Tim watched his wife with a big smile on his face. His only concern was that she would clima
ready. He didn't want that to happen. It was his intention to tease her until she was wild with
he was going make love to her. Or better yet, he was going to FUCK her.

Fortunately for Janice, the light changed and Tim turned off the device before she lost contr
her breath and sighed with relief and frustration.

Tim held Janice's hand as they were led to an intimate table in a corner of the restaurant. He
squeezing his hand with each step. He knew that the fake penis was moving inside her.

Tim held the chair for Janice as she sat carefully. She frowned at him, her lips pursed. Tim ju
and moved over to his chair and sat down, placing the control device on the table next to his
After the waitress had taken their drink order, Tim picked up the device, holding it idly in his

Janice watched her husband wearily as he fingered the device. When the waitress came ba
on the table, Janice saw Tim move the device under the table. Immediately she felt the vibra
and tried to suppress a moan.

The waitress heard her gasp and said, "Is everything okay, Miss.?"

"Uh... uh... yes, everything is fine," Janice stuttered.

"What's that noise?" the waitress asked when she heard a low humming sound.

Janice's face turned beet red when she realized that the end of the vibrator was touching the
under her.

Tim turned the device off quickly. "I didn't hear anything," Tim said, suppressing a laugh.

"I thought for sure I heard a noise. Oh well, my hearing isn't what it used to be. Are you read

"Just a moment more," Tim said.

"When the waitress had left Janice looked at Tim and said, "Tim, this thing is driving me craz

"You know the safe word," he said, confident that she wouldn't use it for this.

Janice grew quiet, squirming in her chair again.

Throughout the dinner, Tim would turn the vibrator on and off. By the time they were ready t
panties were soaked and she had been on the verge of climax too many times to count.

It was dark outside when they walked to the car. Tim held Janice around the waist because
trouble walking. When they reached the car, Tim turned Janice to him and pressed her to th
his lips to hers for a passionate kiss.

"God, Tim, I'm so hot," Janice whimpered as she pressed her hips into him.

"So am I, sweetie," Tim answered and brought his hands to the hem of her dress and began
legs. By the time Janice realized what was happening, Tim had the hem almost to her waist.

"Tim, stop, not here," she protested. She felt incredibly exposed standing in a public parking
dress around her waist, leaving her with just her panties holding the bulging penis inside her
gasped as she felt Tim pulled her panties down her legs. In a panic she looked around and s
lot was deserted. "What are you doing?" she whispered tensely.

"I'm going to replace the fake cock with a real one," Tim said and pulled the fake penis from
vagina. It almost seemed that the hole didn't want to let go. There was a sucking sound as th
body. "My, my," Tim exclaimed when he saw the dripping rubber penis he held in his hand. J
stretched vagina closed. The rubber penis had been in her so long that she felt very empty r

He put the slick penis in his pocket then reached for the tiny straps holding her dress top up

"Tim," Janice whined again as his hands slid the straps off her shoulders. Janice gasped wh
cool night air on her now exposed breasts. The little dress was now bunched uselessly arou
shivered at her total nakedness as a masochistic thrill went through her.

Janice felt and heard Tim pulling his zipper down. "God, Tim, not here!" she protested again

knew that her protests were useless when she felt Tim pull his hard penis from his pants. Th
anymore as Tim lifted one of her legs and placed his swollen gland at the opening to her drip
Godddddd!!!" she moaned when he slowly slid into her. His penis slid in deep on the first pu

Tim moaned as he felt his wife warm and wet vagina surround him. He knew that he was tak
someone would see them --- maybe someone they knew. However, that was part of the thril
excited in his life.

Any worries Tim had disappeared as he started to move slowly in and out. Soon, the movem
increased until he was pounding into his wife. One of her legs was on his arm. The foot of th
barely touched the ground, almost lifting up with each upward push. He could feel her juice r
penis and dripping to the ground between their feet.

The only sound in the parking lot was the sloppy sucking sound of their joined sex and their
pleasure.

"Oh yes, fuck meeeee!!!" Janice almost screamed, no longer concerned where they were. S
onto Tim's plunging penis as her body began to race toward climax. Janice wrapped her arm
Tim's neck as her legs began to shake.

Tim lifted the other leg, pressing her back against the car for support. Almost all of Janice's w
held up by Tim's penis.

Janice's body tensed. "I'm... oh yes... I'm... oh God, I'm going to cummmmmmmm."

The excitement of the evening was too much for Tim as well. No matter how hard he tried, h
the inevitable. "Oh God, baby," Tim moaned as he felt his sperm rush up his shaft then expl

Tim and Janice clung to each other as an intense climax rushed through both of them.

When their bodies stopped shaking, Tim pulled away and staggered backward, letting Janic
ground. A rush of sperm followed his penis out of his wife's stretched hole.

Tim suddenly remembered that they were in a public parking lot and looked around. Fortuna
still deserted. He sighed with relief then turned and kissed his wife tenderly. "I love you."

"I... love... you," Janice answered, barely able to speak. She was physically drained and had
the car door for support. Her legs were so weak that they were barely able to hold her up. Sl

her into the car. When he was sitting in the driver's seat, Janice snuggled into him lovingly.

"Sorry that I got carried away," Tim said.

"I'm not," Janice answered.

Tim smiled.

Chapter 7

The following morning, Tim let Janice sleep in. He was anxious for her to get up to see how
last night. When she hadn't stirred by 10 am, he couldn't wait any longer. He went apprehen
room and gently awoke her. "Good morning, sweetheart."

"Good morning," Janice said, rubbing her eyes then opening her arms to Tim.

"Are you recovered from last night?" Tim asked as casually as he could.

"I'm not sure," she moaned in answer.

Uh oh, Tim thought. Then he saw her smile.

"I think my little hole is still throbbing."

Tim sighed with relief then asked, "Did you enjoy our little escapade?"

"As much as I hate to admit it, I have to say it was incredible."

Tim's face broke into a wide smile. "Good! There is hope for you yet," Tim said with a self-co

They snuggled for a few more minutes then Tim said, "Come on and get up. , We have a lot

"What wild and crazy things do you have for me to do today?" Janice asked with a smile.

Tim was heartened by her smile. "Well, I think it's time you learned how to please a man wit
said as he pulled his wife from the bed and toward the bathroom.

Janice followed reluctantly. She had known that this was going to happen. She was both loo

and dreading it. The few times she had given Tim oral sex she had been drunk. In fact, she too much about it. It wasn't that she didn't want to do it; she knew that men loved it and had women loved it as well. However, it violated all of the things she had been taught. Good girls they had said. In school "those" girls were always the sluts. What she didn't know was that m friends were "those" girls.

In the bathroom, Tim pulled Janice into the shower with him. They spent a half hour gigglin other. When they were rinsed off, Tim got out and brought over the scissors and razor he ha her pubic hair. She looked at him in surprise. She didn't need to be shaved again.

"It's not for you," he said to her unasked question. "It's for me."

"What?"

"I want you to shave me so that we will both be clean shaven," Tim answered with a smile.

Tim had Janice trim his bush then shave him the way he had done her. As she worked on hi lengthen. Janice tried to ignore it as she maneuvered around the now stiff rod. She giggled w push the stiff shaft out of her way, but it kept bouncing back. When she was done, she looke giggled again. His entire pubic area was smooth, including his balls. He would have looked l if it hadn't been for the throbbing shaft jutting out. "You look like a little boy," Janice said turn thoughts into words.

"A little boy with a big cock," Tim answered, thrusting his penis at his wife's surprised face. " me. You are going to make love to this little boy's hard cock with your mouth."

Janice's heart began to pound in her chest. All kinds of thoughts were running through her h wasn't any good? Would Tim be mad at her? What if he wanted her to drink his sperm? Cou

"Come on," Tim said pulling a hesitant Janice by the hand.

Tim led Janice over to a comfortable chair in the corner of the bedroom. He sat down as she him. Slowly he spread his legs almost obscenely. His still hard penis and smooth pubic area display.

Janice stood frozen, looking at her husband. "Tim, I... I... don't know what to do."

"Don't worry, I'll show you," he whispered tenderly as he pulled her to her knees between his

took Janice's head in his hands and leaned forward, kissing her lips. "I want you to make lov
like I did to your pussy," he whispered into her ear. "I've wanted this for so long." Then Tim s
looked down at his wife. "Take it in your hand and hold it as you lick my balls."

Janice reached up with her now- shaking hand and held her husband's hard penis. Slowly s
brought her lips to his smoothly shaven balls. Her tongue came out and she tentatively licke
skin. She felt his balls move, squirming in their sack. She licked the skin again, up one large
over to the other. She watched as the two flesh covered balls moved again. It was like they
their own. She placed her tongue under one ball and lifted it with her tongue. When she hea
knew she was doing okay. Then she opened her mouth as wide as she could and sucked on
another groan from Tim as she gently sucked. She let the ball slip out of her mouth then suc
in. Janice decided that she liked this. She felt great power when she had his tender balls in
had to have great trust in her to let her do this.

"Oh God, that feels so good, baby," Tim said as he watched Janice's cheeks bulge with his t

Janice just moaned in increased excitement.

When both testicles were dripping with her saliva, Janice sat back and watched his penis thr
She felt proud that she had made that happen. Without being told, she pulled his penis down
pointed straight at her mouth. She looked at the swollen head. She studied the mushroom c
how the skin was stretched taut, almost shining. As a large drop of clear liquid bubbled out,
stuck out her tongue and licked it off, surprising even herself. The sweet flavor of his pre-cum
her mouth. That's not bad, she thought and squeezed him again, forcing a larger drop out. S
as well.

"Oh God, suck me," Tim said in excitement.

Janice smiled, now feeling heady with the power she had. She stuck out her tongue and lick
teasing the sensitive skin below the crown, tasting his flesh but avoiding taking the head insi
held his penis up and used little butterfly licks to move up and down his penis. She vaguely
but she was so engrossed in what she was doing it didn't register. She moved her tongue al
and balls until his entire groin was dripping with her saliva.

"God please, baby, suck me," Tim pleaded in frustration. When he tried to grab her head, sh
smiling smugly at him. This iswas fun, she thought. It gave her such a feeling of power. "You
you?," Janice teased, holding Tim's throbbing penis close to her mouth.

Tim could feel her breath on his swollen head. "Yes, please," Tim said, almost wild with exci

"You want me to take this big, swollen head into my little mouth and suck it?," Janice teased
head quickly and noisily.

"Yes! Yes!"

"Well, I guess you have been a good enough boy," Janice said and opened her mouth. She
husband as she slowly brought her mouth over the dripping head. She gurgled deep in her t
hot flesh fill her mouth.

"Ohhhhhh!!!" Tim moaned.

Janice held the penis head in her mouth without moving, letting it soak in her saliva. She like
him inside her mouth. She liked the way the large head stretched her lips. Slowly she began
but just the head. Her cheeks pulled in as she sucked like it was a round lollipop. Her lips re
around the crown as her tongue teased the head.

"Oh suck me, sweetie!" Tim moaned and tried to pull her head down on his penis.

Janice pulled quickly away, letting the head slip from her mouth with a pop. "Calm down, ho
to make love to your penis and that's what I'm going to do."

Tim moaned in frustration but his hands let go of her head. Yes he had told her that he want
love to his penis but he didn't mean he wanted her to drive him crazy.

Janice moved back to his throbbing shaft. Slowly her mouth covered the head again. She su
long time, reveling in is the excitement of it. Each time she felt Tim getting too excited, she w
away and let him calm down. Then she would start all over again, starting at his balls. She e
legs and used her tongue on the tender under side of his balls. Then she would run her tong
his thighs, making him quiver. Janice's own vagina was dripping now. She could feel the larg
throbbing between her thighs. As she began to squeeze her thighs together, she grasped Ti
and took it in her mouth again. Slowly she moved her lips down until the large head was at t
throat. She started to suck as her hand began to move up and down the shaft slowly.

"Oh God, Janice, if you keep that up I'm going to cum," Tim warned.

Janice moaned deep in her throat and began to move her hand faster. She could feel Tim's

and his balls squirm. She knew that he was very close. As his penis began to throb, she had
make. Should she let him cum in her mouth? She decided to take it in her mouth - she could

"Ohhhhh," Tim moaned as his penis began to throb. He wasn't sure what Janice was going t
let her decide this time. He hoped she would keep it in he mouth.

Janice felt Tim's hips lift off the chair. Suddenly, she heard him moan and felt his penis quive
The already large head expanded even more. The first shot hit the back of her throat. Secon
began to fill with his thick sperm. She slowly but firmly squeezed his penis with her hand as
squirt poured into her mouth. Soon, her mouth was filled until there was no room for anymor
something. Janice closed her eyes, her head spinning with excitement. She swallowed.

Tim was so wrapped up in his pleasure that he didn't realize that Janice was swallowing his
opened his eyes, he saw her looking up at him, his penis still in her mouth. He quickly realiz
was not a speck of his cum anywhere on him. He figured that she still had it in her mouth. Th
back, letting his flaccid penis slip from her mouth. Her tongue came out and she licked arou
knew that she had swallowed his sperm.

"Did I do a good job?" Janice asked rhetorically.

In answer, Tim pulled Janice up to him and brought her lips to his. If he needed proof, he co
remains of his cum in her mouth. He moaned when she pushed her tongue into his mouth. T
and took her to the bed. Without a word, he spread her legs and brought his mouth to her ve
Within minutes Janice was screaming in pleasure.

Chapter 8

"All right, what's going on now?" Janice asked as she stood in the bedroom with a thigh leng
Tim had asked her to get naked and put the robe on but he wouldn't tell her why.

"I have a special treat for you. I thought you might enjoy a nice professional massage tonigh

"I can't go out like this!"

"Who said anything about going out? I have a licensed masseuse coming over in exactly fift

"Here?"

"Yep! Right in our own living room."

"All right. I guess that would be nice," Janice said hesitantly. "It's been ages since I had a go
However, Janice knew that it would be more than a simple massage.

"Good," Tim answered just as the front doorbell rang. "I'll get the door and take care of the m
few minutes. He'll need a minute to set up."

"He?"

"Yes, I hired Steve Jackson from the exercise club. They tell me he's very good."

"Tim!" Janice said in shock.

Tim stepped over and hugged Janice. "What difference does it make if it is a him or her? He
Tim's hands slid down her back and under the hem of the robe. "What's this, panties? You k
not allowed." He quickly slipped the panties down her legs, ignoring the protests.

"Tim, are you crazy?" Janice felt more than naked now without the panties under the robe. T
cloth robe barely covered her buttocks. "Are you going to use the safe word?"

"No!" Janice answered quickly.

"Okay, then come on down in ten minutes." Tim walked out of the room holding Janice's par

Tim greeted Steve at the door and helped him bring his massage table into the living room a

"Thanks for coming on short notice," Tim said.

"No problem. Mondays are generally very slow days anyway."

"Have you been doing this long?" Tim asked.

"No, I just got my licensee a few months ago. I've been trying to fit it in with my physical train
appointments because there's good money in massages," Steve said. He saw a questioning
"Don't worry. , I'm new at this but I'm pretty good."

"I've heard that. Steve, I want you to make sure Janice enjoys herself. She is a little shy but

can get her 'loosened up' if you know what I mean," Tim said with a wink.

Steve gave Tim a strange look.

"Listen, just make sure she has fun," Tim said. He wasn't sure how to tell him that he could t
liberties with Janice. In fact, he wasn't even sure what liberties he wanted him to take. He ha
$100 bill as a tip.

Steve's eyes opened wide in surprise as he looked at the $100 bill in his hand.

"That's because I know that you will do a good job. Now, I have some errands to run so I'll b
hour or so. You have her all to yourself."

Steve still wasn't sure what Tim wanted him to do. He looked at the bill in his hand again the
It almost sounded like he was asking him to get a personal with his wife. He was new at this
heard a lot of wild stories. He shrugged his shoulders as Tim walked out the door, deciding h
things went. However, the last thing he wanted to do was jeopardize his license. A few minu
saw Janice walk quietly into the room. He almost gasped. She looked gorgeous with her sho
covering her thighs. She also looked very uncomfortable. His first job would be to get her to

"Nice to see you again, Mrs. Harwick," Steve said with a boyish smile. He knew that his twin
and smile could be very disarming.

"Yes," Janice answered in a noncommittal tone, glancing at the young man. He was wearing
that emphasized his strong chest and arms. Instead of shorts, he was wearing a pair of bagg
The pants almost looked like harem pants, gathered in the front, tied at the waist, and held a
with elastic. On his feet, he had a pair of white socks and running shoes. Janice had to adm
look very good: tan, young and fit like a beach boy or lifeguard.

"Okay, Mrs. Harwick, you can take the robe off, then get on the table and cover up with this
get some supplies from the car."

"Where's my husband?"

"He said he had to run out to do some errands."

Janice felt even more nervous now.

"Excuse me. I'll be back in a minute," Steve said.

After Steve walked out of the room, Janice stood nervously, fidgeting with the belt around he
that she couldn't wait long or he would be back. Quickly she stripped off her robe and got on
naked. She lay on her back and pulled the sheet up to her neck.

Steve came back into the room carrying a container of his massage supplies and a portable
Janice's robe on the floor and that hershe was lying on the table. Good, he thought, at least
out of the room screaming. He immediately noticed her large breasts covered by the thin sh
already see the hard nipples poking through the material. "Okay, Mrs. Harwick, you can turn
stomach and I will start with your shoulders first. Give me just a minute."

Janice turned over and lay on her stomach. She saw Steve walking around the room placing
and there. He lit the candles then dimmed the lights in the room. Then he put some soft mus
player. When he was done, he took a position at the head of the table. Then he gently and r
sheet down her back until her upper body was bare. Janice squeezed her arms to her sides
seeing her breasts as they squished out to the sides.

Steve poured massage oil onto his hands and rubbed them together rapidly, making the oil

Janice almost jumped when she felt his hands touch her shoulders. She could feel the mate
touch her head as he began to work on her shoulders, his hands strong and soothing.

"Wow! , You're very tense. Just relax," Steve said as he rubbed the warm, scented oil into h
Within a few minutes Steve could feel the muscles in her upper back begin to relax.

"Ummm!" Janice moaned in spite of herself as she felt his hands massaging the tension fro

Steve worked on her shoulders, and then moved down her arms until he reached her finger
his hand and rubbed them until they were limp. He moved on to her neck, then her back aga
downward until he reached the end of her spine.

Janice found herself very relaxed as the young man continued to work his magic. When he
her legs, she began to tense again. She felt him folding the sheet up until only her backside
felt exposed as she lay on the table naked but for the thin sheet across her buttocks. This is
thought. He is a professional. Just relax and enjoy it.

Steve began to work on her feet, massaging the tension from them. Then he moved up her

ankles. He was very impressed with the muscle tone of her legs. "You have great legs," Ste
blushed when he realized how his comment sounded. "Uh... uh... I mean you have great mu
legs."

"Thank you, Steve," Janice said realizing that the young man was as nervous as she was.

Steve began to move his hands on her tight calf muscles then up to her thighs. He couldn't h
the juncture where the sheet covered the back of her thigh. If that sheet were only a couple
I would have a great view, he mused. Did she have panties on? he wondered. A little shiver
through him. You're a professional, he told himself in admonishment. Then he remembered
instruction: --"Make sure she has fun." As his hands worked up her thighs, they gently pushe
little higher. He heard Janice moan and realized that she was enjoying his fingers working th
of her thighs. His fingers worked a little higher and toward the inside of her thighs.

Janice was truly enjoying the hands on her thighs. When she felt his fingers work toward the
thighs she unconsciously moved her thighs a little bit apart. She didn't realize that she was g
very intimate view between her legs.

Steve's hands stopped for a moment when he realized that he could see between Janice's t
gasp when he saw the puffy lips of her sex between her legs. No panties! he thought excited
surprised that there wasn't any hair on her pubic area. He knew that it wasn't unusual for so
shave. However, he didn't picture this professor of law as one of them. Suddenly, he felt him
erect. Down boy!

Janice realized that Steve's hands had been between her thighs for quite some time. Still, it
that she was reluctant to say anything.

Steve, felt his face flush hot as he continued to work on her thighs, gradually spreading then
He knew that he was on the verge of stepping out of bounds. Excitement was taking over.

Janice felt fingers move perilously close to her vagina. Suddenly, she felt a little thrill run thro
Could he see anything? What if he could?

Steve regained control of himself and pulled the sheet down her thighs and over her back, c
"You can turn over now, Mrs. Harwick."

Janice sighed in relief, but she also felt a little disappointed. But disappointed at what? She

Had she wanted the young man to go further? Her body was tingling all over, but not just fro

Steve folded the sheet up Janice's thighs again, exposing the front of her legs. He worked o
moving higher. The front looks just as good as the back, he thought. "Were you a runner?" h

"As a matter of fact, I was. But that was a long time ago," Janice said feeling pride that a you
thought her legs looked pretty good.

"I thought so."

Janice lay quietly, feeling his strong hands work up her thighs. Suddenly, she realized that h
becoming more rapid. Her eyes were closed as she felt Steve sensuously work on her uppe
kneading the flesh like cookie dough. Almost imperceptibly Janice moved her legs apart. Sh
but she felt thrills running through her. However, she still wasn't sure what Steve could see.

Steve didn't miss the subtle movement. As his hands squeezed her thighs, he pulled gently
them to open wider. If only that sheet was an inch higher, he thought lecherously. With a sha
reached up and folded the sheet back a little further as if it was nothing unusual. Suddenly, h
view of her vagina. His eyes stared and his hands stopped moving when he saw the fat lips
in the dim light of the room. His penis sprang to hardness again.

Janice's heart was pounding in her chest. There was little doubt that Steve could see her va
stop this. It wasn't right to tease the young man. Still, what harm did it do? she reasoned. It w
little teasing. Besides, didn't Tim really want this? He loved it when she had done it to the bo
store.

Steve's hands started moving again, working slowly up her legs.

Janice realized that Steve was leaning into the table and that her left hand, which was holdin
table, was also touching the material of his pants. She almost gasped when she felt somethi
her knuckles. Could that be his erection? Janice shivered again.

Steve felt her hand touching him. As much as he wanted to stop, he couldn't. Subtly, his hips
pushing his erect penis into her knuckles. He felt her hand move. Was that an accident? he

Janice was holding her breath as her hand moved almost out of her control. It pressed towa
Then it slowly moved up and down, rubbing the backs of her fingers against his cloth-covere

could be no doubt now that he was hard and that he knew what she was doing. Janice felt h
her juice begin to coat her swollen sex lips.

Steve's hips began to move up and down in time with her movement. He pressed harder int
fingers began to move further up her inner thigh. He continued to stare at the swollen lips, h
on the soft flesh of her inner thigh. He could see her vagina begin to glisten with excitement.
she was getting excited now. Boldly, he moved his fingers still higher until his little finger tou
smooth skin of the outer lip. It was just a delicate touch, almost like an accident. He heard Ja
she made no move to stop him. He looked up and saw that her eyes were still tightly closed.
lower lip.

Janice's brain was screaming, No, No, but her excitement was screaming Yes, Yes.

Steve grew bolder and gently flicked his finger over the smooth skin until he reached the sw
He thought he heard a little whimper and saw her hips begin to lift slightly off the table.

Janice had no doubt that this had gone beyond a professional massage. Yet she couldn't m
Instead, her legs slid further apart, exposing her entire groin. "Ohhhh!!!" she whimpered as s
fingers slide between her swollen lips. He rubbed her gently, smearing her clear juice across
inner lips. Then ever so slowly the finger began to slide inside her body. Janice held her bre
finger continued until it was all the way inside her vagina.

"Oh God," Janice whispered.

Steve was amazed at what was happening as he pulled his juice-covered finger from the cle
couldn't believe that he using his finger on this beautiful woman. He knew it was wrong and
unprofessional but nothing could stop him now. Taking a chance, he reached up and pulled
Janice's chest. A gasp escaped his lips when he saw her gorgeous breasts exposed. The br
with tan lines emphasizing their nakedness. The large brown nipples were hard and long, sit
firm breasts. With one hand in her crotch, he reached up with the other and caressed a brea

Janice moaned as Steve's strong fingers began to play with one swollen nipple. At the same
finger begin to move slowly in and out of her wet hole. Her breath came in short gasps as th
hands caressed her breast and vagina. Her hips began to move up toward the probing finge

Steve removed the hand from her breast and untied the rope holding his pants up, letting th
feet. He wore no underwear. Steve's large penis stood proud in front of him and pulsed with
excitement. He reached for Janice's hand and picked it up. He could feel it trembling. Cautio

he placed it on his shaft, fearing her scream of indignation.

Janice almost jumped off the table when she felt the hot flesh in her hand. Her head lifted up opened in shock as she looked down at his huge tool. It was much larger than Tim's and had head, dripping his clear juice. It was almost impossible to believe that she had another man' hand. It was only the second penis besides Tim's she had held since she had taken her mar

When Janice looked up at Steve, she saw his wide eyes staring down at her. She knew that her to stop him. She also knew that she should yet instead she moaned and closed her eyes head back on the table. God, what if Tim saw me now? she thought.

What Janice didn't know was that Tim could see her now. When he left the house, he drove parked the car. He snuck back to the house, letting himself in by the back door. He now stoo in the dinning room watching his wife and another man. Steve had his back to him so he obv he was there. He couldn't see Steve's penis but from Janice's look it must be big. Tim held h in his hand.

As Steve's finger began to move in and out, Janice moved her hand on his rod. It filled her h letting her fingers touch. She wanted to look at it but couldn't bring herself to open her eyes she thought that if she didn't look, what she was doing wasn't so bad.

Steve was incredibly excited now. He didn't know what to look at --- this woman's beautiful v finger working in and out or her soft hand working on his throbbing penis. Then there were th breasts. He moved his hand back to her chest and began to play with her nipple. He watche squirm on the table. He thought about climbing on the table but realized that Tim could come Occasionally he would look out the window in front of him, watching for headlights. The table lower region so someone coming up in front of the house would not know he was naked fron

Janice became delirious with excitement. The fact that it was so wrong and against all of her to the thrill. It was almost like she was flaunting her sexuality at all those narrow-minded peo taught her that pleasures of the body were wrong.

"Oh God," Janice moaned when Steve added another finger to her dripping hole. Her body b knew that she was getting very close to losing control. Her hips lifted off the table as Steve b his fingers in and out rapidly, causing a squishing sound that echoed around the quiet room. matched Steve's fingers as it flew up and down the large shaft. "Ohhhhhh!!!" she cried as he pulse around the probing fingers. The pulsing turned to shudders of excitement as a climax senses. She felt like all her relaxed muscles had tightened back into a knot. Janice moaned

convulsed in pleasure and her back arched off the table.

Steve watched in amazement as Janice trembled in pleasure, her hand halting its movemen
over. The finger's squeezed him tight as illicit pleasure consumed her.

It took Janice a few minutes for her to calm down. When she did, she realized that she still h
penis in her hand. She opened her eyes and looked at the large shaft. It was just as hard an
then it had been before. Incredibly, excitement still coursed through her. Throwing caution to
pulled Steve by his penis toward the head of the table. She turned on her side, her face just
dripping organ. "Oh Jesus," she whispered and opened her mouth and took him inside.

"Oh my God," Steve hissed as he felt Janice's mouth close around him. Normally Steve prid
control. However, this was too much for him. Within seconds, he felt his balls tighten and his
threw his head back and moaned as he began to pour his sperm into her sucking mouth.

Janice was a little surprised that Steve was coming so soon. I still have a lot to learn about m
thought. Her cheeks bulged with Steve's sperm. Without a thought, she began to swallow. It
Tim's and tasted slightly different but she liked it. She moved her hand on the large shaft, mi
pumping a little more of his sperm out. She couldn't believe how much sperm he had. It mus
diet, she thought with a smile. Finally, she couldn't pump or suck any more sperm from his d

As the head of his penis became sensitive, Steve moaned and pulled away, leaving Janice's

Suddenly, from behind Steve, Janice saw movement. When she looked closer, she could se
her. Oh no! she thought.

Tim scurried from the dinning room, heading out the back door. He was breathing heavily as
car. He had never seen anything so exciting in his life. It was all that he had imagined and m

Steve was packing up his equipment when he saw the headlights in the driveway. Janice ha
table without saying a word to him, put on her robe, and disappeared upstairs. She hadn't ev
He couldn't tell if she was upset or not, but, suddenly he felt guilty. He was worried that he h
customer, but more worried about his career as a professional masseuse

"I'll be done here in a second, Mr. Harwick," Steve said as innocently as possible when Tim
house.

"No hurry, Steve. Did Janice have a good time?"

"I... uh... I think so," Steve stuttered.

"Good. , Maybe I'll call on you again."

"Anytime," Steve said as he hurried out of the house with his equipment.

Chapter 9

Tim gently opened the door to their bedroom and looked inside. He could see Janice lying o
in the pillow. Slowly he walked over and sat next to her. When she didn't move or acknowled
her up from the pillow. There were tears streaming down her cheek. Tim hugged her and sh
shoulder.

"What's wrong," Tim asked stupidly.

"You... you... know what's wrong," she sobbed.

"It's okay sweetheart. I love you."

"How... how can you say that after... after you saw what I just did?"

"I'm not mad, sweetie. I guessed that something was going to happen. I saw the electricity b
you at the gym."

"You knew something was going to happen? Then why didn't you didn't stop it?" Janice aske
Tim's shirt.

"I didn't want it to stop. But you could have with the safe word. Janice, I think that was the m
thing I have ever seen in my life.

"You mean you enjoyed watching your wife sucking another man? You saw me swallow his
jealous?" she asked incredulously. Again, she though about how little she knew about this m

"Well, I really didn't see you suck him or swallow his sperm. His ass was blocking my view,"
attempt at humor. "But to answer your question, yes I did enjoy it and no I'm not jealous." Ti
to him for a passionate kiss.

Janice resisted the kiss at first, knowing what she had just done with her mouth. However, T
Janice could feel his passion as their tongues dueled. When she pulled away, her breath wa
gasps again, excitement coursing through her as well. God, what's happening to me? she th
excited all over again.

"I love you," Tim said and pushed her back on the bed, searching for her lips again. Janice p
and sat up. "Tim, wait. I have to tell you something that has been bothering me for a long tim
to fess up, to come clean, she thought.

"What?" Tim asked.

"Last year... uh... last year when I went to that convention in San Francisco, there was this g
professor at a university. He... he and I... well, we went out one evening." Janice stopped, te
her eyes again.

"Yes? So what happened?" Tim said, clearly interested.

"Oh God, this is hard. We went out and I had a little too much to drink. He... he wanted me t
his room." Janice stopped, still sniffling.

"And?" Tim said, with growing excitement.

"I didn't go."

"Oh." There was a note of disappointment in Tim's voice.

"But that's not all. We... we went to his car and did stuff," Janice continued elusively.

"What did you do?" Tim felt his penis spring to erection.

"You're going to hate me. Tim, we sat in his car and he started kissing me. It was the wine, I

"Then what?" Come on, he thought.

"I... I let him open my blouse and he played with my breasts. I was so excited that I couldn't
he put his hand up my dress. He... he... he put his finger in me. Then he did like Steve did a
hand to his... his... penis." Janice turned and buried her head in Tim's shoulder. She waited
recriminations but none came. She could feel Tim's chest moving up and down with his rapi

pulled back, she looked into his eyes, fearing hate but seeing only excitement.

"Go on, please," Tim said and caressed Janice's face with his hand.

"We... didn't actually have sex. He used his finger to get me off and I jerked on him until he c
hand. Then I felt so guilty that I jumped out of his car and almost ran back to the hotel." Jani
a long moment. "God, Tim, when I walked into the lobby of the hotel, I still had his cum dripp
hand." Janice began to sob again. "Do you hate me?" she asked, looking into his eyes. Agai
excitement and love.

"No, I don't hate you. I'm a little surprised but I'm glad you told me the truth." Tim was more t
surprised. He found it hard to imagine his demure and prudish wife jerking off some guy in a
been a "screamer" inside her all along, he thought.

She had to tell him the whole truth. "Tim, the man is Dan Forsman. He's the professor that is
class on Thursday. I am supposed to go to dinner with him Thursday night. It's part of the jo

"Really?" Tim said with great interest.

"Yes, but I can still cancel it."

"No!" Tim said a little to loudly and too quickly. "I mean... uh... since he is already scheduled
rude to cancel."

"All right," Janice said, surprised that Tim didn't mind Dan being here or her going to dinner

"Janice, I'm afraid that I have a confession to make as well."

Janice sat up with interest.

"The week before last, after we had talked on the phone about our little game, Danielle cam
She could tell I was very excited about something. God she looked so sexy. Well, one thing
before I knew it she was... she was giving me a blo... she was sucking me off."

Janice sat in stunned silence. It wasn't entirely a surprise to her. She had seen his slut of a s
Suddenly, she felt a flash of anger. "Was that all you did?" she asked, trying to keep the ang
voice but thinking "that bitch!" She knew that it would be hypocritical to condemn Tim after w
done, but she was running on emotions now.

"Yes, that was all. We had never done anything before that day. She was always willing but
you."

Immediately Janice's anger dissipated. She felt her heart swell with love. "Well, I guess we h
our chests. Now where do we go from here?"

"Well, for starters, you can take care of this," Tim said and brought Janice's hand to his hard

"Oh my!" she said. "So you really were excited by watching me and Steve?" Janice said as s
down and removed his pulsing erection. Her own vagina was still quivering and swollen. "I th
care of your little problem," she said and pulled Tim over onto the bed on top of her. She ope
let him slip insider her, not bothering to let him undress.

"Oh God, sweetheart," Tim moaned as his penis slid into his wife. At that moment, he loved
ever had.

"Fuck me, baby," she whispered, her hands pulling his ass down, forcing him deeper into he

"Oh yes! Oh yes!" Tim moaned as his hips began to work up and down.

"Just... just one more thing sweetie," Janice whispered between gasping for breath. "Promis
you won't do anything with Danielle anymore."

At that point, Tim would have agreed to anything. "Sure baby, anything," he gasped as he w
climax.

"Good. Now fuck me! Fill me with that sweet cum," Janice breathed. Then, incredibly she wh
sweetie, fill my pussy like my mouth was filled by Steve a few minutes ago. He was so big a
that I could hardly swallow it all."

"Oh Jesus Christ," Tim moaned and pumped a huge load into his climaxing wife.

The two lovers clung to each other as their bodies convulsed in pleasure. They fell asleep in
arms.

Chapter 10

The following morning, Tim took Janice out to breakfast. He could immediately see a change bubbly and excited. The incident with the law professor had obviously been weighing heavily Still, it could have been what had happened with Steve yesterday. They hadn't mentioned th

"What's up today," Janice asked with a smile.

"Well, I thought we would relax and go for a little ride. I've been wanting to see the new mus Rockton."

Rockton was a town of a couple hundred thousand people, about fifty miles down the road. nightlife. In fact, they had a couple of American Indian casino's that attracted people from all

"All right... that sounds exciting," Janice said half sarcastically.

"I figure we can get a room over there and spend the night. I will lay out the clothes I want yo Then Tim smiled devilishly.

Janice knew that something was up. She knew that they wouldn't just be going to see a mus

Later that day Tim loaded a suit carrier into the car with clothes for Janice. He had her dress very tight, but not obscene, shorts. She wore a tube top that covered her breasts but still allo nipples to be clearly seen. The outfit was risqu, but acceptable to Janice. However, Tim didn off that easily. He brought out the remote controlled penis and made her insert it before she on. Tim was pleased that she was much less resistant this time. In fact, she seemed to enjo

Several times during the trip, Tim tested the device, just to make sure it worked, or so he sa better.

Tim held Janice's hand as they walked around the modern art museum. In his pocket, he he This time Tim's intent was to excite Janice in preparation for the night's activity. Every time t to look a piece of art, Tim would turn the device on. He would smile as Janice squirmed. Ho asked him to turn it off. Maybe she likes it, he thought, or maybe she is just resigned to her f way, the vibrations were doing their job. Several times during the tour, she had to stop in the and wipe herself or risk wetting the crotch of her shorts. By the time they left the museum, Ja incredibly excited.

They registered at the hotel, then went to dinner. Tim had Janice dress in one of her conser suits. It was blue with white pin stripes. The skirt was pleated, modestly short and had a mat

The only really unusual thing was that Tim had brought a silky and totally see -through blous would wear under the jacket. The blouse was meant to be worn under a shirt. If she took her entire top half would be exposed. Finally, Tim had her put on the obligatory thigh- highs and a distance, Janice looked like the conservative professor that she was. However, both she a truth.

The hotel where they were staying at had a large nightclub where all the singles and swinge known around town as the "meat market" because it was assumed that if you went there you someone up or be picked up. However, Janice knew nothing of this.

It was after 9 PM when they returned to back at the hotel. They stood outside the nightclub want you to go into the nightclub."

"Alone?" Janice asked surprised.

"No. I will come in after you. I want you to tease some men in there for my entertainment."

"Tim!" Janice balked.

"Are you refusing?"

"Uh... uh no, but what am I supposed to do?"

"I want you to have a little fun. Tease some of the guys. Get them worked up. I want to watc safe. I'll be there all the time."

"What do you mean by tease?"

"Whatever you want it to mean. It's up to you."

Suddenly a little thrill ran through Janice. "Anything?" she asked.

"Well, anything you can do in a crowded nightclub," Tim said with a smile.

"All right, if that's what you want. But I might get carried away."

"Sure," Tim said in sarcastically.

Janice turned in a huff. I'll show him, she thought.

"Wait," Tim said. "Take off your wedding ring."

"That doesn't work. They won't think I'm single. My fingers are tan and you can still see whe

"That's okay. I want them to think that you are an overworked and frustrated married lady."

Janice sighed and pulled her rings off and handed them to Tim. Then she turned and walked nightclub. She stopped and let her eyes adjust to the dim light. The bar was horseshoe shap half full. There were booths on two levels and a dance floor. A rock band was tuning up.

Tim followed Janice into the bar and took a seat on the opposite side where he could see he order a drink. Then he waited. Within minutes there was a guy talking to her. Tim could see talking. Then several more came up and gathered around her. Tim felt a moment of pride as attract men like flies.

Janice was flattered that she was receiving so much attention. It gave a great boost to her e realizing it, she had had several strong drinks. She knew that she had better slow down whe getting a little light. When one of the guys asked her to dance, she figured that was a way to the bar and sober up a bit. Out on the dance floor she danced to a fast song then came bac back then another guy asked her to dance. Soon she had danced with five or six different gu nice, however, there were two who seemed particularly nice. They seemed to be friends.

Both men were tall, with dark good looks. In fact, they looked a lot alike.

Tim watched as most of the other guys faded away, looking for other women. When he look the club was almost filled with of people. It was getting difficult to see Janice so he waited ur closer to her opened at the bar.

Tom and Jerry seemed very nice, Janice thought (if Tom and Jerry were really their names.) know Janice they grew more intimate. They would put their hands on her back or her thigh, her. She would laugh at their jokes and lean into them. When a slow song came on, Tom gra tried to take her onto the dance floor. The lights grew dimmer as the song started.

"Wait," Janice said and took her jacket off, feeling she the dim lights would protect her.

"Wow," both men said at the same time when they saw Janice's see-thru blouse.

Janice blushed but thrust her chest out, knowing both men could see her breasts and hard n
thin blouse.

Tim almost gasped himself as he watched his wife take her jacket off. While it was dim in the
still see that she was almost naked on top.

"You are one beautiful and sexy lady," Tom whispered as he pulled her too him on the danc

"Thank you," Janice said sincerely.

"God, I can see your naked breasts under your blouse. You know you are turning me on, do
pressed his groin into her.

"Yes, I can feel it," Janice said with a giggle.

Tom's hands slid down Janice's back until they were resting on her buttocks. Her ass flesh f
hands. "I bet Jerry that you weren't wearing panties."

"You win," she answered boldly. She heard Tom gasp and felt his hands begin to squeeze h
response she pressed harder into his groin, feeling his erection squeezed between them. Sh
excited.

When the song ended, Tom walked her back over to the bar and let her sit on a stool betwe
win," he said to Jerry.

"I don't believe it," Jerry said, and placed his hand on her thigh. "I'm not paying the fifty buck
proof," he said and slid her skirt up until the tops of her nylons were showing.

Janice could feel both men's eyes on her legs. She spread them apart and heard them gasp
that they could really see anything in the dim light of the bar.

"There's a booth opening up over there," Tom said, pointing to a booth on the first level. "Co
pulling Janice by the hand.

Janice glanced at Tim. She saw that he was smiling at her. She followed Tom, with Jerry wa
When they got to the booth, Tom slid in, then Janice and Jerry. When they were situated, Je
still not convinced you aren't wearing panties. Prove it."

"Come on guys," Janice giggled, "Take my word for it."

"Not for fifty bucks," Jerry said.

"Come on, just a quickie," Tom begged.

Janice looked around and couldn't see Tim. She was a bit trapped.

"Come on, come on," both men said.

Janice felt her heart racing. Tim said to tease them anyway she wanted. Slowly Janice reach
to pull her skirt up. Everyone held their breath as Janice's thighs were bared. Inch by inch th
upward. Soon the soft skin of her thighs above the nylons was visible. Suddenly, both men g
Janice's swollen sex between her legs. Janice couldn't believe what she was doing as she h
waist and let the two men look at her. She even spread her thighs apart.

Both men groaned when she let it drop back to her knees. "God, baby, you have gotten me
turned in the booth and said, "Look at what you've done."

Janice giggled as she looked down and saw his erection tenting his pants.

Not to be outdone, Jerry grabbed Janice's hand and pulled it to his hard penis.

Janice sucked in her breath in surprise. However, she didn't pull her hand away.

"No fair," Tom said and placed her other hand onto his erect penis.

Janice thought she was going to pass out as she felt two penises throb in her hands. Her va
and leaking onto the back of her skirt. She squeezed both penises, feeling the heat radiating
pants. Suddenly, both men placed their hands on her thigh and pushed her skirt up again. H
occupied so she let them push her skirt back to her waist. Then their hands pulled on her thi
legs wide under the table. "Oh God," she moaned when both men moved their fingers to her
closed her eyes as her breathing became very difficult.

Tom smiled over at Jerry. He pulled his hand away and quickly unzipped his pants. Jerry did

Janice barely noticed what was happening until she felt both bare penises in her hand. She

shock and looked from one hand to the other. She couldn't believe that she was holding the
strangers in a public bar. Then she gasped when first Tom then Jerry pushed a finger into h

"God is she wet," Tom said as his finger moved in and out next to Jerry's.

Tim couldn't believe what was happening either. He had taken a position on the top level wh
view of the booth below. His eyes were open in amazement as he watched the three in the b

"Pretty wild huh!"

A guy standing beside him startled Tim. "What?" he said.

"I said that it's pretty wild what those two guys get away with."

"What do you mean?" Tim asked.

"Well, those two guys are brothers. They come here all the time looking for lonely ladies. Th
a real hot one this time."

Tim watched his wife lay back between the two guys as they fingered her. He could see her
penises.

"I'll bet you they get a blow job," the guy said.

"I... I don't think so," Tim answered, his face showing his shock. However, he could feel his p
in his pants.

"Just watch."

It didn't take long for the guy on the left to reach up and put his hand behind Janice's neck.

Janice resisted. However, she wasn't thinking right. The liquor she had consumed was contr
hips were moving back and forth on the probing finger and her hands continued to move on
men. Now she felt pressure on her neck. Suddenly she knew what he wanted. She wanted t
but the pressure had increased. Slowly she allowed her head to be pulled down until her mo
Tom's penis. She was close enough to smell him. Janice was out of control now. An animal
lips as her mouth opened and she took the penis into her mouth. "Mmmmmm!!!" The thick h
The finger between her legs continued to move in and out, driving her mad with desire.

"That's it baby, suck it," Tom moaned, pushing Janice's head down on his throbbing penis.

Tim watched his prudish wife sucking a stranger in a bar and couldn't believe what he was s
pull his own penis out but had nowhere to hide. He had to be content with watching for now.

"Come on, let me have some," Jerry said and pulled Janice's head from his brother.

Janice didn't even try to resist as her mouth was pulled over to the other penis. Soon, she w
and forth without any instruction. She would suck Tom for a minute or two then move to Jerr
move up and down as her mouth sucked and slobbered over one penis then the other. She
sounds in her throat as her mouth worked to give the men pleasure.

It didn't take long for the two men gasp that they were close to a climax. When Tom moaned
ready to cum, a momentary feeling of shame came over her but was quickly replaced by lus
Suddenly, Tom moaned and pushed his hips up at her mouth. A gasp came from above her
mouth throbbed and began to erupt. She swallowed repeatedly as his penis filled her mouth
sperm. Tom had barely stopped cumming when Jerry pulled her over to his rampant erectio
even reach his penis before it began to squirt. A long string of cum hit her in the face before
cover it with her mouth. She took the rest into her mouth, swallowing it all. Soon, his penis w
mouth.

"Wow, thank you baby," Tom said in an exhausted whisper. "Likewise for me," Jerry said. Th
zipped up and unceremoniously left the booth, leaving Janice stunned and frustrated.

Janice was in shock, cum dripping from her face. Then someone was sliding into the booth
looked at the man for a second before she realized that it was Tim. "Oh God Tim," she moan

"Come on, let's go to the room," Tim said, pulling Janice from the booth. He hurried her out
and up the elevator to their room. They were barely inside the door when Tim was stripping
their clothes were ripped as they hastened to get naked. Tim pushed Janice to the floor and
His head moved between her thighs and began to suck her incredibly swollen lips into his m

Janice suddenly pushed Tim over until he was on his back. She straddled his face and sat d
that Tim had to swallow over and over or risk drowning.

"Oh Tim, suck me, suck meeeeee!!!!" Janice screamed as her hips pressed down on his fac
and down on his face like she was sitting on a penis. She was moaning and screaming in pl

incredible climax overtook her. It seemed to go on and on, juice pouring from her hole like a

When she let Tim come up for air, she looked down at her husband sprawled on the floor. H
covered with her juice. She smiled and reached up to her own face and used a finger to sco
cum on her cheek and put it into her mouth.

Tim moaned and pushed Janice to the floor under him. He moved between her legs and slid
still sopping vagina. His lips met hers as he began to pump up and down rapidly. "I can't last
warned.

"Oh God, cum. Cum in me. Please cum in me," Janice whined as she built to another climax
husband tense and pump his cum into her, she went over the top again, shaking with pleasu

Chapter 11

Janice was staring at her husband in the morning light coming through the hotel window. Sh
handsome face. Who was this man laying next to her? A few short weeks ago she thought t
she realized that she really knew very little about him. She realized that they had never shar
secrets, all those intimate thoughts that only come out when a couple is truly honest. Had th
lie? She wasn't sure. However, she did know that she truly loved this man, maybe more now

"What are you staring at?" Tim whispered as he opened his eyes and saw her eyes studying

"My lover and my husband," Janice answered and moved closer to him, pressing her naked
his lips.

They kissed and snuggled in the comfortable bed for a long time, whispering sweet nothings
intimate than they had been in years, maybe since their honeymoon. It was strange how mu
now.

Finally, Tim had to ask the question that was on his mind. "Are... uh... are you okay with wha
night?" he asked hesitantly.

"I don't know," Janice said and took a deep breath. "I... I... feel like such a slut. Yet, I also fe
so... I don't know... desirable I guess is the word." Janice rolled over, looking at the ceiling. I
having all those men vying for my attention. Then those two, what were their names? Tom a
But I do have to say they had nice coc... oh, I'm sorry," Janice said, fearing she had gone to

"It's okay sweetie. I saw you sucking their cocks. I loved it!" Tim said with a big smile.

"I love how we are communicating and how close I feel to you right now. But..." Janice hesita
think I went too far, do you?"

Tim snuggled next to her. "Of course not. I told you that you were free to go as far as you co
nightclub. I guess I just didn't expect you to... to... you know."

"Suck their cocks," Janice answered for him.

"Yea."

"Well, I warned you," she laughed.

Tim laughed with her. "You know what? I love you more than I ever thought I could."

"I feel the same about you sweetheart. But there is something that I still don't understand."

"What?"

"How... how can you watch me do... do stuff with other men and not get jealous?"

Tim was silent for a while. "I guess I do get jealous. I think that's part of the excitement. I car
it but I feel this excitement in the pit of my stomach. When I saw you with Steve and then tho
night, I was so excited. I felt something strange. It's almost pride, like I own you. I know that
wrong word but it's like... like I'm just letting the men have a taste of you but afterward, you a

"You mean me having a taste of them," Janice said with a smile.

Tim smiled at Janice. She is really warming up to this, he thought. "I have read that the bigg
men have is watching their wives with other men."

"Playboy again?" Janice said with a smile.

"No, I think it was Cosmo."

"Touch,," Janice laughed. "I know it's not the same for women. I'm sure I wouldn't feel excite
you with another woman. I got very jealous when you told me about Danielle. Yet, I have do

thing. I guess it's a double standard."

"Don't worry I don't mind the double standard. I promise I don't want anyone but you," Tim s

"I'll take you up on that promise. Nevertheless, it's amazing to me that you get excited watch
someone else. I guess I'll never understand men," Janice smiled and kissed Tim again.

Tim could see lust in his wife's eyes.

"I think my slut pussy could use a little attention," Janice said as she lifted the sheets and sp
legs.

Tim got the message and didn't hesitate. He began to kiss down his wife's warm body, stopp
nipples until they were hard and dripping his saliva. Teasingly, he licked down her stomach,
his head disappeared under the sheets. When he got to her groin, he worked around her va
thighs but avoiding her swollen lips. Suddenly, he felt Janice grab his hair and roughly pull h
between her legs. It was apparent that she wasn't in the mood to be teased. He didn't resist
her lips into his mouth, tasting her sweet juice. The smell of her arousal and the taste made
Within minutes, Janice was screaming in pleasure.

When Janice had recovered, she pulled Tim up, opening her legs in invitation.

Tim resisted. "No, I want to wait until tonight."

"Why?" Janice asked in surprise.

"Because tonight I'm going to fuck your ass!"

"Oh God, Tim," Janice said closing her eyes.

"You can always use the safe word," Tim reminded her.

"Not a chance," Janice said with confidence. However, she didn't feel confident. She had fel
about oral sex and now she loved it. This was very different though. Besides being so wrong
her old beliefs, it was so nasty. She was also afraid of having something up "there." She kne
be gentle but she was certain that it would hurt. Still, she wasn't about to use the safe word.
to her that if she were going to win this contest, she wouldn't be able to use the safe word ev
going to be difficult to get Tim to use the safe word once, let alone twice. No, she wouldn't u

word, no matter what.

Tim had Janice dress for the day in a pair of hot pink short shorts and a white tube top. The
covered the cheeks of her buttocks and would ride up between the crack as she walked. Th
breasts, emphasizing their size and fullness. He also had her put on a pair of very high heel

Janice put the clothes on begrudgingly. She knew that she would look like a slut and again h
wouldn't see anyone that she knew.

They were planning to spend a little time in the casinos then head home.

Tim smiled proudly as he walked his wife through the casino. He knew that most people thou
with him. That thought somehow excited him.

Janice could feel her face flush as she saw the looks of the men. Their eyes would follow he
by. She could almost feel their eyes on her ass. She was embarrassed but also excited by t
of the women almost had a look of hatred in their eyes. Too bad, they are just jealous, she t

It turned into a fun and profitable day for Tim and Janice. They won a $1000 jackpot at one
and promptly went out and spent it on more clothes for her. This time they bought some less
business clothes. The clothes were all professional but the skirts were tighter and shorter th
and the blouses were frillier and more revealing. Her students were certainly noticing the ch
going to be a new Professor Harwick that returned to school next week. She was already m
sexuality and now her new dress would make that obvious to everyone. Janice was beginni
person.

On the way out of town, Tim saw an old movie theater. It caught his eye because of the title
was showing: "Anal Virgins." Tim didn't even know that theaters showed porno movies anym
was the only source of dirty movies. He hit the brakes and turned around at the intersection.

It was in a seedy neighborhood but there was a parking lot right next door and he was pretty
theater wouldn't be crowded at two in the afternoon.

"Why are we stopping?" Janice asked as they pulled into the parking lot. "I heard there is a
playing here," Tim answered.

Janice hadn't noticed the marquee. She did a double take as they walked around the corner
title. A little rush of excitement ran through her. She looked around her as Tim got the tickets

old homes in the area were beautiful but run down and some were boarded up. It was defini
section of town. Across the street, there were two women dressed with impossibly short skir
tops, showing their wares. Janice realized that they were hookers as they bent over to talk to
clients in cars. Suddenly, she realized that her short shorts and heels made her look like she
neighborhood. She saw the tired old man behind the glass ticket booth look at her with eyes
everything. Janice suspected that he thought that she was a hooker going into the theater w

They paid the admission and they went into the theater. It was a large old opera theater with
grander times from 30 or 40 years ago. The lobby had tall ceilings with ornate moldings and
paintings from the Renaissance period.

Tim didn't bother with any popcorn or soda, walking quickly past the concession stand and t
into the theater, pulling Janice behind him. The movie was already playing.

Janice's eyes opened wide as she saw the action on the big screen. A young girl was taking
Janice had ever seen up her ass. Her moans and cries came from every corner of the theate
tugging on her hand, she realized that she had stopped in the middle of the isle. As her eyes
could see that there were ten or so patrons in the theater scattered around, slumped in their
followed Tim to the back of the theater, taking seats in the last row. Several of the men turne
them walk past. She could feel their eyes. Was she swaying her ass too much as she walke

"Tim, this is crazy," Janice whispered when they were seated.

"I know, but I though you needed a little education," he answered and reached over and care
lovingly. Tim was a little uncomfortable himself but felt excited as well. It was so unlike him t
spontaneous or a risk taker.

When their eyes went back to the screen, the man with the large penis had pulled it from the
and was shooting a huge load onto her ass cheeks and her incredibly stretched ass hole. Ja
suppress a gasp of surprise. The scene was incredible gross but exciting nonetheless. Then
to another young girl and her boyfriend sitting on a living room sofa. The acting was poor an
stupid but the people were very attractive. The boy was trying to convince the girl that she sh
have anal sex. She was reluctant but was caving in quickly as he began to play with her bre
passionately.

Janice could feel her excitement grow as she watched the young couple make out. She was
scene that she barely noticed Tim's hand until it was under her tube top and playing with her
moan escaped her lips as she watched the two on the screen get naked. Then the boy push

on the sofa and lifted her legs high in the air. Janice gasped and her hips began to squirm o
she saw the boy begin to lick the young girl's asshole. She could almost feel the tongue on h
rear hole. An illicit shiver of pleasure rushed through her.

Within minutes, the boy was sliding his penis into the girl's ass. Janice watched carefully. Wh
was probably fake, Janice could see that the girl was not in any apparent pain. Soon, he wa
out with rapid and deep strokes. It went on for a long time before the moaned that he was he
He pulled his penis from the girl's ass, leaving her hole gaping. Janice couldn't believe it whe
spun around, brought his penis to her mouth, and sucked it inside. Then as he neared clima
his penis out of her mouth and began to squirt his sperm onto the girl's smiling face. Immedi
scene started with a bored housewife watching a young man clean her pool. In each segme
nastier than the last.

Tim was watching Janice more than he was the movie. He could see her glassy eyes focuse
breath coming in rapid gasps. As he played with her nipples, he slowly, and without her notic
top up until both breasts were exposed. Then he bent his head and sucked one exposed nip

"Oh God," Janice moaned when she realized that her breasts were uncovered. She watched
five of the patrons moved around into seats closer to them so they could watch. It frightened
all these men staring at her, their hands now inside their pants. However, there was also a th
her. It was all so surrealistic. It couldn't be innocent Janice Harwick, law professor, and pillar
community, sitting half-naked in a public movie theater letting a bunch of perverts look at he

"Tim... Tim," Janice whispered.

It took a minute for Tim to realize that Janice was calling his name. He looked up and saw th
in the theater was watching them. "I guess we better get out of here before we cause a riot,"

"You're right," Janice answered nervously. She saw the disappointment on the faces of the v
Tim pull her to her feet. When she tried to pull the top down though, Tim grabbed her hand v
to leave it up.

Janice's legs were trembling as she walked up the aisle, her breast exposed and bouncing v
could feel every eye in the place on her. Her vagina was throbbing and squishing between h
walked out of the curtains and into the lobby, she heard several men groan in pleasure or fru
Suddenly, she was standing in the lobby with her breasts still exposed. There were a few me
and a young woman behind the counter. Janice's face turned red when she saw the girl look
smile. The men turned to look at her as well. Tim pulled her toward the front of the theater b

her pull her top down until they got to the door. She sighed with relief when he pulled her top
breasts just as they stepped outside into the bright sunlight.

Tim rushed Janice out to the car and sped off the lot. He was now suddenly in a hurry to get

Janice slid close to Tim and pulled one of his hands to her crotch. She moaned as his finger
across the tight material of her damp crotch.

Tim looked down and gasped; Janice's crotch was stained dark with her juices. He could fee
to his fingers.

As soon as they were in the house, Janice was crawling all over Tim. "Wait... wait sweetie,"
take it slow. You go and take a nice shower and I'll lay out some clothes I want you to wear."

Janice moaned in frustration but knew that he was controlling things. "Just one little suck," s
she grabbed the bulge in his pants. Without waiting for permission, she slid down and opene
second, she had his penis out and was sucking on it and moaning. When she felt Tim take h
and begin to move it back and forth, she knew that she had him. She thought that she would
then get him to eat her. Maybe he would forget about the anal sex. She was very wrong.

Tim watched his wife on her knees sucking him enthusiastically and realized that she had gr
him now. Her actions were not of a woman that was doing it just to please her man. He also
trying to delay the inevitable and in fact, he had counted on that. There was no doubt that, in
state, when he tried to put his penis into her anus he would last about one second. Janice w
taking the edge off his excitement. He would be able to last far longer after he had a climax.

Janice worked on Tim's penis with all her recently learned skills. She used her hand to work
shaft as her mouth sucked the head. She smiled to herself at her cleverness.

"Oh God, baby," Tim moaned as he felt his climax approach. Just as he was about to shoot
Janice pulled his penis out like the girl in the movie had done. He watched it total amazemen
at her face, letting the first blast hit her square in the forehead. He realized that she was min
movie by letting his sperm cover her face. He was more than happy to comply.

Janice almost giggled as blast after blast hit her in the face. It was so nasty and exciting to f
sperm covering her face. She had read that some women felt this was humiliating and deme
feel that way at all. It gave her a sense of power and made her body tremble with excitemen
said that sperm was good for your skin.

After the last squirt hit her face, Janice smiled up at her husband, her face covered with his
tongue came out and licked some of the goo that had run across her lips, smiling as she sw

Tim looked down at his wife with amazement. He couldn't believe that she had done that. "T
said sincerely. "I was so worked up that I'm sure I would have never gotten into your ass."

Janice's smile turned to a frown as she realized what she had done. Suddenly she knew tha
tricked. "You tricked me," she said with mock anger. Still, she had to smile as she felt his sp
run down her face and drip onto her chest.

Chapter 12

An hour later Janice came out of the bathroom to find the room lit with candles and an outfit
one the bed. She saw a note on the bed next to the clothes.

"Sweetheart, I wanted to tell you how much I love you. I know that you are apprehensive ab
going to do. You know that I would never hurt you. I will be gentle, but if it is too painful for y
stop and it will not cost you a safe word. Please put on the outfit I left on the bed. I will be up
minutes. Love, Tim."

Janice felt tears in her eyes as she read the note. God, she loved this man, she thought. Sh
outfit then looked in the mirror. It was a white teddy with garter straps and matching white ny
material was stretchy lace and was almost see- through. The front covered the crotch but st
shaved sex lips to be plainly seen. The back of the outfit was only a thin string, leaving her b
She almost looked like the young girl he married ten years earlier.

Janice was lying in the center of the bed when Tim came into the room wearing a short bath
left his wife as he walked over to the bed. She was the only thing in the room and everything
was almost shaking as he dropped his robe, crawled onto the bed, and pulled her into his ar
without a word. Within seconds, both of them were moaning in excitement.

Tim worked to kiss every exposed area of Janice's body that he could reach. Then he turned
at his prize. Her sexy buttocks were white and smooth, without a blemish or freckle. He felt h
his hands touched them, gently running his fingers across her soft flesh. He could see goose
the skin. Slowly, he bent his head and kissed first one cheek then the other.

"Get on your knees," Tim said in a hoarse whisper.

Janice moved to her knees and looked back at Tim. She saw a look of wonder in his eyes as
bare buttocks. Then she watched him crawl between her legs, his hands reaching out to gra
laid her head on the bed and groaned as Tim spread her cheeks open. She was embarrasse
view that she knew he was getting. No one had ever looked at her like this. She felt incredib
my God," she moaned as she felt his tongue touch the top of her crack where the little string
gasped for breath as she felt his tongue begin to slide down between the cheeks. God, he w
"Ohhhhhh!!!"

Tim could taste her flesh as his tongue move between her damp cheeks. He pulled the little
looked at her pulsing anus then dropped his head and began to lick. He could hear Janice m
pillow but it was muffled, coming from a place far off. There was a roaring in his ears at his c

"Oh my God, oh my God," Janice whispered. When she felt Tim force his tongue into her tin
lifted her head and screamed. It's so nasty, so perverted, she thought. Yet, her hips pushed
probing tongue wanting it to go deeper. Janice never knew that her anal area was so sensiti
every touch, every lick.

Tim was going mad with lust. Never in his wildest imagination did he think his innocent wife
this to her. He was going to make the most of it. His tongue and mouth worked her little hole
pulsing with need. He sucked and licked like a starved man. When he pulled away, he watch
like it wanted something to fill it again. He knew just what that something was.

Janice's moved her buttocks back and forth in excitement, her head buried in the pillow agai
gasped for breath. She felt Tim moving behind her and knew what was going to happen. Th
cool, almost soothing on her anus. A gasp escaped her as she felt a finger probe the hole th
into her. It felt strange, not painful, almost soothing. She had never had anything stuck up th
even her doctor's finger. She groaned when the finger pulled back out, leaving her hole wan

Tim coated a second finger and placed both on the little hole. With gradually increasing pres
the two fingers inside. It felt warm and smooth inside his wife's secret place. He could feel th
caressing his fingers. It was impossible to tell if they wanted him to press inward or pull out.
inward. There was a louder moan from Janice as both fingers went all the way inside her. Th
them back and forth and around, trying to relax and open her for the larger object to come. H
time, making sure she was lubricated and stretched. When he thought she was sufficiently r
fingers out and watched the tiny hole remain stretched for a second before closing again.

It was time. Tim leaned over to his wife and whispered, "I'm going to fuck your ass now, swe

you tell me and I will ease up. If you really want me to stop, use the code word. It won't cour
stop." Tim got between his wife's legs again. He poured some lubricant onto his hand and ru
erection until it was shining and slick. Then he moved closer, lifting up and placing the swoll
tiny hole. Slowly, almost imperceptibly, he began to push. He watched as the little hole stret
gradually covering half the head of the penis. The largest portion of the head was still outsid
paused for a second. He listened for any word from Janice. When he heard nothing but her
pushed hard.

"Ohhhhhh!!! Ahhhhh!!!" Janice moaned as she felt the head slip into her body. Her hands we
sheet tight as her body tensed. Relax, she told herself.

Tim was amazed as he watched the small hole stretch around his large head. It gripped him
the crown. When he heard no protest from Janice, he began to push forward again. He hear
words came from her. Soon most of his penis was inside her body. Then, with one final push
his balls.

"Oh God, oh Jesus, oh, oh," Janice moaned incoherently.

Slowly Tim began to pull out, watching the grasping hole try to keep him inside. When he wa
way out, he pushed back in. This time he joined his wife in moaning. He couldn't believe how
was all that he had imagined and more.

Janice was surprised that it hadn't hurt. She had felt momentary pain when the head slipped
than that, there was only a pleasant fullness. Now she could feel his penis deep inside her, s
She thought she could feel the head pulsing against her sensitive walls. However, she knew
be possible. She moved one hand between her legs and rubbed her swollen vagina through
teddy. Then her finger slipped under the material and into her body. "Oh yes," she moaned w
penis on the other side of the tiny sheath of skin. "Fuck me," she screamed suddenly.

Tim almost jumped in surprise at her words.

"Please, please fuck my ass," she cried, delirious with need.

Tim began to move in and out, slowly at first but soon he was moving at a steady pace. The
would have used inside her vagina. This hole was much tighter than her vagina and required
pull harder. His own breathing was labored as he got to his feet, squatting with his knee's be
pound into his wife's ass. He could feel her finger moving in and out of her vagina as his pen
out at the same time.

"Ohhhhhhhhhhhh!!! Oh Jesus, Tim..." Janice moaned as a climax began somewhere deep i
began to rub her swollen clit. It felt huge between her fingers. "Oh God Tim, I'm going to cu

Tim could feel the walls of her anus begin to pulse. That was too much for him. Suddenly, h
and his balls erupted, spraying her insides full of his sperm.

Janice could feel his cum pouring into her tunnel. Her hips humped up at her husband's plu
tremendous climax consumed her body. Wave after wave of pleasure rippled through her. H
tensed repeatedly. Each time she thought it was going to stop, another wave hit her. She ha
climax last so long or be so totally consuming. Her head was spinning and her lungs gaspe
was one last shudder before she collapsed onto the bed.

Tim followed her, his penis never leaving her body. As the last spurt of his cum was milked i
collapsed as well, his body heavy on hers.

After a few minutes, Tim's breathing was almost under control. He bent his head and kissed
cheek, gently moving her hair away from her face. He saw that her eyes were closed like sh
he whispered, "I love you," but received no response. Tim suddenly realized that she had pa

Chapter 13

Tim was up early the following morning, having some chores to do in the yard. He worked fo
decided to have some breakfast. He assumed that Janice was still asleep.

When he walked into the kitchen, he saw her sitting at the table drinking a cup of coffee. Sh
and the paper was in front of her on the table.

"How are you feeling this morning?" he asked almost shyly. There was a nervous excitemen
stomach. He was certain that she had enjoyed yesterday but sometimes the light of a new d

Janice looked up without smiling. Then she stood up and turned to him. Suddenly her face b
grin and her arms opened to him.

Tim sighed in relief as he took his wife into his arms.

Their lips met in an emotional and passionate kiss that went on and on. When Janice pulled
for breath, stunned by the intensity of the kiss.

"Does that answer your question?" Janice said with a smile.

"Wow, I guess it does," Tim chuckled. He pulled a chair out and sat down, bring Janice to hi
little worried after you... you know, passed out."

Janice snuggled warmly into Tim, her head on his shoulder. "I'm the one that should be sayi
said. "I've never felt like that... never knew that a climax could be so intense."

"Are you... are you sore?" Tim asked, suddenly embarrassed by the question.

"Maybe a little, but it's a good soreness."

"What's your schedule for today?" Tim asked, referring to the fact that Janice needed to go i
the lecture.

"Well, Dan is supposed to lecture from one to three o'clock. We are supposed to go to dinne
felt a little thrill run through her at the mention of Dan's name.

"I was planning something after you came home but I think I will change those plans. We ca
night."

"Okay," Janice said hesitantly. There was something on her mind and she didn't know how t
knew what had happened with Dan the last time they were together but he hadn't said anyth
she told him. "Tim... about Dan... What... uh... are you okay... uh... with me going to dinner w
Janice stuttered.

"Oh yes, I'm fine with it. I want you go out with him and have fun. In fact, I want you to bring
after dinner."

"Really! You want to meet him?"

"No, I didn't say that. I want you to tell him that I'm out of town."

Janice looked at Tim like she didn't understand. Suddenly, her heart started to race. "What..
want me to do when I get home?" she asked, her voice almost shaking.

"Anything you want!" Tim said.

"Anything?" Janice asked, her eyes searching his.

"Anything!"

"You know... you know what happened the last time you said that?"

"Yes," Tim said with a lustful smile.

"You also remember the... the last time Dan and I we were together," Janice said, knowing t
remember.

"I remember very well what you told me."

"Dan and I together alone could be dangerous," Janice warned, her body tingling.

"I'm counting on that."

"So I can do whatever I want?"

"Yes."

"Are you sure about this?" Janice asked, her heart racing with excitement now.

"Absolutely sure. After the lecture, come home and I will help you get dressed for dinner."

Janice kissed Tim passionately again then pulled her head back and looked into his eyes. S
something. She wasn't even sure what it was. For the thousandth time she wondered how s
with this man for so many years and never really know him.

"You had better get moving. I have some chores to do so I'll see you when you get home," T
Janice to her feet. "Now you get moving too."

They kissed briefly and went their separate ways.

Janice felt her heart flutter when she saw Dan walking down the hall toward her. God, he is
thought. His biggest problem is that he is stuck on himself; his hair was always perfect, expe
silk ties. Only the best for Dan Forsman, she thought. Still, that's part of his charm, she mus

that she could never see herself falling for someone like him but he was irresistible nonethel

Dan Forsman had just turned 44 years old and was recently divorced. He was a partner in a in San Francisco, as well as a professor of law. He stood 6 feet 26' 2" with black hair that ha of gray along the sides. He was often mistaken for the movie actor, Richard Gere. He alway immaculately and prided himself on his physical appearance. In college he had been the sta could have had a pro career if he had wanted. However, law had always been his first love.

Dan smiled when he saw Janice walking toward him. He noticed right away that she was we was a black business suit. However, it was much more stylish than the outfits that she norm the skirt was shorter than anything he had ever seen her wear and the blouse, under her bla and very sheer. What a sexy lady, he thought. , Too bad she doesn't know it.

Dan was in for a big surprise.

"God, it's good to see you Janice," Dan said as he hugged Janice to his strong chest.

"It's been a long time," Janice answered, holding him a little tighter and longer than was nec

"You look great," Dan exclaimed holding Janice away from him, his eyes running up and dov didn't miss the opportunity to glance down her blouse. He was shocked that he couldn't see bra. Still, it might just be one of those low cut things some women wear, he thought.

"Thank you! You look pretty good yourself," Janice smiled back. "We have about twenty min starts. Would you like a cup of coffee?"

"That would be great," Dan said and followed Janice to the cafeteria.

The two of them sat and talked, catching up on a few things since they last met. Before they time for class. Before they knew it, it was time for class.

Janice watched as Dan did his thing. He was very impressive. The students listened, hangin was quite an entertainer, telling them stories of legal cases that combined his academic bac real world.

When the lecture was over, Janice couldn't get near Dan as the students, especially the girls him thirsting for more. Finally, he told them he had to go. The students moaned but eventua leaving Janice and Dan alone.

"Still quite the entertainer," Janice smiled.

"Just my animal magnetism, I guess," he responded, his white teeth shining with his smile. "
reason I came all this way. When do we go to dinner?"

"Well, its four- thirty now. How about you pick me up at my house at six?"

"Uh... at your house?" Dan asked. "Yes, my husband's out of town," Janice answered with a
She felt a twinge of excitement when Dan's face brightened.

"Oh, no curfew then?" Dan said and moved closer to Janice.

"No curfew."

Suddenly, Dan was pulling Janice into his arms.

"Dan," she protested weakly.

"There's something different about you. I can't put my finger on it, though," Dan said, looking

"Maybe it's just your imagination," Janice responded, letting him hold her, as her excitement
saw his lips move toward hers. She knew this was very dangerous in the open classroom bu
stop him from kissing her. A moan came from her throat as his tongue entered her mouth. S
hands slide down her back and caress her buttocks, pulling her tighter to him. Within second
his erection growing between their bodies.

As the kiss continued, Dan took a chance and slid his hand inside her jacket and over her br
know if she was wearing a bra. Now it was his turn to moan as he felt her warm flesh in the
She wasn't wearing a bra - that was certainly different. He couldn't imagine prim and proper
of the house without a bra. His fingers tweaked her hard nipple through the thin blouse, brin
from her. Quickly, and with an expertise, he unbuttoned two buttons on her blouse and his h
grasp a soft breast.

"Oh Jesus," Janice whispered as his strong hand palmed her entire breasts. With great diffic
pushed him away, gasping for breath. She could feel the excitement between her legs and k
panties she would be dripping juice in a second. "Later," she said with a lustful smile. She w

on the back of his business card and handed it to him. "See you at six." Then she went up o
him another quick kiss before she rushed out of the room.

By the time Janice got home, she was even more excited than when she left Dan. Her mind
the possibilities. Still, she wasn't certain how far Tim wanted her to go. In fact, she wasn't ce
she wanted Dan to go. She needed to talk to Tim again.

When she walked into the bedroom, she saw that Tim had laid out clothes for her to wear. H
bathroom running a bath for her.

"Hi, sweetie," Tim said as he saw Janice walk into the bathroom.

"Hi lover," Janice replied and walked over and gave him a big kiss. She wrapped her arms a
pressed her groin to his.

"I guess the meeting with Dan went well?" Tim said when he saw that a button on her blouse

"Yes," Janice said, her face flushing a bit at the memory of their boldness in the classroom.
again when she realized that her blouse was still open.

"So what's the arrangements for tonight?" he asked, letting her off the hook.

"Dan is going to pick me up here at six," she answered, relieved to change the subject.

"Great, then we have to hurry," Tim said as he began to take Janice's clothes off.

"Tim..." Janice said and hesitated.

"What?"

"Are... are you still okay with this?"

"Yes."

"I just want to be sure. The truth is, I have a hard time resisting Dan. However, I'm still not su
how far that you want this to go. I'm not even sure how far I want it to go."

"Listen, why don't you just relax and see where it goes. If you feel you don't want it to go any

tell him."

"Will that be like I used the safe word if I tell him to stop?"

Tim thought for a minute. After all the cajoling and pushing, the truth was, he really didn't wa
her into do doing this. He wanted her to want to do it. "No," he said firmly, deciding to take h

Janice sighed with relief. At least she wouldn't have to use up a safe word if she felt uncomf
are you going to be when I get home?"

"I'll be around somewhere," Tim smiled.

Janice looked at him with concern on her face.

"Don't worry. , You won't know I'm here. Now let's get you undressed or you'll be late."

Tim helped Janice with her bath. Then he shaved her and applied cream to her pubic mounc
soft. When he was satisfied with his work, Tim left Janice to put on her dress and make-up.

After Janice was dressed, she came out of the bathroom and saw Tim waiting for her. She h
dress that was form fitting and short on her thighs. It was tight enough that if she wore pantie
would definitely show. The top was low cut, giving a substantial view of her cleavage. In fact
low cut that if she moved too quickly, she could have one or both of her breasts pop out. He
on her head with two little curls hanging down her cheeks. As always, she wore a pair of ver
thigh- high nylons. Around her neck, she wore a heart shaped locket with a picture of Tim ar
wedding day inside. Somehow, that made her feel better about what she was about to do.

"Well, how do I look?" Janice asked, feeling excitement in her stomach as if she was sevent
out with a boy for the first time.

"You look gorgeous," Tim said as he took her in his arms and kissed her briefly. He was care
her bright red lipstick. "I think you're going to have to fight this guy off."

Suddenly, both of them jumped as they heard the doorbell.

Janice could feel her heart pounding in her chest as she walked down the stairs. When she
saw Dan standing there in his expensive suit and tie, looking like a movie star. He had a doz
his arms. "Oh, thank you so much," she said sincerely. "Let me get these in water, and then

"No hurry, we have plenty of time," Dan said, pulling Janice back to him, his eyes wandering body. "You look incredible."

"Thank you again," Janice said going up on her tiptoes to kiss his lips quickly. Then she turn toward the kitchen carrying the roses.

Dan followed behind, his eyes watching the sexy sway of her butt. God, she is something el panty line. He felt a little tingle in his groin.

In the kitchen, Janice reached up to get a vase out of a cabinet over the sink. When she did up, revealing the lacy thigh high nylons and a small section of bare flesh.

Dan stepped over to her and placed his hands on her hips, kissing her neck.

"Behave," Janice said as she felt goose bumps on her neck from his kiss.

"You're driving me crazy," he whispered. He turned Janice around and kissed her passionat searching for hers.

Janice was breathing heavily when she pulled away. "Let me finish or we'll be late."

Dan moaned in frustration and let Janice go, reluctantly.

Tim was watching out the upstairs window as Dan opened the door his car for Janice to slid just did that so he could look up her dress, Tim thought - that's what I would have done. As car disappear down the street he thought, what the hell am I doing? I must be crazy letting m date, especially with a handsome guy like Dan. Suddenly, he felt a twinge of jealousy and fe jealousy combined to create an excitement in his the pit of his stomach. It was the same fee when he watched her at the nightclub and with Steve, just multiplied a hundred times. That f overriding everything else. Then he told himself that all of this was necessary to keep their m together. Still, he knew that there were other ways to keep their marriage going. It was all so thought as he turned from the window, a bulge in his pants.

Tim went downstairs to get a strong drink and wait. It was going to be a long evening for him

Dan took Janice to an expensive French restaurant on the 30th floor of a downtown office bu a special table in the corner, reserved for dignitaries, with a view of the city on both sides. Th

the city were gorgeous and romantic, twinkling like a million fireflies.

Dan was a gentleman all evening. He entertained Janice with humorous stories and jokes. H
had plenty of wine. While he didn't want her drunk, he did want her relaxed.

When dinner was over, they walked arm and arm to the elevators. As soon as the doors clos
him and kissed her. His hands went to her buttocks and squeezed them, pulling her tight to

"Let's save it until we get home," Janice said excitedly and pushed him away, fearing that th
open and someone she knew would be standing there.

Dan moaned a complaint but he liked the part about "until we get home."

Janice stumbled slightly as she opened the door of her house and walked into the foyer. She
tried to balance herself to take her shoes off. All the wine had made her just a bit tipsy. She
her by holding her hips. When she had her shoes off she sighed and said, "Oh that feels so

"Feet sore?" Dan asked.

"Yea, these are new shoes and I think they are a little too narrow. The guys in the shoe story
looking up my dress to get the correct measurements."

"I'm sure they got a very pretty view," Dan said lecherously. "You know I am an excellent foo

Janice felt a thrill go through her as she thought of the boys in the store and the last massag
this living room just days ago.

"Would you like a glass of wine?" Janice asked, throwing her shoes in the corner carelessly.

"Yes, thanks."

"Have a seat in the living room. , I'll be right back," Janice said, directing Dan to the living roo
going into the kitchen. She was surprised when she found a bottle of wine chilling in a bucke
crossed her face when she realized that Tim had left it for her. She took the bottle and two g
living room.

Dan was sitting on the sofa with his jacket off and his tie loosened. The lights in the room ha
Dan smiled when he saw Janice coming in with the wine. "Ah, that was fast. You must have

Are you trying to seduce me, Mrs. Harwick?" Dan said facetiously.

"I'll never tell," Janice answered as she sat on the sofa a comfortable distance from him.

Dan poured each of them a glass and handed one to her. "Cheers," he said and clinked his
let's take care of those feet," he said, reaching down and pulling one of her feet onto his lap.

Janice had to turn sideways to allow Dan to hold her foot. "Oh, that feels sooooo good," she
back in the corner of the sofa, ignoring the fact that Dan could see up her dress. "Thank you

"My pleasure," Dan said, looking at her sexy legs and higher. "You have gorgeous legs."

"Thank you again."

Dan massaged one foot then the other as Janice sat back and enjoyed. When he was done
moved over closer to her. He sat quietly looking at her as they drank their wine. Finally, he r
took the wineglass out of her hand and set both on the coffee table. Then he pulled her into
been waiting to have you alone all night," he whispered as he brought his lips to hers.

Janice moaned as she felt his lips press to her. This time she beat him to it and pushed her
mouth. Their lips worked together like two horny teenagers. Within minutes, the room was st
passion. Soon, Janice felt Dan's hand slide down her back and across her buttocks. He gen
ass cheek before moving lower to her thigh. As their tongue continued to duel, Janice felt his
her thigh until it was under the hem of her dress. She moaned and squirmed in his embrace
hand on the bare flesh above her nylons. She suppressed the natural instinct to stop his han
higher.

Now it was Dan's turn to moan as he felt the soft skin of her naked buttock. He had hoped th
wearing panties. His hand squeezed the supple cheek, kneading the flesh between his finge
dark hallway at the top of the stairs with a clear view of the sofa. His heart was pounding in l
watched another man fondle his wife. He could see the hand disappear under her dress and
cheek of her ass. Inside his pants, his own penis throbbed with excitement.

Dan pulled his lips from Janice and kissed down her neck. Slowly, he kissed across her sho
finger to gently push the shoulder strap of her dress down her arm. Then his lips changed di
down her shoulder blade, kissing and teasing the soft skin as he went. Soon, he was at the t
breasts. The dress was barely holding on, caught on a hard nipple. A flick of Dan's finger an
leaving one large, soft breast free.

"Oh God Dan, no," Janice pleaded breathlessly when she realized her breast was bare. The
the remorse at what she was doing. It was so wrong. But, how could something so wrong fe
thought.

Dan didn't pay any attention to Janice's protest. He kissed down the soft orb, opening his mo
the nipple inside.

"Ohhhh!!!" Janice moaned as she felt his tongue begin to flick the hard nipple.

Dan was ecstatic that he had made it this far. There were no guarantees that she would let h
He remembered the last time they were together when she jumped out of his car and ran ba
Quickly, before she could stop him, he pushed the other shoulder strap down, freeing both b
captured the other tit in his mouth. He almost smiled when he felt Janice's hand grab the ba
pull his mouth tight to her breast.

"Oh yes, suck it," Janice whispered in submission. She would stop him in a few minutes. Jus
and she would make him stop.

Dan pushed Janice over until she was lying on the sofa, continuing to hold the nipple in his m
hungry baby. He sucked hard on the tit, finally letting it pop from his lips. He moved back an
her excitedly. Her eyes were closed and her beautiful breasts were moving up and down wit
breathing. Both nipples were hard, sitting proudly on her firm white breasts. Again, he bent o
one into his mouth. At the same time, his hand slowly moved up her thigh. When his fingers
he gasped in surprise. Prudish Janice, law professor, and wife, had a shaved pussy.

Janice was becoming delirious with excitement now. She squirmed on the sofa as Dan chew
began to play with her sex lips. She spread her legs as far as her dress would let her and let
total access. A gasp escaped her lips and she almost screamed when he pushed a finger in
hole.

Dan moved his finger in and out rapidly, spattering her juice on his hand. Then he moved aw
slid slowly to his knees. He looked up at her as he spread her legs, pushing her dress to her
see that her eyes were swimming with lust. Then he looked at her swollen and enlarged vag
practically watered when he saw the fat wrinkled inner lips bulging from the smoothly shaven
Slowly, he began to kiss down her soft thigh.

I have to stop this, she thought, just a minute or two more. Janice closed her eyes in pleasu

Dan's tongue move closer and closer to her vagina. She began to tremble with need as his t
kissing her thigh but avoiding the treasure between. Unable to stand it anymore, and no long
distinguish right from wrong, she reached for his head and pulled him toward her center. "Ah

Immediately, Dan's senses were overcome with the taste of Janice's swollen vagina. He suc
inside, marveling at the size. He had made love to quite a few women in his life but none ha
hers or tasted as good.

Tim's eyes were wide with lust and straining through the dim light to watch his wife with her
sofa. It was hard for him to believe that he was actually watching another man eat his wife. H
went to his zipper and pulled it down, freeing his throbbing erection.

Janice's legs were wrapped around Dan's head, imprisoning his face between her thighs. He
sofa as her hands pulled his head tight between her legs. "Oh God, Dan. Oh yes, eat me. Yo
God," she moaned.

Dan prided himself in his ability to please a woman. He was especially good at oral sex and
The sweet taste and feel of Janice's lips in his mouth was making him mad with desire. He w
so bad, yet he wanted to wait. He wanted to get her off first. His mouth moved up slightly an
swollen clit between his lips. "Ahhhhhh!!!" Janice screamed, her muscles tensing. "Oh God,
to... I'm going to... cummmmmmmmmm!!!" Then Janice's body started to convulse as wave
ripped through her. Her hips were bucking so hard that she almost threw them both off the s
held on, continuing to suck her even after her body started to relax. He sucked on and on un
begin to tense again. Suddenly, another strong climax hit her.

Eventually, Dan had to pull away or risk drowning. His face was covered in her thick juices.
her; wiping his mouth with the back of his hand as he stood up and slowly stripped his clothe

Janice opened her weary eyes just as Dan was dropping his slacks and underwear. A new t
rushed through her as she saw his long, throbbing shaft. It was larger than she remembered
body was strong and well muscled. Janice sat up weakly looking at the penis just inches in f
She hesitated. Then slowly, her hand shaking, she reached for Dan's penis. It felt hot in her
throbbed. She moved her hand up and down, squeezing a drop of clear juice out of the swol
a deep breath and pulled Dan's penis toward her.

Dan smiled and moved forward, pleased to oblige her. He moaned as he watched this beau
law professor take his penis between her lips. His hips began an involuntary movement bac
sucked on his knob. He was surprised at how good she was. He watched in amazement as

lips and used her tongue in little butterfly flicks across the dripping head. Then she licked do
to his balls. "Oh Jesus," he moaned as she sucked one inside her mouth. He couldn't believ
her cheeks bulge with his sperm filled testicle.

Janice moaned as she sucked first one large testicle into her mouth and then the other. Soo
dripping with her saliva. She licked back up the shaft and took the head into her mouth agai

Tim was beyond excitement as he watched his wife suck on Dan. This time he had a better
previous times. Yet, he wasn't as close as he wanted to be, so he quietly moved as close as
almost gasped when he saw his wife's saliva dripping from Dan's penis and balls. He wonde
to suck him off.

Janice was considering sucking Dan off. However, he had other ideas. Before he lost contro
his penis making a pop as it came out of her mouth. Janice looked up in surprise. She wante
hungry mouth now.

"I'm going to fuck you," he stated emphatically.

"Oh Dan, no. It's not right, I'm married," she pleaded unconvincingly.

"So you don't want this cock in you?" Dan teased, swinging his penis back and forth in front
you saying that you don't want me to fuck you?"

"Oh God," Janice moaned as she watched Dan's hard penis moving back and forth, her eye
vagina was dripping juice onto the sofa now. Janice bit her lip and closed her eyes. Suddenl
there was no turning back. With a sigh of submission, she leaned back on the sofa and oper

"No sweetie," Dan said. "Tell me. Tell me you want this. I want to hear you say it," Dan said.
penis hard at the base, making it swell even larger and pulse. Dan knew that he was taking
teasing her like this. It might backfire. However, he was pretty sure that he had her now.

Janice looked at Dan's pulsing rod and then at his face. Her eyes glanced briefly toward the
see a shadowy movement. She knew that Tim was watching. He could stop this if he wante
tremble shook her frame and her vagina throbbed with need. She couldn't take it anymore. "
fuck me, Dan. Please!"

"That's what I wanted to hear." Dan reached down and lifted Janice's legs. He went to his kn
penis level with her swollen vagina. Holding her legs straight up in the air, he pulled Janice f

letting his penis head touch her fat lips. Slowly he moved his hips forward.

There were three moans at the same time. If Janice and Dan hadn't been moaning so loud, heard Tim. Tim's legs felt week as he strained his eyes at the juncture where Dan's penis m He watched, his body trembling, as another man slowly slid his penis into his wife. The scen so much that he forgot all about stroking his penis.

Dan closed his eyes as his shaft moved deeper into Janice's body. He had waited for over a Her vagina was as tight and warm as he had dreamed it would be. Janice couldn't wait any l forward and grabbed Dan's hips and pulled, forcing him deep into her. "Ohhhhh!!!" she moa She felt full and so stretched with his fat penis. Suddenly, the realization hit her that she was another man --- a man that wasn't her husband.

Dan pushed Janice further back and moved over her. He placed her legs on his shoulders, l her almost double until her knees were near her head. The angle allowed him to go deep int downward, his lips sought hers. Then he began to move in and out, slowly at first. "Oh God, is so nice," he whispered breathlessly.

Janice only grunted in response, her eyes squeezed shut. She was rapidly moving toward h

Soon Dan was pounding in and out of her, grunting out his own pleasure. "Oh God, baby, I c longer," Dan warned.

"Oh yes. Cum, cum in me, please," Janice whispered through clenched teeth, her own excit again.

Dan felt his balls pull tight to his body. He groaned as his sperm shot down his shaft and roc Janice's willing hole.

Janice felt Dan going over the top and his juice pumping into her. That was more than she c third time in just a few minutes, Janice climaxed. It was even stronger than the first two. "Oh oh yes," she moaned, holding Dan deep in her body. She could feel Dan's cum filling her ho cum.

Tim stared in amazement as he watched the two lovers climax. He could see their joined se and the glistening cum running back out and down her ass cheeks.

When Dan's penis stopped squirting, he slowly moved back, sweat dripping from his brow. "

something," he sighed as he watched his shrinking penis squeeze out of Janice's body.

Janice dropped her legs to the floor, exhausted. When Dan moved to the side and collapsed
Janice stood up on shaky legs. "I'll be right back," she said and walked unsteadily to the stai

Dan figured that she was going to clean up.

Janice walked up the stairs and down the hall, looking for Tim. Just as she passed the bathr
arm being pulled into the dark room. She squealed in surprise as Tim pulled her into his arm

"God, baby, I've got to fuck you too," Tim said, pushing Janice up on the sink counter. He sp
placed his throbbing penis at the entrance of overflowing hole. With a shove, he pushed him
"Ohhhh!!!" Tim moaned as her warm and very sloppy hole wrapped around him. It took only
groan that he was going to cum.

"Yes, cum in me," Janice said, already excited again. As she felt her husband adding his sp
already inside her, a quick climax went through her.

Tim pulled out of Janice and leaned toward her, kissing her lips gently. They were both silen
gasping for breath. His climax had been incredibly intense, draining him.

Finally, Janice spoke. "Tim, I think... uh... I think that Dan is going to want to stay the night,"
said hesitantly.

"Really?," Tim said thinking quickly.

"He didn't say it but I know him."

"What do you think? Do you want him to stay?"

Janice bit her lip and looked down, her face red. "Yes," she answered quietly.

"Uh... all right... uh... I'll sneak down to the clubroom and sleep on the sofa. The only rule is
you to sneak down and see me when he falls asleep. Tomorrow, you need to get him out ea

"That's no problem, he has an early flight. Tim... thank you. I love you," Janice said, fingerin
around her neck lovingly.

"I love you too. You had better get back down there or he might come up."

"You're right," Janice said and hurried back to the stairs. She stopped when she reached the
and realized that she had two loads of cum bubbling out of her vagina. She also realized tha
time to go back and clean up so she shrugged and hurried back to Dan.

Dan didn't have to be asked twice if he wanted to stay the night. When Janice mentioned sta
swept her up in his arms and walked toward the stairs. Within minutes, Dan had Janice on th
between her legs. He was surprised at how much cum she still had in her after she had clea

Janice giggled at the thought of what was happening between her legs. If he only knew, she
excitement quickly took over. She grabbed Dan's head pulled it tight to her, and shuddered i

Late that night, Janice went down to the clubroom. She gently shook Tim awake. Then she d
pants and sucked him to hardness. Without Tim moving, she straddled his waist and sat ont
bounced up and down several times, coating Tim's penis with the sperm inside her.

Tim was moaning again, his hips moving up and down with his wife's movements. Suddenly
Tim's penis slipped out. Tim looked at her in surprise.

Janice smiled back and reached between her legs to grasp his penis. She slid forward slight
was on top of his penis. A wide smile, then a slight grimace, crossed her face as she slowly

"Oh my God, Janice," Tim moaned as his penis slid easily into her rectum.

Both of Janice's holes were dripping cum as she practically crawled back up the stairs to Da

Tim didn't sleep much the rest of the night. Early in the morning, he heard the front door ope
peeked out of the basement window and saw Dan get into his rental car and drive away. The
stairs to their bedroom. He peeped in and saw that Janice was still sleeping. As he walked o
bed, he saw her open her eyes. A smile crossed her tired face and she lifted the sheet in inv
smiled back and crawled into the bed. He looked at his disheveled wife. Her hair and make-u
her body showed signs of the frantic activity of the night. Still, Tim thought he had never see
beautiful. He tenderly kissed her lips and fell asleep in her arms.

Chapter 14

Tim smiled as Janice walked into the kitchen. She had on a white terry cloth robe and her ha

from the shower. "Good afternoon sleepyhead," Tim said.

Janice smiled back and walked over to kiss him. "Good afternoon lover."

"Hungry?" Tim asked.

"Starved."

"Sit down and I'll have break... uh lunch finished in a second," Tim said.

Janice sat at the table as Tim served her eggs, bacon, toast and hot coffee. He took a seat a
and watched her eat. He had already eaten earlier.

When Janice had eaten everything on the table, Tim got up and served her more. Again, Tir
Janice and watched her.

"What?" she asked when she saw him looking at her.

"I was just thinking how much I love you."

Janice smiled then got up and sat on Tim's lap. "I love you too, sweetheart. More that anythi
Their lips met in a long and sensuous kiss.

"So... uh... did you... uh have fun last night?" Tim asked hesitantly.

Janice sighed and closed her eyes. "It was incredible. I would have never believed that I wou
something like that. It's amazing how things can change in just one week. Are... are you oka
happened?"

"Yes and I agree with you that it was incredible. It was beyond my wildest dreams. It seems
morning - a nice dream." Tim kissed her again and slipped his hand into her robe and cares
"However, it's not over yet." "What's going on tonight?" Janice asked, unable to keep the ex
her voice.

"You know I can't tell you that. However, I guarantee that you will be surprised."

Later that night, Janice stood in front of Tim in the bedroom. She was wearing a sky blue sil
form fitting and short, with a sheer lace top. On her legs, she had a pair of silk thigh high nyl

spiked high heels.

"Come on Tim, what's going to happen tonight?" Janice asked nervously.

"Just remember the safe word," he said. Then the doorbell rang. "Wait here, I'll be back in a

Janice sat on the bed, very nervous. She had no idea what Tim had planned for her tonight.
but she also knew that she was close to getting through the week without using the safe wo
could get through one more day.

A few minutes later, Tim opened the bedroom door.

Janice stood up, her face showing her shock. Felicia walked into the bedroom behind Tim. S
pair of hot pink short shorts, high heels and a blouse tied under her breasts.

"Felicia, you remember my wife Janice."

"Yes I do. Hi, sweetie," Felicia said with a knowing smile.

Felicia had been surprised when Tim had called after their visit to her shop. He told her that
to help him with a little game he and Janice were playing. She was more than happy to help
explained what he wanted her to do, she said yes in a second.

Janice stood paralyzed, unable to move even her mouth. Her face showed her total shock. S
almost pleading with her eyes. God, what does he have in mind? Janice thought. She wasn'
about to start now. "Tim," Janice said, her lips pressed tightly together.

"You know the word," Tim said and waited for Janice to answer. When she didn't answer he
you don't want to use the word?"

"No," Janice said, trying unsuccessfully to make her voice firm.

"Good," Tim said and took a seat in a chair near the bed.

The room grew quiet.

Felicia walked over to Janice who was suddenly almost shy, looking at the floor. She reache
Janice's chin and turned her face up to her. "Don't worry, sweetie, I don't bite... or at least no

Felicia laughed. Then she reached her hands out and touched Janice's shoulders softly.

Janice stood stiff, unmoving.

Felicia ran her fingertips up and down Janice's arms. Then she leaned forward and kissed th

In spite of herself, Janice shivered just a little. Then she felt Felicia's tongue on her neck, flic
across her sensitive skin. She tried to steel herself. She wasn't going to let this woman get h

When Felicia reached Janice's ear, she gently bit her earlobe. "Relax, sweetie. You're going
she whispered.

Janice just grunted.

Felicia moved around behind Janice. She turned Janice toward Tim as she again ran her fin
arms. Then she started to kiss her neck from behind.

Tim watched, his excitement growing.

First Felicia kissed across one shoulder, and then she moved her lips slowly to the other. Sh
Janice's shoulder at Tim and winked. Then she reached her fingers up to the straps of Janic
she pushed the straps down her shoulder and over her arms. Suddenly, the slip fell from Jan

Janice gasped as she felt her breasts exposed and she crossed her arms over herself.

Felicia reached her arms around her and grasped her arms, pulling them to her side. Then h
to her waist and began to move slowly upward.

Tim could see Janice's breasts begin to move up and down as the pace of her breathing inc
Felicia's hands moved closer and closer to his wife's breasts.

Janice felt the hands moving toward her bare breasts. Her eyes closed, in spite of her resolv
soft hands covered her breasts. Stop, her mind screamed just as when she felt her body beg

Felicia moaned as her hands covered Janice's full breasts. As she squeezed them and bega
nipples, she felt her own excitement increase. Felicia liked men but she loved women. Some
that was the reason she went into modeling in the first place.

Tim could feel his erection straining in his pants. He wanted to take it out but decided to wai
be plenty of time for that.

Felicia played with Janice's wonderful breasts for a long time, caressing them and pinching t
could feel her beginning to respond. It was subtle, but there was a little movement of her hip
breathing was definitely faster.

Janice watched Felicia's hands on her breasts. She couldn't believe that she was standing t
with another woman playing with her. A little moan escaped her lips when Felicia began to s
harder - not painfully, just firmly.

Felicia pulled her hands from Janice and turned her to the side. Then she stood in front of h
into her eyes. Slowly she reached up and untied her own blouse. She slipped it off her shou
drop to the floor behind her, leaving her naked from the waist up. Her breasts were not as la
but they had held up very well for her age. Still looking in Janice's eyes, she pressed both tit
Her nipples pressed directly against Janice's nipples. The she began to slowly grind against
their flesh together.

Again, Janice had to close her eyes in an attempt to control her excitement. She could feel h
to swell. She couldn't believe that she was getting excited from another woman rubbing her
own. She opened her eyes when Felicia pulled away. She felt her tug at her hand, leading h
Without a word, Felicia stripped the slip from her. Then she pushed Janice until she was sitt
of the bed with just her hose and heels on. She sat next to her. Her hands came up and she
her nipples again.

"Please don't," Janice whispered, squeezing her legs together as her excitement continued

Suddenly, Felicia's hands were on Janice's cheeks. She stared into her eyes as her lips mov
Felicia felt Janice's soft but unwilling lips against hers. The lips were tightly closed tightly. Sh
tongue to gently lick across hers, not attempting to enter her mouth.

Janice held her lips tightly together. She felt Felicia's tongue pushing on her mouth again. S
moaned as Felicia twisted a nipple. That forced her mouth open and suddenly her mouth wa
Felicia's tongue. Another unwanted moan escaped her throat as the tongue played with hers
Felicia pushing her back, her mouth never leaving hers. Soon she was lying on the bed with
her lips, her hands grasping her breasts again. When she felt Felicia's hand sliding down he
stiffened. "Oh no," she pleaded as the fingers reached the top of her pubic mount.

"Shhhh!" Felicia said as her finger slowly slid between the now swollen lips of her vagina. Th
moved between the lips, crossing the little clit.

"Ohhhhh!!!" Janice moaned as the finger slid gently across her now swelling nub. In spite of
resolve, Janice let her legs slip slightly apart. Her thighs began to quiver.

Felicia smiled. She knew that she had her now. Slowly, she insinuated a finger into the wet l

"Ohhhh!!!" Janice whimpered as she felt the finger move into her body. Her hips began to m
of her control now.

Felicia began to kiss down her body, crossing her breasts, stopping to suck each nipple. Acr
her lips moved, stopping to circle Janice's navel. When she reached her lower stomach, Feli
stood up.

Janice opened her eyes in surprise, wondering why she had stopped. She watched as the o
between her knees. She could see Felicia's breasts moving up and down rapidly with excite
saw her reach for a pillow from the bed. She threw it on the floor at her feet and knelt. "Oh G
when she realized what the woman was going to do.

Tim watched as Felicia positioned herself between his wife's legs. He couldn't control himse
reached down and took his hard penis from his pants.

"Ohhhhh! Ohhhhh! Ohhhhh!" Janice moaned as Felicia began to kiss up her thighs.

When Felicia was close enough to touch Janice's swollen vagina she stopped. Gently, she li
woman's thighs, pushing them back to her breasts.

Janice looked down between her own legs, her eyes wide with anticipation. She saw Felicia
looking up at her. Felicia smiled at her and then dropped her head. "Oh Jesus! Oh God! Ohh
moaned as if she was looking for someone to help her.

Felicia buried her lips between the fat and swollen flesh of Janice's vagina. Instantly, she wa
world of sensation. Janice's sweet juice coated her tongue and ran from her chin. The swolle
mouth as she sucked and gently chewed on them. It had been a long time since she had tas
sweet.

Within minutes, Janice's excitement overcame her senses. The few times she had been eat

never like this. She felt a tenderness and an understanding that seemed to be lacking from r
that a man could never really do it like this. As much as she hated to admit it, she loved the
woman's mouth on her sex.

Everything else in the world disappeared for Felicia as she sucked the beautiful woman. She
that the body beneath her was moving rapidly toward a climax her until she heard a scream.
smiled if her mouth were not filled with her swollen clit.

"Ahhhhhh!!! Ohhhhhh God," Janice screamed as waves of pure pleasure rippled through he
into the sucking mouth. Her hands gripped the sheet beneath her. When one intense climax
On and on it went. When Felicia would move her tongue down to the open hole, Janice's cli
However, as soon as she took her clit in her mouth, it would start all over again. Tim watche
his chair, stroking his penis. He was careful not to go too far. He wanted to wait until he coul
her before he came.

It was probably forty-five minutes before Felicia came up for air. However, she didn't stop be
finished climaxing, she stopped because her jaw was getting tired. Felicia had never seen a
intensely or for so long. And, she had seen a lot of women climax - many from her own tong

Janice opened her eyes in surprise as Felicia let her legs drop to the bed. She was confused
what had just happened or how long it had lasted. Then she watched as Felicia took off her
onto the bed.

Felicia turned Janice's willing body around until she was lying on the bed. She lay beside he
close. "Did you like that?" Felicia asked.

Janice closed her eyes and sighed. "Yes," she whispered almost too quietly to be heard.

"Good, because we've just begun." Felicia kissed Janice's lips with her own dripping lips. Sh
when Janice's mouth opened quickly for her tongue. She kissed her new lover for a long tim
away.

Janice was disappointed when she pulled away. Then she watched as she turned around w
groin. She could feel a renewed excitement when Felicia started to kiss her thighs again. Th
her leg over Janice's head. Suddenly, Janice was staring directly at Felicia's dripping vagina
shocked. She hadn't even thought about this. Her eyes were wide as she looked at the sex
her face.

Felicia continued to kiss Janice's thigh, occasionally blowing warm air on her still very swolle
waited, deciding that she wasn't going to force Janice to do this. She wanted her to do it on

Janice had never been this close to a vagina before. It fascinated and, strangely, excited he
little tuff of hair at the top of her slit but otherwise she was shaved smooth. The lips were de
smaller than hers but the hood of skin covering her clit was fat and extended. She could sm
excitement and see her juice bubbling from the hole. Like a moth to a flame, Janice's mouth
Tentatively, her tongue touched the hanging lips. She heard a moan from Felicia. She flicke
a little taste of another woman for the first time. She decided that it wasn't so bad and pushe
into the hole.

Felicia lifted her head and moaned as she felt the inexperienced tongue go into her. She wa
vagina onto Janice's mouth but waited. It wasn't time for her to be aggressive.

It almost tasted sweet, Janice thought as Felicia's juice ran down her probing tongue and int
Janice's tongue began to move in and out, bringing more moans from the older woman. Jan
up and grasped Felicia's buttocks, pulling them down.

"Oh God yes," Felicia moaned as she dropped her hips to Janice's now sucking mouth.

Now it was Janice's mouth that was filled with flesh. She sucked the mound of flesh at the to
vagina into her mouth. It felt wet and squishy, yet firm. When Janice pulled her head back, s
hood of flesh covering Janice's clitoris had pulled back, leaving the clit bare. Janice had nev
a clit other than her own. While hers was small, almost the size of a pea, this one was positi
looked like a miniature penis. Janice opened her mouth and sucked the pulsing flesh into he

"Ohhhhh!!!" Felicia screamed as a climax raced through her. Her body convulsed in pleasur
sucked in and out of Janice's mouth. Her juice was pouring into the sucking mouth like a rive

Janice had to swallow over and over to avoid drowning in Felicia's juice. She sucked on her
hips stopped moving. Then she let it slip from her lips. Suddenly, she moaned again as she
mouth on her again, sucking hard.

The moans and screams continued for a very long time.

Tim sat and watched in amazement as the two insatiable women brought each other one cli
Suddenly, he felt jealous. Why couldn't men climax like that? A couple of climaxes a night w

Tim felt his penis throb and knew that he had better do something or he was going to cum a
He stood up on shaky legs and stripped his clothes off. As he walked over to the bed, he sa
Janice had switched positions. They were still in a sixty-nine but now Janice was on top, her
around Felicia's head.

Quietly, Tim crawled onto the bed, his heart pounding in his chest. He was excited and nerv
was going to do. He moved around until he was near Felicia's head and lifted his leg over he
was just above her sucking mouth and inches from his wife's vagina. He slid forward until th
penis touched Janice's hole.

Felicia smiled as she saw Tim straddling her face. His balls were just above her mouth. She
from Janice's vagina, letting him move into the place where her tongue had just been.

"Oh God," Janice moaned as Tim slid his penis into her.

Tim moaned as well. However, it wasn't just from the warmth of his wife's vagina. As he slid
Felicia's tongue began to lick his balls. He tried to hold still and let her lick him but his hips w
cooperate. Within second, his penis was sliding rapidly in and out. Tim wanted it to last long
unfortunately, the excitement of watching his wife and Felicia was too much for him. His ball
he gasped for breath. Suddenly, his penis was going off like a fire hose inside his wife.

"Oh yes! Oh God!" he moaned as he pumped his sperm deep into his wife's willing hole.

Felicia could see his balls churning and knew that he was climaxing. She moved her tongue
and to the point where the penis went into her hole. First she licked the juicy connection betw
and then moved up to the pulsing clit. She felt Janice tense and begin another climax. She li
stopped shaking. Then she pulled away and watched and waited. She could see Tim's thigh
shuddering stopped, he moved back, his penis sliding wetly out of the wet hole, followed by
string of cum. Felicia lifted her head and closed her mouth over Janice's hole. She sucked a
and over.

Sometime during the night, Felicia got dressed and left. Tim and Janice didn't even notice u
morning.

Janice had a smile on her face when she awoke the next day. It wasn't just because she wa
She had made it! She had done everything Tim asked and had not used the safe word one t
she had to do is get Tim to use the safe word one time and she would win. She started think
her baby.

When Tim came downstairs, Janice had already fixed breakfast for them.

"Good morning lover," Janice said with a bright smile as she poured coffee.

Tim face had been somewhat sullen until he saw her smile. He had been more than a little w
would be angry about last night. "Uh... good morning. Uh... are you okay with last night?" he
as he sat at the table.

Janice stopped pouring the coffee and looked pensively for a second. "Well, I guess I'm a lit
to admit it but..." she hesitated, drawing out the suspense on purpose. "I loved it."

Tim almost sighed with relief. He looked at Janice and smiled. "So how did you like your wee

"I think you know how I liked it," Janice said as she took a seat across from him.

"Yea, I guess I do. Uh... uh, about my week," Tim said referring to the game.

"Yes," Janice asked when he hesitated.

"Well, I was thinking uh... I'm pretty sure you are going to win this thing."

"What are you trying to say?" Janice asked.

"I guess... I guess that I'm conceding. You win!"

Janice looked at him like she didn't understand. Suddenly, it dawned on her. She jumped up
rushing onto Tim's lap so fast that the chair almost tilted over backward. She kissed his lips
his face. "Thank you sweetheart," she said as tears streamed down her cheeks. She hugged

"We need to talk honey," Tim said as Janice continued to hug him.

"About what?" she asked as she pulled back and wiped her eyes.

"Well, for one thing, where we go from here. I mean... are we going to... uh you know, go ba
were?

"I don't think we can," Janice said as she felt a little thrill run through her.

"Does that mean that we... uh can do things? You know, like this past week." Suddenly Tim

"Well, we'll have to see," Janice said seriously. Suddenly she smiled. "I still have Dan's phon
that was an excellent massage."

"Oh God," Tim moaned. He picked her up and carried her toward the bedroom, leaving the b
the table.

The Perfect Game (The perfect game for lowering inhibitions is invented)
byTx Tall Tales©

The Perfect Party Game - Creation

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Caution - this is a long, highly detailed story about my effort to create the perfect party game
things went the first time we played it with my girlfriend, her sister, and another couple. It sta
slow, and you won't see much action for quite a while - hopefully I'll make up for that in the fi
the story.

BTW: I still have the cards, if anyone is interested in getting up a game. ;-)

==========

When I was 23 years old, I invented the perfect adult party game.

There may be some situations where other games may be preferred, but for my purposes (a
was the greatest game ever. I have dozens of friends and partners who will back my claim.

I never chose to share it, rather saving it for my own purposes, but now you will learn the se
so well, so many times for yours truly. It started with a couple of friends, and was refined und
times and I can proudly state that nine times out of ten, it got me farther with friends and stra
ever had before.

Let's start with a simple hypothesis and purpose. I would hazard to guess there are a lot mo
that would be willing to play 'adult' games with their friends and neighbors if they could just c
partners. How do we get those partners to participate?

How do you boil a frog? If you throw him in boiling water, he'll just jump out. But if you put hi
he's comfortable in, he'll just sit there as you slowly raise the temperature, until he's boiled a

Combine this concept with just a little bit of misdirection and peer pressure and you're set.

That's all you really need to know to recreate the perfect adult party game.

What? You want more? Ok, let's start from the beginning.

THE CONCEPT

My live-in girlfriend Cheryl had met Denise at work. They had quickly become close friends, their lunch hours and breaks together. A lot of people thought they were related, they looked lean blondes, with straight shoulder length hair, and above average, if not huge, breasts. I b red-blooded American boys couldn't help but envision a 'twins' or 'sisters' fantasy when they walking around together. Cheryl knew she was a pretty hot item, but I honestly believe that understood her own ability to make a man's blood boil.

After they'd been chumming around for a few weeks, we got together as couples and usually time. Dave and I had several common interests, and he was a pretty sharp guy, with a good obviously similar taste in women. Denise was bubbly and likeable, if not the sharpest tool in just a little bit on the naive side. Cheryl wasn't much better in terms of naiveté, but she was tack, with an acerbic wit, and a teasing way about her.

We really enjoyed each other's company and over the next few months we found ourselves things together. The only detriment to the relationship was that they lived about an hour awa during rush hour.

Cheryl and I had a terrific sexual relationship, she was very accommodating and willing to ex pretty much always ready. I believe Dave and Denise had a relationship almost as good. Ov conversations had gotten a little racier, and Denise was always quick to blush, but eventuall joke about a bit. Cheryl and Denise talked about their sex lives, and I would occasionally hea pieces of theirs; it just served to turn me on.

I found myself fantasizing about the four of us in ways I never had before. I imagined having Denise, in every possible position. While lying in bed, even in the after glow of our own lover think about what it would be like to share Denise with Dave, while Cheryl waited her turn, eg knowing she was next. During one of our activities I caught a glimpse of Denise naked after over adjusting a water knob, and the vision was burned in my brain. Soon, my fertile imagina work conceiving of a way to bring the group together in a more "intimate" fashion.

We did play the occasional card game, as well as charades, Trivial Pursuit, and a few other although the comments got a little risqué on occasion, no action followed. The subject of Str broached on a couple of occasions before being laughed off by the girls, as if we couldn't rea The good news was that Dave had done the original suggesting.

I let my fertile imagination percolate on the subject for a while, and soon had the first germin
idea.

Question: Are games fair to all?

Answer: Obviously not. Some people prefer luck games, others knowledge, others skill. Som
some Trivial Pursuit, others Poker. In our situation, I usually won the trivia games, while Dav
loved charades. Cheryl was addicted to card games.

Key Idea: Can we cater to a variety of preferences to eliminate excuses NOT to play?

Question: How do you introduce an adult game to the group?

Answer: Very Carefully. Suggest playing strip poker and get yelled at or teased. Roll out Aro
Bed, and watch your neighbor's wife stomp out. Maybe you get everyone as drunk as possib
turning out the lights and playing hide-the-weenie? There's got to be a better solution.

Key Idea: Is there a way to introduce an adult game that's not an adult game?

Question: Is there any way to eliminate possible initial reluctance especially involving sugge
situations?

Answer: There's an old saying, "All women are just two drinks away from a girl-on-girl adven
true, can it be exploited? Some men and women are ready now, but don't want to admit it. C
want to go first. Others just don't want to be the ones to chicken out. Let's take advantage of

Key Idea: Can built in peer pressure, liquid courage, and self-selective challenges overcome

Question: How complex can the game be?

Answer: You've got to be able to teach it in 30 seconds, so nobody can beg the excuse that
complicated, and you have to be able to play it drunk off your ass.

Key Idea: KISS - Keep It Simple Stupid

I think the idea came to me late in bed one night, while fantasizing about the four of us. My s
pretty simple at first, although rather ingenious if I do say so myself.

It was a hybrid of Truth or Dare, Spin the Bottle, Trivial Pursuit, Strip Poker, and many more rolled into one.

I spent a couple of days researching the mechanics and assembling the actual materials, wh reasonable cost. I started play testing and scrapped two initial ideas before I finally settled o that I thought really captured the essence of what I was looking for. After quietly play testing scenarios for several more evenings, fine tuning, I went about trying to arrange for the first a play.

I had spent more than a month working out the basics of my game, and I felt it was time to g There was a craft show going on the upcoming weekend, just northwest of Baltimore a little my place. I suggested to Cheryl that we invite Dave and Denise to go with us, and that they night before at our place, so we could get an early start. They'd spent the night at our place before, and should be no big deal. The ladies worked it all out, and plans were set for Dave come over directly after work. We'd eat dinner out, and stay at our place before leaving the scenario was ideal.

THE PRELIMINARIES

I arranged to have lunch with Dave on a Thursday. I'm sure my call surprised him, but I wan nothing to chance. We typically didn't associate much outside of group outings.

We exchanged pleasantries as we ordered our Barbecue, and found a booth to sit at.

"So Dave, tell me, what is Denise's favorite drink?" I asked him.

"Probably Pineapple Daiquiri's, why?"

"Tomorrow night, when y'all come over, I have a new game that I want to play, and I want ev right, including all the best liquid moral lubricants." I answered with a sly grin.

"Oh really? Tell me more." He leaned over, all his attention off the food for the moment.

"Let's just say that it starts real tame, but it has the capability for unlimited fun, embarrassme debauchery. I don't want to go into too much detail, but it could get pretty wild. If you could s this, I think we may get a chance to see what our girls would be willing to do under the ideal I know I'd love to see both Denise and Cheryl pushed outside of their normal 'safety' zone."

"We're not talking Strip Poker or something are we? I can tell you now that Denise will NEVE
I've discussed it in private and she's definitely a no-go." He seemed interested, but worried.

"No, if the game does get wild, it will be so gradual they won't realize it until hopefully it's too
It's an experiment. If it goes haywire I'm going to claim ignorance about the details of the ga
you think?" I asked.

"Can't you tell me something?" He pleaded.

"In concept it's pretty simple. Each person has a lot of choice in how the game is played for
type of 'forfeits' they pay. There's a gradual increase in penalty, which I have a lot of control
Consider it a combination of party games you already know, and some more, let's say 'less-

"Like what's 'less-inhibited'?" He definitely was interested.

"There could be some embarrassing questions, some non-partner physical contact, definitel
girl-girl physical contact, even some stripping and more. We may not get that far, but then a
how far it could go?"

"Jesus. That would be cool. And Cheryl is up for this?"

"Cheryl doesn't know either. It's my baby, and only you and I know. I take it you wouldn't mi
naked, or maybe kissing Denise? Or how about if you had to measure her breasts using you
of measurement?"

"Are you shitting me?" He answered. "I'd probably split my shorts when she opened the first

"Like I said, it probably won't go that far, at least not the first time, but the potential exists."

"Count me in. Whatever you need, I'm there. This could be way cool."

"Absolutely." I offered a mock toast with my ice-tea, which he accepted with a shit-eating gri

THE SETUP

Dinner was a huge success. I'd picked a nearby seafood house which I knew had fabulous f
a serving size. I didn't want anyone uncomfortably full. It was over dessert that Cheryl dropp
that almost made me call the whole thing off.

"We've got to get back soon," she said after turning down a refill on coffee. "Beth is going to
too long, and I don't want her stuck outside waiting for us."

"Beth?" I asked. "Why is your sister coming over?"

"Oh, I forgot to tell you. She's going to be going to the craft show with us tomorrow, and I fig
be easier for us all to leave from here. You know what a pain it is for her to get around since
know the area."

Beth was Cheryl's little sister, just off the farm. She was still a kid, who'd graduated high-sch
decided to go to college near her big sister. She was a few inches shorter than Cheryl, with
and more curves. She played field hockey, and had a real muscular build, with solid legs. Sh
town in the last 3 weeks, and lived on campus about 20 minutes away. She, too, had recent
my fantasies, but I hardly knew her as of yet.

On the car ride home, I debated whether to postpone my plans for a better time, but everyor
happy mood, with the girls just a bit tipsy, that I couldn't make up my mind.

With a scrumptious dinner and a couple of drinks under our belts, we were soon reclining in
Beth had not arrived yet. Dave and I normally dressed in suits for work and today was no dif
announced I wanted to get comfortable before I cranked up the blender. Everyone agreed, a
our rooms dressing down.

"Are you up to something?" Cheryl asked me as I slipped on some boxers and a comfortable
shorts.

"Why?"

"I don't know. But I keep seeing these odd looks, and I could swear you are up to no good."
with a quizzical gaze.

Damn, she knew me all too well. "Not really, but a funny thing happened at work. You know
told you about who once worked for Milton Bradley?"

"Yeah, I remember him, the obnoxious loudmouth." She obviously recalled him from our late

"He told me about a game he received from a working group he's part of and asked if I could

him. He says it's a party game. It looks interesting. I told him I was having company over ton
back to his office and he gave it to me." I walked over to my briefcase and pulled out some c
spinner, handing them to her. "He called it a cross between a half-dozen party games with a

"So you want to play this tonight?"

"I don't know, but I thought we could at least look it over." I tried to act nonchalant.

The doorbell rang at that moment, announcing her sister's arrival and she dropped the cards
had been standing there in her panties, looking at the cards, when the bell rang. She grabbe
pulled out for myself and pulled it on, so she could answer the door.

"I guess it's ok, as long as it's not too weird," she said. "But I don't know if Beth should be pla
games that include heavy drinking at this point."

"It's better than watching TV or playing Trivial Pursuit again," I offered.

"Amen to that," she tossed back to me, from the doorway as she headed out to the living roo

INTRODUCING THE GAME

I was the first one dressed, so I headed to the kitchen and mixed up a pitcher of Pineapple D
followed by a pitcher of Strawberry Margarita's, none of them too strong. I also had an ample
Budweiser on hand for Dave and Guinness for myself. Beth might be underage, but not in m
she'd have to make do with what everyone else was drinking.

Introductions were made. It was the first time that Dave and Denise had met Beth. Everyone
living room, drink of choice at hand, when during a lull in conversation, I suggested we play
had just picked up that day.

"It's pretty simple. Each card in these decks has a variety of challenges on them. Before you
card, you choose which type of challenge you like. There are 7 types. The first three are que
one is a trivia question, two is a tough true/false, and three is a 'word definition' type questio
three are activity types. There is a charades test where you act out a word or phrase, a cele
impersonation challenge, and a 'Pictionary' type word you have to sketch. The last is a 'myst
I passed around a few of the cards off the top of one of the several decks I had.

"Once you've selected the kind of challenge you're going to do, you draw a card and find out

challenge is. The answers to the questions are on the back of the card.

"If you have a challenge that requires us to guess, you get to select from 1 to 3 'helpers' who
guessing. If any person gets it right you both get credit for the win.

"After the challenge is over, you pull a card from the second pile, the Payoff. If you failed you
you have to perform the penalty on the card. The penalty may require you to spin the dial to
done. If you won the challenge, you get to keep the card. On the bottom of the card is a colo
different colors and win."

"So it should be pretty simple. First, pick the type of challenge; the Spinner has the seven ch
around the perimeter in case you forget. Draw a challenge card. If you need a partner select
Perform the challenge. Draw a Payoff card. If you failed the challenge perform the penalty, o
collect the colors. Collect all 7 different colors and win." Everyone was reading their cards, a
passed out some of the penalty cards that were getting a laugh.

"Any questions?" I asked.

"What if we don't want to do the penalty?" Denise asked.

"I don't know, let me read the directions." I feigned ignorance. "Ah, it looks like I missed som
Everyone starts with a "Chicken-Out card, which you can use to turn down the Penalty, but y
once. Then there are some "SPECIAL" cards mixed in to the Payoff cards that can change t
includes more "Chicken-Out" cards. It says here you can also decline a penalty by taking a q
question, and drawing a second penalty card. The second penalty is done or you are out of
says that you can 'barter' to have someone else do the penalty for you."

"Barter? How?" Cheryl asked.

"I don't know, it doesn't say." I improvised. "Maybe you can offer to do one of theirs later, or
SPECIAL cards, whatever makes sense."

"Why are there so many decks?" Denise asked this time, peering at the half-dozen separate
by rubber bands.

"The colors of the decks show the questions getting more difficult. The colors of the penaltie
just more challenging as well. I figure we just start with the easiest. As you run out of cards,
goes on that long, you shuffle in more decks. So, what do you think?" I asked, looking aroun

the best.

Beth spoke up, "Sounds fun to me, I've never really heard of a game like this, but what the h

The other girls looked at each other, and Cheryl was the first to blink. "Sure, why not? If it's s
boring we can just quit and do something more interesting."

Denise answered in kind. "Ok with me, sounds kind of fun."

And so the stage was set for the first playing of my special game.

PHASE 1 - WARMUP

I gave Dave the two Challenge decks to shuffle together, while I shuffled together two Penal
'specials'. The decks had 30 cards. I figured about 30% would be penalties we'd have to do,
penalties, around 4 each. Then out of cards we'd have to advance. I pointed out to everyone
labels; these Payoff decks were labeled "Funny (35 cards)" and "Embarrassing (25 cards)".

We pulled the chairs around the coffee table in front of the couch. I was seated in my lounge
kitchen chair to my left, and Denise on my right on the left end of the couch. Beside her was
was seated in another kitchen chair opposite me. After a "Spin Off" Denise started the game

The play started out well, with a couple of guessed questions, and Denise acting out "revolv
her turn we 'noticed' in the directions there was a two-minute limit on Charades, and a one-m
Impersonations and Sketch. We had a one-minute hourglass-type timer I'd 'forgotten' about.
getting in the swing of things and getting louder and more boisterous.

Four of the Specials were picked up pretty quickly. Two were additional Chicken-Outs, that E
picked up, one was a Proxy that Cheryl pulled that would allow her to have someone else ta
"penalty partner", and finally I picked up the "Time Warp" which would allow me to change th
Penalty.

The game moved along smoothly, with few questions and no need to review the rules. We'd
the whole group about 5 times, and we all got three Color cards pretty quick. Only a few of th
were doled out, several drinking challenges (which made up almost a third of the early challe
declined penalty involving fingers and noses, a personal question ("When was the last time y
pants!") and a silly act, ("Bark like a dog."). The game wasn't taking long, with a large numbe
Challenges being word types, and either answered or not in just a few seconds.

On Denise's next turn, she went for an Impersonation and failed on Tom Selleck. Her penalt
was moderately interesting: she had to spin the wheel to select a 'master'. She was a dog ar
to scratch her belly. Her spin landed on Cheryl. She good-naturedly took up her role on the f
kneeled down beside her and rubbed her belly. Denise was wearing a loose T-shirt, and as
her leg out like dog getting scratched Cheryl really got into her part.

"Good girl, that's right, good girl. Momma loves her little puppy, oh yeah." As she rubbed, he
under the t-shirt caressing Denise's belly. Denise started panting like a dog. "Such a good g
like that don't you? I know you do. I know what you like. Good girl. Momma's good girl."

It was all supposed to be pretty innocent, but I was pretty damn sure that I'd gotten confirma
was not wearing any panties under her shorts. It was enough to get my blood flowing. Dave
seconds. With a laugh Denise rolled over onto all fours, and started back towards her seat,
pat on the rump like a dog, and Dave, Beth and I applauded their efforts. Denise was smilin
while simultaneously blushing.

We answered a few more questions, and after some sketching and miming, Dave failed on h
had to tell us about his first hot kiss, in detail. He didn't fail to deliver.

"I was 14," he started, "and visiting with my cousins Virginia and Patty, and my cousin John.
about two to three years older than us, and had just gotten home from a party where there h
drinking and they were both pretty drunk.

"We were in the basement, with the house to ourselves; the parents were all at my Uncle's a
The subject turned to games and the girls showed us how to play spin-the-bottle. They laug
attempts at kissing, then turned down the lights, and gave us a lesson in French kissing. We
the two girls for over an hour. I fell in love with Patty that night; she even let me put my hand
and feel her breasts. I swear I carried a torch for that girl for years." He finished with a far-of
his eyes.

"Don't kid yourself," Denise chimed in, "you're still in love with her, and everyone in the famil

We all laughed at Dave's expense, and continued play. A few more rounds, some more sillin
calls, play-acting, and of course more drinking, and we were nearly through the deck. We'd
an hour and a half, and the time was flying, everyone appeared to be having a great time. W
various types of puzzles, including a couple of "mystery" challenges, one of which had to do
tune and another that was a word jumble. No one was feeling any pain by now and we'd gor

three more drinks each just getting this far. Beth had been drinking pretty hard, and mixing.
drinking, and I encouraged her to slow down. Luckily the frozen drinks weren't too strong up

PHASE 2 - RAISING THE BAR

The deck was down to less than a dozen cards when Beth commented that it was probably
more. I grabbed the next set, which included several more "intimate" penalty cards, still noth
remotely naughty, but involving more personal interaction and some kissing.

Most of us had 4 colors at this time, but it was getting harder to get the colors we needed, w
of cards. I passed the Challenge add-in deck to Dave, and kept the Payoff decks to myself.
the new decks, I pointed out that the Payoff deck was labeled "TEASER", and that I wasn't s
stood for. I added a few more specials to the deck and shuffled them all together. Drinks we
more, as well as a couple of potty breaks taken, and then we started back to play on Beth's

Beth completed her challenge, and drew her card. It wasn't a color she needed, but I saw he
with interest and a quirky smile before finally discarding the card.

Cheryl failed her Word Meaning question, and had to massage the shoulders of someone n
round. For a second I thought Denise was going to get the massage, since she was so acce
the couch, but Cheryl passed by her and went to Dave. She stood behind his chair while we
turns, paying off her card. He got a fairly good rub, nothing too titillating but nice none-the-le
and I both got our 5th colors that round, and we were starting to distance ourselves. Beth an
only had four, and Dave only had three.

Dave almost wrecked a table with a somersault challenge, and I decided to pass on a 'foot-l
had to confess that the wildest sex I ever had was in a busy public park, under a footbridge,
walked by overhead. Cheryl turned bright red, and everyone guessed who my partner had b
general clamor for me to provide more details. Beth offered to give me the "Chicken-Out" sh
was NEVER going to use one, if I would tell some details. I looked to Cheryl, who to my grea
her assent.

"Ok, I was horny as hell, and suggested that my 'friend' and I slip under the bridge. We had
intimate for a short while, and she was undoubtedly the sexiest, hottest person I had ever be
agreed, bless her heart, and when no one was in sight, we scrambled down an embankmen
It was pretty private; someone would have to leave the path and scramble through the wood
lifted up my 'friend's' skirt, pulled her underwear completely off and put them in my pocket. S

the waist, and what I thought would be a two-minute wham-bam-thank-you-ma'am became a
pounding with an incredible blow-job finish." I smiled realizing the several 'drink' challenges
their job, as I was feeling little pain, and probably said a little more than I should have.

We were missing more challenges now, and we were choosing more questions than actions
drank, Dave having to 'finish' his drink. Denise pulled a challenge, and hesitated.

"So what is it?" Cheryl asked.

"Kiss someone, not my partner." She confessed, looking up.

"C'mon, that's not so bad is it? Just come here and give me a kiss on the cheek." I offered. "
scary, am I?"

She laughingly came over and leaned over to give me a kiss. I turned my face away offering
as she slowly leaned down, at the last second I spun my head around and caught her lips w
snapped back in surprise, and we all laughed. She smacked me on the shoulder, but gave a
well.

Dave got a challenge and had to remove Beth's shoes and rub her feet. Not too difficult a tin
wasn't wearing any, having shed hers as she entered. He did an artful job but I don't think an
growing lump in his shorts. I think that Denise got a little irritated at that one. I realized that p
soon we'd be removing pieces of clothing, and I did a private mental inventory.

Beth, beside me, was dressed in tight jeans, a simple school T-shirt, and socks. I could see
bra. I had to assume she had on panties as well.

Cheryl I knew was wearing a sleeveless scoop-neck tee, baggy shorts, panties, and slippers
the bra earlier, which I was hoping might have some interesting consequences. Her long hai
a ponytail.

On the couch beside me Denise was outfitted in t-shirt and gym shorts that showed a lot of l
fuzzy slippers. I still hadn't verified it, but I was pretty sure there wasn't a whole lot on under

Dave was dressed similar to me, in shorts, shirt, and socks, no shoes. I would have hazarde
was also wearing underwear.

Denise got lucky and pulled her sixth color on her turn after sketching a steer. The picture sh

got a little graphic when everyone kept yelling cow and she added on his naughty bits.

I pulled a penalty, pretty much on purpose, and I was wondering if anyone else was doing th
card I pulled the Judge off the bottom of the deck, where I'd placed it earlier. It allowed me to
aside, and draw again for my real penalty. I had to kiss my partner, but I had to spin to see w
was standing in front of me doing a little pirouette, while I spun. Wouldn't you know I had to k
It wasn't really an awful chore, but again, probably the raciest thing up until then. I made a b
grabbing her hipbones, and placing dozens of little kisses across both cheeks.

Afterwards there were some questions about the card I'd gotten, and we discussed the vario
we'd gotten so far, even though we hadn't used too many. I don't think they minded my bein
was the only one who had really read the directions.

There was a round of harmless Payoffs, and a couple of completed challenges, where Beth
their fifth. Dave did a 'palm reading' for Beth, and it was back to me, giving the smallest pers
this case Beth again, a piggyback ride. It only went as far as the kitchen where I refilled my c

Beth, following me, had to show everyone the color of her underwear. Her pants were so tig
have a hard time pulling them down, but she just opened the top button, pulled down the zip
opening apart. She had to pull pretty wide, her underwear was riding really low, but she mad
could see they were baby blue. She zipped back up, but I don't believe she ever rebuttoned

Obviously things were heating up a little. There were fewer drink cards and more action card
physical contact. There was no longer any doubt that both Beth and Denise were definitely c
and Dave were not far beyond. It seemed every few minutes Cheryl was flashing an enormo
present as if she had a private joke she was sharing with no one. I looked at the clock and re
after eleven and we'd been playing for well over 2 hours, and the game was still going strong
was getting louder, rowdier and stronger.

After Dave got his question right and got his 4th color (finally), and Cheryl got a drink card th
her to lie down in someone's lap while they poured a shot of drink in her mouth, it was Denis

Denise failed to act out "Horny" and pulled a penalty.

She pulled a card that required finishing her drink, and announced she was getting full, and
a new card.

She said the requisite phrase "I'm not THAT drunk yet," took a sip, and read the Penalty Que

partners have you slept with?"

"Seven", she answered carelessly and grabbed a new card, which she read out loud. "Kiss a
10 seconds each." She looked a little stunned. "Do you think it really means ALL the other p

Dave answered, "I would think so, all the other penalties have been pretty clear so far."

I could see her trying to decide if she'd say no. She had a Chicken-Out she could use, but o
don't think she wanted to be the first to use one. She finally said, "What the Hell," and turned
the couch beside her and gave her a very chaste kiss that we counted down for her. I expec
me next, since I was next to her, but she got up off the couch went over to Dave.

He gave her a deep kiss and a whispered encouragement before she turned back, walked a
stood next to me.

She was blushing deeply. She leaned over and put her lips on mine. I kept my mouth closed
encouragement at all. After a few seconds, again counted out by our partners, I felt the tip o
nudge my lip. I answered in kind, just gently probing. During the last few moments I was on
of a very nice kiss, not too intense, but really nice.

I followed her with my eyes as she turned around and sat on the arm of my chair, facing Bet
a great view of the action from my front row seat. She leaned across, and with a big open sm
forward and met her halfway. Beth turned her lips away for a second, putting her mouth nea
inches from me, and whispered "I've never kissed a girl before." Then she pulled back a few
right in front of Denise's.

I was mesmerized as their lips touched and their eyes closed. Dave was counting down the
my finger to my lips hushing him. He stopped counting around 5 or 6, and the kiss must hav
seconds. I know that according to Cheryl, Denise had never had any girl-girl experience, and
Beth hadn't either. You'd never know from that kiss. By the time their lips separated, I had to
to breathe, and I had a hard-on that could pierce steel.

As they separated Dave started clapping and I cut him off. "Hey watch it Bub, that could be
girls got a kick out of that, and it broke what might have been an awkward moment.

It was my turn next, but I noticed we were down to maybe a dozen cards. The game had adv
according to plan, taking just a little longer than I had expected. It was a great test of my con
question was, did I try to push it to the next level, or did I count myself lucky just to get where

This time the little head won out.

"We're nearly out of cards again. Shall we do the next deck? I know that Denise only needs colors, and Cheryl, Beth and I are just behind her." I told them, picking up the next deck of P cards and shuffling them.

"Of course," Dave answered from the kitchen where he was opening his next beer. I'd lost c

Cheryl looked at Denise and me, and answered with a smile. "Why not, it's been pretty fun s want to see you and Dave go at it."

"HEY!" Dave yelled from the kitchen, "Let's be nice!"

Beth said, "We're this close to finishing we may as well go all the way."

I thought to myself, "That's exactly what I'm hoping."

Denise was giggling, "Sure why not. What does the winner win, anyway?"

"That's a great question. I just assumed they "won". I guess we could decide on some kind o this? We all write down what the winner should get on a piece of paper, and we toss it in a h the winner draws the sheet to decide the prize."

That idea went over pretty well. It wasn't part of my original plan, but what the heck. I passed and pencils and we all wrote down our idea of a winner's prize. There was quite a bit of snic giggling going around, and Denise and Cheryl were whispering too much and laughing too h we soon had the selections filled in, folded and set aside.

PHASE 3 - A PLAN COMES TOGETHER

After potty breaks, refreshed drinks and settling back down, it was my turn. I had shuffled in as well as the "Specials", and we were all ready. I failed my challenge, what a surprise, and was a steep one. Remove one article of clothing.

"Oh, things are getting a little wild I see. Better hurry up and win Denise," Cheryl teased.

"I'm not worried," Denise bluffed, which got us hooting.

I removed my socks, leaving shirt, sweats and underwear.

Cheryl and Dave each actually completed their challenges, and Dave finally got his 5th colo
to do an impersonation, and chose me to do the guessing. I guessed correctly Marilyn Monr
Mr. President) and we each got a card. Much to her chagrin, I got my sixth color, leaving us
the pack.

On my turn, I got a chug penalty after failing my question.

Dave and Cheryl got back-to-back strip cards. Cheryl removed her slippers. Dave claimed h
and took off his shirt, to the expected chorus of hoots and whistles. I almost wanted to give h
taking one for the team like that.

It was interesting. The stripping didn't seem to be bothering anyone, and I realized that since
wasn't the object of the game, and getting naked wasn't the obvious final goal, then losing a
was just another embarrassing dare on the way to trying to win. This was working out even l
hoped. The same girls who had both vetoed Strip Poker several times, were laughing as we

Denise on her turn tried for a True/False and missed. She got a 'whisper' penalty. "Whisper
person to your left. Tell them what you like best about their body and why. You have sixty se
it."

She surprised me by climbing in my lap, before placing her lips against my ear.

"Go!" said Dave, after flipping the timer.

"I guess I like your hands the best. You have strong looking hands. They look clean but harc
imagine you holding me with those hands and I couldn't get away, no matter how hard I triec
hand, or hold my arm I can feel the calluses on your fingers and it gives me shivers. I know t
strong and could protect me, or control me."

As she whispered into my ear, I let my hand fall into her lap on the outside of her thigh, my t
valley between her legs, and gave her leg a squeeze. I left my hand there, high on her thigh
firmly. She gasped when I first grabbed her leg, and then kept going.

"When you touched me while kissing me I loved it. I kind of was hoping you'd pull one of tho
penalties and massage my shoulders and back, or maybe my feet like Beth got. You have re

"TIME!" called out Dave.

Denise pulled back and looked away from me, too embarrassed to look me in the eye. I had considered my hands sexy, but was glad I kept them neat, the nails trimmed short, and clea

We were almost exactly three hours into the game, and everyone was pretty drunk. There w going on, and I was concerned with how much longer the game could actually last. Nobody quit, but they must be getting tired, and if Beth, Denise or Dave got any drunker I thought th out.

On my turn I decided to gamble. "I'll take the mystery category." I announced.

"Oooh," Dave exclaimed. "This could be interesting!"

I read the card aloud. "Blindfolded, line up X players, spin for X, and identify them by touch i seconds." I spun a 4.

Cheryl laughed, "I guess that's all of us; let me get a blindfold." And she headed back to the returning a few seconds later with a sleep mask.

Beth sputtered, "What kind of challenge is that? He gets ALL the luck!" but she couldn't help herself as she stood up, a little shakily, with the others.

I was soon standing waiting, blindfolded. There was far too much giggling at my expense go rustling and moving around. I had no idea what was taking so long. When they finally though I was told to count to 20 and start with the person directly ahead of me, then work my way to also told to wait until the end to make my predictions.

The first one was obvious. Only Dave was nearly as tall as me. Just to be obnoxious, I ran b his chest, cupping his chest, then down his side to his butt, which I gave a squeeze. A giggle too well came from my immediate right giving away Cheryl. After about 10 seconds Dave ba touch.

"Ok, I got that one," I said as I slid down. Reaching out with my two hands about waist high, waist. I slowly ran my hands up her sides, allowing my thumbs to brush the sides of her brea hands across her shoulders to her neck, and caressed her face. I brushed my thumb across opened her mouth and took it in. With a lingering suck on my thumb she back away.

"Alright, that's two. Now for three." This was still going to be pretty obvious, only one of them on; Beth was wearing jeans.

Once again I put my hands out waist high, and slid them down the hips of the girl ahead of m T-shirt under my hands, and then I was feeling the skin of her thighs. Denise. I let my hands tour of her legs, down her calves and was slowly working my way back up along the inside o stepped away.

The last one I already knew was Beth. I reached out with my hands waist high again, but this until I was brushing against her front. She smelled delightful. Her breasts were lightly touchin I slid my arms around her, and up her back, then back down across the small of her back, I l the top of her cheeks, expecting her to step away, but she stood steady. I cupped my hands ass, squeezing. I turned my body part way, hopefully blocking the view from the others, and up between us under her shirt against her bare flesh all the way to her bra, or where a bra s She finally backed away, as I quickly slid my hand out.

"Ok, here's my guess. First, I'd know Dave's sexy butt anywhere, second, those lips were ob The third contestant, Denise, had the softest legs, saving the Beth for last." I lisped "thaving" for a really bad pun.

I pulled off my blindfold to catcalls and groans, and saw Beth pulling her jeans back on. I had "Always so smart, aren't you. Well I think you found out that Beth had the softest legs. You l told me, dancing around in front of me. Next she and Beth were giving each other high fives knew who had been conspiring against me.

I should have realized when I grabbed her butt, that there were no jeans in the way, but I wa confident. "Oops. Well let it never be said I can't lose gracefully. And whatever the penalty, t was definitely worth it. Especially Dave." My capitulation drew more laughs.

"There is one small problem," I continued. "Those jeans have to stay off. The instructions cle any clothing removed for a penalty cannot be put back on unless the penalty specifically sta I was smiling my own best, wicked smile.

"But the penalty didn't make me take them off!" Beth argued, her jeans halfway up her legs.

"Rules is rules you know, but if you'd like we can ask the Judge." I answered, understanding

"But you've got the Judge card." Cheryl said.

"That's right, I do, don't I? I guess the rule stands. Pants off, sweetie." I smiled, giving her a

Beth laughed, kicking of the pants, once again exposing her baby-blue panties to our view. '
worth it anyway."

Cheryl pulled my penalty card for me. "You need a spanking, choose who gets to bend you
spin for number of smacks x 2."

"Are you kidding? Let me see that card!" I insisted. I was embarrassed to see that's exactly
well, as you can guess, I'll pass on Dave. Ok ladies, if I choose you, will you be gentle? Che

"What do you think?" She said in an evil tone, leaning down and picking up Beth's jeans and
almost like a matador.

"Well this doesn't look too good. Denise?" I asked in my best repentant tone.

"As gentle as you deserve." She told me as she delivered an equally wicked look.

"Beth, tell me you'll be gentle. Please." I turned to my last hope.

"Ok, I promise I'll be very gentle, you'll hardly even feel my spanks." The other girls booed h
saved.

I spun the spinner, getting a four. "Ok, that's 8 spanks from Beth." I crossed over to her chai
across her lap.

"Cheryl, Denise, want to help me? It says my lap, but it doesn't say who gets to do the span
giggled.

"Hey, wait a second." I protested, followed by a quick yelp as Cheryl smacked my rear pretty

"That one's for feeling up my best friend. Don't think I didn't see that. Now hush up or it's just
get worse." Cheryl was standing over me, smiling wickedly.

Beth made a big deal of caressing my butt, "Poor Alex, out smarted twice in a row, and by w
ego every recover?" She placed her arm across the back of my thighs.

Denise spoke up, "My turn!" She acted as if she was brushing off some lint off my shorts, the
delivered a pretty hard blow. "Two!" she announced.

Beth spoke up, "My Turn. Poor little bum, I'll have to get you a pillow to sit on." She ran her h
far cheek, and then gave a soft little pat. "See, I kept my promise. That's three."

Cheryl again caressed my ass, running her hand down between my legs, before rubbing sm
cheek that Beth had just tapped. "You have been a naughty boy you know." Cheryl said to m
gave me a good hard blow. "Four."

"Four." Beth rubbed my butt again, similar to how Cheryl had. "Poor baby. I know that must h
Cheryl said, you have been very naughty. Your turn Denise." On the last couple of words sh
in her hand, and then pulled her hand away.

Denise mimed being a baseball player coming up to bat. She windmilled her arms, and then
know it hurt her hand. "Five. Ouch."

"Damn," I said, "you girls are in trouble; just remember what goes around comes around."

The last word of my sentence was lost under the noise of the smack that Cheryl gave me. It
about as hard as she could hit. I know I jumped a little.

"Hey!" Beth said, covering my rear with her arm. "That was supposed to be my turn, you wer
more for you! Now that was six."

"Why don't you take the last two?" Denise told Beth, "My hand still stings from the last one."
back down on the couch.

Beth leaned over and whispered in my ear, while she caressed my butt. "Such a naughty bo
into my leg, I wonder? How hard do you think Cheryl would smack you if she knew you were
against my leg? Naughty, naughty. You're getting my panties wet." She finished with two sof
cheek, and then gave me a little goose. "All done, you've paid your penalty."

"Anything to say?" Cheryl asked me as I went back to my seat rubbing my rear.

"Yeah, I'm glad I didn't roll a six." I told her getting a laugh from everyone.

Beth got a tough Trivia question, and missed. Her penalty was "Give a guy, not your partner

make his toes curl." She smiled at Dave and me, and then leaned over the spinner. "I'll let th
who gets lucky." She gave it a firm spin, and I had mixed feelings when it landed nearest me
her, but I was a little worried about Cheryl.

Beth turned to Dave, "Sorry Dave, you just missed out on a REALLY great kiss. Maybe you'
She then turned to me, and planted herself in my lap. She wasted no time, her mouth seekin
parting and her teeth nibbling at my lip. Her tongue was tracing the outline of my mouth, turn
into my mouth, and licking the back of my teeth. Her hands were behind my head, holding m
clutching my hair. I kissed her back, first gently and then as fervently as she was kissing me
burning where it was digging into her panty-clad ass. It was a wonderful first kiss, and ended

Beth finally pulled her head away, placing a last sweet kiss on my lips, giving me a wink. Sh
chair. "Your turn," she told Dave, with a look of sweet innocence.

Dave, after missing his challenge, got the "Slave for a Round" penalty. After spinning, he wa
disappointed to get me as his master. I sent him off to refresh the drinks. I thought it funny th
else even seemed to notice him walking around half-naked, shirtless, with a lump in his shor
athletic socks.

On Cheryl's turn, she missed on the Word Knowledge. I know she knew that word which con
one other person was trying to extend the game. Good Girl.

For her penalty she drew a strip card. This one had a kicker to it. "Let a person, not your par
one exposed article of clothing."

Now I knew that she wasn't wearing a bra, so this would be interesting. Either the shirt or the
go. She stared at the card for a while, and I would have to guess she was considering trying
penalty. She looked at me, then Beth, and finally Denise. Denise had a smug little smile that
chickened out", and you could just feel the sibling rivalry churning between her and Beth. Ch
stood up and turned to Denise.

"Go ahead. I'll let you choose. I'm not wearing a bra." Cheryl had very nice tits, not as full as
quite an eyeful. So Denise had to make the decision.

Denise dropped to her knees in front of Cheryl, and unbuttoned her shorts. She then tugged
Cheryl's generous hips, exposing a pair of almost see-through pink thong underwear. She sl
legs, and held them while Cheryl stepped out of them.

"Thanks," Cheryl told her with a sly smile.

Dave missed most of the action, and was just returning with new frozen drinks in hand, as C
around and sat down, her shorts carelessly draped over the arm of the couch. I could see it
He delivered the drinks, and went back for a new Guinness for me and a drink for Beth.

Denise really tried for the challenge. She had six colors, and I think she really wanted to win
picking the True/False pretty consistently, having a 50/50 chance. She won, but drew anothe
color.

On my turn I gave a joke answer for my question, making it clear how hard I was trying, and
penalty. A 3-minute massage from 2 females. I spun and soon was lying down on the floor, w
giving me a delightful rubdown. They were positioned on each side of me, and Beth was det
sister, so when Cheryl started at my shoulders, Beth went there as well. When she worked h
rear, Beth followed in kind. When Cheryl straddled my right leg, massaging my hamstring, I
rears sitting on my calves. When Cheryl lifted up the back of my shirt to plant a small kiss on
my back, I felt a second pair of lips just beside the first, only moments later.

Denise announced the end of the timer having completed three full turns. Dave was back in
the action with obvious envy.

"Dave, that was so nice, I'd like you to massage my shoulders during Beth's turn." I told him,
he was still my slave. He took up position behind me, while being teased, but gave a nice m
looked over at Cheryl with a smile and the look on her face was one I knew well, and I had n
matter where this went I was going to get some that night.

On Beth's turn she got another Penalty, after basically passing on her challenge, and pulled
card. "Give a Deep Soul Kiss to someone. Spin for who. 2 minutes. Their hands may roam."

She leaned over and was ready to spin when I stopped her, and told Dave to go back to his
no confusion. Then I told her to go ahead.

She spun and it landed on her sister.

I could see that both girls were thinking, and then Cheryl remembered her proxy card. She w
announcing she could pick a replacement for herself. Then she had to pick. Again I could alr
churning. She finally turned and pointed to Denise.

Denise's eyes opened wide, but then she laughed and pulled out her own "Chicken-Out". "N
not THAT drunk."

"Now what?" asked Beth.

"It's pretty straight forward; if the person who pulled the penalty card uses the Chicken-Out t
over. If the person who was picked for the penalty Chicken's Out, then a new person has to
as one is available." I answered, in my best "I'm sure" tone.

"Ok, but who do we pick." She asked.

"I think we should let Cheryl pick a new proxy." I offered.

"I think I should get to pick, since I had the Chicken-Out." Denise said.

"How about if I just spin for it?" Beth answered. I answered that as the Judge I thought that v
grudgingly the girls both agreed.

Beth spun again, and once again it landed pointing almost directly at me.

"Shit," Dave moaned, "I swear I never have any luck."

"Poor baby," Cheryl mockingly teased, rubbing her bare foot on his thigh.

Beth took her seat on my lap once more, but before we could start I said, "Wait a sec." I pull
Warp proxy off my pile, "Make that four minutes."

I could see that Cheryl was a little miffed at that one. "I'm going to the bathroom, she annour

Denise said, "I'll go with you."

As Beth once again took her place on my lap, I spoke to Dave. "Slave Dave, go wait near th
come back from the bathroom, give a cough." He smiled and took up his position.

"Now I'm ready." I told her, with a smile.

This kiss was not as intense as the first one, but much more intimate. I soon had my hand in
was fondling her breast and playing with her nipple as her breath came in gasps. My other h

back of her panties caressing her ass. A couple of minutes into the kiss, I reached down and over her hot crotch, and starting rubbing. She moaned. Her eyes were open now, and she lo

I tore my lips off hers, and nibbled on her ear. "You know," I whispered, "I'm going to fuck yo have a chance." I accented the words by slipping my finger inside the edge of her panties, a second knuckle in her steaming wet pussy.

"Oh, God," she moaned thrusting with her hips against my hand.

I went back to kissing her, moving the hand in the back of her panties up her back. The warn from the side, and Dave was quickly perched on his chair as our kiss toned down, to just a li friendly. I slid my finger out of her pussy, and I swear she almost cried, and once the girls we hands were on her legs and back and clearly not inside her clothes.

"Are you guys still kissing?" Cheryl asked sounding a bit peeved.

"Time!" Dave announced, holding the timer in his hand. "Four minutes exactly."

Dave grabbed his penalty card and started reading. I had to remind him he hadn't even done The girls laughed and he was so embarrassed I think he was going to actually try to get a ch once. The girls made him reshuffle the cards since he'd screwed up the challenge.

I had wandered into the kitchen, to make one more batch of frozen drinks, since the last blen was also hoping nobody would notice that I had a big wet spot the size of a silver dollar on m came in and stood beside me.

"What do you think you're doing with my sister?" She sounded calm, a scary, pent-up calm.

"Nothing!" I told her softly, for her ears only. "I haven't picked her for anything, she did the sp could have picked Dave. It's just the luck of the spin."

"Well, remember, she's just a kid. God, she's practically a virgin! I thought if anybody you'd b Denise." She looked at me, waiting for a response. I was reminded of the loaded question, 'I beating your wife yet.'

"Listen, I'm sorry that she's all worked up. I think we gave her too much to drink. You want m the game? If Dave sees any more of you, he'll mess his shorts then and there if he doesn't h first!"

"You know, when this game is over, I'm going to need some serious satisfying." She whispe
slip down into my shorts, and nibbling on my neck.

"If you guys are ready, we can go. I'm going to get that last color if it kills me." Denise said.

Cheryl tweaked my cock, and walked back into the living room. "He should have to do two p
cheating."

Denise joined her, "Yeah, two penalties!"

Beth clapped her hands, chanting "Two Penalties, Two Penalties."

Dave in mock surrender put his hands up. "Ok, Ok. Two penalties, just no spanking please!"

I walked around topping off the ladies drinks, before sitting back in my chair. I noticed that th
starting to get low, and wondered if I dared shuffle in the red deck.

Dave was reading his first penalty. "Describe for everyone the last fantasy you had about so
your partner."

"That's too easy!" Denise said, "If you haven't fantasized about Cheryl during this game you'
dead!" She then looked around at all of us and blushed, realizing what she'd said. As I looke
noticed that she'd gotten rid of her slippers sometime in the last couple of minutes. I wonder
what she was doing. Unless I was mistaken that only left her with two items of clothing rema

"No, fair's fair." I spoke up. "It's what you drew."

"Well, I guess my latest fantasy had to be when you pulled her shorts off." He said speaking
nodding at Cheryl. "A whole bunch of fantasies ran through my head, like what if I could pull
instead, and she wasn't wearing anything, or what if I had to remove two items, or remove tw
massage what they covered, or kiss what they covered. Or what if you had to kiss what they
that's about it."

The barefaced honesty had us all quiet for a second, before Cheryl announced, "Time for th
and I hope it IS a spanking you naughty boy." And once again we laughed, breaking the ten

Dave took his card and read it. "Make out with each person present. Twenty seconds." He lo

paled, as I'm sure I did as well. I'm sure he was debating the idea of having to make out with getting to make out with Cheryl. Finally he said, "I, uh, I'm going to pass and draw again." Th him, calling him chicken, but I had to support his decision, "Good idea, there's got to be a be there."

He took his drink, and was once again faced with having to tell the truth. "You're attached to honest. Have you ever dreamed of having sex with someone of the same sex?"

He paled again, I'm sure this was far more than he'd ever imagined. "Oh, geez."

"Come on, it's not that tough. Have you?" Beth was asking.

"I guess I have." He finally answered, blushing badly, fumbling the card.

"Oooooh, Pitcher or Catcher?" Cheryl teased. "You know, I think that's kind of sexy."

"Were there any girls in that dream, big boy?" I teased.

"Of course, lots, I mean, well..." He was getting in deep.

Denise squeezed past Cheryl and sat on his lap. "It's Ok baby. It's only a dream, and I think knows just how hetero you are." She gave a wiggle in his lap, rubbing her ass against him, b kiss.

He finally got his new card out, and read it. "One minute, alone with your partner's choice. A

He looked over at Denise, a look of dismay on his face.

"No, I'm not going to pick Alex." We all gave a laugh at that; mine might have been a little to

She just stared at him for a few seconds. Finally she leaned back settling into the couch. Sh Cheryl. "Well, go ahead, take her in the bathroom, but you better be out here in one minute!" She reached out and grabbed the timer and said "I'm starting this in 10 seconds whether you not."

Cheryl had a sort of dazed look in her eye as she glanced at me. Dave hesitated for just a m put his hand out to her. I winked at her and gave her a nod as she passed.

"STARTING!" Denise called out flipping the timer.

She looked at me, and I looked at her, and we started giggling. I'm not sure why.

"What do you think he'll do?" I asked her.

"Not much this time, he's too shocked, but if we give him another chance he'll have it all plan
leaned forward, scooting to the front of her seat. "What would you do?" she asked me.

"With her?" I asked disingenuously.

"Of course not, with me." I realized she was really drunk, and she stood up and sat on my la
"Tell me." She was seemingly oblivious to Beth only a foot away. Beth leaned over to hear w
say.

I leaned over and whispered in her ear. "With just one minute? I guess I'd pull the legs of the
one side," and I illustrated my answer, doing exactly that, "lift you up, and set you down on t
cock."

I was right. She was wearing no underwear, and her completely shaven pussy was exposed
I slid a finger along her slit, rubbing her clit for just a second.

I released her shorts, and reached up under her shirt, and started rubbing her breasts. "Then
well as I could while fondling your sweet breasts. Then I'd cry when my minute was up." I tur
mine and kissed her on the lips. "I hope my penalty card gives me ten minutes with you."

She groaned, and squirmed in my lap. I looked down and Beth had pulled Denise's shorts to
gently stroking her bald mound.

Beth looked at Denise, "Is that comfortable? It looks so sexy, but I'd be scared to death."

I couldn't help myself, and I reached down and pulled the thin piece of cloth over even furthe
stroked that smooth pussy, letting my fingertips penetrate her.

"Oh God. It's not that bad, you get used to it. It itches at first and when it starts to grow in, an
to be careful about ingrown hairs. I'll help you if you want to do it." She said, her breath husk
as I finger-fucked her, and Beth rubbed her clit.

"I think I'd like that." Beth answered, "I'd be too scared on my own but if you helped..."

I pulled back letting my fingers escape her clutch, and gave Denise a little push up off my la
door handle and tell them time is up."

"You do it." She told me, getting off my lap as the last few sands got ready to trickle away. S
straightening her shorts.

"Ok." I walked around corner and said "Hey, times up in there," and I wiggled the handle. Th
locked, it wasn't even closed all the way, and I got a quick glimpse through the crack of Che
the sink edge, her underwear crotch pulled to one side with Dave's face buried in her pussy.
the door handle shut, shaking the handle for effect.

Within a couple of seconds they both came out of the bathroom, both flushed, and Dave obv
around the mouth.

We were down to the last few of penalty cards. "Shall I shuffle in the next deck?" I asked. Fo
everyone turned to Denise. "Absolutely." She answered.

We refilled the drinks and I took a leak, before starting the game again. I could hardly believ
had gone. It was over four hours of playing. We'd started around 8:30 and it was now after n
couldn't last much longer; either events culminated in the next few minutes or I knew it woul
precipitously. Either way I was sure there was going to be a lot of sex going on that night. I w
I got to share it with Beth and Denise.

Then again, I think we were all guessing that if we started this deck, that there was no limit t
happen there that night.

PHASE 4 - CRESCENDO

Denise drew her challenge, and gave a joke answer for her Lexicon question, immediately d
card. Her eyes opened wide, as she hesitantly read the penalty. "Play the next round naked

"Oh, I don't think so." She said, pulling out her lone remaining Chicken-out.

"Oh, yes!" Dave answered whipping out his Cancel-a-card Special.

"I can't believe you!" Denise hissed at him. "You want the whole world to see me naked?"

"Not the whole world, just our best friends. You are beautiful. Show them." Dave was obviou
a few words. He had crawled over to where she was, tugging at her shorts.

"Well, I'm not some kind of exhibitionist like you." She answered slapping his hands away.

I was afraid she was going to back out totally. I didn't want this game to end now.

"Hey guys. I've got trump." They both looked at me, as I threw a special on top. "Any Proxy."

"Oh? Ok, who gets naked?" Denise asked, eyeing me expectedly.

I hadn't even thought that far ahead. I obviously couldn't pick Denise. If I picked Beth the shi
hit the fan. Then again if I picked Cheryl, I might be in even more trouble than Dave. There w
one solution.

"Alright Dave, let's see it. I always wondered if you were circumcised."

He looked at me almost in shock, as the girls clapped and cheered. Then I saw a gleam app
eyes, and he went back to his seat coming up with a Chicken-Out.

"I don't think so." The girls called him chicken and there was some clucking going on. "Try o
others." That quieted the girls.

"He used the Chicken-Out, nobody has to go." Beth said.

"No, you remember, if the person pulling the card uses a Chicken-out it's canceled, otherwis
Now I want to see some flesh!" Dave argued.

All the prior arguments still held true. So I did the only thing I could. I stood up and pulled off
"Alright, big boy. If it's flesh you want..." I reached down and pulled off my socks.

"No! You know that's not what I meant." Dave answered.

"The proxy says anyone." I told him standing in front of everyone in just my shorts. I pulled th
and stood up for just a second, flashing my hard cock to all, before placing my shirt on the c
down again, leaning forward, trying to give a semblance of decorum.

Funny. There were no catcalls or teasing. Denise leaned over and gave me a kiss on the ch
there's one gentleman here." She said before sitting back.

Cheryl came over and kneeled in front of me. She pulled my head down to hers giving me a
really sweet."

As she went back to her seat, Beth leaned over and whispered in my ear. "I'm so jealous of
she made a point of looking down at my cock, the head slick with precum, and then back int
so lucky."

Of course it was my turn now, and I was already naked.

I asked for the Trivia Challenge, and after the requisite bad answer, had to pull the penalty.

"Retreat to a separate room with any female (spin). You are hers to command for two minut
gets to watch." I read out loud.

I looked around. Beth pushed the spinner over my way. Things were awfully quiet. I spun th
pointed directly at Dave. But he was not female. Cheryl was the closest. She gave me a big

"Ok, beautiful, I'm yours. Now the question is who gets to watch?" I leaned over again, spinn
Dave again.

"Ok, this could be interesting." I joked. I saw Beth looking at her own specials, but I guess sh
to chance risking the wrath of her sister, so when nobody objected, the three of us headed t

Dave sat on the end of the bed, as Cheryl closed the door behind us.

"What do you want me to do?" I asked her.

"What would you like to do?" She asked me in turn.

"I'm dying to cum, but I don't think even you can have me there in just two minutes." I answe
in my arms.

"Well I guess we'll have to see." She said. She turned to Dave. "I can't believe I'm doing this
going to see the view up close. Now lay down."

He obeyed, and she straddled his head on all fours, her head over his crotch.

"Fuck me, Alex."

I climbed on my knees behind her, and pulled her panties aside. I placed the head of my coc
with Dave below us cross-eyed, watching my thick cock penetrate her.

"Oh fuck, I needed that," she gasped, as I slid in to the root.

I started stroking in and out of her.

"Dave," she gasped as I fucked her sweet pussy. "You know what you need to do. I'll make

It was only a few seconds later that I felt my balls drag across his forehead as I screwed her
her with broad strokes of his tongue, and it wasn't long before his licks were finishing on my
entered her.

"God, that's it," Cheryl cried, "I'm cumming you bastards, I'm cumming..." she finally came ha
cry, collapsing fully on Dave.

"Times up!" I heard from outside the door and regretfully pulled out. I wasn't ready to come y
how badly I wanted to.

I climbed off the bed, and Cheryl rolled off of Dave, who jumped up, tucking his dick back int
could only imagine why it had been out.

Dave literally ran to the door, opening it. Beth and Denise were both there with wicked smile

"Did you get an eyeful?" Denise asked Dave, as he walked out, headed for the living room.

"Pretty good, I mean, I couldn't see that much..." He dissembled.

Cheryl was sitting up on the edge of the bed, catching her breath.

"Shall we finish the game?" Beth asked, "I'm next." If there were a double meaning there, I w
guess it was purely unintentional.

My slick cock preceded me out of the room waving as I walked. There could be little doubt a

been up to. The girls fell in behind me, and we were soon all seated around the coffee table

Beth started to pull her challenge card. Then she stopped. "You know, it's getting really late. we just play two more rounds, no challenges, and no chicken-outs? Just pull the penalty, an it's a match."

That left Dave mathematically out of contention, with Cheryl and Beth almost as bad. Denise 1 color each; at least we had a chance of pulling that last color.

"Ok by me," I answered, as the others chimed in their assent. It seems everyone was willing challenges for the moment.

"Good." Beth pulled her penalty card. "Oh my god." She gasped, blushing badly as she reac

Cheryl reached across and pulled it from her hand. "Show everyone here your favorite way t minute. Don't come. Any clothing removed can be replaced at the end of the round."

Beth just looked around for a second, and then she walked to the middle of the room clad o and lay in the center of the floor, her legs toward us. Her hands were in her panties, coverin and she bent her knees and spread them.

We gathered around her, at her feet.

She was still not moving her hands, and her eyes were closed and her head was turned to t

Cheryl reached out and stroked her leg. Beth flinched. "It's Ok; you don't have to do this." Sh

"No, I can do this," Beth answered, with a deep intake of breath almost like a sigh.

Her hands were moving under the light blue cloth, but it was difficult to tell what was going o usually this wet," she said with a tiny laugh, "so I sometimes rub the whole area a lot until I'm ready."

She was rubbing away, but the tightness of her panties was obviously in the way. With a frus she pulled her panties down past her knees with one quick move, her hands quickly returnin light brown pubic hair. She was rubbing one hand up and down, using the other hand to par action.

She continued rubbing up and down, now with each final stroke at the top, she concentrated
small circles around her clit. After a few more rubs, she allowed one finger, then two to slip i
was driving the fingers in, while the heel of her hand rubbed her clit. She was breathing harc
firmly. Her hips were now reacting to the action, rising up off the ground. I watched as she p
fingers out to the very tips, and added a third finger, twisting and turning as she drove them

"Sometimes, I can do this for a long time, but other times I just want to come." Her free hanc
shirt, playing with her breast.

"Time." Cheryl finally announced. I realized I would have watched Beth until I could take it n
just jumped her. Good thing someone was keeping track.

I helped Beth to her feet, as we all retook our places. I imagine we all knew now that our futu
cards and the spinner, and things were going to go all the way soon. It was incredible to thin

I only realized as Dave reached for this card that Beth had left her panties in the middle of th
sat down.

As Dave pulled his card, Beth exclaimed, "I got a match!" she now had six colors, the same

Dave read his card. "Lie down on the floor. Two members of the opposite sex get to cover y
chocolate syrup, and lick it off. Make it good."

He spun twice, and ended up with Cheryl and Denise. Cheryl got the chocolate syrup and w
out of her chair, which had its back to the spectacle, and walked over to where I was seated

"I couldn't see from over there," she announced as she sat in my lap. She accommodated m
placing a leg on each side of it, pressing it against her pussy. My cock was sticking straight
legs, the head poking up in view, in the midst of the light brown hair of her tight little box.

Cheryl gave me an enigmatic look, but she couldn't see exactly how we were positioned, an
were applying the chocolate to Dave. They swirled it all around his nipples, up to his neck, a
shorts. As they did this, Beth lifted herself up and scooted forward an inch, settling down ove
impaling herself. It was slow going; she supported most of her weight on her arms and slowl
weight drive my cock to the root in her incredible hot and tight 18-year-old pussy. At the end
little bounce and wiggle, and settled all the way down. I was sitting awkwardly, my hips thrus
end of the chair, to make enough room for her to sit sideways.

"I guess your wish came true," she whispered into my ear, "you're fucking me."

The girls took an eternity to lick Dave clean. I watched as they're tongues battled over choic chocolate, and couldn't help but think that if I didn't have my cock seven inches deep in my g little sister, that would have been the most exciting thing I'd seen in a long while. The way I v positioned, Cheryl had her ass towards me and could see nothing of what was going on. Wh as he was going to get, Beth pulled off my cock and stood up. "I think that's about it," she an

Cheryl and Denise surveyed their handiwork and agreed they'd done an acceptable job. The seats. I saw Denise look at my glistening cock as she passed, and a smile crossed her lips.

Cheryl took her card, and read it out loud. "Stand in the middle of the floor. Female (spin) wi best kiss she can for one minute, while Anyone (spin) stands behind you. Their hands may r will vote on the kiss. If it's not good enough the two kissers lose an article of clothing."

"Wow." Beth said.

Cheryl spun the spinner gamely, and it pointed at Denise. I could hear her sigh as she made of kissing her sister. She spun again, and this time it landed on Beth. The sisters looked at e gave a quirky smile, and headed for the middle of the floor.

Face-to-face, and half-naked, the similarity in looks of these two beautiful girls was only mad To the casual observer told there were three girls, two of whom were sisters, it would have s that it was the two tall blondes.

Cheryl stood stock still, as Denise and her sister approached her from both sides. She stood her sides, merely waiting. Beth made the first move, and her lips were on Cheryl's shoulder she rubbed Cheryl's back and neck with her hands. Her lips were the perfect height for the b neck, and I saw her head cock just a hair to one side in response to the kissing.

Denise cocked her head the other way, and stepped forward until their breath was mingling, half-inch apart. Then I watched in lust as her tongue darted forward and gave a quick swipe pouting bottom lip. Another tongue dart, and then their lips were in full contact, and I could s savoring the taste of the other.

Beth's hands had crept around Cheryl and were inside her shirt, massaging her breasts, whi nibble on and kiss her neck and shoulder.

Their heads were moving in relation to the kiss, their mouths clearly wide open, their tongue
moments, tangling, twisting. I thought they would devour each other.

I looked down at the timer in my hand, to see it had expired. I had no idea how long it had ex
called, and the girls slowly separated, their lips clinging to each other. Beth placed a last kiss
of her sister's neck, and sauntered back to her chair.

Denise turned and stood beside Cheryl, their arms around each other's waist. They smiled c
performance, and justly so.

"Well?" Cheryl asked.

"I've got to tell you, that was really incredibly hot to watch, I mean REALLY hot. But I have to
think it was your best. What do you think, Dave?" I answered, looking towards Dave for conf

I don't think he even realized his hand was wrapped around his cock inside his shorts. He w

"That was great, I mean really great, but not quite the best. No."

"So you think we should each have to take off an item of clothing?" Denise asked him.

"Uh, yeah."

She looked over to me.

"I'd have to agree. I'd be happy to assist." I smiled.

The girls turned their backs to us and whispered together, then turned back. "Ok, we can ac
answered, and stepped to Dave. "If Alex's going to help Denise, I guess you can help me."

Denise stood before me. "Go ahead, you're choice." Her eyes were burning like coals and I
several moments before I even realized what she was saying.

"I'm dying to see those beautiful breasts of yours." I told her, standing up and taking the bott
shirt in my hands.

"Go right ahead, lover." She answered softly, raising her arms high.

I slipped the shirt off over her head, and then settled back down onto the edge of the chair. S
front of me, her diamond-hard nipples begging me for attention. I leaned into them, and took
my mouth. My tongue twirled around the tiny intruder, before my lips tugged at it gently.

"None of that, back to your places," Beth teased with a little push on Denise's rear.

Reluctantly she sat back down, clad in nothing but her baggy green gym shorts.

Cheryl was just sitting down as well, still wearing her Scoop-neck Tee. That was all she was
underwear were delicately folded atop her shorts, both resting on the arm of the couch.

Cheryl passed the Penalty deck to Denise, who selected her card. She passed it to me witho

"Go ahead and read it. I can't. I'm too nervous." She confessed.

"Three minutes alone in a dark room with the player of your choice, anything goes. One pers
and listen." I read aloud.

I took her by the hand, and stood her up. "Go ahead and spin for who gets to hear us."

She did just that, and the spinner chose Dave.

As he stood up Cheryl pulled out a Special, and tossed it out on the table. A proxy. "I think I'
part of this." She said standing.

To say I was shocked was an understatement, as I sat down.

"You want to go with me?" Denise asked, hesitantly.

"Yep. I want to listen." She smiled her most devilish smile and then turned to Beth and Dave
good, and let us know when the three minutes are up.

I walked hand-in-hand with Denise into the room, and turned off the lights, but the dim glow
lights through the curtains gave enough light to see what was going on.

Denise and I sat on the bed, and I leaned her back, pulling her shorts off.

"If you're going to fuck her Alex, I want to be part of it. I want to hold her. I want to feel it." Sh

a couple of feet away, waiting.

I turned and pulled her to me. "I can't believe how incredibly hot you are. You two are driving pulled her head down and kissed her. She continued down, dropping to her knees, and with lips around my cock. She slowly took most of it and held it deep in her mouth, then pushed h another inch down her throat, opening her lips and reaching forward with them, pulling as m could down her throat. Several longs seconds later she slid back, gasping.

"I love your cock." She told me, and then stood up and climbed up on the bed. I saw her sit l legs on each side, encouraging her to scoot up into her arms. She cradled her, kissing the to her hands grasping Denise's breasts.

I separated Denise's long slender legs, and placed my mouth over her pussy for a moment, my tongue penetrate her, separating her lips, opening her up just a hair. And then I place my edge of her ass, aimed my cock for her opening, and placed the head just at the edge.

"Are you in her?" Cheryl asked.

"The head is just at the edge. She is completely shaven and so wet I'm sure she can take th

"Describe it for me as you do it." Cheryl asked. I saw her hands pull on Denise's nipples stre from her body.

"I'm sliding it in now. She's so damn tight. I've got to pull back. Ok, now I'm sliding in again. believe how tight she is. Damn, Denise, how is your pussy this tight? I don't want to hurt her pulled all the way out. I've got the head back in. I'm going to do it this time. I'm lifting her legs and NOW." With a strong thrust I buried my cock in her, feeling the pull of her clutching tunn

"Oh Fuck! You fill me so good." Denise finally moaned, her pussy spasming around my cock hold me, I'm going to cum with you inside me." Her hands were surrounding where my cock circling my root, the other rubbing her clit. "Just hold it there, please, oh god, oh - I'm there, back arched mightily, her head driving back into Cheryl, her legs clamping around me.

Cheryl was hugging her tight, still massaging her breasts. "Cum for us, just like that, that is s cum." She was whispering into Denise's ear as her body twanged like a taut bowstring.

I pulled my cock out its full length, and slid it back in, again and again. After just a few mome she was cumming again.

"Yeah, right there, right there, harder now, please harder, yeah, like that, harder, oh-fuck, oh FUCK." She gasped and curled around herself, and I could feel her twitching around my coc best to draw me inside her.

"TIME!" the voices cried from outside the door.

"Time." Cheryl said, with an evil teasing tone to her voice.

"God, this is going to kill me," I answered, pulling my cock out of Denise, and sitting for a mo edge of the bed, before standing up and turning on the light. Denise was just sitting up, and sheen of sweat between her breasts and across her forehead.

The girls got off the bed, and came to the door as I opened it. Beth and Dave were just shou as it opened.

"Have fun?" Beth asked, looking down at my cock.

I looked down as well and could see it covered in Denise's white cream from where she'd cu never seen anything like it.

We walked out to the living room where I chugged what remained of my beer, and when De the couch, I realized we'd left her shorts in the bedroom. She was completely naked. That m round of playing naked was officially over, but I wasn't going to make a stink of it and left thi were.

It was my draw. I pulled a card, and read it aloud.

"Spin for a person of the opposite sex. They must spend the next turn in your lap whenever your hands may roam freely."

I spun and the spinner landed on Dave, but again, more towards Cheryl then Beth.

She came over and stood in front of me. "Scoot forward." She instructed.

I did. She pushed my shoulders back into the chair, and then climbed up onto the chair. She back and slowly lowered herself onto my cock, all the way to the base, and then wrapped he

"Like this?" she asked innocently.

"I believe this will work," I answered, spreading her t-shirt around, and blocking the view of w
happening, although it had already been made pretty clear to all.

She sighed, almost purring, and leaned her head into my shoulder.

"Cheryl." I whispered.

"MmmHmmm?"

"Let's move the whole party to our room." I told her softly. I could see everyone was watchin
intently.

"Why, so you can fuck Denise some more?" she murmured.

"So we can all be together, and do whatever we want." I answered diplomatically.

She sat upright, and looked into my eyes. "I suppose you're going to try to screw my sister, t

"Cheryl, I'm not going to do anything tonight you don't want me to. You set the rules, and I'll
her.

"Admit it. You know you want to screw her." She answered hotly.

"Cheryl, she's beautiful and nearly naked just a foot away. I'd love to be with her, but never a
jeopardizing our relationship."

"Don't you touch her! You can have Denise and me, but don't touch her anymore. I've seen y
her. She's my baby sister, damn it."

The next moment Beth was standing there beside us, pulling on Cheryl's arm, yanking her o
need to talk right now, Damn it! I'm not a baby." She pulled hard, pulling Cheryl off balance,
the arm and hair. Cheryl tried to push her away, but Beth pulled harder, yelling at her. The d
behind them just before the screaming started in earnest.

"Shit." Dave was sitting on the couch, looking at where the girls had disappeared.

"They've got to work it out." I answered.

"Cheryl's wrong." Denise answered, getting up and coming back into my lap. "Dave, help me
her hand to him, as she balanced on one leg, and tried to impale herself on my cock.

I took her cheeks in my hands as she lowered herself, her back towards me, down onto my

"I can't believe you, Denise. You're just going to fuck yourself on his cock, while I'm sitting h
asked in disbelief.

"You know it's what you wanted." She told him, spreading her legs wide and rocking back ar
erection.

"Well, I thought we might fool around some, but..."

"But nothing. You're going to be fucking Cheryl pretty soon, and probably Beth too. What are
about?" She planted her legs to each side, placed a hand on each arm of the chair, and star
down on my cock. She reached a hand out to Dave, and put her hand on his cock. "Why are
around here still dressed? Alex here has had his cock in all of us, and yours hasn't even see
day. Poor baby."

Dave took the hint and dropped his shorts and underwear. He moved forward and Denise be
and sucked his cock, while I fucked her at the other end. We were just developing a rhythm,
yelling had stopped, and I heard the door to the bedroom open and the girls come back out.

PHASE 5 - BEYOND THE GAME

I lifted Denise off my cock, and stood up and went to Cheryl, taking her in my arms. "Everyth

"Yeah, I think so." She answered softly, and then added a little louder, "Let's go back into ou
Everybody." She pulled out of my arms, and led me back.

"Can you just make love to me first," she asked me softly as the others fell in behind us.

"I'd absolutely love to." I answered truthfully.

I turned to the rest of them. "Can you all do me a small favor? Give us a few minutes. Then
join us."

"Let's take a shower. I know I could use one, and would guess that I'm not the only one!" De
pulling her husband and Beth to the bathroom.

In the bedroom I settled back into the center of the bed and helped Cheryl take up position a
she was lying against my chest, her pussy stuffed with my dick.

"Everything Ok?" I asked.

"Yeah, I guess so." She answered, rocking slowly back and forth.

"Why are you upset about Beth, but you'll help me fuck Denise? She's a grown up girl." I had
ass cheek, giving her some added momentous.

"So she tells me. She says you've already fucked her."

Ouch. "She sat in my lap earlier, when you were licking chocolate off Dave, and she helped

"With no help from you, I suppose."

"It was nice. And you three on the floor looked so hot. What's wrong? If you're unhappy abou
it. We were just having such a great time, and you looked like you were having as much fun
it's gotten a little wild, but like I said, we're all grown-ups and good friends."

"She's just so young, and so pretty, and she's crazy about you..." she said almost crying.

"Oh, come on. She's a pretty kid, who's a little jealous of her big sister." I told her, thrusting i
with a continuous steady stroke.

"I can see how badly you want her. I saw you staring at her." She answered.

"You're not jealous of her are you? Damn Cheryl, she's just a kid, I hardly know her. And eve
cute as a button, and pretty damn sexy, she doesn't hold a candle to you or Denise. Not to h
but I'd pick Denise over two of her anytime. Now Denise does make my blood boil but you d
bothered about that."

"I know, but well, look I'm three years older than you. Beth was in high school a few weeks a
infatuated with you; she'll do ANYTHING you want. She's so very pretty, with that young har

and big tits. I can understand how you might prefer her."

"You must be out of your sweet little mind. You are the one I love; you are the hottest thing I with. I wouldn't dream of leaving you for anyone else. You know what you do to me. Who els their best friend with me? I can't believe you." I told her, holding her tight barely fucking into

"It's Ok. I know you love me. It's just, I don't know. I know I'm just being stupid." She was clu tightly.

"This is not like you. Do you want me to send them away?"

"No, I've had fun. This has been wild, but great. And I do want to see if I can make Dave's h saw what he did to me in the bathroom, didn't you?" She asked knowingly.

"Yes I did, and it got me hot as hell."

"I don't know why I get jealous around Beth of all people." She finally admitted.

"Cheryl, Beth is a kid, admittedly a very pretty, sexy kid. You are the sexiest woman I've eve love you. Only you. You have absolutely nothing to worry about."

She took a couple of deep breaths, then sat up a little and leaned down and kissed me on th She then sat fully upright.

"I can't hear the shower anymore. I expect we'll be entertaining guests shortly." She told me tentative smile.

"You're right. Help me come, baby, I want to come in you first. Now." I told her.

She positioned herself so she could get some leverage and starting lifting herself up and do placed my hands under her ass, giving her some added lift, and thrust away at her hard and hard for so long it was painful, and I was dying for release. We fucked each other harder an she was moaning for me.

"I'm almost there lover, come with me, come for me. Oh I'm so close, come for me, please...

I could feel the tension rising through my legs, and like a spring, loading into my balls. I coul impending release, and I pulled her down to me, my hands grasping both of the cheeks of h

slamming her down on to my cock, and lifting her nearly completely off, over and over, until
exploded into her. I couldn't stop, and thrust repeatedly emptying my balls deep within her, s
after stream into her.

About halfway through my orgasm she joined me, her fingernails digging into me, her breath
biting, her pussy wringing my cock dry. As I came off my high, she just kept cumming and cu
herself onto me, until she collapsed on me, gasping for air.

The applause in the room was surprising, as our friends gathered around the bed.

"Gee, Cheryl. You are such a hog. I hope you've left some for us." Beth teased.

I answered for her. "I don't believe that's going to be a problem tonight, Beth. If you three be
can't get me hard and keep me hard, I'm going to have to join a seminary."

"Now that would be a waste," Denise said climbing on the bed.

I scooted away from Cheryl, and got ready to lie down, when Beth grabbed me by the hand
cleaned up. I think a quick shower would do you a world of good."

Debbie helped her guide me to the bathroom, where they both joined me in the shower. Our
shower, and it was wall-to-wall flesh. The girls fondled me all over, soaping me up, and rinsi
enjoyed the attention, kissing them in turn, fondling wherever I could reach, and squeezing t
ass, slipping a finger in them when they'd let me. They took turns sucking on my cock, and h
before I even left the shower.

We dried each other off, and headed back to the bedroom. Dave had Cheryl on her hands a
fucking her like there was no tomorrow. The entire bed was shaking, playing a tattoo agains

Beth turned to Denise. "Which end of him do you want first?"

"How about paper/scissors/rock for who rides the cock? Oh, that rhymes!" Denise laughed.

The girls played best two out of three and Beth won. They laid me down on the bed, forcing
sideways a bit. The two beauties worked together to make sure I was as hard as possible, a
wonderful show, watching those two pretty faces taking turns getting filled with my thick cock
other used her tongue where she could. They were both as hot as firecrackers, and dying to
little twats filled.

I looked to my side and found Cheryl had turned a little and was watching her sister and bes
on me.

"That looks so sexy," she told me, as she continued to be on the receiving end of Dave's att
slowed down and calmed considerably.

"I see you suitor calmed down." I told her jokingly.

"He's already come in me once, and he just didn't even slow down. Who does that remind y
with a smile.

"You inspire us." I told her.

Beth finally sat up. "I'm dying to ride that beast." She looked at Cheryl who was watching he
sis?"

"We're cool. Just remember that you're just borrowing him." She answered with a teasing to

"Keeping' it in the family." Beth answered, as she lowered herself on my stiff cock.

Denise climbed up to where I was laying, and starting kissing me. "You look so good; I can h
my turn." She kissed me deeply, passionately. "I'm going to sit on your face now. Show me
She was as good as her word, and straddled my head, facing Beth.

She had a delightful shaven pussy, and she held it just off my face, easily in reach, without c
the pillow. My hands were free enough to reach around her, around the back of her thighs, a
my searching tongue. I kissed, licked and tongued that pussy for an eternity, until my jaws a
She came on me at least twice, without ever pulling away. When she came it wasn't a mess
and texture changed a little, and her pussy lips fluttered, while she moaned. It made me feel
powerful, to make her come on my tongue as she did.

While I was eating Denise out, Beth was finding all the different ways she could fuck herself
of the angles she tried were uncomfortable, but she certainly wasn't afraid to experiment, an
something she liked, she would ride me hard, before slowing down and trying something ne

Denise finally climbed off my face, and lay down beside me, talking about how Beth was we
my cock.

"She's like a kid in a candy store." Denise whispered into my ear, allowing her naughty tongu
just watched her as she tried you on in all kinds of different ways, finding what felt best. It's p
incredible."

Beth was gasping hard, and I could see she was covered in a light sweat, as she bounced u
I reached up and pulled her down to where she was lying on top of me. I held her by the thig
into her, giving her a long deep stroke, as she rested, breathing hard. Denise leaned forward
on the lips, a beautiful tentative, shy little kiss, which slowly developed into a thing of passion
before my eyes.

I slowed down, and rolled over with Beth, holding her legs high and wide, and giving her a n
screwing, letting every inch of my cock penetrate her as deeply as possible on each full stro
strange, watching my cock disappear into a new pussy, and seeing my girlfriend watch me f
had finally slowed down and was lying down holding Cheryl while the two of them watched r

Denise got involved again, playing with Beth's breasts, and kissing her while whispering to h
them eagerly, as Beth and Denise got more intimate by the moment.

I pulled Beth's legs together and placed them over my right shoulder, as I put my weight beh
slamming into her as she turned her head away from Denise's devouring mouth, only to face
inches away.

"Oh god, he's killing me. I swear he's screwing me with a baseball bat." She whispered to Ch

"But it's such a sweet death." Cheryl answered, reaching out and running her fingers through
hair.

"I'm so close to coming, he's had me on edge forever," she gasped, "I can't believe how long
up, staying this hard."

I reached down and interrupted their conversation while I repositioned the teenager. I spread
again, locking the back of her knees against my elbows, as I bent her in two, her pussy angl
slid back inside of her, slowly and just waited a moment, filling her.

"It's time for you to come for me." I told Beth, giving her long deep strokes that I slowly picke
on. I slid back just a bit so I was fucking into her at more of an angle, rubbing the whole top s
inside of her tunnel, and she almost lost her mind right there. Denise reached down and star

clit in little circles, while watching me screw her.

"There, there, that's it there," She finally moaned, "just like that, oh don't stop, don't stop." Sl
and I knew I had her.

I shifted to top gear fucking in and out as hard and fast as I could, and a strange cry came s
her, almost like a siren, starting low and getting louder and higher in pitch. She finally screar
thrashing under my assault, grabbing her own ankles with her hands, and pulling her legs ba
could. She came so hard, I thought she'd bust a blood vessel, and the sight was so incredib
over the edge. Just as she was coming off her high, I slammed deep inside of her, and filled
Her eyes flew open, and she groaned, shaking.

"Come in me," she gasped. "Come for me," she begged me, her legs trembling.

I drove my cock in and out several more times, each time loosing another stream of scalding
innocent teenage pussy, while she urged me on.

Once I was completely spent, I pulled out and wiggled my way in between the two sisters.

"Looked like you both enjoyed that one." Cheryl teased, reaching across my chest and twea
near nipple.

"My god, sis, how can you live with that? I would go insane." Beth gasped.

"I must be insane to share it." She answered her, in a more serious tone. She kissed me on
one more of those in you? We're dying to see you on Denise. I told Dave how each time tak
figure your next one will take at least half-an-hour, maybe an hour before you come. You're
raw."

She was right. After a short water break, and with the help of her sister, Cheryl got me ready
started in her smooth pussy, in a simple missionary fuck, calm and easy. The bouncing of he
distraction so I fucked that furrow between her full breasts, while she strived to lick the head
each stroke. Not one to deny a beautiful woman her needs, I slid further up her body for a se
mouth.

The blowjob started relatively calmly as sort of a break, and I was blessed with a view of Da
similar treatment for our little teenager. Feeling the urge coming upon me, I got a little more
with Denise. I used her face pretty hard, holding her head, and pushing further into her mou

stretching out her throat, and her breathing was labored, trying to get a little air, in between t
her throat, and the occasional gagging.

As wonderful as her mouth was, fulfilling so many of my fantasies, I saw her eyes were wate
want to make her too uncomfortable. I pulled her face off my cock, and flipped her over onto
knees, to get a view of her incredible ass before fucking her from behind. I was unstoppable
from behind, enjoying the deep penetration, and adjusting her position, sometimes pulling he
extended arms so I could reach out and grab her shoulders, pulling her back hard against m
times I'd push her head back down to the bed, her arms stretched akimbo, her cute little rou
high in the air for me. A few times I pulled out completely, unable to resist licking and playing
bright red pussy, or the little brown pucker of her ass. But never for long. The draw of her se
was undeniable. While I screwed her, the other girls tried to soothe and help her, but eventu
a plaything I tossed around and used as I pleased.

Her legs no longer supported her, and she was lying flat out below me while I slammed into
It seemed time for a change. I flipped her over again, and enlisted the girls to hold her legs f
fucked her steaming twat, and encouraged Dave to feed her his semi-hard cock. The sisters
lewd comments, tweaking Denise's nipples, sometimes rubbing her clit. During this time, she
orgasm, crying out, and pulling her mouth off Dave's cock. While her mouth was held in the
orgasm, Beth leaned over and stuck her tongue in Denise's mouth. Denise went wild, grabb
and sharing a long passionate kiss. Dave at this time switched positions, and slid the cock h
bothered wife had firmed up for him, into the tight and tender twat of the teen bent over her.

Denise was starting to get worn out, and relaxed somewhat when Beth was distracted by Da
ministrations. I slowed down my drilling, and opted for yet another change.

I used her mouth again, but a bit more gently this time, and not for such a long extended ses
was back to her pussy. Seeing her back on her hands and knees, the lure of her sexy little b
much, and I started preparing her for penetration there. She seemed willing enough, not in t
Cheryl was understanding and pulled a tube of lube from the nightstand, and passed it to me
prepped, I pulled out of her, the idea of screwing her in the ass, and in front of everyone pre
wonders for the state of my rock-hard cock.

The lube and her relaxed stated did the job, and I entered her fairly easily, once I'd pushed t
of my cock past her tight opening. She was tight, and accommodating, and I found myself in
track of time, as I stayed there on my knees behind her, shoving my fat cock in and out of he
steady beat of a metronome. I was feeling incredible.

Dave got it up again and screwed Beth beside me. He was obviously enjoying her, but he co
attention off what his wife was getting. Once I was in Denise's ass and she had stop compla
size, I decided to try to push her over the edge again, and enlisted Dave to lie down under h
double-team her. She was obliging, climbing on top of Dave and sliding his cock in her well-
laying down on him. I spread her cheeks and forced my cock back into her tight little butt-ho
first strong reaction out of her in a while.

"Oh fuck." She moaned, while I reamed her ass.

We developed a rhythm, and fucked her between us, in a scene out of a porn film. I convinc
Dave's face, with Denise's face right there for the whole show. I watched as she slowly exte
licking Cheryl just above where Dave's tongue was working its magic. Then I felt her quiver

"Oh my God, I'm coming. I can't believe I'm coming again, oh, harder, harder, now," she mo

Her orgasm pushed Dave over the edge, and he was thrusting up into her with all his might,
coming, as much as he could, with a mouth full of Cheryl's twat.

My cock sawed in and out of her while she finally came, her body tensing, her back arching.
by the hips and shoved her down onto Dave's face, almost viciously, while she came for us.

When she was spent, I pulled out and rearranged things, so I could stand at the end of the b
ass until I came. I lifted her butt up and prepared to enter her again.

"Please Alex, no more." She asked softly. "My ass is so sore, and I can't come any more."

"Of course baby, I don't want to hurt you." I told her, giving her a kiss on her tiny hole where
much pleasure.

Beth approached me with a facecloth, and wiped my cock down, gently, and then put some
looks like it has to hurt, you look so red."

"Not yet, but I may regret this tomorrow." I told her.

"So, do you have an unfulfilled sister fantasy, that we can help you with." Beth asked me.

"As a matter of fact, several. I would love to see you both share my cock I want to see Cher
to suck me the way I like it best." I answered.

"I think that might be arranged."

We all got comfortable, taking in a little refreshment, smoothing the covers, and arranging th
before we were ready. I was in the center of the bed, propped up with some pillows, while I v
sisters each perch over one of my legs and begin their oral magic.

Denise was lying next to me, watching the action, while Dave was cuddled behind her, spoo

"Do you always fuck like this? You're fucking insatiable." Denise asked me.

"Of course not. But I've fantasized about you for so long, just having you here made so man
I just can't stop myself. You are so damn sexy, it makes my heart hurt. So many nights I've f
being with you, and now you're here. I can't let a dream come true like this pass by without s
bit of life out of it. There's something about a first time with anyone, and this may be my one
chance with you. I'm going to fuck all of you girls until I can't. Until I just physically can't."

Cheryl guided Beth onto my cock and entered the conversation. "He's not always like this, b
either. There have been several occasions where he's fucked me until I couldn't walk. I mea
of non-stop fucking. You should tell them about the Shenandoah camping trip." She gave m
back to helping her sister suck me.

"You guys have to understand that Cheryl was like the culmination of all my fantasies made
couldn't get enough of her. I still can't." I explained. "It seems sometimes, when I'm overheat
we have a non-stop session, I'll get to a point where I can get hard, but I just can't come any
might imagine that doesn't stop me."

Beth climbed up and straddled my cock, lowering herself onto it, under her sister's guidance
enjoying the atmosphere of being catered to by the two gorgeous sisters, while the lovely De
just worn out, hung on my every word, watching my cock first get swallowed by her friends a
by the teenage hardbody.

Cheryl was positioning Beth for best access, so she could ride me with out getting too tired,
enough sensation that we were furthering the end.

"That Shenandoah camping weekend I got into that state and couldn't stop myself. I know I
buried in her for a dozen or more hours that weekend."

"More," Cheryl interrupted, "a lot more. At least 10 hours that first day." She continued the st
him in the car on the way up there, and then he fucked me hard up against a boulder, within
when we started looking for our campsite."

She smiled, remembering, while rubbing her sister who rode my cock. "We set up camp and
me finish setting up the sleeping bags before he was fucking me again. He bent me over the
fucked me really nice, cumming in me for the third time in less than three hours. We unpack
short hike to a nearby stream on the map. He conned me into skinny dipping with him, and h
under the falls until we had to stop because I was shivering from the cold. On the hike back,
even be two miles, he talked me into blowing him on the trail, and he came again. I made hi
insisted on fucking me for dessert. This time he just went on and on until I was sore, but he
or get soft. That was when I offered him my ass for the first time. I'd only done it once previo
figured he wouldn't last too long back there, and my pussy was getting so sore."

She was straddling my legs, perched behind her sister, and using her hands and arms to he
down on my cock. I could see Beth was getting a little tired.

"Next sister, please." I said with a smile.

Cheryl obliged, helping the unsteady Beth off, and lowering herself onto the cock that fit her

"God, I love that feeling." She told us, looking around and rolling her hips. "Well, back to the
a good theory, and he jumped at the opportunity to pump my almost virgin ass. I had already
one previous attempt at anal sex, that didn't quite workout. With a little work, he filled my ass
cock, and shortly after that, he came again, shuddering as he did. He told me it hurt to come

"It did. I was completely drained, but being inside that ass was enough to force one more ou
there was nothing left."

"It was really pretty nice; he stretched me out nice ahead of time, and took his time doing me
my ass for a minute or so, before he was done."

She rocked back and forth on my cock, keeping me going. "I figured we were done, but in th
night he was climbing on me. He fucked me for ages in that tent, again never coming. Stupid
ass again, so I could get some sleep, and this time he fucked my ass for another hour, until
out and went to sleep. In the morning I woke to him fucking me again, and when I was fully a
mouth until I complained my jaws hurt, fucked my tits until they were red and chapped, and
pussy again. Then he just stopped and went out and prepared a huge breakfast for us. We

after breakfast, although I was tempted to just go back to sleep. The skies decided to open u
rain chased us back to our tent. We took off our wet clothes, and seeing me naked got him g
asked to go 'around the world' again. He had to explain to me he wanted to use my mouth, t
again, in order. His cock was almost instantly ready, and even though it never got really hard
enough for another super-session. He got his wish, with my mouth, tits, pussy and ass. This
fuck my ass too long and had to make it off limits for the rest of the trip. I had no sense of tim
fucked until we ate, fucked until we slept, and then fucked while we slept, and then fucked w
thought I'd never be able to walk again."

She climbed off me, pumping my cock with her hand. "He's halfway there again. I can tell by
that we can get him to come at least one more time. I bet I know the best way." She turned a
baby sister. "Oh, Beth."

Beth came over to where she indicated, and Cheryl had her go down on me. "Now Beth is p
this is only her second time having sex. But part of her really is a virgin. I bet if Alex got in th
little ass, he wouldn't last long."

Beth pulled off my cock, sputtering. "Oh no. Cheryl, I couldn't."

Denise seeing my cock uncovered, climbed down and sucked on it, while the sisters argued

"You're the one that told me you weren't a baby. You could do anything I could do. Well it's p
up." She told her nastily.

"But he's so big. I know that would hurt so badly. I saw what he did to Denise." Beth whined.

Denise pulled her head off my cock, to ride it herself for a while. "You need to feel what he d
was incredible. That was the wildest orgasm I ever had, with a fat cock in my ass, and pussy
little pussy on the end of my tongue. You're going to love this. Watch."

She lifted off my cock, and then lowered her ass back down on my cock taking it to the root.
me so damn full." She moaned. She then looked back at Beth. "It's incredible." She leaned w
deep inside her, her pussy facing me. "Someone lick me, please." She asked, looking at Ch
longingly.

Cheryl climbed off the bed, and dug into her nightstand, coming up with a vibrator.

"Oh God," Denise said, watching her approach. "I'm too sensitive right now; don't touch my c

"Of course not, nothing that rough." Cheryl answered. She turned it on and we could hear it and slipped about 4 inches of the vibrator into that pussy, and I could feel it through the wall She lowered her face and used her tongue to bathe her clit and pussy, while working that vi The feeling was too much for me, and I knew I would be coming soon.

"Damn your ass is tight, Denise," I told her, thrusting up into her, against that demon vibrato to come in you."

"Do it, come in my ass. Fuck my ass." She hissed to me, trying to help, squeezing her ass a milking it.

Cheryl turned the vibrator on high, and clamped her mouth down on Denise's clit.

"Oh, enough, enough," she cried, hunching over and grabbing at Cheryl. At that moment I lo her ass, and she screamed, and moaned "oh shit, oh shit," breathing like a buffalo.

Cheryl pulled away and Denise fell off my cock, curled up in a ball. "I can't believe I did that.

Cheryl turned to Beth. "I'm sorry, I tried to help you."

"What?" She asked.

"Now when he fucks your ass, he may never come. By the end of this weekend you won't be me, I know." Cheryl told her sympathetically.

We all laughed at Beth's stunned look, and soon she joined in. After cleaning up, we split up already agreeing that the craft show was off, but we could pick up the game where we left o

I fell asleep, with Cheryl on one side, and Beth on the other side, setting a mental alarm cloc couple of hours and sample the younger sister again.

AFTERWORD

And that, my friends was the fallout from the first experiment with my invented game. I found I could improve about it, and went ahead and made the changes I thought it needed.

The next day we played around with the game some more, and with each other even more.

that weekend, nor did I get a repeat in Denise's ass, but Dave and I did take turns in Cheryl'
point. And I did get several more turns on both Beth and Denise. During one of our breaks, I
for thoughts on naming the game, still not admitting it was my own creation. I got some good
crowd. At the time, my favorites were:

Paradox Lost -- I don't know why, I just liked the name
Froggy -- Named by Dave for the boiling the frog tale
Incremental - Cute name by Beth, referring to our loss of morals, and game values
Seven-Up - Named by Denise for the 7 colors, 7 question types, and 7 inches she got
I'm Not THAT Drunk - suggested by Cheryl, referring to the 'pass' phrase
Ménage - Referring to the mix of game types, and the potential "Ménage" at the end.

There were several other names that were cruder and much more explicit, but I didn't think t
further the idea of an innocuous little game that could slowly twist your moral fiber.

We went along with Ménage, and discussed some game improvements, and I was overjoye
discuss adding a friend from work and his wife to the game play. Beth wanted to invite her ro
decided to see if we could setup a small dinner party at Dave and Denise's and invite Frank
Delara. We vetoed Beth's roommate, but invited Beth along as a single if she wanted to com

But that's another story - and if you ask nice, I'll write it.

The Red Miniskirt (Skirt leads mature couple to sexual adventure)
bylancelot49©

My wife and I have been married for 25 years – she is 45 and I am 48. It took a little red skir
the sexual adventure of our lives.

For our anniversary just over last autumn , I bought her a gold bracelet and booked a short c
break but as a fun present for me she ordered a short tight red mini skirt from a mail order c
to know how much of a “fun” present it would turn out to be although the first time she mode
pair of lacey topped stockings I could see the real potential.

Babs is blonde with an almost perfect hour glass figure 39c 29 40 , with shapely legs and a
this skirt showed legs, thighs and rear off to perfection. It was the shortest skirt she had wor
years and in certain lights one could see the suspender belt and creamy thighs and buttocks
material. I enjoyed seeing her in it privately and was rather vicariously thrilled at the idea of
wear this in public.

We enjoy walking holidays and we booked into a large country house hotel that we had stay
in the lake district. Babs promised that if it was as quiet as it had been previously she would
skirt for me in public as well as in private.

When we arrived late afternoon we were very disappointed to see two tour buses in the car
for a quiet, intimate and exciting weekend. When we went to recce in the bar we found that
pensioners outing and my hopes of seeing Babs in public in the red skirt disappeared.

We agreed that it wouldn’t be appropriate to wear the skirt in a restaurant and bar full of pen
did surprise me by saying she would wear a white rather transparent top without a bra albeit
over it for discretion.

I was delighted with her look when I saw her getting ready for dinner in skin tight black stret
that emphasised her rear, thighs and pussy lips! Her top was fantastic being skin tight and s
under the bust to push up and present her 39s and emphasise her nipples and large dark au
quite as good as the red skirt but it came a close second.

Her smart black jacket meant that she looked reasonably discreet at first sight and she said
was darkish she could take it off and let me lust after her.

The bar was fairly crowded , as we had booked to go in after the bus tour crowd, but when t

us our table would take about 20 minutes we went up and sat at the only vacant stools at th
the young barman, a dark skinned guy in his early twenties, do a double take at Babs breas
on the stool and the jacket fell apart a bit, and when I told her this she gave him a bigger ey
came back with the drinks, by pulling down her top and pushing out her breasts.

She seemed determined to enjoy herself and she had three large G&Ts before we went in t

The waiter, a young English guy again in his early twenties, led us to a good table in a darke
when I jokingly offered to take her jacket she said why not and I noticed that he also stole a
large unbraed orbs as I took her jacket off. When he came back to take our order he couldn'
them.

When I suggested that she would have been giving the waiter and bar man wet dreams that
believe it saying she was old enough to be their mother. So when most of the bus tourists h
bar, and Babs got up to go to the loo and went to put on her jacket. I suggested that she go
see if the waiter displayed any interest.

As she went towards the loo with the big unfettered breasts bouncing he was coming towar
coffee for a neighbouring table and I saw him grab an eyeful and then turn round to watch h
disappear through the door. I noted that he engaged the couple that he was serving in conv
came out see he could see her again.

She did admit that he seemed interested but claimed it was probably because he didn't see
age braless. To prove a point I said I would go out to the loo so she could order a Tia Maria
how interested he was

When I came back she was flirting outrageously with him with her hand on his arm and the
laughing. When I asked her did she now agree that he fancied her ,my erection rose when s
the bulge in his trousers I think he does." When I asked her did she fancy him I was slightly
what I considered to be my rather reserved wife say " mmmm he is cute with a nice little ass
interesting bulge but I think I would prefer the bar man I've always had a thing about darker

When we went out to the bar most of the pensioners had gone to bed but Babs suggested s
thought she had been joking about the barman but I wasn't sure when I went out to get a bo
the car and found that she had taken off her jacket and was giving the bar man a good displ

She introduced me to Henri, the bar man who was Moroccan, and apparently the waiter was
that with the hotel being on the moors and usually having a pensioner clientele, James and

in the hotel were rather dull but as the bar usually closed at 11 o clock they were able to see
the nearby town of Kendal..

Just after 11.00, whilst I was interested to see where Babs might go with her flirting, I was ti
travel and suggested that we go up. She suggested that I should go up while she finished he

It was about 20 minutes later that she came up and when I asked her what the delay was , s
the waiter and Henri had insisted on buying her a drink and that I had been right about them
because when she had got up to go the loo she had heard them commenting on her rear an
come back she had told them she had heard them discussing her figure, both had flushed -
dark skin. She told them that it was highly good for her ego too such attractive young guys fi
attractive and they admitted that they found her very attractive.

They had tried to persuade her to have another few drinks but she thought it wiser not too. W
up to go both had given her a peck on the lips in turn, and when they did so she had felt thei
against her.

When I asked her what would have happened if I hadn't been there, she smiled and said "I d
but it might have been fun". When I queried "with both of them" she grinned and said "possib

This was the first time in 25 years of marriage that Babs had expressed interest in having se
other than me but to my surprise I wasn't jealous but extremely aroused at the thought of my
these two young guys and especially with the dark skinned arab type guy. She too was obvi
the idea and when I rather crudely said so you would have let the two of them f*** you, she a
thought of " taking two young cocks" did turn her on. For the first time in our married life our
fuelled by " dirty talk" as we fantasised about her being ridden by two young guys.

The next morning she was rather contrite as we did a few miles walk before coming back to
drink. However after a few drinks she was quite relaxed and was soon chatting away to Hen

That night she again wore a pair of tight black suede trousers and a black transparent top al
bra beneath. By the time we came out of the restaurant after a good meal and a couple of b
just before 11, the bus crowd had rather disappeared and Henri informed me that as he was
as well would we mind him closing the bar as he wanted to do some paperwork in the office.
anything further to drink he could always get it for us. I ordered a couple of doubles and we s
drink them at a table overlooking a superb moorland view.

Babs asked me to get another drink from Henri for us, as she wanted to pop up to the room

I went to get him from the office he was chatting to the waiter James, and said he would com
in a few minutes. He had just gone in to the bar to get the drinks when I saw Babs coming a
dressed to kill in her see through top without the bra and in her very, very short red skirt and
stockings and five inch heels.

When Henri came out of the bar with the drinks his eyes were on stalks and even more so w
darling get me another large G&T I feel like a few drinks tonight."

While I carried the drinks across to the table and he went back to open up one section of the
shocked but extremely turned on to see her sit down, cross her legs and let the skirt ride up
lacey stockings tops and a bit of creamy thigh. When Henri brought the drinks I saw his eyes
and he lingered to say he had some work to finish off but he would come back to check if we
drinks.

When he went, she smiled and said " well how do you like your anniversary present" I smiled
about as much as he did!! I asked her did she realise the two guys would be about when she
said " genuinely no, but do you not think it adds a little bit of frisson to me wearing this."

When I asked her did she not mind guys seeing " what she had" she said she had never tho
enjoy it, but she had enjoyed seeing the guys lust over her the previous night. I had drunk en
and what about more" she grinned and said " that's up to you". When I pushed and said "wo
about doing something about it." She teasingly said " your anniversary present, you decide w
with it."

We had our drinks and she informed me she was going to the loo and to order her another d
the big hips swaying out to the lobby all I could think about was on taking advantage of an o
real sexual adventure.

My cock was at bursting point and I could hardly speak when I went up to the office to ask H
another drink and I invited James and he to join us. By the time, Babs came back through th
sitting with our drinks and six eyes were watching her progress. I had never been so excited
guys quite literally drool over my wife's big bouncing breasts and ripe thighs and when she s
slowly and deliberately crossed her legs to flash acres of thighs, I felt my hands shaking as I

The conversation flowed with the drink and it appeared no one was certain where things we
got up to go to the loo again and as she did - she did a twirl and said " Guys what do you thi
anniversary present" – when they looked at her quizzically she said "I bought this gear for hi
present but its only the wrapping, the real present is inside and what he wants to do with it!

As she strode off, all our eyes went to the bounce of her ripe jutting buttocks with the black g
suspender belt and stocking tops faintly discernable through the taught material of her skirt.
skirt rode up as she walked and just skimmed the top of her stockings. Henri whispered “ yo
man” and when I said that he and James flirting with Babs had been the key to turning her o
they had fancied her but didn’t think it was reciprocated. I told him it was and asked him wou
do something about it.

I said I didn’t know what she would want but she certainly had fantasised about being with th
suggested that when she came back, I would go out to the car for a while to let them make t
how far she would go.

By this time Babs was slightly wobbly as she tottered in on her heels and when she flopped
apart we all had a flash of the gold trimmed g string straining to cover the big mound. When
more drinks , I got up “to go to the car.”

I went outside where I could catch a view of what was happening and when Henri came bac
leaned down and kissed Babs. Initially she appeared to demur but then with rising cock, I sa
and they were soon snogging. I saw his hand cup a full breast without any objection and I al
I saw James join the action by cupping her other breast. Initially once again she seemed to
off her snog with Henri but when James then kissed her she relaxed and allowed both guys

I watched fascinated as the two young guys snogged and groped my wife’s breasts and whe
up her skirt without any objection, I thought she is going to go the whole way.

I decided that I should perhaps join the action rather than hang back but when I went into th
surprised to see they weren’t at the table . I was slightly worried but when I went into the bar
the action had moved to the restaurant entrance and the two guys had Babs sandwiched be
kissing and groping her.

When I got closer I could see that they had her top up and her boobs uncovered and her ski
waist. They were groping her tits and pussy and ass and she appeared to be loving it.

They were quite oblivious to me and when I said does anyone want another drink they broke
moved quickly forward and kissing her I said “ it appears you’ve decided I’m going to share
lets do it in comfort in our room”. As Babs pulled down her skirt and top, I asked Henri to get
Gin and some tonic and come up to our room.

I said to James “ don’t be shy lets take her up” and he didn’t need any encouragement to fol
large staircase. As she walked up the stairs ahead of us I could see her skirt rising above he
and big thighs and ass cheeks were exposed .

We were both so excited that by the time we got to the top we pushed her against the wall a
her boobs and pussy again. By the time Henri joined us we were passed the point of no retu
tumbled into the room and Babs was rather roughly tumbled on to the bed.

The rest is a bit of a blur as I remember very briefly seeing my wife lying on the bed with her
pussy and thighs exposed before the three of us were on her like wild animals seeking to sa
remember noticing that Henri had an oddly long thin curved scimitar like cock before I think
other guys aside because I was first to go between her legs , and push her g string aside, to

She was obviously very excited because the largest erection I had had for years slipped effo
I rode her hands were busy on the two guys and I climaxed immediately I saw Henri’s long c
her mouth. As I rolled off her James was on her in a flash and as I stood back I heard her sh
breath as his hard young cock went home. I was soon erect again as I watched my wife be u
doll as she was impaled on the two young cocks.

I had simply warmed her up for their use and she writhed and moaned in a way I had never
was serviced by them. As Henri shot his load into her mouth she came off herself and Jame
screaming climax before he too shot his load.

Temporarily sated we paused for a drink while Babs went to the bathroom to tidy her dishev
by the time, she came out wearing only garter belt and stockings, to get a very large G&T, s
erect cocks. She smiled and said “ easy guys that was fun and I really enjoyed it but lets tak
all night”.

She swigged the drink down almost in one and said now I want to ride one of you guys, and
to the bed she spread her legs and lowered herself down on to my erection.. I was very exci
that the two guys were seeing her at her most voracious riding me hard with buttocks bounc
dangling. James jumped on the bed and pulled her head back forced his cock into her throa
went about our work with her skewered between us she was energetically and very willingly
ends when I felt her tense and realise that Henri was trying to enter her rear. I had tried her
but hadn’t persisted when she said it hurt her and was stunned to find that after the initial wi
stop her riding of me and sucking James. The thought of her being taken like this made me
I moved my pelvis harder to meet her thrusts.

I was near my climax , when I simultaneously I heard a scream and felt him through the thin
vagina and rectum as he thrust his full length violently into her virgin ass. James cut off her s
pulling her head down and the three of us got to work on our respective orifices. I climaxed f
James and as we rolled aside from our respective orifices we were both soon erect as we w
on all fours, take a really violent and animalistic ride from Henri mounted on her big rear.

Time and time he plunged his long thin dark scimitar like length into the rosebud between he
as he mouthed obscenities about how knew she had been wanting her big ass fucked and it
This wasn't anal sex this was pure buggery, but Babs on a sexual high appeared to having b
pleasure and when he obviously climaxed in her she moved her ass milking the last drop of

As he withdrew she fell forward on the bed with her ass in the air and as James parted her c
it was a real turn to see Henri's semen oozing out of her rosebud.

She gasped as James thrust roughly into her rear and I watched as my wife's big rear was c
sodomised. It is difficult to explain the excitement that one can feel by seeing one's wife bein
used and being up for anything.

James also rode her hard stallioning her deeply with his smaller but obviously very hard coc
climaxed in her. As she slumped forward again I was really ready to reclaim her ass for mys
little resistance as I eased my full length into her well lubricated rear and I was soon literally
balls in her rectum.

The feeling of her tight sphincter muscle round my cock ,the excitement of seeing my cock c
into what had been forbidden territory , the brilliant feeling of my balls slapping against the c
her big rear plus the thought that my wife had allowed herself to be ass – f***** by two young
unbelievable sexual high and I was soon climaxing for the first time in her rear.

As I rolled off Henri was on her again pushing it home and telling her we was going to give h
f****** that she had been wanting. Over the rest of the night both James and I also sodomise
both her pussy and mouth were also well used by all three of us. They both left about 5 am i
James was on breakfast duty.

Babs and I flopped exhausted into bed and when I woke at about 9.30 am with the sounds c
the night before appeared surreal like a dream. But my almost raw cock and the fact that wh
the covers and saw her laddered stockings and cum stained garter belt, plus the overwhelm
semen, I remembered only too well that my wife had taken copious quantities of cum in all h

When she woke she was embarrassed, worried that she had let herself go too far and that I
a slut. But when I reassured her that I had been as up for it as her she admitted that she had
the experience although her rear and bowels felt that she had had major surgery. She said s
embarrassed about going down to breakfast but I told her to get showered, made up and pu
When I came out of the shower, feeling more dead than alive, she had recovered well and lo
sexy in a crisp white tee shirt with no bra and a pair of tight pink knee length trousers. She lo
I nearly took her back to bed but thought to myself as I followed the big rear down the corrid
so shattered, I would take advantage of that after breakfast.

There were only the non bus tour guests in the restaurant when we went in and James had
face when he approached our table and asked “what can I get you this morning madam” bef
whispering “ you were absolutely fabulous last night”.

He took our order for tea and coffee and toast and invited us to go up to the buffet table. As
up he whispered to me “ she really does have a fantastic ass – is there any chance of repea
tonight.” I said “ask her when she comes up for her bacon and eggs.”

When Babs came back she asked what he had been saying – she smiled and said “that’s qu
really must have enjoyed it.” She asked me how I felt about it and I said it was up to her but
least five or six hours sleep before I could do anything. She smiled “well I wouldn’t mind exp
it when I wasn’t drunk but I certainly couldn’t take a cock up my rear for a while.”

When she went up to the buffet he suggested that she or we might like to go out with them f
club in the nearby town that evening and she had agreed subject to my approval. This contin
young guys seemed to have revitalised her whilst I was feeling absolutely shattered. All I cou
bed and sleep.

When we got back to the room about 10.30 am we were going back to bed when the phone
I heard her laughing and she said “you guys are quite insatiable”. “Oh – only you”. Putting he
phone she said “ Henri has invited me up to his room for a session – what do you think?” I s
want” and grinning she said “ it might be fun”. I hear her say “ mmmm , that could be fun but
totally off limits”.

My very sore cock jumped when I heard my previously reserved and quite sober wife quite c
with a young guy and it rose even more when she kissed the tip of it and “ said – you get so
I’ll deal with that when I come back”.

I although I was tired I tossed and turned until she came back as I kept waking and thinking

to. I was fully awake when she came back at about 1.30.

She was beaming but once again reeked of sex and when I asked her how she got on she r
really is insatiable he’s sex on legs”.

But that is another story I will let her tell for herself.

Tom

The Secret Sharers (Two girlfriends share a long buried secret)
bysteffen©

Who are these women? Could either of them be me? I look at this scene through the eyes o
from a slumber party. I look with innocent eyes. Eyes that say, this could be me. This has be
girls. Sleep away camp. An overnight high school excursion. College roommates. Sorority si
First apartment. Cheap vacations. Six to a room. Many times.

I look with innocent eyes. At friends, secret sharers, confidantes, a warm shoulder, beautiful
Beautiful breasts? Did I just say that? I've never even thought that. I roll over onto my side a
regain sleep. The same sleep that had been visited and disturbed over and over again by a
image too vague to gain shape, too ethereal to take on weight and substance. An image tha
never acknowledged. Then why does she disturb me so? How do I even know that it's a she

With closed eyes I will it away, or, if not away, then to change. Please change to the familiar
least take on the smells and textures that I've known in the past. The weight that I've laid be
rhythm that isn't mine. Yet it refuses to budge, this weightless, shapeless, colorless thing. Th
visits me only when the night is at its darkest. This spectre who makes my skin flush, who le
uneasy. I don't know her yet I see her everywhere. In magazines, on billboards, a TV sitcom
once rented and watched over and over again. Angry and fascinated at the same time. Who

When my bedmate in a sleep far deeper than mine rolls against me, I find that instead of ret
into me, burying my face in her sleepy hair. It's such an easy gesture, so natural. We're just
keeping warm, snuggling up. This is innocent, I tell myself. Someone happening upon us wo
otherwise. Girls always get cold. We're naturally more affectionate then men. We need to be
that you see, nothing more. So why then am I holding my breath? Why is every inch of my s
hers' suddenly exquisitely sensitive?

I wait in a dreadful silence. Because the last thing I want right now is for her not to be here a
It's not until the pressure in my lungs becomes unbearable that I exhale and soften against t
creature lying next to me. And then it becomes easier. My other hand finds the warm smooth
her modest sleep shirt having left it conveniently bare to my touch. And I drift downward ove
admired and longed for so many times. In tight jeans, loose skirts, silk, rayon and lycra. And
beneath my hand, warm and smooth and soft and suddenly, alive!

I feel a subtle shift of her hips. Certainly not from anything of my own doing. My hands are s
be unnoticeable. Especially to one so asleep. No, I've imagined it. Wished it. Her breathing i
symmetrical. I caress again. And again the response is there. The small circle of warmth pre

own bare thigh is unmistakable. But this time I withdraw my hand slightly, letting it hover ove
to raise questions with its absence. To my delight and utter amazement, she answers them.
Truthfully. Me, the silent pursuer, now becomes the pursued. In a flash, there are no more q
inescapable truth that I've labored mightily to ignore -- her mouth on mine, still sleepy and w

It shouldn't be this familiar. It shouldn't feel like just a kiss. This can't be just a kiss. This is m
kissing a girl. Really kissing. Not some minor league practice session. This is a wonderful, lo
With a girl.

I'm torn between wanting to stop and ponder that reality and staying focused on the sweet s
tasting. I consciously choose the latter, but can't help wishing I could somehow watch mysel
truly delicious. And what would I the lucky viewer see? I can't answer that question because
away by this feast I have in front of me. I want to taste everything at once; her delicate breas
mahogany pussy, all new for me. All places to feed a hunger that, until a few minutes ago, I
admit I'd ached for.

I'm at risk of taking in too much too quickly. I've got to pace myself but god this woman feels
for her breasts, taut and tender, I can move them, pinch them, twist them, play with them. I'm
them. God, she's letting me play with her tits! Those breasts that I've lusted over, especially
watched her wiggle and twist her way into a bra every morning. Except on the days when sh
When her breasts swell against tight fabric and create a shape so perfect that you could exc
obvious, leering stares. Those breasts that I've tasted numerous times, when, alone in the s
absolutely certain I'm alone, I stretch out my tongue and flick back and forth over my own nip
they're icy solid and demand to be squeezed hard. Hard enough to feel that stabbing sensat
sharply between my legs.

Because we're the same, the pleasure of everything I do is doubled. I know with intimate cer
she's feeling inside, because her body is mine. Maybe that's what's so different about this --
another woman. It hadn't occurred to me until now but when I've been with a man, there's al
made-up empathy. We think what we're doing feels good to our partner, but we never really
make up for it, we develop a kind of sexual Braille. Imagining the sensation that our partners
her, the distance between us isn't so great. It's not separated by the differences of gender. A

As I find myself moving towards that warm place between her legs.

As I use my shoulders to give me better access.

As I pull her lips apart and taut.

As I tentatively extend my tongue.

As her tart scent registers on me.

As I recognize her individual taste.

As I push skin away.

As I probe.

As I reveal.

As I give to her in the only way I know how.

Which is exactly the way I would give it to myself. I realize this is what makes it so different.
a need to ask. Because I already know. Okay.... if not for certain, than with much more certa

Because I've never had a penis. Or a dick. Or a cock. I've never had an erection at a time w
one. I've never been soft when I've wanted to be rock hard. I've never understood why being
important. I've never jerked off. Never experienced a blow job. Never squirted that thick milk
had to, just had to come in your mouth. And never needed to be reassured that I like the wa
yes, I can't wait to taste it again.

With her there's none of that uncertainty. I know exactly what I'm doing. And so informed I g
same way I've always wanted to receive. In short, I am the perfect servant. Always anticipati
wishes. Knowing what they want even before they ask. And then giving it to them in just the
right speed, the right pressure, the right duration. And most importantly... just the right place
say, "right there, yeah there." Thinking to myself, "why can't he ever find it." It's not such a s
And right now, it feels so red and swollen how could he not know what I want.

So when her moans of approval become more demanding, I feel like the brainy kid in class
right answer. This is easy, I think to myself. As my tongue alternately flicks and nibbles and
buzzes and probes and circles and lashes and licks and teases and tastes and, and, and...
sensation I give doubles back on itself and becomes my own.

I move with confidence and grace born of a certainty gained from not only knowing the outc
controlling every moment that happens in the middle. From making this moaning, sweaty ins

orchestra. She is so close. Should I make her wait? Back off ever so slightly? Sometimes it's between the notes that is the most beautiful part of the music. Do I give her that last little nu that sets off a chain of events that can't be stopped.

Or maybe I'll play both sides and keep her on the edge for so long that it all becomes like on confounding illusions where anxiety gets all mixed up with the incredible pleasure. But instea I can't help myself... or her for that matter.

Her orgasm becomes mine. I know every contraction, every shudder, that moment where th against the base of my spine and throws my head back in a frantic limbic whiplash.

"Come for me, baby," I whisper, "come". Everything begins to smear and blur and go totally that me saying god and goodness? Or is it her? Did she just come? Or did I? Have I lost or f And so once again I ask myself. Who are these women?

Could either of them ever be me? I close my eyes and ponder that question. I have to look c to answer. After all, I'm not closed minded. I don't want to rush to a response. But just as I'm answer and speak with the certainty gained from maturity and self-knowledge. Just as I'm ab "no, this could never be me." I feel an unmistakable wetness between my legs. So demandin investigate. I reach under my skirt and with one hand pull the cotton of my panties aside and slide my fingers between my lips. This can't be. I'm soaked. I'm dripping. I'm so ready for it. legs and close my eyes. Out of the darkness I see an image slowly coming into focus. That weightless, colorless spectre is kneeling in front of me. And she's gorgeous.

The Seduction of Amy (John and Thomas conspire to seduce Amy)
byrgjohn©

Introduction

John Slater and Thomas Johnson sat on the patio of the Northwest Country Club watching t
sky in sheets. It rolled off the roof in torrents, splattering noisily onto the exposed section of t
patio. The sound almost drowned out the grumbling golfers who were crying into their beers

The two friends had barely gotten in five holes when the heavens opened. Now, they waited
the weather would clear in the next few minutes. Saturday was their golf day and their one m

Both men were avid golfers. Thomas, who was big and strong, could hit the ball a mile. John
near as far; however, he was much better around the greens. Consequently, they were prett
they calculated their handicaps. That made them very competitive, but always in a friendly s

The relationship between the two men began in college. They had met at a fraternity party, a
were very different, their friendship had lasted for more than 12 years.

John majored in engineering and Thomas, girls and sports.

Thomas was a star running back for the football team, setting several school records. While
his size and athletic ability had provided him a means to obtain an education; one that he co
otherwise afforded. He was tall, at six-three with two hundred and twenty pounds of sheer m
combination of his strength and intelligence gave him a competitive edge in sports as well as
his personal life.

After college, the two friends split up. However, several years later, fate brought them back t
Thomas took a job in the city where John had settled.

Thomas went to work for a firm that worked out multi-million dollar contracts for professional
advertising firms. He had been quite successful and had become a full partner in just a few y
that Thomas was black and had come from a poor family never stood in his way. In fact, it m
had made it in a cutthroat world that wasn't always fair. However, his strength was that he ca
his shoulder. He accepted life as it was and felt that if you were the best at what you do, it w
recognized and rewarded. Besides being a successful businessman, Thomas had used his
he was on several charitable boards that supported underprivileged kids and fed the hungry
passionate about his charitable work as he was his golf game.

John was nonetheless successful, having made his mark in aeronautical engineering. While Thomas in stature, at 5'11" and 170 pounds, he could compete physically with almost anyon expert in martial arts and worked hard to keep his body in shape. He occasionally thought th Thomas ever got into a fight, it would be a good match-his skill against Thomas's size and s

The friendship between the two was forged in mutual respect. John admired Thomas; he kn from the school of "hard knocks" and grown stronger for his experiences. On the other hand John's easygoing attitude and the fact that they could be friends as well as fierce competitor

The two men had gone through a lot together. When Thomas had married and then subsequ been there for him. When John's wife Amy had a miscarriage, Thomas was there, spending hospital and taking vacation to stay with them when she came home. Though their skin colo different, they were more like brothers than friends. However, their relationship was about to that neither could have possibly imagined.

Chapter 1

"Damn, this rain doesn't look like it's going to stop anytime soon," John said as he took a dri beer.

"Yeah, and I was whipping your butt," Thomas joked.

"Sure, one stroke ahead after five holes. If that's what you call 'whipping' my butt then I gues annihilated you last week."

"We won't talk about that," Thomas said. They both laughed. The warmth they felt for each o in their good-natured ribbing.

"So how's my sexy girl?" Thomas asked, referring to Amy. Thomas was fond of Amy. Okay, than fond. He had a special feeling for Amy since the first day John had introduced them. Sh pretty, with fair skin, blue eyes and shoulder length blond hair.

"She's okay," John answered, his face turning serious.

"What's the matter?" Thomas asked when he saw the look on John's face.

"Oh nothing."

"Come on man. What's going on?" Thomas knew John's emotions as well as he knew his ov
something was bothering him.

John sat silent for a minute, absently staring into his beer. Finally, he looked up with a paine
on his face. "Oh, I don't know Thomas. Ever since the miscarriage, things haven't been the s
and I. I understand the reasons, but Amy's been depressed for far too long now. She acts ok
but anytime I try to get a little 'close', if you know what I mean, she freezes up."

"Ah, she just needs a little time. Losing a baby is pretty traumatic."

"I know, it was my baby too," John said, a little too harshly. "Sorry man, I don't mean to unlo
it's been almost a year and I don't see much improvement."

"I understand. I thought she went to see a doctor?"

"Yeah, but he hasn't been able to help."

"Maybe she just needs a little tender loving care from somebody like me," Thomas joked, try
John's now morose mood. He knew he could get away with the comment as they often jabb
sports, women, and sex. Sometimes, like now, it was very personal.

"Not even you could break through the ice block," John answered, looking at his fiend with a
John knew that Thomas liked Amy. They had talked about it plenty of times. As far as John k
aware of Thomas's fascination with her or at least she showed no sign that she was aware.
wasn't the jealous type, especially where Thomas was concerned. They had been friends fa
fact, dated some of the same girls in college. In better times, John had watched Amy and Th
teasing each other in a good-natured and sexy way. Sometimes, she would sit on his lap in
John jealous. It never worked. Some men would have been furious. However, John actually
and in fact got a strange little thrill when the two would get frisky.

"Just give me the chance," Thomas said with a smile. "I could melt the 'ice queen.'"

"You know," John continued as if Thomas hadn't spoken, "she's only given me a blowjob ab
years."

"Wow man, that is bad." Thomas said seriously. "I thought she was such a hot number wher
dating. You know... like she would do anything."

"I thought so too," John said and turned around to order another round of beer. When he loo
his mind suddenly flashed back to that first double date with Amy, Thomas, and his girlfriend
had been dating Amy for several months at the time. Thomas was dating a pretty redhead w
and freckles on her face. She was a fiery and passionate redhead that even the suave and s
had trouble keeping up with.

The four of them had just left the movie and were barely on the expressway when John hear
in the back seat of his car. John knew that something was going on between Thomas and hi
to look back. Amy sat quietly beside him, pretending like she hadn't heard anything. Howeve
curiosity got the best of John and he reached up to adjust the rear view mirror. A little gasp e
lips when it appeared that Thomas's date was fishing around inside his pants. He couldn't se
from the movement of her arm, it appeared that she was jerking on his penis.

Amy was just as curious as John but was embarrassed to be spying. However, when she he
instinctively turned her head. A gasp came from her lips this time when she saw that Thoma
hard, black penis in her tiny hand. Amy turned her head back quickly and acted as if nothing
However, her breathing was more rapid now. The sight of Thomas's penis pulsing in the girl'
suddenly burned into her brain.

John tried to keep his eyes on the road but kept glancing into the mirror. He watched as the
her head to Thomas's lap, until he could only see the top of her head. When he heard a moa
knew that she was having a difficult time getting the head of Thomas's penis into her tiny mo
seen Thomas enough in the locker room to know that the size of his private parts matched h

Suddenly, John's pants were very tight in the groin. When he glanced over at Amy, he saw t
at his crotch. He and Amy had only been intimate twice and John had the impression that Ar
prudish when it came to sex. Later, after they married, he found that to be an understatemen

Another loud moan came from the backseat forcing John's eyes to the mirror. His own breat
when he saw the Thomas's date moving her head up and down in his lap.

The look on John's face made Amy glance back again. Her eyes opened wide as she watch
long penis deep into her throat. In an uncharacteristically bold move, she reached over and
penis through his pants.

John could see Amy staring brazenly into the back seat now as her hand began to move slo
cloth covered shaft. He thought of taking his penis out of his pants, however Amy's actions w

that he didn't want to spoil the moment. Instead, he moaned and let her fondle him.

The moans in the backseat grew louder. When Thomas was very near his climax, he opene
surprised to see Amy staring at them. He would have smiled except that he was so close to
placed his hand on the girl's head and pushed her up and down, his eyes on Amy's all the ti
feeling was too much to stand, he closed his eyes and lifted his hips as a moan of pleasure

Amy's eyes left Thomas's face to look at the moving head of the pretty redhead. She though
groan from her and then saw her head stop moving as her hand continued to pump the fat s
realized that she was drinking Thomas's cum. Without even realizing it, Amy's hand began t
shaft at the same pace that the girl was milking Thomas's penis.

John couldn't stop Amy's hand. His hips lifted up and he moaned as he climaxed like a horn
pants.

That night, Amy and John had the best sex they had experienced in their short relationship.
still thought it was one of the best sexual experiences the two had ever had.

Chapter 2

Amy Slater watched the rain pour from the roof of the gym as she pedaled the exercise bike
most of the time. Especially when she didn't have to be out in it. As she stared at the drench
thought of John and Thomas and how disappointed they were right now. She knew how mu
forward to their weekly golf match. Strangely, a little unwanted thrill raced through her at the
Thomas and she became very aware of the pressure of the seat on her vagina. She pushed
mind.

Amy had grown up as a poor little rich girl. Her father had all the money in the world, or at le
that way. However, she didn't consider herself spoiled, just a bit demanding. Fortunately, Jo
to keep her in a style of comfort that was more than acceptable. They had a big house in a r
three cars, membership in an exclusive country club, and a large swimming pool in the back
want for anything. Except for... well, she didn't want to think about that. She had been depre
lately.

John is a good husband, Amy thought as she continued to watch the rain. Maybe he was a l
how to please a woman but a good provider nonetheless. She knew that the months since th
rough on him too. However, she couldn't shake the feeling of loss that consumed her. Her d
pass.

Amy pedaled harder. Soon she was moving rapidly, hoping the strain on her legs would som thoughts from her mind. She spent a lot of time exercising now; it was therapy for her. Most exercised in her own gym but on Saturday mornings she met her friend Jill here at the club. doing that since the miscarriage. Jill told her she needed to get out and besides, there were sights" at the gym. Jill had been right. It was good therapy for her but, unfortunately, not enc her out of her funk.

"You about done? I'm beat," the attractive female said as she walked over to Amy.

At first Amy didn't hear Jill as her mind was consumed with her problems. "Oh... yeah... I gu little carried away," Amy said to Jill, her breathing rapid from the exertion.

"Well, you've been pumping on that bike and staring out the window for an hour like you wer

"Sorry," Amy said as she got off the exercise bike and took the towel Jill held out to her.

The two friends walked to the showers.

A few minutes later, Amy stood motionless, the towel held to her still wet body, staring at no

"Now what are you staring at?" Jill asked as she walked naked out of the shower.

"Oh... was I?" Amy said holding the towel modestly in front of her. She watched Jill as she w and naked to her locker. Amy admired Jill's freedom. It didn't appear that she had a modest She watched the sexy woman open her locker and bend over to retrieve her panties. Then A smiled as she saw her friend's private parts come into view. An unwanted jolt of electricity w as she stared at her smoothly shaved vagina as it peeked at her from between her thighs. It to shave her pussy, she thought as she looked at the smooth outer lips and the fat pink inne between. She knew that Jill had been a wild one in her younger days. In fact, the way she ta husband were very active sexually.

"What's going on?" Jill said, turning around with her panties in her hand. She was still worrie seemed that almost nothing she said or did helped. She had made a number of suggestions out and taking her mind off her sadness. Their Saturday exercising routine got her out of the least that was some progress and she did seem to be loosening up a bit lately. Jill sat down facing Amy and lifted one leg to put her panties on. A chill ran through her when she caught staring between her legs.

Amy's face colored when she realized that Jill had seen her looking at her.

It seemed that Jill froze with her leg lifted and apart, giving Amy time to stare.

Amy finally looked away and sighed. "I don't know Jill, there... there's just something missing
at home."

"That's normal after what happened."

"It's more than... more than losing the baby. It's... it's... oh I don't know."

"You and John not having much fun in the sack?" Jill said with a questioning look.

"No... but that's not really new."

"So, John's not pleasing you?"

"Well, John's good to me... really good... but there has to be more."

"Maybe you need an affair," Jill joked. Then she saw Amy's face turn red. Suddenly, Jill's fac
she said, "Oh wow, you've been thinking about it!"

"No I haven't!" Amy said but her face got redder, giving her away. "I would never cheat on Jo

"But you've thought about it! Come on tell me. Who do you do it with in your mind?" Jill prod
excited voice.

"No one. I just have these fantasies. You know with guys." Amy wasn't about to tell her that
but one particular guy.

"Hey, we all have those sweetie. It's when we act on them that we get into trouble. I..." Jill st
something else then stopped.

Amy looked at her friend and saw her face turn red. It wasn't like her to get embarrassed. "Y
she exclaimed.

"No I haven't!"

"Yes you have and you didn't tell me! I thought we were best friends," Amy said with a pout.

Jill sighed. She had been bursting to tell someone for a long time. "All right I did! But you ha
me you'll never, ever tell anyone."

"Oh course not," Amy said excitedly as she quickly sat next to her friend. She forgot all abou
both women sat naked, thighs touching. "Come on, tell me!" Amy said, her voice almost sha

Jill bit her lip and took a deep breath. "Well, I was exercising here about a month ago," she b
whisper, looking briefly around the locker room. As she started to talk, she felt a thrill of exci
through her. "There is this new personal trainer here at the club. I don't know if you saw him
started when you and John were in the islands." Jill paused as she thought of that day.

"Come on, come on," Amy begged.

Jill could feel herself flushing hot as she began again. "Well, he came over to me and said th
my abs all wrong. God, he's so handsome. His name is Reggie Mason."

"Wait a minute," Amy almost screamed. "He was here before I left. My God Jill, he's black!"

Jill's face turned bright red and she could feel her body flushing hot. It felt like her skin was c

Amy's mouth hung opened in surprise. She could see the flush roll down Jill's neck and acro
chest. Suddenly her nipples were as hard as pebbles and her now heavy breathing made he
and down rapidly. Suddenly, Amy could feel her body begin to heat as well. It felt as if the w
under her was wired for heat.

"I know he's black," Jill whispered and paused. "I guess that's what made it so appealing. It
I was looking for, it just happened."

"That big suck mark that you had on your neck when we came back from vacation was from
said in amazement.

"Uh huh!"

"My God, how did you hide it from Bradley?" she asked.

"I didn't. That's when the problem started."

Just then several women entered the locker room.

"You've got to tell me the whole story," Amy said lowering her voice. "God, I had no idea. Co
dressed and go to the juice bar. I want to know everything."

Twenty minutes later the two sat at a quiet table at a local health bar that catered to the wea
of the gym.

"Come on, come on, come on," Amy prodded after the waiter served their carrot and fruit jui

"God, I've been dying to tell somebody," Jill said, almost in relief. "Well, we talked for a while
exercise routines and he gave me a few pointers. I could see his dark brown eyes on my sh
the shorts I'm talking about."

"Yeah, I know. The ones that show everything you have, including the lips of your 'you know
cheeks of your ass," Amy said and laughed. "Like the ones you have on now," she added.

"Yeah, those shorts. Well, I don't know why but I could feel myself getting really excited. I lo
little shorts and damned if he didn't have about a half a hard on. And, it was big already." Jill
looked off in space, remembering that day like it was yesterday.

"So what happened?" Amy asked impatiently.

"I'm getting to that. Well, one thing led to another and before I knew it he was inviting me for
was accepting. In fact, we came here and were sitting at this very table."

Amy could feel her face getting warm again.

"Amy, I don't know what got into me but I was almost out of control. As we drank our juice, I
my foot up and down his leg. He smiled and I felt my heart flutter. I pushed my foot higher u
inch from his crotch. Then he surprised me and slid a little bit forward. Good God Amy, I cou
erection on the bottom of my foot. Then, incredibly, he reached down and pulled it out of the
shorts. I almost came right then."

"He pulled 'it' out here in the bar?" Amy could feel her shorts beginning to get wet in the crot
squirmed on the seat as she hung on every word her friend spoke.

"Yep, and it felt long, thick and very hard. The next thing I know, we're in my car, necking lik
teenagers. God Amy, can that man kiss!" Again, Jill paused, her shorts suddenly feeling ver
crotch as she remembered his soft lips and tongue.

A little unwanted whimper escaped Amy's lips and she squeezed her legs together. In her m
Jill's black lover's mouth covering Jill's smaller lips and almost hear her cries of excitement.
kissing. John never did enough of it. If he only knew that it was the quickest way to turn her
thought. Then she remembered the New Years Eve party when Thomas had captured her i
both had too much to drink. He kissed her long and hard, almost making her knees buckle.
entered her mouth... She fantasized for weeks about that one kiss. Amy shook her head an
don't stop now!"

"Well, we were in the parking lot out back, so we couldn't do much. That's why I was surpris
to push my head toward his lap. I resisted for a second until I saw the bulge in his thin exer
know how much I love sucking cock."

"Yeah, the original 'Hoover'," Amy laughed referring to Jill's self-professed skills.

"Well, I could see that the spot where the head of his cock touched his shorts was totally we
pre-cum juice. It was bubbling out. Amy, I was lost. Without thinking, my head dropped to hi
the sopping material. Jesus, it was so sweet. I couldn't believe it but before I knew it, my ha
sliding up his strong thighs. I was shaking all over as I pulled his cock from the leg of his sh
paused again and took a deep breath. Then she said, "God Amy, this is getting me so hot."

"You're not the only one," Amy admitted and squirmed to adjust the seam of her tight shorts

"Amy, you wouldn't believe me if I told you how big is cock is. The head was positively huge
uncircumcised. I'd never seen one like that before. Of course, I'd never seen a black cock b
Other than in a porn movie." Jill giggled self-consciously and continued. "You know me, whe
I go and get it. Well, I pulled the skin down, opened my mouth and sucked the large purple
tasted sooooo good. I heard him moaning as I began to work my magic; you know that little
you about. I was so involved that I didn't even realize what was happening until I felt his fing
my hair and push my head down. Then, this huge load of cum shot into my mouth."

"Oh God," Amy said, feeling like she might climax right there in her seat.

"I wasn't planning on him cumming so soon. His thick cum poured into my mouth and I was

swallow or choke. I swallowed... and swallowed. Lord, can that man cum. I thought it was ne
But, you know what? I loved it and squeezed the shaft for more. It was so thick and creamy.
eyes glassy and filled with excitement.

"I can't believe you Jill," Amy said in amazement. "So what else happened?"

"Well, just about that time, a car pulled onto the parking lot. I pulled my head up and saw Re
me. Suddenly, I realized where I was and what I was doing. I told Reggie he had to go and a
out of the car. I know he was shocked but I was mortified at what I had done. Anybody could
drove home in a daze. Before I got out of the car, I looked in the mirror and saw a glob of his
chin. Amy, I scooped it off and licked it from my finger. Incredibly, I felt my pussy lips quiver
climaxed, sitting right in my driveway."

"God Jill, that's incredible!" Amy gasped, her breath heavy with excitement.

"Another drink ladies," the young waiter asked, startling the two women.

"Uh... yes. Another for both of us," Amy said, wanting to make sure that Jill finished her story
knew that there had to be more.

When the waiter left, Jill looked around again and then continued. "I felt so guilty. I've never
Bradley before. However, I guess that wasn't really cheating if you believe Bill Clinton," she
laughed.

"So, was that it or did you do anything else? You didn't get that suck mark from sucking his c
you?"

"I thought at the time that it was a one time thing. However, several days later, I saw him at
embarrassed but he seemed so at ease. He was so charming. He talked me into going out f
time, we ended up at his place."

"Oh my God Jill, you did it!" Amy gasped.

"Uh huh!" Jill answered almost smugly. "Amy, he fucked my brains out. I didn't think his cock
to go soft. I know he climaxed three times and I lost count of mine at ten. When I went home
was walking bow-legged with sperm running down to my ankles. I rushed to the shower befo
thought everything was fine but I hadn't seen the suck mark on my neck."

"You got caught!" Amy exclaimed, her face a mask of horror.

"Well, not at that moment. Bradley noticed the big purple bruise and we had this big fight. I t
got hit by a tennis ball." Jill laughed uproariously.

Amy joined her. "God, that's the oldest lie in the books. I think I told my mother that when I w

"I know, but I couldn't think of anything else to say."

"So he bought that?"

"No, but I thought so at the time. About a week later, like an idiot, I invited Reggie over to my

"Jill! Are you crazy?" Amy exclaimed.

"Yeah, I guess I am! There's just something about fucking a stranger in your own bed that m
irresistible. Bradley told me he was working late on a big contract, so I thought we were safe
just cum in me for the second time when the bedroom door burst open and Bradley stormed

Amy gasped and put her hand over her mouth. "Oh my God!"

"You know Bradley is a big guy, but Reggie is all muscle. I thought they were going to go at
sobbing hysterically. Just when I thought they were going to come to blows, I was totally sur
Bradley let Reggie get his clothes and rush out of the house."

"He just let him go?" Amy asked incredulously. "I'm sure John would have killed him."

"Yep, he just let him walk out. Then he stood at the end of the bed with his fist clenched and
as a beet. I started to sob apologies and thought that our marriage was over. Bradley's neve
would have deserved it. Instead, he stood there breathing heavily. I was still lying there nake
running out of me like a river. Suddenly, I saw his eyes looking directly at my pussy. Then, i
realized that there was a tent in his pants."

"I don't believe it," Amy gasped. This was the most incredible story she had ever heard. She
Jill hadn't confided in her until now.

"It's true. However, you're not going to believe this either. When I saw his excitement, I stopp
slid to the end of the bed. My hands were shaking as I opened his pants and freed his hard

what else to do. I tell you Amy; it was bigger than I've ever seen it. I started to suck him but h
pushed me roughly back on the bed. Now he's going to punch me, I thought. But no, he crav
and slid his cock into my already sloppy pussy. It didn't take him long to cum the first time."

"The first time? He fucked you twice?"

"Uh huh! The second time, he must have fucked me for a solid hour. God, you should have
his cock made pounding in and out of my pussy," Jill said and laughed. "And, you talk about
sheet under my ass was drenched. Finally, Bradley screamed like a wounded bull and came
went to sleep that night with two loads of cum from Reggie and two from Bradley running ou
there wasn't much of Reggie's cum in me by that time." A dreamy look came over Jill's face

"That's the most incredible story I've ever heard. So, then what happened? Obviously, he di
and you're still together."

"Unbelievably, the next morning I awaken with Bradley fingering my pussy. And, just like tha
again. The strangest thing about it all is that we never mentioned it. Not a word."

"Really?"

"Yeah. We ate breakfast in silence. There was a strange look on Bradley's face though. I co
define it. However, when he left for work, he kissed me passionately. He never does that."

"So the two of you still haven't discussed it?"

"No! It was like it never happened, with one exception." Jill hesitated and looked around like
watching her. Then she whispered, "I see Reggie about once a week now."

"Jesus Christ Jill. Are you nuts?"

"Probably."

"But, Bradley has to know," Amy said shaking her head in wonder.

"Yes, he knows. In fact, I'm certain that he knows when Reggie and I are together, because
get home, he fucks me to exhaustion. I don't even bother to clean up after Reggie anymore.
with his sperm dripping down my thighs." Jill smiled and then closed her eyes and sighed.

"Jill, if you weren't my friend, I would swear you were lying to me."

"Everything I've told you is absolutely true. I'm sorry I didn't share it with you before but I was
how you would react. I know you have these high standards of morality. You don't think I'm t

"I should smack you for not telling your best friend, but no, I don't think you're terrible. If I did
have to feel the same way about myself for having fantasies about a certain friend. Besides,
made my panties soooo wet!" Amy's face turned red with embarrassment as she squirmed i
to relieve the pressure on her swollen sex. She could feel the seam splitting her lips and rub
of her clit.

"Thanks Amy, you're a good friend. Now tell me, what friend are you fantasizing about? Com

Amy hesitated, wondering if she should reveal her secret. However, after the story Jill just to
that she couldn't hold it in. She took a big breath and said, "Thomas!"

Jill sucked in her breath because she knew that Thomas was John's best friend. She also kn
like her lover.

Chapter 3

Finally, the rain let up enough for John and Thomas to finish their round. Despite all of their
groaning, they finished in a tie. John volunteered to buy the beer. The two men talked for a l
it was near time to go home. John ordered one last one for the road. Although, he had proba
drinks already, John needed the courage that the alcohol afforded him for the next part of th

"So, were you serious about what you said earlier?" John asked as if they had just had the c

"Serious about what?" Thomas asked.

"What you said when we were waiting for the rain to stop." When he could see that Thomas
what he was saying he added, "You know... uh... about loosening Amy up." John was very n
hard to keep Thomas from noticing. He could feel his heart pounding in his chest.

A shocked expression came to Thomas's face. Suddenly, he was concerned that John had t
"Uh... listen man, I was only kidding. You know we joke all the time about that stuff."

"So you were kidding?"

"Well, yeah," Thomas said, shaking his head in confusion.

"Too bad because I think... uh... I think Amy could use some loosening up." Suddenly, John'
sweating.

Thomas was silent for a long minute. "What are you trying to say man? Are you saying you
your wife?" He stared at John like he had three heads.

"Well, I'm not sure I would call it 'hitting on her'. Maybe a 'little attention' would be a better wa
it. Listen Thomas, I know Amy likes you; I can see the way she watches you. And, don't kid
too." John let that hang in the air for a few seconds.

"Well... uh... uh... yeah... yes, I like her as a friend," Thomas said, suddenly stuttering all ove
"Hell man, you and Amy are my best friends."

"Sure we are but I know you like her more than that. Remember that time she bought that st
out to the pool to model it for us? I saw your eyes. They were so big that I thought they migh
your head."

"Sure, Amy's a gorgeous woman. I would have had to be dead not to react. What guy would

"Well, I'm giving you the chance to do more than look," John said and stopped, his words ha
the air. This was it, John thought, if he turns me down, I'll act like it's all a joke. John was ner
biting the inside of his mouth as he watched his friend's face.

"Let me see if I understand you. You're saying I can come on to your wife and you wouldn't

"Yep! That's exactly what I'm saying." John almost sighed with relief that it was out.

"Are you crazy man?"

"No... well maybe! Listen Thomas, you know that Amy has had a bad time over the last year
worried about her. She needs something more. I truly don't believe that she would ever chea
did, you would be my first choice." A smile came to John's face.

"This is nuts."

"Not really. Remember that time on New Years Eve when you two kissed?"

"Yes. I'm the one that told you about that, remember?" Thomas said with a guilty smile.

"Well, I never told you how hot Amy was that night. I knew that something had turned her on the booze. I was worried that that pretty boy that used to live next door was coming on to he didn't make sense until you told me that you had kissed her. Truthfully, I was relieved that it never saw her so hot. She even gave me one of her rare blowjobs."

"Well, I'm glad I could be of service," Thomas said with a rueful smile.

"I know this sounds nuts... even to me. But, I'm desperate Thomas. I've talked to the doctor been worried about her state of mind. He wanted her to go on some type of anti-depressant love her to be a wild and sexy woman but I would settle for her just being like her old self ag if you can heat her up from a kiss... well, it would be fun to see how far you could get."

Suddenly, Thomas finally realized that John was serious. "You're serious aren't you?"

"Never been more serious."

Thomas was silent for a long time, deciding how to answer. "Well, if I agreed to do this... and how far could I go?" Suddenly, he was getting excited at the possibilities.

"I don't know. I guess as far as she lets you."

"Are you sure about this? Something like this could end our friendship."

"We won't let it. The only thing that I ask is that you tell me everything."

"I don't know man. It might feel like I'm deceiving Amy," he said with concern in his voice. "I much for that."

"I understand and I appreciate your feelings. However, think about this being therapy for Am like you are helping her recover," John said, only half facetiously.

"And, what do you get out of all this?"

"Hopefully, I get the woman I married back and if I'm real lucky, she will open up sexually an

things that I've always wanted her to do." John paused and let his words sink in before he co
Thomas, you know I love Amy more than anything in the world and that I would never do any
I thought this would cause her problems, I would never do it." John paused and let what he h
Then he continued, "The way I figure it, we can all have a little fun. Worse case, she rebuffs
home with your tail between your legs." John sat back with a smug smile on his face. He kne
never turn down a challenge.

"There's no chance of that," Thomas said confidently and then fell silent. He had to admit tha
appeal to him. It wasn't like he was going to be having an affair behind his best friend's back
okay with it, who was he to question him? he thought. Finally, he said, "You have to let me h
you know."

Suddenly, John felt like jumping out of his chair in excitement. However, he controlled his ex
calmly said, "Agreed."

"I'm letting my libido control my brain but I would be a fool to turn such an offer down."

"Then you'll do it?"

"Against my better judgment, yes."

"Alright!" John said a little too loud.

Two days later, John was leaving for work and went in to kiss Amy goodbye. "Have a nice d
and kissed her briefly. "Oh by the way, Thomas is coming over for dinner tonight."

"Tonight? Why didn't you tell me we were having company?" Amy complained and stood up
hadn't seen Thomas in over a month.

"Thomas isn't company, he's family. See you later."

Amy stood for a moment until John was out the door. While she tried to be mad, she was se
was coming over. She would have to get the roast out of the freezer and do some shopping.
she thought as she walked out into the hall and looked into the mirror. Suddenly, she felt ner
strangely excited. Maybe I can get an appointment at the beauty shop.

By 7 P.M., when the doorbell rang, Amy had everything ready. She stood in front of her dres
take one last look. Her hair was freshly cut and curled. She had chosen to wear a low cut bla

that hugged her body like a second skin. It was a little too tight and far too short but she like
emphasized her assets. A string of white pearls, a little dab of perfume and she was ready.

John smiled at Thomas as he let him in the house. He looked as dashing as ever. He had o
slacks, a blue blazer, and a white mock turtleneck shirt. The white shirt emphasized his dark

"What a surprise to see you Thomas," John joked.

"I was in the neighborhood and thought I would stop in," he returned with a smile.

Both of the men were nervous and tried to cover it with jokes.

"Well, you're in luck because I think my wife has cooked your favorite meal," John said as he
the living room and mixed him a drink.

The two were talking when Amy walked into the room. Both of them stopped in mid-sentenc
She looked radiant. Her blond hair and black dress gave her a glow that John hadn't seen in
plan was already working.

"Hi Thomas," Amy said as she walked over to him and stepped into his embrace. They hugg

"Wow... you... wow..." Thomas said, suddenly tongue-tied as he held her at arm's length and
eyes scanned her face then automatically dropped to her ample cleavage. Her breasts were
her dress. He could smell the sweet perfume she was wearing-the perfume that he had give

Amy saw his stare and took a deep breath, causing the swells of her breasts to lift even high
feel a little chill run up her spine. Suddenly, the images of Jill with her black lover crossed he
felt her face flush. "Uh... thank you Thomas."

John handed Amy a glass of wine and the three of them sat down in the living room. Amy sa
casually crossing her legs.

"So, where have you been? I thought you didn't like me anymore," Amy said with her pretty

"Been busy at work. However, now that I see what I've been missing, I'll make a point to com
often," Thomas teased, his eyes glancing at her legs. This banter wasn't unusual but the dea
John gave it new meaning.

Amy could feel her face flush hot as she watched Thomas's eyes. In spite of her prudish nat
her legs and allowed her legs to open slightly.

John didn't miss the movement. "I'm going to put another bottle of wine on ice," he said and

"You're so far away, why don't you come over here," Thomas said, patting the sofa next to h

Amy looked once toward the kitchen door, then got up, and sat next to Thomas. Normally, th
not have made her nervous. The only difference was what was in her head.

"So, anything new going in your life?" Amy asked. "Uh... Any girlfriends?"

"No, just the same old girls," he joked.

"I've never seen you with an 'old' girl," Amy returned and laughed, placing her hand on his th
thrill rushed through her as he felt the strength and warmth of his thigh.

Thomas put his arm around Amy's back and pulled her to him. "You've always been my favo
said seriously. His eyes glanced down at the soft swells of her breasts. The combination of t
on his thigh began to have an effect on Thomas. He felt his penis begin to lengthen down hi

Amy looked down and saw movement just inches from where her hand lay passively on his
imperceptibly, she moved her hand slightly higher until her finger grazed the protrusion in his
hand began to shake and the room started to spin.

Thomas felt the slightest touch of her finger. His penis pulsed and grew stiffer.

Amy's mouth was suddenly very dry. Her heart was pounding in her chest as she lifted the li
gently rubbed it across the covered head of Thomas's penis. She felt it pulse, and suddenly,
wet as a clear liquid began to seep from the cloth. Amy looked down and gasped when she
Thomas's pants.

"Alright, the wine is cooling," John said as he walked back into the room.

Thomas and Amy jumped as if they had been struck by lightening. Amy pulled her hand awa
stood up abruptly.

"I'll... I'll get dinner on the table," she said breathlessly, her face flushed. She hurried out of t

rushing past her husband

"Man, your timing couldn't be worse," Thomas said with a sigh.

"Really?" John said excitedly. He hadn't figured that anything would happen so soon. He ha
since the entrance to the living room was behind the sofa. "Sorry man. I'll make up for it late

Dinner was cordial if not tense. Amy could feel Thomas's eyes on her throughout the meal. V
look at him, he would smile and her face would suddenly become hot. Then she would look
who seemed to always have his face down, looking at his food. When dinner was over, Amy
clean up the dishes and you two can go into the living room and watch the baseball game."
relieved to be able to get out of the room and get her thoughts together. However, Thomas h

"I'll help," Thomas said. "I can watch baseball anytime."

"Well, I guess I'll watch the game alone," John said and yawned. "Man, I'm getting tired." He
table and went into the living room.

Thomas and Amy carried the dishes into the kitchen. When the table was cleared, they stoo
rinsed the dishes and Thomas placed them into the dishwasher. Amy stood at the sink stiffly
heart was beating rapidly in her chest. She could almost feel Thomas's eyes on her as he st
She could see John sitting in the living room, through the large cut out window over the sink

"You look especially great tonight Amy," Thomas said sincerely as he looked at the pretty wo
to him. She had put on a bib apron but it barely covered her sexy dress. With his height, he
her dress, almost to her navel. When she leaned forward, he would catch just a glimpse of h
could feel his still firm penis begin to pulse in his pants.

"Thank you!" Amy responded. She didn't look up at Thomas. She could feel her face turning

"Did you get your hair done just for me," he teased.

"Uh... no... uh well, I needed a new style," she answered nervously, almost letting a plate sli
hand.

"It fits you," he said and leaned a little closer to her until their thighs were touching. "You kno
that perfume too."

"You should, you bought it for me," Amy said and then paused. God, am I being that obvious
Suddenly, she gasped and looked at John in the living room. Thomas had placed his hand o
"Thomas," she whispered as she trembled, "behave." Yet, she made no move to push his ha

Thomas could feel her warm and soft flesh under her thin dress. He squeezed her cheek ge
tremble. "I'm pretty sure your finger touching me earlier was no accident," Thomas whispere

Amy blushed and then she went back to rinsing the dishes without answering.

Thomas took her silence as an okay to proceed and began to move his hand around the sof
Slowly, he grew bolder until he was kneading the flesh of her ass. He could feel his penis pu
pants again. Slowly his hand drifted down until his fingers skirted the hem of her dress. He h
as he gradually moved his hand underneath and onto the back of her nylon-covered thigh. H
still she made no move to stop him. When he lifted his hand one-inch, he heard a sharp inta
Amy. His fingers felt the soft and warm flesh of her bare thigh above the nylon.

"Thomas," Amy hissed again, her hands on the sink for support. Almost without her control,
apart.

Thomas smiled as he felt her subtle movement. The movement gave him the room to move

A little moan escaped Amy's lips and then she whimpered, "Please."

But still, he heard no reprimand in her voice, so he slid his fingers gently up her warm thigh
feel the gusset of her panties. This time Thomas let out a little moan as he encountered the
soaked through the material. He could feel her swollen lips under the thin cotton. The lips fe
huge and bulged from her panties. When he started to use his index finger to pull the materi
grabbed his hand. However, she seemed to have no strength to push it away.

"Thomas! John's right there," she whispered through clenched teeth as she felt a shiver of p
through her.

Thomas whispered, "I know." Then his hand started to move again. He slid his fingers under
touch the swollen lips and felt Amy shiver

"Oh God Thomas, please," Amy gasped as she felt his large finger touch her sex. Then, Am
as Thomas slowly slid his finger into her wet and pulsing hole. In spite of her protests, Amy's
down, taking Thomas's finger deep into her body. "Thomas... Thomas, oh God," Amy gaspe

tremble. Amy was on the verge of climax and her knees felt like they were about to buckle. F
somewhere, Amy found the strength to pull Thomas's hand from her throbbing sex lips. Whe
finger finally left her, she sighed in self-imposed frustration. She leaned forward on the sink;
mentally chastising herself for letting it go so far. Yet her body continued to betray her. She
juice soaking through her panties as it began to run down her thighs.

Thomas stood beside Amy with a smile on his face. He caught Amy's eye and brought his w

"Jesus!" Amy hissed as she watched Thomas suck her juice from his finger.

Thomas smiled as he stared into Amy's wide eyes. His next move was to turn to the side an
was very excited as well. He leaned against the sink as he continued to watch Amy's eyes. I
glancing down at the large protrusion in his pants.

Suddenly, in her nervousness, Amy splashed water from the sink onto the front of Thomas's
thinking she grabbed a dishtowel and began to wipe the front of his pants. She gasped as h
As soon as she realized what she was doing, she pulled her hand away like she had touche
eyes looked up at Thomas and she could see him smiling at her embarrassment.

When the dishes were in the washer, Amy and Thomas joined John in the living room. Thom
wine and a couple of glasses. John was sitting in his favorite chair. He had turned out all but
took a seat on the sofa. Thomas joined her, sitting a safe distance away. He poured her a la
which she welcomed, taking a big drink. They watched the ballgame for a while until John a
asleep. His head was back on the chair and his eyes were closed. His breathing was heavy

Thomas poured Amy another large glass of wine before he slowly slipped his arm over her s

Amy tensed and looked at John. She was relieved to see that his eyes were closed. She kn
asleep in his favorite chair. The wine began to have an impact on Amy and she started to re

Thomas reached his hand up and turned Amy's face toward him. Their eyes met.

Amy could feel her heart pounding in her chest. The room began to spin again as she saw T
toward hers. A little whimper escaped her lips when she felt his lips touch hers. Suddenly sh
mouth to let his tongue inside. At the same time, she gasped as one of his hands covered h
melted into his embrace as she sucked on his offered tongue. As her hips began to squirm
pulled her mouth from him and whispered, "Oh God Thomas... John...."

Thomas ignored her and brought his lips to hers again, his hand slipping down and inside th
Now it was Thomas's turn to moan as he felt the warmth of Amy's soft flesh in his hand. He
large nipple under his palm. His fingers captured the nipple and began to squeeze.

John could hear the whimpers and the moans from the sofa but he couldn't look at them. It w
torture and was driving him crazy with excitement. He was close enough to hear their lips sm
and knew that they were at least kissing. Finally, he couldn't hold out any longer. He opened
slightly and saw what he had been hearing. He had to suppress a gasp when he saw their li
passionately together and that Thomas's hand was inside his wife's dress. He desperately w
he decided to try another tactic. He moaned and stirred.

Thomas and Amy jumped in surprise. Thomas quickly pulled his hand from Amy's bodice an
nervously a safe distance from Amy. Although he knew that John approved of what he was
nonetheless nerve racking.

John sighed and stretched, then said, "Listen, I hate to be a bad host but I'm really tired and
early meeting tomorrow. So, at the risk of being rude, I'll go to bed. Thomas, please don't lea
account. Amy can see you out after the ballgame," he said with a smile. "See you this weeke

"Uh... yeah, I'll be there."

"Goodnight sweetie," John said as he walked over and gave Amy a kiss goodnight. He could
she was flustered and more than a little nervous. It looked almost as if her eyes were pleadi
to leave.

Amy almost asked John to stay. Her mouth opened, but nothing came out. She was more th
left alone with Thomas. However, it wasn't Thomas she was afraid of-it was her own lack of
scared her.

John made his way up the stairs, turning back to see the two of them sitting stiffly on the sof
my teeth and check back on them, he thought. Things should be heating up by that time. Th
of remorse; it was as if he were leading a lamb to slaughter. Still, it was for her own good he
himself and besides, it was incredibly exciting. If he needed any proof, inside his pants, his p
pulsing with life.

As soon as John was out of sight, Thomas slid over to Amy again. She sat stone-faced, pret
TV. However, her mind was far from the silly baseball game. Suddenly, she could feel the he
to her. All of her 'good girl' upbringing told her she should get up and move to another chair

to leave but instead, she sat frozen, staring at the TV.

Thomas put his arm around her again and used his hand to turn her face toward him. His lip

"No Thomas," Amy whispered but there was no conviction in her voice. Her heart was flutter
Suddenly, their lips were pressed together again and she heard a moan from far off. As she
let his tongue in, she realized the sound was coming from her throat. No matter how hard sh
and say no, her body betrayed her. Instead of slapping his face, she melted into his strong a

Thomas was moaning as well. His penis was pulsing with excitement as his tongue pulled b
hers followed. It was like a dream come true for him. He had wanted to kiss her like this from
first met. The only thing they had shared was one long kiss at the New Years Eve party.

Amy felt Thomas's strong body pressing to her heaving breasts. She could barely get her br
his tongue. Suddenly, she felt his hand on her breast. She started to push it away but he qui
into the top of her dress again. This time, before she could stop him, he had pulled the large
dress. "Mmmm..." Amy moaned as she felt the cool room air on her exposed breast.

Thomas continued to kiss her as his large black hand kneaded her soft white flesh. His peni
hard that he thought it might burst from his pants.

"Oh Jesus," Amy moaned as Thomas pulled his lips from hers and began to kiss down the s
Amy knew she should stop him but her body wouldn't respond to her mind. Instead, she arch
lifted her breast as Thomas's lips drew near. "Ohhhhhhh!!!" she groaned as his lips capturec
began to suck. "Oh God! Oh God! Oh God!"

As Thomas continued to suck the nipple, his hand dropped to her thigh. He heard her moan
"noooooo." He ignored it and began to move his hand up her thigh.

Amy's brain was screaming No! No! No! But, still, her legs opened. Her thighs began to quiv
Thomas's large hand snake under her dress. She tensed when his fingers touched the soft s
above her nylons. "Thomas... John is right up... oh God," she gasped, her words catching in
fingers squeezed the bare flesh of her warm thigh and his lips sucked her hard nipple

Thomas's lips were relentless as his hand idly caressed her warm thighs. Then he moved hi
higher. He took a deep breath as his fingers touched her wet panties again and a moan esca
lips. Before Amy could protest, he quickly pulled the material aside and his fingers found her

"Oh my God Thomas, no!" Amy gasped. Yet, even as she protested, she spread her legs wi
high on her thighs and giving him free access to her pulsing crotch. Suddenly, she held her
the tip of his finger at the entrance of her dripping hole. "Nnnnnnnnoooooo!" she hissed as
finger slid slowly inside.

Thomas's lips left her breast and captured her lips again to silence her moans.

John finished brushing his teeth and walked quietly down the hall until he was at the top of t
knew that he would be able to see into the living room if he moved down a step or two and b
did, he almost fell down the steps at the sight that greeted him. On the sofa sat his prudish w
spread wide, her skirt almost to her waist, one breast hanging from her dress and Thomas's
and forth between her legs. He was kissing her passionately. John's penis, which had lost so
stiffness, sprang back to life. He strained his eyes to see into the dim living room.

Amy tried to protest weakly until Thomas's tongue rushed into her mouth again. Without her
hips started to move up and down as the long finger sawed in and out. Her mind could no lo
risk that she was taking; there was only Thomas's mouth, his tongue, and the finger, sliding

John was ready to pull his penis out of his underwear when he saw Amy stiffen in Thomas's
long and low whimper escape her lips.

Thomas pushed his tongue deep into Amy's mouth as his finger continued to plunge in and
tense, he placed his thumb on her swollen clit and rubbed.

"Ahhhhhh!!!" Amy moaned into Thomas's mouth and her hips lifted off the sofa. Waves of el
to rocket through her. She was suddenly lost in a sea of incredible pleasure. Her body tremb
clamped shut as a strong climax washed her away.

For several long seconds, Amy shook in Thomas's embrace, floating on waves of illicit pleas
up and down, forcing his finger in and out of her wet hole.

Thomas could feel the pulsing of her vagina as it squeezed his finger.

Slowly Amy began to return to earth. As soon as her climax ended, she sat up. Her eyes we
as she looked toward the stairs. Suddenly, shame washed over her and she stood up on un
said, "Thomas, I think you should go." When she saw the look of shock on Thomas's face, s
and said, "It's late."

Thomas got up, placed his hands on Amy's shoulders, and pulled her toward him. His lips ca
his hands slid to her soft ass. Slowly he pulled her dress up until he captured both panty-cov
his strong hands.

A loud moan escaped Amy's lips as she squirmed in his embrace. However, when his hands
waistband of her panties, she pushed him back, gasping for breath again. "Thomas please!"

"Okay," he said and smiled, squeezing her cheeks one last time before letting her dress fall
Then he gently lifted her still exposed breast and placed it back in her dress. He smiled at he
expression and gently kissed her lips one last time. Thomas left quietly, his penis still throbb
pants. He was a patient man because he knew that there would be other opportunities. He w
to his car.

Amy made her way to the bedroom. Her legs were trembling and she could feel her still swo
squishing between her thighs as she walked up the stairs. She had never felt her sex lips as
were now. Excitement still coursed through her veins. However, she was filled with guilt and

"John, are you awake," Amy whispered as she stood next to the bed.

John turned over and acted as if she had awakened him. "Uh... yeah... I uh just fell asleep. W

"Nothing sweetie," Amy smiled in the dark. Then slowly she began to slip the straps of her c
her shoulders and let it drop to the floor.

John watched with wide eyes as his wife's pretty breasts came into view. He saw the dress f
and watched her slip her panties off. He could almost imagine how wet they must be. John's
rock hard from watching the scene on the sofa.

"Lay on your back," Amy said breathlessly.

John looked at his wife with shock. She rarely initiated sex. Now, she was practically giving
smiled and turned over onto his back. Then he watched as she climbed over him, straddling
looked up at her with surprise.

Amy could feel her heart beating rapidly. It was so unlike her to take the lead in sex, howeve
excitement Thomas had created still controlled her actions. Slowly, she inched her knees up
vagina touched John's chin. Then, with a moan, she moved upward and another inch forwar

sex on his mouth.

John moaned as his wife pressed her dripping vagina to his mouth. He had only eaten her a
married life. Suddenly, he realized that his plan was working better than he ever dreamed. H
smiled had his mouth not been filled with Amy's sweet and very swollen sex lips.

"Oh God, eat me. Eat my pussy," Amy moaned hysterically. She practically sat on John's fac
pleasure roared through her. Her hips bounced up and down, forcing John's tongue deep int
thighs quivered and squeezed his head tight. She could feel her juice bubbling out of his mo
down his cheeks.

John was in heaven as he tried to swallow his wife's copious juices. It was an impossible tas
to suck until Amy pulled her sensitive flesh from his mouth and sat back on his chest.

Finally, when Amy stopped shaking, she slid off John's chest and lay down next to him. She
smiling face and could see her juice glistening on his lips and chin in the dim light from the h
love you," she whispered and kissed his lips, tasting her own juice for the first time in her life
began to slowly kiss down his body. She stopped at his nipples, sucking them into her mouth
hard nubs with her tongue. Then she continued downward, licking the flesh of his strong abd
when her tongue, and the brush of her hair, made his stomach quiver. Then she could feel J
as she kissed further down.

John was beyond excitement now. His penis throbbed so hard that he thought he was going
being touched. He lifted his head, looked down, and saw his wife lift the blanket and slide he
underneath. He moaned as he suddenly felt her warm breath on his penis. "Ahhhhhhhh!!!! O
screamed when her wet mouth covered him.

Amy moaned, as she tasted John's pre-cum juice. It almost tasted sweet. Suddenly, she wo
never liked doing this. Then incredible excitement gripped her as she thought of the juice co
balls. She had to have it. Her fist began to move rapidly up and down John's shaft as her mo

"Oh Ammmmyyyyyyy!!!" John warned. Suddenly, his balls tightened and began to pump his

"Mmmmm!!!" Amy moaned as John's hot sperm began to squirt into her mouth. She was sur
the sperm as it hit the back of her throat hard. This was a first for her; never had she taken h
her mouth. She swallowed and felt her vagina quiver like she was going to climax. She swal
each pulse of John's penis sent a new load of cum into her mouth, filling it until some drippe
corners. Finally, when she could suck no more out, she kissed the tip and crawled back up t

shocked and exhausted husband.

"Wow!" was all John could muster.

Amy smiled and brought her cum-wet lips to his and kissed him hard, shoving her tongue de

Chapter 4

The following day, and for the rest of the week, Amy was walking on air. She felt a euphoria had been missing for a very long time. Yes, she was guilty and ashamed of what she had do she chose to think more about how it had spiced up her relationship with John. Twice during initiated sex, having John once in the bedroom and once in the living room. However, during her mind had flashed back to Thomas and his kisses.

Amy was practically bursting to tell Jill what happened, but she refused to divulge any inform telephone. When she met Jill at the gym, she was almost bubbling over with excitement. Wh exercising, they went to the juice bar to talk.

"So, come on, come on, tell me everything, I've been waiting all week," Jill said excitedly.

Amy looked around to see if anyone was close enough to hear them and then turned back to smile on her face. "Well, I practically fucked John's brains out this week. I don't understand w but it's like a switch was turned on within my libido."

"Tell me about Thomas. You know that's what I want to hear."

"There's not that much to tell really but..." Amy proceeded to tell Jill what had happened with kitchen and in the living room after John went to bed. She was breathless when she finished

"Wow Amy. I thought you said that there wasn't much to tell."

Amy giggled and said, "Well, we didn't actually fuck!"

"So John left you two alone and went to bed?" Jill asked.

"Yeah. He said he was tired."

"Is that normal for him to... you know, to just go to bed when you have a guest?"

"It is kind of strange isn't it? I didn't really think about it," Amy answered with a pensive look. make me paranoid now Jill, I've got enough going on in my head," she said and laughed.

At the same time, over at the Northwest Country Club, John and Thomas sat in the bar havi beer.

John held his beer up to Thomas and said, "Thanks buddy."

"For what?"

He and John had not spoken about the previous week because John didn't want to bring it u conversation. Additionally, Thomas and he had only talked briefly on the telephone during th Thomas couldn't tell from that conversation how John felt about what happened or if he ever happened after he left. He figured he would let him bring up the subject.

John leaned toward Thomas and whispered, "For loosening Amy up. Christ man, she almos this past week. Right after you left, she gave me the best blowjob of my life. And, I owe it all held his beer up again and Thomas responded by tapping his bottle to his.

"So, you know what happened after you went upstairs?" Thomas asked, a bit sheepishly.

"Yeah man, I was at the top of the stairs. I saw you sticking your tongue down her throat and her pussy," he said. "I thought you were going to choke her with your tongue," he said in mo then laughed.

Thomas felt just a bit uncomfortable with the conversation but he was glad to see John laug thought, how many guys talk to their best friend about seducing their wife. It was a little stran the least. However, he wasn't complaining. On the contrary, he was looking forward to conti if John was going to let him. "So, what do we do now? I mean, is that it?" he asked.

"No man," John answered quickly. "I told you that you could go as far as Amy wants."

"Does that include... uh... you know... fucking?"

John felt electricity shoot through him. "Like I told you, it means as far as Amy wants it to go should know that Amy's not on the pill because we're still trying for a baby," John said with a

"Not on the pill? I don't use those damn rubbers!" Thomas said emphatically.

"That shouldn't be a problem for a stud like you. Just a little more challenging I should think.

Thomas got a wide grin on his face. "Okay man, you asked for it. To Amy," he said lifting his

"To my sweet Amy," John responded touching his bottle to the one Thomas held. "Okay, ab
said. "Here's the plan."

Thomas listened to John and added a few of his own ideas. When they had it all settled they
business deal. Then John got up and said, "I have to run. You're coming over at six, right?"

"Yep."

"Make sure you bring your swimming trunks."

John was at the grill when Thomas came around to the back of the house. "Anybody home?
the gate of the privacy fence.

"Hey, Thomas, welcome," John said, turning around to greet his friend. "Get yourself a beer
Amy is getting the burgers ready. I'm the cook, so no complaints."

"I'd never complain," Thomas said and retrieved a beer from the cooler. As he walked back
came out of the house carrying a tray of burgers and hot dogs.

The two men turned and smiled at her. She was wearing a kimono type robe modestly over

"Hi Amy," Thomas said.

"Hi Thomas," she answered, feeling a little flush come to her face.

Thomas stepped over and briefly kissed Amy hello as she held the tray in front of her. She s
cool to him. He couldn't read her face.

"Go get your suit on," John said, "The burgers are going to take a few minutes."

Thomas went into the downstairs bathroom to put his trunks on.

"Amy, can you get me some barbecue sauce? I think I put a new bottle in the pantry."

In order for Amy to get the barbecue sauce, she had to walk past the bathroom. She was a l
see that the door was open slightly and thought that Thomas had gone to the bathroom upst
walked by, she stopped in her tracks. Inside, she could see Thomas with his back to her. He
and was getting ready to take off his pants. Amy started to move away but paused.

Thomas took a quick glance in the mirror and saw a shadow outside the bathroom door. He
he unbuckled his pants and slowly let them fall to the floor. Was that a gasp? he thought. He
not worn underwear.

Amy stood with her hand over her mouth, staring at Thomas's strong buttocks. She held her
him bend over and pick up his swimming trunks from the floor. She could see his large testic
between his thighs and the shiny cheeks of his ass. Suddenly, her breathing was very erratic

As Thomas started to pull the trunks up his legs, he turned around. His eyes opened as if he
Then he stood frozen with the trunks halfway up his thighs. His substantial penis was flaccid
long way down his thigh.

Amy's eyes went from Thomas's penis to his face. Suddenly, she saw his shocked face turn
wanted to turn and run but something made her stay. Slowly her eyes scanned down his str
large chest and his rippled stomach. Another little gasp escaped her lips when she saw his p
as blood started to flow.

"Sorry," Thomas said, almost embarrassed as he grasped the now half-erect shaft and stuffe
bathing trunks. Now, the view was almost more obscene. The white trunks were all but trans
skin. His penis made a substantial bulge in the thin material. It almost looked like he had stu
black snake into his trunks.

"Uh... uh... I was... uh just getting some... something," Amy said, her words sticking in her th
turned and rushed to the closet. Suddenly, she had no idea what she was looking for.

Thomas had a wide grin on his face as he went back outside to help John with the grill. A few
more composed but still flustered Amy came back outside.

The three of them sat on the patio, ate dinner, and had a few beers as they talked about this
dinner was done and quite a few beers consumed, John suggested that they go for a swim.

Amy balked.

"Come on," John prodded. He knew she was somewhat embarrassed to take off her robe. H
suit for her. Well, at least the lady in the store said it was a bathing suit. However, it was not
than three triangles of yellow material. Two of the triangles barely covered her nipples and th
strained to cover her vagina. Amy had to shave off most of her pubic hair in order to get it to
her lips. She was reluctant to wear it but John had insisted. However, she couldn't deny the
through her as she put it on.

John and Thomas ran and jumped into the pool, splashing around like a couple of teenagers
table, biting her lips.

"Come on Amy," John yelled.

"Yeah, get into the pool," Thomas added.

They watched as Amy reluctantly untied her robe and let it slip from her shoulders. Suddenly
was the chirping of crickets and three rapid heartbeats. Both John's and Thomas's eyes wer
as they watched her slowly walk over to the shallow end of the pool. Her large breasts move
motion, the tiny cords holding the material straining from the weight. Between her legs, the t
had ridden into her crotch, exposing the edges of her almost hairless outer lips.

When Amy turned around to back down the ladder to the water, both Thomas and John gas
was simply a white string attached to the waist that disappeared between her ass cheeks. T
pool was suddenly very high. Both Thomas and John could feel their penises harden inside

Suddenly, John turned around and splashed water into Thomas's face. He responded in kin
rollicking in the water again.

Amy walked around waist deep in the water, being careful how she moved. Any wave or suc
tear the skimpy top or bottom from her body. The truth was that the suit wasn't meant to be
was for those exhibitionists that frequented the public beaches.

Over the next hour, Amy watched John and Thomas frolic in the pool. They had competition
the most baskets in the nurf ball game, who had the best dive and so on. Amy thought they
fifteen-year-olds trying to impress a girl than thirty-two-year-old men. However, she also thou
that they would try to impress her. At one point, they asked her to judge the diving contest. S
they whined until she agreed.

John dove first, showing his lack of skill. Then Thomas climbed out of the pool.

"Oh my God," Amy whispered to herself. Thomas's swim trunks were plastered to his skin a
stood on the board, Amy could see every wrinkle of his large balls and tightly confined penis
that he stood on the end of the board for quite some time before diving into the water.

After four or five dives, Amy declared Thomas the winner by a wide margin. John acted like
he already knew that he couldn't dive. He would have to be satisfied with occasionally beatin

When it turned dark, John put the underwater pool lights on. The shimmering water gave the
romantic glow. John went into the house to get some beer but came back out a few minutes
would have to run to the store.

A little charge of electricity rushed through Amy at his words. However, she had mixed emot
remembered the last time he had left them alone and wasn't entirely sure she wanted John t
with Thomas again.

John was barely out the door when Thomas swam over to Amy sitting on the side of the poo
end. He placed his hands on either side of her legs and looked up at her.

Amy took a deep breath and looked back, their eyes locked on one another.

Suddenly, Thomas grabbed her legs and pulled her off the side of the pool. Amy screamed a
the water. When she came up sputtering, she didn't realize that her tiny top had pulled up to
However, Thomas did. His eyes bored into her hard nipples as Amy wiped the water from he
hair back.

Amy saw the look on Thomas's face. Then she looked down and almost screamed, placing
breasts.

Thomas took that opportunity to pull her to him.

"Thomas, no," Amy said quietly. However, when Thomas turned her chin up, she allowed hi
lightning speed, Amy could feel her sex lips begin to quiver. Thomas's tongue entered her m
pressed to her. She could feel his penis moving, twitching, and growing in his trunks. She wa
away but her excitement wouldn't let her. With a moan of surrender, she moved her arms fro
breasts and wrapped them around Thomas's neck. Now, her large, soft breasts pressed to h

Thomas could feel her nipples burning into his skin like hot coals. His hands slid down her b
water to grab her naked buttocks. Both of them moaned as he pulled her tighter to his now f

Amy was gasping for breath when she pried her lips from his. She saw him smile and look d
eyes followed his. "Oh God," she moaned when she saw that the head of his penis had forc
waist of his trunks. It was so long that it almost touched his navel. The head was purple and
small plumb. Maybe it's just magnified by the water, Amy thought.

Thomas backed away from Amy until he was standing in water only to his knees. Slowly, he
into the sides of his trunks and began to slide them down.

Amy's eyes grew wide. "Thomas, John will be back in a minute," she warned. Then her mou
saw his long black shaft come into view. Her chest began heaving up and down in exciteme
eyes away from Thomas's obscene exposure and looked at the house in fear that John coul

What she didn't know was that John hadn't gone anywhere. At that moment, he was standin
fence peeking into the pool area. He had seen everything and his penis was throbbing with

Thomas began to slowly move back toward Amy. She backed up until she felt the floor of th
she turned and continued to back away until the poolside stopped her. Suddenly, Thomas's
sides, imprisoning her between them. His head bent and his lips found hers.

Amy almost swooned as she felt his tongue enter her mouth again and his chest press to he
she gasped when she felt the large head of his penis touch her stomach.

Thomas kissed Amy for a long time, building both of their excitement to a fervor pitch. Breat
pulled away, put his strong hands around her waist, and lifted her to the side of the pool. No
her legs and his face was level with her groin.

"Thomas... what are you doing?" Amy whispered, looking at the house as he began to push

"I'm going to eat your pussy," he said in a matter-of-fact tone.

"Oh God! That's crazy! John's just at the... oh Jesus," she gasped as he bent his head betw
lifted her thighs. "Thomas God," she hissed as she felt his tongue begin to lick the tiny patch

Thomas pulled her forward as his large black arms circled her thighs. His tongue began to li

exposed sides of Amy's freshly shaven outer lips.

Suddenly, Amy was going mad with desire. Her hips began to squirm on the marble under h

Thomas teased her to distraction. Finally, he stretched a finger over to the tiny material prote
vagina and pulled it to the side.

Amy grabbed Thomas's head and screamed as his mouth covered her swollen sex lips. "Ah
his tongue sliced through her swollen lips and into her wet hole.

John was as excited as the two in the pool. He pulled his penis from his shorts and moved h
the shaft as he watched the two lovers. He could see the back of Thomas's head and Amy's
head to her groin. Her legs were around his neck and crossed, locking Thomas between her

"Oh God Thomas, suck me! Suck my cunt!" Amy screamed, totally forgetting where she was
as Thomas touched all the right places. Within seconds, she was trembling and getting close
when Thomas sucked her clit inside his mouth, she went over the top. Her breath caught in
mouth was opened but nothing came out. Suddenly, her body began to convulse.

Thomas had difficulty holding on as Amy's hips moved back and forth and up and down. Stil
naked flesh between her legs for him to never lose contact with the fat lips of her vagina.

Eventually Amy fell backward in exhaustion and had to push Thomas's mouth away from he
short while later, she sat up and looked at Thomas's smiling face. She blushed now at the vi
exposed crotch. She hesitated and looked at the house for the tenth time. Then she bent he
kissed his lips. "That was... one of the best climaxes... I've... I've ever had. Thank you," she

"My pleasure," he answered.

The telephone suddenly rang, causing both of them to jump in surprise. Amy quickly pulled t
cloth over her vagina and hurried to the telephone, still topless. It was strange but the ringing
made her almost feel like she had been caught. "Yes," Amy said, still breathless.

It was John. "Amy, I've got a flat tire. I'm okay but I'm waiting for AAA to get here to repair it,
another hour at least."

"Okay sweetie. I'm glad you called. Thomas and I were worried about you."

John tried not to laugh as he stood at his car down the street and talked on the telephone.

"I love you," John said.

"I love you too," Amy answered and turned to look at Thomas now sitting naked on the side

Amy hung up the telephone and walked back over to the pool. "John's going to be another h
tire," she said, her face a mask of relief and lust. Slowly, she walked down the steps and into
moved sensuously through the water, her breasts swinging freely, her eyes on Thomas's thr

He sat on the side of the pool with his hands back and his legs spread. He could feel exciter
through his veins as he watched the gorgeous woman move toward him. His rock hard penis
stomach with every beat of his heart. His huge balls were squirming as they hung all the way
under his thighs. There was a steady stream of clear pre-cum juice dribbling onto his stomac

Then Amy was between his legs, like he had been a few minutes earlier. She moved in clos
up and down his muscular thighs. Her eyes stared at the huge penis in front of her as if it ha
her. She thought it looked like a snake-it was an angry cobra and she was the charmer. She
Suddenly, her mouth began to salivate. Slowly, with her hand shaking, she reached up and
shaft. Her fingers couldn't touch around the shaft.

Thomas had to moan as he watched Amy hold his penis in her soft white hand. He had neve
hand was until now. She could have easily gotten three hands of her size on his shaft and h
over.

John watched from behind the fence again. He had his penis out again and was stroking it.

"Suck it Amy," Thomas hissed when he couldn't wait any longer.

Amy lustful expression didn't change as she slowly pulled the shaft down until she could lick
her tongue. She moaned when she tasted his dripping pre-cum juice. Her tongue laved the l
coated with her saliva. Her heart was pounding in her chest as she opened her mouth wide
crown past her lips.

There were three moans in the night air. One came from outside the fence.

Amy began to suck Thomas's penis as her hand worked up and down the shaft. Then she a
pushing Thomas's thighs wide apart with her elbows. A whine came from Amy's throat as sh

leaking juice. Gradually the speed of her hands quickened until they were sliding up and dov
shaft in a blur. A steady moan came from her throat, the sound squeezing out along with her
stretched corners of her mouth.

"Oh Amy... Oh God..." Thomas moaned as he neared his climax. "Here... it... comes... ahhh
her head and held her mouth on his penis as his hips lifted up.

Suddenly Amy's mouth was filled with his thick discharge. She never considered taking the s
of her mouth as she swallowed time and again, taking his sperm down her throat and into he
penis throbbed repeatedly, giving Amy all the juice she could handle. Her mouth stretched w
was filled with the taste of his cum. Some of it squeezed out the corners of her mouth and ra
fingers. She used the slick juice to coat his shaft as she sucked and pumped his shaft for mo
delight the entire time.

Thomas finally collapsed backward onto the cool cement, his chest heaving for breath.

Amy continued to caress his penis for a long time. She used her hands to smear the creamy
climax over his rapidly shrinking but still substantial penis. She held his shaft up and licked it
bottom, following the cum that had trickled to his still squirming balls. She kept at it until only
remained on Thomas's penis, balls, and groin.

Amy and Thomas were presentable and sitting at the patio table when John came back.

"Well, that was quite an ordeal," he said. "I'm not sure I'm going to renew my membership to
length of time it took for them to respond. I waited all that time, then, the guy they sent out d
clue." John continued his charade for a little longer than necessary. However, Amy and Tho
listening anyway. Their minds were still recovering from the intensity of their climaxes.

After Thomas left, Amy and John went to bed. Amy was like a tiger again. She sucked John
for release, and then she climbed onto his penis and took him deep inside. When she finally
her vagina was filled with his seed and she had a satisfied smile on her face.

John fell asleep almost immediately. It was the second climax for him that night. The first ha
against the privacy wall about the time Amy was drinking Thomas's sperm.

Chapter 5

It was a beautiful, late Saturday morning as Amy and Jill sat on the patio of the juice bar. Th

their exercising and were enjoying their carrot and fruit juice cocktail. Both of them had an al
grin on their faces, bursting to tell the other of their week.

"So how was it?" Both of them started to talk at the same time. They laughed.

"You go first," Amy said to Jill.

"All right, but you're not going to believe this."

"Oh another one of 'those' stories," Amy laughed, feeling excitement coursing through her al

"Yep. Thursday night, I had a date with Reggie. It started out rather normal. He ate me, I suc
he fucked me, all the normal stuff," she laughed. Then Jill stopped and closed her eyes and
he fuck."

"Come on!" Amy said excitedly.

"Well, after he had fucked me to two or three climaxes-I can't remember now-he flipped me
was going to fuck my pussy again. But no, and this is what you won't believe, he slid his coc
asssss!" she whispered, drawing the word ass out and sighing.

"Oh God Jill," Amy said, her heart suddenly pounding in her chest.

"Amy, he stretched my little ass sooooo wide. He must have fucked me for an hour. I'm still
there."

"I'll bet! That's amazing."

"Wait! You haven't heard the best part. When I got home, Bradley was waiting for me in bed
later I had my clothes off and he started fucking me. I could see him looking down and I swe
disappointed when he saw that there was no cum on his cock. However, I could feel Reggie
leak out of my ass. It must have been the fucking causing it to leak out."

Suddenly Jill stopped and said sheepishly, "Is this too gross for you?"

"No... uh no, come tell me everything," Amy said feeling her panties beginning to soak throu

"Okay, but I warned you. Here's the part you won't believe-I pushed Bradley back until he wa

and I turned over onto my knees. Then, like some slut in a porno movie, I reached back and
cheeks."

Amy gasped.

"Bradley gasped like you just did. I could feel Reggie's cum bubbling out of my ass and runn
pussy. I can imagine what he saw; my little hole must have been swollen and red from the ir
it took." Again, Jill paused.

Amy looked at her and said, "And?"

"I shouldn't tell you this."

"God Jill, you can be so exasperating. Tell me!"

"Amy, he bent his head to my asshole and started to suck me!"

Amy sat in stunned silence. Her eyes were as wide as saucers. "He did what?" she said bef
loud she was.

Both women looked around and saw several people look at them. "Keep your voice down,"

"I'm sorry."

"He sucked my ass. If I ever had any doubt about what Bradley knows or doesn't know, it's g
me for a long time and then he fucked me in my ass also, adding his cum to what was left of

Amy was trembling by the time Jill finished her story. She sat back in her chair and picked u
trembling hand causing some juice to spill. "God Jill!" she said and took a long drink. "I need
stronger than this."

"All right, it's your turn. What happened with you and Thomas?" Jill said.

Amy sighed. "Mine isn't half as exciting as your story now. But here's what happened..."

Amy described her evening with John and Thomas, giving her all the details. She made sure
great detail, adding descriptive words like "cunt, cock, cum." However, it still seemed a little
to Jill's story.

When she was done, Jill was smiling. "So when are you going to let him fuck you?"

"You never 'beat around the bush' do you Jill?"

"Come on Amy, you know it's going to happen sooner or later."

"Maybe, but I still feel somewhat guilty about what we've already done," she said and then a
not as guilty as I should I guess. Probably because John is getting more sex than he has ev
the problem is..." Amy said and paused.

"What's the problem?"

"Well, John and I are still trying to... you know... to have another baby. I'm not using any pro
don't want to go back on the pill."

"Just tell Thomas to wear a rubber."

"It's not that easy. I've heard him and John joke around about that. Thomas said he would n
frankly I hate them too."

"Then you've got a dilemma there."

"I know."

"What about the 'rhythm method.' It's worked for Catholics for centuries," Jill laughed.

"Yeah, and every Catholic family I know has six kids." They both laughed.

At the club, Thomas and John were finishing their second beer. They had totaled their golf s
owed John twenty dollars. Thomas had had a very bad round today. Neither during the roun
either of them mention what happened Saturday night. Thomas knew that John had been hi
and seen everything anyway. However, Thomas's mind was not on golf today and his score
had something on his mind.

"You're quiet today Thomas. What's wrong?" John asked.

"I don't know... it's just that... I mean..." Thomas hesitated.

"Come on, what man?"

"Well... it's just that... Amy is a sweet lady and I... I... somehow I feel bad about what I'm... w
Like I'm being dishonest."

"Wait a minute. Have you ever fooled around with a married woman?"

"Yeah, sure," Thomas answered. "But that was different," he added when he realized what J

"Sure it is man. And in fact, it's not near as bad in this case because her husband knows." J
took a deep breath and said, "So, are you saying you want to stop?"

"No!" Thomas said quickly.

John sighed with relief. "Listen man, Amy's enjoying herself or I wouldn't be getting my brain
So, if she can enjoy it, why can't you?"

"All right, I see your point." Thomas gave in. However, he still didn't feel much better about c

John ordered them another beer. "So now what? Do you have anything in mind?"

"Well, I have an awards ceremony coming up next Friday night. I'm supposed to get an awa
work I've been doing. I was planning on going by myself. However, I was wondering if Amy c

"Like a date, huh?" John said thinking. "That has possibilities."

"I'm not sure anything could happen since I'm supposed to go with my boss and his wife in t

"This is a formal thing then?"

"Yeah. It's down at the Ritz Ballroom."

"I'll mention it to Amy and act like you had a date cancel at the last minute. I think she'll go a

Chapter 6

Amy seemed non-committal when John mentioned the awards banquet. However, John cou

started beating a little faster.

"I'd have to get a new dress and shoes, not to mention my hair," Amy said.

"So you don't want to go?"

"No... uh yes I guess I could go. It's just kind of sudden."

"Well, Thomas didn't plan it like that. His date cancelled."

"All right, I guess I could get ready in time." Amy walked out of the room and almost scream

Thomas arrived early at Amy's house. The limo was scheduled to pick them up there at seve

John answered the door and invited him in saying, "You look dapper tonight in your black tu

"Thanks, but these things drive me crazy," he answered placing his finger inside the collar a
Amy ready?"

"Are you kidding man. Have you ever had a woman ready when you got to her house for a d

"Now that you mentioned it, no," he said and they both laughed. However, thirty seconds lat
down the stairs. The two men turned and stared.

"Wow," John and Thomas said at the same time.

Amy was wearing a red velvet dress. It fit her like a glove and was short on her thighs and lo
was up on her head and she had little curls running down the sides. Her eyes were highlight
her lipstick matched her dress. There was a diamond broach around her neck and a matchin
wrist.

"Do you like?" Amy said turning around in front of the two men. She could feel their eyes on
chill ran through her body.

Both men stood with their mouths open. "Well, if you can close your mouth long enough Tho
wrap on me," Amy said handing him a coordinated shoulder wrap.

"Take good care of her," John said, suddenly sad that he wasn't going out with his gorgeous

As the two walked down the sidewalk together, John watched Amy swing her sexy ass in the
another pang of regret but it wasn't enough to dull his excitement at the prospects of the two
tonight.

Thomas opened the limo door and let Amy get in. As soon as she stepped into the stretch lim
blond woman of thirty-five or so. Next to her was a much older man. He had gray hair and m
sixties.

"Amy, this is Mr. Trice Rutherford, my boss, and his wife Elaina."

"Pleased to meet you," Amy said shaking Elaina's hand and then Mr. Rutherford's.

As the chauffeur drove them downtown, Amy assessed the two people across from her. It w
May/December marriage. Elaina was young and vibrant, her eyes sparkling. Trice was... we
fit together. However, Amy knew that he must have a bundle of money.

When they reached the Ritz Ballroom, the four of them were led to a center table. Thomas w
of honor and was to be awarded the top award. Trice Rutherford was going to do the presen
and the awards, there was a band for dancing.

It took about two hours to eat and get all the other awards out of the way. Then Trice presen
his award. Thomas gave a short acceptance speech and the formal part of the evening was

"Thomas and Amy," Trice said, "I'm afraid I'm going to have to leave you. Since I had my se
I get tired very easily. My driver, Donald, is going to take me home and then he will be availa
Then he turned to his wife and said, "Honey if you want to stay a while, Donald can bring yo
and Amy."

"Okay sweetie," Elaina said and stood to kiss her husband goodnight.

A few minutes later, the band started to play. Thomas invited Amy out on the dance floor.

"I feel bad for Mrs. Rutherford," Amy said.

"Why, because she's so rich?" Thomas laughed as he held Amy, moving her effortlessly aro

"No, because she's all alone tonight," Amy said. "You should dance with her too."

"Sure."

Several dances later Amy and Thomas returned to the table.

"Mrs. Rutherford, would you like to dance?" Thomas asked.

"It's Elaina. Thank you Thomas. I'd love to."

Thomas led Elaina to the dance floor. He found her to be an excellent dancer. She had obvi
She moved with grace and ease and kept up with Thomas on every song. After five or six da
Elaina back to the table.

"Whew, you ladies are going to wear me out," Thomas said wiping his brow with a handkerc

"Maybe we have to clone you," Elaina said with a meaningful smile.

"Wait a minute, I have an idea," Thomas said looking across the room. "I'll be back in a minu

Amy and Elaina looked at each other and shrugged their shoulders.

Five minutes later, Thomas was back and had young man in tow. He was black and looked
years old.

"Elaina, this is Rodney. Rodney works for the company, but happens to also be a cousin of
best dancers I know."

"Hi Rodney," Elaina said with a pretty smile and an appraising look.

"Pleased to meet you Mrs. Rutherford," Rodney said, returning the smile and the look.

"It's Elaina. Please have a seat until the band starts again."

For the rest of the evening, Elaina and Rodney danced, laughed, and talked with each other
it off from the start.

The four of them were sitting at the table when the lights dimmed. The band began to play a
songs. Thomas took Amy's hand and led her to the dance floor. Rodney looked uncomfortab

Elaina, unsure if he should ask her to dance.

She ended his indecision by taking his hand and pulling him to the floor.

Amy snuggled into Thomas as they slow danced around the room. Amy didn't realize it but T
leading her to a dark corner. She had her head on his shoulder and her soft breasts pressed
they swayed to the soft music. Suddenly, Amy could feel Thomas getting excited. When she
surprise, his lips came down to hers. Amy would have pulled away but she had been longing
evening. She knew that it was much too public a place for her to be kissing someone. Howe
music, and Thomas's strong arms made her throw caution to the wind and melt into his emb
gently swayed together as their tongues dueled. She could feel Thomas's hands slip down t
ass cheeks. A little moan escaped her lips when his strong fingers pressed into her flesh an
pressing her groin into his.

"Oh my," they heard and pulled their lips apart quickly. When they looked around, they saw
smiling at them.

Both Thomas and Amy were embarrassed.

"Uh... uh... we were just..." Amy started to say.

"I could see what you were 'just' doing," Elaina said but there was a smile on her face.

Just then, the band took a break and the four went back to the table.

"Amy, would you like to join me in the powder room?"

"Sure," she said and followed Elaina.

The two of them went into the restroom. When they were standing at the mirror fixing their m
spoke. "You and Thomas seem to have a very close relationship," she said.

"Uh... uh... yes, we're very good friends."

"I can see that," Elaina said with a laugh. "He's quite handsome, but then so is his cousin Ro

"Uh... yes," Amy said, clearly uncomfortable.

Elaina could sense that and changed the subject abruptly. "I guess you're wondering what I'
a... a... well, an older man?"

"It's none of my business," Amy said.

However, Elaina obviously felt she needed to explain. "Well, Trice has been very good to me
was thirty, recently divorced, and down on my luck. He was almost sixty then but still very vi
been married almost ten years. Two years ago, he had his first heart attack. Then he had ar
months ago."

"I'm sorry Elaina. But you really don't have to explain anything to me."

"I know, but I'm sure you were wondering."

Amy looked at her and smiled. "Yeah."

"So what's the story with you and Thomas?" Elaina said, returning to her original subject. " I
have a wedding band on and I know Thomas isn't married."

Amy felt her face flush. "Thomas is a good friend," she repeated in a non-committal fashion.

"I have to say he looks like more than a 'good friend'." However, there wasn't any accusation
"Listen Amy, I'm not judging you. I sometimes wish I had a friend like Thomas."

Amy smiled. "Rodney seems like a nice fellow," she said trying to change the subject back t

"Yes he is." Then out of nowhere, Elaina said, " Amy, Trice has been impotent for several ye
because of the medicine he has to take. I'm not saying I made a mistake marrying him-it wa
that ever happened to me, but a woman has her needs."

Amy was a little surprised that Elaina was sharing all this with her and she must have shown

"I'm sorry, I shouldn't be laying all this on you. After all we just met." Then she laughed. "Let'
some fun tonight."

"I'm for that," Amy answered, relieved that the conversation was over. Amy didn't notice that
Elaina's pink panties was hanging out of her purse as they walked out of the ladies room.

They went back out and found Rodney and Thomas waiting for them. The band was playing
songs. The two men pulled the women back on the floor. As they danced, Amy looked over
she was plastered to Rodney's body. Amy smiled and pulled Thomas tighter.

Thomas began to kiss Amy's neck, bringing chills to her. His hands slowly worked down her
holding her ass cheeks. Then they were kissing again. The room began to spin around Amy
and on. They were no longer moving but standing motionless, except for their lips and Thom

When Amy finally pulled away breathlessly, she looked over and gasped. Rodney and Elain
looked around the room to see if anyone else noticed the boss's wife and the young man kis
only a few people were left and they were mostly drunk. She watched as Rodney's hand slid
Elaina's blue gown until he was grasping her ass like Thomas had done to her.

"Rodney's a fast worker huh?" Thomas whispered into Amy's ear.

"Yes," she whispered. Then she watched with wide eyes as his hand moved to her breast. S
slid down and into the top of Elaina's gown. She heard Elaina moan but she made no move
feel her juice filling her panties as she watched Rodney's hand move under Elaina's low cut

"We had better get out of here before someone sees them," Thomas said.

"I think you're right," Amy answered excitedly.

Minutes later, the chauffeur was in the front of the building waiting. Thomas told the driver to
and then drive around for a while.

It was apparent that Elaina had had a little too much too drink as Rodney helped her into the
Thomas climbed in behind them. As soon as they were seated, Elaina was on Rodney, her l

Amy gasped as she watched the rich "older" woman make out with the young man. Amy did
because Thomas turned her to him and his lips captured hers. Soon the inside of the limo w
moaning of four people.

There was a loud moan from the seat across from Amy and she pulled away and looked. An
lips when she saw that Rodney had his hand between Elaina's legs. Amy felt her blood begi
panties were soaked and she could feel her sex lips quiver as she watched the two across f

Elaina moaned and pulled Rodney until he was half lying on top of her, his hand buried betw

legs slipped apart, giving the other couple a clear view of Rodney's hand paying with her va
obviously taken her panties off at some point in the evening, or she had never worn any. Am
be the former.

Thomas pulled Amy to him and kissed her. His hand came up and cupped her barely conce

Amy moaned as his hand went inside of her top and pulled the soft flesh out. Then his head
the nipple into his mouth. "Oh God Thomas," Amy moaned as he sucked her hard nipple. Sh
that Rodney had pulled Elaina's top down and both breasts were bared. His mouth was lock
with the other. Elaina's eyes were closed and her head was back, her hand holding the boy's
breast.

As Thomas sucked on Amy's breast, his hand slowly slid up her thigh. He heard Amy moan
legs. A second later, his fingers found her swollen sex lips barely concealed under her wet p
the gusset aside and slid two fingers into her wet hole.

"Ahhhhhh!!!" Amy moaned.

Elaina opened her eyes and looked over to see Thomas fingering Amy. She felt her vagina t
the same. Elaina's skirt was up to her waist now and her top was down, baring her breasts.

Rodney thought she was going to stop him when she pushed him back and sat up. Instead,
zipper.

The noise from Rodney's zipper caused Amy to open her eyes. She watched with wide eyes
opened Rodney's pants. Then, with diamond-covered fingers, she reached inside. A moan e
as she wrapped her hand around his hard penis.

Elaina struggled for a bit until she pulled his throbbing black erection from his pants. Anothe
her lips, then her head moved down, and without any preliminaries, she sucked him inside h

Now both Thomas and Amy were watching the two lovers across from them. Thomas reach
and placed it on the tent in his pants.

Amy caressed Thomas almost absentmindedly, her eyes never leaving the woman across fr
that Elaina loved oral sex. She was doing an excellent job on Rodney. His hips were moving
had his hands on her head. It was his turn to put his head back, close his eyes, and moan in
baby, suck me," he hissed. "That's it, use that tongue," he said.

Suddenly, Elaina pulled away. Her eyes were wild with excitement. "Oh God, I can't stand it.
fuck me!"

Thomas and Amy gasped.

Elaina leaned back on the seat and spread her legs.

Rodney smiled over at Thomas and began to strip his pants off. He already had his jacket o
disappeared somewhere in the ballroom. Suddenly, he was naked and crawling between the

"Wait! Do you have a rubber?" Elaina asked.

Rodney looked at her like she was crazy. "Don't use no rubbers. That's like 'taking a shower
he laughed.

"I'm not on anything," Elaina said in a panic, looking over at the astounded couple across fro

"Sorry babe. I don't carry them anyway," Rodney said and began to pick his pants up. Rodn
this routine before. Most women came around before he got his pants on.

"No wait!" Elaina said quickly, panic in her voice. Then she looked over at Thomas and Amy
lip with indecision. "Uh... maybe it'll be alright one time. Oh Christ, I've got to have it," Elaina
pulled Rodney back to her.

"Whatever you want baby," Rodney said and began kissing her again, fitting himself betwee

Amy sat stunned as excitement coursed through her like an electric charge. She knew exact
felt. Her vagina throbbed and she could feel a river of juice pouring out of her. Her eyes neve
couple as Rodney prepared to enter her. She saw Elaina grab his penis and place it at the e
vagina.

Thomas had a wide grin on his face. This couldn't have worked out better. Elaina's indecisio
surrender might help him with Amy, he thought.

"Ahhhhhh!" Elaina moaned as Rodney's large black cock slid into her very wet hole. Her leg
wrapped around his waist. Her expensive dress was a wrinkled mess at her waist. Their lips
her hips began to buck into the young man. "Oh God! Oh God! Oh God!" Elaina hissed.

"Oh Jesus," Amy said as she watched Rodney's black ass move up and down, plunging his
Elaina.

Suddenly, Thomas slid off the seat. He began to kiss up Amy's thighs.

"Thomas what are you doing?" Amy whispered.

"I'm going to eat you while you watch them."

"Oh my God," she moaned and let her legs slip apart. Her movement pushed her dress high
grabbed Thomas's head and led him to her sopping vagina. "Oh God Thomas, suck me!" sh
gusset of her panties aside and his tongue began to lick her. She could feel his tongue every
pulsing sex.

Thomas licked her swollen inner lips, then the smooth outer ones. Then he pushed her legs
and slid his tongue deep into her throbbing hole.

Amy worked hard to keep her eyes on the couple across from her. She moaned as she watc
lady acting like a total slut.

Elaina and Rodney paid no attention to Amy or Thomas. Elaina's face was a mask of lust. H
and her cheeks were flushed as her hands squeezed Rodney's buttocks, pulling him forcefu
were wrapped around his waist and her hips bucked upward to meet each downward stroke

Rodney's naked body almost covered the small blond woman. He lifted her legs and placed
bending her almost double, and giving him the leverage to force himself deep into her. His h
powerful strokes, pushing his penis as far as it would go into the older woman.

Amy had a great view of his black penis splitting her stretched vagina. She could see the bla
shiny with Elaina's juices. As she watched, she pushed her hips up into Thomas's mouth an

"Oh Jesus, I'm going to cummmmmmmmmm!!!" Elaina moaned as her legs locked around R
body tensed and began to shake as she began to convulse in pleasure. Little whimpers cam
and her breasts heaved as she tried to get enough oxygen. Each time it appeared that she w
she would start again. The sloppy sound of her vagina being pounded relentlessly by Rodne
the limo.

The assault went on and on until Rodney moaned that he was going to cum. Now, it was Ro
in pleasure and he moaned, "Oh that's it baby. Take it! Take my cum!" Rodney pushed hard
froze and he bellowed like a bull, his penis buried as deeply as it would go, and his churning
her ass.

He's cumming into her unprotected pussy, Amy thought as she saw his white cream start to
shaft. God, she's taking his seed into her and risking getting pregnant. Suddenly, Amy's vag
God. Ohhhhhhh!!!" she moaned as a climax rushed through her. She pulled Thomas's sucki
climaxing hole.

Several minutes later, the limo was quiet but for the heavy breathing of the four people.

Elaina finally sat up. Her hair was a mess, her makeup smeared and her dress was bunched
legs were spread and strings of sperm began to drip from her stretched hole. She looked em
control, but her face was still flushed with excitement.

Suddenly, the car stopped and the driver announced that they were at Amy's house.

Quickly Amy and Thomas straightened their clothes and said goodbye to Elaina and Rodney
car, Amy turned around and saw Rodney crawling over a very willing Elaina again.

Amy heard that Elaina and her husband were the proud parents of a baby boy nine months

Chapter 7

It was almost two o'clock and John had been restless all night. He wanted desperately to kn
Amy were doing. When he heard a car door close, he rushed to an upstairs window. He saw
and watched as Amy and Thomas walked up the sidewalk. He could see that Amy was lean

By the time the front door closed, John was at the top of the stairs in the dark. He could see
of the two as they stepped into the foyer. Thomas was pressing Amy to the wall and it looke
kissing. He had to see more. Quietly, he moved down several steps. Then he gasped. Now
Thomas was kissing Amy and he had a breast out of her top. His large hand was caressing
continued to kiss her. Then he watched as his hand moved down her body until it was under

Amy moaned as Thomas slid a finger into her saturated hole. However, the moan was one b
then excitement. She wanted something bigger in her. She reached down, pulled Thomas's
his large tool out of the opening.

John watched from the stairs as his wife caressed Thomas's penis. Then he saw Thomas pu
and lift her leg, moving between. Suddenly, John was gasping for breath. He could see that
stretched to the side, baring her swollen sex. He suddenly held his breath as Thomas broug
penis to Amy's swollen lips. He's going to fuck her right there in our foyer, John thought as t
pounded in his head.

"Oh God Thomas, noooooo!" Amy moaned as the head touched her hole. Her body started
spite of her reluctance, she needed him bad. Her mind was in a whirl of indecision. Without
control, she opened herself wider and pushed her hips downward. "Ohhhhhhh!!!" she hissed
began to slide into her. The wide shaft stretched her as inch after inch went into her body.

She's doing it, John thought. I never would have believed it. She's fucking Thomas.

Suddenly, Amy realized what she was doing. "No, Thomas, please," Amy gasped, pushing h
penis out of her. Suddenly she felt empty as her hole throbbed with need. She could feel the
stirred up by Thomas's shaft dripping down her thighs.

She's come to her senses, John thought as he saw Thomas's wet penis slip out of his wife.
his pretty wife slipped to her knees. He saw her eagerly lick the throbbing tip of Thomas's pe
head with great care. She fisted his penis and licked his black stick like it was an ice cream
could feel his own penis pulsing in his shorts. He pulled it out and began to run his hand up
length, careful not to get too excited.

Amy parted her lips and sucked the large head inside her mouth. She smiled and worked ha
Thomas moan. Still, her swollen vagina felt empty, but as much as she wanted his penis ins
was far too dangerous. Instead, her lips and tongue worked on Thomas, giving him pleasure
she knew.

Thomas was only slightly disappointed. He knew there would be other opportunities. Howev
enjoying the blowjob immensely. He held Amy's blond head in his hands, directing her lips o
pulled her forward, forcing his penis to the back of her throat. When he heard her gag, he ea

Amy pushed back hard, trying to relax her throat muscles. However, she could take no more
into her throat. She made a mental note to practice that on John. Right now, she wanted Th
began to fly up and down his shaft and her mouth sucked hard. Thomas's hips were moving
times his penis slipped out of her mouth.

"Oh God baby, suck it!" Thomas cried as he felt his balls tighten. Suddenly, his legs tensed a
rushed through him. "Ohhhhhhh!!!" he moaned as his hips moved at lightning speed. Just as
rushing up the shaft, his penis slipped from Amy's mouth. He desperately tried to get it back
but it was too late.

The first blast hit Amy on the chin, splattering down to her still exposed breast. She tried to p
back to her open mouth but before she could do it, the giant head pulsed several more times
and lips with his thick discharge. Finally she captured the spitting tool in her mouth again an
what was left of his climax. However, Amy's face was covered with his white cum. It dripped
chin.

When Amy stood up, Thomas looked at her sheepishly. "Sorry," he said when he saw her m

Amy smiled and whispered, "No problem, I hear sperm is good for your complexion."

They both laughed quietly.

"You'd better go," Amy said.

"Thanks for going with me," Thomas said.

"It was my pleasure," Amy answered and kissed Thomas's lips gently.

He pulled her to him and pressed his mouth to her cum wet lips. They both moaned as his to
mouth.

Amy pulled away, breathing heavily again. "I'll talk to you soon," she said and practically pus
door. Then she rushed upstairs. She had to walk through the bedroom to get to the master b
she stopped and looked down at her sleeping husband. For a second she thought about cra
him. However, she knew that it was crazy-her face was still covered and dripping Thomas's
rushed to the bathroom.

John almost moaned in frustration. He had seen Amy's face in the dim bedroom light as she
bed. There was no mistaking the shiny residue on her lips and chin. He had watched Thoma
minutes before. He was almost disappointed when she turned and went into the bathroom.

When Amy looked into the mirror, she almost gasped. Her face was a sticky, cum covered m
was literally dripping from her chin in a long string. She reached up and caught it on her fing

it to her mouth. You slut, she thought as chills ran up and down her spine. Then she scoope
and with a shaking hand brought it to her still swollen vagina lips. She hesitated for a momen
began to rub fingers through her lips. Then, she moaned and her legs almost buckled as she
into her throbbing hole. An incredible climax rushed through her. She had to grasp the count
hand to keep her from collapsing to the floor.

When Amy came out of the bathroom a few minutes later, she woke John. He was very hap
filling her with his seed.

In her mind, she imagined Thomas pumping her full of his potent sperm as she climaxed rep

Chapter 8

John called Thomas on Monday to find out what had transpired during the charity event. Tho
telling him about the ride in the limo. He described what Rodney and his rich lady had done
and Amy watched as they had their own fun. He figured that John had seen what happened
didn't describe that. However, John brought it up in the conversation.

"So, it looked like you made it pretty far with Amy."

"You saw that huh?" Thomas said.

"Didn't miss an inch of it," John laughed. "Technically you accomplished your goal I guess b
I can't declare you a winner yet."

"I think I need a little more time alone with Amy. She's a tough one," Thomas said with a sm
declare victory yet either.

"Well, this is very unusual for our game of 'Who can seduce Amy,' but I guess I'll give you an
Actually, I was thinking of going to Pittsburgh for a day or two next week. I can tell Amy that
look after her. How does that sound?"

"Great!" Thomas said excitedly. "If I don't accomplish my objective then, I never will."

"Do I detect a little loss of confidence?" John said in jest.

"Nope, I just need a little quality time with her."

"All right, I'll go on Wednesday morning so you will have Wednesday and Thursday night."

"Okay," Thomas said trying to hide his excitement. He paused and added, "Are you still sure

"Thomas, Amy seems happier than she's been in several years; even before the miscarriage
out, the three of us will be very good friends for a long, long time. Go for it man!"

"All right," Thomas said with a wide grin. Then he added, "I have to tell you John, you have
woman there. I don't know why, but she loves you a lot."

"I know. Thanks Thomas."

"I should be thanking you."

"All right, enough of this stuff; this is getting too mushy," John laughed. "Okay, so it's settled
Wednesday will be the big night. By the way, why don't you come over Friday night? I'll pick
can watch it on the big screen in my clubroom. It'll be another opportunity for you to soften u
snickered.

"That works for me too. What time?"

"Eight should be good."

Amy felt so naughty as she stood in the kitchen preparing snacks for the three of them. The
sundress she had on barely covered her body. She hadn't worn it in years and it didn't quite
middle of her thighs. The top was cut too low and was tight across her bust. The thin spaghe
strained to hold the material over her otherwise bare breasts. The fact that she hadn't worn
face flush with excitement. The high heel sandals she wore emphasized her long and sexy l

Thomas walked to the kitchen and whistled, leaning against the door jam. "Pretty sexy, lady

Amy looked at Thomas and blushed. "Where's John?" she asked. She saw that Thomas wa
sleeveless muscle shirts and a pair of baggy exercise shorts. Her eyes scanned his strong c
then went to his groin. She saw a prominent bulge tenting the leg of his shorts. She turned b
counter where she was placing some chips in a bowl and her hands began to tremble.

"Down in the clubroom fooling with the VCR," Thomas said as he walked slowly over to Amy
placing his hands on her shoulders. Gradually, he pushed his groin into the cheeks of her so

hands slid slowly down her bare arms. When his lips touched the crook of her neck, he felt h
little goose bumps appeared across her soft white skin. A little moan escaped her lips as she
to the side, letting him tickle her neck and shoulder with his tongue.

"Thomas," Amy said in admonishment when she felt his penis begin to harden. Yet, her han
touched the half-hard shaft under the leg of his shorts. Another moan escaped her lips when
cotton covered head of his penis in her hand. She closed her fist around it and leaned back
arms.

"Oh God Amy," Thomas moaned. "Did John tell you that he was going out of town next week
hands left her arms and moved to her now heaving breasts.

"Yes," she gasped.

Thomas wasn't certain the yes was the answer to his question or her reaction to his hands o
didn't matter anyway. He began to knead the soft mounds in his hands and pressed his now
her squeezing hand.

Amy moved her hand down to the leg of Thomas's shorts until she found the bottom opening
on his chest and her hand slid upward until it touched his rapidly swelling penis. She moaned
wrapped around the hot bare skin of his shaft. "Thomas," she moaned again as she felt his h
slowly pull the bottom of her dress up. However, she didn't stop him as he pulled it to her wa
lower half bare from her waist to her sandals.

Thomas turned Amy around and his lips captured hers. His penis was outside of his shorts r
her stomach. He centered himself between her legs, his penis dripping his pre-cum on her s

"Thomas, we can't," Amy sighed. She pushed him back and looked through the opening in th
John was still downstairs. Suddenly, she felt pressure on her shoulders. It was obvious what
She looked through the opening again and bit her lip in indecision. Then she slowly slipped t
head sinking below the counter. A little moan escaped her lips when she saw his large tool i
face, throbbing and leaking juice. Her hand was trembling as she brought the swollen head t

"Oh Amy," Thomas moaned as she took it into her mouth.

John walked up the steps and stopped when he saw Thomas through the opening in the kitc
was standing there staring at nothing. He called over to Thomas, asking, "Where's Amy?"

Amy jumped and tried to pull away. One of Thomas's hands held her head to his penis. Amy
she heard Thomas respond to John.

"She had to go upstairs for a minute," he said but his eyes looked down, showing John wher

John felt his heart skip a beat when he realized that Amy was just below the counter, probab
Excitement began to course through his veins as he watched Thomas close his eyes and sa
slightly.

"Well, the movie's ready. I'll be downstairs," he said but stood at the top of the stairs for a mi
He watched as Thomas moved his other hand to Amy's head. Suddenly, he could see the ve
quiet moan escaped his lips as he watched her head move up and down. It was almost more
seeing her sucking him.

Amy assumed that John had gone back downstairs, as she began to suck again, moaning a

"Jesus," John whispered under his breath as he heard the sucking sounds of his wife's mout
friend's penis. His own penis was throbbing in his shorts now. He was almost tempted to tak
hesitated. Finally, he turned and walked back downstairs.

Thomas watched as Amy sucked his pulsing shaft. Her eyes were closed and her lips bulge
wide shaft. He almost gasped when Amy pulled his penis from her mouth and then slid the c
her cheeks lovingly.

Amy groaned as she felt the swollen shaft touch her warm cheek. She could feel his pre-cum
her cheek. Then she pulled her head back and used her tongue to lick the dribbling juice unt
saliva remained. Her mouth opened again and she took him back inside.

Thomas moaned and his hips began to move back and forth, sliding in and out of her willing
felt like he might climax. Quickly, Thomas pulled his penis from Amy's mouth. It made a "pop
unsuccessfully to keep it.

Amy looked up at Thomas with lust filled eyes.

"I think we had better get downstairs," Thomas said pulling Amy to her feet. He could see th
shining on her cheeks.

"Uh... yes... uh... I'll bring the... uh snacks down," Amy said, her voice shaking with exciteme

the beer."

"Gladly," Thomas responded and picked up a six-pack of beer. He pushed his penis back ur
watched as Amy swayed her sexy buttocks as she left the room with the snacks. He waited
his erection would fade. Finally, he gave up; figuring the beer would cover his "problem" unti
down.

John had all of the lights out in their comfortably furnished clubroom, leaving only the light fr
light the room. The large wood paneled room had a pool table, a bar, and a large screen TV
large chair in front of it.

Thomas sat the beer on the coffee table, took one, and handed one to John. John had a bot
for Amy. The three of them sat on the sofa, with Amy in the middle.

"So what's the movie?" Thomas asked as if he cared.

"Star Wars, the hundredth generation I think," John laughed and hit the play button.

The three of them sat back to watch the movie. Within a few minutes, Amy had snuggled ne
legs curled up on the sofa. Her feet were touching Thomas's thigh. John had intentionally se
conditioner to a lower temperature. He figured Amy would want to use the afghan he had lef
table.

When they were settled in, Thomas looked over at Amy's position. The way she had her leg
see most of the back of her thighs. Another couple of inches and he would be able to see he
that she didn't have panties on. His penis, which had settled down, began to swell again.

Amy drank her wine as they watched the movie. About halfway through the movie, the bottle
was feeling lightheaded. As she snuggled closer to John, she could feel Thomas's eyes on h
slightly and felt her thin dress move higher on her hips. She wasn't sure what she was expos
heard a little gasp and felt the cool room air on her exposed buttocks.

Thomas acted like he was watching the movie, but his eyes were on the backs of Amy's thig
he sucked in his breath. He could see her soft buttocks but more importantly, he could also
of her sex squeezed between her legs. In the dim light of the room, he was certain that he c
juice on her thighs. His heart was pounding in his chest as he slowly moved his hand to the
closer to Amy's curled legs. When he touched the skin of her calf, he felt her tense.

Suddenly, Amy sat up. "I'm getting chilly," she said, reaching over to pick up the afghan and
over her lower half. Then she curled up in the same position next to John.

Almost immediately, Thomas's hand went to Amy's leg again, this time it was hidden by the
her leg for a little while and then began to move higher. Again, he could feel Amy tense and
as his fingers reached the back of her thighs. Inch by inch they moved closer to her center.

A little whimper came from Amy's lips and she coughed to cover it up. Thomas's fingers had
swollen sex lips.

Thomas moved his fingers gently on the silky skin just below her throbbing sex. He could fe
the tips of his fingers. Pretending to stare at the TV, Thomas slowly inserted his middle finge
wet hole. He could feel her body tremble as his finger went in to the first knuckle. Then he p
just the tip was in the hole. When he felt Amy's hips push toward him, he moved his finger b
the way this time.

Amy bit her lip hard as she tried to control her reaction. Thomas was driving her crazy by slo
finger in and out. While she was successful in controlling her trembling on the outside, on th
vagina was throbbing and squeezing Thomas's finger like a vise. Just when she thought she
felt Thomas's index finger touch her between her ass cheeks. Suddenly, she felt the tip of th
little nether hole. He wouldn't! Amy thought. However, she felt Thomas's juice covered finge
her rear hole. She wanted to scream but instead, she tried to relax her muscles.

Thomas was breathing heavily. He knew he was taking a big risk because he wasn't certain
to a finger up her ass. However, he grew bolder when he felt Amy push gently toward him. A
lips and he pushed hard. Suddenly, his middle finger was in her vagina and his index finger
into her ass.

Thomas and Amy's hearts were pounding in their chests as they both sat frozen, staring at t

John was very much aware of activity on the sofa next to him. However, there was no way fo
sure what was happening. He was confident that Thomas had one or maybe two fingers in A
could feel Amy struggling to remain still.

Amy's head was spinning so much that she thought she might pass out. She had never had
before. Now, she could feel one of Thomas's fingers in her ass and the other in her vagina, s
a thin membrane of skin. She knew that at any second, he was going to begin to move his fi
the verge of climax.

Thomas slowly began to pull his fingers out of Amy's holes. When just the tips were inside, h
and felt her quiver. Then he began to slowly move them in and out. He loved the contrast be
holes; one was wet and slick, the other tight and warm.

Amy knew that she couldn't last long if Thomas kept this up. She fought desperately to keep
Her thighs quivered and suddenly she was fighting to control her rapidly approaching climax
battle. Amy thought she was going to lose consciousness as fireworks started to go off in he
her lip and squeezed her eyes tight as electric shocks rushed through her center. She had n
like it. The act of holding her body still and fighting to stop a climax intensified her pleasure t

Suddenly, Amy's vagina and anus grew so tight that Thomas could barely move his fingers.
middle finger become drenched with juice and her inner walls throb. He smiled when he real
climaxing. He felt her two holes sucking his fingers as he kept moving them until he felt the r
Then he slowly pulled them out.

A few minutes later Amy stirred. She got up and went to the bathroom, leaving John and Th

John turned to Thomas with a wide grin. He could see his friend grin back at him. Then he h
and Thomas slapped it. John almost gasped as his fingers came in contact with Thomas's v
impulse, he took the hand into his and shook it, watching the conspiratorial smile from his fri

Amy was still trembling as she wiped the juice from her dripping hole. She looked at herself
couldn't see any difference. She had been certain that her face would give her indiscretion a
was no change. Her hair was a little messed and her neck and chest had a red flush but oth
looked like a very satisfied woman. She took a deep breath and rejoined Thomas and John.

When Amy returned, she noticed that John and Thomas were whispering something. She sa
the afghan over their legs. John lifted it up and let Amy get between the two of them again.

Amy sat with her feet on the floor this time but still leaned into John. Several minutes later, s
when she felt John's hand on her thigh. Almost as a reflex, she opened her legs, letting his h
bare skin. She could see a smile on his face in the flickering light of the TV. Then, suddenly
Thomas's hand had touched her other leg. She felt him pulling her leg toward him. John was
both of them began to move upward. She was in a panic now. What if their hands touch? sh
that she had to do something.

Thomas was moving slowly up Amy's thigh when he felt her grab his hand. She pushed it av

touch his thigh. A smile came to his lips as her hand began to slide up his thigh until it slid u
baggy leg of his shorts. He tried not to gasp as her warm hand circled his hard penis.

On the other side, Amy pushed John's hand away and did the same as she had done to Tho
pounding in her chest when she found that he already had his penis out of his shorts. She w
around it and squeezed. Suddenly, she was sitting between her husband and his best friend
in her hands. She had to smile as she glanced at each of them and saw them staring at the
happening. Her own vagina began to throb again at her naughtiness. In her wildest imaginat
have thought she would be holding two stiff penises in her hand at the same time. Yet, here
one black and one white one. Since she couldn't move her hand up and down without one o
she began to squeeze them rhythmically. She felt each of them throb in response.

Thomas and John sat quietly as Amy gently worked on their erections, her hand squeezing
other. Each of them fought to keep their hips still. However, Amy was driving them to distrac
again she would squeeze her hands hard, forcing the shafts to respond with a throb. Soon,
slick juices running down to coat her hands. Without moving her arms, she would slide her h
held each swollen head in the palm of her hand. Then she would tease the head with her fin
sensitive spot just below the crown before sliding up to circle the dripping hole with her finge
could tell by the throbbing that both men were getting very excited. Suddenly, she smiled as
having a little contest to see which one squirted first. She had to suppress a little giggle as s
squeeze their shafts again; first the one in her right hand then the one in the left. A vision of
milking his cows came to her mind. Then she did giggle, but fortunately there was a funny p

John was ahead of Thomas and could feel his balls begin to tighten. As much as he wanted
found it impossible. Each time his penis would pulse, Amy would respond with a squeeze. S
his thighs together and held his breath. It seemed like time was standing still. He fought to h
back but it was a losing battle. Suddenly, he felt it rushing up the shaft.

Amy almost squealed when she felt it. Her hand slid up and covered the head as the first bla
hit her hand, squirting between her fingers. She used the thick juice to coat the head, forcing
out. Each pulse sent a new blast into her hand. However, even before John was finished cli
Thomas's penis pulse. Suddenly, she had two squirting rods in her fists. She squeezed her
as a little climax rushed through her. By the time she recovered, she had two limp and very
fists.

"Uh... uh... excuse me," Thomas said as he rustled around under the afghan and then got u
facilities."

As soon as he left the room, John turned to Amy and kissed her passionately. She moaned into her mouth. Without thinking, she moved the hand covered with Thomas's sperm over ar penis. John realized what was happening right away and he began to get hard again.

"My but you're horny tonight," Amy whispered as she ran her hand up and down his growing from Thomas mixed with John's as she caressed his now hard penis again. Suddenly, Amy before John could stop her, she took his cream covered penis into her mouth. She moaned when she tasted the mixture of the two men's sperm.

John pulled Amy's head from his now pulsing penis and covered himself with the afghan a s returned.

"Well... I guess I'll get going," Thomas said. He stepped over, kissed Amy's cheek, and said They shared a conspiratorial smile.

"See you tomorrow at the course," John replied.

"See you tomorrow," Thomas smiled and headed up the steps.

Thomas was barely at the top of the stairs when John was pushing Amy onto her back. She grasped his hard shaft. She directed his penis into her more than ready hole. Just as he slid realized that John still had some of Thomas's sperm covering his penis. She wrapped her le husband and began to climax as his penis went all the way into her throbbing hole.

Chapter 9

On Sunday afternoon the telephone rang at the Slater household.

"Amy! Thomas is on the phone," John yelled with his hand over the mouthpiece. "He was wo to go out to dinner on Wednesday night since I won't be home?"

Amy was in the kitchen when she heard John call out his question. "Uh... uh... I uh," Amy stu

"It's fine with me Amy, I told Thomas to look after you," he added with a smile.

"Well, I... uh... I guess it's okay. If... if it's okay with you." Suddenly, Amy's heart was poundin excitement. However, she also felt a little pang of dread. She knew that it was going to be ve be alone with Thomas.

John removed his hand and told Thomas, "Yeah man, Amy said she would love to have dinn

Wednesday night...

Amy stood in the bedroom staring into the mirror. She had on a sexy black chiffon dress. It h
straps holding up the slinky low cut top. The bottom was full and hung sexily from her hips. U
had on a pair of black thigh high nylons. She bit her lip in indecision then reached over and p
of black silk panties. A little sigh escaped her lips as she pulled the tiny panties up her thighs
they covered her crotch, she looked one last time at her smoothly shaven sex lips. John alw
shave but she had refused until now. She wasn't sure what had gotten into her tonight but w
trimming her pubic hair, she couldn't seem to stop until everything was gone. Now she sighe
fall. She turned and started to walk away from her dresser, then stopped. Her hand was tren
up the little bottle of perfume Thomas had given her. She slipped her hand under her dress a
sprits of the sweet smelling liquid onto her thighs.

Amy had been nervous all week. She was looking forward to tonight with excitement but her
bothering her. She knew that all the things she and Thomas had done were very wrong but s
it because they hadn't gone all the way-besides, John hadn't suffered at all.

Now she was going to be alone with him in an empty house. The temptation was making he
She knew that she had to make a decision. If she let her libido lead her, she would be in the
couple of hours with Thomas between her legs. She was in a quandary. Amy had even gone
what she should do. However, she hadn't been much help-she kept saying, "Just go for it." A
thought that Jill would feel better if someone else did what she was doing.

The chiming of the front doorbell startled Amy. Her heart started to race as she walked down
she opened the door she saw Thomas's handsome face and her racing heart fluttered. He w
sports coat, blue turtleneck shirt, and black slacks. He had one red rose in his hand.

"Hi!" he said in a half-whisper, handing her the rose.

"Hi," Amy answered almost shyly. "Thank you."

"You ready?"

"Uh... yeah... sure," Amy said, feeling like a high school girl again.

Thomas took Amy to a fancy restaurant where they had a wonderful meal. Thomas was a ge
dinner. When they finished their second bottle of wine, he asked her if she wanted to go to a

Amy thought that was a great idea-she was okay with anything that delayed them being alon

Thomas took her to a quiet downtown nightclub that was famous for jazz. It wasn't crowded
so they got their choice of tables. They found a booth in a quiet corner near the dance floor.
started playing, Thomas took Amy to the dance floor. The lights were low and there was a la
refracting colorful rays around the almost deserted dance floor.

"This is so nice," Amy sighed as she held Thomas tight.

"Yes it has been," Thomas answered as he pulled her tightly to him. He bent his head and k

"Thomas," Amy breathed and shivered. She could feel him becoming excited. Her own groin
Suddenly, their lips were together and she was welcoming his tongue into her mouth.

Thomas moaned and slowly slid his hands down the open back of her dress to the swells of
moaned again as they slid over the silky material of her dress and then pulled her into his gr
squeezing her fleshy cheeks.

The room was spinning almost out of control for Amy. She held Thomas tightly, her arms arc
chest pressed to his. When their lips parted, they were both breathing heavily.

Thomas led Amy back to the booth. He let her slide in and moved over close to her, putting
back. Almost immediately they were locked in an embrace again.

"Um... um..."

Amy and Thomas pulled apart and saw a pretty waitress looking at them.

"I'm sorry to disturb you two but would you like another drink," she said with a smile.

"Uh... yes, another rum and Coke for me and a wine please."

When the waitress left, Thomas turned to Amy and smiled. "You've gotten me very excited la

"Really? I never would have guessed," she said with a smile and then looked down at the te

slacks.

Thomas saw her eyes and smiled, pulling her back to him for another kiss. "Thomas, mmmm
as he covered her mouth with his.

When they pulled apart, Thomas whispered, "Are your panties wet?"

Amy's face flushed and she looked down shyly. She paused, her mouth suddenly very dry. "
whispered in reply.

"Let me see."

Amy looked up with wide eyes.

"Take your panties off. I want to see how excited you are."

Suddenly, Amy's heart was pounding in her chest. "Here?" she asked, glancing around the r

"Yes. There's no one around."

Amy looked around again and saw that they were quite alone. Her hands began to tremble a
slightly and reached under her dress. Slowly, she slid her panties down her thighs. Then she
Thomas, refusing to look into his eyes.

Thomas took them from her hand. Then he opened them so that the crotch was exposed. H
saw the clear sex juice covering the gusset.

Amy turned to Thomas. Her eyes couldn't have gotten any larger as she watched him bring
his lips, stick his tongue out, and lick them. She felt her swollen sex lips pulse with exciteme
squeezed her thighs together. "God Thomas," she sighed.

Thomas laid the panties on the table and brought Amy to him again for a kiss.

As the two lovers kissed, the waitress returned with their drinks. She stopped suddenly as sh
place their drinks on the table. At first she thought her eyes were deceiving her but there wa
the table was a pair of panties lying open and the crotch was shiny with juice. Her breathing
her heart started to beat hard. She had been watching the couple since they arrived. She ha
and fondle each other on the dance floor. Now she stood in front of them and her knees felt

at the black panties. When she looked back at the kissing couple, she saw them part and lo
frozen, unable to move.

Thomas smiled at the shocked waitress then turned back to Amy. He kissed her lips and hea
young girl as his hand went to Amy's thigh. He pulled her leg toward him, making her dress
thighs.

A little gasp escaped from the waitress's lips as she stared at the black hand moving up the
of the woman. Then she moaned as she saw the woman's bare, swollen sex come into view
that she was standing here watching this. Yet, her legs wouldn't move. Now her breathing w
gasps as she watched a finger slide into the wet hole.

Thomas smiled to himself when he felt Amy's soft sex lips with no hair anywhere to be found
thought.

Amy moaned and lifted her hips from the seat. She opened her eyes as Thomas continued t
waitress still watching them. An electric shock of exhibitionist pleasure ran through her and s
legs a little further apart. She felt like such a slut but she couldn't help herself. A moan escap
as Thomas added a second finger.

Finally the waitress took one of the drinks and set it on the table. When she put the second
almost spilled it, clinking the glasses.

Thomas pulled away from Amy, leaving his fingers inside her as he looked at the waitress. H
leaving, the waitress stood there. "Oh," Thomas finally said and pulled his fingers from Amy'
He reached into his jacket pocket and pulled out a twenty-dollar bill. He held it out to the wai
took it, Thomas rubbed his wet fingers across her palm. "Kept the change," he said with a sm

The waitress stood for another moment, staring at the shiny juice on her palm. "Uh... uh... th
muttered and then rushed off.

She was probably running to the ladies room to masturbate! Thomas thought. Then he turne
began to kiss her again. When his hand went back to Amy's thigh, he felt her open her legs
kissed up her neck until he was at her ear. "Let's get out of here," he said.

"Thomas," Amy breathed. "I... I... don't know what to do. I'm scared."

"Amy, you know I would never do anything to hurt you," Thomas said.

"I know. I'm not afraid of you Thomas; it's me that I'm afraid of."

"I'll tell you what. Why don't I take you back to your place and I'll eat you."

Amy sucked in her breath, not sure she had heard Thomas correctly. "What?" she said.

"Listen Amy, I know you're worried about going all the way with me. If you're not ready, then
can just go back and I'll eat you."

Amy's could feel her swollen sex lips quivering at the thought of Thomas's mouth on her. "O
whispered.

"Okay what?" Thomas asked, knowing what she meant but wanting to hear her say it.

"Okay, you can... you can take... take me home and... and eaaaaatttt me!" Amy hissed in ne

"Well, since you asked real nice, let's get out of here," Thomas said with a smile, pulling Am
booth. They walked out of the club, leaving Amy's panties on the table.

Chapter 10

Thomas broke a few speed laws on the way back to Amy's house. Fortunately, he didn't get
they were finally inside the door, Thomas pulled Amy to him and kissed her passionately. Th
together tightly. Suddenly, Thomas pulled away.

"Are you sure about this sweetheart?" he asked.

"Yes... uh... you're just going to... to, you know, eat me right?"

"If that's all you want, yes."

"Okay," Amy said as she looked into his eyes and trembled. Then she took Thomas's hand a
living room. When she got to the foot of the stairs though, she looked into the living room an
She looked at Thomas and then at the stairs again with indecision. With a sharp intake of br
and began to walk up the stairs, pulling Thomas behind her.

Thomas wanted to scream, "Yes!" but instead, he followed quietly, watching Amy's sexy but

front of him with each step. His half-hard erection was now fully hard. His heart was poundin
like he was in the biggest football game of his life. The score was tied and his team was on t
with thirty seconds left on the clock. He had four downs to score. The game was over.

Amy led Thomas into her and John's bedroom. She flipped on the bedside lamp, turned to T
melted into his arms. The two of them kissed for a long time, enjoying each other's mouths,
ultimate pleasure.

Thomas pulled away from Amy and reached his hands up to the thin straps across her shou
moan as he slowly pushed them from her shoulders and let the dress fall to her feet.

Amy gasped when she stood naked in front of Thomas. She had never been totally naked in
Somehow, she felt even smaller standing in front of his large frame. He loomed over her, his
touching the soft flesh of her arms. She trembled.

Thomas bent his head and kissed Amy again, pulling her naked body to him. When their lips
Amy back until she was sitting on the bed. Slowly, he took his jacket off and placed it across
he pulled his top up, exposing his rippled stomach and then his strong chest. He added the s
on the chair and then pulled his shoes and socks off, leaving only his slacks. His eyes locke
slowly unbuckled his belt.

Amy's breathing was coming in gasps as she watched Thomas strip in front of her. She was
excitement as he opened his pants and let them drop to his feet. She gasped when she saw
white boxer briefs. She wanted to reach out and grab it but she was afraid that he would see
hands were trembling. Then she held her breath as Thomas hooked his thumbs into the wai
shorts down. A moan came from deep in her throat as his large penis sprang out.

Thomas could see Amy's eyes burning with lust as he slowly moved closer, his penis swingi
forth. His own heart was beating rapidly as he moved ever closer. He watched as Amy tenta
her trembling hand and wrapped it around his pulsing tool. It was his turn to moan.

As her hand held the throbbing tool, Amy could imagine the large head in her mouth. Unable
actions, she reached her other hand out to steady the long shaft, and then she bent forward
lips around the head. She moaned and heard Thomas join her. Her hands began to move up
hot shaft in her fists as saliva dripped from the stretched corners of her mouth.

"Oh God Amy," Thomas moaned. He was as excited as he had ever been. Sure, he had bee
his life, but none were like Amy. He had adored her since the first time John introduced them

standing naked with her in her bedroom was like a dream come true. The fact that John kne
in fact, encouraging it, made it sweeter.

Thomas could feel his sperm boiling in his balls as he watched the pretty woman make love
almost more than he could take. The last thing he wanted to do was cum in her mouth. He h
for his sperm tonight. "Amy... God... let me eat you," Thomas hissed.

There was a loud pop as Thomas pulled his penis from Amy's sucking mouth. She looked u
focused on sucking him that she hadn't heard his words. Then she moaned as he pushed he
lifted her legs. Then she watched him go to his knees. Her head fell back and she moaned w
place her legs on his strong shoulders.

A gasp escaped Thomas's lips when he saw Amy's dripping sex. He had never seen anythin
large outer lips were smooth and shiny. The inner lips were swollen and very wet. He could
clear juice running from her pulsing hole, trickling down and disappearing between her chee
like moan, Thomas opened his mouth and sucked her flesh inside.

"Ahhhhhhhh!!!" Amy screamed when she felt Thomas's mouth close over her sex lips. Her h
tongue began to lave the entire area of her wet sex. Her legs wrapped around his neck and
head, pulling it into her vagina. She felt like she was going to pass out when his large tongue
and forced itself deep inside her. His tongue was alive inside her body-it was squirming, rota
licking her trembling walls.

Thomas would have smiled if his mouth had not been full. It was a dream come true. He had
with no one to stop him. He could feel his penis pulsing almost painfully as he made love to
sex. As he continued to suck, his hands moved to her breasts. He pinched the hard nipples
soft flesh. Amy moaned as a floodgate opened and her juice came pouring out. Almost imme
was dripping with her juices and he knew that she was very close to climax. However, before
her clit, he felt her hands on his face, lifting it up. He drew his mouth from her sex and looke
question on his face.

"Oh God Thomas, I've got to have you," Amy hissed as she looked between her legs at his w

Thomas stood up, his penis bobbing with his excited heartbeat. He looked down at Amy and
were spread, baring her very swollen sex to his gaze. She was breathing heavily, her chest
almost out of control with lust. "Are you sure Amy," he said, already knowing the answer.

"Will... will you... will you pull out before you... you cum?" she gasped.

"Yes, if that's what you want."

"Oh God Thomas, I have to have you. Please fuckkkkkkk me," Amy said, almost crying with

Thomas moved Amy to the center of the bed and crawled between her knees. He paused, lo
he was going to give her another chance to change her mind.

Amy was beyond any rational decision now. The wine, the dinner, the teasing had all conspi
rational thought she might have had. She was alone with Thomas now. No one was there to
fuck meeeee!!!" Amy moaned as she opened her arms to Thomas.

With a growl of victory, Thomas leaned forward over Amy. He bent his head and kissed her
weight on his arms. "Put me in," Thomas whispered.

Amy's hands were shaking so much that she had difficulty grasping Thomas's rod. She used
it, pulling it almost harshly toward her waiting hole. Amy thought she would climax when the
touched her lips. She fitted it into her small hole and pulled. "Ahhhhhh!!!" she moaned as the
inside with a little help from Thomas.

Thomas almost swooned when he felt his penis cross the goal line. Score!!! his mind scream
force himself into her. He looked down and saw that he had about two inches inside of her. I
for Amy.

"Oh Jesus, fuck me Thomas," Amy screamed as her legs wrapped around his back and her
buttocks. She pulled hard.

"Oh God," Thomas gasped as he felt his shaft slide into Amy. Inch by inch it went in until he
and felt her cervix on the swollen head. His balls touched her ass and he knew he was as de
He paused, waiting for Amy to adjust to his large shaft.

Amy could barely get her breath. She had never been stretched like this before. It felt like a
been shoved into her. Yet, it was a soft and warm pole, pulsing with life. Amy's arms and leg
prisoner. She wanted him to move but she didn't want to let go.

Slowly, Thomas began to pull out. When he was an inch or two out, he pushed slowly back i
He did it again, coming out a little further. As soon as he felt her relaxing, he began to move

"Oh yes! Oh yes! Oh yes!" Amy gasped and her hips began to move.

Thomas began to move faster. Soon, he was moving in and out of her tight vagina at a rapid
Amy was having a fit under him. Her fingernails were digging into his back and her teeth wer
shoulder. A steady moan of pleasure was coming from her throat.

Amy began to climax at some point. However, it was difficult for Thomas to tell when it starte
and screamed over and over, her arms and legs holding him in a vise grip. He could feel her
and squeezing him, making it very difficult for him to hold back. He felt his balls begin to chu
release. It was almost impossible for him to form words, but he needed to warn her. "Amy...
I'm getting... getting close. Do you... want me... me to pull out?" he gasped almost feeling th
already too late.

The fireworks still going off in Amy's brain made it impossible for her to think clearly. She co
however, she knew that she didn't want Thomas to pull out. "No... no... oh God Thomas cum
hissed and another strong climax rushed through her.

Suddenly, Thomas bellowed and pushed his penis as deep as he could go. It felt like the he
exploded as a massive torrent of his sperm splattered deep inside Amy.

Amy screamed. She could actually feel it. That had never happened before. She could feel h
the bottom of her vagina and filling her hole. It was hot but soothing to the stretched walls of
Amy had lost count of the number of climaxes but this was the best one. She was floating on
pleasure. Warmth and darkness enveloped her.

The next thing Amy knew, she heard Thomas whispering something to her.

"Amy, are you alright?" Thomas said for the fifth time. Her body had convulsed for a long tim
collapsed. He was still on top of her, his arms holding his weight, his penis still inside her fille
could feel Amy's muscles still rippling deep inside.

"Oh my God Thomas," Amy whispered weakly when she could speak again. However, that w
She pulled him down to her and felt his hot body cover hers again as their lips met.

"Rinnnnnnnggggg! Rinnnnnnnggggggg! Rinnnnnnnggggg!"

John held the telephone in his hand with excitement coursing through his veins. It was almo
and he hoped that Amy and Thomas would be home by now. It was the third time he had ca

Chapter 11

Amy and Thomas were startled by the ringing telephone. She looked at Thomas with panic i

"I think you had better answer it. John will wonder where we are if you don't."

Amy reached over and picked up the telephone, her hand almost too weak to bring it to her
sound normal but it was difficult to disguise her shaking voice. "Hello."

"Hi sweetie," John said, his voice almost shaking as well.

"Uh... hi John," Amy stammered, looking at Thomas so close to her face.

"So did you have fun tonight?" he asked.

"Uh... yeah, it was... great," Amy answered, suddenly very much aware of her situation. She
Thomas's sperm beginning to run out the sides of her stretched hole. Thomas's penis had lo
firmness.

"Did he take good care of you?" John asked facetiously.

"Oh... uh... yes, he was a perfect gentleman," she answered and saw Thomas smile.

Thomas moved his hips slightly, forcing his penis deeper into Amy.

"Ohhhh!!!" Amy gasped.

"What did you say?" John asked, suddenly realizing that the two were somehow involved. H
to race.

"Oh nothing."

"Is Thomas still there?"

"Uh... yes... uh, he was just getting ready to leave," Amy lied.

"Let me talk to him for a second. I need to ask him something about Saturday."

Amy handed the telephone to Thomas.

"Hi," Thomas said.

"So, are you taking good care of my wife?"

"Absolutely."

"Is something going on right now," John asked excitedly when Thomas didn't elaborate.

"Absolutely," Thomas responded again.

"God Thomas, did you fuck my wife?" John asked pointblank.

"That's true," he said, looking down at Amy and smiling, then rolling his eyes like he wanted
telephone.

"Oh Jesus! She did it! She actually let you fuck her!" John said to himself as he sat on the be
underwear.

"Um huh."

"You're not fucking her now are you?" John's penis was throbbing in his shorts and his palm
pulled his penis out and began to stroke it as he talked to Thomas.

"Um huh."

"Oh my God! Thomas, is she going to let you cum in her?"

"Yeah, I think that's already happened though," he answered trying not to give the true conv

"You came in her already?" John almost screamed into the telephone, his hand suddenly fro

"Um huh!"

"Jesus, I can't believe it," John moaned stroking his pulsing penis again. "And you're still fuc

"Yep!" Thomas answered. "Listen, why don't you call Harry Benfield," Thomas said, trying to
conversation. "I bet he will join us on Saturday."

Now Amy had to smile as she looked up at Thomas. Slowly, she began to move her hips up
Thomas's penis in and out of her slick hole. She suppressed a giggle when she saw Thomas
pleasure.

"Listen man, I'm getting a little tired here," Thomas said.

"Got you man," John answered. "Give me back to Amy."

"Ummmm... I uh will," Thomas almost moaned as Amy grabbed his ass and pulled him hard
now." Thomas handed the telephone back to Amy.

"Hi..." Amy whispered, almost breathless as Thomas began to move in and out.

"Listen, about this weekend, did you want to go to that new place for dinner?" John asked w
on the telephone for a few more minutes.

"Uh... well, uh..." Amy said, trying to prevent a gasp. She couldn't believe that she was havin
conversation with her husband while another man had his penis inside her. Not to mention t
from his first climax was running out of her stretched hole already.

John began to move his hand faster as he listened to his wife struggle to talk to him. He cou
diminutive body lying naked on the bed with Thomas's large black body covering her and his
her sopping hole.

"Well, I won't keep you two anymore," John said, realizing that she couldn't talk anymore. "D
late," John said.

"Oh, I uh... won't," Amy breathed as the speed of Thomas's hips increased until the room wa
loud slapping noise.

"What's that?"

"Nothing. Uh... listen, I have to go," Amy said, unable to keep the charade going any longer.

"Love you," John said.

"Love you... uh... too," Amy hissed and tried to put the telephone back in the cradle. Then sh
arms around Thomas's neck and lifted her hips. "Fuck me, oh God fuck me Thomas!" Amy c

John had started to put the telephone down when he heard "Fuck me, oh God fuck me Thor
to his ear, his breathing suddenly very rapid. He could distinctly hear the sounds of sex on th
Holding the telephone to his ear, he continued to stroke himself.

"That's it, that's it, fuck me Thomas," Amy screamed, not realizing that the telephone was no
cradle.

"Oh yes, oh God baby you feel so good," Thomas moaned as his hips pounded into Amy's s

"Oh God Thomas, I'm going to... oh yes... oh Godddddddddd!!!" Amy screamed as she began

John was as excited as he could ever remember being. Somehow, it seemed so much more
them make love. He had watched them have oral sex; however, this was the ultimate turn-o
Amy's stretched vagina in his mind and imagine Thomas's hot cum running from her saturat
was about to cum in her again.

"Yes baby, cum for me. Oh God, I'm going to cummmmmmmm!!!" Thomas moaned as his b
he moaned again, his sperm pouring into Amy's willing hole.

John's head felt like it was going to explode. However, his penis beat him to it and began to
load. It shot from the head, splattering over his chest. Time and again, his penis pulsed until
left in his drained balls. Suddenly, John was exhausted. However, he didn't want to hang up
Instead, he cleaned himself up and then climbed into bed, placing the receiver next to his he
only hear heavy breathing, a few whispered words, and an occasional moan. He masturbate
thinking of his beautiful wife lying naked with her black lover, her legs spread, and his potent
from her stretched hole. Finally, he fell into an exhausted sleep.

A loud moan awoke John. He looked at the clock and saw that it was four AM. He pulled the
and listened. There was an unmistakable sound of sex on the other end. Thomas and Amy w
out, John thought. However, as much as he wanted to listen, he fell back to sleep.

Chapter 12

Amy awoke the following morning with a start. At first, she was confused; there was a black

her. Suddenly, it all came back to her and she almost jumped out of bed. As she stood on sh
felt the remains of three loads of Thomas's cum pouring out of her. She rushed to the bathro
shower. Guilt began to pour over her like the warm water of the shower. God, what have I do
I've just cheated on my husband with his best friend, answering her own question. It seemed
short weeks ago, she was a proper wife with sexual fantasies like every other woman. Howe
crossed the line. She was an adulteress, plain and simple. Tears began to flow from her eye
the water pouring from the shower.

When Amy came out of the bathroom, Thomas was up. He could see immediately that Amy
thoughts. He was also perceptive enough to realize that there wasn't much he could say to m
better. Hell, he would have felt the same way if John hadn't been the one to encourage this i
place. "Amy... I... uh... we..." Thomas stuttered when he saw Amy's tear-streaked face.

"Thomas I'm sorry but I think you should leave," Amy said, feeling terrible the minute the wo
lips. She walked over to Thomas and hugged him, tears flowing again.

"Amy, I... uh... I..." Thomas said and stopped. He was almost tempted to tell her of the plot t
However, he knew that honesty right now would only make things worse.

"Thomas, I just need time to think. I'm so confused right now."

"I understand," Thomas said and gently kissed her lips. "I'll call you later?" Thomas said like

"Yes, I'd like that."

After Thomas left, Amy was getting dressed when she noticed the telephone next to the bed
the hook. Suddenly, her face turned pale. Had the telephone been off the hook all night? sho
was, John could have still been on the other line. Now Amy had another problem to worry ab

Two hours later, Amy was sitting outside at a local restaurant, waiting for Jill to arrive. When
bright smile and her wave, Amy immediately felt better. She knew that Jill would understand

"Hi Amy," Jill said brightly as she sat down. She knew from the panicked telephone call and
face that something was wrong.

As soon as the waiter left with their drink order, Jill looked at Amy and said, "It happened, di

"Yes!" Amy answered.

Jill wanted to scream for her to tell her all about it but she knew that Amy was upset. "You d
happy."

"I'm not. I feel so rotten right now. I've betrayed John. I'm a slut and worse!"

Jill reached over and took Amy's hand. "Honey, listen, you're not a slut. Truthfully, I felt the s
you when it first happened. Fortunately, Bradley's reaction was so unexpected that I never h
on it. The fact that he fucked me meant that he couldn't deny that it had turned him on."

"It's... it's more than that," Amy said as tears began to flow. "I... we... he fucked me without...
him cum in me!" Amy broke into sobs.

Jill rushed around the table and put her arm around Amy. There wasn't much she could say.
sympathy for Amy, she felt a little tremor in her vagina.

"And, that's not all. John called last night while... while Thomas and I were... you know... fuc
hung up the telephone, it didn't go back into the cradle. Now I don't know if John heard some

"He probably hung up when you said goodbye. Don't get paranoid now. It'll all work out som
just need to come up with a plan."

Amy looked at Jill and wiped her nose. "What kind of a plan? What on earth can I do to fix th

Jill had no idea. However, she was good at thinking on her feet. "Well, you said that John lef
Thomas quite often lately. Could it be that he subconsciously wanted something to happen?
same kind of fantasies as Bradley."

"No... uh... well... I don't believe John would ever do that."

"Stranger things have happened. Let's think about this for a minute. Just suppose that John
this little conspiracy going on."

"Go on," Amy sniffled, suddenly very interested.

"Well, you know John and Thomas are best of friends. Is it logical to expect that they could g
every week, talk on the phone, and keep something like this from each other?"

"What are you saying Jill?"

"What if they knew about it, or worse, what if John actually put Thomas up to something?"

"Come on Jill, that's really far out. I can't believe they would do that."

"You have to admit that it's possible though."

Amy's head began to spin. Could it be true? Could the two have been partners in her seduct
guilt began to wane, replaced by a simmering anger. There had been a number of strange th
suddenly concluded. "Why those..."

"Wait a minute Amy. Don't go off the deep end. First, we don't know if it's true. Secondly, you
start getting on your 'high horse'. You're not exactly innocent in all of this. You've been gettin
royally since all this started and now you have a very competent lover with, what I surmise is
dick," Jill said with a wide smile. Then she paused for a moment and squeezed Amy's hand.
The winners are the ones that realize that and learn the rules." Jill paused again as she wate
Then she continued, "You know that John loves you. Right?"

"Yes, I'm sure of that."

"My guess is that Thomas feels the same way. So now, you have two men that love you and
from. If my hunch is correct, you don't have to choose. You can have your cake-or is that dic
too." Jill laughed at her own joke.

Amy laughed as well but turned serious again. "But, what if you're wrong? It means that I jus
best thing I've ever had."

"Not necessarily. There's more than one way out of this problem. For now, let's go on the the
Thomas are in on this. We'll take it one step at a time and see what develops. However, I thi
pretty quickly if it's true by how they act. Under any circumstances, there is no point in lookin
worst. Let's be positive now."

"I guess you're right," Amy said and suddenly laughed. "Jill, you are so logical that I think yo
calling by not becoming a psychiatrist."

"Maybe I should hang out my shingle?"

"Naw, you'd probably fuck all the male customers and that's against the law," Amy laughed.

"You're probably right, but I'd have a lot of fun until I got caught." Both women laughed loudl

"Jill," Amy said, her eyes tearing again. "Thanks. You're a good friend."

"That's what friends are for," Jill said, wiping a tear from her own eye. "All right, let's not get
we need to think like men for a little while."

"If that was the case, I'd probably be hitting on you right now," Amy laughed.

Jill looked at Amy with a funny look and then said, "And, maybe I wouldn't mind that."

Amy stared back at her friend as a sudden electric shock went through her. They stared into
for a few more seconds. Both of their hearts began to beat a little faster.

Jill took a deep breath and said, "Why don't we go to my house and have another drink. We
without fear of being overheard."

"Alright," Amy whispered.

An hour and one bottle of wine later, Amy and Jill had come up with a plan. Amy had specifi
going to watch for in John and Thomas's relationship. She would also try to listen to their tel
conversations if possible. Most importantly, she was going to tease Thomas in front of John
reacted.

Amy didn't feel quite as bad anymore. Jill had helped her work through all of the possible sc
she would handle them. With the help of a little wine and Jill's logic, Amy was now sure that
could have been working together. If they were, she had been a victim of a plot and therefor
to blame for what happened. At least that was her self-serving logic.

The two women sat comfortably close on the sofa, starting the second bottle of wine. Amy h
coffee table and her knees up with her wineglass in her hand, resting on her knee. She was
red liquid when she spoke. "Thanks again Jill. I don't know how I would have gotten through

"We're not through it yet sweetie," Jill said placing her hand on Amy's thigh. "You know we s
little problem of you not being protected. I have an idea on that as well. There's nothing you
what has already happened, however they have those little test kits now that are supposed t

are ovulating. I understand they are pretty accurate. Maybe that's a way to handle this the n

"Well, that's if there is a next time."

Jill looked at Amy with skepticism and her eyebrows raised.

"All right, I know what you're thinking and you're right. My doctor mentioned those to me but emotional to listen. That could work," she said beaming. "If I am lucky this time, and am not pregnant, I'll get one of those."

"Well, you still need to be careful. Nothing's perfect, not even the 'pill'."

"You know Jill," Amy said, turning serious again, "I'm not sure I really appreciated your frien today." Amy covered Jill's hand with hers.

"Thank you," Jill said, feeling the warmth of Amy's thigh under her short summer dress. Jill l pretty blue eyes and saw them begin to mist again. Her heart went out to her friend. Sudden the closeness of Amy made Jill's heart beat a little faster. As if there was a human magnet p Jill's face moved toward Amy's. She could see fear and more importantly, excitement in her drew closer. Electricity began to flow through the two women as their lips met.

Amy moaned as the other woman's soft lips touched hers. She had never kissed a woman b considered it. However, suddenly, she wondered why as she hadn't as she felt Jill's soft and hers. She heard a moan as she opened her mouth and let Jill's tongue inside.

Jill knew how much Amy loved to kiss and how it turned her on. She reached her hand behi pulled gently, forcing her tongue even deeper into her mouth. They both moaned.

Amy wasn't the only one to never kiss a woman before; neither had Jill. The difference was dreamed about just such a moment since she first met Amy. When Amy was around her, sh electricity.

Both women continued to moan softly as their lips worked together. When Jill finally pulled h into her mouth, Amy's followed.

Soon, they were swapping tongues like two horny teenagers discovering kissing for the first

All of Jill's fantasies of kissing a woman were met or exceeded. It felt more sensual than kiss

While she still loved to kiss Bradley and Reggie, this was somehow more emotional. It felt lik
sharing their souls and not just a precursor to copulation.

Amy felt it as well. She marveled at how different Jill's tongue felt compared to a man. Not o
smaller but also, it tasted sweeter. It had to be the wine, she concluded.

When Jill pulled away, her breath was coming rapidly from her open mouth. She could see t
hard as well and her eyes were swimming with excitement. Jill turned and looked at her han
on Amy's thigh. Amy's knees were still up but they had fallen carelessly apart. Slowly, Jill be
her hand downward, pulling the material of Amy's dress with it.

Both women stared at Jill's hand as if it was moving in slow motion. It was almost as if the h
belong to either of them. They watched as inch after inch of Amy's creamy thigh was reveale
was bunched at Amy's waist and her little red panties were visible.

Jill turned and looked at Amy. It seemed like time had stopped. Her hand moved several inc
covering the humid crotch of Amy's panties. "Oh my," she said when she felt that Amy was s
her.

"Oh God Jill," Amy whispered as she felt the heat of the woman's hand.

Jill covered Amy's mouth again as a finger pressed into the damp gusset of her panties. She
deep in her throat as her finger forced the material between the lips. Then, it was Jill's turn t
fat lips of Amy's vagina surrounded her finger. Slowly she drew her finger up the silky gusse
rapidly swelling lips. Their tongues were dueling as they gasped into each other's mouths.

Amy wrenched her mouth from Jill's. "Jill... I... I... haven't ever... ever done anything with... a
before," she gasped.

"Neither have I," Jill whispered and pressed her lips passionately to Amy's again.

Amy's legs began to tremble as she felt Jill's finger snaking under the leg band of her pantie
hissed as she felt the finger on her bare flesh. Then she held her breath as Jill's finger worm
through the now wet lips until it found her pulsing hole. Without her willing it, Amy's legs mov
apart, giving Jill's hand free access to her tender sex. "Oh Jesus," Amy hissed as the finger
into her.

Jill's hand was trembling as she worked her finger into Amy. Her finger had been inside her

times, but this was very different. She could feel the wet folds of Amy's vagina and the sque
Amy's hole was surprisingly snug on her finger. Still it felt like she was pushing her finger int
peach.

Unable to control it, Amy's legs squeezed together, trapping Jill's hand. Then Amy's hand gr
as if to stop her. Yet, she had no strength.

Jill pulled her finger from Amy's body and turned to look at her face. She could see the flush
running from her cheeks, down her neck and across her heaving chest. A little smile came t
slid from the sofa to her knees.

"Jill... what... oh God," Amy moaned as Jill moved between her legs and then reached unde
the waistband of her panties.

Jill's heart was thumping so hard that her head was beginning to spin as she pulled the wisp
her legs and off her feet.

Now, Amy's feet were on either side of Jill but her knees were closed, blocking Jill's view of
Jill looked into Amy's eyes as she used her hands to practically pry her knees apart. A little g
Jill's lips when she saw Amy's vagina opening to her. Jill lifted her legs and placed them on

"God Jill, what are you going to do?" Amy asked, as if she didn't already know.

"Shhhhh," Jill said as she turned her head to the side and kissed the soft calf muscle, her to
smooth skin. Slowly, she began to kiss down the leg until she reached her warm thigh. Jill st
progress and switched to the other thigh, bringing a moan from Amy. Then she continued to
as she moved lower. Suddenly, she could smell Amy's excitement as she neared her vagina
her lips. Unable to wait any longer, Jill opened her mouth and covered Amy's swollen sex.

"Ohhhhhhhh!!!" Amy gasped as she felt a woman's mouth on her vagina for the first time in
she found herself hunching down, pushing her damp crotch into the searching mouth.

It was like a dream come true for Jill. She had fantasized about this moment since she first s
the shower. Her vagina tasted as sweet as she had imagined. She sucked the fat inner lips
tasting her excitement. Her hands went to the back of Amy's thighs, pushing them up and ba
shoulders. Now Amy's groin was in a perfect position for her mouth. She sucked hard.

"Oh God! Oh Jesus!" Amy screamed. It felt like her entire body was being sucked into Jill's

never experienced anything like this before. She loved the way John and Thomas ate her bu
There was no whisker burn on her thighs or outer lips, only the soft cheeks of Jill's face and
tickling her thighs. Her hands reached around her thighs and grasped Jill's head, pulling it in
sex.

Jill's tongue began to work on the meaty flesh, teasing the inner lips. Suddenly, her tongue p
the pulsing hole.

"Ahhhhhhh!!! Ohhhhh!!! Jesus," Amy moaned and humped her hips into the probing tongue.

Jill used her hands to open Amy to her assault, her fingers pinching and pulling the outer lips
began to force her tongue in and out, bringing the sweet juice inside Amy's hole into her mou

"Uh... ohhhh!!!" Amy moaned incoherently as she rushed toward climax.

Suddenly, Jill moved her mouth up and sucked the enlarged clit inside.

That was all Amy could take. She felt it in her toes at first and then it moved up her legs, unt
her sexual parts. Her body went stiff and her legs pointed toward the ceiling as bright lights l
behind her closed eyes. It was like an electrical storm inside her head, her mind spinning ou

Jill would have smiled if her mouth were not filled with Amy's sweet juice and her pulsing lips
hard, pulling much of her vagina into her mouth. She thought that she could actually feel Am
excitedly through the veins of her meaty flesh. She held on to her thighs as wave after wave
rushed through her excited friend. Too soon, her body began to relax.

As Amy's climax began to wane, Jill continued kissing her wet lips. Then suddenly, she was

"Jesus Jilllll," Amy moaned as her body immediately responded, rushing toward another org
of her orgasms and in fact, it almost seemed that it had been one long climax, broken only b
breath.

Jill sucked Amy for well over an hour. When she finally pulled her mouth from between Amy
breathing as hard as Amy had been. She could feel Amy's juice dripping from her chin as sh
looked at her satisfied face.

"God," was all Amy could mutter when she opened her eyes and looked at the smiling woma
reached down to pull Jill up for a kiss but her arms had no strength left.

Jill understood and moved up until their lips met. Both women moaned.

When their lips parted, Jill wiped her chin with the back of her hand. "God Amy, you're like a
get going," she said and giggled.

Amy's face turned red. "I'm sorry."

"Don't be. I loved it," Jill said, moving to sit on the sofa next to Amy. She pulled her into her a
they hugged.

After a long silence, Amy stirred. "Can I... uh... can I do... uh you?" Amy asked, her face turn

"If you want to, but it's not necessary," Jill said, praying that she wouldn't agree.

"I want to," Amy whispered.

"Only if you're sure," Jill said and stood up. She took Amy's hand and pulled her from the so
on her feet, she swayed, her knees almost buckling. Jill took her into her arms to steady her
miss the chance kiss her lips again. As she did, she pushed the shoulder straps of Amy's dr
and let it fall to the floor.

Amy moaned, as she stood naked in Jill's arms. For some reason, she felt so much younger
like a child, protected in her warm embrace.

Jill reluctantly pulled away and took Amy's hand. Silently, she led her to the bedroom.

"That's it, now lick it," Jill hissed as she directed Amy's mouth. "Oh God," she moaned.

Amy's felt the hard little clit respond under her tongue. She lapped it like she loved to have c
She almost smiled when Jill screamed and bucked her hips into her face. It hadn't taken her
hang of licking a woman. And, she quickly concluded that she loved it. Jill's juice tasted so s
lips were soft and warm in her mouth.

"Ahhhhhhh!!!" Jill screamed and began to climax as Amy sucked her clit into her mouth.

Amy had a hard time holding onto the little nub of flesh as Jill's hips went into a frenzy of mo
grasped her hips tightly and hung on, letting her climax over and over into her mouth.

Two hours later, both women were exhausted. Amy had learned to please a woman with he surprised Jill by forcing her tongue into her tiny anal hole. Jill responded in kind later, almost to Amy's tiny back hole.

When they parted with a passionate kiss at the door, they promised to talk the following day together as soon as possible. Amy drove home an exhausted but a much happier woman. S work out.

Chapter 13

When Amy arrived home, she called Thomas and told him she didn't feel well and that she w few days. She could hear the worry in Thomas's voice as he issued his condolence. She su realizing how blind she had been to his and John's deception. It was so obvious now; all the fit. While there was a bit of anger brewing in her, she knew that she hadn't really been hurt b actions. However, revenge would be sweet nonetheless.

The game that the two men were playing became even more obvious when John came hom sure that he had spoken to Thomas; he was being exceedingly nice to her. Not that he wasn her. He was just going out of his way to treat her very well. He bought her flowers and took h no apparent reason, among other little things. The thought occurred to her that this could be could get used to being treated like a queen, she concluded.

On Friday evening, when Amy suggested that John invite Thomas over Saturday night to wa football game, he jumped at the chance and he almost ran to the telephone. It was apparent also excited at seeing her and Thomas together again, especially after they had had real se

During the rest of the week, Amy watched for little signs that would indicate that John knew between her and Thomas. She asked him questions and listened carefully to his answers. W the telephone with Thomas, she picked it up and although they were vague, she thought the her. It was so obvious to Amy now. She felt like kicking herself for not recognizing it sooner.

On Saturday evening, when Amy came downstairs dressed in a skirt and tank top, John's ey skirt came to mid thigh and was full. The tank top was tight and clearly showed her already h was also wearing a pair of four-inch high heels-this wasn't an outfit she would normally wear football game.

John was about to ask about the outfit when the doorbell rang.

"I'll get it," Amy said with a smile and rushed to the door. When she opened it, she surprised almost jumping into his arms.

Thomas wasn't the only one surprised. John stood in the hallway behind her with his mouth Amy hugged Thomas, her short skirt pulled up her thighs, almost revealing her naked ass. J as his wife kissed Thomas's lips, lingering longer than he had ever seen them kiss. It must b they had sex, he thought, but why was Amy being so blatant? he asked himself.

"Hi," Amy whispered almost breathlessly and in an exaggerated voice when she pulled her l

"Uh... uh... hi," Thomas responded, glancing over her shoulder at John. He saw John shrug.

When Amy broke away from Thomas, she took his hand and pulled him past her astounded get the TV set up," she said to John. "Thomas and I will get the beer and snacks."

"Uh... okay," John said, knowing that there wasn't anything to do except put the TV on and t lights. Almost reluctantly, he went downstairs.

As soon as Amy had Thomas in the kitchen, she was in his arms, her body pressed tightly to mouths locked together again. Thomas wasn't about to resist as his hands slid down her ba He moaned when he felt her bare flesh under her skirt.

"I missed you," Amy breathed when she finally pulled away.

"Uh... I... uh... missed you too," Thomas answered, clearly in a quandary. On one hand, he Amy wasn't mad at him for what had happened on Wednesday night but he was also confus she was around John. It was almost as if she no longer cared if John saw them.

Amy reached down and grasped Thomas's half-hard penis in his pants, bringing a gasp fron missed this too," she whispered as she moved her hand up and down the rapidly swelling sh

Amy almost giggled when Thomas said, "Uh... Amy, uh... John could come upstairs..." How had changed, she mused. "You can see him if he comes up the stairs," she answered as sh knees.

Thomas watched, almost helplessly, as Amy opened his pants and pulled his now throbbing

"Oh my," Amy whispered, clearly excited. She moaned and opened her mouth, taking the dr
Several minutes later, she felt him tense and thought for a moment that he might be ready to
pulled her mouth away and looked up to see him staring toward the steps. A smile crossed h
returned to sucking him.

Thomas looked at John through the opening as he stood at the top of the stairs. He shrugge
then looked down, indicating that Amy was there in front of him.

Excitement coursed through John as he watched Thomas's face and realized that Amy mus
that it was hard for Thomas to hide his excitement. Within seconds, John's pants felt very tig
He stood and watched as long as he dared, then went back downstairs.

Finally, when Thomas felt like he might climax, he pulled Amy to her feet. "What's gotten into

"You," Amy answered excitedly with double meaning as she squeezed his throbbing penis. "
am," she said and stepped back and pulled her skirt to her waist. Amy didn't have to fake he
vagina was swollen and dripping juice to her thighs.

Thomas stood staring at Amy's swollen sex.

"I want this in me again," Amy said, reaching over and pulling Thomas's penis toward her.

"Uh... Amy, we had better get downstairs before John gets suspicious."

Amy stepped into his arms again, her hand holding his throbbing penis. She heard Thomas
rub it up and down her swollen sex lips. When she had the tip at her entrance, she pushed d
as the head slipped inside.

"God Amy," Thomas moaned and pushed her away, freeing his penis to spring up, throbbing
combined juices. "We have to get downstairs."

Amy almost burst out laughing. "All right, but I need this soon," she hissed and squeezed hi

The two of them carried the snacks and beer downstairs and found John tuning in the footba
sat the snacks on the table, she sat on the sofa, her thigh touching Thomas. John joined the
Amy, a little further away.

Amy saw the look that passed between the two men when John saw how close Amy was sit

eyes were focused on the football game, Amy reached her hand over and placed it on Thom
him tense. Throughout the football game, Amy gently caressed Thomas's thigh. She knew th
she was doing.

At one point, John got up and went upstairs to get more beer. As soon as he was gone, Amy
She pulled his reluctant lips to hers and forced her tongue into his mouth, her hand searchin
erection. However, when her fingers went to his zipper, Thomas grabbed her hand.

"Amy, John will be back in a second," he gasped, unable to stop her from pulling his zipper d

"I've got to see it again," she hissed, her eyes wild with lust. Quickly, she pulled his long blac
Suddenly, they heard John on the stairs.

Thomas gasped and tried to get his penis back into his pants.

"Wait," Amy said and quickly sat on his lap, covering Thomas's exposed penis with her skirt.
between her legs. The long shaft made a slight bulge in the front of her skirt. However, it cou
been the pleats of her skirt.

Amy could feel his hot shaft pulsing and dripping his pre-cum juice to her thighs. Thomas wa
trembling.

Thomas sat paralyzed, his throbbing penis snuggly captured between Amy's warm thighs.

John wouldn't normally have been shocked to see Amy sitting on Thomas's lap. He had see
times over the years. Still, Amy's behavior was very strange tonight and there was somethin
way she was sitting.

When the game came back on, John pretended to stare at the screen. However, he was ver
something was going on next to him. He could see Amy squirming on Thomas's lap.

Amy was as excited as she had ever been. Her vagina was literally running a steady stream
fat shaft of Thomas's penis as it throbbed between her thighs. She wasn't helping things any
thigh's rhythmically. She knew that Thomas was biting his lip in order to remain quiet.

When John got up to go to the bathroom, Amy turned and kissed Thomas passionately agai
Thomas could stop her, she lifted up and reached between her thighs, placing his fat penis a
sex. A second later, she pushed her weight down, taking him deep into her body. They both

Thomas couldn't believe how fast it had happened. It was beyond his comprehension that he
friend's basement while his wife took his penis into her body. He was trembling in excitemen
warm hole caressing him. He could even feel her juice running down his balls.

Amy was practically mad with desire now. The game was over. All she wanted was for Thom
black penis into her and make her cum. She didn't care what John saw anymore. She could
stretched wide and wanted desperately to move up and down. However, Thomas's hands o

John came out of the bathroom to see Amy with her head buried in Thomas's neck. Thomas
eyes were closed. Both of them seemed to be breathing heavily. However, other than that, t
like they were before he left. Neither of them moved as he took his seat on the sofa again. S
Amy moan. He looked over and saw her staring at him. Then, she moved. John's eyes open
was going on. A second later, Amy had twisted around so that she was leaning back onto Th
legs were now spread on either side of his thighs and her skirt had ridden up until a great de
thighs were revealed.

Suddenly, the room was filled with sexual electricity as Amy began to move her hips up and
whimpers began to escape from her lips.

What the hell is going on? John thought. Then it dawned on him-she's fucking him! his mind
penis, which had been up and down all night, sprang to erection again. His eyes stared at th
pounded in his chest. An incredible array of emotions gripped him all at once. This is what I
it? he thought. Then a pang of jealously sprung into his head. While he knew that they had s
ago, this seemed different somehow. His own wife was fucking a man not three feet from hi
penis throbbing in his pants. What kind of man am I?

"Oh God," Amy moaned. When she was unable to hold the words in any longer, she gaspe
black cock into my cunt!"

The words echoed all the paneled walls of the clubroom and sent chills up and down John's
didn't know what to do. Blood was rushing though his veins so fast that he thought he might
jumped up aimlessly, his eyes trying to focus on his wife. I should stop them, his mind cried.
no will left in his trembling body.

Amy opened her eyes and saw John staring at her in disbelief. I hope he's happy, she thoug
sexual revenge went through her. He wanted me to fuck Thomas and now he finally gets wh
shocks of sweet revenge coursed through her. With trembling hands, she reached down, gra

skirt, and began to pull it up, slowly revealing more of her thighs. Her eyes remained on her
skirt crossed the top of her thighs until it was barely covering their connected sexual parts. V
Amy tugged it to her waist, revealing Thomas's penis buried inside her vagina. Then she lifte
allowing three or four inches of Thomas's penis to slip out. There! her mind screamed.

John's eyes couldn't have gotten any wider as he saw the shiny black penis of his friend hal
wife's body. It almost didn't look real to him, he thought as he stared at the thick black penis
his wife's normally tight hole. The room was spinning and he was swaying. Yet, inside his pa
threatening to squirt.

"This is what you wanted, isn't it?" Amy almost hissed as she hesitated, holding her body ab
thighs, making sure John could see everything.

John's mouth opened but nothing came out. He saw Thomas's eyes open for the first time. H
clouded with lust, almost as if he couldn't comprehend what had happened anymore than Jo

John staggered backward until he fell heavily into a chair. Now he had a perfect view betwe
He could see the veins in Thomas's penis pulsing and imagine the thick head filling her sma
Suddenly, he realized that he was holding his breath, waiting.

Amy looked for regret in her husband's eyes-anything that would say he wanted her to stop.
could see was shock and lust. "Ohhhhh!!!" Amy moaned as she pushed downward and took
again until the large head pressed to her cervix. Her eyes closed in pleasure, no longer able
Then she began to fuck him. Her hips began to rise and fall rapidly, bringing moans from bo

John watched the obscene display for what seemed like a very long time, but in reality, it wa
minutes. Then, unable to control himself, he moaned and reached for his zipper. A second la
throbbing penis in his hand. He saw Amy open her eyes and look at him. Then he saw her s
masturbate. There was no longer any jealously within John. Yes, this is what I wanted, he re
fuck her good!" he whispered aloud.

Neither of the lovers on the sofa heard him. They were lost in their own world of sexual frenz

Amy was bouncing up and down on Thomas's penis when suddenly she stopped and stood
pull out of her hole with a sucking sound. She turned around to him and hissed, "Get naked!

The surprise on Thomas's face turned to a smile and he pulled his shirt of her his head as h
strip.

Amy was in too big of a hurry to completely strip. She practically ripped her top off, leaving h
skirt and heels. Then she reached down and helped Thomas, who was struggling to remove
As soon as he was naked, she pushed him back on the sofa and sat on him again.

John's hand left his penis long enough to pull his pants to his knees. Within seconds, his ha
and down his penis again as he watched his half-naked wife climb back on her lover. Then h
previously prudish wife took the long black rod inside her again.

The quiet room was now filled with grunts and the slapping sound of Amy's ass hitting Thom
thighs. Her juice was literally running down his penis and across his large balls, leaving shin
his wrinkled sacks.

Amy was gasping for breath as she pressed her naked breasts to Thomas's strong chest. H
trembling and there was a throbbing deep inside. Suddenly, almost without warning, her boc
moan escaped her lips. An incredible climax ripped through her. It started deep inside where
touched her cervix. It quickly spread throughout her body. There didn't seem to be enough o
as her mouth open in a gasp and her chest heaved. Her arms wrapped tightly around Thom
squeezed him with all of her might.

Thomas could feel the incredible contractions inside Amy's vagina. He had never felt anythin
squeezing and rippling deep inside her was too much for him to take. His hands pulled her h
was buried as deep as he could get. The enlarged head of his penis grew even bigger. A be
as his penis pulsed and began to spit his pent up sperm into Amy's fertile vagina.

Amy felt Thomas's sperm pouring into her and said, "That's it sweetie, that's it, pump all that
into my pussy. Oh yes, yes, I love it. Cummmmmm in meeeeee!!!"

John almost couldn't believe what he was hearing. Yet, his wife's voice echoed in his ears: "
all that hot cum deep into my pussy." His own penis was ready to burst as he watched his w
convulse in front of his eyes. He waited a second more, denying himself pleasure as long as
gasped as he saw a thick white liquid begin to bubble from Amy's stretched lips. It took him
comprehend that this was Thomas's sperm running from his wife's unprotected womb. Sudd
squirting his cum high into the air, splattering on his shirt repeatedly.

Seconds later, the room became deathly quiet except for heavy breathing.

John was the first to open his eyes. They immediately went to the connected groins of the tw

could see that Thomas's penis had shrunk just a bit, letting some of his sperm flow out of An
balls. In spite of his recent climax, he felt a twitch in his penis.

Amy looked over her shoulder and smiled when she saw John half lying on the chair, his pa
as his sperm covered penis still pulsed. She stood up and a moan escaped her lips, as Thor
penis slipped from her saturated hole. Her skirt fell back to her thighs as she walked sexily t
husband. When she was directly in front of him, she stopped and stared into his eyes. Slowl
skirt back up.

John's eyes grew wide again as he watched Amy reveal herself to him. He almost gasped w
lips of her vagina dripping with sperm. Then he watched as she spread her legs and brought
saturated vagina.

"Is this what you wanted? Did you want to see Thomas's cum pouring from my stretched hol
rhetorically.

John's mouth opened but nothing came out.

When John didn't answer, Amy's fingers slowly slid into her hole and came back out, carryin
inside. Amy kept it up until her outer lips were covered in Thomas's cum. Then, Amy knelt be
her eyes looking up at him. She picked up his still twitching and cum wet penis with her cum
Slowly, she took his penis into her mouth, moaning in pleasure.

John moaned as he watched his wife suck him lovingly. Incredibly, his penis began to grow
he was hard again.

Amy sucked and licked John until he was trembling with excitement. Then she stood up, her
renewed lust. She straddled John and reached for his penis. Slowly, she sank down on him,
her still dripping vagina.

"Oh Jesus!" John moaned as he felt his penis enter his wife's body. It was incredibly warm a
John's head began to spin again. This was it! This was what he had wanted for so long and
even more incredible than the fantasy.

Amy began to move up and down slowly at first. Within seconds, she was bounding on his p
room was filled with moans and the slapping sounds of their merged groins.

It took a little longer this time but soon both of them were climaxing again.

When Amy pulled from her husband's wilted penis, she turned and saw Thomas sitting on th
penis in his hand. Incredibly, a chill of excitement went through her. She felt like such a slut
over to Thomas, her thighs literally running with sperm from the two men. "Fuck me!" she his
order.

Thomas smiled, showing his white teeth. He stood up and pulled Amy into his arms, locking
pulled her skirt up and caressed her naked ass as their tongues dueled. Then, he grasped h
lifted her until her legs were wrapped around his waist. He reached down and placed his pen
hole.

Amy screamed as Thomas forced himself into her. Her arms grasped his neck as he began
her fall back onto his shaft. Then she squealed as he took her over to the pool table. He rest
the side and let her lay back as he raised her legs.

Suddenly, Thomas was literally pounding into her open hole.

John watched as Thomas took his wife again. This time, it lasted a very long time. Unfortuna
exhausted and although he enjoyed watching, he couldn't will another erection. That would h
the morning, he thought.

After a long time, Thomas moaned that he was cumming.

"Yes, yes!" Amy agreed, her legs pulling Thomas's squirting penis deep into her hole as ano
through.

When Thomas backed away, his penis pulled from her open hole, causing a flood of sperm
the surface of the wooden edge of the pool table. He staggered over to the sofa and fell hea

Amy lay quietly as she caught her breath. Then, she obscenely placed her legs on the edge
and opened her thighs. She used her fingers to plunge in and out of her bubbling hole until s
climax again.

Quite some time later, Thomas stood up and got dressed. He walked sheepishly over to Am
her ravaged body. A little smile crossed his lips as he bent and kissed her. When she barely
whispered, "I'd better get going." Then he turned and glanced at John who was still sprawled
his eyes closed. He shook his head as if it had all been a dream, and then slowly walked up
himself out.

Long after Thomas left, John got up and walked over to Amy. He looked down at her relaxed had never seen her look more beautiful. She seemed to be asleep. He picked her up and ca bedroom. He placed her gently on the bed. Amy never stirred. John crawled into bed, cuddle warm body, and fell asleep.

Chapter 14

"Oh my God!" Jill said into the telephone after Amy described her night.

It was almost noon and John was still sleeping. She couldn't wait to tell Jill what had happen

"God, it was more incredible than anything I could have possibly imagined," Amy said, almos pleasure again.

"I thought our plan was to tease them for awhile... to drag it out a bit," Jill said with a laugh.

"It was but I guess I got carried away. Fortunately, it worked out better than I could have dre

"So now what?" Jill asked.

"Well," Amy said and paused with a little giggle, "I'm going to let John fuck me in the ass."

"Jesus, I think I've created a monster," Jill laughed.

"That's not all. I want both of them to fuck me at the same time."

"Oh my God Amy, you're incredible!" Jill responded in excitement. "When?"

"Soon."

"Do you have any time for me?" Jill said shyly. "I mean... you know to get together."

"Are you kidding? I love what we did. You may have to move to keep me away from your ho giggled. "Are you busy tomorrow?"

"Unfortunately yes, but I'm open on Wednesday."

"I like the image of you being 'open' for me on Wednesday," Amy said. Jill couldn't see her b
said it. "I'll see you at noon then?" Amy said excitedly.

"I'll be ready."

John was incredibly shocked when Amy said that she wanted him to take her ass. It was so
but never thought would happen. He had been hesitant to even bring it up. Now, she was as
wasn't about to complain though. Then, when Amy told him of her plan to have him and Tho
he almost threw her on the floor and raped her. This was beyond anything he had dreamed.
certain that Thomas would go along.

Amy asked John to talk to Thomas and see if he was willing.

John called Thomas the next day and invited him to lunch. When they met at their favorite p
little shy. John knew how he felt. He and John hadn't talked since Saturday night, primarily b
felt comfortable with what had happened. Neither of them regretted it but both of them consi
macho guys.

The two of them made small talk about the weather and golf as they ate and had several be
the food was eaten, they both knew they had to discuss what happened Saturday. Although
seduce Amy, doing it together wasn't part of the plan. And, it had happened so unexpectedly
time to adjust.

Both of them started to speak at the same time and paused. Then they laughed. It took a litt
the tension.

John continued. "Thomas... uh... listen... I... uh... well..." John stuttered. "Hell, man, I loved w
happened Saturday night."

Thomas broke into a smile and said almost shyly, "So did I."

John sighed in relief. "Wow, what a night huh?"

"Yeah," Thomas responded.

"I guess we didn't give Amy enough credit. She really turned the tables on us," John said.

"That's for sure. So... uh... is it... you know... over?" Thomas asked hesitantly.

John smiled and said, "Not if you don't want it to be."

"Well, so where do we go from here?"

Again, John smiled. "Amy has a plan."

Thomas looked at John curiously.

"How would you feel if we both fucked her at the same time?"

"We did that!" Thomas said looking surprised.

"No man, I mean at the same time. You know, you in one hole and me in the other," he said
to a whisper.

Thomas's face showed his shock. When he could get his voice again, he said, "I don't know
that's maybe a little too close for us... don't you think?"

"Yeah man, I felt the same way when she asked me," John lied. Truthfully, when Amy had to
wanted, his penis had sprung to erection immediately. "But, she was insistent," he continued
really wants this and you know how persuasive she can be."

"Are you willing to do it?" Thomas asked incredulously.

"Well, I guess if Amy wants it..." John said and paused hopefully.

"I don't know man. Let me think about it okay?"

"Sure. Meanwhile, I get to fuck Amy in the ass and that can't be bad," John said with a smile
his beer up for a toast.

Thomas responded with his beer, shaking his head in amazement.

When John got home that night, he told Amy that Thomas said he would think about it. Amy
however, she said that she understood.

"So, do I still get to... to... uh... you know, fuck your ass?" John asked, looking like a little boy

his mother for a piece of candy.

Amy smiled. "After dinner."

John wanted to jump up and scream. Instead, he sat there with a big smile on his face and h
in his pants.

Several hours later, John was lying on the bed naked, waiting for Amy to come out of the ba
thinking how things had changed for him and Amy in just a few weeks. He was relieved that
worked out so well and really didn't want to press his luck. However, it seemed that Amy had
well and had almost certainly come out of her depression. Her depression had been one of t
started the whole thing anyway. Her acceptance of Thomas and now her enthusiasm was ar

Amy came out of the bathroom and interrupted John's thoughts. When he saw her, he gaspe
corset, matching white garters, stockings, and high heel shoes. Her face was made up like s
formal dinner and her hair was freshly washed and curled. Suddenly, John could hardly get
realized that she had on the outfit she had worn on their wedding night. She was still as gorg
first night.

"Do you like?" Amy asked and spun around to let him see her perfectly white ass cheeks fra
garter straps and corset.

John's mouth was too dry to speak. His throbbing penis did the talking for him.

"I'll take that as a yes," Amy smiled, looking at his dripping and very swollen penis. Then she
the bed and on top of John. She pressed her bare chest to his and kissed him passionately.
fuck my little asshole?" she asked when she pulled her lips from his.

"Yessss," was all John could choke out. John pushed Amy until she was on her back. Slowly
body until he was sucking her already hard nipples. He could feel Amy squirming as he suck
then the other. Then, he kissed further down until his head was between her legs. The must
excitement made his head spin and his mouth opened to consume her swollen flesh.

"Oh God, eat meeeee!!!" Amy hissed as she pulled John's searching mouth between her leg
was bucking into his mouth as a climax rushed through her. Her legs wrapped around his he
him in her frenzy.

When John finally pulled his mouth from Amy's dripping vagina, he smiled up at her. He saw

love you!"

"I love you too," he answered as he pulled back to his knees. His penis was rock hard and th
of him.

Amy looked at it dreamily. Then she turned over and got to her knees. She was trembling as
and spread her ass cheeks. "Fuck my ass," she whispered.

John stared at her tiny brown star. It looked so small. It seemed impossible that his swollen
into such a tiny hole. His hands were shaking as he reached for the KY jelly. He smeared so
then squirted a large drop on the puckered hole between Amy's cheeks. He saw her shiver.

Then Amy moaned. "Oh God."

John pushed his finger inside her asshole, all the way to the last knuckle. Then, he worked h
until she was well lubricated. He felt her little hole squeeze him as he reluctantly pulled his fi
"Are you ready," he gasped, his voice hoarse with excitement.

"Yes!"

John lifted up until the head of his dripping penis was touching the puckered hole. Slowly, he
When he heard Amy groan quietly, he stopped.

"Don't stop," she hissed and pushed back at him.

John gasped as he pushed forward and felt her hole open for him allowing the head to slip in
warm and tight, and the walls squeezed his penis like a vise. Ever so slowly, his shaft slid in
until his balls touched her vagina and he realized that he could go no further. John paused,
enjoying the feeling of her tight hole caressing his entire length.

Amy was gasping for breath now. She had expected some pain but found only pleasure. Su
looked back at her husband. "Fuck me! Fuck my ass hard!"

"Oh God," John groaned and pulled his penis halfway out. Then, he plunged back in. There
pleasure as John's penis hit bottom again. Then, he pulled out again. Further this time. Soon
the length of his penis slowly in and out of his wife's ass. He watched as her tight hole opene
stretching to accommodate every inch that he had.

"Oh yes! Oh yes!" Amy cried. "Fuckkkkk meeeeee!!!"

Suddenly, the telephone beside the bed rang.

John was going to ignore it until he saw from the caller ID that it was Thomas. He reluctantly
and picked up the telephone as Amy groaned.

"He... hello..." he gasped.

"John?" Thomas asked, not recognizing his voice at first.

"Uh... yessss, Thomas," John slurred into the telephone.

"Is this a bad time?"

"Uh... uh no... uh yes," he stuttered.

"What's going on?" Thomas asked excitedly.

"Oh God... uh... Thomas, I'm fucking Amy's ass," John said.

Amy moaned at his words and pushed back into him.

"Oh Jesus, I'm sorry man," Thomas said, ready to hang up, his own heart suddenly poundin

"Don't be man, I'm not," John joked as he gained control of his voice.

"I'll call back later."

"No man, it's okay. Why did you call?" John said, hoping he was calling to tell him some goo

"Well, uh... I thought about our conversation and the... the answer is yes!"

"You'll fuck Amy with me?" John asked for Amy's benefit.

Amy moaned excitedly when she heard John's question.

"Yes," Thomas answered.

"Great man. I'll tell her," John said and then told Thomas goodbye. When he hung up the tel
to Amy, "You heard that didn't you? Thomas and I are going to fuck you together."

"Oh my God!" Amy gasped and forced her ass back at John's plunging penis.

Now John began to literally pound into Amy's willing hole. The conversation with Thomas wa
cake for this very special evening. He heard Amy grunt with each downward plunge and she
he pulled out. Within seconds, he felt Amy begin to tremble.

"Oh God John. Oh God, I'm going to... cummmmmmmm!!!" she screeched as her body bega

John could feel throbbing inside her tight hole. The pressure was too much for him. "God An
cummmmmmmm too!!!" John warned. Then his penis pulsed and began to spew the conten
her sucking hole.

Amy didn't hear him; there were explosions going off in her head like she had never felt befo
was different than others. Maybe it was because of the telephone call. However, the contrac
come from deeper inside, causing all of her insides to quiver. The quivering went on and on
collapsed on the bed.

John followed her, his penis squirting the last bit of sperm into her still contracting hole as he
heavily onto her back.

Chapter 15

John looked around the nightclub as he sat at the table waiting for Thomas and Amy to com
floor. He and Amy had been there many times and always enjoyed the service and the light
band played. Amy had thought it would be a good place for them to start their night.

The soft music soothed John's nervousness. It had been a week since he had watched Thor
wife. It still seemed like a dream. Yet there they were, holding each other and kissing in the
crowded club. It was almost surrealistic to watch them glide around the floor. He could see T
they caressed Amy's thinly covered ass cheeks. The strobe lights flashed as the band playe

Amy and Thomas walked back to the table holding hands. Thomas let her slip into the booth
in next to her.

Amy's could feel John's warm thigh as she moved close to him. Then Thomas's thigh was p
leg. She felt so warm and protected between the two men. "Miss me?" she whispered to Joh

"You know I did," John said and kissed her passionately. At the same time, his hand went to
thigh. He felt her spread her legs and a little moan escaped her throat.

Amy pulled her lips away and fanned her face. "Whew, it's getting very hot in here," she said
Then, suddenly, she felt Thomas's hand on her other thigh. "Boys," she admonished them g
thighs wider, forcing her dress above the tops of her thigh high nylons. Then she moaned wh
almost in unison to the soft bare skin. She sucked in her breath as fingers touched her alrea
lips.

John's finger entered her first, followed closely by Thomas's.

"Oh God," she hissed as both fingers stretched her then started to move in and out. Her hea
her eyes closed in pleasure. She could hear the sucking sound the moving fingers made bet
lips.

It was strange for John to feel another man's finger inside his wife's vagina. His penis throbb
when he thought that later, he was going to feel something else sliding in and out of her.

Amy was practically losing her mind and knew that if either finger touched her clit she would
skyrocket. She couldn't believe what was happening to her in the middle of a crowded nighto

Suddenly, John pulled his finger from her and whispered, "Can I have a dance with my wife?

"Uh... what? Oh yes," Amy whispered when she realized what John was asking. Then she m
his finger from her dripping hole.

John pulled her from the booth and took her to the dance floor. As he pulled her to him, he p
swollen erection to her stomach. He heard her moan and press her groin into his. "God, I'm
whispered as his hands slid down to her ass cheeks.

The two of them barely moved on the floor as their bodies swayed together.

John kissed her neck and then whispered, "Are you going to let Thomas and I fuck you toge
already knowing the answer but wanting to hear her say it.

"Oh God yes," she hissed in reply.

"Which one of us do you want in your pussy and which one in your ass?" John asked, again

Amy whimpered. She was so excited that she could barely talk. "Uh... you... oh God... you in
and... Thomas in... in my pussy. Oh God John... please take me home," she pleaded.

John took his wife's hand and led her back to Thomas. "I think my wife wants to go home," h
with a smile.

Thomas smiled back and saw the excitement on Amy's face. Her eyes were glazed over wit

The two men led Amy to the car. John drove. As soon as they were off the parking lot, Thom
kissing. John tried to concentrate on driving but his eyes kept glancing over. When he saw T
the front of Amy's dress, he almost ran off the road. Then, he forced himself to keep his eye
he could tell from Amy's gasps that Thomas had his hand inside her dress.

Fortunately, it was a short drive. As soon as John had the car in the driveway, he jumped ou
helped Amy up the sidewalk and steps. John fumbled with the keys as Thomas held Amy in

The two men practically carried Amy into the house. They stopped in the foyer and took turn
pulled her dress up to her hips from behind. As she kissed Thomas, he moved his hand betw
ass. A moan escaped from Amy's lips and into Thomas's mouth as John slid a finger into he
felt Amy lift up until she was on her toes, as if she wanted to get away from the intruding fing
seconds later she pushed back down, taking the finger as far as it would go into her ass.

Amy felt like she was going to climax. She knew that it was far too soon. She pulled John's h
to her knees between their bodies. First she opened John's pants and freed his erection, an
same for Thomas. Now she held two hot and pulsing penises in her fists. One was long and
smooth and white. She almost giggled at the contrast. Instead, she leaned over and sucked
her mouth. She sucked and licked the head until it was throbbing. Then she pulled away and
She did the same to him. Soon, she had both men moaning as she went from one penis to t
rubbed the tips together as she licked both heads at the same time. When she looked up, sh
men's eyes were closed.

Neither of the men wanted to cum this way. John pulled Amy to her feet and the two of them
her to the bedroom.

The room had been prepared in advance. There were silk sheets and the bed was turned do

John pulled Amy into his arms and kissed her as Thomas stood behind waiting his turn. Sec
turned around and kissing Thomas. Amy gasped as she felt her dress being pulled from her
to the floor. Now she stood with only her heels and nylons on between two fully dressed me

Thomas began kissing down her front as John did the same down her back. Thomas stoppe
each one into his mouth. John continued on, until he was kneeling behind her.

John's penis throbbed in his pants as he gazed at his wife's sexy ass. He reached his hands
her cheeks, exposing her little star. With a moan, he brought his lips and tongue to the pulsi

"Oh Jesus," Amy moaned when she felt John's tongue enter her. She forgot where Thomas
his lips touched her sex lips. She looked down just in time to see him open his mouth and be
tongue into her vagina. Suddenly, she was being penetrated from front and back by tongues
tremble so much that she could barely stand. She grasped Thomas's shoulders and squatte
men better access to her throbbing holes.

"Oh my God! Oh my God! Oh my God!" Amy moaned incoherently as the licking tongues dr
When she could take no more, she screamed, "Fuck me! Fuck me! Fuck me!"

Thomas and John pulled away at the same time. Thomas led Amy to the bed. He lay down
black penis pointing to the ceiling. Amy crawled onto the bed and got to her feet. She stood
almost swaying, her legs trembling as she looked at the long stick that was going to penetra
second. Then, she straddled his thighs and squatted.

John crawled onto the bed behind his wife. He knelt behind her, steadying her as she placed
Thomas's penis at her entrance. She turned her head to her husband and captured his lips a
down Thomas's pole. A loud moan escaped her mouth, muffled by John's lips.

Amy began to tremble uncontrollably as Thomas's large shaft reached the entrance to her w

John began to help Amy move her hips up and down, forcing Thomas's penis in and out of h
Then, he moved back and pushed Amy forward until her breasts were pressed to Thomas's

Thomas captured her lips and moaned as her hips continued to move up and down. He felt
his wife. There was a moment where he felt uncomfortable as John's legs touched his. How
feeling of Amy's vagina quickly took his mind from that.

John lubed his penis with KY jelly, using his fist to spread it up and down the shaft. He watcl penis worked in and out of his wife. Unable to wait any longer, he moved forward. He felt bo tense and stop moving. The room was completely silent but for their heavy breathing.

Amy buried her head in Thomas's shoulder as she waited. She felt John's finger working lub shivered. Then she knew it was time. A little moan escaped her lips when she felt his swolle rear hole. Then she felt him begin to push forward.

John was trying to be careful but it was a tight fit. He pressed harder and harder until sudder ring gave up and let the head slip inside. Everyone moaned. John held still for a minute. His running wild. He could feel Amy's sweet ass caressing him but just underneath, separated b of skin he could feel Thomas's penis. Suddenly, he pushed forward.

"Oh God! Oh Jesus! Ohhhhhh!!!" Amy gasped as her husband's penis slipped into her ass. S to the bursting point. Nothing in her life compared to this. Her brain was no longer able to pr She suddenly became a mass of quivering flesh. Lights were flashing in her mind and she n she was as a climax rushed through her.

Both men could feel it. Her vagina quivered and her anus contracted causing waves of pleas through the men.

John reached under his still climaxing wife and grasped her breasts. Then he pulled himself ass. As he thrust back inside, Thomas pulled out.

"Ohhhhhh!!!" Amy moaned as the men began to move in and out in tempo.

First John would push inside and then pull out, letting Thomas do the same. Suddenly, they working to bring Amy pleasure. However, their pleasure could not be denied for very long. T tightness both men felt was bringing them rapidly to the brink.

Amy lost track of her climaxes. She no longer knew if it was just one long climax or many sh seemed like each plunge brought her renewed pleasure.

"Oh God, I'm going to cummmmm!!!" John said as the tightness of Amy's ass just became to immediately, he began to pump the contents of his balls deep into her ass.

Thomas waited with his penis head just inside Amy's vagina. He could feel John's spasms o

which brought him a strange sort of pleasure. It was a secret that he would never reveal.

As soon as John stopped squirting into his wife's ass, Thomas pushed inside again. It took h
strokes before he was bellowing like a bull and pumping his copious load into her.

The rest of the night was a blur of endless climaxes. Thomas climaxed three times inside Ar
twice in her ass. Amy had no idea how many times she climaxed. However, she knew that s
royally and was walking bow legged the next day. However, she had a wide grin on her face

After that night, there was no reason to pretend anymore. Thomas was over their house alm
that. He and John shared Amy in every sexual way possible and she took everything they co
more.

Two months later, Thomas moved in with Amy and John, taking a spare bedroom. Everyone
arrangement. Amy was madly in love with both men now and couldn't imagine a life without
was continually fascinated with watching his petite wife take Thomas's large penis. He never
excitement of her screams of pleasure. Thomas was also in love with Amy and while he wou
himself, he realized that that would never happen. However, he had her whenever he wante
objected or showed any jealously.

Epilog

Thomas paced back and forth in the hospital corridor. It seemed like the clock on the wall ha
only moved five minutes since the last time he looked. He wanted to be in the delivery room
policy was husband or close family only. So, here he was waiting impatiently.

Suddenly, the swinging doors flew open and John came out dressed in green hospital garb.
said, beaming with pride.

"And?" Thomas asked.

"Well, I'm not sure. He's all sticky and I can't tell much. They said it would be a half-hour or s
they had him cleaned up and in the nursery where we could see him. Here," John said, hand

Thomas reached into his pocket, pulled out a cigar of his own, and handed it to John. "Let's
smoke them," he said with a smile, putting his arm on John's shoulder as they walked towar

When they had finished their smoke, they hurried to the nursery. As they looked into the win

operating room nurse bringing John Thomas Slater Jr. into the nursery. When the nurse saw
window, she brought the baby over and held him up.

"I think he has to be mine," John said, "He has blue eyes like Amy and I."

"That doesn't mean anything. I've seen lots of African Americans with blue eyes. Comes fro
were slaves and the masta's raped our kin folks."

"So, you're saying you have some Caucasian blood running through your veins?" John said
and skeptical look.

"Maybe."

Both men looked at each other for a minute and then burst out laughing. However, that didn
good-natured debate. When Thomas stopped laughing, he said, "Look at his curly black hai
have curly black hair and he looks pretty dark to me."

"He's not dark. Besides, you can only see the face. Look at the nose. That's definitely not yo
said.

"All right, we're not going to resolve it here."

"Yeah, let's go see Amy. We'll let her decide," John said with a smile. "She probably thinks w
anyway. And, by the way, congratulations."

"Congratulations to you," Thomas said and put out his hand. The two men shook hands war
from the nursery toward Amy's room.

The End

Themes of talks from Visuddhi Magga

Chapter One

Tape one: The meaning of the name of the book, short biography of Venerable Buddhaghos in the Texts and Sub-Commentaries, comments on the introductory stanza from the Sa?yutt virtue (s?la), its characteristic, its function, its manifestation and its proximate cause.
Paragraphs: 1-22.

Tape two: Review of first talk, benefits of virtue, the kinds of virtue, explanation of ¡¥keeping ¡¥avoiding¡¦, explanation of 8 precepts with livelihood as eighth, s?la with dependence as cr dependence as wrong view, explanation of double Code, the Khandhakas, 4 adhipati, prece for monks, restraint of P??imokkha, restraint of sense faculties, virtue of livelihood for monks improper resorts for monks and corrections. Paragraphs: 23-52.

Tape three: Virtue of the restraint of the sense faculties is discussed with regard to not seein or ¡¥the particulars of the object; restraint and non-restraint are explained with reference to t process; there is discussion of some of the P??imokkha rules relating to purity of livelihood f reflections on the four requisites is discussed; why the rules cannot be changed in any way i corrections, questions and answers are given. Paragraphs: 53-99.

Tape four: Discussion of restraint of sense faculties, 4 sweets and gall nuts, purification of liv what is and is not allowable with regard to hinting etc., reviewing, purification by confession defeat, definition of Trainers, vast number of rules for monks, minor sexuality, danger of defi corrections, questions and answers. Paragraphs: 100-161.

Chapter Two

Tape five: Brief introduction to ascetic practices, discussion of the refuse-rag-wearer¡¦s prac triple-robe-wearer¡¦s practice, the alms-food-eater¡¦s practice, the house-to-house-seeker¡¦s one-sessioner¡¦s practice, the bowl-food-eater¡¦s practice, the later-food-refuser¡¦s practice, grades of practice, the benefits of the practice, history dying and components of the robes, ¡ questions, answers and corrections.
Paragraphs :1-46.

Tape six: Definitions of village, forest, precinct, differences of opinion in determining these a
forest-dweller¡¦s practice, the tree-root-dweller¡¦s practice, things to avoid, open-air-dweller¡¦
temporary shelter that is allowable, charnel-ground-dweller¡¦s practice, cautionary advice, ex
watches of the night, , any-bed or hut-user¡¦s practice, sitter¡¦s practice, discussion of suppo
equipment, grades and benefits of practices, dhuta~ga according to Abhidhamma is kusala
difference of opinion, those who practice or do not and those who encourage or do not, dhar
states that go with volition of dhuta~ga, suitability of practice, who may practice and who ma
importance of s?la for meditation, how difficult s?la is for monks, and corrections.
Paragraphs: 47-93.

Chapter Three

Tape Seven: Definition of sam?dhi, understanding sam?dhi with reference to characteristic,
manifestation & proximate cause; discussion of access and absorption concentration; brief i
40 subjects of meditation; factors of jh?na; jh?nas by fourfold and fivefold method; practice -
stagnated etc.; forsaking impediments; Pav?ra?? Ceremony; corrections.
Paragraphs: 1-72.

Tape Eight: Discussion of 6 temperaments, the sources of temperaments as explained in Vi
teachers of the Commentaries, how the temperament of a person is known by posture, actio
by seeing, kinds of states occurring in the mind; what is suitable for the different temperame
to things and meditation subjects; 40 subjects of meditation, subjects which bring access an
concentration, what jh?nas may or may not be developed by the subjects of meditation, surr
objects, expansion of kasi?as, karav?ka bird, objects which should not or cannot be extende
without counterpart signs, mobile and immobile objects; objects by sight, touch and hearsay
conditions for higher states of meditation; dedicating oneself to the Buddha, corrections.
Paragraphs: 74-132.

Chapter Four

Tape Nine: Brief review, 18 faults of a monastery, 5 favorable qualities of a monastery, seve
impediments, the earth kasi?a meditation in detail, memorized sign and counterpart sign, ac
concentration, avoiding 7 unsuitable things, balancing the faculties, when it is permissible fo
not to be balanced, questions and corrections.
Paragraphs: 1-73.

Tape Ten: Brief account of the arising of first jh?na, detailed account of the arising of first jh?
number of k?m?vacara javanas in the jh?na thought process, other opinion of Elder Godatta

phrases ¡¥quite secluded from k?mas¡¦ and ¡¥(quite) secluded from akusalas¡¦, explanation
discussion of vitakka and vic?ra, 5 kinds of p?ti, comparison of p?ti and sukha, presence of
factor, possession of 5 factors and abandonment of 5 factors, two meanings of the word ¡¥jh
attainment, extension of sign, care with reviewing, 5 kinds of mastery, questions and correct
Paragraphs: 74-137.

Tape 11: Detailed exposition on second jh?na, third jh?na and fourth jh?na; detailed explana
phrases describing jh?nas, why some phrases are repeated, why some factors present in ea
mentioned in later jh?na; ten kinds of upekkh?, explanation of feelings and at which stage ea
surmounted; review of the fourfold and fivefold method of jh?na and corrections.
Paragraphs: 138-202.

Chapter Five

Tape 12: Nine kasi?as and how they are practiced, discussion of the word ¡¥n?la¡¦, resulting
powers that may be gained from kasi?a practice, talk on su??a, things that prevent some fro
Paragraphs: 1-42.

Chapter Six

Tape 12: Introduction to meditation on foulness, the particle ¡¥ka¡¦, directions for contemplat
corpse, ten kinds of corpses and the kinds of attachment they help eliminate, why only first j
gained from asubha meditation, applying characteristics of dead body to one¡¦s own body, h
funeral, and corrections.
Paragraphs: 1-94.

Chapter Seven

Tape 13: Brief review of the ten recollections, detailed discussion of the attributes of the Buc
Araha, explanation of the destruction of the spokes of becoming, explanation of the destruct
Samm?sambuddha, 3. Vijj? - Cara?a, 4. Sugata, detailed exposition on speaking rightly, 5. I
of Buddhist cosmology, and corrections.
Paragraphs: 1-44.

Tape 14: Incomparable leader of men to be tamed, reflections after enlightenment, beings ta
Kesi the horse-trainer, animals unable to gain enlightenment, the frog Ma??|ka, ¡¥buddha¡¦,

of names, grammatical word play, , benefits of Recollection of the Buddha, no jh?na, the Re
Dhamma, teaching is lovely in meaning and in words, ¡¥visible here and now¡¦, ak?lika, Rec
Sa~gha, 8 Persons and 4 Pairs, dakkhi?a, corrections.
Paragraphs: 45-100.

Tape 15: Recollection of virtue, untorn unrent unblotched unmottled s?la, importance of s?la
recollection of generosity, benefits of generosity, recollection of deities, the celestial realms,
of one¡¦s own good qualities to that of the deities, joy of recollection meditation as basis for
enlightenment, corrections.
Paragraphs 101-128.

Chapter Eight

Tape 15: Recollection of death, kinds of death, timely and untimely death, the sage who pra
ways to recollect death, this recollection must be done wisely, reflection on death can reduc
pride, corrections.
Paragraphs: 1-35.

Tape 16: Discussion of the divisions of pa??atti according to the Texts, Commentaries, and
mindfulness occupied with the body, 14 sections on mindfulness of the body in Mah? Satipa
division with reference to samatha and vipassan?, 32 parts of the body, the brain is not men
Texts, 32 parts taken as repulsive or as elements, detailed talk on how to practice, attainme
this meditation and corrections.
Paragraphs: 36-60.

Tape 17: Discussion of the tenfold skill in giving attention in relation to the meditation on the
the body, importance of balancing energy and concentration, preparing for practice, apprehe
defining repulsiveness in five ways, review of each body part, development of jh?na on thes
body, benefits of meditation, corrections and questions.
Paragraphs: 61-144.

Tape 18: Introductory remarks on mindfulness of breathing meditation, praise by the Buddha four methods for ?n?p??asati, defining of words in the text about ?n?p??asati, ?n?p??asati and quite peaceful initially as well as at the level of penetration, Abhayagiri Monastery, three abandonment of unwholesome mental states, addressed to bhikkhus but includes others, Fo Buddha¡¦s dispensation only, all Buddhas practice ?n?p??asati, practice needs quiet place, best, the ways breathing is long or short, meaning of ass?sa and pass?sa, breath body, ¡¥tr bodily formations, how breath becomes more subtle with greater concentration, and correcti
Paragraphs: 145-185.

Tape 19: ¡¥Mental objects¡¦ should be dhamma objects, learning the meditation subject in fiv counting in detail, the causes of the air element, connection or following, proof of the meanin touching, fixing; similes of the man who cannot walk, the gate-keeper and the saw; object be in ?n?p??asati with development, seven kinds of people who do not breathe, signs differ, sh he has apprehended the sign, after jh?nas change to vipassan?, stages of vipassan? in brie p?ti is to be taken as vedan? in paragraph 229, and corrections.
Paragraphs: 186-230.

Tape 20: Discussion of the third tetrad, sam?dhi, jh?na, kha?ika sam?dhi, liberating the min impermanence, discussion of the fourth tetrad, attha, bheda, Nibb?na is not fading away, 3 l abandonment, giving up and entering into, relinquishment, Commentaries are to be relied up interpretation of Suttas, what Magga eradicates, story of Arahant who knew when he would Peace, sabh?va, time, and corrections.
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Tape 21: The meanings of ¡¥brahm? vih?ra and mett?, seeing the danger in hate and the ac the persons that mett? should not be directed to at the beginning of the practice, one begins an example, the practice is extended to a teacher or respected person, practice towards a h to eliminate resentment, the lives of the Bodhisatta as inspiration, breaking the barriers betw persons, 528 ways of loving-kindness, the meanings of ¡¥satta¡¦, ¡¥puggala¡¦, and ¡¥putta¡¦,
Paragraphs: 1-54.

Tape 22: Review of practice of loving-kindness meditation, explanation of phrases used in m karu?? meditation and its objects, mudit? meditation and its objects, how to practice upekkh jh?nas obtained through brahm? vih?ras, fourth or fifth jh?nas only through upekkh? meditat non-existent or in concept helpful in developing ar|p?vacara jh?nas, p?ramit?s, corrections.
Paragraphs: 55-124.

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Tape 23: How to develop the first ar|p?vacara jh?na, r|pa sa???, perceptions of resistance, s
K?l?ma, perceptions of variety, surmounting and non-attention, ?k?s?na?c?yatana, vi????a
?ki?ca???yatana, nevasa??an?sa???yatana, two functions of sa???, mental factors of fourt
can be seen only in groups not individually, corrections.
Paragraphs: 1-64.

Chapter 11

Tape 24: Four kinds of ?h?ra, dangers of the four nutriments, similes on four ?h?ras, how to
perception of repulsiveness in food in ten ways, why jh?na is not obtained in this meditation,
elements as meditation subject, simile of cow, discussion of up?di??a, four elements are res
causes not kamma alone, characteristics of the four elements, four kinds of fire element, six
element, peyy?la, relating the four element meditation to 32 parts of the body, and correction
Paragraphs: 1-83.

Tape 25: The four elements are related to 20 parts of the body as earth, 12 parts of the body
components as fire, and six components as air in brief taken as a whole; the four elements a
of the 42 components one by one; the elements are given attention as to word meaning, by
by characteristic etc., as to how originated, as to variety and unity, as to separability and ins
as to similar and dissimilar, as to distinction between internal and external, as to inclusion, a
condition, as to lack of conscious reaction, as to analysis of conditions; the elements in walk
benefits of meditation and corrections.
Paragraphs: 84-126.

Chapter 12

Tape 25: The five abhi???, eight jh?nas and eight kasi?as are needed for direct knowledge,
stories, success by intervention of knowledge, stories of those protected by the intervention
or the intervention of knowledge and corrections.
Paragraphs: 1-44.

Tape 26: Directions for entering abhi???, four bases of success, consciousness with barrier
barriers, Pa?isambhid?magga, creation of multiple images, thought processes connected wi
Venerable C|?a Panthaka, appearing and vanishing, Buddha preaches Abhidhamma in Tav
Venerable Yasa and his father, Twin Miracle, story of Venerable Mahinda, story of Venerabl
Baka, opinions of Elder Tipi?aka C|?a Abhaya, ¡¥Dependence¡¦ for monks, walking on wate
air, opinion of Elder Tipi?aka C|?a N?ga, story of Venerable Mah? Moggall?na and Nandopa
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Paragraphs 45-118.

Tape 27: The manner of wielding bodily mastery in the Brahm? World, occurrence of such p
of the Buddha, making the near far and the far near, stories of the Buddha and monks using
making much little and little much, stories about these powers, conversion of mind to accord
reverse, explanation of blissful perception and light perception, created images, supernorma
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Paragraphs: 119-139.

Chapter 13

Tape 27: Divine ear, three abidings, how to practice, penetration of mind, how to practice, di
cittas in relation to certain mental factors, five kinds of deliverance, recollection of past lives,
remembers and how many lives remembered, how to practice, and corrections.
Paragraphs: 1-27.

Tape 28: Cycles of destruction and reformation of worlds, 31 plaanes of existence; fields of
and scope; destruction by fire, water and air; how names for sun (suriya) and moon (canda)
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reviling Noble Ones in any way is weighty kamma, seeking forgiveness, seven kinds of direc
their objects; present by moment, present by continuity and present by extent; internal and e
not taken simultaneously and corrections.
Paragraphs: 28-129.

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Tape 29: Definition of pa???, three kinds of knowing, simile indicating Buddha did difficult th
this; characteristic, function, manifestation and proximate cause of pa???; the different kinds
understanding; four kinds of discrimination, attha, P??i language, seven kinds of purification
and depending r|pa, tangibility, eye and ear taking object before it reaches them, appearanc
sensitivities, comparative similes to animals, femininity and masculinity faculties, life faculty,
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Paragraphs: 1- 60.

Tape 30: Bodily intimation, verbal intimation; space; lightnesss, malleability and wieldiness c
growth and continuity of matter, Buddha¡¦s teaching always accorded with susceptibility of lis
physical nutriment; torpor is not matter, water element cannot be touched; characteristics of
caused by anything; feeling aggregate, consicousness aggregate, different sequence of citta
and Abhidhammatthasangaha, discussion of n?ma, discussion of vatthu-k?ma and kilesa-k?
effort; relinking, life-continuum and death cittas are all the same type and corrections.
Paragraphs: 61-124.

Tape 31: Feeling aggregate, explanation of feelings connected with five senses, perception,
aggregate; division into constant, inconstant and whatever; phassa; discussion of individual
correction of translation of hiri and ottappa; three kinds of manasik?ra; the different treatmen
in Manual of Abhidhamma and Visuddhi Magga and corrections.
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Tape 32: Definition of all materiality; materiality with respect to extent, continuity, period and
kamma-born matter not classified as to past etc., Sub-Commentator suggests past, etc. with
change; 4 kinds of internal, external, inferior & superior, far & near; aggregate even if only o
with respect to certain qualities; warning not to mix classifications; constant with regard to re
grievous offenses; orders of arising, abandoning, plane & teaching; aggregates & aggregate
similes and corrections.
Paragraphs: 185-230.

Chapter 15

Tape 32: Bases and word definitions, dhamma should be used instead of mental data, simil
meaning of mind base and dhamma base and corrections.
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Tape 33: Nine meanings of dh?tu, 18 elements in reality; composition of dhamma element,
vi????a dh?tu; how the dh?tus should be viewed and corrections.

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Chapter 16

Tape 33: 22 faculties, discussion of three kinds of supramundane faculty understanding, the
indriya, planes where faculties occur; comparison of bases, elements and faculties; word de
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Paragraphs: 1-31.

Tape 34: Definitions of j?ti, three kinds of dukkha; definitions of aging, death, sorrow, lament
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origin of dukkha; Third Noble Truth; explanation of asesavir?ganirodho, discussion of Nibb?
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Tape 35: The factors of Path, cessation and the Path, abandonment of wrong views (the Ov
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Tape 35: Definition of Pa?iccasamupp?da and parts of that word (pa?icca, sam and upp?da
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Paragraphs: 1-20 (Handout).

Tape 36: Meaning of idappaccayat?, Pa?iccasamupp?da does not mean simply arising, diffi
Pa?iccasamupp?da, different ways the Buddha taught Pa?iccasamupp?da, why avijj? is at t
formula, definition of avijj?, definition of sa~kh?ra, r|pa is aby?kata, no theory & wrong theor
according to Sutta & Abhidhamma, two triads of sa~kh?ra, root, object, predominance, prox
and corrections.
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Tape 37: How ignorance is related to formations by way of conditions, multiple fruit from mu
ignorance alone is given, how opposites may condition each other, not knowing and knowin
& general characteristics, formations condition resultant consciousness at pa?isandhi & pav
tad?ramma?a may arise once, different sequences happy & unhappy destiny, 4 kinds of birt
rebirth & anatta, no unpleasant objects in Devaloka & Brahm? World and corrections.
Paragraphs: 101-185.

Tape 38: Meanings of n?ma and r|pa, where n?ma and r|pa occur, 4 kinds of rebirth, groups
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pa??h?na & vi????a paccaya n?ma-r|pa, meaning of sal?yatana, pa??h?na & n?ma-r|pa pa
explanation of purej?ta, kinds of feeling, 108 kinds of craving, rite and ritual clinging, Arahan
have feeling but no craving, wheel of becoming can be broken between feeling & craving on
rebirth-becoming, 4 methods of treating Dependent Origination and corrections.
Paragraphs: 186-314.

Chapter 18

Tape 39: Relating the chapters thus far to s?la, sam?dhi and pa???, defining n?ma-r|pa, sa
define n?ma first, how he defines n?ma-r|pa, not necessary to see all r|pa in actual practice,
must define r|pa first, discerning n?ma-r|pa does not come at beginning of practice, only mu
taken by vipassan?; defining n?ma-r|pa in relation to elements, bases, aggregates; if n?ma
see r|pa more clearly; seeing n?ma through phassa, vedan? and citta; there is only n?ma-r|
chariot, etc., must avoid eternity and annihilation views; seeing individual essence & commo
interdependence of n?ma-r|pa; simile of blind man and cripple; knowing of mind and matter
and corrections.
Paragraphs 1-37.

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Tape 39: Purification by Overcoming Doubt, seeing causes of n?ma-r|pa, 16 kinds of doubt,
all and what is not common to all,
and corrections.
Paragraphs: 1-8.

Tape 40: Outline of subject matter of this chapter; no kamma in fruit and no fruit in kamma; 4
and when r|pa is produced by them; discerning n?ma-r|pa by means of round of kamma and
different classifications of kamma; seeing through induction; correct view given in verses; si
and results; continuity of consciousness between death and rebirth; King Milinda and the ga
not in time; the C|?a-Sot?panna and corrections.
Paragraphs: 1-27.

Chapter 20

Tape 40: The Purification of Knowledge and Vision of What is the Path and What is not the P
by groups; full understanding as the known, full understanding as investigating, full understa
abandoning; we must be mindful of what is obvious or prominent; impermanence in sense o
in the sense of terror, not self in the sense of having no core and corrections.
Paragraphs: 1-19.

Tape 41: Individual and common characteristics of phenomena; inductive insight is inferentia
inductive insight to matter by comprehension of groups in 11 ways; arising of materiality at b
of materiality at death; 6 kinds of kamma-born matter, 5 kinds of citta-born matter; citta and p
nutriment on body can produce matter; matter strongest at presence; 4 reasons why someth
reasons why something is anatta; buddha cannot change the characteristics of dhammas; a
characteristics to different time periods; Mah?si¡¦s warning about inferential vipassan?; the v
¡¥putting on¡¦ and corrections.
Paragraphs: 20-75.

Tape 42: Introductory remarks on seeing mind and matter; seeing the Immaterial Septad by
moments, series, removal of false view, abolition of conceit and ending of attachment; to see
of ¡¥I¡¦ or ¡¥self¡¦ should be present in the observation; Contemplation of Rise and Fall in bri
detail; 3 kinds of present; birth, aging and death do not have birth, aging and death; seeing r
5 ways, in the Noble Truths, in Dependent Origination; the four methods used to see Depen
correctly; the characteristic of individual essence and what is formed; only rise and fall evide
not present; phenomena are alway new and short-lived; 10 impediments and corrections.
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Tape 43: Review of preceding vipassan? stages; Purification of Knowledge and Vision of Wa
fade mature seeing of rise and fall appears; why 3 characteristics not apparent; attributes of
characteristics; 3 characteristics not included in the 5 aggregates; Knowledge of Contemplat
Dissolution; 3 kinds of abandonment; Knowledge of Appearance as Terror; yogi sees as terr
Knowledge of Contemplation of Danger; Chaddanta; Knowledge of Dispassion; Desire for D
Knowledge of Contemplation of Reflection; Simile of the Snake; Discerning Formations as v
Paragraphs: 1- 60.

Tape 44: Review of the stages of vipassan? knowledge, the simile of the snake; discerning
attributing the 3 characteristics to them; abandoning terror and delight; Knowledge of Equan
Formations; formations arise until Nibb?na is seen as peaceful; Insight Leading to Emergen
not know beforehand Path will arise; Path thought process; the signless, desireless, void; co

impermanence brings faith, of pain brings tranquility, of void brings wisdom; preceding vipas
contemplation of signless, desireless, void will result in Path and Fruit being likewise; signles
mentioned in Abhidhamma; 7 kinds of Noble Persons; how a yogi becomes enlightened; the
Path or enlightenment factors may vary with jh?na; 3 opinion of how quality of Path is deterr
progress; 5 reasons for Path getting its names; how Path and Fruit can be signless accordin
method; and corrections.
Paragraphs: 49-128.

Tape 45: Path Thought Process; Insight leading to emergence, and corrections.
Paragraphs: 128 - 136.

Chapter 22

Tape 45: Gotrabhu; Formations are external to Nibb?na and Nibb?na is external to yogi; two
in Path thought process; simile of leaping across stream; Fruit is ak?liko; discussion of numb
moments; Noble Persons; reflections after enlightenment; Venerable Mah?n?ma; 37/14 stat
enlightenment; different groups and names of 37 factors of enlightenment; emergence from
occurrence; discussion of Right Thought (vitakka); coupling of powers; and corrections.
Paragraphs: 1 - 46.

Tape 46: Brief remarks on fetters, defilements, wrongnesses, worldly states (approval and re
these states), five kinds of avarice, perversions, ties, bad ways, cankers and their range, hin
clingings, inherent tendencies; difference between anusaya and kilesa; unprofitable courses
unproftable cittas; abandonment of the respective members of these groups by the Path citta
¡¥only¡¦; Path Knowledge does not abandon what is past, future or present; the first set of fo
objects not observed with vipassan? can be taken by the defilements; Path eradicates the lia
defilements; the second set of four uppanna; which uppanna can and cannot be abandoned
of Path with respect to the Four Noble Truths and corrections.
Paragraphs: 47-103.

Tape 47: 4 functions of the 4 Noble Truths; 3 kinds of full understanding; 3 kinds of abandon
hindrances mentioned but all distractions to meditation must be taken; mundane and supran
in threefold division and corrections.
Paragraphs: 104 - 129.

Chapter 23

Tape 47: 4 benefits of meditation; what Fruition is, who can and cannot attain it, purpose of a

Fruition, how it is attained, three ways it is made to last, emergence from it comes in two wa
of Fruition in the thought processes, the opinions of some teachers about Fruition; discussio
cessation of attainment is, who may and may not attain it, where it may be attianed, why it is
it is attained; the four preparatory tasks; how it is made to last and emergence, and correctio
Paragraphs 1 - 49.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

therÄ«gÄ• thÄ• -aá¹-á¹-hakathÄ•

1. ekakanipÄ• to

1. aÃ±Ã±atarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Be 1/ \Ne 1/ \Ee 1/ therÄ«gÄ• thÄ• naá¹ƒ atthasaá¹ƒvaá¹‡á¹‡anÄ• ya okÄ• so anup
bhikkhunÄ«naá¹ƒ Ä• dito yathÄ• pabbajjÄ• upasampadÄ• ca paá¹-iladdhÄ• , taá¹ƒ pakÄ•
atthasaá¹ƒvaá¹‡á¹‡anÄ• ya karÄ«yamÄ• nÄ• ya tattha tattha gÄ• thÄ• naá¹ƒ aá¹-á¹-huppat
hoti supÄ• kaá¹-Ä• ca, tasmÄ• taá¹ƒ pakÄ• setuá¹ƒ Ä• dito paá¹-á¹-hÄ• ya saá¹…khepato

ayaÃ±hi \Ne 2/ lokanÄ• tho ``manussattaá¹ƒ liá¹…gasampattÄ«â€™â€™ tyÄ• dinÄ• vuttÄ
samodhÄ• netvÄ• dÄ«paá¹…karassa bhagavato pÄ• damÅ«le katamahÄ• bhinÄ«hÄ• ro sa
catuvÄ«satiyÄ• buddhÄ• naá¹ƒ santike laddhabyÄ• karaá¹‡o anukkamena pÄ• ramiyo pÅ«
lokatthacariyÄ• ya buddhatthacariyÄ• ya ca koá¹-iá¹ƒ patvÄ• tusitabhavane nibbattitvÄ• ta
á¹-hatvÄ• dasasahassacakkavÄ• á¸·adevatÄ• hi buddhabhÄ• vÄ• ya ---

``kÄ• lo kho te mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67) ---

Ä• yÄ• citamanussÅ«papattiko \Be 2/ tÄ• saá¹ƒ devatÄ• naá¹ƒ paá¹-iÃ±Ã±aá¹ƒ datvÄ• , kat
sakyarÄ• jakule suddhodanamahÄ• rÄ• jassa gehe sato sampajÄ• no mÄ• tukucchiá¹ƒ okk
tattha á¹-hatvÄ• , sato sampajÄ• no tato nikkhanto lumbinÄ«vane laddhÄ• bhijÄ• tiko vividh
katvÄ• mahatÄ• parihÄ• rena sammadeva parihariyamÄ• no anukkamena vuá¸• á¸• hippa
vividhanÄ• á¹-akajanaparivuto devo viya sampattiá¹ƒ anubhavanto jiá¹‡á¹‡abyÄ• dhimatada
Ã±Ä• á¹‡assa paripÄ• kataá¹ƒ gatattÄ• , kÄ• mesu Ä• dÄ«navaá¹ƒ nekkhamme ca Ä• nisaá
rÄ• hulakumÄ• rassa jÄ• tadivase channasahÄ• yo kaá¹‡á¸• akaá¹ƒ assarÄ• jaá¹ƒ Ä• ruyha
dvÄ• rena aá¸• á¸• harattikasamaye mahÄ• bhinikkhamanaá¹ƒ nikkhamitvÄ• , teneva rattÄ•
atikkamitvÄ• anomÄ• nadÄ«tÄ«raá¹ƒ patvÄ• ghaá¹-ikÄ• ramahÄ• brahmunÄ• Ä• nÄ«te a
tÄ• vadeva vassasaá¹-á¹-hikatthero viya Ä• kappasampanno hutvÄ• , pÄ• sÄ• dikena iriyÄ•
rÄ• jagahaá¹ƒ patvÄ• , tattha piá¹‡á¸• Ä• ya caritvÄ• paá¹‡á¸• avapabbatapabbhÄ• re piá¹
paribhuÃ±jitvÄ• , mÄ• gadharÄ• jena rajjena nimantiyamÄ• no taá¹ƒ paá¹-ikkhipitvÄ• , bhag
tassa samayaá¹ƒ pariggaá¹‡hitvÄ• tato Ä• á¸·Ä• rudakÄ• naá¹ƒ samayaá¹ƒ pariggaá¹‡hitvÄ

analaá¹…karitvÄ• anukkamena uruvelaá¹ƒ gantvÄ• tattha chabbassÄ• ni dukkarakÄ• rikaá
ariyadhammapaá¹-ivedhassÄ• bhÄ• vaá¹ƒ Ã±atvÄ• ``nÄ• yaá¹ƒ maggo bodhÄ• yÄ• â€™â€
Ä• haranto katipÄ• hena balaá¹ƒ gÄ• hetvÄ• visÄ• khÄ• puá¹‡á¹‡amadivase sujÄ• tÄ• ya
bhuÃ±jitvÄ• , suvaá¹‡á¹‡apÄ• tiá¹ƒ nadiyÄ• paá¹-isotaá¹ƒ khipitvÄ• , ``ajja buddho bhaviss
katasanniá¹-á¹-hÄ• no sÄ• yanhasamaye __kÄ• á¸·ena_ nÄ• garÄ• jena abhitthutiguá¹‡o b
acalaá¹-á¹-hÄ• ne pÄ• cÄ«nalokadhÄ• tuabhimukho aparÄ• jitapallaá¹…ke nisinno caturaá¹
vÄ«riyaá¹ƒ adhiá¹-á¹-hÄ• ya, sÅ«riye anatthaá¹…gateyeva mÄ• rabalaá¹ƒ vidhamitvÄ• , paá
pubbenivÄ• saá¹ƒ anussaritvÄ• \Ne 3/, majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• , pac
paá¹-iccasamuppÄ• de Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• , anulomapaá¹-ilomaá¹ƒ paccayÄ• kÄ• ra
vaá¸• á¸• hetvÄ• sabbabuddhehi adhigataá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ sammÄ• sam
nibbÄ• nÄ• rammaá¹‡Ä• ya phalasamÄ• pattiyÄ• tattheva sattÄ• haá¹ƒ \Be 3/ vÄ«tinÄ• me
itarasattÄ• hepi bodhimaá¹‡á¸• eyeva vÄ«tinÄ• metvÄ• , rÄ• jÄ• yatanamÅ«le madhupiá¹‡á
puna ajapÄ• lanigrodhamÅ«le nisinno dhammatÄ• ya dhammagambhÄ«rataá¹ƒ paccavekk
namante mahÄ• brahmunÄ• Ä• yÄ• cito buddhacakkhunÄ• lokaá¹ƒ volokento tikkhindriya
mahÄ• brahmunÄ• dhammadesanÄ• ya katapaá¹-iÃ±Ã±o ``kassa nu kho ahaá¹ƒ paá¹-ham
Ä• vajjento Ä• á¸·Ä• rudakÄ• naá¹ƒ kÄ• laá¹…katabhÄ• vaá¹ƒ Ã±atvÄ• , ``bahupakÄ• rÄ• k
ye \Ee 3/ maá¹ƒ padhÄ• napahitattaá¹ƒ upaá¹-á¹-hahiá¹ƒsu, yaá¹ƒnÅ«nÄ• haá¹ƒ paÃ±cava
paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™â€™ nti (Vin I 10) cintetvÄ• , Ä• sÄ• á¸·hipuá¹‡á¹‡a
bÄ• rÄ• á¹‡asiá¹ƒ uddissa aá¹-á¹-hÄ• rasayojanaá¹ƒ maggaá¹ƒ paá¹-ipanno antarÄ• magge
saddhiá¹ƒ mantetvÄ• , anukkamena isipatanaá¹ƒ patvÄ• tattha paÃ±cavaggiye saÃ±Ã±Ä• p
antÄ• pabbajitena na sevitabbÄ• â€™â€™ tiÄ• dinÄ• (Vin I 13; SN c V 1081; Paá¹-is II 30
dhammacakkapavattanasuttantadesanÄ• ya aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±appamukhÄ• aá¹-
dhammÄ• mataá¹ƒ pÄ• yetvÄ• pÄ• á¹-ipade bhaddiyattheraá¹ƒ, pakkhassa dutiyÄ• yaá¹ƒ v
tatiyÄ• yaá¹ƒ mahÄ• nÄ• mattheraá¹ƒ, catutthiyaá¹ƒ assajittheraá¹ƒ, sotÄ• pattiphale patiá¹-
paÃ±camiyaá¹ƒ pana pakkhassa anattalakkhaá¹‡asuttantadesanÄ• ya (Vin I 20; SN b III 59
patiá¹-á¹-hÄ• petvÄ• tato paraá¹ƒ yasadÄ• rakappamukhe paÃ±capaá¹‡á¹‡Ä• sapurise, ka
tiá¹ƒsamatte bhaddavaggiye, gayÄ• sÄ«se piá¹-á¹-hipÄ• sÄ• á¹‡e sahassamatte purÄ• á¹‡a
mahÄ• janaá¹ƒ ariyabhÅ«miá¹ƒ otÄ• retvÄ• bimbisÄ• rappamukhÄ• ni ekÄ• dasanahutÄ• n
saraá¹‡attaye patiá¹-á¹-hÄ• petvÄ• veá¸·uvanaá¹ƒ paá¹-iggahetvÄ• tattha viharanto assajit
adhigatapaá¹-hamamagge saÃ±cayaá¹ƒ Ä• pucchitvÄ• , saddhiá¹ƒ parisÄ• ya attano santik
sÄ• riputtamoggallÄ• ne aggaphalaá¹ƒ sacchikatvÄ• sÄ• vakapÄ• ramiyÄ• matthakaá¹ƒ pa
á¹-hapetvÄ• kÄ• á¸·udÄ• yittherassa abhiyÄ• canÄ• ya kapilavatthuá¹ƒ gantvÄ• , mÄ• natt
yamakapÄ• á¹-ihÄ• riyena dametvÄ• , pitaraá¹ƒ anÄ• gÄ• miphale, mahÄ• pajÄ• patiá¹ƒ so
paá¹-iá¹-á¹-hÄ• petvÄ• \Be 4/, nandakumÄ• raá¹ƒ rÄ• hulakumÄ• raÃ±ca pabbÄ• jetvÄ• , s
paccÄ• gacchi.

athÄ• parena samayena satthari vesÄ• liá¹ƒ upanissÄ• ya kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ vi
\Ne 4/ setacchattassa heá¹-á¹-hÄ• va arahattaá¹ƒ sacchikatvÄ• parinibbÄ• yi. atha mahÄ• p

pabbajjÄ• ya cittaá¹ƒ uppajji, tato rohinÄ«nadÄ«tÄ«re kalahavivÄ• dasuttantadesanÄ• ya (S
pariyosÄ• ne nikkhamitvÄ• , pabbajitÄ• naá¹ƒ paÃ±cannaá¹ƒ kumÄ• rasatÄ• naá¹ƒ pÄ• dap
hutvÄ• mahÄ• pajÄ• patiyÄ• santikaá¹ƒ gantvÄ• , sabbÄ• va ``satthu santike pabbajissÄ•
mahÄ• pajÄ• patiá¹ƒ jeá¹-á¹-hikaá¹ƒ katvÄ• satthu santikaá¹ƒ gantukÄ• mÄ• ahesuá¹ƒ. aya
pubbepi ekavÄ• raá¹ƒ satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ• nÄ• lattha, tasmÄ• kappakaá¹ƒ
chindÄ• petvÄ• kÄ• sÄ• yÄ• ni acchÄ• detvÄ• sabbÄ• tÄ• sÄ• kiyÄ• niyo Ä• dÄ• ya vesÄ
dasabalaá¹ƒ yÄ• cÄ• petvÄ• , aá¹-á¹-hagarudhammapaá¹-iggahaá¹‡ena pabbajjaá¹ƒ upasa
sabbÄ• pi ekato upasampannÄ• ahesuá¹ƒ. ayamettha saá¹…khepo. vitthÄ• rato panetaá¹ƒ
pÄ• á¸·iyaá¹ƒ (Vin II 402) Ä• gatameva.

evaá¹ƒ upasampannÄ• pana mahÄ• pajÄ• pati satthÄ• raá¹ƒ upasaá¹…kamitvÄ• abhivÄ•
athassÄ• satthÄ• dhammaá¹ƒ desesi. sÄ• satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ•
sesÄ• ca paÃ±casatabhikkhuniyo nandakovÄ• dapariyosÄ• ne (MN III 398) arahattaá¹ƒ pÄ
bhikkhunisaá¹…ghe suppatiá¹-á¹-hite puthubhÅ«te tattha tattha gÄ• manigamajanapadarÄ•
kulasuá¹‡hÄ• yo kulakumÄ• rikÄ• yo buddhasubuddhataá¹ƒ dhammasudhammataá¹ƒ saá¹.
sÄ• sane abhippasannÄ• saá¹ƒsÄ• re ca jÄ• tasaá¹ƒvegÄ• attano sÄ• mike mÄ• tÄ• pitar
sÄ• sane uraá¹ƒ datvÄ• pabbajiá¹ƒsu. pabbajitvÄ• ca sÄ«lÄ• cÄ• rasampannÄ• satthuno
santike ovÄ• daá¹ƒ labhitvÄ• ghaá¹-entiyo vÄ• yamantiyo nacirasseva arahattaá¹ƒ sacchÄ•
udÄ• nÄ• divasena tattha tattha bhÄ• sitÄ• \Be 5/ gÄ• thÄ• pacchÄ• saá¹…gÄ«tikÄ• rakel
ekakanipÄ• tÄ• divasena saá¹…gÄ«tiá¹ƒ Ä• ropayiá¹ƒsu ``imÄ• __therÄ«gÄ• thÄ• _ nÄ• m
nipÄ• tÄ• divibhÄ• go heá¹-á¹-hÄ• vuttoyeva. tattha nipÄ• tesu ekakanipÄ• to Ä• di. tatthap

<1> á¹• 21 ``sukhaá¹ƒ supÄ• hi therike, katvÄ• coá¸·ena pÄ• rutÄ• .

upasanto hi te rÄ• go, sukkhaá¸• Ä• kaá¹ƒva kumbhiyaâ€™â€™ nti || ---

ayaá¹ƒ gÄ• thÄ• Ä• di. tassÄ• kÄ• uppatti? atÄ«te kira aÃ±Ã±atarÄ• kuladhÄ«tÄ• \Ee 5/
\Ne 5/ kÄ• le sÄ• sane abhippasannÄ• hutvÄ• satthÄ• raá¹ƒ nimantetvÄ• dutiyadivase sÄ
kÄ• retvÄ• vÄ• likaá¹ƒ attharitvÄ• upari vitÄ• naá¹ƒ bandhitvÄ• gandhapupphÄ• dÄ«hi pÅ
kÄ• laá¹ƒ Ä• rocÄ• pesi. satthÄ• tattha gantvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. sÄ• bhagav
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena parivisitvÄ• , bhagavantaá¹ƒ bhuttÄ• viá¹ƒ on
ticÄ«varena acchÄ• desi. tassÄ• bhagavÄ• anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• yÄ• va
Ä• yupariyosÄ• ne devaloke nibbattitvÄ• ekaá¹ƒ buddhantaraá¹ƒ sugatÄ«su eva saá¹ƒsara
kÄ• le gahapatikule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• , saá¹ƒsÄ• re jÄ• tasaá¹ƒvegÄ• sÄ•
upasampajjitvÄ• vÄ«sativassahassÄ• ni bhikkhunisÄ«laá¹ƒ pÅ«retvÄ• , puthujjanakÄ• lakir
nibbattÄ• ekaá¹ƒ buddhantaraá¹ƒ saggasampattiá¹ƒ anubhavitvÄ• imasmiá¹ƒ buddhuppÄ•
khattiyamahÄ• sÄ• lakule nibbatti. taá¹ƒ thirasantasarÄ«ratÄ• ya __therikÄ• _ti vohariá¹ƒsu
kulappadesÄ• dinÄ• samÄ• najÄ• tikassa khattiyakumÄ• rassa mÄ• tÄ• pitÅ«hi dinnÄ• pa

vesÄ• ligamane sÄ• sane paá¹-iladdhasaddhÄ• upÄ• sikÄ• hutvÄ• , aparabhÄ• ge mahÄ•
dhammaá¹ƒ sutvÄ• pabbajjÄ• ya ruciá¹ƒ uppÄ• detvÄ• ``ahaá¹ƒ pabbajissÄ• mÄ«â€™â€™
nÄ• nujÄ• nÄ• ti. sÄ• pana katÄ• dhikÄ• ratÄ• ya yathÄ• sutaá¹ƒ dhammaá¹ƒ paccavekkhit
pariggahetvÄ• vipassanaá¹ƒ anuyuttÄ• viharati.

athekadivasaá¹ƒ mahÄ• nase byaÃ±jane paccamÄ• ne mahatÄ« aggijÄ• lÄ• uá¹-á¹-hahi. s
sakalabhÄ• janaá¹ƒ taá¹-ataá¹-Ä• yantaá¹ƒ jhÄ• yati. sÄ• taá¹ƒ disvÄ• tadevÄ• rammaá¹‡a
suá¹-á¹-hutaraá¹ƒ aniccataá¹ƒ upaá¹-á¹-hahantaá¹ƒ upadhÄ• retvÄ• tato tattha dukkhÄ• nic
Ä• ropetvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anukkamena ussukkÄ• petvÄ• maggapaá¹-ipA
patiá¹-á¹-hahi. sÄ• tato paá¹-á¹-hÄ• ya Ä• bharaá¹‡aá¹ƒ vÄ• alaá¹…kÄ• raá¹ƒ vÄ• na dhÄ
``kasmÄ• tvaá¹ƒ, bhadde, idÄ• ni pubbe viya Ä• bharaá¹‡aá¹ƒ vÄ• alaá¹…kÄ• raá¹ƒ vÄ• n
attano gihibhÄ• ve abhabbabhÄ• vaá¹ƒ Ä• rocetvÄ• pabbajjaá¹ƒ anujÄ• nÄ• pesi. so visÄ•
dhammadinnaá¹ƒ mahatÄ• parihÄ• rena \Ee 6/ mahÄ• pajÄ• patigotamiyÄ• santikaá¹ƒ net
pabbÄ• jethÄ• â€™â€™ ti Ä• ha. atha mahÄ• pajÄ• patigotamÄ« taá¹ƒ pabbÄ• jetvÄ• upas
satthÄ• raá¹ƒ dassesi. satthÄ• pissÄ• pakatiyÄ• diá¹-á¹-hÄ• rammaá¹‡ameva vibhÄ• vento
supÄ• hÄ«â€™â€™ _ti gÄ• thamÄ• ha.

tattha __sukha_nti bhÄ• vanapuá¹ƒsakaniddeso. __supÄ• hÄ«_ti Ä• á¹‡attivacanaá¹ƒ. __th
Ä• mantanavacanaá¹ƒ. __katvÄ• coá¸·ena pÄ• rutÄ• _ti appicchatÄ• ya niyojanaá¹ƒ. __upa
paá¹-ipattikittanaá¹ƒ. __sukkhaá¸• Ä• kaá¹ƒvÄ• _ti \Ne 6/ upasametabbassa kilesassa asÄ•
__kumbhiya_nti tadÄ• dhÄ• rassa aniccatucchÄ• dibhÄ• vanidassanaá¹ƒ.

__sukha_nti cetaá¹ƒ iá¹-á¹-hÄ• dhivacanaá¹ƒ. sukhena nidukkhÄ• hutvÄ• ti attho. __supÄ•
nipajjanidassanaÃ±cetaá¹ƒ catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ, tasmÄ• cattÄ• ropi iriyÄ• pathe
sukhaá¹ƒ viharÄ• ti attho. __therike_ti idaá¹ƒ yadipi tassÄ• nÄ• makittanaá¹ƒ, pacurena anv
pana thire sÄ• sane thirabhÄ• vappatte, thirehi sÄ«lÄ• didhammehi samannÄ• gateti attho.
pÄ• rutÄ• _ti paá¹ƒsukÅ«lacoá¸·ehi cÄ«varaá¹ƒ katvÄ• acchÄ• ditasarÄ«rÄ• taá¹ƒ nivatthÄ
__upasanto hi te rÄ• go_ti hi-saddo hetvattho. yasmÄ• tava santÄ• ne uppajjanakakÄ• mar
anÄ• gÄ• mimaggaÃ±Ä• á¹‡agginÄ• daá¸• á¸• ho, idÄ• ni tadavasesaá¹ƒ rÄ• gaá¹ƒ aggam
sukhaá¹ƒ supÄ• hÄ«ti adhippÄ• yo. __sukkhaá¸• Ä• kaá¹ƒva kumbhiya_nti yathÄ• taá¹ƒ pa
á¸• Ä• kabyaÃ±janaá¹ƒ mahatiyÄ• aggijÄ• lÄ• ya paccamÄ• naá¹ƒ jhÄ• yitvÄ• sussantaá¹ƒ
udakamisse á¸• Ä• kabyaÃ±jane uddhanaá¹ƒ Ä• ropetvÄ• paccamÄ• ne udake \Be 7/ vijjan
ciá¹-iciá¹-Ä• yati, udake pana chinne upasantameva hoti, evaá¹ƒ tava santÄ• ne kÄ• marÄ•
vÅ«pasametvÄ• sukhaá¹ƒ supÄ• hÄ«ti.

therÄ« indriyÄ• naá¹ƒ paripÄ• kaá¹ƒ gatattÄ• satthu desanÄ• vilÄ• sena ca gÄ• thÄ• pariy
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 1.26-

``koá¹‡Ä• gamanabuddhassa, maá¹‡á¸• apo kÄ• rito mayÄ• .

dhuvaá¹ƒ ticÄ«varaá¹ƒdÄ• siá¹ƒ, buddhassa lokabandhuno ||

``yaá¹ƒ yaá¹ƒ janapadaá¹ƒ yÄ• mi, nigame rÄ• jadhÄ• niyo.

sabbattha \Ee 7/ pÅ«jito homi, puÃ±Ã±akammassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

``svÄ• gataá¹ƒ \Ne 7/ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• therÄ« udÄ• nentÄ« tameva gÄ• thaá¹ƒ abhÄ• si, tenÄ• yaá¹ƒ gÄ
gÄ• thÄ• ahosi. tattha theriyÄ• vuttagÄ• thÄ• ya anavaseso rÄ• go pariggahito aggamagge
adhippetattÄ• . rÄ• gavÅ«pasameneva cettha sabbesampi kilesÄ• naá¹ƒ vÅ«pasamo vuttot
tadekaá¹-á¹-hatÄ• ya sabbesaá¹ƒ kilesadhammÄ• naá¹ƒ vÅ«pasamasiddhito. tathÄ• hi vuc

``uddhaccavicikicchÄ• hi, yo moho sahajo mato.

pahÄ• nekaá¹-á¹-habhÄ• vena, rÄ• gena saraá¹‡o hi soâ€™â€™ ti ||

yathÄ• cettha sabbesaá¹ƒ saá¹ƒkilesÄ• naá¹ƒ vÅ«pasamo vutto, evaá¹ƒ sabbatthÄ• pi tesa
veditabbaá¹ƒ. pubbabhÄ• ge tadaá¹…gavasena, samathavipassanÄ• kkhaá¹‡e vikkhambha
samucchedavasena, phalakkhaá¹‡e paá¹-ippassaddhivasena vÅ«pasamasiddhito. tena catu
siddhi veditabbÄ• \Be 8/. tattha tadaá¹…gappahÄ• nena sÄ«lasampadÄ• siddhi, vikkhambh
samÄ• dhisampadÄ• siddhi, itarehi paÃ±Ã±Ä• sampadÄ• siddhi dassitÄ• hoti pahÄ• nÄ• b
bhÄ• vanÄ• bhisamayaá¹ƒ sÄ• dheti tasmiá¹ƒ asati tadabhÄ• vato, tathÄ• sacchikiriyÄ• bhi
pariÃ±Ã±Ä• bhisamayaÃ±ca sÄ• dheti evÄ• ti. caturÄ• bhisamayasiddhiyÄ• tisso sikkhÄ• ,
tividhakalyÄ• á¹‡atÄ• , sattavisuddhiyo ca paripuá¹‡á¹‡Ä• imÄ• ya gÄ• thÄ• ya pakÄ• sitÄ•
__aÃ±Ã±atarÄ• therÄ«_ apaÃ±Ã±Ä• tÄ• nÄ• magottÄ• divasena apÄ• kaá¹-Ä• , ekÄ• ther

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• sÄ«ti adhippÄ• yo.

aÃ±Ã±atarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. muttÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

<2> á¹• 21 ``mutte \Ne 8/ \Ee 8/ muccassu yogehi, cando rÄ• huggahÄ• iva.

vippamuttena cittena, anaá¹‡Ä• bhuÃ±ja piá¹‡á¸• akaâ€™â€™ nti || ---

ayaá¹ƒ muttÄ• ya nÄ• ma sikkhamÄ• nÄ• ya gÄ• thÄ• . ayampi purimabuddhesu katÄ• dhik
vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« vipassissa bhagavato kÄ• le kulagehe nib
patvÄ• ekadivasaá¹ƒ satthÄ• raá¹ƒ rathiyaá¹ƒ gacchantaá¹ƒ disvÄ• pasannamÄ• nasÄ• p
vanditvÄ• pÄ«tivegena satthu pÄ• damÅ«le avakujjÄ• nipajji. sÄ• tena puÃ±Ã±akammena
aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ b
nibbatti, __muttÄ• _tissÄ• nÄ• maá¹ƒ ahosi. sÄ• upanissayasampannatÄ• ya vÄ«sativassa
mahÄ• pajÄ• patigotamiyÄ• santike pabbajitvÄ• sikkhamÄ• nÄ• va hutvÄ• kammaá¹-á¹-hA
vipassanÄ• ya kammaá¹ƒ karoti. sÄ• ekadivasaá¹ƒ bhattakiccaá¹ƒ katvÄ• piá¹‡á¸• apÄ• ta
bhikkhunÄ«naá¹ƒ vattaá¹ƒ dassetvÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ gantvÄ• raho nisinnÄ• vipass
Ä• rabhi. satthÄ• surabhigandhakuá¹-iyÄ• nisinnova obhÄ• saá¹ƒ vissajjetvÄ• tassÄ• pur
attÄ• naá¹ƒ dassetvÄ• __ ``mutte muccassu yogehÄ«â€™â€™ _ti imaá¹ƒ gÄ• thamÄ• ha.

tattha \Be 9/ __mutte_ti tassÄ• Ä• lapanaá¹ƒ. __muccassu yogehÄ«_ti maggapaá¹-ipÄ• á¹
catÅ«hi yogehi mucca, tehi vimuttacittÄ• hohi. yathÄ• kiá¹ƒ? __cando rÄ• huggahÄ• ivÄ• ,
gahato cando viya upakkilesato muccassu. __vippamuttena cittenÄ• _ti ariyamaggena samu
suá¹-á¹-hu vimuttena cittena, itthaá¹ƒ bhÅ«talakkhaá¹‡e cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __ana
piá¹‡á¸• aka_nti kilesaiá¹‡aá¹ƒ pahÄ• ya anaá¹‡Ä• hutvÄ• raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±j
appahÄ• ya satthÄ• rÄ• anuÃ±Ã±Ä• tapaccaye paribhuÃ±jati, so sÄ• á¹‡o paribhuÃ±jati nÄ
bÄ• kulo --- ``sattÄ• hameva kho ahaá¹ƒ, Ä• vuso, sÄ• á¹‡o \Ee 9/ raá¹-á¹-hapiá¹‡á¸• aá¹ƒ b
211). tasmÄ• sÄ• sane pabbajitena kÄ• macchandÄ• diiá¹‡aá¹ƒ pahÄ• nÄ• ya anaá¹‡ena l
paribhuÃ±jitabbaá¹ƒ. __piá¹‡á¸• aka_nti desanÄ• sÄ«sameva, cattÄ• ropi paccayeti attho. _
ovadatÄ«_ti ariyamaggappattiyÄ• upakkilese visodhento bahuso ovÄ• daá¹ƒ deti.

sÄ• \Ne 9/ tasmiá¹ƒ ovÄ• de á¹-hatvÄ• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ
II 1.31-36) ---

``vipassissa bhagavato, lokajeá¹-á¹-hassa tÄ• dino.

rathiyaá¹ƒ paá¹-ipannassa, tÄ• rayantassa pÄ• á¹‡ino ||

``gharato nikkhamitvÄ• na, avakujjÄ• nipajjahaá¹ƒ.

anukampako lokanÄ• tho, sirasi akkamÄ« mama ||

``akkamitvÄ• na sirasi, agamÄ• lokanÄ• yako.

tena cittappasÄ• dena, tusitaá¹ƒ agamÄ• sahaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• sÄ• tameva gÄ• thaá¹ƒ udÄ• nesi. paripuá¹‡á¹‡asikkhÄ• upasa
parinibbÄ• nakÄ• lepi tameva gÄ• thaá¹ƒ paccabhÄ• sÄ«ti.

muttÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. puá¹‡á¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__puá¹‡á¹‡e_ \Be 10/ __pÅ«rassu dhammehÄ«_ti puá¹‡á¹‡Ä• ya nÄ• ma sikkhamÄ• nÄ• y
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« bud
candabhÄ• gÄ• ya nadiyÄ• tÄ«re kinnarayoniyaá¹ƒ nibbattÄ• . ekadivasaá¹ƒ tattha aÃ±Ã±a
disvÄ• pasannamÄ• nasÄ• naá¸·amÄ• lÄ• ya taá¹ƒ pÅ«jetvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹
puÃ±Ã±akammena sugatÄ«suyeva saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaâ
nibbatti. __puá¹‡á¹‡Ä• _tissÄ• nÄ• maá¹ƒ ahosi. sÄ• upanissayasampannatÄ• ya vÄ«sativ
mahÄ• pajÄ• patigotamiyÄ• santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddhÄ• pabbajitvÄ•
hutvÄ• vipassanaá¹ƒ Ä• rabhi. satthÄ• tassÄ• gandhakuá¹-iyaá¹ƒ nisinno eva obhÄ• saá¹

<3> á¹• 21 ``puá¹‡á¹‡e \Ne 10/ pÅ«rassu dhammehi, cando pannaraseriva.

paripuá¹‡á¹‡Ä• ya paÃ±Ã±Ä• ya, tamokhandhaá¹ƒ padÄ• layÄ• â€™â€™ ti || --- imaá¹ƒ gÄ

tattha __puá¹‡á¹‡e_ti tassÄ• Ä• lapanaá¹ƒ. __pÅ«rassu dhammehÄ«_ti sattatiá¹ƒsabodhip
paripuá¹‡á¹‡Ä• hohi. __cando pannaraserivÄ• _ti ra-kÄ• ro padasandhikaro. pannarase pu
kalÄ• hi paripuá¹‡á¹‡o cando viya. __paripuá¹‡á¹‡Ä• ya paÃ±Ã±Ä• yÄ• _ti soá¸·asannaá¹ƒ
paripuá¹‡á¹‡Ä• ya arahattamaggapaÃ±Ã±Ä• ya. __tamokhandhaá¹ƒ padÄ• layÄ• _ti mohak
samucchinda. mohakkhandhapadÄ• lanena saheva sabbepi kilesÄ• padÄ• litÄ• hontÄ«ti.

sÄ• taá¹ƒ gÄ• thaá¹ƒ sutvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena therÄ« II 1.37-45) ---

``candabhÄ• gÄ• nadÄ«tÄ«re, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

``pasannacittÄ• sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

naá¸·amÄ• laá¹ƒ gahetvÄ• na, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

``tena \Be 11/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnarÄ«dehaá¹ƒ, agacchiá¹ƒ tidasaá¹ƒ gatiá¹ƒ ||

``chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

dasannaá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

saá¹ƒvejetvÄ• na me cittaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``catunnavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne 11/ pana patvÄ• sÄ• therÄ« tameva gÄ• thaá¹ƒ udÄ• nesi. ayameva \Ee 1 aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• ahosÄ«ti.

puá¹‡á¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. tissÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__tisse sikkhassu sikkhÄ• yÄ• _ti tissÄ• ya sikkhamÄ• nÄ• ya gÄ• thÄ• . ayampi purimabu
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• sambhatakusalapaccayÄ• in
kapilavatthusmiá¹ƒ sakyarÄ• jakule nibbattitvÄ• vayappattÄ• bodhisattassa orodhabhÅ«tÄ
mahÄ• pajÄ• patigotamiyÄ• saddhiá¹ƒ nikkhamitvÄ• pabbajitvÄ• vipassanÄ• ya kammaá¹
heá¹-á¹-hÄ• vuttanayeneva obhÄ• saá¹ƒ vissajjetvÄ• ---

<4> á¹• 21 ``tisse sikkhassu sikkhÄ• ya, mÄ• taá¹ƒ yogÄ• upaccaguá¹ƒ.

sabbayogavisaá¹ƒyuttÄ• , cara loke anÄ• savÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ• si.

tattha __tisse_ti tassÄ• Ä• lapanaá¹ƒ. __sikkhassu sikkhÄ• yÄ• _ti adhisÄ«lasikkhÄ• dikÄ•
sikkha, maggasampayuttÄ• tisso sikkhÄ• yo \Be 12/ sampÄ• dehÄ«ti attho. idÄ• ni tÄ• saá
kÄ• raá¹‡amÄ• ha __ ``mÄ• taá¹ƒ yogÄ• upaccaguâ€™â€™ _nti manussattaá¹ƒ, indriyÄ•
saddhÄ• paá¹-ilÄ• bhoti ime yogÄ• samayÄ• dullabhakkhaá¹‡Ä• taá¹ƒ mÄ• atikkamuá¹ƒ.
cattÄ• ro __yogÄ• _ taá¹ƒ __mÄ• upaccaguá¹ƒ_ mÄ• abhibhaveyyuá¹ƒ. __sabbayogavisa
kÄ• mayogÄ• dÄ«hi yogehi vimuttÄ• tato eva anÄ• savÄ• hutvÄ• loke cara, diá¹-á¹-hasuk
attho.

sÄ• taá¹ƒ gÄ• thaá¹ƒ sutvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä«ti Ä
vuttanayeneva veditabbo.

tissÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5-10. tissÄ• ditherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__tisse_ \Ne 12/ __yuÃ±jassu dhammehÄ«_ti tissÄ• ya theriyÄ• gÄ• thÄ• \Ee 12/. tassÄ•
__tissÄ• _sikkhamÄ• nÄ• ya vatthusadisaá¹ƒ. ayaá¹ƒ pana therÄ« hutvÄ• arahattaá¹ƒ pÄ•
evaá¹ƒ ito paraá¹ƒ __dhÄ«rÄ• , vÄ«rÄ• , mittÄ• , bhadrÄ• , upasamÄ• _ti paÃ±cannaá¹ƒ the
ekasadisameva. sabbÄ• pi imÄ• kapilavatthuvÄ• siniyo bodhisattassa orodhabhÅ«tÄ• mah
saddhiá¹ƒ nikkhantÄ• obhÄ• sagÄ• thÄ• ya ca arahattaá¹ƒ pattÄ• á¹-hapetvÄ• sattamiá¹ƒ
vinÄ• pageva satthu santike laddhaá¹ƒ ovÄ• daá¹ƒ nissÄ• ya vipassanaá¹ƒ ussukkÄ• petvÄ
udÄ• navasena ``vÄ«rÄ• vÄ«rehÄ«â€™â€™ ti gÄ• thaá¹ƒ abhÄ• si. itarÄ• pi arahattaá¹ƒ p

<5> á¹• 21 ``tisse yuÃ±jassu dhammehi, khaá¹‡o taá¹ƒ mÄ• upaccagÄ• .

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• ||

<6> á¹• 21 ``dhÄ«re nirodhaá¹ƒ phusehi, saÃ±Ã±Ä• vÅ«pasamaá¹ƒ sukhaá¹ƒ.

Ä• rÄ• dhayÄ• hi nibbÄ• naá¹ƒ, yogakkhemamanuttaraá¹ƒ ||

<7> á¹• 21 ``vÄ«rÄ• \Be 13/ vÄ«rehi dhammehi, bhikkhunÄ« bhÄ• vitindriyÄ• .

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

<8> á¹• 21 ``saddhÄ• ya pabbajitvÄ• na, mitte mittaratÄ• bhava.

bhÄ• vehi kusale dhamme, yogakkhemassa pattiyÄ• ||

<9> á¹• 21 ``saddhÄ• ya pabbajitvÄ• na, bhadre bhadraratÄ• bhava.

bhÄ• vehi kusale dhamme, yogakkhemamanuttaraá¹ƒ ||

<10> á¹• 21 ``upasame tare oghaá¹ƒ, maccudheyyaá¹ƒ suduttaraá¹ƒ.

dhÄ• rehi antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaâ€™â€™ nti || --- gÄ• thÄ• yo a

tattha __yuÃ±jassu dhammehÄ«_ti samathavipassanÄ• dhammehi ariyehi bodhipakkhiyadh
13/ karohi. __khaá¹‡o taá¹ƒ mÄ• upaccagÄ• _ti yo evaá¹ƒ yogabhÄ• vanaá¹ƒ na karoti, taá
patirÅ«padese uppattikkhaá¹‡o, channaá¹ƒ Ä• yatanÄ• naá¹ƒ avekallakkhaá¹‡o, buddhuppA
paá¹-iladdhakkhaá¹‡o, sabbopi ayaá¹ƒ khaá¹‡o atikkamati nÄ• ma. so khaá¹‡o taá¹ƒ mÄ• a
__khaá¹‡Ä• tÄ«tÄ• _ti ye hi khaá¹‡aá¹ƒ atÄ«tÄ• , ye ca puggale so khaá¹‡o abhÄ«to, te nira
\Ee 13/ socanti, tattha nibbattitvÄ• mahÄ• dukkhaá¹ƒ paccanubhavantÄ«ti attho.

__nirodhaá¹ƒ phusehÄ«_ti kilesanirodhaá¹ƒ phussa paá¹-ilabha. __saÃ±Ã±Ä• vÅ«pasamaá
nibbÄ• na_nti kÄ• masaÃ±Ã±Ä• dÄ«naá¹ƒ pÄ• pasaÃ±Ã±Ä• naá¹ƒ upasamanimittaá¹ƒ acca
Ä• rÄ• dhehi.

__vÄ«rÄ• vÄ«rehi dhammehÄ«_ti vÄ«riyapadhÄ• natÄ• ya vÄ«rehi tejussadehi ariyamagg
vaá¸• á¸• hitasaddhÄ• diindriyÄ• vÄ«rÄ• bhikkhunÄ« vatthukÄ• mehi savÄ• hanaá¹ƒ kilesa
punabbhavÄ• bhÄ• vato antimaá¹ƒ dehaá¹ƒ dhÄ• retÄ«ti therÄ« aÃ±Ã±aá¹ƒ viya katvÄ• att

__mitte_ti taá¹ƒ Ä• lapati. __mittaratÄ• _ti kalyÄ• á¹‡amittesu abhiratÄ• . tattha sakkÄ• rasa
hohi. __bhÄ• vehi kusale dhamme_ti ariyamaggadhamme vaá¸• á¸• hehi. __yogakkhemass
ca pattiyÄ• adhigamÄ• ya.

__bhadre_ti \Be 14/ taá¹ƒ Ä• lapati. __bhadraratÄ• _ti bhadresu sÄ«lÄ• didhammesu ratÄ•
__yogakkhemamanuttara_nti catÅ«hi yogehi khemaá¹ƒ anupaddavaá¹ƒ anuttaraá¹ƒ nibbÄ•
bodhipakkhiyadhamme bhÄ• vehÄ«ti attho.

__upasame_ti taá¹ƒ Ä• lapati. __tare oghaá¹ƒ maccudheyyaá¹ƒ suduttara_nti maccu ettha c
maccudheyyaá¹ƒ, anupacitakusalasambhÄ• rehi suá¹-á¹-hu duttaranti suduttaraá¹ƒ, saá¹ƒsÄ
ariyamagganÄ• vÄ• ya tareyyÄ• si. __dhÄ• rehi antimaá¹ƒ deha_nti tassa taraá¹‡eneva ant
attho.

tissÄ• ditherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• paá¹-hamavaggavaá¹‡á¹‡anÄ• .

11. muttÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__sumuttÄ• _ \Ne 14/ __sÄ• dhumuttÄ• mhÄ«_tiÄ• dikÄ• muttÄ• theriyÄ• gÄ• thÄ• . ayam
tattha tattha \Ee 14/ bhave kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de kosalajanapad
daliddabrÄ• hmaá¹‡assa dhÄ«tÄ• hutvÄ• nibbatti, taá¹ƒ vayappattakÄ• le mÄ• tÄ• pitaro e
adaá¹ƒsu. sÄ• tena gharÄ• vÄ• saá¹ƒ arocantÄ« taá¹ƒ anujÄ• nÄ• petvÄ• pabbajitvÄ• vip
tassÄ• bahiddhÄ• rammaá¹‡esu cittaá¹ƒ vidhÄ• vati, sÄ• taá¹ƒ niggaá¹‡hantÄ« ``sumuttÄ•
gÄ• thaá¹ƒ vadantÄ«yeva vipassanaá¹ƒ ussukkÄ• petvÄ• saha paá¹-isambhidÄ• hi arahatta
__apadÄ• ne_ ---

``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

pÄ• á¹‡ine anugaá¹‡hanto, piá¹‡á¸• Ä• ya pÄ• visÄ« puraá¹ƒ ||

``tassa Ä• gacchato satthu, sabbe nagaravÄ• sino.

haá¹-á¹-hatuá¹-á¹-hÄ• samÄ• gantvÄ• , vÄ• likÄ• Ä• kiriá¹ƒsu te ||

``vÄ«thisammajjanaá¹ƒ katvÄ• , kadalipuá¹‡á¹‡akaddhaje.

dhÅ«maá¹ƒ cuá¹‡á¹‡aÃ±ca mÄ• saÃ±ca, sakkÄ• raá¹ƒ kacca satthuno ||

``maá¹‡á¸• apaá¹ƒ \Be 15/ paá¹-iyÄ• detvÄ• , nimantetvÄ• vinÄ• yakaá¹ƒ.

mahÄ• dÄ• naá¹ƒ daditvÄ• na, sambodhiá¹ƒ abhipatthayi ||

``padumuttaro mahÄ• vÄ«ro, hÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

anumodaniyaá¹ƒ katvÄ• , byÄ• kÄ• si aggapuggalo ||

``satasahasse atikkante, kappo hessati bhaddako.

bhavÄ• bhave sukhaá¹ƒ laddhÄ• , pÄ• puá¹‡issasi bodhiyaá¹ƒ ||

``hatthakammaÃ±ca ye keci, katÄ• vÄ« naranÄ• riyo.

anÄ• gatamhi addhÄ• ne, sabbÄ• hessanti sammukhÄ• ||

``tena \Ne 15/ kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

uppannadevabhavane, tuyhaá¹ƒ tÄ• paricÄ• rikÄ• ||

``dibbaá¹ƒ sukhamasaá¹…khyeyyaá¹ƒ, mÄ• nusaÃ±ca asaá¹…khiyaá¹ƒ.

anubhonti ciraá¹ƒ kÄ• laá¹ƒ, saá¹ƒsarimha bhavÄ• bhave ||

``satasahassito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

sukhumÄ• lÄ• manussesu, atho devapuresu ca ||

``rÅ«paá¹ƒ bhogaá¹ƒ yasaá¹ƒ Ä• yuá¹ƒ, atho kittisukhaá¹ƒ piyaá¹ƒ.

labhÄ• mi satataá¹ƒ sabbaá¹ƒ, sukataá¹ƒ kammasampadaá¹ƒ ||

``pacchime bhave sampatte, jÄ• tÄ• haá¹ƒ brÄ• hmaá¹‡e kule.

sukhumÄ• lahatthapÄ• dÄ• \Ee 15/, ramaá¹‡iye nivesane ||

``sabbakÄ• lampi pathavÄ«, na passÄ• manalaá¹…kataá¹ƒ.

cikkhallabhÅ«miá¹ƒ asuciá¹ƒ, na passÄ• mi kudÄ• canaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• udÄ• nentÄ« ---

<11> á¹• 21 ``sumuttÄ• sÄ• dhumuttÄ• mhi, tÄ«hi khujjehi muttiyÄ• .

udukkhalena musalena, patinÄ• khujjakena ca.

muttÄ• mhi jÄ• timaraá¹‡Ä• , bhavanetti samÅ«hatÄ• â€™â€™ ti || --- imaá¹ƒ gÄ• thaá¹ƒ ab

tattha \Be 16/ __sumuttÄ• _ti suá¹-á¹-hu muttÄ• . __sÄ• dhumuttÄ• mhÄ«_ti sÄ• dhu samm
sumuttÄ• sÄ• dhumuttÄ• ti Ä• ha __ ``tÄ«hi khujjehi muttiyÄ• â€™â€™ _ti, tÄ«hi vaá¹…kak
idÄ• ni tÄ• ni sarÅ«pato dassentÄ« __ ``udukkhalena musalena, patinÄ• khujjakena cÄ• â€
\Ne 16/ hi dhaÃ±Ã±aá¹ƒ pakkhipantiyÄ• parivattentiyÄ• musalena koá¹-á¹-entiyÄ• ca piá¹-
hotÄ«ti khujjakaraá¹‡ahetutÄ• ya tadubhayaá¹ƒ ``khujjaâ€™â€™ nti vuttaá¹ƒ. sÄ• miko pan
yassÄ• muttiyÄ• nidassanavasena tÄ«hi khujjehi mutti vuttÄ• . tameva dassentÄ« __ ``mu
jÄ• timaraá¹‡Ä• â€™â€™ _ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``bhavanetti samÅ«hatÄ•
kevalamahaá¹ƒ tÄ«hi khujjehi eva muttÄ• , atha kho sabbasmÄ• jÄ• timaraá¹‡Ä• pi, yasmÄ
netti nÄ• yikÄ• taá¹‡hÄ• aggamaggena mayÄ• samugghÄ• á¹-itÄ• ti.

muttÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dhammadinnÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__chandajÄ• tÄ• avasÄ• yÄ«_ti dhammadinnÄ• theriyÄ• gÄ• thÄ• . sÄ• kira padumuttara
parÄ• dhÄ«navuttikÄ• hutvÄ• jÄ«vantÄ« nirodhato vuá¹-á¹-hitassa aggasÄ• vakassa pÅ«jÄ
dÄ• naá¹ƒ datvÄ• devaloke nibbattÄ• . tato cavitvÄ• devamanussesu saá¹ƒsarantÄ« __ph
satthu vemÄ• tikabhÄ• tikÄ• naá¹ƒ kammikassa gehe \Ee 16/ vasamÄ• nÄ• dÄ• naá¹ƒ paá
sÄ• mikena vutte dve dentÄ«, bahuá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• kassapabuddhakÄ• le __kikissa
paá¹-isandhiá¹ƒ gahetvÄ• sattannaá¹ƒ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• vÄ«sativassas
caritvÄ• ekaá¹ƒ buddhantaraá¹ƒ devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• d
nibbattitvÄ• vayappattÄ• visÄ• khassa seá¹-á¹-hino gehaá¹ƒ gatÄ• .

athekadivasaá¹ƒ visÄ• kho seá¹-á¹-hi satthu santike dhammaá¹ƒ sutvÄ• anÄ• gÄ• mÄ« hu
pÄ• sÄ• daá¹ƒ abhiruhanto sopÄ• namatthake á¹-hitÄ• ya dhammadinnÄ• ya pasÄ• ritahatt
pÄ• sÄ• daá¹ƒ abhiruhitvÄ• bhuÃ±jamÄ• nopi \Be 17/ tuá¹‡hÄ«bhÅ«tova bhuÃ±ji. dhamma
``ayyaputta, kasmÄ• tvaá¹ƒ ajja mama hatthaá¹ƒ nÄ• lambi, bhuÃ±jamÄ• nopi na kiÃ±ci ka
mayhaá¹ƒ dosoâ€™â€™ ti Ä• ha. visÄ• kho ``dhammadinne, na te doso atthi, ahaá¹ƒ pana
itthisarÄ«raá¹ƒ phusituá¹ƒ Ä• hÄ• re ca lolabhÄ• vaá¹ƒ kÄ• tuá¹ƒ anaraho, tÄ• diso mayÄ•

tvaá¹ƒ pana sace icchasi, imasmiá¹ƒyeva gehe vasa. no ce icchasi, yattakena dhanena te a
gahetvÄ• kulagharaá¹ƒ gacchÄ• hÄ«â€™â€™ ti Ä• ha. ``nÄ• haá¹ƒ, ayyaputta, tayÄ• vant
pabbajjaá¹ƒ me anujÄ• nÄ• hÄ«â€™â€™ ti. visÄ• kho ``sÄ• dhu, dhammadinneâ€™â€™ ti
bhikkhuniupassayaá¹ƒ pesesi. sÄ• pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• katipÄ• h
vivekavÄ• saá¹ƒ vasitukÄ• mÄ• Ä• cariyupajjhÄ• yÄ• naá¹ƒ santikaá¹ƒ gantvÄ• , ``ayyÄ• ,
mayhaá¹ƒ cittaá¹ƒ na ramati, gÄ• makÄ• vÄ• saá¹ƒ gacchÄ• mÄ«â€™â€™ ti Ä• ha. bhikkhu
nayiá¹ƒsu. sÄ• tattha vasantÄ« atÄ«te madditasaá¹…khÄ• ratÄ• ya na cirasseva saha paá¹
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 3.95-130) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, kule aÃ±Ã±atare ahuá¹ƒ.

parakammakÄ• rÄ« Ä• siá¹ƒ, nipakÄ• sÄ«lasaá¹ƒvutÄ• ||

``padumuttarabuddhassa, sujÄ• to aggasÄ• vako.

vihÄ• rÄ• \Ee 17/ abhinikkhamma, piá¹‡á¸• apÄ• tÄ• ya gacchati ||

``ghaá¹-aá¹ƒ gahetvÄ• gacchantÄ«, tadÄ• udakahÄ• rikÄ• .

taá¹ƒ disvÄ• adadaá¹ƒ pÅ«paá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

``paá¹-iggahetvÄ• tattheva, nisinno paribhuÃ±ji so.

tato netvÄ• na taá¹ƒ gehaá¹ƒ, adÄ• siá¹ƒ tassa bhojanaá¹ƒ ||

``tato me ayyako tuá¹-á¹-ho, akarÄ« suá¹‡isaá¹ƒ sakaá¹ƒ.

sassuyÄ• saha gantvÄ• na, sambuddhaá¹ƒ abhivÄ• dayiá¹ƒ ||

``tadÄ• \Be 18/ so dhammakathikaá¹ƒ, bhikkhuniá¹ƒ parikittayaá¹ƒ.

á¹-hapesi etadaggamhi, taá¹ƒ sutvÄ• muditÄ• ahaá¹ƒ ||

``nimantayitvÄ• sugataá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

mahÄ• dÄ• naá¹ƒ daditvÄ• na, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

``tato \Ne 18/ maá¹ƒ sugato Ä• ha, ghananinnÄ• dasussaro.

mamupaá¹-á¹-hÄ• nanirate, sasaá¹…ghaparivesike ||

``saddhammassavane yutte, guá¹‡avaddhitamÄ• nase.

bhadde bhavassu muditÄ• , lacchase paá¹‡idhÄ«phalaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

dhammadinnÄ• ti nÄ• mena, hessati satthu sÄ• vikÄ• ||

``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ mahÄ• muniá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``chaá¹-á¹-hÄ• tassÄ• sahaá¹ƒ dhÄ«tÄ• , sudhammÄ• iti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni \Ee 18/, vicarimha atanditÄ• ||

``komÄ• ribrahmacariyaá¹ƒ \Ne 19/, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

``samaá¹‡Ä« \Be 19/ samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

``khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

gotamÄ« ca ahaÃ±ceva, visÄ• khÄ• hoti sattamÄ« ||

``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, sabbakÄ• masamiddhine ||

``yadÄ• rÅ«paguá¹‡Å«petÄ• , paá¹-hame yobbane á¹-hitÄ• .

tadÄ• parakulaá¹ƒ gantvÄ• , vasiá¹ƒ sukhasamappitÄ• ||

``upetvÄ• lokasaraá¹‡aá¹ƒ, suá¹‡itvÄ• dhammadesanaá¹ƒ.

anÄ• gÄ• miphalaá¹ƒ patto, sÄ• miko me subuddhimÄ• ||

``tadÄ• haá¹ƒ anujÄ• netvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

nacireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

``tadÄ• upÄ• sako so maá¹ƒ, upagantvÄ• apucchatha.

gambhÄ«re nipuá¹‡e paÃ±he, te sabbe byÄ• kariá¹ƒ ahaá¹ƒ ||

``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

bhikkhuniá¹ƒ dhammakathikaá¹ƒ, nÄ• Ã±Ã±aá¹ƒ passÄ• mi edisiá¹ƒ ||

``dhammadinnÄ• yathÄ• dhÄ«rÄ• , evaá¹ƒ dhÄ• retha bhikkhavo.

evÄ• haá¹ƒ paá¹‡á¸• itÄ• homi, nÄ• yakenÄ• nukampitÄ• ||

``pariciá¹‡á¹‡o \Ne 20/ mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

``pubbenivÄ• saá¹ƒ \Be 20/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

``kilesÄ• \Ee 19/ jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || 3.95-130).

arahattaá¹ƒ pana patvÄ• ``mayhaá¹ƒ manaá¹ƒ matthakaá¹ƒ pattaá¹ƒ, idÄ• ni idha vasitvÄ• rÄ• jagahameva gantvÄ• satthÄ• raÃ±ca vandissÄ• mi, bahÅ« ca me Ã±Ä• takÄ• puÃ±Ã± bhikkhunÄ«hi saddhiá¹ƒ rÄ• jagahameva paccÄ• gatÄ• . visÄ• kho tassÄ• Ä• gatabhÄ• vaá vÄ«maá¹ƒsanto paÃ±cakkhandhÄ• divasena paÃ±haá¹ƒ pucchi. dhammadinnÄ• sunisitena chindantÄ« viya pucchitaá¹ƒ pucchitaá¹ƒ paÃ±haá¹ƒ vissajjesi. visÄ• kho sabbaá¹ƒ pucchÄ• satthu Ä• rocesi. satthÄ• ``paá¹‡á¸• itÄ• , visÄ• kha, dhammadinnÄ• bhikkhunÄ«â€™â€™ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ saá¹ƒsandetvÄ• byÄ• katabhÄ• vaá¹ƒ pavedetvÄ (MN I 460) aá¹-á¹-huppattiá¹ƒ katvÄ• taá¹ƒ dhammakathikÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ aggaa

yadÄ• pana sÄ• tasmiá¹ƒ gÄ• makÄ• vÄ• se vasantÄ« heá¹-á¹-himamagge adhigantvÄ• a
paá¹-á¹-hapesi, tadÄ• ---

<12> á¹• 21 ``chandajÄ• tÄ• avasÄ• yÄ«, manasÄ• ca phuá¹-Ä• siyÄ• .

kÄ• mesu appaá¹-ibaddhacittÄ• , uddhaá¹ƒsotÄ• ti vuccatÄ«â€™â€™ ti || ---

imaá¹ƒ \Ne 21/ gÄ• thaá¹ƒ abhÄ• si.

tattha __chandajÄ• tÄ• _ti aggaphalatthaá¹ƒ jÄ• tacchandÄ• . __avasÄ• yÄ«_ti avasÄ• yo
niá¹-á¹-hÄ• naá¹ƒ, tampi kÄ• mesu appaá¹-ibaddhacittatÄ• ya ``uddhaá¹ƒsotÄ• â€™â€™ ti
samaá¹‡akiccassa niá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ, na yassa kassaci, tasmÄ• padadvayen
anuttaraá¹ƒ yogakkhemaá¹ƒ patthayamÄ• nÄ• ti ayamattho vutto hoti. __manasÄ• ca phuá
tÄ«hi maggacittehi nibbÄ• naá¹ƒ phuá¹-Ä• phusitÄ• bhaveyya. __kÄ• mesu appaá¹-ibaddh
anÄ• gÄ• mimaggavasena kÄ• mesu na paá¹-ibaddhacittÄ• . __uddhaá¹ƒsotÄ• _ti uddhame
etissÄ• ti \Ee 20/ uddhaá¹ƒsotÄ• . anÄ• gÄ• mino hi yathÄ• aggamaggo uppajjati, na aÃ±Ã
uppannassa yÄ• va akaniá¹-á¹-hÄ• uddhameva uppatti hotÄ«ti.

dhammadinnÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. visÄ• khÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__karotha_ \Be 21/ __buddhasÄ• sana_nti visÄ• khÄ• ya theriyÄ• gÄ• thÄ• . tassÄ• vatth
dhÄ«rÄ• theriyÄ• vatthusadisameva. sÄ• arahattaá¹ƒ patvÄ• vimuttisukhena vÄ«tinÄ• mer

<13> á¹• 21 ``karotha buddhasÄ• sanaá¹ƒ, yaá¹ƒ katvÄ• nÄ• nutappati.

khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ• , ekamante nisÄ«dathÄ• â€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya aÃ±Ã±aá¹ƒ byÄ• kÄ• si.

tattha __karotha buddhasÄ• sana_nti buddhasÄ• sanaá¹ƒ ovÄ• daanusiá¹-á¹-hiá¹ƒ karotha,
paá¹-ipajjathÄ• ti attho. __yaá¹ƒ katvÄ• nÄ• nutappatÄ«_ti anusiá¹-á¹-hiá¹ƒ katvÄ• karaá¹‡
takkarassa sammadeva adhippÄ• yÄ• naá¹ƒ samijjhanato. __khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ
idaá¹ƒ yasmÄ• sayaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• Ä• cariyupajjhÄ•
attano divÄ• á¹-á¹-hÄ• ne pÄ• de dhovitvÄ• raho nisinnÄ• sadatthaá¹ƒ matthakaá¹ƒ pÄ• pe
niyojentÄ« avoca.

visÄ• khÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. sumanÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__dhÄ• tuyo_ \Ne 22/ __dukkhato disvÄ• _ti sumanÄ• ya theriyÄ• gÄ• thÄ• . tassÄ• vatthu
vatthusadisaá¹ƒ. imissÄ• pi hi satthÄ• obhÄ• saá¹ƒ vissajjetvÄ• purato nisinno viya attÄ• n

<14> á¹• 21 ``dhÄ• tuyo dukkhato disvÄ• , mÄ• jÄ• tiá¹ƒ punarÄ• gami.

bhave chandaá¹ƒ virÄ• jetvÄ• , upasantÄ• carissasÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ• thamÄ• ha. sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i \Ee 21/.

tattha __dhÄ• tuyo dukkhato disvÄ• _ti sasantatipariyÄ• pannÄ• cakkhÄ• didhÄ• tuyo itarÄ
udayabbayapaá¹-ipÄ«á¸·anÄ• dinÄ• ``dukkhÄ• â€™â€™ ti Ã±Ä• á¹‡acakkhunÄ• disvÄ• . _
puna jÄ• tiá¹ƒ Ä• yatiá¹ƒ punabbhavaá¹ƒ mÄ• upagacchi \Be 22/. __bhave chandaá¹ƒ virÄ•
sabbasmiá¹ƒ bhave taá¹‡hÄ• chandaá¹ƒ virÄ• gasaá¹…khÄ• tena maggena pajahitvÄ• . __
pahÄ«nakilesatÄ• ya nibbutÄ• viharissasi.

ettha ca ``dhÄ• tuyo dukkhato disvÄ• â€™â€™ ti iminÄ• dukkhÄ• nupassanÄ• mukhena v
chandaá¹ƒ virÄ• jetvÄ• â€™â€™ ti iminÄ• maggo, ``upasantÄ• carissasÄ«â€™â€™ ti imin
nibbÄ• nadhÄ• tu, ``mÄ• jÄ• tiá¹ƒ punarÄ• gamÄ«â€™â€™ ti iminÄ• anupÄ• disesÄ• nibb
daá¹-á¹-habbaá¹ƒ.

sumanÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. uttarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__kÄ• yena saá¹ƒvutÄ• Ä• si_nti uttarÄ• ya theriyÄ• gÄ• thÄ• . tassÄ• pi vatthu tissÄ• the
sÄ• pi hi sakyakulappasutÄ• bodhisattassa orodhabhÅ«tÄ• mahÄ• pajÄ• patigotamiyÄ• s
obhÄ• sagÄ• thÄ• ya arahattaá¹ƒ patvÄ• pana ---

<15> á¹• 21 ``kÄ• yena \Ne 23/ saá¹ƒvutÄ• Ä• siá¹ƒ, vÄ• cÄ• ya uda cetasÄ• .

samÅ«laá¹ƒ taá¹‡hamabbuyha, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti || ---

udÄ• navasena tameva gÄ• thaá¹ƒ abhÄ• si.

tattha __kÄ• yena saá¹ƒvutÄ• Ä• si_nti kÄ• yikena saá¹ƒvarena saá¹ƒvutÄ• ahosiá¹ƒ. __vÄ
saá¹ƒvarena saá¹ƒvutÄ• Ä• sinti yojanÄ• , padadvayenÄ• pi sÄ«lasaá¹ƒvaramÄ• ha. __udÄ
samÄ• dhicittena, etena vipassanÄ• bhÄ• vanamÄ• ha. __samÅ«laá¹ƒ taá¹‡hamabbuyhÄ•
avijjÄ• ya taá¹‡haá¹ƒ uddharitvÄ• . avijjÄ• ya hi paá¹-icchÄ• ditÄ• dÄ«nave bhavattaye taá¹‡

aparo nayo --- __kÄ• yena saá¹ƒvutÄ• _ti sammÄ• kammantena sabbaso \Ee 22/ micchÄ•
maggasaá¹ƒvareneva kÄ• yena saá¹ƒvutÄ• Ä• siá¹ƒ. __vÄ• cÄ• yÄ• _ti sammÄ• vÄ• cÄ• y
maggasaá¹ƒvareneva vÄ• cÄ• ya saá¹ƒvutÄ• Ä• sinti attho. __cetasÄ• _ti samÄ• dhinÄ• . c
sammÄ• samÄ• dhi vutto, sammÄ• samÄ• dhiggahaá¹‡eneva maggalakkhaá¹‡ena ekalakk
maggadhammÄ• gahitÄ• va hontÄ«ti, maggasaá¹ƒvarena abhijjhÄ• dikassa asaá¹ƒvarassa
dassitaá¹ƒ hoti. tenevÄ• ha ``samÅ«laá¹ƒ taá¹‡hamabbuyhÄ• â€™â€™ ti. __sÄ«tibhÅ«tÄ•
kilesapariá¸·Ä• hÄ• bhÄ• vena sÄ«tibhÄ• vappattÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuy

uttarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. vuá¸• á¸• hapabbajitasumanÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__sukhaá¹ƒ tvaá¹ƒ vuá¸• á¸• hike sehÄ«_ti sumanÄ• ya vuá¸• á¸• hapabbajitÄ• ya gÄ• thÄ•
katÄ• dhikÄ• rÄ• tattha tattha bhave kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ•
mahÄ• kosalaraÃ±Ã±o bhaginÄ« hutvÄ• nibbatti. sÄ• satthÄ• rÄ• raÃ±Ã±o pasenadissa k
mahÄ• rÄ• ja, daharÄ• ti na uÃ±Ã±Ä• tabbÄ• â€™â€™ tiÄ• dinÄ• (SN a I 112) desitaá¹ƒ d
saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• ya pabbajitukÄ• mÄ• pi ``ayyikaá¹ƒ paá¹-ijaggissÄ•
cirakÄ• laá¹ƒ vÄ«tinÄ• metvÄ• aparabhÄ• ge ayyikÄ• ya kÄ• laá¹…katÄ• ya raÃ±Ã±Ä• sa
attharaá¹‡apÄ• vuraá¹‡Ä• ni gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• saá¹…ghassa dÄ• petvÄ
sutvÄ• anÄ• gÄ• miphale patiá¹-á¹-hitÄ• pabbajjaá¹ƒ yÄ• ci. satthÄ• tassÄ• Ã±Ä• á¹‡apa

<16> á¹• 21 ``sukhaá¹ƒ \Ne 24/ tvaá¹ƒ vuá¸• á¸• hike sehi, katvÄ• coá¸·ena pÄ• rutÄ• .

upasanto hi te rÄ• go, sÄ«tibhÅ«tÄ• si nibbutÄ• â€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si. sÄ• gÄ• thÄ• pariyosÄ• ne saha paá¹-isambhidÄ• hi arahattaá
udÄ• navasena tameva gÄ• thaá¹ƒ abhÄ• si. idameva cassÄ• aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ
gÄ• thÄ• ya pana __vuá¸• á¸• hike_ti vuá¸• á¸• he, vayovuá¸• á¸• heti attho. ayaá¹ƒ pana sÄ
vuá¸• á¸• hÄ• , theriyÄ• vuttagÄ• thÄ• ya catutthapÄ• de sÄ«tibhÅ«tÄ• si nibbutÄ• ti yojeta
vuttanayameva.

vuá¸• á¸• hapabbajitasumanÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. dhammÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__piá¹‡á¸• apÄ• taá¹ƒ_ \Be 24/ __caritvÄ• nÄ• _ti dhammÄ• ya theriyÄ• gÄ• thÄ• . ayamp
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• saml
imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kulaghare nibbattitvÄ• vayappattÄ• patirÅ«pass
gantvÄ• sÄ• sane paá¹-iladdhasaddhÄ• pabbajitukÄ• mÄ• hutvÄ• sÄ• mikena ananuÃ±Ã
kÄ• laá¹…kate pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« ekadivasaá¹ƒ bhikkhÄ• ya c
Ä• gacchantÄ« paripatitvÄ• tameva Ä• rammaá¹‡aá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• hetv
arahattaá¹ƒ patvÄ• ---

<17> á¹• 21 ``piá¹‡á¸• apÄ• taá¹ƒ caritvÄ• na, daá¹‡á¸• amolubbha dubbalÄ• .

vedhamÄ• nehi gattehi, tattheva nipatiá¹ƒ chamÄ• .

disvÄ• Ä• dÄ«navaá¹ƒ kÄ• ye, atha cittaá¹ƒ vimucci meâ€™â€™ ti || ---

udÄ• navasena imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __piá¹‡á¸• apÄ• taá¹ƒ caritvÄ• na, daá¹‡á¸• amolubbhÄ• _ti piá¹‡á¸• apÄ• tatthÄ• ya
nagare vicaritvÄ• bhikkhÄ• ya Ä• hiá¹‡á¸• itvÄ• . __chamÄ• _ti chamÄ• yaá¹ƒ bhÅ«miyaá¹
bhÅ«miyaá¹ƒ nipatinti attho. __disvÄ• Ä• dÄ«navaá¹ƒ kÄ• ye_ti asubhÄ• niccadukkhÄ• nat
sarÄ«re dosaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• disvÄ• . __atha cittaá¹ƒ vimucci me_ti Ä• dÄ«navÄ
pavattehi nibbidÄ• nupassanÄ• dÄ«hi vikkhambhanavasena mama \Ee 24/ cittaá¹ƒ kilesehi
maggaphalehi \Ne 25/ yathÄ• kkamaá¹ƒ samucchedavasena ceva paá¹-ippassaddhivasena
vimuttaá¹ƒ, na dÄ• nissÄ• vimocetabbaá¹ƒ atthÄ«ti. idameva cassÄ• aÃ±Ã±Ä• byÄ• karaá

dhammÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. saá¹…ghÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__hitvÄ• ghare pabbajitvÄ• _ti saá¹…ghÄ• ya theriyÄ• gÄ• thÄ• . tassÄ• vatthu dhÄ«rÄ•
gÄ• thÄ• pana ---

<18> á¹• 21 ``hitvÄ• \Be 25/ ghare pabbajitvÄ• , hitvÄ• puttaá¹ƒ pasuá¹ƒ piyaá¹ƒ.

hitvÄ• rÄ• gaÃ±ca dosaÃ±ca, avijjaÃ±ca virÄ• jiya.

samÅ«laá¹ƒ taá¹‡hamabbuyha, upasantÄ• mhi nibbutÄ• â€™â€™ ti || --- gÄ• thaá¹ƒ abhÄ•

tattha __hitvÄ• _ti chaá¸• á¸• etvÄ• . __ghare_ti gehaá¹ƒ. gharasaddo hi ekasmimpi abhidhe
bÄ«jaá¹ƒ viya rÅ«á¸·hivasena voharÄ«yati. __hitvÄ• puttaá¹ƒ pasuá¹ƒ piya_nti piyÄ• yitabb
gomahiá¹ƒsÄ• dike pasÅ« ca tappaá¹-ibaddhachandarÄ• gappahÄ• nena pahÄ• ya. __hitvÄ
rajjanasabhÄ• vaá¹ƒ rÄ• gaá¹ƒ, dussanasabhÄ• vaá¹ƒ dosaÃ±ca ariyamaggena samucchin
virÄ• jiyÄ• _ti sabbÄ• kusalesu pubbaá¹…gamaá¹ƒ mohaÃ±ca virÄ• jetvÄ• maggena samu
sesaá¹ƒ vuttanayameva.

saá¹…ghÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dukanipÄ• to

1. abhirÅ«panandÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

dukanipÄ• te \Be 26/ \Ne 26/ __Ä• turaá¹ƒ asuciá¹ƒ pÅ«ti_ntiÄ• dikÄ• abhirÅ«panandÄ• ya
ayaá¹ƒ kira vipassissa bhagavato \Ee 25/ kÄ• le bandhumatÄ«nagare gahapatimahÄ• sÄ• l
santike dhammaá¹ƒ sutvÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hitÄ• satthari parinibbute d
ratanapaá¹-imaá¹‡á¸• itena suvaá¹‡á¹‡acchattena pÅ«jaá¹ƒ katvÄ• , kÄ• laá¹…katvÄ• sagg
aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de kapilavatthunaga
aggamahesiyÄ• kucchismiá¹ƒ nibbatti. __nandÄ• _tissÄ• nÄ• maá¹ƒ ahosi. sÄ• attabhÄ• t
rÅ«pasobhaggappattiyÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• abhirÅ«panandÄ• tve
vayappattÄ• ya vÄ• reyyadivaseyeva varabhÅ«to sakyakumÄ• ro kÄ• lamakÄ• si. atha naá¹
pabbÄ• jesuá¹ƒ.

sÄ• pabbajitvÄ• pi rÅ«paá¹ƒ nissÄ• ya uppannamadÄ• ``satthÄ• rÅ«paá¹ƒ vivaá¹‡á¹‡eti g
rÅ«pe Ä• dÄ«navaá¹ƒ dassetÄ«â€™â€™ ti buddhupaá¹-á¹-hÄ• naá¹ƒ na gacchati. bhagavÄ
Ã±atvÄ• mahÄ• pajÄ• patiá¹ƒ Ä• á¹‡Ä• pesi ``sabbÄ• pi bhikkhuniyo paá¹-ipÄ• á¹-iyÄ• ovÄ
sÄ• attano vÄ• re sampatte aÃ±Ã±aá¹ƒ pesesi. bhagavÄ• ``vÄ• re sampatte attanÄ• va Ä•
pesetabbÄ• â€™â€™ ti Ä• ha. sÄ• satthu Ä• á¹‡aá¹ƒ laá¹…ghituá¹ƒ asakkontÄ« bhikkhunÄ
buddhupaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. bhagavÄ• iddhiyÄ• ekaá¹ƒ abhirÅ«paá¹ƒ itthirÅ«paá
jarÄ• jiá¹‡á¹‡aá¹ƒ dassetvÄ• saá¹ƒvegaá¹ƒ uppÄ• detvÄ• ---

<19> á¹• 21 ``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<20> á¹• 21 ``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasantÄ• carissasÄ«â€™â€™ ti || ---

imÄ• \Be 27/ \Ne 27/ dve gÄ• thÄ• abhÄ• si. tÄ• saá¹ƒ attho heá¹-á¹-hÄ• vuttanayo eva. g
abhirÅ«panandÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ ---

``nagare bandhumatiyÄ• , bandhumÄ• nÄ• ma khattiyo.

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , ekajjhaá¹ƒ cÄ• rayÄ• mahaá¹ƒ ||

``rahogatÄ• \Ee 26/ nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

Ä• dÄ• ya gamanÄ«yaÃ±hi, kusalaá¹ƒ natthi me kataá¹ƒ ||

``mahÄ• bhitÄ• paá¹ƒ kaá¹-ukaá¹ƒ, ghorarÅ«paá¹ƒ sudÄ• ruá¹‡aá¹ƒ.

nirayaá¹ƒ nÅ«na gacchÄ• mi, ettha me natthi saá¹ƒsayo ||

``evÄ• haá¹ƒ cintayitvÄ• na, pahaá¹ƒsetvÄ• na mÄ• nasaá¹ƒ.

rÄ• jÄ• naá¹ƒ upagantvÄ• na, idaá¹ƒ vacanamabraviá¹ƒ ||

``itthÄ« nÄ• ma mayaá¹ƒ deva, purisÄ• nugatÄ• sadÄ• .

ekaá¹ƒ me samaá¹‡aá¹ƒ dehi, bhojayissÄ• mi khattiya ||

``adÄ• si me mahÄ• rÄ• jÄ• , samaá¹‡aá¹ƒ bhÄ• vitindriyaá¹ƒ.

tassa pattaá¹ƒ gahetvÄ• na, paramannena pÅ«rayiá¹ƒ ||

``pÅ«rayitvÄ• paramannaá¹ƒ, sahassagghanakenahaá¹ƒ.

vatthayugena chÄ• detvÄ• , adÄ• siá¹ƒ tuá¹-á¹-hamÄ• nasÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``sahassaá¹ƒ devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sahassaá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``padesarajjaá¹ƒ \Ne 28/ vipulaá¹ƒ, gaá¹‡anÄ• to asaá¹…khiyaá¹ƒ.

nÄ• nÄ• vidhaá¹ƒ bahuá¹ƒ puÃ±Ã±aá¹ƒ, tassa kammaphalÄ• tato ||

``uppalasseva me vaá¹‡á¹‡Ä• , abhirÅ«pÄ• sudassanÄ• .

itthÄ« sabbaá¹…gasampannÄ• , abhijÄ• tÄ• jutindharÄ• ||

``pacchime \Be 28/ bhavasampatte, ajÄ• yiá¹ƒ sÄ• kiye kule.

nÄ• rÄ«sahassapÄ• mokkhÄ• , suddhodanasutassahaá¹ƒ ||

``nibbinditvÄ• agÄ• rehaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

sattamiá¹ƒ rattiá¹ƒ sampatvÄ• , catusaccaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

``cÄ«varapiá¹‡á¸• apÄ• taÃ±ca, paccayaÃ±ca senÄ• sanaá¹ƒ.

parimetuá¹ƒ na sakkomi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

``yaá¹ƒ mayhaá¹ƒ purimaá¹ƒ kammaá¹ƒ, kusalaá¹ƒ janitaá¹ƒ muni.

tuyhatthÄ• ya mahÄ• vÄ«ra, pariciá¹‡á¹‡aá¹ƒ bahuá¹ƒ mayÄ• ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

``duve gatÄ« pajÄ• nÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

aÃ±Ã±aá¹ƒ gatiá¹ƒ na jÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

``ucce \Ee 27/ kule pajÄ• nÄ• mi, tayo sÄ• le mahÄ• dhane.

aÃ±Ã±aá¹ƒ kulaá¹ƒ na jÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

``bhavÄ• bhave saá¹ƒsaritvÄ• , sukkamÅ«lena coditÄ• .

amanÄ• paá¹ƒ na passÄ• mi, somanassakataá¹ƒ phalaá¹ƒ ||

``iddhÄ«su \Ne 29/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ patvÄ• pana sÄ• sayampi udÄ• navasena tÄ• yeva gÄ• thÄ• abhÄ• si, idame aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosÄ«ti.

abhirÅ«panandÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. jentÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__ye_ \Be 29/ __ime satta bojjhaá¹…gÄ• _tiÄ• dikÄ• jentÄ• ya theriyÄ• gÄ• thÄ• . tassÄ• vatthu abhirÅ«panandÄ• vatthusadisaá¹ƒ. ayaá¹ƒ pana vesÄ• liyaá¹ƒ licchavirÄ• jakule nibb satthÄ• rÄ• desitaá¹ƒ dhammaá¹ƒ sutvÄ• desanÄ• pariyosÄ• ne arahattaá¹ƒ patvÄ• attan paccavekkhitvÄ• pÄ«tivasena ---

<21> á¹• 21 ``ye ime satta bojjhaá¹…gÄ• , maggÄ• nibbÄ• napattiyÄ• .

bhÄ• vitÄ• te mayÄ• sabbe, yathÄ• buddhena desitÄ• ||

<22> á¹• 21 ``diá¹-á¹-ho hi me so bhagavÄ• , antimoyaá¹ƒ samussayo.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha \Ne 30/ __ye ime satta bojjhaá¹…gÄ• _ti ye ime satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ• dhiupekkhÄ• saá¹…khÄ• tÄ• bodhiyÄ• ya
\Ee 28/, bodhissa vÄ• bujjhanakassa taá¹ƒsamaá¹…gino puggalassa aá¹…gabhÅ«tattÄ• ``
laddhanÄ• mÄ• satta dhammÄ• . __maggÄ• nibbÄ• napattiyÄ• _ti nibbÄ• nÄ• dhigamassa
mayÄ• sabbe, yathÄ• buddhena desitÄ• _ti te sattatiá¹ƒsa bodhipakkhiyadhammÄ• sabbe
bhagavatÄ• desitÄ• , tathÄ• mayÄ• uppÄ• ditÄ• ca vaá¸• á¸• hitÄ• ca.

__diá¹-á¹-ho hi me so bhagavÄ• _ti __hi_-saddo hetuattho. yasmÄ• so bhagavÄ• dhamma
attanÄ• adhigataariyadhammadassanena diá¹-á¹-ho, tasmÄ• antimoyaá¹ƒ samussayoti yoj
hi buddhÄ• bhagavanto aÃ±Ã±e ca ariyÄ• diá¹-á¹-hÄ• nÄ• ma honti, na rÅ«pakÄ• yadass
kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ ti (SN b III 87) ca ``sutavÄ•
ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ«â€™â€™ ti (MN I 20; SN b III 1) ca Ä• di. sesaá¹ƒ v

jentÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sumaá¹…galamÄ• tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__sumuttikÄ• _tiÄ• dikÄ• \Be 30/ sumaá¹…galamÄ• tÄ• ya theriyÄ• gÄ• thÄ• . ayampi pu
tattha tattha bhave kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ dalido
vayappattÄ• aÃ±Ã±atarassa naá¸·akÄ• rassa dinnÄ• paá¹-hamagabbheyeva pacchimabha
__sumaá¹…galo_ti nÄ• maá¹ƒ ahosi. tato paá¹-á¹-hÄ• ya sÄ• __sumaá¹…galamÄ• tÄ• _ti p
nÄ• magottaá¹ƒ na pÄ• kaá¹-aá¹ƒ, tasmÄ• ``aÃ±Ã±atarÄ• therÄ« bhikkhunÄ« apaÃ±Ã±Ä•
vuttaá¹ƒ. sopissÄ• putto viÃ±Ã±utaá¹ƒ patto pabbajitvÄ• saha paá¹-isambhidÄ• hi arahatta
__sumaá¹…galatthero_ti pÄ• kaá¹-o ahosi. tassa mÄ• tÄ• bhikkhunÄ«su pabbajitvÄ• vipas
ekadivasaá¹ƒ gihikÄ• le attanÄ• laddhadukkhaá¹ƒ paccavekkhitvÄ• saá¹ƒvegajÄ• tÄ• vipa
vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• udÄ• nentÄ« ---

<23> á¹• 21 ``sumuttikÄ• \Ne 31/ sumuttikÄ• , sÄ• dhumuttikÄ• mhi musalassa.

ahiriko me chattakaá¹ƒ vÄ• pi, ukkhalikÄ• me deá¸• á¸• ubhaá¹ƒ vÄ• ti ||

<24> á¹• 21 ``rÄ• gaÃ±ca ahaá¹ƒ dosaÃ±ca, cicciá¹-i cicciá¹-Ä«ti vihanÄ• mi.

sÄ• rukkhamÅ«lamupagamma, `aho sukhaâ€™ nti sukhato jhÄ• yÄ• mÄ«â€™â€™ ti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __sumuttikÄ• _ti sumuttÄ• . ka-kÄ• ro padapÅ«raá¹‡amattaá¹ƒ, suá¹-á¹-hu muttÄ• v
attanÄ• paá¹-iladdhasampattiá¹ƒ disvÄ• pasÄ• davasena, tassÄ• vÄ• pasaá¹ƒsÄ• vasena
``sumuttikÄ• sumuttikÄ• â€™â€™ ti. yaá¹ƒ pana gihikÄ• le visesato jigucchati, tato vimuttiá
``sÄ• dhumuttikÄ• mhÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __sÄ• dhumuttikÄ• mhÄ«_ti samm
__musalassÄ• _ti musalato. ayaá¹ƒ kira daliddabhÄ• vena gihikÄ• le sayameva musalakam
evamÄ• ha. __ahiriko me_ti mama sÄ• miko ahiriko nillajjo, so mama na ruccatÄ«ti vacanas
virattacittatÄ• ya kÄ• mÄ• dhimuttÄ• naá¹ƒ pavattiá¹ƒ jigucchantÄ« vadati. __chattakaá¹ƒ vÄ
karÄ«yamÄ• naá¹ƒ chattakampi me na ruccatÄ«ti attho. vÄ• -saddo avuttasamuccayattho, t
peá¸·Ä• caá¹…koá¹-akÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. veá¸·udaá¹‡á¸• Ä• dÄ«ni gahetvÄ• divas
karaá¹‡avasena dukkhajÄ«vitaá¹ƒ jigucchantÄ« vadati. ``ahitako me vÄ• to vÄ• tÄ«â€™â€™
jarÄ• vaho gihikÄ• le mama sarÄ«re vÄ• to vÄ• yatÄ«ti atthaá¹ƒ vadanti. apare pana ``ahita
duggandhataro ca mama sarÄ«rato vÄ• to vÄ• yatÄ«â€™â€™ ti atthaá¹ƒ vadanti. __ukkhal
vÄ• tÄ«_ti me mama bhattapacanabhÄ• janaá¹ƒ cirapÄ• rivÄ• sikabhÄ• vena aparisuddhatÄ
udakasappagandhaá¹ƒ vÄ• yati, tato ahaá¹ƒ sÄ• dhumuttikÄ• mhÄ«ti yojanÄ• .

__rÄ• gaÃ±ca ahaá¹ƒ dosaÃ±ca, cicciá¹-i cicciá¹-Ä«ti vihanÄ• mÄ«_ti ahaá¹ƒ kilesajeá¹-á¹-
dosaÃ±ca cicciá¹-i cicciá¹-Ä«ti iminÄ• saddena saddhiá¹ƒ vihanÄ• mi vinÄ• semi, pajahÄ• m
attano sÄ• mikaá¹ƒ jigucchantÄ« tena divase divase phÄ• liyamÄ• nÄ• naá¹ƒ sukkhÄ• naá¹
saddaá¹ƒ garahantÄ« tassa pahÄ• naá¹ƒ rÄ• gadosapahÄ• nena samaá¹ƒ katvÄ• avoca. _
sÄ• ahaá¹ƒ sumaá¹…galamÄ• tÄ• vivittaá¹ƒ rukkhamÅ«laá¹ƒ upasaá¹…kamitvÄ• . __sukh
jhÄ• yÄ• mi, kÄ• lena kÄ• laá¹ƒ samÄ• pajjantÄ« phalasukhaá¹ƒ nibbÄ• nasukhaÃ±ca paá¹
phalajjhÄ• nena jhÄ• yÄ• mÄ«ti attho. __aho sukha_nti idaá¹ƒ panassÄ• samÄ• pattito pac
pavattamanasikÄ• ravasena vuttaá¹ƒ, pubbÄ• bhogavasenÄ• tipi yujjateva.

sumaá¹…galamÄ• tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aá¸• á¸• hakÄ• sitherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__yÄ• va kÄ• sijanapado_tiÄ• dikÄ• aá¸• á¸• hakÄ• siyÄ• theriyÄ• gÄ• thÄ• . ayaá¹ƒ kira
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• bhikkhunÄ«naá¹ƒ santikaá¹ƒ gantvÄ• dhamma
paá¹-iladdhasaddhÄ• pabbajitvÄ• bhikkhunisÄ«le á¹-hitaá¹ƒ aÃ±Ã±ataraá¹ƒ paá¹-isambhid
khÄ«á¹‡Ä• savattheriá¹ƒ gaá¹‡ikÄ• vÄ• dena akkositvÄ• , tato cutÄ• niraye paccitvÄ• imas
kÄ• sikaraá¹-á¹-he uá¸·Ä• ravibhave seá¹-á¹-hikule nibbattitvÄ• vuddhippattÄ• pubbe katas
nissandena á¹-hÄ• nato paribhaá¹-á¹-hÄ• gaá¹‡ikÄ• ahosi. nÄ• mena __aá¸• á¸• hakÄ• sÄ

pabbajjÄ• ca dÅ«tena upasampadÄ• ca __khandhake_ Ä• gatÄ• yeva. vuttaÃ±hetaá¹ƒ ---

tena kho pana samayena aá¸• á¸• hakÄ• sÄ« gaá¹‡ikÄ• bhikkhunÄ«su pabbajitÄ• hoti. sÄ
hoti ``bhagavato santike upasampajjissÄ• mÄ«â€™â€™ ti. assosuá¹ƒ kho dhuttÄ• --- ``aá¸
gaá¹‡ikÄ• \Ee 31/ sÄ• vatthiá¹ƒ gantukÄ• mÄ• â€™â€™ ti. te magge pariyuá¹-á¹-hiá¹ƒsu. a
gaá¹‡ikÄ• ``dhuttÄ• kira magge pariyuá¹-á¹-hitÄ• â€™â€™ ti. bhagavato santike dÅ«taá¹ƒ
upasampajjitukÄ• mÄ• , kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? atha kho bha
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• m
upasampÄ• detuâ€™â€™ nti (Vin II 430).

evaá¹ƒ laddhÅ«pasampadÄ• pana vipassanÄ• ya kammaá¹ƒ karontÄ« na cirasseva saha
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 4.168-183) ---

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``tadÄ• haá¹ƒ \Ne 33/ pabbajitvÄ• na, tassa buddhassa sÄ• sane.

saá¹ƒvutÄ• pÄ• timokkhamhi, indriyesu ca paÃ±casu ||

``mattaÃ±Ã±unÄ« ca asane, yuttÄ• jÄ• gariyepi ca.

vasantÄ« yuttayogÄ• haá¹ƒ, bhikkhuniá¹ƒ vigatÄ• savaá¹ƒ ||

``akkosiá¹ƒ duá¹-á¹-hacittÄ• haá¹ƒ, gaá¹‡iketi bhaá¹‡iá¹ƒ tadÄ• .

tena pÄ• pena kammena, nirayamhi apaccisaá¹ƒ ||

``tena kammÄ• vasesena, ajÄ• yiá¹ƒ gaá¹‡ikÄ• kule.

bahusova parÄ• dhÄ«nÄ• , pacchimÄ• ya ca jÄ• tiyaá¹ƒ ||

``kÄ• sÄ«su seá¹-á¹-hikulajÄ• , brahmacÄ• rÄ«balenahaá¹ƒ.

accharÄ• viya devesu, ahosiá¹ƒ rÅ«pasampadÄ• ||

``disvÄ• na dassanÄ«yaá¹ƒ maá¹ƒ, giribbajapuruttame.

gaá¹‡ikatte nivesesuá¹ƒ, akkosanabalena me ||

``sÄ• haá¹ƒ \Be 33/ sutvÄ• na saddhammaá¹ƒ, buddhaseá¹-á¹-hena desitaá¹ƒ.

pubbavÄ• sanasampannÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``tadÅ«pasampadatthÄ• ya, gacchantÄ« jinasantikaá¹ƒ.

magge dhutte á¹-hite sutvÄ• , labhiá¹ƒ dÅ«topasampadaá¹ƒ ||

``sabbakammaá¹ƒ parikkhÄ«á¹‡aá¹ƒ, puÃ±Ã±aá¹ƒ pÄ• paá¹ƒ tatheva ca.

sabbasaá¹ƒsÄ• ramuttiá¹‡á¹‡Ä• \Ee 32/, gaá¹‡ikattaÃ±ca khepitaá¹ƒ ||

``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

``pubbenivÄ• saá¹ƒ \Ne 34/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Ap ther

arahattaá¹ƒ pana patvÄ• udÄ• navasena ---

<25> á¹• 21 ``yÄ• va kÄ• sijanapado, suá¹…ko me tattako ahu.

taá¹ƒ katvÄ• negamo agghaá¹ƒ, aá¸• á¸• henagghaá¹ƒ á¹-hapesi maá¹ƒ ||

<26> á¹• 21 ``atha nibbindahaá¹ƒ rÅ«pe, nibbindaÃ±ca virajjahaá¹ƒ.

mÄ• puna jÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• veyyaá¹ƒ punappunaá¹ƒ.

tisso vijjÄ• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __yÄ• va kÄ• sijanapado, suá¹…ko me tattako ahÅ«_ti kÄ• sÄ«su janapadesu bhavo
yÄ• va yattako, tattako mayhaá¹ƒ suá¹…ko ahu ahosi. kittako pana soti? sahassamatto. kÄ•
suá¹…kavasena ekadivasaá¹ƒ raÃ±Ã±o uppajjanakaÄ• yo ahosi sahassamatto, imÄ• yapi p
ekadivasaá¹ƒ laddhadhanaá¹ƒ tattakaá¹ƒ. tena vuttaá¹ƒ --- ``yÄ• va kÄ• sijanapado, suá¹…k
ahÅ«â€™â€™ ti. sÄ• pana kÄ• sisuá¹…kaparimÄ• á¹‡atÄ• ya __kÄ• sÄ«_ti samaÃ±Ã±aá¹
manussÄ• sahassaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• tato upaá¸• á¸• haá¹ƒ datvÄ• divasabhÄ• ga
tesaá¹ƒ vasenÄ• yaá¹ƒ __aá¸• á¸• hakÄ• sÄ«_ti paÃ±Ã±Ä• yittha. tena vuttaá¹ƒ --- __ ``taá¹
aá¸• á¸• henagghaá¹ƒ á¹-hapesi maâ€™â€™ _nti. taá¹ƒ paÃ±casatamattaá¹ƒ dhanaá¹ƒ agg
nigamavÄ• sijano itthiratanabhÄ• vena anagghampi \Ne 35/ samÄ• naá¹ƒ aá¸• á¸• hena agg
aá¸• á¸• hakÄ• sÄ«ti samaÃ±Ã±Ä• vasena maá¹ƒ á¹-hapesi, tathÄ• maá¹ƒ voharÄ«ti attho.

__atha nibbindahaá¹ƒ rÅ«pe_ti evaá¹ƒ rÅ«pÅ«pajÄ«vinÄ« hutvÄ• á¹-hitÄ• . atha pacchÄ•
ahaá¹ƒ nibbindiá¹ƒ ``itipi rÅ«paá¹ƒ aniccaá¹ƒ, itipidaá¹ƒ rÅ«paá¹ƒ dukkhaá¹ƒ, asubhaâ€™â€
tattha ukkaá¹‡á¹-hiá¹ƒ. __nibbindaÃ±ca virajjaha_nti nibbindantÄ« cÄ• haá¹ƒ tato paraá¹ƒ v
nibbindaggahaá¹‡ena cettha taruá¹‡avipassanaá¹ƒ dasseti, virÄ• gaggahaá¹‡ena balavavip
virajjati virÄ• gÄ• vimuccatÄ«â€™â€™ ti hi vuttaá¹ƒ. __mÄ• puna jÄ• tisaá¹ƒsÄ• raá¹ƒ, sa
punappuna_nti iminÄ• nibbindanavirajjanÄ• kÄ• re nidasseti. __tisso vijjÄ• _tiÄ• dinÄ• tes
taá¹ƒ vuttanayameva.

aá¸• á¸• hakÄ• sitherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cittÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__kiÃ±cÄ• pi khomhi kisikÄ• _tiÄ• dikÄ• cittÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabuddh
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« ito catunnavutikappe candab
kinnarayoniyaá¹ƒ nibbatti. sÄ• ekadivasaá¹ƒ ekaá¹ƒ paccekabuddhaá¹ƒ rukkhamÅ«le nisin
pasannamÄ• nasÄ• naá¸·apupphehi pÅ«jaá¹ƒ katvÄ• vanditvÄ• aÃ±jaliá¹ƒ paggahetvÄ•
pakkÄ• mi. sÄ• tena puÃ±Ã±akammena devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhu
gahapatimahÄ• sÄ• lakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• satthu rÄ• jagahappavesane
mahÄ• pajÄ• patigotamiyÄ• santike pabbajitvÄ• mahallikÄ• kÄ• le gijjhakÅ«á¹-apabbataá¹
samaá¹‡adhammaá¹ƒ karontÄ« vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi a
vuttaá¹ƒ __apadÄ• ne_ ---

``candabhÄ• gÄ• nadÄ«tÄ«re \Be 35/, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

``pasannacittÄ• \Ee 34/ sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

naá¸·amÄ• laá¹ƒ gahetvÄ• na, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

``tena \Ne 36/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnarÄ«dehaá¹ƒ, agacchiá¹ƒ tidasaá¹ƒ gatiá¹ƒ ||

``chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

dasannaá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

saá¹ƒvejetvÄ• na me cittaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``catunnavutito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pupphapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

sÄ• pana arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• ---

<27> á¹• 21 ``kiÃ±cÄ• pi khomhi kisikÄ• , gilÄ• nÄ• bÄ• á¸·hadubbalÄ• .

daá¹‡á¸• amolubbha gacchÄ• mi, pabbataá¹ƒ abhirÅ«hiya ||

<28> á¹• 21 ``saá¹…ghÄ• á¹-iá¹ƒ nikkhipitvÄ• na, pattakaÃ±ca nikujjiya.

sele khambhesimattÄ• naá¹ƒ, tamokhandhaá¹ƒ padÄ• liyÄ• â€™â€™ ti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __kiÃ±cÄ• pi khomhi kisikÄ• _ti yadipi ahaá¹ƒ jarÄ• jiá¹‡á¹‡Ä• appamaá¹ƒsalohitabh
amhi. __gilÄ• nÄ• bÄ• á¸·hadubbalÄ• _ti dhÄ• tvÄ• divikÄ• rena gilÄ• nÄ• , teneva gelaÃ±
__daá¹‡á¸• amolubbha gacchÄ• mÄ«_ti yattha katthaci gacchantÄ« kattarayaá¹-á¹-hiá¹ƒ Ä•
__pabbataá¹ƒ abhirÅ«hiyÄ• _ti evaá¹ƒ bhÅ«tÄ• pi vivekakÄ• matÄ• ya gijjhakÅ«á¹-apabbat

__saá¹…ghÄ• á¹-iá¹ƒ_ \Be 36/ __nikkhipitvÄ• nÄ• _ti santaruttarÄ• eva hutvÄ• yathÄ• saá
á¹-hapitaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ hatthapÄ• se \Ne 37/ á¹-hapetvÄ• . __pattakaÃ±ca nikujjiyÄ
valaÃ±janamattikÄ• pattaá¹ƒ adhomukhaá¹ƒ katvÄ• ekamante á¹-hapetvÄ• . __sele khamb
tamokhandhaá¹ƒ padÄ• liyÄ• _ti pabbate nisinnÄ• iminÄ• dÄ«ghena addhunÄ• apadÄ• lit
padÄ• letvÄ• , teneva ca mohakkhandhapadÄ• lanena attÄ• naá¹ƒ \Ee 35/ attabhÄ• vaá¹ƒ k
Ä• yatiá¹ƒ anuppattidhammatÄ• pÄ• danena vikkhambhesinti attho.

cittÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mettikÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__kiÃ±cÄ• pi khomhi dukkhitÄ• _tiÄ• dikÄ• mettikÄ• ya theriyÄ• gÄ• thÄ• . ayampi purima
tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinantÄ« siddhatthassa bhag
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• satthu cetiye ratanena paá¹-imaá¹‡á¸• itÄ• ya mekhalÄ•
tena puÃ±Ã±akammena devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de rÄ• jag
nibbatti. sesaá¹ƒ anantare vuttasadisaá¹ƒ. ayaá¹ƒ pana paá¹-ibhÄ• gakÅ«á¹-aá¹ƒ abhiruhitv
karontÄ« vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. t
(Ap therÄ« II 1.20-25) ---

``siddhatthassa bhagavato, thÅ«pakÄ• rÄ• pikÄ• ahuá¹ƒ.

mekhalikÄ• mayÄ• dinnÄ• , navakammÄ• ya satthuno ||

``niá¹-á¹-hite ca mahÄ• thÅ«pe, mekhalaá¹ƒ punadÄ• sahaá¹ƒ.

lokanÄ• thassa munino, pasannÄ• sehi pÄ• á¹‡ibhi ||

``catunnavutito kappe, yaá¹ƒ mekhalamadaá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, thÅ«pakÄ• rassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be 37/ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<29> á¹• 21 ``kiÃ±cÄ• pi \Ne 38/ khomhi dukkhitÄ• , dubbalÄ• gatayobbanÄ• .

daá¹‡á¸• amolubbha gacchÄ• mi, pabbataá¹ƒ abhirÅ«hiya ||

<30> á¹• 21 ``nikkhipitvÄ• na saá¹…ghÄ• á¹-iá¹ƒ, pattakaÃ±ca nikujjiya.

nisinnÄ• \Ee 36/ camhi selamhi, atha cittaá¹ƒ vimucci me.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __dukkhitÄ• _ti rogÄ• bhibhavena dukkhitÄ• saÃ±jÄ• tadukkhÄ• dukkhappattÄ• . __
dukkhappattiyÄ• , jarÄ• jiá¹‡á¹‡atÄ• ya ca balavirahitÄ• . tenÄ• ha __ ``gatayobbanÄ• â€™
attho.

__atha cittaá¹ƒ vimucci me_ti selamhi pÄ• sÄ• á¹‡e nisinnÄ• camhi, atha tadanantaraá¹ƒ v
sammadeva yojitattÄ• maggapaá¹-ipÄ• á¹-iyÄ• sabbehipi Ä• savehi mama cittaá¹ƒ vimucci

mettikÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mittÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__cÄ• tuddasiá¹ƒ paÃ±cadasi_ntiÄ• dikÄ• aparÄ• ya mittÄ• ya theriyÄ• gÄ• thÄ• . ayamp
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« vipa
khattiyakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• bandhumassa raÃ±Ã±o antepurikÄ• hutvÄ•
sÄ• vikaá¹ƒ ekaá¹ƒ khÄ«á¹‡Ä• savattheriá¹ƒ disvÄ• pasannamÄ• nasÄ• hutvÄ• tassÄ• h
paá¹‡Ä«tassa khÄ• danÄ«yabhojanÄ«yassa pÅ«retvÄ• mahagghena sÄ• á¹-akayugena sa
puÃ±Ã±akammena devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de kapilavatthu
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddhÄ•
aparabhÄ• ge mahÄ• pajÄ• patigotamiyÄ• santike pabbajitvÄ• \Be 38/ katapubbakiccÄ• v
\Ne 39/ na cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apad
1.46-59) ---

``nagare bandhumatiyÄ• , bandhumÄ• nÄ• ma khattiyo.

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , ekajjhaá¹ƒ cÄ• rayÄ• mahaá¹ƒ ||

``rahogatÄ• nisÄ«ditvÄ• , evaá¹ƒ cintesahaá¹ƒ tadÄ• .

Ä• dÄ• ya \Ee 37/ gamanÄ«yaÃ±hi, kusalaá¹ƒ natthi me kataá¹ƒ ||

``mahÄ• bhitÄ• paá¹ƒ kaá¹-ukaá¹ƒ, ghorarÅ«paá¹ƒ sudÄ• ruá¹‡aá¹ƒ.

nirayaá¹ƒ nÅ«na gacchÄ• mi, ettha me natthi saá¹ƒsayo ||

``rÄ• jÄ• naá¹ƒ upasaá¹…kamma, idaá¹ƒ vacanamabraviá¹ƒ.

ekaá¹ƒ me samaá¹‡aá¹ƒ dehi, bhojayissÄ• mi khattiya ||

``adÄ• si me mahÄ• rÄ• jÄ• , samaá¹‡aá¹ƒ bhÄ• vitindriyaá¹ƒ.

tassa pattaá¹ƒ gahetvÄ• na, paramannena pÅ«rayiá¹ƒ ||

``pÅ«rayitvÄ• paramannaá¹ƒ, gandhÄ• lepaá¹ƒ akÄ• sahaá¹ƒ.

jÄ• lena pidahitvÄ• na, vatthayugena chÄ• dayiá¹ƒ ||

``Ä• rammaá¹‡aá¹ƒ mamaá¹ƒ etaá¹ƒ, sarÄ• mi yÄ• vajÄ«vitaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tiá¹ƒsÄ• naá¹ƒ devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

manasÄ• patthitaá¹ƒ mayhaá¹ƒ, nibbattati yathicchitaá¹ƒ ||

``vÄ«sÄ• naá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

ocitattÄ• va hutvÄ• na, saá¹ƒsarÄ• mi bhavesvahaá¹ƒ ||

``sabbabandhanamuttÄ• haá¹ƒ \Ne 40/, apetÄ• me upÄ• dikÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, piá¹‡á¸• apÄ• tassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Ap ther

arahattaá¹ƒ \Be 39/ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pÄ«tisomanassajÄ

<31> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<32> á¹• 21 ``uposathaá¹ƒ upÄ• gacchiá¹ƒ, devakÄ• yÄ• bhinandinÄ«.

sÄ• jja ekena bhattena, muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

devakÄ• yaá¹ƒ na patthehaá¹ƒ, vineyya hadaye daraâ€™â€™ nti || --- imÄ• dve gÄ• thÄ•

tattha __cÄ• tuddasiá¹ƒ paÃ±cadasi_nti \Ee 38/ catuddasannaá¹ƒ pÅ«raá¹‡Ä« cÄ• tuddasÄ
pÅ«raá¹‡Ä« paÃ±cadasÄ«, taá¹ƒ cÄ• tuddasiá¹ƒ paÃ±cadasiÃ±ca, pakkhassÄ• ti sambandh
upayogavacanaá¹ƒ. __yÄ• ca pakkhassa aá¹-á¹-hamÄ«, _ taÃ±cÄ• ti yojanÄ• . __pÄ• á¹-ih
pariharaá¹‡akapakkhaÃ±ca cÄ• tuddasÄ«paÃ±cadasÄ«aá¹-á¹-hamÄ«naá¹ƒ yathÄ• kkamaá
pavesaniggamavasena uposathasÄ«lassa pariharitabbapakkhaÃ±ca terasÄ«pÄ• á¹-ipadasa
__aá¹-á¹-haá¹…gasusamÄ• gata_nti pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«hi aá¹-á¹-hahi a
samannÄ• gataá¹ƒ. __uposathaá¹ƒ upÄ• gacchi_nti upavÄ• saá¹ƒ upagamiá¹ƒ, upavasinti a
vuttaá¹ƒ ---

``pÄ• á¹‡aá¹ƒ na hane na cÄ• dinnamÄ• diye, musÄ• na bhÄ• se na ca majjapo siyÄ• .

abrahmacariyÄ• virameyya methunÄ• , rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

``mÄ• laá¹ƒ \Ne 41/ na dhÄ• re na ca gandhamÄ• care, maÃ±ce chamÄ• yaá¹ƒ va sayetha

etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ, buddhena dukkhantagunÄ• pakÄ• sitaâ€™â€

__devakÄ• yÄ• bhinandinÄ«_ti tatrÅ«papattiÄ• kaá¹…khÄ• vasena cÄ• tumahÄ• rÄ• jikÄ•

uposathaá¹ƒ upÄ• gacchinti yojanÄ• . __sÄ• jja ekena_ \Be 40/ __bhattenÄ• _ti sÄ• ahaá¹ƒ
ekena bhattabhojanakkhaá¹‡ena. __muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• _ti muá¹‡á¸• ita
saá¹…ghÄ• á¹-ipÄ• rutasarÄ«rÄ• ca hutvÄ• pabbajitÄ• ti attho. __devakÄ• yaá¹ƒ na patthe
adhigatattÄ• kaÃ±ci devanikÄ• yaá¹ƒ ahaá¹ƒ na patthaye. tenevÄ• ha --- __ ``vineyya hada
cittagataá¹ƒ kilesadarathaá¹ƒ samucchedavasena vinetvÄ• ti attho. idameva cassÄ• aÃ±Ã±

mittÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. abhayamÄ• tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__uddhaá¹ƒ_ \Ee 39/ __pÄ• datalÄ• _tiÄ• dikÄ• abhayamÄ• tÄ• ya theriyÄ• gÄ• thÄ• . ay
katÄ• dhikÄ• rÄ• tattha tattha bhave puÃ±Ã±Ä• ni upacinantÄ« tissassa bhagavato kÄ• le k
viÃ±Ã±utaá¹ƒ patvÄ• ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasann
kaá¹-acchumattaá¹ƒ bhikkhaá¹ƒ adÄ• si. sÄ• tena puÃ±Ã±akammena devamanussesu saá
buddhuppÄ• de tÄ• disena kammanissandena ujjeniyaá¹ƒ padumavatÄ« nÄ• ma nagarasob
tassÄ• rÅ«pasampattiÄ• dike guá¹‡e sutvÄ• purohitassa Ä• cikkhi --- ``ujjeniyaá¹ƒ kira pad
gaá¹‡ikÄ• ahosi, tamahaá¹ƒ daá¹-á¹-hukÄ• momhÄ«â€™â€™ ti. purohito ``sÄ• dhu, devÄ•
__kumbhÄ«raá¹ƒ_ nÄ• ma yakkhaá¹ƒ Ä• vahetvÄ• yakkhÄ• nubhÄ• vena rÄ• jÄ• naá¹ƒ tÄ•
rÄ• jÄ• tÄ• ya saddhiá¹ƒ ekarattiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi. sÄ• tena gabbhaá¹ƒ gaá¹‡hi.
``mama kucchiyaá¹ƒ gabbho patiá¹-á¹-hahÄ«â€™â€™ ti. taá¹ƒ sutvÄ• rÄ• jÄ• naá¹ƒ ``sace
vaá¸• á¸• hetvÄ• mamaá¹ƒ dassehÄ«â€™â€™ ti vatvÄ• nÄ• mamuddikaá¹ƒ datvÄ• agam
vijÄ• yitvÄ• nÄ• maggahaá¹‡adivase __abhayo_ti nÄ• maá¹ƒ akÄ• si. puttaÃ±ca sattavassi
bimbisÄ• ramahÄ• rÄ• jÄ• â€™â€™ ti raÃ±Ã±o santikaá¹ƒ pahiá¹‡i. rÄ• jÄ• taá¹ƒ puttaá¹ƒ
paá¹-ilabhitvÄ• kumÄ• rakaparihÄ• rena vaá¸• á¸• hesi. tassa saddhÄ• paá¹-ilÄ• bho pabba
heá¹-á¹-hÄ• Ä• gatoyeva. tassa mÄ• tÄ• aparabhÄ• ge puttassa abhayattherassa santike
paá¹-iladdhasaddhÄ• \Ne 42/ bhikkhunÄ«su pabbajitvÄ• vipassanÄ• ya \Be 41/ kammaá¹ƒ
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 1.60-

``piá¹‡á¸• acÄ• raá¹ƒ carantassa, tissanÄ• massa satthuno.

kaá¹-acchubhikkhaá¹ƒ paggayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``paá¹-iggahetvÄ• sambuddho, tisso lokagganÄ• yako.

vÄ«thiyÄ• saá¹‡á¹-hito satthÄ• , akÄ• me anumodanaá¹ƒ ||

``kaá¹-acchubhikkhaá¹ƒ \Ee 40/ datvÄ• na, tÄ• vatiá¹ƒsaá¹ƒ gamissasi.

chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittaá¹ƒ karissasi ||

``paÃ±Ã±Ä• saá¹ƒ cakkavattÄ«naá¹ƒ, mahesittaá¹ƒ karissasi.

manasÄ• patthitaá¹ƒ sabbaá¹ƒ, paá¹-ilacchasi sabbadÄ• ||

``sampattiá¹ƒ anubhotvÄ• na, pabbajissasi kiÃ±canÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissasinÄ• savÄ• ||

``idaá¹ƒ vatvÄ• na sambuddho, tisso lokagganÄ• yako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

``sudinnaá¹ƒ me dÄ• navaraá¹ƒ, suyiá¹-á¹-hÄ• yÄ• gasampadÄ• .

kaá¹-acchubhikkhaá¹ƒ datvÄ• na, pattÄ• haá¹ƒ acalaá¹ƒ padaá¹ƒ ||

``dvenavute ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne 43/ pana patvÄ• attano puttena abhayattherena dhammaá¹ƒ kathentena o
bhÄ• sitÄ• , udÄ• navasena sayampi tÄ• eva paccudÄ• harantÄ« ---

<33> á¹• 21 ``uddhaá¹ƒ pÄ• datalÄ• amma, adho ve kesamatthakÄ• .

paccavekkhassumaá¹ƒ kÄ• yaá¹ƒ, asuciá¹ƒ pÅ«tigandhikaá¹ƒ ||

<34> á¹• 21 ``evaá¹ƒ viharamÄ• nÄ• ya, sabbo rÄ• go samÅ«hato.

pariá¸·Ä• ho samucchinno, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti || --- Ä• ha.

tattha \Be 42/ paá¹-hamagÄ• thÄ• ya tÄ• va ayaá¹ƒ saá¹…khepattho --- __amma_ paduma
kesamatthakato adho nÄ• nappakÄ• raasucipÅ«ritÄ• ya __asuciá¹ƒ_ sabbakÄ• laá¹ƒ pÅ«tig
__pÅ«tigandhikaá¹ƒ, _ imaá¹ƒ kucchitÄ• naá¹ƒ Ä• yatanatÄ• ya __kÄ• yaá¹ƒ_ sarÄ«raá¹ƒ Ã

paccavekkhassÅ«ti. ayaÃ±hi tassÄ• puttena ovÄ• dadÄ• navasena bhÄ• sitÄ• gÄ• thÄ• .

sÄ• taá¹ƒ sutvÄ• arahattaá¹ƒ patvÄ• udÄ• nentÄ« Ä• cariyapÅ«jÄ• vasena tameva gÄ• th
attano paá¹-ipattiá¹ƒ kathentÄ« __ ``evaá¹ƒ viharamÄ• nÄ• yÄ• â€™â€™ _ti dutiyaá¹ƒ gÄ•

tattha __evaá¹ƒ viharamÄ• nÄ• yÄ• _ti evaá¹ƒ mama puttena abhayattherena ``uddhaá¹ƒ p
dinne ovÄ• de á¹-hatvÄ• sabbakÄ• yaá¹ƒ \Ee 41/ asubhato disvÄ• ekaggacittÄ• tattha bhÄ
rÅ«padhamme tappaá¹-ibaddhe vedanÄ• dike arÅ«padhamme pariggahetvÄ• tattha tilakkh
aniccÄ• nupassanÄ• divasena viharamÄ• nÄ• ya. __sabbo rÄ• go samÅ«hato_ti vuá¹-á¹-hÄ
ghaá¹-itÄ• ya maggapaá¹-ipÄ• á¹-iyÄ• aggamaggena sabbo rÄ• go mayÄ• samÅ«hato sam
samucchinno_ti tato eva sabbo kilesapariá¸·Ä• ho sammadeva ucchinno, tassa ca samucch
__sÄ«tibhÅ«tÄ• _ saupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• nibbutÄ• amhÄ«ti.

abhayamÄ• tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. abhayÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__abhaye bhiduro kÄ• yo_tiÄ• dikÄ• abhayattheriyÄ• gÄ• thÄ• . ayampi purimabuddhesu
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ puÃ±Ã±aá¹ƒ upacinantÄ« sikhissa bhagavato kÄ• le
nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• __aruá¹‡a_raÃ±Ã±o aggamahesÄ« ahosi. rÄ• jÄ• tassÄ
gandhasampannÄ• ni satta uppalÄ• ni adÄ• si. sÄ• tÄ• ni gahetvÄ• ``kiá¹ƒ me imehi piá¸·a
yaá¹ƒnÅ«nÄ• haá¹ƒ imehi bhagavantaá¹ƒ pÅ«jessÄ• mÄ«â€™â€™ ti cintetvÄ• nisÄ«di. bh
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ rÄ• janivesanaá¹ƒ pÄ• visi \Be 43/. sÄ• bhagavantaá¹ƒ disvÄ•
paccuggantvÄ• tehi pupphehi pÅ«jetvÄ• paÃ±capatiá¹-á¹-hitena vandi. sÄ• tena puÃ±Ã±a
saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de ujjeniyaá¹ƒ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ p
abhayamÄ• tusahÄ• yikÄ• hutvÄ• tÄ• ya pabbajitÄ• ya tassÄ• sinehena sayampi pabbajit
vasamÄ• nÄ• ekadivasaá¹ƒ asubhadassanatthaá¹ƒ sÄ«tavanaá¹ƒ agamÄ• si. satthÄ• gan
anubhÅ«tapubbaá¹ƒ Ä• rammaá¹‡aá¹ƒ purato katvÄ• tassÄ• uddhumÄ• takÄ• dibhÄ• vaá
saá¹ƒvegamÄ• nasÄ• aá¹-á¹-hÄ• si. satthÄ• obhÄ• saá¹ƒ pharitvÄ• purato nisinnaá¹ƒ viya

<35> á¹• 21 ``abhaye bhiduro kÄ• yo, yattha sattÄ• puthujjanÄ• .

nikkhipissÄ• mimaá¹ƒ dehaá¹ƒ, sampajÄ• nÄ• satÄ«matÄ« ||

<36> á¹• 21 ``bahÅ«hi \Ee 42/ dukkhadhammehi, appamÄ• daratÄ• ya me.

taá¹‡hakkhayo anuppatto, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si. sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ
1.71-90) ---

``nagare aruá¹‡avatiyÄ• , aruá¹‡o nÄ• ma khattiyo.

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , vÄ• ritaá¹ƒ vÄ• rayÄ• mahaá¹ƒ ||

``sattamÄ• laá¹ƒ gahetvÄ• na, uppalÄ• devagandhikÄ• .

nisajja pÄ• sÄ• davare, evaá¹ƒ cintesi tÄ• vade ||

``kiá¹ƒ me imÄ• hi mÄ• lÄ• hi, sirasÄ• ropitÄ• hi me.

varaá¹ƒ me buddhaseá¹-á¹-hassa, Ã±Ä• á¹‡amhi abhiropitaá¹ƒ ||

``sambuddhaá¹ƒ \Ne 45/ paá¹-imÄ• nentÄ«, dvÄ• rÄ• sanne nisÄ«dahaá¹ƒ.

yadÄ• ehiti sambuddho, pÅ«jayissaá¹ƒ mahÄ• muniá¹ƒ ||

``kakudho vilasantova, migarÄ• jÄ• va kesarÄ«.

bhikkhusaá¹…ghena sahito, Ä• gacchi vÄ«thiyÄ• jino ||

``buddhassa raá¹ƒsiá¹ƒ disvÄ• na, haá¹-á¹-hÄ• saá¹ƒviggamÄ• nasÄ• .

dvÄ• raá¹ƒ avÄ• puritvÄ• na, buddhaseá¹-á¹-hamapÅ«jayiá¹ƒ ||

``satta \Be 44/ uppalapupphÄ• ni, parikiá¹‡á¹‡Ä• ni ambare.

chadiá¹ƒ karonto buddhassa, matthake dhÄ• rayanti te ||

``udaggacittÄ• sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``mahÄ• nelassa chÄ• danaá¹ƒ, dhÄ• renti mama muddhani.

dibbagandhaá¹ƒ pavÄ• yÄ• mi, sattuppalassidaá¹ƒ phalaá¹ƒ ||

``kadÄ• ci nÄ«yamÄ• nÄ• ya, Ã±Ä• tisaá¹…ghena me tadÄ• .

yÄ• vatÄ• parisÄ• mayhaá¹ƒ, mahÄ• nelaá¹ƒ dharÄ«yati ||

``sattati devarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sabbattha issarÄ• hutvÄ• , saá¹ƒsarÄ• mi bhavÄ• bhave ||

``tesaá¹-á¹-hi cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sabbe mamanuvattanti, Ä• deyyavacanÄ• ahuá¹ƒ ||

``uppalasseva \Ee 43/ me vaá¹‡á¹‡o, gandho ceva pavÄ• yati.

dubbaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``iddhipÄ• desu \Ne 46/ kusalÄ• , bojjhaá¹…gabhÄ• vanÄ• ratÄ• .

abhiÃ±Ã±Ä• pÄ• ramippattÄ• , buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``satipaá¹-á¹-hÄ• nakusalÄ• , samÄ• dhijhÄ• nagocarÄ• .

sammappadhÄ• namanuyuttÄ• , buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``vÄ«riyaá¹ƒ me dhuradhorayhaá¹ƒ, yogakkhemÄ• dhivÄ• hanaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ pupphamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Ap ther

arahattaá¹ƒ pana patvÄ• udÄ• nentÄ« tÄ• eva gÄ• thÄ• parivattitvÄ• abhÄ• si.

tattha __abhaye_ti attÄ• nameva Ä• lapati. __bhiduro_ti bhijjanasabhÄ• vo, aniccoti attho. _

puthujjanÄ• _ti yasmiá¹ƒ khaá¹‡ena bhijjanasÄ«le asuciduggandhajegucchapaá¹-ikkÅ«lasal
andhaputhujjanÄ• sattÄ• laggÄ• laggitÄ• . __nikkhipissÄ• mimaá¹ƒ deha_nti ahaá¹ƒ pana
pÅ«tikÄ• yaá¹ƒ puna anÄ• dÄ• nena nirapekkhÄ• khipissÄ• mi chaá¸• á¸• essÄ• mi. tattha
``sampajÄ• nÄ• satÄ«matÄ«â€™â€™ _ti.

__bahÅ«hi dukkhadhammehÄ«_ti jÄ• tijarÄ• dÄ«hi anekehi dukkhadhammehi phuá¹-á¹-hÄ•
__appamÄ• daratÄ• yÄ• _ti tÄ• ya eva dukkhotiá¹‡á¹‡atÄ• ya paá¹-iladdhasaá¹ƒvegattÄ• s
appamÄ• de ratÄ• ya. sesaá¹ƒ vuttanayameva. ettha ca satthÄ• rÄ• desitaniyÄ• mena ---

``nikkhipÄ• hi imaá¹ƒ dehaá¹ƒ, appamÄ• daratÄ• ya te.

taá¹‡hakkhayaá¹ƒ pÄ• puá¹‡Ä• hi, karohi buddhasÄ• sanaâ€™â€™ nti || ---

pÄ• á¹-ho \Ne 47/, theriyÄ• vuttaniyÄ• meneva pana saá¹ƒgÄ«tiá¹ƒ Ä• ropitattÄ• . __appam
appamÄ• daratÄ• ya tayÄ• bhavitabbanti attho.

abhayÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ• mÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__catukkhattuá¹ƒ_ \Ee 44/ __paÃ±cakkhattu_ntiÄ• dikÄ• sÄ• mÄ• ya theriyÄ• gÄ• thÄ• . a
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• suga
imasmiá¹ƒ buddhuppÄ• de kosambiyaá¹ƒ gahapatimahÄ• sÄ• lakule nibbattitvÄ• __sÄ• mÄ
viÃ±Ã±utaá¹ƒ pattÄ• sÄ• mÄ• vatiyÄ• upÄ• sikÄ• ya piyasahÄ• yikÄ• hutvÄ• tÄ• ya kÄ• l
pabbaji. pabbajitvÄ• ca sÄ• mÄ• vatikaá¹ƒ Ä• rabbha uppannasokaá¹ƒ vinodetuá¹ƒ asakko
gaá¹‡hituá¹ƒ nÄ• sakkhi. aparabhÄ• ge Ä• sanasÄ• lÄ• ya nisinnassa Ä• nandattherassa ov
paá¹-á¹-hapetvÄ• tato sattame divase saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

arahattaá¹ƒ \Be 46/ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• taá¹ƒ pakÄ• sentÄ

<37> á¹• 21 ``catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhamiá¹ƒ.

aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ«.

tassÄ• me aá¹-á¹-hamÄ« ratti, yato taá¹‡hÄ• samÅ«hatÄ• ||

<38> á¹• 21 ``bahÅ«hi dukkhadhammehi, appamÄ• daratÄ• ya me.

taá¹‡hakkhayo anuppatto, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

udÄ• navasena imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhami_nti ``mama vasanakavi
vipassanÄ• manasikÄ• rena nisinnÄ• samaá¹‡akiccaá¹ƒ matthakaá¹ƒ pÄ• petuá¹ƒ asakkon
kho mayhaá¹ƒ vipassanÄ• maggena ghaá¹-á¹-etÄ«â€™â€™ ti cintetvÄ• cattÄ• ro paÃ±ca
48/ upassayato bahi nikkhamiá¹ƒ. tenÄ• ha __ ``aladdhÄ• cetaso santiá¹ƒ, citte avasavattin
__cetaso santi_nti ariyamaggasamÄ• dhiá¹ƒ sandhÄ• yÄ• ha. __citte avasavattinÄ«_ti vÄ«r
mama bhÄ• vanÄ• citte na vasavattinÄ«. sÄ• kira ativiya paggahitavÄ«riyÄ• ahosi. __tass
rattÄ«_ti yato paá¹-á¹-hÄ• ya Ä• nandattherassa santike ovÄ• daá¹ƒ paá¹-ilabhiá¹ƒ, tato paá
rattindivamatanditÄ• vipassanÄ• ya \Ee 45/ kammaá¹ƒ karontÄ« rattiyaá¹ƒ catukkhattuá¹ƒ p
vihÄ• rato nikkhamitvÄ• manasikÄ• raá¹ƒ pavattentÄ« visesaá¹ƒ anadhigantvÄ• aá¹-á¹-han
vÄ«riyasamataá¹ƒ labhitvÄ• maggapaá¹-ipÄ• á¹-iyÄ• kilese khepesinti attho. tena vuttaá¹ƒ
aá¹-á¹-hamÄ« ratti, yato taá¹‡hÄ• samÅ«hatÄ• â€™â€™ ti. sesaá¹ƒ vuttanayameva.

sÄ• mÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikanipÄ• to

1. aparÄ• sÄ• mÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

tikanipÄ• te \Ne 49/ \Be 47/ __paá¹‡á¹‡avÄ«sativassÄ• nÄ«_tiÄ• dikÄ• aparÄ• ya sÄ• mÄ
purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ
bhagavato kÄ• le candabhÄ• gÄ• ya nadiyÄ• tÄ«re kinnarayoniyaá¹ƒ nibbatti. sÄ• tattha ki
kÄ«á¸·Ä• pasutÄ• vicarati. athekadivasaá¹ƒ satthÄ• tassÄ• kusalabÄ«jaropanatthaá¹ƒ tatt
caá¹…kami. sÄ• bhagavantaá¹ƒ disvÄ• haá¹-á¹-hatuá¹-á¹-hÄ• saá¸·alapupphÄ• ni Ä• dÄ•
vanditvÄ• tehi pupphehi bhagavantaá¹ƒ pÅ«jesi. sÄ• tena puÃ±Ã±akammena devamanuss
buddhuppÄ• de kosambiyaá¹ƒ kulaghare nibbattitvÄ• vayappattÄ• sÄ• mÄ• vatiyÄ• sahÄ•
saá¹ƒvegajÄ• tÄ• pabbajitvÄ• paÃ±cavÄ«sati vassÄ• ni cittasamÄ• dhÄ• naá¹ƒ alabhitvÄ•
sugatovÄ• daá¹ƒ labhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi arahat
vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 2.22-29) ---

``candabhÄ• gÄ• nadÄ«tÄ«re, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasÄ• haá¹ƒ devadevaá¹ƒ, caá¹…kamantaá¹ƒ narÄ• sabhaá¹ƒ ||

``ocinitvÄ• na saá¸·alaá¹ƒ, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ.

upasiá¹…ghi mahÄ• vÄ«ro, saá¸·alaá¹ƒ devagandhikaá¹ƒ ||

``paá¹-iggahetvÄ• sambuddho, vipassÄ« lokanÄ• yako.

upasiá¹…ghi mahÄ• vÄ«ro, pekkhamÄ• nÄ• ya me tadÄ• ||

``aÃ±jaliá¹ƒ paggahetvÄ• na, vanditvÄ• dvipaduttamaá¹ƒ.

sakaá¹ƒ \Ee 46/ cittaá¹ƒ pasÄ• detvÄ• , tato pabbatamÄ• ruhiá¹ƒ ||

``ekanavutito \Ne 50/ kappe, yaá¹ƒ pupphamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, buddhapÅ«jÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Be 48/ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<39> á¹• 21 ``paá¹‡á¹‡avÄ«sati vassÄ• ni, yato pabbajitÄ• ya me.

nÄ• bhijÄ• nÄ• mi cittassa, samaá¹ƒ laddhaá¹ƒ kudÄ• canaá¹ƒ ||

<40> á¹• 21 ``aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ«.

tato saá¹ƒvegamÄ• pÄ• diá¹ƒ, saritvÄ• jinasÄ• sanaá¹ƒ ||

<41> á¹• 21 ``bahÅ«hi dukkhadhammehi, appamÄ• daratÄ• ya me.

taá¹‡hakkhayo anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ajja me sattamÄ« ratti, yato taá¹‡hÄ• visositÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __cittassa sama_nti cittassa vÅ«pasamaá¹ƒ, cetosamathamaggaphalasamÄ• dhÄ«ti

__tato_ti tasmÄ• cittavasaá¹ƒ vattetuá¹ƒ asamatthabhÄ• vato. __saá¹ƒvegamÄ• pÄ• di_nt
pabbajitakiccaá¹ƒ matthakaá¹ƒ pÄ• petuá¹ƒ asakkontÄ« pacchÄ• kathaá¹ƒ pÄ• payissÄ• m
Ã±Ä• á¹‡utrÄ• saá¹ƒ Ä• pajjiá¹ƒ. __saritvÄ• jinasÄ• sana_nti kÄ• á¹‡akacchapopamÄ• disa
MN III 252) anussaritvÄ• . sesaá¹ƒ vuttanayameva.

aparÄ• sÄ• mÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uttamÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__catukkhattuá¹ƒ paÃ±cakkhattu_ntiÄ• dikÄ• uttamÄ• ya theriyÄ• gÄ• thÄ• . ayampi purim
tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« vipassissa bhagavato
bandhumatÄ«nagare aÃ±Ã±atarassa \Ne 51/ kuá¹-umbikassa gehe gharadÄ• sÄ« hutvÄ• n
attano ayyakÄ• naá¹ƒ veyyÄ• vaccaá¹ƒ karontÄ« jÄ«vati. tena ca samayena bandhumarÄ• j
uposathiko \Ee 47/ hutvÄ• purebhattaá¹ƒ dÄ• nÄ• ni datvÄ• pacchÄ• bhattaá¹ƒ gantvÄ• d
mahÄ• janÄ• yathÄ• rÄ• jÄ• paá¹-ipajjati, tatheva puá¹‡á¹‡amÄ«divase \Be 49/ uposathaâ
vattanti. athassÄ• dÄ• siyÄ• etadahosi --- ``etarahi kho mahÄ• rÄ• jÄ• mahÄ• janÄ• ca up
vattanti, yaá¹ƒnÅ«nÄ• haá¹ƒ uposathadivasesu uposathasÄ«laá¹ƒ samÄ• dÄ• ya vatteyyaâ
karontÄ« suparisuddhaá¹ƒ uposathasÄ«laá¹ƒ rakkhitvÄ• tÄ• vatiá¹ƒsesu nibbattÄ• aparÄ•
saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ seá¹-á¹-hikule nibbattitvÄ• viÃ±Ã
paá¹-Ä• cÄ• rÄ• ya theriyÄ• santike dhammaá¹ƒ sutvÄ• pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹
pÄ• petuá¹ƒ nÄ• sakkhi. paá¹-Ä• cÄ• rÄ• therÄ« tassÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• ovÄ• da
á¹-hatvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (A

``nagare bandhumatiyÄ• , bandhumÄ• nÄ• ma khattiyo.

divase puá¹‡á¹‡amÄ• ya so, upavasi uposathaá¹ƒ ||

``ahaá¹ƒ tena samayena, kumbhadÄ• sÄ« ahaá¹ƒ tahiá¹ƒ.

disvÄ• sarÄ• jakaá¹ƒ senaá¹ƒ, evÄ• haá¹ƒ cintayiá¹ƒ tadÄ• ||

``rÄ• jÄ• pi rajjaá¹ƒ chaá¸• á¸• etvÄ• , upavasi uposathaá¹ƒ.

saphalaá¹ƒ nÅ«na taá¹ƒ kammaá¹ƒ, janakÄ• yo pamodito ||

``yoniso paccavekkhitvÄ• , duggaccaÃ±ca daliddataá¹ƒ.

mÄ• nasaá¹ƒ sampahaá¹ƒsitvÄ• , upavasiá¹ƒ uposathaá¹ƒ ||

``ahaá¹ƒ uposathaá¹ƒ katvÄ• , sammÄ• sambuddhasÄ• sane.

tena kammena sukatena, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tattha me sukataá¹ƒ byamhaá¹ƒ, ubbhayojanamuggataá¹ƒ.

kÅ«á¹-Ä• gÄ• ravarÅ«petaá¹ƒ, mahÄ• sanasubhÅ«sitaá¹ƒ ||

``accharÄ• \Ne 52/ satasahassÄ• , upatiá¹-á¹-hanti maá¹ƒ sadÄ• .

aÃ±Ã±e deve atikkamma, atirocÄ• mi sabbadÄ• ||

``catusaá¹-á¹-hidevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

tesaá¹-á¹-hicakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• hutvÄ• na, bhavesu saá¹ƒsarÄ• mahaá¹ƒ.

sabbattha pavarÄ• homi, uposathassidaá¹ƒ phalaá¹ƒ ||

``hatthiyÄ• naá¹ƒ \Be 50/ \Ee 48/ assayÄ• naá¹ƒ, rathayÄ• naÃ±ca sÄ«vikaá¹ƒ.

labhÄ• mi sabbamevetaá¹ƒ, uposathassidaá¹ƒ phalaá¹ƒ ||

``soá¹‡á¹‡amayaá¹ƒ rÅ«pimayaá¹ƒ, athopi phalikÄ• mayaá¹ƒ.

lohitaá¹…gamayaÃ±ceva, sabbaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

``koseyyakambaliyÄ• ni, khomakappÄ• sikÄ• ni ca.

mahagghÄ• ni ca vatthÄ• ni, sabbaá¹ƒ paá¹-ilabhÄ• mahaá¹ƒ ||

``annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, vatthasenÄ• sanÄ• ni ca.

sabbametaá¹ƒ paá¹-ilabhe, uposathassidaá¹ƒ phalaá¹ƒ ||

``varagandhaÃ±ca mÄ• laÃ±ca, cuá¹‡á¹‡akaÃ±ca vilepanaá¹ƒ.

sabbametaá¹ƒ paá¹-ilabhe, uposathassidaá¹ƒ phalaá¹ƒ ||

``kÅ«á¹-Ä• gÄ• raÃ±ca pÄ• sÄ• daá¹ƒ, maá¹‡á¸• apaá¹ƒ hammiyaá¹ƒ guhaá¹ƒ.

sabbametaá¹ƒ paá¹-ilabhe, uposathassidaá¹ƒ phalaá¹ƒ ||

``jÄ• tiyÄ• sattavassÄ• haá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, arahattamapÄ• puá¹‡iá¹ƒ ||

``kilesÄ• \Ne 53/ jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``ekanavutito kappe, yaá¹ƒ kammamakariá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, uposathassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<42> á¹• 21 ``catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhamiá¹ƒ.

aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ« ||

<43> á¹• 21 ``sÄ• bhikkhuniá¹ƒ upÄ• gacchiá¹ƒ, yÄ• me saddhÄ• yikÄ• ahu.

sÄ• me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo ||

<44> á¹• 21 ``tassÄ• \Be 51/ dhammaá¹ƒ suá¹‡itvÄ• na, yathÄ• maá¹ƒ anusÄ• si sÄ• .

sattÄ• haá¹ƒ ekapallaá¹…kena, nisÄ«diá¹ƒ pÄ«tisukhasamappitÄ• .

aá¹-á¹-hamiyÄ• pÄ• de pasÄ• resiá¹ƒ, tamokhandhaá¹ƒ padÄ• liyÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __sÄ• bhikkhuniá¹ƒ upÄ• gacchiá¹ƒ_ \Ee 49/__, yÄ• me saddhÄ• yikÄ• ahÅ«_ti yÄ
saddheyyavacanÄ• ahosi, taá¹ƒ bhikkhuniá¹ƒ sÄ• haá¹ƒ upagacchiá¹ƒ upasaá¹…kamiá¹ƒ,
saddhÄ• ya vadati. ``sÄ• bhikkhunÄ« upagacchi, yÄ• me sÄ• dhayikÄ• â€™â€™ tipi pÄ• a
bhikkhunÄ« anukampÄ• ya maá¹ƒ upagacchi, yÄ• mayhaá¹ƒ sadatthassa sÄ• dhikÄ• ti atth
khandhÄ• yatanadhÄ• tuyo_ti sÄ• paá¹-Ä• cÄ• rÄ• therÄ« ``ime paÃ±cakkhandhÄ• , imÄ•
aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™ ti khandhÄ• dike vibhajitvÄ• dassentÄ« mayhaá¹ƒ dha

__tassÄ• _ \Ne 54/ __dhammaá¹ƒ suá¹‡itvÄ• nÄ• _ti tassÄ• paá¹-isambhidÄ• ppattÄ• ya t
khandhÄ• divibhÄ• gapubbaá¹…gamaá¹ƒ ariyamaggaá¹ƒ pÄ• petvÄ• desitasaá¹‡hasukhur
__yathÄ• maá¹ƒ anusÄ• si sÄ• _ti sÄ• therÄ« yathÄ• maá¹ƒ anusÄ• si ovadi, tathÄ• paá¹
matthakaá¹ƒ pÄ• petvÄ• pi sattÄ• haá¹ƒ ekapallaá¹…kena nisÄ«diá¹ƒ. kathaá¹ƒ? __pÄ«tisu
jhÄ• namayena pÄ«tisukhena samaá¹…gÄ«bhÅ«tÄ• . __aá¹-á¹-hamiyÄ• pÄ• de pasÄ• resi
anavasesaá¹ƒ mohakkhandhaá¹ƒ aggamaggena padÄ• letvÄ• aá¹-á¹-hame divase pallaá¹.
pasÄ• resiá¹ƒ. idameva cassÄ• aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi.

uttamÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. aparÄ• uttamÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__ye ime satta bojjhaá¹…gÄ• _tiÄ• dikÄ• aparÄ• ya uttamÄ• ya theriyÄ• gÄ• thÄ• . ayam
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« vipa
bandhumatÄ«nagare kuladÄ• sÄ« hutvÄ• nibbatti. sÄ• ekadivasaá¹ƒ satthu sÄ• vakaá¹ƒ e
piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• pasannamÄ• nasÄ• tÄ«á¹‡i modakÄ• ni adÄ• si. sÄ• \B
devamanussesu \Ee 50/ saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de kosalajanapade aÃ±Ã±a
brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ pattÄ• janapadacÄ• rikaá¹ƒ car
dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddhÄ• pabbajitvÄ• nacirasseva saha paá¹-isambhidÄ•
tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 2.30-36) ---

``nagare bandhumatiyÄ• , kumbhadÄ• sÄ« ahosahaá¹ƒ.

mama bhÄ• gaá¹ƒ gahetvÄ• na, gacchaá¹ƒ udakahÄ• rikÄ• ||

``panthamhi samaá¹‡aá¹ƒ disvÄ• , santacittaá¹ƒ samÄ• hitaá¹ƒ.

pasannacittÄ• sumanÄ• , modake tÄ«á¹‡idÄ• sahaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

ekanavutikappÄ• ni, vinipÄ• taá¹ƒ na gacchahaá¹ƒ ||

``sampatti \Ne 55/ taá¹ƒ karitvÄ• na, sabbaá¹ƒ anubhaviá¹ƒ ahaá¹ƒ.

modake tÄ«á¹‡i datvÄ• na, pattÄ• haá¹ƒ acalaá¹ƒ padaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<45> á¹• 21 ``ye ime satta bojjhaá¹…gÄ• , maggÄ• nibbÄ• napattiyÄ• .

bhÄ• vitÄ• te mayÄ• sabbe, yathÄ• buddhena desitÄ• ||

<46> á¹• 21 ``suÃ±Ã±atassÄ• nimittassa, lÄ• bhinÄ«haá¹ƒ yadicchakaá¹ƒ.

orasÄ• dhÄ«tÄ• buddhassa, nibbÄ• nÄ• bhiratÄ• sadÄ• ||

<47> á¹• 21 ``sabbe kÄ• mÄ• samucchinnÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __suÃ±Ã±atassÄ• nimittassa, lÄ• bhinÄ«haá¹ƒ yadicchaka_nti suÃ±Ã±atasamÄ• pat
animittasamÄ• pattiyÄ• ca ahaá¹ƒ yadicchakaá¹ƒ lÄ• bhinÄ«, tattha yaá¹ƒ yaá¹ƒ samÄ• paj
yattha yadÄ• yadÄ• , taá¹ƒ taá¹ƒ tattha tattha tadÄ• tadÄ• samÄ• pajjitvÄ• \Be 53/ viharÄ
suÃ±Ã±atÄ• ppaá¹‡ihitÄ• dinÄ• makassa yassa kassacipi maggassa suÃ±Ã±atÄ• dibhedaá
sambhavati. ayaá¹ƒ pana therÄ« suÃ±Ã±atÄ• nimittasamÄ• pattiyova samÄ• pajjati. tena vu
``suÃ±Ã±atassÄ• nimittassa, lÄ• bhinÄ«haá¹ƒ yadicchakaâ€™â€™ nti. yebhuyyavasena vÄ
nidassanamattametanti apare.

__ye dibbÄ• ye ca mÄ• nusÄ• _ti ye devalokapariyÄ• pannÄ• ye ca manussalokapariyÄ•
sabbepi tappaá¹-ibaddhachandarÄ• gappahÄ• nena mayÄ• sammadeva ucchinnÄ• , aparib
vuttaÃ±hi --- ``abhabbo, Ä• vuso, khÄ«á¹‡Ä• savo bhikkhu kÄ• me paribhuÃ±jituá¹ƒ. seyyat
agÄ• riyabhÅ«toâ€™â€™ ti. sesaá¹ƒ vuttanayameva.

aparÄ• uttamÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dantikÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__divÄ• vihÄ• rÄ• nikkhammÄ• _tiÄ• dikÄ• dantikÄ• ya theriyÄ• gÄ• thÄ• . ayampi purim
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« buddhasuÃ±Ã±akÄ• le cand
kinnarayoniyaá¹ƒ nibbatti. sÄ• ekadivasaá¹ƒ kinnarehi saddhiá¹ƒ kÄ«á¸·antÄ« vicaramÄ• n
paccekabuddhaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisinnaá¹ƒ. disvÄ• n
upasaá¹…kamitvÄ• sÄ• lapupphehi pÅ«jaá¹ƒ katvÄ• vanditvÄ• pakkÄ• mi. sÄ• tena puÃ±
saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ kosalaraÃ±Ã±o purohitabrÄ• hm
viÃ±Ã±utaá¹ƒ patvÄ• jetavanapaá¹-iggahaá¹‡e paá¹-iladdhasaddhÄ• upÄ• sikÄ• hutvÄ• p
mahÄ• pajÄ• patigotamiyÄ• santike pabbajitvÄ• rÄ• jagahe vasamÄ• nÄ• ekadivasaá¹ƒ p
gijjhakÅ«á¹-aá¹ƒ abhiruhitvÄ• divÄ• vihÄ• raá¹ƒ nisinnÄ• hatthÄ• rohakassa abhiruhanatth
pasÄ• rentaá¹ƒ hatthiá¹ƒ disvÄ• tadeva Ä• rammaá¹‡aá¹ƒ katvÄ• vipassanaá¹ƒ vaá¸• á¸• h
arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 2.86-96) ---

``candabhÄ• gÄ• nadÄ«tÄ«re \Be 54/, ahosiá¹ƒ kinnarÄ« tadÄ• .

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, sayambhuá¹ƒ aparÄ• jitaá¹ƒ ||

``pasannacittÄ• \Ee 52/ sumanÄ• , vedajÄ• tÄ• kataÃ±jalÄ«.

sÄ• lamÄ• laá¹ƒ gahetvÄ• na, sayambhuá¹ƒ abhipÅ«jayiá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• kinnarÄ«dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

manasÄ• patthitaá¹ƒ mayhaá¹ƒ, nibbattati yathicchitaá¹ƒ ||

``dasannaá¹ƒ \Ne 57/ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

ocitattÄ• va hutvÄ• na, saá¹ƒsarÄ• mi bhavesvahaá¹ƒ ||

``kusalaá¹ƒ vijjate mayhaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

pÅ«jÄ• rahÄ• ahaá¹ƒ ajja, sakyaputtassa sÄ• sane ||

``visuddhamanasÄ• ajja, apetamanapÄ• pikÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``catunnavutito kappe, yaá¹ƒ buddhamabhipÅ«jayiá¹ƒ.

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, sÄ• lamÄ• lÄ• yidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pÄ«tisomanassajÄ• tÄ• u

<48> á¹• 21 ``divÄ• vihÄ• rÄ• nikkhamma, gijjhakÅ«á¹-amhi pabbate.

nÄ• gaá¹ƒ ogÄ• hamuttiá¹‡á¹‡aá¹ƒ, nadÄ«tÄ«ramhi addasaá¹ƒ ||

<49> á¹• 21 ``puriso aá¹…kusamÄ• dÄ• ya, `dehi pÄ• daâ€™ nti yÄ• cati.

nÄ• go pasÄ• rayÄ« pÄ• daá¹ƒ, puriso nÄ• gamÄ• ruhi ||

<50> á¹• 21 ``disvÄ• adantaá¹ƒ damitaá¹ƒ, manussÄ• naá¹ƒ vasaá¹ƒ gataá¹ƒ.

tato cittaá¹ƒ samÄ• dhesiá¹ƒ, khalu tÄ• ya vanaá¹ƒ gatÄ• â€™â€™ ti || --- imÄ• gÄ• thÄ• a

tattha \Be 55/ __nÄ• gaá¹ƒ ogÄ• hamuttiá¹‡á¹‡a_nti hatthinÄ• gaá¹ƒ nadiyaá¹ƒ ogÄ• haá¹ƒ uttiá¹‡á¹‡aá¹ƒ. ``ogayha muttiá¹‡á¹‡aâ€™â€™ nti vÄ• pÄ• á¹-ho. ma-kÄ• ro padasandhika addasa_nti candabhÄ• gÄ• ya nadiyÄ• tÄ«re apassiá¹ƒ.

kiá¹ƒ karontanti cetaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ __ ``purisoâ€™â€™ _tiÄ• di. tattha __ `dehi pÄ yÄ• catÄ«_ti ``pÄ• daá¹ƒ \Ne 58/ dehiâ€™â€™ iti piá¹-á¹-hiÄ• rohanatthaá¹ƒ pÄ• daá¹ƒ pas yathÄ• paricitaÃ±hi saÃ±Ã±aá¹ƒ dento idha yÄ• catÄ«ti vutto.

__disvÄ• adantaá¹ƒ damita_nti pakatiyÄ• pubbe adantaá¹ƒ idÄ• ni hatthÄ• cariyena hatthi damitadamathaá¹ƒ upagamitaá¹ƒ. kÄ«disaá¹ƒ damitaá¹ƒ? __manussÄ• naá¹ƒ vasaá¹ƒ gata Ä• á¹‡Ä• penti, taá¹ƒ taá¹ƒ disvÄ• ti yojanÄ• . __tato_ \Ee 53/ __cittaá¹ƒ samÄ• dhesiá¹ƒ, kl

gatÄ• _ti __khalÅ«_ti avadhÄ• raá¹‡atthe nipÄ• to. __tato_ hatthidassanato pacchÄ• , __tÄ
hetubhÅ«tÄ• ya, __vanaá¹ƒ_ araÃ±Ã±aá¹ƒ gatÄ• cittaá¹ƒ samÄ• dhesiá¹ƒyeva. kathaá¹ƒ?
tiracchÄ• nagato hatthÄ« hatthidamakassa vasena damathaá¹ƒ gato, kasmÄ• manussabhÅ
purisadamakassa satthu vasena damathaá¹ƒ na gamissatÄ«â€™â€™ ti saá¹ƒvegajÄ• tÄ•
aggamaggasamÄ• dhinÄ• mama cittaá¹ƒ samÄ• dhesiá¹ƒ accantasamÄ• dhÄ• nena sabba

dantikÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ubbiritherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__amma, jÄ«vÄ• _tiÄ• dikÄ• ubbiriyÄ• theriyÄ• gÄ• thÄ• . ayampi purimabuddhesu katÄ
vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« padumuttarassa bhagavato kÄ• le haá¹ƒs
nibbattitvÄ• viÃ±Ã±utaá¹ƒ pattÄ• ekadivasaá¹ƒ mÄ• tÄ• pitÅ«su maá¹…galaá¹ƒ anubhavitu
adutiyÄ• sayaá¹ƒ gehe ohÄ«nÄ• upakaá¹-á¹-hÄ• ya velÄ• ya bhagavato sÄ• vakaá¹ƒ ekaá
gehadvÄ• rasamÄ«pena gacchantaá¹ƒ disvÄ• bhikkhaá¹ƒ dÄ• tukÄ• mÄ• , ``bhante, idha p
there gehaá¹ƒ paviá¹-á¹-he paÃ±capatiá¹-á¹-hitena theraá¹ƒ vanditvÄ• gonakÄ• dÄ«hi Ä• sa
adÄ• si. nisÄ«di thero paÃ±Ã±atte \Be 56/ Ä• sane. sÄ• pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• t
hatthe á¹-hapesi. thero anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• tena puÃ±Ã±akammena tÄ•
tattha yÄ• vatÄ• yukaá¹ƒ uá¸·Ä• radibbasampattiá¹ƒ anubhavitvÄ• tato cutÄ• sugatÄ«suye
buddhuppÄ• de sÄ• vatthiyaá¹ƒ gahapatimahÄ• sÄ• lakule nibbattitvÄ• __ubbirÄ«_ti laddha
dassanÄ«yÄ• pÄ• sÄ• dikÄ• ahosi. sÄ• vayappattakÄ• le kosalaraÃ±Ã±Ä• attano gehaá¹
katipayasaá¹ƒvaccharÄ• tikkamena ekaá¹ƒ dhÄ«taraá¹ƒ labhi. tassÄ• __jÄ«vantÄ«_ti nÄ• n
rÄ• jÄ• tassÄ• dhÄ«taraá¹ƒ disvÄ• tuá¹-á¹-hamÄ• naso ubbiriyÄ• abhisekaá¹ƒ adÄ• si. dh
paridhÄ• vitvÄ• vicaraá¹‡akÄ• le kÄ• lamakÄ• si. mÄ• tÄ• yattha tassÄ• sarÄ«ranikkhepo
gantvÄ• \Ne 59/ divase divase paridevati. ekadivasaá¹ƒ satthu santikaá¹ƒ gantvÄ• vanditvÄ
nisÄ«ditvÄ• gatÄ• aciravatÄ«nadiyÄ• tÄ«re á¹-hatvÄ• dhÄ«taraá¹ƒ Ä• rabbha paridevati.
gandhakuá¹-iyaá¹ƒ yathÄ• nisinnova attÄ• naá¹ƒ dassetvÄ• ``kasmÄ• vippalapasÄ«â€™â€™
dhÄ«taraá¹ƒ Ä• rabbha vippalapÄ• mi, bhagavÄ• â€™â€™ ti. ``imasmiá¹ƒ susÄ• ne jhÄ• pi
caturÄ• sÄ«tisahassamattÄ• , tÄ• saá¹ƒ katara sandhÄ• ya vippalapasÄ«â€™â€™ ti. tÄ• sa
Ä• á¸·Ä• hanaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• ---

<51> á¹• 21 ``amma jÄ«vÄ• ti vanamhi kandasi, attÄ• naá¹ƒ adhigaccha ubbiri.

cullÄ• sÄ«tisahassÄ• ni, sabbÄ• jÄ«vasanÄ• mikÄ• .

etamhÄ• á¸·Ä• hane daá¸• á¸• hÄ• , tÄ• saá¹ƒ kamanusocasÄ«â€™â€™ ti || --- saupaá¸• á¸

tattha, __amma, jÄ«vÄ• _ti mÄ• tupacÄ• ranÄ• mena dhÄ«tuyÄ• Ä• lapanaá¹ƒ, idaÃ±cass

__vanamhi kandasÄ«_ti vanamajjhe paridevasi. __attÄ• naá¹ƒ adhigaccha ubbirÄ«_ti ubbiri
bujjhassu yÄ• thÄ• vato jÄ• nÄ• hi. __cullÄ• sÄ«tisahassÄ• nÄ«_ti caturÄ• sÄ«tisahassÄ• r
jÄ«vasanÄ• mikÄ• _ti tÄ• sabbÄ• pi jÄ«vanti, yÄ• samÄ• nanÄ• mikÄ• . __etamhÄ• á¸·Ä•
susÄ• ne jhÄ• pitÄ• . __tÄ• saá¹ƒ kamanusocasÄ«_ti tÄ• su jÄ«vantÄ«nÄ• mÄ• su caturÄ•
sandhÄ• ya tvaá¹ƒ anusocasi anusokaá¹ƒ Ä• pajjasÄ«ti evaá¹ƒ satthÄ• rÄ• dhamme desite
Ã±Ä• á¹‡aá¹ƒ \Be 57/ pesetvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• satthu desanÄ• vilÄ• sena attan
yathÄ• á¹-hÄ• tÄ• va vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• aggaphale a
vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 2.37-60) ---

``nagare haá¹ƒsavatiyÄ• , ahosiá¹ƒ bÄ• likÄ• tadÄ• .

mÄ• tÄ• ca me pitÄ• ceva, kammantaá¹ƒ agamaá¹ƒsu te ||

``majjhanhikamhi \Ee 55/ sÅ«riye, addasaá¹ƒ samaá¹‡aá¹ƒ ahaá¹ƒ.

vÄ«thiyÄ• anugacchantaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apesahaá¹ƒ ||

``gonakÄ• vikatikÄ• hi, paÃ±Ã±apetvÄ• mamÄ• sanaá¹ƒ.

pasannacittÄ• sumanÄ• , idaá¹ƒ vacanamabraviá¹ƒ ||

``santattÄ• \Ne 60/ kuthitÄ• bhÅ«mi, sÅ«ro majjhanhike á¹-hito.

mÄ• lutÄ• ca na vÄ• yanti, kÄ• lo cevettha mehiti ||

``paÃ±Ã±attamÄ• sanamidaá¹ƒ, tavatthÄ• ya mahÄ• muni.

anukampaá¹ƒ upÄ• dÄ• ya, nisÄ«da mama Ä• sane ||

``nisÄ«di tattha samaá¹‡o, sudanto suddhamÄ• naso.

tassa pattaá¹ƒ gahetvÄ• na, yathÄ• randhaá¹ƒ adÄ• sahaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tattha me sukataá¹ƒ byamhaá¹ƒ, Ä• sanena sunimmitaá¹ƒ.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

``soá¹‡á¹‡amayÄ• maá¹‡imayÄ• , athopi phalikÄ• mayÄ• .

lohitaá¹…gamayÄ• ceva, pallaá¹…kÄ• vividhÄ• mama ||

``tÅ«likÄ• vikatikÄ• hi, kaá¹-á¹-issacittakÄ• hi ca.

uddhaekantalomÄ« ca, pallaá¹…kÄ• me susaá¹‡á¹-hitÄ• ||

``yadÄ• icchÄ• mi gamanaá¹ƒ, hÄ• sakhiá¸• á¸• asamappitÄ• .

saha pallaá¹…kaseá¹-á¹-hena, gacchÄ• mi mama patthitaá¹ƒ ||

``asÄ«tidevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

sattaticakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``bhavÄ• bhave \Be 58/ saá¹ƒsarantÄ«, mahÄ• bhogaá¹ƒ labhÄ• mahaá¹ƒ.

bhoge me Å«natÄ• natthi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``duve bhave saá¹ƒsarÄ• mi, devatte atha mÄ• nuse.

aÃ±Ã±e bhave na jÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``duve \Ne 61/ \Ee 56/ kule pajÄ• yÄ• mi, khattiye cÄ• pi brÄ• hmaá¹‡e.

uccÄ• kulÄ«nÄ• sabbattha, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``domanassaá¹ƒ na jÄ• nÄ• mi, cittasantÄ• panaá¹ƒ mama.

vevaá¹‡á¹‡iyaá¹ƒ na jÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``dhÄ• tiyo maá¹ƒ upaá¹-á¹-hanti, khujjÄ• celÄ• pikÄ• bahÅ«.

aá¹…kena aá¹…kaá¹ƒ gacchÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``aÃ±Ã±Ä• nhÄ• penti bhojenti, aÃ±Ã±Ä• ramenti maá¹ƒ sadÄ• .

aÃ±Ã±Ä• gandhaá¹ƒ vilimpanti, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``maá¹‡á¸• ape rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• re vasantiyÄ• .

mama saá¹…kappamaÃ±Ã±Ä• ya, pallaá¹…ko upatiá¹-á¹-hati ||

``ayaá¹ƒ pacchimako mayhaá¹ƒ, carimo vattate bhavo.

ajjÄ• pi rajjaá¹ƒ chaá¸• á¸• etvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``satasahassito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, ekÄ• sanassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

 arahatte pana patiá¹-á¹-hÄ• ya attanÄ• adhigatavisesaá¹ƒ pakÄ• sentÄ« ---

 <52> á¹• 21 ``abbahÄ« tava me sallaá¹ƒ, duddasaá¹ƒ hadayassitaá¹ƒ.

yaá¹ƒ me sokaparetÄ• ya, dhÄ«tusokaá¹ƒ byapÄ• nudi ||

 <53> á¹• 21 ``sÄ• jja \Ne 62/ abbÅ«á¸·hasallÄ• haá¹ƒ, nicchÄ• tÄ• parinibbutÄ• .

buddhaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, upemi saraá¹‡aá¹ƒ muniâ€™â€™ nti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

 tattha \Be 59/ __abbahÄ« vata me sallaá¹ƒ, duddasaá¹ƒ hadayassita_nti anupacitakusalasa
duddasaá¹ƒ mama cittasannissitaá¹ƒ pÄ«á¸·Ä• jananato dunnÄ«haraá¹‡ato anto tudanato c
57/ laddhanÄ• maá¹ƒ sokaá¹ƒ taá¹‡haÃ±ca __abbahÄ«_ vata nÄ«hari vata. __yaá¹ƒ me sol
sokena abhibhÅ«tÄ• ya mayhaá¹ƒ dhÄ«tusokaá¹ƒ __byapÄ• nudi_ anavasesato nÄ«hari, ta
yojanÄ• .

 __sÄ• jja abbÅ«á¸·hasallÄ• ha_nti sÄ• ahaá¹ƒ ajja sabbaso uddhaá¹-ataá¹‡hÄ• sallÄ• tato

parinibbutÄ• . __muni_nti sabbaÃ±Ã±ubuddhaá¹ƒ tadupadesitamaggaphalanibbÄ• napabhe
navavidhalokuttara__dhammaÃ±ca, _ tattha patiá¹-á¹-hitaá¹ƒ aá¹-á¹-haariyapuggalasamÅ«h
__saá¹…ghaÃ±ca, _ anuttarehi tehi yojanato sakalavaá¹-á¹-adukkhavinÄ• sanato ca __sara
leá¹‡aá¹ƒ parÄ• yaá¹‡anti, __upemi_ upagacchÄ• mi bujjhÄ• mi sevÄ• mi cÄ• ti attho.

ubbiritherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. sukkÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__kiá¹ƒme katÄ• rÄ• jagahe_tiÄ• dikÄ• sukkÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabud
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« vipassissa bhagavato kÄ• le
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ pattÄ• upÄ• sikÄ• hi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• s
sutvÄ• paá¹-iladdhasaddhÄ• pabbajitvÄ• bahussutÄ• dhammadharÄ• paá¹-ibhÄ• navatÄ
vassasahassÄ• ni brahmacariyaá¹ƒ caritvÄ• puthujjanakÄ• lakiriyameva katvÄ• tusite nibb
bhagavato, vessabhussa bhagavato kÄ• leti evaá¹ƒ tiá¹‡á¹‡aá¹ƒ sammÄ• sambuddhÄ• naá
bahussutÄ• dhammadharÄ• ahosi, tathÄ• kakusandhassa, koá¹‡Ä• gamanassa, kassapa
pabbajitvÄ• visuddhasÄ«lÄ• bahussutÄ• dhammakathikÄ• ahosi.

evaá¹ƒ \Ne 63/ sÄ• tattha tattha bahuá¹ƒ puÃ±Ã±aá¹ƒ upacinitvÄ• sugatÄ«suyeva saá¹ƒsa
buddhuppÄ• de rÄ• jagahanagare gahapatimahÄ• sÄ• lakule nibbatti, __sukkÄ• _tissÄ• nÄ
pattÄ• satthu rÄ• jagahapavesane laddhappasÄ• dÄ• \Be 60/ \Ee 58/ upÄ• sikÄ• hutvÄ•
theriyÄ• santike dhammaá¹ƒ sutvÄ• saÃ±jÄ• tasaá¹ƒvegÄ• tassÄ• eva santike pabbajitvÄ
karontÄ« nacirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apa
4.111-142) ---

``ekanavutito kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

``tadÄ• haá¹ƒ bandhumatiyaá¹ƒ, jÄ• tÄ• aÃ±Ã±atare kule.

dhammaá¹ƒ sutvÄ• na munino, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``bahussutÄ• dhammadharÄ• , paá¹-ibhÄ• navatÄ« tathÄ• .

vicittakathikÄ• cÄ• pi, jinasÄ• sanakÄ• rikÄ• ||

``tadÄ• dhammakathaá¹ƒ katvÄ• , hitÄ• ya janataá¹ƒ bahuá¹ƒ.

tato cutÄ• haá¹ƒ tusitaá¹ƒ, upapannÄ• yasassinÄ« ||

``ekattiá¹ƒse ito kappe, sikhÄ« viya sikhÄ« jino.

tapanto yasasÄ• loke, uppajji vadataá¹ƒ varo ||

``tadÄ• pi pabbajitvÄ• na, buddhasÄ• sanakovidÄ• .

jotetvÄ• jinavÄ• kyÄ• ni, tatopi tidivaá¹ƒ gatÄ• ||

``ekattiá¹ƒseva kappamhi, vessabhÅ« nÄ• ma nÄ• yako.

uppajjittha mahÄ• Ã±Ä• á¹‡Ä«, tadÄ• pi ca tathevahaá¹ƒ ||

``pabbajitvÄ• \Ne 64/ dhammadharÄ• , jotayiá¹ƒ jinasÄ• sanaá¹ƒ.

gantvÄ• marupuraá¹ƒ rammaá¹ƒ, anubhosiá¹ƒ mahÄ• sukhaá¹ƒ ||

``imamhi bhaddake kappe, kakusandho jinuttamo.

uppajji narasaraá¹‡o, tadÄ• pi ca tathevahaá¹ƒ ||

``pabbajitvÄ• munimataá¹ƒ, jotayitvÄ• yathÄ• yukaá¹ƒ.

tato cutÄ• haá¹ƒ tidivaá¹ƒ, agaá¹ƒ sabhavanaá¹ƒ yathÄ• ||

``imasmiá¹ƒyeva kappamhi, koá¹‡Ä• gamananÄ• yako.

uppajji lokasaraá¹‡o, araá¹‡o amataá¹…gato ||

``tadÄ• pi \Be 61/ pabbajitvÄ• na, sÄ• sane tassa tÄ• dino.

bahussutÄ• dhammadharÄ• , jotayiá¹ƒ jinasÄ• sanaá¹ƒ ||

``imasmiá¹ƒyeva kappamhi, kassapo munimuttamo.

uppajji \Ee 59/ lokasaraá¹‡o, araá¹‡o maraá¹‡antagÅ« ||

``tassÄ• pi naravÄ«rassa, pabbajitvÄ• na sÄ• sane.

pariyÄ• puá¹-asaddhammÄ• , paripucchÄ• visÄ• radÄ• ||

``susÄ«lÄ• lajjinÄ« ceva, tÄ«su sikkhÄ• su kovidÄ• .

bahuá¹ƒ dhammakathaá¹ƒ katvÄ• , yÄ• vajÄ«vaá¹ƒ mahÄ• mune ||

``tena kammavipÄ• kena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, mahÄ• ratanasaÃ±caye ||

``yadÄ• \Ne 65/ bhikkhusahassena, parivuto lokanÄ• yako.

upÄ• gami rÄ• jagahaá¹ƒ, sahassakkhena vaá¹‡á¹‡ito ||

``danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``disvÄ• buddhÄ• nubhÄ• vaá¹ƒ taá¹ƒ, sutvÄ• va guá¹‡asaÃ±cayaá¹ƒ.

buddhe cittaá¹ƒ pasÄ• detvÄ• , pÅ«jayiá¹ƒ taá¹ƒ yathÄ• balaá¹ƒ ||

``aparena ca kÄ• lena, dhammadinnÄ• ya santike.

agÄ• rÄ• nikkhamitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``kesesu chijjamÄ• nesu, kilese jhÄ• payiá¹ƒ ahaá¹ƒ.

uggahiá¹ƒ sÄ• sanaá¹ƒ sabbaá¹ƒ, pabbajitvÄ• cirenahaá¹ƒ ||

``tato dhammamadesesiá¹ƒ, mahÄ• janasamÄ• game.

dhamme desiyamÄ• namhi, dhammÄ• bhisamayo ahu ||

``nekapÄ• á¹‡asahassÄ• naá¹ƒ, taá¹ƒ viditvÄ• tivimhito.

abhippasanno me yakkho, bhamitvÄ• na giribbajaá¹ƒ ||

``kiá¹ƒme \Be 62/ katÄ• rÄ• jagahe manussÄ• , madhuá¹ƒ pÄ«tÄ• va acchare.

ye sukkaá¹ƒ na upÄ• santi, desentiá¹ƒ amataá¹ƒ padaá¹ƒ ||

``taÃ±ca appaá¹-ivÄ• nÄ«yaá¹ƒ, asecanakamojavaá¹ƒ.

pivanti maÃ±Ã±e sappaÃ±Ã±Ä• , valÄ• hakamivaddhagÅ« ||

``iddhÄ«su \Ee 60/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

``pubbenivÄ• saá¹ƒ \Ne 66/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ mama mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• paÃ±casatabhikkhuniparivÄ• rÄ• mahÄ• dhammakathikÄ• ahos
piá¹‡á¸• Ä• ya caritvÄ• katabhattakiccÄ• bhikkhunupassayaá¹ƒ pavisitvÄ• sannisinnÄ• ya
madhubhaá¹‡á¸• aá¹ƒ pÄ«á¸·etvÄ• sumadhuraá¹ƒ pÄ• yentÄ« viya amatena abhisiÃ±cantÄ
parisÄ• cassÄ• dhammakathaá¹ƒ ohitasotÄ• avikkhittacittÄ• sakkaccaá¹ƒ suá¹‡Ä• ti. tasm
caá¹…kamanakoá¹-iyaá¹ƒ rukkhe adhivatthÄ• devatÄ• dhammadesanÄ• ya pasannÄ• rÄ•
rathiyaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ vicaritvÄ• tassÄ• guá¹‡aá¹ƒ vibhÄ• v

<54> á¹• 21 ``kiá¹ƒme katÄ• rÄ• jagahe manussÄ• , madhuá¹ƒ pÄ«tÄ• va acchare.

ye sukkaá¹ƒ na upÄ• santi, desentiá¹ƒ buddhasÄ• sanaá¹ƒ ||

<55> á¹• 21 ``taÃ±ca appaá¹-ivÄ• nÄ«yaá¹ƒ, asecanakamojavaá¹ƒ.

pivanti maÃ±Ã±e sappaÃ±Ã±Ä• , valÄ• hakamivaddhagÅ«â€™â€™ ti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __kiá¹ƒme katÄ• rÄ• jagahe manussÄ• _ti ime rÄ• jagahe manussÄ• kiá¹ƒ katÄ• , k
byÄ• vaá¹-Ä• . __madhuá¹ƒ pÄ«tÄ• va acchare_ti yathÄ• bhaá¹‡á¸• amadhuá¹ƒ gahetvÄ•
hutvÄ• sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkonti \Be 63/, evaá¹ƒ imepi dhammasaÃ±Ã±Ä• ya visa
sÄ«saá¹ƒ ukkhipituá¹ƒ na sakkonti, kevalaá¹ƒ acchantiyevÄ• ti attho. __ye sukkaá¹ƒ na_ \Ee
desentiá¹ƒ buddhasÄ• sana_nti buddhassa bhagavato sÄ• sanaá¹ƒ yÄ• thÄ• vato desentiá¹
theriá¹ƒ ye na upÄ• santi na payirupÄ• santi. te ime rÄ• jagahe manussÄ• kiá¹ƒ katÄ• ti yoj

__taÃ±ca_ \Ne 67/ __appaá¹-ivÄ• nÄ«ya_nti taÃ±ca pana dhammaá¹ƒ anivattitabhÄ• vÄ• v
abhikkantatÄ• ya vÄ• yathÄ• sotujanasavanamanoharabhÄ• vena anapanÄ«yaá¹ƒ, __ase
pakatiyÄ• va mahÄ• rasaá¹ƒ tato eva ojavantaá¹ƒ. ``osadhaâ€™â€™ ntipi pÄ• á¸·i. vaá¹-á¹-
osadhabhÅ«taá¹ƒ. __pivanti maÃ±Ã±e sappaÃ±Ã±Ä• , valÄ• hakamivaddhagÅ«_ti valÄ• ha
nirudakakantÄ• re pathagÄ• viya taá¹ƒ dhammaá¹ƒ sappaÃ±Ã±Ä• paá¹‡á¸• itapurisÄ• piv
suá¹‡anti.

manussÄ• taá¹ƒ sutvÄ• pasannamÄ• nasÄ• theriyÄ• santikaá¹ƒ upasaá¹…kamitvÄ• sak
aparabhÄ• ge theriyÄ• Ä• yupariyosÄ• ne parinibbÄ• nakÄ• le sÄ• sanassa niyyÄ• nikabhÄ
byÄ• karontÄ« ---

<56> á¹• 21 ``sukkÄ• sukkehi dhammehi, vÄ«tarÄ• gÄ• samÄ• hitÄ• .

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaâ€™â€™ nti || --- imaá¹ƒ gÄ• th

tattha __sukkÄ• _ti sukkÄ• therÄ« attÄ• nameva paraá¹ƒ viya dasseti. __sukkehi dhammeh
lokuttaradhammehi. __vÄ«tarÄ• gÄ• samÄ• hitÄ• _ti aggamaggena sabbaso vÄ«tarÄ• gÄ•
samÄ• hitÄ• . sesaá¹ƒ vuttanayameva.

sukkÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. selÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__natthi_ \Be 64/ __nissaraá¹‡aá¹ƒ loke_tiÄ• dikÄ• selÄ• ya theriyÄ• gÄ• thÄ• . ayampi p
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« haá
nibbattitvÄ• viÃ±Ã±utaá¹ƒ pattÄ• mÄ• tÄ• pitÅ«hi samÄ• najÄ• tikassa kulaputtassa \Ee 62
bahÅ«ni vassasatÄ• ni sukhasaá¹ƒvÄ• saá¹ƒ vasitvÄ• tasmiá¹ƒ kÄ• laá¹…kate sayampi ad
saá¹ƒvegajÄ• tÄ• kiá¹ƒkusalagavesinÄ« kÄ• lena kÄ• laá¹ƒ Ä• rÄ• mena Ä• rÄ• maá¹ƒ vihÅ
``samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ santike dhammaá¹ƒ sossÄ• mÄ«â€™â€™ ti. sÄ• ekadiva
upasaá¹…kamitvÄ• ``yadi buddho bhagavÄ• asamo asamasamo appaá¹-ipuggalo, dassetu
pÄ• á¹-ihÄ• riyaâ€™â€™ nti nisÄ«di. tassÄ• tathÄ• cittuppÄ• dasamanantarameva bodhi p
sabbasovaá¹‡á¹‡amayÄ• \Ne 68/ sÄ• khÄ• uá¹-á¹-hahiá¹ƒsu, sabbÄ• disÄ• virociá¹ƒsu. s
disvÄ• pasannamÄ• nasÄ• garucittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapetvÄ• sirasi aÃ±jaliá¹ƒ pagga
tattheva nisÄ«di. sattame divase uá¸·Ä• raá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ akÄ• si. sÄ• tena puÃ±
saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de Ä• á¸·avÄ«raá¹-á¹-he Ä• á¸·avikassa raÃ±Ã±o dh
__selÄ• _tissÄ• nÄ• maá¹ƒ ahosi. Ä• á¸·avikassa pana raÃ±Ã±o dhÄ«tÄ• ti katvÄ• __Ä• á
sÄ• viÃ±Ã±utaá¹ƒ pattÄ• satthari Ä• á¸·avakaá¹ƒ dametvÄ• tassa hatthe pattacÄ«varaá¹ƒ
Ä• á¸·avÄ«nagaraá¹ƒ upagate dÄ• rikÄ• hutvÄ• raÃ±Ã±Ä• saddhiá¹ƒ satthu santikaá¹ƒ up
paá¹-iladdhasaddhÄ• upÄ• sikÄ• ahosi. sÄ• aparabhÄ• ge saÃ±jÄ• tasaá¹ƒvegÄ• bhikkh
katapubbakiccÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• saá¹…khÄ• re sammasantÄ« upanissaya
paripakkaÃ±Ä• á¹‡Ä• nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap

``nagare haá¹ƒsavatiyÄ• , cÄ• rikÄ« Ä• sahaá¹ƒ tadÄ• .

Ä• rÄ• mena ca Ä• rÄ• maá¹ƒ, carÄ• mi kusalatthikÄ• ||

``kÄ• á¸·apakkhamhi divase, addasaá¹ƒ bodhimuttamaá¹ƒ.

tattha cittaá¹ƒ pasÄ• detvÄ• , bodhimÅ«le nisÄ«dahaá¹ƒ ||

``garucittaá¹ƒ \Be 65/ upaá¹-á¹-hetvÄ• , sire katvÄ• na aÃ±jaliá¹ƒ.

somanassaá¹ƒ pavedetvÄ• , evaá¹ƒ cintesi tÄ• vade ||

``yadi buddho amitaguá¹‡o, asamappaá¹-ipuggalo.

dassetu pÄ• á¹-ihÄ«raá¹ƒ me, bodhi obhÄ• satu ayaá¹ƒ ||

``saha \Ee 63/ Ä• vajjite mayhaá¹ƒ, bodhi pajjali tÄ• vade.

sabbasoá¹‡á¹‡amayÄ• Ä• si, disÄ• sabbÄ• virocati ||

``sattarattindivaá¹ƒ tattha, bodhimÅ«le nisÄ«dahaá¹ƒ.

sattame divase patte, dÄ«papÅ«jaá¹ƒ akÄ• sahaá¹ƒ ||

``Ä• sanaá¹ƒ \Ne 69/ parivÄ• retvÄ• , paÃ±cadÄ«pÄ• ni pajjaluá¹ƒ.

yÄ• va udeti sÅ«riyo, dÄ«pÄ• me pajjaluá¹ƒ tadÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tattha me sukataá¹ƒ byamhaá¹ƒ, paÃ±cadÄ«pÄ• ti vuccati.

saá¹-á¹-hiyojanamubbedhaá¹ƒ, tiá¹ƒsayojanavitthataá¹ƒ ||

``asaá¹…khiyÄ• ni dÄ«pÄ• ni, parivÄ• re jaliá¹ƒsu me.

yÄ• vatÄ• devabhavanaá¹ƒ, dÄ«pÄ• lokena jotati ||

``parammukhÄ• nisÄ«ditvÄ• , yadi icchÄ• mi passituá¹ƒ.

uddhaá¹ƒ adho ca tiriyaá¹ƒ, sabbaá¹ƒ passÄ• mi cakkhunÄ• ||

``yÄ• vatÄ• abhikaá¹…khÄ• mi, daá¹-á¹-huá¹ƒ sugataduggate.

tattha Ä• varaá¹‡aá¹ƒ natthi, rukkhesu pabbatesu vÄ• ||

``asÄ«tidevarÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ.

satÄ• naá¹ƒ cakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``yaá¹ƒ yaá¹ƒ yonupapajjÄ• mi, devattaá¹ƒ atha mÄ• nusaá¹ƒ.

dÄ«pasatasahassÄ• ni, parivÄ• re jalanti me ||

``devalokÄ• cavitvÄ• na, uppajjiá¹ƒ mÄ• tukucchiyaá¹ƒ.

mÄ• tukucchigatÄ• santÄ«, akkhi me na nimÄ«lati ||

``dÄ«pasatasahassÄ• ni, puÃ±Ã±akammasamaá¹…gitÄ• .

jalanti sÅ«tikÄ• gehe, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

``pacchime \Be 66/ bhave sampatte, mÄ• nasaá¹ƒ vinivattayiá¹ƒ.

ajarÄ• mataá¹ƒ sÄ«tibhÄ• vaá¹ƒ, nibbÄ• naá¹ƒ phassayiá¹ƒ ahaá¹ƒ ||

``jÄ• tiyÄ• \Ne 70/ \Ee 64/ sattavassÄ• haá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ.

upasampÄ• dayÄ« buddho, guá¹‡amaÃ±Ã±Ä• ya gotamo ||

``maá¹‡á¸• ape rukkhamÅ«le vÄ• , suÃ±Ã±Ä• gÄ• re vasantiyÄ• .

tadÄ• pajjalate dÄ«paá¹ƒ, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

``dibbacakkhuvisuddhaá¹ƒ me, samÄ• dhikusalÄ• ahaá¹ƒ.

abhiÃ±Ã±Ä• pÄ• ramippattÄ• , paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

``sabbavositavosÄ• nÄ• , katakiccÄ• anÄ• savÄ• .

paÃ±cadÄ«pÄ• mahÄ• vÄ«ra, pÄ• de vandÄ• mi cakkhuma ||

``satasahassito kappe, yaá¹ƒ dÄ«pamadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, paÃ±cadÄ«pÄ• nidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• therÄ« sÄ• vatthiyaá¹ƒ viharantÄ« ekadivasaá¹ƒ pacchÄ• bhattaâ
nikkhamitvÄ• divÄ• vihÄ• ratthÄ• ya andhavanaá¹ƒ pavisitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkham
mÄ• ro vivekato vicchedetukÄ• mo aÃ±Ã±Ä• takarÅ«pena upagantvÄ• ---

<57> á¹• 21 ``natthi nissaraá¹‡aá¹ƒ loke, kiá¹ƒ vivekena kÄ• hasi.

bhuÃ±jÄ• hi kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«â€™â€™ ti || --- gÄ• thamÄ• ha.

tassattho --- imasmiá¹ƒ loke sabbasamayesupi upaparikkhÄ«yamÄ• nesu __nissaraá¹‡aá¹ƒ
tesaá¹ƒ tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ chandaso paá¹-iÃ±Ã±Ä• yamÄ• naá¹ƒ voh
__kiá¹ƒ vivekena kÄ• hasi_ evarÅ«pe sampannapaá¹-hamavaye á¹-hitÄ• iminÄ• kÄ• yaviv
kho __bhuÃ±jÄ• hi kÄ• maratiyo_ vatthukÄ• makilesakÄ• masannissitÄ• khiá¸• á¸• Ä• ratiy
kasmÄ• ? __mÄ• hu pacchÄ• nutÄ• pinÄ«_ ``yadatthaá¹ƒ brahmacariyaá¹ƒ \Ee 65/ carÄ• m
tenevetaá¹ƒ nÄ• dhigataá¹ƒ, kÄ• mabhogÄ• \Ne 71/ ca parihÄ«nÄ• , anattho vata mayhaâ€
vippaá¹-isÄ• rinÄ« mÄ• ahosÄ«ti adhippÄ• yo.

taá¹ƒ sutvÄ• therÄ« ``bÄ• lo vatÄ• yaá¹ƒ mÄ• ro, yo mama paccakkhabhÅ«taá¹ƒ nibbÄ• n
ca maá¹ƒ pavÄ• reti, mama khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ na jÄ• nÄ• ti. handa naá¹ƒ taá¹ƒ jÄ
ti cintetvÄ• ---

<58> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, aratÄ« dÄ• ni sÄ• mama ||

<59> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti || --- imaá¹ƒ gÄ• thÄ• dvaya

tattha __sattisÅ«lÅ«pamÄ• kÄ• mÄ• _ti kÄ• mÄ• nÄ• ma yena adhiá¹-á¹-hitÄ• , tassa satt
nisitasatti viya sÅ«laá¹ƒ viya ca daá¹-á¹-habbÄ• . __khandhÄ• _ti upÄ• dÄ• nakkhandhÄ• . _
__adhikuá¹-á¹-anÄ• _ti chindanÄ• dhiá¹-á¹-hÄ• nÄ• , accÄ• dÄ• naá¹-á¹-hÄ• nanti attho. yat
kÄ• mehi chejjabhejjaá¹ƒ pÄ• puá¹‡anti. __yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, arati dÄ• ni s
tvaá¹ƒ yaá¹ƒ kÄ• maratiá¹ƒ ramitabbaá¹ƒ sevitabbaá¹ƒ katvÄ• vadasi, sÄ• dÄ• ni mama ni
mÄ«á¸·hasadisÄ• , na tÄ• ya mama koci attho atthÄ«ti.

tattha kÄ• raá¹‡amÄ• ha __ ``sabbattha vihatÄ• nandÄ«â€™â€™ _tiÄ• dinÄ• . tattha __ev
pahÄ«nataá¹‡hÄ• vijjÄ• â€™â€™ ti maá¹ƒ jÄ• nÄ• hi, tato eva balavidhamanavisayÄ• tikka
lÄ• makÄ• cÄ• ra, mÄ• ra, tvaá¹ƒ mayÄ• __nihato_ bÄ• dhito asi, na panÄ• haá¹ƒ tayÄ• b

evaá¹ƒ theriyÄ• mÄ• ro santajjito tatthevantaradhÄ• yi. therÄ«pi phalasamÄ• pattisukhena
divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhe vasanaá¹-á¹-hÄ• nameva gatÄ• .

selÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. somÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__yaá¹ƒ_ \Be 68/ \Ne 72/ \Ee 66/ __taá¹ƒ isÄ«hi pattabba_ntiÄ• dikÄ• somÄ• ya theriyÄ• purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ bhagavato kÄ• le khattiyamahÄ• sÄ• lakule nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• aruá¹‡araÃ± sabbaá¹ƒ atÄ«tavatthu abhayattheriyÄ• vatthusadisaá¹ƒ. paccuppannavatthu pana ayaá¹ƒ devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe bimbisÄ• rassa raÃ± nibbatti. tassÄ• __somÄ• _ti nÄ• maá¹ƒ ahosi. sÄ• viÃ±Ã±utaá¹ƒ pattÄ• satthu rÄ• jagaha paá¹-iladdhasaddhÄ• upÄ• sikÄ• hutvÄ• aparabhÄ• ge saÃ±jÄ• tasaá¹ƒvegÄ• bhikkhunÄ vipassanÄ• ya kammaá¹ƒ karontÄ« na cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• __apadÄ• ne_ (Ap therÄ« II 1.71, 80-90) ---

``nagare aruá¹‡avatiyÄ• , aruá¹‡o nÄ• ma khattiyo.

tassa raÃ±Ã±o ahuá¹ƒ bhariyÄ• , vÄ• ritaá¹ƒ vÄ• rayÄ• mahaá¹ƒ ||

``yÄ• vatÄ• ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

sabbaá¹ƒ abhayattheriyÄ• apadÄ• nasadisaá¹ƒ.

arahattaá¹ƒ pana patvÄ• vimuttisukhena sÄ• vatthiyaá¹ƒ viharantÄ« ekadivasaá¹ƒ divÄ• vi andhavanaá¹ƒ pavisitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. atha naá¹ƒ mÄ• ro vive adissamÄ• nurÅ«po upagantvÄ• Ä• kÄ• se á¹-hatvÄ• ---

<60> á¹• 21 ``yaá¹ƒ taá¹ƒ isÄ«hi pattabbaá¹ƒ, á¹-hÄ• naá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ dvaá¹…gulapaÃ±Ã±Ä• ya, sakkÄ• pappotumitthiyÄ• â€™â€™ ti || --- imaá¹ƒ gÄ• t

tassattho --- sÄ«lakkhandhÄ• dÄ«naá¹ƒ esanaá¹-á¹-hena ``isÄ«â€™â€™ ti laddhanÄ• meh mahÄ• paÃ±Ã±ehi pattabbaá¹ƒ, taá¹ƒ aÃ±Ã±ehi pana __durabhisambhavaá¹ƒ_ dunnipphÄ• arahattasaá¹…khÄ• taá¹ƒ paramassÄ• saá¹-á¹-hÄ• naá¹ƒ, na taá¹ƒ dvaá¹…gulapaÃ±Ã±Ä• y \Ee 67/ pÄ• puá¹‡ituá¹ƒ sakkÄ• . itthiyo hi sattaá¹-á¹-havassakÄ• lato \Ne 73/ paá¹-á¹-hÄ• y odanaá¹ƒ pacantiyo pakkuthite udake taá¹‡á¸• ule pakkhipitvÄ• ``ettÄ• vatÄ• \Be 69/ odan jÄ• nanti, pakkuthiyamÄ• ne pana taá¹‡á¸• ule dabbiyÄ• uddharitvÄ• dvÄ«hi aá¹…gulÄ«hi tasmÄ• __dvaá¹…gulipaÃ±Ã±Ä• yÄ• _ti vuttÄ• .

taá¹ƒ sutvÄ• therÄ« mÄ• raá¹ƒ apasÄ• dentÄ« ---

<61> á¹• 21 ``itthibhÄ• vo no kiá¹ƒ kayirÄ• , cittamhi susamÄ• hite.

Ã±Ä• á¹‡amhi vattamÄ• namhi, sammÄ• dhammaá¹ƒ vipassato ||

<62> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti || ---

itarÄ• dve gÄ• thÄ• abhÄ• si.

tattha __itthibhÄ• vo no kiá¹ƒ kayirÄ• _ti mÄ• tugÄ• mabhÄ• vo amhÄ• kaá¹ƒ kiá¹ƒ kareyya
kÄ«disaá¹ƒ vibandhaá¹ƒ uppÄ• deyya. __cittamhi susamÄ• hite_ti citte aggamaggasamÄ• c
__Ã±Ä• á¹‡amhi vattamÄ• namhÄ«_ti tato arahattamaggaÃ±Ä• á¹‡e pavattamÄ• ne. __sam
catusaccadhammaá¹ƒ pariÃ±Ã±Ä• dividhinÄ• sammadeva passato. ayaÃ±hettha saá¹…kh
puriso vÄ• , aggamagge adhigate arahattaá¹ƒ hatthagatamevÄ• ti.

idÄ• ni tassa attanÄ• adhigatabhÄ• vaá¹ƒ ujukameva dassentÄ« __ ``sabbattha vihatÄ• n
gÄ• thamÄ• ha. sÄ• vuttatthÄ• yeva.

somÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catukkanipÄ• to

1. bhaddÄ• kÄ• pilÄ• nÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

catukkanipÄ• te \Ne 74/ \Be 70/ __putto buddhassa dÄ• yÄ• do_tiÄ• dikÄ• bhaddÄ• ya kÄ
sÄ• kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ
santike dhammaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ pubbenivÄ• saá¹ƒ anuss
aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• sayampi taá¹ƒ á¹-hÄ•
yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cutÄ• devamanussesu saá¹ƒsarantÄ« anuppann
kulagehe nibbattitvÄ• patikulaá¹ƒ gantvÄ• , ekadivasaá¹ƒ attano nanandÄ• ya saddhiá¹ƒ ka
paccekabuddhassa piá¹‡á¸• apÄ• te dinne ``ayaá¹ƒ imassa dÄ• naá¹ƒ datvÄ• uá¸·Ä• rasan
paccekabuddhassa hatthato pattaá¹ƒ gahetvÄ• bhattaá¹ƒ chaá¸• á¸• etvÄ• kalalassa pÅ«r
garahi --- ``bÄ• le, paccekabuddho te kiá¹ƒ aparajjhÄ«â€™â€™ ti? sÄ• tesaá¹ƒ vacanena l
gahetvÄ• kalalaá¹ƒ nÄ«haritvÄ• dhovitvÄ• gandhacuá¹‡á¹‡ena ubbaá¹-á¹-etvÄ• catumad

Ä• sittena padumagabbhavaá¹‡á¹‡ena sappinÄ• vijjotamÄ• naá¹ƒ paccekabuddhassa hatth
piá¹‡á¸• apÄ• to obhÄ• sajÄ• to, evaá¹ƒ obhÄ• sajÄ• taá¹ƒ me sarÄ«raá¹ƒ hotÅ«â€™â€™ t
sÄ• tato cavitvÄ• sugatÄ«suyeva saá¹ƒsarantÄ« kassapabuddhakÄ• le bÄ• rÄ• á¹‡asiyaá¹
seá¹-á¹-hino dhÄ«tÄ• hutvÄ• nibbatti. pubbakammaphalena duggandhasarÄ«rÄ• manusse
saá¹ƒvegajÄ• tÄ• attano Ä• bharaá¹‡ehi suvaá¹‡á¹‡iá¹-á¹-hakaá¹ƒ kÄ• retvÄ• bhagavato c
uppalahatthena ca pÅ«jaá¹ƒ akÄ• si. tenassÄ• sarÄ«raá¹ƒ tasmiá¹ƒyeva bhave sugandhaá
sÄ• patino piyÄ• manÄ• pÄ• hutvÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tato cutÄ• sagge
yÄ• vajÄ«vaá¹ƒ dibbasukhaá¹ƒ anubhavitvÄ• , tato cutÄ• bÄ• rÄ• á¹‡asiraÃ±Ã±o dhÄ«tÄ•
devasampattisadisaá¹ƒ sampattiá¹ƒ anubhavantÄ« cirakÄ• laá¹ƒ paccekabuddhe upaá¹-á¹-h
parinibbutesu saá¹ƒvegajÄ• tÄ• tÄ• pasapabbajjÄ• ya pabbajitvÄ• uyyÄ• ne vasantÄ« jhÄ•
nibbattitvÄ• tato cutÄ• sÄ• galanagare kosiyagottassa \Be 71/ brÄ• hmaá¹‡akulassa gehe
parihÄ• rena vaá¸• á¸• hitvÄ• vayappattÄ• mahÄ• titthagÄ• me pipphalikumÄ• rassa gehaa
pabbajituá¹ƒ nikkhante mahantaá¹ƒ bhogakkhandhaá¹ƒ mahantaÃ±ca Ã±Ä• tiparivaá¹-á¹-aá
nikkhamitvÄ• paÃ±ca vassÄ• ni titthiyÄ• rÄ• me pavisitvÄ• aparabhÄ• ge \Ne 75/ mahÄ• p
pabbajjaá¹ƒ upasampadaÃ±ca \Ee 69/ labhitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• na cirasse
tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 3.244-313) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• hu haá¹ƒsavatiyaá¹ƒ, videho nÄ• ma nÄ• mato.

seá¹-á¹-hÄ« pahÅ«taratano, tassa jÄ• yÄ• ahosahaá¹ƒ ||

``kadÄ• ci so narÄ• diccaá¹ƒ, upecca saparijjano.

dhammamassosi buddhassa, sabbadukkhabhayappahaá¹ƒ ||

``sÄ• vakaá¹ƒ dhutavÄ• dÄ• naá¹ƒ, aggaá¹ƒ kittesi nÄ• yako.

sutvÄ• sattÄ• hikaá¹ƒ dÄ• naá¹ƒ, datvÄ• buddhassa tÄ• dino ||

``nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

sa hÄ• sayanto parisaá¹ƒ, tadÄ• hi narapuá¹…gavo ||

``seá¹-á¹-hino anukampÄ• ya, imÄ• gÄ• thÄ• abhÄ• satha.

lacchase patthitaá¹ƒ á¹-hÄ• naá¹ƒ, nibbuto hohi puttaka ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• do, oraso dhammanimmito.

kassapo nÄ• ma gottena, hessati satthu sÄ• vako ||

``taá¹ƒ \Ne 76/ sutvÄ• mudito hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacitto paricari, paccayehi vinÄ• yakaá¹ƒ ||

``sÄ• sanaá¹ƒ jotayitvÄ• na, so madditvÄ• kutitthiye.

veneyyaá¹ƒ vinayitvÄ• ca, nibbuto so sasÄ• vako ||

``nibbute \Be 72/ tamhi lokagge, pÅ«janatthÄ• ya satthuno.

Ã±Ä• timitte samÄ• netvÄ• , saha tehi akÄ• rayi ||

``sattayojanikaá¹ƒ thÅ«paá¹ƒ, ubbiddhaá¹ƒ ratanÄ• mayaá¹ƒ.

jalantaá¹ƒ sataraá¹ƒsiá¹ƒva, sÄ• larÄ• jaá¹ƒva phullitaá¹ƒ ||

``sattasatasahassÄ• ni, pÄ• tiyo tattha kÄ• rayi.

naá¸·aggÄ« viya jotantÄ«, rataneheva sattahi ||

``gandhatelena pÅ«retvÄ• , dÄ«pÄ• nujjalayÄ« tahiá¹ƒ.

pÅ«janatthÄ• ya \Ee 70/ mahesissa, sabbabhÅ«tÄ• nukampino ||

``sattasatasahassÄ• ni, puá¹‡á¹‡akumbhÄ• ni kÄ• rayi.

rataneheva puá¹‡á¹‡Ä• ni, pÅ«janatthÄ• ya mahesino ||

``majjhe aá¹-á¹-haá¹-á¹-hakumbhÄ«naá¹ƒ, ussitÄ• kaÃ±canagghiyo.

atirocanti vaá¹‡á¹‡ena, saradeva divÄ• karo ||

``catudvÄ• resu sobhanti, toraá¹‡Ä• ratanÄ• mayÄ• .

ussitÄ• phalakÄ• rammÄ• , sobhanti ratanÄ• mayÄ• ||

``virocanti parikkhittÄ• , avaá¹-aá¹ƒsÄ• sunimmitÄ• .

ussitÄ• ni paá¹-Ä• kÄ• ni, ratanÄ• ni virocare ||

``surattaá¹ƒ \Ne 77/ sukataá¹ƒ cittaá¹ƒ, cetiyaá¹ƒ ratanÄ• mayaá¹ƒ.

atirocati vaá¹‡á¹‡ena, sasaÃ±jhova divÄ• karo ||

``thÅ«passa vediyo tisso, haritÄ• lena pÅ«rayi.

ekaá¹ƒ manosilÄ• yekaá¹ƒ, aÃ±janena ca ekikaá¹ƒ ||

``pÅ«jaá¹ƒ etÄ• disaá¹ƒ rammaá¹ƒ, kÄ• retvÄ• varavÄ• dino.

adÄ• si dÄ• naá¹ƒ saá¹…ghassa, yÄ• vajÄ«vaá¹ƒ yathÄ• balaá¹ƒ ||

``sahÄ• va seá¹-á¹-hinÄ• tena, tÄ• ni puÃ±Ã±Ä• ni sabbaso.

yÄ• vajÄ«vaá¹ƒ karitvÄ• na, sahÄ• va sugatiá¹ƒ gatÄ• ||

``sampattiyonubhotvÄ• na, devatte atha mÄ• nuse.

chÄ• yÄ• viya sarÄ«rena, saha teneva saá¹ƒsariá¹ƒ ||

``ekanavutito \Be 73/ kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

``tadÄ• yaá¹ƒ bandhupatiyaá¹ƒ, brÄ• hmaá¹‡o sÄ• dhusammato.

aá¸• á¸• ho santo guá¹‡enÄ• pi, dhanena ca suduggato ||

``tadÄ• pi tassÄ• haá¹ƒ Ä• siá¹ƒ, brÄ• hmaá¹‡Ä« samacetasÄ• .

kadÄ• ci so dijavaro, saá¹…gamesi mahÄ• muniá¹ƒ ||

``nisinnaá¹ƒ \Ee 71/ janakÄ• yamhi, desentaá¹ƒ amataá¹ƒ padaá¹ƒ.

sutvÄ• dhammaá¹ƒ pamudito, adÄ• si ekasÄ• á¹-akaá¹ƒ ||

``gharamekena vatthena, gantvÄ• netaá¹ƒ sa mabravi.

anumoda mahÄ• puÃ±Ã±aá¹ƒ, dinnaá¹ƒ buddhassa sÄ• á¹-akaá¹ƒ ||

``tadÄ• haá¹ƒ \Ne 78/ aÃ±jaliá¹ƒ katvÄ• , anumodiá¹ƒ supÄ«á¹‡itÄ• .

sudinno sÄ• á¹-ako sÄ• mi, buddhaseá¹-á¹-hassa tÄ• dino ||

``sukhito sajjito hutvÄ• , saá¹ƒsaranto bhavÄ• bhave.

bÄ• rÄ• á¹‡asipure ramme, rÄ• jÄ• Ä• si mahÄ«pati ||

``tadÄ• tassa mahesÄ«haá¹ƒ, itthigumbassa uttamÄ• .

tassÄ• ti dayitÄ• Ä• siá¹ƒ, pubbasnehena bhattuno ||

``piá¹‡á¸• Ä• ya vicarante te, aá¹-á¹-ha paccekanÄ• yake.

disvÄ• pamudito hutvÄ• , datvÄ• piá¹‡á¸• aá¹ƒ mahÄ• rahaá¹ƒ ||

``puno nimantayitvÄ• na, katvÄ• ratanamaá¹‡á¸• apaá¹ƒ.

kammÄ• rehi kataá¹ƒ pattaá¹ƒ, sovaá¹‡á¹‡aá¹ƒ vata tattakaá¹ƒ ||

``samÄ• netvÄ• na te sabbe, tesaá¹ƒ dÄ• namadÄ• si so.

soá¹‡á¹‡Ä• sane paviá¹-á¹-hÄ• naá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

``tampi dÄ• naá¹ƒ sahÄ• dÄ• siá¹ƒ, kÄ• sirÄ• jenahaá¹ƒ tadÄ• .

punÄ• haá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ, jÄ• tÄ• kÄ• sikagÄ• make ||

``kuá¹-umbikakule phÄ«te, sukhito so sabhÄ• tuko.

jeá¹-á¹-hassa bhÄ• tuno jÄ• yÄ• , ahosiá¹ƒ supatibbatÄ• ||

``paccekabuddhaá¹ƒ \Be 74/ disvÄ• na, kaniyassa mama bhattuno.

bhÄ• gannaá¹ƒ tassa datvÄ• na, Ä• gate tamhi pÄ• vadiá¹ƒ ||

``nÄ• bhinandittha so dÄ• naá¹ƒ, tato tassa adÄ• sahaá¹ƒ.

ukhÄ• Ä• niya taá¹ƒ annaá¹ƒ, puno tasseva so adÄ• ||

``tadannaá¹ƒ \Ne 79/ chaá¸• á¸• ayitvÄ• na, duá¹-á¹-hÄ• buddhassahaá¹ƒ tadÄ• .

pattaá¹ƒ kalalapuá¹‡á¹‡aá¹ƒ taá¹ƒ, adÄ• siá¹ƒ tassa tÄ• dino ||

``dÄ• ne \Ee 72/ ca gahaá¹‡e ceva, apace padusepi ca.

samacittamukhaá¹ƒ disvÄ• , tadÄ• haá¹ƒ saá¹ƒvijiá¹ƒ bhusaá¹ƒ ||

``puno pattaá¹ƒ gahetvÄ• na, sodhayitvÄ• sugandhinÄ• ,

pasannacittÄ• pÅ«retvÄ• , saghataá¹ƒ sakkaraá¹ƒ adaá¹ƒ ||

``yattha yatthÅ«papajjÄ• mi, surÅ«pÄ• homi dÄ• nato.

buddhassa apakÄ• rena, duggandhÄ• vadanena ca ||

``puna kassapavÄ«rassa, nidhÄ• yantamhi cetiye.

sovaá¹‡á¹‡aá¹ƒ iá¹-á¹-hakaá¹ƒ varaá¹ƒ, adÄ• siá¹ƒ muditÄ• ahaá¹ƒ ||

``catujjÄ• tena gandhena, nicayitvÄ• tamiá¹-á¹-hakaá¹ƒ.

muttÄ• duggandhadosamhÄ• , sabbaá¹…gasusamÄ• gatÄ• ||

``satta pÄ• tisahassÄ• ni, rataneheva sattahi.

kÄ• retvÄ• ghatapÅ«rÄ• ni, vaá¹-á¹-Ä«ni ca sahassaso ||

``pakkhipitvÄ• padÄ«petvÄ• , á¹-hapayiá¹ƒ sattapantiyo.

pÅ«janatthaá¹ƒ lokanÄ• thassa, vippasannena cetasÄ• ||

``tadÄ• pi tamhi puÃ±Ã±amhi, bhÄ• ginÄ«yi visesato.

puna kÄ• sÄ«su saÃ±jÄ• to, sumittÄ• iti vissuto ||

``tassÄ• haá¹ƒ bhariyÄ• Ä• siá¹ƒ, sukhitÄ• sajjitÄ• piyÄ• .

tadÄ• paccekamunino, adÄ• siá¹ƒ ghanaveá¹-hanaá¹ƒ ||

``tassÄ• pi \Ne 80/ bhÄ• ginÄ« Ä• siá¹ƒ, moditvÄ• dÄ• namuttamaá¹ƒ.

punÄ• pi kÄ• siraá¹-á¹-hamhi, jÄ• to koliyajÄ• tiyÄ• ||

``tadÄ• \Be 75/ koliyaputtÄ• naá¹ƒ, satehi saha paÃ±cahi.

paÃ±ca paccekabuddhÄ• naá¹ƒ, satÄ• ni samupaá¹-á¹-hahi ||

``temÄ• saá¹ƒ tappayitvÄ• na, adÄ• si ca ticÄ«vare.

jÄ• yÄ• tassa tadÄ• Ä• siá¹ƒ, puÃ±Ã±akammapathÄ• nugÄ• ||

``tato cuto ahu rÄ• jÄ• , nando nÄ• ma mahÄ• yaso.

tassÄ• pi mahesÄ« Ä• siá¹ƒ, sabbakÄ• masamiddhinÄ« ||

``tadÄ• \Ee 73/ rÄ• jÄ• bhavitvÄ• na, brahmadatto mahÄ«pati.

padumavatÄ«puttÄ• naá¹ƒ, paccekamuninaá¹ƒ tadÄ• ||

``satÄ• ni paÃ±canÅ«nÄ• ni, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hahiá¹ƒ.

rÄ• juyyÄ• ne nivÄ• setvÄ• , nibbutÄ• ni ca pÅ«jayiá¹ƒ ||

``cetiyÄ• ni ca kÄ• retvÄ• , pabbajitvÄ• ubho mayaá¹ƒ.

bhÄ• vetvÄ• appamaÃ±Ã±Ä• yo, brahmalokaá¹ƒ agamhase ||

``tato cuto mahÄ• titthe, sujÄ• to pipphalÄ• yano.

mÄ• tÄ• sumanadevÄ«ti, kosigotto dijo pitÄ• ||

``ahaá¹ƒ madde janapade, sÄ• kalÄ• ya puruttame.

kappilassa dijassÄ• siá¹ƒ, dhÄ«tÄ• mÄ• tÄ• sucÄ«mati ||

``gharakaÃ±canabimbena, nimminitvÄ• na maá¹ƒ pitÄ• .

adÄ• kassapadhÄ«rassa, kÄ• mehi vajjitassamaá¹ƒ ||

``kadÄ• ci \Ne 81/ so kÄ• ruá¹‡iko, gantvÄ• kammantapekkhako.

kÄ• kÄ• dikehi khajjante, pÄ• á¹‡e disvÄ• na saá¹ƒviji ||

``gharevÄ• haá¹ƒ tile jÄ• te, disvÄ• nÄ• tapatÄ• pane.

kimÄ« kÄ• kehi khajjante, saá¹ƒvegamalabhiá¹ƒ tadÄ• ||

``tadÄ• so pabbajÄ« dhÄ«ro, ahaá¹ƒ tamanupabbajiá¹ƒ.

paÃ±ca vassÄ• ni nivasiá¹ƒ, paribbÄ• javate ahaá¹ƒ ||

``yadÄ• pabbajitÄ• Ä• si, gotamÄ« jinaposikÄ• .

tadÄ• haá¹ƒ tamupagantvÄ• , buddhena anusÄ• sitÄ• ||

``na \Be 76/ cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ.

aho kalyÄ• á¹‡amittattaá¹ƒ, kassapassa sirÄ«mato ||

``suto buddhassa dÄ• yÄ• do, kassapo susamÄ• hito.

pubbenivÄ• saá¹ƒ yo vedi, saggÄ• pÄ• yaÃ±ca passati ||

``atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni.

etÄ• hi tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o ||

``tatheva bhaddÄ• kÄ• pilÄ• nÄ«, tevijjÄ• maccuhÄ• yinÄ«.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jitvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

``disvÄ• \Ee 74/ Ä• dÄ«navaá¹ƒ loke, ubho pabbajitÄ• mayaá¹ƒ.

tyamha khÄ«á¹‡Ä• savÄ• dantÄ• , sÄ«tibhÅ«tÄ• mha nibbutÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Ap ther

arahattaá¹ƒ \Ne 82/ pana patvÄ• pubbenivÄ• saÃ±Ä• á¹‡e ciá¹‡á¹‡avasÄ« ahosi. tattha sÄ
katÄ• dhikÄ• rattÄ• aparabhÄ• ge taá¹ƒ satthÄ• jetavane ariyagaá¹‡amajjhe nisinno bhikkh
á¹-hÄ• nantaresu á¹-hapento pubbenivÄ• saá¹ƒ anussarantÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-ha
mahÄ• kassapattherassa guá¹‡Ä• bhitthavanapubbakaá¹ƒ attano katakiccatÄ• divibhÄ• var
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<63> á¹• 21 ``putto buddhassa dÄ• yÄ• do, kassapo susamÄ• hito.

pubbenivÄ• saá¹ƒ yovedi, saggÄ• pÄ• yaÃ±ca passati ||

<64> á¹• 21 ``atho jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni.

etÄ• hi tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o ||

<65> á¹• 21 ``tatheva bhaddÄ• kÄ• pilÄ• nÄ«, tevijjÄ• maccuhÄ• yinÄ«.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

<66> á¹• 21 ``disvÄ• Ä• dÄ«navaá¹ƒ loke, ubho pabbajitÄ• mayaá¹ƒ.

tyamha khÄ«á¹‡Ä• savÄ• dantÄ• , sÄ«tibhÅ«tÄ• mha nibbutÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha \Be 77/ __putto buddhassa dÄ• yÄ• do_ti buddhÄ• nubuddhabhÄ• vato sammÄ• sam
tassa dÄ• yabhÅ«tassa navalokuttaradhammassa Ä• dÄ• nena dÄ• yÄ• do kassapo lokiyal
suá¹-á¹-hu samÄ• hitacittatÄ• ya __susamÄ• hito. pubbenivÄ• saá¹ƒ yovedÄ«_ti yo mahÄ•
attano paresaÃ±ca nivutthakkhandhasantÄ• naá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena pÄ
aÃ±Ã±Ä• si paá¹-ivijjhi. __saggÄ• pÄ• yaÃ±ca passatÄ«_ti chabbÄ«satidevalokabhedaá¹ƒ s
apÄ• yaÃ±ca dibbacakkhunÄ• hatthatale Ä• malakaá¹ƒ viya passati.

__atho jÄ• tikkhayaá¹ƒ patto_ti tato paraá¹ƒ jÄ• tikkhayasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ patto
abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena abhiÃ±Ã±eyyaá¹ƒ dhammaá¹ƒ abhijÄ• nitvÄ• pariÃ±Ã±eyy
pahÄ• tabbaá¹ƒ pahÄ• ya \Ne 83/, sacchikÄ• tabbaá¹ƒ sacchikatvÄ• __vosito_ niá¹-á¹-haá¹
Ä• savakkhayapaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ monaá¹ƒ pattattÄ• __muni_.

__tatheva bhaddÄ• kÄ• pilÄ• nÄ«_ti yathÄ• mahÄ• kassapo etÄ• hi yathÄ• vuttÄ• hi tÄ«hi
ca, tatheva bhaddÄ• kÄ• pilÄ• nÄ« tevijjÄ• maccuhÄ• yinÄ«ti. tato eva __dhÄ• reti antimaá
mÄ• raá¹ƒ savÄ• hana_nti attÄ• nameva paraá¹ƒ viya katvÄ• dasseti.

idÄ• ni yathÄ• therassa paá¹-ipatti Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡Ä• , evaá¹ƒ mamapÄ
Ä• dÄ«navaâ€™â€™ _nti osÄ• nagÄ• thamÄ• ha. tattha __tyamha khÄ«á¹‡Ä• savÄ• dant
ahaÃ±ca uttamena damena dantÄ• sabbaso khÄ«á¹‡Ä• savÄ• ca amha. __sÄ«tibhÅ«tÄ• n
kilesapariá¸·Ä• hÄ• bhÄ• vato sÄ«tibhÅ«tÄ• saupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• nibb

bhaddÄ• kÄ• pilÄ• nÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakanipÄ• to

1. aÃ±Ã±atarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

paÃ±cakanipÄ• te \Be 78/ \Ne 84/ __paá¹‡á¹‡avÄ«sati vassÄ• nÄ«_tiÄ• dikÄ• aÃ±Ã±atarÄ
purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ

buddhuppÄ• de devadahanagare mahÄ• pajÄ• patigotamiyÄ• dhÄ• tÄ« hutvÄ• vaá¸• á¸• h
apaÃ±Ã±Ä• tÄ• ahosi. sÄ• mahÄ• pajÄ• patigotamiyÄ• pabbajitakÄ• le sayampi pabbajitv
saá¹ƒvaccharÄ• ni kÄ• marÄ• gena upaddutÄ• accharÄ• saá¹…ghÄ• tamattampi kÄ• laá¹ƒ
paggayha kandamÄ• nÄ• dhammadinnÄ• theriyÄ• santike dhammaá¹ƒ sutvÄ• kÄ• mehi v
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• bhÄ• vanamanuyaÃ±jantÄ« na cirasseva chaá¸·abhiÃ±Ã±
paccavekkhitvÄ• udÄ• navasena ---

<67> á¹• 21 ``paá¹‡á¹‡avÄ«sati \Ee 76/ vassÄ• ni, yato pabbajitÄ• ahaá¹ƒ.

nÄ• ccharÄ• saá¹…ghÄ• tamattampi, cittassÅ«pasamajjhagaá¹ƒ ||

<68> á¹• 21 ``aladdhÄ• cetaso santiá¹ƒ, kÄ• marÄ• genavassutÄ• .

bÄ• hÄ• paggayha kandantÄ«, vihÄ• raá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ ||

<69> á¹• 21 ``sÄ• bhikkhuniá¹ƒ upÄ• gacchiá¹ƒ, yÄ• me saddhÄ• yikÄ• ahu.

sÄ• me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo ||

<70> á¹• 21 ``tassÄ• dhammaá¹ƒ suá¹‡itvÄ• na, ekamante upÄ• visiá¹ƒ.

pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ ||

<71> á¹• 21 ``cetopariccaÃ±Ä• á¹‡aÃ±ca \Ne 85/, sotadhÄ• tu visodhitÄ• .

iddhÄ«pi me sacchikatÄ• , patto me Ä• savakkhayo.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha \Be 79/ __nÄ• ccharÄ• saá¹…ghÄ• tamattampÄ«_ti accharÄ• ghaá¹-itamattampi kha
aá¹…guliphoá¹-anamattampi kÄ• lanti attho. __cittassÅ«pasamajjhaga_nti cittassa upasama
ajjhaganti yojanÄ• , na paá¹-ilabhinti attho.

__kÄ• marÄ• genavassutÄ• _ti kÄ• maguá¹‡asaá¹…khÄ• tesu vatthukÄ• mesu daá¸·hatarÄ
chandarÄ• gena tintacittÄ• .

__bhikkhuni_nti dhammadinnattheriá¹ƒ sandhÄ• ya vadati.

__cetopariccaÃ±Ä• á¹‡aÃ±cÄ• _ti cetopariyaÃ±Ä• á¹‡aÃ±ca visodhitanti sambandho, adhi
vuttanayameva.

aÃ±Ã±atarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vimalÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__mattÄ• vaá¹‡á¹‡ena rÅ«penÄ• _tiÄ• dikÄ• vimalÄ• ya theriyÄ• gÄ• thÄ• . ayampi puri
tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ
aÃ±Ã±atarÄ• ya rÅ«pÅ«pajÄ«viniyÄ• itthiyÄ• dhÄ«tÄ• hutvÄ• nibbatti. __vimalÄ• _tissÄ•
vayappattÄ• tatheva jÄ«vikaá¹ƒ kappentÄ« ekadivasaá¹ƒ Ä• yasmantaá¹ƒ mahÄ• moggallÄ
piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• paá¹-ibaddhacittÄ• hutvÄ• therassa vasanaá¹-á¹-hÄ• na
uddissa palobhanakammaá¹ƒ kÄ• tuá¹ƒ Ä• rabhi. ``titthiyehi uyyojitÄ• tathÄ• akÄ• sÄ«â€™
tassÄ• asubhavibhÄ• vanamukhena santajjanaá¹ƒ katvÄ• ovÄ• damadÄ• si. taá¹ƒ heá¹-á¹
Ä• gatameva, tathÄ• pana therena ovÄ• de dinne sÄ• saá¹ƒvegajÄ• tÄ• hirottappaá¹ƒ pa
paá¹-iladdhasaddhÄ• upÄ• sikÄ• \Ne 86/ hutvÄ• aparabhÄ• ge bhikkhunÄ«su pabbajitvÄ•
hetusampannatÄ• ya na cirasseva arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ

<72> á¹• 21 ``mattÄ• vaá¹‡á¹‡ena rÅ«pena, sobhaggena yasena ca.

yobbanena cupatthaddhÄ• , aÃ±Ã±Ä• samatimaÃ±Ã±ihaá¹ƒ ||

<73> á¹• 21 ``vibhÅ«setvÄ• \Be 80/ imaá¹ƒ kÄ• yaá¹ƒ, sucittaá¹ƒ bÄ• lalÄ• panaá¹ƒ.

aá¹-á¹-hÄ• siá¹ƒ vesidvÄ• ramhi, luddo pÄ• samivoá¸• á¸• iya ||

<74> á¹• 21 ``piá¸·andhanaá¹ƒ vidaá¹ƒsentÄ«, guyhaá¹ƒ pakÄ• sikaá¹ƒ bahuá¹ƒ.

akÄ• siá¹ƒ vividhaá¹ƒ mÄ• yaá¹ƒ, ujjhagghantÄ« bahuá¹ƒ janaá¹ƒ ||

<75> á¹• 21 ``sÄ• jja piá¹‡á¸• aá¹ƒ caritvÄ• na, muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

nisinnÄ• rukkhamÅ«lamhi, avitakkassa lÄ• bhinÄ« ||

<76> á¹• 21 ``sabbe yogÄ• samucchinnÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

khepetvÄ• Ä• save sabbe, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __mattÄ• vaá¹‡á¹‡ena rÅ«penÄ• _ti guá¹‡avaá¹‡á¹‡ena ceva rÅ«pasampattiyÄ• ca
subhagabhÄ• vena. __yasenÄ• _ti parivÄ• rasampattiyÄ• . __mattÄ• _
vaá¹‡á¹‡amadarÅ«pamadasobhaggamadaparivÄ• ramadavasena madaá¹ƒ Ä• pannÄ• ti att
yobbanamadena uparÅ«pari thaddhÄ• yobbananimittena ahaá¹…kÄ• rena upatthaddhacitt
__aÃ±Ã±Ä• samatimaÃ±Ã±iha_nti aÃ±Ã±Ä• itthiyo attano vaá¹‡á¹‡Ä• diguá¹‡ehi sabbathÄ
ahaá¹ƒ. aÃ±Ã±Ä• saá¹ƒ vÄ• itthÄ«naá¹ƒ vaá¹‡á¹‡Ä• diguá¹‡e atimaÃ±Ã±iá¹ƒ atikkamitvÄ•
akÄ• siá¹ƒ.

__vibhÅ«sitvÄ• _ \Ee 78/ __imaá¹ƒ kÄ• yaá¹ƒ, sucittaá¹ƒ bÄ• lalÄ• pana_nti imaá¹ƒ nÄ• nÄ
jegucchaá¹ƒ ahaá¹ƒ mamÄ• ti bÄ• lÄ• naá¹ƒ lÄ• panato vÄ• canato bÄ• lalÄ• panaá¹ƒ mam
chavirÄ• gakaraá¹‡akesaá¹-á¹-hapanÄ• dinÄ• sucittaá¹ƒ \Ne 87/ vatthÄ• bharaá¹‡ehi vibhÅ
sumaá¹‡á¸• itapasÄ• ditaá¹ƒ katvÄ• . __aá¹-á¹-hÄ• siá¹ƒ vesidvÄ• ramhi, luddo pÄ• samivo
migÄ• naá¹ƒ bandhanatthÄ• ya daá¹‡á¸• avÄ• kurÄ• dimigapÄ• saá¹ƒ, mÄ• rassa pÄ• sabh
kÄ• yaá¹ƒ vesidvÄ• ramhi vesiyÄ• gharadvÄ• re oá¸• á¸• iyitvÄ• aá¹-á¹-hÄ• siá¹ƒ.

__piá¸·andhanaá¹ƒ vidaá¹ƒsentÄ«, guyhaá¹ƒ pakÄ• sikaá¹ƒ bahu_nti Å«rujaghanathanadas
pÄ• dajÄ• á¹‡usirÄ• dikaá¹ƒ pakÄ• saÃ±cÄ• ti guyhaá¹ƒ pakÄ• sikaÃ±ca bahuá¹ƒ nÄ• napp
Ä• bharaá¹‡aá¹ƒ dassentÄ«. __akÄ• siá¹ƒ vividhaá¹ƒ mÄ• yaá¹ƒ, ujjhagghantÄ« bahuá¹ƒ_ \
yobbanamadamattaá¹ƒ bahuá¹ƒ bÄ• lajanaá¹ƒ vippalambhetuá¹ƒ hasantÄ« gandhamÄ• lÄ•
sarÄ«rasabhÄ• vapaá¹-icchÄ• danena hasavilÄ• sabhÄ• vÄ• dÄ«hi tehi ca vividhaá¹ƒ nÄ• n
akÄ• siá¹ƒ.

__sÄ• jja piá¹‡á¸• aá¹ƒ caritvÄ• na ... pe ... avitakkassa lÄ• bhinÄ«_ti sÄ• ahaá¹ƒ evaá¹ƒ p
samÄ• nÄ• ajja idÄ• ni ayyassa mahÄ• moggallÄ• nattherassa ovÄ• de á¹-hatvÄ• sÄ• san
saá¹…ghÄ• á¹-ipÄ• rutÄ• hutvÄ• piá¹‡á¸• aá¹ƒ caritvÄ• na bhikkhÄ• hÄ• raá¹ƒ bhuÃ±jitvÄ•
rukkhamÅ«le vivittÄ• sane nisinnÄ• dutiyajjhÄ• napÄ• dakassa aggaphalassa adhigamena
amhÄ«ti yojanÄ• .

__sabbe yogÄ• _ti kÄ• mayogÄ• dayo cattÄ• ropi yogÄ• . __samucchinnÄ• _ti paá¹-haman
sammadeva ucchinnÄ• pahÄ«nÄ• . sesaá¹ƒ vuttanayameva.

vimalÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sÄ«hÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__ayoniso manasikÄ• rÄ• _tiÄ• dikÄ• sÄ«hÄ• ya theriyÄ• gÄ• thÄ• \Ee 79/. ayampi purim
tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imasmiá¹ƒ buddhuppÄ
sÄ«hasenÄ• patino bhaginiyÄ• dhÄ«tÄ• hutvÄ• nibbatti. tassÄ• ``mÄ• tulassa nÄ• maá¹ƒ
nÄ• maá¹ƒ akaá¹ƒsu. sÄ• viÃ±Ã±utaá¹ƒ patvÄ• ekadivasaá¹ƒ satthÄ• rÄ• sÄ«hassa senÄ
taá¹ƒ dhammaá¹ƒ sutvÄ• paá¹-iladdhasaddhÄ• mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• pabbaji
Ä• rabhitvÄ• pi bahiddhÄ• puthuttÄ• rammaá¹‡e vidhÄ• vantaá¹ƒ cittaá¹ƒ nivattetuá¹ƒ asak
saá¹ƒvaccharÄ• ni micchÄ• vitakkehi bÄ• dhÄ«yamÄ• nÄ• cittassÄ• daá¹ƒ alabhantÄ« ``ki
\Ne 88/, ubbandhitvÄ• marissÄ• mÄ«â€™â€™ ti pÄ• saá¹ƒ gahetvÄ• rukkhasÄ• khÄ• yaá
kaá¹‡á¹-he paá¹-imuÃ±cantÄ« pubbÄ• ciá¹‡á¹‡avasena vipassanÄ• ya cittaá¹ƒ abhinÄ«hari
pÄ• sassa bandhanaá¹ƒ gÄ«vaá¹-á¹-hÄ• ne ahosi, Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• sÄ
vaá¸• á¸• hetvÄ• saha \Be 82/ paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹ƒ patta
pÄ• sabandho gÄ«vato muccitvÄ• vinivatti. sÄ• arahatte patiá¹-á¹-hitÄ• udÄ• navasena ---

<77> á¹• 21 ``ayoniso manasikÄ• rÄ• , kÄ• marÄ• gena aá¹-á¹-itÄ• .

ahosiá¹ƒ uddhatÄ• pubbe, citte avasavattinÄ« ||

<78> á¹• 21 ``pariyuá¹-á¹-hitÄ• klesehi, subhasaÃ±Ã±Ä• nuvattinÄ«.

samaá¹ƒ cittassa na labhiá¹ƒ, rÄ• gacittavasÄ• nugÄ• ||

<79> á¹• 21 ``kisÄ• paá¹‡á¸• u vivaá¹‡á¹‡Ä• ca, satta vassÄ• ni cÄ• rihaá¹ƒ.

nÄ• haá¹ƒ divÄ• vÄ• rattiá¹ƒ vÄ• , sukhaá¹ƒ vindiá¹ƒ sudukkhitÄ• ||

<80> á¹• 21 ``tato rajjuá¹ƒ gahetvÄ• na, pÄ• visiá¹ƒ vanamantaraá¹ƒ.

varaá¹ƒ me idha ubbandhaá¹ƒ, yaÃ±ca hÄ«naá¹ƒ punÄ• care ||

<81> á¹• 21 ``daá¸·hapÄ• saá¹ƒ karitvÄ• na, rukkhasÄ• khÄ• ya bandhiya.

pakkhipiá¹ƒ pÄ• saá¹ƒ gÄ«vÄ• yaá¹ƒ, atha cittaá¹ƒ vimucci meâ€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __ayoniso manasikÄ• rÄ• _ti anupÄ• yamanasikÄ• rena, asubhe subhanti vipallÄ• sa
aá¹-á¹-itÄ• _ti kÄ• maguá¹‡esu chandarÄ• gena pÄ«á¸·itÄ• . __ahosiá¹ƒ uddhatÄ• pubbe, c

mama citte mayhaá¹ƒ vase avattamÄ• ne \Ee 80/ uddhatÄ• nÄ• nÄ• rammaá¹‡e vikkhittaci

__pariyuá¹-á¹-hitÄ• klesehi, subhasaÃ±Ã±Ä• nuvattinÄ«_ti pariyuá¹-á¹-hÄ• napattehi kÄ• n
abhibhÅ«tÄ• \Ne 89/ rÅ«pÄ• dÄ«su subhanti pavattÄ• ya kÄ• masaÃ±Ã±Ä• ya anuvattanas
labhiá¹ƒ, rÄ• gacittavasÄ• nugÄ• _ti kÄ• marÄ• gasampayuttacittassa vasaá¹ƒ anugacchan
samaá¹ƒ cetosamathaá¹ƒ cittekaggataá¹ƒ na labhiá¹ƒ.

__kisÄ• paá¹‡á¸• u vivaá¹‡á¹‡Ä• cÄ• _ti evaá¹ƒ ukkaá¹‡á¹-hitabhÄ• vena kisÄ• dhamanis
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• tato eva vivaá¹‡á¹‡Ä• vigatachavivaá¹‡á¹‡Ä• ca hutvÄ
satta saá¹ƒvaccharÄ• ni. __cÄ• riha_nti cariá¹ƒ ahaá¹ƒ. __nÄ• haá¹ƒ divÄ• vÄ• _ \Be 83/ _
vindiá¹ƒ sudukkhitÄ• _ti evamahaá¹ƒ sattasu saá¹ƒvaccharesu kilesadukkhena dukkhitÄ• e
rattiá¹ƒ vÄ• samaá¹‡asukhaá¹ƒ na paá¹-ilabhiá¹ƒ.

__tato_ti kilesapariyuá¹-á¹-hÄ• nena samaá¹‡asukhÄ• lÄ• bhabhÄ• vato. __rajjuá¹ƒ gahetv
vanamantara_nti pÄ• sarajjuá¹ƒ Ä• dÄ• ya vanantaraá¹ƒ pÄ• visiá¹ƒ. kimatthaá¹ƒ pÄ• visÄ«
me idha ubbandhaá¹ƒ, yaÃ±ca hÄ«naá¹ƒ punÄ• careâ€™â€™ _ti yadahaá¹ƒ samaá¹‡adha
hÄ«naá¹ƒ gihibhÄ• vaá¹ƒ puna Ä• care Ä• careyyaá¹ƒ anutiá¹-á¹-heyyaá¹ƒ, tato sataguá¹‡e
imasmiá¹ƒ vanantare ubbandhaá¹ƒ bandhitvÄ• maraá¹‡aá¹ƒ me varaá¹ƒ seá¹-á¹-hanti attho
me_ti yadÄ• rukkhasÄ• khÄ• ya bandhapÄ• saá¹ƒ gÄ«vÄ• yaá¹ƒ pakkhipi, atha tadanantar
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• maggena ghaá¹-itattÄ• maggapaá¹-ipÄ• á¹-iyÄ• sabbÄ
vimuttaá¹ƒ ahosÄ«ti.

sÄ«hÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sundarÄ«nandÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__Ä• turaá¹ƒ asuci_ntiÄ• dikÄ• sundarÄ«nandÄ• ya theriyÄ• gÄ• thÄ• . ayampi kira padum
haá¹ƒsavatÄ«nagare \Ee 81/ kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• , satthu santike dh
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ jhÄ• yinÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ•
taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• kusalaá¹ƒ upacinantÄ« kappasatasahassaá¹ƒ devaman
imasmiá¹ƒ buddhuppÄ• de sakyarÄ• jakule nibbatti. __nandÄ• _tissÄ• nÄ• maá¹ƒ akaá¹ƒsu
rÅ«pasampattiyÄ• sundarÄ«nandÄ• , janapadakalyÄ• á¹‡Ä«ti ca paÃ±Ã±Ä• yittha. sÄ• am
sabbaÃ±Ã±utaá¹ƒ patvÄ• anupubbena kapilavatthuá¹ƒ gantvÄ• nandakumÄ• raÃ±ca rÄ• h
gate suddhodanamahÄ• rÄ• je ca parinibbute mahÄ• pajÄ• patigotamiyÄ• rÄ• hulamÄ• tÄ•
``mayhaá¹ƒ jeá¹-á¹-habhÄ• tÄ• cakkavattirajjaá¹ƒ \Ne 90/ pahÄ• ya pabbajitvÄ• loke aggap
puttopissa rÄ• hulakumÄ• ro pabbaji, bhattÄ• pi me nandarÄ• jÄ• , mÄ• tÄ• pi \Be 84/ mahÄ
bhaginÄ«pi rÄ• hulamÄ• tÄ• pabbajitÄ• , idÄ• nÄ• haá¹ƒ gehe kiá¹ƒ karissÄ• mi, pabbajissÄ
bhikkhunupassayaá¹ƒ gantvÄ• Ã±Ä• tisinehena pabbaji, no saddhÄ• ya. tasmÄ• pabbajitvÄ

uppannamadÄ• . ``satthÄ• rÅ«paá¹ƒ vivaá¹‡á¹‡eti garahati, anekapariyÄ• yena rÅ«pe Ä• d
buddhupaá¹-á¹-hÄ• naá¹ƒ na gacchatÄ«tiÄ• di sabbaá¹ƒ heá¹-á¹-hÄ• abhirÅ«panandÄ• ya
veditabbaá¹ƒ. ayaá¹ƒ pana viseso --- satthÄ• rÄ• nimmitaá¹ƒ itthirÅ«paá¹ƒ anukkamena jar
aniccato dukkhato anattato manasikarontiyÄ• theriyÄ• kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ
satthÄ• tassÄ• sappÄ• yavasena dhammaá¹ƒ desento ---

<82> á¹• 21 ``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<83> á¹• 21 ``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

duggandhaá¹ƒ pÅ«tikaá¹ƒ vÄ• ti, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<84> á¹• 21 ``evametaá¹ƒ avekkhantÄ«, rattindivamatanditÄ• .

tato sakÄ• ya paÃ±Ã±Ä• ya, abhinibbijjha dakkhisaâ€™â€™ nti || ---

imÄ• tisso gÄ• thÄ• abhÄ• si.

sÄ• desanÄ• nusÄ• rena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• \Ee 82/ sotÄ• pattiphale patiá¹-á¹-hahi. t
kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhanto ``nande, imasmiá¹ƒ sarÄ«re appamattakopi sÄ• ro nat
jarÄ• dÄ«naá¹ƒ vÄ• sabhÅ«to, aá¹-á¹-hipuÃ±jamatto evÄ• yaâ€™â€™ nti dassetuá¹ƒ ---

``aá¹-á¹-hinaá¹ƒ nagaraá¹ƒ kataá¹ƒ, maá¹ƒsalohitalepanaá¹ƒ.

yattha jarÄ• ca maccu ca, mÄ• no makkho ca ohitoâ€™â€™ ti || (Dhp 150) ---

__dhammapade_ imaá¹ƒ gÄ• thamÄ• ha.

sÄ• \Ne 91/ desanÄ• vasÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap th

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``ovÄ• dako \Be 85/ viÃ±Ã±Ä• pako, tÄ• rako sabbapÄ• á¹‡inaá¹ƒ.

desanÄ• kusalo buddho, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``anukampako kÄ• ruá¹‡iko, hitesÄ« sabbapÄ• á¹‡inaá¹ƒ.

sampatte titthiye sabbe, paÃ±casÄ«le patiá¹-á¹-hapi ||

``evaá¹ƒ nirÄ• kulaá¹ƒ Ä• si, suÃ±Ã±ataá¹ƒ titthiyehi ca.

vicittaá¹ƒ arahantehi, vasÄ«bhÅ«tehi tÄ• dibhi ||

``ratanÄ• naá¹-á¹-hapaÃ±Ã±Ä• saá¹ƒ, uggatova mahÄ• muni.

kaÃ±canagghiyasaá¹…kÄ• so, bÄ• ttiá¹ƒsavaralakkhaá¹‡o ||

``vassasatasahassÄ• ni, Ä• yu vijjati tÄ• vade.

tÄ• vatÄ• tiá¹-á¹-hamÄ• no so, tÄ• resi janataá¹ƒ bahuá¹ƒ ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

``upetvÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

amataá¹ƒ paramassÄ• daá¹ƒ, paramatthanivedakaá¹ƒ ||

``tadÄ• nimantayitvÄ• na, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ.

datvÄ• tassa mahÄ• dÄ• naá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

``jhÄ• yinÄ«naá¹ƒ bhikkhunÄ«naá¹ƒ, aggaá¹-á¹-hÄ• namapatthayiá¹ƒ.

nipacca sirasÄ• dhÄ«raá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

``tadÄ• \Ne 92/ \Ee 83/ adantadamako, tilokasaraá¹‡o pabhÅ«.

byÄ• kÄ• si narasÄ• rathi, lacchase taá¹ƒ supatthitaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

nandÄ• ti nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• ||

``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

``tena \Be 86/ kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• .

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato ||

``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``tato cutÄ• manussatte, rÄ• jÄ• naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``sampattiá¹ƒ anubhotvÄ• na, devesu manujesu ca.

sabbattha sukhitÄ• hutvÄ• , nekakappesu saá¹ƒsariá¹ƒ ||

``pacchime bhave sampatte, suramme kapilavhaye.

raÃ±Ã±o suddhodanassÄ• haá¹ƒ, dhÄ«tÄ• Ä• siá¹ƒ aninditÄ• ||

``siriyÄ• \Ne 93/ rÅ«piniá¹ƒ disvÄ• , nanditaá¹ƒ Ä• si taá¹ƒ kulaá¹ƒ.

tena nandÄ• ti me nÄ• maá¹ƒ, sundaraá¹ƒ pavaraá¹ƒ ahu ||

``yuvatÄ«naÃ±ca sabbÄ• saá¹ƒ, kalyÄ• á¹‡Ä«ti ca vissutÄ• .

tasmimpi nagare ramme, á¹-hapetvÄ• taá¹ƒ yasodharaá¹ƒ ||

``jeá¹-á¹-ho bhÄ• tÄ• tilokaggo, pacchimo arahÄ• tathÄ• .

ekÄ• kinÄ« gahaá¹-á¹-hÄ• haá¹ƒ, mÄ• tarÄ• paricoditÄ• ||

``sÄ• kiyamhi kule jÄ• tÄ• , putte buddhÄ• nujÄ• tuvaá¹ƒ.

nandenapi vinÄ• bhÅ«tÄ• , agÄ• re kinnu acchasi ||

``jarÄ• vasÄ• naá¹ƒ \Ee 84/ yobbaÃ±Ã±aá¹ƒ, rÅ«paá¹ƒ asucisammataá¹ƒ.

rogantamapicÄ• rogyaá¹ƒ, jÄ«vitaá¹ƒ maraá¹‡antikaá¹ƒ ||

``idampi te subhaá¹ƒ rÅ«paá¹ƒ, sasÄ«kantaá¹ƒ manoharaá¹ƒ.

bhÅ«sanÄ• naá¹ƒ alaá¹…kÄ• raá¹ƒ, sirisaá¹…ghÄ• á¹-asaá¹ƒnibhaá¹ƒ ||

``puÃ±jitaá¹ƒ lokasÄ• raá¹ƒva, nayanÄ• naá¹ƒ rasÄ• yanaá¹ƒ.

puÃ±Ã±Ä• naá¹ƒ kittijananaá¹ƒ, ukkÄ• kakulanandanaá¹ƒ ||

``na \Be 87/ cireneva kÄ• lena, jarÄ• samadhisessati.

vihÄ• ya gehaá¹ƒ kÄ• ruÃ±Ã±e, cara dhammamanindite ||

``sutvÄ• haá¹ƒ mÄ• tu vacanaá¹ƒ, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

dehena natu cittena, rÅ«payobbanalÄ• á¸·itÄ• ||

``mahatÄ• ca payattena, jhÄ• najjhena paraá¹ƒ mama.

kÄ• tuÃ±ca vadate mÄ• tÄ• , na cÄ• haá¹ƒ tattha ussukÄ• ||

``tato \Ne 94/ mahÄ• kÄ• ruá¹‡iko, disvÄ• maá¹ƒ kÄ• malÄ• lasaá¹ƒ.

nibbandanatthaá¹ƒ rÅ«pasmiá¹ƒ, mama cakkhupathe jino ||

``sakena Ä• nubhÄ• vena, itthiá¹ƒ mÄ• pesi sobhiniá¹ƒ.

dassanÄ«yaá¹ƒ suruciraá¹ƒ, mamatopi surÅ«piniá¹ƒ ||

``tamahaá¹ƒ vimhitÄ• disvÄ• , ativimhitadehiniá¹ƒ.

cintayiá¹ƒ saphalaá¹ƒ meti, nettalÄ• bhaÃ±ca mÄ• nusaá¹ƒ ||

``tamahaá¹ƒ ehi subhage, yenattho taá¹ƒ vadehi me.

kulaá¹ƒ te nÄ• magottaÃ±ca, vada me yadi te piyaá¹ƒ ||

``na vaÃ±cakÄ• lo subhage, ucchaá¹…ge maá¹ƒ nivÄ• saya.

sÄ«dantÄ«va mamaá¹…gÄ• ni, pasuppayamuhuttakaá¹ƒ ||

``tato sÄ«saá¹ƒ mamaá¹…ge sÄ• , katvÄ• sayi sulocanÄ• .

tassÄ• nalÄ• á¹-e patitÄ• , luddhÄ• paramadÄ• ruá¹‡Ä• ||

``saha \Ee 85/ tassÄ• nipÄ• tena, piá¸·akÄ• upapajjatha.

paggharia¹ƒsu pabhinnÄ• ca, kuá¹‡apÄ• pubbalohitÄ• ||

``pabhinnaá¹ƒ vadanaÃ±cÄ• pi, kuá¹‡apaá¹ƒ pÅ«tigandhanaá¹ƒ.

uddhumÄ• taá¹ƒ vinilaÃ±ca, pubbaÃ±cÄ• pi sarÄ«rakaá¹ƒ ||

``sÄ• paveditasabbaá¹…gÄ«, nissasantÄ« muhuá¹ƒ muhuá¹ƒ.

vedayantÄ« sakaá¹ƒ dukkhaá¹ƒ, karuá¹‡aá¹ƒ paridevayi ||

``dukkhena dukkhitÄ• homi, phusayanti ca vedanÄ• .

mahÄ• dukkhe nimuggamhi, saraá¹‡aá¹ƒ hohi me sakhÄ« ||

``kuhiá¹ƒ \Be 88/ \Ne 95/ vadanasotaá¹ƒ te, kuhiá¹ƒ te tuá¹…ganÄ• sikÄ• .

tambabimbavaroá¹-á¹-hante, vadanaá¹ƒ te kuhiá¹ƒ gataá¹ƒ ||

``kuhiá¹ƒ sasÄ«nibhaá¹ƒ vaá¹‡á¹‡aá¹ƒ, kambugÄ«vÄ• kuhiá¹ƒ gatÄ• .

doá¸·Ä• lolÄ• va te kaá¹‡á¹‡Ä• , vevaá¹‡á¹‡aá¹ƒ samupÄ• gatÄ• ||

``makuá¸·akhÄ• rakÄ• kÄ• rÄ• , kalikÄ• va payodharÄ• .

pabhinnÄ• pÅ«tikuá¹‡apÄ• , duá¹-á¹-hagandhittamÄ• gatÄ• ||

``vedimajjhÄ• va sussoá¹‡Ä«, sÅ«nÄ• va nÄ«takibbisÄ• .

jÄ• tÄ• amajjhabharitÄ• , aho rÅ«pamasassataá¹ƒ ||

``sabbaá¹ƒ sarÄ«rasaÃ±jÄ• taá¹ƒ, pÅ«tigandhaá¹ƒ bhayÄ• nakaá¹ƒ.

susÄ• namiva bÄ«bhacchaá¹ƒ, ramante yattha bÄ• lisÄ• ||

``tadÄ• mahÄ• kÄ• ruá¹‡iko, bhÄ• tÄ• me lokanÄ• yako.

disvÄ• saá¹ƒviggacittaá¹ƒ maá¹ƒ, imÄ• gÄ• thÄ• abhÄ• satha ||

``Ä• turaá¹ƒ kuá¹‡apaá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

duggandhaá¹ƒ pÅ«tikaá¹ƒ vÄ• ti, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

``evametaá¹ƒ avekkhantÄ«, rattindivamatanditÄ• .

tato sakÄ• ya paÃ±Ã±Ä• ya, abhinibbijjha dakkhisaá¹ƒ ||

``tatohaá¹ƒ atisaá¹ƒviggÄ• , sutvÄ• gÄ• thÄ• subhÄ• sitÄ• .

tatraá¹-á¹-hitÄ• vahaá¹ƒ santÄ«, arahattamapÄ• puá¹‡iá¹ƒ ||

``yattha \Ne 96/ \Ee 86/ yattha nisinnÄ• haá¹ƒ, sadÄ• jhÄ• naparÄ• yaá¹‡Ä• .

jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena __ ``Ä• tu
_ntiÄ• dinÄ• satthÄ• rÄ• desitÄ• hi tÄ«hi gÄ• thÄ• hi saddhiá¹ƒ ---

<85> á¹• 21 ``tassÄ• \Be 89/ me appamattÄ• ya, vicinantiyÄ• yoniso.

yathÄ• bhÅ«taá¹ƒ ayaá¹ƒ kÄ• yo, diá¹-á¹-ho santarabÄ• hiro ||

<86> á¹• 21 ``atha nibbindahaá¹ƒ kÄ• ye, ajjhattaÃ±ca virajjahaá¹ƒ.

appamattÄ• visaá¹ƒyuttÄ• , upasantÄ• mhi nibbutÄ• â€™â€™ ti || ---

imÄ• dve gÄ• thÄ• abhÄ• si.

tattha __evametaá¹ƒ avekkhantÄ« ... pe ... dakkhisa_nti etaá¹ƒ Ä• turÄ• disabhÄ• vaá¹ƒ kÄ
idaá¹ƒ tathÄ• etaâ€™â€™ ntiÄ• dinÄ• vuttappakÄ• rena __rattindivaá¹ƒ_ sabbakÄ• laá¹ƒ
ghosahetukaá¹ƒ sutamayaÃ±Ä• á¹‡aá¹ƒ muÃ±citvÄ• , __tato_ taá¹ƒnimittaá¹ƒ attani sambh
__sakÄ• ya_bhÄ• vanÄ• mayÄ• ya __paÃ±Ã±Ä• ya_ yÄ• thÄ• vato ghanavinibbhogakaraá¹
__dakkhisaá¹ƒ_ passissanti Ä• bhogapurecÄ• rikena pubbabhÄ• gaÃ±Ä• á¹‡acakkhunÄ• _
attho.

tenÄ• ha __ ``tassÄ• me appamattÄ• yÄ• â€™â€™ _tiÄ• di. tassattho --- tassÄ• me satia
yoniso_ upÄ• yena aniccÄ• divasena vipassanÄ• paÃ±Ã±Ä• ya __vicinantiyÄ• _ vÄ«maá¹ƒ
khandhapaÃ±cakasaá¹…khÄ• to __kÄ• yo_ sasantÄ• naparasantÄ• navibhÄ• gato __santa
diá¹-á¹-ho.

__atha_ tathÄ• dassanato pacchÄ• __nibbindahaá¹ƒ kÄ• ye_ vipassanÄ• paÃ±Ã±Ä• sahi
attabhÄ• ve nibbindiá¹ƒ, visesatova ajjhattasantÄ• ne __virajji_ virÄ• gaá¹ƒ Ä• pajjiá¹ƒ, ahaa
appamÄ• dapaá¹-ipattiyÄ• \Ne 97/ matthakappattiyÄ• __appamattÄ• _ sabbaso saá¹ƒyoja

__visaá¹ƒyuttÄ• _ upasantÄ• ca nibbutÄ• ca amhÄ«ti.

sundarÄ«nandÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nanduttarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__aggiá¹ƒ_ \Ee 87/ __candaÃ±cÄ• _tiÄ• dikÄ• nanduttarÄ• ya theriyÄ• gÄ• thÄ• . ayampi katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imas kururaá¹-á¹-he kammÄ• sadhammanigame brÄ• hmaá¹‡akule nibbattitvÄ• \Be 90/, ekaccÄ• sippÄ• yatanÄ• ni ca uggahetvÄ• nigaá¹‡á¹-hapabbajjaá¹ƒ upagantvÄ• , vÄ• dappasutÄ• j bhaddÄ• kuá¹‡á¸• alakesÄ• viya jambudÄ«patale vicarantÄ« mahÄ• moggallÄ• nattheraá¹ƒ pucchitvÄ• parÄ• jayaá¹ƒ pattÄ• therassa ovÄ• de á¹-hatvÄ• sÄ• sane pabbajitvÄ• sama cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ

<87> á¹• 21 ``aggiá¹ƒ candaÃ±ca sÅ«riyaÃ±ca, devatÄ• ca namassihaá¹ƒ.

nadÄ«titthÄ• ni gantvÄ• na, udakaá¹ƒ oruhÄ• mihaá¹ƒ ||

<88> á¹• 21 ``bahÅ«vatasamÄ• dÄ• nÄ• , aá¸• á¸• haá¹ƒ sÄ«sassa olikhiá¹ƒ.

chamÄ• ya seyyaá¹ƒ kappemi, rattiá¹ƒ bhattaá¹ƒ na bhuÃ±jahaá¹ƒ ||

<89> á¹• 21 ``vibhÅ«sÄ• maá¹‡á¸• anaratÄ• , nhÄ• panucchÄ• danehi ca.

upakÄ• siá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, kÄ• marÄ• gena aá¹-á¹-itÄ• ||

<90> á¹• 21 ``tato saddhaá¹ƒ labhitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

disvÄ• kÄ• yaá¹ƒ yathÄ• bhÅ«taá¹ƒ, kÄ• marÄ• go samÅ«hato ||

<91> á¹• 21 ``sabbe bhavÄ• samucchinnÄ• , icchÄ• ca patthanÄ• pi ca.

sabbayogavisaá¹ƒyuttÄ• , santiá¹ƒ pÄ• puá¹‡i cetasoâ€™â€™ ti || ---

imÄ• \Ne 98/ paÃ±ca gÄ• thÄ• abhÄ• si.

tattha __aggiá¹ƒ candaÃ±ca sÅ«riyaÃ±ca, devatÄ• ca namassiha_nti aggippamukhÄ• dev Ä• rÄ• dhanatthaá¹ƒ Ä• hutiá¹ƒ paggahetvÄ• aggiÃ±ca, mÄ• se mÄ• se sukkapakkhassa d

divase sÄ• yaá¹ƒ pÄ• taá¹ƒ sÅ«riyaÃ±ca, aÃ±Ã±Ä• ca bÄ• hirÄ• hiraÃ±Ã±agabbhÄ• dayo
gavesantÄ« namassihaá¹ƒ namakkÄ• raá¹ƒ ahaá¹ƒ akÄ• siá¹ƒ. __nadÄ«titthÄ• ni_ \Ee 88/ _
oruhÄ• miha_nti gaá¹…gÄ• dÄ«naá¹ƒ nadÄ«naá¹ƒ pÅ«jÄ• titthÄ• ni upagantvÄ• sÄ• yaá¹ƒ
udake nimujjitvÄ• aá¹…gasiÃ±canaá¹ƒ karomi.

__bahÅ«vatasamÄ• dÄ• nÄ• _ti paÃ±cÄ• tapatappanÄ• di bahuvidhavatasamÄ• dÄ• nÄ• .
dÄ«ghakaraá¹‡aá¹ƒ. __aá¸• á¸• haá¹ƒ sÄ«sassa olikhi_nti mayhaá¹ƒ sÄ«sassa aá¸• á¸• han
keci ``aá¸• á¸• haá¹ƒ sÄ«sassa olikhinti kesakalÄ• passa aá¸• á¸• haá¹ƒ jaá¹-Ä• bandhanava
aá¸• á¸• haá¹ƒ vissajjesiâ€™â€™ nti atthaá¹ƒ vadanti. __chamÄ• ya seyyaá¹ƒ kappemÄ«_t
hutvÄ• anantarahitÄ• ya bhÅ«miyÄ• sayÄ• mi. __rattiá¹ƒ bhattaá¹ƒ na bhuÃ±jaha_nti rattÅ
rattiyaá¹ƒ bhojanaá¹ƒ na bhuÃ±jiá¹ƒ.

__vibhÅ«sÄ• maá¹‡á¸• anaratÄ• _ti cirakÄ• laá¹ƒ attakilamathÄ• nuyogena kilantakÄ• yÄ•
kilamanena natthi paÃ±Ã±Ä• suddhi. sace pana indriyÄ• naá¹ƒ tosanavasena sarÄ«rassa ta
ti mantvÄ• imaá¹ƒ kÄ• yaá¹ƒ anuggaá¹‡hantÄ« vibhÅ«sÄ• yaá¹ƒ maá¹‡á¸• ane ca ratÄ• va
alaá¹…karaá¹‡e gandhamÄ• lÄ• dÄ«hi maá¹‡á¸• ane ca abhiratÄ• . __nhÄ• panucchÄ• dan
kÄ• retvÄ• nhÄ• panena ucchÄ• danena ca. __upakÄ• siá¹ƒ imaá¹ƒ kÄ• ya_nti imaá¹ƒ man
santappesiá¹ƒ. __kÄ• marÄ• gena aá¹-á¹-itÄ• _ti evaá¹ƒ kÄ• yadaá¸·hÄ«bahulÄ• hutvÄ• a
pariyuá¹-á¹-hitena kÄ• marÄ• gena aá¹-á¹-itÄ• abhiá¹‡haá¹ƒ upaddutÄ• ahosiá¹ƒ.

__tato saddhaá¹ƒ labhitvÄ• nÄ• _ti evaá¹ƒ samÄ• dinnavatÄ• ni bhinditvÄ• kÄ• yadaá¸·hÄ
hutvÄ• tattha tattha vicarantÄ« tato pacchÄ• aparabhÄ• ge mahÄ• moggallÄ• nattherassa
laddhovÄ• dÄ• nusÄ• sanÄ• saddhaá¹ƒ paá¹-ilabhitvÄ• . __disvÄ• kÄ• yaá¹ƒ yathÄ• bhÅ«
maggapaÃ±Ã±Ä• ya imaá¹ƒ mama kÄ• yaá¹ƒ yathÄ• bhÅ«taá¹ƒ disvÄ• anÄ• gÄ• mimagge
tato paraá¹ƒ aggamaggena __sabbe bhavÄ• samucchinnÄ• , icchÄ• ca patthanÄ• pi cÄ• _
paccuppannavisayÄ• bhilÄ• sasaá¹…khÄ• tÄ• icchÄ• ca Ä• yatibhavÄ• bhilÄ• sasaá¹…kh
samucchinnÄ• ti \Ne 99/ yojanÄ• \Ee 89/. __santiá¹ƒ pÄ• puá¹‡i cetaso_ti accantaá¹ƒ santi
pÄ• puá¹‡iá¹ƒ adhigacchinti attho.

nanduttarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mittÄ• kÄ• á¸·Ä«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__saddhÄ• ya_ \Be 92/ __pabbajitvÄ• nÄ• _tiÄ• dikÄ• mittÄ• kÄ• á¸·iyÄ• theriyÄ• gÄ• thÄ
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« imas
kururaá¹-á¹-he kammÄ• sadhammanigame brÄ• hmaá¹‡akule nibbattitvÄ• viÃ±Ã±utaá¹ƒ pa
mahÄ• satipaá¹-á¹-hÄ• nadesanÄ• ya paá¹-iladdhasaddhÄ• bhikkhunÄ«su pabbajitvÄ• sat
lÄ• bhasakkÄ• ragiddhikÄ• hutvÄ• samaá¹‡adhammaá¹ƒ karontÄ« tattha tattha vicaritvÄ•

ummujjantÄ« saá¹ƒvegajÄ• tÄ• hutvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• na cirasseva saha
arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<92> á¹• 21 ``saddhÄ• ya pabbajitvÄ• na, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

vicariá¹ƒhaá¹ƒ tena tena, lÄ• bhasakkÄ• raussukÄ• ||

<93> á¹• 21 ``riÃ±citvÄ• paramaá¹ƒ atthaá¹ƒ, hÄ«namatthaá¹ƒ asevihaá¹ƒ.

kilesÄ• naá¹ƒ vasaá¹ƒ gantvÄ• , sÄ• maÃ±Ã±atthaá¹ƒ na bujjhihaá¹ƒ ||

<94> á¹• 21 ``tassÄ• me ahu saá¹ƒvego, nisinnÄ• ya vihÄ• rake.

ummaggapaá¹-ipannÄ• mhi, taá¹‡hÄ• ya vasamÄ• gatÄ• ||

<95> á¹• 21 ``appakaá¹ƒ jÄ«vitaá¹ƒ mayhaá¹ƒ, jarÄ• byÄ• dhi ca maddati.

purÄ• yaá¹ƒ bhijjati kÄ• yo, na me kÄ• lo pamajjituá¹ƒ ||

<96> á¹• 21 ``yathÄ• bhÅ«tamavekkhantÄ«, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

vimuttacittÄ• uá¹-á¹-hÄ• siá¹ƒ, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || --- imÄ• gÄ• thÄ

tattha \Ne 100/ __vicariá¹ƒhaá¹ƒ tena tena, lÄ• bhasakkÄ• raussukÄ• _ti lÄ• bhe ca sakkÄ•
yuttappayuttÄ• hutvÄ• tena tena bÄ• husaccadhammakathÄ• dinÄ• lÄ• bhuppÄ• dahetun

__riÃ±citvÄ• paramaá¹ƒ attha_nti jhÄ• navipassanÄ• maggaphalÄ• diá¹ƒ uttamaá¹ƒ atthaá
__hÄ«namatthaá¹ƒ aseviha_nti catupaccayasaá¹…khÄ• taÄ• misabhÄ• vato \Ee 90/ hÄ«na
pariyesanÄ• ya paá¹-iseviá¹ƒ ahaá¹ƒ. __kilesÄ• naá¹ƒ vasaá¹ƒ gantvÄ• _ti mÄ• namadataá
vasaá¹ƒ upagantvÄ• __sÄ• maÃ±Ã±atthaá¹ƒ_ samaá¹‡akiccaá¹ƒ __na bujjhiá¹ƒ_ na jÄ• nia

__nisinnÄ• ya_ \Be 93/ __vihÄ• rake_ti mama vasanakaovarake nisinnÄ• ya ahu saá¹ƒvego
``ummaggapaá¹-ipannÄ• mhÄ«â€™â€™ _ti. tattha __ummaggapaá¹-ipannÄ• mhÄ«_ti yÄ•
parinibbÄ• natthamidaá¹ƒ sÄ• sanaá¹ƒ, tattha sÄ• sane pabbajitvÄ• kammaá¹-á¹-hÄ• naá¹ƒ
ummaggapaá¹-ipannÄ• amhÄ«ti. __taá¹‡hÄ• ya vasamÄ• gatÄ• _ti paccayuppÄ• danataá¹

__appakaá¹ƒ jÄ«vitaá¹ƒ mayha_nti paricchinnakÄ• lÄ• vajjitato bahÅ«paddavato ca mama
parittaá¹ƒ lahukaá¹ƒ. __jarÄ• byÄ• dhi ca maddatÄ«_ti taÃ±ca samantato Ä• patitvÄ• nipp

jarÄ• byÄ• dhi ca maddati nimmathati. ``maddareâ€™â€™ tipi pÄ• á¹-ho. __purÄ• yaá¹ƒ bl
kÄ• yo bhijjati purÄ• . yasmÄ• tassa ekaá¹ƒsiko bhedo, tasmÄ• __na me kÄ• lo pamajjituá
aá¹-á¹-hakkhaá¹‡avajjito navamo khaá¹‡o, so pamajjituá¹ƒ na yuttoti tassÄ• huá¹ƒ saá¹ƒveg

__yathÄ• bhÅ«tamavekkhantÄ«_ti evaá¹ƒ jÄ• tasaá¹ƒvegÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ
yathÄ• bhÅ«tamavekkhantÄ«. kiá¹ƒ avekkhantÄ«ti Ä• ha __ ``khandhÄ• naá¹ƒ udayabbaya
``avijjÄ• samudayÄ• rÅ«pasamudayoâ€™â€™ tiÄ• dinÄ• (Paá¹-is I 50) samapaÃ±Ã±Ä• sa
upÄ• dÄ• nakkhandhÄ• naá¹ƒ uppÄ• danirodhaÃ±ca udayabbayÄ• nupassanÄ• ya avekkha
maggapaá¹-ipÄ• á¹-iyÄ• sabbaso kilesehi ca bhavehi ca vimuttacittÄ• uá¹-á¹-hÄ• siá¹ƒ, ubl
maggena bhavattayato cÄ• ti vuá¹-á¹-hitÄ• ahosiá¹ƒ. sesaá¹ƒ vuttanayameva.

mittÄ• kÄ• á¸·Ä«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sakulÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__agÄ• rasmiá¹ƒ_ \Ne 101/ \Ee 91/ __vasantÄ«_tiÄ• dikÄ• sakulÄ• ya theriyÄ• gÄ• thÄ• .
bhagavato kÄ• le haá¹ƒsavatÄ«nagare Ä• nandassa raÃ±Ã±o dhÄ«tÄ• hutvÄ• nibbattÄ• ,
__nandÄ• _ti nÄ• mena. sÄ• viÃ±Ã±utaá¹ƒ patvÄ• ekadivasaá¹ƒ satthu santike dhammaá¹
ekaá¹ƒ bhikkhuniá¹ƒ dibbacakkhukÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• ussÄ•
katvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthentÄ« paá¹‡idhÄ• namakÄ• si. sÄ• tattha yÄ
uá¸·Ä• raá¹ƒ kusalakammaá¹ƒ katvÄ• devaloke nibbattitvÄ• aparÄ• paraá¹ƒ sugatÄ«suyev
bhagavato kÄ• le brÄ• hmaá¹‡akule nibbattitvÄ• paribbÄ• jakapabbajjaá¹ƒ pabbajitvÄ• eka
ekadivasaá¹ƒ telabhikkhÄ• ya Ä• hiá¹‡á¸• itvÄ• telaá¹ƒ labhitvÄ• tena telena satthu cetiye
dÄ«papÅ«jaá¹ƒ akÄ• si. sÄ• tato cutÄ• tÄ• vatiá¹ƒse nibbattitvÄ• suvisuddhadibbacakkhu
buddhantaraá¹ƒ devesuyeva saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ brÄ•
__sakulÄ• _tissÄ• nÄ• maá¹ƒ ahosi. sÄ• viÃ±Ã±utaá¹ƒ pattÄ• satthu jetavanapaá¹-iggaha
upÄ• sikÄ• hutvÄ• aparabhÄ• ge aÃ±Ã±atarassa khÄ«á¹‡Ä• savattherassa santike dhamm
pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ghaá¹-entÄ« vÄ• yamantÄ« na cirasseva arah
vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 3.131-165) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``hitÄ• ya sabbasattÄ• naá¹ƒ, sukhÄ• ya vadataá¹ƒ varo.

atthÄ• ya purisÄ• jaÃ±Ã±o, paá¹-ipanno sadevake ||

``yasaggapatto sirimÄ• , kittivaá¹‡á¹‡agato jino.

pÅ«jito sabbalokassa, disÄ• sabbÄ• su vissuto ||

``uttiá¹‡á¹‡avicikiccho so, vÄ«tivattakathaá¹ƒ katho.

sampuá¹‡á¹‡amanasaá¹…kappo, patto sambodhimuttamaá¹ƒ ||

``anuppannassa \Ne 102/ maggassa, uppÄ• detÄ• naruttamo.

anakkhÄ• taÃ±ca akkhÄ• si, asaÃ±jÄ• taÃ±ca saÃ±janÄ« ||

``maggaÃ±Ã±Å« \Ee 92/ ca maggavidÅ«, maggakkhÄ• yÄ« narÄ• sabho.

maggassa kusalo satthÄ• , sÄ• rathÄ«naá¹ƒ varuttamo ||

``mahÄ• kÄ• ruá¹‡iko satthÄ• , dhammaá¹ƒ deseti nÄ• yako.

nimugge kÄ• mapaá¹…kamhi, samuddharati pÄ• á¹‡ine ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• khattiyanandanÄ• .

surÅ«pÄ• sadhanÄ• cÄ• pi, dayitÄ• ca sirÄ«matÄ« ||

``Ä• nandassa \Be 95/ mahÄ• raÃ±Ã±o, dhÄ«tÄ• paramasobhanÄ• .

vemÄ• tÄ• bhaginÄ« cÄ• pi, padumuttaranÄ• mino ||

``rÄ• jakaÃ±Ã±Ä• hi sahitÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• .

upÄ• gamma mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ ||

``tadÄ• hi so lokagaru, bhikkhuniá¹ƒ dibbacakkhukaá¹ƒ.

kittayaá¹ƒ parisÄ• majjhe, aggaá¹-á¹-hÄ• ne á¹-hapesi taá¹ƒ ||

``suá¹‡itvÄ• tamahaá¹ƒ haá¹-á¹-hÄ• , dÄ• naá¹ƒ datvÄ• na satthuno.

pÅ«jitvÄ• na ca sambuddhaá¹ƒ, dibbacakkhuá¹ƒ apatthayiá¹ƒ ||

``tato avoca maá¹ƒ satthÄ• , nande lacchasi patthitaá¹ƒ.

padÄ«padhammadÄ• nÄ• naá¹ƒ, phalametaá¹ƒ sunicchitaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa \Ne 103/ dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

sakulÄ• nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``paribbÄ• jakinÄ« Ä• siá¹ƒ, tadÄ• haá¹ƒ ekacÄ• rinÄ«.

bhikkhÄ• ya vicaritvÄ• na, alabhiá¹ƒ telamattakaá¹ƒ ||

``tena dÄ«paá¹ƒ padÄ«petvÄ• , upaá¹-á¹-hiá¹ƒ sabbasaá¹ƒvariá¹ƒ.

cetiyaá¹ƒ dvipadaggassa, vippasannena cetasÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``yattha \Ee 93/ yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

pajjalanti mahÄ• dÄ«pÄ• , tattha tattha gatÄ• ya me ||

``tirokuá¹-á¹-aá¹ƒ \Be 96/ tiroselaá¹ƒ, samatiggayha pabbataá¹ƒ.

passÄ• mahaá¹ƒ yadicchÄ• mi, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

``visuddhanayanÄ• homi, yasasÄ• ca jalÄ• mahaá¹ƒ.

saddhÄ• paÃ±Ã±Ä• vatÄ« ceva, dÄ«padÄ• nassidaá¹ƒ phalaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• tÄ• vippakule ahaá¹ƒ.

pahÅ«tadhanadhaÃ±Ã±amhi, mudite rÄ• japÅ«jite ||

``ahaá¹ƒ \Ne 104/ sabbaá¹…gasampannÄ• , sabbÄ• bharaá¹‡abhÅ«sitÄ• .

purappavese sugataá¹ƒ, vÄ• tapÄ• ne á¹-hitÄ• ahaá¹ƒ ||

``disvÄ• jalantaá¹ƒ yasasÄ• , devamanussasakkataá¹ƒ.

anubyaÃ±janasampannaá¹ƒ, lakkhaá¹‡ehi vibhÅ«sitaá¹ƒ ||

``udaggacittÄ• sumanÄ• , pabbajjaá¹ƒ samarocayiá¹ƒ.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanettisamÅ«hatÄ• ||

``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``tato mahÄ• kÄ• ruá¹‡iko, etadagge á¹-hapesi maá¹ƒ.

dibbacakkhukÄ• naá¹ƒ aggÄ• , sakulÄ• ti naruttamo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• katÄ• dhikÄ• ratÄ• ya dibbacakkhuÃ±Ä• á¹‡e ciá¹‡á¹‡avasÄ« ah
dibbacakkhukÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapesi. sÄ• attano paá¹-ipatt
pÄ«tisomanassajÄ• tÄ• udÄ• navasena ---

<97> á¹• 21 ``agÄ• rasmiá¹ƒ \Be 97/ \Ne 105/ \Ee 94/ vasantÄ«haá¹ƒ, dhammaá¹ƒ sutvÄ• n

addasaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

<98> á¹• 21 ``sÄ• haá¹ƒ puttaá¹ƒ dhÄ«taraÃ±ca, dhanadhaÃ±Ã±aÃ±ca chaá¸• á¸• iya.

kese chedÄ• payitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<99> á¹• 21 ``sikkhamÄ• nÄ• ahaá¹ƒ santÄ«, bhÄ• ventÄ« maggamaÃ±jasaá¹ƒ.

pahÄ• siá¹ƒ rÄ• gadosaÃ±ca, tadekaá¹-á¹-he ca Ä• save ||

<100> á¹• 21 ``bhikkhunÄ« upasampajja, pubbajÄ• timanussariá¹ƒ.

dibbacakkhu visodhitaá¹ƒ, vimalaá¹ƒ sÄ• dhubhÄ• vitaá¹ƒ ||

<101> á¹• 21 ``saá¹…khÄ• re parato disvÄ• , hetujÄ• te palokite.

pahÄ• siá¹ƒ Ä• save sabbe, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __agÄ• rasmiá¹ƒ vasantÄ«haá¹ƒ, dhammaá¹ƒ sutvÄ• na bhikkhuno_ti ahaá¹ƒ pubbe
aÃ±Ã±atarassa bhinnakilesassa bhikkhuno santike catusaccagabbhaá¹ƒ dhammakathaá¹ƒ s
virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ padamaccuta_nti rÄ• garajÄ• dÄ«naá¹ƒ abhÄ• vena vir
nibbÄ• naá¹ƒ, cavanÄ• bhÄ• vato adhigatÄ• naá¹ƒ accutihetutÄ• ya ca nibbÄ• naá¹ƒ accuta

laddhanÄ• maá¹ƒ asaá¹…khatadhammaá¹ƒ, sahassanayapaá¹-imaá¹‡á¸• itena dassanasaá
addasaá¹ƒ passiá¹ƒ.

__sÄ• ha_nti sÄ• ahaá¹ƒ vuttappakÄ• rena sotÄ• pannÄ• homi.

__sikkhamÄ• nÄ• ahaá¹ƒ santÄ«_ti ahaá¹ƒ sikkhamÄ• nÄ• va samÄ• nÄ• pabbajitvÄ• va
__bhÄ• ventÄ« maggamaÃ±jasa_nti majjhimapaá¹-ipattibhÄ• vato aÃ±jasaá¹ƒ uparimaggaá
__tadekaá¹-á¹-he ca Ä• save_ti rÄ• gadosehi sahajekaá¹-á¹-he pahÄ• nekaá¹-á¹-he ca tatiya
__pahÄ• siá¹ƒ_ samucchindiá¹ƒ.

__bhikkhunÄ«_ \Ne 106/ __upasampajjÄ• _ti vasse paripuá¹‡á¹‡e upasampajjitvÄ• bhikkh
avijjÄ• dÄ«hi upakkilesehi vimuttatÄ• ya vigatamalaá¹ƒ, __sÄ• dhu_ sakkacca sammadeva
sÄ• dhÅ«hi vÄ• buddhÄ• dÄ«hi __bhÄ• vitaá¹ƒ_ uppÄ• ditaá¹ƒ dibbacakkhu visodhitanti sa

__saá¹…khÄ• re_ti tebhÅ«makasaá¹…khÄ• re. __parato_ti anattato. __hetujÄ• te_ti pacca
palujjanasabhÄ• ve \Ee 95/ pabhaá¹…gune paÃ±Ã±Ä• cakkhunÄ• disvÄ• . __pahÄ• siá¹ƒ
avasiá¹-á¹-he sabbepi Ä• save pajahiá¹ƒ, khepesinti attho. sesaá¹ƒ vuttanayameva.

sakulÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. soá¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__dasa putte vijÄ• yitvÄ• _tiÄ• dikÄ• soá¹‡Ä• ya theriyÄ• gÄ• thÄ• . ayampi padumuttaras
haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• ekadivasaá¹ƒ satthu sant
satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ Ä• raddhavÄ«riyÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ aggaá¹-á¹-hA
adhikÄ• rakammaá¹ƒ katvÄ• sayampi taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ
kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• vatthi
vayappattÄ• patikulaá¹ƒ gatÄ• dasa puttadhÄ«taro labhitvÄ• __bahuputtikÄ• _ti paÃ±Ã±Ä
pabbajite vayappatte puttadhÄ«taro gharÄ• vÄ• se patiá¹-á¹-hÄ• petvÄ• sabbaá¹ƒ dhanaá¹
adÄ• si, na kiÃ±ci attano á¹-hapesi. taá¹ƒ puttÄ• ca dhÄ«taro ca katipÄ• hameva upaá¹-á¹-h
akaá¹ƒsu. sÄ• ``kiá¹ƒ mayhaá¹ƒ imehi paribhavÄ• ya ghare vasantiyÄ• â€™â€™ ti bhikkhu
pabbajjaá¹ƒ yÄ• ci. taá¹ƒ bhikkhuniyo pabbÄ• jesuá¹ƒ. sÄ• laddhÅ«pasampadÄ• ``ahaá¹ƒ
appamattÄ• ya bhavitabbaâ€™â€™ nti bhikkhunÄ«naá¹ƒ vattapaá¹-ivattaá¹ƒ karontÄ« ``sab
samaá¹‡adhammaá¹ƒ karissÄ• mÄ«â€™â€™ ti heá¹-á¹-hÄ• pÄ• sÄ• de ekathambhaá¹ƒ ha
samaá¹‡adhammaá¹ƒ karontÄ« caá¹…kamamÄ• nÄ• pi ``andhakÄ• re á¹-hÄ• ne rukkhÄ• d
paá¹-ihaÃ±Ã±eyyÄ• â€™â€™ ti rukkhaá¹ƒ hatthena gahetvÄ• taá¹ƒ avijahamÄ• nÄ• va sar
paá¹-á¹-hÄ• ya sÄ• Ä• raddhavÄ«riyatÄ• ya pÄ• kaá¹-Ä• ahosi. satthÄ• tassÄ• Ã±Ä• á¹‡á
\Ee 96/ gandhakuá¹-iyaá¹ƒ nisinnova obhÄ• saá¹ƒ pharitvÄ• sammukhe nisinno viya attÄ• n

``yo \Ne 107/ ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ dhammamuttamaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato dhammamuttamaâ€™â€™ nti || (Dhp 115) ---

gÄ• thaá¹ƒ abhÄ• si. sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ __a
3.220-243) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• seá¹-á¹-hikule jÄ• tÄ• , sukhitÄ• pÅ«jitÄ• piyÄ• .

upetvÄ• taá¹ƒ munivaraá¹ƒ, assosiá¹ƒ madhuraá¹ƒ vacaá¹ƒ ||

``Ä• raddhavÄ«riyÄ• naggaá¹ƒ, vaá¹‡á¹‡esi bhikkhuniá¹ƒ jino.

taá¹ƒ sutvÄ• muditÄ• hutvÄ• , kÄ• raá¹ƒ katvÄ• na satthuno ||

``abhivÄ• diya sambuddhaá¹ƒ, á¹-hÄ• naá¹ƒ taá¹ƒ patthayiá¹ƒ tadÄ• .

anumodi mahÄ• vÄ«ro, sijjhataá¹ƒ paá¹‡idhÄ« tava ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

soá¹‡Ä• ti nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• ||

``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-hikule ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ puravare, iddhe phÄ«te mahaddhane ||

``yadÄ• \Ne 108/ ca yobbanappattÄ• , gantvÄ• patikulaá¹ƒ ahaá¹ƒ.

dasa puttÄ• ni ajaniá¹ƒ, surÅ«pÄ• ni visesato ||

``sukhedhitÄ• \Be 100/ ca te sabbe, jananettamanoharÄ• .

amittÄ• nampi rucitÄ• , mama pageva te siyÄ• ||

``tato mayhaá¹ƒ akÄ• mÄ• ya, dasaputtapurakkhato.

pabbajittha sa me bhattÄ• , devadevassa sÄ• sane ||

``tadekikÄ• \Ee 97/ vicintesiá¹ƒ, jÄ«vitenÄ• lamatthu me.

cattÄ• ya patiputtehi, vuá¸• á¸• hÄ• ya ca varÄ• kiyÄ• ||

``ahampi tattha gacchissaá¹ƒ, sampatto yattha me pati.

evÄ• haá¹ƒ cintayitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``tato ca maá¹ƒ bhikkhuniyo, ekaá¹ƒ bhikkhunupassaye.

vihÄ• ya gacchumovÄ• daá¹ƒ, tÄ• pehi udakaá¹ƒ iti ||

``tadÄ• udakamÄ• hitvÄ• , okiritvÄ• na kumbhiyÄ• .

culle á¹-hapetvÄ• Ä• sÄ«nÄ• , tato cittaá¹ƒ samÄ• dahiá¹ƒ ||

``khandhe aniccato disvÄ• , dukkhato ca anattato.

khepetvÄ• Ä• save sabbe, arahattamapÄ• puá¹‡iá¹ƒ ||

``tadÄ• gantvÄ• bhikkhuniyo, uá¹‡hodakamapucchisuá¹ƒ.

tejodhÄ• tumadhiá¹-á¹-hÄ• ya, khippaá¹ƒ santÄ• payiá¹ƒ jalaá¹ƒ ||

``vimhitÄ• tÄ• jinavaraá¹ƒ, etamatthamasÄ• vayuá¹ƒ.

taá¹ƒ sutvÄ• mudito nÄ• tho, imaá¹ƒ gÄ• thaá¹ƒ abhÄ• satha ||

``yo \Ne 109/ ca vassasataá¹ƒ jÄ«ve, kusÄ«to hÄ«navÄ«riyo.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, vÄ«riyamÄ• rabhato daá¸·haá¹ƒ ||

``Ä• rÄ• dhito mahÄ• vÄ«ro, mayÄ• suppaá¹-ipattiyÄ• .

Ä• raddhavÄ«riyÄ• naggaá¹ƒ, mamÄ• ha sa mahÄ• muni ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

atha naá¹ƒ bhagavÄ• bhikkhuniyo paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapento Ä• raddha aggaá¹-á¹-hÄ• ne á¹-hapesi. sÄ• ekadivasaá¹ƒ attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ•

<102> á¹• 21 ``dasa \Be 101/ putte vijÄ• yitvÄ• , asmiá¹ƒ rÅ«pasamussaye.

tatohaá¹ƒ dubbalÄ• jiá¹‡á¹‡Ä• , bhikkhuniá¹ƒ upasaá¹…kamiá¹ƒ ||

<103> á¹• 21 ``sÄ• me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo.

tassÄ• dhammaá¹ƒ suá¹‡itvÄ• na, kese chetvÄ• na pabbajiá¹ƒ ||

<104> á¹• 21 ``tassÄ• \Ee 98/ me sikkhamÄ• nÄ• ya, dibbacakkhu visodhitaá¹ƒ.

pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, yattha me vusitaá¹ƒ pure ||

<105> á¹• 21 ``animittaÃ±ca bhÄ• vemi, ekaggÄ• susamÄ• hitÄ• .

anantarÄ• vimokkhÄ• siá¹ƒ, anupÄ• dÄ• ya nibbutÄ• ||

<106> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

dhi tavatthu jare jamme, natthi dÄ• ni punabbhavoâ€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ• si

tattha __rÅ«pasamussaye_ti rÅ«pasaá¹…khÄ• te samussaye. ayaÃ±hi rÅ«pasaddo ``cakkh
uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (SN b IV 60) rÅ«pÄ• yatane Ä• gato. `
atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ ntiÄ• dÄ«su (AN a IV 181) rÅ«pakkhandhe. ``piyar
rajjatÄ«â€™â€™ tiÄ• dÄ«su (MN I 409) sabhÄ• ve. ``bahiddhÄ• rÅ«pÄ• ni passatÄ«â€™â
I 427-434) kasiá¹‡Ä• yatane. ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«su (DN III 339
rÅ«pajhÄ• ne. ``aá¹-á¹-hiÃ±ca paá¹-icca nhÄ• ruÃ±ca paá¹-icca maá¹ƒsaÃ±ca paá¹-icca car
parivÄ• rito rÅ«pantveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ tiÄ• dÄ«su (MN I 306) rÅ«pakÄ
daá¹-á¹-habbo. __samussaya_saddopi aá¹-á¹-hÄ«naá¹ƒ sarÄ«rassa pariyÄ• yo. ``satanti sa
aá¹-á¹-hisarÄ«rapariyÄ• ye. ``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaâ€™â€
sarÄ«re. idhÄ• pi sarÄ«re eva daá¹-á¹-habbo. tena vuttaá¹ƒ --- ``rÅ«pasamussayeâ€™â€™
samussaye sarÄ«reti attho. á¹-hatvÄ• ti vacanaseso. asmiá¹ƒ rÅ«pasamussayeti hi imasmiá
á¹-hatvÄ• imaá¹ƒ rÅ«pakÄ• yaá¹ƒ nissÄ• ya dasa putte vijÄ• yitvÄ• ti yojanÄ• . __tato_ti tas
dasaputtavijÄ• yanahetu. sÄ• hi paá¹-hamavayaá¹ƒ atikkamitvÄ• puttake \Be 102/ vijÄ• ya
dubbalasarÄ«rÄ• jarÄ• jiá¹‡á¹‡Ä• ca ahosi. tena vuttaá¹ƒ __ ``tatohaá¹ƒ dubbalÄ• jiá¹‡á¹‡

__tassÄ• _ti tato, __tassÄ• _ti vÄ• tassÄ• santike. puna tassÄ• ti karaá¹‡e sÄ• mivacanaa
__sikkhamÄ• nÄ• yÄ• _ti tissopi sikkhÄ• sikkhamÄ• nÄ• .

__anantarÄ• vimokkhÄ• si_nti aggamaggassa anantarÄ• uppannavimokkhÄ• Ä• siá¹ƒ. rÅ«
hi aá¹-á¹-hapi vimokkhÄ• anantaravimokkhÄ• nÄ• ma na honti. maggÄ• nantaraá¹ƒ anupp
phalasamÄ• pattikÄ• le pavattamÄ• nÄ• pi paá¹-hamamaggÄ• nantarameva samuppattito \B
anantaravimokkhÄ• nÄ• ma, yathÄ• maggasamÄ• dhi Ä• nantarikasamÄ• dhÄ«ti vuccati. _
rÅ«pÄ• dÄ«su kiÃ±cipi aggahetvÄ• kilesaparinibbÄ• nena nibbutÄ• Ä• siá¹ƒ.

evaá¹ƒ vijjÄ• ttayaá¹ƒ vibhÄ• vetvÄ• arahattaphalena kÅ«á¹-aá¹ƒ gaá¹‡hantÄ« udÄ• netvÄ
cirakÄ• laá¹ƒ upaddutasarÄ«raá¹ƒ vigarahantÄ« saha vatthunÄ• tassa samatikkantabhÄ• v
``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• â€™â€™ _ti osÄ• nagÄ• thamÄ• ha. tattha __dhi tava
sithilabhÄ• vakaraá¹‡Ä• dinÄ• jare jamme lÄ• make hÄ«ne tava tuyhaá¹ƒ dhi atthu dhikÄ• n
punabbhavo_ti tasmÄ• tvaá¹ƒ mayÄ• atikkantÄ• abhibhÅ«tÄ• sÄ«ti adhippÄ• yo.

soá¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. bhaddÄ• kuá¹‡á¸• alakesÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__lÅ«nakesÄ«_tiÄ• dikÄ• \Ne 111/ bhaddÄ• ya kuá¹‡á¸• alakesÄ• ya theriyÄ• gÄ• thÄ• .

bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• ekadiva
dhammaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹ƒ agga
disvÄ• , adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ p
kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• kassapabuddhakÄ• le __kikissa_ kÄ•
\Be 103/ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• , vÄ«sati vassasahassÄ• ni dasa sÄ«lÄ• ni sa
komÄ• ribrahmacariyaá¹ƒ carantÄ« saá¹…ghassa vasanapariveá¹‡aá¹ƒ kÄ• retvÄ• , ekaá¹ƒ
saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe seá¹-á¹-hikule nibbatti. __bhaddÄ• _tis
mahatÄ• parivÄ• rena vaá¸• á¸• hamÄ• nÄ• vayappattÄ• , tasmiá¹ƒyeva nagare purohitass
coraá¹ƒ sahoá¸• á¸• haá¹ƒ gahetvÄ• rÄ• jÄ• á¹‡Ä• ya nagaraguttikena mÄ• retuá¹ƒ Ä• ghÄ
sÄ«hapaÃ±jarena olokentÄ« disvÄ• \Ee 100/ paá¹-ibaddhacittÄ• hutvÄ• sace taá¹ƒ labhÄ•
marissÄ• mÄ«ti sayane adhomukhÄ« nipajji.

athassÄ• pitÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ekadhÄ«tutÄ• ya balavasineho sahassalaÃ±jaá¹ƒ
vissajjÄ• petvÄ• gandhodakena nhÄ• petvÄ• sabbÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itaá¹ƒ kÄ•
bhaddÄ• pi paripuá¹‡á¹‡amanorathÄ• atirekÄ• laá¹…kÄ• rena alaá¹…karitvÄ• taá¹ƒ parica
vÄ«tinÄ• metvÄ• tassÄ• Ä• bharaá¹‡esu uppannalobho bhadde, ahaá¹ƒ nagaraguttikena g
adhivatthÄ• ya devatÄ• ya ``sacÄ• haá¹ƒ jÄ«vitaá¹ƒ labhÄ• mi, tuyhaá¹ƒ balikammaá¹ƒ upa
patthanaá¹ƒ Ä• yÄ• ciá¹ƒ, tasmÄ• balikammaá¹ƒ sajjÄ• pehÄ«ti. sÄ• ``tassa manaá¹ƒ pÅ«
balikammaá¹ƒ sajjÄ• petvÄ• sabbÄ• bharaá¹‡avibhÅ«sitÄ• sÄ• mikena saddhiá¹ƒ ekaá¹ƒ y
balikammaá¹ƒ karissÄ• mÄ«â€™â€™ ti corapapÄ• taá¹ƒ abhiruhituá¹ƒ Ä• raddhÄ• .

sattuko cintesi --- ``sabbesu abhiruhantesu imissÄ• Ä• bharaá¹‡aá¹ƒ gahetuá¹ƒ na sakkÄ•
parivÄ• rajanaá¹ƒ tattheva á¹-hapetvÄ• tameva balibhÄ• janaá¹ƒ gÄ• hÄ• petvÄ• pabbataá
saddhiá¹ƒ piyakathaá¹ƒ na kathesi. sÄ• iá¹…giteneva tassÄ• dhippÄ• yaá¹ƒ aÃ±Ã±Ä• si. sa
uttarasÄ• á¹-akaá¹ƒ omuÃ±citvÄ• kÄ• yÄ• rÅ«á¸·hapasÄ• dhanaá¹ƒ bhaá¹‡á¸• ikaá¹ƒ karol
mayhaá¹ƒ ko aparÄ• dhoâ€™â€™ ti? ``kiá¹ƒ nu maá¹ƒ, bÄ• le, `balikammatthaá¹ƒ Ä• gatoâ
balikammÄ• padesena pana tava Ä• bharaá¹‡aá¹ƒ gahetuá¹ƒ Ä• gatoâ€™â€™ ti. ``kassa p
kassa ahaâ€™â€™ nti? ``nÄ• haá¹ƒ etaá¹ƒ vibhÄ• gaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti \Ne 112/.
adhippÄ• yaá¹ƒ pÅ«rehi, alaá¹…kataniyÄ• mena \Be 104/ ca Ä• liá¹…gituá¹ƒ dehÄ«â€™â€™
sampaá¹-icchi. sÄ• tena sampaá¹-icchitabhÄ• vaá¹ƒ Ã±atvÄ• purato Ä• liá¹…gitvÄ• pacch
pabbatapapÄ• te pÄ• tesi. so patitvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ ahosi. tÄ• ya kataá¹ƒ acch
adhivatthÄ• devatÄ• kosallaá¹ƒ vibhÄ• ventÄ« imÄ• gÄ• thÄ• abhÄ• si ---

``na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

``na \Ee 101/ hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, lahuá¹ƒ atthavicintikÄ• â€™â€™ ti || (Ap therÄ«0 II 3.31-32).

tato bhaddÄ• cintesi --- ``na sakkÄ• mayÄ• iminÄ• niyÄ• mena gehaá¹ƒ gantuá¹ƒ, itova g
pabbajjaá¹ƒ pabbajissÄ• mÄ«â€™â€™ ti nigaá¹‡á¹-hÄ• rÄ• maá¹ƒ gantvÄ• nigaá¹‡á¹-he p
te Ä• haá¹ƒsu --- ``kena niyÄ• mena pabbajjÄ• hotÅ«â€™â€™ ti? ``yaá¹ƒ tumhÄ• kaá¹ƒ pa
karothÄ• â€™â€™ ti. te ``sÄ• dhÅ«â€™â€™ ti tassÄ• tÄ• laá¹-á¹-hinÄ• kese luÃ±citvÄ• p
vaá¸• á¸• hantÄ• kuá¹‡á¸• alÄ• vaá¹-á¹-Ä• hutvÄ• vaá¸• á¸• hesuá¹ƒ. tato paá¹-á¹-hÄ• ya s
nÄ• ma jÄ• tÄ• . sÄ• tattha uggahetabbaá¹ƒ samayaá¹ƒ vÄ• damaggaÃ±ca uggahetvÄ• ``
ito uttari viseso natthÄ«â€™â€™ ti Ã±atvÄ• tato apakkamitvÄ• yattha yattha paá¹‡á¸• itÄ•
gantvÄ• tesaá¹ƒ jÄ• nanasippaá¹ƒ uggahetvÄ• attanÄ• saddhiá¹ƒ kathetuá¹ƒ samatthaá¹ƒ
gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• pavisati, tassa dvÄ• re vÄ• lukÄ• rÄ• siá¹ƒ katvÄ• tattha ja
``yo mama vÄ• daá¹ƒ Ä• ropetuá¹ƒ sakkoti, so imaá¹ƒ sÄ• khaá¹ƒ maddatÅ«â€™â€™ ti sar
saÃ±Ã±aá¹ƒ datvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ gacchati. sattÄ• hampi jambusÄ• khÄ• ya tathe
pakkamati.

tena ca samayena amhÄ• kaá¹ƒ bhagavÄ• loke uppajjitvÄ• pavattitavaradhammacakko ar
upanissÄ• ya jetavane viharati. kuá¹‡á¸• alakesÄ• pi vuttanayena gÄ• manigamarÄ• jadhÄ•
sÄ• vatthiá¹ƒ patvÄ• nagaradvÄ• re vÄ• lukÄ• rÄ• simhi jambusÄ• khaá¹ƒ á¹-hapetvÄ• dÄ
sÄ• vatthiá¹ƒ pÄ• visi.

athÄ• yasmÄ• \Be 105/ \Ne 113/ dhammasenÄ• pati ekakova nagaraá¹ƒ pavisanto taá¹ƒ s
dametukÄ• mo dÄ• rake pucchi --- ``kasmÄ• yaá¹ƒ sÄ• khÄ• evaá¹ƒ á¹-hapitÄ• â€™â€™ ti
Ä• rocesuá¹ƒ. thero ``yadi evaá¹ƒ imaá¹ƒ sÄ• khaá¹ƒ maddathÄ• â€™â€™ ti Ä• ha. dÄ• rak
kuá¹‡á¸• alakesÄ• katabhattakiccÄ• nagarato nikkhamantÄ« taá¹ƒ sÄ• khaá¹ƒ madditaá¹ƒ
madditaâ€™â€™ nti pucchitvÄ• therena maddÄ• pitabhÄ• vaá¹ƒ Ã±atvÄ• ``apakkhiko vÄ•
sÄ• vatthiá¹ƒ pavisitvÄ• vÄ«thito vÄ«thiá¹ƒ vicarantÄ« ``passeyyÄ• tha samaá¹‡ehi \Ee 102
saddhiá¹ƒ mayhaá¹ƒ vÄ• daâ€™â€™ nti ugghosetvÄ• mahÄ• janaparivutÄ• aÃ±Ã±atarasm
dhammasenÄ• patiá¹ƒ upasaá¹…kamitvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hit
jambusÄ• khÄ• maddÄ• pitÄ• â€™â€™ ti pucchi. ``Ä• ma, mayÄ• maddÄ• pitÄ• â€™â€™
mayhaá¹ƒ vÄ• do hotÅ«â€™â€™ ti. ``hotu, bhaddeâ€™â€™ ti. ``kassa pucchÄ• , kassa vis
nÄ• ma amhÄ• kaá¹ƒ pattÄ• , tvaá¹ƒ yaá¹ƒ attano jÄ• nanakaá¹ƒ pucchÄ• â€™â€™ ti. sÄ•
vÄ• daá¹ƒ pucchi. thero taá¹ƒ sabbaá¹ƒ vissajjesi. sÄ• upari pucchitabbaá¹ƒ ajÄ• nantÄ« tu
naá¹ƒ thero Ä• ha --- ``tayÄ• bahuá¹ƒ pucchitaá¹ƒ, mayampi taá¹ƒ ekaá¹ƒ paÃ±haá¹ƒ pucch
``pucchatha, bhanteâ€™â€™ ti. thero ``ekaá¹ƒ nÄ• ma kiâ€™â€™ nti imaá¹ƒ paÃ±haá¹ƒ pu
antaá¹ƒ na koá¹-iá¹ƒ passantÄ« andhakÄ• raá¹ƒ paviá¹-á¹-hÄ• viya hutvÄ• ``na jÄ• nÄ• mi
``tvaá¹ƒ ettakampi ajÄ• nantÄ« aÃ±Ã±aá¹ƒ kiá¹ƒ jÄ• nissasÄ«â€™â€™ ti vatvÄ• dhammaá
pÄ• desu patitvÄ• , ``bhante, tumhe saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti Ä• ha. ``mÄ• ma

saraá¹‡aá¹ƒ gaccha, sadevake loke aggapuggalaá¹ƒ bhagavantameva saraá¹‡aá¹ƒ gacchÄ
karissÄ• mi, bhanteâ€™â€™ ti sÄ• sÄ• yanhasamaye dhammadesanÄ• velÄ• yaá¹ƒ satthu
paÃ±capatiá¹-á¹-hitena vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. satthÄ• tassÄ• Ã±Ä• á¹‡apa

``sahassamapi ce gÄ• thÄ• , anatthapadasaá¹ƒhitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• supasammatÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne yathÄ• á¹-hitÄ• va saha paá¹-isambhidÄ• hi
vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 3.1-54) ---

``padumuttaro \Be 106/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ \Ne 114/ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

``upetvÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato \Ee 103/ jÄ• tappasÄ• dÄ• haá¹ƒ, upesiá¹ƒ saraá¹‡aá¹ƒ jinaá¹ƒ ||

``tadÄ• mahÄ• kÄ• ruá¹‡iko, padumuttaranÄ• mako.

khippÄ• bhiÃ±Ã±Ä• namagganti, á¹-hapesi bhikkhuniá¹ƒ subhaá¹ƒ ||

``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , dÄ• naá¹ƒ datvÄ• mahesino.

nipacca sirasÄ• pÄ• de, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ ||

``anumodi mahÄ• vÄ«ro, bhadde yaá¹ƒ tebhipatthitaá¹ƒ.

samijjhissati taá¹ƒ sabbaá¹ƒ, sukhinÄ« hohi nibbutÄ• ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

bhaddÄ• kuá¹‡á¸• alakesÄ• ti, hessati satthu sÄ• vikÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• .

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato ||

``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``tato \Ne 115/ cutÄ• manussesu, rÄ• jÅ«naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``sampattiá¹ƒ anubhotvÄ• na, devesu mÄ• nusesu ca.

sabbattha sukhitÄ• hutvÄ• , nekakappesu saá¹ƒsariá¹ƒ ||

``imamhi \Be 107/ bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``tassa dhÄ«tÄ• catutthÄ• siá¹ƒ, bhikkhudÄ• yÄ«ti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

``samaá¹‡Ä« \Ee 104/ samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

``khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ahaá¹ƒ tadÄ• .

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime \Ne 116/ ca bhave dÄ• ni, giribbajapuruttame.

jÄ• tÄ• seá¹-á¹-hikule phÄ«te, yadÄ• haá¹ƒ yobbane á¹-hitÄ• ||

``coraá¹ƒ vadhatthaá¹ƒ nÄ«yantaá¹ƒ, disvÄ• rattÄ• tahiá¹ƒ ahaá¹ƒ.

pitÄ• me taá¹ƒ sahassena, mocayitvÄ• vadhÄ• tato ||

``adÄ• si tassa maá¹ƒ tÄ• to, viditvÄ• na manaá¹ƒ mama.

tassÄ• hamÄ• siá¹ƒ visaá¹-á¹-hÄ• , atÄ«va dayitÄ• hitÄ• ||

``so me bhÅ«sanalobhena, balimajjhÄ• sayo diso.

corappapÄ• taá¹ƒ netvÄ• na, pabbataá¹ƒ cetayÄ« vadhaá¹ƒ ||

``tadÄ• haá¹ƒ paá¹‡amitvÄ• na, sattukaá¹ƒ sukataÃ±jalÄ«.

rakkhantÄ« attano pÄ• á¹‡aá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

``idaá¹ƒ \Be 108/ suvaá¹‡á¹‡akeyÅ«raá¹ƒ, muttÄ• veá¸·uriyÄ• bahÅ«.

sabbaá¹ƒ harassu bhaddante, maÃ±ca dÄ• sÄ«ti sÄ• vaya ||

``oropayassu kalyÄ• á¹‡Ä«, mÄ• bÄ• á¸·haá¹ƒ paridevasi.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, ahantvÄ• dhanamÄ• bhataá¹ƒ ||

``yato sarÄ• mi attÄ• naá¹ƒ, yato pattosmi viÃ±Ã±utaá¹ƒ.

na cÄ• haá¹ƒ abhijÄ• nÄ• mi, aÃ±Ã±aá¹ƒ piyataraá¹ƒ tayÄ• ||

``ehi taá¹ƒ upagÅ«hissaá¹ƒ, katvÄ• na taá¹ƒ padakkhiá¹‡aá¹ƒ.

na ca dÄ• ni puno atthi, mama tuyhaÃ±ca saá¹…gamo ||

``na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, tattha tattha vicakkhaá¹‡Ä• ||

``na hi sabbesu á¹-hÄ• nesu, puriso hoti paá¹‡á¸• ito.

itthÄ«pi paá¹‡á¸• itÄ• hoti, lahuá¹ƒ atthavicintikÄ• ||

``lahuÃ±ca \Ne 117/ \Ee 105/ vata khippaÃ±ca, nikaá¹-á¹-he samacetayiá¹ƒ.

migaá¹ƒ uá¹‡á¹‡Ä• yathÄ• evaá¹ƒ, tadÄ• haá¹ƒ sattukaá¹ƒ vadhiá¹ƒ ||

``yo ca uppatitaá¹ƒ atthaá¹ƒ, na khippamanubujjhati.

so haÃ±Ã±ate mandamati, corova girigabbhare ||

``yo ca uppatitaá¹ƒ atthaá¹ƒ, khippameva nibodhati.

muccate sattusambÄ• dhÄ• , tadÄ• haá¹ƒ sattukÄ• yathÄ• ||

``tadÄ• haá¹ƒ pÄ• tayitvÄ• na, giriduggamhi sattukaá¹ƒ.

santikaá¹ƒ setavatthÄ• naá¹ƒ, upetvÄ• pabbajiá¹ƒ ahaá¹ƒ ||

``saá¹‡á¸• Ä• sena ca kese me, luÃ±citvÄ• sabbaso tadÄ• .

pabbajitvÄ• na samayaá¹ƒ, Ä• cikkhiá¹ƒsu nirantaraá¹ƒ ||

``tato \Be 109/ taá¹ƒ uggahetvÄ• haá¹ƒ, nisÄ«ditvÄ• na ekikÄ• .

samayaá¹ƒ taá¹ƒ vicintesiá¹ƒ, suvÄ• no mÄ• nusaá¹ƒ karaá¹ƒ ||

``chinnaá¹ƒ gayha samÄ«pe me, pÄ• tayitvÄ• apakkami.

disvÄ• nimittamalabhiá¹ƒ, hatthaá¹ƒ taá¹ƒ puá¸·avÄ• kulaá¹ƒ ||

``tato uá¹-á¹-hÄ• ya saá¹ƒviggÄ• , apucchiá¹ƒ sahadhammike.

te avocuá¹ƒ vijÄ• nanti, taá¹ƒ atthaá¹ƒ sakyabhikkhavo ||

``sÄ• haá¹ƒ tamatthaá¹ƒ pucchissaá¹ƒ, upetvÄ• buddhasÄ• vake.

te mamÄ• dÄ• ya gacchiá¹ƒsu, buddhaseá¹-á¹-hassa santikaá¹ƒ ||

``so me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo.

asubhÄ• niccadukkhÄ• ti, anattÄ• ti ca nÄ• yako ||

``tassa \Ne 118/ dhammaá¹ƒ suá¹‡itvÄ• haá¹ƒ, dhammacakkhuá¹ƒ visodhayiá¹ƒ.

tato viÃ±Ã±Ä• tasaddhammÄ• , pabbajjaá¹ƒ upasampadaá¹ƒ ||

``Ä• yÄ• cito tadÄ• Ä• ha, ehi bhaddeti nÄ• yako.

tadÄ• haá¹ƒ upasampannÄ• , parittaá¹ƒ toyamaddasaá¹ƒ ||

``pÄ• dapakkhÄ• lanenÄ• haá¹ƒ, Ã±atvÄ• saudayabbayaá¹ƒ.

tathÄ• sabbepi saá¹…khÄ• re, Ä«disaá¹ƒ cintayiá¹ƒ tadÄ• ||

``tato \Ee 106/ cittaá¹ƒ vimucci me, anupÄ• dÄ• ya sabbaso.

khippÄ• bhiÃ±Ã±Ä• namaggaá¹ƒ me, tadÄ• paÃ±Ã±Ä• payÄ« jino ||

``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa sÄ• sane ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ \Ne 119/ pana patvÄ• tÄ• vadeva pabbajjaá¹ƒ yÄ• ci. satthÄ• tassÄ• pabbajja
bhikkhunupassayaá¹ƒ gantvÄ• na pabbajitvÄ• phalasukhena nibbÄ• nasukhena ca vÄ«tinÄ
paccavekkhitvÄ• udÄ• navasena ---

<107> á¹• 21 ``lÅ«nakesÄ« \Be 110/ paá¹…kadharÄ«, ekasÄ• á¹-Ä« pure cariá¹ƒ.

avajje vajjamatinÄ«, vajje cÄ• vajjadassinÄ« ||

<108> á¹• 21 ``divÄ• vihÄ• rÄ• nikkhamma, gijjhakÅ«á¹-amhi pabbate.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<109> á¹• 21 ``nihacca jÄ• á¹‡uá¹ƒ vanditvÄ• , sammukhÄ• aÃ±jaliá¹ƒ akaá¹ƒ.

ehi bhaddeti maá¹ƒ avaca, sÄ• me Ä• sÅ«pasampadÄ• ||

<110> á¹• 21 ``ciá¹‡á¹‡Ä• aá¹…gÄ• ca magadhÄ• , vajjÄ« kÄ• sÄ« ca kosalÄ• .

anakÄ• paá¹‡á¹‡Ä• sa vassÄ• ni, raá¹-á¹-hapiá¹‡á¸• aá¹ƒ abhuÃ±jahaá¹ƒ ||

<111> á¹• 21 ``puÃ±Ã±aá¹ƒ vata pasavi bahuá¹ƒ, sappaÃ±Ã±o vatÄ• yaá¹ƒ upÄ• sako.

yo bhaddÄ• ya cÄ«varaá¹ƒ adÄ• si, vippamuttÄ• ya sabbaganthehÄ«â€™â€™ ti || ---

imÄ• \Ee 107/ gÄ• thÄ• abhÄ• si.

tattha __lÅ«nakesÄ«_ti lÅ«nÄ• luÃ±citÄ• kesÄ• mayhanti lÅ«nakesÄ«, nigaá¹‡á¹-hesu pa
tÄ• laá¹-á¹-hinÄ• luÃ±citakesÄ• , taá¹ƒ sandhÄ• ya vadati. __paá¹…kadharÄ«_ti dantakaá¹
dantesu malapaá¹…kadhÄ• raá¹‡ato paá¹…kadharÄ«. __ekasÄ• á¹-Ä«_ti nigaá¹‡á¹-hacÄ•
__pure cari_nti pubbe nigaá¹‡á¹-hÄ« hutvÄ• evaá¹ƒ vicariá¹ƒ. __avajje vajjamatinÄ«_ti
nhÄ• nucchÄ• danadantakaá¹-á¹-hakhÄ• danÄ• dike anavajje sÄ• vajjasaÃ±Ã±Ä«. __vajje
mÄ• namakkhapalÄ• savipallÄ• sÄ• dike sÄ• vajje anavajjadiá¹-á¹-hÄ«.

__divÄ• vihÄ• rÄ• nikkhammÄ• _ti attano divÄ• vihÄ• raá¹-á¹-hÄ• nato nikkhamitvÄ• . aya
á¹-hitamajjhanhikavelÄ• yaá¹ƒ \Ne 120/ therena samÄ• gatÄ• tassa paÃ±hassa vissajjanen
nihatamÄ• nadabbÄ• pasannamÄ• nasÄ• hutvÄ• satthu santikaá¹ƒ upasaá¹…kamitukÄ•
gantvÄ• divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• sÄ• yanhasamaye satthu santikaá¹ƒ upasaá¹…ka

__nihacca jÄ• á¹‡uá¹ƒ vanditvÄ• _ti jÄ• á¹‡udvayaá¹ƒ pathaviyaá¹ƒ nihantvÄ• patiá¹-á¹-ha
paÃ±capatiá¹-á¹-hitena vanditvÄ• . __sammukhÄ• aÃ±jaliá¹ƒ aka_nti satthu sammukhÄ•
dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ akÄ• siá¹ƒ. __ehi, bhaddeti maá¹ƒ avaca,
yaá¹ƒ maá¹ƒ bhagavÄ• arahattaá¹ƒ patvÄ• pabbajjaÃ±ca upasampadaÃ±ca yÄ• citvÄ• á¹
bhadde, bhikkhunupassayaá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ santike pabbaja upasampajjassÅ
Ä• á¹‡Ä• pesi. sÄ• satthu Ä• á¹‡Ä• mayhaá¹ƒ upasampadÄ• ya kÄ• raá¹‡attÄ• upasampa

__ciá¹‡á¹‡Ä• _tiÄ• dikÄ• dve gÄ• thÄ• aÃ±Ã±Ä• byÄ• karaá¹‡agÄ• thÄ• . tattha __ciá¹‡á
ime aá¹…gÄ• ca magadhÄ• ca vajjÄ« ca kÄ• sÄ« ca kosalÄ• ca janapadÄ• pubbe sÄ• á¹
raá¹-á¹-hapiá¹‡á¸• aá¹ƒ bhuÃ±jantiyÄ• ciá¹‡á¹‡Ä• caritÄ• , tesuyeva satthÄ• rÄ• samÄ• g
anaá¹‡Ä• niddosÄ• apagatakilesÄ• hutvÄ• paÃ±Ã±Ä• sa saá¹ƒvaccharÄ• ni raá¹-á¹-hapi

108/ ahaá¹ƒ.

yena abhippasannamÄ• nasena upÄ• sakena attano cÄ«varaá¹ƒ dinnaá¹ƒ, tassa puÃ±Ã±a
byÄ• karontÄ« __ ``puÃ±Ã±aá¹ƒ vata pasavÄ« bahuâ€™â€™ _nti osÄ• nagÄ• thamÄ• ha.

bhaddÄ• kuá¹‡á¸• alakesÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-Ä• cÄ• rÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__naá¹…galehi kasaá¹ƒ khetta_ntiÄ• dikÄ• paá¹-Ä• cÄ• rÄ• ya theriyÄ• gÄ• thÄ• . ayamp
kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• , ekadivasaá¹ƒ satt
suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ vinayadharÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-ha
adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• yÄ• vajÄ«vaá¹ƒ kusala
saá¹ƒsarantÄ« kassapabuddhakÄ• le kikissa kÄ• siraÃ±Ã±o gehe paá¹-isandhiá¹ƒ gahetvÄ•
abbhantarÄ• hutvÄ• vÄ«sati vassasahassÄ• ni brahmacariyaá¹ƒ caritvÄ• bhikkhusaá¹…g
sÄ• tato cutÄ• devaloke \Ne 121/ nibbattÄ• , ekaá¹ƒ buddhantaraá¹ƒ dibbasampattiá¹ƒ anu
buddhuppÄ• de sÄ• vatthiyaá¹ƒ seá¹-á¹-higehe nibbattitvÄ• vayappattÄ• attano gehe eken
kilesasanthavaá¹ƒ akÄ• si. taá¹ƒ mÄ• tÄ• pitaro samajÄ• tikassa kumÄ• rassa dÄ• tuá¹ƒ div
taá¹ƒ Ã±atvÄ• sÄ• hatthasÄ• raá¹ƒ gahetvÄ• tena katasanthavena purisena saddhiá¹ƒ ag
ekasmiá¹ƒ gÄ• make vasantÄ« gabbhinÄ« ahosi. sÄ• \Be 112/ paripakke gabbhe ``kiá¹ƒ idh
kulagehaá¹ƒ gacchÄ• ma, sÄ• mÄ«â€™â€™ ti vatvÄ• tasmiá¹ƒ ``ajja gacchÄ• ma, sve gac
kÄ• lakkhepaá¹ƒ karonte ``nÄ• yaá¹ƒ bÄ• lo maá¹ƒ nessatÄ«â€™â€™ ti tasmiá¹ƒ bahi gate
paá¹-isÄ• metvÄ• ``kulagharaá¹ƒ gatÄ• ti mayhaá¹ƒ sÄ• mikassa kathethÄ• â€™â€™ ti paá
Ä• cikkhitvÄ• ``ekikÄ• va kulagharaá¹ƒ gamissÄ• mÄ«â€™â€™ ti maggaá¹ƒ paá¹-ipajji \Ee
taá¹ƒ apassanto paá¹-ivissake pucchitvÄ• ``kulagharaá¹ƒ gatÄ• â€™â€™ ti sutvÄ• ``maá¹ƒ
anÄ• thÄ• jÄ• tÄ• â€™â€™ ti padÄ• nupadaá¹ƒ gantvÄ• sampÄ• puá¹‡i. tassÄ• antarÄ• m
ahosi. sÄ• pasutakÄ• lato paá¹-á¹-hÄ• ya paá¹-ippassaddhagamanussukkÄ• sÄ• mikaá¹ƒ
dutiyavÄ• rampi gabbhinÄ« ahosÄ«tiÄ• di sabbaá¹ƒ purimanayeneva vitthÄ• retabbaá¹ƒ.

ayaá¹ƒ pana viseso --- yadÄ• tassÄ• antarÄ• magge kammajavÄ• tÄ• caliá¹ƒsu, tadÄ• m
samantato vijjulatÄ• hi Ä• dittaá¹ƒ viya meghathanitehi bhijjamÄ• naá¹ƒ viya ca udakadhÄ•
nabhaá¹ƒ ahosi. sÄ• taá¹ƒ disvÄ• , ``sÄ• mi, me anovassakaá¹ƒ á¹-hÄ• naá¹ƒ jÄ• nÄ• hÄ«â
ca olokento ekaá¹ƒ tiá¹‡asaÃ±channaá¹ƒ gumbaá¹ƒ disvÄ• tattha gantvÄ• hatthagatÄ• ya
daá¹‡á¸• ake chinditukÄ• mo tiá¹‡ehi saÃ±chÄ• ditavammikasÄ«sante uá¹-á¹-hitarukkhadaâ
tÄ• vadeva ca naá¹ƒ tato vammikato nikkhamitvÄ• ghoraviso Ä• sÄ«viso á¸• aá¹ƒsi. so tatth
kÄ• lamakÄ• si. sÄ• mahÄ• dukkhaá¹ƒ anubhavantÄ« tassa Ä• gamanaá¹ƒ olokentÄ« dvep
asahamÄ• ne viravante urantare katvÄ• , dvÄ«hi jÄ• á¹‡ukehi dvÄ«hi hatthehi ca bhÅ«miá¹
yathÄ• á¹-hitÄ• va rattiá¹ƒ vÄ«tinÄ• metvÄ• vibhÄ• tÄ• ya rattiyÄ• maá¹ƒsapesivaá¹‡á¹‡aâ

pilotikacumbaá¹-ake nipajjÄ• petvÄ• hatthehi urehi ca pariggahetvÄ• , itaraá¹ƒ ``ehi, tÄ• ta,
gatoâ€™â€™ ti vatvÄ• sÄ• mikena gatamaggena gacchantÄ« taá¹ƒ vammikasamÄ«pe kÄ•
``maá¹ƒ nissÄ• ya mama sÄ• miko matoâ€™â€™ ti rodantÄ« paridevantÄ« sakalarattiá¹ƒ d
jaá¹‡á¹‡ukappamÄ• á¹‡aá¹ƒ thanappamÄ• á¹‡aá¹ƒ udakaá¹ƒ savantiá¹ƒ antarÄ• magge na
mandabuddhitÄ• ya dubbalatÄ• ya ca dvÄ«hi dÄ• rakehi saddhiá¹ƒ udakaá¹ƒ otarituá¹ƒ avis
orimatÄ«re á¹-hapetvÄ• itaraá¹ƒ \Be 113/ Ä• dÄ• ya paratÄ«raá¹ƒ gantvÄ• sÄ• khÄ• bhaá
tattha pilotikacumbaá¹-ake nipajjÄ• petvÄ• ``itarassa santikaá¹ƒ gamissÄ• mÄ«â€™â€™ ti
pahÄ• tuá¹ƒ asakkontÄ« punappunaá¹ƒ nivattitvÄ• olokayamÄ• nÄ• nadiá¹ƒ otarati.

athassÄ• \Ee 110/ nadÄ«majjhaá¹ƒ gatakÄ• le eko seno taá¹ƒ dÄ• rakaá¹ƒ disvÄ• ``maá¹
saÃ±Ã±Ä• ya Ä• kÄ• sato bhassi. sÄ• taá¹ƒ disvÄ• ubho hatthe ukkhipitvÄ• ``sÅ«sÅ«â€™
mahÄ• saddaá¹ƒ nicchÄ• resi. seno dÅ«rabhÄ• vena taá¹ƒ anÄ• diyanto kumÄ• raá¹ƒ gahe
orimatÄ«re á¹-hito putto ubho hatthe ukkhipitvÄ• mahÄ• saddaá¹ƒ nicchÄ• rayamÄ• naá¹ƒ
vadatÄ«â€™â€™ ti saÃ±Ã±Ä• ya vegena udake pati. iti bÄ• laputtako senena, jeá¹-á¹-hapu
``eko me putto senena gahito, eko udakena vÅ«á¸·ho, panthe me pati matoâ€™â€™ ti roda
gacchantÄ« sÄ• vatthito Ä• gacchantaá¹ƒ ekaá¹ƒ purisaá¹ƒ disvÄ• pucchi --- ``kattha vÄ• s
``sÄ• vatthivÄ• sikomhi, ammÄ• â€™â€™ ti. ``sÄ• vatthiyaá¹ƒ asukavÄ«thiyaá¹ƒ asukakula
jÄ• nÄ• si, tÄ• tÄ• â€™â€™ ti? ``jÄ• nÄ• mi, amma, taá¹ƒ pana mÄ• pucchi, aÃ±Ã±aá¹ƒ pu
payojanaá¹ƒ natthi, tadeva pucchÄ• mi, tÄ• tÄ• â€™â€™ ti. ``amma, tvaá¹ƒ attano anÄ• cik
sabbarattiá¹ƒ devo vassanto diá¹-á¹-hoâ€™â€™ ti? ``diá¹-á¹-ho me, tÄ• ta, mayhameva so s
vuá¹-á¹-ho, taá¹ƒ kÄ• raá¹‡aá¹ƒ pacchÄ• kathessÄ• mi, etasmiá¹ƒ tÄ• va me seá¹-á¹-higeh
kathehÄ«â€™â€™ ti. ``amma, ajja rattiyaá¹ƒ seá¹-á¹-hi ca bhariyÄ• ca seá¹-á¹-hiputto cÄ• t
avattharamÄ• naá¹ƒ gehaá¹ƒ pati, te ekacitakÄ• yaá¹ƒ jhÄ• yanti, svÄ• yaá¹ƒ dhÅ«mo paÃ±
sÄ• tasmiá¹ƒ khaá¹‡e nivatthavatthampi patamÄ• naá¹ƒ na saÃ±jÄ• ni. sokummattattaá¹ƒ p

``ubho puttÄ• kÄ• laá¹…katÄ• , panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitamhi á¸• ayhareâ€™â€™ ti || (Ap therÄ« II 2.498) ---

vilapantÄ« paribbhamati.

tato \Be 114/ paá¹-á¹-hÄ• ya tassÄ• nivÄ• sanamattenapi paá¹-ena acaraá¹‡ato patitÄ• cÄ
__paá¹-Ä• cÄ• rÄ• _tveva samaÃ±Ã±Ä• ahosi. taá¹ƒ disvÄ• manussÄ• ``gaccha, ummatti
kacavaraá¹ƒ matthake khipanti, aÃ±Ã±e paá¹ƒsuá¹ƒ okiranti, apare leá¸• á¸• uá¹ƒ khipanti. s
mahÄ• parisÄ• majjhe nisÄ«ditvÄ• \Ne 123/ dhammaá¹ƒ desento taá¹ƒ tathÄ• paribbhama
Ã±Ä• á¹‡aparipÄ• kaÃ±ca oloketvÄ• yathÄ• vihÄ• rÄ• bhimukhÄ« Ä• gacchati, tathÄ• akÄ
``imissÄ• ummattikÄ• ya ito Ä• gantuá¹ƒ mÄ• datthÄ• â€™â€™ ti Ä• ha. ``bhagavÄ• mÄ•
vatvÄ• avidÅ«raá¹-á¹-hÄ• naá¹ƒ Ä• gatakÄ• le ``satiá¹ƒ paá¹-ilabha bhaginÄ«â€™â€™ ti Ä

buddhÄ• nubhÄ• vena satiá¹ƒ paá¹-ilabhitvÄ• nivatthavatthassa patitabhÄ• vaá¹ƒ sallakkhe
paccupaá¹-á¹-hapetvÄ• ukkuá¹-ikaá¹ƒ upanisajjÄ• ya nisÄ«di. eko puriso uttarasÄ• á¹-akaá
nivÄ• setvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• , ``bhante
ekaá¹ƒ me puttaá¹ƒ seno gaá¹‡hi, eko udakena vÅ«á¸·ho, panthe pati mato, mÄ• tÄ• pitaro
avatthaá¹-Ä• matÄ• ekacitakasmiá¹ƒ jhÄ• yantÄ«â€™â€™ ti sÄ• sokakÄ• raá¹‡aá¹ƒ Ä• ci
mÄ• cintayi, tava avassayo bhavituá¹ƒ samatthasseva santikaá¹ƒ Ä• gatÄ• si. yathÄ• hi tva
puttÄ• dÄ«naá¹ƒ maraá¹‡animittaá¹ƒ assÅ«ni pavattesi, evaá¹ƒ anamatagge saá¹ƒsÄ• re pu
pavattitaá¹ƒ assu catunnaá¹ƒ mahÄ• samuddÄ• naá¹ƒ udakato bahutaraâ€™â€™ nti dasse

``catÅ«su samuddesu jalaá¹ƒ parittakaá¹ƒ, tato bahuá¹ƒ assujalaá¹ƒ anappakaá¹ƒ.

dukkhena phuá¹-á¹-hassa narassa socanÄ• , kiá¹ƒ kÄ• raá¹‡Ä• amma tuvaá¹ƒ pamajjasÄ«
paá¹-Ä• cÄ• rÄ• therÄ«vatthu) ---

gÄ• thaá¹ƒ abhÄ• si.

evaá¹ƒ satthari anamataggapariyÄ• yakathaá¹ƒ (SN a II 125-126) kathente tassÄ• soko tan
agamÄ• si. atha naá¹ƒ tanubhÅ«tasokaá¹ƒ Ã±atvÄ• ``paá¹-Ä• cÄ• re, puttÄ• dayo \Be 115/
gacchantassa tÄ• á¹‡aá¹ƒ vÄ• leá¹‡aá¹ƒ vÄ• saraá¹‡aá¹ƒ vÄ• bhavituá¹ƒ na sakkontÄ«â€
santi eva, tasmÄ• \Ee 112/ paá¹‡á¸• itena attano sÄ«laá¹ƒ visodhetvÄ• nibbÄ• nagÄ• mim
dassento ---

``na santi puttÄ• tÄ• á¹‡Ä• ya, na pitÄ• nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• ||

``etamatthavasaá¹ƒ \Ne 124/ Ã±atvÄ• , paá¹‡á¸• ito sÄ«lasaá¹ƒvuto.

nibbÄ• nagamanaá¹ƒ maggaá¹ƒ, khippameva visodhayeâ€™â€™ ti || (Dhp 288-289) ---

imÄ• hi gÄ• thÄ• hi dhammaá¹ƒ desesi. desanÄ• vasÄ• ne paá¹-Ä• cÄ• rÄ• sotÄ• pattiphal
satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• ci. satthÄ• taá¹ƒ bhikkhunÄ«naá¹ƒ santikaá¹ƒ netvÄ• pabbÄ
laddhÅ«pasampadÄ• uparimaggatthÄ• ya vipassanÄ• ya kammaá¹ƒ karontÄ« ekadivasaá¹
pÄ• de dhovantÄ« udakaá¹ƒ Ä• siÃ±ci. taá¹ƒ thokaá¹ƒ á¹-hÄ• naá¹ƒ gantvÄ• pacchijji, dutiy
tato dÅ«raá¹ƒ agamÄ• si, tatiyavÄ• raá¹ƒ Ä• sittaá¹ƒ tatopi dÅ«rataraá¹ƒ agamÄ• si. sÄ• ta
gahetvÄ• tayo vaye paricchinditvÄ• ``mayÄ• paá¹-hamaá¹ƒ Ä• sittaudakaá¹ƒ viya ime satt
maranti, tato dÅ«raá¹ƒ gataá¹ƒ dutiyavÄ• raá¹ƒ Ä• sittaá¹ƒ udakaá¹ƒ viya majjhimavayepi, ta
gataá¹ƒ tatiyavÄ• raá¹ƒ Ä• sittaá¹ƒ udakaá¹ƒ viya pacchimavayepi marantiyevÄ• â€™â€™ t

gandhakuá¹-iyaá¹ƒ nisinnova obhÄ• saá¹ƒ pharitvÄ• tassÄ• sammukhe á¹-hatvÄ• kathent
paá¹-Ä• cÄ• re, sabbepime sattÄ• maraá¹‡adhammÄ• , tasmÄ• paÃ±cannaá¹ƒ khandhÄ•
vassasataá¹ƒ jÄ«vato taá¹ƒ passantassa ekÄ• hampi ekakkhaá¹‡ampi jÄ«vitaá¹ƒ seyyoâ€™
dassento ---

``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaâ€™â€™ nti || (Dhp 113) ---

gÄ• thamÄ• ha. gÄ• thÄ• pariyosÄ• ne paá¹-Ä• cÄ• rÄ• saha paá¹-isambhidÄ• hi arahattaâ
__apadÄ• ne_ (Ap therÄ« II 2.468-511) ---

``padumuttaro \Be 116/ nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ \Ee 113/ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

``upetvÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato jÄ• tapasÄ• dÄ• haá¹ƒ, upesiá¹ƒ saraá¹‡aá¹ƒ jinaá¹ƒ ||

``tato \Ne 125/ vinayadhÄ• rÄ«naá¹ƒ, aggaá¹ƒ vaá¹‡á¹‡esi nÄ• yako.

bhikkhuniá¹ƒ lajjiniá¹ƒ tÄ• diá¹ƒ, kappÄ• kappavisÄ• radaá¹ƒ ||

``tadÄ• muditacittÄ• haá¹ƒ, taá¹ƒ á¹-hÄ• namabhikaá¹…khinÄ«.

nimantetvÄ• dasabalaá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

``bhojayitvÄ• na sattÄ• haá¹ƒ, daditvÄ• va ticÄ«varaá¹ƒ.

nipacca sirasÄ• pÄ• de, idaá¹ƒ vacanamabraviá¹ƒ ||

``yÄ• tayÄ• vaá¹‡á¹‡itÄ• vÄ«ra, ito aá¹-á¹-hamake muni.

tÄ• disÄ• haá¹ƒ bhavissÄ• mi, yadi sijjhati nÄ• yaka ||

``tadÄ• avoca maá¹ƒ satthÄ• , bhadde mÄ• bhÄ• yi assasa.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

paá¹-Ä• cÄ• rÄ• ti nÄ• mena, hessati satthu sÄ• vikÄ• ||

``tadÄ• haá¹ƒ muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko \Be 117/ \Ne 126/ mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``tassÄ• siá¹ƒ tatiyÄ• dhÄ«tÄ• , bhikkhunÄ« iti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• sattadhÄ«taro ||

``samaá¹‡Ä« \Ee 114/ samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

``ahaá¹ƒ uppalavaá¹‡á¹‡Ä• ca, khemÄ• bhaddÄ• ca bhikkhunÄ«.

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

``tehi kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-hikule ahaá¹ƒ.

sÄ• vatthiyaá¹ƒ puravare, iddhe phÄ«te mahaddhane ||

``yadÄ• ca yobbanÅ«petÄ• , vitakkavasagÄ• ahaá¹ƒ.

naraá¹ƒ jÄ• rapatiá¹ƒ disvÄ• , tena saddhiá¹ƒ agacchahaá¹ƒ ||

``ekaputtapasÅ«tÄ• haá¹ƒ, dutiyo kucchiyÄ• mama.

tadÄ• haá¹ƒ mÄ• tÄ• pitaro, okkhÄ• mÄ«ti sunicchitÄ• ||

``nÄ• rocesiá¹ƒ \Ne 127/ patiá¹ƒ mayhaá¹ƒ, tadÄ• tamhi pavÄ• site.

ekikÄ• niggatÄ• gehÄ• , gantuá¹ƒ sÄ• vatthimuttamaá¹ƒ ||

``tato me sÄ• mi Ä• gantvÄ• , sambhÄ• vesi pathe mamaá¹ƒ.

tadÄ• me kammajÄ• vÄ• tÄ• , uppannÄ• atidÄ• ruá¹‡Ä• ||

``uá¹-á¹-hito ca mahÄ• megho, pasÅ«tisamaye mama.

dabbatthÄ• ya tadÄ• gantvÄ• , sÄ• mi sappena mÄ• rito ||

``tadÄ• \Be 118/ vijÄ• tadukkhena, anÄ• thÄ• kapaá¹‡Ä• ahaá¹ƒ.

kunnadiá¹ƒ pÅ«ritaá¹ƒ disvÄ• , gacchantÄ« sakulÄ• layaá¹ƒ ||

``bÄ• laá¹ƒ Ä• dÄ• ya atariá¹ƒ, pÄ• rakÅ«le ca ekakaá¹ƒ.

sÄ• yetvÄ• bÄ• lakaá¹ƒ puttaá¹ƒ, itaraá¹ƒ taraá¹‡Ä• yahaá¹ƒ ||

``nivattÄ• ukkuso hÄ• si, taruá¹‡aá¹ƒ vilapantakaá¹ƒ.

itaraÃ±ca vahÄ« soto, sÄ• haá¹ƒ sokasamappitÄ• ||

``sÄ• vatthinagaraá¹ƒ gantvÄ• , assosiá¹ƒ sajane mate.

tadÄ• avocaá¹ƒ sokaá¹-á¹-Ä• , mahÄ• sokasamappitÄ• ||

``ubho \Ee 115/ puttÄ• kÄ• laá¹…katÄ• , panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitamhi á¸• ayhare ||

``tadÄ• kisÄ• ca paá¹‡á¸• u ca, anÄ• thÄ• dÄ«namÄ• nasÄ• .

ito tato bhamantÄ«haá¹ƒ, addasaá¹ƒ narasÄ• rathiá¹ƒ ||

``tato avoca maá¹ƒ satthÄ• , putte mÄ• soci assasa.

attÄ• naá¹ƒ te gavesassu, kiá¹ƒ niratthaá¹ƒ vihaÃ±Ã±asi ||

``na \Ne 128/ santi puttÄ• tÄ• á¹‡Ä• ya, na Ã±Ä• tÄ« nÄ• pi bandhavÄ• .

antakenÄ• dhipannassa, natthi Ã±Ä• tÄ«su tÄ• á¹‡atÄ• ||

``taá¹ƒ sutvÄ• munino vÄ• kyaá¹ƒ, paá¹-hamaá¹ƒ phalamajjhagaá¹ƒ.

pabbajitvÄ• na naciraá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ ||

``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

``tatohaá¹ƒ vinayaá¹ƒ sabbaá¹ƒ, santike sabbadassino.

uggahiá¹ƒ sabbavitthÄ• raá¹ƒ, byÄ• hariÃ±ca yathÄ• tathaá¹ƒ ||

``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

aggÄ• vinayadhÄ• rÄ«naá¹ƒ, paá¹-Ä• cÄ• rÄ• va ekikÄ• ||

``pariciá¹‡á¹‡o \Be 119/ mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• sekkhakÄ• le attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• uparivisesas
vibhÄ• ventÄ« udÄ• navasena ---

<112> á¹• 21 ``naá¹…galehi kasaá¹ƒ khettaá¹ƒ, bÄ«jÄ• ni pavapaá¹ƒ chamÄ• .

puttadÄ• rÄ• ni posentÄ• , dhanaá¹ƒ vindanti mÄ• á¹‡avÄ• ||

<113> á¹• 21 ``kimahaá¹ƒ \Ne 129/ \Ee 116/ sÄ«lasampannÄ• , satthusÄ• sanakÄ• rikÄ• .

nibbÄ• naá¹ƒ nÄ• dhigacchÄ• mi, akusÄ«tÄ• anuddhatÄ• ||

<114> á¹• 21 ``pÄ• de pakkhÄ• layitvÄ• na, udakesu karomahaá¹ƒ.

pÄ• dodakaÃ±ca disvÄ• na, thalato ninnamÄ• gataá¹ƒ ||

<115> á¹• 21 ``tato cittaá¹ƒ samÄ• dhesiá¹ƒ, assaá¹ƒ bhadraá¹ƒvajÄ• niyaá¹ƒ.

tato dÄ«paá¹ƒ gahetvÄ• na, vihÄ• raá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ.

seyyaá¹ƒ olokayitvÄ• na, maÃ±cakamhi upÄ• visiá¹ƒ ||

<116> á¹• 21 ``tato sÅ«ciá¹ƒ gahetvÄ• na, vaá¹-á¹-iá¹ƒ okassayÄ• mahaá¹ƒ.

padÄ«passeva nibbÄ• naá¹ƒ, vimokkho ahu cetasoâ€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ• s

tattha __kasa_nti kasantÄ• kasikammaá¹ƒ karontÄ• . bahutthe hi idaá¹ƒ ekavacanaá¹ƒ. __
vapantÄ• . __chamÄ• _ti chamÄ• yaá¹ƒ. bhummatthe hi idaá¹ƒ paccattavacanaá¹ƒ. ayaÃ±h
mÄ• á¹‡avÄ• sattÄ• naá¹…galehi phÄ• lehi khettaá¹ƒ kasantÄ• yathÄ• dhippÄ• yaá¹ƒ khe
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡abhedÄ• ni bÄ«jÄ• ni vapantÄ• taá¹ƒhetu taá¹ƒnimittaá¹ƒ attÄ• n
posentÄ• hutvÄ• dhanaá¹ƒ \Be 120/ paá¹-ilabhanti. evaá¹ƒ imasmiá¹ƒ loke yoniso payutto
nÄ• ma saphalo saudayo.

tattha __kimahaá¹ƒ sÄ«lasampannÄ• , satthusÄ• sanakÄ• rikÄ• . nibbÄ• naá¹ƒ nÄ• dhigac
anuddhatÄ• _ti ahaá¹ƒ suvisuddhasÄ«lÄ• Ä• raddhavÄ«riyatÄ• ya akusÄ«tÄ• ajjhattaá¹ƒ s
anuddhatÄ• ca hutvÄ• catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• saá¹…khÄ• taá¹ƒ satthu
nibbÄ• naá¹ƒ nÄ• dhigacchÄ• mi, adhigamissÄ• mi evÄ• ti.

evaá¹ƒ pana cintetvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« ekadivasaá¹ƒ pÄ• dadhovanau
tenÄ• ha __ ``pÄ• de pakkhÄ• layitvÄ• nÄ• â€™â€™ _tiÄ• di \Ee 117/. tassattho --- ahaá¹ƒ
pÄ• dapakkhÄ• lanahetu tikkhattuá¹ƒ Ä• sittesu udakesu thalato ninnamÄ• gataá¹ƒ pÄ• doc
karomi.

``yathÄ• \Ne 130/ idaá¹ƒ udakaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ, evaá¹ƒ sattÄ• naá
evaá¹ƒ aniccalakkhaá¹‡aá¹ƒ, tadanusÄ• rena dukkhalakkhaá¹‡aá¹ƒ, anattalakkhaá¹‡aÃ±ca
vaá¸• á¸• hentÄ« __tato cittaá¹ƒ samÄ• dhesiá¹ƒ, assaá¹ƒ bhadraá¹ƒvajÄ• niya_nti yathÄ•
Ä• jÄ• niyaá¹ƒ kusalo sÄ• rathi sukhena sÄ• reti, evaá¹ƒ mayhaá¹ƒ cittaá¹ƒ sukheneva sam
vipassanÄ• samÄ• dhinÄ• samÄ• hitaá¹ƒ akÄ• siá¹ƒ. evaá¹ƒ pana vipassanaá¹ƒ vaá¸• á¸•
ovarakaá¹ƒ pavisantÄ« andhakÄ• ravidhamanatthaá¹ƒ dÄ«paá¹ƒ gahetvÄ• gabbhaá¹ƒ pavi
maÃ±cake nisinnamattÄ• va dÄ«paá¹ƒ vijjhÄ• petuá¹ƒ aggaá¸·asÅ«ciyÄ• dÄ«pavaá¹-á¹-iá¹
utusappÄ• yalÄ• bhena tassÄ• cittaá¹ƒ samÄ• hitaá¹ƒ ahosi, vipassanÄ• vÄ«thiá¹ƒ otari, m

maggapaá¹-ipÄ• á¹-iyÄ• sabbaso Ä• savÄ• naá¹ƒ khayo ahosi. tena vuttaá¹ƒ --- __ ``tato dÄ
... vimokkho ahu cetasoâ€™â€™ _ti. tattha __seyyaá¹ƒ olokayitvÄ• nÄ• _ti dÄ«pÄ• lokena

__sÅ«ci_nti aggaá¸·asÅ«ciá¹ƒ. __vaá¹-á¹-iá¹ƒ okassayÄ• mÄ«_ti dÄ«paá¹ƒ vijjhÄ• petuá¹ƒ
dÄ«pavaá¹-á¹-iá¹ƒ Ä• kaá¸• á¸• hemi. __vimokkho_ti kilesehi vimokkho. so pana yasmÄ• pa
santati, tasmÄ• vuttaá¹ƒ __ ``cetasoâ€™â€™ _ti. yathÄ• pana vaá¹-á¹-itelÄ• dike paccaye
padÄ«po tadabhÄ• ve anuppajjanato \Be 121/ nibbutoti vuccati, evaá¹ƒ kilesÄ• dipaccaye s
cittaá¹ƒ tadabhÄ• ve anuppajjanato vimuttanti vuccatÄ«ti Ä• ha --- ``padÄ«passeva nibbÄ• n
cetasoâ€™â€™ ti.

paá¹-Ä• cÄ• rÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. tiá¹ƒsamattÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__musalÄ• ni_ \Ee 118/ __gahetvÄ• nÄ• _tiÄ• dikÄ• tiá¹ƒsamattÄ• naá¹ƒ therÄ«naá¹ƒ gÄ•
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantiyo anu
upacitavimokkhasambhÄ• rÄ• imasmiá¹ƒ buddhuppÄ• de sakakammasaÃ±coditÄ• tattha t
viÃ±Ã±utaá¹ƒ patvÄ• paá¹-Ä• cÄ• rÄ• ya theriyÄ• santike dhammaá¹ƒ sutvÄ• paá¹-iladdha
parisuddhasÄ«lÄ• vattapaá¹-ivattaá¹ƒ paripÅ«rentiyo viharanti. athekadivasaá¹ƒ paá¹-Ä• cÄ
ovÄ• daá¹ƒ dentÄ« ---

<117> á¹• 21 ``musalÄ• ni \Ne 131/ gahetvÄ• na, dhaÃ±Ã±aá¹ƒ koá¹-á¹-enti mÄ• á¹‡avÄ• .

puttadÄ• rÄ• ni posentÄ• , dhanaá¹ƒ vindanti mÄ• á¹‡avÄ• ||

<118> á¹• 21 ``karotha buddhasÄ• sanaá¹ƒ, yaá¹ƒ katvÄ• nÄ• nutappati.

khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ• , ekamante nisÄ«datha.

cetosamathamanuyuttÄ• , karotha buddhasÄ• sanaâ€™â€™ nti || --- imÄ• dve gÄ• thÄ• a

tatthÄ• yaá¹ƒ saá¹…khepattho --- ime sattÄ• jÄ«vitahetu musalÄ• ni gahetvÄ• paresaá¹ƒ d
udukkhalakammaá¹ƒ karonti. aÃ±Ã±ampi edisaá¹ƒ nihÄ«nakammaá¹ƒ katvÄ• puttadÄ• raá
dhanampi saá¹ƒharanti. taá¹ƒ pana nesaá¹ƒ kammaá¹ƒ nihÄ«naá¹ƒ gammaá¹ƒ pothujjanika
anatthasaÃ±hitaÃ±ca. tasmÄ• edisaá¹ƒ saá¹ƒkilesikapapaÃ±caá¹ƒ vajjetvÄ• __karotha bu
sikkhattayasaá¹…khÄ• taá¹ƒ sammÄ• sambuddhasÄ• sanaá¹ƒ karotha sampÄ• detha attan
kÄ• raá¹‡amÄ• ha --- __ ``yaá¹ƒ katvÄ• nÄ• nutappatÄ«â€™â€™ _ti, yassa karaá¹‡ahetu
anutÄ• paá¹ƒ nÄ• pajjati. idÄ• ni tassa karaá¹‡e pubbakiccaá¹ƒ anuyogavidhiÃ±ca dassetuâ

pÄ• dÄ• ni dhovitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yasmÄ• adhovitapÄ• dassa avikkhÄ
nisajjasukhaá¹ƒ utusappÄ• yalÄ• bho ca na hoti, pÄ• de pana dhovitvÄ• mukhaÃ±ca vikkhÄ
tadubhayaá¹ƒ labhati, tasmÄ• __khippaá¹ƒ_ imaá¹ƒ yathÄ• laddhaá¹ƒ khaá¹‡aá¹ƒ avirÄ• dh
__pÄ• dÄ• ni_ attano pÄ• de dhovitvÄ• __ekamante_ vivitte okÄ• se __nisÄ«datha_ nisajja
Ä• rammaá¹‡esu yattha katthaci cittarucike Ä• rammaá¹‡e attano cittaá¹ƒ upanibandhitvÄ•
samÄ• hitena cittena catusaccakammaá¹-á¹-hÄ• nabhÄ• vanÄ• vasena buddhassa bhagava
anusiá¹-á¹-hiá¹ƒ __karotha_ sampÄ• dethÄ• ti.

atha tÄ• bhikkhuniyo tassÄ• theriyÄ• ovÄ• de á¹-hatvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ•
karontiyo Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• hetusampannatÄ• ya ca saha paá¹-isambhi
attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• ovÄ• dagÄ• thÄ• hi saddhiá¹ƒ ---

<119> á¹• 21 ``tassÄ• tÄ• vacanaá¹ƒ sutvÄ• , paá¹-Ä• cÄ• rÄ• ya sÄ• sanaá¹ƒ.

pÄ• de pakkhÄ• layitvÄ• na, ekamantaá¹ƒ upÄ• visuá¹ƒ.

cetosamathamanuyuttÄ• , akaá¹ƒsu buddhasÄ• sanaá¹ƒ ||

<120> á¹• 21 ``rattiyÄ• \Ne 132/ purime yÄ• me, pubbajÄ• timanussaruá¹ƒ.

rattiyÄ• majjhime yÄ• me, dibbacakkhuá¹ƒ visodhayuá¹ƒ.

rattiyÄ• pacchime yÄ• me, tamokhandhaá¹ƒ padÄ• layuá¹ƒ ||

<121> á¹• 21 ``uá¹-á¹-hÄ• ya pÄ• de vandiá¹ƒsu, katÄ• te anusÄ• sanÄ«.

indaá¹ƒva devÄ• tidasÄ• , saá¹…gÄ• me aparÄ• jitaá¹ƒ.

purakkhatvÄ• vihassÄ• ma, tevijjÄ• mha anÄ• savÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• siá¹ƒsu.

tattha __tassÄ• tÄ• vacanaá¹ƒ sutvÄ• , paá¹-Ä• cÄ• rÄ• ya sÄ• sana_nti tassÄ• paá¹-Ä•
kilesapaá¹-isattusÄ• sanaá¹-á¹-hena sÄ• sanabhÅ«taá¹ƒ ovÄ• davacanaá¹ƒ, __tÄ• _ tiá¹ƒsa
paá¹-issutvÄ• sirasÄ• sampaá¹-icchitvÄ• .

__uá¹-á¹-hÄ• ya_ \Be 123/ __pÄ• de vandiá¹ƒsu, katÄ• te anusÄ• sanÄ«_ti yathÄ• sampaa
sÄ• sanaá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• yathÄ• phÄ• sukaá¹-á¹-hÄ• ne nisÄ«ditvÄ•

matthakaá¹ƒ pÄ• petvÄ• attanÄ• adhigatavisesaá¹ƒ Ä• rocetuá¹ƒ nisinnÄ• sanato uá¹-á¹-h
120/ gantvÄ• ``mahÄ• theri tavÄ• nusÄ• sanÄ« yathÄ• nusiá¹-á¹-haá¹ƒ amhehi katÄ• â€™
paÃ±capatiá¹-á¹-hitena vandiá¹ƒsu. __indaá¹ƒva devÄ• tidasÄ• , saá¹…gÄ• me aparÄ• jita
aparÄ• jitaá¹ƒ vijitÄ• viá¹ƒ indaá¹ƒ tÄ• vatiá¹ƒsÄ• devÄ• viya mahÄ• theri, mayaá¹ƒ taá¹ƒ
viharissÄ• ma aÃ±Ã±assa kattabbassa abhÄ• vato. tasmÄ• ``tevijjÄ• mha anÄ• savÄ• â€™
kataÃ±Ã±ubhÄ• vaá¹ƒ pavedentÄ« idameva tÄ• saá¹ƒ aÃ±Ã±Ä• byÄ• karaá¹‡aá¹ƒ ahosi. y
avibhattaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

tiá¹ƒsamattÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. candÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__duggatÄ• haá¹ƒ pure Ä• si_ntiÄ• dikÄ• candÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabu
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« anukkamena sambhatavimo
paripakkaÃ±Ä• á¹‡Ä• imasmiá¹ƒ buddhuppÄ• de aÃ±Ã±atarasmiá¹ƒ brÄ• hmaá¹‡agÄ• me
brÄ• hmaá¹‡assa gehe paá¹-isandhiá¹ƒ gaá¹‡hi. tassÄ• nibbattito paá¹-á¹-hÄ• yaá¹ƒ taá¹ƒ
parikkhayaá¹ƒ gataá¹ƒ. sÄ• anukkamena viÃ±Ã±utaá¹ƒ patvÄ• dukkhena jÄ«vati. atha tas
uppajji. tenassÄ• sabbepi Ã±Ä• takÄ• maraá¹‡abyasanaá¹ƒ pÄ• puá¹‡iá¹ƒsu. sÄ• Ã±Ä• t
jÄ«vituá¹ƒ asakkontÄ« kapÄ• lahatthÄ• kule kule vicaritvÄ• laddhaladdhena bhikkhÄ• hÄ•
ekadivasaá¹ƒ paá¹-Ä• cÄ• rÄ• ya theriyÄ• bhattavissaggaá¹-á¹-hÄ• naá¹ƒ agamÄ• si. bhik
khuddÄ• bhibhÅ«taá¹ƒ disvÄ• na saÃ±jÄ• takÄ• ruÃ±Ã±Ä• piyasamudÄ• cÄ• rena saá¹…g
upacÄ• ramanoharena Ä• hÄ• rena santappesuá¹ƒ. sÄ• tÄ• saá¹ƒ Ä• cÄ• rasÄ«le pasÄ«di
upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. tassÄ• therÄ« dhammaá¹ƒ kathesi. s
sÄ• sane abhippasannÄ• saá¹ƒsÄ• re ca saÃ±jÄ• tasaá¹ƒvegÄ• \Ee 121/ pabbaji \Be 124/
ovÄ• de á¹-hatvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• bhÄ• vanaá¹ƒ anuyuÃ±jantÄ« katÄ• dh
paripÄ• kaá¹ƒ gatattÄ• na cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ• attano p
paccavekkhitvÄ• ---

<122> á¹• 21 ``duggatÄ• haá¹ƒ pure Ä• siá¹ƒ, vidhavÄ• ca aputtikÄ• .

vinÄ• mittehi Ã±Ä• tÄ«hi, bhattacoá¸·assa nÄ• dhigaá¹ƒ ||

<123> á¹• 21 ``pattaá¹ƒ daá¹‡á¸• aÃ±ca gaá¹‡hitvÄ• , bhikkhamÄ• nÄ• kulÄ• kulaá¹ƒ.

sÄ«tuá¹‡hena ca á¸• ayhantÄ«, satta vassÄ• ni cÄ• rihaá¹ƒ ||

<124> á¹• 21 ``bhikkhuniá¹ƒ puna disvÄ• na, annapÄ• nassa lÄ• bhiniá¹ƒ.

upasaá¹…kammaá¹ƒ avocaá¹ƒ, pabbajjaá¹ƒ anagÄ• riyaá¹ƒ ||

<125> á¹• 21 ``sÄ• ca maá¹ƒ anukampÄ• ya, pabbÄ• jesi paá¹-Ä• cÄ• rÄ• .

tato maá¹ƒ ovaditvÄ• na, paramatthe niyojayi ||

<126> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , akÄ• siá¹ƒ anusÄ• saniá¹ƒ.

amogho ayyÄ• yovÄ• do, tevijjÄ• mhi anÄ• savÄ• â€™â€™ ti || ---

udÄ• navasena imÄ• gÄ• thÄ• abhÄ• si.

tattha \Ne 134/ __duggatÄ• _ti daliddÄ• . __pure_ti pabbajitato pubbe. pabbajitakÄ• lato pa
puggalo bhogehi aá¸• á¸• ho vÄ• daliddo vÄ• ti na vattabbo. guá¹‡ehi pana ayaá¹ƒ therÄ« a
``duggatÄ• haá¹ƒ pure Ä• siâ€™â€™ nti. __vidhavÄ• _ti dhavo vuccati sÄ• miko, tadabhÄ•
attho. __aputtikÄ• _ti puttarahitÄ• . __vinÄ• mittehÄ«_ti mittehi bandhavehi ca parihÄ«nÄ•
__bhattacoá¸·assa nÄ• dhiga_nti bhattassa coá¸·assa ca pÄ• ripÅ«riá¹ƒ nÄ• dhigacchiá¹ƒ, k
bhikkhÄ• piá¹‡á¸• assa pilotikÄ• khaá¹‡á¸• assa ca vasena ghÄ• sacchÄ• danamattameva
__ ``pattaá¹ƒ daá¹‡á¸• aÃ±ca gaá¹‡hitvÄ• â€™â€™ _tiÄ• di.

tattha \Be 125/ __patta_nti mattikÄ• bhÄ• janaá¹ƒ. __daá¹‡á¸• a_nti goá¹‡asunakhÄ• dipar
__kulÄ• kula_nti kulato kulaá¹ƒ. __sÄ«tuá¹‡hena ca á¸• ayhantÄ«_ti vasanagehÄ• bhÄ• va
pÄ«á¸·iyamÄ• nÄ• .

__bhikkhuni_nti \Ee 122/ paá¹-Ä• cÄ• rÄ• theriá¹ƒ sandhÄ• ya vadati. __punÄ• _ti pacchÄ•
aparabhÄ• ge.

__paramatthe_ti parame uttame atthe, nibbÄ• nagÄ• miniyÄ• paá¹-ipadÄ• ya nibbÄ• ne ca
kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhantÄ« niyojesi. sesaá¹ƒ vuttanayameva.

candÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkanipÄ• to

1. paÃ±casatamattÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

chakkanipÄ• te \Be 126/ \Ne 135/ __yassa maggaá¹ƒ na jÄ• nÄ• sÄ«_tiÄ• dikÄ• paÃ±casa
gÄ• thÄ• . imÄ• pi purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panis
upacinantiyo anukkamena upacitavimokkhasambhÄ• rÄ• hutvÄ• imasmiá¹ƒ buddhuppÄ• c
nibbattitvÄ• vayappattÄ• mÄ• tÄ• pitÅ«hi patikulaá¹ƒ Ä• nÄ«tÄ• tattha tattha putte labhitvÄ
vasantiyo samÄ• najÄ• tikassa tÄ• disassa kammassa katattÄ• sabbÄ• va mataputtÄ• hut
paá¹-Ä• cÄ• rÄ• ya theriyÄ• santikaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• nisinnÄ• attano sok
therÄ« tÄ• saá¹ƒ sokaá¹ƒ vinodentÄ« ---

<127> á¹• 21 ``yassa maggaá¹ƒ na jÄ• nÄ• si, Ä• gatassa gatassa vÄ• .

taá¹ƒ kuto cÄ• gataá¹ƒ sattaá¹ƒ, mama puttoti rodasi ||

<128> á¹• 21 ``maggaÃ±ca khossa jÄ• nÄ• si, Ä• gatassa gatassa vÄ• .

na naá¹ƒ samanusocesi, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino ||

<129> á¹• 21 ``ayÄ• cito tatÄ• gacchi, nÄ• nuÃ±Ã±Ä• to ito gato.

kutoci nÅ«na Ä• gantvÄ• , vasitvÄ• katipÄ• hakaá¹ƒ.

itopi aÃ±Ã±ena gato, tatopaÃ±Ã±ena gacchati ||

<130> á¹• 21 ``peto manussarÅ«pena, saá¹ƒsaranto gamissati.

yathÄ• gato tathÄ• gato, kÄ• tattha paridevanÄ• â€™â€™ ti || ---

imÄ• hi \Ee 123/ catÅ«hi gÄ• thÄ• hi dhammaá¹ƒ desesi.

tÄ• \Ne 136/ tassÄ• dhammaá¹ƒ sutvÄ• saÃ±jÄ• tasaá¹ƒvegÄ• theriyÄ• santike pabbajia
vipassanÄ• ya kammaá¹ƒ karontiyo vimuttiparipÄ• canÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paripÄ
saha paá¹-isambhidÄ• hi arahatte patiá¹-á¹-hahiá¹ƒsu. atha tÄ• adhigatÄ• rahattÄ• attano
paccavekkhitvÄ• udÄ• navasena __ ``yassa maggaá¹ƒ na jÄ• nÄ• sÄ«â€™â€™ _tiÄ• dikÄ

<131> á¹• 21 ``abbahÄ« \Be 127/ vata me sallaá¹ƒ, duddasaá¹ƒ hadayassitaá¹ƒ.

yÄ• me sokaparetÄ• ya, puttasokaá¹ƒ byapÄ• nudi ||

<132> á¹• 21 ``sÄ• jja abbÅ«á¸·hasallÄ• haá¹ƒ, nicchÄ• tÄ• parinibbutÄ• .

buddhaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, upemi saraá¹‡aá¹ƒ muniâ€™â€™ nti || ---

imÄ• gÄ• thÄ• visuá¹ƒ visuá¹ƒ abhÄ• siá¹ƒsu.

tattha __yassa maggaá¹ƒ na jÄ• nÄ• si, Ä• gatassa gatassa vÄ• _ti yassa sattassa idha Ä•
vÄ• ito gatassa gatamaggaá¹ƒ vÄ• tvaá¹ƒ na jÄ• nÄ• si. anantarÄ• atÄ«tÄ• nÄ• gatabhav
__taá¹ƒ kuto cÄ• gataá¹ƒ satta_nti taá¹ƒ evaá¹ƒ aviÃ±Ã±Ä• tÄ• gatagatamaggaá¹ƒ kutoci ga
Ä• gacchantena antarÄ• magge sabbena sabbaá¹ƒ akataparicayasamÄ• gatapurisasadisaá
mamattaá¹ƒ uppÄ• detvÄ• mama puttoti kuto kena kÄ• raá¹‡ena rodasi. appaá¹-ikÄ• rato m
na ettha rodanakÄ• raá¹‡aá¹ƒ atthÄ«ti adhippÄ• yo.

__maggaÃ±ca khossa jÄ• nÄ• sÄ«_ti assa tava puttÄ• bhimatassa sattassa Ä• gatassa Ä•
gatamaggaÃ±ca atha jÄ• neyyÄ• si. __na naá¹ƒ samanusocesÄ«_ti evampi naá¹ƒ na sama
__evaá¹ƒdhammÄ• hi pÄ• á¹‡ino, _ diá¹-á¹-hadhammepi hi sattÄ• naá¹ƒ sabbehi piyehi ma
vinÄ• bhÄ• vÄ• tattha vasavattitÄ• ya abhÄ• vato, pageva abhisamparÄ• yaá¹ƒ.

__ayÄ• cito tatÄ• gacchÄ«_ti \Ee 124/ tato paralokato kenaci ayÄ• cito idha Ä• gacchi. ``Ä•
pÄ• á¸·i, so evattho. __nÄ• nuÃ±Ã±Ä• to ito gato_ti idhalokato kenaci ananuÃ±Ã±Ä• to para
__kutocÄ«_ti nirayÄ• dito yato kutoci gatito. __nÅ«nÄ• _ti parisaá¹…kÄ• yaá¹ƒ \Ne 137/. __
katipÄ• haka_nti katipayadivasamattaá¹ƒ idha vasitvÄ• . __itopi aÃ±Ã±ena gato_ti itopi bhav
ito aÃ±Ã±ampi bhavaá¹ƒ paá¹-isandhivasena upagato. __tatopaÃ±Ã±ena gacchatÄ«_ti tato
gamissati, aÃ±Ã±ameva bhavaá¹ƒ upagamissati.

__peto_ti \Be 128/ apeto taá¹ƒ taá¹ƒ bhavaá¹ƒ upapajjitvÄ• tato apagato. __manussarÅ«pe
nidassanamattametaá¹ƒ, manussabhÄ• vena tiracchÄ• nÄ• dibhÄ• vena cÄ• ti attho. __saá
upapattivasena saá¹ƒsaranto. __yathÄ• gato tathÄ• gato_ti yathÄ• aviÃ±Ã±Ä• tagatito ca a
tathÄ• aviÃ±Ã±Ä• tagatiko ananuÃ±Ã±Ä• tova gato. __kÄ• tattha paridevanÄ• _ti tattha tÄ
yathÄ• kÄ• mÄ• vacare kÄ• nÄ• ma paridevanÄ• , kiá¹ƒ paridevitena payojananti attho. ses

ettha ca Ä• dito catasso gÄ• thÄ• paá¹-Ä• cÄ• rÄ• ya theriyÄ• tesaá¹ƒ paÃ±camattÄ• naá
sokavinodanavasena visuá¹ƒ visuá¹ƒ bhÄ• sitÄ• . tassÄ• ovÄ• de á¹-hatvÄ• pabbajitvÄ• a
paÃ±casatamattÄ• hi bhikkhunÄ«hi chapi gÄ• thÄ• paccekaá¹ƒ bhÄ• sitÄ• ti daá¹-á¹-habbÄ

__paÃ±casatÄ• paá¹-Ä• cÄ• rÄ• _ti paá¹-Ä• cÄ• rÄ• ya theriyÄ• santike laddhaovÄ• datÄ
avedisunti katvÄ• ``paá¹-Ä• cÄ• rÄ• â€™â€™ ti laddhanÄ• mÄ• paÃ±casatÄ• bhikkhuniyo

paÃ±casatamattÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vÄ• seá¹-á¹-hÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__puttasokenahaá¹ƒ aá¹-á¹-Ä• _tiÄ• dikÄ• vÄ• seá¹-á¹-hiyÄ• theriyÄ• gÄ• thÄ• . ayampi p
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« anul
sambhatavimokkhasambhÄ• rÄ• devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• c
nibbattitvÄ• vayappattÄ• mÄ• tÄ• pitÅ«hi samÄ• najÄ• tikassa kulaputtassa dinnÄ• patiku
saddhiá¹ƒ sukhasaá¹ƒvÄ• saá¹ƒ vasantÄ« ekaá¹ƒ puttaá¹ƒ labhitvÄ• tasmiá¹ƒ Ä• dhÄ• vitv
vicaraá¹‡akÄ• le kÄ• laá¹ƒ kate puttasokena aá¹-á¹-itÄ• ummattikÄ• ahosi. sÄ• Ã±Ä• take
karontesu tesaá¹ƒ ajÄ• nantÄ• naá¹ƒyeva palÄ• yitvÄ• yato tato paribbhamantÄ« mithilÄ• n
tatthaddasa bhagavantaá¹ƒ antaravÄ«thiyaá¹ƒ gacchantaá¹ƒ dantaá¹ƒ guttaá¹ƒ saá¹ƒyatind
nÄ• gaá¹ƒ. disvÄ• na saha dassanena buddhÄ• nubhÄ• vato \Ne 138/ apagatummÄ• dÄ• p
athassÄ• satthÄ• saá¹ƒkhittena dhammaá¹ƒ desesi. sÄ• taá¹ƒ dhammaá¹ƒ sutvÄ• paá¹-il
satthÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• citvÄ• satthu Ä• á¹‡Ä• ya bhikkhunÄ«su pabbajitvÄ• katapu
paá¹-á¹-hapetvÄ• ghaá¹-entÄ« vÄ• yamantÄ« paripakkaÃ±Ä• á¹‡atÄ• ya na cirasseva saha
arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<133> á¹• 21 ``puttasokenahaá¹ƒ aá¹-á¹-Ä• , khittacittÄ• visaÃ±Ã±inÄ«.

naggÄ• pakiá¹‡á¹‡akesÄ« ca, tena tena vicÄ• rihaá¹ƒ ||

<134> á¹• 21 ``vÄ«thisaá¹…kÄ• rakÅ«á¹-esu, susÄ• ne rathiyÄ• su ca.

acariá¹ƒ tÄ«á¹‡i vassÄ• ni, khuppipÄ• sÄ• samappitÄ• ||

<135> á¹• 21 ``athaddasÄ• siá¹ƒ sugataá¹ƒ, nagaraá¹ƒ mithilaá¹ƒ pati.

adantÄ• naá¹ƒ dametÄ• raá¹ƒ, sambuddhamakutobhayaá¹ƒ ||

<136> á¹• 21 ``sacittaá¹ƒ paá¹-iladdhÄ• na, vanditvÄ• na upÄ• visiá¹ƒ.

so me dhammamadesesi, anukampÄ• ya gotamo ||

<137> á¹• 21 ``tassa dhammaá¹ƒ suá¹‡itvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

yuÃ±jantÄ« satthuvacane, sacchÄ• kÄ• siá¹ƒ padaá¹ƒ sivaá¹ƒ ||

<138> á¹• 21 ``sabbe sokÄ• samucchinnÄ• , pahÄ«nÄ• etadantikÄ• .

pariÃ±Ã±Ä• tÄ• hi me vatthÅ«, yato sokÄ• na sambhavoâ€™â€™ ti || ---

imÄ• \Ee 126/ gÄ• thÄ• abhÄ• si.

tattha __aá¹-á¹-Ä• _ti aá¹-á¹-itÄ• . ayameva vÄ• pÄ• á¹-ho, aá¹-á¹-itÄ• pÄ«á¸·itÄ• ti attho. sokummÄ• dena khittahadayÄ• . tato eva pakatisaÃ±Ã±Ä• ya vigamena __visaÃ±Ã±inÄ«_. apagatavatthatÄ• ya __naggÄ• _. vidhutakesatÄ• ya __pakiá¹‡á¹‡akesÄ«. tena tenÄ• _ti gÄ nagaraá¹ƒ vÄ«thiyÄ• vÄ«thiá¹ƒ vicariá¹ƒ ahaá¹ƒ.

__athÄ• _ti \Ne 139/ pacchÄ• ummÄ• dasaá¹ƒvattaniyassa kammassa parikkhaye. __suga sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• sammÄ• gadattÄ• sammÄ• ca gatattÄ• sugataá¹ƒ \Be __mithilaá¹ƒ patÄ«_ti mithilÄ• bhimukhaá¹ƒ, mithilÄ• nagarÄ• bhimukhaá¹ƒ gacchantanti att

__sacittaá¹ƒ paá¹-iladdhÄ• nÄ• _ti buddhÄ• nubhÄ• vena ummÄ• daá¹ƒ pahÄ• ya attano p

__yuÃ±jantÄ« satthuvacane_ti satthu sammÄ• sambuddhassa sÄ• sane yogaá¹ƒ karontÄ« __sacchÄ• kÄ• siá¹ƒ padaá¹ƒ siva_nti sivaá¹ƒ khemaá¹ƒ catÅ«hi yogehi anupaddutaá¹ƒ nib sacchiakÄ• siá¹ƒ.

__etadantikÄ• _ti etaá¹ƒ idÄ• ni mayÄ• adhigataá¹ƒ arahattaá¹ƒ anto pariyosÄ• naá¹ƒ etes na dÄ• ni tesaá¹ƒ sambhavo atthÄ«ti attho. __yato sokÄ• na sambhavo_ti yato antonijjhÄ• n sokÄ• naá¹ƒ sambhavo, tesaá¹ƒ sokÄ• naá¹ƒ paÃ±cupÄ• dÄ• nakkhandhasaá¹…khÄ• tÄ• Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• hi pariÃ±Ã±Ä• tÄ• . tasmÄ• sokÄ• etadantikÄ• ti yo

vÄ• seá¹-á¹-hÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. khemÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__daharÄ• tvaá¹ƒ rÅ«pavatÄ«_tiÄ• dikÄ• khemÄ• ya theriyÄ• gÄ• thÄ• . ayaá¹ƒ kira padu \Ee 127/ haá¹ƒsavatÄ«nagare parÄ• dhÄ«navuttikÄ• paresaá¹ƒ dÄ• sÄ« ahosi. sÄ• paresa jÄ«vikaá¹ƒ kappentÄ« ekadivasaá¹ƒ padumuttarassa sammÄ• sambuddhassa aggasÄ• vak piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• tayo modake datvÄ• taá¹ƒdivasameva attano kese vissaj datvÄ• ``anÄ• gate mahÄ• paÃ±Ã±Ä• buddhassa sÄ• vikÄ• bhaveyyaâ€™â€™ nti pattha kusalakamme appamattÄ• hutvÄ• devamanussesu saá¹ƒsarantÄ« anukkamena chakÄ• m devarÄ• jÅ«naá¹ƒ mahesibhÄ• vena upapannÄ• , manussalokepi anekavÄ• raá¹ƒ cakkavat mahesibhÄ• vaá¹ƒ upagatÄ• mahÄ• sampattiyo anubhavitvÄ• vipassissa bhagavato kÄ• le

viÃ±Ã±utaá¹ƒ patvÄ• , satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaá¹ƒvegÄ• pabbajit
\Be 131/ brahmacariyaá¹ƒ carantÄ« bahussutÄ• dhammakathikÄ• hutvÄ• bahujanassa dh
paÃ±Ã±Ä• saá¹ƒvattaniyakammaá¹ƒ katvÄ• tato cavitvÄ• sugatÄ«suyeva saá¹ƒsarantÄ« i
kakusandhassa \Ne 140/ bhagavato ca koá¹‡Ä• gamanassa kÄ• le vibhavasampanne kule
patvÄ• mahantaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ kÄ• retvÄ• buddhappamukhassa bhikkhusaá¹.

bhagavato pana kassapadasabalassa kÄ• le kikissa kÄ• siraÃ±Ã±o sabbajeá¹-á¹-hikÄ• sa
hutvÄ• , satthu santike dhammaá¹ƒ sutvÄ• paá¹-iladdhasaá¹ƒvegÄ• agÄ• reyeva á¹-hitÄ• ,
komÄ• ribrahmacariyaá¹ƒ carantÄ« samaá¹‡aguttÄ• dÄ«hi attano bhaginÄ«hi saddhiá¹ƒ ra
kÄ• retvÄ• buddhappamukhassa bhikkhusaá¹…ghassa niyyÄ• desi. evameva tattha tattha
uá¸·Ä• raá¹ƒ puÃ±Ã±akammaá¹ƒ katvÄ• sugatÄ«suyeva saá¹ƒsaritvÄ• imasmiá¹ƒ buddhu
sÄ• kalanagare rÄ• jakule nibbatti. __khemÄ• _tissÄ• nÄ• maá¹ƒ ahosi, suvaá¹‡á¹‡avaá¹‡
kaÃ±canasannibhattacÄ• . sÄ• vayappattÄ• bimbisÄ• raraÃ±Ã±o gehaá¹ƒ gatÄ• . satthari
rÅ«pamattÄ• hutvÄ• ``rÅ«pe dosaá¹ƒ dassetÄ«â€™â€™ ti satthu dassanÄ• ya na gaccha

rÄ• jÄ• manussehi veá¸·uvanassa vaá¹‡á¹‡e pakÄ• sÄ• petvÄ• deviyÄ• vihÄ• radassanÄ
uppÄ• desi. atha devÄ« ``vihÄ• raá¹ƒ passissÄ• mÄ«â€™â€™ ti rÄ• jÄ• naá¹ƒ paá¹-ipucchi
satthÄ• raá¹ƒ adisvÄ• Ä• gantuá¹ƒ na labhissasÄ«â€™â€™ ti vatvÄ• purisÄ• naá¹ƒ saÃ±Ã
``balakkÄ• renapi deviá¹ƒ dasabalaá¹ƒ dassethÄ• â€™â€™ ti. devÄ« vihÄ• raá¹ƒ gantvÄ•
nivattentÄ« satthÄ• raá¹ƒ adisvÄ• va gantuá¹ƒ Ä• raddhÄ• . atha naá¹ƒ rÄ• japurisÄ• anicc
nayiá¹ƒsu. satthÄ• taá¹ƒ Ä• gacchantiá¹ƒ disvÄ• iddhiyÄ• devaccharÄ• sadisaá¹ƒ itthiá¹ƒ
tÄ• lapaá¹‡á¹‡aá¹ƒ gahetvÄ• bÄ«jayamÄ• naá¹ƒ akÄ• si. khemÄ• devÄ« taá¹ƒ disvÄ• cin
devaccharapaá¹-ibhÄ• gÄ• itthiyo bhagavato avidÅ«re tiá¹-á¹-hanti, ahaá¹ƒ etÄ• saá¹ƒ pari
nappahomi, manampi nikkÄ• raá¹‡Ä• pÄ• pacittassa vasena naá¹-á¹-hÄ• â€™â€™ ti nimit
olokayamÄ• nÄ• aá¹-á¹-hÄ• si. athassÄ• passantiyÄ• va satthu adhiá¹-á¹-hÄ• nabalena sÄ
atikkamma majjhimavayampi atikkamma pacchimavayaá¹ƒ patvÄ• khaá¹‡á¸• adantÄ• pali
saddhiá¹ƒ tÄ• lapaá¹‡á¹‡ena parivattitvÄ• pati \Be 132/. tato khemÄ• katÄ• dhikÄ• rattÄ•
``evaá¹ƒvidhampi sarÄ«raá¹ƒ Ä«disaá¹ƒ vipattiá¹ƒ pÄ• puá¹‡i, mayhampi sarÄ«raá¹ƒ evaá¹
bhavissatÄ«â€™â€™ ti. athassÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• satthÄ• ---

``ye rÄ• garattÄ• nupatanti sotaá¹ƒ, sayaá¹ƒ kataá¹ƒ makkaá¹-akova jÄ• laá¹ƒ.

etampi chetvÄ• na paribbajanti, anapekkhino kÄ• masukhaá¹ƒ pahÄ• yÄ• â€™â€™ ti || ---

gÄ• thamÄ• ha \Ne 141/. sÄ• gÄ• thÄ• pariyosÄ• ne saha paá¹-isambhidÄ• hi arahattaá¹ƒ
Ä• gataá¹ƒ. apadÄ• ne pana ``imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• sotÄ• pattiphale patiá¹-á¹-hitÄ• rÄ
pabbajitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä«â€™â€™ ti Ä• gataá¹ƒ. tatthÄ• yaá¹ƒ __apadÄ• napÄ
2.289-383) ---

``padumuttaro \Ee 129/ nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

``upetvÄ• taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato jÄ• tappasÄ• dÄ• haá¹ƒ, upemi saraá¹‡aá¹ƒ jinaá¹ƒ ||

``mÄ• taraá¹ƒ pitaraá¹ƒ cÄ• haá¹ƒ, Ä• yÄ• citvÄ• vinÄ• yakaá¹ƒ.

nimantayitvÄ• sattÄ• haá¹ƒ, bhojayiá¹ƒ sahasÄ• vakaá¹ƒ ||

``atikkante ca sattÄ• he, mahÄ• paÃ±Ã±Ä• namuttamaá¹ƒ.

bhikkhuniá¹ƒ etadaggamhi, á¹-hapesi narasÄ• rathi ||

``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , puno tassa mahesino.

kÄ• raá¹ƒ katvÄ• na taá¹ƒ á¹-hÄ• naá¹ƒ, paá¹‡ipacca paá¹‡Ä«dahiá¹ƒ ||

``tato mama jino Ä• ha, sijjhataá¹ƒ paá¹‡idhÄ« tava.

sasaá¹…ghe me kataá¹ƒ kÄ• raá¹ƒ, appameyyaphalaá¹ƒ tayÄ• ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa \Be 133/ \Ne 142/ dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

etadaggamanuppattÄ• , khemÄ• nÄ• ma bhavissati ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pagÄ• ahaá¹ƒ ||

``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• .

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ tato ||

``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``tato cutÄ• manussatte, rÄ• jÅ«naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``sampattiá¹ƒ anubhotvÄ• na, devesu manujesu ca.

sabbattha sukhitÄ• hutvÄ• , nekakappesu saá¹ƒsariá¹ƒ ||

``ekanavutito kappe, vipassÄ« lokanÄ• yako.

uppajji cÄ• rudassano, sabbadhammavipassako ||

``tamahaá¹ƒ \Ee 130/ lokanÄ• yakaá¹ƒ, upetvÄ• narasÄ• rathiá¹ƒ.

dhammaá¹ƒ bhaá¹‡itaá¹ƒ sutvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``dasavassasahassÄ• ni, tassa vÄ«rassa sÄ• sane.

brahmacariyaá¹ƒ caritvÄ• na, yuttayogÄ• bahussutÄ• ||

``paccayÄ• kÄ• rakusalÄ• , catusaccavisÄ• radÄ• .

nipuá¹‡Ä• cittakathikÄ• , satthusÄ• sanakÄ• rikÄ• ||

``tato \Ne 143/ cutÄ• haá¹ƒ tusitaá¹ƒ, upapannÄ• yasassinÄ«.

abhibhomi tahiá¹ƒ aÃ±Ã±e, brahmacÄ• rÄ«phalenahaá¹ƒ ||

``yattha yatthÅ«papannÄ• haá¹ƒ, mahÄ• bhogÄ• mahaddhanÄ• .

medhÄ• vinÄ« sÄ«lavatÄ«, vinÄ«taparisÄ• pi ca ||

``bhavÄ• mi tena kammena, yogena jinasÄ• sane.

sabbÄ• sampattiyo mayhaá¹ƒ, sulabhÄ• manaso piyÄ• ||

``yopi \Be 134/ me bhavate bhattÄ• , yattha yattha gatÄ• yapi.

vimÄ• neti na maá¹ƒ koci, paá¹-ipattibalena me ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

nÄ• mena koá¹‡Ä• gamano, uppajji vadataá¹ƒ varo ||

``tadÄ• hi bÄ• rÄ• á¹‡asiyaá¹ƒ, susamiddhakulappajÄ• .

dhanaÃ±jÄ• nÄ« sumedhÄ• ca, ahampi ca tayo janÄ• ||

``saá¹…ghÄ• rÄ• mamadÄ• simha, dÄ• nasahÄ• yikÄ• pure.

saá¹…ghassa ca vihÄ• rampi, uddissa kÄ• rikÄ• mayaá¹ƒ ||

``tato cutÄ• mayaá¹ƒ sabbÄ• , tÄ• vatiá¹ƒsÅ«pagÄ• ahuá¹ƒ.

yasasÄ• aggataá¹ƒ pattÄ• , manussesu tatheva ca ||

``imasmiá¹ƒyeva kappamhi, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``tassÄ• siá¹ƒ \Ne 144/ \Ee 131/ jeá¹-á¹-hikÄ• dhÄ«tÄ• , samaá¹‡Ä« iti vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

``ahaá¹ƒ uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

``kadÄ• ci so narÄ• dicco, dhammaá¹ƒ desesi abbhutaá¹ƒ.

mahÄ• nidÄ• nasuttantaá¹ƒ, sutvÄ• taá¹ƒ pariyÄ• puá¹‡iá¹ƒ ||

``tehi \Be 135/ kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, sÄ• kalÄ• ya puruttame.

raÃ±Ã±o maddassa dhÄ«tÄ• mhi, manÄ• pÄ• dayitÄ• piyÄ• ||

``saha me jÄ• tamattamhi, khemaá¹ƒ tamhi pure ahu.

tato khemÄ• ti nÄ• maá¹ƒ me, guá¹‡ato upapajjatha ||

``yadÄ• haá¹ƒ yobbanaá¹ƒ pattÄ• , rÅ«palÄ• vaÃ±Ã±abhÅ«sitÄ• .

tadÄ• adÄ• si maá¹ƒ tÄ• to, bimbisÄ• rassa rÄ• jino ||

``tassÄ• haá¹ƒ \Ne 145/ suppiyÄ• Ä• siá¹ƒ, rÅ«pakelÄ• yane ratÄ• .

rÅ«pÄ• naá¹ƒ dosavÄ• dÄ«ti, na upesiá¹ƒ mahÄ• dayaá¹ƒ ||

``bimbisÄ• ro tadÄ• rÄ• jÄ• , mamÄ• nuggahabuddhiyÄ• .

vaá¹‡á¹‡ayitvÄ• veá¸·uvanaá¹ƒ, gÄ• yake gÄ• payÄ« mamaá¹ƒ ||

``rammaá¹ƒ veá¸·uvanaá¹ƒ yena, na diá¹-á¹-haá¹ƒ sugatÄ• layaá¹ƒ.

na tena nandanaá¹ƒ diá¹-á¹-haá¹ƒ, iti maÃ±Ã±Ä• mase mayaá¹ƒ ||

``yena veá¸·uvanaá¹ƒ diá¹-á¹-haá¹ƒ, naranandananandanaá¹ƒ.

sudiá¹-á¹-haá¹ƒ nandanaá¹ƒ tena, amarindasunandanaá¹ƒ ||

``vihÄ• ya \Ee 132/ nandanaá¹ƒ devÄ• , otaritvÄ• mahÄ«talaá¹ƒ.

rammaá¹ƒ veá¸·uvanaá¹ƒ disvÄ• , na tappanti suvimhitÄ• ||

``rÄ• japuÃ±Ã±ena nibbattaá¹ƒ, buddhapuÃ±Ã±ena bhÅ«sitaá¹ƒ.

ko vattÄ• tassa nissesaá¹ƒ, vanassa guá¹‡asaÃ±cayaá¹ƒ ||

``taá¹ƒ sutvÄ• vanasamiddhaá¹ƒ, mama sotamanoharaá¹ƒ.

daá¹-á¹-hukÄ• mÄ• tamuyyÄ• naá¹ƒ, raÃ±Ã±o Ä• rocayiá¹ƒ tadÄ• ||

``mahatÄ• parivÄ• rena, tadÄ• ca so mahÄ«pati.

maá¹ƒ pesesi tamuyyÄ• naá¹ƒ, dassanÄ• ya samussukaá¹ƒ ||

``gaccha passa mahÄ• bhoge, vanaá¹ƒ nettarasÄ• yanaá¹ƒ.

yaá¹ƒ sadÄ• bhÄ• ti siriyÄ• , sugatÄ• bhÄ• nuraÃ±jitaá¹ƒ ||

``yadÄ• \Be 136/ ca piá¹‡á¸• Ä• ya muni, giribbajapuruttamaá¹ƒ.

paviá¹-á¹-hohaá¹ƒ tadÄ• yeva, vanaá¹ƒ daá¹-á¹-humupÄ• gamiá¹ƒ ||

``tadÄ• \Ne 146/ taá¹ƒ phullavipinaá¹ƒ, nÄ• nÄ• bhamarakÅ«jitaá¹ƒ.

kokilÄ• gÄ«tasahitaá¹ƒ, mayÅ«ragaá¹‡anaccitaá¹ƒ ||

``appasaddamanÄ• kiá¹‡á¹‡aá¹ƒ, nÄ• nÄ• caá¹…kamabhÅ«sitaá¹ƒ.

kuá¹-imaá¹‡á¸• apasaá¹ƒkiá¹‡á¹‡aá¹ƒ, yogÄ«varavirÄ• jitaá¹ƒ ||

``vicarantÄ« amaÃ±Ã±issaá¹ƒ, saphalaá¹ƒ nayanaá¹ƒ mama.

tatthÄ• pi taruá¹‡aá¹ƒ bhikkhuá¹ƒ, yuttaá¹ƒ disvÄ• vicintayiá¹ƒ ||

``Ä«dise vipine ramme, á¹-hitoyaá¹ƒ navayobbane.

vasantamiva kantena, rÅ«pena ca samanvito ||

``nisinno rukkhamÅ«lamhi, muá¹‡á¸• o saá¹…ghÄ• á¹-ipÄ• ruto.

jhÄ• yate vatayaá¹ƒ bhikkhu, hitvÄ• visayajaá¹ƒ ratiá¹ƒ ||

``nanu nÄ• ma gahaá¹-á¹-hena, kÄ• maá¹ƒ bhutvÄ• yathÄ• sukhaá¹ƒ.

pacchÄ• jiá¹‡á¹‡ena dhammoyaá¹ƒ, caritabbo subhaddako ||

``suÃ±Ã±akanti viditvÄ• na, gandhagehaá¹ƒ jinÄ• layaá¹ƒ.

upetvÄ• jinamaddakkhaá¹ƒ, udayantaá¹ƒ va bhÄ• karaá¹ƒ ||

``ekakaá¹ƒ sukhamÄ• sÄ«naá¹ƒ, bÄ«jamÄ• naá¹ƒ varitthiyÄ• .

disvÄ• nevaá¹ƒ vicintesiá¹ƒ, nÄ• yaá¹ƒ lÅ«kho narÄ• sabho ||

``sÄ• \Ee 133/ kaÃ±Ã±Ä• kanakÄ• bhÄ• sÄ• , padumÄ• nanalocanÄ• .

bimboá¹-á¹-hÄ« kundadasanÄ• , manonettarasÄ• yanÄ• ||

``hemadolÄ• bhasavanÄ• , kalikÄ• kÄ• rasutthanÄ«.

vedimajjhÄ• va sussoá¹‡Ä«, rambhoru cÄ• rubhÅ«sanÄ• ||

``rattaá¹ƒsakupasaá¹ƒbyÄ• nÄ• \Ne 147/, nÄ«lamaá¹-á¹-hanivÄ• sanÄ• .

atappaneyyarÅ«pena, hÄ• sabhÄ• vasamanvitÄ• ||

``disvÄ• tamevaá¹ƒ cintesiá¹ƒ, ahoyamabhirÅ«pinÄ«.

na mayÄ• nena nettena, diá¹-á¹-hapubbÄ• kudÄ• canaá¹ƒ ||

``tato \Be 137/ jarÄ• bhibhÅ«tÄ• sÄ• , vivaá¹‡á¹‡Ä• vikatÄ• nanÄ• .

bhinnadantÄ• setasirÄ• , salÄ• lÄ• vadanÄ• suci ||

``saá¹ƒkhittakaá¹‡á¹‡Ä• setakkhÄ«, lambÄ• subhapayodharÄ• .

valivitatasabbaá¹…gÄ«, sirÄ• vitatadehinÄ« ||

``nataá¹…gÄ• daá¹‡á¸• adutiyÄ• , upphÄ• sulikatÄ• kisÄ• .

pavedhamÄ• nÄ• patitÄ• , nissasantÄ« muhuá¹ƒ muhuá¹ƒ ||

``tato me Ä• si saá¹ƒvego, abbhuto lomahaá¹ƒsano.

dhiratthu rÅ«paá¹ƒ asuciá¹ƒ, ramante yattha bÄ• lisÄ• ||

``tadÄ• mahÄ• kÄ• ruá¹‡iko, disvÄ• saá¹ƒviggamÄ• nasaá¹ƒ.

udaggacitto sugato, imÄ• gÄ• thÄ• abhÄ• satha ||

``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa kheme samussayaá¹ƒ.

uggharantaá¹ƒ paggharantaá¹ƒ, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

``asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

sati kÄ• yagatÄ• tyatthu, nibbidÄ• bahulÄ• bhava ||

``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

ajjhattaÃ±ca bahiddhÄ• ca, kÄ• ye chandaá¹ƒ virÄ• jaya ||

``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasantÄ• carissasi ||

``ye \Ne 148/ rÄ• garattÄ• nupatanti sotaá¹ƒ, sayaá¹ƒ kataá¹ƒ makkaá¹-akova jÄ• laá¹ƒ.

etampi \Ee 134/ chetvÄ• na paribbajanti, anapekkhino kÄ• masukhaá¹ƒ pahÄ• ya ||

``tato kallitacittaá¹ƒ maá¹ƒ, Ã±atvÄ• na narasÄ• rathi.

mahÄ• nidÄ• naá¹ƒ desesi, suttantaá¹ƒ vinayÄ• ya me ||

``sutvÄ• suttantaseá¹-á¹-haá¹ƒ taá¹ƒ, pubbasaÃ±Ã±amanussariá¹ƒ.

tattha á¹-hitÄ• vahaá¹ƒ santÄ«, dhammacakkhuá¹ƒ visodhayiá¹ƒ ||

``nipatitvÄ• mahesissa, pÄ• damÅ«lamhi tÄ• vade.

accayaá¹ƒ desanatthÄ• ya, idaá¹ƒ vacanamabraviá¹ƒ ||

``namo \Be 138/ te sabbadassÄ• vi, namo te karuá¹‡Ä• kara.

namo te tiá¹‡á¹‡asaá¹ƒsÄ• ra, namo te amataá¹ƒ dada ||

``diá¹-á¹-higahanapakkhandÄ• , kÄ• marÄ• gavimohitÄ• .

tayÄ• sammÄ• upÄ• yena, vinÄ«tÄ• vinaye ratÄ• ||

``adassanena vibhogÄ• , tÄ• disÄ• naá¹ƒ mahesinaá¹ƒ.

anubhonti mahÄ• dukkhaá¹ƒ, sattÄ• saá¹ƒsÄ• rasÄ• gare ||

``yadÄ• haá¹ƒ lokasaraá¹‡aá¹ƒ, araá¹‡aá¹ƒ araá¹‡antaguá¹ƒ.

nÄ• ddasÄ• mi adÅ«raá¹-á¹-haá¹ƒ, desayÄ• mi tamaccayaá¹ƒ ||

``mahÄ• hitaá¹ƒ varadadaá¹ƒ, ahitoti visaá¹…kitÄ• .

nopesiá¹ƒ rÅ«paniratÄ• , desayÄ• mi tamaccayaá¹ƒ ||

``tadÄ• madhuranigghoso, mahÄ• kÄ• ruá¹‡iko jino.

avoca tiá¹-á¹-ha khemeti, siÃ±canto amatena maá¹ƒ ||

``tadÄ• \Ne 149/ pakamya sirasÄ• , katvÄ• ca naá¹ƒ padakkhiá¹‡aá¹ƒ.

gantvÄ• disvÄ• narapatiá¹ƒ, idaá¹ƒ vacanamabraviá¹ƒ ||

``aho sammÄ• upÄ• yo te, cintitoyamarindama.

vanadassanakÄ• mÄ• ya, diá¹-á¹-ho nibbÄ• nato muni ||

``yadi te ruccate rÄ• ja, sÄ• sane tassa tÄ• dino.

pabbajissÄ• mi rÅ«pehaá¹ƒ, nibbinnÄ• munivÄ• á¹‡inÄ• ||

``aÃ±jaliá¹ƒ paggahetvÄ• na, tadÄ• ha sa mahÄ«pati.

anujÄ• nÄ• mi te bhadde, pabbajjÄ• tava sijjhatu ||

``pabbajitvÄ• \Ee 135/ tadÄ• cÄ• haá¹ƒ, addhamÄ• se upaá¹-á¹-hite.

dÄ«podayaÃ±ca bhedaÃ±ca, disvÄ• saá¹ƒviggamÄ• nasÄ• ||

``nibbinnÄ• sabbasaá¹…khÄ• re, paccayÄ• kÄ• rakovidÄ• .

caturoghe atikkamma, arahattamapÄ• puá¹‡iá¹ƒ ||

``iddhÄ«su ca vasÄ« Ä• siá¹ƒ, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« cÄ• pi bhavÄ• mahaá¹ƒ ||

``pubbenivÄ• saá¹ƒ \Be 139/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«sa, paá¹-ibhÄ• ne tatheva ca.

parisuddhaá¹ƒ mama Ã±Ä• á¹‡aá¹ƒ, uppannaá¹ƒ buddhasÄ• sane ||

``kusalÄ• haá¹ƒ visuddhÄ«su, kathÄ• vatthuvisÄ• radÄ• .

abhidhammanayaÃ±Ã±Å« ca, vasippattÄ• mhi sÄ• sane ||

``tato \Ne 150/ toraá¹‡avatthusmiá¹ƒ, raÃ±Ã±Ä• kosalasÄ• minÄ• .

pucchitÄ• nipuá¹‡e paÃ±he, byÄ• karontÄ« yathÄ• tathaá¹ƒ ||

``tadÄ• sa rÄ• jÄ• sugataá¹ƒ, upasaá¹…kamma pucchatha.

tatheva buddho byÄ• kÄ• si, yathÄ• te byÄ• katÄ• mayÄ• ||

``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

mahÄ• paÃ±Ã±Ä• namaggÄ• ti, bhikkhunÄ«naá¹ƒ naruttamo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || (Ap ther

arahattaá¹ƒ pana patvÄ• phalasukhena nibbÄ• nasukhena ca viharantiyÄ• imissÄ• theriy
khÄ«á¹‡Ä• savattherÄ«naá¹ƒ paÃ±Ã±Ä• vepullappattiyaá¹ƒ tattha pana katÄ• dhikÄ• ratÄ•
pÄ• kaá¹-o ahosi. tathÄ• hi naá¹ƒ bhagavÄ• jetavanamahÄ• vihÄ• re ariyagaá¹‡amajjhe ni
bhikkhuniyo á¹-hÄ• nantare á¹-hapento ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vikÄ• naá¹ƒ b
mahÄ• paÃ±Ã±Ä• naá¹ƒ yadidaá¹ƒ khemÄ• â€™â€™ ti (AN a I 235-236) mahÄ• paÃ±Ã±at
taá¹ƒ ekadivasaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisinnaá¹ƒ mÄ• ro p
upasaá¹…kamitvÄ• kÄ• mehi palobhento ---

<139> á¹• 21 ``daharÄ• tvaá¹ƒ rÅ«pavatÄ«, ahampi daharo yuvÄ• .

paÃ±caá¹…gikena turiyena, ehi kheme ramÄ• maseâ€™â€™ ti || --- gÄ• thamÄ• ha \Ee 136

tassattho --- kheme, tvaá¹ƒ taruá¹‡appattÄ• , yobbane á¹-hitÄ• rÅ«pasampannÄ• , ahampi mayaá¹ƒ yobbaÃ±Ã±aá¹ƒ akhepetvÄ• paÃ±caá¹…gikena turiyena vajjamÄ• nena ehi kÄ• m kÄ«á¸·Ä• mÄ• ti.

taá¹ƒ \Be 140/ sutvÄ• sÄ• kÄ• mesu sabbadhammesu ca attano virattabhÄ• vaá¹ƒ tassa c attÄ• bhinivesesu sattesu attano thÄ• magataá¹ƒ appasÄ• daá¹ƒ katakiccataÃ±ca pakÄ• se

<140> á¹• 21 ``iminÄ• \Ne 151/ pÅ«tikÄ• yena, Ä• turena pabhaá¹…gunÄ• .

aá¹-á¹-iyÄ• mi harÄ• yÄ• mi, kÄ• mataá¹‡hÄ• samÅ«hatÄ• ||

<141> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, aratÄ« dÄ• ni sÄ• mama ||

<142> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antaka ||

<143> á¹• 21 ``nakkhattÄ• ni namassantÄ• , aggiá¹ƒ paricaraá¹ƒ vane.

yathÄ• bhuccamajÄ• nantÄ• , bÄ• lÄ• suddhimamaÃ±Ã±atha ||

<144> á¹• 21 ``ahaÃ±ca kho namassantÄ«, sambuddhaá¹ƒ purisuttamaá¹ƒ.

pamuttÄ• sabbadukkhehi, satthusÄ• sanakÄ• rikÄ• â€™â€™ ti || --- imÄ• gÄ• thÄ• abhÄ•

tattha __aggiá¹ƒ paricaraá¹ƒ vane_ti tapovane aggihuttaá¹ƒ paricaranto. __yathÄ• bhuccam pavattiyo yathÄ• bhÅ«taá¹ƒ aparijÄ• nantÄ• . sesamettha heá¹-á¹-hÄ• vuttanayattÄ• uttÄ•

khemÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sujÄ• tÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__alaá¹…katÄ• suvasanÄ• _tiÄ• dikÄ• sujÄ• tÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabu

tattha \Ee 137/ bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« anukkamena sambl
hutvÄ• imasmiá¹ƒ buddhuppÄ• de sÄ• ketanagare seá¹-á¹-hikule nibbattitvÄ• vayappattÄ•
samÄ• najÄ• tikassa seá¹-á¹-hiputtassa dinnÄ• hutvÄ• patikulaá¹ƒ gatÄ• . tattha tena sadd
vasantÄ« ekadivasaá¹ƒ uyyÄ• naá¹ƒ gantvÄ• nakkhattakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• parijanena
nagaraá¹ƒ Ä• gacchantÄ« aÃ±janavane satthÄ• raá¹ƒ disvÄ• pasannamÄ• nasÄ• upasaá¹
nisÄ«di. satthÄ• tassÄ• anupubbiá¹ƒ kathaá¹ƒ kathetvÄ• kallacittataá¹ƒ Ã±atvÄ• upari sÄ
dhammadesanaá¹ƒ pakÄ• sesi. sÄ• desanÄ• vasÄ• ne attano katÄ• dhikÄ• ratÄ• ya Ã±Ä•
\Ne 152/, satthu ca desanÄ• vilÄ• sena yathÄ• nisinnÄ• va saha paá¹-isambhidÄ• hi arahatt
vanditvÄ• gehaá¹ƒ gantvÄ• sÄ• mikaÃ±ca mÄ• tÄ• pitaro ca anujÄ• nÄ• petvÄ• satthuÄ•
gantvÄ• bhikkhunÄ«naá¹ƒ santike pabbaji. pabbajitvÄ• ca attano paá¹-ipattiá¹ƒ paccavekk

<145> á¹• 21 ``alaá¹…katÄ• suvasanÄ• , mÄ• linÄ« candanokkhitÄ• .

sabbÄ• bharaá¹‡asaÃ±channÄ• , dÄ• sÄ«gaá¹‡apurakkhatÄ• ||

<146> á¹• 21 ``annaá¹ƒ pÄ• naÃ±ca Ä• dÄ• ya, khajjaá¹ƒ bhojjaá¹ƒ anappakaá¹ƒ.

gehato nikkhamitvÄ• na, uyyÄ• namabhihÄ• rayiá¹ƒ ||

<147> á¹• 21 ``tattha ramitvÄ• kÄ«á¸·itvÄ• , Ä• gacchantÄ« sakaá¹ƒ gharaá¹ƒ.

vihÄ• raá¹ƒ daá¹-á¹-huá¹ƒ pÄ• visiá¹ƒ, sÄ• kete aÃ±janaá¹ƒ vanaá¹ƒ ||

<148> á¹• 21 ``disvÄ• na lokapajjotaá¹ƒ, vanditvÄ• na upÄ• visiá¹ƒ.

so me dhammamadesesi, anukampÄ• ya cakkhumÄ• ||

<149> á¹• 21 ``sutvÄ• ca kho mahesissa, saccaá¹ƒ sampaá¹-ivijjhahaá¹ƒ.

tattheva virajaá¹ƒ dhammaá¹ƒ, phusayiá¹ƒ amataá¹ƒ padaá¹ƒ ||

<150> á¹• 21 ``tato viÃ±Ã±Ä• tasaddhammÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , amoghaá¹ƒ buddhasÄ• sanaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __alaá¹…katÄ• _ti vibhÅ«sitÄ• . taá¹ƒ pana alaá¹…katÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``s
candanokkhitÄ• â€™â€™ _ti vuttaá¹ƒ. tattha __mÄ• linÄ«_ti mÄ• lÄ• dhÄ• rinÄ«. __candan
__sabbÄ• bharaá¹‡asaÃ±channÄ• _ti \Ee 138/ hatthÅ«pagÄ• dÄ«hi sabbehi Ä• bharaá¹‡eh
saÃ±chÄ• ditasarÄ«rÄ• .

__annaá¹ƒ_ \Be 142/ \Ne 153/ __pÄ• naÃ±ca Ä• dÄ• ya, khajjaá¹ƒ bhojjaá¹ƒ anappaka_nti
ambapÄ• nÄ• dipÄ• naá¹ƒ, piá¹-á¹-hakhÄ• danÄ«yÄ• dikhajjaá¹ƒ, avasiá¹-á¹-haá¹ƒ Ä• hÄ• n
pahÅ«taá¹ƒ gahetvÄ• . __uyyÄ• namabhihÄ• rayi_nti nakkhattakÄ«á¸·Ä• vasena uyyÄ• naá
tattha Ä• netvÄ• saha parijanena kÄ«á¸·antÄ« ramantÄ« paricÄ• resinti adhippÄ• yo.

__sÄ• kete aÃ±janaá¹ƒ vana_nti sÄ• ketasamÄ«pe aÃ±janavane vihÄ• raá¹ƒ pÄ• visiá¹ƒ.

__lokapajjota_nti Ã±Ä• á¹‡apajjotena lokassa pajjotabhÅ«taá¹ƒ.

__phusayi_nti phusiá¹ƒ, adhigacchinti attho. sesaá¹ƒ vuttanayameva.

sujÄ• tÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. anopamÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__ucce kule_tiÄ• dikÄ• anopamÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabuddhesu katÄ• d
vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« anukkamena vimuttiparipÄ• canÄ«ye dha
imasmiá¹ƒ buddhuppÄ• de sÄ• ketanagare majjhassa nÄ• ma seá¹-á¹-hino dhÄ«tÄ• hutvÄ•
rÅ«pasampattiyÄ• __anopamÄ• _ti nÄ• maá¹ƒ ahosi. tassÄ• vayappattakÄ• le bahÅ« seá¹
rÄ• jÄ• no ca pitu dÅ«taá¹ƒ pÄ• hesuá¹ƒ --- ``attano dhÄ«taraá¹ƒ anopamaá¹ƒ dehi, idaÃ±ci
dassÄ• mÄ• â€™â€™ ti. sÄ• taá¹ƒ sutvÄ• upanissayasampannatÄ• ya ``gharÄ• vÄ• sena
satthu santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• desa
Ä• rabhitvÄ• taá¹ƒ ussukkÄ• pentÄ« maggapaá¹-ipÄ• á¹-iyÄ• tatiyaphale patiá¹-á¹-hÄ• si. s
pabbajjaá¹ƒ yÄ• citvÄ• satthuÄ• á¹‡Ä• ya bhikkhunupassayaá¹ƒ upagantvÄ• bhikkhunÄ«n
sattame divase arahattaá¹ƒ sacchikatvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• nava

<151> á¹• 21 ``ucce \Ee 139/ kule ahaá¹ƒ jÄ• tÄ• , bahuvitte mahaddhane.

vaá¹‡á¹‡arÅ«pena sampannÄ• , dhÄ«tÄ• majjhassa atrajÄ• ||

<152> á¹• 21 ``patthitÄ• \Be 143/ \Ne 154/ rÄ• japuttehi, seá¹-á¹-hiputtehi gijjhitÄ• .

pitu me pesayÄ« dÅ«taá¹ƒ, detha mayhaá¹ƒ anopamaá¹ƒ ||

<153> á¹• 21 ``yattakaá¹ƒ tulitÄ• esÄ• , tuyhaá¹ƒ dhÄ«tÄ• anopamÄ• .

tato aá¹-á¹-haguá¹‡aá¹ƒ dassaá¹ƒ, hiraÃ±Ã±aá¹ƒ ratanÄ• ni ca ||

<154> á¹• 21 ``sÄ• haá¹ƒ disvÄ• na sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ anuttaraá¹ƒ.

tassa pÄ• dÄ• ni vanditvÄ• , ekamantaá¹ƒ upÄ• visiá¹ƒ ||

<155> á¹• 21 ``so me dhammamadesesi, anukampÄ• ya gotamo.

nisinnÄ• Ä• sane tasmiá¹ƒ, phusayiá¹ƒ tatiyaá¹ƒ phalaá¹ƒ ||

<156> á¹• 21 ``tato kesÄ• ni chetvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

ajja me sattamÄ« ratti, yato taá¹‡hÄ• visesitÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __ucce kule_ti uá¸·Ä• ratame vessakule. __bahuvitte_ti alaá¹…kÄ• rÄ• dipahÅ«tavitt
__mahaddhane_ti nidhÄ• nagatasseva cattÄ• rÄ«sakoá¹-iparimÄ• á¹‡assa mahato dhanass
ahaá¹ƒ jÄ• tÄ• ti yojanÄ• . __vaá¹‡á¹‡arÅ«pena sampannÄ• _ti vaá¹‡á¹‡asampannÄ• ceva
siniddhabhÄ• surÄ• ya chavisampattiyÄ• vatthÄ• bharaá¹‡Ä• disarÄ«rÄ• vayavasampattiyÄ
__dhÄ«tÄ• majjhassa atrajÄ• _ti majjhanÄ• massa seá¹-á¹-hino orasÄ• dhÄ«tÄ• .

__patthitÄ• rÄ• japuttehÄ«_ti ``kathaá¹ƒ nu kho taá¹ƒ labheyyÄ• mÄ• â€™â€™ ti rÄ• jakun
__seá¹-á¹-hiputtehi gijjhitÄ• _ti tathÄ• seá¹-á¹-hikumÄ• rehipi abhigijjhitÄ• paccÄ• sÄ«sitÄ•
anopama_nti rÄ• japuttÄ• dayo ``detha mayhaá¹ƒ anopamaá¹ƒ detha mayhaâ€™â€™ nti pi
pesayiá¹ƒsu.

__yattakaá¹ƒ tulitÄ• esÄ• _ti ``tuyhaá¹ƒ dhÄ«tÄ• anopamÄ• yattakaá¹ƒ dhanaá¹ƒ agghat
lakkhaá¹‡aÃ±Ã±Å«hi paricchinnÄ• , ``tato aá¹-á¹-haguá¹‡aá¹ƒ dassÄ• mÄ«â€™â€™ ti pitu
sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

anopamÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• pajÄ• patigotamÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__buddha_ \Be 144/ \Ne 155/ \Ee 140/ __vÄ«ra namo tyatthÅ«_tiÄ• dikÄ• mahÄ• pajÄ• pa
kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±u
santike dhammaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ rattaÃ±Ã±Å«naá¹ƒ agga
disvÄ• , adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthetvÄ• yÄ• vajÄ«vaá¹ƒ c
kappasatasahassaá¹ƒ devamanussesu saá¹ƒsaritvÄ• , kassapassa ca bhagavato antare am
buddhasuÃ±Ã±e loke bÄ• rÄ• á¹‡asiyaá¹ƒ paÃ±cannaá¹ƒ dÄ• sisatÄ• naá¹ƒ jeá¹-á¹-hikÄ• h
vassÅ«panÄ• yikasamaye paÃ±ca paccekabuddhe nandamÅ«lakapabbhÄ• rato isipatane c
caritvÄ• isipatanameva gantvÄ• , vassÅ«panÄ• yikasamaye kuá¹-iyÄ• atthÄ• ya hatthakan
tÄ• dÄ• siyo tÄ• saá¹ƒ attano ca sÄ• mike samÄ• dapetvÄ• caá¹…kamÄ• diparivÄ• rasam
maÃ±capÄ«á¹-hapÄ• nÄ«yaparibhojanÄ«yabhÄ• janÄ• dÄ«ni upaá¹-á¹-hapetvÄ• paccekab
vasanatthÄ• ya paá¹-iÃ±Ã±aá¹ƒ kÄ• retvÄ• vÄ• rabhikkhaá¹ƒ paá¹-á¹-hapesuá¹ƒ. yÄ• attan
dÄ• tuá¹ƒ na sakkoti, tassÄ• sayaá¹ƒ sakagehato nÄ«haritvÄ• deti. evaá¹ƒ temÄ• saá¹ƒ pa
pavÄ• raá¹‡Ä• ya sampattÄ• ya ekekaá¹ƒ dÄ• siá¹ƒ ekekaá¹ƒ sÄ• á¹-akaá¹ƒ vissajjÄ• pesi.
ahesuá¹ƒ. tÄ• ni parivattÄ• petvÄ• paÃ±cannaá¹ƒ paccekabuddhÄ• naá¹ƒ ticÄ«varÄ• ni kat
tÄ• saá¹ƒ passantÄ«naá¹ƒyeva Ä• kÄ• sena gandhamÄ• danapabbataá¹ƒ agamaá¹ƒsu.

tÄ• pi sabbÄ• yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• devaloke nibbattiá¹ƒsu. tÄ• saá¹ƒ jeá¹-á¹-
bÄ• rÄ• á¹‡asiyÄ• avidÅ«re pesakÄ• ragÄ• me pesakÄ• rajeá¹-á¹-hakassa gehe nibbattitvÄ
padumavatiyÄ• putte paÃ±casate paccekabuddhe disvÄ• sampiyÄ• yamÄ• nÄ• sabbe va
bhattakiccaá¹ƒ katvÄ• gandhamÄ• danameva agamaá¹ƒsu. sÄ• pi yÄ• vajÄ«vaá¹ƒ kusalaá
saá¹ƒsarantÄ« amhÄ• kaá¹ƒ satthu nibbattito puretarameva devadahanagare mahÄ• suppa
paá¹-isandhiá¹ƒ gaá¹‡hi, \Ee 141/ __gotamÄ«_tissÄ• gottÄ• gatameva nÄ• maá¹ƒ ahosi; m
kaniá¹-á¹-habhaginÄ«. lakkhaá¹‡apÄ• á¹-hakÄ• pi ``imÄ• saá¹ƒ dvinnampi kucchiyaá¹ƒ vasi
\Be 145/ bhavissantÄ«â€™â€™ ti byÄ• kariá¹ƒsu. suddhodanamahÄ• rÄ• jÄ• vayappattak
attano gharaá¹ƒ abhinesi.

aparabhÄ• ge amhÄ• kaá¹ƒ satthari uppajjitvÄ• pavattitavaradhammacakke anupubbena t
anuggahaá¹ƒ karonte vesÄ• liá¹ƒ upanissÄ• ya kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ viharante suc
setacchattassa \Ne 156/ heá¹-á¹-hÄ• arahattaá¹ƒ sacchikatvÄ• parinibbÄ• yi. atha mahÄ• p
pabbajitukÄ• mÄ• hutvÄ• satthÄ• raá¹ƒ ekavÄ• raá¹ƒ pabbajjaá¹ƒ yÄ• camÄ• nÄ• alabhit
chindÄ• petvÄ• kÄ• sÄ• yÄ• ni acchÄ• detvÄ• __kalahavivÄ• dasuttanta_desanÄ• pariyos
pabbajitÄ• naá¹ƒ paÃ±cannaá¹ƒ sakyakumÄ• rasatÄ• naá¹ƒ pÄ• daparicÄ• rikÄ• hi saddhiá
Ä• nandattheraá¹ƒ satthÄ• raá¹ƒ yÄ• cÄ• petvÄ• aá¹-á¹-hahi garudhammehi (AN c 8.51; Vi
upasampadaÃ±ca paá¹-ilabhi. itarÄ• pana sabbÄ• pi ekatoupasampannÄ• ahesuá¹ƒ. ayan
panetaá¹ƒ vatthu pÄ• á¸·iyaá¹ƒ Ä• gatameva.

evaá¹ƒ upasampannÄ• pana mahÄ• pajÄ• patigotamÄ« satthÄ• raá¹ƒ upasaá¹…kamitvÄ•
aá¹-á¹-hÄ• si. athassÄ• satthÄ• dhammaá¹ƒ desesi. sÄ• satthu santike kammaá¹-á¹-hÄ• n

bhÄ• vanamanuyuÃ±jantÄ« na cirasseva abhiÃ±Ã±Ä• paá¹-isambhidÄ• parivÄ• raá¹ƒ araha
paÃ±casatÄ• bhikkhuniyo __nandakovÄ• da_pariyosÄ• ne (MN III 398 Ä• dayo) chaá¸·abh
athekadivasaá¹ƒ satthÄ• jetavanamahÄ• vihÄ• re ariyagaá¹‡amajjhe nisinno bhikkhuniyo á
mahÄ• pajÄ• patigotamiá¹ƒ rattaÃ±Ã±Å«naá¹ƒ bhikkhunÄ«naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hape
nibbÄ• nasukhena ca vÄ«tinÄ• mentÄ« kataÃ±Ã±utÄ• ya á¹-hatvÄ• ekadivasaá¹ƒ satthu
guá¹‡Ä• bhitthavanapubbakaupakÄ• rakavibhÄ• vanÄ• mukhena aÃ±Ã±aá¹ƒ byÄ• karontÄ«

<157> á¹• 21 ``buddhavÄ«ra namo tyatthu, sabbasattÄ• namuttama.

yo maá¹ƒ dukkhÄ• pamocesi, aÃ±Ã±aÃ±ca bahukaá¹ƒ janaá¹ƒ ||

<158> á¹• 21 ``sabbadukkhaá¹ƒ \Ee 142/ pariÃ±Ã±Ä• taá¹ƒ, hetutaá¹‡hÄ• visositÄ• .

bhÄ• vito aá¹-á¹-haá¹…giko maggo, nirodho phusito mayÄ• ||

<159> á¹• 21 ``mÄ• tÄ• \Be 146/ putto pitÄ• bhÄ• tÄ• , ayyakÄ• ca pure ahuá¹ƒ.

yathÄ• bhuccamajÄ• nantÄ«, saá¹ƒsariá¹ƒhaá¹ƒ anibbisaá¹ƒ ||

<160> á¹• 21 ``diá¹-á¹-ho hi me so bhagavÄ• , antimoyaá¹ƒ samussayo.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavo ||

<161> á¹• 21 ``Ä• raddhavÄ«riye \Ne 157/ pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sÄ• vake passe, esÄ• buddhÄ• na vandanÄ• ||

<162> á¹• 21 ``bahÅ«naá¹ƒ vata atthÄ• ya, mÄ• yÄ• janayi gotamaá¹ƒ.

byÄ• dhimaraá¹‡atunnÄ• naá¹ƒ, dukkhakkhandhaá¹ƒ byapÄ• nudÄ«â€™â€™ ti || --- imÄ•

tattha __buddhavÄ«rÄ• _ti catusaccabuddhesu vÄ«ra, sabbabuddhÄ• hi uttamavÄ«riyehi c
catubbidhasammappadhÄ• navÄ«riyanipphattiyÄ• vijitavijayattÄ• vÄ«rÄ• nÄ• ma. bhagav
vÄ«riyapÄ• ramipÄ• ripÅ«riyÄ• caturaá¹…gasamannÄ• gatavÄ«riyÄ• dhiá¹-á¹-hÄ• nena
sÄ• tisayacatubbidhasammappadhÄ• nakiccanipphattiyÄ• tassÄ• ca veneyyasantÄ• ne sa
visesato vÄ«riyayuttatÄ• ya vÄ«roti vattabbataá¹ƒ arahati. __namo tyatthÅ«_ti namo namak
__sabbasattÄ• namuttamÄ• _ti apadÄ• dibhedesu sattesu sÄ«lÄ• diguá¹‡ehi uttamo bhaga
satthupakÄ• raguá¹‡aá¹ƒ dassetuá¹ƒ, __ ``yo maá¹ƒ dukkhÄ• pamocesi, aÃ±Ã±aÃ±ca bah

attano dukkhÄ• pamuttabhÄ• vaá¹ƒ vibhÄ• ventÄ« __ ``sabbadukkhaâ€™â€™ _nti gÄ• tha

puna yato pamocesi, taá¹ƒ vaá¹-á¹-adukkhaá¹ƒ ekadesena dassentÄ« __ ``mÄ• tÄ• puttoâ
tattha __yathÄ• bhuccamajÄ• nantÄ«_ti pavattihetuÄ• diá¹ƒ yathÄ• bhÅ«taá¹ƒ anavabujjhan
anibbisa_nti saá¹ƒsÄ• rasamudde patiá¹-á¹-haá¹ƒ avindantÄ« alabhantÄ« bhavÄ• dÄ«su ap
saá¹ƒsariá¹ƒ ahanti kathentÄ« Ä• ha __ ``mÄ• tÄ• puttoâ€™â€™ _tiÄ• di. yasmiá¹ƒ \Ee 14
ahosi, tato aÃ±Ã±asmiá¹ƒ bhave tasseva putto, tato aÃ±Ã±asmiá¹ƒ bhave pitÄ• bhÄ• tÄ• a

__ ``diá¹-á¹-ho_ \Be 147/ __hi meâ€™â€™ _ti gÄ• thÄ• yapi attano dukkhato pamuttabhÄ•
__diá¹-á¹-ho hi me so bhagavÄ• _ti so bhagavÄ• sammÄ• sambuddho attanÄ• diá¹-á¹-halo
Ã±Ä• á¹‡acakkhunÄ• mayÄ• paccakkhato diá¹-á¹-ho. yo hi dhammaá¹ƒ passati, so bhagav
yathÄ• ha --- ``yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ tiÄ• di (SN

__Ä• raddhavÄ«riye_ti paggahitavÄ«riye. __pahitatte_ti nibbÄ• naá¹ƒ pesitacitte. __niccaá
apattassa pattiyÄ• pattassa vepullatthÄ• ya sabbakÄ• laá¹ƒ thiraparakkame. __samagge_t
sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±ena saá¹ƒhatabhÄ• vena samagge. satthudesanÄ• ya savanant
maggaá¹-á¹-hÄ• \Ne 158/ ime phalaá¹-á¹-hÄ• â€™â€™ ti yÄ• thÄ• vato passati. __esÄ• bu
satthu dhammasarÄ«rabhÅ«tassa ariyasÄ• vakÄ• naá¹ƒ ariyabhÄ• vabhÅ«tassa ca lokuttar
attapaccakkhakiriyÄ• , esÄ• sammÄ• sambuddhÄ• naá¹ƒ sÄ• vakabuddhÄ• naÃ±ca vanda

__ ``bahÅ«naá¹ƒ vata atthÄ• yÄ• â€™â€™ _ti osÄ• nagÄ• thÄ• yapi satthu lokassa bahÅ«
yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva.

athekadÄ• mahÄ• pajÄ• patigotamÄ« satthari vesÄ• liyaá¹ƒ viharante mahÄ• vane kÅ«á¹-
vesÄ• liyaá¹ƒ bhikkhunupassaye viharantÄ« pubbaá¹‡hasamayaá¹ƒ vesÄ• liyaá¹ƒ piá¹‡á¸•
bhuÃ±jitvÄ• attano divÄ• á¹-á¹-hÄ• ne yathÄ• paricchinnakÄ• laá¹ƒ phalasamÄ• pattisukhe
phalasamÄ• pattito vuá¹-á¹-hÄ• ya attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• somanassajÄ• tÄ
Ä• vajjentÄ« tesaá¹ƒ khÄ«á¹‡abhÄ• vaá¹ƒ Ã±atvÄ• evaá¹ƒ cintesi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ
bhagavantaá¹ƒ anujÄ• nÄ• petvÄ• manobhÄ• vanÄ«ye ca there sabbeva sabrahmacariye
parinibbÄ• yeyyaâ€™â€™ nti. yathÄ• ca theriyÄ• , evaá¹ƒ tassÄ• parivÄ• rabhÅ«tÄ• naá¹
bhikkhunisatÄ• naá¹ƒ parivitakko ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 2.97-288

``ekadÄ• lokapajjoto, vesÄ• liyaá¹ƒ mahÄ• vane.

kÅ«á¹-Ä• gÄ• re kusÄ• lÄ• yaá¹ƒ, vasate narasÄ• rathi ||

``tadÄ• \Be 148/ jinassa mÄ• tucchÄ• , mahÄ• gotami bhikkhunÄ«.

tahiá¹ƒ kate pure ramme, vasÄ« bhikkhunupassaye ||

``bhikkhunÄ«hi vimuttÄ• hi, satehi saha paÃ±cahi.

rahogatÄ• ya tassevaá¹ƒ, citassÄ• si vitakkitaá¹ƒ ||

``buddhassa parinibbÄ• naá¹ƒ, sÄ• vakaggayugassa vÄ• .

rÄ• hulÄ• nandanandÄ• naá¹ƒ, nÄ• haá¹ƒ lacchÄ• mi passituá¹ƒ ||

``buddhassa \Ne 159/ parinibbÄ• nÄ• , sÄ• vakaggayugassa vÄ• .

mahÄ• kassapanandÄ• naá¹ƒ, Ä• nandarÄ• hulÄ• na ca ||

``paá¹-ikaccÄ• yusaá¹…khÄ• raá¹ƒ, osajjitvÄ• na nibbutiá¹ƒ.

gaccheyyaá¹ƒ lokanÄ• thena, anuÃ±Ã±Ä• tÄ• mahesinÄ• ||

``tathÄ• paÃ±casatÄ• nampi, bhikkhunÄ«naá¹ƒ vitakkitaá¹ƒ.

Ä• si khemÄ• dikÄ• nampi, etadeva vitakkitaá¹ƒ ||

``bhÅ«micÄ• lo tadÄ• asi, nÄ• ditÄ• devadundubhÄ«.

upassayÄ• dhivatthÄ• yo, devatÄ• sokapÄ«á¸·itÄ• ||

``vilapantÄ• sukaruá¹‡aá¹ƒ, tatthassÅ«ni pavattayuá¹ƒ.

mittÄ• bhikkhuniyo tÄ• hi, upagantvÄ• na gotamiá¹ƒ ||

``nipacca sirasÄ• pÄ• de, idaá¹ƒ vacanamabravuá¹ƒ.

tattha toyalavÄ• sittÄ• , mayamayye rahogatÄ• ||

``sÄ• calÄ• calitÄ• bhÅ«mi, nÄ• ditÄ• devadundubhÄ«.

paridevÄ• ca suyyante, kimatthaá¹ƒ nÅ«na gotamÄ« ||

``tadÄ• avoca sÄ• sabbaá¹ƒ, yathÄ• parivitakkitaá¹ƒ.

tÄ• yopi sabbÄ• Ä• haá¹ƒsu, yathÄ• parivitakkitaá¹ƒ ||

``yadi te rucitaá¹ƒ ayye, nibbÄ• naá¹ƒ paramaá¹ƒ sivaá¹ƒ.

nibbÄ• yissÄ• ma sabbÄ• pi, buddhÄ• nuÃ±Ã±Ä• ya subbate ||

``mayaá¹ƒ \Ee 145/ sahÄ• va nikkhantÄ• , gharÄ• pi ca bhavÄ• pi ca.

sahÄ• yeva gamissÄ• ma, nibbÄ• naá¹ƒ padamuttamaá¹ƒ ||

``nibbÄ• nÄ• ya \Be 149/ \Ne 160/ vajantÄ«naá¹ƒ, kiá¹ƒ vakkhÄ• mÄ«ti sÄ• vadaá¹ƒ.

saha sabbÄ• hi niggaÃ±chi, bhikkhunÄ«nilayÄ• tadÄ• ||

``upassaye yÄ• dhivatthÄ• , devatÄ• tÄ• khamantu me.

bhikkhunÄ«nilayassedaá¹ƒ, pacchimaá¹ƒ dassanaá¹ƒ mama ||

``na jarÄ• maccu vÄ• yattha, appiyehi samÄ• gamo.

piyehi na viyogotthi, taá¹ƒ vajissaá¹ƒ asaá¹…khataá¹ƒ ||

``avÄ«tarÄ• gÄ• taá¹ƒ sutvÄ• , vacanaá¹ƒ sugatorasÄ• .

sokaá¹-á¹-Ä• parideviá¹ƒsu, aho no appapuÃ±Ã±atÄ• ||

``bhikkhunÄ«nilayo suÃ±Ã±o, bhÅ«to tÄ• hi vinÄ• ayaá¹ƒ.

pabhÄ• te viya tÄ• rÄ• yo, na dissanti jinorasÄ• ||

``nibbÄ• naá¹ƒ gotamÄ« yÄ• ti, satehi saha paÃ±cahi.

nadÄ«satehiva saha, gaá¹…gÄ• paÃ±cahi sÄ• garaá¹ƒ ||

``rathiyÄ• ya vajantiyo, disvÄ• saddhÄ• upÄ• sikÄ• .

gharÄ• nikkhamma pÄ• desu, nipacca idamabravuá¹ƒ ||

``pasÄ«dassu mahÄ• bhoge, anÄ• thÄ• yo vihÄ• ya no.

tayÄ• na yuttÄ• nibbÄ• tuá¹ƒ, icchaá¹-á¹-Ä• vilapiá¹ƒsu tÄ• ||

``tÄ• saá¹ƒ sokapahÄ• natthaá¹ƒ, avoca madhuraá¹ƒ giraá¹ƒ.

ruditena alaá¹ƒ puttÄ• , hÄ• sakÄ• loyamajja vo ||

``pariÃ±Ã±Ä• taá¹ƒ mayÄ• dukkhaá¹ƒ, dukkhahetu vivajjito.

nirodho me sacchikato, maggo cÄ• pi subhÄ• vito ||

``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

``yassatthÄ• ya \Ne 161/ pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``buddho tassa ca saddhammo, anÅ«no yÄ• va tiá¹-á¹-hati.

nibbÄ• tuá¹ƒ tÄ• va kÄ• lo me, mÄ• maá¹ƒ socatha puttikÄ• ||

``koá¹‡á¸• aÃ±Ã±Ä• nandanandÄ• dÄ« \Be 150/, tiá¹-á¹-hanti rÄ• hulo jino.

sukhito sahito saá¹…gho, hatadabbÄ• ca titthiyÄ• ||

``okkÄ• kavaá¹ƒsassa yaso, ussito mÄ• ramaddano.

nanu sampati kÄ• lo me, nibbÄ• natthÄ• ya puttikÄ• ||

``cirappabhuti \Ee 146/ yaá¹ƒ mayhaá¹ƒ, patthitaá¹ƒ ajja sijjhate.

Ä• nandabherikÄ• loyaá¹ƒ, kiá¹ƒ vo assÅ«hi puttikÄ• ||

``sace mayi dayÄ• atthi, yadi catthi kataÃ±Ã±utÄ• .

saddhammaá¹-á¹-hitiyÄ• sabbÄ• , karotha vÄ«riyaá¹ƒ daá¸·haá¹ƒ ||

``thÄ«naá¹ƒ adÄ• si pabbajjaá¹ƒ, sambuddho yÄ• cito mayÄ• .

tasmÄ• yathÄ• haá¹ƒ nandissaá¹ƒ, tathÄ• tamanutiá¹-á¹-hatha ||

``tÄ• evamanusÄ• sitvÄ• , bhikkhunÄ«hi purakkhatÄ• .

upecca buddhaá¹ƒ vanditvÄ• , idaá¹ƒ vacanamabravi ||

``ahaá¹ƒ sugata te mÄ• tÄ• , tvaÃ±ca vÄ«ra pitÄ• mama.

saddhammasukhada nÄ• tha, tayi jÄ• tÄ• mhi gotama ||

``saá¹ƒvaddhitoyaá¹ƒ sugata, rÅ«pakÄ• yo mayÄ• tava.

anindito dhammakÄ• yo, mama saá¹ƒvaddhito tayÄ• ||

``muhuttaá¹ƒ \Ne 162/ taá¹‡hÄ• samaá¹‡aá¹ƒ, khÄ«raá¹ƒ tvaá¹ƒ pÄ• yito mayÄ• .

tayÄ• haá¹ƒ santamaccantaá¹ƒ, dhammakhÄ«raÃ±hi pÄ• yitÄ• ||

``bandhanÄ• rakkhaá¹‡e mayhaá¹ƒ, aá¹‡aá¹‡o tvaá¹ƒ mahÄ• mune.

puttakÄ• mÄ• thiyo yÄ• caá¹ƒ, labhanti tÄ• disaá¹ƒ sutaá¹ƒ ||

``mandhÄ• tÄ• dinarindÄ• naá¹ƒ, yÄ• mÄ• tÄ• sÄ• bhavaá¹‡á¹‡ave.

nimuggÄ• haá¹ƒ tayÄ• putta, tÄ• ritÄ• bhavasÄ• garÄ• ||

``raÃ±Ã±o mÄ• tÄ• mahesÄ«ti, sulabhaá¹ƒ nÄ• mamitthinaá¹ƒ.

buddhamÄ• tÄ• ti yaá¹ƒ nÄ• maá¹ƒ, etaá¹ƒ paramadullabhaá¹ƒ ||

``taÃ±ca laddhaá¹ƒ mahÄ• vÄ«ra, paá¹‡idhÄ• naá¹ƒ mamaá¹ƒ tayÄ• .

aá¹‡ukaá¹ƒ vÄ• mahantaá¹ƒ vÄ• , taá¹ƒ sabbaá¹ƒ pÅ«ritaá¹ƒ mayÄ• ||

``parinibbÄ• tumicchÄ• mi \Be 151/, vihÄ• yemaá¹ƒ kaá¸·evaraá¹ƒ.

anujÄ• nÄ• hi me vÄ«ra, dukkhantakara nÄ• yaka ||

``cakkaá¹…kusadhajÄ• kiá¹‡á¹‡e, pÄ• de kamalakomale.

pasÄ• rehi paá¹‡Ä• maá¹ƒ te, karissaá¹ƒ puttauttame ||

``suvaá¹‡á¹‡arÄ• sisaá¹…kÄ• saá¹ƒ, sarÄ«raá¹ƒ kuru pÄ• kaá¹-aá¹ƒ.

katvÄ• dehaá¹ƒ sudiá¹-á¹-haá¹ƒ te, santiá¹ƒ gacchÄ• mi nÄ• yaka ||

``dvattiá¹ƒsalakkhaá¹‡Å«petaá¹ƒ, suppabhÄ• laá¹…kataá¹ƒ tanuá¹ƒ.

saÃ±jhÄ• ghanÄ• va bÄ• lakkaá¹ƒ, mÄ• tucchaá¹ƒ dassayÄ« jino ||

``phullÄ• ravindasaá¹ƒkÄ• se \Ee 147/, taruá¹‡Ä• diccasappabhe.

cakkaá¹…kite pÄ• datale, tato sÄ• sirasÄ• pati ||

``paá¹‡amÄ• mi \Ne 163/ narÄ• dicca, Ä• diccakulaketukaá¹ƒ.

pacchime maraá¹‡e mayhaá¹ƒ, na taá¹ƒ ikkhÄ• mahaá¹ƒ puno ||

``itthiyo nÄ• ma lokagga, sabbadosÄ• karÄ• matÄ• .

yadi ko catthi doso me, khamassu karuá¹‡Ä• kara ||

``itthikÄ• naÃ±ca pabbajjaá¹ƒ, haá¹ƒ taá¹ƒ yÄ• ciá¹ƒ punappunaá¹ƒ.

tattha ce atthi doso me, taá¹ƒ khamassu narÄ• sabha ||

``mayÄ• bhikkhuniyo vÄ«ra, tavÄ• nuÃ±Ã±Ä• ya sÄ• sitÄ• .

tatra ce atthi dunnÄ«taá¹ƒ, taá¹ƒ khamassu khamÄ• dhipa ||

``akkhante nÄ• ma khantabbaá¹ƒ, kiá¹ƒ bhave guá¹‡abhÅ«sane.

kimuttaraá¹ƒ te vatthÄ• mi, nibbÄ• nÄ• ya vajantiyÄ• ||

``suddhe anÅ«ne mama bhikkhusaá¹…ghe, lokÄ• ito nissarituá¹ƒ khamante.

pabhÄ• takÄ• le byasanaá¹…gatÄ• naá¹ƒ, disvÄ• na niyyÄ• tiva candalekhÄ• ||

``tadetarÄ• bhikkhuniyo jinaggaá¹ƒ, tÄ• rÄ• va candÄ• nugatÄ• sumeruá¹ƒ.

padakkhiá¹‡aá¹ƒ kacca nipacca pÄ• de, á¹-hitÄ• mukhantaá¹ƒ samudikkhamÄ• nÄ• ||

``na tittipubbaá¹ƒ tava dassanena, cakkhuá¹ƒ na sotaá¹ƒ tava bhÄ• sitena.

cittaá¹ƒ mamaá¹ƒ kevalamekameva, pappuyya taá¹ƒ dhammarasena titti ||

``nadato \Be 152/ parisÄ• yaá¹ƒ te, vÄ• ditabbapahÄ• rino.

ye te dakkhanti vadanaá¹ƒ, dhaÃ±Ã±Ä• te narapuá¹…gava ||

``dÄ«ghaá¹…gulÄ« tambanakhe, subhe Ä• yatapaá¹‡hike.

ye pÄ• de paá¹‡amissanti, tepi dhaÃ±Ã±Ä• guá¹‡andhara ||

``madhurÄ• ni pahaá¹-á¹-hÄ• ni, dosagghÄ• ni hitÄ• ni ca.

ye te vÄ• kyÄ• ni suyyanti, tepi dhaÃ±Ã±Ä• naruttama ||

``dhaÃ±Ã±Ä• haá¹ƒ \Ne 164/ \Ee 148/ te mahÄ• vÄ«ra, pÄ• dapÅ«janatapparÄ• .

tiá¹‡á¹‡asaá¹ƒsÄ• rakantÄ• rÄ• , suvÄ• kyena sirÄ«mato ||

``tato sÄ• anusÄ• vetvÄ• , bhikkhusaá¹…ghampi subbatÄ• .

rÄ• hulÄ• nandanande ca, vanditvÄ• idamabravi ||

``Ä• sÄ«visÄ• layasame, rogÄ• vÄ• se kaá¸·evare.

nibbindÄ• dukkhasaá¹…ghÄ• á¹-e, jarÄ• maraá¹‡agocare ||

``nÄ• nÄ• kalimalÄ• kiá¹‡á¹‡e, parÄ• yatte nirÄ«hake.

tena nibbÄ• tumicchÄ• mi, anumaÃ±Ã±atha puttakÄ• ||

``nando rÄ• hulabhaddo ca, vÄ«tasokÄ• nirÄ• savÄ• .

á¹-hitÄ• calaá¹-á¹-hiti thirÄ• , dhammatamanucintayuá¹ƒ ||

``dhiratthu saá¹…khataá¹ƒ lolaá¹ƒ, asÄ• raá¹ƒ kadalÅ«pamaá¹ƒ.

mÄ• yÄ• marÄ«cisadisaá¹ƒ, ittaraá¹ƒ anavaá¹-á¹-hitaá¹ƒ ||

``yattha nÄ• ma jinassÄ• yaá¹ƒ, mÄ• tucchÄ• buddhaposikÄ• .

gotamÄ« nidhanaá¹ƒ yÄ• ti, aniccaá¹ƒ sabbasaá¹…khataá¹ƒ ||

``Ä• nando ca tadÄ• sekho, sokaá¹-á¹-o jinavacchalo.

tatthassÅ«ni karonto so, karuá¹‡aá¹ƒ paridevati ||

``hÄ• santiá¹ƒ gotamÄ« yÄ• ti, nÅ«na buddhopi nibbutiá¹ƒ.

gacchati na cireneva, aggiriva nirindhano ||

``evaá¹ƒ vilÄ• pamÄ• naá¹ƒ taá¹ƒ, Ä• nandaá¹ƒ Ä• ha gotamÄ«.

sutasÄ• garagambhÄ«ra, buddhopaá¹-á¹-hÄ• na tappara ||

``na \Be 153/ \Ne 165/ yuttaá¹ƒ socituá¹ƒ putta, hÄ• sakÄ• le upaá¹-á¹-hite.

tayÄ• me saraá¹‡aá¹ƒ putta, nibbÄ• naá¹ƒ tamupÄ• gataá¹ƒ ||

``tayÄ• tÄ• ta samajjhiá¹-á¹-ho, pabbajjaá¹ƒ anujÄ• ni no.

mÄ• putta vimano hohi, saphalo te parissamo ||

``yaá¹ƒ na diá¹-á¹-haá¹ƒ purÄ• á¹‡ehi, titthikÄ• cariyehipi.

taá¹ƒ padaá¹ƒ sukumÄ• rÄ«hi, sattavassÄ• hi veditaá¹ƒ ||

``buddhasÄ• sanapÄ• leta, pacchimaá¹ƒ dassanaá¹ƒ tava.

tattha gacchÄ• mahaá¹ƒ putta, gato yattha na dissate ||

``kadÄ• ci \Ee 149/ dhammaá¹ƒ desento, khipÄ« lokagganÄ• yako.

tadÄ• haá¹ƒ Ä• sÄ«savÄ• caá¹ƒ, avocaá¹ƒ anukampikÄ• ||

``ciraá¹ƒ jÄ«va mahÄ• vÄ«ra, kappaá¹ƒ tiá¹-á¹-ha mahÄ• mune.

sabbalokassa atthÄ• ya, bhavassu ajarÄ• maro ||

``taá¹ƒ tathÄ• vÄ• diniá¹ƒ buddho, mamaá¹ƒ so etadabravi.

na hevaá¹ƒ vandiyÄ• buddhÄ• , yathÄ• vandasi gotamÄ« ||

``kathaá¹ƒ carahi sabbaÃ±Ã±Å«, vanditabbÄ• tathÄ• gatÄ• .

kathaá¹ƒ avandiyÄ• buddhÄ• , taá¹ƒ me akkhÄ• hi pucchito ||

``Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sÄ• vake passa, etaá¹ƒ buddhÄ• navandanaá¹ƒ ||

``tato upassayaá¹ƒ gantvÄ• , ekikÄ• haá¹ƒ vicintayiá¹ƒ.

samaggaparisaá¹ƒ nÄ• tho, rodhesi tibhavantago ||

``handÄ• haá¹ƒ \Ne 166/ parinibbissaá¹ƒ, mÄ• vipattitamaddasaá¹ƒ.

evÄ• haá¹ƒ cintayitvÄ• na, disvÄ• na isisattamaá¹ƒ ||

``parinibbÄ• nakÄ• laá¹ƒ me, Ä• rocesiá¹ƒ vinÄ• yakaá¹ƒ.

tato so samanuÃ±Ã±Ä• si, kÄ• laá¹ƒ jÄ• nÄ• hi gotamÄ« ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gova bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

``svÄ• gataá¹ƒ \Be 154/ vata me Ä• si, mama buddhassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``thÄ«naá¹ƒ dhammÄ• bhisamaye, ye bÄ• lÄ• vimatiá¹ƒ gatÄ• .

tesaá¹ƒ diá¹-á¹-hippahÄ• natthaá¹ƒ, iddhiá¹ƒ dassehi gotamÄ« ||

``tadÄ• nipacca sambuddhaá¹ƒ, uppatitvÄ• na ambaraá¹ƒ.

iddhÄ« anekÄ• dassesi, buddhÄ• nuÃ±Ã±Ä• ya gotamÄ« ||

``ekikÄ• bahudhÄ• Ä• si, bahudhÄ• cekikÄ• tathÄ• .

Ä• vibhÄ• vaá¹ƒ tirobhÄ• vaá¹ƒ, tirokuá¹-á¹-aá¹ƒ tironagaá¹ƒ ||

``asajjamÄ• nÄ• agamÄ• , bhÅ«miyampi nimujjatha.

abhijjamÄ• ne udake, agaÃ±chi mahiyÄ• yathÄ• ||

``sakuá¹‡Ä«va tathÄ• kÄ• se, pallaá¹…kena kamÄ« tadÄ• .

vasaá¹ƒ vattesi kÄ• yena, yÄ• va brahmanivesanaá¹ƒ ||

``sineruá¹ƒ \Ne 167/ \Ee 150/ daá¹‡á¸• aá¹ƒ katvÄ• na, chattaá¹ƒ katvÄ• mahÄ• mahiá¹ƒ.

samÅ«laá¹ƒ parivattetvÄ• , dhÄ• rayaá¹ƒ caá¹…kamÄ« nabhe ||

``chassÅ«rodayakÄ• leva, lokaÃ±cÄ• kÄ• si dhÅ«mikaá¹ƒ.

yugante viya lokaá¹ƒ sÄ• , jÄ• lÄ• mÄ• lÄ• kulaá¹ƒ akÄ• ||

``mucalindaá¹ƒ mahÄ• selaá¹ƒ, merumÅ«lanadantare.

sÄ• sapÄ• riva sabbÄ• ni, ekenaggahi muá¹-á¹-hinÄ• ||

``aá¹…gulaggena chÄ• desi, bhÄ• karaá¹ƒ sanisÄ• karaá¹ƒ.

candasÅ«rasahassÄ• ni, Ä• veá¸·amiva dhÄ• rayi ||

``catusÄ• garatoyÄ• ni, dhÄ• rayÄ« ekapÄ• á¹‡inÄ• .

yugantajaladÄ• kÄ• raá¹ƒ, mahÄ• vassaá¹ƒ pavassatha ||

``cakkavattiá¹ƒ saparisaá¹ƒ, mÄ• payÄ« sÄ• nabhattale.

garuá¸·aá¹ƒ dviradaá¹ƒ sÄ«haá¹ƒ, vinadantaá¹ƒ padassayi ||

``ekikÄ• \Be 155/ abhinimmitvÄ• , appameyyaá¹ƒ bhikkhunÄ«gaá¹‡aá¹ƒ.

puna antaradhÄ• petvÄ• , ekikÄ• munimabravi ||

``mÄ• tucchÄ• te mahÄ• vÄ«ra, tava sÄ• sanakÄ• rikÄ• .

anuppattÄ• sakaá¹ƒ atthaá¹ƒ, pÄ• de vandÄ• mi cakkhuma ||

``dassetvÄ• vividhÄ• iddhÄ«, orohitvÄ• nabhattalÄ• .

vanditvÄ• lokapajjotaá¹ƒ, ekamantaá¹ƒ nisÄ«di sÄ• ||

``sÄ• vÄ«savassasatikÄ• , jÄ• tiyÄ• haá¹ƒ mahÄ• mune.

alamettÄ• vatÄ• vÄ«ra, nibbÄ• yissÄ• mi nÄ• yaka ||

``tadÄ• tivimhitÄ• \Ne 168/ sabbÄ• , parisÄ• sÄ• kataÃ±jalÄ«.

avocayye kathaá¹ƒ Ä• si, atuliddhiparakkamÄ• ||

``padumuttaro nÄ• ma jino, sabbadhammesu cakkhumÄ• .

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• maccakule ahuá¹ƒ.

sabbopakÄ• rasampanne, iddhe phÄ«te mahaddhane ||

``kadÄ• ci pitunÄ• saddhiá¹ƒ, dÄ• sÄ«gaá¹‡apurakkhatÄ• .

mahatÄ• parivÄ• rena, taá¹ƒ upecca narÄ• sabhaá¹ƒ ||

``vÄ• savaá¹ƒ \Ee 151/ viya vassantaá¹ƒ, dhammameghaá¹ƒ anÄ• savaá¹ƒ.

saradÄ• diccasadisaá¹ƒ, raá¹ƒsijÄ• lasamujjalaá¹ƒ ||

``disvÄ• cittaá¹ƒ pasÄ• detvÄ• , sutvÄ• cassa subhÄ• sitaá¹ƒ.

mÄ• tucchaá¹ƒ bhikkhuniá¹ƒ agge, á¹-hapentaá¹ƒ naranÄ• yakaá¹ƒ ||

``sutvÄ• datvÄ• mahÄ• dÄ• naá¹ƒ, sattÄ• haá¹ƒ tassa tÄ• dino.

sasaá¹…ghassa naraggassa, paccayÄ• ni bahÅ«ni ca ||

``nipacca pÄ• damÅ«lamhi, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

tato mahÄ• parisatiá¹ƒ, avoca isisattamo ||

``yÄ• sasaá¹…ghaá¹ƒ abhojesi, sattÄ• haá¹ƒ lokanÄ• yakaá¹ƒ.

tamahaá¹ƒ kittayissÄ• mi, suá¹‡Ä• tha mama bhÄ• sato ||

``satasahassito \Be 156/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

tassa \Ne 169/ dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

gotamÄ« nÄ• ma nÄ• mena, hessati satthu sÄ• vikÄ• ||

``tassa buddhassa mÄ• tucchÄ• , jÄ«vitÄ• pÄ• dikÄ• ayaá¹ƒ.

rattaÃ±Ã±Å«naÃ±ca aggattaá¹ƒ, bhikkhunÄ«naá¹ƒ labhissati ||

``taá¹ƒ sutvÄ• na pamoditvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

paccayehi upaá¹-á¹-hitvÄ• , tato kÄ• laá¹…katÄ• ahaá¹ƒ ||

``tÄ• vatiá¹ƒsesu devesu, sabbakÄ• masamiddhisu.

nibbattÄ• dasahaá¹…gehi, aÃ±Ã±e abhibhaviá¹ƒ ahaá¹ƒ ||

``rÅ«pasaddehi gandhehi, rasehi phusanehi ca.

Ä• yunÄ• pi ca vaá¹‡á¹‡ena, sukhena yasasÄ• pi ca ||

``tathevÄ• dhipateyyena, adhigayha virocahaá¹ƒ.

ahosiá¹ƒ amarindassa, mahesÄ« dayitÄ• tahiá¹ƒ ||

``saá¹ƒsÄ• re saá¹ƒsarantÄ«haá¹ƒ, kammavÄ• yusameritÄ• .

kÄ• sissa raÃ±Ã±o visaye, ajÄ• yiá¹ƒ dÄ• sagÄ• make ||

``paÃ±cadÄ• sasatÄ• nÅ«nÄ• , nivasanti tahiá¹ƒ tadÄ• .

sabbesaá¹ƒ tattha yo jeá¹-á¹-ho, tassa jÄ• yÄ• ahosahaá¹ƒ ||

``sayambhuno paÃ±casatÄ• , gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visuá¹ƒ.

te disvÄ• na ahaá¹ƒ tuá¹-á¹-hÄ• , saha sabbÄ• hi itthibhi ||

``pÅ«gÄ• \Ee 152/ hutvÄ• va sabbÄ• yo, catumÄ• se upaá¹-á¹-hahuá¹ƒ.

ticÄ«varÄ• ni datvÄ• na, saá¹ƒsarimha sasÄ• mikÄ• ||

``tato \Ne 170/ cutÄ• sabbÄ• pi tÄ• , tÄ• vatiá¹ƒsagatÄ• mayaá¹ƒ.

pacchime ca bhave dÄ• ni, jÄ• tÄ• devadahe pure ||

``pitÄ• aÃ±janasakko me, mÄ• tÄ• mama sulakkhaá¹‡Ä• .

tato kapilavatthusmiá¹ƒ, suddhodanagharaá¹ƒ gatÄ• ||

``sesÄ• \Be 157/ sakyakule jÄ• tÄ• , sakyÄ• naá¹ƒ gharamÄ• gamuá¹ƒ.

ahaá¹ƒ visiá¹-á¹-hÄ• sabbÄ• saá¹ƒ, jinassÄ• pÄ• dikÄ• ahuá¹ƒ ||

``mama puttobhinikkhamma, buddho Ä• si vinÄ• yako.

pacchÄ• haá¹ƒ pabbajitvÄ• na, satehi saha paÃ±cahi ||

``sÄ• kiyÄ• nÄ«hi dhÄ«rÄ• hi, saha santisukhaá¹ƒ phusiá¹ƒ.

ye tadÄ• pubbajÄ• tiyaá¹ƒ, amhÄ• kaá¹ƒ Ä• su sÄ• mino ||

``sahapuÃ±Ã±assa kattÄ• ro, mahÄ• samayakÄ• rakÄ• .

phusiá¹ƒsu arahattaá¹ƒ te, sugatenÄ• nukampitÄ• ||

``tadetarÄ• bhikkhuniyo, Ä• ruhiá¹ƒsu nabhattalaá¹ƒ.

saá¹ƒgatÄ• viya tÄ• rÄ• yo, virociá¹ƒsu mahiddhikÄ• ||

``iddhÄ« anekÄ• dassesuá¹ƒ, piá¸·andhavikatiá¹ƒ yathÄ• .

kammÄ• ro kanakasseva, kammaÃ±Ã±assa susikkhito ||

``dassetvÄ• pÄ• á¹-ihÄ«rÄ• ni, vicittÄ• ni bahÅ«ni ca.

tosetvÄ• vÄ• dipavaraá¹ƒ, muniá¹ƒ saparisaá¹ƒ tadÄ• ||

``orohitvÄ• na gaganÄ• , vanditvÄ• isisattamaá¹ƒ.

anuÃ±Ã±Ä• tÄ• naraggena, yathÄ• á¹-hÄ• ne nisÄ«disuá¹ƒ ||

``ahonukampikÄ• amhaá¹ƒ, sabbÄ• saá¹ƒ cira gotamÄ«.

vÄ• sitÄ• tava puÃ±Ã±ehi, pattÄ• no Ä• savakkhayaá¹ƒ ||

``kilesÄ• \Ne 171/ jhÄ• pitÄ• amhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• ma anÄ• savÄ• ||

``svÄ• gataá¹ƒ vata no Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``iddhÄ«su ca vasÄ« homa, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homa mahÄ• mune ||

``pubbenivÄ• saá¹ƒ \Be 158/ jÄ• nÄ• ma, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavÄ• ||

``atthe \Ee 153/ dhamme ca nerutte, paá¹-ibhÄ• ne ca vijjati.

Ã±Ä• á¹‡aá¹ƒ amhaá¹ƒ mahÄ• vÄ«ra, uppannaá¹ƒ tava santike ||

``asmÄ• bhi pariciá¹‡á¹‡osi, mettacittÄ• hi nÄ• yaka.

anujÄ• nÄ• hi sabbÄ• saá¹ƒ, nibbÄ• nÄ• ya mahÄ• mune ||

``nibbÄ• yissÄ• ma iccevaá¹ƒ, kiá¹ƒ vakkhÄ• mi vadantiyo.

yassa dÄ• ni ca vo kÄ• laá¹ƒ, maÃ±Ã±athÄ• ti jinobravi ||

``gotamÄ«Ä• dikÄ• tÄ• yo, tadÄ• bhikkhuniyo jinaá¹ƒ.

vanditvÄ• Ä• sanÄ• tamhÄ• , vuá¹-á¹-hÄ• ya Ä• gamiá¹ƒsu tÄ• ||

``mahatÄ• janakÄ• yena, saha lokagganÄ• yako.

anusaá¹ƒyÄ• yÄ« so vÄ«ro, mÄ• tucchaá¹ƒ yÄ• vakoá¹-á¹-hakaá¹ƒ ||

``tadÄ• \Ne 172/ nipati pÄ• desu, gotamÄ« lokabandhuno.

saheva tÄ• hi sabbÄ• hi, pacchimaá¹ƒ pÄ• davandanaá¹ƒ ||

``idaá¹ƒ pacchimakaá¹ƒ mayhaá¹ƒ, lokanÄ• thassa dassanaá¹ƒ.

na puno amatÄ• kÄ• raá¹ƒ, passissÄ• mi mukhaá¹ƒ tava ||

``na ca me vandanaá¹ƒ vÄ«ra, tava pÄ• de sukomale.

samphusissati lokagga, ajja gacchÄ• mi nibbutiá¹ƒ ||

``rÅ«pena kiá¹ƒ tavÄ• nena, diá¹-á¹-he dhamme yathÄ• tathe.

sabbaá¹ƒ saá¹…khatamevetaá¹ƒ, anassÄ• sikamittaraá¹ƒ ||

``sÄ• saha tÄ• hi gantvÄ• na, bhikkhunupassayaá¹ƒ sakaá¹ƒ.

aá¸• á¸• hapallaá¹…kamÄ• bhujja, nisÄ«di paramÄ• sane ||

``tadÄ• upÄ• sikÄ• tattha, buddhasÄ• sanavacchalÄ• .

tassÄ• pavattiá¹ƒ sutvÄ• na, upesuá¹ƒ pÄ• davandikÄ• ||

``karehi uraá¹ƒ pahantÄ• , chinnamÅ«lÄ• yathÄ• latÄ• .

rodantÄ• karuá¹‡aá¹ƒ ravaá¹ƒ, sokaá¹-á¹-Ä• bhÅ«mipÄ• titÄ• ||

``mÄ• \Be 159/ no saraá¹‡ade nÄ• the, vihÄ• ya gami nibbutiá¹ƒ.

nipatitvÄ• na yÄ• cÄ• ma, sabbÄ• yo sirasÄ• mayaá¹ƒ ||

``yÄ• padhÄ• natamÄ• tÄ• saá¹ƒ, saddhÄ• paÃ±Ã±Ä• upÄ• sikÄ• .

tassÄ• sÄ«saá¹ƒ pamajjantÄ«, idaá¹ƒ vacanamabravi ||

``alaá¹ƒ puttÄ• visÄ• dena, mÄ• rapÄ• sÄ• nuvattinÄ• .

aniccaá¹ƒ saá¹…khataá¹ƒ sabbaá¹ƒ, viyogantaá¹ƒ calÄ• calaá¹ƒ ||

``tato \Ne 173/ \Ee 154/ sÄ• tÄ• visajjitvÄ• , paá¹-hamaá¹ƒ jhÄ• namuttamaá¹ƒ.

dutiyaÃ±ca tatiyaÃ±ca, samÄ• pajji catutthakaá¹ƒ ||

``Ä• kÄ• sÄ• yatanaÃ±ceva, viÃ±Ã±Ä• á¹‡Ä• yatanaá¹ƒ tathÄ• .

Ä• kiÃ±caá¹ƒ nevasaÃ±Ã±aÃ±ca, samÄ• pajji yathÄ• kkamaá¹ƒ ||

``paá¹-ilomena jhÄ• nÄ• ni, samÄ• pajjittha gotamÄ«.

yÄ• vatÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, tato yÄ• vacatutthakaá¹ƒ ||

``tato vuá¹-á¹-hÄ• ya nibbÄ• yi, dÄ«paccÄ«va nirÄ• savÄ• .

bhÅ«micÄ• lo mahÄ• Ä• si, nabhasÄ• vijjutÄ• pati ||

``panÄ• ditÄ• dundubhiyo, parideviá¹ƒsu devatÄ• .

pupphavuá¹-á¹-hÄ« ca gaganÄ• , abhivassatha medaniá¹ƒ ||

``kampito merurÄ• jÄ• pi, raá¹…gamajjhe yathÄ• naá¹-o.

sokena cÄ• tidÄ«nova, viravo Ä• si sÄ• garo ||

``devÄ• nÄ• gÄ• surÄ• brahmÄ• , saá¹ƒviggÄ• hiá¹ƒsu taá¹…khaá¹‡e.

aniccÄ• vata saá¹…khÄ• rÄ• , yathÄ• yaá¹ƒ vilayaá¹ƒ gatÄ• ||

``yÄ• ce maá¹ƒ parivÄ• riá¹ƒsu, satthu sÄ• sanakÄ• rikÄ• .

tayopi anupÄ• dÄ• nÄ• , dÄ«pacci viya nibbutÄ• ||

``hÄ• yogÄ• vippayogantÄ• , hÄ• niccaá¹ƒ sabbasaá¹…khataá¹ƒ.

hÄ• jÄ«vitaá¹ƒ vinÄ• santaá¹ƒ, iccÄ• si paridevanÄ• ||

``tato devÄ• ca brahmÄ• ca, lokadhammÄ• nuvattanaá¹ƒ.

kÄ• lÄ• nurÅ«paá¹ƒ kubbanti, upetvÄ• isisattamaá¹ƒ ||

``tadÄ• \Be 160/ \Ne 174/ Ä• mantayÄ« satthÄ• , Ä• nandaá¹ƒ sutasÄ• garaá¹ƒ.

gacchÄ• nanda nivedehi, bhikkhÅ«naá¹ƒ mÄ• tu nibbutiá¹ƒ ||

``tadÄ• nando nirÄ• nando, assunÄ• puá¹‡á¹‡alocano.

gaggarena sarenÄ• ha, samÄ• gacchantu bhikkhavo ||

``pubbadakkhiá¹‡apacchÄ• su, uttarÄ• ya ca santike.

suá¹‡antu bhÄ• sitaá¹ƒ mayhaá¹ƒ, bhikkhavo sugatorasÄ• ||

``yÄ• vaá¸• á¸• hayi payattena, sarÄ«raá¹ƒ pacchimaá¹ƒ mune.

sÄ• gotamÄ« gatÄ• santiá¹ƒ, tÄ• rÄ• va sÅ«riyodaye ||

``buddhamÄ• tÄ• pi \Ee 155/ paÃ±Ã±attiá¹ƒ, á¹-hapayitvÄ• gatÄ• samaá¹ƒ.

na yattha paÃ±canettopi, gatiá¹ƒ dakkhati nÄ• yako ||

``yassatthi sugate saddhÄ• , yo ca piyo mahÄ• mune.

buddhamÄ• tussa sakkÄ• raá¹ƒ, karotu sugatoraso ||

``sudÅ«raá¹-á¹-hÄ• pi taá¹ƒ sutvÄ• , sÄ«ghamÄ• gacchu bhikkhavo.

keci buddhÄ• nubhÄ• vena, keci iddhÄ«su kovidÄ• ||

``kÅ«á¹-Ä• gÄ• ravare ramme, sabbasoá¹‡á¹‡amaye subhe.

maÃ±cakaá¹ƒ samÄ• ropesuá¹ƒ, yattha suttÄ• si gotamÄ« ||

``cattÄ• ro lokapÄ• lÄ• te, aá¹ƒsehi samadhÄ• rayuá¹ƒ.

sesÄ• sakkÄ• dikÄ• devÄ• , kÅ«á¹-Ä• gÄ• re samaggahuá¹ƒ ||

``kÅ«á¹-Ä• gÄ• rÄ• ni sabbÄ• ni, Ä• suá¹ƒ paÃ±casatÄ• nipi.

saradÄ• diccavaá¹‡á¹‡Ä• ni, vissakammakatÄ• ni hi ||

``sabbÄ• \Ne 175/ tÄ• pi bhikkhuniyo, Ä• suá¹ƒ maÃ±cesu sÄ• yitÄ• .

devÄ• naá¹ƒ khandhamÄ• ruá¸·hÄ• , niyyanti anupubbaso ||

``sabbaso chÄ• ditaá¹ƒ Ä• si, vitÄ• nena nabhattalaá¹ƒ.

satÄ• rÄ• candasÅ«rÄ• ca, laÃ±chitÄ• kanakÄ• mayÄ• ||

``paá¹-Ä• kÄ• ussitÄ• nekÄ• , vitatÄ• pupphakaÃ±cukÄ• .

ogatÄ• kÄ• sapadumÄ• , mahiyÄ• pupphamuggataá¹ƒ ||

``dissanti \Be 161/ candasÅ«riyÄ• , pajjalanti ca tÄ• rakÄ• .

majjhaá¹ƒ gatopi cÄ• dicco, na tÄ• pesi sasÄ« yathÄ• ||

``devÄ• dibbehi gandhehi, mÄ• lehi surabhÄ«hi ca.

vÄ• ditehi ca naccehi, saá¹…gÄ«tÄ«hi ca pÅ«jayuá¹ƒ ||

``nÄ• gÄ• surÄ• ca brahmÄ• no, yathÄ• satti yathÄ• balaá¹ƒ.

pÅ«jayiá¹ƒsu ca niyyantiá¹ƒ, nibbutaá¹ƒ buddhamÄ• taraá¹ƒ ||

``sabbÄ• yo purato nÄ«tÄ• , nibbutÄ• sugatorasÄ• .

gotamÄ« niyyate pacchÄ• , sakkatÄ• buddhaposikÄ• ||

``purato \Ee 156/ devamanujÄ• , sanÄ• gÄ• surabrahmakÄ• .

pacchÄ• sasÄ• vako buddho, pÅ«jatthaá¹ƒ yÄ• ti mÄ• tuyÄ• ||

``buddhassa parinibbÄ• naá¹ƒ, nedisaá¹ƒ Ä• si yÄ• disaá¹ƒ.

gotamÄ«parinibbÄ• naá¹ƒ, atevacchariyaá¹ƒ ahu ||

``buddho buddhassa nibbÄ• ne, nopaá¹-iyÄ• di bhikkhavo.

buddho gotaminibbÄ• ne, sÄ• riputtÄ• dikÄ• tathÄ• ||

``citakÄ• ni \Ne 176/ karitvÄ• na, sabbagandhamayÄ• ni te.

gandhacuá¹‡á¹‡apakiá¹‡á¹‡Ä• ni, jhÄ• payiá¹ƒsu ca tÄ• tahiá¹ƒ ||

``sesabhÄ• gÄ• ni á¸• ayhiá¹ƒsu, aá¹-á¹-hÄ« sesÄ• ni sabbaso.

Ä• nando ca tadÄ• voca, saá¹ƒvegajanakaá¹ƒ vaco ||

``gotamÄ« nidhanaá¹ƒ yÄ• tÄ• , á¸• ayhaÃ±cassa sarÄ«rakaá¹ƒ.

saá¹…ketaá¹ƒ buddhanibbÄ• naá¹ƒ, na cirena bhavissati ||

``tato gotamidhÄ• tÅ«ni, tassÄ• pattagatÄ• ni so.

upanÄ• mesi nÄ• thassa, Ä• nando buddhacodito ||

``pÄ• á¹‡inÄ• tÄ• ni paggayha, avoca isisattamo.

mahato sÄ• ravantassa, yathÄ• rukkhassa tiá¹-á¹-hato ||

``yo so mahattaro khandho, palujjeyya aniccatÄ• .

tathÄ• bhikkhunisaá¹…ghassa, gotamÄ« parinibbutÄ• ||

``aho \Be 162/ acchariyaá¹ƒ mayhaá¹ƒ, nibbutÄ• yapi mÄ• tuyÄ• .

sÄ• rÄ«ramattasesÄ• ya, natthi sokapariddavo ||

``na sociyÄ• paresaá¹ƒ sÄ• , tiá¹‡á¹‡asaá¹ƒsÄ• rasÄ• garÄ• .

parivajjitasantÄ• pÄ• , sÄ«tibhÅ«tÄ• sunibbutÄ• ||

``paá¹‡á¸• itÄ• si mahÄ• paÃ±Ã±Ä• , puthupaÃ±Ã±Ä• tatheva ca.

rattaÃ±Ã±Å« bhikkhunÄ«naá¹ƒ sÄ• , evaá¹ƒ dhÄ• retha bhikkhavo ||

``iddhÄ«su ca vasÄ« Ä• si, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« Ä• si ca gotamÄ« ||

``pubbenivÄ• samaÃ±Ã±Ä• si, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi tassÄ• punabbhavo ||

``atthadhammaniruttÄ«su \Ne 177/, paá¹-ibhÄ• ne tatheva ca.

parisuddhaá¹ƒ ahu Ã±Ä• á¹‡aá¹ƒ, tasmÄ• socaniyÄ• na sÄ• ||

``ayoghanahatasseva \Ee 157/, jalato jÄ• tavedassa.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• yate gati ||

``evaá¹ƒ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gati natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukhaá¹ƒ ||

``attadÄ«pÄ• tato hotha, satipaá¹-á¹-hÄ• nagocarÄ• .

bhÄ• vetvÄ• sattabojjhaá¹…ge, dukkhassantaá¹ƒ karissathÄ• â€™â€™ ti || (Ap therÄ« II 2.

mahÄ• pajÄ• patigotamÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. guttÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__gutte yadatthaá¹ƒ pabbajjÄ• _tiÄ• dikÄ• guttÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabu tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« anukkamena sambhat hutvÄ• , paripakkakusalamÅ«lÄ• sugatÄ«suyeva saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de brÄ• hmaá¹‡akule nibbattÄ• , __guttÄ• _tissÄ• nÄ• maá¹ƒ ahosi. sÄ• viÃ±Ã±utaá¹ƒ patvÄ• codiyamÄ• nÄ• gharÄ• vÄ• saá¹ƒ jigucchantÄ« mÄ• tÄ• pitaro anujÄ• nÄ• petvÄ• mahÄ• pabbajitvÄ• \Be 163/ ca vipassanaá¹ƒ paá¹-á¹-hapetvÄ• bhÄ• vanaá¹ƒ anuyuÃ±jantiyÄ• ta cirakÄ• laparicayena bahiddhÄ• rammaá¹‡e vidhÄ• vati, ekaggaá¹ƒ nÄ• hosi. satthÄ• disvÄ gandhakuá¹-iyaá¹ƒ yathÄ• nisinnova obhÄ• saá¹ƒ pharitvÄ• tassÄ• Ä• sanne Ä• kÄ• se nis dassetvÄ• ovadanto ---

<163> á¹• 21 ``gutte yadatthaá¹ƒ pabbajjÄ• , hitvÄ• puttaá¹ƒ vasuá¹ƒ piyaá¹ƒ.

tameva anubrÅ«hehi, mÄ• cittassa vasaá¹ƒ gami ||

<164> á¹• 21 ``cittena \Ne 178/ vaÃ±citÄ• sattÄ• , mÄ• rassa visaye ratÄ• .

anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vanti aviddasÅ« ||

<165> á¹• 21 ``kÄ• mÄ• cchandaÃ±ca \Ee 158/ byÄ• pÄ• daá¹ƒ, sakkÄ• yadiá¹-á¹-himeva

sÄ«labbataparÄ• mÄ• saá¹ƒ, vicikicchaá¹ƒ ca paÃ±camaá¹ƒ ||

<166> á¹• 21 ``saá¹ƒyojanÄ• ni etÄ• ni, pajahitvÄ• na bhikkhunÄ«.

orambhÄ• gamanÄ«yÄ• ni, nayidaá¹ƒ punarehisi ||

<167> á¹• 21 ``rÄ• gaá¹ƒ mÄ• naá¹ƒ avijjaÃ±ca, uddhaccaÃ±ca vivajjiya.

saá¹ƒyojanÄ• ni chetvÄ• na, dukkhassantaá¹ƒ karissasi ||

<168> á¹• 21 ``khepetvÄ• jÄ• tisaá¹ƒsÄ• raá¹ƒ, pariÃ±Ã±Ä• ya punabbhavaá¹ƒ.

diá¹-á¹-heva dhamme nicchÄ• tÄ• , upasantÄ• carissasÄ«â€™â€™ ti || --- imÄ• gÄ• thÄ•

tattha __tameva anubrÅ«hehÄ«_ti __yadatthaá¹ƒ_ yassa kilesaparinibbÄ• nassa khandhap
atthÄ• ya. __hitvÄ• puttaá¹ƒ vasuá¹ƒ piya_nti piyÄ• yitabbaá¹ƒ Ã±Ä• tiparivaá¹-á¹-aá¹ƒ bho
mama sÄ• sane __pabbajjÄ• _ brahmacariyavÄ• so icchito, tameva vaá¸• á¸• heyyÄ• si sar
vasaá¹ƒ gamÄ«_ti dÄ«gharattaá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡avasena vaá¸• á¸• hitassa kÅ«á¹-

yasmÄ• cittaá¹ƒ nÄ• metaá¹ƒ mÄ• yÅ«pamaá¹ƒ, yena vaÃ±citÄ• andhaputhujjanÄ• mÄ•
nÄ• tivattanti. tena vuttaá¹ƒ __ ``cittena vaÃ±citÄ• â€™â€™ _tiÄ• di.

__saá¹ƒyojanÄ• ni_ \Be 164/ __etÄ• nÄ«_ti etÄ• ni __ ``kÄ• macchandaÃ±ca byÄ• pÄ• daâ
yathÄ• vuttÄ• ni paÃ±ca bandhanaá¹-á¹-hena saá¹ƒyojanÄ• ni. __pajahitvÄ• nÄ• _ti anÄ• g
__bhikkhunÄ«_ti tassÄ• Ä• lapanaá¹ƒ. __orambhÄ• gamanÄ«yÄ• nÄ«_ti rÅ«pÄ• rÅ«padhÄ
kÄ• madhÄ• tuyaá¹ƒ manussajÄ«vassa hitÄ• ni upakÄ• rÄ• ni tattha paá¹-isandhiyÄ• pacca
padasandhikaro. ``oramÄ• gamanÄ«yÄ• nÄ«â€™â€™ ti pÄ• á¸·i, so evattho. __nayidaá¹ƒ p
orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ pahÄ• nena idaá¹ƒ kÄ• maá¹-á¹-hÄ• naá¹ƒ kÄ•
paá¹-isandhivasena puna nÄ• gamissasi. ra-kÄ• ro padasandhikaro. ``itthaâ€™â€™ nti vÄ•
kÄ• mabhavamicceva attho.

__rÄ• ga_nti rÅ«parÄ• gaÃ±ca arÅ«parÄ• gaÃ±ca. __mÄ• na_nti aggamaggavajjhaá¹ƒ mÄ•
uddhaccaÃ±cÄ• _ti etthÄ• pi \Ee 159/ eseva nayo. __vivajjiyÄ• _ti vipassanÄ• ya vikkhambl
chetvÄ• nÄ• _ti etÄ• ni rÅ«parÄ• gÄ• dÄ«ni paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni ar
__dukkhassantaá¹ƒ karissasÄ«_ti sabbassÄ• pi vaá¹-á¹-adukkhassa pariyantaá¹ƒ pariyosÄ•

__khepetvÄ• jÄ• tisaá¹ƒsÄ• ra_nti jÄ• ti samÅ«likasaá¹ƒsÄ• rapavattiá¹ƒ pariyosÄ• petvÄ•
nittaá¹‡hÄ• . __upasantÄ• _ti sabbaso kilesÄ• naá¹ƒ vÅ«pasamena upasantÄ• . sesaá¹ƒ vu

evaá¹ƒ satthÄ• rÄ• imÄ• su gÄ• thÄ• su bhÄ• sitÄ• su gÄ• thÄ• pariyosÄ• ne therÄ« saha
patvÄ• udÄ• navasena bhagavatÄ• bhÄ• sitaniyÄ• meneva imÄ• gÄ• thÄ• abhÄ• si. tene
jÄ• tÄ• .

guttÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vijayÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__catukkhattu_ntiÄ• dikÄ• vijayÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimabuddhesu katÄ• d
vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ«, anukkamena paribrÅ«hitakusalamÅ«lÄ•
saá¹ƒsarantÄ«, imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe aÃ±Ã±atarasmiá¹ƒ kulagehe nibbatti

khemÄ• ya \Be 165/ theriyÄ• gihikÄ• le sahÄ• yikÄ• ahosi. sÄ• tassÄ• pabbajitabhÄ• vaá
rÄ• jamahesÄ« pabbajissati kimaá¹…gaá¹ƒ panÄ• haâ€™â€™ nti pabbajitukÄ• mÄ• yeva h
upasaá¹…kami. therÄ« tassÄ• ajjhÄ• sayaá¹ƒ Ã±atvÄ• tathÄ• dhammaá¹ƒ desesi, yathÄ•
saá¹ƒviggamÄ• nasÄ• sÄ• sane sÄ• abhippasannÄ• bhavissati. sÄ• taá¹ƒ dhammaá¹ƒ su
paá¹-iladdhasaddhÄ• ca hutvÄ• pabbajjaá¹ƒ yÄ• ci. therÄ« taá¹ƒ pabbÄ• jesi. sÄ• pabbaji
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• hetusampannatÄ• ya, na cirasseva saha paá¹-isambhidÄ•
paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<169> á¹• 21 ``catukkhattuá¹ƒ \Ee 160/ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhamiá¹ƒ.

aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ« ||

<170> á¹• 21 ``bhikkhuniá¹ƒ \Ne 180/ upasaá¹…kamma, sakkaccaá¹ƒ paripucchahaá¹ƒ.

sÄ• me dhammamadesesi, dhÄ• tuÄ• yatanÄ• ni ca ||

<171> á¹• 21 ``cattÄ• ri ariyasaccÄ• ni, indriyÄ• ni balÄ• ni ca.

bojjhaá¹…gaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, uttamatthassa pattiyÄ• ||

<172> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , karontÄ« anusÄ• saniá¹ƒ.

rattiyÄ• purime yÄ• me, pubbajÄ• timanussariá¹ƒ ||

<173> á¹• 21 ``rattiyÄ• majjhime yÄ• me, dibbacakkhuá¹ƒ visodhayiá¹ƒ.

rattiyÄ• pacchime yÄ• me, tamokhandhaá¹ƒ padÄ• layiá¹ƒ ||

<174> á¹• 21 ``pÄ«tisukhena ca kÄ• yaá¹ƒ, pharitvÄ• vihariá¹ƒ tadÄ• .

sattamiyÄ• pÄ• de pasÄ• resiá¹ƒ, tamokhandhaá¹ƒ padÄ• liyÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __bhikkhuni_nti khemÄ• theriá¹ƒ sandhÄ• ya vadati.

__bojjhaá¹…gaá¹-á¹-haá¹…gikaá¹ƒ magga_nti sattabojjhaá¹…gaÃ±ca aá¹-á¹-haá¹…gikaÃ±
__uttamatthassa pattiyÄ• _ti arahattassa nibbÄ• nasseva vÄ• pattiyÄ• adhigamÄ• ya.

__pÄ«tisukhenÄ• _ti \Be 166/ phalasamÄ• pattipariyÄ• pannÄ• ya pÄ«tiyÄ• sukhena ca. __
nÄ• makÄ• yaá¹ƒ tadanusÄ• rena rÅ«pakÄ• yaÃ±ca. __pharitvÄ• _ti phusitvÄ• byÄ• petvÄ
pasÄ• resi_nti vipassanÄ• ya Ä• raddhadivasato sattamiyaá¹ƒ pallaá¹…kaá¹ƒ bhinditvÄ• pÄ
kathaá¹ƒ? __tamokhandhaá¹ƒ padÄ• liya, _ appadÄ• litapubbaá¹ƒ mohakkhandhaá¹ƒ aggan
padÄ• letvÄ• . sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

vijayÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattakanipÄ• to

1. uttarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

sattakanipÄ• te \Be 167/ \Ne 181/ \Ee 161/ __musalÄ• ni gahetvÄ• nÄ• _ti uttarÄ• ya theriy
purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ
sambhÄ• vitakusalamÅ«lÄ• samupacitavimokkhasambhÄ• rÄ• paripakkavimuttiparipÄ• ca
buddhuppÄ• de sÄ• vatthiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ kulagehe nibbattitvÄ• __uttarÄ• _ti ladd
viÃ±Ã±utaá¹ƒ patvÄ• paá¹-Ä• cÄ• rÄ• ya theriyÄ• santikaá¹ƒ upasaá¹…kami. therÄ« tassÄ
dhammaá¹ƒ sutvÄ• saá¹ƒsÄ• re jÄ• tasaá¹ƒvegÄ• sÄ• sane abhippasannÄ• hutvÄ• pabb
katapubbakiccÄ• paá¹-Ä• cÄ• rÄ• ya theriyÄ• santike vipassanaá¹ƒ paá¹-á¹-hapetvÄ• bhÄ
upanissayasampannatÄ• ya indriyÄ• naá¹ƒ paripÄ• kaá¹ƒ gatattÄ• ca na cirasseva vipassa
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ p
udÄ• navasena ---

<175> á¹• 21 ``musalÄ• ni gahetvÄ• na, dhaÃ±Ã±aá¹ƒ koá¹-á¹-enti mÄ• á¹‡avÄ• .

puttadÄ• rÄ• ni posentÄ• , dhanaá¹ƒ vindanti mÄ• á¹‡avÄ• ||

<176> á¹• 21 ``ghaá¹-etha buddhasÄ• sane, yaá¹ƒ katvÄ• nÄ• nutappati.

khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ• , ekamantaá¹ƒ nisÄ«datha ||

<177> á¹• 21 ``cittaá¹ƒ upaá¹-á¹-hapetvÄ• na, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

paccavekkhatha saá¹…khÄ• re, parato no ca attato ||

<178> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , paá¹-Ä• cÄ• rÄ• nusÄ• saniá¹ƒ.

pÄ• de pakkhÄ• layitvÄ• na, ekamante upÄ• visiá¹ƒ ||

<179> á¹• 21 ``rattiyÄ• \Ne 182/ purime yÄ• me, pubbajÄ• timanussariá¹ƒ.

rattiyÄ• majjhime yÄ• me, dibbacakkhuá¹ƒ visodhayiá¹ƒ ||

<180> á¹• 21 ``rattiyÄ• pacchime yÄ• me, tamokkhandhaá¹ƒ padÄ• layiá¹ƒ.

tevijjÄ• atha vuá¹-á¹-hÄ• siá¹ƒ, katÄ• te anusÄ• sanÄ« ||

<181> á¹• 21 ``sakkaá¹ƒva \Be 168/ devÄ• tidasÄ• , saá¹…gÄ• me aparÄ• jitaá¹ƒ.

purakkhatvÄ• vihassÄ• mi, tevijjÄ• mhi anÄ• savÄ• â€™â€™ ti || ---

imÄ• \Ee 162/ gÄ• thÄ• abhÄ• si.

tattha __cittaá¹ƒ upaá¹-á¹-hapetvÄ• nÄ• _ti bhÄ• vanÄ• cittaá¹ƒ kammaá¹-á¹-hÄ• ne upaá¹-
__ekaggaá¹ƒ susamÄ• hitaá¹ƒ paccavekkhathÄ• _ti paá¹-ipattiá¹ƒ avekkhatha, saá¹…khÄ•
anattÄ• tipi lakkhaá¹‡attayaá¹ƒ vipassathÄ• ti attho. idaÃ±ca ovÄ• dakÄ• le attano aÃ±Ã±es
theriyÄ• dÄ«naá¹ƒ ovÄ• dassa anuvÄ• davasena vuttaá¹ƒ. __paá¹-Ä• cÄ• rÄ• nusÄ• sani_n
anusiá¹-á¹-hiá¹ƒ. ``paá¹-Ä• cÄ• rÄ• ya sÄ• sanaâ€™â€™ ntipi vÄ• pÄ• á¹-ho.

__atha vuá¹-á¹-hÄ• si_nti tevijjÄ• bhÄ• vappattito pacchÄ• Ä• sanato vuá¹-á¹-hÄ• siá¹ƒ. aya
paá¹-Ä• cÄ• rÄ• ya theriyÄ• santike kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• attano vasanaá¹-á¹
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisÄ«di. ``na tÄ• vimaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi, yÄ• va
Ä• savehi cittaá¹ƒ vimuccatÄ«â€™â€™ ti nicchayaá¹ƒ katvÄ• sammasanaá¹ƒ Ä• rabhitvÄ•
ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• abhiÃ±Ã±Ä• paá¹-isambhidÄ• parivÄ• raá¹ƒ ara
paccavekkhaá¹‡Ä• Ã±Ä• á¹‡Ä• ya pavattÄ• ya ``idÄ• nimhi katakiccÄ• â€™â€™ ti somanas
pÄ• de pasÄ• resi aruá¹‡uggamanavelÄ• yaá¹ƒ. tato sammadeva vibhÄ• tÄ• ya rattiyÄ• the
imÄ• gÄ• thÄ• paccudÄ• hÄ• si. tena vuttaá¹ƒ ``katÄ• te anusÄ• sanÄ«â€™â€™ tiÄ• di. s
vuttanayameva.

uttarÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cÄ• lÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__satiá¹ƒ_ \Ne 183/ __upaá¹-á¹-hapetvÄ• nÄ• _tiÄ• dikÄ• cÄ• lÄ• ya theriyÄ• gÄ• thÄ• . a
katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinitvÄ• imas
magadhesu nÄ• lakagÄ• me rÅ«pasÄ• ribrÄ• hmaá¹‡iyÄ• kucchimhi nibbatti. tassÄ• nÄ• r
nÄ• maá¹ƒ akaá¹ƒsu, tassÄ• kaniá¹-á¹-hÄ• ya __upacÄ• lÄ• _ti, atha tassÄ• kaniá¹-á¹-hÄ•
169/. imÄ• tissopi \Ee 163/ dhammasenÄ• patissa kaniá¹-á¹-habhaginiyo, imÄ• saá¹ƒ puttÄ
idameva nÄ• maá¹ƒ. ye sandhÄ• ya theragÄ• thÄ• ya ``cÄ• le upacÄ• le sÄ«sÅ«pacÄ• leâ€

imÄ• pana tissopi bhaginiyo ``dhammasenÄ• pati pabbajÄ«â€™â€™ ti sutvÄ• ``na hi nÅ«
na sÄ• orikÄ• pabbajjÄ• , yattha amhÄ• kaá¹ƒ ayyo pabbajitoâ€™â€™ ti ussÄ• hajÄ• tÄ•
rudamÄ• naá¹ƒ Ã±Ä• tiparijanaá¹ƒ pahÄ• ya pabbajiá¹ƒsu. pabbajitvÄ• ca ghaá¹-entiyo vÄ•
arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. arahattaá¹ƒ pana patvÄ• nibbÄ• nasukhena phalasukhena vi

tÄ• su cÄ• lÄ• bhikkhunÄ« ekadivasaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ•
divÄ• vihÄ• raá¹ƒ nisÄ«di. atha naá¹ƒ mÄ• ro upasaá¹…kamitvÄ• kÄ• mehi upanesi. yaá¹ƒ

``atha kho cÄ• lÄ• bhikkhunÄ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varaá¹ƒ Ä• d
pÄ• visi. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ik
tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. andhavanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ r
nisÄ«di. atha kho mÄ• ro pÄ• pimÄ• yena cÄ• lÄ• bhikkhunÄ«, tenupasaá¹…kami, upasaá
bhikkhuniá¹ƒ etadavocÄ• â€™â€™ ti (SN a I 167).

andhavanamhi divÄ• vihÄ• raá¹ƒ nisinnaá¹ƒ mÄ• ro upasaá¹…kamitvÄ• brahmacariyavÄ•
nu uddissa muá¹‡á¸• Ä• sÄ«â€™â€™ tiÄ• diá¹ƒ pucchi. athassa satthu guá¹‡e dhammassa
pakÄ• setvÄ• attano katakiccabhÄ• vavibhÄ• vanena tassa visayÄ• tikkamaá¹ƒ pavedesi. t
dukkhÄ« dummano tatthevantaradhÄ• yi. atha sÄ• attanÄ• mÄ• rena ca bhÄ• sitÄ• gÄ• th

<182> á¹• 21 ``satiá¹ƒ upaá¹-á¹-hapetvÄ• na, bhikkhunÄ« bhÄ• vitindriyÄ• .

paá¹-ivijjhi padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaá¹ƒ ||

<183> á¹• 21 ``kaá¹ƒ \Be 170/ nu uddissa muá¹‡á¸• Ä• si, samaá¹‡Ä« viya dissati.

na \Ee 164/ ca rocesi pÄ• saá¹‡á¸• e, kimidaá¹ƒ carasi momuhÄ• ||

<184> á¹• 21 ``ito bahiddhÄ• pÄ• saá¹‡á¸• Ä• , diá¹-á¹-hiyo upanissitÄ• .

na te dhammaá¹ƒ vijÄ• nanti, na te dhammassa kovidÄ• ||

<185> á¹• 21 ``atthi sakyakule jÄ• to, buddho appaá¹-ipuggalo.

so me dhammamadesesi, diá¹-á¹-hÄ«naá¹ƒ samatikkamaá¹ƒ ||

<186> á¹• 21 ``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<187> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane ratÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<188> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __satiá¹ƒ upaá¹-á¹-hapetvÄ• nÄ• _ti satipaá¹-á¹-hÄ• nabhÄ• vanÄ• vasena kÄ• yÄ• c
asubhadukkhÄ• niccÄ• nattavasena satiá¹ƒ suá¹-á¹-hu upaá¹-á¹-hitaá¹ƒ katvÄ• . __bhikkhur
sandhÄ• ya vadati. __bhÄ• vitindriyÄ• _ti ariyamaggabhÄ• vanÄ• ya bhÄ• vitasaddhÄ• dipa
padaá¹ƒ santa_nti santaá¹ƒ padaá¹ƒ \Ne 185/ nibbÄ• naá¹ƒ sacchikiriyÄ• paá¹-ivedhena pa
__saá¹…khÄ• rÅ«pasama_nti sabbasaá¹…khÄ• rÄ• naá¹ƒ upasamahetubhÅ«taá¹ƒ. __sukh

__ ``kaá¹ƒ nu uddissÄ• â€™â€™ _ti gÄ• thÄ• mÄ• rena vuttÄ• . tatrÄ• yaá¹ƒ saá¹…khepat
samayÄ• tesaÃ±ca desetÄ• ro bahÅ« eva titthakarÄ• , tesu kaá¹ƒ nu kho tvaá¹ƒ uddissa __
muá¹‡á¸• itakesÄ• asi. na kevalaá¹ƒ muá¹‡á¸• Ä• va, atha kho kÄ• sÄ• vadhÄ• raá¹‡ena ca
ca rocesi pÄ• saá¹‡á¸• e_ti tÄ• pasaparibbÄ• jakÄ• dÄ«naá¹ƒ Ä• dÄ• sabhÅ«te pÄ• saá¹‡á
rocesi. __kimidaá¹ƒ carasi momuhÄ• _ti kiá¹ƒ nÄ• midaá¹ƒ, yaá¹ƒ pÄ• saá¹‡á¸• avihitaá¹ƒ u
pahÄ• ya \Ee 165/ ajja kÄ• likaá¹ƒ kumaggaá¹ƒ paá¹-ipajjantÄ« ativiya mÅ«á¸·hÄ• carasi pa

taá¹ƒ \Be 171/ sutvÄ• therÄ« paá¹-ivacanadÄ• namukhena taá¹ƒ tajjentÄ« __ ``ito bahiddh
tattha ito bahiddhÄ• pÄ• saá¹‡á¸• Ä• nÄ• ma __ito_ sammÄ• sambuddhassa sÄ• sanato _
kuá¹-Ä«sakabahukÄ• rÄ• dikÄ• . te hi sattÄ• naá¹ƒ taá¹‡hÄ• pÄ• saá¹ƒ diá¹-á¹-hipÄ• saÃ±c
__pÄ• saá¹‡á¸• Ä• _ti vuccati. tenÄ• ha --- __ ``diá¹-á¹-hiyo upanissitÄ• â€™â€™ _ti sassat
upecca nissitÄ• , diá¹-á¹-higatÄ• ni Ä• diyiá¹ƒsÅ«ti attho. yadaggena ca diá¹-á¹-hisannissitÄ•
pÄ• saá¹‡á¸• asannissitÄ• . __na te dhammaá¹ƒ vijÄ• nantÄ«_ti ye pÄ• saá¹‡á¸• ino sassat

``ayaá¹ƒ pavatti evaá¹ƒ pavattatÄ«â€™â€™ ti pavattidhammampi yathÄ• bhÅ«taá¹ƒ na vijÄ
kovidÄ• _ti ``ayaá¹ƒ nivatti evaá¹ƒ nivattatÄ«â€™â€™ ti nivattidhammassÄ• pi akusalÄ• , p
te saá¹ƒmÅ«á¸·hÄ• , kimaá¹…gaá¹ƒ pana nivattidhammeti.

evaá¹ƒ pÄ• saá¹‡á¸• avÄ• dÄ• naá¹ƒ aniyyÄ• nikataá¹ƒ dassetvÄ• idÄ• ni kaá¹ƒ nu uddiss
vissajjetuá¹ƒ __ ``atthi sakyakule jÄ• toâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __diá¹-á¹-hÄ«naá¹
sabbÄ• saá¹ƒ diá¹-á¹-hÄ«naá¹ƒ samatikkamanupÄ• yaá¹ƒ diá¹-á¹-hijÄ• laviniveá¹-hanaá¹ƒ. s

cÄ• lÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. upacÄ• lÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__satimatÄ«_tiÄ• dikÄ• upacÄ• lÄ• ya theriyÄ• gÄ• thÄ• . tassÄ• vatthu cÄ• lÄ• ya theriy
ayampi hi cÄ• lÄ• viya pabbajitvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ patvÄ• ud

<189> á¹• 21 ``satimatÄ« \Ne 186/ cakkhumatÄ«, bhikkhunÄ« bhÄ• vitindriyÄ• .

paá¹-ivijjhi padaá¹ƒ santaá¹ƒ, akÄ• purisasevitaâ€™â€™ nti || ---

imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si.

tattha __satimatÄ«_ti satisampannÄ• , pubbabhÄ• ge \Ee 166/ paramena satinepakkena sa
ariyamaggassa bhÄ• vitattÄ• sativepullappattiyÄ• uttamÄ• ya satiyÄ• samannÄ• gatÄ• ti a
paÃ±Ã±Ä• cakkhunÄ• samannÄ• gatÄ• , Ä• dito udayatthagÄ• miniyÄ• paÃ±Ã±Ä• ya ariyA
\Be 172/ hutvÄ• paÃ±Ã±Ä• vepullappattiyÄ• paramena paÃ±Ã±Ä• cakkhunÄ• samannÄ•
__akÄ• purisasevita_nti alÄ• makapurisehi uttamapurisehi ariyehi buddhÄ• dÄ«hi sevitaá¹ƒ.

``kinnu jÄ• tiá¹ƒ na rocesÄ«â€™â€™ ti gÄ• thÄ• theriá¹ƒ kÄ• mesu upahÄ• retukÄ• mena
tvaá¹ƒ bhikkhuni na rocesÄ«â€™â€™ ti (SN a I 167) hi mÄ• rena puá¹-á¹-hÄ• therÄ« Ä• ha
khvÄ• haá¹ƒ, Ä• vuso, na rocemÄ«â€™â€™ ti. atha naá¹ƒ mÄ• ro jÄ• tassa kÄ• mÄ• parib
icchitabbÄ• , kÄ• mÄ• pi paribhuÃ±jitabbÄ• ti dassento ---

<190> á¹• 21 ``kinnu jÄ• tiá¹ƒ na rocesi, jÄ• to kÄ• mÄ• ni bhuÃ±jati.

bhuÃ±jÄ• hi kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«â€™â€™ ti || ---

gÄ• thamÄ• ha.

tassattho --- kiá¹ƒ nu taá¹ƒ kÄ• raá¹‡aá¹ƒ, yena tvaá¹ƒ upacÄ• le jÄ• tiá¹ƒ __na rocesi_ na kÄ• raá¹‡aá¹ƒ atthi. yasmÄ• __jÄ• to kÄ• mÄ• ni bhuÃ±jati_ idha jÄ• to kÄ• maguá¹‡asaá¹ paá¹-isevanto kÄ• masukhaá¹ƒ paribhuÃ±jati. na hi ajÄ• tassa taá¹ƒ atthi, tasmÄ• __bhuÃ± kÄ• makhiá¸• á¸• Ä• ratiyo anubhava. __mÄ• hu pacchÄ• nutÄ• pinÄ«_ ``yobbaÃ±Ã±e sati kÄ• masukhamanubhÅ«taâ€™â€™ nti pacchÄ• nutÄ• pinÄ« mÄ• ahosi. imasmiá¹ƒ loke dh atthÄ• dhigamattho attho ca kÄ• masukhatthoti pÄ• kaá¹-oyamatthoti adhippÄ• yo.

taá¹ƒ \Ne 187/ sutvÄ• therÄ« jÄ• tiyÄ• dukkhanimittataá¹ƒ attano ca tassa visayÄ• tikkama tajjentÄ« ---

<191> á¹• 21 ``jÄ• tassa \Ee 167/ maraá¹‡aá¹ƒ hoti, hatthapÄ• dÄ• na chedanaá¹ƒ.

vadhabandhapariklesaá¹ƒ, jÄ• to dukkhaá¹ƒ nigacchati ||

<192> á¹• 21 ``atthi sakyakule jÄ• to, sambuddho aparÄ• jito.

so me dhammamadesesi, jÄ• tiyÄ• samatikkamaá¹ƒ ||

<193> á¹• 21 ``dukkhaá¹ƒ \Be 173/ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<194> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane ratÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<195> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __jÄ• tassa maraá¹‡aá¹ƒ hotÄ«_ti yasmÄ• jÄ• tassa sattassa maraá¹‡aá¹ƒ hoti, na maraá¹‡ameva, atha kho jarÄ• rogÄ• dayo yattakÄ• natthÄ• , sabbepi te jÄ• tassa honti jÄ• bhagavÄ• --- ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• I 1; Vibh 225; Ud 1). tenevÄ• ha --- __ ``hatthapÄ• dÄ• na chedanaâ€™â€™ _nti hatthapÄ• jÄ• tasseva hoti, na ajÄ• tassa. hatthapÄ• dachedanÄ• padesena cettha bÄ• ttiá¹ƒsa kamm evÄ• ti daá¹-á¹-habbaá¹ƒ. tenevÄ• ha --- __ ``vadhabandhapariklesaá¹ƒ, jÄ• to dukkhaá¹ƒ n

jÄ«vitaviyojanamuá¹-á¹-hippahÄ• rÄ• disaá¹…khÄ• taá¹ƒ vadhapariklesaÃ±ceva andubandh
bandhapariklesaá¹ƒ aÃ±Ã±aÃ±ca yaá¹ƒkiÃ±ci dukkhaá¹ƒ nÄ• ma taá¹ƒ sabbaá¹ƒ jÄ• to eva
tasmÄ• jÄ• tiá¹ƒ na rocemÄ«ti.

idÄ• ni \Ne 188/ jÄ• tiyÄ• kÄ• mÄ• naÃ±ca accantameva attanÄ• samatikkantabhÄ• vaá¹ƒ
dassentÄ« --- __ ``atthi sakyakule jÄ• toâ€™â€™ _tiÄ• dimÄ• ha. tattha __aparÄ• jito_ti kile
na parÄ• jito. satthÄ• hi sabbÄ• bhibhÅ« sadevakaá¹ƒ lokaá¹ƒ aÃ±Ã±adatthu abhibhavitvÄ
aparÄ• jito. sesaá¹ƒ vuttanayattÄ• uttÄ• nameva.

upacÄ• lÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hakanipÄ• to

1. sÄ«sÅ«pacÄ• lÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

aá¹-á¹-hakanipÄ• te \Be 174/ \Ne 189/ __bhikkhunÄ« sÄ«lasampannÄ• _tiÄ• dikÄ• sÄ«sÅ«
imissÄ• pi vatthu cÄ• lÄ• ya theriyÄ• vatthumhi vuttanayameva. ayampi hi Ä• yasmato dha
pabbajitabhÄ• vaá¹ƒ sutvÄ• sayampi ussÄ• hajÄ• tÄ• pabbajitvÄ• katapubbakiccÄ• vipas
ghaá¹-entÄ« vÄ• yamantÄ« nacirasseva arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹ƒ patvÄ• phalas
viharantÄ« ekadivasaá¹ƒ attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• katakiccÄ• ti somanassajÄ•

<196> á¹• 21 ``bhikkhunÄ« sÄ«lasampannÄ• , indriyesu susaá¹ƒvutÄ• .

adhigacche padaá¹ƒ santaá¹ƒ, asecanakamojavaâ€™â€™ nti || --- gÄ• thamÄ• ha.

tattha __sÄ«lasampannÄ• _ti parisuddhena bhikkhunisÄ«lena samannÄ• gatÄ• paripuá¹‡
susaá¹ƒvutÄ• _ti manacchaá¹-á¹-hesu indriyesu suá¹-á¹-hu saá¹ƒvutÄ• , rÅ«pÄ• diÄ• ramma
aniá¹-á¹-he dosaá¹ƒ, asamapekkhane mohaÃ±ca pahÄ• ya suá¹-á¹-hu pihitindriyÄ• . __asec
anÄ• sittakaá¹ƒ ojavantaá¹ƒ sabhÄ• vamadhuraá¹ƒ sabbassÄ• pi kilesarogassa vÅ«pasama
ariyamaggaá¹ƒ, nibbÄ• nameva vÄ• . ariyamaggampi hi nibbÄ• natthikehi paá¹-ipajjitabbato
kilesapariá¸·Ä• hÄ• bhÄ• vato ca padaá¹ƒ santanti vattuá¹ƒ vaá¹-á¹-ati.

<197> á¹• 21 ``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino.

tattha cittaá¹ƒ paá¹‡Ä«dhehi, yattha te vusitaá¹ƒ pureâ€™â€™ ti || ---

ayaá¹ƒ \Ee 169/ gÄ• thÄ• kÄ• masaggesu nikantiá¹ƒ uppÄ• dehÄ«ti tattha uyyojanavasena
cÄ• vetukÄ• mena mÄ• rena vuttÄ• .

tattha \Ne 190/ sahapuÃ±Ã±akÄ• rino tettiá¹ƒsa janÄ• yattha upapannÄ• , taá¹ƒ á¹-hÄ• naá
tattha nibbattÄ• sabbepi devaputtÄ• __tÄ• vatiá¹ƒsÄ• _. keci pana ``tÄ• vatiá¹ƒsÄ• ti \Be 1
nÄ• mamevÄ• â€™â€™ ti vadanti. dvÄ«hi devalokehi visiá¹-á¹-haá¹ƒ dibbaá¹ƒ sukhaá¹ƒ yÄ
__yÄ• mÄ• _. dibbÄ• ya sampattiyÄ• tuá¹-á¹-hÄ• pahaá¹-á¹-hÄ• ti __tusitÄ• _. pakatipaá¹-
atirekena ramitukÄ• matÄ• kÄ• le yathÄ• rucite bhoge nimminitvÄ• ramantÄ«ti __nimmÄ• r
Ã±atvÄ• parehi nimmitesu bhogesu vasaá¹ƒ vattentÄ«ti __vasavattino. tattha cittaá¹ƒ paá¹‡
tÄ• vatiá¹ƒsÄ• dike devanikÄ• ye tava cittaá¹ƒ á¹-hapehi, upapajjanÄ• ya nikantiá¹ƒ karohi.
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ bhogÄ• itarehi nihÄ«nÄ• ti adhippÄ• yena tÄ• vatiá¹ƒsÄ• day
vusitaá¹ƒ pure_ti yesu devanikÄ• yesu tayÄ• pubbe vutthaá¹ƒ. ayaá¹ƒ kira pubbe devesu u
tÄ• vatiá¹ƒsato paá¹-á¹-hÄ• ya paÃ±cakÄ• masagge sodhetvÄ• puna heá¹-á¹-hato otarantÄ
cavitvÄ• idÄ• ni manussesu nibbattÄ• .

taá¹ƒ sutvÄ• therÄ« --- ``tiá¹-á¹-hatu, mÄ• ra, tayÄ• vuttakÄ• maloko. aÃ±Ã±opi sabbo lok
Ä• ditto sampajjalito. na tattha viÃ±Ã±Å«naá¹ƒ cittaá¹ƒ ramatÄ«â€™â€™ ti kÄ• mato ca lok
vinivattitamÄ• nasataá¹ƒ dassetvÄ• mÄ• raá¹ƒ tajjentÄ« ---

<198> á¹• 21 yÄ• mÄ• ca ``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino ||

<199> á¹• 21 ``kÄ• laá¹ƒ kÄ• laá¹ƒ bhavÄ• bhavaá¹ƒ, sakkÄ• yasmiá¹ƒ purakkhatÄ• .

avÄ«tivattÄ• sakkÄ• yaá¹ƒ, jÄ• timaraá¹‡asÄ• rino ||

<200> á¹• 21 ``sabbo Ä• dÄ«pito loko, sabbo loko padÄ«pito.

sabbo pajjalito loko, sabbo loko pakampito ||

<201> á¹• 21 ``akampiyaá¹ƒ atuliyaá¹ƒ, aputhujjanasevitaá¹ƒ.

buddho dhammamadesesi, tattha me nirato mano ||

<202> á¹• 21 ``tassÄ• haá¹ƒ \Ee 170/ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane ratÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<203> á¹• 21 ``sabbattha \Be 176/ \Ne 191/ vihatÄ• nandÄ«, tamokkhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __kÄ• laá¹ƒ kÄ• la_nti taá¹ƒ taá¹ƒ kÄ• laá¹ƒ. __bhavÄ• bhava_nti bhavato bhavaá¹ƒ khandhapaÃ±cake. __purakkhatÄ• _ti purakkhÄ• rakÄ• rino. idaá¹ƒ vuttaá¹ƒ hoti --- mÄ• ra, tÄ• vatiá¹ƒsÄ• dayo devÄ• bhavato bhavaá¹ƒ upagacchantÄ• aniccatÄ• dianekÄ• dÄ«nav tasmÄ• tasmiá¹ƒ bhave uppattikÄ• le, vemajjhakÄ• le, pariyosÄ• nakÄ• leti tasmiá¹ƒ tasmiá purakkhatvÄ• á¹-hitÄ• . tato eva avÄ«tivattÄ• sakkÄ• yaá¹ƒ nissaraá¹‡Ä• bhimukhÄ• ahut anuparidhÄ• vantÄ• jÄ• timaraá¹‡asÄ• rino rÄ• gÄ• dÄ«hi anugatattÄ• punappunaá¹ƒ jÄ• tato na vimuccantÄ«ti.

__sabbo Ä• dÄ«pito loko_ti, mÄ• ra, na kevalaá¹ƒ tayÄ• vuttakÄ• malokoyeva dhÄ• tuttaya rÄ• gaggiÄ• dÄ«hi ekÄ• dasahi Ä• ditto. tehiyeva punappunaá¹ƒ Ä• dÄ«pitatÄ• ya __padÄ« ekajÄ• lÄ«bhÅ«tatÄ• ya __pajjalito_. taá¹‡hÄ• ya sabbakilesehi ca ito cito ca kampitatÄ• ya __pakampito_.

evaá¹ƒ Ä• ditte pajjalite pakampite ca loke kenacipi kampetuá¹ƒ cÄ• letuá¹ƒ asakkuá¹‡eyya guá¹‡ato ``ettakoâ€™â€™ ti tuletuá¹ƒ asakkuá¹‡eyyatÄ• ya attanÄ• sadisassa abhÄ• vato _buddhÄ• dÄ«hi ariyehi eva gocarabhÄ• vanÄ• bhigamato sevitattÄ• __ aputhujjanasevitaá maggaphalanibbÄ• nappabhedaá¹ƒ navavidhaá¹ƒ lokuttaradhammaá¹ƒ mahÄ• karuá¹‡Ä• y sadevakassa lokassa kathesi pavedesi. __tattha_ tasmiá¹ƒ ariyadhamme mayhaá¹ƒ mano _ vinivattatÄ«ti attho. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

sÄ«sÅ«pacÄ• lÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navakanipÄ• to

1. vaá¸• á¸• hamÄ• tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

navakanipÄ• te \Be 177/ \Ne 192/ \Ee 171/ __mÄ• su te vaá¸• á¸• ha lokamhÄ«_tiÄ• dikÄ•

theriyÄ• gÄ• thÄ• . ayampi purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹
upacinantÄ«, anukkamena sambhatavimokkhasambhÄ• rÄ• hutvÄ• imasmiá¹ƒ buddhuppÄ
nibbattitvÄ• vayappattÄ• patikulaá¹ƒ gatÄ• ekaá¹ƒ puttaá¹ƒ vijÄ• yi. tassa __vaá¸• á¸• ho_
paá¹-á¹-hÄ• ya sÄ• __vaá¸• á¸• hamÄ• tÄ• _ti voharÄ«yittha. sÄ• bhikkhÅ«naá¹ƒ santike c
paá¹-iladdhasaddhÄ• puttaá¹ƒ Ã±Ä• tÄ«naá¹ƒ niyyÄ• detvÄ• bhikkhunupassayaá¹ƒ gantvÄ
vattabbaá¹ƒ, taá¹ƒ vaá¸• á¸• hattherassa vatthumhi (Th-a II vaá¸• á¸• hattheragÄ• thÄ• vaá¹
vaá¸• á¸• hattheraÃ±hi attano puttaá¹ƒ santaruttaraá¹ƒ ekakaá¹ƒ bhikkhunupassaye attano c
upagataá¹ƒ ayaá¹ƒ therÄ« ``kasmÄ• tvaá¹ƒ ekako santaruttarova idhÄ• gatoâ€™â€™ ti co

<204> á¹• 21 ``mÄ• su te vaá¸• á¸• ha lokamhi, vanatho ahu kudÄ• canaá¹ƒ.

mÄ• puttaka punappunaá¹ƒ, ahu dukkhassa bhÄ• gimÄ• ||

<205> á¹• 21 ``sukhaÃ±hi vaá¸• á¸• ha munayo, anejÄ• chinnasaá¹ƒsayÄ• .

sÄ«tibhÅ«tÄ• damappattÄ• , viharanti anÄ• savÄ• ||

<206> á¹• 21 ``tehÄ• nuciá¹‡á¹‡aá¹ƒ isÄ«hi, maggaá¹ƒ dassanapattiyÄ• .

dukkhassantakiriyÄ• ya, tvaá¹ƒ vaá¸• á¸• ha anubrÅ«hayÄ• â€™â€™ ti || ---

imÄ• tisso gÄ• thÄ• abhÄ• si.

tattha __mÄ• su te vaá¸• á¸• ha lokamhi, vanatho ahu kudÄ• cana_nti __sÅ«_ti nipÄ• tama
puttaka, sabbasmimpi sattaloke, saá¹…khÄ• raloke ca kilesavanatho tuyhaá¹ƒ kadÄ• cipi m
193/. tattha kÄ• raá¹‡amÄ• ha --- __ ``mÄ• , puttaka, punappunaá¹ƒ, ahu dukkhassa bhÄ• g
anucchindanto taá¹ƒ nimittassa punappunaá¹ƒ aparÄ• paraá¹ƒ jÄ• tiÄ• didukkhassa bhÄ• g

evaá¹ƒ \Be 178/ vanathassa asamucchede Ä• dÄ«navaá¹ƒ dassetvÄ• idÄ• ni samucchede
``sukhaÃ±hi_ \Ee 172/ __vaá¸• á¸• hÄ• â€™â€™ _tiÄ• dimÄ• ha. tassattho --- puttaka, __va
moneyyadhammasamannÄ• gatena __munayo, _ ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya abhÄ
pahÄ«navicikicchatÄ• ya __chinnasaá¹ƒsayÄ• , _ sabbakilesapariá¸·Ä• hÄ• bhÄ• vena __sÄ
damathassa adhigatattÄ• __damappattÄ• anÄ• savÄ• _ khÄ«á¹‡Ä• savÄ• sukhaá¹ƒ vihar
cetodukkhaá¹ƒ atthi, Ä• yatiá¹ƒ pana sabbampi dukkhaá¹ƒ na bhavissateva.

yasmÄ• cetevaá¹ƒ, tasmÄ• __tehÄ• nuciá¹‡á¹‡aá¹ƒ isÄ«hi ... pe ... anubrÅ«hayÄ• _ti tehi
anuciá¹‡á¹‡aá¹ƒ paá¹-ipannaá¹ƒ samathavipassanÄ• maggaá¹ƒ Ã±Ä• á¹‡adassanassa adh
vaá¹-á¹-adukkhassa antakiriyÄ• ya vaá¸• á¸• ha, tvaá¹ƒ anubrÅ«haya vaá¸• á¸• heyyÄ• sÄ«

taá¹ƒ sutvÄ• vaá¸• á¸• hatthero ``addhÄ• mama mÄ• tÄ• arahatte patiá¹-á¹-hitÄ• â€™â€™
pavedento ---

<207> á¹• 21 ``visÄ• radÄ• va bhaá¹‡asi, etamatthaá¹ƒ janetti me.

maÃ±Ã±Ä• mi nÅ«na mÄ• mike, vanatho te na vijjatÄ«â€™â€™ ti || --- gÄ• thamÄ• ha.

tattha __visÄ• radÄ• va bhaá¹‡asi, etamatthaá¹ƒ janetti me_ti ``mÄ• su te vaá¸• á¸• ha lok
kudÄ• canaâ€™â€™ nti etamatthaá¹ƒ etaá¹ƒ ovÄ• daá¹ƒ, amma, vigatasÄ• rajjÄ• katthaci
mayhaá¹ƒ vadasi. tasmÄ• __maÃ±Ã±Ä• mi nÅ«na mÄ• mike, vanatho te na vijjatÄ«_ti, nÅ«
amma, gehasitapemamattopi __vanatho_ tuyhaá¹ƒ mayi na vijjatÄ«ti maÃ±Ã±Ä• mi, na mÄ•

taá¹ƒ sutvÄ• therÄ« ``aá¹‡umattopi kileso katthacipi visaye mama na vijjatÄ«â€™â€™ ti va
katakiccataá¹ƒ pakÄ• sentÄ« ---

<208> á¹• 21 ``ye \Ne 194/ keci vaá¸• á¸• ha saá¹…khÄ• rÄ• , hÄ«nÄ• ukkaá¹-á¹-hamajjhim

aá¹‡Å«pi aá¹‡umattopi, vanatho me na vijjati ||

<209> á¹• 21 ``sabbe \Be 179/ me Ä• savÄ• khÄ«á¹‡Ä• , appamattassa jhÄ• yato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imaá¹ƒ \Ee 173/ gÄ• thÄ• dvayamÄ• ha.

tattha __ye kecÄ«_ti aniyamavacanaá¹ƒ. __saá¹…khÄ• rÄ• _ti saá¹…khatadhammÄ• . __h
patikuá¹-á¹-hÄ• . __ukkaá¹-á¹-hamajjhimÄ• _ti paá¹‡Ä«tÄ• ceva majjhimÄ• ca. tesu vÄ• a
jÄ• tisaá¹…khatÄ• ukkaá¹-á¹-hÄ• , ubhayavimissitÄ• majjhimÄ• . hÄ«nehi vÄ• chandÄ• dÄ
majjhimehi majjhimÄ• , paá¹‡Ä«tehi ukkaá¹-á¹-hÄ• . akusalÄ• dhammÄ• vÄ• hÄ«nÄ• , lok
ukkaá¹-á¹-hÄ• , itarÄ• majjhimÄ• . __aá¹‡Å«pi aá¹‡umattopÄ«_ti na kevalaá¹ƒ tayi eva, ath
hÄ«nÄ• dibhedabhinnÄ• saá¹…khÄ• rÄ• . tesu sabbesu aá¹‡Å«pi aá¹‡umattopi atiparittako
vijjati.

tattha kÄ• raá¹‡amÄ• ha --- __ ``sabbe me Ä• savÄ• khÄ«á¹‡Ä• , appamattassa jhÄ• yato
__appamattassa jhÄ• yato_ti appamattÄ• ya jhÄ• yantiyÄ• , liá¹…gavipallÄ• sena hetaá¹ƒ v
tisso vijjÄ• anuppattÄ• , tasmÄ• kataá¹ƒ buddhassa sÄ• sanaá¹ƒ. yasmÄ• appamattÄ• jh
Ä• savÄ• khÄ«á¹‡Ä• , aá¹‡Å«pi aá¹‡umattopi vanatho me na vijjatÄ«ti yojanÄ• .

evaá¹ƒ vuttaovÄ• daá¹ƒ aá¹…kusaá¹ƒ katvÄ• saÃ±jÄ• tasaá¹ƒvego thero vihÄ• raá¹ƒ gantv
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• s
santikaá¹ƒ gantvÄ• aÃ±Ã±aá¹ƒ byÄ• karonto ---

<210> á¹• 21 ``uá¸·Ä• raá¹ƒ vata me mÄ• tÄ• , patodaá¹ƒ samavassari.

paramatthasaÃ±hitÄ• gÄ• thÄ• , yathÄ• pi anukampikÄ• ||

<211> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , anusiá¹-á¹-hiá¹ƒ janettiyÄ• .

dhammasaá¹ƒvegamÄ• pÄ• diá¹ƒ, yogakkhemassa pattiyÄ• ||

<212> á¹• 21 ``sohaá¹ƒ \Ne 195/ padhÄ• napahitatto, rattindivamatandito.

mÄ• tarÄ• codito sante, aphusiá¹ƒ santimuttamaâ€™â€™ nti || ---

imÄ• tisso gÄ• thÄ• abhÄ• si.

atha \Be 180/ therÄ« attano vacanaá¹ƒ aá¹…kusaá¹ƒ katvÄ• puttassa arahattappattiyÄ• Ä
bhÄ• sitagÄ• thÄ• sayaá¹ƒ paccanubhÄ• si. evaá¹ƒ tÄ• pi theriyÄ• gÄ• thÄ• nÄ• ma jÄ• tÄ

tattha __uá¸·Ä• ra_nti vipulaá¹ƒ mahantaá¹ƒ. __patoda_nti \Ee 174/ ovÄ• dapatodaá¹ƒ. __s
pavattesi vatÄ• ti yojanÄ• . ko pana so patodoti Ä• ha __ ``paramatthasaÃ±hitÄ• gÄ• thÄ• â
te, vaá¸• á¸• ha, lokamhÄ«â€™â€™ tiÄ• dikÄ• gÄ• thÄ• sandhÄ• ya vadati. __yathÄ• pi a
anuggÄ• hikÄ• , evaá¹ƒ mayhaá¹ƒ mÄ• tÄ• pavattinivattivibhÄ• vanagÄ• thÄ• saá¹…khÄ• t
pÄ• janadaá¹‡á¸• akaá¹ƒ mama Ã±Ä• á¹‡avegasamuttejaá¹ƒ pavattesÄ«ti attho.

__dhammasaá¹ƒvegamÄ• pÄ• di_nti Ã±Ä• á¹‡abhayÄ• vahattÄ• ativiya mahantaá¹ƒ bhiá¹
Ä• pajjiá¹ƒ.

__padhÄ• napahitatto_ti catubbidhasammappadhÄ• nayogena dibbÄ• naá¹ƒ paá¹-ipesitaci
santimuttama_nti anuttaraá¹ƒ santiá¹ƒ nibbÄ• naá¹ƒ phusiá¹ƒ adhigacchinti attho.

vaá¸• á¸• hamÄ• tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. ekÄ• dasakanipÄ• to

1. kisÄ• gotamÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

ekÄ• dasakanipÄ• te \Be 181/ \Ne 196/ __kalyÄ• á¹‡amittatÄ• _tiÄ• dikÄ• kisÄ• gotamiyÄ•
kira padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbattitvÄ• viÃ±Ã±u
satthu santike dhammaá¹ƒ suá¹‡antÄ« satthÄ• raá¹ƒ ekaá¹ƒ bhikkhuniá¹ƒ lÅ«khacÄ«varadh
á¹-hapentaá¹ƒ disvÄ• adhikÄ• rakammaá¹ƒ katvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ•
devamanussesu saá¹ƒsarantÄ« imasmiá¹ƒ buddhuppÄ• de sÄ• vatthiyaá¹ƒ duggatakule nib
nÄ• maá¹ƒ ahosi. kisasarÄ«ratÄ• ya pana ``kisÄ• gotamÄ«â€™â€™ ti voharÄ«yittha. taá¹ƒ
duggatakulassa dhÄ«tÄ• ti paribhaviá¹ƒsu. sÄ• ekaá¹ƒ puttaá¹ƒ vijÄ• yi. puttalÄ• bhena cas
akaá¹ƒsu. so panassÄ• putto Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• kÄ«á¸·anakÄ• le kÄ• lamakÄ
uppajji.

sÄ• ``ahaá¹ƒ pubbe paribhavapattÄ• hutvÄ• puttassa jÄ• takÄ• lato paá¹-á¹-hÄ• ya sakkÄ
175/, ime mayhaá¹ƒ puttaá¹ƒ bahi chaá¸• á¸• etumpi vÄ• yamantÄ«â€™â€™ ti sokummÄ• d
aá¹…kenÄ• dÄ• ya ``puttassa me bhesajjaá¹ƒ dethÄ• â€™â€™ ti gehadvÄ• rapaá¹-ipÄ• á¹-
``bhesajjaá¹ƒ kutoâ€™â€™ ti paribhÄ• santi. sÄ• tesaá¹ƒ kathaá¹ƒ na gaá¹‡hÄ• ti. atha na
paá¹‡á¸• itapuriso ``ayaá¹ƒ puttasokena cittavikkhepaá¹ƒ pattÄ• , etissÄ• bhesajjaá¹ƒ dasa
jÄ• nissatÄ«â€™â€™ ti cintetvÄ• , ``amma, tava puttassa bhesajjaá¹ƒ sammÄ• sambuddha
pucchÄ• â€™â€™ ti Ä• ha. sÄ• satthu dhammadesanÄ• velÄ• yaá¹ƒ vihÄ• raá¹ƒ gantvÄ•
bhagavÄ• â€™â€™ ti Ä• ha. satthÄ• tassÄ• upanissayaá¹ƒ disvÄ• ``gaccha nagaraá¹ƒ pa
matapubbo natthi, tato siddhatthakaá¹ƒ Ä• harÄ• â€™â€™ ti Ä• ha. sÄ• ``sÄ• dhu, bhanteâ
nagaraá¹ƒ pavisitvÄ• paá¹-hamageheyeva ``satthÄ• mama puttassa bhesajjatthÄ• ya siddh
sace etasmiá¹ƒ gehe koci matapubbo natthi, siddhatthakaá¹ƒ me dethÄ• â€™â€™ ti Ä• ha.
sakkotÄ«ti. kiá¹ƒ tena hi alaá¹ƒ siddhatthakehÄ«ti dutiyaá¹ƒ tatiyaá¹ƒ gharaá¹ƒ gantvÄ• buc
vigatummÄ• dÄ• pakaticitte á¹-hitÄ• cintesi --- ``sakalanagare \Be 182/ ayameva niyamo b
hitÄ• nukampinÄ• bhagavatÄ• \Ne 197/ diá¹-á¹-haá¹ƒ bhavissatÄ«â€™â€™ ti saá¹ƒvegaá¹
nikkhamitvÄ• puttaá¹ƒ Ä• makasusÄ• ne chaá¸• á¸• etvÄ• imaá¹ƒ gÄ• thamÄ• ha ---

``na gÄ• madhammo nigamassa dhammo, na cÄ• piyaá¹ƒ ekakulassa dhammo.

sabbassa lokassa sadevakassa, eseva dhammo yadidaá¹ƒ aniccatÄ• â€™â€™ ti || (Ap ther

evaÃ±ca pana vatvÄ• satthu santikaá¹ƒ agamÄ• si. atha naá¹ƒ satthÄ• ``laddho te, gotam
Ä• ha. ``niá¹-á¹-hitaá¹ƒ, bhante, siddhatthakena kammaá¹ƒ, patiá¹-á¹-hÄ• pana me hothÄ• â
satthÄ• ---

``taá¹ƒ puttapasusammattaá¹ƒ, byÄ• sattamanasaá¹ƒ naraá¹ƒ.

suttaá¹ƒ gÄ• maá¹ƒ mahoghova, maccu Ä• dÄ• ya gacchatÄ«â€™â€™ ti || (Dhp 287) ---

gÄ• thamÄ• ha \Ee 176/.

gÄ• thÄ• pariyosÄ• ne yathÄ• á¹-hitÄ• va sotÄ• pattiphale patiá¹-á¹-hÄ• ya satthÄ• raá¹ƒ pa
pabbajjaá¹ƒ anujÄ• ni. sÄ• satthÄ• raá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• vanditvÄ• b
gantvÄ• pabbajitvÄ• upasampadaá¹ƒ labhitvÄ• nacirasseva yonisomanasikÄ• rena kamm
vaá¸• á¸• hesi. athassÄ• satthÄ• ---

``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ amataá¹ƒ padaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato amataá¹ƒ padaâ€™â€™ nti || (Dhp 114) ---

imaá¹ƒ obhÄ• sagÄ• thamÄ• ha.

sÄ• gÄ• thÄ• pariyosÄ• ne arahattaá¹ƒ pÄ• puá¹‡itvÄ• parikkhÄ• ravalaÃ±je paramukkaá
samannÄ• gataá¹ƒ cÄ«varaá¹ƒ pÄ• rupitvÄ• vicari. atha naá¹ƒ satthÄ• jetavane nisinno bh
paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• nantare á¹-hapento lÅ«khacÄ«varadhÄ• rÄ«naá¹ƒ aggaá¹-á¹-hÄ•
paá¹-ipattiá¹ƒ paccavekkhitvÄ• \Ne 198/ ``satthÄ• raá¹ƒ nissÄ• ya mayÄ• ayaá¹ƒ viseso la
kalyÄ• á¹‡amittatÄ• ya pasaá¹ƒsÄ• mukhena imÄ• gÄ• thÄ• abhÄ• si ---

<213> á¹• 21 ``kalyÄ• á¹‡amittatÄ• \Be 183/ muninÄ• , lokaá¹ƒ Ä• dissa vaá¹‡á¹‡itÄ• .

kalyÄ• á¹‡amitte bhajamÄ• no, api bÄ• lo paá¹‡á¸• ito assa ||

<214> á¹• 21 ``bhajitabbÄ• sappurisÄ• , paÃ±Ã±Ä• tathÄ• vaá¸• á¸• hati bhajantÄ• naá¹ƒ

bhajamÄ• no sappurise, sabbehipi dukkhehi pamucceyya ||

<215> á¹• 21 ``dukkhaÃ±ca vijÄ• neyya, dukkhassa ca samudayaá¹ƒ nirodhaá¹ƒ.

aá¹-á¹-haá¹…gikaÃ±ca maggaá¹ƒ, cattÄ• ripi ariyasaccÄ• ni ||

<216> á¹• 21 ``dukkho itthibhÄ• vo, akkhÄ• to purisadammasÄ• rathinÄ• .

sapattikampi hi dukkhaá¹ƒ, appekaccÄ• sakiá¹ƒ vijÄ• tÄ• yo ||

<217> á¹• 21 ``galake api kantanti, sukhumÄ• liniyo visÄ• ni khÄ• danti.

janamÄ• rakamajjhagatÄ• , ubhopi byasanÄ• ni anubhonti ||

<218> á¹• 21 ``upavijaÃ±Ã±Ä• gacchantÄ«, addasÄ• haá¹ƒ patiá¹ƒ mataá¹ƒ.

panthamhi vijÄ• yitvÄ• na, appattÄ• va sakaá¹ƒ gharaá¹ƒ ||

<219> á¹• 21 ``dve puttÄ• kÄ• lakatÄ• , patÄ« ca panthe mato kapaá¹‡ikÄ• ya.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• , á¸• ayhanti ca ekacitakÄ• yaá¹ƒ ||

<220> á¹• 21 ``khÄ«á¹‡akulÄ«ne \Ee 177/ kapaá¹‡e, anubhÅ«taá¹ƒ te dukhaá¹ƒ aparimÄ•

assÅ« ca te pavattaá¹ƒ, bahÅ«ni ca jÄ• tisahassÄ• ni ||

<221> á¹• 21 ``vasitÄ• susÄ• namajjhe, athopi khÄ• ditÄ• ni puttamaá¹ƒsÄ• ni.

hatakulikÄ• sabbagarahitÄ• , matapatikÄ• amatamadhigacchiá¹ƒ ||

<222> á¹• 21 ``bhÄ• vito \Ne 199/ me maggo, ariyo aá¹-á¹-haá¹…giko amatagÄ• mÄ«.

nibbÄ• naá¹ƒ sacchikataá¹ƒ, dhammÄ• dÄ• saá¹ƒ avekkhiá¹ƒhaá¹ƒ ||

<223> á¹• 21 ``ahamamhi kantasallÄ• , ohitabhÄ• rÄ• kataÃ±hi karaá¹‡Ä«yaá¹ƒ.

kisÄ• gotamÄ« therÄ«, vimuttacittÄ• imaá¹ƒ bhaá¹‡Ä«â€™â€™ ti ||

tattha __kalyÄ• á¹‡amittatÄ• _ti kalyÄ• á¹‡o bhaddo sundaro mitto etassÄ• ti kalyÄ• á¹‡am
sÄ«lÄ• diguá¹‡asamÄ• dapetÄ• , aghassa ghÄ• tÄ• , hitassa vidhÄ• tÄ• , evaá¹ƒ sabbÄ• kÄ
hoti, so puggalo kalyÄ• á¹‡amitto, tassa bhÄ• vo kalyÄ• á¹‡amittatÄ• , kalyÄ• á¹‡amittavant
satthÄ• rÄ• . __lokaá¹ƒ Ä• dissa vaá¹‡á¹‡itÄ• _ti kalyÄ• á¹‡amitte anugantabbanti sattaloka

``sakalamevidaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á¹‡a
kalyÄ• á¹‡asampavaá¹…katÄ• â€™â€™ (SN c V 2). ``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, b
kalyÄ• á¹‡asahÄ• yassa kalyÄ• á¹‡asampavaá¹…kassa yaá¹ƒ sÄ«lavÄ• bhavissati pÄ• tim
viharissatÄ«â€™â€™ ti (Ud 31) ca evamÄ• dinÄ• pasaá¹ƒsitÄ• .

__kalyÄ• á¹‡amitte bhajamÄ• no_tiÄ• di kalyÄ• á¹‡amittatÄ• ya Ä• nisaá¹ƒsadassanaá¹ƒ. t
paá¹‡á¸• ito assÄ• _ti kalyÄ• á¹‡amitte bhajamÄ• no puggalo pubbe sutÄ• divirahena bÄ• lo
assutasavanÄ• dinÄ• paá¹‡á¸• ito bhaveyya.

__bhajitabbÄ• sappurisÄ• _ti bÄ• lassÄ• pi paá¹‡á¸• itabhÄ• vahetuto buddhÄ• dayo sapp
upasaá¹…kamanÄ• dinÄ• sevitabbÄ• . __paÃ±Ã±Ä• tathÄ• pavaá¸• á¸• hati bhajantÄ• na
bhajantÄ• naá¹ƒ tathÄ• paÃ±Ã±Ä• vaá¸• á¸• hati brÅ«hati pÄ• ripÅ«riá¹ƒ gacchati. yathÄ•
bhajamÄ• no sappurise sabbehipi jÄ• tiÄ• didukkhehi pamucceyyÄ• ti yojanÄ• .

muccanavidhiá¹ƒ pana kalyÄ• á¹‡amittavidhinÄ• dassetuá¹ƒ __ ``dukkhaÃ±ca vijÄ• neyyÄ
tattha \Ee 178/ __cattÄ• ri ariyasaccÄ• nÄ«_ti dukkhaÃ±ca dukkhasamudayaÃ±ca nirodhaÃ
maggaÃ±cÄ• ti imÄ• ni cattÄ• ri ariyasaccÄ• ni __vijÄ• neyya_ paá¹-ivijjheyyÄ• ti yojanÄ• .

__ ``dukkho_ \Ne 200/ __itthibhÄ• voâ€™â€™ _tiÄ• dikÄ• dve gÄ• thÄ• aÃ±Ã±atarÄ• ya
garahantiyÄ• bhÄ• sitÄ• . tattha __dukkho itthibhÄ• vo akkhÄ• to_ti capalatÄ• , gabbhadhÄ
parapaá¹-ibaddhavuttitÄ• ti evamÄ• dÄ«hi Ä• dÄ«navehi itthibhÄ• vo dukkhoti, __purisadam
kathito. __sapattikampi dukkha_nti sapattavÄ• so sapattiyÄ• saddhiá¹ƒ saá¹ƒvÄ• sopi \Be 1
itthibhÄ• ve Ä• dÄ«navoti adhippÄ• yo. __appekaccÄ• sakiá¹ƒ vijÄ• tÄ• yo_ti ekaccÄ• itthi
paá¹-hamagabbhe vijÄ• yanadukkhaá¹ƒ asahantiyo. __galake api kantantÄ«_ti attano gÄ«v
__sukhumÄ• liniyo visÄ• ni khÄ• dantÄ«_ti sukhumÄ• lasarÄ«rÄ• attano sukhumÄ• labhÄ•
visÄ• nipi khÄ• danti. __janamÄ• rakamajjhagatÄ• _ti janamÄ• rako vuccati mÅ«á¸·hagabbh
mÄ• rako, majjhagatÄ• janamÄ• rakÄ• kucchigatÄ• , mÅ«á¸·hagabbhÄ• ti attho. __ubhopi
gabbho gabbhinÄ« cÄ• ti dvepi janÄ• maraá¹‡aÃ±ca mÄ• raá¹‡antikabyasanÄ• ni ca pÄ• p
bhaá¹‡anti ``janamÄ• rakÄ• nÄ• ma kilesÄ• , tesaá¹ƒ majjhagatÄ• kilesasantÄ• napatitÄ•
kilesapariá¸·Ä• havasena, Ä• yatiá¹ƒ duggatiparikkilesavasena byasanÄ• ni pÄ• puá¹‡antÄ«
gÄ• thÄ• sÄ• yakkhinÄ« purimattabhÄ• ve attano anubhÅ«tadukkhaá¹ƒ anussaritvÄ• Ä• h
Ä• dÄ«navavibhÄ• vanÄ• ya paccanubhÄ• santÄ« avoca.

__ ``upavijaÃ±Ã±Ä• gacchantÄ«â€™â€™ _tiÄ• dikÄ• dve gÄ• thÄ• paá¹-Ä• cÄ• rÄ• ya th
bhÄ• sitÄ• . tattha __upavijaÃ±Ã±Ä• gacchantÄ«_ti upagatavijÄ• yanakÄ• lÄ• maggaá¹ƒ g
gehaá¹ƒ panthe vijÄ• yitvÄ• na patiá¹ƒ mataá¹ƒ addasaá¹ƒ ahanti yojanÄ• .

__kapaá¹‡ikÄ• yÄ• _ti varÄ• kÄ• ya. imÄ• kira dve gÄ• thÄ• paá¹-Ä• cÄ• rÄ• ya tadÄ• \E
vuttÄ• kÄ• rassa anukaraá¹‡avasena itthibhÄ• ve Ä• dÄ«navavibhÄ• vanatthameva theriyÄ

ubhayampetaá¹ƒ udÄ• haraá¹‡abhÄ• vena Ä• netvÄ• idÄ• ni attano anubhÅ«taá¹ƒ dukkha
``khÄ«á¹‡akulineâ€™â€™ _tiÄ• dimÄ• ha. tattha __khÄ«á¹‡akuline_ti bhogÄ• dÄ«hi pÄ• rij

__kapaá¹‡e_ti paramaavaÃ±Ã±Ä• taá¹ƒ patte. ubhayaÃ±cetaá¹ƒ attano eva Ä• mantanavac
dukhaá¹ƒ aparimÄ• á¹‡a_nti imasmiá¹ƒ attabhÄ• ve, ito purimattabhÄ• vesu vÄ• anappaka
anubhavitaá¹ƒ. idÄ• ni taá¹ƒ dukkhaá¹ƒ ekadesena vibhajitvÄ• dassetuá¹ƒ __ ``assÅ« ca te
vuttaá¹ƒ. _tassattho --- imasmiá¹ƒ anamatagge saá¹ƒsÄ• re \Be 186/ paribbhamantiyÄ• bah
sokÄ• bhibhÅ«tÄ• ya \Ne 201/ assu ca pavattaá¹ƒ, avisesitaá¹ƒ katvÄ• vuttaÃ±cetaá¹ƒ, ma
bahukameva siyÄ• .

__vasitÄ• susÄ• namajjhe_ti manussamaá¹ƒsakhÄ• dikÄ• sunakhÄ« siá¹…gÄ• lÄ« ca hut
khÄ• ditÄ• ni puttamaá¹ƒsÄ• nÄ«_ti byagghadÄ«pibiá¸·Ä• rÄ• dikÄ• le puttamaá¹ƒsÄ• ni kh
vinaá¹-á¹-hakulavaá¹ƒsÄ• __. sabbagarahitÄ• _ti sabbehi gharavÄ• sÄ«hi garahitÄ• garaha
vidhavÄ• . ime pana tayo pakÄ• re purimattabhÄ• ve attano anuppatte gahetvÄ• vadati. eva
adhicca laddhÄ• ya kalyÄ• á¹‡amittasevÄ• ya__ amatamadhigacchi, _nibbÄ• naá¹ƒ anuppa

idÄ• ni tameva amatÄ• dhigamaá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• dassetuá¹ƒ __ ``bhÄ• vitoâ€™â€
__bhÄ• vito_ti vibhÄ• vito uppÄ• dito vaá¸• á¸• hito bhÄ• vanÄ• bhisamayavasena paá¹-ivid
avekkhiá¹ƒha_nti dhammamayaá¹ƒ Ä• dÄ• saá¹ƒ addakkhiá¹ƒ apassiá¹ƒ ahaá¹ƒ.

__ahamamhi kantasallÄ• _ti ariyamaggena samucchinnagÄ• rÄ• disallÄ• ahaá¹ƒ amhi. __
oropitakÄ• makhandhakilesÄ• bhisaá¹…khÄ• rabhÄ• rÄ• . __kataÃ±hi karaá¹‡Ä«ya_nti pari
soá¸·asavidhampi \Ee 180/ kiccaá¹ƒ kataá¹ƒ pariyositaá¹ƒ. __suvimuttacittÄ• imaá¹ƒ bhaá¹
vimuttacittÄ• kisÄ• gotamÄ« therÄ« imamatthaá¹ƒ ``kalyÄ• á¹‡amittatÄ• â€™â€™ tiÄ• dinÄ
abhaá¹‡Ä«ti attÄ• naá¹ƒ paraá¹ƒ viya therÄ« vadati. tatridaá¹ƒ imissÄ• theriyÄ• __apadÄ•
3.55-94) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• aÃ±Ã±atare kule.

upetvÄ• taá¹ƒ naravaraá¹ƒ, saraá¹‡aá¹ƒ samupÄ• gamiá¹ƒ ||

``dhammaÃ±ca tassa assosiá¹ƒ, catusaccÅ«pasaÃ±hitaá¹ƒ.

madhuraá¹ƒ paramassÄ• daá¹ƒ, vaá¹-á¹-asantisukhÄ• vahaá¹ƒ ||

``tadÄ• \Ne 202/ ca bhikkhuniá¹ƒ vÄ«ro, lÅ«khacÄ«varadhÄ• riniá¹ƒ.

á¹-hapento etadaggamhi, vaá¹‡á¹‡ayÄ« purisuttamo ||

``janetvÄ• nappakaá¹ƒ \Be 187/ pÄ«tiá¹ƒ, sutvÄ• bhikkhuniyÄ• guá¹‡e.

kÄ• raá¹ƒ katvÄ• na buddhassa, yathÄ• satti yathÄ• balaá¹ƒ ||

``nipacca munivaraá¹ƒ taá¹ƒ, taá¹ƒ á¹-hÄ• namabhipatthayiá¹ƒ.

tadÄ• numodi sambuddho, á¹-hÄ• nalÄ• bhÄ• ya nÄ• yako ||

``satasahassito kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

kisÄ• gotamÄ« nÄ• mena, hessasi satthu sÄ• vikÄ• ||

``taá¹ƒ sutvÄ• muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, paccayehi vinÄ• yakaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``paÃ±camÄ« tassa dhÄ«tÄ• siá¹ƒ, dhammÄ• nÄ• mena vissutÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

``anujÄ• ni \Ne 203/ \Ee 181/ na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• satta dhÄ«taro ||

``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

``khemÄ• uppalavaá¹‡á¹‡Ä• ca, paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

ahaÃ±ca dhammadinnÄ• ca, visÄ• khÄ• hoti sattamÄ« ||

``tehi \Be 188/ kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``pacchime ca bhave dÄ• ni, jÄ• tÄ• seá¹-á¹-hikule ahaá¹ƒ.

duggate adhane naá¹-á¹-he, gatÄ• ca sadhanaá¹ƒ kulaá¹ƒ ||

``patiá¹ƒ á¹-hapetvÄ• sesÄ• me, dessanti adhanÄ• iti.

yadÄ• ca passÅ«tÄ• Ä• siá¹ƒ, sabbesaá¹ƒ dayitÄ• tadÄ• ||

``yadÄ• so taruá¹‡o bhaddo, komalako sukhedhito.

sapÄ• á¹‡amiva kanto me, tadÄ• yamavasaá¹ƒ gato ||

``sokaá¹-á¹-Ä• dÄ«navadanÄ• , assunettÄ• rudammukhÄ• .

mataá¹ƒ kuá¹‡apamÄ• dÄ• ya, vilapantÄ« gamÄ• mahaá¹ƒ ||

``tadÄ• ekena sandiá¹-á¹-hÄ• , upetvÄ• bhisakkuttamaá¹ƒ.

avocaá¹ƒ dehi bhesajjaá¹ƒ, puttasaÃ±jÄ«vananti bho ||

``na \Ne 204/ vijjante matÄ• yasmiá¹ƒ, gehe siddhatthakaá¹ƒ tato.

Ä• harÄ• ti jino Ä• ha, vinayopÄ• yakovido ||

``tadÄ• gamitvÄ• sÄ• vatthiá¹ƒ, na labhiá¹ƒ tÄ• disaá¹ƒ gharaá¹ƒ.

kuto siddhatthakaá¹ƒ tasmÄ• , tato laddhÄ• satiá¹ƒ ahaá¹ƒ ||

``kuá¹‡apaá¹ƒ chaá¸• á¸• ayitvÄ• na, upesiá¹ƒ lokanÄ• yakaá¹ƒ.

dÅ«ratova mamaá¹ƒ disvÄ• , avoca madhurassaro ||

``yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaá¹ƒ ||

``na \Ee 182/ gÄ• madhammo nigamassa dhammo, na cÄ• piyaá¹ƒ ekakulassa dhammo.

sabbassa lokassa sadevakassa, eseva dhammo yadidaá¹ƒ aniccatÄ• ||

``sÄ• haá¹ƒ sutvÄ• nimÄ• gÄ• thÄ• , dhammacakkhuá¹ƒ visodhayiá¹ƒ.

tato viÃ±Ã±Ä• tasaddhammÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``tathÄ• pabbajitÄ• santÄ«, yuÃ±jantÄ« jinasÄ• sane.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

``iddhÄ«su \Be 189/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

paracittÄ• ni jÄ• nÄ• mi, satthusÄ• sanakÄ• rikÄ• ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

khepetvÄ• Ä• save sabbe, visuddhÄ• siá¹ƒ sunimmalÄ• ||

``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanetti samÅ«hatÄ• ||

``yassatthÄ• ya \Ne 205/ pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

``saá¹…kÄ• rakÅ«á¹-Ä• Ä• hitvÄ• , susÄ• nÄ• rathiyÄ• pi ca.

tato saá¹…ghÄ• á¹-ikaá¹ƒ katvÄ• , lÅ«khaá¹ƒ dhÄ• remi cÄ«varaá¹ƒ ||

``jino tasmiá¹ƒ guá¹‡e tuá¹-á¹-ho, lÅ«khacÄ«varadhÄ• raá¹‡e.

á¹-hapesi etadaggamhi, parisÄ• su vinÄ• yako ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

kisÄ• gotamÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÄ• dasanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dvÄ• dasakanipÄ• to

1. uppalavaá¹‡á¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

 dvÄ• dasakanipÄ• te \Be 190/ \Ne 206/ __ubho mÄ• tÄ• ca dhÄ«tÄ• cÄ• _tiÄ• dikÄ• uppa
gÄ• thÄ• . ayampi padumuttarassa bhagavato kÄ• le haá¹ƒsavatÄ«nagare kulagehe nibbatt
mahÄ• janena saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ• , dhammaá¹ƒ \Ee 183/ suá¹‡antÄ« satth
bhikkhuniá¹ƒ iddhimantÄ• naá¹ƒ aggaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ• sattÄ• haá¹ƒ budd
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• taá¹ƒ á¹-hÄ• nantaraá¹ƒ patthesi. sÄ• yÄ•
devamanussesuá¹ƒ saá¹ƒsarantÄ« kassapabuddhakÄ• le bÄ• rÄ• á¹‡asinagare kikissa kÄ•
gahetvÄ• sattannaá¹ƒ bhaginÄ«naá¹ƒ abbhantarÄ• hutvÄ• vÄ«sativassasahassÄ• ni brah
bhikkhusaá¹…ghassa pariveá¹‡aá¹ƒ katvÄ• devaloke nibbattÄ• .

tato cavitvÄ• puna manussalokaá¹ƒ Ä• gacchantÄ« ekasmiá¹ƒ gÄ• make sahatthÄ• kamm
jÄ«vanakaá¹-á¹-hÄ• ne nibbattÄ• . sÄ• ekadivasaá¹ƒ khettakuá¹-iá¹ƒ gacchantÄ« antarÄ• m
pÄ• tova pupphitaá¹ƒ padumapupphaá¹ƒ disvÄ• taá¹ƒ saraá¹ƒ oruyha taÃ±ceva pupphaá¹ƒ
paduminipattaÃ±ca gahetvÄ• kedÄ• re sÄ• lisÄ«sÄ• ni chinditvÄ• kuá¹-ikÄ• ya nisinnÄ• lÄ
lÄ• jasatÄ• ni katvÄ• á¹-hapesi. tasmiá¹ƒ khaá¹‡e gandhamÄ• danapabbate nirodhasamÄ•
paccekabuddho Ä• gantvÄ• tassÄ• avidÅ«re á¹-hÄ• ne aá¹-á¹-hÄ• si. sÄ• paccekabuddha
padumapupphaá¹ƒ gahetvÄ• , kuá¹-ito oruyha lÄ• je paccekabuddhassa patte pakkhipitvÄ•
pidhÄ• ya adÄ• si. athassÄ• paccekabuddhe thokaá¹ƒ gate etadahosi --- ``pabbajitÄ• nÄ•
ahaá¹ƒ pupphaá¹ƒ gahetvÄ• piá¸·andhissÄ• mÄ«â€™â€™ ti gantvÄ• paccekabuddhassa
cintesi --- ``sace, ayyo, pupphena anatthiko abhavissÄ• , pattamatthake á¹-hapetuá¹ƒ nÄ• d
attho bhavissatÄ«â€™â€™ ti puna gantvÄ• pattamatthake á¹-hapetvÄ• paccekabuddhaá¹
imesaá¹ƒ me lÄ• jÄ• naá¹ƒ nissandena lÄ• jagaá¹‡anÄ• ya puttÄ• assu, padumapupphass
nibbattanibbattaá¹-á¹-hÄ• ne pade pade padumapupphaá¹ƒ uá¹-á¹-hahatÅ«â€™â€™ ti patt
paccekubuddho tassÄ• passantiyÄ• va Ä• kÄ• sena \Be 191/ gandhamÄ• danapabbataá¹ƒ
nandamÅ«lakapabbhÄ• re paccekabuddhÄ• naá¹ƒ akkamanasopÄ• nasamÄ«pe pÄ• dapuÄ

sÄ• pi \Ne 207/ tassa kammassa nissandena devaloke paá¹-isandhiá¹ƒ gaá¹‡hi. nibbattakÄ
cassÄ• pade pade mahÄ• padumapupphaá¹ƒ uá¹-á¹-hÄ• si. sÄ• tato cavitvÄ• pabbatapÄ•
padumasare padumagabbhe nibbatti. taá¹ƒ nissÄ• ya eko tÄ• paso vasati. so pÄ• tova muk
gantvÄ• taá¹ƒ pupphaá¹ƒ disvÄ• cintesi --- ``idaá¹ƒ pupphaá¹ƒ sesehi mahantataraá¹ƒ, ses
idaá¹ƒ makulitameva, bhavitabbamettha kÄ• raá¹‡enÄ• â€™â€™ ti udakaá¹ƒ otaritvÄ• taá¹
tena gahitamattameva pupphitaá¹ƒ. tÄ• paso antopadumagabbhe nipannadÄ• rikaá¹ƒ adda
paá¹-á¹-hÄ• ya ca dhÄ«tusinehaá¹ƒ labhitvÄ• padumeneva saddhiá¹ƒ paá¹‡á¹‡asÄ• laá¹ƒ
nipajjÄ• pesi. athassÄ• puÃ±Ã±Ä• nubhÄ• vena aá¹…guá¹-á¹-hake khÄ«raá¹ƒ nibbatti. so t
aÃ±Ã±aá¹ƒ navaá¹ƒ pupphaá¹ƒ Ä• haritvÄ• taá¹ƒ nipajjÄ• pesi. athassÄ• Ä• dhÄ• vanavid
samatthakÄ• lato paá¹-á¹-hÄ• ya padavÄ• re padavÄ• re padumapupphaá¹ƒ uá¹-á¹-hÄ• ti, k
sarÄ«ravaá¹‡á¹‡o hoti. sÄ• apattÄ• devavaá¹‡á¹‡aá¹ƒ, atikkantÄ• mÄ• nusavaá¹‡á¹‡aá¹
phalÄ• phalatthÄ• ya gate paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ ohiyati.

athekadivasaá¹ƒ tassÄ• vayappattakÄ• le pitari phalÄ• phalatthÄ• ya gate eko vanacarako
``manussÄ• naá¹ƒ nÄ• ma evaá¹ƒvidhaá¹ƒ rÅ«paá¹ƒ natthi, vÄ«maá¹ƒsissÄ• mi naâ€™â€™
udikkhanto nisÄ«di. sÄ• pitari Ä• gacchante paá¹-ipathaá¹ƒ gantvÄ• tassa hatthato kÄ• jak
aggahesi, Ä• gantvÄ• nisinnassa cassa attano karaá¹‡avattaá¹ƒ dassesi. tadÄ• so vanaca
Ã±atvÄ• tÄ• pasaá¹ƒ abhivÄ• detvÄ• nisÄ«di. tÄ• paso taá¹ƒ vanacarakaá¹ƒ vanamÅ«laph
nimantetvÄ• , ``bho purisa, imasmiá¹ƒyeva á¹-hÄ• ne vasissasi, udÄ• hu gamissasÄ«â€™â
bhante, idha kiá¹ƒ karissÄ• mÄ«â€™â€™ ti? ``idaá¹ƒ tayÄ• diá¹-á¹-hakÄ• raá¹‡aá¹ƒ etto ga
sakkhissasÄ«â€™â€™ ti? ``sace, ayyo, na icchati, kiá¹ƒkÄ• raá¹‡Ä• kathessÄ• mÄ«â€™â

puna Ä• gamanakÄ• le maggasaÃ±jÄ• nanatthaá¹ƒ sÄ• khÄ• saÃ±Ã±aÃ±ca rukkhasaÃ±Ã±

so \Be 192/ bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ addasa. rÄ• jÄ• ``kasmÄ• Ä• gatos
deva, tumhÄ• kaá¹ƒ vanacarako pabbatapÄ• de acchariyaá¹ƒ itthiratanaá¹ƒ disvÄ• Ä• gato
pavattiá¹ƒ kathesi. so tassa vacanaá¹ƒ sutvÄ• vegena pabbatapÄ• daá¹ƒ gantvÄ• avidÅ«r
khandhÄ• vÄ• raá¹ƒ nivÄ• setvÄ• vanacarakena ceva \Ee 185/ aÃ±Ã±ehi ca purisehi saddh
bhattakiccaá¹ƒ katvÄ• nisinnavelÄ• ya tattha gantvÄ• abhivÄ• detvÄ• paá¹-isanthÄ• raá¹ƒ
nisÄ«di. rÄ• jÄ• tÄ• pasassa \Ne 208/ pabbajitaparikkhÄ• rabhaá¹‡á¸• aá¹ƒ pÄ• damÅ«le á
imasmiá¹ƒ á¹-hÄ• ne kiá¹ƒ karoma, gamissÄ• mÄ• â€™â€™ ti Ä• ha. ``gaccha, mahÄ• rÄ•
bhante, ayyassa pana samÄ«pe visabhÄ• gaparisÄ• atthÄ«â€™â€™ ti assumhÄ• , asÄ• ru
mayÄ• saddhiá¹ƒ gacchatu, bhanteti. manussÄ• naá¹ƒ nÄ• ma cittaá¹ƒ duttosayaá¹ƒ, katha
vasissatÄ«ti? amhÄ• kaá¹ƒ rucitakÄ• lato paá¹-á¹-hÄ• ya sesÄ• naá¹ƒ jeá¹-á¹-hakaá¹-á¹-hÄ•
paá¹-ijaggissÄ• ma, bhanteti.

so raÃ±Ã±o kathaá¹ƒ sutvÄ• daharakÄ• le gahitanÄ• mavaseneva, ``amma, padumavatÄ«
sÄ• ekavacaneneva paá¹‡á¹‡asÄ• lato nikkhamitvÄ• pitaraá¹ƒ abhivÄ• detvÄ• aá¹-á¹-hÄ•
--- ``tvaá¹ƒ, amma, vayappattÄ• , imasmiá¹ƒ á¹-hÄ• ne raÃ±Ã±Ä• diá¹-á¹-hakÄ• lato paá¹-á
ayuttÄ• , raÃ±Ã±Ä• saddhiá¹ƒ gaccha, ammÄ• â€™â€™ ti. sÄ• ``sÄ• dhu, tÄ• tÄ• â€™â€
sampaá¹-icchitvÄ• abhivÄ• detvÄ• rodamÄ• nÄ• aá¹-á¹-hÄ• si. rÄ• jÄ• ``imissÄ• pitu citt
ti tasmiá¹ƒyeva á¹-hÄ• ne kahÄ• paá¹‡arÄ• simhi á¹-hapetvÄ• abhisekaá¹ƒ akÄ• si. atha na
nagaraá¹ƒ Ä• netvÄ• Ä• gatakÄ• lato paá¹-á¹-hÄ• ya sesitthiyo anoloketvÄ• tÄ• ya saddhi
issÄ• pakatÄ• taá¹ƒ raÃ±Ã±o antare paribhinditukÄ• mÄ• evamÄ• haá¹ƒsu --- ``nÄ• yaá¹ƒ
manussajÄ• tikÄ• , kahaá¹ƒ nÄ• ma tumhehi manussÄ• naá¹ƒ vicaraá¹‡aá¹-á¹-hÄ• ne padu
diá¹-á¹-hapubbÄ• ni, addhÄ• ayaá¹ƒ yakkhinÄ«, nÄ«haratha naá¹ƒ, mahÄ• rÄ• jÄ• â€™â€
sutvÄ• tuá¹‡hÄ« ahosi.

athassÄ• parena samayena paccanto kupito. so ``garugabbhÄ• padumavatÄ«â€™â€™ ti
agamÄ• si. atha tÄ• itthiyo tassÄ• upaá¹-á¹-hÄ• yikÄ• ya laÃ±jaá¹ƒ datvÄ• ``imissÄ• dÄ•
apanetvÄ• \Be 193/ ekaá¹ƒ dÄ• rughaá¹-ikaá¹ƒ lohitena makkhitvÄ• santike á¹-hapehÄ«â€
padumavatiyÄ• pi nacirasseva gabbhavuá¹-á¹-hÄ• naá¹ƒ ahosi. mahÄ• padumakumÄ• ro el
paá¹-isandhiá¹ƒ gaá¹‡hi. avasesÄ• ekÅ«napaÃ±casatÄ• dÄ• rakÄ• mahÄ• padumakumÄ
nipannakÄ• le saá¹ƒsedajÄ• hutvÄ• nibbattiá¹ƒsu. athassÄ• ``na tÄ• va ayaá¹ƒ satiá¹ƒ \Ee
paá¹-ilabhatÄ«â€™â€™ ti Ã±atvÄ• sÄ• upaá¹-á¹-hÄ• yikÄ• ekaá¹ƒ dÄ• rughaá¹-ikaá¹ƒ loh
á¹-hapetvÄ• tÄ• saá¹ƒ itthÄ«naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si. tÄ• pi paÃ±casatÄ• itthiyo ekekÄ
gahetvÄ• cundakÄ• rakÄ• naá¹ƒ santikaá¹ƒ pesetvÄ• karaá¹‡á¸• ake Ä• harÄ• petvÄ• att
tattha nipajjÄ• petvÄ• bahi laÃ±chanaá¹ƒ katvÄ• á¹-hapayiá¹ƒsu.

padumavatÄ«pi kho saÃ±Ã±aá¹ƒ labhitvÄ• taá¹ƒ upaá¹-á¹-hÄ• yikaá¹ƒ ``kiá¹ƒ vijÄ• tamhi,

sÄ• \Ne 209/ taá¹ƒ santajjetvÄ• ``kuto tvaá¹ƒ dÄ• rakaá¹ƒ labhissasÄ«â€™â€™ ti vatvÄ• nikkhantadÄ• rakoâ€™â€™ ti lohitamakkhitaá¹ƒ dÄ• rughaá¹-ikaá¹ƒ purato á¹-hapesi. sÄ• t domanassappattÄ• ``sÄ«ghaá¹ƒ taá¹ƒ phÄ• letvÄ• apanehi, sace koci passeyya, lajjitabba Ä• ha. sÄ• tassÄ• kathaá¹ƒ sutvÄ• atthakÄ• mÄ• viya dÄ• rughaá¹-ikaá¹ƒ phÄ• letvÄ• ud

rÄ• jÄ• pi paccantato Ä• gantvÄ• nakkhattaá¹ƒ paá¹-imÄ• nento bahinagare khandhÄ• vÄ• atha tÄ• paÃ±casatÄ• itthiyo raÃ±Ã±o paccuggamanaá¹ƒ Ä• gantvÄ• Ä• haá¹ƒsu --- ``tvaá amhÄ• kaá¹ƒ saddahasi, amhehi vuttaá¹ƒ akÄ• raá¹‡aá¹ƒ viya hoti, tvaá¹ƒ mahesiyÄ• upaá pakkosÄ• petvÄ• paá¹-ipuccha, dÄ• rughaá¹-ikaá¹ƒ te devÄ« vijÄ• tÄ• â€™â€™ ti. rÄ• jÄ• anupaparikkhitvÄ• va ``amanussajÄ• tikÄ• bhavissatÄ«â€™â€™ ti taá¹ƒ gehato nikkaá¸• á saha nikkhamaneneva padumapupphÄ• ni antaradhÄ• yiá¹ƒsu, sarÄ«racchavÄ«pi vivaá¹‡á antaravÄ«thiyÄ• pÄ• yÄ• si. atha naá¹ƒ ekÄ• vayappattÄ• mahallikÄ• itthÄ« disvÄ• dhÄ« ``kahaá¹ƒ gacchasi, ammÄ• â€™â€™ ti Ä• ha. ``Ä• gantukamhi, vasanaá¹-á¹-hÄ• naá¹ƒ olo ``idhÄ• gaccha, ammÄ• â€™â€™ ti vasanaá¹-á¹-hÄ• naá¹ƒ datvÄ• bhojanaá¹ƒ paá¹-iyÄ• d

tassÄ• iminÄ• va niyÄ• mena tattha vasamÄ• nÄ• ya tÄ• paÃ±casatÄ• itthiyo ekacittÄ• h --- ``mahÄ• rÄ• ja, tumhesu yuddhaá¹ƒ \Be 194/ gatesu amhehi gaá¹…gÄ• devatÄ• ya `amh Ä• gate balikammaá¹ƒ katvÄ• udakakÄ«á¸·aá¹ƒ karissÄ• mÄ• â€™ ti patthitaá¹ƒ atthi, etam jÄ• nÄ• pemÄ• â€™â€™ ti. rÄ• jÄ• tÄ• saá¹ƒ vacanena tuá¹-á¹-ho gaá¹…gÄ• ya udakakÄ« attanÄ• attanÄ• gahitakaraá¹‡á¸• akaá¹ƒ paá¹-icchannaá¹ƒ katvÄ• Ä• dÄ• ya nadiá¹ƒ gan karaá¹‡á¸• akÄ• naá¹ƒ paá¹-icchÄ• danatthaá¹ƒ pÄ• rupitvÄ• pÄ• rupitvÄ• udake patitvÄ• \Ee 187/. tepi kho karaá¹‡á¸• akÄ• sabbe saha gantvÄ• heá¹-á¹-hÄ• sote pasÄ• ritajÄ• lam udakakÄ«á¸·aá¹ƒ kÄ«á¸·itvÄ• raÃ±Ã±o uttiá¹‡á¹‡akÄ• le jÄ• laá¹ƒ ukkhipantÄ• te karaá¹‡á santikaá¹ƒ Ä• nayiá¹ƒsu.

rÄ• jÄ• karaá¹‡á¸• ake oloketvÄ• ``kiá¹ƒ, tÄ• tÄ• , karaá¹‡á¸• akesÅ«â€™â€™ ti Ä• ha. `` ti. so te karaá¹‡á¸• ake vivarÄ• petvÄ• olokento paá¹-hamaá¹ƒ mahÄ• padumakumÄ• rassa vivarÄ• pesi. tesaá¹ƒ pana sabbesampi karaá¹‡á¸• akesu nipajjÄ• pitadivasesuyeva puÃ±Ã khÄ«raá¹ƒ nibbatti. sakko devarÄ• jÄ• tassa raÃ±Ã±o nikkaá¹…khabhÄ• vatthaá¹ƒ antokara likhÄ• pesi --- ``ime kumÄ• rÄ• padumavatiyÄ• kucchimhi nibbattÄ• bÄ• rÄ• á¹‡asiraÃ±Ã padumavatiyÄ• \Ne 210/ sapattiyo paÃ±casatÄ• itthiyo karaá¹‡á¸• akesu pakkhipitvÄ• uda imaá¹ƒ kÄ• raá¹‡aá¹ƒ jÄ• nÄ• tÅ«â€™â€™ ti. karaá¹‡á¸• ake vivaá¹-amatte rÄ• jÄ• akkhar mahÄ• padumakumÄ• raá¹ƒ ukkhipitvÄ• vegena rathe yojetvÄ• ``asse kappetha, ahaá¹ƒ a ekaccÄ• naá¹ƒ mÄ• tugÄ• mÄ• naá¹ƒ piyaá¹ƒ karissÄ• mÄ«â€™â€™ ti pÄ• sÄ• davaraá¹ƒ sahassabhaá¹‡á¸• ikaá¹ƒ á¹-hapetvÄ• nagare bheriá¹ƒ carÄ• pesi --- ``yo padumavatiá¹ƒ pa sahassaá¹ƒ gaá¹‡hÄ• tÅ«â€™â€™ ti.

taá¹ƒ kathaá¹ƒ sutvÄ• padumavatÄ« mÄ• tu saÃ±Ã±aá¹ƒ adÄ• si --- ``hatthigÄ«vato sahas

ti. ``nÄ• haá¹ƒ evarÅ«paá¹ƒ gaá¹‡hituá¹ƒ visahÄ• mÄ«â€™â€™ ti Ä• ha. sÄ• dutiyampi tat
gaá¹‡hÄ• mi, ammÄ• â€™â€™ ti Ä• ha. `` `mama dhÄ«tÄ• padumavatiá¹ƒ deviá¹ƒ passatÄ
gaá¹‡hÄ• hÄ«â€™â€™ ti. sÄ• ``yaá¹ƒ vÄ• taá¹ƒ vÄ• hotÅ«â€™â€™ ti gantvÄ• sahassac
naá¹ƒ manussÄ• pucchiá¹ƒsu --- ``padumavatiá¹ƒ deviá¹ƒ passasi, ammÄ• â€™â€™ ti? ``a
kira me passatÄ«â€™â€™ ti Ä• ha. te ``kahaá¹ƒ pana sÄ• , ammÄ• â€™â€™ ti vatvÄ• tÄ•
padumavatiá¹ƒ saÃ±jÄ• nitvÄ• pÄ• desu nipatiá¹ƒsu. tasmiá¹ƒ kÄ• le sÄ• ``padumavatÄ« c
``bhÄ• riyaá¹ƒ vata itthiyÄ• kammaá¹ƒ kataá¹ƒ, yÄ• evaá¹ƒvidhassa raÃ±Ã±o mahesÄ« sa
nirÄ• rakkhÄ• vasÄ«â€™â€™ ti Ä• ha.

tepi rÄ• japurisÄ• padumavatiyÄ• nivesanaá¹ƒ setasÄ• á¹‡Ä«hi parikkhipÄ• petvÄ• dvÄ•
á¹-hapetvÄ• gantvÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• suvaá¹‡á¹‡asivikaá¹ƒ pesesi. sÄ• ``a
gamissÄ• mi, mama vasanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya yÄ• va rÄ• jagehaá¹ƒ etthantare
attharÄ• petvÄ• upari suvaá¹‡á¹‡atÄ• rakavicittaá¹ƒ celavitÄ• naá¹ƒ bandhÄ• petvÄ• pasÄ
sabbÄ• laá¹…kÄ• resu pahitesu padasÄ• va gamissÄ• mi, evaá¹ƒ me nÄ• garÄ• sampattiá
rÄ• jÄ• ``padumavatiyÄ• yathÄ• ruciá¹ƒ karothÄ• â€™â€™ ti Ä• ha. tato padumavatÄ« sal
``rÄ• jagehaá¹ƒ gamissÄ• mÄ«â€™â€™ ti maggaá¹ƒ paá¹-ipajji. athassÄ• akkantaakkantaa
varapotthakacittattharaá¹‡Ä• ni bhinditvÄ• padumapupphÄ• ni uá¹-á¹-hahiá¹ƒsu. sÄ• mahÄ
sampattiá¹ƒ dassetvÄ• rÄ• janivesanaá¹ƒ Ä• ruyha sabbepi te celacittattharaá¹‡e tassÄ• m
posÄ• vanikamÅ«laá¹ƒ katvÄ• dÄ• pesi.

rÄ• jÄ• pi kho tÄ• paÃ±casatÄ• itthiyo pakkosÄ• petvÄ• ``imÄ• yo te, devi, dÄ• siyo katvÄ
``sÄ• dhu, mahÄ• rÄ• ja, etÄ• saá¹ƒ mayhaá¹ƒ dinnabhÄ• vaá¹ƒ sakalanagare jÄ• nÄ• pehÄ
211/ bheriá¹ƒ carÄ• pesi ``padumavatiyÄ• dubbhikÄ• paÃ±casatÄ• itthiyo etissÄ• va dÄ• s
ti. sÄ• ``tÄ• saá¹ƒ sakalanÄ• garena dÄ• sibhÄ• vo sallakkhitoâ€™â€™ ti Ã±atvÄ• ``ahaá¹
kÄ• tuá¹ƒ labhÄ• mi, devÄ• â€™â€™ ti rÄ• jÄ• naá¹ƒ pucchi. ``tava icchÄ• , devÄ«â€™â€™
bhericÄ• rikaá¹ƒ pakkosÄ• petvÄ• --- `padumavatideviyÄ• attano dÄ• siyo katvÄ• dinnÄ•
sabbÄ• va bhujissÄ• katÄ• â€™ ti puna bheriá¹ƒ carÄ• pethÄ• â€™â€™ ti Ä• ha. sÄ• tÄ•
ekÅ«nÄ• ni paÃ±caputtasatÄ• ni tÄ• saá¹ƒyeva hatthe posanatthÄ• ya datvÄ• sayaá¹ƒ mah
gaá¹‡hi.

athÄ• parabhÄ• ge tesaá¹ƒ kumÄ• rÄ• naá¹ƒ kÄ«á¸·anavaye sampatte rÄ• jÄ• uyyÄ• ne n
kÄ«á¸·anaá¹-á¹-hÄ• naá¹ƒ kÄ• resi. te attano soá¸·asavassuddesikakÄ• le sabbeva ekato hu
padumasaÃ±channÄ• ya maá¹…galapokkharaá¹‡iyÄ• \Be 196/ kÄ«á¸·antÄ• navapadumÄ
ca vaá¹‡á¹-ato patantÄ• ni disvÄ• ``imassa tÄ• va anupÄ• dinnakassa evarÅ«pÄ• jarÄ• pÄ
pana amhÄ• kaá¹ƒ sarÄ«rassa. idampi hi evaá¹ƒgatikameva bhavissatÄ«â€™â€™ ti Ä• ram
paccekabodhiÃ±Ä• á¹‡aá¹ƒ nibbattetvÄ• uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya padumakaá¹‡á¹‡ikÄ• s

atha tehi \Ee 189/ saddhiá¹ƒ gatarÄ• japurisÄ• bahugataá¹ƒ divasaá¹ƒ Ã±atvÄ• ``ayyaputt

jÄ• nÄ• thÄ• â€™â€™ ti Ä• haá¹ƒsu. te tuá¹‡hÄ« ahesuá¹ƒ. purisÄ• gantvÄ• raÃ±Ã±o Ä•
padumakaá¹‡á¹‡ikÄ• su nisinnÄ• , amhesu kathentesupi vacÄ«bhedaá¹ƒ na karontÄ«â€™â
nisÄ«dituá¹ƒ dethÄ• â€™â€™ ti. te sabbarattiá¹ƒ gahitÄ• rakkhÄ• padumakaá¹‡á¹‡ikÄ• su
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pesuá¹ƒ. purisÄ• punadivase upasaá¹…kamitvÄ• ``devÄ• , velaá¹ƒ
Ä• haá¹ƒsu. ``na mayaá¹ƒ devÄ• , paccekabuddhÄ• nÄ• ma mayaá¹ƒ amhÄ• â€™â€™ ti. `
kathaá¹ƒ kathetha, paccekabuddhÄ• nÄ• ma tumhÄ• disÄ• na honti, dvaá¹…gulakesamas
paá¹-imukkaaá¹-á¹-haparikkhÄ• rÄ• hontÄ«â€™â€™ ti. te dakkhiá¹‡ahatthena sÄ«saá¹ƒ pa
gihiliá¹…gaá¹ƒ antaradhÄ• yi. aá¹-á¹-ha parikkhÄ• rÄ• kÄ• ye paá¹-imukkÄ• ca ahesuá¹ƒ. t
mahÄ• janassa Ä• kÄ• sena nandamÅ«lakapabbhÄ• raá¹ƒ agamaá¹ƒsu.

sÄ• pi kho padumavatÄ« devÄ« ``ahaá¹ƒ bahuputtÄ• hutvÄ• niputtÄ• jÄ• tÄ• â€™â€™ ti
sokena kÄ• laá¹…katvÄ• rÄ• jagahanagare dvÄ• ragÄ• make sahatthena kammaá¹ƒ katvÄ
athÄ• parabhÄ• ge kulagharaá¹ƒ gatÄ• ekadivasaá¹ƒ sÄ• mikassa khettaá¹ƒ yÄ• guá¹ƒ ha
puttÄ• naá¹ƒ antare aá¹-á¹-ha paccekabuddhe bhikkhÄ• cÄ• ravelÄ• ya Ä• kÄ• sena gaccha
gantvÄ• sÄ• mikassa Ä• rocesi --- ``passa, ayya, paccekabuddhe, ete nimantetvÄ• bhojes
so Ä• ha --- ``samaá¹‡asakuá¹‡Ä• nÄ• mete aÃ±Ã±atthÄ• pi evaá¹ƒ caranti, na ete paccek
tesaá¹ƒ kathentÄ• naá¹ƒyeva avidÅ«re á¹-hÄ• ne otariá¹ƒsu. sÄ• itthÄ« taá¹ƒ divasaá¹ƒ atta
bhattakhajjabhojanaá¹ƒ tesaá¹ƒ datvÄ• ``svepi aá¹-á¹-ha janÄ• mayhaá¹ƒ bhikkhaá¹ƒ gaá¹
``sÄ• dhu, upÄ• sike, tava sakkÄ• ro ettakova hotu, Ä• sanÄ• ni ca aá¹-á¹-heva hontu, aÃ±Ã
\Be 197/ disvÄ• tava cittaá¹ƒ pasÄ«deyyÄ• sÄ«â€™â€™ ti. sÄ• punadivase aá¹-á¹-ha Ä• s
aá¹-á¹-hannaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ paá¹-iyÄ• detvÄ• nisÄ«di.

nimantitapaccekabuddhÄ• sesÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adaá¹ƒsu --- ``mÄ• risÄ• ajja aÃ±Ã±a
tumhÄ• kaá¹ƒ mÄ• tu saá¹…gahaá¹ƒ karothÄ• â€™â€™ ti. te tesaá¹ƒ vacanaá¹ƒ sutvÄ• \E
Ä• gantvÄ• mÄ• tugharadvÄ• re pÄ• turahesuá¹ƒ. sÄ• pi paá¹-hamaá¹ƒ laddhasaÃ±Ã±atÄ•
sabbepi te gehaá¹ƒ pavesetvÄ• Ä• sanesu nisÄ«dÄ• pesi. tesu paá¹-ipÄ• á¹-iyÄ• nisÄ«dan
aá¹-á¹-ha Ä• sanÄ• ni mÄ• petvÄ• sayaá¹ƒ dhurÄ• sane nisÄ«dati, yÄ• va Ä• sanÄ• ni vaá
vaá¸• á¸• hati. evaá¹ƒ tesu sabbesupi nisinnesu sÄ• itthÄ« aá¹-á¹-hannaá¹ƒ paccekabuddhÄ
sakkÄ• raá¹ƒ paÃ±casatÄ• nampi yÄ• vadatthaá¹ƒ datvÄ• aá¹-á¹-ha nÄ«luppalahatthake Ä
nimantitapaccekabuddhÄ• naá¹ƒyeva pÄ• damÅ«le á¹-hapetvÄ• Ä• ha --- ``mayhaá¹ƒ, bha
nibbattanibbattaá¹-á¹-hÄ• ne sarÄ«ravaá¹‡á¹‡o imesaá¹ƒ nÄ«luppalÄ• naá¹ƒ antogabbhava
patthanaá¹ƒ akÄ• si. paccekabuddhÄ• mÄ• tu anumodanaá¹ƒ katvÄ• gandhamÄ• danaá¹ƒ

sÄ• pi yÄ• vajÄ«vaá¹ƒ kusalaá¹ƒ katvÄ• tato cutÄ• devaloke nibbattitvÄ• imasmiá¹ƒ buddh
seá¹-á¹-hikule paá¹-isandhiá¹ƒ gaá¹‡hi. nÄ«luppalagabbhasamÄ• navaá¹‡á¹‡atÄ• ya cassÄ
nÄ• maá¹ƒ akaá¹ƒsu. athassÄ• vayappattakÄ• le sakalajambudÄ«pe rÄ• jÄ• no ca seá¹-á¹-
santikaá¹ƒ dÅ«taá¹ƒ pahiá¹‡iá¹ƒsu ``dhÄ«taraá¹ƒ amhÄ• kaá¹ƒ detÅ«â€™â€™ ti. apahiá¹‡a
seá¹-á¹-hi cintesi --- ``ahaá¹ƒ sabbesaá¹ƒ manaá¹ƒ gahetuá¹ƒ na sakkhissÄ• mi, upÄ• yaá¹ƒ

karissÄ• mÄ«â€™â€™ ti dhÄ«taraá¹ƒ pakkosÄ• petvÄ• ``pabbajituá¹ƒ, amma, sakkhissasÄ
pacchimabhavikattÄ• pitu vacanaá¹ƒ sÄ«se Ä• sittasatapÄ• katelaá¹ƒ viya ahosi. tasmÄ• p
tÄ• tÄ• â€™â€™ ti Ä• ha. so tassÄ• sakkÄ• raá¹ƒ katvÄ• bhikkhunupassayaá¹ƒ netvÄ• pa
acirapabbajitÄ• ya eva uposathÄ• gÄ• re kÄ• lavÄ• ro pÄ• puá¹‡i. sÄ• padÄ«paá¹ƒ jÄ• letv
sammajjitvÄ• dÄ«pasikhÄ• ya nimittaá¹ƒ gaá¹‡hitvÄ• á¹-hitÄ• va punappunaá¹ƒ olokayamÄ
tejokasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá¹ƒ katvÄ• arahatta
arahattaphalena saddhiá¹ƒyeva ca \Be 198/ abhiÃ±Ã±Ä• paá¹-isambhidÄ• pi ijjhiá¹ƒsu. vise
ciá¹‡á¹‡avasÄ« \Ne 213/ ahosi. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 2.uppalavaá¹‡á¹‡
aÃ±Ã±amaÃ±Ã±avisadisaá¹ƒ) ---

``padumuttaro nÄ• ma jino, sabbadhammÄ• na pÄ• ragÅ«.

ito satasahassamhi, kappe uppajji nÄ• yako ||

``tadÄ• haá¹ƒ haá¹ƒsavatiyaá¹ƒ, jÄ• tÄ• seá¹-á¹-hikule ahuá¹ƒ.

nÄ• nÄ• ratanapajjote, mahÄ• sukhasamappitÄ• ||

``upetvÄ• \Ee 191/ taá¹ƒ mahÄ• vÄ«raá¹ƒ, assosiá¹ƒ dhammadesanaá¹ƒ.

tato jÄ• tappasÄ• dÄ• haá¹ƒ, upemi saraá¹‡aá¹ƒ jinaá¹ƒ ||

``bhagavÄ• iddhimantÄ«naá¹ƒ, aggaá¹ƒ vaá¹‡á¹‡esi nÄ• yako.

bhikkhuniá¹ƒ lajjiniá¹ƒ tÄ• diá¹ƒ, samÄ• dhijhÄ• nakovidaá¹ƒ ||

``tadÄ• muditacittÄ• haá¹ƒ, taá¹ƒ á¹-hÄ• naá¹ƒ abhikaá¹…khinÄ«.

nimantitvÄ• dasabalaá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

``bhojayitvÄ• na sattÄ• haá¹ƒ, datvÄ• na ca ticÄ«varaá¹ƒ.

sattamÄ• laá¹ƒ gahetvÄ• na, uppalÄ• devagandhikaá¹ƒ ||

``satthu pÄ• de á¹-hapetvÄ• na, Ã±Ä• á¹‡amhi abhipÅ«jayiá¹ƒ.

nipacca sirasÄ• pÄ• de, idaá¹ƒ vacanamabraviá¹ƒ ||

``yÄ• disÄ• vaá¹‡á¹‡itÄ• vÄ«ra, ito aá¹-á¹-hamake muni.

tÄ• disÄ• haá¹ƒ bhavissÄ• mi, yadi sijjhati nÄ• yaka ||

``tadÄ• avoca maá¹ƒ satthÄ• , vissaá¹-á¹-hÄ• hoti dÄ• rike.

anÄ• gatamhi addhÄ• ne, lacchase taá¹ƒ manorathaá¹ƒ ||

``satasahassito \Ne 214/ kappe, okkÄ• kakulasambhavo.

gotamo nÄ• ma gottena, satthÄ• loke bhavissati ||

``tassa dhammesu dÄ• yÄ• dÄ• , orasÄ• dhammanimmitÄ• .

nÄ• menuppalavaá¹‡á¹‡Ä• ti, rÅ«pena ca yasassinÄ« ||

``abhiÃ±Ã±Ä• su vasippattÄ• , satthusÄ• sanakÄ• rikÄ• .

sabbÄ• savaparikkhÄ«á¹‡Ä• , hessasÄ« satthu sÄ• vikÄ• ||

``tadÄ• haá¹ƒ \Be 199/ muditÄ• hutvÄ• , yÄ• vajÄ«vaá¹ƒ tadÄ• jinaá¹ƒ.

mettacittÄ• paricariá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tato cutÄ• haá¹ƒ manuje, upapannÄ• sayambhuno.

uppalehi paá¹-icchannaá¹ƒ, piá¹‡á¸• apÄ• tamadÄ• sahaá¹ƒ ||

``ekanavutito kappe, vipassÄ« nÄ• ma nÄ• yako.

uppajji cÄ• rudassano, sabbadhammesu cakkhumÄ• ||

``seá¹-á¹-hidhÄ«tÄ• tadÄ• hutvÄ• , bÄ• rÄ• á¹‡asipuruttame.

nimantetvÄ• na sambuddhaá¹ƒ, sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ ||

``mahÄ• dÄ• naá¹ƒ daditvÄ• na, uppalehi vinÄ• yakaá¹ƒ.

pÅ«jayitvÄ• cetasÄ• va, vaá¹‡á¹‡asobhaá¹ƒ apatthayiá¹ƒ ||

``imamhi bhaddake kappe, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko \Ne 215/ \Ee 192/ mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``tassÄ• siá¹ƒ dutiyÄ• dhÄ«tÄ• , samaá¹‡aguttasavhayÄ• .

dhammaá¹ƒ sutvÄ• jinaggassa, pabbajjaá¹ƒ samarocayiá¹ƒ ||

``anujÄ• ni na no tÄ• to, agÄ• reva tadÄ• mayaá¹ƒ.

vÄ«savassasahassÄ• ni, vicarimha atanditÄ• ||

``komÄ• ribrahmacariyaá¹ƒ, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , muditÄ• sattadhÄ«taro ||

``samaá¹‡Ä« samaá¹‡aguttÄ• ca, bhikkhunÄ« bhikkhudÄ• yikÄ• .

dhammÄ• ceva sudhammÄ• ca, sattamÄ« saá¹…ghadÄ• yikÄ• ||

``ahaá¹ƒ khemÄ• ca sappaÃ±Ã±Ä• , paá¹-Ä• cÄ• rÄ• ca kuá¹‡á¸• alÄ• .

kisÄ• gotamÄ« dhammadinnÄ• , visÄ• khÄ• hoti sattamÄ« ||

``tehi \Be 200/ kammehi sukatehi, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``tato cutÄ• manussesu, upapannÄ• mahÄ• kule.

pÄ«taá¹ƒ maá¹-á¹-haá¹ƒ varaá¹ƒ dussaá¹ƒ, adaá¹ƒ arahato ahaá¹ƒ ||

``tato cutÄ• riá¹-á¹-hapure, jÄ• tÄ• vippakule ahaá¹ƒ.

dhÄ«tÄ• tiriá¹-ivacchassa, ummÄ• dantÄ« manoharÄ• ||

``tato cutÄ• janapade, kule aÃ±Ã±atare ahaá¹ƒ.

pasÅ«tÄ• nÄ• tiphÄ«tamhi, sÄ• liá¹ƒ gopemahaá¹ƒ tadÄ• ||

``disvÄ• \Ne 216/ paccekasambuddhaá¹ƒ, paÃ±calÄ• jasatÄ• nihaá¹ƒ.

datvÄ• padumacchannÄ• ni, paÃ±ca puttasatÄ• nihaá¹ƒ ||

``patthayiá¹ƒ tepi patthesuá¹ƒ, madhuá¹ƒ datvÄ• sayambhuno.

tato cutÄ• araÃ±Ã±ehaá¹ƒ, ajÄ• yiá¹ƒ padumodare ||

``kÄ• siraÃ±Ã±o mahesÄ«haá¹ƒ, hutvÄ• sakkatapÅ«jitÄ• .

ajaniá¹ƒ rÄ• japuttÄ• naá¹ƒ, anÅ«naá¹ƒ satapaÃ±cakaá¹ƒ ||

``yadÄ• te yobbanappattÄ• , kÄ«á¸·antÄ• jalakÄ«á¸·itaá¹ƒ.

disvÄ• opattapadumaá¹ƒ, Ä• suá¹ƒ paccekanÄ• yakÄ• ||

``sÄ• haá¹ƒ tehi vinÄ• bhÅ«tÄ• , sutavÄ«rehi sokinÄ«.

cutÄ• isigilipasse, gÄ• makamhi ajÄ• yihaá¹ƒ ||

``yadÄ• \Ee 193/ buddho sutamatÄ«, sutÄ• naá¹ƒ bhattunopi ca.

yÄ• guá¹ƒ Ä• dÄ• ya gacchantÄ«, aá¹-á¹-ha paccekanÄ• yake ||

``bhikkhÄ• ya gÄ• maá¹ƒ gacchante, disvÄ• putte anussariá¹ƒ.

khÄ«radhÄ• rÄ• viniggacchi, tadÄ• me puttapemasÄ• ||

``tato tesaá¹ƒ adaá¹ƒ yÄ• guá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

tato cutÄ• haá¹ƒ tidasaá¹ƒ, nandanaá¹ƒ upapajjahaá¹ƒ ||

``anubhotvÄ• sukhaá¹ƒ dukkhaá¹ƒ, saá¹ƒsaritvÄ• bhavÄ• bhave.

tavatthÄ• ya mahÄ• vÄ«ra, pariccattaÃ±ca jÄ«vitaá¹ƒ ||

``dhÄ«tÄ• \Be 201/ tuyhaá¹ƒ mahÄ• vÄ«ra, paÃ±Ã±avanta jutindhara.

bahuÃ±ca dukkaraá¹ƒ kammaá¹ƒ, kataá¹ƒ me atidukkaraá¹ƒ ||

``rÄ• hulo \Ne 217/ ca ahaÃ±ceva, nekajÄ• tisate bahÅ«.

ekasmiá¹ƒ sambhave jÄ• tÄ• , samÄ• nacchandamÄ• nasÄ• ||

``nibbatti ekato hoti, jÄ• tiyÄ• pi ca ekato.

pacchime bhave sampatte, ubhopi nÄ• nÄ• sambhavÄ• ||

``purimÄ• naá¹ƒ jinaggÄ• naá¹ƒ, saá¹…gamaá¹ƒ te nidassitaá¹ƒ.

adhikÄ• raá¹ƒ bahuá¹ƒ mayhaá¹ƒ, tuyhatthÄ• ya mahÄ• muni ||

``yaá¹ƒ mayÄ• pÅ«ritaá¹ƒ kammaá¹ƒ, kusalaá¹ƒ sara me muni.

tavatthÄ• ya mahÄ• vÄ«ra, puÃ±Ã±aá¹ƒ upacitaá¹ƒ mayÄ• ||

``abhabbaá¹-á¹-hÄ• ne vajjetvÄ• , vÄ• rayanti anÄ• cÄ• raá¹ƒ.

tavatthÄ• ya mahÄ• vÄ«ra, cattaá¹ƒ me jÄ«vitaá¹ƒ bahuá¹ƒ ||

``evaá¹ƒ bahuvidhaá¹ƒ dukkhaá¹ƒ, sampatti ca bahubbidhÄ• .

pacchime bhave sampatte, jÄ• tÄ• sÄ• vatthiyaá¹ƒ pure ||

``mahÄ• dhanaseá¹-á¹-hikule, sukhite sajjite tathÄ• .

nÄ• nÄ• ratanapajjote, sabbakÄ• masamiddhine ||

``sakkatÄ• pÅ«jitÄ• ceva, mÄ• nitÄ• pacitÄ• tathÄ• .

rÅ«pasÄ«rimanuppattÄ• , kulesu abhisakkatÄ• ||

``atÄ«va patthitÄ• cÄ• siá¹ƒ, rÅ«pasobhasirÄ«hi ca.

patthitÄ• \Ee 194/ seá¹-á¹-hiputtehi, anekehi satehipi ||

``agÄ• raá¹ƒ pajahitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

aá¸• á¸• hamÄ• se asampatte, catusaccamapÄ• puá¹‡iá¹ƒ ||

``iddhiyÄ• \Ne 218/ abhinimmitvÄ• , caturassaá¹ƒ rathaá¹ƒ ahaá¹ƒ.

buddhassa pÄ• de vandissaá¹ƒ, lokanÄ• thassa tÄ• dino ||

``iddhÄ«su ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

``pubbenivÄ• saá¹ƒ \Be 202/ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, pabhÄ• vena mahesino ||

``cÄ«varaá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paccayaá¹ƒ sayanÄ• sanaá¹ƒ.

khaá¹‡ena upanÄ• menti, sahassÄ• ni samantato ||

``jino tamhi guá¹‡e tuá¹-á¹-ho, etadagge á¹-hapesi maá¹ƒ.

aggÄ• iddhimatÄ«nanti \Ee 195/, parisÄ• su vinÄ• yako ||

``pariciá¹‡á¹‡o mayÄ• satthÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ohito garuko bhÄ• ro, bhavanettisamÅ«hatÄ• ||

``yassatthÄ• ya pabbajitÄ• , agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

so me attho anuppatto, sabbasaá¹ƒyojanakkhayo ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

ayaá¹ƒ pana therÄ« yadÄ• bhagavÄ• sÄ• vatthinagaradvÄ• re yamakapÄ• á¹-ihÄ• riyaá¹ƒ
kaá¹‡á¸• ambarukkhamÅ«laá¹ƒ upagaÃ±chi, tadÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vano
bhante, pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mi, yadi bhagavÄ• anujÄ• nÄ• tÄ«â€™â€™ ti sÄ«han
kÄ• raá¹‡aá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• \Ne 219/ jetavanamahÄ• vihÄ• re ariyagaá¹‡amajj
paá¹-ipÄ• á¹-iyÄ• bhikkhuniyo á¹-hÄ• nantare á¹-hapento imaá¹ƒ theriá¹ƒ iddhimantÄ«naá¹ƒ
á¹-hapesi. sÄ• jhÄ• nasukhena phalasukhena nibbÄ• nasukhena ca vÄ«tinÄ• mentÄ« ekad
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaÃ±ca paccavekkhamÄ• nÄ• gaá¹…gÄ• tÄ«riyatthera
sapattivÄ• saá¹ƒ uddissa saá¹ƒvegajÄ• tÄ• ya vuttagÄ• thÄ• paccanubhÄ• santÄ« ---

<224> á¹• 21 ``ubho mÄ• tÄ• ca dhÄ«tÄ• ca, mayaá¹ƒ Ä• suá¹ƒ sapattiyo.

tassÄ• me ahu saá¹ƒvego, abbhuto lomahaá¹ƒsano ||

<225> á¹• 21 ``dhiratthu kÄ• mÄ• asucÄ«, duggandhÄ• bahukaá¹‡á¹-akÄ• .

yattha mÄ• tÄ• ca dhÄ«tÄ• ca, sabhariyÄ• mayaá¹ƒ ahuá¹ƒ ||

<226> á¹• 21 ``kÄ• mesvÄ• dÄ«navaá¹ƒ \Be 203/ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khem

sÄ• pabbajiá¹ƒ rÄ• jagahe, agÄ• rasmÄ• nagÄ• riyaâ€™â€™ nti || ---

imÄ• tisso gÄ• thÄ• abhÄ• si.

tattha __ubho mÄ• tÄ• ca dhÄ«tÄ• ca, mayaá¹ƒ Ä• suá¹ƒ sapattiyo_ti mÄ• tÄ• ca dhÄ«tÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ sapattiyo ahumha.

sÄ• vatthiyaá¹ƒ kira aÃ±Ã±atarassa vÄ• á¹‡ijassa bhariyÄ• ya paccÅ«savelÄ• yaá¹ƒ kucch
saá¹‡á¹-hÄ• si, sÄ• taá¹ƒ na aÃ±Ã±Ä• si. vÄ• á¹‡ijo \Ee 196/ vibhÄ• tÄ• ya rattiyÄ• sakaá¹
Ä• ropetvÄ• rÄ• jagahaá¹ƒ uddissa gato. tassÄ• gacchante kÄ• le gabbho vaá¸• á¸• hetvÄ
naá¹ƒ sassu evamÄ• ha --- ``mama putto cirappavuttho tvaÃ±ca gabbhinÄ«, pÄ• pakaá¹ƒ ta
``tava puttato aÃ±Ã±aá¹ƒ purisaá¹ƒ na jÄ• nÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• pi sassu
nikkaá¸• á¸• hi. sÄ• sÄ• mikaá¹ƒ gavesantÄ« anukkamena rÄ• jagahaá¹ƒ sampattÄ• . tÄ• v
calantesu maggasamÄ«pe aÃ±Ã±ataraá¹ƒ sÄ• laá¹ƒ paviá¹-á¹-hÄ• ya gabbhavuá¹-á¹-hÄ• n
suvaá¹‡á¹‡abimbasadisaá¹ƒ puttaá¹ƒ vijÄ• yitvÄ• anÄ• thasÄ• lÄ• yaá¹ƒ sayÄ• petvÄ• uda
nikkhantÄ• . athaÃ±Ã±ataro aputtako satthavÄ• ho tena maggena gacchanto ``assÄ• mikÄ•
bhavissatÄ«â€™â€™ ti \Ne 220/ taá¹ƒ dhÄ• tiyÄ• hatthe adÄ• si. athassa mÄ• tÄ• udakak
gahetvÄ• paá¹-inivattitvÄ• puttaá¹ƒ apassantÄ« sokÄ• bhibhÅ«tÄ• paridevitvÄ• rÄ• jagah
maggaá¹ƒ paá¹-ipajji. taá¹ƒ aÃ±Ã±ataro corajeá¹-á¹-hako antarÄ• magge disvÄ• paá¹-ibado
pajÄ• patiá¹ƒ akÄ• si. sÄ• tassa gehe vasantÄ« ekaá¹ƒ dhÄ«taraá¹ƒ vijÄ• yi. atha sÄ• eka
gahetvÄ• á¹-hitÄ• sÄ• mikena bhaá¹‡á¸• itvÄ• dhÄ«taraá¹ƒ maÃ±cake khipi. dÄ• rikÄ• ya
tato sÄ• pi sÄ• mikaá¹ƒ bhÄ• yitvÄ• rÄ• jagahameva paccÄ• gantvÄ• serivicÄ• rena vicara
paá¹-hamayobbane á¹-hito ``mÄ• tÄ• â€™â€™ ti ajÄ• nanto attano pajÄ• patiá¹ƒ akÄ• si. ap
corajeá¹-á¹-hakadhÄ«taraá¹ƒ bhaginibhÄ• vaá¹ƒ ajÄ• nanto vivÄ• haá¹ƒ katvÄ• attano geha
attano mÄ• taraá¹ƒ bhaginiÃ±ca pajÄ• patÄ« katvÄ• vÄ• sesi. tena tÄ• ubhopi sapattivÄ• s
athekadivasaá¹ƒ mÄ• tÄ• \Be 204/ dhÄ«tu kesavaá¹-á¹-iá¹ƒ mocetvÄ• Å«kaá¹ƒ olokentÄ«
``appevanÄ• mÄ• yaá¹ƒ mama dhÄ«tÄ• bhaveyyÄ• â€™â€™ ti pucchitvÄ• saá¹ƒvegajÄ• t
bhikkhunupassayaá¹ƒ gantvÄ• pabbajitvÄ• katapubbakiccÄ• vivekavÄ• saá¹ƒ vasantÄ« a
paccavekkhitvÄ• ``ubho mÄ• tÄ• â€™â€™ tiÄ• dikÄ• gÄ• thÄ• abhÄ• si. tÄ• pana tÄ• ya
Ä• dÄ«navadassanavasena paccanubhÄ• santÄ« ayaá¹ƒ \Ee 197/ therÄ« __ ``ubho mÄ• tÄ
_tiÄ• dimÄ• ha. tena vuttaá¹ƒ --- ``sÄ• jhÄ• nasukhena phalasukhena nibbÄ• nasukhena ca
gÄ• thÄ• abhÄ• sÄ«â€™â€™ ti.

tattha __asucÄ«_ti kilesÄ• sucipaggharaá¹‡ena asucÄ«. __duggandhÄ• _ti visagandhavÄ•
__bahukaá¹‡á¹-akÄ• _ti visÅ«yikappavattiyÄ• sucaritavinivijjhanaá¹-á¹-hena bahuvidhakiles
hi te __sattisÅ«lÅ«pamÄ• kÄ• mÄ• _ti vuttÄ• . __yatthÄ• _ti yesu kÄ• mesu paribhuÃ±jitab
samÄ• nabhariyÄ• , sapattiyoti attho.

<227> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhuá¹ƒ visodhitaá¹ƒ.

cetopariccaÃ±Ä• á¹‡aÃ±ca, sotadhÄ• tu visodhitÄ• ||

<228> á¹• 21 ``iddhÄ«pi me sacchikatÄ• , patto me Ä• savakkhayo.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

__ ``pubbenivÄ• saâ€™â€™ _ntiÄ• dikÄ• dve gÄ• thÄ• attano adhigatavisesaá¹ƒ paccave
pÄ«tisomanassajÄ• tÄ• ya \Ne 221/ theriyÄ• vuttÄ• . tattha __cetopariccaÃ±Ä• á¹‡a_nti cet
sacchikataá¹ƒ, pattanti vÄ• sambandho.

<229> á¹• 21 ``iddhiyÄ• abhinimmitvÄ• , caturassaá¹ƒ rathaá¹ƒ ahaá¹ƒ.

buddhassa pÄ• de vanditvÄ• , lokanÄ• thassa tÄ• dinoâ€™â€™ ti || ---

ayaá¹ƒ gÄ• thÄ• yadÄ• bhagavÄ• yamakapÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ kaá¹‡á¸• ambarul
ayaá¹ƒ therÄ« evarÅ«paá¹ƒ rathaá¹ƒ nimminitvÄ• tena saddhiá¹ƒ satthu santikaá¹ƒ gantvÄ•
pÄ• á¹-ihÄ• riyaá¹ƒ karissÄ• mi titthiyamadanimmathanÄ• ya, anujÄ• nÄ• thÄ• â€™â€™ ti v
aá¹-á¹-hÄ• si, taá¹ƒ saddhÄ• ya vuttÄ• . tattha __iddhiyÄ• abhinimmitvÄ• , caturassaá¹ƒ rat
assehi yojitaá¹ƒ rathaá¹ƒ iddhiyÄ• abhinimminitvÄ• __buddhassa_ bhagavato pÄ• de vand
aá¹-á¹-hÄ• sinti adhippÄ• yo.

<230> á¹• 21 ``supupphitaggaá¹ƒ \Be 205/ upagamma pÄ• dapaá¹ƒ, ekÄ• tuvaá¹ƒ tiá¹-á¹-h

na \Ee 198/ cÄ• pi te dutiyo atthi koci, bÄ• le na tvaá¹ƒ bhÄ• yasi dhuttakÄ• naá¹ƒâ€™â€™

tattha __supupphitagga_nti suá¹-á¹-hu pupphitaaggaá¹ƒ, aggato paá¹-á¹-hÄ• ya sabbaphÄ•
__pÄ• dapa_nti rukkhaá¹ƒ, idha pana sÄ• larukkho adhippeto. __ekÄ• tuva_nti ekikÄ• tvaá
__na cÄ• pi te dutiyo atthi kocÄ«_ti tava sahÄ• yabhÅ«to Ä• rakkhako kocipi natthi, rÅ«pasa
dutiyo kocipi natthi, asadisarÅ«pÄ• ekikÄ• va imasmiá¹ƒ janavivitte á¹-hÄ• ne tiá¹-á¹-hasi. _
bhÄ• yasi dhuttakÄ• na_nti taruá¹‡ike tvaá¹ƒ dhuttapurisÄ• naá¹ƒ kathaá¹ƒ na bhÄ• yasi, sa
dhuttÄ• ti adhippÄ• yo. imaá¹ƒ kira gÄ• thaá¹ƒ mÄ• ro ekadivasaá¹ƒ theriá¹ƒ supupphite sÄ•
nisinnaá¹ƒ disvÄ• upasaá¹…kamitvÄ• vivekato vicchinditukÄ• mo vÄ«maá¹ƒsanto Ä• ha. a
santajjentÄ« attano Ä• nubhÄ• vavasena ---

<231> á¹• 21 ``sataá¹ƒ sahassÄ• nipi dhuttakÄ• naá¹ƒ, samÄ• gatÄ• edisakÄ• bhaveyyuá

lomaá¹ƒ na iÃ±je napi sampavedhe, kiá¹ƒ me tuvaá¹ƒ mÄ• ra karissaseko ||

<232> á¹• 21 ``esÄ• antaradhÄ• yÄ• mi, kucchiá¹ƒ vÄ• pavisÄ• mi te.

bhamukantare tiá¹-á¹-hÄ• mi, tiá¹-á¹-hantiá¹ƒ maá¹ƒ na dakkhasi ||

<233> á¹• 21 ``cittamhi \Ne 222/ vasÄ«bhÅ«tÄ• haá¹ƒ, iddhipÄ• dÄ• subhÄ• vitÄ• .

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<234> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ kÄ• maratiá¹ƒ brÅ«si, aratÄ« dÄ• ni sÄ• mama ||

<235> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha \Be 206/ __sataá¹ƒ sahassÄ• nipi dhuttakÄ• naá¹ƒ_ \Ee 199/, __samÄ• gatÄ• edisa
tvaá¹ƒ edisakÄ• evarÅ«pÄ• anekasatasahassamattÄ• pi dhuttakÄ• samÄ• gatÄ• yadi bh
napi sampavedhe_ti lomamattampi na iÃ±jeyya na sampavedheyya. __kiá¹ƒ me tuvaá¹ƒ mÄ
tvaá¹ƒ ekakova mayhaá¹ƒ kiá¹ƒ karissasi?

idÄ• ni mÄ• rassa attano kiÃ±cipi kÄ• tuá¹ƒ asamatthataá¹ƒyeva vibhÄ• ventÄ« __ ``esÄ•
gÄ• thamÄ• ha. tassattho --- mÄ• ra, esÄ• haá¹ƒ tava purato á¹-hitÄ• va antaradhÄ• yÄ• mi
ajÄ• nantasseva te kucchiá¹ƒ vÄ• pavisÄ• mi, bhamukantare vÄ• tiá¹-á¹-hÄ• mi, evaá¹ƒ tiá
tvaá¹ƒ na passasi.

kasmÄ• ti ce? __cittamhi vasÄ«bhÅ«tÄ• haá¹ƒ, iddhipÄ• dÄ• subhÄ• vitÄ• , _ ahaá¹ƒ cam
vasÄ«bhÄ• vappattaá¹ƒ, cattÄ• ropi iddhipÄ• dÄ• mayÄ• suá¹-á¹-hu bhÄ• vitÄ• bahulÄ«ka
yathÄ• vuttÄ• ya iddhivisayatÄ• ya pahomÄ«ti. sesaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ

uppalavaá¹‡á¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvÄ• dasanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. soá¸·asanipÄ• to

1. puá¹‡á¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

soá¸·asanipÄ• te \Be 207/ \Ne 223/ __udahÄ• rÄ« ahaá¹ƒ sÄ«te_tiÄ• dikÄ• puá¹‡á¹‡Ä• ya
purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ
bhagavato kÄ• le kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• hetusampannatÄ• ya saÃ±jÄ

bhikkhunÄ«naá¹ƒ santikaá¹ƒ gantvÄ• dhammaá¹ƒ sutvÄ• laddhappasÄ• dÄ• pabbajitvÄ• piá¹-akÄ• ni uggahetvÄ• bahussutÄ• dhammadharÄ• dhammakathikÄ• ca ahosi. yathÄ• sÄ• sane, evaá¹ƒ sikhissa vessabhussa kakusandhassa koá¹‡Ä• gamanassa kassapassa \N pabbajitvÄ• sÄ«lasampannÄ• bahussutÄ• dhammadharÄ• dhammakathikÄ• ca ahosi. m samucchindituá¹ƒ nÄ• sakkhi. mÄ• nopanissayavasena kammassa katattÄ• imasmiá¹ƒ bud anÄ• thapiá¹‡á¸• ikassa seá¹-á¹-hino gharadÄ• siyÄ• kucchimhi nibbatti, __puá¹‡á¹‡Ä• _tis __sÄ«hanÄ• dasuttantadesanÄ• ya_ (MN I 146 Ä• dayo) sotÄ• pannÄ• hutvÄ• pacchÄ• u dametvÄ• seá¹-á¹-hinÄ• sambhÄ• vitÄ• hutvÄ• tena bhujissabhÄ• vaá¹ƒ pÄ• pitÄ• taá¹ƒ pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« na cirasseva saha paá¹-isambhidÄ• hi arah vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 4.184-203) ---

``vipassino bhagavato, sikhino vessabhussa ca.

kakusandhassa munino, koá¹‡Ä• gamanatÄ• dino ||

``kassapassa ca buddhassa, pabbajitvÄ• na sÄ• sane.

bhikkhunÄ« sÄ«lasampannÄ• , nipakÄ• saá¹ƒvutindriyÄ• ||

``bahussutÄ• dhammadharÄ• , dhammatthapaá¹-ipucchikÄ• .

uggahetÄ• ca dhammÄ• naá¹ƒ, sotÄ• payirupÄ• sitÄ• ||

``desentÄ« \Ne 224/ janamajjhehaá¹ƒ, ahosiá¹ƒ jinasÄ• sane.

bÄ• husaccena tenÄ• haá¹ƒ, pesalÄ• abhimaÃ±Ã±isaá¹ƒ ||

``pacchime \Be 208/ ca bhave dÄ• ni, sÄ• vatthiyaá¹ƒ puruttame.

anÄ• thapiá¹‡á¸• ino gehe, jÄ• tÄ• haá¹ƒ kumbhadÄ• siyÄ• ||

``gatÄ• udakahÄ• riyaá¹ƒ, sotthiyaá¹ƒ dijamaddasaá¹ƒ.

sÄ«taá¹-á¹-aá¹ƒ toyamajjhamhi, taá¹ƒ disvÄ• idamabraviá¹ƒ ||

``udahÄ• rÄ« ahaá¹ƒ sÄ«te, sadÄ• udakamotariá¹ƒ.

ayyÄ• naá¹ƒ daá¹‡á¸• abhayabhÄ«tÄ• , vÄ• cÄ• dosabhayaá¹-á¹-itÄ• ||

``kassa brÄ• hmaá¹‡a tvaá¹ƒ bhÄ«to, sadÄ• udakamotari.

vedhamÄ• nehi gattehi, sÄ«taá¹ƒ vedayase bhusaá¹ƒ ||

``jÄ• nantÄ« vata maá¹ƒ bhoti, puá¹‡á¹‡ike paripucchasi.

karontaá¹ƒ \Ee 201/ kusalaá¹ƒ kammaá¹ƒ, rundhantaá¹ƒ katapÄ• pakaá¹ƒ ||

``yo ca vuá¸• á¸• ho daharo vÄ• , pÄ• pakammaá¹ƒ pakubbati.

dakÄ• bhisecanÄ• sopi, pÄ• pakammÄ• pamuccati ||

``uttarantassa akkhÄ• siá¹ƒ, dhammatthasaá¹ƒhitaá¹ƒ padaá¹ƒ.

taÃ±ca sutvÄ• sa saá¹ƒviggo, pabbajitvÄ• rahÄ• ahu ||

``pÅ«rentÄ« Å«nakasataá¹ƒ, jÄ• tÄ• dÄ• sikule yato.

tato puá¹‡á¹‡Ä• ti nÄ• maá¹ƒ me, bhujissaá¹ƒ maá¹ƒ akaá¹ƒsu te ||

``seá¹-á¹-hiá¹ƒ tatonujÄ• netvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

na cireneva kÄ• lena, arahattamapÄ• puá¹‡iá¹ƒ ||

``iddhÄ«su \Ne 225/ ca vasÄ« homi, dibbÄ• ya sotadhÄ• tuyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• mune ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

``bhÄ• vanÄ• ya \Be 209/ mahÄ• paÃ±Ã±Ä• , suteneva sutÄ• vinÄ«.

mÄ• nena nÄ«cakulajÄ• , na hi kammaá¹ƒ vinassati ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<236> á¹• 21 ``udahÄ• rÄ« ahaá¹ƒ sÄ«te, sadÄ• udakamotariá¹ƒ.

ayyÄ• naá¹ƒ daá¹‡á¸• abhayabhÄ«tÄ• , vÄ• cÄ• dosabhayaá¹-á¹-itÄ• ||

<237> á¹• 21 ``kassa brÄ• hmaá¹‡a tvaá¹ƒ bhÄ«to, sadÄ• udakamotari.

vedhamÄ• nehi gattehi, sÄ«taá¹ƒ vedayase bhusaá¹ƒ ||

<238> á¹• 21 ``jÄ• nantÄ« vata maá¹ƒ bhoti, puá¹‡á¹‡ike paripucchasi.

karontaá¹ƒ kusalaá¹ƒ kammaá¹ƒ, rundhantaá¹ƒ katapÄ• pakaá¹ƒ ||

<239> á¹• 21 ``yo \Ee 202/ ca vuá¸• á¸• ho daharo vÄ• , pÄ• pakammaá¹ƒ pakubbati.

dakÄ• bhisecanÄ• sopi, pÄ• pakammÄ• pamuccati ||

<240> á¹• 21 ``ko \Ne 226/ nu te idamakkhÄ• si, ajÄ• nantassa ajÄ• nako.

`dakÄ• bhisecanÄ• nÄ• ma, pÄ• pakammÄ• pamuccatiâ€™ ||

<241> á¹• 21 ``saggaá¹ƒ nÅ«na gamissanti, sabbe maá¹‡á¸• Å«kakacchapÄ• .

nÄ• gÄ• ca susumÄ• rÄ• ca, ye caÃ±Ã±e udake carÄ• ||

<242> á¹• 21 ``orabbhikÄ• sÅ«karikÄ• , macchikÄ• migabandhakÄ• .

corÄ• ca vajjhaghÄ• tÄ• ca, ye caÃ±Ã±e pÄ• pakammino.

dakÄ• bhisecanÄ• tepi, pÄ• pakammÄ• pamuccare ||

<243> á¹• 21 ``sace imÄ• nadiyo te, pÄ• paá¹ƒ pubbe kataá¹ƒ vahuá¹ƒ.

puÃ±Ã±ampi mÄ• vaheyyuá¹ƒ te, tena tvaá¹ƒ paribÄ• hiro ||

<244> á¹• 21 ``yassa brÄ• hmaá¹‡a tvaá¹ƒ bhÄ«to, sadÄ• udakamotari.

tameva brahme mÄ• kÄ• si, mÄ• te sÄ«taá¹ƒ chaviá¹ƒ hane ||

<245> á¹• 21 ``kummaggapaá¹-ipannaá¹ƒ maá¹ƒ, ariyamaggaá¹ƒ samÄ• nayi.

dakÄ• bhisecanÄ• bhoti, imaá¹ƒ sÄ• á¹-aá¹ƒ dadÄ• mi te ||

<246> á¹• 21 ``tuyheva \Be 210/ sÄ• á¹-ako hotu, nÄ• hamicchÄ• mi sÄ• á¹-akaá¹ƒ.

sace bhÄ• yasi dukkhassa, sace te dukkhamappiyaá¹ƒ ||

<247> á¹• 21 ``mÄ• kÄ• si pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho.

sace ca pÄ• pakaá¹ƒ kammaá¹ƒ, karissasi karosi vÄ• ||

<248> á¹• 21 ``na te dukkhÄ• pamutyatthi, upeccÄ• pi palÄ• yato.

sace bhÄ• yasi dukkhassa, sace te dukkhamappiyaá¹ƒ ||

<249> á¹• 21 ``upehi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• dinaá¹ƒ.

samÄ• diyÄ• hi sÄ«lÄ• ni, taá¹ƒ te atthÄ• ya hehiti ||

<250> á¹• 21 ``upemi \Ne 227/ saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• di

samÄ• diyÄ• mi sÄ«lÄ• ni, taá¹ƒ me atthÄ• ya hehiti ||

<251> á¹• 21 ``brahmabandhu pure Ä• siá¹ƒ, ajjamhi saccabrÄ• hmaá¹‡o.

tevijjo vedasampanno, sottiyo camhi nhÄ• takoâ€™â€™ ti || ---

imÄ• \Ee 203/ gÄ• thÄ• abhÄ• si.

tattha __udahÄ• rÄ«_ti ghaá¹-ena udakaá¹ƒ vÄ• hikÄ• . __sÄ«te tadÄ• udakamotari_nti sÄ

rattindivaá¹ƒ udakaá¹ƒ otariá¹ƒ. yadÄ• yadÄ• ayyakÄ• naá¹ƒ udakena attho, tadÄ• tadÄ•
udakamotaritvÄ• udakaá¹ƒ upanesinti adhippÄ• yo. __ayyÄ• naá¹ƒ daá¹‡á¸• abhayabhÄ«tÄ
daá¹‡á¸• abhayena bhÄ«tÄ• . __vÄ• cÄ• dosabhayaá¹-á¹-itÄ• _ti vacÄ«daá¹‡á¸• abhayena
pÄ«á¸·itÄ• , sÄ«tepi udakamotarinti yojanÄ• .

athekadivasaá¹ƒ puá¹‡á¹‡Ä• dÄ• sÄ« ghaá¹-ena udakaá¹ƒ Ä• netuá¹ƒ udakatitthaá¹ƒ gatÄ
aÃ±Ã±ataraá¹ƒ brÄ• hmaá¹‡aá¹ƒ udakasuddhikaá¹ƒ himapÄ• tasamaye mahati sÄ«te vatta
otaritvÄ• sasÄ«saá¹ƒ nimujjitvÄ• mante jappitvÄ• udakato uá¹-á¹-hahitvÄ• allavatthaá¹ƒ a
pavedhantaá¹ƒ dantavÄ«á¹‡aá¹ƒ vÄ• dayamÄ• naá¹ƒ. taá¹ƒ disvÄ• karuá¹‡Ä• ya saÃ±codi
diá¹-á¹-higatÄ• vivecetukÄ• mÄ• __ ``kassa, brÄ• hmaá¹‡a, tvaá¹ƒ bhÄ«toâ€™â€™ _ti gÄ
brÄ• hmaá¹‡a, tvaá¹ƒ kuto ca nÄ• ma bhayahetuto bhÄ«to hutvÄ• __sadÄ• _ \Be 211/ __u
sÄ• yaá¹ƒ pÄ• taá¹ƒ udakaá¹ƒ otari. otaritvÄ• ca __vedhamÄ• nehi_ kampamÄ• nehi __gat
__sÄ«taá¹ƒ vedayase bhusaá¹ƒ_ sÄ«tadukkhaá¹ƒ ativiya dussahaá¹ƒ paá¹-isaá¹ƒvedayasi

__jÄ• nantÄ« vata maá¹ƒ bhotÄ«_ti, bhoti puá¹‡á¹‡ike, tvaá¹ƒ taá¹ƒ upacitaá¹ƒ pÄ• pakam
nivÄ• raá¹‡asamatthaá¹ƒ kusalaá¹ƒ kammaá¹ƒ iminÄ• udakorohanena __karontaá¹ƒ_ maá
paripucchasi.

nanu ayamattho loke pÄ• kaá¹-o eva. kathÄ• pi mayaá¹ƒ tuyhaá¹ƒ vadÄ• mÄ• ti dassento _
_ti gÄ• thamÄ• ha. tassattho --- vuá¸• á¸• ho vÄ• daharo vÄ• majjhimo vÄ• yo koci hiá¹ƒsÄ
__pÄ• pakammaá¹ƒ_ \Ne 228/ __pakubbati_ ativiya karoti, sopi bhusaá¹ƒ pÄ• pakammanira
sinÄ• nena tato pÄ• pakammÄ• __pamuccati_ accantameva vimuccatÄ«ti.

taá¹ƒ sutvÄ• puá¹‡á¹‡ikÄ• tassa paá¹-ivacanaá¹ƒ dentÄ« __ ``ko nu teâ€™â€™ _tiÄ• dim
idamakkhÄ• si, ajÄ• nantassa_ \Ee 204/ __ajÄ• nako_ti kammavipÄ• kaá¹ƒ ajÄ• nantassa t
kammavipÄ• kaá¹ƒ ajÄ• nato ajÄ• nako aviddasu bÄ• lo udakÄ• bhisecanahetu pÄ• pakam
atthajÄ• taá¹ƒ ko nu nÄ• ma akkhÄ• si, na so saddheyyavacano, nÄ• pi cetaá¹ƒ yuttanti adh

idÄ• nissa tameva yuttiabhÄ• vaá¹ƒ vibhÄ• ventÄ« __ ``saggaá¹ƒ nÅ«na gamissantÄ«â€™
__nÄ• gÄ• _ti vijjhasÄ• . __susumÄ• rÄ• _ti kumbhÄ«lÄ• . __ye caÃ±Ã±e udake carÄ• _ti y
macchamakaranandiyÄ• vattÄ• dayo ca, tepi __saggaá¹ƒ nÅ«na gamissanti_ devalokaá¹ƒ u
udakÄ• bhisecanÄ• pÄ• pakammato mutti hoti ceti attho.

__orabbhikÄ• _ti urabbhaghÄ• takÄ• . __sÅ«karikÄ• _ti sÅ«karaghÄ• takÄ• . __macchikÄ•
__migabandhakÄ• _ti mÄ• gavikÄ• . __vajjhaghÄ• tÄ• _ti vajjhaghÄ• takamme niyuttÄ• .

__puÃ±Ã±ampi mÄ• vaheyyu_nti imÄ• aciravatiÄ• dayo nadiyo yathÄ• tayÄ• pubbe kata
udakÄ• bhisecanena sace vahuá¹ƒ nÄ«hareyyuá¹ƒ, tathÄ• tayÄ• kataá¹ƒ puÃ±Ã±ampi imÄ

pavÄ• heyyuá¹ƒ. __tena tvaá¹ƒ_ __paribÄ• hiro_ \Be 212/ __assa_ tathÄ• sati tena puÃ±Ã±
paribÄ• hiro virahitova bhaveyyÄ• ti na cetaá¹ƒ yuttanti adhippÄ• yo. yathÄ• vÄ• udakena
puÃ±Ã±apavÄ• hanaá¹ƒ na hoti, evaá¹ƒ pÄ• papavÄ• hanampi na hoti eva. kasmÄ• ? nhÄ•
appaá¹-ipakkhabhÄ• vato. yo yaá¹ƒ vinÄ• seti, so tassa paá¹-ipakkho. yathÄ• Ä• loko andh
avijjÄ• ya, na evaá¹ƒ nhÄ• naá¹ƒ pÄ• passa. tasmÄ• niá¹-á¹-hamettha gantabbaá¹ƒ ``na ud
parimuttÄ«â€™â€™ ti. tenÄ• ha bhagavÄ• ---

``na udakena sucÄ« hoti, bahvettha nhÄ• yatÄ« jano.

yamhi saccaÃ±ca dhammo ca, so sucÄ« so ca brÄ• hmaá¹‡oâ€™â€™ ti || (Ud 9; Nett 104).

idÄ• ni \Ne 229/ yadi pÄ• paá¹ƒ pavÄ• hetukÄ• mosi, sabbena sabbaá¹ƒ pÄ• paá¹ƒ mÄ• k
``yassa, brÄ• hmaá¹‡Ä• â€™â€™ _ti gÄ• thamÄ• ha. tattha __tameva brahme mÄ• kÄ• sÄ
tameva pÄ• paá¹ƒ brahme, brÄ• hmaá¹‡a, tvaá¹ƒ mÄ• akÄ• si. udakorohanaá¹ƒ pana Ä«di
sarÄ«rameva bÄ• dhati \Ee 205/. tenÄ• ha --- __ ``mÄ• te sÄ«taá¹ƒ chaviá¹ƒ haneâ€™â€™
udakÄ• bhisecanena jÄ• tasÄ«taá¹ƒ tava sarÄ«racchaviá¹ƒ mÄ• haneyya mÄ• bÄ• dhesÄ

__kummaggapaá¹-ipannaá¹ƒ ma_nti ``udakÄ• bhisecanena suddhi hotÄ«â€™â€™ ti imaá¹
paá¹-ipannaá¹ƒ paggayha á¹-hitaá¹ƒ maá¹ƒ. __ariyamaggaá¹ƒ samÄ• nayÄ«_ti ``sabbapÄ•
kusalassa upasampadÄ• â€™â€™ ti (DN II 90; Dhp 183; Nett 30, 116, 124; Peá¹- 29) imaá¹
gatamaggaá¹ƒ samÄ• nayi, sammadeva upanesi, tasmÄ• bhoti imaá¹ƒ sÄ• á¹-akaá¹ƒ tuá¹-
Ä• cariyabhÄ• gaá¹ƒ tuyhaá¹ƒ dadÄ• mi, taá¹ƒ paá¹-iggaá¹‡hÄ• ti attho.

sÄ• taá¹ƒ paá¹-ikkhipitvÄ• dhammaá¹ƒ kathetvÄ• saraá¹‡esu sÄ«lesu ca patiá¹-á¹-hÄ• pe
sÄ• á¹-ako hotu, nÄ• hamicchÄ• mi sÄ• á¹-akaâ€™â€™ _nti vatvÄ• __ ``sace bhÄ• yasi du
tassattho --- yadi tuvaá¹ƒ sakalÄ• pÄ• yike sugatiyaÃ±ca aphÄ• sukatÄ• dobhaggatÄ• dibhe
te taá¹ƒ appiyaá¹ƒ na iá¹-á¹-haá¹ƒ. __Ä• vi vÄ• _ paresaá¹ƒ pÄ• kaá¹-abhÄ• vena appaá¹-ic
kÄ• yena vÄ• cÄ• ya pÄ• á¹‡Ä• tipÄ• tÄ• divasena vÄ• __yadi vÄ• raho_ apÄ• kaá¹-abhÄ
manodvÄ• reyeva abhijjhÄ• divasena vÄ• aá¹‡umattampi __pÄ• pakaá¹ƒ_ lÄ• makaá¹ƒ ka
atha pana taá¹ƒ pÄ• pakammaá¹ƒ Ä• yatiá¹ƒ karissasi, etarahi karosi vÄ• , ``nirayÄ• dÄ«su
manussesu ca tassa phalabhÅ«taá¹ƒ dukkhaá¹ƒ ito etto vÄ• palÄ• yante mayi nÄ• nubandh
adhippÄ• yena __upecca_ saÃ±cicca palÄ• yatopi te tato pÄ• pato mutti mokkhÄ• natthi,
gatikÄ• lÄ• dipaccayantarasamavÄ• ye sati vipaccate evÄ• ti attho. ``uppaccÄ• â€™â€™ ti
attho. evaá¹ƒ pÄ• passa akaraá¹‡ena dukkhÄ• bhÄ• vaá¹ƒ dassetvÄ• idÄ• ni puÃ±Ã±assa
__ ``sace bhÄ• yasÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tÄ• dina_nti diá¹-á¹-hÄ• dÄ«su tÄ
vÄ• purimakÄ• sammÄ• sambuddhÄ• passitabbÄ• , tathÄ• passitabbato tÄ• di, taá¹ƒ \Ee
upehÄ«ti yojanÄ• . dhammasaá¹…ghesupi eseva nayo. tÄ• dÄ«naá¹ƒ varabuddhÄ• naá¹ƒ c
ariyapuggalÄ• naá¹ƒ saá¹…ghaá¹ƒ samÅ«hanti yojanÄ• . __ta_nti saraá¹‡agamanaá¹ƒ sÄ«

__hehitÄ«_ti bhavissati.

so \Ne 230/ brÄ• hmaá¹‡o saraá¹‡esu sÄ«lesu ca patiá¹-á¹-hÄ• ya aparabhÄ• ge satthu sa
paá¹-iladdhasaddho pabbajitvÄ• ghaá¹-ento vÄ• yamanto na cirasseva tevijjo hutvÄ• attan
paccavekkhitvÄ• udÄ• nento __ ``brahmabandhÅ«â€™â€™ _ti gÄ• thamÄ• ha.

tassattho --- ahaá¹ƒ pubbe brÄ• hmaá¹‡akule uppattimattena brahmabandhu nÄ• mÄ• siá¹
ajjhenÄ• dimattena tevijjo vedasampanno sottiyo nhÄ• tako ca nÄ• mÄ• siá¹ƒ. idÄ• ni sabba
__saccabrÄ• hmaá¹‡o_ paramatthabrÄ• hmaá¹‡o, vijjattayÄ• dhigamena __tevijjo, _ magga
samannÄ• gatattÄ• __vedasampanno, _ nittharasabbapÄ• patÄ• ya __nhÄ• tako_ ca amhÅ
vuttagÄ• thÄ• pi attanÄ• vuttagÄ• thÄ• pi pacchÄ• theriyÄ• paccekaá¹ƒ bhÄ• sitÄ• ti sabb
jÄ• tÄ• ti.

puá¹‡á¹‡Ä• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

soá¸·asanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. vÄ«satinipÄ• to

1. ambapÄ• lÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

vÄ«satinipÄ• te \Be 214/ \Ne 231/ __kÄ• á¸·akÄ• bhamaravaá¹‡á¹‡asÄ• disÄ• _tiÄ• dikÄ•
gÄ• thÄ• . ayampi purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panis
upacinantÄ« sikhissa bhagavato sÄ• sane pabbajitvÄ• upasampannÄ• hutvÄ• bhikkhunis
viharantÄ«, ekadivasaá¹ƒ sambahulÄ• hi bhikkhunÄ«hi saddhiá¹ƒ cetiyaá¹ƒ vanditvÄ• pada
puretaraá¹ƒ gacchantiyÄ• khÄ«á¹‡Ä• savattheriyÄ• khipantiyÄ• sahasÄ• kheá¸·apiá¹‡á¸•
patitaá¹ƒ, khÄ«á¹‡Ä• savattheriyÄ• apassitvÄ• gatÄ• ya ayaá¹ƒ pacchato \Ee 207/ gaccha
kheá¸·apiá¹‡á¸• aá¹ƒ disvÄ• ``kÄ• nÄ• ma gaá¹‡ikÄ• imasmiá¹ƒ á¹-hÄ• ne kheá¸·apiá¹‡á¸
akkosi. sÄ• bhikkhunikÄ• le sÄ«laá¹ƒ rakkhantÄ« gabbhavÄ• saá¹ƒ jigucchitvÄ• opapÄ• tik
á¹-hapesi. tena carimattabhÄ• ve vesÄ• liyaá¹ƒ rÄ• juyyÄ• ne ambarukkhamÅ«le opapÄ• tik
disvÄ• uyyÄ• napÄ• lo nagaraá¹ƒ upanesi. ambarukkhamÅ«le nibbattatÄ• ya sÄ• __amba
atha naá¹ƒ abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ vilÄ• sakantatÄ• diguá¹‡avisesas
rÄ• jakumÄ• rÄ• attano attano pariggahaá¹ƒ kÄ• tukÄ• mÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá
kalahavÅ«pasamatthaá¹ƒ tassÄ• kammasaÃ±coditÄ• vohÄ• rikÄ• ``sabbesaá¹ƒ hotÅ«â€™
á¹-hapesuá¹ƒ. sÄ• satthari paá¹-iladdhasaddhÄ• attano uyyÄ• ne vihÄ• raá¹ƒ katvÄ• budd
bhikkhusaá¹…ghassa niyyÄ• detvÄ• pacchÄ• attano puttassa vimalakoá¹‡á¸• aÃ±Ã±atthe
pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« attano sarÄ«rassa jarÄ• jiá¹‡á¹‡abhÄ• vaá
saá¹…khÄ• rÄ• naá¹ƒ aniccataá¹ƒ vibhÄ• ventÄ« ---

<252> á¹• 21 ``kÄ• á¸·akÄ• bhamaravaá¹‡á¹‡asÄ• disÄ• , vellitaggÄ• mama muddhajÄ•

te jarÄ• ya sÄ• á¹‡avÄ• kasÄ• disÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<253> á¹• 21 ``vÄ• sitova \Be 215/ surabhÄ« karaá¹‡á¸• ako, pupphapÅ«ra mama uttamaá

taá¹ƒ jarÄ• yatha salomagandhikaá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<254> á¹• 21 ``kÄ• nanaá¹ƒva \Ne 232/ sahitaá¹ƒ suropitaá¹ƒ, kocchasÅ«civicitaggasobhita

taá¹ƒ jarÄ• ya viralaá¹ƒ tahiá¹ƒ tahiá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<255> á¹• 21 ``kaá¹‡hakhandhakasuvaá¹‡á¹‡amaá¹‡á¸• itaá¹ƒ, sobhate suveá¹‡Ä«hilaá¹…

taá¹ƒ jarÄ• ya khalitaá¹ƒ siraá¹ƒ kataá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<256> á¹• 21 ``cittakÄ• rasukatÄ• va lekhikÄ• , sobhare su bhamukÄ• pure mama.

tÄ• \Ee 208/ jarÄ• ya valibhippalambitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<257> á¹• 21 ``bhassarÄ• surucirÄ• yathÄ• maá¹‡Ä«, nettahesumabhinÄ«lamÄ• yatÄ• .

te jarÄ• yabhihatÄ• na sobhare, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<258> á¹• 21 ``saá¹‡hatuá¹…gasadisÄ« ca nÄ• sikÄ• , sobhate su abhiyobbanaá¹ƒ pati.

sÄ• jarÄ• ya upakÅ«litÄ• viya, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<259> á¹• 21 ``kaá¹…kaá¹‡aá¹ƒva sukataá¹ƒ suniá¹-á¹-hitaá¹ƒ, sobhare su mama kaá¹‡á¹‡

tÄ• jarÄ• ya valibhippalambitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<260> á¹• 21 ``pattalÄ«makulavaá¹‡á¹‡asÄ• disÄ• \Be 216/, sobhare su dantÄ• pure mar

te jarÄ• ya khaá¹‡á¸• itÄ• cÄ• sitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<261> á¹• 21 ``kÄ• nanamhi vanasaá¹‡á¸• acÄ• rinÄ«, kokilÄ• va madhuraá¹ƒ nikÅ«jihaá¹ƒ

taá¹ƒ jarÄ• ya khalitaá¹ƒ tahiá¹ƒ tahiá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<262> á¹• 21 ``saá¹‡hakamburiva suppamajjitÄ• , sobhate su gÄ«vÄ• pure mama.

sÄ• jarÄ• ya bhaggÄ• vinÄ• mitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<263> á¹• 21 ``vaá¹-á¹-apalighasadisopamÄ• ubho, sobhare su bÄ• hÄ• pure mama.

tÄ• jarÄ• ya yathÄ• pÄ• á¹-alibbalitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<264> á¹• 21 ``saá¹‡hamuddikasuvaá¹‡á¹‡amaá¹‡á¸• itÄ• \Ne 233/, sobhare su hatthÄ• p

te jarÄ• ya yathÄ• mÅ«lamÅ«likÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<265> á¹• 21 ``pÄ«navaá¹-á¹-asahibhuggatÄ• ubho, sobhare su thanakÄ• pure mama.

thevikÄ«va \Ee 209/ lambanti nodakÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<266> á¹• 21 ``kaÃ±canassa phalakaá¹ƒva sammaá¹-á¹-haá¹ƒ, sobhate su kÄ• yo pure ma

so valÄ«hi sukhumÄ• hi otato, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<267> á¹• 21 ``nÄ• gabhogasadisopamÄ• \Be 217/ ubho, sobhare su Å«rÅ« pure mama.

te jarÄ• ya yathÄ• veá¸·unÄ• á¸·iyo, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<268> á¹• 21 ``saá¹‡hanÅ«purasuvaá¹‡á¹‡amaá¹‡á¸• itÄ• , sobhare su jaá¹…ghÄ• pure m

tÄ• jarÄ• ya tiladaá¹‡á¸• akÄ• riva, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<269> á¹• 21 ``tÅ«lapuá¹‡á¹‡asadisopamÄ• ubho, sobhare su pÄ• dÄ• pure mama.

te jarÄ• ya phuá¹-itÄ• valÄ«matÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<270> á¹• 21 ``ediso ahu ayaá¹ƒ samussayo, jajjaro bahudukhÄ• namÄ• layo.

sopalepapatito jarÄ• gharo, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• yo abhÄ• si.

tattha __kÄ• á¸·akÄ• _ti kÄ• á¸·akavaá¹‡á¹‡Ä• . __bhamaravaá¹‡á¹‡asÄ• disÄ• _ti kÄ• á¸·a
bhamarasadisavaá¹‡á¹‡Ä• , siniddhanÄ«lÄ• ti attho. __vellitaggÄ• _ti kuÃ±citaggÄ• , mÅ«la
aggÄ• kuÃ±citÄ• vellitÄ• ti attho. __muddhajÄ• _ti kesÄ• . __jarÄ• yÄ• _ti jarÄ• hetu jarÄ•
__sÄ• á¹‡avÄ• kasÄ• disÄ• _ti sÄ• á¹‡asadisÄ• vÄ• kasadisÄ• ca, sÄ• á¹‡avÄ• kasadisÄ•
attho. __saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• _ti saccavÄ• dino avitathavÄ• dino sammÄ•
``sabbaá¹ƒ rÅ«paá¹ƒ aniccaá¹ƒ jarÄ• bhibhÅ«taâ€™â€™ ntiÄ• divacanaá¹ƒ anaÃ±Ã±athÄ•
vitathaá¹ƒ atthÄ«ti.

__vÄ• sitova surabhÄ« karaá¹‡á¸• ako_ti pupphagandhavÄ• sacuá¹‡á¹‡Ä• dÄ«hi vÄ• sito v
pasÄ• dhanasamuggo viya sugandhi. __pupphapÅ«ra mama uttamaá¹…gajo_ti campakasu
pÅ«rito \Ee 210/ pubbe mama kesakalÄ• po nimmaloti \Be 218/ attho. __ta_nti uttamaá¹…ga
etarahi __salomagandhikaá¹ƒ_ pÄ• katikalomagandhameva jÄ• taá¹ƒ. atha vÄ• __salomag
samÄ• nagandhaá¹ƒ. ``eá¸·akalomagandhaâ€™â€™ ntipi vadanti.

__kÄ• nanaá¹ƒva sahitaá¹ƒ suropita_nti suá¹-á¹-hu ropitaá¹ƒ sahitaá¹ƒ ghanasannivesaá¹ƒ
uá¹-á¹-hitaá¹ƒ ujukadÄ«ghasÄ• khaá¹ƒ upavanaá¹ƒ viya. __kocchasÅ«civicitaggasobhita_nt
suvaá¹‡á¹‡asÅ«ciyÄ• ca kesajaá¹-Ä• vijaá¹-anena vicitaggaá¹ƒ hutvÄ• sobhitaá¹ƒ, ghanab
kocchasadisaá¹ƒ hutvÄ• paá¹‡adantasÅ«cÄ«hi vicitaggatÄ• ya sobhitaá¹ƒ. __ta_nti uttama
tahiá¹ƒ tahi_nti tattha tattha viralaá¹ƒ vilÅ«nakesaá¹ƒ.

__kaá¹‡hakhandhakasuvaá¹‡á¹‡amaá¹‡á¸• ita_nti suvaá¹‡á¹‡avajirÄ• dÄ«hi vibhÅ«sitaá¹ƒ
pana ``saá¹‡hakaá¹‡á¸• akasuvaá¹‡á¹‡amaá¹‡á¸• itaâ€™â€™ nti paá¹-hanti, tesaá¹ƒ saá¹‡
jaá¹-Ä• vijaá¹-anena maá¹‡á¸• itanti attho. __sobhate suveá¹‡Ä«hilaá¹…kata_nti sundarehi
sadisehi kesaveá¹‡Ä«hi alaá¹…kataá¹ƒ hutvÄ• pubbe virÄ• jate. __taá¹ƒ jarÄ• ya khalitaá¹ƒ
tathÄ• sobhitaá¹ƒ siraá¹ƒ idÄ• ni jarÄ• ya khalitaá¹ƒ khaá¹‡á¸• itÄ• khaá¹‡á¸• itaá¹ƒ vilÅ«na

__cittakÄ• rasukatÄ• va lekhikÄ• _ti cittakÄ• rena sippinÄ• nÄ«lÄ• ya vaá¹‡á¹‡adhÄ• tuyÄ
viya sobhate. __su bhamukÄ• pure mamÄ• _ti sundarÄ• bhamukÄ• pubbe mama sobhan
__valibhippalambitÄ• _ti nalÄ• á¹-ante uppannÄ• hi valÄ«hi palambantÄ• á¹-hitÄ• .

__bhassarÄ• _ti bhÄ• surÄ• . __surucirÄ• _ti suá¹-á¹-hu rucirÄ• . __yathÄ• maá¹‡Ä«_ti ma
__nettahesu_nti sunettÄ• ahesuá¹ƒ. __abhinÄ«lamÄ• yatÄ• _ti abhinÄ«lÄ• hutvÄ• Ä• yat
__jarÄ• yabhihatÄ• _ti jarÄ• ya abhihatÄ• .

__saá¹‡hatuá¹…gasadisÄ«_ \Ne 235/ \Ee 211/ __cÄ• _ti saá¹‡hÄ• tuá¹…gÄ• sesamukhÄ

__sobhate_ti vaá¹-á¹-etvÄ• á¹-hapitaharitÄ• lavaá¹-á¹-i viya mama nÄ• sikÄ• sobhate. __su
patÄ«_ti sundare abhinavayobbanakÄ• le sÄ• nÄ• sikÄ• idÄ• ni jarÄ• ya nivÄ• ritasobhatÄ
varattÄ• viya ca jÄ• tÄ• .

__kaá¹…kaá¹‡aá¹ƒva_ \Be 219/ __sukataá¹ƒ suniá¹-á¹-hita_nti suparikammakataá¹ƒ suvaá
vaá¹-á¹-ulabhÄ• vaá¹ƒ sandhÄ• ya vadati. __sobhare_ti sobhante. ``sobhanteâ€™â€™ ti vÄ
nipÄ• tamattaá¹ƒ. __kaá¹‡á¹‡apÄ• á¸·iyo_ti kaá¹‡á¹‡agandhÄ• . __valibhippalambitÄ• _ti ta
uppannavalÄ«hi valitÄ• hutvÄ• vaá¹-á¹-aniyÄ• paá¹‡Ä• mitavatthakhandhÄ• viya bhassar

__pattalÄ«makulavaá¹‡á¹‡asÄ• disÄ• _ti kadalimakulasadisavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• . _
bhedanapatanehi khaá¹‡á¸• itÄ• khaá¹‡á¸• abhÄ• vaá¹ƒ gatÄ• . __asitÄ• _ti vaá¹‡á¹‡abhe

__kÄ• nanamhi vanasaá¹‡á¸• acÄ• rinÄ«, kokilÄ• va madhuraá¹ƒ nikÅ«jiha_nti vanasaá¹‡á
vanasaá¹‡á¸• acÄ• rinÄ« kÄ• nane anusaá¹ƒgÄ«tanivÄ• sinÄ« kokilÄ• viya madhurÄ• lÄ• p
nikÅ«jitaá¹ƒ Ä• lÄ• paá¹ƒ. __khalitaá¹ƒ tahiá¹ƒ tahi_nti khaá¹‡á¸• adantÄ• dibhÄ• vena tatth
jÄ• taá¹ƒ.

__saá¹‡hakamburiva suppamajjitÄ• _ti suá¹-á¹-hu pamajjitÄ• saá¹‡hÄ• suvaá¹‡á¹‡asaá¹…
vinÄ• mitÄ• _ti maá¹ƒsaparikkhayena vibhÅ«tasirÄ• jÄ• latÄ• ya bhaggÄ• hutvÄ• vinatÄ• .

__vaá¹-á¹-apalighasadisopamÄ• _ti vaá¹-á¹-ena palighadaá¹‡á¸• ena samasamÄ• . __tÄ• _
__yathÄ• pÄ• á¹-alibbalitÄ• _ti jajjarabhÄ• vena palitapÄ• á¹-alisÄ• khÄ• sadisÄ• .

__saá¹‡hamuddikasuvaá¹‡á¹‡amaá¹‡á¸• itÄ• _ti \Ee 212/ suvaá¹‡á¹‡amayÄ• hi maá¹-á¹-ha
vibhÅ«sitÄ• . __yathÄ• mÅ«lamÅ«likÄ• _ti mÅ«lakakaá¹‡á¸• asadisÄ• .

__pÄ«navaá¹-á¹-asahituggatÄ• _ti pÄ«nÄ• vaá¹-á¹-Ä• aÃ±Ã±amaÃ±Ã±aá¹ƒ sahitÄ• va hu
__sobhate su thanakÄ• pure mamÄ• _ti mama ubhopi thanÄ• yathÄ• vuttarÅ«pÄ• hutvÄ•
sobhiá¹ƒsu. puthutte hi idaá¹ƒ ekavacanaá¹ƒ, atÄ«tatthe ca vattamÄ• navacanaá¹ƒ. __thevi
nodakÄ• _ti \Ne 236/ te ubhopi me thanÄ• nodakÄ• galitajalÄ• veá¹‡udaá¹‡á¸• ake á¹-hap
lambanti.

__kaÃ±canaphalakaá¹ƒva_ \Be 220/ __sammaá¹-á¹-ha_nti jÄ• tihiá¹…gulakena makkhitvÄ•
ciraparimajjitasovaá¹‡á¹‡aphalakaá¹ƒ viya sobhate. __so valÄ«hi sukhumÄ• hi otato_ti so m
sukhumÄ• hi valÄ«hi tahiá¹ƒ tahiá¹ƒ vitato valittacataá¹ƒ Ä• panno.

__nÄ• gabhogasadisopamÄ• _ti hatthinÄ• gassa hatthena samasamÄ• . hattho hi idha bhu
vutto. __te_ti Å«ruyo. __yathÄ• veá¸·unÄ• á¸·iyo_ti idÄ• ni veá¸·upabbasadisÄ• ahesuá¹ƒ.

__saá¹‡hanÅ«purasuvaá¹‡á¹‡amaá¹‡á¸• itÄ• _ti siniddhamaá¹-á¹-hehi suvaá¹‡á¹‡anÅ«pur
__jaá¹…ghÄ• _ti aá¹-á¹-hijaá¹…ghÄ• yo. __tÄ• _ti tÄ• jaá¹…ghÄ• yo. __tiladaá¹‡á¸• akÄ• r
appamaá¹ƒsalohitattÄ• kisabhÄ• vena lÅ«nÄ• vasiá¹-á¹-havisukkhatiladaá¹‡á¸• akÄ• viya
padasandhikaro.

__tÅ«lapuá¹‡á¹‡asadisopamÄ• _ti mudusiniddhabhÄ• vena simbalitÅ«lapuá¹‡á¹‡apaliguá¹
mama pÄ• dÄ• idÄ• ni phuá¹-itÄ• phalitÄ• , __valÄ«matÄ• _ valimanto jÄ• tÄ• .

__ediso_ti evarÅ«po. __ahu_ ahosi yathÄ• vuttappakÄ• ro. __ayaá¹ƒ samussayo_ti ayaá¹ƒ
sithilÄ• bandho \Ee 213/. __bahudukhÄ• namÄ• layo_ti jarÄ• dihetukÄ• naá¹ƒ bahÅ«naá¹ƒ
__sopalepapatito_ti so ayaá¹ƒ samussayo apalepapatito abhisaá¹…khÄ• rÄ• lepaparikkhay
attho. sopi alepapatitoti vÄ• padavibhÄ• go, so evattho. __jarÄ• gharo_ti jiá¹‡á¹‡agharasac
gharabhÅ«to ahosi. tasmÄ• __saccavÄ• dino_ dhammÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ sabhÄ•
avitathavÄ• dino sammÄ• sambuddhassa mama satthuvacanaá¹ƒ anaÃ±Ã±athÄ• .

evaá¹ƒ ayaá¹ƒ therÄ« attano attabhÄ• ve aniccatÄ• ya sallakkhaá¹‡amukhena sabbesupi t
aniccataá¹ƒ upadhÄ• retvÄ• tadanusÄ• rena tattha dukkhalakkhaá¹‡aá¹ƒ anattalakkhaá¹‡a
vipassanaá¹ƒ ussukkÄ• pentÄ« maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá¹‡i. tena vutta
II 4.204-219) ---

``yo \Ne 237/ raá¹ƒsiphusitÄ• veá¸·o, phusso nÄ• ma mahÄ• muni.

tassÄ• haá¹ƒ bhaginÄ« Ä• siá¹ƒ, ajÄ• yiá¹ƒ khattiye kule ||

``tassa \Be 221/ dhammaá¹ƒ suá¹‡itvÄ• haá¹ƒ, vippasannena cetasÄ• .

mahÄ• dÄ• naá¹ƒ daditvÄ• na, patthayiá¹ƒ rÅ«pasampadaá¹ƒ ||

``ekatiá¹ƒse ito kappe, sikhÄ« lokagganÄ• yako.

uppanno lokapajjoto, tilokasaraá¹‡o jino ||

``tadÄ• ruá¹‡apure ramme, brahmaÃ±Ã±akulasambhavÄ• .

vimuttacittaá¹ƒ kupitÄ• , bhikkhuniá¹ƒ abhisÄ• payiá¹ƒ ||

``vesikÄ• va anÄ• cÄ• rÄ• , jinasÄ• sanadÅ«sikÄ• .

evaá¹ƒ akkosayitvÄ• na, tena pÄ• pena kammunÄ• ||

``dÄ• ruá¹‡aá¹ƒ nirayaá¹ƒ gantvÄ• , mahÄ• dukkhasamappitÄ• .

tato cutÄ• manussesu, upapannÄ• tapassinÄ« ||

``dasajÄ• tisahassÄ• ni, gaá¹‡ikattamakÄ• rayiá¹ƒ.

tamhÄ• pÄ• pÄ• na muccissaá¹ƒ, bhutvÄ• duá¹-á¹-havisaá¹ƒ yathÄ• ||

``brahmacariyamasevissaá¹ƒ, kassape jinasÄ• sane.

tena kammavipÄ• kena, ajÄ• yiá¹ƒ tidase pure ||

``pacchime bhave sampatte, ahosiá¹ƒ opapÄ• tikÄ• .

ambasÄ• khantare jÄ• tÄ• , ambapÄ• lÄ«ti tenahaá¹ƒ ||

``parivutÄ• pÄ• á¹‡akoá¹-Ä«hi, pabbajiá¹ƒ jinasÄ• sane.

pattÄ• haá¹ƒ \Ee 214/ acalaá¹ƒ á¹-hÄ• naá¹ƒ, dhÄ«tÄ• buddhassa orasÄ• ||

``iddhÄ«su \Ne 238/ ca vasÄ« homi, sotadhÄ• tuvisuddhiyÄ• .

cetopariyaÃ±Ä• á¹‡assa, vasÄ« homi mahÄ• muni ||

``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ.

sabbÄ• savaparikkhÄ«á¹‡Ä• , natthi dÄ• ni punabbhavo ||

``atthadhammaniruttÄ«su, paá¹-ibhÄ• ne tatheva ca.

Ã±Ä• á¹‡aá¹ƒ me vimalaá¹ƒ suddhaá¹ƒ, buddhaseá¹-á¹-hassa vÄ• hasÄ• ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

``svÄ• gataá¹ƒ \Be 222/ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena tÄ• eva g

ambapÄ• lÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rohinÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__samaá¹‡Ä• ti bhoti supÄ«_tiÄ• dikÄ• rohiniyÄ• theriyÄ• gÄ• thÄ• . ayampi purimabudd
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« ito ekanavutikappe vipassiss
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• , ekadivasaá¹ƒ bandhumatÄ«nagare bhagavant
carantaá¹ƒ disvÄ• pattaá¹ƒ gahetvÄ• pÅ«vassa pÅ«retvÄ• bhagavato datvÄ• pÄ«tisoman
paÃ±capatiá¹-á¹-hitena vandi. sÄ• tena puÃ±Ã±akammena devamanussesu saá¹ƒsarantÄ«
upacitavimokkhasambhÄ• rÄ• hutvÄ• imasmiá¹ƒ buddhuppÄ• de vesÄ• liyaá¹ƒ mahÄ• vib
nibbattitvÄ• __rohinÄ«_ti laddhanÄ• mÄ• viÃ±Ã±utaá¹ƒ patvÄ• , satthari vesÄ• liyaá¹ƒ viha
gantavÄ• dhammaá¹ƒ sutvÄ• sotÄ• pannÄ• hutvÄ• mÄ• tÄ• pitÅ«naá¹ƒ dhammaá¹ƒ desc
uppÄ• detvÄ• \Ne 239/ te anujÄ• nÄ• petvÄ• sayaá¹ƒ pabbajitvÄ• vipassanÄ• ya kammaá
paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. tena vuttaá¹ƒ ---

``nagare bandhumatiyÄ• , vipassissa mahesino.

piá¹‡á¸• Ä• ya vicarantassa, pÅ«vedÄ• simahaá¹ƒ tadÄ• ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsamagacchahaá¹ƒ ||

``chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ \Be 223/ \Ee 215/, mahesittamakÄ• rayiá¹ƒ.

paÃ±Ã±Ä• sacakkavattÄ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``manasÄ• patthitÄ• nÄ• ma, sabbÄ• mayhaá¹ƒ samijjhatha.

sampattiá¹ƒ anubhotvÄ• na, devesu manujesu ca ||

``pacchime bhavasampatte, jÄ• to vippakule ahaá¹ƒ.

rohinÄ« nÄ• ma nÄ• mena, Ã±Ä• takehi piyÄ• yitÄ• ||

``bhikkhÅ«naá¹ƒ santikaá¹ƒ gantvÄ• , dhammaá¹ƒ sutvÄ• yathÄ• tathaá¹ƒ.

saá¹ƒviggamÄ• nasÄ• hutvÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

``yoniso padahantÄ«naá¹ƒ, arahattamapÄ• puá¹‡iá¹ƒ.

ekanavutito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, pÅ«vadÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• pubbe sotÄ• pannakÄ• le vacanapaá¹-ivacanavasena vuttagÄ• thÄ• udÄ• navasena bhÄ• santÄ« ---

<271> á¹• 21 ``samaá¹‡Ä• ti \Ne 240/ bhoti supi, samaá¹‡Ä• ti pabujjhasi.

samaá¹‡Ä• neva kittesi, samaá¹‡Ä« nÅ«na bhavissasi ||

<272> á¹• 21 ``vipulaá¹ƒ annaÃ±ca pÄ• naÃ±ca, samaá¹‡Ä• naá¹ƒ pavecchasi.

rohinÄ« dÄ• ni pucchÄ• mi, kena te samaá¹‡Ä• piyÄ• ||

<273> á¹• 21 ``akammakÄ• mÄ• alasÄ• , paradattÅ«pajÄ«vino.

Ä• saá¹ƒsukÄ• sÄ• dukÄ• mÄ• , kena te samaá¹‡Ä• piyÄ• ||

<274> á¹• 21 ``cirassaá¹ƒ vata maá¹ƒ tÄ• ta, samaá¹‡Ä• naá¹ƒ paripucchasi.

tesaá¹ƒ te kittayissÄ• mi, paÃ±Ã±Ä• sÄ«laparakkamaá¹ƒ ||

<275> á¹• 21 ``kammakÄ• mÄ• analasÄ• , kammaseá¹-á¹-hassa kÄ• rakÄ• .

rÄ• gaá¹ƒ dosaá¹ƒ pajahanti, tena me samaá¹‡Ä• piyÄ• ||

<276> á¹• 21 ``tÄ«á¹‡i pÄ• passa mÅ«lÄ• ni, dhunanti sucikÄ• rino.

sabbaá¹ƒ pÄ• paá¹ƒ pahÄ«nesaá¹ƒ, tena me samaá¹‡Ä• piyÄ• ||

<277> á¹• 21 ``kÄ• yakammaá¹ƒ \Be 224/ suci nesaá¹ƒ, vacÄ«kammaÃ±ca tÄ• disaá¹ƒ.

manokammaá¹ƒ suci nesaá¹ƒ, tena me samaá¹‡Ä• piyÄ• ||

<278> á¹• 21 ``vimalÄ• \Ee 216/ saá¹…khamuttÄ• va, suddhÄ• santarabÄ• hirÄ• .

puá¹‡á¹‡Ä• sukkÄ• na dhammÄ• naá¹ƒ, tena me samaá¹‡Ä• piyÄ• ||

<279> á¹• 21 ``bahussutÄ• dhammadharÄ• , ariyÄ• dhammajÄ«vino.

atthaá¹ƒ dhammaÃ±ca desenti, tena me samaá¹‡Ä• piyÄ• ||

<280> á¹• 21 ``bahussutÄ• dhammadharÄ• , ariyÄ• dhammajÄ«vino.

ekaggacittÄ• satimanto, tena me samaá¹‡Ä• piyÄ• ||

<281> á¹• 21 ``dÅ«raá¹…gamÄ• \Ne 241/ satimanto, mantabhÄ• á¹‡Ä« anuddhatÄ• .

dukkhassantaá¹ƒ pajÄ• nanti, tena me samaá¹‡Ä• piyÄ• ||

<282> á¹• 21 ``yasmÄ• gÄ• mÄ• pakkamanti, na vilokenti kiÃ±canaá¹ƒ.

anapekkhÄ• va gacchanti, tena me samaá¹‡Ä• piyÄ• ||

<283> á¹• 21 ``na te saá¹ƒ koá¹-á¹-he openti, na kumbhiá¹ƒ na khaá¸·opiyaá¹ƒ.

pariniá¹-á¹-hitamesÄ• nÄ• , tena me samaá¹‡Ä• piyÄ• ||

<284> á¹• 21 ``na te hiraÃ±Ã±aá¹ƒ gaá¹‡hanti, na suvaá¹‡á¹‡aá¹ƒ na rÅ«piyaá¹ƒ.

paccuppannena yÄ• penti, tena me samaá¹‡Ä• piyÄ• ||

<285> á¹• 21 ``nÄ• nÄ• kulÄ• pabbajitÄ• , nÄ• nÄ• janapadehi ca.

aÃ±Ã±amaÃ±Ã±aá¹ƒ pihayanti, tena me samaá¹‡Ä• piyÄ• ||

<286> á¹• 21 ``atthÄ• ya vata no bhoti, kule jÄ• tÄ• si rohinÄ«.

saddhÄ• buddhe ca dhamme ca, saá¹…ghe ca tibbagÄ• ravÄ• ||

<287> á¹• 21 ``tuvaÃ±hetaá¹ƒ pajÄ• nÄ• si, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ.

amhampi ete samaá¹‡Ä• , paá¹-iggaá¹‡hanti dakkhiá¹‡aá¹ƒ ||

<288> á¹• 21 ``patiá¹-á¹-hito hettha yaÃ±Ã±o, vipulo no bhavissati.

sace bhÄ• yasi dukkhassa, sace te dukkhamappiyaá¹ƒ ||

<289> á¹• 21 ``upehi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• dinaá¹ƒ.

samÄ• diyÄ• hi sÄ«lÄ• ni, taá¹ƒ te atthÄ• ya hehiti ||

<290> á¹• 21 ``upemi \Be 225/ saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• di

samÄ• diyÄ• mi sÄ«lÄ• ni, taá¹ƒ me atthÄ• ya hehiti ||

<291> á¹• 21 ``brahmabandhu \Ne 242/ pure Ä• siá¹ƒ, so idÄ• nimhi brÄ• hmaá¹‡o.

tevijjo sottiyo camhi, vedagÅ« camhi nhÄ• takoâ€™â€™ ti || ---

imÄ• gÄ• thÄ• paccudÄ• hÄ• si.

tattha Ä• dito tisso gÄ• thÄ• attano dhÄ«tu bhikkhÅ«su sammutiá¹ƒ anicchantena vuttÄ• . t
bhoti supÄ«_ti bhoti tvaá¹ƒ supanakÄ• lepi \Ee 217/ ``samaá¹‡Ä• samaá¹‡Ä• â€™â€™ ti k
samaá¹‡apaá¹-ibaddhaá¹ƒyeva kathaá¹ƒ kathentÄ« supasi. __samaá¹‡Ä• ti pabujjhasÄ«_ti
``samaá¹‡Ä• â€™â€™ iccevaá¹ƒ vatvÄ• pabujjhasi niddÄ• ya vuá¹-á¹-hÄ• si. __samaá¹‡Ä
sabbakÄ• lampi samaá¹‡e eva samaá¹‡Ä• nameva vÄ• guá¹‡e kittesi abhitthavasi. __sama

gihirÅ«pena á¹-hitÄ• pi cittena samaá¹‡Ä« eva maÃ±Ã±e bhavissasi. atha vÄ• __samaá¹‡Ä
idÄ• ni gihirÅ«pena á¹-hitÄ• pi na cireneva samaá¹‡Ä« eva maÃ±Ã±e bhavissasi samaá¹‡es

__pavecchasÄ«_ti desi. __rohinÄ« dÄ• ni pucchÄ• mÄ«_ti, amma rohini, taá¹ƒ ahaá¹ƒ idÄ•
brÄ• hmaá¹‡o attano dhÄ«taraá¹ƒ pucchanto Ä• ha. __kena te samaá¹‡Ä• piyÄ• _ti, amma
pabujjhantÄ«pi aÃ±Ã±adÄ• pi samaá¹‡Ä• nameva guá¹‡e kittayasi, kena nÄ• ma kÄ• raá¹‡
piyÄ• yitabbÄ• jÄ• tÄ• ti attho.

idÄ• ni brÄ• hmaá¹‡o samaá¹‡esu dosaá¹ƒ dhÄ«tu Ä• cikkhanto __ ``akammakÄ• mÄ• â€™
__akammakÄ• mÄ• _ti na kammakÄ• mÄ• , attano paresaÃ±ca atthÄ• vahaá¹ƒ kiÃ±ci kam
kusÄ«tÄ• . __paradattÅ«pajÄ«vino_ti parehi dinneneva upajÄ«vanasÄ«lÄ• . __Ä• saá¹ƒsuk
ghÄ• sacchÄ• danÄ• dÄ«naá¹ƒ Ä• sÄ«sanakÄ• . __sÄ• dukÄ• mÄ• _ti sÄ• duá¹ƒ madhura
sabbametaá¹ƒ brÄ• hmaá¹‡o samaá¹‡Ä• naá¹ƒ guá¹‡e ajÄ• nanto attanÄ• va parikappitaá¹

taá¹ƒ \Be 226/ sutvÄ• rohinÄ« ``laddho dÄ• ni me okÄ• so ayyÄ• naá¹ƒ guá¹‡e kathetuâ€™
bhikkhÅ«naá¹ƒ guá¹‡e kittetukÄ• mÄ• paá¹-hamaá¹ƒ tÄ• va tesaá¹ƒ kittane somanassaá¹ƒ
vata maá¹ƒ, tÄ• tÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __cirassaá¹ƒ vatÄ• _ti cirena vata.
Ä• lapati. __samaá¹‡Ä• na_nti samaá¹‡e samaá¹‡Ä• naá¹ƒ vÄ• mayhaá¹ƒ piyÄ• yitabbaá¹
samaá¹‡Ä• naá¹ƒ. __paÃ±Ã±Ä• sÄ«laparakkama_nti \Ee 218/ paÃ±Ã±aÃ±ca sÄ«laÃ±ca us

__kittayissÄ• mÄ«_ti \Ne 243/ kathayissÄ• mi. paá¹-ijÄ• netvÄ• te kittentÄ« ``akammakÄ•
vuttaá¹ƒ dosaá¹ƒ tÄ• va nibbeá¹-hetvÄ• tappaá¹-ipakkhabhÅ«taá¹ƒ guá¹‡aá¹ƒ dassetuá¹ƒ
_tiÄ• dimÄ• ha. tattha __kammakÄ• mÄ• _ti vattapaá¹-ivattÄ• dibhedaá¹ƒ kammaá¹ƒ samaa
paripÅ«raá¹‡avasena kÄ• menti icchantÄ«ti kammakÄ• mÄ• . tattha yuttappayuttÄ• hutvÄ•
samuá¹-á¹-hÄ• ya vÄ• yamanato na alasÄ• ti __analasÄ• _. taá¹ƒ pana kammaá¹ƒ seá¹-á¹-
nibbÄ• nÄ• vahameva karontÄ«ti __kammaseá¹-á¹-hassa kÄ• rakÄ• _. karontÄ• pana taá¹
anavajjabhÄ• vato __rÄ• gaá¹ƒ dosaá¹ƒ pajahanti, _ yathÄ• rÄ• gadosÄ• pahÄ«yanti, eva
karonti. __tena me samaá¹‡Ä• piyÄ• _ti tena yathÄ• vuttena sammÄ• paá¹-ipajjanena may
piyÄ• yitabbÄ• ti attho.

__tÄ«á¹‡i pÄ• passa mÅ«lÄ• nÄ«_ti lobhadosamohasaá¹…khÄ• tÄ• ni akusalassa tÄ«á¹‡i
nigghÄ• tenti, pajahantÄ«ti attho. __sucikÄ• rino_ti anavajjakammakÄ• rino. __sabbaá¹ƒ pÄ
aggamaggÄ• dhigamena esaá¹ƒ sabbampi pÄ• paá¹ƒ pahÄ«naá¹ƒ.

evaá¹ƒ ``samaá¹‡Ä• sucikÄ• rinoâ€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vibhajitvÄ• da
``kÄ• yakammaâ€™â€™ _nti gÄ• thamÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva.

__vimalÄ• saá¹…khamuttÄ• vÄ• _ti sudhotasaá¹…khÄ• viya muttÄ• viya ca vigatamalÄ•
__suddhÄ• santarabÄ• hirÄ• _ti santaraÃ±ca bÄ• hiraÃ±ca santarabÄ• hiraá¹ƒ. tato santar
suddhÄ• sayapayogÄ• ti attho. __puá¹‡á¹‡Ä• sukkÄ• na dhammÄ• na_nti ekantasukkehi a
asekhehi sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatÄ• ti attho.

suttageyyÄ• dibahuá¹ƒ \Be 227/ sutaá¹ƒ etesaá¹ƒ, sutena vÄ• uppannÄ• ti __bahussutÄ• ,
paá¹-ivedhabÄ• husaccena ca samannÄ• gatÄ• ti attho. tameva duvidhampi dhammaá¹ƒ dh
sattÄ• naá¹ƒ Ä• cÄ• rasamÄ• cÄ• rasikkhÄ• padena arÄ«yantÄ«ti __ariyÄ• _. dhammena Ã
__dhammajÄ«vino. atthaá¹ƒ dhammaÃ±ca desentÄ«_ti \Ee 219/ bhÄ• sitatthaÃ±ca desanÄ
pakÄ• senti. atha vÄ• atthato anapetaá¹ƒ dhammato anapetaÃ±ca desenti Ä• cikkhanti.

__ekaggacittÄ• _ti samÄ• hitacittÄ• . __satimanto_ti upaá¹-á¹-hitasatino.

__dÅ«raá¹…gamÄ• _ti \Ne 244/ araÃ±Ã±agatÄ• , manussÅ«pacÄ• raá¹ƒ muÃ±citvÄ• dÅ«
iddhÄ• nubhÄ• vena vÄ• yathÄ• rucitaá¹ƒ dÅ«raá¹ƒ á¹-hÄ• naá¹ƒ gacchantÄ«ti dÅ«raá¹…g
tÄ• ya bhaá¹‡anasÄ«latÄ• ya __mantabhÄ• á¹‡Ä«_. na uddhatÄ• ti __anuddhatÄ• , _ uddh
__dukkhassantaá¹ƒ pajÄ• nantÄ«_ti vaá¹-á¹-adukkhassa pariyantabhÅ«taá¹ƒ nibbÄ• naá¹ƒ

__na vilokenti kiÃ±cana_nti yato gÄ• mato pakkamanti, tasmiá¹ƒ gÄ• me kaÃ±ci sattaá¹ƒ v
apekkhÄ• vasena na olokenti, atha kho pana anapekkhÄ• va gacchanti pakkamanti.

__na te saá¹ƒ koá¹-á¹-he opentÄ«_ti te samaá¹‡Ä• saá¹ƒ attano santakaá¹ƒ sÄ• pateyyaá
na paá¹-isÄ• metvÄ• á¹-hapenti tÄ• disassa pariggahassa abhÄ• vato. __kumbhi_nti kumbl
pacchiyaá¹ƒ. __pariniá¹-á¹-hitamesÄ• nÄ• _ti parakulesu paresaá¹ƒ atthÄ• ya siddhameva g

__hiraÃ±Ã±a_nti kahÄ• paá¹‡aá¹ƒ. __rÅ«piya_nti rajataá¹ƒ. __paccuppannena yÄ• pentÄ«
anÄ• gataÃ±ca apaccÄ• sÄ«santÄ• paccuppannena yÄ• penti attabhÄ• vaá¹ƒ pavattenti.

__aÃ±Ã±amaÃ±Ã±aá¹ƒ pihayantÄ«_ti aÃ±Ã±amaÃ±Ã±asmiá¹ƒ mettiá¹ƒ karonti. ``pihÄ• ya
attho.

evaá¹ƒ so brÄ• hmaá¹‡o dhÄ«tuyÄ• santike bhikkhÅ«naá¹ƒ guá¹‡e sutvÄ• pasannamÄ• r
__ ``atthÄ• ya vatÄ• â€™â€™ _tiÄ• dimÄ• ha.

__amhampÄ«_ti amhÄ• kampi. __dakkhiá¹‡a_nti deyyadhammaá¹ƒ.

__etthÄ• _ti \Be 228/ etesu samaá¹‡esu. __yaÃ±Ã±o_ti dÄ• nadhammo. __vipulo_ti vipula
vuttanayameva.

evaá¹ƒ brÄ• hmaá¹‡o saraá¹‡esu sÄ«lesu ca patiá¹-á¹-hito aparabhÄ• ge saÃ±jÄ• tasaá¹ƒ
vipassanaá¹ƒ \Ne 245/ vaá¸• á¸• hetvÄ• arahatte \Ee 220/ patiá¹-á¹-hÄ• ya attano paá¹-ipat
udÄ• nento __ ``brahmabandhÅ«â€™â€™ _ti gÄ• thamÄ• ha. tassattho heá¹-á¹-hÄ• vuttoy

rohinÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. cÄ• pÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__laá¹-á¹-hihattho pure Ä• sÄ«_tiÄ• dikÄ• cÄ• pÄ• ya theriyÄ• gÄ• thÄ• . ayampi purimab
tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ«, anukkamena upacitak
sambhatavimokkhasambhÄ• rÄ• hutvÄ• imasmiá¹ƒ buddhuppÄ• de vaá¹…gahÄ• rajanapa
migaluddakagÄ• me jeá¹-á¹-hakamigaluddakassa dhÄ«tÄ• hutvÄ• nibbatti, __cÄ• pÄ• _tis
samayena upako Ä• jÄ«vako bodhimaá¹‡á¸• ato dhammacakkaá¹ƒ pavattetuá¹ƒ bÄ• rÄ• á¹
satthÄ• rÄ• samÄ• gato ``vippasannÄ• ni kho te, Ä• vuso, indriyÄ• ni, parisuddho chavivaá
kaá¹ƒsi tvaá¹ƒ, Ä• vuso, uddissa pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá
I 11; MN I 285) pucchitvÄ• ---

``sabbÄ• bhibhÅ« sabbavidÅ«hamasmi, sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hÄ• kkhaye vimutto, sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ || (Dhp 35
285).

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggalo ||

``ahaÃ±hi \Be 229/ arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tomhi nibbuto ||

``dhammacakkaá¹ƒ pavattetuá¹ƒ, gacchÄ• mi kÄ• sinaá¹ƒ puraá¹ƒ.

andhÄ«bhÅ«tasmiá¹ƒ lokasmiá¹ƒ, Ä• haÃ±chaá¹ƒ amatadundubhiâ€™â€™ nti || (Vin I 11; K

satthÄ• rÄ• \Ne 246/ attano sabbaÃ±Ã±ubuddhabhÄ• ve dhammacakkapavattane ca pavec
``hupeyyapÄ• vuso, arahasi anantajinoâ€™â€™ ti (Vin I 11; MN I 285) vatvÄ• ummaggaá¹
vaá¹…gahÄ• rajanapadaá¹ƒ \Ee 221/ agamÄ• si. so tattha ekaá¹ƒ migaluddakagÄ• makaá¹

kappesi. taá¹ƒ tattha jeá¹-á¹-hakamigaluddako upaá¹-á¹-hÄ• si. so ekadivasaá¹ƒ dÅ«raá¹ƒ m
``mayhaá¹ƒ arahante mÄ• pamajjÄ«â€™â€™ ti attano dhÄ«taraá¹ƒ cÄ• paá¹ƒ Ä• á¹‡Ä• pe
puttabhÄ• tukehi. sÄ• cassa dhÄ«tÄ• abhirÅ«pÄ• hoti dassanÄ«yÄ• .

atha kho upako Ä• jÄ«vako bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ migaluddakassa gharaá¹ƒ gato par
cÄ• paá¹ƒ disvÄ• rÄ• gena abhibhÅ«to bhuÃ±jitumpi asakkonto bhÄ• janena bhattaá¹ƒ Ä•
gantvÄ• bhattaá¹ƒ ekamante nikkhipitvÄ• ``sace cÄ• paá¹ƒ labhissÄ• mi, jÄ«vÄ• mi, no ce
nirÄ• hÄ• ro nipajji. sattame divase migaluddako Ä• gantvÄ• dhÄ«taraá¹ƒ pucchi --- ``kiá¹ƒ
pamajjÄ«â€™â€™ ti? sÄ• ``ekadivasameva Ä• gantvÄ• puna nÄ• gatapubboâ€™â€™ ti Ä
vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``kiá¹ƒ, bhante, aphÄ• sukaâ€™â€™ nti pÄ• de parimajjan
parivattatiyeva. so ``vadatha, bhante, yaá¹ƒ mayÄ• sakkÄ• kÄ• tuá¹ƒ, sabbaá¹ƒ taá¹ƒ karis
upako ekena pariyÄ• yena attano ajjhÄ• sayaá¹ƒ Ä• rocesi. ``itaro jÄ• nÄ• si pana, bhante,
``na jÄ• nÄ• mÄ«â€™â€™ ti. ``na, bhante, kiÃ±ci sippaá¹ƒ ajÄ• nantena sakkÄ• gharaá¹ƒ
--- ``nÄ• haá¹ƒ kiÃ±ci sippaá¹ƒ jÄ• nÄ• mi, apica tumhÄ• kaá¹ƒ maá¹ƒsahÄ• rako bhavissÄ•
vikkiá¹‡issÄ• mÄ«â€™â€™ ti. mÄ• gaviko ``amhÄ• kampi etadeva ruccatÄ«â€™â€™ ti utta
sahÄ• yakassa gehe katipÄ• haá¹ƒ vasÄ• petvÄ• tÄ• dise divase gharaá¹ƒ Ä• netvÄ• dhÄ

atha \Be 230/ kÄ• le gacchante tesaá¹ƒ saá¹ƒvÄ• samanvÄ• ya putto nibbatti, __subhaddo
cÄ• pÄ• tassa rodanakÄ• le ``upakassa putta, Ä• jÄ«vakassa putta, maá¹ƒsahÄ• rakassa p
rodÄ«â€™â€™ tiÄ• dinÄ• puttatosanagÄ«tena upakaá¹ƒ uppaá¹‡á¸• esi. so ``mÄ• tvaá¹ƒ
maÃ±Ã±i, atthi me sahÄ• yo anantajino nÄ• ma, tassÄ• haá¹ƒ santikaá¹ƒ gamissÄ• mÄ«â€
``evamayaá¹ƒ aá¹-á¹-Ä«yatÄ«â€™â€™ ti Ã±atvÄ• punappunaá¹ƒ tathÄ• kathesiyeva. so e
vutto kujjhitvÄ• gantumÄ• raddho. tÄ• ya taá¹ƒ taá¹ƒ vatvÄ• anunÄ«yamÄ• nopi saÃ±Ã±at
pacchimadisÄ• bhimukho pakkÄ• mi.

bhagavÄ• \Ne 247/ \Ee 222/ ca tena samayena sÄ• vatthiyaá¹ƒ jetavane viharanto bhikkhÅ
``yo, bhikkhave, ajja `kuhiá¹ƒ anantajinoâ€™ ti idhÄ• gantvÄ• pucchati, taá¹ƒ mama santika
ti. upakopi ``kuhiá¹ƒ anantajino vasatÄ«â€™â€™ ti tattha tattha pucchanto anupubbena sÄ•
vihÄ• raá¹ƒ pavisitvÄ• vihÄ• ramajjhe á¹-hatvÄ• ``kuhiá¹ƒ anantajinoâ€™â€™ ti pucchi. taá
santikaá¹ƒ nayiá¹ƒsu. so bhagavantaá¹ƒ disvÄ• ``jÄ• nÄ• tha maá¹ƒ bhagavÄ• â€™â€™ ti
kuhiá¹ƒ pana tvaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ vasÄ«â€™â€™ ti? ``vaá¹…gahÄ• rajanapade, bha
idÄ• ni mahallako jÄ• to pabbajituá¹ƒ sakkhissasÄ«â€™â€™ ti? ``pabbajissÄ• mi, bhanteâ€
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pesi --- ``ehi tvaá¹ƒ, bhikkhu, imaá¹ƒ pabbÄ• jehÄ«â€™
pabbÄ• jesi. so pabbajito satthu santike kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• bhÄ• vanaá¹ƒ an
anÄ• gÄ• miphale patiá¹-á¹-hÄ• ya kÄ• laá¹ƒ katvÄ• avihesu nibbatto, nibbattakkhaá¹‡eyev
avihesu nibbattamattÄ• satta janÄ• arahattaá¹ƒ pattÄ• , tesaá¹ƒ ayaá¹ƒ aÃ±Ã±ataro. vutta

``avihaá¹ƒ upapannÄ• se, vimuttÄ• satta bhikkhavo.

rÄ• gadosaparikkhÄ«á¹‡Ä• , tiá¹‡á¹‡Ä• loke visattikaá¹ƒ ||

``upakopalagaá¹‡á¸• o ca, pakkusÄ• ti ca te tayo.

bhaddiyo khaá¹‡á¸• adevo ca, bÄ• huraggi ca siá¹…giyo.

te hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, dibbayogaá¹ƒ upaccaguâ€™â€™ nti || (SN a I 105).

upake \Be 231/ pana pakkante nibbindahadayÄ• cÄ• pÄ• dÄ• rakaá¹ƒ ayyakassa niyyÄ• c
gatamaggaá¹ƒ gacchantÄ« sÄ• vatthiá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ santike pabbajitvÄ• vi
karontÄ« maggapaá¹-ipÄ• á¹-iyÄ• arahatte patiá¹-á¹-hitÄ• , attano paá¹-ipattiá¹ƒ paccavekk
attanÄ• ca kathitagÄ• thÄ• yo udÄ• navasena ekajjhaá¹ƒ katvÄ• ---

<292> á¹• 21 ``laá¹-á¹-hihattho \Ee 223/ pure Ä• si, so dÄ• ni migaluddako.

Ä• sÄ• ya palipÄ• ghorÄ• , nÄ• sakkhi pÄ• rametave ||

<293> á¹• 21 ``sumattaá¹ƒ \Ne 248/ maá¹ƒ maÃ±Ã±amÄ• nÄ• , cÄ• pi puttamatosayi.

cÄ• pÄ• ya bandhanaá¹ƒ chetvÄ• , pabbajissaá¹ƒ punopahaá¹ƒ ||

<294> á¹• 21 ``mÄ• me kujjhi mahÄ• vÄ«ra, mÄ• me kujjhi mahÄ• muni.

na hi kodhaparetassa, suddhi atthi kuto tapo ||

<295> á¹• 21 ``pakkamissaÃ±ca nÄ• á¸·Ä• to, kodha nÄ• á¸·Ä• ya vacchati.

bandhantÄ« itthirÅ«pena, samaá¹‡e dhammajÄ«vino ||

<296> á¹• 21 ``ehi kÄ• á¸·a nivattassu, bhuÃ±ja kÄ• me yathÄ• pure.

ahaÃ±ca te vasÄ«katÄ• , ye ca me santi Ã±Ä• takÄ• ||

<297> á¹• 21 ``etto cÄ• pe catubbhÄ• gaá¹ƒ, yathÄ• bhÄ• sasi tvaÃ±ca me.

tayi rattassa posassa, uá¸·Ä• raá¹ƒ vata taá¹ƒ siyÄ• ||

<298> á¹• 21 ``kÄ• á¸·aá¹…giniá¹ƒva takkÄ• riá¹ƒ, pupphitaá¹ƒ girimuddhani.

phullaá¹ƒ dÄ• limalaá¹-á¹-hiá¹ƒva, antodÄ«peva pÄ• á¹-aliá¹ƒ ||

<299> á¹• 21 ``haricandanalittaá¹…giá¹ƒ, kÄ• sikuttamadhÄ• riniá¹ƒ.

taá¹ƒ maá¹ƒ rÅ«pavatiá¹ƒ santiá¹ƒ, kassa ohÄ• yaá¹ƒ gacchasi ||

<300> á¹• 21 ``sÄ• kuntikova sakuá¹‡iá¹ƒ, yathÄ• bandhitumicchati.

Ä• harimena rÅ«pena, na maá¹ƒ tvaá¹ƒ bÄ• dhayissasi ||

<301> á¹• 21 ``imaÃ±ca me puttaphalaá¹ƒ, kÄ• á¸·a uppÄ• ditaá¹ƒ tayÄ• .

taá¹ƒ maá¹ƒ puttavatiá¹ƒ santiá¹ƒ, kassa ohÄ• ya gacchasi ||

<302> á¹• 21 ``jahanti \Be 232/ putte sappaÃ±Ã±Ä• , tato Ã±Ä• tÄ« tato dhanaá¹ƒ.

pabbajanti mahÄ• vÄ«rÄ• , nÄ• go chetvÄ• va bandhanaá¹ƒ ||

<303> á¹• 21 ``idÄ• ni te imaá¹ƒ puttaá¹ƒ, daá¹‡á¸• ena churikÄ• ya vÄ• .

bhÅ«miyaá¹ƒ vÄ• nisumbhissaá¹ƒ, puttasokÄ• na gacchasi ||

<304> á¹• 21 ``sace \Ne 249/ puttaá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, kukkurÄ• naá¹ƒ padÄ• hisi.

na maá¹ƒ puttakatte jammi, punarÄ• vattayissasi ||

<305> á¹• 21 ``handa kho \Ee 224/ dÄ• ni bhaddante, kuhiá¹ƒ kÄ• á¸·a gamissasi.

katamaá¹ƒ gÄ• manigamaá¹ƒ, nagaraá¹ƒ rÄ• jadhÄ• niyo ||

<306> á¹• 21 ``ahumha pubbe gaá¹‡ino, assamaá¹‡Ä• samaá¹‡amÄ• nino.

gÄ• mena gÄ• maá¹ƒ vicarimha, nagare rÄ• jadhÄ• niyo ||

<307> á¹• 21 ``eso hi bhagavÄ• buddho, nadiá¹ƒ neraÃ±jaraá¹ƒ pati.

sabbadukkhappahÄ• nÄ• ya, dhammaá¹ƒ deseti pÄ• á¹‡inaá¹ƒ.

tassÄ• haá¹ƒ santikaá¹ƒ gacchaá¹ƒ, so me satthÄ• bhavissati ||

<308> á¹• 21 ``vandanaá¹ƒ dÄ• ni me vajjÄ• si, lokanÄ• thaá¹ƒ anuttaraá¹ƒ.

padakkhiá¹‡aÃ±ca katvÄ• na, Ä• diseyyÄ• si dakkhiá¹‡aá¹ƒ ||

<309> á¹• 21 ``etaá¹ƒ kho labbhamamhehi, yathÄ• bhÄ• sasi tvaÃ±ca me.

vandanaá¹ƒ dÄ• ni te vajjaá¹ƒ, lokanÄ• thaá¹ƒ anuttaraá¹ƒ.

padakkhiá¹‡aÃ±ca katvÄ• na, Ä• disissÄ• mi dakkhiá¹‡aá¹ƒ ||

<310> á¹• 21 ``tato ca kÄ• á¸·o pakkÄ• mi, nadiá¹ƒ neraÃ±jaraá¹ƒ pati.

so addasÄ• si sambuddhaá¹ƒ, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

<311> á¹• 21 ``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<312> á¹• 21 ``tassa pÄ• dÄ• ni vanditvÄ• , katvÄ• na naá¹ƒ padakkhiá¹‡aá¹ƒ.

cÄ• pÄ• ya Ä• disitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti || ---

imÄ• \Ne 250/ gÄ• thÄ• abhÄ• si.

tattha \Be 233/ __laá¹-á¹-hihattho_ti daá¹‡á¸• ahattho. __pure_ti pubbe paribbÄ• jakakÄ• le
caá¹‡á¸• agoá¹‡akukkurÄ• dÄ«naá¹ƒ pariharaá¹‡atthaá¹ƒ daá¹‡á¸• aá¹ƒ hatthena gahetvÄ•
dÄ• ni migaluddako_ti so idÄ• ni migaluddehi saddhiá¹ƒ sambhogasaá¹ƒvÄ• sehi migaluddo
__Ä• sÄ• yÄ• _ti taá¹‡hÄ• ya. ``Ä• sayÄ• â€™â€™ tipi pÄ• á¹-ho, ajjhÄ• sayahetÅ«ti attho.
diá¹-á¹-hipaá¹…kato ca. __ghorÄ• _ti aviditavipulÄ• natthÄ• vahattÄ• dÄ• ruá¹‡ato ghorÄ•
pÄ• rametave_ti tasseva palipassa pÄ• rabhÅ«taá¹ƒ nibbÄ• naá¹ƒ etuá¹ƒ gantuá¹ƒ na asak
abhisambhunÄ«ti attÄ• nameva sandhÄ• ya upako vadati.

__sumattaá¹ƒ maá¹ƒ maÃ±Ã±amÄ• nÄ• _ti attani suá¹-á¹-hu mattaá¹ƒ madappattaá¹ƒ kÄ• pamattaá¹ƒ vÄ• katvÄ• maá¹ƒ sallakkhantÄ«. __cÄ• pÄ• puttamatosayÄ«_ti migaluddassa ``Ä• jÄ«vakassa puttÄ• â€™â€™ tiÄ• dinÄ• maá¹ƒ ghaá¹-á¹-entÄ« puttaá¹ƒ tosesi keá¸·Ä• maÃ±Ã±amÄ• nÄ• â€™â€™ ti ca paá¹-hanti, supatÄ«ti maá¹ƒ maÃ±Ã±amÄ• nÄ• ti attho. __ cÄ• pÄ• ya tayi uppannaá¹ƒ kilesabandhanaá¹ƒ chinditvÄ• . __pabbajissaá¹ƒ punopaha_nti pabbajissÄ• mi.

idÄ• ni tassÄ• ``mayhaá¹ƒ attho natthÄ«â€™â€™ ti vadati, taá¹ƒ sutvÄ• cÄ• pÄ• khamÄ• kujjhÄ«â€™â€™ _ti gÄ• thamÄ• ha. tattha __mÄ• me kujjhÄ«_ti keá¸·ikaraá¹‡amattena mÄ __mahÄ• vÄ«ra, mahÄ• munÄ«_ti upakaá¹ƒ Ä• lapati. taÃ±hi sÄ• pubbepi pabbajito, idÄ• n khantiÃ±ca paccÄ• sÄ«santÄ« ``mahÄ• munÄ«â€™â€™ ti Ä• ha. tenevÄ• ha --- __ ``na hi kuto tapoâ€™â€™ _ti, tvaá¹ƒ ettakampi asahanto kathaá¹ƒ cittaá¹ƒ damessasi, kathaá¹ƒ vÄ adhippÄ• yo.

atha nÄ• á¸·aá¹ƒ gantvÄ• jÄ«vitukÄ• mosÄ«ti cÄ• pÄ• ya vutto Ä• ha --- __ ``pakkamissaÃ nÄ• á¸·Ä• ya vacchatÄ«â€™â€™ _ti ko idha nÄ• á¸·Ä• ya vasissati, nÄ• á¸·Ä• tova ahaá¹ƒ jÄ• tagÄ• mo, tato nikkhamitvÄ• pabbaji. so ca magadharaá¹-á¹-he bodhimaá¹‡á¸• assa Ä• sandhÄ• ya vuttaá¹ƒ. __bandhantÄ« itthirÅ«pena, samaá¹‡e dhammajÄ«vino_ti cÄ• pe tvaá dhammike pabbajite attano itthirÅ«pena itthikuttÄ• kappehi bandhantÄ« tiá¹-á¹-hasi. yenÄ• h jÄ• to, tasmÄ• taá¹ƒ pariccajÄ• mÄ«ti adhippÄ• yo.

evaá¹ƒ \Be 234/ \Ne 251/ \Ee 226/ vutte cÄ• pÄ• taá¹ƒ nivattetukÄ• mÄ• __ ``ehi, kÄ• á¸·Ä gÄ• thamÄ• ha. tassattho --- kÄ• á¸·avaá¹‡á¹‡atÄ• ya, __kÄ• á¸·a, _ upaka, ehi __nivattass viya kÄ• me paribhuÃ±ja, ahaÃ±ca ye ca me santi Ã±Ä• takÄ• , te sabbeva tuyhaá¹ƒ mÄ• p __vasÄ«katÄ• _ vasavattino katÄ• ti.

taá¹ƒ sutvÄ• upako __ ``etto cÄ• peâ€™â€™ _ti gÄ• thamÄ• ha. tattha __cÄ• pe_ti cÄ• pe cÄ• pasadisaaá¹…galaá¹-á¹-hitÄ• ya hi sÄ• , cÄ• pÄ• ti nÄ• maá¹ƒ labhi, tasmÄ• , cÄ• pÄ• yathÄ• bhÄ• sasi, idÄ• ni yÄ• disaá¹ƒ kathesi, ito __catubbhÄ• ga_meva piyasamudÄ• cÄ• __rattassa_ rÄ• gÄ• bhibhÅ«tassa purisassa uá¸·Ä• raá¹ƒ vata taá¹ƒ siyÄ• , ahaá¹ƒ panetan viratto, tasmÄ• cÄ• pÄ• ya vacane na tiá¹-á¹-hÄ• mÄ«ti adhippÄ• yo.

puna, cÄ• pÄ• , attani tassa Ä• sattiá¹ƒ uppÄ• detukÄ• mÄ• __ ``kÄ• á¸·aá¹…giniâ€™â€™ __kÄ• á¸·Ä• _ti tassÄ• lapanaá¹ƒ. __aá¹…gini_nti aá¹…galaá¹-á¹-hisampannaá¹ƒ. __ivÄ• _t __takkÄ• riá¹ƒ pupphitaá¹ƒ girimuddhanÄ«_ti pabbatamuddhani á¹-hitaá¹ƒ supupphitadÄ• li ``ukkÄ• gÄ• riâ€™â€™ nti ca keci paá¹-hanti, aá¹…gatthilaá¹-á¹-hiá¹ƒ viyÄ• ti attho. girimud kenaci anupahatasobhatÄ• dassanatthaá¹ƒ vuttaá¹ƒ. keci ``kÄ• liá¹…giniâ€™â€™ nti pÄ• á kumbhaá¹‡á¸• alatÄ• sadisanti atthaá¹ƒ vadanti. __phullaá¹ƒ dÄ• limalaá¹-á¹-hiá¹ƒvÄ• _ti pu

bÄ«japÅ«ralataá¹ƒ viya. __antodÄ«peva pÄ• á¹-ali_nti dÄ«pakabbhantare pupphitapÄ• á¹-a
dÄ«paggahaá¹‡aÃ±cettha sobhÄ• pÄ• á¹-ihÄ• riyadassanatthameva.

__haricandanalittaá¹…gi_nti lohitacandanena anulittasabbaá¹…giá¹ƒ. __kÄ• sikuttamadhÄ•
uttamakÄ• sikavatthadharaá¹ƒ. __taá¹ƒ ma_nti tÄ• disaá¹ƒ maá¹ƒ. __rÅ«pavatiá¹ƒ santi_nti
samÄ• naá¹ƒ. __kassa_ \Ee 227/ __ohÄ• ya gacchasÄ«_ti kassa nÄ• ma sattassa, kassa v
ohÄ• ya pahÄ• ya pariccajitvÄ• gacchasi.

ito parampi tesaá¹ƒ vacanapaá¹-ivacanagÄ• thÄ• va á¹-hapetvÄ• pariyosÄ• ne tisso gÄ• th
__sÄ• kuntikovÄ• _ti sakuá¹‡aluddo viya. __Ä• harimena rÅ«penÄ• _ti kesamaá¹‡á¸• anÄ•
vatthÄ• bharaá¹‡Ä• dinÄ• \Be 235/ ca abhisaá¹…khÄ• rikena rÅ«pena vaá¹‡á¹‡ena kittime
__na maá¹ƒ tvaá¹ƒ bÄ• dhayissasÄ«_ti pubbe viya idÄ• ni maá¹ƒ tvaá¹ƒ na bÄ• dhituá¹ƒ sa

__puttaphala_nti \Ne 252/ puttasaá¹…khÄ• taá¹ƒ phalaá¹ƒ puttapasavo.

__sappaÃ±Ã±Ä• _ti paÃ±Ã±avanto, saá¹ƒsÄ• re Ä• dÄ«navavibhÄ• viniyÄ• paÃ±Ã±Ä• ya
appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• Ã±Ä• tiparivaá¹-á¹-aá¹ƒ bhogakkhandhaá¹ƒ vÄ• pahÄ• ya p
``pabbajanti mahÄ• vÄ«rÄ• , nÄ• go chetvÄ• va bandhanaâ€™â€™ _nti, ayabandhanaá¹ƒ
chinditvÄ• mahÄ• vÄ«riyÄ• va pabbajanti, na nihÄ«navÄ«riyÄ• ti attho.

__daá¹‡á¸• enÄ• _ti yena kenaci daá¹‡á¸• ena. __churikÄ• yÄ• _ti khurena. __bhÅ«miyaá¹
pathaviyaá¹ƒ pÄ• tetvÄ• pothanavijjhanÄ• dinÄ• vibÄ• dhissÄ• mi. __puttasokÄ• na gacch
na gacchissasi.

__padÄ• hisÄ«_ti dassasi. __puttakatte_ti puttakÄ• raá¹‡Ä• . __jammÄ«_ti tassÄ• Ä• lapa

idÄ• ni tassa gamanaá¹ƒ anujÄ• nitvÄ• gamanaá¹-á¹-hÄ• naá¹ƒ jÄ• nituá¹ƒ __ ``handa kho

itaro pubbe ahaá¹ƒ aniyyÄ• nikaá¹ƒ sÄ• sanaá¹ƒ paggayha aá¹-á¹-hÄ• siá¹ƒ, idÄ• ni pana n
sÄ• sane á¹-hÄ• tukÄ• mo, tasmÄ• tassa santikaá¹ƒ gamissÄ• mÄ«ti dassento __ ``ahumh
__gaá¹‡ino_ti gaá¹‡adharÄ• . __assamaá¹‡Ä• _ti na samitapÄ• pÄ• . __samaá¹‡amÄ• nino
saÃ±Ã±ino. __vicarimhÄ• _ti pÅ«raá¹‡Ä• dÄ«su attÄ• naá¹ƒ pakkhipitvÄ• vadati.

__neraÃ±jaraá¹ƒ_ \Ee 228/ __patÄ«_ti neraÃ±jarÄ• ya nadiyÄ• samÄ«pe tassÄ• tÄ«re. __
patto, abhisambodhiá¹ƒ patvÄ• dhammaá¹ƒ desento sabbakÄ• laá¹ƒ bhagavÄ• tattheva va

__vandanaá¹ƒ dÄ• ni me vajjÄ• sÄ«_ti mama vandanaá¹ƒ vadeyyÄ• si, mama vacanena lo
vadeyyÄ• sÄ«ti attho. __padakkhiá¹‡aÃ±ca katvÄ• na, Ä• diseyyÄ• si dakkhiá¹‡a_nti buddh

tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• pi catÅ«su á¹-hÄ• nesu \Be 236/ vanditvÄ• , tato puÃ±
pattidÄ• naá¹ƒ dento padakkhiá¹‡aá¹ƒ Ä• diseyyÄ• si buddhaguá¹‡Ä• naá¹ƒ sutapubbattÄ•
vadati.

__etaá¹ƒ_ \Ne 253/ __kho labbhamamhehÄ«_ti etaá¹ƒ padakkhiá¹‡akaraá¹‡aá¹ƒ puÃ±Ã±a
sakkÄ• , na nivattanaá¹ƒ, pubbe viya kÄ• mÅ«pabhogo ca na sakkÄ• ti adhippÄ• yo. __te v
vajjaá¹ƒ vakkhÄ• mi.

__so_ti kÄ• á¸·o, __addasÄ• sÄ«_ti addakkhi.

satthudesanÄ• yaá¹ƒ saccakathÄ• ya padhÄ• nattÄ• tabbinimuttÄ• ya abhÄ• vato __ ``duk
sesaá¹ƒ vuttanayameva.

cÄ• pÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sundarÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__petÄ• ni bhoti puttÄ• nÄ«_tiÄ• dikÄ• sundariyÄ• theriyÄ• gÄ• thÄ• . ayampi purimabud
tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« ito ekatiá¹ƒsakappe vessabh
kulagehe nibbattitvÄ• viÃ±Ã±utaá¹ƒ patvÄ• ekadivasaá¹ƒ satthÄ• raá¹ƒ piá¹‡á¸• Ä• ya cara
pasannamÄ• nasÄ• bhikkhaá¹ƒ datvÄ• paÃ±capatiá¹-á¹-hitena vandi. satthÄ• tassÄ• citta
anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• tena puÃ±Ã±akammena tÄ• vatiá¹ƒsesu nibbattitvÄ
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• dibbasampattiá¹ƒ anubhavitvÄ• tato cutÄ• aparÄ• paraá¹ƒ su
paripakkaÃ±Ä• á¹‡Ä• hutvÄ• imasmiá¹ƒ buddhuppÄ• de bÄ• rÄ• á¹‡asiyaá¹ƒ sujÄ• tassa
hutvÄ• nibbatti. tassÄ• rÅ«pasampattiyÄ• __sundarÄ«_ti nÄ• maá¹ƒ ahosi. vayappattakÄ
kaniá¹-á¹-habhÄ• tÄ• kÄ• lamakÄ• si. athassÄ• pitÄ• puttasokena abhibhÅ«to tattha tattha
vÄ• siá¹-á¹-hittheriyÄ• samÄ• gantvÄ• taá¹ƒ sokavinodanakÄ• raá¹‡aá¹ƒ pucchanto ``petÄ
tiÄ• dikÄ• dve gÄ• thÄ• abhÄ• si. therÄ« taá¹ƒ sokÄ• bhibhÅ«taá¹ƒ Ã±atvÄ• sokaá¹ƒ vino
puttasatÄ• nÄ«â€™â€™ tiÄ• dikÄ• dve gÄ• thÄ• vatvÄ• attano asokabhÄ• vaá¹ƒ kathesi.
brÄ• hmaá¹‡o ``kathaá¹ƒ tvaá¹ƒ, ayye, evaá¹ƒ asokÄ• jÄ• tÄ• â€™â€™ ti Ä• ha. tassa ther
kathesi.

atha brÄ• hmaá¹‡o ``kuhiá¹ƒ satthÄ• â€™â€™ ti pucchitvÄ• ``idÄ• ni mithilÄ• yaá¹ƒ vihara
tÄ• vadeva rathaá¹ƒ yojetvÄ• rathena mithilaá¹ƒ gantvÄ• satthÄ• raá¹ƒ upasaá¹…kamitvÄ
kathaá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«di. tassa satthÄ• dhammaá¹ƒ desesi. so dhammaá¹ƒ s
pabbajitvÄ• \Ne 254/ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ghaá¹-ento vÄ• yamanto tatiye divas
atha sÄ• rathi rathaá¹ƒ Ä• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• brÄ• hmaá¹‡iyÄ• taá¹ƒ pavat
attano pitu pabbajitabhÄ• vaá¹ƒ sutvÄ• , ``amma, ahampi pabbajissÄ• mÄ«â€™â€™ ti mÄ

``yaá¹ƒ imasmiá¹ƒ gehe bhogajÄ• taá¹ƒ, sabbaá¹ƒ taá¹ƒ tuyhaá¹ƒ santakaá¹ƒ, tvaá¹ƒ imass
paá¹-ipajja, imaá¹ƒ sabbabhogaá¹ƒ paribhuÃ±ja, mÄ• pabbajÄ«â€™â€™ ti Ä• ha. sÄ• ``na
pabbajissÄ• mevÄ• haá¹ƒ, ammÄ• â€™â€™ ti mÄ• taraá¹ƒ anujÄ• nÄ• petvÄ• mahatiá¹ƒ s
viya chaá¸• á¸• etvÄ• pabbaji. pabbajitvÄ• ca sikkhamÄ• nÄ• yeva hutvÄ• vipassanaá¹ƒ v
vÄ• yamantÄ« hetusampannatÄ• ya Ã±Ä• á¹‡assa paripÄ• kaá¹ƒ gatattÄ• saha paá¹-isamb
tena vuttaá¹ƒ __apadÄ• ne_ ---

``piá¹‡á¸• apÄ• taá¹ƒ \Ee 230/ carantassa, vessabhussa mahesino.

kaá¹-acchubhikkhamuggayha, buddhaseá¹-á¹-hassadÄ• sahaá¹ƒ ||

``paá¹-iggahetvÄ• sambuddho, vessabhÅ« lokanÄ• yako.

vÄ«thiyÄ• saá¹‡á¹-hito satthÄ• , akÄ• me anumodanaá¹ƒ ||

``kaá¹-acchubhikkhaá¹ƒ datvÄ• na, tÄ• vatiá¹ƒsaá¹ƒ gamissasi.

chattiá¹ƒsadevarÄ• jÅ«naá¹ƒ, mahesittaá¹ƒ karissasi ||

``paÃ±Ã±Ä• saá¹ƒ cakkavattÄ«naá¹ƒ, mahesittaá¹ƒ karissasi.

manasÄ• patthitaá¹ƒ sabbaá¹ƒ, paá¹-ilacchasi sabbadÄ• ||

``sampattiá¹ƒ anubhotvÄ• na, pabbajissasi kiÃ±canÄ• .

sabbÄ• save pariÃ±Ã±Ä• ya, nibbÄ• yissasinÄ• savÄ• ||

``idaá¹ƒ \Be 238/ vatvÄ• na sambuddho, vessabhÅ« lokanÄ• yako.

nabhaá¹ƒ abbhuggamÄ« vÄ«ro, haá¹ƒsarÄ• jÄ• va ambare ||

``sudinnaá¹ƒ \Ne 255/ me dÄ• navaraá¹ƒ, suyiá¹-á¹-hÄ• yÄ• gasampadÄ• .

kaá¹-acchubhikkhaá¹ƒ datvÄ• na, pattÄ• haá¹ƒ acalaá¹ƒ padaá¹ƒ ||

``ekatiá¹ƒse ito kappe, yaá¹ƒ dÄ• namadadiá¹ƒ tadÄ• .

duggatiá¹ƒ nÄ• bhijÄ• nÄ• mi, bhikkhÄ• dÄ• nassidaá¹ƒ phalaá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ ... pe ... kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• phalasukhena nibbÄ• nasukhena ca viharantÄ« aparabhÄ• ge ``s
nadissÄ• mÄ«â€™â€™ ti upajjhÄ• yaá¹ƒ Ä• pucchitvÄ• bÄ• rÄ• á¹‡asito nikkhamitvÄ• sar
saddhiá¹ƒ anukkamena sÄ• vatthiá¹ƒ gantvÄ• satthu santikaá¹ƒ upasaá¹…kamitvÄ• satthÄ
ekamantaá¹ƒ á¹-hitÄ• satthÄ• rÄ• katapaá¹-isanthÄ• rÄ• satthu orasadhÄ«tubhÄ• vÄ• divi
byÄ• kÄ• si. athassÄ• mÄ• taraá¹ƒ Ä• diá¹ƒ katvÄ• sabbo Ã±Ä• tigaá¹‡o parijano ca pabba
paá¹-ipattiá¹ƒ paccavekkhitvÄ• pitarÄ• vuttagÄ• thaá¹ƒ Ä• diá¹ƒ katvÄ• udÄ• navasena ---

<313> á¹• 21 ``petÄ• ni bhoti puttÄ• ni, khÄ• damÄ• nÄ• tuvaá¹ƒ pure.

tuvaá¹ƒ divÄ• ca ratto ca, atÄ«va paritappasi ||

<314> á¹• 21 ``sÄ• jja sabbÄ• ni khÄ• ditvÄ• , sataputtÄ• ni brÄ• hmaá¹‡Ä«.

vÄ• seá¹-á¹-hi \Ee 231/ kena vaá¹‡á¹‡ena, na bÄ• á¸·haá¹ƒ paritappasi ||

<315> á¹• 21 ``bahÅ«ni puttasatÄ• ni, Ã±Ä• tisaá¹…ghasatÄ• ni ca.

khÄ• ditÄ• ni atÄ«taá¹ƒse, mama tuÃ±haÃ±ca brÄ• hmaá¹‡a ||

<316> á¹• 21 ``sÄ• haá¹ƒ nissaraá¹‡aá¹ƒ Ã±atvÄ• , jÄ• tiyÄ• maraá¹‡assa ca.

na socÄ• mi na rodÄ• mi, na cÄ• pi paritappayiá¹ƒ ||

<317> á¹• 21 ``abbhutaá¹ƒ vata vÄ• seá¹-á¹-hi, vÄ• caá¹ƒ bhÄ• sasi edisiá¹ƒ.

kassa tvaá¹ƒ dhammamaÃ±Ã±Ä• ya, giraá¹ƒ bhÄ• sasi edisiá¹ƒ ||

<318> á¹• 21 ``esa \Ne 256/ brÄ• hmaá¹‡a sambuddho, nagaraá¹ƒ mithilaá¹ƒ pati.

sabbadukkhappahÄ• nÄ• ya, dhammaá¹ƒ desesi pÄ• á¹‡inaá¹ƒ ||

<319> á¹• 21 ``tassa \Be 239/ brahme arahato, dhammaá¹ƒ sutvÄ• nirÅ«padhiá¹ƒ.

tattha viÃ±Ã±Ä• tasaddhammÄ• , puttasokaá¹ƒ byapÄ• nudiá¹ƒ ||

<320> á¹• 21 ``so ahampi gamissÄ• mi, nagaraá¹ƒ mithilaá¹ƒ pati.

appeva maá¹ƒ so bhagavÄ• , sabbadukkhÄ• pamocaye ||

<321> á¹• 21 ``addasa brÄ• hmaá¹‡o buddhaá¹ƒ, vippamuttaá¹ƒ nirÅ«padhiá¹ƒ.

svassa dhammamadesesi, muni dukkhassa pÄ• ragÅ« ||

<322> á¹• 21 ``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<323> á¹• 21 ``tattha viÃ±Ã±Ä• tasaddhammo, pabbajjaá¹ƒ samarocayi.

sujÄ• to tÄ«hi rattÄ«hi, tisso vijjÄ• aphassayi ||

<324> á¹• 21 ``ehi sÄ• rathi gacchÄ• hi, rathaá¹ƒ niyyÄ• dayÄ• himaá¹ƒ.

Ä• rogyaá¹ƒ brÄ• hmaá¹‡iá¹ƒ vajja, pabbaji dÄ• ni brÄ• hmaá¹‡o.

sujÄ• to tÄ«hi rattÄ«hi, tisso vijjÄ• aphassayi ||

<325> á¹• 21 ``tato ca rathamÄ• dÄ• ya, sahassaÃ±cÄ• pi sÄ• rathi.

Ä• rogyaá¹ƒ brÄ• hmaá¹‡iá¹ƒvoca, `pabbaji dÄ• ni brÄ• hmaá¹‡o.

sujÄ• to tÄ«hi rattÄ«hi, tisso vijjÄ• aphassayi ||

<326> á¹• 21 ``etaÃ±cÄ• haá¹ƒ assarathaá¹ƒ, sahassaÃ±cÄ• pi sÄ• rathi.

tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ sutvÄ• , puá¹‡á¹‡apattaá¹ƒ dadÄ• mi te ||

<327> á¹• 21 ``tuyheva \Ne 257/ \Ee 232/ hotvassaratho, sahassaÃ±cÄ• pi brÄ• hmaá¹‡i.

ahampi pabbajissÄ• mi, varapaÃ±Ã±assa santike ||

<328> á¹• 21 ``hatthÄ« gavassaá¹ƒ maá¹‡ikuá¹‡á¸• alaÃ±ca, phÄ«taÃ±cimaá¹ƒ gahavibha

pitÄ• pabbajito tuyhaá¹ƒ, bhuÃ±ja bhogÄ• ni sundarÄ«.

tuvaá¹ƒ dÄ• yÄ• dikÄ• kule ||

<329> á¹• 21 ``hatthÄ« \Be 240/ gavassaá¹ƒ maá¹‡ikuá¹‡á¸• alaÃ±ca, rammaá¹ƒ cimaá¹ƒ g

pitÄ• pabbajito mayhaá¹ƒ, puttasokena aá¹-á¹-ito.

ahampi pabbajissÄ• mi, bhÄ• tusokena aá¹-á¹-itÄ• ||

<330> á¹• 21 ``so te ijjhatu saá¹…kappo, yaá¹ƒ tvaá¹ƒ patthesi sundarÄ«.

uttiá¹-á¹-hapiá¹‡á¸• o uÃ±cho ca, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ.

etÄ• ni abhisambhontÄ«, paraloke anÄ• savÄ• ||

<331> á¹• 21 ``sikkhamÄ• nÄ• ya me ayye, dibbacakkhu visodhitaá¹ƒ.

pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, yattha me vusitaá¹ƒ pure ||

<332> á¹• 21 ``tuvaá¹ƒ nissÄ• ya kalyÄ• á¹‡i, theri saá¹…ghassa sobhane.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<333> á¹• 21 ``anujÄ• nÄ• hi me ayye, icche sÄ• vatthi gantave.

sÄ«hanÄ• daá¹ƒ nadissÄ• mi, buddhaseá¹-á¹-hassa santike ||

<334> á¹• 21 ``passa sundari satthÄ• raá¹ƒ, hemavaá¹‡á¹‡aá¹ƒ harittacaá¹ƒ.

adantÄ• naá¹ƒ dametÄ• raá¹ƒ, sambuddhamakutobhayaá¹ƒ ||

<335> á¹• 21 ``passa sundarimÄ• yantiá¹ƒ, vippamuttaá¹ƒ nirÅ«padhiá¹ƒ.

vÄ«tarÄ• gaá¹ƒ visaá¹ƒyuttaá¹ƒ, katakiccamanÄ• savaá¹ƒ ||

<336> á¹• 21 ``bÄ• rÄ• á¹‡asito \Ne 258/ nikkhamma, tava santikamÄ• gatÄ• .

sÄ• vikÄ• te mahÄ• vÄ«ra, pÄ• de vandati sundarÄ« ||

<337> á¹• 21 ``tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuyhaá¹ƒ dhÄ«tÄ• mhi brÄ• hmaá¹‡a.

orasÄ• mukhato jÄ• tÄ• , katakiccÄ• anÄ• savÄ• ||

<338> á¹• 21 ``tassÄ• te svÄ• gataá¹ƒ bhadde, tato te adurÄ• gataá¹ƒ.

evaÃ±hi dantÄ• Ä• yanti, satthu pÄ• dÄ• ni vandikÄ• .

vÄ«tarÄ• gÄ• visaá¹ƒyuttÄ• , katakiccÄ• anÄ• savÄ• â€™â€™ ti || ---

imÄ• gÄ• thÄ• paccudÄ• hÄ• si.

tattha \Be 241/ __petÄ• nÄ«_ti matÄ• ni. __bhotÄ«_ti \Ee 233/ taá¹ƒ Ä• lapati. __puttÄ• nÄ
liá¹…gavipallÄ• sena vuttaá¹ƒ, pete putteti attho. eko eva ca tassÄ• putto mato, brÄ• hmaá
``cirakÄ• laá¹ƒ ayaá¹ƒ sokena aá¹-á¹-Ä• hutvÄ• vicari, bahÅ« maÃ±Ã±e imissÄ• puttÄ• m
evaá¹ƒsaÃ±Ã±Ä« hutvÄ• bahuvacanenÄ• ha. tathÄ• ca ``sÄ• jja sabbÄ• ni khÄ• ditvÄ• sa
__khÄ• damÄ• nÄ• _ti lokavohÄ• ravasena khuá¹ƒsanavacanametaá¹ƒ. loke hi yassÄ• itth
maranti, taá¹ƒ garahantÄ• ``puttakhÄ• dinÄ«â€™â€™ tiÄ• diá¹ƒ vadanti. __atÄ«vÄ• _ti ativ
__paritappasÄ«_ti santappasi, pureti yojanÄ• . ayaÃ±hettha saá¹…khepattho --- bhoti vÄ• s
mataputtÄ• hutvÄ• socantÄ« paridevantÄ« ativiya sokÄ• ya samappitÄ• gÄ• manigamarÄ

__sÄ• jjÄ• _ti sÄ• ajja, sÄ• tvaá¹ƒ etarahÄ«ti attho. ``sajjÄ• â€™â€™ ti vÄ• pÄ• á¹-ho. __
kena kÄ• raá¹‡ena.

__khÄ• ditÄ• nÄ«_ti therÄ«pi brÄ• hmaá¹‡ena vuttapariyÄ• yeneva vadati. khÄ• ditÄ• ni vÄ
byagghadÄ«pibiá¸·Ä• rÄ• dijÄ• tiyo sandhÄ• yevamÄ• ha. __atÄ«taá¹ƒse_ti atÄ«takoá¹-á¹-h
attho. __mama tuyhaÃ±cÄ• _ti mayÄ• ca tayÄ• ca.

__nissaraá¹‡aá¹ƒ Ã±atvÄ• jÄ• tiyÄ• maraá¹‡assa cÄ• _ti jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ niss
nibbÄ• naá¹ƒ maggaÃ±Ä• á¹‡ena \Ne 259/ paá¹-ivijjhitvÄ• . __na cÄ• pi paritappayi_nti na c
ahaá¹ƒ upÄ• yÄ• saá¹ƒ na Ä• pajjinti attho.

__abbhutaá¹ƒ vatÄ• _ti acchariyaá¹ƒ vata. taÃ±hi abbhutaá¹ƒ pubbe abhÅ«taá¹ƒ abbhutant
evarÅ«piá¹ƒ, ``na socÄ• mi na rodÄ• mi, na cÄ• pi paritappayiâ€™â€™ nti evaá¹ƒ socanÄ•
vÄ• caá¹ƒ. __kassa tvaá¹ƒ dhammamaÃ±Ã±Ä• yÄ• _ti kevalaá¹ƒ yathÄ• ediso dhammo lac
nÄ• ma satthuno dhammamaÃ±Ã±Ä• ya giraá¹ƒ bhÄ• sasi edisanti satthÄ• raá¹ƒ sÄ• sanaÃ

__nirÅ«padhi_nti niddukkhaá¹ƒ. __viÃ±Ã±Ä• tasaddhammÄ• _ti \Ee 234/ paá¹-ividdhaariya
__byapÄ• nudi_nti nÄ«hariá¹ƒ pajahiá¹ƒ.

__vippamutta_nti \Be 242/ sabbaso vimuttaá¹ƒ, sabbakilesehi sabbabhavehi ca visaá¹ƒyutt
sammÄ• sambuddho assa brÄ• hmaá¹‡assa.

__tatthÄ• _ti tassaá¹ƒ catusaccadhammadesanÄ• yaá¹ƒ.

__rathaá¹ƒ niyyÄ• dayÄ• hima_nti imaá¹ƒ rathaá¹ƒ brÄ• hmaá¹‡iyÄ• niyyÄ• dehi.

__sahassaÃ±cÄ• pÄ«_ti maggaparibbayatthaá¹ƒ nÄ«taá¹ƒ kahÄ• paá¹‡asahassaÃ±cÄ• pi

__assaratha_nti assayuttarathaá¹ƒ. __puá¹‡á¹‡apatta_nti tuá¹-á¹-hidÄ• naá¹ƒ.

evaá¹ƒ brÄ• hmaá¹‡iyÄ• tuá¹-á¹-hidÄ• ne diyyamÄ• ne taá¹ƒ asampaá¹-icchanto sÄ• rathi
gÄ• thaá¹ƒ vatvÄ• satthu santikameva gantvÄ• pabbaji. pabbajite pana sÄ• rathimhi brÄ• h
dhÄ«taraá¹ƒ sundariá¹ƒ Ä• mantetvÄ• gharÄ• vÄ• se niyojentÄ« __ ``hatthÄ« gavassaâ€™
__hatthÄ«_ti hatthino. __gavassa_nti gÄ• vo ca assÄ• ca. __maá¹‡ikuá¹‡á¸• alaÃ±cÄ• _ti
ca. __phÄ«taÃ±cimaá¹ƒ gahavibhavaá¹ƒ pahÄ• yÄ• _ti imaá¹ƒ hatthiÄ• dippabhedaá¹ƒ yath
khettavatthuhiraÃ±Ã±asuvaá¹‡á¹‡Ä• dibhedaá¹ƒ phÄ«taá¹ƒ pahÅ«taÃ±ca gahavibhavaá¹ƒ
dÄ• sidÄ• sÄ• dikaá¹ƒ sabbaá¹ƒ \Ne 260/ pahÄ• ya tava pitÄ• pabbajito. __bhuÃ±ja bhogÄ
tvaá¹ƒ ime bhoge bhuÃ±jassu. __tuvaá¹ƒ dÄ• yÄ• dikÄ• kule_ti tuvaÃ±hi imasmiá¹ƒ kule dÄ

taá¹ƒ sutvÄ• sundarÄ« attano nekkhammajjhÄ• sayaá¹ƒ pakÄ• sentÄ« __ ``hatthÄ«gavass

atha naá¹ƒ mÄ• tÄ• nekkhammeyeva niyojentÄ« __ ``so te ijjhatÅ«â€™â€™ _tiÄ• dinÄ• c
tattha __yaá¹ƒ tvaá¹ƒ patthesi sundarÄ«_ti sundari tvaá¹ƒ idÄ• ni yaá¹ƒ patthesi Ä• kaá¹…k
pabbajjÄ• ya __saá¹…kappo_ pabbajjÄ• ya chando __ijjhatu_ anantarÄ• yena sijjhatu. __ut
235/ ghare ghare patiá¹-á¹-hitvÄ• laddhabbabhikkhÄ• piá¹‡á¸• o. __uÃ±cho_ti tadatthaá¹ƒ
Ä• hiá¹‡á¸• anaá¹ƒ uddissa á¹-hÄ• naÃ±ca. __etÄ• nÄ«_ti uttiá¹-á¹-hapiá¹‡á¸• Ä• dÄ«ni. __
anibbinnarÅ«pÄ• jaá¹…ghabalaá¹ƒ nissÄ• ya abhisambhavantÄ«, sÄ• dhentÄ«ti attho.

atha sundarÄ« ``sÄ• dhu, ammÄ• â€™â€™ ti mÄ• tuyÄ• paá¹-issuá¹‡itvÄ• nikkhamitvÄ•
sikkhamÄ• nÄ• yeva samÄ• nÄ• tisso vijjÄ• sacchikatvÄ• ``satthu \Be 243/ santikaá¹ƒ gar
upajjhÄ• yaá¹ƒ Ä• rocetvÄ• bhikkhunÄ«hi saddhiá¹ƒ sÄ• vatthiá¹ƒ agamÄ• si. tena vuttaá¹ƒ
ayyeâ€™â€™ _tiÄ• di. tattha __sikkhamÄ• nÄ• ya me_ti sikkhamÄ• nÄ• ya samÄ• nÄ• ya
upajjhÄ• yaá¹ƒ Ä• lapati.

__tuvaá¹ƒ nissÄ• ya kalyÄ• á¹‡i, theri saá¹…ghassa sobhane_ti bhikkhunisaá¹…ghe vuddh
thiraguá¹‡ayogena ca saá¹…ghattheri sobhanehi sÄ«lÄ• dÄ«hi samannÄ• gatattÄ• sobhan
ayye, taá¹ƒ nissÄ• ya mayÄ• tisso vijjÄ• anuppattÄ• kataá¹ƒ buddhassa sÄ• sananti yojan

__icche_ti icchÄ• mi. __sÄ• vatthi gantave_ti sÄ• vatthiá¹ƒ gantuá¹ƒ. __sÄ«hanÄ• daá¹ƒ na
aÃ±Ã±Ä• byÄ• karaá¹‡ameva sandhÄ• yÄ• ha.

atha sundarÄ« anukkamena sÄ• vatthiá¹ƒ gantvÄ• vihÄ• raá¹ƒ pavisitvÄ• satthÄ• raá¹ƒ dh
disvÄ• uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedayamÄ• nÄ• attÄ• nameva Ä• lapa
sundarÄ«â€™â€™ _ti. __hemavaá¹‡á¹‡a_nti suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. __harittaca_nti kaA
ettha ca bhagavÄ• pÄ«tavaá¹‡á¹‡ena ``suvaá¹‡á¹‡avaá¹‡á¹‡oâ€™â€™ ti vuccati. atha kho
jÄ• tihiá¹…gulakena anulimpitvÄ• \Ne 261/ suparimajjitakaÃ±canÄ• dÄ• sasannibhoti dasse
``hemavaá¹‡á¹‡aâ€™â€™ nti vatvÄ• ``harittacaâ€™â€™ nti vuttaá¹ƒ.

__passa sundarimÄ• yanti_nti taá¹ƒ sundarinÄ• mikaá¹ƒ maá¹ƒ bhagavÄ• Ä• gacchanti pa
_ntiÄ• dinÄ• aÃ±Ã±aá¹ƒ byÄ• karontÄ« pÄ«tivipphÄ• ravasena vadati.

kuto pana Ä• gatÄ• , kattha ca Ä• gatÄ• , kÄ«disÄ• cÄ• yaá¹ƒ sundarÄ«ti Ä• saá¹…kantÄ•
nivattetuá¹ƒ ``bÄ• rÄ• á¹‡asitoâ€™â€™ ti gÄ• thaá¹ƒ vatvÄ• tattha ``sÄ• vikÄ• cÄ• â€™â€
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``tuvaá¹ƒ buddhoâ€™â€™ _ti gÄ• thamÄ• ha. tassattho ---
tuvameveko sabbaÃ±Ã±ubuddho, diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• r
__satthÄ• , _ ahaÃ±ca khÄ«á¹‡Ä• savabrÄ• hmaá¹‡Ä« bhagavÄ• tuyhaá¹ƒ ure vÄ• yÄ• ma
mukhato pavattadhammaghosena sÄ• sanassa ca mukhabhÅ«tena ariyamaggena jÄ• tattÄ
niá¹-á¹-hitapariÃ±Ã±Ä• tÄ• dikaraá¹‡Ä«yatÄ• ya __katakiccÄ• , _ sabbaso Ä• savÄ• naá¹ƒ l

athassÄ• \Be 244/ satthÄ• Ä• gamanaá¹ƒ abhinandanto __ ``tassÄ• te svÄ• gataâ€™â€™
--- yÄ• tvaá¹ƒ mayÄ• adhigataá¹ƒ dhammaá¹ƒ yÄ• thÄ• vato adhigacchi. tassÄ• te, __bha
santike Ä• gataá¹ƒ Ä• gamanaá¹ƒ suÄ• gataá¹ƒ. tato eva taá¹ƒ __adurÄ• gataá¹ƒ_ na durÄ•
yasmÄ• __evaÃ±hi dantÄ• Ä• yantÄ«_ti, yathÄ• tvaá¹ƒ sundari, evaÃ±hi uttamena ariyam
eva sabbadhi __vÄ«tarÄ• gÄ• , _ sabbesaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ samucchinnattÄ• __visa
anÄ• savÄ• satthu pÄ• dÄ• naá¹ƒ vandikÄ• Ä• gacchanti, tasmÄ• tassÄ• te svÄ• gataá¹ƒ

sundarÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. subhÄ• kammÄ• radhÄ«tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

__daharÄ• ha_ntiÄ• dikÄ• subhÄ• ya kammÄ• radhÄ«tÄ• ya theriyÄ• gÄ• thÄ• . ayampi p

tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ upacinantÄ« anukkamena sambhÄ•
upacitavimokkhasambhÄ• rÄ• sugatÄ«suyeva saá¹ƒsarantÄ« paripakkaÃ±Ä• á¹‡Ä• hutvÄ•
rÄ• jagahe aÃ±Ã±atarassa suvaá¹‡á¹‡akÄ• rassa dhÄ«tÄ• hutvÄ• nibbatti, rÅ«pasampatti
__subhÄ• _ti tassÄ• nÄ• maá¹ƒ ahosi. sÄ• anukkamena viÃ±Ã±utaá¹ƒ patvÄ• , satthu rÄ•
satthari saÃ±jÄ• tappasÄ• dÄ• ekadivasaá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ•
tassÄ• indriyaparipÄ• kaá¹ƒ disvÄ• ajjhÄ• sayÄ• nurÅ«paá¹ƒ catusaccagabbhadhammaá¹
sahassanayapaá¹-imaá¹‡á¸• ite sotÄ• pattiphale patiá¹-á¹-hÄ• si. sÄ• aparabhÄ• ge gharÄ•
mahÄ• pajÄ• patiyÄ• gotamiyÄ• santike pabbajitvÄ• bhikkhunisÄ«le patiá¹-á¹-hitÄ• uparin
bhÄ• vanamanuyuÃ±ji. taá¹ƒ Ã±Ä• takÄ• kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• kÄ• mehi
vibhavajÄ• taÃ±ca dassetvÄ• palobhenti. sÄ• ekadivasaá¹ƒ attano santikaá¹ƒ upagatÄ• na
ca Ä• dÄ«navaá¹ƒ pakÄ• sentÄ« ``daharÄ• haâ€™â€™ ntiÄ• dÄ«hi catuvÄ«satiyÄ• gÄ• th
nirÄ• se katvÄ• vissajjetvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« indriyÄ• ni pariyodapentÄ
ussukkÄ• petvÄ• na cirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. arahattaá¹

<339> á¹• 21 ``daharÄ• haá¹ƒ suddhavasanÄ• , yaá¹ƒ pure dhammamassuá¹‡iá¹ƒ.

tassÄ• me appamattÄ• ya, saccÄ• bhisamayo ahu ||

<340> á¹• 21 ``tatohaá¹ƒ sabbakÄ• mesu, bhusaá¹ƒ aratimajjhagaá¹ƒ.

sakkÄ• yasmiá¹ƒ bhayaá¹ƒ disvÄ• , nekkhammameva pÄ«haye ||

<341> á¹• 21 ``hitvÄ• nahaá¹ƒ Ã±Ä• tigaá¹‡aá¹ƒ, dÄ• sakammakarÄ• ni ca.

gÄ• makhettÄ• ni phÄ«tÄ• ni, ramaá¹‡Ä«ye pamodite ||

<342> á¹• 21 ``pahÄ• yahaá¹ƒ pabbajitÄ• , sÄ• pateyyamanappakaá¹ƒ.

evaá¹ƒ saddhÄ• ya nikkhamma, saddhamme suppavedite ||

<343> á¹• 21 ``netaá¹ƒ assa patirÅ«paá¹ƒ, Ä• kiÃ±caÃ±Ã±aÃ±hi patthaye.

yo jÄ• tarÅ«paá¹ƒ rajataá¹ƒ, chaá¸• á¸• etvÄ• punarÄ• game ||

<344> á¹• 21 ``rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• , na bodhÄ• ya na santiyÄ• .

netaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ, na etaá¹ƒ ariyaddhanaá¹ƒ ||

<345> á¹• 21 ``lobhanaá¹ƒ \Ne 263/ madanaÃ±cetaá¹ƒ, mohanaá¹ƒ rajavaá¸• á¸• hanaá¹ƒ.

sÄ• saá¹…kaá¹ƒ bahuÄ• yÄ• saá¹ƒ, natthi cettha dhuvaá¹ƒ á¹-hiti ||

<346> á¹• 21 ``ettha rattÄ• pamattÄ• ca, saá¹ƒkiliá¹-á¹-hamanÄ• narÄ• .

aÃ±Ã±amaÃ±Ã±ena byÄ• ruddhÄ• , puthÅ« kubbanti medhagaá¹ƒ ||

<347> á¹• 21 ``vadho \Ee 238/ bandho parikleso, jÄ• ni sokapariddavo.

kÄ• mesu adhipannÄ• naá¹ƒ, dissate byasanaá¹ƒ bahuá¹ƒ ||

<348> á¹• 21 ``taá¹ƒ maá¹ƒ Ã±Ä• tÄ« amittÄ• va, kiá¹ƒ vo kÄ• mesu yuÃ±jatha.

jÄ• nÄ• tha maá¹ƒ pabbajitaá¹ƒ, kÄ• mesu bhayadassiniá¹ƒ ||

<349> á¹• 21 ``na hiraÃ±Ã±asuvaá¹‡á¹‡ena, parikkhÄ«yanti Ä• savÄ• .

amittÄ• vadhakÄ• kÄ• mÄ• , sapattÄ• sallabandhanÄ• ||

<350> á¹• 21 ``taá¹ƒ maá¹ƒ Ã±Ä• tÄ« amittÄ• va, kiá¹ƒ vo kÄ• mesu yuÃ±jatha.

jÄ• nÄ• tha maá¹ƒ pabbajitaá¹ƒ, muá¹‡á¸• aá¹ƒ saá¹…ghÄ• á¹-ipÄ• rutaá¹ƒ ||

<351> á¹• 21 ``uttiá¹-á¹-hapiá¹‡á¸• o \Be 246/ uÃ±cho ca, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ.

etaá¹ƒ kho mama sÄ• ruppaá¹ƒ, anagÄ• rÅ«panissayo ||

<352> á¹• 21 ``vantÄ• mahesÄ«hi kÄ• mÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

khemaá¹-á¹-hÄ• ne vimuttÄ• te, pattÄ• te acalaá¹ƒ sukhaá¹ƒ ||

<353> á¹• 21 ``mÄ• haá¹ƒ kÄ• mehi saá¹ƒgacchiá¹ƒ, yesu tÄ• á¹‡aá¹ƒ na vijjati.

amittÄ• vadhakÄ• kÄ• mÄ• , aggikkhandhÅ«pamÄ• dukhÄ• ||

<354> á¹• 21 ``paripantho esa bhayo, savighÄ• to sakaá¹‡á¹-ako.

gedho suvisamo ceso, mahanto mohanÄ• mukho ||

<355> á¹• 21 ``upasaggo \Ne 264/ bhÄ«marÅ«po, kÄ• mÄ• sappasirÅ«pamÄ• .

ye bÄ• lÄ• abhinandanti, andhabhÅ«tÄ• puthujjanÄ• ||

<356> á¹• 21 ``kÄ• mapaá¹…kena sattÄ• hi, bahÅ« loke aviddasÅ«.

pariyantaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• maraá¹‡assa ca ||

<357> á¹• 21 ``duggatigamanaá¹ƒ maggaá¹ƒ, manussÄ• kÄ• mahetukaá¹ƒ.

bahuá¹ƒ ve paá¹-ipajjanti, attano rogamÄ• vahaá¹ƒ ||

<358> á¹• 21 ``evaá¹ƒ amittajananÄ• , tÄ• panÄ• saá¹ƒkilesikÄ• .

lokÄ• misÄ• bandhanÄ«yÄ• , kÄ• mÄ• maraá¹‡abandhanÄ• ||

<359> á¹• 21 ``ummÄ• danÄ• ullapanÄ• , kÄ• mÄ• cittappamÄ• thino.

sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya, khippaá¹ƒ mÄ• rena oá¸• á¸• itaá¹ƒ ||

<360> á¹• 21 ``anantÄ• dÄ«navÄ• kÄ• mÄ• , bahudukkhÄ• mahÄ• visÄ• .

appassÄ• dÄ• raá¹‡akarÄ• , sukkapakkhavisosanÄ• ||

<361> á¹• 21 ``sÄ• haá¹ƒ etÄ• disaá¹ƒ katvÄ• , byasanaá¹ƒ kÄ• mahetukaá¹ƒ.

na taá¹ƒ paccÄ• gamissÄ• mi, nibbÄ• nÄ• bhiratÄ• sadÄ• ||

<362> á¹• 21 ``raá¹‡aá¹ƒ \Ee 239/ taritvÄ• kÄ• mÄ• naá¹ƒ, sÄ«tibhÄ• vÄ• bhikaá¹…khinÄ«

appamattÄ• vihassÄ• mi, sabbasaá¹ƒyojanakkhaye ||

<363> á¹• 21 ``asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, ariyaá¹-á¹-haá¹…gikaá¹ƒ ujuá¹ƒ.

taá¹ƒ maggaá¹ƒ anugacchÄ• mi, yena tiá¹‡á¹‡Ä• mahesino ||

<364> á¹• 21 ``imaá¹ƒ \Be 247/ passatha dhammaá¹-á¹-haá¹ƒ, subhaá¹ƒ kammÄ• radhÄ«ta

anejaá¹ƒ upasampajja, rukkhamÅ«lamhi jhÄ• yati ||

<365> á¹• 21 ``ajjaá¹-á¹-hamÄ« \Ne 265/ pabbajitÄ• , saddhÄ• saddhammasobhanÄ• .

vinÄ«tuppalavaá¹‡á¹‡Ä• ya, tevijjÄ• maccuhÄ• yinÄ« ||

<366> á¹• 21 ``sÄ• yaá¹ƒ bhujissÄ• aá¹‡aá¹‡Ä• , bhikkhunÄ« bhÄ• vitindriyÄ• .

sabbayogavisaá¹ƒyuttÄ• , katakiccÄ• anÄ• savÄ• ||

<367> á¹• 21 ``taá¹ƒ sakko devasaá¹…ghena, upasaá¹…kamma iddhiyÄ• .

namassati bhÅ«tapati, subhaá¹ƒ kammÄ• radhÄ«taraâ€™â€™ nti || --- imÄ• gÄ• thÄ• abh

tattha __daharÄ• haá¹ƒ suddhavasanÄ• , yaá¹ƒ pure dhammamassuá¹‡i_nti yasmÄ• ahaá
suddhavasanÄ• suddhavatthanivatthÄ• alaá¹…katappaá¹-iyattÄ• satthu santike dhammaá
appamattÄ• ya, saccÄ• bhisamayo ahÅ«_ti yasmÄ• ca tassÄ• me mayhaá¹ƒ yathÄ• sutaá
appamattÄ• ya upaá¹-á¹-hitassatiyÄ• sÄ«laá¹ƒ adhiá¹-á¹-hahitvÄ• bhÄ• vanaá¹ƒ anuyuÃ±ja
ariyasaccÄ• naá¹ƒ abhisamayo ``idaá¹ƒ dukkhaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 32) paá¹-ive

__tatohaá¹ƒ sabbakÄ• mesu, bhusaá¹ƒ aratimajjhaga_nti tato tena kÄ• raá¹‡ena satthu sar
saccÄ• naÃ±ca abhisamitattÄ• manussesu dibbesu cÄ• ti sabbesupi kÄ• mesu bhusaá¹ƒ a
ukkaá¹‡á¹-hiá¹ƒ adhigacchiá¹ƒ. __sakkÄ• yasmiá¹ƒ_ upÄ• dÄ• nakkhandhapaÃ±cake, __bh
sappaá¹-ibhayabhÄ• vaá¹ƒ Ã±Ä• á¹‡acakkhunÄ• disvÄ• , __nekkhammameva_ pabbajjaá¹
pihayÄ• mi patthayÄ• mi.

__dÄ• sakammakarÄ• ni cÄ• _ti dÄ• se ca kammakÄ• re ca, liá¹…gavipallÄ• sena \Ee 240/
__gÄ• makhettÄ• nÄ«_ti gÄ• me ca pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aviruhanakkhettÄ• ni ca, gÄ
khettÄ• ni. __phÄ«tÄ• nÄ«_ti samiddhÄ• ni. __ramaá¹‡Ä«ye_ti manuÃ±Ã±e. __pamodite_ti
hitvÄ• ti sambandho. __sÄ• pateyya_nti santakaá¹ƒ dhanaá¹ƒ, maá¹‡ikanakarajatÄ• diparig
__anappaka_nti mahantaá¹ƒ, pahÄ• yÄ• ti yojanÄ• . __evaá¹ƒ saddhÄ• ya nikkhammÄ• _ti
Ã±Ä• tigaá¹‡aâ€™â€™ ntiÄ• dinÄ• vuttappakÄ• rena \Be 248/ mahantaá¹ƒ Ã±Ä• tiparivaá¹
bhogakkhandhaá¹ƒ pahÄ• ya kammakammaphalÄ• ni ratanattayaÃ±cÄ• ti saddheyyavatthu
saddahitvÄ• gharato nikkhamma, __saddhamme suppavedite_ sammÄ• sambuddhena suá
ahaá¹ƒ pabbajitÄ• .

evaá¹ƒ pabbajitÄ• ya pana __netaá¹ƒ assa patirÅ«paá¹ƒ, _ yadidaá¹ƒ chaá¸• á¸• itÄ• naá¹ƒ paccÄ• gamanaá¹ƒ. __Ä• kiÃ±caÃ±Ã±aÃ±hi patthaye_ti ahaá¹ƒ akiÃ±canabhÄ• vaá¹ƒ apar __yo jÄ• tarÅ«parajataá¹ƒ, chaá¸• á¸• etvÄ• punarÄ• game_ti yo puggalo suvaá¹‡á¹‡aá¹ƒ n kiÃ±ci dhanajÄ• taá¹ƒ chaá¸• á¸• etvÄ• puna taá¹ƒ gaá¹‡heyya, so paá¹‡á¸• itÄ• naá¹ƒ anta ukkhipeyya?

yasmÄ• __rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• , na bodhÄ• ya na santiyÄ• _ na maggaÃ±Ä• á¹‡Ä attho. __netaá¹ƒ samaá¹‡asÄ• ruppa_nti etaá¹ƒ jÄ• tarÅ«parajatÄ• dipariggahavatthu, tassa samaá¹‡Ä• naá¹ƒ sÄ• ruppaá¹ƒ na hoti. tathÄ• hi vuttaá¹ƒ ``na kappati samaá¹‡Ä• naá¹ƒ sa jÄ• tarÅ«parajataâ€™â€™ ntiÄ• di (Vin II 446). __na etaá¹ƒ ariyaddhana_nti etaá¹ƒ yathÄ• saddhÄ• didhanaá¹ƒ viya ariyadhammamayampi dhanaá¹ƒ na hoti, na ariyabhÄ• vÄ• vahate ntiÄ• di.

tattha __lobhana_nti lobhuppÄ• danaá¹ƒ. __madana_nti madÄ• vahaá¹ƒ. __mohana_nti sa __rajavaá¸• á¸• hana_nti rÄ• garajÄ• disaá¹ƒvaá¸• á¸• hanaá¹ƒ. yena pariggahitaá¹ƒ, tassa \Ee 241/ Ä• saá¹…kÄ• ya vattatÄ«ti __sÄ• saá¹…kaá¹ƒ, _ yena pariggahitaá¹ƒ, tassa yato k attho. __bahuÄ• yÄ• sa_nti sajjanarakkhaá¹‡Ä• divasena bahuparissamaá¹ƒ. __natthi cetth etasmiá¹ƒ dhane dhuvabhÄ• vo ca á¹-hitibhÄ• vo ca natthi, caÃ±calamanavaá¹-á¹-hitamevÄ

__ettha rattÄ• pamattÄ• cÄ• _ti etasmiá¹ƒ dhane rattÄ• saÃ±jÄ• tarÄ• gÄ• dasakusaladh pamattÄ• . __saá¹ƒkiliá¹-á¹-hamanÄ• _ lobhÄ• disaá¹ƒkilesena saá¹ƒkiliá¹-á¹-hacittÄ• va nÄ __aÃ±Ã±amaÃ±Ã±amhi byÄ• ruddhÄ• , puthÅ« kubbanti medhagaá¹ƒ_ antamaso mÄ• tÄ• evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-iruddhÄ• hutvÄ• puthÅ« sattÄ• medhagaá¹ƒ kalahaá¹ƒ bhagavÄ• --- ``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhika puttena vivadati puttopi mÄ• tarÄ• vivadatÄ«â€™â€™ tiÄ• di (MN I 168, 178).

__vadho_ti maraá¹‡aá¹ƒ. __bandho_ti addubandhanÄ• dibandhanaá¹ƒ. __parikleso_ti hatthacchedÄ• diparikilesÄ• patti. __jÄ• nÄ«_ti \Ne 267/ dhanajÄ• ni ceva parivÄ• rajÄ• ni c soko ca paridevo ca. __adhipannÄ• na_nti ajjhositÄ• naá¹ƒ. __dissate byasanaá¹ƒ bahu_nti yathÄ• vuttavadhabandhanÄ• dibhedaá¹ƒ avuttaÃ±ca domanassupÄ• yÄ• sÄ• diá¹ƒ diá¹-á¹ bahuá¹ƒ bahuvidhaá¹ƒ byasanaá¹ƒ anattho kÄ• mesu dissateva.

__taá¹ƒ maá¹ƒ Ã±Ä• tÄ« amittÄ• va, kiá¹ƒ vo kÄ• mesu yuÃ±jathÄ• _ti tÄ• disaá¹ƒ maá¹ƒ y tumhe Ã±Ä• tÄ« Ã±Ä• takÄ• samÄ• nÄ• anatthakÄ• mÄ• amittÄ• viya kiá¹ƒ kena kÄ• raá niyojetha. __jÄ• nÄ• tha maá¹ƒ pabbajitaá¹ƒ, kÄ• mesu bhayadassini_nti kÄ• me bhayato p maá¹ƒ Ä• jÄ• nÄ• tha, kiá¹ƒ ettakaá¹ƒ tumhehi anaÃ±Ã±Ä• tanti adhippÄ• yo.

__na hiraÃ±Ã±asuvaá¹‡á¹‡ena, parikkhÄ«yanti Ä• savÄ• _ti \Ee 242/ kÄ• mÄ• savÄ• dayo

kadÄ• ci parikkhayaá¹ƒ gacchanti, atha kho tehi eva parivaá¸• á¸• hanteva. tenÄ• ha --- __ ``
kÄ• mÄ• , sapattÄ• sallabandhanÄ• â€™â€™ _ti. kÄ• mÄ• hi ahitÄ• vahattÄ• mettiyÄ• a
maraá¹‡ahetutÄ• ya ukkhittÄ• sikavadhakasadisattÄ• __vadhakÄ• , _ anubandhitvÄ• pi an
verÄ• nubandhasapattasadisattÄ• __sapattÄ• , _ rÄ• gÄ• dÄ«naá¹ƒ sallÄ• naá¹ƒ bandhana

__muá¹‡á¸• a_nti muá¹‡á¸• itakesaá¹ƒ. tattha tattha nantakÄ• ni gahetvÄ• saá¹…ghÄ• á¹-i
__saá¹…ghÄ• á¹-ipÄ• rutaá¹ƒ_.

__uttiá¹-á¹-hapiá¹‡á¸• o_ti vivaá¹-advÄ• re ghare ghare patiá¹-á¹-hitvÄ• labhanakapiá¹‡á¸•
tadatthaá¹ƒ uÃ±chÄ• cariyÄ• . __anagÄ• rÅ«panissayo_ti anagÄ• rÄ• naá¹ƒ pabbajitÄ• naá
upanissayabhÅ«to jÄ«vitaparikkhÄ• ro. taÃ±hi nissÄ• ya pabbajitÄ• jÄ«vanti.

__vantÄ• _ti \Be 250/ chaá¸• á¸• itÄ• . __mahesÄ«hÄ«_ti buddhÄ• dÄ«hi mahesÄ«hi. __kh
kÄ• mayogÄ• dÄ«hi anupaddavaá¹-á¹-hÄ• nabhÅ«te nibbÄ• ne. __te_ti mahesayo. __acala
pattÄ• . tasmÄ• taá¹ƒ patthentena kÄ• mÄ• pariccajitabbÄ• ti adhippÄ• yo.

__mÄ• haá¹ƒ kÄ• mehi saá¹ƒgacchi_nti ahaá¹ƒ kadÄ• cipi kÄ• mehi na samÄ• gaccheyyaá
--- __ ``yesu tÄ• á¹‡aá¹ƒ na vijjatÄ«â€™â€™ _tiÄ• di, yesu kÄ• mesu upaparikkhiyamÄ• ne
anatthaparittÄ• á¹‡aá¹ƒ nÄ• ma natthi. __aggikkhandhÅ«pamÄ• _ mahÄ• bhitÄ• paá¹-á¹-he
dukkhamaá¹-á¹-hena.

__paripantho esa bhayo_ yadidaá¹ƒ kÄ• mÄ• nÄ• ma aviditavipulÄ• natthÄ• vahattÄ• . __
cittavighÄ• takarattÄ• . __sakaá¹‡á¹-ako_ vinivijjhanattÄ• . __gedho suvisamo ceso_ti giddh
suá¹-á¹-hu visamo mahÄ• palibodho so. duratikkamanaá¹-á¹-hena __mahanto. mohanÄ• mu

__upasaggo bhÄ«marÅ«po_ti atibhiá¹ƒsanakasabhÄ• vo, mahanto \Ee 243/ devatÅ«pasag
anatthakÄ• didukkhÄ• vahanato. __sappasirÅ«pamÄ• kÄ• mÄ• _ sappaá¹-ibhayaá¹-á¹-hen

__kÄ• mapaá¹…kena sattÄ• _ti kÄ• masaá¹…khÄ• tena paá¹…kena sattÄ• laggÄ• .

__duggatigamanaá¹ƒ magga_nti nirayÄ• diapÄ• yagÄ• minaá¹ƒ maggaá¹ƒ. __kÄ• mahetuk
__bahu_nti pÄ• á¹‡Ä• tipÄ• tÄ• dibhedena bahuvidhaá¹ƒ. __rogamÄ• vaha_nti rujjanaá¹-á¹-
diá¹-á¹-hadhammikÄ• dibhedassa dukkhassa Ä• vahanakaá¹ƒ.

__eva_nti ``amittÄ• vadhakÄ• â€™â€™ tiÄ• dinÄ• vuttappakÄ• rena. __amittajananÄ• _ti
nibbattanakÄ• . __tÄ• panÄ• _ti santÄ• panakÄ• , tapanÄ«yÄ• ti attho. __saá¹ƒkilesikÄ• _ti
__lokÄ• misÄ• _ti loke Ä• misabhÅ«tÄ• . __bandhaniyÄ• _ti bandhabhÅ«tehi saá¹ƒyojanehi
saá¹ƒyojaniyÄ• ti attho. __maraá¹‡abandhanÄ• _ti bhavÄ• dÄ«su nibbattinimittatÄ• ya pava

maraá¹‡avibandhanÄ• .

__ummÄ• danÄ• _ti \Be 251/ vipariá¹‡Ä• madhammÄ• naá¹ƒ viyogavasena sokummÄ• dal
uparÅ«parimadÄ• vahÄ• . __ullapanÄ• _ti ``aho sukhaá¹ƒ aho sukhaâ€™â€™ nti uddhaá¹ƒ
``ullolanÄ• â€™â€™ tipi pÄ• á¹-ho, bhattapiá¹‡á¸• animittaá¹ƒ naá¹…guá¹-á¹-haá¹ƒ ullolento
Ä• misahetu satte uparÅ«parilÄ• lanÄ• , parÄ• bhavÄ• vaÃ±Ã±Ä• tapÄ• panakÄ• ti attho. _
pariá¸·Ä• huppÄ• danÄ• dinÄ• sampati Ä• yatiÃ±ca cittassa pamathanasÄ«lÄ• . ``cittappam
pÄ• á¹-ho, so evattho. ye pana ``cittappamÄ• dinoâ€™â€™ ti vadanti, tesaá¹ƒ cittassa pam
__saá¹ƒkilesÄ• yÄ• _ti vibÄ• dhanÄ• ya \Ne 269/ upatÄ• panÄ• ya vÄ• . __khippaá¹ƒ mÄ• n
nÄ• mete mÄ• rena oá¸• á¸• itaá¹ƒ kuminanti daá¹-á¹-habbÄ• sattÄ• naá¹ƒ anatthÄ• vahan

__anantÄ• dÄ«navÄ• _ti ``lobhanaá¹ƒ madanaÃ±cetaâ€™â€™ ntiÄ• dinÄ• , ``idha sÄ«tass
purakkhatoâ€™â€™ tiÄ• dinÄ• (MN I 167) ca dukkhakkhandhasuttÄ• dÄ«su vuttanayena a
__bahudukkhÄ• _ti Ä• pÄ• yikÄ• dibahuvidhadukkhÄ• nubandhÄ• . __mahÄ• visÄ• _ti kaá¹
halÄ• halÄ• dimahÄ• visasadisÄ• \Ee 244/. __appassÄ• dÄ• _ti satthadhÄ• rÄ• gatamadhu
__raá¹‡akarÄ• _ti sÄ• rÄ• gÄ• disaá¹ƒvaá¸• á¸• hakÄ• . __sukkapakkhavisosanÄ• _ti sattÄ•
vinÄ• sakÄ• .

__sÄ• ha_nti sÄ• ahaá¹ƒ, heá¹-á¹-hÄ• vuttanayeneva satthu santike dhammaá¹ƒ sutvÄ• p
pahÄ• ya pabbajitvÄ• á¹-hitÄ• ti attho. __etÄ• disa_nti evarÅ«paá¹ƒ vuttappakÄ• raá¹ƒ. __k
yathÄ• vuttakÄ• raá¹‡enÄ• ti attho. __na taá¹ƒ paccÄ• gamissÄ• mÄ«_ti taá¹ƒ mayÄ• pubb
paribhuÃ±jissÄ• mi. __nibbÄ• nÄ• bhiratÄ• sadÄ• _ti yasmÄ• pabbajitakÄ• lato paá¹-á¹-hÄ
nibbÄ• nÄ• bhiratÄ• , tasmÄ• na taá¹ƒ paccÄ• gamissÄ• mÄ«ti yojanÄ• .

__raá¹‡aá¹ƒ taritvÄ• kÄ• mÄ• na_nti kÄ• mÄ• naá¹ƒ raá¹‡aá¹ƒ taritvÄ• , taÃ±ca mayÄ• kÄ
ariyamaggasaá¹ƒpahÄ• raá¹ƒ katvÄ• . __sÄ«tibhÄ• vÄ• bhikaá¹…khinÄ«_ti sabbakilesadara
sÄ«tibhÄ• vasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ abhikaá¹…khantÄ«. __sabbasaá¹ƒyojanakkhaye
saá¹ƒyojanÄ• naá¹ƒ khayabhÅ«te nibbÄ• ne abhiratÄ• .

__yena_ \Be 252/ __tiá¹‡á¹‡Ä• mahesino_ti yena ariyamaggena buddhÄ• dayo mahesino
tiá¹‡á¹‡Ä• , ahampi tehi gatamaggaá¹ƒ anugacchÄ• mi, sÄ«lÄ• dipaá¹-ipattiyÄ• anupÄ• pu

__dhammaá¹-á¹-ha_nti ariyaphaladhamme á¹-hitaá¹ƒ. __aneja_nti paá¹-ippassaddha ejatÄ•
laddhanÄ• maá¹ƒ aggaphalaá¹ƒ. __upasampajjÄ• _ti sampÄ• detvÄ• aggamaggÄ• dhigam
tameva phalajjhÄ• naá¹ƒ upanijjhÄ• yati.

__ajjaá¹-á¹-hamÄ« pabbajitÄ• _ti pabbajitÄ• hutvÄ• pabbajitato paá¹-á¹-hÄ• ya ajja aá¹-á¹
atÄ«te \Ne 270/ aá¹-á¹-hamiyaá¹ƒ pabbajitÄ• ti attho. __saddhÄ• _ti saddhÄ• sampannÄ• .

saddhammÄ• dhigamena sobhanÄ• .

__bhujissÄ• _ti \Ee 245/ dÄ• sabhÄ• vasadisÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• nena bhujissÄ• kÄ• macchandÄ• diiá¹‡Ä• pagamena __aá¹‡aá¹‡Ä• _.

imÄ• kira tisso gÄ• thÄ• pabbajitvÄ• aá¹-á¹-hame divase arahattaá¹ƒ patvÄ• aÃ±Ã±atara phalasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisinnaá¹ƒ theriá¹ƒ bhikkhÅ«naá¹ƒ dassetvÄ• pasaá¹ vuttÄ• .

atha sakko devÄ• namindo taá¹ƒ pavattiá¹ƒ dibbena cakkhunÄ• disvÄ• ``evaá¹ƒ satthÄ• rÄ ayaá¹ƒ therÄ« yasmÄ• devehi ca payirupÄ• sitabbÄ• â€™â€™ ti tÄ• vadeva tÄ• vatiá¹ƒseh upasaá¹…kamitvÄ• abhivÄ• detvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. taá¹ƒ sandhÄ• ya s
---

``taá¹ƒ sakko devasaá¹…ghena, upasaá¹…kamma iddhiyÄ• .

namassati bhÅ«tapati, subhaá¹ƒ kammÄ• radhÄ«taraâ€™â€™ nti ||

tattha tÄ«su kÄ• mabhavesu bhÅ«tÄ• naá¹ƒ sattÄ• naá¹ƒ pati issaroti katvÄ• __bhÅ«tapat devarÄ• jÄ• devasaá¹…ghena saddhiá¹ƒ taá¹ƒ subhaá¹ƒ kammÄ• radhÄ«taraá¹ƒ attano de namassati, paÃ±capatiá¹-á¹-hitena vandatÄ«ti attho.

subhÄ• kammÄ• radhÄ«tutherÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vÄ«satinipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. tiá¹ƒsanipÄ• to

1. subhÄ• jÄ«vakambavanikÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

tiá¹ƒsanipÄ• te \Ne 271/ \Be 253/ __jÄ«vakambavanaá¹ƒ ramma_ntiÄ• dikÄ• subhÄ• ya jÄ gÄ• thÄ• . ayampi purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panis upacinantÄ«, sambhÄ• vitakusalamÅ«lÄ• anukkamena paribrÅ«hitavimokkhasambhÄ• rÄ• imasmiá¹ƒ buddhuppÄ• de rÄ• jagahe brÄ• hmaá¹‡amahÄ• sÄ• lakule nibbatti, __subhÄ• _ sarÄ«rÄ• vayavÄ• sobhanavaá¹‡á¹‡ayuttÄ• ahesuá¹ƒ, tasmÄ• subhÄ• ti anvatthameva nÄ rÄ• jagahappavesane paá¹-iladdhasaddhÄ• upÄ• sikÄ• hutvÄ• aparabhÄ• ge saá¹ƒsÄ• re Ä• dÄ«navaá¹ƒ disvÄ• nekkhammaÃ±ca khemato \Ee 246/ sallakkhantÄ« mahÄ• pajÄ• pat pabbajitvÄ• vipassanÄ• ya kammaá¹ƒ karontÄ« katipÄ• heneva anÄ• gÄ• miphale patiá¹-á

atha naá¹ƒ ekadivasaá¹ƒ aÃ±Ã±ataro rÄ• jagahavÄ• sÄ« dhuttapuriso taruá¹‡o paá¹-hamay
jÄ«vakambavane divÄ• vihÄ• rÄ• ya gacchantiá¹ƒ disvÄ• paá¹-ibaddhacitto hutvÄ• magga
nimantesi. sÄ• tassa nÄ• nappakÄ• rehi kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ attano ca nekkham
dhammaá¹ƒ kathesi. so dhammakathaá¹ƒ sutvÄ• pi na paá¹-ikkamati, nibandhatiyeva. therÄ
atiá¹-á¹-hantaá¹ƒ akkhimhi ca abhirattaá¹ƒ disvÄ• , ``handa, tayÄ• sambhÄ• vitaá¹ƒ akkhiâ€
akkhiá¹ƒ uppÄ• á¹-etvÄ• tassa upanesi. tato so puriso santÄ• so saá¹ƒvegajÄ• to tattha vig
theriá¹ƒ khamÄ• petvÄ• gato. therÄ« satthu santikaá¹ƒ agamÄ• si. satthuno saha dassaner
paá¹-ipÄ• katikaá¹ƒ ahosi. tato sÄ• buddhagatÄ• ya pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-Ä• hutvÄ
tassÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• dhammaá¹ƒ desetvÄ• aggamaggatthÄ• ya kammaá¹-á¹-h
vikkhambhetvÄ• tÄ• vadeva vipassanaá¹ƒ vaá¸• á¸• hetvÄ• saha paá¹-isambhidÄ• hi araha
pana patvÄ• phalasukhena nibbÄ• nasukhena viharantÄ« attano paá¹-ipattiá¹ƒ paccavekkh
dhuttapurisena vuttagÄ• thÄ• udÄ• navasena ---

<368> á¹• 21 ``jÄ«vakambavanaá¹ƒ \Be 254/ \Ne 272/ rammaá¹ƒ, gacchantiá¹ƒ bhikkhuniá

dhuttako sannivÄ• resi, tamenaá¹ƒ abravÄ« subhÄ• ||

<369> á¹• 21 ``kiá¹ƒ te aparÄ• dhitaá¹ƒ mayÄ• , yaá¹ƒ maá¹ƒ ovariyÄ• na tiá¹-á¹-hasi.

na hi pabbajitÄ• ya Ä• vuso, puriso samphusanÄ• ya kappati ||

<370> á¹• 21 ``garuke mama satthusÄ• sane, yÄ• sikkhÄ• sugatena desitÄ• .

parisuddhapadaá¹ƒ anaá¹…gaá¹‡aá¹ƒ, kiá¹ƒ maá¹ƒ ovariyÄ• na tiá¹-á¹-hasi ||

<371> á¹• 21 ``Ä• vilacitto anÄ• vilaá¹ƒ, sarajo vÄ«tarajaá¹ƒ anaá¹…gaá¹‡aá¹ƒ.

sabbattha vimuttamÄ• nasaá¹ƒ, kiá¹ƒ maá¹ƒ ovariyÄ• na tiá¹-á¹-hasi ||

<372> á¹• 21 ``daharÄ• \Ee 247/ ca apÄ• pikÄ• casi, kiá¹ƒ te pabbajjÄ• karissati.

nikkhipa kÄ• sÄ• yacÄ«varaá¹ƒ, ehi ramÄ• ma supupphite vane ||

<373> á¹• 21 ``madhuraÃ±ca pavanti sabbaso, kusumarajena samuá¹-á¹-hitÄ• dumÄ• .

paá¹-hamavasanto sukho utu, ehi ramÄ• ma supupphite vane ||

<374> á¹• 21 ``kusumitasikharÄ• ca pÄ• dapÄ• , abhigajjantiva mÄ• luteritÄ• .

kÄ• tuyhaá¹ƒ rati bhavissati, yadi ekÄ• vanamogahissasi ||

<375> á¹• 21 ``vÄ• á¸·amigasaá¹…ghasevitaá¹ƒ, kuÃ±jaramattakareá¹‡uloá¸·itaá¹ƒ.

asahÄ• yikÄ• gantumicchasi, rahitaá¹ƒ bhiá¹ƒsanakaá¹ƒ mahÄ• vanaá¹ƒ ||

<376> á¹• 21 ``tapanÄ«yakatÄ• va \Be 255/ dhÄ«tikÄ• , vicarasi cittalateva accharÄ• .

kÄ• sikasukhumehi vaggubhi, sobhasÄ« suvasanehi nÅ«pame ||

<377> á¹• 21 ``ahaá¹ƒ tava vasÄ• nugo siyaá¹ƒ, yadi viharemase kÄ• nanantare.

na hi matthi tayÄ• piyattaro, pÄ• á¹‡o kinnarimandalocane ||

<378> á¹• 21 ``yadi \Ne 273/ me vacanaá¹ƒ karissasi, sukhitÄ• ehi agÄ• ramÄ• vasa.

pÄ• sÄ• danivÄ• tavÄ• sinÄ«, parikammaá¹ƒ te karontu nÄ• riyo ||

<379> á¹• 21 ``kÄ• sikasukhumÄ• ni dhÄ• raya, abhiropehi ca mÄ• lavaá¹‡á¹‡akaá¹ƒ.

kaÃ±canamaá¹‡imuttakaá¹ƒ bahuá¹ƒ, vividhaá¹ƒ Ä• bharaá¹‡aá¹ƒ karomi te ||

<380> á¹• 21 ``sudhotarajapacchadaá¹ƒ subhaá¹ƒ, gonakatÅ«likasanthataá¹ƒ navaá¹ƒ.

abhiruha sayanaá¹ƒ mahÄ• rahaá¹ƒ, candanamaá¹‡á¸• itasÄ• ragandhikaá¹ƒ ||

<381> á¹• 21 ``uppalaá¹ƒ cudakÄ• samuggataá¹ƒ, yathÄ• taá¹ƒ amanussasevitaá¹ƒ.

evaá¹ƒ \Ee 248/ tvaá¹ƒ brahmacÄ• rinÄ«, sakesaá¹…gesu jaraá¹ƒ gamissasi ||

<382> á¹• 21 ``kiá¹ƒ te idha sÄ• rasammataá¹ƒ, kuá¹‡apapÅ«ramhi susÄ• navaá¸• á¸• han

bhedanadhamme kaá¸·evare, yaá¹ƒ disvÄ• vimano udikkhasi ||

<383> á¹• 21 ``akkhÄ«ni \Be 256/ ca tÅ«riyÄ• riva, kinnariyÄ• riva pabbatantare.

tava me nayanÄ• ni dakkhiya, bhiyyo kÄ• maratÄ« pavaá¸• á¸• hati ||

<384> á¹• 21 ``uppalasikharopamÄ• ni te, vimale hÄ• á¹-akasannibhe mukhe.

tava me nayanÄ• ni dakkhiya, bhiyyo kÄ• maguá¹‡o pavaá¸• á¸• hati ||

<385> á¹• 21 ``api dÅ«ragatÄ• saramhase, Ä• yatapamhe visuddhadassane.

na hi matthi tayÄ• piyattaro, nayanÄ• kinnarimandalocane ||

<386> á¹• 21 ``apathena payÄ• tumicchasi, candaá¹ƒ kÄ«á¸·anakaá¹ƒ gavesasi.

meruá¹ƒ laá¹…ghetumicchasi, yo tvaá¹ƒ buddhasutaá¹ƒ maggayasi ||

<387> á¹• 21 ``natthi hi loke sadevake, rÄ• go yatthapi dÄ• ni me siyÄ• .

napi naá¹ƒ jÄ• nÄ• mi kÄ«riso, atha maggena hato samÅ«lako ||

<388> á¹• 21 ``iá¹…gÄ• lakuyÄ• va \Ne 274/ ujjhito, visapattoriva aggito kato.

napi naá¹ƒ passÄ• mi kÄ«riso, atha maggena hato samÅ«lako ||

<389> á¹• 21 ``yassÄ• siyÄ• apaccavekkhitaá¹ƒ, satthÄ• vÄ• anupÄ• sito siyÄ• .

tvaá¹ƒ tÄ• disikaá¹ƒ palobhaya, jÄ• nantiá¹ƒ so imaá¹ƒ vihaÃ±Ã±asi ||

<390> á¹• 21 ``mayhaÃ±hi \Be 257/ akkuá¹-á¹-havandite, sukhadukkhe ca satÄ« upaá¹-á¹-h

saá¹…khatamasubhanti \Ee 249/ jÄ• niya, sabbattheva mano na limpati ||

<391> á¹• 21 ``sÄ• haá¹ƒ sugatassa sÄ• vikÄ• , maggaá¹-á¹-haá¹…gikayÄ• nayÄ• yinÄ«.

uddhaá¹-asallÄ• anÄ• savÄ• , suÃ±Ã±Ä• gÄ• ragatÄ• ramÄ• mahaá¹ƒ ||

<392> á¹• 21 ``diá¹-á¹-hÄ• hi mayÄ• sucittitÄ• , sombhÄ• dÄ• rukapillakÄ• ni vÄ• .

tantÄ«hi ca khÄ«lakehi ca, vinibaddhÄ• vividhaá¹ƒ panaccakÄ• ||

<393> á¹• 21 ``tamhuddhaá¹-e tantikhÄ«lake, vissaá¹-á¹-he vikale parikrite.

na vindeyya khaá¹‡á¸• aso kate, kimhi tattha manaá¹ƒ nivesaye ||

<394> á¹• 21 ``tathÅ«pamÄ• dehakÄ• ni maá¹ƒ, tehi dhammehi vinÄ• na vattanti.

dhammehi vinÄ• na vattati, kimhi tattha manaá¹ƒ nivesaye ||

<395> á¹• 21 ``yathÄ• haritÄ• lena makkhitaá¹ƒ, addasa cittikaá¹ƒ bhittiyÄ• kataá¹ƒ.

tamhi te viparÄ«tadassanaá¹ƒ, saÃ±Ã±Ä• mÄ• nusikÄ• niratthikÄ• ||

<396> á¹• 21 ``mÄ• yaá¹ƒ viya aggato kataá¹ƒ, supinanteva suvaá¹‡á¹‡apÄ• dapaá¹ƒ.

upagacchasi andha rittakaá¹ƒ, janamajjheriva rupparÅ«pakaá¹ƒ ||

<397> á¹• 21 ``vaá¹-á¹-aniriva \Be 258/ koá¹-arohitÄ• , majjhe pubbuá¸·akÄ• saassukÄ• .

pÄ«á¸·akoá¸·ikÄ• cettha jÄ• yati, vividhÄ• cakkhuvidhÄ• ca piá¹‡á¸• itÄ• ||

<398> á¹• 21 ``uppÄ• á¹-iya \Ne 275/ cÄ• rudassanÄ• , na ca pajjittha asaá¹…gamÄ• nasÄ

handa te cakkhuá¹ƒ harassu taá¹ƒ, tassa narassa adÄ• si tÄ• vade ||

<399> á¹• 21 ``tassa ca viramÄ• si tÄ• vade, rÄ• go tattha khamÄ• payÄ« ca naá¹ƒ.

sotthi siyÄ• brahmacÄ• rinÄ«, na puno edisakaá¹ƒ bhavissati ||

<400> á¹• 21 ``Ä• sÄ• diya edisaá¹ƒ janaá¹ƒ, aggiá¹ƒ pajjalitaá¹ƒva liá¹…giya.

gaá¹‡hiya \Ee 250/ Ä• sÄ«visaá¹ƒ viya, api nu sotthi siyÄ• khamehi no ||

<401> á¹• 21 ``muttÄ• ca tato sÄ• bhikkhunÄ«, agamÄ« buddhavarassa santikaá¹ƒ.

passiya varapuÃ±Ã±alakkhaá¹‡aá¹ƒ, cakkhu Ä• si yathÄ• purÄ• á¹‡akaâ€™â€™ nti || ---

imÄ• gÄ• thÄ• paccudÄ• hÄ• si.

tattha __jÄ«vakambavana_nti jÄ«vakassa komÄ• rabhaccassa ambavanaá¹ƒ. __ramma_nti
bhÅ«mibhÄ• gasampattiyÄ• chÄ• yÅ«dakasampattiyÄ• ca rukkhÄ• naá¹ƒ ropitÄ• kÄ• rena
manoramaá¹ƒ. __gacchanti_nti ambavanaá¹ƒ uddissa gataá¹ƒ, divÄ• vihÄ• rÄ• ya upagaccl
evaá¹ƒnÄ• mikaá¹ƒ. __dhuttako_ti itthidhutto. rÄ• jagahavÄ• sÄ« kireko mahÄ• vibhavassa
yuvÄ• abhirÅ«po itthidhutto puriso matto vicarati. so taá¹ƒ paá¹-ipathe \Be 259/ disvÄ• paá
maggaá¹ƒ uparundhitvÄ• aá¹-á¹-hÄ• si. tena vuttaá¹ƒ --- ``dhuttako sannivÄ• resÄ«â€™â€™
nisedhesÄ«ti attho. __tamenaá¹ƒ abravÄ« subhÄ• _ti tamenaá¹ƒ nivÄ• retvÄ• á¹-hitaá¹ƒ dh
kathesi. ettha ca ``gacchantiá¹ƒ bhikkhuniá¹ƒ subhaá¹ƒ, abravi subhÄ• â€™â€™ ti ca attÄ•
viya katvÄ• vadati. theriyÄ• vuttagÄ• thÄ• naá¹ƒ sambandhadassanavasena saá¹…gÄ«tik

``abravÄ« subhÄ• â€™â€™ ti vatvÄ• tassÄ• vuttÄ• kÄ• radassanatthaá¹ƒ Ä• ha __ ``kiá¹ƒ
_ntiÄ• di. tattha __kiá¹ƒ te aparÄ• dhitaá¹ƒ mayÄ• _ti kiá¹ƒ tuyhaá¹ƒ, Ä• vuso, mayÄ• apara
ovariyÄ• na tiá¹-á¹-hasÄ«_ti yena aparÄ• dhena maá¹ƒ gacchantiá¹ƒ ovaritvÄ• gamanaá¹ƒ
so natthevÄ• ti adhippÄ• yo. atha itthÄ«tisaÃ±Ã±Ä• ya evaá¹ƒ paá¹-ipajjasi, evampi na yutta
__ ``na hi pabbajitÄ• ya, Ä• vuso, puriso samphusanÄ• ya kappatÄ«â€™â€™ _ti, Ä• vuso s
251/, lokiyacÄ• rittenapi purisassa pabbajitÄ• naá¹ƒ \Ne 276/ samphusanÄ• ya na kappati, p
tiracchÄ• nagatopi samphusanÄ• ya na kappati, tiá¹-á¹-hatu tÄ• va purisaphusanÄ• , rÄ• ga
purisassa nissaggiyassÄ• pi phusanÄ• na kappateva.

tenÄ• ha __ ``garuke mama satthusÄ• saneâ€™â€™ _tiÄ• di. tassattho --- __garuke_ pÄ•
garukÄ• tabbe mayhaá¹ƒ satthu sÄ• sane yÄ• sikkhÄ• bhikkhuniyo uddissa __sugatena_ s
paÃ±Ã±attÄ• . tÄ• hi __parisuddhapadaá¹ƒ_ parisuddhakusalakoá¹-á¹-hÄ• saá¹ƒ, rÄ• gÄ• d
abhÄ• vena __anaá¹…gaá¹‡aá¹ƒ, _ evaá¹ƒbhÅ«taá¹ƒ maá¹ƒ gacchantiá¹ƒ kena kÄ• raá¹‡e

__Ä• vilacitto_ti cittassa Ä• vilabhÄ• vakarÄ• naá¹ƒ kÄ• mavitakkÄ• dÄ«naá¹ƒ vasena Ä• v
tadabhÄ• vato __anÄ• vilaá¹ƒ, _ rÄ• garajÄ• dÄ«naá¹ƒ vasena __sarajo, _ sÄ• á¹…gaá¹‡o
anaá¹…gaá¹‡aá¹ƒ sabbattha_ khandhapaÃ±cake samucchedavimuttiyÄ• __vimuttamÄ• na
tiá¹-á¹-hasÄ«ti?

evaá¹ƒ theriyÄ• vutte dhuttako attano adhippÄ• yaá¹ƒ vibhÄ• vento __ ``daharÄ• cÄ• â€™
abhÄ• si. tattha __daharÄ• _ti taruá¹‡Ä« paá¹-hame yobbane á¹-hitÄ• . __apÄ• pikÄ• casÄ
asi \Be 260/, uttamarÅ«padharÄ• cÄ• hosÄ«ti adhippÄ• yo. __kiá¹ƒ te pabbajjÄ• karissatÄ
paá¹-hamavaye á¹-hitÄ• ya rÅ«pasampannÄ• ya pabbajjÄ• kiá¹ƒ karissati, vuá¸• á¸• hÄ• ya
pabbajitabbanti adhippÄ• yena vadati. __nikkhipÄ• _ti chaá¸• á¸• ehi. ``ukkhipÄ• â€™â€™ t
attho.

__madhura_nti subhaá¹ƒ, sugandhanti attho. __pavantÄ«_ti vÄ• yanti. __sabbaso_ti samar
samuá¹-á¹-hitÄ• dumÄ• _ti ime rukkhÄ• mandavÄ• tena samuá¹-á¹-hahamÄ• nakusumarea
sayaá¹ƒ samuá¹-á¹-hitÄ• viya hutvÄ• samantato surabhÄ« vÄ• yanti. __paá¹-hamavasanto
ayaá¹ƒ paá¹-hamo vasantamÄ• so sukhasamphasso ca utu vattatÄ«ti attho.

__kusumitasikharÄ• _ti supupphitaggÄ• . __abhigajjantiva mÄ• luteritÄ• _ti vÄ• tena saÃ±c
abhitthanitÄ• viya tiá¹-á¹-hanti. __yadi ekÄ• vanamogahissasÄ«_ti sace tvaá¹ƒ ekikÄ• van
nÄ• ma te tattha rati bhavissatÄ«ti attanÄ• baddhasukhÄ• bhirattattÄ• evamÄ• ha.

__vÄ• á¸·amigasaá¹…ghasevita_nti sÄ«habyagghÄ• divÄ• á¸·amigasamÅ«hehi tattha tattha
__kuÃ±jaramattakareá¹‡uloá¸·ita_nti \Ne 277/ mattakuÃ±jarehi hatthinÄ«hi ca migÄ• naá¹ƒ
rukkhagacchÄ• dÄ«naá¹ƒ sÄ• khÄ• bhaÃ±janena ca Ä• loá¸·itapadesaá¹ƒ. kiÃ±cÄ• pi tasmi
natthi, vanaá¹ƒ nÄ• ma evarÅ«panti taá¹ƒ bhiá¹ƒsÄ• petukÄ• mo evamÄ• ha. __rahita_nti ja
__bhiá¹ƒsanaka_nti bhayajanakaá¹ƒ.

__tapanÄ«yakatÄ• va dhÄ«tikÄ• _ti rattasuvaá¹‡á¹‡ena vicaritÄ• dhÄ«talikÄ• viya sukusa
yantayogavasena sajjitÄ• suvaá¹‡á¹‡apaá¹-imÄ• viya vicarasi, idÄ• neva ito cito ca saÃ±ca
accharÄ• _ti cittalatÄ• nÄ• make uyyÄ• ne devaccharÄ• viya. __kÄ• sikasukhumehÄ«_ti kÅ
ativiya sukhumehi. __vaggubhÄ«_ti siniddhamaá¹-á¹-hehi. __sobhasÄ« suvasanehi nÅ«pan
nivÄ• sanapÄ• rupanavatthehi anupame upamÄ• rahite tvaá¹ƒ idÄ• ni me vasÄ• nugo sobh
adhippÄ• yavasena ekantikaá¹ƒ vattamÄ• naá¹ƒ viya katvÄ• vadati.

__ahaá¹ƒ tava vasÄ• nugo siya_nti ahampi tuyhaá¹ƒ vasÄ• nugo kiá¹ƒkÄ• rapaá¹-issÄ• vÄ«
viharemase kÄ• nanantare_ti yadi mayaá¹ƒ ubhopi vanantare \Be 261/ \Ee 253/ saha vasÄ•
matthi tayÄ• piyattaro_ti vasÄ• nugabhÄ• vassa kÄ• raá¹‡amÄ• ha. __pÄ• á¹‡o_ti satto, aÅ
piyataro mayhaá¹ƒ na hi atthÄ«ti attho. atha vÄ• __pÄ• á¹‡o_ti attano jÄ«vitaá¹ƒ sandhÄ• y
jÄ«vitaá¹ƒ tayÄ• piyataraá¹ƒ na hi atthÄ«ti attho. __kinnarimandalocane_ti kinnariyÄ• viya

__yadi me vacanaá¹ƒ karissasi, sukhitÄ• ehi agÄ• ramÄ• vasÄ• _ti sace tvaá¹ƒ mama vac
ekÄ• sanaá¹ƒ ekaseyyaá¹ƒ brahmacariyadukkhaá¹ƒ pahÄ• ya ehi kÄ• mabhogehi sukhitÄ•
``sukhitÄ• heti agÄ• ramÄ• vasantÄ«â€™â€™ ti keci paá¹-hanti, tesaá¹ƒ sukhitÄ• bhavissa
ajjhÄ• vasantÄ«ti attho. __pÄ• sÄ• danivÄ• tavÄ• sinÄ«_ti nivÄ• tesu pÄ• sÄ• desu vÄ• sin
``pÄ• sÄ• davimÄ• navÄ• sinÄ«â€™â€™ ti ca pÄ• á¹-ho, vimÄ• nasadisesu pÄ• sÄ• desu v
veyyÄ• vaccaá¹ƒ.

__dhÄ• rayÄ• _ti paridaha, nivÄ• sehi ceva uttariyaÃ±ca karohi. __abhiropehÄ«_ti maá¹‡á¸·
sarÄ«raá¹ƒ Ä• ropaya, alaá¹…karohÄ«ti attho. __mÄ• lavaá¹‡á¹‡aka_nti mÄ• laÃ±ceva gan

__kaÃ±canamaá¹‡imuttaka_nti kaÃ±canena maá¹‡imuttÄ• hi ca yuttaá¹ƒ, suvaá¹‡á¹‡amaya
attho. __bahu_nti hatthÅ«pagÄ• dibhedato bahuppakÄ• raá¹ƒ. __vividha_nti karaá¹‡avikatiy

__sudhotarajapacchada_nti \Ne 278/ sudhotatÄ• ya pavÄ• hitarajaá¹ƒ uttaracchadaá¹ƒ. __
__gonakatÅ«likasanthata_nti dÄ«ghalomakÄ• á¸·akojavena ceva haá¹ƒsalomÄ• dipuá¹‡á¹‡
santhataá¹ƒ. __nava_nti abhinavaá¹ƒ. __mahÄ• raha_nti mahagghaá¹ƒ. __candanamaá¹‡á
gosÄ«sakÄ• disÄ• racandanena maá¹‡á¸• itatÄ• ya \Ee 254/ surabhigandhikaá¹ƒ, evarÅ«pa
Ä• ruhitvÄ• yathÄ• sukhaá¹ƒ sayÄ• hi ceva nisÄ«da cÄ• ti attho.

__uppalaá¹ƒ cudakÄ• samuggata_nti __ca_-kÄ• ro nipÄ• tamattaá¹ƒ, udakato uggataá¹ƒ u
á¹-hitaá¹ƒ suphullamuppalaá¹ƒ. __yathÄ• taá¹ƒ amanussasevita_nti taÃ±ca rakkhasaparigg
jÄ• tattÄ• nimmanussehi sevitaá¹ƒ kenaci aparibhuttameva bhaveyya. __evaá¹ƒ tvaá¹ƒ bra
taá¹ƒ suá¹-á¹-hu phullamuppalaá¹ƒ viya tuvaá¹ƒ brahmacÄ• rinÄ«. __sakesaá¹…gesu_ attan
aparibhuttesuyeva jaraá¹ƒ gamissasi, mudhÄ• yeva jarÄ• jiá¹‡á¹‡Ä• bhavissasi.

evaá¹ƒ \Be 262/ dhuttakena attano adhippÄ• ye pakÄ• site therÄ« sarÄ«rasabhÄ• vavibhÄ
vicchindentÄ« __ ``kiá¹ƒ te idhÄ• â€™â€™ _ti gÄ• thamÄ• ha. tassattho --- Ä• vuso suvaá¹
kesÄ• dikuá¹‡apapÅ«re ekantena bhedanadhamme susÄ• navaá¸• á¸• hane, __idha_ imas
asucikaá¸·evare kiá¹ƒ nÄ• ma tava sÄ• ranti sammataá¹ƒ sambhÄ• vitaá¹ƒ, yaá¹ƒ disvÄ• vi
Ä• rammaá¹‡e vigatamanasaá¹…kappo, ettheva vÄ• avimano somanassiko hutvÄ• udikkh

taá¹ƒ sutvÄ• dhuttako kiÃ±cÄ• pi tassÄ• rÅ«paá¹ƒ cÄ• turiyasobhitaá¹ƒ, paá¹-hamadassan
yasmiá¹ƒ diá¹-á¹-hipÄ• te paá¹-ibaddhacitto, tameva apadisanto __ ``akkhÄ«ni ca tÅ«riyÄ• r
_tiÄ• dimÄ• ha. kÄ• maÃ±cÄ• yaá¹ƒ therÄ« suá¹-á¹-hu saá¹ƒyatatÄ• ya santindriyÄ• , tÄ• ya
thiravippasannasommasantanayananipÄ• tesu kammÄ• nubhÄ• vanipphannesu pasannapa
nayanesu labbhamÄ• ne pabhÄ• visiá¹-á¹-hacÄ• turiye diá¹-á¹-hipÄ• te, yasmÄ• sayaá¹ƒ
caritahÄ• vabhÄ• vavilÄ• sÄ• diparikappavaÃ±cito so dhutto jÄ• to, tasmÄ• ssa diá¹-á¹-hirÄ
agamÄ• si. tattha __akkhÄ«ni ca tÅ«riyÄ• rivÄ• _ti tÅ«ri vuccati migÄ«, ca-saddo nipÄ• tam
viya \Ee 255/ te akkhÄ«nÄ«ti attho. ``koriyÄ• rivÄ• â€™â€™ ti vÄ• pÄ• á¸·i, kuÃ±cakÄ• rak
hoti. __kinnariyÄ• riva pabbatantare_ti pabbatakucchiyaá¹ƒ vicaramÄ• nÄ• ya kinnarivanitÄ
akkhÄ«nÄ«ti attho. __tava me nayanÄ• ni dakkhiyÄ• _ti tava vuttaguá¹‡avisesÄ• ni nayanÄ
uparÅ«pari me kÄ• mÄ• bhirati pavaá¸• á¸• hati.

__uppalasikharopamÄ• ni_ \Ne 279/ __te_ti rattuppalaaggasadisÄ• ni pamhÄ• ni tava. __v
__hÄ• á¹-akasannibhe_ti kaÃ±canarÅ«pakassa mukhasadise te mukhe, nayanÄ• ni dakkhiy

__api dÅ«ragatÄ• _ti dÅ«raá¹ƒ á¹-hÄ• naá¹ƒ gatÄ• pi. __saramhase_ti aÃ±Ã±aá¹ƒ kiÃ±ci a

eva anussarÄ• mi. __Ä• yatapamhe_ti dÄ«ghapakhume. __visuddhadassane_ti nimmalaloc
piyattaro nayanÄ• _ti tava nayanato aÃ±Ã±o koci mayhaá¹ƒ piyataro natthi. tayÄ• ti hi sÄ• m
karaá¹‡avacanaá¹ƒ.

evaá¹ƒ \Be 263/ cakkhusampattiyÄ• ummÄ• ditassa viya taá¹ƒ taá¹ƒ vippalapato tassa puri
viparivattentÄ« therÄ« __ ``apathenÄ• â€™â€™ _tiÄ• dinÄ• dvÄ• dasa gÄ• thÄ• abhÄ• si
payÄ• tumicchasÄ«_ti, Ä• vuso suvaá¹‡á¹‡akÄ• raputta, sante aÃ±Ã±asmiá¹ƒ itthijane yo tv
buddhassa bhagavato orasadhÄ«taraá¹ƒ maá¹ƒ __maggayasi_ patthesi, so tvaá¹ƒ sante kh
kaá¹‡á¹-akanivutena sabhayena kummaggena payÄ• tumicchasi paá¹-ipajjitukÄ• mosi, __ca
gavesasi_ candamaá¹‡á¸• alaá¹ƒ kÄ«á¸·Ä• goá¸·akaá¹ƒ kÄ• tukÄ• mosi, __meruá¹ƒ laá¹…g
caturÄ• sÄ«tiyojanasahassubbedhaá¹ƒ sinerupabbatarÄ• jaá¹ƒ laá¹…ghayitvÄ• aparabhÄ•
maá¹ƒ buddhasutaá¹ƒ maggayasÄ«ti yojanÄ• .

idÄ• ni \Ee 256/ tassa attano avisayabhÄ• vaá¹ƒ patthanÄ• ya ca vighÄ• tÄ• vahataá¹ƒ das
_tiÄ• di vuttaá¹ƒ. tattha __rÄ• go yatthapi dÄ• ni me siyÄ• _ti yattha idÄ• ni me rÄ• go siyÄ•
Ä• rammaá¹‡aá¹ƒ sadevake loke natthi eva. __napi naá¹ƒ jÄ• nÄ• mi kÄ«riso_ti naá¹ƒ rÄ• g
jÄ• nÄ• mi. __atha maggena hato samÅ«lako_ti __athÄ• _ti nipÄ• tamattaá¹ƒ. ayonisomana
samÅ«lako rÄ• go ariyamaggena hato samugghÄ• tito.

__iá¹…gÄ• lakuyÄ• _ti aá¹…gÄ• rakÄ• suyÄ• . __ujjhito_ti vÄ• tukkhitto viya yo koci, dahan
attho. __visapattorivÄ• _ti visagatabhÄ• janaá¹ƒ viya. __aggito kato_ti aggito aá¹…gÄ• rato
lesampi asesetvÄ• apanÄ«to vinÄ• sitoti attho.

__yassÄ• siyÄ• apaccavekkhita_nti yassÄ• itthiyÄ• idaá¹ƒ khandhapaÃ±cakaá¹ƒ Ã±Ä• á
apariÃ±Ã±Ä• taá¹ƒ siyÄ• . __sattÄ• vÄ• anusÄ• sito siyÄ• _ti sattÄ• vÄ• dhammasarÄ«ra
itthiyÄ• ananusÄ• sito siyÄ• . __tvaá¹ƒ tÄ• disikaá¹ƒ palobhayÄ• _ti, Ä• vuso, tvaá¹ƒ tathÄ•
aparimadditasaá¹…khÄ• raá¹ƒ \Ne 280/ apaccavekkhitalokuttaradhammaá¹ƒ kÄ• mehi palo
__jÄ• nantiá¹ƒ so imaá¹ƒ vihaÃ±Ã±asÄ«_ti so tvaá¹ƒ pavattiá¹ƒ nivattiÃ±ca \Be 264/ yÄ• thÄ
paá¹-ividdhasaccaá¹ƒ imaá¹ƒ subhaá¹ƒ bhikkhuniá¹ƒ Ä• gamma vihaÃ±Ã±asi, sampati Ä• ya
dukkhaá¹ƒ Ä• pajjasi.

idÄ• nissa vighÄ• tÄ• pattitaá¹ƒ kÄ• raá¹‡avibhÄ• vanena dassentÄ« __ ``mayhaá¹ƒ hÄ«â€
__hÄ«_ti hetuatthe nipÄ• to. __akkuá¹-á¹-havandite_ti akkose vandanÄ• ya ca. __sukhaduk
ca, iá¹-á¹-hÄ• niá¹-á¹-havisayasamÄ• yoge vÄ• . __satÄ« upaá¹-á¹-hitÄ• _ti paccavekkhaá¹‡
sabbakÄ• laá¹ƒ upaá¹-á¹-hitÄ• . __saá¹…khatamasubhanti jÄ• niyÄ• _ti tebhÅ«makaá¹ƒ saa
kilesÄ• sucipaggharaá¹‡ena asubhanti Ã±atvÄ• . __sabbatthevÄ• _ti sabbasmiá¹ƒyeva bha
taá¹‡hÄ• lepÄ• dinÄ• na upalimpati.

__maggaá¹-á¹-haá¹…gikayÄ• nayÄ• yinÄ«_ti aá¹-á¹-haá¹…gikamaggasaá¹…khÄ• tena ariy
yÄ• yinÄ« upagatÄ• . __uddhaá¹-asallÄ• _ti attano santÄ• nato samuddhaá¹-arÄ• gÄ• disal

__sucittitÄ• _ti hatthapÄ• damukhÄ• diÄ• kÄ• rena suá¹-á¹-hu cittitÄ• viracitÄ• . __sombhÄ
__dÄ• rukapillakÄ• ni vÄ• _ti dÄ• rudaá¹‡á¸• Ä• dÄ«hi uparacitarÅ«pakÄ• ni. __tantÄ«hÄ«_
__khÄ«lakehÄ«_ti hatthapÄ• dapiá¹-á¹-hikaá¹‡á¹‡Ä• diatthÄ• ya á¹-hapitadaá¹‡á¸• ehi. __vi
vividhenÄ• kÄ• rena baddhÄ• . __vividhaá¹ƒ panaccakÄ• _ti yantasuttÄ• dÄ«naá¹ƒ aÃ±cha
paá¹-á¹-hapitanaccakÄ• , panaccantÄ• viya diá¹-á¹-hÄ• ti yojanÄ• .

__tamhuddhaá¹-e tantikhÄ«lake_ti sannivesavisiá¹-á¹-haracanÄ• visesayuttaá¹ƒ upÄ• dÄ• y
tantimhi khÄ«lake ca á¹-hÄ• nato uddhaá¹-e bandhanto __vissaá¹-á¹-he, _ visuá¹ƒ karaá¹‡e
__vikale, _ tahiá¹ƒ tahiá¹ƒ khipanena __parikrite_ vikirite. __na vindeyya khaá¹‡á¸• aso kate
potthakarÅ«passa avayave khaá¹‡á¸• Ä• khaá¹‡á¸• ite kate potthakarÅ«paá¹ƒ na vindeyya,
sante __kimhi tattha manaá¹ƒ nivesaye_ tasmiá¹ƒ potthakarÅ«pÄ• vayave kimhi kiá¹ƒ khÄ•
mattikÄ• piá¹‡á¸• Ä• dike vÄ• manaá¹ƒ manasaÃ±Ã±aá¹ƒ niveseyya, visaá¹…khÄ• re avay
napateyyÄ• ti attho.

__tathÅ«pamÄ• _ti taá¹ƒsadisÄ• tena potthakarÅ«pena sadisÄ• . kinti ce Ä• ha __ ``dehak
tattha __dehakÄ• nÄ«_ti \Ee 258/ hatthapÄ• damukhÄ• didehÄ• vayavÄ• . __ma_nti me pa
__tehi dhammehÄ«_ti tehi pathaviÄ• dÄ«hi \Be 265/ ca cakkhÄ• dÄ«hi ca dhammehi. __vin
na hi tathÄ• tathÄ• sanniviá¹-á¹-he pathaviÄ• didhamme muÃ±citvÄ• dehÄ• nÄ• ma santi
vattatÄ«_ti deho avayavehi avayavadhammehi vinÄ• na vattati na upalabbhati. evaá¹ƒ sant
manaá¹ƒ nivesaye_ti kimhi kiá¹ƒ pathaviyaá¹ƒ, udÄ• hu Ä• pÄ• dike dehoti vÄ• hatthapÄ• c
manasaÃ±Ã±aá¹ƒ niveseyya. yasmÄ• pathaviÄ• dipasÄ• dadhammamatte esÄ• samaÃ±Ã
hatthapÄ• dÄ• dÄ«nÄ«ti vÄ• sattoti vÄ• itthÄ«ti vÄ• purisoti vÄ• , tasmÄ• na ettha jÄ• nat
hotÄ«ti.

__yathÄ• haritÄ• lena makkhitaá¹ƒ, addasa cittikaá¹ƒ bhittiyÄ• kata_nti yathÄ• kusalena c
bhittiyaá¹ƒ haritÄ• lena makkhitaá¹ƒ littaá¹ƒ tena lepaá¹ƒ datvÄ• kataá¹ƒ Ä• likhitaá¹ƒ cittika
addasa passeyya. tattha yÄ• upathambhanakhepanÄ• dikiriyÄ• sampattiyÄ• mÄ• nusikÄ•
á¹-hitÄ• ti saÃ±Ã±Ä• , sÄ• niratthakÄ• manussabhÄ• vasaá¹…khÄ• tassa atthassa tattha a
kevalaá¹ƒ tahiá¹ƒ tassa ca viparÄ«tadassanaá¹ƒ, yÄ• thÄ• vato gahaá¹‡aá¹ƒ na hoti, dhamm
itthipurisÄ• digahaá¹‡ampi evaá¹ƒ sampadamidaá¹ƒ daá¹-á¹-habbanti adhippÄ• yo.

__mÄ• yaá¹ƒ viya aggato kata_nti mÄ• yÄ• kÄ• rena purato upaá¹-á¹-hÄ• pitaá¹ƒ mÄ• yÄ•
suvaá¹‡á¹‡apÄ• dapa_nti supinameva supinantaá¹ƒ, tattha upaá¹-á¹-hitasuvaá¹‡á¹‡amayar
__upagacchasi andha rittaka_nti andhabÄ• la rittakaá¹ƒ tucchakaá¹ƒ antosÄ• rarahitaá¹ƒ im
``etaá¹ƒ mamÄ• â€™â€™ ti sÄ• ravantaá¹ƒ viya upagacchasi abhinivisasi. __janamajjheriva

mÄ• yÄ• kÄ• rena mahÄ• janamajjhe \Ee 259/ dassitaá¹ƒ rÅ«piyarÅ«pasadisaá¹ƒ sÄ• raá¹ƒ
asÄ• ranti attho.

__vaá¹-á¹-anirivÄ• _ti lÄ• khÄ• ya guá¸·ikÄ• viya. __koá¹-arohitÄ• _ti koá¹-are rukkhasusire
pubbuá¸·akÄ• _ti akkhidalamajjhe á¹-hitajalapubbuá¸·asadisÄ• . __saassukÄ• _ti assujalasa
__pÄ«á¸·akoá¸·ikÄ• _ti akkhigÅ«thako. __ettha jÄ• yatÄ«_ti etasmiá¹ƒ akkhimaá¹‡á¸• ale ub
visagandhaá¹ƒ vÄ• yanto nibbattati. __pÄ«á¸·akoá¸·ikÄ• _ti vÄ• akkhidalesu nibbattanakÄ•
__vividhÄ• _ti setanÄ«lamaá¹‡á¸• alÄ• naÃ±ceva rattapÄ«tÄ• dÄ«naá¹ƒ sattannaá¹ƒ paá¹-a
anekavidhÄ• . __cakkhuvidhÄ• _ti cakkhubhÄ• gÄ• cakkhuppakÄ• rÄ• vÄ• tassa anekaka
__piá¹‡á¸• itÄ• _ti samuditÄ• .

evaá¹ƒ \Be 266/ cakkhusmiá¹ƒ sÄ• rajjantassa cakkhuno asubhataá¹ƒ anavaá¹-á¹-hitatÄ• y
\Ne 282/. vibhÄ• vetvÄ• ca yathÄ• nÄ• ma koci lobhanÄ«yaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ•
paá¹-ipajjanto corehi palibuddho taá¹ƒ lobhanÄ«yabhaá¹‡á¸• aá¹ƒ datvÄ• gacchati, evamev
tena purisena palibuddhÄ• therÄ« attano cakkhuá¹ƒ uppÄ• á¹-etvÄ• tassa adÄ• si. tena vu
cÄ• rudassanÄ• â€™â€™ _tiÄ• di. tattha __uppÄ• á¹-iyÄ• _ti uppÄ• á¹-etvÄ• cakkhukÅ«pa
__cÄ• rudassanÄ• _ti piyadassanÄ• manoharadassanÄ• . __na ca pajjitthÄ• _ti tasmiá¹ƒ c
nÄ• pajji. __asaá¹…gamÄ• nasÄ• _ti katthacipi Ä• rammaá¹‡e anÄ• sattacittÄ• . __handa te
tato eva mayÄ• dinnattÄ• te cakkhusaÃ±Ã±itaá¹ƒ asucipiá¹‡á¸• aá¹ƒ gaá¹‡ha, gahetvÄ• h
icchitaá¹ƒ á¹-hÄ• naá¹ƒ nehi.

__tassa ca viramÄ• si tÄ• vade_ti tassa dhuttapurisassa tÄ• vadeva akkhimhi uppÄ• á¹-itak
vigacchi. __tatthÄ• _ti akkhimhi, tassaá¹ƒ vÄ• theriyaá¹ƒ. atha vÄ• __tatthÄ• _ti tasmiá¹ƒye
__khamÄ• payÄ«_ti khamÄ• pesi. __sotthi siyÄ• brahmacÄ• rinÄ«_ti seá¹-á¹-hacÄ• rini ma
bhaveyya. __na puno edisakaá¹ƒ_ \Ee 260/ __bhavissatÄ«_ti ito paraá¹ƒ evarÅ«paá¹ƒ anÄ•
bhavissati, na karissÄ• mÄ«ti attho.

__Ä• sÄ• diyÄ• _ti ghaá¹-á¹-etvÄ• . __edisa_nti evarÅ«paá¹ƒ sabbattha vÄ«tarÄ• gaá¹ƒ. __
liá¹…giyÄ• _ti pajjalitaá¹ƒ aggiá¹ƒ Ä• liá¹…getvÄ• viya.

__tato_ti tasmÄ• dhuttapurisÄ• . __sÄ• bhikkhunÄ«_ti sÄ• subhÄ• bhikkhunÄ«. __agam
sammÄ• sambuddhassa santikaá¹ƒ upagacchi upasaá¹…kami. __passiya varapuÃ±Ã±alakk
puÃ±Ã±asambhÄ• rehi nibbattamahÄ• purisalakkhaá¹‡aá¹ƒ disvÄ• . __yathÄ• purÄ• á¹‡ak
uppÄ• á¹-anato pubbe viya cakkhu paá¹-ipÄ• katikaá¹ƒ ahosi. yamettha antarantarÄ• na vu
vuttanayattÄ• suviÃ±Ã±eyyameva.

subhÄ• jÄ«vakambavanikÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tiá¹ƒsanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. cattÄ• lÄ«sanipÄ• to

1. isidÄ• sÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

cattÄ• lÄ«sanipÄ• te \Be 267/ \Ne 283/ __nagaramhi kusumanÄ• me_tiÄ• dikÄ• isidÄ• siyÄ
purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave purisattabhÄ• ve á¹-hatvÄ• vivaá¹-á
upacinantÄ« carimabhavato sattame bhave akalyÄ• á¹‡asannissayena paradÄ• rikakamma
niraye nibbattitvÄ• tattha bahÅ«ni vassasatÄ• ni niraye paccitvÄ• , tato cutÄ• tÄ«su jÄ• tÄ
tiracchÄ• nayoniyaá¹ƒ nibbattitvÄ• tato cutÄ• dÄ• siyÄ• kucchismiá¹ƒ napuá¹ƒsako hutvÄ
cutÄ• ekassa daliddassa sÄ• kaá¹-ikassa dhÄ«tÄ• hutvÄ• nibbatti. taá¹ƒ vayappattaá¹ƒ gi
aÃ±Ã±atarassa satthavÄ• hassa putto attano bhariyaá¹ƒ katvÄ• gehaá¹ƒ Ä• nesi. tassa ca
kalyÄ• á¹‡adhammÄ• . tassaá¹ƒ issÄ• pakatÄ• sÄ• mino tassÄ• viddesanakammaá¹ƒ akÄ
á¹-hatvÄ• kÄ• yassa bhedÄ• imasmiá¹ƒ buddhuppÄ• de ujjeniyaá¹ƒ kulapadesasÄ«lÄ• cÄ
vibhavasampannassa \Ee 261/ seá¹-á¹-hissa dhÄ«tÄ• hutvÄ• nibbatti, __isidÄ• sÄ«_tissÄ•

taá¹ƒ vayappattakÄ• le mÄ• tÄ• pitaro kularÅ«pavayavibhavÄ• disadisassa aÃ±Ã±atarassa
adaá¹ƒsu. sÄ• tassa gehe patidevatÄ• hutvÄ• mÄ• samattaá¹ƒ vasi. athassÄ• kammabal
hutvÄ• taá¹ƒ gharato nÄ«hari. taá¹ƒ sabbaá¹ƒ pÄ• á¸·ito eva viÃ±Ã±Ä• yati. tesaá¹ƒ tesaá¹
aruccaneyyatÄ• ya saá¹ƒvegajÄ• tÄ• pitaraá¹ƒ anujÄ• nÄ• petvÄ• , jinadattÄ• ya theriyÄ•
vipassanÄ• ya kammaá¹ƒ karontÄ« nacirasseva saha paá¹-isambhidÄ• hi arahattaá¹ƒ patvÄ
nibbÄ• nasukhena ca vÄ«tinÄ• mentÄ« ekadivasaá¹ƒ pÄ• á¹-aliputtanagare piá¹‡á¸• Ä• ya
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• mahÄ• gaá¹…gÄ• yaá¹ƒ vÄ• lukapuline nisÄ«ditvÄ• bodhitt
sahÄ• yattheriyÄ• pubbapaá¹-ipattiá¹ƒ pucchitÄ• tamatthaá¹ƒ gÄ• thÄ• bandhavasena viss
puravareâ€™â€™ tiÄ• dinÄ• . tesaá¹ƒ pana pucchÄ• vissajjanÄ• naá¹ƒ sambandhaá¹ƒ das

<402> á¹• 21 ``nagaramhi kusumanÄ• me, pÄ• á¹-aliputtamhi pathaviyÄ• maá¹‡á¸• e.

sakyakulakulÄ«nÄ• yo, dve bhikkhuniyo hi guá¹‡avatiyo ||

<403> á¹• 21 ``isidÄ• sÄ« \Be 268/ \Ne 284/ tattha ekÄ• , dutiyÄ• bodhÄ«ti sÄ«lasampann

jhÄ• najjhÄ• yanaratÄ• yo, bahussutÄ• yo dhutakilesÄ• yo ||

<404> á¹• 21 ``tÄ• piá¹‡á¸• Ä• ya caritvÄ• , bhattatthaá¹ƒ kariya dhotapattÄ• yo.

rahitamhi sukhanisinnÄ• , imÄ• girÄ• abbhudÄ«resuâ€™â€™ nti || ---

imÄ• tisso gÄ• thÄ• saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• .

<405> á¹• 21 ``pÄ• sÄ• dikÄ• si ayye, isidÄ• si vayopi te aparihÄ«no.

kiá¹ƒ disvÄ• na byÄ• likaá¹ƒ, athÄ• si nekkhammamanuyuttÄ• ||

<406> á¹• 21 ``evamanuyuÃ±jiyamÄ• nÄ• sÄ• , rahite dhammadesanÄ• kusalÄ• .

isidÄ• sÄ« vacanamabravi, suá¹‡a bodhi yathÄ• mhi pabbajitÄ• ||

ito paraá¹ƒ vissajjanagÄ• thÄ• .

<407> á¹• 21 ``ujjeniyÄ• \Ee 262/ puravare, mayhaá¹ƒ pitÄ• sÄ«lasaá¹ƒvuto seá¹-á¹-hi.

tassamhi ekadhÄ«tÄ• , piyÄ• manÄ• pÄ• ca dayitÄ• ca ||

<408> á¹• 21 ``atha me sÄ• ketato varakÄ• , Ä• gacchumuttamakulÄ«nÄ• .

seá¹-á¹-hÄ« pahÅ«taratano, tassa mamaá¹ƒ suá¹‡umadÄ• si tÄ• to ||

<409> á¹• 21 ``sassuyÄ• sasurassa ca, sÄ• yaá¹ƒ pÄ• taá¹ƒ paá¹‡Ä• mamupagamma.

sirasÄ• karomi pÄ• de, vandÄ• mi yathÄ• mhi anusiá¹-á¹-hÄ• ||

<410> á¹• 21 ``yÄ• mayhaá¹ƒ sÄ• mikassa, bhaginiyo bhÄ• tuno parijano vÄ• .

tamekavarakampi disvÄ• , ubbiggÄ• Ä• sanaá¹ƒ demi ||

<411> á¹• 21 ``annena \Ne 285/ ca pÄ• nena ca, khajjena ca yaÃ±ca tattha sannihitaá¹ƒ.

chÄ• demi upanayÄ• mi ca, demi ca yaá¹ƒ yassa patirÅ«paá¹ƒ ||

<412> á¹• 21 ``kÄ• lena upaá¹-á¹-hahitvÄ• , gharaá¹ƒ samupagamÄ• mi ummÄ• re.

dhovantÄ« hatthpÄ• de, paÃ±jalikÄ• sÄ• mikamupemi ||

<413> á¹• 21 ``kocchaá¹ƒ pasÄ• daá¹ƒ aÃ±janiÃ±ca, Ä• dÄ• sakaÃ±ca gaá¹‡hitvÄ• .

parikammakÄ• rikÄ• viya, sayameva patiá¹ƒ vibhÅ«semi ||

<414> á¹• 21 ``sayameva odanaá¹ƒ sÄ• dhayÄ• mi, sayameva bhÄ• janaá¹ƒ dhovantÄ«.

mÄ• tÄ• va ekaputtakaá¹ƒ, tathÄ• bhattÄ• raá¹ƒ paricarÄ• mi ||

<415> á¹• 21 ``evaá¹ƒ \Be 269/ maá¹ƒ bhattikataá¹ƒ, anurattaá¹ƒ kÄ• rikaá¹ƒ nihatamÄ• na

uá¹-á¹-hÄ• yikaá¹ƒ analasaá¹ƒ, sÄ«lavatiá¹ƒ dussate bhattÄ• ||

<416> á¹• 21 ``so mÄ• taraÃ±ca pitaraÃ±ca, bhaá¹‡ati Ä• pucchahaá¹ƒ gamissÄ• mi.

isidÄ• siyÄ• na saha vacchaá¹ƒ, ekÄ• gÄ• rehaá¹ƒ saha vatthuá¹ƒ ||

<417> á¹• 21 ``mÄ• evaá¹ƒ putta avaca, isidÄ• sÄ« paá¹‡á¸• itÄ• paribyattÄ• .

uá¹-á¹-hÄ• yikÄ• analasÄ• , kiá¹ƒ tuyhaá¹ƒ na rocate putta ||

<418> á¹• 21 ``na ca me hiá¹ƒsati kiÃ±ci, na cahaá¹ƒ isidÄ• siyÄ• saha vacchaá¹ƒ.

dessÄ• va me alaá¹ƒ me, apucchÄ• haá¹ƒ gamissÄ• mi ||

<419> á¹• 21 ``tassa vacanaá¹ƒ suá¹‡itvÄ• , sassu sasuro ca maá¹ƒ apucchiá¹ƒsu.

kissa \Ee 263/ tayÄ• aparaddhaá¹ƒ, bhaá¹‡a vissaá¹-á¹-hÄ• yathÄ• bhÅ«taá¹ƒ ||

<420> á¹• 21 ``napihaá¹ƒ aparajjhaá¹ƒ kiÃ±ci, napi hiá¹ƒsemi na bhaá¹‡Ä• mi dubbacanaá

kiá¹ƒ sakkÄ• kÄ• tuyye, yaá¹ƒ maá¹ƒ viddessate bhattÄ• ||

<421> á¹• 21 ``te \Ne 286/ maá¹ƒ pitugharaá¹ƒ paá¹-inayiá¹ƒsu, vimanÄ• dukhena adhibhÅ

puttamanurakkhamÄ• nÄ• , jitÄ• mhase rÅ«piniá¹ƒ lakkhiá¹ƒ ||

<422> á¹• 21 ``atha maá¹ƒ adÄ• si tÄ• to, aá¸• á¸• hassa gharamhi dutiyakulikassa.

tato upaá¸• á¸• hasuá¹…kena, yena maá¹ƒ vindatha seá¹-á¹-hi ||

<423> á¹• 21 ``tassapi gharamhi mÄ• saá¹ƒ, avasiá¹ƒ atha sopi maá¹ƒ paá¹-iccharayi.

dÄ• sÄ«va upaá¹-á¹-hahantiá¹ƒ, adÅ«sikaá¹ƒ sÄ«lasampannaá¹ƒ ||

<424> á¹• 21 ``bhikkhÄ• ya ca vicarantaá¹ƒ, damakaá¹ƒ dantaá¹ƒ me pitÄ• bhaá¹‡ati.

hohisi me jÄ• mÄ• tÄ• , nikkhipa poá¹-á¹-hiÃ±ca ghaá¹-ikaÃ±ca ||

<425> á¹• 21 ``sopi vasitvÄ• pakkhaá¹ƒ, atha tÄ• taá¹ƒ bhaá¹‡ati `dehi me poá¹-á¹-hiá¹ƒ.

ghaá¹-ikaÃ±ca mallakaÃ±ca, punapi bhikkhaá¹ƒ carissÄ• miâ€™ ||

<426> á¹• 21 ``atha naá¹ƒ bhaá¹‡atÄ« tÄ• to, ammÄ• sabbo ca me Ã±Ä• tigaá¹‡avaggo.

kiá¹ƒ te na kÄ«rati idha, bhaá¹‡a khippaá¹ƒ taá¹ƒ te karihiti ||

<427> á¹• 21 ``evaá¹ƒ bhaá¹‡ito bhaá¹‡ati, yadi me attÄ• sakkoti alaá¹ƒ mayhaá¹ƒ.

isidÄ• siyÄ• na saha vacchaá¹ƒ, ekagharehaá¹ƒ saha vatthuá¹ƒ ||

<428> á¹• 21 ``vissajjito \Be 270/ gato so, ahampi ekÄ• kinÄ« vicintemi.

Ä• pucchitÅ«na gacchaá¹ƒ, marituye vÄ• pabbajissaá¹ƒ vÄ• ||

<429> á¹• 21 ``atha \Ee 264/ ayyÄ• jinadattÄ• , Ä• gacchÄ« gocarÄ• ya caramÄ• nÄ• .

tÄ• ta kulaá¹ƒ vinayadharÄ«, bahussutÄ• sÄ«lasampannÄ• ||

<430> á¹• 21 ``taá¹ƒ disvÄ• na amhÄ• kaá¹ƒ, uá¹-á¹-hÄ• yÄ• sanaá¹ƒ tassÄ• paÃ±Ã±Ä• p

nisinnÄ• ya ca pÄ• de, vanditvÄ• bhojanamadÄ• siá¹ƒ ||

<431> á¹• 21 ``annena \Ne 287/ ca pÄ• nena ca, khajjena ca yaÃ±ca tattha sannihitaá¹ƒ.

santappayitvÄ• avacaá¹ƒ, ayye icchÄ• mi pabbajituá¹ƒ ||

<432> á¹• 21 ``atha maá¹ƒ bhaá¹‡atÄ« tÄ• to, idheva puttaka carÄ• hi tvaá¹ƒ dhammaá¹ƒ.

annena ca pÄ• nena ca, tappaya samaá¹‡e dvijÄ• tÄ« ca ||

<433> á¹• 21 ``athahaá¹ƒ bhaá¹‡Ä• mi tÄ• taá¹ƒ, rodantÄ« aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• .

pÄ• paÃ±hi mayÄ• pakataá¹ƒ, kammaá¹ƒ taá¹ƒ nijjaressÄ• mi ||

<434> á¹• 21 ``atha maá¹ƒ bhaá¹‡atÄ« tÄ• to, pÄ• puá¹‡a bodhiÃ±ca aggadhammaÃ±ca.

nibbÄ• naÃ±ca labhassu, yaá¹ƒ sacchikarÄ« dvipadaseá¹-á¹-ho ||

<435> á¹• 21 ``mÄ• tÄ• pitÅ« abhivÄ• da, yitvÄ• sabbaÃ±ca Ã±Ä• tigaá¹‡avaggaá¹ƒ.

sattÄ• haá¹ƒ pabbajitÄ• , tisso vijjÄ• aphassayiá¹ƒ ||

<436> á¹• 21 ``jÄ• nÄ• mi attano satta, jÄ• tiyo yassayaá¹ƒ phalavipÄ• ko.

taá¹ƒ tava Ä• cikkhissaá¹ƒ, taá¹ƒ ekamanÄ• nisÄ• mehi ||

<437> á¹• 21 ``nagaramhi erakacche, suvaá¹‡á¹‡akÄ• ro ahaá¹ƒ pahÅ«tadhano.

yobbanamadena matto, so paradÄ• raá¹ƒ asevihaá¹ƒ ||

<438> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , nirayamhi apaccisaá¹ƒ ciraá¹ƒ.

pakko tato ca uá¹-á¹-hahitvÄ• , makkaá¹-iyÄ• kucchimokkamiá¹ƒ ||

<439> á¹• 21 ``sattÄ• hajÄ• takaá¹ƒ maá¹ƒ, mahÄ• kapi yÅ«thapo nillacchesi.

tassetaá¹ƒ kammaphalaá¹ƒ, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<440> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , kÄ• laá¹ƒ karitvÄ• sindhavÄ• raÃ±Ã±e.

kÄ• á¹‡Ä• ya \Ee 265/ ca khaÃ±jÄ• ya ca, eá¸·akiyÄ• kucchimokkamiá¹ƒ ||

<441> á¹• 21 ``dvÄ• dasa \Be 271/ \Ne 288/ vassÄ• ni ahaá¹ƒ, nillacchito dÄ• rake parivahi

kiminÄ• vaá¹-á¹-o akallo, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<442> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , govÄ• á¹‡ijakassa gÄ• viyÄ• jÄ• to.

vaccho lÄ• khÄ• tambo, nillacchito dvÄ• dase mÄ• se ||

<443> á¹• 21 ``voá¸• hÅ«na naá¹…galamahaá¹ƒ, sakaá¹-aÃ±ca dhÄ• rayÄ• mi.

andhovaá¹-á¹-o akallo, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<444> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , vÄ«thiyÄ• dÄ• siyÄ• ghare jÄ• to.

neva mahilÄ• na puriso, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<445> á¹• 21 ``tiá¹ƒsativassamhi mato, sÄ• kaá¹-ikakulamhi dÄ• rikÄ• jÄ• tÄ• .

kapaá¹‡amhi appabhoge, dhanikapurisapÄ• tabahulamhi ||

<446> á¹• 21 ``taá¹ƒ maá¹ƒ tato satthavÄ• ho, ussannÄ• ya vipulÄ• ya vaá¸• á¸• hiyÄ• .

okaá¸• á¸• hati vilapantiá¹ƒ, acchinditvÄ• kulagharasmÄ• ||

<447> á¹• 21 ``atha soá¸·asame vasse, disvÄ• maá¹ƒ pattayobbanaá¹ƒ kaÃ±Ã±aá¹ƒ.

orundhatassa putto, giridÄ• so nÄ• ma nÄ• mena ||

<448> á¹• 21 ``tassapi aÃ±Ã±Ä• bhariyÄ• , sÄ«lavatÄ« guá¹‡avatÄ« yasavatÄ« ca.

anurattÄ• bhattÄ• raá¹ƒ, tassÄ• haá¹ƒ viddesanamakÄ• siá¹ƒ ||

<449> á¹• 21 ``tassetaá¹ƒ kammaphalaá¹ƒ, yaá¹ƒ maá¹ƒ apakÄ«ritÅ«na gacchanti.

dÄ• sÄ«va upaá¹-á¹-hahantiá¹ƒ, tassapi anto kato mayÄ• â€™â€™ ti ||

tattha __nagaramhi kusumanÄ• me_ti ``kusumapuraâ€™â€™ nti evaá¹ƒ kusumasaddena g
taá¹ƒ nagaraá¹ƒ __pÄ• á¹-aliputtamhÄ«_ti sarÅ«pato dasseti. __pathaviyÄ• maá¹‡á¸• e_ti s
maá¹‡á¸• abhÅ«te. __sakyakulakulÄ«nÄ• yo_ti sakyakule kuladhÄ«taro, sakyaputtassa bha
pabbajitatÄ• ya evaá¹ƒ vuttaá¹ƒ.

__tatthÄ• _ti \Ne 289/ tÄ• su dvÄ«su bhikkhunÄ«su. __bodhÄ«_ti evaá¹ƒnÄ• mikÄ• therÄ«
__jhÄ• najjhÄ• yanaratÄ• yo_ti lokiyalokuttarassa jhÄ• nassa jhÄ• yane abhiratÄ• . __bahus
pariyattibÄ• husaccena \Ee 266/ bahussutÄ• . __dhutakilesÄ• yo_ti aggamaggena sabbaso
__bhattatthaá¹ƒ kariyÄ• _ti \Be 272/ bhattakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• . __rahitamhÄ«_ti jan
vivittaá¹-á¹-hÄ• ne. __sukhanisinnÄ• _ti pabbajjÄ• sukhena vivekasukhena ca sukhanisinnÄ
vuccamÄ• nÄ• sukhÄ• lÄ• panÄ• . __abbhudÄ«resu_nti pucchÄ• vissajjanavasena kathay

__ ``pÄ• sÄ• dikÄ• sÄ«â€™â€™ _ti gÄ• thÄ• bodhittheriyÄ• pucchÄ• vasena vuttÄ• . __
_ti gÄ• thÄ• saá¹…gÄ«tikÄ• reheva vuttÄ• . __ ``ujjeniyÄ• â€™â€™ _tiÄ• dikÄ• hi sabbÄ•
tattha __pÄ• sÄ• dikÄ• sÄ«_ti rÅ«pasampattiyÄ• passantÄ• naá¹ƒ pasÄ• dÄ• vahÄ• asi. _
tuyhaá¹ƒ vayopi na parihÄ«no, paá¹-hamavaye á¹-hitÄ• sÄ«ti attho. __kiá¹ƒ disvÄ• na byÄ•
byÄ• likaá¹ƒ dosaá¹ƒ gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ disvÄ• . __athÄ• si nekkhammamanuy
nipÄ• tamattaá¹ƒ, nekkhammaá¹ƒ pabbajjaá¹ƒ anuyuttÄ• asi.

__anuyuÃ±jiyamÄ• nÄ• _ti pucchiyamÄ• nÄ• , sÄ• isidÄ• sÄ«ti yojanÄ• . __rahite_ti suÃ±
bodhi yathÄ• mhi pabbajitÄ• _ti bodhittheri ahaá¹ƒ yathÄ• pabbajitÄ• amhi, taá¹ƒ taá¹ƒ pur
suá¹‡Ä• hi.

__ujjeniyÄ• puravare_ti ujjenÄ«nÄ• make avantiraá¹-á¹-he uttamanagare. __piyÄ• _ti ekad
piyÄ• yitabbÄ• . __manÄ• pÄ• _ti sÄ«lÄ• cÄ• raguá¹‡ena manavaá¸• á¸• hanakÄ• . __dayit

__athÄ• _ti pacchÄ• mama vayappattakÄ• le. __me sÄ• ketato varakÄ• _ti sÄ• ketanagara
vÄ• rentÄ• Ä• gacchuá¹ƒ. __uttamakulÄ«nÄ• _ti tasmiá¹ƒ nagare aggakulikÄ• , yena te pes
pahÅ«taratano. __tassa mamaá¹ƒ suá¹‡hamadÄ• si tÄ• to_ti tassa sÄ• ketaseá¹-á¹-hino su
bhariyaá¹ƒ katvÄ• mayhaá¹ƒ pitÄ• maá¹ƒ adÄ• si.

__sÄ• yaá¹ƒ pÄ• ta_nti sÄ• yanhe pubbaá¹‡he ca. __paá¹‡Ä• mamupagamma sirasÄ• kar
\Ee 267/ santikaá¹ƒ upagantvÄ• sirasÄ• paá¹‡Ä• maá¹ƒ karomi, tesaá¹ƒ pÄ• de vandÄ• m
anusiá¹-á¹-hÄ• _ti tehi yathÄ• anusiá¹-á¹-hÄ• amhi, tathÄ• karomi, tesaá¹ƒ anusiá¹-á¹-hiá¹

__tamekavarakampÄ«_ti \Ne 290/ ekavallabhampi. __ubbiggÄ• _ti tasantÄ• . __Ä• sanaá¹ƒ
yaá¹ƒ anucchavikaá¹ƒ, taá¹ƒ tassa demi.

__tatthÄ• _ti \Be 273/ parivesanaá¹-á¹-hÄ• ne. __sannihita_nti sajjitaá¹ƒ hutvÄ• vijjamÄ• n
upacchÄ• demi, upacchÄ• detvÄ• upanayÄ• mi ca, upanetvÄ• demi, dentÄ«pi yaá¹ƒ yassa
attho.

__ummÄ• re_ti dvÄ• re. __dhovantÄ« hatthapÄ• de_ti hatthapÄ• de dhovinÄ« Ä• siá¹ƒ, dh

samupagamÄ• mÄ«ti yojanÄ• .

__koccha_nti massÅ«naá¹ƒ kesÄ• naÃ±ca ullikhanakocchaá¹ƒ. __pasÄ• da_nti gandhacuá
``pasÄ• dhanaâ€™â€™ ntipi pÄ• á¹-ho, pasÄ• dhanabhaá¹‡á¸• aá¹ƒ. __aÃ±jani_nti aÃ±jan
__parikammakÄ• rikÄ• viyÄ• _ti aggakulikÄ• vibhavasampannÄ• pi patiparicÄ• rikÄ• ceá¹

__sÄ• dhayÄ• mÄ«_ti pacÄ• mi. __bhÄ• jana_nti lohabhÄ• janaÃ±ca. dhovantÄ« paricarÄ•

__bhattikata_nti katasÄ• mibhatikaá¹ƒ. __anuratta_nti anurattavantiá¹ƒ. __kÄ• rika_nti tass
kattabbassa kÄ• rikaá¹ƒ. __nihatamÄ• na_nti apanÄ«tamÄ• naá¹ƒ. __uá¹-á¹-hÄ• yika_nti
uá¹-á¹-hÄ• navÄ«riyasampannaá¹ƒ. __analasa_nti tato eva akusÄ«taá¹ƒ. __sÄ«lavati_nti sÄ
__dussate_ti dussati, kujjhitvÄ• bhaá¹‡ati.

__bhaá¹‡ati Ä• pucchahaá¹ƒ gamissÄ• mÄ«_ti ``ahaá¹ƒ tumhe Ä• pucchitvÄ• yattha katth
mama sÄ• miko attano mÄ• taraÃ±ca pitaraÃ±ca bhaá¹‡ati. kiá¹ƒ bhaá¹‡atÄ«ti ce Ä• ha ---
vacchaá¹ƒ, ekÄ• gÄ• rehaá¹ƒ saha vatthuâ€™â€™ _nti. tattha __vaccha_nti vasissaá¹ƒ.

__dessÄ• _ti appiyÄ• . __alaá¹ƒ me_ti payojanaá¹ƒ me tÄ• ya itthÄ«ti attho \Ee 268/. __apu
gamissÄ• mÄ«_ti yadi me tumhe tÄ• ya saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ icchatha, ahaá¹ƒ tumhe
pakkamissÄ• mi.

__tassÄ• _ti \Ne 291/ mama bhattuno. __kissÄ• _ti kiá¹ƒ assa tava sÄ• mikassa. __tayÄ•
kataá¹ƒ.

__napihaá¹ƒ aparajjha_nti napi ahaá¹ƒ tassa kiÃ±ci aparajjhiá¹ƒ. ayameva vÄ• pÄ• á¹-ho.
napi bÄ• dhemi. __dubbacana_nti duruttavacanaá¹ƒ. __kiá¹ƒ sakkÄ• kÄ• tuyye_ti kiá¹ƒ ma
__yaá¹ƒ maá¹ƒ viddessate bhattÄ• _ti yasmÄ• akÄ• raá¹‡eneva bhattÄ• mayhaá¹ƒ viddes
cittappakopaá¹ƒ karoti.

__vimanÄ• _ti \Be 274/ domanassikÄ• . __puttamanurakkhamÄ• nÄ• _ti attano puttaá¹ƒ ma
cittamanurakkhaá¹‡ena anurakkhantÄ• . __jitÄ• mhase rÅ«piniá¹ƒ lakkhi_nti jitÄ• amhase j
rÅ«pavatiá¹ƒ siriá¹ƒ, manussavesena carantiyÄ• siridevatÄ• ya parihÄ«nÄ• vatÄ• ti attho.

__aá¸• á¸• hassa gharamhi dutiyakulikassÄ• _ti paá¹-hamasÄ• mikaá¹ƒ upÄ• dÄ• ya dutiya
gharamhi maá¹ƒ adÄ• si, dento ca tato paá¹-hamasuá¹…kato upaá¸• á¸• hasuá¹…kena adÄ
seá¹-á¹-hÄ«_ti yena suá¹…kena maá¹ƒ paá¹-hamaá¹ƒ seá¹-á¹-hi vindatha paá¹-ilabhi, tato u
yojanÄ• .

__sopÄ«_ti dutiyasÄ• mikopi. __maá¹ƒ paá¹-iccharayÄ«_ti maá¹ƒ nÄ«hari, so maá¹ƒ gehat
__upaá¹-á¹-hahanti_nti dÄ• sÄ« viya upaá¹-á¹-hahantiá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ karontiá¹ƒ. __
adubbhanakaá¹ƒ.

__damaka_nti kÄ• ruÃ±Ã±Ä• dhiá¹-á¹-hÄ• natÄ• ya paresaá¹ƒ cittassa damakaá¹ƒ. yathÄ•
attano kÄ• yaá¹ƒ vÄ• caÃ±ca \Ee 269/ __dantaá¹ƒ_ vÅ«pasantaá¹ƒ katvÄ• paradattabhikkh
__jÄ• mÄ• tÄ• _ti duhitupati. __nikkhipa poá¹-á¹-hiÃ±ca ghaá¹-ikaÃ±cÄ• _ti tayÄ• paridahita
pilotikÄ• khaá¹‡á¸• aÃ±ca bhikkhÄ• kapÄ• laÃ±ca chaá¸• á¸• ehi.

__sopi vasitvÄ• pakkha_nti sopi bhikkhako puriso mayÄ• saddhiá¹ƒ addhamÄ• samattaá¹

__atha naá¹ƒ bhaá¹‡atÄ« tÄ• to_ti taá¹ƒ bhikkhakaá¹ƒ mama pitÄ• mÄ• tÄ• sabbo ca me
292/ hutvÄ• bhaá¹‡ati. kathaá¹ƒ? __kiá¹ƒ te na kÄ«rati idha_ tuyhaá¹ƒ kiá¹ƒ nÄ• ma na kira
bhaá¹‡a khippaá¹ƒ. __taá¹ƒ te karihitÄ«_ti taá¹ƒ tuyhaá¹ƒ karissati.

__yadi me attÄ• sakkotÄ«_ti yadi mayhaá¹ƒ attÄ• attÄ• dhÄ«no bhujisso ca hoti, __alaá¹ƒ
tÄ• ya payojanaá¹ƒ natthi, tasmÄ• __na saha vacchaá¹ƒ_ na saha vasissaá¹ƒ, ekaghare ah
yojanÄ• .

__vissajjito gato so_ti so bhikkhako pitarÄ• vissajjito yathÄ• ruci gato. __ekÄ• kinÄ«_ti ekik
__Ä• pucchitÅ«na gaccha_nti \Be 275/ mayhaá¹ƒ pitaraá¹ƒ vissajjetvÄ• gacchÄ• mi. __mar
__vÄ• _ti vikappatthe nipÄ• to.

__gocarÄ• yÄ• _ti bhikkhÄ• ya, tÄ• ta-kulaá¹ƒ Ä• gacchÄ«ti yojanÄ• .

__ta_nti taá¹ƒ jinadattattheriá¹ƒ. __uá¹-á¹-hÄ• yÄ• sanaá¹ƒ tassÄ• paÃ±Ã±Ä• payi_nti uá¹-
tassÄ• theriyÄ• paÃ±Ã±Ä• pesiá¹ƒ.

__idhevÄ• _ti imasmiá¹ƒ eva gehe á¹-hitÄ• . __puttakÄ• _ti sÄ• maÃ±Ã±avohÄ• rena dhÄ«
__carÄ• hi tvaá¹ƒ dhamma_nti tvaá¹ƒ pabbajitvÄ• caritabbaá¹ƒ brahmacariyÄ• didhammaá
brÄ• hmaá¹‡ajÄ• tÄ«.

__nijjaressÄ• mÄ«_ti jÄ«rÄ• pessÄ• mi vinÄ• sessÄ• mi.

__bodhi_nti saccÄ• bhisambodhiá¹ƒ, maggaÃ±Ä• á¹‡anti attho. __aggadhamma_nti phalad
__yaá¹ƒ sacchikarÄ«_ \Ee 270/ __dvipadaseá¹-á¹-ho_ti yaá¹ƒ maggaphalanibbÄ• nasaÃ±Ã±
dvipadÄ• naá¹ƒ seá¹-á¹-ho sammÄ• sambuddho sacchi akÄ• si, taá¹ƒ labhassÅ«ti yojanÄ• .

__sattÄ• haá¹ƒ pabbajitÄ• _ti pabbajitÄ• hutvÄ• sattÄ• hena. __aphassayi_nti phusiá¹ƒ sa

__yassayaá¹ƒ phalavipÄ• ko_ti yassa pÄ• pakammassa, ayaá¹ƒ sÄ• mikassa amanÄ• pab
nissandaphalabhÅ«to \Ne 293/ vipÄ• ko. __taá¹ƒ tava Ä• cikkhissa_nti taá¹ƒ kammaá¹ƒ tava
Ä• cikkhiyamÄ• naá¹ƒ tameva kammaá¹ƒ, taá¹ƒ vÄ• mama vacanaá¹ƒ. __ekamanÄ• _ti eka

__nagaramhi erakacche_ti evaá¹ƒnÄ• make nagare. __so paradÄ• raá¹ƒ aseviha_nti so ah
aseviá¹ƒ.

__ciraá¹ƒ pakko_ti bahÅ«ni vassasatasahassÄ• ni nirayagginÄ• daá¸• á¸• ho. __tato ca uá
nirayato vuá¹-á¹-hito cuto. __makkaá¹-iyÄ• kucchimokkami_nti vÄ• nariyÄ• kucchimhi paá¹

__yÅ«thapo_ti yÅ«thapati. __nillacchesÄ«_ti purisabhÄ• vassa lakkhaá¹‡abhÅ«tÄ• ni bÄ«ja
nÄ«hari. __tassetaá¹ƒ kammaphala_nti tassa mayhaá¹ƒ etaá¹ƒ atÄ«te katassa kammassa p
gantvÄ• na paradÄ• ra_nti yathÄ• taá¹ƒ paradÄ• raá¹ƒ atikkamitvÄ• .

__tato_ti \Be 276/ makkaá¹-ayonito. __sindhavÄ• raÃ±Ã±e_ti sindhavaraá¹-á¹-he araÃ±Ã±a
__eá¸·akiyÄ• _ti ajiyÄ• .

__dÄ• rake parivahitvÄ• _ti piá¹-á¹-hiá¹ƒ Ä• ruyha kumÄ• rake vahitvÄ• . __kiminÄ• vaá¹-á¹
abhijÄ• taá¹-á¹-hÄ• ne kimiparigatova hutvÄ• aá¹-á¹-o aá¹-á¹-ito. __akallo_ti gilÄ• no, ahosÅ

__govÄ• á¹‡ijakassÄ• _ti gÄ• viyo vikkiá¹‡itvÄ• jÄ«vakassa. __lÄ• khÄ• tambo_ti lÄ• khÄ•
lomehi samannÄ• gato.

__voá¸• hÅ«nÄ• _ti vahitvÄ• . __naá¹…gala_nti sÄ«raá¹ƒ, sakaá¹-aÃ±ca dhÄ• rayÄ• mÄ«ti
__andhovaá¹-á¹-o_ti kÄ• á¹‡ova hutvÄ• aá¹-á¹-o pÄ«á¸·ito.

__vÄ«thiyÄ• _ti nagaravÄ«thiyaá¹ƒ. __dÄ• siyÄ• ghare jÄ• to_ti gharadÄ• siyÄ• kucchimh
``vaá¹‡á¹‡adÄ• siyÄ• â€™â€™ tipi vadanti. __neva mahilÄ• na puriso_ti itthÄ«pi purisopi n
jÄ• tinapuá¹ƒsakoti attho.

__tiá¹ƒsativassamhi_ \Ne 294/ __mato_ti napuá¹ƒsako hutvÄ• tiá¹ƒsavassakÄ• le mato. __
sÅ«takakule. __dhanikapurisapÄ• tabahulamhÄ«_ti iá¹‡Ä• yikÄ• naá¹ƒ purisÄ• naá¹ƒ adhip
iá¹‡Ä• yikehi abhibhavitabbe.

__ussannÄ• yÄ• _ti upacitÄ• ya. __vipulÄ• yÄ• _ti mahatiyÄ• . __vaá¸• á¸• hiyÄ• _ti iá¹‡av

__okaá¸• á¸• hatÄ«_ti avakaá¸• á¸• hati. __kulagharasmÄ• _ti mama jÄ• takulagehato.

__orundhatassa putto_ti assa satthavÄ• hassa putto, mayi paá¹-ibaddhacitto nÄ• mena giri
attano pariggahabhÄ• vena gehe karoti.

__anurattÄ• bhattÄ• ra_nti bhattÄ• raá¹ƒ anuvattikÄ• . __tassÄ• haá¹ƒ viddesanamakÄ• si
bhariyaá¹ƒ sapattiá¹ƒ viddesanakammaá¹ƒ akÄ• siá¹ƒ. yathÄ• taá¹ƒ so kujjhati, evaá¹ƒ paá

__yaá¹ƒ_ \Be 277/ __maá¹ƒ apakÄ«ritÅ«na gacchantÄ«_ti yaá¹ƒ dÄ• sÄ« viya sakkaccaá¹ƒ
tattha tattha patino apakiritvÄ• chaá¸• á¸• etvÄ• anapekkhÄ• apagacchanti. etaá¹ƒ tassÄ•
paradÄ• rikakammassa sapattiá¹ƒ viddesanakammassa ca nissandaphalaá¹ƒ. __tassapi an
tathÄ• anunayapÄ• pakakammassa dÄ• ruá¹‡assa pariyanto idÄ• ni mayÄ• aggamaggaá¹
paraá¹ƒ kiÃ±ci dukkhaá¹ƒ natthÄ«ti. yaá¹ƒ panettha antarantarÄ• na vibhattaá¹ƒ, taá¹ƒ vutta
uttÄ• natthameva.

isidÄ• sÄ«therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cattÄ• lÄ«sanipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. mahÄ• nipÄ• to

1. sumedhÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ•

mahÄ• nipÄ• te \Be 278/ \Ne 295/ \Ee 272/ __mantÄ• vatiyÄ• nagare_tiÄ• dikÄ• sumedhÄ
purimabuddhesu katÄ• dhikÄ• rÄ• tattha tattha bhave vivaá¹-á¹-Å«panissayaá¹ƒ kusalaá¹ƒ
vimokkhasambhÄ• re sambhÄ• rentÄ« koá¹‡Ä• gamanassa bhagavato kÄ• le kulagehe nibl
attano sakhÄ«hi kuladhÄ«tÄ• hi saddhiá¹ƒ ekajjhÄ• sayÄ• hutvÄ• mahantaá¹ƒ Ä• rÄ• maá
bhikkhusaá¹…ghassa niyyÄ• desi. sÄ• tena puÃ±Ã±akammena kÄ• yassa bhedÄ• tÄ• vati
yÄ• vatÄ• yukaá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• tato cutÄ• yÄ• mesu upapajji. tato cutÄ
nimmÄ• naratÄ«su, tato cutÄ• paranimmitavasavattÄ«sÅ«ti anukkamena paÃ±casu kÄ• ma
tattha devarÄ• jÅ«naá¹ƒ mahesÄ« hutvÄ• tato cutÄ• kassapassa bhagavato kÄ• le mahÄ•
dhÄ«tÄ• hutvÄ• anukkamena viÃ±Ã±utaá¹ƒ patvÄ• sÄ• sane abhippasannÄ• hutvÄ• rata
uá¸·Ä• rapuÃ±Ã±akammaá¹ƒ akÄ• si.

tattha yÄ• vajÄ«vaá¹ƒ dhammÅ«pajÄ«vinÄ« kusaladhammaniratÄ• hutvÄ• tato cutÄ• tÄ•
aparÄ• paraá¹ƒ sugatÄ«suyeva saá¹ƒsarantÄ«, imasmiá¹ƒ buddhuppÄ• de mantÄ• vatÄ«na
dhÄ«tÄ• hutvÄ• nibbatti. tassÄ• mÄ• tÄ• pitaro __sumedhÄ• _ti nÄ• maá¹ƒ akaá¹ƒsu. taá
vuddhippattavayappattakÄ• le mÄ• tÄ• pitaro ``vÄ• raá¹‡avatÄ«nagare anikarattassa nÄ• m

sammantesuá¹ƒ. sÄ• pana daharakÄ• lato paá¹-á¹-hÄ• ya attano samÄ• navayÄ• hi rÄ• jak
saddhiá¹ƒ bhikkhunupassayaá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ santike dhammaá¹ƒ sutvÄ• cir
katÄ• dhikÄ• ratÄ• ya saá¹ƒsÄ• re jÄ• tasaá¹ƒvegÄ• sÄ• sane abhippasannÄ• hutvÄ• vay
vinivattitamÄ• nasÄ• ahosi. tena sÄ• mÄ• tÄ• pitÅ«naá¹ƒ Ã±Ä• tÄ«naá¹ƒ sammantanaá¹ƒ
gharÄ• vÄ• sena kiccaá¹ƒ, pabbajissÄ• mahaâ€™â€™ nti Ä• ha. taá¹ƒ mÄ• tÄ• pitaro gharA
nÄ• nappakÄ• rena yÄ• cantÄ• pi saÃ±Ã±Ä• petuá¹ƒ nÄ• sakkhiá¹ƒsu. sÄ• ``evaá¹ƒ me \B
labbhatÄ«â€™â€™ ti khaggaá¹ƒ \Ee 273/ gahetvÄ• sayameva attano kese chinditvÄ• te e
paá¹-ikkÅ«lamanasikÄ• raá¹ƒ pavattentÄ« tattha katÄ• dhikÄ• ratÄ• ya bhikkhunÄ«naá¹ƒ sa
manasikÄ• ravidhÄ• nassa sutapubbattÄ• ca asubhanimittaá¹ƒ \Ne 296/ uppÄ• detvÄ• tatt
adhigacchi. adhigatapaá¹-hamajjhÄ• nÄ• ca attanÄ• gharÄ• vÄ• se uyyojetuá¹ƒ upagate m
antojanaparijanaá¹ƒ sabbaá¹ƒ rÄ• jakulaá¹ƒ sÄ• sane abhippasannaá¹ƒ kÄ• retvÄ• gharato
bhikkhunupassayaá¹ƒ gantvÄ• pabbaji. pabbajitvÄ• ca vipassanaá¹ƒ paá¹-á¹-hapetvÄ• sa
vimuttiparipÄ• canÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ visesitÄ• ya na cirasseva saha paá¹-isamb
pÄ• puá¹‡i. tena vuttaá¹ƒ __apadÄ• ne_ (Ap therÄ« II 1.1-19) ---

``bhagavati koá¹‡Ä• gamane, saá¹…ghÄ• rÄ• mamhi navanivesamhi.

sakhiyo tisso janiyo, vihÄ• radÄ• naá¹ƒ adÄ• simha ||

``dasakkhattuá¹ƒ satakkhattuá¹ƒ, dasasatakkhattuá¹ƒ satÄ• ni ca satakkhattuá¹ƒ.

devesu upapajjimha, ko pana vÄ• do manussesu ||

``devesu mahiddhikÄ• ahumha, mÄ• nusakamhi ko pana vÄ• do.

sattaratanassa mahesÄ«, itthiratanaá¹ƒ ahaá¹ƒ Ä• siá¹ƒ ||

``idha saÃ±citakusalÄ• , susamiddhakulappajÄ• .

dhanaÃ±jÄ• nÄ« ca khemÄ• ca, ahampi ca tayo janÄ• ||

``Ä• rÄ• maá¹ƒ sukataá¹ƒ katvÄ• , sabbÄ• vayavamaá¹‡á¸• itaá¹ƒ.

buddhappamukhasaá¹…ghassa, niyyÄ• detvÄ• pamoditÄ• ||

``yattha yatthÅ«papajjÄ• mi, tassa kammassa vÄ• hasÄ• .

devesu aggataá¹ƒ pattÄ• , manussesu tatheva ca ||

``imasmiá¹ƒyeva kappamhi, brahmabandhu mahÄ• yaso.

kassapo nÄ• ma gottena, uppajji vadataá¹ƒ varo ||

``upaá¹-á¹-hÄ• ko mahesissa, tadÄ• Ä• si narissaro.

kÄ• sirÄ• jÄ• kikÄ« nÄ• ma, bÄ• rÄ• á¹‡asipuruttame ||

``tassÄ• suá¹ƒ \Be 280/ \Ne 297/ satta dhÄ«taro, rÄ• jakaÃ±Ã±Ä• sukhedhitÄ• .

buddhopaá¹-á¹-hÄ• naniratÄ• , brahmacariyaá¹ƒ cariá¹ƒsu tÄ• ||

``tÄ• saá¹ƒ \Ee 274/ sahÄ• yikÄ• hutvÄ• , sÄ«lesu susamÄ• hitÄ• .

datvÄ• dÄ• nÄ• ni sakkaccaá¹ƒ, agÄ• reva vataá¹ƒ cariá¹ƒ ||

``tena kammena sukatena, cetanÄ• paá¹‡idhÄ«hi ca.

jahitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, tÄ• vatiá¹ƒsÅ«pagÄ• ahaá¹ƒ ||

``tato cutÄ• yÄ• mamagaá¹ƒ, tatohaá¹ƒ tusitaá¹ƒ gatÄ• .

tato ca nimmÄ• naratiá¹ƒ, vasavattipuraá¹ƒ gatÄ• ||

``yattha yatthÅ«papajjÄ• mi, puÃ±Ã±akammasamohitÄ• .

tattha tattheva rÄ• jÅ«naá¹ƒ, mahesittamahÄ• rayiá¹ƒ ||

``tato cutÄ• manussatte, rÄ• jÅ«naá¹ƒ cakkavattinaá¹ƒ.

maá¹‡á¸• alÄ«naÃ±ca rÄ• jÅ«naá¹ƒ, mahesittamakÄ• rayiá¹ƒ ||

``sampattimanubhotvÄ• na, devesu mÄ• nusesu ca.

sabbattha sukhitÄ• hutvÄ• , nekajÄ• tÄ«su saá¹ƒsariá¹ƒ ||

``so hetu so pabhavo, tammÅ«laá¹ƒ sÄ• va sÄ• sane khantÄ«.

taá¹ƒ paá¹-hamasamodhÄ• naá¹ƒ, taá¹ƒ dhammaratÄ• ya nibbÄ• naá¹ƒ ||

``kilesÄ• jhÄ• pitÄ• mayhaá¹ƒ, bhavÄ• sabbe samÅ«hatÄ• .

nÄ• gÄ«va bandhanaá¹ƒ chetvÄ• , viharÄ• mi anÄ• savÄ• ||

``svÄ• gataá¹ƒ vata me Ä• si, buddhaseá¹-á¹-hassa santike.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

``paá¹-isambhidÄ• \Ne 298/ catasso, vimokkhÄ• pi ca aá¹-á¹-hime.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

arahattaá¹ƒ pana patvÄ• attano paá¹-ipattiá¹ƒ paccavekkhitvÄ• udÄ• navasena ---

<450> á¹• 21 ``mantÄ• vatiyÄ• nagare, raÃ±Ã±o koÃ±cassa aggamahesiyÄ• .

dhÄ«tÄ• Ä• siá¹ƒ sumedhÄ• , pasÄ• ditÄ• sÄ• sanakarehi ||

<451> á¹• 21 ``sÄ«lavatÄ« cittakathÄ• , bahussutÄ• buddhasÄ• sane vinitÄ• .

mÄ• tÄ• pitaro upagamma, bhaá¹‡ati ubhayo nisÄ• metha ||

<452> á¹• 21 ``nibbÄ• nÄ• bhiratÄ• haá¹ƒ \Be 281/, asassataá¹ƒ bhavagataá¹ƒ yadipi dibba

kimaá¹…gaá¹ƒ pana tucchÄ• kÄ• mÄ• , appassÄ• dÄ• bahuvighÄ• tÄ• ||

<453> á¹• 21 ``kÄ• mÄ• \Ee 275/ kaá¹-ukÄ• Ä• sÄ«, visÅ«pamÄ• yesu mucchitÄ• bÄ• lÄ

te dÄ«gharattaá¹ƒ niraye, samappitÄ• haÃ±Ã±ante dukkhitÄ• ||

<454> á¹• 21 ``socanti pÄ• pakammÄ• , vinipÄ• te pÄ• pavaddhino sadÄ• .

kÄ• yena ca vÄ• cÄ• ya ca, manasÄ• ca asaá¹ƒvutÄ• bÄ• lÄ• ||

<455> á¹• 21 ``bÄ• lÄ• te duppaÃ±Ã±Ä• , acetanÄ• dukkhasamudayoruddhÄ• .

desente ajÄ• nantÄ• , na bujjhare ariyasaccÄ• ni ||

<456> á¹• 21 ``saccÄ• ni `ammaâ€™ buddhavaradesi, tÄ• ni te bahutarÄ• ajÄ• nantÄ• ye

abhinandanti bhavagataá¹ƒ, pihenti devesu upapattiá¹ƒ ||

<457> á¹• 21 ``devesupi upapatti, asassatÄ• bhavagate aniccamhi.

na ca santasanti bÄ• lÄ• , punappunaá¹ƒ jÄ• yitabbassa ||

<458> á¹• 21 ``cattÄ• ro \Ne 299/ vinipÄ• tÄ• , duve ca gatiyo kathaÃ±ci labbhanti.

na ca vinipÄ• tagatÄ• naá¹ƒ, pabbajjÄ• atthi nirayesu ||

<459> á¹• 21 ``anujÄ• nÄ• tha maá¹ƒ ubhayo, pabbajituá¹ƒ dasabalassa pÄ• vacane.

appossukkÄ• ghaá¹-issaá¹ƒ, jÄ• timaraá¹‡appahÄ• nÄ• ya ||

<460> á¹• 21 ``kiá¹ƒ bhavagate abhinandi, tena kÄ• yakalinÄ• asÄ• rena.

bhavataá¹‡hÄ• ya nirodhÄ• , anujÄ• nÄ• tha pabbajissÄ• mi ||

<461> á¹• 21 ``buddhÄ• naá¹ƒ uppÄ• do, vivajjito akkhaá¹‡o khaá¹‡o laddho.

sÄ«lÄ• ni brahmacariyaá¹ƒ, yÄ• vajÄ«vaá¹ƒ na dÅ«seyyaá¹ƒ ||

<462> á¹• 21 ``evaá¹ƒ bhaá¹‡ati sumedhÄ• , mÄ• tÄ• pitaro `na tÄ• va Ä• hÄ• raá¹ƒ.

Ä• harissaá¹ƒ gahaá¹-á¹-hÄ• , maraá¹‡avasaá¹ƒ gatÄ• va hessÄ• miâ€™ ||

<463> á¹• 21 ``mÄ• tÄ• dukkhitÄ• rodati pitÄ• ca.

assÄ• sabbaso samabhihato.

ghaá¹-enti saÃ±Ã±Ä• petuá¹ƒ, pÄ• sÄ• datale chamÄ• patitaá¹ƒ ||

<464> á¹• 21 ``uá¹-á¹-hehi \Be 282/ puttaka kiá¹ƒ soci, tena dinnÄ• si vÄ• raá¹‡avatimhi.

rÄ• jÄ• anÄ«karatto, abhirÅ«po tassa tvaá¹ƒ dinnÄ• ||

<465> á¹• 21 ``aggamahesÄ« bhavissasi, anikarattassa rÄ• jino bhariyÄ• .

sÄ«lÄ• ni brahmacariyaá¹ƒ, pabbajjÄ• dukkarÄ• puttaka ||

<466> á¹• 21 ``rajje \Ee 276/ Ä• á¹‡Ä• dhanamissariyaá¹ƒ, bhogÄ• sukhÄ• daharikÄ• si.

bhuÃ±jÄ• hi kÄ• mabhoge, vÄ• reyyaá¹ƒ hotu te putta ||

<467> á¹• 21 ``atha \Ne 300/ ne bhaá¹‡ati sumedhÄ• , mÄ• edisikÄ• ni bhavagatamasÄ• r

pabbajjÄ• vÄ• hohiti, maraá¹‡aá¹ƒ vÄ• me na ceva vÄ• reyyaá¹ƒ ||

<468> á¹• 21 ``kimiva pÅ«tikÄ• yamasuciá¹ƒ, savanagandhaá¹ƒ bhayÄ• nakaá¹ƒ kuá¹‡apa

abhisaá¹ƒviseyyaá¹ƒ bhastaá¹ƒ, asakiá¹ƒ paggharitaá¹ƒ asucipuá¹‡á¹‡aá¹ƒ ||

<469> á¹• 21 ``kimiva tahaá¹ƒ jÄ• nantÄ«, vikÅ«lakaá¹ƒ maá¹ƒsasoá¹‡itupalittaá¹ƒ.

kimikulalayaá¹ƒ sakuá¹‡abhattaá¹ƒ, kaá¸·evaraá¹ƒ kissa diyatÄ«ti ||

<470> á¹• 21 ``nibbuyhati susÄ• naá¹ƒ, aciraá¹ƒ kÄ• yo apetaviÃ±Ã±Ä• á¹‡o.

chuddho kaá¸·iá¹…garaá¹ƒ viya, jigucchamÄ• nehi Ã±Ä• tÄ«hi ||

<471> á¹• 21 ``chuddhÅ«na naá¹ƒ susÄ• ne, parabhattaá¹ƒ nhÄ• yanti jigucchantÄ• .

niyakÄ• mÄ• tÄ• pitaro, kiá¹ƒ pana sÄ• dhÄ• raá¹‡Ä• janatÄ• ||

<472> á¹• 21 ``ajjhositÄ• asÄ• re, kaá¸·evare aá¹-á¹-hinhÄ• rusaá¹…ghÄ• te.

kheá¸·assuccÄ• rassavaparipuá¹‡á¹‡e pÅ«tikÄ• yamhi ||

<473> á¹• 21 ``yo naá¹ƒ vinibbhujitvÄ• , abbhantaramassa bÄ• hiraá¹ƒ kayirÄ• .

gandhassa asahamÄ• nÄ• , sakÄ• pi mÄ• tÄ• jiguccheyya ||

<474> á¹• 21 ``khandhadhÄ• tuÄ• yatanaá¹ƒ, saá¹…khataá¹ƒ jÄ• timÅ«lakaá¹ƒ dukkhaá¹ƒ.

yoniso anuvicinantÄ«, vÄ• reyyaá¹ƒ kissa iccheyyaá¹ƒ ||

<475> á¹• 21 ``divase divase tisatti, satÄ• ni navanavÄ• pateyyuá¹ƒ kÄ• yamhi.

vassasatampi ca ghÄ• to, seyyo dukkhassa cevaá¹ƒ khayo ||

<476> á¹• 21 ``ajjhupagacche \Be 283/ \Ee 277/ ghÄ• taá¹ƒ, yo viÃ±Ã±Ä• yevaá¹ƒ satthuno

dÄ«gho tesaá¹ƒ saá¹ƒsÄ• ro, punappunaá¹ƒ haÃ±Ã±amÄ• nÄ• naá¹ƒ ||

<477> á¹• 21 ``devesu \Ne 301/ manussesu ca, tiracchÄ• nayoniyÄ• asurakÄ• ye.

petesu ca nirayesu ca, aparimitÄ• dissante ghÄ• tÄ• ||

<478> á¹• 21 ``ghÄ• tÄ• nirayesu bahÅ«, vinipÄ• tagatassa pÄ«á¸·iyamÄ• nassa.

devesupi attÄ• á¹‡aá¹ƒ, nibbÄ• nasukhÄ• paraá¹ƒ natthi ||

<479> á¹• 21 ``pattÄ• te nibbÄ• naá¹ƒ, ye yuttÄ• dasabalassa pÄ• vacane.

appossukkÄ• ghaá¹-enti, jÄ• timaraá¹‡appahÄ• nÄ• ya ||

<480> á¹• 21 ``ajjeva tÄ• tabhinikkhamissaá¹ƒ, bhogehi kiá¹ƒ asÄ• rehi.

nibbinnÄ• me kÄ• mÄ• , vantasamÄ• tÄ• lavatthukatÄ• ||

<481> á¹• 21 ``sÄ• cevaá¹ƒ bhaá¹‡ati pitaramanÄ«karatto, ca yassa sÄ• dinnÄ• .

upayÄ• si vÄ• raá¹‡avate, vÄ• reyyamupaá¹-á¹-hite kÄ• le ||

<482> á¹• 21 ``atha asitanicitamuduke, kese khaggena chindiya sumedhÄ• .

pÄ• sÄ• daá¹ƒ pidahitvÄ• , paá¹-hamajjhÄ• naá¹ƒ samÄ• pajji ||

<483> á¹• 21 ``sÄ• ca tahiá¹ƒ samÄ• pannÄ• , anÄ«karatto ca Ä• gato nagaraá¹ƒ.

pÄ• sÄ• de ca sumedhÄ• , aniccasaÃ±Ã±aá¹ƒ subhÄ• veti ||

<484> á¹• 21 ``sÄ• ca manasi karoti, anÄ«karatto ca Ä• ruhÄ« turitaá¹ƒ.

maá¹‡ikanakabhÅ«sitaá¹…go, kataÃ±jalÄ« yÄ• cati sumedhaá¹ƒ ||

<485> á¹• 21 ``rajje Ä• á¹‡Ä• dhanamissariyaá¹ƒ, bhogÄ• sukhÄ• daharikÄ• si.

bhuÃ±jÄ• hi kÄ• mabhoge, kÄ• masukhÄ• dullabhÄ• loke ||

<486> á¹• 21 ``nissaá¹-á¹-haá¹ƒ te rajjaá¹ƒ, bhoge bhuÃ±jassu dehi dÄ• nÄ• ni.

mÄ• dummanÄ• ahosi, mÄ• tÄ• pitaro te dukkhitÄ• ||

<487> á¹• 21 ``taá¹ƒ \Ne 302/ \Ee 278/ taá¹ƒ bhaá¹‡ati sumedhÄ• , kÄ• mehi anatthikÄ• vi

mÄ• kÄ• me abhinandi, kÄ• mesvÄ• dÄ«navaá¹ƒ passa ||

<488> á¹• 21 ``cÄ• tuddÄ«po rÄ• jÄ• , mandhÄ• tÄ• Ä• si kÄ• mabhoginamaggo.

atitto kÄ• laá¹…kato, na cassa paripÅ«ritÄ• icchÄ• ||

<489> á¹• 21 ``satta \Be 284/ ratanÄ• ni vasseyya, vuá¹-á¹-himÄ• dasadisÄ• samantena.

na catthi titti kÄ• mÄ• naá¹ƒ, atittÄ• va maranti narÄ• ||

<490> á¹• 21 ``asisÅ«nÅ«pamÄ• kÄ• mÄ• , kÄ• mÄ• sappasiropamÄ• .

ukkopamÄ• anudahanti, aá¹-á¹-hikaá¹…kalasannibhÄ• ||

<491> á¹• 21 ``aniccÄ• adhuvÄ• kÄ• mÄ• , bahudukkhÄ• mahÄ• visÄ• .

ayoguá¸·ova santatto, aghamÅ«lÄ• dukhapphalÄ• ||

<492> á¹• 21 ``rukkhaphalÅ«pamÄ• kÄ• mÄ• , maá¹ƒsapesÅ«pamÄ• dukhÄ• .

supinopamÄ• vaÃ±caniyÄ• , kÄ• mÄ• yÄ• citakÅ«pamÄ• ||

<493> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , rogo gaá¹‡á¸• o aghaá¹ƒ nighaá¹ƒ.

aá¹…gÄ• rakÄ• susadisÄ• , aghamÅ«laá¹ƒ bhayaá¹ƒ vadho ||

<494> á¹• 21 ``evaá¹ƒ bahudukkhÄ• kÄ• mÄ• , akkhÄ• tÄ• antarÄ• yikÄ• .

gacchatha na me bhavagate, vissÄ• so atthi attano ||

<495> á¹• 21 ``kiá¹ƒ mama paro karissati, attano sÄ«samhi á¸• ayhamÄ• namhi.

anubandhe jarÄ• maraá¹‡e, tassa ghÄ• tÄ• ya ghaá¹-itabbaá¹ƒ ||

<496> á¹• 21 ``dvÄ• raá¹ƒ apÄ• puritvÄ• nahaá¹ƒ, mÄ• tÄ• pitaro anÄ«karattaÃ±ca.

disvÄ• na chamaá¹ƒ nisinne, rodante idamavocaá¹ƒ ||

<497> á¹• 21 ``dÄ«gho \Ne 303/ bÄ• lÄ• naá¹ƒ saá¹ƒsÄ• ro, punappunaÃ±ca rodataá¹ƒ.

anamatagge pitu maraá¹‡e, bhÄ• tu vadhe attano ca vadhe ||

<498> á¹• 21 ``assu thaÃ±Ã±aá¹ƒ rudhiraá¹ƒ, saá¹ƒsÄ• raá¹ƒ anamataggato saratha.

sattÄ• naá¹ƒ saá¹ƒsarataá¹ƒ, sarÄ• hi aá¹-á¹-hÄ«naÃ±ca sannicayaá¹ƒ ||

<499> á¹• 21 ``sara caturodadhÄ«, upanÄ«te assuthaÃ±Ã±arudhiramhi.

sara ekakappamaá¹-á¹-hÄ«naá¹ƒ, saÃ±cayaá¹ƒ vipulena samaá¹ƒ ||

<500> á¹• 21 ``anamatagge \Ee 279/ saá¹ƒsarato, mahiá¹ƒ jambudÄ«pamupanÄ«taá¹ƒ.

kolaá¹-á¹-himattaguá¸·ikÄ• , mÄ• tÄ• mÄ• tusveva nappahonti ||

<501> á¹• 21 ``tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ, upanÄ«taá¹ƒ anamataggato sara.

caturaá¹…gulikÄ• ghaá¹-ikÄ• , pitupitusveva nappahonti ||

<502> á¹• 21 ``sara \Be 285/ kÄ• á¹‡akacchapaá¹ƒ pubbasamudde, aparato ca yugachidda

siraá¹ƒ tassa ca paá¹-imukkaá¹ƒ, manussalÄ• bhamhi opammaá¹ƒ ||

<503> á¹• 21 ``sara rÅ«paá¹ƒ pheá¹‡apiá¹‡á¸• opamassa, kÄ• yakalino asÄ• rassa.

khandhe passa anicce, sarÄ• hi niraye bahuvighÄ• te ||

<504> á¹• 21 ``sara kaá¹-asiá¹ƒ vaá¸• á¸• hente, punappunaá¹ƒ tÄ• su tÄ• su jÄ• tÄ«su.

sara kumbhÄ«labhayÄ• ni ca, sarÄ• hi cattÄ• ri saccÄ• ni ||

<505> á¹• 21 ``amatamhi vijjamÄ• ne, kiá¹ƒ tava paÃ±cakaá¹-ukena pÄ«tena.

sabbÄ• hi kÄ• maratiyo, kaá¹-ukatarÄ• paÃ±cakaá¹-ukena ||

<506> á¹• 21 ``amatamhi vijjamÄ• ne, kiá¹ƒ tava kÄ• mehi ye pariá¸·Ä• hÄ• .

sabbÄ• hi kÄ• maratiyo, jalitÄ• kuthitÄ• kampitÄ• santÄ• pitÄ• ||

<507> á¹• 21 ``asapattamhi \Ne 304/ samÄ• ne, kiá¹ƒ tava kÄ• mehi ye bahusapattÄ• .

rÄ• jaggicoraudakappiyehi, sÄ• dhÄ• raá¹‡Ä• kÄ• mÄ• bahusapattÄ• ||

<508> á¹• 21 ``mokkhamhi vijjamÄ• ne, kiá¹ƒ tava kÄ• mehi yesu vadhabandho.

kÄ• mesu hi asakÄ• mÄ• , vadhabandhadukhÄ• ni anubhonti ||

<509> á¹• 21 ``Ä• dÄ«pitÄ• tiá¹‡ukkÄ• , gaá¹‡hantaá¹ƒ dahanti neva muÃ±cantaá¹ƒ.

ukkopamÄ• hi kÄ• mÄ• , dahanti ye te na muÃ±canti ||

<510> á¹• 21 ``mÄ• \Ee 280/ appakassa hetu, kÄ• masukhassa vipulaá¹ƒ jahÄ« sukhaá¹ƒ.

mÄ• puthulomova baá¸·isaá¹ƒ, gilitvÄ• pacchÄ• vihaÃ±Ã±asi ||

<511> á¹• 21 ``kÄ• maá¹ƒ kÄ• mesu damassu, tÄ• va sunakhova saá¹…khalÄ• baddho.

kÄ• hinti khu taá¹ƒ kÄ• mÄ• , chÄ• tÄ• sunakhaá¹ƒva caá¹‡á¸• Ä• lÄ• ||

<512> á¹• 21 ``aparimitaÃ±ca dukkhaá¹ƒ, bahÅ«ni ca cittadomanassÄ• ni.

anubhohisi kÄ• mayutto, paá¹-inissaja addhuve kÄ• me ||

<513> á¹• 21 ``ajaramhi vijjamÄ• ne, kiá¹ƒ tava kÄ• mehi yesu jarÄ• .

maraá¹‡abyÄ• dhigahitÄ• , sabbÄ• sabbattha jÄ• tiyo ||

<514> á¹• 21 ``idamajaramidamamaraá¹ƒ, idamajarÄ• maraá¹ƒ padamasokaá¹ƒ.

asapattamasambÄ• dhaá¹ƒ, akhalitamabhayaá¹ƒ nirupatÄ• paá¹ƒ ||

<515> á¹• 21 ``adhigatamidaá¹ƒ \Be 286/ bahÅ«hi, amataá¹ƒ ajjÄ• pi ca labhanÄ«yamidaá¹

yo yoniso payuÃ±jati, na ca sakkÄ• aghaá¹-amÄ• nena ||

<516> á¹• 21 ``evaá¹ƒ bhaá¹‡ati sumedhÄ• , saá¹…khÄ• ragate ratiá¹ƒ alabhamÄ• nÄ• .

anunentÄ« anikarattaá¹ƒ, kese ca chamaá¹ƒ khipi sumedhÄ• ||

<517> á¹• 21 ``uá¹-á¹-hÄ• ya \Ne 305/ anikaratto, paÃ±jaliko yÄ• catassÄ• pitaraá¹ƒ so.

vissajjetha sumedhaá¹ƒ, pabbajituá¹ƒ vimokkhasaccadassÄ• ||

<518> á¹• 21 ``vissajjitÄ• mÄ• tÄ• pitÅ«hi, pabbaji sokabhayabhÄ«tÄ• .

cha abhiÃ±Ã±Ä• sacchikatÄ• , aggaphalaá¹ƒ sikkhamÄ• nÄ• ya ||

<519> á¹• 21 ``acchariyamabbhutaá¹ƒ taá¹ƒ, nibbÄ• naá¹ƒ Ä• si rÄ• jakaÃ±Ã±Ä• ya.

pubbenivÄ• sacaritaá¹ƒ, yathÄ• byÄ• kari pacchime kÄ• le ||

<520> á¹• 21 ``bhagavati koá¹‡Ä• gamane, saá¹…ghÄ• rÄ• mamhi navanivesamhi.

sakhiyo tisso janiyo, vihÄ• radÄ• naá¹ƒ adÄ• simha ||

<521> á¹• 21 ``dasakkhattuá¹ƒ satakkhattuá¹ƒ, dasasatakkhattuá¹ƒ satÄ• ni ca satakkhattu

devesu upapajjimha, ko pana vÄ• do manussesu ||

<522> á¹• 21 ``devesu mahiddhikÄ• ahumha, mÄ• nusakamhi ko pana vÄ• do.

sattaratanassa \Ee 281/ mahesÄ«, itthiratanaá¹ƒ ahaá¹ƒ Ä• siá¹ƒ ||

<523> á¹• 21 ``so hetu so pabhavo, taá¹ƒ mÅ«laá¹ƒ sÄ• va sÄ• sane khantÄ«.

taá¹ƒ paá¹-hamasamodhÄ• naá¹ƒ, taá¹ƒ dhammaratÄ• ya nibbÄ• naá¹ƒ ||

<524> á¹• 21 ``evaá¹ƒ karonti ye saddahanti, vacanaá¹ƒ anomapaÃ±Ã±assa.

nibbindanti bhavagate, nibbinditvÄ• virajjantÄ«â€™â€™ ti || ---

imÄ• gÄ• thÄ• abhÄ• si.

tattha __mantavatiyÄ• nagare_ti mantavatÄ«ti evaá¹ƒnÄ• make nagare. __raÃ±Ã±o koÃ±c
raÃ±Ã±o mahesiyÄ• kucchimhi jÄ• tÄ• dhÄ«tÄ• Ä• siá¹ƒ. __sumedhÄ• _ti nÄ• mena sume
sÄ• sanakarehÄ«_ti \Ne 306/ satthusÄ• sanakarehi ariyehi dhammadesanÄ• ya sÄ• sane p
saÃ±jÄ• taratanattayappasÄ• dÄ• katÄ• .

__sÄ«lavatÄ«_ti \Be 287/ Ä• cÄ• rasÄ«lasampannÄ• . __cittakathÄ• _ti cittadhammakathÄ
bhikkhunÄ«naá¹ƒ santike pariyattidhammassutiyutÄ• . __buddhasÄ• sane vinÄ«tÄ• _ti evaá
iti sÄ«laá¹ƒ, iti samÄ• dhi, iti paÃ±Ã±Ä• ti suttÄ• nugatena (DN II 186) yonisomanasikÄ• ren
kilesÄ• naá¹ƒ vinivattattÄ• buddhÄ• naá¹ƒ sÄ• sane vinÄ«tÄ• saá¹ƒyatakÄ• yavÄ• cÄ• citt
tumhe dvepi mama vacanaá¹ƒ nisÄ• metha, mÄ• tÄ• pitaro upagantvÄ• bhaá¹‡atÄ«ti yojan

__yadipi dibba_nti devalokapariyÄ• pannampi bhavagataá¹ƒ nÄ• ma sabbampi __asassata
vipariá¹‡Ä• madhammaá¹ƒ. __kimaá¹…gaá¹ƒ pana tucchÄ• kÄ• mÄ• _ti kimaá¹…gaá¹ƒ pa
asÄ• rakabhÄ• vato tucchÄ• rittÄ• , satthadhÄ• rÄ• yaá¹ƒ madhubindu viya __appassÄ• dÄ
vipuladukkhatÄ• ya __bahuvighÄ• tÄ• _.

__kaá¹-ukÄ• _ti aniá¹-á¹-hÄ• . sappaá¹-ibhayaá¹-á¹-hena __Ä• sÄ«visÅ«pamÄ• . yesu_ kÄ•
ajjhositÄ• . __samappitÄ• _ti sakammunÄ• sabbaso appitÄ• khittÄ• , upapannÄ• ti attho \B
bÄ• dhÄ«yanti.

__vinipÄ• te_ti apÄ• ye.

__acetanÄ• _ti attahitacetanÄ• ya abhÄ• vena acetanÄ• . __dukkhasamudayoruddhÄ• _ti t
avaruddhÄ• . __desente_ti catusaccadhamme desiyamÄ• ne. __ajÄ• nantÄ• _ti atthaá¹ƒ aj
ariyasaccÄ• nÄ«_ti dukkhÄ• dÄ«ni ariyasaccÄ• ni na paá¹-ibujjhanti.

__ammÄ• _ti mÄ• taraá¹ƒ pamukhaá¹ƒ katvÄ• Ä• lapati. __te bahutarÄ• ajÄ• nantÄ• _ti y
pihenti devesu upapattiá¹ƒ buddhavaradesitÄ• ni saccÄ• ni ajÄ• nantÄ• , teyeva ca imasmiá
yojanÄ• .

__bhavagate aniccamhÄ«_ti sabbasmiá¹ƒ bhave anicce devesu upapatti na sassatÄ• , eva
__santasanti_ bÄ• lÄ• na uttasanti na saá¹ƒvegaá¹ƒ Ä• pajjanti. __punappunaá¹ƒ jÄ• yitabl
upapajjamÄ• nassa.

__cattÄ• ro vinipÄ• tÄ• _ti nirayo tiracchÄ• nayoni pettivisayo asurayonÄ«ti ime cattÄ• ro s
vinipÄ• tagatiyo. manussadevÅ«papattisaÃ±Ã±itÄ• \Be 288/ pana dveva __gatiyo kathaÃ±
labbhanti puÃ±Ã±akammassa dukkarattÄ• . __nirayesÅ«_ti sukharahitesu apÄ• yesu.

__appossukkÄ• _ti aÃ±Ã±akiccesu nirussukkÄ• . __ghaá¹-issa_nti vÄ• yamissaá¹ƒ bhÄ• va
kÄ• yakalinÄ• asÄ• rena bhavagate kiá¹ƒ abhinanditenÄ• ti yojanÄ• .

__bhavataá¹‡hÄ• ya nirodhÄ• _ti bhavagatÄ• ya taá¹‡hÄ• ya nirodhahetu nirodhatthaá¹ƒ.

buddhÄ• naá¹ƒ uppÄ• do laddho, vivajjito nirayÅ«papattiÄ• diko aá¹-á¹-havidho akkhaá¹‡o,
khaá¹‡o laddhoti yojanÄ• . __sÄ«lÄ• nÄ«_ti catupÄ• risuddhisÄ«lÄ• ni. __brahmacariya_nti
sÄ• sanabrahmacariyaá¹ƒ. __na dÅ«seyya_nti na kopeyyÄ• mi.

__na tÄ• va Ä• hÄ• raá¹ƒ Ä• harissaá¹ƒ gahaá¹-á¹-hÄ• _ti ``neva tÄ• va ahaá¹ƒ gahaá¹-á¹-
Ä• harissÄ• mi, sace pabbajjaá¹ƒ na labhissÄ• mi, maraá¹‡avasameva gatÄ• bhavissÄ• m
mÄ• tÄ• pitaro bhaá¹‡atÄ«ti yojanÄ• .

__assÄ• _ti sumedhÄ• ya. __sabbaso samabhihato_ti assÅ«hi sabbaso abhihatamukho. __
pÄ• sÄ• datale chamÄ• patitaá¹ƒ sumedhaá¹ƒ mÄ• tÄ• ca pitÄ• ca gihibhÄ• vÄ• ya saÃ±Ã
vÄ• yamanti. ``ghaá¹-enti vÄ• yamantÄ«â€™â€™ tipi pÄ• á¹-ho, so evattho.

__kiá¹ƒ socitenÄ• _ti ``pabbajjaá¹ƒ na labhissÄ• mÄ«â€™â€™ ti kiá¹ƒ socanena. __dinnÄ•
vÄ• raá¹‡avatÄ«nagare dinnÄ• asi. ``dinnÄ• sÄ«â€™â€™ ti vatvÄ• punapi ``tvaá¹ƒ dinnÄ•
daá¸·haá¹ƒ dinnabhÄ• vadassanatthaá¹ƒ.

__rajje Ä• á¹‡Ä• _ti anikarattassa rajje tava Ä• á¹‡Ä• pavattati. __dhanamissariya_nti imas
patikule ca dhanaá¹ƒ issariyaÃ±ca, __bhogÄ• sukhÄ• _ ativiya iá¹-á¹-hÄ• bhogÄ• ti sabbar
upaá¹-á¹-hitaá¹ƒ hatthagataá¹ƒ. __daharikÄ• sÄ«_ti taruá¹‡Ä« cÄ• si, tasmÄ• bhuÃ±jÄ• hi l
kÄ• raá¹‡ena vÄ• reyyaá¹ƒ hotu te puttÄ• ti yojanÄ• .

__ne_ti mÄ• tÄ• pitaro. __mÄ• edisikÄ• nÄ«_ti evarÅ«pÄ• ni rajje Ä• á¹‡Ä• dÄ«ni mÄ• bh
``bhagavatamasÄ• raâ€™â€™ _ntiÄ• di.

__kimivÄ• _ti \Be 289/ kimi viya. __pÅ«tikÄ• ya_nti imaá¹ƒ pÅ«tikaá¸·evaraá¹ƒ. __savanaga
vissaá¹-á¹-havissagandhaá¹ƒ. __bhayÄ• naka_nti avÄ«tarÄ• gÄ• naá¹ƒ bhayÄ• vahaá¹ƒ. __
abhisaá¹ƒviseyyaá¹ƒ bhasta_nti kuá¹‡apabharitaá¹ƒ cammapasibbakaá¹ƒ, __asakiá¹ƒ pagg
asucipuá¹‡á¹‡aá¹ƒ_ nÄ• nappakÄ• rassa asucino puá¹‡á¹‡aá¹ƒ hutvÄ• \Ee 284/ asakiá¹ƒ s
adhipaggharantaá¹ƒ ``mama idaâ€™â€™ nti abhiniveseyyaá¹ƒ.

__kimiva tahaá¹ƒ jÄ• nantÄ«, vikÅ«laka_nti ativiya paá¹-ikkÅ«laá¹ƒ asucÄ«hi maá¹ƒsapesÄ
upalittaá¹ƒ anekesaá¹ƒ kimikulÄ• naá¹ƒ Ä• layaá¹ƒ sakuá¹‡Ä• naá¹ƒ bhattabhÅ«taá¹ƒ.
``kimikulÄ• lasakuá¹‡abhattaâ€™â€™ ntipi pÄ• á¹-ho, kimÄ«naá¹ƒ avasiá¹-á¹-hasakuá¹‡Ä•
attho. taá¹ƒ ahaá¹ƒ kaá¸·evaraá¹ƒ jÄ• nantÄ« á¹-hitÄ• . taá¹ƒ maá¹ƒ idÄ• ni vÄ• reyyavasen
kÄ• raá¹‡ena diyyatÄ«ti dasseti. tassa taÃ±ca dÄ• naá¹ƒ kimiva kiá¹ƒ viya hotÄ«ti yojanÄ• .

__nibbuyhati susÄ• naá¹ƒ, aciraá¹ƒ kÄ• yo apetaviÃ±Ã±Ä• á¹‡o_ti ayaá¹ƒ kÄ• yo acireneva
susÄ• naá¹ƒ nibbuyhati upanÄ«yati. __chuddho_ti chaá¸• á¸• ito. __kaá¸·iá¹…garaá¹ƒ viyÄ•
niratthakakaá¹-á¹-hakhaá¹‡á¸• asadiso. __jigucchamÄ• nehi Ã±Ä• tÄ«hÄ«_ti Ã±Ä• tijanehip

__chuddhÅ«na naá¹ƒ susÄ• ne_ti naá¹ƒ kaá¸·evaraá¹ƒ susÄ• ne chaá¸• á¸• etvÄ• . __para
soá¹‡asiá¹…gÄ• lÄ• dÄ«naá¹ƒ bhattabhÅ«taá¹ƒ. __nhÄ• yanti jigucchantÄ• _ti ``imassa pa
ettakenÄ• pi jigucchamÄ• nÄ• sasÄ«saá¹ƒ nimujjantÄ• nhÄ• yanti, pageva phuá¹-á¹-havar
mÄ• tÄ• pitaro_ti attano mÄ• tÄ• pitaropi. __kiá¹ƒ pana sÄ• dhÄ• raá¹‡Ä• janatÄ• _ti itaro p
kimeva vattabbaá¹ƒ.

__ajjhositÄ• _ti taá¹‡hÄ• vasena abhiniviá¹-á¹-hÄ• . __asÄ• re_ti niccasÄ• rÄ• disÄ• rarahi

__vinibbhujitvÄ• _ti \Ne 309/ viÃ±Ã±Ä• á¹‡avinibbhogaá¹ƒ katvÄ• . __gandhassa asahamÄ
kÄ• yassa asahantÄ«. __sakÄ• pi mÄ• tÄ• _ti attano mÄ• tÄ• pi jiguccheyya koá¹-á¹-hÄ• sÄ
paá¹-ikkÅ«labhÄ• vÄ• ya suá¹-á¹-hutaraá¹ƒ \Ee 285/ upaá¹-á¹-hahanato.

__khandhadhÄ• tuÄ• yatana_nti \Be 290/ rÅ«pakkhandhÄ• dayo ime paÃ±cakkhandhÄ• , c
aá¹-á¹-hÄ• rasadhÄ• tuyo, cakkhÄ• yatanÄ• dÄ«ni imÄ• ni dvÄ• dasÄ• yatanÄ• nÄ«ti evaá¹

cÄ• ti sabbaá¹ƒ idaá¹ƒ rÅ«pÄ• rÅ«padhammajÄ• taá¹ƒ samecca sambhuyya paccayehi kata
tayidaá¹ƒ tasmiá¹ƒ bhave pavattamÄ• naá¹ƒ __dukkhaá¹ƒ, _ jÄ• tipaccayattÄ• __jÄ• timÅ«
upÄ• yena __anuvicinantÄ«_ cintayantÄ«, __vÄ• reyyaá¹ƒ_ vivÄ• haá¹ƒ, __kissa_ kena kÄ•

``sÄ«lÄ• ni brahmacariyaá¹ƒ, pabbajjÄ• dukkarÄ• â€™â€™ ti yadetaá¹ƒ mÄ• tÄ• pitÅ«hi v
paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ __ ``divase divaseâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __divase div
navanavÄ• pateyyuá¹ƒ kÄ• yamhÄ«_ti dine dine tÄ«á¹‡i sattisatÄ• ni tÄ• vadeva pÄ«tanisit
kÄ• yasmiá¹ƒ sampateyyuá¹ƒ. __vassasatampi ca ghÄ• to seyyo_ti nirantaraá¹ƒ vassasatam
sattighÄ• to seyyo. __dukkhassa cevaá¹ƒ khayo_ti evaá¹ƒ ce vaá¹-á¹-adukkhassa parikkhay
mahantampi pavattidukkhaá¹ƒ adhivÄ• setvÄ• nibbÄ• nÄ• dhigamÄ• ya ussÄ• ho karaá¹‡Ä

__ajjhupagacche_ti sampaá¹-iccheyya. __eva_nti vuttanayena. idaá¹ƒ vuttaá¹ƒ hoti --- yo p
saá¹ƒsÄ• raá¹ƒ aparimÄ• á¹‡aÃ±ca vaá¹-á¹-adukkhaá¹ƒ dÄ«pentaá¹ƒ satthuno vacanaá¹ƒ v
yathÄ• vuttaá¹ƒ sattighÄ• tadukkhaá¹ƒ sampaá¹-iccheyya, tena ceva vaá¹-á¹-adukkhassa pa
--- __ ``dÄ«gho tesaá¹ƒ saá¹ƒsÄ• ro, punappunaÃ±ca haÃ±Ã±amÄ• nÄ• naâ€™â€™ _nti, a
jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• dÄ«hi bÄ• dhiyamÄ• nÄ• nanti attho.

__asurakÄ• ye_ti kÄ• lakaÃ±cikÄ• di petÄ• suranikÄ• ye. __ghÄ• tÄ• _ti kÄ• yacittÄ• naá¹ƒ

__bahÅ«_ti paÃ±cavidhabandhanÄ• dikammakÄ• raá¹‡avasena pavattiyamÄ• nÄ• bahÅ«
__vinipÄ• tagatassÄ• _ti sesÄ• pÄ• yasaá¹…khÄ• taá¹ƒ vinipÄ• taá¹ƒ upagatassÄ• pi. __pÄ
tiracchÄ• nÄ• diattabhÄ• ve abhighÄ• tÄ• dÄ«hi Ä• bÄ• dhiyamÄ• nassa. __devesupi attÄ•
tÄ• á¹‡aá¹ƒ natthi rÄ• gapariá¸·Ä• hÄ• dinÄ• sadukkhasavighÄ• tabhÄ• vato. __nibbÄ• nas
__natthÄ«_ti nibbÄ• nasukhato \Ne 310/ paraá¹ƒ aÃ±Ã±aá¹ƒ uttamaá¹ƒ sukhaá¹ƒ nÄ• ma n
vipariá¹‡Ä• masaá¹…khÄ• radukkhasabhÄ• vattÄ• \Be 291/. tenÄ• ha bhagavÄ• --- ``nibb
nti (Dhp 203-204).

__pattÄ• te nibbÄ• na_nti te nibbÄ• naá¹ƒ pattÄ• yeva nÄ• ma. atha vÄ• teyeva nibbÄ• na
dasabalassa pÄ• vacane_ti sammÄ• sambuddhassa sÄ• sane ye yuttÄ• payuttÄ• .

__nibbinnÄ• _ti virattÄ• . __me_ti mayÄ• . __vantasamÄ• _ti suvÄ• navamathusadisÄ• . __
patiá¹-á¹-hÄ• nasadisÄ• katÄ• .

__athÄ• _ti pacchÄ• , mÄ• tÄ• pitÅ«naá¹ƒ attano ajjhÄ• sayaá¹ƒ pavedetvÄ• anikarattassa
__asitanicitamuduke_ti indanÄ«labhamarasamÄ• navaá¹‡á¹‡atÄ• ya asite, ghanabhÄ• vena
simbalitÅ«lasamasamphassatÄ• ya muduke. __kese khaggena chindiyÄ• _ti attano kese su
__pÄ• sÄ• daá¹ƒ pidahitvÄ• _ti attano vasanapÄ• sÄ• de sirigabbhaá¹ƒ pidhÄ• ya, tassa dv
__paá¹-hamajjhÄ• naá¹ƒ samÄ• pajjÄ«_ti khaggena chinne attano kese purato á¹-hapetvÄ•

paá¹-ikkÅ«lamanasikÄ• raá¹ƒ pavattentÄ« yathÄ• upaá¹-á¹-hite nimitte uppannaá¹ƒ paá¹-ha
vasÄ«bhÄ• vaá¹ƒ Ä• pÄ• detvÄ• samÄ• pajji.

sÄ• ca sumedhÄ• tahiá¹ƒ pÄ• sÄ• de samÄ• pannÄ• jhÄ• nanti adhippÄ• yo. __aniccasa
vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• ``yaá¹ƒk
ntiÄ• dinÄ• (AN a IV 181; MN I 244; Paá¹-is I 48) aniccÄ• nupassanaá¹ƒ suá¹-á¹-hu bhÄ• v
aniccasaÃ±Ã±Ä• gahaá¹‡eneva cettha dukkhasaÃ±Ã±Ä• dÄ«nampi gahaá¹‡aá¹ƒ katanti ve

__maá¹‡ikanakabhÅ«sitaá¹…go_ti maá¹‡ivicittehi hemamÄ• lÄ• laá¹…kÄ• rehi vibhÅ«sitag

__rajje Ä• á¹‡Ä• _tiÄ• di yÄ• citÄ• kÄ• ranidassanaá¹ƒ. tattha __Ä• á¹‡Ä• _ti Ä• dhipaccaá
vibhavasampatti. __bhogÄ• sukhÄ• _ti iá¹-á¹-hÄ• manÄ• piyÄ• kÄ• mÅ«pabhogÄ• . __da
daharÄ• taruá¹‡Ä« asi.

__nissaá¹-á¹-haá¹ƒ_ \Ne 311/ __te rajja_nti mayhaá¹ƒ sabbampi tiyojanikaá¹ƒ rajjaá¹ƒ tuyha
taá¹ƒ paá¹-ipajjitvÄ• bhoge \Ee 287/ ca bhuÃ±jassu, ayaá¹ƒ maá¹ƒ kÄ• mehiyeva nimantetÄ
dummanÄ• ahosi. __dehi dÄ• nÄ• nÄ«_ti yathÄ• ruciyÄ• mahantÄ• ni dÄ• nÄ• ni samaá¹‡
mÄ• tÄ• pitaro te dukkhitÄ• domanassappattÄ• tava pabbajjÄ• dhippÄ• yaá¹ƒ sutvÄ• tasm
tepi upaá¹-á¹-hahantÄ« tesaá¹ƒ cittaá¹ƒ dukkhÄ• mocehÄ«ti evamettha padatthayojanÄ• v

__mÄ• kÄ• me abhinandÄ«_ti vatthukÄ• me kilesakÄ• me mÄ• abhinandi. atha kho tesu k
mayhaá¹ƒ vacanÄ• nusÄ• rena __passa_ Ã±Ä• á¹‡acakkhunÄ• olokehi.

__cÄ• tuddÄ«po_ti jambudÄ«pÄ• dÄ«naá¹ƒ catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ issaro. __ma
kÄ• mabhogÄ«naá¹ƒ __aggo_ aggabhÅ«to Ä• si. tenÄ• ha bhagavÄ• --- ``rÄ• huggaá¹ƒ att
kÄ• mabhoginaâ€™â€™ nti (AN a IV 15). __atitto kÄ• laá¹…kato_ti caturÄ• sÄ«tivassasaha
kumÄ• rakÄ«á¸·Ä• vasena caturÄ• sÄ«tivassasahassÄ• ni oparajjavasena caturÄ• sÄ«tivas
rÄ• jÄ• hutvÄ• devabhogasadise bhoge bhuÃ±jitvÄ• chattiá¹ƒsÄ• ya sakkÄ• naá¹ƒ Ä• yup
tÄ• vatiá¹ƒsabhavane saggasampattiá¹ƒ anubhavitvÄ• pi kÄ• mehi atittova kÄ• laá¹…kato. _
icchÄ• _ assa mandhÄ• turaÃ±Ã±o kÄ• mesu Ä• sÄ• na ca paripuá¹‡á¹‡Ä• Ä• si.

__satta ratanÄ• ni vasseyyÄ• _ti sattapi ratanÄ• ni, __vuá¹-á¹-himÄ• _ devo dasadisÄ• by
samantato purisassa rucivasena yadipi vasseyya, yathÄ• taá¹ƒ mandhÄ• tumahÄ• rÄ• jass
titti kÄ• mÄ• naá¹ƒ, atittÄ• va maranti narÄ• . tenÄ• ha bhagavÄ• --- ``na kahÄ• paá¹‡avas
vijjatÄ«â€™â€™ ti (Dhp 186; J I 3.23).

__asisÅ«nÅ«pamÄ• kÄ• mÄ• _ adhikuá¹-á¹-anaá¹-á¹-hena, __sappasiropamÄ• _ sappaá¹-
tiá¹‡ukkÅ«pamÄ• anudahanaá¹-á¹-hena. tenÄ• ha __ ``anudahantÄ«â€™â€™ _ti. __aá¹-á¹

appassÄ• daá¹-á¹-hena.

__mahÄ• visÄ• _ti halÄ• halÄ• dimahÄ• visasadisÄ• . __aghamÅ«lÄ• _ti aghassa dukkhas
tenÄ• ha __ ``dukhapphalÄ• â€™â€™ _ti.

__rukkhapphalÅ«pamÄ• _ \Ee 288/ aá¹…gapaccaá¹…gÄ• naá¹ƒ phalibhaÃ±janaá¹-á¹-hena
bahusÄ• dhÄ• raá¹‡aá¹-á¹-hena. __supinopamÄ• _ \Ne 312/ ittarapaccupaá¹-á¹-hÄ• naá¹-á
palobhanato. tenÄ• ha \Be 293/ __ ``vaÃ±caniyÄ• â€™â€™ _ti, vaÃ±cakÄ• ti attho. __yÄ• c
yÄ• citakabhaá¹‡á¸• asadisÄ• tÄ• vakÄ• likaá¹-á¹-hena.

__sattisÅ«lÅ«pamÄ• _ vinivijjhanaá¹-á¹-hena. rujjanaá¹-á¹-hena __rogo_ dukkhatÄ• sulabh
kilesÄ• sucipaggharaá¹‡ato. dukkhuppÄ• danaá¹-á¹-hena __aghaá¹ƒ_. maraá¹‡asampÄ• pa
aá¹…gÄ• rakÄ• susadisÄ• _ mahÄ• bhitÄ• panaá¹-á¹-hena. bhayahetutÄ• ya ceva vadhaka
nÄ• ma, kÄ• mÄ• ti yojanÄ• .

__akkhÄ• tÄ• antarÄ• yikÄ• _ti ``saggamaggÄ• dhigamassa nibbÄ• nagÄ• mimaggassa ca
cakkhubhÅ«tehi buddhÄ• dÄ«hi vuttÄ• . __gacchathÄ• _ti anikarattaá¹ƒ saparisaá¹ƒ vissajje

__kiá¹ƒ mama paro karissatÄ«_ti paro aÃ±Ã±o mama kiá¹ƒ nÄ• ma hitaá¹ƒ karissati attano
ekÄ• dasahi aggÄ«hi á¸• ayhamÄ• ne. tenÄ• ha __ ``anubandhe jarÄ• maraá¹‡eâ€™â€™ _
sÄ«saá¸• Ä• hassa, __ghÄ• tÄ• ya_ samugghÄ• tÄ• ya, __ghaá¹-itabbaá¹ƒ_ vÄ• yamitabba

__chama_nti chamÄ• yaá¹ƒ. __idamavoca_nti idaá¹ƒ ``dÄ«gho bÄ• lÄ• naá¹ƒ saá¹ƒsÄ• roâ
saá¹ƒvegasaá¹ƒvattanakaá¹ƒ vacanaá¹ƒ avocaá¹ƒ.

__dÄ«gho bÄ• lÄ• naá¹ƒ saá¹ƒsÄ• ro_ti kilesakammavipÄ• kavaá¹-á¹-abhÅ«tÄ• naá¹ƒ khan
paá¹-ipÄ• á¹-ipavattisaá¹…khÄ• to saá¹ƒsÄ• ro apariÃ±Ã±Ä• tavatthukÄ• naá¹ƒ andhabÄ• l
buddhaÃ±Ä• á¹‡enapi aparicchindaniyo. yathÄ• hi anupacchinnattÄ• avijjÄ• taá¹‡hÄ• naá¹
bhavapabandhassa pubbÄ• koá¹-i na paÃ±Ã±Ä• yati, evaá¹ƒ parÄ• pi koá¹-Ä«ti. __punapp
aparÄ• paraá¹ƒ sokavasena rudantÄ• naá¹ƒ. iminÄ• pi avijjÄ• taá¹‡hÄ• naá¹ƒ anupacchinna
vibhÄ• veti.

__assu thaÃ±Ã±aá¹ƒ rudhira_nti yaá¹ƒ Ã±Ä• tibyasanÄ• dinÄ• phuá¹-á¹-hÄ• naá¹ƒ rodantÄ
dÄ• rakakÄ• le mÄ• tuthanato pÄ«taá¹ƒ thaÃ±Ã±aÃ±ca yaÃ±ca paccatthikehi ghÄ• titÄ• naa
__saá¹ƒsÄ• raá¹ƒ anamataggato_ saá¹ƒsÄ• rassa anu amataggattÄ• Ã±Ä• á¹‡ena anugan
aviditaggattÄ• iminÄ• dÄ«ghena addhunÄ• sattÄ• naá¹ƒ __saá¹ƒsarataá¹ƒ, _ aparÄ• para
saá¹ƒsaritaá¹ƒ __sarÄ• hi, _ taá¹ƒ ``kÄ«va bahukaâ€™â€™ nti anussarÄ• hi, aá¹-á¹-hÄ«naa
anussara, upadhÄ• rehÄ«ti attho.

idÄ• ni \Be 294/ \Ne 313/ Ä• dÄ«navassa bahubhÄ• vaÃ±ca upamÄ• ya dassetuá¹ƒ __ ``sa
gÄ• thamÄ• ha. tattha __sara caturodadhÄ« upanÄ«te assuthaÃ±Ã±arudhiramhÄ«_ti imesa
anamataggasaá¹ƒsÄ• re saá¹ƒsarantÄ• naá¹ƒ ekekassapi assumhi thaÃ±Ã±e rudhiramhi ca
caturodadhÄ« cattÄ• ro mahÄ• samudde upamÄ• vasena buddhehi upanÄ«te sara sarÄ• hi
saÃ±cayaá¹ƒ vipulena sama_nti ekassa puggalassa ekasmiá¹ƒ kappe aá¹-á¹-hÄ«naá¹ƒ saÃ
samaá¹ƒ upanÄ«taá¹ƒ sara. vuttampi cesaá¹ƒ ---

``ekassekena kappena, puggalassaá¹-á¹-hisaÃ±cayo.

siyÄ• pabbatasamo rÄ• si, iti vuttaá¹ƒ mahesinÄ• ||

``so kho panÄ• yaá¹ƒ akkhÄ• to, vepullo pabbato mahÄ• .

uttaro gijjhakÅ«á¹-assa, magadhÄ• naá¹ƒ giribbajeâ€™â€™ ti || (SN a II 133).

__mahiá¹ƒ jambudÄ«pamupanÄ«taá¹ƒ. kolaá¹-á¹-himattaguá¸·ikÄ• , mÄ• tÄ• mÄ• tusveva
jambudÄ«potisaá¹…khÄ• taá¹ƒ mahÄ• pathaviá¹ƒ kolaá¹-á¹-himattÄ• badaraá¹-á¹-himattÄ•
tatthekekÄ• ``ayaá¹ƒ me mÄ• tu, ayaá¹ƒ me mÄ• tumÄ• tÅ«â€™â€™ ti evaá¹ƒ vibhÄ• jiyam
mÄ• tÅ«sveva nappahonti, mÄ• tÄ• mÄ• tÅ«su akhÄ«á¹‡Ä• sveva pariyantikÄ• tÄ• guá¸·i
pariyÄ• dÄ• naá¹ƒ gaccheyyuá¹ƒ, na tveva anamatagge saá¹ƒsÄ• re saá¹ƒsarato sattassa n
evaá¹ƒ jambudÄ«pamahiá¹ƒ saá¹ƒsÄ• rassa dÄ«ghabhÄ• vena upamÄ• bhÄ• vena upanÄ«

__tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• sa_nti tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca sÄ• khÄ• palÄ• saÃ±c
upamÄ• bhÄ• vena upanÄ«taá¹ƒ. __anamataggato_ti saá¹ƒsÄ• rassa anamataggabhÄ• vat
ghaá¹-ikÄ• _ti caturaá¹…gulappamÄ• á¹‡Ä• ni khaá¹‡á¸• Ä• ni. __pitupitusveva nappahontÄ
ghaá¹-ikÄ• nappahonti. idaá¹ƒ vuttaá¹ƒ hoti --- imasmiá¹ƒ loke sabbaá¹ƒ tiá¹‡aÃ±ca kaá¹-á¹
sÄ• khÄ• palÄ• saÃ±ca caturaá¹…gulikÄ• katvÄ• tatthekekÄ• ``ayaá¹ƒ me pitu, ayaá¹ƒ m
vibhÄ• jiyamÄ• ne tÄ• ghaá¹-ikÄ• va parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ gaccheyyuá¹ƒ, na tv
saá¹ƒsarato sattassa pitupitÄ• mahÄ• ti. evaá¹ƒ tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca sÄ• khÄ• palÄ•
dÄ«ghabhÄ• vena upanÄ«taá¹ƒ sarÄ• hÄ«ti. imasmiá¹ƒ pana á¹-hÄ• ne ---

``anamataggoyaá¹ƒ \Be 295/, bhikkhave, saá¹ƒsÄ• ro, pubbÄ• koá¹-i na paÃ±Ã±Ä• yati avi
sattÄ• naá¹ƒ \Ne 314/ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataá¹ƒ. taá¹ƒ
bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ, yaá¹ƒ vÄ• vo iminÄ• dÄ«ghena addhunÄ• san
amanÄ• pasampayogÄ• manÄ• pavippayogÄ• kandantÄ• naá¹ƒ rodantÄ• naá¹ƒ assupass
catÅ«su mahÄ• samuddesu udakaâ€™â€™ ntiÄ• dikÄ• (SN a II 126) --- `anamataggapÄ•

__sara kÄ• á¹‡akacchapa_nti ubhayakkhikÄ• á¹‡aá¹ƒ kacchapaá¹ƒ anussara. __pubbasan
yugachidda_nti puratthimasamudde aparato ca pacchimuttaradakkhiá¹‡asamudde vÄ• tave
yugassa ekacchiddaá¹ƒ. __siraá¹ƒ tassa ca paá¹-imukka_nti kÄ• á¹‡akacchapassa sÄ«saá¹
vassasatassa accayena gÄ«vaá¹ƒ ukkhipantassa sÄ«sassa yugacchidde pavesanaÃ±ca sa
opamma_nti tayidaá¹ƒ sabbampi buddhuppÄ• dadhammadesanÄ• su viya manussattalÄ• b
paÃ±Ã±Ä• ya sara, tassa atÄ«va dullabhasabhÄ• vattaá¹ƒ sÄ• rajjabhayassÄ• pi aticcasabl
--- ``seyyathÄ• pi, bhikkhave, puriso mahÄ• samudde ekacchiggaá¸·haá¹ƒ yugaá¹ƒ pakkhip
252; SN c V 1117).

__sara rÅ«paá¹ƒ pheá¹‡apiá¹‡á¸• opamassÄ• _ti vimaddÄ• sahanato pheá¹‡apiá¹‡á¸• asa
anekÄ• natthasannipÄ• tato kÄ• yasaá¹…khÄ• tassa __kalino, _ niccasÄ• rÄ• divirahena __
asuciduggandhaá¹ƒ jegucchapaá¹-ikkÅ«labhÄ• vaá¹ƒ sara. __khandhe passa anicce_ti paÃ
hutvÄ• abhÄ• vaá¹-á¹-hena anicce passa Ã±Ä• á¹‡acakkhunÄ• olokehi. __sarÄ• hi niraye
mahÄ• niraye soá¸·asaussadaniraye ca bahuvighÄ• te bahudukkhe mahÄ• dukkhe ca anus

__sara kaá¹-asiá¹ƒ vaá¸• á¸• hente_ti punappunaá¹ƒ tÄ• su tÄ• su jÄ• tÄ«su aparÄ• paraá¹
kaá¹-asiá¹ƒ susÄ• naá¹ƒ Ä• á¸·ahanameva vaá¸• á¸• hente satte anussara. ``vaá¸• á¸• hant
tvaá¹ƒ vaá¸• á¸• hantoti yojanÄ• . __kumbhÄ«labhayÄ• nÄ«_ti udaraposanatthaá¹ƒ akiccak
odarikattabhayÄ• ni. vuttaÃ±hi ``kumbhÄ«labhayanti kho, bhikkhave, odarikattassetaá¹ƒ adh
a IV 122). __sarÄ• hi cattÄ• ri_ \Be 296/ __saccÄ• nÄ«_ti ``idaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ
dukkhanirodhagÄ• minipaá¹-ipadÄ• ariyasaccaâ€™â€™ nti cattÄ• ri ariyasaccÄ• ni yÄ• thÄ

evaá¹ƒ rÄ• japuttÄ« anekÄ• kÄ• ravokÄ• raá¹ƒ anussaraá¹‡avasena kÄ• mesu saá¹ƒsÄ• re
idÄ• ni byatirekenapi taá¹ƒ pakÄ• setuá¹ƒ __ ``amatamhi vijjamÄ• neâ€™â€™ _tiÄ• dimÄ•
315/ __vijjamÄ• ne_ti sammÄ• sambuddhena mahÄ• karuá¹‡Ä• ya upanÄ«te saddhammÄ•
paÃ±cakaá¹-ukena pÄ«tenÄ• _ti pariyesanÄ• pariggaho Ä• rakkhÄ• paribhogo vipÄ• ko cÄ
tikhiá¹‡ataradukkhÄ• nubandhatÄ• ya savighÄ• tattÄ• saupÄ• yÄ• sattÄ• kiá¹ƒ tuyhaá¹ƒ p
paÃ±cakÄ• maguá¹‡arasena pÄ«tena? idÄ• ni vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karontÄ
kÄ• maratiyo, kaá¹-ukatarÄ• paÃ±cakaá¹-ukenÄ• â€™â€™ _ti \Ee 292/, ativiya kaá¹-ukatar

__ye pariá¸·Ä• hÄ• _ti ye kÄ• mÄ• sampati kilesapariá¸·Ä• hena Ä• yatiá¹ƒ vipÄ• kapariá¸·
mahÄ• vighÄ• tÄ• . __jalitÄ• kuthitÄ• kampitÄ• santÄ• pitÄ• _ti ekÄ• dasahi aggÄ«hi pajja
taá¹ƒsamaá¹…gÄ«naá¹ƒ kampanakÄ• santÄ• panakÄ• ca.

__asapattamhÄ«_ti sapattarahite nekkhamme. __samÄ• ne_ti sante vijjamÄ• ne. ``bahusa
bahÅ« sapattÄ• , te dassetuá¹ƒ __ ``rÄ• jaggÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. rÄ• jÅ«hi ca agg
ca dÄ• yÄ• dÄ• diappiyehi ca rÄ• jaggicoraudakappiyehi sÄ• dhÄ• raá¹‡ato tesvevopamÄ•

__yesu vadhabandho_ti yesu kÄ• mesu kÄ• manimittaá¹ƒ maraá¹‡apothanÄ• diparikkileso hotÄ«ti attho. __kÄ• mesÅ«_tiÄ• di vuttassevatthassa pÄ• kaá¹-akaraá¹‡aá¹ƒ. tattha __hÄ« yasmÄ• kÄ• mesu kÄ• mahetu ime sattÄ• vadhabandhanadukkhÄ• ni anubhavanti pÄ• pu ``asakÄ• mÄ• â€™â€™ _ti, kÄ• mÄ• nÄ• mete asanto hÄ«nÄ• lÄ• makÄ• ti attho. ``ahakÄ evattho. ahÄ• ti hi lÄ• makapariyÄ• yo ``ahalokitthiyo nÄ• mÄ• â€™â€™ tiÄ• dÄ«su viya.

__Ä• dÄ«pitÄ• _ti \Be 297/ pajjalitÄ• . __tiá¹‡ukkÄ• _ti tiá¹‡ehi katÄ• ukkÄ• . __dahanti ye sattÄ• te kÄ• me na muÃ±canti, aÃ±Ã±adatthu gaá¹‡hanti, te dahantiyeva, sampati Ä• yati

__mÄ• appakassa hetÅ«_ti pupphassÄ• dasadisassa parittakassa kÄ• masukhassa hetu v paá¹‡Ä«taÃ±ca lokuttaraá¹ƒ sukhaá¹ƒ __mÄ• jahi_ mÄ• chaá¸• á¸• ehi. __mÄ• puthulomo Ä• misalobhena \Ne 316/ baá¸·isaá¹ƒ gilitvÄ• byasanaá¹ƒ pÄ• puá¹‡anto ``puthulomoâ€™â viya kÄ• me apariccajitvÄ• __mÄ• pacchÄ• vihaÃ±Ã±asi_ pacchÄ• vighÄ• á¹-aá¹ƒ Ä• paj

__sunakhova saá¹…khalÄ• baddho_ti yathÄ• gaddulena baddho \Ee 293/ sunakho gaddul aÃ±Ã±ato gantuá¹ƒ asakkonto tattheva paribbhamati, evaá¹ƒ tvaá¹ƒ kÄ• mataá¹‡hÄ• ya bad yadipi kÄ• mesu tÄ• va __damassu_ indriyÄ• ni damehi. __kÄ• hinti khu taá¹ƒ kÄ• mÄ• , ch caá¹‡á¸• Ä• lÄ• _ti __khÅ«_ti nipÄ• tamattaá¹ƒ. te pana kÄ• mÄ• taá¹ƒ tathÄ• karissanti, y sapÄ• kÄ• sunakhaá¹ƒ labhitvÄ• anayabyasanaá¹ƒ pÄ• pentÄ«ti attho.

__aparimitaÃ±ca dukkha_nti aparimÄ• á¹‡aá¹ƒ ``ettakaâ€™â€™ nti paricchindituá¹ƒ asakk kÄ• yikaá¹ƒ dukkhaá¹ƒ. __bahÅ«ni ca cittadomanassÄ• nÄ«_ti citte labbhamÄ• nÄ• ni bahÅ cetodukkhÄ• ni. __anubhohisÄ«_ti anubhavissasi. __kÄ• mayutto_ti kÄ• mehi yutto, te appa __paá¹-inissaja addhuve kÄ• me_ti addhuvehi aniccehi kÄ• mehi vinissaja apehÄ«ti attho.

__jarÄ• maraá¹‡abyÄ• dhigahitÄ• , sabbÄ• sabbattha jÄ• tiyo_ti yasmÄ• hÄ«nÄ• dibheda jÄ• tiyo jarÄ• maraá¹‡abyÄ• dhinÄ• ca gahitÄ• , tehi aparimuttÄ• , tasmÄ• __ajaramhi_ nib jarÄ• dÄ«hi aparimuttehi kÄ• mehi kiá¹ƒ tava payojananti yojanÄ• .

evaá¹ƒ nibbÄ• naguá¹‡adassanamukhena kÄ• mesu bhavesu ca Ä• dÄ«navaá¹ƒ pakÄ• se nibbÄ• naguá¹‡ameva pakÄ• sentÄ« __ ``idamajaraâ€™â€™ _ntiÄ• dinÄ• dve gÄ• thÄ• a idamevekaá¹ƒ attani jarÄ• bhÄ• vato adhigatassa ca jarÄ• bhÄ• vahetuto ajaraá¹ƒ. __idama \Be 298/ nayo. __idamajarÄ• mara_nti tadubhayamekajjhaá¹ƒ katvÄ• thomanÄ• vasena va vaá¹-á¹-adukkhato muccitukÄ• mehi pabbajitabbato paá¹-ipajjitabbato padaá¹ƒ. sokahetÅ«n sokÄ• bhÄ• vato ca __asokaá¹ƒ_. sapattakaradhammÄ• bhÄ• vato __asapattaá¹ƒ_. kilesas __asambÄ• dhaá¹ƒ_. khalitasaá¹…khÄ• tÄ• naá¹ƒ duccaritÄ• naá¹ƒ abhÄ• vena __akhalita attÄ• nuvÄ• dÄ• dibhayÄ• naá¹ƒ vaá¹-á¹-abhayassa \Ee 294/ ca sabbaso abhÄ• vÄ• __abh kilesassÄ• pi abhÄ• vena __nirupatÄ• paá¹ƒ_. sabbametaá¹ƒ amatamahÄ• nibbÄ• nameva

anussavÄ• disiddhena Ä• kÄ• rena attano upaá¹-á¹-hahantÄ« tesaá¹ƒ paccakkhato dassent
avoca.

__avigatamidaá¹ƒ_ \Ne 317/ __bahÅ«hi amata_nti idaá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ bahÅ«hi
buddhÄ• dÄ«hi ariyehi adhigataá¹ƒ Ã±Ä• taá¹ƒ attano paccakkhaá¹ƒ kataá¹ƒ. na kevalaá¹ƒ
sandhÄ• ya vadati, atha kho __ajjÄ• pi ca labhanÄ«yaá¹ƒ_ idÄ• nipi adhigamanÄ«yaá¹ƒ adh
labhanÄ«yanti Ä• ha __ ``yo yoniso payuÃ±jatÄ«â€™â€™ _ti, yo puggalo yoniso upÄ• yena
á¹-hatvÄ• yuÃ±jati sammÄ• payogaÃ±ca karoti, tena labhanÄ«yanti yojanÄ• . __na ca sakk
pana yoniso na payuÃ±jati, tena aghaá¹-amÄ• nena na ca sakkÄ• , kadÄ• cipi laddhuá¹ƒ na

__evaá¹ƒ bhaá¹‡ati sumedhÄ• _ti evaá¹ƒ vuttappakÄ• rena sumedhÄ• rÄ• jakaÃ±Ã±Ä• sa
saá¹ƒvegadÄ«paniá¹ƒ kÄ• mesu nibbedhabhÄ• giniá¹ƒ dhammakathaá¹ƒ katheti. __saá¹…k
alabhamÄ• nÄ• _ti aá¹‡umattepi saá¹…khÄ• rapavatte abhiratiá¹ƒ avindantÄ«. __anunentÄ
anikarattaá¹ƒ rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• pentÄ«. __kese ca chamaá¹ƒ khipÄ«_ti attano khagg
bhÅ«miyaá¹ƒ khipi chaá¸• á¸• esi.

__yÄ• catassÄ• pitaraá¹ƒ so_ti so anikaratto assÄ• sumedhÄ• ya pitaraá¹ƒ koÃ±carÄ• jÄ•
yÄ• catÄ«ti Ä• ha __ ``vissajjetha sumedhaá¹ƒ, pabbajituá¹ƒ vimokkhasaccadassÄ• â€™â€
rÄ• japuttiá¹ƒ pabbajituá¹ƒ vissajjetha, sÄ• ca pabbajitvÄ• vimokkhasaccadassÄ• aviparÄ«
hotÅ«ti attho.

__sokabhayabhÄ«tÄ• _ti \Be 299/ Ã±Ä• tiviyogÄ• dihetuto sabbasmÄ• pi saá¹ƒsÄ• rabhaya
Ã±Ä• á¹‡uttaravasena utrÄ• sitÄ• . __sikkhamÄ• nÄ• yÄ• _ti sikkhamÄ• nÄ• ya \Ee 295/ sa
sacchikatÄ• , tato eva aggaphalaá¹ƒ arahattaá¹ƒ sacchikataá¹ƒ.

__acchariyamabbhutaá¹ƒ taá¹ƒ, nibbÄ• naá¹ƒ Ä• si rÄ• jakaÃ±Ã±Ä• yÄ• _ti rÄ• japuttiyÄ•
parinibbÄ• naá¹ƒ acchariyaá¹ƒ abbhutaÃ±ca Ä• si. chaá¸·abhiÃ±Ã±Ä• va siddhiyÄ• kathant
__pubbenivÄ• sacaritaá¹ƒ, yathÄ• byÄ• kari pacchime kÄ• le_ti, pacchime khandhaparinibb
pubbenivÄ• sapariyÄ• pannacaritaá¹ƒ yathÄ• byÄ• kÄ• si, tathÄ• taá¹ƒ jÄ• nitabbanti.

pubbenivÄ• saá¹ƒ pana tÄ• ya yathÄ• byÄ• kataá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``bhagavati koá¹‡
vuttaá¹ƒ. tattha __bhagavati koá¹‡Ä• gamane_ti koá¹‡Ä• gamane sammÄ• sambuddhe loke
navanivesamhÄ«_ti \Ne 318/ saá¹…ghaá¹ƒ uddissa abhinavanivesite Ä• rÄ• me. __sakhiyo
vihÄ• radÄ• naá¹ƒ adÄ• simhÄ• _ti dhanaÃ±jÄ• nÄ« khemÄ• ahaÃ±cÄ• ti mayaá¹ƒ tisso sa
vihÄ• radÄ• naá¹ƒ adamha.

__dasakkhattuá¹ƒ satakkhattu_nti tassa vihÄ• radÄ• nassa Ä• nubhÄ• vena dasavÄ• re de
manussesu upapajjitvÄ• puna satakkhattuá¹ƒ devesu upapajjimha, tatopi manussesu upap

dasasatakkhattuá¹ƒ sahassavÄ• raá¹ƒ devesu upapajjimha, tatopi manussesu upapajjitvÄ• satakkhattuá¹ƒ dasasahassavÄ• re devesu upapajjimha, ko pana vÄ• do manussesu. evaá¹ kathÄ• va natthi, anekasahassavÄ• raá¹ƒ upapajjimhÄ• ti attho.

__devesu mahiddhikÄ• ahumhÄ• _ti devesu upapannakÄ• le tasmiá¹ƒ tasmiá¹ƒ devanikÄ• ahumha. __mÄ• nusakamhi ko pana vÄ• do_ti manussattalÄ• bhe mahiddhikatÄ• ya kathÄ• manussattabhÄ• ve ukkaá¹ƒsataá¹ƒ mahiddhikataá¹ƒ dassentÄ« __ ``sattaratanassa mahes Ä• siâ€™â€™ _nti Ä• ha. tattha cakkaratanÄ• dÄ«ni satta ratanÄ• ni etassa santÄ«ti sattara sattaratanassa. chadosarahitÄ• \Be 300/ paÃ±cakalyÄ• á¹‡Ä• atikkantamanussavaá¹‡á¹‡Ä evamÄ• diguá¹‡asamannÄ• gamena itthÄ«su ratanabhÅ«tÄ• \Ee 296/ ahaá¹ƒ ahosiá¹ƒ.

__so hetÅ«_ti yaá¹ƒ taá¹ƒ koá¹‡Ä• gamanassa bhagavato kÄ• le saá¹…ghassa vihÄ• radÄ yathÄ• vuttÄ• ya dibbasampattiyÄ• ca hetu. __so pabhavo taá¹ƒ mÅ«la_nti tasseva pariyÄ• sÄ• sane khantÄ«_ti sÄ• eva idha satthusÄ• sane dhamme nijjhÄ• nakkhantÄ«. __taá¹ƒ pa satthusÄ• sanadhammena paá¹-hamaá¹ƒ samodhÄ• naá¹ƒ paá¹-hamo samÄ• gamo, tadeva pariyosÄ• ne nibbÄ• nanti phalÅ«pacÄ• rena kÄ• raá¹‡aá¹ƒ vadati. imÄ• pana catasso gÄ• vibhÄ• vanavasena pavattattÄ• apadÄ• napÄ• á¸·iyampi saá¹…gahaá¹ƒ Ä• ropitÄ• .

osÄ• nagÄ• thÄ• ya __evaá¹ƒ karontÄ«_ti yathÄ• mayÄ• purimattabhÄ• ve etarahi ca kata aÃ±Ã±epi karonti paá¹-ipajjanti. ke evaá¹ƒ karontÄ«ti Ä• ha --- __ ``ye saddahanti vacanaá¹ƒ anomapaÃ±Ã±assÄ• â€™â€™ _ti, Ã±eyyapariyantikaÃ±Ä• á¹‡atÄ• ya paripuá¹‡á¹‡apaÃ±Ã vacanaá¹ƒ ye puggalÄ• saddahanti ``evametaâ€™â€™ nti okappanti, te evaá¹ƒ karonti paá ukkaá¹ƒsagatÄ• ya \Ne 319/ paá¹-ipattiyÄ• taá¹ƒ dassetuá¹ƒ __ ``nibbindanti bhavagate, nib virajjantÄ«â€™â€™ _ti vuttaá¹ƒ. tassattho --- ye bhagavato vacanaá¹ƒ yÄ• thÄ• vato sadda visuddhipaá¹-ipadaá¹ƒ paá¹-ipajjantÄ• sabbasmiá¹ƒ bhavagate tebhÅ«make saá¹…khÄ• re nibbindanti, nibbinditvÄ• ca pana ariyamaggena sabbaso virajjanti, sabbasmÄ• pi bhavagat virÄ• ge ariyamagge adhigate vimuttÄ• yeva hontÄ«ti.

evametÄ• therikÄ• dayo sumedhÄ• pariyosÄ• nÄ• gÄ• thÄ• sabhÄ• gena idha ekajjhaá¹ƒ ``tisattatiparimÄ• á¹‡Ä• â€™â€™ ti. bhÄ• á¹‡avÄ• rato pana dvÄ• dhikÄ• chasatamattÄ• t sabbÄ• pi yathÄ• sammÄ• sambuddhassa sÄ• vikÄ• bhÄ• vena ekavidhÄ• , tathÄ• asekha saá¹ƒkiá¹‡á¹‡aparikkhatÄ• ya abbÅ«á¸·hesikatÄ• ya niraggalatÄ• ya pannabhÄ• ratÄ• ya vi ariyavÄ• sesu vuá¹-á¹-havÄ• satÄ• ya ca, tathÄ• hi tÄ• paÃ±caá¹…gavippahÄ«nÄ• chaá¸ ekÄ• rakkhÄ• \Ee 297/ caturÄ• passenÄ• \Be 301/ paá¹‡unnapaccekasaccÄ• samavayas anÄ• vilasaá¹…kappÄ• passaddhakÄ• yasaá¹…khÄ• rÄ• suvimuttacittÄ• suvimuttapaÃ±Ã 360) nayena ekavidhÄ• .

sammukhÄ• parammukhÄ• bhedato duvidhÄ• . yÄ• hi satthudharamÄ• nakÄ• le ariyÄ• ya

mahÄ• pajÄ• patigotamiÄ• dayo, tÄ• sammukhÄ• sÄ• vikÄ• nÄ• ma. yÄ• pana bhagavato
adhigatavisesÄ• , tÄ• satipi satthudhammasarÄ«rassa paccakkhabhÄ• ve satthusarÄ«rass
parammukhÄ• sÄ• vikÄ• nÄ• ma. tathÄ• ubhatobhÄ• gavimuttipaÃ±Ã±Ä• vimuttitÄ• vasen
ubhatobhÄ• gavimuttÄ• yeva. tathÄ• sÄ• padÄ• nanÄ• padÄ• nabhedato. yÄ• saÃ±hi purim
paccekabuddhesu sÄ• vakabuddhesu vÄ• puÃ±Ã±akiriyÄ• vasena katÄ• dhikÄ• ratÄ• saá¹
sÄ• padÄ• nÄ• . yÄ• saá¹ƒ taá¹ƒ natthi, tÄ• nÄ• padÄ• nÄ• . tathÄ• satthuladdhÅ«pasamp
laddhÅ«pasampadÄ• ti duvidhÄ• . garudhammapaá¹-iggahaá¹‡amhi laddhÅ«pasampadÄ•
satthusantikÄ• va laddhÅ«pasampadattÄ• satthuladdhÅ«pasampadÄ• nÄ• ma. sesÄ• sab
laddhÅ«pasampadÄ• . tÄ• pi ekatoupasampannÄ• ubhatoupasampannÄ• ti duvidhÄ• . tatth
mahÄ• pajÄ• patigotamiyÄ• saddhiá¹ƒ nikkhantÄ• paÃ±casatÄ• sÄ• kiyÄ• niyo, tÄ• ekato
eva laddhÅ«pasampadattÄ• mahÄ• pajÄ• patigotamiá¹ƒ á¹-hapetvÄ• . itarÄ• ubhatoupasa
upasampadattÄ• .

ehibhikkhuduko \Ne 320/ viya ehibhikkhuniduko idha na labbhati. kasmÄ• ? bhikkhunÄ«naá
abhÄ• vato. yadi evaá¹ƒ yaá¹ƒ taá¹ƒ therigÄ• thÄ• ya subhaddÄ• ya kuá¹‡á¸• alakesÄ• ya v

``nihacca jÄ• á¹‡uá¹ƒ vanditvÄ• , sammukhÄ• aÃ±jaliá¹ƒ akaá¹ƒ.

ehi bhaddeti maá¹ƒ avaca, sÄ• me Ä• sÅ«pasampadÄ• â€™â€™ ti || (therÄ«gÄ• 0 109).

tathÄ• apadÄ• nepi ---

``Ä• yÄ• cito tadÄ• Ä• ha, ehi bhaddeti nÄ• yako.

tadÄ• haá¹ƒ upasampannÄ• , parittaá¹ƒ toyamaddasaâ€™â€™ nti || (Ap therÄ« II 3.44).

taá¹ƒ \Be 302/ kathanti? nayidaá¹ƒ ehibhikkhunibhÄ• vena \Ee 298/ upasampadaá¹ƒ sandh
upasampadÄ• ya pana hetubhÄ• vato yÄ• satthu Ä• á¹‡atti, sÄ• me Ä• sÅ«pasampadÄ• t

tathÄ• hi vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``ehi, bhadde, bhikkhunupassayaá¹ƒ gantvÄ• bh
pabbajja upasampajjassÅ«ti maá¹ƒ avoca Ä• á¹‡Ä• pesi. sÄ• satthu Ä• á¹‡Ä• mayhaá¹ƒ u
upasampadÄ• ahosÄ«â€™â€™ ti. eteneva apadÄ• nagÄ• thÄ• yapi attho saá¹ƒvaá¹‡á¹‡ito

evampi bhikkhunivibhaá¹…ge ehi bhikkhunÄ«ti idaá¹ƒ kathanti? ehibhikkhunibhÄ• vena bhi
upasampadÄ• ya asabhÄ• vajotanavacanaá¹ƒ tathÄ• upasampadÄ• ya bhikkhunÄ«naá¹ƒ a
ehibhikkhunÄ«ti vibhaá¹…ge niddeso katoti? desanÄ• nayasotapatitabhÄ• vena. ayaÃ±hi so
labbhamÄ• nassÄ• pi anÄ• haá¹-aá¹ƒ hoti.

yathÄ• abhidhamme manodhÄ• tuniddese (Dhs 566-567) labbhamÄ• nampi jhÄ• naá¹…ga
paÃ±caviÃ±Ã±Ä• á¹‡asotapatitatÄ• ya na uddhaá¹-aá¹ƒ katthaci desanÄ• ya asambhavato.
vatthuniddese hadayavatthu, katthaci alabbhamÄ• nassÄ• pi gahaá¹‡avasena. tathÄ• á¹-hi
---

``katamo ca puggalo á¹-hitakappÄ«? ayaÃ±ca puggalo sotÄ• pattiphalasacchikiriyÄ• ya paá
kappassa ca uá¸• á¸• ayhanavelÄ• assa, neva tÄ• va kappo uá¸• á¸• ayheyya, yÄ• vÄ• yaá
sotÄ• pattiphalaá¹ƒ sacchikarotÄ«â€™â€™ ti (Pp 17).

evamidhÄ• pi alabbhamÄ• nagahaá¹‡avasena veditabbaá¹ƒ, parikappavacanaÃ±hetaá¹ƒ s
bhikkhunibhÄ• vayogyaá¹ƒ kaÃ±ci mÄ• tugÄ• maá¹ƒ ehi bhikkhunÄ«ti vadeyya, evampi bhi
pana bhagavÄ• evaá¹ƒ na kathesÄ«ti? tathÄ• katÄ• dhikÄ• rÄ• naá¹ƒ abhÄ• vato. ye pana
``anÄ• sannasannihitabhÄ• vatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ vatvÄ• ``bhikkhÅ« eva hi satthu
sannihitÄ• va, tasmÄ• te `ehibhikkhÅ«â€™ ti vattabbataá¹ƒ arahanti, na bhikkhuniyoâ€™â€
tesaá¹ƒ matimattaá¹ƒ. satthu Ä• sannadÅ«rabhÄ• vassa bhabbÄ• bhabbabhÄ• vÄ• siddhat
---

``saá¹…ghÄ• á¹-ikaá¹‡á¹‡e \Be 303/ cepi, bhikkhave, bhikkhu gahetvÄ• piá¹-á¹-hito piá¹-á¹-
pade padaá¹ƒ nikkhipanto, so ca hoti abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• go byÄ• pannacitt
paduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto p
kho so Ä• rakÄ• va mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhammaÃ±hi so, bhikkhav
dhammaá¹ƒ apassanto na maá¹ƒ passati.

``yojanasate cepi so, bhikkhave, bhikkhu vihareyya. so ca hoti anabhijjhÄ• lu kÄ• mesu na t
abyÄ• pannacitto appaduá¹-á¹-hamanasaá¹…kappo upaá¹-á¹-hitassati sampajÄ• no samÄ•
saá¹ƒvutindriyo, atha kho so santikeva mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhamm
bhikkhu passati, dhammaá¹ƒ passanto maá¹ƒ passatÄ«â€™â€™ ti (It 92).

tasmÄ• akÄ• raá¹‡aá¹ƒ desato satthu Ä• sannÄ• nÄ• sannatÄ• . akatÄ• dhikÄ• ratÄ• ya p
ayogyatÄ• . tena vuttaá¹ƒ --- ``ehibhikkhuniduko idha na labbhatÄ«â€™â€™ ti. evaá¹ƒ duvi

aggasÄ• vikÄ• , mahÄ• sÄ• vikÄ• , pakatisÄ• vikÄ• ti tividhÄ• . tattha khemÄ• , uppalavaá¹
aggasÄ• vikÄ• nÄ• ma. kÄ• maá¹ƒ sabbÄ• pi khÄ«á¹‡Ä• savattheriyo sÄ«lasuddhiÄ• dike
satipaá¹-á¹-hÄ• nesu supaá¹-á¹-hitacittÄ• sattabojjhaá¹…ge yathÄ• bhÅ«taá¹ƒ bhÄ• vetvÄ•
anavasesato kilese khepetvÄ• aggaphale patiá¹-á¹-hahanti. tathÄ• pi yathÄ• saddhÄ• vimu
diá¹-á¹-hippattassa paÃ±Ã±Ä• vimuttato ca ubhatobhÄ• gavimuttassa pubbabhÄ• gabhÄ• v
viseso, evaá¹ƒ abhinÄ«hÄ• ramahantatÄ• pubbayogamahantatÄ• hisasantÄ• ne sÄ• tisaya
sÄ«lÄ• dÄ«hi guá¹‡ehi mahantÄ• sÄ• vikÄ• ti mahÄ• sÄ• vikÄ• . tesuyeva pana bodhipakk

dhurabhÅ«tÄ• naá¹ƒ sammÄ• diá¹-á¹-hisammÄ• samÄ• dhÄ«naá¹ƒ sÄ• tisayakiccÄ• nubhÄ
tajjÄ• bhinÄ«hÄ• ratÄ• ya sakkaccaá¹ƒ nirantaraá¹ƒ cirakÄ• lasambhÅ«tÄ• ya sammÄ• paá
paÃ±Ã±Ä• ya samÄ• dhimhi ca ukkaá¹ƒsapÄ• ramippattiyÄ• savisesaá¹ƒ \Be 304/ sabbagu
tÄ• dvepi aggasÄ• vikÄ• nÄ• ma. mahÄ• pajÄ• patigotamiÄ• dayo pana abhinÄ«hÄ• rama
ca paá¹-iladdhaguá¹‡avisesavasena mahatiyo sÄ• vikÄ• ti mahÄ• sÄ• vikÄ• nÄ• ma. itarÄ•
dhÄ«rÄ• ti evamÄ• dikÄ• abhinÄ«hÄ• ramahantatÄ• dÄ«naá¹ƒ abhÄ• vena pakatisÄ• vikÄ
viya mahÄ• sÄ• vikÄ• viya ca na parimitÄ• , atha kho anekasatÄ• ni anekasahassÄ• ni ved
aggasÄ• vikÄ• dibhedato tividhÄ• . tathÄ• suÃ±Ã±atavimokkhÄ• dibhedato tividhÄ• .

paá¹-ipadÄ• divibhÄ• gena catubbidhÄ• . indriyÄ• dhikavibhÄ• gena paÃ±cavidhÄ• . tathÄ•
paÃ±cavidhÄ• . animittavimuttÄ• divasena chabbidhÄ• . adhimuttibhedena sattavidhÄ• . dh
aá¹-á¹-havidhÄ• . vimuttivibhÄ• gena navavidhÄ• dasavidhÄ• ca. tÄ• panetÄ• yathÄ• vut
vibhajjamÄ• nÄ• vÄ«sati honti, paá¹-ipadÄ• vibhÄ• gena vibhajjamÄ• nÄ• cattÄ• lÄ«sa ho
dhurabhedena vibhajjamÄ• nÄ• asÄ«ti honti. atha vÄ• suÃ±Ã±atÄ• vimuttÄ• divibhÄ• gen
cattÄ• lÄ«sÄ• dhikÄ• ni dvesatÄ• ni honti. puna indriyÄ• dhikavibhÄ• gena vibhajjamÄ• nÄ•
hontÄ«ti. evametÄ• saá¹ƒ therÄ«naá¹ƒ attano guá¹‡avaseneva anekabhedabhinnatÄ• vedi
saá¹…khepo, vitthÄ• ro pana heá¹-á¹-hÄ• theragÄ• thÄ• saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ vuttana

sumedhÄ• therÄ«gÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• nipÄ• tavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanagÄ• thÄ•

ettÄ• vatÄ• \Be 305/ \Ne 323/ ca ---

``ye te sampannasaddhammÄ• , dhammarÄ• jassa satthuno.

orasÄ• mukhajÄ• puttÄ• , dÄ• yÄ• dÄ• dhammanimmitÄ• ||

``sÄ«lÄ• diguá¹‡asampannÄ• , katakiccÄ• anÄ• savÄ• .

subhÅ«tiÄ• dayo therÄ• , theriyo therikÄ• dayo ||

``tehi yÄ• bhÄ• sitÄ• gÄ• thÄ• , aÃ±Ã±abyÄ• karaá¹‡Ä• dinÄ• .

tÄ• sabbÄ• ekato katvÄ• , theragÄ• thÄ• ti saá¹…gahaá¹ƒ ||

``Ä• ropesuá¹ƒ mahÄ• therÄ• , therÄ«gÄ• thÄ• ti tÄ• dino.

tÄ• saá¹ƒ atthaá¹ƒ pakÄ• setuá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ ||

``nissÄ• ya yÄ• samÄ• raddhÄ• , atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• .

sÄ• tattha paramatthÄ• naá¹ƒ, tattha tattha yathÄ• rahaá¹ƒ ||

``pakÄ• sanÄ• __paramatthadÄ«panÄ«, _ nÄ• ma nÄ• mato.

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

dvÄ• navutiparimÄ• á¹‡Ä• , pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

``iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

``ogÄ• hetvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

``ciraá¹ƒ \Ne 324/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

``sammÄ• \Ee 301/ vassatu kÄ• lena, devopi jagatÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«â€™â€™ ti ||

badaratitthavihÄ• ravÄ• sinÄ• __Ä• cariyadhammapÄ• lattherena_

katÄ•

__therÄ«gÄ• thÄ• naá¹ƒ atthasaá¹ƒvaá¹‡á¹‡anÄ• _ niá¹-á¹-hitÄ• .

therÄ«gÄ• thÄ• -aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

therÄ«gÄ• thÄ• pÄ• á¸·i

1. ekakanipÄ• to

1. aÃ±Ã±atarÄ• therÄ«gÄ• thÄ•

<1> á¹• 21 ``sukhaá¹ƒ \Se 442/ \Be 377/ \Ne 303/ \Ee 123/ supÄ• hi therike, katvÄ• coá¸·e

upasanto hi te rÄ• go, sukkhaá¸• Ä• kaá¹ƒ va kumbhiyaâ€™â€™ nti ||

itthaá¹ƒ sudaá¹ƒ aÃ±Ã±atarÄ• therÄ« apaÃ±Ã±Ä• tÄ• bhikkhunÄ« gÄ• thaá¹ƒ abhÄ• sitth

2. muttÄ• therÄ«gÄ• thÄ•

<2> á¹• 21 ``mutte \Ne 304/ muccassu yogehi, cando rÄ• huggahÄ• iva.

vippamuttena cittena, anaá¹‡Ä• bhuÃ±ja piá¹‡á¸• akaâ€™â€™ nti ||

itthaá¹ƒ sudaá¹ƒ bhagavÄ• muttaá¹ƒ sikkhamÄ• naá¹ƒ imÄ• ya gÄ• thÄ• ya abhiá¹‡haá¹ƒ

3. puá¹‡á¹‡Ä• therÄ«gÄ• thÄ•

<3> á¹• 21 ``puá¹‡á¹‡e pÅ«rassu dhammehi, cando pannaraseriva.

paripuá¹‡á¹‡Ä• ya paÃ±Ã±Ä• ya, tamokhandhaá¹ƒ {tamokkhandhaá¹ƒ (Ce Se) } padÄ• layÄ

itthaá¹ƒ sudaá¹ƒ puá¹‡á¹‡Ä• therÄ« gÄ• thaá¹ƒ abhÄ• sitthÄ• ti.

4. tissÄ• therÄ«gÄ• thÄ•

<4> á¹• 21 ``tisse sikkhassu sikkhÄ• ya, mÄ• taá¹ƒ yogÄ• upaccaguá¹ƒ.

sabbayogavisaá¹ƒyuttÄ• , cara loke anÄ• savÄ• â€™â€™ ti ||

... tissÄ• therÄ« ....

5. aÃ±Ã±atarÄ• tissÄ• therÄ«gÄ• thÄ•

<5> á¹• 21 ``tisse \Se 443/ \Be 378/ yuÃ±jassu dhammehi, khaá¹‡o taá¹ƒ mÄ• upaccagÄ•

khaá¹‡Ä• tÄ«tÄ• hi socanti, nirayamhi samappitÄ• â€™â€™ ti ||

... aÃ±Ã±atarÄ• tissÄ• therÄ« ....

6. dhÄ«rÄ• therÄ«gÄ• thÄ•

<6> á¹• 21 __ ``dhÄ«re_ \Ee 124/__ nirodhaá¹ƒ phusehi {phussehi (Ce) }, saÃ±Ã±Ä• vÅ«pa

Ä• rÄ• dhayÄ• hi nibbÄ• naá¹ƒ, yogakkhemamanuttaraâ€™â€™ nti {yogakkhemaá¹ƒ anutta

... dhÄ«rÄ• therÄ« ....

7. vÄ«rÄ• therÄ«gÄ• thÄ•

<7> á¹• 21 ``vÄ«rÄ• \Ne 305/ vÄ«rehi {dhÄ«rÄ• dhÄ«rehi (Katthaci) } dhammehi, bhikkhur

dhÄ• rehi antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hiniâ€™â€™ nti {savÄ• hananti (Kat

... vÄ«rÄ• therÄ« ....

8. mittÄ• therÄ«gÄ• thÄ•

<8> á¹• 21 ``saddhÄ• ya pabbajitvÄ• na, mitte mittaratÄ• bhava.

bhÄ• vehi kusale dhamme, yogakkhemassa pattiyÄ• â€™â€™ ti ||

... mittÄ• therÄ« ....

9. bhadrÄ• therÄ«gÄ• thÄ•

<9> á¹• 21 ``saddhÄ• ya pabbajitvÄ• na, bhadre bhadraratÄ• bhava.

bhÄ• vehi kusale dhamme, yogakkhemamanuttaraâ€™â€™ nti ||

... bhadrÄ• therÄ« ....

10. upasamÄ• therÄ«gÄ• thÄ•

<10> á¹• 21 ``upasame tare oghaá¹ƒ, maccudheyyaá¹ƒ suduttaraá¹ƒ.

dhÄ• rehi antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaâ€™â€™ nti ||

... upasamÄ• therÄ« ....

11. muttÄ• therÄ«gÄ• thÄ•

<11> á¹• 21 ``sumuttÄ• \Be 379/ sÄ• dhumuttÄ• mhi, tÄ«hi khujjehi muttiyÄ• .

udukkhalena musalena, patinÄ• khujjakena ca.

muttÄ• mhi \Se 444/ jÄ• timaraá¹‡Ä• , bhavanetti samÅ«hatÄ• â€™â€™ ti ||

... muttÄ• therÄ« ....

12. dhammadinnÄ• therÄ«gÄ• thÄ•

<12> á¹• 21 ``chandajÄ• tÄ• avasÄ• yÄ«, manasÄ• ca phuá¹-Ä• {phuá¹-á¹-hÄ• (Se), phu

kÄ• mesu appaá¹-ibaddhacittÄ• {appaá¹-ibandhacittÄ• (Katthaci) }, __uddhaá¹ƒsotÄ• ti_ vu
{uddhaá¹ƒsotÄ• vimuccatÄ«ti (Ce Ee) } ||

... dhammadinnÄ• therÄ« ....

1III visÄ• khÄ• therÄ«gÄ• thÄ•

<13> á¹• 21 ``karotha \Ne 306/ buddhasÄ• sanaá¹ƒ, yaá¹ƒ katvÄ• nÄ• nutappati.

khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ• , ekamante nisÄ«dathÄ• â€™â€™ ti ||

... visÄ• khÄ• therÄ« ....

1IV sumanÄ• therÄ«gÄ• thÄ•

<14> á¹• 21 ``dhÄ• tuyo dukkhato disvÄ• , mÄ• jÄ• tiá¹ƒ punarÄ• gami.

bhave chandaá¹ƒ virÄ• jetvÄ• , upasantÄ• carissasÄ«â€™â€™ ti ||

... sumanÄ• therÄ« ....

15. uttarÄ• therÄ«gÄ• thÄ•

<15> á¹• 21 ``kÄ• yena \Ee 125/ saá¹ƒvutÄ• Ä• siá¹ƒ, vÄ• cÄ• ya uda cetasÄ• .

samÅ«laá¹ƒ taá¹‡hamabbuyha, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti ||

... uttarÄ• therÄ« ....

16. vuá¸• á¸• hapabbajitasumanÄ• therÄ«gÄ• thÄ•

<16> á¹• 21 ``sukhaá¹ƒ tvaá¹ƒ vuá¸• á¸• hike sehi, katvÄ• coá¸·ena pÄ• rÅ«tÄ• .

upasanto hi te rÄ• go, sÄ«tibhÅ«tÄ• si nibbutÄ• â€™â€™ ti ||

... sumanÄ• vuá¸• á¸• hapabbajitÄ• therÄ« ....

17. dhammÄ• therÄ«gÄ• thÄ•

<17> á¹• 21 ``piá¹‡á¸• apÄ• taá¹ƒ \Be 380/ caritvÄ• na, daá¹‡á¸• amolubbha dubbalÄ• .

vedhamÄ• nehi gattehi, tattheva nipatiá¹ƒ chamÄ• .

disvÄ• \Se 445/ Ä• dÄ«navaá¹ƒ kÄ• ye, atha cittaá¹ƒ vimucci meâ€™â€™ ti ||

... dhammÄ• therÄ« ....

18. saá¹…ghÄ• therÄ«gÄ• thÄ•

<18> á¹• 21 ``hitvÄ• \Ne 307/ ghare pabbajitvÄ• {pabbajitÄ• (Ce-a) }, hitvÄ• puttaá¹ƒ pa

hitvÄ• rÄ• gaÃ±ca dosaÃ±ca, avijjaÃ±ca virÄ• jiya.

samÅ«laá¹ƒ taá¹‡hamabbuyha, upasantÄ• mhi nibbutÄ• â€™â€™ ti ||

... saá¹…ghÄ• therÄ« ....

ekakanipÄ• to niá¹-á¹-hito.

2. dukanipÄ• to

1. abhirÅ«panandÄ• therÄ«gÄ• thÄ•

<19> á¹• 21 {Ap therÄ« II 4.157 apadÄ• nepi} ``Ä• turaá¹ƒ \Be 381/ asuciá¹ƒ pÅ«tiá¹ƒ, pass

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<20> á¹• 21 ``animittaÃ±ca bhÄ• vehi, mÄ• nÄ• nusayamujjaha.

tato mÄ• nÄ• bhisamayÄ• , upasantÄ• carissasÄ«â€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ bhagavÄ• abhirÅ«panandaá¹ƒ sikkhamÄ• naá¹ƒ imÄ• hi gÄ• thÄ• hi abhiá
sudaá¹ƒ bhagavÄ• abhirÅ«panandaá¹ƒ sikkhamÄ• naá¹ƒ imÄ• hi gÄ• thÄ• hi abhiá¹‡haá¹ƒ

2. jentÄ• therÄ«gÄ• thÄ•

<21> á¹• 21 ``ye ime satta bojjhaá¹…gÄ• , maggÄ• nibbÄ• napattiyÄ• .

bhÄ• vitÄ• te mayÄ• sabbe, yathÄ• buddhena desitÄ• ||

<22> á¹• 21 ``diá¹-á¹-ho hi me so bhagavÄ• , antimoyaá¹ƒ samussayo.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

itthaá¹ƒ sudaá¹ƒ jentÄ• therÄ« gÄ• thÄ• yo abhÄ• sitthÄ• ti.

3. sumaá¹…galamÄ• tÄ• therÄ«gÄ• thÄ•

<23> á¹• 21 ``sumuttikÄ• \Se 446/ \Ne 308/ \Ee 126/ sumuttikÄ• {sumuttike sumuttike (Ce
(Se Katthaci) }, sÄ• dhumuttikÄ• mhi musalassa.

ahiriko me chattakaá¹ƒ vÄ• pi, ukkhalikÄ• me deá¸• á¸• ubhaá¹ƒ vÄ• ti ||

<24> á¹• 21 ``rÄ• gaÃ±ca ahaá¹ƒ dosaÃ±ca, cicciá¹-i cicciá¹-Ä«ti vihanÄ• mi.

sÄ• rukkhamÅ«lamupagamma, aho sukhanti sukhato jhÄ• yÄ• mÄ«â€™â€™ ti ||

... sumaá¹…galamÄ• tÄ• therÄ« {aÃ±Ã±atarÄ• therÄ« bhikkhunÄ« apaÃ±Ã±Ä• tÄ• (Se Ka

4. aá¸• á¸• hakÄ• sitherÄ«gÄ• thÄ•

<25> á¹• 21 ``yÄ• va kÄ• sijanapado, suá¹…ko me tatthako ahu.

taá¹ƒ katvÄ• negamo agghaá¹ƒ, aá¸• á¸• henagghaá¹ƒ á¹-hapesi maá¹ƒ ||

<26> á¹• 21 ``atha \Be 382/ nibbindahaá¹ƒ rÅ«pe, nibbindaÃ±ca virajjahaá¹ƒ.

mÄ• puna jÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• veyyaá¹ƒ punappunaá¹ƒ.

tisso vijjÄ• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... aá¸• á¸• hakÄ• si therÄ« ....

5. cittÄ• therÄ«gÄ• thÄ•

<27> á¹• 21 ``kiÃ±cÄ• pi khomhi kisikÄ• , gilÄ• nÄ• bÄ• á¸·hadubbalÄ• .

daá¹‡á¸• amolubbha gacchÄ• mi, pabbataá¹ƒ abhirÅ«hiya ||

<28> á¹• 21 ``saá¹…ghÄ• á¹-iá¹ƒ nikkhipitvÄ• na, pattakaÃ±ca nikujjiya.

sele khambhesimattÄ• naá¹ƒ, tamokhandhaá¹ƒ padÄ• liyÄ• â€™â€™ ti ||

... cittÄ• therÄ« ....

6. mettikÄ• therÄ«gÄ• thÄ•

<29> á¹• 21 ``kiÃ±cÄ• pi khomhi dukkhitÄ• , dubbalÄ• gatayobbanÄ• .

daá¹‡á¸• amolubbha gacchÄ• mi, pabbataá¹ƒ abhirÅ«hiya ||

<30> á¹• 21 ``nikkhipitvÄ• na \Ne 309/ saá¹…ghÄ• á¹-iá¹ƒ, pattakaÃ±ca nikujjiya.

nisinnÄ• camhi selamhi, atha cittaá¹ƒ vimucci me.

tisso \Se 447/ vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... mettikÄ• therÄ« ....

7. mittÄ• therÄ«gÄ• thÄ•

<31> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<32> á¹• 21 ``uposathaá¹ƒ \Ee 127/ upÄ• gacchiá¹ƒ, devakÄ• yÄ• bhinandinÄ«.

sÄ• jja ekena bhattena, muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

devakÄ• yaá¹ƒ na patthehaá¹ƒ, vineyya hadaye daraâ€™â€™ nti ||

... mittÄ• therÄ« ....

8. abhayamÄ• tutherÄ«gÄ• thÄ•

<33> á¹• 21 ``uddhaá¹ƒ pÄ• datalÄ• amma, adho ve kesamatthakÄ• .

paccavekkhassumaá¹ƒ kÄ• yaá¹ƒ, asuciá¹ƒ pÅ«tigandhikaá¹ƒ ||

<34> á¹• 21 ``evaá¹ƒ \Be 383/ viharamÄ• nÄ• ya, sabbo rÄ• go samÅ«hato.

pariá¸·Ä• ho samucchinno, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti ||

... abhayamÄ• tu therÄ« ....

9. abhayÄ• therÄ«gÄ• thÄ•

<35> á¹• 21 ``abhaye bhiduro kÄ• yo, yattha satÄ• puthujjanÄ• .

nikkhipissÄ• mimaá¹ƒ dehaá¹ƒ, sampajÄ• nÄ• satÄ«matÄ« ||

<36> á¹• 21 ``bahÅ«hi dukkhadhammehi, appamÄ• daratÄ• ya me.

taá¹‡hakkhayo anuppatto, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... abhayÄ• therÄ« ....

10. sÄ• mÄ• therÄ«gÄ• thÄ•

<37> á¹• 21 ``catukkhattuá¹ƒ \Se 448/ \Ne 310/ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhami

aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ«.

tassÄ• me aá¹-á¹-hamÄ« ratti, yato taá¹‡hÄ• samÅ«hatÄ• ||

<38> á¹• 21 ``bahÅ«hi dukkhadhammehi, appamÄ• daratÄ• ya me.

taá¹‡hakkhayo anuppatto, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ nti ||

... sÄ• mÄ• therÄ« ....

dukanipÄ• to niá¹-á¹-hito.

3. tikanipÄ• to

1. aparÄ• sÄ• mÄ• therÄ«gÄ• thÄ•

<39> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni \Be 384/, yato pabbajitÄ• ya me.

nÄ• bhijÄ• nÄ• mi cittassa, samaá¹ƒ laddhaá¹ƒ kudÄ• canaá¹ƒ ||

<40> á¹• 21 ``aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ«.

tato saá¹ƒvegamÄ• pÄ• diá¹ƒ, saritvÄ• jinasÄ• sanaá¹ƒ ||

<41> á¹• 21 ``bahÅ«hi dukkhadhammehi, appamÄ• daratÄ• ya me.

taá¹‡hakkhayo anuppatto, kataá¹ƒ buddhassa sÄ• sanaá¹ƒ.

ajja \Ee 128/ me sattamÄ« ratti, yato taá¹‡hÄ• visositÄ• â€™â€™ ti ||

... aparÄ• sÄ• mÄ• therÄ« ....

2. uttamÄ• therÄ«gÄ• thÄ•

<42> á¹• 21 ``catukkhattuá¹ƒ \Se 449/ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhamiá¹ƒ.

aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ« ||

<43> á¹• 21 ``sÄ• \Ne 311/ bhikkhuniá¹ƒ upagacchiá¹ƒ, yÄ• me saddhÄ• yikÄ• ahu.

sÄ• me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo ||

<44> á¹• 21 ``tassÄ• dhammaá¹ƒ suá¹‡itvÄ• na, yathÄ• maá¹ƒ anusÄ• si sÄ• .

sattÄ• haá¹ƒ ekapallaá¹…kena, nisÄ«diá¹ƒ pÄ«tisukhasamappitÄ• {nisÄ«diá¹ƒ sukhasama

aá¹-á¹-hamiyÄ• pÄ• de pasÄ• resiá¹ƒ, tamokhandhaá¹ƒ padÄ• liyÄ• â€™â€™ ti ||

... uttamÄ• therÄ« ....

3. aparÄ• uttamÄ• therÄ«gÄ• thÄ•

<45> á¹• 21 ``ye ime satta bojjhaá¹…gÄ• , maggÄ• nibbÄ• napattiyÄ• .

bhÄ• vitÄ• te mayÄ• sabbe, yathÄ• buddhena desitÄ• ||

<46> á¹• 21 ``suÃ±Ã±atassÄ• nimittassa, lÄ• bhinÄ«haá¹ƒ yadicchakaá¹ƒ.

orasÄ• dhÄ«tÄ• buddhassa, nibbÄ• nÄ• bhiratÄ• sadÄ• ||

<47> á¹• 21 ``sabbe \Be 385/ kÄ• mÄ• samucchinnÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... aparÄ• uttamÄ• therÄ« ....

4. dantikÄ• therÄ«gÄ• thÄ•

<48> á¹• 21 ``divÄ• vihÄ• rÄ• nikkhamma, gijjhakÅ«á¹-amhi pabbate.

nÄ• gaá¹ƒ ogÄ• hamuttiá¹‡á¹‡aá¹ƒ, nadÄ«tÄ«ramhi addasaá¹ƒ ||

<49> á¹• 21 ``puriso aá¹…kusamÄ• dÄ• ya, `dehi pÄ• daâ€™ nti yÄ• cati.

nÄ• go pasÄ• rayÄ« pÄ• daá¹ƒ, puriso nÄ• gamÄ• ruhi ||

<50> á¹• 21 ``disvÄ• \Se 450/ adantaá¹ƒ damitaá¹ƒ, manussÄ• naá¹ƒ vasaá¹ƒ gataá¹ƒ.

tato cittaá¹ƒ samÄ• dhesiá¹ƒ, khalu tÄ• ya vanaá¹ƒ gatÄ• â€™â€™ ti ||

... dantikÄ• therÄ« ....

5. ubbiritherÄ«gÄ• thÄ•

<51> á¹• 21 ``amma jÄ«vÄ• ti vanamhi kandasi, attÄ• naá¹ƒ adhigaccha ubbiri.

cullÄ• sÄ«tisahassÄ• ni {cÅ«á¸·Ä• sÄ«tisahassÄ• ni (Ce) }, sabbÄ• jÄ«vasanÄ• mikÄ• .

etamhÄ• á¸·Ä• hane daá¸• á¸• hÄ• , tÄ• saá¹ƒ kamanusocasi ||

<52> á¹• 21 ``abbahÄ« \Ne 312/ \Ee 129/ {abbutÄ« (Se), abbuá¸·haá¹ƒ (Katthaci) } vata me hadayassitaá¹ƒ {hadayanissitaá¹ƒ (Ce Se) }.

yaá¹ƒ me sokaparetÄ• ya, dhÄ«tusokaá¹ƒ byapÄ• nudi ||

<53> á¹• 21 ``sÄ• jja abbÅ«á¸·hasallÄ• haá¹ƒ, nicchÄ• tÄ• parinibbutÄ• .

buddhaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, upemi saraá¹‡aá¹ƒ muniâ€™â€™ nti ||

... ubbirÄ« therÄ« ....

6. sukkÄ• therÄ«gÄ• thÄ•

<54> á¹• 21 ``kiá¹ƒme katÄ• rÄ• jagahe manussÄ• , madhuá¹ƒ pÄ«tÄ• va {madhupÄ«tÄ• v

ye sukkaá¹ƒ na upÄ• santi, desentiá¹ƒ buddhasÄ• sanaá¹ƒ ||

<55> á¹• 21 ``taÃ±ca appaá¹-ivÄ• nÄ«yaá¹ƒ, asecanakamojavaá¹ƒ.

pivanti maÃ±Ã±e sappaÃ±Ã±Ä• , valÄ• hakamivaddhagÅ« ||

<56> á¹• 21 ``sukkÄ• \Be 386/ sukkehi dhammehi, vÄ«tarÄ• gÄ• samÄ• hitÄ• .

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaâ€™â€™ nti ||

... sukkÄ• therÄ« ....

7. selÄ• therÄ«gÄ• thÄ•

<57> á¹• 21 ``natthi nissaraá¹‡aá¹ƒ loke, kiá¹ƒ vivekena kÄ• hasi.

bhuÃ±jÄ• hi \Se 451/ kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«â€™â€™ ||

<58> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ `kÄ• maratiá¹ƒâ€™ brÅ«si, `aratÄ«â€™ dÄ• ni sÄ• mama ||

<59> á¹• 21 ``sabbattha vihatÄ• nandÄ« {nandi (Ce Se) }, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti ||

... selÄ• therÄ« ....

8. somÄ• therÄ«gÄ• thÄ•

<60> á¹• 21 ``yaá¹ƒ taá¹ƒ isÄ«hi pattabbaá¹ƒ, á¹-hÄ• naá¹ƒ durabhisambhavaá¹ƒ.

na taá¹ƒ dvaá¹…gulapaÃ±Ã±Ä• ya, sakkÄ• pappotumitthiyÄ• â€™â€™ ||

<61> á¹• 21 ``itthibhÄ• vo no kiá¹ƒ kayirÄ• , cittamhi susamÄ• hite.

Ã±Ä• á¹‡amhi vattamÄ• namhi, sammÄ• dhammaá¹ƒ vipassato ||

<62> á¹• 21 ``sabbattha \Ne 313/ \Ee 130/ vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti ||

... somÄ• therÄ« ....

tikanipÄ• to niá¹-á¹-hito.

4. catukkanipÄ• to

1. bhaddÄ• kÄ• pilÄ• nÄ«therÄ«gÄ• thÄ•

<63> á¹• 21 ``putto \Be 387/ buddhassa dÄ• yÄ• do, kassapo susamÄ• hito.

pubbenivÄ• saá¹ƒ yovedi, saggÄ• pÄ• yaÃ±ca passati ||

<64> á¹• 21 ``atho \Se 452/ jÄ• tikkhayaá¹ƒ patto, abhiÃ±Ã±Ä• vosito muni.

etÄ• hi tÄ«hi vijjÄ• hi, tevijjo hoti brÄ• hmaá¹‡o ||

<65> á¹• 21 ``tatheva bhaddÄ• kÄ• pilÄ• nÄ«, tevijjÄ• maccuhÄ• yinÄ«.

dhÄ• reti antimaá¹ƒ dehaá¹ƒ, jetvÄ• mÄ• raá¹ƒ savÄ• hanaá¹ƒ ||

<66> á¹• 21 ``disvÄ• Ä• dÄ«navaá¹ƒ loke, ubho pabbajitÄ• mayaá¹ƒ.

tyamha khÄ«á¹‡Ä• savÄ• dantÄ• , sÄ«tibhÅ«tamha nibbutÄ• â€™â€™ ti ||

... bhaddÄ• kÄ• pilÄ• nÄ« therÄ« ....

catukkanipÄ• to niá¹-á¹-hito.

5. paÃ±cakanipÄ• to

1. aÃ±Ã±atarÄ• therÄ«gÄ• thÄ•

<67> á¹• 21 ``paá¹‡á¹‡avÄ«sativassÄ• ni \Be 388/ \Ne 314/, yato pabbajitÄ• ahaá¹ƒ.

nÄ• ccharÄ• saá¹…ghÄ• tamattampi, cittassÅ«pasamajjhagaá¹ƒ ||

<68> á¹• 21 ``aladdhÄ• cetaso santiá¹ƒ, kÄ• marÄ• genavassutÄ• .

bÄ• hÄ• paggayha kandantÄ«, vihÄ• raá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ ||

<69> á¹• 21 ``sÄ• bhikkhuniá¹ƒ upÄ• gacchiá¹ƒ, yÄ• me saddhÄ• yikÄ• ahu.

sÄ• me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo___ ||

<70> á¹• 21 ``tassÄ• dhammaá¹ƒ suá¹‡itvÄ• na, ekamante upÄ• visiá¹ƒ.

pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhu visodhitaá¹ƒ ||

<71> á¹• 21 ``cetopariccaÃ±Ä• á¹‡aÃ±ca \Se 453/ \Ee 131/ {cetopariyaÃ±Ä• á¹‡aÃ±ca (Ka
visodhitÄ• .

iddhÄ«pi me sacchikatÄ• , patto me Ä• savakkhayo.

chaá¸·abhiÃ±Ã±Ä• {cha mebhiÃ±Ã±Ä• (Se Katthaci) } sacchikatÄ• , kataá¹ƒ buddhassa sÄ

... aÃ±Ã±atarÄ• therÄ« ....

2. vimalÄ• therÄ«gÄ• thÄ•

<72> á¹• 21 ``mattÄ• vaá¹‡á¹‡ena rÅ«pena, sobhaggena yasena ca.

yobbanena cupatthaddhÄ• , aÃ±Ã±Ä• samatimaÃ±Ã±ihaá¹ƒ ||

<73> á¹• 21 ``vibhÅ«setvÄ• imaá¹ƒ kÄ• yaá¹ƒ, sucittaá¹ƒ bÄ• lalÄ• panaá¹ƒ.

aá¹-á¹-hÄ• siá¹ƒ vesidvÄ• ramhi, luddo pÄ• samivoá¸• á¸• iya ||

<74> á¹• 21 ``pilandhanaá¹ƒ vidaá¹ƒsentÄ«, guyhaá¹ƒ pakÄ• sikaá¹ƒ bahuá¹ƒ.

akÄ• siá¹ƒ vividhaá¹ƒ mÄ• yaá¹ƒ, ujjagghantÄ« bahuá¹ƒ janaá¹ƒ ||

<75> á¹• 21 ``sÄ• jja piá¹‡á¸• aá¹ƒ caritvÄ• na, muá¹‡á¸• Ä• saá¹…ghÄ• á¹-ipÄ• rutÄ• .

nisinnÄ• rukkhamÅ«lamhi, avitakkassa lÄ• bhinÄ« ||

<76> á¹• 21 ``sabbe yogÄ• samucchinnÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

khepetvÄ• Ä• save sabbe, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti ||

... vimalÄ• purÄ• á¹‡agaá¹‡ikÄ• therÄ« ....

3. sÄ«hÄ• therÄ«gÄ• thÄ•

<77> á¹• 21 ``ayoniso \Be 389/ \Ne 315/ manasikÄ• rÄ• , kÄ• marÄ• gena aá¹-á¹-itÄ• .

ahosiá¹ƒ uddhatÄ• pubbe, citte avasavattinÄ« ||

<78> á¹• 21 ``pariyuá¹-á¹-hitÄ• klesehi, subhasaÃ±Ã±Ä• nuvattinÄ«.

samaá¹ƒ cittassa na labhiá¹ƒ, rÄ• gacittavasÄ• nugÄ• ||

<79> á¹• 21 ``kisÄ• \Se 454/ paá¹‡á¸• u vivaá¹‡á¹‡Ä• ca, satta vassÄ• ni cÄ• rihaá¹ƒ.

nÄ• haá¹ƒ divÄ• vÄ• rattiá¹ƒ vÄ• , sukhaá¹ƒ vindiá¹ƒ sudukkhitÄ• ||

<80> á¹• 21 ``tato rajjuá¹ƒ gahetvÄ• na, pÄ• visiá¹ƒ vanamantaraá¹ƒ.

varaá¹ƒ me idha ubbandhaá¹ƒ, yaÃ±ca hÄ«naá¹ƒ punÄ• care ||

<81> á¹• 21 ``daá¸·hapÄ• saá¹ƒ {daá¸·haá¹ƒ pÄ• saá¹ƒ (Ce) } karitvÄ• na, rukkhasÄ• khÄ•

pakkhipiá¹ƒ \Ee 132/ pÄ• saá¹ƒ gÄ«vÄ• yaá¹ƒ, atha cittaá¹ƒ vimucci meâ€™â€™ ti ||

... sÄ«hÄ• therÄ« ....

4. sundarÄ«nandÄ• therÄ«gÄ• thÄ•

<82> á¹• 21 ``Ä• turaá¹ƒ asuciá¹ƒ pÅ«tiá¹ƒ, passa nande samussayaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ ||

<83> á¹• 21 ``yathÄ• idaá¹ƒ tathÄ• etaá¹ƒ, yathÄ• etaá¹ƒ tathÄ• idaá¹ƒ.

duggandhaá¹ƒ pÅ«tikaá¹ƒ vÄ• ti, bÄ• lÄ• naá¹ƒ abhinanditaá¹ƒ ||

<84> á¹• 21 ``evametaá¹ƒ avekkhantÄ«, rattindivamatanditÄ• .

tato sakÄ• ya paÃ±Ã±Ä• ya, abhinibbijjha {abhinibbijja (Ce Se) } dakkhisaá¹ƒ ||

<85> á¹• 21 ``tassÄ• me appamattÄ• ya, vicinantiyÄ• yoniso.

yathÄ• bhÅ«taá¹ƒ ayaá¹ƒ kÄ• yo, diá¹-á¹-ho santarabÄ• hiro ||

<86> á¹• 21 ``atha nibbindahaá¹ƒ kÄ• ye, ajjhattaÃ±ca virajjahaá¹ƒ.

appamattÄ• visaá¹ƒyuttÄ• , upasantÄ• mhi nibbutÄ• â€™â€™ ti ||

... sundarÄ«nandÄ• therÄ« ....

5. nanduttarÄ• therÄ«gÄ• thÄ•

<87> á¹• 21 ``aggiá¹ƒ \Ne 316/ candaÃ±ca sÅ«riyaÃ±ca, devatÄ• ca namassihaá¹ƒ.

nadÄ«titthÄ• ni gantvÄ• na, udakaá¹ƒ oruhÄ• mihaá¹ƒ ||

<88> á¹• 21 ``bahÅ«vatasamÄ• dÄ• nÄ• \Be 390/ \Se 455/, aá¸• á¸• haá¹ƒ sÄ«sassa olikh

chamÄ• ya seyyaá¹ƒ kappemi, rattiá¹ƒ bhattaá¹ƒ na bhuÃ±jahaá¹ƒ ||

<89> á¹• 21 ``vibhÅ«sÄ• maá¹‡á¸• anaratÄ• , nhÄ• panucchÄ• danehi ca.

upakÄ• siá¹ƒ imaá¹ƒ kÄ• yaá¹ƒ, kÄ• marÄ• gena aá¹-á¹-itÄ• ||

<90> á¹• 21 ``tato saddhaá¹ƒ labhitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

disvÄ• kÄ• yaá¹ƒ yathÄ• bhÅ«taá¹ƒ, kÄ• marÄ• go samÅ«hato ||

<91> á¹• 21 ``sabbe bhavÄ• samucchinnÄ• , icchÄ• ca patthanÄ• pi ca.

sabbayogavisaá¹ƒyuttÄ• , santiá¹ƒ pÄ• puá¹‡i cetasoâ€™â€™ ti ||

... nanduttarÄ• therÄ« ....

6. mittÄ• kÄ• á¸·Ä«therÄ«gÄ• thÄ•

<92> á¹• 21 ``saddhÄ• ya pabbajitvÄ• na, agÄ• rasmÄ• nagÄ• riyaá¹ƒ.

vicariá¹ƒhaá¹ƒ tena tena, lÄ• bhasakkÄ• raussukÄ• ||

<93> á¹• 21 ``riÃ±citvÄ• \Ee 133/ paramaá¹ƒ atthaá¹ƒ, hÄ«namatthaá¹ƒ asevihaá¹ƒ.

kilesÄ• naá¹ƒ vasaá¹ƒ gantvÄ• , sÄ• maÃ±Ã±atthaá¹ƒ na bujjhihaá¹ƒ ||

<94> á¹• 21 ``tassÄ• me ahu saá¹ƒvego, nisinnÄ• ya vihÄ• rake.

ummaggapaá¹-ipannÄ• mhi, taá¹‡hÄ• ya vasamÄ• gatÄ• ||

<95> á¹• 21 ``appakaá¹ƒ jÄ«vitaá¹ƒ mayhaá¹ƒ, jarÄ• byÄ• dhi ca maddati.

purÄ• yaá¹ƒ bhijjati {jarÄ• ya bhijjate (Ce) } kÄ• yo, na me kÄ• lo pamajjituá¹ƒ ||

<96> á¹• 21 ``yathÄ• bhÅ«tamavekkhantÄ«, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

vimuttacittÄ• uá¹-á¹-hÄ• siá¹ƒ, kataá¹ƒ buddhassa sÄ• sanaâ€™â€™ ntntti ||

... mittÄ• kÄ• á¸·Ä« therÄ« ....

7. sakulÄ• therÄ«gÄ• thÄ•

<97> á¹• 21 ``agÄ• rasmiá¹ƒ \Se 456/ \Ne 317/ vasantÄ«haá¹ƒ, dhammaá¹ƒ sutvÄ• na bhik

addasaá¹ƒ virajaá¹ƒ dhammaá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

<98> á¹• 21 ``sÄ• haá¹ƒ puttaá¹ƒ dhÄ«taraÃ±ca, dhanadhaÃ±Ã±aÃ±ca chaá¸• á¸• iya.

kese chedÄ• payitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ ||

<99> á¹• 21 ``sikkhamÄ• nÄ• \Be 391/ ahaá¹ƒ santÄ«, bhÄ• ventÄ« maggamaÃ±jasaá¹ƒ.

pahÄ• siá¹ƒ rÄ• gadosaÃ±ca, tadekaá¹-á¹-he ca Ä• save ||

<100> á¹• 21 ``bhikkhunÄ« upasampajja, pubbajÄ• timanussariá¹ƒ.

dibbacakkhu visodhitaá¹ƒ {visodhitaá¹ƒ dibbacakkhu (Ce) }, vimalaá¹ƒ sÄ• dhubhÄ• vitaá¹ƒ

<101> á¹• 21 ``saá¹…khÄ• re parato disvÄ• , hetujÄ• te palokite {palokine (Katthaci) }.

pahÄ• siá¹ƒ Ä• save sabbe, sÄ«tibhÅ«tÄ• mhi nibbutÄ• â€™â€™ ti ||

... sakulÄ• therÄ« ....

8. soá¹‡Ä• therÄ«gÄ• thÄ•

<102> á¹• 21 ``dasa putte vijÄ• yitvÄ• , asmiá¹ƒ rÅ«pasamussaye.

tatohaá¹ƒ dubbalÄ• jiá¹‡á¹‡Ä• , bhikkhuniá¹ƒ upasaá¹…kamiá¹ƒ ||

<103> á¹• 21 ``sÄ• me dhammamadesesi, khandhÄ• yatanadhÄ• tuyo.

tassÄ• dhammaá¹ƒ suá¹‡itvÄ• na, kese chetvÄ• na pabbajiá¹ƒ ||

<104> á¹• 21 ``tassÄ• me sikkhamÄ• nÄ• ya, dibbacakkhu visodhitaá¹ƒ.

pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, yattha me vusitaá¹ƒ pure ||

<105> á¹• 21 ``animittaÃ±ca \Ee 134/ bhÄ• vemi, ekaggÄ• susamÄ• hitÄ• .

anantarÄ• vimokkhÄ• siá¹ƒ, anupÄ• dÄ• ya nibbutÄ• ||

<106> á¹• 21 ``paÃ±cakkhandhÄ• pariÃ±Ã±Ä• tÄ• , tiá¹-á¹-hanti chinnamÅ«lakÄ• .

dhi \Se 457/ tavatthu jare jamme, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

... soá¹‡Ä• therÄ« ....

9. bhaddÄ• kuá¹‡á¸• alakesÄ• therÄ«gÄ• thÄ•

<107> á¹• 21 ``lÅ«nakesÄ« \Ne 318/ paá¹…kadharÄ«, ekasÄ• á¹-Ä« pure cariá¹ƒ.

avajje vajjamatinÄ«, vajje cÄ• vajjadassinÄ« ||

<108> á¹• 21 ``divÄ• vihÄ• rÄ• nikkhamma, gijjhakÅ«á¹-amhi pabbate.

addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, bhikkhusaá¹…ghapurakkhataá¹ƒ ||

<109> á¹• 21 ``nihacca jÄ• á¹‡uá¹ƒ vanditvÄ• , sammukhÄ• aÃ±jaliá¹ƒ akaá¹ƒ.

`ehi bhaddeâ€™ ti maá¹ƒ avaca, sÄ• me Ä• sÅ«pasampadÄ• ||

<110> á¹• 21 ``ciá¹‡á¹‡Ä• \Be 392/ aá¹…gÄ• ca magadhÄ• , vajjÄ« kÄ• sÄ« ca kosalÄ• .

anaá¹‡Ä• paá¹‡á¹‡Ä• savassÄ• ni, raá¹-á¹-hapiá¹‡á¸• aá¹ƒ abhuÃ±jahaá¹ƒ ||

<111> á¹• 21 ``puÃ±Ã±aá¹ƒ vata pasavi bahuá¹ƒ, sappaÃ±Ã±o vatÄ• yaá¹ƒ upÄ• sako.

yo bhaddÄ• ya cÄ«varaá¹ƒ adÄ• si, vippamuttÄ• ya sabbaganthehÄ«â€™â€™ ti ||

... bhaddÄ• kuá¹‡á¸• alakesÄ• therÄ« ....

10. paá¹-Ä• cÄ• rÄ• therÄ«gÄ• thÄ•

<112> á¹• 21 ``naá¹…galehi kasaá¹ƒ khettaá¹ƒ, bÄ«jÄ• ni pavapaá¹ƒ chamÄ• .

puttadÄ• rÄ• ni posentÄ• , dhanaá¹ƒ vindanti mÄ• á¹‡avÄ• ||

<113> á¹• 21 ``kimahaá¹ƒ sÄ«lasampannÄ• , satthusÄ• sanakÄ• rikÄ• .

nibbÄ• naá¹ƒ nÄ• dhigacchÄ• mi, akusÄ«tÄ• anuddhatÄ• ||

<114> á¹• 21 ``pÄ• de pakkhÄ• layitvÄ• na, udakesu karomahaá¹ƒ.

pÄ• dodakaÃ±ca \Se 458/ disvÄ• na, thalato ninnamÄ• gataá¹ƒ ||

<115> á¹• 21 ``tato cittaá¹ƒ samÄ• dhesiá¹ƒ, assaá¹ƒ bhadraá¹ƒvajÄ• niyaá¹ƒ.

tato \Ee 135/ dÄ«paá¹ƒ gahetvÄ• na, vihÄ• raá¹ƒ pÄ• visiá¹ƒ ahaá¹ƒ.

seyyaá¹ƒ olokayitvÄ• na, maÃ±cakamhi upÄ• visiá¹ƒ ||

<116> á¹• 21 ``tato sÅ«ciá¹ƒ gahetvÄ• na, vaá¹-á¹-iá¹ƒ okassayÄ• mahaá¹ƒ.

padÄ«passeva nibbÄ• naá¹ƒ, vimokkho ahu cetasoâ€™â€™ ti ||

... paá¹-Ä• cÄ• rÄ• therÄ« ....

11. tiá¹ƒsamattÄ• therÄ«gÄ• thÄ•

<117> á¹• 21 `` `musalÄ• ni \Ne 319/ gahetvÄ• na, dhaÃ±Ã±aá¹ƒ koá¹-á¹-enti mÄ• á¹‡avÄ•

puttadÄ• rÄ• ni posentÄ• , dhanaá¹ƒ vindanti mÄ• á¹‡avÄ• ||

<118> á¹• 21 `` `karotha buddhasÄ• sanaá¹ƒ, yaá¹ƒ katvÄ• nÄ• nutappati.

khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ• , ekamante nisÄ«datha.

cetosamathamanuyuttÄ• , karotha buddhasÄ• sanaá¹ƒâ€™ ||

<119> á¹• 21 ``tassÄ• tÄ• {taá¹ƒ (Ce) } vacanaá¹ƒ sutvÄ• , paá¹-Ä• cÄ• rÄ• ya sÄ• sanaá

pÄ• de pakkhÄ• layitvÄ• na, ekamantaá¹ƒ upÄ• visuá¹ƒ.

cetosamathamanuyuttÄ• , akaá¹ƒsu buddhasÄ• sanaá¹ƒ ||

<120> á¹• 21 ``rattiyÄ• \Be 393/ purime yÄ• me, pubbajÄ• timanussaruá¹ƒ.

rattiyÄ• majjhime yÄ• me, dibbacakkhuá¹ƒ visodhayuá¹ƒ.

rattiyÄ• pacchime yÄ• me, tamokhandhaá¹ƒ padÄ• layuá¹ƒ ||

<121> á¹• 21 ``uá¹-á¹-hÄ• ya pÄ• de vandiá¹ƒsu, `katÄ• te anusÄ• sanÄ«.

indaá¹ƒva \Se 459/ devÄ• tidasÄ• , saá¹…gÄ• me aparÄ• jitaá¹ƒ.

purakkhatvÄ• vihassÄ• ma {viharÄ• ma (Ce), viharissÄ• ma (Se) }, tevijjÄ• mha anÄ• savÄ

itthaá¹ƒ sudaá¹ƒ tiá¹ƒsamattÄ• therÄ« bhikkhuniyo paá¹-Ä• cÄ• rÄ• ya santike aÃ±Ã±aá¹ƒ

12. candÄ• therÄ«gÄ• thÄ•

<122> á¹• 21 ``duggatÄ• haá¹ƒ pure Ä• siá¹ƒ, vidhavÄ• ca aputtikÄ• .

vinÄ• mittehi Ã±Ä• tÄ«hi, bhattacoá¸·assa nÄ• dhigaá¹ƒ ||

<123> á¹• 21 ``pattaá¹ƒ daá¹‡á¸• aÃ±ca gaá¹‡hitvÄ• , bhikkhamÄ• nÄ• kulÄ• kulaá¹ƒ.

sÄ«tuá¹‡hena ca á¸• ayhantÄ«, satta vassÄ• ni cÄ• rihaá¹ƒ ||

<124> á¹• 21 ``bhikkhuniá¹ƒ puna disvÄ• na, annapÄ• nassa lÄ• bhiniá¹ƒ.

upasaá¹…kamma avocaá¹ƒ {avociá¹ƒ (Katthaci) }, `pabbajjaá¹ƒ anagÄ• riyaá¹ƒâ€™ ||

<125> á¹• 21 ``sÄ• \Ee 136/ ca maá¹ƒ anukampÄ• ya, pabbÄ• jesi paá¹-Ä• cÄ• rÄ• .

tato maá¹ƒ ovaditvÄ• na, paramatthe niyojayi ||

<126> á¹• 21 ``tassÄ• haá¹ƒ \Ne 320/ vacanaá¹ƒ sutvÄ• , akÄ• siá¹ƒ anusÄ• saniá¹ƒ.

amogho ayyÄ• yovÄ• do, tevijjÄ• mhi anÄ• savÄ• â€™â€™ ti ||

... candÄ• therÄ« ....

paÃ±cakanipÄ• to niá¹-á¹-hito.

6. chakkanipÄ• to

1. paÃ±casatamattÄ• therÄ«gÄ• thÄ•

<127> á¹• 21 ``yassa \Be 394/ maggaá¹ƒ na jÄ• nÄ• si, Ä• gatassa gatassa vÄ• .

taá¹ƒ \Se 460/ kuto cÄ• gataá¹ƒ sattaá¹ƒ {santaá¹ƒ (Ce), puttaá¹ƒ (Se) }, `mama puttoâ€™ t

<128> á¹• 21 ``maggaÃ±ca khossa {khoâ€™ tha (Se Katthaci) } jÄ• nÄ• si, Ä• gatassa gata

na naá¹ƒ samanusocesi, evaá¹ƒdhammÄ• hi pÄ• á¹‡ino ||

<129> á¹• 21 ``ayÄ• cito tatÄ• gacchi, nÄ• nuÃ±Ã±Ä• to {ananuÃ±Ã±Ä• to (Ce Se) } ito gat

kutoci nÅ«na Ä• gantvÄ• , vasitvÄ• katipÄ• hakaá¹ƒ.

itopi aÃ±Ã±ena gato, tatopaÃ±Ã±ena gacchati ||

<130> á¹• 21 ``peto manussarÅ«pena, saá¹ƒsaranto gamissati.

yathÄ• gato tathÄ• gato, kÄ• tattha paridevanÄ• â€™â€™ ||

<131> á¹• 21 ``abbahÄ« {abbuyhaá¹ƒ (Se) } vata me sallaá¹ƒ, duddasaá¹ƒ hadayassitaá¹ƒ.

yÄ• me sokaparetÄ• ya, puttasokaá¹ƒ byapÄ• nudi ||

<132> á¹• 21 ``sÄ• jja abbÅ«á¸·hasallÄ• haá¹ƒ, nicchÄ• tÄ• parinibbutÄ• .

buddhaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, upemi saraá¹‡aá¹ƒ muniá¹ƒâ€™â€™ ||

itthaá¹ƒ sudaá¹ƒ paÃ±casatamattÄ• therÄ« bhikkhuniyo ... pe ....

2. vÄ• seá¹-á¹-hÄ«therÄ«gÄ• thÄ•

<133> á¹• 21 ``puttasokenahaá¹ƒ aá¹-á¹-Ä• , khittacittÄ• visaÃ±Ã±inÄ«.

naggÄ• pakiá¹‡á¹‡akesÄ« ca, tena tena vicÄ• rihaá¹ƒ ||

<134> á¹• 21 ``vÄ«thi {vasiá¹ƒ (Ce) } saá¹…kÄ• rakÅ«á¹-esu, susÄ• ne rathiyÄ• su ca.

acariá¹ƒ tÄ«á¹‡i vassÄ• ni, khuppipÄ• sÄ• samappitÄ• ||

<135> á¹• 21 ``athaddasÄ• siá¹ƒ \Ne 321/ \Ee 137/ sugataá¹ƒ, nagaraá¹ƒ mithilaá¹ƒ pati {ga

adantÄ• naá¹ƒ dametÄ• raá¹ƒ, sambuddhamakutobhayaá¹ƒ ||

<136> á¹• 21 ``sacittaá¹ƒ \Se 461/ paá¹-iladdhÄ• na, vanditvÄ• na upÄ• visiá¹ƒ.

so me dhammamadesesi, anukampÄ• ya gotamo ||

<137> á¹• 21 ``tassa \Be 395/ dhammaá¹ƒ suá¹‡itvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

yuÃ±jantÄ« satthuvacane, sacchÄ• kÄ• siá¹ƒ padaá¹ƒ sivaá¹ƒ ||

<138> á¹• 21 ``sabbe sokÄ• samucchinnÄ• , pahÄ«nÄ• etadantikÄ• .

pariÃ±Ã±Ä• tÄ• hi me vatthÅ«, yato sokÄ• na sambhavoâ€™â€™ ti ||

... vÄ• seá¹-á¹-hÄ« therÄ« ....

3. khemÄ• therÄ«gÄ• thÄ•

<139> á¹• 21 ``daharÄ• tvaá¹ƒ rÅ«pavatÄ«, ahampi daharo yuvÄ• .

paÃ±caá¹…gikena turiyena {tÅ«rena (Katthaci) }, ehi kheme ramÄ• maseâ€™â€™ ||

<140> á¹• 21 ``iminÄ• pÅ«tikÄ• yena, Ä• turena pabhaá¹…gunÄ• .

aá¹-á¹-iyÄ• mi harÄ• yÄ• mi, kÄ• mataá¹‡hÄ• samÅ«hatÄ• ||

<141> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ `tvaá¹ƒ kÄ• maratiá¹ƒâ€™ brÅ«si, `aratÄ«â€™ dÄ• ni sÄ• mama ||

<142> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antaka ||

<143> á¹• 21 ``nakkhattÄ• ni namassantÄ• , aggiá¹ƒ paricaraá¹ƒ vane.

yathÄ• bhuccamajÄ• nantÄ• , bÄ• lÄ• suddhimamaÃ±Ã±atha ||

<144> á¹• 21 ``ahaÃ±ca kho namassantÄ«, sambuddhaá¹ƒ purisuttamaá¹ƒ.

pamuttÄ• {parimuttÄ• (Ce Se) } sabbadukkhehi, satthusÄ• sanakÄ• rikÄ• â€™â€™ ti ||

... khemÄ• therÄ« ....

4. sujÄ• tÄ• therÄ«gÄ• thÄ•

<145> á¹• 21 ``alaá¹…katÄ• \Se 462/ suvasanÄ• , mÄ• linÄ« candanokkhitÄ• .

sabbÄ• bharaá¹‡asaÃ±channÄ• , dÄ• sÄ«gaá¹‡apurakkhatÄ• ||

<146> á¹• 21 ``annaá¹ƒ \Ne 322/ pÄ• naÃ±ca Ä• dÄ• ya, khajjaá¹ƒ bhojjaá¹ƒ anappakaá¹ƒ.

gehato nikkhamitvÄ• na, uyyÄ• namabhihÄ• rayiá¹ƒ ||

<147> á¹• 21 ``tattha \Ee 138/ ramitvÄ• kÄ«á¸·itvÄ• , Ä• gacchantÄ« sakaá¹ƒ gharaá¹ƒ.

vihÄ• raá¹ƒ daá¹-á¹-huá¹ƒ pÄ• visiá¹ƒ, sÄ• kete aÃ±janaá¹ƒ vanaá¹ƒ ||

<148> á¹• 21 ``disvÄ• na \Be 396/ lokapajjotaá¹ƒ, vanditvÄ• na upÄ• visiá¹ƒ.

so me dhammamadesesi, anukampÄ• ya cakkhumÄ• ||

<149> á¹• 21 ``sutvÄ• ca kho mahesissa, saccaá¹ƒ sampaá¹-ivijjhahaá¹ƒ.

tattheva virajaá¹ƒ dhammaá¹ƒ, phusayiá¹ƒ amataá¹ƒ padaá¹ƒ ||

<150> á¹• 21 ``tato viÃ±Ã±Ä• tasaddhammÄ• , pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , amoghaá¹ƒ buddhasÄ• sanaâ€™â€™ nti ||

... sujÄ• tÄ• therÄ« ....

5. anopamÄ• therÄ«gÄ• thÄ•

<151> á¹• 21 ``ucce kule ahaá¹ƒ jÄ• tÄ• , bahuvitte mahaddhane.

vaá¹‡á¹‡arÅ«pena sampannÄ• , dhÄ«tÄ• majjhassa {meghassa (Ce), meghissa (Se) } atra

<152> á¹• 21 ``patthitÄ• rÄ• japuttehi, seá¹-á¹-hiputtehi gijjhitÄ• {seá¹-á¹-hiputtehi bhijjhitÄ

pitu me pesayÄ« dÅ«taá¹ƒ, detha mayhaá¹ƒ anopamaá¹ƒ ||

<153> á¹• 21 ``yattakaá¹ƒ tulitÄ• esÄ• , tuyhaá¹ƒ dhÄ«tÄ• anopamÄ• .

tato aá¹-á¹-haguá¹‡aá¹ƒ dassaá¹ƒ, hiraÃ±Ã±aá¹ƒ ratanÄ• ni ca ||

<154> á¹• 21 ``sÄ• haá¹ƒ \Se 463/ disvÄ• na sambuddhaá¹ƒ, lokajeá¹-á¹-haá¹ƒ anuttaraá¹ƒ

tassa pÄ• dÄ• ni vanditvÄ• , ekamantaá¹ƒ upÄ• visiá¹ƒ ||

<155> á¹• 21 ``so me dhammamadesesi, anukampÄ• ya gotamo.

nisinnÄ• Ä• sane tasmiá¹ƒ, phusayiá¹ƒ tatiyaá¹ƒ phalaá¹ƒ ||

<156> á¹• 21 ``tato kesÄ• ni chetvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

ajja me sattamÄ« ratti, yato taá¹‡hÄ• visositÄ• â€™â€™ ti ||

... anopamÄ• therÄ« ....

6. mahÄ• pajÄ• patigotamÄ«therÄ«gÄ• thÄ•

<157> á¹• 21 ``buddha \Ne 323/ vÄ«ra namo tyatthu, sabbasattÄ• namuttama.

yo maá¹ƒ dukkhÄ• pamocesi, aÃ±Ã±aÃ±ca bahukaá¹ƒ janaá¹ƒ ||

<158> á¹• 21 ``sabbadukkhaá¹ƒ pariÃ±Ã±Ä• taá¹ƒ, hetutaá¹‡hÄ• visositÄ• .

bhÄ• vito aá¹-á¹-haá¹…giko {ariyaá¹-á¹-haá¹…giko (Ce Katthaci), bhÄ• vitaá¹-á¹-haá¹…giko phusito mayÄ• ||

<159> á¹• 21 ``mÄ• tÄ• \Be 397/ \Ee 139/ putto pitÄ• bhÄ• tÄ• , ayyakÄ• ca pure ahuá¹ƒ

yathÄ• bhuccamajÄ• nantÄ«, saá¹ƒsariá¹ƒhaá¹ƒ anibbisaá¹ƒ ||

<160> á¹• 21 ``diá¹-á¹-ho hi me so bhagavÄ• , antimoyaá¹ƒ samussayo.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi dÄ• ni punabbhavo ||

<161> á¹• 21 ``Ä• raddhavÄ«riye pahitatte, niccaá¹ƒ daá¸·haparakkame.

samagge sÄ• vake passe, esÄ• buddhÄ• na vandanÄ• ||

<162> á¹• 21 ``bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Se) } vata atthÄ• ya, mÄ• yÄ• janayi gotama

byÄ• dhimaraá¹‡atunnÄ• naá¹ƒ, dukkhakkhandhaá¹ƒ byapÄ• nudÄ«â€™â€™ ti ||

... mahÄ• pajÄ• patigotamÄ« therÄ« ....

7. guttÄ• therÄ«gÄ• thÄ•

<163> á¹• 21 ``gutte \Se 464/ yadatthaá¹ƒ pabbajjÄ• , hitvÄ• puttaá¹ƒ vasuá¹ƒ piyaá¹ƒ.

tameva anubrÅ«hehi, mÄ• cittassa vasaá¹ƒ gami ||

<164> á¹• 21 ``cittena vaÃ±citÄ• sattÄ• , mÄ• rassa visaye ratÄ• .

anekajÄ• tisaá¹ƒsÄ• raá¹ƒ, sandhÄ• vanti aviddasÅ« ||

<165> á¹• 21 ``kÄ• macchandaÃ±ca byÄ• pÄ• daá¹ƒ, sakkÄ• yadiá¹-á¹-himeva ca.

sÄ«labbataparÄ• mÄ• saá¹ƒ, vicikicchaÃ±ca paÃ±camaá¹ƒ ||

<166> á¹• 21 ``saá¹ƒyojanÄ• ni etÄ• ni, pajahitvÄ• na bhikkhunÄ«.

orambhÄ• gamanÄ«yÄ• ni, nayidaá¹ƒ punarehisi ||

<167> á¹• 21 ``rÄ• gaá¹ƒ mÄ• naá¹ƒ avijjaÃ±ca, uddhaccaÃ±ca vivajjiya.

saá¹ƒyojanÄ• ni chetvÄ• na, dukkhassantaá¹ƒ karissasi ||

<168> á¹• 21 ``khepetvÄ• \Ne 324/ jÄ• tisaá¹ƒsÄ• raá¹ƒ, pariÃ±Ã±Ä• ya punabbhavaá¹ƒ.

diá¹-á¹-heva dhamme nicchÄ• tÄ• , upasantÄ• carissatÄ«â€™â€™ ti ||

... guttÄ• therÄ« ....

8. vijayÄ• therÄ«gÄ• thÄ•

<169> á¹• 21 ``catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ, vihÄ• rÄ• upanikkhamiá¹ƒ.

aladdhÄ• cetaso santiá¹ƒ, citte avasavattinÄ« ||

<170> á¹• 21 ``bhikkhuniá¹ƒ \Be 398/ upasaá¹…kamma, sakkaccaá¹ƒ paripucchahaá¹ƒ.

sÄ• me dhammamadesesi, dhÄ• tuÄ• yatanÄ• ni ca ||

<171> á¹• 21 ``cattÄ• ri \Ee 140/ ariyasaccÄ• ni, indriyÄ• ni balÄ• ni ca.

bojjhaá¹…gaá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, uttamatthassa pattiyÄ• ||

<172> á¹• 21 ``tassÄ• haá¹ƒ \Se 465/ vacanaá¹ƒ sutvÄ• , karontÄ« anusÄ• saniá¹ƒ.

rattiyÄ• purime yÄ• me, pubbajÄ• timanussariá¹ƒ ||

<173> á¹• 21 ``rattiyÄ• majjhime yÄ• me, dibbacakkhuá¹ƒ visodhayiá¹ƒ.

rattiyÄ• pacchime yÄ• me, tamokhandhaá¹ƒ padÄ• layiá¹ƒ ||

<174> á¹• 21 ``pÄ«tisukhena ca kÄ• yaá¹ƒ, pharitvÄ• vihariá¹ƒ tadÄ• .

sattamiyÄ• pÄ• de pasÄ• resiá¹ƒ, tamokhandhaá¹ƒ padÄ• liyÄ• â€™â€™ ti ||

... vijayÄ• therÄ« ....

chakkanipÄ• to niá¹-á¹-hito.

7. sattakanipÄ• to

1. uttarÄ• therÄ«gÄ• thÄ•

<175> á¹• 21 `` `musalÄ• ni \Be 399/ gahetvÄ• na, dhaÃ±Ã±aá¹ƒ koá¹-á¹-enti mÄ• á¹‡avÄ•

puttadÄ• rÄ• ni posentÄ• , dhanaá¹ƒ vindanti mÄ• á¹‡avÄ• ||

<176> á¹• 21 `` `ghaá¹-etha \Ne 325/ buddhasÄ• sane, yaá¹ƒ katvÄ• nÄ• nutappati.

khippaá¹ƒ pÄ• dÄ• ni dhovitvÄ• , ekamantaá¹ƒ nisÄ«datha ||

<177> á¹• 21 `` `cittaá¹ƒ upaá¹-á¹-hapetvÄ• na, ekaggaá¹ƒ susamÄ• hitaá¹ƒ.

paccavekkhatha saá¹…khÄ• re, parato no ca attatoâ€™ ||

<178> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , paá¹-Ä• cÄ• rÄ• nusÄ• saniá¹ƒ.

pÄ• de pakkhÄ• layitvÄ• na, ekamante upÄ• visiá¹ƒ ||

<179> á¹• 21 ``rattiyÄ• \Se 466/ purime yÄ• me, pubbajÄ• timanussariá¹ƒ.

rattiyÄ• majjhime yÄ• me, dibbacakkhuá¹ƒ visodhayiá¹ƒ ||

<180> á¹• 21 ``rattiyÄ• pacchime yÄ• me, tamokkhandhaá¹ƒ padÄ• layiá¹ƒ.

tevijjÄ• atha vuá¹-á¹-hÄ• siá¹ƒ, katÄ• te anusÄ• sanÄ« ||

<181> á¹• 21 ``sakkaá¹ƒva devÄ• tidasÄ• , saá¹…gÄ• me aparÄ• jitaá¹ƒ.

purakkhatvÄ• vihassÄ• mi, tevijjÄ• mhi anÄ• savÄ• â€™â€™ ||

... uttarÄ• therÄ« ....

2. cÄ• lÄ• therÄ«gÄ• thÄ•

<182> á¹• 21 ``satiá¹ƒ \Ee 141/ upaá¹-á¹-hapetvÄ• na, bhikkhunÄ« bhÄ• vitindriyÄ• .

paá¹-ivijjhi padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaá¹ƒâ€™â€™ ||

<183> á¹• 21 ``kaá¹ƒ nu uddissa muá¹‡á¸• Ä• si, samaá¹‡Ä« viya dissasi.

na ca rocesi pÄ• saá¹‡á¸• e, kimidaá¹ƒ carasi momuhÄ• â€™â€™ ||

<184> á¹• 21 ``ito bahiddhÄ• pÄ• saá¹‡á¸• Ä• , diá¹-á¹-hiyo upanissitÄ• .

na te dhammaá¹ƒ vijÄ• nanti, na te dhammassa kovidÄ• ||

<185> á¹• 21 ``atthi sakyakule jÄ• to, buddho appaá¹-ipuggalo.

so me dhammamadesesi, diá¹-á¹-hÄ«naá¹ƒ samatikkamaá¹ƒ ||

<186> á¹• 21 ``dukkhaá¹ƒ \Be 400/ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<187> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane ratÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<188> á¹• 21 ``sabbattha \Se 467/ \Ne 326/ vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakaâ€™â€™ ||

... cÄ• lÄ• therÄ« ....

3. upacÄ• lÄ• therÄ«gÄ• thÄ•

<189> á¹• 21 ``satimatÄ« cakkhumatÄ«, bhikkhunÄ« bhÄ• vitindriyÄ• .

paá¹-ivijjhiá¹ƒ padaá¹ƒ santaá¹ƒ, akÄ• purisasevitaá¹ƒâ€™â€™ ||

<190> á¹• 21 ``kiá¹ƒ nu jÄ• tiá¹ƒ na rocesi, jÄ• to kÄ• mÄ• ni bhuÃ±jati.

bhuÃ±jÄ• hi kÄ• maratiyo, mÄ• hu pacchÄ• nutÄ• pinÄ«â€™â€™ ||

<191> á¹• 21 ``jÄ• tassa maraá¹‡aá¹ƒ hoti, hatthapÄ• dÄ• na chedanaá¹ƒ.

vadhabandhapariklesaá¹ƒ, jÄ• to dukkhaá¹ƒ nigacchati ||

<192> á¹• 21 ``atthi sakyakule jÄ• to, sambuddho aparÄ• jito.

so me dhammamadesesi, jÄ• tiyÄ• samatikkamaá¹ƒ ||

<193> á¹• 21 ``dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<194> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane ratÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<195> á¹• 21 ``sabbattha \Ee 142/ vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakaâ€™â€™ ||

... upacÄ• lÄ• therÄ« ....

sattakanipÄ• to niá¹-á¹-hito.

8. aá¹-á¹-hakanipÄ• to

1. sÄ«sÅ«pacÄ• lÄ• therÄ«gÄ• thÄ•

<196> á¹• 21 ``bhikkhunÄ« \Se 468/ \Be 401/ \Ne 327/ sÄ«lasampannÄ• , indriyesu susaá¹

adhigacche padaá¹ƒ santaá¹ƒ, asecanakamojavaá¹ƒâ€™â€™ ||

<197> á¹• 21 ``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino.

tattha cittaá¹ƒ paá¹‡Ä«dhehi, yattha te vusitaá¹ƒ pureâ€™â€™ ||

<198> á¹• 21 ``tÄ• vatiá¹ƒsÄ• ca yÄ• mÄ• ca, tusitÄ• cÄ• pi devatÄ• .

nimmÄ• naratino devÄ• , ye devÄ• vasavattino ||

<199> á¹• 21 ``kÄ• laá¹ƒ kÄ• laá¹ƒ bhavÄ• bhavaá¹ƒ, sakkÄ• yasmiá¹ƒ purakkhatÄ• .

avÄ«tivattÄ• sakkÄ• yaá¹ƒ, jÄ• timaraá¹‡asÄ• rino ||

<200> á¹• 21 ``sabbo Ä• dÄ«pito loko, sabbo loko padÄ«pito.

sabbo pajjalito loko, sabbo loko pakampito ||

<201> á¹• 21 ``akampiyaá¹ƒ atuliyaá¹ƒ, aputhujjanasevitaá¹ƒ.

buddho dhammamadesesi, tattha me nirato mano ||

<202> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , vihariá¹ƒ sÄ• sane ratÄ• .

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<203> á¹• 21 ``sabbattha vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakaâ€™â€™ ||

... sÄ«sÅ«pacÄ• lÄ• therÄ« ....

aá¹-á¹-hakanipÄ• to niá¹-á¹-hito.

9. navakanipÄ• to

1. vaá¸• á¸• hamÄ• tutherÄ«gÄ• thÄ•

<204> á¹• 21 ``mÄ• \Se 469/ \Be 402/ \Ne 328/ su te vaá¸• á¸• ha lokamhi, vanatho Ä• hu

mÄ• puttaka punappunaá¹ƒ, ahu dukkhassa bhÄ• gimÄ• ||

<205> á¹• 21 ``sukhaÃ±hi \Ee 143/ vaá¸• á¸• ha munayo, anejÄ• chinnasaá¹ƒsayÄ• .

sÄ«tibhÅ«tÄ• damappattÄ• , viharanti anÄ• savÄ• ||

<206> á¹• 21 ``tehÄ• nuciá¹‡á¹‡aá¹ƒ isÄ«bhi, maggaá¹ƒ dassanapattiyÄ• .

dukkhassantakiriyÄ• ya, tvaá¹ƒ vaá¸• á¸• ha anubrÅ«hayaâ€™â€™ ||

<207> á¹• 21 ``visÄ• radÄ• va bhaá¹‡asi, etamatthaá¹ƒ janetti me.

maÃ±Ã±Ä• mi nÅ«na mÄ• mike, vanatho te na vijjatiâ€™â€™ ||

<208> á¹• 21 ``ye keci vaá¸• á¸• ha saá¹…khÄ• rÄ• , hÄ«nÄ• ukkaá¹-á¹-hamajjhimÄ• .

aá¹‡Å«pi aá¹‡umattopi, vanatho me na vijjati ||

<209> á¹• 21 ``sabbe me Ä• savÄ• khÄ«á¹‡Ä• , appamattassa jhÄ• yato.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒâ€™â€™ ||

<210> á¹• 21 ``uá¸·Ä• raá¹ƒ vata me mÄ• tÄ• , patodaá¹ƒ samavassari.

paramatthasaÃ±hitÄ• gÄ• thÄ• , yathÄ• pi anukampikÄ• ||

<211> á¹• 21 ``tassÄ• haá¹ƒ vacanaá¹ƒ sutvÄ• , anusiá¹-á¹-hiá¹ƒ janettiyÄ• .

dhammasaá¹ƒvegamÄ• pÄ• diá¹ƒ, yogakkhemassa pattiyÄ• ||

<212> á¹• 21 ``sohaá¹ƒ padhÄ• napahitatto, rattindivamatandito.

mÄ• tarÄ• codito santo, aphusiá¹ƒ santimuttamaá¹ƒâ€™â€™ ||

... vaá¸• á¸• hamÄ• tÄ• therÄ« ....

navakanipÄ• to niá¹-á¹-hito.

10. ekÄ• dasanipÄ• to

1. kisÄ• gotamÄ«therÄ«gÄ• thÄ•

<213> á¹• 21 ``kalyÄ• á¹‡amittatÄ• \Se 470/ \Be 403/ \Ne 329/ muninÄ• , lokaá¹ƒ Ä• dissa

kalyÄ• á¹‡amitte bhajamÄ• no, api bÄ• lo paá¹‡á¸• ito assa ||

<214> á¹• 21 ``bhajitabbÄ• sappurisÄ• , paÃ±Ã±Ä• tathÄ• vaá¸• á¸• hati bhajantÄ• naá¹ƒ

bhajamÄ• no sappurise, sabbehipi dukkhehi pamucceyya ||

<215> á¹• 21 ``dukkhaÃ±ca vijÄ• neyya, dukkhassa ca samudayaá¹ƒ nirodhaá¹ƒ.

aá¹-á¹-haá¹…gikaÃ±ca maggaá¹ƒ, cattÄ• ripi ariyasaccÄ• ni ||

<216> á¹• 21 ``dukkho \Ee 144/ itthibhÄ• vo, akkhÄ• to purisadammasÄ• rathinÄ• .

sapattikampi hi dukkhaá¹ƒ, appekaccÄ• sakiá¹ƒ vijÄ• tÄ• yo ||

<217> á¹• 21 ``galake api kantanti, sukhumÄ• liniyo visÄ• ni khÄ• danti.

janamÄ• rakamajjhagatÄ• , ubhopi byasanÄ• ni anubhonti ||

<218> á¹• 21 ``upavijaÃ±Ã±Ä• gacchantÄ«, addasÄ• haá¹ƒ patiá¹ƒ mataá¹ƒ.

panthamhi vijÄ• yitvÄ• na, appattÄ• va sakaá¹ƒ gharaá¹ƒ ||

<219> á¹• 21 ``dve puttÄ• kÄ• lakatÄ• , patÄ« ca panthe mato kapaá¹‡ikÄ• ya.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• , á¸• ayhanti ca ekacitakÄ• yaá¹ƒ ||

<220> á¹• 21 ``khÄ«á¹‡akulÄ«ne kapaá¹‡e, anubhÅ«taá¹ƒ te dukhaá¹ƒ aparimÄ• á¹‡aá¹ƒ.

assÅ« ca te pavattaá¹ƒ, bahÅ«ni ca jÄ• tisahassÄ• ni ||

<221> á¹• 21 ``vasitÄ• susÄ• namajjhe, athopi khÄ• ditÄ• ni puttamaá¹ƒsÄ• ni.

hatakulikÄ• \Se 471/ sabbagarahitÄ• , matapatikÄ• amatamadhigacchiá¹ƒ ||

<222> á¹• 21 ``bhÄ• vito me maggo, ariyo aá¹-á¹-haá¹…giko amatagÄ• mÄ«.

nibbÄ• naá¹ƒ sacchikataá¹ƒ, dhammÄ• dÄ• saá¹ƒ avekkhiá¹ƒhaá¹ƒ {apekkhihaá¹ƒ (Ce) } ||

<223> á¹• 21 ``ahamamhi kantasallÄ• , ohitabhÄ• rÄ• kataÃ±hi karaá¹‡Ä«yaá¹ƒ.

kisÄ• gotamÄ« therÄ«, vimuttacittÄ• imaá¹ƒ bhaá¹‡Ä«â€™â€™ ti ||

... kisÄ• gotamÄ« therÄ« ....

ekÄ• dasanipÄ• to niá¹-á¹-hito.

11. dvÄ• dasakanipÄ• to

1. uppalavaá¹‡á¹‡Ä• therÄ«gÄ• thÄ•

<224> á¹• 21 ``ubho \Be 404/ \Ne 330/ mÄ• tÄ• ca dhÄ«tÄ• ca, mayaá¹ƒ Ä• suá¹ƒ {Ä• bhu

tassÄ• me ahu saá¹ƒvego, abbhuto lomahaá¹ƒsano ||

<225> á¹• 21 ``dhiratthu kÄ• mÄ• asucÄ«, duggandhÄ• bahukaá¹‡á¹-akÄ• .

yattha mÄ• tÄ• ca dhÄ«tÄ• ca, sabhariyÄ• mayaá¹ƒ ahuá¹ƒ ||

<226> á¹• 21 ``kÄ• mesvÄ• dÄ«navaá¹ƒ \Ee 145/ disvÄ• , nekkhammaá¹ƒ daá¹-á¹-hu khem

sÄ• pabbajjiá¹ƒ rÄ• jagahe, agÄ• rasmÄ• nagÄ• riyaá¹ƒ ||

<227> á¹• 21 ``pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, dibbacakkhuá¹ƒ visodhitaá¹ƒ.

cetopariccaÃ±Ä• á¹‡aÃ±ca, sotadhÄ• tu visodhitÄ• ||

<228> á¹• 21 ``iddhÄ«pi me sacchikatÄ• , patto me Ä• savakkhayo.

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<229> á¹• 21 ``iddhiyÄ• \Se 472/ abhinimmitvÄ• , caturassaá¹ƒ rathaá¹ƒ ahaá¹ƒ.

buddhassa pÄ• de vanditvÄ• , lokanÄ• thassa tÄ• dinoâ€™â€™ {sirÄ«mato (Se Katthaci) }

<230> á¹• 21 ``supupphitaggaá¹ƒ upagamma pÄ• dapaá¹ƒ, ekÄ• tuvaá¹ƒ tiá¹-á¹-hasi sÄ• la
Katthaci) }.

na cÄ• pi te dutiyo atthi koci, na tvaá¹ƒ bÄ• le bhÄ• yasi dhuttakÄ• naá¹ƒâ€™â€™ ||

<231> á¹• 21 ``sataá¹ƒ sahassÄ• nipi dhuttakÄ• naá¹ƒ, samÄ• gatÄ• edisakÄ• bhaveyyuá

lomaá¹ƒ na iÃ±je napi sampavedhe, kiá¹ƒ me tuvaá¹ƒ mÄ• ra karissaseko ||

<232> á¹• 21 ``esÄ• antaradhÄ• yÄ• mi, kucchiá¹ƒ vÄ• pavisÄ• mi te.

bhamukantare tiá¹-á¹-hÄ• mi, tiá¹-á¹-hantiá¹ƒ maá¹ƒ na dakkhasi ||

<233> á¹• 21 ``cittamhi \Be 405/ vasÄ«bhÅ«tÄ• haá¹ƒ, iddhipÄ• dÄ• subhÄ• vitÄ• .

chaá¸·abhiÃ±Ã±Ä• sacchikatÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<234> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , khandhÄ• saá¹ƒ adhikuá¹-á¹-anÄ• .

yaá¹ƒ tvaá¹ƒ `kÄ• maratiá¹ƒâ€™ brÅ«si, `aratÄ«â€™ dÄ• ni sÄ• mama ||

<235> á¹• 21 ``sabbattha \Ne 331/ vihatÄ• nandÄ«, tamokhandho padÄ• lito.

evaá¹ƒ jÄ• nÄ• hi pÄ• pima, nihato tvamasi antakÄ• â€™â€™ ti ||

... uppalavaá¹‡á¹‡Ä• therÄ« ....

dvÄ• dasanipÄ• to niá¹-á¹-hito.

12. soá¸·asanipÄ• to

1. puá¹‡á¹‡Ä• therÄ«gÄ• thÄ•

<236> á¹• 21 ``udahÄ• rÄ« \Se 473/ \Be 406/ \Ee 146/ ahaá¹ƒ sÄ«te {udakamÄ• hariá¹ƒ sÄ
udakamotariá¹ƒ.

ayyÄ• naá¹ƒ daá¹‡á¸• abhayabhÄ«tÄ• , vÄ• cÄ• dosabhayaá¹-á¹-itÄ• ||

<237> á¹• 21 ``kassa brÄ• hmaá¹‡a tvaá¹ƒ bhÄ«to, sadÄ• udakamotari.

vedhamÄ• nehi gattehi, sÄ«taá¹ƒ vedayase bhusaá¹ƒâ€™â€™ ||

<238> á¹• 21 jÄ• nantÄ« vata maá¹ƒ {jÄ• nantÄ« ca tuvaá¹ƒ (Katthaci) } bhoti, puá¹‡á¹‡ike

karontaá¹ƒ kusalaá¹ƒ kammaá¹ƒ, rundhantaá¹ƒ katapÄ• pakaá¹ƒ ||

<239> á¹• 21 ``yo ca vuá¸• á¸• ho daharo vÄ• , pÄ• pakammaá¹ƒ pakubbati.

dakÄ• bhisecanÄ• sopi, pÄ• pakammÄ• pamuccatiâ€™â€™ ||

<240> á¹• 21 ``ko nu te idamakkhÄ• si, ajÄ• nantassa ajÄ• nako.

dakÄ• bhisecanÄ• nÄ• ma, pÄ• pakammÄ• pamuccati ||

<241> á¹• 21 ``saggaá¹ƒ nÅ«na gamissanti, sabbe maá¹‡á¸• Å«kakacchapÄ• .

nÄ• gÄ• {nakkÄ• (Ce) } ca susumÄ• rÄ• ca, ye caÃ±Ã±e udake carÄ• ||

<242> á¹• 21 ``orabbhikÄ• sÅ«karikÄ• , macchikÄ• migabandhakÄ• .

corÄ• ca vajjhaghÄ• tÄ• ca, ye caÃ±Ã±e pÄ• pakammino.

dakÄ• bhisecanÄ• tepi, pÄ• pakammÄ• pamuccare ||

<243> á¹• 21 ``sace imÄ• nadiyo te, pÄ• paá¹ƒ pubbe kataá¹ƒ vahuá¹ƒ.

puÃ±Ã±ampimÄ• \Se 474/ vaheyyuá¹ƒ te, tena tvaá¹ƒ paribÄ• hiro ||

<244> á¹• 21 ``yassa \Ne 332/ brÄ• hmaá¹‡a tvaá¹ƒ bhÄ«to, sadÄ• udakamotari.

tameva brahme mÄ• kÄ• si, mÄ• te sÄ«taá¹ƒ chaviá¹ƒ haneâ€™â€™ ||

<245> á¹• 21 ``kummaggapaá¹-ipannaá¹ƒ maá¹ƒ, ariyamaggaá¹ƒ samÄ• nayi.

dakÄ• bhisecanÄ• bhoti, imaá¹ƒ sÄ• á¹-aá¹ƒ dadÄ• mi teâ€™â€™ ||

<246> á¹• 21 ``tuyheva sÄ• á¹-ako hotu, nÄ• hamicchÄ• mi sÄ• á¹-akaá¹ƒ.

sace bhÄ• yasi dukkhassa, sace te dukkhamappiyaá¹ƒ ||

<247> á¹• 21 ``mÄ• kÄ• si \Be 407/ \Ee 147/ pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• n

sace ca pÄ• pakaá¹ƒ kammaá¹ƒ, karissasi karosi vÄ• ||

<248> á¹• 21 ``na te dukkhÄ• pamutyatthi, upeccÄ• pi {uppaccÄ• pi (-a pÄ• á¹-hantaraá¹ƒ)

sace bhÄ• yasi dukkhassa, sace te dukkhamappiyaá¹ƒ ||

<249> á¹• 21 ``upehi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• dinaá¹ƒ.

samÄ• diyÄ• hi sÄ«lÄ• ni, taá¹ƒ te atthÄ• ya hehitiâ€™â€™ ||

<250> á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• dinaá¹ƒ.

samÄ• diyÄ• mi sÄ«lÄ• ni, taá¹ƒ me atthÄ• ya hehiti ||

<251> á¹• 21 ``brahmabandhu pure Ä• siá¹ƒ, ajjamhi saccabrÄ• hmaá¹‡o.

tevijjo vedasampanno, sottiyo camhi nhÄ• takoâ€™â€™ ti ||

... puá¹‡á¹‡Ä• therÄ« ....

soá¸·asanipÄ• to niá¹-á¹-hito.

13. vÄ«satinipÄ• to

1. ambapÄ• lÄ«therÄ«gÄ• thÄ•

<252> á¹• 21 ``kÄ• á¸·akÄ• \Se 475/ \Be 408/ bhamaravaá¹‡á¹‡asÄ• disÄ• , vellitaggÄ• m

te jarÄ• ya sÄ• á¹‡avÄ• kasÄ• disÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<253> á¹• 21

``vÄ• sitova surabhÄ« karaá¹‡á¸• ako, pupphapÅ«ra mama uttamaá¹…gajo {uttamaá¹…gal

taá¹ƒ jarÄ• yatha salomagandhikaá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<254> á¹• 21 ``kÄ• nanaá¹ƒva \Ne 333/ sahitaá¹ƒ suropitaá¹ƒ, kocchasÅ«civicitaggasobhita

taá¹ƒ jarÄ• ya viralaá¹ƒ tahiá¹ƒ tahiá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<255> á¹• 21 ``kaá¹‡hakhandhakasuvaá¹‡á¹‡amaá¹‡á¸• itaá¹ƒ, sobhate suveá¹‡Ä«hilaá¹…

taá¹ƒ \Ee 148/ jarÄ• ya khalitaá¹ƒ siraá¹ƒ kataá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<256> á¹• 21 ``cittakÄ• rasukatÄ• va lekhikÄ• , sobhare su bhamukÄ• pure mama.

tÄ• \Se 476/ jarÄ• ya valibhippalambitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<257> á¹• 21 ``bhassarÄ• surucirÄ• yathÄ• maá¹‡Ä«, nettahesumabhinÄ«lamÄ• yatÄ• .

te jarÄ• yabhihatÄ• na sobhare, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<258> á¹• 21 ``saá¹‡hatuá¹…gasadisÄ« \Be 409/ ca nÄ• sikÄ• , sobhate su abhiyobbanaá¹

sÄ• jarÄ• ya upakÅ«litÄ• viya, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<259> á¹• 21 ``kaá¹…kaá¹‡aá¹ƒ va sukataá¹ƒ suniá¹-á¹-hitaá¹ƒ, sobhare su mama kaá¹‡á¹

tÄ• jarÄ• ya valibhippalambitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<260> á¹• 21 ``pattalÄ«makulavaá¹‡á¹‡asÄ• disÄ• , sobhare su dantÄ• pure mama.

te jarÄ• ya khaá¹‡á¸• itÄ• cÄ• sitÄ• {pÄ«takÄ• (Ce) }, saccavÄ• divacanaá¹ƒ anaÃ±Ã±ath

<261> á¹• 21 ``kÄ• nanamhi vanasaá¹‡á¸• acÄ• rinÄ«, kokilÄ• va \Se 477/ madhuraá¹ƒ nik

taá¹ƒ jarÄ• ya khalitaá¹ƒ tahiá¹ƒ tahiá¹ƒ, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<262> á¹• 21 ``saá¹‡hakamburiva suppamajjitÄ• , sobhate su gÄ«vÄ• pure mama.

sÄ• jarÄ• ya bhaggÄ• {bhaÃ±jitÄ• (?) } vinÄ• mitÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ

<263> á¹• 21 ``vaá¹-á¹-apalighasadisopamÄ• \Ee 149/ ubho, sobhare su bÄ• hÄ• pure ma

tÄ• jarÄ• ya yatha pÄ• á¹-alibbalitÄ• {yathÄ• pÄ• á¹-alippalitÄ• (Ce Se Katthaci) }, saccav
anaÃ±Ã±athÄ• ||

<264> á¹• 21 ``saá¹‡hamuddikasuvaá¹‡á¹‡amaá¹‡á¸• itÄ• , sobhare su hatthÄ• pure mam

te jarÄ• ya yathÄ• mÅ«lamÅ«likÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<265> á¹• 21 ``pÄ«navaá¹-á¹-asahituggatÄ• \Be 410/ ubho, sobhare {sobhate (-a) } su tha

thevikÄ«va lambanti nodakÄ• , saccavÄ• divacanaá¹ƒ \Se 478/ anaÃ±Ã±athÄ• ||

<266> á¹• 21 ``kaÃ±canassaphalakaá¹ƒva sammaá¹-á¹-haá¹ƒ, sobhate su kÄ• yo pure mar

so valÄ«hi sukhumÄ• hi otato, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<267> á¹• 21 ``nÄ• gabhogasadisopamÄ• ubho, sobhare su Å«rÅ« pure mama.

te jarÄ• ya yathÄ• veá¸·unÄ• á¸·iyo, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<268> á¹• 21 ``saá¹‡hanÅ«purasuvaá¹‡á¹‡amaá¹‡á¸• itÄ• \Ne 334/, sobhare su jaá¹…ghÄ

tÄ• jarÄ• ya tiladaá¹‡á¸• akÄ• riva, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<269> á¹• 21 ``tÅ«lapuá¹‡á¹‡asadisopamÄ• ubho, sobhare su pÄ• dÄ• pure mama.

te jarÄ• ya phuá¹-itÄ• valÄ«matÄ• , saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• ||

<270> á¹• 21 ``ediso ahu ayaá¹ƒ samussayo, jajjaro bahudukkhÄ• namÄ• layo.

sopalepapatito \Ee 150/ jarÄ• gharo, saccavÄ• divacanaá¹ƒ anaÃ±Ã±athÄ• â€™â€™ ||

... ambapÄ• lÄ« therÄ« ....

2. rohinÄ«therÄ«gÄ• thÄ•

<271> á¹• 21 `` `samaá¹‡Ä• â€™ ti \Se 479/ bhoti supi {bhoti tvaá¹ƒ sayasi (Ce), bhoti maá
`samaá¹‡Ä• â€™ ti pabujjhasi {paá¹-ibujjhasi (Ce Se) }.

samaá¹‡Ä• neva {samaá¹‡Ä• nameva (Ce Se) } kittesi, samaá¹‡Ä« nÅ«na {samaá¹‡Ä« nu (

<272> á¹• 21 ``vipulaá¹ƒ \Be 411/ annaÃ±ca pÄ• naÃ±ca, samaá¹‡Ä• naá¹ƒ paveccasi {pa

rohinÄ« dÄ• ni pucchÄ• mi, kena te samaá¹‡Ä• piyÄ• ||

<273> á¹• 21 ``akammakÄ• mÄ• alasÄ• , paradattÅ«pajÄ«vino.

Ä• saá¹ƒsukÄ• sÄ• dukÄ• mÄ• , kena te samaá¹‡Ä• piyÄ• â€™â€™ ||

<274> á¹• 21 ``cirassaá¹ƒ vata maá¹ƒ tÄ• ta, samaá¹‡Ä• naá¹ƒ paripucchasi.

tesaá¹ƒ te kittayissÄ• mi, paÃ±Ã±Ä• sÄ«laparakkamaá¹ƒ ||

<275> á¹• 21 ``kammakÄ• mÄ• analasÄ• , kammaseá¹-á¹-hassa kÄ• rakÄ• .

rÄ• gaá¹ƒ dosaá¹ƒ pajahanti, tena me samaá¹‡Ä• piyÄ• ||

<276> á¹• 21 ``tÄ«á¹‡i pÄ• passa mÅ«lÄ• ni, dhunantntti sucikÄ• rino.

sabbaá¹ƒ pÄ• paá¹ƒ pahÄ«nesaá¹ƒ, tena me samaá¹‡Ä• piyÄ• ||

<277> á¹• 21 ``kÄ• yakammaá¹ƒ suci nesaá¹ƒ, vacÄ«kammaÃ±ca tÄ• disaá¹ƒ.

manokammaá¹ƒ suci nesaá¹ƒ, tena me samaá¹‡Ä• piyÄ• ||

<278> á¹• 21 ``vimalÄ• saá¹…khamuttÄ• va, suddhÄ• santarabÄ• hirÄ• .

puá¹‡á¹‡Ä• sukkÄ• na dhammÄ• naá¹ƒ {sukkehi dhammehi (Ce Se-a) }, tena me samaá¹‡

<279> á¹• 21 ``bahussutÄ• dhammadharÄ• , ariyÄ• dhammajÄ«vino.

atthaá¹ƒ dhammaÃ±ca desenti, tena me samaá¹‡Ä• piyÄ• ||

<280> á¹• 21 ``bahussutÄ• \Se 480/ dhammadharÄ• , ariyÄ• dhammajÄ«vino.

ekaggacittÄ• satimanto, tena me samaá¹‡Ä• piyÄ• ||

<281> á¹• 21 ``dÅ«raá¹…gamÄ• \Ne 335/ satimanto, mantabhÄ• á¹‡Ä« anuddhatÄ• .

dukkhassantaá¹ƒ pajÄ• nanti, tena me samaá¹‡Ä• piyÄ• ||

<282> á¹• 21 ``yasmÄ• gÄ• mÄ• pakkamanti, na vilokenti kiÃ±canaá¹ƒ.

anapekkhÄ• va gacchanti, tena me samaá¹‡Ä• piyÄ• ||

<283> á¹• 21 ``na \Ee 151/ tesaá¹ƒ koá¹-á¹-he openti, na kumbhiá¹ƒ na khaá¸·opiyaá¹ƒ.

pariniá¹-á¹-hitamesÄ• nÄ• , tena me samaá¹‡Ä• piyÄ• ||

<284> á¹• 21 ``na te hiraÃ±Ã±aá¹ƒ gaá¹‡hanti, na suvaá¹‡á¹‡aá¹ƒ na rÅ«piyaá¹ƒ.

paccuppannena yÄ• penti, tena me samaá¹‡Ä• piyÄ• ||

<285> á¹• 21 ``nÄ• nÄ• kulÄ• \Be 412/ pabbajitÄ• , nÄ• nÄ• janapadehi ca.

aÃ±Ã±amaÃ±Ã±aá¹ƒ piyÄ• yanti {pihayanti (Katthaci) }, tena me samaá¹‡Ä• piyÄ• â€™â€™

<286> á¹• 21 ``atthÄ• ya vata no bhoti, kule jÄ• tÄ• si rohinÄ«.

saddhÄ• buddhe ca dhamme ca, saá¹…ghe ca tibbagÄ• ravÄ• ||

<287> á¹• 21 ``tuvaá¹ƒ hetaá¹ƒ pajÄ• nÄ• si, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ.

amhampi ete samaá¹‡Ä• , paá¹-igaá¹‡hanti dakkhiá¹‡aá¹ƒâ€™â€™ ||

<288> á¹• 21 ``patiá¹-á¹-hito hettha yaÃ±Ã±o, vipulo no bhavissati.

sace bhÄ• yasi dukkhassa, sace te dukkhamappiyaá¹ƒ ||

<289> á¹• 21 ``upehi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• dinaá¹ƒ.

samÄ• diyÄ• hi sÄ«lÄ• ni, taá¹ƒ te atthÄ• ya hehitiâ€™â€™ ||

<290> á¹• 21 ``upemi \Se 481/ saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaá¹ƒ saá¹…ghaÃ±ca tÄ• di

samÄ• diyÄ• mi sÄ«lÄ• ni, taá¹ƒ me atthÄ• ya hehiti ||

<291> á¹• 21 ``brahmabandhu pure Ä• siá¹ƒ, so idÄ• nimhi brÄ• hmaá¹‡o.

tevijjo sottiyo camhi, vedagÅ« camhi nhÄ• takoâ€™â€™ ||

... rohinÄ« therÄ« ....

3. cÄ• pÄ• therÄ«gÄ• thÄ•

<292> á¹• 21 ``laá¹-á¹-hihattho pure Ä• si, so dÄ• ni migaluddako.

Ä• sÄ• ya palipÄ• ghorÄ• , nÄ• sakkhi pÄ• rametave ||

<293> á¹• 21 ``sumattaá¹ƒ maá¹ƒ maÃ±Ã±amÄ• nÄ• , cÄ• pÄ• puttamatosayi.

cÄ• pÄ• ya bandhanaá¹ƒ chetvÄ• , pabbajissaá¹ƒ punopahaá¹ƒ ||

<294> á¹• 21 ``mÄ• \Ne 336/ me kujjhi mahÄ• vÄ«ra, mÄ• me kujjhi mahÄ• muni.

na hi kodhaparetassa, suddhi atthi kuto tapo ||

<295> á¹• 21 ``pakkamissaÃ±ca \Ee 152/ nÄ• á¸·Ä• to, kodha nÄ• á¸·Ä• ya vacchati.

bandhantÄ« itthirÅ«pena, samaá¹‡e dhammajÄ«vinoâ€™â€™ {dhammajÄ«vine (Katthaci) }

<296> á¹• 21 ``ehi kÄ• á¸·a nivattassu, bhuÃ±ja kÄ• me yathÄ• pure.

ahaÃ±ca te vasÄ«katÄ• , ye ca me santi Ã±Ä• takÄ• â€™â€™ ||

<297> á¹• 21 ``etto \Be 413/ cÄ• pe catubbhÄ• gaá¹ƒ, yathÄ• bhÄ• sasi tvaÃ±ca me.

tayi rattassa posassa, uá¸·Ä• raá¹ƒ vata taá¹ƒ siyÄ• â€™â€™ ||

<298> á¹• 21 ``kÄ• á¸·aá¹…giniá¹ƒva takkÄ• riá¹ƒ, pupphitaá¹ƒ girimuddhani.

phullaá¹ƒ dÄ• limalaá¹-á¹-hiá¹ƒva, antodÄ«peva pÄ• á¹-aliá¹ƒ ||

<299> á¹• 21 ``haricandanalittaá¹…giá¹ƒ, kÄ• sikuttamadhÄ• riniá¹ƒ.

taá¹ƒ \Se 482/ maá¹ƒ rÅ«pavatiá¹ƒ santiá¹ƒ, kassa ohÄ• ya gacchasiâ€™â€™ ||

<300> á¹• 21 ``sÄ• kuntikova sakuá¹‡iá¹ƒ {sakuá¹‡aá¹ƒ (Se) }, yathÄ• bandhitumicchati.

Ä• harimena rÅ«pena, na maá¹ƒ tvaá¹ƒ bÄ• dhayissasiâ€™â€™ ||

<301> á¹• 21 ``imaÃ±ca me puttaphalaá¹ƒ, kÄ• á¸·a uppÄ• ditaá¹ƒ tayÄ• .

taá¹ƒ maá¹ƒ puttavatiá¹ƒ santiá¹ƒ, kassa ohÄ• ya gacchasiâ€™â€™ ||

<302> á¹• 21 ``jahanti putte sappaÃ±Ã±Ä• , tato Ã±Ä• tÄ« tato dhanaá¹ƒ.

pabbajanti mahÄ• vÄ«rÄ• , nÄ• go chetvÄ• va bandhanaá¹ƒâ€™â€™ ||

<303> á¹• 21 ``idÄ• ni te imaá¹ƒ puttaá¹ƒ, daá¹‡á¸• ena churikÄ• ya vÄ• .

bhÅ«miyaá¹ƒ vÄ• nisumbhissaá¹ƒ {nisumbheyyaá¹ƒ (Ce) }, puttasokÄ• na gacchasiâ€™â€

<304> á¹• 21 ``sace puttaá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ, kukkurÄ• naá¹ƒ padÄ• hisi.

na maá¹ƒ puttakatte jammi, punarÄ• vattayissasiâ€™â€™ ||

<305> á¹• 21 ``handa kho dÄ• ni bhaddante, kuhiá¹ƒ kÄ• á¸·a gamissasi.

katamaá¹ƒ \Ee 153/ gÄ• manigamaá¹ƒ, nagaraá¹ƒ rÄ• jadhÄ• niyoâ€™â€™ ||

<306> á¹• 21 ``ahumha pubbe gaá¹‡ino, assamaá¹‡Ä• samaá¹‡amÄ• nino.

gÄ• mena gÄ• maá¹ƒ vicarimha, nagare rÄ• jadhÄ• niyo ||

<307> á¹• 21 ``eso hi bhagavÄ• buddho, nadiá¹ƒ neraÃ±jaraá¹ƒ pati.

sabbadukkhappahÄ• nÄ• ya, dhammaá¹ƒ deseti pÄ• á¹‡inaá¹ƒ.

tassÄ• haá¹ƒ santikaá¹ƒ gacchaá¹ƒ, so me satthÄ• bhavissatiâ€™â€™ ||

<308> á¹• 21 ``vandanaá¹ƒ \Ne 337/ dÄ• ni vajjÄ• si, lokanÄ• thaá¹ƒ anuttaraá¹ƒ.

padakkhiá¹‡aÃ±ca katvÄ• na, Ä• diseyyÄ• si dakkhiá¹‡aá¹ƒâ€™â€™ ||

<309> á¹• 21 ``etaá¹ƒ kho labbhamamhehi, yathÄ• bhÄ• sasi tvaÃ±ca me.

vandanaá¹ƒ dÄ• ni te vajjaá¹ƒ, lokanÄ• thaá¹ƒ anuttaraá¹ƒ.

padakkhiá¹‡aÃ±ca \Se 483/ katvÄ• na, Ä• disissÄ• mi dakkhiá¹‡aá¹ƒâ€™â€™ ||

<310> á¹• 21 tato \Be 414/ ca kÄ• á¸·o pakkÄ• mi, nadiá¹ƒ neraÃ±jaraá¹ƒ pati.

so addasÄ• si sambuddhaá¹ƒ, desentaá¹ƒ amataá¹ƒ padaá¹ƒ ||

<311> á¹• 21 dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<312> á¹• 21 tassa pÄ• dÄ• ni vanditvÄ• , katvÄ• na naá¹ƒ {katvÄ• nahaá¹ƒ (Ce) } padakkh

cÄ• pÄ• ya Ä• disitvÄ• na, pabbajiá¹ƒ anagÄ• riyaá¹ƒ.

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

... cÄ• pÄ• therÄ« ....

4. sundarÄ«therÄ«gÄ• thÄ•

<313> á¹• 21 ``petÄ• ni bhoti puttÄ• ni, khÄ• damÄ• nÄ• tuvaá¹ƒ pure.

tuvaá¹ƒ divÄ• ca ratto ca, atÄ«va paritappasi ||

<314> á¹• 21 ``sÄ• jja sabbÄ• ni khÄ• ditvÄ• , sataputtÄ• ni {satta puttÄ• ni (Se) } brÄ• hma

vÄ• seá¹-á¹-hi kena vaá¹‡á¹‡ena, na bÄ• á¸·haá¹ƒ paritappasiâ€™â€™ ||

<315> á¹• 21 ``bahÅ«ni puttasatÄ• ni, Ã±Ä• tisaá¹…ghasatÄ• ni ca.

khÄ• ditÄ• ni atÄ«taá¹ƒse, mama tuyhaÃ±ca brÄ• hmaá¹‡a ||

<316> á¹• 21 ``sÄ• haá¹ƒ nissaraá¹‡aá¹ƒ Ã±atvÄ• , jÄ• tiyÄ• maraá¹‡assa ca.

na \Se 484/ socÄ• mi na rodÄ• mi, na cÄ• pi paritappayiá¹ƒâ€™â€™ ||

<317> á¹• 21 ``abbhutaá¹ƒ \Ee 154/ vata vÄ• seá¹-á¹-hi, vÄ• caá¹ƒ bhÄ• sasi edisiá¹ƒ.

kassa tvaá¹ƒ dhammamaÃ±Ã±Ä• ya, giraá¹ƒ {thiraá¹ƒ (Ce) } bhÄ• sasi edisiá¹ƒâ€™â€™ ||

<318> á¹• 21 ``esa brÄ• hmaá¹‡a sambuddho, nagaraá¹ƒ mithilaá¹ƒ pati.

sabbadukkhappahÄ• nÄ• ya, dhammaá¹ƒ desesi pÄ• á¹‡inaá¹ƒ ||

<319> á¹• 21 ``tassa brahme {brÄ• hmaá¹‡a (Ce Se) } arahato, dhammaá¹ƒ sutvÄ• nirÅ«p

tattha viÃ±Ã±Ä• tasaddhammÄ• , puttasokaá¹ƒ byapÄ• nudiá¹ƒâ€™â€™ ||

<320> á¹• 21 ``so \Ne 338/ ahampi gamissÄ• mi, nagaraá¹ƒ mithilaá¹ƒ pati.

appeva maá¹ƒ so bhagavÄ• , sabbadukkhÄ• pamocayeâ€™â€™ ||

<321> á¹• 21 addasa \Be 415/ brÄ• hmaá¹‡o buddhaá¹ƒ, vippamuttaá¹ƒ nirÅ«padhiá¹ƒ.

svassa dhammamadesesi, muni dukkhassa pÄ• ragÅ« ||

<322> á¹• 21 dukkhaá¹ƒ dukkhasamuppÄ• daá¹ƒ, dukkhassa ca atikkamaá¹ƒ.

ariyaá¹ƒ caá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, dukkhÅ«pasamagÄ• minaá¹ƒ ||

<323> á¹• 21 tattha viÃ±Ã±Ä• tasaddhammo, pabbajjaá¹ƒ samarocayi.

sujÄ• to tÄ«hi rattÄ«hi, tisso vijjÄ• aphassayi ||

<324> á¹• 21 ``ehi sÄ• rathi gacchÄ• hi, rathaá¹ƒ niyyÄ• dayÄ• himaá¹ƒ.

Ä• rogyaá¹ƒ brÄ• hmaá¹‡iá¹ƒ vajja {vajjÄ• (Ce) }, `pabbaji {pabbajito (Ce) } dÄ• ni brÄ• hma

sujÄ• to tÄ«hi rattÄ«hi, tisso vijjÄ• aphassayiâ€™â€™ â€™ ||

<325> á¹• 21 tato ca rathamÄ• dÄ• ya, sahassaÃ±cÄ• pi sÄ• rathi.

Ä• rogyaá¹ƒ \Se 485/ brÄ• hmaá¹‡ivoca, ``pabbaji dÄ• ni brÄ• hmaá¹‡o.

sujÄ• to tÄ«hi rattÄ«hi, tisso vijjÄ• aphassayiâ€™â€™ ||

<326> á¹• 21 ``etaÃ±cÄ• haá¹ƒ assarathaá¹ƒ, sahassaÃ±cÄ• pi sÄ• rathi.

tevijjaá¹ƒ brÄ• hmaá¹‡aá¹ƒ sutvÄ• {Ã±atvÄ• (Ce) }, puá¹‡á¹‡apattaá¹ƒ dadÄ• mi teâ€™â€

<327> á¹• 21 ``tuyheva hotvassaratho, sahassaÃ±cÄ• pi brÄ• hmaá¹‡i.

ahampi pabbajissÄ• mi, varapaÃ±Ã±assa santikeâ€™â€™ ||

<328> á¹• 21 ``hatthÄ« \Ee 155/ gavassaá¹ƒ maá¹‡ikuá¹‡á¸• alaÃ±ca, phÄ«taÃ±cimaá¹ƒ ga

pitÄ• pabbajito tuyhaá¹ƒ, bhuÃ±ja bhogÄ• ni sundari. tuvaá¹ƒ dÄ• yÄ• dikÄ• kuleâ€™â€™

<329> á¹• 21 ``hatthÄ« gavassaá¹ƒ maá¹‡ikuá¹‡á¸• alaÃ±ca, rammaá¹ƒ cimaá¹ƒ gahavibha

pitÄ• pabbajito mayhaá¹ƒ, puttasokena aá¹-á¹-ito.

ahampi pabbajissÄ• mi, bhÄ• tusokena aá¹-á¹-itÄ• â€™â€™ ||

<330> á¹• 21 ``so te ijjhatu saá¹…kappo, yaá¹ƒ tvaá¹ƒ patthesi sundarÄ«.

uttiá¹-á¹-hapiá¹‡á¸• o uÃ±cho ca, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ.

etÄ• ni abhisambhontÄ«, paraloke anÄ• savÄ• â€™â€™ ||

<331> á¹• 21 ``sikkhamÄ• nÄ• ya \Be 416/ me ayye, dibbacakkhu visodhitaá¹ƒ.

pubbenivÄ• saá¹ƒ jÄ• nÄ• mi, yattha me vusitaá¹ƒ pure ||

<332> á¹• 21 ``tuvaá¹ƒ \Se 486/ \Ne 339/ nissÄ• ya kalyÄ• á¹‡Ä«, therÄ« saá¹…ghassa so

tisso vijjÄ• anuppattÄ• , kataá¹ƒ buddhassa sÄ• sanaá¹ƒ ||

<333> á¹• 21 ``anujÄ• nÄ• hi me ayye, icche sÄ• vatthi gantave.

sÄ«hanÄ• daá¹ƒ nadissÄ• mi, buddhaseá¹-á¹-hassa santikeâ€™â€™ ||

<334> á¹• 21 ``passa sundari satthÄ• raá¹ƒ, hemavaá¹‡á¹‡aá¹ƒ harittacaá¹ƒ.

adantÄ• naá¹ƒ dametÄ• raá¹ƒ, sambuddhamakutobhayaá¹ƒâ€™â€™ ||

<335> á¹• 21 ``passa sundarimÄ• yantiá¹ƒ, vippamuttaá¹ƒ nirÅ«padhiá¹ƒ.

vÄ«tarÄ• gaá¹ƒ visaá¹ƒyuttaá¹ƒ, katakiccamanÄ• savaá¹ƒ ||

<336> á¹• 21 ``bÄ• rÄ• á¹‡asÄ«to nikkhamma, tava santikamÄ• gatÄ• .

sÄ• vikÄ• te mahÄ• vÄ«ra, pÄ• de vandati sundarÄ«â€™â€™ ||

<337> á¹• 21 ``tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuyhaá¹ƒ dhÄ«tÄ• mhi brÄ• hmaá¹‡a.

orasÄ• mukhato jÄ• tÄ• , katakiccÄ• anÄ• savÄ• â€™â€™ ||

<338> á¹• 21 ``tassÄ• \Ee 156/ te svÄ• gataá¹ƒ bhadde, tato {atho (Katthaci) } te adurÄ• g

evaÃ±hi dantÄ• Ä• yanti, satthu pÄ• dÄ• ni vandikÄ• .

vÄ«tarÄ• gÄ• visaá¹ƒyuttÄ• , katakiccÄ• anÄ• savÄ• â€™â€™ ||

... sundarÄ« therÄ« ....

5. subhÄ• kammÄ• radhÄ«tutherÄ«gÄ• thÄ•

<339> á¹• 21 ``daharÄ• haá¹ƒ suddhavasanÄ• , yaá¹ƒ pure dhammamassuá¹‡iá¹ƒ.

tassÄ• me appamattÄ• ya, saccÄ• bhisamayo ahu ||

<340> á¹• 21 ``tatohaá¹ƒ sabbakÄ• mesu, bhusaá¹ƒ aratimajjhagaá¹ƒ.

sakkÄ• yasmiá¹ƒ bhayaá¹ƒ disvÄ• , nekkhammameva {nekkhammaÃ±Ã±eva (Ce), nekkham

<341> á¹• 21 ``hitvÄ• nahaá¹ƒ \Se 487/ Ã±Ä• tigaá¹‡aá¹ƒ, dÄ• sakammakarÄ• ni ca.

gÄ• makhettÄ• ni phÄ«tÄ• ni, ramaá¹‡Ä«ye pamodite ||

<342> á¹• 21 ``pahÄ• yahaá¹ƒ \Be 417/ pabbajitÄ• , sÄ• pateyyamanappakaá¹ƒ.

evaá¹ƒ saddhÄ• ya nikkhamma, saddhamme suppavedite ||

<343> á¹• 21 ``netaá¹ƒ {na metaá¹ƒ (Ce Se) } assa patirÅ«paá¹ƒ, Ä• kiÃ±caÃ±Ã±aÃ±hi pat

yo {yÄ• (Se) } jÄ• tarÅ«paá¹ƒ rajataá¹ƒ, chaá¸• á¸• etvÄ• {thapetvÄ• (Katthaci) } punarÄ• g
(Katthaci) } ||

<344> á¹• 21 ``rajataá¹ƒ \Ne 340/ jÄ• tarÅ«paá¹ƒ vÄ• , na bodhÄ• ya na santiyÄ• .

netaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ, na etaá¹ƒ ariyaddhanaá¹ƒ ||

<345> á¹• 21 ``lobhanaá¹ƒ madanaÃ±cetaá¹ƒ, mohanaá¹ƒ rajavaá¸• á¸• hanaá¹ƒ.

sÄ• saá¹…kaá¹ƒ bahuÄ• yÄ• saá¹ƒ, natthi cettha dhuvaá¹ƒ á¹-hiti ||

<346> á¹• 21 ``ettha rattÄ• pamattÄ• ca, saá¹…kiliá¹-á¹-hamanÄ• narÄ• .

aÃ±Ã±amaÃ±Ã±ena byÄ• ruddhÄ• , puthu kubbanti medhagaá¹ƒ ||

<347> á¹• 21 ``vadho bandho parikleso, jÄ• ni sokapariddavo.

kÄ• mesu adhipannÄ• naá¹ƒ, dissate byasanaá¹ƒ bahuá¹ƒ ||

<348> á¹• 21 ``taá¹ƒ maá¹ƒ Ã±Ä• tÄ« amittÄ• va, kiá¹ƒ vo kÄ• mesu yuÃ±jatha.

jÄ• nÄ• tha maá¹ƒ pabbajitaá¹ƒ, kÄ• mesu bhayadassiniá¹ƒ ||

<349> á¹• 21 ``na \Ee 157/ hiraÃ±Ã±asuvaá¹‡á¹‡ena, parikkhÄ«yanti Ä• savÄ• .

amittÄ• vadhakÄ• kÄ• mÄ• , sapattÄ• sallabandhanÄ• ||

<350> á¹• 21 ``taá¹ƒ \Se 488/ maá¹ƒ Ã±Ä• tÄ« amittÄ• va, kiá¹ƒ vo kÄ• mesu yuÃ±jatha.

jÄ• nÄ• tha maá¹ƒ pabbajitaá¹ƒ, muá¹‡á¸• aá¹ƒ saá¹…ghÄ• á¹-ipÄ• rutaá¹ƒ ||

<351> á¹• 21 ``uttiá¹-á¹-hapiá¹‡á¸• o uÃ±cho ca, paá¹ƒsukÅ«laÃ±ca cÄ«varaá¹ƒ.

etaá¹ƒ kho mama sÄ• ruppaá¹ƒ, anagÄ• rÅ«panissayo ||

<352> á¹• 21 ``vantÄ• mahesÄ«hi kÄ• mÄ• , ye dibbÄ• ye ca mÄ• nusÄ• .

khemaá¹-á¹-hÄ• ne vimuttÄ• te, pattÄ• te acalaá¹ƒ sukhaá¹ƒ ||

<353> á¹• 21 ``mÄ• haá¹ƒ kÄ• mehi saá¹…gacchiá¹ƒ, yesu tÄ• á¹‡aá¹ƒ na vijjati.

amittÄ• vadhakÄ• kÄ• mÄ• , aggikkhandhÅ«pamÄ• dukhÄ• ||

<354> á¹• 21 ``paripantho \Be 418/ esa bhayo, savighÄ• to sakaá¹‡á¹-ako.

gedho suvisamo ceso {lepo (Ce) }, mahanto mohanÄ• mukho ||

<355> á¹• 21 ``upasaggo bhÄ«marÅ«po, kÄ• mÄ• sappasirÅ«pamÄ• .

ye bÄ• lÄ• abhinandanti, andhabhÅ«tÄ• puthujjanÄ• ||

<356> á¹• 21 ``kÄ• mapaá¹…kena sattÄ• hi, bahÅ« loke aviddasÅ«.

pariyantaá¹ƒ na jÄ• nanti, jÄ• tiyÄ• maraá¹‡assa ca ||

<357> á¹• 21 ``duggatigamanaá¹ƒ maggaá¹ƒ, manussÄ• kÄ• mahetukaá¹ƒ.

bahuá¹ƒ ve paá¹-ipajjanti, attano rogamÄ• vahaá¹ƒ ||

<358> á¹• 21 ``evaá¹ƒ \Ne 341/ amittajananÄ• , tÄ• panÄ• saá¹ƒkilesikÄ• .

lokÄ• misÄ• bandhanÄ«yÄ• , kÄ• mÄ• maraá¹‡abandhanÄ• {caraá¹‡abandhanÄ• (Ce) }

<359> á¹• 21 ``ummÄ• danÄ• \Se 489/ ullapanÄ• , kÄ• mÄ• cittappamaddino.

sattÄ• naá¹ƒ saá¹…kilesÄ• ya, khippaá¹ƒ {khipaá¹ƒ (Ce) } mÄ• rena oá¸• á¸• itaá¹ƒ ||

<360> á¹• 21 ``anantÄ• dÄ«navÄ• kÄ• mÄ• , bahudukkhÄ• mahÄ• visÄ• .

appassÄ• dÄ• \Ee 158/ raá¹‡akarÄ• , sukkapakkhavisosanÄ• {visosakÄ• (Ce) } ||

<361> á¹• 21 ``sÄ• haá¹ƒ etÄ• disaá¹ƒ katvÄ• , byasanaá¹ƒ kÄ• mahetukaá¹ƒ.

na taá¹ƒ paccÄ• gamissÄ• mi, nibbÄ• nÄ• bhiratÄ• sadÄ• ||

<362> á¹• 21 ``raá¹‡aá¹ƒ karitvÄ• {taritvÄ• (Ce) } kÄ• mÄ• naá¹ƒ, sÄ«tibhÄ• vÄ• bhikaá¹.

appamattÄ• vihassÄ• mi, sabbasaá¹ƒyojanakkhaye ||

<363> á¹• 21 ``asokaá¹ƒ virajaá¹ƒ khemaá¹ƒ, ariyaá¹-á¹-haá¹…gikaá¹ƒ ujuá¹ƒ.

taá¹ƒ maggaá¹ƒ anugacchÄ• mi, yena tiá¹‡á¹‡Ä• mahesinoâ€™â€™ ||

<364> á¹• 21 imaá¹ƒ passatha dhammaá¹-á¹-haá¹ƒ, subhaá¹ƒ kammÄ• radhÄ«taraá¹ƒ.

anejaá¹ƒ upasampajja, rukkhamÅ«lamhi jhÄ• yati ||

<365> á¹• 21 ajjaá¹-á¹-hamÄ« pabbajitÄ• , saddhÄ• saddhammasobhanÄ• .

vinÄ«tuppalavaá¹‡á¹‡Ä• ya, tevijjÄ• maccuhÄ• yinÄ« ||

<366> á¹• 21 sÄ• yaá¹ƒ \Be 419/ bhujissÄ• anaá¹‡Ä• , bhikkhunÄ« bhÄ• vitindriyÄ• .

sabbayogavisaá¹ƒyuttÄ• , katakiccÄ• anÄ• savÄ• ||

<367> á¹• 21 taá¹ƒ sakko devasaá¹…ghena, upasaá¹…kamma iddhiyÄ• .

namassati bhÅ«tapati, subhaá¹ƒ kammÄ• radhÄ«taranti ||

... subhÄ• kammÄ• radhÄ«tÄ• therÄ« ....

vÄ«satinipÄ• to niá¹-á¹-hito.

14. tiá¹ƒsanipÄ• to

1. subhÄ• jÄ«vakambavanikÄ• therÄ«gÄ• thÄ•

<368> á¹• 21 jÄ«vakambavanaá¹ƒ \Se 490/ \Be 420/ \Ne 342/ rammaá¹ƒ, gacchantiá¹ƒ bhil

dhuttako sannivÄ• resi {taá¹ƒ nivÄ• resi (Katthaci) }, tamenaá¹ƒ abravÄ« subhÄ• ||

<369> á¹• 21 ``kiá¹ƒ te aparÄ• dhitaá¹ƒ mayÄ• , yaá¹ƒ maá¹ƒ ovariyÄ• na tiá¹-á¹-hasi.

na hi pabbajitÄ• ya Ä• vuso, puriso samphusanÄ• ya kappati ||

<370> á¹• 21 ``garuke mama satthusÄ• sane, yÄ• sikkhÄ• sugatena desitÄ• .

parisuddhapadaá¹ƒ \Ee 159/ anaá¹…gaá¹‡aá¹ƒ, kiá¹ƒ maá¹ƒ ovariyÄ• na tiá¹-á¹-hasi ||

<371> á¹• 21 ``Ä• vilacitto anÄ• vilaá¹ƒ, sarajo vÄ«tarajaá¹ƒ anaá¹…gaá¹‡aá¹ƒ.

sabbattha vimuttamÄ• nasaá¹ƒ, kiá¹ƒ maá¹ƒ ovariyÄ• na tiá¹-á¹-hasiâ€™â€™ ||

<372> á¹• 21 ``daharÄ• ca apÄ• pikÄ• casi, kiá¹ƒ te pabbajjÄ• karissati.

nikkhipa kÄ• sÄ• yacÄ«varaá¹ƒ, ehi ramÄ• ma supupphite {ramÄ• mase pupphite (Ce Se) }

<373> á¹• 21 ``madhuraÃ±ca pavanti sabbaso, kusumarajena samuá¹-á¹-hitÄ• dumÄ• .

paá¹-hamavasanto sukho utu, ehi ramÄ• ma supupphite vane ||

<374> á¹• 21 ``kusumitasikharÄ• ca pÄ• dapÄ• , abhigajjantiva mÄ• luteritÄ• .

kÄ• tuyhaá¹ƒ rati bhavissati, yadi ekÄ• vanamogahissasi {vanamotarissasi (Ce), vanamogA
} ||

<375> á¹• 21 ``vÄ• á¸·amigasaá¹…ghasevitaá¹ƒ \Be 421/, kuÃ±jaramattakareá¹‡uloá¸·itaá¹

asahÄ• yikÄ• gantumicchasi, rahitaá¹ƒ bhiá¹ƒsanakaá¹ƒ mahÄ• vanaá¹ƒ ||

<376> á¹• 21 ``tapanÄ«yakatÄ• va dhÄ«tikÄ• , vicarasi cittalateva accharÄ• .

kÄ• sikasukhumehi \Se 491/ vaggubhi, sobhasÄ« suvasanehi nÅ«pame ||

<377> á¹• 21 ``ahaá¹ƒ tava vasÄ• nugo siyaá¹ƒ, yadi viharemase {yadipi viharesi (Katthaci)

na hi matthi tayÄ• piyattaro, pÄ• á¹‡o kinnarimandalocane ||

<378> á¹• 21 ``yadi me vacanaá¹ƒ karissasi, sukhitÄ• ehi agÄ• ramÄ• vasa.

pÄ• sÄ• danivÄ• tavÄ• sinÄ«, parikammaá¹ƒ te karontu nÄ• riyo ||

<379> á¹• 21 ``kÄ• sikasukhumÄ• ni dhÄ• raya, abhiropehi {abhirohehi (Ce) } ca mÄ• lavaá

kaÃ±canamaá¹‡imuttakaá¹ƒ \Ee 160/ bahuá¹ƒ, vividhaá¹ƒ Ä• bharaá¹‡aá¹ƒ karomi te ||

<380> á¹• 21 ``sudhotarajapacchadaá¹ƒ \Ne 343/ subhaá¹ƒ, goá¹‡akatÅ«likasanthataá¹ƒ n

abhiruha sayanaá¹ƒ mahÄ• rahaá¹ƒ, candanamaá¹‡á¸• itasÄ• ragandhikaá¹ƒ.

<381> á¹• 21 ``uppalaá¹ƒ cudakÄ• samuggataá¹ƒ, yathÄ• taá¹ƒ amanussasevitaá¹ƒ.

evaá¹ƒ tvaá¹ƒ brahmacÄ• rinÄ«, sakesaá¹…gesu jaraá¹ƒ gamissasiâ€™â€™ ||

<382> á¹• 21 ``kiá¹ƒ \Be 422/ te idha sÄ• rasammataá¹ƒ, kuá¹‡apapÅ«ramhi susÄ• navaá¸

bhedanadhamme kaá¸·evare {kalevare (Ce Katthaci) }, yaá¹ƒ disvÄ• vimano udikkhasiâ€™

<383> á¹• 21 ``akkhÄ«ni ca turiyÄ• riva, kinnariyÄ• riva pabbatantare.

tava me nayanÄ• ni dakkhiya, bhiyyo kÄ• maratÄ« pavaá¸• á¸• hati ||

<384> á¹• 21 ``uppalasikharopamÄ• ni te, vimale hÄ• á¹-akasannibhe mukhe.

tava me nayanÄ• ni dakkhiya {nayanÄ• nudikkhiya (Ce) }, bhiyyo kÄ• maguá¹‡o pavaá¸• á¸

<385> á¹• 21 ``api dÅ«ragatÄ• saramhase, Ä• yatapamhe visuddhadassane.

na \Se 492/ hi matthi tayÄ• piyattarÄ• , nayanÄ• kinnarimandalocaneâ€™â€™ ||

<386> á¹• 21 ``apathena payÄ• tumicchasi, candaá¹ƒ kÄ«á¸·anakaá¹ƒ gavesasi.

meruá¹ƒ laá¹…ghetumicchasi, yo tvaá¹ƒ buddhasutaá¹ƒ maggayasi ||

<387> á¹• 21 ``natthi \Ee 161/ hi loke sadevake, rÄ• go yatthapi dÄ• ni me siyÄ• .

napi naá¹ƒ jÄ• nÄ• mi kÄ«riso, atha maggena hato samÅ«lako ||

<388> á¹• 21 ``iá¹…gÄ• lakuyÄ• va {iá¹…ghÄ• á¸·akhuyÄ• va (Se) } ujjhito, visapattoriva ag
(Ce) }.

napi naá¹ƒ passÄ• mi kÄ«riso, atha maggena hato samÅ«lako ||

<389> á¹• 21 ``yassÄ• \Be 423/ siyÄ• apaccavekkhitaá¹ƒ, satthÄ• vÄ• anupÄ• sito siyÄ•

tvaá¹ƒ tÄ• disikaá¹ƒ palobhaya, jÄ• nantiá¹ƒ so imaá¹ƒ vihaÃ±Ã±asi ||

<390> á¹• 21 ``mayhaÃ±hi akkuá¹-á¹-havandite, sukhadukkhe ca satÄ« upaá¹-á¹-hitÄ• .

saá¹…khatamasubhanti jÄ• niya, sabbattheva mano na limpati ||

<391> á¹• 21 ``sÄ• haá¹ƒ sugatassa sÄ• vikÄ• , maggaá¹-á¹-haá¹…gikayÄ• nayÄ• yinÄ«.

uddhaá¹-asallÄ• anÄ• savÄ• , suÃ±Ã±Ä• gÄ• ragatÄ• ramÄ• mahaá¹ƒ ||

<392> á¹• 21 ``diá¹-á¹-hÄ• hi mayÄ• sucittitÄ• , sombhÄ• dÄ• rukapillakÄ• ni vÄ• .

tantÄ«hi ca khÄ«lakehi ca, vinibaddhÄ• vividhaá¹ƒ panaccakÄ• ||

<393> á¹• 21 ``tamhuddhaá¹-e tantikhÄ«lake, vissaá¹-á¹-he vikale parikrite {paripakkhÄ«te (Se) }.

na vindeyya khaá¹‡á¸• aso kate, kimhi tattha manaá¹ƒ nivesaye ||

<394> á¹• 21 ``tathÅ«pamÄ• \Ne 344/ dehakÄ• ni maá¹ƒ, tehi dhammehi vinÄ• na vattant

dhammehi \Se 493/ vinÄ• na vattati, kimhi tattha manaá¹ƒ nivesaye ||

<395> á¹• 21 ``yathÄ• haritÄ• lena makkhitaá¹ƒ, addasa cittikaá¹ƒ bhittiyÄ• kataá¹ƒ.

tamhi \Ee 162/ te viparÄ«tadassanaá¹ƒ, saÃ±Ã±Ä• mÄ• nusikÄ• niratthikÄ• ||

<396> á¹• 21 ``mÄ• yaá¹ƒ \Be 424/ viya aggato kataá¹ƒ, supinanteva suvaá¹‡á¹‡apÄ• dapa

upagacchasi andha rittakaá¹ƒ, janamajjheriva rupparÅ«pakaá¹ƒ {rÅ«parÅ«pakaá¹ƒ (Katthac

<397> á¹• 21 ``vaá¹-á¹-aniriva koá¹-arohitÄ• , majjhe pubbuá¸·akÄ• saassukÄ• .

pÄ«á¸·akoá¸·ikÄ• cettha jÄ• yati, vividhÄ• cakkhuvidhÄ• ca piá¹‡á¸• itÄ• â€™â€™ ||

<398> á¹• 21 uppÄ• á¹-iya cÄ• rudassanÄ• , na ca pajjittha asaá¹…gamÄ• nasÄ• .

``handa te cakkhuá¹ƒ harassu taá¹ƒâ€™â€™, tassa narassa adÄ• si tÄ• vade ||

<399> á¹• 21 tassa ca viramÄ• si tÄ• vade, rÄ• go tattha khamÄ• payÄ« ca naá¹ƒ.

``sotthi siyÄ• brahmacÄ• rinÄ«, na puno edisakaá¹ƒ bhavissatiâ€™â€™ ||

<400> á¹• 21 ``Ä• sÄ• diya {Ä• haniya (Se Katthaci) } edisaá¹ƒ janaá¹ƒ, aggiá¹ƒ pajjalitaá¹ƒ

gaá¹‡hiya Ä• sÄ«visaá¹ƒ viya, api nu sotthi siyÄ• khamehi noâ€™â€™ ||

<401> á¹• 21 muttÄ• ca tato sÄ• bhikkhunÄ«, agamÄ« buddhavarassa santikaá¹ƒ.

passiya varapuÃ±Ã±alakkhaá¹‡aá¹ƒ, cakkhu Ä• si yathÄ• purÄ• á¹‡akanti ||

... subhÄ• jÄ«vakambavanikÄ• therÄ« ....

tiá¹ƒsanipÄ• to niá¹-á¹-hito.

15. cattÄ• lÄ«sanipÄ• to

1. isidÄ• sÄ«therÄ«gÄ• thÄ•

<402> á¹• 21 nagaramhi \Se 494/ \Be 425/ kusumanÄ• me, pÄ• á¹-aliputtamhi pathaviyÄ•

sakyakulakulÄ«nÄ• yo, dve bhikkhuniyo hi guá¹‡avatiyo ||

<403> á¹• 21 isidÄ• sÄ« \Ee 163/ tattha ekÄ• , dutiyÄ• bodhÄ«ti sÄ«lasampannÄ• ca.

jhÄ• najjhÄ• yanaratÄ• yo, bahussutÄ• yo dhutakilesÄ• yo ||

<404> á¹• 21 tÄ• \Ne 345/ piá¹‡á¸• Ä• ya caritvÄ• , bhattatthaá¹ƒ {bhattattaá¹ƒ (Ce) } kariy

rahitamhi sukhanisinnÄ• , imÄ• girÄ• abbhudÄ«resuá¹ƒ ||

<405> á¹• 21 ``pÄ• sÄ• dikÄ• si ayye, isidÄ• si vayopi te aparihÄ«no.

kiá¹ƒ disvÄ• na byÄ• likaá¹ƒ, athÄ• si nekkhammamanuyuttÄ• â€™â€™ ||

<406> á¹• 21 evamanuyuÃ±jiyamÄ• nÄ• sÄ• , rahite dhammadesanÄ• kusalÄ• .

isidÄ• sÄ« vacanamabravi, ``suá¹‡a bodhi yathÄ• mhi pabbajitÄ• ||

<407> á¹• 21 ``ujjeniyÄ• puravare, mayhaá¹ƒ pitÄ• sÄ«lasaá¹ƒvuto seá¹-á¹-hi.

tassamhi ekadhÄ«tÄ• , piyÄ• manÄ• pÄ• ca dayitÄ• ca ||

<408> á¹• 21 ``atha me sÄ• ketato varakÄ• , Ä• gacchumuttamakulÄ«nÄ• .

seá¹-á¹-hÄ« pahÅ«taratano, tassa mamaá¹ƒ suá¹‡hamadÄ• si tÄ• to ||

<409> á¹• 21 ``sassuyÄ• sassurassa ca, sÄ• yaá¹ƒ pÄ• taá¹ƒ paá¹‡Ä• mamupagamma.

sirasÄ• karomi pÄ• de, vandÄ• mi yathÄ• mhi anusiá¹-á¹-hÄ• ||

<410> á¹• 21 ``yÄ• \Se 495/ mayhaá¹ƒ sÄ• mikassa, bhaginiyo bhÄ• tuno parijano vÄ• .

tamekavarakampi disvÄ• , ubbiggÄ• Ä• sanaá¹ƒ demi ||

<411> á¹• 21 ``annena ca pÄ• nena ca, khajjena ca yaÃ±ca tattha sannihitaá¹ƒ.

chÄ• demi upanayÄ• mi ca, demi ca yaá¹ƒ yassa patirÅ«paá¹ƒ ||

<412> á¹• 21 ``kÄ• lena upaá¹-á¹-hahitvÄ• {uá¹-á¹-hahitvÄ• (Se Katthaci), upaá¹-á¹-hahitu
samupagamÄ• mi ummÄ• re.

dhovantÄ« hatthapÄ• de, paÃ±jalikÄ• sÄ• mikamupemi ||

<413> á¹• 21 ``kocchaá¹ƒ pasÄ• daá¹ƒ aÃ±janiÃ±ca, Ä• dÄ• sakaÃ±ca gaá¹‡hitvÄ• .

parikammakÄ• rikÄ• \Ee 164/ viya, sayameva patiá¹ƒ vibhÅ«semi ||

<414> á¹• 21 ``sayameva \Be 426/ odanaá¹ƒ sÄ• dhayÄ• mi, sayameva bhÄ• janaá¹ƒ dhov

mÄ• tÄ• va ekaputtakaá¹ƒ, tathÄ• {tadÄ• (Ce) } bhattÄ• raá¹ƒ paricarÄ• mi ||

<415> á¹• 21 ``evaá¹ƒ maá¹ƒ bhattikataá¹ƒ, anurattaá¹ƒ kÄ• rikaá¹ƒ nihatamÄ• naá¹ƒ.

uá¹-á¹-hÄ• yikaá¹ƒ {uá¹-á¹-hÄ• hikaá¹ƒ (Katthaci) } analasaá¹ƒ, sÄ«lavatiá¹ƒ dussate bhattÄ

<416> á¹• 21 ``so mÄ• taraÃ±ca pitaraÃ±ca, bhaá¹‡ati `Ä• pucchahaá¹ƒ gamissÄ• mi.

isidÄ• siyÄ• na saha vacchaá¹ƒ, ekÄ• gÄ• rehaá¹ƒ {ekagharepaâ€™ haá¹ƒ (?) } saha vatth

<417> á¹• 21 `` `mÄ• evaá¹ƒ putta avaca, isidÄ• sÄ« paá¹‡á¸• itÄ• paribyattÄ• .

uá¹-á¹-hÄ• yikÄ• analasÄ• , kiá¹ƒ tuyhaá¹ƒ na rocate puttaâ€™ ||

<418> á¹• 21 `` `na \Ne 346/ ca me hiá¹ƒsati kiÃ±ci, na cahaá¹ƒ isidÄ• siyÄ• saha vacchaá

dessÄ• va me alaá¹ƒ me, apucchÄ• haá¹ƒ {Ä• pucchÄ• haá¹ƒ (Se), Ä• pucchahaá¹ƒ-nÄ• pu
||

<419> á¹• 21 ``tassa vacanaá¹ƒ suá¹‡itvÄ• , sassu sasuro ca maá¹ƒ apucchiá¹ƒsu.

`kissa {kiá¹ƒsa (?) } tayÄ• aparaddhaá¹ƒ, bhaá¹‡a vissaá¹-á¹-hÄ• yathÄ• bhÅ«taá¹ƒâ€™ |

<420> á¹• 21 `` `napihaá¹ƒ \Se 496/ aparajjhaá¹ƒ kiÃ±ci, napi hiá¹ƒsemi na bhaá¹‡Ä• mi du

kiá¹ƒ sakkÄ• kÄ• tuyye, yaá¹ƒ maá¹ƒ viddessate bhattÄ• â€™ ||

<421> á¹• 21 ``te maá¹ƒ pitugharaá¹ƒ paá¹-inayiá¹ƒsu, vimanÄ• dukhena adhibhÅ«tÄ• .

`puttamanurakkhamÄ• nÄ• , jitÄ• mhase rÅ«piniá¹ƒ lakkhiá¹ƒâ€™ ||

<422> á¹• 21 ``atha maá¹ƒ adÄ• si tÄ• to, aá¸• á¸• hassa gharamhi dutiyakulikassa.

tato upaá¸• á¸• hasuá¹…kena, yena maá¹ƒ vindatha seá¹-á¹-hi ||

<423> á¹• 21 ``tassapi gharamhi mÄ• saá¹ƒ, avasiá¹ƒ atha sopi maá¹ƒ paá¹-iccharayi {paá¹
paá¹-icchati (Se), paá¹-iccharati (Katthaci) }.

dÄ• sÄ«va \Ee 165/ upaá¹-á¹-hahantiá¹ƒ, adÅ«sikaá¹ƒ sÄ«lasampannaá¹ƒ ||

<424> á¹• 21 ``bhikkhÄ• ya ca vicarantaá¹ƒ, damakaá¹ƒ dantaá¹ƒ me pitÄ• bhaá¹‡ati.

`hohisi {sohisi (sabbattha) } me jÄ• mÄ• tÄ• , nikkhipa poá¹-á¹-hiÃ±ca {pontiá¹ƒ (Ce Se) } gh

<425> á¹• 21 ``sopi vasitvÄ• pakkhaá¹ƒ {pakkamatha (Ce) }, atha tÄ• taá¹ƒ bhaá¹‡ati `deh

ghaá¹-ikaÃ±ca mallakaÃ±ca, punapi bhikkhaá¹ƒ carissÄ• miâ€™ ||

<426> á¹• 21 ``atha \Be 427/ naá¹ƒ bhaá¹‡atÄ« tÄ• to, ammÄ• sabbo ca me Ã±Ä• tigaá¹‡a

`kiá¹ƒ te na kÄ«rati idha, bhaá¹‡a khippaá¹ƒ taá¹ƒ te karihiâ€™ ti ||

<427> á¹• 21 ``evaá¹ƒ bhaá¹‡ito bhaá¹‡ati, `yadi me attÄ• sakkoti alaá¹ƒ mayhaá¹ƒ.

isidÄ• siyÄ• na saha vacchaá¹ƒ, ekagharehaá¹ƒ saha vatthuá¹ƒâ€™ ||

<428> á¹• 21 ``vissajjito gato so, ahampi ekÄ• kinÄ« vicintemi.

`Ä• pucchitÅ«na gacchaá¹ƒ, marituye {maritÄ• ye (Ce), marituá¹ƒ (Se) } vÄ• pabbajissaá¹ƒ

<429> á¹• 21 ``atha ayyÄ• jinadattÄ• , Ä• gacchÄ« gocarÄ• ya caramÄ• nÄ• .

tÄ• takulaá¹ƒ \Se 497/ vinayadharÄ«, bahussutÄ• sÄ«lasampannÄ• ||

<430> á¹• 21 ``taá¹ƒ disvÄ• na amhÄ• kaá¹ƒ, uá¹-á¹-hÄ• yÄ• sanaá¹ƒ tassÄ• paÃ±Ã±Ä• p

nisinnÄ• ya ca pÄ• de, vanditvÄ• bhojanamadÄ• siá¹ƒ ||

<431> á¹• 21 ``annena \Ne 347/ ca pÄ• nena ca, khajjena ca yaÃ±ca tattha sannihitaá¹ƒ.

santappayitvÄ• avacaá¹ƒ, `ayye icchÄ• mi pabbajituá¹ƒâ€™ ||

<432> á¹• 21 ``atha maá¹ƒ bhaá¹‡atÄ« tÄ• to, `idheva puttaka {puttike (Se Katthaci) } carÄ•

annena ca pÄ• nena ca, tappaya samaá¹‡e dvijÄ• tÄ« caâ€™ ||

<433> á¹• 21 ``athahaá¹ƒ bhaá¹‡Ä• mi tÄ• taá¹ƒ, rodantÄ« aÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• .

`pÄ• paÃ±hi mayÄ• pakataá¹ƒ, kammaá¹ƒ taá¹ƒ nijjaressÄ• miâ€™ ||

<434> á¹• 21 ``atha \Ee 166/ maá¹ƒ bhaá¹‡atÄ« tÄ• to, `pÄ• puá¹‡a bodhiÃ±ca aggadham

nibbÄ• naÃ±ca labhassu, yaá¹ƒ sacchikarÄ« dvipadaseá¹-á¹-hoâ€™ ||

<435> á¹• 21 ``mÄ• tÄ• pitÅ« abhivÄ• dayitvÄ• , sabbaÃ±ca Ã±Ä• tigaá¹‡avaggaá¹ƒ.

sattÄ• haá¹ƒ pabbajitÄ• , tisso vijjÄ• aphassayiá¹ƒ ||

<436> á¹• 21 ``jÄ• nÄ• mi attano satta, jÄ• tiyo yassayaá¹ƒ phalavipÄ• ko.

taá¹ƒ tava Ä• cikkhissaá¹ƒ, taá¹ƒ ekamanÄ• nisÄ• mehi ||

<437> á¹• 21 ``nagaramhi erakacche {erakakacche (Se Katthaci) }, suvaá¹‡á¹‡akÄ• ro aha

yobbanamadena matto so, paradÄ• raá¹ƒ asevihaá¹ƒ ||

<438> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , nirayamhi apaccisaá¹ƒ ciraá¹ƒ.

pakko tato ca uá¹-á¹-hahitvÄ• , makkaá¹-iyÄ• kucchimokkamiá¹ƒ ||

<439> á¹• 21 ``sattÄ• hajÄ• takaá¹ƒ \Se 498/ \Be 428/ maá¹ƒ, mahÄ• kapi yÅ«thapo nillacc

tassetaá¹ƒ kammaphalaá¹ƒ, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<440> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , kÄ• laá¹ƒ karitvÄ• sindhavÄ• raÃ±Ã±e.

kÄ• á¹‡Ä• ya ca khaÃ±jÄ• ya ca, eá¸·akiyÄ• kucchimokkamiá¹ƒ ||

<441> á¹• 21 ``dvÄ• dasa vassÄ• ni ahaá¹ƒ, nillacchito dÄ• rake parivahitvÄ• .

kiminÄ• vaá¹-á¹-o akallo, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<442> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , govÄ• á¹‡ijakassa gÄ• viyÄ• jÄ• to.

vaccho lÄ• khÄ• tambo, nillacchito dvÄ• dase mÄ• se ||

<443> á¹• 21 ``voá¸• hÅ«na {te puna (Se Katthaci), vodhuna (Katthaci-a) } naá¹…galamah
dhÄ• rayÄ• mi.

andhovaá¹-á¹-o akallo, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<444> á¹• 21 ``sohaá¹ƒ tato cavitvÄ• , vÄ«thiyÄ• dÄ• siyÄ• ghare jÄ• to.

neva mahilÄ• na puriso, yathÄ• pi gantvÄ• na paradÄ• raá¹ƒ ||

<445> á¹• 21 ``tiá¹ƒsativassamhi \Ne 348/ \Ee 167/ mato, sÄ• kaá¹-ikakulamhi dÄ• rikÄ• jÄ

kapaá¹‡amhi appabhoge, dhanika {aá¹‡ika (-a), taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• yampi atthayutti g

purisapÄ• tabahulamhi ||

<446> á¹• 21 ``taá¹ƒ maá¹ƒ tato satthavÄ• ho, ussannÄ• ya vipulÄ• ya vaá¸• á¸• hiyÄ• .

okaá¸• á¸• hati vilapantiá¹ƒ, acchinditvÄ• kulagharasmÄ• ||

<447> á¹• 21 ``atha soá¸·asame vasse, disvÄ• maá¹ƒ pattayobbanaá¹ƒ kaÃ±Ã±aá¹ƒ.

orundhatassa putto, giridÄ• so nÄ• ma nÄ• mena ||

<448> á¹• 21 ``tassapi aÃ±Ã±Ä• bhariyÄ• , sÄ«lavatÄ« guá¹‡avatÄ« yasavatÄ« ca.

anurattÄ• \Se 499/ {anuvattÄ• (Katthaci) } bhattÄ• raá¹ƒ, tassÄ• haá¹ƒ {tassa taá¹ƒ (?) } vi
||

<449> á¹• 21 ``tassetaá¹ƒ kammaphalaá¹ƒ, yaá¹ƒ maá¹ƒ apakÄ«ritÅ«na gacchanti.

dÄ• sÄ«va upaá¹-á¹-hahantiá¹ƒ, tassapi anto kato mayÄ• â€™â€™ ti ||

... isidÄ• sÄ« therÄ« ....

cattÄ• lÄ«sanipÄ• to niá¹-á¹-hito.

16. mahÄ• nipÄ• to

1. sumedhÄ• therÄ«gÄ• thÄ•

<450> á¹• 21 mantÄ• vatiyÄ• \Be 429/ nagare, raÃ±Ã±o koÃ±cassa aggamahesiyÄ• .

dhÄ«tÄ• Ä• siá¹ƒ sumedhÄ• , pasÄ• ditÄ• sÄ• sanakarehi ||

<451> á¹• 21 sÄ«lavatÄ« cittakathÄ• , bahussutÄ• buddhasÄ• sane vinÄ«tÄ• .

mÄ• tÄ• pitaro upagamma, bhaá¹‡ati ``ubhayo nisÄ• metha ||

<452> á¹• 21 ``nibbÄ• nÄ• bhiratÄ• haá¹ƒ, asassataá¹ƒ bhavagataá¹ƒ yadipi dibbaá¹ƒ.

kimaá¹…gaá¹ƒ pana {kimaá¹…ga pana (Ce Se), kiá¹ƒ pana (?) } tucchÄ• kÄ• mÄ• , appas

<453> á¹• 21 ``kÄ• mÄ• kaá¹-ukÄ• Ä• sÄ«visÅ«pamÄ• , yesu mucchitÄ• bÄ• lÄ• .

te dÄ«gharattaá¹ƒ niraye, samappitÄ• haÃ±Ã±ante dukkhitÄ• {haÃ±Ã±are dukhitÄ• (?) } |

<454> á¹• 21 ``socanti pÄ• pakammÄ• , vinipÄ• te pÄ• pavaddhino sadÄ• .

kÄ• yena ca vÄ• cÄ• ya ca, manasÄ• ca asaá¹ƒvutÄ• bÄ• lÄ• ||

<455> á¹• 21 ``bÄ• lÄ• \Ne 349/ te duppaÃ±Ã±Ä• , acetanÄ• dukkhasamudayoruddhÄ• .

desante \Se 500/ ajÄ• nantÄ• , na bujjhare ariyasaccÄ• ni ||

<456> á¹• 21 ``saccÄ• ni \Ee 168/ amma buddhavaradesitÄ• ni, te bahutarÄ• ajÄ• nantÄ•

abhinandanti bhavagataá¹ƒ, pihenti devesu upapattiá¹ƒ ||

<457> á¹• 21 ``devesupi upapatti, asassatÄ• bhavagate aniccamhi.

na ca santasanti bÄ• lÄ• , punappunaá¹ƒ jÄ• yitabbassa ||

<458> á¹• 21 ``cattÄ• ro vinipÄ• tÄ• , duve {dve (sabbattha) } ca gatiyo kathaÃ±ci labbhanti

na ca vinipÄ• tagatÄ• naá¹ƒ, pabbajjÄ• atthi nirayesu ||

<459> á¹• 21 ``anujÄ• nÄ• tha maá¹ƒ ubhayo, pabbajituá¹ƒ dasabalassa pÄ• vacane.

appossukkÄ• ghaá¹-issaá¹ƒ, jÄ• timaraá¹‡appahÄ• nÄ• ya ||

<460> á¹• 21 ``kiá¹ƒ bhavagate {bhavagatena (Se) } abhinanditena, kÄ• yakalinÄ• asÄ• re

bhavataá¹‡hÄ• ya nirodhÄ• , anujÄ• nÄ• tha pabbajissÄ• mi ||

<461> á¹• 21 ``buddhÄ• naá¹ƒ \Be 430/ uppÄ• do vivajjito, akkhaá¹‡o khaá¹‡o laddho.

sÄ«lÄ• ni brahmacariyaá¹ƒ, yÄ• vajÄ«vaá¹ƒ na dÅ«seyyaá¹ƒâ€™â€™ ||

<462> á¹• 21 evaá¹ƒ bhaá¹‡ati sumedhÄ• , mÄ• tÄ• pitaro ``na tÄ• va Ä• hÄ• raá¹ƒ.

Ä• harissaá¹ƒ {Ä• hariyÄ• mi (Ce), Ä• hÄ• risaá¹ƒ (?) } gahaá¹-á¹-hÄ• , maraá¹‡avasaá¹ƒ g

<463> á¹• 21 mÄ• tÄ• dukkhitÄ• rodati pitÄ• ca, assÄ• sabbaso samabhihato.

ghaá¹-enti saÃ±Ã±Ä• petuá¹ƒ, pÄ• sÄ• datale chamÄ• patitaá¹ƒ ||

<464> á¹• 21 ``uá¹-á¹-hehi puttaka kiá¹ƒ socitena, dinnÄ• si vÄ• raá¹‡avatimhi.

rÄ• jÄ• \Se 501/ anÄ«karatto {aá¹‡Ä«kadatto (Ce Se) }, abhirÅ«po tassa tvaá¹ƒ dinnÄ• ||

<465> á¹• 21 ``aggamahesÄ« bhavissasi, anikarattassa rÄ• jino bhariyÄ• .

sÄ«lÄ• ni brahmacariyaá¹ƒ, pabbajjÄ• dukkarÄ• puttaka ||

<466> á¹• 21 ``rajje Ä• á¹‡Ä• dhanamissariyaá¹ƒ, bhogÄ• sukhÄ• daharikÄ• si.

bhuÃ±jÄ• hi kÄ• mabhoge, vÄ• reyyaá¹ƒ hotu te puttaâ€™â€™ ||

<467> á¹• 21 atha ne bhaá¹‡ati sumedhÄ• , ``mÄ• edisikÄ• ni bhavagatamasÄ• raá¹ƒ.

pabbajjÄ• vÄ• hohiti, maraá¹‡aá¹ƒ vÄ• me na ceva vÄ• reyyaá¹ƒ ||

<468> á¹• 21 ``kimiva \Ee 169/ pÅ«tikÄ• yamasuciá¹ƒ, savanagandhaá¹ƒ bhayÄ• nakaá¹ƒ

abhisaá¹ƒviseyyaá¹ƒ bhastaá¹ƒ, asakiá¹ƒ paggharitaá¹ƒ asucipuá¹‡á¹‡aá¹ƒ ||

<469> á¹• 21 ``kimiva \Ne 350/ tÄ• haá¹ƒ jÄ• nantÄ«, vikulakaá¹ƒ maá¹ƒsasoá¹‡itupalittaá¹

kimikulÄ• layaá¹ƒ sakuá¹‡abhattaá¹ƒ, kaá¸·evaraá¹ƒ kissa diyyati ||

<470> á¹• 21 ``nibbuyhati susÄ• naá¹ƒ, aciraá¹ƒ kÄ• yo apetaviÃ±Ã±Ä• á¹‡o.

chuddho {chaá¸• á¸• ito (Se), chuá¹-á¹-ho (Katthaci) } kaá¸·iá¹…garaá¹ƒ viya, jigucchamÄ• n

<471> á¹• 21 ``chuddhÅ«na {chaá¸• á¸• Å«na (Se), chuá¹-á¹-hÅ«na (Katthaci) } naá¹ƒ susÄ
nhÄ• yanti {nhÄ• yare (?) } jigucchantÄ• .

niyakÄ• mÄ• tÄ• pitaro, kiá¹ƒ pana sÄ• dhÄ• raá¹‡Ä• janatÄ• ||

<472> á¹• 21 ``ajjhositÄ• asÄ• re, kaá¸·evare aá¹-á¹-hinhÄ• rusaá¹…ghÄ• te.

kheá¸·assuccÄ• rassava, paripuá¹‡á¹‡e {kheá¸·assuccÄ• rapassavaparipuá¹‡á¹‡e (Ce) } pÅ

<473> á¹• 21 ``yo \Be 431/ naá¹ƒ vinibbhujitvÄ• , abbhantaramassa bÄ• hiraá¹ƒ kayirÄ• \S

gandhassa asahamÄ• nÄ• , sakÄ• pi mÄ• tÄ• jiguccheyya ||

<474> á¹• 21 ``khandhadhÄ• tuÄ• yatanaá¹ƒ, saá¹…khataá¹ƒ jÄ• timÅ«lakaá¹ƒ dukkhaá¹ƒ.

yoniso anuvicinantÄ«, vÄ• reyyaá¹ƒ kissa iccheyyaá¹ƒ ||

<475> á¹• 21 ``divase divase tisatti, satÄ• ni navanavÄ• pateyyuá¹ƒ kÄ• yamhi.

vassasatampi ca ghÄ• to, seyyo dukkhassa cevaá¹ƒ khayo ||

<476> á¹• 21 ``ajjhupagacche ghÄ• taá¹ƒ, yo viÃ±Ã±Ä• yevaá¹ƒ satthuno vacanaá¹ƒ.

`dÄ«gho tesaá¹ƒ {vo (Katthaci) } saá¹ƒsÄ• ro, punappunaá¹ƒ haÃ±Ã±amÄ• nÄ• naá¹ƒâ€™ |

<477> á¹• 21 ``devesu manussesu ca, tiracchÄ• nayoniyÄ• asurakÄ• ye.

petesu \Ee 170/ ca nirayesu ca, aparimitÄ• dissare ghÄ• tÄ• ||

<478> á¹• 21 ``ghÄ• tÄ• nirayesu bahÅ«, vinipÄ• tagatassa pÄ«á¸·iyamÄ• nassa {kilissam

devesupi attÄ• á¹‡aá¹ƒ, nibbÄ• nasukhÄ• paraá¹ƒ natthi ||

<479> á¹• 21 ``pattÄ• te nibbÄ• naá¹ƒ, ye yuttÄ• dasabalassa pÄ• vacane.

appossukkÄ• ghaá¹-enti, jÄ• timaraá¹‡appahÄ• nÄ• ya ||

<480> á¹• 21 ``ajjeva tÄ• tabhinikkhamissaá¹ƒ, bhogehi kiá¹ƒ asÄ• rehi.

nibbinnÄ• me kÄ• mÄ• , vantasamÄ• tÄ• lavatthukatÄ• â€™â€™ ||

<481> á¹• 21 sÄ• cevaá¹ƒ bhaá¹‡ati pitaramanÄ«karatto ca yassa sÄ• dinnÄ• .

upayÄ• si vÄ• raá¹‡avate, vÄ• reyyamupaá¹-á¹-hite kÄ• le ||

<482> á¹• 21 atha asitanicitamuduke, kese khaggena chindiya sumedhÄ• .

pÄ• sÄ• daá¹ƒ pidahitvÄ• {pidhetvÄ• (Ce Se), pidhitvÄ• (Katthaci) }, paá¹-hamajjhÄ• naá¹

<483> á¹• 21 sÄ• \Se 503/ \Ne 351/ ca tahiá¹ƒ samÄ• pannÄ• , anÄ«karatto ca Ä• gato na

pÄ• sÄ• de ca {pÄ• sÄ• deva (Ce Se) } sumedhÄ• , aniccasaÃ±Ã±aá¹ƒ {aniccasaÃ±Ã±Ä• (

<484> á¹• 21 sÄ• ca manasi karoti, anÄ«karatto ca Ä• ruhÄ« turitaá¹ƒ.

maá¹‡ikanakabhÅ«sitaá¹…go, kataÃ±jalÄ« yÄ• cati sumedhaá¹ƒ ||

<485> á¹• 21 ``rajje Ä• á¹‡Ä• dhanamissariyaá¹ƒ, bhogÄ• sukhÄ• daharikÄ• si.

bhuÃ±jÄ• hi kÄ• mabhoge, kÄ• masukhÄ• dullabhÄ• loke ||

<486> á¹• 21 ``nissaá¹-á¹-haá¹ƒ \Be 432/ te rajjaá¹ƒ, bhoge bhuÃ±jassu dehi dÄ• nÄ• ni.

mÄ• dummanÄ• ahosi, mÄ• tÄ• pitaro te dukkhitÄ• â€™â€™ {mÄ• tÄ• pitaro ca te dukhitÄ

<487> á¹• 21 taá¹ƒ taá¹ƒ bhaá¹‡ati sumedhÄ• , kÄ• mehi anatthikÄ• vigatamohÄ• .

``mÄ• kÄ• me abhinandi, kÄ• mesvÄ• dÄ«navaá¹ƒ passa ||

<488> á¹• 21 ``cÄ• tuddÄ«po rÄ• jÄ• mandhÄ• tÄ• , Ä• si kÄ• mabhogina maggo.

atitto \Ee 171/ kÄ• laá¹…kato, na cassa paripÅ«ritÄ• icchÄ• ||

<489> á¹• 21 ``satta ratanÄ• ni vasseyya, vuá¹-á¹-himÄ• dasadisÄ• samantena.

na catthi titti kÄ• mÄ• naá¹ƒ, atittÄ• va maranti narÄ• ||

<490> á¹• 21 ``asisÅ«nÅ«pamÄ• kÄ• mÄ• , kÄ• mÄ• sappasiropamÄ• .

ukkopamÄ• anudahanti, aá¹-á¹-hikaá¹…kala {kaá¹…khala (Ce) } sannibhÄ• ||

<491> á¹• 21 ``aniccÄ• addhuvÄ• kÄ• mÄ• , bahudukkhÄ• mahÄ• visÄ• .

ayoguá¸·ova santatto, aghamÅ«lÄ• dukhapphalÄ• ||

<492> á¹• 21 ``rukkhapphalÅ«pamÄ• kÄ• mÄ• , maá¹ƒsapesÅ«pamÄ• dukhÄ• .

supinopamÄ• \Se 504/ vaÃ±caniyÄ• , kÄ• mÄ• yÄ• citakÅ«pamÄ• ||

<493> á¹• 21 ``sattisÅ«lÅ«pamÄ• kÄ• mÄ• , rogo gaá¹‡á¸• o aghaá¹ƒ nighaá¹ƒ.

aá¹…gÄ• rakÄ• susadisÄ• , aghamÅ«laá¹ƒ bhayaá¹ƒ vadho ||

<494> á¹• 21 ``evaá¹ƒ bahudukkhÄ• kÄ• mÄ• , akkhÄ• tÄ• antarÄ• yikÄ• .

gacchatha na me bhagavate, vissÄ• so atthi attano ||

<495> á¹• 21 ``kiá¹ƒ mama paro karissati, attano sÄ«samhi á¸• ayhamÄ• namhi.

anubandhe jarÄ• maraá¹‡e, tassa ghÄ• tÄ• ya ghaá¹-itabbaá¹ƒâ€™â€™ ||

<496> á¹• 21 dvÄ• raá¹ƒ \Ne 352/ apÄ• puritvÄ• nahaá¹ƒ {avÄ• puritvÄ• haá¹ƒ (Ce) }, mÄ•

disvÄ• na chamaá¹ƒ nisinne, rodante idamavocaá¹ƒ ||

<497> á¹• 21 ``dÄ«gho bÄ• lÄ• naá¹ƒ saá¹ƒsÄ• ro, punappunaÃ±ca rodataá¹ƒ.

anamatagge pitu maraá¹‡e, bhÄ• tu vadhe attano ca vadhe ||

<498> á¹• 21 ``assu thaÃ±Ã±aá¹ƒ rudhiraá¹ƒ, saá¹ƒsÄ• raá¹ƒ anamataggato saratha.

sattÄ• naá¹ƒ saá¹ƒsarataá¹ƒ, sarÄ• hi aá¹-á¹-hÄ«naÃ±ca sannicayaá¹ƒ ||

<499> á¹• 21 ``sara \Be 433/ caturodadhÄ« {sarassu caturo udadhÄ« (?) }, upanÄ«te assu

sara ekakappamaá¹-á¹-hÄ«naá¹ƒ, saÃ±cayaá¹ƒ vipulena samaá¹ƒ ||

<500> á¹• 21 ``anamatagge \Ee 172/ saá¹ƒsarato, mahiá¹ƒ {mahÄ• mahiá¹ƒ (?) } jambudÄ

kolaá¹-á¹-himattaguá¸·ikÄ• , mÄ• tÄ• mÄ• tusveva nappahonti ||

<501> á¹• 21 ``tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ• saá¹ƒ {sara tiá¹‡akaá¹-á¹-hasÄ• khÄ• palÄ•
anamataggato sara.

caturaá¹…gulikÄ• ghaá¹-ikÄ• , pitupitusveva nappahonti ||

<502> á¹• 21 ``sara kÄ• á¹‡akacchapaá¹ƒ pubbasamudde, aparato ca yugachiddaá¹ƒ.

siraá¹ƒ \Se 505/ {sara (Ce) } tassa ca paá¹-imukkaá¹ƒ, manussalÄ• bhamhi opammaá¹ƒ ||

<503> á¹• 21 ``sara rÅ«paá¹ƒ pheá¹‡apiá¹‡á¸• opamassa, kÄ• yakalino asÄ• rassa.

khandhe passa anicce, sarÄ• hi niraye bahuvighÄ• te ||

<504> á¹• 21 ``sara kaá¹-asiá¹ƒ vaá¸• á¸• hente, punappunaá¹ƒ tÄ• su tÄ• su jÄ• tÄ«su.

sara kumbhÄ«labhayÄ• ni ca, sarÄ• hi cattÄ• ri saccÄ• ni ||

<505> á¹• 21 ``amatamhi vijjamÄ• ne, kiá¹ƒ tava paÃ±cakaá¹-ukena pÄ«tena.

sabbÄ• hi kÄ• maratiyo, kaá¹-ukatarÄ• paÃ±cakaá¹-ukena ||

<506> á¹• 21 ``amatamhi vijjamÄ• ne, kiá¹ƒ tava kÄ• mehi ye pariá¸·Ä• hÄ• {sapariá¸·Ä• h

sabbÄ• hi kÄ• maratiyo, jalitÄ• kuthitÄ• kampitÄ• santÄ• pitÄ• ||

<507> á¹• 21 ``asapattamhi samÄ• ne, kiá¹ƒ tava kÄ• mehi ye bahusapattÄ• .

rÄ• jaggicoraudakappiyehi, sÄ• dhÄ• raá¹‡Ä• kÄ• mÄ• bahusapattÄ• ||

<508> á¹• 21 ``mokkhamhi vijjamÄ• ne, kiá¹ƒ tava kÄ• mehi yesu vadhabandho.

kÄ• mesu hi asakÄ• mÄ• , vadhabandhadukhÄ• ni anubhonti ||

<509> á¹• 21 ``Ä• dÄ«pitÄ• \Ne 353/ \Ee 173/ tiá¹‡ukkÄ• , gaá¹‡hantaá¹ƒ dahanti neva mu

ukkopamÄ• hi kÄ• mÄ• , dahanti ye te na muÃ±canti ||

<510> á¹• 21 ``mÄ• appakassa hetu, kÄ• masukhassa vipulaá¹ƒ jahÄ« sukhaá¹ƒ.

mÄ• puthulomova baá¸·isaá¹ƒ, gilitvÄ• pacchÄ• vihaÃ±Ã±asi ||

<511> á¹• 21 ``kÄ• maá¹ƒ \Be 434/ kÄ• mesu damassu, tÄ• va sunakhova saá¹…khalÄ• ba

kÄ• hinti khu taá¹ƒ kÄ• mÄ• , chÄ• tÄ• sunakhaá¹ƒva caá¹‡á¸• Ä• lÄ• ||

<512> á¹• 21 ``aparimitaÃ±ca \Se 506/ dukkhaá¹ƒ, bahÅ«ni ca cittadomanassÄ• ni.

anubhohisi kÄ• mayutto, paá¹-inissaja {paá¹-inissara (Ce) } addhuve kÄ• me ||

<513> á¹• 21 ``ajaramhi vijjamÄ• ne, kiá¹ƒ tava kÄ• mehi {yesu jarÄ• ya ca. maraá¹‡abyÄ• jarÄ• .

maraá¹‡abyÄ• dhigahitÄ• {yesu jarÄ• ya ca. maraá¹‡abyÄ• dhihi gahitÄ• (?) }, sabbÄ• sa

<514> á¹• 21 ``idamajaramidamamaraá¹ƒ {idaá¹ƒ ajaraá¹ƒ idaá¹ƒ amaraá¹ƒ (?) }, idamajar padamasokaá¹ƒ.

asapattamasambÄ• dhaá¹ƒ, akhalitamabhayaá¹ƒ nirupatÄ• paá¹ƒ ||

<515> á¹• 21 ``adhigatamidaá¹ƒ bahÅ«hi, amataá¹ƒ ajjÄ• pi ca labhanÄ«yamidaá¹ƒ.

yo yoniso payuÃ±jati, na ca sakkÄ• aghaá¹-amÄ• nenaâ€™â€™ ||

<516> á¹• 21 evaá¹ƒ bhaá¹‡ati sumedhÄ• , saá¹…khÄ• ragate ratiá¹ƒ alabhamÄ• nÄ• .

anunentÄ« anikarattaá¹ƒ, kese ca chamaá¹ƒ khipi sumedhÄ• ||

<517> á¹• 21 uá¹-á¹-hÄ• ya anikaratto, paÃ±jaliko yÄ• citassÄ• pitaraá¹ƒ so.

``vissajjetha sumedhaá¹ƒ, pabbajituá¹ƒ vimokkhasaccadassÄ• â€™â€™ ||

<518> á¹• 21 vissajjitÄ• mÄ• tÄ• pitÅ«hi, pabbaji sokabhayabhÄ«tÄ• .

cha abhiÃ±Ã±Ä• sacchikatÄ• , aggaphalaá¹ƒ sikkhamÄ• nÄ• ya ||

<519> á¹• 21 acchariyamabbhutaá¹ƒ \Ee 174/ taá¹ƒ, nibbÄ• naá¹ƒ Ä• si rÄ• jakaÃ±Ã±Ä• ya

pubbenivÄ• sacaritaá¹ƒ, yathÄ• byÄ• kari pacchime kÄ• le ||

<520> á¹• 21 ``bhagavati koá¹‡Ä• gamane, saá¹…ghÄ• rÄ• mamhi navanivesamhi.

sakhiyo tisso janiyo, vihÄ• radÄ• naá¹ƒ adÄ• simha ||

<521> á¹• 21 ``dasakkhattuá¹ƒ satakkhattuá¹ƒ, dasasatakkhattuá¹ƒ satÄ• ni ca satakkhattu

devesu \Se 507/ uppajjimha, ko pana vÄ• do manussesu ||

<522> á¹• 21 ``devesu mahiddhikÄ• ahumha, mÄ• nusakamhi ko pana vÄ• do.

sattaratanassa mahesÄ«, itthiratanaá¹ƒ ahaá¹ƒ Ä• siá¹ƒ ||

<523> á¹• 21 ``so \Be 435/ \Ne 354/ hetu so pabhavo, taá¹ƒ mÅ«laá¹ƒ sÄ• va sÄ• sane kha

taá¹ƒ paá¹-hamasamodhÄ• naá¹ƒ, taá¹ƒ dhammaratÄ• ya nibbÄ• naá¹ƒâ€™â€™ ||

<524> á¹• 21 evaá¹ƒ karonti ye saddahanti, vacanaá¹ƒ anomapaÃ±Ã±assa.

nibbindanti bhavagate, nibbinditvÄ• virajjantÄ«ti ||

itthaá¹ƒ sudaá¹ƒ sumedhÄ• therÄ« gÄ• thÄ• yo abhÄ• sitthÄ• ti.

mahÄ• nipÄ• to niá¹-á¹-hito.

samattÄ• therÄ«gÄ• thÄ• yo.

gÄ• thÄ• satÄ• ni cattÄ• ri, asÄ«ti puna cuddasa {gÄ• thÄ• saá¹…khyÄ• idha anukkamaá¹‡
pÄ• kaá¹-Ä• }.

theriyekuttarasatÄ• {therÄ«yekuttarachasatÄ• (?) tiá¹ƒsamattÄ• pi paÃ±casatamattÄ• pi th
manasikÄ• tabbÄ• }, sabbÄ• tÄ• Ä• savakkhayÄ• ti ||

therÄ«gÄ• thÄ• pÄ• á¸·i niá¹-á¹-hitÄ• .

THINGS AS THEY ARE

A Collection of Talks on the
Training of the Mind

by
Venerable Acariya
Maha Boowa Nanasampanno

Translated from the Thai

by
Thanissaro Bhikkhu

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First Edition 1988
Revised 1994

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DharmaNet Edition 1995

Formatting: John Bullitt

This electronic edition is offered for free distribution
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* * *

'Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyes standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, "This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting;" so too, the monk discerns as it actually is, that "This is stress... This is the origin of stress... This is the stopping of stress... This is the way leading to the stopping of stress... These are mental effluents... This is the origin of mental effluents... This is the stopping of mental effluents... This is the way leading to the stopping of mental effluents." His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of unawareness. With release, there is the knowledge, "Released." He discerns that, "Birth is no more, the holy life is fulfilled, the task done. There is nothing further for this world."

'This, great king, is a reward of the contemplative life, visible here and now, more excellent than the previous ones and more sublime. And as for another visible reward of the contemplative life, higher and more sublime than this, there is none.'

-- Samannaphala Sutta
Digha Nikaya

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INTRODUCTION

These talks -- except for the first -- were originally given extemporaneously to the monks at Venerable Acariya Maha Boowa's

monastery, Wat Pa Baan Taad, in Udorn Thani Province, Thailand. As might be expected, they deal in part with issues particular to the life of Buddist monks, but they also contain much that is of more general interest. Since the monks who had assembled to listen to these talks were at different stages in their practice, each talk deals with a number of issues on a wide variety of levels. Thus there should be something of use in these pages for every reader interested in the training of the mind.

The title of this collection is taken from a Pali term that, directly or indirectly, forms the theme of a number of the talks: //yatha-bhuta-nana-dassana// -- knowledge and vision of things as they are. My hope is that these talks will aid and encourage the reader in his or her own efforts to taste the liberation that comes with the reality to which this term refers.

Thanissaro Bhikkhu
Rayong
January, 1988

NOTE: In these talks, as in Thai usage in general, the words 'heart' and 'mind' are used interchangebly.

* * * * * * * *

FROM IGNORANCE TO EMPTINESS

March 27, 1964

Today I'd like to take the opportunity to tell you some of my own ignorance and doubts, with the thought that we all come from the land

of ignorance and doubt inasmuch as our parents and their ancestors before them were people with the defilements (//kilesa//) that led them to ignorance as well. Even all of us here: There's probably not a one of us who slipped through to be born in the land of intelligence and freedom from doubt. This being the case, we all must be subject to doubts. So today I'd like to take the opportunity to resolve some of the issues that are on your minds by giving a talk instead of answering the questions you have asked from the standpoint of your various doubts, ranging from the most basic to the highest levels -- which I'm not sure I can answer or not. But the questions you have asked seem to follow so well on one another that they can provide the framework for a talk instead of a question-and-answer session.

Each of us, before starting the practice and in the beginning stages of the practice, is sure to suffer from ignorance and doubt, as these are the qualities that lead to the states of becoming and birth into which all living beings are born. When we lay the groundwork for the beginning of the practice, we don't have enough starting capital for intelligence to take the lead in every situation, and so ignorance is sure to find an opening to take the lead. And as for this ignorance: If we have never trained our intelligence to show us the way, the ignorance that holds the upper hand in the heart is sure to drag us in the wrong direction as a matter of course.

In the beginning of my own training, I felt doubts about whether the teachings of the Buddha -- both the practices to be followed and the results to be obtained -- were as complete as he said they were. This was an uncertainty that ran deep in my heart during the period in which I was debating whether or not to practice for the really high levels of Dhamma -- or, to put it bluntly, for the sake of //nibbana//. Before I had considered practicing for the sake of //nibbana//, these doubts hardly ever occurred to me, probably because I hadn't yet aimed my compass in this direction. But after I had ordained and studied the Dhamma -- and especially the life of the Buddha, which was the story of his great renunciation leading to his Awakening to the paths (//magga//), fruitions (//phala//), and //nibbana//; and then the lives of the Noble Disciples who, having heard the Dhamma from the Buddha, went off to practice in various

places until they too gained Awakening, becoming witnesses to the truth of the Buddha and his teachings -- when I had studied to this point, I felt a sense of faith and conviction, and wanted to train myself to be like them.

But the training that would make me be like them: How was I to follow it? The Dhamma -- in other words, the practice that would lead the heart to awaken to the higher levels of Dhamma like the Buddha and his disciples: Would it still produce the same sorts of results or would it be fruitless and simply lead to pointless hardship for those who practiced it? Or would it still give the full results in line with the well-taught teachings (//svakkhata-dhamma//)? This was my primary doubt. But as for believing in the Buddha's Awakening and that of his disciples, of this I was fully convinced in my way as an ordinary run-of-the-mill person. The thing that formed a stumbling block to me in the beginning stages was the doubt as to whether or not the path of practice I would take, following the Buddha and his disciples, would lead to the same point they had reached. Was it now all overgrown with brambles and thorns? Had it changed into something other than the Dhamma that leads away from suffering (//niyyanika-dhamma//), even though the Buddha and his disciples had all followed this very same path to the land of peace and security? This was my doubt concerning the causes in the practice. As for the results of the practice, I wondered whether the paths, fruitions, and //nibbana// still existed as they had in the time of the Buddha. These doubts, which ran deep in my heart, I couldn't tell to anyone else because I felt there was no one who could resolve them for me and dispel them from my heart.

This is why I had my hopes constantly set on meeting Ven. Acariya Mun. Even though I had never met him before, I had heard his reputation, which had been spreading from Chieng Mai for quite some time, that he was a monk of distinction. By and large, the people who would tell me about him wouldn't speak of him in terms of the ordinary levels of noble attainments. They'd all speak of his arahantship. This had me convinced that when I had finished my studies in line with the vow I had made, I'd have to make the effort to go out to practice and live under his guidance so as to cut away the doubts running deep

in my heart at that time.

The vow I had made to myself was that I would complete the third grade of Pali studies. As for Dhamma studies, whether or not I would pass the examinations was of no concern to me. As soon as I had passed the third-level Pali exams, I'd go out to do nothing but practice. I'd absolutely refuse to study or take the exams for the higher levels. This was the vow I had made. So the aim of my education was the third level of Pali studies. Whether it was my good or bad fortune, though, I can't say, but I failed the Pali exams for two years, and passed only on the third year. As for the three levels of Dhamma studies, I ended up passing them all, because I was studying and taking the examinations for both subjects together.

When I went up to Chieng Mai, it so happened that Ven. Acariya Mun had been invited by Ven. Chao Khun Dhammachedi of Udorn Thani to spend the Rains Retreat (//vassa//) in Udorn, and so he had left his seclusion and come to stay at Wat Chedi Luang in Chieng Mai at just about the time of my arrival. As soon as I learned that he was staying there, I was overwhelmed with joy. The next morning, when I returned from my alms round, I learned from one of the other monks that earlier that morning Ven. Acariya Mun had left for alms on that path and had returned by the very same path. This made me even more eager to see him. Even if I couldn't meet him face to face, I'd be content just to have a glimpse of him before he left for Udorn Thani.

The next morning before Ven. Acariya Mun went on his alms round, I hurried out early for alms and then returned to my quarters. There I kept watch along the path by which he would return, as I had been told by the other monks, and before long I saw him coming. I hurried to my quarters and peeked out of my hiding to catch a glimpse of him, with the hunger that had come from having wanted to see him for such a long time. And then I actually saw him. The moment I saw him, a feeling of complete faith in him arose within me. //I hadn't wasted my birth as a human being//, I thought, //because I now had seen an arahant//. Even though no one had told me that he was an arahant, my heart became firmly convinced the moment I saw him that that was what he was. At the same time, a feeling of sudden ecstasy hard to describe came over

me, making my hair stand on end -- even though he hadn't yet seen me with his physical eyes.

Not too many days after that, he left Wat Chedi Luang to head for Udorn Thani together with his students. As for me, I stayed on to study there at Wat Chedi Luang. When I had passed my Pali exams, I returned to Bangkok with the intention of heading out to practice meditation in line with my vow, but when I reached Bangkok a senior monk who out of his kindness wanted to help me further my Pali studies told me to stay on. I tried to find some way to slip away, in keeping with my intentions and my vow, because I felt that the conditions of my vow had been met the moment I had passed my Pali exams. Under no terms could I study for or take the next level of Pali exams.

It's a trait with me to value truthfulness. Once I've made a vow, I won't break it. Even life I don't value as much as a vow. So now I had to try to find some way or another to go out to practice. It so happened during that period that the senior monk who was my teacher was invited out to the provinces, so I got the chance to leave Bangkok. Had he been there, it would have been difficult for me to get away, because I was indebted to him in many ways and probably would have felt such deference for him that I would have had difficulty leaving. But as soon as I saw my chance, I decided to make a vow that night, asking for an omen from the Dhamma that would reinforce my determination in going out this time.

After I had finished my chants, I made my vow, the gist of which was that if my going out to meditate in line with my earlier vow would go smoothly and fulfil my aspirations, I wanted an unusual vision to appear to me, either in my meditation or in a dream. But if I wouldn't get to go out to practice, or if having gone out I'd meet with disappointment, I asked that the vision show the reason why I'd be disappointed and dissatisfied. But if my going out was to fulfil my aspirations, I asked that the vision be extraordinarily strange and amazing. With that, I sat in meditation, but no visions appeared during the long period I sat meditating, so I stopped to rest.

As soon as I fell asleep, though, I dreamed that I was floating high

in the sky above a large metropolis. It wasn't Bangkok, but I don't know what metropolis it was. It stretched as far as the eye could see and was very impressive. I floated three times around the metropolis and then returned to earth. As soon as I returned to earth, I woke up. It was four a.m. I quickly got up with a feeling of fullness and contentment in my heart, because while I had been floating around the metropolis, I had seen many strange and amazing things that I can't describe to you in detail. When I woke up, I felt happy, cheerful, and very pleased with my vision, at the same time thinking to myself that my hopes were sure to be fulfilled, because never before had I seen such an amazing vision -- and at the same time, it had coincided with my vow. So that night I really marveled at my vision. The next morning, after my meal, I went to take leave of the senior monk who was in charge of the monastery, and he willingly gave permission for me to go.

From there I set out for Nakhorn Ratchasima Province, where I spent the rains in Cakkaraad District. I started practicing concentration (//samadhi//) and was amazed at how my mind developed stillness and calm step by step. I could clearly see my heart settle down in peace. After that the senior monk who was my Pali teacher asked me to return to Bangkok to continue my studies. He even had the kindness to come after me, and then continued further out into the provinces. On the way back he was going to have me accompany him to Bangkok. I really felt in a bind, so I headed for Udorn Thani in order to find Ven. Acariya Mun. The progress I had been making in concentration practice, though, disappeared at my home village of Baan Taad. The reason it disappeared was simply because I made a single klod. [*] I hadn't even spent a full month at Baan Taad when I began to feel that my mind wasn't settling down in concentration as snugly as it had before. Sometimes I could get it to settle down, sometimes not. Seeing that things didn't look promising and that I could only lose by staying on, I quickly left.

[*] A small umbrella-like tent used by meditating monks.

In coming from Nakhorn Ratchasima to Udorn Thani, my purpose had

been to catch up with Ven. Acariya Mun, who had spent the rains at Wat Noan Nives, Udorn Thani. I didn't reach him in time, though, because he had been invited to Sakon Nakhorn before my arrival, so I went on to stay at Wat Thung Sawaang in Nong Khai for a little more than three months.

In May of that year, 1942, I left Nong Khai for the town of Sakon Nakhorn, and from there went on to the monastery where Ven. Acariya Mun was staying in Baan Khoak, Tong Khoam Township, Muang District, Sakon Nakhorn Province. When I reached the monastery, I found him doing walking meditation in the late evening dusk. 'Who's that?' he asked, so I told him who I was. He then left his meditation path and went to the meeting hall -- he was staying in a room there in the meeting hall -- and conversed with me, showing a great deal of kindness and compassion for the incredibly ignorant person who had come to seek him out. He gave me a sermon that first evening, the gist of which I'll relate to you as far as I can remember it. It's a message that remains close to my heart to this day.

'You've already studied a good deal,' he told me, 'at least enough to learn the title of "Maha." Now I'm going to tell you something that I want you take and think over. Don't go thinking that I underrate the Dhamma of the Lord Buddha, but at the present moment //no matter how much of the Dhamma you've studied, it will serve no purpose// in keeping with your status as a scholar //other than simply being an obstacle to your meditation//, because you won't be able to resist dwelling on it and using it to take the measure of things when you're trying to calm your heart. So for the sake of convenience when fostering stillness in your heart, I want you to take the Dhamma you've studied and put it away for the time being. When the time comes for it to benefit you, it will all come streaming in to blend perfectly with your practice. At the same time, it will serve as a standard to which you should make the heart conform. But for the time being, I don't want you to concern yourself with the Dhamma you've studied at all. Whatever way you make the mind still or use discernment (//panna//) to investigate the //khandhas//, I want you first to restrict yourself to the sphere of the body, //because all of the Dhamma in the texts points to the body and mind//, but the mind

doesn't yet have any firm evidence and so can't take the Dhamma learned from the texts and put it to good use. The Dhamma will simply become allusions and labels leading you to speculate elsewhere to the point where you become a person with no foundations, because the mind is fixated on theory in a manner that isn't the way of the Lord Buddha. So I want you to take what I've said and think it over. If you set your mind on the practice without retreating, the day will come when these words of mine will impress themselves on your heart.' Of what I can remember him saying that day, this is all I'll ask to tell for now.

I felt an immediate sense of faith and conviction in him as soon as I saw him face to face that night, both because of my conviction in the Dhamma he was so kind to teach me, and because of the assistance he gave in letting me stay under his guidance. I stayed with him with a sense of contentment hard to describe -- but also with a stupidity on my own part hard to describe as well. He himself was very kind, helping me with the Dhamma every time I went to see him.

My practice when I first went to stay with him was a matter of progress and regress within the heart. My heart hardly ever settled down firmly for a long period of time. The first rains I spent with him was my ninth rains, in as much as I had spent my first seven rains in study, and one rains in Nakhorn Ratchasima after starting to practice. During that first rains with Ven. Acariya Mun, there was nothing but progress and regress in the area of my concentration. After the rains, I went up to stay on a mountain for more than two months and then returned to be with him, my mind still progressing and regressing in the same way. I couldn't figure out why it kept regressing even though I was intent on practicing to the full extent of my ability. Some nights I was unable to sleep all night long out of fear that the mind would regress, and yet it would still manage to regress. And especially when the mind was beginning to settle down in stillness, I'd accelerate my efforts even more, out of fear that it would regress as it had before -- and even then it would regress on me. After a while it would progress again and then regress again. When it had progressed, it would stay at that level for only three days and then regress right before my eyes. This disturbed me and

made me wonder: Why was it able to regress? Was it because I had let go of my meditation word? //Perhaps my mindfulness (sati) had lapsed at that point//. So I made a note of this and promised myself that no matter what, I would have to keep the meditation word in charge of my mind at all times. Regardless of where I would go, and regardless of whether I was in our out of concentration -- even when I was sweeping the monastery compound or doing any of my chores -- I wouldn't allow my mind to slip away from //buddho//, the word I liked to repeat in my meditation.

At this point, when the mind would settle down into stillness, if it could continue to think of the meditation word //buddho// in that stillness, I wouldn't let go of it. If the mind was going to regress in any way, this was where I would have to know.

As soon as I had taken note of this point and had made my promise, I started repeating the word //buddho//. As I was repeating it, the mind was able to settle down quickly, much more quickly than it had before. It would let go of its meditation word only when it had settled snugly into stillness. At that moment, whether or not I would think //buddho, the awareness of that stillness was already solidly '//buddho//' in and of itself. It wouldn't be forming any thoughts at all. At that point I'd stop my repetition. As soon as the mind made a move to withdraw -- in other words, as soon as it rippled slightly -- I'd immediately start pumping the meditation word back in again as a means of keeping the mind in place. At the same time, I'd keep watch to see at what point the mind would regress. I abandoned my concern for the progress or regress of the mind. No matter how far the mind might progress or regress, I wasn't willing to let go of my meditation word. Even if the mind was going to regress, I'd let it regress, because when I had been determined that it not regress, it had still regressed in spite of my determination.

Now, though, I felt no more concern for whether the mind would progress or regress. I'd simply force it to be conscious of //buddho//. I'd try to be aware of progress and regress only in terms of the heart that had //buddho// in charge. //This was where I would know//. This was where I would clearly see. This was the one spot in

which I'd place my confidence. I wouldn't have to concern myself with progress or regress.

As time passed, the mind that had once progressed and regressed //didn't regress//. This was what made me realize: //The fact that the mind had kept regressing so often was because of a lapse in its meditation word//; mindfulness must have slipped away at that moment for sure. So from that point on I kept my meditation word continually in place. No matter where I'd go or where I'd stay, I wouldn't let mindfulness lapse. Even if I was to be on the verge of death, I wouldn't let mindfulness slip away from //buddho//. If the mind was going to regress, this was the only place where I'd try to know it. I wouldn't concern myself with the matter in any other way. As a result, the mind was able to establish a foundation for itself because of the meditation word //buddho//.

After that came my second Rains Retreat with Ven. Acariya Mun. Before the rains began, my mind felt still and firm in its concentration, with no regressing at all. Even then, I refused to let go of my meditation word. This kept up to the point where I was able to sit in meditation without changing to any other position from early night until dawn.

During my second rains with Ven. Acariya Mun, I held to sitting in meditation until dawn as more important than any other method in my practice. After that I gradually eased back, as I came to see the body as a tool that could wear out if I had no sense of moderation in using it. Still, I found that accelerating my efforts by means of sitting all night until dawn gave more energy to the heart than any other method.

The period in which I was sitting up all night until dawn was when I gained clear comprehension of the feelings of pain that arise from sitting in meditation for long periods of time, because the pain that arose at that time was strange and exceptional in many ways. The discernment that investigated so as to contend with the pain kept at its work without flagging, until it was able to understand the affairs of every sort of pain in the body -- which was a solid mass of pain.

At the same time, discernment was able to penetrate in to know the feelings of the heart. This did a great deal to strengthen my mindfulness, my discernment, and my courage in the effort of the practice. At the same time, it made me courageous and confident with regard to the future, in that the pains that would appear at the approach of death //would be no different from the pains I was experiencing and investigating in the present//. There would be nothing about those pains that would be so different or exceptional as to have me deceived or confused at the time of death. This was a further realization. The pain, as soon as discernment had fully comprehended it, disappeared instantaneously, and the mind settled down into total stillness.

Now at a point like this, if you wanted to, you could say that the mind is empty, but it's empty in concentration. When it withdraws from that concentration, the emptiness disappears. From there, the mind resumes its investigations and continues with them until it gains expertise in its concentration. (Here I'll ask to condense things so as to fit them into the time we have left.) Once concentration is strong, discernment steps up its investigation of the various aspects of the body until it sees them all clearly and is able to remove its attachments concerning the body once and for all. At that point the mind begins to be empty, but it doesn't yet display a complete emptiness. There are still images appearing as pictures within it until it gains proficiency from its relentless training. The images within the heart then begin to fade day by day, until finally they are gone. No mental images appear either inside or outside the heart. This is also called an empty mind.

This kind of emptiness is the inherent emptiness of the mind that has reached its own level. It's not the emptiness of concentration, or of sitting and practicing concentration. When we sit in concentration, that's the emptiness of concentration. But when the mind has let go of the body because of the thorough comprehension that comes when its internal images are all gone, and because of the power of its mindfulness and discernment that are fully alert to these things, this is called the emptiness of the mind on its own level.

When this stage is reached, the mind is truly empty. Even though the body appears, there's simply a sense that the body is there. No image of the body appears in the mind at all. Emptiness of this sort is said to be empty on the level of the mind -- and it's constantly empty like this at all times. If this emptiness is //nibbana//, it's the //nibbana// of that particular meditator or of that stage of the mind, //but it's not yet the nibbana of the Buddha//. If someone were to take the emptiness of concentration for //nibbana// when the mind settles down in concentration, it would simply be the //nibbana// of that particular meditator's concentration. Why is it that these two sorts of emptiness aren't the emptiness of the Buddha's //nibbana//? Because the mind empty in concentration is unavoidably satisfied with and attached to its concentration. The mind empty in line with its own level as a mind is unavoidably absorbed in and attached to that sort of emptiness. It has to take that emptiness as its object or preoccupation until it can pass beyond it. Anyone who calls this emptiness //nibbana// can be said to be attached to the //nibbana// in this emptiness without realizing it. When this is the case, how can this sort of emptiness be //nibbana//?

If we don't want this level of //nibbana//, we have to spread out feelings (//vedana//), labels (//sanna//), thought-formations (//sankhara//), and cognizance (//vinnana//) for a thorough look until we see them clearly and in full detail -- because the emptiness we're referring to is the emptiness of feeling, in that a feeling of pleasure fills this emptiness. The mind's labels brand it as empty. Thought-formations take this emptiness as their preoccupation. Cognizance helps be aware of it within and isn't simply aware of things outside -- and so this emptiness is the emptiness of the mind's preoccupation.

If we investigate these things and this emptiness clearly as //sankhara-dhammas//, or fabrications, this will open the way by which we are sure some day of passing beyond them. When we investigate in this way, these four //khandhas// and this emptiness -- which obscure the truth -- will gradually unravel and reveal themselves bit by bit until they are fully apparent. The mind is then sure to find a way to shake itself free. Even the underlying basis for //sankhara-dhammas//

that's full of these fabricated things will not be able to withstand mindfulness and discernment, because it is interrelated with these things. Mindfulness and discernment of a radical sort will slash their way in -- just like a fire that burns without stopping when it meets with fuel -- until they have dug up the root of these fabricated things. Only then will they stop their advance.

On this level, what are the adversaries to the //nibbana// of the Buddha? The things to which the mind is attached: the sense that, 'My heart is empty,' 'My heart is at ease,' 'My heart is clean and clear.' Even though we may see the heart as empty, it's paired with an un-emptiness. The heart may seem to be at ease, but it depends on stress. The heart may seem clean and clear, but it dwells with defilement -- //without our being aware of it//. Thus emptiness, ease, and clarity are the qualities that obscure the heart because they are the signs of becoming and birth. Whoever wants to cut off becoming and birth should thus investigate so as to be wise to these things and to let them go. Don't be possessive of them, or they will turn into a fire to burn you. If your discernment digs down into these three lords of becoming as they appear, you will come to the central hub of becoming and birth, and it will be scattered from the heart the moment discernment reaches the foundation on which it is based.

When these things are ended through the power of discernment, that too is a form of emptiness. No signs of any conventional reality (//sammati//) will appear in this emptiness at all. This is an emptiness different from the forms of emptiness we have passed through. Whether this emptiness can be called the emptiness of the Buddha, or whose emptiness it is, I'm afraid I can't say, other than that it's an emptiness that each meditator can know directly only for him or herself alone.

This emptiness has no time or season. It's //akaliko//-- timeless -- throughout time. The emptiness of concentration can change, in terms of progress and regress. The emptiness on the formless or image-less (//arupa//) level, which serves as our path, can change or be transcended. But this emptiness exclusively within oneself doesn't

change -- //because there is no self within this emptiness, and no sense that this emptiness is oneself//. There is simply the knowledge and vision of things as they are (//yatha-bhuta-nana-dassana//) -- seeing this emptiness in line with its natural principles as they actually are, and seeing all phenomena as they actually are, as they pass by and exist in general. Even virtue, concentration, and discernment -- the qualities we use to straighten out the heart -- are realized for what they are and let go in line with their actuality. Nothing at all remains lurking in the nature of this final stage of emptiness.

I ask that we all reflect on these three kinds of emptiness and try to develop ourselves to attain them -- and especially the last form of emptiness, which is an emptiness in the principles of nature, beyond the range where any other person or any conventional reality can become involved with us ever again. Our doubts, ranging from the beginning levels of the Dhamma to this ultimate emptiness, will find resolution, with our own knowledge and vision acting as judge.

So now at the end of this talk -- which started out with my telling you of my own ignorance step by step and then strayed off to this final emptiness, which is a quality somewhat beyond my powers to explain any further -- I'll ask to stop, as the proper time seems to have come.

May happiness can contentment be with each and every one of you.

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THE TRACKS OF THE OX

An excerpt from a talk given July 6, 1982

...Whichever theme you focus on, be earnest with it, keeping

mindfulness in constant touch with the work you are doing. For example, if you're focusing on the repetition of //buddho//, keep constantly aware of the word //buddho, buddho//, as if there were nothing else left in the world for you to become two with this or three with that. There is only one thing: the word //buddho// blending step by step with your awareness. As the mind becomes more and more still, the //buddho// you are repeating will more and more blend into one with your awareness. Then the word //buddho, buddho// will fall silent, leaving only an awareness that's more conspicuous than before. This means that you've reached the mind. To put it in terms of following the tracks of an ox, you've reached the ox and can let go of its tracks. Here you've reached the inner //buddha//, which is like the ox, so now you can let go of the meditation word.

The same holds true if you focus on keeping the breath in mind. Whether the breath is heavy or refined, simply be aware of it as it normally is. //Don't set up any expectations//. Don't force the breath to be like this or that. Keep your awareness with the breath, because in meditating by taking the breath as your preoccupation, you're not after the breath. The breath is simply something for the mind to hold to so that you can reach the real thing, just as when you follow the tracks of an ox: You're not after the tracks of the ox. You follow its tracks because you want to reach the ox. Here you're keeping track of the breath so as to reach the real thing: awareness. If you were to start out just by holding on to awareness, you wouldn't get any results, just as you wouldn't be sure of finding the ox if you simply went around looking for it. But if you follow its tracks, you're going to find it for sure. Your meditation word has to keep moving in. This is called following the tracks of the ox step by step until you reach the ox, or what knows: namely the mind.

The same holds true with focusing on the breath. If it's heavy, know that it's heavy. Don't get worried or upset about it, and don't be afraid that you'll die because the breath is heavy or because you feel suffocated. When you do heavy work, you feel suffocated -- don't think that you feel suffocated only when focusing on the breath. There are a lot of other things more suffocating than this. If you carry a post or lift something heavy, you feel suffocated to death all

over the body, not just in the chest or in the breath. The whole body is ready to burst because of the heaviness and great pain, and yet you can take it. You even know that it's because of the heavy object, and that's the way it has to be.

While you focus on keeping the breath in mind when the breath is coarse, it's as if you were lifting something heavy. It's naturally bound to feel suffocating, so don't worry about it. Even if it's suffocating, the important point is to keep track of the breath coming in and out. Eventually the breath will become more and more refined, because mindfulness is focused on the breath and doesn't go anywhere else. When the breath goes in, be aware of it. When it goes out, be aware of it, but there's no need to follow it in and out. That would simply be creating a greater burden for yourself, and your attention might slip away. So focus right on the entry point where the breath goes in and out. In most cases, the tip of the nose is the place to focus on the breath. Keep watch right there. Keep aware right there. Don't waste your time speculating or planning on how the results will appear, or else your mind will wander away from the principle of the cause that will give rise to those results. Keep close watch on the cause -- what you are doing -- and the breath will become more and more refined.

When the breath becomes more refined, that shows that the mind is refined. Even if the breath becomes so refined that it disappears -- at the same time that you're aware that it's disappearing -- don't be afraid. The breath disappears, but your awareness doesn't disappear. You're meditating not for the sake of the breath, but for the sake of awareness, so stay with that awareness. You don't have to worry or be afraid that you'll faint or die. As long as the mind is still in charge of the body, then even if the breath disappears, you won't die. The mind will dwell with freedom, with no agitation, no worries, no fears at all. This is how you focus on the breath.

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THE PATH OF STRENGTH

September 30, 1962

We have gone forth from the household life and are abstainers from all things that are our own enemies and enemies of the common good. That's why we're said to have gone forth: It means that we abstain. 'Abstaining' here means refraining from the things that work to our detriment. Once we have gone forth, our duty is to abstain from things that are unwise and to develop wisdom -- intelligence -- as much as we can until it is enough to carry us past our obstacles: the entire mass of suffering.

At present we all know that we have gone forth. The world calls us 'people who have gone forth,' so be conscious of your status at all times and in your every movement in thought, word, and deed. You are ordained in the Buddha's religion and have his teachings as your guide. His teachings have both a fence and an open way. The fence is the Vinaya, which prescribes penalties for our errors -- major, intermediate, and minor. This is the fence that blocks the wrong paths so that we won't stray down them, and that opens the right path -- the Dhamma -- so that we can follow it to the goal to which we aspire. The Vinaya is a fence on both sides of the path. If we go astray, it means we've gone wrong. If we go just a little astray, we've gone just a little bit wrong. If we go far astray, we've gone far wrong. If we go so far astray that we can't get back on the path, we've gone absolutely wrong. This is like a person who loses his way: If he gets just a little lost, he can quickly get back on the path. If he gets more lost, it wastes a lot of his time. If he gets really lost, he has no chance of reaching his goal. Thus the Vinaya is like a fence to prevent those who have gone forth from going wrong. This fence has various levels -- in line with the differing levels of lay people and those who have ordained -- for us to observe in line with our moral duties, beginning with the five precepts and going up to the eight, the ten, and the 227 precepts.

As for the Dhamma, which is the path to follow as taught by the Buddha, it has //conviction// as its basis -- in other words, conviction in the path to be followed for good results -- and //persistence// in making the effort to follow the path unflaggingly. //Mindfulness// is what guides our efforts as we follow the path. //Concentration// is firmness of the heart in following the path, in addition to being food for the journey -- in other words, mental peace and ease along the way before we reach the goal. And //discernment// is circumspection in following the path step by step from beginning to end. These qualities support and encourage us to stay on the right path. When we have these five qualities -- conviction, persistence, mindfulness, concentration, and discernment -- constantly with us, there's no need to doubt that the results will appear as our reward, clear to the heart, in line with our strength and abilities. If we develop these five qualities so that they are powerful within our hearts, the results that the Buddha proclaimed as lying at the end of the path -- release and //nibbana// -- won't be able to elude us, because all of these qualities aim at these results.

So I ask that you as meditators nourish your conviction in the Dhamma and in your own capabilities. Make your persistence adequate to the task. Concentration will then appear as a result, so try to make it adequate, and take mindfulness and discernment as your guardians. The results will then appear to your full satisfaction. You don't have to worry about where the paths, fruitions, and //nibbana// lie. Try to nourish the causes I have explained here and make them adequate. //Nothing will then be able to prevent the results that will arise from those causes//.

These five qualities -- principles in following the path -- are called the five //indriya// or five //bala//. '//Indriya//' means dominant factor. '//Bala//' means strength. As for the Vinaya, it's a fence guarding both sides of the path to keep us from straying from the way to the paths, fruitions, and //nibbana//. The Buddha closed off both sides and then opened the way -- the five strengths -- for us to follow as much as we like.

//Kaya-viveka//: physical seclusion in your dwelling place. The

place where we are staying now is fairly conducive in this respect. //Citta-viveka//: mental seclusion. Those of you aiming for inner seclusion in line with the levels of your concentration have already attained a fair amount. Those of you who are just beginning, who don't have any mental seclusion in your hearts, should try to nourish the five strengths to make them solid. Inner seclusion will gradually appear step by step. Those of you who have attained an adequate amount of inner seclusion should try to make it more and more refined, at the same time developing discernment or circumspection with regard to your seclusion. As for those of you at the higher stages of the practice, you should urgently gather up persistence with discernment so as to make it adequate, and it will bear fruit as //upadhi-viveka// -- absolute seclusion from the defilements -- appearing clearly to your hearts.

Physical seclusion means finding peace in solitary places. You don't get embroiled in external matters; you don't latch on to work to disturb the body to the point where you turn your temporary dwelling place into a factory, viewing physical work as the basis of the religion and as your occupation as a monk -- as we see happening everywhere -- to the point where you no longer have any interest in the inner effort of the practice that is a monk's true duty. Mental seclusion refers to the peace of mind endowed with the inner effort of the practice to keep it from running wild with the things that make contact. You rein it in so as to keep it still with watchfulness and restraint at all times. The nature of this level of mental peace is that even though external things may not be making any disturbance, there are still some enemy preoccupations lurking within the mind. This is why this level is termed simply mental seclusion, seclusion from the disturbance of external objects.

As for seclusion from the defilements, this refers to peace with regard to such external things as sights, sounds, smells, and tastes, as well as to peace with regard to internal preoccupations that are the particular enemies of the mind. In other words, //you are free both from external enemies and from internal enemies//. This is absolute seclusion from the defilements, without even the least thing infiltrating the heart. The heart is in this state at all times.

Even though various things may come and make contact, or the //khandhas// may do their work in line with their duties, //these things can't permeate into the heart to cause it any difficulties//.

These are the results that come from the basis of physical and mental seclusion. These three qualities -- physical seclusion, mental seclusion, and seclusion with regard to the defilements -- are qualities that all of you as meditators should be capable of developing fully within yourselves. There should be nothing blocking your way. All I ask is that you don't abandon your efforts. Be courageous and enthusiastic in searching out lonely, isolated places: places where you can shed your foolishness with regard to yourselves once and for all. This is the way through which the Buddha and all his Noble Disciples passed before reaching the land of //nibbana// -- so how could these places turn into the enemies of those of us who are following the Buddha's example? Don't be worried that you'll lose your lives in such places. If that were to be the case, the Buddha would have had to change his preliminary instructions to us after our ordination from //rukkhamula-senasanam// -- living in the forest -- to something else, in keeping with his compassion for all living beings, human and divine. If living in lonely, solitary places, making the effort in line with the Buddha's example, were to give results other than those corresponding to the Dhamma he taught, he would have had to modify his various teachings to be in keeping with the demands of time and place. The 37 wings to Awakening (//bodhi-pakkhiya-dhamma//) -- which are like the Buddha's very heart that he gave to us so rightly -- would have had to be completely altered.

But these truths are constant and unwavering. The Buddha never changed them. We as meditators should thus modify our thoughts, words, and deeds to fit in with this Dhamma. It would be highly inappropriate for us to modify the Dhamma to conform with the influence of our hearts with their defilements. If we were to do such a thing, we would become Devadatta's in our thoughts, words, and deeds, and our Teacher -- the Buddha's right teachings -- would be lost to us without our even realizing it.

So try to be persistent, in line with the teachings given by the Buddha. Be brave in contending with the enemies of the heart -- both those that come from within and those that come from without -- together with the results they bring. Always take an interest in seeing where suffering and stress come from and how they arise. Don't abandon this work or get bored with it. Try to know the causes and effects of the things that come into contact or become involved with the heart to see how they give rise to stress, until you can ultimately see the causes clearly -- and in that same moment, you will clearly understand the results.

The most important points, no matter when I teach you -- and they are teachings that lie close to my heart -- are mindfulness and discernment. These qualities are very important. If you lack mindfulness and discernment, the results of your practice will be erratic. The progress of your efforts will be interrupted and uneven. The techniques of your intelligence for curing defilement will be lacking, and the results -- peace and ease -- will be sporadic. //If mindfulness and discernment are interrupted, you should know that all the efforts of your practice have been interrupted in the same instant//. So I ask that each of you realize this. Every time I've given a talk, I've never omitted the topics of mindfulness and discernment. You could almost say that I give them the limelight more than any other topic, for I've considered the matter to the best of my ability, from the time I first started the practice until today, and I have never seen any qualities superior to mindfulness and discernment in being able to unravel things within or without so as to make them clear to the heart. For this reason, I teach you these two qualities so that you'll know: To put them in terms of wood, they're the heartwood or the tap root of the tree. In terms of the Dhamma, they're the root, the crucial tools for eliminating all defilements and mental effluents (//asava//), from the blatant to the most extremely refined levels, once and for all.

If you lack mindfulness, you can't even give rise to concentration. If you lack discernment, your concentration might turn into wrong concentration -- for the word 'concentration' is a neutral term. There's no assurance as to what sort of concentration it may be. If

it lacks discernment as its guardian, it's sure to turn into concentration that deviates from the principles of the Dhamma without your realizing it. There are many levels of wrong concentration -- those that appear blatantly to the world, as well as intermediate and subtle levels -- but here I'll discuss only those forms of wrong concentration that can occur to us in the area of the practice without our realizing it.

For example, when we enter concentration, the mind may gather and rest for a long or a short time, but when we withdraw, we're still attached to that concentration and not at all interested in developing discernment. We may feel that the concentration will turn into the paths, fruitions, or //nibbana//; or else we are addicted to the concentration and want the mind to stay gathered that way for long periods of time or forever. Sometimes, after the mind gathers into its resting place, it then withdraws a bit, going out to know the various things that make contact, becoming attached and engrossed with its visions. Sometimes it may float out of the body to travel to the Brahma worlds, heaven, hell, or the world of the hungry shades, without a thought for what's right or wrong, as we become engrossed in our visions and abilities, taking them to our amazing paths, fruitions, and //nibbana//, and those of the religion as well. When this happens, then even if someone skilled and experienced in this area comes to warn us, we won't be willing to listen at all. All of these things are termed wrong concentration that we don't realize to be wrong.

So what is right concentration like, and how should you practice for the sake of rightness? This is where a few differences lie. When you sit in concentration and the mind gathers to rest -- no matter what the level of concentration -- how long it stays there depends on the particular strength of that level of concentration. Let the mind rest in line with its level of concentration. There's no need to force it to withdraw. Let it rest as long as it wants, and then it will withdraw on its own. Once it withdraws, try to train yourself to explore with your discernment. Whatever level of discernment corresponds to that level of concentration, use it to investigate and contemplate the physical properties (//dhatu//) and //khandhas//.

Whether you investigate these things within or without is not an issue. All that is asked is that you investigate //for the sake of knowing cause and effect, for the sake of curing or extricating yourself//: Just this much is what's right. Use your discernment to investigate conditions of nature (//sabhava dhamma//) both within and without, or else exclusively within or exclusively without. Contemplate them in terms of any one of the three characteristics (//ti-lakkhana//) until you are experienced and astute, until you can find the openings by which you can extricate yourself step by step. When you have investigated to the point where you feel tired, and the mind wants to rest in its home of concentration, let it rest as much as it wants. Whether it rests for a long or a short time is not an issue. Let it rest until it withdraws on its own. As soon as it withdraws, continue with your investigation of such phenomena as the body, as before.

This is right concentration. Be aware of the fact that concentration is simply a temporary resting place. When you have investigated a great deal in the area of discernment and feel mentally tired, rest in concentration. Once the mind is strong again, it'll withdraw. If it's in shape to investigate, then continue investigating. Keep practicing this way constantly. Your concentration will go smoothly, and your discernment will always be astute. Things will go evenly, both in the area of concentration and in the area of discernment, because concentration is beneficial in one way, and discernment in another. If you let yourself follow only the path of discernment, you'll go wrong because you won't have concentration as a support. If you let yourself follow only the path of concentration, you'll go even more wrong than by simply following the path of discernment.

To summarize: These two qualities are like a right arm and a left arm, a right leg and a left leg. Wherever a person walks or whatever he does, he needs both arms and both legs. Concentration and discernment are necessary in just the same way. If you feel that concentration is better than discernment, or discernment better than concentration, then you should have only one arm or one leg, not two arms and two legs like everyone else. In other words, //you don't fit

in with the rest of the world//. Whoever doesn't fit in with the Dhamma of the Lord Buddha -- criticizing discernment and praising concentration, or criticizing concentration and praising discernment -- is the same sort of person.

What's right is that when you are developing concentration, you have to do your duties in terms of concentration and really see the value of concentration. When you are contemplating with discernment, you have to do your duties in terms of discernment and really see the value of discernment. Let each side rest at the right time. Don't get them mixed up together. It's the same as when you walk: When your right foot takes a step, your left foot has to stop. When your left foot takes a step, your right foot has to stop. They don't both step at the same time. Thus both concentration and discernment have their benefits. But when mindfulness and discernment develop enough strength from being trained together, concentration and discernment will then step together -- it's not the case that they'll always take turns -- in the same way that your right arm and left arm work together.

Here we've discussed the relationship between concentration and discernment for those who tend to develop concentration first, who are usually in danger of their concentration's going out of bounds without seeing discernment as the other side of the practice. If it's a necessary quality, you should use it at the appropriate times. As for those who tend to have discernment fostering their concentration, their minds can't settle down into stillness simply through the power of concentration practice alone. They need to use discernment to put brakes on the mind -- which is restless and running wild with its various preoccupations -- by keeping track of the restlessness of the heart so as to see //why// it is restless and //what// there is that encourages it to be that way. Discernment has to go ferreting out the various things the mind is labeling and interpreting until the mind surrenders to its discernment and is able to enter stillness. This sort of stillness of mind is said to be still through discernment.

Some people, even when their minds have entered stillness, can at the same time use discernment to investigate and form thoughts without

these things being an enemy to that stillness. Perhaps you may think, 'If the mind is concentrated, how can it form thoughts?' and then become doubtful about your concentration. This is called not understanding your own tendencies. These doubts are normal for those who aren't experienced and don't know -- since no one has given them any directions that they can hold to as authoritative -- so they may become uncertain about their practice when this sort of thing happens to them. So here I'd like to take the opportunity to explain: The mind that attains stillness through the method of using discernment as its guardian can continue having thought processes occurring on one level of concentration, but when we reach a fully refined level, no matter which way our concentration is fostered, all thought-formations will cease. No labeling of things will be left in that refined concentration; no thought-formations or cognizance of various things will appear.

To summarize: The intermediate level of concentration for those whose minds gather quickly -- namely, those who start out with concentration -- won't have any thought processes, because the moment thoughts forms, their minds will begin to withdraw from concentration. The concentration attained through the guardian power of discernment, though, can still form thoughts without the mind's withdrawing from concentration -- //and both types of concentration must have mindfulness alert as they gather inward//.

Today I've explained the differences between wrong and right concentration -- enough so that you as meditators will understand and take this as a guide. I've stressed that mindfulness and discernment are very important factors. Those of you who are training mindfulness shouldn't wait to train it only when you are meditating. You must train it at all times. Wherever you go, whatever you do, be mindful. Always take your stance in the effort of the practice. Once there is mindfulness, there also has to be self-awareness (//sampajanna//), because self-awareness comes from established mindfulness. If mindfulness is lacking, no self-awareness appears. So try to develop your basic mindfulness until it is capable and strong enough to be the sort of mindfulness suitable for the effort of the practice within the heart. From that point it will become super-mindfulness because you

have continually fostered it and kept it established.

The same holds true with discernment. Try to contemplate the things that make contact with the mind: sights, sounds, smells, tastes, tactile sensations, and the thoughts that occur exclusively within. You have to explore these things, ferreting out their causes, until you find it habitual to contemplate and think. When this level of discernment gains strength, it will advance to a higher level, and you will be able to use this higher level of discernment to investigate your doubts about the situation exclusively within the heart. You will be able to see things clearly and cut away your various doubts through the power of discernment, the discernment you have trained in this way so that it becomes super-discernment, just like super-mindfulness. //I've never seen it happen anywhere that anyone who hasn't started out by training discernment in this way has suddenly gained full results through superlative discernment//. Even those who are termed //khippabhinna// -- who have attained Awakening quickly -- started out from crude discernment, advancing quickly, step by step, and gained Awakening in the Buddha's presence, as we all know from the texts. So when we train our mindfulness and discernment to follow our every movement, without any thought for whether we're meditating or not, but simply keeping this hidden sort of meditation going at all times, then no matter what, our minds will have to enter stillness, and discernment will begin to appear.

In particular -- for those of us who are monks, or who are single-mindedly intent on practicing for the sake of mental peace and release from suffering and stress -- mindfulness and discernment are even more necessary. Once we have trained mindfulness and discernment to become so habitual that we're constantly circumspect, then when we focus outside, we'll be intelligent. When we focus inside -- on the body, feelings, mind, and phenomena -- we'll become more and more astute. When we investigate body, feelings, labels, thought-formations, and cognizance, we'll develop techniques for removing defilement without break. Mindfulness is especially important. If you lack mindfulness as a protective barrier at any time, discernment will simply turn into labels without your realizing it. Thus mindfulness is the quality with a solidity that helps

discernment become astute in a smooth and even way. The power of mindfulness acts like the bank of a river, keeping discernment from going out of bounds. //Discernment that goes out of bounds turns into labels//. If it's true discernment, it doesn't go out of bounds, because it has mindfulness in charge.

If you use discernment to focus within the body, things will catch your attention at every step. Inconstancy (//anicca//), stress (//dukkha//), and not-selfness (//anatta//): One or another of these three characteristics is sure to appear, because all of them are always there in the nature of the body. When mindfulness and discernment reach this level, the mind and its objects will come into the present. You should know that //no Dhamma has ever appeared because of past or future affairs//. It appears only because of the present. Even if you contemplate matters of the past of future, you have to bring them into the scope of the present if you hope to gain any benefit from them. For example, if you see someone die, refer it to yourself: 'I'll have to die as well.' As soon as the word 'I' appears, things come running back to you and appear in the present. Matters of past and future, if you want them to be useful, must always be brought into the present. For example, 'Yesterday that person died. Today or tomorrow I may die in the same way.' With the 'I', you immediately come into the present. External matters have to be brought inward; matters ahead and behind have to be brought into the present if they are to serve any benefit. If you always use mindfulness and discernment to contemplate the conditions of nature -- such as the body -- all around you, then no matter what, things won't lie beyond your grasp. You'll have to understand them clearly.

In investigating phenomena, such as the body, analyze them into their parts and aspects, and use your discernment to contemplate them until they are clear. Don't let thoughts or allusions drag you away from the phenomenon you are investigating, unless you are using thoughts as a standard for your discernment to follow when it doesn't yet have enough strength for the investigation. Keep mindfulness firmly in place as a protective fence -- and you will come to understand clearly things you never understood before, because the conditions of nature //are already there in full measure//. You don't

have to go looking anywhere for inconstancy, stress, and not-selfness. They are qualities filling your body and mind at all times. The only problem is that mindfulness and discernment haven't been able to ferret them out to make them your own wealth. But if you are set on investigating observantly day and night -- thinking not about how many times you do it in a day or night, but taking the skill and agility of your discernment as your standard -- keeping mindfulness as a steady flow in the present and radiating discernment all around you, then whatever makes a move in any direction, mindfulness and discernment will follow right after it. When we have trained mindfulness and discernment to be sufficient to the task like this, how will their foes be able to withstand them? After all, we haven't made it our purpose to encourage such things as restlessness and distraction. We're trying at all times to practice the Dhamma -- the means for stopping such things -- so as to keep abreast of the movements of the bandits always lying in wait to rob us at any moment.

We must thus force the mind to investigate in the way we've mentioned. Ferret out each part of the body so as to see it clearly, from the outside into the inside, or take just the inside and bring it out for a look. Look forwards and backwards, up and down, separating the body into pieces. You can imagine fire burning it into ashes and dust, or whatever other ways you can imagine it scattered into pieces, depending on what comes easiest to you. All count as ways in which your discernment is making itself ingenious and astute. When it's sufficiently developed, you'll be wise to all of these things, and they'll be clear to your heart without your having to ask anyone else about them at all.

The more you investigate the body until you understand it clearly, the more clearly you will understand the affairs of feelings, mind, and phenomena, or feelings, labels, thought-formations, and cognizance, because all these things are whetstones for sharpening discernment step by step. It's the same as when we bail water out of a fish pond: The more water we bail out, the more clearly we'll see the fish. Or as when clearing a forest: The more vegetation we cut away, the more space we'll see. The things I've just mentioned are the factors that conceal the mind so that we can't clearly see the

mental currents that flow out from the heart to its various preoccupations. When you use discernment to contemplate in this way, the currents of the heart will become plain. You'll see the rippling of the mind clearly every moment it occurs -- and the heart itself will become plain, because mindfulness is strong and discernment quick. As soon as the mind ripples, mindfulness and discernment -- which are there in the same place -- will be able to keep track of it and resolve it in time. But be aware that in investigating the five //khandhas// or the four frames of reference (//satipatthana//), we aren't trying to take hold of these things as our paths, fruitions, and //nibbana//. We're trying to strip them away so as to see exactly what is the nature of the fish -- namely, the heart containing all sorts of defilements.

The more you investigate....You needn't count how many times you do it in a day. Focus instead on how expert and agile you can make your mind at investigating. The more you investigate -- and the more skillful you get at investigating -- the more the astuteness of your discernment, which is sharp and flashing as it deals with you yourself and with conditions of nature in general, will develop until it has no limit. You'll eventually have the knowledge and ability to realize that //the conditions of nature you have been investigating in stages// -- beginning with sights, sounds, smells, tastes, and tactile sensations throughout the cosmos, and turning inward to your own body, feelings, labels, thought-formations, and cognizance -- //are not defilements, cravings, or mental effluents in any way//. The heart alone is what has defilements, cravings, and mental effluents with which it binds itself. //Nothing else has the power to reach into the heart so as to bind it//. Aside from the heart that is ignorant about itself -- searching for shackles for its neck and setting the fires of delusion to burn itself to no purpose -- //there are no traces of enemies to the heart anywhere at all//. We can compare this to a knife, which is a tool made to benefit intelligent people, but which a foolish person grabs hold of to kill himself and then accuses the knife of being his enemy. What precedent is there for making such a charge? All conditions of nature in general are like useful tools, but a stupid person grabs hold of them to bind himself and then claims that the conditions of nature throughout the world have put their

heads together to abuse him. Who can decide such a case? -- for the plaintiff has already killed himself. If we decide that the instrument of death loses the case to the dead plaintiff, what sort of vindication is the plaintiff going to gain to give him any satisfaction?

The heart that's deluded about itself and about its own affairs is in the same sort of predicament. Thus when discernment begins to penetrate in to know the conditions of nature -- beginning with the body -- it will also have to penetrate into the causal point. It will know clearly with its discernment the objects to which the mind tends to send its mental currents, and how strong or weak, many or few those currents are. It will come to see that the things that it used to see as enemies aren't really enemies at all. This is because of the power of discernment that has contemplated things carefully and correctly. At the same time, it will turn around to perceive the awareness inside itself as being its own enemy. This is because of the power of the discernment that sees clearly and comes in, letting go stage by stage, the things it can no longer hold to. This is why clear understanding through discernment -- once it has realized that sights, sounds and so forth, on into the body, feelings, labels, thought-formations, and cognizance, are not enemies -- must let them go stage by stage until they no longer remain in the heart.

And as for this knowing nature: Before, we weren't able to tell whether it was harmful or beneficial, which is why we went about branding things all over the cosmos as being good or bad, beautiful or ugly, lovable or hateful, so amazing as to make us feel like floating or so dreary as to make us miserable and unable to sleep because of the dreariness: in short, making ourselves pleased, displeased, and endlessly miserable without our realizing it. //What is the cause that makes the mind like a wheel//, turning in cycles around itself, generating the fires of passion, aversion, and delusion to burn itself at all times? When discernment has contemplated things until they are clear, all conditions of nature, within and without, will be seen to have the same characteristics. None of them are enemies to anyone at all. You will see -- the moment discernment removes all the things concealing it -- that //the only fault lies with this knowing

nature//. At this point, when the knower moves or ripples -- blip! -- you'll know immediately that the inner wheel is getting into the act. This is the troublemaker, heaping up misery. It's the direct cause of suffering and stress. Aside from this knowing nature, there is no cause of suffering and stress anywhere in the world.

When we reach this level, only this awareness -- this entire awareness -- is the cause of suffering. When this fact becomes this clear to the heart through discernment, //who would be willing to hold to this knower -- this wheel -- as his or her self//? This is the subtle discernment, the automatic discernment in the principles of nature, that was trained by our forcing it in the beginning stages. The results now appear as an ingenuity and intelligence sufficient to the task. There's nothing wrong with calling it super-discernment. In addition to knowing the revolving mind that is the cause of stress, this discernment turns inward to know why that mind is a cause of stress, and how. Intent on knowing, it probes in after the reasons that reveal themselves.

But for the most part when we reach this level, if our discernment hasn't really considered things with precision and thoroughness, we're sure to get stuck on this revolving awareness, because it's the supreme cause of the cycle -- so deceptive and attractive that we as meditators don't realize our attachment to it. In addition to being deluded and attached without our realizing it, we may even spread this subtle form of delusion, through our misunderstanding, to delude many other people as well.

So to let you know: This knowing nature, in terms of it marvelousness, is more marvelous than anything else. In terms of its radiance, it's more radiant than anything else, which is why we should call it a pit of burning embers secretly lying in wait for us. But no matter what, this knowing nature can't withstand the discernment that is its match in subtlety. We are sure to learn the truth from our discernment that this knowing nature is the foremost cause of suffering and stress. When we know this, this nature won't be able to stand. It will have to disintegrate immediately, just as when people smash a solid object to pieces with an iron bar.

When this nature disintegrates after having been destroyed by discernment, a nature marvelous far above and beyond any conventional reality will appear in full measure. At the same moment, we will see the harm of what is harmful and the benefits of what is beneficial. The awareness of release will appear as //dhammo padipo// -- the brightness of the Dhamma -- in full radiance, like the sun that, when unobscured by clouds, lets the world receive the full radiance of its light. The result is that the awareness of release appears plainly to the heart of the meditator the moment unawareness has disbanded.

This is the result. What the causes are, I've already explained to you: conviction, persistence, mindfulness, concentration, and discernment. This is the path to follow leading right to this point. It doesn't lead anywhere else. Whether you live at home, in a monastery, or in a forest, whether you're a woman or a man, ordained or not: If you have these five qualities always with you, you're heading toward this point. In other words, //we all have the same full rights in the practice and in the results we'll receive//.

So I ask that all of you as meditators -- and you know clearly that you are meditators and abstainers as well -- I ask that you practice so as to develop your thoughts, words, and deeds, and that you fully abstain from things that are your enemies until you reach the goal -- the release of //nibbana// -- as I've already explained. None of these qualities lie beyond your mindfulness, discernment, and relentless effort. These are the teachings the Buddha gave to us as //svakkhata-dhamma// -- the well-taught Dhamma. In other words, he rightly taught us the path to follow. He taught that the wrong path was really wrong, and the right path really right. And the results -- release and //nibbana// -- that come from following the right path were also rightly taught. //The only problem is with those of us following the path: Will we really follow it rightly or not//? If we follow it rightly in line with what the Buddha taught, the results are sure to appear as //sammadeva asavehi vimuccati// -- right release from all defilements and mental effluents.

So for this reason you should make an effort to train your

mindfulness and discernment at every moment and not just in any one particular position. Don't think that this is making too much of an effort. The more you understand, the more ingenious you become, the more you can cure defilement, the more you gain release from suffering and stress: These are the results we all want step by step until we really gain release with nothing left. In other words, //we gain release while we're conscious and aware in this lifetime//, while overseeing these five //khandhas//. This is the most certain Dhamma -- because the word //svakkhata-dhamma//, the Dhamma rightly taught by the Buddha, doesn't mean that it's right only after we die. //It's also right while we are practicing it//, and the results that come in line with our efforts appear clearly to the hearts of meditators while they are alive.

As for the methods or techniques you use to train your hearts, I ask to leave them up to each person's intelligence and ingenuity in the course of making the effort in the practice. You have to notice which positions are most helpful in your practice. Don't simply sit and keep on sitting, or walk and keep on walking. You have to remember to notice what results and benefits you get from your efforts as well, because different people may find themselves more or less suited to the four different positions of sitting, standing, walking, and lying down.

Today I've explained the Dhamma to all of you from the beginning to the final point of my ability, so I feel that this should be enough for now. I ask that each of you take the Dhamma that I've explained today and that you have encountered in your practice, and make it food for thought or a companion to your practice. The results you will receive can in no way deviate from today's explanation.

So I'll ask to stop here.

//Evam//

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THE SAVOR OF THE DHAMMA

December 13, 1981

The mind constantly coerced or oppressed at all times and the mind absolutely released from that coercion and oppression are two very different things -- so different that there is no conventional reality that can be compared to the mind released. This sort of mind doesn't lie in the realm of conventional reality in such a way that anything may rightly be compared to it in keeping with the reality of its nature. Even though some comparisons can be made, they're simply a manner of speaking. They aren't really in line with the truth of that nature as it exists. We have to make comparisons simply because the world has its conventions and analogies.

We see prisoners in jail who are coerced and oppressed, who are deprived of their freedom at all times beginning from the day of their imprisonment to the day of their release. What sort of happiness do they have? Even though they may have their laughter, in line with the things that may make them laugh, it's still the laughter of prisoners. Just hearing the word 'prisoner' is enough to tell us that happiness isn't what produces their laughter. Their penalty is what produces their laughter. It keeps coercing and oppressing them. So where can we find any happiness and pleasure among them?

We can take this and compare it inwardly to the state of affairs between the mind and the defilements that coerce and oppress it. These things control and coerce it with every mental moment. Even when the mind isn't forming any thoughts, it's still controlled and coerced in this way, in line with its nature. When this is the case, where can it find any true happiness? The happiness it does have is happiness like the food fed to prisoners. And what sort of food is that? Even though we may never have been imprisoned, we know what sort of food is fed to prisoners. Is there anything satisfying about it, the food they feed prisoners?

The foods -- the temptations -- with which the defilements feed the mind, if we were to speak in the way of the world, are simply to keep it from dying, in the same way that prisoners are fed. The defilements feed the mind so that it can be put to work, in the same way that prisoners are fed so that they can be put to work, so that we can get the fruits of their labor. The food for the mind that the defilements bring to sustain us is thus like the food fed to prisoners. There's no difference at all. If we compare them, that's the way they are.

But if we look from a different angle, we can see that prisoners are still better off than we are, because they know that they eat their food out of necessity. They don't eat it out of satisfaction with it or its taste or anything, because there's nothing at all gratifying about the food they are fed. But we meditators are still content to be attached to the flavor of worldly pleasures, so we're said to be stuck. When we're attached to visual objects, it's because we find flavor in them. When we're attached to sounds, smells, tastes, and tactile sensations, it's simply because we find flavor in them. //It's not the case that the only flavor is the flavor we taste with the tongue//. All forms of contact -- with the eye, ear, nose, tongue, body, and mind -- have their flavor, and we're been attached to them in such a way that we haven't even realized our attachment for aeons and aeons.

The mind is attached, bound, and feels love for these things without knowing that they are flavors that tie us down, that they are all matters of defilement: the flavors of defilement. So we are attached to the point where we will never know the harm of these flavors at all if we don't use mindfulness and discernment to investigate them wisely. Regardless of how many aeons may pass, we will have to be attached to these flavors, engrossed in these flavors, without ever coming to our senses. This is the ingenuity, the cleverness of the defilements. How ingenious and clever are they?

If you want to know, then set your heart on the practice. And don't forget what I'm saying here. Someday it's sure to become clear to

your heart as a result of your earnest practice. There's no escaping it. Listen carefully to the Buddha's words: 'The flavor of the Dhamma surpasses all other flavors.' What sort of flavor is the flavor of the Dhamma that it has to surpass all other flavors? Those other flavors are the flavors of the food of prisoners, imprisoned in the wheel of death and rebirth through the power of defilement. They aren't food or flavors that can keep the heart satisfied. They aren't true flavors. They aren't the flavors of the truth. They're the flavors of the counterfeits that the defilements whip up into being for us to touch or to eat. They aren't the flavors of the true Dhamma.

The flavor of the Dhamma will begin to appear when the mind is centered in concentration. As soon as the mind begins to be still, pleasure will begin to appear as its flavor, depending on the amount of stillness in line with the levels of its tranquility. When we say 'levels of tranquility', don't go thinking that they're separate steps, like those of a ladder. It's simply a way of speaking. Actually, they're all connected, from the pleasure of basic concentration progressively up to the levels of refined concentration. The pleasure that arises will become correspondingly more and more refined. This counts as one of the flavors of the Dhamma -- the Dhamma of concentration, the Dhamma of peace -- in the levels of the stillness of the mind.

As soon as the mind has stillness for its food, it lets go of its concerns for the various flavors of sights, sounds, smells, tastes, and tactile sensations step by step, because the flavor of this stillness begins to excel them. Even this is enough to begin excelling all other flavors. Even more so when the mind begins to investigate things with its discernment, analyzing them in terms of the three characteristics or the meditation theme of unattractiveness -- because in the beginning we tend to develop the theme of unattractiveness, contemplating every part of our own body and the bodies of others, inside and out, as seems most appropriate and natural for us to investigate, because they all share the same conditions for us to see clearly step by step: The flavor of the Dhamma will then intensify, becoming an ingenious flavor. And in

addition to being an ingenious flavor, it's a flavor that comes from being able to let go.

The nature of the mind is such that once it investigates anything to the point of seeing it clearly, it lets go. When it hasn't let go, when it grasps with attachment, these are the chains and fetters with which defilement keeps it bound. The defilements confer titles, telling us, 'This is good. That's pretty. This is beautiful.' They never tell us that the body is filthy, ugly, inconstant, stressful, and not-self -- not belonging to us or to anyone else. These are things the defilements never tell us, never mention, never suggest in line with the principles of the truth. Instead, they bring their own principles in to interfere with the Dhamma, telling us just the opposite -- that this or that is beautiful, lasting, valuable -- denying the truth every step of the way because they are very powerful. For this reason, we need to keep track of their deceits, counteracting and removing them, by using such qualities as mindfulness and discernment.

Our world is entirely stuck in the deceits of defilement. When discernment has investigated inward, in line with the principles of unattractiveness as we have already mentioned, and in line with the three characteristics of inconstancy, stress, and not-self, probing and analyzing back and forth, time and again, the truths that the defilements have kept concealed will be revealed in line with these principles of truth -- because these principles are truth pure and simple. There's nothing counterfeit about them. What's counterfeit -- our false views -- are an affair of defilement, not an affair of the Dhamma.

We will be able truly to see things as they are -- without a doubt -- once we can remove the counterfeit things that conceal them. For example, beauty: Where, exactly, is the body beautiful? What is there about it that you can claim to be beautiful? If you speak in terms of the principles of the truth, how can you even look at the human body? It's entirely filled with filthiness, both within and without, which is why we have to keep washing it all the time. Even the clothing and other articles on which the body depends have to be dirty because the

main part -- the body -- is a well of filth within and without. Whatever it comes into contact with -- robes, clothing, dwelling, bedding -- has to become dirty as well. Wherever human beings live becomes dirty, but we don't see the truth, mainly because we aren't interested in looking.

As meditators we should investigate so as to see this truth. Don't run away from it. This is the genuine truth. The things that fool us into seeing the body as beautiful are counterfeit and false. So. Look into your body. Which part can you claim to be beautiful, to contend with the truth of the Dhamma? //Look for it//. Is there any part that dares claim to be above the Dhamma and more true than the Dhamma -- unless it's simply more false than the Dhamma?

The fact that the Dhamma isn't appearing in our heart is because at the moment falseness is more powerful, more established, and conceals things completely. Even though there's filth throughout the body both within and without, we're still able to regard it as beautiful and lasting. The issues between truth and falsity lie within our body and mind, because the defilements themselves lie within the mind and spread their power out throughout the various parts of the body, and then splash out beyond, throughout the world of rebirth, saying that this is us, that's ours, everything is us, ours, beautiful, lasting, enjoyable -- depending on the song with which the defilements, the deceivers, fool the mind into jumping, bouncing, and spinning much more than a soccer ball. And what happiness can we find in jumping along with all the deceits we've mentioned here?

If we haven't yet awakened and come to our senses, when will we, and where? If the Dhamma of the Lord Buddha hasn't awakened us meditators, who in the world will be able to awaken us? As they say, //'svakkhato bhagavata dhammo//': 'The Dhamma of the Buddha is rightly taught' -- rightly taught in a way clear to see, with nothing hidden or esoteric. What's hidden about it? If we look with our eyes, we'll see in line with what I've said here.

So. Look on in, from the skin on in. Skin-scum and sweat-scum: Is there anything good about them? Anything clean and beautiful? If

they were clean, how could we call them scum? Then look on inside. What is there inside that can contend with the Dhamma and claim to be pretty and beautiful? The Dhamma tells us that there's nothing pretty or beautiful in there, that it's all filthy. So which part is going to contend with the Dhamma of the Lord Buddha? //If the Dhamma is false//, if the Buddha didn't teach it rightly, //then find something to prove it wrong//. All of the things that the Dhamma criticizes: When you penetrate into them with discernment, you'll find that that's just how they are. There's no point with which you can argue.

All of these things have been true ever since before we investigated them, but the defilements have closed our eyes to them. Even though we see them, we don't see them for what they are. Even though filth fills the body, the defilements deny it entirely and turn it into something beautiful -- and we believe them, without looking at the Dhamma that's waving its arms at us, ready to help us at all times, as if it were calling to us: 'Hold on. Hold on to the Dhamma. Hurry up, and you'll escape from danger. Hurry and let go of the defilements. They're a fire burning you.'

See what happens when you smash the defilements to bits. Fight with them until you have no more breath to breathe. That's when the Dhamma will fully reveal itself in every facet for you to see clearly. This is the way of digging into the things that conceal so as to uncover the truth: the genuine Dhamma. If we see the truth, we begin to see the genuine Dhamma step by step. Even on the level of stillness, we're already not embroiled with anything, because we have the savor of the Dhamma. The heart can drink of the Dhamma: mental peace and calm. The heart doesn't jump or run, isn't vain or proud, restless or distracted, flying out after various preoccupations, because it has found a satisfying food to sustain it.

When we use discernment to investigate -- to prepare our food, so to speak -- to make it even more exquisite than the food of tranquility, turning it into the food of discernment, this has a flavor even more exquisite and refined, without limit, which comes from investigating and analyzing the body, the theme of our meditation. The basic principle on which we depend to counteract and

remove the defilements lies right here, which is why the Buddha focuses his teachings right here. It wouldn't work to focus anywhere else, because this is the primary place where living beings are attached. Attachments outside come second to this. When we have investigated so as to see in line with this truth, step by step, without retreating in our investigation or letting it lapse until we have clearly understood, then the point of 'enough' in our investigation, together with the point where we let go of our attachments, will appear of its own accord through the power of the discernment that has removed all things concealing, has dismantled all things counterfeit so as to see the truth clearly in the heart. Discernment on this level will then stop of its own accord.

As for the affairs of attachment, we needn't say anything, because they are simply the results of delusion. Wherever knowledge penetrates, delusion will immediately retreat, so how can attachment remain? It will have to retreat without a doubt. The more we investigate in preparing our food -- the flavor of the Dhamma -- through the power of mindfulness and discernment, unraveling things to see them clearly for what they are, the more the mind becomes light and airy. Disenchanted and dismayed. 'How long have I been attached this way? Why have I dared to make things up in such a bull-headed way?' This is the exclamation with which we reproach ourselves -- because things actually haven't been what we've made them up to be. So why have we made them up that way? We then immediately see through the make-believe that has led to this state of affairs, because discernment is what penetrates and makes its choices. How will it not know what's true and what's not? If we analyze the body to pieces, we can clearly see that it's a living cemetery. When it dies, it's a dead cemetery. How can we stand to look at it? Look all over the world: Is there any place where there are no cemeteries? There are cemeteries wherever living beings dwell.

Investigate on down to the truth. Is our discernment for us to make into food? It's for us to cure our bankruptcy, so that we can escape from being prisoners held in custody by the defilements. Why shouldn't we be able to escape? The Dhamma of the Lord Buddha is perfectly suited to us human beings, which is why he taught it to the

human world. He saw this as the central point of existence, the most appropriate place. There's no one more intelligent than the Buddha, the foremost Teacher who taught the Dhamma to the most appropriate place: our human world.

At the moment, what are we? We're human beings. Of this we're certain. In addition, we're monks -- meditating monks at that, so why shouldn't we be able to seize the excellence of the flavor of the Dhamma to taste as our own treasure through our own practice? //If we aren't capable, who in the world is capable//? To whom should we hand over this capability? At the moment, whose hearts are being squeezed by suffering and stress? Aren't these things squeezing our own hearts? So to whom are we going to hand over this capability? To whom are we going to hand over all the duties and responsibilities involved in attaining freedom? Should we hand them over to suffering? We already have suffering in our hearts. The only thing to do is to remove suffering and stress through persistent effort.

We're fighters. We have to be defiant. We can't let ourselves say retreat. So. Whatever the pain, however great it may be, we're ready for it. The pain and suffering that come with the effort won't lead us to bankruptcy. They're better than the pain and suffering that are already putting a squeeze on us at all times and serve no purpose at all. So dig on down, meditators. This is one step in the investigation.

The Buddha teaches us to visit cemeteries because we don't yet see the cemetery within. We first have to visit external cemeteries to open the way for bringing the mind into our own internal cemetery. It's full of corpses. Aside from the fact that the body itself is a cemetery, the corpses of all sorts of animals fill our belly. What sorts of things have been stuffed in there? For how long? Why don't we look at this cemetery? Look so as to see it clearly. Unattractiveness, inconstancy, stress, and not-self are all heaped right here. We don't have to go looking for them anywhere else.

When we look in terms of changeability -- inconstancy -- we can see it clearly. The body keeps changing all the time, from the day it's

born to the day it dies. Even feelings keep changing in their way: pleasure, pain, and indifference, both in body and mind. They keep spinning around in this way. When do they ever stop? If we have any mindfulness and discernment, why don't we see these things as they do their work in line with their natural principles? //If we use our mindfulness and discernment, we have to see, we have to know//. These things can't be kept hidden. They can't be kept hidden from mindfulness and discernment. We have to see right through them. There's no doubt about this.

Stress. Which part of the body gives us any pleasure or ease? There's nothing but stress and pain filling the body. We've constantly had to tend and care for the body so that it has been able to survive this far, so are we still going to be attracted to this mass of fire?

Not-self. The Buddha has already proclaimed it. 'It's not the self. Don't mess with it.' As if he were slapping our wrists: 'Don't reach for it. Don't touch. It's dangerous.' Whenever you say that it's you or yours, your attachment is like grabbing fire, so extricate yourself, using discernment. See these things as being truly inconstant, stressful, and not-self. The mind then won't dare to reach for them or touch them. Step by step it will let go of its burdens -- its attachments, which are a heavy weight.

When the mind extricates itself from its attachments, it becomes lighter and lighter, more and more at ease. The savor of the Dhamma will appear step by step, even more exquisite than on the level of concentration. When the flavor of the Dhamma surpasses the flavor of these various defilements, they have to be discarded and trampled underfoot.

The physical //khandha// -- the body -- is important. It has a really great impact on the mind. To love it is to suffer. To hate it is to suffer. To be angry with it is to suffer. The affairs connected with the body are more prominent than any others. If the mind has no stillness, there's nowhere it can find any relief. There's nowhere we as monks can retreat to find any pleasure. For

this reason, we must try to still our minds and make use of the Dhamma to attack our defilements.

//Don't feel any regret for the time it takes//. Don't feel any regret for the cycles of rebirth, for the prison, for our wardens and torturers: the various kinds of defilement. These have been our greatest torturers from time immemorial. Even though we may not remember for how long, simply hold to the principle of the present as your primary guide and they'll all be scattered. The past, no matter how long, is simply a matter of this same mass of suffering. If we can't shed it, these things will have to continue this way forever.

Don't be interested in any other matters. Keep watch of the truth -- which in within you, proclaiming itself at all times -- by using mindfulness, discernment, conviction, and persistence. Don't let up or retreat. Don't see anything as having greater value than the effort of extricating yourself from these things that coerce and oppress you. You'll then be able to make something extraordinary of yourself. Whether or not you give yourself titles, make sure at least that you aren't burdened or attached right here. This is where the Buddha says the highest savor is found. Uproot the things that involve and entangle you each step along the way. Keep cutting your way in, beginning with the physical heap -- the body -- which is one wall or one thick covering.

Once you've passed the physical heap, ransacked this physical heap and known it clearly with understanding, without any remaining ties, it's as if you have amassed a large pile of capital, clear to your heart. You can be certain of progressing to release at one point or another in this present lifetime, with no need to anticipate it as happening in this year or that. Once the mind has attained this level, you can be sure of yourself. //Persistence comes on its own//. The pain and difficulties that come from making the effort are completely erased of their own accord, because the flavor of the Dhamma appearing clearly to the heart has a power far overriding the pains that come from the persistent effort. The heart becomes motivated through the principles of its nature. Persistence keeps spinning in the person who used to be lazy.

Laziness is a matter of the defilements resisting and fighting the Dhamma. When we start out making the effort, then laziness, weakness, discouragement, pain, and difficulty all come thronging in, oppressing us so that we can't take a step, and we finally fall down with a crash. That shows we've been shot. They don't have to shoot us a second time. One shot and we're down -- down on the pillow, snoring away. We keep getting shot by the defilements, again and again, till we're thoroughly mangled. Our efforts don't amount to anything. If this is the way things are, then we'll be sunk in the round of rebirth, sunk in the prison of the wheel of rebirth forever, with never a day when we'll gain release, never a day when we'll be free.

So slash away at the defilements, using the principles of the Dhamma that the Buddha taught and aren't otherwise. You'll then have to gain release from these things that coerce and oppress you without a doubt. The important points are persistence, mindfulness, discernment, and endurance. So. Keep enduring. What's wrong with endurance for the sake of making your way? Other things you can endure. Physical pain to the brink of death: No one else can endure it for you. You have to endure it for yourself. Haven't you already endured it before? So why can't you endure the pains and deprivations that come with the effort of the practice? After all, you endure them for the sake of the effort to extricate yourself from suffering. So why can't you endure them? Make it strong, your heart as a monk, your heart as a meditator. Once you've seen the dangers pointed out by the Dhamma, you'll see the benefits arising through your efforts.

In the beginning, you have to grapple a great deal with the body as your meditation theme. Once you've opened your way and seen causes and results as your starting capital, then the four mental //khandhas// -- //vedana//, //sanna//, //sankhara//, and //vinnana// -- have already gotten into the act. There are feelings in the body as well as in the mind, so when you're investigating the body, how can these things not rush in to connect? They're related phenomena. It's not the case that you finish investigating the body before you start investigating //vedana//, //sanna//, //sankhara//, and //vinnana//. Don't plan on things being that way, because it's wrong. In the truth

of the practice, that's not the way things are. //Once your work is focused on any one point, it has an impact on everything else//, but these things become prominent only after the body has lost its meaning and value for us through the Dhamma. Before, we saw it as having a great deal of meaning and value, but once the Dhamma -- the truth -- has demolished the falsity of this sort of defilement and craving, these things lose their meaning and worth. The Dhamma now clearly has a value above and beyond them. This is when //vedana//, //sanna//, //sankhara//, and //vinnana// become prominent, because they've already opened the way from the stage of the physical body.

What is there to feelings? For the most part, they converge in on feelings of the mind. As for physical feelings, I've already explained them to you before. If you analyze them when you're sick or have been sitting in meditation for a long time, you'll know them. If you want to know them, focus on them today, using mindfulness and discernment, and you'll understand them. You're sure to understand them clearly if you use discernment. //Don't simply endure them//. To contend with pain, you have to use discernment. Simply fighting it, simply enduring it, //doesn't count as the path//. The path is mindfulness and discernment. The greater the pain, the more these things spin into work. You can't let mindfulness and discernment leave the point of the pain. As for the body, each part will be seen clearly as a reality in line with its nature, within the mind, because in accordance with the principles of nature that's what they already are.

No matter how much pain arises in the body, it's its own separate reality. Only the mind is what labels and interprets it. Once the mind has used discernment to investigate the pain to the point of being abreast of it, it will extricate itself from the pain to be its own separate reality on this level, so that each is a separate reality. When each is a separate reality, what harm can they do to each other? What impact can they have on each other? //None at all//. The body is the body, the pain is a pain, the heart is the heart, i.e., the mind is the mind. Each is a separate reality, with no impact on the others. Even if the pain doesn't subside, it has no impact. It has no impact on the mind at all. This is called seeing

the truth. After you've done this many times, you'll be able to uproot your attachments to the body, and the pain in the body will be passed by as well. The only issue remaining will be feelings in the mind.

//Sanna// and //sankhara// are important. Once the body, the physical heap, is passed, //sanna// and //sankhara// -- thought-formations -- become prominent because there are no more problems involving the body. The mind isn't willing to investigate the body again, just as when we've eaten enough of this sort of food, we put it aside and continue eating whatever else still attracts us. When we're completely full, we put it all aside, no matter what kind of food it is, meat dishes or desserts. Our investigation is similar to this. It tells us on its own. When the mind has had enough of anything, it lets go and no longer investigates that thing. It then continues with other things, in the same way that when we've eaten enough of this sort of food, we go on to other sorts until we're completely full. Then we put it all aside. //Our investigation is so that we will have enough and then let go//.

//Sankhara// refers to the thought-formations in the mind -- good thoughts, bad thoughts, this issue and that. They keep forming all the time. Each of us falls for his or her own issues. Even if other people don't become involved with us, the mind has to paint pictures and form thoughts, past and future: a big turmoil within the heart. We get infatuated with this preoccupation, saddened by that one. Matters that passed months and years ago, we warm up and serve to torment the mind, to oppress and coerce it, because of our delusion, because of the fact that we aren't up on the tricks and deceits of this sort of defilement. This is why we have to investigate them. Whatever issues the mind forms, if they're good, they vanish; if they're bad, they vanish -- so what sense or substance can we gain from them? Wherever they arise, probe on down right there.

//Sanna//, labels and interpretations: They come labeling out of the mind. This is how the mind appears when it reaches a refined level. This is the way the natural principles of the investigation are of their own accord. Even if no one tells us, we come to

understand on our own. Wherever anything makes contact, mindfulness and discernment spin around right there until they understand and let go.

Once discernment has cut the bridge to the body, it has also cut the bridges to external sights, sounds, smells, and tastes. The only things left in the mind are feelings, labels, thought-formations, and cognizance. These deal entirely with the mind itself. We investigate at that point with discernment, without becoming intimate with any of these four conditions. For example, feeling: Pleasure arises and vanishes. Pain arises and vanishes, there in the heart. The Buddha thus calls them inconstant and not-self. Inconstant and not-self. They arise and vanish. Labels are also inconstant, stressful, and not-self. What is there to become attached to? They're just like the body. In other words, they're all a heap of the three characteristics.

When we have investigated them time and again, these four conditions shrink into the mind. This is called giving chase to defilement. Probe into that point with discernment until you know and see it clearly. When the defilements can't find any place to hide, they'll go running into the mind. Mindfulness and discernment then come spinning into //mano//: the mind. //This too the Buddha tells us not to hold onto//. Listen! The mind too is inconstant, stressful, and not-self. Listen to that! How can the mind //not// share in the three characteristics when the defilements are in there? How can we hold to the mind as being us or ours when the entire army of defilement is in there? If we hold to the mind as being us or ours, it's the same as holding to defilement as being us or ours, so how can we gain release? Very profound, this point of Dhamma, here on the level of investigation.

The mind too is inconstant, stressful, and not-self because the defilements are in there. So strike on down with your investigation. Whatever gets smashed -- even if ultimately the mind itself is demolished along with everything else -- at least know it clearly with your discernment.

The defilement that forms the essence of the cycle (//vatta//) -- which in Pali is termed '//avijja-paccaya sankhara//,' 'With unawareness as condition, there occur mental formations': This is the seed of becoming and birth, buried here in this mind. When its bridges are cut, it can't find any way out to go looking for food. The bridges out the eyes have been cut. The bridges out the ears, nose, tongue, and body have all been cut by discernment. The defilements can't find any way out to develop love for sights, smells, tastes, or tactile sensations, because all their bridges have been cut. We're abreast of things as they actually occur, so the defilements go running inside. If they try to become attached to the body, that's something we've already investigated and known with discernment, something we've already let go. Feelings, labels, thought-formations, and cognizance have all been investigated and seen to have the three characteristics of inconstancy, stress, and not-self, so where do the defilements lie? They have to be hiding in the Big Cave: the mind. So discernment goes slashing in.

So now, is the mind us? Is it ours? Slash on down! Whatever is going to be destroyed, let it be destroyed. We feel no regrets. //We want only the truth//. Even if the mind is going to be smashed and destroyed along with everything else, let's at least know with our practice. Strike on down! Ultimately, everything counterfeit gets smashed, while the nature of pure truth, of supreme truth -- the pure mind -- doesn't die and isn't destroyed. See? So now whether you call it inconstant, stressful, and not-self or not, at least make the mind pure, and it will gain release from all conventional realities. Inconstancy, stress, and not-self lie within the realm of convention. Once the mind has gained release from these things, there's nothing more that can be said -- even though we are completely aware. So what is there now to doubt?

This is release from the prison, from the cycle that imprisons living beings, and us in particular -- our mind in particular, now extricated right here. Freed right here. All that is needed is for the defilements to be shed entirely from the heart: There is nothing else to pose the heart any problems. This is thus called the timeless heart, the timeless Dhamma, freed from time. It's a pure nature,

always fully '//buddho//' like that.

At this point, how can we not clearly see the harm of defilement? When such things as mindfulness and discernment have trampled defilement to bits, how can we not see its harm with our whole heart? How can we not see through the happiness that the defilements bring to feed us when we're ready to die, simply to keep us going? 'That's the sugar-coated happiness concocted by the defilements simply to keep us going. That's the flavor of defilement. But the flavor the Dhamma is like this, something else entirely.' How can we help but know?

To summarize, the mind that lies under the power of the cycle, with the defilements coercing and oppressing it, is not at all different from a convict in prison. When it has gained utter release from its prison of defilement, there's no comparison for it. Even so, we praise it as being supreme -- a convention, which doesn't really correspond to that reality. But even though it doesn't correspond, you can be assured that the difference is just like that, between the mind imprisoned and the mind released from all coercion, completely free and independent. They're different in just the way that we've said.

So be earnest and intent. You've come here for the purpose of learning and finding things of substance and value for yourselves. Investigate so as to see clearly in line with the principles of inconstancy, stress, and not-self as I have mentioned, because they underlie the way everything is throughout the three levels of the cosmos. There's nothing splendid enough for us to feel regret at leaving it. //The only thing splendid is release//. It's a nature truly splendid. We don't have to confer titles on it, because it's its own nature. It has had enough of everything of every sort. This is what is meant when we say that the flavor of the Dhamma excels all other flavors. Whatever kinds of flavors we may have experienced, the flavor of the Dhamma excels them all, lets them all go, because no other flavor can match it. Even this flavor, it isn't attached to. This flavor we say is supreme isn't attached to itself. It's simply a principle of truth, and that's all.

So. Be earnest, meditators. Don't get discouraged. Give your life to the Buddha. Even though we may have never said that we've given our life to defilement, that's what we've done for an infinitely long time, to the point where we can't count the times. Even in the single lifetime of an individual, we can't count the times. Take the realm of the present that's visible to us and work back to infinity: It's all come from the //avijja-paccaya sankhara// embedded here in the heart for countless lifetimes. Nothing else in the cosmos has caused us to experience becoming and birth, and to carry the mass of all sufferings, other than this //avijja-paccaya sankhara//.

For this reason, when they say the mind of a person who dies is annihilated, just where is it annihilated? Use the practice to get a hold on the matter. Don't speak simply in line with the tricks and deceits of defilement that close off our ears and eyes. Defilement says that death is followed by annihilation. See? It's blinded us completely. As for the defilement that causes people to take birth and die, where is it annihilated? If we want to see through its tricks and deceits, why don't we take its arrows to shoot it in return? It causes living beings to lie buried in the cycle, so where is defilement annihilated? And what does it coerce, if it doesn't coerce the mind? If the mind is annihilated, how can defilement coerce it? The mind isn't annihilated, which is why defilement has been able to coerce it into birth, ageing, illness, and death all along without ceasing. So why do we fall for the deceits of defilement when it says that death is followed by annihilation, without having the sense to see the harm of its deceits? This sneaky defilement has fooled living beings into falling for it and grabbing at suffering for a long, infinitely long time.

So investigate down to the truth. Find out what is and isn't annihilated. That's when you can be called skilled at the Dhamma, skilled at exploring and investigating down to the truth. That's how the Buddha proclaimed and taught the Dhamma. He taught the Dhamma using the truth he had already practiced by making the causes absolutely complete and attaining results satisfactory to his heart, and then taking that Dhamma to teach the world. So where did he ever say that death is followed by annihilation, just where? He taught

nothing but birth, ageing, illness, and death, birth, ageing, illness, and death, over and over. All of the Buddhas taught like this. They never differed, because they all knew and saw the same sort of truth in line with the principles of that truth. So how can you make the mind be annihilated when it's already utterly true?

Birth and death, birth and death without ceasing: What is the cause? The Buddha has taught us, beginning with //avijja-paccaya sankhara, sankhara-paccaya vinnana// -- 'With unawareness as condition, there are formations. With formations as condition, there is cognizance.' These are the causes. They're buried in the mind, which is why they cause us to take birth without ceasing. As soon as we destroy //avijja-paccaya sankhara//, what happens? //Avijjayatveva asesaviraga-nirodha sankhara nirodho// -- 'All that is needed is for unawareness to be completely disbanded from the heart, then //nirodho hoti// -- everything else is disbanded.' What do you say to that? //Evametassa kevalassa dukkhakkhandhassa nirodho hoti// -- 'All that is needed is for unawareness to be utterly disbanded, and everything -- the entire mass of suffering and stress -- is disbanded.' And that which knows that unawareness is disbanded, //that's the pure one//. How can that pure one disband or be annihilated? It's an utter truth. So look. Listen. We Buddhists take the Buddha, Dhamma, and Sangha as our refuge, you know. We don't take the defilements as our refuge.

We're meditators, so we have to probe and explore so as to see the truth. Whoever may bring the entire cosmos to intimidate or take issue with us, we won't bat an eye. Once we've seen and known the truth with our full hearts, how can anyone intimidate us? Think for a minute: The Buddha was a single, solitary person. Why was he able to be the Teacher of all three levels of existence? If he didn't teach the truth that he had known and seen with his full heart, what did he teach? He taught with courage. There has never been anyone who has excelled him in being thoroughly trained and bringing the pure truth to teach the world. He didn't teach anything counterfeit or guessed at. To speak out of guess-work, scratching at fleas: That's the science of unawareness -- the science of unawareness that lulls the world into bankruptcy. The principles of the genuine truth don't teach us to be bankrupt, which is why we say that those other things

are counterfeit. The Dhamma is a truth on which we can stake our life without question.

Defilements are false, the whole lot of them. 100 out of 100 are counterfeit. The Dhamma is true -- 100 percent all true. The Dhamma and defilement pass each other going in opposite directions, which is why they are adversaries. In the effort of the practice, if we don't fight with the defilements, what will we fight with? These are our adversaries. If we don't fight with them, what will we fight with? At the moment, the defilements are the adversaries of the Dhamma. They're our adversaries. If we don't fight with the defilements that are our adversaries and the Dhamma's, what will we fight with? Once we know all about the affairs of the defilements, what doubts will we have about the Dhamma? In particular, what doubts will the mind have about the matter of death and rebirth or death and annihilation? Find out just where things get annihilated, meditators. Whatever we hear is the voice of those filthy defilements. Aren't we tired of washing our ears? Listen to the voice of the foremost Teacher's Dhamma. Our ears will then be clean, and our hearts pure.

So be earnest. Shilly-shallying around, thinking of sleep, thinking of our stomachs: These are habits long embedded in our hearts. They're all an affair of defilement. So flip over a new leaf, making the heart an affair of the Dhamma, in keeping with the fact that we're disciples of the Tathagata who have given ourselves to be ordained in his religion and to follow the principles of his Dhamma. That's when we'll attain a great treasure of infinite worth to rule our hearts. When the Dhamma rules the heart, how is it different from defilement ruling the heart? As I've said before, the Dhamma ruling the heart is something supreme and magnificent: We're fully free with our full heart -- not grasping, not hungry, not searching, not hoping to depend on anything -- for the Dhamma has filled the heart and that's plenty enough.

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THE MIDDLENESS OF THE MIDDLE WAY

Informal remarks after a talk, August 5, 1981.

I can tell a resolute person when I see him -- like our Ven. Acariya Mun. It was intimidating just to look at him. How could the defilements not be intimidated by him? Even we were intimidated by him, and the defilements are smarter than we are, so how could they not be intimidated? They //had// to be intimidated. That's the way things have to be. A teacher who possesses the Dhamma, who possesses virtue, has to be resolute so as to eliminate evil. He has to be resolute. He can't //not// be resolute. The stronger the evil, then the more resolute, the stronger his goodness has to be. It can't //not// be resolute and strong. Otherwise it'll get knocked out. Suppose this place were dirty: However dirty it might be, we couldn't clean it just by splashing it with a glass of water, could we? So how would we make it clean? We'd have to use a lot of water. If this place were filled with a pile of excrement, we'd have to splash it with a whole bucket -- and not just an ordinary bucket. A great big one. A single splash, and all the excrement would be scattered. The place would become clean because the water was stronger.

Being resolute is thus different from being severe, because it means being earnest toward everything of every sort in keeping with reason. Take this and think it over. If you act weakly in training yourself, you're not on the path. You have to be strong in fighting with defilement. Don't let the strong defilements step all over you. If we don't have any way of fighting defilement -- if we're weak and irresolute -- we're good for nothing at all.

Those who want what is clean and good from the Dhamma: What is the Dhamma like? What did the Buddha teach? What sort of defilements are eliminated by what sort of Dhamma so that it deserves to be called the middle way? The Buddha taught, 'The middle way realized by the Tathagata -- producing vision, producing realization -- leads to calm, to direct knowledge, to self-awakening, to //nibbana//.' This is in

the Discourse on Setting the Wheel of Dhamma in Motion. The middle way is what can cause all these forms of knowledge to arise. //Realization//: This is penetrative knowledge that's very subtle and sharp. Even discernment is less penetrating and sharp than it is. //Self-awakening//. //Nibbana//: This path leads to //nibbana//. All of these things without exception come from this middle way. They don't lie beyond range of this middle way at all.

What does it mean, the word 'middle'? Middleness as it is in reality and the middleness we hear about, study, memorize, and speculate about: Are they different? //Very different//. I'll give you an example. Suppose there are two soldiers, both of whom have studied the full course of military science. One of them has never been in the battle lines, while the other has had a lot of experience in the battle lines, to point where he has just barely escaped with his life. Which of the two can speak more accurately and fluently about the reality of fighting in a war? We have to agree without hesitation that the soldier who has been in battle can speak of every facet in line with the events he has seen and encountered to the extent that he could come out alive. If he were stupid, he would have had to die. He had to have been ingenious in order to survive.

So the middle way: How is it 'middle'? We've been taught that following the middle way means not being too lax, not being too extreme. So what way do we follow so that it's not too lax or too extreme, so that we're in line with the principle of middleness aimed at by the genuine Dhamma? When we've sat a little while in meditation, we get afraid that we'll ache, that we'll faint, we'll die, our body will be crippled, or we'll go crazy, so we tell ourselves, 'We're being too extreme.' See? Understand? If we think of making a donation, we say, 'No. That'd be a waste. We'd do better to use it for this or that.' So what is this? Do you understand whose 'middleness' this is? If we're going to follow the way of the Dhamma, we say it's too extreme, but if we're going to follow the way of defilement, then we're ready for anything, without a thought for middleness at all. So whose middleness is this? It's just the middleness of the defilements, because the defilements have their middleness just like we do.

When people do good, want to go to heaven, want to attain //nibbana//, they're afraid that it's craving. But when they want to go to hell in this very life, you know, they don't worry about whether it's craving or not. They don't even think about it. When they go into a bar: Is this craving? They don't stop to think about it. When they drink liquor or fool around with the ways to deprivation (//apaya-mukha//): Is this the middle way or not? Is this craving? Is this defilement or not? They don't bother to think. But when they think of turning to the area of the Dhamma, then it becomes too extreme. Everything becomes too extreme. What is this? Doesn't the thought ever occur to us that these are the opinions of the defilements dragging us along? The defilements dress things up just fine. Their real middleness is in the middle of the pillow, the middle of the sleeping mat. As soon as we do a little walking meditation and think //buddho, dhammo, sangho,// it's as if we were being taken to our death, as if we were tied to a leash like a monkey squirming and jumping so that we'll let go of the //buddho// that will lead us beyond their power. Whether we're going to give alms, observe the precepts, or practice meditation, we're afraid that we're going to faint and die. There's nothing but defilement putting up obstacles and blocking our way. We don't realize what the middleness of defilement is like, because it's been lulling us to sleep all along.

Just now I mentioned the two soldiers who had studied military science, one of whom had gone into battle while the other one hadn't. We can compare this to studying the texts. Those who have gone into battle -- who have had experience dealing with defilement and fighting with defilement -- are the ones who can describe the middle way correctly and accurately. If you simply study and memorize....Here I'm not belittling study. Study all you can. Memorize all you can. I'm not criticizing memorization. But if you simply memorize the names of the defilements -- even if you memorize their ancestry -- it doesn't mean a thing if you aren't intent on the practice. If you don't practice, it's just like memorizing the names of different criminals. What this or that gang of criminals does, how it makes its money, what it likes to do, what their names are: We can memorize these things. Not to mention just their names, we can even memorize

their ancestry, but if we don't get into action and deal with them, those criminals whose names we can remember will keep on harming the world. So simply memorizing names doesn't serve any purpose. //We have to get into action and lay down a strategy//. Where do those criminals rob and steal? We then take our strategy and put it into practice, lying in wait for them this place and that, until we can catch them. Society can then live in peace. This is the area of the practice.

The same holds true with defilements and mental effluents. We have to practice. Once we know, we put our knowledge into practice. What is it like to give alms? We've already given them. What is it like to observe the precepts? We've already observed them. What is it like to meditate? We've already done it. This is called practice. It's not that we simply memorize that giving alms has results like that, observing the precepts has results like this, meditation has results like that, heaven is like this, //nibbana// is like that. If we simply say these things and memorize them, without being interested in the practice, we won't get to go there, we won't get any of the results.

So now to focus down on the practice of fighting with defilement: The defilements have been the enemies of the Dhamma from time immemorial. The Buddha has already taught that the defilements are the enemies of the Dhamma. Where do they lie? Right here -- in the human heart. Where does the Dhamma lie? In the human heart. This is why human beings have to fight defilement. In fighting the defilements, there has to be some suffering and pain as a matter of course. Whatever weapons they use, whatever their attack, whatever their tactics, the Dhamma has to go spinning on in. The ways of sidestepping, fighting, jabbing, attacking: the ways of eliminating defilement all have to be in line with the policies of the Dhamma -- such as Right Views and Right Attitudes -- spinning back and forth. Gradually the defilements collapse through our practice. This is what is meant by the middle way.

So. Go ahead and want. Want to gain release from suffering. Want to gain merit. Want to go to heaven. Want to go to //nibbana//. Go

ahead and want as much as you like, because it's all part of the path. //It's not the case that all wanting is craving // (tanha)//. If we think that all wanting is craving, then if we don't let there be craving, it's as if we were dead. No wanting, no anything: Is that what it means not to have defilement or craving? Is that kind of person anything special? It's nothing special at all, because it's a dead person. They're all over the place. A person who isn't dead has to want this and that -- just be careful that you don't go wanting in the wrong direction, that's all. If you want in the wrong direction, it's craving and defilement. If you want in the right direction, it's the path, so make sure you understand this.

The stronger our desire, the more resolute our persistence will be. Desire and determination are part of the path, the way to gain release from stress. When our desire to go heaven, to attain //nibbana//, to gain release from stress is strong and makes us brave in the fight, then our persistence, our stamina, our fighting spirit are pulled together into a single strength by our desire to attain //nibbana// and release from stress. They keep spinning away with no concern for day or night, the month or the year. They simply keep at the fight all the time. How about it? Are they resolute now? When the desire gets that strong, we have to be resolute, meditators. No matter how many defilements there are, make them collapse. We can't retreat. We're simply determined to make the defilements collapse. If they don't collapse, then we're prepared to collapse if we're no match for them. But the word 'lose' doesn't exist in the heart. If they kick us out of the ring, we climb right back in to fight again. If they kick us out again, we climb back in again and keep on fighting. After this happens many times, we can start kicking the defilements out of the ring too, you know. After we're been kicked and hit many times, each time is a lesson.

Wherever we lose to defilement, whatever tactics the defilements use to beat us, we use their tactics to counteract them. Eventually we'll be able to stand them off. As the defilements gradually become weaker, the matters of the Dhamma -- concentration, mindfulness, discernment, persistence -- become stronger and stronger. This is where the defilements have to grovel, because they're no match.

They're no match for the Dhamma. Before, we were the only ones groveling. Wherever we groveled, we'd get kicked by the defilements. Lying down, we'd cry. We'd moan. Sitting, we'd moan. Standing, we'd feel desire. Walking, we'd feel desire and hunger. Wherever we'd go, there'd be nothing but love, hate, and anger filling the heart. There'd be nothing but defilement stomping all over us. But once these things get struck down by mindfulness, discernment, conviction, and persistence, they don't exist no matter where we go -- because the defilements are groveling. They keep on groveling, and we keep on probing for them without let up. Whenever we find one, we kill it. Whenever we find one, we kill it, until the defilements are completely eradicated, with nothing left in the heart. So now when we talk about defilement, no matter what the kind, we can talk without hesitation. Whatever tricks and tactics we employed to shed the defilements, we can describe without hesitation. The purity of the heart that has no more defilements ruining it as before, we can describe without hesitation.

This is like the person who has gone into battle and can speak without hesitation. It's not the same as when we simply memorize. If we simply memorize, we can speak only in line with the texts. We can't elaborate the least little bit. We don't know how. But a person who has gone into battle knows all the ins and outs -- not simply that military science says to do things like this or to follow that route. He can make his way through every nook and cranny, every zig and zag, depending on what he needs to do to get to safety or gain victory. A fighter takes whatever means he can get.

It's the same with us in fighting defilement. Whatever approach we should use to win, the Buddha provides all the weapons of the Dhamma for us to think up with our own mindfulness and discernment. We people never run out of rope, you know. When we really come to the end of our rope, then mindfulness and discernment produce ways for us to help ourselves so that we can bash the defilements to bits, until no more defilements are left. From that point on, wherever the defilements brings in their armies, in whoever's heart, we know them all -- because they've been entirely eliminated from ours.

This is the practice. This is what's called the middle way. When the defilements come swashbuckling in, the middle way goes swashbuckling out. If they bring in a big army, the middle way has to fight them off with a big army. If they're hard-hitting, we're hard-hitting. If they're dare-devils, we're dare-devils. This is what's meant by the middle way: the appropriate way, appropriate for defeating the armies of the enemy. If their army is large while ours is small and our efforts few, it just won't work. We'll have to lose. However large their army, however many their weapons, our army has to be larger and our weapons more. Only then will we win. This is what's called the army of the Dhamma. However large the army of defilement may be, mindfulness, discernment, conviction, and persistence have to go spinning in and treat them with a heavy hand. Finally, the defilements fall flat on their backs, and we won't have to chant a funeral service for them. We've gained the superlative Dhamma.

When the defilements have fallen flat on their backs, we aren't worried about where we'll live in the cosmos. Why ask? We're not interested in whether we'll be reborn in heaven, in the Brahma worlds, or in hell after we die. There is nothing that knows more than the heart. Normally, the heart is already a knower, so now that it knows clearly in line with reason, in line with the Dhamma, what is there to wonder about?

This is why there is only one Buddha at a time -- because a Buddha arises with difficulty, gains release with difficulty. He's the first to gain Awakening, making his way all by himself past the enemy army of defilement, craving, and mental effluents, to proclaim the Dhamma to the world so that we can study it and put it into practice, which is our great good fortune. We've been born right in the midst of the Buddha's teachings, so be earnest in practicing them so as to profit from them. The teachings of the Lord Buddha aren't a child's doll or plaything, you know.

The Dhamma is //sanditthiko// -- directly visible. The teachings of the Buddha are the open market of the paths, fruitions, and //nibbana//. They're never out of date -- unless we're out of date,

which is why we let the defilements fool us into thinking that the Dhamma is out of date; that people who practice the Dhamma are old-fashioned and out of date; that people who enter monasteries are old-fashioned and out of date; that the teachings of the religion have no paths or fruitions any more; that the paths, fruitions, and //nibbana// don't exist; that no matter how much you practice, you'll just wear yourself out in vain. These things are nothing but defilement deceiving us -- and we believe everything it says, so we keep going bankrupt without even a scrap of good to our names. Why are we willing to believe it so thoroughly?

'//Kilesam saranam gacchami//' -- I go to defilement for refuge.' We've never said it. All we say is '//buddham dhammam sangham saranam gacchami//' -- I go to the Buddha, Dhamma, and Sangha for refuge,' but when the defilements give us a single blow, we fall flat on our backs. What good does it accomplish? What does '//Buddham saranam gacchami//' mean? Nothing but //Kilesam saranam gacchami//. Even though we never say it, our beliefs fall in line with defilement without our even thinking about it. This is called //Kilesam saranam gacchami//. The grandchildren of defilement we //saranam gacchami//. The grandparents of defilement we //saranam gacchami//. Everything about the defilements we grovel and //saranam gacchami//. We're all a bunch of //kilesam saranam gacchami//. Think it over.

So be resolute, meditators. Desire to see the truth. It's there in the heart of every person. The Buddha didn't lay any exclusive claims to it. All that's needed is that you practice. Don't doubt the paths, fruitions, and //nibbana//. When are the defilements ever out of date? They're in our hearts at all times. Why don't we ever see them being accused of being out of date? 'Every kind of defilement is old-fashioned. The defilements are out of style, so don't have anything to do with them.' I don't see us ever give a thought to criticizing them. So how is it that the Dhamma that remedies defilement is out of existence? The Dhamma is a pair with defilement, but defilement simply lulls us to sleep so that we won't use the Dhamma to defeat it. It's afraid of losing its power -- because defilement is intimidated by the Dhamma, which is why it deceives us into not heading towards the Dhamma. So remember this.

Very well, then. I'm tired of preaching to meditators who //Kilesam saranam gacchami//.

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THE SIMILE OF THE HORSE

Excerpted from informal remarks after a talk, July 23, 1981.

...I don't know where my courage came from. Just think -- the fear I used to feel for Ven. Acariya Mun, I didn't feel at all. I was bold. I wanted to speak. I wanted to tell him what I had experienced. The mind was impetuous and spoke right up without any fear. That was when he got to see my true nature. Before that, I had never shown anything at all. No matter what the mind had been like, I had never behaved that way; but once this awareness arose, I went up to see him when there were just the two of us and told him right away. It was as if he were the master of a dog, urging me on to bite the defilements. Ven. Acariya Mun -- who could be more astute than he? As soon as I went up to see him, I started right in speaking without any fear.

Once the mind knows the truth, together with how it has contemplated, it can describe it all, including the results that appear. It can describe them in full detail. While I was speaking, he listened in silence. As for me, I kept right on going. 'This crazy guy doesn't just fool around' -- that's probably what he was thinking. 'When his madness is on the rise, he's really in earnest.' That's probably what he said to himself.

As soon as I had finished, he burst right out: 'That's the way it's got to be!' He really got going, and I bowed down and listened. 'We don't die up to five times in a single lifetime,' he said. 'We die only once. So keep on striking away. You've finally caught on to the

basic principle. You've finally got it, so keep wrestling with it.' I was like a dog he spurred on -- I was so happy. Coming away from him, I was ready to bark and to bite. I kept fighting away. That is, I continued sitting all night in meditation and kept telling him the Dhamma I had gained. Sitting in meditation all night -- I did it more than nine or ten times that Rains Retreat, and I wasn't just sitting as normal, because I was wrestling with my full strength, both because of the marvels I was seeing and because of my frustration over the way my mind had regressed earlier. These two got added together, so that the mind had the full strength of frustration and daring. As time passed though, Ven. Acariya Mun finally gave me a warning -- a single flash: '//The defilements don't lie in the body//,' he said. '//They lie in the heart//.'

He then gave a comparison with a horse. 'When a horse is unruly and won't listen to its master, the master has to give it really harsh treatment. If he has to make it starve, he should make it starve -- really treat it harshly until it can't make a move. Once it finally stops being rebellious, though, he can let up on the harsh treatment. When its rebelliousness weakens, the harsh treatment can be relaxed.' That's all he said -- and I understood immediately. If he had said more than that...He knew what sort of person I was: He was afraid I'd go completely limp. So he have just a flash of a warning, and I understood....

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PRINCIPLES IN THE PRACTICE, PRINCIPLES IN THE HEART

January 19, 1977

The important point for a meditating monk is to have principles in the heart. 'Principles in the heart' means the various stages of concentration and levels of discernment, all the way to the level of

arahantship. These are called the principles in the heart for meditating monks. If the principles in the heart are good, every aspect of the principles in our practice will be good as well, because the heart is what gives the orders. This is why we see the heart as having primary importance. //When a person with principles in the heart practices, it's very different from a person without principles in the heart//. When a person with principles in the heart makes compromises in line with events at some times, in some places, and with some individuals, and when he is strict with himself at normal times, he does so with reason -- which is different from a person who is simply determined, without having principles in the heart. Even though such a person may be resolute and courageous, he's pervaded with error, pride, and conceit. He's not as even as he should be in his ascetic practices (//dhutanga//), which are means of cleansing away the defilements of pride and conceit fermenting inside him. The body is an affair of the world, like the world in general. It has to be involved with the world, which requires compromises with certain people, in certain places, and on certain occasions. But if, when we have to make compromises, we can't do so for fear that we're sacrificing our strictness or our ascetic practices; or if once we compromise we can't return to our strictness, it's a matter of pride in either case and can't help but have an impact on ourselves and on others both when we should be strict and when we should make compromises in line with events.

When a person with principles in the heart sees fitting, in line with reason, he makes compromises when he should with certain individuals, places, and events that may happen from time to time. But when that necessity is past, he returns to his original strictness without any difficulty in forcing himself. This is because reason, the Dhamma, is already in charge of his heart, so he has no difficulties both when making compromises and when following the ascetic practices strictly as he is accustomed to.

All of this is something I practiced when living with Ven. Acariya Mun. For example, I'd vow to follow a particular practice or several practices without telling him -- although he would know perfectly well, because I couldn't keep it secret from him. But because of my

great respect for him, I'd have to make compromises, even though it bothered me (bothered my defilements).

As a rule, I wouldn't be willing to make compromises at all. That was a feeling set up like a barrier in the mind, because my intentions were really determined like that. I wouldn't let anything pass without my working right through it with this determination of mine.

The first year I went to stay with him, I heard him talk about the ascetic practices -- such as the practice of accepting only the food received on one's alms round -- because he himself was very strict in observing them. From that point on, I'd vow to take on special ascetic practices during the Rains Retreat, without ever slacking. I'd vow to eat only the food I got while on my alms round. If anyone else would try to put food in my bowl aside from the food I had received on my round, I wouldn't accept it and wouldn't be interested in it. Ever since then, I've kept to this without fail. I'd be sure that I for one wouldn't let this vow be broken. Once the Rains Retreat came, I'd have to make this vow as a rule in my heart, without missing even a single year.

The years we spent the rains at Baan Naa Mon, Ven. Acariya Mun was really observant and astute. Of all the sages of our day and age, who could be sharper than he? He knew I had vowed not to accept food that came afterwards, but on the occasions he would come to put food in my bowl, he'd say, 'Maha, please let me put a little food in your bowl. This is a gift from one contemplative to another.' That's what he'd say. 'This is a gift from a fellow contemplative. Please accept it.' That meant he was giving me the food himself.

Sometimes there'd be groups of lay people from Nong Khai, Sakon Nakhorn, or other places who would come to Baan Naa Mon to present food to Ven. Acariya Mun and the other monks in the monastery. This would happen once in a long, long while, because in those days there were no cars or buses. You'd have to travel on foot or by cart. These people would hire ox-carts to come and would spend a night or two -- but they wouldn't stay with the monks in the monastery. They'd stay in the shack in Yom Phaeng's rice field. When morning came,

they'd prepare food and, instead of waiting outside the monastery to place the food in our bowls as we returned from our alms round, they'd bring it into the monastery to present it to us. I wouldn't dare accept their food, for fear that my observance would be broken. I'd walk right past them. As I noticed, though, Ven. Acariya Mun would accept their food out of pity for them.

There would be a lot of food left over from presenting it to the monks, so they'd bring it to the meeting hall -- fruit, individual servings of food wrapped in banana leaves -- but we wouldn't take any of it. It'd get passed around without making a ripple. No one, except sometimes one or two of the monks, would take any of it. It must have looked not just a little strange to the lay people. As for me, I wouldn't dare take any of it, for fear that my observance of this ascetic practice would be broken. Several days later, Ven. Acariya Mun asked to put food in my bowl, saying, 'This is a gift from a fellow contemplative. Please let me put it in your bowl.' And then he put it in my bowl. He did it himself, you know. Normally -- who would I let put anything in my bowl! I'd be afraid that my observance would be broken or at the very least wouldn't be complete. But he probably saw that there was pride lurking in my vow to observe this practice, so he helped bend it a little to give me a number of things to think about, so that I wouldn't be simply a straight-arrow type. This was why he'd find various ways to teach me both directly and indirectly.

I in particular was very straight-arrow. I was very set on things in that way, which is why I wouldn't let anyone destroy my ascetic practice by putting food in my bowl -- except for Ven. Acariya Mun, whom I respected with all my heart. With him, I'd give in and let him put food in my bowl the times he saw fit. I was solidly determined not to let this observance be deficient, not even the least little bit. This was something that kept chafing in the heart. I'd have to be complete both in terms of the observance I was following and in terms of my determination, but because of my love and respect for him, I'd accept his gifts even though I didn't feel comfortable about it. This is the difference between a principle in the practice and a principle in the heart.

I admit that I was right in the earnestness of my practice, //but I wasn't right in terms of the levels of Dhamma that were higher and more subtle than that//. Looking at myself and looking at Ven. Acariya Mun, I could see that we were very different. Ven. Acariya Mun, when looking at something, would see it thoroughly, in a way that was just right from every angle in the heart -- which wasn't like the rest of us, who would view things in our stupid way from one side only. We didn't use discernment the way he did. That was something we'd have to admit. Here I've been talking about practicing the Dhamma with Ven. Acariya Mun at Baan Naa Mon.

When we moved to Baan Nong Phue, I vowed again to observe this particular practice. Wherever I'd go, I'd stick to my guns as far as this practice was concerned and wouldn't retreat. I wouldn't let it be broken. Coming back from my alms round, I'd quickly put my bowl in order, taking just a little of whatever I'd eat -- because during the rains I'd never eat my fill. I'd never eat my fill at all. I'd tell myself to take only so-and-so much, around 60 to 70 percent. For example, out of 100 percent full, I'd cut back about 30 to 40 percent, which seemed about right, because there were a number of us living together as a group. If I were to go without food altogether, it wouldn't be convenient, because we always had duties involved with the group. I myself was like one of the senior members of the group, in a behind-the-scenes sort of way, though I never let on. I was involved in looking after the peace and order within the group in the monastery. I didn't have much seniority -- just over ten rains in the monkhood -- but it seemed that Ven. Acariya Mun was kind enough to trust me -- also behind the scenes -- in helping him look after the monks and novices.

When the rains would begin, all of us in the monastery would vow to observe different ascetic practices, and after not too many days this or that person would fall back. This showed how earnest or lackadaisical the members of the group were, and made me even more meticulous and determined in my duties and my ascetic practices. When I'd see my fellow meditators acting like this, I'd feel disillusioned with them in many ways. My mind would become even more fired up, and

I'd encourage myself to be unrelenting. I'd ask myself, 'With events all around you like this, are you going to fall back?' And the confident answer I'd get would be, 'What is there to fall back? Who is this if not me? I've always been this sort of person from the very beginning. Whatever I do, I have to take it seriously. Once I decide to do something, I have to be earnest with it. I don't know how to fool around. I won't fall back unless I die, which is something beyond my control. I won't let anyone put food in my bowl under any circumstances.' Listen to that -- 'under any circumstances.' That was how I felt at the time.

So the changes in my fellow meditators were like a sermon for me to listen to and take to heart. I haven't forgotten it, even to this day. As soon as I returned from my alms round, I'd quickly take whatever I was going to eat, put my bowl in order, and then quickly prepare whatever I had that I'd put in Ven. Acariya Mun's bowl -- this or that serving that I had noticed seemed to go well with his health, as far as I knew and understood. I'd set aside whatever should be set aside and prepare whatever should go into his bowl. Then I'd return to my seat, my eyes watchful and my ears ready to hear whatever he might say before we'd start eating.

As for my own bowl, when I had put it in order, I'd put it out of the way behind my seat, right against the wall next to a post. I'd put the lid on and cover it with a cloth to make doubly sure that no one would mess with it and put any food in it. At that time I wouldn't allow anyone to put food in my bowl at all. I made that clear in no uncertain terms. But when Ven. Acariya Mun put food in my bowl, he'd have his way of doing it. After I had prepared the food I would give to him and had returned to my place; after we had given our blessings and during the period of silence when we were contemplating our food -- that's when he'd do it: right when we were about to eat. I have no idea where he had arranged the food to put in my bowl -- but he wouldn't do it repeatedly. He knew and he sympathized with me. On the occasions when he'd put food in my bowl, he'd say, 'Maha, please let me put food in your bowl. These lay people came late....' -- and his hand was already in my bowl -- right when I had placed my bowl in front of me and was contemplating my food. I didn't know what

to do, because of my respect for him. So I had to let him do it in his kindness -- but I wouldn't let anyone else do it. He'd do it only once in a long while. In one Rains Retreat, he'd do it only three or four times at most. He wouldn't do it repeatedly, because he was every astute. The word //majjhima// -- just right: You'd have to hand it to him, without being able to find anything to fault.

So ever since then I've stuck to my practice all along, up to the present. As for the monks and novices who couldn't get it together, they all ended up in failure, which has made me think -- made me think without ceasing -- about my fellow meditators: 'What is it with their hearts that they don't have any firm principles, that they keep failing like this? What mainstay can they have for the future when the present is already a failure?' Events like this have kept me thinking in this way without ceasing, all the way up to the meditators who are living with me at present.

For this reason, the ascetic observances are very important principles in the practice. Eating from the bowl: There are many people, monks among them, who don't see the value of eating from the bowl. In addition to not seeing the value of this ascetic practice, they may see it as unbecoming or inappropriate, both in the monastery and in society at large, in that all sorts of food -- meat dishes, desserts, etc. -- get mixed together in the one bowl. They may even think that it's ugly or messy -- which is an opinion of the defilements trying to efface the truth of the Dhamma. There are few who see the value of any of the thirteen ascetic practices, even though all thirteen are tools for us monks to wash away defilement. It's well known that the defilements and the Dhamma have always worked at cross-purposes from time immemorial. Those who give their hearts and lives in homage to the Buddha, Dhamma, and Sangha will practice in line with what the Buddha taught. Those who give their hearts and lives in homage to the cycle of defilement will practice in line with the opinions of defilement. So to whom are we going to pay homage now? Hurry up and decide. Don't delay. Otherwise the defilements will pull you up to the chopping block -- don't say I didn't warn you. The Dhamma has already been taught, so hurry up and start walking. Don't waste your time being afraid that it's out of date, or you won't

be able to make a step.

//Pansukula-civaram -- the practice of wearing robes made from cast-off cloth//: This is to counteract our feeling for price, ostentation, pride, and excess -- the type of beauty that promotes defilement and steps all over the Dhamma -- so that these things don't encumber the hearts of meditators whose duty is to eliminate the defilements in order to promote the Dhamma and nourish the heart to be gracious and fine. The items of consumption we collect from what is thrown away are good for killing the defilements of greed, ostentation, and excess, love for beauty and haughtiness. Sages have thus praised and followed this practice all along up to the present. We can see their footprints in using this method to kill defilement as a treat for our hearts and eyes so that we won't die in vain in having followed the homeless life.

//The practice of going for alms//: This is so that we'll perform our duties in line with the Buddha's instructions -- //pindiyalopa-bhojanam nissaya pabbajja//, 'The life gone forth is supported by means of almsfood' -- instructions we received on the day of our ordination. Don't be lazy. Don't forget yourself because of whatever other gifts of food you may receive. Whoever may present them, see them as extraneous. They're not more necessary than the food we get by going for alms with the strength of our own legs -- which is our duty as monks who do their work properly. This is the really appropriate way to gain food in line with the //pindiyalopa-bhojanam// in the instructions we receive during our ordination. Listen! It's fitting, appropriate, which is why the Buddha taught us to go for alms, something of first-place importance in our pure work as monks.

The Buddha went for alms throughout his career. The few times he didn't were when he was staying in a place where it wasn't appropriate -- as when he was living in the Prileyya Forest, and the elephants looked after him because there were no people around. So there were only a few times when the Buddha made exceptions to this practice. //Pubbanhe pindapatanca// -- in the five duties of the Buddha -- 'In the morning he would go for alms for the sake of the beings of the

world.' Listen to that!

//Sayanhe dhamma-desanam//: At four in the afternoon he would give instructions to his lay following: kings, generals, financiers, landowners, merchants, and ordinary people in general.

//Padose bhikkhu-ovadam//: After dark he would exhort the monks. This is the second of his duties as a Buddha.

//Addharatte deva-panhanam//: After midnight he would answer the questions posed by the various levels of the heavenly beings -- from the lowest up to the highest -- and give them instructions. This is the third of his duties.

//Bhabbabhabbe vilokanam//: In the last watch of the night he would survey the beings of the world, using his superior intuition to see what beings might be caught in the net of his knowledge whom he should go to teach first -- whoever might be prepared to receive the teaching and whose lives might be in danger, so that he shouldn't wait long before going to teach them. This is the fourth duty.

//Pubbanhe pindapatanca//: The following morning he would then go out for alms on a regular basis. These are the five duties of the Buddha that he normally wouldn't abandon. He'd abandon them only on special occasions. For example, going for alms: When he was staying in the Prileyya Forest, he couldn't go for alms, so he put that duty aside. But otherwise he viewed going for alms as a necessary duty, which is why we have to teach monks to view going for alms as a right activity, as extremely appropriate work. For monks, there is no work in searching for their livelihood more appropriate than going for alms. No matter who might have the faith to bring gifts of food, no matter how much, we should view it as extraneous gains, a luxury, and not as more necessary than the food gained by going for alms. This is so that we don't forget ourselves and become entangled in that sort of thing.

The Buddha teaches monks not to forget themselves, not to be lazy, because the defilement of laziness is important, and to forget

ourselves is no mean vice -- for we tend to become haughty when there are many people respecting us, and especially when they are people of high status. When we have a large following, we tend to throw out our chest and put on airs. Even though we don't have stripes, it's as if we paint them on to be a royal tiger showing off his rank. Since when were they ever a small matter, the defilements of monks? This is why the Buddha taught us to stamp out these ugly defilements in the society of Buddhists and monks by not forgetting ourselves. However many people come to respect us, that's their business. Our business is not to forget our duties. Don't forget that monks' business is monks' business. //To forget yourself is none of your business as a monk//. Even lay people who are mindful don't forget themselves. They're always even in the way they place themselves in relation to others. We're monks -- meditating monks at that -- which is even more of a delicate matter. It's our business to be mindful of ourselves and to use our discernment to scrutinize events that come to involve us at all times, not to be careless and forgetful in any circumstances. This is how we show our colors as monks who see danger in what is dangerous.

We are members of the Sakyan lineage, the lineage of the Buddha, who was sharper and more intelligent than anyone else in the three levels of the cosmos. For what reason, should we make fools of ourselves over the baits of the world, which fill the earth and aren't anywhere nearly as difficult to find as the Dhamma? To forget ourselves, to swell up with pride because of extraneous gains or the respect of people at large: Is this our proper honor and pride as sons of the Sakyan? It's simply because we see the superlative Dhamma as something lower than these things that we monks don't think or come to our senses enough to fear their danger in the footsteps of our Teacher.

//Sakkaro purisam hanti// -- 'Homage kills a man.' Fish die because they are tempted by bait. If we monks don't die because of things like this, what does make us die? Consider this carefully. Did the Buddha give this teaching to stupid fish or to those of us monks who are moving toward the hook at the moment? Be aware of the fact that the outside is bait, but inside the bait is the hook. If you don't

want to meet with disaster, be careful not to bite the hook.

//Eating from the bowl//: This is a very important activity, but we don't see its importance. Ordinarily, we who have ordained in the religion have no vessel for our food more appropriate than our bowl. Even monogrammed plates and gold platters aren't more appropriate than the bowl. Only the bowl is appropriate for monks when they eat. Nothing else is better or more fitting. We each have only one bowl and put everything in there together. The Buddha has already set us a solid example.

Or is it that when food gets mixed together like that, it'll spoil our digestion -- as most people say, and we've already heard many times. If that's the case, then when it all gets mixed in the stomach, won't it spoil our digestion? How many stomachs do we have in our belly? How many vessels are in there for us to put our separate sorts of food in? This one for desserts, this one for meat dishes, this one for spicy curry, this one for hot curry: Are there any? Are there different vessels for putting our separate sorts of food in, to keep our digestion from spoiling? We simply see that when food is mixed in the bowl, it'll spoil our digestion, but not when it's mixed in the stomach. This view -- fearing that our digestion will be spoiled -- is for the sake of promoting our tongues and stomachs, not for promoting the mind and the Dhamma through our various practices.

If there is anything toxic in the food -- whether or not it's mixed in the bowl -- then when it's eaten, it can spoil our digestion, with no relation to whether or not it's mixed together, because the toxicity lies with the things that are toxic, and not with the mixing together. When it's eaten, it's toxic. But if the food isn't toxic, then when it's mixed it isn't toxic, so where will it get any toxicity? The food is beneficial, without any harm or toxicity mixed in. When it's placed together in the bowl, it's still food. When it's eaten and goes to the stomach, it's a benefit to the body.

So we as monks and meditators should be observant of the differences between Dhamma and not-Dhamma, which are always effacing each other.

For example: Eating food from the bowl spoils your digestion. Eating outside of the bowl improves your digestion and fattens the defilements -- but the Dhamma grovels and can't get up because not-Dhamma has kept stomping on it in this way without mercy from every side all along.

Actually, when food is mixed in the bowl, it's an excellent sermon. Before eating, we contemplate. While eating, we contemplate the incongruity of food and we're bound to get unusual tactics for training the mind from the food that is mixed together -- because we don't eat for enjoyment, for beautification, for pride, or for recklessness. We eat enough to keep the body going, to practice the holy life so as to take the defilements and the mental effluents -- poisons that are buried deep, cluttering the heart -- and wash them away by contemplating them aptly, using these ascetic practices as our tools.

//Refusing food that is brought afterwards//: This too is to prevent us from being greedy and forgetting ourselves. Even when there's a lot of food -- more than enough -- greed, you know, has no land of enough. That's good. This is good. The more food there is, the wider our mouth, the longer our tongue, the bigger our stomach. These are always overtaking the Dhamma without let-up. This is sweet. That's aromatic. This is rich -- everything keeps on being good. There's no brake on our wheels -- no mindfulness -- at all. Actually, the word 'good' here is a title conferred by defilement to erase our contentment with little, our fewness of wants as meditators, without our realizing it. This is why we tend to be carried away by the lullaby of the defilements' word 'good.'

As for whether the Dhamma is good or not, that's another matter entirely. If the food is sweet, we know. If it's aromatic, we know. If the mind is attached to the flavor, we have to try to know. To be careful. To thwart the defilement that wants to get a lot and eat a lot. The Dhamma has us take just enough, or just a little, in keeping with the Dhamma; to eat just enough for the body, or just a little, without being greedy for food or other items of consumption. We eat just enough to keep going. We aren't stuffed and lethargic, aiming

more at our beds than at the persistent effort to abandon defilement.

We monks, when we eat a lot and have a lot of extraneous gains, get fat and strong, but the mind forgets itself and doesn't feel like meditating. This is good for nothing at all. We simply have food fattening the body, without any Dhamma to fatten the mind. The mind that used to have Dhamma to some extent gets thinner and more emaciated day by day. If it's never had any Dhamma -- such as the Dhamma of concentration -- the situation is even worse. It has no goals at all. The ascetic practices thus have to put a brake on our greed for food so that the mind can have a chance to follow the Dhamma. The defilements won't have to be fattened, the body will be light, the mind will be still and light while making its effort -- more easily stilled than when the belly is stuffed tight with food. This is something really embarrassing in meditating monks: the way we take our stomachs, instead of the Dhamma, to show off to the world.

//Living in the forest//: How does it differ from living in villages? It has to differ, which is why the Buddha taught us to live there. And living in an ordinary forest //vs.// living in a lonely forest: How does this feel to the person living there? For a person aiming at the Dhamma, there's a big difference between living in a forest and living a lonely forest, including the effort required to make the mind quiet. In a lonely forest, the mind becomes still easily because we aren't complacent. We're watchful over ourselves. Wherever we're mindful and alert, that's the effort of practice. //Defilement is afraid of people who are mindful and alert//, who are always watchful over themselves. It's not afraid of complacent people. The Buddha thus opened the way, using the ascetic practices, for us to take victory over defilement. This is the way that will stamp out defilement. It's not the case that he opened the way through the ascetic practices for defilement to stomp all over the heart.

All the ascetic practices, for those who follow them, are ways of subduing defilement. For example, //living under the shade of a tree//, in appropriate forests and mountains: The Buddha and his Noble Disciples all came into being in purity from these things, so we

as meditators should reflect on this. We shouldn't forget ourselves. However many material gains we may receive, we shouldn't forget ourselves because of them, for that's not the way of those who follow in the footsteps of the Buddha and his Noble Disciples.

No matter how many people come to respect us, that's their business. We in practicing the Dhamma should beware of that sort of thing, because it's a concern and a distraction, an inconvenience in the practice. We shouldn't get involved in anything but the contact between the heart and the Dhamma at all times. That's what's appropriate for us. If the mind becomes a world of rebirth, it'll outstrip the worldliness of the world to the point where it has no limits or bounds. The more people come to respect us -- and our defilements as monks and human beings are always ready to welcome this -- the more pride we feel, the more we forget ourselves. We swell up more than a river overflowing its banks, because this is a matter of defilement, not of the Dhamma. Matters of the Dhamma have to be even. They require us to be mindful at all times and not to forget ourselves. This is the path followed by those who have practiced to lift themselves beyond suffering and stress. Those of us who want to gain release like them have to practice like them -- or like students who have teachers. We shouldn't practice haphazardly, claiming to be smart and not listening to anyone. That's the path of practice taking us up on the chopping block with the onions and garlic, not the path taking us to the paths, fruitions, and //nibbana//.

These are things I have felt ever since I was a young monk, and so I've been able to hold to them as good lessons all along. There were times when I saw people coming to show respect to my teachers, and it gave rise to a strange sort of feeling in my heart -- the feeling that I'd like to have them respect me in the same way -- but at the same time I knew that the mind was base and was giving rise to an obscene desire, so I didn't encourage it. I kept blocking it and was always conscious of my own fault in feeling that way.

When I really began to practice, I knew even more clearly that that was a wrong notion, that to think in that way wasn't right at all. It was like the toad trying to compare himself to the ox. My teacher's

status was that of a teacher. My status was that of a toad lurking underground. How could I try to compare myself with him if I didn't want to burst like the toad in Aesop's fable? That fable is a very good lesson for those who practice properly for the sake of release.

//The practice of visiting the cemetery//: Why visit the cemetery? We people have to see evidence with our own eyes if we're going to come to our senses. Visiting cemeteries is for the sake of seeing human death. Cemeteries in the past weren't like they are today. Unburied bodies were scattered all over the place -- old bodies and new, scattered around like logs. When you saw them, you'd see clear evidence with your own eyes.

The Buddha gave instructions on how to visit a cemetery. Go from the upwind side, he said, not from the downwind side. Don't begin by looking at new corpse. Look at the old ones first. Keep contemplating the theme of your meditation and gradually move on until you know that the mind has enough mindfulness and discernment to contemplate a new corpse. Only then should you move on to a new corpse -- because a new corpse still has regular features. If the person who just died had beautiful features, it might cause desire to flare up, and you'd end up with an out-of-the-ordinary meditation theme, which is why you have to be careful.

The Buddha taught stage by stage, to visit the cemetery at intervals or in steps, and to contemplate it at intervals in keeping with your capabilities. He wouldn't have you go storming right in, for that wouldn't be fitting. He taught all the steps. Don't be in a hurry to contemplate a corpse that hasn't fallen apart or been bitten, a corpse that is still new and hasn't swollen or grown foul. Don't be in a hurry to approach such a corpse. And be especially careful with a corpse of the opposite sex -- that's what he said -- until the mind is capable enough in its contemplation. Then you can contemplate anything.

Once we've contemplated death outside until we gain clear evidence, we then turn inward to contemplate the death in our own body until we catch on to the principle within the mind. Then the external cemetery

gradually becomes unnecessary, because we've caught on to the principle within ourselves and don't need to rely on anything outside. We contemplate our body to see it as a cemetery just like the external cemetery, both while it's alive and after it dies. We can compare each aspect with the outside, and the mind gradually runs out of problems of its own accord.

//The practice of not lying down//: This is simply a way of training ourselves to make a great effort. It doesn't mean that we take not-lying-down as a constant practice. We may resolve, for example, not to lie down tonight as our ascetic practice. This is a practice to be observed on occasion -- or you might resolve not to lie down for two or three nights running, depending on the resolution you make.

//The practice of living in whatever dwelling is assigned to one//: This is another ascetic practice. They're all ways of getting monks to subdue the defilement of forgetting oneself.

A monk who observes the ascetic practices well, who is solid in his observance of them, is one who is solid in his practice, truly intent on the Dhamma, truly intent on subduing defilement. He's not a person ordained to do nothing or who forgets himself. All thirteen ascetic practices are tools for subduing the defilements of those who follow them. There's nothing about them that anyone can criticize -- except for Devadatta and his gang.

A monk who doesn't observe any of these practices is an empty monk who forgets himself, who has nothing but the outside status of a monk. He wraps himself in a yellow robe, calls himself venerable -- and becomes haughty as a result. Even more so when he's given ecclesiastical rank: If the heart is taken with that sort of thing, it'll have to get excited over its shadow, without any need for backup music to get it going. The mind gets itself going through the power of the clay on its head, thinking that it has a crest. Since when has this defilement ever been willing to yield to anyone?

People of this sort forget all the affairs of monks and become part

of the world -- going even further than the world. Rank is given for the sake of encouraging good practice and conduct, but if the mind becomes haughty, rank becomes a way of destroying oneself, killing oneself with various assumptions. The King bestows ranks and names, this and that, and we assume them to be a crest. Actually, they're just a bit of clay stuck on our head, not a natural crest. If you want a natural crest, then follow the practice well. What could be finer than to be 'venerable' in line with the principles of nature? The word 'venerable' means excellent, so why be enthralled with dolls and clay?

To be venerable doesn't mean that just our name is excellent. //We have to be excellent in our practice and conduct//, in line with such principles of the Dhamma and Vinaya as the ascetic practices. If we're solid in the ascetic practices, we'll gradually become excellent people in line with the principles of our practice and ultimately in line with the principles of nature -- excellent not just in name, but through the nature of a mind made spotless and pure. A name can be established any old day. You can even build it up to the sky if you want. They establish names just to flatter one another as a matter of custom. This is an affair of the world. They keep conferring titles on one another. Those who confer the titles have good intentions, so we have to repay those good intentions by setting our hearts on the practice in line with the principles of the Dhamma and Vinaya, and on observing our duties as monks to the full. This is in keeping with their purpose in conferring titles so as to encourage monks to be good.

At any rate, don't take the conferring of titles....Don't take the title and use it to destroy yourself with pride and conceit. The highest perfection in line with natural principles, with no need to confer titles, is to practice well. Observe the precepts well. Don't violate or overstep them. Make the mind still and calm with meditation. Whichever theme you focus on, be earnest and mindful with it. When you investigate, investigate right on down so as to give rise to astuteness. Analyze the properties (//dhatu//), the //khandhas//, and the sense media (//ayatana//) so as to see them as they are in line with their reality, as I've already explained many

times.

What are the properties? The four physical properties: earth, water, wind, and fire. These are the primal properties, the things that exist originally and get combined until a mind comes in and lays claim to ownership, so that they're called a living being or an individual, even though the various parts are just physical properties in line with their natural principles. No matter who confers titles on them as being a living being or an individual or whatever, they don't turn into that. They remain physical properties as they originally were. We should come to know this with our own discernment through investigating.

The sense media or connections: There are internal sense media and external ones. The internal ones are the eyes, ears, nose, tongue, body, and mind. The external ones are sights, sounds, smells, tastes, tactile sensations, and ideas that make contact with the internal sense media, giving rise to cognition and then to all sorts of assumptions, most of which go off in the wrong directions. We should analyze these things so as to see them well. This is called //vipassana//, which means seeing clearly -- knowing clearly and seeing truly, not knowing in counterfeit or illusory ways.

So we should perform our duties correctly and to the full. Our heart is always hoping to depend on us, because it can't get by on its own. It's been oppressed and coerced by greed, anger, and delusion all along, which is why it's always calling for our help. So what can we use to help this heart that is always oppressed and coerced so as to release it from danger, if we don't use our practice of concentration, discernment, conviction, and persistence as a means of advancing and uprooting so as to help it escape from the danger of the things that coerce it.

At present we've come to strip off the danger in the heart. We must try every way we can to remove it. //The main principle in the practice is to have the solidity -- the heart -- of a warrior//, ready to die in the battle of washing the world out of the heart. If we don't gain victory, we're prepared to die, offering our life in homage

to the Buddha, Dhamma, and Sangha. Don't retreat in defeat, or you'll lose face, and the defilements will taunt you for a long time to come. You won't be able to stand your feelings of inadequacy and embarrassment in the face of the cycle of defilement. Whichever world you go to, there will be nothing but defilements trailing you and taunting you: 'What are you looking for, being born and bearing this mass of suffering, you good-for-nothing person, you? Whenever we fight, you lose miserably every time. You've never had the word "victory" at all.' Listen to that, fighters for the sake of completing the holy life! Do the taunts of the defilements sting? I myself would be stung to the quick. Even if I died, I wouldn't forget. So how do we feel? Are we spurred on to fight with them by giving our lives?

Our Buddha was a noble warrior to the last inch. His every movement was bravery in the fight with defilement, without retreat, to the point where the defilements were annihilated and he became the Teacher of the world to whom we pay homage up to the present. The footprints of his practice are still fresh in every word, every phrase of the well-taught Dhamma, which hasn't been corrupted or effaced. So hold to him as a principle in the heart, a principle in the practice, until you have no breath left to breathe. Don't let him go.

The land of victory, when all the defilements fall back in defeat: You don't have to ask about it. You'll know it on your own through the Dhamma immediately apparent to every person who practices to that point. The Buddha didn't lay any exclusive claims on it, but bestowed it as the wealth of every person who practices in dignity in the midst of this world of inconstancy, stress, and not-self. When the //khandhas// no longer carry on, we will attain full //anupadisesa-nibbana// with nothing more to worry about.

The Dhamma is something secure and complete. On the side of its causes, it's a Dhamma right for remedying and removing defilement of every sort. There's no defilement that lies above this Dhamma at all. The Buddha taught it rightly in every way, in every facet, for remedying defilement of every sort. Nothing excels this Dhamma -- in particular, the Dhamma of the middle way, which is summarized as

virtue, concentration, and discernment. This is the Dhamma of causes, the methods with which we should train ourselves and which the Buddha taught us in full. As for the Dhamma of results, it comes in stages. The mind is solid and doesn't stray or lean in line with its preoccupations. It has stillness and calm: This is the mind centered in concentration. The mind is courageous and capable, astute and aware all-around in terms of the things that become involved with it both within and without: This is the mind with discernment. And when it's even more astute and refined than that, to the point of being astute all-around and attaining release, then the entire mind is Dhamma. In other words, the mind is the Dhamma, the Dhamma is the mind -- oneness -- without any adversaries paired with it as before.

My own impression -- and whether I'm right or wrong, please decide for yourselves -- but I'm certain that the Dhamma of the doctrine (//sasana-dhamma//), the teaching of the Buddha, refers for the most part to causes. The Buddha explained the causes, the practices to follow so as to remedy and remove defilement or to develop the various forms of goodness. The results are happiness. The teachings are simply directions showing the way.

As for the genuine Dhamma appearing from the practice, whether or not we give it names, it's a Dhamma in the principles of nature. It's Dhamma that we can't easily reach to touch. This is the Dhamma that's said to exist with the world at all times. As for the Dhamma of the doctrine taught by the Buddhas, this can disappear from time to time, as has happened with each of the long line of Buddhas who have gained Awakening. This in itself shows the inconstancy of the Dhamma of the doctrine for us to see clearly -- unlike the Dhamma in the principles of nature, which has existed from the very beginning and has no involvement with inconstancy, stress, or not-self in any way that would give rise to that Dhamma or make it end.

The tactics given by each of the Buddhas to the world are called the Dhamma of the doctrine. //These aren't the genuine Dhamma//. They're tactics -- different off-shoots -- actions and modes displayed by the genuine Dhamma, means for letting go and striving, teaching us to let go, teaching us to strive using various methods, saying that the

results will be like this or that.

As for the genuine Dhamma of results in the principles of nature, that's something to be known exclusively in the heart of the person who practices. This Dhamma can't really be described correctly in line with its truth. We can only talk around it. And particularly with release: This can't be correctly described at all, because it's beyond all conventions and speculations. It can't be described. Even though we may know it with our full heart, we can't describe it. Like describing the flavor and fullness that come from eating: Even though eating is something in the realm of conventional reality that can be described, and though we all have savored the flavor and eaten our fill, still we can't describe these things at all in line with their truth.

//The Dhamma that can't be described: That's the genuine Dhamma//. It doesn't have the word 'vanishes' or 'disappears' -- simply that the world can't reach in to know it and touch it. As for annihilating this Dhamma, it can't be annihilated. When we practice in line with the tactics given by each of the Buddhas, we can touch it and become aware of it. The heart becomes an awareness of the Dhamma, a right and fitting vessel for the Dhamma -- and there is no vessel more appropriate for receiving each level of the Dhamma than the heart. When it enters into the Dhamma in full measure, the heart becomes one with the Dhamma. The heart is the Dhamma. The Dhamma is the heart. Oneness. There is nothing but oneness, not becoming two with anything else.

This Dhamma of oneness: Our ability to reach and to know it depends on our individual practice. It doesn't depend on the time or place or on anyone else. The important point is simply that our practice be right and appropriate. It will foster the mind in making contact with the Dhamma step by step to the highest step. So we should be intent and make determination the basis for our practice.

Don't forget the phrase, //Buddham saranam gacchami// -- I go to the Buddha for refuge -- as I have already explained it to you. //Dhammam saranam gacchami// -- I go to the Dhamma for refuge. This I have also

explained. //Sangham saranam gacchami// -- I go to the Sangha for refuge. Don't forget the ways in which the Noble Disciples practiced. Virtually all of them went through hardships to the brink of death before becoming our //Sangham saranam gacchami//. It's not the case that they were spoonfed, while we practice with hardship and difficulties to the brink of death. That's not the case at all. They went through difficulties just like ours -- or far greater than ours -- before becoming our //Sangham saranam gacchami//. They came from all levels of society, some from royal families and noble families leading a very delicate life. They had the ranks of kings, courtiers, and financiers, all the way down to ordinary farmers and slaves.

Coming from different classes of society -- and some of them having lived in comfort in their homes -- when they went forth to practice, they had to train and fit their thoughts, words, and deeds into a single mould, the mould of the sons of the Sakyan. So why wouldn't they have had trouble? Why wouldn't they have had difficulties? The way they ate in their homes was one thing; when they went forth to become monks, they had to ask others for alms. Instead of getting to eat this, they got that. Instead of getting hot food, they got cold food. Instead of getting to eat a lot, they got just a little, not in keeping with their wants. So how wasn't this difficult? It had to be difficult. But after they had finished eating, the important thing was training the mind to subdue defilement. Defilement has been the adversary, the foremost opponent of the Dhamma within the heart all along. There is no adversary stronger, smarter, or trickier than the defilements that have held power over the hearts of living beings for so long.

For this reason, we have to produce enough mindfulness, discernment, conviction, and persistence to subdue defilement. Otherwise we'll be deficient in the fight. To be deficient in the fight is no good at all. It's sure to make us deficient in the results we'll obtain. So the production of mindfulness, discernment, conviction, and persistence to be appropriate for subduing defilement of every sort, step by step, is the path of victory for the meditator who is to gain complete results, who will one day be free and independent for sure.

Virtually all of the Noble Disciples practiced in this way until reaching release. They gained release from suffering through struggle before becoming our //saranam gacchami//. So don't forget. Our refuges -- //Sangha saranam gacchami// -- weren't spoonfed people. They were people who struggled to the brink of death just like us. Think of them and hold to them as examples. Don't take the diddly-shit affairs of the world, which have no value or standards, as the principles in your heart, or you'll become irresolute and good for nothing, unable to find any goodness, any release from stress, any happiness or prosperity, any standards at all to your dying day. When this is the case, fullness and satisfaction in your work and in the results of your work won't exist in your heart. So be intent on practicing.

The Dhamma of the Buddha is always shining new. Don't forget that it's always shining new. //Majjhima patipada// -- the middle way -- is a shining-new Dhamma, not tarnished, shabby, or worn out like objects we've used for a long time. //Majjhima// means right in the middle -- the Dhamma that has been appropriate for curing defilements of every sort all along. Ultimately it becomes //majjhima// in the principles of nature, because it has cured defilement and brought release within the mind. The mind becomes a //majjhima// mind, always even within itself.

So don't take anyone as your model more than the Buddha, Dhamma, and Sangha. By and large, the mind tends to take lowly things as its model, which is why we have to say, 'Don't take anyone as your model other than the Buddha, Dhamma, and Sangha.' The meditation masters who have practiced rightly, appropriately, and well as a good example for us who aim at studying with them: They too derived their model from the Buddha, Dhamma, and Sangha.

If we get weak or discouraged, we should reflect on the cemeteries of birth and death that will burn us forever: Is there anything good about them? The struggle involved in the effort of the practice, even though it involves hardship, is a means of cutting back on our becoming and birth. More than that, it completely eliminates becoming and birth, which are a massive heap of stress, from the heart, so that

we can freely pass by and gain release. There are none of the various sorts of defilement -- even the most subtle -- infiltrating or coercing such a heart. This is what it means to be free in every way, above the world of rebirth -- which is a conventional reality -- through the power of our persistent endeavor. For this reason, we should take persistence, endeavor, and effort as our basis for victory, or as our basis for the practice. We are then sure one day of attaining release from suffering and stress. No one has the power to coerce us or decide our score. We are the ones who'll decide our score for ourselves.

Very well then. That's all I'll discuss for now.

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THE FOUR FRAMES OF REFERENCE

August 25, 1962

The way of practice that follows the aims of the Buddha and the true Dhamma is to be truly intent on acting rightly. Every sort of duty that is ours to do should be done intently. When doing a task of any sort, even a small one, if we lack intentness, it won't get finished in a presentable way at all, because intentness -- which is a matter of mindfulness and principles in the heart that can bring a task to completion -- is lacking in ourselves and in our work. To have mindfulness and principles of the heart in ourselves and in our work is, in and of itself, to be making the effort of the practice, regardless of whether the work is internal or external. If a person lacks intentness as a means of keeping his work in focus, then even if he is a craftsman capable of making things solid and beautiful, //his lack of intentness will reduce the quality and beauty of his work//. For this reason, intentness and concentration are important factors

that shouldn't be overlooked by those who aim at full results in their work.

We have gone forth from the household life. We're meditators. We should display intentness in our every duty and be deliberate in our every task. Even when we sweep the monastery compound, clean our quarters and the meeting hall, set out sitting mats and drinking water, in all our movements, comings and going, even when looking right and glancing left, //we should be mindful at every moment//. This is what it means to be making the effort of the practice. In developing the habit of mindfulness, we have to use our work as our training ground. Every external task of every sort is a duty. Walking meditation and sitting meditation are duties. If we're mindful in doing our duties, it means that our effort in the practice hasn't lapsed. To train ourselves in the habits of those who are intent on the higher levels of Dhamma, we must begin -- with urgency -- by training ourselves to be mindful in every task of every sort from the very beginning. For the sake of the certainty and stability of your future, develop mindfulness as a habit from this moment onward until you have it constantly present within you, every moment you act and every moment you rest.

When the time comes to make the mind still, mindfulness will come to stick close by the heart and be established as soon as you make the effort, just as you want it to. At the same time, your mindfulness will have enough strength to force the mind into stillness at will. For the most part, when people are unable to make their minds still as they like, it's because mindfulness, which is the primary factor, isn't strong enough, and so the mind easily finds the opening to slip out after other preoccupations -- like an inquisitive child who has no one to watch over him and who can thus get into danger any time at all. The mind that's always carried away, without any mindfulness to look after it, is thus always getting disturbed to the point where it can never find any stillness and peace. The guardians of the mind are mindfulness and discernment, which continually watch over it all the time it is thinking about various issues, and which continually try to reason with the mind to free it from the issues that come to involve it. When the mind is constantly hearing the logic of its discernment,

it will be unable to disobey its discernment by thinking about and becoming attached to any issues any longer.

To train mindfulness and discernment to become progressively stronger and not to deteriorate, please train them in the method already mentioned. Don't let yourself be careless in any useful activity of any sort, no matter how small. Otherwise the carelessness that's already the lord of the heart will become a chronic disease taking deep root in the heart, ruining every aspect of your practice. Try to train yourself in the habit of being dependable and intent in your proper activities, within and without, at all times. Don't let carelessness or negligence incubate in your character at all, because people who have trained themselves in the habit of being true to their every duty are sure to be able to succeed in every sort of activity, whether inner or outer, without any obstacle to thwart them. Even when they train their hearts, which is the important job within, they are sure to succeed with circumspection in such a way that they will find nothing with which they can fault themselves -- //because outer activities and inner activities both point to the same heart in charge of them//. If the heart is habitually careless, then when it takes charge of any inner task, it's bound to ruin the task, without leaving even a scrap for itself to take as its refuge.

So for a bright future in the tasks that form your livelihood and source of happiness, you should train yourself in the habit of being dependable and true in your duties. Perform each task to the utmost of your ability. Then when you turn inward to perform your inner work for the sake of stillness or for the sake of discernment and discovery, you will be able to perform both sorts of work with precision and circumspection because of the habits you have developed in training yourself to be true and circumspect all along. To follow the practice from the beginning to the highest level depends mainly on your basic habits. The 'beginning' of the practice and the 'end' both refer to the one heart whose condition of awareness will develop when it's modified by the Dhamma, both in terms of causes -- the striving of the practice -- and in terms of the results, or happiness, just as a child gradually develops from infancy to adulthood when nourished by food and all sorts of other factors. The beginning of the practice

thus refers to the training of the mind in the beginning stages so as to change its habits and sensibilities, making them reasonable and right, until it is knowledgeable and can maintain itself without any deviations from the reasonability and rightness appropriate to it. But when we come right down to it, the beginning and end of the practice are like a piece of fruit: We can't say exactly where it begins and where it ends. When we look at it, it's simply a piece of fruit.

The same sort of thing holds true with the mind. We talk about the beginning or the end of the practice in the sense that the mind has its various preoccupations, coarse and refined, mixed in with it. In modifying them, we have to keep coming up with new techniques, changing those preoccupations from their original state to more and more refined levels that should be called, where suitable, the beginning or the end of the path. Those of you listening should make yourselves reach this sort of understanding of the defilements and evil qualities in the heart that are given such a variety of names that they can go beyond the bounds of what the suppositions of a single mind can keep track of and resolve. Otherwise you won't have any techniques for curing yourselves of the condition just mentioned.

Let me stress once more the principle that guarantees sure results: //Train yourself in the habit of being solid and true in your work and duties at all times//. Don't be unsteady, uncertain, or undependable. If you say you'll go, go. If you say you'll stay, stay. If you say you'll do something, do it. Once you've settled on a time or a task, keep to it. Be the sort of person who writes with his hand and erases with his hand. Don't be the sort who writes with his hand and erases with his foot. In other words, once we've made a vow, no one else can come in and destroy that vow, and yet we ourselves are the ones who destroy it: This is what is meant by writing with the hand and erasing with the foot, which is something very unseemly. We have to be true to our plans and always decisive. Once we've determined that a particular task is worthwhile and right, we should give our life to that task and to our determination. This way we'll become dependable and self-reliant. The virtues we are maintaining will become dependable virtues and won't turn into virtues floating in the wind.

Our practice of concentration will become dependable concentration on every level and won't turn into concentration floating in the wind, i.e., concentration only in name but without the actuality of concentration in the heart. And when we develop each level of discernment, it will be dependable discernment, in keeping with the truthfulness of our character, and won't turn into discernment floating in the wind, i.e., discernment only in name but without any ingenuity in freeing ourselves. What I've said so far is so that you will see the drawbacks of being undependable and desultory, without any inner truthfulness, and so that if you hope for genuine progress in terms of the world and the Dhamma, you'll look for a way to give these things a wide berth.

Now I'd like to say more about mindfulness and discernment, the factors that can make your character more stable and circumspect. You should always be aware that discernment isn't something that you can cook up like food. It comes from considering things carefully. A person without discernment is unable to complete his tasks with any sort of finesse and unable to protect his valuables -- in the sense of the world or of the Dhamma -- from danger. For this reason, the important factors in maintaining and practicing the teachings of the religion are mindfulness and discernment. Whenever an event, whether good or bad, makes contact with the mind, //mindfulness and discernment should take it up immediately//. This way you can be alert to good and bad events in time and can prevent the heart from straying after things that will harm it.

For the most part, whenever an issue arises, whether it's sudden or not, the heart can be swayed or harmed in line with that issue because it lacks the mindfulness and discernment to observe and inspect things carefully beforehand. It then sees everything as worth pursuing, and so you let the mind follow along with things without your being aware of it. By the time you realize what has happened, time has been wasted, and it's too late to put a stop to the mind, so you let things follow their own course until they all turn to ashes, without any way of being remedied. //Don't think that this comes from anything other than a lack of the mindfulness and discernment that can lead out to freedom//. If not for this, who would be willing to sacrifice his or

her own worth -- with a value above that of anything else in the world -- for the sake of this sort of failure? Yet it's unavoidable and we have to give in -- all of us -- for when the chips are down, it's normal that mindfulness will lapse, and we won't be able to latch onto anything in time. We'll then let things follow their own course in line with the force of events too strong for the mind to withstand.

Thus it is only right that we should prepare ourselves from this moment onward to be ready for the events that lie in wait around us, within and without, and are ready to strike at any time or place. Even though it's still morning (even though you're still alive), don't let yourself delay. To be prepared is to strive to have a firm basis, both within and without, for your living and dying. Whether you live here or there, whether death will happen here or there, whether you live in this world or the next, or whether you're coming to this world or going to the next, you should prepare yourself, beginning now, in the immediate present. Otherwise, when life is up, you won't be able to prepare anything in time. I've never seen any Teacher's Dhamma that says to prepare yourself tomorrow or next month or next year or in the next life, which would simply encourage people to be complacent. I've seen the Dhamma say only that you should make yourself a refuge both within and without //right now while you're alive//. Even though days, nights, months, and years, this world and the next, are always present in the cosmos, they're not for worthless people who are born and die in vain without doing anything of any benefit to the world or the Dhamma at all.

In particular, now that we are monks and meditators -- which is peaceful way of life, a way of life that the world trusts and respects, a way of life that more than any other in the world gives us the opportunity to do good for ourselves and others -- we should be fully prepared in our affairs as monks and shouldn't let ourselves be lacking. For our behavior as monks to be gracious in a way pleasing and inspiring to others, we must use mindfulness and discernment as our guardians, looking after our every movement. A person with mindfulness and discernment looking after his behavior is gracious within and without, and maintains that graciousness in a way that never loses its appeal at any time. When we use mindfulness and

discernment to straighten out things within us -- namely, the mind and its mess of preoccupations -- the mind immediately becomes clean, clear, and a thing of value.

Remember the Dhamma you have studied and heard, and bring it inward to blend with your practice and to support it. Keep your mindfulness and discernment right with the heart and with your every movement. //Wherever the eye looks or the ear listens, mindfulness and discernment should follow them there//. Whatever the tongue, nose, and body come into contact with -- no matter how good or bad, coarse or refined -- mindfulness and discernment should keep track of those things and pry intelligently into their causes every time there's a contact. Even when ideas occur in the mind itself, mindfulness and discernment must keep track and investigate them without break -- because those who have gained release from the world of entanglements in the heart have all acted in this way. They have never acted like logs thrown away on the ground where children can climb up to urinate and defecate on them day and night. If anyone acts like a log, defilements and cravings from the various directions -- namely, from sights, sounds, smells, tastes, and tactile sensations -- will come in through the openings of the eyes, ears, nose, tongue, and body to urinate and defecate on the heart that is making itself into a log because it doesn't have any intelligence or circumspection with regard to its inner and outer preoccupations. It simply lets cravings and defilements urinate and defecate on it day and night. This isn't at all fitting for those who aim at freedom from the cycle -- i.e., who aim at //nibbana// -- because the //nibbana// of the Buddha and his disciples is not a lazy //nibbana// or a log's //nibbana//. Those who want the Buddha's //nibbana// in their hearts must try to conform to the tracks left by the practice of the Buddha and his disciples. In other words, they must make an effort to develop mindfulness, discernment, conviction, and persistence to keep abreast of the events occurring within and without at all times. Don't act like a log, simply going through the motions of walking, sitting, meditating, sitting like a stump in the middle of a field without any sense of circumspection in the heart. This sort of going through the motions isn't any different from the way people in general normally act.

To be a disciple of the Tathagata, whose fame has spread throughout the three levels of the cosmos, you should try to revive the mindfulness and discernment lying dormant in the heart so that they can support your efforts in extracting all the various defilements and cravings coming from the heart that at the moment is like a log. Greed, anger, delusion, laziness, discontent, jealousy, possessiveness: All of these things are excrement piled on the heart. Once mindfulness and discernment have been trained as we have mentioned, they will become stronger day by day, more and more accustomed to working, in the same way that we get accustomed to other forms of work. When we bring them to bear on the effort of the practice within the heart, they will be able to understand the affairs of the heart in due time, without taking long.

In order to be principled and methodical in your training, keep your awareness //constantly with the body//. Keep mindfulness focused there and use discernment to investigate within the sphere of the body. To do this is to follow the principles of the frames of reference (//satipatthana//) and the Noble Truths (//ariya-sacca//), which form the path of all the Noble Ones.

There are four frames of reference: the body, feelings, the mind, and phenomena. 'The body' refers to every part of the body. This is termed //kayanupassana satipatthana//. 'Feelings' refers to pleasure, pain, and indifference. This is termed //vedananupassana satipatthana//. 'The mind' refers to the mental states that are fashioned by the mind and color it. This is termed //cittanupassana satipatthana//. 'Phenomena' refers to anything, material or mental, that is the object or focal point of the mind's investigation. This is termed //dhammanupassana satipatthana//.

In investigating the four frames of reference, be sure to come to a right understanding from the outset that body, feelings, mind, and phenomena as frames of reference //are a class separate from the mind that possesses them as frames of reference//. Otherwise you'll get discouraged or upset when they exhibit change as part of their normal nature or as a result of the investigation, which is something that may happen in the course of the practice. In other words, these four

factors normally undergo change that can give rise to pleasure or displeasure. When we are investigating them, they continue to undergo change, which can make the meditator pleased or displeased or sometimes even discouraged and fed up with the investigation. I mention this so that you'll be forewarned when it happens and will make yourself understand with circumspection that the mind in charge of the frames of reference hasn't changed along with its frame of reference in any way. Once you have come to a right understanding, you can become confident in your investigation of the frames of reference. No matter which frame of reference -- body, feelings, mind, or phenomena -- exhibits change or disappears, the heart -- a phenomenon that doesn't change or die -- will be able to investigate to the full extent of its strength and come to a clear comprehension of these four factors step by step without being affected by the pleasures and pains in the body and mind, which are the conditions exhibited by the frames of reference.

In investigating the body, you can deal either with the internal body or with external bodies, depending on the situation and what comes easiest to the heart. 'The internal body' refers to every part of your own body. 'External bodies' refers to the bodies of other people and animals. 'The body within the body' refers to any one part of the body. All of these things will show themselves to be disgusting and dismaying to the person who uses discernment to investigate them and know them //as they actually are//. Inside and out, both the internal body and external bodies, all share in the same characteristics. They always have to be washed and cleaned -- and thus the care of the body is a constant duty for everyone in the world. The things that are used to care for the body, to keep it alive and presentable, are thus the best-selling merchandise all over the world. The investigation of the body so as to see clearly with discernment into its origins, needs, and behavior, is thus a means of cutting off a well-spring of worries and stress in the heart -- because even a huge mountain of solid rock reaching to the clouds would never weigh on the heart causing it any stress, but the //khandhas// -- such as the physical //khandha//, or body -- oppress and weigh on the heart at all times to the point where we can find no chance to put them down. The affairs of stress that are related to

the //khandhas// thus converge on the heart responsible for them. For this reason, the mind in charge of the //khandhas// should gain an all-around understanding of the //khandhas//, both in their good and their bad aspects, so as to manage them smoothly and comfortably, and not always be abused by them.

Normally, the //khandhas// take advantage of us all day long. //Every move we make is for their sake//. If the mind can find a way out by becoming wise to its //khandhas// -- even while it is still responsible for them -- it can then be in a position to contend with them and won't have to take on all their stresses and pains. At the same time, the stresses and pains in the //khandhas// won't set up shop to sell us all their suffering. Thus those who investigate the //khandhas// so as to see their benefits and drawbacks with discernment aren't destined to take on pain and nothing but pain from the //khandhas//. They are sure to find a way to reduce and relieve the tensions and strains in their hearts.

In investigating the body, you have to investigate it repeatedly, time and again -- as required for your understanding, and not as determined by your laziness -- until you really see clearly that //the body is nothing but a body//, and is in no way a being, a person, one's self, or another. This is called the contemplation of the body as a frame of reference.

As for feelings, the mind, and phenomena, you should realize that they are all present in this same body, but their characteristics are somewhat different, which is why they are given different names. Make sure that you understand this point well. Otherwise the four frames of reference and the four Noble Truths will turn into a cause of stress -- a source of worries and doubts -- while you are practicing, because of your confusion about where these phenomena begin and end.

As for feelings, there are three: pleasure, pain, and indifference -- neither pleasure nor pain. Feelings coming from the body and those coming from the mind have these same three sorts. To investigate them, you should ferret them out and examine them in line with their characteristics, //but don't take the body to be a feeling//. Let the

body be the body. Let the feeling be a feeling -- in the same way as seeing a tiger as a tiger, and an elephant as an elephant. Don't take the tiger to be an elephant, or else your evidence won't be in line with the truth, and the issue will spread until it can never be resolved. In other words, ferret out and investigate the feeling displaying itself in the present moment so as to see how it arises, how it takes a stance, and how it disbands. The bases for the arising of all three kinds of feeling are the body and mind, but the feelings themselves aren't the body, nor are they the mind. They keep on being feelings both in their arising and in their disbanding. Don't understand them as being anything else //or you'll be understanding them wrongly//. The cause of stress will arise in that moment, and you won't be able to find any way to remedy or escape from it. Your investigation, instead of leading to the discernment that will release you from stress and its cause, will turn into a factory producing stress and its cause at that moment without your realizing it.

The way feelings behave is to arise, take a stance, and disband. That's all there is to them every time. And there's no 'being,' 'person,' 'our self,' or another to them at all. As soon as we invest them with the ideas of 'being' or 'person,' they will appear in terms of beings and persons, which are the powers giving rise to the cause of stress in that moment, and we'll immediately be intensifying stress. Meditators should thus use their discernment to be circumspect in dealing with feelings. If you don't take feelings to be yourself while you are investigating them, all three sorts of feelings will appear clearly as they truly are in line with the principles of the frames of reference and the Noble Truths. No matter how these feelings may change for good or bad, it will be a means of fostering the discernment of the person investigating them each moment they exhibit movement and change. The notions of 'being,' 'person,' 'our self,' or 'another' won't have an opening by which to slip into these three sorts of feelings at all. There will be just what appears there: //feelings as nothing but feelings//. No sense of sorrow, discontent, discouragement, infatuation, or pride will be able to arise in any way while these three sorts of feelings are displaying their behavior, because we have come to a proper understanding of them -- and all the time that we as meditators have a proper understanding

of feelings while they are arising, we are said to have the contemplation of feelings as a frame of reference in the heart.

The mind as a frame of reference is not a level of mind different or apart from the other three frames of reference, which is why it is termed a frame of reference just like the body, feelings, and phenomena. If we were to make a comparison with timber, //the mind on this level is like an entire tree, complete with branches, bark, softwood, roots, and rootlets//, which is different from the timber put to use to the point where it has become a house. //To contemplate the mind as a frame of reference is thus like taking a tree and cutting it up into timber as you want//. To investigate the mind on this level, we should focus on the thought-formations of the mind as the target or topic of our investigation, because these are the important factors that will enable us to know the defilement or radiance of the mind. If we don't know them, then even if the mind suffers defilement and stress all day long, we won't have any way of knowing. If we want to know the mind, we must first understand the thought-formations that condition the mind in the same way that seasonings give various flavors to food. The fact that the mind displays such an infinite variety of forms, becoming so changed from its original state as to bewilder itself, not knowing the reason and how to cure it, giving in to events with no sense of good or evil, right or wrong, //is all because of the thought-formations that condition it//.

For this reason, the mind as a frame of reference is a mind entangled with its preoccupations and conditioned by its thought-formations. The investigation of thought-formations is thus related to the mind, because they are things interrelated by their very nature. If we understand thought-formations, we will begin to understand the mind, and if we understand the mind, we will understand more about thought-formations -- starting with thought-formations from the blatant to the intermediate and subtle levels, and the mind from the blatant to the intermediate and subtle levels. These levels of thought-formations and the mind come from the fact that the mind can become involved with blatant, intermediate, or subtle preoccupations. People contemplating the mind as a frame of reference should thus make

themselves understand from the very outset that //the mind and its conditions, or thought-formations, are two different sorts of things//. They aren't one and the same. Otherwise the mind and its thought-formations will become entangled and this will complicate the investigation as I have already explained.

The point to focus on is the arising and involvement of thought-formations -- what preoccupations they touch on -- as well as their disbanding together with the disbanding of their preoccupations. Try to observe and keep track of the movements of these thought-formations that come out from the mind to focus on preoccupations of the past or future, both blatant and subtle. Always be aware that thought-formations and preoccupations of every sort that are interrelated //must arise and disband together//. They can't be made to behave otherwise. Thus the notions of 'being,' 'person,' 'self,' or 'other' shouldn't be brought in to refer to the mind, because they will immediately turn into a cause of stress. Try to observe until you see this in the course of the investigation, and you will see, as the Buddha taught, that the mind is simply a mind and nothing else -- not a being, a person, self, other, or whatever. When we contemplate the mind in this way, the heart will not be upset or infatuated with the fashionings and conditions, the pleasures and pains of the mind. This is what it means to have the mind as a frame of reference.

'Phenomena' (//dhamma//) as a frame of reference covers anything that serves as a focal point of the heart. On the refined level, it refers to the heart itself. External phenomena are of many kinds. Internal phenomena include every part of the body, all three kinds of feelings, and the mind on the level of a frame of reference. All of this is included in the contemplation of phenomena as a frame of reference. //The contemplation of the body, feelings, and mind together -- all four frames of reference at once -- is, from the standpoint of forest Dhamma, [*] the contemplation of phenomena as a frame of reference//. If this is in any way wrong, due to my lack of skill in understanding and explaining the matter, I ask forgiveness of all my listeners and readers, because I always feel at a loss every time I mention the topic of forest Dhamma in any of my talks or

writings. For this reason, I ask that my readers, when reading about forest Dhamma, try to cultivate a fairly open mind toward every passage so that they won't get upset while they are reading.

[*] The Dhamma learned from practice, and not from the study of books.

When, in the course of the investigation, the four frames of reference are brought together in the contemplation of phenomena so that they become a single level of Dhamma, this is point in the practice more amazing and unexpected than anything that has gone before. This is because in the beginning steps of the investigation the body is like a piece of wood in the raw state. Feelings are in a raw state. The mind is in a raw state. Even phenomena are in a raw state, //because the investigation itself is like a piece of wood in the raw state//, so that the things investigated are all in the same state. But when we plane and polish things with the effort of the practice, everything in the area of the practice gradually changes its condition.

What I have mentioned here concerning the contemplation of phenomena as a frame of reference is a fairly refined level of Dhamma, so we can't help but be grateful for the groundwork laid during the raw state of the investigation on the beginning levels. When we investigate phenomena in the final stages, if feels very different from the beginning stages, even though they are the same four frames of reference. When we reach the final stages, it appears to the mind that all four frames of reference -- body, feelings, mind, and phenomena -- connect so that they all come under contemplation of phenomena as a frame of reference. They converge completely so that there is no sense that this is the body, that's a feeling, this is the mind, that's a phenomenon. They all seem to come together on a single level of Dhamma.

In dealing with the body, feelings, and mind, I've given a fairly adequate explanation of the methods of investigation for remedying and freeing the mind, but now that we come to the topic of phenomena, the

discussion seems to have dealt entirely with my own experiences. Nevertheless, I hope that you will approach it with the attitude I've just mentioned and put it into practice in a way suited to your own temperament. The results are sure to come out directly in line with what I've explained to you.

To summarize the four frames of reference: There is the body, which covers the internal body, external bodies, and the body within the body. There are feelings -- internal feelings, external feelings, and feelings within feelings. (The issue of feelings is fairly complex, so I'd like to insert a few opinions here: Internal feelings are feelings or moods in the mind. External feelings are feelings in the body.) There is the mind -- the inner mind, the outer mind, and the mind within the mind. 'The inner mind' refers to mental states that deal with preoccupations exclusively within the mind. 'The outer mind' refers to mental states involved with external preoccupations. 'The mind within the mind' refers to any single mental current out of the many mental currents that come out of the heart. And then there are phenomena -- inner phenomena, outer phenomena, and phenomena within phenomena. 'Inner phenomena' are the refined states or preoccupations that are objects or focal points of the mind, and also the mind itself, which is the converging point of all mental objects. 'Outer phenomena' refers to every kind of external condition capable of being an object of the mind. 'Phenomena within phenomena' refers to any single condition out of the many conditions that are the focal points of the mind.

Thus the terms 'body within the body', 'feelings within feelings', 'the mind within the mind', and 'phenomena within phenomena' refer to any single part or instance of these things. For example, any one hair out of the many hairs on the head, any one tooth out of the many teeth we have: These are termed the body within the body. A person investigating any one part of the body in general is said to be contemplating the body within the body. The same holds true for feelings, mind, and phenomena, but I won't go into detail on this point for fear that we won't have enough time. Let's save it for a later date.

//The four frames of reference//, from the point of view of forest Dhamma, //are present in full measure in our own bodies and minds//. This doesn't mean, though, that their external aspects are irrelevant. This is a point you will see clearly when you work at the frames of reference until you can connect them entirely on the level of contemplation of phenomena. The mind won't feel compelled to search for anything external to help in its practice. Simply investigating exclusively in the area of the body and mind, using the four frames of reference complete in the body and mind, will be enough to cure it of its problems.

On the beginning level, though, everything internal and external is relevant. But as you reach the stage of letting go step by step, those various conditions will lose their relevance. Even the body, feelings, mind, and phenomena, which are the necessary terms of the frames of reference, //have to be let go//. They shouldn't be held to or borne as a burden on the heart. They must all be let go when your investigation fully reaches the point of //dhamma anatta//: Phenomena are not-self. Then later you can turn around to contemplate and connect them again as a pastime for the mind in the present, once the mind has gone beyond and yet is still in charge of the //khandhas//.

Meditators, if they are firm and unflinching in the practice of the frames of reference, are sure to see a variety of extraordinary and amazing things arising at intervals in their minds. When the time comes to reap the results on the level of Dhamma corresponding to the causes that have been properly developed, the results will have to appear stage by stage as the attainment of stream entry, once-returning, non-returning, and arahantship. There is no need to doubt this.

So know that whether we contemplate the four frames of reference or the four Noble Truths, they are one and the same path for the sake of release from suffering and stress. Even though there may be some differences, they differ only in name. In terms of their basic principles, they are one and the same. Those who work at the four frames of reference and those who work at the four Noble Truths are performing the same branch of work, because stress, its cause, its

disbanding, and the path to its disbanding are the same level of truth as the body, feelings, mind, and phenomena -- in the same way as when different people do different jobs in a single factory, the profits from their labor all go to the same factory.

To summarize the final results that come from working at the frames of reference and the Noble Truths step by step: In the beginning the body, feelings, mind, and phenomena are in a raw state. Stress, its cause, its disbanding, and the path to its disbanding are in a raw state, because the practice is in a raw state of planing and polishing back and forth without any feel for the heaviness or lightness, depth or shallowness, breadth or narrowness of the Dhamma, and without any sense of right or wrong, good or bad in the practice, because it's something we have never done before. No one, from our great-grandparents down to our parents and other relatives, has ever told us that the frames of reference and Noble Truths are like this or that, that they should be put into practice this or that way so as to give results of this or that sort -- for they themselves had no way of knowing. What's worse, they have taken these excellent frames of reference and Noble Truths and thrown them away underground, underwater and into the fire time and again. We are simply their children, grandchildren, and great-grand-children: How can we boast that we're wise and all-knowing in these matters? We simply have to admit our own ignorance. Even though it's true that the frames of reference and Noble Truths have been excellent Dhamma from the very beginning, when they reach us they have to start as Dhamma in the raw state, because we ourselves are people in the raw state. Even our practice is practice in the raw state. But as we practice persistently, without retreating, and as our understanding into the Dhamma and the practice gradually appears bit by bit, day by day, and slowly begins to take shape, our conviction in the teachings of the Buddha grows continually stronger and more deeply rooted. The things that used to be mysterious gradually come to be revealed for what they truly are.

For example, the four frames of reference and four Noble Truths, even though they were always right with us, used to be as if buried

out of sight, without our being aware of them. We listened to monks giving sermons and imagined things to be far away, beyond the range of our ears and eyes. We never thought at all to refer these teachings inwardly to ourselves, the converging points of the Dhamma. When the monks finished their sermons, the results could be summarized as this: 'We don't have the capability of reaching the Dhamma that has been taught, because it's infinitely deep and exceedingly subtle. The Dhamma explained and we the listeners lie on opposite sides of the world.' The thought never occurred to us that all of us -- teachers and listeners alike -- are in the same world of the frames of reference and the four Noble Truths, and that the matters explained were entirely our own affairs without the slightest deviation. These sorts of misunderstandings can happen to all of us.

But when the truth -- such as the frames of reference -- starts revealing itself in the course of our practice, these teachings turn step by step into a map for the mind. We see the body, feelings, mind, and phenomena as if they were a piece of paper covered with symbols and signs showing us the way to proceed so as to gain release from suffering and stress. The frames of reference and Noble Truths, within and without, become symbols and signs showing the way for the mind to proceed on all sides, as if they were saying, 'Hurry up and follow these arrows showing the way to safety. The enemy is in a frenzy searching for you right nearby and is waiting in ambush for you everywhere. //Don't be lulled into thinking that any of these places are safe//. Only if you hurry through this jungle will you reach safety.' Our persistence in the practice then grows stronger, together with the mindfulness and discernment we have been training by using the frames of reference and Noble Truths as our whetstone and path. The body, feelings, mind, and phenomena that we used to investigate erratically and unevenly now become Dhamma on a common level and can all be investigated so as to be brought together and subsumed under the level of contemplation of pure phenomena.

When the mind takes the contemplation of phenomena as its frame of reference until it is skilled and thoroughly sure of itself, the contemplation of phenomena (//dhamma//) turns to deal exclusively with the affairs of the mind. At this stage you could say that the

Dhamma becomes the mind, or the mind becomes Dhamma. Once the mind has entered purely into the contemplation of phenomena, then external conditions -- sights, sounds, smells, tastes, tactile sensations, and ideas, together with the senses of sight, hearing, smell, taste, feeling, and ideation, which used to be like a solid mountain of rock, obstructing the mind so that it could find no way out -- fade away and vanish from the imagination. The body, feelings, labels, thought-formations, and cognizance that were like clouds obscuring the heart are now dispersed bit by bit from their shapes -- the suppositions of conventional reality -- by the winds of mindfulness, discernment, conviction, and persistence, until they fade away to the point where almost nothing is left. What //is// left is simply a vapor arising from the heart: This is a level of phenomena that hasn't yet been destroyed but can't display itself openly because strong mindfulness and discernment have it surrounded and are constantly probing after it to destroy it at all times. Finally this level of phenomena -- the mind of unawareness (//avijja//) -- is utterly destroyed by mindfulness and discernment, using the truth of //dhamma anatta// -- phenomena are not-self -- and the teaching that all phenomena are unworthy of attachment. The notions of being, person, self, or others, when they no longer have any conventional suppositions in which to find shelter, must now float away of their own accord.

The moment that mindfulness and discernment have completed their duties toward the frames of reference, a nature that is extraordinary and amazing appears in all its fullness. All problems are resolved without any chance of continuation, because cause and effect between the //khandhas// and the mind have come to a full and lasting truce. Even though they still live together, they no longer quarrel the way they used to. Each is free in line with its truth. The word //yatha-bhuta-nana-dassana// -- knowledge and vision of things as they are -- in the understanding of forest Dhamma means //living with no mistrust between the khandhas and mind, the world and the Dhamma, the inside and the out//. The heart and all things everywhere are no longer enemies as they used to be, and the heart can now put all things to their proper uses.

I ask that all of you as monks and meditators listen to this so that it goes straight to the heart, and make an effort until your practice goes straight to the heart as well. All of this dhamma will appear as a treasure of infinite worth in the hearts of those who are intent, and nothing will ever be able to separate them from it. The effort made for an honorable victory like that of the Buddha -- a victory unmatched by anything else in the world -- is the effort to take victory over oneself, as the Pali says,

//atta have jitam seyyo//:
It is better to take victory over oneself.

This seems to be enough explanation for the time being, so now, at the end of this talk, I ask that the power of the Triple Gem safeguard and protect each and every one of you so that you meet with ease in body and mind, and so that you progress in virtue, concentration, and discernment until you can overcome all obstacles to the realm of security and peace that is //nibbana//.

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THE WORK OF A CONTEMPLATIVE

October 31, 1978

Here in this monastery we practice not in line with people's wishes and opinions, but in line for the most part with the principles of the Dhamma and Vinaya, the principles of the religion. We do this for the sake of the public at large who rely on the religion as a guiding principle in what is good and right, and who rely on the good and right behavior of monks and novices, the religious leaders for Buddhists at large. For this reason, I'm not interested in treating anyone out of a sense of deference over and above the principles of the Dhamma and Vinaya that are the basis of the religion. If our

minds start to bend under the influence of the views and opinions of any one person or of the majority -- who have no limits or standards -- then monasteries and the religion will come to have no limits or standards. Monasteries that bend under the influence of the world, without any sense of reason as an underlying support, will have no order or standards, and will become monasteries without any of the substance of the religion remaining in them at all. Those who look for things of value to revere and respect -- in other words, intelligent people -- won't be able to find anything good of any substance that will have a hold on their hearts, because there will be nothing but worthless and counterfeit things filling the monasteries, filling the monks, the novices, the nuns, filling everything everywhere. In homes as well as in monasteries, in the area of the world as well as the Dhamma, everything will get mixed into being one with what is counterfeit and lacking in any value or worth.

For this reason, we have to keep things in their separate places. The religion and the world, even though they may dwell together, are not the same thing. A monastery -- whether it's located in a village, outside of a village, or in a forest -- is not the same as a village. The people who come to stay there are not the same as ordinary people. The monastery has to be a monastery. The monks have to be monks with their own independent Dhamma and Vinaya that don't come under or depend on any particular individual. This is an important principle that can have a hold on the hearts of intelligent people who are searching for principles of truth to revere and respect or to be their inspiration. I view things from this angle more than from any other. Even the Buddha, our Teacher, viewed things from this angle as well, as we can see from the time he was talking with Ven. Nagita.

When a crowd of people shouting and making a big racket came to see the Buddha, he said, 'Nagita, who is that coming our way, making a commotion like fish-mongers squabbling over fish? We don't aspire to this sort of thing, which is a destruction of the religion. The religion is something to guard and preserve so that the world will find peace and calm -- like clear, clean water well-guarded and preserved so that people in general can use it to drink and bathe at their convenience. The religion is like clear, clean water in this

way, which is why we don't want anyone to disturb it, to make it muddy and turbid.' This is what the Buddha said to Ven. Nagita. He then told Ven. Nagita to send the crowd back, telling them that their manner and the time of day -- it was night -- were not appropriate for visiting monks who live in quiet and solitude. Polite manners are things that intelligent people choose to use, and there are plenty of other times to come. This is a time when the monks want quiet, so they shouldn't be disturbed in a way that wastes their time and causes them difficulties without serving any kind of purpose at all.

This is an example set by our Teacher. He wasn't the sort of person to mingle and associate with lay people at all times without any reasonable limits or rules, the way things currently are -- as if the religion were a distillery, and we monks and novices were distributing liquor so that the public could be drunk without ever sobering up for a day. Actually, the religion is medicine for curing drunkenness. Monks and novices are supposed to be doctors for curing their own drunkenness and that of the world. They're not supposed to sell liquor and intoxicants to the point where they have no sense of shame.

Whenever people set foot in the monastery, we say that they come in good faith -- and so we make allowances and compromises until we forget ourselves, forget the Dhamma and Vinaya, and forget the good standards of monasteries and monks to the point where we destroy ourselves, the monastery, and the religion bit by bit, day by day, and everything turns into mud. Home-dwellers and monastery-dwellers can't find any principles to hold to. Monks are full of excrement -- i.e., the worthless things in the monasteries and in the monks and novices themselves.

For this reason, each of us who has ordained in the religion should reflect a great deal on these matters. //Don't see anything as having greater value than the Dhamma and Vinaya//, which are the major principles for uniting the hearts of Buddhists in confidence, conviction, and peace. If the principles of the Dhamma and Vinaya are lacking or deficient, the benefits received by Buddhists will have to be deficient in turn, until there is nothing to which their hearts can hold. Even though the teachings of the religion fill the texts, and

copies of the Canon fill every monastery, still the important essence that should be put into practice so that people can be inspired to take this essence to their hearts and put it into practice themselves for the sake of what is beneficial and auspicious, doesn't exist -- even though the religion still exists. This is something we can clearly see at present.

//The important factors that can make the religion prosper// and can serve as witnesses to the people who become involved with it for the sake of all things meritorious and auspicious //are the monks and novices//. If the monks and novices are intent on behaving in line with the principles of the Dhamma and Vinaya as taught by the Buddha, they are the ones who will preserve the good pattern of the religion and of the paths, fruitions, and //nibbana// without a doubt. People will be able to take them as their standard -- because there are still plenty of intelligent people left in the world. As for stupid people, even though they may overflow the world, they have no sure standards. If they feel pleased, they praise you. That praise simply comes out of their stupidity and serves no purpose. If they feel displeased, they criticize you. That criticism serves no purpose, either for them or for you. If intelligent people praise you, though, that can be taken to heart and benefits both parties, them as well as you. If they praise the Sangha, they praise it in line with the principles of the truth and of their intelligence. At the same time, those members of the Sangha who hold to reason can make themselves a field of merit for them as well, so that they too can benefit. Even if they criticize us, they have their reasons that should be taken as food for thought. Thus we who practice should make ourselves well aware of this point.

Wherever you go, don't forget that you are a practitioner of the religion, a representative of our Teacher in following the religion and proclaiming it through your practice. This doesn't mean that you have to teach the public to understand the Dhamma. Even the practices you follow rightly are a visible example that can make them feel conviction in the religion from what they see. Even more so when you can explain the Dhamma correctly in line with the principles of the practice following the teachings of the Buddha: This is all the more

the right and proper proclamation of the religion for good people to hold to in their hearts. The religion will come to flourish more and more in the hearts of Buddhists.

Wherever you go, wherever you stay, don't forget the basic principles -- virtue, concentration, and discernment -- which are the basic principles of our work as contemplative. These are the essential principles of each monk's work. This is where we become 'sons of the Sakyan (//sakya-putta//), of the victorious Buddha,' disciples of the Tathagata, and not when we simply shave our heads and don the yellow robe. That's something anyone can do and isn't important. What's important is behaving in line with our duties.

Virtue. We should be careful to maintain our precepts so that they aren't broken or stained. We should be careful, using mindfulness and discernment in our every activity. //Whatever else may get broken, don't let your precepts get broken//, for they are the invaluable treasure of your status as a monk, something on which you can truly stake your life.

Concentration. If it hasn't yet arisen, try to train the heart and bring it under control, coming down hard on its unruliness caused by the power of defilement, so that you can have it in hand in your efforts with the practice. Use mindfulness and discernment to block its recklessness so that it can settle down in peace and quiet. This is our //samadhi// treasure as monks.

Discernment is intelligence and ingenuity. Discernment is of use in all places at all times. Both in your internal and in your external activities, always make use of your discernment. Especially in your internal activities, when you're investigating the various kinds of defilements and mental effluents, discernment becomes especially important. Discernment and mindfulness shouldn't be separated. They have to perform their duties together. Mindfulness is what keeps watch over the work discernment is doing. Whenever mindfulness lapses, that work won't accomplish its full aims. For this reason, mindfulness is a necessary quality that must always be kept fastened on your work.

These things are our work as contemplatives. Remember them and always take them to heart. Don't be apathetic, or you'll become a shameless monk, callous to the fact that the world is bowing down to you at all times.

Now that the Rains Retreat is over, we'll each go our separate ways in line with duty and necessity and the laws of inconstancy, stress, and not-self. These are things we can't prevent, because they are big matters, the way of nature. Even I myself: I'm not sure how much longer I'll be able to stay with you all, because I lie under the law of inconstancy, too. So while we are still living together, I want you to be intent on training yourselves with your full hearts, in keeping with the fact that you've come to study, to train yourselves, and to practice.

The word 'discernment,' which I mentioned a moment ago, means to investigate and unravel the various factors that become involved with us within and without. (And here I have to ask forgiveness of the men and women interested in the Dhamma who fall under the condition I'm about to discuss. Please reflect on it in all fairness.) The body: Usually it's the body of the opposite sex. As the Dhamma says, //there is no sight that's a greater enemy to the state of a contemplative than the sight of the opposite sex//. The same holds true for the voice, the smell, the taste, and the touch of the opposite sex. These are the foremost dangers that face contemplatives, so we have to show greater care and restraint toward these things than toward anything else. Mindfulness and discernment have to unravel these important points more than they have to deal with any other work.

The body. We should analyze it with our discernment so as to see it clearly. The words 'the body of a woman' or 'the body of a man' are simply names given in line with convention. Actually, it's not a woman or a man. It's simply an ordinary body just like ours, covered all over with skin. If we look inside, there's flesh, tendons, and bones. It, like us, is all full of filthy and repulsive things.
There's no part that's basically any different from our own body.

There's simply the label in our mind that says 'woman' or 'man.' This word 'woman' or 'man' is engraved deeply within the heart by the heart's own suppositions, even though it's not a truth, and is simply a supposition.

The same with the voice: It's just an ordinary sound, and yet we label it the voice of the opposite sex and so it stabs deep into the heart -- especially for those of us who are ordained -- and goes clear through, to the point where we forget ourselves. The heart gets cut at the stem, even though we continue to live. The stem of the heart is torn, rotten, and putrid, and yet we don't die. Instead, we listen with pleasure to the song of our heart's being cut at the stem, without ever wearying of it or having enough.

The smell: It's an ordinary smell, just like ours, because it's the smell of a person. Even if we bring perfumes and scents from the realms of the devas and Brahmas to rub down that body, the smell is the smell of those things, not the smell of a woman or man, not the least little bit. So analyze this and make careful distinctions.

The taste is simply the touch. The touch of that body is no different from one part of our own body touching another part. Each of the parts is just earth, water, wind, and fire, just like ours. We can't see that there's any difference. So we have to investigate clearly like this and then make comparisons, comparing the sight, sound, smell, taste, and touch of the woman or man with our own sight, sound, smell, taste, and touch. There's no difference in terms of the principles of nature and of the truth, aside from the mind's conferring titles in line with its thoughts.

For this reason, we must use discernment to unravel things. Don't let suppositions of any kind that will be your enemies infiltrate or destroy your heart. Shake them off using discernment, which is a truth, coming down to the truth that these things are just sights, just sounds, just smells, just tastes, just tactile sensations, all of which pass by and disappear like other things. This is without a doubt the right way to contemplate that can gradually uproot our attachments and misconceptions concerning these matters.

Whatever object you may investigate in the world, it's full of inconstancy, stress, and lack-of-self. There's nothing lasting to be found. All things depend on one thing or another, and then fall apart. Whatever the object: //If it exists in the world, it has to fall apart//. If it doesn't fall apart, we will. If it doesn't break up, we'll break up. If it doesn't leave, we'll leave -- because this world is full of leaving and separation through the principles of nature. So investigate in this way with discernment to see clearly before these things leave us or we leave them, and then let them go in line with their truth. When we can do this, the mind will be at its ease. Here we've been talking about discernment on the level of investigating sights, sounds, smells, tastes, and tactile sensations. Whether within or without, on the blatant or the subtle level, this is how all of these things are investigated.

Concentration I've already explained to some extent. Concentration refers to the stability and solidity of the heart, beginning with its small moments of stillness and peace, all the way up to the refined and stable levels of stillness and peace. If the mind isn't trained, isn't improved, isn't forced with various tactics backed up by mindfulness, discernment, conviction, and persistence, it won't be able to attain peace till its dying day. It will die in vain. It will die restless and confused, straying off to 108 different preoccupations. It won't have any mindfulness or self-awareness. It will die without any principles or standards to hold to. It will die just as a kite whose string is cut when it's up in the air floats wherever the wind blows. Even while it's still living, it lives without any principles or standards, because of its absent-mindedness and heedlessness, its lack of any sense of reason for it to follow. It lives simply drifting. //If we live simply drifting, without any good principles to hold to, then when we go, we'll have to go simply drifting//. What purpose will it serve? What goodness and certainty can we have for our destination? So as long as we're alive and aware as we currently are, we should build certainty for ourselves in our hearts by being strong and unflinching in matters that are of solid worth. Then we can be certain of ourselves both as we live and when we die. We won't be upset or affected by life or death, by being

separated from other beings or our own bodies -- something we all have to meet with, because these are things lying within us all.

It's not the case that discernment arises automatically on the heels of concentration when the mind has been centered. It has to be exercised and trained to think, explore, and investigate. Only then will discernment arise, with concentration as its support. //Concentration on its own can't turn into discernment//. It has to remain as concentration. If we don't use discernment to investigate, concentration simply makes the mind refreshed and calm, content with its preoccupation in tranquility, not hungering to think here or there, not confused or straying -- because once the mind is still, it's calm and refreshed with the Dhamma in line with the level of its stillness. We then take the mind that has been refreshed by tranquility and use it with discernment to investigate and unravel various things, none of which in this world lie over and beyond inconstancy, stress, and not-self. All things are filled with these same conditions, so use discernment to contemplate -- from whatever angle most suits your temperament -- by investigating these things with interest, with the desire really to know and see them as they truly are. Don't simply investigate without any intention or mindfulness in control.

In particular, the theme of unattractiveness: This is a good, a very good cure for the mind obsessed with lust and passion. However strong the lust, that's how strongly you should investigate unattractiveness until you can see your own body and that of others throughout the world as a cemetery of fresh corpses. Lust won't have a chance to flare up when discernment has penetrated to the knowledge that the body is filled with repulsiveness. Who would feel lust for repulsiveness? Who would feel lust for things with no beauty? For things that are disgusting? This is one form of the medicine of unattractiveness, one of the prime medicines for curing the disease of lust and craving. Once you've made a really full investigation, make the mind grow still in a restricted range. Once the mind has investigated unattractiveness many, many times, to the point where it becomes proficient, adept at contemplating external bodies as well as the internal body, able to visualize things in whatever way you want,

//then the mind will converge to the level of unattractiveness within itself// and see the harm of the pictures of unattractiveness it paints as being one form of illusion. It will then let go of both sides: both the side of unattractiveness and the side of attractiveness.

Both attractiveness and unattractiveness are labels coupled with the affairs of lust. Once we have investigated and fully understood both sides, the word 'attractive' will dissolve and no longer have meaning. The word 'unattractive' will dissolve and no longer have meaning. That which gives the meaning of 'attractive' and 'unattractive' is the mind or, in other words, //sanna//. We are now wise to //sanna// as being what labels things. We see the harm of this labeling, and so it will no longer be able to go out interpreting in such a way as to make the mind grasp and be attached again. When this is the case, the mind lets go of both attractiveness and unattractiveness -- or of beauty and ugliness -- by seeing that they are simply dolls for training the mind and discernment as long as the mind is still attached to them, and the discernment for investigating to uproot them is not yet proficient enough.

When the mind is proficient and realizes the causes and effects of both sides -- both attractiveness and unattractiveness -- it can at the same time turn around to know its own labeling that goes out to dress this thing up as attractive and that as unattractive. When it knows this labeling clearly, the labeling disbands. The mind can see its harm, in that this labeling is the culprit. The unattractive object isn't the culprit. The attractive object isn't the culprit. Instead,// the labeling that says 'attractive' and 'unattractive' is the culprit// deceiving us and making us become attached. This is where things start coming inward. Our investigation comes inward like this and lets go, step by step.

When the mind has reached this stage, then whether we focus on attractiveness or unattractiveness, it will appear in the mind, without our having to create an external image to exercise with, just as when we travel and have passed progressively along a road. The image appears in the mind. The moment it appears there, we

immediately know that //sanna// can label only as far as this and can't go labeling outside. Even though the image appears in mind, we know clearly that the phenomenon that appears there as attractive or unattractive comes from //sanna// in the same way. We know the image that appears in the mind as well as the //sanna// labeling it, also as an image in the mind. Finally, the images in the mind vanish. The //sanna// -- the labels, the interpretations -- disband. We know that the labels that used to fool us into seeing things as attractive and unattractive and all sorts of other ways without limit -- that used to fool us into falling for both of these sides -- have disbanded. There is nothing further to deceive the heart. This is how unattractiveness is investigated in line with the principles of the practice -- but you won't find this anywhere in the texts. You'll find it only if you search for the truth in the principles of nature that exist with the body and mind -- the location of the four Noble Truths and the four frames of reference -- coming down finally to the text of the heart. That's where you'll find the things I've explained here.

This is the body. We can know clearly that every part of the body is simply a physical phenomenon. And what is there in these physical phenomena? All the parts -- hair of the head, hair of the body, nails, teeth, skin, flesh, tendons, bones, marrow, spleen, heart, liver, membranes, kidneys, lungs, intestines, stomach, gorge, feces -- are just physical phenomena, things separate from the mind. If we consider them as unattractive, they've been unattractive all along, even before we considered them. And who is it that gives them meaning, saying that this is attractive or that is unattractive? When did these things ever give themselves meanings? When did they ever say they were attractive or unattractive? They don't label or say anything at all. Whatever their truth is, that's how it's always been in line with its nature from the very beginning -- and they don't know their meaning. What knows their meaning is //sanna//. The one that falls for their meaning is also //sanna//, which comes out of this deluded mind. Once we are wise to this labelling, all these things disappear. Each has its separate reality. This is what it means to be wise to these things.

Feelings (//vedana//) are the feelings of pleasure, pain, and indifference that arise from the body. The body is a phenomenon that has existed since before these feelings arose. Pains arise, remain, and then vanish. The body is the body. The pain is a pain. Each is a separate reality. Investigate and analyze them so as to see them for what they are -- just a feeling, just a body -- without regarding them as a being, a person, us or anyone else, ours or anyone else's. The feeling isn't us, ours, or anyone else's. It's simply something that appears for a moment and disappears for a while, in line with its nature. That's what the truth is.

//Sanna// means labeling. Whatever it labels -- things near, far, past, present, or future -- whatever it labels, it vanishes immediately. It keeps vanishing -- arising and vanishing, arising and vanishing -- so how can we regard it as a self, a being, a person? Here we're referring to discernment on the refined level, penetrating down in line with the truth that is clear to our heart without our having to ask anyone else.

//Sankhara// means thought-formation: forming good thoughts, bad thoughts, neutral thoughts. Whatever it forms is simply a matter of arising and vanishing, arising and vanishing. We can't get any sense out of these thought-formations at all if //sannas// don't take up where they leave off and turn them into issues. As for //sannas//, we already know them clearly, so what is there to form thoughts, pick up where they leave off and grasp at them, turning them into long issues? All there is, is just the arising and vanishing in the mind. This is thought-formation. It's one reality, which the Buddha calls the //sankhara khandha//. //Khandha// means heap or aggregate. //Rupa khandha// means the physical heap. //Vedana khandha// means the heap of feelings. //Sanna khandha// means the heap of labels, the aggregate of labels. //Sankhara khandha// means the heap of thought-formations, the aggregate of thought-formations.

//Vinnana khandha// means the aggregate or heap of cognizance, that which takes note the moment external things make contact, as when visual images make contact with the eye and cognizance occurs. As soon as the object passes, this cognizance vanishes. No matter what

thing it takes note of, it's always ready to vanish with that thing. What sense or substance can we get out of these five //khandhas//? How can we assume them to be us or ours?

This is what the issues of the five //khandhas// are like. They've occurred this way, appeared this way, arisen and vanished this way one after another continually from the day of our birth to the present moment. We can't find any meaning or substance in them at all, unless the mind labels and interprets them, grasping onto them as being itself or belonging to itself and then carrying their weight -- which is heavier than an entire mountain -- within itself, without any reward. Its only reward is suffering and stress, because its own delusion has caused these things to reward it.

When the mind has investigated and seen these things clearly with sharp discernment, then the body is true in its body way, in line with the principles of nature that are made clear with discernment. Feelings of pain, pleasure, and indifference in the body are known clearly in line with their truth. Feelings in the mind -- the pleasure, pain, and indifference arising in the mind -- are the factor the mind continues to be interested in investigating. Even though we may not yet be abreast of these things, they have to be alerting the mind to investigate them at all times, because on this level we aren't yet able to keep abreast of feelings in the mind -- in other words, the pleasure, pain, and indifference exclusively in the mind that aren't related to feelings in the body.

Cognizance is simply a separate reality. We see this clearly as it truly is. The mind has no more doubts that would cause it to latch onto these things as its self, because each is a separate reality. Even though they dwell together, they're like a piece of fruit or an egg placed in a bowl. The bowl has to be a bowl. The egg placed there is an egg. They aren't one and the same. The mind is the mind, which lies in the bowl of the body, feelings, labels, thought-formations, and cognizance, but it's not the body, feelings, labels, thought-formations, or cognizance. It's simply the mind, pure and simple, inside there. When we clearly make the distinction between the mind and the //khandhas//, that's how it is.

Now that the mind clearly understands the body, feelings, labels, thought-formations, and cognizance, with nothing more to doubt, all that remains is the fidgeting and rippling exclusively within the mind. This rippling is a subtle form of //sankhara// that ripples within the mind, a subtle form of pleasure, a subtle form of stress, a subtle form of //sanna// appearing in the mind. That's all there is. The mind will investigate and analyze these things at all times with automatic mindfulness and discernment.

The mind on this level is very refined. It has let go of all things. The five //khandhas// no longer remain, but it hasn't yet let go of itself: its awareness. This awareness, though, is still coated with unawareness.

This is called unawareness converging. It converges in the mind and can't find any way out. The paths of unawareness are out the eyes, ears, nose, tongue, and body, leading to sights, sounds, smells, tastes, and tactile sensations. Once mindfulness and discernment have been able to cut these paths step by step, unawareness has no way out. It doesn't have any following, so it just goes 'blip...blip...blip...' within itself, taking just the mind as the support onto which it latches because it can't find any way out. It displays itself as a subtle feeling of pleasure, a subtle feeling of stress, a radiance that's extremely amazing as long as discernment isn't yet all-around and can't yet destroy it. The mind keeps contemplating right there.

//No matter how radiant or magnificent it may be, any conventional reality -- no matter how refined -- has to display a symptom of one sort or another// that will arouse the mind's suspicions enough to make it look for a way to remedy the situation. Thus the pleasure and stress that are refined phenomena appearing exclusively within the mind, together with the brightness and marvelousness, have unawareness as their ringleader; but because we have never encountered them before, we're deluded into holding onto them when we first investigate into this point, and are lulled sound asleep by unawareness so that we grasp onto the radiance -- to the pleasure, to the marvelousness, or to the magnificence arising from the unawareness embedded in the mind

-- as being our self. And so we assume the mind complete with unawareness to be our self, without our realizing what we are doing.

But not for long -- because of the power of super-mindfulness and super-discernment, qualities that by now are uncomplacent. They keep scrutinizing, investigating, and analyzing back and forth in line with their nature on this level. The time will have to come when they know for sure by noticing the subtle pleasure that behaves just slightly in an irregular manner. Even though stress displays itself just barely, in line with this level of the mind, it's enough to make us suspicious: 'Eh -- why does the mind have symptoms like this? It's not constant.' The magnificence displaying itself in the mind, the marvelousness displaying itself in the mind, display irregularities just barely, but enough for mindfulness and discernment to catch sight of them.

Once they catch sight of these things, they get suspicious and take them as the point to be investigated at that moment. So now the mind -- this sort of awareness -- becomes the target of their investigation. They focus down on this point to find out, 'What is this? We've investigated everything of every sort to the point where we've been able to uproot it all, stage by stage, but this knowing nature, so bright, so amazing: What exactly is it?'

Mindfulness and discernment keep focusing on down and investigating. This point thus becomes the target of a full-scale investigation, the battlefield of automatic mindfulness and discernment at that moment. Before long, they are able to destroy the mind of unawareness that is so superlative, so amazing and magnificent from the viewpoint of unawareness, smashing and scattering it completely so that nothing, not even an atom, is left remaining in the heart.

When the nature on which we ignorantly conferred such titles as superlative and amazing is dissolved away, something on which we don't have to confer the titles of superlative or not-superlative appears in full measure. //That nature is purity//. And this purity: When we compare it with the mind of unawareness that we once held to be superlative and supreme, the mind of unawareness is like a pile of cow

dung, while the nature that had been concealed by unawareness, once it is revealed, is like pure gold. Pure gold and squishy cow dung: Which has greater value? Even a baby sucking his thumb can answer, so we needn't waste our time and expose our stupidity by making comparisons.

This is the investigation of the mind. This level, when we have reached it, is where things are severed completely from becoming and birth in the mind, severed completely from all unawareness and craving. '//Avijja-paccaya sankhara' -- 'With unawareness as condition, there occur thought-formations' -- is completely severed and becomes '//avijjayatveva asesaviraga-nirodha sankhara-nirodho, sankhara-nirodha vinnana-nirodho...//' -- 'Simply with the disbanding of unawareness, with no remaining passion, thought-formations disband. With the disbanding of thought-formations, cognizance disbands....' all the way to 'this is the disbanding of this entire mass of stress.'

When unawareness has disbanded, the formations that are the cause of stress disband and keep disbanding, just as the Buddha said, while the formations that continue as part of the //khandhas// become formations pure and simple, and aren't a cause of stress. The cognizance that appears in the heart is cognizance pure and simple, and not cognizance as a cause of stress. '//Vinnana-paccaya namarupam, namarupam-paccaya salayatanam, salyatana-paccaya phasso//' -- whatever is a physical or mental phenomenon, a sense medium, or a sensory contact is simply its own simple nature. It can't provoke the mind that has finished its task to the point of '//evametassa kevalassa dukkhakkhandhassa nirodho hoti//' -- 'This is the disbanding of this entire mass of stress.' The words, '//evametassa kevalassa//' -- 'all things mentioned here' -- have absolutely disbanded. This is called disbanding in full measure.

When we disband defilement, craving, and unawareness, when we disband the world of rebirth, where do we disband it if not in the mind, which is the essence of the world of rebirth, the essence of unawareness, the essence of birth, ageing, illness, and death. The seeds of birth, ageing, illness, and death -- namely, passion and craving, with unawareness as their ringleader -- lie only here in the

mind. When they are completely scattered from the mind, there is simply '//nirodho hoti//' -- 'This is the disbanding....'

This, then, is the work of the practice in line with the principles of the Buddha's teachings. From the time of the Buddha down to the present, these principles have remained constant. There are no deficiencies or excesses in the principles of the Dhamma taught by the Buddha that would make it unable to keep up with the tricks and deceits of the various forms of defilement. This is why it's called the middle way: the Dhamma always appropriate for curing every sort of defilement to the point where defilement no longer remains. This is how you should understand the power of the middle way. Hold to this path in your practice, because release from suffering and stress is something with a value transcending all three levels of existence. //And what do we see in any of the three levels of existence that is more fantastic than the release of the heart from all suffering and stress//? When we see this clearly with our reason, our efforts in the practice will be able to advance. We'll be ready to die in the battle. If it means death, then go ahead and die -- die in the battle for victory over the defilements that have smothered the heart for so long. There is no teaching, no tool at all that can attack the defilements and strike them down like the middle way taught by the Lord Buddha.

For this reason, we can be secure and confident in the words, '//Buddham saranam gacchami//' -- 'I go for refuge in the Buddha' -- in that he practiced so that both the causes and the results -- everything of every sort -- were perfect and complete, before taking the Dhamma to teach the world. '//Svakkhato bhagavata dhammo//' -- 'The Dhamma of the Blessed One is well taught.' He taught it well in every facet from having comprehended and seen the truth of every thing of every sort. '//Sangham saranam gacchami//' -- 'I go for refuge in Sangha.' The Noble Disciples who practiced in line with the principles of the Buddha's Dhamma -- without slacking or weakening, enabling themselves to expel defilement from their hearts, making their hearts superlative and becoming our refuge -- did so without going outside the principles of this middle way. So I ask that you listen to this and take it to heart. Don't set your heart on the

deceitful and counterfeit issues filling the world of rebirth. Set your heart on the truth of the Dhamma, the truth of the practice. You will see the truth continually appearing in your heart in the midst of all the counterfeit things in the heart and throughout the world. Don't harbor any doubts, for that would be to linger over the defilements that know no end.

//In practicing the Dhamma, aim at the qualities of the heart -- virtue, concentration, and discernment -- more than at material things//. As for material things, if we have just enough to get by, that's plenty enough. Wherever you go....We are born from human beings. We monks come from people. People have homes; we monks need places to stay -- enough to provide ordinary shelter -- but they should be just enough to get by. Don't make them fancy. Don't go competing with the world outside. That would simply foster your own defilements and make you known throughout the world in a way that the defilements would ridicule. Make yourself known instead for your virtue, concentration, and discernment, your conviction and persistence. Make yourself known for having striven to cure yourself or extricate yourself, to gain release from defilement and the mass of stress in the cycle of rebirth. This is what it means genuinely and directly to enhance your stature. Don't abandon your efforts. Make it to the other shore of this turning, churning cycle in this lifetime -- which is much surer than any other lifetime, any other time or place.

And don't forget, wherever you go: Don't get involved in construction work. Everywhere we go these days, there's construction work and monks involved in it. It's enough to make you sick. As soon as they meet each other: 'How's it going with your meeting hall?' 'How's it going with your school? Are you finished yet? How much has it cost?' Whenever there's a project, whatever the project, they go harassing lay people, gathering up funds, so that the lay people have to spend money and get embroiled too, without any respite. Let the lay people have enough money so that they can stash some of it away. They practically kill themselves just to scrape together a little cash, but instead of being able to use it to provide for their stomachs, for their families, their children, and other essentials,

and for making merit at their leisure, they end up having to hand it all over to help the monks who harass them by fund-raising to the point where they're left empty-handed. This is the religion of harassing the world, which the Buddha never practiced and never taught us to practice. So I want you all to understand this. The Buddha never acted this way. This is the religion of material objects, the religion of money, not the religion of Dhamma following the example of the Buddha.

Look around us: Monks' dwellings as large as Doi Inthanon. [*] How many stories do they have? They stretch up to the sky. How luxurious are they? How much do they make you sick to your heart? Even my own dwelling, I can't help feeling embarrassed by it, even though I stay there against my will and have to put up with the embarrassment. They sent the money to build it without letting me know in advance. I'm ashamed of the fact that while I have asked for alms all my life, my dwelling...even a palace in heaven is no match for it, while the people who give alms live in shacks no bigger than your fist. What's appropriate, what's fitting for monks who are habitually conscious of danger, is to live wherever you can squeeze yourself in to sit and lie down. But as for your effort in the practice, I ask that you be solid and stable, diligent and persevering.

[*] The tallest mountain in Thailand.

Don't waste your time by letting any job become an obstacle, because exterior work, for the most part, is work that destroys your work at mental development for the sake of killing and destroying defilement. This is the major task in body and mind for monks who aim at release and feel no desire to come back to be reborn and die, to carry the mass of major and minor sufferings in levels of becoming and birth any more. There's no danger greater than the danger of defilement smothering the heart, able to force and coerce the heart into suffering everything to which the Dhamma doesn't aspire. There's no suffering greater than the suffering of a person oppressed by defilement. If we don't fight with defilement while we're ordained, will we be able to fight with it after we die? The vagaries of life

and the body are things we can put up with, but don't put up with the oppression of defilement any longer, for that wouldn't be at all fitting for monks who are disciples of the Tathagata.

Whether things may be just enough to get by, or however much they may be lacking, be sure to look to the Tathagata as your refuge at all times. Don't let things that are unnecessary for monks become luxurious beyond all reason -- such as building things to the point of competing with the world outside and being crazy for hollow rank and fame, without being interested in building the Dhamma to revive the heart from its stupor. The people of the world live in flimsy little shacks that are ready to collapse at a sneeze. Whatever they get, they deny their own stomachs and their families so that they can make merit and give donations to monks. But monks live in many-storied mansions -- fancier and more luxurious than those of heavenly beings -- as if they had never lived in tiny shacks with their parents before becoming ordained. And who knows what they have decorating their mansions in competition with the world outside? It makes you more embarrassed than a young bride when her mother-in-law sneezes and passes wind so loud she practically faints. We forget that our heads are shaved: Why don't we ever think about what that means? Aren't we becoming too shameless? This isn't in line with the principles of the religion that teach those who are ordained to cure their defilements by seeing the dangers in worldly comforts. These sorts of things clutter up the religion and the hearts of us monks, so I ask that you not think of getting involved in them. Be conscious always of the fact that they aren't the principles of the Dhamma for curing defilement in a way the heart can see clearly. Instead, they're means for making monks forget themselves and become involved in the business of defilement, which is none of their business as monks at all.

The primary principle of the Dhamma for monks is '//rukkhamula-senasanam nissaya pabbajja, tatha te yava-jivam ussaho karaniyo//' -- 'Once you have ordained in the religion of the Buddha, you are to live under the shade of trees, in forests and mountains, in caves, under overhanging cliffs, in the open, by haystacks, which are all places suitable for killing defilement, for wiping out the defilements in your hearts. Try to act in this way all of your life.'

Everything else -- such as the things termed 'extraneous gains' (//atireka-labho//) -- are unnecessary comforts.

The work the Buddha would have us do is the contemplation of //kesa//, //loma//, //nakha//, //danta//, //taco//; //taco//, //danta//, //nakha//, //loma//, //kesa//: hair of the head, hair of the body, nails, teeth, skin; skin, teeth, nails, hair of the body, hair of the head, and from there on to the 32 parts of the body -- beginning with hair of the head, hair of the body, nails, teeth, skin, flesh, tendons, bones, marrow, spleen, heart, liver, membranes, kidneys, lungs, intestines, stomach, gorge, and feces -- which exist in each of us. 'Try to unravel these things with your discernment so as to see them as they truly are. When you have completed this work with the full mindfulness and discernment of heroes, then release from suffering -- that tremendous treasure -- will be yours.' Listen to that! Isn't it far removed from the way we like to take our pleasure with the scraps and leftovers that the Buddha taught us to relinquish in every word, every phrase, every book of the Dhamma?

We ourselves are the adversaries of the teachings of the religion. We luxuriate in everything the Dhamma criticizes. Lay people are no match for us. Whenever they get anything good, they use it to make merit and give to monks. Whatever they eat and use is just so as to get by. All they ask for is good things to give to monks, in line with their nature as merit-seekers, while we monks have become luxury-seekers. Our dwellings are fine, the things we use are fine, and on top of that some of us have radios, TV sets, cars....If you compare this with the basic rules of the Dhamma and Vinaya, it makes you more heartsick than you can say. How is it that we have the stomach to kill the Buddha red-handed this way with our shameless and unthinking ostentation as monks? It really makes you embarrassed.

So I ask that each of you reflect a great deal on these matters. If you've ordained really for the sake of the Buddha, Dhamma, and Sangha -- and not for the sake of being adversaries of the Buddha's teachings -- I ask that you reflect on the Dhamma and the path followed by the Buddha more than on any other matter. //No time excels the time of the Buddha, Dhamma, and Sangha// that they have set as an example for

us to follow. This is a very important principle. I ask that you all follow the principles of the time of the Buddha. The results, which are refreshing and satisfying, are sure to appear in line with the principles of the well-taught Dhamma, the Dhamma that leads out from suffering. There's no way to doubt this.

These things I've practiced to a fair extent myself. I used to be a junior monk too, you know. When I went to study and train with my teachers -- and especially Ven. Acariya Mun -- I really listened. I listened to him speak. He would speak half in earnest, half in jest, in the ordinary way of teachers talking with their students, but I would never listen in jest. I always listened in earnest and took things to heart. I had the greatest imaginable love and fear and respect for him. I'd hold to every facet of what he'd say that I could put into practice. What I've been able to teach my students is due to the power of what he taught me. For this reason, even though in this monastery we may conduct ourselves somewhat differently from other monasteries in general, I'm confident in line with the principles of reason and of the Dhamma and Vinaya so that I'm not worried about the matter. I don't think that what we do is wrong, because I have the example of the Buddha's teaching and of my teachers -- everything of every sort that follows the original patterns -- which is why I've led my fellow meditators to practice this way all along. Whether this is right or wrong, we have to decide in line with the principles of reason. Deference to people is an affair of the world, an affair of individuals, and not an affair of the Dhamma and Vinaya, which are fixed principles for the practice. Speaking in line with the Dhamma for the sake of understanding and right practice: That's the genuine Dhamma. For this reason, an unwillingness to speak the truth for fear of stepping on someone's toes is not a trait for those who aim at the Dhamma together.

This seems enough for now, so I'll ask to stop here.

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THE FANGS OF UNAWARENESS

An excerpt from a talk given July 16, 1982.

...This state of mind with its unawareness is a magnificent mind, bold and daring -- not only radiant, but also bold and daring as well, and reckless because of its daring, in thinking that it's smart. It's not reckless in the ordinary way. It's reckless in line with its nature as a state of mind of this sort. This is called the nine forms of //mana//, or conceit. The nine forms of conceit lie right here. The Buddha explains this in the five higher fetters (//sanyojana//): passion for form, passion for formlessness, conceit, restlessness, and unawareness. Conceit means to assume -- to assume that the state of mind blended into one with unawareness is one's self, that it's 'me' or 'mine', and then taking it to make comparisons: 'How is it with those people or these people? Are their minds on a par with mine? Higher than mine? Lower than mine?' This is why there are nine forms of conceit. In other words, three times three is nine. For example, our mind is lower than theirs, and we assume it to be lower than theirs, higher than theirs, or on a par. Our mind is on a par with theirs, and we assume it to be lower than theirs, higher than theirs, or on a par. Our mind is higher than theirs, and we assume it to be lower than theirs, higher than theirs, or on a par.

The refined level of defilement takes this state of mind out to make the comparison -- because it's in the phase where it has fangs. Its fangs are growing sharp. The fangs of unawareness: They're called conceit, or self-assumption. Once this state is dissolved, what is there to assume? What is there to be radiant? To be defiled? To be bold and daring? To be afraid? There isn't anything, once that nature dissolves through the power of investigation.

These things, you know, are phenomena that create problems in line with their level. Their level is subtle, so they manage to create subtle problems. Blatant defilements create blatant problems. Subtle defilements create subtle problems. When the defilements are gone,

there's nothing to create any problems. There are no more problems in any way, no more conditions for conventional reality to make further connections. All that remains is absolute purity, which is why there are no more problems.

Absolute purity is a condition for what? What problems does it create? The Buddha says that we run out of problems. This is where they run out. However many levels of becoming and birth there may be in the mind, it has known them step by step until it reaches the converging point, leaving just the seeds of these things that get planted here and there as birth. So we burn them up with //tapas//, the fire of our effort, until they are completely eradicated. So now are there any levels of becoming and birth to make further connections? //Whom do we have to ask//? Even if the buddha were sitting right in front of us, we wouldn't ask him, because the truth is the same for us as it is for him. There's nothing different enough for us to ask. This is why the Dhamma is said to //sanditthiko//: We know it and see it ourself. //Paccattam veditabbo vinnuhi//: Those who know it, know it for themselves alone. This means that only those who know it from the practice can know it. It can't be made available to anyone else.

This is what the Buddha calls //vusitam brahmacariyam//: It's the end of the job. The earth-shattering job is done -- earth-shattering because becoming and birth build themselves up with earth, water, wind, and fire; or because any level of becoming and birth is a matter of convention, which is now overturned. This is why we say it's earth-shattering. So what is there to move in and take up residence in the mind?

Now we can watch defilement. Once we have completely killed defilement in this mind, then how can defilement be kept hidden from us when it displays itself in anyone else's mind or actions? This mind can't help but know it every time. As they say, defilement ordinarily rules us completely without our knowing it, but how can the Buddha and the arahants have any trouble seeing? They see in the flash of an eye and they're already disgusted. //Those who know, know to the point where they're disgusted//: What do you say to that? As

for us, we're the blind living with the blind. We don't know our own affairs or those of anyone else. Neither side knows, but each side thinks that it knows, assumes that it knows, assumes that it's right -- and so both sides argue and bite each other like dogs because their inner eyes don't see. They don't have the eye of discernment like the Buddha and the Noble Disciples. This is the way it is with defilement: It has to assume itself and exalt itself. The more vile it is, the more it assumes itself to be good. This is the way defilement is. It has never submitted to the truth of the Dhamma from time immemorial.

For this reason, we practice to stamp out these things. Don't let them linger in the heart. Stamp them out till they're completely scattered and smashed, and then you can be at your ease: the mind completely open and yet a reservoir for the quality of purity, without an inkling of convention passing in. If we were to make a comparison with conventional reality, it's an outer space mind, but that's just a manner of speaking.

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THE OUTER SPACE OF THE MIND

August 24, 1982

People who practice in earnestness, trying to develop and improve the qualities in their hearts step by step, beginning with virtue, the stages of concentration, and the levels of discernment, are -- to make a comparison -- like the people who build a rocket or a satellite to travel in outer space. They have to put their vehicle into good shape. Otherwise it won't get off the ground -- because the things that can act as obstacles to their vehicle are many. The object that's going to travel in space has to be developed in order to be completely suited to its environment in every way. Before they can

get it safely past its obstacles, they need to have made ample calculations. Even then, there are times when mishaps occur. But once the vehicle has been thoroughly developed, it can travel easily in outer space without any mishaps of any sort. This is an analogy for the minds of those who practice, who have developed their inner qualities and put them in to shape.

The heart is what will step out beyond the realm of conventional realities that exert a gravitational pull on it, into the outer space beyond convention: to //vimutti//, or release. The things that act as obstacles, preventing it from stepping out, are the various kinds of defilement.

For this reason, we have to make a very great effort. The defilements have various levels of crudeness and subtlety, so in developing the heart so as to pass through the crudeness and subtlety of the various levels of conventional reality -- and of the defilements in particular -- we must try to make it just right. We must use whatever qualities are needed to get the mind past the crudeness of conventional realities or defilement, stage by stage, by means of our practice, by means of our efforts to improve and develop it. Our persistence has to be strong. Our efforts, our endeavors in all ways have to be strong. Mindfulness and discernment are the important factors that will take the heart beyond the various obstacles thwarting it step by step. All of the techniques and strategies taught by the Buddha in the area of meditation are means for developing the heart so that it will be suited to transcending the realm of conventional reality and reaching outer space: //nibbana//.

What is it like, the outer space of the Dhamma? They no longer doubt about whether the outer space of the world exists or not. The things that lie within conventional reality are known to exist. Outer space beyond our atmosphere is another level of conventional reality. Outer space: What is it like? Does it exist? How does our world in the atmosphere differ from the things outside the world of our atmosphere called outer space? Both of these levels exist.

The mind that lies in the realm of conventional reality --

surrounded and controlled -- is like the various objects in the world trapped by the pull of gravity at all times. The mind is trapped by the pull of defilement in just the same way. It can't escape, which is why it must develop its strength to escape from the world of this gravitational pull. This gravitational pull is something the Buddha has already explained. In brief, there is craving for sensuality, craving for becoming, and craving for no becoming. The details -- the branches and offshoots -- are more than can be numbered. They fill this world of conventional realities. They are all factors that make the mind attached and entangled -- loving, hating, and resenting different things, different beings, different people. All these factors can be adversaries to the heart and come from the preoccupations of the heart itself that labels things and misinterprets them.

For this reason, the principles of the Dhamma that the Buddha taught in the area of meditation for developing and modifying the heart are very appropriate for helping us as meditators to escape from all the things in our hearts that exert a pull on us or weigh us down. These things are hard to remove, hard to remedy, hard to sever, which is why we need a Teacher to guide us. If we had no Teacher, the living beings in the three realms of the cosmos -- no matter how many thousands or millions of forms and levels there are -- would all be as if deaf and blind. Not one of them would be able to escape from this darkness and blindness. This is why we should have a heartfelt sense of the awesomeness of the arising of a Buddha, who leads living beings to escape from this gravitational pull, from this oppressiveness, safely and in large numbers -- to the point where no one else can compare -- beginning with each Buddha's foremost disciples and on to the end of his dispensation, when his teachings no longer exist in the hearts of living beings, which is the final point in his work of ferrying living beings from all sorts of blindness, darkness, suffering, and stress.

Our present Buddha performed these duties with the full mindfulness and discernment of his great mercy and compassion, beginning with the day of his Awakening. It's as if he took a large ship and cast anchor in the middle of the ocean in order to gather the living beings of

various kinds and strengths adrift in the water on the verge of death and bring them on board stage by stage. Those who take an interest in the Dhamma are like beings who struggle to get on board the Buddha's ship that has cast anchor in the middle of the sea. They keep climbing on board, climbing on board, until the day when the beings of the world have no more belief in the teachings of the religion. That's when the ship will no longer have any function. Those who are still left in the sea will have to stay there adrift, with no more way of escape. They are the ones who are to become food for the fishes and turtles.

Those who have come on board, though, are the various stages of those who have been able to escape, as mentioned in the four types of individuals, beginning with the //ugghatitannu//, //vipacitannu// and //neyya//. These are the ones who have come on board. How high or low they are able to go depends on their individual capabilities. There are those who escape completely -- those free of defilement; there are those on the verge of escape -- the non-returners (//anagami//); those in the middle -- the once-returners (//sakidagami//); and then the stream-winners (//sotapanna//); and finally ordinary good people. Here we're referring to the Buddha's ship in its general sense. He uses it to salvage living beings, beginning from the day of his Awakening until the point when the teachings of the religion have no more meaning in the world's sensibilities. That's the final point. Those who remain are the diseased who can find no medicine or physician to treat their illnesses and are simply awaiting their day to die.

So now we are swimming and struggling toward the Buddha's large ship by making the effort of the practice. In particular, now that we have ordained in the Buddha's religion and have developed a feel for his teaching, this makes us even more moved, even more convinced of all the truths that he taught rightly about good and evil, right and wrong, hell, heaven, the Brahma worlds, and //nibbana//, all of which are realities that actually exist.

We have followed the principles of the Buddha's Dhamma, and in particular the practice of meditation. Try to build up your strength

and ability without flagging, so as to resist and remove all the things that coerce or exert a gravitational pull on the heart. Don't let yourself become accustomed to their pull. //They pull you to disaster//, not to anything else. They're not forces that will pull you to what is auspicious. They'll pull you to what's inauspicious, step by step, depending on how much you believe, give in, and are overcome by their pull. Suffering will then appear in proportion to how much you unconsciously agree, give in, and are overcome by their pull. Even though there are the teachings of the religion to pull you back, the mind tends to take the lower path more than the path of the religion, which is why it is set adrift. But we're not the type to be set adrift. We're the type who are swimming to release using the full power of our intelligence and abilities.

Wherever you are, whatever you do, always be on the alert with mindfulness. Don't regard the effort of the practice as tiring, as something wearisome, difficult to do, difficult to get right, difficult to contend with. Struggle and effort: These are the path for those who are to gain release from all stress and danger, not the path of those headed downward to the depths of hell, blind and in the dark by day and by night, their minds consumed by all things lowly and vile.

The Noble Ones in the time of the Buddha practiced in earnest. With the words, 'I go to the Buddha for refuge,' or 'I go to the Sangha for refuge,' we should reflect on their Dhamma, investigating and unraveling it so as to see the profundity and subtlety of their practice. At the same time, we should take their realizations into our hearts as good examples to follow, so that we can conduct ourselves in the footsteps of their practices and realizations.

'I go to the Buddha for refuge.' We all know how difficult it was for him to become the Buddha. We should engrave it in our hearts. Our Teacher was the first pioneer in our age to the good destination for the sake of all living beings. Things were never made easy for him. From the day of his renunciation to the day of his Awakening, it was as if he were in hell -- there's no need to compare it to being in prison -- because he had been very delicately brought up in his royal

home. When he renounced the household life, he faced great difficulties in terms of the four necessities. In addition, there were many, many defilements in his heart related to his treasury and to the nation filled with his royal subjects. It weighed heavily on his heart at all times that he had to leave these things behind. He found no comfort or peace at all, except when he was sound asleep.

As for us, we don't have a following, don't have subjects, have never been kings. We became ordained far more easily than the Buddha. And when we make the effort of the practice, we have his teachings, correct in their every aspect, as our guide. Our practice isn't really difficult like that of the Buddha, who had to struggle on his own with no one to guide him. On this point, we're very different. We have a much lighter burden in the effort of the practice than the Buddha, who was of royal birth.

Food, wherever we go, is full to overflowing, thanks to the faith of those who are already convinced of the Buddha's teachings and are not lacking in interest and faith for those who practice rightly. For this reason, monks -- wherever they go -- are not lacking in the four necessities of life, which is very different from the case of the Buddha.

All of the Noble Disciples who followed in the Buddha's footsteps were second to him in terms of the difficulties they faced. They had a much easier time as regards the four necessities of life, because people by and large had already begun to have faith and conviction in the teachings. But even so, the disciples didn't take pleasure in the four necessities more than in the Dhamma, in making the single-minded effort to gain release from suffering and stress. This is something very pleasing, something very worthy to be taken as an example. They gave their hearts, their lives -- every part of themselves -- in homage to the Buddha and Dhamma, to the point where they all became homage to the Sangha within themselves. In doing so, they all encountered difficulties, every one of them.

Because the Dhamma is something superior and superlative, whoever meets it has to develop and prosper through its power day by day, step

by step, to a state of superlative excellence. As for the defilements, there is no type of defilement that can take anyone to peace, security, or excellence of any kind.

The defilements know this. They know that the Dhamma far excels them, so they disguise themselves thoroughly to keep us from knowing their tricks and deceits. In everything we do, they have to lie behind the scenes, showing only their tactics and strategies, which are nothing but means of fooling living beings into falling for them and staying attached to them. This is very ingenious on their part.

For this reason, those who make the effort of the practice are constantly bending under their gravitational pull. Whether we are doing sitting meditation, walking meditation -- whatever our posture -- we keep bending and leaning under their pull. They pull us toward laziness and lethargy. They pull us toward discouragement and weakness. They pull us into believing that our mindfulness and discernment are too meager for the teachings of the religion. They pull us into believing that our capacities are too meager to deserve the Dhamma, to deserve the paths, fruitions, and //nibbana//, or to deserve the Buddha's teachings. All of these things are the tactics of the pull of defilement to draw us solely into failure, away from the Dhamma. If we don't practice the Dhamma so as to get above these things, we won't have any sense at all that they are all deceits of defilement. When we have practiced so as to get beyond them step by step, though, they won't be able to remain hidden. No matter how sharp and ingenious the various kinds of defilement may be, they don't lie beyond the power of mindfulness and discernment. This is why the Buddha saw causes and effects, benefits and harm, in a way that went straight to his heart, because of his intelligence that transcended defilement.

For this reason, when he taught the Dhamma to the world, he did so with full compassion so that living beings could truly escape from danger, from the depths of the world so full of suffering. He wanted the beings of the world to see the marvelousness, the awesomeness of the Dhamma that had had such an impact within his heart, so that they too would actually see as he did. This is why his proclamation of the

Dhamma was done in full measure, for it was based on his benevolence. He didn't proclaim it with empty pronouncements or as empty ceremony. That sort of thing didn't exist in the Buddha. Instead, he was truly filled with benevolence for the living beings of the world.

His activities as Buddha -- the five duties of the Buddha we are always hearing about -- he never abandoned, except for the few he occasionally set them aside in line with events. But even though he set them aside, //it wasn't because he had set his benevolence aside//. He set them aside in keeping with events and circumstances. For example, when he spent the rains alone in the Prileyya Forest, he had no following, and none of the monks entered the forest to receive instruction from him, which meant that this activity was set aside. Other than that, though, he performed his duties to the full because of his benevolence, with nothing lacking in any way.

This is a matter of his having seen things clearly in his heart: the harm of all things dangerous, and the benefits of all things beneficial. The Buddha had touched and known them in every way, which is why he had nothing to doubt. His teaching of the Dhamma regarding harms and benefits was thus done in full measure. He analyzed harm into all its branches. He analyzed benefits into all their branches and completely revealed the differing degrees of benefits they gave. The beings of the world who had lived drearily with suffering and stress for untold aeons and were capable of learning of the excellence of the Dhamma from the Buddha: How could they remain complacent? Once they had heard the teachings of the religion truly resonating in their very own ears and hearts -- because of the truth, the honesty, the genuine compassion of the Buddha -- they had to wake up. The beings of the world had to wake up. They had to accept the truth.

That truth is of two kinds. The truth on the side of harm is one kind of truth: It really is stressful, and the origin of stress really creates stress to burn the hearts of living beings. As for the path, it really creates ease and happiness for living beings. Those who listened to these truths, listened with all their hearts. This being the case, the strength of will they developed, their conviction, and their clear vision of both harm and benefits all gathered to

become a strength permeating the one heart of each person. So why shouldn't these things reveal their full strength and manifest themselves as persistence, effort, earnestness, and determination in every activity for the sake of gaining release from all dangers and adversity by means of the Dhamma?

This is why the disciples who heard the Dhamma from the Buddha, from the mouth of the foremost Teacher, felt inspired and convinced. Many of them even came to see the Dhamma and gain release from suffering and stress, step by step to the point of absolute release, right there in the Buddha's presence. As we've seen the texts say: When the Buddha was explaining the Dhamma for the sake of those who could be taught, his followers -- such as the monks -- attained the Dhamma to ultimate release, //nibbana//, in no small numbers. //This is what happens when truth meets with truth//. They fit together easily with no difficulty at all. Those who listened did so by really seeing the benefits and harm, really convinced by the reasons of the Dhamma taught by the Buddha, which is why they gained clear results right then and there.

The Dhamma -- both the harm and benefits that the Buddha explained in his day and age, and that existed in the hearts of his listeners in that day and age: In what way is it different from the truths existing in our hearts at present? They're all the same nature of truth, the same Noble Truths. They don't lie beyond the four Noble Truths, either in the Buddha's time or in the present.

The Buddha's instructions were the truth of the path, teaching people to have virtue, concentration, and discernment so that they could truly understand the affairs of stress straight to the heart and remove the cause of stress, which is a thorn or a spear stabbing the heart of living beings, creating suffering and stress that go straight to the heart as well. The truth of stress exists in our bodies and minds. The truth of the origin of stress reveals itself blatantly in our hearts in our every activity. What can reveal itself only intermittently, or not at all, is the path -- even though we are listening to it right now.

What is the path? Mindfulness and discernment. //Right View// and //Right Attitude//: These things refer to the levels of discernment. If we add //Right Mindfulness//, then when we have these three qualities nourishing the heart, //Right Concentration// will arise because of our right activities. //Right Activity//, for those who are to extricate themselves from stress, refers primarily to the work of removing defilement -- for example, the work of sitting and walking meditation, the work of guarding the heart with mindfulness, using mindfulness and discernment continually to investigate and contemplate the different kinds of good and bad things making contact with us at all times. This is called building the path within the heart.

When we bring the path out to contend with our adversary -- the origin of stress -- what facet is the adversary displaying? The facet of love? What does it love? What exactly is the object it loves? Here we focus mindfulness and discernment in on unraveling the object that's loved. //What is the object in actuality//? Unravel it so as to see it through and through, being really intent in line with the principles of mindfulness and discernment. Reflect back and forth, again and again, so as to see it clearly. The object that's loved or lovable will fade away of its own accord because of our discernment. Mindfulness and discernment wash away all the artifice, all that is counterfeit in that so-called love step by step until it is all gone. This is the discernment we build up in the heart to wash away all the artifices, all the filth with which the defilements plaster things inside and out.

Outside, they plaster these things on sights, sounds, smells, tastes, and tactile sensations. Inside, they plaster them on labels -- //sanna// -- that go out our eyes....They plaster things beginning with our eyes, ears, nose, tongue, and body, stage by stage. There's nothing but the plaster of defilement. When we meet with these things, seeing them or hearing them, //sanna// -- labels and interpretations -- and //sankhara// -- thought-formations -- appear in the mind. These continue plastering layer on layer.

For this reason, we must use discernment to investigate. Whatever is plastered outside, wash that plastering away. Then turn around to

wash away the plastering inside. When we have seen these things clearly with discernment, how can discernment help but turn to find the important culprit, the deceiver inside? It //has// to turn inside. In using mindfulness and discernment, this is how we must use them. When we investigate, this is how we investigate -- and we do it earnestly. This is Right Activity in the area of the practice.

//Right Speech//: As I've said before, we speak in line with the ten topics of effacement (//sallekha-dhamma//). We don't bring matters of the world, politics, commerce, matters of women and men, matters of defilement and craving to converse among ourselves so as to become distracted and conceited, piling on more defilement and stress, in line with the things we discuss. With the topics of effacement -- that's what the Buddha called them -- we speak of things that will strengthen our will to make persistent effort, making us convinced and inspired with the Dhamma. At the same time, these topics are warnings against heedlessness and means of washing away the various kinds of defilement when we hear them from one another. This is Right Speech in the area of the practice.

//Right Livelihood//: Feed your heart with Dhamma. Don't bring in poison -- greed, anger, delusion, or lust -- to feed the heart, for these things will be toxic, burning the heart and making it far more troubled than any poisonous substances could. Try to guard your heart well with mindfulness and discernment. The savor of the Dhamma, beginning with concentration as its basis, will appear as peace and calm within the heart in proportion to the levels of concentration. Then use discernment to unravel the various things that the mind labels and interprets, so as to see them clearly step by step. This is called Right Livelihood -- guarding the heart rightly, feeding it correctly with the nourishment of the Dhamma, and not with the various kinds of defilement, craving, and mental effluents that are like poisons burning the heart. Reduce matters to these terms, meditators. This is called Right Livelihood in the practice of meditation.

//Right Effort//, as I've said before, means persistence in abandoning all forms of evil. This covers everything we've said so far. The Buddha defines this as persistence in four areas, or of four

sorts, [*] but since I've already explained this many times, I'll pass over it here.

[*] Making the effort (1) to prevent evil from arising, (2) to abandon evil that has arisen, (3) to give rise to the good, and (4) to maintain and perfect the good that has arisen.

//Right Mindfulness//: What does the Buddha have us keep in mind? All the things that will remove defilement. For example, he has us keep the four frames of reference in mind: being mindful as we investigate the body; being mindful as we investigate feelings; being mindful as we investigate the mind; being mindful as we investigate phenomena that involve the mind, arise in the mind, arise and then vanish, vanish and then arise, matters of past and future appearing in the present all the time. We keep investigating in this way. If we investigate so as to make the mind progress in tranquility meditation, Right Mindfulness means using mindfulness to supervise our mental repetition. From there it turns into //Right Concentration// within the heart. This is called building the Dhamma, building tools for clearing our way, loosening the things that bind and constrict the heart so that we can make easy progress, so that we aren't obstructed and blocked by the force of the things I have mentioned.

Only the religion, or only the Dhamma, can remove and scatter all the things that have bound us for countless aeons, clearing them away so that we can make easy progress. When the mind is centered in concentration, then confusion and turmoil are far away. The mind is still and dwells in comfort and ease. When the mind develops discernment from investigating and contemplating the things that obstruct it, it makes easy progress. The sharper its discernment, the wider the path it can clear for itself. Its going is smooth. Easy. It advances by seeing and knowing the truth, without being deluded or deceiving itself. Genuine discernment doesn't deceive itself, but instead makes smooth progress. It unravels all the things that obstruct it -- our various attachments and misconstruings -- so as to see them thoroughly, as if it were slashing away the obstacles in its path so that it can progress step by step as I've already explained to

you.

The most important basis for its investigation is the body. Bodies outside or the body inside, investigate them carefully and thoroughly, for they're all Noble Truths. They're all the path, both inside and out. Investigate and unravel them so as to see them clearly -- and while you're investigating them, don't concern yourself with any other work more than with the work of investigation. Use discernment to investigate in order really to know, really to see these things //as they are//, and uproot the counterfeit labels and assumptions that say that they're pretty and beautiful, lovely and attractive. Investigate so as to penetrate to the truth that //there is nothing at all beautiful or attractive about them//. They're thoroughly filthy and repulsive: your body and the bodies of others, all without exception. They're all filled with filthy and repulsive things. If you look in line with the principles of the truth, that's how they are. Discernment investigates, peering inward so as to see clear through -- from the skin outside on into the inside, which is putrid with all kinds of filth -- for the sake of seeing clearly exactly what is pretty, what is beautiful, what is lovely and attractive. There's nothing of the sort in any body. There are only the lying defilements that have planted these notions there.

When we have really investigated on in, we see that these notions are all false. The genuine truth is that these bodies aren't pretty or beautiful. They're nothing but repulsive. When they fall apart, what are they? When they fall apart, earth is earth -- because earth is what it already was when it was still in the body. The properties of water, wind, and fire were already water, wind, and fire when they were in the body. When the body falls apart, where do these things ever become gods and Brahmas, heaven and //nibbana//? They have to be earth, water, wind, and fire in line with their nature. This is how discernment investigates and analyzes so as to see clearly. This is how we use clear-seeing discernment to clear away the things obstructing and distorting our vision. Now there's no more such thing as being constricted or blocked. Our discernment, if we use it, has to be discernment all the day long.

Wherever discernment penetrates, it sees clearly, clears away its doubts, and lets go, step by step, //until it lets go once and for all from having known thoroughly//. Once it has investigated blatant things so as to know them clearly, where will the mind then go? Once it has investigated blatant things and known them clearly, it's as if it has completely uprooted the blatant defilements that have planted thorns in different objects, such as our own body. So now where will the defilements go? Will they fly away? They can only shrink inward to find a hiding place when they are chased inside and attacked by mindfulness and discernment.

Feelings, labels, thought-formations, and cognizance: These are simply individual conditions by their nature, but they are under the control of defilement. Defilement is the basis from which they spring, so it has to regard itself as being in charge. It uses labels to make them defilement. It forms thought-formations so as to make them defilement. It cognizes and takes note so as to make these things defilement. However many feelings arise, it makes them all defilement. Defilement can't make things into Dhamma. It has to be defilement all the day long. This is how it builds itself in its various branches.

So. Investigate on in. Slash on in. Feelings of pleasure and pain: They exist both in the body and in the mind. Feeling isn't defilement. If we look in line with the principles of nature, //it's simply a reality//. The assumption that 'I'm pained' or 'I'm pleased' -- delusion with pain, delusion with pleasure, delusion with feelings of indifference in the body and mind: //These// things are defilement. The assumptions and delusions are defilement. When we really investigate inward, the various feelings aren't defilement; these four mental phenomena aren't defilement.

Once we've spotted our assumptions and construings, they retreat inward. The feelings that still exist in the body and mind, even though they aren't yet thoroughly understood, are still greatly lightened. We begin to gain an inkling of their ways, step by step. We're not deluded to the point of complete blindness as we were before we investigated. Whichever aspects of feeling are blatant and

associated with the body, we know clearly. We can let go of bodily feelings. We can understand them. As for feelings remaining in the mind, for the most part they're refined feelings of pleasure. We know and let go of them in the same way when the path gains power. These feelings of pleasure are like fish in a trap: No matter what, there's no way they can escape getting cooked. They can't swim down into large ponds and lakes as they used to. They can only sit waiting for their dying day. The same holds true for the refined feeling of pleasure -- which is a conventional reality -- within the heart. It can only wait for the day it will be disbanded as a convention when the ultimate ease, which is not a convention, comes to rule the heart through the complete penetration of mindfulness and discernment. So investigate on in until you understand, reaching the point of letting go with no more concerns.

What is //sanna// labeling? Labeling this, labeling that, making assumptions about this and that: These are all affairs of defilement using //sanna//. When cognizance (//vinnana//) takes note, it too is turned into defilement. So we investigate these things, using discernment in the same way as when we investigate feelings. We then understand. When we understand, these things become simply cognizance taking note, simply //sanna// labeling, without labeling so as to be defilement, without taking note so as to be defilement. Defilement then retreats further and further inward.

Ultimately, these five issues -- namely, the physical //khandha//, our body; the //vedana khandha//, feelings in the body (as for feelings in the mind, let's save those for the moment); the //sanna khandha//, the //sankhara khandha//, and the //vinnana khandha// -- are all clearly known in the heart, with no more doubts. The defilements gather inward, converge inward. They can't go out roaming, because they'll get slashed to bits by mindfulness and discernment. So they have to withdraw inward to find a hiding place. This, in actuality, is what the investigation is like, and not otherwise.

In our investigation as meditators, when discernment reaches any particular level, we'll know for ourselves, step by step. Both

defilement and discernment: We'll know both sides at the same time. When discernment is very strong, defilement grows weaker. Mindfulness and discernment become even more courageous and unflinching. The words laziness and lethargy, which are affairs of defilement, disappear. We keep moving in with persistence day and night. This is the way it is when the path gains strength. As meditators you should take note of this and practice so as to know it and see it, so as to make it your own treasure arising in your heart. Your doubts will then be ended in every way.

We now take this atomic mindfulness and discernment and shoot it into the central point of conventional reality, the point that causes living beings to founder in the wheel of the cycle (//vatta//) so that they can't find their way out, don't know the way out, don't know the ways of birth, don't know who has been born as what, where they have died, what burdens of suffering and stress they have carried. Mindfulness and discernment go crashing down into that point until it is scattered to pieces. And so now how can we not know what it is that has caused us to take birth and die? There is only defilement that is the important seed causing us to take birth and die, causing us to suffer pain and stress. The true Dhamma hasn't caused us to suffer. It has brought us nothing but pleasure and ease in line with its levels, in line with the levels of what is noble and good. The things that give rise to major and minor sufferings are all affairs of defilement. We can see this clearly. We can know this clearly. Especially when defilement has been completely scattered from the heart, it's as if the earth and sky collapse. How can this not send a tremor through the three levels of the cosmos? -- because this thing is what has wandered throughout the three levels of the cosmos. When it has been made to collapse within the heart, what is the heart like now? How does the outer space of the Dhamma differ from the outer space of the world? Now we know clearly. The outer space of this purified mind: Is it annihilation? The outer space of the world isn't annihilation. If it were annihilation, they wouldn't call it outer space. It's a nature that exists in line with the principles of its nature as outer space.

The outer space of the mind released from all forms of gravitational

pull, i.e., conventional reality: What is it like? Even though we've never known it before, when we come to know it, we won't have any doubts. Even though we've never seen it before, when we come to see it, we won't have any doubts. Even though we've never experienced it before, when we come to experience it, we won't have any doubts. We won't have to search for witnesses to confirm it, the way we do with conventions in general. It's //sanditthiko// -- immediately apparent -- and only this fits perfectly with our heart and that outer space mind.

This is what we referred to at the beginning when we talked about the outer space of the world and the outer space of the mind. The outer space of the mind -- the mind of //nibbana// -- is like that. Just where is it annihilated? Who experiences the outer space of the mind? // If it were annihilation, who could experience it//? As for where it will or won't be reborn, we already know that there's no way for it to be reborn. We know this clearly. We've removed every defilement or conventional reality that would lead to rebirth. Conventional reality is the same thing as defilement. All things -- no matter how subtle -- that have been dangers to the heart for such a long time have been completely destroyed. All that remains is the pure outer space of the mind: the mind that is pure. You can call it outer space, you can call it anything at all, because the world has its conventions, so we have to make differentiations to use in line with the conventions of the world so as not to conflict.

When we reach the level of the outer space mind, how does it feel for the mind to have been coerced, oppressed, and subject to the pull of all things base and vile, full of stress and great sufferings for aeons and aeons? We don't have to reflect on how many lifetimes it's been. We can take the principle of the present as our evidence. Now the mind is released. We've seen how much suffering there has been and now we've abandoned it once and for all. We've absolutely destroyed its seeds, beginning with '//avijja-paccaya sankhara//' -- 'With unawareness as condition there occur mental formations.' All that remains is '//avijjayatveva asesa-viraga-nirodha' sankhara-nirodho//' -- 'Simply with the disbanding of unawareness, with no remaining passion, thought-formations disband.' That's the

outer space of the mind.

The mind released from all gravitational forces: Even though it's still alive and directing the //khandhas//, there's nothing to bar its thoughts, its vision, its knowledge. There's nothing to obstruct it, nothing to make it worried or relieved, nothing to make it brave, nothing to make it afraid. It is simply its own nature by itself, always independent in that way.

For this reason, knowledge of all truths has to be completely open to this unobstructed and unoppressed mind. It can know and see. If we speak of matters related to the body and //khandhas//, we can speak in every way without faltering, because there's nothing to hinder us. Only the defilements are what kept us from seeing what we saw and from describing the things we should have been able to describe, because we didn't know, we didn't see. What we knew was bits and pieces. We didn't know the full truth of these various things. When this was the case, how could we know clearly? How could we speak clearly? //All we knew was bits and pieces, so when we spoke, it had to be bits and pieces as well//.

But once we've shed these things, everything is wide open. The mind is free, vast, and empty, without limits, without bounds. There's nothing to enclose or obscure it. When we know, we really know the truth. When we see, we really see the truth. When we speak, we can speak the truth. You can call the mind brave or not-brave as you like, because we speak in line with what we experience, what we know and see, so why can't we speak? We can know, we can see, so why can't we speak? -- for these things exist as they have from the beginning. When the Buddha proclaimed the Dhamma to the world, he took the things that existed and that he saw in line with what he had known -- everything of every sort -- and proclaimed them to the world. Think of how broad it was, the knowledge of the Buddha, how subtle and profound -- because nothing was concealed or mysterious to him. Everything was completely opened to him. This is why he's called //lokavidu// -- one who knows the world clearly -- through the vastness of his mind that had nothing to enclose or conceal it at all.

//Aloko udapadi//: 'Brightness arose.' His mind was bright toward the truth both by day and by night. This is how the Buddha knew. The Noble Disciples all knew in the same way, except that his range and theirs differed in breadth. But as for knowing the truth, it was the same for them all.

Here we've described both the benefits and the harm of the things involved with the mind -- in other words, both the Dhamma and the defilements -- for you as meditators to listen to and contemplate in earnestness.

So. Let's try to develop our minds so as to shoot out beyond this world of conventional realities to see what it's like. Then we won't have to ask where the Buddha is, how many Buddhas there have been, whether the Noble Disciples really exist or how many they are -- //because the one truth that we know and see clearly in our hearts resonates to all the Buddhas//, all the Noble Disciples, and all the Dhamma that exists. We won't have any doubts, because the nature that knows and exists within us contains them all: all the Buddhas, the community of Noble Disciples, and all the Dhamma that exists. It's a nature just right in its every aspect, with nothing for us to doubt.

This is the place -- if we speak in terms of place -- where we run out of doubts about everything of every sort. We oversee the //khandhas//, which are simply conventions of the world, just as all the Noble Disciples do while they are still living. As for the mind, it has gained release and remains released in that way. As we have said, even though it remains in the midst of the world of conventions, this nature is its own nature, and those other things are their own affairs. Each is a separate reality that doesn't mingle, join, or have an effect on the others. When we say release from the world, this is what we mean.

All of the Dhammas I have mentioned here: When do they exist? And when don't they exist? The Dhamma exists at all times and in all places. It's //akaliko//, timeless. So I ask that you penetrate into the Dhamma of these four Noble Truths. You'll be right on target with the results of the Buddha and the Noble Disciples; and there's no

doubt but that you'll be right on target with the results of the Buddha's and the Noble Disciples' work. Their workplace is in these four Noble Truths, and the results that come from the work are the paths, fruitions, and //nibbana//. They arise right here. They're located right here. When we have practiced and reached them fully and completely, there will be nothing for us to question.

This is why there won't be any reason to doubt the time of the Buddha as compared to our own time, as to whether the Dhamma of the Buddha was different because the defilements are now different from what they were then. //The defilements then and now are all of the same sort. The Dhamma is all of the same sort//. If we cure defilement in the same way, we're bound to gain release in the same way. There is no other way to gain release, no matter what the day and age. There is only this one way: following the way of the path, beginning with virtue, concentration, and discernment, to eliminate defilement, the cause of stress -- in particular, craving for sensuality, craving for becoming, and craving for no becoming -- completely from the heart. As for //nirodha//, the cessation of stress: When defilement is disbanded, from where will any more suffering or stress arise? When defilement and stress are disbanded for good, that's the outer space of the mind. As for the Noble Truths, they're activities, or our workplace. The result that comes from these four Noble Truths is something else entirely. As I've always been telling you: What is it that knows that stress and the cause of stress disband? When the path has performed its duties to the full and has completely wiped out the cause of stress, then //nirodha// -- the cessation of stress -- appears in full measure, after which it disbands as well, because it too is a conventional reality. As for the one who knows that the cause of stress has disbanded by being eradicated through the path so as to give rise to the cessation of stress: //The one who knows this is the pure one// -- the outer space of the mind -- and that's the end of the matter.

So investigate carefully. Listen carefully when you listen to the Dhamma while putting it to use. When we work, we can't let go of our tools. For instance, if we're working with an ax, the ax has to be at hand. If we're working with a knife, the knife has to be at hand. If

we're working with a chisel, the chisel has to be at hand. But when we've finished our work, we let go of our chisel, we let go of our various tools. So here the virtue, concentration, and discernment that are called the path are our tools in the work of eliminating defilement. We have to keep them right at hand while we are working. When we have eliminated defilement until it's completely defeated and nothing is left, these tools are phenomena that let go of themselves of their own accord, without our having to force them.

As I've always been saying, the teachings on inconstancy, stress, and not-self are our path. We can't let go of them. We have to investigate things with mindfulness and discernment so as to see them clearly in line with the principles of inconstancy, stress, and not-self. Once we're ready and we've run the full course, we let go of these principles in line with the truth. We don't call anything not-self. Each thing is a separate reality, with no quarreling. This is the Dhamma: It has many stages, many levels, so those who listen have to make distinctions, because in this talk I've discussed many stages on many levels, back and forth, so as to make things plain for those listening.

To summarize: The marketplace of the paths, fruitions, and //nibbana// is located in the Noble Truths. It isn't located anywhere else. So, whatever else, make sure that you attain them. Accelerate your efforts to the full extent of your ability. Use all the mindfulness and discernment you have to contemplate and investigate things in order to see them clearly. See what it's like to set them spinning as a wheel of Dhamma, which the Buddha has described as super-mindfulness and super-discernment. When we start out practicing, how can they immediately become super-mindfulness and super-discernment? When children are born, they don't immediately become adults. They have to be nourished and guarded and cared for. Think of how much it takes, how much it costs, for each child to become an adult as we all have. Mindfulness and discernment need to be nourished and guarded in just the same way. When we nourish and guard them unceasingly, unflaggingly, they grow bold and capable until they become super-mindfulness and super-discernment. Then they attack the defilements -- no matter what the sort -- until the defilements

are slashed to pieces with nothing left, so that we attain purity -- release and //nibbana// -- within our own heart, which will then have the highest value. Whether or not anyone else confers titles on it, we ourselves don't confer titles. We've reached sufficiency, so what is there to gain by conferring titles? All that's left is the gentleness and tenderness of purity, blended into one with benevolence. The entire mind is filled with benevolence.

The Buddha taught the beings of the world through his benevolence. His mind was completely gentle toward every living being in the three levels of the cosmos. He didn't exalt or demean any of them at all. '//Sabbe satta//' -- 'May all living beings who are fellows in suffering, birth, ageing, illness, and death' -- '//avera hontu//' -- 'be free from enmity'...all the way to '//sukhi attanam pariharantu//' -- 'may they maintain themselves with ease.' [*] That was his benevolence. He gave equality to all living beings. He didn't lean, because his mind didn't have anything to lean. It didn't have any defilements infiltrating it that could make it lean. The things leaning this way and that are all affairs of defilement. When there's pure Dhamma, the mind keeps its balance with pure fairness, so there's no leaning. It's a principle of nature that stays as it is.

[*] The full passage: //Sabbe satta sukhita hontu, avera hontu, abyapajjha hontu, anigha hontu, sukhi attanam pariharantu//: May all living beings be happy, free from enmity, free from affliction, free from anxiety. May they maintain themselves with ease.

So I ask that you all take this and earnestly put it into practice. Gain release so as to see it clearly in your heart. How do they compare: this heart as it's currently coerced and oppressed, and the heart when it has attained release from coercion and oppression. How do they differ in value? Come to see this clearly in your own heart. You won't see it anywhere else. //Sanditthiko//: It's immediately apparent within the person who practices.

So then. This seems to be enough explanation for now.

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TO BE AN INNER MILLIONAIRE

September 10, 1962

The search for inner wealth is much the same as the search for outer wealth. In searching for outer wealth, intelligent people have no problems: They can find it easily. But stupid people have lots of difficulties. Look around and you'll see that poor people are many, while rich people are few. This shows that stupid people are many, while intelligent people are few, which is why there are more poor people than rich people.

In the search for inner wealth -- virtue and goodness -- the same holds true: It depends more on ingenuity than on any other factor. If we're stupid, then even if we sit right at the hem of the Buddha's robe or the robe of one of his Noble Disciples, the only result we'll get will be our own stupidity. To gain ingenuity or virtue from the Buddha or his Noble Disciples is very difficult for a stupid person, because inner wealth depends on ingenuity and intelligence. If we have no ingenuity, we won't be able to find any inner wealth to provide happiness and ease for the heart.

External wealth is something we're all familiar with. Money, material goods, living things, and things without life: All of these things are counted as wealth. They are said to belong to whoever has rights over them. The same holds true with the virtue and goodness we call merit. If unintelligent people search for merit and try to develop virtue and goodness like the people around them, the results will depend on their ingenuity and stupidity. If they have little ingenuity, they'll gain little merit.

As for those of us who have ordained in the Buddha's religion, our aim is to develop ourselves so as to gain release from suffering and stress, just like a person who aims single-mindedly at being a millionaire.

People in the world have basically three sorts of attitudes. The first sort: Some people are born in the midst of poverty and deprivation because their parents are ignorant, with no wealth at their disposal. They make their living by begging. When they wake up in the morning, they go begging from house to house, street to street, sometimes getting enough to eat, sometimes not. Their children fall into the same '//kamma// current'. That's the kind of potential they've developed, so they have to be born to impoverished parents of that sort. They just don't have it in them to think of being millionaires like those in the world of the wealthy. The parents to whom they are born act as a mould, so they are lazy and ignorant like their parents. They live in suffering with their parents and go out begging with them, sometimes eating their fill, sometimes not.

But this is still better than other sorts of people. Some parents are not only poor, but also earn their living by thievery and robbery. Whatever they get to feed their children, they tell their children what it is and where it came from. The children get this sort of education from their parents and grow up nourished by impure things -- things gained through dishonesty, thievery, and robbery -- so when they grow up, they don't have to think of looking for work or for any education at the age when they should be looking for learning, because they've already received their education from their parents: education in stealing, cheating, thievery and robbery, laziness and crookedness. This is because their parents have acted as blackboards covered with writing: their actions and the manners of their every movement. Every child born to them receives training in how to act, to speak, and to think. Everything is thus an education from the parents, because the writing and teachings are all there on the blackboard of the parents. Laziness, dishonesty, deceit, thievery: Every branch of evil is there in the writing on the blackboard. The children learn to read, to draw, to write, all from their parents, and fill themselves with the sort of knowledge that has the world up in flames. As they begin to

grow up, they take over their parents' duties by pilfering this and that, until they gradually become hoodlums, creating trouble for society at large. This is one of the major fires burning away at society without stop. The reasons that people can be so destructive on a large scale like this can come either from their parents, from their own innate character, or from associating with evil, dishonest people. This is the sort of attitude found in people of one sort.

The second sort of people have the attitude that even though they won't be millionaires, they will still have enough to eat and to use like people in general, and that they will be good citizens like the rest of society so that they can maintain a decent reputation. People of this sort are relatively hard-working and rarely lazy. They have enough possessions to get by on a level with the general run of good citizens. When they have children, the children take their parents as examples, as writing on the blackboard from which they learn their work, their behavior, and all their manners. Once they gain this knowledge from their parents, they put it to use and become good citizens themselves, with enough wealth to get by without hardships, able to keep up with the world so that they don't lose face or cause their families any shame. They can relate to the rest of society with confidence and without being a disgrace to their relatives or to society in general. They behave in line with their ideals until they become good citizens with enough wealth to keep themselves out of poverty. These are the attitudes of the second sort of people.

The third sort of people have attitudes that differ from those of the first two sorts in that they're determined, no matter what, to possess more wealth than anyone else in the world. They are headed in this direction from the very beginning because they have earned the opportunity to be born in families rich in virtue and material wealth. They learn ingenuity and industriousness from their parents, because their parents work hard at commerce and devote themselves fully to all their business activities. Whatever the parents do, the children will have to see. Whatever the parents say with regard to their work inside or outside the home, near or far, the children -- who are students by nature -- will have to listen and take it to heart, because the children are not only students, but also their parents'

closest and most trusted helpers. The parents can't overlook them. Eventually they become the supervisors of the parents' workers inside and outside the home and in all the businesses set up by their parents. In all of the activities for which the parents are responsible, the children will have to be students and workers, at the same time keeping an eye and an ear out to observe and contemplate what is going on around them. All activities, whether in the area of the world, such as commerce, or in the area of the Dhamma -- such as maintaining the precepts, chanting, and meditating -- are things the children will have to study and pick up from their parents.

Thus parents shouldn't be complacent in their good and bad activities, acting as they like and thinking that the children won't be able to pick things up from them. This sort of attitude is not at all fitting, because the way people treat and mistreat the religion and the nation's institutions comes from what they learn as children. Don't think that it comes from anywhere else, for no one has ever put old people in school.

We should thus realize that children begin learning the principles of nature step by step from the day they are born until their parents send them for formal schooling. The principles of nature are everywhere, so that anyone who is interested -- child or adult -- can study them at any time, unlike formal studies and book learning, which come into being at some times and change or disappear at others. For this reason, parents are the most influential mould for their children in the way they look after them, give them love and affection, and provide their education, both in the principles of nature and in the basic subjects that the children should pick up from them. This is because all children come ready to learn from the adults and the other children around them. Whether they will be good children or bad depends on the knowledge they pick up from around them. When this is stored up in their hearts, it will exert pressure on their behavior, making it good or bad, as we see all around us. This comes mainly from what they learn of the principles of nature, which are rarely taught in school, but which people pick up more quickly than anything that school-teachers teach.

Thus parents and teachers should give special attention to every child for whom they are responsible. Even when parents put their children to work, helping with the buying and selling at home, the children are learning the livelihood of buying and selling from their parents -- picking up, along the way, their parents' strong and weak points. We can see this from the way children pick up the parents' religion. However good or bad, right or wrong the religion may be -- even if it's worshipping spirits -- the children are bound to pick up their parents' beliefs and practices. If the parents cherish moral virtue, the children will follow their example, cherishing moral virtue and following the practices of their parents.

This third sort of person is thus very industrious and hard-working, and so reaps better and more outstanding results than the other two sorts.

When we classify people in this way, we can see that people of the first sort are the laziest and most ignorant. At the same time, they make themselves disreputable and objects of the scorn of good people in general. People of the second sort are fairly hard-working and fairly well-off, while those of the third sort are determined to be wealthier than the rest of the world and at the same time are very hard-working because, since they have set their sights high, they can't just sit around doing nothing. They are very persevering and very persistent in their work, going all out to find ways to earn wealth, devoting themselves to their efforts and to being ingenious, circumspect, and uncomplacent in all their activities. People of this sort, even if they don't become millionaires, are important and deserve to be set up as good examples for the people of the nation at large.

We monks fall into the same three sorts. The first sort includes those who are ordained only in name, only as a ceremony, who don't aim for the Dhamma, for reasonability, or for what's good or right. They aim simply at living an easy life because they don't have to work hard like lay people. Once ordained, they become very lazy and very well-known for quarreling with their fellow monks. Instead of gaining merit from being ordained, as most people might think, they end up

filling themselves and those around them with suffering and evil.

The second sort of monk aims at what is reasonable. If he can manage to gain release from suffering, that's what he wants. He believes that there is merit and so he wants it. He believes that there is evil, so he wants really to understand good and evil. He is fairly hard-working and intelligent. He follows the teachings of the Dhamma and Vinaya well and so doesn't offend his fellow monks. He is interested in studying and diligently practicing the threefold training of virtue, concentration, and discernment. He takes instruction easily, has faith in the principles of the Dhamma and Vinaya, is intent on his duties, and believes in what is reasonable.

The third sort of monk becomes ordained out of a true sense of faith and conviction. Even if he may not have had much of an education from any teachers in the beginning, once he has become ordained and gains instruction from his teachers or from the texts that give a variety of reasons showing how to act so as to head toward evil and how to strive so as to head toward the good, he immediately takes it as a lesson for training himself. The more he studies from his teachers, the stronger his faith and conviction grow, to the point where he develops a firm, single-minded determination to gain release from suffering and stress. Whether sitting, standing, walking, or lying down, he doesn't flag in his determination. He is always firmly intent on gaining release from suffering and stress. He's very persistent and hard-working. Whatever he does, he does with his full heart, aiming at reason, aiming at the Dhamma.

This third sort of monk is the uncomplacent sort. He observes the precepts for the sake of real purity and observes them with great care. He is uncomplacent both in training his mind in concentration and in giving rise to discernment. He is intent on training the basic mindfulness and discernment he already has as an ordinary run-of-the-mill person, so that they become more and more capable, step by step, making them the sort of mindfulness and discernment that can keep abreast of his every action until they become super-mindfulness and super-discernment, capable of shedding all

defilements and mental effluents from the heart. He thus becomes one of the amazing people of the religion, earning the homage and respect of people at large.

In the area of the world there are three sorts of people, and in the area of the Dhamma there are three sorts of monks. Which of the three are we going to choose to be? When we come right down to it, //each of these three types refers to each of us//, because we can make ourselves into any of them, making them appear within us -- because these three types are simply for the purpose of comparison. When we refer them to ourselves, we can be any of the three. We can be the type who makes himself vile and lazy, with no interest in the practice of the Dhamma, with no value at all; or we can make ourselves into the second or third sort. It all depends on how our likes and desires will affect our attitudes in our thoughts, words, and deeds. Whichever type we want to be, we should adapt our thoughts, words, and deeds to fit the type. The affairs of that sort of person will then become our own affairs, because none of these sorts lies beyond us. We can change our behavior to fit in with any of the three. If we are going to be the third sort of person, then no matter what, we are sure to release ourselves from suffering and stress someday in the future or in this very lifetime.

So be uncomplacent in all your activities, mindful of your efforts and actions, and discerning with regard to your affairs at all times. Don't let the activities of your thoughts, words, and deeds go straying down the wrong path. Try to train your mindfulness and discernment to stay involved with your activities at all times. To safeguard these sorts of things isn't as difficult as safeguarding external wealth, because inner wealth stays with us, which makes it possible to safeguard it.

As a monk, you have only one duty. When sitting, be aware that you're sitting. Whatever issue you think about, know that you're thinking. Don't assume that any issue comes from anywhere other than from a lapse of mindfulness in your own heart, which makes wrong issues -- from minor ones to major ones -- start spreading to your own detriment. All of this comes from your own lack of watchfulness and

restraint. It doesn't come from anything else. If you want to gain release from suffering and stress in this lifetime, then see the dangers of your own errors, your complacency, and your lack of mindfulness. See them as your enemies. If, in your eyes, the currents of the mind that spin to give rise to the cravings and mental effluents termed the origin of stress are something good, then you're sure to go under. Be quick to shed these things immediately. Don't let them lie fermenting in your heart.

Those who see danger in the round of rebirth must see the danger as lying in the accumulation of defilement. Your duties in the practice are like the fence and walls of a house that protect you stage by stage from danger. In performing your duties that constitute the effort of the practice, you have to keep your mindfulness with those duties and not let it lapse. Nourish your mindfulness and discernment so that they are always circumspect in all your affairs. Don't let them flow away on the habitual urges of the heart. You can then be sure that the affairs of the mind will not in any way lie beyond the power of your effort and control.

So I ask that each of you be mindful -- and don't let your mindfulness conjecture ahead or behind with thoughts of the past or future. Always keep it aware of your activities, and you will be able to go beyond this mass of suffering and stress. Even if your mind hasn't yet attained stillness, it will begin to be still through the power of mindfulness. There is no need to doubt this, for the mind can't lie beyond the power of mindfulness and discernment coupled with persistent effort.

Of the famous meditation masters of our present era, Ven. Acariya Mun is the one I admire and respect the most. In my opinion, he is the most outstanding teacher of our day and age. Living and studying with him, I never saw him act in any way at odds with the Dhamma and Vinaya. His behavior was in such harmony with the Dhamma and Vinaya that it was never a cause for doubt among those who studied with him. From my experience in living with him, I'd say that he was right in line with the path of those who practice rightly, straightly, methodically, and nobly. He never strayed from this path at all.

When he would tell us about the beginning stages of his practice, he'd talk about how he had tried to develop mindfulness. He liked to live alone. If others were living with him, they would get in the way of his meditation. If he could get away on his own, he'd find that mindfulness and discernment were coupled with his efforts at all times. He would stay with his efforts both day and night. It was as if his hand was never free from its work. Mindfulness converged with his mind so that they were never willing to leave their endeavors.

He had resolved never to return to this world of continual death and rebirth. No matter what, he would have to gain release from suffering and stress in this lifetime and never ask to be reborn again. Even being born into this present lifetime had him disgusted enough, but when he also saw the birth, ageing, illness, and death of human beings and living beings in general, day and night, together with the blatant sufferings caused by the oppression and cruelties of the strong over the weak, it made him feel even greater dismay, which is why he asked not to be reborn ever again. The way he asked not to be reborn was to take the effort of the practice as the witness within his heart. //Wherever he lived, he asked to live with the effort of the practice//. He didn't want anything else that would delay his release from suffering. This is what he would tell us when the opportunity arose.

Whatever knowledge or understanding he had gained in the various places he had lived, he wouldn't keep from us. When he lived there, his mind was like that; when he lived here, his mind was like this. He even told us about the time his mind realized the land of its hopes.

The way each person's mind progresses is purely an individual matter. It's not something we can imitate from one another. Even the various realizations we have and the means of expression we use in teaching ourselves, our fellow meditators, and people in general, have to be a matter of our own individual wealth, in line with our habits and capabilities, just as a millionaire with lots of wealth uses his own millionaire's wealth, while a poor person with little wealth makes

use of //his// own wealth. Each person, no matter how rich or poor, makes use of the wealth he or she has been able to accumulate.

In the area of habits and capabilities, how much we may possess depends entirely on ourselves. These aren't things we can borrow from one another. We have to depend on the capabilities we develop from within. This is why our habits, manners, and conversation, our knowledge and intelligence, our shallowness and depth differ from person to person in line with our capabilities. Even though I studied with Ven. Acariya Mun for a long time, //I can't guarantee that I could take his Dhamma as my own and teach it to others//. All I can say is that I depend on however much my own knowledge and capabilities may be, in line with my own strengths, which is just right for me and doesn't overstep the bounds of what is fitting for me.

As for Ven. Acariya Mun, he was very astute at teaching. For example, //he wouldn't talk about the major points. He'd talk only about how to get there//. As soon as he'd get to the major points, he'd detour around them and reappear further on ahead. This is the way it would be every time. He was never willing to open up about the major points. At first I didn't understand what his intentions were in acting this way, and it was only later that I understood. Whether I'm right or wrong, I have to ask your forgiveness, for he was very astute, in keeping with the fact that he had taught so many students.

There were two reasons why he wouldn't open up about the major points. One is that those who weren't really intent on the Dhamma would take his teachings as a shield, claiming them to be their own as a way of advertising themselves and making a living. The other reason is that the Dhamma that was a principle of nature he had known and might describe //was not something that could be conjectured about in advance//. Once those who were strongly intent on the Dhamma reached those points in their investigation, if they had heard him describe those points beforehand, would be sure to have subtle assumptions or presuppositions infiltrating their minds at that moment, and so they would assume that they understood that level of Dhamma //when actually those assumptions would be a cause for self-delusion without their even realizing it//.

As far as these two considerations are concerned, I must admit that I'm very foolish because of my good intentions toward those who come intent on studying with me. I'm not the least bit secretive. I've revealed everything all along, without holding anything back, not even the things that should be held back. I've been open to the full extent of my ability, which has turned into a kind of foolishness without my being aware of it. This has caused those who are really intent on studying with me to misunderstand, latching onto these things as assumptions that turn into their enemies, concealing the true Dhamma, all because I may lack some circumspection with regard to this second consideration.

Ven. Acariya Mun was very astute both in external and in internal matters. On the external level, he wouldn't be willing to disclose things too readily. Sometimes, after listening to him, you'd have to take two or three days to figure out what he meant. This, at least, was the way things were for me. Whether or not this was the way they were for my fellow students, I never had the chance to find out. But as for me, I'd use all my strength to ponder anything he might say that seemed to suggest an approach to the practice, and sometimes after three days of pondering the riddle of his words I still couldn't make heads or tails of it. I'd have to go and tell him, 'What you said the other day: I've been pondering it for three days and still can't understand what you meant. I don't know where to grab hold of it so that I can put it to use, or how much meaning your words had.'

He'd smile a bit and say, 'Oh? So there's someone actually pondering what I say?'

So I'd answer, 'I'm pondering, but pondering out of stupidity, not with any intelligence.'

He'd then respond a little by saying, 'We all have to start out by being stupid. No one has ever brought intelligence or wealth along at birth. Only after we set our mind on learning and pondering things persistently can we become intelligent and astute to the point where we can gain wealth and status, and can have other people depend on us.

The same holds true with the Dhamma. No one has ever been a millionaire in the Dhamma or an arahant at birth.'

That's all he would say. He wouldn't disclose what the right way would be to interpret the teaching that had preoccupied me for two or three days running. It was only later that I realized why he wouldn't disclose this. //If he had disclosed it, he would have been encouraging my stupidity//. If we get used simply to having things handed to us ready-made from other people, without producing anything with our own intelligence, then when the time comes where we're in a tight spot and can't depend on anything ready-made from other people, we're sure to go under if we can't think of a way to help ourselves. This is probably what he was thinking, which is why he wouldn't solve this sort of problem when I'd ask him.

Studying with him wasn't simply a matter of studying teachings about the Dhamma. You had to adapt and accustom yourself to the practices he followed until they were firmly impressed in your own thoughts, words, and deeds. Living with him a long time was the way to observe his habits, practices, virtues, and understanding, bit by bit, day by day, until they were solid within you. There was a lot of safety in living with him. By and large, people who studied with him have received a great deal of trust and respect, because he himself was all Dhamma. Those who lived with him were bound to pick up that Dhamma in line with their abilities. At the same time, staying with him made you accustomed to being watchful and restrained. If you left him, and were intent on the Dhamma, you'd be able to take care of yourself using the various approaches you had gained from him.

When you'd stay with him, it was as if the paths, fruitions, and //nibbana// were right within reach. Everything you did was solid and got results step by step. But when you left him, it wouldn't be that way at all. It would turn into the other side of the world: If the mind didn't yet have a firm basis, that's the way it would usually be. But if the mind had a firm basis -- in other words, if it had concentration and discernment looking after it -- then you could benefit from living anywhere. If any doubts arose that you couldn't handle yourself, you'd have to go running back to him for advice.

Once he'd suggest a solution, the problem would usually disappear in an instant, as if he had cut it away for you. For me, at least, that's the way it would be. Sometimes I would have left him only five or six days when a problem started bothering me, and I couldn't stand to wait another two or three days. If I couldn't solve this sort of problem the moment it arose, then the next morning I'd have to head right back to him, because some of these problems could be very critical. Once they arose, and I couldn't solve them myself, I'd have to hurry back to him for advice. But other problems aren't especially critical. Even when they arise, you can wait. Problems of this sort are like diseases. When some diseases arise, there's no need to hurry for a doctor. But with other diseases, if we can't get the doctor to come, we have to go to the doctor ourselves. Otherwise our life will be in danger.

When these critical sorts of problems arise, if we can't handle them ourselves, we have to hurry to find a teacher. //We can't just leave them alone, hoping that they'll go away on their own//. The results that can come from these problems that we don't take to our teachers to solve: At the very least, we can become disoriented, deluded, or unbalanced; at worst, we can go crazy. When they say that a person's meditation 'crashes,' it usually comes from this sort of problem that he or she doesn't know how to solve -- isn't willing to solve -- and simply lets fester until one of these two sorts of results appear. I myself have had these sorts of problems with my mind, which is why I'm telling you about them so that you can know how to deal with them.

The day Ven. Acariya Mun died, I was filled with a strong sense of despair from the feeling that I had lost a mainstay for my heart, because at the time there was still a lot of unsettled business in my heart, and it was the sort of knowledge that wasn't willing to submit easily to anyone's approaches if they weren't right on target -- the way Ven. Acariya Mun had been, and that had given results -- with the spots where I was stuck and that I was pondering. At the same time, it was a period in which I was accelerating my efforts at full speed. So when Ven. Acariya Mun died, I couldn't stand staying with my fellow students. My only thought was that I wanted to live alone. So I tried to find a place where I could stay by myself. I was determined

that I would stay alone until every sort of problem in my heart had been completely resolved. Only then would I stay with others and accept students as the occasion arose.

After Ven. Acariya Mun's death, I went to bow down at his feet and then sat there reflecting with dismay for almost two hours, my tears flowing into a pool at his feet. At the same time, I was pondering in my heart the Dhamma and the teachings he had been so kind to give me during the eight years I had lived with him. Living together for such a long time as this, even a husband and wife or parents and children who love one another deeply are bound to have some problems or resentments from time to time. But between Ven. Acariya Mun and the students who had come to depend on his sheltering influence for such along time, there had never been any issues at all. The longer I had stayed with him, the more I had felt an unlimited love and respect for him. And now he had left me and all my well-intentioned fellow students. //Anicca vata sankhara//: Formations -- how inconstant they are! His body lay still, looking noble and more precious than my life, which I would have readily given up for his sake out of my love for him. My body was also still as I sat there, but my mind was in agitation from a sense of despair and my loss of his sheltering influence. Both bodies were subject to the same principle of the Dhamma -- inconstancy -- and followed the teaching that says, '//uppajjitva nirujjhanti//': Having been born, they are bound to die. There's no other way it could be.

But as for Ven. Acariya Mun, he had taken a path different from that of conventional reality, in line with the teaching, '//tesam vupasamo sukho//': In their stilling is ease. He had died in this lifetime, lying still for just this brief span of time so that his students could reflect with resignation on the Dhamma, but from now on he would never be reborn to be a source for his students' tears again. His mind had now separated from becoming and birth in the same way that a rock split into two pieces can never be truly rejoined.

So I sat there, reflecting with despair. The problems in my heart that I had once unburdened with him: With whom would I unburden them now? There was no longer anyone who could unburden and erase my

problems the way he had. I was left to fend for myself. It was as if he had been a doctor who had cured my illnesses countless times and who was the one person with whom I had entrusted my life -- and now the doctor who had given me life was gone. I'd have to become a beast of the forest, for I had no more medicine to treat my inner diseases.

While I was sitting there, reminiscing sadly about him with love, respect, and despair, I came to a number of realizations. How had he taught me while he was still alive? Those were the points I'd have to take as my teachers. What was the point he had stressed repeatedly? '//Don't ever stray from your foundation, namely "what knows" within the heart//. Whenever the mind comes to any unusual knowledge or realizations that could become detrimental, //if you aren't able to investigate your way past that sort of knowledge, then turn the mind back within itself and, no matter what, no damage will be done//.' That was what he had taught, so I took hold of that point and continued to apply it in my own practice to the full extent of my ability.

To be a senior monk comes from being a junior monk, as we see all around us and will all experience. We all meet with difficulties, whether we're junior or senior. This is the path we all must take. We must follow the path of difficulty that is the path toward progress, both in the area of the world and in the area of the Dhamma. No one has ever become a millionaire by being lazy or by lying around doing nothing. To be a millionaire has to come from being persevering, which in turn has to take the path of difficulty -- difficulty for the sake of our proper aims. This is the path wealthy and astute people always follow.

Even in the area of the Dhamma, we should realize that difficulty is the path of sages on every level, beginning with the Buddha himself. The Dhamma affirms this: //Dukkhassanantaram sukham -- people gain ease by following the path of difficulty. As for the path to suffering, //sukhassanantaram dukkham// -- people gain difficulties by following the path of ease. Whoever is diligent and doesn't regard difficulty as an obstacle, whoever explores without ceasing the conditions of nature all around him, will become that third sort of

person: the sort who doesn't ask to be reborn in this world, the sort who //tesam vupasamo sukho// -- eradicates the seeds for the rebirth of any sort of formation, experiencing an ease undisturbed by worldly baits, an ease that is genuinely satisfying.

So. I ask that all of you as meditators keep these three sorts of people in mind and choose for yourselves which of the three is the most outstanding within you right now -- because we can all make ourselves outstanding, with no need to fear that it will kill us. The effort to gain release from suffering and stress in the Lord Buddha's footsteps isn't an executioner waiting to behead the person who strives in the right direction. Be brave in freeing yourself from your bonds and entanglements. The stress and difficulties that come as a shadow of the //khandhas// are things that everyone has to bear as a burden. We can't lie to one another about this. Each person has to suffer from worries and stress because of his or her own //khandhas//. Know that the entire world has to suffer in the same way you do with the //khandhas// you are overseeing right now.

Don't let yourself be content to cycle through birth, ageing, illness, and death. //Be uncomplacent at all times//. You shouldn't have any doubts about birth, because the Buddha has already told us that birth and death are out-and-out suffering. Don't let yourself wonder if they are flowers or sweets or any sort of food you can eat to your satisfaction. Actually, they are nothing but poison. They are things that have deceived us all in our stupidity to be born and to die in heaps in this world of suffering and stress. If we die in a state of humanity, there's some hope for us because of the openings for rebirth we have made for ourselves through the power of our good deeds. But there are not just a few people out there who are foolish and deluded, and who thus have no way of knowing what sorts of openings for rebirth their //kamma// will lead them to.

So for this reason, see the danger in repeated birth and death that can give no guarantees as to the state in which you'll take birth and die. If it's a human state, as we see and are at present, you can breathe easily to some extent, but there's always the fear that you'll slip away to be reborn as a common animal for people to kill or beat

until you're all battered and bruised. Now //that's// really something to worry about. If you die, you die; if you survive, you live and breathe in fear and trembling, dreading death with every moment. How many animals are dragged into the slaughter-houses every day? This is something we don't have to explain in detail. It's simply one example I mention to remind you of the sufferings of the living beings of the world. And where is there any shelter that can give a sure sense of security to the heart of each person overseeing his or her heap of life?

As meditators we should calculate the profits and losses, the benefits and drawbacks that come from the //khandhas// in each 24 hour period of day and night. The discontent we feel from being constantly worried: Isn't it caused by the //khandhas//? What makes us burdened and worried? We sit, stand, walk, and lie down for the sake of the //khandhas//. We eat for the sake of the //khandhas//. //Our every movement is simply for the sake of the khandhas//. If we don't do these things, the //khandhas// will have to break apart under the stress of suffering. All we can do is relieve things a little bit. When they can no longer take it, the //khandhas// will break apart.

//bhara have pancakkhandha//:
The five //khandhas// are really a heavy burden.

Even though the earth, rocks, and mountains may be heavy, they stay to themselves. They've never weighed us down or oppressed us with difficulties. Only these five //khandhas// have burdened and oppressed us with difficulties with their every movement. Right from the day the //khandhas// begin to form, we have to be troubled with scurrying around for their sake. They wield tremendous power, making the entire world bend under their sway until the day they fall apart. We could say that we are slaves to the //khandhas// from the day we're born to the day we die. In short, what it all comes down to is that the source of all worries, the source of all issues lies in the //khandhas//. They are the supreme commanders, making us see things in line with their wants. This being the case, how can anything wonderful come from them? Even the //khandhas //we will take on as a

burden in our next birth will be the same sort of taking-birth-and-dying //khandhas//, lording it over us and making us suffer all over again.

So investigate these things until you can see them clearly with discernment. Of all the countless lifetimes you may have been through over the aeons, take this present lifetime before you as your evidence in reviewing them all. Those who aren't complacent will come to know that //khandhas// in the past and //khandhas// that will appear in the future all have the same characteristics as the //khandhas// that exist with us in the present. All I ask is that you force your mind to stay in the frame of the three characteristics (//ti-lakkhana//), which are present throughout the body and mind at all times. No matter how wild and resistant the mind may be, it can't withstand the strength of mindfulness and discernment backed up by persistent effort.

As long as mindfulness and discernment aren't yet agile, you have to force them; but as soon as they gain enough strength to stand on their own, they'll be like a fire and its light that always appear together. Once mindfulness and discernment have been trained to be authoritative, then wherever you are, you're mindful and discerning. It's not the case that you will always have to force them. They're like a child: When it's first born, it doesn't have the strength and intelligence to care for itself, so its parents have to take on the duty of caring for it in every way until it matures and becomes able to survive on its own. The parents who used to look after it are then no longer burdened with that duty. The same holds true with mindfulness and discernment. They gain strength step by step from being trained without ceasing, without letting them slide. They develop day by day until they become super-mindfulness and super-discernment at the stage where they perform their duties automatically. Then every sort of thing that used to be an enemy of the heart will be slain by super-mindfulness and super-discernment until nothing remains. All that remains is a heart entirely '//buddho//,' '//Dhammo//' will become a marvel at that very same moment through the power of super-mindfulness and super-discernment.

So I ask that all of you as meditators make the effort. See the burden of birth, ageing, illness, and death that lies ahead of you as being at least equal to the burden of birth, ageing, illness, and death present in living beings and formations all around you. It may even be more -- who knows how much more? For this reason, you should make sure that you gain release from it in this lifetime in a way clear to your own heart. Then wherever you live, //you'll be at your ease// -- with no need to bother with any more problems of birth or death anywhere at all -- //simply aware of this heart that is pure//.

I ask that you all contemplate this and strive with bravery in the threefold training of virtue, concentration, and discernment. The goal you set for yourself in that third sort of person will one day be you. There's no need to doubt this.

That's enough for now, so I'll ask to stop here.

//Evam//

* * * * * * * *

EVERY GRAIN OF SAND

Excerpts from a talk given April 10, 1982.

...When we investigate, we have to investigate over and over, time and time again, many, many times until we understand and are fully sure. The mind will then let go of its own accord. There's no way we can try to force it to let go as long as we haven't investigated enough. It's like eating: If we haven't reached the point where we're full, we're not full. There's no way we can try to make ourselves full with just one or two spoonfuls. We have to keep on eating, and then when we're full we stop of our own accord. We've had enough.

The same holds true with investigating. When we reach the stage where we fully know, we let go of our own accord: all our attachments to the body, feelings, labels, thought-formations, cognizance, step by step until we finally penetrate with our discernment into the mind itself -- the genuine revolving wheel, the revolving mind -- until it is smashed to pieces with nothing left. //That's// the point -- that's the point where we end our problems in fighting with defilement. That's where they end -- and our desire to go to //nibbana// ends right there as well.

The desire to go to //nibbana// is part of the path. It's not a craving. The desire to gain release from suffering and stress is part of the path. It's not a craving. Desire has two sorts: desire in the area of the world and desire in the area of the Dhamma. Desire in the area of the world is craving. Desire in the area of the Dhamma is part of the path. The desire to gain release from suffering, to go to //nibbana//, strengthens the Dhamma within us. Effort is the path. Persistence is the path. Endurance is the path. Perseverance in every way for the sake of release is the path. Once we have fully come into our own, the desire will disappear -- and at that point, who would ask after //nibbana//?

Once the revolving wheel, the revolving mind has been smashed once and for all, there is no one among any of those who have smashed that revolving mind from their hearts who wants to go to //nibbana// or who asks where //nibbana// lies. The word '//nibbana//' is simply a name, that's all. Once we have known and seen, once we have attained the genuine article within ourselves, what is there to question?

This is what it means to develop the mind. We've developed it from the basic stages to the ultimate stage of development. So. Now, no matter where we live, we are sufficient unto ourselves. The mind has built a full sufficiency for itself, so it can be at its ease anywhere at all. If the body is ill -- aching, feverish, hungry, or thirsty -- we are aware of it simply as an affair of the body that lies under the laws of inconstancy, stress, and lack of self. It's bound to keep shifting and changing in line with its nature at all times -- but we're not deluded by it. The //khandhas// are //khandhas//. The pure

mind is a pure mind by its nature, with no need to force it to know or to be deluded. Once it's fully true from every angle, everything is true. We don't praise or criticize anything at all, because each thing is its own separate reality -- so why is there any reason to clash? If one side is true and the other isn't, that's when things clash and fight all the time -- because one side is genuine and the other side false. But when each has its own separate reality, there's no problem.

Contemplate the mind so as to reach this stage, the stage where each thing has its own separate reality. //Yatha-bhuta-nana-dassana//: the knowledge and vision of things as they are. The mind knows and sees things as they are, within and without, through and through, and then stays put with purity. If you were to say that it stays put, it stays put with purity. Whatever it thinks, it simply thinks. All the //khandhas// are //khandhas// pure and simple, without a single defilement to order their thinking, labeling, and interpreting any more. There are simply the //khandhas// pure and simple -- the //khandhas// without defilements, or in other words, the //khandhas// of an arahant, of one who is free from defilement like the Lord Buddha and all his Noble Disciples. The body is simply a body. Feelings, labels, thought-formations, and cognizance are each simply passing conditions that we use until their time is up. When they no longer have the strength to keep going, we let them go in line with their reality. But as for the utterly true nature of our purity, there is no problem at all....

....Those who have reached full release from conventional realities of every sort, you know, don't assume themselves to be more special or worse than anyone else. For this reason, they don't demean even the tiniest of creatures. They regard them all as friends in suffering, birth, ageing, illness, and death, because the Dhamma is something tender and gentle. Any mind in which it is found is completely gentle and can sympathize with every grain of sand, with living beings of every sort. There's nothing rigid or unyielding about it. Only the defilements are rigid and unyielding. Proud. Conceited. Haughty and vain. Once there's Dhamma, there are none of these things. There's only the unvarying gentleness and tenderness of mercy and benevolence

for the world at all times.

* * * * * * * *

GLOSSARY

//Acariya//: Teacher; mentor.

//Anagami//: Non-returner. A person who has abandoned the five lower fetters that bind the mind to the cycle of rebirth (see //sanyojana//), and who after death will appear in one of the Brahma worlds called the Pure Abodes, there to attain //nibbana//, never again to return to this world.

//Anatta//: Not-self; ownerless.

//Anicca//: Inconstant; unsteady; impermanent.

//Anupadisesa-nibbana//: //Nibbana// with no fuel remaining (the analogy is to an extinguished fire whose embers are cold) -- the //nibbana// of the arahant after his passing away.

//Apaya-mukha//: Way to deprivation -- extra-marital sexual relations; indulgence in intoxicants; indulgence in gambling; associating with bad people.

//Arahant//: A person who has abandoned all ten of the fetters that bind the mind to the cycle of rebirth (see //sanyojana//), whose heart is free of mental effluents (see //asava//), and who is thus not destined for future rebirth. An epithet for the Buddha and the highest level of his Noble Disciples.

//Ariya-sacca//: Noble Truth. The word '//ariya//' (noble) can also mean ideal or standard, and in this context means 'objective' or 'universal' truth. There are four: stress, the origin of stress, the disbanding of stress, and the path of practice leading to the

disbanding of stress.

//Asava//: Mental effluent or pollutant -- sensuality, becoming, views, and unawareness.

//Avijja//: Unawareness; ignorance; obscured awareness; delusion about the nature of the mind.

//Ayatana//: Sense medium. The inner sense media are the sense organs -- eyes, ears, nose, tongue, body, and mind. The outer sense media are their respective objects.

//Bodhi-pakkhiya-dhamma//: 'Wings to Awakening' -- seven sets of principles that are conducive to Awakening and that, according to the Buddha, form the heart of his teaching: [1] the four frames of reference (see //satipatthana//); [2] four right exertions (//sammappadhana//) -- the effort to prevent evil from arising in the mind, to abandon whatever evil has already arisen, to give rise to the good, and to maintain the good that has arisen; [3] four bases of success (//iddhipada//) -- desire, persistence, intentness, circumspection; [4] five dominant factors (//indriya//) -- conviction, persistence, mindfulness, concentration, discernment; [5] five strengths (//bala//) -- identical with [4]; [6] seven factors of Awakening (//bojjhanga//) -- mindfulness, investigation of phenomena, persistence, rapture, serenity, concentration, equanimity; and [7] the eightfold path (//magga//) -- Right View, Right Attitude, Right Speech, Right Activity, Right Livelihoood, Right Effort, Right Mindfulness, Right Concentration.

//Brahma//: 'Great One' -- an inhabitant of the heavens of form or formlessness.

//Buddho (buddha)//: Awake; enlightened.

//Deva//: 'Shining One' -- an inhabitant of the heavens of sensual bliss.

//Devadatta//: A cousin of the Buddha who tried to effect a schism in the Sangha and who has since become emblematic for all Buddhists who work knowingly or unknowingly to undermine the religion from within.

//Dhamma (dharma)//: Phenomenon; event; the way things are in and of themselves; their inherent qualities; the basic principles that underlie their behavior. Also, principles of behavior that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, 'Dhamma' is used also to refer to any doctrine that teaches such things. Thus the Dhamma of the Buddha refers both to his teachings and to the direct experience of //nibbana//, the quality to which those teachings point.

//Dhatu//: Property; element; impersonal condition. The four physical properties or elements are earth (solidity), water (liquidity), wind (motion), and fire (heat). The six properties include the above four plus space and cognizance.

//Dhutanga//: Ascetic practices that monks may choose to undertake if and when they see fitting. There are thirteen, and they include, in addition to the practices mentioned in the body of this book, the practice of using only one set of three robes, the practice of not by-passing any donors on one's alms path, the practice of eating no more than one meal a day, and the practice of living under the open sky.

//Dukkha//: Stress; suffering; pain; distress; discontent.

//Evam//: Thus; in this way. This term is used in Thailand as a formal closing to a sermon.

//Kamma (karma)//: Intentional acts that result in becoming and birth.

//Khandha//: Heap; group; aggregate. Physical and mental components

of the personality and of sensory experience in general (see //rupa//, //vedana//, //sanna//, //sankhara//, and //vinnana//).

//Kilesa//: Defilement -- passion, aversion, and delusion in their various forms, which include such things as greed, malevolence, anger, rancor, hypocrisy, arrogance, envy, miserliness, dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication, and complacency.

//Magga//: Path. Specifically, the path to the disbanding of stress. The four transcendent paths -- or rather, one path with four levels of refinement -- are the path to stream-entry (entering the stream to //nibbana//, which ensures that one will be reborn at most only seven more times), the path to once-returning, the path to non-returning, and the path to arahantship.

//Majjhima//: Middle; appropriate; just right.

//Nibbana (nirvana)//: Liberation; the unbinding of the mind from mental effluents, defilements, and the fetters that bind it to the round of rebirth (see //asava//, //kilesa//, and //sanyojana//). As this term is used to refer also to the extinguishing of fire, it carries the connotations of stilling, cooling, and peace. (According to the physics taught at the time of the Buddha, a burning fire seizes or adheres to its fuel; when extinguished, it is unbound.)

//Nirodha//: Cessation; disbanding; stopping.

//Panna//: Discernment; insight; wisdom; intelligence; common sense; ingenuity.

//Phala//: Fruition. Specifically, the fruition of any of the four transcendent paths (see //magga//).

//Rupa//: Body; physical phenomenon; sense datum.

//Sabhava dhamma//: Condition of nature; any phenomenon, event,

property, or quality as experienced directly in and of itself.

//Sakidagami//: Once-returner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth (see //sanyojana//), has weakened the fetters of sensual passion and irritation, and who after death is destined to be reborn in this world only once more.

//Sakya-putta//: Son of the Sakyan. An epithet for Buddhist monks, the Buddha having been a native of the Sakyan Republic.

//Sallekha-dhamma//: Topic of effacement (effacing defilement) -- having few wants, being content with what one has, seclusion, uninvolvement in companionship, persistence, virtue, concentration, discernment, release, and the direct knowing and seeing of release.

//Samadhi//: Concentration; the practice of centering the mind in a single sensation or preoccupation.

//Sammati//: Conventional reality; convention; relative truth; anything conjured into being by the mind.

//Sampajanna//: Self-awareness; presence of mind; clear comprehension.

//Sanditthiko//: Self-evident; immediately apparent; visible here and now.

//Sangha//: The community of the Buddha's disciples. On the conventional level, this refers to the Buddhist monkhood. On the ideal level, it refers to those of the Buddha's followers, whether lay or ordained, who have attained at least the first of the transcendent paths (see// magga//) culminating in //nibbana//.

//Sanna//: Label; allusion; perception; act of memory or recognition; interpretation.

//Sanyojana//: Fetter that binds the mind to the cycle of rebirth (see //vatta//) -- self-identification views, uncertainty, grasping at precepts and practices; sensual passion, irritation; passion for form, passion for formless phenomena, conceit, restlessness, and unawareness.

//Sati//: Mindfulness; alertness; self-collectedness; powers of reference and retention.

//Satipatthana//: Frame of reference; foundation of mindfulness -- body, feelings, mind, and phenomena, viewed in and of themselves as they occur.

//Sotapanna//: Stream winner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth (see //sanyojana//) and has thus entered the 'stream' flowing inexorably to //nibbana//, which ensures that one will be reborn at most only seven more times.

//Tanha//: Craving -- the cause of stress -- which takes three forms: craving for sensuality, for becoming, and for no becoming.

//Tapas//: The purifying 'heat' of meditative practice.

//Tathagata//: One who has become true. A title for the Buddha.

//Ti-lakkhana//: Three characteristics inherent in all conditioned phenomena -- being inconstant, stressful, and not-self.

//Ugghatitannu//: Of swift understanding. After the Buddha attained Awakening and was considering whether or not to teach the Dhamma, he perceived that there were four categories of beings: those of swift understanding, who would gain Awakening after a short explanation of the Dhamma, those who would gain Awakening only after a lengthy explanation (//vipacitannu//); those who would gain Awakening only after being led through the practice (//neyya//); and those who, instead of gaining Awakening, would at best gain only a verbal understanding of the Dhamma

(//padaparama//).

//Vassa//: Rains Retreat. A period from July to October, corresponding roughly to the rainy season, in which each monk is required to live settled in a single place and not wander freely about.

//Vatta//: The cycle of death and rebirth. This refers both to the death and rebirth of living beings and to the death and rebirth of defilement in the mind.

//Vedana//: Feeling -- pleasure (ease), pain (stress), or neither pleasure nor pain.

//Vinaya//: The disciplinary rules of the monastic order. The Buddha's own name for the religion he founded was 'this //dhamma-vinaya//' -- this doctrine and discipline.

//Vinnana//: Cognizance; consciousness; sensory awareness.

//Vipassana//: Clear intuitive insight into physical and mental phenomena as they arise and disappear, seeing them as they are in terms of the three characteristics and the four Noble Truths (see //ti-lakkhana// and ariya-sacca//).

* * *

If anything in this translation is inaccurate or misleading, I ask forgiveness of the author and reader for having unwittingly stood in their way. As for whatever may be accurate, I hope the reader will make the best use of it, translating it a few steps further, into the heart, so as to attain the truth to which it points.

-- The translator

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PUBLISHER'S ADDRESS: <same>
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thupavaá¹ƒso á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

yasmiá¹ƒ sayiá¹ƒsu jinadhÄ• tuvarÄ• samantÄ•

chabbaá¹‡á¹‡a raá¹ƒsi visarehi samujjalantÄ• ,

nimmÄ• ya lokahitahetu jinassa rÅ«paá¹ƒ

taá¹ƒ thupamabbhuta tamaá¹ƒ sirasÄ• namitvÄ• .

cakkhÄ• mahaá¹ƒ sakala loka hitÄ• vahassa

thupassa sabba jana naá¹‡dana kÄ• raá¹‡assa,

vaá¹ƒsaá¹ƒ surÄ• sura nariá¹‡davarehi niccaá¹ƒ

sampÅ«jitassa ratanujjala thÅ«pikassa.

kiÃ±cÄ• pi so yatijanena purÄ• tanena

atvÄ• ya sÄ«haá¸·ajanassa kato purÄ• pi,

vÄ• kkena sihaá¸·abhavenaâ€™ bhisaá¹…khamattÄ•

atthaá¹ƒ na sÄ• dhahati sabbajanassa sammÄ• .

yasmÄ• ca mÄ• gadha niruttikatopi thÅ«pa-

vaá¹ƒso viruddhanaya sadda samÄ• kulo so,

vattabbameva ca bahumpi yato na vuttaá¹ƒ

tamhÄ• ahaá¹ƒ punapi vaá¹ƒsamiâ€™ maá¹ƒ vadÄ• mi.

suá¹‡Ä• tha sÄ• dhavo sabbe paripuá¹‡á¹‡amanÄ• kulaá¹ƒ

vuccamÄ• naá¹ƒ mayÄ• sÄ• dhu vaá¹ƒsaá¹ƒ thÅ«passa satthunoti.

tattha thÅ«passa vaá¹ƒsaá¹ƒ vakkhÄ• mÄ«ti ettha tathÄ• gato arahaá¹ƒ sammÄ• sambudd
thÅ«pÄ• raho, tathÄ• gatassa sÄ• vako thÅ«pÄ• raho, rÄ• jÄ• cakkavatti thÅ«pÄ• rahoti va
buddhÄ• dÄ«naá¹ƒ dhÄ• tuyo patiá¹-á¹-hÄ• petvÄ• kata cetiyaá¹ƒ abbhunana taá¹-á¹-hena
idha pana kaÃ±cana mÄ• lika mahÄ• thÅ«po adhippeto, so kassa dhÄ• tuyo patiá¹-á¹-hÄ• p
yodÄ«paá¹…karÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ santike laddhavyÄ• karaá¹‡o
paramÄ• bhisambodhiá¹ƒ patvÄ• dhammacakkappavattanato paá¹-á¹-hÄ• ya yÄ• va suhad
buddhakiccÄ• ni niá¹-á¹-hÄ• petvÄ• anupÄ• diyesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbuto t
sambuddhassa dhÄ• tuyo patiá¹-á¹-hÄ• petvÄ• kato ayamettha saá¹…khepo, vitthÄ• ro par

<2> ito kira kappasatasahassÄ• dhikÄ• naá¹ƒ catunnaá¹ƒ asaá¹…kheyyÄ• naá¹ƒ matthake
ahosi. tattha sumedho nÄ• ma brÄ• hmaá¹‡o paá¹-ivasati. so aÃ±Ã±aá¹ƒ kammaá¹ƒ akatvÄ
uggaá¹‡hi tassa daharakÄ• leyeva mÄ• tÄ• pitaro kÄ• lamakaá¹ƒsu. athassa rÄ• sivaá¸• á¸•
potthakaá¹ƒ Ä• haritvÄ• suvaá¹‡á¹‡a rajata maá¹‡imuttÄ• di bharite gabbhe vivaritvÄ• etta
santakaá¹ƒ, ettakaá¹ƒ pitusantakaá¹ƒ, ettakaá¹ƒ ayyaka payyakÄ• nanti yÄ• va sattamÄ• k
dhakaá¹ƒ Ä• cikkhitvÄ• etampaá¹-ijaggÄ• hÄ«ti Ä• ha. so sÄ• dhÅ«ti sampaá¹-icchitvÄ• ag
ekadivasaá¹ƒ cintesi.

<3> punabbhave paá¹-isaá¹‡dhigahaá¹‡aá¹ƒ tÄ• ma dukkhaá¹ƒ, tathÄ• nibbatta nibbattaá¹-
sarÄ«rabhedanaá¹ƒ ahaÃ±ca jÄ• nidhammo jarÄ• dhammo vyÄ• dhidhammo maraá¹‡adha
ajaraá¹ƒ avyÄ• dhiá¹ƒ amaraá¹‡aá¹ƒ sukhaá¹ƒ sÄ«talaá¹ƒ nibbÄ• naá¹ƒ gavesituá¹ƒ vaá¹-á
nekkhammakÄ• raá¹‡aá¹ƒ cintetvÄ• puna cintesi imaá¹ƒ dhanaá¹ƒ sabbaá¹ƒ mayhaá¹ƒ pitu
gacchantÄ• eka kahÄ• paá¹‡ampi gahetvÄ• nagatÄ• mayÄ• pana gahetvÄ• gamanakÄ•
nagare bheriá¹ƒ carÄ• petvÄ• mahÄ• janassa dÄ• naá¹ƒ datvÄ• himavantassa pavisitvÄ•
pabbajitvÄ• sattÄ• habbhantareyeva abhiÃ±Ã±Ä• ca samÄ• pattiyo ca nibbattetva samÄ• p

tadÄ• dÄ«paá¹…karo nÄ• ma satthÄ• parayÄ• bhisambodhiá¹ƒ patvÄ• satta sattÄ• haá¹ƒ
sunaá¹‡dÄ• rÄ• me dhammacakkaá¹ƒ pavattetvÄ• koá¹-isattÄ• naá¹ƒ devamanussÄ• naá¹
cÄ• tuddÄ«pika mahÄ• megho viya dhammavassaá¹ƒ vassento catÅ«hi khÄ«á¹‡Ä• saya sa
cÄ• rakaá¹ƒ caramÄ• no ramma nagaraá¹ƒ patvÄ• sudassana mahÄ• vihÄ• re paá¹-ivasati
phaá¹‡itÄ• dÄ«ni bhesajjÄ• ni gahetvÄ• puppha dhÅ«pa gaá¹‡dhahatthÄ• yena buddho te
satthÄ• raá¹ƒ vaá¹‡ditvÄ• pupphÄ• dÄ«hi pÅ«jetvÄ• ekamantaá¹ƒ nisÄ«ditvÄ• dhammaá¹
bhagavantaá¹ƒ nimantetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• dasabalaá¹ƒ padakkhÄ«naá¹ƒ katvÄ• p

te á¹ƒ0.0003 puna divase asadisa mahÄ• dÄ• naá¹ƒ sajjetvÄ• dasabalassa Ä• gamana ma
kÄ• le sumedhatÄ• paso attano assama padato uggantvÄ• rammanagaravÄ• sÄ«naá¹ƒ tes
Ä• kÄ• sena gacchantÄ• te haá¹-á¹-hapahaá¹-á¹-he maggaá¹ƒ sodhente disvÄ• kinnu kho

sabbesaá¹ƒ passantÄ• naá¹ƒyeva Ä• kÄ• sato oru ekamante á¹-hatthÄ• yaha te manusse p
imaá¹ƒ maggaá¹ƒ sodhethÄ• â€™ ti te Ä• haá¹ƒsu bhante sumedha tumhe kiá¹ƒ naá¹ƒ jÄ• n
satthÄ• paramÄ• bhisambodhiá¹ƒ patvÄ• pavattavara dhammacakko janapada cÄ• rikaá¹ƒ
amhÄ• kaá¹ƒ nagaraá¹ƒ patvÄ• sudassana mahÄ• vihÄ• re paá¹-ivasati. mayaá¹ƒ taá¹ƒ bh
tassa bhagavato Ä• gamanamaggaá¹ƒ sodhemÄ• ti. taá¹ƒ sutvÄ• sumedhapaá¹‡á¸• ito cin
ghosopi dullabho, pageva buddhuppÄ• do tena hi mayÄ• pi imehi manussehi saddhiá¹ƒ das
sodhetuá¹ƒ vaá¹-á¹-atÄ«ti so te manusse Ä• ha, sace bho tumhe imaá¹ƒ magga buddhassa
ekaá¹ƒ okÄ• saá¹ƒ sampaá¹-icchatvÄ• ayaá¹ƒ sumedhapaá¹‡á¸• ito mahiddhiko mahÄ• nu
dubbisodhanaá¹ƒ udakasambhinnaá¹ƒ ativisamaá¹ƒ ekaá¹ƒ okÄ• saá¹ƒ sallakkhetvÄ• imaá
sodhetha. alaá¹…karothÄ• ti adaá¹ƒsu.

sumedhapaá¹‡á¸• ito buddhÄ• rammaá¹‡a pÄ«tiá¹ƒ uppÄ• detvÄ• cintesi. ahampanimaá¹ƒ
paramadassanÄ«ya kÄ• tuá¹ƒ pahomi evaá¹ƒ kato pana maá¹ƒ na paritoseti ajja pana mayÄ
kÄ• tuá¹ƒ vaá¹-á¹-atiti paá¹ƒsuá¹ƒ Ä• haritvÄ• taá¹ƒ pahesaá¹ƒ pÅ«reni, tassa pana tasmiá¹
jayasumana kusuma sadisi vaá¹‡á¹‡aá¹ƒ dupaá¹-á¹-acÄ«varaá¹ƒ timaá¹‡á¸• alaá¹ƒ paá¹-icc
tassupari yuá¹‡á¹‡amÄ• paá¹…gena kusumakalÄ• paá¹ƒ parakkhipanto viya vijjullatÄ• sas
kÄ• yabaá¹‡dhanaá¹ƒ baá¹‡dhitvÄ• kanaka girisikhara matthake lÄ• khÄ• rasaá¹ƒ parisiÃ±
suvaá¹‡á¹‡acetiyaá¹ƒ pavÄ• á¸·ajÄ• lena parikkhipanto viya suvaá¹‡á¹‡aá¹…ghakaá¹ƒ ratta
viya sarada samaya rajanikaraá¹ƒ rattavalÄ• hakena paá¹-icchÄ• dento viya ca lÄ• khÄ• ras
sukaksumavaá¹‡á¹‡aá¹ƒ rattavara pasukÅ«la cÄ«varaá¹ƒ pÄ• ripitvÄ• gaá¹‡dhakÅ«gidva r
viya nikkhamitvÄ• jaá¸·abhiÃ±Ã±Ä• naá¹ƒyeva catÅ«hi khÄ«á¹‡Ä• sava satasahassehi pari
dasasatanayano viya brahmagaá¹‡aparivuto mahÄ• brahmÄ• viya ca aparimita samaya sa
kusalabalajanitÄ• ya anopamayÄ• buddhalÄ«lÄ• ya tÄ• rÄ• gaá¹‡aparivuto á¹ƒ0.0004 sara
gaganatalaá¹ƒ alaá¹…gata paá¹-iyattaá¹ƒ maggaá¹ƒ paá¹-ipajji.

<5> sumedhatÄ• pasopi tena alaá¹…kata paá¹-iyattena maggena Ä• gacchantassa dÄ«paá
dvattiá¹ƒsa varalakkhaá¹‡a patimaá¹‡á¸• itaá¹ƒ asatiyÄ• anubyaÃ±janehi anubyaÃ±jitaá¹ƒ
sassÄ«rÄ«kaá¹ƒ iá¹‡danÄ«lamaá¹‡isaá¹ƒkÄ• soÄ• kÄ• se nÄ• nappakÄ• rÄ• vijjullatÄ• viy
vissajjentaá¹ƒ rÅ«paggappattaá¹ƒ attabhÄ• vaá¹ƒ oloketvÄ• ajja mayÄ• dasabalassa jÄ«vi
vaá¹-á¹-ati mÄ• bhagavÄ• kalale akkami maá¹‡imayaá¹ƒ lakasetuá¹ƒ akkamanto viya sado
khÄ«á¹‡Ä• sava satasahassehi mama piá¹-á¹-hiá¹ƒ akkamanto gacchatu taá¹ƒ me bhavissa
sukhÄ• yÄ• ti kese mocetvÄ• ajinajaá¹-Ä• vÄ• kacÄ«rÄ• ni kalela pattharitvÄ• tattheva kal
nipanno ca sace ahaá¹ƒ iccheyyaá¹ƒ sabbakilese jhÄ• petvÄ• saá¹…ghanavako hutvÄ• ra
aÃ±Ã±Ä• takavesena pana me kilese á¹‡dhapetvÄ• nibbÄ• napattiyÄ• kiccaá¹ƒ natthi, yaá
dasabalo viya paramÄ• bhisambodhiá¹ƒ patvÄ• dhammanÄ• vaá¹ƒ Ä• ropetvÄ• mahÄ• jan
uttÄ• retvÄ• pacchÄ• parinibbÄ• yeyyaá¹ƒ. idaá¹ƒ me patirupanti cintetvÄ• aá¹-á¹-hadham
buddhabhÄ• vÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• nipajja.

dÄ«paá¹…karopi bhagavÄ• Ä• gattvÄ• sumedhapaá¹‡á¸• itassa sÄ«sasÄ• ge á¹-hatvÄ• k
tÄ• pasaá¹ƒ disvÄ• ayaá¹ƒ tÄ• paso buddhatthÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• nipanto, ijjh
patthanÄ• udÄ• hu noti upadhÄ• rento - anÄ• gate gotamo nÄ• ma buddho bhavissatÄ«ti Ã
majjhe vyÄ• kÄ• si, passatha no tumhe bhikkhave imaá¹ƒ uggatapaá¹ƒ tÄ• pasaá¹ƒ kalalapi
evaá¹ƒ bhante, ayaá¹ƒ yiddhatthÄ• ya abhinÄ«hÄ• raá¹ƒ katvÄ• nipanno samijjhissati imas
sahassÄ• dhikÄ• naá¹ƒ catuntaá¹ƒ asaá¹…kheyyÄ• naá¹ƒ matthake gotamo nÄ• ma buddh
vyÄ• kÄ• si.

vuttaÃ±hetaá¹ƒ buddhavaá¹ƒse.

dÄ«paá¹…karo lokavidÅ« - Ä• hutÄ«naá¹ƒ paá¹-iggaho,

ussÄ«sake maá¹ƒ á¹-hatvÄ• na - idaá¹ƒ vacanamabravi.

passatha imaá¹ƒ tÄ• pasaá¹ƒ - jaá¹-ila uggatÄ• pasaá¹ƒaparimeyye ito kappe - ayaá¹ƒ budd
kapilavahayÄ• rammÄ• - nikkhamitvÄ• tathÄ• gato. padhÄ• naá¹ƒ padahitvÄ• na - katvÄ•

buddhe loke - keci.

ajapÄ• la á¹ƒ0.0005 rukkhamÅ«lasmiá¹ƒ - nisÄ«ditvÄ• tathÄ• gato,

tattha pÄ• yÄ• samaggayha - neraÃ±jaramupeheti.

neraÃ±jarÄ• ya tÄ«ramhi - pÄ• yÄ• sÄ• dÄ• ya so jino,

paá¹-iyattavaramaggena - bodhimÅ«laÃ±hi ehÄ«ti.

tato padakkhiá¹‡aá¹ƒ katvÄ• - bodhimaá¹‡á¸• aá¹ƒ anuttaro

assattharÄ• kkhamÅ«lamhi - vujjhissati mahÄ• yaso.

imassajanikÄ• mÄ• tÄ• - mÄ• yÄ• nÄ• ma bhavissati, pitÄ• suddhodano nÄ• ma - ayaá¹ƒ
vÄ«tarÄ• gÄ• - santacittÄ• samÄ• hitÄ• ,

kolito upatisso ca - aggÄ• hessanti sÄ• vakÄ• .

Ä• naá¹‡do nÄ• mupaá¹-á¹-hÄ• ko - upaá¹-á¹-hissatÄ«â€™ maá¹ƒ jinaá¹ƒ.

khemÄ• uppalavaá¹‡á¹‡Ä• ca - aggÄ• hessanti sÄ• vikÄ• .

anÄ• savÄ• vÄ«tarÄ• gÄ• - santacittÄ• samÄ• hitÄ• .

bodhi tassa bhagavato assatthoti pavuccatÄ«â€™â€™ ti.

abhinÄ«hÄ• ra kathÄ•

<6> tato dÄ«paá¹…karo dasabalo bodhisattaá¹ƒ pasaá¹ƒsitvÄ• aá¹-á¹-hahi puppha muá¹-á
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. tepi catÅ«sata sahassa khÄ«á¹‡Ä• savÄ• bodhisattaá
pÅ«jetvÄ• padapphaá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. devamanussÄ• ca tatheva pÅ«jetvÄ•
bodhisatto dasabalassa vyÄ• karaá¹‡aá¹ƒ sutvÄ• buddhabhÄ• vaá¹ƒ karatalagatamiva ma
sabbesu paá¹-ikkantesu sayanÄ• vuá¹-á¹-hÄ• ya puppharÄ• si matthake pallaá¹…kaá¹ƒ Ä•
buddhakÄ• rakadhamme upadhÄ• rento kahananu kho buddhakÄ• raka dhammÄ• , kiá¹ƒ u
vÄ«dÄ«yÄ• sÅ«ti anukkamena sakalaá¹ƒ dhammadhÄ• tuá¹ƒ vicinanto porÄ• á¹‡akabodhis
paá¹-hamaá¹ƒ dÄ• napÄ• ramiá¹ƒ disvÄ• tattha daá¸·abhisamÄ• dÄ• na katvÄ• evaá¹ƒ an
paÃ±Ã±Ä• - vÄ«riya - khanti - sacca - adhiá¹-á¹-hÄ• na - mettÄ• - upekkhÄ• pÄ• ramiyoca
samÄ• dÄ• naá¹ƒ katvÄ• devatÄ• hi abhitthuto Ä• kÄ• samababhugganatva hima himavant

dÄ«paá¹…karopi satthÄ• catÅ«hi khÄ«á¹‡Ä• sava satasahassehi parivuto rammanagaravÄ
devatÄ• hi abhinaá¹‡diyamÄ• no alaá¹…kata paá¹-iyattena maggena rammanagaraá¹ƒ pavi
paÃ±Ã±attavarabuddhÄ• sane nisÄ«di. bhikkhusaá¹…ghopi attano attano pattÄ• sane nisÄ«
upÄ• sakÄ• buddhapamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ á¹ƒ0.0006 datvÄ
pattapÄ• á¹‡iá¹ƒ mÄ• lÄ• gaá¹‡dhÄ• dÄ«hi pÅ«jetvÄ• dÄ• nÄ• numodanaá¹ƒ sotukÄ• mÄ•
anumodanaá¹ƒ karonto dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggikathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ
saá¹ƒkilesaá¹ƒ nekkhamme Ä• nisaá¹ƒsaÃ±ca pakÄ• setvÄ• amata pariyosÄ• naá¹ƒ dham

evaá¹ƒ tassa mahajanassa dhammaá¹ƒ desetvÄ• ekacce saraá¹‡esu ekacce paÃ±casu sÄ
ekacce sakadÄ• gÄ• mi phale ekacce anÄ• gÄ• mÄ« phale ekacce catusupi phalesu ekacc
chaá¸·abhiÃ±Ã±Ä• su ekacce aá¹-á¹-hasu samÄ• pattisu patiá¹-á¹-hÄ• petvÄ• uá¹-á¹-hÄ• y
nikkhamitvÄ• sudassana mahÄ• vihÄ• rameva pÄ• visi.

vuttaÃ±hetaá¹ƒ

``tadÄ• te bhojayitvÄ• na - sasaá¹…ghaá¹ƒ lokanÄ• yakaá¹ƒ,

uphagachuÃ±Ã±aá¹ƒ saraá¹‡aá¹ƒ tassa - dÄ«paá¹…karassa satthuno,

saraá¹‡Ä• gamane kaÃ±ci - nivaseti tathÄ• gato

kaÃ±ci paÃ±casu sÄ«lesu - sÄ«le dasavidhe paraá¹ƒ.

kassaci deti sÄ• maÃ±Ã±aá¹ƒ - caturo phalamuttame,

kassaci asathe dhamme - deti so paá¹-isambhidÄ• .

kassaci varasamÄ• pattiyo - aá¹-á¹-ha deti narÄ• sabho,

tisso kassaci vijjÄ• yo - chaá¸·abhiÃ±Ã±a pavecchati.

tena yogena janakÄ• yaá¹ƒ - ovadeti mahÄ• muni,

tena vitthÄ• rikaá¹ƒ Ä• sÄ« - lokanÄ• thassa sÄ• sanaá¹ƒ.

mahÄ• hanÅ«sabhakkhaá¹‡dho - dÄ«paá¹…karasanÄ• mako,

bahÅ« jane tÄ• rayati - parimoceti duggatiá¹ƒ.

bodhaneyyaá¹ƒ janaá¹ƒ disvÄ• - satasahassepi yojane

khaá¹‡ena upagantvÄ• na - bodheti taá¹ƒ mahÄ• munÄ«â€™â€™ ti.

iti so dÄ«paá¹…karo satthÄ• vassasata sahassÄ• ni á¹-hatvÄ• sattÄ• naá¹ƒ baá¹‡dhanam
sabbabuddhakiccÄ• ni niá¹-á¹-hÄ• petvÄ• naá¹‡dÄ• rÄ• me anupÄ• disesÄ• ya nibbÄ• nac
dhÄ• tuyo tassa - satthuno vikiriá¹ƒsu tÄ• . á¹-hitÄ• ekaghanÄ• hutvÄ• - suvaá¹‡á¹‡apaá¹-
sakalajambudÄ«pavÄ• sino manussÄ• ghanakoá¹-iá¹-imasuvaá¹‡á¹‡aá¹-á¹-hikÄ• hi evaá¹ƒ
mahÄ• thÅ«pamakaá¹ƒsu nivedasi - keci.

tena á¹ƒ0.0007 vuttaá¹ƒ

``dÄ«paá¹…karo jino satthÄ• - naá¹‡dÄ• rÄ• mamhi nibbuto,

tattheva tassa jinathÅ«po - chattiá¹ƒsubbedha yojano ``.

``patta cÄ«vara parikkhÄ• ra - paribhogaÃ±ja satthuno,

bodhimÅ«le tadÄ• thÅ«po - tÄ«á¹‡i yojanamuggatoâ€™â€™ ti.

<7> dÄ«paá¹…karassa pana bhagavato aparabhÄ• go ekaá¹ƒ asaá¹…kheyyaá¹ƒ atikkamitv
satthÄ• udapÄ• di. tadÄ• bodhisatto vijitÄ• vi nÄ• ma cakkavatti hutvÄ• koá¹-isatasahassa
pamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ adÄ• yi satthÄ• bodhisattaá¹ƒ buddh
dhammaá¹ƒ desesi so satthu dhammaá¹ƒkathaá¹ƒ sutvÄ• rajji niyyÄ• detvÄ• pabbaji so tÄ
uggahetvÄ• aá¹-á¹-ha samÄ• pattiyo paÃ±caabhiÃ±Ã±Ä• yoca uppÄ• detvÄ• aparihÄ«najj
buddho vassasatasahassÄ• ni á¹-hatvÄ• sabbabuddhakiccÄ• ni niá¹-á¹-hÄ• petvÄ• caá¹‡d
bhagavato dhÄ• tuyÄ• na vikiriá¹ƒsu sakalajambudÄ«pavÄ• sino manussÄ• samÄ• gantvÄ
sattayojanikÄ• sattaratanamayaá¹ƒ haritÄ• lamanosilÄ• yamattikÄ• kiccaá¹ƒ tela sappÄ«hi u
cetiyaá¹ƒ niá¹-á¹-hÄ• pesuá¹ƒ

koá¹‡á¸• aÃ±Ã±e kira sambuddho - caá¹‡dÄ• rÄ• me manorame,

nibbÄ• yi cetiyo tassa - sattayojaniko katoti.

tassa aparabhÄ• ge ekaá¹ƒ asaá¹ƒá¹…khayyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒyeva kappe cattÄ
maá¹…galo sumano revato yohitoti. maá¹…galassa pana bhagavato kÄ• le bodhisatto suruc
satthÄ• raá¹ƒ nimantessÄ• mÄ«ti upasaá¹…kamitvÄ• madhura dhammaá¹ƒkataá¹ƒ sutvÄ•
koá¹-isatasahassa saá¹…khassa buddhapamukhassa saá¹…ghassa sattÄ• haá¹ƒ gavapÄ•
anumodanaá¹ƒ karonto mahÄ• purisaá¹ƒ Ä• mantetvÄ• tvaá¹ƒ kappasatasahassÄ• dhikÄ•
asaá¹…kheyyÄ• naá¹ƒ matthake gotamo nÄ• ma buddho bhavissasÄ«ti vyÄ• kÄ• si mahÄ•
ahaá¹ƒ kira buddho bhavissÄ• mi ko me gharÄ• vÄ• sena attho pabbajissamÄ«ti cintatvÄ•
keá¸·apiá¹‡á¸• aá¹ƒ vÄ«ya pahÄ• ya satthu santike pabbajitvÄ• buddhavacanaá¹ƒ uggaá¹‡
samÄ• pattiyo ca nibbattetvÄ• Ä• yupariyosÄ• ne brahmaloke nibbatti, tasmimpi buddhe pa
vikiriá¹ƒsu, jambudÄ«pavÄ• sino pubbe viya tiá¹ƒsayojanakaá¹ƒ thÅ«pamakaá¹ƒsu.

tena á¹ƒ0.0008 vuttaá¹ƒ ``uyyÄ• ne vasabho nÄ• ma - buddho nibbÄ• yi maá¹…galo, tatthev
tiá¹ƒsayojanamuggitoâ€™â€™ ti.

tassa aparabhÄ• ge sumano nÄ• ma satthÄ• udapÄ• di tadÄ• mahÄ• satto atulo nÄ• ma n
nibbatti-mahiddhiko mahÄ• nubhÄ• vo so buddho uppannoti sutvÄ• Ã±Ä• tisaá¹…ghaparivu
koá¹-isatasahassa bhikkhuparivÄ• rassa tassa bhagavato dibbaturiyehi upahÄ• raá¹ƒ kÄ• re
pavattetvÄ• paccekaá¹ƒ dussayugÄ• ni datvÄ• saraá¹‡esu patiá¹-á¹-hÄ• si sopi naá¹ƒ satth
bhavissasÄ«ti vyÄ• kÄ• si tasmimpi buddhe parinibbute dhÄ• tuyo na vikiriá¹ƒsu jambudÄ«p
catuyojanikaá¹ƒ thÅ«pamakaá¹ƒsu.

tena vuttaá¹ƒ

``sumano yasadharo - buddho aggÄ• rÄ• mamha nibbuto,

tattheva tassa jinathÅ«po - catuyojanamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge revato nÄ• ma satthÄ• udapÄ• di tadÄ• bodhisatto atidevo nÄ• ma br
dhammadesana sutvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya sirasi aÃ±jaliá¹ƒ paggahetvÄ• tassa s
vaá¹‡á¹‡aá¹ƒ vatvÄ• uttarÄ• saá¹…ghena pÅ«jamakÄ• si. sopi naá¹ƒ satthÄ• buddho bha
pana buddhe parinibbute dhÄ• tuyo vikiriá¹ƒsu.

tena vuttaá¹ƒ

``revato pavaro buddho - nibbuto so mahÄ• pure,

dhÄ• tu vitthÄ• rikaá¹ƒ Ä• sÄ« - tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge sobhito nÄ• ma satthÄ• udapÄ• di tadÄ• bodhisatto ajito nÄ• ma brÄ•
dhammadesanaá¹ƒ sutvÄ• saraá¹‡esu patiá¹-á¹-Ä• ya buddhapamukhassa saá¹…ghassa r
satthÄ• buddho bhavissasÄ«ti vyÄ• kÄ• si tassÄ• pi bhagavato dhÄ• tuyo vikiriá¹ƒsu.

tena vuttaá¹ƒ

``sobhito varasambuddho - sÄ«harÄ• mamhi nibbuto,

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• sÄ« - tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge ekamasaá¹…kheyyaá¹ƒ atikkamitvÄ• ekasmiá¹ƒyeva kappe tayo budd
padumo nÄ• radoti. anomadassissa bhagavato kÄ• le bodhisatto eko

<1> yasavaro dhÄ«ro - keci.

yakkha á¹ƒ0.0009 senÄ• pati ahosi mahiddhiko mahÄ• nubhÄ• vo aneka koá¹-isatasahassÄ
so buddho uppannoti sutvÄ• Ä• gantvÄ• buddhapamukhassa saá¹…ghassa mahÄ• dÄ• na
buddho bhavissasÄ«ti vyÄ• kÄ• si. anomadassimhi pana bhagavati parinibbute dhÄ• tuyo n
jambudÄ«pavÄ• sino paÃ±cavÄ«sayojanakaá¹ƒ thÅ«paá¹ƒ kariá¹ƒsu

tena vuttaá¹ƒ

``anomadassi jino satthÄ• - dhammÄ• rÄ• mamhi nibbuto,

tattheva tassa jinathÅ«po - ubbedhÄ• paá¹‡á¹‡uvÄ«satÄ«â€™ ti.

tassa aparabhÄ• ge padumo nÄ• ma satthÄ• udapÄ• di tathÄ• gate agÄ• makÄ• raÃ±Ã±e
satthÄ• raá¹ƒ nirodhasamÄ• pattiyÄ• samÄ• pannaá¹ƒ disvÄ• pasannacitto vaá¹‡ditvÄ• p
pÄ«tisomanassajÄ• to tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ• sattÄ• haá¹ƒ buddhÄ• ramma
pÄ«tisukheneva gocarÄ• ya apakkamitvÄ• jivitapariccÄ• gaá¹ƒ katvÄ• payirupÄ• samÄ• n
sattÄ• haccayena nirodhÄ• vuá¹-á¹-hito sÄ«haá¹ƒ oloketvÄ• bhikkhusaá¹…ghepi cittaá¹ƒ p
vaá¹‡dissatÄ« ``ti bhikkhusaá¹…gho Ä• gacchatÅ«ti cintesi bhikkhu tÄ• vadeva Ä• gamiá¹ƒ
pasÄ• desi. satthÄ• tassa manaá¹ƒ oloketvÄ• anÄ• gate buddho bhavissatÄ«ti vyÄ• kÄ• s
dhÄ• tuyo vikiriá¹ƒsu.

tena vuttaá¹ƒ

``padumo jinavaro satthÄ• - dhammÄ• rÄ• mamhi nibbuto,

dhÄ• tu vitthÄ• rikaá¹ƒ Ä• si - tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge nÄ• rado nÄ• ma satthÄ• ahosi tadÄ• bodhisatto, isipabbajjaá¹ƒ pabb
abhiÃ±Ã±Ä• su aá¹-á¹-hasuca samÄ• pattisuciá¹‡á¹‡avasÄ« hutvÄ• buddhapamukhassa s
lohita caá¹‡danena pÅ«jamakÄ• si sopi naá¹ƒ anÄ• gato buddho bhavissatÄ«ti vyÄ• kÄ• si
dhÄ• tuyo ekaghanÄ• ahesuá¹ƒ. sabbe deva manussÄ• sannipatitvÄ• catuyojanikaá¹ƒ thÅ

tena vuttaá¹ƒ

``nÄ• rado jinavasabho - nibbuto sudassane pure,

tattheva tassa thÅ«pavaro - catuyojanamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge ekamasaá¹…kheyyamatikkamitvÄ• ito kappasatasahassa matthake ek
nÄ• ma satthÄ• udapÄ• di. tadÄ• bodhisatto jaá¹-ilo nÄ• ma mahÄ• raá¹-á¹-hiko hutvÄ• bu
civaradÄ• namadÄ• si. sopi taá¹ƒ anÄ• gato buddho bhavissatÄ«ti vyÄ• kÄ• si. á¹ƒ0.0010 p
dhÄ• tuyo ekaghanÄ• ahesuá¹ƒ. sabbe devamanussÄ• sannipatitvÄ• dvÄ• dasa yojanika

tena vuttaá¹ƒ

``padumuttaro jino buddho - naá¹‡dÄ• rÄ• mamhi nibbuto,

tattheva tassa thÅ«pavaro - dvÄ• dasubbedhayojanoâ€™â€™ ti.

tassa aparabhÄ• ge tiá¹ƒsakappa sahassÄ• ni atikkamitvÄ• sumedho sujÄ• to cÄ• ti ekasm
nibbattiá¹ƒsu sumedhassa pana bhagavato kÄ• le bodhisatto uttaro nÄ• ma mÄ• navo hutv
á¹-hapitaá¹ƒyeva asÄ«tikoá¹-idhanaá¹ƒ vissajjetvÄ• buddhapamukhassa saá¹…ghassa ma
sutvÄ• saraá¹‡esu patiá¹-á¹-hÄ• ya nikkhamitvÄ• pabbaji sopi naá¹ƒ anÄ• gate buddho bh
sumdhessa pana bhagavato dhÄ• tuyo vikiriá¹ƒsu

tena vuttaá¹ƒ

``sumedho jinavaro buddho - medhÄ• rÄ• mamhi nibbuto,

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si - tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge sujÄ• to nÄ• ma satthÄ• udapÄ• di. tadÄ• bodhisattocakkavattirÄ• jÄ•
sutvÄ• upasaá¹ƒkamitvÄ• dhammaá¹ƒ sutvÄ• buddhapamukhassa saá¹…ghassa saddhiá
catumahÄ• dÄ«paá¹ƒ rajjaá¹ƒ datvÄ• satthu santike pabbaji sakalaraá¹-á¹-havÄ• sino raá¹-
Ä• rÄ• mika kiccaá¹ƒ sÄ• dhentÄ• buddhapamukhassa saá¹…ghassa niccaá¹ƒ mahÄ• dÄ•
anÄ• gate buddhobhavissatÄ«ti vyÄ• kÄ• si sujÄ• tassa pana bhagavato dhÄ• tuyo ekagha
tigÄ• vutaá¹ƒ thÅ«pamakaá¹ƒsu

tena vuttaá¹ƒ

``sujÄ• to jinavaro buddho sÄ«lÄ• rÄ• mamhi nibbuto,

tattheva cetiyo tassa - tÄ«á¹‡i gÄ• vutamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge aá¹-á¹-hÄ• rasa kappasatamatthake ekasmiá¹ƒ kappe piyadassi atthad
buddhÄ• nibbattiá¹ƒsu piyadassi buddhakÄ• le bodhisatto kassapo nÄ• ma mÄ• á¹‡avo tiá
pÄ• ragato hutvÄ• satthu dhammadesanaá¹ƒ sutvÄ• koá¹-isatasahassa dhana pariccÄ• ge
kÄ• retvÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• si atha naá¹ƒ satthÄ• aá¹-á¹-hÄ• rasa k
bhavissatÄ«ti vyÄ• kÄ• si piyadassissa bhagavatopi dhÄ• tuyo ekaghanÄ• va ahesuá¹ƒ jam
tiyojanikaá¹ƒ mahÄ• thÅ«pamakaá¹ƒsu.

tena á¹ƒ0.0011 vuttaá¹ƒ

``piyadassi munivaro - salalÄ• rÄ• mamhi nibbuto,

tattheva tassa jinathÅ«po - tÄ«á¹‡i yojanamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge atthadassi nÄ• ma bhagavÄ• udapÄ• di tadÄ• bodhisatto mahiddhiko
tÄ• paso hutvÄ• bhagavato santike dhammaá¹ƒ sutvÄ• pasÄ«ditvÄ• dibbÄ• ni maá¹‡dÄ•
pupphÄ• ni Ä• haritvÄ• cÄ• tudvÄ«pika mahÄ• megho viya pupphavassaá¹ƒ vassetvÄ• sa
pupphaagaghiya toraá¹‡Ä• dÄ«ni katvÄ• maá¹‡dÄ• rava pupphacchattena dasabalaá¹ƒ pÅ
anÄ• gato gotamo nÄ• ma buddho bhavissatÄ«ti vÄ• kÄ• si. tassa pana bhagavato dhÄ• tu

tena vuttaá¹ƒ

``atthadassi jinavaro - anomÄ• rÄ• mamhi nibbuto,

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si - tesu tesu ca raá¹-á¹-hatoâ€™â€™ ti.

tassa aparabhÄ• ge dhammadassi nÄ• ma satthÄ• udapÄ• di. tadÄ• bodhisatto sakkÄ• d
ca dibbaturiyehi ca pÅ«jaá¹ƒ akÄ• si sopi naá¹ƒ buddho bhavissatÄ«ti vyÄ• kÄ• si. dhamma
dhÄ• tuyo ekaghanÄ• ahesuá¹ƒ. jambudÄ«pavÄ• sino tiyojanikaá¹ƒ thÅ«pamakaá¹ƒsu.

tena vuttaá¹ƒ

``dhammadassi mahÄ• vÄ«ro-kelÄ• sÄ• ramamhi nibbuto,

tattheva thÅ«pavaro tassa-tÄ«á¹‡i yojanamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge catunavutikappa matthake ekasmiá¹ƒ kappe ekova siddhattho nÄ• ma
bodhisatto uggatejo abhiÃ±Ã±Ä• bala sampanno maá¹…galo nÄ• ma tÄ• paso hutvÄ• mah
tathÄ• gassa adÄ• si satthÄ• taá¹ƒ phalaá¹ƒ paribhuÃ±jitvÄ• catunavuti kappamatthake bu
vyÄ• kÄ• si tassÄ• pi bhagavato dhÄ• tuyo na vikiriá¹ƒsu, catuyojanikaá¹ƒ ratanamayaá¹ƒ th

tena vuttaá¹ƒ

``siddhatto munivaro buddho anomÄ• ramamhi nibbuto,

tattheva tassa thÅ«pavaro-catuyojanamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge ito dvÄ• navuti kappamatthake tisso phussoti ekasmiá¹ƒ kappe deva bu
tissassa bhagavato kÄ• le bodhisattÄ• mahÄ• bhogo mahÄ• yaso sujÄ• to nÄ• ma khattiyo

pabbajitvÄ• mahiddhikabhÄ• vaá¹ƒ patvÄ• buddho á¹ƒ0.0012 uppannoti sutvÄ• dibbamaá
pupphÄ• ni Ä• dÄ• ya catuparisamajjhe gacchantaá¹ƒ tathÄ• gataá¹ƒ pÅ«jesi. Ä• kÄ• se pu
sopi naá¹ƒ satthÄ• ito dvÄ• navuti kappamatthake buddho bhavissatÄ«ti vyÄ• kÄ• si. tassÄ
vikiriá¹ƒsu dhÄ• tuyo gahetvÄ• tiyojanikaá¹ƒ thÅ«pamakaá¹ƒsu.

tena vuttaá¹ƒ

``tisso jinavaro buddho-naá¹‡dÄ• rÄ• mamhi nibbuto

tattheva tassa thÅ«pavaro-tÄ«á¹‡i yojanamussitoâ€™â€™ ti.

tassa aparabhÄ• ge phusso nÄ• ma buddho udapÄ• di tadÄ• bodhisatto vijitÄ• vi nÄ• ma k
pahÄ• ya satthu santike pabbajitvÄ• tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ• mahÄ• janassa dhan
sÄ«lapÄ• ramiÃ±ca pÅ«resi. sopi naá¹ƒ buddho tatheva vyÄ• kÄ• si tassa pana bhagavato

tena vuttaá¹ƒ

``phusso jinavaro satthÄ• -sunaá¹‡dÄ• rÄ• mamhi nibbuto

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si-tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge ito ekanavuti kappamatthake vipassi nÄ• ma buddho udapÄ• di tadÄ•
mahÄ• nubhÄ• vo atulo nÄ• ma nÄ• garÄ• jÄ• hutvÄ• sattaratana khacitaá¹ƒ sovaá¹‡á¹‡a
adÄ• si sopi naá¹ƒ ito ekanavutikappamatthake buddho bhavissatÄ«ti vyÄ• kÄ• si tassa par
vikiriá¹ƒsu sabbe devamanussÄ• santipatitvÄ• dhÄ• tuyo gahetvÄ• sattayojanikaá¹ƒ thÅ«p

tena vuttaá¹ƒ

``vipassi jinavaro vÄ«ro-sumittÄ• rÄ• mamhi nibbuto,

tattheva so thÅ«pavaro-sattayojaniko katoâ€™â€™ ti.

tassa aparabhÄ• ge ito ekatiá¹ƒsa kappamatthake sikhÄ« vessabhÅ«ti dve buddhÄ• nibbat
kÄ• le bodhisatto ariá¹‡damo nÄ• ma rÄ• jÄ• hutvÄ• buddhapamukhassa saá¹…ghassa sa
pavattetvÄ• sattaratana patimaá¹‡á¸• itaá¹ƒ hatthiratanaá¹ƒ datvÄ• hatthippamÄ• á¹‡aá¹ƒ
bhaá¹‡á¸• amadÄ• si sopi naá¹ƒ ito ekatiá¹ƒsa kappe buddho bhavissatÄ«ti vyÄ• kÄ• si, sik
ekaghanÄ• hutvÄ• aá¹-á¹-haá¹ƒsu, sakala jambudÄ«pavÄ• sino pana manussÄ• dhÄ• tuy
sattaratanamayaá¹ƒ himagiri sadisa sobhaá¹ƒ thÅ«pamakaá¹ƒsu.

sikhÄ« á¹ƒ0.0013 munivaro buddho-dussÄ• rÄ• mamhi nibbuto,

tattheva tassa thÅ«pavaro-tÄ«á¹‡i yojanamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge vessabhÅ« nÄ• ma satthÄ• udapÄ• di. tadÄ• bodhisatto sudassano n
buddhapamukhassa saá¹…ghassa sacÄ«varamahÄ• dÄ• naá¹ƒ datvÄ• tassa santike pabb
buddharatane citatÄ«kÄ• ra pÄ«ti bahulo ahosi sepi naá¹ƒ satthÄ• ito ekatiá¹ƒsakappe bud
vyÄ• kÄ• si vessabhussa pana bhagavato dhÄ• tuyo vikiriá¹ƒsu.

tena vuttaá¹ƒ

``vessabhÅ« jinavaro satthÄ• -khemÄ• rÄ• mamhi nibbuto.

dhÄ• tuvitthÄ• rikaá¹ƒ Ä• si-tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge imasmiá¹ƒ kappe cattÄ• ro buddhÄ• nibbattiá¹ƒsu kakusaá¹‡dho konÄ
bhagavÄ• ti katusaá¹‡dhassa pana bhagavato kÄ• lo bodhisatto khemo nÄ• ma rÄ• jÄ• hut
saá¹…ghassa sapattacÄ«varaá¹ƒ dÄ• naÃ±ceva aÃ±janÄ• di bhesajjÄ• ni ca datvÄ• satthu
pabbaji sopi naá¹ƒ satthÄ• vyÄ• kÄ• si tassa pana bhagavato dhÄ• tuyo na vikiriá¹ƒsu sabb
gahetvÄ• gÄ• vutubbedhaá¹ƒ thÅ«pamakaá¹ƒsu.

tena vuttaá¹ƒ

``kakusaá¹‡dho jinavaro - khemÄ• rÄ• mamhi nibbuto,

tattheva tassa thÅ«pavaro-gÄ• vutaá¹ƒ nabhamuggatoâ€™â€™ ti.

tassa aparabhÄ• ge konÄ• gamano nÄ• ma satthÄ• udapÄ• di tadÄ• bodhisatto pabbato n
parivuto satthu santike gantvÄ• dhammadesanaá¹ƒ sutvÄ• buddhapamukhaá¹ƒ bhikkhusa
mahÄ• dÄ• naá¹ƒ pavattetvÄ• pattuá¹‡á¹‡acÄ«napaá¹-á¹-a koseyya kambala dukulÄ• ni ce
datvÄ• satthu santike pabbaji. sopi naá¹ƒ satthÄ• vyÄ• kÄ• si tassa bhagavato dhÄ• tuyo v

tena vuttaá¹ƒ

``konÄ• gamano sambuddho pabbatÄ• rÄ• mamhi nibbuto,

dhÄ• tu vitthÄ• rikaá¹ƒ Ä• si-tesu tesu padesatoâ€™â€™ ti.

tassa aparabhÄ• ge kassapo nÄ• ma satthÄ• udapÄ• di. tadÄ• bodhisatto jotipÄ• lo nÄ• m
tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ pÄ• ragubhÅ«miyaÃ±ceva antalikkheva pÄ• kaá¹-o ghaá¹-Ä«kÄ•
ahosi. so tena saddhiá¹ƒ satthÄ• raá¹ƒ upasaá¹…kamitvÄ• dhamma

kathaá¹ƒ á¹ƒ0.0014 sutvÄ• pabbajitvÄ• Ä• raddhavÄ«riyo tÄ«á¹‡i piá¹-akÄ• ni uggahetvÄ•
buddhasÄ• sanaá¹ƒ sobhesi. sopi naá¹ƒ satthÄ• vyÄ• kÄ• si. kassapassa pana satthuno dh
sakala jambudÄ«pavÄ• sino manussÄ• sannipatitvÄ• ekekaá¹ƒ suvaá¹‡á¹‡aá¹-á¹-hikaá¹ƒ
ratanavicittaá¹ƒ bahi racanatthaá¹ƒ ekekaá¹ƒ aá¸• á¸• hakoá¹-i agghanakaá¹ƒ abbhantara pA
manosilÄ• ya mattikÄ• kiccaá¹ƒ telena udakakiccaá¹ƒ karontÄ• yojanubbedhaá¹ƒ thupamal

tena vuttaá¹ƒ

``mahÄ• kassapo jino satthÄ• -setavyÄ• yaÃ±hi nibbuto,

tattheva tassa jinathupo-yojanubbedhamuggatoâ€™â€™ ti.

ettha ca

dÄ«paá¹…karo ca koá¹‡á¸• aÃ±Ã±o-maá¹…galo sumano tathÄ• ,

anomadassÄ« buddho ca-nÄ• rado padumuttaro.

sujÄ• to piyadassÄ« ca-dhammadassi naruttamo,

siddhatthabuddho tisso ca-vipassi ca sikhÄ« tathÄ• .

kakusaá¹‡dho kassapo cÄ• ti-soá¸·asete mahesayo,

thupappamÄ• á¹‡ametesaá¹ƒ pÄ• liyaá¹ƒyeva dassitaá¹ƒ.

yasmÄ• tasmÄ• mayÄ• sÄ• dhÅ«-te sabbepi pakÄ• sitÄ• ,

thÅ«pÄ• saddhÄ• janÄ• sÄ• dhÅ«-te vaá¹‡deyyatha sÄ• daraá¹ƒ.

yesÄ• naá¹ƒ pana aá¹-á¹-hannaá¹ƒ - sugatÄ• naá¹ƒ hitesinaá¹ƒ

dhÄ• tu vitthÄ• rikÄ• Ä• suá¹ƒ - tesu tesu padesatoti.

sÄ• dhujana manopasÄ• danatthÄ• ya kate thÅ«pavaá¹ƒse vijjamÄ• nathÅ«pÄ• naá¹ƒ budd
sabbesaá¹ƒ santike abhinihÄ• rakatÄ• ce. samattÄ• .

kassapassa pana bhagavato aparabhÄ• ge á¹-hapetvÄ• imaá¹ƒ sammÄ• sambuddhaá¹ƒ a
evaá¹ƒ dÄ«paá¹…karÄ• dÄ«naá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ santike laddhavyÄ• kara
pÅ«retvÄ• vessantarattabhÄ• ve á¹-hito-

``acetanÄ• yaá¹ƒ pathavÄ«-aviÃ±Ã±Ä• ya sukhaá¹ƒ dukhaá¹ƒ,

sÄ• pi dÄ• nabalo mayhaá¹ƒ-sattakkattuá¹ƒ pakampathÄ• â€™â€™ ti.

evaá¹ƒ mahÄ• pathavi kampanÄ• ni puÃ±Ã±Ä• ni katvÄ• Ä• yupariyosÄ• ne tato cuto tusita
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhigaá¹‡hitvÄ• yÄ• vatÄ• yukaá¹ƒ dibbasampattiá¹ƒ anu
á¹ƒ0.0015 sattahi divasehi Ä• yukkhayaá¹ƒ pÄ• puá¹‡issatiti vatthÄ• ni kiá¸·issanti, mÄ• lÄ•
sedÄ• muccanti, kÄ• yeceva dubbaá¹‡á¹‡iyaá¹ƒ okkamati. devo devÄ• sane nÄ• bhiramatÄ
pubbanimittesu uppannesu tÄ• ni disvÄ• suÃ±Ã±Ä• vata no saggÄ• bhavissantiti saá¹ƒveg
mahÄ• sattassa pÄ• raminaá¹ƒ pÅ«ritabhÄ• vaá¹ƒ Ã±atvÄ• imasmiá¹ƒ idÄ• ni aÃ±Ã±aá¹ƒ c
manussaloke uppajjitvÄ• buddhabhÄ• vaá¹ƒ patte puÃ±Ã±Ä• ni katvÄ• cuta cutÄ• devalok
cintetvÄ• .

``yatohaá¹ƒ tusite kÄ• ye-santusito nÄ• mahaá¹ƒ tadÄ• ,

dasasahassi samÄ• gantvÄ• -yÄ• canti paÃ±jalÄ« mamaá¹ƒ.

kÄ• loyaá¹ƒte mahÄ• vÄ«ra-uppajja mÄ• tukucchiyaá¹ƒ,

sadevakaá¹ƒ tÄ• rayanto-bujjhassu amataá¹ƒ padantiâ€™â€™.

evaá¹ƒ buddhabhÄ• vatthÄ• ya Ä• yÄ• cito kÄ• laá¹ƒ-dÄ«paá¹ƒ-desaá¹ƒ kulaá¹ƒ-janettiyÄ•
paÃ±ca mahÄ• vilokanÄ• ni viloketvÄ• katasanniá¹-á¹-hÄ• no tato cuto sakyarÄ• jakule paá
tattha mahÄ• sampattiyÄ• parihariyamÄ• no anukkamena bhaddaá¹ƒ yobbanaá¹ƒ anupÄ• p
utÅ«naá¹ƒ anucchavikesu tÄ«su pÄ• sÄ• desu devalokasiriá¹ƒ viya rajjasiriá¹ƒ anubhavamÄ
gamanasamaye anukkamena jiá¹‡á¹‡a - vyÄ• dhi - matasaá¹…khÄ• te tayo devadÅ«te disv
nivattitvÄ• catutthe vÄ• re pabbajitaá¹ƒ disvÄ• sÄ• dhu pabbajjÄ• ti pabbajjÄ• ya ruciá¹ƒ up
gantvÄ• tattha divasaá¹ƒ khepetvÄ• maá¹…gala pokkharaá¹‡itÄ«re nisinno kappaka vesaá
vissakamma devaputtena alaá¹…kata paá¹-iyatto rÄ• hulakumÄ• rassa pÄ• tasÄ• sanaá¹ƒ s
balavabhÄ• vaá¹ƒ Ã±atvÄ• yÄ• va imaá¹ƒ baá¹‡dhanaá¹ƒ na vaá¸• á¸• hati tÄ• vadevanaá¹

sÄ• yaá¹ƒ nagaraá¹ƒ pavisanto-

``nibbutÄ• nÅ«na sÄ• mÄ• tÄ• - nibbuto nÅ«na so pitÄ• ,

nibbutÄ• nÅ«na sÄ• nÄ• rÄ« - yassÄ• yaá¹ƒ Ä«diso patiâ€™â€™ ti.

kisÄ• gotamiyÄ• nÄ• ma pitucchÄ• dhÄ«tÄ• ya bhÄ• sitaá¹ƒ imaá¹ƒ gÄ• thÄ• sutvÄ• ihaá
sÄ• vitoti gÄ«vato satasahassagghanakaá¹ƒ muttÄ• hÄ• raá¹ƒ omuÃ±citvÄ• tassÄ• pesetv
pavisitvÄ• sirÄ«sayane nipanno niddÄ• vasa gatÄ• naá¹ƒ nÄ• á¹-akÄ• naá¹ƒ vippakÄ• raá¹
channaá¹ƒ uá¹-á¹-hÄ• petvÄ• kaá¹‡thakaá¹ƒ Ä• hÄ• rÄ• petvÄ• taá¹ƒ Ä• ruyha channasah
devatÄ• hi kata parivÄ• ro mahÄ• bhinikkhamanÄ• nikkhamitvÄ• teneva rattÄ• vasesena t
anomÄ• ya nadiyÄ• paratÄ«raá¹ƒ patvÄ• assÄ• piá¹-á¹-hito oruyha á¹ƒ0.0016 muttarÄ• si
á¹-hatvÄ• channatvaá¹ƒ mayhaá¹ƒ Ä• bharaá¹‡Ä• ni ceva kaá¹‡thakaÃ±ca Ä• dÄ• ya gacc
kaá¹‡thakaÃ±ca paá¹-icchÄ• petvÄ• dakkhiá¹‡a hatthena maá¹…galakhaggamÄ• dÄ• ya v
cÅ«á¸·aá¹ƒ chiá¹‡ditvÄ• sace ahaá¹ƒ buddho bhavissÄ• mi Ä• kÄ• se tiá¹-á¹-hatu no ce bh
Ä• kÄ• se khipi cuá¸·Ä• maá¹‡Ä« baá¹‡dhanaá¹ƒ yojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒgant
sakko devarÄ• jÄ• yojanikena ratanacaá¹…goá¹-akena paá¹-iggahesi.

yathÄ• ha

chetvÄ• na moliá¹ƒ varagaá¹‡dhavÄ• sitaá¹ƒ

vehÄ• sayaá¹ƒ ukkhipi sakyapuá¹…gayavo,

sahassanetto sirasÄ• paá¹-iggahi

suvaá¹‡á¹‡a vaá¹…goá¹-avarena vÄ• savoâ€™ ti.

paá¹-iggahetvÄ• ca pana devalokaá¹ƒ netvÄ• suneru muddhani tiyojanappamÄ• á¹‡aá¹ƒ i
cuá¸·Ä• maá¹‡i cetiyaá¹ƒ nÄ• ma akÄ• si atha kassapa buddhakÄ• le porÄ• á¹‡a sahÄ• yak
ekaá¹ƒ buddhantaraá¹ƒ vinÄ• vÄ• sabhÄ• vappattena mattabhÄ• vo cittesi. ajja me sahÄ• y
nikkhanto samaá¹‡a parikkhÄ• ramassa gahetvÄ• gacchÄ• mÄ«ti-

``ticÄ«varaÃ±ca patto ca vÄ• si sÅ«ci ca baá¹‡dhanaá¹ƒ,

parissÄ• vana aá¹-á¹-hetena-yuttayogassa bhikkhunoâ€™â€™ ti.

ime samaá¹‡aparikkhÄ• re Ä• haritvÄ• adÄ• si mahÄ• puriso arahaddhajaá¹ƒ nivÄ• setvÄ•

gaá¹‡hitvÄ• sÄ• á¹-akayugalaá¹ƒ Ä• kÄ• se khipi taá¹ƒ brahmÄ• paá¹-iggahetvÄ• brahma
sabbaratanamayaá¹ƒ dussacetiyamakÄ• si.

``kilesa appahÄ«á¹‡epi=mahÄ• sattassa taá¹ƒ khaá¹‡e,

yassÄ• nubhÄ• vato evaá¹ƒ dussacÅ«á¸·Ä• hi pÅ«jitÄ•

tasmÄ• tamma mahÄ• bodhi-sattÄ• naá¹ƒ paá¹-ipattiyaá¹ƒ,

na kareyya mahussÄ• haá¹ƒva-ko hi nÄ• ma budho janoâ€™â€™ ti.

cÅ«á¸·Ä• maá¹‡idussa thupadvayakathÄ•

<9> bodhisatto pabbajitvÄ• anukkamena rÄ• jagahaá¹ƒ gantvÄ• tattha piá¹‡á¸• Ä• ya carit
pabbatapabbhÄ• re nisinno magadharÄ• jena rajjena nimantiyamÄ• no taá¹ƒ paá¹-ikkhipitvÄ
tissavijitaá¹ƒ Ä• gamanatthÄ• yatenagahita paá¹-iÃ±Ã±o Ä• á¸·Ä• raá¹ƒ-uddakaÃ±ca upasa
tesaá¹ƒ santike adhigatavisesena aparituá¹-á¹-ho chabbassÄ• ni mahÄ• padhÄ• naá¹ƒ pada
divase senÄ• ninigame sujÄ• tÄ• ya dinnapÄ• yÄ• saá¹ƒ paribhuÃ±jitvÄ• neraÃ±jarÄ• ya n
pavÄ• hetvÄ• neraÃ±jarÄ• ya tÄ«re mahÄ• vanasaá¹‡á¸• e nÄ• nÄ• samÄ• pattÄ«hi divÄ•
samaye sotthiyena dinnaá¹ƒ tiá¹‡amuá¹-á¹-hiá¹ƒ gahetvÄ• kÄ• á¸·ena nÄ• garÄ• jena abhit
bodhimaá¹‡á¸• aá¹ƒ Ä• ruyha tiá¹‡Ä• ni. sattharitvÄ• na tÄ• vÄ«maá¹ƒ pallaá¹…kaá¹ƒ bhiá
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccissatÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ katvÄ• pÄ• cÄ
nisÄ«ditvÄ• -sÅ«riye anatthamiteyeva mÄ• rabalaá¹ƒ vidhametvÄ• paá¹-hamayÄ• me pubb
majjhimayÄ• me cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ patvÄ• pacchimayÄ• mÄ• vasÄ• ne dasabala
sabbaguá¹‡apatimaá¹‡á¸• itaá¹ƒsabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ paá¹-ivijjhitvÄ• satta sattÄ• ha
vÄ«tinÄ• metvÄ• aá¹-á¹-hame sattÄ• he ajapÄ• la nigrodhamÅ«le nisinno dhammagambhÄ
appossukkataá¹ƒ Ä• pajjamÄ• no dasadahassÄ« mahÄ• brahma parivÄ• rena sahampati m
dhammadesano buddhacakkhunÄ• lokaá¹ƒ olokento brahmuno ajjhesanaá¹ƒ Ä• dÄ• ya kas
dhammaá¹ƒ deseyyanti olokento Ä• á¸·Ä• ruddakÄ• naá¹ƒ kÄ• lakatabhÄ• vaá¹ƒ Ã±atvÄ• p
bhikkhunaá¹ƒ bahÅ«pakÄ• rataá¹ƒ anussaritvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• kÄ• sipuraá¹ƒ gacc
saddhiá¹ƒ mantetvÄ• Ä• sÄ• á¸·ahipuá¹‡á¹‡ama divase isipatane migadÄ• ye paÃ±ca vagg
vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• te ananucchavikena Ä• vuso vÄ• dena samudÄ• carante aÃ
pavattento aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±attherapamukhe aá¹-á¹-hÄ• rasa koá¹-iyo amatapÄ• na

tato paá¹-á¹-hÄ• ya cattÄ• lÄ«sa saá¹ƒvaccharÄ• ni á¹-hatvÄ• caturÄ• sÄ«ti dhammakkhaá
gaá¹‡anapathamatÄ«te satte bhavakantÄ• rato santÄ• retvÄ• sabbabuddhakiccÄ• ni niá¹-á
upavattane mallÄ• naá¹ƒ sÄ• lavane yamakasÄ• lÄ• na mantare uttasÄ«sakaá¹ƒ paÃ±Ã±at
divase dakkhiá¹‡ena passena sato sampajÄ• no anuá¹-á¹-hÄ• naseyyÄ• ya nipajji. tadÄ• ki

yamakasÄ• lÄ• sabbapÄ• liphullÄ• mÅ«lato paá¹-á¹-hÄ• ya yÄ• va aggÄ• ekacchannÄ• a
yamakasÄ• lÄ• yeva sabbepi rukkhasÄ• khÄ• sabbapÄ• liphullÄ• va ahesuá¹ƒ.

na kevalaÃ±ca tasmiá¹ƒyeva uyyÄ• ne sakalepi dasasahassa cakkavÄ• á¸·e phalupaga ruk
sabbarukkhÄ• naá¹ƒ khaá¹‡dhesu khaá¹‡dha padumÄ• ni, á¹ƒ0.0018 valalÄ«su valalipadum
ullokapadumÄ• ni, pathavitalaá¹ƒ bhiá¹‡ditvÄ• daá¹‡á¸• akapadumÄ• ni pupphiá¹ƒsu. sabb
paÃ±cavaá¹‡á¹‡a padumasaÃ±channo ahosi tiyojana sahassavitthato pana himavÄ• ghana
viya nirantaraá¹ƒ mÄ• lÄ• dÄ• magavakkhito viya suá¹-á¹-hu pÄ«á¸·etvÄ• Ä• baddhapupph
pupphacaá¹…geá¹-akaá¹ƒ viya ca atiramaá¹‡Ä«yo ahosi.

yamakasÄ• lÄ• bhummadevatÄ• ni saÃ±cÄ• litakkhaviá¹‡dhaá¹-apÄ• tathÄ• gatasarÄ«ras
dibbÄ• nipi maá¹‡dÄ• rava pupphÄ• ni antalikkhÄ• patanti. tÄ• ni honti suvaá¹‡á¹‡a vaá¹‡á
paá¹‡á¹‡acchattappamÄ• á¹‡Ä• ni mahÄ• tumbamattaá¹ƒ reá¹‡u gaá¹‡hanti na kevalaÃ±ca
aÃ±Ã±Ä• nipi sabbÄ• ni pÄ• ricchattaka pupphÄ• dÄ«ni suvaá¹‡á¹‡avaá¹…goá¹-akÄ• ni raj
pÅ«retvÄ• pÅ«retvÄ• tidasa purepi brahmalokepi á¹-hitÄ• hi devatÄ• hi vividhÄ• ni antarÄ•
hutvÄ• Ä• gantvÄ• pattakiá¹ƒjakkha reá¹‡u cuá¹‡á¹‡ehi tathÄ• gatassa sarÄ«rameva okÄ«
devatÄ• naá¹ƒyeva nÄ• ga supaá¹‡á¹‡a manussÄ• nampi upakappana caá¹‡dana cuá¹‡á¹‡
caá¹‡danacuá¹‡á¹‡Ä• neva kÄ• á¸·Ä• nusÄ• rÄ« tagara lohitacaá¹‡danÄ• di sabbagaá¹‡dh
haritÄ• laÃ±jana suvaá¹‡á¹‡a rajata cuá¹‡á¹‡Ä• ni, sabbagaá¹‡dhavÄ• sa vikatiyo suvaá¹‡á
pÅ«retvÄ• cakkavÄ• á¸·a mukhavaá¹-á¹-iÄ• disu á¹-hitÄ• hi devatÄ• hi paviddhÄ• antarÄ•
tathÄ• gatasseva sarÄ«raá¹ƒ okiranti dibbÄ• nipi turiyÄ• ni antalikkhe vajjanti. na kevalaÃ±c
sabbÄ• nipi tantibaddha cammapariyonaddha susirÄ• di bhedÄ• ni dasasahassacakkavÄ• á
deva-nÄ• gava-supaá¹‡á¹‡a-manussÄ• naá¹ƒ turiyÄ• ni ekacakkavÄ• á¸·e sannipatitvÄ• an

varacÄ• raá¹‡adevatÄ• kira nÄ• mekÄ• dÄ«ghÄ• yukÄ• devatÄ• mahÄ• puriso manussa
bhavissatÄ«ti sutva paá¹-isaá¹‡dhidivase gaá¹‡hitvÄ• gamissÄ• mÄ• ti mÄ• lÄ• ganthituá¹
gaá¹‡thamÄ• nÄ• va mahÄ• purise mÄ• tukucchiyaá¹ƒ nibbatte tumbhe kassa gaá¹‡thathÄ•
tiá¹-á¹-hÄ• ti kucchito nikkhamana divase gahetvÄ• gamissÄ• mÄ• ti Ä• haá¹ƒsu puna nikkh
mahÄ• bhinikkhamanadivase gamissÄ• mÄ• ti mahÄ• bhinikkhamanaá¹ƒ nikkhantoti sutvÄ•
gamissÄ• mÄ• ti. ajja abhisambuddhoti sutvÄ• dhammacakkappavattanadivase gamissÄ• m
pavattayÄ«ti sutvÄ• yamakapÄ• á¹-ihÄ• riyadivase gamissÄ• mÄ• ti. ajja yamakapÄ• á¹-ihÄ
rohanadivase gamissÄ• mÄ• ti. ajja devorohanaá¹ƒ karÄ«ti sutvÄ• Ä• yusaá¹…khÄ• rossaj
Ä• yusaá¹…khÄ• raá¹ƒ ossajÄ«ti sutvÄ• na tÄ• va niá¹-á¹-hÄ• ti parinibbÄ• nadivase gamis

ajja á¹ƒ0.0019 bhagavÄ• yamakasÄ• lÄ• namantare dakkhiá¹‡ena passena sato sampajÄ•
balava paccusamaye parinibbÄ• yissati tumhe kassa gaá¹‡thathÄ• ti vuttÄ• pana kinnÄ• m
mÄ• tukucchiyaá¹ƒ paá¹-isaá¹‡dhiá¹ƒ gaá¹‡hi ajjeva kucchito nikkhanto, ajjeva mahÄ• bhini
ajjevabuddho ahosi ajjeva dhammacakkaá¹ƒ pavattayi. ajjeva yamakapÄ• á¹-ihÄ• riyaá¹ƒ ak

otinaá¹‡á¹‡Ä• . ajjeva Ä• yusaá¹…kharaá¹ƒ ossaji. ajjeva kira parinibbuto. nanu nÄ• ma dut
kÄ• lamattampi á¹-hÄ• tabbaá¹ƒ assa, dasa pÄ• ramiyo pÅ«retvÄ• buddhattaá¹ƒ pattassa n
niá¹-á¹-hitÄ• va mÄ• lÄ• yo gahetvÄ• Ä• gamma anto cakkavÄ• á¸·e okÄ• saá¹ƒ Ä• labham
mukhavaá¹-á¹-iyaá¹ƒ labhitvÄ• Ä• dhÄ• vantiyo hatthena hatthaá¹ƒ gÄ«vÄ• ya gÄ«vaá¹ƒ ga
Ä• rabbhadvattiá¹ƒsamahapurisalakkhaá¹‡Ä• ni chabbaá¹‡á¹‡araá¹ƒsiyo dasapÄ• ramiyo a
jÄ• takasatÄ• ni cuddassa buddhaÃ±Ä• á¹‡Ä• ni Ä• rabbha gÄ• yitvÄ• tassa tassa avasÄ•
vadanti. idametaá¹ƒ paá¹-iccavuttaá¹ƒ-dibbÄ• nipi saá¹ƒgÄ«tÄ• ni antalikkhe vattantiti.

bhagavÄ• pana evaá¹ƒ mahatiyÄ• pÅ«jÄ• ya vattamÄ• nayÄ• paá¹-hamayÄ• me mallÄ• n
majjhimayÄ• me subhaddassa dhammaá¹ƒ desetvÄ• taá¹ƒ maggaphale patiá¹-á¹-hÄ• pesi
ovaditvÄ• balava paccÅ«sa samaye mahÄ• pathaviá¹ƒ kampento anupÄ• disesÄ• ya nibbÄ
parinibbute pana bhagavati lokanÄ• the Ä• naá¹‡datthero mallarÄ• junaá¹ƒ taá¹ƒ pavattiá¹ƒ
gaá¹‡dhamÄ• laá¹ƒ sabbaÃ±ca tÄ• lÄ• vacaraá¹ƒ paÃ±ca ca dussayugasatÄ• ni Ä• dÄ• ya
naccehi - gÄ«tehi - vÄ• ditehi - mÄ• lehi - gaá¹‡dhehi sakkarontÄ• garukarontÄ• mÄ• nent
celavitÄ• nÄ• ni karontÄ• maá¹‡á¸• ala mÄ• lÄ• ni paá¹-iyÄ• dentÄ• evaá¹ƒ tÄ• divasaá¹ƒ

atha devatÄ• naÃ±ca kosinÄ• rakÄ• naá¹ƒ mallÄ• naÃ±ca etadahosi-ativikÄ• lo kho ajja bha
svedÄ• ni bhagavato sarÄ«raá¹ƒ jhapessÄ• mÄ• ti tathÄ• dutiyampi divasaá¹ƒ vÄ«tinÄ• me
catutthaá¹ƒ paÃ±camaá¹ƒ chaá¹-á¹-hampi divasaá¹ƒ vÄ«tinÄ• mesuá¹ƒ satta me divase dev
mallÄ• ca bhagavato sarÄ«raá¹ƒ dibbehi mÄ• nusakehi ca nacchehi - gÄ«tehi - vÄ• ditehi -
sakkÄ• ronto garukarontÄ• mÄ• nentÄ• pÅ«jentÄ• nagaramajjhena nÄ«haritvÄ• yattha m
mallÄ• naá¹ƒ cetiyaá¹ƒ tattha nikkhipiá¹ƒsu

tena kho pana samayena kusinÄ• rÄ• yÄ• va saá¹‡dhisamala saá¹ƒkaá¹-Ä«rÄ• jannumatte
pupphena satthatÄ• hoti atha kho kosinÄ• rakÄ• á¹ƒ0.0020 mallÄ• bhagavato sarÄ«raá¹ƒ
viya ahatena vatthena veá¹-hesuá¹ƒ ahatena vatthena veá¹-hetvÄ• vihatena kappÄ• sena v
kappÄ• sena veá¹-hetvÄ• ahatena vatthena veá¹-hesuá¹ƒ. eteneva nayena paÃ±cahiyugas
teladoá¹‡iyÄ• pakkhipitvÄ• aÃ±Ã±issÄ• Ä• yasÄ• ya doá¹‡iyÄ• paá¹-ikujjetvÄ• sabbagaá
karitvÄ• bhagavato sarÄ«raá¹ƒ citakaá¹ƒ Ä• ropesuá¹ƒ. tena kho pana samayena Ä• yasmÄ
kusinÄ• raá¹ƒ addhÄ• namagga paá¹-ipanno hoti mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ p
tena kho pana samayena there cittaá¹ƒ pasÄ• detvÄ• sagge nibbattÄ• devatÄ• tasmiá¹ƒ s
kuhinnu kho amhÄ• kaá¹ƒ kulupaga theroti Ä• vajjento antarÄ• maggapaá¹-ipannaá¹ƒ disvÄ
avaá¹‡dite citako mÄ• pajjalitthÄ• ti adhiá¹-á¹-hihiá¹ƒsu.

atha kho cattÄ• ro mallapÄ• mokkhÄ• sÄ«saá¹ƒ nahÄ• tÄ• ahatÄ• ni vatthÄ• ni nicatthÄ•
caá¹‡danacitakaá¹ƒ Ä• limpessÄ• mÄ• ti aá¹-á¹-hapi solasapi dvattiá¹ƒsÄ• pi janÄ• hutvÄ•
tÄ• lavaá¹‡eá¹-ahi vijantÄ• bhastÄ• ni dhamantÄ• na sakkontiyeva aggiá¹ƒ gÄ• hÄ• petuá¹
mallÄ• citakassa apajjalana kÄ• raá¹‡aá¹ƒ Ä• yasmantaá¹ƒ anuruddhaá¹ƒ pucchitvaá¹ƒ dev

sutvÄ• mahÄ• kassapo kira bho paÃ±cahi bhikkhusatehi saddhiá¹ƒ dasabalassa pÄ• de va
tasmiá¹ƒ kira anÄ• gate citako na pajjalati kÄ«diso bhoso bhikkhu kÄ• lo odÄ• to dÄ«gho ra
bhikkhumhi á¹-hito kiá¹ƒ dasabalassa parinibbÄ• naá¹ƒ nÄ• mÄ• ti deci gaá¹‡dhamÄ• lÄ• di
gacchiá¹ƒsu keci vÄ«thiyo vicittÄ• katvÄ• Ä• gamanamaggaá¹ƒ olokayamÄ• nÄ• aá¹-á¹-ha
mahÄ• kassapo yena kusinÄ• rÄ• makÅ«á¹-abaá¹‡dhanaá¹ƒ nÄ• ma mallÄ• naá¹ƒ cetiyaá
tenupasaá¹…kami. upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• tikkhattuá¹ƒ citaka
Ä• vajjentova sallakkhesi-imasmiá¹ƒ á¹-hÄ• ne pÄ• dÄ• ti tate pÄ• dasamÄ«pe á¹-hatvÄ• a
catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya arasahassa patimaá¹‡á¸• itÄ• dasabal
kappÄ• sa paá¹-alehi paÃ±cadussayugasatÄ• ni suvaá¹‡á¹‡adoá¹‡iá¹ƒ vaá¹‡danacitakaÃ±c
uttamaá¹…ge sirasi patiá¹-á¹-hahantÅ«ti adhiá¹-á¹-hÄ• si saha adhiá¹-á¹-hÄ• na cittena tÄ•
dvedhÄ• katvÄ• valÄ• hakantarÄ• puá¹‡á¹‡acaá¹‡do viya pÄ• dÄ• nikkhamiá¹ƒsu.

thero vikasita rattapaduma sadise hatthe pasÄ• retvÄ• suvaá¹‡á¹‡avaá¹‡á¹‡e satthu pÄ• d
bÄ• á¸·haá¹ƒ gahetva attano siravare patiá¹-á¹-hÄ• pesi mahÄ• jano taá¹ƒ acchariyaá¹ƒ disv
mahÄ• nÄ• daá¹ƒ nadi. gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• yathÄ• ruciá¹ƒ vaá¹‡di. eva pan
mahÄ• janena ca tehi ca paÃ±cahi bhikkhusatehi vaá¹‡dita mattetherassa hatthato muÃ±cit
vaá¹‡á¹‡Ä• ni bhagavato pÄ• datÄ• lÄ• ni dÄ• ruÄ• disu kiÃ±ci acÄ• letvÄ• va yathÄ• á¹-á¹-
bhagavato pÄ• desu nikkhamantesu vÄ• pavisantesu vÄ• kappÄ• saaá¹ƒsu vÄ• dasÄ• ta
dÄ• rukhaá¹‡á¸• aá¹ƒ vÄ• á¹-hÄ• nÄ• calitaá¹ƒ nÄ• ma nÄ• hosi. sabbaá¹ƒ yathÄ• á¹-á¹-hÄ
uá¹-á¹-hahitvÄ• pana atthaá¹…gate caá¹‡de viya sÅ«riye viya ca tathÄ• gatassa pÄ• desu
mahÄ• kaá¹‡ditaá¹ƒ kaá¹‡di. parinibbutakÄ• lato adhikataraá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ ahosi atha
panesa citake samantato ekappahÄ• reneva pajjali. jhÄ• yamÄ• nassa bhagavato sarÄ«ras
maá¹ƒsÄ• dÄ«naá¹ƒ neva chÄ• rikÄ• mattampi antamaso paÃ±Ã±Ä• yittha na masi, suman
sadisÄ• suvaá¹‡á¹‡asadisÄ• ca dhÄ• tuyo avasissiá¹ƒsu.

dÄ«ghÄ• yuka buddhÄ• naÃ±hi sarÄ«raá¹ƒ suvaá¹‡á¹‡akkhaá¹‡dhasadisaá¹ƒ ekaghaname
ciraá¹ƒ á¹-hatvÄ• á¹-hatvÄ• parinibbÄ• yÄ• mi. mayhaá¹ƒ sÄ• sanaá¹ƒ na tÄ• va sabbattha
parinibbutassapi me sÄ• sasamattampi dhÄ• tuá¹ƒ gahetvÄ• attano attano vasanaá¹-á¹-hÄ
paricaranto mahÄ• jano saggaparÄ• yano hotiti dhÄ• tÅ«naá¹ƒ vikiraá¹‡aá¹ƒ adhiá¹-á¹-hÄ•
vippakiá¹‡á¹‡Ä• , kati na vippakiá¹‡á¹‡Ä• ti catasso dÄ• á¹-á¹-hÄ• , dve akkhakÄ• , uá¹‡hÄ
na vippakiá¹‡á¹‡Ä• . sesÄ• vippakiriá¹ƒsu. tattha sabbakhuddakÄ• dhÄ• tu sÄ• sapa bÄ«ja
majjhe bhinna taá¹‡á¸• ulamattÄ• . atimahatÄ« majjhe bhinnamugga bÄ«jamattÄ• ahosi.

daá¸• á¸• he kho pana bhagavato sarÄ«re Ä• kÄ• sato aggabÄ• humattÄ• pi jaá¹…ghamatt
udakadhÄ• rÄ• patitvÄ• citakaá¹ƒ nibbÄ• pesi na kevalaá¹ƒ Ä• kÄ• satoyeva parivÄ• retvÄ
sÄ• khattara viá¹-apantarehi udakadhÄ• rÄ• nikkhamitvÄ• nibbÄ• pesuá¹ƒ, bhagavato cita
pathaviá¹ƒ bhiá¹‡ditvÄ• taá¹ƒá¹…galasÄ«samattÄ• udakavaá¹-á¹-i eá¸·ika vaá¹-aá¹ƒsaka s
citakameva gaá¹‡hi mallarÄ• jÄ• no ca suvaá¹‡á¹‡aghaá¹-e rajataghaá¹-e ca pÅ«retvÄ• Ä•

suvaá¹‡á¹‡a rajatamayehi aá¹-á¹-hadantakehi vikiritvÄ• caá¹‡danacitakaá¹ƒ nibbÄ• pesuá¹
jhayamÄ• ne parivÄ• retvÄ• á¹-hita sÄ• larukkhÄ• naá¹ƒ sÄ• khantarehi viá¹-apantarehi pa
uggacchante pattaá¹ƒ vÄ• sÄ• khÄ• vÄ• daá¸• á¸• hÄ• nÄ• ma natthi kipillikÄ• pi makkaá
jÄ• lÄ• naá¹ƒ antare neva vicaranti.

Ä• kÄ• sato patita udakadhÄ• rÄ• supi sÄ• larukkhehi nikkhantaudakadhÄ• rÄ• supi pathav
udakadhÄ• rÄ• supi dhammatÄ• va pamÄ• á¹‡aá¹ƒ evaá¹ƒ á¹ƒ0.0022 citakaá¹ƒ nibbÄ• pet
saá¹‡thÄ• gÄ• re catujÄ• tigaá¹‡dha paribhaá¹‡á¸• aá¹ƒ kÄ• retvÄ• lÄ• ja paÃ±camÄ• ni p
celavitÄ• naá¹ƒ baá¹‡dhÄ• petvÄ• suvaá¹‡á¹‡atÄ• rakÄ• hi khacetvÄ• tattha gaá¹‡dhadÄ
olambetvÄ• satthÄ• gÄ• rato yÄ• va makuá¹-a baá¹‡dhana saá¹…khÄ• tÄ• sÄ«sappasÄ•
passehi sÄ• á¹‡ikilaÃ±ja parikkhepaá¹ƒ kÄ• retvÄ• upari celavitÄ• naá¹ƒ baá¹‡dhÄ• petvÄ
khacetvÄ• tatthÄ• pi gaá¹‡dhadÄ• ma mÄ• lÄ• dÄ• ma ratanadÄ• mÄ• ni olambetvÄ• maá
ussapetvÄ• samantÄ• dhajapatÄ• kÄ• pirikkhipitvÄ• sittasammaá¹-á¹-hÄ• su vÄ«thisu ka
á¹-hapetvÄ• daá¹‡á¸• adÄ«pikÄ• jÄ• letvÄ• alaá¹…kata hatthikkhaá¹‡dhe sahadhÄ• tÅ«hi
á¹-hapetvÄ• mÄ• lÄ• gaá¹‡dhÄ• dÄ«hi pÅ«jetvÄ• sÄ• dhukÄ«á¸·aá¹ƒ kÄ«á¸·antÄ• antona
saá¹‡thÄ• gÄ• re sarabhamaya pallaá¹…ke á¹-hapetvÄ• upari setacchattaá¹ƒ dhÄ• rayitvÄ
parikkhipÄ• petvÄ• hatthÄ«hi kumbhena kumbhaá¹ƒ paharantehi parikkhipÄ• petvÄ• tato a
paharantehi tato rathehi Ä• á¹‡ikoá¹-iyÄ• Ä• á¹‡ikoá¹-iá¹ƒ pahantehi tato yodhehi bÄ• hÅ«h
tesaá¹ƒ pariyante koá¹-iyÄ• koá¹-iá¹ƒ paharamÄ• nehi dhanÅ«hi parikkhipÄ• pesuá¹ƒ.

iti samantÄ• yojanappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ sannÄ• hagacchitaá¹ƒ viya katvÄ• Ä• ra
kasmÄ• panete evamakaá¹ƒsÅ«ti. ito purimesu dvÄ«su sattÄ• hesu te bhikkhusaá¹…ghass
karontÄ• khÄ• danÄ«ya bhojanÄ«yaá¹ƒ saá¹ƒvidahantÄ• sÄ• dhukÄ«á¸·Ä• ya okÄ• saá¹ƒ
- imaá¹ƒ sattÄ• haá¹ƒ sÄ• dhukÄ«á¸·aá¹ƒ kÄ«á¸·issÄ• ma. á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijja
pamattabhÄ• vaá¹ƒ Ã±atvÄ• kocÄ«deva Ä• gantvÄ• dhÄ• tuyo gaá¹‡hayya-tasmÄ• Ä• ra
kÄ«á¸·issÄ• mÄ• ti tena te evamakaá¹ƒsu.

atha kho assosi kho rÄ• jÄ• mÄ• gadho ajÄ• tasattu bhagavÄ• kira kusinÄ• rÄ• yaá¹ƒ pari
paá¹-hamamevassa amaccÄ• sutvÄ• cintayiá¹ƒsu: satthÄ• nÄ• ma parinibbuto, na so sak
pothujjanika saddhÄ• ya pana amhÄ• kaá¹ƒ raÃ±Ã±Ä• sadiso natthi. sace esa iminÄ• va ni
hadayamassa eá¸·issati rÄ• jÄ• kho panambhehi anurakkhitabboti te tisso suvaá¹‡á¹‡adoá
catumadhurassa pÅ«retvÄ• raÃ±Ã±o santikaá¹ƒ gantvÄ• etadavocuá¹ƒ. dve amhehi supin
paá¹-ighÄ• tatthaá¹ƒ tumhehi dukÅ«lapaá¹-á¹-aá¹ƒ nivÄ• setvÄ• yathÄ• nÄ• sÄ• puá¹-ama
catumadhuradoá¹‡iyaá¹ƒ nipajjituá¹ƒ vaá¹-á¹-atÄ«ti. rÄ• jÄ• atthavarakÄ• naá¹ƒ vacanaá¹ƒ
tÄ• tÄ• â€™ ti sampaá¹-icchitvÄ• tathÄ• akÄ• si.

atheko á¹ƒ0.0023 amacco alaá¹…kÄ• raá¹ƒ omuÃ±citvÄ• kese parikiriya yÄ• ya disÄ• ya s
tadabhimukho hutvÄ• aÃ±jalimpaggayha rÄ• jÄ• naá¹ƒ Ä• ha- devamaraá¹‡ato muÃ±canal

Ä• yuvaddhakenÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ puÃ±Ã±akkhettaá¹ƒ abhisekapiá¹-á¹-hikÄ• bhaga
parinibbutoti rÄ• jÄ• sutvÄ• visaÃ±Ã±Ä« jÄ• to catumadhuradoá¹‡i usumaá¹ƒ muÃ±ci rÄ• j
dutiyÄ• ya doá¹‡iyÄ• nipajjÄ• pesuá¹ƒ so saÃ±Ã±aá¹ƒ labhitvÄ• tÄ• ta kiá¹ƒ vadathÄ• ti pu
parinibbutoti, puna visaÃ±Ã±i jÄ• to catumadhuradoá¹‡iá¹ƒ usumaá¹ƒ muÃ±ci. atha naá¹ƒ ta
tatiyÄ• ya doá¹‡iyÄ• nipajjÄ• pesuá¹ƒ so puna saÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• tÄ• ta kiá¹ƒ vad
mahÄ• rÄ• ja parinibbutoti. rÄ• jÄ• puna visaÃ±Ã±Ä« jÄ• to ca madhuradoá¹‡i usumaá¹ƒ m

atha naá¹ƒ tatopi ukkhipitvÄ• nahÄ• petvÄ• matthake ghaá¹-ehi udakaá¹ƒ Ä• siÃ±ciá¹ƒsu r
paá¹-ilabhitvÄ• Ä• sanÄ• uá¹-á¹-hÄ• ya gaá¹‡dhaparibhÄ• vÄ«te maá¹‡ivaá¹‡á¹‡akese su
piá¹-á¹-hiyaá¹ƒ pakiritvÄ• pavÄ• á¸·aá¹…guravaá¹‡á¹‡Ä• hi suvaá¹-á¹-itaá¹…gulÄ«hi suvaá
vaá¹‡á¹‡aá¹ƒ uraá¹ƒ saá¹ƒsibbanto viya gahetvÄ• paridevamÄ• no ummattakaveseneva ar
alaá¹…kata nÄ• á¹-aka parivuto nagarÄ• nikkhamma jÄ«vakambavanaá¹ƒ gantvÄ• yasmiá
bhagavatÄ• dhammo desito taá¹ƒ oloketvÄ• bhagavÄ• sabbaÃ±Ã±u nanu me imasmiá¹ƒ a
desayittha tumhe sokasallaá¹ƒ vinodayittha. tumhe mayhaá¹ƒ sokasallaá¹ƒ nÄ«haritha. aha
saraá¹‡aá¹ƒ gato. idÄ• ni pana me paá¹-ivacanampi na detha bhagavÄ• ti punappuna parid
ahaá¹ƒ aÃ±Ã±adÄ• evarÅ«pe kÄ• le tuá¹-á¹-he mahÄ• bhikkhusaá¹…ghaparivÄ• rÄ• jamb
suá¹‡Ä• ma idÄ• ni pana ahaá¹ƒ tumhÄ• kaá¹ƒ ananurÅ«paá¹ƒ ayuttaá¹ƒ pavattiá¹ƒ suá¹‡Ä
saá¹-á¹-himattÄ• hi gÄ• thÄ• hi bhagavato guá¹‡aá¹ƒ anussaritvÄ• cintesi mama paridevite
dasabalassa dhÄ• tuyo Ä• harÄ• pessÄ• miti mallarÄ• junaá¹ƒ dÅ«taÃ±ca paá¹‡á¹‡aÃ±ca p

bhagavÄ• pi khattiyo, ahampi khattiyo, ahampi arahÄ• mi bhagavato sarÄ«rÄ• naá¹ƒ thÅ«pa
pesetvÄ• pana sace dassanti suá¹‡daraá¹ƒ, no ce dassanti Ä• haraá¹‡upÄ• yena Ä• hariss
senaá¹ƒ sannayhitvÄ• sayampi nikkhantoyeva yathÄ• ca ajÄ• tasattu evaá¹ƒ vesÄ• liyaá¹ƒ
kapilavatthumhi sakyarÄ• jÄ• no allakappake bulayo rÄ• magÄ• make koá¸·iyÄ• veá¹-hadÄ
pÄ• vÄ• yaÃ±ca mallÄ• dÅ«taá¹ƒ pesetvÄ• sayampi caturaá¹…giniyÄ• senÄ• ya nikkham
sabbehi Ä• sannatarÄ• kusinÄ• rÄ• to á¹ƒ0.0024 tigÄ• vutantare nagare vasanti. bhagavÄ•
kusinÄ• raá¹ƒ gato. mahÄ• parihÄ• rÄ• panete rÄ• jÄ• no parihÄ• rÄ• kÄ• reá¹ƒntÄ• va pa
sattanagaravÄ• sino Ä• gattvÄ• amhÄ• kaá¹ƒ dhÄ• tuyo vÄ• dentu yuddhaá¹ƒ vÄ• ti kusin
parivÄ• rayiá¹ƒsu.

tato mallarÄ• jÄ• noetadavocuá¹ƒ-bhagavÄ• amhÄ• kaá¹ƒgÄ• makkhette parinibbuto, na ma
pahiá¹‡imha na gattvÄ• Ä• nayimha. satthÄ• pasa sayameva Ä• gantvÄ• sÄ• sanaá¹ƒ pes
kho pana yaá¹ƒ tumhÄ• kaá¹ƒ gÄ• makkhette ratanaá¹ƒ uppajjati na taá¹ƒ amhÄ• kaá¹ƒ det
buddharatanasamaá¹ƒ ratanaá¹ƒ nÄ• ma natthi, evarÅ«paá¹ƒ. uttamaá¹ƒ ratanaá¹ƒ labhitvÄ
evaá¹ƒ te kalahaá¹ƒ vaá¸• á¸• hetvÄ• na kho pana tumhehiyeva mÄ• tu thanato khiraá¹ƒ pÄ
tumheyeva purisÄ• amhe na purisÄ• hotu hotÅ«ti aÃ±Ã±amaÃ±Ã±aá¹ƒ ahaá¹ƒkÄ• raá¹ƒ k
pesentÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mÄ• nagajjitaá¹ƒ gajjiá¹ƒsu yuddhe pana sati kosinÄ• rakÄ•
kasmÄ• dhÄ• tupÄ• sanatthaá¹ƒ Ä• gatÄ• devatÄ• tesaá¹ƒ pakkhÄ• ahesuá¹ƒ.

tato doá¹‡o brÄ• hmaá¹‡o imaá¹ƒ vivÄ• daá¹ƒ sutvÄ• ete rÄ• jÄ• no bhagavate parinibbuta
karonti na kho panetaá¹ƒ patirÅ«paá¹ƒ alaá¹ƒ iminÄ• kalahena cÅ«pasamessÄ• mi na nti u
á¹-hatvÄ• dvebhÄ• á¹‡avÄ• raparimÄ• á¹‡aá¹ƒ doá¹‡agajjitaá¹ƒ nÄ• ma avoca tattha paá¹-
ekapadampi te na jÄ• niá¹ƒsu dutiyaka bhÄ• á¹‡avÄ• ra pariyosÄ• neâ€™ Ä• cariyassa viya
bho saddoâ€™ ti sabbe nÄ« ravÄ• ahesuá¹ƒ sakalajambudÄ«patale kira kulaghare jÄ• to y
antevÄ• siko nÄ• ma natthi atha so te attano vacanaá¹ƒ sutvÄ• tuá¹‡hÄ«bhÅ«te viditvÄ• p

``suá¹‡antu bhonto mama ekavÄ• kyaá¹ƒ

amhÄ• kaá¹ƒ buddho ahu khantivÄ• do,

na hi sÄ• dhayaá¹ƒ uttama puggalassa

sarÄ«rabhaá¹…ge siyÄ• sampahÄ• ro

sabbeva bhonto sahitÄ• samaggÄ•

sammodamÄ• nÄ• karomaá¹-á¹-habhÄ• ge,

vitthÄ• rikÄ• hontu disÄ• yu thÅ«pÄ•

bahujjano cakkhumato pasannoâ€™â€™ ti.

tatrÄ• yamattho ``amhÄ• kaá¹ƒ buddho ahu khantivÄ• do ``ti buddhabhÅ«miá¹ƒ appatvÄ• p
khantivÄ• da tÄ• pasakÄ• le dhammapÄ• lakumÄ• ra kÄ• le chaddantahatthikÄ• le bhÅ«rid
á¹ƒ0.0025 nÄ• garÄ• ja kÄ• le saá¹…khapÄ• la nÄ• garÄ• ja kÄ• le mahÄ• kapikÄ• le aÃ±Ã
kopaá¹ƒ akatvÄ• khantimeva akÄ• si. khantimeva vaá¹‡á¹‡ayi, kimaá¹…ga pana etarahi iá¹
tÄ• dilakkhaá¹‡aá¹ƒ patto sabbathÄ• pi amhÄ• kaá¹ƒ buddho khantivÄ• do ahosi.

tassa evaá¹ƒ vidhassa na hi sÄ• dhaya uttamapuggalassa sarÄ«rabhaá¹…ge siyÄ• sampal
``na hi sÄ• dhu ayaá¹ƒ, ``sarÄ«rabhaá¹…geti sarÄ«ra bhaá¹…ganimittaá¹ƒ dhÄ• tukoá¹-á¹-h
sampahÄ• ro ``ti Ä• yudha sampahÄ• ro na hi sÄ• dhu siyÄ• ti vuttaá¹ƒ hoti. ``sabbeva bhon
bhavanto sahitÄ• bhotha mÄ• bhijjittha. ``samaggÄ• ti `` kÄ• yena vÄ• cÄ• ya ca ekasanni
bhotha ``sammodamÄ• nÄ• ``ti cittenÄ• pi aÃ±Ã±amaÃ±Ã±aá¹ƒ modamÄ• nÄ• bhotha. â€
bhagavatÄ• sarÄ«rÄ• ni aá¹-á¹-habhÄ• ge karoma. ``cakkhumato ``ti paÃ±cahi cakkhuhÄ«
kevalaá¹ƒ tumheyeva bahujjano pasanno tesu ekopi laddhu ayutto nÄ• ma natthiti bahuá¹ƒ
saÃ±Ã±Ä• pesi.

atha sabbepi rÄ• jÄ• no evamÄ• haá¹ƒsu-tena hi brÄ• hmaá¹‡a tvaÃ±Ã±eva bhagavato sar
suvibhattaá¹ƒ vibhajÄ• hÄ«ti. evaá¹ƒ bhoti kho doá¹‡o brÄ• hmaá¹‡o tesaá¹ƒ rÄ• jÅ«naá¹ƒ
samaá¹ƒ suvibhattaá¹ƒ vibhaji.

tatrÄ• yamanukkamo doá¹‡o kira tesaá¹ƒ paá¹-issutvÄ• suvaá¹‡á¹‡adoá¹‡iá¹ƒ vivarÄ• pesi
doá¹‡iyaá¹ƒ yevatÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• dhÄ• tuyo disvÄ• bhagavÄ• sabbaÃ±Ã±u p
dvattiá¹ƒsa lakkhaá¹‡a patimaá¹‡á¸• itaá¹ƒ chabbaá¹‡á¹‡abuddharasmikhacitaá¹ƒ suvaá¹‡á
sarÄ«raá¹ƒ addasÄ• ma idÄ• ni pana suvaá¹‡á¹‡avaá¹‡á¹‡Ä• dhÄ• tuyova avasiá¹-á¹-hÄ•
bhagavÄ• tumhÄ• kanti parideviá¹ƒsu. brÄ• hmaá¹‡o tasmiá¹ƒ samaye tesaá¹ƒ pamattabh
dakkhiá¹‡adÄ• á¹-haá¹ƒ gahetvÄ• veá¹-hantare á¹-hapesi atha pacchÄ• samaá¹ƒ suvibhat
dhÄ• tuyo pÄ• katika nÄ• á¸·iyÄ• soá¸·asa nÄ• á¸·iyo ahosuá¹ƒ. ekeka nagaravÄ• sino dve

brÄ• hmaá¹‡assa pana dhÄ• tuyo vibhajantasseva sakkodevÄ• namiá¹‡do kena nu kho sac
kaá¹…khÄ• cchedanÄ• ya catusaccakathÄ• ya paccayabhÅ«tÄ• bhagavato dakkhiá¹‡adÄ•
brÄ• hmaá¹‡ena gahitÄ• ti disvÄ• brÄ• hmaá¹‡o dÄ• á¹-hÄ• ya anucchavikaá¹ƒ sakkÄ• raá
gaá¹‡hÄ• mi nanti veá¹-hantarato gahetvÄ• suvaá¹‡á¹‡a caá¹…goá¹-ake á¹-hapetvÄ• deva
cuá¸·Ä• maá¹‡Ä« á¹ƒ0.0026 cetiye patiá¹-á¹-hÄ• pesi brÄ• hmaá¹‡opi dhÄ• tuyo vibhajitvÄ•
kena me á¹-hÄ• gahitÄ• ti pucchitumpi nÄ• sakkhi. nanu tayÄ• dhÄ• tuyo vibhajitÄ• , kiá¹ƒ
attano dhÄ• tÅ«hi atthibhÄ• vaá¹ƒ na aÃ±Ã±Ä• sÄ«ti, attani dosÄ• ropanaá¹ƒ sampassamÄ
dethÄ• ti vattumpi nÄ• sakkhi.

tato ayaá¹ƒ suvaá¹‡á¹‡akumbhopi dhÄ• tugatikoyeva yena tathÄ• gatassa dhÄ• tuyo minitÄ
karissÄ• mÄ«ti cintetvÄ• imaá¹ƒ me bhonto kumbhaá¹ƒ dadantÅ«ti Ä• ha tato rÄ• jÄ• no br
kumbhamadaá¹ƒsu pipphalivaniyÄ• pi kho moriyÄ• bhagavato parinibbutabhÄ• vaá¹ƒ sutvÄ
mayampi khattiyo mayampi, arahÄ• ma labhituá¹ƒ bhagavato sarÄ«rÄ• naá¹ƒ bhÄ• ganti dÅ
sajjÄ• nikkhamitvÄ• Ä• gatÄ• tesaá¹ƒ rÄ• jÄ• no evamÄ• haá¹ƒsu - natthi bhagavato sarÄ
vibhattÄ• ni bhagavato sarÄ«rÄ• ni ito aá¹…gÄ• raá¹ƒ garathÄ• ti. te tato aá¹…gÄ• raá¹ƒ ha

atha kho rÄ• jÄ• ajÄ• tasattu kusinÄ• rÄ• ya ca rÄ• jagahassa ca antare paÃ±cavÄ«sati yo
usabhavitthataá¹ƒ samatalaá¹ƒ kÄ• retvÄ• sÄ• disaá¹ƒ mallarÄ• jÄ• no makuá¹-abaá¹‡dhar
antare pÅ«jaá¹ƒ kÄ• resuá¹ƒ tÄ• disaá¹ƒ paÃ±cavÄ«satiyojanepi magge pÅ«jÄ• kÄ• retvÄ•
anukkaá¹‡á¹-hanatthaá¹ƒ sabbattha antarÄ• paá¹‡e pasÄ• retvÄ• suvaá¹‡á¹‡adoá¹‡iyaá¹ƒ
sattipaÃ±jarena parikkhipÄ• petvÄ• attano vijite paÃ±cayojanasata parimaá¹‡á¸• ale manus

te dhÄ• tuyo gahetvÄ• kusinÄ• rÄ• to dhÄ• tukÄ«á¸·aá¹ƒ kÄ«á¸·antÄ• nikkhamitvÄ• yattha
pupphÄ• ni passanti, tattha tattha dhÄ• tuyo satti antare á¹-hapetvÄ• tesaá¹ƒ pupphÄ• naá
gacchanti. rathassa dhuraá¹-á¹-hÄ• naá¹ƒ pacchimaá¹-á¹-hÄ• ne sampatte satta divase sÄ•

evaá¹ƒ dhÄ• tuyo gahetvÄ• Ä• gacchantÄ• naá¹ƒ sattavassÄ• ni sattamÄ• sÄ• ni satta ca
micchÄ• diá¹-á¹-hikÄ• samaá¹‡assa gotamassa parinibbuta kÄ• lato paá¹-á¹-hÄ• ya balakk
upaddutamhÄ• , sabbe no kammantÄ• naá¹-á¹-hÄ• ti ujjhÄ• yantÄ• manaá¹ƒ padÅ«setvÄ•
apÄ• ye nibbattÄ• , khÄ«á¹‡Ä• sava Ä• vajjitvÄ• mahÄ• jano manaá¹ƒ padÅ«setvÄ• apÄ•
devarÄ• jÄ• naá¹ƒ disvÄ• dhÄ• tu Ä• haraá¹‡upÄ• yaá¹ƒ karissÄ• mÄ• ti tassa santikaá¹ƒ
dhÄ• tu Ä• haraá¹‡upÄ• yaá¹ƒ kÄ• rohi mahÄ• rÄ• jÄ• ti Ä• haá¹ƒsu. sakko Ä• ha ``puthujja
saddho natthi, na so mama vacanaá¹ƒ karissati api ca kho mÄ• ravibhisakasadisaá¹ƒ vibhÄ
yakkha gÄ• haka khipanaka arocake karissÄ• mi tumhe á¹ƒ0.0027â€™ mahÄ• rÄ• ja aman
Ä• harÄ• pethÄ• tiâ€™. vadeyyÄ• tha evaá¹ƒ so Ä• harÄ• pessatÄ«ti. atha kho sakko taá¹ƒ

therÄ• pi rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• mahÄ• rÄ• ja amanussÄ• kupitaá¹ƒ, dhÄ• tuyo
rÄ• jÄ• na tÄ• va bhante mayhaá¹ƒ cittaá¹ƒ tussati. evaá¹ƒ santepi Ä• haratÅ«ti Ä• ha satta
Ä• hariá¹ƒsu. evaá¹ƒ Ä• hatadhÄ• tuyo gahetvÄ• rÄ• jÄ• rÄ• jagahe thupamakÄ• si itarepi
balÄ• nurÅ«pena nÄ«haritvÄ• sakasakaá¹-á¹-hÄ• ne thÅ«pamakaá¹ƒsu. doá¹‡ipi brÄ• hma
moriyÄ• sakasakaá¹-á¹-hÄ• ne thÅ«pamakaá¹ƒsÅ«ti.

eko thÅ«po rÄ• jagahe - eko vesÄ• liyÄ• pure,

eko kapilavatthusmiá¹ƒ - eko ca allakappake.

eko thÅ«po rÄ• magÄ• me - eko ca veá¹-hadÄ«pake,

eko pÄ• ceyyake malle - eko ca kusinÄ• rake.

ye te sÄ• rÄ«rikÄ• thÅ«pÄ• - jambuvadÄ«pe patiá¹-á¹-hitÄ• .

aá¹…gÄ• rakumbhathÅ«pehi - dasa thÅ«pÄ• bhavanti te.

dasÄ• pi thÅ«pÄ• purisuttamassa ye-

yathÄ• nurÅ«paá¹ƒ nararÄ• ja pÅ«jitÄ• ,

sabbena lokena sadevakena te-

namassaneyyÄ• ca bhavanti sabbadÄ• ti.

dasathÅ«pakathÄ•

<10> evaá¹ƒ patiá¹-á¹-hitesu pana thÅ«pesu mahÄ• kassapatthero dhÄ• tÅ«naá¹ƒ antarÄ• y
upasaá¹…kamitvÄ• mahÄ• rÄ• ja ekaá¹ƒ dhÄ• tunidhÄ• naá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiti Ä• ha
nidhÄ• nakammaá¹ƒ tÄ• va mama hotu, dhÄ• tuyo pana kathaá¹ƒ Ä• harÄ• pemiti. na mahÄ
tuyhaá¹ƒ bhÄ• ro, amhÄ• kaá¹ƒ bhÄ• roti. sÄ• dhu bhante tumhe dhÄ• tuyo Ä• haratha. aha
karissÄ• mÄ«ti. thero tesaá¹ƒ tesaá¹ƒ rÄ• jakulÄ• naá¹ƒ paricaraá¹‡amattakameva á¹-hapet

rÄ• magÄ• me pana dhÄ• tuyo nÄ• gÄ• gaá¹‡hiá¹ƒsu tÄ• saá¹ƒ antarÄ• yo natthi, anÄ• ga
mahÄ• cetiyamhi nidhiyissa nÄ«ti. tÄ• na Ä• harittha, sesehi sattahi nagarehi Ä• haritvÄ• r
dakkhina disÄ• bhÄ• ge á¹-hapetvÄ• imasmiá¹ƒ á¹-hÄ• ne yo pÄ• sÄ• á¹‡o atthi, so antara
suvisuddhÄ• hotu, udakaÃ±ca mÄ• uá¹-á¹-hahatÅ«ti adhiá¹-á¹-hÄ• si.

rÄ• jÄ• á¹ƒ0.0028 taá¹ƒ á¹-hÄ• naá¹ƒ khaá¹‡Ä• petvÄ• tato uddhaá¹-a paá¹ƒsunÄ• iá¹-á¹-
mahÄ• sÄ• vakÄ• naá¹ƒ thÅ«pe kÄ• reti idha rÄ• jÄ• kiá¹ƒ kÄ• rehÄ«ti pucchantÄ• nampi n
vadanti na koci dhÄ• tunidhÄ• nabhÄ• vaá¹ƒ jÄ• nÄ• ti asÄ«tihatthagambhÄ«re pana tasmi
lobhasattharaá¹ƒ sattharÄ• petvÄ• tattha thÅ«pÄ• rÄ• me cetiya gharappamÄ• á¹‡aá¹ƒ tam
kÄ• rÄ• petvÄ• aá¹-á¹-haá¹-á¹-ha hari caá¹‡danÄ• dimaye karaá¹‡á¸• e ca thÅ«pe ca kÄ• r

atha kho bhagavato dhÄ• tuyo haricaá¹‡dana karaá¹‡á¸• e pakkhipitvÄ• taá¹ƒ haricaá¹‡dan
aÃ±Ã±asmiá¹ƒ haricaá¹‡dana karaá¹‡á¸• e tampi aÃ±Ã±asminti evaá¹ƒ aá¹-á¹-ha haricaá¹‡d
katvÄ• eteneva upÄ• yena aá¹-á¹-ha karaá¹‡á¸• e aá¹-á¹-hasu haricaá¹‡dana thÅ«pesu aá¹
aá¹-á¹-hasu lohitacaá¹‡dana karaá¹‡á¸• esu, aá¹-á¹-ha lohitacaá¹‡danakaraá¹‡á¸• e aá¹-á¹-h
lohitacaá¹‡danathÅ«pesu, aá¹-á¹-halohita caá¹‡danathÅ«pe aá¹-á¹-hasu dantakaraá¹‡á¸• es
dantakaraá¹‡á¸• e aá¹-á¹-hasu dantathÅ«pesu, aá¹-á¹-hadantathÅ«pe aá¹-á¹-hasusabba rat
aá¹-á¹-ha sabba ratanakaraá¹‡á¸• e aá¹-á¹-hasu sabbaratanathÅ«pesu, aá¹-á¹-ha sabbarata
suvaá¹‡á¹‡akaraá¹‡á¸• esu. aá¹-á¹-hasuvaá¹‡á¹‡akaraá¹‡á¸• e aá¹-á¹-hasu suvaá¹‡á¹‡athÅ
aá¹-á¹-hasuvaá¹‡á¹‡athÅ«pe aá¹-á¹-hasurajatakaraá¹‡á¸• esu, aá¹-á¹-ha rajatakaraá¹‡á¸• e
rajatathÅ«pese aá¹-á¹-ha rajatathÅ«pe aá¹-á¹-hasu maá¹‡ikaraá¹‡á¸• esu
aá¹-á¹-hamaá¹‡ikareá¹‡á¸• aaá¹-á¹-hasuvaá¹‡á¹‡athÅ«pesu, aá¹-á¹-ha maá¹‡ithÅ«pe aá¹-á
karaá¹‡á¸• esu, aá¹-á¹-halohitaá¹…ka karaá¹‡á¸• e aá¹-á¹-hasu lohitaá¹…kathÅ«pesu, aá¹-á
aá¹-á¹-hasu masÄ• ragallathÅ«pesu, aá¹-á¹-ha masÄ• ragallathÅ«pe aá¹-á¹-hasu phalika ka
phaá¸·ika karaá¹‡á¸• e aá¹-á¹-hasu phaá¸·ikathÅ«pesu pakkhipi sabba uparimaá¹ƒ phaá¸·ika
cetiyappamÄ• á¹‡aá¹ƒ ahosi.

tassa uparisabbaratanamayaá¹ƒ gehaá¹ƒ kÄ• resi tassa upari suvaá¹‡á¹‡amayaá¹ƒ, tassa u
upari tambalohamayaá¹ƒ gehaá¹ƒ kÄ• resi tattha sabbaratanamayaá¹ƒ vÄ• lukaá¹ƒ okiritvÄ•
pupphÄ• naá¹ƒ sahassÄ• ni vippakiritvÄ• addhacchaá¹-á¹-hÄ• ni jÄ• takasatÄ• ni Ä• sÄ«ti
mahÄ• rÄ• jÄ• naá¹ƒ mahÄ• mÄ• yÄ• deviá¹ƒ satta sahajÄ• te sabbÄ• netÄ• ni suvaá¹‡á¹‡
paÃ±capaÃ±casate suvaá¹‡á¹‡arajatamaye puá¹‡á¹‡aghaá¹-e á¹-hapÄ• pesi paÃ±casuvaá

suvaá¹‡á¹‡adÄ«pake ca kÄ• rÄ• petvÄ• sugaá¹‡dhatelassa pÅ«retvÄ• tesu dukÅ«lavaá¹-

athÄ• yasmÄ• mahÄ• kassapo mÄ• lÄ• mÄ• milÄ• yantu. gaá¹‡dhÄ• mÄ• vinassantu, d
adhiá¹-á¹-hahitvÄ• suvaá¹‡á¹‡apaá¹-á¹-aakkharÄ• ni chiá¹‡dÄ• pesi. anÄ• gate piyadÄ• so
ussÄ• petvÄ• á¹ƒ0.0029 asoko nÄ• ma dhammarÄ• jÄ• bhavissati so imaá¹ƒ dhÄ• tuyo vit
sabbapasÄ• dhanehi pÅ«jetvÄ• Ä• dito paá¹-á¹-hÄ• ya dvÄ• raá¹ƒ pidahanto nikkhami tam
Ä• viÃ±jana rajjuyaá¹ƒ kuÃ±cikamuddikaá¹ƒ baá¹‡dhi tattheva mahantaá¹ƒ maá¹‡ikkhaá¹‡d
daá¸·iddarÄ• jÄ• no imaá¹ƒ maá¹‡iá¹ƒ gahetvÄ• dhÄ• tÅ«naá¹ƒ sakkÄ• raá¹ƒ karontÅ«ti ak

sakko devarÄ• jÄ• vissakammaá¹ƒ Ä• mantetvÄ• â€™ tÄ• ta, ajÄ• tasattunÄ• dhÄ• tunidh
Ä• rakkhaá¹ƒ á¹-hapehiâ€™ ti pahiá¹‡i so Ä• gantvÄ• vÄ• á¸·asaá¹…ghÄ• á¹-ayantaá¹ƒ yo
tasmiá¹ƒ dhÄ• tugabbhe phaá¸·ikavaá¹‡á¹‡a khagge gahetvÄ• vÄ• tasadisena vegena anu
ekÄ• ya eva Ä• á¹‡ivÄ• baá¹‡dhitvÄ• samantato giÃ±jaka vasathÄ• kÄ• rena silÄ• parikkh
pidahitvÄ• paá¹ƒsuá¹ƒ pakkhipitvÄ• bhÅ«miá¹ƒ samaá¹ƒ katvÄ• tassupari pÄ• sÄ• á¹‡ath

dhÄ• tunidhÄ• na kathÄ•

<11> evaá¹ƒ niá¹-á¹-hite dhÄ• tunidhÄ• ne yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• thero parinibbuto,
gato, tepi manussÄ• kÄ• lakatÄ• , aparabhÄ• ge piyadÄ• so kumÄ• ro chattaá¹ƒ ussÄ• pet
hutvÄ• tÄ• dhÄ• tuyo gahetvÄ• jambudÄ«pe caturÄ• sÄ«tiyÄ• cetiya sahassesu patiá¹-á¹
biá¹‡dusÄ• rassa kira ekasataá¹ƒ puttÄ• ahesuá¹ƒ te sabbe asoko attanÄ• saddhiá¹ƒ ekar
kumÄ• raá¹ƒ á¹-hapetvÄ• ghÄ• tesi. ghÄ• tento cattÄ• ri vassÄ• ni anabhisitto rajjaá¹ƒ kÄ•
vassÄ• naá¹ƒ accayena tathÄ• gatassa parinibbÄ• nato dvinnaá¹ƒ vassasatÄ• naá¹ƒ upari a
sakalajambudÄ«pe ekarajjÄ• bhisekaá¹ƒ pÄ• puá¹‡i.

abhisekÄ• nubhÄ• vena imÄ• rÄ• jiddhiyo Ä• gatÄ• mahÄ• pathaviyÄ• heá¹-á¹-hÄ• yojan
tathÄ• upari Ä• kÄ• se, anotattadahato aá¹-á¹-hahi kÄ• jehi soá¸·asa pÄ• nÄ«yaghaá¹-e div
Ä• haranti. yato sÄ• sane uppannasaddho hutvÄ• aá¹-á¹-ha ghaá¹-e bhikkhusaá¹…ghassa
saá¹-á¹-himattÄ• naá¹ƒ tipiá¹-aka bhikkhunaá¹ƒ dveghaá¹-e aggamahesiyÄ• asaá¹‡dhimittÄ
attanÄ• paribhuÃ±ji. devatÄ• eva himavante nÄ• galatÄ• dantakaá¹-á¹-ha nÄ• ma atthi sir
rasavantaá¹ƒ, taá¹ƒ divase divase Ä• bhiranti yena raÃ±Ã±o ca aggamahesiyÄ• ca soá¸·as
nÄ• á¹-akasahassÄ• naá¹ƒ saá¹-á¹-himattÄ• naá¹ƒ bhikkhusahassÄ• naá¹ƒ devasikaá¹ƒ dar

devasikamevassa á¹ƒ0.0030 devatÄ• agadÄ• malakaá¹ƒ agadaharÄ«á¹-akaá¹ƒ suvaá¹‡á¹‡
gaá¹‡dhasampannaá¹ƒ ambapakkaá¹ƒ Ä• haranti tathÄ• chaddanta dahato paÃ±cavaá¹‡á¹
pÄ• rupaá¹‡aá¹ƒ, pÄ«takavaá¹‡á¹‡aá¹ƒ hatthapuÃ±chanaka paá¹-á¹-aá¹ƒdibbaÃ±cajÄ• nak
panassa anulepagaá¹‡dhaá¹ƒ pÄ• rupanatthÄ• ya asuttamayikaá¹ƒ sumanapupphapaá¹-aá
nÄ• gabhavanato nÄ• garÄ• jÄ• no Ä• haranti. chaddantadaheyeva uá¹-á¹-hitassa sÄ• lino

divase suvÄ• Ä• haranti. mÅ«sikÄ• nitthusa kaá¹‡e karonti ekopi khaá¹‡á¸• ataá¹‡á¸• ulo r
sabbaá¹-á¹-hÄ• nesu ayameva taá¹‡á¸• ulo paribhogaá¹ƒ gacchati. madhumakkhikÄ• madh
kammÄ• rasÄ• lÄ• su acchÄ• kÅ«á¹-aá¹ƒ paharanti. dÄ«pikÄ• cammÄ• ni cÄ• lenti karavÄ
madhurassaraá¹ƒ vikujentÄ• raÃ±Ã±o balikammaá¹ƒ karonti.

imÄ• hi iddhÄ«hi samannÄ• gato rÄ• jÄ• eka divasaá¹ƒ suvaá¹‡á¹‡a saá¹…khalika baá¹‡dh
buddhÄ• naá¹ƒ adhigata rÅ«padassanaá¹ƒ kappÄ• yukaá¹ƒ mahÄ• kÄ• á¸·a nÄ• garÄ• jÄ•
heá¹-á¹-hÄ• mahÄ• rahe pallaá¹…ke nisÄ«dÄ• petvÄ• aneka satavaá¹‡á¹‡ehi jalaja thalaja
suvaá¹‡á¹‡apupphehi ca pÅ«jaá¹ƒ katvÄ• sabbÄ• laá¹…kÄ• ra patimaá¹‡á¸• itehi ca soá¸·a
samantato parikkhipitvÄ• anantaÃ±Ä• á¹‡assa tÄ• va me saddhammavara cakkavattino sa
imesaá¹ƒ akkhÄ«naá¹ƒ Ä• pÄ• thaá¹ƒ karohÄ«ti nibbattÄ• sÄ«ti anubyaÃ±jana patimaá¹‡á¸
purisa lakkhaá¹‡a sassirÄ«katÄ• ya vikasita kamalupphala puá¹‡á¸• arÄ«ka patimaá¹‡á¸• it
tÄ• rÄ• gaá¹‡araá¹ƒsijÄ• la visaravipphutasobhÄ• samujjalamivagaganatalaá¹ƒ nÄ«la-pÄ«ta
vicittavaá¹‡á¹‡araá¹ƒsi vinaddha byÄ• mappabhÄ• parikkhepa vilÄ• sitÄ• ya saÃ±jhappabh
vijjullatÄ• parikkhittamiva kanakagiri sikharaá¹ƒ nÄ• nÄ• virÄ• ga vimalaketumÄ• lÄ•
samujjalitacÄ• rumatthakasobhaá¹ƒ nayanarasÄ• yanamiva brahmadeva-manuja nÄ• ga-ya
buddharÅ«paá¹ƒ passanto sattadivasaá¹ƒ akkhipÅ«jaá¹ƒ nÄ• ma akÄ• si

rÄ• jÄ• kira abhisekaá¹ƒ pÄ• puá¹‡itvÄ• tÄ«á¹‡iyeva saá¹ƒvaccharÄ• ni bÄ• hiraka pÄ• sa
catutthe saá¹ƒvacchare buddhasÄ• sane pasÄ«dinaá¹ƒ brÄ• hmaá¹‡a jÄ• tiya pÄ• saá¹‡á¸•
paribbÄ• jakÄ• naÃ±ca saá¹-á¹-hisahassamattÄ• naá¹ƒ niccabhattaá¹ƒ paá¹-á¹-hapesi.

asoko pitarÄ• pavattitaá¹ƒ dÄ• naá¹ƒ attano antepure tatheva dadamÄ• no ekadivasaá¹ƒ sA
upasama paribÄ• hirena Ä• cÄ• rena á¹ƒ0.0031 bhuÃ±jamÄ• ne asaá¹ƒyatiá¹‡driye avinita
Ä«disaá¹ƒ dÄ• naá¹ƒ upaparikkhitvÄ• yuttaá¹-á¹-hÄ• ne dÄ• tuá¹ƒ vaá¹-á¹-atiti evaá¹ƒ cinte
gacchatha bhaá¹‡e attano attano sÄ• dhusammate samaá¹‡a brÄ• hmaá¹‡e antepuraá¹ƒ at
dassÄ• mÄ• ti amaccÄ• sÄ• dhu devÄ• ti raÃ±Ã±o paá¹-issutvÄ• te te paá¹‡á¸• araá¹…ga
nigaá¹‡á¹-hÄ• dayo Ä• netvÄ• ime mahÄ• rÄ• ja amhÄ• kaá¹ƒ arahantoti Ä• haá¹ƒsu.

atha rÄ• jÄ• antepure uccÄ• vacÄ• ni Ä• sanÄ• ni paÃ±Ã±Ä• petva Ä• gacchantÅ«ti vatvÄ•
anurÅ«pe Ä• sane nisÄ«dathÄ• ti ekacce bhaddapÄ«á¹-hake ekacce phalakapÄ«á¹-hakese
rÄ• jÄ• natthi etesaá¹ƒ antesÄ• roti Ã±atvÄ• tesaá¹ƒ anurÅ«paá¹ƒ khÄ• danÄ«yaá¹ƒ bhoja

evaá¹ƒ gacchante kÄ• le eka divasaá¹ƒ sÄ«hapaÃ±jare á¹-hito addasa nigrodha sÄ• maá¹‡
gacchantaá¹ƒ dantaá¹ƒ guttaá¹ƒ santiá¹‡driyaá¹ƒ iriyÄ• patha sampannaá¹ƒ. ko panÄ• yaá¹
biá¹‡dusÄ• ra raÃ±Ã±o jeá¹-á¹-haputtassa sumanarÄ• ja kumÄ• rassa putto. tatrÄ• yaá¹ƒ Ä
kathÄ• -biá¹‡dusÄ• ra raÃ±Ã±o kira dubbalakÄ• leyeva asoka kumÄ• ro attanÄ• laddhaá¹ƒ
Ä• gantvÄ• sabbaá¹ƒ nagaraá¹ƒ attano hatthagataá¹ƒ katvÄ• sumana rÄ• jakumÄ• raá¹ƒ a

taá¹ƒ divasameva sumanassa rÄ• jakumÄ• rassa sumanÄ• nÄ• ma devÄ« paripuá¹‡á¹‡aga
aÃ±Ã±Ä• takavesena nikkhamitvÄ• avidÅ«re aÃ±Ã±ataraá¹ƒ caá¹‡á¸• Ä• lagÄ• maá¹ƒ saá
caá¹‡á¸• Ä• lassa gehato avidÅ«re ekasmiá¹ƒ nigrodha rukkhe adhivatthÄ• ya devatÄ• ya it
saddaá¹ƒ sutvÄ• tassÄ• samÄ«paá¹ƒ gatÄ• devatÄ• attano Ä• nubhÄ• vena ekaá¹ƒ sÄ•
vasÄ• hiti padÄ• si. sÄ• taá¹ƒ sÄ• laá¹ƒ pÄ• visi. gatadivaseyeva puttaá¹ƒ vijÄ• yi.

sÄ• tassa nigrodha devatÄ• ya pariggahitattÄ• nigrodhotveva nÄ• maá¹ƒ akÄ• si. jeá¹-á¹-h
daá¹-á¹-hadivasatoppabhÅ«ti taá¹ƒ attano sÄ• midhÄ«taraá¹ƒ viya maÃ±Ã±amÄ• no nibadd
paá¹-á¹-hapesi. rÄ• jadhÄ«tÄ• tattha satta vassÄ• ni vasi. nigrodhakumÄ• ropi sattavassiko
mahÄ• varuá¹‡atthero nÄ• ma eko arahÄ• dÄ• rakassa hetusampadaá¹ƒ disvÄ• viharamÄ
kÄ• lo naá¹ƒ pabbÄ• jetunti cintetvÄ• rÄ• jadhÄ«tayÄ• Ä• rocÄ• petvÄ• nigrodhakumÄ• ra
khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i. so ekadivasaá¹ƒ pÄ• tova sarÄ«raá¹ƒ paá¹-ijaggitvÄ•
á¹ƒ0.0032 vattaá¹ƒ katvÄ• pattacÄ«varamÄ• dÄ• ya mÄ• tuupÄ• sikÄ• ya gehadvÄ• raá¹ƒ
nivesanaá¹-á¹-hÄ• naÃ±cassa dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisitvÄ• nagaramajjhena
nikkhamitvÄ• gantabbaá¹ƒ hoti tena ca samayena asoko dhammarÄ• jÄ• pÄ• cÄ«na disÄ•
caá¹…kamati.

taá¹ƒ khaá¹‡aá¹ƒyeva sigrodho sÄ• maá¹‡ero rÄ• jaá¹…gaá¹‡aá¹ƒ pÄ• puá¹‡i santiá¹‡driyo
pekkhamÄ• no. tena vuttaá¹ƒ. ekadivasaá¹ƒ sÄ«hapaÃ±jare á¹-hito addasa nigrodhasÄ• ma
gacchantaá¹ƒ dantaá¹ƒ guttaá¹ƒ santiá¹‡driyaá¹ƒ iriyÄ• patha sampannanti. disvÄ• panass
sabbopi vikkhittacittohantamagapaá¹-ibhÄ• go, ayampana dÄ• rako avikkhittacitto ativiyassa
sammiÃ±jana pasÄ• raá¹‡aÃ±ca sobhati, addhÄ• etassa abbhantare lokuttaradhammo bha
sahadassaneneva sÄ• maá¹‡ere cittaá¹ƒ pasÄ«di. pemaá¹ƒ saá¹‡á¹-hahi kasmÄ• ? pubbe
esa raÃ±Ã±o jeá¹-á¹-habhÄ• tÄ• vÄ• á¹‡ijako ahosi.

atha rÄ• jÄ• saÃ±jÄ• tapemo sabahumÄ• no sÄ• maá¹‡eraá¹ƒ pakkosathÄ• ti amacce pes
pesesi turitaá¹ƒ Ä• gacchatÅ«ti sÄ• maraá¹‡ero attano pakatiyÄ• eva agamÄ• si rÄ• jÄ• p
nisÄ«dathÄ• ti Ä• ha. ito cito ca oloketvÄ• natthidÄ• ni aÃ±Ã±o bhikkhuti samussita setacch
rÄ• japaá¸·laá¹…kaá¹ƒ upasaá¹…kamitvÄ• pattagahaá¹‡atthÄ• ya raÃ±Ã±o Ä• kÄ• raá¹ƒ d
pallaá¹…kaá¹ƒ samÄ«paá¹ƒ gacchantaá¹ƒ disvÄ• evaá¹ƒ cintesi. ajjevadÄ• ni ayaá¹ƒ sÄ• n
sÄ• miko bhavissati. sÄ• maá¹‡ero raÃ±Ã±o hatthe pattaá¹ƒ datvÄ• pallaá¹…kaá¹ƒ abharu

rÄ• jÄ• attano atthÄ• ya sampÄ• ditaá¹ƒ sabbaá¹ƒ yÄ• gu-kajjaka bhatta vikatiá¹ƒ upanÄ• n
yÄ• panamattameva sampaá¹-icchi. bhattakiccÄ• vasÄ• ne rÄ• jÄ• Ä• ha satthÄ• rÄ• tumh
jÄ• nÄ• thÄ• ti jÄ• nami mahÄ• rÄ• ja ekadesenÄ• ti. tÄ• ta, mayhampi naá¹ƒ kathehÄ«ti sÄ
anurÅ«paá¹ƒ dhammapade appamÄ• da vaggaá¹ƒ anumodanatthÄ• ya abhÄ• si.

rÄ• jÄ• pana appamÄ• do amatapadaá¹ƒ, pamÄ• do maccuno padanti sutva ca, aÃ±Ã±Ä• t
anumodanÄ• vasÄ• ne dvattiá¹ƒsa dhurabhattÄ• ni labhitvÄ• puna divase dvattiá¹ƒsa bhikk
rÄ• jantepuraá¹ƒ pavisitvÄ• bhattakiccamakÄ• si rÄ• jÄ• aÃ±Ã±epi dvattiá¹ƒsa bhikkhu tum
bhikkhaá¹ƒ gaá¹‡hantÅ«ti eteneva upÄ• yena divase divase vaá¸• á¸• hÄ• pente saá¹-á¹-hi
brÄ• hmaá¹‡a paribbÄ• jakÄ• naá¹ƒ bhattaá¹ƒ upacchiá¹‡ditvÄ• anto nivesane saá¹-á¹-hisa
niccabhattaá¹ƒ paá¹-á¹-hapesi, nigrodhatthera gateneva pasÄ• dena, nigrodhattheropi rÄ• jÄ
tÄ«su saraá¹‡esu paÃ±casu ca sÄ«lesu patiá¹-á¹-hÄ• petvÄ• buddhasÄ• sane pothujjanike
acalappasÄ• daá¹ƒ katvÄ• patiá¹-á¹-hÄ• pesi.

puna rÄ• ja asokÄ• rÄ• maá¹ƒ nÄ• ma mahÄ• vihÄ• raá¹ƒ kÄ• rapetvÄ• saá¹-á¹-hisahassÄ
paá¹-á¹-hapesi. sakalajambudÄ«pe caturÄ• sÄ«tiyÄ• nagarasahassesu caturÄ• sÄ«ti vihÄ•
caturÄ• sÄ«ti cetiyasahassa patimaá¹‡á¸• itÄ• ni dhammeneva no adhammena, ekadivasaá
mahÄ• dÄ• naá¹ƒ datvÄ• saá¹-á¹-hisahassa saá¹…khassa bhikkhusaá¹…ghassa majjhe nis
pavcayehi pavÄ• retvÄ• imaá¹ƒ paÃ±haá¹ƒ pucchi bhante bhagavato desita dhammo nÄ• n
nava aá¹…gÄ• ni, khaá¹‡dato caturÄ• sÄ«ti dhammakkhaá¹‡dha sahassÄ• nÄ«ti.

rÄ• jÄ• dhamme pasÄ«ditvÄ• ekekaá¹ƒ dhammakkhaá¹‡dhaá¹ƒ ekekena vihÄ• rena pÅ«je
channavuti koá¹-idhanaá¹ƒ vissajjetvÄ• amacce Ä• á¹‡Ä• pesi. etha bhaá¹‡e ekekasmiá¹ƒ
vihÄ• raá¹ƒ kÄ• rentÄ• caturÄ• sÄ«tiyÄ• nagarasahassesu caturÄ• sÄ«ti vihÄ• rasahassÄ
asokÄ• rÄ• me asoka mahÄ• vihÄ• ratthÄ• ya kammaá¹ƒ paá¹-á¹-hapesi.

saá¹…gho iá¹‡daguttattheraá¹ƒ nÄ• ma mahiddhiyaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ khÄ«á¹‡Ä• sa
navakammÄ• dhiá¹-á¹-hÄ• yakaá¹ƒ adÄ• si. thero yaá¹ƒ yaá¹ƒ na niá¹-á¹-hÄ• ti taá¹ƒ taá¹ƒ a
niá¹-á¹-hÄ• pesi. evaá¹ƒ tÄ«hi saá¹ƒvaccharehi vihÄ• rakammaá¹ƒ niá¹-á¹-hÄ• pesi. ekadiva
paá¹‡á¹‡Ä• ni Ä• gamiá¹ƒsu amaccÄ• raÃ±Ã±o Ä• rocesuá¹ƒ. niá¹-á¹-hitÄ• ni deva caturÄ•
atha rÄ• jÄ• bhikkhusaá¹…ghaá¹ƒ upasaá¹…kamitvÄ• bhante mayÄ• caturÄ• sÄ«ti vihÄ•
dhÄ• tuyokuto labhissÄ• mÄ«ti puca pucchi.

mahÄ• rÄ• ja dhÄ• tunidhÄ• naá¹ƒ nÄ• ma atthÄ«ti suá¹‡oma. na pana paÃ±Ã±Ä• yati asuk
rÄ• jagahe cetiyaá¹ƒ bhiá¹‡dÄ• petvÄ• dhÄ• tuá¹ƒ apassanto paá¹-ipÄ• katiyaá¹ƒ kÄ• retvÄ
bhikkhu-bhikkhuniyo-upÄ• saka-upÄ• sikÄ• yoti catasso parisÄ• gahetvÄ• vesÄ• liá¹ƒ gato
kapiá¸·avatthuá¹ƒ, tatrÄ• pi alabhitvÄ• rÄ• magÄ• maá¹ƒ gato, rÄ• magÄ• me nÄ• gÄ• cet
adaá¹ƒsu. cetiye nipatita kuddÄ• lo khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ hoti evaá¹ƒ tatrÄ• pi alabh
allakappaá¹ƒ-pÄ• vaá¹ƒ-kusinÄ• ranti sabbattha cetiyÄ• ti bhiá¹‡ditvÄ• dhÄ• tuá¹ƒ alabhitvÄ
á¹ƒ0.0034 katvÄ• rÄ• jagahaá¹ƒ gantvÄ• catasso parisÄ• sannipÄ• tetvÄ• atthi kenaci su
asukaá¹-á¹-hÄ• ne nÄ• ma dhÄ• tu nidhÄ• nanti pucchi.

tattheko visaá¹ƒvassa satiko thero asukaá¹-á¹-hÄ• ne dhÄ• tunidhÄ• nanti na jÄ• nÄ• mi. ma

pitÄ• mahatthero mayi sattavassikakÄ• le mÄ• lÄ• caá¹…goá¹-akaá¹ƒ gÄ• hÄ• petvÄ• ehi s
pÄ• sÄ• nathÅ«po atthi, tattha gacchÄ• mÄ• ti gantvÄ• pÅ«jetvÄ• imaá¹ƒ á¹-hÄ• naá¹ƒ up
sÄ• maá¹‡eroti Ä• ha. ahaá¹ƒ ettakameva jÄ• nÄ• mi mahÄ• rÄ• jÄ• ti Ä• ha.

rÄ• jÄ• etadeva á¹-hÄ• nanti vatvÄ• gacche harÄ• petvÄ• pÄ• sÄ• á¹‡athÅ«paá¹ƒ paá¹ƒs
sudhÄ• bhÅ«miá¹ƒ addasa. tato sudhaÃ±ca iá¹-á¹-hakÄ• yo ca harÄ• petvÄ• anupubbena
ratanavÄ• likaá¹ƒ asÄ«ti hatthÄ• ni ca kaá¹-á¹-harÅ«pÄ• ni samparivattantÄ• ni addasa. so
pakkosÄ• petvÄ• balikammaá¹ƒ kÄ• retvÄ• pi neva antaá¹ƒ na koá¹-iá¹ƒ pannanto devatÄ•
dhÄ• tuyo gahetvÄ• caturÄ• sÄ«tiyÄ• vihÄ• rasahassesu nidahitvÄ• sakkÄ• raá¹ƒ karomi
karentÅ«ti Ä• ha.

sakko devarÄ• jÄ• cÄ• rikaá¹ƒ caranto taá¹ƒ disvÄ• vissakammaá¹ƒ Ä• mantetvÄ• Ä• ha.
dhÄ• tuyo nÄ«harissÄ• mÄ«ti pariveá¹‡aá¹ƒ otiá¹‡á¹‡o, gantvÄ• kaá¹-á¹-harÅ«pÄ• ni hÄ• r
paÃ±cacÅ«á¸·agÄ• ma dÄ• rakavesenÄ• gantvÄ• raÃ±Ã±o purato dhanukahattho á¹-hatvÄ
hara tÄ• tÄ• ti. saraá¹ƒ gahetvÄ• saá¹‡dhimhiyeva vijjhi, sabbaá¹ƒ vippakirÄ«yittha.

atha rÄ• jÄ• Ä• ciÃ±jane baddha kuÃ±cika muddikaá¹ƒ gaá¹‡hi, maá¹‡ikkhaá¹‡dhaá¹ƒ pass
daá¸·iddarÄ• jÄ• no imaá¹ƒ maá¹‡iá¹ƒ gahetvÄ• dhÄ• tÅ«naá¹ƒ sakkÄ• raá¹ƒ karontÅ«ti pa
kujjhitvÄ• mÄ• disaá¹ƒ nÄ• ma rÄ• jÄ• naá¹ƒ daá¸·iddarÄ• jÄ• ti cattu yuttanti punappuna g
vicaritvÄ• antogehaá¹ƒ paviá¹-á¹-ho. aá¹-á¹-hÄ• rasa vassÄ• dhikÄ• naá¹ƒ dvinnaá¹ƒ vassa
Ä• ropitadÄ«pÄ• tatheva pajjalanti niluppala pupphÄ• ni taá¹ƒ khaá¹‡aá¹ƒ Ä• haritvÄ• Ä• r
pupphasaá¹‡tharo taá¹ƒ khaá¹‡aá¹ƒ saá¹‡thato viya, gaá¹‡dhÄ• taá¹ƒ muhuttaá¹ƒ piá¹ƒsitv

rÄ• jÄ• suvaá¹‡á¹‡apaá¹-á¹-aá¹ƒ gahetvÄ• anÄ• gate piyadÄ• sonÄ• ma kumÄ• ro chattaá
dhammarÄ• jÄ• bhavissati so imÄ• dhÄ• tuyo gahetvÄ• vitthÄ• rikÄ• karissatÄ«ti vÄ• cet
ayyona mahÄ• kassapattherenÄ• ti vatvÄ• vÄ• mahatthaá¹ƒ Ä• bhujitvÄ• dakkhiá¹‡ahatthe

so tasmiá¹ƒ á¹-hÄ• ne paricaraá¹‡aka dhÄ• tumattakameva á¹-hapetvÄ• sesadhÄ• tuyo sa
pubbe pihitanayeneva pidahitvÄ• á¹ƒ0.0035 sabbaá¹ƒ yathÄ• pakatiyÄ• va kÄ• retvÄ• up
patiá¹-á¹-hÄ• petvÄ• caturÄ• sÄ«tiyÄ• vihÄ• rasahassesudhÄ• tuyo patiá¹-á¹-hÄ• pesi eva
dhammarÄ• jÄ• caturÄ• siti cetiya sahassÄ• ni kÄ• rÄ• pesi.

sabbe thÅ«pÄ• sabbalokekadÄ«pÄ• sabbesaá¹ƒ ye saggamokkhÄ• vahÄ• ca, hitvÄ• sab
vaá¹‡dayyÄ• te sabbathÄ• sabbakÄ• lanti.

caturÄ• sÄ«ti sahassa thÅ«pakathÄ•

<12> evaá¹ƒ asoko dhammarÄ• jÄ• caturÄ• sÄ«ti vihÄ• rasahassamahaá¹ƒ katvÄ• mahÄ•

dÄ• yÄ• domhi bhante buddhasÄ• saneâ€™ ti. kissa dÄ• yÄ• do tvaá¹ƒ mahÄ• rÄ• ja, bÄ• b
bhante channavutikoá¹-idhanaá¹ƒ vissajjetvÄ• caturÄ• sÄ«ti vihÄ• rasahassÄ• ni sacetiyÄ•
dÄ• yÄ• do, aÃ±Ã±e ko dÄ• yÄ• doti, paccaya dÄ• yako nÄ• ma tvaá¹ƒ mahÄ• rÄ• ja, yo pa
pabbÄ• jeti, ayaá¹ƒ sÄ• sane dÄ• yÄ• do nÄ• mÄ• ti.

evaá¹ƒ vutte asoko rÄ• jÄ• sÄ• sane dÄ• yÄ• dabhÄ• vaá¹ƒ patthayamÄ• no avidÅ«re á¹-h
disvÄ• sakkhissasitvaá¹ƒ tÄ• ta pabbajitunti Ä• ha. kumÄ• ro pakatiyÄ• pabbajitukÄ• mo ra
ativiya pÄ• mojjajÄ• to pabbjÄ• mi deva, maá¹ƒ pabbÄ• jetvÄ• sÄ• sane dÄ• yÄ• do hothÄ
rÄ• jadhÄ«tÄ• saá¹…ghamittÄ• pi tasmiá¹ƒ á¹-hÄ• ne á¹-hitÄ• hoti taá¹ƒ disvÄ• Ä• ha-â€™
sakkhissasÄ«â€™ ti, sÄ• dhu tÄ• tÄ• ti sampaá¹-icchi. rÄ• jÄ• putta na manaá¹ƒ labhitvÄ•
bhikkhusaá¹…ghaá¹ƒ upasaá¹…kamitvÄ• bhante ime dÄ• rake pabbÄ• jetvÄ• maá¹ƒ sÄ• s
saá¹…gho raÃ±Ã±o vacanaá¹ƒ sampaá¹-icchitvÄ• kumÄ• raá¹ƒ moggaliputta tissattherena
mahÄ• devattherena ca Ä• cariyena pabbajjÄ• pesi. majjhantikattherena Ä• cariyena upasa
upasampadÄ• mÄ• lakeyeva sahapaá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i.

saá¹…ghamittÄ• yapi rÄ• jadhÄ«tÄ• ya Ä• cariyÄ• Ä• yupÄ• lattheri nÄ• ma, upajjhÄ• yÄ•
ahosi. atha mahiá¹‡datthero upasampanna kÄ• latoppabhÅ«ti attano upajjhÄ• yasseva sant
pariyÄ• puá¹‡anto dvepi saá¹…gitiyo Ä• ruá¸·haá¹ƒ tipiá¹-aka saá¹…gahÄ«taá¹ƒ sÄ• á¹-á¹-h
tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ abbhantare uggahetvÄ• attano upajjhÄ• yassa antevÄ• sikÄ• na
bhikkhÅ«naá¹ƒ pÄ• mokkhaá¹ƒ ahosi.

tena á¹ƒ0.0036 kho pana samayena moggaliputtatissatthero kattha nu kho anÄ• gate sÄ• sa
suppatiá¹-á¹-hitaá¹ƒ gaveyyÄ• ti upaparikkhanto paccantimesu janapadesu suppatiá¹-á¹-hita
Ã±atvÄ• tesaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ bhÄ• raá¹ƒ katvÄ• te te bhikkhu tattha tattha pese

majjhantikattheraá¹ƒ kasmÄ«ra gaá¹‡dhÄ• ra raá¹-á¹-haá¹ƒpesesi tvaá¹ƒ etaá¹ƒ raá¹-á¹-haá
sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pehÄ«ti mahÄ• devattheraá¹ƒ tatheva vatvÄ• mahiá¹ƒsakamaá¹
rakkhitattheraá¹ƒvanavÄ• sÄ«á¹ƒ, yonakadhammarakkhitattheraá¹ƒ aparantakaá¹ƒ, mahÄ•
mahÄ• raá¹-á¹-haá¹ƒ mahÄ• rakkhitattheraá¹ƒ yonaka lokaá¹ƒ. majjhimattheraá¹ƒ himavanta
soá¹‡attheraá¹ƒ-uttarattheraÃ±ca suvaá¹‡á¹‡abhÅ«miá¹ƒ. attano saddhivihÄ• rikaá¹ƒ mahiá
iá¹-á¹-iyattherena uttiyattherena bhaddasÄ• lattherena sambalattherena ca saddhiá¹ƒ tamba
gantvÄ• ettha sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pethÄ• ti. sabbepi taá¹ƒ taá¹ƒ disÄ• bhÄ• gaá¹ƒ ga
agamiá¹ƒsu sabbepi therÄ• gatagataá¹-á¹-hÄ• ne manusse pasÄ• detvÄ• sÄ• sanaá¹ƒ pat

mahiá¹‡datthero pana tambapaá¹‡á¹‡idÄ«paá¹ƒ gantvÄ• sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pehÄ«
bhikkhusaá¹…ghena ca ajjhiá¹-á¹-ho kÄ• lo nu kho me tambapaá¹‡á¹‡idÄ«paá¹ƒ gantuá¹ƒ n
muá¹-asÄ«varaÃ±Ã±o mahallakabhÄ• vaá¹ƒ cintesi. ayaá¹ƒ mahÄ• rÄ• jÄ• mahallako, na s
sÄ• sanaá¹ƒ paggahetuá¹ƒ, idÄ• ni panassa putto devÄ• nampiyatisso rajjaá¹ƒ kÄ• ressati.

bhavissati sÄ• sanaá¹ƒ paggahetuá¹ƒ, haá¹‡da yÄ• va so samayo Ä• gacchati tÄ• va Ã±Ä•
imaá¹ƒ janapadaá¹ƒ Ä• gaccheyyÄ• ma vÄ• na vÄ• ti.

so evaá¹ƒ cintetvÄ• upajjhÄ• yaÃ±ca bhikkhusaá¹…ghaÃ±ca vaá¹‡ditvÄ• asokÄ• rÄ• mato
iá¹-á¹-iyÄ• dÄ«hi catÅ«hi therehi saá¹…ghamittÄ• ya puttena sumanasÄ• maá¹‡erena bhaá
saddhiá¹ƒ rÄ• jagahanagara upavattake dakkhiá¹‡a girijanapade cÄ• rikaá¹ƒ caramÄ• no Ã±
atikkÄ• mesi athÄ• nupubbena mÄ• tunivesanaá¹-á¹-hÄ• naá¹ƒ veá¹-isa nagaraá¹ƒ nÄ• ma
theraá¹ƒ disvÄ• theramÄ• tÄ• devÄ« pÄ• de sirasÄ• vaá¹‡ditvÄ• bhikkhaá¹ƒ datvÄ• ther
veá¹-isagiri vihÄ• raá¹ƒ nÄ• ma Ä• ropesi.

thero tasmiá¹ƒ vihÄ• re nisanno cintesi amhÄ• kaá¹ƒ idha kattabba kiccaá¹ƒ niá¹-á¹-hitaá¹ƒ.
laá¹…kÄ• dipaá¹ƒ gantunti. tato cintesi-anubhavatu tÄ• va me pitarÄ• pesitaá¹ƒ abhisekaá¹
devÄ• nampiyatisso ratanattayaguá¹‡aÃ±ca suá¹‡Ä• tu, chaá¹‡atthaÃ±ca nagarato nikkhan
abhirÅ«hatu tadÄ• taá¹ƒ tattha dakkhissÄ• mÄ• ti. athÄ• paraá¹ƒ ekamÄ• saá¹ƒ tattheva vÄ

mÄ• sÄ• tikkame sakkodevÄ• namiá¹‡do mahiá¹‡dattheraá¹ƒ upasaá¹…kamitvÄ• etadavoc
muá¹-asÄ«varÄ• jÄ• , idÄ• ni devÄ• nampiyatissa rÄ• jÄ• rajjaá¹ƒ kÄ• reti. sammÄ• sambu
anÄ• gate mahiá¹‡do nÄ• ma bhikkhu tambapaá¹‡á¹‡idÄ«paá¹ƒ pasÄ• dessatÄ«â€™ ti. tas
dÄ«pavaraá¹ƒ gamanÄ• ya, ahampi vo sahÄ• yo bhavissÄ• mÄ«.

thero tassa vacanaá¹ƒ sampaá¹-icchitvÄ• attasattamo veá¹-isa pabbatavihÄ• rÄ• vehÄ• saa
anurÄ• dhapurassa puratthimÄ• ya disÄ• ya missakapabbate patiá¹-á¹-hahi yaá¹ƒ etarahi ce
saÃ±jÄ• nanti tassamiá¹ƒ divase tambapaá¹‡á¹‡idipe jeá¹-á¹-hamÅ«la nakkhattaá¹ƒ nÄ• ma
ghosÄ• petvÄ• chaá¹‡aá¹ƒ karothÄ• ti amacce Ä• á¹‡Ä• petvÄ• cattÄ• lÄ«sa purisa sahas
nikkhamitvÄ• yena missakapabbato tena pÄ• yÄ• si migavaá¹ƒ kÄ«á¸·itukÄ• mo atha tasm
devatÄ• raÃ±Ã±o there dassessÄ• mÄ«ti rohita migarÅ«paá¹ƒ gahetvÄ• avidÅ«re tiá¹‡apa
viya carati.

rÄ• jÄ• disvÄ• ayuttaá¹ƒ dÄ• ni pamattaá¹ƒ vijjhitunti jÄ«yaá¹ƒ poá¹-hesi. mago ambatthala
palÄ• yituá¹ƒ Ä• rabhi rÄ• jÄ• pi piá¹-á¹-hito piá¹-á¹-hito anubaá¹‡dhanto ambatthalameva Ä
avidÅ«re antaradhÄ• yi.

mahiá¹‡datthero rÄ• jÄ• naá¹ƒ avidÅ«re Ä• gacchantaá¹ƒâ€™ mamaá¹ƒyeva rÄ• jÄ• passa
adhiá¹-á¹-hahitvÄ• â€™ tissa! tissa! ito ehÄ«â€™ ti Ä• ha. rÄ• jÄ• sutvÄ• cintesi-imasmiá¹
jÄ• to maá¹ƒ tissoti nÄ• maá¹ƒ gahetvÄ• Ä• lapituá¹ƒ samattho nÄ• ma natthi. ayampana c
bhaá¹‡á¸• ukÄ• sÄ• va vasano maá¹ƒ nÄ• mena Ä• lapati, ko nu kho ayaá¹ƒ bhavissati mar
thero Ä• ha.

samaá¹‡Ä• mayaá¹ƒ mahÄ• rÄ• ja - dhammarÄ• jassa sÄ• vakÄ• ,

taveva anukampÄ• ya - jambudÄ«pÄ• idhÄ• gatÄ• ti.

tena samayena devÄ• nampiyatissa rÄ• jÄ• ca asokadhammarÄ• jÄ• ca adiá¹-á¹-ha sahÄ•
raÃ±Ã±e ca puÃ±Ã±Ä• nubhÄ• vena chÄ• tapabbatapÄ• de ekasmiá¹ƒ veá¸·ugumbe tisso v
ekÄ• latÄ• yaá¹-á¹-hi nÄ• ma, ekÄ• pupphayaá¹-á¹-hi nÄ• ma ekÄ• sakuá¹‡ayaá¹-á¹-hi nÄ
sayaá¹ƒ rajatavaá¹‡á¹‡Ä• hoti taá¹ƒ alaá¹…karitvÄ• uppannalatÄ• kaÃ±cana vaá¹‡á¹‡Ä•
pupphayaá¹-á¹-hiyaá¹ƒ pana á¹ƒ0.0038 nÄ«la-pÄ«ta-lohita-odÄ• ta-kÄ• á¸·avaá¹‡á¹‡Ä• ni p
sucibhattavaá¹‡á¹-a patta kiÃ±jakkhÄ• hutvÄ• khÄ• yanti sakuá¹‡ayaá¹-á¹-hiyaá¹ƒ
haá¹ƒsakukkuá¹-a-jÄ«vaá¹ƒjÄ«vakÄ• dayo sakuá¹‡Ä• nÄ• nÄ• ppakÄ• rÄ• ni ca catuppadÄ
samuddatopissa muttÄ• -maá¹‡i-veá¸·uriyÄ• di anekavihitaá¹ƒ ratanaá¹ƒ uppajji.

tambapaá¹‡á¹‡iyaá¹ƒ pana aá¹-á¹-hamuttaá¹ƒ uppajjiá¹ƒsu-bhayamuttÄ• gajamuttÄ• ratha
calayamuttÄ• aá¹…gulÄ«veá¹-hakamuttÄ• kakudhaphalamuttÄ• pÄ• katikamuttÄ• ti so tÄ
muttÄ• yo aÃ±Ã±ca bahuá¹ƒ ratanaá¹ƒ asokassa dhammaraÃ±Ã±o paá¹‡á¹‡Ä• kÄ• ratthÄ•
paÃ±ca rÄ• jakakudhabhaá¹‡á¸• Ä• niceva aÃ±Ã±e ca abhisekatthÄ• ya bahÅ«paá¹‡á¹‡Ä•
etaá¹ƒ Ä• misa paá¹‡á¹‡Ä• kÄ• raá¹ƒ, imaá¹ƒ kira dhamma paá¹‡á¹‡Ä• kÄ• rampi pesesi.

``ahaá¹ƒ buddhaÃ±ca dhammaÃ±ca-saá¹…ghaÃ±ca saraá¹‡aá¹ƒ gato,

upÄ• sakattaá¹ƒ vedesiá¹ƒ-sakyaputtassa sÄ• sane,

imesu tÄ«su vatthÅ«su-unnamesu naruttama,

cittaá¹ƒ pasÄ• dayitvÄ• na-saddhÄ• ya saraá¹‡aá¹ƒ vajÄ• â€™ ti. â€™â€™

rÄ• jÄ• avirasutaá¹ƒ sÄ• sanapavattiá¹ƒ anussaramÄ• no therassa taá¹ƒ ``samaá¹‡Ä• may
dhammarÄ• jassa sÄ• vakÄ• ``ti vacanaá¹ƒ sutvÄ• ayyÄ• nu kho Ä• gatÄ• ti tÄ• vadeva Ä
ekamantaá¹ƒ nisÄ«di sammodanÄ«yaá¹ƒ kathaá¹ƒ kathayamÄ• no, sammodanÄ«yakathaá
cattÄ• lÄ«sa purisasahassÄ• ni Ä• gantvÄ• taá¹ƒ parivÄ• resuá¹ƒ. tadÄ• thero itarepi jane

rÄ• jÄ• disvÄ• ime kadÄ• Ä• gatÄ• ti pucchi mayÄ• saddhiá¹ƒyeva mahÄ• rÄ• jÄ• ti. idÄ
evarÅ«pÄ• samaá¹‡Ä• santÄ«ti. mahÄ• rÄ• ja etarahi jambudÄ«po kÄ• sÄ• va pajjoto isiv

``te vijjÄ• iddhipattÄ• ca cetopariyÄ• ya kocidÄ• ,

khÄ«á¹‡Ä• sÄ• va arahanto-bahÅ« buddhassa sÄ• vakÄ• tiâ€™â€™.

atha rÄ• jÄ• bhante sve rathaá¹ƒ pesessÄ• mi. taá¹ƒ abhirÅ«hitvÄ• Ä• gaccheyyÄ• thÄ• ti
acirapakkantassa raÃ±Ã±o sumaá¹‡asÄ• maá¹‡eraá¹ƒ Ä• mantesi ehi tvaá¹ƒ sumana dham
sÄ• maá¹‡ero abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• y
samÄ• hitena cittena sakalatambapaá¹‡á¹‡idÄ«paá¹ƒ sÄ• cento dhammasavanakÄ• laá¹ƒ g

sÄ• maá¹‡erassa saddaá¹ƒ sutvÄ• bhummÄ• devatÄ• saddamanussÄ• vesu, etenupÄ• y
abbhuggaÃ±chi. tena saddena á¹ƒ0.0039 mahÄ• devatÄ• sannipÄ• to ahosi thero mahanta
disvÄ• samacittasuttantaá¹ƒ kathesi. kathÄ• pariyosÄ• ne asaá¹…kheyyÄ• naá¹ƒ devÄ• na
bahÅ« nÄ• ga supaá¹‡á¹‡Ä• ca saraá¹‡esu patiá¹-á¹-hahiá¹ƒsu. atha tassÄ• rattiyÄ• acca
rathaá¹ƒ pesesi. therÄ• na mayaá¹ƒ rathaá¹ƒ Ä• ruhÄ• ma. gaccha tvaá¹ƒ, pacchÄ• mayaa
vehÄ• saá¹ƒ abbhuggantvÄ• anurÄ• dhapurassa pacchimadisÄ• ya paá¹-hamaka cetiyaá¹-

rÄ• jÄ• pi sÄ• rathiá¹ƒ pesetvÄ• anto nivesane maá¹‡á¸• apaá¹ƒ paá¹-iyÄ• detvÄ• cintesiâ
ayyÄ• Ä• sane na nisÄ«dissantÄ« ``ti. tassevaá¹ƒ cintayantasseva sÄ• rathi nagaradvÄ• ra
paá¹-hamataraá¹ƒ Ä• gantvÄ• kÄ• yabaá¹‡dhanaá¹ƒ baá¹‡dhitvÄ• cÄ«varaá¹ƒ pÄ• rupant
pasannamÄ• naso hutvÄ• Ä• gantvÄ• raÃ±Ã±o Ä• rocesi Ä• gatÄ• deva therÄ• ti.

rÄ• jÄ• rathaá¹ƒ Ä• ruá¸·hÄ• ti pucchi na Ä• rÅ«á¸·hÄ• deva, api ca pacchato nikkhamitvÄ•
Ä• gantvÄ• pÄ• cÄ«nadvÄ• re á¹-hitÄ• ti. rÄ• jÄ• rathaá¹ƒ na Ä• rubhiá¹ƒsÅ«tÄ« sutvÄ• te
bhummattharaá¹‡a saá¹…khepena Ä• sanÄ• ni paÃ±Ã±Ä• pethÄ• ti vatvÄ• paá¹-ipathÄ• Ä
taá¹-á¹-ikaá¹ƒ paÃ±Ã±Ä• petvÄ• upari kojavakÄ• dÄ«ni vicittattharaá¹‡Ä• ni paÃ±Ã±Ä• pes
vaá¹‡ditvÄ• mahiá¹‡dattherassa hatthato pattaá¹ƒ gahetvÄ• mahatiyÄ• pÅ«jÄ• ya ca sakk
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• anulÄ• devÄ« pam
therÄ• naá¹ƒ abhivÄ• danaá¹ƒ pÅ«jÄ• sakkÄ• raÃ±ca kÄ• ronatÅ«ti pakkosÄ• petvÄ• ekan
saparijanassa dhammaratanavassaá¹ƒ vassento petavatthuá¹ƒ-vimÄ• navatthuá¹ƒ-saccasa
sutvÄ• tÄ• nipi paÃ±ca itthisatÄ• ni sotÄ• pattiphalaá¹ƒ sacchikariá¹ƒsu.

tadÄ• nÄ• garÄ• therÄ• naá¹ƒ guá¹‡e sutvÄ• there daá¹-á¹-huá¹ƒ na labhÄ• mÄ• ti upakk
okÄ• so natthÄ«ti cintetvÄ• , â€™ gacchatha bhaá¹‡e hatthisÄ• laá¹ƒ paá¹-ijaggitvÄ• vÄ• lu
paÃ±cavaá¹‡á¹‡Ä• ni pupphÄ• ni vikiritvÄ• vitÄ• naá¹ƒ baá¹‡dhitvÄ• maá¹…gala hatthiá¹-á
Ä• sanÄ• ni paÃ±Ã±Ä• pethÄ• â€™ ti Ä• ha, amaccÄ• tathÄ• akaá¹ƒsu.

thero tattha gantvÄ• nisÄ«ditvÄ• devadÅ«tasuttantaá¹ƒ kathesi kathÄ• pariyosÄ• ne pÄ• a
sotÄ• pattiphale patiá¹-á¹-hahi tathÄ• hatthisÄ• lÄ• sambÄ• dhÄ• ti dakkhiá¹‡advÄ• re naá
paÃ±Ã±Ä• pesuá¹ƒ. thero tattha nisÄ«ditvÄ• Ä• sivisopama suttantaá¹ƒ kathesi. tampi sutv
sotÄ• pattiphalaá¹ƒ paá¹-ilabhi evaá¹ƒ Ä• gatadivasato á¹ƒ0.0040 dutiyadivase aá¸• á¸• hate
pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi.

therassa naá¹‡danavane Ä• gatÄ• gatÄ• hi kulitthÄ«hi kulasuá¹‡hÄ• hi kulakumÄ• rÄ«hi sa
sÄ• yaá¹‡hasamayo jÄ• to, thero kÄ• laá¹ƒ sallakkhetvÄ• gacchÄ• miâ€™ dÄ• ni missaka
amaccÄ• mahÄ• meghavanuyyÄ• ne there vÄ• sesuá¹ƒ rÄ• jÄ• pi kho tassÄ• rattiyÄ• acc
gantvÄ• sukhasayitabhÄ• vaá¹ƒ pucchitvÄ• kappati bhante bhikkhusaá¹…ghassa Ä• rÄ• m
mahÄ• rÄ• jÄ• ti Ä• ha.

rÄ• jÄ• tuá¹-á¹-ho suvaá¹‡á¹‡a bhiá¹ƒkÄ• raá¹ƒ gahetvÄ• therassa hatthe udakaá¹ƒ pÄ• te
mahÄ• meghavanuyyÄ• naá¹ƒ adÄ• si thero punadivasepi rÄ• jageheyeva bhuÃ±jitvÄ• naá
kathesi. puna divase aggikkhaá¹‡dhopama suttantaá¹ƒ kathesi. eteneva upÄ• yena satta div
aá¸• á¸• ha nacamÄ• naá¹ƒ pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo ahosi. sattame
appamÄ• da suttantaá¹ƒ kathayitvÄ• cetiyagirimeva agamÄ• si.

atha kho rÄ• jÄ• thero Ä• yÄ• cito sayamevÄ• gato, tasmÄ• tassa anÄ• pucchÄ• gamana
rathaá¹ƒ abhirÅ«hitvÄ• , cetiyagiriá¹ƒ agamÄ• si mahatÄ• rÄ• jÄ• nubhÄ• vena gantvÄ• th
upasaá¹…kamanto ativiya kilantarÅ«po hutvÄ• upasaá¹…kami. tato naá¹ƒ thero Ä• ha kasm
evaá¹ƒ kilama mÄ• no Ä• gatoti. tumhe mama gÄ• á¸·haá¹ƒ ovÄ• daá¹ƒ datvÄ• idÄ• ni gan
jÄ• nanatthaá¹ƒ bhanteti. na mayaá¹ƒ mahÄ• rÄ• ja gantukÄ• mÄ• , api ca vassupanÄ• yika
nÄ• ma vassupanÄ• yikaá¹ƒ á¹-hÄ• naá¹ƒ Ã±Ä• tuá¹ƒ vaá¹-á¹-atÄ«ti. rÄ• jÄ• pi kho taá¹ƒkha
cetiyaá¹…gaá¹‡aá¹ƒ parikkhipitvÄ• aá¹-á¹-hasaá¹-á¹-hiyÄ• leá¹‡esu kammaá¹ƒ paá¹-á¹-hap
agamÄ• si.

tepi thero mahÄ• janaá¹ƒ ovadamÄ• nÄ• cetiyagirimhi vassaá¹ƒ vasiá¹ƒsu. athÄ• yasmÄ•
pavÄ• retvÄ• kattikapuá¹‡á¹‡amÄ• yaá¹ƒ uposathadivase rÄ• jÄ• naá¹ƒ etadavoca ciradiá¹
sammÄ• sambuddho abhivÄ• dana paccupaá¹-á¹-hÄ• na aÃ±jali kamma sÄ• mÄ«ci kamma
tenamhaá¹ƒ ukkaá¹‡á¹-hitÄ• ti tanu bhante tumhe avocuttha parinibbuto sammÄ• sambuddh
parinibbuto, athassa sarÄ«radhÄ• tuyo tiá¹-á¹-hantÄ«ti. aÃ±Ã±Ä• tambhante thÅ«paá¹ƒ pat
bhÅ«mibhÄ• gaá¹ƒ vicinathÄ• ti. api ca dhÄ• tuyo kuto lacchÄ• mÄ«ti sumanena saddhiá¹ƒ
rÄ• jÄ• sumanaá¹ƒ upasaá¹…kamitvÄ• pucchiâ€™ kutodÄ• ni bhantedhÄ• tuyo lacchÄ• m
Ä• ha-appossukko tvaá¹ƒ mahÄ• rÄ• ja, vÄ«thiyo sodhÄ• petvÄ• dhaja patÄ• ka puá¹‡á¹‡a
alaá¹…kÄ• rÄ• petvÄ• saparijjano uposathaá¹ƒ samÄ• diyitvÄ• sabbatÄ• lÄ• vacare upaá¹
maá¹…galahatthiá¹ƒ sabbÄ• laá¹…kÄ• rehi patimaá¹‡á¸• itaá¹ƒ kÄ• retvÄ• upari vassa seta
sÄ• yaá¹‡hasamaye mahÄ• nÄ• gavanuyyÄ• nÄ• bhimukho yÄ• hi addhÄ• tasmiá¹ƒ á¹-hÄ
sÄ• dhÅ«ti sampaá¹-icchi. thero cetiyagirimeva agamiá¹ƒsu.

tatrÄ• yasmÄ• mahiá¹‡datthero sumana sÄ• maá¹‡eramÄ• ha- gaccha tvaá¹ƒ sÄ• maá¹‡er
asokadhammarÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• mama vacanena evaá¹ƒ vadehiâ€™ sahÄ
tisso buddhasÄ• sane pasanno thÅ«paá¹ƒ patiá¹-á¹-hÄ• petukÄ• mo tumhÄ• kaá¹ƒ kira hatt

cevadhÄ• tu ca atthi, tamme dethÄ• â€™ ti taá¹ƒ gahetvÄ• sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ up
kira mahÄ• rÄ• ja hatthe dve dhÄ• tuyo atthi dakkhiá¹‡adÄ• á¹-hÄ• ca dakkhiá¹‡akkhakaÃ±
dakkhiá¹‡adÄ• á¹-haá¹ƒpÅ«jetha, dakkhiá¹‡akkhakaá¹ƒ pana mayhaá¹ƒ dethÄ• ti, evaÃ±ca
mahÄ• rÄ• ja amhe tambapaá¹‡á¹‡idÄ«paá¹ƒ pahiá¹‡itvÄ• pamajjitthÄ• ti.

sÄ• dhu bhanteti kho sumano therassa vacanaá¹ƒ sampaá¹-icchitvÄ• tÄ• vadeva pattacÄ«v
vehÄ• samabbhuggantvÄ• pÄ• á¹-aliputtadvÄ• re oruyha raÃ±Ã±o santikaá¹ƒ gantvÄ• tam
tuá¹-á¹-ho sÄ• maá¹‡erassa hatthato pattaá¹ƒ gahetvÄ• bhojetvÄ• bhagavato pattaá¹ƒ gaá
varamuttasadisÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ pÅ«retvÄ• adÄ• si.

so tuá¹ƒ gahetvÄ• sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ upasaá¹…kami sakko devÄ• rÄ• jÄ• sÄ• m
sumana Ä• hiá¹‡á¸• asÄ«ti Ä• ha. tvaá¹ƒ mahÄ• rÄ• ja amhe tambapaá¹‡á¹‡idÄ«paá¹ƒ pah
tappamajjÄ• mi bhante, vadehi kiá¹ƒ karomÄ«ti. tumhÄ• kaá¹ƒ kira hatthe dve dhÄ• tuyo att
ca dakkhiá¹‡akkhakaÃ±ca, tato tumhe dakkhiá¹‡adÄ• á¹-haá¹ƒ pÅ«jetha dakkhiá¹‡akkhaka
sÄ• dhu bhanteti kho sakko devÄ• namiá¹‡do yojanappamÄ• naá¹ƒ maá¹‡ithÅ«paá¹ƒ uggh
nÄ«haritvÄ• sumanassa adÄ• si.

so taá¹ƒ gahetvÄ• cetiyagirimhiyeva patiá¹-á¹-hÄ• si atha kho mahiá¹‡dapamukhÄ• sabbe
asokadhammarÄ• jena dinna dhÄ• tuyo cetiyagiriyamhiyeva patiá¹-á¹-hÄ• petvÄ• dakkhiá¹
vaá¸• á¸• hamÄ• nakacchÄ• yÄ• ya mahÄ• nÄ• ga vanuyyÄ• namagamaá¹ƒsu. rÄ• jÄ• pi k
pÅ«jÄ• sakkÄ• raá¹ƒ katvÄ• hatthikkhaá¹‡dhavaragato sÄ• yaá¹ƒ maá¹…galahatthimatthak
dhÄ• rayamÄ• no mahÄ• nÄ• ga vanuyyÄ• naá¹ƒ sampÄ• puá¹‡i.

athassa á¹ƒ0.0042 etadahosi- sace ayaá¹ƒ sammÄ• sambuddhassa dhÄ• tu, chattaá¹ƒ apa
jaá¹‡á¹‡ukehi bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• hatu, dhÄ• tu caá¹…goá¹-akaá¹ƒ mayhaá¹ƒ matth
saha raÃ±Ã±o cittuppÄ• dena chattaá¹ƒ apanami hatthijaá¹‡á¹‡ukehi patiá¹-á¹-hahi dhÄ• tu
matthake patiá¹-á¹-hahi rÄ• jÄ• amatenevÄ• bhisittagatto paramena pÄ«tipÄ• mojjena sam
dhÄ• tuá¹ƒ bhante kiá¹ƒ karomÄ«ti. hatthikumbhiyeva tÄ• va mahÄ• rÄ• ja á¹-hapehÄ«ti. rÄ
dhÄ• tuvaá¹…goá¹-akaá¹ƒ hatthikumbhe á¹-hapesi. pamudito nÄ• go kuÃ±canÄ• daá¹ƒ nad
pokkharavassaá¹ƒ vasisi ukadapariyantaá¹ƒ katvÄ• mahÄ• bhÅ«micÄ• lo ahosi paccantepi
dhÄ• tuyo patiá¹-á¹-hahissantÄ«ti.

atha so hatthinÄ• go aneka tÄ• lÄ• vacaraparivuto ativiya uá¸·Ä• rena pÅ«jÄ• sakkÄ• rena s
pacchimadisÄ• bhimukho hutvÄ• apasakkanto yÄ• va nagarassa puratthima dvÄ• raá¹ƒ tÄ
dvÄ• rena nagaraá¹ƒ pavisitvÄ• sakalanagare uá¸·Ä• rÄ• ya pÅ«jÄ• ya kayirÄ• mÄ• nÄ• ya
nikkhamitvÄ• thÅ«pÄ• rÄ• massa pacchimadisÄ• bhÄ• ge pabhejavatthu nÄ• ma kira atthi
thÅ«pÄ• rÄ• mÄ• bhimukho eva paá¹-inivatti. so ca purimakÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ sammÄ•
dhammakarakaá¹ƒ kÄ• yabaá¹‡dhanaá¹ƒ udakasÄ• á¹-Ä«kaá¹ƒ patiá¹-á¹-hÄ• petvÄ• katac

tadetaá¹ƒ vinaá¹-á¹-hesupi cetiyesu devatÄ• nubhÄ• vena kaá¹‡á¹-aka samÄ• kiá¹‡á¹‡asÄ•
parivutaá¹ƒ tiá¹-á¹-hati. mÄ• naá¹ƒ koci ucciá¹-á¹-hÄ• suvimala kacavarehi saá¹‡dusesÄ«ti

atha tassa hatthino purato gantvÄ• rÄ• japurisÄ• sabba gacche chiá¹‡ditvÄ• bhÅ«miá¹ƒ s
hatthatalasadisaá¹ƒ akaá¹ƒsu. hatthinÄ• go gantvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ purato katvÄ• tass
bodhirukkhaá¹-á¹-hane aá¹-á¹-hÄ• si. athassa matthakato dhÄ• tuá¹ƒ oropetuá¹ƒ Ä• rabhiá¹
deti. theraá¹ƒ pucchi, kasmÄ• bhante nÄ• go dhÄ• tuá¹ƒ oropetuá¹ƒ na detÄ«ti

Ä• ruá¸·haá¹ƒ mahÄ• rÄ• ja oropetuá¹ƒ na vaá¹-á¹-atiti. tasmiÃ±ca kÄ• le abhayavÄ• piyÄ•
samantÄ• bhÅ«mi phalitÄ• suuddharÄ• mattikapiá¹‡á¸• Ä• . tato mahÄ• jano sÄ«ghasÄ«g
hatthakumbhappamÄ• á¹‡aá¹ƒ vatthumakÄ• si. tÄ• vadeva thÅ«pakaraá¹‡atthaá¹ƒ iá¹-á¹-hi
yÄ• va iá¹-á¹-hikÄ• pariniá¹-á¹-hanti tÄ• va hatthinÄ• go katipÄ• haá¹ƒ divÄ• bodhirukkhaá
hatthisÄ• lÄ• yaá¹ƒ tiá¹-á¹-hati. rattiyaá¹ƒ thÅ«papatiá¹-á¹-hÄ• na bhÅ«miyaá¹ƒ pariyÄ• yati.

atha vatthuá¹ƒ vinÄ• petvÄ• rÄ• jÄ• theraá¹ƒ pucchi, kÄ«diso bhante thÅ«po kÄ• tabboti. v
mahÄ• rÄ• jÄ• ti, sÄ• dhu bhanteti rÄ• jÄ• jaá¹…ghappamÄ• á¹‡aá¹ƒ á¹ƒ0.0043 thÅ«paá¹ƒ
dhÄ• tuoropanatthÄ• ya mahÄ• sakkÄ• raá¹ƒ kÄ• resi.

tato sakalanÄ• garÄ• ca jÄ• napadÄ• ca dhÄ• tumha dassanatthaá¹ƒ santipatiá¹ƒsu sanni
dasabalassa dhÄ• tu hatthikumbhato sattatÄ• lappamÄ• naá¹ƒ vehÄ• samabbhuggantvÄ•
tehi tehi dhÄ• tuppadesehi chabbaá¹‡á¹‡araá¹ƒsiyo udakadharÄ• ca aggikkhaá¹‡dhÄ• ca
gaá¹‡á¸• ambamÅ«le bhagavatÄ• dassita pÄ• á¹-ihÄ• riya sadisaá¹ƒ eva pÄ• á¹-ihÄ• riyaá
therÄ• nubhÄ• venana devatÄ• nubhÄ• vena, api ca kho buddhÄ• naá¹ƒyeva Ä• nubhÄ• ve
adhiá¹-á¹-hÄ• si - tambapaá¹‡á¹‡idÄ«pe anurÄ• dhapurassa dakkhiá¹‡adisÄ• bhÄ• ge purin
buddhÄ• naá¹ƒ cetiyaá¹-á¹-hÄ• ne mama dakkhiá¹‡akkhakadhÄ• tu patiá¹-á¹-hÄ• na divase
hotÅ«ti.

evaá¹ƒ acintiyÄ• buddhÄ• -buddhadhammÄ• acintiyÄ• ,

acintiyesu pasannÄ• naá¹ƒ-vipÄ• ko hoti acintiyoti.

dhÄ• tusarÄ«rato nikkhanta udakaphusitehi sakalehi tambapaá¹‡á¹‡idÄ«patale na koci aphu
ahosi. evamassa taá¹ƒ dhÄ• tu sarÄ«raá¹ƒ udakaphusitehi tambapaá¹‡á¹‡itthalassa paridÄ•
mahÄ• janassa pÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• otaritvÄ• raÃ±Ã±o matthake patiá¹-á¹-hÄ• s
manussattapaá¹-ilÄ• bhaá¹ƒ maÃ±Ã±amÄ• no mahantaá¹ƒ sakkÄ• raá¹ƒ katvÄ• dhÄ• tuá¹ƒ
dhÄ• tupatiá¹-á¹-hÄ• nena mahÄ• bhÅ«micÄ• lo ahosi niá¹-á¹-hite pana thÅ«pe rÄ• jÄ• ca
ca de-nÄ• ga-yakkhÄ• naá¹ƒ vimbhayakaraá¹ƒ paccekaá¹ƒ thÅ«pamakaá¹ƒsu.

evaá¹ƒ jino dhÄ• tusarÄ«rakena

gatopi santiá¹ƒ janatÄ• hitaÃ±ca,

sukhaÃ±ca dhammÄ• bahudhÄ• kareyya

á¹-hito hi nÄ• thonukaraá¹ƒ kareyya.

sÄ• dhujana manopasÄ• danatthÄ• ya kate thÅ«pavaá¹ƒse thÅ«pÄ• rÄ• ma kathÄ• ,

<13> niá¹-á¹-hitÄ• ya pana dhÄ• tupÅ«jÄ• ya patiá¹-á¹-hite dhÄ• tuvare mahiá¹‡datthero ma
gantvÄ• vÄ• saá¹ƒ kappesi. tasmiá¹ƒ kho pana samaye anulÄ• devÄ« pabbajitukÄ• mÄ• hu
tassÄ• vacanaá¹ƒ sutvÄ• theraá¹ƒ etadavoca: bhante anulÄ• devÄ« pabbajitukÄ• mÄ• , pa
mahÄ• rÄ• ja amhÄ• kaá¹ƒ mÄ• tugÄ• maá¹ƒ pabbÄ• jetuá¹ƒ kappati. pÄ• á¹-aliputte pana
therÄ« nÄ• ma atthi, taá¹ƒ pakkosÄ• pehi mahÄ• rÄ• ja, imasmiÃ±ca dÄ«pe purimakÄ• naÃ
sammÄ• sambuddhÄ• naá¹ƒ bodhi patiá¹-á¹-haá¹ƒsi amhÄ• kampi bhagavato sarasa raá¹ƒs
patiá¹-á¹-hÄ• tabbaá¹ƒ, tasmÄ• sÄ• sanaá¹ƒ pahiá¹‡eyyasi yathÄ• saá¹…ghamittÄ• bodhi

rÄ• jÄ• therassa vacanaá¹ƒ sampaá¹-icchitvÄ• amaccehi saddhiá¹ƒ mantento ariá¹-á¹-haá¹
bhÄ• gineyyaá¹ƒ Ä• ha sakkhissasi tvaá¹ƒ tÄ• ta pÄ• á¹-alÄ«puttaá¹ƒ gantvÄ• mahÄ• bodh
saá¹…ghamittattheriá¹ƒ Ä• netunti sakkhissÄ• mi deva sace me pabbajjaá¹ƒ anujÄ• nissasÄ

gaccha tÄ• ta theriá¹ƒ Ä• netvÄ• pabbajjÄ• hÄ«ti. so raÃ±Ã±o ca therissa ca sÄ• sanaá¹ƒ g
adhiá¹-á¹-hÄ• navasena ekadivase na jambukolapaá¹-á¹-anaá¹ƒ gantvÄ• nÄ• vaá¹ƒ abhirÅ«
atikkamitvÄ• pÄ• á¹-alÄ«puttaá¹ƒ gantvÄ• raÃ±Ã±o sÄ• sanaá¹ƒ Ä• cikkhi-putto te deva m
sahÄ• yassa kira te devÄ• nampiyatissassa bhÄ• tujÄ• yÄ• anulÄ• devÄ« nÄ• ma pabbajitu
ayyaá¹ƒ saá¹…ghamittattheriá¹ƒ pahiá¹‡eyyÄ• tha, ayyÄ• ya eva ca saddhiá¹ƒ mahÄ• bodh

therassa sÄ• sanaá¹ƒ Ä• rocetvÄ• saá¹…ghamittattheriá¹ƒ upasaá¹…kamitvÄ• evamÄ• ha
mahiá¹‡datthero maá¹ƒ tumhÄ• kaá¹ƒ santikaá¹ƒ pesesi devÄ• nampiyatissa raÃ±Ã±o bhÄ•
paÃ±cahi kaÃ±Ã±Ä• satehi paÃ±cahi ca antepurisÄ• satehi saddhiá¹ƒ pabbajitukÄ• mÄ• ti,
pabbÄ• jethÄ• ti.

sÄ• tÄ• va deva turita turitÄ• gantvÄ• raÃ±Ã±Ä• taimatthaá¹ƒ Ä• rocetvÄ• gacchÄ• maha
tambapaá¹‡á¹‡idÄ«panti Ä• ha.

tena hi amma mahÄ• bodhiá¹ƒ gahetvÄ• gacchÄ• hÄ«ti vatvÄ• pÄ• á¹-alÄ«puttato yÄ• va

paá¹-ijaggÄ• petvÄ• sattayojanÄ• yÄ• maya tiyojana vitthatÄ• ya mahatiyÄ• senÄ• ya pÄ•
ariyasaá¹…ghaá¹ƒ Ä• dÄ• ya mahÄ• bodhisamÄ«paá¹ƒ agamÄ• si.

senÄ• ya samussita dhajapatÄ• kaá¹ƒ nÄ• nÄ• ratana vicittaá¹ƒ anekÄ• laá¹…kÄ• ra patima
kusuma samÄ• kiá¹‡á¹‡aá¹ƒ aneka turiya saá¹ƒghraá¹-á¹-haá¹ƒ mahÄ• bodhiá¹ƒ parikkhipi
puppha-gaá¹‡dha-mÄ• lÄ• dÄ«hi pÅ«jetvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• aá¹-á¹-ha
uá¹-á¹-hÄ• ya aÃ±jalimpaggayha á¹-hatvÄ• saccavacanakiriyÄ• ya bodhiá¹ƒ gaá¹‡hitukÄ• r
tulikaá¹ƒ gahetvÄ• manosilÄ• ya lekhaá¹ƒ katvÄ• yadi mahÄ• bodhinÄ• laá¹…kÄ• dÄ«pe
cÄ• haá¹ƒ buddhasÄ• sane nibbematiko bhaveyyaá¹ƒ, mahÄ• bodhi sayameva imasmiá¹ƒ s
patiá¹-á¹-hahatÅ«ti saccakiriyamakÄ• si saha saccakiriyÄ• ya á¹ƒ0.0045 bodhisÄ• khÄ• ma
paricchinnaá¹-á¹-hÄ• nehi chiá¹‡ditvÄ• gaá¹‡dha kalala pÅ«rassa suvaá¹‡á¹‡akaá¹-Ä• has

tato rÄ• jÄ• mahÄ• bodhiá¹ƒ bodhimaá¹‡á¸• ato mahantena sakkÄ• rena pÄ• á¹-alÄ«puttaá
datvÄ• mahÄ• bodhiá¹ƒ gaá¹…gÄ• ya nÄ• vaá¹ƒ Ä• ropetvÄ• sayampi nagarato nikkhamit
samatikkamma anupubbena sattadivasehi tÄ• malittiá¹ƒ anuppatto antaramagge deva-nÄ• g
mahÄ• bodhi pÅ«jamakaá¹ƒsu.

rÄ• jÄ• pi samuddatÄ«re sattadivasÄ• ni mahÄ• bodhiá¹ƒ á¹-hapetvÄ• mahantaá¹ƒ sakkÄ•
saá¹ƒá¹…ghamittattherimpi saparivÄ• raá¹ƒ nÄ• vaá¹ƒ Ä• ropetvÄ• gacchati vatare dasaba
muÃ±camÄ• no mahÄ• bodhi rukkhoti kaá¹‡ditvÄ• aÃ±jalimpaggahetvÄ• assÅ«ni pavattay
mahÄ• bodhi samarÅ«á¸·hanÄ• vÄ• passato passato mahÄ• rÄ• jassa mahÄ• samuddatal
samantÄ• yojanaá¹ƒ vÄ«ci vÅ«pasantÄ• paÃ±cavaá¹‡á¹‡Ä• ni padumÄ• ni pupphitÄ• ni a
vajjiá¹ƒsu Ä• kÄ• se jala thala sannissitÄ• hi devatÄ• hi pavattitÄ• ativiya uá¸·Ä• ra pÅ«jÄ•
mahatiyÄ• pÅ«jÄ• ya sÄ• nÄ• vÄ• jambukolapaá¹-á¹-anaá¹ƒ pÄ• visi.

devÄ• nampiyatissa mahÄ• rÄ• jÄ• pi uttaradvÄ• rato paá¹-á¹-hÄ• ya yÄ• va jambukolapaá¹
alaá¹…kÄ• rÄ• petvÄ• nagarato nikkhamana divase uttaradvÄ• ra samÄ«pe saddasÄ• lÄ•
vibhÅ«tiyÄ• mahÄ• samudde Ä• gacchantaá¹ƒyeva mahÄ• bodhiá¹ƒ therassÄ• nubhÄ• ver
nikkhamitvÄ• sabbaá¹ƒ maggaá¹ƒ paÃ±cavaá¹‡á¹‡ehi pupphehi okiranto antarantarÄ• pup
ekÄ• heneva jambukolapaá¹-á¹-anaá¹ƒ gantvÄ• sabbatÄ• lÄ• vacara parivuto puppha dhÅ«
galappamaá¹ƒnaá¹ƒ udakaá¹ƒ oruyha Ä• gato vata redasabalassa sarasa raá¹ƒsijÄ• laá¹ƒ v
pasannacitto mahÄ• bodhiá¹ƒ ukkhipitvÄ• uttamaá¹…ge sirasmiá¹ƒ patiá¹-á¹-hapetvÄ• ma
Ä• gatehi soá¸·asahi jÄ• tisampannakulehi saddhiá¹ƒ samuddato paccuttaritvÄ• samuddatÄ
tÄ«á¹‡i divasÄ• ni sakala tambapaá¹‡á¹‡i rajjena pÅ«jesi.

atha catutthe divase mahÄ• bodhiá¹ƒ Ä• dÄ• ya uá¸·Ä• raá¹ƒ pÅ«jaá¹ƒ kurumÄ• no anupub
anurÄ• dhapurepi mahÄ• sakkÄ• raá¹ƒ katvÄ• cÄ• tuddasÄ« divase vaá¸• á¸• hamÄ• naka
uttaradvÄ• rena pavesetvÄ• nagaramajjhana atiharitvÄ• dakkhiá¹‡advÄ• rena nikkhamitvÄ

paÃ±cadhanu satike á¹-hÄ• ne yattha amhÄ• kaá¹ƒ á¹ƒ0.0046 sammÄ• sambuddho nirodha
nisÄ«di. purimakÄ• ca tayo sammÄ• sambuddhÄ• samÄ• pattiá¹ƒ appetvÄ• nisÄ«diá¹ƒsu
bhagavato sirÄ«sabodhi, konÄ• gamanassa bhagavato udumbarabodhi, kassapassa bhaga
patiá¹-á¹-hÄ• pesi -tasmiá¹ƒ mahÄ• meghavanuyyÄ• nassa tilakabhÅ«te katabhÅ«mi parika
rÄ• javatthudvÄ• rakoá¹-á¹-hakaá¹-á¹-hÄ• ne mahÄ• bodhiá¹ƒ patiá¹-á¹-hÄ• pesi.

evaá¹ƒ laá¹…kÄ• hitatthÄ• ya-sÄ• sanassaca vuddhiyÄ• ,

mahÄ• meghavane ramme-mahÄ• bodhi patiá¹-á¹-hitoti.

bodhi Ä• gamanakathÄ•

<14> anulÄ• devÄ« paÃ±cahi kaÃ±Ã±Ä• satehi paÃ±cahi antepurisÄ• satehÄ«ti mÄ• tugÄ•
saá¹…ghamittattheriyÄ• santike pabbajitvÄ• nacirasseva saparivÄ• rÄ• arahatte patiá¹-á¹-
kho raÃ±Ã±o bhÄ• gineyyo paÃ±cahi purisa satehi saddhiá¹ƒ therassa santike pabbajitvÄ•
arahatte patiá¹-á¹-hÄ• si. athekadivasaá¹ƒ rÄ• jÄ• bodhiá¹ƒ vaá¹‡ditvÄ• therena saddhiá¹ƒ
gacchati. tassa lohapÄ• sÄ• daá¹-á¹-hÄ• naá¹ƒ sampattassa purisÄ• pupphÄ• ni Ä• hariá¹ƒ
adÄ• si. thero pupphehi lohapÄ• sÄ• daá¹-á¹-hÄ• naá¹ƒ pÅ«jesi pupphesu bhÅ«miyÄ• patit
ahosi:

rÄ• jÄ• kasmÄ• bhante bhÅ«mi calitÄ• ni pucchi. imasmiá¹ƒ mahÄ• rÄ• ja okÄ• se anÄ• ga
uposathÄ• gÄ• raá¹ƒ bhavissati. tassetaá¹ƒ pubbanimittanti Ä• ha. puna tassa mahÄ• cetiya
sampattassa campaka pupphÄ• ni abhihariá¹ƒsu. tÄ• nipi rÄ• jÄ• therassa adÄ• si. thero m
pupphehi pÅ«jetvÄ• vaá¹‡di tÄ• vadeva mahÄ• pathavÄ« saá¹ƒkampi. rÄ• jÄ• bhante kasm
pucchi. mahÄ• rÄ• ja imasmiá¹ƒ á¹-hÄ• ne anÄ• gate buddhassa bhagavato asadiso mahÄ•
pubbanimittanti Ä• ha. ahameva karomi bhanteti. alaá¹ƒ mahÄ• rÄ• ja tumhÄ• kaá¹ƒ aÃ±Ã±
tumhÄ• kaá¹ƒ pana nantÄ• duá¹-á¹-hagÄ• maá¹‡Ä« abhayo nÄ• ma kÄ• ressatÄ«ti.

atha rÄ• jÄ• sace bhante mayhaá¹ƒ nantÄ• karissati. kataá¹ƒyeva mayÄ• ti dvÄ• dasahatth
Ä• harÄ• petvÄ• devÄ• nampiyatissa raÃ±Ã±o nattÄ• duá¹-á¹-hagÄ• maá¹‡i abhayo nÄ• m
karotÄ«ti akkharÄ• ni likhÄ• petvÄ• patiá¹-á¹-hÄ• pesÄ«ti atha devÄ• nampiyatissarÄ• jÄ•
sammÄ• sambuddha bhutta patta pÅ«retvÄ• Ä• haá¹-Ä• dhÄ• tuyohatthikkhaá¹‡dhena Ä•
sakalatambapaá¹‡á¹‡idÄ«pe á¹ƒ0.0047 yojane yojane thÅ«paá¹ƒ kÄ• retvÄ• dhÄ• tuyo pat
pattaá¹ƒ pana rÄ• ja geheyava á¹-hapetvÄ• pÅ«jamakÄ• sÄ«ti.

nidhÄ• petvÄ• na sambuddha-dhÄ• tuyo pattamattakÄ• ,

kÄ• rÄ• pesi mahÄ• rÄ• ja-thÅ«pe yojana yojaneti.

yojanathÅ«pa kathÄ•

atha rÄ• jÄ• aÃ±Ã±Ä• ni ca bahÅ«ni puÃ±Ã±akammÄ• ni katvÄ• cattÄ• lÄ«sa vassÄ• ni ra
taá¹ƒ kaniá¹-á¹-ho uttiya rÄ• jÄ• dasavassÄ• ni rajjaá¹ƒ kÄ• resi. tassa accayena taá¹ƒ kani
dasavassÄ• neva rajjaá¹ƒ kÄ• resi tassa accayena tassÄ• pi kaniá¹-á¹-ho sÅ«ratisso dasava
kÄ• resi tato assanÄ• vika puttÄ• dve damiá¸·Ä• sÅ«ratissaá¹ƒ gahetvÄ• dvevÄ«sa vassÄ
kÄ• resuá¹ƒ. te gahetvÄ• muá¹-asÄ«vassa raÃ±Ã±o putto aselo nÄ• ma dasavassÄ• ni rajj
coá¸·araá¹-á¹-hato agantvÄ• eá¸·Ä• ro nÄ• ma damilo asela bhÅ«patiá¹ƒ gahetvÄ• catucat
kÄ• resi eá¸·Ä• raá¹ƒ gahetvÄ• duá¹-á¹-hagÄ• maá¹‡i abhayo rÄ• jÄ• ahosi.

tadatthadÄ«panatthaá¹ƒ ayamanupubbakathÄ•

<15> devÄ• nampiyatissa raÃ±Ã±o kira dutiyabhÄ• tiko uparÄ• jÄ• mahÄ• nÄ• go nÄ• ma
puttassa rajjaá¹ƒ icchanti taracchanÄ• vÄ• vÄ• piá¹ƒ karontassa uparÄ• jassavisena ambaa
á¹-hapetvÄ• pesesi deviyi putte, uparÄ• jena saddhiá¹ƒ gato bhÄ• jane vivaá¹-e sayameva
khÄ• ditvÄ• kÄ• lamakÄ• si uparÄ• jÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• deviyÄ• bhÄ«to tato
balavÄ• hanaÃ±ca gahetvÄ• rohaá¹‡aá¹ƒ agamÄ• si. tassa aggamahesi antarÄ• magge ya
puttaá¹ƒ vijÄ• yi tassa tissoti bhÄ• tunÄ• maâ€™ makaá¹ƒsi.

so tato gantvÄ• mahÄ• gÄ• me vasanto rohaá¹‡e rajjaá¹ƒ kÄ• resi tassa accayena tassa pu
mahÄ• gÄ• meyeva rajjaá¹ƒ kÄ• resi. tassa accayena tassÄ• pi putto goá¹-hÄ• bhayo nÄ• n
goá¹-hÄ• bhayassa putto kÄ• kavaá¹‡á¹‡atisso nÄ• ma tattheva rajjaá¹ƒ kÄ• resi. kÄ• kavaa
kalyÄ• á¹‡itissa raÃ±Ã±o dhÄ«tÄ• vihÄ• ramahÄ• devÄ« nÄ• ma aggamahesi ahosi sÄ• ra
rÄ• jÄ• tÄ• ya saddhiá¹ƒ samaggavÄ• saá¹ƒ vasanto puÃ±Ã±Ä• ni karonto vihÄ• si. atheka
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• sÄ• yaá¹‡hasamaye á¹ƒ0.0048 gaá¹‡dham
sotuá¹ƒ vihÄ• raá¹ƒgatÄ• , tattha nipannaá¹ƒ bÄ• á¸·hagilÄ• naá¹ƒ Ä• sannamaraá¹‡aá¹ƒ sÅ
disvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• attano sampattiá¹ƒ vaá¹‡á¹‡etvÄ• mama puttab
yÄ• ci.

so na icchi, yÄ• pi punappuna yÄ• ciyeva. sÄ• maá¹‡eropi evaá¹ƒ sante sÄ• sanÄ• nuggah
sakkÄ• tisampaá¹-icchitvÄ• gatinimittavasena upaá¹-á¹-hitampi devalokaá¹ƒ chaá¸• á¸• etvÄ
suvaá¹‡á¹‡a sivikÄ• ya gacchantiyÄ• deviyÄ• kucchimhi paá¹-isaá¹‡dhiá¹ƒ gaá¹‡hi.

sÄ• dasamÄ• saccayena puttaá¹ƒ vijÄ• yi. tassa gÄ• maá¹‡i abhayoti nÄ• maá¹ƒ kariá¹ƒsu
tissoti nÄ• maá¹ƒ kariá¹ƒsu. gÄ• maá¹‡i kumÄ• ro kamena vaá¸• á¸• hento soá¸·asa vassiko
sippesu kovido tejobala parakkama sampanno ahosi. atha kho kÄ• kavaá¹‡á¹‡atissa rÄ• jÄ•
naá¹‡dhimitto-suranimmalo-mahÄ• seno-goá¹-hayimbaro-theraputtÄ• bha-

yo-bharaá¹‡o-veá¸·usumano-khaÃ±cadevo-phussadevo-labhiyyavasabhoti ime dasÄ• mahÄ
á¹-hapetvÄ• vÄ• sesi.

tesaá¹ƒ uppattikathÄ• mahÄ• vaá¹ƒsato gahetabbÄ• rÄ• jÄ• dasamahÄ• yodhÄ• naá¹ƒ pu
sakkÄ• rasamaá¹ƒsakkÄ• raá¹ƒ kÄ• resi tissakumÄ• raá¹ƒ janapada rakkhanatthÄ• ya dÄ«g
athekadivasaá¹ƒ gÄ• miá¹‡Ä« kumÄ• ro attano balavÄ• hana sampattiá¹ƒ disvÄ• damiá¸·el
raÃ±Ã±o kathÄ• pesi. rÄ• jÄ• puttaá¹ƒ anurakkhanto alaá¹ƒ oragaá¹…ganti nivÄ• resi. so y
rÄ• jÄ• kujjhitvÄ• hemasaá¹…khalikaá¹ƒ karotha baá¹‡dhitvÄ• rakkhissÄ• mÄ«ti. abhayo
palÄ• yitvÄ• malayaá¹ƒ agamÄ• si tato paá¹-á¹-hÄ• ya pitari duá¹-á¹-hattÄ• duá¹-á¹-hagÄ•
rÄ• jÄ• puttÄ• naá¹ƒ kalahaá¹-á¹-hÄ• naá¹ƒ Ä• gamanatthÄ• ya yodhehi sapathaá¹ƒ kÄ• re

atha kÄ• kavaá¹‡á¹‡atissa rÄ• jÄ• catusaá¹-á¹-hivihÄ• re kÄ• retvÄ• catusaá¹-á¹-hi saá¹ƒv
kÄ• lamakÄ• si tissakumÄ• ro pitukÄ• lakatabhÄ• vaá¹ƒ sutvÄ• dÄ«ghavÄ• pito Ä• gantvÄ•
mÄ• taraá¹ƒ - kaá¹‡á¸• ula hatthiÃ±ca gahetvÄ• bhÄ• tu bhayÄ• dÄ«ghavÄ• piá¹ƒ agamÄ•
taá¹ƒ pavattiá¹ƒ vatvÄ• duá¹-á¹-hagÄ• maá¹‡itissa santikaá¹ƒ pesesuá¹ƒ. so taá¹ƒ sÄ• sana
bhuttasÄ• laá¹ƒ Ä• gamma bhÄ• tu santikaá¹ƒ dÅ«te pesetvÄ• tato mahÄ• gÄ• maá¹ƒ Ä• g
mÄ• taraá¹ƒ kaá¹‡á¸• ulahatthiÃ±ca pesetÅ«ti yÄ• va tatiyaá¹ƒ bhÄ• tu santikaá¹ƒ lekhÄ• p
Ã±atvÄ• yuddhÄ• ya nikkhami. kumÄ• ropi yuddhasajjohutvÄ• nikkhami. cuá¸·aá¹…gaá¹‡iy
bhÄ• tÅ«naá¹ƒ mahÄ• yuddhaá¹ƒ ahosi.

te á¹ƒ0.0049 kira yodhÄ• sapathassa katattÄ• tesaá¹ƒ yuddhe sahÄ• yÄ• na bhaviá¹ƒsu. t
manussÄ• mariá¹ƒsu. rÄ• jÄ• parajjitvÄ• tissÄ• maccaá¹ƒ dighatuá¹‡ikaá¹ƒ vaá¸·avaÃ±ca
pacchato pacchato anubaá¹‡dhi. antare bhikkhu pabbataá¹ƒ mÄ• pesuá¹ƒ. taá¹ƒ disvÄ• ku
kammanti Ã±atvÄ• nivatti rÄ• jÄ• palÄ• yitvÄ• kappaá¹‡dakara nadiyÄ• jalamÄ• latitthaá¹
chÄ• tomhiti Ä• ha. amacco suvaá¹‡á¹‡asarake pakkhittabhattÄ• niharitvÄ• adÄ• si.

rÄ• jÄ• kÄ• laá¹ƒ sallakkhetvÄ• saá¹…ghassa datvÄ• bhuÃ±jÄ• miti saá¹…ghassa-amacc
catubhÄ• gaá¹ƒ katvÄ• kÄ• lÄ• ghosÄ• pesi tadÄ• piyaá¹…gudipato kuá¹-umbiyatissatthe
aá¹-á¹-hÄ• si. rÄ• jÄ• theraá¹ƒ disvÄ• pasannamÄ• naso saá¹…ghassa á¹-hapitabhÄ• gaá
patte pakkhipiá¹ƒ amaccopi attano bhÄ• gaá¹ƒ pakkhipi vaá¸·avÄ• pi dÄ• tukÄ• mÄ• ahosi.
amacco tassÄ• pi bhÄ• gaá¹ƒ patte pakkhipi.

iti so rÄ• jÄ• therassa paripuá¹‡á¹‡a bhattapattaá¹ƒ adÄ• si. thero pattaá¹ƒ gahetvÄ• gantv
nÄ• ma adÄ• si. so paÃ±casata bhikkhu bhojetvÄ• puna tato laddhehi bhÄ• gehi pattapÅ«r
gantvÄ• raÃ±Ã±o purato aá¹-á¹-hÄ• si tisso pattaá¹ƒ gahetvÄ• rÄ• jÄ• naá¹ƒ bhojetvÄ• tat
vaá¸·avaá¹ƒ bhojesi. tato rÄ• jÄ• sannÄ• haá¹ƒ cumbaá¹-akaá¹ƒ katvÄ• pattaá¹ƒ vissajjesi.
hatthe patiá¹-á¹-hÄ• si, rÄ• jÄ• puna mahÄ• gÄ• maá¹ƒ Ä• gantvÄ• senaá¹ƒ saá¹…kaá¸• á
gahetvÄ• puna bhÄ• tarÄ• saddhiá¹ƒ yujjhi tadÄ• kumÄ• rassa aneka sahassaá¹ƒ manuss

kumÄ• ro palÄ• yitvÄ• vihÄ• raá¹ƒ pavisitvÄ• mahÄ• therassa gehaá¹ƒ pÄ• visi.

rÄ• jÄ• pacchato pacchato anubaá¹‡dhanto vihÄ• raá¹ƒ paviá¹-á¹-habhÄ• vaá¹ƒ Ã±atvÄ• r
ubho bhÄ• taro aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• pesuá¹ƒ. tadÄ• rÄ• jÄ• sassakammÄ• ni kÄ
dÄ«ghavÄ• pimeva pahiá¹‡itvÄ• sayampi bheraá¹ƒ carÄ• petvÄ• sassakammÄ• ni kÄ• res
saá¹…gahaá¹ƒkatvÄ• kunte dhÄ• tuá¹ƒ nidhÄ• petvÄ• balavÄ• hana parivuto tissÄ• rÄ• m
vaá¹‡ditvÄ• bhante sÄ• sanaá¹ƒ jotetuá¹ƒ pÄ• ragaá¹…gaá¹ƒ gamissÄ• mi sakkÄ• retuá¹ƒ
dethÄ• ti Ä• ha.

saá¹…gho paÃ±casatabhikkhu adÄ• si. rÄ• jÄ• bhikkhusaá¹…ghaá¹ƒ gahetvÄ• kaá¹‡á¸• u
parivuto mahatÄ• balakÄ• yena yuddhÄ• ya á¹ƒ0.0050 nikkhamitvÄ• mahiyaá¹…gaá¹‡aá¹
saddhiá¹ƒ yujjhanto mahiyaá¹…gaá¹‡e kaÃ±cuka thÅ«paá¹ƒ kÄ• resi. tassa thÅ«passa vibh
ayamÄ• nupubbakathÄ• .

<16> bhagavÄ• kira bodhite navame mÄ• se imaá¹ƒ dÄ«pamÄ• gantvÄ• gaá¹…gÄ• tÄ«re
mahÄ• nÄ• gavanuyyÄ• ne yakkhasamÄ• gamaá¹ƒ Ä• gantvÄ• tesaá¹ƒ yakkhÄ• naá¹ƒ upa
á¹-hÄ• ne vehÄ• sayaá¹ƒ á¹-hito vuá¹-á¹-hi vÄ• taá¹‡dhakÄ• rÄ• dÄ«hi yakkhe santÄ• setvÄ
tumhÄ• kaá¹ƒ abhayaá¹ƒ dassÄ• mi tumhe samaggÄ• mayhaá¹ƒ nisÄ«danaá¹-á¹-hÄ• naá¹

yakkhÄ• , mÄ• risa te imaá¹ƒ sakaladÄ«paá¹ƒ demi. abhayaá¹ƒ no dehÄ«ti Ä• haá¹ƒsu. tato
apanuditvÄ• tehi dinnabhabhÅ«miyaá¹ƒ cammakhaá¹‡á¸• aá¹ƒ pattharitvÄ• tattha nisinno
samÄ• pajjitvÄ• cammakhaá¹‡á¸• aá¹ƒ samantato jÄ• letvÄ• vaá¸• á¸• hesi. te cammakhaá
sÄ• gara pariyante rÄ• sibhÅ«tÄ• ahesuá¹ƒ bhagavÄ• iddhibalena giridÄ«paá¹ƒ nÄ• ma id
pavesetvÄ• dÄ«paá¹ƒ yathÄ• á¹-á¹-hÄ• ne á¹-hapetvÄ• cammakhaá¹‡á¸• aá¹ƒ saá¹…khipi
tasmiá¹ƒ samÄ• game bhagavÄ• dhammaá¹ƒ desesi-tadÄ• .

``nekesaá¹ƒ pÄ• á¹‡akoá¹-Ä«naá¹ƒ-dhammÄ• bhisamayo ahÅ«,

saraá¹‡esu ca sÄ«lesu-á¹-hitÄ• Ä• suá¹ƒ asaá¹…khiyÄ• .

sotÄ• pattiphalaá¹ƒ patvÄ• -sele sumanakÅ«á¹-ake,

mahÄ• sumana deviá¹‡do-pÅ«jiyaá¹ƒ yÄ• ci pÅ«chiyaá¹ƒ.

siraá¹ƒ parÄ• masitvÄ• na-nilÄ• malasiroruhe,

pÄ• á¹‡imatte adÄ• kese tassa pÄ• á¹‡ihito jino.

so taá¹ƒ suvaá¹‡á¹‡icaá¹…goá¹-aá¹ƒ-carenÄ• dÄ• ya satthuno, nisinnaá¹-á¹-hÄ• na racite-n

uccato sattaratane-á¹-hapetvÄ• na siroruhe,

taá¹ƒ iá¹‡danÄ«la thÅ«pena-pidahesi namassi caâ€™â€™.

parinibbute pana bhagavati dhammasenÄ• pati sÄ• ri puttattherassa antevÄ• siko sarabhÅ«
gÄ«vaá¹-á¹-hidhÄ• tu gahetvÄ• bhikkhu saá¹…ghaparivuto Ä• gantvÄ• tasmiá¹ƒyeva cetiy
meghavaá¹‡á¹‡apÄ• sÄ• á¹‡ehi chÄ• detvÄ• dvÄ• dasa hatthubbedhaá¹ƒ thÅ«paá¹ƒ kÄ• r
devÄ• nampiyatissa raÃ±Ã±o bhÄ• tÄ• cÅ«á¸·Ä• bhayo nÄ• ma taá¹ƒ abbhutaá¹ƒ cetiyaá¹ƒ
cetiyaá¹ƒ kÄ• resi. idÄ• ni duá¹-á¹-hagÄ• maá¹‡Ä«pi abhayarÄ• jÄ• mahiyaá¹…gaá¹‡aá¹ƒ
maddanto asitihatthubbedhaá¹ƒ kaÃ±cukacetiyaá¹ƒ kÄ• retvÄ• pÅ«jamakÄ• si.

evamaccÄ• yikaá¹ƒ á¹ƒ0.0051 kammaá¹ƒ-karontÄ• pi guá¹‡Ä• karÄ• , karonti puÃ±Ã±aá¹ƒ
bhÄ«rukÄ• ti.

mahiyaá¹…gana thÅ«pakathÄ•

<17> tato rÄ• jÄ• damiá¸·ehi saddhiá¹ƒ yujjhitvÄ• chattadamiá¸·aá¹ƒ gaá¹‡hitvÄ• tatra bah
ambatitthaá¹ƒ Ä• gantvÄ• ambadamiá¸·aá¹ƒ catÅ«hi mÄ• sehi gaá¹‡hi. tato oruyha mahabh
ekÄ• heneva gaá¹‡hi tato antarasobbhe mahÄ• koá¹-á¹-ha damiá¸·aá¹ƒ-doá¹‡agÄ• me gava
mahissariya damiá¸·aá¹ƒ-nÄ• á¸·isobbhe nÄ• á¸·ika damiá¸·aá¹ƒ-dighÄ• bhasagallamhi digh
gaá¹‡hi. tato kacchatitthe kiÃ±cisÄ«sa damiá¸·aá¹ƒ catÅ«hi mÄ• sehi gaá¹‡hi tato veá¹-ha m
damiá¸·aá¹ƒ, bhÄ• á¹‡akadamiá¸·aÃ±ca-vahiá¹-á¹-he vahiá¹-á¹-ha damiá¸·aá¹ƒ=gÄ• maá¹‡i
damiá¸·aá¹ƒ-kumbugÄ• mamhi kumbu damiá¸·aá¹ƒ-naá¹‡dika gÄ• mamhi naá¹‡dika damiá¸
damiá¸·aá¹ƒ-tambunnagÄ• make mÄ• tula bhÄ• gineyye dve damiá¸·e gaá¹‡hi tadÄ• -

``ajÄ• nitvÄ• sakaá¹ƒ senaá¹ƒ-ghÄ• tenti sajanÄ• iti,

sutvÄ• na saccakiriyaá¹ƒ-akari tattha bhupati.

rajjasukhÄ• ya vÄ• yÄ• mo-nÄ• yaá¹ƒ mama kadÄ• pi ca,

sambuddhasÄ• sanasseva-á¹-hapanÄ• ya ayaá¹ƒ mama.

tena saccena me senÄ• -kÄ• yopagata bhaá¹‡á¸• akaá¹ƒ,

jÄ• lavaá¹‡á¹‡aá¹ƒva hotÅ«ti-taá¹ƒ tatheva tadÄ• ahu. â€™â€™

evaá¹ƒ rÄ• jÄ• gaá¹…gÄ• tÄ«re damiá¸·e ghÄ• tesi. ghÄ• tita so sabbe Ä• gantvÄ• vijita na
rÄ• jÄ• vijita nagaraá¹ƒ gaá¹‡hituá¹ƒ vÄ«maá¹ƒsanatthÄ• ya Ä• gacchantaá¹ƒ naá¹‡dhimitt
muÃ±cesi. kaá¹‡á¸• ulopi taá¹ƒ gaá¹‡hituá¹ƒ Ä• gaÃ±chi tadÄ• naá¹‡dhimitto hatthetahi ub
gahetvÄ• pÄ«á¸·etvÄ• ukkuá¹-ikaá¹ƒ nisÄ«dÄ• pesi. rÄ• jÄ• ubho vimaá¹ƒsetvÄ• vijitana
dakkhiá¹‡advÄ• re yodhÄ• naá¹ƒ mahÄ• saá¹…gÄ• mo ahosi puratthimadvÄ• re veá¸·usum
damiá¸·e ghÄ• tesi damiá¸·Ä• anto pivisitvÄ• dvÄ• raá¹ƒ thakesuá¹ƒ. tato rÄ• jÄ• yodhe vi
kaá¹‡á¸• ulahatthi naá¹‡dhimitto suranimmalo ca dakkhiá¹‡advÄ• re kammaá¹ƒ kariá¹ƒsu m
theraputtÄ• bhayo cÄ• ti ime tayo itaresu tÄ«su dvÄ• resu kammaá¹ƒ kariá¹ƒsu.

taÃ±ca nagaraá¹ƒ parikhÄ• ttaya parikkhittaá¹ƒ, daá¸·ha pÄ• kÄ• ra gopuraá¹ƒ, ayo dvÄ• ra
kaá¹‡á¸• ulo jÄ• á¹‡uhi á¹-hatvÄ• silÄ• sudhÄ• iá¹-á¹-hakÄ• bhiá¹‡ditvÄ• ayodvÄ• raá¹ƒ
gopure á¹-hatvÄ• nÄ• nÄ• vudhÄ• ni á¹ƒ0.0052 khipiá¹ƒsu pakka ayoguá¸·e cevapakkaá¹-á
hatthipiá¹-á¹-hiyaá¹ƒ pakkhipiá¹ƒsu: tadÄ• kaá¹‡á¸• ulo vedanaá¹-á¹-o udakaá¹-á¹-hÄ• naá¹
tadÄ• goá¹-hayimbaro na idaá¹ƒ surÄ• pÄ• naá¹ƒ bhavati. ayodvÄ• ra vighÄ• á¹-anaá¹ƒ nÄ
vighÄ• á¹-ehÄ«ti Ä• ha. taá¹ƒ sutvÄ• jÄ• tÄ• bhimÄ• to kuÃ±canÄ• daá¹ƒ katvÄ• udana ug
hatthivejjo silesaá¹ƒ dhovitvÄ• osadhaá¹ƒ akÄ• si. tato rÄ• jÄ• hatthiá¹ƒ Ä• ruyha pÄ• á¹‡i
parÄ• masitvÄ• sakala laá¹…kÄ• tale rajjaá¹ƒ tava dammÄ«ti tosetvÄ• varabhojanaá¹ƒ bh
sÄ• á¹-akena veá¹-hetvÄ• suvammÄ«taá¹ƒ katvÄ• vammapiá¹-á¹-hiyaá¹ƒ mahisacammaá¹
baá¹‡dhitvÄ• tassupari telacammaá¹ƒ baá¹‡dhitvÄ• taá¹ƒ vissajjesi so asani viyagajjanto g
padaraá¹ƒ vijjhitvÄ• pÄ• dena ummÄ• raá¹ƒ hani. dvÄ• raá¹ƒ bÄ• hÄ• hi saddhiá¹ƒ ayodvÄ
bhÅ«miyaá¹ƒ pati. gopure dabbasambhÄ• raá¹ƒ pana hatthipiá¹-á¹-hiyaá¹ƒ patantaá¹ƒ disvÄ
paharitvÄ• pavaá¹-á¹-esi tadÄ• kaá¹‡á¸• ulo dÄ• á¹-hÄ• pÄ«á¸·anaveraá¹ƒ chaá¸• á¸• hesi

tato kaá¹‡á¸• ulo attano piá¹-á¹-hiá¹ƒ Ä• rÅ«hanatthÄ• ya naá¹‡dhimittaá¹ƒ olokesi. so tayÄ
pavisissÄ• mÄ«ti aá¹-á¹-hÄ• rasa hatthubbedhaá¹ƒ pÄ• kÄ• raá¹ƒ bÄ• hunÄ• paharitvÄ• a
pÄ• kÄ• rappadesaá¹ƒ pÄ• tetvÄ• suranimmalaá¹ƒ olokesi sopi tena katamaggaá¹ƒ anicch
laá¸• á¸• Ä«tvÄ• nagarabbhantare pati goá¹-hayimbaropi - soá¹‡opi - theraputtÄ• bhayopi e
bhiá¹‡ditvÄ• pavisiá¹ƒsu-tato.

``hatthi gahetvÄ• rathacakkaá¹ƒ-mitto sakaá¹-a paÃ±jaraá¹ƒ,

nÄ• á¸·ikerataruá¹ƒ goá¹-ho-nimmalo khaggamuttamaá¹ƒ.

tÄ• larukkhaá¹ƒ mahÄ• soá¹‡o-theraputto mahÄ• gadaá¹ƒ,

visuá¹ƒ visuá¹ƒ vÄ«thigatÄ• -damiá¸·e nattha cuá¹‡á¹‡ayuá¹ƒâ€™â€™.

evaá¹ƒ vijitanagaraá¹ƒ catÅ«hi mÄ• sehi bhiá¹‡ditvÄ• damiá¸·e mÄ• retvÄ• tato garilokaá¹
damiá¸·aá¹ƒ aggahesi. tato mahela nagaraá¹ƒ gantvÄ• catÅ«hi mÄ• sehi mahela rÄ• jÄ• na
anurudhapuraá¹ƒ gacchanto paritokÄ• sapabbate nÄ• ma khaá¹‡dhÄ• vÄ• raá¹ƒ nivÄ• setv
kÄ• retvÄ• jeá¹-á¹-hamÅ«lamÄ• samhi udakakÄ«á¸·aá¹ƒ kÄ«á¸·i. eá¸·Ä• ropi duá¹-á¹-hagÄ
sutvÄ• amaccehi saddhiá¹ƒ mantetvÄ• sve yuddhaá¹ƒ karissÄ• mÄ• ti nicchayaá¹ƒ akÄ• s
mahÄ• pabbata hatthiá¹ƒ Ä• ruyha mahÄ• balakÄ• ya parivuto nikkhami. gÄ• maá¹‡Ä«pi m
dvattiá¹ƒsa bala koá¹-á¹-hake kÄ• retvÄ• chattadhare rÄ• jarÅ«pake tattha tattha á¹-hapesi.
koá¹-á¹-hake sayaá¹ƒ aá¹-á¹-hÄ• si.

tato á¹ƒ0.0053 saá¹…gÄ• me vattamÄ• ne eá¸·Ä• ra raÃ±Ã±o dÄ«ghajattu nÄ• ma mahÄ•
bhÅ«mito aá¹-á¹-hÄ• rasa hatthaá¹ƒ nabhamuggantvÄ• rÄ• jarÅ«paá¹ƒ chiá¹‡ditvÄ• paá¹-h
bhiá¹‡di evaá¹ƒ sesepi balakoá¹-á¹-hake bhiá¹‡ditvÄ• mahÄ• gamaá¹‡inÄ• á¹-hataá¹ƒ bala
tadÄ• suranimmalo raÃ±Ã±o parigacchantaá¹ƒ disvÄ• attano nÄ• maá¹ƒ sÄ• vetvÄ• taá¹ƒ
dÄ«ghajantu paá¹-hamaá¹ƒ imaá¹ƒ mÄ• remÄ«ti kujjhitvÄ• Ä• kasamabbhuggantvÄ• attan
saranimmalo attano phalakaá¹ƒ upanÄ• mesi. itaropi phalakena saddhiá¹ƒ taá¹ƒ bhiá¹‡dissa
phalakaá¹ƒ pahari. itaro phalakaá¹ƒ muÃ±ci, dÄ«ghajantu phalakaá¹ƒ chiá¹‡danto bhÅ«miya
taá¹ƒ sattiyÄ• pahari, phussadevo taá¹ƒ khaá¹‡e saá¹…khaá¹ƒ dhami, asanisaddo viya aho
manussÄ• ahesuá¹ƒ. tato damiá¸·a senÄ• bhijjittha, eá¸·Ä• ro palÄ• yittha tadÄ• pi bahu da

``tattha vÄ• pijalaá¹ƒ Ä• si-hatÄ• naá¹ƒ lohitÄ• vilaá¹ƒ,

tasmÄ• kulatthavÄ• pÄ«ti-nÄ• mato vissutÄ• ahÅ«.

carÄ• petvÄ• tahiá¹ƒ bheriá¹ƒ-duá¹-á¹-hagÄ• miá¹‡i bhÅ«pati,

na hanissatu eá¸·Ä• raá¹ƒ-maá¹ƒ muÃ±ciya paro iti.

sannaddho sayamÄ• ruyha-sannaddhaá¹ƒ kaá¹‡á¸• ulaá¹ƒ kariá¹ƒ,

eá¸·Ä• raá¹ƒ anubaá¹‡dhanto-dakkhiá¹‡advÄ• ra mÄ• gami.

pure dakkhiá¹‡abhÄ• gamhi-ubho yujjhiá¹ƒsu bhÅ«mipÄ• ,

tomaraá¹ƒ khipi eá¸·Ä• ro-gÄ• maá¹‡i taá¹ƒ avaÃ±cayi.

vijjhÄ• pesi ca dantehi-taá¹ƒ hatthiá¹ƒ sakahatthinÄ• ,

tomaraá¹ƒ khipi eá¸·Ä• ro-sahatthi tattha so pati.

tato vijita saá¹…gÄ• mo-sayoggabalavÄ• hano,

laá¹…kÄ• ekÄ• tapattaá¹ƒ so-katvÄ• na pÄ• visi puraá¹ƒ. â€™â€™

atha rÄ• jÄ• nagare bheriá¹ƒ carÄ• petvÄ• samantÄ• yojanappamÄ• á¹‡e manusse sanni
sarÄ«raá¹ƒ mahantaá¹ƒ sakkÄ• raá¹ƒ kÄ• retvÄ• kÅ«á¹-Ä• gÄ• rena netvÄ• jhÄ• petvÄ• t
parihÄ• ramadÄ• si. ajjapi rÄ• jÄ• no taá¹ƒ padesampatvÄ• bheriá¹ƒ na vÄ• dÄ• penti. eva
abhaya mahÄ• rÄ• jÄ• dvattiá¹ƒsa damiá¸·a rÄ• jÄ• no mÄ• retvÄ• laá¹…kÄ• dÄ«paá¹ƒ ek

yadÄ• duá¹-á¹-hagÄ• maá¹‡i vijitaá¹ƒ nagaraá¹ƒ gaá¹‡hi tadÄ• dÄ«ghajantu yodho eá¸·Ä•
attano bhÄ• gineyyassa bhallukassa yodha bhÄ• vaá¹ƒ Ä• cikkhitvÄ• idhÄ• gamanatthÄ• y
bhallukopi eá¸·Ä• rassa daá¸• á¸• hadivasato sattame divase saá¹-á¹-hiyÄ• purisa á¹ƒ0.005
otiá¹‡á¹‡o raÃ±Ã±o matabhÄ• vaá¹ƒ sutvÄ• pi lajjÄ• ya yujjhissÄ• mÄ«ti mahÄ• titthato nikk
nÄ• ma gÄ• me khaá¹‡dhÄ• vÄ• raá¹ƒ nivesesi. rÄ• jÄ• pi tassÄ• â€™ gamanaá¹ƒ sutvÄ•
yodhaparivuto mahatÄ• balakÄ• yena abhinikkhami. phussadevopi paÃ±cÄ• vudha sannad
nisÄ«di. bhallukopi paÃ±cÄ• vudha sannaddho hatthiá¹ƒ Ä• ruyha rÄ• jÄ• bhimukho agaÃ±c
vegamaá¹‡di bhÄ• vatthaá¹ƒ sanikaá¹ƒ sanikaá¹ƒ paccosakaki senÄ• pi hatthinÄ• saddhiá¹

rÄ• jÄ• phussadevaá¹ƒ Ä• ha ayaá¹ƒ hatthi pubbe aá¹-á¹-havÄ«satiyÄ• yuddhesu apaccos
paccosakkatÄ«ti. so Ä• hÄ• deva. amhÄ• kameva jayo ayaá¹ƒ gajo jayabhÅ«miá¹ƒ avekkha
jayabhÅ«miá¹ƒ patvÄ• á¹-hassatÄ«ti: nÄ• gopi paccosakakitva pura devassa passe mahÄ•
aá¹-á¹-hÄ• si.

tato bhalluko rÄ• jÄ• bhimukhÄ• Ä• gantvÄ• rÄ• jÄ• naá¹ƒ uppaá¹‡á¸• esi rÄ• jÄ• pi khagg
taá¹ƒ akkosi raÃ±Ã±o mukhe vijjhissÄ• mÄ«ti saraá¹ƒ khipi. so khaggatala mÄ• gaccabhÅ«
mukhe viddhesmiti saÃ±Ã±Ä• ya ukkuá¹-á¹-hi, akÄ• si tadÄ• raÃ±Ã±o pacchimÄ• sane nisi
kuá¹‡á¸• alaá¹ƒ ghaá¹-ento tassa mukhe kaá¹‡á¸• aá¹ƒ pÄ• tesi raÃ±Ã±o pÄ• de katvÄ• pa
aparena kaá¹‡á¸• ena vijjhitvÄ• raÃ±Ã±o sÄ«saá¹ƒ katvÄ• pÄ• tesi. rÄ• jÄ• laddhajayo na
Ä• harÄ• petvÄ• puá¹…khena ujukaá¹ƒ á¹-hapÄ• petvÄ• taá¹ƒ pamÄ• á¹‡aá¹ƒ kahÄ• paá¹
adÄ• si.

evaá¹ƒ laá¹…kÄ• rajjaá¹ƒ ekacchattaá¹ƒ katvÄ• rÄ• jÄ• yodhÄ• naá¹ƒ yathÄ• nurÅ«paá¹ƒ
theraputtÄ• bhayo pana dÄ«yamÄ• naá¹ƒ á¹-á¹-hÄ• nantaraá¹ƒ na gaá¹‡hi kasmÄ• na gaá
atthi mahÄ• rÄ• jÄ• ti Ä• haá¹ƒ. idÄ• ni ekarajje kate kiá¹ƒ nÄ• ma yuddhanti pucchite kilesa
Ä• ha. rÄ• jÄ• punappunaá¹ƒ nivÄ• resi sopi punappuna yÄ• citvÄ• rÄ• jÄ• nuÃ±Ã±Ä• ya p
kammaá¹ƒ karonto arahattaá¹ƒ patvÄ• paÃ±ca khÄ«á¹‡Ä• savasata parivÄ• ro ahosi.

tato rÄ• jÄ• attano pÄ• sÄ• datale sirÄ«sayanagato mahatiá¹ƒ sampattiá¹ƒ oloketvÄ• akkh
anussari. anussarantassa raÃ±Ã±o mahantaá¹ƒ demanassaá¹ƒ uppajji sagga maggantarÄ•

tadÄ• piyaá¹…gudÄ«pe arahanto raÃ±Ã±o paricitakkaá¹ƒ Ã±atvÄ• taá¹ƒ assÄ• setuá¹ƒ aá
Ä• gantvÄ• Ä• gatabhÄ• vÄ• nivedetvÄ• á¹ƒ0.0055 pÄ• sÄ• datalaá¹ƒ abhiruhiá¹ƒsu rÄ• j
nisÄ«dÄ• petvÄ• Ä• gata kÄ• raá¹‡aá¹ƒ pucchi. therÄ• pi Ä• gata kÄ• raá¹‡aá¹ƒ vatvÄ• ra
sagga-mokkhantarÄ• yabhÄ• vaá¹ƒ bodhetva pakkamiá¹ƒsu rÄ• jÄ• tesaá¹ƒ vacanaá¹ƒ sut
vaá¹‡ditvÄ• (te vissajjetvÄ•) sirisayanagato puna cintesi.

mÄ• tipitaro kho pana mÄ• co kadÄ• cipi vinÄ• saá¹…ghena Ä• hÄ• raá¹ƒ bhuÃ±jathÄ• ti a
bhikkhusaá¹…ghassa adatvÄ• bhuttaá¹ƒ atthi nu kho natthiti cintayanto satisammosena sa
pÄ• tarÄ• sakÄ• le paribhuttaá¹ƒ ekaá¹ƒyeva maricavaá¹-á¹-iá¹ƒ addasa. disvÄ• ca ayuttaá
daá¹‡á¸• akammaá¹ƒ me kÄ• tabbantÄ« cintesi atha rÄ• jÄ• chattamaá¹…gala sattÄ• he vÄ
rÄ• jÄ• nubhÄ• vena mahantena kÄ«á¸·Ä• vidhÄ• nena udakakÄ«á¸·aá¹ƒ kÄ«á¸·ituá¹ƒ abhi
cÄ• rittÄ• nu pÄ• lanatthaÃ±ca tissavÄ• piá¹ƒ agamÄ• si. raÃ±Ã±o sabbaá¹ƒ paricchadaá¹ƒ
maricavaá¹-á¹-i vihÄ• raá¹-á¹-hÄ• namhi á¹-hapayiá¹ƒsu.

tatrÄ• pi thÅ«paá¹-á¹-hÄ• ne rÄ• japurisÄ• raÃ±Ã±o sadhÄ• tukaá¹ƒ kuntaá¹ƒ ujukaá¹ƒ á¹-h
divasabhÄ• gaá¹ƒ orodha parivuto kÄ«á¸·itvÄ• sÄ• yaá¹‡he jÄ• te nagaraá¹ƒ gamissÄ• ma
Ä• ha. rÄ• japurisÄ• kuntaá¹ƒ gaá¹‡hantÄ• cÄ• letuá¹ƒ nÄ• sakkhiá¹ƒsu rÄ• jasena, taá¹ƒ
samÄ• gantvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jesi rÄ• jÄ• pi mahantaá¹ƒ acchariyaá¹ƒ disvÄ
Ä• rakkhaá¹ƒ saá¹ƒvidahitvÄ• nagaraá¹ƒ pÄ• visi.

tato rÄ• jÄ• kuntaá¹ƒ parikkhipÄ• petvÄ• cetiyaá¹ƒ taá¹ƒ parikkhipÄ• petvÄ• vihÄ• raÃ±ca
saá¹ƒvaccharehi niá¹-á¹-hÄ• siá¹ƒ rÄ• jÄ• vihÄ• ramahatthÄ• ya saá¹…ghaá¹ƒ sannipÄ• te
satasahassÄ• ni bhikkhunÄ«naá¹ƒ navuti sahassÄ• ni sannipatiá¹ƒsu tasmiá¹ƒ samÄ• game
vaá¹‡ditvÄ• evamÄ• ha bhante vissaritvÄ• vinÄ• saá¹…ghena maricavaá¹-á¹-ikaá¹ƒ paribl
daá¹‡á¸• akammaá¹ƒ me hotÅ«ti-sacetiyaá¹ƒ maricavaá¹-á¹-iyaá¹ƒ vihÄ• raá¹ƒ kÄ• resiá¹ƒ p
saá¹…gho sacetiyaá¹ƒ vihÄ• ranti dakkhiá¹‡odakaá¹ƒ pÄ• tetvÄ• bhikkhusaá¹…ghassa vih

vihÄ• rassa samantato bhikkhusaá¹…ghassa nisÄ«danatthÄ• ya mahantaá¹ƒ maá¹‡á¸• apa
abhayavÄ• piyÄ• jale patiá¹-á¹-hitÄ• ahesuá¹ƒ. sesokÄ• se kathÄ• canatthi. tattha bhikkhu
nisÄ«dÄ• petvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• sabbaparikkhÄ• raá¹ƒ adÄ• si. tat
parikkhÄ• ro satasahassagghanako ahosi.

evaá¹ƒ- á¹ƒ0.0056

``yuddhe dÄ• ne ca sÅ«rena-sÅ«rinÄ• ratanattame,

pasannÄ• malacittena-sÄ• sanujjotanatthinÄ• .

raÃ±Ã±Ä• kataÃ±Ã±unÄ• tena-thÅ«pakÄ• rÄ• panÄ• dito,

vihÄ• ramahanantÄ• ni - pÅ«jetuá¹ƒ ratanattayaá¹ƒ.

pariccattadhanÄ• nettha-anagghÄ• ni vimuÃ±ciya,

sesÄ• ni honti ekÄ• ya-Å«nÄ• visatikoá¹-iyo. â€™â€™

evaá¹ƒ sapaÃ±Ã±o bhidÅ«re asÄ• re,

dehe dhane saá¹…gamatikkamitvÄ•

katvÄ• na puÃ±Ã±aá¹ƒ sukhasÄ• danatthaá¹ƒ,

sÄ• raá¹ƒ gahetuá¹ƒ satataá¹ƒ yateyyÄ• ti.

marÄ«cavaá¹-á¹-i vihÄ• rakathÄ•

<18> tato rÄ• jÄ• cintesi mahÄ• mahiá¹‡datthero kira mama ayyakassa devÄ• nampiyatiss
te mahÄ• rÄ• ja duá¹-á¹-hagÄ• maá¹‡i abhayo visaá¹ƒ hatthasatikaá¹ƒ sovaá¹‡á¹‡amÄ• liá¹
saá¹…ghassa ca uposathÄ• gÄ• rabhÅ«taá¹ƒ navabhÅ«makaá¹ƒ lohapÄ• sÄ• daá¹ƒ kÄ• re
olokento rÄ• jagehe karaá¹‡á¸• ake á¹-hapitaá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-alekhaá¹ƒ disvÄ• taá¹
cattÄ• lÄ«saá¹ƒ vassasataá¹ƒ atikkamma kÄ• kavaá¹‡á¹‡atissassa putto duá¹-á¹-hagÄ• ma
kÄ• ressatÄ«ti sutvÄ• haá¹-á¹-ho udaggo appoá¹-hesi-ayyena kira vatamhi diá¹-á¹-ho mahÄ

tato pÄ• tova mahÄ• meghavanaá¹ƒ gantvÄ• bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• etada
uposathÄ• gÄ• raá¹ƒ katvÄ• devavimÄ• na sadisaá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• ressÄ• mi devalo
vimÄ• nÄ• kÄ• raá¹ƒ likhÄ• petvÄ• me dethÄ• ti: saá¹…gho aá¹-á¹-ha khÄ«á¹‡Ä• save pes
gantvÄ• dvÄ• dasayojanubbedhÄ• aá¹-á¹-hacattÄ• lÄ«sa yojana parikkhepaá¹ƒ kÅ«á¹-Ä• g
patimaá¹‡á¸• itaá¹ƒ navabhÅ«makaá¹ƒ sahassagabbhaá¹ƒ khÄ«raá¹‡a devadhÄ«tÄ• ya pu
Ä• kÄ• saá¹-á¹-haá¹ƒ ratanapÄ• sÄ• daá¹ƒ oloketvÄ• hiá¹…gulakena paá¹-e tadÄ• kÄ• raá
bhikkhusaá¹…ghassa adaá¹ƒsu saá¹…gho raÃ±Ã±o pÄ• hesi.

taá¹ƒ disvÄ• rÄ• jÄ• tuá¹-á¹-hamÄ• naso tadÄ• taá¹ƒ lekhatulyaá¹ƒ lohapÄ• sÄ• daá¹ƒ kÄ

pana catusu dvÄ• resu aá¹-á¹-hasatasahassÄ• ni hiraÃ±Ã±Ä• ni á¹-hapÄ• pesi tadÄ• catus
sahassaá¹ƒ vatthapuá¹-Ä• ni ceva guá¸·a-tela-sakkhara-madhupurÄ• anekasahassacÄ• á¹-
á¹-hapÄ• pesi. pÄ• sÄ• de amÅ«lakena kammaá¹ƒ na kÄ• tabbanti bheriá¹ƒ cÄ• rapetvÄ• a
agghÄ• petvÄ• kÄ• rakÄ• naá¹ƒ mÅ«laá¹ƒ dÄ• pesi. pÄ• sÄ• do ekekena passena hatthasa
tathÄ• ubbedhana, navabhÅ«mÄ• yo cassa ahesuá¹ƒ ekekissÄ• bhÅ«miyÄ• sataá¹ƒ sata
sabbÄ• nipi ratanakhacitÄ• ni ceva suvaá¹‡á¹‡a kiá¹…kiá¹‡ikÄ• panti parikkhittÄ• ni ca ahes
kÅ«á¹-Ä• gÄ• rÄ• ni nÄ• nÄ• ratana bhÅ«sikÄ• pavÄ• á¸·a vedikÄ• ceva, tÄ• saá¹ƒ padum
vicittÄ• neva ahesuá¹ƒ. tathÄ• sahassagabbhÄ• ca nÄ• nÄ• ratana khacitÄ• sÄ«yapaÃ±ja
vessavanassa nÄ• rivÄ• bhanayÄ• naá¹ƒ sutvÄ• tadÄ• kÄ• raá¹ƒ majjhe ratana maá¹‡á¸• a

so anekehi ratanatthambhehi sÄ«havyagghÄ• di rÅ«pehi devatÄ• rÅ«pehi ca patimaá¹‡á¸•
muttÄ• jÄ• lena ca parikkhitto ahosi pavÄ• á¸·avedikÄ• cassa pubbe vuttappakÄ• rÄ• va sa
vicittamaá¹‡á¸• apa majjhe pana eá¸·ikamaya bhÅ«miyÄ• dantamaya pallaá¹…ko ahosi apa
suvaá¹‡á¹‡asÅ«riyamaá¹‡á¸• alehi rajata caá¹‡da maá¹‡á¸• alehi muttÄ• maya tÄ• rakÄ• hi
yathÄ• rahaá¹ƒ nÄ• nÄ• ratanamaya padumÄ• ni ceva pasÄ• da janakÄ• ni ca jÄ• takÄ• ni
ca kÄ• resi. tattha mahagghaá¹ƒ paccattharaá¹‡aá¹ƒ attharitvÄ• manuÃ±Ã±aá¹ƒ danta vijan
pavÄ• á¸·amaya pÄ• dukÄ• kÄ• resi. tathÄ• pallaá¹…kassopari eá¸·ikabhÅ«miyÄ• patiá¹-á
rajatamayadaá¹‡á¸• aá¹ƒ setaccattaá¹ƒ kÄ• resi. tattha sattaratanamayÄ• ni aá¹-á¹-hamaá¹.
maá¹‡imuttÄ• mayÄ• catuppÄ• da pantiyo ca kÄ• resi. chattante cassa ratanamaya ghaá¹‡

pÄ• sÄ• do chattaá¹ƒ pallaá¹…ko maá¹‡á¸• apo cÄ• ti cattÄ• ro anagghÄ• ahesuá¹ƒ mahag
paÃ±Ã±atvo tattha mahagghÄ• ni kambalÄ• ni bhummattharaá¹‡Ä• ni attharÄ• pesi Ä• vam
sovaá¹‡á¹‡amayÄ• yeva ahesuá¹ƒ. sesa paribhoga bhaá¹‡á¸• esu vattabbameva natthi dvÄ
pÄ• kÄ• rena parikkhitto. tambalohiá¹-á¹-hikÄ• bhi pana chÄ• ditattÄ• pÄ• sÄ• dassa lohap

evaá¹ƒ tÄ• vatiá¹ƒsabhavane devasabhÄ• viya pÄ• sÄ• daá¹ƒ niá¹-á¹-hÄ• petvÄ• saá¹…gh
maricavaá¹-á¹-i vihÄ• ramage viya saá¹…gho sannipati. paá¹-hamabhÅ«miyaá¹ƒ puthujjanÄ
dutiyabhÅ«miyÄ• tepiá¹-akÄ• , tatiyÄ• disu tÄ«su bhÅ«misu kamena sotÄ• panna - sakadÄ
catusu bhÅ«misu khÄ«á¹‡Ä• savÄ• yeva aá¹-á¹-haá¹ƒsu. evaá¹ƒ saá¹…ghaá¹ƒ sannipÄ• te
datvÄ• maricavaá¹-á¹-i vihÄ• ramahe viya sattÄ• haá¹ƒ mahÄ• dÄ• namadÄ• sÄ«ti.

``pÄ• sÄ• dahetu á¹ƒ0.0058 cattÄ• ni-mahÄ• cÄ• gena rÄ• jinÄ• ,

anagghÄ• ni á¹-hapetvÄ• na-ahesuá¹ƒ tiá¹ƒsakoá¹-iyo. â€™â€™

pahÄ• ya gamanÄ«yantaá¹ƒ-datvÄ• na dhanasaÃ±cayaá¹ƒ,

anugÄ• midhanaá¹ƒ dÄ• naá¹ƒ-evaá¹ƒ kubbanti paá¹‡á¸• itÄ• .

<19> athekadivasaá¹ƒ rÄ• jÄ• satasahassaá¹ƒ vissajjetvÄ• mahÄ• bodhi pÅ«jaá¹ƒ kÄ• ret
thÅ«paá¹-á¹-hÄ• ne patiá¹-á¹-hitaá¹ƒ silÄ• thÅ«paá¹ƒ disvÄ• mahiá¹‡dattherena vuttavacan
mahÄ• thÅ«paá¹ƒ kÄ• ressÄ• mÄ«ti katasanniá¹-á¹-hÄ• no nagaraá¹ƒ pavisitvÄ• mahaá¹ƒt
bhuÃ±jitvÄ• sirisayanagato evaá¹ƒ cintesi mayÄ• damiá¸·e maddamÄ• nena ayaá¹ƒ loko a
kho upÄ• yena lokassa piá¸·anaá¹ƒ akatvÄ• dhammena samena mahÄ• cetiyassa anucch
uppÄ• dessÄ• mÄ«ti taá¹ƒ cintitaá¹ƒ chattaá¹ƒ adhivatthÄ• devatÄ• jÄ• nitvÄ• rÄ• jÄ• eva

paramparÄ• ya devalokepi kolÄ• halamahosi taá¹ƒ Ã±atvÄ• sakko devarÄ• jaá¹ƒ vissakam
vissa kamma! duá¹-á¹-hagÄ• maá¹‡i abhaya mahÄ• rÄ• jÄ• mahÄ• cetiyassa iá¹-á¹-hakatt
uttarapasse nagarato yojanappamÄ• á¹‡e á¹-hÄ• ne gambhira nadiyÄ• tÄ«re iá¹-á¹-hakÄ•

taá¹ƒ Ã±atvÄ• vissakamma devaputto Ä• gantvÄ• tattheva mahÄ• cetiyÄ• nucchavikaá¹ƒ i
devapurameva gato. puna divase eko sunakhaluddo sunakhe gahetvÄ• araÃ±Ã±aá¹ƒ gant
taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• iá¹-á¹-hakÄ• adisvÄ• ca nikkhami. tasmiá¹ƒ khaá¹‡e ekÄ• bhu
iá¹-á¹-hakÄ• dassetuá¹ƒ mahantaá¹ƒ godhÄ• vaá¹‡á¹‡aá¹ƒ gahetvÄ• luddassa sunakhÄ• r
tehi anubaddho iá¹-á¹-hakÄ• bhimukhaá¹ƒ attvÄ• antaradhÄ• yi.

sunakhaluddo iá¹-á¹-hakÄ• disvÄ• amhÄ• kaá¹ƒ rÄ• jÄ• thÅ«paá¹ƒ kÄ• retukÄ• mo, maha
laddhoti haá¹-á¹-hamÄ• naso puna divase pÄ• toca Ä• gantvÄ• attanÄ• diá¹-á¹-haá¹ƒ iá¹-á
raÃ±Ã±o nivedesi. rÄ• jÄ• taá¹ƒ sÄ• sanaá¹ƒ sutvÄ• attamano hutvÄ• tassa mahantaá¹ƒ s
taá¹ƒyeva iá¹-á¹-haka gopanaá¹ƒ kÄ• resi. tato rÄ• jÄ• ahameva iá¹-á¹-hakolokanatthÄ• ya
vaá¸• á¸• hethÄ• ti Ä• ha.

tasmiá¹ƒyeva khaá¹‡e puna aÃ±Ã±aá¹ƒ sÄ• sanaá¹ƒ Ä• hariá¹ƒsu. nagarato tiyojanamattha
pubbuttarakaá¹‡á¹‡e Ä• cÄ• ra viá¹-á¹-higÄ• me tiyÄ• marattiá¹ƒ abhippavaá¹-á¹-e deve soá
padese suvaá¹‡á¹‡abÄ«jÄ• ni uá¹-á¹-hahiá¹ƒsu. tÄ• ni pamÄ• á¹‡ato ukkaá¹-á¹-hÄ• ni vidat
aá¹-á¹-haá¹…gulappamÄ• á¹‡Ä• ni ahesuá¹ƒ, atha vibhÄ• tÄ• ya rattiyÄ• á¹ƒ0.0059 gÄ• m
disvÄ• rÄ• chÄ• â€™ rahaá¹ƒ vata bhaá¹‡á¸• aá¹ƒ uppannanti samantato Ä• rakkhÄ• saá
suvaá¹‡á¹‡abÄ«jÄ• ni pÄ• tiyaá¹ƒ pÅ«retvÄ• Ä• gantvÄ• raÃ±Ã±o dassesuá¹ƒ rÄ• jÄ• tes
kÄ• retvÄ• teyeva suvaá¹‡á¹‡a gopake akÄ• si.

atha tasmiá¹ƒyeva khaá¹‡e aÃ±Ã±aá¹ƒ sÄ• sanaá¹ƒ Ä• hariá¹ƒsu. nagarato pÄ• cÄ«napass
á¹-hÄ• ne pÄ• ragaá¹…gÄ• ya tambaviá¹-á¹-hi nÄ• ma janapade tambalohaá¹ƒ uppajji. gÄ•
tambalohaá¹ƒ gahetvÄ• Ä• gantvÄ• raÃ±Ã±o dassesuá¹ƒ rÄ• jÄ• yathÄ• nurÅ«paá¹ƒ sak
teyeva gopake akÄ• si.

tadanantaraá¹ƒ aÃ±Ã±aá¹ƒ sÄ• sanaá¹ƒ Ä• hariá¹ƒsu. purato catuyojanamatthako á¹-hÄ• n
sumanavÄ• pigÄ• me uppalakuruviá¹‡da missakÄ• bahÅ« maá¹‡ayo uppajjiá¹ƒsu gÄ• mik
mÄ• nayo raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• tesampi sakkÄ• raá¹ƒ kÄ• retvÄ• teyeva gopake a

tadanantaraá¹ƒ aÃ±Ã±ampi sÄ• sanaá¹ƒ Ä• hariá¹ƒsu. nagarato dakkhiá¹‡a passe aá¹-á¹-h
ambaá¹-á¹-hakola janapade ekasmiá¹ƒ leá¹‡e rajataá¹ƒ uppajji tasmiá¹ƒ samaye nagaravÄ•
bahÅ«hi sakaá¹-ehi haá¸·iddi siá¹…giverÄ• dÄ«namatthÄ• ya malayaá¹ƒ gato, leá¹‡assa av
muÃ±citvÄ• patodadÄ• ruá¹ƒ pariyesanto taá¹ƒ pabbataá¹ƒ abhirÅ«á¸·ho ekaá¹ƒ paá¹‡asay

tassa mahantaá¹ƒ cÄ• á¹-ippamÄ• á¹‡aá¹ƒ ekameva paá¹‡asa phalaá¹ƒ naruá¹‡ayaá¹-á¹-hi
pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ aá¹-á¹-hÄ• si. so taá¹ƒ phalabhÄ• rena namitaá¹ƒ disvÄ• upag
parÄ• masitvÄ• pakkabhÄ• vaá¹ƒ Ã±atvÄ• vaá¹‡á¹-aá¹ƒ chiá¹‡di paá¹‡asayaá¹-á¹-hi ugga
aá¹-á¹-hÄ• si vÄ• á¹‡ijo aggaá¹ƒ datvÄ• bhuÃ±jissÄ• mÄ«ti cintetvÄ• kÄ• laá¹ƒ ghosesi. ta
khÄ«á¹‡Ä• sava Ä• gantvÄ• tassa purato pÄ• turahesuá¹ƒ. vÄ• á¹‡ijo te disvÄ• attamano
nisÄ«dÄ• petvÄ• tassa phalassa vaá¹‡á¹-Ä• samantÄ• vÄ• siyÄ• tacchetvÄ• apassayaá¹
samantato yusaá¹ƒ otaritvÄ• apassayÄ• nitaá¹ƒ Ä• vÄ• á¹-aá¹ƒ pÅ«resi vÄ• á¹‡ijo manosil
paá¹‡asayusaá¹ƒ patte pÅ«retvÄ• adÄ• si. te khÄ«á¹‡Ä• savÄ• tassa passantasseva Ä• k
pakkamiá¹ƒsu.

so puna kÄ• laá¹ƒghosesi aÃ±Ã±e cattaro khÄ«á¹‡Ä• savÄ• Ä• gamiá¹ƒsu. tesampi hattha
suvaá¹‡á¹‡avaá¹‡á¹‡ehi pana samiÃ±jehi pÅ«retvÄ• adÄ• si tesu tayo therÄ• Ä• kÄ• sena
iá¹‡daguttatthero nÄ• ma khÄ«á¹‡Ä• savo tassa taá¹ƒ rajataá¹ƒ á¹ƒ0.0060 dassetukÄ• mo
tassa leá¹‡assa avidÅ«re nisÄ«ditvÄ• paá¹‡asa miÃ±jaá¹ƒ paribhuÃ±jati upÄ• sako therass
miÃ±jaá¹ƒ attanÄ• pi khÄ• ditvÄ• sesakaá¹ƒ bhaá¹‡á¸• ikaá¹ƒ katvÄ• Ä• dÄ• ya gacchanto
pattadhovanasÄ• khaÃ±ca adÄ• si.

theropi leá¹‡advÄ• rena sakaá¹-a samÄ«pagÄ• mi maggaá¹ƒ mÄ• petvÄ• iminÄ• maggena
theraá¹ƒ vaá¹‡ditvÄ• tena maggena gacchanto leá¹‡advÄ• raá¹ƒ patvÄ• samantÄ• leá¹‡a
rajatarÄ• siá¹ƒ disvÄ• rajatapiá¹‡á¸• aá¹ƒ gahetvÄ• cÄ• siyÄ• chiá¹‡ditvÄ• rajatabhÄ• va
sajjhapiá¹‡á¸• aá¹ƒ gahetvÄ• sakaá¹-a santikaá¹ƒ gantvÄ• tiá¹‡odaka sampanne á¹-hÄ• n
lahuá¹ƒ anurÄ• dhapuraá¹ƒ gantvÄ• raÃ±Ã±Ã±o dassetvÄ• tamatthaá¹ƒ nivedesi rÄ• jÄ• t
sakkÄ• raá¹ƒ kÄ• resi.

tadantaraá¹ƒ aÃ±Ã±ampi sÄ• sanaá¹ƒ Ä• hariá¹ƒsu nagarato pacchima disÄ• bhÄ• ge paÃ±
uruvela pabbata mahÄ• malakamattÄ• pacÄ• á¸·a missakÄ• saá¹-á¹-hi sakaá¹-appamÄ• á
thalamuggamiá¹ƒsu kevaá¹-á¹-Ä• disvÄ• rÄ• jÄ• rahaá¹ƒ vata bhaá¹‡á¸• aá¹ƒ uppannanti
datvÄ• pÄ• tiá¹ƒ pÅ«retvÄ• Ä• gantvÄ• raÃ±Ã±o dassetvÄ• tamatthaá¹ƒ nivedesuá¹ƒ. rÄ
sakkÄ• raá¹ƒ kÄ• resi.

puna aÃ±Ã±aá¹ƒ sÄ• sanaá¹ƒ Ä• hariá¹ƒsu nagarato pacchimuttara kaá¹‡á¹‡e sattayojana
peá¸·ivÄ• pi gÄ• massa vÄ• piyÄ• otiá¹‡á¹‡a kaá¹‡dare pulina puá¹-á¹-he nisadapotappam
vidatthicaturaá¹…gulÄ• ummÄ• pupphavaá¹‡á¹‡Ä• cattÄ• ro mahÄ• maá¹‡i uppajjiá¹ƒsu.
sunakhaluddo sunakhe gahetvÄ• tattha vicaranto taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• disvÄ• rÄ• jÄ
bhaá¹‡á¸• anti vÄ• likÄ• hi paá¹-icchÄ• detvÄ• Ä• gantvÄ• raÃ±Ã±o nivedesi. rÄ• jÄ• tass
sakkÄ• raá¹ƒ kÄ• resi. evaá¹ƒ rÄ• jÄ• thÅ«patthÄ• ya uppannÄ• ni iá¹-á¹-hakÄ• dÄ«ni tada
rajatÄ• naá¹ƒ uppannaá¹-á¹-hÄ• naá¹ƒ teneva nÄ• maá¹ƒ labhi.

thÅ«pasÄ• dhana lÄ• bhakathÄ•

<20> atha rÄ• jÄ• thÅ«patthÄ• ya uppannÄ• ni suvaá¹‡á¹‡Ä• dÄ«ni Ä• harÄ• petvÄ• bhaá
tato sabbasambhÄ• re samatte visÄ• kha puá¹‡á¹‡amuposathadivase patta visÄ• kha nakk
mahÄ• thÅ«pakaraá¹‡atthÄ• ya bhÅ«miparikammaá¹ƒ Ä• rabhi. rÄ• jÄ• thupaá¹-á¹-hÄ• ne
silÄ• thÅ«paá¹ƒ harÄ• petvÄ• thirabhÄ• vatthÄ• ya samantato hatthipÄ• kÄ• ra pariyantaá
sataratanappamÄ• á¹‡aá¹ƒ bhÅ«miá¹ƒ khanÄ• petvÄ• paá¹ƒsuá¹ƒ apanetvÄ• á¹ƒ0.0061 y
attharÄ• petvÄ• kammÄ• rakÅ«á¹-ehi Ä• hanÄ• petvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡e kÄ• resi.

tato cammavinaddhehi pÄ• dehi mahÄ• hatthÄ«hi maddÄ• petvÄ• pÄ• sÄ• á¹‡akoá¹-á¹-im
attharÄ• pesi. Ä• kÄ• sa gaá¹…gÄ• yahi tipatitaá¹-á¹-hÄ• ne udakabindÅ«ni uggantvÄ• san
yojanappamÄ• á¹‡apadese patanti yattha sayaÃ±jÄ• tasÄ• lÄ« uppajjatti taá¹ƒ á¹-hÄ• naá¹
nintasÄ«sakoá¸·aá¹ƒ nÄ• ma chÄ• taá¹ƒ. tattha mattikÄ• sukhumuttÄ• navanÄ«ta mattikÄ

taá¹ƒ tato khÄ«á¹‡asavÄ• sÄ• maá¹‡erÄ• Ä• haranti tÄ• ya sabbattha mattikÄ• kiccanti Ã±
iá¹-á¹-hakÄ• attharÄ• pesi. iá¹-á¹-hakopari kharasukammaá¹ƒ, tassoparikuruviá¹‡dapÄ• sÄ
tassopariayojÄ• laá¹ƒ, tassopari khÄ«á¹‡Ä• sava sÄ• maá¹‡erehi himavantato Ä• haá¹-aá¹
tassopari khÄ«rapÄ• sÄ• á¹‡aá¹ƒ, tassopari eá¸·ikapÄ• sÄ• á¹‡aá¹ƒ, tassopari sÄ«laá¹ƒ att
sabbamattikÄ• kicce navanÄ«tamattikÄ• eva ahosi.

silÄ• satthÄ• ropari rasodaka santintena kapittha niyyÄ• sena aá¹-á¹-haá¹…gulabahalatamb
tassopari tilatelayantintÄ• ya manosilÄ• ya sattaá¹…gula bahalaá¹ƒ rajatapaá¹-á¹-aá¹ƒ attha
sabbÄ• kÄ• rena bhÅ«miparikammaá¹ƒ kÄ• rÄ• petvÄ• Ä• sÄ• á¸·ahi sukkapakkhassa cÄ
sannipÄ• tetvÄ• evamÄ• ha. sve puá¹‡á¹‡amuposathadivase uttarÄ• sÄ• á¸·ha nakkhatten
maá¹…galiá¹-á¹-hakaá¹ƒ patiá¹-á¹-hÄ• pessÄ• mi sve thÅ«pÅ«á¹-á¹-hÄ• ne sabbo saá¹…gh
bheriá¹ƒ carÄ• pesi mahÄ• jano uposathiko hutvÄ• gaá¹‡dhamÄ• lÄ• dÄ«ni gahetvÄ• thÅ«

tato visÄ• khasiri devanÄ• make dve amacce Ä• á¹‡Ä• pesi. tumhe gantvÄ• mahÄ• cetiya
alaá¹…karothÄ• ti. te gantvÄ• samantato rajatapaá¹-á¹-avaá¹‡á¹‡avÄ• lukaá¹ƒ okÄ«rÄ• pe

pupphÄ• ni vikiritvÄ• kadalitoraá¹‡aá¹ƒ ussÄ• petvÄ• puá¹‡á¹‡aghaá¹-e á¹-hapÄ• petvÄ•
paÃ±capaá¹‡á¹‡adhajaá¹ƒ baá¹‡dhÄ• petvÄ• gaá¹‡dhasampannÄ• ni nÄ• nÄ• vidha kusu
nÄ• nÄ• ppakÄ• rehi taá¹ƒ á¹-hÄ• naá¹ƒ alaá¹…kariá¹ƒsu.

atha rÄ• jÄ• sakalanagaraÃ±ca vihÄ• ragÄ• mi maggaÃ±ca alaá¹…kÄ• rÄ• pesi pabhÄ• tÄ
dvÄ• resu massu kammatthÄ• ya nahÄ• pite, nahÄ• panatthÄ• yanahÄ• panake, alaá¹…kÄ
vattha gaá¹‡dhamÄ• lÄ• dÄ«ni ca sÅ«pavyaÃ±jana sampannÄ• ni madhurabhattÄ• ni ca á¹
jÄ• napadÄ• ca yathÄ• ruciá¹ƒ massÅ«kammaá¹ƒ kÄ• retvÄ• nahÄ• tvÄ• bhuÃ±jitvÄ• vat
alaá¹…karitvÄ• mahÄ• cetiyaá¹-á¹-hÄ• naá¹ƒ Ä• gacchantÅ«ti Ä• yuttakehi Ä• rocÄ• pesi.

sayampi á¹ƒ0.0062 sabbÄ• bharaá¹‡a vibhÅ«sito cattÄ• lÄ«sa purisa sahassehi saddhiá¹ƒ u
sumaá¹‡á¸• ita pasÄ• dhitehi amaccehi gahitÄ• rakkho alaá¹…katÄ• hi devakaÃ±Ã± pamÄ•
amaragaá¹‡a parivuto devarÄ• jÄ• viya attano sirisampattihÄ• mahÄ• janaá¹ƒ tosayanto a
saá¹…ghuá¹-á¹-hehi vattamÄ• nehi aparaá¹‡he mahÄ• thÅ«paá¹-á¹-hÄ• naá¹ƒ upagaÃ±ji. m
maá¹…galatthÄ• ya puá¹-abaddhÄ• ni vatthÄ• ni aá¹-á¹-huttara sahassaá¹ƒ á¹-hapÄ• pesi. d
vattharÄ• siá¹ƒ kÄ• resi tela-madhu-sakkara-phÄ• á¹‡itÄ• dÄ«ni ca á¹-hapÄ• pesi.

atha nÄ• nÄ• desato bahÅ« bhikkhÅ« Ä• gamiá¹ƒsu rÄ• jagahÄ• samantÄ• iá¹‡diguttatthe
bhikkhusahassÄ• ni gahetvÄ• Ä• kÄ• senÄ• gaÃ±chi tathÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane
dhammasenatthero nÄ• ma dvÄ• dasa bhikkhusahassÄ• ni. sÄ• vatthiyaá¹ƒ jetavana vihÄ•
saá¹-á¹-hi bhikkhu sahassÄ• ni vesÄ• liyaá¹ƒ mahÄ• vanato buddharakkhitatthero aá¹-á¹-hÄ
sahassÄ• ni, kosambiyaá¹ƒ ghositÄ• rÄ• mato mahÄ• dhammarakkhitatthero tiá¹ƒsa bhikkh
dakkhiá¹‡agiri mahÄ• vihÄ• rato dhammarakkhitatthero cattÄ• lÄ«sa bhikkhusahassÄ• ni-p
mittiá¹‡á¹‡atthero bhikkhÅ«naá¹ƒ satasahassÄ• ni saá¹-á¹-hiÃ±ca sahassÄ• ni gaá¹‡dhÄ• r
thero nÄ• ma bhikkhÅ«naá¹ƒ dve satasahassÄ• ni asÄ«tiÃ±ca sahassÄ• ni. mahÄ• pallava
bhikkhÅ«naá¹ƒ cattÄ• ri satasahassÄ• ni saá¹-á¹-hiÃ±ca sahassÄ• ni yonakaraá¹-á¹-he alas
dhammarakkhitatthero tiá¹ƒsa bhikkhu sahassÄ• ni. viÃ±jhÄ• á¹-avivattaniya senÄ• sanato u
bhikkhusahassÄ• ni. mahÄ• bodhimaá¹‡á¸• a vihÄ• rato cittaguttatthero tiá¹ƒsa bhikkhusah
caá¹‡daguttatthero asÄ«ti bhikkhusahassÄ• ni. kelÄ• sa mahÄ• vihÄ• rato suribhaguttather
gahetvÄ• Ä• kÄ• senÄ• gaÃ±chi.

``bhikkhÅ«naá¹ƒ dÄ«pavÄ• sÄ«naá¹ƒ-Ä• gatÄ• naÃ±ca sabbaso,

gaá¹‡anÄ• ya paricchedo-porÄ• á¹‡ehi na bhÄ• sito.

samÄ• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ-sabbesaá¹ƒ taá¹ƒ samÄ• game,

vuttÄ• khÄ«á¹‡Ä• savÄ• yeva-te channavuti koá¹-iyo. â€™â€™

atha saá¹…gho parikkhitta pavÄ• á¸·avedikÄ• viya majjhe raÃ±Ã±o okÄ• se á¹-hapetvÄ• a
aghaá¹-á¹-etvÄ• aá¹-á¹-hÄ• si. pÄ• cinapasse buddharakkhitanÄ• mako khÄ«á¹‡Ä• sÄ• vat
paÃ±casatakhÄ«á¹‡Ä• save gahetvÄ• aá¹-á¹-hÄ• si. tathÄ• dakkhiá¹‡apasse pacchimapas
dhammarakkhita - saá¹…gharakkhita - Ä• naá¹‡da nÄ• makÄ• khÄ«á¹‡Ä• savattherÄ• atta
paÃ±capaÃ±casata khÄ«á¹‡Ä• save gahetvÄ• aá¹-á¹-haá¹ƒsu piyadassi nÄ• ma khÄ«á¹‡Ä
mahÄ• bhikkhusaá¹…ghaá¹ƒ gahetvÄ• pubbuttara kaá¹‡á¹‡e aá¹-á¹-hÄ• si.

rÄ• jÄ• kira saá¹…ghamajjhaá¹ƒ pavisantoyeva sace mayÄ• kayiramÄ• naá¹ƒ cetiyakamm
niá¹-á¹-haá¹ƒ gacchati pÄ• cina-dakkhiá¹‡a-pacchima-uttarapassesu
buddharakkhita-cammarakkhita-saá¹…gharakkhita-Ä• naá¹‡da nÄ• makÄ• therÄ• attanÄ•
paÃ±capaÃ±casatabhikkhu gahetvÄ• tiá¹-á¹-hantu piyadassi nÄ• ma thero pubbuttarakaá¹‡
gahetvÄ• tiá¹-á¹-hatÅ«ti cintesi. therÄ• pi raÃ±Ã±o adhippÄ• yaá¹ƒ Ã±atvÄ• tathÄ• á¹-hitÄ
siddhatthero pana maá¹…galo-sumano-padumo-sÄ«vali-caá¹‡dagutto-sÅ«riyagutto-iá¹‡dag
-jayaseno-acaloti imehi ekÄ• dasahi therehi parivuto puá¹‡á¹‡aghaá¹-e pÅ«rato katvÄ• pura
aá¹-á¹-hÄ• si.

atha rÄ• jÄ• tathÄ• á¹-hitaá¹ƒ bhikkhusaá¹…ghaá¹ƒ disvÄ• pasannacitto gaá¹‡dhamÄ• lÄ•
padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ• nesu vanditvÄ• puá¹‡á¹‡asaá¹-aá¹-á¹-hÄ• naá¹ƒ p
paá¹-imukkaá¹ƒrajatamayaá¹ƒ paribbhamana daá¹‡á¸• aá¹ƒ vijjamÄ• namÄ• tÄ• pitÅ«naá¹ƒ
sumaá¹‡á¸• ita pasÄ• dhitena abhimaá¹…gala sammatena amaccaputtena gÄ• hÄ• petvÄ•
kÄ• retuá¹ƒ Ä• rabhi. tathÄ• kÄ• rentaá¹ƒ pana siddhatthatthero nivÄ• resi. evaá¹ƒ kirassa
mahÄ• rÄ• jÄ• mahantaá¹ƒ cetiyaá¹ƒ karoti, aniá¹-á¹-hiteyeva marissati anÄ• gate dupparih
tasmiá¹ƒ khaá¹‡e bhikkhusaá¹…gho mahÄ• rÄ• ja thero pÄ• á¹‡á¸• ito, therassa vacanaá¹ƒ
Ä• ha.

rÄ• jÄ• bhikkhusaá¹…ghassa adhippÄ• yaá¹ƒ Ã±atvÄ• thero karotÄ«ti maÃ±Ã±amÄ• no kA
karomÄ«ti Ä• ha. thero mama gatagataá¹-á¹-hÄ• nato cetiyÄ• vaá¹-á¹-aá¹ƒ karohÄ«ti vatvÄ•
agamÄ• si. rÄ• jÄ• therassa vuttanayena cetiyÄ• vaá¹-á¹-aá¹ƒ kÄ• retvÄ• theraá¹ƒ upasaá
pucchitvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• vambatvÄ• parivÄ• retvÄ• á¹-hite sesa ekA
upasaá¹…kamitvÄ• pÅ«jetvÄ• vaá¹‡ditvÄ• tesaá¹ƒ nÄ• mÄ• ni ca pucchitvÄ• paribbhama
puttassa tÄ• ma pucchi.

ahaá¹ƒ deva suppatiá¹-á¹-hita brahmÄ• nÄ• mÄ• ti vutte tava pitÄ• kiá¹ƒ nÄ• moti pucchitv
nÄ• mÄ• ti vutte mÄ• tunÄ• maá¹ƒ pucchi. sumanÄ• devÄ« nÄ• mÄ• ti vutte sabbesaá¹ƒ nÄ
mayÄ• kayaramÄ• naá¹ƒ cetiyakammaá¹ƒ avassaá¹ƒ niá¹-á¹-hÄ• naá¹ƒ gacchatiti haá¹-á¹-h
aá¹-á¹-ha suvaá¹‡á¹‡aghaá¹-e á¹ƒ0.0064 rajataghaá¹-e ca á¹-hapÄ• petvÄ• te parivÄ• retvÄ
puá¹‡á¹‡aghaá¹-e á¹-hapÄ• pesi.

atha aá¹-á¹-ha suvaá¹‡á¹‡iá¹-á¹-hakÄ• á¹-hapÄ• pesi. tÄ• su ekekaá¹ƒ parivÄ• retvÄ• aá¹-
aá¹-á¹-huttarasata rajatiá¹-á¹-hakÄ• yo. aá¹-á¹-huttarasata aá¹-á¹-huttarasata vatthÄ• ni ca á
suppatiá¹-á¹-hita brahmanÄ• mena amaccaputtena ekaá¹ƒ suvaá¹‡á¹‡iá¹-á¹-hakaá¹ƒ gÄ• hÄ
ca jÄ«vamÄ• naka mÄ• tÄ• pitÅ«hi sattahi amaccaputtehi sesa sattiá¹-á¹-hakÄ• yo gÄ• hÄ•

tasmiá¹ƒ khaá¹‡e mittatthero nÄ• ma puratthima disÄ• bhÄ• ge paribbhamita lekhÄ• ya bhÅ
gaá¹‡dhapiá¹‡á¸• aá¹ƒ á¹-hapesi. jayasenatthero nÄ• ma udakaá¹ƒ Ä• siÃ±citvÄ• santintet
suppatiá¹-á¹-hitabrahmÄ• bhadda nakkhattena evaá¹ƒ nÄ• nÄ• vidha maá¹…galÄ• nisaá¹…
paá¹-hamaá¹ƒ maá¹…galikaá¹-á¹-hakaá¹ƒ patiá¹-á¹-hÄ• pesi. sumanattheronÄ• ma jÄ• tisur
tasmiá¹ƒ khaá¹‡e udakapariyantaá¹ƒ katvÄ• mahÄ• pathavi kampo ahosi. eteneva nayena
patiá¹-á¹-hÄ• pesuá¹ƒ.

tato rÄ• jÄ• rajatiá¹-á¹-hakÄ• yopi patiá¹-á¹-hÄ• petvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ•
niá¹-á¹-hÄ• petvÄ• suvaá¹‡á¹‡apelÄ• yapupphÄ• ni gÄ• hÄ• petvÄ• pÄ• cÄ«napasse bhik
mahÄ• buddharakkhitattheraá¹ƒ upasaá¹…kamitvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• v
parivÄ• retvÄ• á¹-hita bhikkhÅ«naÃ±ca nÄ• mÄ• ni pucchitvÄ• tato dakkhiá¹‡apasse á¹-hit
mahÄ• dhammarakkhitattheraá¹ƒ pacchimapasse á¹-hitaá¹ƒ mahÄ• saá¹…gharakkhitatthera
Ä• naá¹‡dattheraÃ±ca upasaá¹…kamitvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• paÃ±capati
nÄ• mÄ• ni pucchitvÄ• pubbuttara kaá¹‡á¹‡aá¹ƒ gantvÄ• tattha á¹-hitaá¹ƒ piyadassi mahÄ
pÅ«jetvÄ• nÄ• mÄ• ni pucchitvÄ• santike aá¹-á¹-hÄ• si.

thero maá¹…galaá¹ƒ vaá¸• á¸• hento raÃ±Ã±o dhammaá¹ƒ desesi. maá¹…galapariyosÄ• ne
cattÄ• lÄ«sa sahassÄ• ni arahanto patiá¹-á¹-hahiá¹ƒsu. cattÄ• lÄ«sa sahassÄ• ni sotÄ• patt
sakadÄ• gÄ• miphale, sahassaá¹ƒ anÄ• gÄ• miphale, bhikkhÅ«naá¹ƒ pana aá¹-á¹-hÄ• rasa
pÄ• puá¹‡iá¹ƒsu. bhikkhunÄ«naá¹ƒ catuddasa sahassÄ• nÄ«ti.

thÅ«pÄ• ramha kathÄ•

<21> tato rÄ• jÄ• bhikkhusaá¹…ghaá¹ƒ vaá¹‡ditvÄ• yÄ• ca mahÄ• cetiyaá¹ƒ niá¹-á¹-hÄ• ti
bhikkhaá¹ƒ gaá¹‡hÄ• tÅ«ti Ä• ha. bhikkhÅ« nÄ• dhivÄ• sesu, anupubbena yÄ• canto upalla
adhivÄ• sanaá¹ƒ labhitvÄ• thÅ«paá¹-á¹-hÄ• nassa samantato aá¹-á¹-hÄ• rasasu á¹-hÄ• nes
á¹ƒ0.0065 bhikkhusaá¹…ghaá¹ƒ nisÄ«dÄ• petvÄ• sattÄ• haá¹ƒ mahÄ• dÄ• naá¹ƒ datvÄ• s
tela-madhu-pÄ• á¹‡itÄ• di bhesajjaá¹ƒ datvÄ• bhikkhusaá¹…ghaá¹ƒ vissajjesi tato nagare b
sabbe iá¹-á¹-haka vaá¸• á¸• haki santipÄ• tesi. te paÃ±casatamattÄ• ahesuá¹ƒ.

tesu eko ahaá¹ƒ raÃ±Ã±o cittaá¹ƒ Ä• rÄ• dhetvÄ• mahÄ• cetiyaá¹ƒ kÄ• tuá¹ƒ sakkomÄ«ti r
kathaá¹ƒ karosÄ«ti pucchi. ahaá¹ƒ deva pesikÄ• naá¹ƒ sataá¹ƒ gahetvÄ• ekÄ• haá¹ƒ ekaá¹

khepetvÄ• kammaá¹ƒ karomÄ«ti Ä• ha. rÄ• jÄ• evaá¹ƒ sati paá¹ƒsurÄ• sikaá¹ƒ bhavissati. uppajjissanti addhÄ• naá¹ƒ nappavattatÄ«ti taá¹ƒ paá¹-ibÄ• hi.

aÃ±Ã±o ahaá¹ƒ purisasataá¹ƒ gahetvÄ• ekÄ• haá¹ƒ ekaá¹ƒ paá¹ƒsugumbaá¹ƒ khepetvÄ•

aÃ±Ã±o paá¹ƒsÅ«naá¹ƒ paÃ±cammaá¹‡Ä• ni khepetvÄ• kammaá¹ƒ karomÄ«ti Ä• ha.

aÃ±Ã±o dve ammaá¹‡Ä• ni khepetvÄ• kammaá¹ƒ karomÄ«ti Ä• ha. tepi rÄ• jÄ• paá¹-ibÄ•

atha aÃ±Ã±o paá¹‡á¸• ito iá¹-á¹-haka vaá¸• á¸• hakÄ« ahaá¹ƒ deva udukkhale koá¹-á¹-etvÄ• nisadepiá¹ƒsitvÄ• paá¹ƒsÅ«naá¹ƒ ekammaá¹‡aá¹ƒ ekÄ• heneva khepetvÄ• pesikÄ• naá¹ƒ karomÄ«ti Ä• ha.

rÄ• jÄ• evaá¹ƒ sati mahÄ• cetiye tiá¹‡Ä• dÄ«ni na bhavissanti ciraá¹-á¹-hitikaÃ±ca bhavissa puna pucchi-kiá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ pana karissasÄ«ti.

tasmiá¹ƒ khaá¹‡e vissakamma devaputto vaá¸• á¸• hakissa sarÄ«re adhimucci. vaá¸• á¸• ha pÅ«retvÄ• udakamÄ• harÄ• petvÄ• pÄ• á¹‡inÄ• udakaá¹ƒ gahetvÄ• udakapiá¹-á¹-hiyaá¹ƒ sadisaá¹ƒ mahantaá¹ƒ udakabubbulaá¹ƒ uá¹-há¹-hÄ• si. deva Ä«disaá¹ƒ karomÄ«ti Ä• ha.

rÄ• jÄ• sÄ• dhÅ«ti sampaá¹-icchitvÄ• tassa sahassagghanakaá¹ƒ sÄ• á¹-aka yugalaá¹ƒ, sa puá¹‡á¹‡akaá¹ƒ nÄ• ma suvaá¹‡á¹‡Ä• laá¹…kÄ• raá¹ƒ sahassagghanakÄ• pÄ• dukÄ• , dv datvÄ• anurÅ«paá¹-á¹-hÄ• ne gehaÃ±ca khettaÃ±ca dÄ• pesi.

tato rÄ• jÄ• rattibhÄ• ge cintesi kathaá¹ƒ nÄ• ma manusse apÄ«letvÄ• iá¹-á¹-hakÄ• Ä• har cittaá¹ƒ Ã±atvÄ• cetiyassa catusu dvÄ• resu ekekadivasappahoá¹‡akaá¹ƒ katvÄ• tassÄ• y iá¹-á¹-hakÄ• rÄ• siá¹ƒ akaá¹ƒsu vihÄ• tÄ• ya rattiyÄ• manussÄ• disvÄ• raÃ±Ã±o Ä• roces vaá¸• á¸• hakiá¹ƒ kamme paá¹-á¹-hapesi. devatÄ• eteneva nayena yÄ• va mahÄ• cetiyassa ekekassa á¹ƒ0.0066 divasassa pahoá¹‡akaá¹ƒ katvÄ• iá¹-á¹-hakÄ• Ä• hariá¹ƒsu. sakaladiv kataá¹-á¹-hÄ• ne mattikÄ• iá¹-á¹-haka cuá¹‡á¹‡aá¹ƒ vÄ• pi na paÃ±Ã±Ä• yati. rattiyaá¹ƒ dev

atha rÄ• jÄ• mahÄ• cetiyekammakÄ• rÄ• yacatuparisÄ• yahattha kammamÅ«latthaá¹ƒcatu soá¸·asa kahÄ• pana sahassÄ• ni vatthÄ• laá¹…kÄ• ra-gaá¹‡dha-mÄ• la-tela-madhu-pÄ• á nÄ• nÄ• vidha sÅ«pavyaÃ±jana saá¹ƒyuttaá¹ƒ bhattaá¹ƒ yÄ• gukhajjakÄ• dÄ«ni aá¹-á¹-havi paÃ±cavidha mukhavÄ• sa sahita tÄ• mbÅ«lÄ• ni ca á¹-hapÄ• petvÄ• mahÄ• cetiye kamm pabbajitÄ• vÄ• yathÄ• jjhÄ• sayaá¹ƒ gaá¹‡hantu mulaá¹ƒ agahetvÄ• kammaá¹ƒ karontÄ• Ä• á¹‡Ä• pesi.

atheko thero cetiyakamme sahÄ• ya bhÄ• vaá¹ƒ icchanto kammakaraá¹‡aá¹-á¹-hÄ• ne matt
attÄ• naá¹ƒ abhisaá¹…khaá¹-aá¹ƒ mattikÄ• piá¹‡á¸• aá¹ƒ ekena hatthena gahetvÄ• aÃ±Ã±
mahÄ• cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruyha rÄ• jakammike vaÃ±cetvÄ• vaá¸• á¸• hakissa adÄ• s
kÄ• nÄ• bhavatÄ«ti Ã±atvÄ• therassa mukhaá¹ƒ olokesi tassÄ• kÄ• raá¹ƒ Ã±atvÄ• tattha
rÄ• jÄ• sutvÄ• Ä• gantvÄ• vaá¸• á¸• hakiá¹ƒ pucchi-tuyhaá¹ƒ kira bhaá¹‡e eko bhikkhu an
adÄ• sÄ«ti.

so evamÄ• ha-yebhuyyena ayyÄ• ekena hatthena pupphaá¹ƒ ekena mattikÄ• piá¹‡á¸• e ga
tenÄ• haá¹ƒ ajÄ• nitvÄ• kamme upanesiá¹ƒ ``ayaá¹ƒ pana Ä• gantuko, ayaá¹ƒ nevÄ• sikoti
``tena hi taá¹ƒ theraá¹ƒ imassa dassehÄ«ti ekaá¹ƒ mahallaka balatthaá¹ƒ vaá¸• á¸• hakissa
vaá¸• á¸• hakÄ« puna Ä• gatakÄ• le taá¹ƒ theraá¹ƒ balatthassa dassesi so taá¹ƒ saÃ±jÄ• ni

rÄ• jÄ• tassa saÃ±Ã±aá¹ƒ adÄ• si. to tvaá¹ƒ tayo jÄ• tisumana makulakumbhe mahÄ• bodh
gaá¹‡dhaÃ±ca á¹-hapetvÄ• mahÄ• bodhi aá¹…gaá¹‡aá¹ƒ gata kÄ• le Ä• gantukassa theras
dÄ• pitaá¹ƒ gaá¹‡dhamÄ• lÄ• nti vatvÄ• dehÄ«ti. balattho raÃ±Ã±o vuttanayeneva tassa bo
kÄ• le taá¹ƒ gaá¹‡dhamÄ• laá¹ƒ adÄ• si.

sopi somanassappatto hutvÄ• selasaá¹‡tharaá¹ƒ dhovitvÄ• gaá¹‡dhena paribhaá¹‡á¸• aá¹
katvÄ• pupphaá¹ƒ pÅ«jetvÄ• catusu á¹-hÄ• nesu vaá¹‡ditvÄ• pÄ• cÄ«nadvÄ• re aÃ±jaliá¹
uppÄ• detvÄ• puppha pÅ«jaá¹ƒ olokento aá¹-á¹-hÄ• si.

balattho tasmiá¹ƒ kÄ• le taá¹ƒ theraá¹ƒ upasaá¹…kamitvÄ• vaá¹‡ditvÄ• evamÄ• ha. bhant
sahÄ• yabhÄ• vatthÄ• ya dinnassa amÅ«laka á¹ƒ0.0067 mattikÄ• piá¹‡á¸• assa mÅ«laá¹ƒ c
jÄ• nÄ• peti attano vaá¹‡danena vaá¹‡dÄ• petÄ«ti. taá¹ƒ sutvÄ• thero anattamano ahosi. b
bhante tayo sumana makula kumbhÄ• tattakÄ• neva suvaá¹‡á¹‡apupphÄ• nipi etaá¹ƒ matti
cittaá¹ƒ pasÄ• detha bhanteti pakkÄ• mi.

tadÄ• koá¹-á¹-hivÄ• lajanapade piyaá¹…galla vihÄ• ravÄ• sÄ« eko thero iá¹-á¹-hakavaá¸• á
so Ä• gantvÄ• vaá¸• á¸• hakinÄ• saddhiá¹ƒ mantetvÄ• dÄ«gha bahala kiriyato iá¹-á¹-haka
gantvÄ• sahattheneva sakkaccaá¹ƒ mattikaá¹ƒ madditvÄ• iá¹-á¹-hakaá¹ƒ katvÄ• pacitvÄ•
pakkhipitvÄ• paccÄ• gantvÄ• ekena hatthena raÃ±Ã±o iá¹-á¹-hakaá¹ƒ ekena pupphaá¹ƒ ga
iá¹-á¹-hakÄ• sa saddhiá¹ƒ raÃ±Ã±o iá¹-á¹-hakaá¹ƒ adÄ• si. vaá¸• á¸• hakÄ« gahetvÄ• kamm

thero saÃ±jÄ• ta pÄ«ti somanasso mahÄ• cetiye kammaá¹ƒ karonto iá¹-á¹-ha kasÄ• laparive
kammaá¹ƒ pÄ• kaá¹-aá¹ƒ ahosi. rÄ• jÄ• vaá¸• á¸• hakiá¹ƒ pucchi-bhaá¹‡e ekena kira ayyen
dinnÄ• ti. saccaá¹ƒ deva, ekena ayyena dinna iá¹-á¹-hakÄ• amhÄ• kaá¹ƒ iá¹-á¹-hakÄ• ya sa
Ä• ha. puna taá¹ƒ iá¹-á¹-hakaá¹ƒ saÃ±jÄ• nÄ• sÄ«ti raÃ±Ã±Ä• vutte Ã±Ä• takÄ• nuggahena

rÄ• jÄ• yadi evaá¹ƒ taá¹ƒ imassa dannehÄ«ti balatthaá¹ƒ á¹-hapesi so taá¹ƒ pubbe viya bal
balattho pariveá¹‡aá¹ƒ gantvÄ• santike nisÄ«ditvÄ• paá¹-isaá¹‡thÄ• raá¹ƒ katvÄ• bhante
nevÄ• sikÄ• ti pucchi. Ä• gantukomhÄ« upÄ• sakÄ• ti. katara raá¹-á¹-havÄ• siko bhanteti ko
piyaá¹…galla vihÄ• ravÄ• simhi upÄ• sakÄ• ti idheva vasatha gacchathÄ• ti. idha na vasÄ•
Ä• ha. balatthopi ahampi tumhehi saddhiá¹ƒ Ä• gamissÄ• mi. mayhampi gÄ• mo etasmiá¹ƒ
nÄ• mÄ• ti Ä• ha. thero sÄ• dhÅ«ti sampaá¹-icchi. balattho taá¹ƒ pavattiá¹ƒ raÃ±Ã±o nivede

rÄ• jÄ• balatthassa sahassagghanakaá¹ƒ vatthayugalaá¹ƒ mahagghaá¹ƒ rattakambalaá¹ƒ
sugaá¹‡dhatelanÄ• á¸·iá¹ƒ aÃ±Ã±ca bahuá¹ƒ samaá¹‡aparikkhÄ• raá¹ƒ therassa dehÄ«ti d
gahetvÄ• pariveá¹‡aá¹ƒ gantvÄ• therena saddhiá¹ƒ rattiá¹ƒ vasitvÄ• pÄ• to saddhiá¹ƒyeva
gantvÄ• piyaá¹…galla vihÄ• rassa dissamÄ• ne á¹-hÄ• ne sÄ«tacchÄ• yÄ• ya theraá¹ƒ nis
gaá¹‡dhatelena makkhetvÄ• guá¸·odakaá¹ƒ pÄ• yetvÄ• upÄ• hanaá¹ƒ paá¹-imuÃ±citvÄ• i
kulÅ«pagatherassatthÄ• ya gahitaá¹ƒ, idÄ• ni tumhÄ• kaá¹ƒ dammi, idaá¹ƒ pana sÄ• á¹-aka
maá¹…galatthÄ• ya gahitaá¹ƒ, á¹ƒ0.0068 tumhe cÄ«varaá¹ƒ katvÄ• pÄ• rupathÄ• ti vatvÄ•
á¹-hapesi.

thero sÄ• á¹-akayugaá¹ƒ pattatthavikÄ• ya pakkhipitvÄ• sesaparikkhÄ• raá¹ƒ bhaá¹‡á¸• ika
Ä• ruyhaá¹ƒ kattayaá¹-á¹-hiá¹ƒ gahetvÄ• maggaá¹ƒ paá¹-pajji. balattho tena saddhiá¹ƒ thok
``tiá¹-á¹-hatha bhante, mayhaá¹ƒ ayaá¹ƒ maggo ``ti vatvÄ• pubbe vuttanayeneva raÃ±Ã±o
Ä• rocesi

thero taá¹ƒ sutvÄ• mahantena parakkamena katakammaá¹ƒ akataá¹ƒ viya jÄ• tanti domana
assudhÄ• raá¹ƒ pavattetvÄ• â€™ upÄ• saka tava parikkhÄ• raá¹ƒ tvameva gaá¹‡hÄ• hÄ« `
sabbÄ• parikkhÄ• raá¹ƒ chaá¸• á¸• esi balattho kiá¹ƒ nÄ• ma bhante vadatha esa rÄ• jÄ• t
bhavaggappamÄ• á¹‡aá¹ƒ katvÄ• paccayaá¹ƒ dentopi tava iá¹-á¹-hakÄ• nurÅ«paá¹ƒ kÄ• t
pana mahÄ• cetiye kammaá¹ƒ aÃ±Ã±esaá¹ƒ apattakaá¹ƒ katvÄ• karomÄ«ti adhippÄ• yena
bhante attanÄ• laddhaparikkhÄ• raá¹ƒ gahetvÄ• cittaá¹ƒ pasÄ• dethÄ• ti vatvÄ• theraá¹ƒ
imasmiá¹ƒ pana cetiye bhatiyÄ• kammaá¹ƒ katvÄ• cittaá¹ƒ pasÄ• detvÄ• sagge nibbatta s
natthi.

tÄ• vatiá¹ƒsa bhavane kira nibbatta devadhÄ«taro attano sampattiá¹ƒ oloketvÄ• kena nu ko
sampattiá¹ƒ labhimhÄ• ti Ä• vajjamÄ• nÄ• mahÄ• cetiye bhatiyÄ• kammaá¹ƒ katvÄ• laddh
katakammassÄ• pi phalaá¹ƒ Ä«disaá¹ƒ, attano santakena kammaphalaá¹ƒ saddahitvÄ• kat
kÄ«disaá¹ƒ bhavissatÄ«ti cintetvÄ• dibbagaá¹‡dhamÄ• laá¹ƒ Ä• dÄ• ya rattibhÄ• ge Ä• ga
vaá¹‡danti.

tasmiá¹ƒ khaá¹‡e bhÄ• tivaá¹…kavÄ• sÄ« mahÄ• sÄ«vatthero nÄ• ma cetiyaá¹ƒ vaá¹‡dana
disvÄ• mahÄ• sattapaá¹‡á¹‡irukkhasamÄ«pe á¹-hito tÄ• saá¹ƒ yathÄ• ruciá¹ƒ vaá¹‡ditvÄ•

tumhÄ• kaá¹ƒ sarÄ«rÄ• lokena sakalatambapaá¹‡á¹‡idipo ekÄ• loko, kiá¹ƒ kammaá¹ƒ karitt
santake katakammaá¹ƒ nÄ• ma natthi imasmiá¹ƒ cetiye manaá¹ƒ pasÄ• detvÄ• bhatiyÄ• k
evaá¹ƒ buddhasÄ• sane pasannacittena bhatiyÄ• katakammampi mahapphalaá¹ƒ hoti. tasm

``cittappasÄ• damattena-sugate gati uttamÄ• ,

labbhatÄ«ti viditvÄ• na-thÅ«papÅ«jaá¹ƒ kare buddhoâ€™â€™ ti.

evaá¹ƒ rÄ• jÄ• cetiyakammaá¹ƒ kÄ• rÄ• pento pupphadhÄ• nattayaá¹ƒ niá¹-á¹-hÄ• pesi. taa
thirabhÄ• vatthÄ• ya bhÅ«misamaá¹ƒ katvÄ• osÄ«dÄ• pesuá¹ƒ, evaá¹ƒ navavÄ• re citaá¹ƒ
rÄ• jÄ• kÄ• raá¹‡aá¹ƒ ajÄ• nanto anattamano á¹ƒ0.0069 hutvÄ• bhikkhusaá¹…ghaá¹ƒ san
bhikkhusahassÄ• ni sannipatiá¹ƒsu rÄ• jÄ• bhikkhusaá¹…ghaá¹ƒ gaá¹‡dhamÄ• lÄ• dÄ«hi p
bhante mahÄ• cetiye pupphadhÄ• nattayaá¹ƒ navavÄ• re na jÄ• nÄ• mÄ«â€™ ti bhikkhusa
kammassa vÄ• jÄ«vitassa vÄ• antarÄ• yo natthi. anÄ• gate thirabhÄ• vatthÄ• ya iddhiman
paá¹-á¹-hÄ• ya na osÄ«dÄ• pessanti. tvaá¹ƒ aÃ±Ã±athattaá¹ƒ akatvÄ• mahÄ• thÅ«paá¹ƒ s
haá¹-á¹-ho rÄ• jÄ• thÅ«pakammaá¹ƒ kÄ• resi.

dasapupphadhÄ• nÄ• ni dasahi iá¹-á¹-hakÄ• koá¹-Ä«hi niá¹-á¹-hanaá¹ƒ gamiá¹ƒsu puna pup
bhikkhusaá¹…gho uttara-sumana nÄ• make dve khÄ«á¹‡Ä• sava sÄ• maá¹‡ere Ä• á¹‡Ä• p
aá¹-á¹-haratana bahalaá¹ƒ ekeka passato asÄ«ti asiti hatthappamÄ• á¹‡aá¹ƒ chamedaka va
Ä• harathÄ• ti. te sÄ• dhÅ«ti sampaá¹-icchitvÄ• uttarakuruá¹ƒ gantvÄ• cuttappakÄ• rappan
bhaá¹‡á¸• ipupphanihecha medavaá¹‡á¹‡apÄ• sÄ• á¹‡e Ä• haritvÄ• ekaá¹ƒ pÄ• sÄ• á¹‡aá
attharitvÄ• cattÄ• ro pÄ• sÄ• á¹‡e catusu passesu saá¹ƒvidhÄ• ya aparaá¹ƒ dhÄ• tugabbha
disÄ• bhÄ• ge vÄ• luka pÄ• kÄ• ra samÄ«pe adissamÄ• naá¹ƒ katvÄ• á¹-hapesuá¹ƒ.

<22> tato rÄ• jÄ• dhÄ• tugabbhassa majjhe sabbaratanamayaá¹ƒ sabbÄ• kÄ• rasampanna
kÄ• resi so hi iá¹‡danÄ«lamaá¹‡ibhÅ«miyaá¹ƒ patiá¹-á¹-hito, tassamÅ«lÄ• ni pacÄ• á¸·amay
sirivacchÄ• dÄ«hi aá¹-á¹-hamaá¹…galikehi pupphapanti latÄ• panti catuppada haá¹ƒsapanti
aá¹-á¹-hÄ• rasa hatthubbedho rajatamayo ahosi.

paÃ±camahÄ• sÄ• khÄ• pi aá¹-á¹-hÄ• rasahatthÄ• ca, pattÄ• pi maá¹‡imayÄ• ni, paá¹‡á¸• u
pavÄ• á¸·amayÄ• ni. tathÄ• aá¹…kuropari celavitÄ• naá¹ƒ baá¹‡dhÄ• pesi. tassa ante sam
kiá¹…kiá¹‡ikajÄ• laá¹ƒ olambati. svaá¹‡á¹‡aghaá¹‡á¹-Ä• panti ca suvaá¹‡á¹‡adÄ• mÄ• ni ca
vitÄ• nassa catusu kaá¹‡á¹‡esu navasatasahassagghanako ekeko muttÄ• kalÄ• po olamba
nÄ• nÄ• ratana katÄ• neva caá¹‡da-sÅ«riya-tÄ• rakÄ• rÅ«pÄ• ni padumÄ• ni ca appitÄ• ni
anekavaá¹‡á¹‡Ä• ni aá¹-á¹-huttara sahassÄ• ni vatthÄ• ni olambiá¹ƒsu.

tato bodhirukkhassa samantato satta ratanamaya vedikÄ• kÄ• retvÄ• mahÄ• malaka mutt

vedikÄ• naá¹ƒ antare gaá¹‡dhodaka puá¹‡á¹‡a sattaratanamaya puá¹‡á¹‡aghaá¹-a pantiyo
suvaá¹‡á¹‡aghaá¹-e pavÄ• á¸·amayÄ• ni pupphÄ• ni ahesuá¹ƒ. pavÄ• á¸·aghaá¹-e suvaá¹‡
maá¹‡ighaá¹-e rajatamayÄ• ni pupphÄ• ni á¹ƒ0.0070 rajataghaá¹-e maá¹‡imayÄ• nipupphÄ
sattaratanamayÄ• ni pupphÄ• ni ahesuá¹ƒ.

bodhirukkhassa pÄ• cÄ«na disÄ• bhÄ• ge ratanamaye koá¹-iagghanake pallaá¹…ke ghanal
buddhapaá¹-imaá¹ƒ nisÄ«dÄ• pesi. tassÄ• paá¹-imÄ• ya vÄ«sati nakhÄ• akkhinaá¹ƒ setaá
phaá¸·akamayÄ• ni. hatthatala pÄ• datala dantÄ• varaá¹‡Ä• ni akkhÄ«naá¹ƒ rattaá¹-á¹-hÄ•
kesa bhamukÄ• ni akkhinaá¹ƒ kÄ• á¸·akaá¹-á¹-hÄ• nÄ• ni ca iá¹‡danÄ«la maá¹‡imayÄ• ni u
rajatamayaá¹ƒ ahosi. tato sahampati mahÄ• brahmÄ• naá¹ƒ rajatacchattaá¹ƒ dhÄ• retvÄ•
dvÄ«su devalokesu devatÄ• hi saddhiá¹ƒ vijayuttarasaá¹…khaá¹ƒ gahetvÄ• abhisekaá¹ƒ da
devarÄ• jÄ• naá¹ƒ paÃ±casikha devaputtaá¹ƒ beá¸·uva paá¹‡á¸• u vÄ«á¹‡amÄ• dÄ• ya gaá
mahÄ• kÄ• á¸·a nÄ• garÄ• jÄ• naá¹ƒ nÄ• gakaÃ±Ã±Ä• parivutaá¹ƒ nÄ• nÄ• vidhenathutighe
kÄ• resi.

vasavattimÄ• rampana bÄ• husahassaá¹ƒ mÄ• petvÄ• tisÅ«la muggarÄ• di nÄ• nÄ• vudhÄ
girimekhala hatthikkhaá¹‡dha mÄ• ruyha mÄ• rabalaá¹ƒ parivÄ• retvÄ• bodhimaá¹‡á¸• aá¹
bhiá¹ƒsanakaá¹ƒ kurumÄ• naá¹ƒ kÄ• resi. sesÄ• su disÄ• su pÄ• cÄ«na disÄ• bhÄ• ge pall
agghanake tayo pallaá¹…ke attharÄ• petvÄ• dantamayaá¹ƒ daá¹‡á¸• aá¹ƒ pavÄ• á¸·avÄ«ja
bodhikkhaá¹‡dhaá¹ƒ ussÄ«sake katvÄ• nÄ• nÄ• ratanaá¹ƒ maá¹‡á¸• itaá¹ƒ koá¹-iagghanak
attharÄ• pesi.

dasabalassa abhisambodhimpatvÄ• animisena cakkhunÄ• bodhipallaá¹…kaá¹ƒ olokitaá¹-á
ratanacaá¹…kame caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ olokitaá¹-á¹-hÄ• naá¹ƒ sattÄ• hameva ratan
caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ ratanagharaá¹ƒ pavisitvÄ• dhammasammasitaá¹-á¹-hÄ• naá¹
nisinnassa mucaliá¹‡dena nÄ• gena sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• upari phaá¹‡aá
á¹-hitaá¹-á¹-hÄ• naá¹ƒ, tato ajapÄ• la nigrodha mÅ«laá¹ƒ gantvÄ• nisinnaá¹-á¹-hÄ• naá¹ƒ, t
bhojane upanÄ«te catumahÄ• rÄ• jehi upanÄ«ta pattapaá¹-iggahaá¹‡aá¹ƒ kÄ• resi.

tato brahmÄ• yÄ• canaá¹ƒ dhammacakkappavattanaá¹ƒ sasapabbajjaá¹ƒ, bhaddavaggiya p
jaá¹-ila damanaá¹ƒ, laá¹-á¹-hivanuyyÄ• ne bimbisÄ• ropagamaá¹‡aá¹ƒ, rÄ• jagahappavesan
paá¹-iggahaá¹‡aá¹ƒ asÄ«ti mahÄ• sÄ• vake ca kÄ• resi tato kapilavatthugamanaá¹ƒ ratana
á¹-hataá¹-á¹-hÄ• naá¹ƒ, rÄ• hulapabbajjaá¹ƒ, naá¹‡drapabbajjaá¹ƒ jetavanapaá¹-iggahaá¹‡a
yamaka pÄ• á¹-ihÄ• rikaá¹ƒ devaloke.

``nisinneâ€™â€™ ti katthaci.

abhidhamma á¹ƒ0.0071 desanÄ• devorohaá¹‡a pÄ• á¹-Ä«hÄ«raá¹ƒ therapaÃ±ha samÄ• ga

tathÄ• mahÄ• samayasutta-rÄ• hulovÄ• da sutta-maá¹…gasuttapÄ• rÄ• yana sutta samÄ•
dhanapÄ• la-Ä• á¸·avaka-aá¹…gulimÄ• la-apalÄ• la damanaá¹ƒ Ä• yusaá¹…khÄ• ra vossaj
pariggahaá¹‡aá¹ƒ siá¹…givaá¹‡á¹‡a vatthayuga paá¹-iggahaá¹‡aá¹ƒ pasannodakapÄ• naá¹
devamanussa paridevanaá¹ƒ mahÄ• kassapattherassabhagavatopÄ• davaá¹‡danaá¹ƒ sarÄ
Ä• á¸·Ä• hanasakkÄ• raá¹ƒ deá¹‡ena brÄ• hmaá¹‡ena katadhÄ• tu vibhÄ• gaÃ±ca kÄ• resi

tathÄ• addhacchaá¹-á¹-hÄ• ni jÄ• takasatÄ• ni kÄ• resi. vessantarajÄ• takaá¹ƒ pana kÄ• re
phusatÄ«deviá¹ƒ maddideviá¹ƒ jÄ• liya kumÄ• raá¹ƒ kaá¹‡hÄ• jinaÃ±ca kÄ• resi. tato paá¹‡
satta sataka mahÄ• dÄ• naá¹ƒ nagara vilokanaá¹ƒ siá¹‡dhavadÄ• naá¹ƒ devatÄ• hi rohitath
vahanaá¹ƒ rathadÄ• naá¹ƒ sayamevoá¹‡ata dumato phalaá¹ƒ gahetvÄ• dÄ• rakÄ• naá¹ƒ m
suvaá¹‡á¹‡a sÅ«cidÄ• naá¹ƒ vaá¹…kapabbatakucchimhi pabbajjÄ• vesena vasitaá¹-á¹-hÄ•
dÄ• rakadÄ• naá¹ƒ sakkabrÄ• hmaá¹‡assa bhariyaá¹ƒdÄ• naá¹ƒ pÅ«jakassa devatÄ• nubh
saÃ±jaya nariá¹‡dassa purato gataá¹-á¹-hÄ• naá¹ƒ tato vaá¹…kapabbatakucchiyaá¹ƒ chann
samÄ• gamaá¹ƒ vessantarassa maddiyÄ• ca abhisekaá¹ƒ pattaá¹-á¹-hÄ• naá¹ƒ nakarampa
vassitaá¹-á¹-hÄ• naá¹ƒ tato cavitvÄ• tusitapure nibbattaá¹-á¹-hÄ• naÃ±ca sabbaá¹ƒ vitthÄ•

tato dasa sahassa cakkavÄ• á¸·adevatÄ• hi buddha bhÄ• vÄ• ya Ä• yÄ• citaá¹-á¹-hÄ• naá¹
mÄ• tukucchiokkamanaá¹ƒ mahÄ• mÄ• yÄ• deviá¹ƒ suddhodana mahÄ• rÄ• jaá¹ƒ lumbinÄ
antalikkhato dvinnaá¹ƒ udakadhÄ• rÄ• naá¹ƒ patanaá¹ƒ uttarÄ• bhimukhaá¹ƒ sattapadavÄ«
kÄ• á¸·adevaá¸·assa jaá¹-Ä• matthake mahÄ• purisassa pÄ• dapatiá¹-á¹-hÄ• na anativattan
dhÄ• tÄ«naá¹ƒ pamÄ• daá¹ƒ disvÄ• sirisayane pallaá¹…ke nisÄ«ditvÄ• jhÄ• nasamÄ• pan

tato rÄ• hula mÄ• taraá¹ƒ rÄ• hula bhaddakaÃ±ca kÄ• resi tato ekÅ«na tiá¹ƒsavassakÄ• le
gamana samaye jiá¹‡á¹‡a vyÄ• dhita mata saá¹…khyÄ• te tayo devadÅ«te disvÄ• nivattan
catutthavÄ• re pabbajitarÅ«paá¹ƒ disvÄ• sÄ• dhupabbajjÄ• ti cittaá¹ƒ uppÄ• detvÄ• uyyÄ•
uyyÄ• nasiriá¹ƒ anubhavitvÄ• sÄ• yaá¹‡ha samaye nahÄ• tvÄ• maá¹…gala silÄ• paá¹-á¹-e
vissakaá¹-á¹-hÄ• nÄ• alaá¹…karaá¹‡aá¹-á¹-hÄ• á¹‡aá¹ƒ tato majjhimarattiyaá¹ƒ nÄ• á¹-akÄ
disvÄ• kaá¹‡thaka haya varamÄ• ruyha) mahÄ• bhinikkhamaá¹‡aá¹ƒ nikkhamitaá¹-á¹-hÄ•
cakkavÄ• á¸·a devatÄ• hi kata pÅ«jÄ• vidhiá¹ƒ kaá¹‡thakanivattana cetiyaá¹-á¹-hÄ• naá¹ƒ á
nadÄ«tÄ«re pabbajjaá¹ƒ rÄ• jagahappavesanaá¹ƒ paá¹‡á¸• ava pabbataccha yÄ• ya raÃ±Ã
rajjakaraá¹‡atthÄ• ya Ä• yÄ• canaá¹ƒ sujÄ• tÄ• ya dinna khÄ«rapÄ• yÄ• sa paá¹-iggahaá¹‡
tÄ«re pÄ• yÄ• sa paribhogaá¹ƒ nadiyÄ• pÄ• tivissaá¹-á¹-haá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ sÄ• lava
gataá¹-á¹-hÄ• naá¹ƒ sotthiyena dinna kusatiá¹‡apaá¹-iggahaá¹‡aá¹ƒ bodhimaá¹‡á¸• aá¹ƒ Ä
nisinnaá¹-á¹-hÄ• naÃ±ca sabbaá¹ƒ vitthÄ• rena kÄ• resi.

tato mahiá¹‡datthera pamukhe satta saha Ä• gate ca kÄ• rÄ• pesi. catusu disÄ• su khaggal
mahÄ• rÄ• jÄ• no kÄ• resi tato dvattiá¹ƒsa devaputte tato suvaá¹‡á¹‡a daá¹‡á¸• a dÄ«paka

devakumÄ• riyo tato aá¹-á¹-havÄ«sati yakkhasenÄ• patino tato aÃ±jaliá¹ƒ paggayha á¹-hita
ratanamaya puppakalÄ• pe gahetvÄ• á¹-hita devatÄ• yo tato suvaá¹‡á¹‡aghaá¹-e gahetvÄ•
naccanaka devatÄ• yo tato turiyavÄ• daka devatÄ• yo tato pacceka satasahassagghanake
gahetvÄ• á¹-hita devatÄ• yo tato tatheva satasahassagghanaka puppha sÄ• khÄ• yo gahet
caá¹‡damaá¹‡á¸• ale gahetvÄ• á¹-hitadevatÄ• yo sÅ«riyamaá¹‡á¸• ale gahetvÄ• á¹-hitade
gahetvÄ• á¹-hita devatÄ• yo tato chattÄ• ni gahetvÄ• á¹-hitadevatÄ• yo tato vicittavesadha
dussapoá¹-hana devatÄ• yo tato ratanagghike gahetvÄ• á¹-hitadevatÄ• yo tato dhammacak
á¹-hitadevatÄ• yo tato khaggadharÄ• devatÄ• yo tato paÃ±cahatthappamÄ• á¹‡a gaá¹‡dhit
dukÅ«lavaá¹-á¹-iyaá¹ƒ pajjalita dÄ«pakaÃ±canana pÄ• tiyo sÄ«sehi dhÄ• retvÄ• á¹-hitadev

tato catusukaá¹‡á¹‡esuphaá¸·ikamayaagghiya matthake cattÄ• romahÄ• maá¹‡a á¹-hapÄ•
suvaá¹‡á¹‡a-maá¹‡i-mutta-vajirÄ• naá¹ƒ cattÄ• ro rÄ• siyo kÄ• resi tato meghavaá¹‡á¹‡a pA
vijjullatÄ• kÄ• resi tato ratana latÄ• yo tato cÄ• á¸·avijatiyo tato niluppale gahetvÄ• á¹-hita
nÄ• gamaá¹‡avikÄ• yo kÄ• resi.

rÄ• jÄ• ektikÄ• ni rÅ«pakÄ• ni ghanakoá¹-á¹-ima suvaá¹‡á¹‡eheva kÄ• resi. avasesampi pA
sattarataneheva kÄ• resÄ«ti. ettha ca vuttappakÄ• rampana pÅ«janÄ«yabhaá¹‡á¸• aá¹ƒ ana
tathÄ• hi ambapÄ• sÄ• navÄ• sÄ« cittaguttattheronÄ• ma heá¹-á¹-hÄ• lohapÄ• sÄ• de sam
bhikkhusahassÄ• naá¹ƒ dhammaá¹ƒ kathento rathavinÄ«tasuttaá¹ƒ Ä• rabhitvÄ• mahÄ• dh
ekacce na saddahissantÄ«ti maÃ±Ã±amÄ• no osakkitvÄ• kathesi. tasmiá¹ƒ khaá¹‡e koá¹-a
mahÄ• tissatthero á¹ƒ0.0073 nÄ• ma khÄ«á¹‡Ä• savo avidÅ«re nisÄ«ditvÄ• dhammaá¹ƒ su
tava kathÄ• to parihÄ«nampi atthi. apacco sakakitvÄ• vitthÄ• rena kathehÄ«ti Ä• ha. atha im
bhÄ• tiya mahÄ• rÄ• jÄ• nÄ• ma saddo pasanno ahosi so sÄ• yaá¹ƒ pÄ• taá¹ƒ mahacetiya
ekadivasaá¹ƒ vinicchaye nisÄ«ditva dubbÄ«nicchitaá¹ƒ aá¹-á¹-aá¹ƒ vinicchinanto atisÄ• yaá
thÅ«pavaá¹‡danaá¹ƒ vissaritvÄ• bhojane upanÄ«te hatthaá¹ƒ otÄ• retvÄ• manusse pucch
na vaá¹‡ditoti. porÄ• á¹‡aka rÄ• jÄ• no hi satthÄ• raá¹ƒ ayyakoti vadanti. manussÄ• na vaá
Ä• haá¹ƒsu.

tasmiá¹ƒ khaá¹‡e rÄ• jÄ• hatthena gahita bhattapiá¹‡á¸• aá¹ƒ pÄ• tiyaá¹ƒ pÄ• tetvÄ• uá¹-á
dakkhiá¹‡advÄ• raá¹ƒ vivarÄ• petvÄ• Ä• gantvÄ• pÄ• cÄ«na dvÄ• rena mahÄ• cetiyaá¹…g
dhÄ• tugabbhe khÄ«á¹‡Ä• savÄ• naá¹ƒ dhammaá¹ƒ osÄ• raá¹‡asaddaá¹ƒ sutvÄ• dakkhiá¹
gantvÄ• adisvÄ• eteneva nayena itarÄ• nipi dvÄ• rÄ• ni gantvÄ• tatthÄ• pi adisvÄ• ayyÄ•
vicarantÄ«ti maÃ±Ã±amÄ• no olokanatthÄ• ya catusu dvÄ• resu manusse á¹-hapetvÄ• say
manusse pucchitvÄ• bahiddhÄ• natthi bhÄ• vaá¹ƒ Ã±atvÄ• anto dhÄ• tugabbhe bhavissat
katvÄ• pÄ• cÄ«nadvÄ• re Ä• sannatare mahÄ• cetiyÄ• bhimukho hatthapÄ• de pasÄ• retv
daá¸·hasamÄ• dÄ• naá¹ƒ katvÄ• nipajji. sace mÄ• ayyÄ• dhÄ• tugabbhaá¹ƒ na olokÄ• pe
hutvÄ• sussamÄ• no bhÅ«samuá¹-á¹-hi viya vippakiriyamÄ• nopi na uá¹-á¹-hahissÄ• mÄ«ti
sakkassa bhavanaá¹ƒ uá¹‡hÄ• kÄ• raá¹ƒ dassesi.

sakko Ä• vajjanto taá¹ƒ kÄ• raá¹‡aá¹ƒ Ã±atvÄ• agantvÄ• dhammaá¹ƒ osÄ• rentÄ• naá¹ƒ t
bhante rÄ• jÄ• dhammiko buddhasÄ• sane pasanno imasmiá¹ƒ á¹-hÄ• ne sajjhÄ• yana sac
apassitvÄ• na uá¹-á¹-hahissÄ• mÄ«ti daá¸·hasamÄ• dÄ• naá¹ƒ katvÄ• nipanno sace dhÄ•
tattheva marissati. taá¹ƒ pavesetvÄ• dhÄ• tu gabbhaá¹ƒ olokÄ• pethÄ• ti. therÄ• pi tassa a
dhÄ• tugabbhaá¹ƒ dassetuá¹ƒ ekaá¹ƒ theraá¹ƒ Ä• á¹‡Ä• pesuá¹ƒ rÄ• jÄ• naá¹ƒ Ä• netvÄ•
pesehÄ«ti. so raÃ±Ã±o hatthe gahetvÄ• dhÄ• tugabbhaá¹ƒ pavesetvÄ• yathÄ• ruciá¹ƒ vaá
sallakkhitakÄ• le pesesi rÄ• jÄ• nagaraá¹ƒ gantvÄ• aparena samayena dhÄ• tugabbhe atta
ekadesÄ• ni suvaá¹‡á¹‡akhacitÄ• ni kÄ• retvÄ• rÄ• jaá¹…gaá¹‡e mahantaá¹ƒ maá¹‡á¸• ap
maá¹‡á¸• ape á¹ƒ0.0074 tÄ• ni rÅ«pakÄ• ni saá¹ƒvidahÄ• petvÄ• nagare sannipÄ• tetvÄ•
diá¹-á¹-hÄ• ni suvaá¹‡á¹‡arÅ«pakÄ• ni Ä«disÄ• ni Ä• ha. tesaá¹ƒ rÅ«pakÄ• naá¹ƒ niyÄ• me
rÅ«pakÄ• ni nÄ• ma jÄ• tÄ• ni.

rÄ• jÄ• saá¹ƒvacchare saá¹ƒvacchare tÄ• ni rÅ«pakÄ• ni nÄ«harÄ• petvÄ• nÄ• garÄ• naá
dassitakÄ• le nÄ• garÄ• pasÄ«ditvÄ• ekeka kulato ekekaá¹ƒ dÄ• rakaá¹ƒ nÄ«haritvÄ• pab
ayyÄ• etaá¹ƒ pakÄ• raá¹ƒ ajÄ• nanakÄ• bahÅ« tesampi Ä• rocessÄ• mÄ«ti vihÄ• raá¹ƒ ga
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• sayaá¹ƒ dhammÄ• sanagato tiyÄ• ma rattiá¹ƒ dhÄ•
pariyosÄ• petumasakkÄ• ntoseva uá¹-á¹-hÄ• si. tattheko bhikkhu rÄ• jÄ• naá¹ƒ pucchi-mah
pÄ• tarÄ• sabhattaá¹ƒ bhÅ«tvÄ• Ä• gatosi. tiyÄ• ma rattiá¹ƒ vaá¹‡á¹‡ento dhÄ• tugabbhe p
pariyosÄ• petuá¹ƒ nÄ• sakkhi aÃ±Ã±ampi bahuá¹ƒ atthiti.

rÄ• jÄ• kiá¹ƒ katheta bhante, tumhÄ• kaá¹ƒ mayÄ• kathitaá¹ƒ dasabhÄ• gesu ekabhÄ• gar
sallakkhita mattameva kathesiá¹ƒ. anantaá¹ƒ bhante dhÄ• tugabbhe pÅ«jÄ• vidhÄ• nanti Ä•
pÅ«janÄ«yabhaá¹‡á¸• aá¹ƒ samacaturasse ekeka passato asÄ«ti asÄ«ti hatthappamÄ• á¹‡
katvÄ• puretumpi na sukaraá¹ƒ, pageva yathÄ• rahaá¹ƒ saá¹ƒvidhÄ• tu tiá¹-á¹-hatu tÄ• va
mahÄ• cetiye vÄ• luka pÄ• kÄ• ra paricchedÄ• nirantaraá¹ƒ puretumpi na sakkÄ• . tasmÄ•
pÅ«janÄ«yabhaá¹‡á¸• aá¹ƒ tattha kathaá¹ƒ gaá¹‡hÄ«ti yadettha vattabbaá¹ƒ porÄ• á¹‡ehi v

nigro dhapiá¹-á¹-hi tepiá¹-aka mahÄ• sÄ«vatthero kira rÄ• jagehe nisiditvÄ• raÃ±Ã±o dasab
kathento dhÄ• tunidhÄ• naá¹ƒ vaá¹‡á¹‡etvÄ• suttantaá¹ƒ vinivaá¹-á¹-esi. rÄ• jÄ• therassa
dhÄ• tugabbhÄ• samacaturasso, ekekapassato asÄ«ti asÄ«ti hatthappamÄ• á¹‡e ettakÄ• r
ettha á¹-á¹-hitÄ• nÄ«ti ko saddahessatiti. thero Ä• ha. iá¹‡dasÄ• laguhÄ• kittakappamÄ• á¹‡
rÄ• jÄ• khuddaka maÃ±cakappamÄ• á¹‡Ä• bhanteti Ä• ha. tato thero Ä• ha, mahÄ• rÄ• ja
sakka paÃ±hasuttantaá¹ƒ kathanadivase guhÄ• ya kittakÄ• parisÄ• osaá¹-Ä• ti sutapubbÄ
devalokesu devatÄ• ti Ä• ha. evaá¹ƒ sante tampi asaddaheyyaá¹ƒ nu mahÄ• rÄ• jÄ• ti there
devÄ• naá¹ƒ deviddhiyÄ• ahosi deviddhi nÄ• ma acinteyyÄ• bhanteti Ä• ha.

tato thero mahÄ• rÄ• ja taá¹ƒ ekÄ• yayeva deviddhiyÄ• ahosi. idaá¹ƒ pana raÃ±Ã±o rÄ• jid

deviddhiyÄ• ariyÄ• naá¹ƒ ariyiddhiyÄ• ti imÄ• hi á¹ƒ0.0075 tÄ«hi iddhÄ«hi jÄ• tanti avoca. r
vacanaá¹ƒ sÄ• dhÅ«ti sampaá¹-icchitvÄ• theraá¹ƒ setacchattena pÅ«jetvÄ• matthake chat
vihÄ• raá¹ƒ Ä• netvÄ• puna mahÄ• cetiyassa sattÄ• haá¹ƒ chattaá¹ƒ datvÄ• jÄ• ti sumana
etassatthassa sÄ• dhanatthameva aÃ±Ã±Ä• nipi bahÅ«ni vatthÅ«ni dassitÄ• ni tÄ• ni kinteh
ettha ca rÄ• jÄ• mahesakkho mahÄ• nubhÄ• vo pÅ«ritapÄ• rami katÄ• bhinÄ«hÄ• roti tass
sakkena Ä• á¹‡attena vissakammunÄ• devaputtena Ä• dito paá¹-á¹-hÄ• ya Ä• visitvÄ• kata
veditabbÄ• , kammÄ• dhiá¹-á¹-hÄ• yaka iá¹‡daguttatthero khuddÄ• nukhuddakaá¹ƒ kamma
kevalaá¹ƒtheroyeva, sabbepi ariyÄ• attanÄ• attanÄ• kattabba kiccesu ussukkamÄ• pannÄ
iddhÄ«hi katanti veditabbaá¹ƒ.

vuttaÃ±hetaá¹ƒ mahÄ• vaá¹ƒso.

iá¹‡dagutta mahÄ• thero-chaá¸·abhiÃ±Ã±o mahÄ• mati,

kammÄ• dhiá¹-á¹-hÄ• yako ettha-sabbaá¹ƒ saá¹ƒvidahi imaá¹ƒ.

sabbaá¹ƒ rÄ• jiddhiyÄ• etaá¹ƒ devatÄ• naÃ±ca iddhiyÄ• .

iddhiyÄ• ariyÄ• naÃ±ca-asambÄ• dhÄ• patiá¹-á¹-hitaâ€™â€™ nti.

dhÄ• tugabba rÅ«pavaá¹‡á¹‡anÄ• kathÄ•

<23>evaá¹ƒ rÄ• jÄ• dhÄ• tugabbhe kattabba kammaá¹ƒ niá¹-á¹-hÄ• petvÄ• cÄ• tuddasi div
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tesi, sannipatti bhikkhÅ« tiá¹ƒsa sahassÄ• ni ahesuá¹ƒ rÄ• j
vaá¹‡ditvÄ• evamÄ• ha. dhÄ• tugabbhe mayÄ• kattabbakammaá¹ƒ niá¹-á¹-hÄ• pitaá¹ƒ, sv
uttarasÄ• á¸·ha nakkhattena dhÄ• tunidhÄ• naá¹ƒ bhavissati dhÄ• tuyo janÄ• tha bhanteti b
bhÄ• raá¹ƒ katvÄ• nagaramevÄ• gaÃ±ji.

atha bhikkhusaá¹…gho dhÄ• tu Ä• haraá¹‡akaá¹ƒ bhikkhuá¹ƒ gavesanto pÅ«jÄ• pariveá¹‡a
vassuddesikaá¹ƒ chaá¸·abhiÃ±Ã±aá¹ƒ soá¹‡uttaraá¹ƒ nÄ• ma sÄ• maá¹‡eraá¹ƒ disvÄ• taá
soá¹‡uttara rÄ• jÄ• dhÄ• tugabbhaá¹ƒ niá¹-á¹-hÄ• petvÄ• dhÄ• tu Ä• bharaá¹‡aá¹ƒ bhikkh
tasmÄ• tayÄ• dhÄ• tuyo Ä• haritabbÄ• ti Ä• harÄ• mi bhante dhÄ• tuyo kuto lacchÄ• mÄ«
evamÄ• ha. Ä• vuso soá¹‡uttara tatÄ• gato maraá¹‡amaÃ±ce nipanno sakkaá¹ƒ devarÄ• jÄ
aá¹-á¹-hadoá¹‡appamÄ• á¹‡esu sÄ• rÄ«rika dhÄ• tusu ekaá¹ƒ doá¹‡aá¹ƒ koá¸·iyarÄ• juhi sa
tambapaá¹‡á¹‡i dÄ«pe mahÄ• cetiye patiá¹-á¹-hahissatÄ«ti Ä• ha.

atha á¹ƒ0.0076 bhagavati parinibbute doá¹‡a brÄ• hmaá¹‡o dhÄ• tuyo aá¹-á¹-ha koá¹-á¹-hÄ
aá¹-á¹-hannaá¹ƒ nagaravÄ• sÄ«naá¹ƒ adÄ• si te attano attano nagare cetiyaá¹ƒ kÄ• retvÄ•

rÄ• magÄ• me koá¸·iyehi katacetiye mahoghena bhinne dhÄ• tukaraá¹‡á¸• ako samuddaá¹ƒ
piá¹-á¹-he chabbaá¹‡á¹‡araá¹ƒsi samÄ• kiá¹‡á¹‡o aá¹-á¹-hÄ• si.

nÄ• gÄ• disvÄ• maÃ±jerika nÄ• ga bhavanaá¹ƒ gantvÄ• mahÄ• kÄ• á¸·a nÄ• ga raÃ±Ã±o
sahassa parivuto Ä• gantvÄ• gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• suvaá¹‡á¹‡a-pavÄ• á¸·a-
paÃ±caá¹…gika turiya paggahÄ«ta nÄ• nÄ• vidha nÄ• ga nÄ• á¹-akÄ• naá¹ƒ majjhahato dh
maá¹‡icaá¹…goá¹-ake á¹-hapetvÄ• sÄ«senÄ• dÄ• ya mahÄ• sakkÄ• ra sammÄ• naá¹ƒ kar
channavuti koá¹-idhane pÅ«jetvÄ• sabbaratanehi cetiyaÃ±ca cetiyagharaÃ±ca mÄ• petvÄ•
mahÄ• kassapatthero ajÄ• tasattuno dhÄ• tunidhÄ• naá¹ƒ karonto rÄ• magÄ• me dhÄ• tuyo
Ä• haritvÄ• adÄ• si rÄ• jÄ• rÄ• magÄ• me dhÄ• tuyo kasmÄ• nÄ• haá¹-Ä• ti pucchi.

thero mahÄ• rÄ• ja tÄ• saá¹ƒ antarÄ• yo natthi anÄ• gate tambapaá¹‡á¹‡idÄ«pe mahÄ• cet
Ä• ha. asoko dhammarÄ• jÄ• pi dhÄ• tunidhÄ• naá¹ƒ ugghÄ• á¹-etvÄ• olokento aá¹-á¹-ham
aparaá¹ƒ dhÄ• tuá¹ƒ doá¹‡aá¹ƒ kattha bhanteti pucchi mahÄ• rÄ• ja taá¹ƒ koá¸·iyehi gaá¹…
patiá¹-á¹-hitaá¹ƒ, mahoghena cetiye bhinne mahÄ• samuddaá¹ƒ pÄ• visi.

taá¹ƒ nÄ• gÄ• disvÄ• attano nÄ• gabhavanaá¹ƒ netvÄ• pariharantÄ«ti khÄ«á¹‡Ä• savÄ•
nÄ• gabhavanaá¹ƒ nÄ• ma mama Ä• á¹‡Ä• pavattanaá¹-á¹-hÄ• naá¹ƒ, tampi Ä• harÄ• mi b
dhÄ• tuyo anÄ• gate tambapaá¹‡á¹‡idÄ«pe mahÄ• cetiye patiá¹-á¹-hahissantiti nivÄ• resuá
maÃ±cherika nÄ• ga bhavanaá¹ƒ gantvÄ• taá¹ƒ pavattiá¹ƒ nÄ• ga raÃ±Ã±o nivedetvÄ• dh
nidhÄ• naá¹ƒ bhavissatÄ«ti. soá¹‡uttaro sÄ• dhÅ«ti sampaá¹-icchitvÄ• attano pariveá¹‡aá¹

rÄ• jÄ• pi nagaraá¹ƒ antvÄ• nagare bheriá¹ƒ carÄ• pesi- sve dhÄ• tunidhÄ• naá¹ƒ bhavissa
vibhavÄ• nurÅ«pena alaá¹…karitvÄ• gaá¹‡dhamÄ• lÄ• dÄ«ni gahetvÄ• mahÄ• cetiyaá¹…g
vissakammaá¹ƒ Ä• á¹‡Ä• pesi-sve mahÄ• cetiye dhÄ• tunidhÄ• naá¹ƒ bhavissati. sakala ta
alaá¹…karohÄ«ti. so punadivase ekÅ«nayojanasatikaá¹ƒ tambapaá¹‡á¹‡idÄ«paá¹ƒ kasÄ«á
samaá¹ƒ katvÄ• rajatapaá¹-á¹-asadisaá¹ƒ vÄ• lukÄ• kiá¹‡á¹‡aá¹ƒpaÃ±cavaá¹‡á¹‡apupphas
á¹ƒ0.0077 samantato puá¹‡á¹‡aghaá¹-apantiyo á¹-hapÄ• petvÄ• sÄ• á¹‡Ä«hi parikkhipitvÄ
baá¹‡dhitvÄ• pathavitale thalapadumÄ• ni Ä• kÄ• se olambaka padumÄ• ni dassetvÄ• ala
sajjesi. mahÄ• samuddaÃ±ca sannisinnaá¹ƒ paÃ±cavidha padumasaÃ±cannaá¹ƒ akÄ• si.

dhÄ• tu Ä• nubhÄ• vena sakala cakkavÄ• á¸·aá¹ƒ gabbhokkamanÄ• bhisambodhikÄ• lÄ• di
nÄ• garÄ• pa nagara vÄ«thiyo sammajjitvÄ• muttÄ• phala sadisaá¹ƒ vÄ• lukaá¹ƒ okiritvÄ•
samokiritvÄ• nÄ• nÄ• virÄ• ga dhajapaá¹-Ä• kÄ• yo ussÄ• petvÄ• suvaá¹‡á¹‡aghaá¹-a ka
alaá¹…karitvÄ• nagaraá¹ƒ sajjesu. rÄ• jÄ• nagarassa catusu dvÄ• resu anÄ• thÄ• naá¹ƒ m
nÄ• nÄ• ppakÄ• ra khÄ• danÄ«ya bhojanÄ«ya gaá¹‡dhamÄ• la vatthÄ• bharaá¹‡a paÃ±cav
ca á¹-hapÄ• pesi.

atha rÄ• jÄ• sabbÄ• bharaá¹‡a vibhÅ«sito kumuda pannavaá¹‡á¹‡a catusiá¹‡dhavayutta ra
alaá¹…kataá¹ƒ kaá¹‡á¸• ulaá¹ƒ hatthiá¹ƒ purato katvÄ• suvaá¹‡á¹‡acaá¹…goá¹-akaá¹ƒ sÄ«
heá¹-á¹-hÄ• aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ devaccharÄ• viya
nÄ• nÄ• bharaá¹‡avibhÅ«sitÄ• devakaÃ±Ã±upamÄ• aneka sahassa nÄ• á¹-akitthiyo ceva
caturaá¹…ginÄ« senÄ• ca rÄ• jÄ• naá¹ƒ parivÄ• resuá¹ƒ.

tathÄ• aá¹-á¹-huttara sahassa itthiyo ca puá¹‡á¹‡aghaá¹-e garahatvÄ• parivÄ• resuá¹ƒ. aá
aá¹-á¹-huttara sarassappamÄ• á¹‡eyeva purisÄ• ceva itthiyo ca pupphasamuggÄ• ni daá¹‡
nÄ• nÄ• vaá¹‡á¹‡a dhaje ca gahetvÄ• parivÄ• resuá¹ƒ. evaá¹ƒ rÄ• jÄ• mahantena rÄ• jÄ•
nikkhanta devarÄ• jÄ• viya nikkhami. tadÄ• nÄ• nÄ• vidha turiya ghosehi ceva hatthassa r
mahÄ• pathavibhijjanÄ• kÄ• rappattÄ• viya ahosi.

tasmiá¹ƒ khaá¹‡e soá¹‡uttaro attano pariveá¹‡eyeva nisinno turiya ghosena raÃ±Ã±o nikkha
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pajjitvÄ• adhiá¹-á¹-hayÄ• pathaviyaá
nÄ• gabhavane mahÄ• kÄ• á¸·Ä• nÄ• garaÃ±Ã±o purato pÄ• turahosi. nÄ• garÄ• jÄ• soá¹‡
uá¹-á¹-hÄ• yÄ• sanÄ• abhivÄ• detvÄ• gaá¹‡dhodakena pÄ• de dhovitvÄ• vaá¹‡á¹‡a gaá¹
ekÄ• mantaá¹ƒ nisÄ«ditvÄ• kuto Ä• gatattha bhanteti pucchi tambapaá¹‡á¹‡i dÄ«pato Ä• g
kimatthÄ• yÄ• ti pucchi.

mahÄ• rÄ• ja tambapaá¹‡á¹‡idÄ«pe duá¹-á¹-hagÄ• maá¹‡i abhaya mahÄ• rÄ• jÄ• mahÄ•
bhikkhusaá¹…ghassa bhÄ• ramakÄ• si. mahÄ• vihÄ• re tiá¹ƒsamattÄ• ni bhikkhusahassÄ•
mahÄ• thÅ«patthÄ• ya á¹-hapitadhÄ• tuyo á¹ƒ0.0078 mahÄ• kÄ• á¸·a nÄ• ga raÃ±Ã±o sant
pavattiá¹ƒ kathetvÄ• dhÄ• tuyo Ä• harÄ• ti maá¹ƒ pesesuá¹ƒ, tasmÄ• idhÄ• gatomhÄ«ti Ä•

taá¹ƒ sutvÄ• nÄ• garÄ• jÄ• pabbatena viya ajjhotthaá¹-o mahantena madÄ• manassena a
mayaá¹ƒ pana imÄ• dhÄ• tuyo pÅ«jetvÄ• apÄ• yato muÃ±citvÄ• sagge nibbattissamÄ• ti
bhikkhu mahiddhiko mahÄ• nubhÄ• vo, sace imÄ• dhÄ• tuyo imasmiá¹ƒ á¹-hÄ• ne á¹-hito b
abhibhavitvÄ• pi gaá¹‡hituá¹ƒ sakkuá¹‡eyya. dhÄ• tuyo apanetuá¹ƒ vaá¹-á¹-atÄ«ti cintetvÄ•
parisa pariyante á¹-hitaá¹ƒ vÄ• suladattaá¹ƒ nÄ• ma attano bhÄ• gineyyaá¹ƒ disvÄ• tassa s
mÄ• tulassa adhippÄ• yaá¹ƒ Ã±atvÄ• cetiyagharaá¹ƒ gantvÄ• dhÄ• tukaraá¹‡á¸• akaá¹ƒ Ä
pÄ• damÅ«laá¹ƒ gantvÄ• -

yojanasatÄ• mÄ• vaá¹-á¹-aá¹ƒ dÄ«ghaá¹ƒ tisata yojanaá¹ƒ,

phaá¹‡Ä• nekasahassÄ• ni-mÄ• pisitvÄ• mahiddhiko,

sineru pÄ• damÅ«lamhi-dhumÄ• yanto ca pajjalaá¹ƒ,

Ä• bhujitvÄ• na so bhoge-nipajji vÄ• lukÄ• tale.

``anekÄ• ni sahassÄ• ni-attanÄ• sadise ahi,

mÄ• payitvÄ• sayÄ• pesi-samantÄ• parivÄ• rite,

bahÅ« devÄ• ca nÄ• gÄ• ca-osariá¹ƒsu tahiá¹ƒ tadÄ• ,

yuddhaá¹ƒ ubhinnaá¹ƒ nÄ• gÄ• naá¹ƒ-sassissÄ• ma mayaá¹ƒ iti. â€™â€™

tato nÄ• garÄ• jÄ• bhÄ• gineyyena dhÄ• tuyo apanÄ«tabhÄ• vaá¹ƒ Ã±atvÄ• evamÄ• ha- n
tumhe idha papaÃ±ca akatvÄ• sÄ«ghaá¹ƒ gantvÄ• bhikkhusaá¹…ghassa taá¹ƒ pavattiá¹ƒ
aÃ±Ã±ato dhÄ• tuá¹ƒ pariyesissatÄ«ti sÄ• maá¹‡ero Ä• dite paá¹-á¹-hÄ• ya dhÄ• tu Ä• gam
santikeyeva, papaÃ±caá¹ƒ akatvÄ• dehÄ«ti codesi.

tato nÄ• garÄ• jÄ• sÄ• maá¹‡erena mÅ«lamhi gahitabhÄ• vaá¹ƒ Ã±atvÄ• yena kenaci pari
pesituá¹ƒ vaá¹-á¹-atÄ«ti cintetvÄ• sÄ• maá¹‡eraá¹ƒ dhÄ• tugharaá¹ƒ netvÄ• cetiyaÃ±ca ce
taá¹ƒ pana cetiyaÃ±ca cetiyagharaÃ±ca sabbaratanamayameva ahosi.

vuttaÃ±hetaá¹ƒ mahÄ• vaá¹ƒse

``anekadhÄ• anekehi ratanehi susaá¹…khataá¹ƒ,

cetiyaá¹ƒ cetiyagharaá¹ƒ-passa bhikkhu sunimmitaâ€™â€™ nti.

dassetvÄ• ca pana cetiyagharato oruyha addhacaá¹‡dakapÄ• sÄ• á¹‡e pavÄ• á¸·apaduma
cetiyagharassa ca agghaá¹ƒ karohi á¹ƒ0.0079 bhanteti Ä• ha sÄ• maá¹‡ero na sakkoma ma
sakalepi tambhapaá¹‡á¹‡idÄ«pe ratanÄ• ni imaá¹ƒ addhacaá¹‡daka pÄ• sÄ• á¹‡aá¹ƒ nÄ• g

nÄ• garÄ• jÄ• evaá¹ƒ sante mahÄ• sakkÄ• raá¹-á¹-hÄ• nato appasakkÄ• raá¹-á¹-hÄ• naá¹ƒ
ayuttaá¹ƒ nanu bhikkhÅ«ti Ä• ha. sÄ• maá¹‡ero evamÄ• hamahÄ• rÄ• ja buddhÄ• nÄ• ma
garukaá¹ƒ, tumhesu cakkavÄ• á¸·appamÄ• á¹‡aá¹ƒ ratanagharaá¹ƒ mÄ• petvÄ• sabbarata
pariharantesupi ekanÄ• gopi dhammÄ• bhisamayaá¹ƒ kÄ• tuá¹ƒ samattho nÄ• ma natthi ya

``saccÄ• bhisamayo nÄ• ga-tumhÄ• kampi na vijjati. saccÄ• bhisamayaá¹-á¹-hÄ• naá¹ƒ-ne
saá¹ƒsÄ• radukkhamokkhÄ• ya-uppajjanta tathÄ• gatÄ• , buddhassa vetthÄ• dÄ«ppÄ• yo-te
dhÄ• tunidhÄ• naá¹ƒ ajjeva-so hi rÄ• jÄ• karissati.

tasmÄ• papaÃ±camakaritvÄ• -lahuá¹ƒ me dehi dhÄ• tuyeâ€™â€™ ti-Ä• ha. evaá¹ƒ vutte n
yutvÄ• attano bhÄ• gineyyena dhÄ• tuyo gopitoti maÃ±Ã±amÄ• no evamÄ• ha. tumhe bha
atthibhÄ• vaá¹ƒ vÄ• natthibhÄ• vaá¹ƒ vÄ• ajÄ• nantÄ• dehi dehÄ«ti vadatha. ahaá¹ƒ natth
passatha gahetvÄ• gacchathÄ• ti. gaá¹‡hÄ• mi mahÄ• rÄ• jÄ• ti, gaá¹‡ha bhikkhÅ«ti. gaá¹‡
gaá¹‡ha bhikkhÅ«ti tikkhattuá¹ƒ paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• .

``sukhumaá¹ƒ karaá¹ƒ mÄ• payitvÄ• -thikkhÅ« tatra á¹-hitoca so,

bhÄ• gineyyassa vadane-hatthampakkhippa tÄ• vade,

dhÄ• tukaraá¹‡á¸• amadÄ• ya-tiá¹-á¹-ha nÄ• gÄ• ti bhÄ• siha,

nimujjitvÄ• pathaviyaá¹ƒ-pariveá¹‡amhi uá¹-á¹-hahi. â€™â€™

tadÄ• sÄ• maá¹‡erassa nÄ• gena saddhiá¹ƒ yuddhaá¹ƒ passissÄ• mÄ• ti samÄ• gatÄ• de
bhikkhunÄ• gassa vijayaá¹ƒ disvÄ• haá¹-á¹-hÄ• pamodito dhÄ• tuyo pÅ«jayantÄ• va tenev
nÄ• garÄ• jÄ• sÄ• maá¹‡erassa gata kÄ• le bhikkhuá¹ƒ vaÃ±cetvÄ• pesitomhÄ«ti haá¹-á¹-
gahetvÄ• Ä• gamatthÄ• ya bhÄ• gineyyassa sÄ• sanaá¹ƒ pesesi.

``bhÄ• gineyyoâ€™ tha kucchimhi-apassitvÄ• karaá¹‡á¸• akaá¹ƒ,

paridevamÄ• no Ä• gantvÄ• -mÄ• tulassa nivedayi.

tadÄ• so nÄ• garÄ• jÄ• pi-vaÃ±citamha mayaá¹ƒ iti,

paridevi nÄ• gÄ• sabbepi-parideviá¹ƒsu piá¹‡á¸• itÄ• . â€™â€™

tato á¹ƒ0.0080 nÄ• gabhavane sabbe nÄ• gÄ• samÄ• gantvÄ• kese muÃ±citvÄ• ubhohi h
nÄ«luppala sadisehi nettehi vilÄ«na sokamiva assudhÄ• raá¹ƒ pavattayamÄ• nÄ• -

``paridevamÄ• nÄ• Ä• gantvÄ• -nÄ• gÄ• saá¹…ghassa santike,

bahudhÄ• parideviá¹ƒsa-dhÄ• tÄ• haraá¹‡a dukkhitÄ• â€™â€™ ti.

paridevitvÄ• ca bhikkhusaá¹…ghassa evamÄ• haá¹ƒsu- bhante kassaci pÄ«á¸·aá¹ƒ akatvÄ
puÃ±Ã±Ä• nubhÄ• vena labhitvÄ• cÄ«raparihaá¹-a dhÄ• tuyo kasmÄ• anavasesaá¹ƒ katvÄ
saggamokkhantarÄ• yaá¹ƒ karothÄ• ti.

á¹• 21â€™ tesaá¹ƒ saá¹…ghoâ€™ nukampÄ• ya-thokaá¹ƒ dhÄ• tumadÄ• payi,

te tena tuá¹-á¹-hÄ• gantvÄ• na-pÅ«jÄ• bhaá¹‡á¸• Ä• ni Ä• haruá¹ƒ.

tato sakko devÄ• namiá¹‡do vissakammaá¹ƒ Ä• mantetvÄ• sÄ• maá¹‡erassa uá¹-á¹-hitaá¹-
maá¹‡á¸• apaá¹ƒ mÄ• pehÄ«ti Ä• ha. so tasmiyeva khaá¹‡e maá¹‡á¸• apaá¹ƒ mÄ• pesi ath
devaparisÄ• ya parivuto suvaá¹‡á¹‡acaá¹…goá¹-akena saddhiá¹ƒ ratana pallaá¹…kamÄ• dA
maá¹‡á¸• ape patiá¹-á¹-hÄ• petvÄ• sÄ• maá¹‡erassa hatthato dhÄ• tukaraá¹‡á¸• akaá¹ƒ ga
patiá¹-á¹-hÄ• pesi. tadÄ• -

á¹• 21â€™ brahmÄ• chattamadhÄ• resi-santusito vÄ• lavijaniá¹ƒ,

maá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ suyÄ• mo-sakko saá¹…khantu sodakaá¹ƒ.

cattÄ• ro tu mahÄ• rÄ• ja-aá¹-á¹-haá¹ƒsu khaggapÄ• á¹‡ino,

samuggahatthÄ• dvattiá¹ƒsÄ• -devaputtÄ• mahiddhikÄ• .

pÄ• ricchattaka pupphehi pÅ«jayantÄ• tahiá¹ƒ á¹-hitÄ• ,

kumÄ• riyopi dvattiá¹ƒsÄ• -daá¹‡á¸• idÄ«padharÄ• á¹-hitÄ• .

palÄ• petvÄ• duá¹-á¹-hayakkhe-yakkhasenÄ• pati pana

aá¹-á¹-havÄ«sati aá¹-á¹-haá¹ƒsu-Ä• rakkhaá¹ƒ kurumÄ• nakÄ• .

vÄ«á¹‡aá¹ƒ vÄ• dayamÄ• nova-aá¹-á¹-hÄ• paÃ±casikho tahiá¹ƒ,

raá¹…gabhÅ«miá¹ƒ mÄ• payitvÄ• -timbarÅ« turiyaghosavÄ• .

anekÄ• devaputtÄ• ca-sÄ• dhugÄ«tappayojakÄ• ,

mahÄ• kÄ• lo nÄ• garÄ• jÄ• -thÅ«yamÄ• no anekadhÄ• .

dibbaturiyÄ• ni vajjanti-dibbasaá¹…giti vattati,

dibbagaá¹‡dhÄ• ca vassÄ• ni-vassÄ• penti ca devatÄ• .

tadÄ• iá¹‡daguttatthero mÄ• rassa paá¹-ibÄ• hanatthÄ• ya cakkavÄ• á¸·apariyantaá¹ƒ katv
mÄ• pesi. paÃ±canikÄ• yika therÄ• á¹ƒ0.0081 dhÄ• tuyo parivÄ• retvÄ• paÃ±casu á¹-hÄ•
gaá¹‡asajjhÄ• yamakaá¹ƒsu. tasmiá¹ƒ kÄ• le rÄ• jÄ• taá¹ƒ á¹-hanaá¹ƒ Ä• gantvÄ• sisato s
otÄ• retvÄ• dhÄ• tu caá¹…goá¹-akaá¹ƒ attano caá¹…goá¹-ake á¹-hapetvÄ• pallaá¹…ke pa
gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetvÄ• paÃ±capatiá¹-á¹-hitena vaá¹‡ditvÄ• sirasi aÃ±jaliá¹ƒ pa
ummÄ«letvÄ• olokento aá¹-á¹-hÄ• si. tasmiá¹ƒ khaá¹‡e dhÄ• tumatthake setacchattaá¹ƒ dis
brahmÄ• na dissati. tathÄ• tÄ• lavaá¹‡á¹-a vijani Ä• dayo dissanti gÄ• hakÄ• na dissanti c
saá¹…gitiyo suyyanti gaá¹‡dhabba devatÄ• na dissanti. rÄ• jÄ• etaá¹ƒ acchariyaá¹ƒ disvÄ•
evamÄ• ha-devatÄ• dibbachattena pÅ«jesuá¹ƒ ahaá¹ƒ mÄ• nusa kacchattena pÅ«jemi bha
mahÄ• rÄ• jÄ• ti Ä• ha. rÄ• jÄ• attano suvaá¹‡á¹‡apiá¹‡á¸• ike setacchattena pÅ«jetvÄ• su
gahetvÄ• abhisekodakaá¹ƒ datvÄ• taá¹ƒ divasaá¹ƒ sakalatambapaá¹‡á¹‡i dÄ«pe rajjaá¹ƒ a

tato sabbaturiyÄ• ni paggaá¹‡hiá¹ƒsu, gaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jetva mahantaá¹ƒ sakkÄ
theraá¹ƒ pucchi - amhÄ• kaá¹ƒ satthÄ• dibbamÄ• nusakÄ• ni dve chattÄ• ni dhÄ• resi bhan
chattÄ• ni mahÄ• rÄ• jÄ• ti. aÃ±Ã±aá¹ƒ chattaá¹ƒ napassÄ• mi bhanneti. sÄ«lapatiá¹-á¹-haá
iá¹‡driyasalÄ• kaá¹ƒ balamÄ• laá¹ƒ maggaphalapatta saÃ±channaá¹ƒ vimuttivarasetacchatt
Ã±Ä• á¹‡Ä• bhisekampatto dhammaratana cakkaá¹ƒ pavattetvÄ• dasasahassa cakkavÄ• á
hatthagataá¹ƒ katvÄ• rajjaá¹ƒ kÄ• resÄ«ti rÄ• jÄ• tÄ«á¹‡icchatta dhÄ• rakassa satthuno tik
dammÄ«ti tikkhattuá¹ƒ dhÄ• tuyo rajjena pÅ«jesi.

tato rÄ• jÄ• devamanussesu dibbagaá¹‡dhamÄ• lÄ• dÄ«hi pÅ«jentesu anekesu turiyaghos
dhÄ• tukaraá¹‡á¸• akaá¹ƒ sÄ«senÄ• dÄ• ya ratanamaá¹‡á¸• apato nikkhamitvÄ• bhikkhusa
padakkhiá¹‡aá¹ƒ katvÄ• pÄ• cÄ«nadvÄ• renÄ• ruyha dhÄ• tugabbhaá¹ƒ otari. tato mahÄ• c
channavuti koá¹-ippamÄ• á¹‡a arahanto aá¹-á¹-haá¹ƒsu.

rÄ• jÄ• sÄ«sato dhÄ• tukaraá¹‡á¸• akaá¹ƒ otÄ• retvÄ• mahÄ• rahe sayanapiá¹-á¹-he á¹-ha
khaá¹‡e dhÄ• tukaraá¹‡á¸• ako raÃ±Ã±o sÄ«sato satta tÄ• lappamÄ• á¹‡e á¹-hÄ• ne gantv
Ä• kÄ• samuggantvÄ• dvattiá¹ƒsa mahÄ• purisalakkhaá¹‡a asiti anubyaÃ±janÄ• byÄ• ma
ketumÄ• lopa sobhitaá¹ƒ nila-pÄ«ta-lohitÄ• di bheda vicitra raá¹ƒsijÄ• lÄ• samujjalaá¹ƒ bud
gaá¹‡á¸• ambamÅ«le á¹ƒ0.0082 yamaka pÄ• á¹-ihÄ• riyaá¹ƒ sadisa yamaka pÄ• á¹-ihÄ• riy
dhÄ• tupÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• pasÄ«ditvÄ• arahattampattÄ• devamanussÄ• dvÄ• da
sesaphalattayaá¹ƒ pattÄ• gaá¹‡anapathamatÄ«tÄ• ahesuá¹ƒ. evaá¹ƒ dhÄ• tuyo anekadhÄ
buddhavesaá¹ƒ vissajjetvÄ• karaá¹‡á¸• akaá¹ƒ pavisitvÄ• tena saddhiá¹ƒ otaritvÄ• raÃ±Ã±
patiá¹-á¹-hahiá¹ƒsu.

rÄ• jÄ• amatena viya abhisitto saphalaá¹ƒ manussatta paá¹-ilÄ• bhaá¹ƒ maÃ±Ã±amÄ• no u
dhÄ• tukaraá¹‡á¸• akaá¹ƒ gahetvÄ• nÄ• á¹-aka parivuto alaá¹…kata sayana samÄ«paá¹ƒ g
ratanapallaá¹…ke á¹-hapetvÄ• gaá¹‡dhavÄ• sitodakena hatthe dhovitvÄ• vatujÄ• tiya gaá¹

ratanakaraá¹‡á¸• akaá¹ƒ vicaritvÄ• dhÄ• tuyo gahetvÄ• evaá¹ƒ cintesi.

``anÄ• kulÄ• kehicipi yadi hessasti dhÄ• tuyo,

janassa saraá¹‡aá¹ƒ hutvÄ• yadi á¹-hassanti dhÄ• tuyo.

satthunipannÄ• kÄ• rena parinibbÄ• na maÃ±cake,

nipajjantu supaÃ±Ã±atte-sayanamhi mahÄ• raheâ€™â€™ ti.

evaá¹ƒ cintetvÄ• pana varasayanapiá¹-á¹-he dhÄ• tuyo á¹-hapesi tasmiá¹ƒ khaá¹‡e dhÄ• tu
niyÄ• meneva mahÄ• rahe sayane buddhavesena sayiá¹ƒsu.

``Ä• sÄ• á¸·ahi sukkapakkhassa pannarasa uposathe,

uttarÄ• sÄ• á¸·ha nakkhatte evaá¹ƒ dhÄ• tu patiá¹-á¹-hitÄ• .

saha dhÄ• tu patiá¹-á¹-hÄ• nÄ• akampittha mahÄ• mahÄ«, pÄ• á¹-ihÄ«rÄ• ni nekÄ• ni pava

tadahi udakapariyantaá¹ƒ katvÄ• ayaá¹ƒ mahÄ• pathavÄ« saá¹…kampi sampakampi samp
saá¹…khÅ«bhi, Ä• kÄ• se vijjullatÄ• niccharia¹ƒsu. khaá¹‡ikavassaá¹ƒ vassi, cha devalokÄ
rÄ• jÄ• etaá¹ƒ acchariyaá¹ƒ disvÄ• pasanno attano kaÃ±cana mÄ• lika setacchattena dhÄ
tambapaá¹‡á¹‡idipe rajjaá¹ƒ sattÄ• haá¹ƒ datvÄ• tiá¹ƒsa satasahassagghanakaá¹ƒ alaá¹…
omuÃ±citvÄ• pÅ«jesi. tathÄ• sabbÄ• pi nÄ• á¹-akitthiyo amaccÄ• sesa mahÄ• jano devÄ•
pÅ«jesuá¹ƒ tasmÄ• -

tiá¹-á¹-hantaá¹ƒ sugataá¹ƒ tilokamahitaá¹ƒ yo pÅ«jaye sÄ• daraá¹ƒ,

yo vÄ• sÄ• sapa bÄ«jamattampi taá¹ƒ dhÄ• tuá¹ƒ naro pÅ«jaye.

tesaá¹ƒ puÃ±Ã±aphalaá¹ƒ samÄ• namÄ«ti taá¹ƒ cittappasÄ• de same,

Ã±atvÄ• taá¹ƒ parinibbutepi sugate dhÄ• tuá¹ƒ budho pÅ«jayeâ€™ ti.

tato á¹ƒ0.0083 rÄ• jÄ• cÄ«varavatthÄ• ni ceva guá¸·a-sappi Ä• di bhesajjÄ• ni ca saá¹…gh
gaá¹‡asajjhÄ• yaá¹ƒ kÄ• resi puna divase nagare bheria¹ƒ carÄ• pesi mahÄ• jano imaá¹ƒ s
gaá¹‡dhamÄ• lÄ• dÄ«ni Ä• diya gantvÄ• dhÄ• tuyo vaá¹‡datÅ«ti iá¹‡daguttattheropi sakala
manussÄ• dhÄ• tuyo vaá¹‡ditukÄ• mÄ• , taá¹ƒ khaá¹‡aá¹ƒyeva Ä• gantvÄ• vaá¹‡ditvÄ• y

gacchantÅ«ti adhiá¹-á¹-hÄ• si.

te tatheva dhÄ• tuyo vaá¹‡ditvÄ• gamiá¹ƒsu rÄ• jÄ• sattÄ• haá¹ƒ saá¹…ghassa mahÄ• dÄ
accayena dhÄ• tugabbhe mayÄ• kattabbakiccaá¹ƒ niá¹-á¹-hÄ• pitaá¹ƒ, dhÄ• tugabbhaá¹ƒ p
saá¹…ghassa Ä• rocesi. saá¹…gho uttarasumana sÄ• maá¹‡ere Ä• mantetvÄ• tumhehi pu
pÄ• sÄ• á¹‡ena dhÄ• tu gabbhaá¹ƒ pidahathÄ• ti Ä• ha. te sÄ• dhÅ«ti sampaá¹-icchitvÄ• d

tato khÄ«á¹‡Ä• savÄ• dhÄ• tugabbhe gaá¹‡dhÄ• mÄ• susantu mÄ• lÄ• mÄ• milÄ• yantu
mÄ• vivaá¹‡á¹‡Ä• ni hontu pÅ«janÄ«yabhaá¹‡á¸• Ä• ni mÄ• nassantu. medavaá¹‡á¹‡a pÄ
paccatthikÄ• naá¹ƒ okÄ• so mÄ• hotÅ«ti adhiá¹-á¹-hahiá¹ƒsu.

evaá¹ƒ rÄ• jÄ• dhÄ• tu nidhÄ• petvÄ• puna nagare bheriá¹ƒ carÄ• pesi mahÄ• cetiye dhÄ
Ä• haritvÄ• nidhÄ• naá¹ƒ karontÅ«ti. mahÄ• jano attano attano balÄ• nurÅ«pena suvaá¹‡á
kÄ• rÄ• petvÄ• tattha dhÄ• tuyo patiá¹-á¹-hÄ• petvÄ• dhÄ• tunidhÄ• nassupari medavaá¹‡
piá¹-á¹-hiyaá¹ƒ nidahiá¹ƒsu. sabbehi sannihita dhÄ• tuyo sahassamattÄ• ahesunti.

iti sÄ• dhujana manopasÄ• danatthÄ• ya kate thÅ«pavaá¹ƒse dhÄ• tunidhÄ• na kathÄ• niá

<24> tato rÄ• jÄ• taá¹ƒ sabbaá¹ƒ pidahetvÄ• cetiyaá¹ƒ karonto udarena saddhiá¹ƒ caturas
niá¹-á¹-hÄ• pesi atha chattakamme sudhÄ• kamme ca aniá¹-á¹-hiteyeva mÄ• raá¹‡antika ro
dÄ«ghavÄ• pito kaniá¹-á¹-habhÄ• taraá¹ƒ pakkosÄ• petvÄ• cetiye aniá¹-á¹-hitaá¹ƒ chattaka
sÄ«ghaá¹ƒ niá¹-á¹-hÄ• petvÄ• maá¹ƒ tosehi tÄ• tÄ• ti Ä• ha. so raÃ±Ã±o dubbalabhÄ• vaá¹
aniá¹-á¹-hitakammaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• ti suddhavatthehi kaÃ±cukaá¹ƒ kÄ• retvÄ• ceti
cittakÄ• rehi kaÃ±cuka matthake vedikÄ• ca puá¹‡á¹‡aghaá¹-a paÃ±caá¹…guli pantiyo ca k

naá¸·akÄ• rehi veá¸·umaya chattaá¹ƒ kÄ• retvÄ• kharapattamaye caá¹‡dasÅ«riyamaá¹‡á¸•
kÄ• retvÄ• lÄ• khÄ• kukuá¹-á¹-hakehi taá¹ƒ vicittaá¹ƒ katvÄ• thÅ«pakammaá¹ƒ niá¹-á¹-hita
rÄ• jÄ• tena hi maá¹ƒ á¹ƒ0.0085 mahÄ• cetiyaá¹ƒ dassehÄ«ti vatvÄ• sivikÄ• ya nipajjitvÄ•
katvÄ• dakkhiá¹‡advÄ• re bhÅ«misayanaá¹ƒ paÃ±Ã±Ä• petvÄ• tattha nipanno dakkhiá¹‡e
mahÄ• thÅ«paá¹ƒ vÄ• mapassena sayitvÄ• lohapÄ• sÄ• daá¹ƒ olokento pasanna citto aho
bahÅ«pakÄ• rabhÄ• vaá¹ƒ sallakkhetvÄ• gilÄ• na pucchanatthÄ• ya tato tato Ä• gatÄ• bhi
rÄ• jÄ• naá¹ƒ parivÄ• retvÄ• aá¹-á¹-haá¹ƒsu. tato saá¹…gho vagga vaggÄ• hutvÄ• gaá¹‡a

rÄ• jÄ• tasmiá¹ƒ samÄ• game theraputtÄ• bhayattheraá¹ƒ adisvÄ• evaá¹ƒ cintesi. so mayi
aá¹-á¹-havÄ«sati mahÄ• yuddhe kayiramÄ• se apaccosakakitvÄ• idÄ• ni maraá¹‡ayuddhe
parÄ• jayaá¹ƒ disvÄ• maÃ±Ã±e nÄ• gacchatÄ«ti. tadÄ• thero kariá¹‡da nadÄ« sÄ«se pajja
raÃ±Ã±o parivitakkaá¹ƒ Ã±atvÄ• paÃ±casata khÄ«á¹‡Ä• sava parivusetÄ• Ä• kÄ• senÄ• g
pÄ• turahosi.

rÄ• jÄ• theraá¹ƒ disvÄ• attano purato nisÄ«dÄ• petvÄ• evamÄ• ha bhante tumhehi saddh
damiá¸·ehi saddhi yujdhiá¹ƒ. idÄ• ni ekakova maccÅ«nÄ• saddhiá¹ƒ yujjhituá¹ƒ Ä• rabhiá¹ƒ
parÄ• jetuá¹ƒ na sakkomÄ«ti. tato-

theraputtÄ• bhayatthero mÄ• bhÄ• yi manujÄ• dhipa,

kilesa sattuá¹ƒ ajinitvÄ• ajeyyo maccÅ«sattuko.

iti vatvÄ• evaá¹ƒ anusÄ• si. mahÄ• rÄ• ja sabboyeva loka sannivÄ• se jÄ• tiyÄ• anugato, j
vyÄ• dhinÄ• abhibhÅ«to, maraá¹‡ena abbhÄ• hato. tetÄ• ha-

``yathÄ• pi selÄ• vipulÄ• -nahaá¹ƒ Ä• hacca pabbatÄ• ,

samantÄ• anupariyeyyuá¹ƒ-nippothentÄ• catuddisaá¹ƒ.

evaá¹ƒ jarÄ• ca maccu ca-adhivattanti pÄ• á¹‡ino,

khattiyo brÄ• hmaá¹‡e vesse sudde caá¹‡á¸• Ä• la pukkuse,

na kiÃ±ci parivajjeti-sabbamevÄ• bhimaddati.

na tattha hatthinaá¹ƒ bhÅ«mi-na rathÄ• naá¹ƒ na pattiyÄ• ,

na cÄ• pi mantayuddhena-sakkÄ• jetuá¹ƒ dhanena vÄ• â€™â€™ ti.

tasmÄ• idaá¹ƒ maraá¹‡aá¹ƒ nÄ• ma mahÄ• yasÄ• naá¹ƒ mahÄ• sammatÄ• dÄ«naá¹ƒ mah
mahÄ• thÄ• mÄ• naá¹ƒ baladevÄ• dÄ«naá¹ƒ iddhimantÄ• naá¹ƒ mahÄ• moggallÄ• nÄ• dÄ«
sÄ• riputtÄ• dÄ«naá¹ƒ sayambhÅ«Ã±Ä• á¹‡ena adhigata saccÄ• naá¹ƒ, paccekabuddhÄ• n
sabbaguá¹‡asamannÄ• gatÄ• naá¹ƒ sammÄ• sambuddhÄ• nampi upari nirÄ• saá¹…kamev
sattesu.

tasmÄ• - á¹ƒ0.0085

mahÄ• yasÄ• rÄ• javarÄ• gatÄ• te sabbe mahÄ• sammata Ä• dayopi,

aniccabhÄ• vaá¹ƒ baladeva Ä• di mahÄ• balÄ• ceva tathÄ• gamiá¹ƒsu.

ye puÃ±Ã±avantÄ• ni gatÄ• pasiddhiá¹ƒ mahaddhanaá¹ƒ jotiyameá¹‡á¸• akÄ• dÄ«,

upÄ• visiá¹ƒ vaccumukhaá¹ƒ sabhogÄ• sabbepi te rÄ• humukhaá¹ƒ sasÄ«va.

yo iddhimantesu tathÄ• gatassa puttesuseá¹-á¹-ho iti vissutopi,

thero mahÄ• rÄ• jasaheva iddhibalena so maccumukhaá¹ƒ paviá¹-á¹-ho.

sabbesu sattesu jinaá¹ƒ á¹-hapetvÄ• nevatthi paÃ±Ã±Ä• ya samopi yena,

so dhammasenÄ• pati sÄ• vakopi gato mahÄ• rÄ• ja aniccataá¹ƒâ€™ ca.

sayambhÅ«Ã±Ä• á¹‡assa balena santiá¹ƒ gatÄ• mahÄ• rÄ• ja sayambhÅ«nopi,

sabbepi te Ã±Ä• á¹‡abalÅ«pa pannÄ• aniccataá¹ƒ neva atikkamiá¹ƒsu.

tilokanÄ• tho purisuttamo so aniccabhÄ• vaá¹ƒ samatikkamitvÄ• ,

nÄ• sakkhi gantuá¹ƒ sugatopi rÄ• ja aÃ±Ã±esu sattesu kathÄ• va natthi.

tasmÄ• mahÄ• rÄ• ja bhavesu sattÄ• sabbepi nÄ• suá¹ƒ maraá¹‡Ä• vimuttÄ• ,

sabbampi saá¹…khÄ• ragataá¹ƒ aniccaá¹ƒ dÅ«kkhaá¹ƒ anattÄ• ti vicintayassu.

``dutiye attabhÄ• vepi dhammacchaá¹‡do mahÄ• hi te,

upaá¹-á¹-hite devaloke hitvÄ• dibbasukhaá¹ƒ tuvaá¹ƒ.

idhÄ• gamma bahuá¹ƒ puÃ±Ã±aá¹ƒ akÄ• si ca anekadhÄ• ,

karaá¹‡ampeka rajjassa sÄ• sanajjotanÄ• ya te.

mahÄ• rÄ• ja kataá¹ƒ puÃ±Ã±aá¹ƒ yÄ• vajja divasÄ• tayÄ• ,

sabbaá¹ƒ anussaretheva sukhaá¹ƒ sajju bhavissati.

taá¹ƒ sutvÄ• tuá¹-á¹-hamÄ• naso rÄ• jÄ• bhante tumhe maccuyuddhepi apassayÄ• ti vatvÄ
puÃ±Ã±apotthakaá¹ƒ vÄ• cetuá¹ƒ Ä• á¹‡Ä• pesi lekhako puÃ±Ã±apotthakaá¹ƒ evaá¹ƒ vÄ• c

``ekÅ«nasatavihÄ• rÄ• mahÄ• rÄ• jena kÄ• ritÄ• ,

ekÅ«nasatakoá¹-Ä«hi vihÄ• ro maricaá¹-á¹-i ca.

uttamo lohapÄ• sÄ• do tiá¹ƒsakoá¹-Ä«hi kÄ• rito,

mahÄ• thÅ«pe anagghÄ• ni kÄ• ritÄ• catuvÄ«sati.

mahÄ• thÅ«pamhi sesÄ• ni karitÄ• ni subuddhinÄ• ,

koá¹-isahassaá¹ƒ agghanti mahÄ• rÄ• ja tayÄ• puna.

koá¸·amba nÄ• ma maleya akkhakkhÄ• yika chÄ• take,

kuá¹‡á¸• alÄ• ni mahagghÄ• ni duve datvÄ• na gaá¹‡hiya.

khÄ«á¹‡Ä• savÄ• naá¹ƒ á¹ƒ0.0086 paÃ±cannaá¹ƒ mahÄ• therÄ• namuttamo,

dinno pasannacittena kaá¹…gu ambila piá¹‡á¸• ako.

cÅ«á¸·aá¹…gaá¹‡iya yuddhamhi parajjhitvÄ• palÄ• yatÄ• ,

kÄ• laá¹ƒ ghosÄ• payitvÄ• na Ä• gatassa vihÄ• yasÄ• .

khÄ«á¹‡Ä• savassa yatino attÄ• namanapekkhiya,

dinnaá¹ƒ saraka bhattanti puÃ±Ã±apotthaá¹ƒ avÄ• cayi.

<25> taá¹ƒ sutvÄ• rÄ• jÄ• tussitvÄ• á¹-hapehi á¹-hapehi bhaá¹‡eti vatvÄ• evamÄ• ha. ma
vihÄ• ramahasattÄ• he thÅ«pÄ• ramhasattÄ• he ca cÄ• tuddisa ubhato saá¹…ghassa mahÅ
pavattesiá¹ƒ. catuvÄ«sati mahÄ• visÄ• khapÅ«jÄ• kÄ• resiá¹ƒ tambapaá¹‡á¹‡idÄ«pe mahÄ
tikkhattuá¹ƒ cÄ«varamadÄ• siá¹ƒ satta satta dÄ«nÄ• ni laá¹…kÄ• rajjaá¹ƒ sÄ• sanassa paÃ
sappi sannitta suparisuddha vaá¹-á¹-iyÄ• dvÄ• dasaá¹-hÄ• nesu, sattaá¹ƒ dÄ«pasahassaá¹
aá¹-á¹-hÄ• rassu á¹-hÄ• nesu gilÄ• nÄ• naá¹ƒ vejjehi bhesajjaÃ±ca bhattaÃ±ca niccaá¹ƒ dÄ
á¹-hÄ• nesu telullopakaÃ±ca adÄ• siá¹ƒ. tattakesuyeva á¹-hÄ• nesu ghatapakkajÄ• lapÅ«ve
niccaá¹ƒ dÄ• pesiá¹ƒ.

mÄ• se mÄ• se aá¹-á¹-hasu uposathadivasesu laá¹…kÄ• dÄ«pe sabbavihÄ• resu dÄ«patela
dhammadÄ• naá¹ƒ mahantanti sutvÄ• heá¹-á¹-haá¹ƒ lohapÄ• sÄ• de dhammÄ• sane nisÄ«
osÄ• retuá¹ƒ Ä• rabhitvÄ• pi saá¹…gha gÄ• ravena osÄ• retuá¹ƒ nÄ• sakkhiá¹ƒ. tato paá¹-á
sakkaritvÄ• sabbavihÄ• resu dhammakathaá¹ƒ kathÄ• pesiá¹ƒ ekekassa dhammakathikass
sappiphÄ• á¹‡ita sakkharÄ• ni caturaá¹…gula muá¹-á¹-hippamÄ• á¹‡aá¹ƒ yaá¹-á¹-himadhuk
mÄ• sassa aá¹-á¹-hasu uposatha disesu dÄ• pesiá¹ƒ. etaá¹ƒ sabbampi issariye á¹-hatvÄ• c
Ä• rÄ• dheti. jÄ«vitaá¹ƒ pana anapekkhitvÄ• duggatena mayÄ• dinnadÄ• nadvayameva Ä•

taá¹ƒ sutvÄ• abhayatthero mahÄ• rÄ• ja pasÄ• danÄ«yaá¹-á¹-hÄ• neyeva pasÄ• daá¹ƒ akÄ
piá¹‡á¸• apÄ• tadvayaá¹ƒ parissa pÄ«á¸·aá¹ƒ akatvÄ• laddha dhammika paccayattÄ• attÄ•
asajjamÄ• nena dinnattÄ• paá¹-iggÄ• hakÄ• naá¹ƒ yÄ• vadatthaá¹ƒ katvÄ• dinnattÄ• pÄ«
saddhÄ• ya dinnattÄ• deyyadhammassa niravasesaá¹ƒ paribhogaá¹ƒ gatattÄ• ti imehi paÃ±
vatvÄ• mahÄ• rÄ• ja kaá¹…gu ambili piá¹‡á¸• agÄ• hakattheresu maliyamahÄ• devatthero
bhikkhusatÄ• naá¹ƒ datvÄ• paribhuÃ±ji pathavi cÄ• lanaka dhammaguttatthero kalyÄ• á¹‡Ä
bhikkhusatÄ• naá¹ƒ datvÄ• paribhuÃ±ji.

talaá¹…garavÄ• sÄ« á¹ƒ0.0087 dhammaguttattheropi piyaá¹…gudÄ«pe dvÄ• dasannaá¹ƒ b
paribhuÃ±ji. maá¹…gaá¹‡avÄ• sÄ« cuá¸·atissatthero kelÄ• sakÅ«á¹-e vihÄ• re saá¹-á¹-hisah
datvÄ• paribhuÃ±ji mahÄ• bhaggattheropi ukkÄ• nagara vihÄ• re sattasatÄ• naá¹ƒ bhikkhÅ
saraka bhattagÄ• hakatthero pana piyaá¹…gudÄ«pe dvÄ• dasannaá¹ƒ bhikkhusahassÄ• na
vatvÄ• raÃ±Ã±o cittaá¹ƒ hÄ• sesi.

rÄ• jÄ• cittaá¹ƒ pasÄ• detvÄ• evamÄ• ha-ahambhante catuvÄ«sati vassÄ• ni rajjaá¹ƒ kÄ•
pahÅ«pakÄ• ro ahosiá¹ƒ. kÄ• yopi me saá¹…ghassa upakÄ• rako hotu saá¹…ghadÄ• sassa
dassanaá¹-á¹-hÄ• ne saá¹…ghassa kammamÄ• lake jhÄ• pethÄ• ti. tato kaniá¹-á¹-haá¹ƒ Ä•
mahÄ• thÅ«pe aniá¹-á¹-hitaá¹ƒ kammaá¹ƒ sÄ• dhukaá¹ƒ niá¹-á¹-hÄ• pesi. sÄ• yaá¹ƒ pÄ• to
pupphapÅ«jaá¹ƒ kÄ• retvÄ• tikkhattuá¹ƒ upahÄ• raá¹ƒ kÄ• rehi. mayÄ• á¹-hapitaá¹ƒ dÄ• n
aparihÄ• petvÄ• saá¹…ghassa kattabbakiccesu sadÄ• appamatto hohÄ«â€™ ti anusÄ• yit

tasmiá¹ƒ khaá¹‡e bhikkhu gaá¹‡asajjhÄ• yaá¹ƒ Ä• rabhiá¹ƒsu devatÄ• pana chadeva lokato
Ä• dÄ• ya paá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• mahÄ• rÄ• ja amhÄ• kaá¹ƒ devaloko ramaá¹‡Ä«y
ramaá¹‡Ä«yoti vatvÄ• attano attano devalokaá¹ƒ Ä• gamanatthÄ• ya yÄ• ciá¹ƒsu rÄ• jÄ• t
yÄ• vÄ• haá¹ƒ dhammaá¹ƒ suá¹‡Ä• mi- tÄ• va adhivÄ• sethÄ• ti te hatthasaÃ±Ã±Ä• ya nivÄ
gaá¹‡asajjhÄ• yaá¹ƒ nivÄ• resÄ«ti maÃ±Ã±itvÄ• sajjhÄ• yaá¹ƒ á¹-hapÄ• pesi.

rÄ• jÄ• kasmÄ• bhante gaá¹‡asajjhÄ• yaá¹ƒ á¹-hapethÄ• ti Ä• ha. mahÄ• rÄ• ja tayÄ• hat
bhante tumhÄ• kaá¹ƒ saÃ±Ã±aá¹ƒ nÄ• dÄ• siá¹ƒ. devatÄ• chadevalokato cha rathe Ä• netv
gantuá¹ƒ yÄ• canti tasmÄ• tesaá¹ƒ yÄ• vÄ• haá¹ƒ dhammaá¹ƒ suá¹‡Ä• mi tÄ• va Ä• game

sutvÄ• keci ayaá¹ƒ rÄ• jÄ• maraá¹‡abhayabhito vippalapati, maraá¹‡ato abhÄ• yanaka sat
maÃ±Ã±iá¹ƒsu.

tato abhayatthero Ä• ha kathaá¹ƒ mahÄ• rÄ• ja saddahituá¹ƒ sakkÄ• cha devalokato cha ra
sutvÄ• rÄ• jÄ• Ä• kÄ• se pupphadÄ• mÄ• ni khipÄ• pesi. tÄ• ni gantvÄ• visuá¹ƒ rathadhu
Ä• kÄ• se olambantÄ• ni pupphadÄ• mÄ• ni disvÄ• nikkaá¹…kho ahosi.

tato rÄ• jÄ• theraá¹ƒ pucchi-katamo pana bhante devaloko ramaá¹‡Ä«yoti. tusitabhavanaá¹
ramaá¹‡Ä«yaá¹ƒ, buddhabhÄ• vÄ• ya samayaá¹ƒ olokento metteyyo bodhisattopi tasmiá¹ƒy

taá¹ƒ á¹ƒ0.0088 sutvÄ• rÄ• jÄ• tasmiá¹ƒ Ä• layaá¹ƒ katvÄ• mahÄ• thÅ«paá¹ƒ olokento nip
suttappabuddho viya tusita bhavanato Ä• haá¹-a. rathe nibbattitvÄ• attano katapuÃ±Ã±assa
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ ratheyeva á¹-hatvÄ• dibbÄ• bharaá¹‡a vibhÅ«sito mahÄ• janassa
mahÄ• thÅ«paá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• bhikkhusaá¹…ghaÃ±ca vaá¹‡ditvÄ• tusitabhava

evaá¹ƒ asÄ• re nicaye dhanÄ• naá¹ƒ aniccasaá¹…ghaá¹ƒ sattaá¹ƒ sapaÃ±Ã±Ä• ,

katvana cÄ• gaá¹ƒ ratanattayamahi Ä• dÄ• ya sÄ• raá¹ƒ sugatiá¹ƒ vajanti.

raÃ±Ã±o nÄ• á¹-akatthiyo matabhÄ• vaá¹ƒ Ã±atvÄ• yattha á¹-hitÄ• makuá¸·aá¹ƒ mocayiá¹
katasÄ• lÄ• makuá¸·amuttasÄ• lÄ• nÄ• majÄ• tÄ• . raÃ±Ã±o sarÄ«rasmiá¹ƒ citakaá¹ƒ Ä• ro
paggahetvÄ• viraci. tattha katasÄ• lÄ• viracitthasÄ• lÄ• nÄ• ma jÄ• tÄ• . raÃ±Ã±o sarÄ«ra
so sÄ«mÄ• mÄ• lako rÄ• jamÄ• lako nÄ• ma jÄ• to. atha raÃ±Ã±o kaniá¹-á¹-habhÄ• tÄ• sa
hutvÄ• cetiye aniá¹-á¹-hataá¹ƒ jattakammaá¹ƒ sudhÄ• kammaÃ±ca niá¹-á¹-hÄ• petvÄ• thÅ

iti sÄ• dhujana manopasÄ• danatthÄ• ya kate thÅ«pavaá¹ƒse mahÄ• cetiye katÄ• niá¹-á¹-h

<26> etarahi duá¹-á¹-hagÄ• maá¹‡i abhaya mahÄ• rÄ• jassa pitÄ• kÄ• kavaá¹‡á¹‡atissa rÄ
pitÄ• bhavissati. vihÄ• ramahÄ• devÄ« mÄ• tÄ• bhavissati. duá¹-á¹-hagÄ• miá¹‡i abhayo a
kaniá¹-á¹-ho dutiya sÄ• vako bhavisasati. raÃ±Ã±o pitucchÄ• anuá¸·Ä• devÄ« aggamahesÄ
sÄ• li rÄ• jakumÄ• ro putto bhavissati. bhaá¹‡á¸• Ä• gÄ• rika saá¹…ghÄ• macco aggupaá¹-
tassÄ• maccassa dhÄ«tÄ• aggupaá¹-á¹-hÄ• yikÄ• bhavissatÄ«ti evaá¹ƒ sabbepi katÄ• dhi
bhagavato dhammaá¹ƒ sutvÄ• dukkhassantaá¹ƒ karitvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ

ettÄ• vatÄ• ca

<27> mahiá¹‡dasena nÄ• mamhi vasanto pariveá¹‡ake,

pattacÄ«varapÄ• do? yo piá¹-akattaya pÄ• rago.

saddhÄ• silaguá¹‡upeto sabbasattahite rato,

tena sÄ• dhu samajjhiá¹-á¹-ho yamahaá¹ƒ kÄ• tumÄ• rabhiá¹ƒ.

sodÄ• ni niá¹-á¹-haá¹ƒ sampatto thÅ«pavaá¹ƒso anÄ• kulo,

paripuá¹‡á¹‡o saá¹…khathÄ• sÄ• dhu paá¹‡á¸• itehi pasaá¹ƒsito.

yaá¹ƒ á¹ƒ0.0089 pattaá¹ƒ kusalaá¹ƒ kammaá¹ƒ karontena imaá¹ƒ mayaá¹ƒ,

tena etena puÃ±Ã±ena sattÄ• gacchantu nibbutiá¹ƒ.

anantarÄ• yena yathÄ• ca siddhiá¹ƒ

mÅ«pÄ• gato thÅ«pavarassa vaá¹ƒso,

tatheva saddhammasitÄ• janÄ• naá¹ƒ

mano rathÄ• sÄ«ghamupentu siddhiá¹ƒ.

parisambhidÄ• maggassa yena lÄ«lattha dÄ«pani

á¹-Ä«kÄ• viracitÄ• sÄ• dhu saddhammodaya kÄ• minÄ• .

tathÄ• pakaraá¹‡e saccasaá¹…khepe atthadÄ«panÄ• ,

dhÄ«matÄ• sukatÄ• yena suá¹-á¹-hu sÄ«haá¸·a bhÄ• sato

visuddhimagga saá¹…khepe yena atthappakÄ• sanÄ• ,

yogÄ« namupakÄ• rÄ• ya katÄ• sÄ«haá¸·abhÄ• sato.

parakkama nariá¹‡dassa sabbabhÅ«pÄ• na ketuno,

dhammÄ• gÄ• re niyutto yo piá¹-akattaya pÄ• rago.

sÄ• sanaá¹ƒ suá¹-á¹-hitaá¹ƒ yassa antevÄ• sika bhikkhusu,

tena vÄ• cissaratthera pÄ• dena likhito ayanti.

thÅ«pavaá¹ƒso niá¹-á¹-hito.

To the Last Breath

Dhamma Talks on Living and Dying
by
Venerable Acharn Mahaa Boowa Nyanasampanno

*

Directions for Insight
Six Dhamma Talks
on centring the mind
in non-attachment
by
Acharn Kor Khao-suan-luang

* * *

"... the Buddha said that it wasn't important which day we die.
Whenever the breath runs out, that is the day.
The only criterion is our last breath ..."

* * *

To the Last Breath was first printed as Amata Dhamma in 1980.

Directions for Insight was first printed as Directing to Self Penetration in 1984.
Also printed under that title by the B.P.S., in Kandy, Sri Lanka.

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ISBN 974-88773-8-8
First Published April 1992
(Slightly) Revised Electronic edition December 1995
Wat Pa Bahn Tahd, Udorn-thani 41000, Thailand.
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Directions for Insight. Copyright is reserved only when reprinting for commercial profit. Permission to reprint as a gift of Dhamma is hereby given. Khao Suan Luang Dhamma Community, Thailand.

Edited by Bhikkhu Ariyesako.

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Note to this Electronic Version:
Former footnotes are converted to Endnotes after each section. Also page numbering is inaccurate.
Some Pali diacritical marks are shown by this convention: 'long a' = aa; 'long i' = ii; 'long u' = uu; 'm', 'n', 't', and 'd' with dots beneath have a period before the respective letter, i.e. '.m' '.n' '.t' '.d' ; 'n' or 'N' tilde are marked as 'ny' or 'Ny'.

Editor's Preface

This book contains two sets of newly revised Dhamma talks. The 1980 edition of Amata Dhamma has been completely revised and has new additions, including its new title, To the Last Breath. Directions for Insight the second part of this book was only slightly revised, although it now has its proper title back, which somehow had become lost in the first printing. (It was then printed as Directing to Self Penetration.)
As Acharn Panyavaddho explained in the introduction he wrote for the 1980 Amata Dhamma: "(six) of these (seven) talks were given for the benefit of Mrs. Pow-panga been staying in Wat Pa Bahn Tahd, Udorn-thani, Thailand, since the beginning of November 1975. The other talk, The Middle Way (of Practice), was actually given to the assembly of bhikkhus at the Wat in 1962, and was one which Mrs. Pow-panga found useful. ... She stayed at Wat Pa Bahn Tahd for almost four months and

Ven. Acharn Maha Boowa gave about 130 talks during that period."(1)
The second part of this collection, Directions for Insight, seems to fit in well with the general approach of To the Last Breath. (In fact, both have the same flavour the taste of freedom which is the true liberation of heart, without regard to gender, race or age.) It is made up of six Dhamma Talks by Acharn Kor Khao-suan-luang. Khun Phoon Phongphanit, a lay disciple of Acharn Kor, suggested a joint translation (with the editor) of these six Dhamma talks,(2) originally printed (in Thai) under the title Na Naew Mong Darn Ny. They form one booklet of a series printed over the years by Upasika Kee Nanayon, who used the pen name Kor Khao-suan-luang. Khun Phoon Phongphanit should receive special thanks for all his work in seeing that translation into print.
The first translation of To the Last Breath (or Amata Dhamma as it was then) was mainly the work of Ven. Bhikkhu A-j-. The present editor, who also assisted at that time, has now completely revised the whole translation and so must bear responsibility for the errors.
Any merit arising from my work on this book, may it be dedicated to my mother.
May she find peace and happiness.

A. Bhikkhu

(1) For more about this, see the new section: Epilogue.
Other translations of similar Dhamma Talks by Ven. Acharn Maha Boowa are: Straight from the Heart; Things As They Are; Forest Dhamma; The Dhamma Teaching of Acariya Maha Boowa in London; Kammatthana.
(2) Please note that this year (1995) a new translation of four of these Talks has appeared, which, to a certain extent, supersedes this pioneer translation. They are contained in a superb collection of Acharn Kor's Dhamma entitled An Unentangled Knowing, The Teachings of a Thai Buddhist Lay Woman, translated by Thanissaro Bhikkhu. (Dhamma Dana Publications, c/o Barre Center for Buddhist Studies, 149 Lockwood Road, Barre, Massachusetts 01005, USA.) They can also be found in electronic format on many Buddhist BBSs.

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Introduction

Anyone who has visited the forest monasteries of Thailand will need no introduction. They will have seen Acharns(1) who teach in a spontaneous and direct way, and who live as they teach. This is Forest Dhamma, vigorous but without pretension, inspiring one to live and practise the Way rather than reading about it. Yet here is a book and a translation of a book at that that can only attempt to offer a partial view of certain aspects of that Teaching.

This is especially so with the first part of this collection of Dhamma talks, To the Last Breath. For these were given under quite special circumstances: A person, quite knowledgeable about Buddhism, is dying of cancer. The emphasis is therefore very much on dealing with pain, suffering and, finally, death. And pointing towards that which is beyond suffering and death.

These circumstances mean that the beginning fundamentals of Dhamma practice are generally assumed to be already understood. (Khun Pow and the other listeners were already well practised in developing Dhamma in their actions and speech.)(2) For those new to Dhamma, however, it is important to remember the special context and to take into account the other Dhamma qualities that make an essential foundation that will need to be cultivated. The Lord Buddha gave an important example of this when he would begin his Dhamma Teaching (to those newly interested) with the Progressive or Graduated Sermon:

"Then the Lord delivered a graduated discourse to 'Kutadanta,' on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Kutadanta's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in

brief: on suffering, its origin, its cessation, and the path. ... ."

It is this 'joyful, calm, pliable, ready mind' already settled firmly upon foundations of generosity and morality that is receptive to the powerful Truths about pain, suffering and death. It is at this point that the emphasis changes to energetic striving, to overcoming the obstacles that prevent insight and pin us blindly to the wheel of birth and death.

"Then the Lord said to the monks: 'Now, monks, I declare to you: all conditioned things are of a nature to decay strive on untiringly.' These were the Tathagata's last words."

In this book you will find both these aspects. There are constant references to 'gradually ... 'steadily' ... 'step by step' ... 'level by level' (of the Graduated Teaching). These lead into a growing emphasis on earnestness and diligence in practice.

Any translation is the impossible search for just the right word. The expression that conveys both the sense and accuracy in a pleasing way; and that also brings with it the spirit of the original. This translation is much more of a blind groping. First, there is the wide language and cultural gap between Thai and English. Then there is the change of medium from the living word to the printed page, which must always lose the dynamism of the original experience. Finally, and perhaps the most important point, there is the great profundity of Dhamma, which is really beyond the translators' level of understanding. The reader will therefore need to make due allowance for the deficiencies in this translation effort. The only way truly to understand is to translate it back into your own life, your own experience and practice.

Even with its errors and inadequacies this book is the result of a great effort by many people. It will have all been worth while if a single person finds some truth in it that can help him or her face up to their situation, their illness and pain. Insight into that suffering may they go beyond a mere book's description to true liberation.

* * *

(1) Meditation Teachers.

(2) See Epilogue.

(3) Anupubbikatha. Also see the Appendix.

(4) Thus Have I Heard. Page 141/29. (D.i.148) (Maurice Walshe, trans. ; London: Wisdom Publications, 1987.)

(5) ibid., p. 270/67. (D.ii.156).

(6) To help with these points, Pali terms have been kept to a minimum or put in the Glossary. Repetitions which spoken Thai delights in with its musical variations of words and phrases; and which also serve to reinforce the Dhamma themes have sometimes been deleted.

Part One

To the Last Breath
Dhamma Talks on Living and Dying

by

Venerable Acharn Mahaa Boowa Nyanasampanno

of

Wat Pa Bahn Tahd
Udorn-thani, N.E. Thailand

Biographical Note

Venerable Acharn Maha Boowa was born in Udorn-thani, North-east Thailand in 1913. He became a monk in the customary way at a local monastery and went on to study the Pali language and texts. At this time he also started to meditate but had not yet found a suitable Teacher. Then he caught sight of the Ven. Acharn Mun and immediately felt that this was someone really special, someone who obviously had achieved something from his Dhamma practice.

After finishing his Grade Three Pali studies(1) he therefore left the study monastery and followed Ven. Acharn Mun into the forests of N.E. Thailand. When he caught up with Ven. Acharn Mun, he was told to put his academic knowledge to one side and concentrate on meditation. And that was what he did. He often went into solitary retreat in the mountains and jungle but always returned for help and advice from Ven. Acharn Mun. He stayed with Ven. Acharn Mun for seven years, right until the Ven. Acharn's passing away.

The vigour and uncompromising determination of his Dhamma practice attracted other monks dedicated to meditation and this eventually resulted in the founding of Wat Pa Bahn Tahd, in some forest near the village where he was born. This enabled his mother to come and live as a nun at the monastery.

Ven. Acharn Maha Boowa is well known for the fluency and skill of his Dhamma talks, and their direct and dynamic approach. They obviously reflect his own attitude and the way he personally practised Dhamma. This is best exemplified in the Dhamma talks he gives to those who go to meditate at Wat Pa Bahn Tahd. Such talks usually take place in the cool of the evening, with lamps lit and the only sound being the insects and cicadas in the surrounding jungle. He often begins the Dhamma talk with a few moments of stillness this is the most preparation he needs and then quietly begins the Dhamma exposition. As the theme naturally develops, the pace quickens and those listening increasingly feel its strength and depth.

The formal Dhamma talk might last from thirty-five to sixty minutes. Then, after a more general talk, the listeners would all go back to their solitary huts in the jungle to continue the practice, to try to find the Dhamma they had been listening about inside themselves.

*

(1) On completion of Grade Three Paali, one is given the title Mahaa. There are nine grades in all.

* * *

1

Ready to Go : Ready to Die

This heart of ours is much like a child. The child is unable to take care of itself and so ha to depend on mother and father, on guardians and nursemaids, holding on to various people. But the child at least has parents and guardians to look after it, to make sure it seldom meets with harm. Whereas although the heart is always grasping and clinging to various things, it doesn't find any such safety and security.

The heart can't rely on itself and therefore always likes to cling onto things. For the most part, it tends to reach for wrong things, for things that do it harm. The reason it likes to search for and hold on to things, is so that it can find safety, security and comfort for itself. The things it clings to however, are not dependable and so they pose a constant danger for the heart. Whether we are children or already grown up, this is the way our minds tend to be.

Instead of trying to rely on ourselves we always put our hopes in other things, other people. We can't stand on own two feet. This is because the heart isn't wise enough to check whether the objects it grasps hold of are right or wrong, good or bad. It doesn't

know how to care for itself, how to help itself, because there's no one to teach it. There's nobody to advise on how to know which things are dangerous and which are beneficial, which things should be held on to and which things shouldn't. The heart therefore continues indiscriminately to grasp hold of anything, whether good or bad, as long as it likes the look of it. Even if it isn't gratifying, the heart's characteristic trait is still to keep on grasping and clinging. Why should it be like this?

Normally, one wouldn't think that a mood(1) or a thing that's displeasing is worth clinging to. Yet the heart continues to grasp hold of such things. It clings to anger, to delusion and lust, hatred and disgust, because it becomes involved and caught up in them. We can neve say that the heart simply knows an object, for it always gets caught up in it and clings to it. For the most part, those things have nothing good in them.

Why does the heart have to go and grasp at things? It's because it is attracted without realizing the repercussions of its attachment. Even though you may wish to break away from it you can't, because there's something else which is powerful enough to force the heart to grasp and hang on. The object then becomes caught up in emotions, which continually overcloud and obscure yourself. Here we're talking about emotional objects1 and moods.

Now I'll speak about material objects. The heart will grasp at and cling to whatever object is present. It doesn't matter how trifling or significant, how valuable or worthless it might be; the heart can and will attach itself. We wouldn't be wrong if we were to call the heart an expert 'hanger-on'. This is because it's still unable to rely on itself, and so must depend on outside things, until the end of the body that has led one through the changing situations. It may even forget itself by surrendering to the power of external objects, even though their control is baseless and leads the wrong way.

The Lord Buddha taught that, "self is the protector of self".(2) Try to cure the heart of its dependency, of the tendency it has of always hoping to rely on other things. Disengage yourself from such objects and turn inward to rely more on your own resources and abilities. Don't depend on your parents, friends and others, so much that you forget yourself. Our human trait of continually seeking support in other people develops eventually into a personal habit. It's like this all over the world, and in this regard we can hardly even measure up to some kinds of animals. This, then, is why the Lord Buddha taught about self-reliance.

In our commonplace and coarse affairs, like work and other such responsibilities, we should try to be more self-reliant. Coming in towards Dhamma the practice of meditation in the heart we need to have had sufficient training under a Teacher to know the right direction in which to proceed. The actual practice though, is the duty of each one of us, to find assurance in our self-reliance following the principles of Dhamma. The Lord Buddha taught, for example, about cultivating goodness and virtue through generosity,

precepts(3) and meditation. This is so that we can develop self-reliance, which is the heart firmly holding to good and wholesome objects. There is then peace and happiness in both the present and future lives, because they are beneficial things and originate from wholesome actions. They make up fine objects or superior quality food for the heart.

We are taught to meditate, which is a step higher in refinement. This effort to train ourselves in meditation is a way of self-reliance that is steadily taken onto a firmer and more dependable level. We use a meditation-word(4) as the means to direct and control the heart. For, as the mind is not yet able to sustain itself, we have to rely on the meditation-word as the object to soothe and bring peace and calm. The settling of the mind in "buddho buddho buddho ..." is one example of this. It is an object for the heart to occupy itself with, which is correct and right and appropriate to finding refuge in Dhamma.

In the beginning of the practice the heart is still restless and distracted, still unable to settle itself on Dhamma principles and become self-reliant. It has to depend on a meditation-word until it merges in with that meditation-word and gathers into stillness.

When it enters calm, even the meditation-word itself ceases to be an issue. This is one step towards self-reliance for the meditation-word can be released at this stage, as the heart is well settled in calm. This is a foundation and refuge for the heart that can be clearly seen. Even with just this much, there's calm and ease in the heart that used to be restless and distracted, unable to find any peace. This is because the heart normally does not know peace but only trouble and unrest, hunger and thirst, worries and concerns over affairs that are of no use to it at all. For the most part these affairs are the heart's own thoughts and imaginings, which poison and burn oneself without anyone else being involved.

The Lord Buddha discovered the correct way to practise and achieved results to his heart's contentment. He was therefore able to explain about the causes, or the way to practise, together with their fulfilment and fruits. He taught us that the way to depend on oneself is through meditation and that this is the direct route to a firmly established self-reliance. Basing the heart in calm, to whatever degree, brings increasingly self-assurance and confidence without having to ask anyone else about it. You will know from within yourself. This is termed paccata.m or sandi.t.thiko. The knowledge of good or bad, what needs remedying, removing or developing, will then arise in the heart. This will be understood by oneself and for oneself, as the heart is more and more firmly established.

The level of concentration, once reached, is already sufficient to form a foundation for the heart, a home where the heart can find shelter and peace. At the moment when we think so much that we feel faint-hearted and weary, we should turn inwards and meditate. The heart can then rest and be stilled from all its preoccupations, finding peace and calm. This is called going inward for refuge, to find a resting place of comfort and ease. This is one level of refuge for the heart.

The next steps, even though they're still concerned with samadhi, are proceeding into more subtle and refined aspects of the heart. The levels of momentary concentration, access concentration and attainment concentration(5) show the refining of samadhi. This culminates in attainment concentration, and beyond that samadhi can't advance.

Once the heart has some degree of calm, according to the level of samadhi achieved, it is stilled and refined. However, without developing mindfulness and wisdom(6) it will just remain at that level, lacking wisdom radically to uproot its defilements.(7) If we compare the defilements to a tree, although we may have pruned the branches the main trunk remains uncut and is still capable of sending out new branches.

This is why we're taught to investigate by way of wisdom. Wisdom is a keen intelligence and ingenuity. It is able to investigate and follow through without any limitation. The Lord Buddha described wisdom-and-knowledge being even more refined than wisdom in the Discourse of Setting the Wheel of Dhamma in Motion. Listen to this:

"Nyaa.na.m udapaadi, panyaa udapaadi, vijjaa udapaadi, aaloko udapaadi."

"Knowledge arose, wisdom arose, higher-knowledge arose, light arose."

Knowledge or vijjaa refers basically to the Threefold Knowledge.(8) Wisdom arose, and, with greater refinement, higher- knowledge arose arising right from this same heart. Wisdom is that which removes the defilements covering the heart, whereas samadhi is simply that which herds the defilements together in quietness within the heart. It is not yet capable of cutting off any defilements. The heart's attachment, which embroils it with various things, remains intact though it's weakening. Once the heart gains some calm and peace, wisdom can come into its own as the important weapon that strikes down and uproots all the different defilements in the heart, step by step.

"Samaadhi-paribhaavitaa panyaa mahapphalaa hoti mahaanisa.msaa."

There! "Wisdom once supported and nurtured in samadhi, is of great fruit and great advantage." Its examination becomes skilled, its scrutiny agile and bold, so that it is able to cut away the defilements one after another.

"Panyaa-paribhaavita.m citta.m sammadeva aasavehi vimuccati."

"The heart nurtured with wisdom gains proper release from the cankers."

Listen to that! It's wisdom alone that can uproot the defilements; it doesn't matter wheth they are gross, intermediate or subtle, no defilement lies beyond the scope of wisdom. This is a primary principle that secures the quality and value of our practice, which is the total elimination of the defilements from the heart. It's the same practice which the Lord Buddha and his Noble Disciples have already completed before us.

Thus samadhi and wisdom can't be separated from each other. Whatever our character an tendencies might be, samadhi is always needed as a quiet resting place for the heart. The heart rests from work, by stilling in samadhi its thoughts and preoccupations. Even work in the world requires a period of rest and recuperation making do without is just not

possible. This may certainly use up working-time but, just as eating uses up food and the money needed to buy that food, it is necessary that the body has renewed vigour to continue its work. Resting and sleeping may waste some time but, again, they give the constitution new strength to fulfil its duties and tasks. Otherwise it won't be able to go on. This use of time and material to provide for and restrengthen the body is certainly not wasted. Rather, they act like fuel for a car, which won't go anywhere without it. Samadhi and wisdom have the same sort of relationship. The mind needs time to be still and calm in samadhi, and, after it has rested, it can then continue its investigation using mindfulness and wisdom in line with its abilities.

This word wisdom describes something very subtle and broad ranging, to accord with the character and tendencies of the person bringing it into use. Any approach we use to investigate for the sake of uprooting the defilements is termed right wisdom.

It's not necessary always to have to go and read the scriptures in order to know how to deal with the defilements; and in order for it to be 'Dhamma'. These texts were extracted from the heart that is Dhamma, which had actually performed the uprooting of the defilements and clearly seen the fruits. Only then was it written down in the scriptures. So it's not the case that the texts originated before the Truth which is the actual practice. The Lord Buddha was the first to practice and so no scriptures had been made for him to use. When he taught his disciples the Noble Truths, he didn't write them down in palm leaf texts. He taught them by word of mouth, and then his disciples themselves carried on the Teaching through word of mouth. Where did they get their teachings? From the reality in their hearts, which they had seen clearly as a result of their own practice.

It is for this reason that the techniques and strategies of mindfulness and wisdom depend primarily on the individual. Each of us needs to think, examine, investigate and work out strategies using our own intelligence and abilities, according to each case. Therefore, there's no need always to go back to retrieve scriptural authority with questions like: "I've thought this up myself so it can't possibly deal with the defilements." This way of thinking is not in accord with the principles of Dhamma and can't be called right wisdom. When those things we remember from the scriptures can't be actualized in ridding our heart of any defilements then this too, for us, isn't right wisdom. It may be right wisdom in the scriptures but it's wrong in the way it's used.

The Dhamma is only explained to a limited extent in the scriptures. It's not really all that much. If we compare it to a medicine, it's a general nonspecific remedy rather than one aimed at a particular illness. Our integrating and formulating a specific approach capable of dealing with each particular defilement is termed medicine. It is a remedy aimed at steadily uprooting a certain defilement. This is why those who are successfully practising in the way of wisdom have Dhamma, have mindfulness and wisdom with them wherever they are.

Ven. Acharn Mun once said that he "listened to Dhamma day and night". Just think of that! Things keep making contact with our senses of sight, hearing, smell, taste, and touch at all times. If the knowledge of this contact doesn't arise at the heart, which is waiting with acknowledgment, where else is it going to occur? What is it that acknowledges? The heart's acknowledging also stirs up mindfulness and wisdom, which must come in to examine the ongoing involvement with a well-founded scrutiny, that accords with cause and effect. It checks out the contact and when it knows, it is able progressively to withdraw or let go. This is what is called, 'listening to Dhamma day and night', listening to Dhamma in the primal principles of nature. Defilements are natural principles together with the heart. Dhamma, with its virtue, samadhi and wisdom are natural principles within the heart. It all depends on how we bring them out to use in our investigating; utilizing them to full advantage according to the ability of mindfulness and wisdom, which is the ideal instrument to use.

The body. Listen! Elements, aggregates, body. The Lord Buddha had them and all his disciples have had them. At one stage they seized hold and attached to those aggregates, just as we do now. Such defilements were the same for them as they are now for us. But by grasping and attaching to, we establish conditions and causes for the accumulation of defilement in our hearts.

The Lord Buddha and his arahant disciples formerly had defilements just like us now so why was it possible for them to uproot them? The body is the same, the five aggregates are the same, yet they could release their attachment whereas we can't. Why? We don't seem able to understand, yet how was it that they were able to gain realization? Why can't we also comprehend? The heart is present, and mindfulness and wisdom can be built up in each aspect, according to whatever angle we wish to take up for examination. This body, which exists right with us here now, is something that can be known and understood. When we say that the heart can't depend on itself, what it all comes down to is that it needs to depend on the body. Moreover, it not only relies on the aggregates but also holds to them as being self. There! We depend on them and unashamedly uphold them as self. What about that then? Even with some measure of shame, they inevitably must be held onto because comprehension is still lacking, and without it any possibility of letting-go. So, it is quite correct to say that we've been shameless and we need to admit to our stupidity. From here, we must endeavour to develop some cleverness that will see these things and let go of them through the strength of our own efforts.

So, for once, let's get down to the facts. These things follow the principles of nature and remain as they are they, whereas we exert ourselves to pull them in as our-self. Now that is going to make problems because it goes against the truth of things. To be in line with the facts you have to investigate to see according to the truth about them. Repeatedly examine and keep on investigating until you can understand. Once you understand, you

won't have to order the mind to let go. It will let go on its own because these things are poisonous and harmful to us, owing to our own attachment. There are certainly no benefits in this attachment. If there were any merit or advantage, the Lord Buddha would have told us to grasp hold but then, such advice would not be needed as the heart would have already involved itself. It is that attachment that is the truly poisonous and harmful thing.

Even though those things may be dangerous to us, we still seize and bring them close in. We hold them by making the assumptions that, I'm like this, I'm like that; they are me; they are mine. The trouble arises right there with these assumptions and notions based in delusion.

None of these aggregates have any meaningfulness in themselves. They exist, in truth, in the same way as trees and mountains and such like. We are conscious of their various aspects and this makes it the affair and concern of the heart. Once dead we can't be aware of them, which shows that it's all mixed up with the heart. If we are here, there is no happiness; if we go, there's no contentment; if we grasp hold, there's no peace. And this goes on and on and on. How exasperating and vexing this can be.

This heart is totally filled with delusion. Whatever aspect it exposes, there is nothing but delusion and harmful attachments. We murmur that, 'the heart can't depend on itself' and so has to go and hang onto this thing or that. Our investigation through wisdom is carried forth so that we can understand this whole situation. Then we can push away, press on out, disentangle and steadily attain to self-reliance.

We give other things a complete looking over and can manage to understand them. We look at building, homes, women, men, animals and material things. We can tell whether they're good or bad, valuable or not, worth keeping or not yet why can't we realize this about our body? Not only do we fail to understand, but we also love and grasp hold of it in attachment. We wouldn't dare love or hold on to outside things in the same way, especially if we know there's nothing good in them. We wouldn't have anything to do with them. Yet here, we will take it all the good with the bad. What can one say? This is where we really show our stupidity. These eyes in our head see what the body is like, our heart knows, but it's all on the superficial level of commonplace people. It therefore keeps on going, in a stubborn, unrelenting way without true knowledge, following the commonplace, mundane understanding. This is really the commonplace way of ignorance, the ordinary type of delusion in the circle of knowledge. It's out of line with the truth, which is why we must find a way to introduce truth into the heart; for this is wisdom. Once wisdom is there, we will realize the truth no longer concealed about ourselves incorporated in this physical body.

Inspect it carefully. This body is not all that big: a fathom long, a cubit wide and just a hand's span thick. We ought to be able to look it all over externally it should only take

a moment. On the inside, look deeply with a heartfelt examination, following its present state and conditions to its final dissolution. It doesn't really go anywhere; it does nothing but advance towards its disintegration and a return to its original elements. And that's all. Using wisdom make a deep-reaching and heartfelt investigation of this truth. When the truth goes straight to the heart in a way beyond dispute, the grasping and attachment will immediately withdraw. If the truth hasn't yet penetrated, then investigate with wisdom until it does.

This wisdom doesn't appear from anyone else. This profound insight into the body which is right with us here is something that arises from your own investigation, your own understanding. When that understanding is complete, you'll completely let go. You're the one who's been holding on, and no one else can let go for you so investigate and free yourself.

Just look on the body as something to lean upon and abide with. If, through your stupidity and lack of wisdom, you see it as your-self or as belonging to you, it will cause you endless suffering. This is especially so at the final breakup of the aggregates. Your worries and regrets, loves and attachments, will all go out of control. Even more than 'a kite with broken string on high', you'll spin along with the wind. No one will know where you'll come down, and all this in spite of the fact that the body is not worth such affection and regret. It is wholly made up of things destined for dissolution.

Are you going to persist in resisting the truth? When the time comes, there's no denying that the aggregates must break apart. This is the truth. Are you going to set yourself against it by still loving and cherishing, not wanting them to fail and fall apart? In this opposition to the truth you will only heap up suffering for yourself, until finally there will be no way out. Unless of course, you take this present moment quickly to dispatch it through wisdom. If you succeed in this then you will receive that great gain the supreme happiness of Nibbaana: "Nibbaana.m parama.m sukha.m!". However, if you should go against Dhamma, then it's also quite possible that at that moment you'll lose your faculties and wits.

Wisdom is a state of the art weapon system that should penetrate through your investigation to the truth. Release and let go [all attachments] in accordance with the truth, both now while you're still living here and at the time of disintegration. Wisdom will then have clearly appraised the present situation and the future nothing can now pose a problem.

Pleasures and pains are still present because the aggregates are still functioning. These things arise in dependence on one another. And it's the heart that acknowledges and takes responsibility. It knows but doesn't grasp. You should understand that there are two possible ways in which it can know either knowing-in-line-with-the-truth or by knowing-and-seizing-hold.

Feelings(9) of whatever type or level are present with the aggregates but not in the purified heart. The arahant does not have to bear with the feelings of both aggregate and heart, whereas 'us lot' take up the contract to build the cycle-of-rebirth.(10) When this condition of various aggregates tilts and skews, we follow; and when it topples and falls we're knocked sprawling with it. It's because of the reliance we put on them. They lead us to tilt and we tilt, to fall over and we fall too. When they lead us to stand in place, we might be able also to hold up to a certain extent but they aren't willing to stand still. Even if they persist and haven't yet reached death, we are more upset about dying than they are It's therefore necessary for us to investigate, clearly to see with wisdom, that these things are solely something to abide with. Days ... minutes ... time steadily consumes everything. If we see the way time and nature eat away, gnaw away at these things, we'll see that it's like a dog gnawing away on a meaty bone. There's no difference at all. It keeps gnawing away, biting and tearing until there's nothing left to get its teeth into. So, there is the eating away [of the aggregates] in just the same way. They keep disintegrating bit by bit, until they reach their final truth.

Whether we're sitting, standing, walking, lying down or sleeping soundly, time keeps on eating away, gnawing away. Disintegration, diminishing and decline. The continual gnawing and consuming. So you think that you can oppose and stop this? No, there's no halting this. It is the [inevitable] course of nature something of massive proportions. Our assumptions are wrong, and what's wrong is no match for what's right and true. Disintegration is quite the correct course; it is following their principle of nature. To resist their essential nature is the heart's error that must end in suffering.

Start right now with an all-round investigation of these things. When the time comes finally to go, there will then be no trembling because your investigation and understanding are complete and you'll know that this is the inevitable way of things. There's just no alternative.

So then, let each thing go its own separate way. Whatever happens, let it occur without trying to resist the truth. Painful feelings burn away at the body and it gradually becomes brittle and 'overdone'. It steadily declines until it breaks apart and disintegrates. However, a heart circled with mindfulness and wisdom won't be broken, won't be extinguished and won't 'hang on'. It is its own self by itself, self-reliant, without needing to depend on anything and infinitely at ease.

Right here is where we see the importance of investigation, its value for the heart. This is why sages, beginning with the Lord Buddha, teach mindfulness and wisdom as their major point so that we can take the mind, drag the mind, out of the bonfire and release it from danger.

The Teachings of every Buddha are taught in the same way. This is because the natural principles are the same, and the defilements are always the same. No Buddha will teach

differently or diverge from this. The practice is always to remove the defilements whether great or small from the heart. This follows from the basic principles of Dhamma, which they all teach. If we deviate from these principles, we'll be the laughing stock of the defilements.

Therefore investigate. No matter how broadly or how narrowly take the whole universe and worldly elements. Is there anything there on which the heart can depend and which offers refuge? Take note of this term 'refuge'. Even those things that are intimately associated with ourself are not safe. Farther out than the body, there's no hope of finding refuge in anything.

Even those things closely connected with us aren't trustworthy. If we can't discern the threat they pose, then where else will we be able to see it? It's here where the danger mus be seen and the heart withdrawn from its peril. The quality that then arises in full measure is called:

'Attaa hi attano naatho': 'self is the protector of self.'

It doesn't depend on anything. 'Virtue', 'samadhi' or 'wisdom' in the final stage of release, are also terms no longer needed. Why should a refuge be found in tools and instruments that have successfully done their job of clearing out the defilements. The tools are laid down in accordance with their condition. A knife taken up to chop vegetables or to peel fruit is put aside when we take the food and eat it. It's obvious that we don't eat the knife as well.

Virtue, samadhi and wisdom are tools for dealing with the defilements. When the defilements are eliminated, all the problems for the heart also go. While life remains these tools can be utilized for the sake of the world, in line with conventional notions. However, they won't be needed to correct the defilements ever again. In particular, at the final time when the passage from the elements and aggregates will take place, there's definitely no need for anything. Mindfulness and wisdom are no longer an issue and the body poses no problem, because all problems in the heart are already finished with. Nothing can possible cause concern. So you should move forward to this ending of problems, for this is where all your worries will cease.

If you still have problems then that is a problem. We hear of problems concerning suffering and hardship, concerning birth, ageing, sickness and death. They follow on from what we call 'problems'.

With the ending of problems all issues cease. Investigate and understand. All the things I've mentioned here lie in your own body or heart. Analyze them through the power of your mindfulness and wisdom. Examine day after day. Don't be complacent. It's not that mindfulness and wisdom are something that can be brought in to cook and eat, but they can be brought in to deal with the defilements. By utilizing them in this way the removal can carry on all day long. However, complacency will only lead you to sink and there's

certainly nothing to be gained by that. The final result will be that when you're stuck in a corner, you won't even know where your wisdom has disappeared to. You'll end up banging your head against the walls. That certainly won't do!

We're not disciples of a Tathaagata, the Lord Buddha, who banged his head against the wall. The Lord Buddha didn't do it, neither did the Noble Disciples whom we revere with, "Sangha.m sara.na.m gacchaami". How can we go and bang our heads in this way? You must endeavour, using whatever means and strategies, to find the way that leads out. Try to the best of your ability. Reaching the [present] limit of our capability, then that's all we can manage. Whatever state or level we reach, we accept it because that's as much as we can do. But as long as it's not beyond our ability we can strive to go further, struggling, crawling and forcing our way through.

Sinking into the cycle of birth and death is similar to when a ship capsizes and everything on board goes down. The ship, the goods and cargo all sink together and the people die. We go down with the elements and aggregates through delusion and ignorance. The body goes down in accordance with its nature, but our heart sinks because of its own stupidity. Do you approve of that? There's nothing good about this fall. The heart goes straight down into the deep under the compulsion of delusion; and that surely isn't good. In fact, it's disastrously bad and unwished for. It's for this reason that we have to make sure that we steadily look for a way out.

Investigate to see the truth, and especially the truth of the painful and unpleasant feelings of the body and heart. This is of great importance. The heart goes in and seizes hold so much that it becomes a mental disease on top of everything else. Realize that the five conditions are not 'me': Body, feelings, memory or perception, mental formations, and consciousness are particular conditions interdependent within the elements and aggregate The heart is something apart. By successfully analysing and dissecting, using your mindfulness and wisdom, you'll reach safety from all danger.

Death just let it go along its way. All the things of this world die, they have death built-in. H you expect them to be constant and enduring when the time comes for them to die, they have to die. Nothing can constrain or contradict this. Even arahants have to die; for them however, there is the difference that they pass away without concern and worry. As for us, we're worried even before we come to die perturbed and possessive. On death, the worry and possessiveness intensify so that they pile up into a threat bigger than a mountain. Be careful not to let that happen to you. Make sure you get beyond such anxieties.

As I'm always saying, prepare and establish yourself with sufficient qualities 'kusalaa dhammaa' (meaning) 'enough skill and intelligence'. This is our 'kusalaa'.

"Kusalaa dhammaa akusalaa dhammaa ... "

Wherever there's akusalaa unskilfulness or stupidity drive it out with kusalaa

skilfullness, which is your own mindfulness and wisdom.
This is what is called 'chanting kusalaa for oneself', and it's something you have to do for yourself. Depending on others to track down monks to chant ... "kusalaa dhammaa"... after your death causes so much fuss and bother. Something we don't want.
"Kusalaa dhammaa:" prepare yourself enough skilfullness, complete and all encompassing, and there will be no need for anything else. You'll die without turmoil and confusion like a 'sugato'.
So then, that's all for now.

* * *

END NOTES

(1) arom (Thai). See Glossary.
(2) "Atta hi attano natho, kohi natho paro siya?" (Dhp. verse 160)
"Self is the protector of self, for who else could (one's) protector be?"
(3) precepts. See Glossary and Appendix.
(4) pari-kamma.
(5) samadhi: khanika samadhi; upacara samadhi; appana samadhi. See Glossary.
(6) sati-panyaa.
(7) kilesa.
(8) Remembrance of past lives, knowledge of the decease and rebirth of beings, and knowledge of the extinction of all the cankers.
(9) vedanaa.
(10) va.t.ta cakka.
(11) The prescribed chant at any Thai cremation ceremony.
* * *

2
The Undying

Listening here to this Dhamma talk please make sure that you don't allow the mind to wander away. Keep it within yourself rather than sending it out following after various moods and imaginings. Don't look back and pine after past thoughts and conceptions, for here and now they can't bring any benefit. At this time you should be trying to suffuse the heart with Dhamma, for it has become parched through its long deficiency.
It's similar to a drought-ridden jungle lacking in moisture, where the dried out vegetation easily ignites. Both living and dead trees are then scorched and consumed. Forest fires during the rainy season are rare but the hot season, when the vegetation dries out, brings a

danger of fire. This may happen even in a forest monastery when it is very dry. Bahn Tahd forest monastery has in fact caught on fire several times. This is due to its becoming dry and parched.

When the heart becomes parched through lack of Dhamma to cool and nourish it, the fire of the defilements can rapidly take hold. This will then scorch everything coming into experience. Fire brings damage, so when the defilements blaze within the heart how can the heart itself escape harm? Regardless of its value it will become tarnished and eventually worthless. Such is the way of the heart that has been constantly scorched and consumed by fire.

A fire will damage our possessions depending on its intensity and extent. Unless, of course, they happen to be stored in a safe-place like a security vault, which banks use to protect their valuables. But do we have a safety vault or safe place within our hearts? Or are we continually exposing ourselves to danger, always leaving ourselves vulnerable without any concern for our deserving heart? We can use this approach when considering our situation and learning a lesson.

The heart cannot find any happiness because it's constantly being burnt. This fire is the blaze of greed, hatred and delusion that is described in the Fire Sermon.(1) There's nothing doubtful or uncertain about this. It's a timeless truth. We need to take these Dhamma questions onto a personal level, carefully comparing and considering the correctness and truth of them there, and then we'll at least be in a position to escape the heat. We will have found a breathing space, a safe, cool place and will no longer be always caught up in the conflagration.

Each of you has made the effort to come here to practise. You may consider it as a search for a safe-place for your riches which are the virtue and skilfullness(2) you have gathered, and their protection from the devastation of the three great fires.

Fighting ordinary outside fires is difficult enough; especially when the blaze has taken such a hold that even water can't contain it. The (village) hoses always seem to clog up, and if that can't be fixed then the house will soon be charred remains and ashes. Turning to extinguish the inner blaze, however, relies on the assiduous cultivation of virtue. The meditation on loving kindness(3) for instance. The heart is then calmed and concentrated, cooled and strengthened so that it can quench the harmful fires within.

Fire, almost by definition, must be hot. Even sparks burn and sting if we're in their way when they fly up. So if we go along allowing ourselves to be burnt, day after day after day what's going to be left? The heart will be burnt out. The body may remain but the heart will survive with a poor and indifferent sort of knowing, without wholesome aspect because it's totally given over to the all-consuming defilements. It is a knowingness invested with suffering, not with comfort and ease. It lacks lucidity and wisdom and is completely overwhelmed in suffering. So much so that the heart seems worthless. It will

need a sustained effort in cultivating meditation to extinguish the fire within the heart. This will steadily bring peace and happiness.

All the teachings of the Lord Buddha are within our reach and range. He never offered impossibilities or taught blindly and haphazardly. Those of us who practise should see these Dhamma teachings as being of vital importance and take them deeply to heart. Just as we all shy away from pain and suffering which nobody wants so we must incline towards the remedy and antidote. And that is Dhamma.

On analysing the situation we will find that in doing the practice, the question of easiness or difficulty doesn't appear so important. We have already carefully reasoned it out and are satisfied and convinced of its effectiveness. It's this that has obliged us to take up the practice.

We can only do our best. For who isn't lazy when the defilements rule the roost? This laziness, which loathes acting towards anything good or beneficial, is with us all. It always likes to hold the lead but is certainly not going to deliver us from suffering. We remain complacent and negligent, steadily being dragged down through the deceit and coercion of the defilements. The Lord Buddha himself also went through and then overcame these oppressions of the heart. This is something we should use as a reflection on our own situation. Then, when laziness and discouragement overwhelm us, we can encourage and arouse ourselves with his ideal example. A way will appear of resistance and commitment without always having to yield and submit. It's difficult, yes, but just carry on and do it.

The way to overcome and transcend suffering takes on a crucial importance if we acknowledge the truth of suffering. Otherwise, this predicament that we detest and dread will always confront us. But merely intellectualizing about ways of escape, without actually taking remedial action, isn't going to get us anywhere. It doesn't matter whether a technique is easy or difficult, as long as it's effective in ridding the heart of its torments it must be applied.

We are all fellows and equal in suffering, in birth and death amid the various realms of existence. Even after so long, we are still equal first, with no one coming in behind. Each of us has gone through repeated birth and death, matching each other in the suffering involved. There can be no competition or rivalry here for we all manage an equal first and are all in the same boat. Instead of achieving our top marks with the heart and Dhamma, they come from being foremost together in suffering; following the guidance and direction of the defilements. Without going against that lead there will never be an end to suffering.

Dhamma is concerned with resisting the influence of the defilements. It uses careful analysis and reason, perceiving that the source of suffering and danger must be remedied in such and such a way. The putting-to-right may be difficult or easy, but that is beside the point. When the craftsman works, he selects the appropriate tool for the job in hand. As he selects his tool he isn't concerned with its weight but only with steadily accomplishing his

task.
The tools selected to be used against the defilements and for establishing the heart in genuine wholeness and integrity come from the Dhamma. These Dhamma tools are varied and need to be chosen to fit the circumstances. If the heart is only mildly disturbed by the defilements, we may apply a lighter control. The level of mindfulness and wisdom, the strength of application, the length of our sitting or walking (in meditation) or investigating, isn't yet of great significance because the work isn't at the critical stage. However, when the defilements rise up to disturb and obsess the heart, and it finds it can't unburden or release itself, we can no longer remain idle and indifferent.
Now is the time for action. Whatever is available is thrown in with a do-or-die attitude and without thought of surrender or defeat; unless death does indeed come for it's then beyond us. Our response must be to mobilize all our resources and willingly endure the painful predicament. Our resistance might bring with it suffering but that's nothing compared with the aberrant effects of defilement-born suffering. It's this that sinks one so thoroughly that there's no telling when one might emerge.
We all know about the discomfort and pain of sitting or walking in meditation for long periods. We've experienced the difficulties involved in finding strategies and skilful means to oppose the defilements. We know this much. But when the fruits of our exertion arise it will be experienced as something truly remarkable. The happiness and wonder that arises! The new insight with such ingenuity and resourcefulness. This is exactly what we have been hoping for.
Once the results arrive to join up with the cause we'll be able to cope with any obstacle or difficulty that may arise. If there were only hardship and struggle without the final rewarding peace and contentment, then no one in this world would be able to continue. I don't mean just us ordinary people, but even the Lord Buddha couldn't have awakened, nor his enlightened disciples whom we celebrate with:
"Buddha.m, Dhamma.m, Sangha.m sarana.m gacchaami."
"I go for refuge to the Lord Buddha, Dhamma and Sangha."
The right time and opportunity will always eventually arrive and we will then be able to manage the task. Perseverance is therefore crucial, as is a steady and systematic use of clear reasoning; but should this weaken the defilements will immediately grow more threatening and incisive. With strong effort, with mindfulness and wisdom sharp and keen, the defilements will gradually fall away. Defilements only fear Dhamma, for nothing else can contain and subdue them. Dhamma is faith, diligent effort, mindfulness, samadhi and wisdom.(4)
Faith is trust in the fruits of the Lord Buddha's Realization. That the Dhamma he offered to the world definitely leads out from suffering it is the Niyyaanika Dhamma. That if we too practise following the Lord's teaching, we will steadily and surely come to

those same fruits.

Diligent effort will always bring the right and proper result to any action. Whether the task be internal or external it will be well accomplished when supported by diligent effort. This will be evident in its outstanding and appropriate result.

Mindfulness is the vital factor that oversees each task, preventing any negligence or error.

Samadhi is the firm, undistracted commitment to the task in hand right up to its final completion. That is the causal aspect while the samadhi of result appears in the established, concentrated mind. The heart of peace and contentment. The samadhi of cause concentrates on the action without vacillation or bias and the resulting samadhi state is that of tranquillity. This leads up to ekaggataa, which the Lord Buddha described as 'the mind having only one object', without depending on anything else.

Wisdom is penetrative discernment, which is necessary in checking out each situation: will it be damaging or fulfilling and effective? We must rely on wisdom to investigate and analyze.

These are the factors of Dhamma that will steadily lead us out from suffering, accomplishing the work we set out to do. The Lord Buddha also described the Four Ways to Success(5) as being of equal importance. They are:

Satisfaction.(6) What is it that brings satisfaction to us? If we are content with defilements then that is what will spring up. Whatever gratified us becomes the object of our search. We want that and so that is what arises. However, the Four Ways to Success are not concerned with such low gratifications but are directed at fulfilling our high and virtuous aspirations. They are the four means to achieve those aims that lie within the reach of us human beings.

Together with satisfaction there is diligent effort,(7) attentiveness and application(8) to the work, and all-around wisdom.(9) These combine to form a single effective force in accomplishing the single objective.

This is the Dhamma that builds the complete and whole human being. The heart becomes firmly based. Efforts to accomplish the work are consolidated with excellent principles, methods and suitable customs and traditions. All of this ensures that those who take up the practice do not go counter to the basic principles of Dhamma. Once the heart is attuned to Dhamma in this way it is safeguarded with the Dhamma-protection and will steadily prosper. Harmful factors will fade, because regardless of how long the heart had fallen into misery it was not ruined without any hope of renewal. For once the heart is purged through exertion it will be left bright, serene and happy. This then is the key, the vital instrument in turning our aspiration into full reality. A mere passive wishing or easy discouragement will abort such accomplishments.

Whatever you are doing or thinking, never forget our great Teacher, the Lord Buddha.

When discouragement presses down, recollect his example. His persistent exertion and his awakening through using these Dhamma factors of faith, effort, mindfulness, samadhi, and wisdom. This is how he attained to awakening.

What direction should one take to develop and nourish peace of mind? So that, at the very least, you can claim to be following the way, with a guide and teacher? The Lord Buddha explained his own fruitful practice in an orderly and methodical way, so there's really no alternative way to try.

"Dhamma.m sarana.m gacchaami: I go to refuge in Dhamma"

this phrase finds its source in the five factors of faith, diligent effort, mindfulness, samadhi and wisdom. It's these five factors that arose with the Lord Buddha himself.

"Sangha.m sarana.m gacchaami" going for refuge to the Sangha is just the same. None of the noble disciples, regardless of their (former) wealth or class, were weak-discouraged. Once gone forth into Dhamma's Way they were characterized by their energy and diligent effort. This aspect of exertion is a vital factor in steadily uplifting the quality of one's heart. These five factors and four ways go together to raise the heart, releasing it from the oppressed condition of worldlings sunk in suffering.

Some of the disciples walked on their meditation path until their feet blistered. How's that for striving! Some didn't lie down for three months at a time. The Ven. Cakkhupala strove like that until his eyes ruptured and were broken and blinded. Is that enduring in one's endeavour or not?

As for us, there's no need to ruin our body but it would be good if we could at least make the defilements suffer a bit; so that they run away and hide. Don't let them swarm all over the eyes, ears, nose, tongue, body and mind. Once infested with defilements you'll never be able to find Dhamma or anything essential within the heart. How on earth are you going to find any peace?

We must rely on these Dhamma factors to overcome those defilements that remain dominant in the heart. These principles of Dhamma must be taken deeply to heart don't cherish anything else. They are the tools that will steadily deliver the heart to the perfect freedom that we all prize so highly. Your choice is between the heart of freedom and the heart under the domination of the defilements. So which is better, the slave totally deprived of liberty or the free person?

We have long been passively submissive under the mass of defilements and craving. It's only when we become weary of their domination and start to recognize their curse, that we'll be able to resist, by whatever way we can. Ultimately, we'll have to rely on these five essential Dhamma tools to finish off and eliminate the defilements.

Where is the arena and battleground for anyone going into Dhamma practice? What do those who relentlessly walk their meditation path or sit cross-legged day and night take as their battlefield and zone of investigation? The Lord Buddha brought forward the Four

Noble Truths from the principles of Dhamma. These Four Noble Truths are there within the body and mind of human beings. You are human, so when you walk or sit in meditation searching for truth and Dhamma, it's obvious that you must look for the Noble Truths.

We are aware of the suffering that arises in the body and mind of human beings and animals. We, unlike the animals, know a way to remedy the situation. How can this suffering be so welcome and desirable? When it appears in the body it's plainly unwished for, yet even with bodily ease and comfort any suffering that comes up will bring anxiety and negative, unsightly behaviour. And increasing distress manifests in an even more unattractive way.

The tormented heart will always expose itself in detrimental ways, for instead of alleviating and ridding itself of suffering it actually makes the situation worse. The idea that one can be rid of suffering 'get it off one's chest' with harsh words and offensiveness is completely mistaken. In reality, the perpetrator not only hurts others with outpourings from a soiled heart but also increases his own suffering. He spreads and multiplies his troubles rather than throwing them out.

One element of the Noble Truths concerns the searching into how suffering actually arises. We may be aware of suffering but to do anything about it we need to know its root-cause. This is the originator, the producer of suffering or samudaya. The Lord Buddha usually explained this as, sensual craving, craving for existence and craving for no-existence.(10) Desire for things that I love and aversion for what I dislike is the source of our suffering. Those thought fabrications based in defilements are producing suffering and so can be classed as a source. All these branches and ramifications spring from one main trunk and that's in the heart. The heart is embedded with the roots of greed, hatred and delusion. Examine your body and then turn your inspection inward to the heart. Check on its ongoing thoughts and fabrications. What do you find? The endless proliferating of thoughts that contrive and process suffering for both yourself and others. The Lord Buddha taught about the application of mindfulness and wisdom to inspect what's going on. The heart appears anxious and concerned for these aggregates. But what's the point in that? The aggregates have their space here so surely there's room enough in a cemetery or crematorium ahead, just as there is for everyone else in the world. What can all this concern and possessiveness achieve? Where's the advantage? Won't the result be that of 'unfulfilled desires that breed suffering'(11) for the heart. The Lord Buddha therefore advised against indulging such desires and to turn and examine the actual situation.

The bodily aggregate is fashioned and put together and is thus also destined for eventual breakup. Just that. This can be irrefutably seen once wisdom is brought to bear, and then any possessiveness seems altogether pointless. We can then let go our grasp and allow the body to follow its own nature; whether it's still holding together or has entered the

inevitable final phase of dissolution.
This world is full of cemeteries awaiting each person and animal. Examining the truth we can no longer doubt the reality of our reserved plot, or, indeed, the inevitability of our future death. Clearly acknowledging this mortality means we can then let go of our worries and concern. Death is a fundamental part of the law of nature that can neither be denied or defied. Let nature take its course, and the earth, water, air and fire will follow their own essential natures.
That which knows should genuinely know and not mistake water, fire and air as 'myself'. This acts like a parasite hooking in and trapping the heart in turmoil. We mis-take them for self and thereby fall into suffering.
The aggregate of feeling is much the same. We have experienced pleasure and pain(12) from the day of our birth up to the present. Whether it was a feeling of body or heart, it's all about impermanence, suffering and not-self. It arises so as to pass away ... When this (world of) assumptions and suppositions(13) has come forward, nothing is able to keep steady and unchanging.
Where exactly is the suffering in feeling? Bodily pains are not too difficult to examine when wisdom penetrates through. But the painful feeling in the heart this is important. When there is bodily pain there is also pain and suffering in the heart that arises because o the source(14) of suffering. This is the way that the defilements trick all beings in the world with their beguilements. The deception of taking this body as myself must be cleared by a thorough analysis of the true nature of the body. The investigation of pleasant and unpleasant feeling is aimed at erasing from the heart the notion that this feeling is myself.
Let things be as they truly are: feeling is feeling while this is me, which is that knowingness. Don't mix them up. But anyway, that's not possible as they are intrinsically different. How can they become merged together into one? Can two individuals be combined as only one? Having to bear the burden of one person is heavy enough but to have the extra weight of two, three, four or five others ... We don't just take up the body but also shoulder the other four aggregates, which press down with the weight of attachment. It's the heart that takes responsibility and so the heart alone must bear the consequences. That is suffering and there's no compensation to be found. And yet we still persist with such hanging on. This needs looking at to see the true nature of pain.
There is then the aggregate of perception or memory,(15) that remembers something only to forget it again. When that memory is required we may recall it anew and then it will fade away again "sanyaa vaassa vim hati". That's how the Lord Buddha described it and who can argue with that. Perception is impermanent, memory fades into forgetfulness "sanyaa aniccaa". This aniccaa was explained by the Lord Buddha and it's this that we now use when we chant for the dead:

"Aniccaa vata sankhaaraa impermanent are all conditioned things."

But no chants or spells are able to conjure up a person or a self. You won't find any sign of self in all the five aggregates, for they are impermanent, suffering and not-self. Investigate and analyze through to a more refined understanding. Don't be so afraid of dying, for death like that isn't found with the heart. By bringing in such fears you'll only succeed in deceiving yourself and piling up suffering. This goes counter to Dhamma, to the truth taught by the Lord Buddha. If you accept his Way then obviously you should follow it and see the truth for yourself rather than going against it. This is the true going for refuge. "Buddha.m sarana.m gacchaami." It's a discerning of the truth of the heart rather than a mere mouthing of words. The Lord Buddha offered this Teaching to all creatures of the world, and as that includes us why shouldn't we too be able to comprehend the Four Noble Truths. They're there within each one of us.

Now, about thought-concocting formations.(16) Is this contriving and fabricating of thoughts trustworthy? We think up various forms from various things for instance, take the form of a doll that is quickly broken. Our thought-fabrications are much the same. We think up good or bad (things), anything at all becomes a concoction to fool ourselves. This is why the heart is the chief of fools, gullible and easily taken in by any deception. It believes in anything and is endlessly played false.

However, when wisdom is also present it will be able to keep in check and carefully screen such fabrications. They may appear a hundred or thousand times a second, but wisdom is ready at every turn. What can fool wisdom? It realizes that formations are formations, and that knowingness is the heart. How can it be deceived by them? Why be startled and react to shadows arising from oneself for this is what formations are.

It is the same with consciousness(17) that flicks on and off whenever anything contacts through the senses and is known by the heart. It is then concocted through formations and memory into self-contrived delusions. We repeatedly fall for our self-made fancies, and it's this wrong taking up of objects that creates suffering. The damage is done here and this is where it must be seen.

You will learn about the Noble Truths right at this point. Follow and probe into it with greater precision and refinement, without concern over how many times you have to go over it. The importance lies in the eventual clear penetration of wisdom, which can pierce through any attachment even if it may seem as big as a mountain.

When wisdom is in close pursuit, craving will have to retreat into the big cave,(18) into the heart. Driving forward with wisdom, using impermanence, suffering and not-self (to question and probe) exactly where the real substance of these shadows is found. Penetrating further, you will see that it only exists there in the heart where they have gathered together. Elsewhere, it's just disassociated shadows; excitement and deception over form, feeling, perception, formations and consciousness.

Once they have all converged, the heart must turn and investigate, right there, in the heart. At this point we must be willing to follow them in and destroy them there, in their hiding place in the heart. They are like brigands in ambush, waiting to shoot our heads off. When bandits take over a place, no matter how valuable the building might be, we must go in with explosives and blow them out; destroying it all, including the bandits. If all must be obliterated so be it. We still have life and can build again, for we managed to avoid dying too.

This is how to deal with this most subtle sort of defilement hiding out in the heart. Hit them hard with the truth of impermanence, suffering and not-self, because these defilements are the essence of sammuti all our suppositions about the world. They must be crushed and dispersed from the heart, and then we'll see whether the heart has also be annihilated. No, it is not destroyed. The heart has no cemetery. It is undying(19) by its very nature even when it still has defilements.

The Lord Buddha called this the complete dissolution of the defilements: "the end of danger, the quenching of the fires of greed, hatred and delusion" by the pouring of the Undying Dhamma(20) elixir. With the defilements gone, only spotless purity remains. It is here in this fully purified heart that perfect happiness is to be found. All work finishes here; all projects end here. The Lord said:

"Done is the task, fulfilled is the holy life, there is no further work to do."(21) All suffering ends with this right understanding.

The summit of Dhamma is found in this purified heart. The "Buddha.m- Dhamma.m- Sangha.m sarana.m gacchaami" that we repeat to reverently recollect the Lord Buddha, all gather and converge in this pure nature. Buddho, Dhammo, Sangho are exactly this pure nature. Concern with questions about the Lord Buddha's final passing away(22) in India 'how many centuries ago is it now?' will now end. The true nature of Buddha, Dhamma and Sangha will now be evident in 'one's own' heart of purity. This is the heart's priceless treasure, where the true state of things is seen and all questions settled.

Where did the Lord Buddha go when he finally passed away? The bodily aggregate certainly disintegrated following its nature bodies being the same anywhere. However, the purified nature, Buddho, was not destroyed or annihilated for it is not confined by time or position. It is this that we refer to in "Buddha.m- Dhamma.m- Sangha.m sarana.m gacchaami". When we can experience this for ourselves, we will be able to verify with complete certainty that this nature cannot be annihilated.

The arahant disciples understand this. Wherever they may be, they are together with Dhamma; with 'Buddha, Dhamma and Sangha', having constant audience with the Lord Buddha. Their minds are unshakable because the fires of desire are quenched with the waters of Dhamma. "The quelling and cessation of all conditioning factors is supreme happiness."(23) These conditioning factors are really samudaya, the source of suffering,

so when this is ended all that remains is supreme happiness.
The means and the results, the good and the bad, are within all of us who are aware and care. This nature that knows is uniquely suited to all levels of Dhamma, up to and including the state of purity(24) and there's nothing apart from this knowledge.
Please try steadily to purify this nature that knows, ridding it of all obstructions and oppressive influences. There will then be no need to make enquiries about Nibbana, for having experienced the purified heart all questions will be finally settled.
It's appropriate to stop this Dhamma talk here.

* * *

END NOTES

(1) raaga, dosa and moha. AAdittapariyaaya Sutta
(2) punya (Pali) or boon (Thai)
(3) mettaa bhaavanaa
(4) saddhaa, viriya, sati, samaadhi, panyaa
(5) iddhi-paada
(6) chanda
(7) viriya
(8) citta
(9) viima.msaa
(10) kaamata.nhaa, bhavata.nhaa and vibhavata.nhaa
(11) yampicca.m na labhati tampi dukkha.m
(12) sukha-, dukkha-vedanaa
(13) sammati
(14) samudaya
(15) sanyaa
(16) sa.nkhaara
(17) vinyaa.na
(18) guuhaaseyya.m
(19) amata.m
(20) amata-dhamma
(21) "Vusita.m brahmacariya.m kata.m karaniiya.m naapara.m itthattaa yaati pajaanaati."
(22) parinibbaana
(23) "Tesa.m vuupasamo sukho."
(24) visuddhi dhamma
* * *

3

The Highest Blessing
Nibbaana Sacchikiriya Ca

The Dhamma of the Lord Buddha was revealed correctly and properly. It was neither hidden nor obscured but was clearly presented on every level according to the truth. For example, it states that virtue and wrongdoing,(1) heaven and hell, Nibbaana, all really do exist. It continues unequivocally to maintain that the defilements are also things present and extant. These truths can't be denied. Yet why do such things pose a problem for us? The Dhamma was openly and forthrightly presented. There was nothing esoteric and mysterious about it, for it was expounded entirely in accordance with truth the reality that's present now. It was offered from every aspect and level of truth, and yet we still can't understand it. It's as if the Lord Buddha is saying to the blind and the deaf, "Look here! Look at this!". Apparently we must be like those blind people who can only grope around but can't actually see. Even though we know that the Lord has already explained all about it, we still always seem to bump into suffering. We've been told that suffering isn't something to welcome and yet we are constantly caught up by it. This is because our motives the causes we put into effect become aimed entirely at amassing the fire of suffering to heap on ourselves.

One quality of Dhamma that the Lord has pointed out is that it is visible here and now sandi.t.thiko. Happiness and suffering can both be seen and experienced within ourselves. Death is one example of this. The other qualities of ehipassiko and opanayiko are also very important principles. Ehipassiko means 'calling one to come and see' the genuine Dhamma. This though does not mean that we should go out calling other people to come and see it. 'Ehi' refers to teaching the one listening to Dhamma and practising it, so turn your heart to look inwards to where the truth is found.

Using more worldly terms, we can say that the truth is constantly proclaiming itself, constantly inviting and challenging because of its candour and honesty it challenges us to, "look here!". This 'ehi!' invites you to look, rather than getting other people to come and see. How can others see, when they neither know the truth nor where to look for it. The truth is in themselves but if they don't search for it there then they are certainly not going to find the truth inside us.

Ehipassiko the Lord taught us to look at the truth, the truth about ourselves that is right here.

Opanayiko means to 'bring within'. Whatever we see or hear or touch needs leading inside so that we can make good use of it. Anything coming into contact through the eyes, ears, nose, tongue and body, or appearing in the heart, must always be opanayiko brought

inward. Whether it is concerned with goodness or wickedness, happiness or suffering, the internal or external, past or future, it must all opanayiko incline towards the heart.
For this is the principle source of all internal affairs.
The heart is preeminent and nothing surpasses it in importance. The issue of the heart is therefore pressing and critical: "All dhammas originate from the heart".(2) This statement alone is enough to shake up the entire physical world. One's slightest movement must originate in the mind, and in fact, all dhammas must look to the heart as being foremost.
Only the heart is able to know about all the various things. What are these various kinds of dhamma? There are wholesome dhammas and unwholesome dhammas,(3) These are onl found in the heart. Wholesome dhammas come from the resourcefulness and cleverness o the heart, which enables it to respond quickly and appropriately to the ongoing situation.
In fact, the various issues and consequences of these ongoing events spring from our own heart. When unwholesome dhamma arises in the heart, bring up the investigative wisdom of wholesome dhamma to examine and rectify our foolishness which is that unwholesome dhamma so that it can be disposed of.
Opanayiko is the inclining, drawing inward of any experience. Whether it be one of foolishness or cleverness, happiness or suffering, coming from anyone whatsoever, it all needs to be brought inside and made a lesson for the heart.
Ehipassiko is the viewing of the point source, the well- spring of all issues. And that is the heart. It's involved in never-ending activity, outperforming commonplace machinery that starts and stops according to its fixed schedule. The heart is never shut down but goes on and on until the last day of life.
It makes no difference how much we grumble and complain about the suffering involved in this state of affairs. Only by correcting it at its root cause will there be any practical value. Rectify the cause and the resultant suffering will diminish in proportion to the proficiency of our circumspection and wise judgment. The Lord Buddha never pointed away from these principles for that would be like teaching one to catch hold of distant shadows. "There, over there!" whereby one overlooks the real perpetrator, the original cause. This is of paramount importance because that's where the defilements are born.
What are we going to do? How are we going to cope? What is the origin of the suffering and the hardship that all beings must endure? What is the source of birth, ageing, sickness and death? The defilements are the source and the prime-mover and yet they themselves can only arise in the heart. They are right here. That's why the Lord didn't teach about other places. So when we get down seriously to investigate the structure, the cause and effect of all this, and gradually see the truth and steadily uproot the defilement we must do it here. This is the spot where our ignorance and stupidity binds and confines us, allowing the defilements to accumulate and grow.
This is also the place where mindfulness and wisdom, as they increase in their range and

discernment, must uproot the defilements. Mindfulness must be maintained there with care and vigilance. This place which is the heart needs to be closely protected and sustained; nourished with mindfulness and with meditation. Mindfulness protects the heart by not allowing it to stray outside, whereby it would involve itself in external affairs and finally return with fire.

From protection one moves to eradication by analysing and probing into the reasons for this situation. We must then try to correct whatever is detrimental by examining its fundamental nature and rectifying it at its place of origin. The essential point at issue lies with the heart. It is the heart that takes up birth and endlessly wanders through the repeated cycles of birth and death. The accumulated corpses of just one person would be enough to fill the whole world yet ignorance so blinds the 'owner' that nothing is known about the true extent of the situation. What remains is just deception and delusion, where no essence of truth can be found.

This is where you should try to advance your mindfulness so that it can come to terms with the thoughts and imaginings bubbling up in the heart. With awareness in attendance the slightest rippling of agitation in the heart will simultaneously arouse 'mindfulness and wisdom.' As we sit and watch right at the place where all developments originate right at the heart we will gradually start to notice the first flurries of activity.

This is where the deception of the heart begins and the heart will need wisdom to get to the truth of it. We'll also have to investigate the nature of the body until insight is implanted in the heart, so that the truth of each bodily part is deeply felt by the heart. By repeatedly examining and going over each part the heart will understand more and more, and the initial understanding will deepen to profound conviction.

Form.(4) Listen, what is this form? Hair of the head, hair of the body, nails, teeth and skin, flesh, sinews and bones: These are all form. This includes every internal bodily part and organ that is on the physical and material side. The Lord called this the form aggregate or simply, the body. All right then. Let's look at this. While exploring and probing, mindfulness will need to follow each observation of a part or organ of the body. Let mindfulness direct the work of investigation, being constantly in attendance. Let wisdom screen and process the information for a more and more subtle understanding. This is our work and task.

Our previous occupation with thinking and imagining, with drifting and wandering, always lacking in mindfulness has been of enormous harm to the heart. Whereas this other work is directly leading to the ending of the internal suffering and danger. Mindfulness holds down each piece of work, while wisdom explores, and knowledge follows through each bodily part and provides a guideline for the heart to follow. Mindfulness and wisdom must constantly follow along closely, as writing follows the ruled line. This is the 'Kammatthana Tour', the (in-)sight-seeing meditation trip around the cemetery found

within ourselves.
You must not allow wishful over-eagerness for a speedy realization to interfere with the investigation. Keep your understanding following what is currently being investigated. Continue the analysis and differentiate and penetrate into the nature of this bodily aggregate. It's covered with a mere membrane of skin that still manages to deceive the eyes of us all. It's not even as thick as a palm-leaf manuscript. That's skin. Yet whichever way your investigations proceed they must always be aimed at the overcoming of delusion. That won't be all, for they will soon start to become a quite fascinating and absorbing exercise too.
Alright! Let's take this body and look up to the top and down to the bottom. Let's see its outside and its inside. Let's immerse ourselves in this tour, not merely 'going along for the ride' but with mindfulness in full attendance together with wisdom checking each experience. In this way wherever you look you'll find the true Dhamma.
This can be considered the work of purging and eliminating the poison of attachment(6) which infiltrates and infects every part of the body. It is primarily because of this attachment that suffering is spread everywhere. This 'universal suffering' refers to the suffering in the heart caused by attachment, rather than any other sort.
The bodily pain and suffering arising from illness the aggregates must always fall under the law of impermanence, suffering and not-self was experienced by the Lord Buddha and the noble disciples. But the heart that has transcended those conditions, or is in a position to do so, can observe without negligence these things so that it's no longer affected by them. This is because the envisioning of oneself is done so that you can investigate and get to the truth. This is the important factor in preventing anything from affecting the heart. In other words, suffering can no longer arise within, because the body is no longer imagined and credited as being 'me' or 'mine'.
Examine this body. Probe right into it. Alright then, what is skin really like? How about those animal hides that are made into handbags and shoes?
Let's look at the whole lot: the flesh, sinews and bone. See here! Both animal flesh and human flesh are much the same. Delve into it what's the nature of bone? What's the difference between animal and human bone? Look to see the full truth within yourself. Carry on in! Penetrating this body that inherently poses such a challenge to us.
So why can't we fathom it out? Why isn't the heart bold and courageous? Once we begin to see the truth, it will be enough to start challenging the deception. The truth, realized with wisdom, is potent and able gradually to wipe out those false and treacherous views until they are entirely eliminated.
The truth that appears within the heart arises through mindfulness and wisdom. This truth is valid in two aspects or conditions: In one respect there's the truth of the aggregates whose very existence offers us a challenge. And then, when wisdom has fathomed and

realized the truth of those conditions, there will be the truth within the heart. Such is the way of uprooting the defilements. Once these two truths meet and connect they are no longer harmful and will expel all the poison and danger out from the heart.

While on the 'Kammatthana sightseeing tour' of the body, we have examined and investigated its various organs, both large and small. Now we have to continue this Kammatthana trip to see how this body ends in transformation and dissolution. We must fix our attention here to see in what way it will decay and rot, until it has disintegrated and dispersed. The body must definitely go this way, though which aspects we target can be adjusted according to inclination and preference. Suppose that we wish to fix our attention on one particular object, so as to clearly see it within the heart. Whatever object we take skin for instance must be firmly held and targeted so that it appears as an image in the heart.

Should the image appear high or low, don't speculate about its position. The object under investigation must be taken as the target for our awareness, with mindfulness directing the way without distraction. However much the object might appear to expand, just see it as it is in the present. Whether it's high or low, let there just be awareness of that without wondering if it's too high or too low, or has already left the body.

At first we might wonder why it is that although we set our investigation inside the body, the particular part now seems to be external to it. Don't allow such thoughts to intervene. By not permitting awareness to wander from its target whatever position it may have assumed the object will give us a sight of 'the extraordinary and wondrous'. For example, if you concentrate on flesh, of whatever part of the body, see it clearly within yourself and then you'll observe that it will gradually transform itself. With mindfulness firmly established which is when we have undivided attention firmly fixed in front of us the heart will know that it is doing the work and that wisdom is doing the analysis. In a short while that object begins to transform itself. It starts to decay and decompose.

Right then. Let's get to see this clearly, without fear of death. Why should we be afraid when we are looking at the truth of the matter and not our own mortality? Go ahead then, let it disintegrate. I did my own investigations in this way. Each of the different bodily-parts broke-up. It was really fascinating doing this investigation, this exploration into one's own body. Yet while being absorbed in the investigation, it then seemed as if the body had completely disappeared. Awareness of the body was not apparent even though I was investigating the body.

So. The body disintegrates. The head falls off ... and an arm breaks off right there, in front of one. Then the other arm goes, and a length of bone, and everything inside ruptures and bursts out. Keep on looking. Be absorbed in watching the body as it falls apart.

Some of the bodily fluids seep out into the ground and some evaporate into the air. That's the way it goes. Once all the liquids are lost into the ground and atmosphere, the bodily

parts start to dry out and steadily dehydrate until they finally crumble into dust. Then the dust from the bones of the body and the earth itself merge into one. This is seen so clearly Those more solid parts, like a bone for instance, could be taken up and seen as if it's burnt in a fire or as it slowly decomposes and crumbles away. Eventually they all seem to have become one with the earth.

In this particular investigation both the earth and water elements appeared the most vivid; but especially the earth element. The water element seemed to remain as water, while neither the air nor fire elements posed any problem. Unlike the courser, more solid parts, they didn't seem the weighty objects of this investigation and therefore didn't appear so vividly to the heart.

Once this stuff had completely dispersed into, and become one with, the earth, the heart was empty and bare. At that moment everything was void.

However, when you are doing the investigation, please don't speculate about such things. Just take the truth within yourself as your own, as your living testimony. Don't bring in outside speculation for witness and mode of practice, because that's about other people and doesn't belong to you. What you have realized by yourself is your own, and whatever that might be, let it happen within yourself. Your own realization and experience are what matters. So remember this as you go further.

At other times the results of the practice were not always exactly the same. Although they would still be following the natural course of things. On occasion the body would have dispersed into the earth, but some skeletal parts were left in a partial state of decomposition. Then a thought appeared in the heart predicting that, 'even though they haven't all gone yet, what's left is still doomed to return to the earth again'. This when there was no awareness of one's body yet the heart was still able to create such things. A moment later and the ground suddenly seemed to swell up out of nowhere and the rest of the remains were swallowed up. And so they all were transformed into earth. When that was done, the heart turned around to another angle and ... everything disappeared. Even the ground that had so suddenly swallowed up the bone fragments was no longer there. There was the knowledge and realization that: 'Aha! Every part of the body is made of earth and has returned to earth.' Then the heart turned around and everything disappeared with only pure awareness remaining. An indescribable feeling of wonder and amazement arose, because my investigation had never ended like this before. But now it had actually happened and was vividly perceived and experienced. The heart was now one without a single moment of duality, because it was steadfast and constant in a true state of oneness.

(Normally,) as soon as the heart begins to stir, it will form two with the thought process, but here, there was absolutely no thought process. All that remained was bare awareness, which was marvellous and amazing. At that moment there was no physical world no

trees, no mountains. Nothing was present. It was empty and void as if it was all space, however there was also no conjectures using such ideas. Only knowingness was present. The heart was stilled like this for hours and then, having emerged from that condition, any object focused upon appeared empty and void. Such an experience probably only happens once for each practitioner. For me it happened just that one time and has never occurred again. However, the investigative process can be repeated and will eventually be successful every time, depending on the skilfullness of the heart.

The transformation process into earth, water, air and fire will then be vividly seen every time one investigates it. This repeated experience strengthens the heart, familiarizes it with the truth of the elements and enables it steadily to uproot the view that they are 'me' or 'mine'. For that's how things really are this body is made up of elements, when one talks in terms of elements, or it's the earth element. It is not 'me' or 'mine' as one's various opinions and imaginings like to impute and depict.

Repeated investigations will steadily deepen your insight until you are able clearly to comprehend and detach yourself from seeing the body as 'me' and 'mine'. Then there will be merely the body, and we can also say that even that's only a label. We could also call it a conditioned phenomenon, if we wanted to. Once this is sufficiently understood, nothing can pose a problem any more. Whatever the heart may call it, it won't make any difficulties, because the problem has always lain solely within the heart.

Our problems have to be dealt with by disengaging from fantasy and delusion, and by entering into the truth of Dhamma. This is that 'bare awareness' of the 'bare elements'. We might designate body but that's just the bare elements. Turning in towards the heart is bare awareness. We then have the two as the bare truth. Alright then, if feeling springs up let it carry on, for it's 'elemental' or a natural process(6) similar to the body. This is how they are connected.

Perception or notions(7) are concerned with knowledge of the heart's engaging in thought concoctions. We know that it has gone out from the heart and is engaged in a particular thought fabrication or supposition. On becoming aware of this the heart will withdraw and perception will stop straight away. But if we are not aware it will continue on, connecting up with this ... and that ... in progression ... like a chain ... link to link. And it will only stop the moment that mindfulness catches up. For it will then cease to concoct concepts and associations of ideas. This is what is meant by mindfulness matching up and if it can't catch up with the train of thoughts, they will perpetually go on and on.

Investigating the body should become one of your major concerns. The Lord Buddha therefore taught the Four Foundations of Mindfulness that are all found within this body and mind. And this includes the Noble Truths. Yet what might be the purpose of all these investigations? They are aimed at enabling the heart to understand the truth of the situation and thereby let go of its deluded attachment. It will then come up against this

being-a-self.
So then, when our confused misconceptions concerning the four elements and the five aggregates are resolved, we must then turn to investigate the delusion of the heart. See! There is a problem remaining.
This level of delusion is more insidious due to the subtle nature of its defilements. We need to move in closer to examine and then decide what to use as the basis for this investigation. We are investigating the heart and the heart is naama-dhamma.(8) So are feelings, defilements and wisdom itself, so it doesn't just apply to the heart. Naama-dhamm coexist and interrelate and this means that the defilements and the
heart can associate together.
It's wisdom then, that must do the probing for it too is a naama-dhamma. We must investigate in the same way as we did with the aggregates, by differentiating and analysing so as to see through to the true nature. Then we must put the heart in the dock and hit hard at the accused, the offender.(9)
The heart has gathered its offenses into itself and is conceited, thinking itself all-wise and all-knowing. It thinks it knows everything about this physical world of sense impressions and aggregates. But it doesn't yet know about itself. This is where it gets stuck. This is where it is ignorant. Wisdom must now be turned loose into the heart, dissecting and cutting away so as to penetrate it. We must thrust through to that knowingness, which is the body of conceited awareness, which forms the real delusion of the heart.
A careful and thorough scrutiny and analysis of the condition that has infiltrated within the heart, will show that it's just another natural process.(10) The heart, therefore, won't come to ruin by such a rigorous investigation. Nevertheless, one's investigation can't be eased back for fear of harming it, because if the heart is able to stand up to the truth it will prevail and won't be destroyed. It will be true to its nature, and so will not only survive but will go beyond all offenses to purity. Let's see whether the heart will be annihilated or not. Delve and dig into it. Don't be hesitant or over- protective of anything, not even of the heart. Don't be afraid that the heart will be destroyed or ruined. Once wisdom has completely wiped out the infiltrators, every kind of defilement will disappear. For it's this that makes up all the falsity existing within the heart. When the investigation really gets moving properly, those things that are vulnerable to dispersion will not be able to resist and will be annihilated. But the nature that can't be annihilated will come through and stand.
Please notice therefore, that it is the heart that is dominated by the defilements. And that once wisdom has totally shattered and cleared the defilements away, the heart will be transformed into the state of purity. This is the genuine purity. How can it vanish? Were it to disappear, how could it be pure? That dies, that is ruined, but this is the genuine deathless, the undying.(11) It is undying through purity and doesn't turn(12) unlike the

immortality that spins with the revolving wheel of birth and death. This is the vital truth present in the midst of our aggregates.

So we come to the main culprit, the one that incites and agitates the heart; pressing it into falling for the world, for the elements, for the aggregates, for pain, illness, and confusion. In truth, these things don't have anything to say about the matter. The body is how it is. Feeling arises as it should it doesn't know that it's pain or pleasure or neutral feeling. It is this heart that goes and gives meaning to them and afterwards is duped by those self-ma gains nothing but harm and affliction for itself in the process.

We must therefore inquire into this. What can be lost by a vigorous examination into the true state of affairs? If the body should break, let it break. It comes, like all things in the world, under the law of impermanence, suffering and not-self just as the Lord always said it did. How can we interfere? Let go of it! If it can't endure, then let it go! Everything in this physical world is breaking and dissolving. Some sooner, others later, but surely our aggregates can't last for aeons and aeons, for they too fall under the same law and limit. So let's investigate to see our aggregates according to truth, before they break up. This is encompassing, all-around wisdom, ready clearly to see painful feeling coming on the scene.

Alright then. Today we climb into the (boxing) ring. That's it. Today, we are going into the ring to see and realize the truth in accordance with Dhamma. We're certainly not going in there to fall down or collapse. When painful-feeling arises, that's pain's business, but the investigation of it belongs to mindfulness and wisdom. We are searching for the truth so how can we be knocked down. We don't do it for our downfall, but for victory and for penetrative insight. For the all-embracing realization of truth-- of every aspect of truth within our heart. Victory will bring us freedom, and it's this that is 'the highest blessing'.(13)

The Lord said that:

"The realization of Nibbaana is the highest blessing."(14)

So you can see that this is the way to go. Nibbaana is concealed because the heart is covered and obscured by defilements, craving and ignorance. This has to be cleared and put right by investigation and an analysis to gain insight into the truth. It is the way to uncover and reveal all the things that have been hidden. It's called the way of realizing Nibbaana and seeing it clearly within the heart here is the highest blessing. What can be any higher than this?

From here on it is:

"Whatever comes into contact, this heart is no longer shaken or upset.

Nothing can reach it or affect it." Asoka viraja khema etam mangalamuttama."(15)

This is the secure and blissful heart "khema.m" and it is the highest

blessing. These two blessings that I've mentioned are found in the heart, and nowhere else. It is the heart that is the blessing, yet it can also become a bane.

Right at this moment, we are turning the malediction that has infiltrated our hearts into the benediction 'Nibbaana sacchikiriya'. So then, let's open and clear all of this:

"Tapo ca brahmacariyanca Ariya sacca na dassanam."

Here, 'tapo' means the burning up of defilements. They sear the heart with their own he so we must turn on them the dhamma-torch,(16) which is mindfulness and wisdom. It's putting the heat on the defilements and burning them out.

'Ariya Sacca' and 'dassanam' is the realization of the Four Noble Truths: Suffering is now fully understood by the heart; its Cause is completely relinquished; the Path is fully developed to its ultimate level of greater-mindfulness and wisdom.(17) All that's left to say is, the Cessation of suffering is now fully apparent.

This is what is meant by seeing the Truth of Dhamma, and the one who truly knows this is the one who reveals Nibbaana. This one is the heart that is no longer shaken and upset by all the worldly dhammas.(18)

So then, shouldn't we try to reach the essential, the heart of the matter. As far as the aggregates and body go, well, we already have gone into that. It's the heart that really counts.

If any thing should break up and come apart, well, let it. That's the way the world goes along and it's been like that from time immemorial. We have followed that way for so long, dying and being born again and again ... Continuing along the old highway.

This so-called 'highway' is really the common course of things, the way the world gets along. No one can block this path and all must follow it. Yet surely by now, you are starting to have an inkling of the truth. What else can I say ... I can't present anything more. Please take this up and examine it with care. Don't be careless and complacent.

"Endeavouring for the realization of Nibbaana is the highest blessing

Nibbaana sacchikiriya ca etammangalamuttamam."

And one day it must definitely belong to the followers of the Lord Buddha, to those who determinedly strive on.

May I close this Dhamma talk with that.

* * *

END NOTES

(1) boon and bahp. (Thai)

(2) "Mano pubba.mgamaa dhammaa"

(3) kusalaa dhammaa; akusalaa dhammaa

(4) ruupa
(5) upaadaana
(6) sabhaava dhamma
(7) sanyaa
(8) naama-dhamma; incorporeal.
(9) offender = nak tote, offences = tote (Thai)
(10) sabhaava-dhamma
(11) amata.m
(12) vi-va.t.ta; va.t.ta-cakra
(13) from the Mangala Sutta, on the 'highest blessing.'
(14) "Nibbaanasacchikiriyaa ca etam ma.ngalamuttama.m"
(15) "Phu.t.thassa lokadhammehi citta.m yassa na kampati,
Asoka.m viraja.m khema.m etam ma.ngalamuttama.m."
(16) tapa dhamma
(17) mahaa-sati; mahaa-panyaa
(18) loka-dhamma

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4

The Internal and the External The True and the False
Developing the Samana in the Heart

Whenever Ven. Acharn Mun touched on this particular topic in his Dhamma talks or conversation, he would always say ... I think it's in the Muttodaya collection.(1) But there it's only couched in general terms, whereas I recorded it in more detail than the compiler of Muttodaya. The Ven. Acharn himself didn't always go into detailed analysis but what he said was enough for us to understand the implications. When he brought up the whole tree trunk the finer points and branches would come along too.

What he said was this:

"The Dhamma of the Lord Buddha is pure by nature, but when it comes to stay in an ordinary worldling(2) it becomes counterfeit and is corrupted. Only when it's placed in a Noble One(3) is it the real, genuine Dhamma."

That was the general way in which he described it.

There are many levels of Noble Ones: Stream-enterers are the first level, followed by Once-returners, Non-returners(4) and then Arahants as the fourth. When we analyze it in this way, we can then go on to say that in the hearts of Stream-enterers, the dhamma of stream entry is pure and true, but the dhammas of once-returning, non-returning and arahantship are still corrupted. The Stream-enterer may commit all these dhammas to

memory and fully know the way to reach them, yet even so they remain falsified in his heart, in spite of his awareness.

The Once-returner is still counterfeit on the levels of non-returning and arahantship while the Non-returner remains false to the dhamma of arahantship. Only when arahantship is attained does every level of the Dhamma become fully complete in the heart, with no corruptions at all.

Some may argue that, 'since the Dhamma of the Lord Buddha is real and pure, it must remain so wherever it might be. It can be compared with pure gold which though fallen in the mire is still pure gold. It can't turn into mud or muck.'

If we fail to analyze this further, it does indeed seem that 'gold can't change into mud'. But who will deny that there isn't any mud around? The dirt is smeared over and contaminates the gold as they lie there together. Is there no difference between gold that has fallen in mud and that which hasn't? Of course there is. How can anyone assert that the pure, uncontaminated gold and slime covered gold are both equally pure? Surely, there must be a difference.

A second illustration could consider food, prepared and ready to eat. If the morsel was to drop from our fingers and land in some dirt, then what had been eminently eatable becomes unacceptable and even offensively so. Alternatively, if the actual food container is soiled, then regardless of how succulent the food appears, once it's placed in the dirty vessel it too becomes contaminated. How can it remain pure when it's mixed with dirt?

The Dhamma of the Lord Buddha is much the same. In this case the vessel equates to the heart, which alone is suitable for receiving Dhamma. However much the heart has been soiled will rub off on the Dhamma when it comes into contact and associates with it. It is this impurity that the Lord described as 'counterfeit and corrupted'.

Furthermore, although the palm-leaf scriptures are Dhamma, when we look them up and study them, we can only commit them to memory and retain them in mind. Yet that mind is already full with defilements so the Dhamma that comes into the heart is really more a 'rote-learnt Dhamma' than the genuine thing. If it is the authentic Dhamma, why don't the defilements all disappear from our hearts since each of us has studied and engraved it in our memory? We've gone into every intellectual aspect of Dhamma including the subject of Nibbana and yet we can't go beyond the fact that our hearts remain brimful with defilements. This is why 'Dhamma' can be false.

Take up the Lord Buddha's Dhamma, both the theory and the practice,(5) and open it up through practising what was correctly taught there. Only then will the true Dhamma begin to emerge from what has been memorized. We committed it to memory as an outline and plan, ready to put into practice, rather than just storing it away. It's similar to the building plans for a house. Regardless of how many hundreds or thousands of designs might have

been drawn up, they are still merely specifications and not a house. It can't be properly called a house until its construction following the blue print is completed.
Committing it to memory for practical use is one thing, but simply to store it away without any interest in its practical application is something else. Whatever happens, that which ha been studied must then be put into practice. Having practised you'll then undoubtedly experience the results of practice,(6) which are steady, penetrating discernment and realization. We Buddhists should take both the theory and the practice as being basic to the Teaching, being its fundamental Dhamma. By so doing the Teaching(7) and its followers will excel in Dhamma, in virtue and in the knowledge and understanding that brings calm and peace to both the individual and all the community.
The case then is that the Teaching is merely retained in memory, or it just remains inscribed on palm leaves. The person goes one way, that which has been memorized goes another way and the way of practice goes in yet another direction. They don't harmonize and are all in a constant state of conflict right there in the same individual. Furthermore, it also disturbs and annoys other people, making them wonder how the followers of the Lord Buddha can be in such a mess. Such criticism is well-founded and irrefutable. Whatever is wrong must be accepted as such.
Once the theory is put into practice, the results will be in harmony and you'll truly be able to understand according to your present ability. Whatever your practice has enabled you to experience in the heart can plainly be described. You'll be bold and confident when talking about them without fear of contradiction for you've seen it for yourself. How could there be any misgivings? There'll be no scruples or twinge of conscience because it isn't a matter of guessing or blind hypothesizing. You spoke from your own experience and insight and didn't plagiarize anybody else. How can it be wrong and how can one be intimidated or shaken? Every one of us is seeking for the truth. We know the truth as far as our ability allows and can talk about it so far as we know it. How then can there be any diffidence or misgivings? There are none, of course.
It was never said that the Lord Buddha took a 'Nibbana course' at any institution. Nor did he go to any school to study about the Eightfold Path or the Middle Way of Practice. On the contrary, this was something he taught himself through analysis and investigation leading up to Enlightenment. He realized and experienced Dhamma to his heart's contentment and then declared this Dhamma to the world. Who can be more accomplished than the Lord Buddha for he is a Self-enlightened One,(8) and the founder of the Way of Buddhism.
If we wish to match up to the Teaching, to find the way to growth and benefit, we must make ourselves worthy followers of that Noble Teaching. It then wouldn't be a case of vainly carrying the stack of scriptures. At the same time being unable to use them to make even a scratch on the defilements resident in the heart, or to gain any practical value. This

doesn't measure up to the reputation of the Lord Buddha nor to the purpose of his Teaching, which is the removal and elimination of the defilements. Instead we shoulder the burden of the defilements by merely learning the Dhamma by rote. That's quite contrary to the purpose of the Teaching. And it explains how Dhamma becomes worldly and mundane.

The way for Dhamma really to be Dhamma is by the practice that I've already mentioned. When the texts have been studied and one turns to practice, only then will the truth be learnt. This is because the Lord Buddha's way of teaching was the Well-proclaimed Dhamma.(9) It doesn't go wrong or deviate from this principle unless it's through the practitioner's own misunderstanding. If that happens, there isn't much that can be done because it runs contrary to the truth, which is Dhamma.

The Dhamma Teachings of the Lord Buddha are like merchandise that boldly challenge any test of validity or quality. This 'Dhamma merchandise', regardless of the market place, will put all the other products out of business because people are always on the lookout for a good and genuine product. Once they've seen it, how can they fail to recognize its worth even small children can perceive that much.

However, Dhamma is no material commodity that can be advertised to compete with other products. It can only be appreciated by those who have experienced it, and can only be individually realized. Yet this isn't aimed at the accumulation of defilements, whether boastfulness or conceit. Every stage of insight and realization is for the sake of uprooting defilements, for these are inimical to both oneself and others. How then could one show off and boast for that's promoting and exhibiting the defilements. That's enough to make anyone sick and it certainly isn't the way to get rid of them.

It's because of this that those who practise and understand anything about Dhamma appea serene and at peace. Their speech is appropriate to the circumstances and when there's n reason to say anything they remain silent. They are neither grasping nor covetous but live like a samana,(10) responding serenely and appropriately with words or stillness. This is what the Lord referred to when he said:

"To behold a samana who is free from corruption and perversion is the highest blessing."(11)

The samana here can be considered in four stages: The first is Stream-enterer, the sec Non-returner, the third Once-returner and the Arahant as the fourth.

The standard viewpoint refers to those who have become a samana by virtue of their attainment to the various levels of Dhamma: stream-entry, once-returning, non-returning and arahantship. All of them are a blessing to those who look to them with respect. This is the external samana.

Turning within to the internal samana. We see the first, second and third samana in the heart by investigating the Dhamma-truth. It's this that uncovers the Path and the Fruit so

that they can be clearly perceived within the heart. And it forms another of the highest blessings. We must turn inward for our own benefit, or else we will be constantly searching for the external samana, always speculating as to who is at what stage. None of the Stream-enterers, Once-returners, Non-returners or Arahants wear labels or insignia like military officers, so how can we pick them out? And if they are genuine how can we know from their behaviour and deportment? They would never flaunt their achievement in the gross way the world likes to indulge in. Those with impeccable virtue, who seek after and are imbued with the Truth and Dhamma, can't possibly behave in this way. Seeking out this kind of samana to pay our respects is far from easy. It's so difficult to know when we might come across them. Instead, we should take up the Teaching that points towards those four levels of samana, and with application we'll be able to reach those same stages within ourselves. This is by far the most fitting way, and really gets us to the heart of the problem without wasting time in hunting for clues and chasing after shadows.

When we actually encounter a teacher imbued with truth and Dhamma, peaceful in body, speech and heart or better still a first, second, third or fourth level samana we mustn't let slip [the opportunity for] the first, second, third and fourth levels of samana that could appear within our own hearts. When the necessary conditions are fulfilled we would then definitely reap the fruits of our practice, because the Lord Buddha did not reserve those fruits exclusively to himself.

Sota means 'stream'. It is the entry into the stream of Nibbana. However, we tend rather to indulge in speculation, using various theories and models to try to work out what it's really like. 'How wide or narrow, how deep or shallow, how coarse or subtle, is this stream?' This merely grows into subjective, emotional ideas without practical value. In fact, 'the stream' refers to the sphere of certitude and assurance of definitely reaching release from suffering.

Nevertheless, whatever happens, stream or no stream, as one who practises you should tr to have inner peace. It is the heart itself that, with constant attention and wholesome care, will become Nibbana. A home is a home, a house is a house, earth is earth, water is water air is air, and fire is fire. Neither earth, sky nor space can become Nibbana, nor lead one to Nibbana. Nor can they be developed into a Stream-enterer, Once-returner, Non-returner or an Arahant. How then can it ever be possible to transform them into Nibbana? It is only the heart through Dhamma practice that is able steadily to uncover the darkness that shrouds the vision of the heart. Peace and happiness will then naturally occur. It hasn't happened before because of those dark things that continually try to provoke agitation in us. Day and night they disturb us with worry and anxiety and confusion ... and in every position, whether standing, walking, sitting or lying down. These are the defilements that constantly agitate and disturb, choking out any peace and calm.

The defilements have been an endless source of trouble for all the creatures of the world

even though they may not have been recognized as such. In fact, people commonly hold them up as being something good, and never give a thought to letting them go. If they are really so wonderful, why is there all this grumbling we hear in the world? It's really the defilements that cause all our moaning because it's they that bring about suffering and hardship. So this is why the Lord taught that we have to develop the samana dhamma.

'Samana' here means calm and serenity. With calm, slowly but steadily, the first samana and the second and the third and the fourth, appears within our heart. Yet how do we practise to reach these four samana? The Lord explained this, in general terms, in the First Sermon, the Turning of the Dhamma Wheel.(12) Although there it wasn't presented in too great a detail so a beginner in the way of practice might find it quite difficult to understand.

The Lord spoke there about:

"The Noble Truth of Suffering, that is, birth, old age and death are suffering, association with the unwanted is suffering, separation from the loved is suffering ... "(13)

This is the story of suffering. Now, how does this suffering come about? It arises from birth. Birth is the cause for the arising of suffering. The 'real agent of birth' has its root in 'ignorance conditions the arising of determinations'.(14) Indeed, other than avijjaa paccaya sankhaaraa what else can condition birth? The Lord started right here at the principal determinant.

Ven. Acharn Mun's way of analysing it was very interesting. He said: "Thiti bh tam avijjaa paccaya sankhaaraa".

How is it possible for ignorance to arise and persist if it has nothing to depend on, no father and mother for its origin? It must rely on thiti bh tam avijjaa paccaya sankhaaraa(15) as the basis for birth, for life and existence. This can then be separated into three categories:

"Accompanied by enjoyment and lust, and enjoying this and that, in other words, craving for sensual pleasure, craving for being, and craving for non-being."(16)

The Lord called these the Source of Suffering. This is the Noble Truth, but what can be used to remedy it? The Noble Truth of the Origin of Suffering(17) is all about the darkening of the heart, about a nature that agitates and sullies. Thinking in material terms, it's as if the heart is all messed up with dirt and mud.

These three cravings(18) that are the source of suffering are the hankering and hunger, the inability to continue at ease, the loss of peace and the ability to live alone with oneself. Craving is necessarily hungry and ravenous, with a driven restless struggling towards sensual pleasure, being and non- being. This is putting it simply and vividly, for that's how

it continually hounds and oppresses the heart.
The heart is unable to sustain its natural poise because these agents continually come in to upset and disturb so that it can't find any peace. How can we remedy this? The Lord taught the Noble Truth of the Path(19) that begins with right view and right thought. He described this as the Way to overcome that nature or condition that is responsible for creating, through the power of craving and discontent, all the upheaval and confusion.
Once anyone is consumed by desire [for something] and it's just the same for animals they will openly or covertly take up the chase and, using fair means or foul, grasp hold of it. This is due to compulsive craving, ambition and insatiability; with the heart struggling after its desires through torment and suffering.
Why suffering? Suffering because of samudaya. And it's this cause that oppresses the hearts of all beings. By day and night, whether walking, standing, sitting or lying down, beings of all the realms of existence come under its yoke. As each train of thought goes out only to be taken under its sway, what can we do to save the situation? The 'state of the art' instruments to use for the combating and the eradication of these three cravings from the heart are the eight factors of the Path. These are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right samadhi. Nothing else can match the Middle Way of Practice.
This right view is the seeing of what rightly? For us here now, everything is wrongly seen and goes to make up the wrong views of desire for sensual pleasure, being and non-being. This is the way that our body and heart unfailing take.
Why should we feel affection and love? What's the reason behind it? Use mindfulness and wisdom to examine the body, which forms the immediate object of affection. We first cherish this body before being attracted to other bodies. This is where you'll find sensual craving.(20) You must get to the bottom of this and find out the reason for such love and affection. So, it's love for the skin, the flesh, the muscles, the bones, the hair of head and body Is that it? But whether mine or whoevers', they're much the same. So what's with this fondness?
This analysis and dissection is called the right view of the Path. It's that discerning examination that searches out the object of attachment and the reason behind it. What value does this object of attachment bring? Really, instead of giving comfort, benefit and happiness, it brings a blazing fire to sear the heart with suffering and torment. It arises out of the false notion that such an object belongs to me and is myself. This is all nonsense. It's up to wisdom therefore to follow up and straighten out the wrong idea.
This was why the Lord taught about the investigation with mindfulness of the body.(21) Probe into it. Examine both inside and out, above and below, internally and externally. Do it thoroughly and judiciously, over and over again until you come to discern it clearly. This is the way of wisdom that is able to quash the craving and thirst of the defilements. It's

only right view and right thought can overcome and cure us of our desires, for they are factors of the Eightfold Path. And that is the Noble Truth which tames every kind of defilement. This is the way we should go.

You must hit hard with mindfulness and wisdom, for this is the instrument that can counter any stratagem of the defilements. Without hesitating, carefully probe into anywhere that appears dark and obscure for that's where the viper will be lurking. Whenever wisdom fails to follow up quickly enough, that becomes the place for the arising of the views of 'self', of 'creature or 'person', of 'me' or 'they', of 'mine' or 'theirs'. Wisdom must therefore penetrate to see according to the living scriptures which are this body and mind. The truth will then be revealed and there will be no more notions about 'person', 'animal', 'I' and 'they'. Once wisdom has fathomed the truth the conjurations and suppositions will be seen for the fraud they really are; having been designed by those masters of deception, the defilements. Wisdom then steadily follows through with its cleanup work until everything had been dealt with.

The heart, long crushed under the weight of attachment, will now be freed and uplifted through mindfulness and wisdom. The 'title deeds' of 'me' and 'mine', and the claims of territorial right, especially over the five aggregates, will be overturned. These claims have stood since birth the flesh, the sinews and the bones, the arms and the legs. Each bodily part has been taken as 'me'. They have been declared 'me' and 'mine', even though they know nothing about such claims. We draw up the boundaries of our own domain, and as other things impinge or intrude they give rise to unease and pain, to suffering within the heart. It's suffering of heart, not only of body, which arises because of attraction and possessiveness in the setting out of our domain.

The Lord described this examination into the true state of things as 'investigating the Noble Truth,(22) with wisdom and right view'. In essence, this refers to the correct view concerning the four Noble Truths the right view about Suffering, for instance.

Right thought is reflection aimed at uprooting defilements. The Lord divided this into three:

First, the non-holding of thoughts of malice or enmity against others.(23) This concerns all those defilements based in hostility and resentment.

Second, not thinking of being cruel to oneself or others.(24)

Third, is the thought and resolution to be free from all entanglement(25) free from delight in sense pleasures, for example.

There's a natural principle that insists that before anything can go out to disturb other people, it must affect oneself first. This is where right view comes in to rectify matters, for the problem arises due to defilement-enforced wrong view. Right thought and right view coming together are like single strands spliced into a strengthened cord. They are the heart's activity, the thinking processes, and together they become wisdom the

resourcefulness and ingenuity of the heart become one with the heart. When all eight strands combine and splice together as one, this is called the Middle Way. Ever since the time of the Lord Buddha this had formed the most fitting way to deal with the defilements. Your investigation needs to be aimed at those things that are currently entangling the heart. They will have to be disentangled using the Path right thought for example for only this can rid the heart of defilements. By using mindfulness and wisdom we can investigate and challenge delusion in the arena of the body and aggregates. These will form our target so we must penetrate to their true nature. Personally, I find that it goes against the grain to teach from other angles but elucidating on these themes goes right to the heart because these things are for real. The defilements and the Path are both found here. The Four Noble Truths exist right here.

As the Path steadily quells defilements, so the Cessation of suffering comes about, for it's dependent on the strength of the Path that is the factor moving things along. It is mindfulness and wisdom that subdue and eradicate defilements, systematically bringing about the cessation of suffering. It's no good thinking anyone can aim at putting an end to suffering without treading the Path. The Lord said that Cessation had to be clearly realized, yet the only way to achieve that is through the Path. Concentrating all one's efforts on knowing Cessation without having the Path to clear the way can't succeed, because this Dhamma is the fruit of the Path.

The Lord taught about all these conditions. However, the important principle to remember is that mindfulness and wisdom have to be fixed on a particular point, and from there they will steadily resonate through to all four Noble Truths. They simultaneously work together like the various parts of a single clockwork mechanism. Trying to distinguish each independent function would be as confusing as trying to follow individual ox tracks inside the stall. It's just not possible.

We therefore should investigate a single object within the r pa or naama dhammas, the body or mind. For example, by taking up one of the many different bodily parts. Although (painful) feeling may arise during this investigation, there shouldn't be any upset or bother because while the body is r pa, feeling is mental phenomenon (naama). Where is 'this self' 'this creature', 'this person', 'this me' or 'them'? All feeling, whether pleasant or painful, has similar characteristics there's nothing there about self, creatures or people and they're just mental phenomena arising in the heart.

The heart can be aware of an arising condition. That it has attributes of pain or pleasure and will disappear following those causes that lead to its ceasing. Alright then! There is a way for wisdom to discern the situation because these things really are present. They manifest themselves openly without being mysterious or hidden, entirely dependent on their root causes.

The bodily aggregate: We are with this body day in day out putting it to bed, lulling it

to sleep, discharging its wastes, standing it up and taking it for walks. The aggregate of feeling is also constantly manifesting itself, even right at this very moment. If it isn't pleasant, it's painful, as feelings alternate and change. The important point is that the heart doesn't take on board that pain and suffering. When pain is present, be aware that it is part of the aggregates, with their (built-in) impermanence, suffering and not-self. If you don't allow the heart to involve itself with them it won't be suffering.

Feeling I've talked about this each day, so listen carefully and get to understand it. The defilements tenaciously cling to these five aggregates and they've done it day after day, for countless ages. This is why it's inadequate to think of making an examination every now and again. The occasional Dhamma talk is also insufficient, for the point needs repeatedly driving home until it is definitely understood.

You must also repeatedly examine this until you comprehend and then the letting-go will happen of itself. There! Get to see it clearly. Where is feeling, where is painful feeling? If it's present, you can't deny its existence nor make it in to something else. It must always be true to its natural state.

Perception is recollection.(26) We've been looking back from the day of our birth right up to the present. In all of that, have we managed to find anything that's of fundamental significance? If amongst it all there really were 'self, 'creature,' or 'person', then probably we wouldn't be able to find a chest big enough to store them all because we're continually recalling more and more of them all the time. Yet really, as soon as they are recalled, they pass away without remainder. Listen then, what sort of essence can be found in them?

The thinking processing(27) perpetually concocts from dawn till dusk, dusk to dawn. Sometimes it thinks so much that it overheats and the heart becoming exhausted. This may continue to the point of nervous breakdown, and may even end up killing someone. For instance, take the person who pines away through some sorrow or disappointment. The defilements takeover this aggregate as their concocting-device, as their tool to keep up the pressure of proliferating thoughts and imaginings. Only mindfulness and wisdom can effectively check this proliferation.

When the defilements take over this recollecting and thought processing, they can pierce right through to the heart. The results are torment and suffering in no small measure. When it's worse than this it may end with insanity. We are tormented because of so much thinking, yet we don't ask ourselves whether it's all worthwhile.

Consciousness(27) is the plain awareness of an object present through contact, which then dies away together with it. Where in this is any core or substance to be found? It's here with these objects where we fall into delusion. Other than this it's merely the byproduct of the defilements.

These are the fundamental principles. This is the way to tread the Path of Practice and it is

here that we must investigate to achieve clear insight. In other words, this is the Truth of the Path and is the means of correcting and overcoming our delusion. Then, as the result of our letting go, the heart can be at peace and free from all worries.

Death is a basic principle beyond the world's challenge or objection. The laws of impermanence, suffering and not-self are like a highway, for they shape the way and course of nature. If tenure isn't yet up (the body) won't break apart, but when the time finally comes, there's no stopping it however tenaciously we may cling and hold back. It will just go its own way, along the highway, the way of nature, which takes precedence and can't be blocked or stayed. Nature must take its course, for this is an undeniable principle directing things throughout this world. We must investigate so that we can see according to their true nature as they say, 'felling a tree from the windward side.'(28)

So don't go against the Lord Buddha's Dhamma that accords with the 'natural course', but rather achieve knowledge by following the truth. The heart will then be at peace. But when the heart coexists with the defilements, it dwells in confusion and consequently reaps suffering. We have already seen the harm of this and so must make sure the heart stays with Dhamma, with mindfulness and wisdom. The heart will then be safeguarded and at peace.

Strive to overcome these things known as 'defilements', wherever you find them. After dealing with the external ones turn to those involved with the body and then inside the heart itself. Deploy wisdom for a complete all-round penetration of them these authors of the concepts of 'creature' and 'person'. All notions of 'self', of 'creature' and 'person' will cease to be a problem the moment the defilements have been entirely dispersed. They will disappear by themselves and we will no longer pointlessly fantasize about them. While the truth remains as it actually is, bringing peace of mind and freedom from all anxiety.

Yet this peace shouldn't be thought of as the Noble Truth itself for that is concerned with suffering. It is the suffering of body and heart that is called the Truth of Suffering; the Truth of the Source of Suffering is the affair of all defilements and taints; the Truth of the Path, from right view through to right samadhi, is the instrument for the correction and eradication of defilements. The Truth of Cessation follows the steady extinguishing of suffering until the total penetrative realization of the nature of the Source is accomplished. The complete elimination of this Source which though only existing within the heart makes up the principal culprit together with that of the defilements is the Truth of the Cessation of Suffering.

The one that knows the ending of suffering through the Path's destruction of the defilements, is the one that knows freedom.(29) That was the Noble Truth and this is Freedom. This is the purified one and it is not the Four Noble Truths for they are the means to an end and when that end is reached they naturally lose their raison d'etre, without need of coercion or force. It's a natural consequence; just as the stairs lose their

significance once we have climbed to our final goal, so travelling the Path comes to an end. Mindfulness and wisdom have accomplished their task and the heart has gone beyon so their instrumental work in dispelling the defilements is over.

This is our arrival at the summit. It's the Samana Dhamma, the supreme samana, the fourth class of recluse. The first samana we encountered in our practice was the Stream-e was the Once-returner and the third the Non-returner. The fourth samana is the Arahant, the Arahatta Dhamma. This is the ultimate and final achievement realized through the Path of Practice, that most penetrating and luminous of ways.

The four samanas are now found within the heart "Etam mangalamuttamam", the highest blessing arises there. There's no need to seek for it elsewhere because when the heart goes beyond all oppressive domination, to perfect purity, then that itself is the supreme blessing.

Whatever has been discussed here, about the four Noble Truths or the four samanas, is al found within the 'one that knows', and nowhere else. This is the one who can uphold the four samanas through the work of emancipation, and who arrives at freedom. In brief, 'that which knows' is the one 'with absolute certainty', in consistently being able to deal with anything that comes to awareness.

The defilements are capable of ruining many things but they can't destroy the heart. Although they may be up to bringing the heart to experience hardship and suffering, they can't possibly annihilate it. This nature is constant. It is upright and consistent, and only appears otherwise taking on differing characteristics because of the things it associates and involves itself with. Once shaken off and cleaned free of all stain, this nature is poised and wholly imperturbable. It's this that people call the 'perfect fourth samana', while in Dhamma terms it's the Arahatta Dhamma inside the heart.

This heart is now wholly Dhamma. The citta(30) is Dhamma; the Dhamma is citta. Whichever way you want to put it, this truth is beyond dispute. There can be no more contradictions because there are no more defilements left to agitate.

This is how all issues are resolved. They cease right here. Suffering ends here, birth and becoming finish at this point. It can't happen anywhere else. It was from here that birth and existence came into being this one was the seed of birth and existence because it originates with the defilements, which were together with the heart. This is the reason why there is the wandering through the various realms of existence. There has been endless suffering, affliction, upset and hardship arising from this seed, that generates and perpetuates these experiences. Once the cankerous shell and fecund kernel can be completely cut out, every difficulty and problem will be removed.

Please take (what I've said) up, and make sure you examine it until you realize your situation and achieve the results. Whether woman or man, ordained or lay, the heart of those individuals who practise can attain to this insight and realization. All can succeed

because it doesn't depend on gender, or age, or anything else like that.
Therefore, may I conclude this Dhamma talk with this.

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END NOTES

(1) A small collection of Dhamma teachings recollected by Ven. Acharn
disciples. It
is now translated into English as A Heart Released.
(2) puthujjana
(3) ariya
(4) sotaapanna, sakadaagaamii, anaagaamii
(5) pariyatti, pa.tipatti
(6) pa.tivedha
(7) Saasanaa
(8) Sabbanyuu
(9) Svaakkhaata Dhamma
(10) recluse, holy one.
(11) "Sama.naananyca dassana.m ... etam ma.ngalamuttama.m." (From the Mangala Sutta.)
(12) Dhamma-cakka-pavattana Sutta
(13) "Dukkha.m Ariya Sacca.m ... Jaatipi dukkhaa jaraapi dukkhaa mara.nampi dukkha.m, soka parideva dukkha domanassa upaayaasa..."
(14) avijjaa paccayaa sa.nkhaaraa
(15) "Nandi-raaga sahagata tatra tatra bhinandini seyyathida.m, kaamata.nhaa bhavata.nhaa vibhavata.nhaa."
(16) Samudaya Ariya Sacca.m
(17) ta.nhaa
(18) Magga Ariya Sacca.m
(19) kaama-ta.nhaa
(20) kaayagatasati
(21) Sacca Dhamma
(22) abyaapaada sa.nkappo
(23) avihi.msaa sa.nkappo
(24) nekkhamma sa.nkappo
(25) sanyaa
(26) sa.nkhaara
(27) vinyaa.na

(28) A Thai idiom meaning, 'to let nature take its own course'.
(29) vimutti
(30) citta: See Glossary.
* * *

5
Letting Go
(Magha Puja Day)

Today is Magha Puja(1) day. It's the day when the Lord Buddha declared his intention to let go of the conditioned state, bidding goodbye to the world and to the prison of the cycle of birth and death. He chose to relinquish and discard his body after having carried it for eighty years, and throughout that period it had always been an oppressive load to bear. But then, such is the nature of this body. Other things, in contrast, have their times of heaviness and lightness, occasionally allowing us to catch a breath. Carrying food and water (for example) are heavy when we first shoulder them but become progressively lighter as we steadily use them up. Yet we have been bearing the load of our body since birth and it never seems to get any lighter. It's always heavy. In fact, as we advance in years and decline in strength, it seems increasingly heavy. That is why the Lord Buddha asserted that:
"These five aggregates are an extremely heavy burden."(2)
Apart from shouldering the heavy load of this form or body, there is also painful feeling and the rest of the aggregates. They are not only heavy and oppressive but also have razo sharp barbs that pierce through our body and heart.
The Lord Buddha put up with this until he was eighty years old. To put it simply, he must have said:
"Ah! This body is beyond bearing. It's time to leave it."
Thus he declared that, in three months time he would relinquish his life and lay down th burden. He made the decision on the full moon day of the third lunar month.
On that very same day, twelve hundred and fifty noble disciples(3) assembled, spontaneously and without invitation, each coming through his own initiative. The Lord Buddha therefore presented this teaching to the Arahant disciples, delighting them with the bliss of the Buddha-dhamma. The gathering thus became the Pure Assembly.(4) Here is a brief outline of what was said on that day:
"Sabbapaapassa akara.na.m, The not-doing of all evils,
kusalass'uupasa.mpadaa, The doing of what is good,
Sacitta pariyodapana.m, The purifying of one's own heart:

eta.m Buddhaanasaasana.m. This is the Teaching of the Buddhas.
Anuupavaado anuupaghaato Not insulting, not harming,
paa.timokkhe ca sa.mvaro Restraint according to the Patimokkha,
Mattanyutaa ca bhattasmi.m Moderation in taking food,
pantanyca sayanaasana.m Having a secluded place,
Adhicitte ca aayogo, Intent on the pure heart:
eta.m Buddhaanasaasana.m. This is the Teaching of the Buddhas."

The Buddha gave this teaching(5) to the twelve hundred and fifty as a form of diversion on that afternoon, which accords with today. For those arahants, it was more of an enjoyment than an exhortation because they were already pure, no longer needing instruction to cleanse the defilements from their hearts. That is why they were called the Pure Assembly. This was a unique event in the Buddha's teaching life, never again were 1250 Arahant disciples to gather-and be offered such teaching.
We celebrate the Buddhas and Arahants because of their prodigious and brilliant nature. They were figures of wonder among the majority of people because the worldly people's hearts remain corrupted by the staining defilements not one of them could compare with the spotless Arahants.
"Sabbapaapassa akara.na.m": to refrain from unwholesome, down-casting actions that give rise to all kinds of suffering. It's this base side of the heart that is so critically important. Depraved actions and speech have natural limitations but the depravity of the heart, which depresses and down-casts itself, is propelled by our own continuous thinking and imagining. It's these agents that drive the heart into gloom and dark depression that are exactly the things in the heart that are already murky and defiled. The Lord Buddha named them 'defilements'. They are those factors that manoeuvre and instigate memory and thought processes into action. While another sort of defilement causes the heart to become gloomy and disconsolate.
Wrongdoing and base deeds don't just refer to robbery, looting and plundering. That's evil on a gross level but we manage continually to generate similar depravities on the intermediate and more subtle level. This is equivalent to constantly depressing our own heart. This downcast heart will continue to be cast down wherever we may go because we are also generating depression for the heart. Walking, standing, sitting, lying down the heart is always concocting and contriving and thus becoming miserable in every posture. One aspect of the Lord Buddha's teaching therefore is his emphasizing that we shouldn't indulge in creating gloom and misery for ourselves.
What method can we find to avoid this depression?
"Kusalass' uupasampadaa": wisdom must be sufficiently developed to remedy this depression by cleaning out the gloom-makers and the base evils, we will then have:

"Sacitta pariyodapana.m": a bright and cheerful heart. When our cleverness, which is mindfulness and wisdom, has cleaned out all the filth and gloom from the heart, it becomes bright and clear "sacitta pariyodapana.m".

The evil, whether great or small, will then start to wane as our heart becomes pure. The Teaching of all the Buddhas is like this. They all say: "Do it this way. There's no alternative."

Any alternative, easier way would have been known to the wisest of all, the Lord Buddha. He might have woven us all a hammock to lounge in, while we steadily swatted at and ridded ourselves of defilements. This might seem to accord with his fame as a teacher full of love and compassion, to a world full of frail and grumbling beings. In fact, the Lord Buddha had already used all his skill and ability in establishing the shortest and most direct path.

Each of the Buddhas had to cultivate the perfections(6) before realizing Buddhahood. They used the Dhamma in their hearts to drive out the defilements, and then taught this as the true and correct way. They tested and selected with the maximum power of their minds before discovering and teaching the Dhamma, which is most suitable for all living beings.

Suitable here does not mean that it fits in with people's own fancies, but rather that it points to a practice appropriate to overcoming their defilements. This is Dhamma. Nothing else can surpass the Middle Way of practice as passed on from the Lord Buddha. The defilements fear no other means, methods or dhammas. Nothing else can eject them from the heart, or even scratch their skins.

"Anuupavaado": Don't slander other people.

"Anuupaghaato": Don't harm or kill human beings or animals.

"Paa.timokkhe ca sa.mvaro": Keep your behaviour within the bounds of Dhamma, for this is the means of uprooting the defilements.

"Mattanyutaa ca bhattasmi.m": Know the right measure in using food, and live simply and frugally. Don't indulge and exceed what is reasonable for one who practises. Know the right amount in whatever you're involved with.

"Pantanyca sayanaasana.m": Look for seclusion, and use this solitude to deal with the defilements.

"Adhicitte ca aayogo": Develop the heart to excel in Dhamma, employing mindfulness and wisdom, step by step.

("Eta.m Buddhaanasaasana.m":) This is the essence of the Teaching of all the Buddhas.

This was the Dhamma with which the Lord Buddha delighted all the noble disciples. To those who were not yet Arahant, he also taught "sabbapaapassa akarana.m". It is an

essential practice, being the only way we can hope to use gradually to drive the defilements from our heart. Yet, do we truly take it to heart? Or is it rather that hammock hanging over there, that takes our fancy?

The essence of the pure Dhamma, imparted by each Buddha, is directly drawn from each of their hearts. But do we receive it into ours? The Lord Buddha bequeathed it with his great compassion. But do we receive it with full devotion and trust? With total mind and heart? If we merely feign acceptance of the Dhamma and later come to discard it, then it will all have been worthless. It would, in fact, have gone against the Lord Buddha's original intention.

The Lord Buddha decided to relinquish the body on the full moon of the sixth lunar month, and made the announcement to that effect on the third month's full moon which is today. From that moment on, the constraints and irritations of the elements and aggregates would vanish. This is the complete passing away without remainder,(7) with no more concerns or obligations to any worldly condition. This is the Dhamma transcending the world. The ultimate Dhamma.

'World' is the whole gamut of suppositions and assumptions existing in this world the three worlds are the worlds of supposition(8) and change, the worlds governed by impermanence, suffering and not-self. Whatever one's birth or state, these three marks spi that world with confusion, and no one can bar their course. But once one has got beyond them, all concerns come to an end:

"Nicchato parinibbuto": craving totally ends, mundane suppositions are gone. It is out of this Dhamma that all the truths taught by the Lord Buddha resound. If we take this Dhamma deeply to heart in our practice, then it will 'ring and roar' in our heart. At first, it will resonate in a cool, calm and peaceful condition of heart which are the various levels of samadhi. Then, it will reverberate with wisdom in our thinking and analysis, so that we can steadily free ourselves. Finally, it will resound in the pure(9) state of complete freedom. There!

"Nicchato parinibutto": craving is totally extinguished. The source of those cravings was defilement of every sort, because it is never sated or satisfied.

"Natthi ta.nhaa samaa nadii": the waters of river and ocean can't equal the defilement-inspired craving. They perpetually engulf the hearts of sentient beings and never run out.

How can we dry up these waters? We must bail them out using the energy of the one who practises until they eventually ebb and diminish. Draining and drawing out every day, examining every day, understanding and thereby relinquishing every day. The waters will then start to seem not quite so great. They are really only as large as our aggregates, that' all.

But for the heart that is attached to the aggregates, this is a weighty matter. The heart

doesn't bother with any piece of land, instead it comes and seizes hold right here. This is the big issue, the hot and heavy concern. This is where the defilements scorch the heart as no other fire can, endlessly turning up the heat.

We have all heard about floods. When our lungs are flooded and congested, the doctor can drain them. But when the defilements, complete with craving, engulf the heart, what are we going to use to draw them off? We can only bring in faith, energy, mindfulness and wisdom. Thus, we must probe, examine and investigate to see things clearly, as they really are. What is being clung to? About what are false assumptions being made? And why is it that the voice of Dhamma, the aid in drawing-out, is never listened to?

The defilements usually try to play smart with the Buddha. They are his adversary and must always assert their cleverness against the Dhamma and contend with it. Grasping is the defilement's line while correcting and uprooting is the way of Dhamma. Extracting defilements with wisdom is Dhamma, and transcending them and arriving at serene happiness is the Nibbana Dhamma, or the Pure Dhamma.(10) There is always this rivalry. Keep on trying! Don't lose out to these things, for you now have entered the boxing ring and must determine to be the champion. Fight without backing down. You'll have to be dead before you'll allow yourself to be carried out of the ring. If you've been floored but still live and can return to the fight, then battle on. If you can't manage to fight on anymore, then you can always denounce and curse them right there in the ring. What harm can that do? We are fighters and if we can no longer fight the defilements, then curse every mother and father of them. This is our single remaining weapon. We are down and cannot punch back, yet we still have a mouth. We can still talk, scold and curse even though we are knocked down.

Of course, this is only an analogy. To be a warrior doesn't mean that we go round cursing or abusing anyone, but rather that we combat the defilements. We must fight to the extent befitting a disciple of the Tathagata,(11) who was himself of the warrior class.

Have you ever noticed how our teachers and venerable acharns practised? These meditation masters, whom we respect so deeply, were all warriors in this way. If that's how they themselves triumphed, why should they teach us to go in a different direction?

Alright then. Keep switching and varying your probe, using wisdom to stay on top of the events within. This wisdom is of such sharp discernment that it will be able to find a way to draw us out of the deep mire of elements and aggregates in which we've been stuck and buried for countless eons. Ultimately, we end up with the heart, and even here we have to pull everything out. The 'I' must be extracted from form, from the body and from the elements of earth, water, air, and fire. We must pull the heart out of the painful feeling that we have taken on as ourself. The way to withdraw from form is simply to let go of the very form that we have grasped as self. We pull away from grasping each of the aggregates that we have taken as 'me' and 'mine'. Use wisdom to try and root-out, right

here, keeping pace with whatever's going on.
The heart is subtle and extraordinary. The body, in contrast, is nothing special however much we uphold and cling to it in our delusion. It can only be our utter stupidity that leads us so readily to shoulder this gross thing, without ever wanting to put it down. If we were really smart and considered what's behind it all, we would let it go. Why carry it? Probe and investigate these questions using mindfulness and wisdom that are available.
There's no need to go and be so afraid of dying. Fear itself is just another defilement. Why build up defilements by being frightened? We must rather build up our courage because this is a quality that counters the defilements. Bring it out to fight the defilements and to find out what actually dies. In fact, nothing dies. And the defilements are always lying to us about it. The moment we are unguarded, they instantly insinuate themselves and whisper: "When will I die ... today? ... tomorrow? ... here? ... or over there? ... I'm going to die very soon." We upset ourselves with such thinking, while the elements just exist, indifferently. In this way we complicate matters and confuse ourselves by thinking that we are responsible. What sort of responsibility is this? It's more a matter of self-confusion than self-responsibility.
If we are to be truly self-responsible and self-reliant, then our heart will need full mindfulness and wisdom to use for investigation and rooting out. It must be able to probe and extract from the heart all the anxieties and confusions about living, about death and sickness and whatever else is found there. There can be no easing off or allowing the defilements in to fool us. One can then say that those who practise in this way are truly being responsible for themselves. By investigating everything, both close in and all around, you will come to realize the true situation and be able to free the heart. Then there's contentment and relief. Contentment is found right here. Success and correctly assumed responsibility are also right here.
We hear news reports that so and so is an arahant as in the case of those 1250 Arahants or that that person is a Stream-enterer, Once-returner or Non-returner. But what about ourselves? Our news is only about weakness, discouragement, depression, stupidity, dejection and confusion. This is our whole story. Doesn't it run contrary to the reports about those others?
Our personal news is exactly the opposite of those who possess the Ariyan Treasure, the Dhamma Wealth in their hearts. If our news only measures up to this, then it can only be concerned with the thousand-and-one kinds of suffering. It's more like 'sinking in the mud'. The unwanted news makes up our account, and because we create this story we must also bear the result.
Who is Dhamma intended for? Who is it taught for? Who makes up the Buddhist Community if we can't be counted as members. Surely the Dhamma was taught and intended for us. Then what are we taught to overcome? Do we have the means for this

purpose? Yes, they are right here it's as if the Lord Buddha is right here before our very eyes, pointing them out to us. This isn't something about long ago or far away. It's fresh and vibrant right here. The Dhamma of the Lord Buddha exists here with us now, so why go elsewhere with all your worthless speculations?

"The Buddha realized Nibbana in a distant time and place. He taught the Dhamma long ago and it has become stale and insipid. Its flavour can't last up until today."

There! Listen to that! The defilements lie to us can't we hear them? Beware of Maara(12) whose fabrications will destroy us with such ideas, mashing us to pulp. The Truth has no time or era and is there with everyone who is searching for it. How can Dhamma ever vanish with time? How can we kill the truth with these ideas, needlessly bringing utter ruin to ourselves?

Who in this world can know better than the Lord Buddha? The Buddha, Dhamma and Sangha always stand challenging the defilements in the arena of truth. This is something timeless.(13) Therefore virtue, concentration and wisdom are never outmoded or behind the times. They're independent of period or place and yet are within everyone. They can be produced at anytime, and whenever developed they grow and thrive. This is the way leading to the Path, Fruit and Nibbaana; which is timeless and independent of place. While the defilements for their part also manage a continued presence within the hearts of sentient beings.

We all now, as in the Buddha's time, have defilements. The overcoming of these defilements must still be done with the same old virtue, concentration, wisdom, faith and effort. How can this be kept far away and long ago from us? It cannot. We will all be able to go beyond suffering by rectifying the situation at the right spot and in the right way. Expose whatever is cloaking the heart by focusing with wisdom and mindfulness on whatever is dark and obscure, taking that spot as the target for investigation. Where exactly is this sadness and gloom? It's a condition of the heart that we can perceive, just as we know when darkness or light contacts our eyes. We notice that darkness is dark, but the one who knows is not also in the dark. Light is known; darkness is known; any amount of darkness can be known within our heart. And gloom and depression are also known together with brightness and cheerfulness.

The one who knows, knows in this way. We must make wisdom penetrate further, taking the heart or these things as its target. When sadness and gloom appear within the heart, don't be alarmed, or glad or regretful. Look on them as mental conditions that must be investigated, as things that arise and cease. They're not of the heart but simply depend on it to appear and then hook into it. Persevere with the examination but don't get excited or unsettled with the objects themselves. Whatever arises and passes through that we must know. Then we can be counted as being one who takes up the study and practice.

We have to study until we know through wisdom and can understand those things that appear within ourselves. This true knowingness has no ups and downs. It is never like that. A condition arises and the one who practises recognizes it as such.
When all these conditions end, so does any concern about them. All that is left is the consummate state of purity. Our investigations depended on the continual encountering with such conditions in the heart. If they were around they would need to declare their existence, so that it's always possible to know the true state of affairs. Therefore, if we want the truth, we must look for and investigate the feelings that arise, and similarly with any sadness or cheerfulness, any happiness or suffering that appear. Such is the way of o who knows with all-round wisdom, being aware of any condition that resides with the heart. There is only this one place where we can finish off our studies.
They talk of graduating with a Bachelor degree or a Masters' or Doctorate; or of passing the various exams of Paali language study, following the popular convention of the time. Throughout the ages people with defilements have always had to rely on customs and observances and these are numerous beyond description. The ways of Dhamma though always remain current because their nature is constant and immutable.
You can have as many grades and degrees as you like level fifteen or level thirty ... But I wonder if defilements bother with such things. They just have a great time, singing away there on top of people's hearts. Since when were they meeker and more humble than people? They wield greater power than people stupid people, that is. Intelligent people are able to crush and destroy them and this is the way to gain our knowledge and qualification.
Our Bachelor's degree of virtue, samadhi and wisdom is all around us better to take this B.A.. Then on to the Masters' and the premier 'Ek' grade so that we have 'one heart, One Dhamma'. But this isn't the preeminence of someone with only one eye, who is already nearly blind. Don't be foremost in that way.(15)
The true preeminence of the Lord Buddha is 'one heart One Dhamma'. Study up to this Ph.D. by having all-round knowledge to the highest degree, replacing our ignorance with knowledge about ourselves. Inspect, using wisdom to probe and clear-up, until reaching the Highest Dhamma level, or the genuine Dhamma, which are the same. 'The heart and Dhamma are one and the same!'
"Buddha.m, Dhamma.m, Sangha.m sara.na.m gacchaami" finding refuge in Buddha, Dhamma and Sangha falls completely within this One Dhamma.
"Dhammo padiipo" the radiance of Dhamma always shining brightly. This is the genuine Dhamma. It is timeless and unconditioned ... the true Dhamma.
Alright then build the Buddha, Dhamma and Sangha right here within the heart:

"Buddha.m, Dhamma.m, Sangha.m sara.na.m gacchaami. We go for refuge to the Buddha, Dhamma and Sangha."

More precisely, we arrive at the Buddha, Dhamma, Sangha in the purity inside the heart for this is the coming together of all three refuges. See them clearly within the heart and make yourself a refuge within. This is the complete "attaahi attano naatho": 'We are our own refuge, not needing to depend on anything else.'

As is the Buddha so is Dhamma and Sangha. Buddha Dhamma Sangha are the same. When one has reached this stage there's no need to go out seeking to pay respects to the Lord Buddha, for we can now offer this purity of heart the whole Dhamma of this purity as our puja-offering to him. Nothing else intermeshes and fits together as well.

As is the Buddha of the Lord Buddha so is the Buddha of us. As is that Dhamma, so this Dhamma here. Without doubt, they are all one and the same.

Did the Lord Buddha finally pass away(16) so long ago? We no longer ask, because this concerns the conditioned state of elements, the body and aggregates. The Lord merely let go of his aggregates, at a certain time, in a certain year and place. The Noble Disciples were just the same. Were they all completely annihilated after they passed away? Is it really like that? This is the view of empty, worthless men and women; the truth is otherwise. The real Dhamma is that of supreme happiness,(17) which endorses and confirms the fruit of that purity.

What is Sangho? It is the one who upholds the state of purity. This is the true sangho and is found within ourselves: "Attaahi attano naatho" 'oneself is one's own protector'. The vital point is to make this refuge sufficiently secure, for it's imperative that the heart frees itself from all dangers and attains to deliverance. Whatever is worth attaining is worth striving for. Go for it right here.

Don't upset yourself over anything at all. Nothing really matters in this world. It's just that our heart goes and gets involved. We actually go looking for affairs to indulge our-self in, and this needs cutting away with mindfulness and wisdom.

Wherever we are, we are always alone. We are born alone. When illness comes, it isn't the assembled relatives that are in pain. When we die, we die alone nobody else can die in our place or deputize for our distress. Therefore, we must help ourselves Attaahi attano naatho using our own mindfulness and wisdom. This is the right and most fitting response.

The Lord Buddha decided to let go of his life on this same full moon day. For us today, we should resolve to abandon craving and defilements. These are the essential things that one must be rid of.

As far as dying is concerned, the Lord Buddha said it wasn't important which day we die on. Whenever the breath runs out, that is the day we die. The only criterion is our last breath. If there's still breath, then we haven't yet died. So we keep on breathing ... which in

itself is no great problem. It's really just about a lot of wind.

The important point is the founding of a base and the putting ourselves on alert all for the sake of our heart. "Attaahi attano naatho": 'oneself is one's own protector'. When this is accomplished then there is contentment in living or dying, wherever and whenever it might take place. No more problems remain, for they were only concerned with mundane conditions.

That's it for this talk on Dhamma. I think it's suitable to stop here.

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END NOTES

(1) Maagha Puuja is the national holiday in Thailand dedicated to the Sa
Jewel.

(Visaakha Puuja in May and AAsaalha Puuja in July are for the Buddha and Dhamma.)

(2) "bhaaraa have panyca khandhaa"

(3) ariya saavakaa

(4) Visuddhi Uposatha

(5) Dhammapada, vv: 183 and 185

(6) paaramii

(7) anupaadisesa-nibbaana.

(8) sammuti

(9) visuddhi

(10) Visuddhi Dhamma

(11) See Glossary.

(12) Maara usually personified as the Evil One, or tempter. And here referring to misleading, evil thoughts.

(13) akaaliko

(14) Pali language is examined in just nine grades.

(15) A play on the word ek or eka, which in Thai can mean: 'highest' or 'first' (as in Ph.D.); 'one' or 'singular' (as in 'one eye' and 'One Dhamma') so eka-grade, eka-eye, and Eka Dhamma.

(16) parinibbaana

(17) parama.m sukha.m

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6

The Final Night

Fare Thee Well

No one can surpass the Lord Buddha in wishing for people to be virtuous and good. His Teaching was offered so that people in the world might find goodness and happiness. He didn't want the world to be troubled and hurt through misdeeds arising from ignorance of the right way of conduct. The building up of the perfections(1) to become a Buddha, full of compassion for all sentient beings, was an exacting task very different from all other forms of achievement.(1) And his mastery went along with his compassion, hand in hand. Anyone listening to the Lord Buddha's teachings from his own lips or from the scriptures and trusting those principles of truth would then try to correct and improve themselves, so as to be a virtuous person. One individual takes it up, and a second, and then each family member, however many there might, be all change themselves for the better. One virtuous person but when such people live together it becomes one virtuous family-circle, and then one virtuous village, and town and country. There's no need to ask about the whole country's peace and stability for it must definitely follow from the goodness of all its individual citizens.

On the other hand, hardship and discontent only arise because of wrong doings and baseness. The number of corrupted individuals corresponds to the extent that the body of society is stuck with 'splinters and thorns'. The more there are, the more hellish the world becomes. It is then dark both in the night and daytime, and is in a constant state of disturbance. There is no need to go and search after hell for it is being forged right there in the hearts of people. From there it spreads and extends everywhere, turning all to fire. This only happens because of those wrongdoings, not because of what is skilful and right. When things are in harmony with the Buddha Dhamma such a situation can't arise. There would then be no need for judges, courts of appeal or a supreme court. There would be no cases to settle because everyone is intent on living virtuously, all trying to follow a just and sensible way together. In discussions there would be mutual understanding it wouldn't matter if it were between young and old, man and woman, ordained and householder. This springs from a deep understanding of the nature and reasons for goodness and baseness that is within one's heart. There only would be the wish and intention to see in the way of reason, truth, and virtue. Everyone would listen sympathetically to one another, and always conduct themselves fairly and justly with no need for secrecy.

The world, however, doesn't seem to follow the heart's wish. Wherever one goes, there are only complaints about suffering and misfortune. The whole earth seems to be in a state of confusion and unrest, even though everyone studies and searches for knowledge. This knowledge, however, doesn't appear to be of much use it might even end up burning one instead because it isn't knowledge imbued with Dhamma. It doesn't have Dhamma to add a protective coat or to act as a support, a brake, an accelerator, or steering-wheel. It therefore trundles forward in any old direction, without any limit or bounds.

When examined in this light, the value and importance of the Lord Buddha's Dhamma stands out clearly. The individual effort to change oneself for the better, even though one can't do the same for anyone else, will provide peace and contentment wherever one is. Such happiness will result from your right actions and way of living, and this will follow for anyone who practises in the same way.

This right way and contentment have a series of levels everyone being able to step up to the general level with the right intention and effort. Don't allow yourself to miss out on this, for the world can be worth living in and can bring happiness, peace, and joy. Beyond this mundane joy lies the prospect of progress and happiness within the heart itself. However, it does need commitment and energy to achieve this subtle and more refined type of happiness.

Those who are especially interested in the way of meditation(2) really stand in the front line if this is considered in images of going to war and battle. Those who decide on this approach can't afford to be weak and faint-hearted. Whatever they attempt will require vigilance, and such exertion will then steadily develop in them a consistent and stable mindfulness. Any lack of this and they won't be considered tough enough to succeed in the war.

This toughness depends on an alert effort, together with mindfulness and wisdom checking on the behaviour to see whether it is going in the right or wrong way. As this becomes increasingly subtle and involved, it is more and more necessary to depend on the protection of mindfulness and wisdom. The stream of the heart and its various imaginings and concoctions will not then go and amass poisonous ideas and emotional objects with which to burn and torment itself. Once the heart has received proper care and nurturing it will gradually come to peace, and be radiant and happy without any fading into downhearted dullness, as it did before.

All of you have been training here for quite a long time, so please draw into your heart the Dhamma of the Lord Buddha. Don't think that you'll be leaving(3) your teacher and monastery behind. Your departure is only an activity or physical movement. The important thing to remember are the Lord Buddha's words:

"Anyone who practises Dhamma in accordance with the way of Dhamma,
is truly one who offers reverence to the Tathagata."

That practice is the way of mindfulness, wisdom, faith and diligent effort. It has to be there in every posture and at all times. This right conduct within the heart, together with continuous watchfulness is what is meant by 'practising Dhamma following the Way and giving constant reverence to the Tathagata', the Lord Buddha.

The Lord Buddha continued:

"Whoever sees Dhamma, sees the Tathagata."

How does one see, know and practise so as to see this Dhamma? It's by practising as v

are doing now, and especially refers to meditation. This is the way of practising Dhamma. Seeing Dhamma is discerning those obstructions present within oneself that should be counted 'the enemy'. These are the first two Noble Truths, that of Suffering and its Cause. We investigate these things to penetrate to their true nature, which exists in every human being and animal the only exception being the arahant who has gone beyond. The rest of us must possess this Cause to some degree, and it's this that he called the Noble Truth. By examining and seeing Dhamma in the true state of affairs, it's then possible to turn to letting go and uprooting. This results in coolness and peace within. This letting go and uprooting is also termed 'seeing Dhamma', for it is a gradual seeing, level by level, step by step, until one finally perceives the whole Tathagata.

We can speak about these levels of attainment in this way: Those who have practised up to Stream-entry(4) can be said to have seen the Lord Buddha at one level, having penetrated into the stream of Dhamma. It is the beginning of seeing, as if you are standing in a field and can glimpse the Lord in the distance. The Once-returner(5) stage seems to bring the Lord a little closer and the Non-returner(6) sees him closer still. Until finally, with the Arahant(7) stage, you see the Lord Buddha in full. The Dhamma that facilitates our reaching each of these stages resides with everyone of us.

Holding to the practice is like following behind and sighting the Tathagata. One sees him by way of cause, which is our practice; and by way of result, which is the steadily attained fruit of that practice. The Lord Buddha went this way before, seeing and steadily realizing and passing beyond.

Therefore, the heart of the one who practises is never apart from the Lord Buddha, Dhamma, or the Sangha. By virtue of that practice, reverence is given to the Tathagata, the Dhamma, and the Sangha. This is true reverence and is the way through diligent effort of having continuous audience with the Lord Buddha.

Departing and going away is only activity. There is a departing right here when, for example, after sitting here you leave to sit over there; from there you return to sit here. There is a continual departing. You shouldn't be concerned with leaving this place for that, this town for that, this house for elsewhere. Leaving from here for far or near there is continual departing in this world of impermanence where things are constantly changing. By using the three marks(8) we can reflect upon these things so that it becomes a Dhamma lesson. Those who truly know and see will always depend on this principle as the way to move forward. While we are here we practise Dhamma and when we are there we practise Dhamma because it is aimed at letting go, at eradicating defilements and ending all the suffering within the heart. We practise wherever we are so as to uproot and release, and for this purpose our present location isn't relevant.

The Lord Buddha therefore taught the Noble Disciples:

"Go bhikkhus, and seek secluded places. Be steadfast and resolute there.

This is the way to have constant audience with the Tathagata. There is no need for all of you to come here to gather around the Tathagata. That is not the way. But rather, whoever has mindfulness and is diligent in all postures immediately gives reverence and has audience with the Tathagata. Nonchalantly sitting around here is not the way to meet, nor to see or have audience with the Tathagata. The Tathagata does not regard the coming here and the going away as having an audience with or taking leave of the Tathagata. The Tathagata considers that diligence in the practice to eradicate defilements from the heart, whether little or much, as steadily gaining audience with the Tathagata."

This is the progressive seeing of the Tathagata. It is the major principle in the Teaching that allows a clear sight of the Tathagata, rather than peering with dim and blurry eyes, lacking in mindfulness. Just completely rid yourselves of the poisons in the heart, and then compare the resulting state that you have realized is there any difference between that nature and the Tathagata? Plainly, without question, such a purified nature is identical with it. Listen! The essence of the Lord Buddha's teaching is just like this.

Training your heart and developing yourself into a good person is the way to accumulate happiness. With increasing growth within the heart the result will, of course, be happiness. Not being able to find happiness or it being incomplete, arises because of obstructions in the heart, which are the defilements. Nothing else is able to obstruct and pierce the hearts of all sentient beings, preventing them from finding happiness and fulfilment. Suffering and hardship, whether internal or external, is solely caused by defilements. For example, when the body is feverish or ill, the defilements will also get in the act by moaning about the pain here or the ache there. This disturbs and worries, which adds yet another load of suffering for the heart, to go with the bodily illness.

Common bodily upset or illness was experienced by both the Lord Buddha and the Noble Disciples. It's the nature of the aggregates to be ruled by the this-worldly(9) law of the three marks. Whoever has aggregates and elements cannot go beyond this worldly norm, with the inevitable consequences of change and impermanence. However, their hearts did not waver because there was already total understanding of the state of things.

But it's not like that for us. When we have bodily pain, whether much or little, it also shows in the heart that accumulates additional suffering. The amount can't be estimated but sometimes the suffering within the heart becomes greater than that of the body.

This is what is meant by 'an encompassing infiltration by the defilements', when we are absent-minded and careless. When there is no mindfulness and wisdom to know what the defilements are up to, they can penetrate in every possible way, regardless of time, place or posture. All that's necessary is for the heart to move and show itself without mindfulness, and wisdom becomes more like perceiving-memory.(10) It's as if the heart

becomes the defilement's unknowing helper. In such a situation Dhamma can't possible arise and it can only go the way of the defilements and their steady increase. It's therefore necessary to throw in the full force of your mindfulness and wisdom, faith and energy, to keep up with the events happening within the heart.

Research into these elements and aggregates will make you an outstanding person but graduation from any other kind of study will never be enough. There will still be the thirst for more, much like anything in this world. However, when your studies into the elements, aggregates and heart are completed, that thirst will also be ended. You will find complete fulfilment.

At present you are deficient in the theory of Aggregate-ology and the application and practise of it. This is really about mindfulness and wisdom, and the penetrative insight into the true nature of the elements and aggregates. It is analysis by separating the true from the false. But when the study is not yet concluded or understood, endless confusion and turmoil will remain with the elements, aggregates and heart.

There is no confusion and agitation worse than that found in the elements, the aggregates and heart. This is where all sorts of complications are constantly emerging because we have yet to clear them up. This indictment can only be dismissed through the studying of the case right there, with mindfulness and wisdom disentangling the truth and giving judgment after careful deliberation.

Alright! Let's wind up these studies. What is there in these elements and aggregates as I've always said, there's:

Form aggregate, which is everything in this body of ours.

Feeling aggregate, which comprises painful, pleasant and neutral feelings, that arise within the body and heart.

Perception aggregate is memory and assumed knowledge of various things.

Thought processing is the creative, concocting facility of the heart that thinks about virtue or wickedness, past or future, without any limitation.

Consciousness aggregate, which acknowledges forms, sounds, smells, tastes, or tactile objects as they come into contact with the senses. And at that moment reports them to the heart to acknowledge. Once that contact ends the consciousness lapses as the obje passes. This is called consciousness of the five aggregates.(11)

The consciousness of the five aggregates is different from the re-linking consciousness.(12) This refers to mind(13) and particularly to the heart. It is the heart that is about to enter into re-linking consciousness, taking birth in the various forms of existence. The consciousness of the five aggregates arises and ceases with the things tha come into contact with it. That is, the acknowledgement ceases along with the passing away of those things. The re-linking consciousness however, refers to the heart that possesses the faculty of knowing, alone and by itself. Even if nothing makes contact with

it, it doesn't end.
Study these five aggregates and do it exhaustively. Keep on going over it, revising and researching until you can understand. This is the field of work for anyone wanting to be rid of defilements and craving, by the demolishing of the cycle of birth and death.(14) The heart spins through birth in various forms of existence, endlessly roving and reserving itself a place in cemeteries all over the place. The reservation is made even before death. This is all due to delusion ignorance about the true nature of the aggregates. We grasp at more of them even though we already have a heap of them. There's never enough, so we fall and catch hold of them without limit unless, of course, wisdom can be called in to investigate.
Analyze and investigate so that you come to true knowledge and can therefore cut free the attachment. Take up the study of the elements and aggregates or take this body, for therein lies the 'substance' of the Noble Truth and the Four Foundations of Mindfulness. These are synonyms for the same thing and can (practically) replace each other in our investigations.
We will find that they are all essentially concerned with the Noble Truths and the Four Foundations of Mindfulness. Normally, without illness or disease, the body exists simply as the body, and form is still just form. However, when the body changes and becomes abnormal and disordered, it then follows its (new) natural course. The painful feeling that arises due to this irregularity does not remain for long and you should just let the heart know it for what it is. This is the way to study Aggregate-ology. Don't be alarmed or frightened, or depressed with them; for this is their normal, inevitable course in the world.(15) They have to follow a progressive transformation with both subtle, unnoticed changes and marked changes. They change in accordance with their nature at every period, every second. But perhaps even a 'second' is too long a time, rather make it every instant, all the time. They just change, continually change. There is no pause, no taking time off for rest and sleep like animals and people do.
As for suffering, that also manifests itself constantly, without stopping for sleep or rest. People may take time off for leisure and recuperation but that doesn't apply to the Noble Truths and 'the three marks'. They never stop, never ease off with anybody. They proceed along their course both day and night; with standing, walking, sitting, or lying down. The condition of these things is to turn through their changes. This body, too, revolves, as it changes its position and state. We sit for a little while and then an ache appears. Have things changed? Well, if they haven't what's this pain doing here?
This ache is called painful feeling. It is one sort of condition that arises in our awareness, one aspect of the Noble Truths. Examine it and see it as it really is, for in the last resort there's no alternative. To think that you can depend on some other person is a misreading of the situation. Something that will drain your resolve, leaving you weak and

disheartened in the task of saving yourself. Such wrong understanding or misapprehension comes from the defilement's subversive insinuations, constantly deceiving you. This happens both in normal times and in times of sickness and emergency, cutting the ground from under your feet by means of their trickery.

When the final time is really drawing near, it is like a boxer in the ring. Before climbing into the ring the trainer can teach and instruct, but once in the ring there is no way to teach anything more. Right or wrong, good or bad, alive or dead you now have to rely and help yourself to the utmost. It's now too late to learn any new boxing techniques.

The time of going into battle is that of the final moment when the aggregates and the heart are going their separate ways. It is the time of breaking up. It is like when crows and vultures come down and sit together on the branches of a tree. When they alighted, the branches hardly shook at all but when they fly away they jolt the branches until the whole tree vibrates. Any dry, dead branches will break and fall in the process.

At the time when the body is departing, how hard will it shake us? How are we going to stand up to this shaking with mindfulness and wisdom, that's how. Without them we definitely won't be able to bear it and will lose our balance and control. We must therefore fight to the fullest capacity of our mindfulness and wisdom. Don't even think about the possibility of collapsing in the fight. Our vigorous questioning of the truth about the nature of the body is aimed towards gaining release, not towards destruction. This is the chief way to help oneself in a critical situation, by using all one's strength, and is the right course recommended by the wise.

When the time of emergency arrives it will be all pain clearly showing itself throughout every part of the body as if each piece is burning. Inside, the body will be like a blazing, red-hot furnace. So, what are we going to do now? Mindfulness and wisdom must be sighted on that heat, that suffering and pain. Clearly discerning we can then turn and observe our heart. Is the heart also red-hot? Or is it only the body and aggregates that are on fire? If you are already well-practised in using mindfulness and wisdom, you'll find that the heart is cool and unaffected even in the midst of such a conflagration. It is the body that is burning with the flames of suffering. This is how we who practise must see it.

This is the way of self-help, without leaning on any one else, for you are already up in there in the fighting ring. Once you are determined to fight, then fight using reason and your full strength. "Come what may! Live or die! Who cares who might have to carry me out of the ring." It's a fight to the end but fight cleverly, don't just close your eyes and allow yourself to be like a dummy accepting all the punishment without blocking or returning punches. That's useless! Fight with energy putting your life on the line. If you have to die, then so be it. But there'll be no retreat. Use your mindfulness and wisdom that is tuned to be the most advanced weapon going.

Battling with feeling means penetrating to its true nature. Don't attempt to force it to

disappear for that is trying to go against feeling's natural course. The only way is to examine it as it really is and then let it disappear of itself. If it still lingers then realize that that's how things are, and don't go in and grasp hold of it.
Form(16) is form don't bring in anything to contradict this or make it something else. Form is form; body is body, and it's just body, just form. Feeling(17) is feeling whether it's painful, pleasant or neutral, it's really only feeling.
What is this that knows body, knows feeling? It's the heart, of course. The heart is not of that nature and must be separated and clearly seen with wisdom. This is truly seeing the Noble Truth and there will now be no wavering even if the body can't endure. Right then. Let's turn and face the battle, let's see what will go first and what will outlast. With our confidence riding with mindfulness and wisdom we'll know the truth that the heart is not the one that dies, but is that which is there to acknowledge whatever is present.
Alright then, whatever is impermanent may it go its way. The body can't endure? Then let it break up. Feelings don't last, well, let them dissolve. If it's impermanent, then let is all disperse. However, whatever endures will last and prevail. What is it that prevails? It is that which knows, which is the heart. There! It's the one who knows standing out distinctly all the time.
The results will definitely be like this once you have successfully trained yourself in the way of mindfulness and wisdom. But if your mindfulness and wisdom are deficient then the heart will remain feeble and easily discouraged. All kinds of suffering will then converge into the heart because it is the heart itself that accumulates suffering through its own stupidity. Weakness, therefore, is certainly not the path that leads away from harm and danger. It has to be accomplished through diligence and hard work, with a warrior spirit armed with mindfulness and wisdom. Nothing else can bring victory and preeminence, goodness and virtue, excellence and distinction; nothing else brings bravery and fearlessness to arise within the heart.
Please consider it in this way: Suppose that we return home without a teacher or instructor. Well, what teaching have we already received and what are we really missing? The teacher is still present in his teaching, and it's there that we'll find the Tathagata and the Dhamma. We are with the Dhamma, with the Lord Buddha, and with the Sangha at all times because of the Teaching that we train ourselves with. We do not lack a teacher or an instructor. We live with a refuge in having mindfulness, wisdom, faith, and energy out fighting to destroy those things that are our enemy. How can we say we are without a teacher when we exist with our teacher! So we must strive to gain knowledge together with this teacher.
This is the way to practise, without loneliness or wavering but endowed with firmness and steadfastness in the truth of Dhamma. The teacher's instructions are constantly embraced as the internal guide within the heart. Wherever we may be, we can say that we are with a

teacher, with an instructor, with the Lord Buddha, the Dhamma and the Sangha because the real Buddha, Dhamma, and Sangha are within the heart. It is only the heart that can be with Buddha, Dhamma, and Sangha, or the whole essence of Dhamma.

The body doesn't know anything. How on earth can it ever know anything about the Lord Buddha, the Dhamma, and the Sangha? Feeling also doesn't know; while perception just remembers and then it's gone; and thought processing imagines and then vanishes. How can there be any basis in them sufficient to accommodate the Lord Buddha? The one who can truly receive, is that which really understands the Lord Buddha. The real Buddho is just this heart.

So, investigate the heart to your utmost. Don't be weak or discouraged. In any case, all of us must eventually enter into this battle. It's unavoidable. All we can do is to help ourselves, and it's very certain that we will need to help ourselves. When the time of necessity is upon us, nobody else can help. Whether father or mother, son or daughter, husband or wife, they can only stand by and watch with affection, sympathy, and yearning. They all long to help but when the time comes, they are powerless.

The only things that can help us transcend suffering and torment, and to be free from all bondage, are mindfulness, wisdom and our own effort. There is nothing else. We must therefore be strict with ourselves, be firm at heart, even if the body is nearing its end. From this moment on, this is something to keep close to your heart. Then you won't lose out later on.

However the aggregates might display themselves, the one certain thing is that they aren't above death. Whether they appear often or not, they will come to die. So the one who knows knows till death, at which time the body dissolves and that which knows is rid of all problems and obligations. Let's get down to the crux of the matter. Right to the essence of truth, of cause and effect. Then we will arrive at the real and genuine Dhamma within the heart.

This Dhamma presentation seems enough; so I'll finish here.

* * *

END NOTES

(1) paaramii

(2) citta-bhaavanaa

(3) The next day Khun Pow was due to return to home ... and hospital.

(4) sotaapatti-magga and -phala

(5) sakadaagaamii

(6) anaagaamii

(7) arahatta-phala

(8) ti-lakkha.na

(9) sammuti
(10) panyaa and sanyaa
(11) vinyaa.na khandha
(12) pa.tisandhi-vinyaana
(13) mano
(14) va.t.ta
(15) sammuti
(16) ruupa
(17) vedanaa

* * *

7
The Middle Way

Listening to a Dhamma talk(1) keep your attention in the present. Don't send the mind outward but keep it focused within, you'll then be able to experience the true taste of Dhamma right in your heart. It has been taught that one may gain five benefits while listening to a Dhamma talk. Then there are also those benefits that come to fruition in the future that are extra gains. This is the reason that so many followers became enlightened while listening to the Lord Buddha's Dhamma. They had correctly stationed their heart in the present, without concern for past or future; being wholly receptive and ready to experience the taste of Dhamma that the Lord was presenting.

The Lord first went forth into homelessness greatly aroused by Dhamma. Even prior to this he had had a growing fascination and concern, originating with his successive encounters with the four deva-dutas the sights of the old man, the sick man, the dead man, and the holy man. From the first day of his going forth he laboured with great effort and determination through the austere practices, always committed to his task up to the day of his Enlightenment. He thought neither to abandon his undertaking nor to slacken in his pursuit. The laziness, discouragement and weakness prevailing over the hearts of all other sentient beings could not overcome him.

The noble disciples also went forth with conscientiousness and the intention to find freedom from suffering, following the example of the Lord. They attended to each word of the Lord's Dhamma and put it into practice with devotion. Their staying, their coming or going, were always accompanied by mindfulness. Every facet of exertion went together with reflection and application of the principles of truth. The results and the rewards of their concern and dedication seem to contrast with those of our time. This is due to the immense difference in the appreciation of Dhamma and the intensity of practice. It's then

obvious that the results can't possibly be the same.
The Lord Buddha didn't relent or relax in his quest from the first day of his endeavour to the day of his Enlightenment. It was on finally reaching his goal that he became the Great Teacher(2) of the world. He then brought the Dhamma out to the Buddhist Community teaching and urging them to follow the path of Dhamma by which he himself had succeeded. Those who received what was revealed by the Lord, delighted in the essence of Dhamma. By taking it up and applying it in their practice, in due course they had all variously come to Dhamma attainments; acquiring the Dhamma Eye like the Lord had before them.
The Lord Buddha became the model and ideal for the Buddhist Community right from the beginning. This is made plain from the way he practised, by always spending his time living away in the forest. When he renounced the home life, he went forth into the forest and no longer took any interest in people; including those in the realm he had once ruled over with peace and security. No longer being concerned with his princely status he courageously and unflinchingly stood up to the ordeal of his exertions. In this respect, no one can surpass the Lord, for every mode of his practice transcended the world. His renunciation and going forth into homelessness differed from the usual way of the world, so when the results appeared they also differed. They were now of two disparate 'worlds', for his heart had been transformed into the purified heart of a Buddha. His accomplishments stood in distinct contrast to the rest of the world.
This was also true for the noble disciples who had gone forth following the Lord Buddha. They rejoiced and delighted on hearing the Lord present the basic, fundamental guidelines
"Rukkhamuulasenaasana.m nissaaya pabbajjaa tatthavo yaavajiva.m ussahokaraniiyo."
We could express this in our own words:
"Look, over there! There's a mountain and a deep jungle; mountainsides and gorges, brooks and streams, cliffs, peaks and mountain slopes. There are the water courses and banks of mountain rivers. These are places of ease and quietude, free from all forms of entanglement. Seek for such areas and strive there amongst such scenes."
"The Tathagata attained his Buddhahood from these settings and surroundings, not through socializing and mingling together. He didn't become enlightened by indulging in frivolity and merriment, by trailing in the flow of desire, self-seeking ambitions and obsessions, and allowing himself to be dragged away under the authority of defilements and desires. On the contrary, the Tathagata came to his Enlightenment in secluded and deserted places. Those were the spots where he made his great effort, escaping from his palace and city and all their manner of peoples. The

Tathagata went through hardship and adversity that was born and derived from his exertion in those secluded and remote places. Enlightenment didn't come to him amidst the grandeur and magnificence of palaces, or amongst the crowds at crossroads or market places. It came to him in solitude and seclusion, totally retired from the world. The Tathagata accomplished and arrived at the state of purity of a Buddha in these outlying places."

"May all of you therefore turn towards these places that the Tathagata has described. The mountains, hillsides, caves, and shady trees; the deep forests and the distant open spaces where the air is light and clear. These spots are deserted and quiet, free from confusions and troubles, forsaken by people. If you all aspire to the state free from suffering then you must follow the route of the Tathagata to those places. Then you too will definitely, one day, also reach the ending of lives and existences, the (quenching) of the glowing coals in the pit of repeated births and deaths."

What I've just explained was, in fact, the second of the basic guidelines. The first directi was:

"Pa.msakuula ciivara.m ... "

"All of you who have gone forth should seek for discarded materials left in cemeteries or along the road sides. Stitch and sew them together to make your lower robe, upper robe and outer robe; so they may be used to cover and protect your body, sustaining the holy life from day to day. This will accord with your recluseship and spartan life following the way of Dhamma. Subsist frugally on the four requisites of living food, shelter, clothing and medicine and be content with little, satisfied with whatever requisites accrue without indulgence in excess and lavish wastefulness. You may however, accept the gift of robes presented by lay devotees as long as it is the way of simplicity and moderation. One causes oneself to be easily fed and cared for without causing problems and concerns for the faithful supporters."

The third of the guidelines was:

"Pi.n.diyaalopabhojana ... ."

"Having gone forth in the religion(3) you can't afford to be lazy. Go on an almsround,(4) feeding yourself by your own effort and on your own two feet with a pure and honest heart. The faithful devotees willingly and happily offer the gift of food following the samana's tradition, avoiding the usual worldly bargaining with money. The going for alms in order to support yourself is the pure and impeccable livelihood for one who has gone forth. You should try to maintain this practice for the rest of your life. Any occasions of abundance and excess should be considered

exceptional circumstances, when you need to oblige the laity. Any shower of gifts, however, must never be taken heedlessly, complacently thinking that they indicate your honour and dignity. They would then be transformed into gifts and offerings that kill the unworthy(5) [as the bait hooks the fish]."

The fourth instruction was: "Gilaanabhesajja ... ."

This refers to medicine for curing the sickness that can, depending on conditions, afflict both monks and lay people. The remedy needs to accommodate to and measure up with the particular situation as if it were its shadow. However, know and exercise moderation in requesting assistance from relatives or those supporters who volunteer their service. You must keep it well within the bounds of propriety.

Knowing moderation is the necessary quality that all who have gone forth must bear in mind. He then becomes sangha sobhana, a graceful recluse who adorns the religion with refinement and beauty, being well received by fellow Buddhists and the public everywhere. The important point for a monk to remember is to be always prudent and wary of immoderation in soliciting anything at all. (The going for alms is special in this regard because it's a suitable daily observance for monks and novices.) Never make a habit of visiting and seeking aid from lay people, but rather exercise moderation in response to the given situation.

After hearing and accepting these fundamental Dhamma guidelines from the Lord Buddha, the noble disciples all gladly practised them with zealous dedication. Each went their separate ways into the seclusion and solitude of the forests and mountains, unhindered by concern for life and well being. Whatever their family backgrounds some were even kings and princes none asserted their status and position. That would have only activated pride and snobbery, and contempt for (the quality of) those requisites of living that the ordinary lay supporters were able to provide. The noble disciples welcomed any kind of food save that set aside under the vinaya code for the sake of sustaining their life processes and supporting a steady Dhamma practice. They were mindful of their exertion, their practical duties and observances. They were attracted to quiet and secluded surroundings, far away from noise, confusion and all disturbing influences. They continued with steady endeavour by both day and night and in all postures. For them nothing was more worthwhile and rewarding than the practice that would rid them of suffering.

All the noble disciples considered freedom from suffering as the priceless Dhamma. It went beyond any gains that repeated births and deaths could show, for those all originated in the deceit of ignorance,(6) which is the root source of the constant suffering of all sentient beings. The total dedication of the noble disciples meant that neither pride of royal blood and wealthy family, nor pride of scholarship and erudition, could infiltrate their hearts. For this reason all of them, from the first to the last arahant disciple, were able to gain Enlightenment following the Lord Buddha.

May all you who practise therefore turn your attention to the reports describing the Lord Buddha and his arahant disciples. Consider how their practising came to success, how they achieved renown and were revered by all sections of the world including those of the heavenly deva realms. The Lord Buddha, the Dhamma and the Sangha cannot be surpassed for wisdom, discernment and accomplishment. They reign supreme, so let us al carefully consider this. Being easily discouraged and obsessed with food and sleep are not ways to nobility and freedom from suffering. They can't make the supreme Dhamma manifest within the field of our awareness, which is our heart.

In every movement and posture, always give heed to reason and be constantly observant of your actions. Make sure that these actions don't cause delay or 'stain' your body, speech and heart. Delight in seclusion and solitude, and totally commit your efforts of both body and heart to the Dhamma work. Let a dogged determination be your guide through every thought and movement, always pointing to the goal freedom from suffering. The outcome is then assuredly equivalent to that found by the Lord Buddha and the noble disciples, since it follows the same path.

The Lord Buddha did not present the Dhamma teaching about right view and right thought, for instance to just anyone. It was aimed specifically at all those who practise the way of moral precepts, samadhi and wisdom. Having once stepped out along the Path that the Lord pointed out by living and practising in accord with the fundamental guidelines that we've already discussed rukkhamuula senaasana.m or living at the foot of trees is another example there can only be one result. It is freedom from suffering and reaching to the natural prominence of a noble disciple of the Lord Buddha, which is the state of purity within the heart.

Whatever your posture, whatever you're doing, always be mindful the only exception being during sleep when it's beyond one's means. Incline yourself towards applying mindfulness and wisdom with strenuous effort. The reality of deliverance will then appear within the heart.

During the Lord Buddha's time people listened to Dhamma with earnest interest, securing the Dhamma they heard within their mind. They didn't allow the Dhamma to slip away and disperse; nor did they listen merely for courtesy's sake, treating it more as a ritual. Whatever people do nowadays and that includes all you monks here seems to become mere ritual. Without true dedication and firm determination everything you attempt will insensibly turn into ritual.

For instance, to walk along your meditation path just to keep up with a set schedule becomes ritualistic. The question is whether the heart and mindfulness are in harmony with your exertion. Consequently, the end results may very well be different from what was expected. Why should it be so? It's because, even though we may be 'walking meditation', the heart is elsewhere, occupied with every other thing except the Dhamma-theme. What

is this principle of Dhamma? It is always to be mindful while striving in one's practice. The heart together with mindfulness may drift and wander; drawn away by the allure and fascination of other places and objects rather than being focused in the object taken up. This indicates that the flow of the heart is already going astray. Whether your practice is one of samadhi or investigation, the ensuing results must be contrary to Dhamma being something else altogether.

Such is the way when we are not observant of our actions, and strive in the practice more for practice's sake or from a sense of obligation. We might then fall into wrong view and criticize the religion, disparaging the Lord Buddha's Dhamma Teaching as not being the true Niyyanika Dhamma, unable to lead us away from suffering. And that it's unequal to its claim of being the Well-taught Dhamma. The reality is that the flow of our heart is constantly, by both day and night, pulling toward the world. So please bear in mind that the world, whether the inner or the external world, is different from Dhamma. The endeavour of the Lord Buddha and all the noble disciples is aimed at the Dhamma principle as the deliverance from suffering. Consequently, every turn of their exertion was for the erasing of 'stains' until they were totally removed and came to Buddho to which the world pays homage and respect. They had attained to the summit of Dhamma because their practices accorded with Dhamma. This has to be the outcome when the means and ends come together in complete harmony.

For us though, we may be walking on our meditation path or sitting in samadhi practice but our samadhi is merely a stump-like samadhi. This is when we actually fall asleep right in that samadhi practice. We may do this many times and it may even become routine for some people, although I personally can't confirm it. Yet it does seem quite probable going by the results people manage to get. If the cause accords with Dhamma, then the result can't be otherwise. Both the means and ends must correspond.

It must be because we don't practise following the principles of Dhamma. Instead of walking or sitting in meditation with mindfulness in tune with our exertion and the Dhamma theme or processes(7) under investigation the heart turns aside. The flow of the heart goes chasing after forms, sounds, smells, tastes, and tactile objects. Furthermore the mental objects(8) conceived in the heart are also about forms, sounds, smells, tastes and tactile objects, whether they be past or future. The heart never stays with the present for even a single moment. If this is the case, the results must always be mundane and commonplace, since the flow of the heart is constantly involved with worldly affairs. The heart for its part will also remain mundane, acting as the source of suffering that afflicts us with trouble and hardship. We consequently find fault with that which results: "Why should there be anxiety and worry? Why am I miserable today?" We never consider that it's we ourselves who perpetually instigate this unpleasantness by running at cross-purpose That's why the outcome has to be as it is.

For this reason, all of us who practise must constantly secure within our minds the resolution to be free from suffering. We must never allow our actions done through body, speech and mind to deviate from the teaching of the Lord Buddha. He taught us to seek for seclusion and solitude in the deep forests that are appropriate and conducive to our exertion. There were no exhortations to go live and practise in the market, at the crossroads, or in crowded places packed with people. As if such places would instantly enable us to arrive at the safe haven free from suffering. We must consider what this living at the root of a tree(9) really means.

Every facet of the Dhamma Teaching expounded by all the Buddhas has behind it sound and justifiable reason. It is the basis for truth, bringing benefit to those who observe and practise it. This is why the story of the Lord Buddha and the noble disciples how they cultivated the Way and came to the ultimate accomplishment, becoming great teachers for the whole world is a story of great wonder and marvel.

Yet, however great a Teacher they may be, the teaching can't always hit home. For us, the vital point is to take the Dhamma the principle of truth and reason that is the essence of the Great Teacher as that which will give us constant instruction. Every action will then be made known to our teacher, which is our own heart. This must, without neglect or absent-mindedness, always be borne in mind. Otherwise we will never manage to keep to our course and survive, but will squander time worthlessly. Don't allow the idea that one particular day or night, whether past, present or future, is somehow exceptional or unusual. It's still that regular sort of day or night. The defilements don't depend on time but are concerned with the heart and all related states and conditions. This is the crucial fact. Please investigate it.

Wherever you go always make sure the great Teacher leads as the guide. Whether sitting, lying down, standing or walking, mindfulness must be there with each posture. Without a basis in mindfulness and wisdom, calm of heart and clear discernment cannot arise. This is because mindfulness, wisdom and diligent effort form the surrounding protective barrier and are the elements that substantiate them. As we tread the path through our strenuous effort, we keep within the guidelines of precepts, samadhi and wisdom. This is all that is required. We will then experience the realm free from suffering right within our own heart without having to ask anyone else about it. Regardless of time, if the Well-taught Dhamma is still extant in the world, and if the one listening to it takes it up for study by dedicatedly practising following its instruction, the result can only be freedom from suffering. This will be clearly perceived in their heart. Please keep this in mind, and correct the problem there, otherwise you'll steadily regress and will fail to accomplish anything. With mindfulness and a continual probing with wisdom into the natural things and processes(10) the body for example you'll constantly come across extraordinary (new) understanding. On the other hand, if your effort is unsettled and spasmodic the

forthcoming results will similarly be deficient. Therefore, really try to cultivate and develop mindfulness and wisdom up to a steady awareness and discernment. This will definitely contribute to samadhi, the firmness and stability of heart, and to a genuine wisdom that follows from investigating the four Foundations of Mindfulness and the four Noble Truths. Please also understand that both the Foundations of Mindfulness and the Noble Truths are dhammas of the present, which are constantly manifesting here and now within our body and heart.

In the Middle Way of Practice (which is the Noble Eightfold Path) the Lord detailed right view.(11) There are right views concerning things in general, more specific things, and the really subtle aspects of Dhamma.

The right views of ordinary Buddhists deal especially with the conviction that virtuous deeds and wrongdoing, good and evil, really do exist. And that those performing such actions must reap the corresponding results, either of good or evil. This is one level of right view.

The more specific (right) view is of those who take up the practice and, using wisdom, investigate the four Foundations of Mindfulness and the four Noble Truths. Here one examines the body, feeling, citta and dhamma in terms of the three marks(12) that they are all intrinsically bound up with impermanence, suffering and not-self.

Build up your faith and firm conviction in Truth and Dhamma through investigating the three marks inherent within all things(13) and by making that the course for wisdom to follow. Moreover, explore the Noble Truths to realize that suffering that which arises in body and heart, in both oneself and all other beings is something that one can't afford to remain complacent about. Recognize the harm caused by the Source(14) that generates the immeasurable suffering that all creatures must endlessly endure. Then you'll be ready to dismantle and undo that Source, using wisdom to arrive at Cessation(15) which is the sphere of the total ending of suffering.

The level of right view on these subtler aspects of Dhamma deals with correctly seeing the Truth of Suffering, its Source, its Cessation and the Way, which are precepts, samadhi and wisdom. This is right view void of judgmental opinions concerning the Noble Truths and the natural processes(16) everywhere. This is another level of right view.

The levels of right view vary according to the Dhamma accomplishments of the one practising. If there was only a single level of right view then wisdom would be limited too. Since there are many grades of defilements, many layers of downheartedness and depression, wisdom must have the equivalent levels. It's for this reason that I've been explaining about the varied aspects of sammaa ditthi or right view.

The second path factor is right thought.(17) There are three categories: the thought of non-oppression; the thought of friendliness, free from enmity and ill-will; and the thought that extricates one from entanglement and bonds.

The thought of non-oppression refers to a regard for the welfare of one's fellow creatures, both human and animal alike. However, you will also need to take care of your own well-be straining or overburdening yourself. One neither gives thought on how to inflict troubles and hardships on others, nor on how one can indulge in self-destructive habits like consuming drugs, alcohol or opium and heroin.

These thoughts that go in the direction of non- vindictiveness are really the not thinking in malicious and violent terms, whether towards people or animals. One doesn't wish to hurt anyone; or that anyone should be sick, or that they might drop dead. Nor does one think of suicide killing oneself in the various ways they regularly report in the newspapers. These things happen because they are the fruit of the seed of the original wrong reflection. One once valued oneself; one thought of oneself as one's most precious resource. Then, because of wrong thought, it all turns sour and one now appears as the enemy, one's antagonist. This seems to happen all the time, and it does so because of wrong thoughts and reasoning. Those who genuinely take care of themselves will immediately act to stop the train of wrong, dangerous thought. As soon as the heart becomes aware of the beginning of such disquiet it will abandon and let go(18) those thought concoctions. How could one allow these wrong reflections to get out of hand to the point of committing suicide? It's hardly an example of caring for oneself.

The commonplace ideas of finding a way to cast off the bonds of poverty and want, in order to find abundance and wealth, is also a thought of renunciation. So is the thought of involving oneself in actions of generosity, morality and meditation.(19) One might think about contributing to the construction of roads, wells or pagodas(20); about maintaining and renovating old and crumbling shrines; about building dwellings and halls for monks, or other structures. This impulsion towards good works in order to extricate oneself from the mass of suffering also comes under thought of renunciation.

Another kind of renunciation is the contemplating and the seeing of the peril contained in birth, decay, sickness and death. This being inherent within every form of sentient existence without exception one sees the life of one gone forth as fulfilling one's own aspiration to develop precepts, samadhi and wisdom. So one resolves to go forth as nun, 'white robe', monk or novice.

One who practises, contemplates and investigates his subject of meditation to release the heart from all mental hindrances. He utilizes all the various methods, developed by continuing analysis and reflection, to remove defilements. He steadily eradicates defilements through the various levels right up to the automatic stage of right thought. With a constant probing and examining, he will ultimately eliminate all defilements. This is the final category of right thought which completes the explanation of this second path factor.

The third path factor was stated as being right speech.(21) This includes general speech

and specifically that concerned with Dhamma. Passing on aphorisms of the wise that are not detrimental to those who listen; speaking from sound principles that are impressive and eloquent; speaking politely and modestly; and expressing gratitude and appreciation to anyone, of whatever rank, who has shown kindness and support. These can all be classed as one level of right speech.

The primary form of right speech within the sphere of Dhamma are the sallekha dhammas, which are fitted to scour out the defilements. These include:

Appicchakathaa talk favourable to wanting little of the monk's requisites.

Santu.t.thiikathaa talk of contentment with whatever requisites become available properly offered according to Dhamma.

Asa.msaggakathaa talk favourable to not mingling together or socializing.

Pavivekathaa talk favourable to seclusion and detachment of body and heart.

Viriyaarambhakathaa talk favourable to strenuous exertion.

Siilakathaa talk favourable to upholding the purity of moral precepts; and to the development of samadhi and wisdom.(22)

Vimuttikathaa talk favourable to deliverance; and to the clear, penetrative realizat of deliverance.(23)

These are the subtler aspects of right speech. There's no vain talk or gossip here but or serious speech, dedicated to exertion and the utilization of these purifying dhammas.

The fourth path factor was stated as being right action or right undertaking.(24) There are those right actions that deal with commonplace work and those concerned with the task of Dhamma. Occupations that are not against the law, like farming or trading for example, fall within the bounds of right undertaking. Likewise with the building of temples and monasteries, or the practice of generosity, morality and the development of the meditation on loving kindness.(25) These form another kind of right action.

Walking meditation and sitting in samadhi are also there as right action. Every movement of the body, speech and heart is kamma, which is action. The body acts, speech verbalizes and the mind deliberates, and it's all action or kamma. Actions done by body, speech and heart are called kamma. Those correct and proper bodily actions, speech and thoughts are called right actions.

Right action covers a wide and extensive range and it's up to each individual to work it out and apply it for himself. This is because the world and Dhamma have always been paired together, like the left and right hands of the same person. The world and Dhamma can't be separated the world has its work, as has Dhamma. Since the situation and make-up of each person vary, their undertakings cannot all be identical. It's because of this that lay people and those who have gone forth following the way of Dhamma, have to undertake work that is appropriate to their position. Don't allow opinions to interfere and conflict with anyone's undertaking; each person will then be able to undertake his or her

'right action'. Each day will then see the world and Dhamma steadily flourishing together because of everyone's mutual contribution and support.

The fifth path factor was stated as being right livelihood.(26) One aspect of this is the eating and consuming that is an everyday form of making a living, whether by humans or animals. Catering to feed the heart with emotional objects born of contact is another kind of livelihood. The step by step nourishing of the heart with the various levels of Dhamma is another.

Making one's living in a scrupulous manner that accords with Dhamma, without violating the law by actions like robbery and theft, is one form of right livelihood. One lives within one's means from day to day. But if things accrue in abundance and through honest means then that can also be reckoned as right livelihood.

Contact will arise with external objects such as the form, the sound, smell, taste, or touch of man or women. If it suits one's disposition and provides nutriment for the heart with mental and emotional objects that delight and relieve the heart's sadness, then it serves as an elixir of life. However, by pursuing them in the wrong way it becomes poison and devours the heart. This type of right livelihood is appropriate for the person in the world who knows the right measure of things, and their suitability and limits.

Sustaining the heart with Dhamma is done by declining to admit entrance to the world's poison to disturb the heart through contact between the sense organs and external objects. Every contact made with forms, sounds, smells, tastes, tactile and mental objects should always be contemplated in the light of Dhamma. Neither a warm welcome nor a hostile rejection should be allowed, for that would bring hardship for the heart. A Dhamma-imbued provide and sustain the heart with the essence of Dhamma; and it will be gladdened and delighted through both the heart's serenity and its wisdom and discernment. There will then be no seeking after poisonous objects that are ruinous for the heart, rather it will be constantly nourished with Dhamma.

In the light of Dhamma, always try to push the investigation of every contact made between the sense organs and the sense objects towards true understanding and emancipation. Never contemplate in a worldly-minded way, for that will be the taking in of fire to burn oneself with, and it can only cause the heart to overheat. Constantly screen and feed the heart only with objects of Dhamma, and this Dhamma essence will nourish the heart, steadily sustaining and protecting it. What I've been talking about here is one more kind of right livelihood.

The sixth path factor was stated as being right exertion.(27) There are four ways of exertion:

The effort involved in preventing the accumulation of unwholesomeness within one's character and make up; in getting rid of anything unwholesome that has arisen; in developing and bringing up wholesomeness; and the

effort in maintaining that wholesomeness that has already arisen.

These must be drawn inwards(28) by applying them to the level of Dhamma that you ar actually practising in, where they will be ready to add to whatever basis of samadhi and wisdom is necessary.

First: Devote yourself to caring for the heart that is so liable to become obsessed and infatuated with the flow of craving. This is based in ignorance and will drag the heart away.

Second: Try to develop precepts, samadhi and wisdom, for these are the dhammas capable of rectifying every type of defilement. If you aspire for Nibbana, totally extinguish your burning anxiety.

Third: Don't allow your standard of precepts, samadhi and wisdom to fall back and slip away through negligence. You will need to develop and nourish them to full maturity and to their transmutation into the supramundane knowledge of the Path,(29) which erases all defilements, including those lying latent. The sphere of Freedom(30) and Nibbana, previously perceived as beyond one's capacity, will arise within the heart the instant all the defilements are cleared out.

The seventh path factor was stated as being right mindfulness.(31) This is setting up mindfulness to attend to your exertion. Whatever you fix on as the heart's meditation object "Buddho" or mindfulness of breathing for instance should be the place where mindfulness is established. If you settle on the Four Foundations of Mindfulness whether as a basis for samadhi or in the development of wisdom you must constantly have awareness minding and attending to every round of practice. This is one section of right mindfulness.

The eighth path factor was stated as being right samadhi, which is the heart rightly and firmly established in calm. This refers to the samadhi that is imbued with wisdom and not that stump-like samadhi. Also, it isn't the addictive sort of samadhi that sticks both day and night and is loath to investigate by way of wisdom. That sort of samadhi may seem, in itself, to be an adequately exalted dhamma but wisdom will end up being dismissed as phoney. Samadhi, in this case, is called incorrect or wrong samadhi(32) and can't truly deliver one from suffering.

To practise the samadhi that will free one from suffering, attention has to be focused on one's selected Dhamma principle or theme, with mindfulness guarding and directing until the heart converges. It doesn't matter too much which class of samadhi this may be it's the right or correct samadhi as long as you feel that the heart has calmed down. It has ceased from concocting amongst the various thought processes, and abides, for a time, singular and distinct from all surrounding conditions, before withdrawing from that state. This is not the same as that type of samadhi where, once the heart has converged, one loses track of day and night, not knowing if one is alive and it's as if one is dead. It is

only after the heart has emerged that one starts to wonder about what had happened: "Was it that the heart converged? Wherever did my mind go?". This is 'stump-like samadhi' because it resembles a stump without any consciousness. Try to avoid and quit this type of samadhi, and if you've already fallen for it then you must immediately extricate yourself.

This stump-like samadhi is certainly found among those of us who practice. The remedy is to hold back and break the habitual way the heart tends to converge. If one indulges it then it will always stick with that propensity, so you will have to compel it to break away and 'take a tour' of the body. Mindfulness needs to be firmly in control, travelling up and around and down and around, over and over again until wisdom, Path and Fruit are realized.

The kind of samadhi that is right samadhi is that which has mindfulness attending to the state of calm, when the heart has converged into samadhi. After the heart has emerged again (out of samadhi), the various natural conditions(33) found within the body and mind should be investigated with wisdom. Therefore, with the right occasion and appropriate conditions start up the investigation. Samadhi and wisdom are dhammas that should always interrelate and collaborate. Don't allow your samadhi development to drift without giving it the necessary attention.

So, to summarize, one can say that these three dhammas mindfulness, samadhi and wisdom are interrelated and inseparable. They can't move forward alone, for samadhi and wisdom have to take their turns in taking a step, with mindfulness minding and watching over them.

I've discussed these eight path factors partly according to the principles of Dhamma and partly from practical experience. Please note that right view through to right samadhi are formed from dhammas of many different levels. It's up to each of you listening here to take them up and apply them in your own practice. How far you can go depends on your Dhamma understanding and ability.

Regardless of whether you're a lay person or have gone forth, with commitment you'll be able to practice for the full development of these eight path factors. The fruits of Freedom(34) and knowledge and insight of Freedom(35) will then become your most valuable possession. This is because precepts, samadhi and wisdom are integral to this Path and they function as the key that clearly reveals these two Freedoms to the heart. Moreover, all of you who practise shouldn't misunderstand and think that Freedom and knowledge of Freedom are separate from each other or that they perform two different functions. Truly, that's not so. When a man uses an axe to chop up wood, as soon as the wood is cut through he both sees it with his eyes and at the same instant realizes it in his heart. In the same way, Freedom and knowledge of Freedom simultaneously allow the seeing and the knowing that the defilements have been excised from the heart, through

using precepts, samadhi and wisdom.

Thereafter, there can be no more fussing with problems because all bothersome concerns derive from the conflict between the heart and the defilements. This is the truly great issue of the three realms of existence. By letting go of the heart, which is the cardinal problem, the defilements that are lodged there will spontaneously detach themselves. Furthermore, sila, samadhi and wisdom, Freedom, and knowledge of Freedom all remain as they really are. Each side comes to truth, and consequently all the contentious issues come to an end

Today, I have presented a talk on Dhamma to all of you who practise by highlighting the example of the Lord Buddha and the Noble Disciples. May it serve you as a guide, pointing out the Way so that you can set your compass your programme of practice and relentlessly strive to follow the Lord Buddha. Once you have fully developed sila, samadhi and wisdom, then Freedom and knowledge of Freedom, which is the essence of Nibbana, will undoubtedly be yours.

Therefore, may all of you listening here realize that all these matters are found right here in your body and heart. Please draw Dhamma inwards as your own. Then, both the cultivation of the means and the fruits of Freedom and Nibbana, which I have elucidated, will all belong to you, either today or sometime in the future. May this talk on Dhamma now reach its conclusion.

Evam. Such is the way.

* * *

END NOTES

(1) This is from an earlier (1962) Dhamma talk given to the monks at Wa Barn Tard.

It was a favourite of Khun Pow.

(2) Saasadaa

(3) Saasanaa

(4) pi.n.dapaata

(5) sakkaro purisan hanti.

(6) avijjaa

(7) sabhaava dhamma

(8) dhammaaramma.na

(9) rukkhamuula senaasanam

(10) sabhaava dhammas

(11) sammaa di.t.thi

(12) ti-lakkha.na

(13) sabhaava dhammas

(14) samudaya
(15) nirodha
(16) sabhaava dhammas
(17) sammaa sa.nkappo
(18) nekkhamma
(19) daana, siila and bhaavanaa
(20) cetiyas
(21) sammaa vaacaa
(22) samaadhikathaa and panyaakathaa
(23) vimutti-nyaa.nadassanakathaa
(24) sammaa kammanto
(25) mettaa
(26) sammaa aajiivo
(27) sammaa vaayaamo
(28) opanayiko
(29) magga nyaa.na
(30) Vimutti
(31) sammaa sati
(32) micchaa samaadhi
(33) sabhaava dhammas
(34) Vimutti
(35) Vimutti Nyaa.nadassana

* * *

Epilogue

Mrs. Pow-panga Vathanakul died on September 11th, 1976. She had asked her husband, Mr. Vai Vathanakul, to keep her funeral rites simple and to cremate the body within a few days. (This is the ideal for those who practise Dhamma.) But when the time came her own family insisted on the customary Thai funeral.

Khun Vai, for his part, put together a book to give to family and friends at the funeral. Memorial books are customary on such occasions but Khun Pow had rather preempted this by already distributing, when she ill, some Dhamma books that she had had printed. Khun Vai, however, produced his book with the idea of it being a 'case study'. Four of the Dhamma talks translated above came from this book, and it seems worthwhile here to mention some of the other points that Khun Vai brought together. In many ways they are also highly relevant to Buddhists outside Thailand, living under modern conditions.

Relatives and friends contributed a section about Khun Pow's life and career:
She was born in 1925 in Bangkok and studied there, entering the Accountancy Department of Chulalongkorn University. However, poor health (resulting from a thyroid condition) forced her to cut short her course after only two years. She went out to work for an insurance company in 1946, and was one of the first staff of the newly established firm. Business conditions were difficult in those early days but Khun Pow worked her way up so that in 1948 she was made Secretary to the Board.
The company sent her (and Khun Vai) on study tours abroad to other insurance companies, in India and Europe, and for six months in the U.S.A. The American insurance managers were highly impressed with her "excellent judgment ... in underwriting problems..." and considered her "... an unusually capable woman and apt scholar ..." (There is even a photograph of her in the men-only executive dining-room of a very large German insurance company, being the second woman to have broken that barrier.)
In 1958 she was made General Manager of the company. Nine years later she stepped down from that post although staying on as Secretary to the Board so that she would have more time for Dhamma practice. At that time the company had more than 400 employees with another 400 insurance agents. When, in 1975, she fully retired she had been with the company for almost thirty years, having overseen a large part of the company's growth. She now turned more to concentrate on Dhamma.
In the company she had been renown for her hard work and discipline, and had expected the same from her workers. She was also known for her care and helpfulness. This is perhaps made evident by the gathering of over a thousand former colleagues and co-work their final respects at her funeral rites. (It had been formally announced in the newspaper as per custom, although no invitations had been sent out to all those individuals.)

Another section concerns Khun Pow's Dhamma practice:
In 1957 Khun Pow started to visit Bangkok monasteries to listen to sermons and join in the meditation. When, for health reasons, she retired from being General Manager she had more time for her Dhamma studies, and a scholar monk at a major Bangkok monastery was designated by the abbot to teach her the third, and then second grade General Dhamma studies. (And she was the only person who managed to pass the second grade examination, at the monastery that year.)
In 1970 a friend gave Khun Pow a Dhamma book about the meditation masters in the North east of Thailand. She was deeply impressed and when one of them, the Ven. Acharn Maha Boowa, visited Bangkok she went to pay her respects and asked permission to go and stay at Wat Pa Bahn Tahd. On first going to a jungle monastery she found herself too frightened to come out of her room at night, but after listening to the Dhamma teaching

she became determined to return every few months to practise. She also decided not to go for her grade one General Dhamma (book) studies, but to concentrate on putting those studies into practice.

Khun Pow, with Khun Vai's agreement, started to keep the Eight Precepts on the Observance Days. When business pressures guests from abroad for instance made this difficult, she would simply keep them on another day. To help make such days more suitable for meditation practice at home, one upstairs room was set aside and dubbed 'Ekasatarn'. (Meaning 'a place to be alone', and also sounding as if it is the name of a monastery.) Any disturbing telephone calls could then be deflected with the news that, 'Khun Pow had gone to 'Ekasatarn'. Khun Pow's friends would then assume that she had gone to the monastery, and there would be no need to lie about Khun Pow 'not being at home'.

In 1971, Khun Pow thought back upon the help given to her by her teacher in Dhamma studies, the scholar monk in the central Bangkok monastery, and offered to sponsor his further (M.A.) studies at the Banares University in India. (Since that time, this monk has become one of the most well known scholars in Thailand.)

By 1974 Khun Pow was spending much more time away in the north eastern meditation monasteries, and decided that the following year she would spent the whole of the three month Rains Retreat period up there. Back home, a small hut had been made in the garden, beneath a tree and with a view of the nearby pond. That was where she retired to, for she was now regularly keeping the Eight Precepts. She and Khun Vai decided that it was also time for her to fully retire from the company, which she did in 1975, and she was then ready to go on the three month's retreat that year.

Khun Pow had always been bedeviled with health problems that resulted in many stays in hospital. These included operations on the womb, the gall bladder and the breast. This last treatment concluded with radiation therapy that seemed to clear things up in 1975. However, that July, when she was already settled in the monastery for the Rains Retreat, she met a fellow devotee who was also a doctor. The doctor noticed that Khun Pow's eyes were yellow (with jaundice?) and so advised her quickly to go to Bangkok for treatment. Eventually, after many tests and a final bone biopsy, it was confirmed that this time the cancer had penetrated to the bone marrow, and that no further treatment was possible.

When Khun Pow knew that the cancer was terminal, she asked permission to go and practise Dhamma at Wat Pa Bahn Tahd. She arrived there in October and Ven. Acharn Maha Boowa gave her a Dhamma talk virtually every evening, for over 130 days. Other devotees were also staying there with her, one being a lady doctor, and when her condition made it necessary to be nearer the hospital she returned to Bangkok.

When Khun Pow was home again, she and Khun Vai decided that they would be fellow Dhamma farers, rather than husband and wife. She asked him to help remind her about

Dhamma, to awaken her mindfulness, in the coming days. Khun Vai therefore prepared some appropriate Dhamma verses and set himself the task of giving as much spiritual support as he could. He was able to sit with her and prayed and meditated. When Khun Pow could not read anymore, he would read aloud and tape some of the important Dhamma teachings for her to listen and meditate on.

Khun Pow went into a semi-coma, but when she became more conscious, Khun Vai was there to repeat some words of Dhamma. He then thought a better way would be to use the original voices, by using a tape machine. So he arranged tapes of the morning and evening chanting (that Khun Pow had always recited and found so inspiring); and a tape of the final Dhamma talk the farewell night that Khun Pow had listened to at Wat Pa Bahn Tahd. There were also tapes of Dhamma chants and verses that Khun Pow particularly liked: such as The First Sermon of the Lord Buddha, the Turning of the Dhamma Wheel, with its explanation about the Four Noble Truths. And the Discourse on the Highest Blessing.

By the time that Khun Vai had arranged the tapes, Khun Pow's condition was obviously deteriorating. The oxygen tubes that she had resolutely refused and pushed away, wanting to be left unencumbered in her final moments, had now been reinserted by the nurses. This showed for certain that she had to be unconscious. Khun Vai started a cycle of tapes and within a few moments Khun Pow's hands were lifted together in anyjali, the traditional gesture of respect and veneration. The hands fell back ... and were then raised again, palms together, over the heart. Khun Vai was delighted with this sign that the Dhamma was penetrating, even though Khun Pow was in a coma. He therefore arranged for the tapes to be continually interchanged using two machines. The Turning of the Dhamma Wheel sounded, with words about the heart of one who practises, how knowledge and light arise, and how by going beyond all attachment there is the Undying Dhamma.

Khun Pow appeared calm but her breathing became irregular. Khun Vai sat close by and quietly meditated; and as her breathing faltered he asked everyone in the room to stay still and not to cry, and for nobody else to come in. As they meditated, the sound of the breathing gradually diminished. And was still.

Khun Vai collected all the above to be a 'case study' about an ordinary person taking up the practice of Dhamma. (And it should not be too difficult for westerners to relate to someone like Khun Pow.) Khun Vai himself is something of a 'case study' too. He was Khun Pow's business colleague throughout, successfully overcame a major cancer operation and, more to the point, is a devout Christian.

It's said that Khun Vai would accompany Khun Pow to the Buddhist monastery and everyone who didn't know would think he was a Buddhist too. It was much the same when Khun Pow (occasionally) went with Khun Vai to church. Religion for him is not just Christianity, for he sees much value in Dhamma and fully supported his wife in her

practice. With his wife's death he was keenly aware that both faiths are concerned with suffering death and separation from the person one loves and how to deal with that truth.
Khun Vai has been a leading member of the YMCA he's now President Emeritus of the YMCA in Bangkok and has addressed various international meetings, often concerning his understanding of religion. He has spoken about how he sees a similarity between Christianity and Buddhism. On the basic level, he compares the Buddhist generosity and moral precepts, with the Christian Commandments and love. Or "Love in action for all faiths and beliefs." Then he says, "Whereas for spiritual higher attainment, we have to leave to each person depending on his or her belief to pursue."

It is now fifteen years since Khun Pow's death, yet the Dhamma Teachings she received and practised are still available to those who want to develop their own 'case study'.

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Part Two

Directions for Insight

Six Dhamma Talks
on centring the mind
in non-attachment

by

Acharn Kor Khao-suan-luang

Biographical Note(*)

Kee Nanayon was born in 1901 in the provincial town of Rajburi, about 100 kilometres west of Bangkok. When she was young, she liked to visit the nearby Buddhist monastery, especially on the weekly Observance Day when she listened to Dhamma from the monks and kept the Eight Precepts. Sometimes she would rest from her work around the house

by developing tranquillity meditation in any suitably quiet corner.
Khao-suan-luang is the name of a secluded, picturesque hill about 20 kilometres from Rajburi, near where her uncle and aunt lived. Whenever she visited them, she always felt comfortable there and eventually in 1945 persuaded her relatives to move their house over to the hill. This was the beginning the first three members of the community that was later to develop there.
Upasika Kee attracted Dhamma students, and residents included both female lay devotees and white-robed nuns. She taught her disciples to develop meditation, to chant at least every morning and evening, and to avoid stimulants like coffee, cigarettes and meat. They could listen to her talks and try to follow the example of her simple way of living. She made herself comfortable on the barest necessities and never indulged in luxuries, either in food or material things. Strictly keeping the Eight Precepts and constantly trying to guard the sense doors were basic to her practice.
In later years she developed corneal ulcers and eventually became blind. She passed awa in 1978 but her community still continues with about thirty residents.
These Dhamma talks were given mainly to the women who stayed at her centre to practise meditation. (Men could visit to listen to the Dhamma talks but were not permitted to stay.) After listening with calmed, centred minds, they would all sit in meditation together. Some nuns or lay devotees would take on the special practice and go into retreat alone in a separate meditation hut. It was known as 'guarding the sense doors', and could last for one or two weeks.

(*) For more information see the new translation of four of these Talks, which, to a certain extent, supersedes this pioneer translation. The introductory article, Upasika Kee Nanayon and the Social Dynamic of Theravadin Buddhist Practice is especially interesting. They are contained in a superb collection of Acharn Kor's Dhamma entitled An Unentangled Knowing, The Teachings of a Thai Buddhist Lay Woman, translated by Thanissaro Bhikkhu. (Dhamma Dana Publications, c/o Barre Center for Buddhist Studies, 149 Lockwood Road, Barre, Massachusetts 01005, USA.) They can also be found in electronic format on many Buddhist BBSs.

Preface
to the Thai Edition

(My) Dhamma talks given to those practising at Khao-suan-luang on the weekly Observance Day have regularly been printed, and this book continues the series. They aim to encourage and support Dhamma practice following the Way of the Lord Buddha and

his Noble Disciples whose brilliance dispels the darkness of every age and time. Devotion to practice always brings great benefit in leading to the end of suffering.
I wish to acknowledge the generosity of all those who have joined together to make merit by printing this book to be given away freely as a pure gift of Dhamma to anyone interested in practice. Other books in this series have already been widely distributed to various monasteries and libraries, and as opportunity allows we hope to continue this service.

Kor Khao-suan-luang
Usom Sathan
Khao-suan-luang
Rajburi.
23rd April 1972

* * *

1. Training in Renunciation

1st November, B.E. 2506 (1963)

As you steadily develop your self-inspection, carefully note where it is heading so that any lapse or imprudence in your daily life can be corrected. Failing to uphold a high standard will cause a continuous deterioration in the mind due to selfishness. You must persevere with the self-inspection because any lapse will cause this disease of selfishness to spread infection everywhere. Whenever you become neglectful, make sure that you then purge any selfishness that has arisen. This is especially necessary when it flares up in force, but even when it manifests more subtly, it still needs to be thoroughly searched out. If you do not eradicate this virulent disease, your practice cannot be considered to accord with the Lord Buddha's Teaching.
It's therefore imperative that your self-inspection becomes comprehensive, and that it is based and develops out of the Five or Eight Precepts. Generally, the precepts can reduce selfishness at one level and then our mind-development can come in and remove it at a medium level. This is something you should all understand quite well. Finally, however, mindfulness and wisdom will need to become engaged in eradicating the selfishness that results from overlooking the truth about impermanence, suffering, and not- self. With repeated attention, your concern will deepen and the defilements craving and clinging and self, in its various manifestations, can be disposed of. It's not seeing the impermanence and deception of things that permits desire to grasp hold and cherish them. This disease is made even more difficult to treat by our predilection in examining other

people before ourselves.
To be able to turn within and apprehend self with its machinations concealed deep in one's nature, does indeed require potent mindfulness and wisdom. Yet also actually to get rid of them isn't so simple, and one really only manages to view self's deceptions and desires. These multifarious schemes of greed are worthy of great attention and need to be carefully examined. Any shortcoming will force the practice to veer off course and may end by actually facilitating and increasing one's sense of self.
In the beginning, we should be content with what we already have so as not to feed and inflate this sense of self. Greed for anything however coarse or refined, no matter how attractive must be put aside. This is something each one of us must see and understand for ourselves; but because it can be all so misleading and deceptive, that isn't so easy. The predicament is compounded because 'self' is always looking out for distractions to involve us in. Should we enquire what it is grasping for, what it is in turmoil over it just pretends not to have heard. It is only interested in wanting more and more, without end.
A basic feature of human beings is the enterprise they apply when acquiring things. The defilements possess a certain cleverness in procuring, but not in giving up or forgoing. If only this could be transposed so that instead we became creative in bestowing and giving away. The benefit would be great because the grasping at things would stop and gradually with intensive contemplation, the basic attachment would be destroyed. Blocking the defilements from taking their fill by cutting off their nutriment is following the Way of the Noble Disciple. But the other way, the way of deception and sponsoring self, makes one a firm follower of Maara, the Evil One, who personifies the defilements. Instead of dispensing things one then endlessly acquires and consumes them.
There are, therefore, two possible ways to go. You have to discern in yourself the existence of the acute disease of selfishness, with its 'getting-cleverness'. Yet, if you aren't sharp enough, you'll be fooled by self's duplicity: "The more [things acquired] the merrier," as Maara would say. Ask yourself, "Am I really following the way to enlightenment or is it the way of Maara and selfishness? On which path does my proficiency really lie?" This is something to always question.
The household stores in this area have been donated for the use of those who come here to practise Dhamma. Be careful never to appropriate such communal property to yourself and always ask about such things first. Grabbing this and that to make yourself as comfortable as possible, even if it may have been done unthinkingly, is still the same as theft. These communal household utensils should therefore not be requisitioned as your own; even those things donated specifically for your use should, on occasion, be brought out and shared. In that case there is no attachment and one does not plan just for one's own convenience. Otherwise, the instinct of 'self' which needs to appropriate things to itself is too manipulative and cunning, and its villainy is so difficult to see. One then

mistakenly endorses the dictum, the more I can get the better, and such selfishness puts one under the domination of Mara.

Now that we have become disciples of the Lord Buddha, how can we possibly be like that? If we should see that the greed arisen in ourselves becomes particularly grasping, then the only way out is to give up the thing (that we're grasping at). Let go of it! Under no circumstances should you quietly appropriate it on the side. Absolutely not! I will tell you plainly, anyone living in a religious community who behaves in such a way will only go from bad to worse, because there is no sense of shame or fear of doing evil. Without these two fundamental principles as a foundation, how can Dhamma possibly be built up? Though one might be knowledgeable and skilled in reciting the scriptures, one can't even put right such an underlying character defect. A personality that knows no bounds to its greed really seems disgusting, or rather the disease that infects that mind does. What can we do to cleanse such a mind? Anyway, to associate with extremely selfish people will inflame the disease still more and its infection will penetrate deep into the mind.

All this remains a hidden subject which people don't wish to speak about. It's not pleasant talk for it disturbs and disconcerts with its sinister implications. It's only through mindfulness and wisdom examining within yourself that you'll be able to know the deceit of the defilements and greed. How can they all be eradicated? This is not a matter about which you can be halfhearted. You'll have to disavow and give away as much as possible. Anything that is involved in upholding such selfishness must be relinquished. Don't agree amongst yourselves that everyone may grab as much as they can, but rather encourage on another to give as much as possible. Failure to do this will cause the mind to fall into anguish, because you twist round and infect yourself with the dirt and disease of selfishness. Who else can possibly come and treat you?

When you decide to examine this malignant disease, you'll have to recall all this for yourself, because nobody else will want to discuss it with you. Even though they too are saturated with the same infection, they prefer to talk of other matters. The occasional giving away of various things is relatively easy, but to relinquish self is both recondite and extremely difficult. Nevertheless, the effort is worthwhile because this self is the sole source of all suffering. Should this root not be destroyed it will continue to sprout and flourish, so we must turn and apprehend this self.

The Lord Buddha has laid down the Recollections of the Four Requisites [of life], which, for the monks, are: robe material, alms food, shelter, and medicine. He said that if they weren't considered merely as material exigencies, as elements,(1) free of all ideas of self, then the yellow robe, the lump of rice, the hut and medicines would all burst into flame. Even though we may not be monks and only beginners in Dhamma practice, if we really have the determination to be rid of the defilements and self, then there's no loss in trying to follow a similar basic rule. If we don't, imagine how the defilements, craving, clinging, and

self will relentlessly proliferate. So we have to make our choice: simply to follow the old way, or to strive towards the ending of self. Each one of you should take this to heart. Turning to examine internally is difficult, but even modest application will result in great benefit. Actually catching the deceit of self in the act of plunging one still deeper into suffering, and being able, there and then, to wipe it out this is truly a reward beyond price.

The failure to implement this eradication, this giving up of self, lays the basis for the intensification of suffering. For, by not bringing it in for examination, it is able to grow freely. You may be able to quote and recite the scriptures and even skilfully teach others yet the mind remains impure and confused. By clearly seeing this you will feel revulsion for everything involved with this craving and desire. You will start to give generously and to make sacrifices, no matter how difficult it seems, and thereby suffering can no longer secure a hold. Each small renunciation builds its own reward in the mind until there is complete victory.

Anyone having a strong tendency towards stinginess which is a particular defilement seems unable to give anything up. They are reluctant to examine themselves or admit that they can possibly harbour a disease as severe as selfishness. If they would frequently mak an inspection, that sort of defilement wouldn't dare to show its face. But by being negligent the defilement grows strong and bold, and is capable of the most selfish and despicable acts. Such people will then be able to appropriate the property of a community, such as we have here, for their own selfish purposes.

By turning to a constant probing of your mind, you'll be able to succeed in the giving up of unworthy attachments. Whatever you do will then become Dhamma, and will be of assistance to our companions in [this world of] birth, sickness, old age and death. The getting rid of selfishness will also allow you to come to the aid of others, without caring about the hardships involved. Without self we are truly on the noble way.

The practice of Dhamma needs orderliness in daily life. Any slackness is inappropriate. Another point here is that any shortcomings in behaviour allow defilements a chance to come forth more easily. Orderliness helps to arouse mindfulness, which may in its turn forestall the defilements. Disregard for rules and regulations brings nothing, whereas conscientiously abiding by them can bring benefit. They give one a sense of how properly to respond to any situation, and this is necessary because we still can't completely understand by ourselves. The Lord Buddha knew the situation from every side, whereas we are surrounded by darkness and ignorance. This means we can't be sure of ourselves either externally or internally and so must depend on Dhamma and the Way it points out to us. The decision to follow Dhamma or to wander away remains with each one of you.

Anyone who wishes to be rid of their defilements and suffering, will need vigilance as an

asset of mind and must then be diligent and persevere. Forever encountering the scorching fire of suffering, they will finally have to stop, turn and set themselves the task of struggling to be free. Without a clear and thorough understanding about oneself, the defilements will thrive and spread their virulent infection, which can only bring more and more suffering. We must therefore reinforce our mindfulness and wisdom, for no other instrument can fight and destroy the defilements.

The persistent quest to train the mind needs mindfulness and wisdom to point the way. Halfheartedness merely wastes time and one remains the same unmitigated fool. When you come to realize this the benefits from the resulting effort are immense. Eventually, you will be able to destroy the defilements, relinquish all attachment and the mind will transcend suffering. But any failure to achieve this will see you swept away by the power of craving and defilements. Negligence and carelessness will allow them to lead you away by the nose; they'll pull you here and drag you there. This is why the Lord Buddha emphasized, in so many ways, the necessity of letting go, sacrificing and disentangling yourself. This is the way to excise the cancer from the mind.

This kind of malignant disease is very insidious and though it may reveal a few symptoms, it's usually not enough to alert one to the situation. Eventually, it will usually triumph and sometimes you may even submit to its terms with alacrity. Your examination therefore must be circumspect and alert, otherwise it's like plugging one hole in a leaking boat only to find it's leaking elsewhere. There are six holes or apertures the eyes, ears, nose, tongue, body and mind and if you have no control over them, they are left open to follow after emotional objects. And this causes great suffering. You must use mindfulness and wisdom to seek out and review the true situation present within yourself, and this must become the most important activity throughout the day.

Our life is for working on the elimination of the defilements, not for anything else. Yet the defilements and suffering continue to hover about, and if we aren't equal to their threat we'll surely get burnt. We need to pull ourselves around and question how to deal with this, for then we'll be heading for great success. While we still have breath and our body isn't yet rotting in its coffin, we must take counsel and search for a way to eradicate the root infection of this terrible disease, the germ of defilements and craving. This cancer, which has gnawed deeply into the mind, can only be remedied with Dhamma. The Lord Buddha prescribed his Dhamma medicines with their various properties. Each one of us must carefully select from them and blend what is correct and most suitable, and then use it to destroy the root infection. All this necessitates great circumspection.

Should your self-inspection remain insufficient to destroy the defilements, they will grow stronger and burn like an unseen fire inside the mind. Introspection is the extinguisher to use, so that when you notice greed arising for an object, you can snuff it out and let go of it. Now, look at the mind, is it free or entangled in turmoil? If you don't persevere, it can

only end in your getting burnt. No matter how smart you think you are, you always seem to succumb to greed. Greed seizes the commander's position and you make no attempt to dislodge it and even go out to receive it in with compliments. The mind is then the oppressed slave of desire, and has fallen into delusion, with the grasping of this and that. There's no obvious way out of such wretched entanglement; we just don't know how to escape the dilemma that viciously encircles our mind.

We are trapped by our lack of true resolve and finally, when we are at our wit's end, we become slaves to the defilements just as before. The more often we submit to them the more their power grows. The only true way to overthrow them is strenuously to bring mindfulness and wisdom to bear. We can then examine, from all angles, the suffering they bring until the mind refuses to stay a slave any longer. It's no use just making an external show of it, because the greater the fuss the more stubborn the defilements become. Yet, we also can't be halfhearted about it. You must have the appropriate response for whatever the situation brings. You can't rush in with massive good intention to wipe them out, but must first carefully focus and enhance mindfulness and wisdom. This will all require great circumspection, and all these points will need to be remembered.

To genuinely understand, the mind will have to investigate in every posture, with every breath. It will then be equal to the task of stopping those moods and tendencies that continually fabricate notions, without reason or value, under the compulsion of delusion. Without true determination, practice becomes halfhearted. This leads to distraction and a waste of valuable time, with it all being nothing more than delusion. We must turn our vision within and persevere until we see clearly. Once we are adept, it's actually more enjoyable to look inside than out. Externally there is just the dissolution of things seen why be so engrossed in that? But the inner eye can penetrate to the clear light and then to the Truth of Dhamma. By seeing the nature of the dissolution of all determinations,(2) new insight will arise as to that nature that doesn't deteriorate, a nature that can't be altered but just is.

If your all-round mindfulness and wisdom remain insufficient and weak, the defilements will be overwhelming. However, if you can persistently build up mindfulness and wisdom, the strength of the defilements will proportionally decline. You'll notice that though the mind was previously confused, it has now become resolute. It's able to see the impermanence of things more clearly, so that they can be let go of. This insight into impermanence empowers mindfulness and wisdom to move towards an even deeper discernment. Yet this penetration must be truly focused, otherwise the slightest inattention will be disruptive. If it doesn't wander off target, even for a moment, then this is truly the way to control the defilements. Negligence, however, means that they can never be threatened and they'll regroup stronger than ever.

Mindfulness and clear comprehension must be developed in every posture, with every

breath. We must make the effort so that the mind is attentive and doesn't drift away following various emotional objects, or lose itself in the confusion of concocting thoughts. You should be forewarned here about the tendency to think, "I know!", when you don't really know at all. Until the mind penetrates to true insight there must always be doubt and uncertainty; but when you begin truly to see, such doubts fall away and speculation is no longer necessary. One truly knows. How can you be certain that you have true insight? When the mind truly comprehends, the defilements and suffering are really eliminated. However, if one just thinks that one sees whilst having no real insight then one can't possibly destroy the defilements and suffering.

This insight penetrates into the mind, for this is where the desire for things is activated and that which blocks out Dhamma resides. When this concocting stops, one sees through to the nature of mind that is without the fire and anguish of desire. This can be seen anytime when one focuses properly and with determination. One can see other things, why not this? Just truly look and you will certainly see!

But you must look correctly to be able to penetrate, otherwise you won't see anything. If you grasp at things which goes against the basic principles of true knowledge and then try to go straight on to the truth, it's probable that you'll get all twisted and an element of pride, or something similar, will insinuate itself. The only way is to see the arising and ceasing of things, merely seeing and understanding without grasping. See! This is the way to freedom from attachment. It has been said, "See the world as if it were empty," and we must similarly see our moods, as they arise and cease, as empty. When the mind truly realizes the transience of things, the deceit of the world and our moods, it doesn't grasp at them any more. This is the free mind. There are many levels to this but even a temporary experience is still of benefit; just don't go and grasp after anything!

The free mind that is called vimokkha attaining to true and final release we find described in one of the scriptures(3) we chant: "vimokkha is not subject to change." Those levels of freed mind that change are not true vimokkha, so we must continue to examine each level and press for the fruit, which is always freedom from attachment. It doesn't matter how many levels one has to work through until it finally doesn't change, which is when it is without any aim or attachment for anything. This is the true way to penetrative insight.

May all of you who practise Dhamma, work tirelessly to see and know this truth.

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END NOTES

(1) dhaatu

(2) sa.nkhaaras

(3) Solasapanyha Sutta

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2. Making Dhamma Your True Concern

16th November, B.E. 2506 (1963)

We all have suffering, and the most important task of our life is to let go and be rid of it. The mind is besieged by defilements and is left helpless owing to its deficient study of Dhamma. It is continually scorched with suffering and unless we turn to Dhamma it will be consumed throughout this life and on into the next. Only Dhamma practice can extinguish and release us from suffering.

This practice of Dhamma is precisely a constant self- examination, because body and mind are the basis of our existence. The condition of changing, which they naturally exhibit, needs to be correctly examined. Otherwise you will follow the unthinking 'normal' course, understanding nothing and grasping after things which only go to compound your suffering. This, however, is difficult to see and will require your full attention and concern.

In examining the unrest and anxiety of the mind, you'll find it emerges from the disease of greed, hatred and delusion. The desire for things can only bring turmoil to the mind and it's like a virulent infection has taken hold.

It's normal to be afraid of bodily disease, but the affliction of the defilements, which disturb and depress the mind, doesn't concern us at all. We choose not to recognize the seriousness of this infection and sometimes, in our ignorance, even to aggravate matters. To actually get down to eliminating the defilements is therefore difficult and unattractive, especially with the myriad outside distractions that stir up desire. The indifferent, common person just spins with their desires, leaving the mind dizzy and unbalanced all the time. This is plainly suffering and torment, yet if we don't concern ourselves with this affliction, don't struggle to overcome the tendency to follow our desires, then we must abjectly submit to it. It's our ignorance concerning the defilement's successful infiltration and infection of the mind that makes this disease so difficult to see.

You must turn your attention away from external things and set it on your own body and mind. Whether mind or body,(1) it's all subject to impermanence and change. Yet this is difficult for the ordinary person to comprehend. It's like what we think of as the growth of people; from their mother's womb onwards there is continual change and transformation so that this growth really refers to change. Nothing remains immutable in this world.

The decline and decay of either the body or material things shouldn't be so difficult to notice, and yet it still somehow escapes our attention. The mind and mental states are constantly changing but instead of seeing this we grasp at the sight or sound of any object experienced, and this drops us into even more suffering.

If we could penetrate to the actual experience of sights, sounds, smells, tastes, tangibles

and mind objects, we would find a continual change, a constant arising and passing away. How does the old emotional object pass away, how does a new one arise? How is it that the mind is overpowered by the defilements into conceivings and imaginings that proliferate out of hand? But we pay no interest to such matters and are consequently overwhelmed by suffering, which extends into actions and speech full of intense greed, hatred and delusion. This incessant torment of the defilements hotter than the hottest fire can only be relieved through the practice of Dhamma. Yet the ordinary worldling, though being roasted alive, behaves as if she is immune to the fire and pays it no attention She even smiles and thinks herself content in habitually grasping at transient things as 'me and 'mine'. She doesn't realize that whatever she reaches out to, and falls in love with, is forever out of reach, edging towards dissolution. This all needs the deepest examination, so as to see the truth and not fall into attachment and delusion.

People learn from the scriptures of such diseases as the fetters(2) or underlying tendencies,(3) but they don't turn to check them out in themselves. One takes up words and translates their definitions, yet one doesn't see that the wrong view of holding to personality(4) is the direct source of all one's suffering and torment. One not only fails to comprehend this plain truth, but then one turns and unthinkingly submits to upholding such wrong view. This is why the mind is in such a state of profound ignorance.

It is normal for people to have knowledge about many things, sometimes to the extent that they can't relax and must be forever researching new matters. They know what's good, what's right they know it all! Whatever the subject, they manage to concoct an answer, finally spiralling out into wild conceptualizations. They simply know too much! This style of knowledge is that of the defilements and craving; its antidote is the knowledge arising from mindfulness and wisdom that penetrates to the truth of the mind. If we should give free rein to this obsession with wild imaginings, the mind will exhaust itself and we will eventually suffer a nervous breakdown. If we allow ourselves to get into such a state then we'll end up insane. Some cases may stay deluded until their death and, on being reborn, they will return to that same delusion. This transpires from a lack of critical examination and from not trusting in the application of Dhamma. Tranquillizers and similar drugs for the mentally ill merely relieve the external symptoms but do not get to the root cause. A radical cure depends on the control of one's own mind, using mindfulness and wisdom to brake and critically check, enabling the mind to free itself from its delusions. This is the complete cure of Dhamma.

That Dhamma practice should be able to cure every kind of illness should merit some thought. Each stage in your understanding of Dhamma will depend on mindfulness and wisdom. Those who show no interest in Dhamma no matter how great their knowledge of worldly matters will fall under the domination of the defilements and become subject to birth, old age, sickness and death. Once you come to understand Dhamma, following

the Lord Buddha, the mind will become bright, calm and pure. This knowledge is of far more value than that which you have acquired for your livelihood's sake, or that which you obtained by being pleasurably but temporarily! engrossed in various entertainments. When you come around to constantly examining your mind, you'll see that when anxiety arises the mind is not free and will not accept the truth of the Lord Buddha's words: "Go out from desire in happiness." Being burned alive in the maw of desire through indulging in the five sense strands sight, sound, smell, taste, touch is hardly 'going out from desire with happiness'. But if you correctly see that the penalty of desire is suffering, it will cease to gratify and the mind will be freed from desire. At that moment, when the mind is unattached to sense objects and is free of desire, you can penetrate to more profound levels and truly know whether it is really happiness. The free mind will know of itself that happiness is not being overwhelmed by suffering or aroused to passion. The mind without passion will immediately incline solely towards freedom. Is this what you want, or are you satisfied with lust and insatiable desire? Consider carefully and make your choice.
Inclining the mind towards freedom and release from the entanglements of passion and lus brings a natural state of purity and calm. Surely, compared to this freedom and happiness, the turmoil of sense desires will seem loathsome and repellent. If you don't reflect upon this you'll become absorbed and lost in never-ending desires and passions, caught and confined in the cage of craving. Held in the grip of this disease so difficult to cure, isn't it high time you turned to radically curing it by destroying its root infection?
When the mind fixes on a desired object, you must reflect and see the harm and suffering that arise and compare it with the happiness of the mind freed from desire. You must constantly examine this suffering and the freedom from suffering in your own mind, attending to it with every in- and out-breath. The principle is set down in the scriptures in the Foundations of Mindfulness, which describes many different ways to examine and reflect. But if you don't actually apply them in your practice, no matter how many of the texts you read, it will be of no benefit. You will continue merely groping along in the dark without understanding anything. To detect this insidious disease requires mindfulness and wisdom, and these must be nurtured and applied so that they become well established. If you only do this sporadically and irresolutely, you will always end in laxity and make no progress in Dhamma practice. It is just this progress that leads to a lessening of suffering and a decline in desire as you will see for yourself. You'll realize that the most direct way of practice is constant reflection and examination, and will see how best this can be applied in your daily life. Those of us here who devote our lives to Dhamma through following the training rule of chastity(5) must especially consider this carefully.
This way of Dhamma practice needs an earnest application of mindfulness and wisdom, persevering with them until true knowledge arises. But initially, how should one investigate so that new understanding may arise where previously there was ignorance?

When the mind is possessed by ignorance and delusion, you can't relax or be indifferent but must concern yourself energetically with escaping from that which brings harm and suffering. You must discern what it is that brings brightness and clarity to the mind.
If this isn't done, the mind will tend to be seduced by surrounding sense objects and you are left with just scholarly knowledge and talk. In fact, your mind truly doesn't know what is what, and any scrap of insight that does genuinely arise will not be followed up. You'll relax, become preoccupied with things, and neglect the practice. It is therefore important to be very careful about this and bring mindfulness and wisdom to bear so that they can be steadily trained and perfected. When you can penetrate to the truth of impermanence, suffering and not-self, even if just for a moment, you'll see that this is truly the perfect way to extinguish all suffering. Whatever remains undiscerned must be earnestly investigated and related to what one already knows. This leads to disattachment from self and others, from 'mine' and 'theirs'. Just a momentary insight gives value to your life, otherwise you'll remain in the continual darkness of ignorance and ceaseless imaginings. The mind being caught in constant turmoil is truly a wretched state of affairs.
Meditation must therefore be steadfastly developed. You must build it up as an asset of the mind and not be concerned only with eating, sleeping and other bad habits. You must watch over the mind so that it stays under the direction of mindfulness and wisdom, always pulling it back and never leading it out to other concerns that are a waste of time.
A first step in the practice is the code of conduct, necessary because otherwise things only slide into distraction and confusion. You must therefore place yourself under precepts and discipline, for it's this that can bring great benefit. You'll then come to see that this life is meant only for training yourself towards the elimination of defilements and suffering; and doing it before the body itself is laid out in its coffin. Without this concern for practice and for finding a suitably quiet place, the mind will tend to overextend itself with notions of conceit. Therefore you must all decide on the way to go, blocking the wandering of the mind after sense objects and moods, and bringing it back to investigate within yourself so as to steadily develop calm and tranquillity.
The Lord Buddha rightly set down various methods for developing meditation, including mindfulness of breathing. If we don't take up one of these methods as a basis for practice, even though it may still be possible to gain results they will be unsteady and fleeting. But with a basis of practice to aid one, the mind can be brought under the control of mindfulness and clear comprehension, without fading into distraction. How should each of us go about this to obtain the desired results? In your daily life, how can you improve your practice? These questions warrant great concern and consideration. Don't be careless and forgetful. Whatever you do in your practice including the guarding of the sense doors(6) must be followed through steadfastly without vacillation or distraction. Otherwise time flies by, your life ebbs away, and you achieve nothing. Inattentive and

halfhearted, how can you expect to escape from suffering? What a waste be earnest! Such concern, when it arises authentically, enables you to correct and right yourself. It steadily wears away at your distraction. Your investigation should centre on impermanence, the suffering involved in such change, and the lack of self in all of it. You then must focus on the central point of 'knowing' and penetrate through to clearly understand impermanence, suffering, and not-self in both body and mind. When you succeed in clearly realizing this, you can truly be called wise, awakened and happy through Dhamma. If it is genuine insight you'll no longer feel any attachment or involvement with anything. You will be free of feelings of 'me' and 'mine'. Does this sound appealing? I'm not talking about trivial matters. This is serious I tell you plainly and you must concern yourselves seriously. Halfhearted listening to what I say is no use, you must really try to gain insight within yourself. This brings such great rewards that it deserves your special attention. Above all things concentrate your attention on this.
May Dhamma be the guiding light in your life.

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END NOTES

(1) naama or ruupa
(2) sa.myojana
(3) anusaya
(4) sakkaaya-di.t.thi
(5) brahmacariya
(6) indriya sa.mvara

* * *

3. Establishing a Foundation of Mindfulness

6th November, B.E. 2513 (1970)

Concern for Dhamma practice is of the greatest value because it leads on to wisdom. Its steady development will allow you to '(inwardly) read yourself,' by using a careful examination of suffering and the harm caused by the defilements. Occasionally, you'll be able clearly to discern the situation and resolve to get free. The mind is then calm and serene, without those agitating thoughts that, through one's negligence, had previously been allowed a free rein.
The principle of self-examination is a tool of vital importance and requires regular and specific development. It brings the mind to stability by securing it with mindfulness is essential. Otherwise, the mind will waver and vacillate following contact with various

objects, which will eventually lead to proliferating imaginings and turmoil. By controlling the six sense doors which means having mindfulness constantly in attendance one lays a deep, immovable foundation. This can be compared to driving piles into firm ground rather than mud, where they would sway under any external force. Mindfulness is therefore necessary for controlling the mind, so that it is stable and can withstand contact with objects, neither craving them nor being repelled by them.

This firm mindfulness must be maintained in each posture and with every breath, and this will effectively check the mind's wild chasing after sense objects. Otherwise, the mind will be like a rudderless ship, battered by wind and waves (which are the sense objects) and drifting helplessly. Mindfulness is therefore essential in securing the mind, allowing it to stabilize and investigate for insight.

Initially, in order to establish a foundation of mindfulness, you'll have to concentrate on centring and balancing the mind in impartiality. At this stage, there's no need to speculate or be concerned about any matter. If you can fortify and hold this centredness, it will become the base and standard for your investigation. But this impartiality needs careful checking to make sure that it's not just a state of indifference and inertia, or absent-minded preoccupation. You must be neither scattered nor engrossed in things. Sitting straight-back maintaining mindfulness and centredness is all that is required.

There's no need to think of anything. The mind is firm, unswayed by whatever may arise, be it pleasant or painful feelings. One's attention is locked onto the stability of mind, and excludes all feelings (and moods) and it's this that leads to equanimity.

Guard against any inclination towards either absent-mindedness or infatuation with some object. So that if you're sitting in meditation, after thirty minutes of the hour's session the mind is established and continues to be so for the remaining time. When changing posture to standing, walking or lying down, notice that though the body has shifted, the mind is still centred and unshaken. Mindfulness, which must be sustained with every breath, is the kingpin in this, forestalling the imaginings and concoctions of mind. Then, with the mind centred and neutral, the intense concentration on the in- and out-breath can be relaxed to a suitably moderate level. In the hour's session, the mind will then be without worries and distracting thoughts. Afterwards, you'll start to notice that in whatever you do or say, the mind has a natural 'poise with knowingness'.

When the mind is thus stationed, it will have all-round protection so that contact with external objects will not affect its stability. Even if it should be drawn out for a moment, it will quickly and without coercion return to maintaining its base. What had previously stimulated attraction or repulsion, a pull to this or that side, is rendered ineffectual because the mind is now centred and neutral. Any wandering or distraction can be countered by a critical examination of the virtues and attributes of the centred, stable mind.

The foundation of mindfulness must be deeply laid within every posture and constantly

developed in every action. Once the base is set, the mind becomes compliant, calm and free of imaginings and turmoil. It steadily grows more refined and is able to penetrate and examine, knowing both its stability and its disinterestedness in those brief external contacts. Any craving can thus be disposed with. When changing your position perhaps in response to painful bodily feeling the mind will neither fix on the pain, nor on the new pleasant feeling (with the improved circulation), but will be intent in itself. This stability permits you comfortably to avoid the cravings involved with feelings. The ordinary untrained mind on the other hand will be irritated into pursuing pleasant feelings. With repeated practice, the foundation's piles are driven deeper and deeper, so that there i no swaying under the impact of sense objects and moods. No longer are you restlessly drawn out after sights, sounds, smells, tastes and tangibles; no longer indulging in meaningless thought fabrications because of your lack of mindfulness.

This stability of mind needs constant attention and strengthening. Then the examination of impermanence and not- self, which usually deceive the mind, can be set up. The mind, like a mischievous monkey, tends to wander away. Yet even monkeys can be caught and trained, and so it is with the mind. It must be first caught and tied with mindfulness, then tamed and disciplined.

The training of the mind can neither be excessively forced nor abandoned to complacency. Everyone must find out for themselves exactly what brings results. If you are only casually mindful, the mind will lack a foundation and be easily distracted by sense objects and moods. It will then be impossible to brake, to calm down and free yourself. The firm establishing of mindfulness in every posture standing, walking, sitting or lying down becomes essential so that the monkey is tethered and can only circle its post, without being able to get into mischief.

Once the mind is trained, it will be calm and capable of self-examination. However, any obsessive imaginings show up a deficiency and you'll have to train yourself further, because it's precisely this lack of firmness that underlies all your turmoil. Why should the mind be so wild and disobedient? Practise so that it calms down and rests in stability.

At this stage, the mind is stabilized and supported by mindfulness in all postures. Any distraction occurs for only a moment and without attachment. You'll now have to perfect this so that all distractive imaginings and moods, arising from contact with external objects, are subdued and completely cease.

This training isn't so very difficult. The vital point is being aware of the mind's centredness in whichever of the various meditation subjects you choose to use. If attention wanders, always bring it back to the established mind, and the foundation will continue to be laid. Such mindfulness is then always available for investigation, because the firmly settled mind is also able to see clearly. It can discern the truth and falseness within oneself, whereas the unsettled mind can only swing around to haunt and jumble everything up to

fool you. The established mind can therefore get rid of the defilements and suffering from every side.

This way of practice depends very much on diligence and perseverance in establishing the mind. Then, just as a firmly anchored post isn't shaken in a storm, so the various defilements with their resulting anguish and distress can no longer afflict the mind. When this is realized, you'll no longer go out with fondness for this thing or aversion for that. Such equanimity can then become a basis for investigation and insight. But initially, in stabilizing the mind to a deeper level, there's no need to involve yourself with any thinking processes. Preoccupations and absent-mindedness must both be guarded against, for it's this point that delusion and the machinations of craving takes over. The firmly settled mind might waver a little but it will quickly correct itself so that the basis of mindfulness can be used for examining impermanence, suffering and not-self.

In the beginning stages, though not absolutely essential, it's better to concentrate on stabilizing the mind. If you try to focus the mind without such stability it's liable to fly off into uncontrolled imaginings. Therefore, settle your mind, steadily focusing it so that it develops to the profound level imbued with freedom.

The torment of the defilements with their domination of the sense-doors will then be overthrown. This is because with such firm control over the mind, the eyes and ears, the nose, tongue and touch will also be guarded. Without a firm foundation of mindfulness there is no restraint of the senses, for the eyes want to look, the ears want to hear and come into contact with the myriad sense objects. With the mind centred, it's already protected and so there's no need to guard the actual senses themselves. Then, whatever you say, the mind is settled without harking after notions of: "That's good I like it; That's bad I dislike it; That's pretty ... That's ugly ..." The mind is no longer fixed on externals, but keeps to the principle of being centred and uninvolved.

Every experience is now received with impartiality because five of the six sense doors have been closed, and the mind is centred and steady. When sights, sounds, smells, taste or tangibles arise, the mind isn't attracted but remains centred, controlling all. Just like that. Try it.

It is now the end of the Rainy Season. During this week, you should all make an extra special effort to establish the heart with mindfulness. In the Lord Buddha's time, it was during this period when the lotus and water lily bloom that a meeting was arranged between the Lord Buddha and his senior disciples. They had just finished training newly ordained monks and novices during the Rains. As in other years, I want to stress this again to encourage you to make the mind steadfast. When this is achieved the mind will bloom, unwithered by the defilements, heat and myriad afflictions. So you should all try for this during the coming seven days.

Watch over the firmly centred mind so that it receives constant support. Except, that is,

for when you're asleep and even then the mind should be centred right up to the last wakeful moment. Try it, and you'll find on awakening that the mind has remained centred. It will be free of craving and all the suffering this involves. Then you'll be able to see for yourself how the mind gently blooms.

With the mind established it is naturally cooled and soothed without effort. You can be assured that this mind will neither be scorched by the defilements nor led into self-inflicted torment. The fires of lust, hatred and delusion can't touch it. But please understand that this can only be achieved with genuine exertion and constant mindfulness. Playing about and being irresolute will only hand you over to the torments of the defilements.

Dhamma practice is one of restraint and steadfastness, clear of any mischievous pursuits after sense distractions. Whatever you do, whether eating or excreting, make sure the mind is established within. When you realize this state, the mind will be unshaken by turmoil and free of weakness. It will be established in a freedom beyond harm from those things that had burnt it. It is free for through introspection it no longer grasps and embraces such things, and is therefore constantly protected. In such a state there are no thoughts of self, there's just the stabilized mind. Sustain it for seven days and you will know the results for yourself. So please persevere!

Each day keep a check and record of your progress. Don't become lax and erratic. Keep the mind steady and don't weaken in your resolve really try to make an end of suffering! If you are irresolute, you will fall for the provocations of wanting things and doing things, and thereby you'll enslave yourself and suffer.

Your daily life should give good opportunity for self- examination. Enter the battlefield. Firmly centre yourself. The uprising feelings and moods should be seen as neutral without involvement in notions of good or bad. Everything is halted in centredness because without intention there is no good or bad or self. Sustain this centredness and freedom from self, and know exactly how the lotus blooms. If it doesn't bud and flower, know that it's withering and rotting in the heat of the defilements and your inattention. Please apply yourselves to establishing the mind, and do your best to bring the lotus to bloom. Make sure it doesn't become scorched in the fire of the defilements.

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4. Struggling against the Defilements' Hordes

13th November, B.E. 2513 (1970)

We are meeting here again today and some of you have already spoken to me of your

practice. I would like further to emphasize that your development of mindfulness and self-inspection requires a suitable basis in effort and perseverance. We have all heard about th mind being enshrouded in defilements, and we can only falter and slip back by not pressing on with practice. If the mind lacks energy, it's time to increase and maintain the pressure of practice, thereby enabling us to break through with insight. Such insight isn't merely a matter of 'thinking it out', for it's an examination based in the concentrated mind, which is calm and stabilized to a sufficient degree. This calm, centred mind, without imaginings or thought fabrications, without positive or negative reactions to emotional objects, requires a careful and subtle investigation into its various conditions without disturbing its balance. A cursory understanding is hardly true knowledge, for one knows merely the external calm or those characteristics of mind that still sway under the defilements, without any lucid insight.

Make the effort to analyze and examine within, searching for the understanding to help you along and constantly sharpening your investigation. If you aren't at this investigative stage, true knowledge won't arise because your knowledge and mindfulness are still at a relatively superficial level. Taking the physical body up for examination, you can analyze it as either made up of the various elements earth, water, fire, air or inspect aspects of its loathsomeness. This will lead to an understanding about the body, which can be advanced in each posture so that your thoughts never wander off course. Your work is meticulously to focus on and destroy the defilements in whatever guise they appear.

The qualities of heedfulness and non-distraction will advance your practice along smoothly. It's as if one becomes experienced and proficient in treating and eradicating the subtle disease within the mind which is the malady of nescience and delusion. Normally, we can't comprehend even the grosser aspects of this condition, but when it's been stilled by firmly establishing the mind we'll be able to penetrate through to the deeper levels and discern the deceit and cunning of the defilements. With this seeing and understanding you'll be ready to renounce them as they swerve away to find a sight or sound, a delicious taste or smell. Whether it's aimed at the relishing of bodily contact or pleasant mental contact, you must be wise to it all. But this is difficult to perceive because we still have so many desires for pleasure at a very coarse level, involving pleasant feeling together with perception, thought and awareness. Thus we are infatuated by their guiles, fall into negligence, and end up understanding nothing.

This is a subtle affair because such alluring pleasures are really only concerned with lust, sexual desire and craving. These instigate the mind to swerve out through the five senses after delightful objects remembered from before. Long past impressions whether good or bad are conjured up, which we deludedly grasp at and sink ourselves in anguish and total sorrow.

To understand these myriad disease-carrying germs within yourself is difficult. Although

you may well discern and dispose of some of the more external problems, overall it's of little help. Wherever they are concentrated together, this master- problem is stubborn and determined to remain master however much you may try to overcome it. Remember that if your mindfulness and wisdom aren't yet strong enough, the battle will also upset the basic calmness of mind.

Dhamma practice requires a careful balancing neither too tense nor too slack so that you always strive with the appropriate response, which is the Middle Way. You will have to notice in yourself the state of mind that is controlled by mindfulness and wisdom, and constantly support and sustain it with diligent attention. This allows calm and stability to arise for longer periods until you become intimately acquainted with it. At times you will recognize the need to put on extra pressure to force the results because, even though it may be hard to do, you can't just give up halfheartedly. Weakness means there's no way to stop the mind drifting back into its old wilful ways, so you must apply force: strong mindfulness and wisdom, vigorous exertion to the point of sacrificing life if need be. When the time comes to battle it out you'll have steadfastly to fight on, sometimes using a vow to fortify your resolve, until you can vanquish the mind's stubborn obsession with coarse pleasure and desire for things. Otherwise the mind scrambles distractedly after whatever attracts and lures it through the senses. Unable to resist, it becomes increasingly frantic and agitated.

The easy-going acceptance of whatever 'comes up' means that when it is desire that arises you go overboard for it. This then becomes a habitual attitude of giving free rein to your desires, because the defilements now know your weak spot and will continually tempt and provoke you. It's like breaking an addiction to betel nut and cigarettes, or indulgence in meat eating. Even though it's on a very coarse level such habits are still very difficult to break because craving constantly waits for its chance to tempt you. "Just a little bit," it invites, "it doesn't really matter ... just a taste." They entice like the bait on the hook, for as soon as the fish is bold enough to take one nibble, and then another, it's sure to be caught. So whenever we fall for a pleasant taste, the defilements are waiting to draw in the line while we struggle helplessly, impaled on the baited hook.

You must realize that the overcoming of the defilements isn't a trivial affair, but requires steadfast practice. Weakness won't do, but you must also consider and gauge your strength in this battle because the defilements have the power of a demon yet lie hidden deep within your personality. How can you harass them to force them out? In some cases, for instance in breaking an addiction, you can have a full-blooded fight and complete victory without also killing yourself in the process. But an all out battle isn't always called for especially in those deeper, more refined aspects that require a more subtle, gradual approach and need careful thinking out.

You must learn how steadily to undermine the defilements' roots so that they gradually

weaken. When your base of mindfulness and wisdom is strong enough, you'll then be able to turn the tide against them. However, if you still find yourself out-manoeuvred you'll need carefully to analyze the situation. Otherwise the defilements will frustrate your every effort, for when they decide they want something they'll brush mindfulness and wisdom aside and insist, "I must have that! I won't listen to any objections!". They really are that stubborn. So this isn't a trifling matter. It's as if you are face to face with your enemy, confronted by a man-eater of a wild beast. What will you do?

This confrontation with the defilements needs very careful handling. If they should appear right before your eyes, are your mindfulness and wisdom sufficient to counter them? This is the horde of the enemy(1) come to offer battle, to burn and destroy. How should we handle them? What stratagem can we use to overcome them right there and then? Confronted with bodily or mental pain or, worse still, with desired bodily or mental pleasure what to do?

The pleasant feeling is a much more treacherous affliction because of its insidious ability to mislead us, without our even realizing it. But you can be sure that nobody is seduced by unpleasant feeling because it's just too painful! So how can you find in this present, existing confrontation a means of disengaging yourself from both the pleasant and the unpleasant? It's not a matter of practising and accepting the pleasant but rejecting the painful. It's not like that at all. You must see through to both characteristics and realize that both pleasure and pain are impermanent and therefore unsatisfactory. If you don't discern this you will fall for the deception of craving that is only interested in pleasure, whether it's of the fleshly variety or whatever. In every posture isn't there always an obsession with finding pleasure?

By trying to lose yourself in pleasure with its multifarious forms it doesn't matter what as long as it gives only pleasure you'll fall unaware into the mire of suffering. You'll be stuck there because of a lack of investigation into impermanence, suffering and not-self. You will be deceived into welcoming bodily and mental pleasure as beneficial, whereas on careful examination they are found to be suffering. By understanding all of this, you'll start really to comprehend the truth of impermanence.

When the mind no longer continually insists on pleasure, your suffering and anguish will lighten. Furthermore, you'll see that in reality there is no pleasure to grasp hold of anyway but only suffering. Your grasping should therefore start to come under control. When we have chanted the scriptures together, it has been about this: "r pa, vedanaa, sanyaa ..." "form, feeling, perception(2) ... are all suffering". Yet you still fail to penetrate to the truth of this within yourself which is made up of just these things. Without a new perspective on true knowledge, you must fall into delusion, trying to attain pleasure, always pleasure. When in fact all you get is suffering. You shut your eyes and ears, and refuse to understand anything. If you really did understand, the mind would become much

more peaceful, calming down from its wild chasings after nonexistent pleasures. Craving is an initiative that startles and frantically agitates the mind. It arises from the desire for pleasure, so you will have to investigate to see that: such pleasure doesn't really exist; that the natural state is one of suffering; and that it isn't 'me' or 'mine'. You will need to analyze and differentiate. First, take the integrated body apart into its separate elements without allowing any of them to be seized on as being 'me' or 'mine'. Continually go over and over it in this way, until you realize its truth.

The same idea is contained in the Recollection of Using the Requisites of Life (which are robes, food, shelter, and medicine) that we chant together. If we don't analyze and understand this properly, then we must fall into the delusion of loving and pining after this body "it's me, it's mine!" We repeatedly seize upon it without quite realizing what we're doing, even though Dhamma teaching is ready and waiting and complete. We may have tried in a cursory way to consider it all, yet only achieved a very vague understanding that tended to wander away into distraction. Such investigation does not penetrate because the mind has no foundation and is not based in calm. The mind chases after and fabricates various agitating concerns, yet never catches anything of real importance. It's like a half-blind man seeing a blur and managing, as time flies by, just to snatch the odd idea or two.

Those who are unconcerned with pursuing Dhamma, who are indifferent about what is right and wrong, remain unquestioning and have no uncertainty or doubt. They are enveloped in the darkness of ignorance. When you start to examine Dhamma, any points not yet fully understood must naturally arise as doubts or queries: "What's this? How should I understand that? How can I dispose of this?". These questions need to be taken up and worked at. If you don't, it plainly shows your lack of mindfulness and wisdom. However, a cursory investigation, picking it up and then leaving it unfinished, means you will never be able to penetrate to the root principles of practice. You'll know a little and that's all. With mindfulness and wisdom still underdeveloped and an exertion effort that's inadequate, you will lack the courage to penetrate into the Noble Truth.

Trying to estimate for oneself about what's right in one's practice may become self-decepti then make it impossible to overcome suffering. If you happen to understand something, don't go out and brag about it or else it will turn and befuddle you in many inextricable ways. Wise people and sages have always been careful to press on with their investigations even if they really have gained some insight never getting stuck and satisfied with their present level of practice. They never boast about their accomplishments, for that would surely be the mark of a fool. The clever person constantly searches out the obstacles ahead, which are always more subtle than those already overcome. They never rest content with the present lucidity, but always want to penetrate further. With the defilements still burning and scorching one, how can one afford

to stop to brag of such and such an achievement even if it might be a genuine insight? Without a firm foundation, you'll always need to be careful and cautious about this.
In your investigations with mindfulness and wisdom, it's the danger of carelessness and heedlessness that takes on the greatest significance. Only when heedful can you reckon to keep abreast with your life's span, the term of which is always ebbing away. But what exactly is this heedfulness, this avoidance of negligence? This is the vital question. If you remain ignorant of it, however much tranquillity you may gain by guarding the sense doors, for instance will eventually falter and you're back with the old turmoil.
Be careful! The defilements will provoke and force you to speak and bray; they won't allow you to keep your mouth closed and quiet. Without understanding the underlying intentions and basic situation, you will only deceive yourself and end up going the rounds, bragging of your past attainments: "I attained calm for so many years ...". It's a deceiving of both yourself and others. For, in reality, you are still in bondage to stupidity, following the dictates of the defilements within yourself, without even realizing it. Then, if anyone should offer praise, the ears prick up and you puff yourself out. Instead of explaining about suffering and the harm of the defilements that you have managed to understand, you just boast about yourself.
You can't just bumble foolishly along, for this Way demands the alertness of mindfulness and wisdom. After proper examination, you'll find there's nothing to be idly amused and preoccupied about; that both externally and internally it's all really one great deception. It's like being alone in mid-ocean with no island or shore in sight. Can you now afford just to sit back and relax, or make a temporary show of effort and then boast about it? Of course not!
When a person's investigation penetrates through to ever more subtle levels of mind, they will steadily become both calmer and more reserved as well. This is comparable to the increasing knowledge and mature circumspection of the child as it develops to become a teenager and then an adult. Mindfulness and wisdom must be continually developed in this way so that you can discern, in whatever arises, what is right or wrong, true or false. This will enable you to relinquish and let go of it all. Attaining to this true Dhamma practice will make your path through life smooth and even. Otherwise, you'll fall into boasting of temporary success in techniques of tranquillity practice and eventually find yourself in even greater distress. This is where the defilements proliferate and one plunges headlong into their conflagration. You'll (cockily) elevate your head into a mass of internal fire!
Use the torch of mindfulness and wisdom to neutralize and extinguish the blaze of the defilements that sears your mind. Do so with an increasing faith in your own efforts Don't allow the defilements a chance to insinuate their 'command post' with its various stratagems. You must be alert and equal to them. Be circumspect don't fall for them! Whatever rationale they come up with can only succeed when your mindfulness and

wisdom are deficient. The defilements lead you away by the nose, openly scorching you with their fire, yet you are still able to open your mouth to brag and boast! Turn and inspect this in yourself. Check every aspect, because right and wrong, truth and falsity, are all within. It's not a matter of external observations. Any external damage is nothing compared to the internal hurt from the defilements' blaze.

When 'I myself' raises its head, if you are not wholeheartedly committed to Dhamma practice, there's no way you can overcome suffering. A little knowledge, a little renunciation, can't get to the root problem that lies buried deep down. This must be dug out. It's not just a matter of resting easy after some temporary and superficial success. This won't do because the defilements lie deep in the basis of personality, which can only be searched out with the delicate but thorough examination of mindfulness and wisdom. Otherwise, if you stay on the coarse level, you can practise until your body lies rotting in its coffin, but it won't have affected the basic personality problem.

Anyone with a careful and scrupulous manner of practice is able to see their own deficiencies and faults of character. They will need to control and overturn pride in all its aspects, not allowing it to act big, to become inflated. However, the actual elimination of this disease isn't so easy. For those who haven't persevered with a rigorous enough self-in process may actually only increase their conceit, their bragging and 'teaching'. Yet should they turn within and discern the conceit and deceit of self, a profound feeling of weariness and sadness will arise. One will pity oneself for the stupidity of such self- deception. So you must set yourself to battle on. However much pain, however many tears persevere! Don't be only concerned with pleasure seeking. Determine that, "Come what may, I will keep on with my striving, with my practice of chastity, throughout this life."

Don't grumble about the first small difficulty, that, "It's a waste of time. I'm quite content with giving in to the defilements." And then quit the task. You must take just the opposite stance. When temptations and provocations to 'grab this, take a lot of that' arise don't indulge, don't take! However marvellous it seems, give a firm refusal, "I don't want it." This is the only way to withstand the snares and deceptions of the defilements. They scare and trick in every manner of ways, so that even if you get wise to one stratagem they simply change to another, and another ...

Acknowledge the situation:

"I have been continually and variously deceived by the wiles of the defilements, and I'm still ignorant of the truth inside myself. Other people may fool me a little but the defilements do so all the time. I fall for them and follow them the whole way. My trust in the Lord Buddha is nothing compared to my belief in these defilements. I'm a disciple of the demons of desire, passively allowing myself to be

led ever deeper into their jungle wilderness."

If you can't see this for yourself then you really are out there, lost and being burned a among the corpses of that jungle charnel ground. There, the demons forever spit and roast you with desires and every form of distress.

Though you may have come to stay in a place void of distractions, these demons are still at work, persuading, tempting and trying to draw you away. Just notice how the saliva flows when you come across any delicious object. So you must make the decision to be either a warrior or a victim, and in your practice to struggle to overcome this horde of defilements and desires. Be always on your guard, no matter which way they enter to seduce and deceive you. Nobody else can come in to lead you away, but the demons of your own desires can and do so with relish.

You must break this bondage through scrupulous attention and examination of yourself and thereby attain freedom. Strenuously develop your mindfulness and wisdom, gaining insight and letting go of everything, until all your suffering is extinguished.

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END NOTES

(1) Maara

(2) "ruupa, vedanaa, sanyaa..."

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5. Overcoming Suffering

21st November, B.E. 2513 (1970)

Today, I wish to comment on the principles of Dhamma practice, because when applied properly they steadily offer insight into the truth and falseness within oneself. This is valued highly because all of us must come to see in ourselves the (Four) Truths of Suffering, its Origin, its Cessation, and the Way Leading to its Cessation. Whoever remains totally ignorant of this falls into the suffering of the world. Even though they may reside in a monastery they won't gain any benefit from their vocation. It's the same for those who live at home: all they possess there are precepts, because lack of true understanding means their practice will tend to wander away towards worldly pleasures and, finally, suffering.

The practice of investigation must continue until one comprehends suffering and its origin, the power base of defilements in the mind. The steady elimination of these defilements is truly the Supreme Way. Those who don't practise at all are left behind, blind and ignorant in the midst of defilements. They are led unaware into suffering and, unless they find Dhamma and the way of practice, they are doomed to birth and death, making kamma for their next round of suffering.

When you catch sight through your practice of what suffering is really about, you will strive to overcome it and never again be heedless of the danger. This means a constar struggle for victory, always cutting away at your faults until arriving at the more subtle aspects of suffering, craving and defilement. A deep probing and a delicate examination are required, while a mere superficial inspection proves inadequate. Therefore, the mind must be firmly established with mindfulness and focused inwards without any outside distractions. When you do turn within, you will be able to see the truth of suffering and its origin, craving and the defilements. You will then know their features and traits, and be able to destroy them.

Truly speaking, Dhamma practice is only concerned with one thing: it all comes down to suffering and its origin. This is the central, pivotal point in human life, and even all the animals are in this same predicament. Ignorance and wrong view insinuate a propensity to grab and consume every sort of thing, but right view will clearly reveal the truth of suffering and its origin.

You can also think of it in terms of fixing attention on seeing the truth, for without fixing on suffering you can only remain ignorant. The unsecured mind will always tend to drift away, following and becoming absorbed in emotional objects. Therefore, when you try to focus attention on Dhamma, the mind which has been habitually allowed to wander away may well resist and struggle. You must then rely on repeated effort to secure the mind until you realize the way to tame it and bring it back under constant control. It then becomes easier because the mind no longer tends towards distraction. However stubborn problem it may have appeared at first, it can now always be tamed and brought back to calm.

But never underestimate the strength of the defilements. Should the mind prove intractable, you must apply maximum effort to seek out the reasons why it won't calm down. A halfhearted approach won't succeed, for it needs a 'fight to the death' attitude. If your only concern is for pleasure and comfort, then be assured you will never gain release from the domination of the defilements.

The mastery of the defilements envelops the whole of the basic personality structure, making it formidably hard for anyone to find out the truth about themselves. A mere smattering of knowledge certainly won't stop you from going astray. You'll thereby abandon the quest and involve yourself in various excursions, without recognizing the vital importance of Dhamma practice. You'll no longer bother to be strict and vigorous in the Dhamma work, but instead will absorb yourself in grabbing things under the defilement's direction. By weakly groping along like this the clear seeing of suffering is made all the more difficult by allowing the mind to abscond. It is concerned only with swallowing the defilement's bait. When the defilements announce their slight discomfort, you will quickly pander to them and take the lure. You neither appreciate the power and mastery of

craving, as it swerves away after sights, tastes, smells and sounds, nor the resulting harm of such obsessions.

This ceaseless activity means you will never be able to bring the mind to stillness. It leaves one squarely sunk in suffering even though you may try to shut your eyes to it all.

Through Dhamma practice one gradually realizes one's situation, and this conveys a stead easing of the suffering as long as you aren't heedless. Whereas before you were always defeated and burned, now you prevail by turning the flame of mindfulness and wisdom back onto the defilements. So abandon your delinquent and heedless ways, and realize fo yourself the benefits of Dhamma. When you take Dhamma to heart, it will keep the practice progressing, but inadequate effort will only reap you more and more misery. Resolve to practise until your final breath!

Don't be feeble and easily led astray. Those with mindfulness and wisdom will understand this advice, but those deficient and unpractised will instead swallow the defilement's lures. Rather than surmounting suffering, their practice will then regress to its former state. Their attempt at skilfullness will mutate through delusion to become suffering and unskilfulness. They will criticize Dhamma practice as being futile and bad. If such a person submits to the defilements, Dhamma practice becomes impossible.

The practice of Dhamma involves great struggle and endurance. It's comparable to rowing against the current, for one needs great exertion to succeed. Going counter to the defilements is just as demanding, for they're always waiting their chance to drag one down to a lower level. If you aren't alert and don't utilize the Lord Buddha's Dhamma in examining yourself, your strength will fail. This is because mindfulness and wisdom remain weak and vacillating, especially when compared to the strength of the defilements. If you go over and combine with these tempters and agitators, you will be led wildly astray into turbulent obsessions.

Dhamma practice is, then, a going against the current of suffering because suffering is the crux of the problem. This is where you must focus your practice, because it's only by actually seeing suffering that you will be drawn to discover its root source. Wisdom will then be able to track down exactly where suffering springs from. For those with mindfulness and wisdom the arising of suffering is taken as the ideal opportunity to search out its original source to be able cut it off there. Such investigation proceeds on many levels, from the coarse to the refined. It therefore also requires consultation and advice, so that you won't stumble. Otherwise you might fancy that you can figure it all out in your head. And that won't do at all.

There are many principles of Dhamma that the Lord Buddha left for our examination. However, it's not mandatory to learn about every one of them. Taking up just some of the more important schemes, such as the five aggregates(1) or name-and-form,(2) will be of much value. However, it does require a rigorous all-round examination, not just an

occasional probe. This will lead to the arising of a feeling of weariness with the whole situation, so that the shackles of lust are loosened. Alertly guarding the sense-doors with tight supervision, will enable mindfulness to outdo any lapses into negligence. Whether talking, acting or thinking, be aware of whatever leads you into error. This persistent sustaining of mindfulness must continue with resolution, for it is the way to end your suffering. Mindfulness and wisdom stay retarded because the concern and interest in you are still not sensitive and subtle enough. The more refined and circumspect you become, the more mindfulness and wisdom are strengthened. So the Lord Buddha said: "Develop yourselves fully. Make mindfulness strong in the mind."(3)

The development of your practice through daily tasks follows on from the examination and control of the mind. This will become evident in its accomplishments and benefits, whether great or small. Increase your effort and don't be so easily disheartened. Don't forfeit such a golden opportunity, for your life is steadily dwindling and ebbing away.

The development of mindfulness and wisdom leads on to Dhamma maturity. However, if your defilements are gross and your wisdom coarse, you will have to take extra special care when you arrive at old age and that eventually comes to us all. So grasp this moment to develop the faculties(4) of faith, energy, mindfulness, samadhi and wisdom; all in balance together. Keep up a steadfast scrutiny and investigation and you'll find that the temptations of the world have lost their appeal. When you can see them as poisoned bait, the longing for worldly gains will cease. Dhamma then becomes the refuge and beacon of your life. With this assurance in yourself, you can only stride forward without any slipping back, while any uncertainty about the merit of Dhamma practice will make you waver and turn astray. So be very careful that you aren't pulled away towards the chasm and pit of fire.

If you can't free yourself you will be tugged at from every direction, because the basic game plan is the tendency to be dragged down. But for those who are more circumspect and have enough mindfulness and wisdom to discern suffering, there's no more falling away and no more worldly hardships to endure. You will then feel a weariness and distaste for lust, and the temptations of the world will lose their colour and attractiveness. Your Dhamma practice will shake off whatever misled you into grasping at alluring objects. You will recognize that death may come soon it isn't so very far away and then there'll be no concern for owning or supervising worldly treasures, however vast. With such realization, a great disenchantment and coolness towards worldly pleasures will arise, and they will lose all their lustre. They will no longer be cherished and esteemed, however, whenever required for Dhamma they may still be of use. Your ardour cools down. After all, even this body that is perceived as 'me' and 'mine' is steadily wearing out and falling apart.

Defilement and desire stand ready with their troublemaking for any lapse into careless

abandon. They then stab and punch through with the suffering involved in name-and-form and the five aggregates. When your investigation really penetrates, the gross external concerns about good and bad people or things are all swept away. Your attention is then wholly fixed on insight to destroy this eminent self, this conceit of self. External affairs fade in importance because the vital concern is the penetration to lucidity within, where the bright light arises.

This bright clarity of insight isn't the same as common or ordinary light. You must know it for yourself, otherwise it evades description. Mindfulness and wisdom will cleanse the mind: ejecting, renouncing, eliminating and liberating according to their ability. Any lack of mindfulness and wisdom, with its scrutiny and renunciation, leaves one surrounded by internal darkness a gloom permeated with fire. The defilements conceal their poisonous fuel so that the internal fires always blaze fiercely what can be more terrifying than this? Even though this conflagration may lack substance, as soon as there is contact with objects it flares up.

The bombs dropped on people are nothing compared to the three bombs of lust, hatred and delusion. These are perpetually tearing the mind apart, whereas an air raid brings death in just the one lifetime. But until there is practise of Dhamma you won't be able to comprehend the gravity of the situation, which is like a slow roasting of the mind by the defilements whenever there is (sense-) contact. To catch sight of the defilement's cunning agility so that one can destroy them, requires proper tools and careful attention to avoid heedlessness.

Those who stay and practise here without the concerns and involvements of the world will find they can progress relatively quickly. Depending on the proficiency of mindfulness and wisdom, they will be able to refine their investigation and reduce suffering. Each one of you will know for yourself the extent to which a life dedicated to Dhamma practice is advancing towards the end of suffering. People who can never find any free time to come and rest here, and those who come but don't truly leave their worldly concerns behind, will be lost in a fog of diversions and preoccupations. They often like to claim: "It doesn't matter where you practise. One can practise anywhere." This is really just hot air. In actual fact their practice is stuck in the groove of the defilements. Yet they still manage to brag about being able to practise "anywhere at all". One might remark that their mind and mouth are out of alignment. Their mind, though seething under the attack and heat of defilements and craving, isn't aware of their predicament. It's as if something lives in filth and prefers to exist and die in that filth.

Those people whose mindfulness and wisdom remain quite coarse will quite happily play about in the mire of their sullied minds. Those with a more mature and penetrating mindfulness and wisdom, will feel disgust at such filth. As one's insight grows, so this feeling of revulsion deepens and intensifies. One then sees the danger in preoccupations,

delusions and desire, because they're entirely concerned with suffering. One sees that it's all a matter of impermanence, suffering and not-self. Then the questions: "What do I want from life? What was I born for?" arise. Those who are ignorant answer: "My life is for acquiring money and things to get rich." But that sort of life is the same as falling into hell! Anyone who understands the Dhamma of the Lord Buddha, realizes that there's absolutely nothing that is worth wishing for, or concerning oneself with. Everything ought to be relinquished and released.

Those who are still attached to the five aggregates, thinking, 'they are my self,' must investigate to see that each of them really embraces suffering. Alternatively, in a more condensed format, they should realize that name-and-form is suffering, or, even more broadly, that body and mind are suffering. When you can see all of this from the coarse to the subtle level, you will be able to rise above pleasure and pain, for both are then given up. However, without a full understanding you will still yearn for pleasure, and the more you desire the more you will suffer. This also applies to any attachment based in the peace and happiness arising from tranquillity-meditation. This then becomes almost like an addiction. One craves and must consume the narcotic that, one considers, is able to bring one pleasure. Insight into the nature of the continual craving and its concomitant suffering never occurs to the addict. They want and they get the drug, and think themselves very happy and contented!

The feature that continually foils the addict's bid to break their habit, is that after taking the drug they feel quite content. Thus it is with sensual desire: it is sated only to flare up again when the briefly assuaged appetite returns. People think that the gratification of an intense longing brings even greater pleasure, without realizing the inherent danger and suffering it involves. Such is the state of those with weak wisdom and gross defilements. They don't see the turmoil of desire as suffering, and instead of extinguishing it, they try to allay it by taking poison. This poison is the pandering to the craving so that it's briefly gratified, then having to do it again, and again, and again, until one is stupefied and deluded.

A person with mindfulness and wisdom focuses on the question: "Why must I repeatedly indulge my desires?". They realize that it's the craving itself that must be attacked, because by overcoming this one element, they will not only escape the frantic effort to satisfy the craving, but will also do away with future desire. This is the way that enables one to transcend suffering. However, the obsession with the pleasure taken in consuming things, makes the disowning of such desire an arduous task.

All one knows about is how to feed on the bait and this makes one afraid to forgo and stop. It's the dread of the addict not getting his drug, or, on another level, the meat-eater not being able to give up their attachment to tastes. It's all a matter of being a s]ave to desire. If you can't overcome such gross cravings, how can you ever deal with the much

more subtle longings rotting within yourself? With just a little persuasion, off you go, swallowing the coarsest of baits, fussily arranging it to suit and satisfy. You'll notice neither your exhaustion nor comprehend that the source of all the terrible suffering that deludes and dominates all creatures in the world is found right here in this process. Even though the Lord Buddha's Teaching sets out the most appropriate way to investigate and meditate to get to the root of all this, you ignore it and continue to swallow the bait. Staying immersed in pleasure, you can only apply yourself to follow defilements and desire.

Our practice here is concerned with going against the current of craving and the deviating mind. It means a multifaceted supervision together with restraint regarding any sense-conta sound, smell or taste, for example. Such contacts arise to lure and obsess one into liking some object and then, swiftly tiring of it, racing frantically after something else. Continuing on in this way can only lead to complete agitation.

The malignancies in the mind are many and if you don't know how to curb and eliminate them, you can't help but fall under their menacing power. Those who have seen the nature of suffering will make it a life and death struggle. Just as the Lord Buddha did, when he was prepared to give his life to overcome suffering. Don't think it's something that can be done with ease and leisure. In each of his lives the future-Buddha(5) had to endure hardship and suffering to help himself and others. We too must be willing to sacrifice all possessions and wealth, however great.

It just can't be done in comfort. Dhamma practice is a battle and struggle, and whoever endures and perseveres will gain success and peerless victory. This supreme victory mean that any problem can be examined and then resolved. So please keep on trying. It's not a matter of gaining some limited success and then turning away to something else for after every successful encounter mindfulness and wisdom will be strengthened. So you must be on your guard and inspect whatever arises through the sense doors the eyes, ears, nose, tongue, body and mind.

With application, your mindfulness will become sharper and more penetrating, and you will start to understand about releasing and extinguishing. It's similar to grasping a live, glowing coal and perceiving its heat and therefore quickly releasing it. Dhamma practice is of supreme worth, but victory over the might of the defilements is arduous and should never be underestimated. Therefore, strenuously apply yourself to reinforcing mindfulness and wisdom, and the defilements will correspondingly lose their potency. This is called progress in Dhamma, because it's the quenching of the suffering within. So while you still have life and strength, apply it all to this task.

The Lord Buddha declared: "Whatever is still unclear, make it clear; whatever is not penetrated, pierce it through; whatever is not complete, finish it off". So don't be feeble and vacillating, always making excuses. The leaving-home for 'ordination' is also

considered a sacrifice. In the Lord Buddha's time, people from every level of the householder's life royalty, the very wealthy, the middle class, ordinary citizens went forth, cutting themselves off from home and family and entering the Lord Buddha's clan, with no return. He said that the falling-back into the former, petty life was bad. The Lord Buddha's only concern was earnestly to pull people out of suffering. So if we want to escape we must follow his example, cutting away worry and concern for former relatives by entering the lineage of the Lord Buddha. This life and practice under the Lord Buddha's discipline is truly the supreme way and refuge.

Those who follow the principles and discipline of Dhamma will pledge their life to the Buddha, Dhamma and Sangha. Even those who have only managed an occasional taste o its resulting peace, without penetrating to the whole truth, will make their commitment. They realize that there is no alternative way that leads to freedom from suffering. When their mindfulness and wisdom become more penetrating, they will see that on this shore there is only anguish, with a never-ending circle of birth and death. They then become determined to cross to the farther shore, making unceasing effort to renounce self.

There is nothing mysterious about this 'crossing over to the farther shore'. But first you must give up the view of self in the five aggregates, by investigating to see them all as suffering none of them are 'me' or 'mine'.

Focus on not grasping or holding. The Lord Buddha once spoke of the past as below, the future as above and the present as in the middle. He also said that unskilfulness was belov skilfullness was above and neutrality(6) a was in the middle. To each of these characteristics he said: "Don't grasp them!". You should not even grasp at what you think is Nibbana, the farther shore. Consider the scope of the true realization of non- attachment concerning any object. Those of you who can't fathom why even Nibbana isn't to be grasped at, must reflect on this: Nothing must be either grasped or held. This is set down as a Dhamma principle and is really the perfect summary of them all.

'Determined things' and 'non-determined things' submit to 'all things are not-self'.(7) They should not be grasped and held. This summarizes the whole matter, including the investigation to see the Dhamma Truth in both the world and in the Teaching. One's mindfulness and wisdom need to see through the world, penetrating from determined things to the non-determined, from the worldly to the world-transcending. Yet this is all concerned with what's inside oneself, and not with anything external.

This insight into the essence of Dhamma requires a deep and profound understanding. Then it's just a matter of releasing and letting go. The dictum: 'Don't grasp', will suffice throughout your practice, from beginning to end. By not holding to 'me' or 'mine', it can be said that you are truly following the Lord Buddha's Way, and will eventually win through to the complete cessation of all suffering. Then mindfulness and wisdom will penetrate throughout, without attachment to matter, feeling, perception, conditions and

consciousness.
The Lord Buddha explained about ignorance, about delusion concerning form, about craving that arises in the mind making it agitated, and about kamma, the action that seeks to obtain what is desired. When you perceive this, your practice will be correctly aimed at eliminating desire and understanding yourself in both body and mind. This needs a repeated examination to stop the concern and obsession with external things. The deeper your understanding the more pathetic such desires appear. They are simply not worth the total absorption they demand. Such exuberant distractions originated in ignorance, resulting in a continued raving about people or involvements in the myriad things. Your talk becomes pervaded with worldly concerns: "this is good, that is bad; she is good, he is bad." In such a condition, you won't be able to see either the affliction of desire or the defilements within yourself.
The Lord Buddha resolved Mogharaja's Problem,(8) by advising him to see the world as empty, as not-self, as being composed of elements and aggregates. The aggregates (and so on) must be stripped away, and concepts and assumptions such as 'person' or 'animal' (and so on) must be disestablished. The elements, aggregates, sense bases and concepts, need to be all exposed so that there's no more grasping at them. What remains is the Deathless Dhamma. This is without birth or death, and is also called the World-Transcending Dhamma or Nibbaana.
There are many names, but they all essentially refer to the same thing. When mundane things are spurned, the result is the Transcendent Dhamma, the Non-Determined Dhamma, Pure Dhamma. Just consider the running-on, the coursing-on from birth to death, from death to birth in the different realms of existence. Then decide if Nibbana is really worth attaining. On that farther shore, there's no suffering, no birth or death, because the 'King of Death' can't reach there. Yet because we can't fathom this out, we persist in repeatedly choosing to be born on this nether shore, amidst its endless suffering. With true understanding about suffering, your course will become firmly set straight for the farther shore, where all desires and defilements are extinguished. Insight allows the penetration to see the common characteristics of impermanence, suffering and not-self in the aggregates. Those with mindfulness and wisdom must concentrate on annihilating the defilements, for should its 'germ' remain, it will lead to renewed suffering. Therefore, steadily investigate, release and eliminate this is certainly the right way to proceed. But do you care about any of this? It's not as if there's some mystery involved; every one of you, whether woman or man, can come to accomplish it. So develop yourselves through right moral behaviour, through calming and stabilizing the mind, and through mindfulness and wisdom. Then you will realize its true worth.
The stupid person enjoys dismissing Dhamma with: "Why should I bother?". Such a person can neither safeguard precepts, nor bring the mind to calm, and they turn away

from that greatest of all tasks, the resolute striving to end suffering. It is these people who are crazily rushing around, snatching and consuming, competing together until they all lie rotting in their coffins. Exactly where is the value in any of this? We've gone astray for far too long already, our lives almost spent after spanning the years. It doesn't matter which generation you come from. The air you breathe isn't just for your convenience and comfort, but for you to learn about suffering and the way to extinguish your suffering. Don't imagine that your family and relatives are anything fundamental you are alone. You came alone and you'll go alone. It's the same for all of us. Only when there isn't any self to go, is Dhamma-insight achievable. If there is still a self to be born, then you are stuck in the orbit of suffering. So it's up to each one of you to investigate for a way of escape.

Those who trust in the Lord Buddha will have to go the same Dhamma way. Those who would rather count on the demons and defilements will thrust themselves down into the mire. They may then try to bully and be assertive, but their only gain will be more suffering. True understanding on the other hand, leads to a profound weariness and a loosening of the bonds of lust. However, if people appear to understand while still going out following after desires, then they truly are a disciple of the demons. They declare a weariness and fatigue with it all, but really their mind isn't at all tired and finds it still very attractive. It still wants to get, to have, to possess. Yet insight can still arise through self-ins of mind, and then the stupidity and delusion start to diminish. They will come to their senses, from misguided delusions, and will realize the foolishness of self-praise and conceit. This is the way steadily to rid oneself of such folly.

Your investigations must always be directed within, As self-inspection steadily becomes increasingly subtle and penetrating, your investigations must always be directed within. It's not concerned with expert knowledge in external affairs, but with the seeing within yourself of all that's impermanent, suffering and not-self. Ignorance stands as the source o any misguided attraction, but you've already closed your eyes and ears, and even tried to show off your presumed knowledge. You won't be able to blame anyone else though, for you'll see that it's all due to your own foolishness. This means that you must strive to clear up such backwardness before you die. Don't waste your breath in gratifying desires, to get, to be and generally to make merry. For this is being possessed by the demons of the defilements, with their multifarious mania to procure and become great and famous. Focusing on this conceit will subdue it, and it will then withdraw until its death; for you'll start to realize that 'more conceit means more suffering.'

When your practice spins fully within yourself, you will be able steadily to clean out the defilements and find your reward in the emptied mind. But if you continue to connive with the conceits, they will sweep away any Dhamma virtue you may have. Then, only the demons will keep you company; for it's only when they are all driven out that their

antithesis, the virtuous ones, will enter in. Turmoil and unrest are the manifestations of your possession by demons, while freedom, serenity and peace demonstrate your fellowship with the virtuous.

Will all of you please go and check how many of these demons have been driven out. Is the situation improving? When they show their faces, point your finger at them and accuse them of being demons and devils, come to eat your heart and drink your blood. Previously you've allowed them in, but now you can stop them and reduce your suffering. The former bloated self shrivels as the demons lose their power. Conceit of self withers away. It's like administering antitoxin to someone bitten by a rabid dog, for by fixing one's attention back on to the disease one eliminates it.

The mind is then undisturbed and at peace, because the dictum, 'Don't grasp or hold anything', has been followed to the final cessation of suffering.

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END NOTES

(1) khandha
(2) naama-ruupa
(3) "Bhaavitaa bahuliikataa."
(4) indriya
(5) Bodhisatta
(6) abyaakata
(7) 'sabbe dhammaa anattaa.'
(8) Solasapanyha Sutta, the series of 'Sixteen Questions'.

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6. Training for Liberation

28th November, B.E. 2513 (1970)

Those who practise Dhamma by developing mindfulness and wisdom will come truly to understand the way to extinguish suffering. If they should ever lapse into heedlessness and grasp on to something, their steady training in controlling the mind will quickly notice and check the situation. This, in itself, is of great benefit. The important point about defilements and suffering is that they lie deep down in the personality structure; thus one must probe and examine within oneself.

We are all intimately acquainted with observing external things and should realize that they bring unrest and they clutter the mind. We must therefore aim to achieve a condition of mind characterized by centredness, and a stability of mindfulness. You should notice in yourself the extent of the mind's restraint under various circumstances and whether

mindfulness is sustained in every posture. How should we handle the mind as it loses its balance through its habitual tendency to allow thoughts to proliferate out of control? How can we bring it back under control? You must realize that the mind without calm is full of endless imaginings and thought fabrications. It is all aimed at acquiring and obtaining, and that this is suffering. You must continually examine within yourself to see that such things are all impermanent, subject to change, to arising and ceasing, and are suffering. This mus be seen clearly and distinctly.

When we understand this arising and ceasing by turning to examine such conditions inside oneself we will realize that it's neither something good nor bad. It is just a natural process of arising, persisting and ceasing. Try to penetrate and see this. The regular cleansing of the mind will show up any impurity, like dirt in an otherwise tidy room. Each moment you should clean out any attachment. Whatever should arise, persist and then cease don't grasp and hold onto it! Take this principle of 'not wanting, not grasping' deeply to heart, for then the mind will be undisturbed and free. This is such a worthwhile realization. It doesn't involve extensive knowledge we just penetrate to see the impermanence in form, feeling, perception, conditions and consciousness.

Alternatively, you can examine the continually changing emotions within yourself, as they arise and cease. Even if you don't go astray by chasing after these moods, perceptions an notions, you should still carefully stabilize the mind so that it doesn't grasp after anything including any memory or thought which may arise. Just concentrate on doing this and you will sweep clean the mind, wiping out whatever suffering is present. Every condition arises and then ceases, comes and disappears. Don't go and grasp hold of anything, thinking it's good or bad, or taking it as oneself. Stop all such thinking and conceptualizing. When you understand this, the mind will calm down of itself; it will naturally become free. Whatever thoughts arise, see that they just come and will go, so don't grasp at them. Then there's not much else to do. Just carefully scrutinize and detach yourself from any entanglements within. There are then no fantasies and thought fabrications about the past or future. They've all stopped. Things arise and cease just that.

When you truly penetrate to see the present, with its arisings and ceasings, it's really no great affair at all. Whatever one thinks about will naturally come to a close. But if you can't foresee its cessation, then whatever comes up will be grasped and held, plunging you into turmoil and continuing thought proliferations. You must stop this stream of conceivings and imaginings. Cut it off! Secure mindfulness and fix your total attention on the mind, and the chain of thought and fantasy which had become an obsession can be broken and stopped. You can do this at any time and the mind will always release its hold and become still and free. This must then be guarded as the normal state of mind by repeatedly keeping the thought proliferations in check. Whenever they run out of control

you must be aware of the situation and stop them. You should practise like this until you become skilled, until the mind is no longer stuck in its obsessions.

Take the driver of a motor car as a model. Whenever he or she wants to stop, the brakes can immediately be applied. It's the same with the runaway mind, for when mindfulness is in attendance it will brake at once. Whatever the situation, with mindfulness firmly established, you will be able to stop, disengage and free the mind. This is by far the quickest and easiest way to deal with any circumstance that may arise. Any other way is not quick enough to cope. This method of self- reflection and self-knowledge is very worthwhile, because anyone can apply it at any time. Even right here where there is speaking and listening, always bring the mind back to its normal state.

Before we knew anything about all this, we allowed the mind to go chasing after concerns and fantasies, spinning a web to trap ourselves in all kinds of difficulties. Whatever meditation technique we tried wasn't really able to stop the confused dreaming. Don't underestimate this method because of its apparent simplicity. Please train yourself to become skilful in its application to combat any emotion that may intrude or any opinion that may interject itself. When such opinions and conceits issue forth, cry: "Halt! First stop and listen to what I have to say." But the self and such conceits will immediately counter with their own arguments, even before you've finished telling them.

This is similar to suddenly encountering a wild animal, such as a tiger or poisonous snake. Lacking any escape route you will have to stop and radiate loving-kindness.(1) Likewise, this will be able to quench the defilements and the self, which is ever ready to emerge and show its face. You must be able to hold back the defilements, otherwise they will vastly expand their power. By enduring and holding them back you will allow mindfulness time to adapt to the situation. Then, if a halt is called, it will be able to stop it all immediately, without any resistance.

If you sit in meditation for one hour it must be in order to know the state of the mind with mindfulness, not just for pleasure-seeking. By realizing the mind's condition you can make it firmly established; and then you will lose interest in pleasant feelings or desires. Even if painful feeling should arise, don't commit your attention to it. Keep mindfulness constantly established, not allowing the mind to swerve away dependent on what pleases or displeases. Detach yourself from everything; for it's all just suffering involved with the aggregates, which are all impermanent. Feeling is impermanent; the body is impermanent. That's the way it is.

Craving is characterized by wanting pleasure: by being fully satisfied in any pleasurable feeling that arises; by abandoning oneself to entrancement with that pleasure; and by wanting that pleasure to last as long as possible. But what about the suffering and pain that stand opposed to it? If one sits a long time the body becomes stiff and painful, and the mind becomes agitated as the craving insists one change position. It suggests one should

do this or that, but instead you must train yourself to become detached and see it as merely the suffering involved in the aggregates. Then the mind's agitation and anxiety will be allayed. If this can't be fully achieved, never mind, just make sure there's no struggle to change the situation. You must restrain and extinguish the desire and agitation. If the mind is still very agitated and frantic, don't change your posture even if it is extremely painful. Wait and calmly observe the extent of the pain and catch the right moment to change positions. Carefully straighten out your leg, with the mind remaining firmly concentrated and unattached. This may last for five minutes, after which the pain should have subsided. However, you should remain in complete control of the mind so that one's centredness is not disturbed by attraction towards the pleasant feeling that has replaced the pain.

This control needs to be established in all postures, and especially when pleasant feeling arises because there will then be a tendency to become entranced by it. Even the feeling o equanimity when there's neither pain nor pleasure can be entrancing, so mindfulness must always be in attendance. You should realize that, in truth, feeling is impermanent and suffering. There's really no happiness involved at all. You will need to examine to see both pleasant and unpleasant feeling in the same light. This should be repeated until you are no longer enamoured with pleasant feeling. Otherwise it will lead to great suffering because craving wants only unalloyed pleasure, which simply does not exist in this world of suffering. If the mind can go beyond pleasure, pain and feeling, then it is truly going the transcendent way. But please understand right here that if you haven't truly transcended feeling, there will still be desire for pleasure, and therefore grasping and holding onto suffering. So this is something you must check out, should you consider yourself detached from all feeling.

You should thoroughly train yourself to deal with the feeling that arises from bodily pain. However, the pleasant feeling, stemming from the subtle form of sensual desire, isn't so easily understood and you may then (mis-)take it for happiness. You will want to obtain happiness and this is where craving comes in. It's therefore always taught that wanting and lust must be abandoned and given up. Lust here means wanting only pleasure. Satisfaction in lust or dissatisfaction in lust indicate that the mind is helplessly entangled in the tastes of both bodily and mental feeling.

Sometimes bodily feeling can manifest as great pain and anguish, and mindfulness should be used to find relief through stopping and detaching from the mind's frantic struggling. Then, even though the body is upset, the mind doesn't follow after it. However, this needs to be practised first under moderate conditions before the situation becomes critical.

If you eagerly gather up the sensations stemming from the defilements, your load of suffering will increase more and more. To think that it's all very comfortable and trouble-free into enchantment with feeling. Don't do it! You must carefully follow through with every type of feeling to see it all as impermanent, suffering and not-self. If

you can disengage from feeling you will become totally disenchanted with the pleasant feeling involved in the five aggregates. When you don't investigate and aren't circumspect enough, you will fall into desire and pining; just notice whether the mind is free or not. The mind entangled and satiated in its desires is obviously dirty and sullied. This occurs because the mind deludedly grasps after things, which brings struggle and extreme agitation. If the mind is still attached to feeling whether pleasant, unpleasant or neither pleasant nor unpleasant it must endure suffering. You should investigate to see impermanence, suffering and not-self in both body and mind, and not grasp or hold onto anything. Whether looking out or in, you will then not be attached to anything and realize that this is indeed freedom. The deeper you penetrate, the more you will realize that non-a overcoming of suffering. This is the easiest way to end suffering, but if you don't properly understand, it really is the hardest way. It is therefore imperative to train and investigate so that you can detach yourself and gain true release from the mind and its grasping. Then, when you command the mind to stop and detach, to release and be free, it truly does find freedom.

This way of knowing the mind is of the greatest value, yet we never seem concerned enough to be as resourceful as possible in ridding ourselves of suffering. With such a relaxed and intermittent effort you will never understand exactly where and how to remedy, to eliminate and relinquish. You will whirl around with attachments and suffering. You must know how to find your way to the end of suffering and not just sit back, taking it easy. Look around and use mindfulness and wisdom as the means to free yourself from such conceits as 'me' and 'mine' and from all attachments.

If you are lacking in mindfulness and wisdom you will never be able to extinguish suffering, for each and every defilement is stubborn and difficult to overcome. You need to understand how each of the sixteen defilements(2) arises; although they won't all arise simultaneously. By seeing the characteristics of their birth you will then be able to detach yourself from them. Initially, you must clearly recognize them all as being 'hot and bothersome.' When one is discontented this is relatively easy, but when one is happy and contented it's much more difficult. You have to find the normal state of mind, body and speech.

Normal here means being disinterested and impartial, and involves the keeping of pure precepts. In guarding the sense doors this normality becomes an important indicator of failed vigilance when, for example, one is being attracted or repelled by an object that contacts the senses. If you become careless and indulge in desire, then it's no longer just a small lapse but a very damaging failure that stains one's precepts and virtue. The result is always agitation and distress. So even in apparently minor affairs don't carelessly dismiss any desire as negligible, thinking it doesn't matter. Always be mindful, with wisdom ready to remedy and eliminate. By assiduous investigation even a very dangerous situation can

be relieved and put down, and such incidents will then become more and more infrequent. The intermediate (level) defilements, such as the five hindrances,(3) must be similarly considered. The first hindrance is sensual desire: the satisfaction in sights, sounds, smells, tastes and tangibles. The dissatisfaction in such sense experience is aversion. Both attraction and repulsion sully the mind making it agitated and frantic, unable to come to calm. The important point to recognize here is that when the mind is dominated by the five hindrances, it is in a state of distress and suffering. Can you recognize these intermediate defilements that shroud your mind?

The hindrance of sensual desire can be likened to dye which clouds clear water, making it murky; and this turbidity equates with suffering. Aversion as a hindrance is irritability and dissatisfaction, and the hindrance of sloth-and-torpor is a state of drowsiness and lassitude. This is a condition of burying oneself in sleep and childish forgetfulness. All the hindrances including the final two; restless thought proliferations that interminably burden the mind, and sceptical doubt cloak and cloud the mind in darkness. You must therefore forcefully struggle to investigate these hindrances so that they, and every form of defilement from the gross to the subtle level, are weakened and ejected.

The practice of Dhamma is a very subtle and profound task requiring mindfulness and wisdom to probe and comprehend body and mind. Repeatedly strive to see the truth of the body that is impermanent, suffering and composed of mere elements. If you don't practise in this way to achieve insight, you will be left vainly groping about with no chance of extricating yourself from the mass of suffering. The mind is full of intrigue and trickery that can adapt and expand in myriad ways. Sometimes you may gain some insight through mindfulness and wisdom, becoming calm, clear and free, only to find the defilements intruding to spoil and cloak the mind in total darkness. Then thought obsessions becloud your lucidity.

Each one of you must find a special means or stratagem to employ in understanding about yourself so that you don't get lost in a maze of distractions. The obsessional thought proliferations together with heedlessness are of vital concern. To become disheartened and indifferent to this danger means that your enemies effectively bar your way, thwarting your penetration to Dhamma. You must find a way to destroy them and this needs proper attention(4) a resourceful, clever and ingenious attack. Carefully probe to see how they originated and how they cease. Repeatedly attend to the characteristics of impermanence, suffering and not-self. When you truly see impermanence you will also know how to put down the defilements and craving, or at least how to weaken and thin them out. It's as if we take up a broom and sweep out whatever attachments arise until eventually there's nothing left to grasp at, because everything was found to be tainted with impermanence and swept away.

By persevering in your investigation to see impermanence, suffering and not-self you will

gain relief and ease, for you will be far from attachments. This is the wonder of Dhamma: ease of body and mind and complete freedom from entanglement in the defilements. It's nescience that enshrouds the mind and causes one to wander about entranced by sights and sounds, a victim under the tyranny of craving and the defilements. Mindfulness and wisdom will break your entrancement by seeing that really there's no self involved in any of it, only things that arise and cease. Such insight sweeps away every trace of 'me' and 'mine', leaving pure Dhamma with neither pleasure nor suffering.

The Lord Buddha declared, "Sabbe dhammaa anattaa" All things are not-self." ... There's just Dhamma that is essential but not-self. This doesn't mean the wrong view of complete annihilationism, but the extinction of all attachment and holding 'me' and 'mine'. There's only that which is called the Undying Dhamma(5) without birth, without ageing, without pain and without death. Only the defilements and suffering are annihilated. This is also known as 'Sunyo', the voidness of a substantial self. This Undying Dhamma is the true marvel that the Lord Buddha discovered and expounded to awaken us. Shouldn't we therefore hurry to penetrate through the impermanence, suffering and not-self in the five aggregates, to that condition of Dhamma that is without birth, old age, illness and death? This is also called Nibbaana, Sunyataa and the Undetermined Dhamma. They are really the same but have been given various mundane names and titles. Don't grasp at them! Just stay in the condition of mind free of self.

The Path, Fruit and Nibbaana are not something to hope for in a future life by developing a vast heap of Perfections.(6) Some people like to point out that the Lord Buddha had to accumulate so many, many virtues but what about yourself? You don't consider how many lives have passed, yet you still haven't attained to the Goal. It's all because of your stupidity in ever devising excuses.

The Lord Buddha expounded principles of Dhamma such as the Four Foundations of Mindfulness, the Four Noble Truths and the Three Marks. These are to be found inside yourself, so probe and examine and search out the defilements within. Then disengage and eject them and all their concerns for 'me' and 'mine', to overcome all suffering. It's not a case of excusing oneself from exertion by relying on the miraculous powers of some object or by building up the perfections. Bring the mind back to the present defilements is it better to eliminate them or fall in with them? Does that lead to suffering? You must find out the truth within yourself about getting rid of stupidity and the delusion that living in the structure of suffering is really happiness. Each one of us is stuck in such delusion because we won't open our eyes to the predicament. You must discuss together, gain advice and dig out the truth so that mindfulness and wisdom can lead to self-knowledge. This acknowledgement and seeing of the defilements and suffering within yourself brings great benefits. But you must also consult about this to learn the basic truths of suffering, its origin and the way of investigating body, mind and Dhamma to extinguish that

suffering. Then your suffering will diminish because mindfulness and wisdom probe and extract the defilements that burn in the mind.

With correct Dhamma practice and insight your suffering will decline. This will, of itself, encourage and attract other people to follow your example without having to go out to proclaim your success. Here, there's nothing like: "I received this diploma or that degree." Our talk is all about suffering, defilements and not-self. True penetration using mindfulness and wisdom can scrape away all the defilements; but only if you persevere an take advantage of this opportune moment to achieve such results in yourself. Don't abandon your life to the service of the defilements and craving. You must constantly adjust your exertion to make it increasingly effective in destroying craving and extinguishing suffering. The renouncing of self and defilements is essential because of the resulting state of peace and freedom in the mind. You must concern yourself with this, otherwise the defilements will never be destroyed and, together with every other ignorant person in the world, you will only find vexation and suffering.

Maara, the Evil One, attempted to stop the Lord Buddha's exertion by telling him that within seven days he was to become a World Ruling Monarch. But the Lord Buddha was wise to such deceptions and trickery and answered, "I know that already!". The Lord Buddha had the ability instantly to know such things for himself, so Maara was continually defeated.

But what about us? Are you a disciple of the Lord Buddha or still a follower of Maara? When a temptation appears there you go, following him the whole way, never wearying of the lust involved. Disciples of the Lord Buddha must turn against the stream of craving and establish themselves in pure precepts and virtue, the perfect qualities of self control. By exertion, from the level of precepts to that of developing calm and wisdom to see impermancnce, suffering and not-self, they attain to the end of suffering. This level of not-s where high-wisdom must be brought to bear.

But the essential point is never to believe the wiles of the defilements. Whether it's the canker of nescience or of craving, you must establish mindfulness and wisdom to check, clear and renounce. Temptations will then fail and stop because you reject their offers. One doesn't want, one relinquishes. If you accept and follow their lure, then you will fall for more and more desire until the mind is frantic and aflame. But by steadily turning away and resisting, such cravings lessen and diminish until finally they cease.

The training of the mind takes desire for its battlefield. Otherwise it is like an addict who, with no intention to beat his habit, becomes inescapably a slave to his own craving. You must establish mindfulness as your rampart, and wisdom as the weapon you use to break through and destroy. You can then make steady progress, penetrating to an ever deepening awareness of the structure of craving. By self-penetration you will be able to destroy the defilements and realize the escape route used by all the Noble Disciples. You

will then see that it was because of one's own previous blindness that one felt able to assert that Nibbana didn't exist.
The true elimination of suffering is only concerned with yourself in this present moment. By being mindful you can stop and disengage yourself, so that suffering is relieved. As your Dhamma practice develops, the defilements steadily lose strength. It's Ehipassiko inviting one to come and see because everyone is capable of extinguishing suffering. By discerning the impermanence, suffering and not-self in everything, and breaking off all attachments, the mind is free, becoming Dhamma. There's no need to rush out to follow anyone else, whether heavenly protectors or miracle men, because success is wholly foun within the mind. One penetrates thoroughly, clearing out all attachments, making the mind worthy of Ehipassiko. But if the mind is still full of defilements, one's invitation is to come and see oneself being burned alive! Therefore such an invitation always has a double edge When craving and attachments are entirely quenched, one knows right there and then that one is free. So come and see this liberated mind right now! You are perfectly capable of realizing this for yourself. It's not so difficult.
To enter and examine the mind is easy because it's evident in every posture and at every moment. You don't have to take any trip by car or boat to see the various forms of truth and falsehood within yourself. But if you only learn about external things by studying mundane affairs as worldly people do, you can never gain insight. You must turn within to learn about Dhamma, truly penetrating to the impermanence, suffering and not-self of body, feeling, mind and mind-objects. One sees each thing as: impermanent it arises, persists and ceases; suffering, therefore one doesn't grasp it; and it's all free of self. It all comes together in this state of Dhamma and then, if one has true insight, it's simple for the mind to gain freedom. But if you understand wrongly it's like switching an electric light off instead of on. With proper understanding one flicks the switch and all is light, while wrong understanding plunges one into instant darkness.
It's the same with the mind: insight brings light and improper understanding brings darkness. You need to examine to see why there is a constant wanting of things. Such concerns are all suffering based in ignorance, wishful thinking and fantasizing about self, people and possessions. It's all frantic and nonstop news and information gathering. But by concentrating the mind within you will find there's no problem or concern. It's just a detaching and emptying. Dhamma arises here as easily as the defilements can develop on the opposite side. So you must choose: either the bright or dark side; to stop and be free or to continue rushing frantically about. Make this decision within yourself. Dhamma insight is remarkable, for, if one begins by seeing correctly, it leads on to full penetration. If one becomes snagged on any obstacle, one must then probe and examine to see where one's attachment still lies. Then it will all become clear.
You have learned and followed the ways of the defilements long enough. Now turn and

use mindfulness and wisdom to investigate them. Don't continue conniving with them! Resist their advances and refuse to follow them! When you understand this, you will find that all desire and delinquency, all love and hatred, are completely swept away. But without insight the self inflates with desires for this and that, masterly arranging its banquet fantasies. Just consider the following: People are just like actors in a large theatre It's a drama of life with a cast of Maara and demons, and hero and heroine all contained within yourself! You must rip away the conventional forms to reveal the pure Dhamma that remains. This is freedom from self and everything will end there.

* * *

END NOTES

(1) mettaa
(2) upakilesa
(3) siila
(4) niivara.na
(5) yoniso manasikaara
(6) amata dhamma, amata dhaatu
(7) paaramii

* * *

Glossary

The language used in these talks is that of Forest Dhamma. This means apart from some Paali quotations usually taken from the chants that many of the listeners would be familiar with, and most of the monks would have learnt by heart it is usually ordinary Thai. Many Thai words are rooted in Paali and this can be seen in their spelling. However, both the present pronunciation and the meaning of the word have often been transformed. Forest Dhamma therefore should not be treated as if it was classical Paali, and scholars should beware of trying to track definitions through the text. It's important to remember that this is an oral teaching, which afterwards was warmed up between pages.

Acharn (Thai); aacariya (Pali): (meditation) teacher.

Akaaliko: not delayed; timeless. A quality of Dhamma.

Akusala: In Pali it means unwholesome, demeritorious. It is part of a piece ritually chanted at funerals and therefore is given another Forest Dhamma meaning: un-clever, kusala.

Amata: the deathless state; the Undying; Nibbaana; immortal; ambrosia.

Anaagaamii: a Never-Returner; Non-Returner. See Ariya.

Appanaa: See Samaadhi.
Arahant: worthy one; one who has attained Nibbaana. See Ariya.
Ariya: Noble One. It has four stages, with Path (magga) and Fruit (phala) for each stage: Sotaapanna; Sakadaagaamii; Anaagaamii; Arahant.
Arom (Thai); aaramma.na (Pali): The original Pali means: sense-objects; an object of consciousness. Modern Thai: mood, temper, spirits, disposition. In this work it is an important term and is translated as: preoccupation, mood, emotional object, object.
Attaa: self; soul; ego; personal entity. (contrast anattaa.) Mind; the whole personality, as in the phrase from the Dhammapada: "Attaa hi attano naatho, kohi naatho paro siyaa?". This is concerned with attaadhipateyya, which is self-dependence and self-reliance, and a central theme of these Dhamma talks.
Avijjaa: ignorance; nescience; lack of knowledge; delusion.
Bahn (Thai): village.
Bahp (Thai); paapa (Pali): evil, wrong action; demerit; bad; base; wicked. (contrast boon.)
Bhaavanaa: heart/mind development; meditation.
Boon (Thai); punya (Pali): merit; meritorious (-action); virtue; righteousness; good works; good. (contrast bahp.)
Brahmacariya: the Holy life; religious life; strict chastity.
Buddha: the Awakened One; Enlightened One.
Buddho: often used as a meditation word ('mantra') "Buddho ... ", being the recollection of Buddha. (See kamma.t.thaana.)
Citta: (Pali); Chit, chit-chai (Thai): heart; mind. A central term. In To the Last Breath it is usually translated as 'heart', while in Directions for Insight it is more often 'mind'. (In fact it is more like 'heart-mind'.) For similar usage in the Suttas see: Mano, Citta, Vinyaa.na; R. Johannson; University of Ceylon Review. Peredeniya. Vol. 23. 1965.
Daana: giving; alms-giving; charity; generosity; benevolence. See Appendix.
Dhamma: the Teachings (of the Buddha); the Truth; the Supramundane; virtue. dhamma: thing; phenomenon; nature; condition.
Dhaatu: an element; natural condition; earth, water, fire and air.
Di.t.thi: view; opinion; (often) wrong view.
Dosa: hatred; anger; ill-will; aversion.
Dukkha: suffering. See Noble Truths.
Ehipassiko: inviting to come and see; inviting inspection. An attribute of Dhamma.
Kamma.t.thaana: subjects of meditation; the act of meditation. The subjects often mentioned in this book are: Buddhaanussati recollection of the Buddha;

contemplation on the virtues of the Buddha. Kaayagataasati mindfulness occupied with the body; contemplation on the 32 impure parts of the body. AAnaapaanasati mindfulness on breathing. (For more see A. I. 30,41; Vism. 197.) It is also sometimes used as a general term describing the way of practice of meditation monks in N.E. Thailand.

Khandha: aggregate; category. Usually the Five Aggregates: ruupa; vedanaa; sanyaa; sa.nkhaara; vinnyaa.na.

Khun (Thai): The equivalent of Mr., Mrs., or Ms.

Kilesa: defilements; impurities; impairments. These include: greed, hatred, delusion, conceit, wrong view, doubt or uncertainty, sloth, restlessness, shamelessness, lack of moral concern.

Kusala: wholesome; meritorious; moral; skilful. It is part of a piece ritually chanted at funerals and therefore is given another Forest Dhamma meaning: clever, skilled. See akusala.

Magga: the Path; the Way. See Noble Truths.

Maagha-puuja: Worship on the Full-Moon Day of the third lunar month in commemoration of the Great Assembly of Disciples.

Ma.ngala (Sutta): auspicious; (the thirty-eight) blessings.

Maara: the Evil One; Death; the Tempter; Defilements personified.

Mettaa: loving-kindness, friendliness, goodwill.

Moha: delusion; ignorance; dullness.

Naama: mind; name; mental factors; mentality. See ruupa.

Nyaa.na: knowledge; wisdom; insight.

Nyaa.nadassana: knowing and seeing, perfect knowledge; vision through wisdom.

Nekkhamma: renunciation; letting go; giving up the world; self- denial.

Nibbaana: the extinction of the fires of greed, of hatred and of ignorance; the extinction of all defilements and suffering; the Unconditioned.

Nirodha: cessation. See Noble Truths.

Niivara.na: the (five) hindrances; obstacles.

Noble Truths: Dukkha: suffering; misery; woe; discontent; anguish; anxiety; pain. Samudaya: the Cause, Origin or Source of Suffering; Nirodha: the Cessation or Extinction of Suffering. Magga: the Path; the Way; the Noble Eightfold Path.

Opanayiko: worthy of inducing in and by one's own mind; worthy of realizing; to be tried by practice; leading onward. An attribute of Dhamma.

Paali: the language of the texts of the Theravada Canon.

Panyaa (Pali/Thai): wisdom. Often coupled with mindfulness. See sati.

Paaramii: (the ten) Perfections; stages of spiritual perfection on the path to Awakening.

Parikamma: (Pali: preliminary action, preparation.) Thai: preparatory meditation, such as

the (silent) repetition of "Buddho".

Parinibbaana: the Final Passing Away of the Lord Buddha; final release.

Pariyatti: the Scriptures; study of them; the Teachings to be studied.

Patipatti: putting into practice.

Pativedha: penetration; realization; insight.

Pa.tisandhi-vinyaa.na: relinking; rebirth; reunion; conception.

Phala: fruit; result; consequence; effect. See magga.

Pi.n.dapaata: food received in the alms-bowl (of a Bhikkhu); alms- gathering; to go on an almsround.

Puujaa: worship (external and mental); honour; veneration; devotional offering.

Puthujjana: a worldling; worldly person; ordinary person. As opposed to ariya.

Ruupa: matter; form; material; body; shape; corporeality. See naama.

Sabhaava dhamma: principle of nature; natural condition; natural phenomenon.

Sacca (-Dhamma): truth, truthfulness; Truth.

Saddhaa: faith; confidence.

Sakadaagaamii: a Once-Returner. See ariya.

Sakkaaya-di.t.thi: (the delusion of) self-view; belief in a personal self.

Samaadhi: concentration; one-pointedness of mind; the condition of mind when focused, centred and still.

Sama.na: recluse; holy one; a Buddhist monk.

Sammati; Sammuti (Thai/Pali): conventional; mundane; supposed; assumed; generally accepted.

Samudaya: Cause. See Noble Truth.

Sa.myojana: (the ten) Fetters (that bind to the round of rebirth).

Sa.ngha (Saavaka Sa.ngha): (the noble) community, one of the Three Jewels; the Order.

Sa.nkappo: thought.

Sankhaara: determinations; compounded things; mental formations (see Khandha). In Forest Dhamma this is the processing, concocting and fabricating of thoughts.

Sanyaa: perception; idea; ideation; (see Khandha). In Forest Dhamma this is the aspec remembering (past perceptions).

Sara.na: refuge; help; protection; guide; remembrance.

Saranagamana: taking refuge (in the Three Jewels); going for refuge.

Saasada (Thai), Satthu (Pali): the Master; the Great Teacher (the Lord Buddha).

Saasana: teaching; message; doctrine; a religion.

Sati: mindfulness; awareness; attentiveness. In Forest Dhamma it is often coupled with wisdom (panyaa). (In Thai common usage sati-panya means: intelligence; intellect.)

Saavaka: a (noble) disciple; hearer; follower.

Siila: virtue; morality; moral conduct; a precept; training rule. See Appendix.
Sotaapanna: a Stream-Enterer; one who has attained the first stage of Ariya.
Sugato: Well-gone; Well-farer; sublime. A epithet of Buddha.
Sukha: happiness; ease; joy; comfort; pleasure; physical or bodily happiness or ease. As opposed to dukkha.
Sutta: a discourse from the Pali Canon.
Svaakkhaata: well-taught; well proclaimed. A attribute of Dhamma.
Ta.nhaa: craving; desire; thirst.
Tapa: exertion; ascetic practice; (burning out).
Tathaagata: the Accomplished One; the Thus-come; the Thus-gone. An epithet of the Lord Buddha. Sometimes used as a pronoun when the Lord Buddha is quoted as saying something himself.
Ti-lakkha.na: the Three Characteristics, Marks or Signs; also called the Common Characteristics, viz., impermanence, suffering and not-self.
Upaadaana: attachment; clinging; grasping; holding.
Uposatha: Observance Day (for the monks).
Va.t.ta (-cakka): the round of rebirth, of existences; (the cycle or wheel of rebirth).
Vedanaa: feeling. See Khandha.
Vimutti (-nyaanadassana): deliverance; release; liberation; freedom; (knowledge of that deliverance).
Vinnyaa.na: consciousness. See Khandha.
Viriya: effort; energy; vigour; endeavour; exertion.
Visuddhi: purity; purification.
Wat (Thai): a monastery.

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Appendix

The Gradual Teaching

As this book is mainly concerned with meditation, here are some Sutta p
with
descriptions of generosity (daana) and moral precepts (siila).

Daana : Generosity

In contrast to the modern emphasis on consuming and possessing, the Lord Buddha spoke of the virtue of giving and being content with whatever one has. There are always circumstances where one can give. For instance, one can offer one's time, help and

sympathy. And one can for-give.

If one has wealth, he explained the use of possessions; the benefits which one should get from wealth; reasons for earning and having wealth:

i) to make oneself, one's parents, children, wife, servants and workmen happy and live in comfort.

ii) to share this happiness and comfort with one's friends.

iii) to make oneself secure against all misfortunes.

iv) to make the fivefold offering:

to relatives, by giving help to them.

to guests, by receiving them.

to the departed, by dedicating merit to them.

to the king, (i.e., to the government) by paying taxes and duties and so on.

to the deities, i.e., those beings who are worshipped according to one's faith.

v) to support those monks and spiritual teachers who lead a pure and diligent life.

(A.III.45)

Sappurisa Daana: Gifts of a good man

i) to give clean things.

ii) to give choice things.

iii) to give at fitting times.

iv) to give suitable things.

v) to give with discretion.

vi) to give repeatedly or regularly.

vii) to calm one's mind on giving.

viii) to be glad after giving.

(A.IV.243)

Siila : Precepts

The basic guidelines for the actions and speech of any Buddhist can be appreciated by anyone, of any religion or none. There is no dogma involved, it is a plain and simple way of living without harming or hurting any creature.

The other feature to bear in mind is that it is accepted voluntarily by the individual. This is not something that one is commanded to receive. It is the individual's volition that changes a list of precepts into a way of living. With that change, the appreciation and mindfulness of one's actions and speech become more subtle and which automatically leads on to meditation.

There are the basic Five Precepts and these become more refined with the Eight Precepts

Everyone who listened to the original Dhamma talks (in this book) would be keeping (at least temporarily) the Eight Precepts.
These Precepts can be received by simply saying:
"I undertake the training rule/precept ...
i) to abstain from taking life.
ii) to abstain from taking what is not given.
*iii) to abstain from sexual misconduct.
iv) to abstain from false speech.
v) to abstain from intoxicants causing heedlessness."

*iii) "to abstain from unchastity.
vi) to abstain from untimely eating.
vii) to abstain from dancing, singing, music and unseemly shows, from wearing garlands, smartening with scents, and embellishment with unguents.
viii) to abstain from the use of high and large luxurious couches."

[Taken from the Dictionary of Buddhism, compiled by Ven. Phra Debvedi (Prayudh Payutto), Bangkok, B.E. 2528 (1985)]

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Truth or Treat (Two couples find the fun really starts after the party)
byJake Marlow©

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Andrea Donovan was not too thrilled with her husband Seth at the moment. He had accepte
Jared Devlin's Halloween party without even asking her. Part of the reason was probably be
she didn't like Jared all that much and that if he'd asked first she would have said no, or at le
about it for a while. In fact, it seemed that they were doing a little too much arguing and too l
lovemaking. Both in their early thirties and in their eighth year of marriage, their lives had se
into a bit of a routine. It wasn't that Andrea didn't find her husband attractive. She thought Se
as sexy as when they'd met. He wasn't overly tall, about five foot ten, but he kept in shape b
gym three mornings before work and playing softball in the spring. He still had all of his thick
although he did bitch about occasionally finding a gray one. And when he turned those steel
Andrea Donovan still felt a tingle all the way down to her toes. It was just that things chill a li
eight years of marriage.

With all that in mind, Andrea took special care in selecting her costume for the party. She fig
the right costume she could encourage her husband to leave early and to make love to her t
for it. Once or twice a week just wasn't enough for Andrea. She'd always had a strong sex d
said about women hitting their sexual peek later must be true, she thought, because she cou
gotten hornier as she'd gotten older. So after hitting all the shops at the mall Andrea finally f
perfect costume on the Internet. She just had to hope it fit because by the time it arrived the
time to return it.

Seth Donovan knew his wife was up to something. She'd insisted that they keep their Hallow
secret from each other. It made him feel like a kid going trick or treating again, only this time
be getting something much better than a Baby Ruth or Good n Plenty. Knowing his wife the
pictured something that would make his cock ache. He knew that Andrea and he hadn't bee
enough to suit her lately and he was sorry about that. Hey, he wanted it more too, but it seem
worked from dawn til dusk and a lot of the time he just wasn't in the mood. He knew this Sat
party would be his big chance to make all that up to Andrea. For his part, Seth decided to go
he found a shirt with billowy sleeves and wore black pants, which he tucked into the high bo
wore when he rode his motorcycle. A bandana on his head and a patch over his eye comple
managed to borrow a sword from a guy a work, with the promise he wouldn't let anything ha
was left was to practice his "Arrggg" in the mirror.

When Andrea came into the kitchen, Seth almost dropped the bottle of rum he was holding.

eye patch was doing something funny to his eyes because that couldn't be his wife standing
dressed like a genie from a bottle, wearing billowy, diaphanous white harem pants that show
very tiny white lace panties, and an almost-as-see-through white halter with billowed sleeves
think Andrea was wearing a bra and when she moved, if the light struck right, he could see h
through the halter-top. Her long, blond hair was pulled back into a ponytail and her make-up
spiked heels made her as tall as Seth was.

"Well," Andrea asked when Seth didn't say anything, then did a little spin. She could tell, hov
look on his face exactly what he thought. It also occurred to her that another part of Seth's b
telling her too if his pants weren't so baggy.

Seth still couldn't speak. Fortunately he wasn't one of those guys who freaked out if his wife
sexy around other men. For all he cared, every other guy at that party could eat his heart ou
would be going home with him. And every other guy would certainly be eating his heart out.
right below his wife's breasts, which were a still firm 36C, with long, pale nipples. Her stoma
was when she was sixteen, and although her thighs were not quite as firm as when she was
had great legs. She was the type of woman that other women hated because she kept her fi
effort, just eating right and having a job that kept her active. Seth knew his wife had a great
especially when he checked out the bodies on some of his friends' wives, he was just surpris
out in something like that. Andrea wasn't exactly conservative, she could dress as sexily as
but she wasn't a show-off either. She rarely even wore a bikini, thinking her hips were bigge
But this outfit was, well…

"I, I'm not… You look incredible. I'm just surprised…" Seth managed to get out.

Andrea pressed up against her husband and lightly brushed his lips with hers. "I was feeling
when I picked this out and I thought you might like it." She cupped his crotch in her hand and
seven and a half inches standing at full attention. That made her pussy tingle and she mome
taking him right there, but then thought it would be better if she made him wait.

"Hmm, baby," Seth whispered as his wife massaged him through his pants. He put the bottle
wrapped his arms around his wife. He reached for her ass and the materiel that barely cover
a sheet of as tissue paper. Andrea's panties barely covered her ass and Seth kneaded her c
much she loved that. He also nibbled her neck, something else that made Andrea crazy. "Yo
doesn't leave much to the imagination," he whispered.

"Does that bother you, honey?" Andrea asked, enjoying the attention Seth gave her. "Think
checking me out?"

Seth’s hand brushed her breast. “I don’t think they could help it. I couldn’t.”

“That doesn’t bother you, does it?” Andrea asked playfully.

“I think I kind of like it. As long as I know who’s bed you’ll end up in.”

“You don’t need to worry about that, honey,” Andrea said. When Seth tried to kiss her, she t
“Uh-un, we need to leave soon and you can’t mess up my make-up…yet.”

Actually, the costume was much more sheer that it appeared to be in the picture she saw on
arrived too late for her to send it back, so Andrea knew she had to make do. It wasn’t cheap
going to trash it. She played it off all kittenish to her husband, but Andrea was pretty self con
wearing the barely-there outfit in public. She did try on a strapless bra beneath the top, but i
look right. Likewise, only the tiny lace panties looked right under the bottoms. Andrea told he
had to suck it up and enjoy herself. And truth be told, the idea of the other husbands and bo
her out did turn Andrea on just a little.

By the time Andrea and Seth got there the party was jumping. It was mostly couples, with a
there, probably twenty-five to thirty people in all, which was a lot for the small house. By the
there Andrea was even more nervous than she’d thought she would be and she headed righ
filling a large plastic cup of beer for herself. As she stood there waiting for Seth to catch up v
Andrea caught a couple guys checking her out, which made her more uncomfortable and sh
and got herself another. The fact that it was chilly outside hadn’t helped and the short dash f
the house had left Andrea’s nipples standing through the thin fabric of her halter. When her
her, Andrea was going for her third beer.

“Hey, you okay?” Seth asked, seeing the look on his wife’s face.

“Yes, I’m fine, really.” Andrea reassured him.

Seth gave his wife a hug and a kiss just as their host arrived, pushing through the crowd. Ja
oblivious to the fact that Andrea didn’t like him. He kissed her cheek and gave her a hug, a l
of a hug, Andrea thought. Jared was dressed like a Scottish Highlander, yards of tartan fabr
his hulking frame. Jared wasn’t a bad looking guy. His dark hair had started to thin and he h
frame of a man who’d been an athlete, probably a football player, when he was younger and
of shape. But Andrea did have to admit, even with his large, hairy chest exposed, Jared didn
Jared’s eyes just ate her up and Andrea suddenly wished she were in an overcoat.

Even when she was fully dressed, even if his wife were right there, Jared always had a way
feel uncomfortable. And Seth had been friends with Jared for so long he seemed oblivious t
On more than one occasion she'd narrowly avoided Jared copping a feel. She would have s
Andrea didn't want to turn Seth against one of his oldest friends. A lot of Seth's old friends w
not people Andrea would have hung out with, bit then she knew that her longtime friends bo
Fortunately they'd worked out a nice compromise over the years.

"Wow, nice outfit, Andi," Jared whistled. "If we had a contest, I know who'd get my vote."

Dick, Andrea thought. She hated being called Andi, but she'd given up telling Jared that yea
you, Jared," she replied, a little icily.

"You have to promise me a dance later," Jared said, leering, and Andrea could tell he could
through the top. It took an effort to not cover up.

Before Andrea could say no, Seth jumped in. "Of course she will. What kind of friend would
let you dance with my sexy wife?"

Andrea took the bottle of run from Seth and told him that she'd take it into the kitchen and m
and cokes. It was as good an excuse as any to get away and she knew the extra alcohol wo
already felt a little heady from the beers she'd knocked back. In the kitchen, Andrea ran into
Maria.

Maria Devlin was not a tall woman, and seemed even shorter since she was barefoot and A
Maria was going for a cavewoman look, which she'd accomplished by stretching a flimsy, ja
cloth across herself. Maria had a nice body and Andrea thought she looked great. Maria had
features and had just a little tummy of baby fat. Her jet black hair fell almost to her waist and
breasts threatened to burst out of the costume she wore. Maria's breasts were at least a cup
Andrea's and it didn't look like Jared's wife was wearing a bra either. Maria was a few years
Andrea and had the sort of striking features that turn heads. They usually turned Seth's hea
poor fool thought he was being subtle and Andrea was just a little jealous of that.

"Hi, Andi," Maria said when she saw Andrea.

"Hi Maria," Andrea replied. They engaged in girl talk while they both made drinks. Andrea m
heavy and the first sip actually made her flinch a little. But that was alright. Andrea liked tyin
every once in a while and she knew she was safe doing it as long as her husband was arou

The party was so loud Seth thought the neighbors might call the cops. But then, he and his f
thrown wild parties. He was glad to see that Andrea was unwinding, although he could tell sh
quite drunk and he knew he'd have to keep an eye on her. He didn't trust some of the rat ba
not to cop a feel, although he figured as long as they kept it to that he couldn't complain too
looked hot, even hotter than he'd first thought. Every guy in the house was checking her out
Seth want his wife more. He was going to go over to her when someone grabbed him by the
around.

"Hey, stranger, we're you going to avoid me all night?" Maria asked, smiling.

"I wasn't avoiding you at all." Seth laughed, trying to keep his eyes above Maria's neck. Her
glinted at him.

"I hope not, you know I always look forward to seeing you. What are you waiting for, ask me
of waiting for him to ask, Maria just grabbed Seth by the hand.

The Devlin's house wasn't too big, so the area left to dance was pretty small. The dining roo
pushed to one side, and several couples were already dancing, although dancing might not
for it. It was more of a rhythmic grinding. Some of the couples were going pretty far too, as S
hands slipping to places they shouldn't have been. Maria held him close and Seth could feel
those sexy curves against him. He was a little tipsy himself and started to get into it, grinding
at her. With sudden embarrassment, Seth realized he was getting aroused and hoped that M
He didn't want his best friend's wife to know she was giving him a hard-on.

While Seth was dancing with Maria he glanced over and saw Andrea up dancing with anothe
Jeff was known as a womanizer, but Seth was still surprised he would be that blatant. Jeff's
the party somewhere and Jeff knew that Seth was there, but Jeff's hands were all over Andr
hands on Andrea's ass and she'd move them up, although not until she'd let them stay for a
knew his wife had to be plastered if she was letting that go on. Much as he hated to leave M
should go over and cut in, but then he saw Jared next to his wife and Jeff. Jared stepped be
Andrea and put an arm around Seth's wife, guiding her over to her husband. Seth could see
a little trouble walking.

"I think Andi here's had a bit too much," Jared chuckled.

Seth could see that and although it wasn't very late he knew he should take her home, espe
to get laid. In another hour or so she'd be out for the night. But he was having a great time a

to leave quite yet.

Maria must have seen the conflict in Seth's face because she suggested, "Why don't you let
bed for an hour or so and sober up?"

"What do you think, Andi? Could you use a little nap?" Jared asked the woman he was supp

Andrea giggled and said, "Maybe." She had no idea how she'd gotten so drunk, but she had
warm feeling through her whole body and was making her more than a little horny. What she
for Seth to take her home and make love to her, but he didn't seem ready to leave.

"Let me help you get her upstairs, looks like she might not make it on her own." Seth said.

Jared clapped his friend on the back and said, "Nah, you stay and have fun, I can handle An

Andrea had the vague feeling of being lifted off her feet as Jared carried her up the stairs. S
but it felt like his hands kept slipping over her breasts. But the way she was feeling she didn
much. A door was swung open and she was laid down on a bed. He was saying something,
make it out. Even upstairs she could still feel the bass of the music thumping through her. A
say something like, "It slipped," or something like that and she was dimly aware of a cool bre
nipples stiffen. Jared was murmuring something else, but Andrea wasn't really paying attent
on her nipples felt very nice. It felt like something, or someone, was pinching them, but that
sense because she'd left Seth downstairs. Next Andrea felt something pressing, and then so
and a little moan slipped from her lips. She pressed back against the pressure, but then ther
noise and the sensation was gone. Andrea heard the door close and she was in darkness. I
minutes she was passed out.

Andrea rolled over and her eyes opened. It was dark, but she could make out enough to tell
bedroom. She felt kind of stiff as she sat up and tried to figure out where she was. It came b
pieces, the party, being nervous and drinking too much. She could only just remember comi
couldn't hear the music anymore so she knew it must have been late. She still felt kind of fu
was still kind of drunk, although not like she had been. And then she noticed that the halter
was pushed up, exposing her breasts. Andrea panicked for a second. How did that happen?
she didn't remember it? Or had someone else been in there? It was possible that moving ar
halter had ridden up, but it had tight elastic at the bottom and it wasn't very likely, but to mak
feel better that's what Andrea told herself happened. Since the alcohol hadn't completely wo
still feeling a little horny. She figured she'd go downstairs, find her husband, and whisk him

The last stragglers had gone home about forty-five minutes ago, leaving Seth to help Jared up. They didn't get very far, though, and were soon sitting in the living room, bullshitting. Jar were on the couch while Seth was on the floor in front of them. The party had been great, Se remember that last time he'd had so much fun. And dancing with Maria had been one of the get to go out and cut loose nearly as much as he would have liked.

Seth had to keep careful attention to keep from staring at Maria. The way she sat on the cou right up her costume and there were no panties to block his view of her pretty little pink cunt the hair was shaved off, leaving just a little tuft above it. Seth couldn't believe she was sitting but he didn't say anything. He just stole a glance every chance he could. His cock throbbed

There was a noise and Seth saw his wife coming down the stairs. She was still a little wobbl much better than when Jared had taken her upstairs. Seth had almost forgotten than Andrea figured she'd probably want to go home now. And the way he was feeling he couldn't wait to

"Hey Andi, come on and join us," Maria said when she spotted the blond.

Seth took Andrea's hand helped her sit on the floor beside him. "What are you guys up to?"

"Nothing, just chit-chat," Seth said, giving his wife a kiss. The kiss turned into more than a pe Jared said, "Hey you guys, go upstairs if you're going to do that." Both the Donovans were to up on that.

"Did I miss all the fun?" Andrea asked.

"There's no reason four can't party." Jared said.

"What time is it?" Andrea asked.

"Three-thirty, I think. Does that matter?" Maria said.

"No, guess not. Hey, I feel great, just had a nap," Andrea said.

"Okay then, what are we going to do?" Jared asked.

"We could play Strip Poker, but I think with what Andi and I are wearing it would be a short g not that good a poker player," Maria laughed.

“Hey, the eye patch counts!” Seth added.

“No, I have too little to lose,” Andrea said.

“Besides, what are we, back in high school?” Jared said.

“Well, while you guys figure it out I am going to get something else to drink.”

It only took a couple minutes for Andrea to mix herself a drink from what was left in the run b
return to the living room. When she did, Jared announced, “We’re going to play Truth or Tre
Truth or Dare, but this is a Halloween party.”

“But you get a treat, instead of a dare?” Andrea asked, feeling a little uneasy in spite of the a

“Something like that.” Jared answered.

“But, we can set some sort of limits, don’t want to get crazy.” Seth hastily added.

Andrea took a sip of her drink and decided she was feeling a little naughty. She didn’t want t
of hand, but she was up for a little fun. “Why don’t we play it by ear, honey,” she told her hus
him.

“Sounds like my kind of game,” Maria said and took another drink. This was the first time tha
that Maria wasn’t wearing any panties. Being a woman, Andrea knew there was no way that
how she was sitting, drunk or not. She wondered if her husband had noticed too, but knowin
way he hadn’t noticed. She bet he had quite a hard-on checking out Maria’s pussy like that.
should be angry that Maria was showing her pussy to her husband, but Andrea didn’t really
worked up Seth was when they got home the better it was for Andrea. What really surprised
was turned on a bit too by her peeks at Maria’s pussy.

“I guess I’ll go first,” Jared said. “Truth or Treat, Andi?”

There were very few things Andrea wouldn’t answer, but she didn’t quite trust Jared, especia
been looking at her all night, so she said, “Truth.”

“We’ll start easy. Where’s the wildest place you’ve ever fucked?”

Somehow Jared’s use of the word fuck surprised her, even if his question did not. “Let me s

back for that one. I'd have to say on a table in science lab in high school." Andrea was pleas
shocked looks.

"Wow! You go girl!" Maria said.

"You never told me that!" Seth protested.

"Guess you don't ask the right questions, buddy. So how did this happen?" Jared said.

Andrea was tempted to leave them all hanging, but she could tell by their looks they'd all be
"Well, I was in eleventh grade and I was seeing this guy. I'd been horny all day…I don't belie
you all this…anyway, I let him know, not so subtly. He met me after softball practice and tolc
to get something out of his locker and asked me to go with him. But instead of taking me to l
pulled me into one of the science rooms and started kissing me. Next thing I knew I was on
pants off and my head practically hanging in one of the sinks, trying not to bang my head on
hardest part was trying to be quiet. As it was a custodian passed us in the hallway about two
came out of the room!"

"That's pretty incredible, baby," Seth said, kissing his wife.

"Yeah, who knew you were such a wild woman," said Jared. "Okay, your turn, Andi."

"Seth, Truth or Treat?" Andrea asked her husband, knowing exactly what to ask him to emba
him. He responded "Truth," so Andrea asked him, "Ever do the cum cracker thing at camp?"

"I…I…I…" Seth stammered. He saw Jared examining him closely. Although they had been f
Jared had not gone to summer camp with him. When everyone chided him, Seth gave his w
before answering. It was clear where this game was headed. "Yeah, when I was thirteen, at
But hey, the lights were out! I didn't see a thing!"

"I don't know which is worse," Jared joked, "having to get the cracker or being able to cum fi
full of guys."

Everyone laughed and Seth was very red faced. He was going to get Andrea back when the
Maria to pick and she wanted truth as well. Not being as brave as Jared, he asked Maria wh
virginity. She answered that it had been in a car when she was fifteen. That led Maria to ask
question. Andrea answered sixteen in her parents' basement and asked her husband, who a
although everyone present but Maria already knew the answer.

“Come on, isn’t anyone going to say ‘treat?’” Jared asked.

“Okay then, Truth or Treat,” Seth asked his friend. When Jared said, “treat,” Seth told him, “
party ball for a full minute.”

“That’s it? That’s easy.” Jared said. He got to about forty-five seconds before he spilled bee
front of him.

The game went on tamely for the next half hour. Perhaps sensing that Jared might be up to
players conspired to keep the game away from him. They asked each other all kinds of craz
Jared complained about being repeatedly skipped over. Finally his wife asked him what Sco
their kilts. Jared told her, “Why don’t you find out for yourself.” Smiling, Maria moved across
slid her hand up under her husband’s kilt. Both Andrea and Seth could see it moving under t
hidden for a couple minutes before Maria finally took her hand back. She’d left behind howe
under the tartan.

“That’s not fair, we didn’t all get to find out,” Andrea complained.

“Okay, Truth or Treat, Andi?”

Andrea could read the challenge in Jared’s eyes and chickened out. Jared asked her, “Have
woman?” Andrea’s eyes darted away and she clearly did not want to answer. She could fee
people staring and finally she said, “Yes, once. Back in college, but we didn’t go all the way.

“How far did you go?” Jared asked.

“Uh-un. That wasn’t part of the question,” Andrea taunted.

“Fair enough. But we need to jump start this thing. Come on guys!”

Andrea asked her husband and he was going to say “Truth,” but Jared’s taunting convinced
“Make your cum face,” she told her husband.

Seth couldn’t believe how bad Andrea was being tonight. She was definitely going to get it n
sport he did his best cum face for everyone. When he did it, Maria laughed, “Really,” and An
yes, that is definitely it.” Seth challenged Maria and to appease her husband she answered,
a theme, Seth told Maria to demonstrate on her husband, fully clothed, what her favourite se

“That’s easy,” Maria said, pushing her husband back on the couch. She hiked her costume u
Seth and Andrea a nice flash of her assets, and straddled him. She put her hands on his che
into him. For a moment it seemed like the couple had forgotten their friends were there. Mar
hard into her husband and Jared looked to be pushing back just as hard. After a little too lon
down, though she didn’t bother to push her costume down and she was even more exposed
seeing her pussylips swollen with desire and the dew of arousal on them. He quickly looked
didn’t catch him. But Andrea did see and she had stared at Maria just like her husband. See
was only served to remind Andrea how horny she was herself.

Maria asked Jared next and of course he said, “Treat.” She gave him a shot glass and told h
his cunniligus technique on it. He flicked his tongue into and said, “Mmm, Jaeger,” which ma
then got down to business. He rimmed the glass with the tip of his tongue several times befo
his tongue back into it, flicking it repeatedly. He kept his tongue buzzing around the inside of
glass while he wrapped his lips around the outside like he was kissing it. He finished off with
kiss.

Seth saw that his wife was watching Jared with rapt attention, her lips parted. Andrea’s hand
her lap, but it didn’t look like she was doing anything. Whenever Seth went down on his wife
crazy and by the looks of it she was quite impressed with Jared’s technique. He could only i
turned-on Andrea was.

Jared set the shot glass down and looked Andrea in the eye. That she was aroused and kind
plainly on her face. This time she did not back down from the challenge. “Treat.” She said. “
a treat for us. Since you’re dressed kind of like a harem girl, I want you do get up and do a li
dance for us.”

Ordinarily Andrea would have been way to self-conscious to do anything like that. But her m
by alcohol and desire and she slowly rose to her feet. Jared reached for the remote on the ta
the stereo back on, finding a slow blues CD. Andrea saw the look of surprise on her husban
thought he might be pissed, but he looked as pleased as Jared. Andrea had no idea what a
entail, so she just started swaying to the slow blues beat. She figured she should be dancing
Mediterranean, but Jared probably didn’t have anything like that. She raised her arms above
turned around and it struck Andrea that her dancing was coming off more like a strip routine
dance, but she had no intention of taking anything off. Andrea kept moving to the music, run
over her body and swaying and twisting. She closed her eyes as she danced and she found
into it. The caresses of her own hands felt really good and the better she felt, the more Andr
dance. When her hands glanced over her breasts, it felt like they were almost bare to Andre

into a full-fledged erotic dance. Andrea was oblivious to her audience and only stopped dan
stopped the music. She opened her eyes and saw Maria looking at her with a smile, while h
shocked and aroused and Jared appraised her with naked lust.

“That was quite some dance, Andi,” Maria said.

“Yeah, baby, I didn’t know you had that in you.” Seth told his wife.

“I’m just full of surprises tonight, I guess,” Andrea grinned.

Andrea asked her husband next and when Seth said “Treat,” she figured she would give as
told him to give them all a little Chippendale’s dance. She also said that something had to co
not seem nearly as upset as she thought he’d be. Instead, he hopped right to his feet while
CD into the stereo.

As soon as the music started Seth strutted his stuff. He was much less inhibited than his wif
pumping his hips in the air and grabbing his crotch. He danced to Andrea, who was still sittin
and gyrated his hips right in front of her face. When she recovered from laughing, Andrea ra
husband’s legs, nails clawing at his pants, then she massaged him and felt his bulge grow u
Feeling Seth’s cock grow Andrea felt her own need for it grow as well and although the gam
interesting, she hoped they would be alone soon.

Andrea saw that Maria was waving a dollar bill and then she yelled, “Hey, big boy!” Seth dan
dark haired girl and Andrea thought things really were getting interesting. Seth gyrated at Ma
Andrea and Jared cracked up. He whipped his shirt off over his head. Maria was hooting an
held open the front of his pants and Maria took the invitation, her hand diving into them. And
when Maria didn’t pull her hand right out, but left it there and it was obvious Maria was grabb
cock. Andrea glanced at Jared, but he didn’t seem to mind at all, he just kept laughing. She
didn’t really care either, she was just surprised that Maria was so brazen. “You are a big boy
Maria laughed. Maria finally withdrew her hand, sans dollar bill. Andrea noticed that her husb
grown rather red.

When Seth sat down he didn’t bother to put his shirt back on. He just grabbed his drink and
He couldn’t believe it. Hot little Maria, his best friend’s wife, who he’d been checking out for
years now had just grabbed his cock and not only that, she did it in front of her husband and
she wrapped her fingers around him Seth thought he was going to explode, but he managed
He looked over to make sure Jared wasn’t pissed and thankfully he didn’t seem to be. This g
pretty cool. Seth wondered how far it would go and how far he wanted it to go. A few years a

had talked about maybe experimenting with another couple, or a threesome, but it had neve
than fantasy and some talk while they were in bed. Even if Andrea would consider such a th
wouldn't do it with Jared and Seth was pretty sure he didn't want to see his wife with one of
friends anyway.

They went around with more silly, sexy stuff and Seth could feel his pulse pounding. He also
looking at her, that his wife was feeling very horny. There was a look she always got in her e
surprised she hadn't dragged him out of there yet, but she seemed to be enjoying the risqué
things just kept heating up.

It came back around to Seth's turn and he asked his wife "Truth or Treat." She said, "Treat,"
mostly past truths. Seth had no idea why that popped into his mind at that moment. Maybe i
insanity, or maybe Seth figured that since Jared was cool about his wife groping him that Se
the favour. Whatever the reason, Seth turned to Andrea and told her, "Since you were so cu
what's under Jared's kilt I want you to go find out." Then Seth added, "Blindfolded." Andrea's
and she looked like she wanted to slug Seth, but he stood firm. Andrea gritted her teeth, and
from her husband with a flick of her blond hair.

Maria went and got a cloth napkin, which served as a perfect blindfold. She thoughtfully wra
Andrea's eyes and waved her hand in front of her until she was sure Andrea couldn't see an
moved Andrea closer to Jared and said, "Be good, Andi. Or at least don't be too bad," Maria
didn't seem to mind at all that Andrea was going to put her hand up her husband's kilt. Seth
surprisingly turned-on as he watched Maria guide Andrea's hand to Jared's bare leg. Jared
biggest shit-eating grin Seth had ever seen. Blindly, Andrea moved her hand forward and ou
the second his wife made contact because she let out a surprised little gasp. After she had f
under there, Seth's wife did not remove her hand and he could tell by her motions that she h
Jared's cock. Seth was even harder than he'd be earlier, watching his wife grope another ma
first time he was thinking this game could get out of control. Andrea seemed to be enjoying
doing. Andrea's behavior was certainly surprising him. How far would his wife go?

Andrea had Jared's thick cock in her hand and since she was blindfolded all she had was th
warmth filling her palm. She guessed he was about as long as her husband, maybe a little m
certainly thicker. No wonder Maria was always so perky. Although she'd always thought Jare
and too forward with her, Andrea could not deny that having her hand around his cock was
could feel herself getting very wet as she pumped the shaft in her little hand, her fingers just
around his girth. At first she was going to be showy just because she was pissed at Seth for
this. As drunk and horny as she was, Andrea would not have been putting her hand on Jare
was told to. But when she touched him, Andrea's body just reacted and now she was touchi

wanted to. All she knew was that the game was headed into dangerous territory and that Se
home soon.

When Andrea took her hand away, Jared slipped her blindfold off and blew her a kiss, infuria
was nice, Andi." He grinned.

Andrea was so turned on that she was a little shaky sitting back on the floor. Seth leaned ov
whispered, "Are you too mad?" He asked. Andrea kissed her husband and whispered, "Not
fun if you are."

"Come on, enough whispering, let keep going," Jared chided.

Andrea asked Maria, who ended up having to do a dirty phone call to a complete stranger. S
the phone and dialed at random. She woke some poor guy out of a sound sleep, but he was
was done with him. Andrea thought Maria sounded very sexy as she moaned into the phone
she was doing and wished he were doing to her. Andrea saw that Maria's hand kept wander
too. Maria wanted to touch herself and was only stopping just short of doing it. Maria faked a
the phone and hung up, laughing. Maria went to her husband next, and she made him slow
left the woman rolling. Both guys really hammed it up too, with Jared dipping Seth and Seth
kilt flew up on the spin, giving both sexed-up woman a good look at his cock. That was just
need. Seth collapsed on the floor laughing while Jared sat back on the couch trying to recap

When he got his breath back from laughing, Jared asked Andrea, "Truth or Treat?" When sh
said, "Are you sure, Andi?"

With a quick dart of her eyes to her husband, Andrea said, "I'm game for just about anything
guy." She saw the look in his eyes and regretted it almost as soon as she said it.

"Okay then. I want you to show us, with Maria, just what you did with that girl in college." He
arms in triumph.

"I…I…I can't do that. Don't you think that's a bit much?" Andrea said.

"Depends on what you did," Jared laughed.

Andrea looked to Maria who seemed nervous, but willing. Then she looked at her husband,
her out of it, but Seth just said, "It's up to you, baby."

She was so nervous, not that the thought of doing it was so bad, but it was having the audie
warn her and Andrea's stubborn streak wouldn't let her be the one who stopped the game.

Andrea pushed Jared over and sat beside Maria on the couch. She wondered if Maria had e
woman before. That knowledge might have helped a bit. "How do we do this?" Maria asked
some sort of expert. Andrea was trying to remember what had happened all those years ago
drunker than she was now so it was all kind of fuzzy. Andrea did know that she'd enjoyed it
have gone further if either of them had been braver. Without a reason to stall, Andrea laugh
said, "Okay," then softly kissed Maria.

It took Maria a couple seconds to respond to Andrea's kiss, but then her soft lips parted and
beauty put an arm around Andrea. Andrea's heart was racing as she slipped her tongue into
mouth. Maybe it was her general state of horniness, but Andrea found kissing Maria such a
fingers tangled in Maria's hair, mashing her lips into Maria's even harder. Maria sucked on h
tickled it with her own. Kissing Maria was so different from kissing her husband. Andrea liked
but Maria seemed to understand that there was a teasing art to kissing. Her tongue kept flick
teasing it even as Andrea pulled her tongue back. Maria swept her tongue over Andrea's lips
then nipped at her bottom lip. A moan escaped Andrea's lips and she pulled Maria's mouth
more forcefully now. Slowly, Maria was becoming the more aggressive one and Andrea foun
Maria's lead. That was how it had been last time too, she remembered. Maria scratched her
Andrea's bare back, sending shivers down the blond's spine. When Maria did the same to h
Andrea had to try not to laugh since she was pretty ticklish there. But laughing was the last t
Andrea's mind when Maria cupped both her breasts. The halter was so thin it might as well
and Andrea's nipples popped through it as Maria stroked them with her fingers. Again, Maria
like Seth's more gentle, coaxing Andrea's arousal on rather than forcing it. Maria had Andrea
tingling to the point that she sighed and moaned, pulling her mouth away from Maria's.

Andrea knew she should stop Maria, she didn't know how far this was supposed to go, but it
she just relaxed as Maria pushed the halter up above her breasts. If Maria's hand had felt go
pale flesh, then her mouth was amazing. Andrea was running her hands through Maria's hai
her tongue over her long, pale nipples. There was no hiding her arousal now and Andrea wa
care. Let the guys have a show if they wanted it. Though it wasn't fair that Andrea was the w
pushed Maria's costume from her shoulder and peeled it down beneath her breasts. The big
Andrea's hands, although she could barely contain them. Maria's nipples were fat and an alm
then thickened at Andrea pulled on them. Maria's body still bore tan lines from the summer a
the lighter skin around them only made her nipples appear to be darker. Andrea pinched and
nipples and mashed her breasts in her hands and Maria locked her lips over Andrea's nipple
moaned.

Maria moved so that she was on her knees above Andrea on the couch. This gave the blond her breasts and she made the most of it, sucking and licking the fat, dark nipples. Maria held against her and softly moaned, “Mmm, that’s it, bite them, oh yes, a little rougher.” Andrea w getting into it, nipping at Maria’s nipples and stretching them out, then letting them snap bac flesh. Maria pushed Andrea back onto the couch and leaned over and kissed her. Maria’s kn Andrea’s legs and she ground it into Andrea’s cunt. She tried to squeeze her legs closed, bu Maria kept that wonderful pressure on. At that point Andrea had her lips locked onto Maria’s muffle her moans as anything else. Being horny all night was catching up with her and she f slipping away. Andrea stopped trying to close her legs and was now pushing back against M sank lower, again devouring Andrea’s breasts and now Andrea’s thigh was caught between felt Maria’s bare pussy rubbing against her and the thin harem pants did not block Maria’s w Andrea liked that Maria was just as turned on as she was. While Maria sucked Andrea’s nipp hand down and rubbed Andrea’s pussy. “Ohhhh….” Andrea moaned, pushing back at Maria harder and the materiel of Andrea’s tiny lace panties was pushed between her pussylips and even louder, her pussy on fire.

Seth just couldn’t believe it. He thought the girls might make out or something, but this? The thought his wife would go this far with another woman, especially with Jared in the room, but was getting to witness every man’s fantasy. And what made it even better was that he got to woman he’d been fantasizing about for so long. Maria’s breasts looked just as good as Seth and his cock throbbed for relief when his wife sucked on her nipples. While Andrea’s were lo had fat, stubby nipples and Seth could tell she liked them handled rough. Maria put in her ha Andrea’s harem pants and the materiel was so see through that both Seth and Jared could s push Andrea’s panties aside. Andrea, not to be outdone, pulled up the bottom of Maria’s cos between her legs. Seth found Maria’s pussy, all neatly trimmed and with it’s puffy lips to be v would have given anything to be able to sink his cock between those lips. His wife’s slender rubbing them now and Seth was feeling envious. Seth could also still see Maria’s hand busy Maria had two fingers pushing into Andrea while she sucked her nipples and the more turne saw she was rubbing Maria’s pussy less and less. Seth knew that his wife started to lose it a to cumming and amazingly Seth thought Maria was about to make his wife cum right there in This certainly wasn’t the Andrea Donovan he was married to.

“oh god…oh god…ohgodohgodhogodohgod…OH MY GOD!!!” Andrea cried as she came, h fingers and gushing. She pulled Maria’s mouth from her breasts and kissed her fiercely while of her orgasm. Finally, trembling, Andrea came down. She covered her breasts back up. It to or two before she slipped away from Maria and went back onto the floor beside her husband

Jared actually applauded. He leaned over and kissed Maria. When she tried to pull her costu
stopped her and Maria left it down. “Very good, that was amazing Andi, babe. I didn’t know y
you.”

Andrea was completely red faced, but there was nowhere to hide so she just had to sit there
Still, she sat in silence. She was mostly angry with herself for letting go so easily. But she’d
all night and Maria’s touch felt so good. Anyway, she just sat quietly.

“Well, uh, should we keep going?” Seth asked lamely. It was obvious the game had reached
if they went on now they would be going into territory that was uncharted for all of them. Seth
on. He knew the risk he was taking, but at this point he was willing to go wherever the game
that after what just happened Andrea was pretty open too, but he couldn’t be sure about tha

Everyone else nodded that they were ready to keep going except Andrea. She could feel the
She was so torn. Her body was telling her to go on, she wanted to know what could happen
screamed at her to stop before she did something she wanted to regret. “Come on, Andi, yo
game’s just getting good. You can’t be the only one to have fun.” That pushed Andrea over t
gritted her teeth and said, “Okay, let’s go.” She turned to her husband and asked the titular c
asked for a treat. Andrea was prepared to give him just that. Let’s see how far Jared really w
thought. “Okay, first, I am guess we are at the anything goes stage. Jared? No one can bach

Jared looked at his wife and then Seth. Andrea smiled when she saw him hesitate just for a
the wall? But then Jared nodded and said, “Whatever the dare, I mean treat, no one backs o
Everyone nodded.

“Okay then. Seth, since I know you liked what you saw, especially since you can’t keep your
want you to go over to Maria and you get as close as you can to her, but you may not touch
volition. Maria, however, can do anything she wants to tease you.” Andrea told her husband
shocked that his wife was telling him to do this, but he got up and went over to Maria. Andre
how Jared was taking it, but he showed no reaction.

Maria, on the other hand, looked to be really enjoying herself. Her costume was still around
got up from the couch and told Seth to sit back on it. She playfully blew her husband a kiss a
Seth’s lap, holding her breasts out in her hands. Seth kept his hands at his sides, but Andrea
was taking real effort. She knew her husband hated being passive like this and the fact that
new pair of breasts being held that close to him in ten years just made it worse. Andrea only
jealous and sort of wondered why she didn’t feel more. Actually, she felt herself getting arou
watched Maria taunt her husband with her breasts. But this was more about Jared to her tha

wanted him to see that she wasn't the only one who could be manipulated. How would Jared
wife teasing Seth with her breasts? Maria told Seth to open his mouth and just when he thou
kiss those big orbs, she pulled back and giggled. Then she took her breasts and caught Set
them, smothering him. Andrea could hear Seth frantically slurping for a taste, but Maria deni
Andrea could see that Maria was rubbing her bare pussy against Seth's crotch. Andrea hope
embarrass himself by cumming in his pants. Finally Maria gave Seth a treat and popped one
into his mouth and he sucked it like a newborn. Maria tossed her head back and moaned, "O

Seth felt Maria humping her bare cunt against his crotch and he could feel her damp heat rig
pants. The teasing was making him nuts and when Maria finally relented he caught her nipp
he would never let go. And by how frantically Maria was humping him Seth could tell Maria l
care that her husband was sitting two feet away. Hey, his own wife had told him to do this! W
into Andrea? It was a silly thought he knew, but it almost seemed like she was playing chick
long as he kept getting benefits like this he didn't care.

There was a mini tug of war, but Seth released Maria's breast from his mouth and she told h
However, instead of making Seth get up she sat on the floor beside Andrea, her breasts still
thanks, Andi. That was great," Maria told Andrea.

Seth turned to Jared and Jared took a Treat. Jared didn't look pissed about what had just ha
so Seth thought he should be cool and really give Jared a treat, but he was having trouble th
something. He didn't want to come up with something lame. Finally he said, "Okay, I know w
we always joked around about who was bigger. Now it's time to settle it. I know how big I am
get a ruler and then you get to pick one of the ladies to help you measure.

It only took a couple seconds for Jared to retrieve a ruler. Of course being the cocky bastard
brought back a yardstick, saying, "This should do." When he was nice and settled on the cou
crooked a finger at Andrea and said, "Come here Andi, I need your help with something." An
as she approached Jared. She was on her knees on the floor beside Jared on the couch. "N
her, "I need to have a good showing here so make sure you get me as hard as you can. Isn'

Seth saw Andrea look at him with uncertainty in her eyes, but he just nodded and said, "Yup
takes."

Jared pulled his kilt up unceremoniously and it looked like he was pretty hard already. Seth
his eyes, he really didn't have any desire to see Jared's prick, but he found he couldn't turn
watched Jared take his wife's hand and put it on his cock. Andrea touched it tentatively, like
a skittish animal, but Jared told her, "Come on, Andi, that's not going to get the job done. Do

won’t hurt you, too much.” Andrea’s hand looked very small next to Jared’s cock. He wasn’t
some jealousy Seth could tell it was bigger than his. Andrea grew bolder and went from just
stroking it and then she wrapped her fingers around the shaft. She could just barely close he
girth. She slowly jerked him up and down and Jared said, “That’s more like it. Do it like that,
fast. Hmmm, tighter…yeah, Andi.” Seth could see his wife getting more into it and he recogn
hunger in Andrea’s eyes and it scared him a little. Seth knew his wife well and he knew wha
Andrea was jacking Jared off faster and his cock seemed to grow a little bit more.

Andrea looked up into Jared’s eyes, the eyes of a man she’d never really liked, who’d she’d
thought of as a pig, actually, and saw him looking down at her with desire and Andrea hated
her eyes were conveying the same thing back. She didn’t like Jared at all, but she couldn’t h
the situation, to his raw sexuality. She’d felt a charge when she’d touched his cock earlier an
again now, only stronger. She couldn’t help but wonder what that thick cock might feel like in
might get pissed if she seemed too into what she was doing, but he started it so he could ha
The way their sex life had been recently Andrea felt she could not be blamed for reacting to
sexuality. But she was angry at herself for reacting just the same. God, her pussy was so we
felt so hot in her hand, partially from the friction she was creating. Andrea pushed her ponyta
bent forward and spit into her hand a couple times. That made things much slicker and she
give Jared a good hand job. She wanted to get him off because she hoped it would wipe tha
his face. But she also realized that smirk was a big part of what was turning her on. She nev
million years she’d be doing this to that jerk. But here she was on her knees, jerking him off
more excited by it than her husband had managed to make her in some time. She leaned in
him think she was going to suck on him, but instead blew some air across the head of his co
and moaned, “Damn Andi, you’re gonna make me blow my cork.”
“Then I had better measure you now, before it shrinks,” Andrea said and grabbed the yardst
been close. Jared was a little over eight inches and a very nice handful. When she was done
laughed and flipped down the kilt, saying, “You’d better cover that thing up.” Of course she w
Andrea did want it covered up because if she kept looking at it she just might lose control ag

Andrea went back to her place with a very satisfied look on her face and sat. She’d shown J
back down. The look on Seth’s face told Andrea that her husband was turned on and a little

“Maria, girl, what would you like?” Jared asked his wife.

“A treat, of course.” Maria answered.

“Since you got Andi here off, and I don’t think she can deny that, I want her to get you off.”

Maria lay back on the floor and Andrea crawled over her. Not wasting anytime, Andrea grab
and pulled it the rest if the way off. Andrea knew the way the game was going now, it was pr
how she'd jerked Jared off, and Andrea was determined to enjoy it, to give herself over to co
for one night. Andrea started out again by kissing Maria while she toyed with her nipples, bu
her hand down Maria's tummy to her neatly trimmed pussy. Andrea found her soaking wet a
fingers into Maria's cunt. The dark haired woman cried out and thrust her hips up at Andrea'
Her arms were around Andrea and she was kissing her back. Andrea tore her lips from Mari
nipple a nice, long hard suck before kissing her way farther down. Andrea stopped to kiss M
it was as much to get her breath as it was to tease Maria. Andrea had never gone down on a
while she wanted to do it, to get Maria off with her tongue, she was still just a little apprehen
only pussy she'd ever tasted to this point was her own. The strong scent of Maria's arousal f
senses and she could hear the wet sloshing of her own fingers churning in and out of Maria'
moaned loudly and writhed all over the carpet, reaching down and stroking Andrea's hair wh
not-so-subtly guided the blond's mouth to her pussy.

Maria's lips were so swollen and they glistened with her juices and Andrea stuck her tongue
them. Andrea found she liked the taste. While it wasn't quite like her own, Maria tasted a littl
Andrea thought she tasted a little sweeter, it was pleasant and Andrea especially liked the w
out her name when her tongue touched her. Andrea kept licking at Maria's lips and fingering
going so wild that Andrea feared she'd go into convulsions. She knew that Maria must be a l
also turned Andrea on to no end knowing the effect that watching her go down on Maria had
on the guys. Andrea drove her tongue into Maria along with her fingers and knew Maria was
cumming. "GGGGOOOODDDD ANNNNDDIII!!!!" Maria cried.

This was about all Seth could take. Now he knew Andrea had gone mad. Not that he minded
some relief soon or he'd have a serious case of blue balls on his hands, but this was not the
with. Andrea was not boring in any sense, but this was a woman who didn't even usually dre
now she was going down on another woman right in front of him and another man. It was too
that wasn't all. Just moments ago Andrea had been jerking off his longtime friend, a guy he l
stand, in front of all assembled too. Maybe there was something in the drinks. Whatever it w
better be fucking his wife or Maria soon. Andrea was acting like a whore and something abo
her husband on.

Maria's cunt was sopping wet and she gave a last keening cry before reaching orgasm. She
and called out her name over and over and like a trooper Andrea lapped at the flow of juices
her until with a deep sigh Maria finally settled down. When she had, Maria pulled Andrea's fa
hers and kissed the other woman, liking away at her juices, which glazed Andrea's face.

The game took a quick pause while they freshened their drinks. Seth was hoping it would giv to his wife, but she went into the kitchen to get the drinks with Maria while the men stayed in room.

"So, how about all this?" Jared asked his friend.

"I've got to say, I'm stunned. I knew you threw wild parties, but nothing like this."

"Yeah, I didn't think anything like this would happen. Isn't it great?"

Seth paused, and then said, "Yeah, it's great. I'm just surprised is all." He didn't bother to fin sentence, but apparently he didn't need to.

"Yeah, who would have thought that Andi was such a hellcat? Damn. Are you prepared to k think this might go all the way." Jared said.

Seth was still not sure how he felt about the idea of seeing Jared actually fucking his wife. T jerking his cock, and obviously very into it, was jarring enough. But he could not get the idea getting to have Maria from his mind so he said, "I'll go as far as Andrea will. It's all up to her.

Jared laughed. "Then the game is on."

XXXXXXXXX

The women came back and handed the drinks out. Just moments ago in the kitchen they'd h

Andrea was quite surprised when Maria embraced her and deeply kissed her in the kitchen. the game, after all. But despite her nagging apprehension Andrea fully returned the kiss. It s odd to her that Maria still hadn't bothered to put anything on and it made Andrea self-consci skimpy outfit she wore. "Thank you, that was so wonderful," Maria told Andrea, kissing her a great for me too," Andrea said and meant it.

"I just wanted to make sure you and Seth aren't freaked out by all this. Jared and I have play this before with other friends, though none of them have gone this far before."

"I can't speak for Seth, although I think I could guess what he's thinking. I'm okay with it, just shocked by my behavior, I guess."

Maria kissed Andrea again and said, "As long as you're enjoying yourself just go with it. No
judge. We're all willing participants, right? And if you want to stop at any point just say it, the
any hard feelings."

All that didn't make Andrea feel too much better, but she was glad that Maria had given her
talk. She grabbed up the drinks they'd made and went back to the living room.

"I believe it was Maria's turn to ask next."

"Yes it was, so Seth honey, which will it be?" Maria asked Seth.

Seth eyed up Maria's naked body. He didn't know why she didn't bother to put clothes back
complaining. She was a fun girl and he hoped her inventive mind would come up with somet

"I don't think I should be the only here with a licked pussy. I want you to get down and lick A
can't make her cum. If you do, you have to spend the rest of the game naked."

This was something Seth knew he could definitely do, although he knew that in her sexed-u
to be hard to keep his wife from cumming. He pushed off the couch and practically tackled A
Seth kissed his wife and he could taste Maria's pussy on her breath. It tasted good and Seth
getting a first hand taste before the night was over. While he kissed Andrea, Seth pinched h
through the halter until she was moaning into his mouth. Seth knew her nipples were oh-so-
right kind of touch and he used that to his advantage before he even got down to her cunt. W
Andrea's body he pulled her harem pants and panties with him and there was Andrea's clea
back at him. The sight of his wife's shaved pussy always made Seth instantly hard and if Ja
weren't there he would have pulled down his own pants and thrust right into her. But they we
Seth had a mission so he spread Andrea's cunt open until her red, engorged clit stood straig
the perfect target. He worked Andrea's clit with the flat of his tongue and she gave a satisfie
at her clit and massaged her pussylips with the thumbs that spread them open. "God, honey
don't stop," Andrea whimpered to her husband. She was working her hips at Seth's lashing
painfully dug her nails into his scalp. Seth could feel his wife rapidly building to an orgasm. T
stave off her orgasm, Seth switched from licking Andrea's clit to stabbing his tongue inside h
with it. Andrea's breaths became more ragged and she worked her cunt at her husband mor

Andrea had heard the instructions, but after being rubbed and fingered and teased all night
she was going to let Seth get away before she came. He'd always been good at sensing her
she couldn't let him leave her hanging. He returned his tongue to her clit, this time drawing t
circles over it with the tip and Andrea felt herself rapidly building again. The way she was fe

going to take much to get her to cum. “Ooooooohhhhh honey,” she cried. Andrea felt her h
his mouth away, but she kept her hold on his head and did not let go. She was getting so clo
“Ssssssetthhhhh!” Andrea’s eyes had been squeezed closed before but now she opened the
just a couple feet away, staring at her and her husband. And there was Jared sitting on the c
obviously enjoying the show. She was sure he liked the fact that she kept her pussy shaved
nails into Seth’s scalp harder and locked her eyes onto Jared’s. She could see how badly he
lusted for her and that was about all Andrea needed to go over the edge. She was angry at h
she wanted Jared to want her, to want to fuck her as badly as she wanted him. “GODDDDD
shrilly as she came for the second time that night, gushing into her husband’s mouth. Seth k
her cunt, knowing it was too late to get away. She thought he might be punishing her becaus
orgasm subsided Seth kept licking her pussy, building her up again, making her cunt grasp f
Andrea was so filled with desire that her limbs trembled and she cried out Seth’s name once
time he pulled away, leaving her quivering on the floor with her harem pants around one ank

Andrea rubbed her eyes and sighed in frustration as she tried to calm down. She knew she w
too long. She knew she’d be cumming again tonight. As she pulled her harem pants back on
sit there naked like Maria, she heard Maria saying, “Well, Sethy-poo, I think you’re wife cam
hard, so that costume is coming off. Come on, big boy, let’s see it all!” Andrea added, “Oh, y
came!” She saw Seth sneer at her, but could tell he wasn’t really angry.

Seth did a repeat of his earlier performance, prancing about the room, bumping and grinding
Maria and gyrated his crotch at her. She took the hint and unsnapped his pants for him and
zipper. He pushed them down off his hips and stepped out of them, then swung them and flu
Andrea clutched them to herself and squealed like an excited schoolgirl. Seth stayed right in
thrusting his pelvis at her still and it was glaringly obvious that he was hard as a rock. Maria
outline of his cock through his underwear before tugging them down. When Seth's cock spra
whacked Maria in the face and she laughed before sling-shoting his underwear at Jared. Jar
disgarded jockeys away murmuring, "Yuck!"

Seth was now totally naked except for his eye patch, which he defiantly left on and did a bow
applause before he took his seat. His cock stood up straight in his lap and sitting on the cou
had to resist the urge to cover it.

Seth asked Jared what was next and Jared predictably chose a "treat." The asking was just
Seth said, "Since I'm naked and Maria is naked, I think everyone should be. So I want you a
undress each other, but both blindfolded." Andrea shot her husband a look. What was he try
She did not want to think about Jared’s cock anymore, let alone have to touch it. She did not
temptation. Although Jared had turned her on she was still apprehensive about being that cl

want to totally give away how she was feeling. This was going to be a battle of wills.

Maria got the blindfolds and she and Seth wrapped their respective spouses. They guided J
they were standing about a foot apart, facing each other and told them to go.

Andrea groped out in the darkness and her hands came into contact with Jared's bare chest
hands up and down it and raked her fingernails at his nipples. She heard him take a breath,
moan. Andrea was determined that he would moan before she would. Jared's hands found l
up her stomach, his calloused fingers feeling rough on her smooth skin, and he pushed her
hands poised on her breasts. His rough thumbs strummed her long nipples and Andrea bit b
felt so good, but she told herself she couldn't give in. Instead she made like she was graspin
of his kilt, but instead slipped her hand inside it and grasped his cock. Jared was hard and th
somehow that didn't help. Just like before when she had her hand wrapped around his shaft
the tingle between her legs that told her she wanted that cock, even if she weren't thrilled ab
Her nails tickled Jared's balls and he gave a start, but Andrea still didn't hear anything from
hear Maria urging them on, though. "Come on guys, we wanna see some skin!"

Jared worked Andrea's nipples until they literally ached with desire and then pushed the halt
Before Andrea could grab his cock again, Jared ran his hands down her breasts, over her st
thumbs in the waistband of her harem pants. Andrea really did not like this part. No matter w
she knew she would not feel comfortable just sitting there naked. But she didn't have much t
it. Jared sank to his knees and after he had her pants off he hooked a finger in the crotch of
She could feel his knuckle rubbing her dripping pussy as he crooked his finger to get a good
panties. Next, Jared got her panties in his teeth, which allowed him to grind his chin right into
That was too much for Andrea and a low, throaty moan escaped from her lips. She swayed
keep herself on her feet. Andrea couldn't help it, she wanted that bastard so badly. As he dr
down he teased Andrea's clit with the tip of his nose and then she felt his stubble on her inne
panties came completely down.

Somehow, being blindfolded made being naked in front of everyone easier, like that old child
I can't see you, you can't see me. Andrea groped in the blackness for a few seconds before
again. She went to her knees this time and jerked his kilt right down. It was pinned tightly to
he let out an, "Ouch" as she yanked it down. Had she been able to see, Andrea would have
was, but since she couldn't when she pulled the kilt down Jared's cock popped her in the fac
warmly against her cheek. Andrea stayed close, rubbing her cheek against his shaft while sl
out of the kilt. She nuzzled him more firmly and resisted the urge to kiss his prick, but she wa
a moan from Jared and she even felt a sticky droplet smear across her cheek.

Now everyone was nude and at least for the guys there was no hiding how turned on they w
thing. Andrea noticed that now that the men were naked they sat even farther apart on the c
husband, it took a lot of willpower for Andrea to keep from covering herself while she sat on

Jared quizzed Maria and told her, “Since we’re playing high school games, I want you and S
minutes in heaven. You two go into the coat closet over there and have fun. Your time starts
closes.” Maria smiled and took Seth’s hand and led him over to the closet. Andrea saw insid
that the closet was pretty big. There was ample room when Maria pushed the coats to one s
into the closet and pulled Seth after her, and then he reached back and pulled the door clos

Andrea was very surprised Jared sent his wife into the closet with her husband. All of them p
the same room was one thing, but sending two people off to fool around was completely diff
Andrea nervous. Nervous to be left alone, naked with Jared and nervous about what her hus
in that closet. Would he really fuck Maria? So far, all Andrea could hear was shuffling and so
into the door. Jared moved down off the couch and sat uncomfortably close to Andrea. “I be
what they’re doing in there, aren’t you?” He said.

“Of course I’m curious,” Andrea answered.

“Jealous?”

“No,” she answered quickly, then added, “maybe a little. Aren’t you?”

Jared smiled. “I’m okay with it. We’re all adults and I trust my wife. Even if Seth makes her c
maniac I know she’s not going to leave me. This is all just about fooling around tonight. Don
Jared draped an arm over her shoulder and moved even closer.

“I’m not worried. I trust Seth completely.” Andrea answered a bit defensively. Jared was way
With his arm over her shoulder, his hand hung right in front of her breast and Andrea could f
touching her tingling skin. “Hey, I don’t think that’s part of the game,” she told Jared.

“Do you mind?” He asked.

In truth, she didn’t. His touch was very exciting. She was enjoying having a different man, ev
this one, touching her after being with the same lover for so many years. Maria cried out lou
closet and it distracted Andrea. Jared took the opening and closed his hand around her brea
nipple between his thumb and forefinger. Jared gave it a little twist and Andrea moaned, “Pl
was clear she didn’t mean it. Andrea’s heart was pumping in her chest and she wanted Jare

there on the floor, no matter what she told him. Jared kept at her breast and Andrea leaned
turned her head and kissed her full on the mouth, a kiss Andrea hungrily returned. She reac
lap and grasped his cock. Jared tilted her back and sucked on Andrea's nipples while she sl
shaft. "God yessss," she moaned was his tongue stabbed at her nipples. She was so worke
ready to let Jared do anything he wanted to her. He may have been a bastard, but he seem
she wanted. Andrea heard Maria cry out from the closet again and pushed a finger into And
same time. Her wetness sucked his finger right in.

From the closet, Andrea heard thumping and Maria's strangled moans. The wild woman mu
trouble keeping quiet.

Jared pulled Andrea into his lap and rubbed the head of his cock against her pussy. She wa
easily have slipped right in. Andrea felt the pressure and moaned, No, don't…you can't…"

"You're telling me you don't want it, Andi? Is that what you're telling me?" Jared hissed into
easily suspended her above his cock with one arm.

"No…yes…god, I don't know…"

"You know I've always wanted to fuck you, Andi. As long as I've known you. And you know t
When I saw you in that outfit I wanted to rip it off you you were so damned sexy and now tha
naked flesh I want to fuck you so much more. You're so fucking sexy, Andi. You can't tell me
too."

His words inflamed Andrea. They made her feel so hot. She couldn't deny she wanted Jared
wanted her. She'd never thought about it until tonight, but as soon as she touched his cock
wanted him. "Do it, do it now," she urged. "Put it in me. Do it!"

But Jared just lifted her away. "They're about out of time in there," Jared told Andrea. "Bette
know." He smiled at her, then shouted, "Hey you two, come out of there!"

"Bastard," Andrea cursed him, covering herself.

"Don't worry, Andi, I am sure your time will come." Jared grinned.

As soon as they'd gotten into the closet Seth was all over Maria. It was pitch black so everyt
feel, but neither of them minded that. Oddly, Seth did feel like he was back in junior high, gro
Titleman and trying to get under her sweater. Back then just to feel a bare nipple would have

but now Seth had much more than that on his mind. Maria's hands enveloped his cock and l
"Mmm, you're so strong and hard. Is that for me?" Maria asked. "Yes," Seth whispered, his r
her breasts. Seth found his mark and slurped at her big breasts, almost becoming lost betwe
shifted. They were on something soft in the bottom of the closet, like rolled-up sleeping bags
"You know, I see you looking at me sometimes, catch you out of the corner of my eye. But d
say anything to Jared. I think it's sexy. And now you have your chance, baby, so do what yo
cum, OHHHH that's just what I mean…" Seth's fingers had found her sex and she'd practica
right into her damp depths. He fingered her harder and Maria bit into his shoulder to keep fro
Maria kept jerking his cock and Seth knew that if she didn't stop in a minute he was in dange
load.

"God I want you, Maria," Seth breathed to her. He so wanted to replace his fingers with his c
dark Italian girl he'd been lusting for was finally his. Maybe Seth should have wondered wha
outside the closet, but honestly his wife was the last thing on Seth's mind at the moment.

"Then do it. Do it, Seth. Put your cock in me. I want it so bad," Maria moaned.

"Are you sure?" He asked. Maria answered by pulling his cock forward so the head slipped b
accidentally kicked the door as she wrapped her legs around him. "Do it," she said, spurring
ankles. His cock speared her to the depths. Seth noted that Maria didn't feel quite as tight as
she felt wonderful just the same. It flashed through his mind that he was fucking someone ot
for the first time in God knew how long, but he would not let that thought linger. After all the s
tension for the last couple hours he could not help himself. It was awkward in their position,
a way and he hammered his cock down into Maria. She was squealing with delight and he w
could to keep quiet. He knew he didn't have a lot of time, maybe another five minutes, but he
hold out this first time anyway. Maria bit into his shoulder again, painfully this time and her c
him. "God Seth, do it, do it to me, I'm going to cum baby!" He knew she was cumming and th
cunt made him cum just seconds behind her. Seth was barely done draining his cock into he
telling them their time was up.

When Seth and Maria emerged from the closet flushed and out of breath everyone kind of a
but no one said anything. Seth wondered why Jared was on the floor now. He saw Andrea r
his shoulder with a raised eyebrow. She looked a little steamed, though he couldn't tell if it h
do with him.

"Well, that was fun. I think I miss being a kid!" Maria announced, flopping onto the couch. "M
whacha want?" It was a treat, of course. "Okay then, I want you to do exactly as I say." She
husband. "Jar, I want you to lay on your back on the floor. Good, just like that." Jared was st

the floor with his hands behind his head. “Now Andrea I want you to squat over Jared. He’s
cock up and I want you to tease yourself with it for three minutes. But if you pull off or go do
you’re going to have to go down on it and blow him until he comes.” Andrea didn’t move, ins
over at her husband. Maria said, “Everyone okay with this?”

“Uh, sure,” Seth said.

“Okay, then,” Andrea said and moved over to Jared, who sat grinning. “Hope you’ve got som
because I really need to cum right now and I’d like nothing more than for you to make me.” A
him. She squatted above him and kept her balance with a hand on his chest. Jared held his
straight up, aimed right for Andrea’s pussy. When she first touched herself to him she jerked
been shocked. Actually, it was a shock of pleasure. Her cunt was aching so much to be filled
probably about the hardest thing Maria could have asked her to do. Andrea eased down aga
of Jared’s cock between her lips. Andrea threw her head back, swinging her ponytail and mo
so good and Andrea knew immediately that she was in trouble. Keeping her hands on Jared
ass into the air and dragged her pussylips across the head of Jared’s cock. She got some sa
seeing the look on his face, which told her he was feeling just as teased as she was. But all
lay there and take it. Andrea had to tease herself and stay up. She caught the tip of his cock
worked it in little circles, driving herself crazy. Andrea was so wet her juices ran down her th
her head forward, her ponytail spilling to the side, and closed her eyes as she worked her cl
cockhead. But it was all just too much. She knew she was slipping. The head of Jared’s coc
inside her and she could feel her cunt trying to draw it deeper and her thighs hurt from trying
so with a defeated groan Andrea settled down, taking Jared’s shaft all the way into her cunt.
exclaimed, then thought, Sorry Seth. God, Jared’s cock was just what the doctor ordered. A
wonderfully filled. The extra size he had over her husband stretched the walls of Andrea’s pu
tingling in places that hadn’t been touched in so long. Andrea moaned loudly again as she fe
pleasure shoot through her.

Andrea had been settled on Jared’s cock, just getting used to it, but now her hips started mo
volition, humping and grinding down onto Jared’s pole. “Goooddddd,” Andrea moaned again
years did she think she would be fucking anyone but her husband, especially with him watch
was and very clearly enjoying it. Jared’s cock was buried to the hilt. Damn him, she hated Ja
herself, but his cock felt so good. So good. She arched her back and threw her head back w
impaling shaft. Her ass clenched and released as she worked his cock. God, she was going
Jared reached up and pinched her nipples and skyrockets went off in Andrea’s head. “Yes…
Jared…” He grabbed the blond by her hips and started fucking her up and down on his cock
the floor to pump up into her.

“Come on Andi, ride me, ride my cock, damn you’re tight. Your pussy’s so good, fuck yeah!”
Andrea, encouraging her to ride him even harder. His words stung her ears, but she loved th
respond in kind.

Seth watched in amazement. Here was his beautiful, faithful wife, fucking another man right
thought he should be angry, but it was an amazing sight. Her body never looked more beau
arched her back and rode Jared’s cock. “Oh God, fuck me, fuck me Jared, OH YES!!!” Seth’
friend pleasured her. Seth was a little jealous, though. While Andrea was loud in bed and co
was never like this with him. She never told her husband to “fuck” her, but was telling Jared
rather loudly too. Guess she didn’t dislike Jared so much anymore, he told himself. She see
cock. A whole lot. But what could he say? Hadn’t he just fucked Jared’s wife in the closet? S
had to sit back and enjoy the show. And he had some help. Maria nuzzled into him and took
hand. He was already hard again from watching Andrea ride Jared, but Maria’s touch was s

The show didn’t last very long. Andrea only rode Jared for about another handful of minutes
screamed to wake the dead. “FFFFUUUUCCCKKKK YYEESSSSSSSS!!!!! FUCK ME, DAM
and then her orgasm seized her, cutting off her words and making her shake uncontrollably
his cock into her. Andrea had not come so hard in a longtime. She was finally getting what s
night. She was sure now that Jared had been groping her upstairs when she was drunk, the
back, but after the way he was making her cum Andrea didn’t care. She rode his cock until t
shot through her body and then collapsed forward like a puppet with cut strings.

Jared bit Andrea’s ear and whispered, “Great as that was, you know what you have to do no

Andrea pulled herself off Jared only to hear Maria say, “This treat isn’t over yet.” Andrea lool
saw Maria practically sitting in her husband’s lap with his cock in her hand and smiled. She
just going to turn into one big orgy now. Seth was rock hard in Maria’s hands and Andrea kn
hadn’t fucked in the closet that they would be soon. Having impaled herself on Jared’s cock,
apprehension was gone and she smiled up at him as she moved down and held his cock. It
own pussy and she lapped at the shaft. Andrea tickled his balls with the tip of her tongue an
way back to the crown. Andrea kept smiling at Jared and locked eyes with him, then slowly
disappear between her smiling lips. She ran her tongue down the underside as she let the s
into her mouth. Only when she’d deep-throated Jared’s entire cock did she seal her lips and
hard suck while humming around his cock. “Damn, Andi, damn…” Jared moaned. Andrea w
able to give Jared such pleasure after the orgasm he’d just given her. She massaged his ba
to slurp up and down on his cock.

Seth was enthralled watching his wife take Jared’s entire length down her throat. Andrea wa

cocksucker, one of the best he'd ever had. And now he had something new to compare it to
watched his wife with Jared Maria bent down and took him in her mouth. Seth looked down
Maria's hair spread across his lap. She couldn't quite take him all in, but she more than mad
with her sucking and licking skills. Jared was a very lucky man if he got this every night. He
hair and kept watching his wife sucking Jared off.

Jared was lifting his hips from the floor again, this time fucking his cock into Andrea's mouth
cunt. "That's it, Andi, suck me, oh yeah, suck me, baby, you're mouth feels so good. Make m
mouth, Andi, do it for me, yeah baby." Jared lauded Andrea. The encouragement worked an
harder, letting his cock practically slid from her lips and then taking it deep into her throat ag
had her ponytail wrapped around his fist and was using it to move her mouth up and down o
used to being handled roughly like this, but she found she liked it. She was sliding faster and
Jared's shaft, wanting to make him cum, wanting to show him that she wasn't the only to giv
got her wish. Jared gave out a victory whoop and Andrea could feel his cock spraying down
wanted to taste him so she pulled back a little and his thick cum filled her mouth. She swallo
drop of it and then let his cock slip away while she smacked her lips.

"Looks like you're enjoying yourself," Andrea said to her husband, seeing Maria's head burie
went to him and kissed him, amazed that he didn't object since she'd just gone down on Jar
watching that, honey?" She asked her husband.

"I didn't think I would, but it was pretty hot, watching you in action like that." Seth said, pinch
Andrea's nipple.

"Good, since I don't think we're going to stop here. Looks like Maria has other plans anyway
she needs a hand down there." Andrea said, and then sank to her knees. She swept Maria's
the black haired woman looked up Andrea took her mouth from Seth's cock and kissed her s
husband's cum. After that she gave Seth's cock a lick and Maria figured out what Andrea wa
they licked Seth's cock and took turns sucking on it. First Andrea would deep throat her husb
his cock to her friend like a baton so Maria could suck it too. And while they licked him their
with each other as well. All in all it was an incredible experience for Seth and nearly as eroti
as well. She was running on pure desire and lust, not giving a thought to her action beyond

"That is some sight, I hope I get my turn," Jared said in approval as he watched the women
friend. He was stroking his own cock and had it rock hard again. He moved in behind Andrea
kneeling on the floor and rubbed his cock against her cunt from behind. She was just as wet
pussy gaped open to take him in. He got a good grip on her ass and slid up into her pussy. S
down her throat and for the first time in her life Andrea Donovan was impaled on two cocks a

It felt incredible. She wasn't going to be releasing her husband's cock to Maria for a little whi
brunette seemed okay with it. She said, "Look like Andi is enjoying that quite a lot, isn't she

"Yeah, she's some piece of ass, if you don't mind my saying, Seth." Jared said.

"Not at all, anything for my Andrea," Seth said, thrusting his cock into his wife's mouth. He c
pushing her into him with every thrust. Jared was taking it slow, but then he picked up the pa
slamming his cock into Andrea from behind. He knew Andrea particularly liked taking it from
be in heaven now.

Andrea's mind was blown, truthfully. Having two men at once seemed so slutty and she love
Jared's cock split her from behind and Seth's cock filled her mouth and Andrea felt like a por
fucking she was taking from Jared was making her cocksucking sloppy and she had to pull h
husband's cock. "OH GOD!! FUCK ME! Both of you have to fuck me!! Goooodddddd!!!"

Since Andrea had stopped sucking on Seth, Jared pulled Andrea away from him, putting her
knees. She whimpered when he took his cock away and moaned when she got it back. In th
ram her even harder and Andrea urged him to do just that.

Maria wanted Seth's now free cock badly and climbed into his lap facing way, explaining, "I
watch," as she slipped down onto his cock. He reached around and grabbed her big breasts
bouncing up and down on his shaft. "Oh, baby, that's so good," Maria cried, feeling Seth pie
was thrusting off the couch so hard they both almost spilled onto the floor. Maria's pussy pul
milked his cock while it flowered close to another orgasm.

Jared had Andrea by her ponytail and was pulling her head back while he rode her like a bu
really did love the rough treatment, having her hail pulled like that while her pussy was being
cried out, "GGGGGOOODDDD!!!!! FUUUUCCCKKK MMMEEEE!!!!" She came yet again, bu
Instead he yelled, "Your tight pussy's so fucking good, I'm going to fuck it until you cum agai
going to fuck it some more until you pass out!" "Yessss…yesyesyes…yes, do it you bastard!
toward Jared now only served to fuel her desire for him. He kept pumping into her from behi
her ponytail every time she tried to let her head lag and she was cumming once again, right
orgasm. When Andrea came this time her limbs went rubbery and she just fell to the floor.

Jared's cock was glistening with Andrea's pussy juice and it was just as hard as ever. He wa
wife who leaned forward and licked it clean. "I want to taste Andi on you, baby," Maria told h
then sucked him down. It was Seth's turn to feel like a porn star as he watched the woman h
fucked in the face. He had a better view this time and seeing Maria's ass spread over his lap

fucked her face was just great. Seth redoubled his efforts and thrust harder into Maria and h
moaning into her husband's cock, but Jared did not take it away, he just fucked her mouth fa
Maria went rigid and screamed from her stuffed mouth and Seth felt her juices flooding into l
clenching of her pussy was too much for Seth and he blasted his second load of the night in

After Maria came she climbed off Seth's cock and he went down to floor to where his wife st
ponytail was pulled out and her hair in total disarray. She looked like a well-fucked whore, w
what she was tonight, and her loved her. "Are you okay, baby?" He asked.

Andrea grabbed her husband and gave him a big hug saying, "I'm more than alright. I'm on c
tonight's been great." She reached over his cock. It was slimy from Maria's pussy and slid ea
Through stroking him Andrea knew she could get her husband back up again. She saw Jare
the couch, watching. Jared's cock was still just as hard as it had been. Andrea bent double s
Seth with her mouth and sucked him again. If Jared was still hard she wanted both men to h
before the night was over. Once she had Seth sucked back to full hardness and beaconed J

Andrea had a man on either side of her and alternated sucking their cocks, her eyes trackin
of them and the looks on their faces was all the reward she needed. They were both deeply
moment and Andrea felt like the sexiest woman in the world. She'd stroke whichever cock w
the moment. She'd deep throat her husband and bring him to the edge, then release him an
treatment. "Damn your wife is hot," Jared told Seth, who agreed, "Yeah, she is one of a kind
felt left out because she came over and knelt in front of Andrea. She didn't take a cock thou
Andrea was having too much fun with them. Instead Maria leaned forward and started sucki
and rubbing her cunt. This was the last little piece Andrea needed to be in complete ecstasy
back and moved close enough to lick Andrea's pussy. Now there were gasps escaping from
between the tow cocks. All four of them were involved now and things had developed into a
Andrea was sucking the cocks hard, desperately wanting to make both men cum. And she w
cumming herself. Meanwhile, Maria was rubbing her own cunt and she looked like she coul

Jared was the first one to lose it. Andrea was sucking her husband and Jared roared and his
Andrea's cheek and into her hair. She was quite a mess by the time she switched and got hi
in her mouth. She felt so wonderfully dirty and Maria's tongue dancing on her clit felt so goo
exploded and came, moaning into Jared's cock was she sucked him dry. Maria came next, c
plunged her fingers into her own pussy. Seth was the last one in the chain reaction and sinc
was still on Jared's cock, he shot his load all over her face too. Cum dripped from her chin d
firm breasts and dripped from her nipples onto Maria, who licked up the overflow. In fact whe
sucking both men clean Maria licked all of the stray cum from the blond. With the done, even
exhausted to continue.

Jared and Maria told Andrea and Seth they should stay, but the Donovans really wanted to g
their clothes and Andrea struggled to make herself respectable, despite the fact she was we
costume and there was dried cum in her hair. They all said their goodnights and the Donova
short ride home and during that time they discussed the whole night. There were no hard fe
loved each other just as much, although they decided they didn't want to make a habit of it.
Andrea didn't like Jared any better, but she did have to admit that he was a skilled lover and
rule out the fact that something might happen in the future if the four of them got together. A
got them both turn on and Seth and Andrea barely made it to bed before they were making l
abandon.

Maria called Andrea a few days later at work to see how things were. At first it was little strai
Andrea loosened up a little. By the light of day she was pretty embarrassed by her behavior.
like such a slut with her own husband, let alone in front of other people. But Andrea had love
of it while it happened. Maria told her not to be embarrassed, that they'd all been having a g
assured Maria that everything was okay with the four of them, but when Maria invited her an
she felt she had to point out it wasn't going to be a regular thing. Maria said she wasn't expe
while it was great she and Jared didn't want that either. But if it should come up again some
hinted…

"Well, if the circumstances are right and the drinks are flowing, you never know. I just love to
you know." Andrea said, smiling into the phone.

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SCHOOL OF ORIENTAL AND AFRICAN STUDIES UNIVERSITY OF LONDON

A COMPARATIVE DICTIONARY OF THE INDO -- ARYAN LANGUAGES

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A COMPARATIVE DICTIONARY OF THE INDO -- ARYAN LANGUAGES

R. L. TURNER

LONDON

OXFORD UNIVERSITY PRESS

NEW YORK TORONTO 1996

Page v

Oxford University Press, Ely House, London W. 1

GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON CAPE TOWN SALISBU
NAIROBI LUSAKA ADDIS ABABA BOMBAY CALCUTTA MADRAS KARACHI LAHORE DA
LUMPUR HONG KONG

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PRINTED IN GREAT BRITAIN

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TO THE MEMORY OF SIR GEORGE GRIERSON, O.M.

Page vii

PREFACE

THE beginnings of this book go back over half a century. The year 1912 when I first met Jules Bloch saw for me the beginnings of a friendship which was

to last till his death in 1953. He was then writing La Langue Marathe of which in 1914 he sent me an advance copy.Owing to the outbreak of war formal publication was delayed till 1920. I had myself already collected material for articles on the phonology of GujarÄ• tÄ« and, since coming to India in 1913, had gained some knowledge of HindÄ«. The following four years of active service in the Indian Army provided me with much first -- hand material from another Indo -- aryan language, namely NepÄ• li; and during these years the idea formed itself of a comparative dictionary, perhaps somewhat on the lines of W. Meyer -- LÃ¼bke's Romanisches Etymologisches WÃ¶rterbuch, in which to present the vocabulary of the New Indo -- aryan languages in so far as it was derived from Sanskrit. This idea was encouraged by Sir George Grierson, who proposed that such a dictionary should form an appendix to the volumes of his great Linguistic Survey of India then, in 1920, still in process of publication.In the Preface to Volume I, Part I, it was announced as Volume I, Part III, Comparative Dictionary of the IndoAryan Languages. Although after his death in 1941 in his ninety -- first year. The obituary in Proceedings of the British Academy wrongly states that Grierson's last publication was an article in 1933. To the deputation presenting to him in January 1936 the volume of the Bulletin of the School of Oriental Studies compiled in honour of his eighty -- fifth birthday he himself presented a copy of his latest work The Test of a Man: being the Purusha -- parÃ®kshaÌ, of VidyaÌ,pati á¹¬hakkura, published only a few days previously. and with the coming of Independence his proposal was put on one side by the Government of India, I have dedicated to the memory of this good man and great scholar a work which, imperfect and incomplete though it is, owes its existence to him.
Although the material for this book continued to be collected over a period of forty years, in the last twenty of these the claims made upon my time by duties as Director of the School of Oriental and African Studies, both during the Second World WarOwing to the threat of invasion and the menace of bombing the collections lay for some years buried in a pit dug to the distant rumbling of the Dunkirk guns. and the subsequent period of rapid expansion, precluded me from fully indexing material contained in the works of both earlier and contemporary scholars. When in my seventieth year I was once more able to devote all my energies to its compilation, no one could have been more conscious than I of the lacunae which waited to be filled. There were two alternatives: either to attempt to fill them with little prospect of being given time to complete anything for publication or to put

what was already collected into a form utilizable by others. The many inquiries received throughout the years for information available in these collections decided me to adopt the latter alternative and to publish the work as it now stands. I can only hope that the use to which students of the history of the Indo -- aryan languages will be able to put it will make them lenient critics of its manifold imperfections and omissions.

But for one scholar these imperfections would have been far greater still. When the Publications Committee of the School of Oriental and African Studies undertook complete financial responsibility for publication, Mr. (now Professor) J. C. Wright agreed to assist in reading the proofs. In the event, over the past eight years, he has done much more and has in fact been a collaborator responsible for many improvements. All the references to and explanations of Sanskrit forms (especially from about page 300 onwards) and consequently many of the proposed etymologies owe very much to Professor Wright's profound and extensive knowledge of the vocabulary of both Vedic and Classical Sanskrit. The number of notes to which the initials J. C. W. are attached is not at all a true measure of the great contribution he has made.

As I thus come to the end of the work and look back over the fifty years that have seen its growth, the happiest memories are those of the many friends and colleagues who have so

unstintingly given me help and advice. Not a few, alas, are, like Sir George Grierson and Jules Bloch, no longer with us: Lieut. -- Col. D. L. R. Lorimer, C.I.E., who generously put at my disposal his vocabularies of Khowar and ShinaThese, still unpublished, are deposited with many of his other papers in the Library of the School of Oriental and African Studies.; Professor Helmer Smith; my old colleagues the Revd. W. Sutton -- Page, Dr. T. Grahame Bailey, and the Revd. D. Emlyn Evans; my old pupils Dr. B. S. Pandit, Dr. B. D. Jain, and Professor Raghu Vira.

The Kafiri and Dardic groups of languages, even if politically of little import, are linguistically of great interest. We owe our knowledge of them to Professor Georg Morgenstierne more than to any other. Throughout a friendship which now goes back over more than forty years, he has constantly put his notes and vocabularies at my disposal even before their publication, while his advice and help have been a constant source of encouragement.

Three of my old pupils have been mentioned above. Among others happily still with us are my very first pupil in this field, Professor Baburam Saksena, who was with me as an Advanced Student at the Hindu University of Benares in 1921 and is now Vice -- Chancellor of Raipur University; Professor Siddheshwar Varma to whom we owe important studies of West PahÄ• á¹›Ä« dialects; Dr. S. M. Katre, Principal of the Deccan College and originator in chief of the Sanskrit Lexicon in preparation at Poona. To two others I owe a particular debt: Dr. P. B. F. Wijeratne, Editor -- in -- Chief of the Sinhalese Dictionary, who in his articles in BSO AS and in an etymological glossary of words from the inscriptionsStill unpublished, but deposited with his Ph.D. thesis, Phonology of the Sinhalese Inscriptions up to the end of the 10th century A.D., in the Library of the University of London. added very much to Geiger's etymological material; Dr. T. N. Dave who read through all the GujarÄ• tÄ« slips and made many valuable suggestions.

To Sir Harold Bailey I am deeply grateful for our long years of friendship and for the wealth of information with which he always met a query about Iranian or about Indian words in Central Asia. To Professor John Brough too I have seldom turned in vain. Mr. C. H. B. Reynolds went through all the Sinhalese material in the earlier fascicles. More recently I have had much help from Professor M. Mayrhofer whose Kurzgefasstes etymologisches WÃ¶rterbuch des Altindischen nears completion, and Professor G. Buddruss who has made a number of suggestions from his own studies of Kafiri and Dardic dialects.

To the Publications Committee of the School of Oriental and African Studies for undertaking full financial responsibility for this book I have already expressed my gratitude. To its Secretary, Mr. J. R. Bracken, I am deeply indebted for all the help and advice he has given and the patient hearing he has invariably accorded my queries and suggestions. I wish too to thank the Printer to the University of Oxford and his staff for their work in setting up a very complicated text. To Margaret Gregory -- Smith whose constant care has done so much to sustain me through many strenuous years I owe a deep debt of gratitude.

Such value as this work may have will, I believe, be greatly increased by the volume of indexes of all words quoted in the Dictionary, arranged by languages and now nearly ready for printing. This, like the similar indexes of the Comparative and Etymological Dictionary of the Nepali Language, is the work of my wife, who moreover through the forty -- seven years of our married life, in the midst of all her household and public responsibilities,

has taken charge of the evergrowing mass of slips. What I wrote in the Nepali Dictionary in 1930 is even more true today: without her constant help and encouragement the task would never have been accomplished.

R. L. T.

Bishop's Stortford, April 1966

INTRODUCTION

ALTHOUGH the form of this work was suggested by W. Meyer -- LÃ¼bke's Romanisches Etymologisches WÃ¶rterbuch, the head -- words under which the material is collected do not represent the vocabulary of a real and comparatively uniform language at all comparable with that of the actual Latin the history of which Meyer -- LÃ¼bke followed into the modern Romance languages and which was in regular use for writing and administration over the whole Roman Empire and was the common speech of a large proportion of its inhabitants.

The phonetic systems of nearly all the New Indo -- aryan languages are descended directly from that of the RÌ¥gveda. The change of -- á¸• -- and -- á¸• h -- to -- á¸· -- and -- á¸·h -- was not universal. with one exception. Whereas Indo -- europen kÌ,, Ä• , Ä• h were represented by Å›, j, h in the RËšgveda, in the Kafiri group they were retained in the intermediate stage of dental affricate as ts, dz; IE. gwh before palatal vowel which like Ä• h was opened to h in the RËšgveda retained its occlusion as Ç° (Å¾) in Kafiri. It will therefore be realized that Kafiri words with these sounds are not to be derived immediately from the head -- words under which they are shown: see, e.g., Å›Ã-ras -- , dÃ¡Å›a, jÄ• nÄ• ËŠti, *hadas -- , hÃ¡nati. One other possible divergence going back to a pre -- Indo -- aryan stage is the emergence in Middle Indo -- aryan of (j)jh ~ ká¹£ as different developments of earlier *gzh; but both forms, having had wide expansion and not disclosing any dialectic boundaries in New Indo -- aryan, will be found among the head -- words with suitable cross -- references: see, e.g., ká¹£Ã¡rati and *jharati.

In some cases an older form has been replaced by an analogical creation, e.g. dÅ«á¸• hÄ«ËŠ -- RV. (<*duáº“ -- dhÄ« --) ~ durdhÄ« -- MBh. In other cases the original survives only in New Indo -- aryan, e.g. *nÄ«á¸• Ä• ti (<*niáº“ -- dÄ• --) ~ nir -- dÄ• trÌ¥ -- Mn., *bÅ«á¸• hi -- (<*budzdhi --) ~ buddhi -- Mn. In compounds the unexploded final -- t of ut may be expected

to be lost before following st(h), giving rise to uá¹£á¹-(h) -- attested in Middle and New Indo -- aryan, although dialectically or through analogical replacement appearing only as utt(h) -- in Sanskrit. Similarly ut before initial Å› -- appears most frequently in MIA. and NIA. as uÅ›Å› -- (uss --), whereas Sanskrit always has ucch -- . To allow for the divergent development in such cases the head -- word has been shown with *ut -- sth -- , *ut -- Å› -- : see, e.g., *ut -- sthÄ• ti, *ut -- Å›Ä«rsa -- .
Generally speaking, however, the head -- words have the phonetic structure proper to the earliest recorded form of the language which, while still comparatively uniform, was brought into India by the Aryan invaders. But even a cursory examination of Professor M. Mayrhofer's Kurzgefasstes etymologisches WÃ¶rterbuch des Altindischen will show that during the long history of this language as a literary medium in the form of Sanskrit a very large proportion of its vocabulary arose from internal development or came from external sources at a period when the various spoken languages derived from the Vedic speech had already greatly altered its phonetic form and grammatical structure. Many of the head -- words, like so much of classical Sanskrit vocabulary, are in reality Middle Indo -- aryan clothed, for the convenience of presentation, in an earlier phonetic dress. An example of this is provided by compounds with verbal prefixes: Oá¹›iyÄ• uÄ• `boiled sun -- dried rice', Sinhalese avuva `sunshine' are, like Prakrit Ä• yava -- , derived from Ä• tapÃ¡ -- , or HindÄ« Ä• yat m. `sunshine' from Ä• tapta -- ; but Khowar Ä• t*lpik `to have high fever' must rest either upon a late MIA. * Ä• tapp -- (newly formed compound with Ä• from tappaÃ¯) or upon MIA. *Ä• ttapp -- with analogical -- tt -- (after type Ä• -- tt -- < Ä• -- tr -- , etc.).
The head<->

word Ä• tapyatÄ“ under which the Khowar word appears is thus in reality a

Middle Indo -- aryan word in Old Indo -- aryan form.
Owing to differences of dialect or of time at which many of the loanwords from Muá¹‡á¸• Ä• , Dravidian, or other languages came into Indo -- aryan, they appear in forms which cannot be referred to a single Indo -- aryan form, especially in the case of names of animals and plants. In such cases the New Indo -- aryan words may be collected under more than one head -- word with appropriate cross -- references: see, e.g., mayÅ«ËŠra -- , Å›vÄ• vÃ-dh -- , krÌ¥mukÃ¡ -- .
A particular class of words are those I have termed `defective'. These are adjectives which express, from language to language, almost any defect, whether physical, mental, or moral. They display, within a single language or from language to language, an almost bewildering variety of form, involving interchange of single with double consonant, aspirates with non -- aspirates, voiced with unvoiced, dental with retroflex, nasalized vowel with unnasalized, vocalization with a or i/Ä“ varying with u/oÌ„: see *bukka -- 4 and the list of similar series there given. The variety of form is no doubt due to a variety of causes: they are liable as `expressive' words to changes which indicate emphasis, as derogatory words to deliberate deformation, and under both headings to the formation of rhyme -- words. While some, e.g. baá¹‡á¸• Ã¡ -- , are found in Vedic, and some, e.g. kuá¹‡á¹-ha -- , have parallels in Iranian, and some, e.g. *runda -- , possibly derive from Indo -- european, a large number appear to come from non -- Aryan sources -- Dravidian and especially Muá¹‡á¸• Ä• -- and may owe some of their diversity of form to different dialects within those language -- groups (see in the last instance F. B. J. Kuiper in Lingua 14, 54 -- 86). There are parallel series of words meaning `lump' with the same variation of form: see, e.g., *lakka -- 2 ~ *lakka -- 1.
In the spelling of new Indo -- aryan words, the practice of the particular dictionaries and vocabularies from which they have been taken has in general been followed. This has led to a number of inconsistencies: for example, the confusion of long and short e and o, or the unequal differentiation between palatals and dental affricates (c, j ~ Ä‹, jÌˆ) in the PahÄ• á¹›Ä« languages.
In some cases where a dictionary confuses phonetic with traditional spelling, the phonetic has been used throughout in transcribing from devanÄ• garÄ«: thus in Assamese the devanÄ• garÄ« palatals, both non -- aspirate and aspirate, have been regularly transcribed as s and z. For the Kafiri and Dardic languages (in which Morgenstierne, like Lorimer, has used Ä• and Ç° for palatals, c and j for dental affricates) I have retained Ä•

and Ç° (as also for Gypsy), and have used Ä‹ and jÌˆ for dental affricates, cÌ£ and JÌ£ for retroflex. The acute accent Q, which is used in Sanskrit words for a tone (udÄ• tta), indicates a stress when used in NIA. words; the grave Q , which is the svarita of Sanskrit, denotes a falling tone in NIA. words.

The head -- words, numbered for subsequent reference in the indexes, are printed in heavy type, for example 1100 Ä• ËŠÃ±jana -- . Its descendants in Middle and New Indo -- aryan are printed in italic: Pa. aÃ±jana -- , Ash. anÃ¡, etc. Any form within an article printed in small capitals, e.g. AJÃ±Ä• NIN -- , will be found as a head -- word in its alphabetic place. So too the words in small capitals at the end of an article which record the derivatives of the head -- word (e.g. Ä• Ã±JANÃ-YA --) or the compounds in which it occurs (e.g. Å›OÌ„BHÄ• Ã±JANA --). Discussion of the earlier history of the head -- words, especially where the more modern forms throw light upon it, or of their connexion with other head -- words is contained in the square brackets. If, as in this instance, these contain a root (e.g. âˆšAÃ±J), this will be found in its alphabetic position in heavy capitals (AÃ‘J) followed by all forms which can be grouped as belonging to the root and which have been or will be entered as head -- words in their due alphabetic places (e.g. AKTÃ¡ -- , AÃ±JÃ¡TI, Ä• ËŠÃ±JANA -- , ÃºPÄ• KTA, VYÃ KTA -- , *SAMAÃ±JATI, etc., etc.).

The order in which words from new Indo -- aryan languages are quoted is purely geographical, being based on their present distribution rather than on any special dialectic connexions among them. Beginning in the West with European dialects of Gypsy, it moves through the á¸ŒumÄ• ki of Hunza (like Gypsy, belonging originally to a language group of India proper) to Kafiri and Dardic, Kashmiri, SindhÄ«, LahndÄ• , PanjÄ• bÄ«, along the Himalaya to

West and Central PahÄ• á¹›Ä« groups, to NepÄ• li and Assamese, south to Bengali and Oá¹›iyÄ• , westward again across the Gangetic plain through BihÄ• rÄ«, MaithilÄ«, BhojpurÄ«, HindÄ« to the RÄ• jasthÄ• nÄ« dialects, south again through GujarÄ• tÄ« to MarÄ• á¹-hÄ« and Koá¹…kaá¹‡Ä«, and finally to Sinhalese (whose closer linguistic connexion is rather with the eastern languages, especially Oá¹›iyÄ•) and out in the Indian Ocean to the dialect spoken in the Maldive Islands.

SIGNS AND ABBREVIATIONS

SIGNS

* hypothetical
< (is) derived from
> (has) become
â†• (is) a loanword from
â†’ (is) a loanword into
X contaminated by, making a portmanteau word with
+ with the addition of, extended by
~ beside, parallel with
? doubtful
?? very doubtful
Ëš except for letters following or preceding the sign the word is the same as the preceding one
â€ occurring for the first time in Addenda

GENERAL

ab. above
absol. absolutive

ac. according (to)
acc. accusative
act. active
Add. addendum, addenda
adj. adjective, adjectival
adv. adverb, adverbial
a(. l. a(/pac lego/menon, recorded once only
altern. alternatively
anal. analogy, analogical
aor. aorist
assim. assimilated to, assimilation to
bec. because
bel. below
bes. beside
C Centre, Central (group of languages)
c. cum, with
caus. causative
cert. certainly
cf. confer, compare
cl. attested in Classical Sanskrit as opposed to earlier SÅ«tra, BrÄ• hmaá¹‡a and Veda texts
cmpd. compound(ed)
coll. colloquial
collect. collective(ly)
com. commentary, á¹-Ä«kÄ•
comp. comparative
conn. connected with
dat. dative
del. delete
denom. denominative
der. derivation, derived from
deriv. derivative(s)
desid. desiderative
dial. dialect, dialectal
dimin. diminutive
dir. direct case
dissim. dissimilated from, dissimilation from
do. ditto

du. dual
E east
emph. emphatic
encl. enclitic
ep. epithet
esp. especially
etym. etymology
euphem. euphemism, euphemistically
excl. excluding
express. expressive
ext. extension with, extended by
f. feminine
fn. footnote
fol. following
fr. from
gen. genitive
ger. gerundive
hapl. haplology
hon. honorific
hyper -- Pa. hyper -- paliism
hyper -- Sk. hyper -- sanskritism
ib. ibidem, in the same work
id. idem, having the same meaning.
i.e. id est, that is
imper. imperative
impers. impersonal
improb. improbable, improbably
incl. including
ind. indicative
inf. infinitive
infl. influenced (by)
inj. injunctive
inscr. inscription
inst. instrumental
interj. interjection
interr. interrogative
intr. intransitive
ipf. imperfect

irreg. irregular
l. line
lggs. languages
lit. literature, i.e. references to previous writing on the subject
loc. locative
lw. loanword
M Middle
m. masculine
metath. metathesis (of)
metr. metrical(ly)
mng. meaning
mod. modern
morph. morphological(ly)
N north
n. neuter
new ser. see N.S.
nom. nominative
nom. prop. nomen proprium, proper name
N.S. (or new ser.) new series
num. numeral(s)
NW north -- west
O old
obl. oblique case
onom. onomatopoeic
opp. opposed (to)
opt. optative
orig. original(ly)
part. participle
partic. particular(ly)
pass. passive
pejor. pejorative(ly)
perf. perfect
perh. perhaps
phonet. phonetically, on phonetic grounds
pl. plural
pluperf. pluperfect

poet. poetry, found in poetical works
pop. popular(ly)
pop. etym. popular etymology
poss. possible, possibly
postp. postposition
pp. past participle (passive)
prec. preceding
pref. preferable, preferably
pres. present
pret. preterite
prob. probable, probably
pron. pronoun
pronom. pronominal
q.v. quod vide, which see
r. read
redup. reduplicated
ref. reference(s)
rel. relative
S south
sb. or subst. substantive
sc. scilicet, there is to be understood
semant. semantically, on account of the meaning
sg. singular
st. stem
subj. subjunctive
subst. see sb.
superl. superlative
s.v. sub verbo, under the word as quoted
SW south -- west

tr. transitive
unexpl. unexplained, inexplicable
usu. usual(ly)
vb. verb
vill. village, rustic
viz. videlicet, namely
v.l. varia lectio, different reading
voc. vocative
W west
w.r. wrong reading

LANGUAGES AND DIALECTS

A. Assamese
al. Alashai dialect of Pashai
amg. ArdhamÄ• gadhÄ« Prakrit
Ap. Apabhraá¹• Å›a
Ar. Arabic
&capamacr;r. Aryan, i.e. Indo -- iranian
ar. Areti dialect of Pashai
Aram. Aramaic
Arm. Armenian
arm. Armenian dialect of Gypsy
as. Asiatic dialects of Gypsy
AÅ›. AÅ›okan, i.e. the language of the Inscriptions of AÅ›oka
Ash. Ashkun (Aá¹£kuÌ„Ìƒ -- Kaf.)
Austro -- as. Austro -- asiatic
Av. Avestan (Iranian)
Aw. AwadhÄ«
awÄ• á¹‡. AwÄ• á¹‡kÄ• rÄ« dialect of LahndÄ•
B. Bengali (Baá¹…glÄ•)
Bal. BalÅ«Ä• Ä« (Iranian)
bÄ• á¹…g. BÄ• á¹…garÅ« dialect of Western HindÄ«
Bashg. BashgalÄ« (Kaf.)
bh. BairÄ• á¹- BhÄ• brÅ« Minor Rock Edict of AÅ›oka
bhad. BhadrawÄ• hÄ« dialect of West PahÄ• á¹›Ä«
bhal. BhalesÄ« dialect of West PahÄ• á¹›Ä«
bhaá¹-. Bhaá¹-eÌŒÄ• lÄ« sub -- dialect of á¸ŒograÄ« dialect of PanjÄ• bÄ«
bhiá¸• . Bhiá¸• lÃ Ä« sub -- dialect of BhadrawÄ• hÄ« dialect of West

PahÄ• á¹›Ä«
Bhoj. BhojpurÄ«
BHSk. Buddhist Hybrid Sanskrit
Bi. BihÄ• rÄ«
bir. Birir dialect of Kalasha
boh. Bohemian dialect of European Gypsy
Brah. BrÄ• hÅ«Ä« (Dravidian)
Brj. BrajbhÄ• á¹£Ä•
bro. BrokpÄ• dialect of Shina
Bshk. BashkarÄ«k (Dard.)
bul. Bulgarian dialect of European Gypsy
Bur. Burushaski
cam. CameÄ• á¸·Ä« dialect of West PahÄ• á¹›Ä«
Chil. ChilÄ«s (Dard.)
chil. Chilasi dialect of Shina or of Pashai
cur. CurÄ• hÄ« dialect of West PahÄ• á¹›Ä«
á¸Œ. á¸ŒumÄ• ki
dar. Darrai -- i NÅ«r dialect of Pashai
Dard. Dardic
dh. Dhauli Rock Inscription of AÅ›oka
Dhp. GÄ• ndhÄ• rÄ« or Northwest Prakrit (as recorded in the Dharmapada ed. J. Brough, Oxford 1962)
Dm. Dameli (Dame_á¸• Ä«ËŠ -- Kaf. -- Dard.)
á¸• oá¸• . á¸Œoá¸• Ä« (SirÄ• jÄ« of á¸Œoá¸• Ä•), a dialect of Kashmiri in Jammu
á¸• og. á¸ŒogrÄ« dialect of PanjÄ• bÄ«
dr. DrÄ• s dialect of Shina
Drav. Dravidian
Eng. English
eng. English dialect of European Gypsy
eur. European (Gypsy)
Fr. French
G. GujarÄ• tÄ«
Ga. Gadba (Dravidian)
Garh. Gaá¹›hwÄ• lÄ«
Gau. Gauro (Dard.)
gav. GavÄ«maá¹-h Inscription of AÅ›oka
Gaw. Gawar -- Bati (Dard.)
germ. German dialect of European Gypsy

ghis. GhisÄ• á¸• Ä« dialect of wandering blacksmiths in Gujarat
gil. GilgitÄ« dialect of Shina
gir. GirnÄ• r Rock Inscription of AÅ›oka
Gk. Greek
Gmb. GambÄ«rÄ« (Kaf.)
gng. Gaá¹…goÄ« dialect of KumaunÄ«
Goth. Gothic
gr. Greek dialect of European Gypsy
gul. GulbahÄ• rÄ« dialect of Pashai
gur. GurÄ“sÄ« dialect of Shina
Gy. Gypsy or Romani
H. HindÄ«
hal. HalabÄ« dialect of MarÄ• á¹-hÄ«
haz. Hazara HindkÄ« dialect of LahndÄ•
h.rudh. High RudhÄ• rÄ« sub -- dialect of KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«
hung. Hungarian dialect of European Gypsy
IA. Indo -- aryan
IE. Indo -- european
Ind. Indo -- aryan of India proper excluding Kafiri and Dardic
Indo -- ir. Indo -- iranian or Aryan
Ir. Iranian
ish. Ishpi dialect of Pashai
Ishk. IshkÄ• shmÄ« (Iranian)
isk. Iskeni dialect of Pashai
it. Italian dialect of European Gypsy
jau. Jaugaá¸• a Rock Inscription of AÅ›oka
jaun. JaunsÄ• rÄ« dialect of West PahÄ• á¹›Ä«
jij. Jijelut dialect of Shina
jmag. Jaina MÄ• gadhÄ« Prakrit
jmh. Jaina MahÄ• rÄ• á¹£á¹-rÄ« Prakrit

jt. JÄ• á¹-Å« sub -- dialect of BÄ• á¹…garÅ« dialect of Western HindÄ«
jub. North Jubbal dialect of West PahÄ• á¹›Ä«
K. Kashmiri (KÄ• Å›mÄ«rÄ«)
kach. KÄ• chá¹›Ä« dialect of LahndÄ•
Kaf. Kafiri
Kal. Kalasha (KalÃ¡á¹£a -- Dard.)
kÄ• l. KÄ• lsÄ« Rock Inscription of AÅ›oka
Kamd. See Kmd.
Kan. Kanarese (Kannaá¸• a -- Dravidian)
Kand. Kandia (Dard.)
kar. KaraÄ• i (Transcaucasian) dialect of Asiatic Gypsy
kash. or kiÅ›. Kashá¹-awÄ• á¹›Ä« dialect of Kashmiri
Kaá¹-. Kaá¹-Ä• rqalÄ• (Dard.)
kÄ• á¹-h. KÄ• á¹-hiyÄ• vÄ• á¸• i dialect of GujarÄ• tÄ«
kb. KauÅ›Ä• mbÄ« Pillar Edict of AÅ›oka
kc. KocÄ« dialect of West PahÄ• á¹›Ä«
kcch. KacchÄ« dialect of SindhÄ«
kch. Kachur -- i Sala dialect of Pashai
kgr. or kng. KÄ• á¹…grÄ• sub -- dialect of á¸ŒogrÄ« dialect of PanjÄ• bÄ«
KharI. MIA. forms occurring in Corpus Inscriptionum Indicarum Vol. II Pt. 1
khas. Khasa dialect of KumaunÄ«
khaÅ›. KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«
khet. KhetrÄ• nÄ« dialect of LahndÄ•
Kho. KhowÄ• r (Dard.)
Khot. Khotanese (Iranian)
kiÅ›. See kash.
kiuÌƒth. KiuÌƒthalÄ« dialect of West PahÄ• á¹›Ä«
Kmd. or Kamd. KÄ• mdeshi (Kaf.), KÄ• mdesh dialect of Kati
ká¹‡á¸• . Kaá¹‡á¸• ak dialect of Pashai
kng. See kgr.
Ko. Koá¹…kaá¹‡Ä«
Koh. KohistÄ• nÄ« (Dard.)
koh. KohistÄ• nÄ« dialect of Shina
Kol. KoÌ„lÄ• mÄ« (Dravidian)

koÌ„l. KoÌ„lÄ• dialect of Shina
kq. KauÅ›Ä• mbÄ« (Queen's Edict) Inscription of AÅ›oka
Kt. Kati or Katei (Kaf.)
Ku. KumaunÄ«
Kur. Kuruá¸µáº– (Dravidian)
kuá¹›. Kuá¹›aá¹…gali dialect of Pashai
Kurd. Kurdish (Iranian)
kurd. Kurdari dialect of Pashai
ky. KanyawÄ• lÄ« dialect of MaiyÃ£Ì„
L. LahndÄ•
la. LÄ• á¹›Ä« dialect of SindhÄ«
lagh. Laghmani dialect of Pashai
lakh. LakhÄ«mpurÄ« dialect of AwadhÄ«
Lat. Latin
lauá¹›. Lauá¹›owÄ• nÄ« dialect of Pashai
Lith. Lithuanian
l.rudh. Low RudhÄ• rÄ« sub -- dialect of KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«
ludh. LudhiÄ• nÄ« dialect of PanjÄ• bÄ«
M. MarÄ• á¹-hÄ«
mag. MagahÄ« dialect of BihÄ• rÄ«
Mai. MaiyÃ£Ì„ (Dard.)
Mal. MalayÄ• á¸·am (Dravidian)
MÄ• l. or Malw. MÄ• lwÄ• Ä«
mald. See Md.
Malw. See MÄ• l.
man. MÄ• nsehrÄ• Rock Inscription of AÅ›oka
marm. MarmatÄ« sub -- dialect of KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«
Marw. MÄ• rwÄ• á¹›Ä«
Md. or mald. Maldivian dialect of Sinhalese
mg. MÄ• gadhÄ« Prakrit
mh. MahÄ• rÄ• sá¹-rÄ« Prakrit
MIA. Middle Indo -- aryan
mi. Delhi MÄ«rat Pillar Edict of AÅ›oka
mid.rudh. Middle RudhÄ• rÄ« sub -- dialect of KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«
Mj. MunÇ°Ä« (Iranian)
Mth. MaithilÄ«

mth. MathiÄ• (Lauá¹›iyÄ• -- Nandangaá¹›h) Inscription of AÅ›oka
Mu. Muá¹‡á¸• Ä•
mult. MultÄ• nÄ« dialect of LahndÄ•
N. NepÄ• li
New. NewÄ• rÄ«
ng. NÄ• gÄ• rjunÄ« Cave Inscription of AÅ›oka
NIA. New (modern) Indo -- aryan
NiDoc. Language of `Kharoá¹£á¹-hÄ« Inscriptions discovered by Sir Aurel Stein in Chinese Turkestan' edited by A. M. Boyer, E. J. Rapson, and E. Senart
nig. NiglÄ«vÄ• Inscription of AÅ›oka
nij. Nijelami (Neáº“É™lÄ• ËŠm) dialect of Pashai
Niá¹…g. Niá¹…galÄ• mÄ« (Dard.)
nir. NirlÄ• mÄ« dialect of Pashai
Nk. Naiki (Dravidian)
norw. Norwegian dialect of European Gypsy
OHG. Old High German
OPruss. Old Prussian
Or. Oá¹›iyÄ•
Orm. ÅŒrmuá¹›Ä«ËŠ (Iranian)
OSlav. Old Slavonic
Oss. Ossetic (Iranian)
P. PanjÄ• bÄ« (PaÃ±jÄ• bÄ«)
Pa. Pali
pach. See pch.
pÄ• á¸• . PÄ• á¸• arÄ« sub -- dialect of BhadrawÄ• hÄ« dialect of West PahÄ• á¹›Ä«
Pah. PahÄ• á¹›Ä«
Pahl. Pahlavi (Iranian)
paiÅ›. PaiÅ›Ä• cÄ« Prakrit
pal. Palestinian dialect of Asiatic Gypsy of the Nawar
pales. PalesÄ« dialect of Shina
paá¹…. Paá¹…gwÄ• á¸·Ä« dialect of West PahÄ• á¹›Ä«
Par. Parachi (ParÄ• Ä• Ä« -- Iranian)
Parth. Parthian (Iranian)
PaÅ¡. Pashai (PaÅ¡aÄ« -- Dard.)
paá¹-. Paá¹-á¹-anÄ« dialect of GujarÄ• tÄ«
pch. or pach. Pachaghani dialect of Pashai
Pers. Persian (Iranian)

pers. Persian dialect of Asiatic Gypsy
Phal. PhalÅ«á¹›a (Dard.)
Pk. Prakrit
pog. PÇ’gulÄ« dialect of Kashmiri
pol. Polish dialect of European Gypsy
poá¹-h. Poá¹-hwÄ• rÄ« dialect of LahndÄ•
pow. PoÌ„wÄ• dhÄ« dialect of PanjÄ• bÄ«
Pr. Prasun (Kaf.)
Prj. Parji (Dravidian)
Psht. Pashto (Iranian)
pun. PunchÄ« dialect of LahndÄ•
punl. Puniali dialect of Shina
rÄ• m. RÄ• mbanÄ« dialect of Kashmiri in Jammu
rdh. Radhia (Lauá¹›iyÄ• ArarÄ• j) Pillar Edict of AÅ›oka
Rj. RÄ• jasthÄ• nÄ«
roá¸• . Roá¸• iyÄ• dialect of Sinhalese
roh. RohruÄ« dialect of West PahÄ• á¹›Ä«
rp. RÄ• mpurvÄ• Rock Edict of AÅ›oka
ru. RÅ«pnÄ• th Inscription of AÅ›oka
rudh. RudhÄ• rÄ« sub -- dialect of KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«

rum. Rumanian dialect of European Gypsy
rumb. RumbÅ«r dialect of Kalasha
rus. Russian dialect of European Gypsy
Russ. Russian
S. SindhÄ«
Å›. ÅšaurasenÄ« Prakrit
sah. SahasrÄ• m Inscription of AÅ›oka

Sang. Sanglechi (Saá¹…lÄ“Ä• Ä« -- Iranian)
Sant. SantÄ• lÄ« (Muá¹‡á¸• Ä•)
Sar. SarÄ«kolÄ« (Iranian)
SEeur. South -- east European dialects of Gypsy
Å›eu. Åšeuá¹-Ä« sub -- dialect of KhaÅ›Ä• lÄ« dialect of West PahÄ• á¹›Ä«
Sh. Shina (á¹¢iá¹‡Ä• -- Dard.)
shah. ShÄ• hbÄ• zgaá¹›hÄ« Rock Inscription of AÅ›oka
sham. Shamakaá¹- dialect of Pashai
she. Shewa dialect of Pashai
Shgh. ShughnÄ« (Iranian)
Shum. Shumashti (Å umÄ• Å¡tÄ« -- Dard.)
shut. Shutuli dialect of Pashai
Si. Sinhalese
Sik. SikalgÄ• rÄ« (Mixed Gypsy Language: LSI xi 167)
sir. SirÄ• jÄ« dialect of West PahÄ• á¹›Ä«
sirm. SirmaurÄ« dialect of West PahÄ• á¹›Ä«
Sk. Sanskrit
sn. SÄ• rnÄ• th Inscription of AÅ›oka
snj. Sanjan dialect of Pashai
sod. SÇ’doÌ„cÄ« dialect of West PahÄ• á¹›Ä«
Sogd. Sogdian (Iranian)
sop. Bombay -- SopÄ• rÄ• Inscription of AÅ›oka
sp. Spanish dialect of European Gypsy
srk. SirÄ• ikÄ« dialect of SindhÄ«
suk. SuketÄ« dialect of West PahÄ• á¹›Ä«
Sv. Savi (Dard.)
Tam. Tamil (Dravidian)
Tel. Telugu (Dravidian)
Tib. Tibetan
Tir. TirÄ• hÄ« (Dard.)
Toch. Tocharian
top. Delhi -- ToÌ„prÄ• Pillar Edict of AÅ›oka
Tor. ToÌ„rwÄ• lÄ« (Dard.)
Tu. Tuá¸·u (Dravidian)
Turk. Turkish
urt. Urtsun dialect of Kalasha
uzb. Uzbini dialect of Pashai
vrÄ• c. VrÄ• caá¸• a Apabhraá¹• Å›a

waz. Waziri dialect of Pashto
weg. Wegali dialect of Pashai
wel. Welsh dialect of European Gypsy
Werch. WerchikwÄ• r or WershikwÄ• r (Yasin dialect of Burushaski)
Wg. WaigalÄ« or Wai -- alÄ• (Kaf.)
Wkh. Wakhi (Iranian)
Woá¹-. Woá¹-apÅ«rÄ« (language of Woá¹-apÅ«r and Kaá¹-Ä• rqalÄ• -- Dard.)
WPah. West PahÄ• á¹›Ä«
Yazgh. Yazghulami (Iranian)
Yghn. Yaghnobi (Iranian)
Yid. Yidgha (Iranian)

SANSKRIT WORKS AND AUTHORS

AitBr. Aitareya -- BrÄ• hmaá¹‡a
Alaá¹• kÄ• rat. Alaá¹• kÄ• ratilaka
Anargh. AnargharÄ• ghava
&capamacr;pÅšr. &capamacr;pastamba's ÅšrautasÅ«tra
&capamacr;ruá¹‡Up. &capamacr;ruá¹‡eya -- Upaniá¹£ad
&capamacr;ryav. &capamacr;ryavidyÄ• -- sudhÄ• kara
Aá¹£á¹-Ä• vS. Aá¹£á¹-Ä• vakra -- Saá¹• hitÄ•
&capamacr;Å›vGrÌ¥. &capamacr;Å›valÄ• yana -- GrÌ¥hyasÅ«tra
&capamacr;Å›vÅšr. &capamacr;Å›valÄ• yana -- ÅšrautasÅ«tra
AV. Atharvaveda
BÄ• lab. BÄ• labodhanÄ«
BÄ• lar. BÄ• larÄ• mÄ• yaá¹‡a
BaudhÅšr. BaudhÄ• yana -- ÅšrautasÅ«tra
Bcar. Buddha -- carita
Bhadrab. BhadrabÄ• hu -- caritra
Bhag. BhagavadgÄ«tÄ•
BhÄ• m. BhÄ• minÄ« -- vilÄ• sa
Bhar. Bharata -- nÄ• á¹-yaÅ›Ä• stra
BhartrÌ¥. BhartrÌ¥hari
Bhaá¹-á¹-. Bhaá¹-á¹-ikÄ• vya
Bhojap. Bhojaprabandha
BhP. BhÄ• gavata -- PurÄ• á¹‡a
Br. BrÄ• hmaá¹‡as
BrahmavP. Brahmavaivarta -- PurÄ• á¹‡a
BrÌ¥&capamacr;rUp. BrÌ¥had -- &capamacr;raá¹‡yaka -- Upaniá¹£ad

Campak. Campaka -- Å›reá¹£á¹-hi -- kathÄ• naka
CÄ• á¹‡. CÄ• á¹‡akya
Caá¹‡á¸• . Caá¹‡á¸• a -- kauÅ›ika
Car. Caraka
Caurap. CaurapaÃ±cÄ• Å›ikÄ•
ChUp. ChÄ• ndogya -- Upaniá¹£ad
com. commentary, á¹-Ä«kÄ•
DaÅ›. DaÅ›akumÄ• racarita
DÄ• yabh. DÄ• yabhÄ• ga
deÅ›Ä«n. DeÅ›Ä«nÄ• mamÄ• lÄ•
DevÄ«m. DevÄ«mÄ• hÄ• tmya
DharmaÅ›. DharmaÅ›armÄ• bhyudaya
DhÄ• tup. DhÄ• tupÄ• á¹-ha
DhÅ«rtas. DhÅ«rtasamÄ• gama
DivyÄ• v. DivyÄ• vadÄ• na
Ep. Epic
Gal. Galanos's Dictionary
Gaá¹‡it. Gaá¹‡itÄ• dhyÄ• ya
Gaut. Gautama -- DharmaÅ›Ä• stra
GÄ«t. GÄ«tagovinda
Gobh. Gobhila
Gop. GopÄ• lakelicandrikÄ•
Gr. Grammarians
GrÌ¥hyas. GrÌ¥hyasaá¹• graha
GrÌ¥S. GrÌ¥hya -- SÅ«tra
GrÌ¥Åšr. GrÌ¥hya -- and Åšrauta -- SÅ«tra
HÄ• r. HÄ• rÄ• valÄ«
Hariv. Harivaá¹• Å›a
Hcar. Hará¹£acarita
Hcat. HemÄ• dri's Caturvarga -- cintÄ• maá¹‡i
Hemac. Hemacandra
Hit. HitopadeÅ›a
ÄªÅ›Up. ÄªÅ›a -- Upaniá¹£ad
Jaim. Jaimini
JaimBr. JaiminÄ«ya -- BrÄ• hmaá¹‡Ä•
Jyot. Jyotiá¹£a
KÄ• d. KÄ• dambarÄ«
KÄ• lac. KÄ• lacakra

KÄ• lid. KÄ• lidÄ• sa
KÄ• lP. KÄ• likÄ• -- PurÄ• á¹‡a
Kalpas. KalpasÅ«tra
KÄ• m. KÄ• mandakÄ«ya -- nÄ«tisÄ• ra
Kandarp. KandarpacÅ«á¸• Ä• maá¹‡i
Kapiá¹£á¹-hS. Kapiá¹£á¹-halakaá¹-ha -- Saá¹• hitÄ•
KapS. Kapila's SÄ• á¹• khya -- pravacana
KÄ• Å›. KÄ• Å›ikÄ• vrÌ¥tti
KÄ• Å›Ä«kh. KÄ• Å›Ä«khaá¹‡á¸• a of the Skanda -- PurÄ• á¹‡a
KÄ• á¹-h. KÄ• á¹-haka
KathÄ• rá¹‡. KathÄ• rá¹‡ava
KathÄ• s. KathÄ• saritsÄ• gara
Kaá¹-hUp. Kaá¹-hopaniá¹£ad
KÄ• tyÅšr. KÄ• tyÄ• yana -- ÅšrautasÅ«tra
KauÅ›. KauÅ›ikasÅ«tra
Kauá¹£Up. Kauá¹£Ä«taki -- Upaniá¹£ad
Kauá¹£Br. Kauá¹£Ä«taki -- BrÄ• hmaá¹‡a

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Kauá¹-. Kauá¹-ilÄ«ya -- ArthaÅ›Ä• stra
KÄ• v. KÄ• vya
KÄ• vyÄ• d. KÄ• vyÄ• darÅ›a
Kir. KirÄ• tÄ• rjunÄ«ya
Kpr. KÄ• vyaprakÄ• Å›a
KrÌ¥á¹£is. KrÌ¥á¹£isaá¹• graha
Ká¹£itÄ«Å›.Ká¹£itÄ«Å›a -- vaá¹• Å›Ä• vali -- carita
Kull. KullÅ«ka's Commentary on MÄ• navadharmaÅ›Ä• stra
Kum. Kuá¹• Ä• rasaá¹• bhava
Kuval. KuvalayÄ• nanda

Lalit. Lalitavistara
LÄ• á¹-y. LÄ• á¹-yÄ• yana
lex. attested only in lexicographical works, i.e. the KoÅ›as
LÄ«l. LÄ«lÄ• vatÄ« of BhÄ• skara
MahÄ«dh. MahÄ«dhara
MaitrS. MaitrÄ• yaá¹‡Ä« -- Saá¹• hitÄ•
MaitrUp. MaitrÄ• yaá¹‡Ä« -- Upaniá¹£ad
MÄ• latÄ«m. MÄ• latÄ«mÄ• dhava
MÄ• nas. MÄ• nasollÄ• sa
MantraBr. Mantra -- BrÄ• hmaá¹‡a
MÄ• rkP. MÄ• rkaá¹‡á¸• eya -- PurÄ• á¹‡a
MBh. MahÄ• bhÄ• rata
MBhÄ• á¹£. MahÄ• bhÄ• á¹£ya of PataÃ±jali
Mcar. MahÄ• vÄ«ra -- caritra
Mit. MitÄ• ká¹£arÄ•
Mn. Manu, MÄ• nava -- DharmaÅ›Ä• stra
MrÌ¥cch. MrÌ¥cchakaá¹-ikÄ•
Mudr. MudrÄ• rÄ• ká¹£asa
Mv. MahÄ• vastu
Mvy. MahÄ• vyutpatti
MW. M. Monier -- Williams: A Sanskrit -- English Dictionary, Oxford 1899
NÄ• geÅ›. NÄ• geÅ›abhaá¹-á¹-a
Naigh. Naighaá¹‡á¹-uka, commented on by YÄ• ska
Nalac. NalacampÅ«
Naiá¹£. Naiá¹£adhacarita
NÄ«lak. NÄ«lakaá¹‡á¹-ha
Nir. Nirukta by YÄ• ska
Npr. Nighaá¹‡á¹-uprakÄ• Å›a
NrÌ¥sUp. NrÌ¥siá¹• ha -- tÄ• panÄ«ya Upaniá¹£ad
NyÄ• yam. NyÄ• yamÄ• lavistara
NyÄ• yas. NyÄ• yasÅ«trÄ• á¹‡i of Gotama
Padap. PadapÄ• á¹-ha
PÄ• á¹‡. PÄ• á¹‡ini
PaÃ±cad. PaÃ±cadaá¹‡á¸• acchattra -- prabandha
PaÃ±car. PaÃ±carÄ• tra
PaÃ±cat. PaÃ±catantra
PÄ• rGrÌ¥. PÄ• raskara -- GrÌ¥hyasÅ«tra
PÄ• rÅ›van. PÄ• rÅ›vanÄ• thacaritra

Prasannar. PrasannarÄ• ghava
Pur. PurÄ• á¹‡as
R. RÄ• mÄ• yaá¹‡a
RÄ• jaÅ›. RÄ• jaÅ›ekhara
RÄ• jat. RÄ• jataraá¹…ginÄ«
Ratir. Ratirahasya
RatnÄ• v. RatnÄ• valÄ«
Rudray. RudrayÄ• mala
RV. RËšgveda
RVPrÄ• t. &caprangstrom;gveda -- PrÄ• tiÅ›Ä• khya
SÄ• h. &capsangstrom;Ä• hitya -- darpaá¹‡a
Saá¹• gÄ«t. Saá¹• gÄ«tasÄ• rasaá¹• graha
SÄ• á¹• khyak. SÄ• á¹• khyakÄ• rikÄ•
SÄ• á¹• khyapr. SÄ• á¹• khyapravacana
Saá¹• skÄ• rak. Saá¹• skÄ• rakaustubha
ÅšÄ• á¹…khBr. ÅšÄ• á¹…khÄ• yana -- BrÄ• hmaá¹‡a
ÅšÄ• á¹…khGrÌ¥. ÅšÄ• á¹…khÄ• yana -- GrÌ¥hyasÅ«tra
ÅšÄ• á¹…khÅšr. ÅšÄ• á¹…khÄ• yana -- ÅšrautasÅ«tra
ÅšÄ• ntiÅ›. ÅšÄ• ntiÅ›ataka
ÅšÄ• rá¹…gS. ÅšÄ• rá¹…gadhara -- Saá¹• hitÄ•
Sarvad. SarvadarÅ›ana -- saá¹• graha
Åšatr. Åšatruá¹• jaya -- mÄ• hÄ• tmya
ÅšBr. Åšatapatha -- BrÄ• hmaá¹‡a
Siddh. SiddhÄ• nta -- kaumudÄ«
SiddhÄ• ntaÅ›. SiddhÄ• ntaÅ›iromaá¹‡i
Åšiká¹£. Åšiká¹£Ä• samuccaya
ÅšÄ«l. ÅšÄ«lÄ• á¹…ka
ÅšiÅ›. ÅšiÅ›upÄ• lavadha
ÅšivaP. Åšiva -- PurÄ• á¹‡a
SkandaP. Skanda -- PurÄ• á¹‡a
Åšrutab. Åšrutabodha
SÅšaá¹• kar. Saá¹• ká¹£epa -- Åšaá¹• kara -- vijaya
Subh. SubhÄ• á¹£itÄ• vali
Åšukas. Åšukasaptati
SÅ«ktik. SÅ«ktikará¹‡Ä• mrÌ¥ta
Åšulbas. ÅšulbasÅ«tra
Supará¹‡. Supará¹‡Ä• dhyÄ• ya
SÅ«ryap. SÅ«ryaprajÃ±apti

SuÅ›r. SuÅ›ruta
SV. SÄ• maveda
ÅšvetUp. ÅšvetÄ• Å›vatara -- Upaniá¹£ad
Tantras. TantrasÄ• ra
Tattvas. TattvasamÄ• sa
TBr. TaittirÄ«ya -- BrÄ• hmaá¹‡a
TejobUp. Tejobindu -- Upaniá¹£ad
TithyÄ• d. TithyÄ• ditya
TS. TaittirÄ«ya -- Saá¹• hitÄ•
TUp. TaittirÄ«ya -- Upaniá¹£ad
Udbh. Udbhaá¹-a
Ujjval. Ujjvaladatta's Commentary on Uá¹‡Ä• disÅ«tra
Uá¹‡. Uá¹‡Ä• disutra
Uá¹‡k. Uá¹‡Ä• dikalpa
Uá¹‡vrÌ¥. Uá¹‡Ä• divrÌ¥tti
Up. Upaniá¹£ads
Uttarar. UttararÄ• ma -- carita
VÄ• gbh. VÄ• gbhaá¹-Ä• laá¹• kÄ• ra
Vait. VaitÄ• nasÅ«tra
Vajracch. VajracchedikÄ•
VÄ• m. VÄ• mana's KÄ• vyÄ• laá¹• kÄ• ravrÌ¥tti
VarBrÌ¥S. VarÄ• hamihira's BrÌ¥hatsaá¹• hitÄ•
VarYogay. VarÄ• hamihira's YogayÄ• trÄ•
Vas. Vasiá¹£á¹-ha
Vasantar. VasantarÄ• ja's ÅšÄ• kuna
VÄ• sav. VÄ• savadattÄ•
VÄ• stuv. VÄ• stuvidyÄ•
VÄ• tsyÄ• y. VÄ• tsyÄ• yana
VÄ• yuP. VÄ• yu -- PurÄ• á¹‡a
Vcar. VikramÄ• á¹…kadevacarita of Bilhaá¹‡a
Vedavy. VedavyÄ• sÄ• á¹£á¹-aka
Viddh. ViddhaÅ›Ä• labhaÃ±jikÄ•
Vikr. VikramorvaÅ›Ä«
Viá¹£á¹‡. Viá¹£á¹‡u's Institutes
Viá¹£á¹‡us. Viá¹£á¹‡usmrÌ¥ti
Vop. Vopadeva
VP. Viá¹£á¹‡u -- PurÄ• á¹‡a
VS. VÄ• jasaneyi -- Saá¹• hitÄ•

YÄ• jÃ±. YÄ• jÃ±avalkya
YaÅ›(ast). YaÅ›astilaka of SomadevasÅ«ri
Yogas. YogasÅ«tra
Yudh. Yudhiá¹£á¹-hiravijaya

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AO Acta Orientalia. Leiden. [Unless otherwise stated, the author of the article referred to is G. Morgenstierne.]
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ArchLing Archivum Linguisticum. Glasgow.
ArchOr Archiv OrientÃ¡lnÃ-. Journal of the Czecho -- slovak Oriental Institute. Praha.
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BDCRI Bulletin of the Deccan College Research Institute. Poona.
B.D. Jain Phon. Panj. See PhonPj.
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BelvalkarVol Dr. S. K. Belvalkar Felicitation Volume. [All references,

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BR See PW.
Bray Brah Denis Bray, The BrÄ• hÅ«Ä« Language, Parts II and III. Delhi, 1934.
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BSBU See LÃ¼ders BSBU.
BSL Bulletin de la SociÃ©tÃ© de Linguistique de Paris.
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CII Corpus Inscriptionum Indicarum. Volume I Oxford, 1925. Volume II Calcutta, 1929.
COJ Calcutta Oriental Journal.
CPD A Critical Pali Dictionary. Begun by V. Trenckner, revised, continued and edited by Dines Andersen and Helmer Smith. Copenhagen, 1924 -- .
CR Calcutta Review.

Dave Personally communicated by Dr. T. N. Dave.
Dave GujLg T. N. Dave, A Study of the Gujarati Language in the 16th century (V.S.). London, 1935.
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DGW (or Sampson) John Sampson, The Dialect of the Gypsies of Wales. Oxford, 1926.
DSL A Dictionary of the Sinhalese Language. Colombo, 1935 -- .
EA Baburam Saksena, Evolution of Awadhi. Allahabad, 1937.
EGS Wilhelm Geiger, An Etymological Glossary of the Sinhalese Language. Colombo, 1941.
EI Epigraphia Indica. Calcutta.
El W. J. Elmslie, A Vocabulary of the Kashmiri Language. London, 1872.
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G.B. See Buddruss.
GBVoc Gawar -- Bati Vocabulary in MS. lent by G. Morgenstierne 1946.
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Geiger PLS Wilhelm Geiger, Pali Literatur und Sprache. Strassburg, 1916.
GHA GÃ¶teborgs HÃ¶gskolas Ã…rsskrift.
G.M. See Morgenstierne.
Grahame Bailey Personally communicated by Dr. T. Grahame Bailey.
GrÄ• m. See Gupta GrÄ• m.
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IF Indogermanische Forschungen. Zeitschrift fÃ¼r Indogermanistik und allgemeine Sprachwissenschaft. Berlin.
IIFL G. Morgenstierne, Indo -- Iranian Frontier Languages. Oslo, 1929 -- 56.
IIJ Indo -- Iranian Journal.
IL Indian Linguistics. Bulletin of the Linguistic Society of India. Poona.
JA Journal Asiatique. Paris.
JAOS Journal of the American Oriental Society. New Haven.
JBORS Journal of the Bihar and Orissa Research Society. Patna.
JBRAS Journal of the Bombay Branch of the Royal Asiatic Society. Bombay.
JGIS Journal of the Greater India Society.
JGLS Journal of the Gypsy Lore Society. Edinburgh.
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JRASB Journal of the Royal Asiatic Society of Bengal. Calcutta.
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JVEDSt Journal of Vedic Studies. Lahore.
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Kern Toev H. Kern, Toevoegselen op 't Woordenboek van Childers; 2 pts. [Verhandlingen Kon. Ak. von Weetenschappen te Amsterdam N.R. xvi 5.] Amsterdam, 1916.
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KZ Zeitschrift fÃ¼r vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen. BegrÃ¼ndet von A. Kuhn. GÃ¶ttingen.
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LÃ¼ders PhilInd Philologica Indica. AusgewÃ¤hlte kleine Schriften von Heinrich LÃ¼ders. GÃ¶ttingen, 1940.
Maya Singh PD Bhai Maya Singh, The PanjÃ¡bi Dictionary. Lahore, 1895.
Mayrhofer HPa M. Mayrhofer, Handbuch des Pali. Heidelberg, 1951.
Miklosich Mund Franz Miklosich, Ãœber die Mundarten und die Wanderungen der Zigeuner Europa's. Wien, 1872 -- 80.
Miscellany A Miscellany of Papers published by the Rao Sahib G. V. Ramamurti Pantulu's Birthday Celebration Committee.
MO Le Monde Oriental. Archives pour

l'Histoire et l'Ethnographie, les Langues et LittÃ©ratures, Religions et Traditions de l'Europe Orientale et de l'Asie. Uppsala.
Molesworth MD J. T. Molesworth, A Dictionary MarÄ• á¹-hÄ« and English. 2nd edition. Bombay, 1857.
Morgenstierne (or G.M.) Personally communicated by Professor G. Morgenstierne.
MSL MÃ©moires de la SociÃ©tÃ© de Linguistique de Paris.
MW Monier Monier -- Williams, A Sanskrit -- English Dictionary. Oxford,

1899.
ND R. L. Turner, A Comparative and Etymological Dictionary of the Nepali Language. London, 1931.
Neisser WGRV W. Neisser, Zum WÃ¶rterbuch des Rigveda. Leipzig, 1924, 1930.
NIA New Indian Antiquary. Poona.
NOGaw Georg Morgenstierne, Notes on Gawar -- Bati. [Skrifter utgitt av Det Norske Videnskaps -- Akademi i Oslo, II Hist. -- Filos. Klasse. 1950 No. 1.] Oslo, 1950.
NOPhal Georg Morgenstierne, Notes on PhalÅ«á¹›a an unknown Dardic language of Chitral. [Skrifter utgitt av Det Norske Videnskaps -- Akademi i Oslo, II Hist. -- Filos. Klasse. 1940 No. 5.] Oslo, 1941.
NTS Norsk Tidsskrift for Sprogvidenskap. Oslo. [Unless otherwise stated, the author of the article referred to is G. Morgenstierne.]
ODBL Suniti Kumar Chatterji, The Origin and Development of the Bengali Language. Calcutta, 1926.
Panse JÃ±Ä• n Murlidhar Gajanan Panse, Linguistic Peculiarities of JÃ±Ä• neÅ›varÄ«. Poona, 1953.
PhonPj Banarsi Das Jain, A Phonology of Panjabi and a Ludhiani Phonetic Reader. Lahore, 1934.
Pischel GrPk R. Pischel, Grammatik der PrakritSprachen. Strassburg, 1900.
Platts UD John T. Platts, A Dictionary of UrdÅ«, Classical HindÄ«, and English. 4th imp. London, 1911.
PMWS F. B. J. Kuiper, Proto -- Munda Words in Sanskrit. [Verhandeling der Koninklijke Nederlandsche Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks Deel LI, No. 3.] Amsterdam, 1948.
POBh G. C. Praharaj, PÅ«rá¹‡á¹‡achandra Orá¸• iÄ• BhÄ• shÄ• kosha. Cuttack, 1931 -- 40.
Pokorny See IEW.
Pre -- Aryan Pre -- Aryan and Pre -- Dravidian in India. By Sylvain LÃ©vi, Jean Przyluski, and Jules Bloch. Translated from French by Prabodh Chandra Bagchi. Calcutta, 1929.
PSM Hargovind Das T. Sheth, PÄ• iasaddamahaá¹‡á¹‡ava: a Comprehensive Prakrit Hindi Dictionary. Calcutta, 1923 -- 8.
PTSD T. W. Rhys Davids and W. Stede, The Pali Text Society's Pali -- English Dictionary. Chipstead, 1925.
PW (or BR) Sanskrit -- WÃ¶rterbuch, bearbeitet von Otto BÃ¶htlingk und Rudolph Roth. St. Petersburg, 1855 -- 75.
Raghu Vira Personally communicated by Dr. Raghu Vira.

Rajwade MDh Rajwade, MarÄ• á¹-hÄ« DhÄ• tukoÅ›a. Poona.
Rep1 Georg Morgenstierne, Report on a Linguistic Mission to Afghanistan. [Instituttet for Sammenlignende Kulturforskning: serie C I -- 2.] Oslo, 1926.
Rep2 Georg Morgenstierne, Report on a Linguistic Mission to North -- western India. [Instituttet for Sammenlignende Kulturforskning: serie C II -- 1.] Oslo, 1932.
RM PHMA: Mitteilungen zur idg. vornemlich indo -- iranischen Wortkunde sowie zur holothetischen Sprachtheorie. MÃ¼nchen, 1955 -- .
RoczOrj Rocznik Orjentalistyczny. KrakÃ³w.
SÃ£Ì„á¸• esrÄ• PhÄ• g PrÄ• cÄ«na PhÄ• gu -- saá¹• graha. Edited by BhogÄ«lÄ• l J. SÃ£Ì„á¸• esrÄ• and SomÄ• bhÄ• i PÄ• rekh. Baroda.
Saksena Personally communicated by Professor Baburam Saksena.
Sampson See DGW.
SBAW Sitzungsberichte der Berliner Akademie der Wissenschaften.
Schmidt Nachtr NachtrÃ¤ge zum Sanskrit -- WÃ¶rterbuch in kÃ¼rzerer Fassung von Otto BÃ¶htlingk, bearbeitet von Richard Schmidt. I -- VI Hannover 1924 -- 6, VII -- VIII Leipzig 1928.
SED B. Clough, A Sinhalese -- English Dictionary. New and enlarged edition. Colombo, 1892.
Shirt SD A Sindhi -- English Dictionary, compiled by G. Shirt, Udharam Thavurdas, and S. F. Mirza. Kurrachee, 1879.
SigGr S. Paranavitana, Sigiri Graffiti. Oxford, 1956.
Siiger Kalasha material collected by Dr. H. Siiger (see NTS XX 186).
S. K. Chatterji Personally communicated by Professor Suniti Kumar Chatterji.
SSS Sorata Thera, Srisumaá¹…gala Sabdakosaya. Colombo, 1952.
Stack SD G. Stack, A Dictionary, SindhÃ- and English. Bombay, 1849.
Stein RÄ• jatTrans RÄ• jataraá¹…ginÄ«: translated by Aurel Stein.
StudII Studia Indo -- iranica. Ehrengabe fÃ¼r Wilhelm Geiger. Leipzig, 1931.
Suman Braj A. B. Suman, KrÌ¥á¹£ak -- jÄ«van -- sambandhÄ« BrajbhÄ• á¹£Ä• . Allahabad, 1960.
S. Varma Personally communicated by Professor Siddheshwar Varma.
ThomasEIS A Volume of Eastern and Indian Studies in honour of F. W. Thomas C.I.E.
TPS Transactions of the Philological Society. London.
Tulpule OMR S. G. Tulpule, An Old Marathi Reader. Poona, 1960.
Uhlenbeck C. C. Uhlenbeck, Kurzgefasstes Etymologisches WÃ¶rterbuch der Altindischen Sprache. Amsterdam, 1899.

Varma BhalDial Siddheshwar Varma, The BhalesÄ« Dialect. [Royal Asiatic Society Monograph Series, vol. iv.] Calcutta, 1948.
Wackernagel AiGr J. Wackernagel, Altindische Grammatik. GÃ¶ttingen, 1896 -- .

Whitney SkGr William Dwight Whitney, A Sanskrit Grammar. Boston, 1896.
Wijeratne Personally communicated by Dr. P. B. F. Wijeratne: see also WR.
Wolf GWZS See GWZS.
Woolner Gloss A. C. Woolner, Asoka Text and Glossary. Lahore, 1924.
WP A. Walde, Vergleichendes WÃ¶rterbuch der Indogermanischen Sprachen: herausgegeben und bearbeitet von J. Pokorny. Berlin and Leipzig, 1927.
WR P. B. F. Wijeratne, MS. of Etymo- logical Index attached to Phonology of the Sinhalese Inscriptions up to the end of the 10th Century A.D. [Thesis for the degree of Ph.D. University of London, 1944.] BSOAS xi 580 -- 94, 823 -- 36, xii 163 -- 83, xiii 166 -- 81, xiv 263 -- 98, xix 479 -- 514.
WZKSOA Wiener Zeitschrift fÃ¼r die Kunde SÃ¼d -- und Ostasiens.
ZDMG Zeitschrift der Deutschen MorgenlÃ¤ndischen Gesellschaft.
ZII Zeitschrift fÃ¼r Indologie und Iranistik. Leipzig.

SIGNS AND ABBREVIATIONS

(in addition to those noted in pages xii -- xx of CDIAL)

SIGNS

â€ denotes a new head -- word in Add2
Q over vowel high level tone (in Koá¹-gaá¹›hÄ« words taken from Him.I) in tonic syllable when a sibilant or aspirate follows, when a following h has been lost, and when a voiceless aspirate precedes
Q over vowel high falling tone (in Koá¹-gaá¹›hÄ« words taken from Him.I) in tonic syllable when a voiced aspirate or h precedes, provided that no sibilant or aspirate follows (and that no following h has been lost) denotes following stressed syllable (in words taken from Him.I)

ABBREVIATIONS

GENERAL

abl. ablative
Add. Addenda in CDIAL
Add2 Addenda in the present volume
dem. demonstrative
et al. and other examples
etym. etymology, etymological
expl. explanation
indecl. indeclinable
op. cit. opere citato, in the work quoted
spel. spelt, spelling
Suppl. KacchÄ« supplement in the present volume

LANGUAGES AND DIALECTS

ba. BaghÄ« dialect of West PahÄ• á¹›Ä«
barg. Bargromatol dialect of KÄ• mdeshÄ«
Bj. Bajui (Iranian)
Brt. Bartangi (Iranian dialect of the ShughnÄ« Group)
cam. CameÄ• á¸·Ä« dialect of West PahÄ• á¹›Ä« member of the Camba group spoken in Camba State of the Panjab
Chvar. Chvarezmian (Iranian)

cur. CurÄ• hÄ« one of Camba group of dialects of West PahÄ• á¹›Ä« in Camba State of the Panjab
dig. Digoric (or Western) dialect of Ossetic (Iranian)
EMIA. Eastern Middle Indo -- aryan
ga. GadÄ« dialect of West PahÄ• á¹›Ä«
Go. GondÄ«
hÄ• á¸• . HÄ• á¸• autÄ« dialect of MÄ• rwÄ• á¹›Ä«
Hit. Hittite
in.sir. Inner SirÄ• jÄ« dialect of West PahÄ• á¹›Ä«
Ind. IA. in India
J. TÃ®ka RaÌ‚m Joshi, A Dictionary of the PaÌ‚hari Dialects as spoken in the Punjab Himalayas. JRASB (New Series) VII, 5, 1911 (abbrev. Joshi in CDIAL): primarily KiuÌƒthalÄ« dialect
kc. KocÄ« dialect of West PahÄ• á¹›Ä«. Examples in Add2 from Hendriksen Him.I with phonetic representation of vowels (e.g. kc. a=J. Ä• . while kc. Ä• =J. Ä• ' with secondary length)
kiuÌƒth. KiuÌƒthalÄ« dialect of West PahÄ• á¹›Ä« (spelling Kyoá¹‡á¹-hli in Hendriksen Him.I)
ká¹-g. Koá¹-gaá¹›hÄ« dialect of West PahÄ• á¹›Ä« (equated with SoÌ†doÌ„cÄ« dialect in LSI ix 4, 647ff.). Examples in Add2 are from Him.I with phonetic representation of vowels; ká¹-g. (kc.) indicates that an analogous form, not given, is attested in KocÄ«
kua. KuarÄ« dialect of West PahÄ• á¹›Ä«
kul. KuluÄ« dialect of West PahÄ• á¹›Ä«
lett. Lettish
mand. MandeÄ• lÄ« dialect of West PahÄ• á¹›Ä«
OEng. Old English
Orosh. Oroshori (Iranian)
Port. Portuguese
rÄ• mp. RÄ• mpurÄ« dialect of West PahÄ• á¹›Ä«
Rosh. Roshani (Iranian)
sai. SainjÄ« dialect of West PahÄ• á¹›Ä«
sat. Satlaj dialect of West PahÄ• á¹›Ä«
serb. Serbian dialect of European Gypsy
surkh. SurkhulÄ« dialect of West PahÄ• á¹›Ä«
Swed. Swedish
Wj. Wanji (Iranian)
WPah.poet. Examples from West PahÄ• á¹›Ä« poetry taken from Him.I, with

phonetic representation of vowels
X. Khufi dialect of Iranian ShughnÄ« Group

SANSKRIT WORKS AND AUTHORS

Ait&capamacr;r. Aitareya -- &capamacr;raá¹‡yaka
&capamacr;pGrÌ¥. &capamacr;pastamba -- GrÌ¥hyasÅ«tra
Harav. Haravijaya
Hnigh. Hemacandra Nighaá¹‡á¹-u -- Å›eá¹£a with ÅšrÄ«vallabhagaá¹‡i's Com.
MÄ• nÅšr. MÄ• nava -- ÅšrautasÅ«tra
Prab. Prabodhacandrodaya
RÄ• matUp. RÄ• matÄ• panÄ«ya Upaniá¹£ad
á¹¢aá¸• vBr. á¹¢aá¸• viá¹• Å›a -- BrÄ• hmaá¹‡a

ÅšÄ• ktÄ• n. ÅšÄ• ktÄ• nandataraá¹…giá¹‡Ä«
ÅšrS. ÅšrautasÅ«tra
T&capamacr;r. TaittirÄ«ya -- &capamacr;raá¹‡yaka
VÄ• dhS. VÄ• dhÅ«lasÅ«tra

BOOKS AND JOURNALS

AFD Banikanta Kakati, Assamese: its Formation and Development. Ed. G. C. Goswami. 3rd ed. Gauhati, 1972.
AKÅš ÅšÄ• ntibhÄ• i &capamacr;cÄ• rya, KacchÄ« Å›abdÄ• vali. [GujarÄ• t VidyÄ• pÄ«á¹-h GranthÄ• vali No. 147.] Ahmedabad (NavajÄ«van Trust), 1966.
BKhoT Georg Buddruss, Khowar -- Texte in arabischer Schrift, 1982.
Burrow Shwa T. Burrow, The Problem of Shwa in Sanskrit. Oxford, 1978.
ColPa R. L. Turner, Collectáº¹d Papers 1912 -- 1973. Oxford, 1975.
C.Shackle A Gutu NÄ• nak Glossary. London, 1981 (suppl. in BSOAS xlvii)
DEDS T. Burrow and M. B. Emeneau, A Dravidian Etymological Dictionary

Supplement. Oxford, 1968.
Emeneau Sk. bhoÌ„gin -- American, Indian and Indo -- european Studies: Papers to honor Madison S. Beeler. [Trends in Linguistics: Studies and Monographs, 16.] The Hague, 1980.
EVSh Georg Morgenstierne, Etymological Vocabulary of the Shughni Group. Wiesbaden, 1974.
Him.I Hans Hendriksen. Himachali Studies I Vocabulary. KÃ¸benhavn, 1976.
IB Indianisme et Bouddhisme: MÃ©langes offerts Ã Mgr. Ã‰tienne Lamotte. Louvain, 1980.
KhubSD Lachman M. Khubcandani, A Comprehensive Sindhi Dictionary [Mimeographed specimen pages from Sindhi Linguistics Department, Deccan College, Poona received 20.1.1969].
LFG Mahavir Prasad Lakhera, The Formation of Gaá¹›hwÄ• á¸·Ä«. Thesis for degree of D.Lit. Calcutta submitted in Sept. 1964.
LKK Laghu KÄ• vyakrÌ¥tÄ«yo of Kavi LÄ• vaá¹‡yasamaya. Ed. ÅšivlÄ• l JesalpurÄ• . Ahmedabad, 1969.
LNH T. Grahame Bailey, Languages of the Northern Himalayas. [Asiatic Society's Monographs, vol. XII.] London, 1908.
LOL G. C. Praharaja, A Lexicon of the Oriya Language PÅ«rá¹‡á¹‡achandra Orá¸• iÄ• BhÄ• shÄ• -- kosha. Cuttack, 1931 -- 40.
LStH T. Grahame Bailey, Linguistic Studies from the Himalayas. London, 1920.
Master GrOM A. Master, A Grammar of Old MarÄ• á¹-hÄ«. Oxford, 1964.
Morgenstierne ID G. Morgenstierne, Irano -- Dardica. [BeitrÃ¤ge zur Iranistik, Bd. 5.] Wiesbaden, 1973.
Risley H. H. Risley, The Tribes and Castes of Bengal. Calcutta, 1892.
RTMV1 C. H. B. Reynolds, [typescript] Maldivian Vocabulary [1971].
RTMV2 C. H. B. Reynolds, [typescript] Maldivian Vocabulary Supplement [1979].
ShahidullahPresVol Shahidullah Presentation Volume. Edited by A. S. Dil. [Pakistani Linguistics Series, vii.] Lahore, 1966.
S.M.Katre Review of R. L. Turner, A Comparative Dictionary of the Indo -- aryan Languages in BSOAS XXX 701 -- 4
SN SaddanÄ«ti: La Grammaire palie d'Aggavaá¹• sa. Texte Ã©tabli par Helmer Smith. Lund, 1966.
ÅšSB Åšabdasaá¹• graha of BÄ• laÅ›iká¹£Ä• . [PrÄ• cÄ«naGujarÄ• tÄ« -- Gadyasaá¹• graha.]
SternbachVol Ludwik Sternbach Felicitation Volume. Ed. J. P. Sinha. Lucknow, 1979.

SZII Studien zur Indologie und Iranistik.
Tau Indologia Taurinensia.
VÄ«saá¸·a J. D. Smith, The VÄ«saá¸·adevarÄ• sa: A Restoration of the Text. Cambridge, 1976.
W. H. H. Wilson, A Sanskrit Dictionary. 1832.

PREFATORY NOTE TO FASCICLE I

ALTHOUGH this work was inspired by W. MeyerlÃ¼bke's Romanisches etymologischesWÃ¶rterbuch, the head -- words under which the material is collected do not represent the vocabulary of a real and comparatively uniform language at all comparable with that of the actual Latin the history of which MeyerlÃ¼bke followed into the modern Romance languages and which was in regular use for writing and administration over the whole Roman Empire and was the common speech of a large proportion of its inhabitants. Generally speaking, the head -- words of this dictionary of the Indo -- aryan languages have the phonetic structure proper to the earliest form of the language, still comparatively uniform, as brought into India by the Aryan invaders and first recorded in the RËšgveda. But even a cursory examination of Professor M. Mayrhofer's Kurzgefabtes etymologisches WÃ¶rterbuch des Altindischen will show that during the subsequent long history of this language as a literary medium in the form of Sanskrit a very high proportion of its vocabulary arose from internal development or came from external sources at a period when the various spoken languages derived from the Vedic speech had already greatly altered its phonetic form and grammatical structure. Many of the head -- words, like so much of classical Sanskrit vocabulary, are in reality forms of Middle Indo -- aryan clothed, for the convenience of presentation, in an earlier phonetic dress. Moreover, in addition to words descended from the earlier Vedic vocabulary or from

later material incorporated in Sanskrit, the modern languages share a very large number of words of unknown origin or suspected, with varying degrees of probability, of having come from Dravidian or Muá¹‡á¸• a sources. Some of these have been collected under head -- words in an appropriate form: see, for example, 1104 *Ä• á¸• á¸• Ä“rika -- , for which Sindhi attests long Ä• , Sindhi and Nepali -- á¸• á¸• -- and a suffix -- ikÄ• <-> or at least -- iÄ• -- .

The head -- words, numbered for subsequent reference in the indexes, are printed in heavy type, for example 1100 Ä• ËŠÃ±jana -- . Its descendants in Middle and New Indo -- aryan are printed in italic: Pa. aÃ±jana -- , Ash. anÃ¡, &c. Any form within an article printed in small capitals, e.g. AJÃ±Ä• NIN -- , will be found as a head -- word in its alphabetic place. So too the words in small capitals at the end of an article which record the derivatives of the head -- word (e.g. Ä• Ã±JANÃ-YA --) or the compounds in which it occurs (e.g. Å›OÌ„BHÄ• Ã±JANA --). Discussion of the earlier history of the head -- words, especially where the more modern forms throw light upon it, or of their connexion with other head -- words is contained in the square brackets. If, as in this instance, these contain a root (e.g. âˆšAÃ±J), this will be found in its alphabetic position in heavy capitals (AÃ‘J) followed by all forms which can be grouped as belonging to the root and which have been or will be entered as head -- words in their due alphabetic places (e.g. AKTÃ¡ -- , AÃ±JÃ¡TI, Ã¡Ã±JANA -- , ÃºPÄ• KTA -- , VYÃ KTA -- , *SAMAÃ±JATI, &c., &c.).

The material on which this book is based was collected over a period of forty years. But during the second half the claims made upon my time by my duties as Director of the School of Oriental and African Studies both during the Second World War and the subsequent period of rapid expansion precluded me from fully indexing material contained in the works of both earlier and contemporary scholars. When in my seventieth year I was once more able to devote all my energies to its compilation, no one could have been more conscious than I of the lacunae which waited to be filled. But I was faced with two alternatives: either to attempt to fill them

with little prospect of being given time to complete anything for publication or to put what was already collected into a form utilizable by others. The many inquiries received throughout the years for information available in these collections decided me to adopt the latter and to publish the work as it now stands. I can only hope that the use to which students of the history of the Indo -- aryan languages will be able to put it will make them lenient critics of its manifold imperfections and omissions.

It is planned to complete the dictionary in nine or ten parts, which are to be followed by separate indexes, by languages, of all the words therein quoted.

The grateful task of thanking those many persons, who have given ungrudging help and of whom not a few are no longer with us, will be left to a future Preface. But I take this earlier opportunity of expressing my gratitude to Mr. J. C. Wright who has read all the proof sheets and has made many valuable suggestions, and to the Publications Committee of the School of Oriental and African Studies which has undertaken the entire cost of printing and publication.

A

a 1 a pron. stem: asyÃ¡ gen. sg. m., asmai dat., asmin loc.
Pa. assa, asmiá¹• , Pk. assa, assiá¹• ; Shum. encl. 3rd sg. pron. -- as (e.g. nÄ• mas `his name'), obl. sg. ame; Bshk. as `his'; Mai. obl. sg. as `that'.

Ã¡TRA, Ã¡THA, ATHAVÄ• , ADDHÄ• .

Ã¡á¹• Å›a 2 Ã¡á¹• Å›a m. `share, part' RV. [âˆšAÅ›1]
Pa. Pk. aá¹• sa -- m., Pk. ËšsiyÄ• -- f.; Wg. (Lumsden) "onshÃ¡i" `lot, chance' (Morgenstierne NTS xvii 227 with ?); Ku. Ã£Ì„s, Ã£Ì„so m. `share', Ã£Ì„si f. `measure of land'; B. do -- Ã£Ì„Å› `consisting of two parts or two grains', do -- Ã£Ì„Å›lÄ• `cross -- bred'; Or. Ã£Ì„siÄ• `having angles' (if not rather < Ã¡Å›RI --); Bi. Ã£Ì„sÄ« `the smallest sheaf' (or poss. < *ADHAMÄ• á¹• Å›A -- ); Si. asa `part, half'.
*Aá¹• Å›ABHOÌ„GIN -- ; *Aá¹‡UVAá¹• Å›A -- , *ADHAMÄ• á¹• Å›A -- , *APÄ• KÄ• á¹• Å›A -- , ARDHÄ• á¹• Å›A -- , *AVAMÄ• á¹• Å›A -- , *Ä• MÄ• á¹• Å›A -- , *KOÌ„á¹£á¹-HÄ• á¹• Å›A -- , *PADÄ• á¹• Å›A -- , *VIá¹• Å›AMÄ• á¹• Å›A -- , *SAMAá¹• Å›A -- , SÄ• á¹• Å›A -- .

aá¹• Å›abhoÌ„gin 3 *aá¹• Å›abhoÌ„gin `sharing'. [Ã¡á¹• Å›A -- , BHá¹“GA --]
Ku. aÌƒsoÄ« m. `partner'.

aá¹• Å›Ãº 4 aá¹• Å›Ãº m. `filament esp. of soma -- plant' RV., `thread, minute particle, ray'.
Pa. aá¹• su -- m. `thread'; Pk. aá¹• su -- m. `sunbeam'; A. Ã£Ì„h `fibre of a plant', OB. Ã£Ì„su; B. Ã£Ì„s `fibre of tree or stringy fruit, nap of cloth'; Or. Ã£Ì„su `fibrous layer at root of coconut branches, edge or prickles of leaves', Ã£Ì„s f. `fibre, pith'; -- with -- i -- in place of -- u -- : B. Ã£Ì„iÅ› `fibre'; M. Ã£Ì„sÄ«Ëœ n. `fine particles of flattened rice in winnowing fan'; A. aÌƒhiyÄ• `fibrous'.
Aá¹• Å›UKA -- ; PRÄ• á¹• Å›U -- .

aá¹• Å›uka 5 aá¹• Å›uka `*fibrous', n. `cloth, garment' lex. [Aá¹• Å›Ãº --]
Pk. aá¹• suya -- n. `cloth'; A. Ã£Ì„hu `coloured thread'; B. Ã£Ì„suyÄ• `fibrous, stringy', Or. aÌƒsuÄ• .

Ã¡á¹• sa 6 Ã¡á¹• sa m. `shoulder, shoulder -- blade' RV.
Pa. Pk. aá¹• sa -- m. `shoulder'; L. aÃ±j -- vaÃ±j m. pl. `limbs', awÄ• á¹‡. aÃ±j -- b&acircmacr;; Si. as `shoulder'. -- With h -- (from haá¸• á¸• a<-> `bone' ?): S. haÃ±jhÄ« f. `shoulder -- blade', L. (Jukes) haÌƒjÄ« f.; H. hÃ£Ì„s m. `collar -- bone'; G. hÃ£Ì„sá¹›Ä« f. `collar'. -- Ext. -- la -- : Pk. aá¹• salaga -- m. `shoulder'; haá¹• sala -- m. `sort of ornament'; P. haslÄ« f. `gold or silver collar', N. hÃ£Ì„suli `collar', H. haÌƒslÄ« f., M.

hÃ£Ì„sá¸·Ä« f. -- Loans from the centre with (s)s: S. hasu m. `silver collar'; L. mult. hassÄ« f. `collarbone, silver collar', awÄ• á¹‡. has `neck -- bone'; P. hass m., ËšsÄ« f. `shoulderblade'.
Ã¡á¹• SIYA -- ; *Ä“KÄ• á¹• SA -- .
Addenda: Ã¡á¹• sa -- [a < non -- apophonic IE. o (Goth. ams) T. Burrow BSOAS xxxviii 69]
â€ *VYAá¹• SA -- .

Ã¡á¹• siya -- , Ã¡á¹• sya 7 Ã¡á¹• siya -- , Ã¡á¹• sya `belonging to the shoulder' RV., `*made of or shaped like the shoulder -- blade'. [Ã¡á¹• SA --]
Ku. Ã£Ì„sÄ« `scythe'; N. hÃ£Ì„siyo `sickle', B. hÃ£Ì„siyÄ• , H. haÌƒsiyÄ• , hasËš m. -- With -- u -- : Bi. haÌƒsuÄ• `sickle'; G. hÃ£Ì„svÉ” m. `hoe'. -- For h -- see Ã¡á¹• SA -- .

8 Aá¹€H `press': see Ã¡á¹• HAS -- .

Ã¡á¹• has 9 Ã¡á¹• has n. `trouble' RV. [âˆšAá¹• H]
Pk. aá¹• ha -- m.n. `dirt'; S. aÌƒhaÃ±ju m. `distress', aÌƒhaÃ±jo `distressed' (< *aá¹• haá¹• sa -- < *aá¹• hasa -- ?).

9a â€ akarmÃ¡n -- `not working, not performing good works' RV. [kÃ¡rman -- 1: âˆškrÌ¥]
S. akamo `inactive, lazy, useless' (KhubSD) < *akramm -- ?

akalpÃ¡ 10 akalpÃ¡ `not subject to rules' RV. [KÃ¡LPA --]
Pk. akappa -- `improper', m. `improper conduct'; Si. ayapa `improper thing'.

akÄ• la 11 akÄ• la `out of time' MBh., m. `wrong time'. [KÄ• LÃ¡ -- 2]
Pa. akÄ• la -- m., Pk. ayÄ• la -- m.; Pr. agÃ¡l, gÃ¤l `rain', Kt. agoÌ„l NTS xv 247 (â†• early Ind.); OSi. akala `untimely', ayal, mod. yala `lesser harvest in September' Geiger EGS 141 (or < *AKÄ• LASASYA -- ); -- cf. AÅ›. man. akalike, kÄ• l. akÄ• likye `without reference to time', Pk. ayÄ• liya -- `unexpected', ayÄ• li -- m. cloudy day. -- H. kÄ• l m. `bad time, famine' â†• Sk. akÄ• la -- .

akÄ• lasasya 12 *akÄ• lasasya `harvest out of time'. [AKÄ• LA -- , SASYÃ¡ --]
OSi. akalahasa `lesser of the two rice harvests' Geiger GS 32, mod. yala (or

< AKÄ• LA --).

akulanÄ«ya 13 *akulanÄ«ya `without family'. [KÃºLA --]
PaÅ¡. aulanÄ«ËŠ m., ËšnkÄ«ËŠ f. `sonless' Morgenstierne IIFL iii 3, 9 with (?). Formation is obscure.

Ã¡krÌ¥á¹£á¹-a 14 Ã¡krÌ¥á¹£á¹-a n. `unploughed land' AV. [KRÌ¥á¹£á¹-Ã¡ --]
Pk. akiá¹-á¹-ha -- `unploughed'; S. Ä• iá¹-ho m. `fallow land, farm'; L. mult. Ä• eá¹-hÄ• , Ä• á¹-hiÄ• , (Jukes) Ä• iá¹-hiÄ• m. `land round a well, part cultivated, part left fallow'. Perh. confused with Ä• krÌ¥á¹£á¹-a -- `drawn' MBh., `*ploughed' (cf. Pa. Ä• kassati `ploughs'), Pk. Ä• giá¹-á¹-hi -- f. `drawing'.

akka 15 *akka `vexed, bewildered'.
S. akaá¹‡u `to be bothered'; L. akkaá¹‡ `to be vexed', P. akká¹‡Ä• ; Or. akÄ• `foolish, bewildered'; -- redup. Ku. akabaka `nonsense', akabakiá¹‡o `to be puzzled', N. akabakka, Ëšmakka `perplexed'.

akkÄ• 16 akkÄ• `mother' KÄ• Å›. [â†• Drav. Burrow, BSOAS 12, 365: Tam. akkai `elder sister']
Pk. akkÄ• -- f. `sister, bawd'; M. akÄ• f. `respectful term for elder sister or any elderly woman'.

akkha 17 *akkha `sacking, bag, net'. [Perh. conn. Sk. Ã¡ká¹£i -- , if Pa. akkhika -- n. `mesh of a net' < `*having eyes']
S. akho m. `mesh of a net'; L. P. akkhÄ• m. `one end of a bag or sack thrown over a beast of burden'; Or. akhÄ• `gunny bag'; Bi. Ä• khÄ• , Ã£Ì„khÄ• `grain bag carried by pack animal'; H. Ä• khÄ• m. `one of a pair of grain bags used as panniers'; M. Ã£Ì„khÄ• m. `netting in which coco -- nuts, &c., are carried', aÌ„Ì†kh&etilde; n. `half a bullock -- load'.
*JÄ• LÄ• KKHA -- .

aktÃ¡ 18 aktÃ¡ `smeared'. [Cf. Ä• ËŠkta -- `anointed', svÄ• ËŠkta -- n. `good ointment' AV.: âˆšAÃ±J]
GHRÌ¥TÄ• KTA -- , *MALÄ• KTA -- . Replaced by -- akna -- in *UPÄ• KNA -- , *VYAKNA -- ; -- agna -- in *UPÄ• GNA -- , *BHIYAGNA -- , *BHYAGNA -- .

akroÌ„dha 19 akroÌ„dha m. `freedom from anger', cf. akroÌ„dhamÃ¡ya<-> `free

from anger' ÅšBr. [KRá¹“DHA --]
Pk. akkoÌ„ha -- `free from anger', Si. akoÌ„ `friendly'.

aklitta 20 *aklitta `not wetted'. [*KLITTA --]
K. akËštu `unmoistened'.

Ã¡ká¹£a 21 Ã¡ká¹£a1 m. `axle' RV., `collar -- bone' ÅšBr., `temporal bone' YÄ• jÃ±., aká¹£aka -- m.n. `collar -- bone' SuÅ›r. [Perh. conn. Ã¡Ká¹£U --]
Pa. akkha -- m. `axle', Ëšaka -- m. `collar -- bone'; Pk. akkha<-> m. `collar-bone', KharI. akha -- ; Or. akha `axle -- tree'; Bi. akhaut `axle of grain -- husker', akhautÄ• `do. of brick -- crusher' (+ ?); G. Ã£Ì„k m. `axle', M. Ä• s, Ã£Ì„s m. `axle, temple of head' (â†’ G. Ã£Ì„s m. `axis'), Ã£Ì„kh m. `axle'; Si. aka `axle', akuva `collar -- bone' (< aká¹£aka -- Geiger GS 30).
*AKá¹£AKÄ«LA -- , AKá¹£ADHUR -- , *AKá¹£APUá¹-A -- , AKá¹£AVÄ• á¹-A -- ; UPÄ• Ká¹£A -- 1.

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aká¹£Ã¡ 22 aká¹£Ã¡2 m. `a die for gambling' RV., `the tree Elaeocarpus ganitrus' SuÅ›r., `its seed (of which rosaries were made and which were used for dice)'.
Pa. akkha -- m. `a die, small weight', accha -- m. `a die', Pk. akkha -- m.; N. Ä• kh `the tree Croton oblongifolius (?)'; OSi. Ã¤kÃ¤ `a measure of weight' (< nom. sg. *Ä• ki), mod. aka `dice, the tree Terminalia belerica and its seeds (which are used for rosaries and a measure of weight)'.
*AKá¹£ADÄ• RUKA -- , AKá¹£AMÄ• LÄ• -- , AKá¹£AVÄ• á¹-A -- , *AKá¹£Ä• KÄ• RA -- ; PADMÄ• Ká¹£A -- , RUDRÄ• Ká¹£A -- .

aká¹£a 23 aká¹£a3 n. `eye' lex. [-- aká¹£Ã¡ -- in cmpd. for Ã¡Ká¹£I --

PÄ• á¹‡.]
Ku. akhulo `joint of sugar -- cane'; H. Ã£Ì„kh m., aÌƒkhuÄ• m. `sprout in the joint of sugar -- cane'; -- or < Ã¡Ká¹£U -- ?
*AKá¹£APAá¹-á¹-A -- .

aká¹£a 24 aká¹£a4 n. `blue vitriol' lex. [Cf. Av. axÅ¡aÄ“na -- `darkcoloured', Yid. axÅ¡in `blue' Horn NPE 109, Morgenstierne IIFL ii 195, W. S. Allen The Classical Quarterly xli 88 note 1]
Kho. (Lor.) ocÌ£h, ocÌ£ `green, blue', ocÌ£oÌ„nu `blue -- grey (of eyes), dark grey (of horse)'.

aká¹£akÄ«la 25 *aká¹£akÄ«la cf. aká¹£Ä• grakÄ«la -- , Ëšaka -- m. `lynch -- pin' lex. [Ã¡ká¹£a -- 1, kÄ«la --]
Bi. (Patna) akhailÄ• `axle of brick -- crusher'.

aká¹£aá¹‡a 26 aká¹£aá¹‡a `inopportune' lex. [Ká¹£Aá¹‡A --]
Pa. akkhaá¹‡a -- m. `wrong moment, misfortune'; Pk. akkhaá¹‡iÄ• -- f. `perverse copulation'; Si. akaá¹‡a `inopportune time'.
*AKá¹£Aá¹‡Ä• -- .

aká¹£aá¹‡Ä• 27 *aká¹£aá¹‡Ä• f. `lightning'. [AKá¹£Aá¹‡A -- sc. vidyÃºt -- f.]
Pa. akkhaá¹‡Ä• -- f. `lightning'; Si. akaá¹‡a, akuá¹‡a `lightning, thunder'.

Ã¡ká¹£ata 28 Ã¡ká¹£ata `unhurt' RV., `not crushed' &capamacr;Å›vGrÌ¥., m. pl. `uncrushed barley' KÄ• lid. [Ká¹£ATÃ¡ -- 1]
Pa. akkhata -- `unhurt'; Pk. akkhaya -- `unhurt, unbroken', m. pl. `uncrushed rice'; S. akho m. `offering of grain thrown into water or given to mendicants'; Ku. Ã£Ì„khat `rice soaked in water and used for religious purposes' (X lw. Sk.); A. Ä• khai `parched paddy, husked maize'; G. Ä• khuÌƒ `whole, uncastrated', Ä• khlÉ” m. `uncastrated bull', Ä• khÄ« f. `ceremony of carrying rice or corn in the hand round a person to remove the effects of the evil eye'; M. aÌ„Ì†khÄ• `whole, undivided'; Ko. Ä• kho, Ä• ko `complete'.
Addenda: Ã¡ká¹£ata -- : S.kcch. Ã£Ì„kho m. `bull'.

aká¹£atra 29 aká¹£atra `separated from the Ká¹£atriya caste' MBh. [Ká¹£ATRÃ¡ --]
Pk. akhatta -- n. `un -- Ká¹£atriya -- like conduct, tyranny'; G. akhatruÌƒ

`bad', akhÃ£Ì„tar n. `being possessed by an evil spirit'.

aká¹£adÄ• ruka 30 *aká¹£adÄ• ruka `a partic. tree'. [aká¹£Ã¡ -- 2, dÄ• ËŠru -- 2]
Dm. aá¹£kÃ¼rá¹“ `pine' (Morgenstierne NTS xii 128, 157 with metathesis of ká¹£), Phal. acÌ£hÄ• ËŠru.

aká¹£adhur 31 aká¹£adhur f. `pin or pole of axle'. [Ã¡ká¹£a -- 1, dhÃºr --]
M. Ä• khrÄ«, akhËš f. `beam over the axle on which the frame of the cart rests'; Si. akura `axle of a wheel'.

aká¹£apaá¹-á¹-a 32 *aká¹£apaá¹-á¹-a `notched board'. [aká¹£a -- 3, paá¹-á¹-a -- 1]
N. akhaá¹-o `notch, step cut in a tree for climbing'; M. akhoá¹-Ä• m. `grooved or notched channel'.
aká¹£apÄ• á¹-a -- see AKá¹£AVÄ• á¹-A -- .

aká¹£apuá¹-a 33 *aká¹£apuá¹-a `collar -- bone'. [Ã¡ká¹£a -- 1, puá¹-a --]
PaÅ¡. Ä• á¹£Å«á¹›Ä• `collar-bone' (Morgenstierne IIFL iii 3, 20 < aká¹£a -- puá¹-aka -- or -- kuá¹-aka -- : kuá¹-i -- `curve').

aká¹£ama 34 aká¹£ama `unable to bear' Hit. [Ká¹£AMÃ¡ --]
Pk. akkhama -- `incapable, unfit'; G. akham `incompetent, delicate' (a -- for Ä• -- after other negatives with a -- , or â†• Sk.).

aká¹£amÄ• lÄ• 35 aká¹£amÄ• lÄ• f. `string of rosary beads' lex., cf. aká¹£amÄ• lin<-> m. `name of Åšiva' MBh. [aká¹£Ã¡ -- 2, mÄ• lÄ• --]
Pk. akkhamÄ• lÄ• -- f. `rosary', Si. akmala.

aká¹£aya 36 aká¹£aya `undecaying'. [Ká¹£AYÃ¡ --]
Pa. Pk. akkhaya -- .
AKá¹£AYATRÌ¥TÄ«YÄ• -- .

aká¹£ayatrÌ¥tÄ«yÄ• 37 aká¹£ayatrÌ¥tÄ«yÄ• f. `festival on third day of bright half of VaiÅ›Ä• kha (which secured permanence for actions then initiated)'. [AKá¹£AYA -- , TRÌ¥TÄ«ËŠYA -- 1]
Pk. akkhayataÃ¯yÄ• -- f., M. akhjÌˆÄ• f.; -- (with -- t -- preserved or reintroduced through influence of tÄ«j, &c., < trÌ¥tÄ«yÄ• --) H. Ä• khÄ• tÄ«j

, akhetÄ«j, akhtÄ«j f., M. akhetÄ«jÌˆ, akhitÄ«jÌˆ, akhetÄ« f.

aká¹£Ã¡ra 38 aká¹£Ã¡ra `indestructible', n. `word, syllable' RV., `letter of the devanÄ• garÄ« syllabary'; -- cf. Ã¡ká¹£arÄ• -- f. `word, speech' RV. [Ká¹£ARÃ¡ --]
Pa. akkhara -- `lasting', n. pl. `syllables, words'; Pk. akkhara -- m.n. `written syllable'; K. achur, pl. -- ar m. `letter of the alphabet', S. akharu m., L. P. WPah. bhiá¸• . akkhar m.; Ku. Ã£Ì„khar `letter', pl. `writing'; N. Ä• khar `any small marks or lines'; A. Ä• khar `letter of the alphabet', B. Ä• khar, Ã£Ì„khar, Or. Ä• khara, OMth. Ã£Ì„khara, Mth. Ä• khar, OAw. Ä• khara; H. Ä• khar m. `letter', Ã£Ì„khar m. `mystical formula or spell'; Si. akura, akara `letter'.
NIRAKá¹£ARA -- , SÄ• Ká¹£ARA -- .
Addenda: aká¹£Ã¡ra -- : WPah.ká¹-g. Ã¡kkhÉ™r m. `letter of the alphabet', É”Ì• kkhÉ™r m. (X É”kÅ›É™r â†• Sk.), Garh. Ä• khar.

38a *aká¹£alita -- Add. 14192.

39 aká¹£avÄ• á¹-a -- , -- pÄ• á¹-a -- m. `wrestling ground' lex. [lit. `fence of poles' or `dicing ground' ? -- aká¹£a -- 1 or 2, vÄ• á¹-a -- 1]
Pa. akkhavÄ• á¹-a -- m. `fence round wrestling arena'; Pk. akkhavÄ• á¸• aga -- m. `wrestling ground', akkhÄ• á¸• aga -- , Ëšaya<-> m. `dicing ground'; L. mult. akhÄ• á¹›hÄ• , khÄ• á¹›(h)Ä• m. `wrestling ground, place where indigo is dried, cattletrack through waste land'; awÄ• á¹‡. khÄ• á¹›Ä• m. `wrestling ground', P. akÄ• á¹›hÄ• , Ëšá¹›Ä• , kÄ• á¹›hÄ• , Ëšá¹›Ä• m.; A. Ä• kharÄ• `practising dancing and singing'; B. Ä• khaá¹›Ä• `wrestling ground', Ä• khaá¹›Ä• i `rehearsal'; Or. Ä• khaá¹›Ä• `meeting place for dancing and singing'; H. akhÄ• á¹›Ä• m. `wrestling ground' (â†’ K. akahÄ• r m., N. akhÄ• á¹›Ä• , M. akhÄ• á¸• Ä• m.); G. Ä• khÄ• á¹›É”, akhËš m. `wrestling place, monastery'.
Addenda: aká¹£avÄ• á¹-a -- : S.kcch. Ä• khÄ• á¹›o m. `gymnasium'.

aká¹£Ä• kÄ• ra 40 *aká¹£Ä• kÄ• ra `shaped like a die'. [aká¹£Ã¡ -- 2, Ä• kÄ• ra --]
H. akhÄ• r m. `a small lump of clay placed in the centre of a potter's wheel'.

aká¹£Ä• nta 41 *aká¹£Ä• nta `unbearable'. [Cf. ká¹£Ä• nta -- `patient' Mn.,

`pardoned' MBh.: âˆšKá¹£AM]
N. akhÄ• nu `intolerable, unpleasant'.

41a *aká¹£Ä• pita -- Add. 14194.

aká¹£Ä• mita 42 *aká¹£Ä• mita `unbearable'. [Cf. Ká¹£Ä• MAYATÄ“: âˆšKá¹£AM]
N. akhÄ• yo `intolerable'.

Ã¡ká¹£i 43 Ã¡ká¹£i n. `eye' RV.
Pa. Pk. akkhi -- , acchi -- n. (Pk. also f.), Gy. pal. Ã-ki, arm. akhi, eur.
yakh f. (y -- from preceding f. article or adjective in -- Ä«); Ash.
aÄ‹Ä«ËŠ, aÄ‹Ä«Ëœ; Kt. aÄ• Ä«ËŠ, Wg. aÄ• Ä“ËœËŠ, acÌ£Ä“ËœËŠ; Pr. iÅ¾Ä«Ëœ; Dm.
eÌ„Ìƒ Ä• (with Ä• , not cÌ£h, as in Gaw. PaÅ¡., &c., Morgenstierne NTS xii
128), Tir. aÄ• ; PaÅ¡. aÄ• hÄ«ËŠ, aeÄ‹ f.; Shum. aÄ©Ä‹, aÄ‹in; Gaw. iÄ‹Ä«n,
Kal. Ä“Ä• ; Kho. geÄ• (h) (with Ä• h as in Kaf. and WDard. and unexplained g --
, but cf. Bshk. form with'); Bshk. Ä“cÌ£, ecÌ£h'; Tor. aá¹£Ä«ËŠ, Kand.
acÌ£hÄ“, Mai. Ä• cÌ£hÄ«, ky. acÌ£hÄ«ËŠ, aÌƒcÌ£Ëš, Savi acÌ£heÌ„Ìƒ, pl. --
eÌ„Ìƒa; Phal. acÌ£hi, pl. -- Ä«a; Sh. acÌ£hÄ«ËŠ f. (â†’ á¸Œ. acÌ£), pales.
aá¹£Ä«ËŠ; K. aÌ‡chi f., rÄ• m. acch, kash. acchÄ«; S. akhi f., L. akkh f.,
awÄ• á¹‡. akh, pl. -- iÃ£Ì„; P. akkh f.; WPah. bhad. aÄ‹h, cur. Ä• khrÄ«, cam.
hÄ• kh; Ku. Ã£Ì„kh, Ã£Ì„khi, Ã£Ì„kho `eye, esp. evil eye'; N. Ã£Ì„khi `evil
eye', Ã£Ì„khi -- bhuÄ© `eye -- brow', Ã£Ì„kho `eye' (-- o for -- Ä« to
maintain orig. n.m. gender); A. Ä• khi `eye, knot in bamboo, &c.'; B. Ã£Ì„kh
(i) `eye', Or. Ä• khi, Ä• &etilde;kha, Bi. Mth. Ã£Ì„khi, Bhoj. Ä• khi; OAw.
Ã£Ì„khi, Aw. lakh. Ã£Ì„khÄ« pl.; H. Ã£Ì„kh f.; OMarw. Ä• khi f., G. Ã£Ì„khi
f., Si. Ã¤sa, Ã¤hÃ¤. -- X Ã¡Å›RU -- . -- As second member of cmpd. replaced
by -- aká¹£a -- .

aká¹£ibhruva -- , *aká¹£irujÄ• -- ; anaká¹£Ã¡ -- , upÄ• ká¹£a -- 2,
kaá¹-Ä• ká¹£a -- , *kará¹‡Ä• ká¹£i -- , *kÄ• á¹‡Ä• ká¹£a -- , koÌ„kilÄ• ká¹£a --
, gavÄ• ká¹£a -- , tÄ• mrÄ• ká¹£a -- , *divyÄ• ká¹£a -- , pará¹“ká¹£a -- ,
pratyaká¹£a -- , mandÄ• ká¹£a -- , raktÄ• ká¹£a -- , samaká¹£Ã¡ -- ,
sÄ• ká¹£Ã-n -- , *sÄ• ká¹£iya -- , sÄ• ká¹£ya -- , *suvaká¹£a -- .
aká¹£Ä-Ì„ka -- see Ä• Ká¹£IKA -- .
aká¹£Ä-Ì„ba -- see Ä• Ká¹£IKA -- .
Addenda: Ã¡ká¹£i [a < non -- apophonic IE. o (Lat. oculus, etc.) T. Burrow
BSOAS xxxviii 69]
S.kcch. akh f. `eye', WPah.ká¹-g. (kc.) Ã¡kkh, obl. -- I f., Wkc. akho m.,
Garh. Ã£Ì„khu m.

43a aká¹£Ä«ba -- Add. 14196.

aká¹£ibhruva 44 aká¹£ibhruva n. `the eyes and the brows' PÄ• á¹‡. [Ã¡Ká¹£I --
, BHRÅ«ËŠ --]
Wg. aÄ• Ä«br&uacutedotdot; `eyebrow', Kt. Ã¡Ä• iprÅ«, PaÅ¡. aÅ¾burÄ• ËŠ, Kal.
eÄ• bru. All prob. mod. compds. like N. Ã£Ì„khi -- bhuÄ©.

aká¹£irujÄ• 45 *aká¹£irujÄ• f. `eye -- disease'. [Cf. aká¹£iruj -- f.
VarBrÌ¥S., Pa. akkhiroÌ„ga -- m.: Ã¡Ká¹£I -- , RUJÄ• --]
Si. Ä• srudÄ• va `ophthalmia'.

Ã¡ká¹£u 46 Ã¡ká¹£u m. perh. `bamboo -- pole' AV. (T. Chowdhury JBORS xvii
26.) [Cf. Ã¡ká¹£a -- 1, ká¹£Ãº --]
B. Ä• khu, Ä• uk(h), Ä• k(h) `sugar -- cane', Manbhum dial. Ä• khun `hooked
bamboo pole for separating straw from grain'; Or. Ä• khu `sugar -- cane'; H.
Ä• k m. `sugar -- cane sprout' (cf. AKá¹£A -- 3); Bi. akhainÄ•  `hooked stick
for pushing sheaves under bullock's feet when threshing', Bhoj. akhain, Mth.
(SBhagalpur) ukhaino; -- Bhoj. Mth. pacakhÄ• , Mth. pÃ£Ì„cakh `five --
pronged stick for same use'; -- Si. akuva `stake' more prob. with Geiger EGS
2 < Å›Aá¹…KÃº -- 1.

aká¹£Ä“ma 47 *aká¹£Ä“ma `unpeaceful'. [Ká¹£á¸—MA --]
Sh. (Lor.) acÌ£hÄ“mo `unruly, mischievous, malignant, dishonest'.

aká¹£oÌ„á¹-a 48 aká¹£oÌ„á¹-a m. `walnut (or pistacio nut ?)' KÄ• lid.,
`Aleurites triloba, Croton moluccanum' SuÅ›r., `a mountain -- tree PÄ«LÃº --

1', lex.; aká¹£oÌ„á¸• a -- , Ëšaka -- , Ä• ká¹£oÌ„á¸• a -- , Ä• khoÌ„á¹-a --
lex. -- lw. in Ir. Ormuri waá¹-k < *akhoÌ„á¹-a -- Morgenstierne IIFL i 412.
Pk. akkhoÌ„á¸• a -- , akkhula -- m. `walnut tree', n. `its nut'; Gy. pers. Ä•
gÅ«r, akÅ«l `walnut', arm. ankhor `hazel nut', eur. akhor `nut', á¸Œ. akoÌ„u
m. `walnut -- tree and nut', Wg. acÌ£há¹“á¹› `walnut', Bshk. cÌ£hoÌ„r, Tor.
aá¹£á¹“, Phal. acÌ£há¹“á¹› m., acÌ£hÅ«ËŠá¹›Ä« `the tree', Sh. acÌ£há¹“ m.
`walnut', acÌ£hÃ³i f. `the tree', L. awÄ• á¹‡. akhoá¹› m. `walnut'; WPah.
bhad. Ä• ËŠkhoá¹› m. `walnut -- tree', n. `its nut', Ku. akhoá¹›, aÌƒkhoá¹›
`walnut', N. okhar, G. akhoá¹› n., M. akhoá¸• m. `the tree', n. `its nut';
-- forms with -- khr -- are poss. â†• some Himalayan dialect (cf. WPah.
bhad. á¸• há¸·ukkho < *bhukkhro < *bubhuká¹£aka --): -- S. akhiroá¹-u m., P.
akhroá¹-, kharoá¹- m., B. Ä• k(h)roá¹-; H. ak(h)roá¹-, axroá¹- m. `walnut,
fruit of Aleurites triloba'; G. akhroá¹- n. `walnut'; M. akroá¹-, akroá¸•
m.n. `walnut; an oil nut, Croton moluccanum or Aleurites triloba'.
akhÄ“á¹-ika -- see Ä• KHÄ“á¹-IKA -- .
Addenda: aká¹£oÌ„á¹-a -- [â†• Ir. e.g. Rosh. xÌŒit -- xÌŒoÌ„(y)g f. `walnut
without outer skin'; -- xÌŒoÌ„g < *xÅ¡oÌ„á¸• EVSh 103]
S. (KhubSD) Ä• khaá¹›u `walnut', WPah.ká¹-g. khÃ³á¹›, poet. okhá¹›u, khÃ³á¹›u
m., J. khoÌ„'á¹› m., jaun. okhaá¹›; ká¹-g. kÉ™á¹-há¹“á¹› (metath. from form
with ká¹£ > khr Him.I 27) m. `wild walnut'; poss. also khÉ™noÌ„r m.
`chestnut', J. kanhoÌ„r m., kul. khanor `horse -- chestnut' (Hendriksen
16.4.77 compares ká¹£ -- > khr -- > khÉ™á¹‡ -- in Ká¹£á¸—TRA-<-> Add2);
Garh. akhoá¹›.

48a â€ akhÄ• dya -- `not to be eaten' MW. [KHÄ• DYA -- : âˆšKHÄ• D]
Pk. akhajja -- , OP. ahÄ• ju.

48b â€ akhila -- `complete, whole' KÄ• v. [Closer to khila -- 2, *khilla --
in the (generalized?) sense `defect' than to khilÃ¡ -- 1, khilyÃ¡ -- in the
special sense `uncultivated, fallow land'. -- Alleged senses `gap,
supplement' (so EWA iii 691) are hypothetical]
Pk. ahila -- , OP. ahilÄ• .

agaru 49 agaru m.n. `fragrant Aloe -- tree and wood, Aquilaria agallocha'
lex., aguru -- R. [â†• Drav. Mayrhofer EWA i 17 with lit.]
Pa. agalu -- , aggalu -- m., akalu -- m. `a partic. ointment'; Pk. agaru --
, agaluya -- , agaru(a) -- m.n. `Aloe -- tree and wood'; K. agara -- kÄ• th
`sandal -- wood'; S. agaru m. `aloe', P. N. agar m., A. B. agaru, Or.

agarÅ«, H. agar, agur m.; G. agar, agru n. `aloe or sandal -- wood'; M. agar m.n. `aloe', Si. ayal (agil â†• Tam. akil).

agÃ¡sti 50 agÃ¡sti m. `the tree Agasti grandiflorum' SuÅ›r. [â†•  Drav. Burrow BSOAS 12, 365; AgÃ¡sti -- m. `nom. prop.' perh. from this, Mayrhofer EWA I 17]
Pk. agatthi -- , Ëšiya -- m. `a partic. tree'; H. agtÄ«, aktÄ« f. `the tree Sesbana or Aeschynomene grandiflora'; G. agthiyÉ” m. `a partic. tree'.

51 Ã¡gÄ• t `has come' RV. [âˆšGÄ•]
Kho. aii, hai pret. of gÄ«k `to come', see GÄ• ËŠTI. APÄ• ËŠGÄ• T, VYÃ¡GÄ• T.

agÄ• ra 52 agÄ• ra n. `house' &capamacr;Å›vGrÌ¥., Ä• gÄ• ra -- Mn. [Prob. â†• Drav., Mayrhofer EWA i 17 with lit.]
Pa. aÌ„Ì†gÄ• ra -- , Ëšaka -- n., Pk. Ä• gÄ• ra -- , agËš, gÄ• ra -- n.
AGNYAGÄ• RÃ¡ -- , *INDRÄ• GÄ• RA -- , *UPAVASATHÄ• GÄ• RA -- , *KAPÄ• LÄ• GÄ• R
, *KÄ«á¹-IKÄ• GÄ• RA -- , *KULÄ• GÄ• RA -- , KÅ«á¹-Ä• GÄ• RA -- , KOÌ„Å›Ä• GÄ• RA --
, KOÌ„á¹£á¹-HÄ• GÄ• RA -- , *KOÌ„LHUVAGÄ• RA -- , *KHAá¹‡á¸• ITÄ• GÄ• RA -- ,
GARBHÄ• GÄ• RA -- , *GHOÌ„á¹-Ä• GÄ• RA -- , *BHAKá¹£Ä• GÄ• RA -- ,
BHÄ• á¹‡á¸• Ä• GÄ• RA -- , *BHÅ«MIYAGÄ• RA -- , *BHRAá¹£á¹-RÄ• GÄ• RA -- ,
*MADHYÄ• GÄ• RA -- , *MAHÄ• GÄ• RA -- , *MAHÄ• NASÄ• GÄ• RA -- , *RÄ• JAKULÄ• G
-- , VÄ• SÄ• GÄ• RA -- , *SABHYÄ• GÄ• RA -- .

agÄ• hya 53 *agÄ• hya `unfathomable'. [Cf. durgÄ• hya -- SuÅ›r. (to be separated fr. agÄ• dha -- `deep' R. < `*having no ford'): âˆšGÄ• H]
S. ajhÄ• gÌ u `deep'. But see *GÄ• DHYA -- .

aguá¹‡a 54 aguá¹‡a m. `wickedness' MBh. [GUá¹‡Ã¡ --]
Pa. Pk. aguá¹‡a -- m., Si. ayuá¹‡a, yuá¹‡a.
aguru -- see AGARU -- .

agnÃ- 55 agnÃ-1 m. `fire'. RV.
Pa. aggi -- , aggini -- , gini -- m.; Pk. aggi -- , agiá¹‡i -- , agaá¹‡i -- m., AÅ›. agi -- , Gy. pal. ag `fire, matches', agi also `hell'; eur. yag f. `fire' (y -- from f. article), á¸Œ. ak, obl. agis f.; Wg. Ã£Ì„Ä«ËŠ (Morgenstierne NTS xvii 226, perh. < agnÃ- -- with -- gn -- > *á¹…g as dn > nd, see Ã¡NNA -- ; but poss. < Ã¡á¹…GÄ• RA -- as in other Kaf. and Dard. lggs.); S. Ä• gi, Ä• gi f. `fire', Ä• go m. `goldsmith's furnace' (Ä• and g

point to borrowing from Rj. or G. areas); L. agg f., awÄ• á¹‡. ag, obl. aggÄ«; P. agg f., Ä• g f. (â†• H.); WPah. all dialects agg f., Ku. Ä• gu, Ä• go (-- o to preserve orig. gender: -- i in agyÅ«á¹‡o `to burn jungle for grazing, to provoke'), N. Ä• go, OB. Ä• gi, B. Ä• g; Or. Bi. Ä• gi, Mth. Ä• gi, Bhoj. Ä• gÄ«, OAw. Ä• gi, Aw. lakh. Ä• gi, H. Ä• g, Ä• gÄ« f. (agyÄ• nÄ• `to clean metal vessels by burning'); OMarw. OG. Ä• gi f., G. Ä• gi f.; OM. Ä• gi m. (Panse JÃ±Ä• n 213), M. Ko. Ä• g f.; OSi. aga (replaced by ginna, stem gini -- â†• Pa.).
AGNIKA -- ; AGNIKÄ• RYA -- , AGNIDÄ• HA -- , AGNIDHÄ• ËŠNA -- , AGNIMANTHA -- , *AGNIRUJÄ• -- , AGNÃ-RÅ«PA -- , AGNIÅ›IKHÄ• ËŠ -- , AGNIá¹£á¹-HÃ¡ -- , *AGNISTHÄ• NA -- , AGNYAGÄ• RÃ¡ -- ; KÄ• GNI -- , DAVÄ• GNI -- , MANDÄ• GNI -- , *VAJRÄ• GNI -- , VANÄ• GNI -- .
Addenda: agnÃ- -- : WPah.ká¹-g. (kc.) Ä• g f. (rarely m.) `fire', Garh. Ä• g f.
â€ *AGNIDHÄ• NYA -- .

agni 56 agni2 m. `name of various plants, Plumbago zeylanica (SuÅ›r.), Semecarpus anacardium, Citrus acida (lex.)'. [Same as AGNÃ- -- 1 ?]
WPah. bhal. agg f. `a partic. plant with bright red flowers'.

agnika 57 agnika `*fiery', m. `the plant Semecarpus anacardium; a partic. scarlet insect' lex., cf. Ä• gnika -- `belonging to the preparation of the sacred fire' KÄ• tyÅšr. [AGNÃ- -- 1]
Pa. aggika -- m. `fire -- worshipper'; Pk. aggia -- m. `firefly'; Or. agÄ«Ä• bÄ• t `nettle -- rash'; G. Ä• giyuÌƒ `fiery', Ä• giyÉ” m. `glowworm'; M. Ä• ghÄ« m. `a kind of stinging fly', Ä• ghyÄ• , Ä• gyÄ• `fiery, stinging', m. `a kind of nettle, Urtica interrupta'.

agnikÄ• rya 58 agnikÄ• rya m. `kindling the sacred fire with butter' Mn., ËšrikÄ• -- f. lex. [agnÃ- -- 1, kÄ• ryÃ --]
Pk. aggiÄ• riÄ• -- f. `fire -- worship'; H. agyÄ• rÄ« f. `kindling the sacred fire'; M. agerÄ« f. `throwing ghee on the fire during ancestor -- worship'.

agnidÄ• ha 59 agnidÄ• ha m. `a fiery glow (in the sky)' Hariv. [Cf. agnÃ-dagdha -- `burnt with fire' RV.: agnÃ- -- 1, dÄ• ha --]
Pa. (mah)aggidÄ• ha -- , -- á¸• Ä• ha -- `outbreak of fire' m. (cf. aggidaá¸• á¸• ha -- ); Mth. agá¹›Ä• hÄ« `forest -- fire', OAw. agiá¸• Ä• hu.

agnidhÄ• ËŠna 60 agnidhÄ• ËŠna n. `receptacle for the sacred fire' RV. [agnÃ- -- 1, dhÄ• ËŠna --]
WPah. bhal. agyÄ• á¹‡ n.m. `tinderbox'; N. aghyÄ• nu, agenu `a fire for sitting round'.

60a â€ *agnidhÄ• nya -- `fit for fire -- receptacle'. [AGNIDHÄ• ËŠNA --]
WPah.ká¹-g. egnnÉ” m. `pieces of wood collected and kindled'.

agnimantha 61 agnimantha `producing fire by friction', m. `the tree Premna spinosa' SuÅ›r. [agnÃ- -- 1, mantha --]
Pa. aggimantha -- m. `Premna spinosa (the wood of which was used for kindling fire by friction)'; H. ag&etilde;th m. `a tree the wood of which is used for kindling the sacred fire, usu. Ficus religiosa'.

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agnirujÄ• 62 *agnirujÄ• `a disease with burning sensation'. [agnÃ- -- 1, rujÄ• --]
H. Ä• grÅ« m. `eruption on the lips from heat'; G. Ä• gru m. `disease causing burning sensation in the mouth'; M. Ä• gruÌ„Ìƒ, agËš, aÌ„Ì†geruÌ„Ìƒ n. `heat eruptions on lips and tongue'; for gender poss. cf. *rujas -- n. in rujaskara -- . -- Doubtful, but less likely < AGNÃ-RÅ«PA -- .

agnÃ-rÅ«pa 63 agnÃ-rÅ«pa `like fire' RV. [agnÃ- -- 1, rÅ«pÃ¡ --]. See *AGNIRUJÄ• -- .

agniÅ›ikhÄ• ËŠ 64 agniÅ›ikhÄ• ËŠ f. `flame' ÅšBr. [agnÃ- -- 1, Å›Ã-khÄ• --]
Pa. aggisikhÄ• -- f., Pk. aggisihÄ• -- f., M. Ä• gÅ›Ä« f. `tongue of flame'.

agniá¹£á¹-hÃ¡ 65 agniá¹£á¹-hÃ¡ m. `fire -- pan' &capamacr;pÅšr., Ëšá¹-hÄ• ËŠ

-- f. `that corner of the YÅ«pa towards the fire' ÅšBr., Ëšá¹-hikÄ• -- f. `fire -- pan'. [agnÃ- -- 1, stha --]
Pa. aggiá¹-á¹-ha -- n. (?) or Ëšá¹-hÄ• -- f. (?) `fireplace'; Pk. aggiá¹-á¹-ha -- `being in the fire'; Dm. aá¹…guá¹-Ã- `smoke -- hole'; Phal. aá¹…gÃºá¹- `fireplace, chimney'; S. Ä• gÌ Ä«á¹-hÄ« f. `fireplace'; P. aÌƒgÄ«á¹-hÄ• m. `stove', Ëšá¹-hÄ« f., gÄ«á¹-á¹-hÄ« f. `small stove'; WPah. bhal. Ã¡gá¹-hi f. `hearth', sod. geá¹-he; Ku. ageá¹-ho `portable fire -- vessel', N. aÌƒgeá¹-hi; A. Ä• á¹…gaá¹-hÄ• `burning coal'; Or. aÌ„Ì†á¹…gaá¹-hÄ• , aá¹…geá¹-hÄ• `fire -- pan'; Bi. aÌƒgeá¹-hÄ• , Ëšá¹-hÄ«, (North of Ganges) aÌƒgaiá¹-hÄ• `jeweller's fireplace'; H. aÌƒgÄ«á¹-hÄ• m. `goldsmith's furnace', Ëšá¹-hÄ« f., aÌƒgeá¹-hÄ«, Ëšá¹-Ä« f. `portable stove', G. aÌƒgÄ«á¹-hÄ«, aÌƒgeá¹-hÄ« f., OM. Ä• á¹• gÄ«á¹-hÄ• m. `stove', M. Ä• gá¹-h&etilde;, Ëšá¹-&etilde; n.; Ä• gá¹-hÄ«, aÌ„Ì†gá¹-Ä«, aÌ„Ì†ká¹-Ä« f. `heap of kindled sticks'; Ko. Ä• gá¹-Ä«, `brazier'. -- The nasal of the majority of mod. lggs. may be due to influence of Ã¡á¹…GÄ• RA -- or (with Morgenstierne NTS xii 155 for Dm. aá¹…guá¹-Ã-) represent *angrÌ¥ -- á¹£á¹-ha -- , cf. Pers. angiÅ¡t `charcoal' (: Ã¡ngÄ• ra -- , or perh. *aá¹…griá¹£á¹-ha -- < IE. *oá¹…gli -- in OPruss. anglis `charcoal' Pokorny IEW 779). Forms without nasal due to regular phonetic change as in WPah., or to a new compd. with agnÃ- -- 1 as in Sk., or to influence of agnÃ- -- and its descendants, as in S. with its Ä• fr. Ä• gi. -- See also *AGNISTHÄ• NA -- .
Addenda: agniá¹£á¹-hÃ¡ -- : WPah.ká¹-g. gÃ©á¹-á¹-hÉ” m. `stone fireplace', kc. geá¹-á¹-ho m. `campfire', ká¹-g. gÃ©á¹-á¹-hI, kc. geá¹-á¹-he f. `fireplace, firepan', J. geá¹-hÄ• m.; Garh. ageá¹-hÄ« `portable firepan'.

agnisthÄ• na 66 *agnisthÄ• na n. `fireplace'. [Cf. Pa. aggiá¹-á¹-hÄ• na n. <-> agnÃ- -- 1, sthÄ• ËŠna --]
Wg. Ã£Ì„Ä«Ëœte, gambÄ«rÄ« aá¹…at&atildedotdot;Å™; PaÅ¡. eá¹…gatÃ¡Ä©, Shum. Ã£Ì„than; -- perh. < *aá¹…gri -- sthÄ• nÄ• -- , see AGNIá¹£á¹-HÃ¡ -- ; -- less likely < *Aá¹…GÄ• RASTHÄ• NA -- .

agnyagÄ• rÃ¡ 67 agnyagÄ• rÃ¡ m. `a house for keeping the sacred fire' ÅšBr., agnyÄ• Ëš KÄ• tyÅšr., *agniyaÌ„Ì†Ëš. [agnÃ- -- 1, agÄ• ra --]
Pa. agyagÄ• ra -- , agyÄ• Ëš n. `house in which fire is kept'; G. agiyÄ• rÄ« f. `small fire -- temple', M. agyÄ• rÄ«, agerÄ« f. `pit or house in which Fire -- worshippers keep their fire'.

Ã¡gra 68 Ã¡gra n. `top, summit' RV., `front' Mn.

Pa. Pk. agga -- n. `top, front, point', Gy. eur. agor `end, corner, point' (doubtful whether -- gor < gr -- , prob. ext. with MIA. -- ra -- or -- á¸• a -- , since kr -- > k -- , see e.g. KRÄ«á¹‡Ä• ËŠTI, ghr -- > kh -- , see GHARMÃ¡ --); á¸Œ. h*lgÄ“ni `on the front side'; S. agÌ u, agÌ o m. `front, fore part'; P. aggar, aggÄ• m. `front, privities'; Ku. Ä• go, Ä• gho `front part, future, offspring' (gh, as also in N. below, due to association with pÄ• ch `behind', &c., < PAÅ›CÄ• ËŠT); A. Ä• g `top, front'; B. Ä• g `front', Or. Ä• ga; H. Ä• gÄ• m. `front, forehead'; OMarw. Ä• go m. `front', G. Ä• gÉ” m. `front of a coat', M. Ä• gÄ• m.; Si. aga `top', aguva `area in front of the door of a house'.

Ã¡grÄ“, Ã¡grÄ“á¹‡a `in front' ÅšBr.: Pa. aggÄ“ `after', Pk. aggÄ“ `in front, at first', AÅ›. agrÄ“na, agÄ“na; KharI. agrÄ“ `in front'; Gy. pal. áº¯ger `in front of, before', as. (Miklosich) vegur `forward', wel. agrÄ“ `at the end'; á¸Œ. h*lgi `in front'; K. agi lagun `to go forward', S. age `in front', L. P. agge; WPah. bhal. cur. aggar `further, at first', paá¹…. agar; N. aghi; A. Ä• g bÄ• riba `to go forward', Ä• ge `at first'; B. Ä• ge `formerly'; Or. Ä• ga, Ä• ge `before', OMth. OAw. Ä• gai, H. Ä• ge, OMarw. Ä• gi, Ä• gai, OG. Ä• gaÃ¯, G. Ä• ge; -- Pk. abl. aggÄ• doÌ„, Bhoj. Ä• gÃ£Ì„ `in front', M. agÄ• v.

Ext. with -- la -- : Pk. -- aggala -- in cmpds. `additional' (e.g. vÄ«sÄ• ekkaggalÄ• `21'); Gy. eur. angle `in front', anglal, agËš `from in front' (< -- Ä• doÌ„); S. agaro `superior'; L. P. aglÄ• `former'; A. Ä• gale `in future'; OB. Ä• gali f. `being in front' (Chatterji ODBL 698); OAw. Ä• gara `best'; H. Ä• gal `future', m. `front part'; OG. Ä• gali `before', G. Ä• gaá¸·i `previously', Ä• gá¸·uÌƒ `previous, future, superior'; M. agá¸·Ä• `superior'.

Ext. with -- ila -- (for i cf. AGRIMÃ¡ -- , AGRIYÃ¡ --): Pk. aggiliya<-> `first', S. agÌ iro `superior'.

Ext. with -- illa -- : OAw. Ä• gila `future', H. Ä• gil `foremost', M. aÌ„Ì†glÄ• `anterior'.

*AGRAGAá¹‡á¸• A -- , *AGRAGAMAá¹‡A -- , AGRAGÄ• MIN -- , AGRAá¹‡Ä«TI -- , AGRATÃ¡S, *AGRAPÄ• RÅ›VA -- , *AGRAPÄ• LI -- , AGRAPÅ«JÄ• -- , AGRAMÄ• á¹• SA , AGRAYÄ• ËŠVAN -- , *AGRAVARá¹£Ä• -- , *AGRAVÄ• á¹-A -- , *AGRAVÄ• SA -- , *AGRAVÄ• HA -- , *AGRAVRÌ¥DDHI -- , *AGRAVRÌ¥á¹£á¹-I -- , AGRAÅ›Ã¡S, AGRASARA -- , *AGRASASYA -- , AGRAHÄ• YAá¹‡A -- , *AGRÄ• NTA -- , AGRIMÃ¡ -- , AGRÄ“GÅ«ËŠ -- , AGRá¸—TVAN -- , *AGROÌ„PASTHÄ• KA -- , AGRYÃ¡ -- , Ä• GRAYAá¹‡Ä« -- ; Å«RDHVÄ• GRA -- , KÄ“Å›Ä• GRA -- , JIHVÄ• GRA -- , *PADAGRA -- , PRÄ• GRA -- , MUKHÄ• GRA -- , *LOÌ„KÄ• GRA -- , VÄ• LÄ• GRA -- , VÄ“TRÄ• GRA -- , VYAGRA -- , SÃ¡MAGRA -- , STANÄ• GRA -- .

Addenda: Ã¡gra -- : S.kcch. eglo `former', eghyÄ•  `in front of'; WPah.kc. Ä• g, aga `in front (of)', ká¹-g. Wkc. agge; Garh. aglu `former'; OMarw. Ä• gaá¸·i `in front of'. <-> (+ ARDHÃ¡ -- 2) S.kcch. agÄ• á¹› f. `forenoon'. â€ *AGRAJANÄ« -- , â€ *AGRAMUKHA -- , â€ *AGRÄ• MUKHA -- .

agragaá¹‡á¸• a 69 *agragaá¹‡á¸• a `top of sugar -- cane'. [Ã¡GRA -- , GAá¹‡á¸• A -- 2]
Bi. ag&etilde;á¹›, geá¹› `leaves at the top of sugar -- cane'.
*PRÄ• GRAGAá¹‡á¸• A -- .

agragamaá¹‡a 70 *agragamaá¹‡a `going in front'. [Ã¡GRA -- , GAMANA --]
Or. agauá¹‡a `chief, primary', H. agaunÄ« f. `going forward to meet a visitor'.

agragÄ• min 71 agragÄ• min m. `guide' PÄ• á¹‡. [Ã¡GRA -- , GÄ• MIN --]
Pk. aggagÄ• miga -- `leading'; P. agÄ• uÌ„Ìƒ m. `guide, pioneer'.
agraá¹‡Ä«ti -- see Ä• GRAYAá¹‡Ä« -- .

71a â€ *agrajanÄ« -- `first pregnancy' (?). [Ã¡GRA -- , JÃ¡NI --]
S.kcch. ag(h)eá¹‡Ä« f. `first pregnancy', G. aghará¹‡Ä« f. (X ghará¹‡Ä« < GHARIá¹‡Ä« -- ?); -- Si. amadini `mother' (X AMBÄ• ËŠ -- ?) DSL 528.

agrataá¸¥sara 72 agrataá¸¥sara `going in front' PÄ• á¹‡. [AGRATÃ¡S, SARA --]
Cf. Or. Ä• gusÄ• ra `leading' (but whence Ä• ?).

73 agratÃ¡s `in front' RV. [Ã¡GRA --]
Pa. aggatoÌ„ `in the beginning'; Pk. aggaoÌ„ `in front'; P. aggÃµ `beforehand'; N. aghuÌƒ `next year'; Or. Ä• guÌƒ `from the beginning'; Mth. H. Ä• gu `in front'.
AGRATAá¸¥SARA -- , *AGRATOÌ„JÄ• TA -- .

agratoÌ„jÄ• ta 74 *agratoÌ„jÄ• ta `born earlier'. [Cf. agrajÄ• ËŠ -- `first -- born' RV., Pk. aggajÄ• ya -- : AGRATÃ¡S, JÄ• TÃ¡ --]
S. aguÄ• o m. `stepson', agÌ uÄ• Ä« f. `stepdaughter'.
*agrapÄ• rÅ›va -- see *AGRAVÄ• SA -- . [Ã¡GRA -- , PÄ• RÅ›VÃ¡ --]

agrapÄ• li 75 *agrapÄ• li `front, point'. [Ã¡GRA -- , *PÄ• á¸• I --]
Or. Ä• guÄ• á¸·i `sharp end of an axe'.

agrapÅ«jÄ• 76 agrapÅ«jÄ• f. `highest act of reverence' R. [Ã¡GRA -- , PÅ«JÄ• --]
Bi. agauÌƒ `first -- fruits for Penates', aÌƒgaÌƒuÌ„Ìƒ, agauÌƒÃ£Ì„ `first -- fruits for Brahmans'; -- doubtful on phonetic grounds bec. of nasalization.

agramÄ• á¹• sa 77 agramÄ• á¹• sa n. `heart' lex. [Ã¡GRA -- , MÄ• á¹• SÃ¡ --]
Si. agamas `heart', akmÄ• va `liver'.

77a â€ *agramukha -- `facing forward'. 2. â€ *agrÄ• mukha -- . [Cf. *PAÅ›CAMUKHA -- . With agrÄ• -- cf. PAÅ›CÄ• ËŠ, UTTARÄ• PATHA -- . -- Ã¡GRA -- , MÃºKHA --]
1. WPah.ká¹-g. gÉ”ËœËŠwh `ahead, onwards'.
2. WPah.ká¹-g. gÃ£ËŠwh (Hendriksen Him.I 40 derives both < *agramukham), J. gÄ• uÌ„Ìƒ.
â€ *agrÄ• mukha -- see â€ *AGRAMUKHA -- .

agrayÄ• ËŠvan 78 agrayÄ• ËŠvan `going before' RV. [Cf. AGRAGÄ• MIN -- , *AGRAGAMAá¹‡A -- : Ã¡GRA -- , YÄ• ËŠVAN --]
S. agvÄ• á¹‡u m. `guide'; P. agwÄ• n, agmÄ• n m. `leader'; B. Ä• guyÄ• n `precursor', adj. `going in front', Ä• gone `before'; Or. Ä• guÄ• á¹‡i adj. `leading', Ä• giÄ• á¹‡i (X Ä• gi `in front'); H. agwÄ• n m. `guide'. -- Direct der. from agrayÄ• ËŠvan<-> doubtful.

agravará¹£Ä• 79 *agravará¹£Ä• f. `the end rain'. [Ã¡GRA -- , VARá¹£Ä• ËŠ --]
M. Ä• gos f. `the beginning of the dry weather'.

agravÄ• á¹-a 80 *agravÄ• á¹-a m. `enclosed space in front'. [Ã¡GRA -- , VÄ• á¹-A -- 1]
P. agvÄ• á¹›Ä• m., Ëšá¹›Ä« f. `the space in front of a house', Bi. aguÄ• r, ËšrÄ• , H. agwÄ• á¹›Ä• m., G. agvÄ• á¹›uÌƒ n.

agravÄ• sa 81 *agravÄ• sa m. `front of a house'. [Ã¡GRA -- , VÄ• SÃ¡ -- 2]
Bi. agwÄ• s `space in front of a house'. -- Or poss. < *AGRAPÄ• RÅ›VA -- .

agravÄ• ha 82 *agravÄ• ha `leading in front'. [Ã¡GRA -- , VÄ• HÃ¡ --]
P. agwÄ• hÄ• m. `guide', Ku. agwÄ• , N. aguwÄ• (both only with -- Ä• , not -- o: see AGRÄ“GÅ«ËŠ --).

agravrÌ¥ddhi 83 *agravrÌ¥ddhi f. [Ã¡GRA -- , VÅ•ÌŠDDHI -- 2]
Bhoj. agawaá¹›hi `something given in advance'.

agravrÌ¥á¹£á¹-i 84 *agravrÌ¥á¹£á¹-i f. `initial rain'. [Ã¡GRA -- , VRÌ¥á¹£á¹-Ã- --]
M. agoá¹-h, Ëšoá¹- f. `period just before or after the beginning of the rains'.

85 agraÅ›Ã¡s `from the beginning' AV. [Ã¡GRA --]
M. Ä• gas, agËš adv. `early'. -- Deriv. Ä• gasá¹‡&etilde;, agËš `to be early ripe (of fruit or grain)'.

agrasara 86 agrasara `going in front' KÄ• lid. [Ã¡GRA -- , SARA -- ; -- cf. Pk. aggÄ“sara -- m. `leader']
Or. Ä• gasara `leading'.

agrasasya 87 *agrasasya n. `first -- fruits'. [Ã¡GRA -- , SASYÃ¡ --]
Pa. aggasassa -- n., Si. agasas, agahas, agas (ac. to Geiger GS 18 a recent shortening < *agÄ• s).

agrahÄ• yaá¹‡a 88 agrahÄ• yaá¹‡a m. `the month November -- December (= mÄ• rgaÅ›Ä«rá¹£a -- )' lex. [Cf. Ä• grahÄ• yaá¹‡Ä« -- f. `the full moonday in that month' PÄ• á¹‡.: Ã¡GRA -- , HÄ• YANÃ¡ --]
A. Ä• ghan, Ä• ghon `the month', MB. Ä• ghana, Ä• gaËš, H. ag -- han, aghan m.

agrÄ• nta 89 *agrÄ• nta `front or near end'. [Ã¡GRA -- , Ã¡NTA --]
L. aggÄ• nde `in future'; M. agÄ• t, agÃ£Ì„t adv. `early (of sowing or

ripening)', agÄ• t n. `the early grains'.

agrÄ• min 90 *agrÄ• min `not rustic'. [GRÄ• MÃ-N --]
Si. agÃ¤mi `urbane'.

agrÄ• mya 91 agrÄ• mya `not rustic' MW. [GRÄ• MYÃ¡ --]
Si. agam.

agrimÃ¡ 92 agrimÃ¡ `being in front' RV. [Ã¡GRA --]
Pk. aggima -- `first', S. agyÃµ, P. aggiÃµ; WPah. bhid. e/ggrÄ«Ãµ (n. sg. e/ggruÌƒ, pl. e/ggriaÌƒ) `frontal'.
agriyÃ¡ -- see AGRYÃ¡ -- .
Addenda: agrimÃ¡ -- : WPah.ká¹-g. Ã¡gghuÉ” `situated in front, next, coming, lower down the mountain'.

agriyapÄ• á¹-a 93 *agriyapÄ• á¹-a `front expanse'. [AGRIYÃ¡ -- , PÄ• á¹-A --]
S. agÌ yÄ• á¹›Ä« f. `front part of the head above the forehead, forepart of any interval'.

agrÄ“gÅ«ËŠ 94 agrÄ“gÅ«ËŠ `going in front' VS. [Cf. agrÄ“gÄ• ËŠ -- TBr., ËšgÃ¡ <-> RV.; -- perh. replaced by *agragÅ«, cf. agraga -- `leading' R. -- Ã¡GRA -- , âˆšGÄ•]
S. agÌ uo m. `guide'; P. agwÄ• hÄ• m., Ku. agwÄ• , N. aguwÄ• (or < *AGRAVÄ• HA -- ); A. aguwÄ• `forerunner'; B. Ä• gu `front'; Or. Bhoj. aguÄ• `leader', H. aguwÄ• , agwÄ• m., G. aguwÉ”, agwÉ” m.
Addenda: agrÄ“gÅ«ËŠ -- : S.kcch. agÅ«o m. `leader', OP. Ä• gÅ« m.

95 agrá¸—tvan -- , f. ËštvarÄ« -- , `going in front' AV. [Ã¡GRA -- , -- ITVAN -- and ITVARÃ¡ --]
P. aget f. `doing a thing prematurely', agetÄ• , agetre `premature'.

agroÌ„pasthÄ• ka 96 *agroÌ„pasthÄ• ka `chief servitor'. [Ã¡GRA -- , UPASTHÄ• KA --]
Pa. aggupaá¹-á¹-hÄ• ka -- m., Si. aguvaá¹-Ä• , akvaá¹-Ä• (prob. â†• Pa.).

agryÃ¡ 97 agryÃ¡ `foremost, topmost' ÅšBr. 2. agriyÃ¡ -- RV. 3. n. `first -- fruits' RV. [Ã¡GRA --]
1. Pa. agga -- `topmost, best'; Pk. agga -- `being in front, former'; K. ogu

`first'; A. Ä• g `frontal'; B. Or. Ä• gÄ• `foremost, frontal'; Si. aga `first, best'.
2. A. Ä• giyÄ• `projecting'; M. agyÄ• `foremost'.
3. A. Ä• g `first fruits of the rice harvest'.
Deriv. with -- er -- < -- a -- tara -- : S. agÌ ero `being a little in front'; L. agere `a little forward'.
*AGRIYAPÄ• á¹-A -- , *AGRYAPAá¹‡A -- ; *NAVÄ• GRYA -- , *LAVÄ• GRYA -- .
Addenda: agryÃ¡ -- . 2. agriyÃ¡ -- : WPah.poet. agia `in front of, at'.

agryapaá¹‡a 98 *agryapaá¹‡a `chief price or payment in first -- fruits.'
[AGRYÃ¡ -- , PAá¹‡A --]
Bi. agwan `interest in kind on seed -- corn'.

98a aghÃ¡ -- `bad', n. `mishap' RV.
Pa. Pk. agha -- n. `pain, sin', Pk. aha -- n.; H. ah f. `difficulty, trouble'.

aghrÌ¥á¹£á¹-a 99 *aghrÌ¥á¹£á¹-a `not rubbed out'. [âˆšGHRÌ¥á¹£]
G. aghÄ• á¹- m. `a document (on stone, metal plate, or paper) recording a permanent gift, esp. of land' T. N. Dave. -- Doubtful.

aá¹…kÃ¡ 100 aá¹…kÃ¡ m. `hook' RV., `hip where children are carried' BrÌ¥&capamacr;rUp., `curved line, mark, sign' R. [âˆšAÃ±C]
Pa. aá¹…ka -- m. `hook, mark, brand, hip', Pk. aá¹• ka -- m.; Dm. aá¹…khÃ¡ `sickle', Gaw. hÃ¡á¹…ko, Bshk. Ä“á¹…g, Tor. Ä• Ì¤eá¹…g, Phal. Ä• ËŠá¹…gu m.; K. ang m. `granulation of a healing wound' (oÌˆÌƒkh m. `mark' â†• H.); S. aá¹…gu m. `numerical figure, `mark', L. P. aá¹…g m.; Ku. Ã£Ì„k `mole on skin, digit'; A. B. Ã£Ì„k mark, line'; Bhoj. Aw. lakh. Ã£Ì„k `digit'; H. Ã£Ì„k m. `mark, spot', Ã£Ì„kh f. `bend near kneepan'; G. Ã£Ì„k m. `digit', Ã£Ì„kÉ” m. `notch'; M. Ã£Ì„k m. `mark, sign', Ã£Ì„khÄ« f. `pole with hook and netting for gathering mangos' (X Ã£Ì„khÄ• s.v. *AKKHA --); Ko. Ã£Ì„k `digit'; Si. aka `mark', Ã¤kaya `hip, side'.
Ext. -- á¹-a -- : B. Ã£Ì„ká¹›Ä• , Ëšá¹›i `hook, tendril'; H. Ã£Ì„ká¹›Ä• m., Ëšá¹›Ä« f. `hook, tendril'; G. Ã£Ì„ká¹›Ä« f. `hook', aÌƒkoá¹›Ä« f. `hook at end of a long stick for picking fruit', M. aÌƒká¸• Ä« f.
Aá¹…KANA -- , Aá¹…KÃ¡YATI, Aá¹…KITA -- ; *Aá¹…KAKÄ• RA -- , Aá¹…KAPÄ• LI -- , *Aá¹…KÄ• KÄ• RA -- , *Aá¹…KÄ• Å›RITA -- ; *UDAá¹…KA -- , *KAá¹-Ä• á¹…KA -- , *GRAIVIYÄ• á¹…KA -- , PAÃ±CÄ• á¹…KA -- , Å›AÅ›Ä• á¹…KA -- ; -- TRYAá¹…GAá¹-A --

?
Addenda: aá¹…kÃ¡ -- : S.kcch. Ä• á¹…ghel `branded'; G. Ã£Ì„kelÉ” m. `branded bull'.

aá¹…kakÄ• ra 101 *aá¹…kakÄ• ra m. `act of marking' [Aá¹…KÃ¡ -- , KÄ• RA -- 1]
H. aÌƒkÄ• r m. `mark, spot'. -- Deriv. S. aÌƒgÄ• raá¹‡u `to sketch out before engraving or painting'. -- Or poss. < *Aá¹…KÄ• KÄ• RA -- .

aá¹…kana 102 aá¹…kana adj. `marking' Nir., n. `branding' Mit. com. [Aá¹…KÃ¡YATI, Aá¹…KÃ¡ -- : âˆšAÃ±C]
Pk. aá¹• kaá¹‡a -- n. `marking, branding'; Ku. Ã£Ì„kaá¹‡ `estimate, opinion'; G. Ã£Ì„ká¹‡uÌƒ n. `carpenter's tool for marking', Ëšá¹‡Ä« f. `ruler, way of ruling, stanza'; M. Ã£Ì„ká¹‡&etilde;, Ã£Ì„ká¹‡&etilde;, aÌƒkËš n. `sloping divisions of a flat earth roof for water to roll off', Ã£Ì„khá¹‡Ä«, Ã£Ì„ká¹‡Ä«, aÌƒkËš f. `ruler'.

aá¹…kapÄ• li -- , -- ikÄ• 103 aá¹…kapÄ• li -- , -- ikÄ• f. `embrace' lex., aá¹…koÌ„likÄ• -- f. lex. [Aá¹…KÃ¡ -- , *PÄ• á¸• I --]
Pk. aá¹• kavÄ• lÄ-Ì„ -- f.; Gy. eur. angÃ¡li `armful, embrace', angala `bosom' (JGLS 3rd ser. xi 137); K. nÄ• l m. `bosom', nÄ• l -- motu m. `embrace', pog. nÄ• l -- mut (< *á¹…Ä• l: for n -- < á¹… see Ã¡á¹…GÄ• RA --); WPah. roh. gÇ’Ä• l `embrace', Ku. aá¹…wÄ• l; N. aÌƒgÄ• lo `the bent arm, armful, embrace'; A. Ã£Ì„kowÄ• l `embrace'; Bi. aÌƒkwÄ• r, akËš `sheaf as large as can be carried between the arms'; H. aÌƒkwÄ• r, akËš f. `embrace, bosom'. -- Doubtful are Si. alanÌ†ga `kissing' (or < Ä• LAGNA --) and S. aá¹…galu m. `caress' (l < -- alla -- ext. of Aá¹…KÃ¡ -- ?).
Addenda: aá¹…kapÄ• li -- : WPah.ká¹-g. (kc.) ghwÄ• Ë‹á¸· f. (obl. -- a) `embrace', kiuÌƒth. ghyÄ• á¸· LSI ix 4, 616 (< *aá¹…kÄ«pÄ• li -- ? Him.I 50); H. aÌƒkor m., ËšrÄ« f. `lap, bosom, embrace'. -- OP. nÄ• li, P. nÄ• á¸· `with, together with'?

104 aá¹…kÃ¡yati `marks, brands' MBh. [Aá¹…KÃ¡ -- : âˆšAÃ±C]
Pa. aá¹…kÄ“ti; L. aá¹…gaá¹‡ `to vaccinate'; P. aá¹…gá¹‡Ä• `to examine, estimate'; Ku. Ã£Ì„ká¹‡o `to mark, estimate'; B. Ã£Ì„kÄ• `to mark, draw'; Or. Ä• á¹…kibÄ• `to brand'; H. Ã£Ì„knÄ• `to mark, appraise', G. Ã£Ì„kvuÌƒ; M. Ã£Ì„khá¹‡&etilde;, Ã£Ì„ká¹‡&etilde;, aÌƒkËš `to mark, trace'.
Aá¹…KANA -- , Aá¹…KITA -- .
*aá¹…kÄ• kÄ• ra -- see *Aá¹…KAKÄ• RA -- . [Aá¹…KÃ¡ -- , Ä• KÄ• RA --]

aá¹…kÄ• Å›rita 105 *aá¹…kÄ• Å›rita `attached to a hook'. [Aá¹…KÃ¡ -- , Ä• Å›RITA --]
L. mult. aÌƒgÄ• sÄ« f. `gear for raising a Persian wheel off the ground'.

aá¹…kita 106 aá¹…kita `marked, branded'. [Aá¹…KÃ¡YATI: âˆšAÃ±C]
Pa. aá¹…kita -- , Pk. aá¹• kia -- ; M. aÌƒkÄ« `numbered, marked'.

aá¹…ku 107 *aá¹…ku `hook' in ANKUá¹-A -- , Aá¹…KURÃ¡ -- , Aá¹…KUÅ›Ã¡ -- . [Cf. Av. anku -- in cmpd. `hook': âˆšAÃ±C]

aá¹…kuá¹-a 108 aá¹…kuá¹-a m. `instrument for moving the bolt or bar of a door' lex. [*Aá¹…KU -- : âˆšAÃ±C]
Pk. aá¹• kuá¸• aga -- m. `peg'; S. aá¹…guá¹›o `hooked pole for

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picking fruit'; Ku. Ã£Ì„kuá¹› `handle of a hoe' (lw. with k); A. Ã£Ì„kuri -- bag `heron with a long crooked beak'; Or. Ä• á¹…kuá¹›Ä• `long pole with a hook'; Bi. aá¹…kuá¹›Ä• , ËšurÄ• , ËšrÄ« `iron poker for smith's fire', aÌƒkuá¹›Ä• , ËšurÄ• `fringe -- maker's hook and ring', Ã£Ì„kurÄ« `iron hook in the construction of a cart'; Mth. aÌƒkorÄ• , ÃµkrÄ• `iron poker', akurÄ«, ukrÄ« `hook for taking glass out of crucible'.

aá¹…kurÃ¡ 109 aá¹…kurÃ¡ 1. `*hooked'. 2. m. `sprout' Uá¹‡., `tumour' SuÅ›r. [*Aá¹…KU -- : âˆšAÃ±C]
1. Gy. as. agura `crooked' JGLS new ser. ii 331; Ash. Ã¡klÉ™ `top of shoulder', Kt. Ã¡kÅ™i `upper part of arm', Wg. akÅ™Ã¡ `peg', Pr. uku `shoulder'; A. Ã£Ì„korÄ• `crooked, bent'.
2. Pa. aá¹…kura -- m. `sprout', Pk. aá¹• kura -- m., N. Ã£Ì„kuro (lw. with

k), B. Mth. Ã£Ì„kur; Or. Ä• á¹…kuribÄ• `to cut off ears of ripe rice'; H. aÌƒkurÄ• m. `sprout', M. Ã£Ì„kÅ«r m., Ã£Ì„krÄ« f. `tender spike of a tree'; Si. akura, akara `sprout, tumour'.
*Aá¹…KURAYATI, *UPÄ• á¹…KURA -- .
Addenda: aá¹…kurÃ¡ -- . 2. Garh. Ã£Ì„gru `sprout', aÌƒgryÉ”á¹‡u `to sprout'.

110 *aá¹…kurayati `sprouts', aá¹…kurita -- KÄ• lid. [Aá¹…KURÃ¡ --]
Pk. aá¹• kuriya -- , L. uá¹…garaá¹‡ `to sprout', P. uá¹…garnÄ• , uá¹…gurnÄ• , Ku. aÌƒgurá¹‡o, Bhoj. aÌƒkural, M. aÌƒkurá¹‡&etilde;.

aá¹…kuÅ›Ã¡ 111 aá¹…kuÅ›Ã¡ m.n. `hook, driver's hook' RV. [*Aá¹…KU -- : âˆšAÃ±C]
Pa. aá¹…kusa -- , Ëšaka -- m. `hook, elephant goad', Pk. aá¹• kusa -- , Ëšaya -- m.; S. aÌƒghu f. `sprout'; P. aá¹…gus m. `elephant goad' (lw. with -- s -- ), N. aá¹…kuse `hook' (lw. with k); A. Ã£Ì„kuhi `long stick with a hook', B. Ã£Ì„kusi, Ã£Ì„ksi; Or. Ä• á¹…kusÄ• , Ëšsi `elephant goad, hooked stick, tendril of creeper'; Bi. Mth. Bhoj. Ã£Ì„kus `elephant goad', aÌƒkusÄ• `fringe -- maker's iron hook with ring'; Bhoj. aÌƒkusÄ« `hook'; OAw. Ã£Ì„kusa `goad', H. Ã£Ì„kus m.; M. aÌƒkuÅ›Ä« f. `hooked stick'; Si. akussa `elephant goad'.
Addenda: aá¹…kuÅ›Ã¡ -- : WPah.ká¹-g. aá¹…gÅ›u m. `wooden rake for collecting pine -- needles'.

aá¹…kÅ«rÃ¡ 112 aá¹…kÅ«rÃ¡ m. `sprout' Uá¹‡. [Cf. Aá¹…KURÃ¡ -- ; -- *Aá¹…KU -- : âˆšAÃ±C]
S. aÌƒgÅ«ru m. `sprout'; L. aá¹…gurÄ« f. `blade of corn when it first appears', P. aá¹…gÅ«rÄ«, uá¹…gurÄ« f.; aÌƒgÅ«r m. `granulation in a healing sore'; H. aÌƒkÅ«r, ËšrÄ• m. `sprout'.
*PRÄ• á¹…KÅ«RA -- .

aá¹…koÌ„á¹-a -- , aá¹…koÌ„á¹-ha 113 aá¹…koÌ„á¹-a -- , aá¹…koÌ„á¹-ha m. `the small tree Alangium hexapetalum' lex. 2. aá¹…koÌ„la -- , Ëšaka -- . 3. aá¹…koÌ„lla -- . [EWA i 20 with lit.]
1. B. Ã£Ì„koá¹› `a partic. plant'.
2. Pa. aá¹…koÌ„la -- , Ëšaka -- m. `Alangium hexapetalum', M. aÌƒkoá¸· m.f. `the tree', n. `its fruit'.
3. Pk. aá¹• kolla -- m., Or. Ä• á¹…kola, Ëškula, Ëšku, H. akol, ËšlÄ• m., G. aÌƒkol m.

aá¹…koÌ„likÄ• -- see Aá¹…KAPÄ• LI -- .
aá¹…koÌ„lla -- see Aá¹…KOÌ„á¹-A -- .
Aá¹„G `go'. [Cf. â^šIá¹…G, â^š*Iá¹…GH]: see Aá¹…GANA -- .

Ã¡á¹…ga 114 Ã¡á¹…ga1 n. `limb' RV., `body' Mn.
Pa. aá¹…ga -- n. `limb', Pk. aá¹• ga -- n. `limb, body'; Ash. uá¹…trÃ³ `arm',
(+ ?); PaÅ¡. aá¹… f. `arm' (IIFL iii 3, 13 â†•  Ind.); Kal. aá¹… `thigh'; K.
ang m. `limb of body or tree'; S. aá¹…u m. `body'; L. awÄ• á¹‡. P. aá¹…g m.
`limb, body, branch'; WPah. bhal. aá¹…g n., Ku. Ä• á¹…; N. Ä• á¹… `back'; A.
Ä• á¹…gÄ• -- muri `stretching the limbs', Ä• á¹…gibhaá¹…gi `contortion of face
or limbs'; B. Ä• á¹… `body', Mth. H. Ã£Ì„g m., G. M. Ã£Ì„g n., Ko. Ä• á¹…ga
n., Si. anÌ†ga, Ã¤nÌ†ga (Geiger EGS 16 wrongly < aá¹…gin --). -- Cmpd. S.
chÄ• á¹…o `having six toes or fingers on foot or hand'. -- Deriv. H. Ã£Ì„gÄ•
m. `as much as can be held in both arms'; M. aÌƒgÄ• viá¹‡&etilde; `to
embrace'; G. Ä• gvuÌƒ, aÌƒgÄ• u `one's own' (semant. cf. TANÅ«ËŠ --). -- Ext.
with -- á¸• a -- : Ku. Ä• á¹…ar `upper garment', Ä• á¹…á¹›o `woman's bodice';
G. Ã£Ì„gá¹›Ä« f. `overcoat'; -- with -- lla -- : G. Ã£Ì„glÄ« f., ËšluÌƒ n.
`baby's coat'.
Aá¹…GIKÄ• -- ; *Aá¹…GAKRÌ¥á¹£á¹-I -- , Aá¹…GAJÄ• TA -- , *Aá¹…GARAKá¹£A -- ,
Aá¹…GARÄ• GA -- , *Aá¹…GAVIKALA -- , Aá¹…GAHÄ• RA, *Aá¹…GAHOÌ„LA -- ,
Aá¹…GOÌ„Ã±CHA -- ; ARDHÄ• á¹…GA -- , Aá¹£á¹-Ä• á¹…GA -- , UTTARÄ• á¹…GA -- ,
*UPAPÄ• R<-> Å›vÄ• á¹…ga -- , Ä“kÄ• á¹…ga -- , *karbarÄ• á¹…ga -- , *kÄ• á¹…ga --
, kÄ• lÄ• á¹…ga -- , krÌ¥Å›Ä• á¹…ga -- , *koÌ„kÄ• á¹…ga -- , khaá¹-vÄ• á¹…ga -- ,
nagnÄ• á¹…ga -- , paÃ±cÄ• á¹…ga -- , *padaá¹…ga -- , *buá¹-á¹-Ä• á¹…ga -- ,
rathÄ• á¹…ga -- , *lauhÄ• á¹…gika -- , vakrÄ• á¹…ga -- , vyÃ á¹…ga -- 1,
á¹£aá¸• aá¹…ga -- , sÃ¡maá¹…ga -- , *samÄ• á¹…ga -- , sÄ• á¹…gÃ¡ -- ,
sÄ“nÄ• á¹…ga -- .
aá¹…gÃ¡2 `particle of assent' RV.
Aá¹…GÄ«KAROÌ„TI.
Addenda: Ã¡á¹…ga -- 1: WPah.ká¹-g. aá¹…gÉ™á¹› m. `limb or loin of animal';
Garh. Ã£Ì„gá¹›Ä« `woman's shirt'; Md. anÌ†gun `limb, support of swing'?

aá¹…gakrÌ¥á¹£á¹-i 115 *aá¹…gakrÌ¥á¹£á¹-i f. `stretching the body'. [Ã¡á¹…ga
-- 1, krÌ¥á¹£á¹-Ã-<-> or poss. *VIKRÌ¥á¹£á¹-I --]
Mth. aÌƒgaiá¹-hÄ« `yawn'.

aá¹…gajÄ• ta 116 aá¹…gajÄ• ta `produced from the body' MW without ref. [
Ã¡á¹…ga -- 1, jÄ• tÃ¡ --]

Pa. aá¹…gajÄ• ta -- n. `male and female organs of generation'; Pk. aá¹• gajÄ• ya -- m. `son'; Si. anÌ†gadÃ¤ya `organs of generation' (prob. â†• Pa.).

aá¹…gada 117 aá¹…gada n. `bracelet on upper arm' R. [â†• Muá¹‡á¸• a Kuiper PMWS 124]
Pa. aá¹…gada -- n., Pk. aá¹• gaya -- n., Si. anÌ†guva.

aá¹…gana 118 aá¹…gana n. `act of walking' lex., `courtyard' R., Ëšaá¹‡a -- n. KÄ• lid. [âˆšAá¹…G]
Pa. aá¹…gaá¹‡a -- n. `open space before palace'; Pk. aá¹• gaá¹‡a -- n. `courtyard', K. Ã£Ì„gun dat. -- anas m., S. aá¹…aá¹‡u m., WPah. bhad. aá¹…gan pl. -- gnÃ£Ì„ n., Ku. Ä• á¹…aá¹‡, N. Ä• á¹…an, B. Ä• á¹…gan, Ä• á¹…ginÄ• , Or. agaá¹‡Ä• , dial. Ä• á¹…gan, Bi. Ã£Ì„gan, aÌƒgnÄ• , &etilde;gnÄ• (BPL 1237), Mth. Ã£Ì„gan, Bhoj. Ä• á¹…an, H. Ã£Ì„gan, aÌƒgnÄ• , agnÄ• m. (X uá¹-hÄ• n s.v. UPASTHÄ• ËŠNA --), G. Ã£Ì„gaá¹‡, Ã£Ì„gá¹‡uÌƒ n., M. Ã£Ì„gá¹‡&etilde; n., Ko. Ä• á¹…gaá¹‡a, Ëšgoá¹‡ n., Si. anÌ†gaá¹‡a, anÌ†guá¹‡uva. -- Deriv. L. mult. aá¹…gaá¹‡Ä« f. `the grains that remain on the threshing floor after division'; G. Ã£Ì„gá¹‡iyuÌƒ n. `open space about a house'.
Addenda: aá¹…gana -- : WPah.ká¹-g. (kc.) aá¹…gÉ™á¹‡ m. `courtyard', Garh. Ã£Ì„gaá¹‡.

aá¹…ganÄ• ËŠ 119 aá¹…ganÄ• ËŠ f. `woman' R., `beautiful woman' lex. [â†• Austroas. Mayrhofer EWA i 20 with lit.]
Pa. aá¹…ganÄ• -- f., Pk. aá¹• gaá¹‡Ä• -- f., OSi. agana, Si. anÌ†guna `woman, wife'.

aá¹…garaká¹£a 120 *aá¹…garaká¹£a `garment'. [Cf. aá¹…garaká¹£aá¹‡Ä« -- f. `coat of mail': Ã¡á¹…ga -- 1, raká¹£Ã¡ --]
Pk. aá¹• garakkha -- , Ëšaga -- `protecting the body'; S. aÌƒgrakho m. `upper garment', B. Ä• á¹…rÄ• khÄ• , Or. aá¹…garakhÄ• , Bi. H. aÌƒgarkhÄ• m., ËškhÄ« f., G. aÌƒgarkhuÌƒ n., ËškhÄ« f., M. Ã£Ì„garkhÄ• , aÌƒgËš, Ã£Ì„grÄ• khÄ• m. -- X ANTARÄ«YA -- : L. andrakkhÄ• m.

aá¹…garÄ• ga 121 aá¹…garÄ• ga m. `application of ointment, cosmetic' R. [Ã¡á¹…ga -- 1, rÄ• ËŠga -- 1]
Pa. aá¹…garÄ• ga -- m., Pk. aá¹• garÄ• ya -- m.; Si. anÌ†garÄ• `unguent' (in

sanÌ†garÄ• s -- due to anal. of pairs of an inherited or Sinhalized word and a learned lw. beginning with vowel or s --).

aá¹…gavikala 122 *aá¹…gavikala `deformed in limbs'. [Ã¡á¹…ga -- 1, vikala --]
Pa. aá¹…gavikala -- `mutilated'; Si. anÌ†gavÃ¤l `maimed, deformed'.

aá¹…gahÄ• ra 123 aá¹…gahÄ• ra m. `gesture' KathÄ• s. [Ã¡á¹…ga -- 1, hÄ• ra -- 1]
Pa. aá¹…gahÄ• ra -- m., Pk. aá¹• gahÄ• raya -- m.; Si. anÌ†garaya `gesture, esp. of Malabar dancing girls' (perh. therefore â†• SIndia â†• Pk.).

aá¹…gahoÌ„la 124 *aá¹…gahoÌ„la `washing the body'. [Ã¡á¹…ga -- 1, *hoÌ„l --]
Pk. aá¹• goÌ„hali -- f. `bathing all the body except the head'; G. aÌƒghoá¸· n. `ablution', aÌƒghoá¸·vuÌƒ `to bathe'; M. aÌƒghoá¸·, aÌƒghÅ«á¸·, Ã£Ì„ghËš f. `washing the body'. -- Deriv. G. aÌƒghoá¸·iyuÌƒ n. `pot for warming bath water', aÌƒghoá¸·á¹›Ä« f. `song sung during ceremonial wedding bath'.

Ã¡á¹…gÄ• ra 125 Ã¡á¹…gÄ• ra m. n. `glowing charcoal' RV., Ëšaka -- lex. 2. *iá¹…gÄ• ra -- , iá¹…gÄ• la -- m. VÄ• sav. com.
1. Pa. aá¹…gÄ• ra -- m. `charcoal', Pk. aá¹• gÄ• ra -- , Ëšaya -- , aá¹• gÄ• la -- , Ëšaya -- m., Gy. eur. angÃ¡r `charcoal', wel. vaá¹…Ä• r m. (v -- from m. article), germ. yangar (y -- from yag, s.v.

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AGNÃ- -- 1); Ash. aá¹…Ä• ËŠ `fire', Kt. aá¹…Ç», Gmb. aá¹…Ä• ËŠ, Pr. anÃ©ye, Dm. aá¹…gar (a < Ä• NTS xii 130), Tir. Chilis Gau. K. nÄ• r (n < á¹… -- , not â†• Psht. nÄ• r â†• Ar. AO xii 184), PaÅ¡. aá¹…gÄ• ËŠr, Shum. Ã£Ì„r (â†• PaÅ¡. NOGaw 59), Gaw. Kal. Kho. aá¹…gÄ• ËŠr, Bshk. Ã¤á¹…gÄ• ËŠr, Tor. aá¹…Ä• , Mai.

agÄ• r, Phal. aá¹…gá¹“r, Sh. agÄ• ËŠr, haËš m.; S. aá¹…aru m. `charcoal' (a < Ä• as in Dm.), L. aá¹…gÄ• r m., P. aá¹…gyÄ• r, ËšrÄ• m., EP. aÌƒgeÄ• r (y or e from MIA. aggi < AGNÃ- -- 1?), WPah. bhid. aá¹…gÄ• ËŠrÃµ n., pl. -- aÌƒ, Ku. aá¹…Ä• r (á¸• aá¹…Ä• r id. X á¸• Ä• já¹‡o < DAHYÃ¡TÄ“), N. aá¹…Ä• r, A. Ä• á¹…gÄ• r, eá¹…gÄ• r, B. Ä• á¹…gÄ• r, Ä• á¹…rÄ• , Or. aá¹…gÄ• ra; Bi. aÌƒgarwÄ• h `man who cuts sugar -- cane into lengths for the mill' (= pakwÄ• h); OMth. aá¹• gÄ• ra, Mth. aÌƒgor, H. aÌƒgÄ• r, ËšrÄ• m., G. aÌƒgÄ• r, ËšrÉ” m., M. aÌƒgÄ• r m., Si. anÌ†gura. -- Wg. &atildedotdot;Å™, Ã£Ì„Ä«ËŠ `fire' (as opp. to aá¹…arÄ«ËŠk `charcoal', see Aá¹…GÄ• RYÄ• ËŠ --) poss. < AGNÃ- -- 1, Morgenstierne NTS xvii 226.
2. Pa. iá¹…ghÄ• á¸·a -- `glowing embers (?)', Pk. iá¹• gÄ• ra -- , iá¹• gÄ• la, Ëšaya -- ; K. yeÌ†ngur m. `charcoal', yeÌ†nguru m. `charcoal -- burner'; M. Ä©gaá¸·, Ä©gá¸·Ä• m., Ko. Ä©gá¸·o. -- Deriv. M. Ä©gá¸·Ä• m. `a kind of large ant', Ä©gá¸·Ä« f. `a large black deadly scorpion'.
Aá¹…GÄ• RAKA -- , Aá¹…GÄ• RI -- , Aá¹…GÄ• RYÄ• ËŠ -- ; Aá¹…GÄ• RADHÄ• NÄ« -- , *Aá¹…GÄ• RAVARTA -- , *Aá¹…GÄ• RASTHÄ• NA -- , *Aá¹…GRÌ¥á¹£á¹-HA -- .
Addenda: Ã¡á¹…gÄ• ra -- : Md. anÌ†guru `charcoal'.

aá¹…gÄ• raka 126 aá¹…gÄ• raka `*red like embers', m. `charcoal; name of various plants' (aá¹…gÄ• rikÄ• -- f. `stalk of sugar -- cane, flower of Butea frondosa'). 2. m. `the planet Mars'. [Ã¡á¹…GÄ• RA --]
1. Pa. aá¹…gÄ• raka -- `red like charcoal'; S. aá¹…Ä• rÄ« f. `smut in wheat'; WPah. bhal. aá¹…Ä• ËŠri f. `a plant with red flowers'.
2. Pa. aá¹…gÄ• raka -- m. `Mars', Pk. aá¹• gÄ• raya -- m.; S. aá¹…Ä• ro m. `Tuesday'.

127 aá¹…gÄ• radhÄ• nÄ« -- , ËšikÄ• -- f. `portable stove' lex. [Ã¡á¹…GÄ• RA -- , DHÄ• ËŠNA --]
PaÅ¡. aá¹…garÄ• ËŠn, aá¹…garanÄ«ËŠ `fireplace'.

aá¹…gÄ• ravarta 128 *aá¹…gÄ• ravarta m. `fire stone'. [Ã¡á¹…GÄ• RA -- , *VARTA -- 3]
Ash. aá¹…alawaá¹- (r -- r > l -- r).

aá¹…gÄ• rasthÄ• na 129 *aá¹…gÄ• rasthÄ• na n. `fireplace'. [Ã¡á¹…GÄ• RA -- , STHÄ• ËŠNA --]
Dm. aá¹…garthÃ¤Ä© (perh. a Dm. cmpd.). -- See *AGNISTHÄ• NA -- .

aá¹…gÄ• ri 130 aá¹…gÄ• ri f., aá¹…gÄ• ritÄ• -- f. `portable brazier' lex. [Ã¡á¹…GÄ• RA --]
H. aÌƒgÄ• rÄ« f.
Addenda: aá¹…gÄ• ri -- : â€ *Aá¹…GÄ• RIá¹£á¹-HA -- .

130a â€ *aá¹…gÄ• riá¹£á¹-ha -- `portable brazier'. [Aá¹…GÄ• RI -- , STHA -- : cf. AGNIá¹£á¹-HÃ¡ --]
WPah.ká¹-g. gará¹-hÉ” m. `charcoal'; J. gÄ• rá¹-hÄ• m. `a small burning coal'.

131 aá¹…gÄ• ryÄ• ËŠ -- , *aá¹…gÄ• riyÄ• -- , f. `heap of embers'. [Cf. aá¹…gÄ• rÄ«ya -- `fit for making charcoal', aá¹…gÄ• rikÄ• -- f., angÄ• ritÄ• -- f. `portable fireplace' lex.: Ã¡á¹…GÄ• RA --]
Wg. aá¹…arÄ«ËŠk, aá¹…grÃ-Ä• `charcoal'; PaÅ¡. aá¹…gerÃ-k `black charcoal', Shum. &atildedotdot;gerÃ-k; Phal. aá¹…gerÄ«ËŠ `charcoal', aá¹…gerÄ«ËŠá¹£i f. `black charcoal'; Ku. aá¹…Ä• ri `sparks'; G. aÌƒgÄ• rÄ« f. `small hearth with embers in it'.

aá¹…gikÄ• 132 aá¹…gikÄ• f. `woman's bodice'. [Ã¡á¹…GA -- 1: perh. replacing *aá¹…giya -- , Ã¡á¹…gya -- `belonging to the limbs' RV.]
P. aá¹…gÄ« f. `bodice', Ku. aá¹…iyo, Or. aá¹…gi, Bi. aÌƒgiyÄ• , Mth. H. Ã£Ì„gÄ« f.; G. Ã£Ì„gÄ« f. `small coat presented to the bridegroom by his mother's father'; aÌƒgiyÉ” m. `bodice', Ko. aá¹…gi, Si. anÌ†giya. -- A larger garment is denoted by m. formations; P. aá¹…gÄ• m. `long garment reaching to the knees', A. eá¹…gÄ• , Or. Bi. H. aá¹…gÄ• , Aw. lakh. Ã£Ì„gÄ• . -- Cf. similar meanings in other derivatives of Ã¡á¹…GA -- 1.

133 aá¹…gÄ«karoÌ„ti `agrees to, promises' Hit. [aá¹…gÃ¡2, kará¹“ti]
Pk. aá¹• gÄ«karaÃ¯ `promises', H. aÌƒgernÄ• , aÌƒgejnÄ• (formed after type karnÄ• : kÄ«jnÄ• ?).
Addenda: aá¹…gÄ«karoÌ„ti: H.poet. aernÄ• `to agree' < aÌƒgernÄ• ?

aá¹…gula 134 aá¹…gula m. `finger's breadth' R., Mit. [Aá¹…GÃºLI --]
Pa. aá¹…gula -- n., Pk. aá¹• gula -- n., K. ongul m., S. aá¹…uru m., L. aá¹…gul m., P. uá¹…gal bhar, N. aÌƒwal, amal, A. Ä• á¹…gul, Or. aá¹…guá¸·a, H. Ã£Ì„gul, Ã£Ì„gur, uá¹…gal m., G. Ã£Ì„gaá¸· n., M. Ã£Ì„gÅ«á¸·, aÌƒgËš n.; Si. anÌ†galÄ• , pl. Ëšal `distance from first to second joint of forefinger when bent'.

*TURÄ«YÄ• á¹…GULA -- , *TRÃ-YAá¹…GULA -- , NIRAá¹…GULÃ¡ -- , PAÃ±CÄ• á¹…GULA
-- .
Addenda: aá¹…gula -- : WPah.ká¹-g. É”á¹…gÉ™á¸· m. `finger's breadth', A.
also Ä• á¹…ul `measure of a finger' AFD 94; Md. anÌ†gÅ« (anÌ†gulek) `inch'.

aá¹…gÃºli 135 aá¹…gÃºli f. `finger, toe' VS., ÅšBr., aá¹…gÃºri -- f. AV.,
svaá¹…gurÃ-<-> RV. 2. *aá¹…gÅ«á¸• i -- [2 < *aá¹…guáº“ -- á¸• i -- with
*aá¹…guá¹£ -- in aá¹…guá¹£ -- á¹-hÃ¡ -- , cf. H. Frisk Suffixales -- th --
im Indogermanischen 17.]
1. Pa. aá¹…gulÄ-Ì„ -- f. `finger', ËšikÄ• -- f. dimin., Pk. aá¹• gulÄ-Ì„ --
f., Gy. as. angul, pal. Ãºngli; á¸Œ. agÅ«la, pl. Ëšliá¹… f. `finger, toe';
K. ongujÃ¼ f. `finger'; S. Ä• á¹…uri `finger, toe', L. aá¹…gal f., mult.
aá¹…gÄ«l f., khet. aá¹…gal, awÄ• á¹‡. aá¹…gul, P. aá¹…gulÄ«, uá¹…gul, ËšlÄ«,
uá¹…gal, ËšlÄ« f., WPah. bhal. Ã¡á¹…goli f. (whence m. Ã¡á¹…golo `thumb'),
Ku. aá¹…uli, Ä• á¹…ulo, N. auÌƒli, auÌƒlo (in cmpd. aÌƒwal -- , amal -- tunu
`thimble'), A. Ä• á¹…guli, B. Ä• á¹…ul, Ä• á¹…guli, Or. Ä• á¹…guá¸·i, Mth.
Ã£Ì„gur, aá¹…guriÄ• , OH. Ã£Ì„gurÄ« f., H. aá¹…gulÄ«, uá¹…glÄ« f., aá¹…gul,
uá¹…gal m., OG. Ä• á¹• gulÄ«, G. Ã£Ì„gá¸·Ä« f., Ã£Ì„gá¸·uÌƒ n., M. Ã£Ì„goá¸·Ä«
, aÌƒgá¸·Ä« f., Si. Ã¤nÌ†gilla, pl. Ëšili. -- Deriv. A. Ä• á¹…guliyÄ• iba `to
point at'; B. Ä• á¹…lÄ• na `to touch with the fingers'; G. Ã£Ì„gá¸·iyuÌƒ n.
`stepchild'.
2. Ash. aá¹…&uacutedotdot;á¹› `finger', Kt. aá¹…yÃºÅ•, Wg. aá¹…Å™e m., Gmb.
aá¹…uÅ™Ä«ËŠ, Pr. Ã¼gÃ¼, Dm. Ä• á¹…guÅ•i, Tir. aá¹…guá¹›É™, PaÅ¡.
aá¹…guá¹›Ä«ËŠ f., ar. &atildedotdot;uá¹›, Shum. aÌƒá¹‡uá¹›em f. `my finger',
Ning. aá¹…gÅ«ËŠ, Gaw. aá¹…guá¹›á¹›Ã-k, Kal. aá¹…gÅ«Å•yak, Kho. aá¹…gÃºá¸·,
Bshk. Ã¡á¹…gÄ«r, Tor. Ã¤á¹…gÄ«ËŠ, Kand. hagÅ«ËŠÄ«, Mai. ky. agui, aá¹…gËš
Phal. aá¹…gÃºá¹› `toe', aá¹…gÃºá¹›i f. `finger', ghÄ• n aá¹…gÃºá¹›u `thumb';
Sh. agÃºi f. `finger', koh. haá¹…ui f., jij. hÃ¡guá¹›i `first finger',
hagÃºá¹›u `thumb'.
Aá¹…GULA -- , Aá¹…GULÄ«ËŠYA -- ; *UPÄ• á¹…GÅ«á¸• I -- , *KANYÄ• á¹…GULI -- ,
PAÃ±CÄ• á¹…GULI -- , MADHYÄ• á¹…GULI -- .
Addenda: aá¹…gÃºli -- : S.kcch. Ä• á¹…ghar f. `finger', Brj. Ã£Ì„gurÄ«, Md.
inÌ†gili. -- S.kcch. phonet. aÌƒgar AKÅš xxviii.
â€ *aá¹…guá¹£ -- `finger, thumb' in Aá¹…GUá¹£á¹-HÃ¡ -- , *Aá¹…GÅ«á¸• I -- ,
poss. X NAKHÃ¡ -- .

aá¹…gulÄ«ËŠya 136 aá¹…gulÄ«ËŠya m.n. `finger -- ring' R. [Aá¹…GÃºLI --]
Pk. aá¹• gulÄ«ya -- , Ëšaga -- , Ëšlijjaga -- m.n., Mai. (LSI) aá¹…gulÄ«; Gy.

wel. vaá¹…lÄ« f. `earring' (orig. m. whence v -- from m. article). -- Also
Pa. aá¹…guleyyaka -- n., Pk. aá¹• gulÄ“yaya<-> m.n.

137 aá¹…guá¹£á¹-hÃ¡ -- , ËšgÃºËš m. `thumb' &capamacr;Å›vGrÌ¥., `big toe'
KÄ• tyÅšr. [aá¹…gu -- á¹£ -- á¹-hÃ¡ -- , cf. *aá¹…gu -- áº“ -- á¸• i -- and
Aá¹…GÃº -- LI --]
Pa. aá¹…guá¹-á¹-ha -- , Ëšaka -- m. `thumb, big toe', Pk. aá¹• guá¹-á¹-ha<->
m.; Gy. eur. anguÅ¡t `finger', wel. vaá¹…uÅ¡toÌ„ m., germ. guÅ¡to; Bshk.
aá¹…gÃºcÌ£ `thumb', Tor. aá¹…gÅ«ËŠá¹-h; Sh. agÃºá¹-o m. `thumb, big toe', K.
nyoÌ†á¹-h m., S. Ä• á¹…Å«á¹-ho m., L. aá¹…gÅ«á¹-h m., awÄ• á¹‡. aá¹…gÅ«á¹-hÄ• ,
aá¹‡á¸• ukhÄ• , P. aá¹…gÅ«á¹-h(Ä•), gÅ«á¹-á¹-hÄ• m.,; WPah. bhad. khaÅ›.
nuá¹-á¹-h `thumb', l. rudh. aÌƒguá¹-h, Å›eu. guÌƒá¹-h, jaun. gÅ«á¹-hÄ• ,
kiuÌƒth. guá¹‡á¹-hÄ« `finger', kotgaá¹›h guá¹‡á¹-he, roh. auÌƒá¹-he; Ku.
aá¹…uá¹-h, Ëštho `thumb, toe'; N. auÌƒá¹-ho `finger, toe', Or. Ä• á¹…guá¹-hi,
Ä• á¹…gá¹-hi, auÌƒá¹-hi; Bhoj. Aw. aÌƒguá¹-hÄ• `thumb', H. aÌƒgÅ«á¹-hÄ• m.
`thumb, big toe', G. aÌƒguá¹-hÉ” m., M. aÌƒguá¹-hÄ• , aÌƒgoá¹-hÄ• , aÌƒgá¹-hÄ•
m.; aÌƒgá¹-hÄ« f. `little finger or toe'; Ko. uÌƒgá¹-o `thumb', Si.
anÌ†guá¹-a. -- Ext. with -- á¹-a -- : P. aá¹…gÅ«á¹-há¹›Ä• m. `ring for thumb
or big toe'; -- Gy. eur. angustrÄ«, angruÅ¡ti `ring' prob. â†• Pers.
aá¹…guÅ¡tarÄ«.
ANGUá¹£á¹-HYA -- , *ANGUá¹£á¹-HIYA -- .
*aá¹…guá¹£á¹-hiya -- see Aá¹…GUá¹£á¹-HYA -- .
Addenda: aá¹…guá¹£á¹-hÃ¡ -- : S.kcch. Ä• á¹…ghÅ«á¹-ho m. `thumb, big toe',
WPah.ká¹-g. gvÌ• á¹‡á¹-hÉ” m. `id.', gÉ”Ì• á¹‡á¹-hÉ” m. `thumb', kc. gvá¹-ho,
oá¹‡á¹-ho, Wkc. É”á¹‡á¹-ho; ká¹-g. gvÌ• á¹‡á¹-hI f. `finger, toe',
gÉ”Ì• á¹‡á¹-hI f. `finger', kc. oá¹‡á¹-he, Wkc. É”á¹‡á¹-he; Garh. aÌƒgoá¹-hu
`thumb'. -- S.kcch. phonet. aÌƒguá¹-ho AKÅš xxviii.
*aá¹…guá¹£á¹-hiya -- see Aá¹…GUá¹£á¹-HYA -- Add2.

aá¹…guá¹£á¹-hya 138 aá¹…guá¹£á¹-hya `pertaining to thumb or big toe'. 2.
*aá¹…guá¹£á¹-hiya -- . [Aá¹…GUá¹£á¹-HÃ¡ --]
1. PaÅ¡. aá¹…guá¹£Ã¡k, wegali aá¹…uÄ‡Ã-k f. `finger -- ring' (prob. <
*aá¹…guá¹£cÌ£h -- , IIFL iii 3, 14); K. nyoÌ†á¹-hu m. `thumbring'; A.
Ä• á¹…gaá¹-hÄ• `finger -- guard on bow -- string'; B. Ä• á¹…oá¹-h, Ëšoá¹-,
Ä• á¹…oá¹-hÄ• `toe -- ring'; Or. Ä• á¹…gá¹-Ä• `large ring', Ä• á¹…guá¹-hi,
auÌƒá¹-hi `toe -- or finger -- ring'; Si. anÌ†guá¹-u `small, short'.
2. Wg. aá¹…guÅ¡tÄ«ËŠ `ring', Kt. aá¹…Ã¼Å¡tÃ-, aá¹…uÅ¡trÃ- (latter prob. â†•
Pers. aá¹…guÅ¡tarÄ« Morgenstierne NTS ii 242); S. aá¹…Å«thÄ« f. `thumb --

ring'; P. aá¹…gÅ«á¹-hÄ«, uá¹…gËš f. `toe -- or finger -- ring', WPah. paá¹….
aá¹…gÅ«á¹-hÄ«, bhal. aá¹…goá¹-á¹-hi, bhad. auÌƒá¹-hi, Ku. aá¹…uá¹-hi, N.
auÌƒá¹-hi, A. Ä• á¹…gaá¹-hi, B. Ä• á¹…guá¹-i, Ä• á¹…á¹-i, Bi. aÌƒguá¹-hÄ«,
auÌƒá¹-hÄ«, (Gaya) aÄ©á¹-hÅ«Ä• , Bhoj. aá¹…uá¹-hÄ«, Aw. H. aÌƒgÅ«á¹-hÄ« f.,
G. aÌƒguá¹-hÄ« f.; aÌƒgá»¥á¹-hiyÉ” m. `measure of the thumb'; M. aÌƒgá¹-hÄ«
`thumb -- or toe -- ring'.
*aá¹…gÅ«á¸• i -- see Aá¹…GÃºLI -- .
*aá¹…grÌ¥á¹£á¹-ha -- or *aá¹…griá¹£á¹-ha -- , see AGNIá¹£á¹-HÃ¡ -- .
Addenda: aá¹…guá¹£á¹-hya -- . 2. *aá¹…guá¹£á¹-hiya -- : A. Ä• á¹…uá¹-hi
`ring' AFD 206, Md. anÌ†goá¹-i.

aá¹…goÌ„Ã±cha 139 aá¹…goÌ„Ã±cha m., aá¹…goÌ„Ã±chana -- n. `towel' lex.
[Poss. Ã¡á¹…ga -- 1, uÃ±chÃ¡ -- m. `gleaning esp. of single grains' (for

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meaning `sweeping together, wiping' cf. development of meaning under
ÃºÃ±CHATI and PROÌ„Ã±CHATI). But N. Bi. H. point to MIA. *aá¹…ga -- u(Ã±)cha
-- (with aá¹…goÌ„Ã±cha -- as late Sanskritization), poss. a MIA. form with *
-- vuÃ±cha<-> anal. replacing puÃ±cha -- < proÌ„Ã±cha -- (as suggested by
Platts UD s.v. and P. Tedesco JAOS 77. 195). In either case loss of second
nasal, through dissimilation, was early (contrast ÃºÃ±CHATI, PROÌ„Ã±CHATI).
In any case Bloch LM 286 wrongly < aá¹…gavastra.]
P. aá¹…gocchÄ• m. `waist -- cloth worn when bathing and afterwards used as a
towel'; Ku. aá¹…ocho `towel', N. aá¹…aucho, Or. aá¹…guchÄ• , Ëschi
(aá¹…goÃ±chÄ• prob. â†• Sk.), Bi. aÌƒgauchÄ• , gamchÄ• , ËschÄ«, H.
aÌƒgauchÄ• , aÌƒgochÄ• m., ËschÄ« f., G. aÌƒguchÉ” m., Ko. Ã£Ì„gso m. -- Lw.
from centre in K. angoÌ„ca m. (with c), S. aá¹…gocho m. (with á¹…g), M.
aÌƒgochÄ• , aÌƒgchÄ• m. (with ch).
Ã¡á¹…gya -- see Aá¹…GIKÄ• -- .

acaá¹£á¹-a 140 *acaá¹£á¹-a `untasted'. [*CAá¹£á¹-A -- : âˆš*CAKá¹£2]
G. eá¹-h f. `refuse of food'.

acca 141 *acca `sudden shock'. 2. *accakka -- .
1. G. acÉ” m. `obstacle, crowd'.
2. G. Ä• ckÉ” m. `shock, push', acakvuÌƒ `to stop' intr.; M. Ã£Ì„Ä‹kÄ• m. `sudden pull', aÄ‹kÄ« f. `convulsive gasp', Ã£Ì„Ä‹aká¹‡&etilde; `to jolt, strike'.

accha 142 accha1 `clear, transparent' SuÅ›r. [Poss. `shadowless' cf. acchÄ• yÃ¡ -- RV. Neither *rÌ¥ká¹£a -- (Mayrhofer EWA i 22) nor aÌ„Ì†rca -- (P. Tedesco JAOS 77, 197) are phonet. satisfactory.]
Pa. Pk. accha -- `clear, transparent, pure, clean'; K. oÄ‹hu `thin, weak'; S. acho `clear, white'; L. acchÄ• `clean, good'; P. acchÄ• `good' (â†’ H. N. acchÄ• ), Ku. Ä• cho, B. Ä• cchÄ• , Or. Ä• chÄ• , H. poet. Ä• chÄ• (â†’ P. Ä• chÄ• ), OMarw. Ä• chyo, f. Ä• chÄ«; G. Ä• chuÌƒ `thin, elegant, dim'; M. Ä• saá¹-, Ã£Ì„saá¹- `thin, watery, dilute'. -- With emph. h -- : L. awÄ• á¹‡. hacchÄ• `clear', P. hacchÄ• `good'; WPah. bhal. bhad. haccho `good', paá¹…. cur. cam. hacchÄ• `white'. -- As subst. S. acha f. `anything spread out over a considerable space (flood, clouds, plain, &c.)'; G. Ä• chi f. `elegance'. -- Cf. Gy. eur. laÄ• o `good' with unexplained l -- (scarcely with Sampson DGW iv 189 < laká¹£ --).
accha -- 2 m. `bear', see Å•ÌŠKá¹£A -- .
Addenda: accha -- 1 [Mayrhofer EWA i 22 < *rÌ¥ká¹£Ã¡ -- but rather < acchÄ• ya --]
S.kcch. acho `white', WPah.ká¹-g. hÃ¡Ä‹Ä‹hÉ”, kc. aÄ‹ho `good'; Garh. acchÅ« `good' â†• P.

acchÄ• dana 143 *acchÄ• dana `without covering'. [CHÄ• DANA --]
Kho. Ä• han (or Ä• an?) `naked'.

144 acchidat 3 sg. aor. ind. `has cut' PÄ• á¹‡., subj. chidat(i) ÅšBr. [âˆšCHID]
Kho. oÄ• histam pret. `I cut'.
AJ `drive': Ã¡JATI; Ã¡PÄ• JATI, *ABHIYAJYATÄ“, Ä• ËŠJATI, PRÄ• JAKA -- , PRÄ• JANA -- , *PRÄ• JAYATI, SAMÄ• JA -- .

ajÃ¡ 145 ajÃ¡ m. `goat', ajÄ• ËŠ -- f. RV., ajakÄ• -- , -- ikÄ• -- f. `small or young goat' PÄ• á¹‡.
Pa. aja -- , Ëšaka -- m., ajikÄ• -- , ËšiyÄ• -- f., Pk. aya -- m., ayÄ• -- f., AÅ›. ajake m., ËškÄ• f., Shum. uÌ„Ìƒ Ä« f. (NOGaw 37 < *AJANIKÄ• -- q.v.), Sh. ai f., S. aÄ« f.; Si. ada `goat, ram'. There is considerable confusion of meaning between `goat' and `sheep', and phonet. the Shum. Sh. S. forms may represent AVÃ- -- , AVIKÄ• ËŠ -- . There is a similar confusion in their cmpds. But Sh. bro. Ä• `she -- goat' < ajÄ• ËŠ -- .
*AJAKAá¹-A -- , *AJANIKÄ• -- , *AJÄ• NÄ« -- , AJÃ-NA -- , *AJYA -- ; *KAá¹-á¹-Ä• JYA -- ; AJAKARá¹‡A -- , AJAGARÃ¡ -- , *AJAPAá¹£á¹-HA -- , AJAPÄ• LÃ¡ -- , AJAMOÌ„DA -- , *AJAVÄ• á¹-A -- , AJAVÄ«THI -- .

ajakaá¹-a 146 *ajakaá¹-a m. `flock of goats'. [Ext. with -- á¹-a -- of ajaka -- , cf. avikaá¹-Ã¡ -- : AJÃ¡ --]
S. ajaá¹›u m. `flock of goats' (< *ayyaá¹›u ?); L. eiyuá¹›, (Jukes) aiyyaá¹› m. `flock of sheep or goats', P. ayyaá¹› m. -- Or < AVIKAá¹-Ã¡ -- .

ajakará¹‡a 147 ajakará¹‡a m. `a goat's ear' KÄ• tyÅšr., `the tree Terminalia alata tomentosa' SuÅ›r., Ëšaka -- m. `the tree Shorea robusta' lex. [AJÃ¡ -- , KÃ¡Rá¹‡A --]
H. enÄ« f. `name of a very big tree' ?

ajagarÃ¡ 148 ajagarÃ¡ m. `boa constrictor' AV. [AJÃ¡ -- , GARÃ¡ --]
Pa. Pk. ajagara -- m., Pk. ayagara -- , M. Ko. Ä• r m.; Si. dÄ• ra -- in dÄ• rakaravalÄ• `the snake Bungarus Ceylonicus', dÄ• rapolanÌ†gÄ• `a kind of viper' H. Smith JA 1950, 192.
M. aÌ„Ì†hÄ• r, ahÄ«r `boa constrictor', Ko. hÄ• ru perh. X *AHIRÅ«PA -- .
Ã¡jati see Ä• ËŠJATI.

ajanikÄ• 149 *ajanikÄ• `she -- goat', or *ajÄ• nÄ« -- ? [AJÃ¡ --]
Gaw. há¸—nÄ« f. (NOGaw 37 < *ajanikÄ• -- , but perh. < á¸—KAHÄ• YANA --), Shum. uÌ„Ìƒ Ä« (or < AJÃ¡ -- or Ã¡VI --).

ajapaá¹£á¹-ha 150 *ajapaá¹£á¹-ha `young goat'. [AJÃ¡ -- , *PAá¹£á¹-HA --]
S. aiá¹-ha f. `she -- goat 10 or 12 months old'. -- Or < *AVIPAá¹£á¹-HA -- .

ajapÄ• lÃ¡ 151 ajapÄ• lÃ¡ m. `goatherd' VS. [AJÃ¡ -- , PÄ• LÃ¡ --]
Pa. ajapÄ• la -- m., Pk. ayavÄ• la -- m.; Gaw. wÄ• l `shepherd', Kal. wal --

moÄ• (NOGaw 53 < -- vÄ• la -- extracted from cmpds. with -- pÄ• la --); L. eiyÄ• l m. `shepherd, goatherd'; P. ayÄ• l f. (?) `flock of sheep or goats', ayÄ• lÄ«, yÄ• lÄ« m. `shepherd, goatherd'; Marw. evÄ• á¸·iyo m. `shepherd'. -- The forms of Gaw. Kal. L. P. Marw. may equally be < AVIPÄ• LÃ¡-<->

ajamoÌ„da 152 ajamoÌ„da m., -- Ä• -- , -- ikÄ• -- f. `carroway, parsley, Ligusticum ajwaen' SuÅ›r. [Pop. etym. AJÃ¡ -- , MOÌ„DA -- : cf. AJÄ• JI -- , YAVÄ• NÄ« --]
Pa. ajamoÌ„ja -- m. `cummin -- seed'; G. ajmÉ” m. `parsley'; M. ÃµvÄ• m. `Ligusticum ajwaen, Sison ammi and its seed'; Si. adÄ•  `Anethum sowa', adimoda `a kind of parsley, Carum copticum'.

ajarÄ• 153 ajarÄ• f. `Aloe perfoliata, Argyreia speciosa' lex. [Cf. ajÄ• gara -- m. `Eclipta or Verbesina prostrata']
Si. adara `name of a medicinal plant' (DSL 196 -- 7 prob. same as adariya `cowitch, Mucuna pruriens').

ajavÄ• á¹-a 154 *ajavÄ• á¹-a m. `goat -- pen'. [AJÃ¡ -- , VÄ• á¹-A -- 1: with EH. -- r<-> < -- á¹- -- rather than < -- vÄ• ra --]
H. aiwÄ• rÄ• m. `shed for sheep, goats or cattle in jungle'. -- Or < *AVIVÄ• á¹-A -- .

ajavÄ«thi 155 ajavÄ«thi f. `path of the constellation Aries' YÄ• jÃ±. [AJÃ¡ -- , VÄ«THI --]
Pa. ajavÄ«thi -- , Si. adavÄ“ Geiger EGS 7, but prob. â†• Pa. Ã¡jasra -- see *JASARA -- .
ajÄ• gara -- see AJARÄ• -- .

ajÄ• jÄ-Ì„ 156 ajÄ• jÄ-Ì„ f. `Cuminum cyminum, Ficus oppositifolia, Nigella indica' SuÅ›r. [Cf. AJAMOÌ„DA -- , YAVÄ• NÄ« --]
Kho. (Lor.) oÌ„Ç°oÌ„Å¾ `caraway'.

ajÄ• nant 157 ajÄ• nant `not knowing'. [JÄ• ËŠNANT -- : âˆšJÃ±Ä• ] MW. Pk. ayÄ• á¹‡aá¹• ta -- , ayÄ• á¹‡a -- , Ëšá¹‡aa -- , Ëšá¹‡uya -- `foolish', ayÄ• á¹‡a<-> n. `folly'; S. iÄ• á¹‡o `ignorant'; L. ayÄ• á¹‡Ã£Ì„ m. `fool, infant'; P. ayÄ• á¹‡Ä• , yÄ• á¹‡Ä•  `ignorant, immature'; Ku. ayÄ• á¹‡o `young'; OAw. ayÄ• naÌ„Ì† `ignorant'; H. ayÄ• nÄ• `silly'. -- Cf. Pa. ajÄ• nana -- n. `ignorance'.

*ajÄ• nÄ« -- f. `she -- goat', see *AJANIKÄ• -- .
Addenda: ajÄ• nant -- : Garh. ayÄ• á¹‡Å« `ignorant'.

ajÃ-na 158 ajÃ-na n. `skin of esp. the black antelope used by ascetics' AV.
[AJÃ¡ --]
Pa. ajina -- n., Pk. ajiá¹‡a -- , aÃ¯á¹‡a -- n., Si. adun, anÌ†dun
(Sikhavalanda v. 3).
Addenda: ajÃ-na -- [Cf. ajinapatrÄ• -- , ËštrÄ« -- , ËštrikÄ• f. `bat' lex.]
WPah.ká¹-g. Ä“á¹‡ `flying fox' Him.I 7.
ajinapatrÄ• -- `bat' see AJÃ-NA -- Add2.

ajrÌ¥ta 159 *ajrÌ¥ta `undigested'. [Cf. jÄ«ryatÄ“ `is digested' YÄ• jÃ±.,
ajÄ«rá¹‡a -- `undigested' Mn., ajÄ«rti -- f. `indigestibleness':
âˆšJ&RCIRCLEMACR;]
Or. ajaá¹›a `indigestion'.

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ajÃ±a 160 ajÃ±a `ignorant, foolish' Mn., ajÃ±akÄ• -- , -- ikÄ• -- f.
`ignorant woman' PÄ• á¹‡. [âˆšJÃ±Ä•]
Pk. aá¹‡á¹‡aa -- `young', m. `rogue'; Ku. Ä• nojÄ• no `strange, new, wicked'
-- jÄ• no ?); A. Ä• z `simple, artless', Ä• zalÄ• `ignorant, foolish'; B.
Ä• jali `foolish girl' (Chatterji ODBL 314 < rÌ¥jÃº --).

Ã¡jÃ±Ä• ta 161 Ã¡jÃ±Ä• ta `unknown' RV. [JÃ±Ä• TÃ¡ -- : âˆšJÃ±Ä•]
Pa. aÃ±Ã±Ä• ta -- , Pk. aá¹‡á¹‡Ä• ya -- ; B. Ä• nÄ• á¹› `unknown, unfrequented'
(Chatterji ODBL 527: ext. with -- á¹-a -- : doubtful).

162 ajÃ±Ä• nin -- , f. -- inÄ« `ignorant, unwise' MW. [JÃ±Ä• ËŠNA -- :
âˆšJÃ±Ä•]

Pa. aÃ±Ã±Ä• á¹‡in -- `ignorant'; Pk. aá¹‡á¹‡Ä• á¹‡i(ya) -- `foolish'; K. anÃ¶ri, anÃ¶á¸• i (country dial. ?); S. anÄ• á¹›Ä« `uncouth', m. `fool'; P. anÄ• á¹›Ä« m. `fool', anÄ• á¹›aá¹‡ f. `clumsy woman', Ku. anÄ• á¹›i `clumsy'; N. anÄ• ri `fool'; A. Ä• jÄ• n `ignorant, foolish', anÄ• ri `difficult to live with, corrupt' (â†• H. ?); B. aÌ„Ì†nÄ• á¹›i `clumsy', Or. anÄ• á¹›i; H. anÄ• á¹›Ä«, ËšrÄ« `foolish, clumsy'; G. anÄ• á¹›Ä« `stupid'; M. anÄ• á¸• Ä« `clumsy', aá¸• Ä• á¹‡Ä« (< *aá¸• á¸• Ä• á¹‡Ä«). -- MIA. dissimilation of aá¹‡á¹‡Ä• á¹‡Ä« to *aá¹‡á¹‡Ä• á¸• Ä« whence also through metathesis to *aá¸• á¸• Ä• á¹‡Ä«: for similar dissimilation see *Aá¹‡UNI -- , ANÄ“NÃ¡S -- , Ä• ËŠÃ±JANA -- .
Addenda: ajÃ±Ä• nin -- : Garh. anÄ• á¹›Ä« `foolish, rude'.
AÃ‘C: â€ *PRÄ• Ã±CATI, â€ VÄ«CI -- .

ajya 163 *ajya `flock of goats'. [AJÃ¡ --]
L. ajjaá¹› m., P. ajjaá¹›, ijjaá¹› m. -- Deriv. L. Ä• jaá¹›Ä« m. `shepherd', P. Ä• já¹›Ä« m.
*KAá¹-á¹-Ä• JYA -- .

ajvara 164 *ajvara `free from fever'. [JVARÃ¡ --]
A. Ä• zar `free from fever, freedom from fever'.
AÃ‘C `bend': Aá¹…KÃ¡ -- , Aá¹…KANA -- , Aá¹…KÃ¡YATI, Aá¹…KUá¹-A -- , Aá¹…KURÃ¡ -- , Aá¹…KUÅ›Ã¡ -- , Aá¹…KÅ«RÃ¡ -- , *AÃ±CA -- , Ã¡Ã±CATI, AÃ±CANA -- , AÃ±CALA -- ; *ATIYAÃ±CATI, Ã¡PÄ• Ã±C -- , Ä• ËŠÃ±CATI, ÃºDAÃ±C -- , ÃºDAÃ±CATI, *UPÄ• Ã±CATI, NÃ-YAÃ±C -- , NÄ«CA -- , NYAKKÄ• RA -- , NYAGRá¹“DHA -- , NYÃ Ã±C -- , PARÄ• KÄ• ËŠT, PARYAá¹…KA -- , PALYAá¹…KA -- , *PRATYAKA -- , *PRÄ• CAYATI, PRÄ• CÄ«ËŠNA -- , PRÄ• CYÃ -- , *VÄ«CYA -- , SAMYÃ¡K, SÄ• KÃ¡M; GHRÌ¥TÄ• ËŠCÄ« -- ; -- âˆšÄ• Ã±CH.

aÃ±ca 165 *aÃ±ca `curve'. [Cf. roÌ„mÄ• Ã±ca -- m. `thrill of the hair': âˆšAÃ±C]
A. Ã£Ì„s `a line'; ext. with -- á¹-a -- : Ã£Ì„sor `scratch'.

166 Ã¡Ã±cati `bends' ÅšBr., Ä• ËŠÃ±cati `bends, curves' AV. [âˆšAÃ±C]
Pa. aÃ±cati `draws (water)'; Pk. aá¹• caÃ¯ `drags, ploughs, draws a line'; A. Ã£Ì„siba `to draw a line', Ã£Ì„os `furrow' (o ?); B. Ã£Ì„cÄ• `to estimate'; Or. Ä• Ã±cibÄ• `to draw, conjecture, bend a bow'. -- Any connexion with Si. Ã¤dima `dragging', Ã¤ddenavÄ• intr. `to drag along the ground' is unlikely since aÃ±c -- would normally > as -- .

aÃ±cana 167 aÃ±cana n. `bending' Nir. [âˆšAÃ±C]
A. Ã£Ì„san `drawing a line', Ã£Ì„sani `rough draft'; Or. Ã£Ì„can `rope used in a bedstead' (why not á¹‡ ?).

aÃ±cala 168 aÃ±cala m.n. `border or end of a garment' PaÃ±cat. [âˆšAÃ±C]
Pk. aá¹• cala -- m. `hem of a garment'; K. anzolu m. `border of a cloak, shawl, veil'; Ku. Ã£Ì„cal `fold of a woman's dress', gng. Ã£Ì„caw `veil'; N. Ã£Ì„cal `border of garment, small wrap'; A. Ã£Ì„sal `border of garment', Ã£Ì„salÄ• `a single cloth'; B. Ã£Ì„cal `hem of a garment', Ã£Ì„clÄ• `hem of a garment of a goddess'; Or. aÃ±caá¸·a `part of cloth worn over the shoulder, outskirt, district', aÃ±caá¸·Ä• `embroidered end of a woman's dress'; Bi. Ã£Ì„car, aÌƒcrÄ« `border of a sÄ• á¹›Ä«'; OMth. Ã£Ì„cara `woman's body cloth, veil'; Bhoj. Ã£Ì„car `woman's skirt'; Aw. Ã£Ì„car `breast'; H. Ã£Ì„cal m. `border of cloak, &c.'; G. Ã£Ì„caá¸· m. `udder, teat'; M. Ã£Ì„Ä‹Å«á¸·, Ä• Ä‹Ëš m. `udder', Ã£Ì„Ä‹á¸·Ä«, aÃ±Ä‹Ëš f. `unwoven threads, fringe'; Si. asalÄ• , ahaËš `border, margin, environs', ahala -- pahala `in the neighbourhood' (Geiger ES 10 EGS 14 < Ä• sanna -- ). -- S. aÌƒcilo m. `cloth for straining', P. aÃ±calÄ• m. `hem', M. aÃ±caá¸· â†• Centre.
AÃ‘J `anoint': aktÃ¡ -- , aÃ±jÃ¡ti, aÃ±jana -- , Ã¡Ã±jas -- , *aÃ±jita -- ; abhyaá¹…ga -- , Ä• ËŠjya -- ; *Ä• Ã±jati, Ä• ËŠÃ±jana -- , Ä• Ã±janÃ-ya -- , Ä• Ã±janyÃ -- , Ãºpä• kta -- , *upÄ• kna -- , *upÄ• gna -- , upÄ• á¹…ká¹£yati, upÄ• á¹…ga -- , *upÄ• jyatÄ“, *upÄ• Ã±jati, upÄ• Ã±jana -- , *bhiyagna -- , *bhiyaÃ±ga -- , *bhiyajyatÄ“, *bhiyaÃ±jati, *bhiyÄ• jayati, *bhyagna -- , *prÄ• Ã±jati, prÄ• ËŠÃ±jana -- , vÃ-yakta -- , vÃ-yaá¹…ga -- 2, vÃ-yaÃ±jana -- , vyÃ kta -- , vyÃ á¹…ga -- 2, vyÃ¡Ã±jana -- *samaÃ±jati.
Addenda: aÃ±cala -- : Garh. Ã£Ì„caá¸· `woman's skirt'; Brj. Ã£Ì„car m. `border of shawl etc.', OMarw. aá¹• caá¸·a; A. spel. Ã£Ì„cal.

169 aÃ±jÃ¡ti ~ anÃ¡kti `anoints, smears, decorates' RV.; or *Ä• Ã±jati ~ Ä• ËŠnakti AV. [âˆšAÃ±J]
Pa. aÃ±jati `smears, anoints', Pk. aá¹• jaÃ¯; Pr. a3c; -- `to smear' (NTS xv 286 < *aÃ±c -- for aÃ±j -- after aá¹…ktÄ“ ?); H. Ã£Ì„jnÄ• `to apply collyrium to the eyes', G. Ã£Ì„jvuÌƒ; Si. anÌ†dinavÄ• `to anoint, paint'.
Addenda: aÃ±jati: Garh. Ã£Ì„já¹‡u `to smear'.

aÃ±jana 170 aÃ±jana n. `anointing, ointment' &capamacr;Å›vÅšr. [âˆšAÃ±J]
P. aÃ±jaá¹‡ f. `collyrium'; Si. anÌ†danÄ• `anointing, painting, putting on

(clothes)'.

aÃ±jalÃ- 171 aÃ±jalÃ- m. `the hollowed hands placed together' ÅšBr.
Pa. aÃ±jali -- m., aÃ±jalikÄ• -- f., Pk. aá¹• jalÄ-Ì„ -- m.f.; Kho. anÇ°Ã-l
`single or double handful, the hands put together palms up in salutation',
K. anzal f., P. aÃ±jlÄ« f., Ku. Ã£Ì„julÄ«, Ã£Ì„culÄ«, aÌƒjwÄ• l `double
handful', gng. Ã£Ì„jÌˆui, Ã£Ì„Ä‹ui; N. aÌƒjuli, aÌƒjulo `open palms placed
together', A. Ã£Ì„zaÌ,li, B. Ã£Ì„juli, Ã£Ì„jlÄ• , Or. Ä• Ã±juá¸·i, aÃ±jËš,
Ä• Ã±juá¸·Ä• , aÃ±jËš, Bhoj. aÌƒjurÄ«, H. aÃ±jal, aÃ±jul, aÃ±jlÄ• m., aÃ±jlÄ«,
aÃ±julÄ« f. `double handful'; G. aÌƒjá¸·Ä« f. `open palms together', M.
aÌƒjÌˆá¸·Ä« f., Si. Ã¤dilla; -- -- ul<-> from aá¹…gÃºli -- ; P. uÃ±jal m.
`double handful', Or. uÃ±jlÄ• , H. uÃ±jal m., uÃ±jlÄ« f. with metathesis <
aÃ±jul -- , or poss. < *UPÄ• Ã±JALI -- .
Addenda: aÃ±jalÃ- -- : WPah.ká¹-g. andÉ™l, É”ndÉ™á¸· f. (poet. m.) `both
hands joined in greeting' (obl. *anjÌˆli > andli Him.I 4), J. annal f.;
Garh. ajÅ«á¸· (obl. pl. Ëšá¸·yÃµ) `handful'.

Ã¡Ã±jas 172 Ã¡Ã±jas n. `ointment, mixture' RV. [âˆšAÃ±J]
A. Ã£Ì„zÄ• `curry, pottage' (for meaning cf. vyÃ Ã±jana -- n. `condiment'
MBh.).
Addenda: Ã¡Ã±jas -- : Garh. Ã£Ì„ju `collyrium'.

aÃ±jita 173 *aÃ±jita `anointed'. [Cf. aÃ±jayati &capamacr;Å›vÅšr.: âˆšAÃ±J]
Pa. aÃ±jita -- `smeared'; Pk. aá¹• jiya -- `oiled'; Si. Ã¤nÌ†di `painted,
marked'.

aÃ±jÄ«ra 174 aÃ±jÄ«ra m. `fig -- tree'. [â†• Pers. Mayrhofer EWA i 24]
L. haÃ±jÄ«r m. `fig', haÃ±jÄ«raÌƒ f. pl. `swelling of glands'; P. aÃ±jÄ«r,
haÌƒjËš m., hajËš f. `fig', N. aÃ±jir; B. Ä• Ã±jir `fig, guava, kind of
lime'; H. aÃ±jÄ«r m. `fig'; G. aÌƒjÄ«r n. `fig', aÌƒjÄ«rÄ« f. `fig -- tree';
M. aÌƒjÄ«r m. `fig -- tree and fruit'. -- Deriv. G. aÌƒjÄ«riyuÌƒ `dark red'.
-- Some forms, e.g. H., prob. directly from Persian.
Aá¹¬ `wander about': *ABHYAá¹-ATI, *PARIYAá¹-á¹-A -- .

175 aá¹-ani -- , -- Ä« -- f. `notched extremity of a bow'. [i.e. supporter
of the string ? -- cf. *Aá¸• -- ?]
Pa. aá¹-anÄ« -- f. `support inserted under leg of a bedstead, supports of a
seat'; M. aá¸• aá¹‡ f. `slip of bamboo strengthening forepart of winnowing

fan', aá¸• á¹‡Ä« f. `three -- legged stand' Bloch LM 287; -- G. Ä• á¸• á¹‡Ä« f. `three -- legged stand on which bread is made' < *Aá¸• á¸• -- .
Addenda: aá¹-ani -- [< IE. *elteni -- `elbow' ~ *oltnÄ« > Ä• ËŠrtnÄ« -- f. `end of a bow' RV. T. Burrow BSOAS xxxviii 65]

aá¹-aruá¹£a 176 aá¹-aruá¹£a m. `the shrub Justicia adhatoda' lex., ËšrÅ«á¹£aka<-> m. SuÅ›r.
H. arÅ«s, arus, aá¹›Å«sÄ• m. `Justicia adhatoda and ganderussa' (< *aá¹›arus -- ?); G. ará¹›Å«sÄ« f., aá¹›usÄ« f. `a partic. medicinal plant', aá¹›usÉ” m. `a partic. tree'; M. aá¸• uá¸·sÄ• , aá¸• oá¸·Ëš m. `the plant Justicia adhatoda and ganderussa'.

aá¹-avÄ« 177 aá¹-avÄ« f. `forest' R.
Pa. aá¹-avÄ« -- , AÅ›. shah. gir. aá¹-avi -- , Pk. aá¸• avÄ-Ì„ -- f., Si. iá¸·u; -- Geiger GS 26 and BSOS viii 556 Si. lÃ¤v `forest', but see DÄ• VÃ¡ -- .

aá¹-á¹- 178 *aá¹-á¹-1 `contain, be contained, fit into'. [Poss. < Ä• ËŠrta -- 1 `*brought', cf. Ä• ËŠ -- rÌ¥á¹‡vati `brings, reaches, obtains' RV., despite Äƒ of P.: âˆšRÌ¥]

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Phal. aá¹- -- `to send, bring' NOPhal 28, Sh. aá¹-oiki; P. aá¹-á¹-á¹‡Ä•  `to be filled up, be contained in'; Ku. Ä• á¹-á¹‡o `to bury, fill up with earth and stones', aá¹-Ä• á¹‡o `to contain, hold', aá¹-á¹-o `brimful'; N. aá¹-Ä• unu `to be contained, fit into'; A. Ä• á¹-iba `to tighten', Ã£Ì„á¹-iba `to suffice'; B. Ã£Ì„á¹-Ä• `to be contained, close tightly', Ã£Ì„á¹-Ä•  `closely fitted, insufficient'; H. Ä• á¹-nÄ• , aá¹-Ä• nÄ• `to fit into, join'; Ä• á¹-nÄ• , aá¹-Ëš, Ã£Ì„á¹-Ëš, aÌƒá¹-Ëš `to be contained, be fitted into', aÌƒá¹-wÄ• nÄ• ,

aÌƒá¹-hËš `to cram in'.

aá¹-á¹- 179 *aá¹-á¹-2 `obstruct, stop'. [Cf. *aá¹-á¹-ha -- 2, *aá¸• -- , *aá¸• á¸• -- : prob. â†• Drav. see *Aá¸• --]
S. aá¹-aru `obstinate'; L. aá¹-á¹- m. `sediment in a well, silt'; Or. aá¹-Ä• i `enclosure for cattle'; G. Ä• á¹-É” m. `pounding' (?), aá¹-vÄ• maá¹‡ f. `obstacle'; M. aá¹- f. `obstruction', Ä• á¹- f. `obstinacy', aá¹-á¹‡&etilde; `to thicken, inspissate'.
*Aá¹-á¹-AKK -- .
aá¹-á¹-a -- 1 `boiled rice' see *Ä• RTA -- 2.

aá¹-á¹-a 180 aá¹-á¹-a2 `high', m. `tower, watchtower' KÄ• lid., aá¹-á¹-aka -- m. `tower' lex. [Non -- aryan Mayrhofer EWA i 25]
Pa. aá¹-á¹-a -- , Ëšaka -- m. `watchtower, platform, hide -- out in a tree'; Pk. aá¹-á¹-a -- `big', m.n. `watchtower, room on roof'; PaÅ¡. aá¹- `rock'; Ku. Ä• á¹-, Ä• á¹-i `shelf in the kitchen'; N. Ä• á¹- `a mud shelf on which to keep vessels'; A. Ä• á¹-i, ËšiyÄ• , `high bank, prominence'; H. aá¹-á¹-Ä• m. `heap', aá¹-Ä• m. `upper room', aá¹-iyÄ• f. `small thatched room on the roof'; G. Ä• á¹- f. `an arrangement of cow -- dung cakes to prevent the cooking -- pot from upsetting'; Si. aá¹-uva `platform, loft, structure over fireplace'.
Aá¹-á¹-Ä• LA -- ; Aá¹-á¹-AHÄ• SA -- .

aá¹-á¹-a 181 *aá¹-á¹-a3 `bundle'. 2. *aá¹‡á¹-a -- . 3. *aá¹-á¹-ha -- 1. 4. *aá¹‡á¹-ha -- .
1. K. Ã¼á¹-Ã¼, dat. aceÌ† f. `bundle, skein'; L. aá¹-á¹-Ä« f. `skein', P. aá¹-á¹-Ä• m., Ëšá¹-Ä« f.; A. Ä• á¹-i `sheaf'; B. Ä• á¹-i `sheaf, faggot'; Or. Ä• á¹-i `sheaf, bundle'; H. Ä• á¹-Ä«, aá¹-á¹-Ä« f. `twist, bundle, skein.'
2. B. Ã£Ì„á¹-i `bundle'; Bi. Ã£Ì„á¹-Ä« `bundle of straw'; Mth. Ã£Ì„á¹-Ä« `bundle of grain divided between reaper and master'; H. Ã£Ì„á¹-Ä«, aá¹‡á¹-Ä« f. `bundle, skein, sheaf'; G. Ã£Ì„á¹-Ä« f. `skein of thread'.
3. Pk. aá¹-á¹-hÄ• -- f. `handful'.
4. Ku. N. Ã£Ì„á¹-ho, Ã£Ì„á¹-hi `bundle, sheaf, plait of hair'.

aá¹-á¹-akk 182 *aá¹-á¹-akk `obstruct, stop'. [*Aá¹-á¹- -- 2]
S. aá¹-kaá¹‡u `to be stopped', aá¹-ak f. `hindrance'; L. aá¹-kaá¹‡ `to stop, stick', P. aá¹-aká¹‡Ä• ; aá¹-kÄ• m. `stoppage'; Ku. aá¹-aká¹‡o `to stop, wait'; N. aá¹›kanu intr. `to stick in, stop'; A. Ä• á¹-ak `obstacle', ËškiyÄ•

`scarce'; B. Ä• á¹-kÄ• na `to obstruct', Ä• á¹-ak `barrier'; Or. aá¹-akibÄ• `to come to a stop', ËškÄ• ibÄ• , akaá¹-Ä• ibÄ• `to hinder', aá¹-akÄ• , akaá¹-Ä• `hindrance'; Mth. aá¹-akab `to stay, cease', aá¹-akÄ• b `to prevent'; H. aá¹-aknÄ• intr. `to stick', aá¹-ak f. `obstacle'; Marw. aá¹-aká¹‡o `to remain'; G. aá¹-akvuÌƒ `to be detained', aá¹-ak f. `stoppage', aá¹›Ä« f. `hiccough'; M. aá¹-aká¹‡&etilde; `to be stopped', aá¹-k&etilde; n. `obstacle'.
Addenda: *aá¹-á¹-akk -- : S.kcch. aá¹-kÄ• (y)á¹‡Å« `to stop, prevent'.

aá¹-á¹-akkalÄ• 183 *aá¹-á¹-akkalÄ• `guess'. [Poss. contains kalÄ• ËŠ -- : for first part cf. L. aá¹-á¹-Ä• -- saá¹-á¹-Ä• m. `rough guess' and *Aá¹‡á¹- --]
H. aá¹-kal, aá¹-kar f. `guess' (prob. â†’ K. aá¹-kal, aá¹-hkËš f., S. aá¹-kala f.; L. aá¹-kal f. `knowledge, skill, guess'; P. aá¹-kal f. `guess', Ku. aá¹-gal, gng. aá¹-gaw, N. aá¹›kal); A. Ã£Ì„á¹-kÄ• l `conjecture', B. Ä• á¹-kÄ• l, Or. aá¹-akaá¸·a, G. M. aá¹-kaá¸· f.

aá¹-á¹-ahÄ• sa 184 aá¹-á¹-ahÄ• sa m. `loud laughter' KÄ• lid. [aá¹-á¹-a -- 2, hÄ• sa --]
Pk. aá¹-á¹-ahÄ• sa -- m.; A. Ä• á¹-Ä• h `loud call, scream'.

aá¹-á¹-Ä• la 185 aá¹-á¹-Ä• la m. `watch -- tower' R., Ëšlaka -- m. MBh., ËšlikÄ• -- f. `palace'. [Aá¹-á¹-A -- 2]
Pa. aá¹-á¹-Ä• la -- , Ëšaka -- m. `watch -- tower, room on roof or over gate'; Pk. aá¹-á¹-Ä• laya -- m.n. `roof -- terrace'; Kt. aá¹-Ã³l `boulder', Pr. aá¹-Ä• ËŠl `high hill', PaÅ¡. aá¹-alÄ• `rock' Morgenstierne NTS xv 252; L. awÄ• á¹‡. aá¹-Ä• rÄ« `turret'; P. aá¹-Ä• lÄ• m. `platform, mound, heap', aá¹-Ä• rÄ« f. `small room on roof'; N. aá¹-Ä• li `balcony'; A. Ä• á¹-Ä• l `platform of bamboos laid across the beams of a house'; Or. aá¹-Ä• á¸·i `palace, mansion', Bhoj. aá¹-Ä• rÄ«; H. aá¹-Ä• l, á¹-Ä• l f. `heap', aá¹-Ä• lÄ• , ËšÄ• rÄ• m. `heap, high building', aá¹-Ä• rÄ« f. `thatched upper building'; G. aá¹-Ä• rÄ« (aá¹-Ä• lÄ« lw. with l) f. `balcony'; M. aá¹-Ä• á¸·Ä• , aá¹-oá¸·Ä• m. `platform in cornfield', aá¹-Ä• á¸·Ä« f. `terrace'; Si. aá¹-alla `scaffold, watch -- tower'.
*aá¹-á¹-ha -- 1 `bundle' see *Aá¹-á¹-A -- 3.

aá¹-á¹-ha 186 *aá¹-á¹-ha2 `gum'. 2. *attha -- .
1. A. Ä• á¹-hÄ• , eá¹-hÄ• `gum', eá¹-hÄ• -- eá¹-hi `gummy, slimy'; B. Ä• á¹-hÄ• `gum, birdlime, paste', Ä• á¹-hÄ• l, Ä• á¹-Ä• l `viscid'; Or. aá¹-hÄ• `gum'; Si.

aá¹-á¹-uwa `any glutinous substance'.
2. G. Ä• thÉ” m. `paste'.

aá¸• 187 *aá¸• `obstruct, stop'. [Cf. *Aá¸• á¸• -- , *Aá¹-á¹- -- 2, poss. *Aá¹-á¹-HA -- 2; -- â†• Drav. cf. Tam. aá¹-ai `to be obstructed', Kan. aá¸• (á¸•)a `obstructing, transverse', Tu. aá¹-aka, aá¸• aka `obstacle', Kui aá¸• a `screen', Brah. aá¹› `obstruction': T. Burrow TPS 1945, 79.]
L. aá¹›aá¹‡ `to jib, be entangled', aá¹›Ä• m. `constipation'; P. aá¹›nÄ• `to stop, stick fast', aá¹› f. `stoppage'; Ku. aá¹›á¹‡o `to persist, be strong', aá¹›iyo `fat', aá¹›o `prop'; H. aá¹›nÄ• , arnÄ• `to come to a stop', aá¹› f. `dam'; G. aá¹›vuÌƒ `to touch', aá¹› f. `obstinacy'; M. aá¸• á¹‡&etilde; `to be stopped', aá¸• f. `obstruction'. -- Ext. with -- kk -- : L. aá¹›ak m. `untrained bullock'; P. aá¹›kaá¹‡Ä• `to be stopped'; G. aá¹›akvuÌƒ `to touch', aá¹›ak f. `obstruction'; M. aá¸• aká¹‡&etilde; intr. `to stick fast'.
*aá¸• i -- `heel' see *Aá¸• á¸• I -- .

aá¸• á¸• 188 *aá¸• á¸• `obstruct, stop'. [â†• Drav., see *Aá¸• --]
K. aá¸• un `to persevere, be intent on', aá¸• Ä• v m. `the wooden beam supporting a log when being sawn'; S. aá¸• Ì aá¹‡u `to build', aá¸• Ì a f. `watercourse'; L. aá¸• á¸• , pl. aá¸• á¸• aÌƒ f. `small irrigation channel', aá¸• á¸• Ä« f. `iron rest for supporting tools in turning'; P. aá¸• á¸• Ä• m. `perch for birds'; WPah. bhal. aá¸• á¸• o m. `support for a log being sawn'; Ku. Ä• á¹›o `support, bolt of door'; N. Ä• á¹› `cover, shelter', aá¹›inu `to stop, halt'; A. Ã£Ì„r `screen'; Or. Ä• á¹›ibÄ• `to ward off', Ä• á¹›i `hide -- out for hunters'; Mth. aá¹›Ä• eb `to restrain'; H. Ä• á¹› f. `interruption, covering', Ä• á¹›nÄ• `to cause to stop' (perh. rather der. aá¹›nÄ• < *Aá¸• -- ); G. Ä• á¸• i f. `obstacle', aá¸• vuÌƒ `to stop', Ä• á¸• á¹‡Ä« f. `a stand'; M. aá¸• á¹‡&etilde; `to be stopped' (or < *Aá¸• -- ), aÌ„Ì†á¸• aÄ‹ `tightly'; Si. aá¸• aya `prop, stopper' (perh. direct â†• Tam. aá¹-ai).
*Aá¸• á¸• A -- , Aá¸• á¸• ANA -- .

aá¸• á¸• a 189 *aá¸• á¸• a `transverse'. [Same as prec.? -- â†• Drav., see *Aá¸• --]
S. aá¸• Ì o m. `edge of a boat, thwart', aá¸• Ì Ä« f. `rail across bottom of a lathe', Ä• á¸• Ì o `transverse'; L. aá¸• á¸• Ä• m. `thwart of a boat'; P. Ä• á¸• á¸• Ä• `crooked'; B. Ä• á¹› `aslant', Ä• á¹›Ä• `beam'; Or. Ä• á¹›a `width', Ä• á¹›Ä• `cross -- beam', Mth. Ä• á¹›, Ä• á¹›i `boundary between fields'; H. Ä• á¹› f `horizontal line painted across forehead', Ä• á¹›Ä• `transverse';

OMarw. Ä• á¸• o `transverse'; G. Ä• á¸• uÌƒ `slanting', Ä• á¸• f. `curved piece of mica worn as ornament by women on forehead'; M. Ä• á¸• &etilde; n. `ridgepole, cross -- bar, keel', aá¸• vÄ• `transverse'; Ko. Ä• á¸• a `crosswise'; -- compounded with an IA. word of same meaning: Or. Ä• á¹›a -- bÃ£Ì„ka `oblique'; H. aá¹›baá¹…gÄ• `crooked', m. `obstruction' (â†' N. aá¹›b(h)aá¹…ge `crosswise, obstacle').
Addenda: *aá¸• á¸• a -- : S.kcch. Ä• á¸• Ä« f. `crossbeam'; WPah.ká¹-g. (kc.) aá¹›I f. `plough -- handle, plough -- stick with handle', J. Ä• á¹›Ä«.

aá¸• á¸• ana 190 aá¸• á¸• ana n. `shield' lex. [Mayrhofer EWA i 25 connects with Aá¹-á¹-A -- 2; perh. rather to *Aá¸• á¸• -- `obstruct']
Pk. aá¸• á¸• aá¹‡a -- n., Or. Ä• á¹›aá¹‡i.
Addenda: aá¸• á¸• ana -- : Md. aá¸• á¸• ana `shield'.

aá¸• á¸• i 191 *aá¸• á¸• i `heel'. 2. *aá¸• i -- . 3. *Ä“á¸• á¸• i -- . 4. *Ä“á¸• i -- . [J. Bloch BSOS v 738 â†• Drav., cf. Tam. Kan. aá¸• i, Tel. aá¸• ugu `foot, footstep']
1. L. P. aá¸• á¸• Ä« f. `heel'; H. aá¸• á¸• Ä• m. `heel of shoe'; -- Si. aá¸• iya `foot, footstep' (with a, not Ã¤) â†• Tam.
2. Marw. aá¹›i `heel.'
3. P. eá¸• f. `heel', N.B. Or. eá¹›i, Bhoj. eá¹›Ä«; H. eá¹› f. `spur', eá¹›Ä« f. `heel'; M. eá¸• f. `urging with the heel'; -- N.B.Or.H. perh. < 4 below.
4. G. eá¹›i f. `spur', eá¹›Ä« f. `heel'.
X *LATTÄ• -- .
aá¹‡i -- `linch -- pin' see Ä• á¹‡Ã- -- .
Addenda: *aá¸• á¸• i -- . 3. *Ä“á¸• á¸• i -- : WPah. ká¹-g. eá¸• I f. `heel when used in spurring, spur'.

Ã¡á¹‡u 192 Ã¡á¹‡u1 m. `the grain -- plant Panicum miliaceum' VS. [Same as Aá¹‡U -- 2 ?]
Pk. aá¹‡u -- , aá¹‡ua -- m., aá¹‡uÄ• -- f. `a sort of edible grain'; Phal. Ä• ËŠá¹‡u `millet'.
*Aá¹‡UNI -- .

aá¹‡u 193 aá¹‡u2 `fine, minute' BrÌ¥&capamacr;rUp.; Ã¡á¹‡vÄ« -- f. `epithet of the fingers preparing Soma -- juice' RV., aá¹‡Ãº `minutely' ÅšBr.
Pa. Pk. aá¹‡u -- `small'.
Ã¡á¹‡UKA -- , Ä• á¹‡AVÃ¡ -- , *Ä• á¹‡VAKA -- ; *Aá¹‡UVAá¹• Å›A -- ; PARAMÄ• á¹‡U -- .

Ã¡á¹‡uka 194 Ã¡á¹‡uka `fine, minute' SuÅ›r. [Aá¹‡U -- 2]
Pa. aá¹‡uka -- ; Pk. aá¹‡ua -- `small', m. `fool'; P. aá¹‡Å« `minute', m. `atom'; Ko. aá¹‡vo `low, mean'.

aá¹‡uni 195 *aá¹‡uni `millet'. [Cf. Ã¡á¹‡u -- 1 NTS xii 156]
NiDoc. adÌ• Ì£iá¹• ni prob. `millet' H. W. Bailey BSOAS xii 332; á¸Œ. Ã¡rÄ«n `millet', Kt. awÅ•Ä«Ëœ, Dm. Ã¤Å•Ã-n, PaÅ¡. aá¹›Ä«ËŠn, Gaw. Ã©á¹›in, Kal. aá¹›Ã-n, Kho. oá¸·Ä«n; -- all < *aá¸• in -- with same dissimilation of á¹‡ -- n as in AJÃ±Ä• NIN -- rather than < *ARJANA -- -- More doubtful is Sh. (Lorimer) Ä• no `Indian millet'.

aá¹‡uvaá¹• Å›a 196 *aá¹‡uvaá¹• Å›a `small share'. [aá¹‡u -- 2, Ã¡á¹• Å›a --]
H. anwÃ£Ì„sÄ« f. `a very small measure of land', anwÃ£Ì„sÄ• m. `as much corn as grows on an aËš'.

aá¹‡á¹- 197 *aá¹‡á¹- `presume, be bold'. [Cf. *Aá¹-á¹-AKKALÄ• --]
Ku. Ã£Ì„á¹-á¹‡o `to guess'; Ã£Ì„á¹- `guess'; N. Ã£Ì„á¹-nu `to dare, be about to', Ã£Ì„á¹- `presumption, decision, courage'; Or. Ä• á¹‡á¹-a `pride'; G. Ã£Ì„á¹-vuÌƒ `to aim at'.
*aá¹‡á¹-a -- `bundle', see *Aá¹-á¹-A -- 3.
*aá¹‡á¹-ha -- `bundle', see *Aá¹-á¹-A -- 3.
Ã¡á¹‡á¹-hatÄ“, see *HAá¹‡á¹- -- .
aá¹‡á¸• Ã¡ -- see Ä• á¹‡á¸• Ã¡ -- .
aá¹‡á¸• akoÌ„Å›a -- see Ä• á¹‡á¸• AKOÌ„Å›A -- .
aá¹‡á¸• aja -- see *Ä• á¹‡á¸• AJÄ• TA -- .

Ã¡tati see âˆšAá¹-.
atasÃ¡ -- see ATASÄ«ËŠ -- .

atasÄ«ËŠ 198 atasÄ«ËŠ f. `flax' SuÅ›r. 2. *tissi -- . [Cf. atasÃ¡ -- n. `bush' RV.]
1. Pa. atasÄ« -- f., Pk. amg. ayasÄ« -- , Å›. alasÄ« -- f. (-- l -- < -- t<-> from a NW. dialect ?); K. aÌ‡liÅ› f. `flax, linseed', N. alas, Ä• las, Aw. lakh. arsÄ«, H. alsÄ« f. (â†' S. alsÄ«, ilsÄ« f., P. alsÄ« f.), G. aá¸·Å›Ä« f., M. aá¸·Å›Ä«, Ä• á¸·Ëš f. -- Deriv. G. aá¸·Å›iyuÌƒ, aá¹‡aÅ›Ëš n. `linseed oil'.
2. N. tisi `linseed', B. tisi (â†' A. tisi), Or. tisi, Bi. Bhoj. H. tÄ«sÄ« f. (â†' P. tÄ«sÄ« f., M. tisÄ« f.).

atÄ• rita 199 *atÄ• rita `unrescued'. [Cf. tÄ• rÃ¡ -- m. `rescuer' VS., tÄ• rita -- `ferried across' MBh.: âˆšT&RCIRCLEMACR;]
P. Ä• rÄ« `helpless'?

200 Ã¡ti `beyond, over' RV.
Ash. di, da `also', Kt. di, Pr. dÄ-Ì„, dÄ“Ì†, Kho. PaÅ¡. di (NTS ii 253, xv 257, IIFL iii 3, 52 in each case with ?); -- Mai. ky. Ä“ `and' (~ Å«) Buddruss Kan 41: doubtful.
Addenda: Ã¡ti: Kho. di `also' BKhoT 67.

atikrÃ¡maá¹‡a 201 atikrÃ¡maá¹‡a n. `act of passing over' ÅšBr. [âˆšKRAM]
Pa. atikkamaá¹‡a -- n., Pk. aÃ¯kkamaá¹‡a -- n.; Si. ikmana `haste', ikman `quick'.

202 Ã¡tikramati `passes over' RV. [âˆšKRAM]
Pa. atikkamati, Pk. aÃ¯kkamaÃ¯, NiDoc. fut. atikramiÅ›aá¹• ti; OSi. absol. ikmÃ¤ `having transgressed', Si. ikmenavÄ• `to step out, disappear'.

Ã¡tikrÄ• nta 203 Ã¡tikrÄ• nta `gone beyond' ÅšBr. [âˆšKRAM]
Pa. atikkanta -- , Pk. aÃ¯kkaá¹• ta -- ; OSi. ikut `gone away, dead'.

204 atikrÄ• mayati `lets elapse, leaves unnoticed' R. [âˆšKRAM]
Pa. atikkÄ• mÄ“ti; Si. ikumvanavÄ• `to let elapse'.

204a â€ *aticchardati `casts on'. [âˆšCHRÌ¥D]

A. esÄ• riba `to throw, cast off'? rather than < *Ä• CCHARDATI.
â€ *atiyuá¹£ati see â€ *ATYUá¹£ATI; cf. â€ *ADHYUá¹£YATÄ“.

205 Ã¡titarati `crosses over' RV. [âˆšT&RCIRCLEMACR;]
Pa. atitarati, Pk. aÃ¯yaraÃ¯; K. yÄ«run `to float about, drift whirling
about, be distracted'.
atipÄ• ta -- in PRÄ• á¹‡Ä• TIPÄ• TA -- . [âˆšPAT]

atipÄ• ra 206 *atipÄ• ra m. `bringing across'. [Cf. Ã¡tipÄ• rayati `leads
across' RV.: âˆšPRÌ¥; -- or *atipÄ• ra -- `fulfilment', cf. pÄ• rÃ¡yati
`fulfils' RV., atipÅ«ryati `becomes full' MBh.:âˆš P&RCIRCLEMACR;]
Si. ivara `accomplishment, end, leisure'.

atipuá¹£á¹-a 207 *atipuá¹£á¹-a `very fat'. [âˆšPUá¹£]
K. pog. yÃ¼á¹-h `fat (of an animal)'.

atipraá¹‡Ä«ta 208 atipraá¹‡Ä«ta `led beyond' &capamacr;Å›vÅšr. [âˆšNÄ«]
Pa. atipaá¹‡Ä«ta -- `very noble', Si. ipinÄ« (Geiger EGS 19 but Pa. form is
a Pa. cmpd. and Si. prob. â†• Pa.).

atimahÄ• nt 209 *atimahÄ• nt `very great'. [MAHAT --]
Pa. atimahant -- , Si. imahat `very large'. -- Prob. â†• Pa.

210 *atiyaÃ±cati `pulls across'. [For Ã¡ti with a verb `to pull' cf.
atikará¹£ati `pulls (ploughshare)' KauÅ›.: âˆšAÃ±C]
Pk. aÃ¯á¹• caÃ¯ `overpasses, goes away', with ch (cf. Ä• ËŠNCHATI ~ Ã¡Ã±CATI)
ayaá¹• chaÃ¯ `pulls, ploughs, draws a line', aÃ¯á¹• chaÃ¯ `surpasses',
aÃ¯á¹• chaá¹‡a -- n. `pulling, transgressing' (poss. connexion or confusion
with *KHIÃ±C -- , *KHAÃ±C -- `pull' is suggested by Ä• iá¹• chaÃ¯, Ä• aá¹• chaÃ¯
`pulls, ploughs'); Ku. aÄ©c `pressure'; N. aÄ©cnu `to press', aÄ©cinu `to be
pressed or pulled', aÄ©cyÄ• unu `to pull up (a horse)'; H. aÄ©cnÄ• , Ä«ËœcnÄ•
`to pull', G. e_cvuÌƒ. -- J. Bloch BullEFEO xliv 48 separates the Pk. words
from the modern, Ku. aÄ©c, &c., which he derives from *adhi -- gicc -- in
AÅ›. bh. adhigicya `rejecting'.
*Ã¡tiyÄ“ti see Ã¡TYÄ“TI.
*atiriká¹‡a -- see Ã¡TIRIKTA -- .

Ã¡tirikta 211 Ã¡tirikta `excessive' AV., `left apart' R. 2. *atiriká¹‡a -- .

[âˆšRIC]
1. Pa. atiritta -- `left over', Pk. aÃ¯ritta -- , OSi. ayirit; Si. itiri, ituru `surplus' (< *iriti ? But Geiger EGS 21 rather as past part. of uturanavÄ• < ÃºTTARATI).
2. Ash. dirini `she was left', direne `they were left' (Morgenstierne NTS vii 89 with ?).
Addenda: Ã¡tirikta -- : Md. ituru `extra' < *iritu?

212 atirÄ“ka -- , atÄ«rá¸—ka -- m. `surplus' ÅšBr. [âˆšRIC]
Pa. atirÄ“ka -- `redundant', atirÄ“katÄ•  -- f. `surplus', Pk. aÃ¯rÄ“ya -- m.; Si. ayirÄ• `above, more than'.

ativrÌ¥tta 213 *ativrÌ¥tta `passed beyond'. [Cf. ativivartayati `separates too far' RV.PrÄ• t., ativrÌ¥tti -- f. `excess' PÄ• á¹‡.KÄ• Å›.: âˆšVRÌ¥T1]
Pa. ativatta -- `passed beyond'; Si. ivat `off, out of the way' Geiger GS 81, but with t, not á¹-, prob. â†• Pa.

atiÅ›oÌ„dhanÄ« 214 *atiÅ›oÌ„dhanÄ« `broom'. [Cf. Å›oÌ„dhanÄ« -- f. `broom', Ëšnaka<-> m. `sweeper' MrÌ¥cch.: âˆšÅ›UDH]
Kho. riÅ¡un, ruÅ¡un `brush made of an animal's tail for clearing up flour in a mill'.

atiÅ›oÌ„dhi 215 *atiÅ›oÌ„dhi `cleaning'. [Cf. *Å›OÌ„DHI -- : âˆšÅ›UDH]
PaÅ¡. &etilde;Å¡Ä«ËŠ, iÅ¡Ä«ËŠ `broom' Morgenstierne IIFL iii 3, 12.
*atiá¹£kadati see *UTSKADATI.

216 atiá¹£á¹-Ã-gham `so as to overwhelm' MaitrS. [âˆšSTIGH]
Kal. (Morgenstierne from notes of Siiger) "lishtiai" `having struck (a certain holy stone or rock)': very doubtful.

atiá¹£á¹-hÄ• ËŠ 217 atiá¹£á¹-hÄ• ËŠ `*jutting out' (f. `superiority' ÅšBr.) [Ã¡titiá¹£á¹-hati `juts out or over' TBr.: âˆšSTHÄ•]
Kho. riá¹£á¹- `corniced road, revetment wall, waterchannel carried across cliff -- face by revetment'.

218 *atiá¹£phÄ• yatÄ“ `swells, is complete, arrives'. [For semantic development cf. SPHÄ• ËŠYATÄ“, *NIá¹£PHÄ• YATÄ“, PÅ«RYATÄ“, PRÃ¡BHÅ«TA -- : âˆšSPHÄ• Y]
Sh. ifayoiki `to arrive' (1st sg. pres. ifÄ• ËŠyam). -- Deriv. ifayaroiki `to conduct'.

atihrÌ¥ta 219 atihrÌ¥ta `added to'. [Ã¡tiharati `stands out above' ÅšBr., Pa. atiharati `brings over': âˆšHRÌ¥]
Si. ihaá¸·a `above'.

atÄ«ta 220 atÄ«ta `gone by, past' MBh. Mn. [âˆšI2]
Pa. NiDoc. atÄ«ta -- ; Pk. aÄ«a -- ; Si. ayu adj. `past' (< *ayÅ« < *ayuu < *ayÄ«u H. Smith JA 1950, 194).
atÄ«rá¸—ka -- see ATIRÄ“KA -- .
*atta -- 1 `eaten'. [âˆšAD]
*GAVATTA -- .

atta 221 *atta2 `father, grandfather'. 2. *adda -- . [Cf. ATTÄ• --]
1. A. Ä• tÄ• `address to a respectable old man'; G. Ä• tÄ• ji m. `grandfather'; Si. Ä• tÄ• `grandfather'.
2. S. ado m. `brother'; L. addÄ• m. `father'.

attÄ• 222 attÄ• f. `mother, mother's sister, elder sister' lex., atti(kÄ• ) -- , anti(kÄ• ) -- f. `elder sister' lex. 2. *addÄ• -- . [â†• Drav. Tam. attai `aunt, mother -- in -- law' T. Burrow BSOAS xii 366. Cf. *ATTA -- 2]
1. Pk. attÄ• -- f. `mother, father's elder sister, husband's mother', an interchange of meaning due to Drav. custom of a girl being married to her father's sister's son (B. R. Saksena, Proc. and Trans. of the 4th Oriental Congress 478); Or. atÄ• , Ä• tÄ• `term of address to mother and elder sister', Ä• tÄ• `father's sister'; M. Ä• t, Ä• tas, Ä• tÅ«, Ä• te, Ä• tes f. `father's sister'.

2. S. adÄ« f. `sister'.
*attha -- `gum' see *Aá¹-á¹-HA -- 2.

atyadbhuta 223 atyadbhuta `very wonderful' VP. [Ã¡DBHUTA --]
Pk. accabbhuya -- ; B. Ä• cÄ• bhuyÄ• `wonderful, wonderstruck'.
Addenda: atyadbhuta -- : A. Ä• cÄ• bhuwÄ• , Ä• cahuwÄ• (phonet. -- s --) `strange'.

224 *atyÄ• khÄ“á¹-yati `hunts' [Ä• KHÄ“á¹-A --]
Bhoj. caheá¹-al `to pursue'; -- doubtful.

atyÄ• gata 225 *atyÄ• gata `entered'. [âˆšGAM]
K. Ä‹Ä• v: see Ã¡TYÄ“TI.

atyÄ• dhÄ• na 226 atyÄ• dhÄ• na n. `act of placing on' PÄ• á¹‡. [âˆšDHÄ•]
Ku. acaiá¹‡o `chopping block', N. acÄ• nu.

226a â€ *atyuá¹£ati `burns'. 2. â€ *atyoÌ„á¹£ati. 3. â€ *atyuá¹£yatÄ“ `is burnt'. [Semant. rather than with Him.I 52 < cÅ«á¹£ati: cf. uá¹£á¹‡Ã¡nt -- RV., oÌ„á¹£ati PÄ• á¹‡., â€ *ATYUá¹£á¹‡A -- , Ã¡tidahati ÅšBr., and â€ *ADHYUá¹£YATÄ“: âˆšVAS3]
1. Ku. ciÅ›á¹‡o `to burn' or poss. < â€ *atiyuá¹£ati with loss of a -- and assimilation of initial t -- to following palatal (as in TUCCHYÃ¡ -- > Pk. cuccha -- etc. or poss. TATHYA -- > Gy. eur. Ä• aÄ• o `true, right opp. to left').
2. WPah.J. coÅ›á¹‡u `to burn'.
3. WPah.ká¹-g. cÃºÅ›á¹‡Ãµ `to be burnt'.

226b â€ *atyuá¹£á¹‡a -- `very hot'. [uá¹£á¹‡Ã¡ -- RV.: âˆšVAS3]
Pa. Pk. accuá¹‡ha -- `very hot'.
â€ *atyuá¹£yatÄ“ see â€ *atyuá¹£ati.

227 Ã¡tyÄ“ti `comes upon, goes by' RV., `enters' MBh. 2. *Ã¡tiyÄ“ti. [âˆšI2]
1. Pa. accÄ“ti `goes by, overcomes'; Pk. accÄ“i `surpasses'; Sh. aÄ• oiki `to enter, pierce'; K. aÄ‹un `to enter' (pret. Ä‹Ä• v < *ATYÄ• GATA --); S. acaá¹‡u `to come', pres. part. Ä«Ëœdo < Ã¡tiyant -- (pret. Ä• yo < Ä• ËŠGATA -- ); L. khet. pun. acan `to come', pres. part. cÄ«ndÄ• < Ã¡tiyant -- with c -- from pres.; WPah. kocÄ« aÄ‹ `come!', khaÅ›. essnu `to come'; -- WPah.

jaun. Ä• Å›á¹‡Ãµ `to come', mandeali aÅ› -- `to go' with abnormal Å› for either c or ch, may be < Ä• ËŠGACCHATI as claimed for these and all the preceding forms by J. Bloch BSL 51, 11; -- in Kati, Waigeli, Prasun, and Dameli, in which ty > Ä• , but IE. skÌ, > Ä‹, Ä• Ä‹ -- `to come' < Ä• ËŠGACCHATI; Morgenstierne NTS ii 238, xiii 230, xvii 219.
2. PaÅ¡. Kal. at -- `to enter', Kho. utik < *att -- with expressive gemination ac. to Morgenstierne IIFL iii 3, 21 with query. -- Ac. to NTS ii 253 prob. Ash. dÄ«m `I go' < *Ã¡tiyÄ“mi, Wg. di -- `to go' (both with pret. goÌ„m < GATÃ¡ --), Kt. dÄ« -- : but perh. < *Ã¡DHIYÄ“TI or poss. < DÄ«YATI1.
Addenda: Ã¡tyÄ“ti: S.kcch. acá¹‡Å« `to come'.
â€ *atyoÌ„á¹£ati see â€ *ATYUá¹£ATI.
athakim `what else, certainly, yes' see Ä• M Add2.

228 Ã¡tra, -- Ä• `here' RV. [A -- 1]
Pa. atra, AÅ›. shah. man. atra, kÄ• l. ata, Pk. atta, NiDoc. KharI. atra; PaÅ¡. lauá¹›. atra, dar. la `there'; Kal. atra `there, thither'; G. attar, atre `here'; M. Ä• tÃ£Ì„, atÃ£Ì„ `now', (emph.) attÃ£Ì„.
*ATRASTHA -- .

atrastha 229 *atrastha `situated here', cf. TATRASTHA -- . [Ã¡TRA, STHA --]
Bshk. athÃ£Ì„ `this (half -- distant)', with early contraction Morgenstierne AO xviii 225; but perh. < *atthattha<-> or *atthaka -- , cf. Pk. tatthaya -- s.v. TATRASTHA -- .

230 Ã¡tha, -- Ä• `then, and' RV. [A -- 1]
Pa. atha, athoÌ„, AÅ›. shah. man. atha, Pk. adha.
ATHAVÄ• .

231 athavÄ• `or' Mn. [Ã¡THA, VÄ• 1]
Pa. athavÄ• , Pk. adhavÄ• , ahavÄ• , Ëšva, NiDoc. athavÄ• , Ëšva; Si. hoÌ„ . . . hoÌ„ `either . . . or' Geiger EGS 195 who also compares Si. hevat `or': direct derivation is doubtful.
AD `eat': *ATTA -- 1, ada -- , *adati, Ã¡dana -- , admasÃ¡d -- , Ã¡nna -- , Ä• dyÃ -- 1; prÄ• dya -- .
ada -- `eating' in cmpds. [âˆšAD]
*ADAPARA -- ; *GOÌ„MÄ• á¹• SÄ• DA -- , *MAá¹‡á¸• Ä• DAKA -- , Å›AÅ›Ä• DA -- .

232 *adati `eats'. [Ã¡tti RV., Ä• dÃ¡yati `feeds' ÅšBr., adayati
&capamacr;pÅšr.: âˆšAD]
Pa. adÄ“ti `eats', Pk. adaÃ¯; -- PaÅ¡. ay -- , 1 sg. pres. ayam
Morgenstierne IIFL iii 3, 24 < ad -- with (?). Perh. rather < *AÅ›ATI.

Ã¡dana 233 Ã¡dana n. `eating' RV. [âˆšAD]
Pa. adana -- n. `eating, food', Pk. ayaá¹‡a -- n.; Or. Ä• á¹‡a `dough, rice
-- powder for thickening rice -- spirit', Ä• á¹‡a, aá¹‡a `gravy, broth'.
GAVÄ• DANÄ«ËŠ -- , *NAVÄ• DANA -- , RÄ• JÄ• DANA -- , Å›AÅ›Ä• DANA -- .

adapara 234 *adapara `devoted to eating'. [ADA -- , PARA --]
G. Ä• vro, evro m. `desire to be eating constantly'. <-> Cf. *KHÄ• DANAPARA --
.

adinna 235 *adinna `not given'. [Cf. Ã¡datta -- `not having given' AV., `not
given' Mn.: *DINNA --]
Pa. adinna -- , Pk. adiá¹‡á¹‡a -- ; Si. ayin `stolen'.

Ã¡dÄ«rgha 236 Ã¡dÄ«rgha `not long'. [DÄ«RGHÃ¡ --]
H. poet. adÄ«ha `small, fine' < *adrÄ«gha -- ?

adrÌ¥Å›ya 237 adrÌ¥Å›ya `not to be seen' TUp. [Cf. adrÄ“Å›ya -- s.v.
*DÄ“Ká¹£ATI: DRÌ¥Å›YA -- , âˆšDRÌ¥Å›]
Pk. addissa -- ; Si. adissi `invisible, unexpected'.

238 adÅ•ÌŠá¹£á¹-a -- , or Ã¡Ëš `unseen' ÅšBr. [DRÌ¥á¹£á¹-Ã¡ -- , âˆšDRÌ¥Å›]
Pk. addiá¹-á¹-ha -- , H. poet. adÄ«á¹-ha, Si. adiá¹-u.
Addenda: adÅ•ÌŠá¹£á¹-a -- : G. adÄ«á¹-h, Ëšá¹-huÌƒ `unseen'.

239 addhÄ• ËŠ `in this way, certainly' RV. [A -- 1]
Pa. addhÄ• `certainly'; K. ada `so, then, thereupon, yes'.

Ã¡dbhuta 240 Ã¡dbhuta (once ËštÃ¡ --) `wonderful' RV. [Mayrhofer EWA i 547:
âˆšDABH]
Pa. abbhuta -- , Pk. abbhuya -- ; G. Ä• bhuÌƒ `astonished'.
ATYADBHUTA -- .
Ã¡dman -- n. `eating, meal' RV. in ADMASÃ¡D -- . [âˆšAD]

admasÃ¡d 241 admasÃ¡d m. `guest at a meal', perh. `fly' at RV. i 124, 4 K. F. Geldner Vedische Studien ii 179, but disputed by H. Oldenberg Vedaforschung 90. [Ã¡DMAN -- , âˆšSAD --]
N. auÌƒso `maggot, insect, worm'; Or. aá¹• Å›Ä• i `maggot in a wound, grub appearing in stale cow -- dung'; M. aÌƒsá¸• Ä«, aÌƒsÄ• á¸• Ä«, asá¸• Ä«, asÄ• á¸• Ä« f. `spawn of flies settling on a sore and producing maggots in it, a fly -- blow'.

242 adyÃ¡, -- Ä• ËŠ `today' RV. [A -- 1]
Pa ajjÄ• Ë…, AÅ›. aja, kÄ• l. ajÄ• , NiDoc. aja, Pk. ajja, -- aá¹• , Ap. ajju, Gy. pal. ÄƒÇ°á¹“ti, Wg. Ä• zÉ™; Dm. Å¾aÌ, `now' (< *adyaka -- ? NTS xii 129 or *adyÄ• ka -- ? ib. 195); Tir. az `today', Kal. Ä• nÇ°a, Bshk. aÇ°, Tor. aÅ¾ -- dÄ«, Mai. Ä• z, Savi aÅ¾, Phal. Ä• Ç°, Sh. aÅ¡ (< *aÄ• â†’ á¸Œ. oÄ• e ?), K. az, S. ajÌ„u, L. P. ajj, WPah. bhad. az, bhal. ajÌˆjÌˆ, paá¹…. ajj, Ku. Ä• j,

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N. Ä• ja, Ä• ju, A. Ä• zi, B. Or. Ä• j, Ä• ji, Mth. Bhoj. Aw. lakh. H. Ä• j, OMarw. Ä• jÄ-Ì„, G. Ä• j, M. Ä• jÌˆ, Ko. Ä• j, Ä• ji, Si. ada.
ADYÄ• PI, *ADYÄ• HNAá¸¥, ADYAIVA.
Addenda: adyÃ¡: S.kcch. ajj `today', Garh. Ä• j, Md. adu.

243 adyÄ• pi `even now, still now' R. [ADYÃ¡, Ã¡PI]
NiDoc. ajavi `today'; Wg. aÇ°Ä• ËŠ `still, yet' (NTS xvii 223 with ?).

244 *adyÄ• hnaá¸¥ `this very day'. [Cf. idÄ• ËŠnÄ«m and idÄ• ËŠ Ã¡hnaá¸¥ RV.: ADYÃ¡, Ã¡HAR --]
Pa. ajjaá¹‡hoÌ„, ajjuá¹‡hoÌ„ `only this day' (with u from *ajju, cf. Ap. s.v. ADYÃ¡, CPDI 44); L. ajjaá¹‡ `till today'; M. Ä• Ë…jÌ„huá¹‡i (poet.) `even now', ajÌˆÅ«n, Ä• jÌˆÅ«á¹‡, ajÌˆo; -- doubtful.

245 adyaiva `even today'. [ADYÃ¡, Ä“VÃ¡1]
Kal. Ç°Ä« `yet'; K. aÌ‡zi `even today'; L. ajje `this very day', WPah. bhal. ajÌˆjÌˆe; P. aje `hitherto'; Ku. Ä• jai `this very day', Mth. Ä• je; -- perh. also the forms with final -- e or -- i of A. B. Or. Marw. Ko., see ADYÃ¡.

245a â€ *adhaoÌ„á¹£á¹-ha -- `lower lip' (cf. adharauá¹£á¹-ha -- m. n. `upper and lower lip, the lips' KÄ• lid.) suggested by K. R. Norman (quoted by J. D. Smith VÄ«saá¸·a 335). [ADHÃ¡á¸¥, á¹“á¹£á¹-HA --]
Pk. hoÌ„á¹-á¹-ha -- , huá¹-á¹-ha -- `lip', P. H. G. hoá¹-h, M. hoá¹- m.

246 adhÃ¡á¸¥ `below, under' RV.
Pa. adhoÌ„, Pk. ahoÌ„, ahÄ“, adhaá¹• , aha; Kho. aho, auh, af `down' Morgenstierne BelvalkarVol 85.
ADHAMA -- , ADHÃ¡STÄ• T; ADHOÌ„MUKHA -- .
adhamÃ¡ -- `lowest, worst' RV. [ADHÃ¡á¸¥]
*ADHAMÄ• á¹• Å›A -- .
Addenda: adhÃ¡á¸¥: â€ Ã¡DHARA -- , â€ *ADHAOÌ„á¹£á¹-HA -- .
adhamÃ¡ -- : â€ *ADHAMAUá¹£á¹-HA -- .

adhamÄ• á¹• Å›a 247 *adhamÄ• á¹• Å›a `worst portion'. [ADHAMÃ¡ -- , Ã¡á¹• Å›A --]
Bi. aÌƒwÃ£Ì„sÄ« `the smallest sheaf' or < *AVAMÄ• á¹• Å›A -- .

247a â€ *adhamauá¹£á¹-ha -- `lower lip'. [Cf. adharauá¹£á¹-ha -- s.v. â€ *adhaoÌ„á¹£á¹-ha -- : ADHAMÃ¡ -- , á¹“á¹£á¹-HA --]
P. WPah.jaun. H. Aw.lakh. hÃµá¹-h m.; rather < or X á¹“á¹£á¹-ha -- : Ku. uÌ„ÌƒÌƒá¹-h, gng. oÌ„ÌƒÌƒá¹-h, A. M. Ãµá¹-h.

247b â€ Ã¡dhara -- `lower' RV.; m. `lower lip' KÄ• lid. [ADHÃ¡á¸¥]
Pa. adhara -- `lower'; Pk. ahara -- m. `lip', OMarw. ahara (cf. Pa. adharoÌ„á¹-á¹-ha -- `lower lip', Pk. aharuá¹-á¹-ha<-> m.n.).
adharauá¹£á¹-ha -- see â€ *ADHAOÌ„á¹£á¹-HA -- .

247c â€ Ã¡dharma -- m. `unrighteousness' ÅšBr., `injustice' Mn. [DHÃ¡RMA --]
Pa. adhamma -- m. `wickedness', Pk. adhamma -- , ahamma -- m.; S.kcch. adham m. `tyranny' (< *adhramma -- ?).

248 adhÃ¡stÄ• t `underneath' RV. 2. *adhiá¹£á¹-Ä• t after upÃ¡riá¹£á¹-Ä• t `above' RV. Chatterji ODBL 494. [ADHÃ¡á¸¥]
1. Ap. ahattÄ• .
2. Pa. heá¹-á¹-hÄ• `below', heá¹-á¹-hatoÌ„ `from below'; Pk. heá¹-á¹-haÌ„Ì†, hiá¹-á¹-ha `below', S. heá¹-hi, heá¹-hÃµ `below', L. P. heá¹-h, WPah. bhad. heá¹-á¹-h, bhal. heá¹› -- meÄ©, B. h&etilde;á¹-, Bhoj. heá¹-hÃ£Ì„, OAw. heá¹-ha, H. heá¹-h, G. heá¹-he, M. heá¹-, Si. yaá¹-a. -- Deriv. S. heá¹-hu m. `bottom', P. H. heá¹-hÄ• `inferior'; -- Pa. Pk. heá¹-á¹-hima -- , Pk. heá¹-á¹-hilla -- `lower', L. P. heá¹-hlÄ• .

249 Ã¡dhi `up, above, on' RV.
Pa. adhi, Pk. adhi, ahi; Kho. ahi, aih `up' (Morgenstierne BelvalkarVol 85 < Ã¡dhika --).
Ã¡DHIKA -- , *ADHIKATARA -- , ADHÄ«ËŠNA -- , ADHYADHI, *ADHYADHYAKA -- ; *UPÄ• DHI.

Ã¡dhika 250 Ã¡dhika `*upper; additional' KÄ• tyÅšr. [Ã¡DHI]
Pa. adhika -- `superior'; Pk. adhiga -- `additional'; Pr. alyi `heaven, the upper world'.
*ADHIKATARA -- , *Aá¹£á¹-Ä• DHIKA -- .
Addenda: Ã¡dhika -- : Kho. ahi rather than with BKhoT 65 < Ã¡DHI.

adhikatara 251 *adhikatara `higher'. [Ã¡DHIKA --]
Pa. adhikataraá¹• `extraordinarily'; Pr. É™lÃ©ra `above, on the top', lÄ«r `above'; Kho. aihro `a little up'. -- Or poss. < *adhira -- (cf. Ãºpara -- , Ã¡vara --) or *adhitara -- (cf. nitarÄ• ËŠm).

adhikaraá¹‡Ä«ËŠ 252 adhikaraá¹‡Ä«ËŠ f. `*anvil', adhikaraá¹‡a -- n. `receptacle, support' TUp. [âˆšKRÌ¥1]
Pa. adhikaraá¹‡Ä« -- f. `smith's anvil'; Pk. ahigaraá¹‡Ä« -- f. `a piece of apparatus for a smith'; K. yÄ«ran, dat. yÅ«Ì¤rÃ¼Ã± f. `anvil', S. aharaá¹‡i, araá¹‡i f., L. (Jukes) ariá¹‡ f., awÄ• á¹‡. &circmacrepsilon;ruá¹‡, P. aihran, airaá¹‡, aÌ„Ì†hraá¹‡ f., WPah. bhal. arhini; roh. erá¹‡e `smithy', N. Ä• ran; H. aheran, aÌ„Ì†hran m. `anvil'; -- H. Smith BSL 101, 115.
Addenda: adhikaraá¹‡Ä«ËŠ -- : S.kcch. eá¹‡ f. `anvil'; WPah.ká¹-g. n/arÉ™á¹‡, n/ará¹‡i f. `furnace, smithy'; Ä• ËŠrÉ™á¹‡ m. prob. â†• P. Him.I 4; jaun. Ä• raá¹‡, airaá¹‡; G. eraá¹‡i f. `anvil', M. aheraá¹‡, ahiraá¹‡,

airaá¹‡, airá¹‡Ä«, haraá¹‡ f.

253 adhikaroÌ„ti `puts at the head of' MBh. [âˆšKRÌ¥1]
Pa. adhikaroÌ„ti; K. yÄ“run `to sort or arrange the warp for the loom'.
*adhigicc -- `reject' see *ATIYAÃ±CATI. [*GICC --]

254 *adhigrahati `takes'. [âˆšGRAH]
Pr. ilgyi -- `to take, buy' (NTS xv 286 < krÄ« -- with prefix il -- ?).
Ã¡dhitiá¹£á¹-hati see *ADHIá¹£á¹-HÄ• TI.

Ã¡dhipati 255 Ã¡dhipati m. `lord, master' AV. [PÃ¡TI --]
Pa. adhipati -- m., Pk. ahivaÃ¯ -- m.; OG. hivaÄ« nom. pl. m. `princes'.
adhipÄ• ËŠ -- m. `ruler' RV. [âˆšPÄ• 2]
NARÄ• DHIPA -- .

256 *Ã¡dhiyardha -- , Ã¡dhyardha -- `one and a half' ÅšBr., Ã¡dhyardhaka -- `worth one and a half' PÄ• á¹‡. [ARDHÃ¡ -- 2]
Si. yÄ“á¸·a, yeËš, yela `one and a half' with abnormal á¸· for á¸• in a numeral.
Addenda: *adhiyardha -- : Md. doá¸·u `one and a half'.

256a *adhiyasta -- Add. 14210.

257 *adhiyasyati, adhyasyati `throws over' KÄ• tyÅšr. [âˆšAS2]
Pr. lis -- `to let loose upwards, fling off, lose'.

258 *Ã¡dhiyÄ“ti `goes to'. [Cf. Ã¡dhyÄ“ti `turns the mind to' RV. and Ã¡dhigacchati `approaches': âˆšI2]
Ash. dÄ«m `I go' < *Ã¡dhiyÄ“mi, Wg. di -- `to go' (both with pret. goÌ„m < GATÃ¡ --), Kt. dÄ« -- . But ac. to Morgenstierne NTS ii 253 prob. < ati -- i -- , see Ã¡TYÄ“TI.

259 *adhilambatÄ“ `approaches'. [Cf. adhyÄ• lambatÄ“ `reaches' BHS: âˆšLAMB]
Si. elamÌ†banavÄ• `to come near, approach, arrive'.

260 *adhivÄ• sayati `causes to remain', adhivÄ• sa -- m. `sitting obstinately before a debtor's door'. [adhivasati `dwells' Mn., Pk. ahivasaÃ¯ `stays': âˆšVAS2]

Pa. adhivÄ• sÄ“ti `endures'; Si. ivasanavÄ• `to bear, endure'.
*adhiá¹£á¹-Ä• t see ADHÃ¡STÄ• T.

261 *adhiá¹£á¹-hÄ• ti, Ã¡dhitiá¹£á¹-hati `stands up' RV. [âˆšSTHÄ•]
Pa. adhiá¹-á¹-hÄ• ti, adhiá¹-á¹-hahati `stands on, arranges, determines, concentrates on'; Pk. ahiá¹-á¹-hÄ“i `goes up, controls'; Si. iá¹-anavÄ• `to make up one's mind'.

adhiá¹£á¹-hÄ• ËŠna 262 adhiá¹£á¹-hÄ• ËŠna n. `place, position' RV., `government' R. [âˆšSTHÄ•]
Pa. adhiá¹-á¹-hÄ• na -- n. `standpoint, resolve'; Pk. ahiá¹-á¹-hÄ• á¹‡a<-> n. `place, control'; Si. ayiá¹-an, iá¹-ana `resolve'.

adhiá¹£á¹-hÄ• yaka 263 adhiá¹£á¹-hÄ• yaka `guarding' Hemac. [âˆšSTHÄ•]
Pa. adhiá¹-á¹-hÄ• yaka -- `guarding', m. `director'; Pk. ahiá¹-á¹-haga -- m. `superintendent'; H. ahÄ«á¹-Ä• , ahiá¹-Ä• m. `field watchman'.

adhiá¹£á¹-hi 264 *adhiá¹£á¹-hi f. `standing firm'. [âˆšSTHÄ•]
P. hiá¹-h f. `firmness of mind, pertinacity, courage, hope' (but H. haá¹-h f. `pertinacity' ~ haá¹-h m. `violence' â†• HAá¹-HA --).

adhiá¹£á¹-hita 265 adhiá¹£á¹-hita `standing, settled' MBh. [âˆšSTHÄ•]
Pa. adhiá¹-á¹-hita -- `standing on, regulated'; Pk. ahiá¹-á¹-hiya<-> `settled'; Si. iá¹-u -- (in cmpds.) `fixed'.

adhÄ«ËŠna 266 adhÄ«ËŠna `*above; dependent on' Mn., Ä• dhÄ«na -- MBh. [Ã¡DHI]
Pa. aÌ„Ì†dhÄ«na -- `dependent on', Pk. ahÄ«á¹‡a -- ; Gaw. Savi hÄ«n `roof'; -- very doubtful.

adhÄ«Å›a 267 adhÄ«Å›a m. `lord, master' PaÃ±cat. [âˆšÄ«Å›]
Pk. adhÄ«sa -- m.; Mth. aÌ„Ì†is `honorific 2nd pers. pronoun'.

268 adhunÄ• ËŠ `now' ÅšBr. [Mayrhofer EWA i 31 inst. of Ã¡DHVAN --]
Pa. adhunÄ• , AÅ›. adhunÄ• , KharI. ahuno, ahono, Pk. ahuá¹‡Ä• , K. woÌ†Ã±, vill. w&otildebrev;h, kash. hun, á¸• oá¸• . huá¹‡Ä«, S. hÄ• á¹‡e (re -- emphasized *haá¹‡ < *huá¹‡), L. huá¹‡, haá¹‡, (Jukes) huÌƒ, han, awÄ• á¹‡. huá¹‡, haá¹‡, poá¹-h. haá¹‡, P. huá¹‡, EP. hun, WPah. bhad. huá¹‡e, bhal. huá¹‡ia, khaÅ›. hunnia; G. hÉ”á¹‡, É”há¹‡, É”á¹‡, uÌƒá¹‡ `this year',

havá¹‡Ã£Ì„, hamá¹‡É” `now (< *hauÌƒá¹‡ --).
*ADHUNÄ• HÄ• RA -- , ADHUNAIVA.

adhunÄ• hÄ• ra 269 *adhunÄ• hÄ• ra `food for now'. [ADHUNÄ• ËŠ, Ä• HÄ• RA --]
Kho. aunÄ• r `thick bread prepared by cow -- and goatherds for consumption
the same day'.

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270 adhunaiva `just now'. [ADHUNÄ• ËŠ, Ä“VÃ¡1]
K. wuÃ±eÌ†, wuÃ± `at this very time'; L. huá¹‡&etilde; `just now'; P. huá¹‡e
`immediately'.

270a â€ Ã¡dhrÌ¥ta -- `uncontrolled, restless' TS. (cf. Ã¡dhrÌ¥ti -- f.
`restlessness' ÅšBr., `discomfort' SuÅ›r., Pk. addhii -- , adhii -- f.
`inconstancy'). [âˆšDHRÌ¥]
Pa. addhita -- v.l. of aá¹-á¹-ita -- `pained'; G. adhar `unsupported'
(adhruÌƒ `difficult' AKS 9)?

adhoÌ„mukha 271 adhoÌ„mukha `face -- down' R. [ADHÃ¡¸¥, MÃºKHA --]
Pa. adhoÌ„mukha -- , Pk. ahoÌ„muha -- , OSi. yomu `turned downwards or
towards, in front' SigGr ii 458.

adhyakavaá¹• Å›a 272 *adhyakavaá¹• Å›a `accessory beam'. [Cf. adhika<->
`secondary' (Pk. ajjhaya -- `neighbour' ?): VAá¹• Å›Ã¡ --]
Dm. aÅ¾á¹“s, aÅ¾á¹“Å¡ `small beam' (NTS xii 158 < adhy -- Ä• vaá¹• Å›a -- with
?).

adhyaá¹…gaka 273 *adhyaá¹…gaka `upper garment'. [Ã¡á¹…GA --]
H. jhaá¹…gÄ• , jhagÄ• m. `upper garment': very doubtful.

274 adhyadhi `on high' KÄ• tyÅšr. [Ã¡DHI]
Sh. aÅ¾e `upon, upwards'; Ku. Ä• ji `more, again'; N. ajha `moreover'. --
Deriv. Sh. aÅ¾Ä«nu `upper'.

adhyadhyaka 275 *adhyadhyaka `abundant'. [ADHYADHI]
S. jhajho `many, abundant'; OG. jhÄ• jhaÃ¼á¹• `many', G. jhÄ• jhuÌƒ, ËšjuÌƒ
`more, greater'; -- doubtful.
Addenda: *adhyadhyaka -- : S.kcch. jajo `much'.

275a â€ *adhyantara -- `interior'. [Cf. ADHYANTá¸—NA adv. `close', N.
jhandai `almost, generally'. -- Ã¡NTARA -- 1]
WPah.ká¹-g. jendÉ™r (for *jh Him.I 54), jÌˆendÉ™r f. `space between',
jendrÉ” `situated between', jendra postp. `between', kc. jÌˆandra.

276 adhyantá¸—na adv. `close to' ÅšBr. [Ã¡NTA --]
N. jhandai, jhannai `almost, generally': doubtful.

adhyaya 277 *adhyaya `going towards'. [âˆšI2]
S. ajho m. `protection, refuge'; G. Ä• jhÉ” m. `confidence'. -- Doubtful.
Ã¡dhyardha -- see *Ã¡DHIYARDHA -- .
adhyasyati see *ADHIYASYATI.

adhyÄ• paka 278 adhyÄ• paka m. `teacher' Mn., -- adhyÄ• ya -- (at end of cmpd.)
`reader' PÄ• á¹‡. [âˆšI2]
Pa. ajjhÄ• yaka -- m. `Brahman student of the Veda'; Pk. ajjhÄ• vaa -- m.
`teacher'; N. H. jhÄ• m. `a caste of Maithili Brahmans'.

adhyÄ• yÃ¡ 279 adhyÄ• yÃ¡ m. `reading' PÄ• á¹‡., `time given to reading' Mn.
[âˆšI2]
ANADHYÄ• YA -- , SVÄ• DHYÄ• YÃ¡ -- .

280 Ã¡dhyÄ• stÄ“ `stays, dwells in' RV., `rests on' MBh. [âˆšÄ• S]
Pa. ajjhÄ• satÄ“ `sits upon'; Pk. ajjhÄ• sia -- `established'; L. awÄ• á¹‡.
ajjhuá¹‡ `to sit'; -- ext. L. ajjhakuá¹‡ `to stop, wait', P. ajhaká¹‡Ä• `to
stop'. -- Very doubtful.
*adhyutpÄ• dayati see VYUTPÄ• DAYATI. [âˆšPAD1]
adhyuá¹£á¹-a -- see ARDHACATURTHA -- .

Ã¡dhyÄ“ti see *Ã¡DHIYÄ“TI.

280a â€ *adhyuá¹£yatÄ“ `is lighted up, burnt', adhyuá¹£itÄ“ `at daybreak' MBh. [Cf. ATYUá¹£ATI. -- âˆšVAS3]
WPah.ká¹-g. jhÃºÅ›há¹‡Ãµ intr. `to burn', pret. jhÃºÅ›Å›huÉ” `it got burnt'.
AN: â€ VYÄ• NÃ¡ -- .

Ã¡dhvan 281 Ã¡dhvan m. `road' RV.
Pa. addhan -- m., Pk. addha -- , addhÄ• á¹‡a -- m.; OG. adhavici `in the middle of the road'; Si. adan `high road, long way, stretch of time'.
*ADHVAVÄ• HA -- .

adhvavÄ• ha 282 *adhvavÄ• ha `carrier'. [Cf. pathivÄ• haka -- m. `burdencarrier' lex.: Ã¡DHVAN -- , VÄ• HÃ¡ --]
G. adhvÄ• yÉ” m. `carrier who carts traders' goods, cattle -- dealer'.
AN `breathe': Ã¡NILA -- ; APÄ• NÃ¡ -- , PRÄ• á¹‡Ã¡ -- , PRÄ• á¹‡AKA -- , PRÄ• á¹‡Ã-N -- , SÃ¡MANITI.

ana 283 ana pron. stem in aná¸—na, anÃ¡yÄ• , anÃ¡yoá¸¥ `this', anÄ• ËŠ `thus' RV.
Pa. only anÄ“na usu. replaced by iminÄ• Geiger PLS 98; Pk. only aá¹‡Ä“á¹‡a(á¹•) Pischel GrPk Â§ 430; Sh. anu(h) `this'; K. -- an 3rd sg. pron. suffix.
Ã¡ntara -- 2, anyÃ¡ -- .
anÃ¡kti see AÃ±JÃ¡TI.

anaká¹£Ã¡ 284 anaká¹£Ã¡ `blind' RV., anaká¹£Ã-ka -- TS. [anÃ¡ká¹£ -- RV.: Ã¡Ká¹£I --]
Pk. aá¹‡akkha -- m. `anger, shame'; P. aá¹‡akh f. `pride', aá¹‡khÄ« `proud'; H. anakh m. `anger, weariness', ankhÄ«, ankhohÄ• (X koh < KRá¹“DHA -- ?) `angry'. -- Doubtful.

anadhyÄ• ya 285 anadhyÄ• ya m. `intermission from study' Mn. [ADHYÄ• YÃ¡ --]
Pk. aá¹‡ajjhÄ• ya -- m.; Aw. lakh. aÃ±jhÄ• `holiday'.

anantÃ¡ 286 anantÃ¡ `endless, boundless' RV. [Ã¡NTA --]
Pa. ananta -- , AÅ›. anaá¹• ta -- , Pk. aá¹‡aá¹• ta -- ; OSi. nat `endless'; -- Si. anat â†• Pa.

anantarÃ¡ 287 anantarÃ¡ `having no interval' ÅšBr., anantaram `immediately after' R. [Ã¡NTARA -- 2]
Pk. aá¹‡aá¹• tara -- ; M. naÌƒtar `afterwards, then' (â†• Sk. ?); Si. anaturu `next'.

Ã¡nanna 288 Ã¡nanna `*without food' (n. `rice undeserving of its name' ÅšBr.) [Ã¡NNA --]
Prob. loan through WPah. in Lower Kanauri oÌ†noÌ†n `hungry'.

Ã¡napÄ“ká¹£a 289 Ã¡napÄ“ká¹£a `careless' R., Ã¡napÄ“ká¹£am adv. ÅšBr. [apÄ“ká¹£Ä• <-> f. `consideration, expectation' Mn., Pa. apekkhÄ• -- f., Pk. avekkhÄ• -- , avikËš f.: âˆšÄ«Ká¹£]
Pk. á¹‡okkha -- `unexpected, strange', Ap. á¹‡avakha -- (cf. Pk. aá¹‡avekkhiya -- < *anapÄ“ká¹£ita -- ); L. anokhá¹›Ä• `singular' (n ?); P. aá¹‡okh m. `a rarity', aá¹‡okhÄ• `uncommon', Ku. anaukhÄ• , N. anokhÄ• ; B. Ä• nokhÄ• , Ä• nakhÄ• `seen for the first time'; H. anokhÄ• `unusual'; G. nÉ”khuÌƒ `different, other' (deriv. anÉ”khuÌƒ `like').
Addenda: Ã¡napÄ“ká¹£a -- : WPah.ká¹-g. nÉ”Ì• kkhÉ” `unusual, wonderful', J. nokhÄ• (â†• H.? Him.I 165).

anargha 290 anargha `priceless'. 2. *anarghiya -- , anarghya<-> KathÄ• s. [ARGHÃ¡ --]
1. Pa. anaggha -- n. `pricelessness', anagghaka -- `priceless', Pk. aá¹‡aggha -- , Si. anaga.
2. Pk. aá¹‡agghÄ“ya -- , Si. anÃ¤gi, anÃ¤nÌ†gi.
anarghya -- see ANARGHA -- .

anartha 291 anartha `useless, unfortunate' Mn., m. `loss, misfortune' R., anarthyÃ¡ -- `useless' ÅšBr. [Ã¡RTHA --]
Pa. anattha -- m. `injury, misfortune'; AÅ›. anaá¹-hÄ• yÄ“ dat. sg. `loss', NiDoc. anartha; Pk. aá¹‡attha -- , aá¹‡aá¹-á¹-ha<-> `useless', m. `loss'; H. anaá¹- m. `grievous oppression'; -- Si. anata `disadvantage' â†• Pa. with t not á¹-.

anala 292 anala m. `fire'. [â†• Drav. Mayrhofer EWA i 33]
Pa. anala -- m., Pk. aá¹‡ala -- m.; Si. anala, nala Geiger EGS 84 but prob. â†• Pa. or Tam. aá¹‰al.

Ã¡naÅ›ana 293 Ã¡naÅ›ana n. `abstinence from food' ÅšBr. [Ã¡Å›ANA --]
Pa. anasana -- n. `fasting, hunger', Pk. aá¹‡asaá¹‡a -- n., G. aá¹‡saá¹‡ n.
-- Deriv. OG. aá¹‡asaá¹‡Ä«aÃ¼ m. `one who fasts'.
Ã¡nas -- n. `wagon' RV. in MAHÄ• NASA -- .

anÄ• gata 294 anÄ• gata `not come' ÅšBr., `future' R. [Ä• ËŠGATA --]
Pa. anÄ• gata -- `future'; Pk. aá¹‡Ä• gaya -- m. `the future'; Si. anÄ•
`future' (bec. of retention of a -- perh. â†• Pa.).

Ã¡nÄ• man 295 Ã¡nÄ• man `nameless' ÅšBr., Ëšmaka -- lex. [NÄ• ËŠMAN --]
Pa. anÄ• maka -- , Pk. aá¹‡Ä• miya -- , K. anÃ´wu (< *anÃ´mu through
dissimilation of n -- m).

295a anÄ• mukta -- `unclothed' Åšak.: Add. 14212.

anÄ• viá¹£á¹-a 296 *anÄ• viá¹£á¹-a `not entered'. [Cf. *PRAVIá¹£á¹-I -- :
Ä• VIá¹£á¹-A --]
H. anaiá¹-h m. `a day on which the market is closed'.

anÄ• vrÌ¥á¹£a 297 *anÄ• vrÌ¥á¹£a `lack of rain'. [*Ä• VRÌ¥á¹£A --]
L. aá¹‡Ä• Ä« f. `drought, failure of the river to rise, famine'.

anÄ• vrÌ¥á¹£á¹-i 298 anÄ• vrÌ¥á¹£á¹-i f. `lack of rain' R. [Cf. Ä• ËŠvará¹£atÄ“
RV.: âˆšVRÌ¥á¹£]
Pk. aá¹‡Ä• vuá¹-á¹-hi -- , Ëšviá¹-á¹-hi -- f., S. aá¹‡Ä• á¹-hi f.

anÄ• hÄ• ra 299 anÄ• hÄ• ra `abstaining from food' R. [Ä• HÄ• RA --]
Pa. anÄ• hÄ• ra -- `foodless'; Dm. an&acircacute;r `hungry', Kal. urt.
anÄ• ËŠra, rumb. aná¹“ra.

anikta 300 *anikta `unwashed'. [NIKTÃ¡ --]
Ku. alÄ«t `dirty, lazy, shameless' or < Ä• LIPTA -- .

anicchÄ• 301 anicchÄ• f. `indifference' Mn. [ICCHÄ• --]
Pa. anicchÄ• -- f.; G. aá¹‡ach f. `unwillingness, disgust'.

anitya 302 anitya `transient' Mn. [NÃ-TYA --]
Pa. anicca -- , Pk. aá¹‡icca -- , Si. anisa Geiger EGS 8 but prob. â†• Pa.

anidra 303 anidra `sleepless' R., ËšdrÄ• -- f. `insomnia' SuÅ›r. [NIDRÄ• ËŠ --]
P. á¸• og. nÄ«Ëœdra m. `sleeplessness'; N. anÄ©do, anino `sleepless'.
Addenda: anidra -- : â€ *ANIDROÌ„DGATA -- .

303a â€ *anidroÌ„dgata -- or â€ *aniryoÌ„dgata -- `risen sleepless'. [ANIDRA -- or *ANIRYA -- , UDGATA --]
WPah.ká¹-g. (kc.) á¹‡É™jogÉ”, nÉ™jogÉ” `having had no sleep' (for á¹‡ -- see NIDRÄ• ËŠ -- , Ä• NÄ• YAYATI Add2).

304 *aniyÄ• ya -- , anyÄ• ya -- m. `injustice' R., anyÄ• yya -- , anyÄ• yin<-> `unjust'. [NYÄ• YÃ¡ --]
Pk. aá¹‡á¹‡Ä• a -- `unjust', m. `injustice'; OSi. aniyÄ• `injustice'; Si. Ã¤nnÃ¤ `unlawful' < *aniyÄ• yin -- , Ã¤nnÃ¤va `nuisance'.
Addenda: *aniyÄ• ya -- : Brj. aneÅ« m. `injustice'.
â€ *anirya -- `sleepless'. [NIRYÄ• ËŠ -- , see NIDRÄ• ËŠ --]
â€ *ANIRYOÌ„DGATA -- .
â€ *aniryoÌ„dgata -- see â€ *ANIDROÌ„DGATA -- .

Ã¡nila 305 Ã¡nila m. `wind' VS., anÃ-la -- ÅšBr. [âˆšAN]
Pa. anila -- m., Pk. aá¹‡ila -- m., Si. nala.

aniá¹£á¹-a 306 aniá¹£á¹-a `unwished, bad' R. [Iá¹£á¹-Ã¡ -- 1]
Pa. aniá¹-á¹-ha -- `unwished'; Pk. aá¹‡iá¹-á¹-ha -- `hated'; H. anÄ«á¹-h `undesired'; Si. aniá¹-u `undesirable, unlucky, vicious'.

aniá¹£á¹-i 307 *aniá¹£á¹-i `dislike'. [Iá¹£á¹-Ã- -- 2]

H. nÄ«á¹-h, Ëšá¹-hi f. `dislike'.

Ã¡nÄ«ka 308 Ã¡nÄ«ka n. `face, front, point, edge, row' RV., `army' Bhag.
Pa. anÄ«ka -- n. `army'; Pk. aá¹‡iya -- n. `point, edge'; S. aá¹‡Ä« f.
`point of nail sticking out from finger, pen -- nib'; L. awÄ• á¹‡. aá¹‡Ä«
`bank' (rather than < ANÅ«PÃ¡ -- ); Aw. lakh. anÄ« `crisis'; H. anÄ« f.
`point'; G. aá¹‡Ä« f. `point, crisis'; M. aá¹‡Ä«, Ä• á¹‡Ä« f. `point, spike'
(rather than < Ä• á¹‡Ã- --); -- exact connexion alleged by Geiger EGS 16 of
Si. aá¹‡iya `army' Ã¤á¹‡iya `military camp' is doubtful bec. of Ã¤ and á¹‡
attested by rhyme Geiger GS 64. -- Deriv. H. aniyÄ• rÄ• `pointed', G.
aá¹‡iyÄ• á¸·uÌƒ, anÄ«suÌƒ.
*HASTYANÄ«KA -- .

308a *anÄ«kya or *anÄ«ca -- Add. 14213.
â€ anukarÃ¡ -- m. `helper' AV. [âˆšKRÌ¥1] see ANUCARÃ¡ -- .

anukarya 309 *anukarya `imitation'. [anukarÃ¡ -- m. `assistant' AV.,
`imitating' ÅšBr.: âˆšKRÌ¥1]
Kho. oá¹…goá¸·ik `to imitate, mimic' Morgenstierne BelvalkarVol 86; -- cf.
Sk. Pa. anukaroÌ„ti `imitates' Mn., Pk. aá¹‡ugarÄ“i.

anukrama 310 anukrama m. `succession, order, method' MBh. [âˆšKRAM]
Pa. anukkama -- m., Pk. aá¹‡ukkama -- m.; Si. nukama `order, arrangement'.

311 Ã¡nuká¹£arati `flows into' RV. 2. *anuká¹£ara -- m. `flow into'.
[âˆšKá¹£AR]
1. M. aá¹‡khurá¹‡&etilde; `(udder) to be distended with milk'.
2. M. aá¹‡khar m. `last forced droppings of milk'.

anugÃ¡ 312 anugÃ¡ `following' ÅšBr. [âˆšGAM]
Pa. anuga -- , Pk. aá¹‡ua -- ; Si. anuva `with, after'. -- Or < Sk. Pa.
anugata -- , Pk. aá¹‡ugaya -- .

313 *anugrÌ¥bhÄ• yati, anugrÌ¥há¹‡Ä• ti `follows in taking' MBh.
2. *anughrÌ¥pta -- . [âˆšGRAH]
1. Ash. waá¹…gÄ• ËŠ -- `to seize'; Kt. wuá¹…a -- `to take, buy'; Bashg. ngÄ•
`to take'; Kho. aá¹…gik `to bring' (or < Ä• ËŠNAYATI).
2. Preterites: Ash. Ã¥á¹…getÉ™, Kt. oÌ„á¹…tye f., Bashg. ngÅ«ta.

Forms with w -- perhaps due to contamination with forms < *UPAGRÌ¥BHÄ• YATI, Ash. wagÄ• ËŠ -- , Kt. waga -- ; or poss. < *upÄ• nugrÌ¥bhÄ• yati. In Ind. semantic development of anu -- grah -- is `lift up -- support -- help -- favour': anugrÌ¥há¹‡Ä• ti, Pa. anuggaá¹‡hÄ• ti, Pk. aá¹‡uggeá¹‡haÃ¯.

anugraha 314 anugraha m. `favour, kindness' R. [âˆšGRAH]
Pa. anuggaha -- m., Pk. aá¹‡uggaha -- m.; Si. (SigGr) nugi `agreeable, sympathetic'; -- perh. < anugrÄ• Ë…hin -- .
*anughrÌ¥pta -- see *ANUGRÌ¥BHÄ• YATI.

314a â€ anucarÃ¡ -- m. `one who accompanies, servant' ÅšBr. [âˆšCAR]
S.kcch. aá¹‡var m. `friend or relative of bridegroom who accompanies him throughout the wedding ceremony'; OG. aá¹‡uá¹• ara m.f., G. aá¹‡var m. `friend or relation of a newly -- wed couple'. -- Or < â€ ANUKARÃ¡ -- : either rather than < *ANUVARA -- .

315 Ã¡nujÄ• nÄ• ti `permits' RV. [âˆšJÃ±Ä•]
Pa. anujÄ• nÄ• ti, Pk. aá¹‡ujÄ• á¹‡aÃ¯, Si. anudananavÄ• . -- Deriv. caus. Pa. anujÄ• nÄ• pÄ“ti, Si. anudanvanavÄ• .

anujÄ«vin 316 anujÄ«vin `dependent, serving' AitBr. [JÄ«VÃ¡ -- 1]
Pa. anujÄ«vin -- ; Pk. aá¹‡ujÄ«vi -- m. `servant', Si. anudiv pl.

anujÃ±apta 317 *anujÃ±apta `permitted'. [Cf. anujÃ±apti -- f. `permission']
Si. anudat < *anunat with d from anudananavÄ• , see Ã¡NUJÄ• NÄ• TI.

318 *anutrÌ¥tÄ«yam `on the third day'. [For formation cf. anurÄ• tram `in the night' AitBr.: see also s.v. TRÌ¥TÄ«ËŠYA -- 1]
Savi nulia `day before yesterday'.

anuttara 319 anuttara `unsurpassed' DaÅ›. [ÃºTTARA --]
Pa. anuttara -- , Pk. aá¹‡uttara -- , Si. anuturu DSL 259, but prob. â†• Pa.

anudyoÌ„ga 320 anudyoÌ„ga `lack of work, laziness' MW. [UDYOÌ„GA --]
G. aá¹‡ujÉ”, aá¹‡É”jÉ” m. `a day on which artisans do not work such as new moon day'.

321 *anudrÄ• vayati caus. of Ã¡nudravatÄ“ `runs after' TS. [Cf. DRÄ• VÃ¡YATI:

âˆšDRU]
Wg. andrÄ• l -- `to throw, pour out' Morgenstierne NTS xvii 226, but whence l ?

anunaya 322 anunaya `friendly', m. `civility' R. [Cf. Ã¡nunayati `leads to' RV.: âˆšNÄ«]
Pa. anunaya -- m., Pk. aá¹‡uá¹‡aya -- m.; Si. anunu `friendliness' DSL 262, but prob. â†• Pa.

323 anupatati `flies past or after' &capamacr;Å›vGrÌ¥. [Cf. Ã¡nupÄ• tayati `flies along' AV.: âˆšPAT]
Pa. anupatati `follows after, falls upon'; Pk. aá¹‡uvaá¸• aÃ¯ `is uninterrupted'; Si. (SigGr) nuvaá¸· -- `to follow, return'.

anupatana 324 anupatana `falling on, following' MW. [âˆšPAT]
PaÅ¡. ambalÃ¡ `quickly', with dissimilation of n -- n to n -- l ? (IIFL iii 3, 10 < *anu -- patala --).

anupÄ• naha 325 *anupÄ• naha `shoeless'. [Cf. anupÄ• natka -- KÄ• tyÅšr.: UPÄ• NÃ¡H --]
Pa. anupÄ• hana -- , Pk. aá¹‡oÌ„vÄ• haá¹‡aya -- , OG. aá¹‡Å«hÄ• á¹‡a; G. aá¹›vÄ• á¹‡uÌƒ `barefoot, unadorned'; M. anvÄ• á¹‡Ä• , anhvÄ• á¹‡Ä«, aá¹‡vÄ• á¹‡Ä«, aá¹‡vÄ• Ä« `barefoot'.

anupÅ«rvÃ¡ 326 anupÅ«rvÃ¡ `regular, orderly', ËšvÃ¡m `in regular order' RV. [PÅ«ËŠRVA --]
Pa. anupubba -- `regular', Ëšasoì„ `in regular order'; Pk. aá¹‡upuvva -- `regular', n. `order, series'; Si. nupu `order, arrangement', anupÅ« `in orderly sequence' < *anupruvva -- ; -- or < Ä• nupÅ«rvya -- n. `order, series' KÄ• tyÅšr., Pa. Ä• nupubba -- n., Pk. Ä• á¹‡upuvva -- n.

Ã¡numata 327 Ã¡numata `allowed' ÅšBr. [âˆšMAN]
Pa. anumata -- , Pk. aá¹‡umaya -- ; Si. numut `if, although' Geiger ES 47 -- t < da < CA; but EGS 83, with additional forms namudu, namut, makes it a particle < NÄ• ËŠMAN -- .

anumÄ• ËŠna 328 anumÄ• ËŠna n. `inference, thought' Mn. [âˆšMÄ•]
Pa. anumÄ• na -- n., Pk. aá¹‡umÄ• á¹‡a -- ; H. (poet.) unwÄ• n m. `thought,

understanding'.

329 Ã¡numoÌ„datÄ“ `joins in applauding' RV. [âˆšMUD1]
Pa. anumoÌ„dati `approves', Pk. aá¹‡umoÌ„yaÃ¯; OSi. inscr. anumovatu `let there be thanksgiving'.

anumoÌ„dana 330 anumoÌ„dana n. `applauding' MW. [âˆšMUD1]
Pa. anumoÌ„dana -- n. `thanks'; Pk. anumoÌ„yaá¹‡a -- n. `praise'; Si. anumeveni `grateful' Geiger EGS 8 < *anumoÌ„danika -- .

anurÄ• ga 331 anurÄ• ga m. `attachment, love' ÅšiÅ›. [âˆšRAJ]
Pk. aá¹‡urÄ• ya -- m., OG. aá¹‡urÄ• u m., Si. nurÄ• va.

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anurÄ• dhÄ• ËŠ 332 anurÄ• dhÄ• ËŠ f. `the 17th asterism' AV. [âˆšRÄ• DH]
Pa. anurÄ• dhÄ• -- f., Pk. aá¹‡urÄ• hÄ• -- f., Si. anura.
Addenda: anurÄ• dhÄ• ËŠ -- : Md. nura, nora `the 17th asterism'.

Ã¡nurÅ«pa 333 Ã¡nurÅ«pa `conformable', m. `antistrophe' ÅšBr. [RÅ«PÃ¡ --]
Pa. anurÅ«pa -- `suitable'; Pk. aá¹‡urÅ«va -- `fitting, like'; Si. anurÅ« `in conformity with', nuruva `parable, simile'.

anulabdha 334 *anulabdha pp. of Ã¡nulabhatÄ“ `takes hold of from behind' ÅšBr. [âˆšLABH]
Pa. anuladdha -- `grasped from behind', Pk. aá¹‡uladdha -- ; Si. nuludu `stolen goods'.

anuvara 335 *anuvara `following the bridegroom'. [For formation cf. Ã¡nupatha -- `following the road' RV., anupati `after the husband': VARÃ¡ --

2]
OG. aá¹‡uá¹• ara m.f., G. aá¹‡var m. `relative or friend of a newly married couple'.
Addenda: *anuvara -- see â€ ANUCARÃ¡ -- .

anuvÄ• ta 336 *anuvÄ• ta `woven after'. [âˆšVÄ“]
Pa. anuvÄ• ta -- m. `seam, hem or binding of a monk's robe'; Si. nuvÄ• va `hem of a monk's robe' Geiger BSOS viii 556.

anuvÄ• ha 337 *anuvÄ• ha `driving after'. [âˆšVAH]
Mth. (NETirhut) anwÄ• h `the boy who looks after unemployed bullocks while ploughing'; -- doubtful; perh. rather an -- wÄ• h `not ploughing'.

338 Ã¡nusarati `runs to' RV., `runs after' R. [âˆšSRÌ¥]
Pa. anusarati `pursues'; Pk. aá¹‡usaraÃ¯ `follows', OMth. anusaraÃ¯ (â†• Sk. ?), OG. aá¹‡asaraÃ¯.

anusÄ• ra 339 anusÄ• ra m. `following, custom, consequence' R. [âˆšSRÌ¥]
Pa. anusÄ• reá¹‡a `in conformity with'; Pk. aá¹‡usÄ• ra -- m. `accordance'; G. aá¹‡sÄ• rÉ” m. `insinuation, hint'; -- Si. nusara `conformity' Geiger GS 34 but prob. â†• Pa.

anusmara 340 *anusmara `memory'. [Cf. Ã¡nusmarati `remembers' RV., Pa. anussarati, Pk. aá¹‡ussaraÃ¯: âˆšSMRÌ¥]
Si. nusaraya `memory, thought'.

341 anuharatÄ“ `resembles' VÄ• rtt. [âˆšHRÌ¥]
Pk. aá¹‡uharaÃ¯, H. anuharnÄ• ; -- prob. â†• Sk.

anuhÄ• ra 342 anuhÄ• ra m. `resemblance' lex. [âˆšHRÌ¥]
Pk. aá¹‡uhÄ• ri -- `resembling'; P. á¸• og. nÃ¹Ä• r f. `appearance', N. anuhÄ• r, anwÄ• r `likeness, appearance, face'; H. anuhÄ• r, unhÄ• r m. `resemblance, manner'; OMarw. uá¹‡ahÄ• ra m. `countenance'.

anÅ«pÃ¡ 343 anÅ«pÃ¡ m. `pond' RV., `watery place' Mn., `bank of river' lex. [AP --]
Pa. anÅ«pa -- (v.l. once anoÌ„pa --) `watery', m. `watery place'; Pk. aá¹‡Å«va -- , aá¹‡Å«ya -- m. `marshy place'; H. anÅ«Ä• , anoÄ• m. `place

where men stand when working the sling -- bucket, the bucket'; Si. anu
`watery place'; <-> poss. L. awÄ• á¹‡. aá¹‡Ä« `bank' with same change of
suffix as in VÄ• LUKÄ• -- , but more prob. < Ã¡NÄ«KA -- .
ANÅ«PYÃ -- .

anÅ«pyÃ 344 anÅ«pyÃ `being in ponds or bogs' AV. [ANÅ«PÃ¡ --]
Si. anupa `watery, anupaya `low -- lying land' (prob. â†• Pa. anÅ«pa --).

Ã¡nÄ“ka 345 Ã¡nÄ“ka `many' ÅšBr. [Ä“KÃ¡ --]
Pa. anÄ“ka -- , Pk. aá¹‡Ä“a -- , aá¹‡ekka -- , Si. nÄ“, ne -- in cmpds. (or
poss. < NAIKA --).
anÄ“á¸• a -- see ANÄ“NÃ¡S -- .

anÄ“nÃ¡s 346 anÄ“nÃ¡s `sinless, blameless', anÄ“á¸• a -- , ËšÄ“la -- , nÄ“la
-- `pure' BHSk., `stupid' lex. [For MIA. dissimilation á¹‡ -- á¹‡ to á¹‡ --
á¸• see ajÃ±Ä• nin: á¸—NAS --]
Pa. anÄ“á¸·a -- `faultless, pure', Ëšaka -- `pure'; P. anÄ«l `spotless'; H.
anelÄ• `simple, artless'.
anÄ“la -- see ANÄ“NÃ¡S -- .

Ã¡nta 347 Ã¡nta m. `end, border, proximity' RV., `inside' R.; antakÃ¡ -- m.
`border (of a field)' ÅšBr.
Pa. anta -- m.n., Ëšaka -- n.; Pk. aá¹ƒta -- m. `end', Ëšaa -- m. `border';
K. and m. `edge, limit'; S. andÄ« f. `edge, edge of a web of cloth as left
in weaving'; A. Ã£Ì„t `end of a ball of thread'; M. aÌƒt `as far as',
aÌƒtÄ«Ëœ `at the end of, after, on'; Si. ata `end'; -- B. loc. affix -- te,
-- ta Chatterji ODBL 502, but perh. like Si. atÃ¤ `near' < ANTIKÃ¡ -- . --
Deriv. Ku. anlo `lower edge of a field' < MIA. *antalla -- ?
ANTAMÃ¡ -- , Ã¡NTYA -- ; *ANTADÄ• MANÄ« -- , ANTÄ“VÄ• SIN -- ; ADHYANTá¸—NA,
ANANTÃ¡ -- , UPÄ• NTA -- , *RÌ¥TUVANTA -- , NIRANTA -- , PARYANTA -- ,
PRÄ• NTA -- , SÃ¡MANTA -- ; AGRÄ• NTA -- , *ANTARÄ• NTA -- , APARÄ• NTA -- ,
*APAVÄ• HÄ• NTA -- , Ä“KÄ• NTA -- , *KAKá¹£YÄ• NTA -- , *KHARVÄ• NTA -- ,
GRÄ• MÄ• NTÃ¡ -- , *TOÌ„TTRÄ• NTA -- , *DVARÄ• NTA -- , PAá¹-Ä• NTA -- ,
PÄ• DÄ• NTA, *BAHIRÄ• NTA -- , *BHAUá¹-á¹-Ä• NTA -- , MADHYÄ• NTA -- , MÄ• SÄ• NT
-- , *MUKHÄ• NTA -- , *MÅ«LÄ• NTA -- , YUGÄ• NTA -- , *LATTÄ• NTA -- ,
*VÄ• RTRÄ• NTA -- , VÄ“LÄ• NTA -- , *Å›IRAANTA -- , Å›Ä«Rá¹£Ä• NTA -- ,
SIDDHÄ• NTA -- , SÄ«MÄ• NTA -- , *SUVANTIKA -- , HIMÄ• NTA -- .
Addenda: Ã¡nta -- : â€ *BHIYANTA -- ; â€ *PÄ• RÄ• NTA -- .

347a â€ *antaá¸¥kuá¹-Ä« -- `inner hut'. [ANTÃ¡R, KUá¹-Ä« --]
OB. Ä• ntauá¸• Ä« `lying -- in hut', B. Ã£Ì„tuá¹› (S. K. Chatterji Balts and Aryans 95).

antaá¸¥pathya 348 *antaá¸¥pathya `in the road'. [ANTÃ¡R, PATHYA --]
Pr. tÅ«Ä• Å« `traveller' (Morgenstierne NTS XV 216 perh. < *tuwÅ«t -- Ä• /Å¡Å«).

349 *antaá¸¥panthÄ• -- . [ANTÃ¡R, PÃ¡NTHÄ• --]
Pr. tÅ«t `on the road' Morgenstierne.

antaá¸¥pura 350 antaá¸¥pura n. `women's apartments, harem' R. [ANTÃ¡R, PÃºRA --]
Pa. antÄ“pura -- n., Kharl. atÄ“ura -- , Pk. aá¹• tÄ“ura -- n., OG. aá¹• teura n., Si. atavuruva, Ã¤tora.
ANTAá¸¥PURIKA -- .
Addenda: antaá¸¥pura -- : Brj. aÌƒteur m. `women's apartments'.

antaá¸¥purika 351 antaá¸¥purika m. `harem attendant', ËškÄ• -- f. `a woman of the harem' MW. [ANTAá¸¥PURA --]
Pa. antÄ“purikÄ• -- f., Pk. aá¹• tÄ“urÄ« -- , ËšriyÄ• -- f., OG. aá¹• teurÄ« f.

antaá¸¥sthÄ• na 352 *antaá¸¥sthÄ• na `interior organ'. [Cf. antaá¸¥sthÃ¡ -- `interior' ÅšBr.: ANTÃ¡R, STHÄ• ËŠNA --]
PaÅ¡. chil. andastá¹“n `liver' Morgenstierne IIFL iii 3, 12. -- See ANTASTYA -- .

antadÄ• manÄ« 353 *antadÄ• manÄ« `end cord'. [Ã¡NTA -- , DÄ• MAN1 --]
P. advÄ• iá¹‡, advÄ• á¹‡ f. `cord inserted in foot of bed to tighten the bottom' (â†’ H. adwÄ• in, adwÄ• n f.)

Ã¡ntama 354 Ã¡ntama1, once ËšmÃ¡ -- `nearest, intimate' RV. [ANTÃ¡R]
WPah. bhal. Ã¡ntei gall f. `a secret'.

antamÃ¡ 355 antamÃ¡2 `last' TS. 2. antimÃ¡ -- PÄ• á¹‡. [Ã¡NTA --]
1. Pa. antamasoÌ„ adv. `even'.

2. Pa. antima -- `last', Pk. aá¹• tima -- ; K. andyumu, f. ËšdimÃ¼ `final'.

356 antÃ¡r `inside' RV.
Pa. antoÌ„, antÄ“ -- in cmpds., AÅ›. dh. jau. aá¹• tÄ“, Pk. aá¹• toÌ„, Ëšta;
Kt. atu, tu `in, into', Pr. tu -- , ti -- Morgenstierne NTS XV 272; Dm. Ä• n
`inside' (NTS xii 154 < aÌ„Ì†ntra -- ); PaÅ¡. andu -- bÃ¡ha `indoors'; A.
Ã£Ì„te -- Ã£Ì„te `secretly'; M. Ã£Ì„t adv. and postp. `inside, in', deriv.
Ã£Ì„tÄ«l, Ã£Ì„tlÄ• `interior'.
Ã¡ntama -- 1, Ã¡ntara -- 1, *antra -- 1, antrÃ¡ -- 2, Ä• ntrÃ¡ -- ;
*antaá¸¥pathya -- , *antaá¸¥panthÄ• -- , antaá¸¥pura -- , *antaá¸¥sthÄ• na --
, antÃ¡rÄ“ti, antarnagara -- , antarbhÅ«mi -- , *antarvará¹£a -- , antastya
-- .
Addenda: antÃ¡r: â€ *ANTAá¸¥KUá¹-Ä« -- .

Ã¡ntara 357 Ã¡ntara1 `interior, near' RV., `neighbouring' ÅšBr., n. `the
inside' Mn., ËšrÄ• ËŠ, ËšrÄ“á¹‡a, ËšrÄ“ `in the middle'. [Ã¡NTAR]
Pa. antara -- n. `inside, interval', ËšrÄ• , ËšrÄ“na, ËšrÄ“ `between,
inside'; AÅ›. shah. man. gir. aá¹• tara -- n. `long period', kÄ• l. dh. jau.
aá¹• tala -- ; dh. jau. aá¹• talÄ• `between', KharI. aá¹• tara `between'; Pk.
aá¹• tara -- n. `inside,' ËšrÄ• `inside'; Gy. eur. andre, dre `in, within',
andral `out of', arm. anra `into'; á¸Œ. anÄ• adj. and adv. `inside, in'; Wg.
Ã¡ttÉ™r, atá¸—r, atrá¸— postp. `inside'; PaÅ¡. andarÅ«ËŠ `house' IIFL i 402,
like Tir. andarun `inside', â†• Pers. andarÅ«n,

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but IIFL iii 3, 12 poss. < *antaraka -- ; Kho. andren adv. and postp.
`inside' < Ã¡ntarÄ“á¹‡a Belvalkar Vol 86, Ëšni `inside', ËšnÄ• r `from
inside'; Tor. andarÄ“ `indoors' (not with Grierson Tor 140 â†• Pers.); Sh.
gil. dar, koh. dura postp. `in'; K. andar adv. and postp. `inside', dar

`into, in, near', aÌ£ndara `from inside', kash. andar, á¸• oá¸• . antar `in';
S. andaru m. `the inside', andari postp. `inside'; L. andir postp. `inside',
awÄ• á¹‡. andur m. `the inside', P. andar m. and postp.; WPah. pÄ• á¸• . Ä• ndar
, cam. andar, bhad. paá¹…. cur. antar, bhal. antar `in', antra `out of',
atru -- majÌˆ `in the meantime'; A. Ã£Ì„tar `distant'; MB. Ä• ntare, B. tare
`for the sake of'; Or. antare `within, out of'; Bi. Ã£Ì„tar, Ã£Ì„trÄ•
`intervening spaces in the rows of a betel -- plantation', Ã£Ì„tar `portion
of land included in a plough circuit'; OMth. Ã£Ì„tara `intervening space';
Mth. Ã£Ì„tar `subdivision of a field for ploughing', adv. `within'; Aw.
lakh. Ã£Ì„tarÄ• `gap'; H. Ã£Ì„tar `space between two partic. parts of a
weaver's loom, as much land as can be ploughed at a time'; G. Ã£Ì„trÉ” m.
`distance, interval', Ã£Ì„tar -- siyÉ” m. `superfluous portion of a garment
taken up to make it fit'; M. aÌƒtar n. `interior', aÌƒtrÄ• m. `intermediate
space or time'; Si. atura `interval', aturu `between', turu postp. `till',
Ã¤tul (and Ã¤tuá¸·a) `inside' < *antilla -- H. Smith JA 1950, 196 (as in M.
Ã£Ì„tÄ«l see ANTÃ¡R) or < *Ã¤til -- < *antil -- < *antalÄ“. In either case
forms with r may be â†• Pa. -- The following words for `entrail' (to be
separated from Ä• ntrÃ¡ -- IIFL iii 3, 12): Ash. atarÄ“ËœËŠ, Wg. atrÄ“ËœËŠ,
Kt. atrwÃ¡i, Pr. É™trá¸—, Gaw. atÉ™raá¹…gÄ«n (gÄ«n < *guá¹‡Ä« -- , *guá¹‡ya
-- , cf. *Ä• NTRAGUá¹‡A -- ?).
Deriv. MIA. *antarima -- in Wg. Ä• teram in Ä• Ëš amÄ• `inner room'; K.
aÌ£ndaryumu `internal', S. andiryÃµ.
ANTARÄ• ËŠ, ANTARÄ• LA -- , ANTARÄ«ËŠYA -- , ANTARYÃ -- , Ä• NTARA -- ;
*ANTARAPAá¹-á¹-A -- , *ANTARAVÄ«THI -- , ANTARASTHA -- , ANTARÄ• NTA -- ;
ABHYANTARA -- , PRÄ• NTARA -- , *BHIYANTARA -- ; Ä“KÄ• NTARA -- ,
*KUá¸• YÄ• NTARA -- , SÄ«MÄ• NTARA -- .
Addenda: Ã¡ntara -- 1: S.kcch. andhar `in, inside'; Md. etere adj.
`interior', tere `inside'.
â€ *ANTARAKULA -- ; â€ *ADHYANTARA -- , â€ *CHÄ“DÄ• NTARA -- ,
â€ *BÄ«JYÄ• NTARA -- , â€ *VARGÄ• NTARA -- .

Ã¡ntara 358 Ã¡ntara2 `different, other' ÅšBr. [In some cmpds. difficult to
distinguish from Ã¡ntara -- 1: ANA --]
Pk. aá¹• tara -- n. `difference', ËšrÄ“á¹‡a `without'.
ANANTARÃ¡ -- , NIRANTARA -- ; *AVASTHÄ• NÄ• NTARA -- , AVASTHÄ• NTARA -- ,
JANMÄ• NTARA -- , *TRIYANTARA -- , DÄ“Å›Ä• NTARIN -- , PADÄ• NTARA -- ,
PÄ• DÄ• NTARA -- , PITRANTARA -- , *VARTÄ• NTARA -- , VYANTARA -- ,
STHÄ• NÄ• NTARA -- .

Addenda: Ã¡ntara -- 2: â€ *Ä• STHÄ• NTARA -- or â€ *Ä• STHÄ• NÄ• NTARA -- .

358a â€ *antarakula -- `inner house, women's apartments'. [antara -- 1, kÃºla --]
WPah.ká¹-g. nÉ™roÌ„á¸· m. `women's apartments, veil', J. androá¸·, naroá¸· `purdah, veil': Him.I 169 compares the suffix with that of ANTARÄ• LA -- without explanation of oÌ„.

antarapaá¹-á¹-a 359 *antarapaá¹-á¹-a `inner garment'. [Cf. Pa. antara -- sÄ• á¹-aka -- , -- vÄ• saka -- m.: Ã¡ntara -- 1, paá¹-á¹-a -- 2]
H. aÌƒtrauá¹-Ä• m. `the garment worn beneath a fine sÄ• á¹›Ä«'.

antaravÄ«thi 360 *antaravÄ«thi f. `street between houses'. [Ã¡ntara -- 1, vÄ«thi --]
Pa. antaravÄ«thi -- f. `street', Si. aturaveya.

antarastha 361 antarastha `inner' PaÃ±cat. [Ã¡ntara -- 1, stha --]
Si. Ã¤tuá¸·at `interposed, intimate, friendly'.

362 antarÄ• ËŠ `in the middle' RV. [Ã¡NTARA -- 1]
Reduplicated in Pa. antarantarÄ• `at intervals'; Si. ataratura `interval'
Geiger EGS 6, but prob. â†• Pa.
*ANTARÄ• GAá¹…GA -- , *ANTARÄ• BÄ• á¹‡A -- , *ANTARÄ• MÄ• RGA -- , *ANTARÄ• Å›
, *ANTARÄ• Å›ANA -- , *ANTAROÌ„DAKA -- .

antarÄ• gaá¹…ga 363 *antarÄ• gaá¹…ga `between rivers'. [ANTARÄ• ËŠ, GÃ¡á¹…GÄ• --]
Si. brÄ• hmÄ« inscr. ataragaga `land between two rivers' Geiger GS 41.

antarÄ• nta 364 *antarÄ• nta `inside'. [Ã¡ntara -- 1, Ã¡nta --]
Gaw. Ä• terÄ• nt, atran postp. `inside'.

antarÄ• bÄ• á¹‡a 365 *antarÄ• bÄ• á¹‡a `the inside reeds'. [ANTARÄ• ËŠ, BÄ• á¹‡Ã¡ --]
Bi. atrÄ• wan, tarÄ• wan `a set of three reeds to keep two sets of the warp -- thread apart', Mth. (NETirhut) atrÄ• wan bhÃ£Ì„j.

antarÄ• mÄ• rga 366 *antarÄ• mÄ• rga `midway' [ANTARÄ• ËŠ, MÄ• RGA --]

Pa. antarÄ• maggÄ“ `midway'; Si. ataramaga, ËšmanÌ†ga `on the road'.

antarÄ• la 367 antarÄ• la n. `intermediate space' PÄ• á¹‡. [ext. with -- la -- of ANTARÄ• ËŠ ? No support in NIA. for the -- Ä• á¸·a -- proposed by LÃ¼ders PhilInd 549]
Pa. antarÄ• la -- n. `interior, interval', Pk. aá¹• tarÄ• la -- m.; WPah. bhal. antrÄ• ËŠl n. `inner portion of a house, room'; G. aÌƒtrÄ• á¸· n. `space, sky'; M. aÌƒtrÄ• á¸· n. `sky, air'.

antarÄ• Å›a 368 *antarÄ• Å›a `choking'. [ANTARÄ• ËŠ, Ä• Å›A --]
G. aÌƒtrÄ• se adv. `in such a way that when drunk in haste a liquid comes out of the nose'.

antarÄ• Å›ana 369 *antarÄ• Å›ana `choking'. [ANTARÄ• ËŠ, Ã¡Å›ANA --]
G. aÌƒtrÄ• saá¹‡ n. `food getting in the windpipe'.
antarÄ«ËŠya -- n. `an inner garment' DaÅ›. [Ã¡NTARA -- 1]
X *Aá¹…GARAKá¹£A -- .

370 antÃ¡rÄ“ti `comes between, separates' RV. [ANTÃ¡R, âˆšI2]
Pa. antarita -- `separated'; Pk. aá¹• tarÄ“i `separates, puts between'; G. Ã£Ì„tarvuÌƒ `to partition'; M. aÌƒtará¹‡&etilde; `to pass, omit, outstrip, lose, be lost'. -- Deriv. H. poet. aÌƒtarÄ• nÄ• `to separate, set apart'; G. aÌƒtrÄ• vvuÌƒ `to separate, intervene'.

antaroÌ„daka 371 *antaroÌ„daka `being in the water'. [ANTARÄ• ËŠ, UDAKÃ¡ --]
Kho. androg `diving'.

antarnagara 372 antarnagara n. `palace of a king' R. [ANTÃ¡R, NÃ¡GARA --]
Pa. antoÌ„nagara -- n. `inner city'; Si. inscr. Ã¤tinakarÃ¤ loc. sg. < *antÄ“nËš.

antarbhÅ«mi 373 antarbhÅ«mi f. `interior of the earth', antarbhauma<-> `subterranean' R.
Pr. tibimuri `a black snake living in holes' ( -- ri < ? <-> NTS XV 216 Pr. cmpd. tu -- bim -- uri `*interricus').

antaryÃ 374 antaryÃ `inner' PÄ• á¹‡. gaá¹‡a. [Ã¡NTARA -- 1]
Wg. ataryÄ“ `within' < antarÃ-ya -- . Cf. Pa. antarika<-> `inner,

intermediate', ËškÄ• -- f. `inside, interval'; Pk. aá¹• tariyÄ•  -- f. `small interval'.

antarvará¹£a 375 *antarvará¹£a `between rain'. [ANTÃ¡R, VARá¹£Ã¡ --]
Pa. antoÌ„vassa -- m. `the rainy season', OSi. inscr. 4th cent. atovasahi, Si. atavasa, Ã¤Ëš, atÃ¤Ëš.

antastya 376 antastya n. `intestines' AitBr. [ANTÃ¡R]
PaÅ¡. lauá¹›. andÄ• ËŠÅ¡, weg. andá¸—Ä• , kuá¹›. andeÄ‹ `liver', ar. Ã¤ndeÄ• `guts'; Gaw. andá¸—Ä‹ `guts' Morgenstierne IIFL iii 3, 12. -- See ANTAá¸¥STHÄ• NA -- .
Ã¡nti see ANTIKÃ¡ -- .

antikÃ¡ 377 antikÃ¡ `near', n. `nearness', ËškÃ¡m, Ëšká¸— `in the presence of' RV. [Ã¡NTI `near' RV.]
Pa. antika -- `near', ËškÄ“ adv.; Pk. aá¹• tiya -- `near'; PaÅ¡. ande `here'; -- Wg. Ä«t `now', Pr. itÄ«ËŠ Morgenstierne NTS XV 252 with ? -- Prob. here too Si. atÃ¤ `near' Geiger ES 6 despite DSL 142 S.V. ata1, and B. loc. affix -- te, -- ta (Chatterji ODBL 502 < Ã¡nta --).
UPÄ• NTIKA -- .
antimÃ¡ -- see ANTAMÃ¡ -- 2.
Addenda: antikÃ¡ -- : WPah.kc. ida `here', ká¹-g. (kc.) dI, de `in, at'; LStH 136 ba. anda `from', kiuÌƒth. da `from'.

antÄ“vÄ• sÃ-n 378 antÄ“vÄ• sÃ-n m. `pupil who dwells near his master' ÅšBr. [Ã¡NTA -- , VÄ• SÃ-N -- 3]
Pa. antÄ“vÄ• sin -- , Ëššika -- m. `pupil', AÅ›. Pk. aá¹• tÄ“vÄ• si -- m.; -- Si atavÃ¤siyÄ• Geiger EGS 6 is prob. â†• Pa. DSL 155.
Ã¡ntya -- `last' AitBr., Pk. aá¹• tiya -- . [Ã¡NTA --]
ANTYÄ“á¹£á¹-I -- .

antyÄ“á¹£á¹-i 379 antyÄ“á¹£á¹-i f. `funeral sacrifice' MW. [Ã¡NTYA -- , Ã-á¹£á¹-I -- 3]
K. anÄ‹rÄ“á¹-h f. `funeral sacrifice and ceremonies'.

antra 380 *antra1 `inner'. 2. *antrima -- . [ANTÃ¡R]
1. PaÅ¡. aliniá¹… `marrow', Gaw. eleá¹‡á¸• Ä«ËŠk (IIFL iii 3, 10 + ?);
2. WPah. bhiá¸• . &tildemacrepsilon;tá¸·Ãµ `inner'.
antrÃ¡ -- 2 see Ä• NTRÃ¡ -- .
*antrima -- `inner': see *ANTRA -- 1.
AND `bind': *anda -- 1, *andana -- , andÅ«ËŠ -- .

381 *anda -- 1, *andana -- `binding'. [Ã¡ndati `binds' DhÄ• tup.: âˆšAND]
H. Ã£Ì„d, aÌƒdÄ• , Ã£Ì„dan m. `mud, quagmire'; -- very doubtful.
*anda -- 2 `food' see Ã¡NNA<->

382 andÅ«ËŠ -- , Ëšu -- f., ËšÅ«Ë˜ka -- m. `chain for an elephant's foot' ÅšiÅ›. [âˆšAND]
Pa. andu -- m. `chain, fetter', Pk. aá¹• du -- , ËšuyÄ• -- f.; B. Ã£Ì„d(h)u `chain for elephant's foot', Or. Ä• ndhu, Ëšdu, adu, H. Ã£Ì„dÅ« m.; aÌƒduÄ• m. `wooden contraption to fasten to elephant's hind foot'; M. aÌƒdÅ« m. `elephant's foot chain', Si. anÌ†du.
Addenda: andÅ« -- : Md. anÌ†da -- gonÌ†á¸• i `the stocks' (+ gonÌ†á¸• i `seat').

andoÌ„la 383 *andoÌ„la `swinging'.
Pk. aá¹• doÌ„laya -- m. `swing, cradle'; Ku. aÌƒdolo `doubt'; Or. Ä• doá¸·Ä• `sedan chair, litter'; G. aÌƒdoá¸· `swinging'. <-> X HINDOÌ„LA -- : Or. hÄ• ndoá¸·Ä• `litter'.

384 andoÌ„lÃ¡yati `swings' DhÄ• tup. [Cf. HINDOÌ„LA -- : âˆšDUL]
Pk. aá¹• doÌ„laÃ¯ tr. and intr.; A. Ä• ndoliba `to bend down (with fruit), agitate (water)'; Or. Ä• ndoá¸·ibÄ• `to hesitate'; H. andolnÄ• `to swing'; M. Ã£Ì„doá¸·á¹‡&etilde;, Ã£Ì„duá¸·á¹‡&etilde; tr. and intr. `to swing, toss about, totter'. -- X HINDOÌ„LA -- : Or. hÄ• ndoá¸·ibÄ• intr. `to rock to and fro'; M. hÃ£Ì„duá¸·á¹‡&etilde; `to shake (a tree, &c.), swing, rock'.

andhÃ¡ 385 andhÃ¡ `blind' RV., n. `darkness' MBh., Ëška -- PaÃ±cat.
Pa. andha -- , Pk. aá¹• dha -- , Ëšaya -- , PaÅ¡. andÃ¡, Shum. anda, f. -- i;
Gaw. handÄ• ËŠdup `darkness' (NOGaw 37 -- dup poss. < *DHUPPÄ• --); Tor. an
`blind', K. onu, f. Ã¼nÃ¼; S. andhu m. `arrogance', andho `blind', L.
annhÄ• , khet. andhÄ• ; P. andh m. `blindness, darkness', annhÄ• , andhÄ•
`blind', WPah. bhal. Ã nno, Ku. aÌƒdho, N. andhÄ• (â†• H.); B. &etilde;dho
`covered, concealed'; Or. andhÄ• `blind man, darkness'; H. Ã£Ì„dh f.
`darkness, night -- blindness, misfortune', andhÄ• `blind', G. aÌƒdhuÌƒ; M.
aÌƒdhÄ• Ä« f. `blindness'; Si. anÌ†da `blind, dark'.
Ext. with -- la -- : Pk. aá¹• dhala -- `blind', aá¹• dhillaga -- , P. andhlÄ• ;
Ku. anlo `a kind of blind snake'; A. andhalÄ• `blind', Ä• ndhali `blind --
worm'; B. Ã£Ì„dhlÄ• `blind', Mth. Ä• nhar, anharÄ• , Bhoj. Ä• nhar, Aw. lakh.
Ã£Ì„dhar; H. aÌƒdhlÄ• `purblind'; G. Ã£Ì„dhá¸·uÌƒ `blind', n. `hole' (for
this meaning cf. kÄ• á¹‡uÌƒ `hole' s.v. KÄ• á¹‡Ã¡ -- ); M. aÌƒdhá¸·Ä• `blind'.
-- X CULLÃ¡- q.v.
ANDHIKÄ• -- , Ä• NDHYA -- ; ANDHAKÄ• RA -- , *ANDHATAMISRIKÄ• -- ,
*ANDHAPAá¹-á¹-A -- , *ANDHARÄ• TRYA -- ; *UPÄ• NDHA -- ; *DHÅ«MÄ• NDHA -- ,
RÄ• TRYANDHA -- , *RÄ• TRYÄ• NDHA -- , RÄ• TRYÄ• NDHYA -- .
Addenda: andhÃ¡ -- : S.kcch. andho `blind', WPah.ká¹-g. Ã¡ndhÉ”.

andhakÄ• ra 386 andhakÄ• ra m.n. `darkness' R. 2. *andhÄ-Ì„kÄ• ra -- influenced
by andhÄ«karoÌ„ti `makes blind' H. Smith BSL 101, 115. [ANDHÃ¡ -- , KÄ• RA --
1]
1. Pa. andhakÄ• ra -- m. `blindness, darkness'; Pk. aá¹• dhayÄ• ra -- ,
aá¹• dhÄ• ra -- `dark'; Ash. andarÃ¤ `darkness'; Kt. andÉ™rÉ™, anÉ™r `dark',
Wg. andÃ¡ra, f. -- i; Dm. andÄ• ra `darkness, eclipse', PaÅ¡. andarÄ• ËŠ, ar.
Ëšro (IIFL iii 3, 11), Shum. andÄ• ËŠra; S. aÌƒdhÄ• ru m. `darkness', Ëšro
`dark'; L. andhÄ• r m. `duststorm', andhÄ• rÄ• , anhÄ• rÄ• , awÄ• á¹‡. hanÄ• rÄ•
`dark', P. anhÄ• rÄ• ; WPah. bhad. Ã£Ì„dharu n. `storm'; A. Ä• ndhÄ• r `dark,
darkness', B. Ã£Ì„dhÄ• r, Or. aÌƒdhÄ• ra, Bi. Ä• nhar, Mth. Bhoj. anhÄ• r; EAw.
anhÄ• rÄ« `darkness'; OG. aá¹• dhÄ• rauá¹• `dark', n. `darkness', G.
aÌƒdhÄ• ruÌƒ; M. aÌƒdhÄ• r, ËšrÄ• , Ã£Ì„dhÄ• r, ËšrÄ• m. `darkness', Ko. andhÄ• r
m., Si. anÌ†dura, mald. andiri `dark'.
2. S. aÌƒdheru m. `tyranny', Ëšro `dark', L. anhÄ“rÄ• , awÄ• á¹‡. hanÄ“rÄ• ; P.
anher, ËšrÄ• `dark', m. `darkness', EP. nherÄ• ; bhaá¹-. nhÄ“rÄ« `storm',
WPah. paá¹…. neÌ†Ä• r; sod. nyÄ• ro `darkness', Ku. aÌƒdhyÄ• ro, gng. anyÄ• r
`dark', Ëšro `darkness'; N. aÌƒdhyÄ• r, anyÄ• r `darkness', Ëšro `dark'; OMth.

aá¹• dhiÄ• ra `darkness', Mth. anher `injustice'; H. aÌƒdher m. `darkness, injustice', aÌƒdhyÄ• rÄ• , aÌƒdherÄ• `dark', Marw. adhero; G. aÌƒdher n. `anarchy', ËšruÌƒ `tyrannical'; M. aÌƒdher, Ã£Ì„dhËš m. `darkness'.
3. X *UJJVÄ• LA -- , *UJJVÄ• RA -- .
Addenda: andhakÄ• ra -- . 1. S.kcch. Ä• ndhÄ• ro m. `darkness'.
2. *andhÄ«kÄ• ra -- : WPah.ká¹-g. (Wkc.) nhe\rÉ” m. `darkness', kc. nhyÄ• ro m., Garh. aÌƒdhyÄ• ru.
â€ *ANDHAKÄ• RAPAKá¹£A -- .

386a *andhakÄ• ratamasikÄ• -- Add. 14221.

386b â€ *andhakÄ• rapaká¹£a -- `the dark fortnight'. [ANDHAKÄ• RA -- , PAKá¹£A --]
WPah.J. nhyairkh m. `the dark fortnight'.

386c andhakÅ«pa -- Add. 14222.
*andhÄ«kÄ• ra -- see ANDHAKÄ• RA -- Add2.

andhatamisrikÄ• 387 *andhatamisrikÄ• , andhatamisra -- n. `complete darkness of the soul' VP., ËštÄ• Ëš Mn. [Cf. andhatamasÃ¡ -- n. `thick darkness' PÄ• á¹‡., Pa. andhatamoÌ„ n., Pk. aá¹• dhatamasa<-> n.: ANDHÃ¡ -- , TÃ¡MISRÄ• --]
Savi anamÃºÅ¡i `darkness' (for Å¡ cf. Kal. troÌ„miÅ¡ S.V. TÃ¡MISRÄ• --); -- or poss. < *andhatamiá¹£Ä« -- , cf. tÃ¡miá¹£Ä«cÄ« -- RV.

andhapaá¹-á¹-a 388 *andhapaá¹-á¹-a `cloth for covering the eyes'. [ANDHÃ¡ -- , PAá¹-á¹-A -- 2]
H. aÌƒdhoá¹-Ä« f. `a piece of cloth tied over a horse's or bullock's eyes to blindfold it'.

andharÄ• trya 389 *andharÄ• trya `night blindness'. [Cf. RÄ• TRYÄ• NDHYA -- : ANDHÃ¡ -- , RÄ• ËŠTRI --]
P. nharÄ• ttÄ• m., adhrÄ• tÄ• `night blind'.

andhikÄ• 390 andhikÄ• f. `night' lex. [ANDHÃ¡ --]
Pa. andhikÄ• -- f. `night'; K. oÌˆÌƒdi f. `duststorm' (â†• H.); WPah. cam. annhÄ« `storm', Ku. Ã£Ì„dhi, gng. Ä• ni `duststorm', N. B. Ã£Ì„dhi, Bhoj. Ä• nhÄ«, H. G. Ã£Ì„dhÄ« f., M. aÌƒdhÄ« f.

*ANDHIKÄ• VÄ• TA -- .

andhikÄ• vÄ• ta 391 *andhikÄ• vÄ• ta [ANDHIKÄ• -- , VÄ• ËŠTA --]
H. aÌƒdhiyÄ• w m. `duststorm, whirlwind'.

andhita 392 *andhita `blinded'. [andhÃ¡yati `becomes blind' DhÄ• tup. ,
`makes blind' ÅšiÅ›.: ANDHÃ¡ --]
Pa. andhita -- `blind'; B. Ã£Ì„di `blindfolded'.

andhula 393 andhula m. `the tree Acacia sirissa' lex.
Or. andhuá¸·a.

andhra 394 andhra m. `name of a people' Mn.
Pa. andha -- m. `people and country, modern Telingana', Ëšaka -- m.; Pk.
aá¹• dha -- m.; Si. adu `an ancient kingdom outside the Madhya --
maá¹‡á¸• ala' DSL 205, but prob. â†• Pa.

Ã¡nna 395 Ã¡nna n. `food' RV., `cooked rice, corn in general' Mn. 2. *anda
-- 2 < *adna -- with metathesis before assimilation, Morgenstierne NTS ii
242. [âˆšAD]
1. Pa. anna -- n. `food, esp. boiled rice'; NiDoc. aá¹• na `corn'; Pk.
aá¹‡á¹‡a -- n. `food, grain'; Wg. (Lumsden) "unn" `grain' (â†• Ind. NTS xvii
225); Sh. oÌ¯n, (Lor.) oÌ„n m. `grain (wheat, &c.)', K. an m., S. anu m., L.
ann m., awÄ• á¹‡. obl. anneÌ„Ìƒ, P. ann m., WPah. bhad. ann n.; Si. an
`food'.
2. Ash. andÃ¡ `meat', Wg. andÃ¡, Ã¡na, Kt. aná¹“ (< *adnÄ• ka -- NTS xvii
226), Gaw. Ä• ËŠnda, Shum. Ã£Ì„dÉ™.
*ANNAPÄ• NÄ«YA -- , ANNÄ• ËŠDYA -- ; Ã¡NANNA -- ; *APARÄ• NNA -- , Ä• MÄ• NNA --
, NAVÄ• NNA -- , *NIYANNA -- , NIRANNA -- , *SÄ• PTÄ• NNA -- .
Addenda: Ã¡nna -- : WPah.ká¹-g. É”nn m.pl. `corn' (â†• Sk.?), poet. an m.
`food' (â†• P.?).

anna -- uá¹-á¹-ha 396 *anna -- uá¹-á¹-ha `strange'.
S. anoá¹-ho `perverse'; N. anauá¹-ho `strange, queer', H. anoá¹-hÄ• , anÅ«Ëš,
M. anoá¹-hÄ• .

annapÄ• nÄ«ya 397 *annapÄ• nÄ«ya [Cf. Pa. annapÄ• na -- n., annÄ• pa -- `food
and drink': Ã¡NNA -- , PÄ• NÄ«ËŠYA --]

Ku. anwÄ• á¹‡Ä« `concoction of grain, gruel'.

annÄ• ËŠdya 398 annÄ• ËŠdya n. `food' AV. [Ã¡NNA -- , Ä• DYÃ -- 1]
Kt. anÇ°Ä« f. `bread, food', K. anÄ• j m. `corn' (lw. with j, not z), S.
anÄ• ju m. (lw. with j, not jÌ„), L. anÄ• j m., P. anÄ• j, nÄ• j m., Ku. nÄ• j,
N. anÄ• j; B. anÄ• j, Ä• nËš `vegetables, grain', Or. anÄ• ja; Bi. Mth. Bhoj.
anÄ• j `food, esp. grain'; H. anÄ• j, nÄ• j m. `grain', OMarw. nÄ• ja m., G.
anÄ• j n.
Addenda: annÄ• ËŠdya -- : WPah.ká¹-g. (kc.) nÄ• jÌˆ m. `food, corn', J. naj,
nauj m., Garh. nÄ• j `corn'.

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anyÃ¡ 399 anyÃ¡ `other', ËšakÃ¡ -- `another' RV. [ANA --]
Pa. aÃ±Ã±a -- , AÅ›. shah. aÃ±a -- . man. aá¹‡a -- , gir. aá¹• Ã±a -- , kÄ• l.
jau. dh. aá¹• na -- , NiDoc. aá¹• Ã±a, aÃ±a, Pk. aá¹‡á¹‡a -- , aá¹‡a -- ; L.
aÃ±j `separate', (Jukes) Ã£Ì„j, aÌƒj; Ku. gng. Ä• n -- kar `another's'; A. B.
Ä• n `other'; Or. Ä• na `another, separate'; Bi. Mth. Bhoj. Aw. lakh. H. G. M.
Ä• n `other, another'; Si. an `other', anik `another'.
Conjunction `and', cf. anyac ca `moreover': N. ani, Or. Ä• ne, OG. anaÃ¯ (B.
J. Sandesar, Åšaá¹£á¹-iÅ›ataka Prakaraá¹‡a 172 < anyÄ• ni ?), G. ane, ne,
nÄ«, M. aá¹‡Ä«, Ä• á¹‡i, Ä• á¹‡, in rapid speech na (-- á¹‡ -- < aá¹‡a --
with abnormal simplification of -- nn -- in an auxiliary word: not direct
with Bloch LM 291 < pron. stem ana --), Ko. Ä• ni, Ä• á¹‡i.
ANYATARÃ¡ -- , ANYÃ¡TRA, ANYADÄ• ; *ANYAPARAÅ›VAS, *ANYÄ• KÄ• RA, ANYÄ• DÅ
-- , ANYá¹“NYA -- .
Addenda: anyÃ¡ -- : S.kcch. ane `and', WPah.ká¹-g. aá¹‡e; Md. anek `other'.

anyatarÃ¡ 400 anyatarÃ¡ `either of two' ÅšBr., `other, different'. [ANYÃ¡ --
]

Pa. aÃ±Ã±atara -- `a certain, a, some'; Pk. aá¹‡á¹‡ayara<-> `one of two'; OG. aneraÃ¼, G. aneruÌƒ, neruÌƒ `another, different, extraordinary, many'.
Addenda: anyatarÃ¡ -- : Brj. anero `other'.

401 anyÃ¡tra `elsewhere' AV. [ANYÃ¡ --]
Pa. aÃ±Ã±atra; AÅ›. shah. aÃ±atra, man. aá¹‡atra, gir. aÃ±ata, dh. aá¹• nata `otherwise, except'; Pk. aá¹‡á¹‡atta `elsewhere', Ku. aá¹‡at, N. anta, OMth. anata, Ëštahi, ËštahuÌƒ, Bhoj. ante, Aw. lakh. anta, H. anat.
Replaced by Pa. aÃ±Ã±attha, Pk. aá¹‡á¹‡attha, Garh. aá¹‡tha (more prob. < *anatahu, cf. OMth. forms above).

402 anyadÄ• `once, one day' R., `in another case'. [ANYÃ¡ --]
Pa. aÃ±Ã±adÄ• `at other times, else'; Pk. aá¹‡á¹‡ayÄ• `at some time'; S. aÃ±Ä• `as yet, still, hardly'; -- doubtful.

403 *anyaparaÅ›vas `fourth day hence'. [ANYÃ¡ -- , PARAÅ›VAS]
P. narsÃµ adv. `fourth day before or after today'.
Addenda: *anyaparaÅ›vas: H. narsÃµ `fourth day before or after today', Brj. naroÌ„.

403a anyamanas -- Add. 14223.

anyÄ• kÄ• ra 404 *anyÄ• kÄ• ra `of different form'. [Cf. anyathÄ• kÄ• ram `differently' PÄ• á¹‡.: ANYÃ¡ -- , Ä• KÄ• RA --].
S. niÄ• ro `separate', P. neÄ• rÄ• , Or. niÄ• rÄ• ; H. niyÄ• rÄ• , nyÄ• Ëš `different, separate', G. nyÄ• ruÌƒ, M. nyÄ• rÄ• .

anyÄ• dÅ•ÌŠÅ› 405 anyÄ• dÅ•ÌŠÅ› `like another' VS., ËšÅ›a -- PÄ• á¹‡., ËšdrÌ¥ká¹£a -- lex. [ANYÃ¡ -- , DRÌ¥Å› --]
Pa. aÃ±Ã±Ä• disa -- `different'; Pk. aá¹‡á¹‡Ä• isa -- , aá¹‡á¹‡Ä• risa -- , Ëšriccha -- `like another'; OM. anÄ• risÄ• `different, strange'; M. Ä• nsÄ• `another, different'.
anyÄ• ya -- see *ANIYÄ• YA -- .

anyá¹“nya 406 anyá¹“nya `mutual', Ëšnyam `mutually' ÅšBr. [ANYÃ¡ --]
Pa. aÃ±Ã±oÃ±Ã±a -- (replaced by aÃ±Ã±amaÃ±Ã±a -- , AÅ›. gir. aá¹• Ã±amaá¹• Ã±asa `of one another', Pk. aá¹‡á¹‡aá¹‡á¹‡a -- `mutual'), Pk. aá¹‡á¹‡oá¹‡á¹‡a -- , aá¹‡á¹‡uá¹‡á¹‡a -- ; Si. unun `mutually'.

Ã¡p 407 Ã¡p f., pl. Ä• ËŠpaá¸¥ `waters' RV.
Pa. Ä• poÌ„, Ä• pa -- n. `water', Pk. Ä• u -- f., Ash. abá¹“, Ä• bu f., Kt. Ä• ËŠwÉ™, Wg. Ä• w, Pr. Ä• ËŠwÉ™, Dm. aÌ‚u, Gaw. aá¹·.
Ã¡pa: see Ã¡PATYA -- , Ã¡PARA -- .
Addenda: Ã¡p -- : â€ *JAMBHÄ• PA -- .

408 apakará¹£ati `draws away' MBh. [Cf. apakrÌ¥á¹£á¹-a -- , Pa. apakaá¹-á¹-ha -- `drawn away'; AÅ›. mi. apakaá¹-ha -- `distant'; replaced by *kaá¸• á¸• h -- in Pa. apakaá¸• á¸• hati, Pk. oÌ„yaá¸• á¸• haÃ¯ `drags': âˆšKRÌ¥á¹£]
Pa. apakassati `drags away', Wg. oiá¹£iam `I pull up', imper. oiá¹£aw `draw water; -- Morgenstierne NTS ii 240 < ut -- krÌ¥á¹£ does not explain loss of -- kk -- .

apakaá¹£a 409 *apakaá¹£a `scraper'. [Cf. Ã¡pakaá¹£ati `scrapes off' AV., used in conjunction with taká¹£ -- : âˆšKAá¹£]
Or. uá¹£Ä• `mason's plane'.

apakÄ• ra 410 apakÄ• ra m. `damage' YÄ• jÃ±. [âˆšKRÌ¥1]
Pa. apakÄ• ra -- , Ëšaka -- m., Pk. avayÄ• ra -- , oÌ„Ä• ra -- m.; B. oyÄ• r, oÄ• r `damage, destruction' Chatterji ODBL 426.

apakrÌ¥ta 411 apakrÌ¥ta n. `injury' Mn. [âˆšKRÌ¥1]
Pa. apakata -- `done wrongly'; Pk. avakaya -- n. `injury'; P. aukaá¹› m. `difficulty, distress' < MIA. *apakkaá¹-a -- ; -- doubtful.

apakta 412 apakta `not cooked'. [Cf. paktÃ- -- f. `cooking, food' RV., pÃ¡Ëš VS. and APAKVA -- : âˆšPAC]
PaÅ¡. abÄ• ËŠt `cheese'; -- doubtful.

apakva 413 apakva `unripe, undigested' SuÅ›r. [PAKVÃ¡ -- , âˆšPAC].
Pa. apakka -- `not fully boiled'; Pr. É™bÃ³k `food'; Gaw. abok `piece of bread': Morgenstierne NTS XV 246 < `uncooked (food)'?
Addenda: apakva -- [Cf. Ir. Shgh. aboÌ„x `stupid' EVSh 13]
S. Ä• ko `unripe, unbaked, half -- baked (of food, earthenware etc.)'?

apaká¹£Ã¡ 414 apaká¹£Ã¡ `without wings' AV., `without followers' MBh.

[PAKá¹£Ã¡ --]
Pa. apakkha -- `without partisans' > `*helpless, *in difficulty', S. aukhu m., ËškhÄ« f. `difficulty', aukho `difficult, pained'; L. P. aukh m. `difficulty', aukhÄ• `difficult, distressed'; WPah. bhal. aukhi f. `misfortune' (lw. with kh); jaun. aukhoÌ„ `unsafe'; -- H. okhÄ• `inferior, bad'?
Addenda: apaká¹£Ã¡ -- : S.kcch. aukh f. `inconvenience', aukho `difficult'.

apagata 415 apagata `gone away, disappeared' R. [âˆšGAM]
Pa. apagata -- ; Pk. avagaya -- `deceased'; Kho. bogdu `being gone' (< *apagataka -- Morgenstierne); Si. inscr. 10th cent. ava -- `fortnight of waning moon'.

apagama 416 apagama m. `departure, death' KÄ• lid. [âˆšGAM]
Pa. apagama -- m. `departure, disappearance'; Si. avÄ• Ì¤ma `departure, dying', Ã¤vÄ• Ì¤men `in consequence of' Geiger EGS 18 but without explaining Ä• Ì¤.
*apagupta -- `hidden' see *OÌ„á¹-á¹-Ä• -- .

apaghaá¹-ya 417 *apaghaá¹-ya `to be screened'. [âˆšGHAá¹-]
Pk. oÌ„haá¹-á¹-a -- m. `curtain, screen', oÌ„haá¹-á¹-a -- , Ëšaya -- `warding off'; H. ohaá¹- f. `screen, shelter'. -- See *APAGHÄ• á¹-A -- , APAGHÄ• á¹-AYATI and cf. *OÌ„á¹-á¹-Ä• -- which is prob. separate.

apaghÄ• á¹-a 418 *apaghÄ• á¹-a `cover'. [âˆšGHAá¹-]
Pk. oÌ„hÄ• á¸• aá¹‡a -- n. `covering', Ëšá¹‡Ä« -- f. `lid', oÌ„haá¸• aá¹‡Ä« -- f. `bolt, door -- bar'; Or. uhÄ• á¹›a `shelter, cover, shade, screen'; Bi. ohÄ• r `litter -- curtain, lid of brazier's crucible'; Bhoj. ohÄ• r `cover'; H. ohÄ• á¹›, uËš m. `cover, wrap, litter -- curtain'.

419 apaghÄ• á¹-ayati `shuts up' MW. [âˆšGHAá¹-]
Pk. oÌ„hÄ• á¸• iya -- `covered, shut'; Or. uhÄ• á¹›ibÄ• `to cover, shelter, take to one side'.

apacitta 420 *apacitta `without thought'. 2. *apacinta -- . [cittÃ¡ -- 1, cintÄ• ËŠ -- : âˆšcit]
1. S. ocito `sudden, suddenly'.
2. G. É”cÄ«ËœtuÌƒ `suddenly'.

420a â€ *apacullÄ« -- `side or secondary stove'. [Cf. apadvÄ• ra<-> `side door' SuÅ›r.: CULLÄ« --]
Pk. oÌ„culla -- n. `a part of a stove' DeÅ›Ä«n.; G. hol f. `hearth in form of a large trench', (h)olo m. `side part of stove to hold pots'. -- P. Ä• hulÄ• , auhlÄ• m. `secondary opening in a stove to put pots on', WPah.J. auli f. `fireplace, stove' rather < *Ä• CULLÄ« -- .

apacchaá¹-á¹- 421 *apacchaá¹-á¹- `separate'. [*CHAá¹-á¹- --]
P. auchaá¹-á¹‡Ä• `to be separated'.

apacchÄ• yÄ• 422 apacchÄ• yÄ• f. `unlucky shadow' MW., Ëšya -- `unshadowed' PaÃ±cat. [CHÄ• YÄ• ËŠ --]
Dm. oÄ‹ha `shade', PaÅ¡. oÌ„Ä• hÄ• ËŠ; Phal. oÄ• hÄ• ËŠ `shady side of a valley'; Shum. oÄ‹É™ `shade', Gaw. wuÄ‹Ã³ (IIFL iii 3, 4 all < AVACCHADA -- ); M. osvÄ• , vasvÄ• , oÅ›eá¹-Ä• m. `shade of trees considered as hostile to growth of plants' (Bloch LM. 403 < AVACCHADA --). -- Here also prob. Ash. aÄ• É™wÉ™ `shade' (NTS xii 153 < *Ä• cchÄ• yÄ• --) and Pr. wuÄ‹Ä• (poss. < p(r)acchÄ• ya --).
apaá¹-Ä« -- `curtain' see *OÌ„á¹-á¹-Ä• -- .

423 *apatÄ• na -- , apatÄ• naka -- m. `spasmodic contraction of body or stomach' SuÅ›r. [âˆšTAN]
*DANTÄ• PATÄ• NA -- .

Ã¡patya 424 Ã¡patya n. `offspring' RV. 2. *apatiya -- .
1. Pa. apacca -- n., AÅ›. shah. apaca nom. pl. m., gir. Ëšcaá¹• n. `descendants'; Pk. avacca -- n.; K. á¸• oá¸• . baccoÌ„

young of goats'; S. á¸‡aco m. `infant, young of animal', L. á¸‡accÄ• m.; P. vacc, bacc m. `young child, young of fish or insects or reptiles', baccÄ• m. `child, young of any animal'; WPah. paá¹…. baccÄ• `child'; Bhoj. bÄ• cÄ• `boy'; Si. vasa `descendants' Geiger ES 80 (as `race, lineage' < VAá¹• Å›Ã¡ --).
2. AÅ›. man. kÄ• l. dh. apatiye nom. sg. n.
*APATYATARA -- ; *JÄ«VÄ• PATYA -- , MRÌ¥TÄ• PATYA -- .
Addenda: Ã¡patya -- : WPah.ká¹-g. bÉ”Ä‹É” m. `child, young of animal'.

apatyatara 425 *apatyatara `young of animal'. [Cf. VATSATARÃ¡ -- : Ã¡PATYA --]
N. bacero `young of a bird'.
apatrapatÄ“ see *AVATRAPATÄ“.
Ã¡patrasati see UTTRASATI.

apadÄ• ha 426 *apadÄ• ha `burning'. [Cf. Ã¡padahati `drives away by burning' RV., `burns up' MBh.: âˆšDAH]
N. auá¹›Ä• hÄ• `feverishness, restlessness' with MIA. analogical -- á¸• á¸• -- , cf. Pk. avaá¸• Ä• hÄ“i `weeps in a loud voice', avaddÄ• haá¹‡Ä• -- f. `cauterizing'.

apadÄ“Å›ya 427 *apadÄ“Å›ya `foreign'. [DÄ“Å›Ã¡ --]
Sh. oÌ„Ìƒ Å›Å- m. `guest' (Rep1 60 < VIDÄ“Å›YÃ -- with a query; but v -- > Sh. b --).

428 Ã¡padravati `runs away' ÅšBr. 2. apadrÄ• vayati caus. [âˆšDRU]
1. L. (Jukes) audraá¹‡ `to be dismayed, be in dread'.
2. L. audrÄ• vaá¹‡ `to frighten, perplex'.

429 apadhÄ• rayati `*holds away'. [In BHSk. and Pa. the meaning `considers' was influenced by avadhÄ• rayati: âˆšDHRÌ¥]
H. uhÄ• rnÄ• `to uncover'; -- doubtful.

apanaya 430 apanaya m. `taking away' R. [âˆšNÄ«]
Pk. avaá¹‡aya -- m.; H. onÄ• m. `channel to carry water out of a tank.'

apanthaka 431 *apanthaka `pathless'. [Cf. Ã¡patha -- n. `pathlessness' AV.:

PÃ¡NTHÄ• -- .]
PaÅ¡. awaá¹…gÄ• ËŠn `desolate, e.g. of a hill' Morgenstierne IIFL iii. 3, 23.
Ã¡pabharati see Ã¡PAHARATI.

432 *apamarÅ›ati `wipes off'. [From mrÌ¥j -- cf. Ã¡pamÄ• rá¹£á¹-i `wipes off, removes' AV.: âˆšMRÌ¥Å›]
Kal. umbrÄ• ËŠÅ›im `I dismiss'.

apamÄ• na 433 apamÄ• na m. `disrespect, disgrace' R. [Cf. avamÄ• na<-> m. Mn., Pa. oÌ„mÄ• na -- , Pk. oÌ„mÄ• á¹‡a -- : mÄ• na -- 1: âˆšman]
Pa. apamÄ• na -- m. `arrogance'; Pk. avamÄ• á¹‡a -- m. `disgrace, abuse'; K. Ã´mÄ• n, woÌ„mÄ• n `m. disrespect, contempt'; Si. vaman `shame, disgrace'.

Ã¡para 434 Ã¡para `posterior' RV., `different, other' ÅšBr. 2. *aparÄ«ya -- Morgenstierne IIFL iii 3, 187. 3. Ã¡param RV., ËšrÃ¡m AV. `again, moreover'.
1. Pa. apara -- `other, next'; Pk. avara -- `latter, other'; Gy. eur. aver, wel. vavÄ“r (with v -- from definite article ov) `other'; Kt. wari `other'; Wg. uruá¹…Ã¤ `other, different'; Pr. warga `other', Dm. wará¸—, Kal. wará¸—g; Kho. (Lor.) hoÌ„r `other, different', Shum. wÉ™re `other'; Sh. Ã³raÌ¯ `except, apart from'; K. woÌ„ra -- `step -- ' e.g. wËš -- beÌ†Ã±eÌ† `stepsister'; á¸• oá¸• . hoÌ„roÌ„ `other'; L. P. hoÌ„r `other, more', WPah. paá¹…. cur. hoÌ„r, bhal. hÉ”ro; Ku. arko `another', gng. hÉ”Ìˆ„r `other, more'; N. aru `other', arko `another'; A. Ä• ru `more', B. Ä• r, Ä• ru; Or. Ä• ra `other', Ä• raka `another one'; Bhoj. Ä• war (Ballia dial. awar), OAw. auru, H. aur, OMarw. aura; Si. avara `hinder, western'.
2. PaÅ¡. warÄ« m. and f. `other', Gaw. wÄ• ri; S. varÄ« `again, back'; -- also here perh. Kt. Dm. Kal. Shum. forms above.
3. Pa. aparaá¹• `further, besides'; Gy. wel. oÌ„, Å« `and' á¸Œ. o, Ash. ara, ra, Kho. É”Ìˆ„r, o, S. aÌƒuÌƒ, aÌƒÄ©, P. ar WPah. bhad. aur, Ku. ar, N. aru, ra, A. Ä• ru, u, B. Ä• r Or. Ä• ur(i), Ä• u, Ä• huri (< Sk. Pa. athÄ• param ?), OMth. ora, o, Ãµ, ara, aru, Ä• ra, OAw. aru, lakh. au, a, H. aur, au, aru, OMarw. aru, ara, yara; G. É”r `also'.
APARAJÃ¡ -- , APARARÄ• TRÃ¡ -- , *APARARÄ• á¹£á¹-RA -- , APARAÅ›VAS, APARÄ• NT
-- , *APARÄ• NNA -- , APARÄ• PARA -- , *APARÄ“NDRA -- ; KOÌ„'PARA -- , DÄ“Å›Ä• PARA -- .
*aparaká¹£ati see VÃ-RAKá¹£ATI.
Addenda: Ã¡para -- : WPah.ká¹-g. (kc.) oÌ„r, poet. hoÌ„r `other', J. hoÌ„r; poet. hÄ• r `other' (forms with h -- poss. < athÄ• param); Garh. Ku. aur

`and'; -- add MB. Ä• ara, Ä• ra `more'.

aparajÃ¡ 435 aparajÃ¡ `born later' VS. [Cf. avaraja -- `younger', m. `younger brother' R.: Ã¡PARA -- , JA --]
Si. varada `younger brother'.

apararÄ• trÃ¡ 436 apararÄ• trÃ¡ n. `latter part of night, end of night' ÅšBr. [Ã¡PARA -- , RÄ• TRA --]
Wg. (Gambir) warÄ• tr `tomorrow'; -- or poss. < *uparÄ• tra -- .

apararÄ• á¹£á¹-ra 437 *apararÄ• á¹£á¹-ra `foreign country'. [Ã¡PARA -- , RÄ• á¹£á¹-RÃ¡ --]
Si. varaá¹-ayÄ• `foreigner' Geiger EGS 157.

438 aparaÅ›vas adv. `the day after tomorrow' Gobh. [Cf. PARAÅ›VAS: Ã¡PARA -- , Å›VÃ¡S]
Kal. urt. vÄ• rÃ©Å¡, Ko. avÄ“ri, averÄ• (Katre FOK 163 < aparasmin).
aparÄ• ddha -- see Ã¡PARÄ• DHYATI.

438a *aparahÄ«yas -- Add. 14227.

aparÄ• dha 439 aparÄ• dha m. `offence' KÄ• tyÅšr. [âˆšRÄ• DH]
Pa. aparÄ• dha -- m.; AÅ›. shah. gir. aparadha -- , kÄ• l. dh. apalÄ• dha -- `mistake'; NiDoc. avaradhi `guilty' < Ëšdhin -- ; Pk. avarÄ• ha -- m. `sin'; -- K. rÄ• h m. `fault, crime' doubtful.

440 Ã¡parÄ• dhyati `misses aim' AV. 2. aparÄ• ddha -- . [Cf. Ã¡parÄ• ddhi -- f. `guilt': âˆšRÄ• DH]
1. Pa. aparajjhati `sins, offends against', NiDoc. avarajeyaá¹• ti 3 pl. opt., Pk. avarajjhaÃ¯; Si. varadinavÄ• `to err'.
2. Pa. aparaddha -- `gone wrong'; Pk. avaraddha -- n. `sin'; Si. varada `fault'.

aparÄ• nta 441 aparÄ• nta `dwelling on the western border' R., m. `the country to the west and its people' MBh. [Ã¡PARA -- , Ã¡NTA --]
Pa. aparanta -- `further away, westward'; AÅ›. man. aparata nom. pl. `western borderers', gir. aparÄ• tÄ• , kÄ• l. apalaá¹• tÄ• ; H. orÃ£Ì„t m. `village boundary'.

aparÄ• nna 442 *aparÄ• nna [Ã¡PARA -- , Ã¡NNA --]
Pa. aparaá¹‡á¹‡a -- n. `vegetables' (opp. to grain pubbaá¹‡á¹‡a -- ) CPD 271; M. varaá¹‡ n. `tasty dish of pulse' P. H. Gode, Jain Antiquary xii 1 -- 8; -- very doubtful: Pa. á¹‡á¹‡ and M. á¹‡ are not explained.

aparÄ• para 443 aparÄ• para `another after another, various' MBh. [Ã¡PARA --]
Pa. aparÄ• pariya -- `successive, continuous', Si. avaraviri Hettiaratchi, Vowels in Sinhalese, but prob. â†• Pa.
*aparÄ«ya -- see Ã¡PARA -- .

aparÄ“ndra 444 *aparÄ“ndra [Ã¡PARA -- or a -- para -- `unrivalled', INDRÃ¡ -- ] Kal. rumb. warÄ«ËŠn, gen. -- dras `name of a god'.

444a â€ apalapati: OG. aÃ¼á¸·avaÃ¯ `cheats' ÅšSB, G. oá¸·avvuÌƒ (A. Master).

apalÄ• pa 445 apalÄ• pa m. `evasion, excuse' ÅšiÅ›. [Cf. apalÄ• pin<-> YÄ• jÃ±.: âˆšLAP]
Pa. apalÄ• pa -- m. `secrecy'; P. valÄ• u `making excuses'.

446 apalÄ• payatÄ“ `deceives' Bhaá¹-á¹-. [âˆšLAP]
P. valÄ• uá¹‡Ä• `to deceive, wheedle'.
*apalÄ• yayati `hides' see *APALÄ«YATÄ“.

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447 *apalÄ«yatÄ“ `is hidden'. 2. *apalÄ• yayati `hides'. [Cf. avalÄ«yatÄ“ `hides oneself' R.: âˆšLÄ«2]
1. Phal. suri palÄ«ËŠti `the sun is eclipsed'; G. É”á¸·vÄ• vuÌƒ `to be hidden'.

2. Phal. ma palayÄ• ËŠnu `I hide', imper. palÄ• ËŠ, Morgenstierne NOPhal 44.

apalyÄ• á¹‡ika 448 *apalyÄ• á¹‡ika `without a saddle'. [PALYÄ• á¹‡A --]
L. awÄ• á¹‡. alÄ• á¹‡Ä«.

apavara 449 *apavara `cover'. [Cf. apavaraá¹‡a -- n. `covering garment'
lex.: âˆšVRÌ¥1]
K. wÅ«rÃ¼ f. `washable cover to a wadded quilt'.

apavaraka 450 apavaraka m. `inner apartment' KathÄ• s. [Pa. points to
*avavaraka -- : âˆšVRÌ¥1]
Pa. oÌ„varaka -- m.; Pk. oÌ„araya -- m., ËšriyÄ• -- f. `small room'; G.
orá¸• É” m. `principal room', Ëšá¸• Ä« f. `closet'; M. ovrÄ«, orÄ«, or f.
`apartments under portico or arcade of enclosing wall of a temple for
pilgrims and devotees', ovrÄ• , oyrÄ• , orÄ• m. `cook room' (Bloch LM 302 <
abhyavahÄ• ra -- , see ABHIYAËš); with unexpl. -- vv -- : Pk. uvvaria -- n.
`small room', WPah. sod. obro `undermost story in a house for keeping cattle
in'; H. obrÄ« f. `small house or chamber'.
Addenda: apavaraka -- : WPah.kc. obro m. `lowest storey of a house (used as
cattle -- shed)', ká¹-g. obrI f. `small cattleshed'.

apavarta 451 apavarta m. `*turning away'. [âˆšVRÌ¥T1]
A. oá¹-Ä• `drain for taking water out of a house'; M. avaá¹- m. `ebb --
tide'.

452 Ã¡pavartatÄ“ `turns back' RV. 2. apavrÌ¥tti -- f. [âˆšVRÌ¥T1]
1. Pa. apavattati `turns away', Pk. oÌ„vaá¹-á¹-aÃ¯ `goes back, becomes
less', avavaá¹-á¹-aá¹‡a -- n.; P. auá¹-á¹‡Ä• `to be turned upside down', M.
avaá¹-á¹‡&etilde; `to ebb'.
2. Aw. lakh. oá¹- `check'; G. oá¹- f. `ebb tide', M. avá¹-Ä« f.
Addenda: Ã¡pavartatÄ“: Brj. auá¹-no `to wander'.

apavartana 453 apavartana n. `removal' SuÅ›r. [âˆšVRÌ¥T1]
Pk. avavaá¹-á¹-aá¹‡a -- n.; Kho. wartoÌ„nu `the piece of wood on which cloth
is wound as it is woven'; -- doubtful.

454 Ã¡pavartayati tr. `turns away from' RV. 2. apavrÌ¥tta`reversed'
ÅšÄ• á¹…khÅšr. [âˆšVRÌ¥T1]

1. Pk. oÌ„vattÄ“i `causes to turn back'; S. oá¹-Ä« f. `turning over the edge of a cloth and hemming'; G. oá¹-vuÌƒ `to hem', oá¹-Ä« f. `tucked up part of dhotÄ« or sÄ• á¹›Ä«'; -- N. auÌƒá¹-Ä• rnu `to turn over the edge of cloth and hem' < *apavarta -- kÄ• Ë…ra -- ? -- M. avaá¹-á¹‡&etilde; `to take off the produce from a field'?
2. Pk. oÌ„atta -- `overturned'; G. oá¹-Ä« f. `lap of dhotÄ« or sÄ• á¹›Ä«'; M. oá¹-Ä• m. `skirt of dhotÄ« held out to form lap'.

455 apavahati `leads away, drives away, relinquishes' MBh. [âˆšVAH]
Si. inscr. ovaya absol. `having removed'.

apavÄ• da 456 apavÄ• da m. `speaking evil of' R. [âˆšVAD]
Pa. apavÄ• da -- m.; Pk. avavÄ• ya -- m. `abuse'; P. avÄ• Ä« f. `rumour', H. Ä• wÄ• Ä«, awËš f.; G. avÄ• Ä« f. `false report'; M. avÄ• Ä«, avaÄ« f. `rumour'; -- or poss. < *Ä• vÄ• da -- (Ä• ËŠvadati `calls out' RV.).

457 *apavÄ• rayati `wards off, protects', apavÄ• rita -- `covered' MrÌ¥cch. [âˆšVRÌ¥1]
Pk. oÌ„vÄ• rÄ“i `covers'; G. ovÄ• rvuÌƒ `to wish protection from evil, to bless', ovÄ• rá¹‡Ã£Ì„ n. pl., OG. Å«Ä• raá¹‡auá¹• n. `a benedictory service to remove evils'.

458 *apavÄ• syatÄ“ `smells bad'. [âˆšVÄ• S]
H. ausnÄ• `to become musty'.

apavÄ• hÃ¡ 459 apavÄ• hÃ¡ m. `water -- channel' TS. [âˆšVAH]
*APAVÄ• HÄ• NTA -- .

apavÄ• hÄ• nta 460 *apavÄ• hÄ• nta `end of water -- channel'. [APAVÄ• HÃ¡ -- , Ã¡NTA --]
L. avÄ• ndhÄ• , avanËš m. `opening of a watercourse into a field', (Jukes) avÃ£Ì„dhÄ• m. `head of a watercourse'.

apavrÌ¥kta 461 apavrÌ¥kta `completed'. [Cf. Ã¡pavrÌ¥á¹…ktÄ“ `drives off' AV., `fulfils' ÅšBr., apavarga -- m. `completion' KÄ• tyÅšr.: âˆšVRÌ¥J1]
A. &etilde;á¹-Ä• iba `to have a business finished'; -- very doubtful.
apavrÌ¥tta -- see Ã¡PAVARTAYATI.
apavrÌ¥tti -- see Ã¡PAVARTATÄ“.

*apavrÌ¥ddha -- `cut off': see *AVAVRÌ¥DDHA -- .

462 Ã¡pavyayati `takes off (clothes)' RV. or Ã¡vavyayati `id'. RV. [âˆšVYÄ“]
S. obaá¹‡u `to wind yarn'; WPah. bhal. É”ÌˆÌ„bá¹‡u `to string together (as a necklace)'.
*apaÅ›akti -- see *VIÅ›AKTI -- .

462a apaÅ›akuna -- Add. 14229.

463 *apaÅ›rÄ• payati `makes retire from'. 2. *apaÅ›rÄ• paá¹‡a -- . [Cf. Ã¡paÅ›rita -- `retired from' RV.: âˆšÅ›RI]
1. Bi. osÄ• eb `to winnow', H. osÄ• nÄ• , usËš `to winnow, to pour off'; G. É”sÄ• Ë…vvuÌƒ, asÄ• Ëš `to take water off boiled rice, to skim'.
2. Bi. osaunÄ« `winnowing'; G. É”sÄ• maá¹‡, asËš n. `ricewater'.

apasakta 464 *apasakta `detached from'. [âˆšSAÃ±J]
Kho. ausÃ¡t `ruined, destroyed', Sh. ausÄ• t; -- doubtful.

465 Ã¡pasarati `slips off from, goes away' RV. [âˆšSRÌ¥]
Pa. apasarati `streams off'; Pk. avasaraÃ¯ `goes back'; G. É”sarvuÌƒ, coll. É”haËš `to recede, decrease, subside'; M. osará¹‡&etilde; `to flow away, decrease, subside'. -- Confusion of apa -- and ava -- in Pa. oÌ„sarati `recedes', Pk. oÌ„saraÃ¯ `goes down, goes back'.

apasÄ• ra 466 apasÄ• ra m. `way out, escape' MrÌ¥cch. [âˆšSRÌ¥]
Pk. oÌ„sÄ• ra -- m. `exit'; N. oÌ„sar -- pasÄ• r `carrying from one to another'; H. usÄ• rÄ• m. `egress'; G. É”sÄ• r m. `shrinking back from, retreating'; M. osÄ• r, ËšrÄ• m. `flowing off'.
apasÄ• rayati see AVASÄ• RAYATI. [âˆšSRÌ¥]

apaskara 467 apaskara m. `faeces' Vet. and avaskara -- m. `faeces', Ëšaka -- m. `an insect originating in faeces' PÄ• á¹‡. [âˆšK&RCIRCLEMACR;]
Pa. avakkÄ• ra -- pÄ• tÄ« -- f. `bowl for refuse'; Pk. avakkhara<-> m. `ordure'; L. Ã´khar m. `leavings of cattle fodder, refuse'; G. É”khar n. `eating of dung (said of animals)', É”khrÄ• á¹›É” m. `dunghill, heap of rubbish'. -- N. bÄ• khar `burnt milk sticking to a saucepan'; A. bakarÄ• ni `place for rubbish' rather < UPASKARA -- 2.

apasphÃºra 468 apasphÃºra `jerking'. [Cf. Ã¡napasphura -- , crant -- `(of a cow) not refusing to be milked' RV.: âˆšSPHUR]
M. ophr&etilde; n. `gust of passion'.

apahaá¹-á¹- 469 *apahaá¹-á¹- `move away'. [*HAá¹-á¹- --]
Pk. oÌ„haá¹-á¹-a -- `gone away', m. `one who drives away'; Bhoj. ohaá¹-Ä• `far away'.

apahantÅ•ÌŠ 470 apahantÅ•ÌŠ `beating off' ÅšBr. [âˆšHAN1]
PaÅ¡. awandÄ• ËŠ `eager to fight (?)' Morgenstierne IIFL iii 3, 22 < apahantÄ• + ka -- ?

apahara 471 apahara m. `carrying off' BhÄ• m. [Cf. apahÄ• ra -- m. `stealing' R., Pk. avahÄ• ra -- m.: âˆšHRÌ¥]
L. oÌ„har m. `place where stolen cattle are hidden'.

472 Ã¡paharati `snatches away, plunders' ÅšBr. [âˆšHRÌ¥]
Pa. apaharati, Pk. avaharaÃ¯; Wg. oÌ„er -- et `they brought away'; Kho. (Lor.) auwerik `to snatch from by force, take away'; Ko. vhartÄ• `takes'; -- less likely < Ã¡pabharati `takes away' RV.

apahÄ• sa 473 apahÄ• sa m. `mocking laugh' R. [Cf. avahÄ• sa -- m. MBh., Pk. oÌ„hÄ• sa -- m.: âˆšHAS]
Si. avahas, vahas `mocking, abuse' (vahas perh. < VIHÄ• SA --).

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Ã¡pahrÌ¥ta 474 Ã¡pahrÌ¥ta `carried away' ÅšBr. [âˆšHRÌ¥]
Pk. avahaá¸• a -- ; Ko. vhello `taken away' < *oÌ„haa -- illa -- .

apahÄ“lÄ• 475 apahÄ“lÄ• f. `disrespect' lex., avahÄ“la -- m.n., ËšlÄ• -- f. [âˆšHÄ“L]
Pk. avahÄ“rÄ-Ì„ -- f. `disrespect', avahÄ“laa -- `disrespectful'; H. aver f. `disrespect', M. avher m., avherá¹‡&etilde; `to treat slightingly, to be slighted'.

apÄ• ka 476 apÄ• ka `unripe' SuÅ›r. [âˆšPAC]
*APÄ• KÄ• á¹• Å›A -- .

477 *apÄ• kÄ• á¹• Å›a -- , `unripe portion'. [APÄ• KA -- Ã¡á¹• Å›A --]
H. awÃ£Ì„sÄ« f. `unripe corn cut for use' (or < *Ä• MÄ• á¹• Å›A --).
apÄ• ktÃ¡á¸¥ see *PATTA -- 2.

478 Ã¡pÄ• gÄ• t `he went away' RV. [âˆšGÄ•]
Kho. bayai `he went' pret. to bÄ«r `he goes' < VYá¸•TI, cf. boydu < Ã¡PAGATA -- , but contrast awai < Ã¡PÄ• JAT: despite this prob. not < vyagÄ• t which > *bo -- .

479 Ã¡pÄ• jati `drives away' RV. [âˆšAJ]
Kho. awetam `I took away', 3 sg. awai < Ã¡pÄ• jat Morgenstierne Belvalkar Vol 85.

479a apÄ• nÃ¡ -- Add. 14230.

apÄ• mÄ• rgÃ¡ 480 apÄ• mÄ• rgÃ¡ m. `the plant Achyranthes aspera (used in washing linen)' AV. [âˆšMRÌ¥J]
H. uÌ„Ìƒ gÄ• m. `id'.

apÄ• ya 481 apÄ• ya m. `departure, death, misfortune' R. [âˆšI2]
Pa. apÄ• ya -- m. `separation, loss, leakage, hell'; AÅ›. dh. apÄ• yÄ“ nom. sg. m. `calamity'; Pk. avÄ• ya -- m. `separation, disappearance, fault'; Si. vaya `destruction, disappearance' (Geiger ES 79 < vadha --); Si. avÄ• â†• Pa.

apÄ• rÃ¡ 482 apÄ• rÃ¡ `boundless' RV. 2. m. `the near bank' MBh. [PÄ• RÃ¡ --]
1. Pa. apÄ• ra -- `shoreless'; Pk. avÄ• ra -- `boundless'; S. Ä• vÄ• ru m. `wilderness'; L. avÄ• rÄ•  `desolate, waste', (Jukes) m. `wandering'.
2. Pa. apÄ• ra -- m. `the near bank'; Sh. (Lor.) wÄ• ri `in the direction of',

wÄ• ro `from the direction of'; WPah. bhad. paá¹…. cur. cam. wÄ• r `on this side', bhal. warÄ©, Ku. wÄ• r, war, N. wÄ• ri; H. wÄ• r m. `the near bank', adv. `on this side'; M. avÄ• r `on this side'. -- Frequently in apposition with pÄ• rÃ¡ -- : Ku. wÄ• r pÄ• r `on this side and that', N. wÄ• r pÄ• r, wari pari; H. wÄ• r pÄ• r `across'. <-> Deriv. H. warlÄ• , walÄ• , urlÄ• `belonging to this side'; <-> M. tavÄ• r `on that side'. -- See AVÄ• RÃ¡ -- .

apÄ• rdha 483 *apÄ• rdha `less than half'. [ARDHÃ¡ -- 2]
Pk. avaá¸• á¸• ha -- `half, less than half'; -- G. avaá¸• h, avaá¸• `unused' very doubtful.

484 *apÄ• varati `opens'. [Ã¡pavrÌ¥á¹‡oÌ„ti RV., apÄ• vËš RVPrÄ• t.: âˆšVRÌ¥1]
Pa. apÄ• purati, pp. apÄ• ruta -- ; Pk. avÄ• uá¸• a -- `uncovered, naked' < apÄ• vrÌ¥ta -- ; Gy. hung. var -- `to open, draw', vardo `open', eng. pÅ«v -- vardo `plough (`earth -- opener')' -- doubtful.

485 Ã¡pi `also, even' RV.
Pa. api, pi, AÅ›. pi, gir. Ä“vam api, NiDoc. avi, Pk. avi, pi, vi; PaÅ¡. bÉ™ `also, too, even'; Woá¹-. bÄ« `also'; Gaw. bi `and, also'; S. pi, bi `also', L. Ä©, WPah. bhal. bi, Or. bi, H. bÄ«, bhÄ«, OG. avi > G. re -- emphasized have.
API CA; ADYÄ• PI, KOÌ„ 'PI, TATHÄ• PI, PUNAR API, SOÌ„ 'PI.
Addenda: Ã¡pi: WPah.ká¹-g. (kc.) bhÄ«Ë‹, bÄ«, bI `also, even'.
â€ TATOÌ„ 'PI.

486 api ca `also'.
Pa. api ca, NiDoc. avi ca, KharI. avi ya, Pk. avia, via, S. aÃ¯, &etilde;, L. vÄ«, awÄ• á¹‡. vi; OMarw. bÄ« emph. particle added to words; G.M. bÄ« (Bloch LM 376 < Ã¡pi); OSi. 4th cent. ica, later -- ij, 10th cent. -- uj, -- ud, Si. -- udu enclit. `and, as well as'.

487 Ã¡pidadhÄ• ti `covers' AV. [âˆšDHÄ•]
Pa. apidahati; Si vahanavÄ• `to shut, cover, close'.
See PIDADHÄ• TI.

apidhÄ• ËŠna 488 apidhÄ• ËŠna n. `cloth for covering, cover' RV., ËšnÄ« -- f. `cover' &capamacr;p. [âˆšDHÄ•]
Pa. apidhÄ• na -- n. `cover'; Si. vahun, vahula `cover, eyelid' Geiger ES 81,

but poss. < VYAVADHÄ• NA -- .
See PIDHÄ• NA -- .

apuá¹‡ya 489 apuá¹‡ya `impure' MW. 2. supuá¹‡ya -- `very excellent' MBh.
[PÃºá¹‡YA]
1. Pa. apuÃ±Ã±a -- `impure', Pk. aÃ¼á¹‡á¹‡a -- id., n. `sin'; Tor. aban `the left hand'.
2. Tor. suban `the right hand': Morgenstierne AO viii 308 with?

apÃºtra 490 apÃºtra `sonless' ÅšBr., Ëšaka -- KathÄ• s. [PUTRÃ¡ --]
Pa. aputta -- , Ëšaka -- , L. Ã´tar, f. Ã´tir, Ã´trÄ• , f. ËšrÄ«, awÄ• á¹‡. autrÄ• , P. aut, autrÄ• , auÌƒËš, WPah. auá¹-lÌ¬, f. Ëšá¹-lÌ¬n, Ku. auto; H. aÅ«t, Å«t m. `a man who dies childless'; -- Pk. aputta -- , Ëštiya -- , N. aputo reformed after putta -- and put.
Addenda: apÃºtra -- : Garh. É”ÌˆÌ„tÅ« `without issue' (obl. É”ttÄ• jÄ« `property of one without issue').

apÅ«pÃ¡ 491 apÅ«pÃ¡ m. `cake of flour' RV. 2. pÅ«pa -- m. `a kind of cake' MBh. 3. pÅ«palÄ• -- f. `a sweet cake fried with ghee or oil' lex., Ëšli&kdot;Ä• -- Car., pÅ«pÄ• li&kdot;Ä• -- SuÅ›r. [J. Charpentier, Le Monde Oriental xxvi 112 â†• Drav. Tam. appam, &c.; cf. also Muá¹‡á¸• a in Savara pÌ£upu `cake, bread, pudding' â†• Sk ? Poss. further conn. in pÅ«ra -- 2, pauli --]
1. Pa. apÅ«pa -- , apÅ«va -- m. `cake', Pk. apÅ«va -- , apÅ«ya<-> m.; Ash. au `bread', Kt. wÅ«w, Wg. Ä• Ì¤w, &omacrtodtod;w < *apÅ«pÄ« Morgenstierne NTS xvii 234, Niá¹…g. Ä• u, Dm. awÅ«ËŠ; PaÅ¡. au `bread, food'; Kal. aÅ«ËŠ `bread', Shum. Ã¤u, Ã¶u (earlier in NTS ii 238 < avasÃ¡ -- `food' RV.).
2. Pa. pÅ«pa -- , pÅ«va -- m. `cake' (pÅ«vika -- m. `cake -- seller'); Pk. pÅ«va -- m., ËšvigÄ• -- f.; Ku. puwÄ• `cake of meal with ghee' (poi `cake' prob. < poá¸·i, see PAULI --), N. puwÄ• , B. Or. puÄ• ; Bi. pÅ«Ä• `wheat flour and molasses cooked in ghee or oil', Mth. (ETirhut) pÅ«; Bhoj. Aw. lakh. puÄ• `cake'; H. pÅ«, pÅ«Ä• m. `cake made of flour and sugar and fried in ghee'; M. puvÄ• m. `cake', Si. puva. -- Ext. with -- la -- see 3; -- with -- á¸• a -- : P. pÅ«á¹›Ä• m., Ëšá¹›Ä« f. `batter cake'; Mth. pÅ«á¹›Ä« `a kind of cake or sweetmeat' (â†• H. ?), pÅ«rÄ« `wheaten dough for making cakes'; H. pÅ«á¹›Ä• m. = pÅ«Ä• above, pÅ«á¹›Ä« f.; G. puá¹›Ä« f. `cake'.
3. Pk. pÅ«(v)ala -- m., ËšliÄ• -- f., poÌ„alaya -- m. `a kind of cake'; Ku. poli (with -- á¸· -- ?), poi `cake' (or < PAULI --); Or. pÅ«á¸·i `sweet

cake fried in ghee'.
APÅ«PÃ-YA -- ; *TILAPÅ«PA -- .
Addenda: apÅ«pÃ¡ -- . 2. pÅ«pa -- : WPah.ká¹-g. pvá¹›I f. `thin bread like a pancake', J. pÅ«á¹›Ä“ m.pl. `puddings'.

492 apÅ«pÃ-ya -- , ËšpyÃ -- `fit for cakes' PÄ• á¹‡., n. `meal' lex.,
ËšpÄ«ËŠya -- PÄ• á¹‡. [APÅ«PÃ¡ --]
PaÅ¡. abÃ¶Ä« `flour' < *avÅ«vÄ« with dissimilation of v Morgenstierne IIFL iii 3, 2.
apÅ«pyÃ -- see APÅ«PÃ-YA -- .

492a â€ *apÅ«raka -- `incomplete'. [PÅ«RA -- 1]
WPah.ká¹-g. É”rÉ” `incomplete' Him.I 8, J. aurÄ•  `unfilled'.

apÅ«rá¹‡a 493 apÅ«rá¹‡a `not entire' KÄ• tyÅšr. [PÅ«Rá¹‡Ã¡ --]
Wg. oÌ„n `castrated (of goats)'.
apÅ«rti -- `unfulfilment' MBh. see *APRÌ¥TA -- .

apÅ«rvÃ¡ 494 apÅ«rvÃ¡ `unprecedented' ÅšBr. [PÅ«ËŠRVA --]
Pa. apubba -- `quite new', Pk. apuvva -- , appuvva -- , aÃ¼vva -- `new, strange, wonderful'; H. aulÅ« `strange, unusual' < *apuluva -- , cf. AÅ›. puluva -- < PÅ«ËŠRVA -- .

aprÌ¥ta 495 *aprÌ¥ta `unfilled, uncompleted'. [âˆšP&RCIRCLEMACR;]
P. appaá¹› `untilled' ? -- Dm. Savi auá¸• Ä• ËŠ `thirst' Morgenstierne NOPhal 26 < apÅ«rti -- , but neither accounts for á¸• .

aprÌ¥ti 496 *aprÌ¥ti `deficiency'. [âˆšP&RCIRCLEMACR;]
P. auá¹› f. `deficiency of rain, lack, famine', á¸• og. aoá¹› f. `scarcity'.
apÄ“ká¹£Ä• -- see Ã¡NAPÄ“Ká¹£A -- .
apÄ“ta -- see Ã¡PAITI.
*apÄ“á¹£ayati `sends away'. [âˆšIá¹£1] see *UPÄ“á¹£AYATI.

497 Ã¡paiti `goes away' RV. 2. apÄ“ta -- `departed' KÄ• tyÅšr. [âˆšI2]
1. Pa. apÄ“ti `goes away'; Pk. avÄ“i `goes'; Kho. bik `to go' (1 sg. bim, 3 sg. bÄ«r).
2. Pa. apÄ“ta -- `gone away', Pk. avÄ“ya -- , Kho. pp. bÄ«ru.
Despite pret. bayai < Ã¡PÄ• GÄ• T, these other Kho. forms may be < VYá¸•TI, VÄ«TA -- , which present a more satisfactory phonetic explanation of the S. and L. forms, since neither, any more than Kho., have any trace of initial a -- .
Addenda: Ã¡paiti: Kho. be -- 2 `to go' (aor. 3sg. bir) BKhoT 66 or < VRÃ¡JATI.

apoÌ„á¸• ha 498 apoÌ„á¸• ha `carried off' R. [âˆšVAH]
H. oá¸• hÄ• m. `double handful of corn carried off as perquisite of the village scribe' < MIA. *avavuá¸• á¸• ha<-> -- doubtful.
*apoÌ„tpaá¹-ati see *UTPAá¹-ATI.
Ã¡poÌ„daka -- see ÃºPOÌ„DAKA -- .

apoÌ„á¹£á¹‡a 499 *apoÌ„á¹£á¹‡a `not hot'. [Uá¹£á¹‡Ã¡ --]
Kal. rumb. É”ÌˆÌ„Å¾ná¸— `cool'.

appa 500 *appa `father'. 2. *appÄ• -- f. `elder sister'.
1. Pk. appa -- , Ëšaya -- m. `father', A. Ä• p `address by lower classes for father, grandfather, or old man', Ä• paá¹-i `father'; G. (used by shepherds) Ä• pÉ” m. `father'; M. Ä• pÄ• `term of respect for an elder or of endearment for a son or junior'.
2. Or. apÄ• `elder sister'; H. Ä• pÄ• f. `id., term of address to an older woman'.

Ã¡pya 501 Ã¡pya `being in water' RV., or Ä• ËŠpya -- `living in water, belonging to water' SuÅ›r. [Ã¡P --]
Bi. Ä• pÄ• `pit in which fish are kept after being caught' -- doubtful.

501a â€ Ã¡priya -- `disliked' AV. [PRIYÃ¡ -- , âˆšPRÄ«]

Pa. Pk. appiya -- `disliked'; Si. apula, apila `disgusting, disgust' DSL 423 (< *appiulla -- . Cf. Pk. piullaa -- der. PRIYÃ¡ -- Pischel GrPk 403).

apsarÃ¡s 502 apsarÃ¡s f. `one of the female divinities connected with water' RV. [Ã¡P --]
Pa. accharÄ• -- f., Pk. accharÄ• -- , ËšrasÄ• -- , ËšraÄ• -- f.; S. apcharÄ• Ë… f. `fairy' ( X Sk.); P. accharÃ£Ì„ f. `nymph', accharÄ«, Ëšro f. `woman's name'; Ku. Ã£Ì„carÄ« `a kind of fairy' (c ?); OAw. Ä• chari `nymph'; M. Ä• sre m. pl. `water -- demons'; Si. asara `goddess'.
Addenda: apsarÃ¡s -- : Garh. Ä• chri `heavenly damsel'.

abalÃ¡ 503 abalÃ¡ `weak' RV. [BÃ¡LA --]
Pa. Pk. abala -- ; M. avaá¸· `narrow, slender' (unless der. avaá¸·á¹‡&etilde; < *Ä• VALATI).
Addenda: abalÃ¡ -- : S.kcch. avro `not straight, lefthand'; G. avá¸·uÌƒ `contrary, obstinate'.

Ã¡brahman 504 Ã¡brahman `without Brahman' RV., abrÃ¡hman -- m. `what is not B.' [BRÃ¡HMAN --]
Pk. abbaá¹• bha -- n. `copulation'; G. abaÌƒbh n. `breach of the vow of celibacy'.

Ã¡bhakta 505 Ã¡bhakta `not enjoyed' RV. [BHAKTÃ¡ --]
Pk. abhatta -- n. `absence of food'; -- for mod. forms < Ã¡bhakta -- or ABHUKTA -- , see the latter.

abhaká¹£a 506 abhaká¹£a m. `fasting' MW. [BHAKá¹£Ã¡ -- : âˆšBHAKá¹£]
PaÅ¡. alÄ• ËŠx `famished' < *abrÄ• kha bec. of kh â†• Ind. with `intrusive' r or with Morgenstierne IIFL iii 3, 10 poss. < *abhaká¹£ra -- .

abhÃ¡ya 507 abhÃ¡ya `fearless' ÅšBr., Ã¡Ëš n. `safety' RV. [BHÃ¡YA --]
Pa. abhaya -- `fearless', n. `safety'; OSi. abaya nom. prop., Si. abi `fearless', abiya `fearlessness', or poss. < ABHÄ«TA -- , but bec. of a -- (not i --) perh. â†• Pa.

abhÄ• gya 508 abhÄ• gya `unfortunate' R. [BHÄ• GYA -- 1]
L. bhÄ• gÄ• `bad, naughty'; -- if not â†• Sk., loss of a<-> preceded change -- bh -- > -- h -- .

abhÄ• riya 509 *abhÄ• riya `not to be borne'. [Cf. BHÄ• RYÃ -- `to be borne' TS.: âˆšBHRÌ¥]
Si. bÄ• ri `impossible' (Geiger ES 63 < apÄ• rya -- and EGS 120 < bhÄ• rika --).

509a â€ abhÃ-karoÌ„ti, abhÃ-krÌ¥á¹‡oÌ„ti `does on behalf of, effects' RV. AV. 2. â€ *abhikrÌ¥ta -- . [âˆšKRÌ¥]
1. WPah.J. herá¹‡u `to work'.
2. WPah.kc. heá¹›no `to do, work' (poss. also poet. heá¹›no auxiliary verb expressing will Him.I 223). <-> Both doubtful, but both rather than < ADHIKAROÌ„TI, adhikrÌ¥ta -- .
â€ *abhikrÌ¥ta -- see â€ ABHÃ-KAROÌ„TI.

510 abhÃ-kramati `overpowers' RV. [âˆšKRAM]
Pa. abhikkamati `goes forward'; Si. hikmenavÄ• `to become tame'.
abhÃ-ká¹£arati see *ABHIJJHARATI.
abhÃ-khyam see *Ä• CIKHYATI. [âˆšKHYÄ•]

511 *abhigharati `drips'. [Cf. abhÃ-ghÄ• rayati `sprinkles' TS.: âˆšGHRÌ¥1]
G. eharvuÌƒ `to be wet with sweat, to be liquefied'.

abhicara 512 abhicara m. `servant' lex. [âˆšCAR]
S. ahyaru m. `bridegroom's man at wedding'.

513 abhicintayati `reflects on' MBh. [âˆšCINT]
Or. hetibÄ• `to remember, recollect', hetÄ• ibÄ• `to remind'.

514 *abhicchardati `ejects on'. [âˆšCHRÌ¥D]
A. esÄ• riba `to throw, cast off'.

515 *abhijjharati, abhÃ-ká¹£arati `flows round' RV., `pours down' AV. [âˆš*JHAR]
G. ijhrÄ• vuÌƒ `to pine away'.

abhijÃ±Ä• na 516 abhijÃ±Ä• na n. `sign, token, remembrance' R. [âˆšJÃ±Ä•]
Pa. abhiÃ±Ã±Ä• á¹‡a -- n. `sign', Pk. ahiá¹‡á¹‡Ä• á¹‡a -- n.; Sh. hayÃ³n m. `target (to shoot at), present (as a reminder of a foreign place)'; OG.

ahinÄ• á¹‡a, idhÄ• á¹‡a (< *aÃ¯nhÄ• á¹‡a) n. `sign, trace', G. e_dhÄ• á¹‡, edhËš n., edhÄ• á¹‡Ä« f.
Addenda: abhijÃ±Ä• na -- : OMarw. ahinÄ• á¹‡a m. `characteristic, distinguishing feature'.
â€ SÄ• BHIJÃ±Ä• NA -- .

517 abhÃ-taratÄ“ `approaches' RV. [âˆšT&RCIRCLEMACR;]
N. helnu `to cause to wade'; B. helÄ• `to swim'; H. helnÄ• `to float, swim'; -- doubtful.

518 abhÃ-tiá¹£á¹-hati `treads on' RV. [âˆšSTHÄ•]
Pa. abhitiá¹-á¹-hati `stands out supreme'; H. hÄ«á¹-hnÄ• `to approach, be near'.

abhidhyÄ• 519 abhidhyÄ• f. `wish, covetousness' BHSk. [Cf. abhÃ-dhyÄ• yati `sets one's heart on' TS.: âˆšDHYAI.]
Pa. Pk. abhijjhÄ• -- f. `covetousness', Si. abiduva Geiger EGS 9, but prob. â†• Pa.

abhinÄ• bhi 520 *abhinÄ• bhi `up to the navel' [For abhi -- cf. abhijÃ±Ãº `up to the knee' RV.: NÄ• ËŠBHI --]
A. enÄ• i adj. `coming up to the navel'.

abhiplavÃ¡ 521 abhiplavÃ¡ m. (`a partic. religious ceremony' ÅšBr., abhiprava -- KÄ• á¹-h.) `*overflow, *flood'. [Cf. abhipluta<-> `overflowed' MBh.: âˆšPLU]
K. yupu, yÅ«Ëš (dat. yÄ-Ì„pis) m. `overflowing (of banks by river), flood, torrent, storm'.
Addenda: abhiplava -- (K. yÅ«Ë˜pu, according to G. Buddruss KZ 77, 235ff., like vyÅ«Ë˜pu < *UDÄ«PYA --).

522 abhÃ-bhavati `defeats' RV. [âˆšBHÅ«]
Pa. abhibhavati (cf. NiDoc. abhibhuti `suppression'), Pk. ahihavaÃ¯, Si. abibavanavÄ• Geiger EGS 9, but cert. â†• Pa.

abhimanyu 523 abhimanyu m. `nom. prop. of a son of Arjuna'. [âˆšMAN]
Pk. ahimaá¹‡á¹‡u -- , ahivaËš, ahimajju -- , ahivaËš; MB. Ä• ihaá¹‡a, B. Ä• yÄ• n `name of RÄ• dhÄ• 's husband'.

abhimÄ• na 524 abhimÄ• na m. `intention to injure' KÄ• tyÅšr., `pride' SÄ• á¹…khyak. [âˆšMAN]
Pa. abhimÄ• na -- m. `pride', Pk. ahimÄ• á¹‡a -- m., Si. abiman Geiger EGS 9, but cert. â†• Pa.

abhimukhÃ¡ 525 abhimukhÃ¡ `turned towards', Ëškham `in front of' R. [MÃºKHA --]
Pa. abhimukha -- `facing', Si. abimuva `turned towards, the front' -- Geiger EGS 9, but prob. â†• Pa.

526 *abhimlÄ• yati `withers'. 2. *abhimlÄ• payati `causes to wither'. [Cf. mlÄ• ËŠyati `withers' ÅšBr., caus. mlÄ• pÃ¡yati AV., Ã¡n -- abhimlÄ• ta -- vará¹‡a -- `of unfaded colour' RV.: âˆšMLAI]
1. Ku. wahalÄ«á¹‡o `to fade, wither', N. oilinu.
2. Ku. uhalyÄ• á¹‡o, wahalyauá¹‡o `to let wither, to dry'; N. oilÄ• unu `to let fade'.
*abhiyajyatÄ“ `is led to', see *BHÄ“JJ -- .

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527 *abhiyÃ¡vaharati, abhyÃ¡Ëš `throws down (into water)' VS. 2. *abhiyavaharaá¹‡a -- , abhyavahÃ¡Ëš n. `throwing down' ÅšBr. 3. *abhiyavahÄ• ra -- , abhyaËš m. `taking food' Mn. [âˆšHRÌ¥]
1. M. vairá¹‡&etilde;, oyaÌƒrá¹‡&etilde;, orá¹‡&etilde; `to pour gradually from hand or vessel (rice &c. into water, grain into mill)'.
2. M. vairaá¹‡, oyaÌƒraá¹‡, oraá¹‡ n.f. `grist thrown at one time into the mill, a feed', vairá¹‡&etilde; n. `the hopper into which grist is poured'.
3. M. vairÄ• , oyrÄ• , orÄ• m. `the portion of rice &c. taken out for the day's food'; -- in sense `kitchen, centre of house' Bloch LM 302, but rather

< APAVARAKA -- .
*abhiyavahÄ• ra -- see *ABHIYÃ¡VAHARATI.
*abhiyÄ• Å›a -- see ABHYÄ• Å›A -- .
*abhiyÄ• sayati see ABHYÃ SYATI.

527a â€ *abhiriÅ›ati `tears round (?)'. [Cf. Ir. Psht. wrÄ“Å¡É™l `to spin' < *abirais -- EVP 90. -- âˆšRIÅ›]
Kmd. bÅ™iÄ‹ -- É™Ìƒ stÉ™ `to spin' GM 22.6.71.

527b â€ *abhilagati `adheres to'. [âˆšLAG]
Si. elenavÄ• , ellanavÄ• , etc. (s.v. AVALÄ«YATÄ“), Md. elenÄ« intr. `hangs' (or < AVALÄ«YATÄ“).

528 *abhilagyati `adheres to'. [âˆšLAG]
P. ilgaá¹‡, Ëšá¹‡Ä«, ilaá¹…gaá¹‡, Ëšá¹‡Ä« f. `line to hang clothes on' (see also *Ä• LAGYATI); OAw. hilagaÃ¯ `gets entangled'; H. hilagnÄ• `to be suspended, hang', M. hilagá¹‡&etilde; (l for á¸· after lagá¹‡&etilde;).

528a â€ *abhilÄ• gayati `attaches to'. [âˆšLAG]
Md. eluvanÄ« tr. `hangs'.

529 abhilÄ«yatÄ“ `clings to' MBh. 2. Caus. *abhilÄ• yayati. [âˆšLÄ«1]
1. B. helÄ• , hilÄ• intr. `to lean'.
2. Pk. ahilÄ• á¹‡a -- n. `a kind of face -- covering'; Dm. wailyÄ• y -- `to cover, wrap up' Morgenstierne NTS xii 193; B. helÄ• na, hilËš tr. `to lean against'.

530 *abhiloÌ„á¸• ati `shakes'. [Cf. abhilulita -- `agitated' KÄ• lid.: âˆšLUá¸•]
WPah. cam. hiá¸·oá¸·á¹‡Ä• `to shake'.
abhÃ-vartatÄ“ see *BHÄ“á¹-á¹- -- .

abhiá¹£Ä“kÃ¡ 531 abhiá¹£Ä“kÃ¡ m. `consecrating a king' ÅšBr. [âˆšSIC]
Pa. abhisÄ“ka -- m., Pk. abhisÄ“a -- , ahiËš m., Si. bisava, ËšsoÌ„ Geiger ES 62, but prob. â†• Pa.
ABHIá¹£Ä“KYA -- .

abhiá¹£Ä“kya 532 abhiá¹£Ä“kya `*sprinkling' (`to be anointed' MBh.).

[abhiá¹£Ä“kÃ¡ -- : âˆšSIC]
Dm. wiÄ‹ekÄ• y -- Morgenstierne NTS xii 193 notes unexpl. Ä‹; -- if <
*viá¹£Ä“kya -- (cf. viá¹£iÃ±cati `sheds' &capamacr;pÅšr., vÃ-á¹£ikta --
`emitted (of semen)' ÅšBr.), it must be a loanword from a dialect retaining
initial v -- .

abhiá¹£Ä“cita 533 abhiá¹£Ä“cita `inaugurated' Hariv., abhiá¹£Ä“cya -- `to be
anointed' R. [âˆšSIC]
Pa. abhisÄ“cita -- ; Si. bisava, Ëššolì„ `queen' Geiger EGS 122., but prob.
â†• Pa.
abhiá¹£á¹-Ã- -- see *ABHÄ«á¹£á¹-A -- .

533a *abhihasati Add. 14235.
abhyÃ kta -- see *BHIYAJYATÄ“ Add2.

abhihÄ• ra 534 abhihÄ• ra m. `bringing near' Pat., `*offering'. [Cf.
abhÃ-harati `brings, offers' ÅšBr., Pk. ahiharaÃ¯ `takes, raises': âˆšHRÌ¥]
Pa. abhihÄ• ra -- m. `present', AÅ›. abhihÄ• le `reward'; M. Ä• her, ahËš m.
`presents from friends and relatives to one in whose family there is a
marriage'.
Ä• BHIHÄ• RIKA -- .

abhÄ«ká¹£aá¹‡a 535 *abhÄ«ká¹£aá¹‡a `looking towards'. [Cf. abhÄ«ËŠká¹£atÄ“
`looks toward' RV.: âˆšÄ«Ká¹£]
Pk. ahikkhaá¹‡a -- n. `reproach'; Si. ebikana `peeping'; -- doubtful, cf.
ebenavÄ• `to peep' s.v. Ä• ËŠBHÄ• TI.
abhÄ«ËŠká¹£atÄ“ see *Ä• CIKHYATI. [âˆšÄ«Ká¹£]

536 abhÄ«ËŠcchati `seeks, longs for' AV. [âˆšIá¹£2]
Pa. abhicchÄ• -- f. `longing'; Bhoj. hichal `to wish', H. vill. hÄ«chnÄ• ,
hÄ©Ëš; -- phonet. as well < ABHÄ«PSATI.

abhÄ«ta 537 abhÄ«ta `fearless' R. [âˆšBHÄ«]
Pa. AÅ›. abhÄ«ta -- , Si. abi perh. rather with Geiger EGS 9 < ABHÃ¡YA -- ;
-- H. (poet.) awÄ«h prob. < *AVIBHÄ«TA -- .

538 abhÄ«psati `longs for, desires' MBh. 2. abhÄ«psita- `desired'. [âˆšÄ• P]
1. See ABHÄ«ËŠCCHATI.

2. Pa. abhicchita -- `hankered after'; S. echipo m. `favour, kindness' (< *echia -- + -- tva --). -- Phonet. these too may be < MIA. pp. of abhÄ«ËŠcchati.
abhÄ«ËŠvrÌ¥ta -- see *BHIá¹- -- .

abhÄ«á¹£á¹-a 539 *abhÄ«á¹£á¹-a `sent to'. [Cf. iá¹£itÃ¡ -- `sent', iá¹£á¹-Ã- -- f. `despatch' RV.: âˆšIá¹£1]
Kho. (Lor.) yoÌ„á¹£á¹- `envoy'; -- rather than < abhiá¹£á¹-Ã- -- m. `helper' RV.

abhukta 540 abhukta `not eaten, who has not eaten' (= abhuktavant<-> MBh.) MW. 2. *abhugna -- . [BHUKTÃ¡ -- : âˆšBHUJ2]
1. Ash. Ã¡wÉ™tÃ¤ `hunger', Ã¡wat, awotÃ¤ËŠ `hungry'; Kt. awÉ™te `hunger'; Wg. autÄ• ËŠ, Ä• ta adj. and subst.; Pr. wÅ«to `hungry', Dm. Ã¡wat, PaÅ¡. awatÄ• ËŠ, Niá¹…g. watÄ• ËŠ; Shum. awata adj. and subst., Gaw. hawat, Ëšad; L. kagani haftÄ• `hungry' IIFL iii 3, 23.; -- or < Ã¡BHAKTA -- .
2. L. awÄ• á¹‡. hug f. `famine'.
*abhugna -- `not eaten' see ABHUKTA -- .

abhrÌ¥ta 541 abhrÌ¥ta `not paid' Mn., Ëštaka -- MBh. [BHRÌ¥TÃ¡ -- , âˆšBHRÌ¥]
K. ahÅ«ru `not returned (of a debt)'.
abhyÃ kta -- see *BHIYAGNA -- .

abhyaá¹…ga 542 abhyaá¹…ga m. `anointing with oil' Mn., `ointment' SuÅ›r. [~ *BHIYAá¹…GA -- : âˆšAÃ±J]
Pk. abbhaá¹• ga -- m. `anointing', abbhaá¹• gaÃ¯ `anoints'; abbhiá¹• ga -- , abbhiá¹• gaÃ¯ (X *bhiyaá¹…ga -- ?); B. Ä• bhÄ• á¹… `smearing the body with oil'.

543 *abhyaá¹-ati `approaches'. [âˆšAá¹-]
G. Ä• bhaá¹›vuÌƒ `to touch', abhá¹›Ä• vuÌƒ `to be made impure by contact'.
abhyÃ nakti see *BHIYAÃ±JATI.
Addenda: *abhyaá¹-ati see also *Ä• BHIá¹- -- Add2.

abhyantara 544 abhyantara `interior', n. `inside' R. [~ *BHIYANTARA -- : Ã¡NTARA -- 1]
Pa. abbhantara -- `inner', ËšrÄ“á¹‡a `between', ËšrÄ“ `in, inside'; NiDoc.

abhyaá¹• darÄ“; Pk. abbhaá¹• tara -- adj. and n.; Si. abatura `the inside', postp. `inside, between'.

abhyavakÄ• Å›a 545 abhyavakÄ• Å›a m. `open space' KauÅ›. [AVAKÄ• Å›A -- , âˆšKÄ• Å›]
Pa. abbhoÌ„kÄ• sa -- m. `an open and unsheltered spot'; Si. abavasa `open and level space, open air'.
abhyÃ¡vaharati, abhyavahÃ¡raá¹‡a -- , abhyavahÄ• ra- see *ABHIYÃ¡VAHARATI.

546 abhyÃ syati `throws on' ÅšBr., `concentrates on, practises' MBh., abhyasatÄ“ Mn.; abhyasana -- n. `practice' Mn. 2. *abhÃ-yÄ• sayati. [Cf. Pa. abhyÄ• sa -- , abbhÄ• sa -- m. `repetition'; Pk. abbhasaÃ¯ `learns': âˆšAS2]
1. K. abasun, ËšsÄ• wun `to twist thread or cord'; abasunu m. `machine for twisting ropes'; -- semant. somewhat doubtful.
2. OG. ahÄ«Ä• sivauá¹• `to practise'.

abhyÄ• Å›a 547 abhyÄ• Å›a `near' R., ËšÅ›am adv. AitBr. 2. *abhiyÄ• Å›a- [âˆšAÅ›1]
1. Pk. abbhÄ• sa -- subst. and adj.
2. Pa. abhyÄ• sa -- `near'; Si. abiyesa `neighbourhood', biyes `near' Geiger EGS 122, but cert. â†• Pa.

abhyutta 548 *abhyutta `wetted'. [Cf. abhyundÃ¡nt -- pres. part. `wetting' RV.: âˆšUD2]
Pk. abbhuttaÃ¯ `bathes'.

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abhrÃ¡ 549 abhrÃ¡1 n. (rarely m.) `cloud, rainy weather' RV. 2. abhrÃ-ya -- `belonging to the clouds', m.n. `thundercloud' RV.

1. Pa. Pk. abbha -- n. `cloud'; D. oÌ„rp `rain'; PaÅ¡. oÌ„brÉ™ `cloud' (abr
â†• Pers. Morgenstierne IIFL iii 3, 3); Kand. Ã£Ì„áº“u `cloud, rain', Mai.
ky. aáº“u; Chil. Gau. aÅ¾o `rain'; Savi abro `cloud', Phal. Ä• bru, Sh.
Ã¡áº“á¹· m., pales. Ã£Ì„áº“u, K. obur m.; S. abhu `the heavens, air'; B.
Ä• bh, Ä• b `cloud' Chatterji ODBL 301.; H. Ä• bh `rain', OMarw. Ä• bhai m. loc.
`in the sky', G. M. Ä• bh n. `sky, clouds', Si. aba `cloud'; -- ext. with --
lla -- : G. Ä• bhluÌƒ n. `clouds'.
2. Dm. abrianÃ¡, ËšrenÃ¡ `cloud', Gaw. a(l)benÃ³: NTS xii 153 < abhrÃ-ya --
with secondary suffix.
*ABHRAKÄ• LA -- , *ABHRATALA -- , *ABHRABHÅ«TA -- ; *UPÄ• BHRA -- ;
*KÄ• LÄ• BHRA -- .
Addenda: abhrÃ¡ -- 1: S.kcch. abbh, Ä• bh m. `sky'.

abhra 550 abhra2 n. `talc, mica' SuÅ›r., Ëšaka -- n.
Pk. abbhaya -- , abbhahara -- m., K. obur m., B. Ä• bh, Or. Ä• Ë…bha.

abhrakÄ• la 551 *abhrakÄ• la `cloudy weather'. [abhrÃ¡ -- 1, kÄ• lÃ¡ -- 2]
H. abhÄ• l m. `cloud', M. abhÄ• á¸·, Ä• bhËš n. `cloudiness'.

abhratala 552 *abhratala `sky'. [abhrÃ¡ -- 1, tala --]
H. abhÄ• l m. `sky', M. abheá¸· n. `sky'. -- See also *ABHRAKÄ• LA -- .

abhrabhÅ«ta 553 *abhrabhÅ«ta `cloudy'. [abhrÃ¡ -- 1, bhÅ«tÃ¡ --]
OG. Ä• bhÅ«uá¹• n. `cloud'.

Ã¡bhri 554 Ã¡bhri f. `wooden scraper, shovel, spade' AV.
Bi. Ä• bhÄ• `wooden shovel for distributing water in a field'.
abhrÃ-ya -- see ABHRÃ¡ -- 1.

amaá¹…gala 555 amaá¹…gala `inauspicious' KÄ• lid. [MAá¹…GALÃ¡ --]
Pa. amaá¹…gala -- ; M. Ãµgaá¸·, vaÌƒgËš `bad, filthy, loathsome'.
amaá¹‡á¸• a -- see Ä• MAá¹‡á¸• A -- .
amanuá¹£ya -- see Ã¡MÄ• NUá¹£A -- .

555a â€ Ã¡matra -- n. `large drinking vessel' RV. [IE. *amatro -- , cf.
MALLA -- 3 Burrow Tau vii 156]
Pa. Pk. amatta -- n., Si. amat `eating or drinking vessel'.

amÃ¡ra 556 amÃ¡ra `immortal' ÅšBr., m. `a god' MBh. [MARÃ¡ -- , âˆšMRÌ¥]
Pa. Pk. amara -- ; Si. muru `a god, immortal'.
AMARÄ“Å›VARA -- .
amarÄ• -- see AVARÄ• -- .

amarÄ“Å›vara 557 amarÄ“Å›vara m. `name of a place in Kashmir' RÄ• jat. [AMÃ¡RA -- , Ä«Å›VARÃ¡ --]
K. OmburhÄ“r m. `name of a village 4 miles N. of ÅšrÄ«nagar' Grierson KD 27.

amará¹£a 558 amará¹£a m. `non -- endurance' PÄ• á¹‡., `impatience, anger' MBh., Ä• mËš lex. [Cf. amará¹£aá¹‡a -- n. `impatience' MBh., Pa. Pk. amarisaá¹‡a -- n.; mará¹£a -- m. `patience' lex., mará¹£aá¹‡a<-> n. MBh.: âˆšMRÌ¥á¹£]
Pk. amarisa -- m. `impatience'; Ash. mÉ™Ì• á¹£É™ `anger', Kt. mÉ™á¹£o, Wg. muá¹£; Pr. -- miá¹£ -- `to scold' Morgenstierne NTS xv 295.

amala 559 amala `clear (of sky), spotless' R. [âˆšMÃ¡LA --]
Pa. Pk. amala -- ; G. amaá¸· `pure, free from dirt'.
amalÄ• -- see AVARÄ• -- .

560 amÄ• ËŠ `at home, in the house' RV.
Pa. amÄ• ; Ash. amÄ• Ë… f. `house', amÄ•  `in the house'; Kt. amolÌ„ `house' (â†’ Pr. umÅ«ËŠ ? Morgenstierne NTS xv 248), Wg. amÄ• ËŠ, Shum. Ä• ma, Gaw. Ä• ËŠma, Ä• mÅ«Ë˜; -- NTS ii 241 < *Ä• mÄ• ta -- ?
AMÄ• VÄ• SYÃ¡ -- .

amÄ• ËŠtya 561 amÄ• ËŠtya m. `inmate of the same house' RV., `minister of a king' Mn. [AMÄ• ËŠ]
Pa. Pk. amacca -- m. `minister'. -- X MANTRÃ-N -- q.v.

Ã¡mÄ• nuá¹£a 562 Ã¡mÄ• nuá¹£a `not human' RV., amanuá¹£ya -- KÄ• tyÅšr. [MÄ• ËŠNUá¹£A --]
Pa. amÄ• nusa -- `not human', amanussa -- m. `devilish being'; Pk. amaá¹‡ussa -- `not human', Si. aminis (X minis, see MANUá¹£YA --).

amÄ• vÄ• syÃ 563 amÄ• vÄ• syÃ n. `neighbourhood' AV. [AMÄ• ËŠ, VÄ• SÃ¡ -- 1]
Ash. amoaá¹£Ä« (Å¡ ?) `neighbour', Wg. amÅ«weÅ¡Ã© Morgenstierne NTS xvii 226.

AMÄ• VÄ• SYÄ• Ë‹ -- .

amÄ• vÄ• syaka 564 amÄ• vÄ• syaka `born on a new moon night' PÄ• á¹‡.
[AMÄ• VÄ• SYÄ• Ë‹ --]
N. auÌƒsyÄ• hÄ• `child born on a new moon night', Or. uÃ£Ì„si `a daughter so born'.

amÄ• vÄ• syÄ• Ë‹ 565 amÄ• vÄ• syÄ• Ë‹ f. `the night of the new moon' AV. 2. amÄ• vÄ• sÃ-yÄ• -- . [AMÄ• VÄ• SY&AACUTEGRAVE; --]
1. Pa. amÄ• vasiyaá¹• loc. sg., Pk. amÄ• vassÄ• -- , ËšvÄ• Ë…sÄ• -- f., K. mÄ• was, loc. ËšwaÌ‡si f., P. amÄ• us f., EP. maus f., á¸• og. vaÌƒs, aÌƒs f., WPah. khaÅ›. Ã£Ì„s, bhal. awÃ£Ì„s f., Ku. auÌƒs, Or. uÃ£Ì„sa, H. amÄ• was f., G. amÄ• s f.; M. Ä• vas, avas, aÅ«s, loc. avÅ›Ä«Ëœ, f. `day of the new moon; early night, just before dawn'; Si. amÄ• `day of the new moon'.
2. N. auÌƒsi, A. Ã£Ì„uhi.
Addenda: amÄ• vÄ• syÄ• Ë‹ -- : Garh. É”ÌƒS `full moon'.

amÃ-tra 566 amÃ-tra m. `enemy' RV. [MÃ-TRA --]
Pa. Pk. amitta -- m., Kt. amitrÉ”ÌƒS obl. pl., Kal. amitra.
Addenda: amÃ-tra -- : Si. amit `enemy'.
*amÅ«liya -- see AMÅ«LYA -- .

Ã¡miÅ›ra 567 Ã¡miÅ›ra `unmixed' ÅšBr. [MIÅ›RÃ¡ --]
Pa. amissa -- , Ëššaka -- , AÅ›. amisÄ• nom. pl.; S. aiso `plain, unmixed (of rice in cooking)'.

amuka 568 amuka `such and such person' YÄ• jÃ±. [See ASÃ¡U]
Pa. amuka -- ; Pk. amuga -- , Ëšua -- `someone, that'; Si. mÅ« `he, she, it'.

569 amukhÃ¡ -- , Ã¡mËš `mouthless' ÅšBr. [MÃºKHA --]
Pa. amukha -- ; Pk. amuha -- `without an answer'; M. amÅ« `dumb' Bloch LM 288 (retention of -- m -- due to mukÄ• `dumb', see MÅ«ËŠKA --).

amÅ«lya 570 amÅ«lya `priceless' MW. 2. *amÅ«liya -- . [MÅ«LYA --]
1. K. amoÌ†Ì£lu `priceless, gratis'; -- or poss. < *amaulya -- , Pk. amolla -- .
2. Pa. amÅ«lika -- .

Addenda: amÅ«lya -- . 2. *amÅ«liya -- : Si. amila `priceless'.

amÅ•ÌŠta 571 amÅ•ÌŠta `immortal', n. `nectar' RV. [MRÌ¥TÃ¡ --]
Pa. NiDoc. amata -- ; Pk. amaya -- , amiya -- , amuya -- n. `nectar', Si.
amÄ• va Geiger EGS 9, but certainly â†• Pa., as other mod. forms are â†• Pk.:
A. amiyÄ• `very sweet', Or. amia `sweet', G. amÄ« f. `nectar'.
AMB `go': Ã¡MBATI.

572 Ã¡mbati `goes' DhÄ• tup. [Cf. amiti PÄ• á¹‡.: âˆšAMB]
Pa. ambati; G. Ã£Ì„bvuÌƒ `to go towards, reach, touch'; <-> Si.
amÌ†bavanavÄ• , hamÌ†banavÄ• `to drive away' Geiger ES 7 rather <
*SAá¹• BHÄ• YAYATI.

Ã¡mbara 573 Ã¡mbara n. `circumference' RV. 2. `clothes' MBh.
1. Pa. ambara -- n.; Pk. aá¹• bara -- n. `sky'; Si. amÌ†bura `open space,
open air, sky'.
2. Pa. ambara -- n.m. `cloth, upper garment'; Pk. aá¹• bara -- n. `cloth,
garment'; OG. Ä• á¹• bara n. `expensive clothes'; Si. amÌ†bara `clothing'. --
See KAMBALÃ¡ -- .

ambÄ• ËŠ 574 ambÄ• ËŠ f. `mother' RV. [Cf. amb&iacutebrevmacr; -- RV.,
Ã¡mbikÄ• -- VS., ambÄ• á¸• Ä• -- , ËšÄ• lÄ• -- PÄ• á¹‡., ËšÄ• lÄ« -- TS.]
Pa. ambÄ• -- , ammÄ• -- f. `mother', ambakÄ• -- f. `poor woman'; AÅ›. abaka
-- `nurse'; KharI. aá¹• baÄ“ gen. sg. `mother', Pk. aá¹• bÄ• -- f., aá¹• mÄ• --
, ËšmayÄ• -- f.; aá¹• biÄ• -- `name of a goddess'; K. ama f. `grandmother,
esp. an old prostitute or bawd'; S. amÄ• , amÄ« f. `mother, daughter'; L. P.
WPah. bhal. ammÃ£Ì„ f. `mother'; Ku. Ä• mÄ• `grandmother', gng. Ã£Ì„m; N.
Ä• mÄ• `mother'; A. Ä• mai `mother of

friend or namesake, mother's female friend, father's friend's wife'; Mth. amÃ£Ì„ `mother', H. ammÄ• ; Si. amÌ†buva `mother, wife', (SigGr) abi; -- ext. with -- á¸• a -- : S. amaá¹›i, amaá¹‡i f. `mother'; L. ammá¹›Ä« f. `little mother', awÄ• á¹‡. amá¹›Ä« `mother', P. ambá¹›Ä« f.
Addenda: ambÄ• ËŠ -- : WPah.ká¹-g. ammÄ• f. `mother', J. Ä• mÄ• ; Md. anÌ†bi `wife', amÄ• , amma `mother'.

ambÄ• likÄ• 575 ambÄ• likÄ• f. `name of a plant' lex.
Si. amÌ†bala `the plant Limnanthemum cristatum'; -- M. aÌƒbÄ• á¸• Ä• m. = ambÄ• likÄ• -- , but see Ä• MRÄ• TAKA -- .

Ã¡mbu 576 Ã¡mbu n. `water' ÅšvetUp.
Pa. ambu -- n., Pk. aá¹• bu -- n., Si. amÌ†ba Geiger EGS 9, but prob. â†• Pa.

Ã¡mbhas 577 Ã¡mbhas n. `water' RV.
Pa. ambha -- , Ëšbhas -- n. `water, sea', Pk. ambha -- m. `water'; H. ambhaurÄ« f. `watery pustules, prickly heat' (+ ? -- Cf. for the ending andhaurÄ«, ghamaurÄ«); <-> very doubtful.

amma 578 *amma `breast, teat'.
M. Ä• mÄ• m. `breast, bubby'.

amlÃ¡ 579 amlÃ¡ `sour, acid' Mn., m. `acidity, vinegar, wood sorrel', n. `sour curds' SuÅ›r., Ä• mla -- n. `sourness' lex.
Pa. ambila -- `sour', amba -- kaÃ±jika -- n. `sour congee'; Pk. aá¹• ba -- `sour', n. `whey', aá¹• bila -- `sour', m. `sour juice'; P. á¸• og. ambalÄ• `acid'; WPah. bhad. amlu n. `a palatable sour meal'; Ku. N. amilo `sour, acid'; B. Ä• mbal `sour, acid, acidity'; Or. Ä• mbiá¸·a `a sour substance', Ëšá¸·Ä• `sour', Ä• miá¸·a, Ëšá¸·Ä• ; Mth. Ä• mil `acidity, conserve of dried mango chips'; G. Ã£Ì„b `sour', aÌƒbÄ• vuÌƒ, amá¸·Ä• vuÌƒ `(teeth) to be set on edge'; M. Ã£Ì„b, aÌƒb f. `an acid obtained by spreading in the evening a cloth over flowering plants of Cicer arietinum', aÌƒbá¹‡&etilde; `to become sour'; Si. Ã¤mÌ†bul `sour'; -- ext. with -- Å›a -- : M. aÌƒbÅ«s `sourish', Ko. Ä• mso `sour'; -- (with ?) H. ambat `sour'; M. Ã£Ì„baá¹-, aÌƒbËš, Ko. Ã£Ì„baá¹-a.
AMLIKÄ• -- , AMLÄ« -- , Ä• MRÃ¡ -- , Ä• MLÄ• -- ; *AMLAGANDHA -- , AMLAPATTRA -- , *AMLAPAULI -- , AMLAVALLÄ« -- , AMLAVÄ• á¹-AKA -- , *AMLÄ• RTA -- ;

*Ä• CÄ• MÄ• MLA -- , *SUVAMLA -- .

amlagandha 580 *amlagandha `sour smell'. [AMLÃ¡ -- , GANDHÃ¡ --]
K. Ä• malunu m. `musty smelliness'.

amlapattra 581 amlapattra m. `the plant Oxalis and others' lex. [AMLÃ¡ -- , PÃ¡TTRA --]
Or. Ä• mbiá¸·itÄ« `a wild herb, Oxalis monadelpha'; H. aÌƒbotÄ«, aÌƒbatÄ« f. `Oxalis corniculata', M. Ã£Ì„botÄ« f.

amlapauli 582 *amlapauli `a sour cake'. [AMLÃ¡ -- , PAULI --]
M. aÌƒboá¸·Ä« f. `flour soured by exposure to air and then slightly parched on a girdle'.

amlavallÄ« 583 amlavallÄ« f. `the plant Pythonium bulbiferum Schott'. [AMLÃ¡ -- , VALLÄ« --]
Pa. ambilavallÄ« -- f. `name of a certain creeper'; M. Ä• bol, ËšlÄ« f. `yellow amaranth, yellow barleria' ?
amlavÄ• á¹-aka -- see Ä• MRÄ• TAKA -- .

amlÄ• rta 584 *amlÄ• rta `sour flour'. [AMLÃ¡ -- , *Ä• RTA -- 2]
WPah. bhad. amlaá¹-á¹-u n. `yeast'; M. Ã£Ì„bat&etilde; n. `soured flour'; -- poss. G. Ä• má¹-Ä« f. `a sour dish of gram flour boiled with tamarind', M. aÌƒbaá¹-Ä« f.
amlikÄ• -- see Ä• MLÄ• -- .

amlÄ« 585 amlÄ« f. `wood sorrel, Oxalis corniculata' lex. [AMLÃ¡ --]
WPah. bhal. amri f. `a sour -- tasting herb'.
Ã¡ya -- m. `going' in ASTAMAYÃ¡ -- . [âˆšI2]

Ã¡yana 586 Ã¡yana n. `going, path' RV. [âˆšI2]
Pa. ayana -- n. `road, goal', Pk. ayaá¹‡a -- n.; P. aiá¹‡ m. `exit hole in the bottom of an earthen grain bin'; -- Si. ayan `way, street' perh. â†• Pa.; enu `act of coming' is verbal noun from Ã¡ITI.
UTTARÄ• YAá¹‡A -- , *MUKHÄ• YANA -- , *VARá¹£Ä• YAá¹‡A -- .
Addenda: Ã¡yana -- : P. aÌ‡iá¹‡ m. `hole in bottom of a polÄ• to let grain out' (or < â€ Ä• PÄ«NA -- ?).

587 ayÃ¡m nom. sg. m. `this', f. iyÃ¡m, acc. m. imÃ¡m, nom. pl. m. imá¸—, f. imÄ• ËŠá¸¥. -- asyÃ¡, asmÃ-n see a -- 1. [i -- 1]
Pa. ayaá¹• nom. sg. m. and f., imassa gen. m., imÄ“ nom. pl. m., imÄ• f.; AÅ›. shah. ayaá¹• m. and f., gir. iyaá¹• f., ru. iya m., gen. imasa, imisa, nom. pl. ime; NiDoc. iyo nom. sg. m., loc. sg. imasmi; KharI. imo nom. sg. m., imaá¹• acc. sg., imÄ“ nom. pl.; Pk. ayaá¹• m. and f., iaá¹• f., imoÌ„ nom. sg. m., imiÄ• f., imassa gen. sg., imÄ“ nom. and acc. pl.; Dm. yÄ“, Ä« dir., mas obl.; PaÅ¡: Ä• e; Kho. ya dir., mo obl. (< imÃ¡m ?); Bshk. Ã¤yÄ© dir. and obl. m. and f.; Sh. koh. yo; K. yih dir. sg. m. and f., yimis obl. sg. m. and f., yim dir. pl. m., yima f.; Si. inscr. meya -- gen. sg., mehi loc., whence m -- in meyÄ• nom. m., mÄ• Ì¤ f.; -- in nom. or dir. sg. prob. confusion with forms < Ä“á¹£Ã¡1.
Forms re -- emphasized with doubling of -- y -- : Pk. ajjha- (Pischel GrPk 305 wrongly < asyÃ¡), Sh. gur. Å¾o, S. ijho m., ijhÄ• f. (< *iyyaá¹•), K. kash. zi, WPah. sod. jÉ”, jaun. ejo, Braj jao.
IMÃ¡á¹• DIVÃ¡M.
Addenda: ayÃ¡m: Kho. mi `this' BKhoT 71, Md. mi.

ayaÅ›Ã¡s 588 ayaÅ›Ã¡s `disgraced' ÅšBr., n. `infamy' R. [YÃ¡Å›AS --]
Pa. Pk. ayasa -- n. `disgrace'; Si. ayasa `infamy' Geiger EGS 10, but rather â†• Pa.
Addenda: ayaÅ›Ã¡s -- : Si. ayaha, ayÄ• `infamy, evil, unhappiness' DSL 590.

ayaÅ›cÅ«rá¹‡a 589 ayaÅ›cÅ«rá¹‡a n. `powder prepared from iron as a vermifuge' SuÅ›r. [Ã¡YAS -- , CÅ«Rá¹‡A --]
Si. yahuá¹‡u `iron filings'; -- perh. rather a Si. cmpd.

Ã¡yas 590 Ã¡yas n. `metal, iron' RV.
Pa. ayoÌ„ nom. sg. n. and m., aya -- n. `iron', Pk. aya -- n., Si. ya.
AYAÅ›CÅ«Rá¹‡A -- , AYASKÄ• á¹‡á¸• A -- , *AYASKÅ«á¹-A -- .
Addenda: Ã¡yas -- : Md. da `iron', dafat `piece of iron'.

ayaskÄ• á¹‡á¸• a 591 ayaskÄ• á¹‡á¸• a m.n. `a quantity of iron, excellent iron' PÄ• á¹‡. gaá¹‡. [Ã¡YAS -- , KÄ• ËŠá¹‡á¸• A --]
Si. yakaá¸• a `iron'.

ayaskÅ«á¹-a 592 *ayaskÅ«á¹-a `iron hammer'. [Ã¡YAS -- , KÅ«ËŠá¹-A -- 1]
Pa. ayoÌ„kÅ«á¹-a -- , ayakËš m.; Si. yakuá¸·a `sledge -- hammer', yavuá¸·a

(< ayoÌ„kÅ«á¹-a --).

Ã¡yukta 593 Ã¡yukta `not yoked' RV., `unfit, improper' MBh., `silly' R.
[YUKTÃ¡ -- : âˆšYUJ]
Pa. ayutta -- `improper', Si. ayutu; -- ext. with -- á¸• a -- : L. autaá¹›,
Ã´tËš m. `mistake, quarrel', Ã´taá¹›aá¹‡ `to disagree, quarrel, mistake
one's way'.

arÃ¡ 594 arÃ¡ m. `spoke of a wheel' RV. 2. Ä• ra -- 2 MBh. v.l. [âˆšRÌ¥]
1. Pa. ara -- m., Pk. ara -- , Ësga -- , Ësya -- m.; S. aro m. `spoke, cog';
P. arm. `one of the crosspieces in a cartwheel'; Or. ara `felloe of a
wheel'; Si. ara `spoke'.
2. Or. Ä• ra `spoke'; Bi. Ä• rÄ• `first pair of spokes in a cartwheel'; H.
Ä• rÄ• m. `spoke', G. Ä• rÉ” m.
ARAGHAá¹-á¹-A -- ; *NÄ“MIYÄ• RA -- .

595 Ã¡raá¹• karoÌ„ti, Ã¡raá¹• krÌ¥á¹‡oÌ„ti `makes ready, serves' RV. 2.
Ã¡raá¹• krÌ¥ta -- `made ready' RV. 3. Ã¡laá¹• krÌ¥ta -- `adorned' ÅšBr. [Cf.
Ã¡laá¹• karoÌ„ti `makes ready' ÅšBr. `decorates' R., Pa. id., Pk.
alaá¹• karaÃ¯: Ã¡RAM, âˆšKRÌ¥1]
1. Si. (SigGr) rukura -- `to make, direct'.
2. Si. (SigGr) rukuá¸·u pp.
3. Pa. alaá¹• kata -- `adorned', Pk. alaá¹• kiya -- ; Si. lakaá¸·a `adorned,
fine'.

araghaá¹-á¹-a 596 araghaá¹-á¹-a m. `wheel for raising water' PaÃ±cat., Ëšaka
<-> m. lex. [ARÃ¡ -- , *GHAá¹-á¹-A -- 2]
Pa. araghaá¹-á¹-a -- m., Pk. arahaá¹-á¹-a -- , rahËš m.; K. arahaá¹-h, dat.
Ëšá¹-as m. `Persian wheel'; S. ará¹-u m. `Persian wheel, spinning wheel'; L.
aruá¹-á¹-, araá¹- m. `Persian wheel', mult. raá¹-á¹- m. `wheel of a well on
which rope ladder and pots are hung'; P. cuharhá¹-Ä• m. `a well with four
Persian wheels'; Ku. rahaá¹- `spindle'; N. rohoá¹-e piá¹… `a wheel on which
seats are slung and used at fairs'; Or. araá¹-a `spinning wheel', Bi.
rahá¹-Ä• ; Mth. rahaá¹-, rÄ• Ëš `wheel at the

top of a well'; Aw. lakh. raÌƒhaá¹-Ä• `spindle'; H. arhaá¹-, rahaá¹-, r&etilde;á¹- m. `Persian wheel', Ëšá¹-Ä« f. `small do.', rahá¹-Ä•  m. `Persian wheel, spinning wheel'; OG. arahaá¹-a m., G. rah&etilde;á¹-, re_á¹-, m. `waterwheel', re_á¹-iyÉ”, Ëšá¹-uá¹›É” m. `spinning wheel'; M. rahÄ• á¹-, rÄ• á¹- `Persian wheel'. -- Poss. X HALÃ¡ -- : S. halaá¹-ru m. `Persian wheel with bullocks and apparatus included', P. halhaá¹- m. `Persian wheel'. Addenda: araghaá¹-á¹-a -- : S.kcch. araá¹- m. `spinning wheel'.

Ã¡raá¹-u 597 Ã¡raá¹-u m. `the tree Colosanthes indica' AV., v.l. Ëšá¸• u -- , aralu -- m. KauÅ›., Ëšuka -- m. SuÅ›r., araá¹-vÃ¡ -- `made of its wood' RV. Pk. araá¸• u -- , Ëšlu -- m., Or. araá¸·u; Si. araá¸·u `the plant Terminalia chebula (combretaceae)', araá¸·uva `its fruit'.

Ã¡raá¹‡a 598 Ã¡raá¹‡a `distant, foreign' RV. 2. Ã-riá¹‡a -- n. `watercourse' RV., `hollow' AV., `desert' Mn., iraá¹‡a -- `salt, barren' lex.: cf. iriá¹‡yÃ  -- `relating to desert' VS., iraá¹‡yÃ -- MaitrS.
1. Pa. araá¹‡a -- `living in solitude'; Ku. ará¹‡o `wild, savage, strange' (aËš bhaÄ©so `wild bison'); N. arnu `wild buffalo', B. ará¹‡Ä• , Ä• rËš; Or. araá¹‡a, Ëšá¹‡Ä• , araá¹›a `wild buffalo', araá¹‡Ä•  `wild, wicked'; H. arnÄ• m., ËšnÄ« f. `wild buffalo' (â†’ P. arnÄ•  m., ËšnÄ« f.), ran m. `forest, desert'; Si. rana `jungle' (or < Ã¡RAá¹‡YA --).
2. Pa. iriá¹‡a -- , Ä«rËš n. `barren soil, desert'; S. riá¹‡u m. `desert, wilderness'.
Ã¡RAá¹‡YA -- , IRIá¹‡YÃ -- .

599 arÃ¡á¹‡i -- , Ëšá¹‡Ä« -- f. `the piece of wood used for kindling fire by attrition' RV., m. `the plant Premna spinosa the wood of which, like that of Ficus religiosa, is so used' lex., Ëšá¹‡ikÄ• -- f. lex.
Pa. araá¹‡i -- , Ëšá¹‡Ä« -- f. `wood for kindling by attrition'; Pk. araá¹‡i -- m. `the tree whose wood is so used'; Or. araá¹‡i `tinder -- stick, flint for kindling'; arnÄ« f. `the tree whose wood is used for kindling by

attrition'; Si. riá¹‡i `drill for kindling'.

Ã¡raá¹‡ya 600 Ã¡raá¹‡ya n. `foreign land' RV., `desert, jungle' AV. 2. araá¹‡yaka -- `*wild', n. `forest' YÄ• jÃ±. 3. iriá¹‡yÃ -- `relating to desert' VS., iraá¹‡yÃ -- MaitrS. [Ã¡RAá¹‡A --]
1. Pa. araÃ±Ã±a -- , raËš n. `forest, any country other than town or village', Pk. araá¹‡á¹‡a -- , raËš n. `jungle'; H. ran m. `forest, desert' (< *rÄ• n after ban `forest', e.g. in ran -- ban m. `wilderness'; or < Ã¡RAá¹‡A -- ); G. rÄ• n `sylvan, wild, savage', m.f. `forest, desert'; M. rÄ• n `wild' (e.g. rÄ• n -- Ã£Ì„bÄ• `wild hog plum'), n. `forest, wilderness'; Ko. rÄ• na `forest'; Si. rana `jungle' (or < Ã¡RAá¹‡A --).
2. Pa. araÃ±Ã±aka -- `belonging to the wild', Pk. araá¹‡á¹‡aya -- ; H. rÄ• nÄ•  `wild, growing spontaneously'.
3. S. riÃ±u m., riÃ±a f. `wilderness, desert, waste of salt earth'; -- ruÃ±a f. `desert region' (whence u ?).
Ä• RAá¹‡YÃ¡ -- ; *ARAá¹‡YÄ“Å›A -- ; CAMPAKÄ• RAá¹‡YA -- .

araá¹‡yÄ“Å›a 601 *araá¹‡yÄ“Å›a `lord of the forest'. [Ã¡RAá¹‡YA -- , Ä«Å›A --]
Si. raá¹‡is `hunter, a Vedda'.

Ã¡rati 602 Ã¡rati f. `anxiety, distress' MBh. [RÃ¡TI -- : âˆšRAM]
Pa. arati -- f. `aversion, discontent'; Pk. araÃ¯ -- f. `uneasiness'; G. are f. `uneasiness, anxiety, pity'.

aratnÃ- 603 aratnÃ- m. `elbow, corner, cubit' RV., f. BhP., Ëšnika -- m. YÄ• jÃ±., ratni -- m.f. &capamacr;Å›vÅšr.
Pa. ratani -- m. `cubit', Pk. arayaá¹‡i -- m., raËš m.f., Si. ruyana; -- S. irika f. `elbow' (< *araki ?), L. arak, pl. arkaÌƒ f., awÄ• á¹‡ Ä• ruk, khet. irk f., P. arak m.f.: these with kk < tn (as in SAPÃ¡TNÄ« --) rather than with an old k as in Lith. elkÃºnÄ—.
The exact connexion of the Kaf. is doubtful: prob. with Morgenstierne NTS XV 279 < *arn -- (cf. Lat. ulna, &c.): Ash. oá¹›Ã-á¹… `elbow', (Wama) uÌ„ÌƒrÄ«ËŠ, Kt. aÅ•&schwaacutetilde;, Wg. awÅ•á¹“, Ä• Ç°Ã¡, Pr. wÃºÅ¾É™.
Addenda: aratnÃ- -- : S.kcch. erak f. `elbow', WPah.Wkc. É”á¹›kÉ™á¹‡ f., ká¹-g. É”á¹›ká¹‡I f. (with á¹› < r immediately before k Him.I 8).

604 Ã¡ram `fitly, readily' RV. 2. Ã¡lam `enough, able' AV.

1. Pa. araá¹• `quickly'; G. ar `readily, swiftly'.
2. Pa. alaá¹• `fit for, certainly'; EAÅ›. alaá¹• (with inf. in -- tave)
`able'; Pk. alaá¹• `enough'.
Ã¡RAá¹• KAROÌ„TI, Ã¡RAá¹• KRÌ¥TA -- , ALAá¹• KÄ• ËŠRA -- , Ã¡LAá¹• KRÌ¥TA -- .
Addenda: Ã¡ram: â€ ALAá¹• DHÅ«MA -- .

ararÄ« 605 ararÄ« f. `leaf of a door' lex., Ëšri -- m. RÄ• jat., Ëšra -- m.
n. BhÄ• m., ararÃ¡ -- n. `covering, sheath' lex.
Pk. arari -- m.n. `door -- leaf, door', Ëšra -- n. `cover'; P. aral f.
`wooden bolt of door attached to the frame', ËšlÄ« f. `id., pin in a
bullock's yoke'.
aralu -- see Ã¡RAá¹-U -- .

arasÃ¡ 606 arasÃ¡ `sapless' KauÅ›., `weak' RV., `unable to taste' ÅšBr.
[RÃ¡SA --]
Pa. Pk. arasa -- `tasteless', Pk. `sapless'; K. arosu `sapless, tasteless'.
-- See ALASÃ¡ -- .

607 arÄ• ËŠá¸• a -- , f. Ëšá¸• Ä«ËŠ -- `having high horns' MaitrS., arÄ• á¸• yÃ
-- TS.; arÄ• la -- 1 `curved, crooked' R. [Kuiper PMWS 13 < *alÄ• á¸• a -- â†•
Mu.]
Pa. aá¸·Ä• ra -- `curved'; M. araá¸· `not straight or true (of post or
beam)', ará¸·Ä«, Ä• rËš f. `reversed hairs on the body of a horse'; Si.
rÃ¤á¸·i `bent' (< arÄ• á¸• Ã-ya --).
arÄ• ryatÄ“ see *RAL -- . [âˆšRÌ¥]
arÄ• la -- 1 see ARÄ• ËŠá¸• A -- .
arÄ• la -- 2 m. `resin' see RÄ• LA -- .

Ã¡ritra 608 Ã¡ritra (arÃ-Ëš ÅšBr.) n. `oar' RV.
Pa. aritta -- n. `punting -- pole'; Pk. aritta -- n. `rudder', alitta -- ,
Ä• lËš n. `oar'; Si. riá¹-a, Ëšá¹-i `long pole used as an oar' Geiger GS 32
but without explanation of á¹- < tr.

Ã¡riá¹£á¹-a 609 Ã¡riá¹£á¹-a1 `unhurt, safe' RV., (euphem.) `fatal,
disastrous' R., m. `crow' lex. [RIá¹£á¹-Ã¡ -- 1]
Pa. ariá¹-á¹-ha -- n. `good luck; ill luck, sign of death', m. `crow'; Si.
ariá¹-u `bad, unfavourable (of symptoms)', riá¹-uva `crow'; -- poss. H.
poet. rÄ«á¹-h `bad' see RIá¹£á¹-Ã¡ -- 1.

ariá¹£á¹-a 610 ariá¹£á¹-a2 m. `soap -- nut tree' YÄ• jÃ±., Ëštaka -- m. Mn., riá¹£á¹-a -- 2 m. lex. [Poss. same as Ã¡riá¹£á¹-a -- 1]
Pa. ariá¹-á¹-ha -- , Ëšaka -- m.; Pk. ariá¹-á¹-ha -- m. `a partic. kind of tree', riá¹-á¹-ha -- m. `soap -- nut', L. harÄ«á¹-á¹-hÄ• , ËšÄ«á¹-hÄ• m., awÄ• á¹‡. rÄ“á¹-hÄ• ; P. rÄ«á¹-á¹-hÄ• , rÄ«á¹-hÄ• , reËš m. `soap -- nut tree, Sapindus detergens', Ku. riá¹-ho `the tree', gng. riá¹-h `the berry'; N. riá¹-á¹-ho, riá¹-ho `Sapindus mukerossi'; A. hÄ• iá¹-hÄ• `soap -- nut' (phonet. cf. hÄ• iá¹-hÄ• < *HARIá¹£á¹-HA -- , hÄ• itÄ• I â†• haritÄ• la -- ), B. Or. riá¹-hÄ• (cf. also Or. iá¹-hÄ• phaá¸·a), Mth. hariá¹-h, riá¹-á¹-hÄ« ABORI xxi 112, Bhoj. rÄ«á¹-hÄ• ; H. rÄ«á¹-hÄ• m. `the tree Sapindus detergens or saponaria, its berry'; G. rÄ«á¹-h, arÄ«á¹-hÉ” m., Ëšá¹-hÄ« f. `the tree Sapindus saponaria', rÄ«á¹-h, arÄ«á¹-huÌƒ n. `its berry'; M. riá¹-hÄ• m., Ëšá¹-hÄ« f. `soap -- nut'; -- Si. riá¹-i `the Upas tree, Antiaris innoxia' Geiger EGS 146: doubtful.
*Ä• RIá¹£á¹-AKA -- .
Addenda: ariá¹£á¹-a -- 2: Garh. reá¹-hÅ« `soap -- nut'.

Ã¡riá¹£á¹-i 611 Ã¡riá¹£á¹-i f. `security' RV. [RÃ-á¹£á¹-I -- 1]
Si. riá¹-i -- gal nom. prop. = Pa. ariá¹-á¹-ha -- pabbata -- .

aru 612 aru m. `sun' lex.
Kho. yor Morgenstierne NTS ii 276 with ? <-> Whence y -- ?

arukta 613 *arukta `disliked'. [*RUKTA -- : âˆšRUC]
K. arËštu, f. arÃ¼Ä‹Ã¼ `bad, no good, useless'; Si. aruta `disgust, loathing, aversion to food'.

arucya 614 arucya `unpleasant' lex. [Cf. rucya -- `tonic' SuÅ›r.: âˆšRUC]
P. aruc `unpalatable, disagreeable'; N. aruco `unpalatable'. -- See *AROÌ„CYA -- .

aruja 615 aruja `free from disease' SuÅ›r., `gay, brisk' R. [Cf. aruj -- SuÅ›r.: âˆšRUJ]
Pk. aru -- , aruya -- `free from disease'; K. oru `sound, well, healthy, firm, hard'.

aruá¹‡Ã¡ 616 aruá¹‡Ã¡ `red' RV., n. `red colour' RV., m. `dawn' Mn.,
aruá¹‡Ä«ËŠ -- f. `red cow, dawn' RV. [ARU -- ?]
Pa. aruá¹‡a -- m.n. `dawn'; AÅ›. alune nom. sg. m. prob. `the red -- headed pochard' E. H. Johnston BSOS viii 600 (`adjutant bird' A. C. Woolner AÅ›oka Text and Glossary ii 66; `chikor' J. Charpentier Festschrift M. Winternitz 304); Pk. aruá¹‡a -- `red', m. `sun'; K. arun m. `dawn'; Bi. (Monghyr) arun `female red -- headed pochard, Nyroca ferina'; H. arun `reddish -- brown', m. `dawn'; Si. aruá¹‡a `red', aruá¹‡u `dawn'.
*ARUá¹‡ATARA -- .

aruá¹‡atara 617 *aruá¹‡atara `reddish'. [ARUá¹‡Ã¡ --]
H. arunÄ• rÄ• `tawny'.

aruá¹£ka 618 aruá¹£ka `wound, sore' Car. [Cf. Ã¡rus -- `wounded, sore' ÅšBr., n. `wound, sore' AV., Pa. aru -- , Ëšuka -- n., Pk. aruya<-> n.]
Si. aruk `a kind of leprosy'.

619 arÅ«karoÌ„ti `wounds' lex. [Ã¡rus -- see ARUá¹£KA --]
OH. arÅ«rnÄ• `to be hurt', arÅ«lnÄ• `to pierce'.

arÅ«pa 620 arÅ«pa `formless' ÅšvetUp., `ugly' R. [RÅ«PÃ¡ --]
Pa. arÅ«pa -- `without form or body'; Pk. arÅ«va -- `ugly'; Si. aruva, arÅ« `formless, ugly'.

621 arÄ“ `interjection of calling' VS., ÅšBr.
Pa. arÄ“ `interj. of astonishment or contempt'; Pk. arÄ“ `do. of calling'; S. are `to an inferior', aá¹›e `of contempt'; Ku. are `of calling'; N. are `of anger or disrespect'; A. aÌ‚re `to an inferior'; B. Ä• re `of contempt'; Or. are `of anger or to an inferior'; H. are `of calling'; G. are `of

grief'; M. are `of contempt'.

aroÌ„ga 622 aroÌ„ga `healthy, well' Mn. [Rá¹“GA --]
Pa. Pk. aroÌ„ga -- ; S. aro `well in health, happy'.

aroÌ„cya 623 *aroÌ„cya `displeasing'. [Cf. ará¹“caka -- `not shining' KauÅ›., `disgusting' SuÅ›r., aroÌ„cukÃ¡ -- `displeasing': âˆšRUC]
K. arÅ«Ä‹u, dat. pl. aroÌ„Ä‹en `unpleasing, disagreeable'. -- See ARUCYA -- .

arkÃ¡ 624 arkÃ¡1 m. `flash, ray, sun' RV. [âˆšARC]
Pa. Pk. akka -- m. `sun', Mth. Ä• k; Si. aka `lightning', inscr. vid -- Ã¤ki `lightning flash'.
*ARKAVARTA -- .

arkÃ¡ 625 arkÃ¡2 m. `the plant Calotropis gigantea' ÅšBr. [Cf. alarka -- 2 m. SuÅ›r., alÄ• ka -- m. Car., Pa. alakka -- m.]
Pa. Pk. akka -- m.; S. aku m. `Calotropis procera', L. akk m., awÄ• á¹‡. ak; P. akk m. `a partic. plant with an acrid milky juice'; Garh. Ku. Ã£Ì„k `C. gigantea', N. Ä• k `C. acia'; H. Ä• k, Ä• kh m. `C. gigantea'; Marw. Ä• k `C. acia'; G. Ä• k m., Ä• ká¹›É” m. `a partic. tree or shrub'; Si. aka `the tree Asclepias gigantea'.
ARKAPARá¹‡Ã¡ -- , ARKAPÄ• DAPA -- .
Addenda: arkÃ¡ -- 2: S.kcch. akk m. `Calotropis gigantea', OMarw. Ä• ka m. `swallow -- wort'.
â€ *ARKATALA -- .

625a â€ *arkatala -- `ground where Calotropis gigantea grows'. [arkÃ¡ -- 2, tala --]
S. akero m. (KhubSD) `place where Calotropis procera plants grow, worthless land'.

arkapará¹‡Ã¡ 626 arkapará¹‡Ã¡ n. `leaf of Calotropis gigantea' ÅšBr., m. `the plant'. [arkÃ¡2 -- , pará¹‡Ã¡ --]
A. Ä• kan `swallow -- wort', B. Ä• kand (scarcely with Chatterji ODBL 456 < *arka -- mandÄ• ra -- ); Or. Ä• kanda `C. gigantea'; Bhoj. akwan, ekËš `a partic. plant'; H. akwan, akwand, akund, akkand m. `C. gigantea' -- (final -- d in B. Or. H. unexpl.).

arkapÄ• dapa 627 arkapÄ• dapa m. `the tree Melia azadirachta' lex. [arkÃ¡ -- 2, pÄ• dapa --]
H. akÄ• w m. `the plant Asclepias gigantea'.

arkavarta 628 *arkavarta `a sort of ornament'. [Cf. arkapuá¹-ikÄ• -- f. `a silver ornament consisting of a round disk like the sun' lex.: arkÃ¡ -- 1, *varta -- 3]
G. akÉ”á¹-Ä« f. `earring'.

629 *argaá¸• a -- , argala -- m.n. `bolt', irgala -- m.n. PÄ• á¹‡., argalikÄ• -- f. `small bolt' lex. [Cf. sÄ• ËŠrgaá¸• a -- `barred' ÅšBr. Poss. Muá¹‡á¸• a origin and further connexions in IA. Kuiper PMWS 14.]
Pa. aggaá¸·a -- m., Ëšá¸·Ä• -- f. `cross -- bar of a door, bolt', Pk. aggala -- m., ËšlÄ• -- f., Ku. Ä• glo, ËšliyÄ• , N. Ä• glo; B. Ä• gaá¹›, Ëšoá¹› `mat -- door, hurdle'; Or. Ä• gaá¹›a `gate', Ä• guá¸·a `obstacle', Ëšá¸·Ä• `small iron keeper -- ring'; Bi. Ä• gar, agrÄ«, Ä• gal `wooden bar of door', OAw. Ä• gari (r < á¸•), H. Ä• gal, aggal m.f., G. Ä• gá¸·É” m., Ëšá¸·Ä« f., Ëšá¸·Ä«É” m., M. Ä• gaá¸·, agËš, Ä• ghËš m.f., Ko. agaá¸·u, Si. aguá¸·a, Ëšla; -- M. agá¸• Ä• m. `tie connecting yoke and pole of cart' (?). -- Der. B. aglÄ• na `to restrain, watch'; Or. aguá¸·ibÄ• `to lie in wait for'.
Morgenstierne IIFL iii 3, 16 places here Dm. argali `throat', Gaw. hargal; PaÅ¡. orgÃ³l `jaw'; -- doubtful.
argala -- see *ARGAá¸• A -- .
Addenda: *argaá¸• a -- : WPah.ká¹-g. aggÉ™á¸· f. `wooden bolt'.
â€ *BHUJÄ• RGAá¸• Ä• -- .

arghÃ¡ 630 arghÃ¡ m. `respectful reception of guest' ÅšBr., `value, price' Mn. [âˆšARH]
Pa. Pk. aggha -- m. `price'; KharI. aggha -- `respectful offering' (or < ARGHYA --); S. aghu m. `market price', L. aggh m.; Bi. Mth. Ä• ghÄ« `interest in kind on seed -- corn' (or poss. < *arghita -- , see Ã¡RGHATI); H. poet. Ä• gh m. `price', Si. aga.
*ARGHAá¹‡A -- , Ã¡RGHATI, ARGHYA -- ; ANARGHA -- , *DURARGHA -- , SAMARGHA -- , *SVARGHAKA -- ; MAHÄ• RGHA -- .
Addenda: arghÃ¡ -- : Brj. Ä• ghu m. `price'.
ARC: â€ *RÌ¥Ká¹£Ã¡ -- 2.

arghaá¹‡a 631 *arghaá¹‡a `costing'. [Ã¡RGHATI]
Pa. agghana -- n. `price', in cmpd. -- agghanaka -- `having the value of';
Si. aganÄ• `precious'.

632 Ã¡rghati `is worth' DhÄ• tup., PaÃ±cat. [ARGHÃ¡ -- : âˆšARH]
Pa. agghati `is worth', agghÄ• pÄ“ti `values, appraises'; Pk. agghaÃ¯ `is
worth, is fit'; Si. aghaá¹‡u `to be sold, be profitable', aghÄ• ijaá¹‡u `to
be sold'; L. agghaá¹‡, aghÄ• vaá¹‡ `to fetch a good price'; Si. aganavÄ• ,
aginËš `to be worth'.
*arghiya -- see ARGHYA -- .

arghya 633 arghya `valuable' KÄ• lid., `deserving respectful reception (as a
guest)' PÄ• rGrÌ¥., `used at such reception' Gobh., n. `water offered at such
reception' &capamacr;Å›vGrÌ¥. 2. *arghiya -- . [ARGHÃ¡ --]
1. Pkt. aggha -- `valuable'; -- KharI. agha -- `respectful offering'; OG.
Ä• ghu, Ä• ghaÃ¼ m. `guest'.
2. Pa. Pk. agghiya -- `valuable', Si. Ã¤gi `precious'; <-> Pa. agghiya -- n.
`respectful oblation to a guest, column of honour decked with garlands,
&c.'; Pk. agghiya<-> `adorned'; Si. Ã¤gÄ• Ì¤ `festoon work, bouquet' M. de Z.
Wickremasinghe EZ i 258 but bec. of -- Ä• Ì¤ rather < *Ä• GHRÄ• TIKÄ• -- .
ARC `shine': arkÃ¡ -- 1, arcita -- , arcÃ-s -- .

arcita 634 arcita `honoured' Mn., ËštÄ• -- f. [âˆšARC]
Pa. accita -- ; Si. asiya, asÄ“Ì† `female friend, beloved' Geiger EGS 14.

arcÃ-s 635 arcÃ-s n. (f. ÅšBr.), arcÃ- -- m. `ray, flame, lustre' RV.
[âˆšARC]
Pa. accÄ«Ë… -- f., once m. (v.l. acchi --); Pk. acci -- f. `heat, vigour';
Ku. N. B. Ã£Ì„c `flame, heat', Or. Ã£Ì„ca, Bhoj. Aw. lakh. H. Ã£Ì„c f. (â†’
P. Ã£Ì„c f.); G. Ã£Ì„c, Ã£Ì„ch f. `heat, ardour, injury'; M. Ã£Ì„Ä‹ f.
`glow, ardour'; Si. asiya `flame, beam'.
Addenda: arcÃ-s -- : Garh. Ã£Ì„c `blaze'; -- Pa. also acchi -- Tedesco JAOS
77 3, 97.

635a arjaka -- Add. 14242: Pa. also ajjaka -- .

arjana 636 *arjana `millet'. [Cf. Pers. arzan, Orm. aÅ¾an Morgenstierne IIFL
i 388, Psht. &ztodhacek;dan, Khot. Ã©ysÃ¤ H. W. Bailey BSOS viii 122]

Ash. aáº“uÌ„Ìƒ `millet', Wg anjÌˆ&uacutemacrdotdot;, anz&uacutemacrdotdot;
NTS xvii 226 (anÇ°uÌ„Ìƒ NTS xv 247), Pr. Ã¼Ç°Å©Ì„Ìˆ. -- See *Aá¹‡UNI -- .

636a Ã¡rjuna -- Add. 14243.

ará¹‡avÃ¡ 637 ará¹‡avÃ¡ m. `sea, wave' RV.
Pa. aá¹‡á¹‡ava -- n. `sea, ocean', Si. aá¹‡ava Geiger EGS 5, but prob. â†•
Pa.
MAHÄ• Rá¹‡AVA -- .

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Ã¡rtha 638 Ã¡rtha m. `aim' RV., `cause' Mn., `thing, wealth' ÅšBr.
Pa. Pk. attha -- , aá¹-á¹-ha -- m., AÅ›. shah. athra -- , aá¹-hra -- , man.
athra -- , gir. atha -- , kÄ• l. aá¹-ha -- `business, purpose', NiDoc. artha;
Kal. hÄ• tya `for the sake of' (< arthÄ• ya ?); S. athaá¹‡u m. `possessions'
(< *artha -- dhana -- ?); H. poet. Ä• th m. `wealth'; G. Ä• th m., Ä• thÄ« f.
`store of money'; Ä• thÄ« -- pothÄ« f. `wealth and learning'; Si. aá¹-a
`wish' (ata `wealth, meaning' â†• Pa.)
ARTHÃ-N -- ; *ARTHAKATHÄ• -- ; ANARTHA -- , NIRARTHA -- , PRÄ• RTHANA -- ,
PRÄ• RTHAYATÄ“, PRÄ• RTHYA -- , SAMARTHA -- , SÃ¡MARTHAYATÄ“, SÄ• RTHA -- ,
Ä“KÄ• RTHA -- , KIMÃ¡RTHAM.
Addenda: Ã¡rtha -- : â€ VYARTHA -- .

arthakathÄ• 639 *arthakathÄ• `commentary'. [Ã¡RTHA -- , KATHÄ• --]
Pa. aá¹-á¹-hakathÄ• -- f., Si. aá¹-uvÄ• va Geiger GS 58, but prob. â†• Pa.

arthÃ-n 640 arthÃ-n `active' RV., `desiring, libidinous' R., m. `beggar'
Mn., `servant' lex., arthika -- `desiring' MBh. [Ã¡RTHA --]
Pa. atthi -- , Ëšika -- `desirous, greedy', aá¹-á¹-hika -- `useful'; Pk.

atthi -- m. `suitor', aá¹-á¹-hi -- , Ëšiya -- `longing for'; S. aá¹-hiá¹›yo
`sordid, niggardly', m. `false story teller' (?); G. Ä• á¹-hiyÉ” m. `rogue';
Si. Ã¤á¹-i `desirous of'.
ARD `hurt': Ã¡RDATI, ARDANA -- ; Ä• ËŠRTA -- 1.

641 Ã¡rdati `dissolves', ardÃ¡yati `agitates' AV. [Cf. rÌ¥dÃ¡ti `is
scattered (of dust)' RV.: âˆšARD].
Pa. addita -- `afflicted', addiyati `is worried'; Pk. addaÃ¯ `beats'; P.
aá¸• á¸• á¹‡Ä• `to separate, spread out, open'.

ardana 642 ardana `tormenting' R., n. `pain' SuÅ›r. [âˆšARD]
Pa. addana -- n. `tormenting'; Pk. addaá¹‡a -- `bewildered'; -- Si. adan
`oppression' bec. of d prob. â†• Pa.

Ã¡rdha 643 Ã¡rdha1 m. `part, place, country' AV., ÅšBr., Ã¡rdham c. gen.
`near' ÅšBr.
Kho. ardi `middle part of a room or of a piece of ground' (< *ardhiya -- ,
Ëšika -- ? Morgenstierne Belvalkar Vol 86; â†’ Yid. Ä• rdi `floor' IIFL ii
191); Or. upara Ä• á¹›a `upper part, top', Ëšá¹›e `higher up a river'; Si.
aá¸• uva `part, portion'.
UTTARÄ• RDHÃ¡ -- , *GRÄ• MÄ• RDHA -- , PAÅ›CÄ• RDHÃ¡ -- , PÅ«RVÄ• RDHA -- .

ardhÃ¡ 644 ardhÃ¡2 `half', m.n. `a half' RV. [Same as Ã¡RDHA -- 1?]
Pa. aá¸• á¸• ha -- , Ëšaka -- , addha -- m.n., AÅ›. aá¸• ha -- , NiDoc. ardha,
aá¸• ha, adha, Pk. aá¸• á¸• ha -- , addha -- ; Tir. aá¸• á¸• a `halffull', PaÅ¡.
aá¸• á¸• (h)Ä• ËŠ, ar. aá¹›Ã³ (â†’ Shum. Ã¡á¹›a NTS xiii 243); Gaw. (Biddulph)
adhe `half'; Kal. adhe `half', Ä• ËŠdhek `small'; Bshk. 'aá¹› `half -- full';
Tor. ar `half'; Mai. aá¹› -- dÄ« `noon', ky. aá¹›hÄ« `half' < *ardhikÄ• --
Buddruss Kan 43; Phal. Ä• ËŠá¸• u `half -- full'; K. aá¸• m. `half', oá¸• u
adj., S. adhu m. and adj., L. addh m., addhÄ• adj., P. addh, addhÄ• both m.
and adj., WPah. bhad. addhÅ«, bhal. Ã ddo, n. Ëšdu, cur. cam. addhÄ• , Ku.
Ä• d m., Ä• dho adj.; N. A. Ä• dhÄ• subst. and adj., B. Ä• dh, Ä• d, Ä• dhÄ• ; Or.
Ä• á¹›a `half, slightly' (adhaÌ„Ì† subst. and adj. â†• H. &c.); Bi. Ä• dhÄ• ,
Mth. Ä• dh, Mth. Bhoj. Aw. lakh. H. Ä• dhÄ• , Marw. Ä• dho, M. Ä• dhÄ• , Ko. Ä• do;
Si. aá¸• a `half', aá¸• u `wanting, imperfect'; -- in mod. cmpds. Ku. ad -- ,
N. adh -- , A. Ä• d -- , B. Ä• á¹› -- Chatterji ODBL 500, Or. adha -- , H.
aÌ„Ì†dh -- , aÌ„Ì†d -- , aá¹› -- (in aá¹›kÄ• `one half rukÄ• ' <
*aá¹›arukÄ•), G. adh -- , ad -- ; M. ad -- , Ä• á¸• -- , aá¸• <-> `half,

small'; Si. aá¸• a -- .
Ã¡rdhika -- , Ä• rdha -- , Ä• rdhika -- ; adhyardha -- , *apÄ• rdha -- , upÄ• rdha -- , dvyardha -- ; *ardhakapÄ• la -- , *ardhakuá¸• ava -- , ardhakrÌ¥ta -- , *ardhaguá¹‡a -- , ardhacaturtha -- , *ardhajjhÄ• ma -- , ardhatrÌ¥tÄ«ya -- , *ardhatrÌ¥tÄ«yaguá¹‡a -- , *ardhatoÌ„la -- , ardhadivasa -- , *ardhapaká¹£a -- , *ardhapaÃ±cama -- , *ardhapanthaka -- , *ardhapala -- , *ardhapalya -- , *ardhapÄ• á¹-a -- , *ardhapiá¹…ga -- , *ardhapuá¹-a -- , *ardhapurÄ• á¹‡a -- , *ardhapÅ«raka -- , *ardhaphÄ• la -- , ardhabhÄ• ga -- , *ardhamaá¹‡a -- , *ardhamÄ• na -- , *ardhamÄ• á¹£aka -- , ardhamÄ• sÃ¡ -- , ardharÄ• tra -- , *ardhavayasa -- , *ardhavrÌ¥tta -- , ardha<-> vrÌ¥ddha -- , *ardhavÄ“á¸• a -- , *ardhaÅ›Ä«rá¹£a -- , *ardhasatÄ“ra -- , *ardhahala -- , ardhÄ• á¹• Å›a -- , ardhÄ• á¹…ga -- , *ardhÄ• pÅ«rta -- , *ardhÄ• vrÌ¥tta -- , *ardhoÌ„ttara -- .
Addenda: ardhÃ¡ -- 2: S.kcch. adh `half'; WPah.ká¹-g. (kc.) Ã¡ddhÉ” `a half', A. also Ä• dh AFD 210.

ardhakapÄ• la 645 *ardhakapÄ• la `migraine'. [Cf. *ardhaÅ›Ä«rá¹£a -- : ardhÃ¡ -- 2, kapÄ• ËŠla --]
Ku. adhÄ• lÄ« `neuralgia'.

ardhakuá¸• ava 646 *ardhakuá¸• ava `half a kuá¸• ava'. [Cf. Ä• Ë…rdhakauá¸• avika <-> `equal to half a kuËš' KÄ• Å›.: ardhÃ¡ -- 2, kuá¸• ava --]
Pk. addhakuá¸• ava -- , Ëškulava -- m. `a measure of grain'; Ku. aduá¹›Ä« `a wooden measure containing a quarter ser'.

ardhakrÌ¥ta 647 ardhakrÌ¥ta `half -- done' MW. [ardhÃ¡ -- 2, krÌ¥tÃ¡ -- 1]
Si. aá¸• Ä• á¸·a, aá¸• aá¸·a `half -- done', aá¸• aá¸·ayÄ• , Ëšle `one half of a nut from which the kernel is only partly scraped out'.

ardhaguá¹‡a 648 *ardhaguá¹‡a `increased by a half'. [ardhÃ¡ -- 2, guá¹‡Ã¡ --]
S. aá¸• huÌ„Ìƒá¹‡o `1 1/2 times greater', adhuÌ„Ìƒá¹‡i f. `adding 1 1/2'.

ardhacaturtha 649 ardhacaturtha `three and a half' SuÅ›r. [ardhÃ¡ -- 2, caturthÃ¡ --]
Pa. aá¸• á¸• huá¸• á¸• ha -- , Pk. aá¸• á¸• huá¹-á¹-ha -- , addhËš (Sanskritized as adhyuá¹£á¹-a --), P. uÌ„Ìƒá¹-Ä• , Ku. huÌƒá¹-, B. Ä• huá¹-hÄ• , Ä• uá¹-a, Bhoj. Ã£Ì„huá¹-h, aÌƒgÅ«á¹-hÄ• (= aá¹…Å«Ëš?), H. huÌ„Ìƒá¹-hÄ• , uÌ„Ìƒá¹-hÄ• ,

poet. ahuá¹-h, OG. aÅ«á¹-ha, G. uá¹-h; uá¹-hÃ£Ì„ n. pl. `tables of multiplication by 3 1/2'; OM. auá¹-ha, M. Ä• Å«á¹-, auá¹-; Ä• uá¹-k&etilde; n. `3 1/2 or any multiple thereof'; Ko. aÅ«á¹-a (Katre FOK 161 < *ardha -- tÅ«rtha --).

ardhajjhÄ• ma 650 *ardhajjhÄ• ma `half -- burnt'. [Cf. ardhadagdha -- MW.: ardhÃ¡ -- 2, *jhÄ• ma -- 1]
Pa. aá¸• á¸• hajjhÄ• ma -- , Ëšaka -- `half -- roasted'; Si. aá¸• adamu `half -- burnt', coll. aá¸• adamÌ†bu;; aá¸• adamba `half -- burnt piece of wood or stump' DSL 118.

ardhatrÌ¥tÄ«ya 651 ardhatrÌ¥tÄ«ya `two and a half' &capamacr;Å›vÅšr. 2. *ardhatrÌ¥tya -- . [ardhÃ¡ -- 2, trÌ¥tÄ«ËŠya -- and *TRÌ¥TYA -- in Pk. tacca --]
1. Pa. aá¸• á¸• hatiya -- (< *aá¸• á¸• hatatiya -- and replacement of suffix -- Ä«ya -- by -- iya --), aá¸• á¸• hateyya -- (with replacement of -- Ä«ya -- by -- eyya -- : scarcely with CPD s.v. < *ardha<-> trayya --), AÅ›.
aá¸• hÄ• tiya -- , aá¸• hatËš, Pk. addhataÃ¯ya -- , aá¸• á¸• hÄ• iya -- , aá¸• á¸• hÄ• ijja -- , aá¸• á¸• haÃ¯Ëš, K. á¸• Ä• y, S. L. aá¸• hÄ• Ä«, P. á¸• hÄ• Ä«, WPah. bhal. aá¸• hÄ• Ä«, cur. aá¸• hÄ• e, bhad. paá¹…. cam. á¸• hÄ• Ä«, Ku. aá¹›hÄ• i, N. aá¹›Ä• i, A. Ä• rai, B. Ä• á¹›Ä• i, Or. aá¹›hÄ• i; Mth. aá¹›haiÄ• `brass vessel containing 2 1/2 sers'; Bhoj. aá¹›haÃ¯yÄ• `2 1/2', Aw. lakh. H. aá¹›hÄ• Ä«, á¸• hÄ• Ä«, G. aá¸• hÄ«, aá¸• Ä«.
2. M. aá¸• Ä«Ä‹ `2 1/2', aá¸• c&etilde; > aá¸• j&etilde; `2 1/2 times' Bloch LM 287, Ko. aá¸• á¸• eca.
*ARDHATRÌ¥TÄ«YAGUá¹‡A -- .
Addenda: ardhatrÌ¥tÄ«ya -- : S.kcch. aá¸• haÄ« `2 1/2', WPah.ká¹-g. á¸• hÃ i, Garh. á¸• hÄ• i.

ardhatrÌ¥tÄ«yaguá¹‡a 652 *ardhatrÌ¥tÄ«yaguá¹‡a `two and a half times'. [ARDHATRÌ¥TÄ«YA -- , GUá¹‡Ã¡ --]
S. aá¸• hÄ• Å«á¹‡o `2 1/2 times greater'; P. á¸• hauá¹‡Ä• `2 1/2 times'.

ardhatoÌ„la 653 *ardhatoÌ„la `one half tolaka'. [ardhÃ¡ -- 2, toÌ„laka --]
G. adhÉ”á¸· `weighing about one ounce', adhÉ”á¸·Ä« f. `a measure of that capacity'.

ardhadivasa 654 ardhadivasa m. `noon' R. [ardhÃ¡ -- 2, divasÃ¡ --]

Bshk. aá¸• á¸• á¹“s `noon' (perh. < *aá¸• oÌ„s through influence of doÌ„s `day'; or a Bshk. cmpd. cf. Mai. aá¹› -- dÄ«).

ardhapaká¹£a 655 *ardhapaká¹£a `having half a side'. [ardhÃ¡ -- 2 paká¹£Ã¡ --]
S. adhokho `incomplete'; -- deriv. adhokhÄ• ro.

ardhapaÃ±cama 656 *ardhapaÃ±cama `four and a half'. [ardhÃ¡ -- 2, paÃ±camÃ¡ --]
Pk. addhapaá¹• cama -- ; Bhoj. á¸• haÌƒgucÄ• , H. á¸• hauÌƒcÄ• , á¸• hÃµcÄ• (rarrow; P. á¸• hauÌƒcÄ•).

ardhapanthaka 657 *ardhapanthaka, cf. ardhapathÄ“ `halfway' YÄ• jÃ±. [ardhÃ¡ -- 2, pÃ¡nthÄ• --]
PaÅ¡. aá¸• á¸• hawaá¹… `halfway'.

ardhapala 658 *ardhapala `half a pala'. [ardhÃ¡ -- 2, pala -- 1]
K. adwal m. `weight of two tolÄ• s'.

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ardhapalya 659 *ardhapalya `a half sack'. [ardhÃ¡ -- 2, palya --]
G. adhvÄ• lÄ« f. `a corn measure equal to half a pÄ• lÄ«'.

ardhapÄ• á¹-a 660 *ardhapÄ• á¹-a `a half expanse'. [ardhÃ¡ -- 2, pÄ• á¹-a --]
L. adhvÄ• á¹› m. `half a sheep's skin'; P. adhvÄ• á¹›, adhuÄ• á¹› m. `half of anything, one side of leather or piece of cloth'; H. adhwÄ• á¹› f. `half of anything, half a roll of cloth'.

ardhapiá¹…ga 661 *ardhapiá¹…ga `half -- yellow'. [ardhÃ¡ -- 2, piá¹…ga --]

H. adh&etilde;gÄ• m. `a brown bird with red throat and head and yellow wings and legs' (= adhÃ£Ì„gÄ• < ARDHÄ• á¹…GA --).

ardhapuá¹-a 662 *ardhapuá¹-a `a half fold'. [ardhÃ¡ -- 2, puá¹-a --]
S. adhoá¹›a f. `a skin of leather'; L. adhÃ´á¹›Ä« f. `half a skin of cow, buffalo, or camel when being tanned'; H. adhauá¹›Ä« f. `a half hide', M. adhoá¸• , adhvaá¸• f.; -- doubtful.

ardhapurÄ• á¹‡a 663 *ardhapurÄ• á¹‡a `half used up'. [ardhÃ¡ -- 2, purÄ• á¹‡Ã¡ --]
S. adhorÄ• á¹‡o `half worn out'; P. addhorÄ• nÄ• `half -- used (of cloth)', N. adharnu.

ardhapÅ«raka 664 *ardhapÅ«raka `half -- full'. [ardhÃ¡ -- 2, pÅ«raka --]
S. adhoro `incomplete'; L. P. adhÅ«rÄ• `half -- done', Ku. N. adhuro, A. Ä• dharuwÄ• , H. adhÅ«rÄ• , G. adhuruÌƒ, M. adhurÄ• , adhorÄ• .

ardhaphÄ• la 665 *ardhaphÄ• la `having half a ploughshare'. [ardhÃ¡ -- 2, phÄ• ËŠla -- 1]
H. adhahrÄ• m. `a plough with a small share' or < *ARDHAHALA -- .

ardhabhÄ• ga 666 ardhabhÄ• ga m. `half' KÄ• lid., cf. ardhabhÄ• gin -- `receiving a half share' YÄ• jÃ±. [ardhÃ¡ -- 2, bhÄ• gÃ¡ --]
Pa. aá¸• á¸• habhÄ• ga -- m. `half share, half', Si. aá¸• aba, aá¸• amÌ†ba.

ardhamaá¹‡a 667 *ardhamaá¹‡a `half a maá¹‡a'. [ardhÃ¡ -- 2, maá¹‡a --]
P. addhaá¹‡, dhauá¹‡ m. `half a maund'; H. adhwan, adhaun, dhaun m. `half a maund, half of anything'.

ardhamÄ• na 668 *ardhamÄ• na `a half measure'. [ardhÃ¡ -- 2, mÄ• ËŠna -- 2]
Pa. addhamÄ• na -- n. `a partic. measure equivalent to half a mÄ• na'; OSi. aá¸• manÄ• , Si. aá¸• amanÄ• va `a partic. measure of liquids or grain'.

ardhamÄ• á¹£aka 669 *ardhamÄ• á¹£aka `half the weight mÄ• á¹£aka'. [ardhÃ¡ -- 2, mÄ• á¹£aka --]
Pa. aá¸• á¸• hamÄ• saka -- m. `half a bean as a measure of value or weight'; Si. aá¸• umahu, Ëšmassa `a coin worth half a massa'.

ardhamÄ• sÃ¡ 670 ardhamÄ• sÃ¡ m. `fortnight' VS. [ardhÃ¡ -- 2, mÄ• ËŠsa --]
Pa. aá¸• á¸• hamÄ• sa -- m., Pk. addhamÄ• sa -- m., Si. aá¸• amasa.

ardharÄ• tra 671 ardharÄ• tra m. `midnight' Mn. [ardhÃ¡ -- 2, rÄ• ËŠtrÄ« --]
Pa. aá¸• á¸• harattaá¹• , ËštÄ• yaá¹• `at midnight'; Pk. addharatta<-> m., Bshk. aá¸• rÄ• ËŠt; K. aá¸• rÄ• tas `at midnight'; -- reformed after rÄ• ËŠtrÄ« -- :
Pa. aá¸• á¸• haratti -- f., WPah. bhal. Ã drÄ• t f., Or. adharÄ• ti, H. adhrÄ• t f.

ardhavayasa 672 *ardhavayasa `middle age'. [Cf. pÅ«rvavayasÃ¡ -- n. `first age', madhyamavayasÃ¡ -- n. `middle age' ÅšBr.: ardhÃ¡ -- 2, vÃ¡yas -- 3]
A. Ä• daha `middle age', Ä• dahiyÄ• `middle -- aged'.
Addenda: *ardhavayasa -- . -- Read A. Ä• dah (AFD 208).

ardhavrÌ¥tta 673 *ardhavrÌ¥tta `half -- completed'. [ardhÃ¡ -- 2, vrÌ¥ttÃ¡ --]
G. adhoá¹- `past middle age'; -- or poss. < adhÉ”á¸• see ARDHAVRÌ¥DDHA -- .

ardhavrÌ¥ddha 674 ardhavrÌ¥ddha `middle -- aged' lex. [ardhÃ¡ -- 2, vrÌ¥ddhÃ¡ -- 2]
G. adhÉ”á¸• `past middle age'.

ardhavÄ“á¸• a 675 *ardhavÄ“á¸• a `middle -- aged'. [ardhÃ¡ -- 2, vá¸—lÄ• -- which is perh. < *vÄ“á¸• Ä• --]
P. Ku. H. adheá¹› `middle -- aged', G. Ä• dheá¹›, aËš; -- doubtful.

ardhaÅ›Ä«rá¹£a 676 *ardhaÅ›Ä«rá¹£a `migraine'. [Cf. ardhaÅ›iras -- n. `half a head' &capamacr;pÅšr.: ardhÃ¡ -- 2, Å›Ä«rá¹£Ã¡ --]
Ku. adsisi `neuralgia'.

ardhasatÄ“ra 677 *ardhasatÄ“ra `half a ser'. [ardhÃ¡ -- 2, *satÄ“ra --]
A. Ä• dher `consisting of half a ser'.
*ardhahala -- see *ardhaphÄ• la -- . [ardhÃ¡ -- 2, halÃ¡ --]

ardhÄ• á¹• Å›a 678 ardhÄ• á¹• Å›a m. `a half portion' MW. [ardhÃ¡ -- 2, Ã¡á¹• Å›a --]
Si. aá¸• aha `a half portion'.

ardhÄ• á¹‡ga 679 ardhÄ• á¹‡ga n. `half the body' MW. [ardhÃ¡ -- 2, Ã¡á¹…ga -- 1]
Ku. adÃ£Ì„gilo `ill'; Bi. adhaá¹…gÄ« `the garganey duck, Querquedula circia' (E. H. Johnston BSOS viii 601), H. adhÃ£Ì„gÄ• m. `a brown bird with red throat and head and yellow wings and legs' (= adh&etilde;gÄ• < *ARDHAPIá¹…GA --).

ardhÄ• pÅ«rta 680 *ardhÄ• pÅ«rta `half -- filled'. [ardhÃ¡ -- 2, Ä• pÅ«rta --]
Gaw. aá¸• Ä• ËŠwaá¸• `half -- full' Morgenstierne NOGaw 27.

ardhÄ• vrÌ¥tta 681 *ardhÄ• vrÌ¥tta `half -- melted'. [ardhÃ¡ -- 2, Ä• vrÌ¥tta --]
H. adhÄ• waá¹- `half -- boiled'; G. adhoá¹-Ä« f. `sugar -- cane juice boiled but not allowed to coagulate'.

Ã¡rdhika 682 Ã¡rdhika `measuring half' YÄ• jÃ±., `forming half of' Mn., `receiving half the crop' Viá¹£á¹‡us. [Cf. ardhÃ-n -- `forming a half' TS., `receiving a half' Mn.: ARDHÃ¡ -- 2]
Ku. adhiyÄ• `half the crop paid as rent'; N. adhiyÄ• `equal partnership'; A. Ä• dhi `half share of the produce of land let to another'; Bi. adhiyÄ• `the method of thus dividing the crop', H. Ä• dhyÄ• , adhiyÄ• , adhyÄ• f. Ä• RDHIKA -- .

ardhoÌ„ttara 683 *ardhoÌ„ttara `increasing by half'. [ardhÃ¡ -- 2, Ãºttara --]
S. adhotiro `carrying interest rate of 1/2% per month'.

683a â€ Ã¡rpaá¹‡a -- n. `piercing' AV., `fixing' R. [âˆšRÌ¥]
Pa. appanÄ• -- f. `concentration, ecstasy', Pk. appaá¹‡a<-> n. `gift, offering'; Si. apuá¹‡a `concentration' DSL 421.

684 arpÃ¡yati `causes to move' AV., `puts in or on' RV., `delivers up' YÄ• jÃ±. [âˆšRÌ¥]
Pa. appÄ“ti `fits in', Pk. appÄ“i `hands over'; Mth. Ä• pab `to deposit, place'; G. Ä• pvuÌƒ `to give, pay'; -- caus. Pk. appÄ• vÄ“i, G. apÄ• vvuÌƒ. -- See Ã¡RPITA -- .

685 Ã¡rpita -- , ËštÃ¡ -- `fixed' RV., `entrusted' YÄ• jÃ±. [âˆšRÌ¥]

Pa. appita -- `applied'; Pk. appiya -- `given', OG. Ä• piuá¹• ; Si. Ã¤pa `security, bail'; -- with an obscure termination M. Ä• paÄ« f. `deposit, present sent to a friend at a distance'; -- or poss. < arp(i)ya -- `consignable' MW.
arpya -- see Ã¡RPITA -- .

arbudÃ¡ 686 arbudÃ¡1 m. `snake' (Ã¡rËš m. `snake -- demon') RV., m.n. `long round mass, esp. foetus in 1st or 2nd month' YÄ• jÃ±., `tumour, polypus' SuÅ›r.
Pa. abbuda -- n. `foetus in 1st or 2nd month, tumour'; Pk. abbuya -- n. `clot of semen and blood'; B. Or. Ä• bu `wen'.

arbuda 687 arbuda2 m. `name of a mountain', pl. `of a people' BhP.
Pk. abbuya -- m. `name of a mountain', Marw. Ä• bÅ«.

687a â€ Ã¡rbha -- (arbhÃ¡ -- AV.) `small' RV., arbhakÃ¡ -- RV., m. `child' Ragh., arbhagÃ¡ -- RV.
Pk. abbhaya -- m. `child'; Si. aba `a little, an instant' DSL 453.

armaá¹‡a 688 armaá¹‡a m.n. `a partic. measure = 1 droá¹‡a' SuÅ›r.
Pa. ammaá¹‡a -- n. `trough, a measure of capacity'; Si. amaá¹‡a, amuá¹‡a `a measure of capacity for corn'.
aryÃ¡ -- see ARYAMYÃ -- , Ä• ËŠRYA -- .

aryamyÃ 689 aryamyÃ `intimate, very friendly' RV. [Cf. aryamÃ¡n -- , aryÃ¡ -- RV.]
OG. Ä• jama `most respectful, worshipful', mod. Ä• jam `epithet for a great or honoured person'.

Ã¡rÅ›as 690 Ã¡rÅ›as n. `piles' VS., arÅ›oÌ„vartman -- n. `tumour in the corner of the eye' SuÅ›r.
Pa. arisa -- n. `piles', Pk. arisa -- , araËš m.; S. aso m. `wart, mole, small fleshy excrescence'; -- Si. arisasa `piles' with Geiger EGS 11 â†•  Sk. ARH `be worth': ARGHÃ¡ -- , *ARGHAá¹‡A -- , Ã¡RGHATI, ARGHYA -- , ARHA -- , Ã¡RHATI, Ã¡RHANT -- .
arha -- `deserving, able' MBh. [âˆšARH]
MAHÄ• RHA -- .

691 Ã¡rhati `is worth, is able, deserves' RV. [âˆšARH]
Pa. arahati `deserves'; AÅ›. alahÄ• mi `I must, ought'; K. layun `to be worth (so much in the market)'.

Ã¡rhant 692 Ã¡rhant `deserving' RV., Ëšta -- `worthy', m. `Buddhist mendicant' lex. [âˆšARH]
Pa. arahanta -- m., KharI. arahataá¹‡a gen. pl., Pk. arahaá¹• ta -- , arihËš; Si. rahat, rÄ• t `honoured, saint' Geiger GS 34, but prob. â†• Pa. ala -- `point, sting', see ALIN -- .

alaá¹ƒkÄ• ËŠra 693 alaá¹ƒkÄ• ËŠra m. `adornment' ÅšBr., Ëšraka -- m. `ornament' Mn. [Ã¡LAM, KÄ• RA -- 1]
Pa. Pk. alaá¹• kÄ• ra -- m. `ornament'; Si. lakara `adornment, beauty'.

693a â€ alaá¹• dhÅ«ma -- m. `thick smoke' lex. [Ã¡LAM, DHÅ«MÃ¡ --]
A. Ä• lÄ• ndhu `soot' AFD 90.

alaka 694 alaka m.n. `curl, lock of hair' KÄ• lid.
Pa. alaka -- m. `curl', m.n. `roll, bundle'; Pk. alaya -- m. `curl'; K. ara f. pl. `hair of the forehead'.
Ã¡laá¹• ká¹›ta -- see Ã¡RAá¹• KAROÌ„TI.

alakta 695 alakta m.n. `a partic. red substance, prob. lac or lac dye' R., Ëšaka -- m.n. KÄ• lid. [Forms with Ä• -- suggest poss. origin from or contamination with Ä• RAKTA -- , cf. raktÄ• -- f. `lac' SuÅ›r. and LÄ• Ká¹£Ä• ËŠ -- which M. Mayrhofer ZDMG 105, 181 derives from *raká¹£a -- < IE. *reg -- s -- in Pers. raxÅ¡ `bright']
Pa. alattaka -- , laËš m. `lac dye'; Pk. alatta -- , Ëšaya -- , Ä• lattaya --

m. `lac'; K. olutu dat. alatis m. `lac dye, lac'; S. arto m. `red dye from lac, yellow dye from safflower'; P. altÄ• m. `red and yellow powder thrown at Holi time'; A. Ä• latÄ• `lac dye'; B. Ä• ltÄ• `lac'; Or. aá¸·atÄ• `lac dye'; OMth. alatÄ• `lac'; H. altÄ• , Ä• lËš m. `lac dye', G. aá¸·tÉ” m., M. aá¸·tÄ• , aá¸·Ä«tÄ• , Ä• á¸·itÄ• , alitÄ• m.; Si. latu `lac'; -- Si. alatÄ• va prob. lw.
Addenda: alakta -- : Si. alatu `red dye' DSL 691.

alaká¹£aá¹‡Ã¡ 696 alaká¹£aá¹‡Ã¡ `having no marks' ÅšBr., `unfortunate' KÄ• lid., n. `inauspicious sign' Mn. [LAKá¹£Aá¹‡Ã¡ --]
Ku. alkhaá¹‡ `fault, sin', alakhá¹‡o `ill -- omened, faulty'; Or. alakhaá¹‡Ä• `inauspicious, unfortunate'.

alaká¹£mÄ« 697 alaká¹£mÄ« f. `ill fortune', adj. `causing misfortune' ÅšÄ• á¹…khGrÌ¥. [LAKá¹£MÄ«ËŠ --]
Pa. alakkhÄ« -- f. `bad luck', alakkhÄ-Ì„ka -- `unfortunate'; G. aá¸·khÄ• má¹‡uÌƒ `unfavourable, disagreeable'.

alaká¹£ya 698 alaká¹£ya `invisible' MBh. [âˆšLAKá¹£]
Pk. alakkha -- , Ku. H. G. alakh.

alagardÃ¡ 699 alagardÃ¡ m. `water -- snake, Coluber naga' SuÅ›r., alagardha -- , alÄ-Ì„garda -- , Ëšdha -- m. lex.; alagardÄ• -- f. `large poisonous leech' SuÅ›r.
Pa. alagadda -- m. `water -- snake', Mth. alÄ• dh BORI xxi 107.

alagna 700 alagna `unconnected' MW. [Cf. alÃ¡glam `disconnectedly, stammeringly' ÅšBr.: LAGNA --]
Pa. alagga -- `not joined'; K. alogu `unsuitably'; S. alagÌ u, ËšgÌ o `separate' ( -- l -- after lagÌ o), P. alagg, Ku. alag, N. alag, Ëšgga, A. Ä• lag, ËšgÄ• , B. Ä• lag, Ä• lgÄ• , Or. alaga, ËšgÄ• ; H. alag, algÄ• `separate', argÄ• Ä« f. `separation'; OMarw. alago `separate'; G. aá¸·guÌƒ `not touching', n. `menstruation'; M. alag `separate', adv. `without touching, smoothly' (with -- l -- after lÄ• gá¹‡&etilde;), aá¸·ag `properly'.
alÃ¡gla -- see ALAGNA -- .

alajÃ- 701 alajÃ- f. `inflammation of the eye' AV., ËšjÄ« -- f. `discharge at the juncture of cornea and sclerotica' SuÅ›r.

G. aá¸·aÃ¯, aá¸·Ä• i f. `prickly heat'.

alajja 702 alajja `shameless' Naiá¹£. [LAJJÄ• --]
Pk. alajja -- , P. alajj, H. alaj; -- Pa. alajjin -- , Or. alajiÄ• (with --
l -- after lÄ• ja).

alabhya 703 alabhya `unobtainable' KÄ• lid. [âˆšLABH]
P. alabbh.
Ã¡lam see Ã¡RAM.

alambaka 704 *alambaka `not long'. [LAMBA --]
K. alomu `not pulled out straight (of a rope)'.

alarka 705 alarka1 m. `a fabulous animal' MBh., `a mad dog' SuÅ›r.
Pa. alakka -- m. `a mad dog', Pk. Ä• lakka -- m.; P. alak m. `young unbroken
bullock'; M. aá¸·kÄ• `mad after, eagerly desiring'; -- doubtful.
alarka -- 2 see ARKÃ¡ -- 2.
Ã¡larti see *RAL -- . [âˆšRÌ¥]

alala 706 *alala `cheerful noise'. [Cf. alalÄ• bhÃ¡vant -- `sounding
cheerfully' RV.]
H. alal -- bacheá¹›Ä• m. `frisky colt', alalle -- talalle `feasting,
merriment'.

alavaá¹‡a 707 alavaá¹‡a `not salty' PÄ• á¹‡. 2. *alavaá¹‡ika -- . [LAVAá¹‡Ã¡
--]
1. Pa. aloÌ„á¹‡a -- , Ëšaka -- , L. alÅ«á¹‡Ã£Ì„, P. alÅ«á¹‡Ä• , Ku. aluá¹‡o,
gng. aluÌƒá¹›, N. alinu, B. (Manbhum) alonÄ• , Bhoj. anÅ«n, H. alonÄ• , anoËš;
-- with -- l -- after uncompounded lÅ«á¹‡u, &c.: S. alÅ«á¹‡o, Or. alaá¹‡Ä• ;
G. aluá¹‡Ã£Ì„ n. pl. `vow to eat nothing with salt in it'.
2. Pa. aloÌ„á¹‡ika -- `unsalted', Pk. aloÌ„á¹‡iya -- ; B. Ä• luá¹‡i, Ä• lni
`unsalted, fresh'; M. aá¸·aá¹‡Ä«; Ko. aá¸·á¹‡Ä«, aá¸·á¸·Ä« `insipid'.

alasÃ¡ 708 alasÃ¡ `inactive' ÅšBr. 2. Ä• lasa -- lex. [Mayrhofer EWA i 552
with lit. l -- form of ARASÃ¡ --]
1. Pa. Pk. alasa -- `lazy'; S. araho `unwilling'; WPah. bhal. alseá¹›i `one
who sleeps too much'; Or. aá¸·asa `lazy', H. alas, poet. arasnÄ• `to be
lazy'; Si. las `slow, lazy'. <-> Ext. with -- uka -- : Or. aá¸·asuÄ• ; --

with kk: P. ahlakÄ«, H. alkasÄ«.
2. Pk. Ä• lasa -- , B. Ä• las, Ä• lisÄ• ; -- perh. A. Ä• laÌ‚hi `guest'. -- Ext. with -- uka -- : A. elehuwÄ• `lazy', OG. Ä• lasÅ«, mod. Ä• á¸·su; -- with kk: P. á¸• og. Ä• lak m. `sloth' (< Ä• lh -- ); H. Ä• lkas `lazy'.
*ALASIá¹£á¹-HA -- , Ä• ËŠLASYA -- ; *PRÄ• LASA -- .
Addenda: alasÃ¡ -- : Md. las `slow, late, lateness' (< Ä• LASYA -- ?).

alasiá¹£á¹-ha 709 *alasiá¹£á¹-ha `most lazy'. [ALASÃ¡ --]
K. alsÄ“á¹-h, alsrÄ“á¹-h, arsrÄ“á¹-h, gen. ËšÄ“á¹-as `very stout, foolish'; -- doubtful bec. of á¹- for á¹-h.
alÄ• ka -- see ARKÃ¡ -- 2.

alÄ• ta 710 alÄ• ta m. `fire -- brand' MBh., Ä• lÄ• ta -- m. lex. 2. *lÄ• ta -- .
1. Pa. alÄ• ta -- n., Pk. alÄ• ya -- n.; Sh. gur. alÄ• Å- `bonfire'; K. alÄ• v m. `fire in a pit', H. alÄ• w, ËšwÄ• m.; G. alÄ• vÉ” m. `fire kindled in a ditch round which Moslems dance at Muharram'.
2. Sh. gil. lÄƒÃ¯ `unlit torch', (Lor.) lÄ“i `torchwood'; L. awÄ• á¹‡. laÄ« f. `fuel'; H. poet. lÄ• i m.f. `flame, fire'.
Addenda: alÄ• ta -- : Sh.gur. alÄ• Å- `bonfire'.

711 alÄ• ËŠbu -- , ËšÅ« -- f. `bottle -- gourd' SuÅ›r., m.n. `vessel made of it' AV., n. `its fruit' MBh., Ä• lÄ• bu -- f. lex. 2. lÄ• bÅ«Ë˜ -- f. `gourd' lex., lÄ• bukÄ« -- f. `a kind of lute' lex., lÄ• ËŠpu -- m.n. `a partic. instrument' MaitrS. 3. lambÄ• -- f. `a bitter gourd' SuÅ›r. [Austro -- as.: Mayrhofer EWA i 55 with lit. Cf. further Pk. kalavÅ« -- f. `gourd']
1. Pa. alÄ• bu -- f. `long gourd', alÄ• pu -- n. `gourd'; Pk. alÄ• vu -- , ËšÄ• u -- n. `gourd', ËšÄ• vÅ« -- , ËšÄ• Å« -- f. `the vine'; Wg. alÃ¡u `gourd', Kt. alá¹“u; A. alÄ• u `long gourd without a neck'.
2. Pa. lÄ• bu -- f., Ëšuka -- m. `gourd', lÄ• pu -- n. `gourd', f. `a kind of cucumber'; Pk. lÄ• vÅ« -- , lÄ• Å«Ë˜ -- f. `gourd', A. lÄ• u, B. Or. lÄ• u, nÄ• u, Bi. (Patna) lauÄ• . -- With kk: P. laukÄ• m. `bottle -- gourd, Lagenaria vulgaris', kgr. naukÄ• m., ËškÄ« f.; Ku. lauko `pumpkin', Bhoj. laukÄ«; Bi. Mth. laukÄ• `bottlegourd', H. laukÄ• m., ËškÄ« f.
3. Si. labba, st. labu -- `gourd' (Geiger EGS 150 < alÄ• ËŠbu --).

Poss. Kho. aluk, (Lor.) aá¸·uk `pumpkin', WPah. bhal. Ä• lu n., bhiá¸• .
e_luÌƒ n. `gourd', but see Ä• LU -- .
alÃ- -- see ALIN -- .
*alikÄ• -- `female friend': see Ä• LÄ« -- 3.

alikula 712 alikula n. `swarm of bees' VarBrÌ¥S. [ALIN -- , KÃºLA --]
Pk. aliula -- n.; OG. alÄ«ala m. `bees'.

alikhant 713 *alikhant `not writing'. [LÃ-KHATI]
G. alehtuÌƒ `ignorant, careless'; -- very doubtful, cf. alheá¹› s.v.
*ALLAá¸• A -- .
aligarda -- , Ëšdha -- see ALAGARDÃ¡ -- .

aliá¹…kÄ• ra 714 *aliá¹…kÄ• ra `hornet'. [Cf. ALIN --]
WPah. l. rudh. raá¹…ghÄ• l `hornet', h. rudh. aá¹…gÄ• l, Ku. alaá¹…Ä• r, N.
arÄ©gÄ• l, Ëšgal, ariá¹…Ä• l.

aliÃ±jara 715 aliÃ±jara m. `waterpot' MBh., Ä• lËš, alaÃ±jara -- m. lex. 2.
*alinda -- 2.
1. Pk. aliá¹• jara -- n., Ëšraa -- m.
2. M. aá¸·aÌƒd&etilde; n. `a partic. kind of waterpot'.

alin 716 alin m. `black bee' BhP., `scorpion' lex., alÃ- -- m. `bee'
KÄ• lid., `scorpion' lex., alinÄ« -- f. `female bee' ÅšiÅ›. 2. Ä• li -- 2 m.
`bee' lex., `scorpion' VarBrÌ¥S. [H. LÃ¼ders PhilInd 428 equates alÃ- -- (<
*rÌ¥di --) with Gk. a)/;rdis `spear -- point': perh. < *aá¸• in -- `having a
sting', cf. ala -- m. `sting in tail of scorpion or bee' lex., sÄ• á¸• a --
`having a point or sting (as stick, scorpion, &c.)' Pat.]
1. Pa. alinÄ« -- f. `female bee'; Pk. ali -- m., Ëšiá¹‡Ä« -- f. `bumblebee',
aliá¹‡a -- m. `scorpion'; H. alÄ« m. `black bee, scorpion'; M. aá¸·, aá¸·Ä«,
aá¸·aÄ« f. `maggot in grain or fruit'; -- G. iyaá¸·, eá¸·i f. `worm, insect'

deformation < *aá¸·i?
2. Pa. Ä• li -- m. `scorpion', Pk. Ä• li -- m. `bumble -- bee'; H. Ä• lÄ« m. `scorpion, bumble bee'; -- Si. aliya `scorpion' â†• Pa. (with a, not Ã¤).
ALIKULA -- , *ALIá¹…KÄ• RA -- .

alinda 717 alinda1 m. `terrace before a house door' KÄ• lid., Ëšaka<-> m. lex., Ä• linda -- m. lex.
Pk. aliá¹• daga -- m. `raised platform before a door'; Si. lin `a well'; -- doubtful.
*alinda -- 2 `waterpot' see ALIÃ±JARA -- .

alÄ«kÃ¡ 718 alÄ«kÃ¡ `unpleasing' AV., `untrue' MBh., `a little' lex. [For semantic relation of `lie' and `little' cf. Sh. koh. Ä• oÌ„á¹- `lie' ~ N. choá¹-o `small' s.v. *CHOÌ„á¹-á¹-A --]
Pa. alika -- `contrary, false', n. `lie'; Pk. alÄ«ya -- , aliËš `useless, untrue', n. `lie'; N. ali `a little'; Or. aá¸·iÄ• `untidy, unswept, rubbish, knotty question'; H. alÄ« f. `misfortune', poet. alÄ«h `untrue'; G. eá¸·e `idly, uselessly, in vain' (< *alie?).

alupta 719 alupta `not cut off, undiminished' KÄ• lid. [lupta -- 2: âˆšlup]
Pa. alutta -- `unreduced'; Si. alut `new, fresh'.

alÅ«na 720 alÅ«na `uncut' MW. [LÅ«NA --]
K. alÅ«nu `unreaped (of corn)'.

aloÌ„man 721 aloÌ„man `hairless' Gaut., aloÌ„mÃ¡ka -- TS., alá¹“Ëš ÅšBr. [Cf. aroÌ„ma -- MBh.: Lá¹“MAN --]
Pa. aloÌ„ma -- ; P. aluÌ„Ìƒ `beardless'.

Ã¡lpa 722 Ã¡lpa `small' AV., alpakÃ¡m `a little' ÅšBr.
Pa. appa -- , Ëšaka -- , AÅ›. apa -- , NiDoc. alpa, Pk. appa -- , Ëšaga -- ; Sh. Ä• pÅ- `little, few'; K. opu `mean, of low degree'; A. Ä• pÄ• `boy', Ä• pi `girl'; Si. Ã¤p `small'. -- Ext. with -- la -- : Ash. apÉ™lá¸—k `little, few', Ã¡palÃ¤, f. ËšlÄ« `bad', Wg. apilÃºk `little, few'; Gaw. apil*l `few'; -- with -- ra -- : M. aprÄ• `short, short -- nosed'; -- perh. with -- á¸• a -- : WPah. bhal. eipaá¹›o m. `stunted bullock'.
ALPÄ“CCHA -- ; *SUVALPAKA -- .

alpÄ“ccha 723 alpÄ“ccha `having moderate wishes' MW.
Pa. appiccha -- , ËšchÄ• -- f. `contentment'; Si. apis `contented', apisa `contentment' Geiger ES 8 but certainly â†• Pa.

allaá¸• a 724 *allaá¸• a `childish'.
S. alaá¹›u `ignorant', m. `stripling'; P. allhaá¹› `childish', á¸• og. allaá¹› `inexperienced'; N. allare `childish'; H. allaá¹›, alaá¹›, allaá¹›h `boyish, ignorant'; G. alheá¹› `ignorant, careless'; M. allaá¸• , alaá¸• , alhaá¸•  `raw, inexperienced': <-> redup. or + BÄ• LÃ¡ -- : H. alaá¹› -- balaá¹› f. `childish talk'.

allÄ• 725 *allÄ• `name of a tree or plant'.
P. all f. `a partic. kind of vegetable'; H. M. Ä• l f. `the tree Morinda citrifolia from the root of which a red dye is prepared'.

726 Ã¡va `away, down' RV.
Ash. woÌ„Ìƒ adv. and prep. `down', Kt. Å«, Wg. Å«, wÃ¼; PaÅ¡. oÌ„ -- kaá¹›e `below'; -- prob. from some extended form: Morgenstierne NTS ii 283 < avÄ• Ã±c -- .
AVAMÃ¡ -- , Ã¡VARA -- .

726a *avakaá¸• á¸• hati Add. 14245.

avakara 727 avakara m. `sweepings' Mn. [âˆšK&RCIRCLEMACR;1]
Ku. wairo m. `handful of grain put in the hole of the mill for grinding'; -- or poss. < *avakira -- , cf. Pa. oÌ„kirinÄ« -- , oÌ„kilinÄ« -- f. `a woman cast out for some cutaneous disease'. -- Cf. AVAKIRAá¹‡A -- .

727a *avakalati Add. 14246.

727b *avakasati Add. 14247.

727c â€ Ã¡vakÄ• -- f. `Blyxa octandra Rich., grassy plant in marshy land' VS., Ã¡vaka -- m. id. MaitrS.
Kho. awÃ³g `moss' rather than < ÃºPOÌ„DAKA -- T. Burrow JRAS 1967 41.

avakÄ• Å›Ã¡ 728 avakÄ• Å›Ã¡ m. `space, room' ÅšBr., `opportunity' KÄ• lid. [âˆšKÄ• Å›]

Pa. oÌ„kÄ• sa -- , avakËš m. `opportunity', NiDoc. avakaÅ›a, avag'aj'a; Pk. oÌ„gÄ• sa -- , oÌ„Ä• Ëš, oÌ„vÄ• Ëš, avayÄ• sa -- m. `place, opportunity'; G. avÄ• s m. `open space'; Si. ovasa `open space' (vahasa `advantage' â†• Pa.). ABHYAVAKÄ• Å›A -- .

729 Ã¡vakÄ• Å›atÄ“ `is visible' ÅšBr., Ã¡vakÄ• Å›ayati `causes to look at' ÅšBr. [Cf. avacÄ• ËŠkaÅ›at -- `shining' AV., `seeing' RV.: âˆšKÄ• Å›]
Pa. oÌ„kÄ• sati `is visible'; Kt. wÅ«kÄ‹e -- `to look down'; Wg. oÌ„kaÄ‹ -- `to see'; -- or < utkÄ• Å›atÄ“ `shines out' BhP.?

avakÄ• Å›ana 730 *avakÄ• Å›ana `shining, being visible'. [âˆšKÄ• Å›]
With anal. MIA. -- kk -- : S. okÄ• á¹‡aá¹‡u `to clear (of the sky)'; -- doubtful.

avakiraá¹‡a 731 avakiraá¹‡a n. `sweepings' Car. [âˆšK&RCIRCLEMACR;1]
H. wairnÄ• m. `hopper of a mill'. -- Cf. AVAKARA -- .

732 avakirati `scatters, pours out' &capamacr;Å›vGrÌ¥., `spills semen' T&capamacr;r., `bestrews, fills' MBh. [âˆšK&RCIRCLEMACR;1]
Pa. oÌ„kirati `pours down or over, casts out'; N. with pass. suffix oirinu `to drop (as corn into a mill), fall headlong' (less likely with ND 60 a 31 < *AVAGIRATI), oiro `act of lifting up preparatory to dropping'; H. wairnÄ• `to pour (rice, &c.) from hand or vessel, to sow'; G. orvuÌƒ `to pour (corn into handmill, rice into water, seed into ground)'; -- cf. Pk. okkhiá¹‡á¹‡a -- `scattered' < *avaskÄ«rá¹‡a -- . -- See AVAKARA -- , AVAKIRAá¹‡A -- .
Addenda: avakirati: S.kcch. aurá¹‡Å« `to put (grain) into a mill'.

avaká¹£ara 733 *avaká¹£ara `flowing down'. [~ *AVAJJHARA -- : âˆšKá¹£AR]
Or. okhara `cow's milk'; -- doubtful.

avaká¹£ala 734 *avaká¹£ala `washing' or *avaká¹£Ä• lya -- `to be washed off'. [Cf. Pa. avakkhalita -- `washed off': âˆšKá¹£AL]
A. okhal `dirt of body or clothes'.
avaká¹£Ä• ËŠá¹‡a -- see *AVAJJHÄ• YATI.

avaká¹£Ä• ra 735 *avaká¹£Ä• ra `downward flow'. 2. *avaká¹£Ä• la -- . [âˆšKá¹£AR]
1. Kal. ucÌ£hÃ¡r `waterfall'; WPah. bhal. É”ÌˆÌ„Ä‹hÄ• r m. `trickling'.

2. Gaw. wocÌ£hÄ• ËŠl `waterfall'.

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736 avaká¹£Ä• rayati `causes to flow down upon' &capamacr;Å›vGrÌ¥.
[âˆšKá¹£AR]
Kt. uÄ• Ã¤r `pouring out'; Kal. ucÌ£hÄ• ËŠram `I pour out'.
Ã¡vaká¹£ipati see UTKá¹£IPATI.

737 *avaká¹£oÌ„dati `crushes'. [Cf. avaká¹£udya `having rubbed or pounded to pieces' SuÅ›r.: âˆšKá¹£UD]
WPah. bhad. É”Ä‹Ä‹hnu `to crush and clean rice'.

avaká¹£oÌ„pa 738 *avaká¹£oÌ„pa `scratching'. [âˆšKá¹£UP]
Dm. ocÌ£hÅ«ËŠ `itch', Phal. oÄ• há¹“.

avagaá¹‡a 739 avagaá¹‡a `separated from one's companions' MBh. [GAá¹‡Ã¡ --]
Pa. oÌ„gaá¹‡a -- `separated, standing alone'; with anal. gg: G. É”gá¹‡É” m.
`a grain of corn which remains hard after boiling, baking, or grinding',
É”gá¹‡Ä• m. pl. `small particles of cakes'.

avagara 740 *avagara `swallowing'. [Cf. avagarat `swallows' AV.:
âˆšG&RCIRCLEMACR;2]
Si. ugura `throat' (or < UDGÄ• RA --).

741 *avagarati `pours out'. [~avagalati: âˆšgal1, âˆš*g&rcirclemacr;1]
With anal. gg: Bhoj. ogaral `milk to come into the udder of a cow before
giving milk'; G. ogrÄ• á¸·É” m. `a large brass or copper ladle for serving
liquid food'; M. ogará¹‡&etilde; `to dish or ladle out', ogar m. `a mass
(esp. of boiled rice) ladled out'. -- Or < *UDGARATI1.

742 avagalati `falls down, slips down' ÅšiÅ›. 2. With anal. -- gg -- . 3. *avagÄ• layati with anal. gg. [Cf. *avagirati: âˆšgal1, âˆš*g&rcirclemacr;1]
1. Pk. oÌ„galia -- `slipped down, fallen'; A. uwaliba `to slough off, be rotten, be shattered'.
2. á¸Œ. ogol -- `to descend, get down'; G. É”gaá¸·vuÌƒ `to trickle down, ooze, melt'; M. ogaá¸·á¹‡&etilde; `to fall off, trickle'; -- H. ogal m. `moisture near surface of soil'; M. ogaá¸· f.m. `streamlet', vagaá¸· f. `refuse, dregs'.
3. á¸Œ. ogÄ• l -- `to make descend, to take down'; G. É”gÄ• á¸·vuÌƒ `to cause to melt'; M. vagaá¸·á¹‡&etilde; `to drop disregardfully, cast out, omit'.

avagÄ• á¸• ha 743 avagÄ• á¸• ha `plunged into' &capamacr;p. [âˆšGÄ• H]
Pa. oÌ„gÄ• á¸·ha -- `immersed, firmly grounded in', oÌ„gÄ• dha<-> (X GÄ• DHÃ¡ -- ?), Pk. oÌ„gÄ• á¸• ha -- , avayÄ• á¸• ha -- ; S. oá¹›Ä• hu `very deep', m. `deep hole in a river'.

avagÄ• ra 744 *avagÄ• ra `swallowing'. 2. *avagÄ• la -- . [Cf. Pk. oggÄ• laÃ¯ `chews the cud': âˆšG&RCIRCLEMACR;2]
1. G. É”gÄ• r n. `residue of cattle fodder': semant. cf. É”gaá¹-h < *AVAGRASTA -- .
2. Pk. oggÄ• lira -- `chewing the cud'; G. É”gÄ• á¸· m. `chewing the cud, cud, quid'.
*avagÄ• la -- see *AVAGÄ• RA -- .
*avagÄ• layati see AVAGALATI.

745 *avagirati `falls down'. [Cf. AVAGALATI `falls or slips down' ÅšiÅ›.: âˆš*G&RCIRCLEMACR;1]
N. oirinu `to drop (as corn into mill), fall headlong'; <-> more prob. < AVAKIRATI.

746 avagiratÄ“ `swallows' PÄ• á¹‡., cf. subj. avagarat AV. 2. *avagilati. [âˆšG&RCIRCLEMACR;2]
1. N. oiro `over -- eating'; Si. uranavÄ• `to imbibe, suck in' (more prob. < *UPAGIRATI).
2. Pa. oÌ„gilati `swallows down'.
*avagupta -- see *OÌ„á¹-á¹-Ä• -- .
avagrÌ¥há¹‡Ä• ti see *UPAGRÌ¥BHÄ• YATI.

avagrasta 747 *avagrasta `eaten'. [âˆšGRAS]
G. É”gaá¹-h, É”gÄ• á¹- n. `residue of cattle fodder': for á¹-h in place of th
cf. S. gÌ aá¹-ho s.v. GRASTA -- ; semant. cf. É”gÄ• r < *AVAGÄ• RA -- .

748 *avaghaá¹-á¹-ati `decreases, recedes'. [âˆšGHAá¹-á¹-2]
Pk. oÌ„haá¹-á¹-a -- `withdrawn', oÌ„haá¹-á¹-aÃ¯ `decreases, withdraws'; Ku.
ugaá¹-á¹‡o `to abate, be ruined'; M. ohaá¹-á¹‡&etilde;, auá¹-há¹‡&etilde;
`to abate, ebb, flow down' (Bloch LM 303 < apahrÌ¥ta --).

749 avaghaá¹-á¹-ayati `pushes away' R., `rubs' SuÅ›r., `stirs up' Car.
[âˆšGHAá¹-á¹-1]
Pk. oÌ„ghaá¹-á¹-ida -- `struck'; -- with anal. MIA. -- ggh -- ; N.
oghaá¹-nu, ogaËš `to crowd out'.

avaghara 750 *avaghara `flowing down'. 2. *avaghala -- . [âˆšGHRÌ¥1]
1. Pk. deÅ›Ä«n. voÌ„hara -- n. (v -- from vaha -- `current') `water --
channel'; L. ohrÄ« f. `small water -- channel from well'; M. ohar m.
`channel worn into land by irruptions from the sea'.
2. M. ohaá¸· m. `oozing, streamlet'; -- oá¸·, oá¸·Ä« f. `streamlet, gutter'
(rather than < AVALI --); -- with anal. ggh: oghaá¸·, vaghËš m.f.
`streamlet'.

751 *avagharati `flows down, drops'. 2. *avaghalati. 3. *avaghÄ• layati.
[âˆšGHRÌ¥1]
1. Pk. oÌ„haraÃ¯ `throws down, upsets'.
2. M. ohaá¸·á¹‡&etilde;, vahËš `to ooze, trickle'; -- with anal. ggh: M.
oghaá¸·á¹‡&etilde;, vaghËš `to trickle, fall off'.
3. M. ohaá¸·á¹‡&etilde;, vahËš `to upset'; -- with anal. ggh: M.
oghaá¸·á¹‡&etilde;, vaghËš tr. `to slip off, make run or slip, reject'.

avaghará¹£a 752 *avaghará¹£a `rubbing'. [Cf. avaghará¹£aá¹‡a -- n. `rubbing
off' YÄ• jÃ±.: âˆšGHRÌ¥á¹£]
Pk. oÌ„haá¹• sa -- m. `stone for rubbing sandal, sandal' (J. Charpentier IL
ii 45 < avadhvaá¹• sÃ¡ --), oÌ„harisa -- m.; G. orsiyÉ” m. `stone for
rubbing sandal on', orasá¹›Ä« f. `small ditto'.
*avaghala -- see *AVAGHARA -- .
*avaghalati see *AVAGHARATI.

avaghÄ• ta 753 avaghÄ• ta m. `blow, threshing corn' Jaim. [âˆšHAN1]
A. o `file, rasp', Or. uhÄ• ; -- semant. very doubtful.

avaghÄ• tana 754 *avaghÄ• tana `instrument for crushing'. [Cf. avaghÄ• ta<-> m. `threshing corn in a mortar' Jaim.: âˆšHAN1]
M. vÄ• haá¹‡, vÄ• yaá¹‡, vÄ• Ä«á¹‡ n. `stone mortar fixed in the ground'.

755 Ã¡vaghÄ• tayati `causes to thresh' ÅšBr. [Cf. Ã¡vahanti `threshes' RV.: âˆšHAN1]
With anal. MIA. ggh: G. oghÄ• vvuÌƒ `to thresh (corn, &c.)'.

avaghÄ• la 756 *avaghÄ• la `trickling down'. [âˆšGHRÌ¥1]
Mth. ohÄ• rÄ« `end of a thatched roof', ohÄ• lÄ« ABORI xxi 107; G. ohÄ• á¸· m., oá¸·i f. `silt at the mouth of a river'.
*avaghÄ• layati see *AVAGHARATI.

757 *avaghrÄ• yati `smells at'. [Cf. Ã¡vaghrÄ• payati `causes to smell at' ÅšBr.: âˆšGHRÄ•]
See *UPAGHRÄ• YATI.

avacaya 758 avacaya m. `gathering (flowers, &c.)' KÄ• lid. [Cf. avacinvatÄ«ËŠ pres. part. f. `drawing back (a garment)' RV., Pa. oÌ„cinaÌ„Ì†ti `gathers' :âˆšCI1]
Pk. avacaya -- m. `gathering'; L. oyÄ• m. `a turn of picking cotton every eighth day'; -- with anal. cc: Pk. occaya -- m. `gathering', M. ÃµÄ‹Ä• , vaÌƒÄ‹Ä• m. `loose gathering up of cloth, tuck in a dhoti' (Bloch LM 302 < uccaya --).

avacÅ«á¸• a 759 avacÅ«á¸• a m. `pendent crest of a standard' ÅšiÅ›., avacÅ«la<-> m. KÄ• d., Ëšlaka -- m. `chowrie' lex. [CÅ«ËŠá¸• A -- 1]
Pk. oÌ„cÅ«la -- , Ëšlaga -- `loose and thrust back (of a garment)', oÌ„Å«la -- n. `hanging fringe of a garment'; H. olÄ« f. `skirt or hem or fringe of a garment'.

avacchada 760 avacchada m. `covering' R. [âˆšCHAD1]
Pk. occhaa -- `covered' (otthaÃ¯a -- `covered' < occhaÃ¯a<-> X otthaya -- < *avastrÌ¥ta --); H. uchÄ• r m. `covering, curtain' (with EH. r < á¹›?); G. ochiyÉ” m. `protection from heat', ochÄ• á¹› n. `coverlet'; -- M. osvÄ• m. `shade of trees' Bloch LM 403 rather < APACCHÄ• YÄ• -- ; -- Kafiri and Dardic words for `shoe' and `shade' which Morgenstierne NTS xvii 308 and NOPhal 26 puts here are rather < *UPACCHADA -- and APACCHÄ• YÄ• -- respectively.

avacchadana 761 *avacchadana `covering'. [âˆšCHAD1]
S. ochaá¹‡u m. `covering, dress'.

avacchadman 762 *avacchadman `covering'. [Cf. CHADMAN -- : âˆšCHAD1]
M. osad, Ëšat f. `shade with an evil influence, shade, shadow in general'.

762a â€ *avacchardati `abandons'. [âˆšCHRÌ¥D]
WPah.ká¹-g. Ä‹hwÃ¡dá¹‡Ãµ `to move off, do a bunk' (Him.I 69 *avacchrÌ¥d -- with ?).
avaá¹-Ã¡ -- see AVATÃ¡ -- Add2.

avacchÄ• da 763 *avacchÄ• da `cover'. [âˆšCHAD1]
Gy. eur. (Sofia) uÄ• hÃ¡l, wel. uÄ• al m. `shade'; G. É”chÄ• yÉ” m. `shadow'.

avacchÄ• dana 764 *avacchÄ• dana `covering'. [âˆšCHAD1]
Pk. occhÄ• yaá¹‡a -- ; N. ochyÄ• n `bedding'; Mth. oÌ†chÄ• oÌ†n, oÌ†chaunÄ• `bed covering'.

765 avacchÄ• dayati `covers' KÄ• tyÅšr. [âˆšCHAD1]
Pk. occhÄ• iya -- `covered'; N. ochyÄ• unu `to spread out', Mth. ochÄ• eb; -- Gy. arm. uÄ• ar -- `to cover, protect', but eur. uÄ• har -- `to cover' (JGLS 3rd ser. vi 23) with r < á¸• ? Cf. Ap. ucchÄ• á¸• ia -- `covered' with unexpl. á¸• .

*avacchÄ• yayati see *AVACCHYATI.

avacchinna 766 avacchinna `separated' LÄ• á¹-y. [Cf. Ã¡vacchidyatÄ“ `is separated from' TS., Pa. occhindati `cuts off, severs': âˆšCHID]
G. ochinuÌƒ, ochituÌƒ `not one's own, borrowed, not natural'; -- doubtful.

767 *avacchrÌ¥ndati `abandons'. [âˆšCHRÌ¥D]
M. osaÌƒá¸• á¹‡&etilde; tr. `to abandon, cast off, throw away', intr. `to be shed, to spill, drop, fall'.

768 *avacchyati `cuts off'. 2. *avacchÄ• yayati caus. [Cf. Ã¡vacchita -- `reaped' ÅšBr., ËšchÄ• ta -- KÄ• tyÅšr., chÄ• yayati PÄ• á¹‡.: âˆšCHOÌ„]
1. Kho. oÌ„Ä• hik `to break into'; M. Ãµsá¹‡&etilde; `to strip off (bark, &c.)'.
2. Or. uchÄ• ibÄ• `to prune, lop', or < *UCCHYATI.

avajjhara 769 *avajjhara `trickling'. [~ *AVAKá¹£ARA -- : âˆš*JHAR]
Pk. ojjhara -- , ujËš m. `stream coming down a mountainside'; M. ojÌˆhar m. `trickling, stream'.

770 *avajjharati `drips down, falls, throws down or away'. [âˆš*JHAR]
Pk. ojjharia -- `thrown aside'; S. ojhiraá¹‡u `to nod from drowsing'; Mth. ojharab `to be put in disorder, be dishevelled'; G. ojhartuÌƒ `sweeping along, passing with a slight touch'; M. ojÌˆhará¹‡&etilde; `to trickle, ooze, run in streamlets, graze, just touch'. -- Cf. *UJJHARATI.

771 *avajjhÄ• yati `extinguishes'. [Cf. avaká¹£Ä• ËŠá¹‡a -- `burnt down, extinguished' MaitrS., aá¹…gÄ• rÄ• vaká¹£Ã¡yaá¹‡a -- n. `instrument for extinguishing coals' ÅšBr.: âˆš*JHAI]
N. ojhÄ• unu `to extinguish a torch, pull a log from the fire and extinguish it'. -- MIA. *ojjhÄ• i X VIJJHÄ• YATI q.v.

771a *avajjhÄ• layati `pours down'. [âˆš*JHAL]
Or. ojhÄ• á¸·ibÄ• `to clean out a well or tank, repair a house'. -- Cf. *UJJHÄ• LAYATI.
avaá¹-Ã¡ -- `pit': see AVATÃ¡ -- .

avaá¹-á¹-hiá¹…ga 772 *avaá¹-á¹-hiá¹…ga `prop'. [*á¹-HIá¹…GA -- 1]

G. É”á¹-hÄ©gvuÌƒ, aá¹-hËš `to lean', É”á¹-hÄ©gaá¹‡ n. `a prop'.

avaá¸• á¸• hÄ• la 773 *avaá¸• á¸• hÄ• la `falling down'. [âˆš*á¸• HAL]
Bshk. oÌ„á¸• Ä• ËŠl `flood', Phal. oá¸• hÄ• l, ËšoÌ„l.

avatÃ¡ 774 avatÃ¡ m. `well, cistern' RV. 2. avaá¹-Ã¡ -- `hole in the ground' SV., VS. 3. *Ä• vÄ• á¹-a -- 1.
1. PaÅ¡. awÄ• ËŠ `pool, pond'.
2. Pk. avaá¸• a -- , Ëšá¸• aa -- , ayaá¸• a -- m. `well', agaá¸• a -- ( -- g -- for -- y -- ?), aá¸• a -- `well, trench near well for cattle to drink from'; Bhoj. Ãµá¹› `pit, ditch' GrÄ• m 172; Si. vaá¸·a `hole, pit' Geiger EGS 160 (or < 3.).
3. Pa. Ä• vÄ• á¹-a -- m. `pit, well'; M. Ä• á¸• m. `common round well without steps'; Si. vaá¸·a see 2.
Addenda: avatÃ¡ -- . 2. avaá¹-Ã¡ -- : Md. vaá¸·u `well, pit' or < 3.
3. *Ä• vÄ• á¹-a -- : S.kcch. avÄ• á¹›o m. `large pond for watering cattle'.

775 Ã¡vatanoÌ„ti `loosens (a bowstring)' RV., `stretches down' KauÅ›., `overspreads' VarBrÌ¥S. [âˆšTAN]
OAw. onaÃ¯ intr. `overspreads'; Si. vÃ¤nÄ«ma `spreading in the sun to dry' (?); -- Pa. oÌ„tata -- `spread over with'.

776 Ã¡vatarati `descends into, alights from' VS. [âˆšT&RCIRCLEMACR;]
Pa. oÌ„tarati `descends', Pk. avayaraÃ¯, oÌ„yaraÃ¯, oÌ„aËš; MB. ur -- `to come down' Chatterji ODBL 540; Si. ereyi `falls into, descends'.

avatÄ• rÃ¡ 777 avatÄ• rÃ¡ m. `coming down, descent' MBh., `landingplace' ÅšiÅ›. [âˆšT&RCIRCLEMACR;]
Pa. oÌ„tÄ• ra -- m. `descent, approach to'; Pk. oÌ„yÄ• ra -- m. `landing -- place'; G. É”vÄ• rÉ”, uvËš, avËš m. `ford, ferry, quay', orvÉ” m. `anchorage'; M. orvÄ• , varËš m. `anchoring, anchorage'.
Addenda: avatÄ• rÃ¡ -- : OB. oÄ• ra -- `landing place'.
â€ Ã¡vadrÄ• ti `falls asleep' (fut. part. avadrÄ• syÃ¡t -- ÅšBr.) [âˆšDRAI]
see â€ *AVANIDRÄ• -- .

778 *avatudyatÄ“ `is pushed off'. [Cf. avatunna -- `pushed off' Car.: âˆšTUD]
H. ojnÄ• tr. `to stop'.

779 *avatrapatÄ“ `is ashamed'. [Cf. apatrapatÄ“ MBh.: âˆšTRAP]
Pa. ottapati `feels a sense of guilt', AÅ›. shah. avatrapeyu `be ashamed';
NiDoc. otrava `shame'; Kho. ortrÃ©ik `to shy' Morgenstierne BelvalkarVol 86
< *avatrapaya -- .

avatrapya 780 *avatrapya `shame' .[Cf. apatrapÄ•  -- f. `shame' lex.,
nirapatrapa -- `shameless' MBh.: âˆšTRAP]
Pa. ottappa -- n. `remorse', Si. otap `fear to commit sin, shame'; -- G.
atrÅ«p `shameless' < *utrÄ• p `shameful'?

781 Ã¡vadadhÄ• ti `puts down' RV., `places aside' ÅšBr. [âˆšDHÄ•]
Pa. oÌ„dahati `puts down or in'; Bhoj. ohal `to scatter' GrÄ• m 173; Si.
(SigGr) omi `I put down, throw'.

782 avadarati `splits open', aor. subj. Ã¡vadará¹£at RV. [Cf. Ã¡vadÄ«ryatÄ“
`is split' ÅšBr., Pa. avadÄ«yati :âˆšD&RCIRCLEMACR;]
L. awÄ• á¹‡ odurá¹‡Ä• `to be sad'; P. odará¹‡Ä•  `to be discouraged'; -- OH.
odarnÄ• `to be split' is der. odÄ• rnÄ• < AVADÄ• RAYATI. -- Cf. AVADALATI.

783 avadalati `bursts asunder' SuÅ›r. [âˆšDAL1]
M. vadaá¸· f. `wear and tear, ridge formed on sea -- shore by constant
beating of waves'. -- Cf. AVADARATI.
Ã¡vadahati see *UDDAHATI.
avadÄ• ta -- see *UDDÄ• TA -- .

784 avadÄ• rayati `splits, rends' R. [âˆšD&RCIRCLEMACR;]
Pk. avadÄ• lÄ“i `opens'; N. odÄ• rnu `to break or prize up'; Mth. odÄ• rab `to
skin, flay'; Bhoj. odÄ• ral `to open'; H. odÄ• rnÄ•  `to split': all < MIA. --
dd -- .

avadyÃ¡ 785 avadyÃ¡ `blameable', n. `blame, sin' RV. [âˆšVAD]
Pa. avajja -- `blameable'; Pk. avajja -- , vaËš `blameable', n `sin'; P.
bajj f. `defect, injury, blemish owing to loss of limb or eye, &c.' (B. D.
Jain PhonPj 104 < vajrÃ¡ --); Si. (SigGr.) vadÃ¤ `fault'.

785a â€ *avadhatta -- , Ã¡vahita -- `plunged into, fallen into' RV.
[âˆšDHÄ•]

Pk. oÌ„hatta -- `bent down, placed'; WPah.ká¹-g. hÃ²tá¹‡Ãµ `to descend' rather than < avÃ¡stÄ• t: altern. suggestion of a Pk. avahatta -- (not in PSM) in Him.I 224.

avadhÄ• na 786 avadhÄ• na n. `*putting down' (`attention' KÄ• lid.). [âˆšDHÄ•]
A. onÄ• `as much grain as is put into a mortar at one time'; -- cf. Pa. oÌ„dhÄ• nÄ«ya -- n. `receptacle'.
avanata -- see AVANAMATI.

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avanamaka 787 *avanamaka `bending'. [âˆšNAM]
Pa. oÌ„namaka -- ; M. oá¹‡vÄ• , vaá¹‡Ëš, onvÄ• `stooping'.

788 avanamati `bows' MBh. 2. avanata -- `bowed down' MBh. 3. avanÄ• mayati `bends' MBh. [âˆšNAM]
1. Pa. oÌ„namati, oÌ„á¹‡Ëš `bends down' (for á¹‡ J. Charpentier IL ii 55), Pk. oÌ„á¹‡amaÃ¯; H. poet. unawnÄ• `to bend, stoop, fall on, be broken'; M. oá¹‡avá¹‡&etilde;, oá¹‡Ä• vËš, vaá¹‡Ëš `to stoop'.
2. Pa. oÌ„á¹‡ata -- , Pk. oÌ„á¹‡aya -- ; Kho. undik `to hang down' Morgenstierne BelvalkarVol 85 with (?).
3. Pa. oÌ„nÄ• mÄ“ti, oÌ„á¹‡Ëš `makes bend down', Pk. oÌ„á¹‡Ä• mÄ“i, Bhoj. onÄ• il; OMth. onÄ• vaÃ¯ `causes to lower'; H. onÄ• nÄ• , unËš `to make bend, to attack'.
Addenda: avanamati. 1. Brj. onawno intr. `to bend down'.
3. avanÄ• mayati: Brj. onÄ• (w)no tr. `to make bend'.
avanÄ• mayati see AVANAMATI Add2.

789 *avanahati `covers. [Cf. avanahya KÄ• tyÅšr., Ã¡vanaddha<-> AV., Pa. oÌ„naddha -- , Pk. oÌ„á¹‡addha -- : âˆšNAH]

Aw. onahÄ• `overcast' pp. of *onah -- Baburam Saksena NIA i 397.
avanÄ• mayati see AVANAMATI.

avanÄ• yÃ¡ 790 avanÄ• yÃ¡ m. `putting down' lex. [âˆšNÄ«]
Si. inscr. onÄ• `act of throwing or pouring down'.

791 *avanijyati `washes'. [Ã¡vanÄ“niktÄ“ `washes oneself', Ã¡vanÄ“jayati
`causes to wash' ÅšBr.: âˆšNIJ]
PaÅ¡. lauá¹›. oÌ„nÇ° -- `to wash (clothes, hands)', ar. Ã¤Ä©Å¾ -- : the
latter poss. < *Ä• nijyati (for prep. cf. Ä• snÄ• na -- beside snÄ• ËŠna --);
-- cf. Pa. oÌ„á¹‡oÌ„jÄ“ti J. Charpentier IL ii 55 cannot explain oÌ„ < Ä“.

791a â€ *avanidrÄ• -- f. `falling asleep': cf. Ã¡vadrÄ• ti (fut. part.
avadrÄ• syÃ¡t -- ÅšBr.) and avasupta -- MBh. [âˆšDRAI]
WPah.ká¹-g. á¹‡Ä«Ã±j f. `sleep' with loss of the initial vowel of MIA.
*oÌ„á¹‡ijja -- paralleled by the loss of Ä• -- in ká¹-g. á¹‡auá¹‡Ãµ caus. of
aá¹‡nÃµ (Ä• ËŠNAYATI), but Hendriksen, who gives both nÄ«Ã±j, kc. nÄ«j and
á¹‡Ä«Ã±j, derives both from NIDRÄ• ËŠ -- , the initial n -- being attracted
to á¹‡ -- by a group of reflex consonants replacing -- dr -- on its way to
-- jj -- . Note ká¹-g. vowels ni -- < ni -- , but á¹‡I -- < *oá¹‡i -- .

avapatita 792 avapatita `fallen down' R. [Cf. avapÃ¡tat -- RV.: âˆšPAT]
Pa. oÌ„patita -- ; Pk. oÌ„vayaÃ¯, oÌ„vaá¸• aÃ¯; Kt. Å«ptÃ¥ `I fell' (pres.
Å«pÅ•Ä“nÉ™m formed after pÅ•Ä“nam `I give' < pradadÄ•  -- : ptÃ¥ `gave' <
prÃ¡tta -- Morgenstierne Rep1 60.). Perh. a Kt. cmpd. with Å«, see PATITÃ¡
-- .

avapuá¹£ya 793 *avapuá¹£ya `bud'. [Cf. Pa. oÌ„puppha -- m. `bud' <
*avapuá¹£pa -- : PÃºá¹£YA -- 1]
Kal. uÅ¡ik `flower'.
avabaddha -- see AVABANDHATI.

avabandha 794 avabandha m. `fastening' SuÅ›r. [âˆšBANDH]
Pk. avabaá¹• dha -- m.; H. Ãµdh m. `the cord with which rafters for thatching
are fastened until the roof is finished'.

795 avabandhati `ties on, fixes on' KauÅ›. 2. avabaddha- MBh. [âˆšBANDH]
1. Pa. oÌ„bandhati; PaÅ¡. wand -- , wÄ• Ëš `to make, build; to be formed' or

< UPABANDHATI.
2. Pk. oÌ„baddha -- ; Or. odhÄ• `upper garment of a man'; OAw. odhÄ• `united with'; H. odhnÄ• `to be fastened, be entangled'.

796 Ã¡vabÄ• dhatÄ“ `keeps off' RV., `*presses down'. [Cf. sÃ¡á¹• bÄ• dhatÄ“ AV., Pk. saá¹• bÄ• haÃ¯ `presses down': âˆšBÄ• DH]
Mth. ohÄ• eb `to copulate (of animals)'.

797 Ã¡vabharatÄ“ `sinks into', Ëšti `throws into' RV. Some confusion prob. with avaharatÄ“ `brings down' KÄ• tyÅšr. since from Pk. onwards cmpds. of bhrÌ¥ -- and hrÌ¥ -- collide phonet. [âˆšBHRÌ¥]
Pa. oÌ„bharati `bears off'; Pk. oÌ„haria -- `brought down, descended'; B. olÄ• `to descend', caus. olÄ• na (if not < AVALÄ«YATÄ“ or with Chatterji ODBL 413 < *avalabh -- ); Or. ohaá¸·ibÄ• `to be hanging', caus. ohaá¸·Ä• ibÄ• , ohaá¸· `hanging roots of banyan tree', dial. uhlibÄ• `to flow down, float away'; H. oharnÄ• , uhËš `to subside (of swelling or flood), to settle (of a liquid)'; M. ohará¹‡&etilde;, horá¹‡&etilde; `to stuff or fill in a cavity, to overspread the body with trinkets, &c.'

avabhÄ• sa 798 avabhÄ• sa m. `lustre' SuÅ›r. [âˆšBHÄ• S]
Pa. oÌ„bhÄ• sa -- m., Pk. oÌ„bhÄ• sa -- , avahÄ• Ëš m.; S. uhÄ• u m. `light, splendour'.

avamÃ¡ 799 avamÃ¡ `lowest, inferior' RV. [Ã¡VA].
Pa. Pk. oÌ„ma -- ; Wg. Å«m, wÅ«m `lower'; -- poss. Ash. woÌ„Ìƒ adv. and prep. `down'.
*AVAMAKRAMA -- , *AVAMÄ• á¹• Å›A -- .

avamakrama 800 *avamakrama `lower row'. [AVAMÃ¡ -- , KRÃ¡MA --]
Wg. uÌ„Ìƒ kÅ™em duÌ„Ìƒt `the lower teeth'; -- more prob., like oÄ©nkÅ™em duÌ„Ìƒt `the upper teeth', a Wg. cmpd.
*avamardati, avamrÌ¥dnÄ• ti `rubs' MBh. [âˆšMRÌ¥D]
See *Ä• DHÅ«á¹‡á¸• H -- .

avamardana 801 avamardana n. `rubbing' MBh. [âˆšMRÌ¥D]
M. Ãµdaá¹‡ n. `the grooved slip along which shutters or panels run'.

avamalaka 802 *avamalaka `partially impure'. [MÃ¡LA --]

M. Ãµvá¸·Ä• , ovËš, oá¸·Ä• `impure only in a secondary degree'; -- cf. Pk. oÌ„maÃ¯la -- `dirty'.
*avamÄ• á¹• Å›a -- `worst portion'. [AVAMÃ¡ -- , Ã¡á¹• Å›A -- .]
See *ADHAMÄ• á¹• Å›A -- .
avamÄ• na -- see APAMÄ• NA -- .

avamukta 803 avamukta `loosened'. 2. *avamukna -- [Ã¡vamuÃ±cati AV.: âˆšMUC]
1. Pa. oÌ„mutta -- `freed'; A. Ãµt `free end of a skein of thread'.
2. Pa. oÌ„mukka -- `cast off', Pk. avamukka -- ; M. ÃµkÄ• , uÌƒËš `without the usual ornaments, bare, naked, void'.

avamÅ«rdha 804 avamÅ«rdha `head -- down' PÄ• á¹‡. KÄ• Å›. [MÅ«RDHÃ¡N --]
Pk. oÌ„muddhaga -- `face -- down'; S. uÌ„Ìƒdho `upside down', uÌ„Ìƒdha -- muho `face down'; L. amÅ«ndhÄ• , mÅ«dhÄ• `lying on the face', awÄ• á¹‡. amÅ«dhÄ• `upside down'; P. uÌ„ÌƒdhÄ• `face -- down', á¸• og. Å«Ë‹á¹‡á¸• Ä• ; Ku. Å«n, uÌƒdo `down'; N. uÌƒdho `low', adv. `below'; Bi. auÌƒdhÄ• `rough method of tiling with flat tiles'; H. auÌƒdhÄ• , ÃµdhÄ• `face down, topsy turvy'; G. uÌ„ÌƒdhuÌƒ `upside down', in cmpds. uÌƒdh -- .
Addenda: avamÅ«rdha -- : WPah.kc. undi `down', ká¹-g. Wkc. hÃ¹ndi, ká¹-g. hÃºndhi; J. undÄ• , ká¹-g. hÃ¹ndÉ”, hÃºndhÉ” `turned downwards, upside down'.

Ã¡vara 805 Ã¡vara `lower, hinder, nearer' RV., ËšrÄ“á¹‡a `below' ÅšBr., Ëšrataá¸¥, ËšrastÄ• t PÄ• á¹‡. [Ã¡VA]
Pa. oÌ„ra -- `lower', oÌ„raá¹• `on this side', oÌ„ratoÌ„ `from this side'; S. ore `on this side', L. P. ure, N. ora; A. or pariba `to come to an end'; OG. urahÃ£Ì„ `near'; Si. ora `below'; -- deriv. Pa. oÌ„raka -- `inferior', G. oruÌƒ adj. `near'; -- Pa. oÌ„rima -- `lowest, being on this side'; S. oryÃµ `the nearer'; -- P. H. urlÄ• `being on this side'.
avarÄ• -- 1, avarÄ• -- 2 (?), Ã¡varatara; *avarapÄ• ra -- .
avaraja -- see APARAJÃ¡ -- .
Addenda: Ã¡vara -- : S.kcch. oryÄ• adv. `near'; WPah.ká¹-g. Ã³rhi, ori, ore, orÅ›e `on this side', orÅ›a `from this side', Ã³rhu, kc. oru `to this side, to', ká¹-g. (kc.) Ã³rhue `since'.

Ã¡varatara 806 Ã¡varatara `further down' ÅšBr. [Ã¡VARA --]
S. orÄ• ru `the near side' (?); L. urÄ“re `nearer'; P. urere `a little on this side', arere `nearer'.

avarati 807 avarati f. `ceasing'. [Cf. Pa. oÌ„ramati `desists': âˆšRAM]
Kho. orÃ³i `sleep' ( < *orori) whence orÃ©ik `to sleep'.
*AVARATYA -- .

avaratya 808 *avaratya `sleep'. [For formation cf. *Ä• tatya -- ~ *Ä• tati -- : AVARATI --]
PasÅ¡. oÌ„rÃ¡Ä• m. `sleep'.

809 *avarandhati `hurts, destroys'. [âˆšRANDH]
Pr. orod -- `to beat'.

avarapÄ• ra 810 *avarapÄ• ra `the near bank'. [Ã¡VARA -- , PÄ• RÃ¡ --]
Pa. oÌ„rapÄ• ra -- in anoÌ„rapÄ• ra -- `boundless (of the ocean)'; L. urvÄ• r `on this side of a river'.

811 *avarampati or Ëšphati `cuts, scrapes off'. [Cf. raphitÃ¡<-> `wretched' RV., raphati, ramphËš `injures' Vop.: âˆš*RAMP]
Pk. oÌ„raá¹• pia -- `scraped, made thin' (cf. raá¹• pia -- and raá¹• phia -- ); M. orapá¹‡&etilde;, orbaá¸• á¹‡&etilde;, orphaá¸• á¹‡&etilde; `to scrape, scratch, strip off leaves'.

avarÄ• 812 avarÄ• 1 sc. diÅ› -- f. `the near side'. [Ã¡VARA --]
P. or f. `side', Ku. orÄ«, N. or; A. or `end'; B. or `boundary'; Mth. or `side, end, direction; H. or f. `side, nearness'; G. or f. `line of descent'.

avarÄ• 813 avarÄ• 2 f. `the afterbirth' PÄ• rGrÌ¥., amarÄ• -- , ËšalÄ• -- `afterbirth, umbilical cord' lex. [Cf. sÄ• ËŠvara -- `together with the

afterbirth' ÅšBr.: Ã¡VARA -- ?]
S. ora `afterbirth, second crop springing up after reaping'; L. awÄ• á¹‡. aÌ‚ur `afterbirth'; P. aul, aÌƒul, Ã£Ì„ul f. `umbilical cord'; H. aÌƒwal, ambal, Ã£Ì„wal m. `afterbirth, `umbilical cord', G. or f.; M. var, vÄ• r f. `caul, afterbirth'.

814 *avarÄ«yatÄ“ `flows down'. 2. *avarÄ«á¹‡a -- . 3. *avarÄ“payati. [Cf. rÄ«ËŠyatÄ“ `flows' RV., rÄ«á¹‡a -- lex., rÄ“payati Gr.: âˆšRÄ«]
1. Pk. oÌ„lÄ«aÃ¯ `comes down'; Si. erenavÄ• `to flow into the udder (of milk), to sink in the mud'.
2. Si. eruá¹‡Ä• pret. of preceding.
3. G. oravvuÌƒ `to irrigate with well water'; Si. eravanavÄ• `to cause to flow down'.
*avarÄ«á¹‡a -- see *AVARÄ«YATÄ“.
*avarÄ“payati see *AVARÄ«YATÄ“.
Addenda: *avarÄ«yatÄ“: Md. varanÄ« `pours', fen vËš `bathes', verum `pouring'.

814a â€ avarÅ«á¸• ha -- `descended' AV. [âˆšRUH]
WPah.ká¹-g. É”á¹›nÃµ `to set (of sun)' Him.I 8.

avaroÌ„dha 815 avaroÌ„dha m. `shoot sent down by a branch of the banyan tree' AitBr., ËšroÌ„ha -- m. KauÅ›. [âˆšRUH1]
Or. ur `aerial roots of the banyan tree'.

avaroÌ„á¹£a 816 *avaroÌ„á¹£a `anger'. [âˆšRUá¹£]
Wg. urÅ«ËŠá¹£ `anger' (or < *Ä• ROÌ„á¹£A --), Si. erehiya (< *avaroÌ„á¹£ita -- ?).
avaroÌ„ha -- see AVAROÌ„DHA -- .

817 Ã¡varoÌ„hati `descends, alights' RV. [Cf. avaroÌ„dhana -- n. `descending motion' AitBr.: âˆšRUH1]
Pa. oÌ„roÌ„hati, Pk. oÌ„roÌ„haÃ¯, oÌ„ruhËš, oÌ„rubhaÃ¯ (with anal. bh); Si. (SigGr) ora -- `to descend, be immersed'.

avará¹‡a 818 avará¹‡a `having no outward appearance' ÅšvetUp., `colourless' MBh. Cf. avará¹‡asaá¹• yoÌ„ga -- m. `no connexion with caste' &capamacr;p. [VÃ¡Rá¹‡A -- 1]

Pk. avaá¹‡á¹‡a -- `without colour or shape'; G. avan `being below the four castes, low, mean'.

818a *avartmaka -- Add. 14250.

avala 819 *avala `contrary'. 2. *avalla -- .
1. Pk. avila -- `difficult'; S. auro `ill dispositioned', aurÄ« f. `difficulty, calamity'; G. avá¸·uÌƒ `contrary, obstinate'.
2. S. avalo `contrary, perverse, unpropitious'.

820 *avalagati `fastens to, touches'. [Cf. avalagayati KÄ• tyÅšr. com.: âˆšLAG]
Pk. oÌ„laÃ¯a -- `touching'; S. oraá¹‡u `to talk over one's misfortunes' semant. cf. AVALAGNA -- .

avalagana 821 *avalagana `something hanging'. [âˆšLAG]
H. olan m. `plummet'; M. oá¸·aá¹‡, olÄ• á¹‡Ä« f. `clothes line, string of an iron lamp', oá¸·Ä• á¹‡&etilde;, olÄ• Ëš n. `string of an iron lamp, cloth worn during ablution' (cf. Pk. oÌ„laÃ¯a -- `put on, worn').

avalagna 822 avalagna `hanging down from' KÄ• lid. [âˆšLAG]
Pa. oÌ„lagga -- `restrained'; Pk. oÌ„lagga -- `attached to', ËšgÄ• <-> f. `service, affection'; S. orgÌ aÃ¼ m. `kind friendly talk'; A. olag `obeisance'; G. oá¸·ag f. `blessing, benediction after meals'.

823 *avalagyati `clings to, hangs from'. [âˆšLAG]
Pa. oÌ„laggÄ“ti `makes cling to'; Pk. oÌ„laggaÃ¯ `follows, serves'; Ash. uluá¹…a -- intr. `to hang', Kt. wuluá¹… -- `to seize' (NTS ii 241 < avalaá¹…ghayati?); G. oá¸·aguuÌƒ `to frequent'; M. oá¸·aÌƒgá¹‡&etilde;, vaá¸·Ëš, vaá¸·agËš, vaá¸·aghËš, vaá¸·aÌƒghËš `to hang from, cling to, grasp', oá¸·aÌƒghËš `to cling to, grasp': nasalized forms perh. X AVALAMBATÄ“, forms with gh perh. X AVALAá¹…GHAYATI, but in M. may be simple variations of spelling.

824 *avalaá¹…ghati Ëšghita -- `passed (of time)' KathÄ• s. [Cf. *avalaá¹…ghayati in Pa. oÌ„laá¹…ghÄ“ti `makes jump down': âˆšLAá¹…GH]
S. orÃ£Ì„ghaá¹‡u `to step over', oraá¹…gha f. `stepping over'; G. oá¸·aÌƒghvuÌƒ, ËšaÌƒguuÌƒ `to cross, violate', oraÌƒgÉ” m. `act of crossing,

a wrestling trick'.

825 *avalaá¹‡á¸• ayati `crosses'. [Cf. oÌ„laá¹‡á¸• ati `throws out' DhÄ• tup.? -- âˆšLAá¹‡á¸•]
Pk. oÌ„laá¹‡á¸• Ä“i `crosses, transgresses'; M. olÃ£Ì„á¸• á¹‡&etilde;, olaÌƒËš, olhÃ£Ì„á¸• á¹‡e `to cross or pass over'.

avalamba 826 avalamba, Ëška -- `hanging down' R., m. `stay, support, perpendicular' KÄ• tyÅšr. [âˆšLAMB]
Pa. oÌ„lamba -- , Ëšaka -- `hanging down', n. `support, plummet'; Pk. avalaá¹• ba -- , Ëšaga -- `hanging down', oÌ„laá¹• ba -- m. `support'; Pr. wurbÃ³k, ulbÃ³k `ear -- ring' Morgenstierne NTS xv 276; A. olom `pendulum'; Or. oá¸·ama `plummet', dial. ulam `aerial roots of the banyan tree'; G. oá¸·aÌƒbÉ” m. `plummet', M. oá¸·aÌƒbÄ• m. (whence oá¸·aÌƒbá¹‡&etilde; `to prove a wall'); Si. olamÌ†bu adj. `hanging' (Geiger EGS 33 wrongly < avalambita --).
Addenda: avalamba -- : Md. olanÌ†bu `plumb -- line'.

827 avalambatÄ“ `hangs down' TUp. 2. avalambita -- KÄ• lid. 3. avalambayati PaÃ±cat. [Cf. Ã¡varambatÄ“ RV.: âˆšLAMB]
1. Pa. oÌ„lambati, Pk. oÌ„laá¹• baÃ¯; A. olamiba `to be suspended'; H. olamnÄ• , oraËš `to hang down', M. oá¸·aÌƒbá¹‡&etilde;; Ko. vaÌƒá¸·batÄ• `hangs'; Si. olamÌ†banavÄ• `to wave'.
2. Pa. oÌ„lambita -- , Pk. oÌ„laá¹• biya -- ; Si. (SigGr) elba `hanging down'.
3. Pk. avalaá¹• bÄ“i tr.; Gy. eur. umlavel, umblËš tr. `hangs'; Ash. ulumÄ• -- tr. `to hang up', Wg. ulum -- , A. olamÄ• iba, H. ulmÄ• nÄ• (all less likely < ullambayati, Pk. ullaá¹• baá¹‡a -- n. `hanging up with a noose'); -- Kt. almoÌ„<-> `to hang up', Dm. alamaÌ‚y -- Morgenstierne NTS ii 241, xvii 224, but rather with NTS xii 154 < *Ä• lambayati, see Ä• LAMBATÄ“.
avalambayati see AVALAMBATÄ“.
avalambita -- see AVALAMBATÄ“.

avalaya 828 *avalaya `refuge'. [âˆšLÄ«1]
L. olÄ• m. `screen, shelter'; H. olÄ• m. `screen'; G. oá¸·É” m. `shelter, protection'.
Addenda: *avalaya -- : WPah.ká¹-g. oÌ„l f. `cave'; H. ol m.f. `screen, shelter'. -- OP. olhÄ• m. `screen, shelter' X *OÌ„á¸• á¸• H -- ?

828a â€ *avalayati `melts' (cf. *AVARÄ«YATÄ“ and vilayana --). [âˆšlÄ«2]
WPah.ká¹-g. olá¹‡Ãµ `to dissolve, mix, stir' prob. < MIA. oÌ„ -- ll -- with anal. doubling of initial consonant of root in a cmpd. vb.

829 *avalalati `descends'. 2. *avalÄ• layati. 3. *avalÄ• la -- . [âˆšLAL, and cf. âˆš*LAá¸• 2]
1. Pk. ollaria -- `asleep'; Ku. ulará¹‡o `to descend, be degraded'; N. orlanu `to descend'; Or. uluribÄ• `to fall from its proper place, to be pulled down (of thatch)'.
2. Ku. ulÄ• rá¹‡o `to bring down', N. orÄ• lnu, orhÄ• Ëš; Or. ulÄ• ribÄ• `to take down thatch off a roof'.
3. Ku. ulÄ• r, Ëšro m. `downward slope, descent', N. orÄ• lo.
Addenda: avalalati. 1. WPah.ká¹-g. É”á¸·nÃµ `to fall down'.
3. *avalÄ• la -- : WPah.ká¹-g. rwaá¸·I f. `downward slope, descent'.

830 *avalavati `cuts off'. [Cf. avalÅ«na -- `cut off' lex.: âˆšLÅ«]
Sh. valoÌ„ná¹· `to shave (the beard)'; G. É”á¸·avvuÌƒ `to misappropriate' (or < *AVALOÌ„PAYATI).

831 *avalasati `slips down'. 2. *avalasita -- . [âˆš*LAS2]
1. Pk. oÌ„rasaÃ¯ `descends'; S. ulahaá¹‡u `to descend, set (sun, moon, &c.)', ulahando m. `the West'.
2. S. olahyo `western'.
*avalÄ• la -- see *AVALALATI.
*avalÄ• layati see *AVALALATI.
*avali -- `line, row' see Ä• VALI -- .
Addenda: *avalasati. 3. *avalasta -- (cf. *LASTA -- id.): OP. ulatthÄ• `descended'.
*avalÄ• la -- see *AVALALATI Add2.

avalipya 832 *avalipya `to be smeared'. [Cf. avalipta -- `smeared' MBh., Pa. ullittÄ• valitta -- `plastered inside and out', Pk. oÌ„liá¹• paÃ¯, oÌ„litta -- : âˆšLIP]
G. oá¸·ap, kÄ• á¹-h. orpÉ” m. `line made in plastering with cowdung'.

833 avalÄ«yatÄ“ `stoops' MBh., `hides oneself' R., `sticks to' SuÅ›r. 2. X *ullÄ«yatÄ“ (cf. caus. ullÄ• payatÄ“ `causes to lie down, humiliates' PÄ• á¹‡. KÄ• Å›.). [âˆšLÄ«]
1. Pa. oÌ„liyati `sticks to'; Pk. oÌ„lÄ«aÃ¯ `comes down'; Si. elenavÄ• `to be fatigued, be laid out (of a carpet)', ellanavÄ• `to hang up' < *elva -- (whence pass. ellenavÄ• `to be hanged'), ellavanavÄ• `to cause to be hung'.
2. S. olijaá¹‡u `to be tired'; Ku. uliá¹‡o `to be despised, be hated, be perplexed, be a fool'; B. olÄ• , ulÄ• `to descend' (poss. < Ã¡VABHARATÄ“), Or. ulibÄ• .
Addenda: avalÄ«yatÄ“. 1. Si. elenavÄ• , ellanavÄ• , etc. and Md. elenÄ« `hangs (intr.)' altern. < *ABHILAGATI.

834 *avaluá¹‡á¸• ati `spills'. [âˆšLUá¸•]
Pk. oÌ„luá¹• á¸• aÃ¯ `falls, drips'; -- M. olaÌƒá¸• á¹‡&etilde;, ulËš tr. and intr. `to turn over, spill' bec. of -- l -- < MIA. ll rather < *ULLUá¹‡á¸• ATI.

835 *avalÄ“payati `smears'. [avalimpati Kauá¹£Br., avalÄ“pana<-> n. `ointment' SuÅ›r., Pk. oÌ„liá¹• paÃ¯: âˆšLIP
See UPALÄ“PAYATI.

avaloÌ„ka 836 avaloÌ„ka m. `seeing' MBh. [âˆšLOÌ„K]
Pk. avaloÌ„ya -- m. `sight'; Si. eliya `light, open space' (< *oloe).

avaloÌ„kita 837 avaloÌ„kita `looked at' MBh. [âˆšLOÌ„K]
Pa. oÌ„loÌ„kita -- , Pk. oÌ„loÌ„ia -- ; Si. eli `public, plain'.

838 *avaloÌ„á¸• ayati `stirs up'. [âˆšLUá¸•]
PaÅ¡. oroá¹› -- `to mix'.

839 *avaloÌ„payati `has cut off'. [avalumpati `takes off, cuts off' TS., Pa. oÌ„lumpÄ“ti `wrests off', Pk. oÌ„luá¹• pa -- m. `crushing': âˆšLUP]
G. oá¸·avvuÌƒ `to misappropriate' or < *AVALAVATI.
*avavartana -- see *AVAVARTAYATI.

840 *avavartayati `turns round'. 2. *avavartana -- n. 3. *avavá¹›ttra -- `instrument for twirling'. [âˆšVRÌ¥T1]
1. Pk. oÌ„vattÄ“i `twirls round'; Ku. auá¹-á¹‡o `to card cotton', N. oÄ©á¹-nu, uÄ©á¹-nu, Bi. oá¹-ab, Ãµá¹-ab, Mth. auÌƒá¹-ab; H. oá¹-nÄ• `to thrum'.
2. H. oá¹-nÄ« f. `instrument for separating seed from cotton'; M. vaá¹-á¹‡&etilde; n. `instrument for rolling cotton to separate seed'.
3. S. aiá¹-ru m. `spinning wheel', aiá¹-riá¹›Ä« f. `small do., cotton cleaning machine'; Ku. w&etilde;á¹-o `cotton gin', auá¹-o `spindle, cotton gin'; N. oÄ©á¹-o, uÄ©á¹-o, aÄ©á¹-o `cotton gin'.

841 *avavahati `carries down'. [âˆšVAH]
Pa. oÌ„vahati, pass. oÌ„vuyhati `is carried down (a river)', Pk. oÌ„vahaÃ¯ `flows, sinks'; Bshk. wÄ• -- `to flow' (Å« wÄ• ant `the water is flowing': Morgenstierne AO xviii 255 < upavah -- ?); Phal. wahÄ• ËŠndu `streaming, running (of water)'.

avavÄ• da 842 avavÄ• da m. `speaking ill of' lex. (cf. APAVÄ• DA -- ), `instruction' BHSk. [Cf. avavaditrÌ¥ -- `one who gives the definitive opinion' AitBr.: âˆšVAD]
Pa. oÌ„vÄ• da -- m. `advice'; AÅ›. gir. ovÄ• ditavyaá¹• `should admonish'; Si. ovÄ• va `admonition'.

843 *avavÄ• layati `waves round'. [âˆšVAL]
G. ovÄ• á¸·vuÌƒ `to wave a platter with lighted wicks, coins, &c., round the head of a person or idol to remove ill-luck', M. ÃµvÄ• á¸·á¹‡&etilde; Bloch LM 303.
*avavrÌ¥ta -- `covered' see *OÌ„á¹-á¹-Ä• -- .
*avavrÌ¥ttra -- see *AVAVARTAYATI.

avavrÌ¥ddha 844 *avavrÌ¥ddha or *apaËš `cut off'. [For prep. cf. Ã¡vakrÌ¥ntati ÅšBr., apakËš KauÅ›.: âˆšVARDH]
P. auá¸• hÄ• , oá¸• hÄ• m. `a strip of leather (esp. for holding the butt of a

horseman's spear), stirrup, part of girth'.

avavrÌ¥á¹£á¹-i 845 *avavrÌ¥á¹£á¹-i `rainfall'. [Cf. avavará¹£ati `rains on' VS., Pa. oÌ„vassati; Ã¡vavrÌ¥á¹£á¹-a -- TBr., Pk. oÌ„vaá¹-á¹-ha -- `rained on'; m. `rain': âˆšVRÌ¥á¹£]
S. oá¹-hi f. `falling of rain, plenty of rain, fallen rain'.
Ã¡vavyayati see Ã¡PAVYAYATI.

846 *avaÅ›aá¹…katÄ“ `hesitates'. 2. *avaÅ›aá¹…kÄ• -- f. [âˆšÅ›Aá¹…K]
1. G. oÅ›aÌƒkvuÌƒ `to feel bashful'.
2. G. oÅ›aÌƒk f. `bashfulness'. Both with Å› due to Sk. Å›aá¹…kÄ• -- ?

847 *avaÅ›apati `curses', *avaÅ›apa -- m. [Cf. avaÅ›apta<-> `cursed' MBh., Å›apa -- m. lex.: âˆšÅ›AP]
K. woÌ†hawun `to curse', woÌ†hav m. `curse'. Phonet. these may also represent *apa -- Å›ap, ut -- , upa -- , vi -- (cf. viÅ›Ã¡pta -- `abjured' MaitrS.).

avaÅ›ara 848 *avaÅ›ara `protection, shelter'. 2. *avaÅ›Ä• ra -- . [For semantic change to `roof, veranda, porch' cf. esp. Å›ARAá¹‡Ã¡ -- . G. É” -- points to initial apa -- . In view of Pa. Pk. words derivation from apasaÌ„Ì†ra -- (Bloch LM 303, ND 63 b 10) is semantically unsatisfactory; these words also rule out conn. with upaÅ›Ä• la -- n. `courtyard before a house' KauÅ›. -- âˆšÅ›AR]
1. Pa. oÌ„saraka -- `affording shelter, overhanging (of eaves)'; Pk. oÌ„sariÄ• -- f. `part round the outside of the door, terrace'; Bi. oÌ†srÄ• , (Gaya) usrÄ• `veranda', Mth. (SBhagalpur) oÌ†sro, Bhoj. oÌ„sarÄ• ; G. É”srÄ« f. `steps at entrance door, front portion of house'; M. osrÄ« f. `veranda or unwalled space in front of or behind central part of house'.
2. Pa. oÌ„sÄ• raka -- m. `outbuilding, shed'; Pk. oÌ„sÄ• ra -- m. `cow shed'; Mth. osÄ• rÄ• , osarabÄ• `outer veranda of house', Bi. osÄ• rÄ• , ËšrÄ«, H. osÄ• rÄ• , usËš m. `veranda, porch' (â†’ P. usÄ• rÄ• m. `porch, vestibule, room on the roof of a house').
*avaÅ›Ä• ra -- `protection' see *AVAÅ›ARA -- . [âˆšÅ›AR]
Addenda: *avaÅ›ara -- : S.kcch. ausrÄ« f. `front portion of house, verandah'.

848a â€ *avaÅ›alati `springs down'. [âˆšÅ›AL]

WPah.kc. oÄ‹hÉ™á¸·no `to descend' with oÄ‹h -- from UCCHALATI (~ *uÅ›Å› --) < *UT -- Å›ALATI.

848b â€ *avaÅ›Ä• la -- `descent'. [âˆšÅ›AL]
WPah.Wkc. Ä‹hwÄ• á¸· f. `climbing down' (< *oÄ‹hÄ• á¸·: for oÄ‹h -- replacing oÌ„Å› -- see â€ *AVAÅ›ALATI).

avaÅ›in 849 avaÅ›in `not independent' &capamacr;p. [Cf. avaÅ›Ã¡ -- `not submissive to another's will' AV., `not having one's own free will' Mn.: VÃ¡Å›A --]
Pa. avasin -- `dependent'; Pk. oÌ„sia -- `weak'; G. oÅ›iyÄ• á¸·uÌƒ `dependent, indebted, grateful'.

850 avaÅ›Ä«yatÄ“1 `falls off' AV. 2. *avaÅ›Ä«ta -- . [âˆšÅ›Ä«2
1. Kho. (Lor.) uÅ¡ik `to become dissolved, to melt': but if Å¡ represents á¹£, then < *AVAÅ›RAYATI.
2. Pk. oÌ„sÄ«a -- `bent down'; S. ohÄ«á¹›o m. `shower of rain' (semant. cf. Eng. fall = rainfall).

851 *avaÅ›Ä«yatÄ“2 `is cold'. 2. *avaÅ›yÄ• payati caus. 3. *avaÅ›yÄ• pana -- . [Cf. Å›Ä«yatÄ“ `is cold, congeals' TS., avaÅ›Ä«ta -- `cooled' PÄ• á¹‡., Å›yÄ• payati `causes to congeal' Gr.: âˆšÅ›YAI].
1. N. osinu `to be damp'.
2. N. osÄ• unu `to make damp'; Bhoj. osÄ• il `to pour out a liquid to cool it'.
3. Bi. osaunÄ« `flat wooden pan for cooling syrup'.

avaÅ›Ä«rá¹£aka 852 avaÅ›Ä«rá¹£aka `having the head turned down' SuÅ›r. [Å›Ä«Rá¹£Ã¡ --]
Poss. H. osÄ«sÄ• m. `head of bed, pillow', G. osÄ«suÌƒ n. `pillow', but see *UT -- Å›Ä«Rá¹£A -- .

852a *avaÅ›uá¹£ka -- `dried up'. [Cf. avaÅ›uá¹£yati `becomes dry' VÄ• yuP., Pa. avasussati `withers': âˆšÅ›Uá¹£1]
Pk. oÌ„sukka -- `dried', oÌ„sukkhaÃ¯ `makes dry'; Kho. (Lor.) osukik, usËš `to wither, cease suckling (a child), come to an end' with dissimilation of Å› to s before á¹£ rather than direct < pre -- IA. *suá¹£ -- ? If u -- is earlier than o -- , prob. < *UT -- Å›Uá¹£KA -- or *UPAÅ›Uá¹£KA -- .

853 *avaÅ›Å«yatÄ“ `subsides (of a swelling)'. [For this use of ava in compd. cf. avasavya -- `not left': âˆšÅ›VI]
M. vasujÌ„á¹‡&etilde; `(a swelling) to subside'.

854 *avaÅ›candati `jumps down'. [< IE. *skend -- , see *Å›CANDATI: cf. avaskandati `jumps down' BhP.: âˆšSKAND]
Kal. uÄ• hÃºndim `I dismount, descend'; -- semant. Pk. occhaá¹• dia -- `carried off, hurt', occhanna -- `attacked, seized' is difficult, but perh. < `jumped upon'.

avaÅ›yÄ• 855 avaÅ›yÄ• f. `hoar -- frost, dew' lex., avaÅ›yÄ• ya -- m. MBh. [âˆšÅ›YAI]
Pa. ussÄ• va -- m., Pk. avasÄ• ya -- , oÌ„sÄ• a -- m., ossÄ• -- , usËš, oÌ„sÄ• <-> f., ussa -- , oÌ„sa -- m.; Gy. eur. oÅ¡ `dew'; Kt. yÅ«Ä‹ `ice', Pr. Å«Ì¤zu, yÅ«Ì¤Ëš; Wg. yÅ«Ë˜z `cold, frost' (â†’ Kho. yoz `ice' â†’ Wkh. y*lz; but ac. to IIFL ii 555 forms with -- z may orig. be loans from Ir. < IE. iÌ¯eg -- in Pokorny IEW 503); PaÅ¡. Å«Å¡ `cold'; Gaw. hoÌ„Ìƒ Å¡, woÅ¡liá¹…, wÃµÅ¡Ëš `ice'; Kal. oÅ¡ `ice, cold'; Bshk. Tor. oÌ„Å¡ `ice', Savi hoÌ„Ìƒ Å¡liá¹…; P. os f. `dew', WPah. jaun. oÅ›, Ku. os, wos, wÃµs, wÃµsÄ«, gng. oÌ„Å›, N. os; B. os `dew, frost, cold'; OAw. osa, lakh. os `dew', H. os f., G. os m.
*avaÅ›yÄ• pana -- `cooling': see *AVAÅ›Ä«YATÄ“2.

855a â€ avaÅ›rayaá¹‡a -- n. `taking (anything) off the fire' SÄ• h. [âˆšÅ›RI]
Pk. olhavaÃ¯, ulhËš `makes cold, extinguishes', pass. olhÄ• i, ulhËš; G. (h)olavvuÌƒ `to extinguish, compose (a quarrel), blot out': -- < *avaÅ›laÌ„Ì†payati??

â€ *avaÅ›laÌ„Ì†payati see â€ AVAÅ›RAYAá¹‡A -- .

856 *avaÅ›rayati `leans from'. [Cf. avaÅ›rayaá¹‡a -- n. `act of taking off the fire' lex.: âˆšÅ›RI]
Pk. avassiya -- `hanging from, resting on'; Wg. uá¹£oÌ„<-> `to fall'; PaÅ¡. uá¹£ -- `to fall down, collapse' (IIFL iii 3, 20 < avaÅ›&rcirclemacr; -- ); Kal. uá¹£Ã-m tr. `I hang' (or poss. < ÃºPAÅ›RAYATI: for Å›r > á¹£ see Å›Å•ÌŠá¹…GA -- , Å›Ä«Rá¹£Ã¡ -- , > str see Ã¡Å›RU -- , Å›Rá¹“á¹‡I --); <-> Kho. (Lor.) uÅ¡ik `to become dissolved, to melt' if Å¡ represents á¹£; if not, then < AVAÅ›Ä«YATÄ“1.

857 *avaÅ›laká¹£á¹‡ayati `smooths out'. [Cf. Å›laká¹£á¹‡ayati `smooths, softens' KÄ• tyÅšr.: Å›LAKá¹£á¹‡Ã¡ --]
Pa. oÌ„saá¹‡hÄ“ti `smooths out, combs out'; H. osannÄ• `to knead dough'. avasÃ¡ -- see APÅ«PÃ¡ -- .

avasara 858 avasara m. `occasion, favourable opportunity' PaÃ±cat. [âˆšSRÌ¥]
Pk. oÌ„sara -- , avasËš m. `time, opportunity'; Bhoj. osari `turn', Aw. lakh. osarÄ«; H. osrÄ• m., ËšrÄ« f. `time, season, turn'.
Ã¡vasarpati see UTSARPATI.

859 *avasalati `jumps down'. [âˆšSAL]
Wg. Å«sal -- `to fall'.

avasÄ• ËŠna 860 avasÄ• ËŠna n. `stopping -- place' RV., `end' Mn. [âˆšSOÌ„]
Pa. avasÄ• na -- , oÌ„sËš n. `end', Pk. avasÄ• á¹‡a -- , oÌ„sËš n.; G. É”sÄ• á¹‡ n. `courage at a critical time'; -- Si. vasana `end' Geiger ES 80, but â†• Pa.
Addenda: avasÄ• ËŠna -- [Cf. Ir. awa -- haya -- in Yazgh. away -- `to put, take off (clothes)' EVSh 17]: P. usÄ• á¹‡ m. `courage', H. ausaá¹‡ m.

avasÄ• ra 861 *avasÄ• ra `moving aside'. [Cf. AVASÄ• RAYATI: âˆšSRÌ¥]
Pk. oÌ„sÄ• ra -- m. `going away'; B. osÄ• r `width, wide', Or. osÄ• r, usÄ• r, H. osÄ• r m. and adj.; M. osÄ• r, vasÄ• r, usÄ• r m. `space left vacant, room for passing', osÄ• rÄ• m. `intermission of work'.

862 avasÄ• rayati `moves aside' KauÅ›., cf. apasÄ• rayati from which the Pk. N. H. forms may equally stem. [âˆšSRÌ¥]

Pa. oÌ„sÄ• rÄ“ti `stows away', Pk. oÌ„sÄ• rÄ“i `removes', avasÄ• ria<-> `removed to a distance', N. osÄ• rnu `to remove', H. usÄ• rnÄ• `to remove, finish' (or < ÃºTSARATI).
Addenda: avasÄ• rayati: Md. ohoranÄ« `to pour, drop'.
*avasthÄ• nÄ• ntara -- see AVASTHÄ• NTARA -- Add2.

avasupta 863 *avasupta `asleep'. [Cf. Pk. oÌ„soÌ„vaá¹‡Ä« -- f. `hypnotic power': âˆšSVAP]
Pr. ostom -- `to fall asleep' Morgenstierne NTS xv 287 without being able to account for -- m -- . Rather < *AVASTUMBHATÄ“.
avaskara -- `faeces' see APASKARA -- .

864 avaskirati `scrapes' ÅšiÅ›. [Cf. avakirati `spreads' &capamacr;Å›vGrÌ¥., Pa. oÌ„kirati `casts out': âˆšK&RCIRCLEMACR;]
M. okhará¹‡&etilde; `to smooth a field after ploughing'.

avastara 865 *avastara `strewing, covering'. [âˆšSTRÌ¥]
Pa. ottharaka -- n. `a kind of strainer'; N. othro `nest'.
avastaraá¹‡a -- see *AVASTARATI.

866 *avastarati, Ã¡vastrÌ¥á¹‡Ä• ti `strews' VS., `covers' MBh. 2. avastaraá¹‡a -- n. `strewing' KÄ• tyÅšr., `bed -- cover' &capamacr;p. [âˆšSTRÌ¥]
1. Pa. ottharati `covers'; Pk. ottharaÃ¯, utËš `covers, overcomes', (X chad -- : occharaÃ¯ `covers'); K. woÌ†tharun `to wipe'; N. othranu `to hatch (eggs)'; Mth. otharab `to spread (esp. kuÅ›a grass)'; -- G. É”tharvuÌƒ `to be possessed by anger'?
2. Pa. ottharaá¹‡a -- n. `spreading over'; Pk. ottharaá¹‡a<-> n. `coverlet'; K. wÇ’tharunu m. `towel'.

avastÄ• rÃ¡ 867 avastÄ• rÃ¡ m. `*spreading, *covering' (`bed' PÄ• á¹‡.) [âˆšSTRÌ¥]
Bshk. othÄ• ËŠr `leather shoes' Morgenstierne AO xviii 226; A. othÄ• r `a kind of drag net'.
*GOÌ„VASTÄ• RA -- .

868 *avastumbhatÄ“ `becomes still'. [âˆšSTUBH2]
Pr. ostom -- `to fall asleep', absol. ostomÄ«ËŠ (Morgenstierne NTS xv 287

suggests *AVASUPTA --).

avastrÌ¥ti 869 *avastrÌ¥ti `spreading'. [Cf. stÅ•ÌŠti -- f. TS. and
*avastrÌ¥ta -- in Pa. otthaá¹-a -- `spread over', Pk. otthaa -- `scattered':
âˆšSTRÌ¥]
S. othaá¹›i, Ëšá¹›a f. `any epidemic or contagious disease, pestilence'.

avastÄ“pa 870 *avastÄ“pa `dripping down'. [âˆšSTIP]
G. uthevÉ” m. `leak in a roof'; M. othivá¸·Ä• , othiá¸·Ä• , othá¸·Ä• m.
`drippings from a tree after a shower'.

avasthÃ¡ 871 avasthÃ¡ `*standing, *firm' (m. `penis' AV.). [Cf. avasthita --
`firm' R.: âˆšSTHÄ•]
G. É”á¹-huÌƒ n. `prop'.

avasthÄ• 872 avasthÄ• f. `stability, state, condition' R. [Cf. avasthÄ• ËŠvan
-- `possessed of stability' TS.: âˆšSTHÄ•]
Pk. avatthÄ• -- f. `condition'; Si. vaá¹-a `order, arrangement'.
AVASTHÄ• NTARA -- .

avasthÄ• na 873 avasthÄ• na n. `situation' Hit. [âˆšSTHÄ•]
Pa. avaá¹-á¹-hÄ• na -- n. `position, standing-place'; Pk. avatthÄ• á¹‡a -- ,
avaá¹-á¹-hËš n. `condition'; Si. vaá¹-ana `standingplace, arrangement'; --
M. vaá¹-hÄ• á¹‡ n. `chamber' Bloch LM 401 rather < UPASTHÄ• ËŠNA -- ; -- S.
othÄ• á¹‡aá¹‡u `to drive out cattle to grass early in the morning' < `*to
collect in a standing-place'?

avasthÄ• ntara 874 avasthÄ• ntara n. `changed state' KÄ• lid. [AVASTHÄ• -- ,
Ã¡NTARA -- 2]
Pk. avatthaá¹• tara -- n. `bad plight', MB. athÄ• ntara, B. Ä• thÄ• ntar
Chatterji ODBL 504 or perh. < *avasthÄ• nÄ• ntara -- .
*avasthÄ• nÄ• ntara -- see AVASTHÄ• NTARA -- .
Addenda: avasthÄ• ntara -- : A. Ä• thÄ• ntar `a bad turn' AFD 206 or <
*avasthÄ• nÄ• ntara -- or *Ä• STH(Ä• N)Ä• NTARA -- .

875 avasthÄ• payati `sets out' &capamacr;Å›vGrÌ¥. 2. avasthÄ«yatÄ“ `is fixed'
KÄ• lid. [âˆšSTHÄ•]
1. N. othÄ• unu `to let rice cool after cooking'; G. oá¹-havvuÌƒ `to

substitute a wrong thing'.
2. N. othinu `to become cold (of cooked food, &c.)'.
avasthÄ«yatÄ“ see AVASTHÄ• PAYATI.
avasnÄ• ta -- see *AVASNÄ• YATI.
*avasnÄ• na -- see *AVASNÄ• YATI.

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876 *avasnÄ• yati `bathes', cf. avasnÄ• payati `washes' KauÅ›. 2. avasnÄ• ta -- `bathed in' MBh. 3. *avasnÄ• na -- `bathing'. [âˆšSNÄ•]
1. Kho. usnÃ©ik `to swim' Morgenstierne Belvalkar Vol 86 (rather than < ÃºtsnÄ• ti `emerges from water' which would have > uá¹£ --).
2. S. Å«nho `deep': doubtful but cf. next.
3. Pk. avaá¹‡hÄ• á¹‡a -- n. `washing'; Kho. usnÄ• nu `deep water where it is necessary to swim'; S. Å«nhÄ• á¹›u m. (< *Å«nhÄ• á¹‡u with dissimilation of n -- á¹‡?), Å«nhÄ• á¹‡Ä« f. `depth'.

877 avasphurati `casts away' Nir. [âˆšSPHUR]
Si. vapuranavÄ• `to sow seed'; -- doubtful.
Ã¡vasphÅ«rjati see *UTSPHÅ«RJATI.

avasravaá¹‡a 878 *avasravaá¹‡a `flowing down'. [Cf. avasrÄ• vayati `makes flow down' KÄ• tyÅšr.: âˆšSRU]
Pa. ossavana -- n. `outflow, running water'; M. vasaá¹‡ n. `alluvium'.

878a â€ *avasravati `flows down'. [âˆšSRU]
Pa. ossavana -- n. `outflow'; Md. ohenÄ« intr. `overflows, pours out'.

878b â€ avasrÄ• vayati `makes flow down' KÄ• tyÅšr. (cf. Pa. ossavana -- n. `outflow' < *avasravaá¹‡a --). [âˆšSRU]

S.kcch. osÄ• yá¹‡Å« `to drain water from cooked rice', G. osaÌ„Ì†vvuÌƒ; Md. ossanÄ« `pours out' whence ossenÄ« `(sun) sets'?

avasruta 879 avasruta `dropped down' Ä• Å›vGrÌ¥. [âˆšSRU]
WPah. bhal. osyi gei `miscarried (of a cow)'.

880 Ã¡vasvanati `flies down with noise' RV., avaá¹£vaá¹‡ati `smacks the lips' PÄ• á¹‡ [âˆšSVAN]
M. vasaá¹‡á¹‡&etilde;, vasá¹‡Ä• vá¹‡&etilde;, Ëšá¹‡avá¹‡&etilde; `to talk in sleep or delirium, to rave'.

881 avaharatÄ“ `brings down' KÄ• tyÅšr. [âˆšHRÌ¥]
Pa. oÌ„harati `takes down': for poss. later forms see Ã¡VABHARATÄ“.

avahÄ• ra 882 avahÄ• ra m. `*putting aside' (`truce' MBh.). [âˆšHRÌ¥]
Pa. avahÄ• ra -- , oÌ„hËš m. `acquisition'; Pk. oÌ„hÄ• ra -- m. `share'; NiDoc. goá¹-ha -- ohara `produce of a farm (?)'; N. ohar -- dohar `trade'.

882a â€ avÄ• kkÃ¡ -- `speechless' ÅšBr. [avÄ• ËŠc -- id. ÅšBr.: replaced by â€ NIRVÄ• KYA -- id. R. -- VÄ• C --]
B. abÄ• k `speechless, dumbfounded' (direct der. doubtful but scarcely â†• Sk. nom.sg. avÄ• ËŠk).

avÄ• cya 883 avÄ• cya `not to be uttered or spoken about' Mn. [VÄ• CYÃ¡ --]
Si. vas `vice, depravity' or perh. < VÄ• CYÃ¡ -- .

884 avÄ• payati, avÄ• pnoÌ„ti `reaches' Mn. 2. avÄ• pta -- `one who has reached' Kaá¹-hUp. [âˆšÄ• P]
1. Sh. vÄƒyÃ³Ä-kiÌ¯, 1st sg. pres. vÄ• m, `to come' (or < ÃºPAYÄ• TI).
2. Sh. vÄƒtÅ- `he came', Tor. wat; K. wÄ• tun `to arrive', pog. wÄ• t `he came'.
avÄ• pta -- see AVÄ• PAYATI.

avÄ• rÃ¡ 885 avÄ• rÃ¡ m.n. `the near side' VS.
Phonet. modern words for `the near bank' may all derive from avÄ• rÃ¡ -- or apÄ• ra -- . But since apÄ• ra -- alone occurs in Pali, it is the more probable source. See APÄ• RÃ¡ -- .

avÄ• lu 886 *avÄ• lu `mucus membrane of mouth (?)'.
Pk. avÄ• luÄ• -- f. `part adjoining the lips'; G. avÄ• á¸·u n. `gums of the teeth'.

Ã¡vi 887 Ã¡vi m.f. `sheep' RV., avikÃ¡ -- m. PÄ• á¹‡., avikÄ• ËŠ -- f. RV., avÃ-kÄ• -- f. AV., avilÄ• -- f. lex.
Pa. avi -- m. `ram' (but aviloÌ„ma -- `goat's hair'); Pk. avi -- , avia -- , avila -- m. `sheep, goat', avilÄ• -- f. `ewe'; Tor. Ã¶i f. `ewe' (more prob. with AO viii 299 < Ä“á¸• Ä« -- , see Ä“á¸• A -- ), Sh. bro. Ä“i; Si. aviyÄ• `goat' (Geiger EGS 13, but prob. â†• Pa.)
Sh. ai f. `she -- goat', S. aÄ« more prob. < ajikÄ• -- (see AJÃ¡ --). But there is both phonetic and semantic confusion between Ã¡vi -- and ajÃ¡ -- and their cmpds.
AVIKAá¹-Ã¡ -- , *AVIPAá¹£á¹-HA -- , AVIPÄ• LÃ¡ -- , *AVIMAYA -- , *AVIVÄ• á¹-A -- .

avikaá¹-Ã¡ 888 avikaá¹-Ã¡ m. `flock of sheep' PÄ• á¹‡. [ext. with -- á¹-a -- of avikÃ¡ -- : Ã¡VI -- .]
H. ewaá¹› m. `flock of sheep or goats'; -- S. ajaá¹›u m. `flock of goats' (< * ayyaá¹›u?); L. eiyuá¹› m. `flock of sheep or goats', P. ayyaá¹› m. The S. L. P. forms may equally < *AJAKAá¹-A -- q.v.

avighna 889 avighna `uninterrupted' R. [VIGHNA --]
M. avghÄ• adj. `the whole, all'.

avidhavÄ• ËŠ 890 avidhavÄ• ËŠ f. `not a widow' RV. [VIDHÃ¡VÄ• --]
Pk. avihavÄ• -- f. `a woman with a living husband'; MB. Ä• iha, B. Ä• io, eo, Or. ahia; Mth. (SETirhut) aihab, OG. ahavi f., M. ahyav, ahev, ahyo, ayo f.

avidhavÄ• tva 891 *avidhavÄ• tva n. `the state of a woman whose husband is living'. 2. *avidhavÄ• tvana -- . [AVIDHAVÄ• ËŠ --]
1. B. Ä• iot, OAw. ahivÄ• ta, lakh. auhÄ• t, H. ahiwÄ• t, ahÄ«Ëš f. -- Deriv. Ku. awaitÄ« `a woman whose husband is living', Or. uhÄ• ti, Bi. ahiwÄ• tÄ«, ehwËš, H. ahiwÄ• tÄ« f.
2. G. ehevÄ• traá¹‡, evÄ• taá¹‡, hevÄ• tan, evÄ• Ëš n.

avipaá¹£á¹-ha 892 *avipaá¹£á¹-ha `lamb'. [Ã¡VI -- , *PAá¹£á¹-HA --]
S. aiá¹-ha f. `she-goat 10 or 12 months old'. -- Or < *AJAPAá¹£á¹-HA -- .

avipÄ• lÃ¡ 893 avipÄ• lÃ¡ m. `shepherd' VS. [Ã¡VI -- , PÄ• LÃ¡ --]
Bshk. opÄ• r `shepherd' (AO xviii 224, but why is -- p<-> retained?), Gaw. wÄ• l, Kal. wal -- moÄ• (see s.v. AJAPÄ• LÃ¡ -- ); L. eiyÄ• l m. `shepherd, goatherd'; P. ayÄ• l f. (?) `flock of sheep or goats', ayÄ• lÄ«, yÄ• lÄ« m. `shepherd, goatherd'; Marw. evÄ• á¸·iyo m. `shepherd'. -- The forms of Gaw. Kal. L. P. Marw. may equally be < AJAPÄ• LÃ¡ -- .

avibhÄ«ta 894 *avibhÄ«ta `fearless'. [Cf. vibhÄ«ta -- `afraid' MÄ• rkP., Pk. vÄ«hiya -- `frightened' < *vihÄ«ya -- ; vibibhÄ“ti `fears' MBh.: âˆšBHÄ«]
H. poet. awÄ«h `fearless' rather than < ABHÄ«TA -- .

avimaya 895 *avimaya `consisting of sheep'. [Ã¡VI -- , MAYA -- : cf. goÌ„mÃ¡ya -- `consisting of cattle' RV.]
Kt. wÄ“ `sheep', Wg. wamá¸—, Pr. wamÄ« (poss. Morgenstierne NTS xvii 310).

avivÄ• á¹-a 896 *avivÄ• á¹-a m. `sheep-pen'. [Ã¡VI -- , VÄ• á¹-A -- 1]
H. aiwÄ• rÄ• m. `shed for sheep, goats or cattle in jungle': with EH. -- r -- < -- á¹- -- rather than < -- vÄ• ra -- . -- Or < *AJAVÄ• á¹-A -- .

aviÅ›vÄ• sin 897 aviÅ›vÄ• sin `mistrusting' KÄ• lid. [Cf. aviÅ›vÄ• sa -- m. `mistrust' MBh.: VIÅ›VÄ• SA --]
H. bisÄ• sÄ« `untrustworthy', bisÄ• sin, Ëšni f. `woman who cannot be trusted'.

avÄ«dhriya 898 *avÄ«dhriya `cloudy sky'. [*VÄ«DHRIYA --]
PaÅ¡. nir. abili `dust cloud', weg. avelÄ«ËŠ `shade (?)': -- b<-> from an unrecorded positive with b -- < v -- . -- Doubtful.

899 Ã¡vÄ“ká¹£atÄ“ `perceives' RV. [âˆšÄ«Ká¹£]
Pa. avekkhati `perceives' (X vÄ«ká¹£atÄ“ in appaá¹-ivekkhiya `not having considered'); Pk. avekkhaÃ¯, aviËš, vÄ“haÃ¯ (X VÄ«ËŠKá¹£ATÄ“) `looks at'; Si. (SigGr) avehimin ger. `having observed'; -- M. Ä• iká¹‡&etilde; see * Ä• CIKHYATI.

avÄ“lÄ• 900 avÄ“lÄ• f. `wrong time' LÄ• á¹-y., avÄ“lam `untimely' KathÄ• s. [VÄ“LÄ• --]
L. avel f. `delay'; P. aver f., ËšrÄ• m. `delay, lateness', avere adv.; H.

awer f. `delay'; M. aveá¸· f. `lateness'.
Addenda: avÄ“lÄ• -- : S.kcch. aver f. `delay, lateness'.

901 *avoÌ„á¹…ghati `sleeps'. 2. *avoÌ„á¹…ghÄ•  -- `sleep'. [For ava<-> cf. avasupta -- `asleep' R.: âˆš*Uá¹…GH]
1. P. uÌ„Ìƒghá¹‡Ä• `to doze'; Mth. auÌƒghÄ• eb `to be sleepy', H. auÌƒghnÄ• , ËšghÄ• nÄ• .
2. S. uÌ„Ìƒgha f. `sleep', P. uÌ„Ìƒgh f., H. Ãµgh f.
*avoÌ„á¹‡á¸• a -- `deep': see *Å«á¹‡á¸• A -- .

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avoÌ„tta 902 *avoÌ„tta `flowed down'. [Cf. AVOÌ„DA -- , utta -- `wet' lex., unÃ¡tti `wets, flows' RV.: âˆšUD2]
S. otaá¹‡u `to pour', ota f. `pouring'; G. otvuÌƒ `to pour, form by melting and pouring into a mould, cast', M. otá¹‡&etilde;, vatËš; OM. vota m. `overflow of a stream'. -- Or phonet. as well, but semant. less likely < ÃºPOÌ„TTA<-> `moistened' TS., Ãºpoì„natti `wets' ÅšBr.
avoÌ„da -- see ÃºPOÌ„DAKA -- .

avyÅ«á¸• ha 903 *avyÅ«á¸• ha `unmarried'. [Cf. vyÅ«á¸• ha -- `married' KathÄ• s.: âˆšVAH]
B. Ä• ibuá¹›a, Or. Ä• ibuá¹›hÄ• .

avvÄ• 904 *avvÄ• `mother'.
Pk. avvÄ• -- f. `mother'; M. avÄ• , avÄ• ji f. `term of courtesy in addressing a ÅšÅ«dra woman'.
AÅš1 `reach': Ã¡á¹• Å›A -- , *AÅ›YATÄ“; ABHYÄ• Å›A -- , *VYAá¹£á¹-A -- .
AÅš2 `eat': *AÅ›ATI, Ã¡Å›ANA -- , Ä• ËŠÅ›A, Ä• Å›Ã¡ -- ; PRÄ• Å›A -- , PRÄ• Å›ANÄ«YA -- .

aÅ›akta 905 aÅ›akta `unable, incompetent' Mn. [Å›AKTA --]
Pk. asatta -- `incapable'; Sh. Äƒ Å¡Ä• tá¹·, ËštÄ«lá¹· `weak, thin' with -- Å¡
-- from uncompounded Å›AKTA -- (â†’ á¸Œ. *lÅ¡ita `weak').

aÅ›akya 906 aÅ›akya `impossible' KÄ• tyÅšr. [Å›Ã¡KYA --]
Pa. asakka -- `impossible'; Pk. asakka -- `impossible, unable, powerless';
N. asak `unable, unfit' or perh. der. from verb saknu.

aÅ›aá¹…ka 907 aÅ›aá¹…ka `certain', aÅ›aá¹…kya -- `secure', aÅ›aá¹…kita --
`fearless' MBh. [Å›Aá¹…KÄ• --]
Pa. asaá¹…kiya -- , Ëšita -- `certain', Pk. asaá¹• ka -- ; Si. asaka, asÃ¤ka
`certainly' Geiger EGS 14, but prob. â†• Pa.

908 *aÅ›ati `eats', aÅ›nÄ• ËŠti RV., aor. subj. aÅ›Ä«t, past part. aÅ›itÃ¡ --
. 2. Perf. Ä• ËŠÅ›a. [âˆšAÅ›2]
1. AÅ›. gen sg. pres. part. shah. aÅ›amanasa, man. aÅ›atasa; PaÅ¡. ay -- `to
eat', I sg. pres. ayam (IIFL iii 3, 24 < ad -- , see *ADATI).
2. Kal. Ä• Å¡is, urt. aÅ¾uis `I ate'.

Ã¡Å›ana 909 Ã¡Å›ana n. `eating, food' ÅšBr. [âˆšAÅ›2]
Pa. asana -- n., Pk. asaá¹‡a -- , asiá¹‡a -- n.; Mth. H. asan m. `food,
meal' prob. â†• Sk.
ANAÅ›ANA -- , NIRAÅ›ANA -- ; ANTARÄ• Å›ANA -- , *Ä“KÄ• Å›ANA -- ,
*KRÅ«RÄ• Å›ANIKÄ• -- .

aÅ›Ã¡ni 910 aÅ›Ã¡ni f. `thunderbolt' RV., ËšnÄ« -- f. ÅšBr. [Cf. Ã¡Å›an --
m. `sling -- stone' RV.]
Pa. asanÄ« -- f. `thunderbolt, lightning', asana -- n. `stone'; Pk. asaá¹‡i
-- m.f. `thunderbolt'; Ash. aÅ¡Ä©ËŠ `hail', Wg. aÅ¡Ä“ËœËŠ, Pr. Ä«Å¡Ä©,
Bashg. "azhir", Dm. aÅ¡in, PaÅ¡. Ã¡Å¡en, Shum. Ã¤ËŠÅ¡in, Gaw. iÅ¡Ã-n, Bshk.
aÅ¡un, Savi iÅ¡in, Phal. Ã£Ì„Å¡un, L. (Jukes) ahin, awÄ• á¹‡.
&circmacrepsilon;n (both with n, not á¹‡), P. Ä• hiá¹‡, f., Ä• haá¹‡, aihaá¹‡
m.f., WPah. bhad. Ã£Ì„á¹‡, bhal. &acutetildemacrepsilon;hiá¹‡i f., N. asino,
pl. ËšnÄ• ; Si. sena, heá¹‡a `thunderbolt' Geiger GS 34, but the expected
form would be *Ä• Ì¤n; -- Sh. aÄ©yÄ•ËŠr f. `hail' (X ?). -- For `stone' >
`hailstone' cf. UPALA -- and A. xil s.v. Å›ILÄ• ËŠ -- .
VAJRÄ• Å›ANI -- .

Ã¡Å›ayat `he was lying': see Å›á¸—TÄ“.
aÅ›iá¹£á¹-a -- `untrained, rude' &capamacr;p. [Å›Iá¹£á¹-A -- 2]
See Å›Iá¹£á¹-I -- 2.
Addenda: aÅ›Ã¡ni -- : Sh. aÄ©yÄ•ËŠr (Lor. aÄ©yÄ• r â†’ Bur. *lhyer `hail' BurLg iii 17) poss. < *aÅ›ari -- from heteroclite n/r stem (cf. Ã¡Å›man -- : aÅ›marÃ¡ -- `made of stone').
â€ *aÅ›ari -- `stone' see AÅ›Ã¡NI -- .

aÅ›Ä«tÃ- 911 aÅ›Ä«tÃ- f. `eighty'.
Pa. asÄ«ti -- f., Pk. asÄ«i -- f., Ap. asii -- . From this point all forms display phonetic irregularity: -- 1. With -- Å›Å› -- : s. asÄ«, L. P. assÄ«, WPah. cur. Ä• sÄ«, bhal. aÅ›Å›Ä«, Ku. assÄ«, N. asi, B. Ä• si, Or. asi, Bhoj. Aw. lakh. asÄ«, H. assÄ«, asÄ«. 2. With epenthesis: G. e_sÄ«, M. aiÅ›Ä«Ëœ, &etilde;Å›Ä«. -- Si. asÅ« owes its final vowel to anÅ« `90'. -- K. Å›Ä«th, st. Å›Ä«t -- â†• Sk.
Addenda: aÅ›Ä«tÃ- -- : Md. (old) Ä• hi `80'.

aÅ›Ä«rá¹£Ã¡n 912 aÅ›Ä«rá¹£Ã¡n `headless' RV., aÅ›Ä«rá¹£Ã¡ka -- TS. [Å›Ä«Rá¹£Ã¡ --]
Kal. aá¹£iá¹£a `widow': semant. cf. Kho. wesoru `widow' â†• Ir. *bÄ“ -- sar `headless' Morgenstierne BSOS viii 670.

aÅ›ubha 913 aÅ›ubha `inauspicious, bad' MBh., Ã¡Å›Ëš n. `sin' ÅšBr. [Å›UBHA --]
Pa. asubha -- `impure, disgusting', NiDoc. aÅ›ubha -- ; Pk. asubha -- , asuha -- `ugly', n. `sin'; Tor. oÅ¡o, f. eÅ¡e `ugly'.

aÅ›oÌ„ka 914 aÅ›oÌ„ka m. `the tree Jonesia asoca Roxb.' [Conn., in pop. etymology at least, with Ã¡Å›oÌ„ka -- `without heat' ÅšBr., `without grief' lex.: Å›á¹“KA --]
Pa. asoÌ„ka -- m., Pk. asoÌ„ga -- , asoÌ„a -- m., N. asau, Si. hoÌ„.
*Ä• Å›OÌ„KA -- 1.
aÅ›auca -- see *Ä• Å›AUCYA -- .

Ã¡Å›man 915 Ã¡Å›man m. `stone' RV.
Pa. amhÄ• nom. m. `stone', Ap. aá¹• bha -- m.
*UPALÄ• Å›MAN -- .

916 *aÅ›yatÄ“ `is obtained'. [Cf. aÅ›ná¹“ti `obtains' RV.: âˆšAÅ›1]
Sh. koh. hÄƒÅ¡oÌ„ná¹· `to be obtained'.

aÅ›ravaá¹‡aka 917 *aÅ›ravaá¹‡aka `deaf'. [Cf. aÅ›ravaá¹‡a -- n. `not hearing', Pa. assavanatÄ• -- f. `inattention': Å›RÃ¡VAá¹‡A --]
Kt. asÉ™á¹…a `deaf'.

Ã¡Å›ri 918 Ã¡Å›ri f. `sharp side, corner, angle, edge' ÅšBr. 2. -- aÅ›ra- in cmpds.
1. Pa. Pk. aá¹• si -- f., Pk. assi -- f.; P. assÄ« f. `sharp edge of anything'; Or. Ã£Ì„siÄ•  `having angles'; Si. Ã¤s, Ã¤hÃ¤ `corner, angle'; -- Pr. Ä• Å« `corner'?
2. Pa. assa -- m. corner; Si. asa `side', ahak `aside'; -- in apposition with descendants of pÄ• rÅ›va -- : S. Ä• si -- pÄ• si `on all sides', L. Ä• sse -- pÄ• sse, P. Ä• sÄ«Ëœ -- pÄ• sÄ«Ëœ (Ä• from pÄ• s --); -- N. Ku. B. Ä• s -- pÄ• s, Or. Ä• sa -- pÄ• sa, H. Ä• s -- pÄ• s, M. Ä• Å›Ä«Ëœ -- pÄ• Å›Ä«Ëœ.
Aá¹£á¹-Ä• Å›RI -- , CÃ¡TURAÅ›RI -- .

Ã¡Å›ru 919 Ã¡Å›ru n. `tear' RV., once m. ÅšBr. Many forms, like the word for `eye' (see Ã¡Ká¹£I --), were nasalized, early enough to voice the following Å› in S. L. P., which also have initial h -- .
1. Ã¡Å›ru -- : Pa. assu -- , Ëšuka -- n.; Pk. assu -- n., Ä• su -- n.m., aá¹• su -- , Ëšuya -- n.; Gy. germ. Å¡va, gr. asva, asfa, hung. yasva, boh. avs f., pl. avsa; Dm. uÅ¡trÅ«; PaÅ¡. Ã¤irÄ«ËŠk, Shum. Ã¤irik (-- u replaced by f. -- Ä«?); Kho. aÅ¡rÅ«; Bshk. assun (prob. pl. AO xviii 225); Sh. Ã£Ì„á¹£á¹· m., pl. -- eÌ¯; K. oÅ›u m., pl. aÌ‡Å›i; S. haÃ±ja f., pl. ËšjuÌ„Ìƒ (â†’ Bal. anzÄ«); L. haÃ±j(h) f., pl. Ëšj(h)uÌ„Ìƒ, khet. haÃ±jÅ«, awÄ• á¹‡. haÃ±jhÅ« pl.; P. haÃ±j f., pl. ËšjhÅ«; EP. iÃ±jh m., Ä• su, Ã£Ì„su m. (â†• H.); WPah. jaun. Ä• Å›u; Ku. N. Ã£Ì„su m.; Aw. lakh. Ã£Ì„sÅ«; H. Ã£Ì„sÅ« m., Ã£Ì„jhÅ« m. (â†• P.); G. Ã£Ì„su n.; M. asuÌ„Ìƒ, Ä• sÅ« n.; Si. Ã¤s pl. (< *Ä• si).
2. With Kaf. Ä‹(ts) = Sk. Å›: Kt. acÌ£Å«Ì¤, Pr. Ã¼Ä• Å«Ì¤, Wg. Ã¼á¹£Ã¼k (â†• Dardic?), Ash. istrÅ« m. (*astru -- < *atsru --). -- This *astru -- spread as a loanword to Kal. Ä• ËŠstru, Gaw. anluk < *aÌƒstru -- (â†’ Savi Ä• nluk NOPhal 46); L. awÄ• á¹‡. athrÅ«; P. á¸• og. atthruÌƒ m., (Grahame Bailey) atthar f.; WPah. mid. rudh. anthru, 1. rudh. Ã£Ì„thru.
3. Contamination with Ã¡ká¹£i -- : WPah. khaÅ›. eá¹…khru n., bhad. e_khu, bhiá¸• . &tildemacrepsilon;khu n., bhal. Ä• khu n.

Addenda: Ã¡Å›ru -- : Kho. aÅ¡rÃº `tear' BKhoT 66, WPah.ká¹-g. (kc.) Ã¡Å›Å›u m. (poet. f.?).

Ã¡Å›va 920 Ã¡Å›va m. `horse', Ã¡Å›vÄ• -- f. RV., aÅ›vakÃ¡ -- m. `small horse' VS., ËšvikÄ• -- f. `small mare' PÄ• á¹‡.
Pa. assa -- , Ëšaka -- m., assÄ• -- f.; AÅ›. asva -- , NiDoc. aÅ›pa (F. W. Thomas AO xii 40); Pk. assa -- , Ä• sa -- , Ëšaga -- m.; Kt. wuÅ¡up (poss., but not necessarily, â†• Ir. Rep1 55 or â†• Ind. NTS ii 197, AO xxi 29); Kal. haÅ¡; Sh. gil. Äƒ Å¡pÅ-, koh. Äƒ Å¡p, gur. Äƒ Å¡aÌ¯p, pales. Ã¡Å¡poÌ„ m.f., bro. apÅ¡; M. Ä• su -- pÄ• á¹-hÄ« adv. `on horseback' which is perh. a M. cmpd. see Ã¡Å›VAPRÌ¥á¹£á¹-HA -- ; Si. as.
Ä• Å›VINÃ¡ -- ; AÅ›VAPÄ• LA -- , Ã¡Å›VAPRÌ¥á¹£á¹-HA -- , AÅ›VAYUJA -- , AÅ›VAÅ›Ä• LÄ• -- , AÅ›VASTHÄ• NA -- , AÅ›VÄ• ROÌ„HA -- ; -- AÅ›VAGANDHÄ• -- , AÅ›VAVÄ• RA -- .

aÅ›vagandhÄ• 921 aÅ›vagandhÄ• f. `the plant Physalis flexuosa' SuÅ›r. [Ã¡Å›VA -- , GANDHÃ¡ -- ?]
Pk. Ä• saá¹• dhÄ« -- f. `a partic. plant'; M. Ä• saÌƒd m. `Physalis flexuosa (used medicinally)'; -- X Sk.: P. Ä• sgandh, asËš, isËš f., H. asgandh, isËš, isgand m.

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aÅ›vatthÃ¡ 922 aÅ›vatthÃ¡ m. `the tree Ficus religiosa' AV. [Non -- aryan and unconnected with Ã¡Å›va -- Mayrhofer EWA i 61: for plant -- names in -- ttha -- cf. kapittha -- , kulattha -- , dadhittha --].
Pa. assattha -- m., Pk. assattha -- , Ä• saËš, assottha -- , aá¹• soËš, Ä• soËš m., A. Ã£Ì„hat, B. Ä• sath, asËš, asud, Si. Ã¤satu, Ëšá¹-u, Ã¤hÃ¤á¹-u `the tree Ficus tsiela (Urticaceae)'.

aÅ›vapÄ• la 923 aÅ›vapÄ• la m. `groom' RatnÄ• v. [Ã¡Å›VA -- , PÄ• LÃ¡ --]
Kho. auÅ¾Ã¡lu (< *aÅ¾w -- < *aÅ¡ -- w --), Sh. koh. aÅ¡pavÄ• l&uhacek;.

Ã¡Å›vaprÌ¥á¹£á¹-ha 924 Ã¡Å›vaprÌ¥á¹£á¹-ha `on horseback' RV. [Ã¡Å›VA -- , PÅ•ÌŠá¹£á¹-HA --]
M. Ä• supÄ• á¹-hÄ« adv. `on horseback' Bloch LM 293; <-> prob. MIA. or M. cmpd. *Ä• so nom. sg. and paá¹-á¹-h -- .

aÅ›vayuja 925 aÅ›vayuja m. `the month &capamacr;Å›vina, i.e. SeptemberOctober' KauÅ›. (Ä• Å›vayuja -- m. Mn., but S. L. P. attest a --).
[Cf. aÅ›vayÃºj -- `harnessing horses', RV. f. du. `a partic. constellation' AV.: Ã¡Å›VA -- , YUJ --]
Pk. asoÌ„ya -- , Ä• soÌ„a -- m. `the month', assoÌ„Ä« -- , Ä• soÌ„Ä« -- `its full moon'; KharI. aÅ›paÃ¯usa gen. sg. `the month', S. asÅ« m., L. P. assÅ« m., G. Ä• so m.; -- Si. asvida `a partic. constellation'. -- WPah. bhal. aÅ›ojÌˆ m., H. asauj, asoj m. prob. â†• Sk. rather than < *Ä• Å›vayujya -- .

aÅ›vavÄ• ra 926 aÅ›vavÄ• ra m. `horseman, groom' ÅšiÅ›. [â†• Ir.: from OPers. asabÄ• ra -- P. Tedesco ZII 2, 40; from MPers. asbÄ• r, not OPers. since earliest reference is ÅšiÅ›. 3. 66;if so, as -- re -- formed after Sk. Ã¡Å›va -- , cf. esp. NiDoc.]
NiDoc. aÅ›pavara, Pk. Ä• savÄ• ra -- m., K. aÅ›oÌ†wÄ• r, L. haswÄ• r, P. asvÄ• r, Ku. aswÄ• r, Or. asuÄ• ra, H. aswÄ• r, OMarw. asavÄ• ra, G. M. asvÄ• r all m.; -- Si. asuruvÄ• Geiger ES 10 rather < AÅ›VÄ• ROÌ„HA -- EGS 14.
Addenda: aÅ›vavÄ• ra -- : WPah.ká¹-g. Å›wÄ• rI f. `act of riding'; J. Å›wÄ• r m. `rider'.

aÅ›vaÅ›Ä• lÄ• 927 aÅ›vaÅ›Ä• lÄ• f. `stable' MBh. [Ã¡Å›VA -- , Å›Ä• ËŠLÄ• --]
Sh. Äƒ Å¡pÄƒ lÃ- f.

aÅ›vasthÄ• na 928 aÅ›vasthÄ• na n. `horse -- stable' YÄ• jÃ±., adj. `born in a stable' PÄ• á¹‡. KÄ• Å›. [Ã¡Å›VA -- , STHÄ• ËŠNA --]
Sh. aÅ¡toÌ„n m. `groom' (â†’ Bur. *lÅ¡tÄ• n Morgenstierne NTS xiii 92 < *aÅ›vasthÄ• nin --).

aÅ›vÄ• roÌ„ha 929 aÅ›vÄ• roÌ„ha m. `rider' KathÄ• s. [Ã¡Å›VA -- , Ä• ROÌ„HA --]
Pa. assÄ• roÌ„ha -- m. `horseman', Si. asaruvÄ• .

aÅ›vÃ-n 930 aÅ›vÃ-n `mounted on or drawn by horses', aÅ›vÃ-nÄ•  `the twin charioteer gods' RV. [Ã¡Å›VA --]
Ä• Å›VINÃ¡ -- .

931 Ã¡á¹£Ä• á¸• ha -- , Ã¡á¹£Ä• á¸·ha -- `invincible' RV. [sÄ• á¸• hÃ¡ -- `overcome' AV.: âˆšSAH]
M. asÄ• á¸·Ä« f. `a partic. kind of female goblin, virago'; -- very doubtful.
Ä• á¹£Ä• á¸• HÃ¡ -- .

Ã¡á¹£Ä• á¸• hÄ• 932 Ã¡á¹£Ä• á¸• hÄ• f. `a partic. lunar mansion' AV. [Ã¡á¹£Ä• á¸• HA --]
Ä• á¹£Ä• á¸• HÃ¡ -- ; UTTARÄ• á¹£Ä• á¸• HÄ• -- , PÅ«RVÄ• á¹£Ä• á¸• HÄ• -- .

Ã¡á¹£á¹-aka 933 Ã¡á¹£á¹-aka `consisting of eight parts' ÅšBr., n. `a whole consisting of eight parts' ÅšvetUp. [Aá¹£á¹-Ä• ËŠ]
Pa. aá¹-á¹-haka -- n. `an octad'; S. aá¹-ho m. `the figure 8', P. Ä• á¹-hÄ• (â†• H.); H. aá¹-á¹-hÄ• m. `aggregate of 8'; G. Ä• á¹-hÉ” m. `the eighth year of a century'.

aá¹£á¹-apaká¹£a 934 *aá¹£á¹-apaká¹£a [Aá¹£á¹-Ä• ËŠ, PAKá¹£Ã¡ --]
Si. aá¹-avaka, coll. aá¹-oÌ„ka `the eighth day after new or full moon' Geiger GS 88.

aá¹£á¹-apÄ• da 935 aá¹£á¹-apÄ• da `eight -- footed' MBh., `spider' lex., aá¹£á¹-Ä• ËŠpad<-> `eight -- footed' RV., aá¹£á¹-Ä• pada -- m. `spider' lex. [Aá¹£á¹-Ä• ËŠ, PÄ• ËŠDA --]
Pa. aá¹-á¹-hapÄ• da -- , aá¹-á¹-hÄ• pada -- m. `spider'; H. aÌƒá¹-haÄ« f. `dog -- tick'.

aá¹£á¹-abhoÌ„gya 936 *aá¹£á¹-abhoÌ„gya `eighth share'. [Aá¹£á¹-Ä• ËŠ, BHá¹“GYA --]
L. aá¹-hoÌ„g m. `an eighth share, esp. of land'.

aá¹£á¹-amÃ¡ 937 aá¹£á¹-amÃ¡ eighth' RV., Ëšaka -- YÄ• jÃ±. 2. aá¹£á¹-amÄ« -- f. `eighth day of the fortnight' &capamacr;Å›vGrÌ¥. [Aá¹£á¹-Ä• ËŠ]
1. Pa. aá¹-á¹-hama -- , Ëšaka -- `eighth', NiDoc. KharI. aá¹-hama -- , Pk. aá¹-á¹-hama -- , Kaá¹-. Ä• á¹-am, Mai. ky. aá¹-hoÌ„ÌƒÌ, K. aiá¹-hyumu (< -- ima -- replacing -- ama --), S. aá¹-hÃµ, L. awÄ• á¹‡. aá¹-hvÃ£Ì„, P.

aá¹-á¹-hÃµ, WPah. bhal. aá¹-á¹-hauÌƒ, N. Ä• á¹-hauÌƒ, OAw. Ä• á¹-hava, H. Ä• á¹-hwÃ£Ì„, OMarw. Ä• á¹-havu, G. Ä• á¹-hmuÌƒ, M. Ä• á¹-hvÄ• , aá¹-hËš, Ko. Ä• á¹-hvo.
2. Pa. aá¹-á¹-hamÄ« -- f. `eighth day of the fortnight', K. aiá¹-ham f., S. aá¹-haÌƒÄ© f., P. aá¹-á¹-h&etilde; f., WPah. bhal. aá¹-á¹-heÄ© f., G. Ä• á¹-ham f.
Addenda: aá¹£á¹-amÃ¡ -- . 1. WPah.ká¹-g. Ã¡á¹-á¹-hiÉ”, Ëšá¹-huÉ” `eighth', Garh. Ä• á¹-hÉ”Ìƒ.
2. aá¹£á¹-amÄ« -- : H. Ä• á¹-hÃµ, Ä• á¹-h&etilde; `eighth day of fortnight'.

aá¹£á¹-amaá¹…gala 938 aá¹£á¹-amaá¹…gala n. `a collection of eight lucky things' lex. [Aá¹£á¹-Ä• ËŠ, MAá¹…GALÃ¡ --]
Pa. aá¹-á¹-hamaá¹…gala -- `having eight auspicious signs'; Pk. aá¹-á¹-hamaá¹• gala -- m.n. `a collection of them'; M. aá¹-hÃ£Ì„gÅ«á¸·, Ëšguá¸·&etilde;, Ëšgá¸·&etilde; n. `auspicious ceremony performed in the eighth month of gestation to cleanse the foetus from sins of previous births', aá¹-haÌƒgÅ«á¸·, Ëšguá¸·Ä• `born in the eighth month'.

aá¹£á¹-amÄ• sya 939 *aá¹£á¹-amÄ• sya `of eight months'. 2. *aá¹£á¹-amÄ• siya -- . [Aá¹£á¹-Ä• ËŠ, MÄ• SYA --]
1. Bi. aá¹-hwÃ£Ì„s `eight months' child', Mth. aá¹-hmÄ• s, (SBhagalpur) aá¹-hmasuÄ• ; H. aá¹-hwÃ£Ì„sÄ• m. `land ploughed for sugar -- cane for eight months'.
2. B. aá¹-Ä• se `eight months' child', Or. aá¹-hÄ• siÄ• , Bi. (S of Ganges) aá¹-hwÃ£Ì„sÄ«.

aá¹£á¹-avÄ• ra 940 *aá¹£á¹-avÄ• ra `period of eight days'. [Aá¹£á¹-Ä• ËŠ, VÄ• RA -- 2]
P. á¸• og. á¹-huÄ• r m. `eight days'; WPah. cam. aá¹-hwÄ• rÄ• `week'; Or. Ä• á¹-huÄ• ri `happening once a week'; H. aá¹-hwÄ• rÄ• m. `week'.
Addenda: *aá¹£á¹-avÄ• ra -- . -- X cmpds. with VÄ• á¹-A -- 1: H. aá¹-hwÄ• á¹›Ä• m., G. aá¹-hvÄ• á¸• iyuÌƒ n., M. Ä• á¹-havá¸• Ä• m. (pandravá¸• Ä• m. `fortnight').

941 aá¹£á¹-Ä• ËŠ, Ëšá¹-Ã¡u `eight' RV.
Pa. Pk. aá¹-á¹-ha, NiDoc. aá¹-ha, á¸Œ. oá¹£á¹-, Ash. oÌ„á¹£á¹-, Kt. uá¹£á¹-, wuá¹£á¹-, Wg. oÌ„á¹£á¹-, woÌ„á¹£á¹- (Kaf. forms with á¹£á¹- prob. â†• Dardic NTS xiii 229), Pr. Ä• stÃ«, Dm. aá¹£á¹-, Tir. Ä• xt, PaÅ¡. lauá¹›. Ä• ËŠá¹£á¹-a

, lagh. axá¹-, Shum. aÌƒá¹£á¹-, Gaw. oÌ„á¹£á¹-, Kal. aá¹£á¹-, Kho. oá¹£á¹-
Bshk. acÌ£, Tor. Kand. Mai. Savi Ä• á¹-h, Phal. aá¹£á¹-, Sh. gil. Ã£Ë˜á¹£,
koh. aá¹£, punl. (Lor.) aá¹£á¹-, K. Ã¶á¹-h, pog. Ä• há¹-, kash. Ä“á¹-h, S.
aá¹-ha, L. aá¹-á¹-h, awÄ• á¹‡. khet. aá¹-h, P. WPah. aá¹-á¹-h, Ku. N. A.
Ä• á¹-h, B. Ä• á¹-, Or. Ä• á¹-ha, Mth. Bhoj. Aw. H. Marw. G. M. Ä• á¹-h, Si.
aá¹-a.
Ã¡á¹£á¹-AKA -- , Aá¹£á¹-AMÃ¡ -- ; *Aá¹£á¹-APAKá¹£A -- , Aá¹£á¹-APÄ• DA -- ,
*Aá¹£á¹-ABHOÌ„GYA -- , Aá¹£á¹-AMAá¹…GALA -- , *Aá¹£á¹-AMÄ• SYA -- ,
*Aá¹£á¹-AVÄ• RA -- , *Aá¹£á¹-Ä• GUá¹‡A -- , Aá¹£á¹-Ä• á¹…GA -- ,
Aá¹£á¹-Ä• ËŠCATVÄ• RIá¹• Å›AT -- , Aá¹£á¹-Ä• TRIá¹• Å›AT -- , Aá¹£á¹-Ä• ËŠDAÅ›A,
*Aá¹£á¹-Ä• DHIKA -- , Aá¹£á¹-Ä• ËŠNAVATI -- , Aá¹£á¹-Ä• ËŠPAÃ±CÄ• Å›AT -- ,
Aá¹£á¹-Ä• ËŠVIá¹• Å›ATI -- , Aá¹£á¹-Ä• Å›Ä«TI -- , Aá¹£á¹-Ä• ËŠÅ›RI -- ,
Aá¹£á¹-Ä• á¹£Aá¹£á¹-I -- , Aá¹£á¹-Ä• ËŠSAPTATI -- , Aá¹£á¹-OÌ„TTARA -- .
aá¹£á¹-Ä• ËŠpad -- see Aá¹£á¹-APÄ• DA -- .
Addenda: aá¹£á¹-Ä• ËŠ [a < non -- apophonic IE. o (Lat. octo etc.) T. Burrow
BSOAS xxxviii 69]
S.kcch. aá¹-á¹-h `eight', Md. aÅ™.

aá¹£á¹-Ä• guá¹‡a 942 *aá¹£á¹-Ä• guá¹‡a `eightfold'. [aá¹£á¹-aguá¹‡a -- Mn.:
Aá¹£á¹-Ä• ËŠ, GUá¹‡Ã¡ --]
S. aá¹-huÌ„Ìƒá¹‡o, P. aá¹-hÄ• uá¹‡Ä• .

aá¹£á¹-Ä• ËŠá¹…ga 943 aá¹£á¹-Ä• ËŠá¹…ga `having eight parts' MBh. [Aá¹£á¹-Ä• ËŠ
-- , Ã¡á¹…GA -- 1]
Pa. aá¹-á¹-haá¹…ga -- `eightfold', Pk. aá¹-á¹-haá¹• ga -- ; L. aá¹-hÄ• á¹…gÄ•
m. `an eighth share, esp. of land'; Si. aá¹-anÌ†ga `eightfold'.

aá¹£á¹-Ä• ËŠcatvÄ• riá¹• Å›at 944 aá¹£á¹-Ä• ËŠcatvÄ• riá¹• Å›at `forty -- eight'
ÅšBr., aá¹£á¹-acËš PÄ• á¹‡. [Aá¹£á¹-Ä• ËŠ, CATVÄ• RIá¹• Å›Ã¡T --]
Pa. aá¹-á¹-hacattÄ• rÄ«saá¹• , Pk. aá¹-á¹-hatÄ• lÄ«sa, aá¹-á¹-hayÄ• la,
aá¹›ayÄ• la, ËšlÄ«sa, K. aratÃ¶jih, S. aá¹-hetÄ• lÄ«h, L. P. aá¹-htÄ• lÄ«, Aw.
lakh. aá¹›tÄ• lis, H. aá¹›tÄ• lÄ«s, G. aá¹›tÄ• lÄ«s, M. aá¹-á¹-hetÄ• á¸·.

aá¹£á¹-Ä• triá¹• Å›at 945 aá¹£á¹-Ä• triá¹• Å›at f. `thirty -- eight' KÄ• tyÅšr.,
aá¹£á¹-atËš MBh. [Aá¹£á¹-Ä• ËŠ, TRIá¹• Å›Ã¡T --]
Pa. aá¹-á¹-hatiá¹• sÄ• , Pk. aá¹-á¹-hattÄ«sa, ËšatÄ«sa, K. aratrah, S.
aá¹-haá¹-rÄ«ha, L. P. aá¹-hattrÄ«, P. ËštttÄ«, WPah. bhal. aá¹-hettri, Bhoj.
aratis, Aw. lakh. aá¹›tis, H. aá¹›tÄ«s, G. Ä• á¹›trÄ«s, M. aá¸• tÄ«s.

946 aá¹£á¹-Ä• ËŠdaÅ›a `eighteen' ÅšBr. [Aá¹£á¹-Ä• ËŠ, DÃ¡Å›A]
Pa. aá¹-á¹-hÄ• dasa, ËšÄ• rasa, Pk. aá¹-á¹-hadasa, Ëšaha, aá¹-á¹-hÄ• rasa,

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Ëšraha, Ëšra, Ash. aá¹£á¹-Ã¤ËŠis, Kt. á¹£á¹-iÄ‹, Wg. É™á¹£á¹-Ä• Å¡, Pr. astlÄ«z, azlÄ«ËŠz, Dm. aá¹£á¹-aÌ‚Å¡, Tir. axtÅ«á¹›É™, PaÅ¡. aá¹£á¹-Ä«ËŠ, Ä• Ëš, Shum. Gaw. aá¹£á¹-Ä• ËŠs, Bshk. acÌ£Ä• ËŠh, Tor. aá¹-hÄ• ËŠiÅ¡, Kand. aá¹-hÄ• eÅ¡, Mai. aá¹-hÄ• laÅ¡, ky. ËšleÅ¡, Savi aá¹£á¹-Ä• ËŠÅ¡, aá¹-hÄ• ËŠÅ¡, Phal. aá¹£á¹-á¹“Å¡, ËšÄ• ËŠÅ¡, Sh. gil. Ã£Ë˜á¹£á¹-Ã¡&etilde;, koh. aá¹£á¹-Ä• ËŠi (â†’ á¸Œ *lá¹£á¹-Ã£Ì„i), S. ará¸• ahaÌƒ, L. aá¹-hÄ• raÌƒ, P. aá¹-hÄ• rÃ£Ì„, WPah. bhad. bhal. aá¹-hÄ• re, N. aá¹-hÄ• ra, B. Ä• á¹-hÄ• ra, Or. aá¹-hara, Aw. lakh. aá¹-hÄ• rÄ• , H. aá¹-hÄ• rah, G. aá¸• hÄ• r, arÄ• á¸• h, harÄ• á¹›, M. aá¹-hrÄ• , Si. aá¹-alosa (aá¹-ara â†• Pa. DSL 107).
Addenda: aá¹£á¹-Ä• ËŠdaÅ›a: S.kcch. ayá¹›o, Ä«lá¹›o `18', WPah.ká¹-g. (kc.) á¹-hÄ• ËŠra.

aá¹£á¹-Ä• dhika 947 *aá¹£á¹-Ä• dhika `eight above'. [Aá¹£á¹-Ä• ËŠ, Ã¡DHIKA --]
S. aá¹-hyo `eight above' (used as a prefix to 100's).

aá¹£á¹-Ä• ËŠnavati 948 aá¹£á¹-Ä• ËŠnavati f. `ninety -- eight' ÅšBr., aá¹£á¹-amËš. [Aá¹£á¹-Ä• ËŠ, NAVATÃ- --]
Pa. aá¹-á¹-hanavuti -- , Pk. aá¹-á¹-hÄ• naÃ¼i, S. L. aá¹-hÄ• nave, P. aá¹-hÄ• nve, N. aá¹-hÄ• nabe, B. Ä• á¹-Ä• naÃ¯, Or. aá¹-hÄ• nabe, Aw. lakh. aá¹-hÄ• nbe, H. aá¹-hÄ• nwe, G. aá¹-á¹-hÄ• á¹‡uÌƒ, M. aá¹-á¹-hyÄ• á¹‡á¹‡av.

aá¹£á¹-Ä• ËŠpaÃ±cÄ• Å›at 949 aá¹£á¹-Ä• ËŠpaÃ±cÄ• Å›at f. `fifty -- eight' ÅšBr., aá¹£á¹-apËš. [Aá¹£á¹-Ä• ËŠ, PAÃ±CÄ• Å›Ã¡T --]
Pk. aá¹-á¹-hÄ• vaá¹‡á¹‡a -- , aá¹-á¹-haËš, K. arawanzÄ• h, S. aá¹-hwaÃ±jÄ• h,

L. P. aá¹-hvaÃ±jÄ• , WPah. bhal. aá¹-hunzÄ• , N. aá¹-hÄ• unna, A. aá¹-hÄ• wana, B. Ä• á¹-Ä• nna, Or. aá¹-hÄ• na, Aw. lakh. H. aá¹-á¹-hÄ• wan, aá¹-hÄ• Ëš, G. aá¹-á¹-hÄ• vaá¹‡, M. aá¹-á¹-hÄ• van.

aá¹£á¹-Ä• ËŠviá¹• Å›ati 950 aá¹£á¹-Ä• ËŠviá¹• Å›ati f. `twenty -- eight' VS. [Aá¹£á¹-Ä• ËŠ, VIá¹• Å›ATÃ- --]
Pa. aá¹-á¹-havÄ«sati, Pk. aá¹-á¹-hÄ• vÄ«saÃ¯, Ëšsa, aá¹-á¹-hÄ• Ä«sa, aá¸• hÄ• isa, KharI. aá¹-haviá¹• Å›atihi loc. sg., K. aiá¹-hoÌ„wuh, S. aá¹-hÄ• vÄ«ha, L. aá¹-hÄ• vÄ«, P. aá¹-hÄ• Ä«, WPah. bhal Ã¡á¹-á¹-hei, N. aá¹-hÄ• is, B. Ä• á¹-Ä• s, Or. aá¹-hÄ• isa Mth. aá¹-hÄ• is, Aw. lakh. aá¹-á¹-hÄ• is, H. aá¹-hÄ• wÄ«s, ËšÄ• Ä«s, G. M. aá¹-á¹-hÄ• vÄ«s.

aá¹£á¹-Ä• Å›Ä«ti 951 aá¹£á¹-Ä• Å›Ä«ti f. `eighty -- eight' BhP. [Aá¹£á¹-Ä• ËŠ, AÅ›Ä«TÃ- --]
Pk. aá¹-á¹-hÄ• sÄ«i, Ëšsi, S. L. P. aá¹-hÄ• sÄ«, N. aá¹-hÄ• si, B. Ä• á¹-Ä• si, Or. aá¹-hÄ• si, Aw. lakh. aá¹-á¹-hÄ• sÄ«, H. aá¹-á¹-hÄ• sÄ«, aá¹-hÄ• Ëš, aá¹-heÄ• Ëš, G. aá¹-hyÄ• sÄ«, M. aá¹-á¹-hyaÅ›Ä«Ëœ.

aá¹£á¹-Ä• ËŠÅ›ri 952 aá¹£á¹-Ä• ËŠÅ›ri `octagonal' ÅšBr. [Aá¹£á¹-Ä• ËŠ, Ã¡Å›RI --]
Or. aá¹-hÃ£Ì„siÄ• , Si. aá¹-Ã¤s.

aá¹£á¹-Ä• á¹£aá¹£á¹-i 953 aá¹£á¹-Ä• á¹£aá¹£á¹-i f. `sixty -- eight' RPrÄ• t., aá¹£á¹-aá¹£Ëš KathÄ• s. [Aá¹£á¹-Ä• ËŠ, á¹£Aá¹£á¹-Ã- --]
Pa. aá¹-á¹-hasaá¹-á¹-hi -- , KharI. aá¸• hasaá¹-hi, Pk. aá¹-á¹-hÄ• saá¹-á¹-hi, aá¹-á¹-haËš, aá¸• aËš, K. arahaiá¹-h, S. aá¹-h -- haá¹-hi, L. aá¹-hÄ• iá¹-h, P. aá¹-hahaá¹- WPah. bhal. aá¹-hÄ• haá¹-h, N. aá¹›saá¹-h, Or. aá¹-hasaá¹-hi, Aw. lakh. araá¹-hi, H. G. aá¹›saá¹-h, M. aá¸• saá¹-.

aá¹£á¹-Ä• ËŠsaptati 954 aá¹£á¹-Ä• ËŠsaptati f. `seventy -- eight' ÅšBr., aá¹£á¹-asËš. [Aá¹£á¹-Ä• ËŠ, SAPTATÃ- --]
Pk. aá¹-á¹-hahattari, aá¹-á¹-hattari, S. aá¹-hhatari, L. P. aá¹-hattar, N. aá¹-hahattar, B. Ä• á¹-Ä• ttar, Aw. lakh. aá¹-hattari, H. aá¹-hattar, G. aá¹-á¹-hyoter, M. aá¹-á¹-hyÄ• hattar.

aá¹£á¹-i 955 aá¹£á¹-i f. `kernel of fruit' BhP. [Cf. aá¹£á¹-hi -- f. `kernel' lex., aá¹£á¹-hÄ«lÄ• -- f. `round pebble' SuÅ›r., asthi -- n. `kernel of fruit' SuÅ›r. The relationship of these words among themselves

and with Ã¡sthi -- `bone' is obscure: Mayrhofer EWA i 63]
Pa. aá¹-á¹-hi -- , Ëšika -- n. `stone of fruit', Pk. aá¹-á¹-hi -- f., K. oÌˆÌƒá¹-Ã¼ f., B. Ã£Ì„á¹-hi, Ã£Ì„á¹-i (Chatterji ODBL 493 < Ã¡sthi -- ), Or. Ã£Ì„á¹-hi; Bi. Ã£Ì„á¹-hÄ« ke roá¹-Ä« `bread of crushed mango stones'; Bhoj. H. Ã£Ì„á¹-hÄ« f. `kernel or pip of fruit', M. Ä• á¹-hÄ«, aËš f.; Si. aá¹-aya `fruit stone, seed'. -- Ext. with -- la -- : Ku. aÌƒá¹-hal, aá¹-helo `stone of fruit, nut'; M. Ã£Ì„á¹-hÄ«á¸·, Ã£Ì„á¹-haá¸·, Ã£Ì„á¹-holÄ« f. `seed stone esp. of jackfruit'.
*Ä• MRÄ• á¹£á¹-I -- .
Addenda: aá¹£á¹-i -- : A. Ã£Ì„á¹-hi `stone of a fruit' AFD 206; -- Si. Ã¤á¹-aya -- Geiger EGS 16 also gives meaning `bone' and drives from Ã¡STHI -- ; Md. oÅ™ `seed'.
â€ *KUVALÄ• á¹£á¹-I -- .

955a â€ aá¹£á¹-hÄ«lÄ• -- f. `small pebble, ball' MBh., `globular swelling below navel' SuÅ›r., Ëšla -- m. or n. Hcat., ËšlikÄ• <-> f. `kind of tumour' SuÅ›r.
Pa. aá¹-á¹-hilla -- prob. `round stone'; A. á¹-hilÄ• `stopple'.
AS2: â€ ASTAVYASTA -- ; â€ SÃ¡MASYATI.

aá¹£á¹-oÌ„ttara 956 *aá¹£á¹-oÌ„ttara `increased by eight'. [Aá¹£á¹-Ä• ËŠ, ÃºTTARA --]
Pk. aá¹-á¹-huttara -- `plus eight', Si. aá¹-aturu.
*Aá¹£á¹-OÌ„TTARAÅ›ATA -- .

aá¹£á¹-oÌ„ttaraÅ›ata 957 *aá¹£á¹-oÌ„ttaraÅ›ata `one hundred and eight'. [Aá¹£á¹-OÌ„TTARA -- , Å›ATÃ¡ --]
Pa. aá¹-á¹-huttarasata -- n. `the lucky number 108'; Pk. aá¹-á¹-huttarasaya -- n. `108'; Si. aá¹-aturusiya `108' prob., like aá¹-aturÄ• siya despite DSL 103, a Si. cmpd.

aá¹£á¹-hi 958 aá¹£á¹-hi `*bone', f. `kernel' lex., aá¹£á¹-hÄ« -- f. `bone of elbow or knee' lex. [Cf. aá¹£á¹-hÄ«vÃ¡ntau m. `the knees' RV., pÄ• dÄ• á¹£á¹-hÄ«la -- m.n. `ankle' MBh., Å«rv -- aá¹£á¹-hÄ«vÃ¡ -- n. `thigh and knee' VS. The relationship of these words with Ã¡sthi<-> `bone' RV. is obscure: Mayrhofer EWA i 67. Connexion with HAá¸• á¸• A -- is improbable]
Pa. aá¹-á¹-hi -- , Ëšika -- n. `bone'; AÅ›. anaá¹-hika -- mache `boneless fish'; NiDoc. aá¹-hi `bone', Pk. aá¹-á¹-hi -- , Ëšiya -- n.; Kal. aá¹£á¹-,

aá¹£ `shoulder'; -- remaining Kaf. and Dard. forms â†•  Ind. Morgenstierne NTS ii 246, IIFL iii 3, 22: Ash. Kt. Wg. aá¹-Ä«ËŠ `bone', Pr. iÄ‹Ä«ËŠ, Dm. Ã£Ì„á¹-hÄ«ËŠ, PaÅ¡. lauá¹›. Ã¡á¹-á¹-hÄ«, ar. a&etilde;á¹-hÄ«ËŠ, dar. aá¹‡á¹-Ä«ËŠ, Shum. Ã£ËŠá¹-hi -- m `my bone', Kal. aá¹-hÃ-, Sh. gil. Ã£Ì„á¹-i f., koh. aá¹-i f.; N. Ã£Ì„á¹-h `the ribs'; Si. aá¹-aya `bone'.
Aá¹£á¹-HÄ«VÃ¡T -- .

aá¹£á¹-hÄ«vÃ¡t 959 aá¹£á¹-hÄ«vÃ¡t `knee', aá¹£á¹-hÄ«vÃ¡ntau m. du. RV., Å«rv -- aá¹£á¹-hÄ«vÃ¡<-> n. `thigh and knee' VS., aá¹£á¹-hÄ« -- `bone of elbow or knee' lex. [Aá¹£á¹-HI --]
A. Ã£Ì„á¹-hu `knee', B. Ã£Ì„á¹-hu, hÃ£Ì„Ëš, Ã£Ì„á¹-u, hÃ£Ì„Ëš, Or. Ã£Ì„á¹-hu , hÄ• á¹‡á¹-hu; -- L. aá¹-hrÅ«aÌƒ m. `sitting with buttocks on heels' (with `intrusive' r?). -- Deriv. A. aá¹-huwaniyÄ•  `knee deep', Or. Ä• á¹‡á¹-huÄ• á¹‡e (with what? scarcely jÄ• ËŠnu --) -- Or. Ä• á¹‡á¹-huÄ• `blow with the knee', Ä• á¹‡á¹-hÄ• ibÄ•  `to kneel'.
AS1 `be': see Ã¡STI, Ä• ËŠSÄ«T, SÃ¡T -- ; SVASTÃ- -- .
AS2 `throw': see astrÃ¡ -- , Ã¡syati, Ä• sa -- 2; upÄ• sana -- , nÃ-rasyati, nirasyatÄ“, nyasta -- , nyÃ syati, nyÄ• sa -- , paryasta -- , paryÄ• sa -- , prÄ• sa -- , prÄ• sana -- , prÄ• sta -- , vyasana -- , vyÃ syati, vyasyatÄ“, vyÄ• sa -- , sÃ¡masta -- , samÄ• sa -- .

asaá¹• khya 960 asaá¹• khya `innumerable' Mn. [âˆšKHYÄ•]
Si. asak.

asaghra 961 *asaghra `not strong'. [*SAGHRA -- : âˆšSAGH]
S. agho `weak' < *ahagho?. -- Deriv. aghÄ• Ä« f. `weakness', aghÄ• ijaá¹‡u `to become weak'.

asatyÃ¡ 962 asatyÃ¡ `untrue, lying' RV., n. `lie' Mn. [SATYÃ¡ --]
Pa. Pk. asacca -- `untrue', Pk. n. `lie'; G. asÄ• c `false' for *asac influenced by sÄ• c.

asana 963 asana m. `the tree Terminalia tomentosa' SuÅ›r., aÅ›aËš, Ä• saËš, Ä• Å›aËš lex.
Pa. asana -- m. `the tree Pentaptera tomentosa'; Pk. asaá¹‡a -- m. `a partic. kind of tree'; WPah. bhal. &tildemacrepsilon;haá¹‡ f. `a shrub with prickly leaves'; N. asnÄ•  `Terminalia tomentosa'; B. Ä• snÄ• `Pentaptera tomentosa'; H. asan, Ä• sËš m. `Terminalia alata tomentosa', M. asaá¹‡, Ä• sËš

, asá¹‡Ä• , Ä• sËš, asÄ• á¹‡Ä• m., asá¹‡Ä« f., Si. asana.

963a â€ *asabhÄ• gya -- `unfortunate'. [SABHÄ• GYA --]
WPah.ká¹-g. sÃ¡g, se/g f. `bad omen' Him.I 207.

Ã¡sama 964 Ã¡sama `unequalled' RV., `uneven' Mn. [SAMÃ¡ --]
Pa. Pk. asama -- `unequal, uneven', K. asomu; Ku. asauÌƒ `difficulty'.
*ASAMABHARA -- .

asamabhara 965 *asamabhara `uneven load'. [Ã¡SAMA -- , BHÃ¡RA --]
L. Ã£Ì„hvar f. `an uneven one -- sided load'.

asahana 966 asahana `unable to endure' KathÄ• s. [SAHANA --]
Pa. asahana -- , Pk. asahaá¹‡a -- ; Or. asahaá¹‡a `unable to endure, unbearable'.

asahÄ• ya 967 asahÄ• ya `friendless' Mn. [SAHÄ• YA --]
Pa. Pk. asahÄ• ya -- ; Or. asÄ• hÄ• `helpless, friendless'.

asÄ• ra 968 asÄ• ra `without strength, unprofitable, sapless' Mn. [SÄ• RA -- 2]
Pa. asÄ• ra -- , Ëšaka -- `sapless, worthless'; Pk. asÄ• ra -- , Ëšaya<->
`without sap or strength'; K. asÄ• r `worthless', asÃ´ru `impermanent'.

asÃ- 969 asÃ- m. `sword' RV.
Pa. asi -- m. `sword, large knife'; Pk. asi -- m. `sword', Ëšiya -- n.
`sickle'; H. asÄ«, assÄ« f. `sword'.
*ASIGRÄ• HA -- ; *CULLIYASI -- .

asigrÄ• ha 970 *asigrÄ• ha `sword -- bearer'. [ASÃ- -- , GRÄ• HÃ¡ --]
Pa. asiggÄ• ha -- , Ëšaka -- m. `sword -- bearer', Si. (SigGr) asigi.

Ã¡srÌ¥j 971 Ã¡srÌ¥j, nom. Ã¡srÌ¥k, gen. asnÃ¡á¸¥ n. `blood' RV., asra -- n.
KÄ• lid.
1. asn -- : Pr. usÅ©Ì„Ìˆ. 2. aÌ„Ì†sr -- : PaÅ¡. lauá¹›. Ä• r, kuá¹›. oÌ„el,
dar. Ä• Å¡, ar. oÌ„str.

972 asÃ¡u `that' RV. with its obl. cases from the st. amu -- , esp. gen.
amÃºá¹£ya formed the basis of MIA. and NIA. remote demonstratives.
Pa. asu: amussa, Pk. ahoÌ„: amussa Pischel GrPk Â§ 432; Gy. eur. ov, oÌ„
`he, that, the' Sampson DGW iv 247; Pr. sÅ« `he', obl. miÅ¡; Wg. amÄ«
`these' (< nom. pl. m. amÄ«ËŠ?); K. huh, dat. humis, dir. pl. hum; S. ho; L.
o: us, uÌƒ, P. o: aus, us; WPah. bhal. o: É”s, us; N. u: us; MB. oÅ«: ohÄ• ;
H. wah: us; OMarw. vo: uÌƒ; Si. Å«: ohu.
AMUKA -- .
Addenda: asÃ¡u: S.kcch. Å« `he, that'.

Ã¡sta 973 Ã¡sta n. `home' RV., Ëšaka -- n. AV., Ã¡stam Ä“ti `sets (of sun)'
RV., asta -- m. `setting (of sun, &c.)' MBh.
Pk. attha -- m. `place of sunset'; Si. ata `sunset, the west'.
Addenda: Ã¡sta -- 1 n. [< IE. *nÌŠsto -- , cf. Gk. no/stos `return home' EWA
i 66: âˆšNAS]
â€ asta -- 2 see â€ ASTAVYASTA -- .

astamayÃ¡ 974 astamayÃ¡ m. `setting of the sun' ÅšBr. [Ã¡STAM Ä“TI]
MÄ• l. Ä• thÃµ m. `evening'.
Addenda: astamayÃ¡ -- : OP. Ä• thÃµ f. `the west'.

astamÃ¡yana 975 astamÃ¡yana n. `setting (of sun)' ÅšBr., astamana -- n. MBh.
[Ã¡STAM Ä“TI]
OMarw. Ä• thaá¹‡a m. `evening'; G. Ä• thamá¹‡uÌƒ `western'; -- P. Ä• thuá¹‡,
Ä• thaá¹‡ m. `the west', Ä• thuá¹‡á¹‡Ä• , Ä• thaËš `(the sun) to set' (Ä• --
after Ä• thamá¹‡Ä• `to stop, to set' < *Ä• STAMBHATI); -- H. athamnÄ• m.
`sunset, the west' X â†• Sk.

976 Ã¡stam Ä“ti `goes home, sets (of sun)' RV. [Ã¡STA -- , á¸—TI]
Pa. atthamÄ“ti `sets (of sun)', Pk. atthamaÃ¯, H. athÄ• nÄ• , G. Ä• thamvuÌƒ;

-- P. Ä• thá¹‡Ä• , Ä• thamá¹‡Ä• prob. â†• Centre or poss. infl. by Ä• thamá¹‡Ä• `to stop' < *Ä• STAMBHATI.
ASTAMÃ¡YA -- , ASTAMÃ¡YANA -- .

976a â€ astavyasta -- `tossed hither and thither' SÅ«ryapr. [asta -- 2 `thrown aside' Ragh. (Ã¡nasta -- ÅšBr.), vyÃ sta<-> `dismembered' RV.: âˆšAS2]
A. Ä• the -- bethe (phonet. -- bethe) `in haste' AFD 206.

977 Ã¡sti `is' RV. [âˆšAS1]
1. Pres. 1st and 2nd sg. and pl. asmi, asi, smaá¸¥, stha survive as auxiliary with past participles, e.g. Å›rÄ• ntolÌ„ 'smi, ËštolÌ„ 'si, ËštÄ• á¸¥ smaá¸¥, ËštÄ• á¸¥ stha > Sh. pales. Å¡olÌ„doÌ„s, Å¡olÌ„dÃ¤i, Å¡olÌ„das, Å¡olÌ„dath, K. 1st sg. past -- s (see Bloch IA 274 ff.). There is perh. direct survival as independent verb in Wg. 1st and 2nd sg. om, oÅ¡ and Ash. 3rd pl. sen < sÃ¡nti: for Kaf. conjugation Morgenstierne NTS ii 212 f. For survival of finite forms in as. and eur. Gy. see Bloch IL ii 27 ff. 3rd sg. Ã¡sti survives more widely outside the conjugational system or as the basis of new verbal forms: Pa. Pk. atthi, AÅ›. shah. man. gir. asti, kÄ• l. dh. jau. top. athi, NiDoc. asti, Gy. as. asti `there is', eur. rum. aÅ¡til `it can be' (Sampson DGW iv 13 f.), PaÅ¡. Ä• sta (IIFL iii 3, 18), S. atha, H. M. poet. Ä• thi `there is' from which M. Ä• thilÄ• `there was' (Bloch LM 292); Si. Ã¤ti, Ã¤ta `there is', Ã¤d da `is it enough?'
2. Replaced by thematic forms poss. in Niá¹…g. s -- and WPah. khaÅ›. 1st and 3rd sg. asuÌƒ ase, but even for this Kho. asum, asus, asur, which is < Ä• ËŠSATÄ“, Morgenstierne BelvalkarVol 86, suggests the probability of a similar origin. OB. ahaÃ¯ mod. hay (Chatterji ODBL 424 < *asati) is prob. like M. Ä• há¹‡&etilde; Bloch LM 294 of a different origin, see e.g. Ä• ËŠKá¹£Ä“TI.
3. Bloch BSL xxxiii 55 ff. demonstrates the survival of Ä• sÄ«t, Pa. Pk. Ä• si as an auxiliary incorporated to form past tenses in the conjugation of NIA. verbs.
ASTITVA -- , NÄ• ËŠSTI.
Addenda: Ã¡sti. 1. Gy.eur. asom, som `I am'; -- X BHÃ¡VATI: ham; -- despite Him.I 2, connexion is doubtful of WPah. -- thÄ« in ká¹-g. Ã¡nthi, J. Ã£Ì„thÄ«, kc. asti, ká¹-g. (kc.) Ã¡tthi `(there) is' which prob. is pres.st. < STHITÃ¡ -- (+ Ä• ËŠSATÄ“ q.v.?); if so, Gy. asti = OIA. Ã¡sti is less convincing. J.C.W.

2. Delete second sentence (OB. -- ahaÃ¯ is not relevant; for B. hay, haoyÄ• ,
see BHÃ¡VATI; for M. Ä• há¹‡&etilde;, see Ä• ËŠKá¹£Ä“TI and Ä• ËŠSATÄ“); BKhoT
66 derives Kho. 2 sg. asus from *asasi.
â€ *asthÄ• ghiya -- see *ASTHÄ• GHYA -- .

astitva 978 astitva n. `existence' PÄ• á¹‡. [Ã¡STI]
Pa. atthitta -- n., Si. Ã¤tta `fact, reality, truth'.

astrÃ¡ 979 astrÃ¡ n. `missile weapon, arrow' AV., `any weapon' lex. [âˆšAS2]
Pk. attha -- n. `weapon'; Si. (SigGr) at -- `weapon' in attam < at -- kam.

asthÄ• gha 980 asthÄ• gha `very deep' lex. [STHÄ• GHA --]
Pk. atthÄ• ha -- ; S. athÄ• hu `bottomless'; P. athÄ• h `deep, unfordable'; Ku.
athÄ• `excessive'; N. athÄ• `bottomless'; A. Ä• thÄ• uni `out of one's depth';
Mth. H. G. athÄ• h `unfathomable, bottomless'.
*ASTHÄ• GHYA -- .

asthÄ• ghya 981 *asthÄ• ghya `unfordable'. [STHÄ• GHA --]
Pk. atthaggha -- `deep'; G. athÄ• g, ËšÄ• k `bottomless', M. athÃ£Ì„g, athÄ• k.
Addenda: *asthÄ• ghya -- . 2. â€ *asthÄ• ghiya -- : A. aÌ‚thÄ• i `fathomless'
AFD 224.

Ã¡sthi 982 Ã¡sthi n. `bone', nom. acc. sg. Ã¡sthi, other cases Ã¡sthan<->
RV. [See Aá¹£á¹-HI --]
AÅ›. kb. anathika -- mache `boneless fish' (Hultzsch reads anaá¹-hika --
with all other versions, see Aá¹£á¹-HI --); Pk. atthi -- , Ëšya -- n.
`bone, a kind of fruit with many seeds'; Kho. astÄ« `bone'; Si. Ã¤ta --
midaá¸·u `marrow of the bones'.
Å«RVASTHÃ¡ -- .
Addenda: Ã¡sthi -- [a < non -- apophonic IE. o (Gk. o)ste/on) T. Burrow
BSOAS xxxviii 69]: Si. -- read Ã¤á¹-a -- .

Ã¡sthira 983 Ã¡sthira `unsteady' ÅšBr. [STHIRÃ¡ --]
Pa. atthiratta -- n. `instability' (Pa. cmpd. a -- thira --); Pk. atthira
-- `unsteady'; Sh. (Lor.) athe_ro `thoughtless, careless'; L. athra
`restless', (Jukes) atthrÄ• ; P. á¸• og. attharÄ• `teasing'; Ku. athiro
`unsteady', A. Ä• thar `trembling (with age), decrepit', B. Ä• thir; -- Si.
atira Geiger EGS 6 but Si. cmpd. or â†• Pa.

Addenda: Ã¡sthira -- : S.kcch. Ä• thar `mannerless', athro `mischievous'.

asprÌ¥á¹£á¹-a 984 asprÌ¥á¹£á¹-a `untouched' BhP. [sprÌ¥á¹£á¹-Ã¡ -- `touched' AV.: âˆšSPRÌ¥Å›]
Pk. appuá¹-á¹-ha -- `untouched'; H. apÅ«á¹- `unadulterated'; M. apÅ«á¹- `untouched, untasted, unbroken'.

asprÌ¥ha 985 asprÌ¥ha `undesirous' Mn. [âˆšSPRÌ¥H]
P. aphur `free from desire', aphuraá¹‡, Ëšrá¹‡Ä• m. `freedom from desire'.

asmad 986 asmad base of obl. cases plur. of 1st pers. pronoun asmÄ• ËŠn, asmÄ• ËŠbhiá¸¥, asmÃ¡bhyam, asmÄ• ËŠkam, asmÄ• ËŠsu, dat. loc. asmá¸—.
Pa. nom. acc. amhÄ“ (-- Ä“ after other pronouns), gen. amhÄ• kaá¹• , inst. amhÄ“hi; AÅ›. dh. acc. aphe, gen. aphÄ• kaá¹• , loc. aphesu; NiDoc. gen. asmakaá¹• , inst. asmehi; Pk. nom. acc. amhÄ“, gen. amhÄ• á¹‡aá¹• , inst. amhÄ“hiá¹• .
The Kaf. and Dard. forms are discussed in detail by Morgenstierne IL v 357 ff.: Ash. ima `we', Kt. emo, Wg. amÄ«ËŠ, Pr. as&etilde;; Dm. obl. amaÌ,, maÌ,; Tir. mÄ• `we', PaÅ¡. hamÄ• ËŠ, Shum. Ä• bÉ™ (< *ambhÄ“), gen. amana (â†• PaÅ¡.); Woá¹-. mÄ• acc. pl.; Gaw. amoÌ„Ìƒ `we'; Kal. dir. Ä• bi, obl. hamÄ• ; Kho. dir. and obl. ispa; Tor. nom. moÌ„, inst. mahÄ«, gen. amun, mun; Mai. gen. zÃ£Ì„, Chil. azÃ£Ì„, Gau. asÃ£Ì„, Phal. asÄ«, Sh. Äƒseì†i, gur. Äƒsoì„Ìƒ.
In the remaining languages the declension rests mainly on three MIA. forms: -- *asmÄ“, *asmÄ• naá¹• , *asmÄ“hi with a tendency in the mod. stage for the successors of *asmÄ“ to be replaced by the inst. (as often in the case of 1st pers. sg. see AHÃ¡M): Gy. eur. ame, pal. áº¯me, as. emi; á¸Œ. *lme/, gen. ama; K. aÌ‡si, gen. sÃ´nu, S. asÄ«Ëœ (< *asmÄ“hiá¹•), obl. asÃ£Ì„; L. asaÌƒ: asaÌƒ; P. asÄ«Ëœ: asÃ£Ì„; WPah. as: asan ~ jaun. Ä• m; OB. ambhe, Ä• mhe (Chatterji ODBL 809), Ä• mi: Ä• mÄ• ; Or. Ä• mbhe, Ä• me, ami: Ä• mbha; Mth. Bhoj. Aw. H. dir. and obl. ham; OG. Ä• ma, mod. ame, M. Ä• mhÄ«, Ko. Ä• mÄ« (these three orig. inst.); Si. Ã¤p < apphe, apa < apphÄ• kaá¹• (Geiger EGS 8 wrongly < Ä• tmÃ¡n --).
ASMÄ• ËŠKA -- .
Addenda: asmad -- : Kho. ispÄ• ËŠ `we' BKhoT 68, S.kcch. asÄ«Ëœ dir. `we', obl. asÃ£Ì„ -- , Garh. ham dir. and obl., A. Ä• mi.

asmarant 987 asmarant `forgetting' LÄ• á¹-y. [SMÃ¡RATI].

K. asoÌ†Ì£ru `forgetfully'.

asmÄ• ËŠka 988 asmÄ• ËŠka `ours' RV., Ä• smÄ• kÃ¡ -- VS. [ASMAD --]
Ext. with -- ra -- or -- kaÌ„Ì†ra -- : Ap. amhÄ• ra -- , Ëšaya -- , Gy. eur. amaro, N. hÄ• mro, Or. Ä• mara; Bhoj. hamÄ• r `my'; Aw. lakh. hamar, H. hamÄ• rÄ• , G. amÄ• ruÌƒ.
Addenda: asmÄ• ËŠka -- : Garh. hamÄ• rÅ« `our'.

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989 Ã¡syati `throws, shoots' RV. [âˆšAS2]
Kt. aÅ¡ -- `to throw, send', Pr. es -- .
asra -- see Ã¡SRÌ¥J -- .

asvaka 990 asvaka `having no property' PÄ• á¹‡., asva -- MBh., Ã¡svaga<-> `homeless' AV. 2. *asvÄ• ka -- . [SVÃ¡ --]
1. Pa. assaka -- `destitute', Pk. assa -- .
2. Kho. ispÃ¡g `pauper, wastrel'.

ahaá¹• kÄ• ra 991 ahaá¹• kÄ• ra m. `self -- consciousness' ChUp., `egotism' MBh., `pride' R. [AHÃ¡M, KÄ• RA -- 1]
Pa. Pk. ahaá¹• kÄ• ra -- m. `egotism, pride'; Ku. gng. haá¹…gÄ• r `spirit'.

992 ahÃ¡m `I' RV., ahakam Pat. [See also MA -- , VAYÃ¡M, ASMAD --]
Pa. ahaá¹• , AÅ›. shah. gir. ahaá¹• , man. aaá¹• , kÄ• l. dh. jau. top. hakaá¹• , NiDoc. ahaá¹• , ahaá¹• m before apy, aho, ahu, ahuá¹• before nÄ“va, Pk. ahaá¹• , ahayaá¹• , ahaaá¹• , ahakÄ“, hakÄ“, hagÄ“, haggÄ“, haá¹• , ahammi (< ahaá¹• mi < asmi Pischel GrPk Â§ 417), Ap. haÅ©Ìˆ; á¸Œ. u; Ash. ai (<*az<-> or â†• Dard. cf. Tor. below), Kt. Å«zÉ™, wÅ«Ä‹, Wg. aá¹…Ã¤, Dm. ai (also pl., in place of *bi < vayÃ¡m which clashes with bi < vaá¸¥ `you'

Morgenstierne IL v 361), Tir. au, PaÅ¡. Shum. Gaw. Kal. Ä• , Kho. Ã¡wa, Bshk. ya, Tor. ai, Ä• , K. pog. á¸• oá¸• . auÌƒ, S. Ã£Ì„uÌ„ÌƒÃ£Ì„, WPah. auÌƒ, OB. hauÌƒ, hÃ£Ì„u, OAw. ahaÃ¼á¹• , haÃ¼m, H. braj. hauÌƒ, kanauji hÃµ, OMarw. huÌƒ, hu, OG. haÅ«á¹• , G. huÌƒ, Ko. haÌƒu, au.
Addenda: ahÃ¡m: Kho. awaÌ„Ì† `I' BKhoT 66, WPah.kc. auÌƒ, Wkc. huÌ„ÌƒÌ„, hauÌƒ.

Ã¡har 993 Ã¡har n. `day', nom. Ëšar, loc. Ã¡han -- i RV., pl. Ã¡has -- su ÅšBr. Pa. aha -- n., acc. ahaá¹• and ahoÌ„; Pk. aha -- n., ahoÌ„ `by day'; Pr. É™nÄ‹É™rÄ• `day' < *anÄ‹ar < *ajÌˆnara -- Morgenstierne NTS xv 211 with (?); Kho. anÃºs `day, daytime' < *ahnasa -- or X DIVASÃ¡ -- Morgenstierne BelvalkarVol 86; H. ah m. `day'.
*ADYÄ• HNAá¸¥, *Ä“KÄ• HIKA -- , *TRÌ¥TÄ«YÄ• HANA -- , *TRIYAHAá¹‡A -- , DAÅ›Ä• HÃ¡ -- , DVYAHÃ¡ -- , PUá¹‡YÄ• HÃ¡ -- , *PRÄ• GRÄ• HA -- , MADHYÄ• HNA -- , *MÄ• DHYÄ• HNAKA -- , *VARá¹£Ä• HAá¹‡A -- , SAPTÄ• HÃ¡ -- .
Addenda: Ã¡har: â€ AHARNIÅ›AM.

993a â€ aharniÅ›am `day and night, continually' Mn. [Ã¡HAR, NIÅ›Ä• --]
Pk. ahaá¹• á¹‡isa, ahaá¹‡á¹‡isa id., OP. ahinisi.

Ã¡hi 994 Ã¡hi m. `snake' RV.
Pa. Pk. ahi -- m., Kho aÄ« (< *ahika --).

ahirÅ«pa 995 *ahirÅ«pa `snake'. [Ã¡HI -- , RÅ«PÃ¡ --]
G. heru m.n., eru m. `snake', Ko. hairuÌƒ.

996 ahoÌ„ `exclamation of joy or painful surprise' R. PÄ• á¹‡.
Pa. Pk. ahoÌ„; Ku. aho `exclamation of address'; Or. aho `exclamation of wonder or praise'; OM. vo `exclamation of address'.

&capamacr;

Ä• Ä« 997 *Ä• Ä« `mother, aunt'. [Prob. a nursery word]
Dm. yÄ« `mother', yai `grandmother'; PaÅ¡. Ä• Ä«ËŠ `mother' (â†' Par. Ä• i
IIFL iii 3, 1), Kal. Ä• ËŠy*l, Bshk. Ä«Ä“Ä«; S. Ä• Ä« f. `mother, aunt,
respectful address for any senior female relative'; N. Ä• i -- mÄ• i `wife,
woman'; A. Ä• i `mother, smallpox', Ä• iá¹-i `affectionate address for a
girl'; B. Ä• Ä« `mother's mother, mother's aunt'; Or. Ä• Ä« `mother's mother';
G. Ä• i f. `mother, grandmother'; M. Ä• Ä« f. `mother, term of endearment for
an infant', Ä• Ä« -- bÄ• Ä« f. `motherly old woman', Ä• Ä« -- mÄ• Ä« f. `mother,
motherly person'. -- The Dard. words poss. < Ä• RYIKÄ• -- .
Addenda: *Ä• Ä« -- : S.kcch. Ä• Ä« f. `mother'; WPah.kc. ai.

998 *Ä• kaá¸• á¸• hati `pulls'. [Cf. Ä• KARá¹£ATI: âˆš*KAá¸• á¸• H]
Pa. Ä• kaá¸• á¸• hati `draws out or up or to'; Pk. Ä• yaá¸• á¸• haÃ¯ `pulls'; --
S. Ä• á¸• haá¹‡u `to smear with oil', L. Ä• á¸• haá¹‡ `to rub, shampoo with oil,
&c.' (< `*manipulate'?).

Ä• kattha 999 *Ä• kattha `talk'. [Ä• katthana -- `boasting' R.: âˆšKATTH]
PaÅ¡. Ä• gÄ• t m. `word, tale' (â†• Sk. Morgenstierne IIFL iii 3, 7.)

Ä• kara 1000 Ä• kara m. `accumulation, plenty, mine' R. [Cf. Ä• karÃ¡<-> m.
`one who scatters' RV.: âˆšK&RCIRCLEMACR;1]
Pa. Ä• kara -- m. `mine' (cf. Ä• kiá¹‡á¹‡a -- `filled' < Ä• KÄ«Rá¹‡A --); Pk.
Ä• gara -- , Ä• yaËš m. `collection, mine'; L. Ãªra m. `foundation'; P. Ä• irÄ•
, airÄ• m. `embankment made to hold up rain'; Si. Ä• raya `mine'.
*GOÌ„RVARÄ• KARA -- , *CHAKANÄ• KARA -- , *á¸• HIGGÄ• KARA -- , *TRÌ¥á¹‡Ä• KARA
-- , *PRUá¹£VÄ• KARA -- , *BÄ«JÄ• KARA -- , *BHAá¹…GÄ• KARA -- , *BHUSÄ• KARA --
, *MÄ“GHÄ• KARA -- , RATNÄ• KARA -- , *SKAMBHÄ• KARA -- .

1001 Ä• kará¹‡ayati `listens to' R. [KÃ¡Rá¹‡A --]
Pk. Ä• aá¹‡á¹‡Ä“i `hears', Ä• kaá¹‡á¹‡iya -- , Ä• yaËš `heard'; H. akannÄ• `to
listen to, attend, heed', anÄ• kÄ• ni `turning a deaf ear to', with anal. MIA.
-- kk -- or anticipation of r (* -- krará¹‡ --): doubtful, perh. H.
formation from kÄ• n.

1002 Ä• kará¹£ati `draws to' MBh. [âˆšKRÌ¥á¹£]
Pa. Ä• kassati `draws out, ploughs'; Pk. Ä• gÄ• siya<-> `pulled' (Ä• gasaÃ¯
`pulls' < *Ä• krÌ¥á¹£ati); Si. haya -- `to draw, pull' (S. Paranavitana SigGr
ii 469 < kÃ¡rá¹£ati).

1003 Ä• kalayati `binds' ÅšiÅ›., `observes, reckons' BhP. [âˆšKAL3]
M. Ä• kaá¸·á¹‡&etilde;, akËš `to bind, confine, understand' with anal. MIA.
-- kk -- ?

Ä• kÄ• ra 1004 Ä• kÄ• ra m. `shape' Mn., `appearance' MBh. [âˆšKRÌ¥1]
Pa. Ä• kÄ• ra -- m. `state', Ëšaka -- n. `appearance, manner'; AÅ›. shah.
akarena, top. Ä• kÄ• lena `in the manner'; Pk. Ä• yÄ• ra -- m. `shape'; Si.
ayura, avrÄ• , Ä• ra, `manner', yuru `like'.
*AKá¹£Ä• KÄ• RA -- , *Aá¹…KÄ• KÄ• RA -- , *ANYÄ• KÄ• RA -- , KUá¹‡á¸• ALÄ• KÄ• RA --
, *DARÄ• KÄ• RA -- , *DVÄ«PÄ• KÄ• RA -- , DHÅ«MÄ• KÄ• RA -- , NIRÄ• KÄ• RA -- ,
*PADÄ• KÄ• RA -- , PADYÄ• KÄ• RA -- , PARá¹‡Ä• KÄ• RA -- , *PÄ• DÄ• KÄ• RA -- ,
*PICCHÄ• KÄ• RA -- , *PRUá¹£VÄ• KÄ• RA -- , *BÄ• á¹£PÄ• KÄ• RA -- , *BHASMÄ• KÄ• R
-- , *MÅ«LÄ• KÄ• RA -- , *MRÌ¥GÄ• KÄ• RA -- , YAVÄ• KÄ• RA -- , *RÅ«PYÄ• KÄ• RA -- ,
*VALAYÄ• KÄ• RA -- , *Å›IKYÄ• KÄ• RA -- , SAMÄ• KÄ• RA -- , SARVÄ• KÄ• RA -- ,
*SÄ• NUVÄ• KÄ• RA -- .

Ä• kÄ• raá¹‡a 1005 Ä• kÄ• raá¹‡a n. `summoning' PaÃ±cat., `*driving cattle' cf.
Ä• KÄ• RAYATI. [âˆšKRÌ¥1]
Or. Ä• raá¹‡a `elephant goad'.

1006 Ä• kÄ• rayati `calls near' MBh. [Cf. Ä• ËŠkrÌ¥á¹‡oÌ„ti `drives (cattle)'
RV.: âˆšKRÌ¥1]
Pk. Ä• gÄ• rÄ“di, Ä• Ä• rËš `summons, challenges'; -- with anal. MIA. -- kk -- :
S. akÄ• raá¹‡u `to drive (an animal)'; M. Ä• kÄ• rá¹‡&etilde; `to call,
summon'.

1007 Ä• kÄ• la -- , Ëšlá¸— `just at the time of' TS., Ä• kÄ• lam `until the same
time on the following day' &capamacr;p. [Cf. Ã¡nÄ• kÄ• la -- `unseasonable'
ÅšBr.: KÄ• LÃ¡ -- 2]
PaÅ¡. agaÌ,'la `yestereve' Morgenstierne IIFL iii 3, 7 with (?). -- Why -- g
-- < -- k -- ? early loan from Sk.?

Ä• kÄ• Å›Ã¡ 1008 Ä• kÄ• Å›Ã¡ m. `sky' ÅšBr. [âˆšKÄ• Å›]

Pa. Ä• kÄ• sa -- m., Pk. Ä• kÄ• sa -- , Ä• gÄ• , Ä• Ä• Ëš m.n., Si. ahasa, Ä• sa; -- Bshk. Ä• ËŠga `cloud, rain', Tor. aghÄ• , Phal. aghÃ¡: general retention of -- k -- as g in Dardic is obscure.
*Ä• KÄ• Å›IYA -- .
Addenda: Ä• kÄ• Å›Ã¡ -- : Bur. aiy*lÅ¡, ay*lÅ¡ `sky' â†• OSh. *Ä• yÄ• Å¡ or * Ä• yÄ• Å¾ (replaced by Sh. agÃ¡i f. â†• Ä• kÄ• Å›a --).

1009 *Ä• kÄ• Å›iya -- , Ä• kÄ• Å›yÃ -- `of the sky' PÄ• á¹‡. KÄ• Å›., Ä• kÄ• Å›Ä«ya <-> SuÅ›r. [Ä• KÄ• Å›Ã¡ --]
Pk. Ä• gÄ• siya -- `having reached the sky'; Sh. gil. Äƒ gÃ¡i f. `sky', gur. aá¹…Ã¡Ã¯ (earlier *agÄ• Å¡i â†' á¸Œ. *lgolÌ„á¹£ f. `sky' if á¹£ recorded for Å¡, Bur. aiy*lÅ¡, Par. Ä• gá¸—Å¡ IIFL i 232).

Ä• kÄ«rá¹‡a 1010 Ä• kÄ«rá¹‡a `crowded, filled' Mn. [âˆšK&RCIRCLEMACR;1]
Pa. Ä• kiá¹‡á¹‡a -- , Pk. Ä• iá¹‡á¹‡a -- ; Si. ayuá¹‡u `crowded' < *ayin + Å« < bhÅ«tÃ¡ -- .

1011 *Ä• kucyatÄ“ `is contracted'. [Cf. Ä• kuÃ±cayati `bends' SuÅ›r., Pk. Ä• uá¹• cÄ“i `contracts': âˆšKUC]
M. akrusá¹‡&etilde;, Ëšasá¹‡&etilde; (X akarasá¹‡&etilde; â†• Sk. Ä• kará¹£ati).

Ä• kula 1012 Ä• kula `confused' MBh., `filled with, crowded' R. 2. With anal. -- kk -- . [Connexion with âˆšK&RCIRCLEMACR;1 denied by Mayrhofer EWA i 69; poss. Muá¹‡á¸• a origin and farther connexions in IA. Kuiper PMWS 16. But note parallelism between Ä• kula -- , vyÄ• kula -- , saá¹• kula -- , samÄ• kula<-> and Ä• kÄ«rá¹‡a -- , vyÄ• kÄ«rá¹‡a -- , saá¹• kÄ«rá¹‡a -- , samÄ• kÄ«rá¹‡a, all meaning `confused, filled with'].
1. Pa. Ä• kula -- , Ëšaka -- `confused, entangled', Pk. Ä• ula -- ; A. Ä• ul `tangled', Ä• uliba `to derange', Ä• uliyÄ• `tangled'; MB. Ä• ula, B. elo `dishevelled', Ä• luÄ• ila, elÄ• la `let loose (of the hair)'; Or. Ä• uá¸·Ä• -- bÄ• uá¸·Ä• `dishevelled, confused'; Si. avul `perplexed, full', avula `confusion'.
2. Pa. akkula -- `confused'; Ku. ukal -- tÄ• kul `great anxiety' (< *Ä• kul -- tÄ• kul); Or. Ä• kuá¸·a, Ëšá¸·Ä• , kÄ• uá¸·Ä• `perplexed, astonished'; H. Ä• klÄ• `peevish', Ä• klÄ« f. `agitation', akulÄ• nÄ• , uklÄ• nÄ• `to be confused, be restless'; OG. Ä• kulaÃ¼ `bewildered'; G. Ä• ká¸·ulÌƒ `bewildering', aká¸·Ä• vulÌƒ `to be perplexed'; M. Ä• kÅ«á¸· `agitated' (Bloch LM 290 â†•

Sk.).
NIRÄ• KULA -- , VYÄ• KULA -- , SAMÄ• KULA -- .
Ä• ËŠkrÌ¥ta -- see *Ä• KKAá¸• A -- .
Ä• krÌ¥á¹£á¹-a -- , see Ã¡KRÌ¥á¹£á¹-A -- . [KRÌ¥á¹£á¹-Ã¡ -- : âˆšKRÌ¥á¹£].
*Ä• koÌ„á¹-a -- `bribe'. [âˆšKUá¹-1]
See *UTKOÌ„á¹-A -- .
Addenda: Ä• kula -- : OMarw. Ä• kuá¸·aÃ¼ `agitated, deranged'.

Ä• kkaá¸• a 1013 *Ä• kkaá¸• a `cramped, stiff'. [Poss. < Ä• ËŠkrÌ¥ta -- `arranged, built' RV., Ä• ËŠkrÌ¥ti -- f. `shape' KÄ• tyÅšr.: `shaped > *misshapen']
K. akÅ«ru `stiff'; S. Ä• kuá¹›u m. `cramp, stiffness', Ä• kaá¹›i f. `pride'; L. Ä• kiá¹› f. `stiffness, conceit', Ä• kaá¹›aá¹‡ `to become stiff, stretch oneself'; P. Ä• kaá¹›, akËš f. `crookedness, affectation', Ä• kaá¹›nÄ• , akËš `to writhe, be stiff, be cramped, strut'; Ku. akaá¹›á¹‡o `to be cramped, be cold, be disobedient'; N. akkar `a difficult place', akranu `to get cramped'; B. Ä• kaá¹› `difficult'; H. akaá¹› f. `twist, bend, foppery', akaá¹›nÄ• `to be numbed'; G. akkaá¹› `stiff, erect', m. `fop', aká¹›Ä• vuÌƒ `to be stiff, boast'; M. akaá¸• f. `swagger', akaá¸• á¹‡&etilde; `to strut'.
-- With -- r -- in place of -- á¸• -- : P. Ä• kar = Ä• kaá¹›, Ä• krÄ• `stiff (esp. of flour)'.
Addenda: *Ä• kkaá¸• a -- : WPah.ká¹-g. É”á¹…kÉ™á¹›nÃµ `to stretch oneself, strut'; WPah.J. aká¹›nu `to be stiff, strut'.

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Ä• kkira 1014 *Ä• kkira `dear, costly'. [Connexion with Ä• -- krÄ«<-> (*Ä• krÄ« -- ra -- ?) very doubtful]
S. Ä• kiro `risen in price, dear, cross -- dispositioned'; B. Ä• krÄ• `high priced'; Or. Ä• krÄ• `costly, urgent'; H. akrÄ• `costly'; G. Ä• kruÌƒ `costly,

difficult, hot -- tempered (= Ä• ká¸·uÌƒ)'.
Ä• ËŠkta -- see AKTÃ¡ -- .
Addenda: *Ä• kkira -- : OMarw. Ä• karaÃ¼ `bright (of lamps), sharp (of speech)'.

Ä• krandÃ¡ 1015 Ä• krandÃ¡ m. `crying out, war cry' AV., `lamenting' MBh.
Pk. akkaá¹• da -- m. `wailing' (cf. Pa. akkandati `wails', Pk. akkaá¹• daÃ¯); M. akÃ£Ì„t m. `immoderate wailing', akÃ£Ì„tá¹‡&etilde; `to bellow immoderately' (Bloch LM 285 â†• Sk. X Ä• krÄ• nta --).

Ä• kramaá¹‡a 1016 Ä• kramaá¹‡a n. `stepping on' AV., `approaching' VS. [âˆšKRAM]
Pa. akkamaá¹‡a -- n. `approach'; Pk. akkamaá¹‡a -- n. `pressing, defeat, victory'; Si. akmana `approach, treading on'.

1017 Ä• ËŠkramatÄ“ `approaches' RV., `ascends' AV., `seizes' MBh. [âˆšKRAM]
Pa. akkamati `approaches, treads on, attacks'; Pk. akkamaÃ¯ `presses, attacks'; N. Ã£Ì„knu `to venture, dare' (?); Si. Ã¤kmenavÄ•  `to be crushed, be seized' der. tr. *akmanavÄ• .

Ä• krÄ• nta 1018 Ä• krÄ• nta `frequented' Mn. [âˆšKRAM]
Pa. akkanta -- `stepped on'; Pk. akkaá¹• ta -- `oppressed', n. `overstepping'; G. akrÃ£Ì„tiyuÌƒ `gluttonous' (< *Ä• krÄ• ntika -- `crossing the limit'?).

1019 Ä• ËŠkroÌ„Å›ati `cries out at' TS. 2. Ä• kroÌ„Å›a -- m. `calling' R., `abuse' YÄ• jÃ±. 3. Ä• kroÌ„Å›ana -- n. `scolding' BHSk. [âˆšKRUÅ›]
1. Pa. akkoÌ„sati `abuses', Pk. akkoÌ„saÃ¯, Gy. rum. akoÅ¡ -- , Si. akosanavÄ• .
2. Pa. akkoÌ„sa -- m. `abuse', Pk. akkoÌ„sa -- , Ä• koÌ„sa -- m.; Si. akosa `insult'.
3. Pa. akkoÌ„sana -- n. `abusing', Pk. akkoÌ„saá¹‡a -- n.; Si. Ã¤ksum `cursing'.
Addenda: Ä• ËŠkroÌ„Å›ati: H.poet. akosnÄ• `to abuse'.

1020 Ä• ká¹£aá¹‡am `at the moment'. [Ká¹£Aá¹‡A --]
Pa. akkhaá¹‡a -- vÄ“dhin -- `shooting on the moment, snapshooter'; H. Ä• khan `at every moment'.

1020a â€ *Ä• ká¹£ata -- `injured, cut'. [âˆšKá¹£AN1: for *Ä• -- ká¹£an -- cf. Ä• tud -- , Ä• -- cchid --]
S. Ä• kho (KhubSD) `gelded (esp. of oxen), flaccid (of penis)'. But cf. Ã¡Ká¹£ATA -- Add2.

1020b *Ä• ká¹£apÄ• á¹-a -- Add. 14264.

Ä• ká¹£aya 1021 *Ä• ká¹£aya `dwelling place'. [Ä• ËŠKá¹£Ä“TI `dwells' RV.: âˆšKá¹£I1]
S. Ä• kheá¹›o m. `a bird's nest'.

Ä• ká¹£ara 1022 *Ä• ká¹£ara `flowing, dripping'. [âˆšKá¹£AR]
S. Ä• kharu m. `scum of butter which rises when boiling to make ghee'.

1023 *Ä• ká¹£arati `drips'. [Ä• ká¹£Ä• rayati `besprinkles'; cf. *Ä• Ká¹£ALATI: âˆšKá¹£AR]
N. akhranu `to become partly dry (usu. of clothes)'.

1024 *Ä• ká¹£alati `flows'. 2. *Ä• ká¹£Ä• layati `causes to flow' [Cf. *Ä• Ká¹£ARATI: âˆšKá¹£AL]
1. OM. Ä• salaá¹‡eá¹• `to flow (of tide), swell up'.
2. L. akhÄ• laá¹‡ `to clear (a watercourse)'.
*Ä• ká¹£Ä• layati see *Ä• Ká¹£ALATI.
Addenda: *Ä• ká¹£alati. 2. *Ä• ká¹£Ä• layati: Garh. akhÄ• á¸·nu `to rinse'.
*Ä• ká¹£Ä• layati see *Ä• Ká¹£ALATI Add2.

Ä• ká¹£ika 1025 Ä• ká¹£ika m. `the tree Morinda tinctoria' lex., aká¹£Ä-Ì„ka<-> m., Ä• cchuka -- m. [Cf. aká¹£Ä-Ì„ba -- 2, kÄ• ká¹£Ä«ba -- m. `Guilandina or Hyperanthera moringa' lex., Pa. acchiva -- m.]
Dm. Ã£Ì„cÌ£hÄ• `raspberry', Gaw. aÌƒcÌ£haá¹›Ã-k (< aÌƒcÌ£hÄ• á¹› `thorn'?), Kho. acÌ£hu `blackberry' (BelvalkarVol 85 < *Ä• ká¹£uka -- ); P. kgr. Ä• khi `raspberry'; WPah. bhad. Ã¡cÌ£haÌƒ `strawberry', bhiá¸• . Ã¡Ä‹hÃµ n., bhal. aÄ‹h pl. -- aÌƒ n., khaÅ›. Ã¡khe; jaun. Ä• choÄ« `blackberry'; B. Ä• c, Ä• cu `Morinda tinctoria'; Or. Ä• chu, Ä• chuÄ•  `Morinda tomentosa', M. agastifolia'; H. Ä• c, auch m. `M. tinctoria, M. citrifolia (from root of which an orange dye is extracted)', Ã£Ì„cÅ« m. `raspberry'; Si. ahu `M. tinctoria, M. citrifolia'.

1026 Ä• ká¹£ipati `throws down, takes away' MBh., `puts into' SuÅ›r. 2.
Ä• ká¹£ipta -- MBh. 3. *Ä• ká¹£ipyati. [âˆšKá¹£IP]
1. Pk. akkhivaÃ¯ `throws, loses'; Tir. aÄ• Å«m `I take'; Tor. *lÄ• Å« -- `to take up' Morgenstierne AO xii 175.
2. Pa. akkhitta -- `thrown, struck', Pk. akkhitta<-> `dragged, taken by force'; Tir. (LSI) aÄ• ita `took' pret. of aÄ• Å« -- .
3. Pr. Ä• Ä• ip -- `to seize'.
Poss. < *Ä• cchupati, Pa. acchupÄ“ti `procures or provides a hold, inserts'; *Ä• cchupta -- .

1027 *Ä• ká¹£irati `perishes'. [âˆšKá¹£AR]
Sh. (Lor.) ecÌ£iroiki, *lcÌ£Ëš `to become at a loss when looking for a thing'; -- doubtful.

1028 *Ä• ká¹£uá¹-ati `puts against'. [âˆšKá¹£Uá¹-]
S. Ä• khuá¹›aá¹‡u `to trip'.

Ä• ká¹£uá¹‡á¹‡a 1029 *Ä• ká¹£uá¹‡á¹‡a `pierced'. [âˆšKá¹£UD]
Sh. Äƒ cÌ£hÅ«á¹‡á¹· m. `hole', Ëšá¹‡iÌ¯ f. `small hole'.

1030 *Ä• ká¹£undati `tramples'. [Cf. Ä• ká¹£oÌ„dana -- n. `hunting' lex.: âˆšKá¹£UD]
Kt. aÄ• une -- `to run' (semant. cf. G. khuÌƒdá¹‡uÌƒ `running about' see *Ká¹£UNDATI). -- Or < *Ä• cchundati, cf. Ä• cchoÌ„dana -- lex. v.l. for Ä• ká¹£oÌ„dana -- .

1031 Ä• ËŠká¹£Ä“ti `abides, dwells in' RV., Ä• ká¹£iyÃ¡ti `exists' AV., Ä• ká¹£yÃ¡ti `is to be found, is' AV x 5, 45. [Full discussion with lit. BSOS viii 793 ff.: âˆšKá¹£I1]
AÅ›. shah. aká¹£aá¹• ti `are'; NiDoc. acÌ„h'ati `is'; Pk. paiÅ›. akkhaÃ¯ `continues to be, is' A. Master BSOAS xii 666; K. chus `I am' (< Ä• ËŠká¹£itoÌ„ 'smi), ram. pog. á¸• oá¸• . chu `is'; WPah. bhal. (in which both ká¹£ and cch > Ä‹Ä‹h) neÄ‹Ä‹hi `is not' (~ Ä• he `is' prob. < Ä• ËŠSATÄ“); OMth. akhalu `was'; Bhoj. khe `is', naikhe `is not', nagpuriÄ• nakhÄ« `am not', madhesÄ« naÃ¯khÄ«Ëœ; B. (CÄ• kmÄ• dial.) Ä• ge `is' < *Ä• khe, Ä“l `was' < *Ä• khil; -- X MIA. hoÌ„ti, huati (< BHÃ¡VATI): NiDoc. hacÌ„h'ati, Pk. mg. hokkhaÃ¯, Bi. Bhoj. hokhe `becomes', mag. emph. forms hakai, 3rd pl. hakhin.

Pa. acchati `sits still, remains, behaves, is'; Pk. (most commonly in mh. and amg.) acchaÃ¯ `sits, remains, is', pp. acchiya -- ; BhÄ«lÄ« of Naikaá¸• Ä« Ä• chi `is'; OG. achaÃ¯ `is', G. che; M. asá¹‡&etilde; `to remain, stay, exist, be'; Ko. Ä• ssÅ«ka `to be'.
Extension into language areas where ká¹£ and cch are distinguished; Gy. SEeur. aÄ• hÃ¡v `I remain', eur. aÄ• <-> `to stay, live, stand', á¸Œ. Ä• ha `is'; Dm. Ä• op `thou art' (< *acchioÌ„ tvam?), PaÅ¡. chil. oÄ‹ -- pret.; Garh. Ku. N. cha `is' (in N. with sense of `exists' as opposed to substantive verb ho < bhÃ¡vati); A. Ä• siba `to exist, be'; B. Ä• chi `is', Or. achi; OMth Ä• chaÃ¯, Mth. achab (X old akh -- : Monghyr dial. chikai `he is'); OAw. Ä• chaÃ¯ `is'; H. Ä• chnÄ• , achËš `to remain, exist, be'; OMarw. chai `exists, lives, is'; -- X hoÌ„ -- in Gy. pal. há¹“Ä• er `is in the state of'.
In most of the areas invaded by acch -- , Ä• kh -- remained in the form Ä• h -- , ah -- , h -- (e.g. OB. ahaÃ¯, B. ae, OH. Ä• haÃ¯, H. hai) with -- h -- < -- kh -- in the unemphatic verb, whereas -- kh -- remained in the emphatic positive and negative: Bi. mag. hai `is' ~ emph. hakai, Manbhum dial. Ä• hÄ“ `is' ~ nÄ“khÄ“ `is not'; and Or. achi `is' ~ nuhi `is not', 3rd pl. nÄ• hÄ• nti. In S. and L. too Ä• h -- is prob. < Ä• kh -- : for in these languages, which distinguish the MIA. conjugations in -- a -- and -- Ä“ -- , the present tense points to *Ä• khÄ“ -- : S. Ã£Ì„hÄ-Ì„ni `they are', L. Ä• hin (like cÄ• rÄ-Ì„ni < Pk. cÄ• reá¹• ti ~ carani < caraá¹• ti).
Addenda: Ä• ËŠká¹£Ä“ti: Brj. ahaÃ¯ `is'.

Ä• ká¹£Ä“pa 1032 Ä• ká¹£Ä“pa m. `convulsion, objection (to rectify a statement)' SuÅ›r. [âˆšKá¹£IP]
Pa. akkhÄ“pa -- m. `objection', Pk. akkhÄ“va -- m., Si. akeva Geiger EGS 2, but certainly â†• Pa.

1033 *Ä• ká¹£oÌ„á¹-ayati `withdraws'. [Ä• cchoÌ„á¹-ita -- `pulled, torn' Jain.; semant. cf. Ä• ká¹£ipati `takes away, withdraws', Pk. akkhitta -- `dragged': âˆšKá¹£Uá¹-]
Pk. akkhoÌ„á¸• aÃ¯ `jerks a little, withdraws (sword from sheath) (see also Ä• ËŠSKAUTI), acchoÌ„á¸• Ä“i `dashes about, sprinkles'; Mth. achorab `to snathch'; M. Ä• suá¸• á¹‡&etilde; `to shake (the winnowing fan)', asuá¸• á¹‡&etilde;, Ã£Ì„saá¸• Ëš, asËš `to pull with a jerk, dash forcibly, pluck from'.
Ä• ká¹£oÌ„á¸• a -- see AKá¹£OÌ„á¹-A -- .

Ä• kharÃ¡ 1034 Ä• kharÃ¡ m. `hole or lair of an animal' RV.
H. Ä• khar, Ä• kar f. `hole or den of an animal' < MIA. *akkharÄ• -- ; -- very doubtful.
*DHÅ«MÄ• KHARA -- .

1035 *Ä• kharjati `scratches'. [KHARJU -- 1]
Kho. axlik `to comb' or < Ä• ËŠLIKHATI.

1036 *Ä• khuá¹-ati `trips' intr. 2. *Ä• khoÌ„á¹-ayati `strikes against' tr. [âˆš*KHUá¹-1]
1. Pk. Ä• huá¸• aÃ¯ `falls'.
2. Pk. Ä• hoÌ„á¸• aÃ¯ `strikes, beats'; S. ahoá¹›aá¹‡u, ahuá¹›Ëš `to roughen a millstone by pricking with a chisel', ahoá¹›o m. `stonecutter's chisel'; M. ahaá¸• á¹‡Ä« f. `brazier's instrument for smoothing down dints in new -- made vessels'.

Ä• khÄ“á¹-a 1037 Ä• khÄ“á¹-a m. `hunting' KathÄ• s. [Cf. khÄ“á¹-aka -- m. `hunting' lex., `huntsman' PaÃ±cat.]
Pk. Ä• hÄ“á¸• a -- , Ëšaya -- m.n. `hunting'; K. Ä• yiru m. `hunter'; S. Ä• heá¹›o m. `hunting', P. heá¹›Ä• m.; N. Aw. lakh. aher `hunting, prey', H. aheá¹› m., OG. aheá¸• u m.n.
Ä• KHÄ“á¹-IKA -- ; *ATYÄ• KHÄ“á¹-YATI.
Addenda: Ä• khÄ“á¹-a -- : WPah.ká¹-g. (kc.) hÃ¨á¹›É” m. `hunting'.

1038 Ä• khÄ“á¹-ika -- , akhËš m. `huntsman, hunting dog' lex. [Ä• KHÄ“á¹-A --]
S. Ä• heá¹›Ä« m. `hunter; P. heá¹›Ä« `belonging to the chase'; OB. aheá¹›Ä«

`hunter', Bhoj. Aw. aherÄ«, H. aheá¹›Ä«, Ëšá¹›iyÄ• , heá¹›Ä« m., G. aheá¹›Ä« m.
Addenda: Ä• khÄ“á¹-ika -- : WPah.ká¹-g. (kc.) hÃ¨á¹›I m. `hunter'.

1039 *Ä• khÄ“lati `plays'. [âˆšKHÄ“L]
H. poet. helnÄ• `to sport, play'; -- doubtful.
Ä• khoÌ„á¹-a -- see AKá¹£OÌ„á¹-A -- .
*Ä• khoÌ„á¹-ayati see *Ä• KHUá¹-ATI

Ä• khyÄ• ta 1040 Ä• khyÄ• ta `declared' KÄ• tyÅšr., `called' Mn. [âˆšKHYÄ•]
Pa. akkhÄ• ta -- `proclaimed'; Pk. akkhÄ• ya -- , Ä• ghÄ• ya<-> `said'; Gy. gr. akhÃ¡liovel, wel. xaiavel `understands' (?); P. Ä• kkhÄ• m. `word, riddle'.
-- Replaced in Pk. akkhiya<-> `said'; P. Ä• khÄ« f. `a saying, word' (less likely < Ä• khyÄ• <-> f. `name' PÄ• á¹‡., Pk. akkhÄ• -- f.), Ä• khyÄ• m.

1041 Ä• khyÄ• ti `tells' Ep. [Ä• ËŠkhyÄ• yatÄ“ ÅšBr., aor. Ä• ËŠkhyat RV.: âˆšKHYÄ•]
Pa. akkhÄ• ti `announces'; Pk. akkhÄ• i, ËškhaÃ¯ `says'; K. á¸• oá¸• . Ä• kho `saying'; S. Ä• khaá¹‡u `to tell'; L. Ä• khaá¹‡ `to say', pres. part. Ä• xdÄ• , Ä• hdÄ• , awÄ• á¹‡. Ä• khuá¹‡, Ä• Ë‹uá¹‡, pres. part. akhÄ“nÄ• ; P. Ä• khá¹‡Ä• , Ä• há¹‡Ä• `to say', makh (< maÄ© Ä• khyÃ£Ì„) parenthetically `says I'; H. poet. Ä• khnÄ• `to say'; G. Ä• khvuÌƒ `to speak'; -- Pk. Ä• hijjaÃ¯ `is said' poss. < Ä• ËŠha, but forms with h in L. and P. are due to abnormal development of -- kh -- in word for `saying' TPS 1937, 8.

Ä• khyÄ• tra 1042 *Ä• khyÄ• tra `saying'. [Cf. Ä• khyÄ• trÌ¥ -- m. `one who tells' AitBr., Pa. akkhÄ• tar -- m.: âˆšKHYÄ•]
P. á¸• og. Ä• khtrÄ« f. `saying'.

Ä• khyÄ• ËŠna 1043 Ä• khyÄ• ËŠna n. `tale' ÅšBr., Ëšaka -- n. `short story' PaÃ±cat. [âˆšKHYÄ•]
Pa. akkhÄ• na -- n., Pk. akkhÄ• á¹‡a -- , Ëšaya -- n.; K. Ä• khÃ¼Ã±Ã¼ f. `story of olden times'; S. Ä• khÄ• á¹‡Ä« f. `story'; L. akhÄ• á¹‡ m. `proverb', P. akhÄ• á¹‡, Ä• khaá¹‡ m.
Addenda: Ä• khyÄ• ËŠna -- : S.kcch. Ä• khÄ• á¹‡Ä« f. `tale'.

1044 Ä• ËŠgacchati `comes to' RV. [âˆšGAM]
Pa. Ä• gacchati, NiDoc. agachati, ag'aËš, Pk. Ä• gacchaÃ¯, Ä• aËš; Kt. Ä• Ä‹ --

`to come' (pret. ayÃ¥ < Ä• ËŠGATA -- or Ä• YÄ• TA -- ). Bashg. aÄ‹ -- , Wg. Ä• Ä‹ -- ; Pr. Ä• Ä‹ -- , aÄ‹ -- `to come, go' (â†' Dm, Ä• Ä‹ -- , since in Dm. Ä• h = Sk. ch: or < Ã¡TYÄ“TI); Shum. oÄ‹É™ `came'; WPah. bhal. antar -- aÄ‹há¹‡u `to enter', rudh. ech -- `to come', outer siraji Ä«ch -- Bloch BSL 51, 11; -- L. khet. pun. ac -- prob., and WPah. jaun. Ä• Å› -- `to come', mandeali aÅ› -- `to go' poss., < Ã¡TYÄ“TI. -- See Ä• ËŠGATA -- .
Addenda: Ä• ËŠgacchati: WPah. poet. aÄ‹há¹‡o `to come', ká¹-g. imper. Ã¡cch; Md. absol. ais, pp. ai, Ä• , verbal noun aum (annanÄ« `comes' ~ Si. enavÄ• id.).

Ä• ËŠgata 1045 Ä• ËŠgata `arrived' RV. (Pp. of Ä• ËŠGACCHATI: âˆšGAM]
Forms the pp. or pret. not only of Ä• ËŠgacchati, but also of other presents based on Ä• ËŠyÄ• ti, Ã¡iti, Ã¡tyÄ“ti: Pa. Ä• gata -- , NiDoc. agata (1st sg. agademi, 3rd pl. agataá¹• ti), Pk. Ä• gaya -- , Ä• aa -- , Ä• ya -- , Ä• a -- , Ap. Ä• iya -- ; Gy. eur. alo `he came', pal. Ä• rÄƒ, á¸Œ. Ä• ya; Ash. agá¹“m `I came', Wg. Ä• m; Kt. ayÃ¥ `came' (or < Ä• yÄ• ta -- NTS ii 238); Dm. aÌ¸gyem `I came' (NTS xii 127 -- g -- preserved in a cmpd., but perh., as in Ash., aÌ¸ -- with -- gyem < gatÃ¡ -- , cf. H. Ä• gayÄ•); Tir. wÅ« `he came', Gaw. Ä• yo , Tor. Ä• o; Sh. koh. Ä• los `I came' (< Ä• ËŠgatoÌ„ 'smi), K. Ä• s, 3rd sg. Ä• v , pog. kash. á¸• oá¸• . Ä• o; S. Ä• yo, L. Ä• eÄ• , P. Ä• iÄ• ; WPah. pÄ• á¸• . paá¹…. Ä• , bhal. auwo (Ä• with huo < bhÅ«tÃ¡ -- ?), Ku. N. Ä• yo, Aw. H. Ä• yÄ• , OMarw. Ä• Ä«yo, Si. brÄ• hmÄ« inscr. agata, mod. Ä• `in the present' Geiger GS 130, absol. avud, Ëšut < *Ä• gantu H. Smith JA 1950, 187 but without explanation of -- d; -- ext. with -- lla -- : B. Ä• ila `came', OMth. ayalahuÌƒ `I came'; M. Ä• lÄ• .
Ã¡NÄ• GATA -- , PARÄ• GATA -- , SVÄ• GATA -- .

1045a â€ Ä• gantu -- m. `newcomer' Ragh., Ëšuka -- `arriving of one's own accord' YÄ• jÃ±., m. `guest' Hit. [âˆšGAM]
Pa. Ä• gantu -- , Ëšuka -- adj. and m., Pk. Ä• gaá¹• tu -- , Ëšuga -- , Ëšuya -- `guest'; Si. amut `newcomer, guest', amutu `new, fresh' DSL i 551.

Ä• gamana 1046 Ä• gamana n. `arrival' MBh. [âˆšGAM]
Pa. Ä• gamana -- n., Pk. Ä• amaá¹‡a n., NiDoc. loc. agamaá¹• naá¹• mi. DVIRÄ• GAMANA -- .
Addenda: Ä• gamana -- : Brj. Ä• gaun `arrival'. -- See Ä• PANA -- Add2.

Ä• gÄ• á¸• ha 1047 *Ä• gÄ• á¸• ha [Cf. samÄ• gÄ• á¸• ha -- `violent' lex.: âˆšGÄ• H]

Pa. Ä• gÄ• á¸·ha -- `strong, rough'; Pk. Ä• gÄ• á¸• ha -- `strong, very deep'; S. Ä• á¹›Ä• hu `prodigious', m. `a deep hole in a river where the water rushes in violently, prodigy'.

1047a Ä• ËŠgÄ• t `came'. [âˆšGÄ•]
Kho. hai or with Belvalkar Vol 90 < Ä• ËŠYAT.

Ä• gÄ• min 1048 Ä• gÄ• min `coming' Nir., `future' MBh. [âˆšGAM]
Pa. Pk. Ä• gÄ• mi -- `coming back, coming'; Kho. agÃ¡m `land kept for self -- sown grass, stubble' Morgenstierne Belvalkar Vol 85 with (?).
Ä• gÄ• ra -- see AGÄ• RA -- .

Ä• guá¹…ga 1049 *Ä• guá¹…ga `rather dumb'. [*GUá¹…GA --]
H. auÌƒgÄ« f. `dumbness'.

1050 Ä• ËŠguratÄ“ `approves, praises' RV. 2. *Ä• grÌ¥ta -- . [âˆšG&RCIRCLEMACR;3]
1. S. ahuraá¹‡u `to please, suit'.
2. S. Ä• uá¹›aá¹‡u `id'.
Ä• gnika -- see AGNIKA -- .
Addenda: Ä• guratÄ“. 2. *Ä• grÌ¥ta -- : M. avaá¸• á¹‡&etilde; `to be pleasing' rather than < Ä• ËŠPATATI.
*Ä• grÌ¥ta -- see Ä• GURATÄ“ Add2.

1051 *Ä• grathnÄ• ti `twines round'. [Cf. Ä• grantham adv. `twining round' AitBr.: âˆšGRANTH]
OM. agÄ• thá¹‡&etilde; `to weave closely'.

Ä• grayaá¹‡Ä« 1052 Ä• grayaá¹‡Ä« f. `oblation of first fruits' KÄ• tyÅšr., Ä• grayaá¹‡Ã¡ -- `the first soma libation at the Agniá¹£á¹-oma sacrifice' VS. [Ã¡GRA --]
A. Ä• gani `first distilled, strong'. -- Or poss. < Ã¡graá¹‡Ä«ti -- `the first offering' RV.

1053 *Ä• grÄ• hayati `holds back'. [Cf. Ä• ËŠgrÌ¥bhá¹‡Ä“ `I hold in (horses)' RV., Pk. aggaha -- m. `obstinacy': âˆšGRAH]
P. agrÄ• huá¹‡Ä• `to seize, prevent'.

1054 Ä• ghaá¹-á¹-ayati `touches on, rubs' lex. [parighaá¹-á¹-ana -- n. `stirring round' MBh., Pk. parihaá¹-á¹-aÃ¯ `rubs, crushes, strikes down': âˆšGHAá¹-á¹-1]
H. poet. ahaá¹-Ä• nÄ• `to hurt', Ä• haá¹- f. `sound of soft footsteps'; M. Ä• hÄ• á¹-á¹‡&etilde;, ahaá¹-Ëš, hÄ• á¹-á¹‡&etilde;, haá¹-Ëš `to bruise, mash, worry'. -- With -- ggh -- : S. Ä• ghaá¹-ijaá¹‡u `to be crammed together'.

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Ä• ghala 1055 *Ä• ghala `overflow, refuse'. [âˆš*GHAL]
L. Ä• hal m. `manure', ahÄ• lÄ« m. `bullock which carries the scavenger's muck'; H. Ä• hlÄ• m. `overflow, inundation'.

Ä• ghÄ• á¹-a 1056 Ä• ghÄ• á¹-a m. `the plant Achyranthes aspera' lex., Ä• ghaá¹-á¹-aka -- m. `a red -- flowering Achyranthes' lex. [= apÄ• mÄ• rgÃ¡ -- AV.]
Pk. agghÄ• á¸• a -- , Ëšaga -- m. `Achyranthes aspera', H. aghÄ• á¹›Ä• , agÄ• Ëš m. (said to cure snake -- bite), G. Ä• ghÄ• á¹›É”, agheá¹›É”, aÌƒghËš m., M. Ä• ghÄ• á¸• Ä• , aghËš, agheá¸• Ä• , Ä• gá¸• Ä• m., Ko. Ä• ghÄ• á¸• o m.

1057 Ä• ËŠghÄ• rayati `sprinkles'. [âˆšGHRÌ¥1]
See *Ä• GHÄ• LAYATI.

1058 *Ä• ghÄ• layati `rinses'. [Cf. Ä• ËŠghÄ• rayati `sprinkles' TS., ÅšBr., Ä• ËŠjigharti `sprinkles with fat' RV.: âˆš*GHAL]
With anal. MIA. -- ggh -- ; S. Ä• ghÄ• raá¹‡u `to rinse', L. aghÄ• laá¹‡, P. haÌƒghÄ• lá¹‡Ä• , haÌƒgÄ• Ëš; M. Ä• ghÄ• á¸·á¹‡&etilde;, aghËš, aghaá¸·Ëš `to rinse by shaking in water'.

1059 *Ä• ghuá¹-ati `turns to, comes'. [âˆšGHUá¹-]

Or. Ä• huá¹›Ä• -- bÄ• huá¹›Ä• `coming and going'.

Ä• ghÄ“ra 1060 *Ä• ghÄ“ra `circle'. [âˆš*GHIR]
Or. aÃ¯rÄ• `circular mat to put under a waterpot'.
Ä• ghrÄ• á¹‡a -- see Ä• GHRÄ• PAYATI.

Ä• ghrÄ• tikÄ• 1061 *Ä• ghrÄ• tikÄ• `bouquet'. [Cf. Ä• ghrÄ• ta -- `smelt, scented' SuÅ›r.: âˆšGHRÄ•]
Pk. agghÄ• ia -- `smelt'; Si. Ã¤gÄ• Ì¤ `festoon work, bouquet' H. Smith JA 1950, 184 (< *Ä• ghrÄ• yikÄ• --) or perh. < *arghiya -- , see ARGHYA -- .

1062 Ä• ghrÄ• payati `causes to smell' KÄ• tyÅšr., Ä• ghrÄ• ta<-> `smelt at, satiated' lex. 2. Ä• ghrÄ• á¹‡a -- n. `act of smelling' Gaut., `satiety, satiated' lex. [âˆšGHRÄ•]
1. Pk. agghÄ• aá¹• ta -- `smelling', pass. agghÄ• ijjaÃ¯, agghavaÃ¯ `fills', agghÄ• á¸• aÃ¯; Kal. agrÃ©m `I become tired'; Ku. aghÄ• á¹‡o, aghÄ«á¹‡o `to be full, be sated'; N. aghÄ• unu `to feed to the full'; Or. aghÄ• ijibÄ• `to be sated'; Mth. aghÄ• eb `to satiate, disgust'; OAw. aghÄ• i `is satisfied'; H. aghÄ• nÄ• , aÌƒghËš `to be full'.
2. Pk. agghÄ• á¹‡a -- `satisfied'; H. aghÄ• nÄ• `satiated, rich'.

1063 *Ä• caká¹£ati, Ä• ËŠcaá¹£á¹-Ä“ `looks at' RV., `announces' TS. [âˆšCAKá¹£]
Pk. Ä• yakkhaÃ¯ `says, relates'; Wg. Ã£Ì„Ä• as -- `to regard' (or < * Ä• cÄ• kaÅ›Ä«ti, cf. cÄ• ËŠkaÅ›Ä«ti `see clearly' ÅšBr.); poss. M. Ä• iká¹‡&etilde; `to hear, attend to' (more prob. < *Ä• CIKHYATI).
Addenda: *Ä• caká¹£ati: Woá¹-. as -- `to say, speak' Buddruss Woá¹- 89.

Ä• cama 1064 Ä• cama `sipping water' Apte. [âˆšCAM]
Pa. Ä• camÄ• -- f. `absorption, resorption'; -- with -- cc -- : Or. Ä• Ã±cuÄ• , ËšciÄ• `washing the mouth after a meal' (or deriv. Ä• Ã±coibÄ• < Ä• ËŠCÄ• MATI).

1064a â€ Ä• camati (indecl.part. Ä• camya Mn.) `sips water from the hand for purification' ÅšBr. [âˆšCAM]
Pa. Ä• camati `rinses', Pk. Ä• yamaÃ¯. -- with -- cc -- : A. Ä• cÃµiba (phonet. -- s -- ) `to wash after eating' AFD 332.

Ä• camaá¹‡a 1065 Ä• camaá¹‡a n. `sipping water from the palm of the hand' &capamacr;p.
Pa. Ä• camana -- n. `rinsing mouth or anus with water'; Pk. Ä• yamaá¹‡a -- n. `rinsing the mouth'; -- with -- cc -- : H. acwan m., M. Ã£Ì„Ä‹vaá¹‡, aÌƒÄ‹Ëš n.

1066 Ä• ËŠcarati `comes near' RV., `proceeds, behaves' Mn. 2. *Ä• cÄ• rayati [âˆšCAR]
1. Pa. Ä• carati `passes through, practises'; Pk. Ä• yaraÃ¯ `acts, behaves'; Or. Ä• ribÄ• `to advance towards, become habituated to a thing'.
2. Or. Ä• ribÄ• , Ä• reibÄ• tr. `to move to one side (esp. a boat)'.

Ä• caá¹£á¹-a 1067 *Ä• caá¹£á¹-a `tasted'. [âˆšCAKá¹£2.]
S. Ä• á¹-ho `defiled'; B. &etilde;á¹-o `leavings of a meal', Or. aÌƒiá¹-hÄ• , Mth. aÄ©á¹-h; G. eá¹-hi f. `refuse of a meal', eá¹-huÌƒ `left after eating'.
-- Except for S. poss. < Ä• má¹›á¹£á¹-a -- `touched, tasted', Pa. Ä• maá¹-á¹-ha -- , Pk. Ä• muá¹-á¹-ha -- which would account for nasalization.
*Ä• cÄ• kaÅ›Ä«ti `sees clearly'. [cÄ• ËŠkaÅ›Ä«ti `surveys': âˆšKÄ• Å›]
See *Ä• CAKá¹£ATI.

Ä• cÄ• ma 1068 Ä• cÄ• ma m. `water in which rice has been boiled' KÄ• tyÅšr. [âˆšCAM]
Pa. Ä• cÄ• ma -- m., Pk. Ä• yÄ• ma -- m.
*Ä• CÄ• MÄ• MLA -- .

1069 Ä• ËŠcÄ• mati `sips water from the palm of the hand' ÅšBr., Ä• cÄ• mayati `causes to sip water' Mn.
Pa. Ä• camati `rinses the mouth', Pk. Ä• yÄ• maÃ¯, M. Ã£Ì„vá¹‡&etilde;, Ä• vËš.
-- With -- cc -- : Pk. Ä• cÄ• maÃ¯, N. caÄ• unu, A. Ã£Ì„soiba, B. Ã£Ì„cÄ• na, Or. Ä• Ã±ceibÄ• , ËšcoibÄ• , H. acÄ• nÄ• , M. aÌƒÄ‹avá¹‡&etilde;; <-> caus.: Pa. Ä• camÄ• pÄ“ti; Or. Ä• Ã±cuÄ• ibÄ• `to wash a child's mouth and hands after eating', H. aÌƒcwÄ• nÄ• , M. Ã£Ì„Ä‹aviá¹‡&etilde; aÌƒÄ‹Ëš.

Ä• cÄ• mÄ• mla 1070 *Ä• cÄ• mÄ• mla `sour gruel of rice -- water'. [Ä• CÄ• MA -- , AMLA --]
Pk. Ä• yaá¹• bila -- n. `a kind of austerity'; G. Ã£Ì„bel n. `religious vow observed by Jains to take no food containing fatty substances'.

Ä• cÄ• ra 1071 Ä• cÄ• ra m. `mode of action' Mn. [âˆšCAR]
Pa. Ä• cÄ• ra -- m. `right conduct', Pk. Ä• yÄ• ra -- m., OSi. Ã¤jara.
Ä• CÄ• RÃ-YA -- .
*Ä• cÄ• rayati see Ä• ËŠCARATI.

1072 Ä• cÄ• rÃ-ya -- , Ä• cÄ• ryÃ -- m. `teacher' AV. [Ä• CÄ• RA --]
Pa. Ä• cariya -- , Ëšaka -- , Ä• cÄ“ra -- m., KharI. ayariasa gen., Pk.
Ä• yariya -- m., Si. brÄ• hmi inscr. ajara, 10th cent. Ã¤jara, mod. Ã¤durÄ• .
*Ä• CÄ• RIYAKULA -- .
Addenda: Ä• cÄ• rÃ-ya -- : Md. eduru `teacher'.

Ä• cÄ• riyakula 1073 *Ä• cÄ• riyakula `teacher's family'. [Ä• CÄ• RÃ-YA -- , KÃºLA --]
Pa. Ä• cariyakula -- n. `the teacher's clan'; Si. Ã¤durol `line of teachers, tradition'.
Ä• cÄ• ryÃ -- see Ä• CÄ• RÃ-YA -- .

1074 *Ä• cikhyati `communicates'. [Redup. pres. or desid. of Ä• KHYÄ• TI, cf. cikhyÄ• payiá¹£Ä•  -- f. `intention to communicate' Com. on NyÄ• yas.: âˆšKHYÄ•]
Pa. Ä• cikkhati `tells, shows', Pk. Ä• ikkhaÃ¯; M. Ä• iká¹‡&etilde;, aikËš `to hear, attend to', Ko. Ä• ik -- `to listen'; -- or poss., bec. of kh â†•
Centre, < *Ä• CAKá¹£ATI. Either of the above, bec. of Ä• -- , rather than abhÃ-khyat `perceive' RV., Pk. abhikkhÄ•  -- f. `name' or Ã¡VÄ“Ká¹£ATÄ“. -- Bloch LM 301 < ABHÄ«Ká¹£ATÄ“ `looks towards' RV., Pk. ahikkhaá¹‡a -- n. `reproach'.

Ä• cullÄ« 1075 *Ä• cullÄ« `small or secondary stove'. [For Ä•  -- cf. Ä• koÌ„pa <-> `a little anger': CULLÄ« --]
P. Ä• hulÄ• , auhlÄ• m. `second opening in a fireplace on which an extra pot can be placed'.
Addenda: *Ä• cullÄ« -- see *APACULLÄ« -- Add2.

Ä• cchaá¹- 1076 *Ä• cchaá¹- `scatter, snap'. [âˆš*CHAá¹-]
BHSk. acchaá¹-Ä• -- `snap of the fingers'. See *Ä• CCHARDATI.

Ä• cchanna 1077 Ä• cchanna `clothed' MBh. [âˆšCHAD1]
Pa. acchanna -- `covered, clothed'; Or. Ä• chan `covered, concealed'.

Ä• cchabhita 1078 *Ä• cchabhita `made firm'. [Cf. skabhitÃ¡ -- fixed' RV.: âˆš*CHAMBH]
Ash. acÌ£age `cold', Wg. Ä• Ä• Ä“i -- .

Ä• cchambha 1079 *Ä• cchambha `rigidity' > 1. `freezing'. 2. `astonishment'. [Cf. Ä• ËŠskabhnÄ• ti `firmly fixes' RV.: âˆš*CHAMBH]
1. Wg. aÄ• amÄ• ËŠ `ice, icicle' cf. *Ä• CCHABHITA -- .
2. Si. ahamÌ†bayÄ• `accident, surprise', ahamÌ†ben `accidentally', ahamÌ†ba `sudden'; H. acambhÄ• , ËšbÄ• `wonder<->

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ful', m. `wonder' â†' P. acambhÄ• m. and adj.; N. acambha, Ëšba `surprise', B. Ä• cambÄ• ; Mth. acambhÄ• `wonderful'; G. acaÌƒbÉ", ocËš m. `wonder', M. acaÌƒbÄ• ; <-> partially sanskritized in A. Ä• sambit `astonished', B. Or. Ä• cambit, H. acambhit, M. acaÌƒbÄ«t.

1080 *Ä• cchambhati `is stiff'. [Cf. Ä• ËŠskabhnÄ• ti `firmly fixes' RV.: âˆš*CHAMBH]
M. Ä• Ä‹aÌƒbá¹‡&etilde; `to be struck with astonishment'.

1081 *Ä• cchardati, Ä• ËŠcchrÌ¥á¹‡atti `pours on' VS. [âˆšCHRÌ¥D]
A. Ä• sÄ• riba, esËš `to throw, cast off, Ä• sÄ• r `the throwing off', Ä• sÄ• re kani `driving rain'; B. Ä• chá¹›Ä• na `to throw down violently', Ä• chÄ• á¹› `dashing down', Ä• chá¹›Ä• `shower' Chatterji ODBL 888; -- or poss. < * Ä• CCHAá¹- -- .

Ä• cchÄ• da 1082 Ä• cchÄ• da m. `clothes' Mn. [Ä• cchÃ¡d -- f. `cover' VS.: âˆšCHAD1]

S. Ä• chÄ• á¹›o m. `leather bag for keeping things in'.

Ä• cchÄ• dana 1083 Ä• cchÄ• dana n. `cover for a bed' R. [Cf. Ä• cchÄ• dayati `dresses' KauÅ›., Pa. acchÄ• dÄ“ti `covers': âˆšCHAD1]
Pk. acchÄ• yaá¹‡a -- n., Ëšá¹‡Ä• -- f. `covering'; Mth. achaunÄ• `bed' (< MIA. *acchÄ• dÄ• vaá¹‡a --).
*Ä• cchÄ• yÄ• -- see APACCHÄ• YÄ• -- .
Ä• ËŠcchinatti see *Ä• CCHINDATI.

1084 *Ä• cchindati, Ä• ËŠchinatti `cuts off, cuts in pieces' AV., `snatches away' MBh. [âˆšCHID]
Pa. acchindati `removes forcibly'; NiDoc. achinati `appropriates'; Pk. acchiá¹• daÃ¯ `cuts in small pieces, removes forcibly'; OSi. asinÌ†danavÄ• `to take away', caus. asinÌ†davanavÄ• , mod. Ã¤hinÌ†dinavÄ• `to gather up, pick out, sort (e.g. coffee beans)'. -- Or phonet., but not perh. semant., as well < sÃ¡á¹• chinatti `cuts to pieces', Pa. saá¹• chindati.

Ä• cchir 1085 *Ä• cchir `settle'. [Cf. Pk. ucchiraá¹‡a -- `spat out, left over': -- chir -- ~ -- skirati, âˆšK&RCIRCLEMACR;1?]
S. Ä• chiraá¹‡u `to settle, subside (as dirt in water)'; G. Ä• charvuÌƒ `to settle down (as water), become clear'.
Ä• cchuka -- see Ä• Ká¹£IKA -- .

1086 *Ä• cchundati `tramples'. [âˆš*CHUD]
See *Ä• Ká¹£UNDATI.

1087 *Ä• cchupati `takes hold of'. [âˆšCHUP]
See Ä• Ká¹£IPATI.
Ä• ËŠcchá¹›á¹‡atti see *Ä• CCHARDATI.

Ä• cchÄ“da 1088 Ä• cchÄ“da m. `cutting off' lex. [âˆšCHID]
M. Ã£Ì„s&etilde; n. `chisel'.
Ä• cchoÌ„á¹-ayati see *Ä• Ká¹£OÌ„á¹-AYATI.

Ä• ja 1089 Ä• ja `pertaining to goats' &capamacr;Å›vGrÌ¥., `*goat's milk'. [
Ä• jaka -- n. `flock of goats': AJÃ¡ --]
*KAá¹‡Ä• JAKA -- .

1090 Ä• ËŠjati `drives toward, comes toward' RV. [âˆšAJ]
Si. adanavÄ• `to draw', pp. Ã¤di < Ä• jita -- (not with Geiger GS 22 < Ã¡jati
, cf. Pa. ajati, Pk. ajia --).

1091 Ä• ËŠjÄ• nÄ• ti `perceives, understands' RV. [âˆšJÃ±Ä•]
Pa. Ä• jÄ• nÄ• ti; Pr. Ã¤zne -- `to know, understand' Morgenstierne NTS xv 288
< Sk. Ä• -- jÃ±Ä• -- .

1092 Ä• ËŠjÄ• yatÄ“ `is born' RV. [Cf. Pa. Ä• jÄ• nÄ«ya -- `of good birth', Pk.
Ä• yÄ• i -- f. `birth': âˆšJAN]
Kho. aÅ¾ik `to be born, spring up (of grass), be kindled (of fire)', caus.
aÅ¾eik `to create, kindle'.
Addenda: Ä• ËŠjÄ• yatÄ“: Kho. aÌ„Ì†Å¾ -- `to be kindled' BKhoT 66, aÅ¾ek
`child' ib.

Ä• juá¹£á¹-a 1093 *Ä• juá¹£á¹-a `tasted'. [Cf. juá¹£Ã¡tÄ“ `enjoys' RV., Pk.
Ä• usaÃ¯ `serves < *gives to taste' < *Ä• juá¹£ati: âˆšJUá¹£]
S. auá¹-ho `impure, unclean'.

Ä• jÃ±apta 1094 Ä• jÃ±apta `ordered' Mn. [âˆšJÃ±Ä•]
(Pa. Ä• á¹‡atti -- f. `order'); Pk. Ä• á¹‡atta -- `ordered'; Si. aá¹‡ata
`command'.

Ä• jÃ±Ä• 1095 Ä• jÃ±Ä• f. `command' Mn. [âˆšJÃ±Ä•]
Pa. aÃ±Ã±Ä• -- f. `recognition', Ä• á¹‡Ä•  -- f. `command' (with anal.
restitution of Ä• --); AÅ›. shah. dh. jau. aá¹• na f. `order', NiDoc. ana,
KharI. aÃ±ae inst.; Pk. aá¹‡á¹‡Ä• -- , ajjÄ• -- , Ä• á¹‡Ä• <-> f. `order', K.
Ä• n f. (with n, not Ã±, â†• P. or H.); S. Ä• á¹‡ f. `submission, allegiance';
P. Ä• n f. `nod, sign'; Ku. Ä• n, Ä• á¹‡ f. `vow'; Or. Ä• n `resolve, wish,
anger', Ä• na debÄ• `to swear by a person's name'; H. Ä• n f. `command, oath',
G. Ä• á¹‡ f.; M. Ä• á¹‡ f. `oath'; Ko. Ä• á¹‡a f. `promise'; Si. aá¹‡a `order'.
Addenda: Ä• jÃ±Ä• -- : S.kcch. Ä• á¹‡ f. `command containing an oath'; OMarw.
Ä• á¹• á¹‡a f. `oath'.

1096 Ä• jÃ±Ä• payati `directs, orders' MBh. [caus. of Ä• ËŠjÄ• nÄ• ti `notices'
RV.: âˆšJÃ±Ä•]
Pa. Ä• á¹‡Ä• pÄ“ti `orders' (for Ä• á¹‡ -- see Ä• jÃ±Ä• --), AÅ›. gir.
Ä• Ã±apayÄ• mi, shah. man. aá¹‡apemi, dh. Ä• napayisati, NiDoc. anaveti, Pk.

ajjÄ• vÄ“yavva -- , Ä• á¹‡avÄ“i, ËšvaÃ¯; Or. anÄ• Ä©bÄ• `to take care of, wait for, look', absol. anÄ• Ä© `concerning'; Si. Ã¤á¹‡avanavÄ• `to command'.

Ä• ËŠjya 1097 Ä• ËŠjya n. `clarified butter' RV. [âˆšAÃ±J]
Pk. ajja -- n., B. Ä• j (or â†• Sk.?).

1098 Ä• ËŠÃ±cati `bends, curves' AV.: see Ã¡Ã±CATI. [âˆšAÃ±C]
&capamacr;Ã‘CH `pull': Ä• ËŠNCHATI. -- Cf. âˆšAÃ±C.

1099 Ä• ËŠÃ±chati `stretches, draws, sets (a bone)' SuÅ›r. [Relationship with Ã¡Ã±CATI not clear: for other forms with aÌ„Ì†Ã±ch -- in Pk. see *ATIYAÃ±CATI: âˆšÄ• Ã±CH]
Pa. aÃ±chati `pulls, turns on a lathe'; Pk. aá¹• chaÃ¯ `drags'; Kal. urt. hoÌ„Ìƒ Ä• -- (with reg. oÌ„Ìƒ < Ä• n) `to pull, drag'.
*Ä• Ã±jati see AÃ±JÃ¡TI.

Ä• ËŠÃ±jana 1100 Ä• ËŠÃ±jana n. `fat' RV., `ointment (esp. for the eyes)' AV.; Ä• Ã±janÄ« -- f. `ointment' VS., `collyrium for the eyes, box therefor' R. [âˆšAÃ±J]
Pa. aÃ±jana -- n. `collyrium', ËšnÄ« -- f. `pot therefor'; Pk. aá¹• jaá¹‡a -- , Ëšá¹‡aga -- n. `collyrium'; Ash. anÃ¡ `ghee', Wg. anÅ™oÌ„Ìƒ (NTS xvii 226 with? But Ã±j -- n > n -- á¹› as in S. L. Ku. below: cf. similar dissimilation jÃ± -- n equally through MIA. Ã±Ã± -- á¹‡ s.v. AJÃ±Ä• NIN --); S. Ä• niá¹›o m. `collyrium pot' ( -- ni -- < -- Ã±Ã±a -- ?); L. Ä• ná¹›Ä« `collyrium pot', khet. Ä• ndar `ghee' (LSI viii 1, 374: r mistake for, or <, á¹› as in kur `false' < KÅ«á¹-A -- 6.); Ku. Ä• ná¹‡o, Ä• ná¹›o `sty in eye', N. Ä• nu (< *Ä• nano: both perh. rather < Ä• Ã±JANÃ-YA -- ); B. Ã£Ì„jan `collyrium', H. Ã£Ì„jan m., G. Ã£Ì„jaá¹‡ n., Ko. aÃ±jaá¹‡a, Si. anÌ†dana, anÌ†duna.
Ä• Ã±JANÃ-YA -- ; -- Å›OÌ„BHÄ• Ã±JANA -- ?

1101 Ä• Ã±janÃ-ya -- , ËšnyÃ -- , `(with eyes) having to be anointed with collyrium' TBr. [Ä• ËŠÃ±JANA -- : âˆšAÃ±J]
S. Ä• niá¹›Ä« f. `sty in the eye', L. Ä• ná¹›Ä« f., Ku. Ä• ná¹‡o, Ä• ná¹›o m., N. Ä• nu (< *Ä• nano: Ku. N. -- o replacing -- Ä« to preserve m. gender); A. Ä• zinÄ• i, B. Ä• jnÄ• i (+ ?), Ä• Ã±jinÄ• , H. aÃ±janÄ« f., G. Ã£Ì„já¹‡Ä« f., M. Ã£Ì„jÌˆá¹‡Ä«, Ã£Ì„jiá¹‡Ä« f.
Ä• á¹-i -- see Ä• TÃ- -- .

Ä• á¸• i -- 1 see Ä• TÃ- -- .

Ä• á¸• i 1102 *Ä• á¸• i2 `row, line, ridge', Ä• li -- 1 f. `row, range, line' lex., Ä• lÄ« -- f. PaÃ±cat. [Connexion with Ä• VALI -- (Mayrhofer EWA i 81) doubtful]
Pa. Ä• á¸·i -- , Ä• li -- f. `line, dam'; Pk. Ä• lÄ« -- f. `line, row', á¸• aá¸• á¸• hÄ• á¸• Ä« -- f. `line of forest -- fire' (< *dagdhÄ• á¸• i -- ); L. Ä• á¹›Ä• m. `sandhill, highlying land', P. Ä• á¹›Ä« f.; Ku. Ä• l f. `tract of land', Ä• li f. `row (of plants), bed (for plants), old measure of land'; N. Ä• li `ridge in a field'; A. Ä• li `embankment across a rice -- field, road'; B. Ä• li, ail `dividing ridge in a field'; Or. Ä• á¹›i `ridge in a field',

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Ä• á¸·Ä« `a class'; Bi. Mth. Ä• r, Ä• rÄ«, Ä• ri, (Gaya) Ä• il, (S. Munger) Ä• l `boundary of a field', H. Ä• rÄ« f., Ä• lÄ« f. `row, embankment'; M. Ä• á¸·, Ä• á¸·Ä« f. `lane, row'; Si. inscr. aá¸• i `canal', mod. Ã¤la, Ã¤liya `stream, canal'.
*KAá¹‡Ä• LI -- , *GHUá¹…GHURÄ• LI -- , *CHINNÄ• LI -- , *DAá¹‡á¸• Ä• LI -- , DANTÄ• LI -- , DÄ«PÄ• LÄ« -- , *PAÃ±JÄ• LI -- , VÄ• TÄ• LÄ« -- ; -- *PÄ• á¸• l -- ?

Ä• á¸• u 1103 *Ä• á¸• u `peach'. [Perh. < *aÌ„Ì†rdÅ«da -- in Pahl. Ä• lÅ«d, Pers. Ä• lÅ« `plum' â†’ H. Ä• lÅ«]
Ash. arÅ«ËŠ `peach', Kt. aÅ•uÌ„Ìƒ, Wg. Ä• ËŠruÌ„Ìƒ, Dm. aÌ‚ru, PaÅ¡. arÅ«ËŠ (â†• Ind. IIFL iii 3, 15), Shum. arÅ«ËŠ, Gaw. hÄ• ËŠrÅ«, Kal. Ä• ËŠru, Tor. Ä• , Phal. á¹“ru, K. Ã¶rÃ¼ f., L. Ä• á¹›Å« -- dÄ• á¹›Å«, P. Ä• á¹›Å« m.; WPah. bhal. Ä• ru m. `peach -- tree', Ä• ruÌƒ n. `peach'; Ku. Ä• á¹›Å« `peach', N. Ä• ru, H. Ä• á¹›Å« m.
Addenda: *Ä• á¸• u -- : WPah.ká¹-g. (kc.) aru m. `peach', J. arÅ« m. `apricot'.

Ä• á¸• á¸• Ä“rikÄ• 1104 *Ä• á¸• á¸• Ä“rikÄ• `a partic. plant'.
S. Ä• á¸• Ì erÄ« f. `Solanum jacquinii'; N. aá¹›eri `a partic. thorny bush';
Mth. aá¹›er `the jujube tree'.

1105 *Ä• á¸• á¸• halati `falls towards'. 2. *Ä• á¸• á¸• harati [âˆš*á¸• HAL]
1. M. Ä• á¸• haá¸·á¹‡&etilde;, aá¸• hËš `to fall in the way of, to meet'.
2. K. Ã¶á¸• arun `to mix up together'.

Ä• á¸• haka 1106 Ä• á¸• haka m.n. `a measure of grain (= 4 prasthas)',
Ä• ËŠá¸• hakika -- `containing an Ä• Ëš' PÄ• á¹‡.
Pa. Ä• á¸·ha -- n., Ëšaka -- m.n. `a measure of grain'; Pk. Ä• á¸• haga -- m.n.
`a measure (= 4 prasthas)'; N. Ä• rhi `trough, tray, water -- clock'; B.
Ä• á¹›hi, Ä• á¹›i `a measure of grain'; Or. aá¹›hÄ• `a measure of capacity',
Ä• á¹›hi `a measuring vessel'; Bi. Ä• á¹›hÄ• `a measure of grain'; G. Ä• á¸• h
m. `heap'; Ä• á¸• hiyÉ” m. `merchant who has a large godown of cotton' (or
poss. < Ä• á¸• HYÃ¡ --); M. Ä• á¸• hÄ«, Ä• á¸• Ä« f. `wicker framework to contain
a vicious cow when being milked'.

Ä• á¸• hakÄ«ËŠ 1107 Ä• á¸• hakÄ«ËŠ f. `the pulse Cajanus indicus' SuÅ›r.
Pk. Ä• á¸• haÄ« -- f.; -- the relationship of Aw. lakh. arrhÄ« H. arhaá¹›,
Ëšar f. is obscure.

Ä• á¸• hyÃ¡ 1108 Ä• á¸• hyÃ¡ `rich' ÅšBr. 2. *Ä• á¸• hiya -- . [Scarcely with P.
Tedesco JAOS 67, 89 and Mayrhofer EWA i 71 < arthya --]
1. Pa. aá¸• á¸• ha -- , Ëšaka -- , Pk. aá¸• á¸• ha -- .
2. Pa. Ä• á¸·hiya -- , Ëšika -- ; H. aá¹›ewÄ• m. `wealth' (?); -- G.
Ä• á¸• hiyÉ” m. `merchant who has a large godown of cotton' or < Ä• á¸• HAKA --
.

Ä• á¹‡avÃ¡ 1109 Ä• á¹‡avÃ¡ `small, minute' PÄ• á¹‡., TejobUp. [Aá¹‡U -- 2]
Si. Ã¤niya `small'.

Ä• á¹‡Ã- 1110 Ä• á¹‡Ã- m. (m. f. lex.) `axle -- pin' RV.; `corner of house,
boundary' lex. [Cf. aá¹‡i -- lex.]
Pa. Ä• á¹‡i -- m. `linch -- pin, bolt, peg'; B. Ä• ni `linch -- pin'; Or.
Ä• á¹‡i, aá¹‡i, aá¹‡a -- kiá¸·Ä• `linch -- pin', aá¹‡i -- kÄ• á¹-hi `pin
driven into felly to fix a spoke'; H. Ä• n, Ä• ni f. `boundary'; Si. Ã¤naya

`nail, peg', Ã¤niya `prow of a canoe'; -- Kho. Ä• á¹‡ `mountain, mountain -- slope' (with á¹‡ Rep1 72, NTS ii 253, NoPhal 40, but n Belvalkar Vol 85 and with doubt of connexion with Ä• á¹‡Ã- -- on semantic grounds); -- Or. aá¹‡i `point of needle or stake', M. Ä• á¹‡Ä«, aá¹‡Ä« f. `spike, point' prob. < Ã¡NÄ«KA -- .

Ä• á¹‡á¸• Ã¡ 1111 Ä• á¹‡á¸• Ã¡ n. `egg' RV., du. `testicles' AV., aá¹‡á¸• Ã¡ -- Ep., Ëšaka<-> `egg, scrotum' lex. [Kaf. PaÅ¡. Kal. forms point to * Ä• á¹‡á¸• ra -- : ac. to Mayrhofer EWA i 26, with Kuiper PMWS 76, of Muá¹‡á¸• a origin]
Pa. aá¹‡á¸• a -- n. `egg', pl. `testicles', Ëšaka -- n. `egg'; Pk. aá¹• á¸• a -- , Ëšaya -- n. `egg, scrotum'; Gy. arm. anlu `egg', as. ana, pal. Ã¡nÄƒ, eur. rum. aná¹›o, gr. vanro, arno `egg, testicle'; Ash. Å¾au `egg', Wg. wÅ•Ä• o, Å¾Ä• o, Bashg. azhÄ• , Pr. weÅ¾egÃ© all < *aÌƒÅ•a -- < *an(d)ra -- Morgenstierne NTS ii 228; Ash. Ä• á¹‡á¸• `penis', Kt. woÌ„n, Wg. wÄ• á¹‡Ã¡ `egg' â†• Ind.; Dm. Ã¡nak `egg', Tir. Ä• á¹‡Ä• ËŠ; PaÅ¡. oÌ„luk `testicles' < *Ã£Ì„luk < *Ä• ndruk Morgenstierne IIFL iii 3, 9, Ä• á¹‡á¸• a `egg', Ä• á¹‡á¸• Ä« `scrotum' â†• Ind. ib. 13; NinÌ“g. wÄ• á¹‡Ã¡ `egg', Shum. Ã¡ÌƒÌ„á¹›a m. Gaw. aá¹‡á¸• Ã¡, Kal. á¹“á¹‡á¸• rak, Bshk. aÌƒ, Tor. Ä• á¹‡, Mai. Ä• á¹›a, K. aná¸• m., S. Ä• no m., L. Ä• á¹‡á¸• á¹›Ä• m., (Jukes) Ä• nÃ£Ì„ m. `egg, eyeball'; P. Ä• á¹‡á¸• m. `testicle', Ä• á¹‡á¸• Ä• m. `egg'; WPah. cam. Ä• á¹‡á¸• Ä• `egg', bhal. Ä• á¹‡Ä« f. `testicle'; Ku. Ã£Ì„á¸• Å«r `young birds', gng. Ä• á¹‡ `egg'; N. Ã£Ì„á¹› `testicle', B. Ã£Ì„á¹›, &etilde;á¹›; Or. aá¹‡á¸• i `penis'; Mth. Bhoj. Ã£Ì„á¹› `testicle'; Aw. lakh. Ã£Ì„á¹›Ä« `bulb of a plant'; H. Ã£Ì„á¹›, Ã£Ì„á¸• m. `testicle', aá¹‡á¸• Ä• m. `egg' (orig. WH.? â†’ N. aá¹‡á¸• Ä• `egg', B. Ä• á¹‡á¸• Ä• , Or. Mth. aá¹‡á¸• Ä•); G. Ã£Ì„á¸• m. `testicle'; M. Ã£Ì„á¸• n. `testicle', Ã£Ì„á¸• &etilde; n. `egg'; Ko. Ä• á¹‡á¸• a n. `testicle'; Si. anÌ£Ë˜á¸• a `egg, testicle'. -- Deformations: Phal. haá¹‡á¹“ `egg', Sh. gur. hÄƒá¹‡á¹“ m.; -- Kal. urt. hÃ£Ì„á¹-rak, L. awÄ• á¹‡. Ã£Ì„á¹-á¹›Ä• , WPah. khaÅ›. e_á¹-Ä• ; -- G. Ä©á¸• uÌƒ n. -- Deriv. S. Ä• niru `uncastrated', L. Ä• nur; Or. aá¹‡á¸• irÄ• `male'; -- P. Ä• á¹‡á¸• Å« `uncastrated', Ku. Ã£Ì„á¸• u N. Ã£Ì„á¹›u, H. Ã£Ì„á¸• Å«; B. Ã£Ì„á¹›uÄ• `bull -- calf'.
Ä• á¹‡á¸• AKOÌ„Å›A -- , *Ä• á¹‡á¸• AJÄ• TA -- ; *Ä“KÄ• á¹‡á¸• IN -- , SÄ• ËŠá¹‡á¸• A -- .
Addenda: Ä• á¹‡á¸• Ã¡ -- : cf. Ä• nda -- Ait&capamacr;r. EWA iii 626. [Dial. a ~ Ä• < IE. *ondÃ³ -- , cf. IE. *endro -- in OSl. jQdro and *Ä• ndra<-> in Kal. oÌ„ndrak T.Burrow BSOAS xxxviii 71]

S.kcch. Ä«nÃµ m. `egg'; WPah.J. Ä• á¹‡á¸• i, Ä• nni `testicle', ká¹-g. aá¹‡á¸• I f.

Ä• á¹‡á¸• akoÌ„Å›a 1112 Ä• á¹‡á¸• akoÌ„Å›a m. `egg' BhP., aá¹‡á¸• akoÌ„Å›a -- , ËšoÌ„á¹£a -- , ËšoÌ„á¹£aka -- m. `scrotum' lex. [Ä• á¹‡á¸• Ã¡ -- , Ká¹“Å›A --]
Pa. aá¹‡á¸• akoÌ„sa -- m. `shell of eggs'; G. aÌƒá¸• us m. `testicles'.

Ä• á¹‡á¸• ajÄ• ta 1113 *Ä• á¹‡á¸• ajÄ• ta `egg -- born'. [aá¹‡á¸• aja -- m. `bird' Mn., Pk. aá¹• á¸• aya -- m.: Ä• á¹‡á¸• Ã¡ -- , JÄ• TÃ¡ --]
Si. anÌ£Ë˜á¸• udÄ• vÄ• `bird' Geiger EGS 5, but rather a Si. cmpd.

Ä• á¹‡vaka 1114 *Ä• á¹‡vaka `small coin'. [Connexion with Aá¹‡U -- 2 by no means certain: Or. M. indicate MIA. single -- á¹‡ --]
K. Ä• na m. `anna, 16th part of a rupee', S. Ä• no m., L. Ä• nÄ• m., P. Ä• nnÄ• m., N. Ä• nÄ• , A. anÄ• , B. Ä• nÄ• , Ä• ni, Or. aá¹‡Ä• , aá¹‡i, Mth. anÄ• , H. Ä• nÄ• m., G. Ä• no m., Ä• nÄ« f., M. Ä• á¹‡Ä• , aá¹‡Ä• m., aá¹‡Ä« f.

Ä• tatya 1115 *Ä• tatya `extended'. [Ext. with -- a -- (cf. *AVARATYA -- ) of *Ä• tati -- , cf. Ä• ËŠtata -- `stretched (as a bow)' RV., `long (as a way)' ChUp.: âˆšTAN]
PaÅ¡. Ä• Ä• `full' Morgenstierne IIFL iii 3, 3.

Ä• tapÃ¡ 1116 Ä• tapÃ¡ `causing pain' RV., m. `heat, sunshine' Kaá¹-hUp. [âˆšTAP]
Pa. Ä• tapa -- m. `heat, sun -- heat, ardour, exertion'; Pk. Ä• yava -- m. `heat, sunshine, brilliance'; Or. uÄ• `boiled sun -- dried rice' (cf. B. Ä• tap cÄ• I â†• Sk.); M. Ä• v m. `display, spirit, courage'; Si. avuva `heat of the sun, sunshine'.

Ä• tapataila 1117 *Ä• tapataila `oil got by heating'. [Ä• TAPÃ¡ -- , TAILÃ¡ --]
M. Ä• vel n. `oil obtained from heated scrapings of young coconuts'.

Ä• tapatra 1118 Ä• tapatra n. `large umbrella' MBh. [Ä• TAPÃ¡ -- , TRÄ• ËŠ --]
Pk. Ä• yavatta -- , Ä• vatta -- n. `umbrella'; B. Ä• otÄ• `shade, shady' Chatterji ODBL 535.

Ä• tapala 1119 *Ä• tapala `hot' [Ä• TAPÃ¡ --]
N. aul `low hot place, malarial fever'; H. poet. aÅ«lanÄ• `to become hot, (heat) to be oppressive'.

1120 *Ä• tapasyati `is hot'. [tapasyÃ -- `produced by heat' KÄ• tyÅšr., tÃ¡pasyati `undergoes austerities' ÅšBr.: âˆšTAP]
H. ausnÄ• `to be hot'.

Ä• tapta 1121 Ä• tapta `refined by heat' Hariv. [âˆšTAP]
Pa. Ä• tatta -- `heated, scorched'; H. Ä• yat m. `sunshine'.

1122 Ä• tapyatÄ“ `suffers pain' BhP. [Ä• ËŠtapati `radiates heat' AV.: âˆšTAP]
With anal. -- tt -- : Kho. (Lor.) Ä• t*lpik `to have high fever'.
Ä• tara -- see Ä• TÄ• RA -- .

1123 *Ä• tÄ• á¸• ayati `beats'. [For Ä• -- cf. Ä• ËŠtudati `strikes' RV.: âˆšTAá¸• 1]
Kal. rumb. alÄ• ËŠÅ•im `I beat', urt. (in which -- t -- > r, with dissimilation r -- Å• > l -- Å•) lÄ• Å•im.

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Ä• tÄ• na 1124 Ä• tÄ• na m. `stretched cord' AitBr., `warp' BHSk. [âˆšTAN]
Sh. (Lor.) aine `warp'.

Ä• tÄ• ra 1125 Ä• tÄ• ra m. `fare for ferrying' lex., Ä• tara -- m. `id.' Udbh., `crossing a river' RÄ• jat. [âˆšT&RCIRCLEMACR;]
With anal. -- tt -- : B. Ä• tÄ• r, Ä• tar `fare for being ferried', Or. Ä• tara.

1126 *Ä• tÄ• rayati `wins over'. [Cf. Ä• ËŠtirati `overcomes, praises' RV.:

âˆšT&RCIRCLEMACR;]
With anal. -- tt -- : S. Ä• tÄ• raá¹‡u `to wheedle, cajole'.

Ä• tÃ- 1127 Ä• tÃ- f. `an aquatic bird' RV., `Turdus ginginianus' lex., Ä• á¹-i -- f. `Turdus g.', PÄ• rGrÌ¥., Ä• á¸• i -- f. `an aquatic bird' MÄ• rkP.
Pa. Ä• á¹-a -- `a partic. kind of bird (= dabbi -- mukha -- )', Pk. Ä• á¸• i -- f.; Wg. Ä• á¹›Ä«ËŠ `duck', Ash. warg -- Ä• á¹›Ä«ËŠ lit. `waterduck', Dm. Ä• ËŠÅ•i, Gaw. Ä• eá¹›Ä«ËŠ, Kal. Ä• ËŠÅ•i, Kho. aá¸·i, Bshk. Ä“r, Tor. Ä• r, Phal. hÄ“á¹›Ä«, S. Ä• á¹›Ä« m.; B. Ä• á¹›i `Turdus g.'; Or. Ä• á¹›i `a web -- footed bird'; H. Ä• á¹› f. `Turdus g.', M. Ä• á¸• Ä« f.; <-> ext. with l: Gaw. Ä• Ì¤á¹›elÄ«ËŠ `duck'; M. Ä• á¸• á¸·Ä« f. `Turdus g.'.

1128 *Ä• tudyatÄ“ `is pushed against'. [Ä• ËŠtudati `strikes against' RV.: âˆšTUD]
Or. Ä• ujibÄ• intr. `to lean against', caus. Ä• ujÄ• ibÄ• . -- See *Ä• STUDATI and Ä• VARJAYATI.

1129 *Ä• turati `crosses over, completes'. [Ä• ËŠtirati `overcomes' RV.: âˆšT&RCIRCLEMACR;]
H. orÄ• nÄ• `to be completed'; -- doubtful: perh. < Ä• ËŠPÅ«RAYATI.

1130 *Ä• trÌ¥tÄ«yam `on the third (day) back or forwards'. [For Ä• -- , cf. Ä• caturam `to the fourth generation' MaitrS., and a similar formation in Par. aÅ¡Ã¶ -- ruÄ• `the day before yesterday' < *Ä• -- qri -- Morgenstierne IIFL i 61: TRÌ¥TÄ«ËŠYA -- 1]
Ash. Ã¡trÄ© `the day after tomorrow', Kt. Ã¡trÄ«, Wg. Ã¡tÉ™Å•, atriÃ¤m; Dm. itrÄ« `the day before yesterday', Woá¹-. yÄ“wá¹›ei, Kal. atrÄ«li, Kho. ortiri, Bshk. Ä• ËŠlÄ«, Ä• leug doÌ„s, Phal. e_trÃ-li, Sh. Ä-cÌ£Ä«ËŠ; L. poá¹-h. atreuÌƒ `two days off (past or future)', awÄ• á¹‡. atroÌ„Ìƒ `the day after tomorrow'; P. á¸• og. attruÌƒ `two days off'; WPah. khaÅ›. eá¹-á¸·u `the day before yesterday', h. rudh. aá¹-á¸·u, 1. rudh. atru: see also s.v. TRÌ¥TÄ«ËŠYA -- 1
See *Ä• TRIÅ›VAS.

Ä• trÌ¥ptika 1131 *Ä• trÌ¥ptika `satisfied'. [Cf. Ä• ËŠtrÌ¥pati `is satisfied' RV., Ä• tarpaá¹‡a -- n. `satisfaction'; `whitening walls on festive occasions, pigment therefor' lex., Pk. Ä• ippaá¹‡a -- n. <-> âˆšTRÌ¥P]
Kho. arti, arthi, (Lor.) *lrti, *lhrti or arthi `satisfying, satiated,

plenteous', artiÃ©ik, arthiËš `to fill, satisfy with food' (< *arirti < *adirti).

Ä• toÌ„dya 1132 Ä• toÌ„dya n. `a musical instrument' KathÄ• s. [âˆšTUD]
Pk. Ä• ojja -- , Ä• ujËš n. `drum', H. Ä• uj, Ä• waj m.
PAKá¹£Ä• TOÌ„DYA -- .

1133 Ä• toÌ„layati `lifts up' R. [âˆšTUL]
H. olaunÄ• m. `comparison, example' semant. cf. Sk. udÄ• haraá¹‡a -- .

Ä• tmadhanika 1134 *Ä• tmadhanika `master of oneself' [Ä• TMÃ¡N -- , DHANIN --]
OG. Ä• pahaá¹‡Ä« adv. `by oneself', G. Ä• phaá¹‡ie `automatically'.

Ä• tmÃ¡n 1135 Ä• tmÃ¡n m. `breath, soul' RV., `self' Mn., nom. ËšmÄ• ËŠ, acc. ËšmÄ• ËŠnam, gen. ËšmÃ¡naá¸¥. 2. *Ä• tmanaka -- `own' (replacing adjectives of type -- Ä• tmaka -- `having the character of', Ä• tmanya -- `connected with self' TÄ• á¹‡á¸• yBr., Ä• tmanÄ«na -- PÄ• á¹‡).
1. Pa. attan -- m. `self', poet. Ä• tuman -- nom. ËšmÄ• , ËšmoÌ„; AÅ›. man. atva -- in cmpd., shah. kÄ• l. ata -- , dh. jau. atÄ• naá¹• acc., jau. atane gen., NiDoc. atvana, apane, Ëšnasya gen., KharI. atmaá¹‡asa, atvaá¹‡asa; Pk. attÄ• , Ä• tÄ• , Ä• dÄ• , Ä• yÄ• nom., attaá¹‡a -- , appÄ• nom., appaá¹‡a -- ; á¸Œ. *lp*l/ne, obl. base *lpoÌ„n -- `self', gen. *lp*lná¸—i `own'; Kt. amu `own' Morgenstierne with (?); Mai. ky. amÃ£Ì„ `oneself' < Ä• tmÄ• ËŠnam Buddruss Kan 42, amaÄ©ËŠ `by oneself'; L. Ä• pe `self'; P. Ä• p `self', Ä• pe Ä• p `by oneself', Ä• pas `one another', mÄ• lwÄ• Ä« Ä• pÃ£Ì„ `we'; WPah. bhal. khaÅ›. appu `by oneself'; Ku. Ä• po m. `consciousness, senses', Ä• p, aph `self', aph aphas `each for himself', Ä• puÌƒ `you yourself'; N. Ã£Ì„t `spirit, mind, soul', Ä• phu `self, respectful 2nd sg. pronoun (partially replacing tapÄ• Ä© under H. infiuence)'; A. Ä• pon `respectful 2nd sg. pron., oneself'; MB. nom. apÄ• `self', gen. apanÄ• , inst. apane, B. Ä• p, Ä• pnÄ• -- , Ä• pni Ä• pase `among themselves'; Ä• pani, Ä• puni `respectful 2nd sg. pron.'; Or. Ä• pe `self', Ä• paá¹‡ `you (respectful)'; OMth. Ä• pa `self', inst. apanai (> mod. apani), gen. apana, OAw. Ä• pu; H. Ä• p `self, resp. 2nd sg. pron.'; OMarw. Ä• pa `self, you (honorific), we (inclusive)'; G. Ä• puÌƒ n. `individuality, pride', Ä• p `self, you (resp.)', Ä• paá¹‡ `we (inclusive)', Ä• pas mÃ£Ì„ `among our -- or your -- or themselves'; M. Ä• p n. `self', Ä• paá¹‡ `oneself'. Ä• psÄ• adv. `one another', Ä• plÄ• `own'; Ko.

Ä• ppaá¹‡a `self'; Si. ata `self, individuality' (api `we' < ASMAD -- , not
with Geiger EGS 8 < Ä• tmÃ¡n --).
2. KharI. apanaga -- `own', Pk. attaá¹‡aa -- , appaá¹‡aya -- , Tor. aban, K.
á¸• oá¸• apá¹‡oÌ„, L. P. Ä• pá¹‡Ä• , WPah. bhad. apá¹‡oÌ„, bhal. appuá¹‡u, Ku.
Ä• pá¹‡o, gng. apaá¹‡, N. Ä• phnu, B. Ä• pan, Or. Ä• paá¹‡Ä• , Mth. apanÄ• , Bhoj.
Ä• pan, Aw. lakh. apan, H. apnÄ• , OMarw. Ä• paá¹‡au, G. Ä• pá¹‡uÌƒ. -- See
TMÃ¡N -- .
*Ä• TMADHANIKA -- , Ä• TMABHÄ• VA -- ; MAHÄ• TMAN -- .
Addenda: Ä• tmÃ¡n -- . 1. S.kcch. pÃ£Ì„ `we, us', pÄ• á¹‡ `we'; WPah.ká¹-g.
(kc.) Ä• p, appu, Ã¡pphu ` -- self', A. Ä• tÄ• `grandfather' AFD 202, Ä• pÄ•
`son' AFD 211.
2. *Ä• tmanaka -- : WPah.ká¹-g. (kc.) apá¹‡É” `one's own', Garh. apá¹‡u (a?),
A. Ä• pon.
*Ä• tmanaka -- see Ä• TMÃ¡N -- Add2.

Ä• tmabhÄ• va 1136 Ä• tmabhÄ• va m. `existence of the soul' ÅšvetUp. [Ä• TMÃ¡N --
, BHÄ• VÃ¡ --]
Pa. attabhÄ• va -- m. `personality'; Si. atbava `one's own self' Geiger EGS
6, but certainly â†• Pa.

Ä• trasa 1137 *Ä• trasa `fear'. [For Ä• -- cf. Ä• bhÄ«la -- `fearful' MBh.:
âˆšTRAS]
N. Ä• tas `fear, anxiety'.

1138 *Ä• triÅ›vas `the day after tomorrow'. [For Ä• -- see *Ä• TRÌ¥TÄ«YAM:
TRÃ- -- , Å›VÃ¡S]
L. attarsuÌƒ `three days ago'; P. tarsÃµ `the day before yesterday or after
tomorrow'; H. atarsÃµ `the day after tomorrow'; -- -- tar -- for -- t(r)i --
after parsÃµ < PARAÅ›VAS.
-- Ä• dÃ¡ -- `taking' in cmpds. [âˆšDÄ• 1]
DÄ• ËŠYÄ• DYA -- .

Ä• dagdha 1139 *Ä• dagdha `burnt up'. [See *Ä• DAHATI: âˆšDAH]
A. Ä• dharÄ• `fire -- brand' < *Ä• á¹›Ä• dha -- < *Ä• á¸• addha -- ? <-> B.
Ä• á¹‡gul hÄ• á¹›Ä• `whitlow', Or. aá¹›hÄ• Ä• á¹…guá¹-hi? -- Ku. Ä• á¹›o
`bonfire' < *Ä• daá¸• á¸• ha -- or more prob. < *Ä• DAHA -- .

1140 Ä• ËŠdadhÄ• ti `puts down, fixes, appoints' RV. [âˆšDHÄ•]

Pa. Ä• dahati `puts down, settles'; Pk. Ä• á¸• ahaÃ¯ `fixes, orders'; Ku. aá¹›yÄ• á¹‡o, ËšÅ«á¹‡o `to instruct, chastise'; N. arhÄ• unu, arÄ• Ëš `to order'.
Addenda: Ä• ËŠdadhÄ• ti: A. Ä• riba `to deposit, pledge' AFD 332, deriv. Ä• ri `a deposit, pledge' 234.

Ä• dabb 1141 *Ä• dabb `press down'. [âˆš*DABB]
M. adabá¹‡&etilde; `to be oppressed, be overwhelmed' with MIA. anal. -- dd -- or < -- drabb -- see *DRAPP -- ; -- Pk. Ä• avvaÃ¯ `shakes, trembles'?

Ä• dara 1142 Ä• dara m. `respect' PÄ• á¹‡. [âˆšDRÌ¥]
Pa. Ä• dara -- m.; S. Ä• ru m. `shame, sense of honour'; Si. Ã¤ra lanavÄ• `to accompany a person some way on his journey out of respect'; -- Ku. Ä• lo `a present made by parents and relations to women in the month of Caitra'?
*Ä• darati see Ä• ËŠDRIYATÄ“.

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Ä• darÅ›Ã¡ 1143 Ä• darÅ›Ã¡ m. `mirror' ÅšBr., Ëšaka -- m. R. [âˆšDRÌ¥Å›]
Pa. Ä• dÄ• sa -- , Ëšaka -- m., Pk. Ä• daá¹• sa -- , Ëšaga -- , Ä• yaá¹• sa -- , Ëšaga -- , Ä• yÄ• sa -- ; -- MIA. *Ä• dariÅ›a -- : Pk. Ä• darisa -- , Ä• yaËš m.; PaÅ¡. reÅ¡Ã³, Shum. reá¹£e (á¹£!), S. Ä• hirÄ« f., L. Ä• rhÄ«, aËš f., WPah. jaun. Ä• rÅ›Ä«, Ku. N. Ä• rsi; A. Ä• rhi `likeness'; B. Ä• rsi `mirror' (â†’ A. Ä• rsi), Or. Ä• risi, Ëšasi, Bhoj. Aw. lakh. Ä• rasÄ«, H. Ä• rsÄ« f.; OG. Ä• rÄ«saÃ¼ (< MIA. *Ä• arissa -- ?), G. Ä• rÄ«sÉ”, arËš, Ä• rsÉ” m. `large mirror', Ä• rsÄ« f. `small do.', (â†’)P. Ä• rsÄ« f., S. Ä• risÄ«, Ä• rsÄ« f.); M. Ä• rsÄ• , arËš m. `small mirror', Ä• rÅ›Ä«, arËš f. `mirror'.
Addenda: Ä• darÅ›Ã¡ -- : S.kcch. Ä• rÄ«so m. `mirror', WPah.ká¹-g. (kc.) arÅ›u m., J. Ä• rÅ›u.

1144 *Ä• dalati `crushes'. [Cf. Ä• ËŠdarti RV.: âˆšDAL1]
With MIA. -- dd -- : M. adaá¸·á¹‡&etilde; tr. `to dash down or against', intr. `to rush against', Ä• daá¸·á¹‡&etilde; `to be brought to nought, to fail'.
*Ä• daha -- see *Ä• DÄ• HA -- .

1145 *Ä• dahati `burns up'. [Ä• dÄ• hyÄ“ta ChUp.: âˆšDAH]
Pa. Ä• dahati `sets fire'; Pk. Ä• á¸• ahaÃ¯ `burns all round'; Ku. aá¹›yÄ• `heaps of grass and thorns collected to be burnt' < * Ä• á¸• ahia -- (whence aá¹›yÅ«á¹‡o `to burn grass and stubble on a field').

Ä• dÃ¡hana 1146 Ä• dÃ¡hana n. `a place where anything is burnt' AV. [âˆšDAH]
Pa. Ä• á¸·Ä• hana -- n. `place of cremation, funeral pyre' (< *Ä• dÄ• hËš); Ku. auá¹‡o `burning of heaps of grass and weeds in a field'.
*TÄ«RTHÄ• DAHANA -- .

Ä• dÄ• na 1147 Ä• dÄ• na1 n. `act of taking' ÅšBr., `taking away' Mn. [âˆšDÄ• 1]
Pa. Ä• dÄ• na -- n., Pk. Ä• yÄ• á¹‡a -- n.; Bi. Ä• n, Ä• nÄ• , Ä• en `the hole through which grain is removed from a granary'.
Addenda: Ä• dÄ• na -- 1: â€ *DIVASÄ• DÄ• NA -- .

Ä• dÄ• ËŠna 1148 Ä• dÄ• ËŠna2 n. `fettering' AV. [âˆšDÄ• 2]
See Ä• LÄ• NA -- .

Ä• dÄ• rÃ¡ 1149 Ä• dÄ• rÃ¡ m. `instigator (?)' RV., `attraction' Apte. [âˆšDRÌ¥]
S. Ä• ro m. `coaxing'.

Ä• dÄ• ha 1150 *Ä• dÄ• ha or *Ä• daha -- `burning'. [âˆšDAH]
Ku. Ä• á¹›o `heap of grass and thorns gathered in a field to burn and use as fertilizer' (or < *Ä• DAGDHA -- ); Bi. (Patna) alÄ• h `weeds burnt as manure' (but why -- l -- , not -- r -- , < MIA. -- á¸• -- ?); -- Si. Ä• á¹› -- haá¹›u m. `hot season' < *Ä• á¸• Ä• Ë…ha -- á¸• a -- or perh. *Ä• dÄ• gha -- , cf. NIDÄ• GHÃ¡ -- .

1151 *Ä• dÄ• hayati `burns up'. [Ä• dÄ• hyÄ“ta ChUp.: âˆšDAH]
Ku. ayoá¹‡o `to collect dry stalks and grass in a heap for burning'; -- Gy. eur. alav -- `to set on fire' Sampson DGW iv 7, but perh. like as. alaw `flame' â†• Pers.

Ä• dÃ- 1152 Ä• dÃ- m. `beginning' KÄ• tyÅšr.
Pa. Ä• di -- m., Pk. Ä• i -- m.; OB. Ä• ie `at the beginning' Chatterji ODBL 746.
*Ä• DIYÃ¡ -- .

Ä• dityÃ¡ 1153 Ä• dityÃ¡ `son of Aditi, names of seven deities, esp. of the sun' RV.
Pa. Ä• dicca -- m. `sun', Pk. Ä• icca -- m., MB. Ä• ica `a partic. surname' Chatterji ODBL 471.
*Ä• DITYAVÄ• RA -- .

Ä• dityavÄ• ra 1154 *Ä• dityavÄ• ra `Sunday'. [Ä• DITYÃ¡ -- , VÄ• RA -- 2]
Pk. Ä• iá¹• cavÄ• ra -- m., S. Ä• caru m.

1155 *Ä• diyÃ¡ -- , Ä• dyÃ¡ -- 2 `at the beginning' PÄ• á¹‡. [Ä• DÃ- --]
Pa. Ä• diya -- , Ëšika -- `first', Pk. Ä• Ä«ya -- ; Si. Ä• Ì¤ `first, foremost' (Geiger EGS 19 < Ä• dÃ- --).

Ä• drÌ¥á¹• haá¹‡a 1156 *Ä• drÌ¥á¹• haá¹‡a `making coagulate'. [Cf. dÅ•ÌŠá¹• haá¹‡a -- n. `making firm' AV., `means of strengthening' TBr.: âˆšDRÌ¥á¹• H]
G. Ä• dhraá¹‡, adhËš n. `lime juice or other acid added to milk to curdle it', Ä• dhrakvuÌƒ `so to curdle'; -- doubtful.

Ä• dÄ“Å›Ã¡ 1157 Ä• dÄ“Å›Ã¡ m. `instruction, order' ÅšBr. [âˆšDIÅ›]
Pa. Ä• dÄ“sa -- m., Pk. Ä• Ä“sa -- m.; OAw. Ä• yasu m. `order', OG. Ä• esa m.
*RÄ• JYÄ• DÄ“Å›A -- .
Addenda: Ä• dÄ“Å›Ã¡ -- : S. Ä• iso (KhubSD) m. `sign, signal'.

Ä• dÄ“Å›ya 1158 Ä• dÄ“Å›ya `to be ordered' PaÃ±cat. [âˆšDIÅ›]
Bshk. Ä• diÅ¡ f. `work': very doubtful.

Ä• dyÃ 1159 Ä• dyÃ 1 `to be eaten', n. `food' AV., adya -- PaÃ±cat. [âˆšAD]
Cf. Pa. Ä• diya -- `edible'.
ANNÄ• ËŠDYA -- , *CÄ• RÄ• DYA -- , *PRÄ• DYA -- .
Ä• dyÃ¡ -- 2 see *Ä• DIYÃ¡ -- .

Ä• dyÅ«ta 1160 *Ä• dyÅ«ta `gambling'. [Cf. DYÅ«TÃ¡ -- and Ä• dÄ“vana -- n. `place for playing' &capamacr;Å›vGrÌ¥.: âˆšDIV2]
Si. adu `gambling'.

1161 Ä• ËŠdriyatÄ“ `regards, is careful about, attends to' ÅšBr. 2. *Ä• darati . [âˆšDRÌ¥]
1. Pa. Ä• diyati `heeds'; Sh. (Lor.) *lJÌ£elo `ashamed'.
2. Pk. Ä• araÃ¯ `respects'; Or. Ä• ribÄ• `to fondle'; -- with anal. -- dd -- :
G. Ä• darvuÌƒ `to work with zeal, begin, woo'; M. Ä• dará¹‡&etilde; `to take (a business) in hand'. -- H. Ä• darnÄ• , M. Ä• dará¹‡&etilde; `to honour' â†•
Sk. Ä• dara -- .

Ä• dhara 1162 Ä• dhara `*support'. [Cf. durÄ• dhara -- `irresistible' MBh.: âˆšDHRÌ¥]
S. Ä• hir postp. `depending on'; P. Ä• har m. `the dependent end of a sack thrown over a beast'; -- L. Ã´hur, obl. Ä• hr m. `support, encouragement, instruction', P. Ä• har m. `occupation, effort': very doubtful.
Addenda: Ä• dhara -- : S. Ä• iro (KhubSD) m. `foundation, plinth'.

Ä• dhÄ• ËŠna 1163 Ä• dhÄ• ËŠna n. `the place in which anything rests' ÅšBr. [âˆšDHÄ•]
Pa. Ä• dhÄ• na -- n. `receptacle'; Pk. Ä• hÄ• á¹‡a -- n. `refuge'; Kho. hÃ¡nu `sheath, scabbard, cloth bag, spathe of maize' Morgenstierne BelvalkarVol 91
< Ä• dhÄ• na(ka) -- .
*ATYÄ• DHÄ• NA -- ; *GAVÄ• DHÄ• NA -- , POÌ„TÄ• DHÄ• NA -- , *Å›IRAÄ• DHÄ• NA -- .
Addenda: Ä• dhÄ• ËŠna -- : â€ *á¸• OÌ„MBÄ• DHÄ• NA -- .

1164 Ä• dhÄ• payati caus. of Ä• ËŠdadhÄ• ti `gives, lends' RV., cf. Ä• dhÃ- -- m. `pledge, pawn' RV. 2. Pp. replaced by MIA. *Ä• dhapta -- , cf. Ä• jÃ±apta -- :
Ä• jnÄ• payati. [âˆšDHÄ•]
1. Pk. Ä• á¸• havaÃ¯ `begins', pass. Ä• á¸• happaÃ¯.
2. Pk. Ä• á¸• hatta -- , aá¸• á¸• hËš `begun, undertaken'; S. Ä• á¸• Ì ata f. `mercantile correspondence, agency', Ä• á¸• Ì atio m. `merchant's correspondent'; L. Ä• há¹›tÄ« m. `broker', P. Ä• á¹›hat, aá¹›hËš f. `commission', Ä• há¹›tÄ«, ahËš m. `commission agent'; Ku. Ä• á¹›hat `commission', Ä• á¹›ati `customer'; B. Ä• á¹›at `commission'; Mth. Ä• á¹›hat `brokerage', aá¹›hatiÄ• `agent'; H. Ä• á¹›hat, aá¹›hËš f., Ä• á¹›hatyÄ• m., G. Ä• á¹›ati f., Ä• á¹›atÄ«yo m., M. Ä• á¸• at, aá¸• Ëš f., Ä• á¸• atyÄ• , aá¸• Ëš m. As

a commercial term prob. widely spread from one centre.

Ä• dhÄ• rÃ¡ 1165 Ä• dhÄ• rÃ¡ m. `support, substratum' AV., `vessel' YÄ• jÃ±., `dike, dam' KÄ• lid., `basin at the foot of a tree, pond' lex., Ëšaka -- in cmpd. `substratum' SuÅ›r. [âˆšDHRÌ¥]
Pa. Ä• dhÄ• ra -- m. `basis, support, stool for alms -- bowl', Ëšaka -- m. `stool, stand'; Pk. Ä• hÄ• ra -- m. `refuge, stay'; S. Ä• huru, Ëšro m. `raised manger for cattle to eat from'; Ku. Ä• r `help, loan'; Bi. Ä• har, ahrÄ• , ËšrÄ« `long embankment thrown round a plain of high land in which rice is grown, the plain itself', (Shahabad) ahÄ• r `planks which run from end to end in a boat', (S. of Ganges) ahrÄ« `round vat for dissolving saltpetre from saline earth'; H. Ä• har, Ä• hrÄ• m. `pond', ËšrÄ« f. `small pond'; G. Ä• rÉ” m. `embankment, quay, watercourse'; M. Ä• hÄ• rÄ• , Ä• hrÄ• , Ä• rÄ• m. `ring of grass placed under a pitcher'.
*POÌ„TÄ• DHÄ• RA -- , *BHAKTÄ• DHÄ• RA -- ,

Ä• dhÄ• raá¹‡a 1166 Ä• dhÄ• raá¹‡a n. `supporting' Nir. [âˆšDHRÌ¥]
Pk. Ä• hÄ• raá¹‡a -- adj.; G. Ä• rá¹‡Ä« f., `iron tripod to hold a pot', Ëšá¹‡iyÉ” m. `wooden tripod'.

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Ä• dhÃ- 1167 Ä• dhÃ- m. `deposit' RV., `receptacle' BhP. [Cf. Ä• ËŠdadhÄ• ti `adds (fuel to fire)' RV., Ä• ËŠhita -- `added (of fuel to fire)': âˆšDHÄ•]
Or. ahiÄ• , ahyÄ• `a small fireplace improvised by digging in the ground' -- or < Ä• ËŠhita -- .

1167a â€ Ä• dhikya -- n. `excess' R. Mn. [Ã¡DHIKA --]
WPah.kc. eka `excessively' Him.I 6 bhÉ”ri eka `too much'.

Ä• dhÅ«á¹‡á¸• h 1168 *Ä• dhÅ«á¹‡á¸• h `search for'. [*DHÅ«á¹‡á¸• H --]
Or. Ä• uá¹‡á¸• ibÄ• , uá¹‡á¸• Ëš, uá¹‡á¸• Ä• libÄ• `to grope for, search for'; --
or poss. Ä• uá¹‡á¸• -- < *Ä• mardati, uá¹‡á¸• -- < *avamardati or upamËš.

Ä• dhmÄ• na 1169 Ä• dhmÄ• na n. `blowing, puffing' SuÅ›r., `intumescence' lex.
[âˆšDHMÄ•]
Ku. adÄ• á¹‡, adhyÄ• á¹‡ `boiling water for cooking rice, &c.'; G. Ä• dhaá¹‡,
Ã£Ì„dhËš n. `ebullition, putting water on a fire to boil, water so put'.

1170 Ä• ËŠdhmÄ• yati `swells with wind' ÅšBr., `is puffed up' MBh. [âˆšDHMÄ•]
S. Ä• bhÄ• maá¹‡u `to be swelled up' (anal. intr. from *Ä• bhÄ• -- after type
visÃ£Ì„iá¹‡u < viÅ›rÄ• mayati; visÄ• maá¹‡u < viÅ›rÄ• myati after which also
u&dtodmacr;Ä• maá¹‡u: uá¸• Ì Ä• iá¹‡u), Ä• bhÄ• miá¹›o m. `an ignorant child that
has not reached years of discretion'.

Ä• naddha 1171 Ä• naddha `tied' MBh. [Ä• ËŠnahyati `ties on' AV.: âˆšNAH]
A. Ä• ndh `the string with which shaft and yoke are tied together'; -- L.
anhÄ• m. `thong fastening yoke to plough' (< *Ä• á¹‡dhÄ• ? But why a -- ?).

Ä• nandÃ¡ 1172 Ä• nandÃ¡ m. `happiness' RV. 2. Ä• nandin -- `happy' KathÄ• s.,
Ä• nandita -- Hariv. [âˆšNAND]
1. Pa. Ä• nanda -- m., Pk. OG. Ä• á¹‡aá¹• da m.; G. Ä• á¹‡aÌƒd m. `joy,
satisfaction'.
2. Pa. Ä• nandin -- , Pk. Ä• á¹‡aá¹• diya -- , OG. Ä• á¹‡aá¹• dÄ«u, G.
Ä• á¹‡aÌƒdÄ«.

1173 Ä• ËŠnamati `propitiates' RV., `bends down' R. 2. Ä• nÄ• mayati `causes to
bend (e.g. a bow)' MBh. [âˆšNAM]
1. Or. aá¹‡ibÄ• `to lean to one side' with a for Ä• after caus.
2. Pa. Ä• nÄ• mÄ“ti `makes bend'; L. aá¹‡Ä• vaá¹‡ `to turn over (bread when
baking)'; Or. aá¹‡Ä• ibÄ• `to make to incline or lean against'.
Ä• naya -- see Ä• NAYANA -- .

1174 Ä• ËŠnayati `leads forward, fetches' RV. 2. Ä• ËŠnÄ«ta -- RV. 3.
Ä• nÄ• yayati `causes to be brought' MBh. [âˆšNÄ«]
1. Pa. Ä• nÄ“ti `brings, fetches', NiDoc. Ä• neá¹• ti, Gy. as. anÃ©mi 1st sg.,
eur. an -- , á¸Œ. anina inf., Ä• n 2nd sg. imper., Wg. ana imper., Tir. anÄ“m
1st sg., Shum. ani -- , Gaw. Ä• ni -- , Kal. oÌ„nim 1st sg., Kho. aá¹…gik (<

Ä• nÄ«ya with gik `to come' BelvalkarVol 86 or poss. < *ANUGRÌ¥BHÄ• YATI), Bshk. Ä• n 2nd sg. imper., Tor. an -- ; Mai. ky. Ä• -- `to fetch, bring' (< * Ã£Ì„ --) or < Ä• PAYATI Buddruss Kan 41; K. Ä• nun, anËš, rÄ• m. muli Ä• á¹‡ -- `to buy'; S. Ä• á¹‡aá¹‡u, L. Ä• á¹‡aá¹‡, P. ludh. Ä• nnÄ• `to bring', WPah. bhad. Ä• á¹‡á¹‡o, bhal. aná¹‡u; Ku. Ä• á¹‡á¹‡o `to buy'; A. Ä• niba `to bring', B. Ä• nÄ• , Or. Ä• á¹‡ibÄ• , OMth. Ä• nai, Bhoj. Ä• nal, OAw. Ä• naÃ¯, lakh. Ä• nab, H. Ä• nnÄ• , OMarw. OG. Ä• á¹‡aÃ¯, G. Ä• á¹‡vuÌƒ, M. Ä• á¹‡á¹‡&etilde;. -- Replacement by le Ä• v -- in central area, P. Tedesco JAOS 43, 375.
2. Pa. Ä• nÄ«ta -- , NiDoc. anida, Pk. Ä• á¹‡Ä«ya -- , OG. Ä• á¹‡iu, G. Ä• á¹‡yo.
3. Pa. Ä• nÄ• pÄ“ti `sends for', Pk. Ä• á¹‡Ä• vÄ“i, aá¹‡Ëš, Ä• á¹‡Ä• vaÃ¯, á¸Œ. *lnuwÄ• na `to cause to be brought'; P. anÄ• uá¹‡Ä• `to call for'; A. anÄ• iba `to cause to be brought', B. anÄ• na, Or. aá¹‡Ä• ibÄ• ; H. poet. anÄ• nÄ• `to ask for'; G. aá¹‡Ä• vvuÌƒ `to cause to bring'; Si. Ã¤navanavÄ• `to call, summon'.
Addenda: Ä• ËŠnayati. 1. WPah.ká¹-g. (kc.) aá¹‡nÃµ `to bring, to marry (a woman)'.
3. Ä• nÄ• yayati: WPah.ká¹-g. á¹‡auá¹‡Ãµ, á¹›aÌƒuá¹‡Ãµ `to cause to be brought' (for á¹‡ -- cf. NIDRÄ• ËŠ -- , â€ *ANIDROÌ„DGATA --).
Ä• nÄ• yayati see Ä• ËŠNAYATI Add2.

Ä• nayana 1175 Ä• nayana n. `leading to' KÄ• tyÅšr. [âˆšNÄ«]
Pk. Ä• á¹‡ayaá¹‡a -- , Ä• á¹‡aá¹‡a -- (formed from pres. Ä• á¹‡aÃ¯) n. `bringing'; G. Ä• á¹‡uÌƒ, Ã£Ì„á¹‡uÌƒ n. `invitation to a wife to come to her husband's home' < *Ä• á¹‡aá¹‡uÌƒ, or poss., despite gender, < Ä• naya -- m. `leading up to the teacher for initiation' lex., Pa. suvÄ• naya -- `easy to lead'.

Ä• navana 1176 *Ä• navana `roar'. [Cf. Ä• ËŠnÅ«á¹£ata `they roared', Ä• ËŠnavÄ«noÌ„t `he kept on roaring' RV., Ä• nuvÄ• na -- pres. part. Bhaá¹-á¹-.: âˆšNU2]
L. aá¹‡Å«á¹‡Ä« f. `long -- drawn howl of dog or jackal'.

1177 Ä• ËŠnahyati `binds on' AV. [âˆšNAH]
Kho. anÇ°ik `to put on, wear (clothes)', anÇ°eik tr. `to dress'; -- Morgenstierne BelvalkarVol 86 < Ä• MUÃ±CATI as in many Kaf. and Dard. languages.
Ä• nÄ• mayati see Ä• ËŠNAMATI.

Ä• nÄ• yayati see Ä• ËŠNAYATI.

Ä• nÄ• ha 1178 Ä• nÄ• ha m. `suppression of urine, constipation' SuÅ›r. [âˆšNAH]
Ku. aá¹‡Ä• `blockage (e.g. in a river), constipation'.
*Ä• nijyati see *AVANIJYATI.
Ä• ËŠnÄ«ta -- see Ä• ËŠNAYATI.

Ä• nÄ«la 1179 Ä• nÄ«la `darkish' KÄ• lid., `slightly dark or blue' lex.
[NÄ«ËŠLA --]
PaÅ¡. alenÄ• , alinÄ• `blue, green'; Shum. Ã¤linÉ™ `green'.
Ä• nupÅ«rvya -- see ANUPÅ«RVÃ¡ -- .

1180 *Ä• nÅ«nam `up to now'. [NÅ«NÃ¡M]
Ash. yanuÌ„Ìƒ `today', Wg. Ã¶nÅ«ËŠ, an&uacutemacrdotdot;.

1180a Ä• ntÃ¡m Add. 14270.

Ä• ntara 1181 Ä• ntara `being inside' MBh. [Ã¡NTARA -- 1]
Pa. antara -- adj. `inner', Pk. aá¹• tara -- ; L. Ä• ndari `being on the
inside', m. `the inside bullock of a pair' < *Ä• ntarika -- .

Ä• ntrÃ¡ 1182 Ä• ntrÃ¡ n. `entrail' RV., antrÃ¡ -- 2 n. SuÅ›r. [ANTÃ¡R]
Pa. anta -- n. `lower intestine'; Pk. aá¹• ta -- n. `entrail', Sh. jij.
É”Ì• áº“i (â†' á¸Œ. anÇ°oá¹…?), K. aÌ£ndar m., S. Ã£Ì„á¸• ro m., L. Ä• ndrÃ£Ì„
f. pl., (Jukes) Ä• ndr f., awÄ• á¹‡. Ã£Ì„drÄ• , P. Ä• ndar f., EP. Ã£Ì„d f.,
WPah. bhiá¸• . Ã£Ì„á¹-á¸· n., bhal. Ã£Ì„á¹-á¸· f., h. rudh. Ã£Ì„á¹-á¸·Ä• , l.
rudh. Ã£Ì„tra; N. Ã£Ì„t `internal organs'; A. B. Ã£Ì„t `entrails'; B. Ã£Ì„ti
`pulp and seeds of cucumber'; Or. anta -- bujunÄ• `intestines', anti `inside
of a melon'; Bhoj. H. Ã£Ì„t f. `entrails', M. Ã£Ì„t n., Ko. Ã£Ì„ta n. pl.;
-- Si. atuá¹‡a Geiger EGS 6 < antrÄ• ËŠá¹‡i but rather < *Ä• NTRAGUá¹‡A -- .
-- Ext. with -- á¸• a -- : Ap. aá¹• traá¸• Ä« -- f. `entrail', P. Ã£Ì„dá¹›Ä«
f., Ku. Ã£Ì„dá¹›o, Ä• ná¹›o, N. Ä• nro, H. Ã£Ì„tá¹›Ä« f. (â†' EP.), G.
Ã£Ì„traá¹›uÌƒ n., Ëšá¹›Ä« f., M. Ã£Ì„tá¸• &etilde; n., Ëšá¸• Ä« f.; -- with l:
Kho. andrelÄ• o, Sh. gil. aJÌ£ulá¹“, jij. aáº“elÉ”Ì• Ì„.
Ä• NTRIKA -- ; *Ä• NTRAGUá¹‡A -- , *Ä• NTRAPUá¹-A -- , *Ä• NTRARASA -- ;
*YAKARÄ• NTRA -- .
Addenda: Ä• ntrÃ¡ -- [Dial. a ~ Ä• < IE. *ontro -- (cf. OSl. QtrÄ- `inside')
~ Gk. e)/ntera `entrails']

S.kcch. Ã£Ì„dhrÄ• m.pl. `intestines', Garh. Ã£Ì„dá¹›u.
â€ Ä• nda -- , â€ *Ä• ndra -- see Ä• á¹‡á¸• Ã¡ -- .

Ä• ntraguá¹‡a 1183 *Ä• ntraguá¹‡a `gut -- string'. [Ä• NTRÃ¡ -- , GUá¹‡Ã¡ --]
Pa. antaguá¹‡a -- m. `lower intestine, bowel, mesentery'; Si. atuá¹‡a, pl.
Ëšá¹‡u, `bowel' (Geiger EGS 6 < n. pl. Ä• ntrÄ• ËŠá¹‡i). -- Cf. Gaw.
atÉ™raá¹…gÄ«n s.v. Ã¡NTARA -- 1.

Ä• ntrapuá¹-a 1184 *Ä• ntrapuá¹-a `gut -- fold'. [Ä• NTRÃ¡ -- , PUá¹-A --]
Ku. anoá¹›o, pl. anyÅ«á¹›Ä• , `entrail'.

1185 *Ä• ntrarasa -- . [Ä• NTRÃ¡ -- , RÃ¡SA --]
B. Ã£Ì„tarasÄ• `natural juice of meat'; -- doubtful.

Ä• ntrika 1186 Ä• ntrika `visceral' lex. or *Ä• ntriya -- . [Ä• NTRÃ¡ --]
Kal. indr&schwaacutetilde; `entrails', Bshk. el (Morgenstierne AO xviii 224
< *aÌ„Ì†ntriya --).
*Ä• ndhiya -- see Ä• NDHYA -- .

Ä• ndhya 1187 Ä• ndhya n. `blindness' SuÅ›r. 2. *Ä• ndhiya -- . [ANDHÃ¡ --]
1. Bshk. Ã©nÄ• Å«k, Ã-nÄ• uk f. `darkness', Tor. anÄ• ik (*anÇ° -- + ? AO xviii
224), Si. anÌ†du.
2. K. aÃ±uvu m. `blindness', G. Ã£Ì„dhÄ« f.
RÄ• TRYÄ• NDHYA -- .

&capamacr;P `obtain, reach': Ä• PA -- , Ä• PANA -- , Ä• PAYATI, Ä• PTÃ¡ -- ,
Ä• PNá¹“TI, Ä«ËŠPSATI; ABHÄ«PSATI, AVÄ• PAYATI, AVÄ• PTA -- , *UPÄ• PAYATI,
UPÄ“PSATI, PARYÄ• PTA -- , PRÄ• PAá¹‡A -- , PRÄ• PAá¹‡Ä«YA -- , PRÄ• PAYATI,

PRÄ• ËŠPTA -- , PRÄ• ËŠPTI -- , PRÄ• ËŠPNOÌ„TI, VÃ-YÄ• PNOÌ„TI, VYÄ• PYATÄ“, SAá¹• PRÄ• PTA -- , SAá¹• PRÄ• PTI -- , SAMÄ• PTA -- , SAMÄ• PYATÄ“.

Ä• pa 1188 Ä• pa in cmpds. `obtaining'. [âˆšÄ• P]
MANAÄ• PA -- .

Ä• pakva 1189 Ä• pakva `nearly ripe' lex. [PAKVÃ¡ --]
M. aviká¹‡&etilde;, avakËš `to be over -- ripe' (Bloch LM 288 < *ava -- vik
--).

1190 *Ä• paá¹-hati `reads'. [Cf. Ä• paprÃ¡than 3rd pl. aor. subj. `spread'
RV., *Ä• prÄ• thayati in Pk. appÄ• hÄ“i `teaches', ËšhaÃ¯ `announces' Pischel
GrPk Â§ 286: âˆšPAá¹-H]
A. Ä• urÄ• iba `to repeat frequently so as to learn by heart'; B. Ä• oá¹›Ä• na
`to read, recite' (Chatterji ODBL 423 < Ä• -- vrÌ¥t --); Or. Ä• uá¹›ibÄ• ,
Ëšá¹›Ä• ibÄ• `to read, repeat'.

Ä• paá¹‡Ã¡ 1191 Ä• paá¹‡Ã¡ m. `market, shop' MBh. [âˆšPAá¹‡]
Pa. Ä• paá¹‡a -- m.; NiDoc. avÌ• ana `market (?)' but Burrow KharDoc 77 â†•
OPers Ä• vahana `village'; Pk. Ä• vaá¹‡a -- m. `market, shop'; Si. avaá¹‡a,
avuá¹‡a `market'; -- K. wÄ• n m. `shop' (â†’ Sh. koh. wÄ• n m.) rather <
Ä• PÄ• NA -- 1.
Ä• PAá¹‡IKÃ¡ -- ; *KÄ• PAá¹‡A -- .

Ä• paá¹‡ikÃ¡ 1192 Ä• paá¹‡ikÃ¡ `relating to a market', m. `trader' lex. [
Ä• PAá¹‡Ã¡ --]
Pa. Ä• paá¹‡ika -- m., Pk. Ä• vaá¹‡iya -- m.
*RÄ• JÄ• PAá¹‡IKA -- .

1193 Ä• ËŠpatati `flies towards' RV., `befalls' MBh. 2. With MIA. -- paá¸• --
. 3. With MIA. anal. -- pp -- . [âˆšPAT]
1. Pa. Ä• patati `rushes on to', Pk. Ä• vayaá¹• ta -- `coming to'; Shum. Ä• wá¹“
`fell or falls (of water or hail)' NTS xiii 262.
2. Pk. Ä• vaá¸• aÃ¯ `comes to'; P. auá¹›á¹‡Ä• `to happen, come to mind, be
procured'; G. Ä• vaá¹›vuÌƒ `to come to the knowledge of'; M.
avaá¸• á¹‡&etilde; `to be pleasing'.
3. L. appaá¹›aá¹‡ `to arrive, reach'; P. appaá¹›á¹‡Ä• `to arrive, come to
hand'; WPah. bhal. apaá¹›nu `to catch a thing from a distance'.

Addenda: Ä• patati [Cf. Av. Ä• pat -- `to rush along', Shgh. bad -- `to go' EVSh 155]
M. avaá¸• á¹‡&etilde; `to be pleasing' rather < *Ä• GRÌ¥TA -- s.v. Ä• GURATÄ“ Add2.

1194 Ä• ËŠpatayati `flies to' RV., Ä• pÄ• tayati `throws down' BhP. [âˆšPAT]
Pk. Ä• vaá¸• ia -- `joined with, connected with'; PaÅ¡. Ä• waá¹› -- `to hang up' Morgenstierne IIFL iii 3, 23 < *Ä• paá¹-aya -- .

Ä• patti 1195 Ä• patti f. `happening' KÄ• tyÅšr., `misfortune' YÄ• jÃ±., `fault' lex. [âˆšPAD1]
Pa. Ä• patti -- f. `ecclesiastical offence'; Pk. Ä• vatti -- f. `misfortune'; Sh. (Lor.) awÅ«t f. `damage, loss' (?); Si. Ã¤vÃ¤ta `misfortune'.
Addenda: Ä• patti -- : Si. Ã¤vÃ¤ta `offence, fault' EGS 18.

Ä• pad 1196 Ä• pad f. `misfortune' Mn., ËšdÄ• -- f. lex. [âˆšPAD1]
Pa. Ä• padÄ• -- f., loc. pl. Ä• pÄ• su, Pk. Ä• vayÄ• -- , Ä• vaÃ¯ -- f.; S. Ä• Ä« f. `misfortune, difficulty'; P. Ä• Ä« f. `calamity, death'; H. Ä• Ä« f. `doom, destruction, death'.

1197 Ä• ËŠpadyatÄ“ `goes into' ÅšBr., `gets into misfortune' AV., `occurs' ÅšBr. 2. Ä• ËŠpanna -- `entered' ÅšBr. [âˆšPAD1]
1. Pa. Ä• pajjati `undergoes'; NiDoc. 2 sg. pres. avajasÌ„i `become'; Pk. Ä• vajjaÃ¯ `is obtained'; Sh. avÄ• Å¾oÄ-kiÌ¯ `to be proper, be necessary, be advisable' pp. avÄ• dÅ- (avÄ• -- < Ä• va -- ? or < Ä• badhyatÄ“ or poss. < * Ä• bÄ• dhyatÄ“, Ä• ËŠbÄ• dhatÄ“ `presses on' TS.); M. avagá¹‡&etilde; `to appear, look like, be understood' (with anal. -- gg -- for -- jj -- after MIA. type bhajjaÃ¯: bhagga --); Si. vadinavÄ• `to enter' (rather than < ÃºPAPADYATÄ“ or with Geiger ES 78 < VRÃ¡JATI), inscr. avuj, avud, mod. avut `having come' < Ä• padya (or < Ä• vrajya, see Ä• ËŠVRAJATI), vÃ¤denavÄ• `to affect, concern' H. Hendriksen BSOAS xiii 154.
2. Pa. Ä• panna -- `entered upon, fallen into misfortune'; Pk. Ä• vaá¹‡á¹‡a -- `obtained, unfortunate'; OSi. avanaka `entered', Si. van pp. of vadinavÄ• (avana `misfortune' prob. â†• Pa.).
Ä• PANNASATTVÄ• -- ; SROÌ„TAÄ• PANNA -- .

Ä• pana 1198 Ä• pana n. `reaching, coming to' BhP. [âˆšÄ• P]
P. Ä• uá¹‡ m. `arrival'; H. Ä• wan m. `coming'.

Ä• ËŠpanna -- see Ä• ËŠPADYATÄ“.
Addenda: Ä• pana -- : Brj. Ä• wanÄ« f. `arrival'. -- MIA. X Ä• GAMANA<-> Add2
(cf. DVIRÄ• GAMANA --)?

Ä• pannasattvÄ• 1199 Ä• pannasattvÄ• f. `pregnant woman' KÄ• lid. [Ä• ËŠPANNA --
, SATTVÃ¡ --]
Pa. Ä• pannasattÄ• -- f., Si. avansat Geiger GS 60, but prob. â†• Pa.

1200 Ä• payati `causes to reach' ChUp., Ä• ËŠpa `came towards' RV. [âˆšÄ• P]
Pa. Ä• pÄ“ti `causes to reach'; Kt. aw -- `to bring'; Wg. Ä• w -- `to fetch';
Mai. ky. Ä• -- `to fetch, bring' or < Ä• ËŠNAYATI Buddruss Kan 41.
Pk. Ä• vÄ“i, Ä• vaÃ¯ `comes'; Gy. pal. auar `comes', arm. eur. av -- , á¸Œ.
Ä• na, L. Ä• wuá¹‡, P. Ä• uá¹‡Ä• , WPah. jaun. Ä• á¹‡oÌ„Ìƒ, Ku. Å«á¹‡o, N. Ä• unu,
OB. Ä• vaÃ¯, Or. Ä• ibÄ• , OMth. OAw. Ä• vaÃ¯, H. Ä• nÄ• , st. Ä• w -- , OMarw. OG.
Ä• vaÃ¯, G. Ä• vvuÌƒ. -- Preterite usu. < Ä• ËŠGATA -- .
Addenda: Ä• payati: WPah.ká¹-g. Ä• á¹‡o `to come', J. Ä• waá¹‡u.

Ä• pastrÌ¥á¹£á¹‡a 1201 *Ä• pastrÌ¥á¹£á¹‡a `thirsty for water'. [Ã¡P -- ,
TÅ•ÌŠá¹£á¹‡Ä• --]
Kt. avÉ™tin `thirsty' (Rep1 64 < *Ä• pa -- trÌ¥á¹£á¹‡a --).

Ä• pÄ• ka 1202 Ä• pÄ• ka m. `baking oven, potter's kiln' lex. [Ä• pÄ• kÄ“sthÃ¡<->
`standing in an oven' AV.: âˆšPAC]
Pk. Ä• vÄ• ga -- , ËšÄ• ya -- m. `potter's kiln'; L. P. Ä• vÄ• m. `brick kiln',
Ä• vÄ« f. `potter's kiln'; Or. uhÄ• `potter's kiln', Bi. Ä• wÄ• , Ã£Ì„wÃ£Ì„,
OAw. avÃ£Ì„, H. Ä• wÄ• , Ä• wÃ£Ì„, ambÃ£Ì„ m., M. Ä• vÄ• , aËš; -- ext. with --
la -- (cf. Sk. pÄ• kala -- `bringing to maturity': pÄ• ka --): N. awÄ• l
`small brick kiln'. <-> Collides with Ä• VÄ• PA -- .
*PUÃ±JÄ• PÄ• KA -- .
Addenda: Ä• pÄ• ka -- : S. Ä• Ä« (KhubSD) f. `potter's kiln'.

1203 Ä• pÄ• á¹-yatÄ“ pass. of Ä• pÄ• á¹-ayati `splits' SuÅ›r. [âˆšPAá¹-1]
With anal. -- pp -- : M. apaá¹-á¹‡&etilde; intr. and tr. `to strike
against'.

Ä• pÄ• na 1204 Ä• pÄ• na1 n. `act of drinking, drinking party' MBh., `drinking
place or house' lex. [âˆšPÄ• 1]
Pa. Ä• pÄ• na -- n. `drinking party, drinking hall'; Pk. Ä• vÄ• á¹‡aya -- n.

`shop'; K. wÄ• n m. `shop' â†’ Sh. koh. wÄ• n m. (rather than < Ä• PAá¹‡Ã¡ --), wÃ´Ã±u m. `shopkeeper' (or poss. < VÄ• á¹‡IJÃ¡ -- ); Si. avana `drinking party or place'.
Ä• PÄ• NAÅ›Ä• LÄ• -- .

Ä• pÄ• na 1205 *Ä• pÄ• na2 `protection'. [âˆšPÄ• 2]
See *UDVÄ• NA -- .

Ä• pÄ• naÅ›Ä• lÄ• 1206 Ä• pÄ• naÅ›Ä• lÄ• f. `tavern' R. [Ä• pÄ• na -- 1, Å›Ä• ËŠlÄ• --]
Si. avansala `drinking house'.

1207 *Ä• pÄ• rayati `fills'. [Cf. pÄ• rayati `fills' DhÄ• tup., Ä• ËŠpÅ«rayati ÅšBr., Ä• ËŠprÌ¥á¹‡Ä• ti `satisfies' RV.: âˆšP&RCIRCLEMACR;]
With anal. -- pp -- : K. Ä• parun `to feed another with one's own hand as a sign of hospitality, put food in an infant's or invalid's mouth', caus.
Ä• parÄ• wun `to feed another person'.

1208 *Ä• piya -- , Ä• ËŠpya -- `belonging to or living in water' SuÅ›r. [Ã¡PYA -- : Ã¡P --]
Kho. awÃ- in aËš gambÃ¹ri `water -- flower' Morgenstierne BelvalkarVol 87, &capamacr;wi `name of a village in the Owir valley'.

1209 Ä• pÄ«á¸• ayati `crushes' &capamacr;Å›vGrÌ¥., `hurts' MBh. [âˆšPÄ«á¸•]
Pk. Ä• vÄ«á¸• aÃ¯ `presses, hurts'; Si. Ã¤vilenavÄ• `to shoot (of pain), be affected by rheumatism' intr. from *Ã¤vila -- .

-- To be separated from Ã¤vilenavÄ• `to burn' < *SAá¹• VIDÄ«PAYATI.

Ä• pÄ«ta 1210 Ä• pÄ«ta `yellowish' R., m. `a species of tree', n. `filament of lotus' lex. [PÄ«TA -- 2]
Kho. abir `a sweet -- smelling hill flower' bec. of -- b -- < -- p -- very doubtful.
*Ä• pura -- see *Ä• PULA -- .

1210a â€ Ä• pÄ«na -- m.n. `udder' KÄ• lid. [âˆšPÄ«]
Garh. eá¹‡ `udder'; -- P. aiá¹‡ m. `hole in the bottom of a polÄ• to let grain run out' (or < Ã¡YANA --).
â€ *Ä• PÄ«NYA -- .

1210b â€ *Ä• pÄ«nya -- `swelling'. [Ä• PÄ«NA -- , âˆšPÄ«]
WPah.ká¹-g. ennÉ” `udder' Him.I 6, jaun. ain.

Ä• pula 1211 *Ä• pula `abundant'. 2. *Ä• pura -- [Cf. pula -- `extended, wide' lex., VIPULA -- : âˆšP&RCIRCLEMACR;]
1. Ash. aulÃº, f. ËšlÄ«ËŠ `big', Kt. al, Wg. Bashg. olÌ„la, PaÅ¡. aulÃ¡ Morgenstierne IIFL iii 3, 8.
2. Pk. Ä• ura -- `much', Or. Ä• ur, Ëšri `very much, too much' or poss. < Ä• PÅ«RA -- .
Addenda: Ä• pula -- 1: â€ *VIGHNÄ• PULA -- .

1211a â€ *Ä• pula -- 2 `big vessel'. [Same as Ä• pula -- 1? -- âˆšp&rcirclemacr;]
WPah.ká¹-g. auá¸·I f. `earthen pot for drinking water'?
â€ *GHRÌ¥TÄ• PULA -- .

Ä• pÅ«ra 1212 Ä• pÅ«ra m. `flood, excess' KathÄ• s. [âˆšP&RCIRCLEMACR;]
M. aur, or m.n. `sudden accession of water up or down, freshet of a river'; -- Pk. Ä• ura -- `much', Or. Ä• ur, Ëšri `very or too much' rather < *Ä• PURA -- . -- With anal. -- pp -- : H. poet. apÅ«rÄ• `full'.

1213 Ä• ËŠpÅ«rayati `fills up' ÅšBr. [âˆšP&RCIRCLEMACR;]
Pa. Ä• pÅ«rati `becomes full'; Pk. Ä• vÅ«rÄ“i, Ä• Å«rËš `fills'; B. Ä• orÄ• na `to trickle from cold (of the eyes), become inflamed'; H. orÄ• nÄ• `to be completed' (less likely < *Ä• TURATI). -- With anal. -- pp -- : Pk. Ä• pÅ«rÄ“i `fills', appuá¹‡á¹‡a<-> `full' (but perh. < *aprÅ«rá¹‡a -- with anticipated

r rather than with anal. -- pp --); H. apÅ«rnÄ• `to fill'.

Ä• pÅ«rta 1214 Ä• pÅ«rta `*filled', n. `fulfilling' KÄ• d. [âˆšP&RCIRCLEMACR;]
*ARDHÄ• PÅ«RTA -- .

Ä• pá¹›á¹£á¹-ha 1215 *Ä• pá¹›á¹£á¹-ha `on the back'. [PRÌ¥á¹£á¹-HÃ¡ --]
See *UTPRÌ¥á¹£á¹-HA -- .

Ä• poÌ„á¸• 1216 *Ä• poÌ„á¸• `burn'. [âˆš*POÌ„á¸•]
Si. avulanavÄ• `to shine', avulavanavÄ•  `to kindle, excite'? -- But see
*SAá¹• VIDÄ«PAYATI.

Ä• ptÃ¡ 1217 Ä• ptÃ¡ `reached, received' ÅšBr. [âˆšÄ• P]
Pk. atta -- ; Si. (SigGr) at `obtained'.

1218 *Ä• ptÄ• yati `falls'. [Cf. Pahl. oÌ„ftÄ“t < *avaptaÌ„Ì†yati: âˆšPAT]
Kal. Ä• tim `I fall'.

1219 Ä• pná¹“ti `reaches, obtains' RV., cf. Ä• pyatÄ“ `is obtained, arrives at
one's end' TS. [âˆšÄ• P]
Pa. appoÌ„ti `attains, reaches'; Tor. ab -- `to arrive', pret. Ä• p, caus.
abÄ• t `he brought' or < Ä• pyatÄ“ (Grierson Tor. 138 wrongly < *Ä• pa -- in
Pk. Ä• vaÃ¯).
Ä• ËŠpya -- see *Ä• PIYA -- and Ã¡PYA -- .
Ä• pyatÄ“ see Ä• PNá¹“TI.

1219a â€ Ä• pyÄ• ya -- m. `becoming full, increase' KathÄ• s., Ä• pyÄ• yana -- n.
`satiating, refreshing' Mn. [âˆšPYAI, âˆšPÄ«]
OP. apiÄ• u m. `food, sustenance', H. pyÄ• Å« m. `stand dispensing water for
refreshment'; OP. Ä• pÄ• u m. `irrigation'.

1220 Ä• ËŠprÄ«á¹‡Ä• ti `satisfies, pleases' RV. [âˆšPRÄ«]
Pk. appiá¹‡aÃ¯ `presents, gives' (Pischel GrPk 557 wrongly < arpaá¹‡a --).
Ä• baddha -- see Ä• BADHYATÄ“.

1221 Ä• badhyatÄ“, Ä• ËŠbadhnÄ• ti `ties on' AV., pp. Ä• baddha<-> MBh.
[âˆšBANDH]
Pa. Ä• bandhati `fastens', Ä• baddha -- ; Pk. Ä• baá¹• dhaÃ¯, Ä• baddha -- ; Sh.

avÄ• Å¾oÄ-kiÌ¯ `to be proper or necessary or advisable', pp. avÄ• dÅ- (for meaning cf. Eng. bound; but poss. < Ä• ËŠPADYATÄ“ or, bec. of Ä• , < * Ä• bÄ• dhyatÄ“).

Ä• bandha 1222 Ä• bandha m. `tie, bond' Ratn., `ornament' lex. [âˆšBANDH]
See *GUá¸• Ä• BANDHA -- .
*Ä• bÄ• dhyatÄ“ see Ä• ËŠPADYATÄ“.
Addenda: Ä• bandha -- : A. Ä• n `string of a yoke' AFD 230.

Ä• bhakta 1223 *Ä• bhakta `shared'. [Cf. Ä• ËŠbhajati `causes to share', Ä• ËŠbhaga -- m. `one who is honoured with a share' RV.: âˆšBHAJ]
S. Ä• hatu m. `the fixed right of an artisan to a share of the harvest in return for mending the husbandman's tools', Ä• hatÄ« m. `a husbandman who so employs an artisan'.

Ä• bharaá¹‡a 1224 Ä• bharaá¹‡a n. `decorating, ornament' Mn. [âˆšBHRÌ¥]
Pa. Pk. Ä• bharaá¹‡a -- n., Pk. Ä• haraá¹‡a -- n.; Si. baraá¹‡a, ambaraá¹‡a `ornament, jewel' Geiger GS 74, but rather â†• Pa.

1225 Ä• ËŠbharati `brings near, fetches' RV. [âˆšBHRÌ¥]
Pa. Ä• bharati `carries'; -- collides with Ä• ËŠHARATI. -- See Ä• BHRÌ¥TA -- .
Addenda: Ä• ËŠbharati [cf. Av. Ä• bar -- `to bring', Shgh. vÄ• r -- EVSh 84]

1226 Ä• ËŠbhavati `is present, exists' RV. [âˆšBHÅ«]
Cf. Pa. Ä• bhÄ• vÄ“ti `cultivates, pursues'; Pk. Ä• bhavva<-> `fit to be'; -- M. Ä• há¹‡&etilde; `to be' Bloch LM 294 doubtingly: see Ä• ËŠKá¹£Ä“TI and Ä• ËŠSATÄ“.

Ä• bhÄ• 1227 Ä• bhÄ• f. `light, flash, colour' MBh. [âˆšBHÄ•]
Pa. Pk. Ä• bhÄ• -- f. `lustre, splendour', Pk. Ä• hÄ• -- f.; OM. Ä• he f., mod. Ä• hÄ«, ahÄ«, ahÄ• Ä« f. `glow of fire, glare, blast of hot air'; -- ext. with -- la -- : M. Ä• haá¸·, Ä• há¸·Ä«, ahËš f. `glare', Ä• hÄ• á¸·á¹‡&etilde;, ahaá¸·Ëš `to be burnt by hot blasts (of sun or fire)'. -- Si. eb -- ikana (< Ä«Ká¹£Aá¹‡A --) `peeping' Geiger EGS 31, but rather < *ABHÄ«Ká¹£Aá¹‡A -- .
MUDGÄ• BHA -- .
Addenda: Ä• bhÄ• -- : â€ DHÅ«MRÄ• BHA -- .

Ä• bhÄ• á¹‡aka 1228 Ä• bhÄ• á¹‡aka m. `saying, proverb' lex. [âˆšBHAá¹‡1]

Pk. Ä• hÄ• á¹‡a -- , Ëšaya -- n.; Ku. Ä• á¹‡o m. `riddle'; N. Ä• hÄ• n `story';
M. Ä• hÄ• á¹‡Ä• , ahaá¹‡Ä• , aá¹‡Ä• m. `riddle, proverb'.

1229 Ä• ËŠbhÄ• ti `shines towards' RV. [âˆšBHÄ•]
Pa. Ä• bhÄ• ti `blazes'; Si. ebenavÄ• `to peep' Geiger EGS 31; -- doubtful.

Ä• bhiá¹- 1230 *Ä• bhiá¹- `meet'. 2. *Ä• bhÄ“á¹- -- . [âˆš*BHIá¹-]
1. Pk. Ä• bhiá¸• iya -- `bent on', Ä• bhiá¹-á¹-a -- ; abbhiá¸• aÃ¯ `meets', pp. abbhiá¸• ia -- ; abbhiá¹-á¹-ha -- `met in battle'; H. poet. abhirnÄ• `to meet in battle'.
2. Pk. Ä• bhÄ“á¸• iya -- `bent on, bound for'; H. abheá¹›Ä• , ËšerÄ• m. `fight, quarrel'.
Addenda: *Ä• bhiá¹- -- : OG. Ä• bhiá¸• aÃ¯ `becomes polluted by touching' ÅšSB, G. Ä• bhaá¹›vuÌƒ (A. Master), abhá¹›Ä• vvuÌƒ (or < *ABHYAá¹-Aá¹-I?).

Ä• bhihÄ• rika 1231 Ä• bhihÄ• rika `fit for presentation', n. `a respectful offering' MW. [ABHIHÄ• RA --]
M. Ä• herÄ«, ahËš, Ä• hirÄ«, ahËš `suitable to be given as a marriage present, of little value'.

Ä• bhÄ«ra 1232 Ä• bhÄ«ra m. `name of a people' MBh., `herdsman' Mn., ËšrÄ« -- f. lex.
Pk. Ä• bhÄ«ra -- , Ä• hÄ«Ëš, ahira -- , Ä• hÄ“ra -- ; Ku. ahÄ«r `a partic. low caste'; B. Ä• hir, f. Ä• hÄ«ri `cowherd', Or. Ä• hira, f. Ëšri, Bi. ahÄ«r, Bhoj. Aw. ahir, H. ahÄ«r, f. Ëšran, ËšrnÄ«; G. Ä• hÄ«r m., f. Ëšrá¹‡Ä« `pastoral tribe in Kathiavad, herdsman', Ä• hÄ«rá¹›Ã£Ì„ n. pl. `herdsmen (spoken of affectionately or contemptuously)'; M. ahÄ«r m., f. ahiraá¹‡, Ëšrá¹‡Ä«, `herdsman, a caste of ÅšÅ«dras in Khandesh who are traders'. -- K. Ä• yiru m. `forest hunter' rather < Ä• KHÄ“á¹-A -- .

Ä• bhÅ«ËŠka 1233 Ä• bhÅ«ËŠka `empty, without content' AV., Ä• bhÃº -- RV. With MIA. -- bbh -- : S. Ä• bhuÌ„Ìƒ m. `sweet unripe grains of wheat, &c., a stage when the ear is filling'; P. Ä• bhÅ« m. `unripe wheat or barley roasted in the ear'.

Ä• bhrÌ¥ta 1234 Ä• bhrÌ¥ta `brought near' BhP. [Ä• ËŠBHARATI RV.: âˆšBHRÌ¥]
Pa. Ä• bhata -- , Ëšaka -- `brought', abbhatika -- `procured'; Pk. abbhaá¸• a -- `following' (< `*brought near'?); Ash. Ä• wÉ™á¹›É™ `brought', Kt. awQ; Wg.

Ä• wÉ™roÌ„m `I was brought' Morgenstierne NTS ii 246; G. Ä• bhaá¹›vuÌƒ `to become polluted, become unfit for eating (through being touched?)'; -- deriv. G. abhá¹›Ä• vuÌƒ `to be polluted, to have menstrual flow', abhá¹›Ä• vvuÌƒ `to pollute'.
*Ä• bhÄ“á¹- -- `meet' see *Ä• BHIá¹- -- .

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1235 Ä• m `yes' PÄ• á¹‡. 2. Ä• m Ä“va.
1. Pa. Pk. Ä• ma, Pk. Ä• maá¹• , Tor. aaÌƒ, K. rÄ• m. kash. Ã£Ì„, WPah. bhad. Ã£Ì„, Ku. N. aÌƒ, B. Ã£Ì„, Or. Ä• , G. Ä• uÌƒ, M. Ä• ; -- with emph. h -- or h -- from verb `to be' Pa. hoÌ„ti &c.: Kho. haÌƒ, S. P. hÃ£Ì„, Ku. N. haÌƒ, hÃ£Ì„, B. Or. H. G. M. hÃ£Ì„.
2. K. pog. Ä• Ä«Ëœ, S. Ã£Ì„Ä©.
Addenda: Ä• m. 1. Garh. hÃ£Ì„ `yes', Ku. au, Md. Ä• nÌ† (RTMV2).
2. K. S. poss. < athakim, Pk. adhaÃ¯á¹• , ahaÃ¯á¹• `yes'.

Ä• mÃ¡ 1236 Ä• mÃ¡ `raw' RV., Ëšaka -- SuÅ›r. 2. Ä• ma -- m.n. `constipation' SuÅ›r.
1. Pa. Ä• ma -- , Ëšaka -- `raw', Pk. Ä• ma -- , Ëšaga -- ; Wg. Ä• me -- stÉ™ `unripe, raw', Dm. Tir. Ä• ma, Shum. Å«ma, Kal. Ä• ma, Kho. Ã¡mu, Bshk. Ä• m, Phal. á¹“mo, f. e_mi, Sh. Ä• mÅ-, K. Ã´mu; P. Ä• mÄ«Ã£Ì„ f. pl. `unripe barley or wheat roasted in the ear'; A. ewÃ£Ì„ `fresh, not hardened by baking, not having reached puberty'; B. Ä• m `raw' (prob. â†• Sk.), G. Ä• m, Si. amu.
2. Pk. Ä• ma -- jara -- m. `fever arising from indigestion'; S. Ã£Ì„uÌƒ m. `dysenteric stool', L. awÄ• á¹‡. Ã£Ì„, P. Ã£Ì„uÌƒ f.; Ku. gng. É”Ì„ËœaÌƒ `dysentery', N. Ä• uÌƒ, B. Ä• m, Aw. lakh. Ã£Ì„u, H. Ã£Ì„w m.; G. Ä• m m. `diarrhoea', M. Ã£Ì„v f.; Ko. Ã£Ì„v n. `mucus, snot'; Si. Ã¤miyÄ• va `disease in stomach and bowels from indigestion' (rather than with Geiger EGS 18 < Ä• maya --).

*Ä• MAGANDHA -- , *Ä• MAÅ›AKA -- , *Ä• MÄ• á¹• Å›A -- , Ä• MÄ• NNA -- , *Ä• MÄ• RTA -- , Ä• MÄ• Å›AYA -- ; *RAKTÄ• MA -- , SÄ• MA -- 2.

1237 *Ä• magandha -- , Ä• magandhi -- , Ëšin -- , Ëšika -- `smelling like raw meat, smelling musty' lex. [Ä• MÃ¡ -- , GANDHÃ¡ --]
Pa. Ä• magandha -- m. `smell of rotting corpses, verminous odour'; K. Ä• mun m. `smell of burning or scorching cloth (esp. cotton)', Ä• man f. `malodorousness (esp. of food going bad)', Ä• manun `to go bad (of food), to become malodorous'.

Ä• maÃ±ju 1238 Ä• maÃ±ju `charming' Uttarar. [MAÃ±JU --]
Ash. amoÌ„zÃ¤ËŠ, amoÌ„nzÉ™Ì• `bracelet', Kt. amÉ™Å¾Ä«ËŠ Morgenstierne NTS ii 241 where comparison also with MAÃ±JÄ«RA -- is suggested.

Ä• maá¸• 1239 *Ä• maá¸• `boil over'. [âˆš*MAá¸• 2]
H. Ã£Ì„waá¹›nÄ• intr. `to boil up'.

1240 Ä• maá¹‡á¸• a -- , amËš, maá¹‡á¸• a -- 3 m. `castor -- oil plant, Ricinus communis' lex. [Cf. Ä“RAá¹‡á¸• A --]
Pk. Ä• maá¹• á¸• a -- n. `fruit of the wild myrobalan' (cf. Ä• MALAKA -- ); H. Ã£Ì„á¸• , aÌƒá¸• m. `castor -- oil tree', aá¹‡á¸• Ä« f. `its fruit' (poss. < *ará¹‡á¸• , cf. araá¹‡á¸• s.v. Ä“RAá¹‡á¸• A -- ); Si. (SigGr) amaá¸• `water -- melon' (cf. KUá¹£MÄ• á¹‡á¸• A --).

Ä• ËŠmana 1241 Ä• ËŠmana n. `friendliness' TS., Ä• ËŠmanas -- `friendly' AV. [âˆšMAN]
P. Ä• má¹‡Ä• maná¹‡Ä• `to treat with consideration, to serve'; -- or poss. < *Ä• manutÄ“, cf. Ä• ËŠmanyÄ“thÄ• m `be friendly (?)' RV.
*Ä• manutÄ“ see Ä• ËŠMANA -- .

1241a â€ *Ä• mantra -- `invitation'. [MÃ¡NTRA --]
Pa. anÄ• manta -- `uninvited'; -- poss. in a cmpd. with vilÄ• pa -- in WPah.ká¹-g. bÉ™laundÉ” m. `invitation to a funeral' see VILÄ• PAYATI Add2.
Ä• mantraá¹‡a -- see Ä• MANTRAYATÄ“ Add2.

1242 Ä• mantrayatÄ“ `summons' TBr., `invites' MBh. 2. Ä• mÃ¡ntraá¹‡a -- n. `calling to' ÅšBr., `deliberation' AV., `invitation' YÄ• jÃ±. [MÃ¡NTRA --]
1. Pa. Ä• mantÄ“ti `invites', Pk. Ä• maá¹• tÄ“i, G. Ä• maÌƒtravuÌƒ, M.

Ä• vaÌƒtá¹‡&etilde;, avatËš, auÌƒtá¹‡&etilde;, autËš, Si. amatanavÄ• .
2. Pa. Ä• mantana -- n. `invitation', Ëšaka -- `addressing'; Pk.
Ä• maá¹• taá¹‡a -- n. `invitation', G. Ä• maÌƒtraá¹‡ n., M. avtaá¹‡, auÌƒtËš,
Ä• vaÌƒtá¹‡&etilde;, avatËš, auÌƒtËš n.; Si. amatana `inviting', Ã¤matum
`invitation'. -- Si. amatanavÄ• `to think', amatana `thinking' see
SAá¹• MANTRAYATI.
Addenda: Ä• mantrayatÄ“. 2. Ä• mantraá¹‡a -- : Si. amatun `addressing,
inviting' DSL i 526.

1242a â€ Ä• manthati (Ä• mamantha R., Ä• ma(n)thya MBh.) `shakes, sets in
motion'. [âˆšMANTH]
Si. amatanavÄ• `to hesitate, waver' (in sense `think' prob. <
SAá¹• MANTRAYATÄ“), amatavanavÄ• `to cause stirring or shaking about (with
reference to nausea)'.

Ä• maya 1243 Ä• maya m. `sickness' ÅšBr.
Pa. Pk. Ä• maya -- m.; Si. Ã¤miyÄ• va `indigestion' Geiger EGS 18, but rather
< Ä• MÃ¡ -- .
*JÄ• NUVÄ• MAYA -- .
Ä• marda -- see Ä• MARÅ›A -- . [âˆšMRÌ¥D1]

1244 *Ä• mardati, Ä• mrÌ¥dnÄ• ti `crushes together' R. [âˆšMRÌ¥D1]
See *Ä• DHÅ«á¹‡á¸• H -- .

Ä• marÅ›a 1245 Ä• marÅ›a m. `nearness' &capamacr;Å›vÅšr., `touching' lex.
[âˆšMRÌ¥Å›]
Pk. Ä• marisa -- m. `touching'; Or. Ä• uÌƒsÄ• `caress', Ä• uÌƒsÄ• Ä• uÌ„Ìƒsi
`mutual fondling'. -- X UDVARTANA -- : Bi. (Shahabad) Ã£Ì„waá¹- `cosmetic
rubbed on bride and bridegroom'; -- or < Ä• marda -- m. `crushing' MBh., Pk.
Ä• madda -- m. X udvartana -- ?

1246 Ä• marÅ›ayati caus. of Ä• mrÌ¥Å›ati `touches, enjoys (a woman)' MBh.
Bi. aÌƒwÄ• sab `to use a new earthen pot for the first time', Bhoj. awÃ£Ì„sal
`to make first use of'.
Ä• mará¹£a -- : see Ä• MRÌ¥á¹£YATÄ“.

Ä• malaka 1247 Ä• malaka m. `the small tree Phyllanthus emblica or myrobalan',
n. `its fruit' ChUp.

Pa. Ä• malaka -- m., ËškÄ« -- f.; Pk. Ä• malaya -- m. `the tree', n. `its fruit', Ä• malaÄ« -- f. `the tree', Ä• mala -- m.n. `its fruit' (cf. Ä• maá¹• á¸• a -- m. `wild myrobalan'); Kho. (Lor.) amuluk `a partic. fruit -- bearing tree'; K. oÌ„mala m. `Phyllanthus emblica', S. Ã£Ì„uro, Ã£Ì„wiro m., L. awÄ• á¹‡ Ä• vlÄ• , P. Ã£Ì„ulÄ• , Ä• mlÄ• m., ËšlÄ« f. `small do.'; Ku. gng. É”Ì„ËœaÌƒ `a partic. fruit'; N. Ä• mlo `Ph. emblica', B. Ã£Ì„olÄ• , Ä• mlÄ• , Or. auÌƒá¸·Ä• , aÌƒá¸·Ä• , aÌƒbrÄ• , Bhoj. aÌƒwaÌƒrÄ• , Aw. lakh. auÌƒrÄ• , H. Ã£Ì„wlÄ• , Ä• mlÄ• m. `the tree', Ã£Ì„wal m. `its fruit', OG. Ä• malaÃ¼á¹• n., G. Ä• má¸·uÌƒ, Ã£Ì„bá¸·uÌƒ n.; M. Ã£Ì„vá¸·Ä• , Ä• vËš m. `the fruit', Ã£Ì„vá¸·Ä«, avËš f. `the tree'; Ko. Ä• vÄ• á¸·o `gooseberry (?)'; Si. Ã¤mÌ†bul `Ph. emblica', Ã¤mÌ†billa `the plant Antidesma (Euphorbiaceae)'.
PÄ• NÄ«YÄ• MALAKA -- , HASTÄ• MALAKA -- .

1248 *Ä• malati `rubs'. [âˆšMAL1]
M. Ã£Ì„vaá¸·á¹‡&etilde;, avËš `to knead the limbs'.

Ä• maÅ›aka 1249 *Ä• maÅ›aka `dysenteric stool'. [Ä• MÃ¡ -- , Å›AKA -- 1]
Or. Ä• uÌƒsÄ• jhÄ• á¹›Ä• `dysentery'; -- or poss. < Ä• mÄ• Å›aya<-> m. `stomach' MBh.

Ä• mÄ• á¹• Å›a 1250 *Ä• mÄ• á¹• Å›a `unripe portion'. [Ä• MÃ¡ -- , Ã¡á¹• Å›A --]
See *APÄ• KÄ• á¹• Å›A -- .
*Ä• mÄ• ta -- `built' see AMÄ• ËŠ. [âˆšMÄ• 3]

Ä• mÄ• nna 1251 Ä• mÄ• nna n. `undressed rice' MW. [Ä• MÃ¡ -- , Ã¡NNA --]
B. Ã£Ì„uni in Ã£Ì„Ëš bÃ£Ì„uni (< bÃ£Ì„dhunÄ«) `harvest festival in the month Pauá¹£a when an earthen pot filled with new rice is covered and tied up with rope of new straw' Chatterji ODBL 423.

1252 *Ä• mÄ• rayati `rubs'. [Cf. *MÄ• LAYATI and, for Ä• -- with verbs of touching, Ä• mrÌ¥j -- , Ä• mrÌ¥d -- , Ä• mrÌ¥Å› -- : âˆšM&RCIRCLEMACR;]
Phal. Ä• mberÅ«ËŠm `I rub'.

Ä• mÄ• rta 1253 *Ä• mÄ• rta `flour from uncleaned grain'. [Cf. Ä• ma -- n. `grain not yet freed from chaff' MW, Pa. Ä• madhaÃ±Ã±a<-> n., Pk. Ä• ma -- `uncleaned'; and Wakhi yÅ«mÇ° `flour < *Ä• maÄ• Ä«, Khot. hÄ• maa -- `barley -- flour' < *Ä• maka<-> Morgenstierne IIFL ii 554: -- Ä• MÃ¡ -- , *Ä• RTA -- 2]
Bi. Mth. Ã£Ì„waá¹- `barley ground without being first cleaned'.

Ä• mÄ• Å›aya 1254 Ä• mÄ• Å›aya m. `stomach' MBh., SuÅ›r. [Ä• MÃ¡ -- , Ä• Å›AYÃ¡ --]
Pa. Ä• mÄ• saya -- m. -- See *Ä• MAÅ›AKA -- .

1255 *Ä• milati `meets together, tangles'. [âˆšMIL]
Pa. Ä• milÄ• ka -- n. `a woollen cover into which a floral pattern is woven';
Sh. (Lor.) amuloiki `to rival, compete with inimically'; G. Ä• maá¸·vuÌƒ `to twist', Ä• má¸·o m. `knot formed by twisting'; -- doubtful.

Ä• miá¹£Ã¡ 1256 Ä• miá¹£Ã¡ n. `flesh', Ä• ËŠmiá¹£ -- n. `raw flesh, dead body' RV.
Pa. Ä• misa -- n. `raw meat, bait'; Pk. Ä• misa -- n. `flesh'; B. Ã£Ì„is `scales of fish'; Or. Ä• Ä©sa `flesh, fish, fish scales'; M. Ã£Ì„vas n. `flesh of a kill left by a tiger to be eaten on the following day'; Si. Ã¤ma `bait'; -- der. A. Ã£Ì„hiyÄ•

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`having the smell of raw flesh or fish', B. Ã£Ì„ste (Chatterji ODBL 491 < *Ä• Ä©saá¹-iÄ• < *Ä• miá¹£a -- vrÌ¥ttika --).
*Ä• MIá¹£AGANDHIKA -- ; NIRÄ• MIá¹£A -- .
Addenda: Ä• miá¹£Ã¡ -- : Md. em `bait'.
Ä• mukta -- see Ä• MUÃ±CATI Add2.

Ä• miá¹£agandhika 1257 *Ä• miá¹£agandhika `smelling of raw flesh'. [Ä• MIá¹£Ã¡ -- , GANDHIN --]
B. &etilde;sÄ• ni `smelling of fish or meat' (Chatterji ODBL 349 < *Ä• miá¹£a -- pÄ• nÄ«ya --).
*Ä• miá¹£apÄ• nÄ«ya -- see *Ä• MIá¹£AGANDHIKA -- .

Ä• miá¹£á¹-a 1258 *Ä• miá¹£á¹-a `mixed'. [Cf. Ä• ËŠmiÅ›la -- `having a tendency to mix' RV., Ä• mÃ-ká¹£Ä• -- f. `mixture of boiled and curdled milk' AV.: âˆšMIKá¹£]
Kho. amiá¹£á¹- `mixed', amiá¹£á¹-ieman `I mix'.
Ä• mukta -- see Ä• MUÃ±CATI.
*Ä• mukna -- see Ä• MUÃ±CATI.

Ä• mukha 1259 Ä• mukha n. `beginning' lex., Ä• mukham `face to face', Ä• mukhÄ« -- krÌ¥ -- `to make visible' MW. [MÃºKHA --]
L. Ä• hmÅ« sÄ• mne adv. `face to face'; P. Ä• hmo sÄ• hmá¹‡Ä• , Ä• hmaá¹‡Ä• sÄ• Ëš `opposite each other'.
*Ä• mucati see Ä• ËŠMUÃ±CATI.
Addenda: Ä• mukha -- : Si. amu `beginning, prelude', adj. `facing, in front of' DSL i 546.

1260 Ä• muÃ±cati orig. `puts off or on': `discharges' MBh., `puts on (clothes)' KÄ• lid. 2. *Ä• mucati. 3. *Ä• mukna- (replacing Ä• mukta -- `shot off, accoutred' MBh., Pa. Ä• mutta -- `dressed'). [âˆšMUC]
1. Pa. Ä• muÃ±cati `puts on (clothes)', Pk. Ä• muá¹• caÃ¯, Kt. amÄ• i -- , Wg. amiÄ• a -- , amiÄ• i -- `to dress someone else'; Pr. amÇ°Å« -- , Gaw. anÄ‹e -- , Ã£Ì„Ä‹e -- `to put on, wear', Ã£Ì„Ä‹a -- `to dress someone else'; Kho. anÇ°ik `to put on', anÇ°eik `to dress someone else' (or poss. < Ä• ËŠNAHYATI .)
2. Mai. ky. uÌ„Ìƒy -- `to put on, wear' Buddruss Kan 43.
3. Pk. Ä• mukka -- `dressed, discharged, left'; Kho. amkik `to sprinkle (earth)' Morgenstierne BelvalkarVol 85.
Addenda: Ä• muÃ±cati. 4. Ä• mukta -- : Si. amut `worn, tied round, shot off, daubing' DSL i 554.

Ä• mÃºri 1261 Ä• mÃºri m. `destroyer' RV. [âˆšMRÌ¥]
A. Ã£Ì„war, Ëšri `epilepsy', Ã£Ì„wariyÄ• `epileptic'; -- very doubtful.

1262 *Ä• muhyati `is bewildered'. 2. *Ä• mÅ«á¸• ha -- . [Cf. Ä• moÌ„hanikÄ• -- f. `a partic. fragrant odour' SuÅ›r.: âˆšMUH]
1. OG. amÅ«jha `perplexed', G. amuÌƒjhÄ• vuÌƒ `to be perplexed, to fret', amuÌƒjhaá¹‡i f. `perplexity'.
2. P. amÅ«há¹›, amÅ«huá¹› `ignorant, reckless'.

*Ä• mÅ«á¸• ha -- see *Ä• MUHYATI.

1263 Ä• mrÌ¥jati `rubs, wipes' MBh. [âˆšMRÌ¥J]
P. ambá¹‡Ä• `to be rubbed' (see also 1277); G. Ã£Ì„bvuÌƒ `to touch'?

1263a Ä• mrÌ¥Å›ati `touches, tastes' MBh. 2. Pass. Ä• mrÌ¥Å›yatÄ“. [âˆšMRÌ¥Å›]
1. Pk. Ä• musaÃ¯ `touches', pres. part. Ä• usaá¹• ta -- ; Or. Ä• uÌƒsibÄ• `to stroke, caress'.
2. L. Ä• mussaá¹‡ `to be slightly putrid'.
Addenda: Ä• mrÌ¥Å›ati: Si. amiyanavÄ• `to lick, eat' DSL i 542.

Ä• mrÌ¥á¹£á¹-a 1264 Ä• mrÌ¥á¹£á¹-a1 [Ä• mrÌ¥Å›ati `touches, tastes' MBh.: âˆšMRÌ¥Å›]
See *Ä• CAá¹£á¹-A -- .
*Ä• mrÌ¥á¹£á¹-a -- 2 `forgotten': see Ä• MRÌ¥á¹£YATÄ“.

1265 Ä• mrÌ¥á¹£yatÄ“ `bears patiently' MBh. 2. pp. *Ä• mrÌ¥á¹£á¹-a -- 2. 3. Ä• mará¹£a -- `*forgetfulness' (`anger' lex.). [mÅ•ÌŠá¹£yatÄ“ `forgets' RV.: though phonet. colliding with Ä• MRÌ¥Å›YATÄ“ `is wiped out' in NIA., derivation from mrÌ¥á¹£ -- is supported by Pahl. framoÌ„Å¡ `forgetting': âˆšMRÌ¥á¹£]
1. Bshk. amuá¹£ -- `to forget', Tor. (Biddulph) amaÅ¡Å«sa, Mai. ky. uÌ„Ìƒá¹£ -- Buddruss Kan 43; Phal. amuá¹£ -- `to forget, be forgotten' (á¹£y > á¹£ Morgenstierne NOPhal 15); Sh. amuÅ¡oÄ-kiÌ¯ `to forget'.
2. Phal. pret. Ä• mÅ«uá¹£á¹-o `was forgotten'; Sh. pret. amÅ«á¹-us `I forgot'.
3. Tor. amoÌ„Å¡ m. `forgetfulness' (Å¡ = á¹£?).
Ä• m Ä“va see Ä• M.

Ä• moÌ„cana 1266 Ä• moÌ„cana n. `fastening on' R. [âˆšMUC]
H. Ã£Ì„wan, Ä• wËš m. `iron band round the nave of a wheel'.

1267 *Ä• moÌ„dayati `pleases'. [Cf. Ä• má¹“da -- `gladdening' ÅšBr.: âˆšMUD1]
Pa. Ä• moÌ„dÄ“ti `pleases', Pk. Ä• moÌ„Ä“i; A. Ä• muwÄ• iba `to satiate'.

Ä• mrÃ¡ 1268 Ä• mrÃ¡ m. `mango tree, Mangifera indica' MBh., n. `its fruit' ÅšBr.
Pa. amba -- m. `the tree', n. `its fruit'; Pk. aá¹• ba -- , Ëšaya<-> m. `the

tree', n. `its fruit', aá¹• bira -- n.; AÅ›. aá¹• ba -- in aá¹• bÄ• vaá¸• ikÄ•
`mango -- grove'; S. Ä• mo m., Ä• mÄ« f. `small unripe mango'; Ku. Ä• m, N.
Ã£Ì„p, A. Ä• m, B. Ã£Ì„b, Ä• m, Or. Ä• mba, Bi. Ä• m, Mth. amuo (Ä• m â†• H.),
Bhoj. Ä• m, OAw. Ä• á¹• ba, lakh. aÌƒbiyÄ• `green mango', H. Ã£Ì„b, Ä• m m.,
ambuÄ• `small mango'; G. Ã£Ì„b, Ä• m m.n., Ã£Ì„bÉ” m. `the tree'; M. Ã£Ì„bÄ• ,
aÌƒbÄ• m. `fruit and tree'; Ko. Ã£Ì„bo m., Ã£Ì„bli f. `unripe mango'; Si.
amÌ†bÄ“ `fruit and tree'; -- WH. or EP. amb, H. ambÄ• m., ËšbÄ« f. â†’ K.
amb f. `mango tree and fruit', S. ambu m., Ëšbiá¹›Ä« f., L. amb m., awÄ• á¹‡.
am, P. amb m., ËšbÄ« f., ambÅ«Ä• m. `mango tree'. -- For Kaf. and Dard.
words for `pomegranate' see Ä• MRÄ• TAKA -- .
*Ä• MRAGUá¸• A -- , Ä• MRAPÄ“Å›Ä« -- , *Ä• MRARASA -- , *Ä• MRARÄ• JI -- ,
Ä• MRAVAá¹‡A -- , *Ä• MRAá¹£Aá¹‡á¸• A -- , Ä• MRÄ• VARTA -- , *Ä• MRÄ• á¹£á¹-I -- ;
KOÌ„Å›Ä• MRA -- , GUá¸• Ä• MRA -- , *TUVARÄ• MRA -- , RAKTÄ• MRA -- .
Addenda: Ä• mrÃ¡ -- : S.kcch. Ã£Ì„bho m. `mango tree, big ripe mango'; Garh.
Ä• m `mango', Md. anÌ†bu.

Ä• mraguá¸• a 1269 *Ä• mraguá¸• a `mango and molasses'. [Ä• MRÃ¡ -- , GUá¸• Ã¡ --
]
H. aÌƒboá¹›Ä• m. `a dish consisting of mangos and molasses'.

Ä• mrapÄ“Å›Ä« 1270 Ä• mrapÄ“Å›Ä« f. `portion of dried mango' lex. [Ä• MRÃ¡ -- ,
PÄ“Å›Ä«ËŠ --]
Pa. ambapÄ“sikÄ• -- f. `rind of the mango'; Pk. aá¹• bapÄ“siyÄ• -- f. `long
slice of mango'; A. Ä• mahi `dried and powdered mango'; M. aÌƒboÅ›Ä« f.
`dried slices of unripe mango'.

Ä• mrarasa 1271 *Ä• mrarasa `mango juice'. [Ä• MRÃ¡ -- , RÃ¡SA --]
Pa. ambarasa -- m., H. M. Ä• mras, amËš m.; -- deriv.: G. Ä• mrasÄ« `of the
colour of mango juice'.

Ä• mrarÄ• ji 1272 *Ä• mrarÄ• ji `mango grove'. [Ä• MRÃ¡ -- , RÄ• ËŠJI --]
OAw. aá¹• barÄ• Ä« f., H. ambrÄ• Ä« f., G. amrÄ• i f., M. aÌƒbrÄ• Ä« f.; -- H. M.
Ä• mrÄ• Ä«, amËš, reformed after Ä• m.

Ä• mravaá¹‡a 1273 Ä• mravaá¹‡a n. `mango grove' R. [Ä• MRÃ¡ -- , VÃ¡NA -- 1]
Pa. ambavana -- n., A. Ä• mani.
Ä• mravÄ• á¹-aka -- see Ä• MRÄ• TAKA -- .

Ä• mraá¹£aá¹‡á¸• a 1274 *Ä• mraá¹£aá¹‡á¸• a `mango grove'. [Ä• MRÃ¡ -- , á¹£Aá¹‡á¸• Ã¡ -- 1]
Pa. Ambasaá¹‡á¸• Ä• m. pl. `name of a village E. of RÄ• jagaha'; Bi. mag. Aphsalƒá¹› `name of a village in the NE. of the Gaya District'.

1275 Ä• mrÄ• taka -- , Ä• mravÄ• á¹-aka -- , amlavÄ• á¹-aka -- m. `Spondias mangifera or hogplum' MBh.
Pa. ambÄ• á¹-aka -- m. `the tree', n. `its fruit', Pk. aá¹• bÄ• á¸• aya -- m.n., Ku. amÄ• á¹›o, N. amÄ• ro, A. Ä• marÄ• , OB. aá¹• bÄ• á¸• a, B. Ä• má¹›Ä• , Or. Ä• mbaá¹›Ä• , Ä• maËš, H. ambÄ• á¹›Ä• m., Ëšá¹›Ä« f., amÄ• á¹›Ä• , amá¹›Ä• m.; G. alƒbÄ• á¹›ulƒ n. `the fruit'; M. Ã£Ì„bÄ• á¸• Ä• , alƒbËš, amá¸• Ä• m. `hogplum', alƒbÄ• á¸• Ä« f. `young unripe mango'; Si. Ã¤mbarÃ¤lla `hogplum'; -- prob. also Ash. Ä• mÃ¡r `pomegranate', Kt. aÅ•mÅ•Ã¶w, Wg. Ä• mÄ• ËŠr, PaÅ¡. Ä• mai, amberÃ-k which Morgenstierne NTS xvii 225 connects with N. amÄ• ro (though earlier NTS ii 241 and IIFL iii 3, 10 with Ä• MRÃ¡ -- ); K. ambari -- trel f. `a small kind of apple', ambari -- Ä‹uÌ„lƒá¹-hu m. `a late ripening sort of apple'.
Addenda: Ä• mrÄ• taka -- : Si. also amÌ†baá¸·a DSL i 576.

Ä• mrÄ• da 1276 *Ä• mrÄ• da `rubbing'. [âˆšMRAD]
P. ambÄ• u m. `chafing, inflammation from rubbing'.

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1277 *Ä• mrÄ• dayati `rubs'. [âˆšMRAD]
Pk. aá¹• bÄ• á¸• Ä“i `rubs, smears, upbraids'; P. ambÄ• uá¹‡Ä• `to chafe, inflame by rubbing'; -- deriv. ambÄ• á¹- m. `chafing', ambá¹‡Ä• `to be chafed' (rather than < Ä• MRÌ¥JATI).

Ä• mrÄ• varta 1278 Ä• mrÄ• varta m. `inspissated mango juice' lex. [Ä• MRÃ¡ -- ,

Ä• VARTÃ¡ -- : for this meaning of the latter see Ä• ËŠVARTAYATI]
N. amoá¹- `mango preserve', Bi. Mth. Bhoj. H. amÄ• waá¹- m., Mth. (NETirhut)
H. amoá¹-.

Ä• mrÄ• á¹£á¹-i 1279 *Ä• mrÄ• á¹£á¹-i `mango stone'. [Cf. Ä• mrÄ• sthi -- n. Bhpr.
<-> Ä• MRÃ¡ -- , Aá¹£á¹-I --]
Bi. (Gaya) amÃ£Ì„á¹-hÄ« ke roá¹-Ä« `bread of crushed mango stones'.
Addenda: *Ä• mrÄ• á¹£á¹-i -- : Pa. ambaá¹-á¹-hi -- `mango stone', A. Ä• maá¹-hi
, Ä• maá¹-hu AFD 206.

Ä• mlÄ• 1280 Ä• mlÄ• f. `tamarind tree', Ëšla -- m., ËšlikÄ• -- f., ËšlÄ«kÄ•
-- f., amlikÄ• -- f. lex. [AMLÃ¡ --]
Pk. aá¹• biliyÄ• -- f. `tamarind tree and fruit'; P. amblÄ«, imËš, imlÄ«,
immlÄ« f. `tamarind', N. amili, Bi. Bhoj. imlÄ«, OAw. Ä©bili, H. amlÄ«, imËš
f., G. Ã£Ì„blÄ«, Ä• mlÄ« f., M. Ã£Ì„blÄ« f. (both with unexpl. l); Si.
Ã¤mÌ†billa `generic name of Antidesma'; -- ext. with -- á¸• a -- : S.
Ä• miá¹›Ä« f. `tamarind'.
*Ä• MLÄ• BÄ«JA -- ; Å›VÄ“TÄ• MLÄ« -- .
Addenda: Ä• mlÄ• -- : S.kcch. Ä• mbhrÄ« f. `tamarind', Ä• mbharyo m. `seed in a
tamarind pod'.

1281 *Ä• mlÄ• payati `makes fade'. [âˆšMLAI]
A. Ä• molÄ• iba `to make sorrowful (of the face)'.

Ä• mlÄ• bÄ«ja 1282 *Ä• mlÄ• bÄ«ja `tamarind seed'. [Ä• MLÄ• -- , BÄ«ËŠJA --]
G. Ã£Ì„blÄ«yÉ”, Ã£Ì„blÄ«lÉ” m.

Ä• yÃ¡ 1283 Ä• yÃ¡ m. `arrival' RV., `income' Mn. [âˆšI2]
Pa. Ä• ya -- m. `entrance, income'; NiDoc. aya -- dvara `revenue'; Pk. Ä• ya
-- m. `gain'; Si. inscr. aya -- , Ä• <-> `revenue', mod. aya `tax, income,
winnings'.

1284 Ä• ËŠyacchati `stretches' RV. [Cf. Ä• ËŠyÄ• mayati `brings near' RV., Pa.
Ä• yamati `stretches out', Pk. Ä• yÄ• mÄ“i `extends, gives': âˆšYAM]
PaÅ¡. aÄ• h -- `to bring'; S. Ä• chaá¹‡u `to offer, present'. -- See
ÃºPAYACCHATI.
Ä• ËŠyat 3rd sg. imperf. of Ä• -- i -- : see Ã¡ITI and Ä• ËŠGÄ• T.

Ä• yÃ¡tana 1285 Ä• yÃ¡tana n. `resting place, home' TS., `sanctuary' ChUp. [âˆšYAT]
Pa. Ä• yatana -- n. `place, sphere'; Pk. Ä• yayaá¹‡a -- n. `house, refuge'.
*GHARÄ• YATANA -- , *NIRÄ• YATANA -- .

Ä• yatta 1286 Ä• yatta `resting on, depending on, being at the disposition of' MBh. [Ä• ËŠyatatÄ“ `arrives at, adheres to' RV.: âˆšYAT]
Pa. Ä• yatta -- `depending on, ready', Pk. Ä• yatta -- , Ä• itta -- `dependent', G. Ä• yatuÌƒ, Ä• ituÌƒ `ready to hand, ready made, free, gratis'; M. Ä• yatÄ• `ready to hand', Ä• yat&etilde; n., ËštÄ« f. `raw materials ready for cooking', Ä• yatoá¸·Ä• `ready made'; Si. ayat, Ëšti, ayiti `belonging to'.

1287 Ä• yÄ• catÄ“ `supplicates' R. 2. Ä• yÄ• cita -- n. `prayer' R. [âˆšYÄ• C]
1. Pa. Ä• yÄ• cati `requests'; Pk. Ä• yÄ• yaÃ¯ `claims'; Sh. (Lor.) aiÃ³iki `to ask for a girl as a wife for one's son'; Si. ayadinavÄ• `to beg, ask for'.
2. Si. (SigGr) ayadi `petition'.
Ä• yÄ• ta -- see Ä• YÄ• TI.
Addenda: Ä• yÄ• catÄ“: Md. edenÄ« `desires, asks'.

1287a â€ *Ä• yÄ• cana -- `request'. [âˆšYÄ• C]
Pa. Ä• yÄ• cana -- n. `request', Si. ayadan -- a DSL i 582.

1288 Ä• ËŠyÄ• ti `comes near' RV. 2. Ä• yÄ• ta -- MBh. [âˆšYÄ•]
1. Pa. Ä• yÄ• ti `approaches'; Pk. 3rd pl. Ä• yaá¹• ti, Ä• yÄ• iá¹• ti `they come', NiDoc. inf. ayaá¹• nae (< Ä• yÄ• ËŠna -- n. RV., Pa. Ä• yÄ• na -- n., Pk. Ä• yÄ• á¹‡a -- n.); Ash. aor. sg. Ä• yam, Ã£Ì„s, Ã£Ì„i, imper. ai (< Ä• yÄ• hi?) `come', Wg. fut. elom Morgenstierne NTS ii 238; Pr. Ä• -- `to come, go' NTS xv 285; Sh. koh. gur. oÌ„ná¹· `to come', 2nd pl. fut. yÄ• th, imper. eÌ†h; Mai. imper. ai; WPah. pÄ• á¸• . ajÌˆaá¹‡ `to come' (< Ä• yy -- ?). -- Ac. to J. Bloch BSL 51, 10 `to come' in Tir. PaÅ¡. Gaw. Shum. K. is < Ä• yÄ• -- : see Ã¡ITI.
2. Pa. Ä• yÄ• ta -- , Pk. Ä• yÄ• ya -- , NiDoc. ayida Bloch BSL 51, 10; Kt. ayÃ¥ `came', Wg. Ä• m `I came' (or < Ä• ËŠgata -- ?), Sh. koh. gur. Ä• los.
Ä• yÄ• ËŠna -- see Ä• ËŠYÄ• TI.
Addenda: Ä• ËŠyÄ• ti: WPah.poet. ajÌˆá¹‡o, ajá¹‡o `to come'.

Ä• yÄ• ma 1289 Ä• yÄ• ma m. `extension, length' &capamacr;Å›vGrÌ¥. [âˆšYAM]

Pa. Pk. Ä• yÄ• ma -- m. `length', Si. ayama.

Ä• yukta 1290 Ä• yukta `appointed' TUp. [Ä• ËŠyunakti `yokes' RV.: âˆšYUJ]
Pa. Ä• yutta -- `yoked, intent on', Pk. Ä• utta -- `intent on'; M. Ä• Å«t, aÅ«t, aut n. `plough, as much land as two bullocks can plough, tool, implement'; -- deriv. autyÄ• m. `ploughman'.
Addenda: Ä• yukta -- : Si. avutu, amutu `joined, yoked' or < SÃ¡á¹• YUKTA -- .

Ä• ËŠyudha 1291 Ä• ËŠyudha n. `weapon' RV. [âˆšYUDH]
Pa. Ä• yudha -- (a. l.), Ä• vudha -- n., Pk. Ä• juha -- , Ä• uha -- n., Si. aviya, viya.

Ä• ËŠyuá¹£ 1292 Ä• ËŠyuá¹£ n. `life' RV.
Pa. Ä• yu -- n. `life' (Ä• vusolÌ„ voc. pl. `friends' < *Ä• yÃºá¹£<-> `having life, long -- lived'), Pk. Ä• yu -- , Ä• u -- , Ä• ua -- , Ä• usa -- n.; K. Ä• y, dat. Ä• yeÌ†s m. `life, long healthy life', B. Ä• u, Ä• i `age' Chatterji ODBL 38; OAw. Ä• Å« f. `life -- span' Saksena EA 183, H. poet. Ä• u f., Ä• w m.; Si. Ä• `life, lifetime'.
Ä• YUá¹£KA -- , Ä• ËŠYUá¹£MANT -- ; DÄ«RGHÄ• ËŠYUá¹£ -- .
Addenda: Ä• ËŠyuá¹£ -- (or < â€ *Ä• YUá¹£IYA -- ?): Brj. Ä• Ä« f. `life -- span'.
Ä• YUá¹£YÃ -- .
â€ *Ä• yuá¹£iya -- see â€ Ä• YUá¹£YÃ -- .

1292a â€ Ä• yuá¹£yÃ -- `giving long life' ÅšBr., n. `long life' AV. [Ä• ËŠYUá¹£ --]
1. Pa. Ä• yussa -- `giving long life'; S.kcch. Ä• yas f. `life'.
2. â€ *Ä• yuá¹£iya -- : Brj. Ä• Ä« f. `life span' or < Ä• ËŠYUá¹£ -- .
â€ *JÄ«VANÄ• YUá¹£YA -- .

Ä• yuá¹£ka 1293 Ä• yuá¹£ka n. `fondness of life' Jain. [Ä• ËŠYUá¹£ --]
Pk. Ä• ukka -- n. `life, lifetime'; OG. Ä• Å«khauá¹• n. `life'; M. Ä• Å«kh, aukh n. `lifetime'.

Ä• ËŠyuá¹£mant 1294 Ä• ËŠyuá¹£mant `alive, long -- lived' AV., `honorific term of address' ÅšBr. [Ä• ËŠYUá¹£ --]
Pa. Ä• yasmÄ• nom. sg. m. `honorific term of address' (â†• Sk.?); Bhoj. ahaÄ©, ahaÌƒ `honorific 2nd person pronoun'; -- doubtful.

1294a â€ *Ä• yoÌ„gya -- `relating to a yoke'. [Ä• yoÌ„ga -- m. `yoke or team of draft animals' ÅšÄ• á¹…khÅšr., Pa. Ä• yoÌ„ga -- m. `yoke'. -- âˆšYUJ]
Pk. Ä• oÌ„ga -- , Ä• ogga -- m. `furniture'; WPah.ká¹-g. oÌ„g `pin or wedge which fastens the plough -- beam on the plough', J. oÌ„'g Him.I 9.

Ä• rÃ¡ 1295 Ä• rÃ¡1 pronominal stem in Ä• rÄ• ËŠt `from a distance' RV., `near' Gaut., `immediately' KathÄ• s., Ä• rá¸— `at a distance'.
Pa. Ä• rÄ• , Ä• rakÄ• `far off'; Pk. Ä• ra -- , Ä• rilla -- `early, ancient', Ä• rÄ• , Ä• raoÌ„, Ä• rÄ“á¹‡a `before, early, near'; K. oÌ„r `on the far side', oÌ„ruku `foreign', Ä• ra -- pÃ´ru `from one end to the other', ar -- war `from that side and this', Ã¶ryumu<-> pÃ¶ryumu `scattered here and there'; S. Ä• ro -- pÄ• ri `through to the other side'; H. G. M. Ä• r -- pÄ• r `through and through'; Or. arÄ• `near'; -- Gy. pal. Ä• ËŠrÄƒ, Ã¡urÄƒ `that one', Sh. ro, f. re, pl. ri `that'; Si. ara `that one' Geiger GS 126.
Ä• ra -- 2 `spoke': see ARÃ¡ -- .
Addenda: Ä• rÃ¡ -- 1: WPah.poet. are `to or on this side', arÅ›a `from this side'.

Ä• rakta 1296 Ä• rakta `reddish' SuÅ›r. [Cf. ALAKTA -- ; -- RAKTA -- : âˆšRAÃ±J]
Shum. aratÉ™Ì• `red'; OMth. Ä• rata `reddish, purple'.

Ä• raká¹£a 1297 Ä• raká¹£a m. `protection' Mn., Ëšá¹£Ä• -- f. ÅšÄ• ntiÅ›. [âˆšRAKá¹£]
Pa. Ä• rakkha -- m. `guard, watch'; Pk. Ä• rakkhÄ• -- f., Ëšá¹£Ä• Ä• rakkha -- , Ëšaga -- adj.; Wg. Ä• raÄ• Ã£Ì„ -- gai `sound, well' lit. `gone to safety' Morgenstierne NTS xvii 228; Si. araka `protection'.
Ä• RAKá¹£IN -- .

1298 Ä• ËŠraká¹£ati `watches over, defends' RV. [âˆšRAKá¹£]
Gy. gr. arak -- `to defend, find', hung. arakh -- `to give heed to', arm. É™rakhitÅ¡h `fasting, Lent'; Wg. (Lumsden) "erechÃºn" `to protect' Morgenstierne NTS xvii 228.
Addenda: Ä• ËŠraká¹£ati: Si. arakinavÄ• `to protect'.
Ä• rabdha -- see Ä• ËŠRABHATÄ“ Add2.

Ä• raká¹£in 1299 Ä• raká¹£in `guarding' MBh., Ä• raká¹£ika -- m. `a guard'

DaÅ›. [Ä• RAKá¹£A --]
Pa. Ä• rakkhika -- m. `a guard', Pk. Ä• rakkhi -- , Ëšiya -- m.; Si. inscr. arÃ¤kkan pl. `watchmen'.

1300 Ä• racayati `prepares, provides with' lex., Ä• racita -- `put on (of ornaments)' PaÃ±cat. [âˆšRAC]
PaÅ¡. chil. oroz -- `to dress (somebody)' Morgenstierne; -- or < *Ä• -- raÃ±c -- ?

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Ä• raá¹-a 1301 Ä• raá¹-a n. `crying out' PÄ• á¹‡. 2. Ä• raá¹-i -- f. `noise' KathÄ• s. [âˆšRAá¹-]
1. M. Ä• rá¸• Ä• , arËš m. `loud bawling'.
2. M. Ä• raá¸• , arËš f. `id'.

1302 Ä• raá¹-ati `shrieks' KathÄ• s. [âˆšRAá¹-]
Pk. Ä• raá¸• aÃ¯ `cries out'; P. araá¹›Ä• uá¹‡Ä• `to roar', aá¹›Ä• uá¹‡Ä• `to make a great noise'; H. araá¹›Ä• nÄ• , aá¹›á¹›Ä• nÄ• `to scream out'; G. Ä• raá¹›vuÌƒ, arÄ• Ëš, ará¹›Ä• vuÌƒ `to bawl'; M. Ä• raá¸• á¹‡&etilde;, arËš `to cry out, bellow'.
Ä• raá¹-i -- see Ä• RAá¹-A -- .

Ä• raá¹-á¹-ha 1303 *Ä• raá¹-á¹-ha `hard, stiff'.
N. araá¹-á¹-ha `hard, stiff (of leather)'; Si. araá¹-uvÄ• `heart or hard part of a tree'.

Ä• raá¹‡yÃ¡ 1304 Ä• raá¹‡yÃ¡ `wild, forest -- born' RV., m. `wild animal' ChUp. [Ã¡RAá¹‡YA --]
Pa. Ä• raÃ±Ã±aka -- `living in the forest'; Pk. Ä• raá¹‡á¹‡a -- , Ëšá¹‡aya --

`of the forest, wild'; OAw. Ä• rana `forest', H. poet. Ä• ran m.
Ä• rabdha -- see Ä• ËŠRABHATÄ“.

1305 Ä• ËŠrabhatÄ“ `seizes' RV., `undertakes, begins' ÅšBr. 2. Ä• rabdha -- `begun' AitBr. 3. Ä• rabhya `having begun'. [~ Ä• ËŠLABHATÄ“: âˆšRABH].
1. Pa. Ä• rabhati `undertakes, begins, sacrifices (i.e. takes and kills)';
Pk. Ä• rabhaÃ¯, ËšahaÃ¯ `begins, hurts'; OG. Ä• rahaÃ¯ `clings fast'.
2. Pa. Pk. Ä• raddha -- `begun'; K. Ã¶á¸• arun `to begin' < *Ä• raá¸• á¸• ha -- ?
3. Pa. Pk. Ä• rabbha `from the beginning, concerning'; Si. araba, Ã¤raba, aramÌ†ba `beginning from, on behalf of'.
Ä• rabhya see Ä• ËŠRABHATÄ“.
Addenda: Ä• ËŠrabhatÄ“. 1. Si. arayanavÄ• `to begin, prepare'.
2. Ä• rabdha -- : Si. aradu `begun'.

Ä• rÃ¡maá¹‡a 1306 Ä• rÃ¡maá¹‡a n. `resting place' TS., `pleasure' lex. [âˆšRAM]
S. Ä• raá¹‡u m. `vegetable garden, melon plot'; -- see Ä• RÄ• MÃ¡ -- .
*Ä• rambatÄ“ see Ä• LAMBATÄ“.

Ä• rambhÃ¡ 1307 Ä• rambhÃ¡1 m. `beginning' ÅšBr. 2. *Ä• rambhati1, cf. Ä• ËŠrabhatÄ“ `lays hold of' RV., `begins' ÅšBr. 3. Ä• rÃ¡mbhana -- n. `seizing' AitBr., `beginning' ÅšBr. [âˆšRABH]
1. Pa. Ä• rambha -- m. `effort'; Pk. Ä• raá¹• bha -- m. `beginning', S. Ä• raÌƒbhu m.; P. Ä• rambh, arËš m. `beginning, effort'; G. M. Ä• raÌƒbh m. `beginning', Si. aramÌ†baya, Ã¤rËš.
2. Pk. Ä• raá¹• bhaÃ¯ `begins', P. Ä• rambhá¹‡Ä• , arËš, OG. Ä• raá¹• bhaÃ¯, M. Ä• raÌƒbhá¹‡&etilde;.
3. M. Ä• raÌƒbhaá¹‡ n. `beginning'. -- All the above NIA. forms perh. â†• Sk.
*Ä• rambha -- 2 see *Ä• RAMBHATI2.
*Ä• rambhati1 see Ä• RAMBHÃ¡ -- 1.
Addenda: Ä• rambha -- 1. 2. Ä• rambhati: Si. aramÌ†banavÄ• `to begin'.

1308 *Ä• rambhati2 `roars, bellows'. 2. *Ä• rambha -- 2 `roar'. [âˆšRAMBH]
1. M. Ä• raÌƒbhaá¸·á¹‡&etilde; `to roar, bawl'.
2. S. Ä• rÃ£Ì„bho m. `volley of musketry'.

Ä• rava 1309 Ä• rava m. `cry, howl' R. [âˆšRU1]
Ext. with -- la -- : M. Ä• roá¸·Ä«, arËš, Ä• rlÄ«, arËš f. `loud call, bawl'.

-- See Ä• RÄ• VÃ¡ -- , Ä• RUTA -- .
Addenda: Ä• rava -- : â€ *BHÄ• á¹£Ä• RAVA -- .

1310 Ä• ËŠravÄ«ti, Ä• ËŠrauti, Ä• ËŠruvati `shouts, cries out' RV. 2. *
Ä• ravaá¹‡a -- . [âˆšRU1]
1. M. Ä• ravá¹‡&etilde;, Ä• rá¹‡&etilde; `to utter its cry (esp. of a cock)'.
2. M. Ä• ravá¹‡Ä« f. `cockcrowing'.

Ä• raÅ›a 1311 *Ä• raÅ›a `shoulder (blade)'. [< IE. *olÌ„lekÌ, -- , cf. Arm. otn
`shoulder' Morgenstierne NTS xii 156; -- WP i 157]
Wg. araÅ¡Ã¤ËŠ `shoulder -- blade', Dm. alÌ,raÅ¡Ã¡.

Ä• rasa 1312 *Ä• rasa or *Ä• rasavant -- `sweetish'. [RÃ¡SA --]
Kt. arazwo, aruswÃ¥, rÉ™sÄ«m `sweet', Wg. erostolÌ„, Bashg. aruz, Pr. urusÃº,
wurËš; -- Morgenstierne NTS ii 267 compares Sk. rÃ¡savant -- `tasty'.

Ä• ËŠrÄ• 1313 Ä• ËŠrÄ• f. `shoemaker's awl' RV.
Pa. Pk. Ä• rÄ• -- f. `awl'; Ash. arÄ‹Å«ËŠÄ‹ `needle'; K. Ã¶rÃ¼ f.
`shoemaker's awl', S. Ä• ra f., L. Ä• r f.; P. Ä• r f. `awl, point of a goad';
N. Ä• ro `awl'; A. Ä• l `sharp point, spur'; B. Ä• rÄ• `awl', Or. Ä• ra, Ä• ri,
Bi. Ä• r, araÄ«, aruÄ• , (Patna) arauÄ• `spike at the end of a driving stick',
Mth. aruÄ• , (SETirhut) Ä• r `cobbler's awl'; H. Ä• r f. `awl, goad', Ä• rÄ« f.
`awl', araÄ« `goad', Ä• rÄ• m. `shoemaker's awl or knife'; G. M. Ä• r f.
`pointed iron spike'; M. Ä• rÄ«, arÄ« `cobbler's awl'.
*KÄ• á¹‡á¸• Ä• RÄ• -- , *TAPTÄ• RÄ• -- , *SÅ«TRÄ• RÄ• -- .
Ä• rÄ• ËŠt see Ä• RÃ¡ -- 1.
Addenda: Ä• ËŠrÄ• -- : S.kcch. Ä• r f. `pointed iron spike'.

Ä• rÄ• tri 1314 *Ä• rÄ• tri or *Ä• rÄ• tra -- (1) `evening', (2) `from after
night, i.e. morning'. [RÄ• ËŠTRI --].
(1) K. arÄ• th, dat. arÄ• tas m. `nightfall, evening'. -
(2) Bshk. Ã¡rat `morning' (or poss. `one night' NTS xviii 125), Tor. (Barth)
"áº“hÄ• t" `morning'.
Ä• RÄ• TRIKA -- .

Ä• rÄ• trika 1315 Ä• rÄ• trika n. `the ceremony of waving a lamp in front of an
image at night' AVPariÅ›., `the lamp so waved' Åšaá¹• kara [*Ä• RÄ• TRI --]
Pk. Ä• rattiya -- n.; K. Ä• ratÄ« f. `a special kind of address to a god'; S.

Ä• ratÄ« f. `the Ä• rÄ• trika ceremony', P. Ä• rtÄ«, Ku. Ä• rti; N. Ä• rati `the song sung at this ceremony'; A. B. Ä• rati `the ceremony', Or. Ä• ratÄ«, Ä• á¸·ati; Bi. Ä• rtÄ« `a lamp with four or five wicks used in a temple'; Aw. Ä• rati `the ceremony', H. Ä• rtÄ« f., Ä• rtÄ• m. `marriage ceremony in which a lamp is waved'; G. M. Ä• rtÄ« f. `the ceremony', M. Ä• rat f.

1316 Ä• rÄ• dhayati `conciliates, solicits' MBh. 2. Ä• rÄ• dhita -- . 3. Ä• rÄ• dhana -- n. `propitiation, worship' MBh. [âˆšRÄ• DH]
1. Pa. Ä• rÄ• dhÄ“ti `pleases, succeeds'; AÅ›. shah. man. aradheti `gains', gir. Ä• rÄ• dhayaá¹• tu, dh. jau. Ä• lÄ• Ëš, kÄ• l. Ä• lÄ• dhayitu; Pk. Ä• rÄ• haÃ¯ `conciliates'; OG. Ä• rÄ• haÃ¯ `honours'; Si. ariyanavÄ• `to serve, honour'.
2. Pa. Ä• rÄ• dhita -- , Pk. Ä• rÄ• hiya -- ; Si. ariyu `pleased, invited'.
3. Pa. Ä• rÄ• dhana -- n., Pk. Ä• rÄ• haá¹‡a -- n.; Si. ariyana, Ã¤rivun `supplication'.

Ä• rÄ• mÃ¡ 1317 Ä• rÄ• mÃ¡ m. `delight' ÅšBr., `place of pleasure, garden' Mn. [âˆšRAM]
Pa. Pk. Ä• rÄ• ma -- m. `pleasure, park, garden'; KharI. arama -- `grove'; S. Ä• raÅ©Ì^ m. `vegetable garden, melon plot'; H. rÃ£Ì„wÄ• m. `wooded or waste land (esp. near a village)'; Si. arama `park, cloister, monastery', aramÌ†ba `garden' (Geiger EGS 10 without explanation of mÌ†b < -- m --). -- See Ä• RÃ¡MAá¹‡A -- .
Ä• RÄ• MIKA -- ; PÅ«RVÄ• RÄ• MA -- .

Ä• rÄ• mika 1318 Ä• rÄ• mika m. `gardener' RÄ• jat. [Ä• RÄ• MÃ¡ --]
Pa. Ä• rÄ• mika -- m., ËškinÄ« -- f. `garden attendant', Pk. Ä• rÄ• mia -- m.; K. Ä• ram m., Ä• rameÌ†Ã± f. `market gardener'; S. Ä• rÃ£Ì„Ä« m.; `gardener'; L. arÄ• Ä© m., ËšÄ• iá¹‡ f. `market gardener'; P. arÄ• Ä«Ëœ, rÄ• Ä«Ëœ m. `Moslem gardening caste'; G. rÄ• mÄ« m. `Hindu gardener'.

Ä• rÄ• vÃ¡ 1319 Ä• rÄ• vÃ¡ m. `cry' MBh. [âˆšRU1]
Pa. Pk. Ä• rÄ• va -- m. `noise'; A. Ä• rÄ• u `scream, noise'. -- See Ä• RAVA -- , Ä• RUTA -- .
Addenda: Ä• rÄ• va -- : Si. arava `quarrel' (but DSL i 649 identifies it with arava < Ä• ROÌ„á¹£A --).
â€ *BHÄ• á¹£Ä• RÄ• VA -- .

Ä• riá¹£á¹-aka 1320 *Ä• riá¹£á¹-aka `pertaining to the soap -- nut tree'.

[ARIá¹£á¹-A -- 2
S. Ä• rÄ«á¹-ho `the tree Sapindus saponaria'.

Ä• ru 1321 Ä• ru m. `hog' lex.
Dm. airi&acircacute;á¹£ `boar' Morgenstierne NTS xii 156 with ?? -- Poss. X vÅ•ÌŠá¹£an -- .
Ä• ruka -- see Ä• LUKA -- .

1322 Ä• ËŠrujati `breaks, loosens' RV. [âˆšRUJ]
K. Ä• rawun `to roughen (a grindstone or millstone)'; -- very doubtful.

Ä• ruta 1323 Ä• ruta n. `crying' R. [âˆšRU1]
Ext. with -- á¸• a -- : L. arÅ«á¹›Ä« f. `long -- drawn howl of dog or jackal'. -- See Ä• RAVA -- , Ä• RÄ• VÃ¡ -- .

Ä• ruddha 1324 Ä• ruddha `blocked' pp. of Ä• ËŠruá¹‡addhi RV. [âˆšRUDH2]
M. aruÌƒdh, ËšuÌƒd `narrow, strait'.
Ä• rudhyatÄ“ see UPARUDHYATÄ“.

1325 *Ä• rundhati, Ä• ËŠruá¹‡addhi `keeps off' RV., `blocks, impedes' MBh. [âˆšRUDH2]
H. Ä• ruÌ„ÌƒdhnÄ• , arÃµdhnÄ• `to throttle'.

1326 *Ä• ruhati, aor. Ä• ËŠruhat `ascends' RV. 2. Ä• rÅ«á¸• ha -- MBh. [See Ä• ËŠROÌ„HATI: âˆšRUH]
1. Pa. Ä• ruhati, Pk. Ä• ruhaÃ¯; OG. Ä• ruhaÃ¯ `climbs up'.
2. Pa. Ä• rÅ«á¸·ha -- , Pk. Ä• rÅ«á¸• ha -- ; OM. Ä• rÅ«á¸• há¹‡&etilde;,
Ä• ruá¸• hËš `to ascend'.

Addenda: *Ä• ruhati: Si. aranavÄ• `to climb' (or < Ä• ËŠROÌ„HATI), Md. aranÄ« `rises, climbs', aruvanÄ« `lifts, loads', erenÄ« `is lifted into, enters'.
2. Ä• rÅ«á¸• ha -- `ascended', replaced by *Ä• rÅ«á¹‡a -- in Si. aruá¹‡u `ascended, mounted'.
Ä• rÅ«á¸• ha -- see *Ä• RUHATI Add2.

Ä• rÅ«ká¹£a 1327 *Ä• rÅ«ká¹£a `roughish'. [RÅ«Ká¹£Ã¡ --]
PaÅ¡. arÅ«ËŠá¹£a `garlic, leek' Morgenstierne IIFL iii 3, 16.
Ä• rÅ«á¸• ha -- see *Ä• RUHATI.

Ä• rÅ«á¸• hi 1328 Ä• rÅ«á¸• hi f. `ascent' KÄ• lid. [Semant. cf. Ä• roÌ„hayati `deposits' MBh.: âˆšRUH]
Pk. Ä• rÅ«á¸• hiya -- `mounted'; S. arÅ«á¹›Ä« f. `heap of dirt'; L. P. arÅ«á¹›Ä« f. `heap of refuse, dunghill'.

Ä• roÌ„kÃ¡ 1329 Ä• roÌ„kÃ¡ `shining through' RV. [Semant. cf. Pk. Ä• roÌ„aÃ¯ `gets happy' < *Ä• roÌ„cati: âˆšRUC]
Ash. aroÌ„Ìƒ' `happy'; Kt. ará¹“, roÌ„ `rich, noble'.

Ä• roÌ„gya 1330 Ä• roÌ„gya n. `health' Mn. 2. Ä• roÌ„gyayati `salutes' BHSk. [AROÌ„GA --]
1. Pa. Ä• rogya -- n., NiDoc. arog'i, KharI. aroga, Pk. Ä• rogga -- n., G. Ä• rog n. and adj. `healthy'.
2. Pk. Ä• roggaÃ¯ `feasts', H. Ä• rognÄ• , G. Ä• rogvuÌƒ; M. Ä• rogaá¹‡ n. `making a meal'.

1331 Ä• roÌ„cayati `makes clear'. 2. Ä• roÌ„cita -- . [Ä• ËŠrucayatÄ“ `shines towards' RV., cf. Ä• LOÌ„CAYATÄ“: âˆšRUC]
1. NiDoc. Ä• roceá¹• ti; OSi. arojanavÄ• `to inform, announce'.
2. OSi. Ã¤rojÄ• `informed'.

1331a â€ Ä• roÌ„pa -- m. `imposing (as a burden), placing on, superimposition' VedÄ• nt., Ä• roÌ„paka -- `planting' Mn. [âˆšRUP]
Si. aruva `impression, stamp, mould' DSL i 642.

Ä• roÌ„á¹£a 1332 *Ä• roÌ„á¹£a `anger'. [Cf. Ä• roÌ„á¹£ayati `angers' Hariv., Pk. Ä• roÌ„sia -- : âˆšRUá¹£]
Wg. urÅ«ËŠá¹£ `anger' (or < *AVAROÌ„á¹£A -- ; Morgenstierne NTS ii 199 prob.

â†• Ind. roÌ„á¹£a --); Si. arova `dispute'.
Addenda: *Ä• roÌ„á¹£a -- : Si. aru `anger', arova (st. aroÌ„ -- ) `quarrel, dispute'.

Ä• roÌ„ha 1333 Ä• roÌ„ha m. `ascent, rider' R., Ëšaka -- `rising' PaÃ±cat., m. `tree' lex. [âˆšRUH]
Pa. Ä• roÌ„ha -- m. `growth, rider'; NiDoc. arohag'a `saddle (?)' Burrow KharDoc 77; Pk. Ä• roÌ„ha -- m. `height, breast, rider', Ëšaga -- `riding'; -- ext. with -- á¸• a -- : H. aroá¹› `brave, heroic'; G. aroá¹›É” m., Ëšá¹›uÌƒ n. `tender shoot of a tree, cotton -- pod growing on last year's stalk'.
AÅ›VÄ• ROÌ„HA -- , HASTYÄ• ROÌ„HA -- .
Addenda: Ä• roÌ„ha -- : Si. aru `rider'.

Ä• rá¹“haá¹‡a 1334 Ä• rá¹“haá¹‡a n. `ascending' ÅšBr., adj. `arising' MÄ• rkP. [âˆšRUH]
Pa. Ä• roÌ„haá¹‡a -- n. `ascent' (cf. Pk. Ä• ruhaá¹‡a -- n. `sitting above'); Kho. (Lor.) aurÄ«ni `a stick on which a load is supported when coming downhill'; H. arohan m. `mounting, riding'; Si. aruá¹‡u `risen, ascended'.

1335 Ä• ËŠroÌ„hati `mounts' RV. 2. Ä• ËŠroÌ„hayati `raises RV. [See *Ä• RUHATI: âˆšRUH]
1. Pk. Ä• roÌ„haÃ¯ `climbs, sits on'; Kho. aurik, awerËš `to mount, ride' (Morgenstierne BelvalkarVol 87 prob. â†• Ir.), Or. Ä• rohibÄ• , H. arohnÄ• ; Si. inscr. absol. aray `having ascended'.
2. Pa. Ä• roÌ„pÄ“ti `makes ascend'; KharI. 3rd sg. imperf. mid. aropayata `raised'; Pk. Ä• roÌ„hÄ“i `makes mount'; Kho. aureik `to cause to mount' (see 1. above); Si. inscr. absol. aravay `having caused to be transcribed'.
Ä• ËŠroÌ„hayati see Ä• ËŠROÌ„HATI.
Addenda: Ä• ËŠroÌ„hati. 1. Si. aranavÄ• `to climb, mount' (or < *Ä• RUHATI).
2. Ä• ËŠroÌ„hayati: Si. aravanavÄ• `to raise'.
â€ Ä• rka -- `coming from the plant Calotropis gigantea' VarBrÌ¥S. [ARKÃ¡ -- 2]
â€ *Ä• RKAVÄ• LA -- .

1335a â€ *Ä• rkavÄ• la -- `fibre from Calotropis gigantea'. [â€ Ä• RKA -- , VÄ• ËŠLA --]
S. aÌ„Ì†kÄ• ro (KhubSD) m. `fibre esp. of Calotropis procera, cloth or rope

made from it'.

Ä• rká¹£Ã¡ 1336 Ä• rká¹£Ã¡ `*ursine' (`stellar', m. `descendant of á¹ška¹£a' RV.). [Å•ÌŠKá¹£A --]
PaÅ¡. Ä• cÌ£ `bear' Morgenstierne IIFL iii 3, 4.
Addenda: Ä• rká¹£Ã¡ -- : line 2 Å•ÌŠKá¹£A -- read Å•ÌŠKá¹£A -- 1.

1336a â€ Ä• rjava -- `straight, sincere' PÄ• á¹‡., n. `honesty' ChUp. [RÌ¥JÃº --]
Pa. ajjava -- `straight, upright'; Pk. ajjava -- n. `straightness, sincerity'; -- Si. adura -- , anÌ†dËš `straight, sincere' DSL i 372 rather < â€ *RÌ¥JUTARA -- .

Ä• ËŠrta 1337 Ä• ËŠrta1 or Ä• ËŠrtta -- `pained, injured, sick' ÅšBr. [Despite general opinion, e.g. in last place Mayrhofer EWA i 78, semantically rather < Ä•  -- rÌ¥tta -- (: Ã¡rdati, rÌ¥dÃ¡ti, rÌ¥á¹‡Ã¡tti `disperses, dissolves' RV., `wounds, kills' DhÄ• tup.; ardÃ¡yati `vexes, hurts, makes uneasy' AV.) than < Ä• rÌ¥ta -- ; -- âˆšARD]
Pa. aá¹-á¹-a -- `worried, distressed', aá¹-á¹-iyati, attiyati `is worried', aá¹-á¹-ita -- `distressed', aá¹-á¹-iyana -- n. `amazement, fright'; Pk. atta -- , aá¹-á¹-a -- `pained, exhausted', aá¹-á¹-a<-> `weak, thin'; S. Ä• to `vexed, weary', Ä• tu m. `retching'; L. Ä• tÄ• `needy, necessitous'; P. Ä• tar `vexed, distressed, needy'; Ku. atÄ• i `great anxiety'; N. Ä• tinu `to be confused, get nervous'; M. aá¹-á¹‡&etilde; `to torment'. -- See *Aá¹-á¹- -- 1.

Ä• rta 1338 *Ä• rta2 `flour', aá¹-á¹-a -- n. `food' MBh., `boiled rice' lex. [Cf. Ir. *Ä• rta -- > Psht. oÌ„á¹›É™ `flour', Yghn. Ä• rt, Pers. Ä• rd, beside *rÌ¥ta -- > Av. aÅ¡a -- . Either vrÌ¥ddhi -- form of *rÌ¥ta -- , i.e. `consisting of what is ground' or *Ä• -- rÌ¥ta -- with Morgenstierne EVP 12. Wackernagel AiGr i 170 wrongly aá¹-á¹-a -- < *alta -- since Dm. P. L. and perh. Kal. point to Ä•]
NiDoc. aá¹-a (â†• Ind. with á¹-, not rt); Gy. eur. aro, varo, vanro, wel. vÄ• rdoÌ„ m., arm. arav, pal. Äƒtá¹“s (Äƒtoì„ with 3 sg. enclitic pron. -- s?), as. ata, á¸Œ. oÌ„á¹- m., Dm. Tir. Ä• á¹-, Shum. Kal. Ä• t, Bshk. Ä• á¹-, Phal. hÄ• á¹- m., Sh. Ã£Ì„á¹-eÌ¯ m. pl. (â†• Ind.), K. Ã´á¹-u, abl. Ä• á¹-i; S. aá¹-o m. `meal', Ä• á¹-aá¹‡u m. `dry flour laid over and under dough when it is rolled' (?); L. Ä• á¹-Ä• m. `flour', khet. aá¹-á¹-Ä• , P. Ä• á¹-á¹-Ä• ,

WPah. bhad. bhiá¸• . Ä• á¹-á¹-u n., Ku. Ä• á¹-o, N. Ä• á¹-o, Ã£Ì„á¹-o, A. B. Ä• á¹-Ä• , Or. aá¹-Ä• , Bi. Ä• á¹-Ä• , Ã£Ì„á¹-Ä• , Mth. Ã£Ì„á¹-Ä• , Bhoj. H. Ä• á¹-Ä• m., G. Ä• á¹-É” m.; M. Ä• á¹- f. `grit of rice boiled and mixed with flour', Ä• á¹-Ä•  -- pÄ• á¹‡Ä« n. `food and water'; -- Si. aá¹-uva `rice -- store' rather < Aá¹-á¹-A -- 2.
*AMLÄ• RTA -- , *Ä• MÄ• RTA -- .
Addenda: *Ä• rta -- 2: S.kcch. aá¹-o m. `flour', WPah.ká¹-g. aá¹-á¹-É” m. â€ Ä• ËŠrtnÄ« -- see Aá¹-ANI -- Add2.

Ä• ËŠrti 1339 Ä• ËŠrti f. `pain, injury, sickness' AV. [âˆšARD]
Pa. aá¹-á¹-i -- f. `disease'; Pk. atti -- , aá¹-á¹-i -- f. `pain'; M. Ä• á¹- f. `teasing'.

Ä• rdrÃ¡ 1340 Ä• rdrÃ¡ `wet' RV. 2. *Ä• lla -- < *Ä• rdla -- .
1. Pa. adda -- `wet, slippery'; Pk. adda -- `wet', m. `cloud, rain'; Tir. atere `wet' Morgenstierne AO xii 176 (phonet. cf. bretÉ™ < BHADRA -- 1); Tor. (Biddulph) Ã¶Å¾ `mud', adj. (f. aÅ¾) `wet'; Sh. Ã¡áº“Å- `wet', K. oduru; S. Ä• á¸• roko `moist' (deriv. Ä• á¸• Ì Ä• raá¹‡u `to steep (grain, &c. in hot water)?'; Si. ada `wet'.
2. Pa. alla -- `moist, freshly gathered', Pk. alla -- `wet'; Gy. germ. yÄ• lo `fresh, uncooked'; Bshk. *lll, Ä• l `wet' Morgenstierne AO xii 171, S. Ä• lo; P. allÄ• `unripe, halfparched, imperfectly healed'; Ku. Ä• lo `wet, fresh'; N. Ä• lo `freshly picked', aluwÄ•  `rice that has not been parched before husking'; B. Ä• la `unboiled (of rice), fresh (not salted)'; H. Ä• lÄ•  `damp', OMarw. Ä• lo; G. Ä• lÄ• -- lÄ«luÌƒ `halfwet and half -- dry'; M. Ä• lÄ•  -- pÄ• lÄ•  m., Ä• l&etilde; -- pÄ• l&etilde; n. `mere greens and roots'.
Ä• RDRAKA -- , Ä• RDRÄ• ËŠ -- ; *KUVÄ• RDRA -- , SÄ• RDRA -- ; -- *Ä• LLABHRÌ¥á¹£á¹-A -- .
Addenda: Ä• rdrÃ¡ -- [< IE. *ordrÃ³ -- T. Burrow BSOAS xxxviii 64]
2. â€ *Ä• lla -- : WPah.ká¹-g. allÉ” `fresh'; Garh. Ä• l `moisture'; A. Ä• lÄ• (cÄ• ul) `unboiled (rice)' AFD 236.

Ä• rdraka 1341 Ä• rdraka n. `fresh ginger' SuÅ›r., Ä• rdra -- n., Ä• rdrikÄ• -- f. lex. 2. *Ä• llaka -- < *Ä• rdlaka -- . [Cf. Ä• rdra -- Å›Ä• ka -- `fresh ginger' lex. and Pa. adda -- siá¹…givÄ“ra -- : Ä• RDRÃ¡ --]
1. K. Ã¶dÃ¼rÃ¼ f. (< Ä• rdrikÄ• --), P. addÄ• m.; Ku. Ä• do `ginger'; N. aduwÄ• `dried ginger'; A. B. Ä• dÄ• `ginger', Or. adÄ• , Bi. Ä• dÄ«, Mth. Ä• d (< Ä• rdra --), Aw. lakh. Ä• dÄ«, H. Ä• dÄ• m., G. Ä• duÌƒ n.; -- the meaning of NiDoc. ariá¸• 'i, ariá¸• Ì 'ag'a is doubtful (= *Ä• rdrÄ« -- , Ä• rdraka -- ac. to F. W. Thomas AO xiii 78 and Burrow KharDoc 76 who explains phonetic irregularity as due to borrowing).
2. Pa. allaka -- n. `Coriandrum sativum'; Pk. allaya<-> n. `fresh ginger', M. Ä• l&etilde;, al&etilde; n. `fresh ginger, ginger plant'; Ko. Ä• ll&etilde; n. `ginger'.
*Ä• RDRAKAVAá¹-IKÄ• -- .
Addenda: Ä• rdraka -- : S.kcch. Ä• dhÅ« m. `ginger', Garh. Ä• du.

Ä• rdrakavaá¹-ikÄ• 1342 *Ä• rdrakavaá¹-ikÄ• `ginger -- ball'. [Ä• RDRAKA -- , VAá¹-AKA --]
N. adauri `small lumps of pulse and condiments fried in ghee', H. adauá¹›Ä«, ËšrÄ« f.

Ä• rdrÄ• ËŠ 1343 Ä• rdrÄ• ËŠ f. `the fourth or sixth asterism' AV. [Ä• RDRÃ¡ --]
Pa. Pk. addÄ• -- f. `the sixth asterism' â†’ Si. adaya, adÄ“.
Addenda: Ä• rdrÄ• -- : Md. ada `the sixth asterism' (â†• Si. â†• Pa.).

Ä• rdha 1344 Ä• rdha in cmpds. for ARDHÃ¡ -- 2 PÄ• á¹‡. [ARDHÃ¡ -- 2]
S. Ä• dho adj. `half', P. Ä• dhÄ« f. `a half' (< *Ä• rdhiya -- n.?). -- Deriv.
S. Ä• dhio m. `half a split date, half a rupee'; L. Ä• dhil f. `half -- share in a well'.
Ä• rdhakauá¸• ava -- see ARDHAKUá¸• AVA -- .

Ä• rdhika 1345 Ä• rdhika `sharing half', m. `one who ploughs in return for half share of the crop' Mn. [Ã¡RDHIKA -- : ARDHÃ¡ -- 2]
Bi. adhiyÄ• `proprietor of a half -- share'.
*Ä• RDHIKAKÄ• RA -- .

Ä• rdhikakÄ• ra 1346 *Ä• rdhikakÄ• ra `work of a co -- partner', or ardhËš. [
Ä• RDHIKA -- , KÄ• RA -- 1]
P. addhyÄ• rÄ• m. `the arrangement by which profits of agriculture or stockbreeding are shared between landlord and labourer'; N. adhiyÃ£Ì„r `co -- partner'; A. Ä• dhiyÄ• r `one who cultivates in return for half the crop'; Or. adhiÄ• ri `keeping a goat or calf with a half share of profit to the owner'; H. adhiyÄ• r m. `cultivator who receives a half -- share', adhiyÄ• rÄ« f. `this system'; G. adhiyÄ• ruÌƒ n. `keeping cattle in return for half the calves', adhiyÄ• rÄ« f. `forced labour'.

Ä• ËŠrya 1347 Ä• ËŠrya m. `an Aryan', f. ËšyÄ• -- RV., `noble, respectable' Mn. 2. *Ä• riya -- .
1. Pa. ayya -- `worthy', m. `gentleman', ËšyÄ• -- f., AÅ›. aya -- puta -- `prince'; NiDoc. aryag'a `a title' Burrow KharDoc 77; Pk. ajja -- `noble', m. `master, mother's or father's father' (X Å›vaÅ›rÅ«ËŠ -- : ajjÅ« -- f. `mother -- in -- law'); S. Ä• jo `free, at liberty' (bec. of -- j -- prob. â†• or influenced by Pers. Ä• zÄ• d Morgenstierne NTS v 339); Si. aya `person' Geiger GS 79.
2. Pa. ariya -- (or < aryÃ¡ -- ?), anÄ• riya -- ; Pk. Ä• riya -- , f. ËšyÄ• -- ; -- Si. ari -- in cmpds. `excellent' Geiger EGS 11, but rather â†• Pa. Ä• ryaka -- 1, Ä• ryaka -- 2, Ä• ryikÄ• -- ; *Ä• ryakula -- .

Ä• ryaka 1348 Ä• ryaka1 m. `respectable man, grandfather' MBh. [So called because the mother addresses her husband's father as Ä• rya(ka) -- , cf. Pk. ajjaÃ¼tta -- `husband' Baburam Saksena Proc. and Trans. 2nd Or. Conference 478: Ä• ËŠRYA --]
Pa. ayyaka -- m. `grandfather', Pk. ajjaga -- m., ajjiÄ• <-> f. `grandmother'; A. Ä• zo `great -- (in relationship)' in Ä• zo -- kakÄ• , -- nÄ• ti `great -- grandfather, -- grandson'; B. Ä• ji `grandmother'; Or. ajÄ• `mother's father'; Bhoj. Ä• jÄ• `grandfather', Ä• jÄ« `grandmother', Aw. lakh. Ä• jÄ• , H. Ä• jÄ• , ajÄ• m., ajÄ«, ajÄ« f.; G. Ä• jÉ” m. `mother's father'; M. Ä• jÌˆÄ• , ajÌˆÄ• `mother's or father's father', Ä• jÄ«, ajÄ« f.; Ko. Ä• jjo `grandfather'.

Ä• ryaka 1349 Ä• ryaka2 n. `ceremony performed in honour of departed ancestors' lex. [Ä• ËŠRYA --]
N. Ä• jÄ• -- pujÄ• `worship'; Si. inscr. -- ayika `oblation'.

1350 *Ä• ryakula -- , or *Ä• ryakakula -- `grandfather's house'. [Ä• ËŠRYA -- , KÃºLA --]
M. Ä• jÌˆoá¸·, ajÌˆËš, Ä• jÌˆÅ«á¸·, ajÌˆËš, Ä• jÌˆvaá¸· n., ajÌˆoá¸·Ä• m. `mother's father's house'.

1351 Ä• ryikÄ• -- , ËšyakÄ• -- f. `respectable woman' lex. [Ä• ËŠRYA --]
Pk. ajjiÄ• -- f. `grandmother' (see Ä• RYAKA -- 1); Gmb., Å¾Ä“i `mother', Niá¹…g., Ä• Ä«ËŠ, Woá¹-. yÄ• , Dm. yÄ«, Gaw. iÅ¾Ä• i, Å¾Ä• i, Ç°Ä• i, Kal. Ä• y*l, Bshk. Ä«Ä“i, Tor. yÃ¤i, Savi yÄ• i, Phal. yÄ“i, Sh. gil. Ä• Å¾eÌ† (pl. mÄƒyÄ• reÌ¯ < mÄ• tÃ¡raá¸¥), koh. Ä• Ç°e, WPah. bhad. hÄ• j, paá¹…. ijjÄ«, pÄ• á¸• . ij. -- See *Ä• Ä« -- . Addenda: Ä• ryikÄ• -- : WPah.poet. ije f. `mother', J. iji.

Ä• ËŠla 1352 Ä• ËŠla1 `poison' (in Ä• ËŠlÄ• kta -- `smeared with poison' RV.), n. `discharge of poisonous matter from venomous animals' SuÅ›r.
Pa. Ä• á¸·aka -- m. `thorn, sting, dart'; Pk. Ä• la -- n. `accusation'; B. Ä• l `sting or forceps of an insect'; OG. Ä• la n. `source of pain', G. Ä• á¸·, Ä• á¸·uÌƒ n. `false charge', Ä• á¸·Ä« -- gÄ• á¸·uÌƒ `abusive'. Addenda: Ä• ËŠla -- 1: S.kcch. Ä• r m. `false charge'.

Ä• la 1353 *Ä• la2 `hole for water'. [Cf. Ä• lavÄ• la -- m. `basin for water round a tree' KÄ• lid., Ä• vÄ• la -- m. lex. (not with Tedesco JAOS 67, 97), Pk. Ä• lavÄ• la -- n., Ä• vÄ• la -- , Ëšaya<-> n. `place near water']
Pk. Ä• la -- n. `small stream or pond'; H. Ä• lÄ• m. `basin for water round a tree'; G. Ä• á¸·iyÉ” m. `large cavity in a wall' Bloch LM 290; M. Ä• á¸·&etilde;, aá¸·&etilde; n., aá¸·Ä« f. `basin for water round a tree, any pool made to receive water'.

1354 Ä• lagati `adheres' KÄ• vyÄ• d., pres. part. Ä• lagant -- . 2. Ä• lagayati `affixes' Com. on KÄ• ty&capsdot;r. [âˆšLAG]
1. K. alÃ´ndu, f. alÃ¶nzÃ¼ `hanging down'.
2. PaÅ¡. Ä• l -- `to put on (shoes)'; -- Si. alavanavÄ• `to affix' rather < * Ä• LÄ• PAYATI2 or *SAá¹• LÄ• PAYATI.

Ä• lagana 1355 *Ä• lagana `hanging up'. [âˆšLAG]
N. alinu `clothes -- line, clothes -- net'; A. Ä• lÄ• n `a pendent'; Or. Ä• laá¹‡Ä• `clothes -- rack'; -- WPah. bhal. Ä• leá¹‡ f. `network at the

bottom of a cot' or < *Ä• LAYANA -- .
Ä• lagna -- see *Ä• LAGYATI.

1356 *Ä• lagyati `adheres to'. 2. Ä• lagna -- `fastened to' lex. [Cf. Ä• lagati `adheres' KÄ• vyÄ• d.: âˆšLAG]
1. Pa. Ä• laggÄ“ti `makes hang on to'; Pr. aleg -- `to hit'; M. alagá¹‡&etilde; `to hang (esp. of clustering fruit), to be overripe (of fruit)' with l after lagá¹‡&etilde;, caus. aá¸·gÄ• vá¹‡&etilde; `to be on the point of parturition (of animals)'; -- deriv. MIA. *Ä• laggaá¹‡a -- in P. algaá¹‡, Ëšá¹‡Ä« f. `line or stick to hang clothes on' (see also *ABHILAGYATI), Or. alaguá¹‡i, Bi. Mth. arganÄ«, Bi. (Shahabad) regnÄ«, H. alagnÄ«, alaÌƒgnÄ« f.
2. Pk. Ä• lagga -- `fastened'; M. aá¸·aÌƒg&etilde; n. `loop on either side of grain sack' (aÌƒ from Ä• LAMBA -- ?); -- poss. Si. alanÌ†ga `kissing' (Geiger EGS 11 < Ä• LIá¹…GA --).

1357 *Ä• laghayati `makes soft'. [laghayati `makes soft, tender or smooth' KÄ• lid.: LAGHÃº --]
H. alwÄ• yÄ• `light, soft, tender' pp. of 2nd caus. *alwÄ• nÄ• ?

1358 Ä• lapati `speaks' MBh. [âˆšLAP]
Pa. Ä• lapati, Pk. Ä• lavaÃ¯; Gauro al -- `to say'; OG. Ä• lavaÃ¯ `talks, sings'; -- Si. Ã¤lavum `address, invitation' or < SAá¹• LAPATI.

Ä• lapitraka 1359 *Ä• lapitraka `talkative'. [Cf. *lapitá¹› -- replaced by Pk. lavira -- `talkative': âˆšLAP]
G. aá¸·vitruÌƒ `talkative, tiresome, mischievous'.

Ä• lapp 1360 *Ä• lapp `wrap round'. [âˆš*LAPP]
M. aá¸·apá¹‡&etilde; `to bind round by wrapping', aá¸·pÄ• m. `wrapping round
, aá¸·paá¹‡ n. `anything to wrap with'.

1361 *Ä• lapyati `speaks'. [Cf. lapyati Ep.: âˆšLAP]
G. alÄ• pvuÌƒ `to sing, talk', alÄ• p m. `humming a tune'; -- < *allappaÃ¯,
cf. Pk. allaviya -- < *Ä• lapita -- . -- See Ä• LÄ• PYA -- .

1361a Ä• ËŠlabdha -- Add. 14281.

1362 Ä• ËŠlabhatÄ“ `takes hold of' RV., `obtains' MBh. [âˆšLABH]
Pk. Ä• labhaÃ¯ `obtains'; á¸Œ. al -- `to take', pret. 1st sg. alÄ«m; Kal. hal
-- , Kho. pret. aletam `I brought' (Morgenstierne Belvalkar Vol 86 < Ä• --
hrÌ¥ --); -- doubtful. <-> See Ä• ËŠRABHATÄ“.

Ä• lamba 1363 Ä• lamba m. `support, prop, refuge' MBh. [âˆšLAMB]
Pa. Ä• lamba -- m. `support'; Pk. Ä• laá¹• ba -- m. `refuge', A. Ä• lam; Bhoj.
alam `support'; H. alam m. `stick set up for the support of a climbing
plant', poet. alaÌƒb m. `help'; M. alaÌƒbÄ«Ëœ adv. `in a place of unsure
support, e.g. at the end of a branch' (with -- l -- < MIA. -- ll -- ?); Si.
alamÌ†ba `support', alamÌ†ba -- yaá¹-i `walking -- stick'.
Addenda: Ä• lamba -- : A. Ä• lam also `support' AFD 231.

1364 Ä• lambatÄ“ `clings to, leans on' MBh. 2. Caus. *Ä• lambayati. 3. *
Ä• rambatÄ“, cf. RÃ¡MBATÄ“. [âˆšLAMB, âˆšRAMB]
1. Pa. Ä• lambati `holds on to'; Pk. Ä• laá¹• baÃ¯ `is supported'; G.
Ä• laÌƒbvuÌƒ `to rest on, depend' bec. of -- l -- perh. â†• Sk.
2. Pa. Ä• lambÄ“ti; Kt. almoÌ„ -- tr. `to hang up', Dm. alamaÌ‚y --
Morgenstierne NTS xii 154 rather than with NTS 241 < avalambayati, see
AVALAMBATÄ“.
3. M. Ä• raÌƒbaá¸·á¹‡&etilde; `to be overcome by drowsiness'.

Ä• lambÄ• 1365 Ä• lambÄ• f. `a species of plant with poisonous leaves' SuÅ›r.
[Mayrhofer EWA i 79 :âˆšLAMB]
Pk. Ä• laá¹• ba -- n. `a sort of mushroom growing in the Rains'; M.
aá¸·aÌƒb&etilde;, Ëšbh&etilde; n. `mushroom, toadstool, Agaricus
campestris'.

Ä• laya 1366 Ä• laya m.n. `house, receptacle' YÄ• jÃ±. 2. `*clinging to'. [âˆšLÄ«1]
1. Pa. Ä• laya -- m. `house'; Pk. Ä• laya -- m.n. `place, house'; K. Ã´lu m. `nest, recess in a wall used as a shelf'; S. Ä• ro m. `nest or eggs on which a hen sits'; L. awÄ• á¹‡. Ä• lÄ• m. `niche in a wall', P. Ä• lÄ• m., Ä• lÄ« f., Ku. Ä• lo, Aw. lakh. Ä• ru, H. Ä• lÄ• m.; Si. alaya `house' (â†• Pa.?); -- ext. with -- á¸• a -- : P. á¸• og. Ä• llÉ™á¹›Ä• m. `bird's nest'.
2. Pa. Ä• laya -- m. `attachment, desire'; M. Ä• á¸· m.f. `longing for', Ä• á¸·Ä« f. `importunate begging' Bloch LM 294; Si. Ã¤liya `wish, desire'.
*Iá¹£á¹-AKÄ• LAYA -- , *Uá¹£á¹‡Ä• LAYA -- , DÄ“VÄ• LAYA -- , *PÄ«á¹-HÄ• LAYA -- , *BÄ«JÄ• LAYA -- , MAHÄ• LAYA -- , Å›IVÄ• LAYA -- , *Å›VAÅ›URÄ• LAYA -- .
Addenda: Ä• laya -- : S.kcch. Ä• ryo m. `recess in a wall'.

Ä• layana 1367 *Ä• layana `resting place'. [Cf. Ä• LAYA -- , layana -- n. `place of rest' ÅšiÅ›.: âˆšLÄ«1]
Pk. Ä• layaá¹‡a -- n. `rest house, sleeping room'; NiDoc. alena `epithet of a rug' Burrow KharDoc 77; -- with anal. -- ll -- : L. Ä• lhá¹‡Ä• m. `nest', P. Ä• hlaá¹‡Ä• m., H. Ä• lnÄ• m.; -- WPah. bhal. Ä• leá¹‡ f. `network at the bottom of a cot' or < *Ä• LAGANA -- .

1368 *Ä• lardayati `loads up'. [âˆšLARD]
G. aá¸·dÄ• vuÌƒ `to be overworked, be tired' pass. of *aÌ„Ì†á¸·advuÌƒ.

Ä• lava 1369 Ä• lava m. `stubble' Com. TS. [âˆšLÅ«]
Bi. H. Ä• lo `a portion of unripe corn reaped and eaten before the whole is ripe'; -- -- o points rather to Ä• LOÌ„PA -- , but see *Ä• LAVANA -- .

Ä• lavana 1370 *Ä• lavana `reaping'. [âˆšLÅ«]
H. arwan m. `the first cuttings of corn presented to the household gods'.
Ä• lavÄ• la -- see *Ä• LA -- 2.
Ä• lasa -- see ALASÃ¡ -- .

Ä• ËŠlasya 1371 Ä• ËŠlasya n. `sloth' PÄ• á¹‡. [ALASÃ¡ --]
Pa. Pk. Ä• lassa -- n., K. Ä• loÄ‹hu m., S. Ä• risu m., L. (Jukes) Ä• las f., awÄ• á¹‡. Ä• lus (â†’ S. Ä• lisu m.), P. WPah. bhad. Ku. Ä• las, A. Ä• lÄ• h, Or. Ä• á¸·asa, OMth. Ä• lasa, Bhoj. Ä• las, Aw. lakh. Ä• ras&ucircle;, H. Ä• las, Ä• ras m., G. Ä• á¸·as n., M. Ä• á¸·as, aá¸·as m., Ko. Ä• las, Si. las, lÃ¤s. -- Adj. forms: Pk. Ä• lassi<-> `lazy', K. Ä• laÌ‡Ä‹hi, S. Ä• risÄ«, P. Ä• lsÄ«, Ku.

alsÄ«, N. alchi, Ëšche, B. Ä• lsiyÄ• , Or. Ä• á¸·asi, OAw. Ä• lasÄ«, H. Ä• lsÄ«, M. Ä• á¸·Å›Ä«, aá¸·Ëš, Si. lÃ¤si.
Ä• lÄ• ta -- see ALÄ• TA -- .
Addenda: Ä• lasya -- : S.kcch. Ä• rsÅ« `idle'; Md. las `lateness' (or < ALASÃ¡ -- ?); A. also elÄ• h (phonet. elah) `laziness' AFD 226 (for e cf. ALASÃ¡ -- in CDIAL).

Ä• lÄ• na 1372 Ä• lÄ• na n. `post to tie an elephant to' MrÌ¥cch., `tethering rope for an elephant' KÄ• v. [< Ä• dÄ• ËŠna -- 2 LÃ¼ders KZ 38, 431 and Mayrhofer EWA i 555. If so: âˆšDÄ• 2]
Pa. Ä• á¸·Ä• na -- , Ä• lËš n. `elephant post'; Pk. Ä• lÄ• á¹‡a -- , Ä• á¹‡Ä• la -- m. `bond, rope or post for tying an elephant'; B. Ä• lÄ• n `elephant post', H. alÄ• n m. `post or rope for tying an elephant'; Si. alana `elephant post', aluá¹‡a `post to which an animal, esp. elephant, is tied'.

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1382 Ä• ËŠlikhati `scratches' ÅšBr. 2. Ä• lÄ“khanÄ« -- f. `brush' lex. [
Ä• lÄ“khanÃ¡ -- n. `scratching' PÄ• á¹‡. gaá¹‡a: âˆšLIKH].
1. Pa. Ä• likhati `draws', Pk. Ä• lihaÃ¯ `draws, paints, destroys (< *scratches out)'; Kho. axlik `to comb'.
2. Kho. axlÃ-ni `comb'. -- Morgenstierne BelvalkarVol 87 < *Ä• kharjati.

1383 Ä• liá¹…gati `embraces' MBh. 2. Ä• liá¹…ga -- m. `embrace' DaÅ›. [âˆšLIá¹…G]
1. Pa. Ä• liá¹…gati `embraces', Pk. Ä• liá¹• gaÃ¯, OMth. Ä• liá¹• gaÃ¯ prob. â†• Sk.
2. Si. alanÌ†ga Geiger EGS 11 without explanation of a -- for Ã¤ -- : prob. â†• Sk. or poss. < Ä• LAGNA -- .
Ä• liÃ±jara -- see ALIÃ±JARA -- .
Ä• linda -- see ALINDA -- 1.

Ä• lipta 1384 Ä• lipta `smeared' Má¹›cch. [Ä• ËŠlimpati ÅšBr.: âˆšLIP]
Ku. alÄ«t `dirty' or < *ANIKTA -- .

Ä• limpana 1385 Ä• limpana n. `whitening, painting' lex. [Ä• ËŠlimpati `smears' ÅšBr., Pa. Ä• limpÄ“ti `smears': âˆšLIP]
Pk. Ä• liá¹• paá¹‡a -- n. `whitewashing'; Ku. gng. e_É™b*l_&rtodtilde; `decoration of walls with lines of rice -- paste'; B. Ä• lipan `decorative designs on floor with rice -- paste', Ä• lipnÄ• , Ä• lpanÄ• `whitening of floor on festive occasions'; Or. Ä• á¸·ipaá¹‡Ä• `luncheon at the bride's house on the arrival of the bridegroom'.

Ä• lÄ«na 1386 Ä• lÄ«na `crouched' MBh., `come close to' KathÄ• s. [âˆšLÄ«1]
Pa. allÄ«na -- `clinging to, dirtied'; Pk. Ä• lÄ«á¹‡a -- , allÄ«á¹‡a<-> `attached to'; H. alÄ«n m. `the uprights in a door frame to which the leaves of the door are attached'; Si. Ã¤luna `adhering, loving'.

1387 Ä• lÄ«yatÄ“ `comes close to' MBh. 2. `crouches, stoops'. [MIA. forms with anal. -- ll -- , not with Pischel BB 13, 10 and Wackernagel AiGr i Â§ 192 c < *Ä• -- Å›lÄ«yatÄ“: âˆšLÄ«1]
1. Pa. allÄ«yati `sticks to', allÄ«yÄ• pÄ“ti `brings to', Ä• layati `clings to'; Pk. Ä• lÄ«i `is attached to', allÄ«aÃ¯, ËšlÄ«i, Ëšlii `enters, unites', alliyÄ• vÄ“i `brings near', allivaÃ¯ `hands over'; PaÅ¡. Ä• l -- `to get up', ar. lÃ¤Ç°Ç°É™m olii `I feel shame, lit. shame settles on me'; G. Ä• lvuÌƒ `to give, pay'; M. Ä• á¸·á¹‡&etilde; `to become inspissated, to dry up, to inspissate', Ä• á¸·aá¹‡ n. `flour used as a thickening for dishes' (or < * Ä• LÄ• PANA -- 2).
2. B. Ä• lÄ• `to be fatigued, be exhausted', caus. Ä• lÄ• na.

1388 Ä• lu -- , Ëšuka -- n. `esculent root of Amorphophallus campanulatus' lex. 2. Ä• lukÄ« -- f. `a species of root' Bhpr.
1. Pa. Ä• lu -- , Ëšuka -- , Ëšupa -- n. `Amorphophallus campanulatus, Arum campanulatum'; Pk. Ä• lu -- , Ëšuga -- m.n. `a partic. edible root'; K. Ã´luh m. `the potato Solanum tuberosum', L. P. Ä• lÅ« m. `potato', N. Ä• lu; A. Ä• lu `yam'; B. Ä• lu `potato, yam', Or. Ä• á¸·Å«; Mth. (ETirhut) Ä• ru `potato'; Bhoj. aruÄ• `an edible root'; H. Ä• lÅ« m. `potato, Arum campanulatum' (â†’ Bi. Ä• lÅ«, aluÄ• , Mth. Ä• lu `potato'); M. aá¸·Å« m., aá¸·uÌ„Ìƒ n. `Arum campanulatum, Calladium esculentum'; Ko. Ä• á¸·Å« `a tuber'; Si. alaya `yam'; -- Kho. aluk, (Lor.) aá¸·uk `pumpkin', WPah. bhad. Ä• lu n., bhiá¸• . e_luÌƒ n. `gourd' are semant. difficult and are perh. connected with ALÄ• ËŠBU -- .
2. Pk. Ä• luÄ« -- f. `a partic. creeper'; Bi. aruÄ« `Arum colocasia', Mth.

arabbÄ«, H. aruwÄ«, arwÄ«, araÄ« f.; G. aá¸·vÄ« f. `a partic. edible root'.
Addenda: Ä• lu -- : WPah.ká¹-g. (kc.) aá¸·u m. `potato'; Md. ala `yam', alu(v)i `potato'.
â€ *Ä• lla -- see Ä• RDRÃ¡ -- .

Ä• luka 1389 Ä• luka n. `a kind of fruit' lex., Ä• ruka -- n. `a medicinal fruit of an Himalayan tree' lex.
M. aá¸·Å« m., aá¸·av m.n. `a partic. tree with a snuffcoloured sweetish fruit', aá¸·vÄ«á¹‡ f. `the tree' (for -- v -- cf. Pa. Ä• lupa -- beside Ä• luka -- s.v. Ä• LU --).
Ä• lukÄ« -- see Ä• LU -- .

1390 *Ä• luá¸• ati `moves to and fro'. 2. Ä• loÌ„á¸• ayati `stirs up' SuÅ›r.
[Cf. Ä• lulita -- `agitated' MÄ• latÄ«m., Ä• loÌ„lita -- `shaken' MW.: âˆšLUá¸•].
1. Pa. Ä• luá¸·ati `moves here and there', Ä• luá¸·Ä“ti `sets in motion'; S. Ä• luá¹›aá¹‡u `to ebb (of the tide)'; -- Si. Ã¤lalÄ«ma `unrest, confusion' Geiger ES 19, but rather der. (h)alalanavÄ• < SAá¹• LÄ• LAYATI.
2. Pa. Ä• loÌ„á¸·Ä“ti `stirs up, agitates'; Pk. Ä• loÌ„á¸• Ä“i `stirs up, churns', pp. Ä• loÌ„á¸• ia -- , Ä• loÌ„lia -- ; S. Ä• roá¹›aá¹‡u `to plough a rice -- field after flooding'; Or. Ä• loá¹›ibÄ• `to stir'; Aw. lakh. aroÌ„rab `to stir grain in the winnowing basket'; H. Ä• loá¹›nÄ• `to churn'; M. Ä• loá¸• á¹‡&etilde;, Ä• loá¸• hËš `to stir'.
Ä• lulita -- see *Ä• LUá¸• ATI.

Ä• lulla 1391 *Ä• lulla `maimed'. [*LULLA --]
Wg. (Lumsden) "allÃºl" `bald'.

Ä• lÅ«ta 1392 *Ä• lÅ«ta `cut off'. [Ä• lÅ«na -- KÄ• lid., Ä• lunÄ• ti MW: âˆšLÅ«]
G. Ä• á¸·uÌƒ `lately stripped (of skin), painful'.

Ä• lÄ“kha 1393 Ä• lÄ“kha m. `writing' Apte. [Cf. Ä• ËŠlikhati `scratches, delineates by scratching' ÅšBr., `draws, paints' MBh.: âˆšLIKH]
Pa. Ä• lÄ“kha -- m. `picture', Pk. Ä• lÄ“ha -- m., Si. alevuva.
Ä• lÄ“khanÄ« -- see Ä• ËŠLIKHATI.

Ä• lÄ“khya 1394 Ä• lÄ“khya n. `writing, painting, picture' R. [âˆšLIKH]
Pk. Ä• lekkha -- `painted'; Si. Ã¤lik `picture'.

1395 *Ä• lÄ“á¹-ati `reclines on'. 2. *Ä• lÄ“á¹-yati. [âˆšLÄ“á¹-]
1. G. aleá¸• vuÌƒ, aleá¸• hËš `to lean against'.
2. G. aleá¹-vuÌƒ `id.'.
*Ä• lÄ“á¹-yati see *Ä• LÄ“á¹-ATI.

Ä• lÄ“pa 1396 Ä• lÄ“pa m. `smearing, plastering, ointment' SuÅ›r. [âˆšLIP]
Pa. Ä• lÄ“pa -- m. `ointment'; Pk. Ä• lÄ“va -- m. `smearing'; Si. alevuva `anointing'.

Ä• lÄ“pana 1397 Ä• lÄ“pana n. `smearing, plastering, ointment' SuÅ›r. [âˆšLIP]
Pa. Ä• lÄ“pana -- n. `anointing'; Pk. Ä• lÄ“vaá¹‡a -- n. `smearing, plaster'; Si. alevun `ointment'.

1398 Ä• lÄ“payati `besmears' KauÅ›. [âˆšLIP]
Si. Ã¤lavanavÄ• , pret. Ã¤levuvÄ• , `to paste together'.

Ä• lÄ“ha 1399 *Ä• lÄ“ha `licking'. [Ä• lihati `licks' BhP., pp. Ä• lÄ«á¸• ha<-> MBh., Pk. Ä• lihaÃ¯ `touches': âˆšLIH]
Kho. (Lor.) Ä• lih `salts in the earth' < `*salt -- lick'?

Ä• loÌ„ka 1400 Ä• loÌ„ka m. `brightness, splendour' R. [~ Ä• roÌ„kÃ¡ -- m. `small points of light' RV.: âˆšLOÌ„K]
Pa. Ä• loÌ„ka -- m. `light'; Pk. Ä• loÌ„ga -- , Ä• loÌ„a -- m. `brightness'; B. Ä• lo `light, lamp, candle'; Or. Ä• á¸·ua, Ä• á¸·a `light, brightness'; Si. aluva `dawn'.

1401 Ä• loÌ„cayatÄ“ `makes see, brings before one's own consciousness' MBh. [~ *Ä• ROÌ„CAYATI: âˆšLUC]
Pk. Ä• loÌ„Ä“i `reflects on', OG. Ä• loi.

Ä• loÌ„á¸• a 1402 *Ä• loÌ„á¸• a `movement to and fro', Ä• loÌ„la -- m. `trembling, rocking' KÄ• lid. [âˆšLUá¸•]
Pa. Ä• loÌ„á¸·a -- m. `confusion, uproar'; Wg. alá¹“l `song, singing' (NTS xvii 224 compares Sk. lal --); L. alol m. `affection (esp. of a child)'; H. alol m. `caper'.
Ä• loÌ„á¸• ayati see *Ä• LUDATI.

Ä• loÌ„pa 1403 Ä• loÌ„pa m. `morsel' lex. [âˆšLUP]
Pa. Ä• loÌ„pa -- m. `morsel of food'; Si. aá¸·uvÄ• `sweetmeat made of flour, molasses and ghee'; -- Bi. H. Ä• lo m. `a portion of unripe corn reaped and eaten before the whole is ripe' rather than < Ä• LAVA -- .

Ä• loÌ„ptra 1404 *Ä• loÌ„ptra `that which cuts off'. [âˆšLUP]
H. alotÄ• m. `screen'.

Ä• loÌ„pya 1405 *Ä• loÌ„pya `that which is to be cut off'. [âˆšLUP]
Si. alupa `small piece'.

1406 *Ä• loÌ„pyatÄ“ `is cut off' [Ä• ËŠlumpati `tears out, separates' AV., Pa. Ä• lumpati `breaks off', Pk. Ä• luá¹• paÃ¯ `takes away', Ä• loÌ„viya -- `covered': âˆšLUP]
With MIA. -- ll -- : G. alopvuÌƒ `to disappear', alpÄ• vuÌƒ `to be hidden'.

1407 *Ä• loÌ„rtati `rolls'. [âˆš*LOÌ„RT]
H. aluá¹-nÄ• `to fall, stagger'; G. Ä• á¸·oá¹-vuÌƒ `to wallow', Ä• loá¹-aá¹‡ n. `a pillow to lean against'; -- M. aloá¹-á¹‡&etilde; `to transact, do, be conversant with' < tr. `*to roll about'?
Ä• loÌ„la -- see *Ä• LOÌ„á¸• A -- .
Ä• loÌ„lita -- see *Ä• LUá¸• ATI.
*Ä• lla -- `wet': see Ä• RDRÃ¡ -- .
*Ä• llaka -- `fresh ginger': see Ä• RDRAKA -- .

Ä• llabhrÌ¥á¹£á¹-a 1408 *Ä• llabhrÌ¥á¹£á¹-a `moist cob of maize'. [*Ä• LLA -- , BHRÌ¥á¹£á¹-A -- 1]
N. alauá¹-o `fresh cob of maize'.

Ä• vandana 1409 Ä• vandana n. `salute' lex. [âˆšVAND]
M. Ã£Ì„daá¹‡, aÌƒdËš n. `presents additional to customary and necessary presents from bride's father to daughter or son -- in -- law'.

1410 Ä• ËŠvapati `throws into' AV., `inserts' ÅšBr. [âˆšVAP]
Pa. Ä• vapati `deposits as pledge'; M. Ã£Ì„vá¹‡&etilde; `to transplant rice', Ã£Ì„vá¹‡Ä« f. `the transplanting of rice'.

Ä• vÃ¡pana 1411 Ä• vÃ¡pana n. `act of sowing, of inserting' ÅšBr. [âˆšVAP]
Pa. Ä• vapana -- n. `sowing, depositing'; H. Ä• wan m. `the field into which rice has been transplanted'; M. Ä• vaá¹‡ n. `the first or growing field of rice, such young rice -- plants, the field into which they are transplanted'.

1412 Ä• ËŠvayati `interweaves, strings' AV. [âˆšVÄ“]
Kho. awÃ©ik `to plait, braid' semant. more satisfactory than, with Morgenstierne Belvalkar Vol 87, < Ä• -- vyÄ“<-> (Ä• ËŠvyayati `covers oneself' RV.).

Ä• varaá¹‡a 1413 Ä• varaá¹‡a n. `covering, obstruction' Mn., `wall' MBh. [âˆšVRÌ¥1]
Pa. Pk. Ä• varaá¹‡a -- n. `hindrance, bar, covering'; WPah. bhal. Ä• rn m. `entrance to a beehive'; G. Ä• vraá¹‡ n. `a covering'; Si. avaraá¹‡a `dam'.

1414 *Ä• varati `covers'. [Ä• vrÌ¥á¹‡oÌ„ti `covers, shuts in' MBh.: âˆšVRÌ¥1]
Pa. Ä• varati `shuts out, obstructs'; Pk. Ä• varaÃ¯ `covers'; Kho. awerik `to shut up (cattle or their pen), to tie up (an animal)'; G. Ä• varvuÌƒ `to cover, spread, scatter', avrÄ• vuÌƒ `to be covered'; M. Ä• vará¹‡&etilde; `to cover, restrain, gather together'.

Ä• varÄ• 1415 *Ä• varÄ• `covering', Ä• varaka -- SÄ• h. [âˆšVRÌ¥1]
Pa. -- Ä• vara -- in cmpd. `obstructing'; K. Ä• wÃ¼rÃ¼ f. `covering, surrounding' < *Ä• varikÄ• -- , or < Ä• VRÌ¥TI -- .
*SKANDHÄ• VARÄ• -- .

Ä• varjana 1416 Ä• varjana n. `propitiating' SÄ• h. [âˆšVRÌ¥J1]
Pa. Ä• vajjana -- n. `meditation'; Pk. Ä• vajjaá¹‡a -- n. `propitiating'; Si.

avadana `meditation' Geiger EGS 12, but rather â†• Pa.

1417 Ä• varjayati `turns over, bends' Hariv. [Ä• vÃ¡rjatÄ“ subj. RV.: âˆšVRÌ¥J1]
Pa. Ä• vajjÄ“ti `turns over'; Pk. Ä• vajjaÃ¯, pp. Ä• vajjiya -- , `propitiates'; B. Ä• ojÄ• `to make half shut, to shut' Chatterji ODBL 874; Or. Ä• ujibÄ• tr. and intr. `to lean to one side', Ä• ujÄ• ibÄ• `to push to one side, to shut'. -- More prob. < *Ä• TUDYATÄ“.

Ä• vartÃ¡ 1418 Ä• vartÃ¡ m. `whirlpool' ÅšBr., `revolving' R., `crowded place where many men live together' lex. [âˆšVRÌ¥T1]
Pa. Ä• vaá¹-á¹-a -- m. `turning, circuit, eddy'; Pk. Ä• vatta -- , Ä• vaá¹-á¹-a -- m. `circular motion, a sort of village'; A. Ä• uá¹-i `a partic. quarter of a town or village'; G. Ã£Ì„á¹-É” m. `turn, twist'; M. Ä• á¹-Ä• m. `turn with a rope round a post, hoop, ring, frame of an umbrella'; Si. avaá¹-a `circular, surrounding', adv. `around'.
Ä• MRÄ• VARTA -- , *NÄ• BHIYÄ• VARTA -- .
Addenda: Ä• vartÃ¡ -- : Md. avaÅ™ `ward, village'?

1419 Ä• ËŠvartatÄ“ `turns round, returns' RV. [âˆšVRÌ¥T1]
Pa. Ä• vattati, Ä• vaá¹-á¹-ati; Pk. Ä• vattaÃ¯, Ä• vaá¹-á¹-aÃ¯, Ä• uá¹-á¹-aÃ¯ `goes round, changes'; Kho. awehrtik, intr. `to turn', tr. `to turn upside down, give in exchange'; G. Ä• vaá¹-vuÌƒ intr. `to turn out'; M. aá¹-á¹‡&etilde; `to twist'.
Ä• vÃ¡rtana -- see Ä• ËŠVARTAYATI.

1420 Ä• ËŠvartayati `causes to turn round' RV. 2. Ä• vÃ¡rtana -- n. `turning round' RV., `stirring, melting of metals' lex. 3. Ä• ËŠvrÌ¥tta -- `stirred'. [âˆšVRÌ¥T1]
1. Pa. Ä• vaá¹-á¹-Ä“ti tr. `turns round', Pk. Ä• vattÄ“i, Ä• yaá¹-á¹-aÃ¯, Ä• uá¹• tÄ• vÄ“i; Ä• vaá¹-á¹-aÃ¯ `is melted'; Kho. awehrtÄ“ik `to cause to turn, make give in exchange'; S. Ä• á¹-aá¹‡u tr. `to melt'; P. auá¹-á¹‡Ä• `to boil'; A. Ä• uá¹-iba `to smelt, thicken (milk) by boiling'; B. Ä• oá¹-Ä• na `to stir when boiling'; Or. Ä• uá¹-ibÄ• `to melt, boil'; Bhoj. awaÌƒá¹-al `to stir, boil'; H. auá¹-nÄ• tr. `to boil, to evaporate over a fire' (> intr. `to be boiled, be consumed with rage' whence der. tr. auá¹-Ä• nÄ• ); G. avá¹-avÄ• vuÌƒ `to be evaporated while being stirred (of milk or medicine)'; M. aá¹-á¹‡&etilde; `to thicken by boiling, fuse metals'.

2. Pa. Ä• vattana -- n. `turning back', Ä• vaá¹-á¹-ana -- n. `twisting', Pk. Ä• vattaá¹‡a -- , Ä• yaá¹-á¹-aá¹‡a -- n.; Kho. awertoÌ„nu `place where water pours over an edge'; S. Ä• taá¹‡u m. `place where women sit and spin'; L. Ä• taá¹‡, attuá¹‡ m. `party of women collected to spin together'; Or. Ä• utaá¹‡a `act of stirring milk over a fire', H. auá¹-an m. `boiling'.
3. See *ARDHÄ• VRÌ¥TTA -- `half melted'.
Addenda: Ä• vartayati: S. Ä• uá¹-aá¹‡u (KhubSD) intr. `to melt, dissolve', tr. `to smelt, cast (metal)'.

1421 Ä• valati `turns'. 2. Ä• valita -- `turned' KÄ• d. [âˆšVAL]
1. M. Ã£Ì„vaá¸·á¹‡&etilde;, avËš intr. `to shrink, contract', tr. `to draw tight' (deriv. avaá¸· `narrow, slender' unless < Ã¡BALA -- ); in the sense `to knead the limbs' < *Ä• MALATI.
2. G. Ä• vá¸·Ä«yÉ” m. `great inclination of mind, eager desire' ext. of * Ä• valiu.

Ä• valana 1422 *Ä• valana `turning'. [âˆšVAL]
Pk. Ä• valaá¹‡a -- n.; K. Ä• walun, Ëšnu m. `whirlpool'.

1423 Ä• vali -- , ËšÄ« -- f. `row, line' Hit. 2. *avali -- [Connexion with Ä• li -- 1, *Ä• á¸• I -- 2 (Mayrhofer EWA i 81) is doubtful except as independent loans from non -- Aryan sources].
1. Pa. Ä• valÄ« -- f. `row, range', Pk. Ä• valÄ« -- , ËšliÄ• -- f.; A. Ä• olÄ• `eaves of a house, penthouse'.
2. Pk. oÌ„lÄ« -- f. `line'; L. awÄ• á¹‡. oÌ„l `hereditary custom'; Or. oá¸·i `slope of a roof'; Bi. orÄ« `eaves'; G. oá¸·i `row, line; M. oá¸· f. `line, row', oá¸·Ä• m. `line of procedure' (oá¸·, oá¸·Ä« f. `streamlet, gutter' rather < *AVAGHALA --).
*UT -- Å›Iá¹£á¹-Ä• VALI -- .
Ä• valita -- see Ä• VALATI.

1424 Ä• valgatÄ“ `springs up' MBh. [âˆšVALG]
Pk. Ä• vaggaá¹‡a -- n. `springing on a horse'; M. Ä• vagá¹‡&etilde;, avËš `to run wild' -- Bloch LM 293.

1425 Ä• ËŠvasati `dwells' RV., `sleeps with' Mn. [âˆšVAS2]
Pa. Ä• vasati `resides', Pk. Ä• vasaÃ¯, pres. part. Ä• usaá¹• ta<-> `stays'; A.
Ä• ohiba `to recline'.
*Ä• vÄ• á¹-a -- 1 `pit': see AVATÃ¡ -- .

Ä• vÄ• á¹-a 1426 *Ä• vÄ• á¹-a2 `enclosure'. [For Ä• -- cf. Ä• VÄ• RA -- , Ä• VRÌ¥TI
-- : VÄ• á¹-A -- 1]
M. Ä• vÄ• á¸• , avËš n. `an enclosure round a house, courtyard', Ä• á¸• Ä• m.
`fence of quick trees'.

Ä• vÄ• ta 1427 *Ä• vÄ• ta `blown up'. [Ä• ËŠvÄ• ti `blows upon' RV.: âˆšVÄ• 2]
Ext. with -- á¸• a -- : P. avÄ• á¹›Ä« f. `blaze of fire'.
*Ä• vÄ• da -- see APAVÄ• DA -- .

Ä• vÄ• pa 1428 Ä• vÄ• pa m. `scattering' MBh., `setting out jars' lex. [âˆšVAP]
Pa. Ä• vÄ• pa -- m. `potter's kiln', Pk. Ä• vÄ• va -- m.; M. Ä• vÄ• m. `handful
of rice -- plants for transplanting, brinjals or chillies regularly set out
in a new bed'. -- In meaning of `potter's kiln' it collides with Ä• PÄ• KA --
.

Ä• vÄ• ma 1429 *Ä• vÄ• ma `being on the left'. [VÄ• ËŠMA -- 1]
Wg. awÄ• ËŠm doÌ„Å¡ `left arm' (Morgenstierne NTS xvii 235 loc. a -- +vÄ• ma
--).

Ä• vÄ• ra 1430 Ä• vÄ• ra m. `shelter, defence' KÄ• m. [âˆšVRÌ¥1]
Pa. Ä• vÄ• ra -- m. `defence'; H. awÄ• l m. `enclosed space formed by a cluster
of cottages'; M. Ä• vÄ• r, avËš n.m. `enclosure, yard'; Si. avura `cover,
shelter, rampart'.
SKANDHÄ• VÄ• RA -- .

1431 Ä• vÄ• rayati `covers, encloses' MBh. [âˆšVRÌ¥1]

Pa. Ä• vÄ• rÄ“ti `wards off, bars'; K. Ä• warun `to cover, surround'; Si. avuranavÄ• `to cover'.
Ä• vÄ• la -- see *Ä• LA -- 2.

Ä• vÄ• sa 1432 Ä• vÄ• sa m. `abode, house' MBh. [âˆšVAS2]
Pa. Pk. Ä• vÄ• sa -- m.; Or. uÄ• sa `palace, harem'; OH. awÄ• sa m. `stopping -- place'; G. avÄ• s m. `abode', OG. loc. sg. avÄ• Å› < *avÄ• si; M. Ä• vsÄ• m. `temporary erection of stakes and leafy branches'. -- Deriv. Or. uÄ• siÄ• `a servant in the harem'.
Addenda: Ä• vÄ• sa -- : WPah.poet. wÄ• s m. `abode, bird's nest' (or â†• Sk. vÄ• sa -- 2?).
â€ *JANYÄ• VÄ• SA -- .

1433 Ä• vÄ• sayati `perfumes' R. [âˆšVÄ• S]
H. ausnÄ• `to become stale and stink (of food)'.

Ä• vÄ• ha 1434 Ä• vÄ• ha m. `invitation' MBh., `marrying' lex. [Ä• ËŠvahati `brings' RV., `brings home the bride' MBh.: âˆšVAH]
Pa. Ä• vÄ• ha -- m. `taking in marriage'; AÅ›. shah. man. avaha -- , kÄ• l. Ä• vÄ• ha -- `wedding', Si. avÄ• va.

1435 Ä• ËŠvÄ• hayati `invites, invokes' ÅšBr. [âˆšVAH]
Pk. Ä• vÄ• hÄ“i; M. Ä• vÄ• há¹‡&etilde; `to summon'.

1436 Ä• ËŠvidhyati `throws in' ÅšBr., `shoots at' TS., `swings' MBh. [âˆšVYADH]
Pa. Ä• vijjhati `swings round, sets in order'; Pk. Ä• vijjhaÃ¯ pass. of Ä• viá¹• dhaÃ¯ `pierces, puts on (clothes)'; M. Ä• vÄ©jÌˆhá¹‡&etilde;, Ä• vijÌˆá¹‡&etilde;, Ä• vaÌƒjÌˆËš `to transplant rice'.

1437 Ä• ËŠviÅ›ati `enters, takes possession of' RV., `sits down' MBh. 2. * Ä• viÅ›yatÄ“ `is entered, is possessed'. 3. Ä• viá¹£á¹-a- `possessed' AitBr., `sitting' BhP. [âˆšVIÅ›]
1. Pa. Ä• visati `enters', Pk. Ä• visaÃ¯ `is joined'; B. Ä• isÄ• `to come'; OSi. Ã¤visenavÄ• `to approach, enter'.
2. Si. Ã¤vissenavÄ• `to be angry'.
3. Pk. Ä• viá¹-á¹-ha -- `entered'; L. awÄ• á¹‡. e_á¹-hÄ• `sat'; Si. Ã¤viá¹-u `possessed (by an evil spirit), mad'.

*ANÄ• VIá¹£á¹-A -- .
*Ä• viÅ›yatÄ“ see Ä• ËŠVIÅ›ATI.
Ä• viá¹£á¹-a -- see Ä• ËŠVIÅ›ATI.

Ä• viá¹£á¹-i 1438 *Ä• viá¹£á¹-i f. `demoniacal possession'. [Cf. Ä• vÄ“Å›a -- `id.' BÄ• lar.: âˆšVIÅ›]
K. Ä• vÄ“á¹-h, Ä• waá¹-h, dat. Ëšá¹-hi, f. `demoniacal possession'.
Ä• ËŠviá¹£á¹-ita -- see Ä• ËŠVÄ“á¹£á¹-ATÄ“.

1439 *Ä• vunÄ• ti `strings together'. [Ä• ËŠVAYATI `interweaves, strings': see *VINÄ• TI: âˆšVÄ“]
Pa. Ä• vuá¹‡Ä• ti `strings on, fixes on, impales'; Si. (SigGr) avuá¹‡a -- `to string together', Ã¤vinum `linking together', amunanavÄ• `to string together' (Geiger BSOS viii 555 wrongly < Ä• vrÌ¥á¹‡Ä• ti): forms with -- m -- poss. < *samÅ«na -- , cf. sÃ¡á¹• vayati `interweaves' RV., -- samuta -- ÅšBr.
Addenda: *Ä• vunÄ• ti: Md. amunanÄ« `strings together' rather < *samÅ«na -- (for am -- < Ä• m -- or sam -- cf. Si. amutu < â€ Ä• GANTU -- ?).

1439a â€ Ä• vrÌ¥á¹‡oÌ„ti `covers, restrains, hems in' MBh. [âˆšVRÌ¥1]
Si. amuá¹‡anavÄ• `to be entangled in' perh. rather than with DSL i 550 < * Ä• VUNÄ• TI (cf. Si. amutu < â€ Ä• GANTU --).

Ä• ËŠvrÌ¥ta 1440 Ä• ËŠvrÌ¥ta `covered' RV., `surrounded' Mn. [âˆšVRÌ¥1]
Pa. Ä• vaá¹-a -- `covered', Pk. Ä• vuda -- ; Ash. awÉ™á¹›Ä«ËŠ adj. f. `narrow (of a valley)', Wg. Ä• wÅ•e/, Dm. aÌ,wÉ™Ì• Å•a, f. aÌ,wuÅ•i; Gaw. Ä• ËŠvá¹›*l `enclosure, sheepfold'; Kal. aruÌ„Ìƒ Å•ik `narrow', Phal. awÄ«ËŠá¹›u; K. Ä• woru `covered, surrounded'; -- Si. avaá¸·a `enveloped, overspread' or poss. < SÃ¡á¹• VRÌ¥TA -- .

Ä• vrÌ¥ti 1441 Ä• vrÌ¥ti f. `covering, closing' lex. [âˆšVRÌ¥1]
Pk. Ä• vudi -- f. `covering, protection'; AÅ›. -- Ä• vaá¸• ikÄ• <-> `enclosure' in kq. aá¹• bÄ• vaá¸• ikÄ• , top. ËškyÄ• `mango -- grove'; K. Ä• wÃ¼rÃ¼ f. `covering, surrounding' or < *Ä• VARÄ• -- ; P. á¸• og. Ä• á¹› f. `fence'.

Ä• ËŠvrÌ¥tta 1442 Ä• ËŠvrÌ¥tta see Ä• ËŠVARTAYATI.
*ARDHÄ• VRÌ¥TTA -- .

Ä• ËŠvrÌ¥tti 1443 Ä• ËŠvrÌ¥tti f. `turning back' TS., `revolving' ÅšBr.

[âˆšVRÌ¥T1]
H. Ã£Ì„á¹- f. `twist', Ä• á¹-Ä«, Ã£Ì„á¹-Ä« f. `twist, plait', Ã£Ì„á¹-Ä« f. `a frame on which thread is wound'; G. Ã£Ì„á¹-i f. `knot in thread'.
*Ä• VRÌ¥TTIKARA -- , *Ä• VRÌ¥TTIKARAá¹‡A -- .

Ä• vrÌ¥ttikara 1444 *Ä• vrÌ¥ttikara `twisting'. 2. *Ä• vrÌ¥ttikaraá¹‡a -- `instrument for twisting'. [Ä• ËŠVRÌ¥TTI -- , KARÃ¡ -- 1 and KÃ¡RAá¹‡A --]
1. L. aá¹-eraá¹‡ `to wind yarn'; P. aá¹-erá¹‡Ä• , uá¹-Ëš `to reel, make up into skeins'; H. aá¹-ernÄ• `to wind'; G. aá¹-ervuÌƒ `to form skeins of thread (usu. on the fingers)'.
2. L. aá¹-eruá¹‡ m. `bat, yarn -- twister'; P. aá¹-eraá¹‡, uá¹-Ëš m. `reel'; H. aá¹-eran m. `distaff, winder'.

1444a *Ä• vrÌ¥ddha -- Add. 14286.

Ä• vrÌ¥á¹£a 1445 *Ä• vrÌ¥á¹£a `rain, pertaining to the rains'. [Cf. PRÄ• VÅ•ÌŠá¹£<-> and Ä• ËŠvará¹£atÄ“ RV.: âˆšVRÌ¥á¹£]
B. Ä• us (with or without dhÄ• n) `rainy season rice-crop' Chatterji ODBL 320; Or. Ä• us `rice harvested in autumn'; H. Ä• Å«s m. `rice sown in April -- May'.
Ä• vrÌ¥á¹£á¹-i -- `rain' in ANÄ• VRÌ¥á¹£á¹-I -- . [âˆšVRÌ¥á¹£]

Ä• vÄ“Å›ika 1446 Ä• vÄ“Å›ika m. `guest' lex. [Ä• vÄ“Å›a -- m. `entering' BÄ• lar., Pk. Ä• vÄ“sa -- m.: âˆšVIÅ›]
Sh. (Lor.) aoÅ¡o, oÌ„Å¡o `guest' < *Ä• vÄ“á¹£aka -- ?

Ä• vÄ“á¹£á¹-a 1447 Ä• vÄ“á¹£á¹-a m. `surrounding, strangling' YÄ• jÃ±. [âˆšVÄ“á¹£á¹-]
1. Bi. aiá¹-hÄ• , aÄ©á¹-hÄ• `voluted shell of water -- snail used for making lime'; H. aiá¹-Ä• , aÄ©á¹-Ä• m. `twist, turn'. -- 2. Pk. Ä• vÄ“á¸• ha -- m. `twist'.

1448 Ä• ËŠvÄ“á¹£á¹-atÄ“ `spreads over', Ä• ËŠvÄ“á¹£á¹-ayati `envelops' ÅšBr. pp. Ä• ËŠviá¹£á¹-ita -- RV. [âˆšVÄ“á¹£á¹-]
1. P. aÄ©á¹-há¹‡Ä• , aÄ©á¹-á¹‡Ä• `to twist, cramp', Ku. aÄ©á¹-há¹‡o `to wrest', H. aÄ©á¹-hnÄ• , aÄ©á¹-nÄ• `to twist', ameá¹-hnÄ• (< aá¹½ -- ?). <->
2. Pa. Ä• vÄ“á¹-hita -- `turned round'; Pk. Ä• vÄ“á¸• hiya -- , Ä• veá¸• á¸• hËš `wrapped round'; H. aÄ©á¹›nÄ• `to twist'.

Ä• vÄ“á¹£á¹-ana 1449 Ä• vÄ“á¹£á¹-ana n. `wrapping round' KauÅ›. [âˆšVÄ“á¹£á¹-]
1. N. aÄ©á¹-han `oppression, nightmare', H. aÄ©á¹-han f. `twist'. -- 2. Pa.
Ä• vÄ“á¹-hana -- n. `winding round', Pk. Ä• vÄ“á¸• haá¹‡a -- n.
Addenda: Ä• vÄ“á¹£á¹-ana -- : S. Ä• iá¹-haá¹‡u (NS. Ä• Ä«á¹-hËš KhubSD) m. `a small swift or reel for winding yarn etc.', Ä• uá¹-haá¹‡i (KhubSD) cf. `stick used for twisting thread or fibre into a rope'.

1450 Ä• vÄ“á¹£á¹-yatÄ“ `is twisted' Hit. [âˆšVÄ“á¹£á¹-]
P. aÄ©á¹-há¹‡Ä• , aÄ©á¹-á¹‡Ä• `to walk affectedly'; N. aÄ©á¹-hinu `to be twisted, to strut'; Mth. aÄ©á¹-hab, aÄ©á¹-ab `to twist one's body round'; H. aÄ©á¹-hnÄ• , aÄ©á¹-nÄ• `to wriggle'.
Ä• ËŠvyayati see Ä• ËŠvayati.

1451 Ä• ËŠvrajati `comes near, proceeds' ÅšBr. [âˆšVRAJ]
Pa. Ä• vajati `comes near', 3rd sg. opt. abbajÄ“; Si. Ã¤vidinavÄ• `to walk' (
Ã¤ -- from pret. Ã¤viddÄ• < Ä• vrajita --),

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absol. 10th cent. avuj, Ëšud, mod. avut < Ä• vrajya (or Ä• padya, see
Ä• ËŠPADYATÄ“: Geiger GS 159 < Ä• gatya). -- Or poss. < sÃ¡á¹• vrajati `walks about' ÅšBr.
Ä• ËŠÅ›a `I ate' see *AÅ›ATI. [âˆšAÅ›2]

1451a â€ *Ä• vrÄ• á¹‡a -- `dam'. [vrÄ• á¹‡Ã¡ -- `pent up (of rivers)' RV.: âˆšVRÌ¥1]
Si. avuá¹‡a, amuá¹‡a `water confined by dam, irrigation channel, dam, embankment' DSL i 549.

Ä• Å›Ã¡ 1452 Ä• Å›Ã¡ m. `food, eating' usu. in cmpd. ÅšBr., Ä• Å›i -- f. `eating' KauÅ›. [âˆšAÅ›2]
K. oÌ„h -- nÃ¶ji, woÌ„ -- nÃ¶jÃ¼ f. `windpipe and gullet (both thought to be the way for food)'; -- doubtful.
PRÄ• Å›A -- ; *ANTARÄ• Å›A -- , *GAVÄ• Å›A -- , *DHARMÄ• Å›A -- .
Ä• ËŠÅ›aá¹• sati see Ä• Å›Ã-á¹£ -- .
Ä• Å›ana -- see ASANA -- .

Ä• Å›ayÃ¡ 1453 Ä• Å›ayÃ¡ m. `resting place' ÅšBr., `any receptacle' Mn., `stomach' SuÅ›r. [âˆšÅ›Ä«1]
Ä• MÄ• Å›AYA -- , JALÄ• Å›AYA -- , *Å›VAÅ›URÄ• Å›AYA -- .

1454 Ä• ËŠÅ›ayÄ“ `lies down, rests' RV. [âˆšÅ›Ä«1]
Bshk. Ä• Å¡ `was', Tor. aÅ¡Å« or < Ã¡Å›AYAT Morgenstierne AO xviii 225.

Ä• Å›ara 1455 *Ä• Å›ara `protection'. [Cf. Ä• Å›Ä• ra -- in Ä• Å›Ä• raiá¹£Ã-n -- `seeking protection' AV.: âˆšÅ›AR]
Ku. N. Ä• sro m. `refuge'; Mth. Ä• sarÄ• `retreat, refuge'; H. Ä• srÄ• m. `refuge', Ä• sarnÄ• `to take refuge'; OMarw. Ã£Ì„saro m. `protection', G. Ä• srÉ” m., M. Ä• srÄ• m. (Bloch LM 293 < Ä• Å›raya -- ); -- bec. of -- s -- S. Ä• siro m. `refuge', L. Ä• srÄ• m., P. Ä• srÄ• m., á¸• og. Ä• ssarÄ• m. either â†• H. or MIA. analogical form *Ä• ssara -- .

1456 Ä• Å›Ã¡s -- , nom. sg. Ä• Å›Ä• ËŠá¸¥ f. `wish, expectation', Ä• Å›Ä• ËŠ -- AV. [âˆšÅ›Ä• S].
Pa. Pk. Ä• sÄ• -- f. `hope, expectation'; S. Ä• ha f. `prayer for evil, desire to retain'; Ku. N. B. Mth. Bhoj. Aw. lakh. H. Ä• s f. `hope' (â†’ L. P. Ä• s f.), OMarw. Ä• sa f., G. M. Ko. Ä• s f.
DURÄ• Å›A -- , *PRATYÄ• Å›Ä• -- , PRÄ• Å›Ä• -- .
Ä• Å›Ä• ËŠ -- see Ä• Å›Ã¡S -- .
Ä• Å›Ä• tikÄ• -- see *Ä• SÄ• á¹-A -- .
Ä• Å›Ä• ra -- `protection' see *Ä• Å›ARA -- .
Addenda: Ä• Å›as -- : WPah.ká¹-g. Ã¡Å› f. `hope', J. Ä• 'Å›, Garh. Ä• s; <-> line 2 âˆšÅ›Ä• S read âˆšÅ›Aá¹• S.

Ä• Å›Ã-á¹£ 1457 Ä• Å›Ã-á¹£ f. `wish, prayer' RV., `blessing' Mn. [âˆšÅ›Ä• S]
Pk. Ä• sisÄ• -- , Ä• sÄ«sÄ• -- , Ä• sÄ« -- , Ä• siÄ• -- f. `blessing', K. Ã¶hÄ« f.; <-> X Ä• ËŠÅ›aá¹• sati: Pa. Ä• siá¹• sati `prays for'.

Ä• Å›Ä«viá¹£Ã¡ 1458 Ä• Å›Ä«viá¹£Ã¡ m. `a venomous snake' AV.
Pa. Ä• sÄ«visa -- m. `snake'; Si. Ã¤sivÃ¤s, ahivisa `snake' EGS 15, but prob. â†• Pa.

Ä• Å›Ãº 1459 Ä• Å›Ãº `quick' RV., m.n. `rice ripening quickly in the Rains' ÅšBr.
Pk. Ä• su -- `quick'; A. Ä• hu `a species of rice reaped in June -- July'.

1460 Ä• ËŠÅ›rÌ¥á¹‡oÌ„ti `listens to' RV. 2. Ä• ËŠÅ›ruta -- TS. 3. Ä• ËŠÅ›raÌ„Ì†vayati `addresses' RV. [âˆšÅ›RU]
1. Pa. Ä• suá¹‡oÌ„ti, Ëšá¹‡Ä• ti `listens to'; Si. asanavÄ• , ahaËš `to hear': *asun -- replaced by as -- after pret. Ã¤suva ND 615 a 22 or after caus. asvanu D.E. Hettiaratchi Univ. of Ceylon Rev. vi 4 290.
2. Si. Ã¤suvÄ• , Ã¤hËš `heard'.
3. Si. asvanavÄ• , assanËš `to cause to hear, announce'.
Addenda: Ä• ËŠÅ›rÌ¥á¹‡oÌ„ti: Md. ahanÄ« `asks, hears', (hon.) assanÄ«, assavanÄ«.

Ä• Å›oÌ„ka 1461 *Ä• Å›oÌ„ka1, Ä• Å›oÌ„kÄ“ya -- `belonging to the aÅ›oka tree' PÄ• á¹‡. [AÅ›OÌ„KA --]
Pk. Ä• soÌ„a -- ; G. Ä• so -- pÄ• lÉ” m. `leaves of the tree Jonesia asoka'.

Ä• Å›oÌ„ka 1462 *Ä• Å›oÌ„ka2 `shining'. [Cf. Ä• Å›oÌ„kÄ• -- f. `woman's name' PÄ• á¹‡. gaá¹‡a Å›ubhrÄ• di: âˆšÅ›UC]
WPah. jaun. Ä• Å›oÌ„ `brightness, light'.

Ä• Å›aucya 1463 *Ä• Å›aucya `impurity'. [Cf. aÅ›auca -- , Ä• Å›Ëš n. Mn., Pk. asoÌ„ya -- n.; aÅ›uci -- `impure' Mn.: Å›UCI --]
K. hoÌ„Ìƒ Ä‹h, st. hoÌ„Ìƒ Ä‹ -- m. `ceremonial impurity'; -- or perh. â†• aÌ„Ì†Å›auca -- .

Ä• Å›carya 1464 Ä• Å›carya `wonderful' Kaá¹-hUp. 2. *Ä• Å›cariya -- .
1. Ku. Ä• saj `surprise' < *Ä• chaj?
2. Pa. acchariya -- , acchÄ“ra -- , Pk. acchariya -- , ËšrÄ«ya -- , Ëšrijja -- , acchÄ“ra -- , accaria -- , Ëšra -- , accÄ“ara -- .

Ä• Å›rama 1465 Ä• Å›rama m.n. `hermitage' Mn. [âˆšÅ›RAM]

KHOÌ„YÄ• Å›RAMA -- , DUGDHÄ• Å›RAMA -- .

Ä• Å›raya 1466 Ä• Å›raya m. `resting place, refuge, dwelling' R. [âˆšÅ›RI]
Pa. assaya -- m. `refuge, shelter', Pk. Ä• saya -- m.; OK. Ã´Å›u m. `husband (used by the wife)', K. Ä• Å›Ã«Ã± f. `wife'; <-> Wg. aá¹£ai `net'?
*Å›VAÅ›URÄ• Å›RAYA -- .

Ä• Å›rayaá¹‡a 1467 Ä• Å›rayaá¹‡a n. `refuge' TS. [âˆšÅ›RI]
L. Ä• saá¹‡ m. `nest'.

1468 Ä• Å›rayati `affixes, applies to' AV. [âˆšÅ›RI]
Ash. Ä• á¹£Ä“ -- `to collect', Wg. aá¹£Ä“i -- ; PaÅ¡. lauá¹›. Ä• á¹£ -- `to collect', kuá¹›. oÌ„Ìƒá¹£ -- `to seize, catch'; Gau. Å¡eyoÌ„Ìƒ -- `to take': Morgenstierne IIFL iii 3, 20.
Ä• ËŠÅ›rÄ• vayati see Ä• ËŠÅ›RÌ¥á¹‡OÌ„TI.
Addenda: Ä• ËŠÅ›rayati [Cf. Shgh. axÌŒay -- `to throw sheaves under the bullock's feet on threshing floor' < Ir. *Ä• sraya<-> EVSh 17]
Md. assanÄ« `ties'?

Ä• Å›rita 1469 Ä• Å›rita `attaching oneself to' MBh. [âˆšÅ›RI]
Pa. assita -- `dependent on', Pk. assiya -- .
*Aá¹…KÄ• Å›RITA -- .
Ä• ËŠÅ›ruta -- see Ä• ËŠÅ›RÌ¥á¹‡OÌ„TI.

Ä• ËŠÅ›vattha 1470 Ä• ËŠÅ›vattha `belonging to Ficus religiosa', n. `its fruit', Ëšthika -- adj., ËšthÄ«ËŠ -- f. PÄ• á¹‡. [AÅ›VATTHÃ¡ --]
S. Ä• sati f. `Acanthodium hirtum (the seeds of which are used in medicine)'; -- doubtful.

Ä• Å›vÄ• sa 1471 Ä• Å›vÄ• sa m. 'breathing freely' SuÅ›r. [âˆšÅ›VAS1]
Pa. assÄ• sa -- m. `breathing out', Pk. Ä• sÄ• sa -- m. `encouragement' (assasaÃ¯ `breathes'); WPah. bhal. hÄ• Å›u m. `sob' < *Ä• Å›Ä• hu; M. asÄ• sÄ• -- usÄ• sÄ• m. `panting' (see *UT -- Å›VÄ• SA -- ); Si. asas -- pasas `exhaling and inhaling' (see PRAÅ›VÄ• SA --).

1471a â€ Ä• Å›vÄ• sita -- `encouraged, consoled' DaÅ›. [âˆšÅ›VAS1]
WPah.ká¹-g. Å›e/I, Å›n/a f. (obl. Å›e/i `at ease'), kc. Å›É”e f. `ease, comfort, peace of mind' (Him.I 200 < Ä• Å›vasiti).

Ä• Å›vinÃ¡ 1472 Ä• Å›vinÃ¡ `belonging to the AÅ›vins', m. `name of a month in the Rains' ÅšBr. [AÅ›VÃ-N --]
Pk. Ä• siá¹‡a -- m. `the month September -- October', A. Ä• hin, MB. Ä• sina, Bi. Mth. H. Ä• sin m. -- Deriv. A. Ä• hiniyÄ• `produced in this month'.

Ä• á¹£Ä• á¸• hÃ¡ 1473 Ä• á¹£Ä• á¸• hÃ¡ m. `the month June -- July' SuÅ›r., Ëšaka -- m. lex. 2. Ä• á¹£Ä• á¸• hÄ« -- f. `the day of full moon in this month'
KÄ• tyÅšr. [Ã¡á¹£Ä• á¸• HÄ• --].
1. Pa. Ä• sÄ• á¸·ha -- mÄ• sa -- m. `June -- July', KharI. aá¹£aá¸• asa gen. sg., Pk. Ä• sÄ• á¸• ha -- m., PaÅ¡. kurd. &aangstrommacr;á¹›, K. hÄ• r m., vill. hÄ• á¹›; S. hÄ• á¹›u m. `summer, the hot weather'; L. hÄ• há¹› m. `June -- July' (â†' Bshk. hÄ• á¸• AO xviii 236), awÄ• á¹‡. hÄ• Ë‹á¹›; P. hÄ• á¹›h m., á¸• og. Ä• á¹› (with low -- rising tone), WPah. bhal. hÄ• Ë‹á¹›, Ku. asÄ• á¹›, N. asÄ• r, A. Ä• hÄ• r, B. Ä• sÄ• á¹›, Or. asÄ• á¹›ha, Bi. Bhoj. H. asÄ• á¹›h m., G. asÄ• á¹› m., Si. Ã¤saá¸·a, Ã¤hÃ¤á¸·a. -- Deriv. P. hÄ• á¹›hÅ« `born or sown in &capamacr;.'; A. Ä• hÄ• ruwÄ• `produced in &capamacr;.'; Or. asÄ• á¹›huÄ• `a partic. kind of vegetable'.
2. Pk. Ä• á¹£Ä• á¸• hÄ« -- f. `full -- moon day in &capamacr;.', B. Ä• sÄ• á¹›Ä«, H. asÄ• á¹›hÄ« f.
Ä• á¹£Ä• á¸• HÄ«YA -- .
Ä• á¹£Ä• á¸• hÄ« -- see Ä• á¹£Ä• á¸• HÃ¡ -- .
Addenda: Ä• á¹£Ä• á¸• hÃ¡ -- : WPah.ká¹-g. (kc.) Å›Ã¡á¹›h, Å›Ä• á¹›h m. `month mid June to mid July', Garh. asÄ• á¹›.

Ä• á¹£Ä• á¸• hÄ«ya 1474 Ä• á¹£Ä• á¸• hÄ«ya `*pertaining to the month &capamacr;á¹£Ä• á¸• ha' (`born in the constellation of aá¹£Ä• á¸• hÄ• ' PÄ• á¹‡.).
[Ä• á¹£Ä• á¸• HÃ¡ --]
Wg. Ä• Ç°á¸—i, aÅ¾Ëš, aáº“Ëš `apricot' (NTS xvii 223 < Ä• á¹£Ä• á¸• hikÄ• -- but with unexpl. voiced sibilant as in Kal.

aáº“Ä• á¹›Ä«, aáº“&aacutemacrdotdot;Ä«), PaÅ¡. aá¹£aá¹›Ä«ËŠ, Shum. Ã£Ì„á¹£Ä• á¹›Ä«ËŠ, Gaw. Ã£Ì„á¹£aá¹›Ä«ËŠk, Bshk. Ä• á¹£á¸—á¹›, Tor. Ä• Å¡ai; Phal. Ä• á¹£Ä• ËŠá¹› f. `apricot', Ëšá¹›Ä«ËŠ `the tree'; Sh. *aá¹£Ä• Ä« â†' á¸Œ *lá¹£aei f. `apricot tree and fruit' (Psht. aÅ¡arai `dried apricot' â†• Dard. AO xviii 225); K. hÃ¶rÄ« f. `general name for crops ripening in month &capamacr;., mainly pulses', L. hÄ• rhÄ« f. `apricot, spring crops'; P. hÄ• á¹›hÄ«, Ëšá¹›Ä« f. `crops sown in winter'; Bi. asÄ• á¹›hÄ« koá¹› `hoeing of sugar -- cane in &capamacr;.'; H. sÄ• á¹›hÄ« f. `grain cut in spring'; G. asÄ• á¹›Ä« `belonging to the month &capamacr;.'.
&capamacr;S `sit': Ä• sÃ¡ -- 1 Ä• ËŠsatÄ“, Ä• ËŠsana -- 1, Ä• sita -- , Ä• ËŠstÄ“; Ã¡dhyÄ• stÄ“, upÄ• saka -- , upÄ• sÄ• -- .
Addenda: Ä• á¹£Ä• á¸• hÄ«ya -- : WPah.ká¹-g. Å›Ã¡á¹›É” m. `apricot'; J. Å›Ä• á¹›hÄ« f. `autumnal harvest'; poet. Å›aá¹›e f. `apricot (tree)', ká¹-g. Å›Ã¡á¹›á¹-I, Å›aá¹-á¹-I f. `apricot tree'.

Ä• sÃ¡ 1475 Ä• sÃ¡1 m. `seat' TS., Ä• sÄ• ËŠt `from near' RV. [âˆšÄ• S]
S. Ä• hero m. `a roost, roosting' (+ ?).

Ä• ËŠsa 1476 Ä• ËŠsa2 `*throwing', m. `ashes, light dust' AV. [âˆšAS2]
Pk. Ä• sa -- m. `throwing'; Kt. asÉ™ `ashes', Wg. Ã¡sÃ¤, Pr. Ä• ËŠsÉ™, PaÅ¡. Ä• ËŠsÉ™k, Shum. Ä• ËŠsik.
*KARÄ«á¹£Ä• SA -- , *CARMÄ• SA -- , *PRASTARÄ• SA -- , *BÄ«JÄ• SA -- .

Ä• ËŠsakta 1477 Ä• ËŠsakta `attached to, resting on'. [âˆšSAÃ±J]
Pa. Pk. Ä• satta -- `hanging on to'; Kt. Ã¡sto `top board of veranda railing' Morgenstierne.

Ä• saá¹…gÃ¡ 1478 Ä• saá¹…gÃ¡ m. `waylaying' RV., `attachment' KÄ• lid. [âˆšSAÃ±J]
Pa. Ä• saá¹…ga -- m. `attachment', Pk. Ä• saá¹• ga -- m.; G. Ä• salƒgÉ”, asÃ£Ì„gÉ” m. `addiction, devotion'.

1478a Ä• ËŠsajati Add. 14290.

1479 Ä• sajyatÄ“ `hangs on to' KÄ• tyÅšr. [Cf. Ä• ËŠsajatÄ“ `clings to' RV.:

âˆšSAÃ±J].
MIA. pp. *Ä• sagga -- from *Ä• sajj -- after type bhajjaÃ¯: bhagga -- : Bi.
Mth. asaganÄ« `stick or rope for hanging up clothes'; -- or X arganÄ« (see *
Ä• LAGYATI).

1480 Ä• ËŠsatÄ“ AV. 2. Ä• ËŠstÄ“ `sits, exists, remains' RV. [âˆšÄ• S]
1. Pa. Ä• sati `sits', Pk. Ä• saÃ¯, Kal. Ä• s -- `to be' (pres. rumb. Ä• s -- em
, -- as, -- ou, -- ik, -- a, -- an; urt. Ä• s -- É™m, -- us, -- É™r, -- eme,
-- o, -- un); Kho. asik `to be' (pres. sg. as -- um, -- us, -- ur); Sh. in
past only áº¯sÅ-s `I was' (-- s -- < MIA. -- ss -- < *Ä• syatÄ“?); K. Ä• sun
`to sit, remain, be'; WPah. bhal. Ä• h -- `to be' in pres. only; OH. Ä• snÄ•
`to remain', Ä• hi `is' (but see Ä• ËŠKá¹£Ä“TI); M. asá¹‡&etilde; `to wait,
exist' (or < Ä• ËŠKá¹£Ä“TI), Ä• há¹‡&etilde; `to be' (but see Ã¡STI and
Ä• ËŠBHAVATI).
2. PaÅ¡. lauá¹›. Ä• sta, kuá¹›. ost, ar. olÌ„st `is, exists' or < Ã¡STI.
Addenda: Ä• ËŠsatÄ“. 1. WPah. Ä• s -- in ká¹-g. Ã¡ssa `am, is, are',
pres.part. poet. asdo `existing', kc. kÄ• se `what is?'; <-> WPah. Ä• h -- in
pres.part. ká¹-g. neÄ© Ä• ËŠndÉ” `(there) is not'; -- perh. pres.part. + --
thÄ« < STHITÃ¡ -- in kc. asti `(there) is', ká¹-g. Ã¡nthi, J. Ã£Ì„thÄ«,
ká¹-g. neÄ© Ã¡nthi, neÄ© Ã¡tthi, nÃ-tthi (rather than < Ã¡STI ac. Him.I 2).
J.C.W.

Ä• satta 1481 *Ä• satta `sitting'. [Cf. Ä• SANNA -- : âˆšSAD]
Ash. Ã¡sta `chair'? -- Morgenstierne NTS ii 244 < Ä• STHÄ• -- with?

Ä• sada 1482 Ä• sada `approach' in durÄ• sada -- `hard to approach' MBh.
[âˆšSAD]
Pa. Ä• sada -- m. `approach'; Pk. Ä• saya -- n. `proximity', Ä• sÄ• ya -- m.
`reaching'; A. ahÄ• `act of coming'.

1483 Ä• ËŠsadati `sits near, approaches' RV. [âˆšSAD]
Pa. absol. Ä• sajja `having approached' (cf. Ä• sÄ«dati `comes near'); Pk.
Ä• sayaÃ¯ `sits near'; A. Ä• hiba `to approach, come'; B. Ä• sÄ• `to come'
(Chatterji ODBL 385 < Ä• ËŠVIÅ›ATI); Or. Ä• sibÄ• `to come', Ä• santÄ• adj.
`future'.

Ä• ËŠsana 1484 Ä• ËŠsana1 n. `sitting' AV., ËšnÃ¡ -- n. `seat' ÅšBr., Ä• sanÄ«
-- f. `small seat' KauÅ›. [âˆšÄ• S]

Pa. Ä• sana -- , Ëšaka -- n. `seat', Pk. Ä• saá¹‡a -- n.; Dm. aÌƒsai `chair' (or poss. < Ä• SÄ• DÃ¡ --); PaÅ¡. oÌ„son `stool' Morgenstierne IIFL iii 3, 18, Shum. Ã¡san `seat'; Gaw. Ä• sÃ¡n `stool'; K. Ä• san m. `buttocks, rump'; S. Ä• saá¹‡u m. `cloth for sitting on' and P. Ä• saá¹‡ m. `stool, seat on a horse' (note -- s -- , not -- h --); Ku. Ä• saá¹‡ `small woollen rug'; A. Ä• hon `that part of an elephant's neck on which the driver sits, steersman's seat, natural seat formed by tree -- branches', Ä• huniyÄ• `forming a convenient seat (of branches)'; B. Ä• san `stool, withers of an elephant', Ä• sni `small stool, stall, shop'; Bi. Ä• san `driver's seat on an ekka' Ä• snÄ« `mat of kuÅ›a grass'; H. Ä• san m. `driver's seat, withers of an elephant, inner part of the thighs', Ä• snÄ« f. `a small deerskin'; G. Ä• saá¹‡ n. `seat', Si. asuna, asna.
BÄ• á¹‡Ä• SANA -- , Å›ILÄ• SANA -- , *Å›RÌ¥á¹…GÄ• SANA -- .
Ä• sana -- 2 see ASANA -- .
Addenda: Ä• ËŠsana -- 1: â€ *Å›Ä“YYÄ• SANA -- .

Ä• sandÄ«ËŠ 1485 Ä• sandÄ«ËŠ f. `chair, stool' AV., ËšdikÄ• -- f. `small chair' KÄ• d. 2. *Ä• sandaka -- . [âˆšSAD]
1. Pa. Ä• sandi -- f. `chair', ËšikÄ• -- f. `little chair'; Pk. Ä• saá¹• dÄ« -- f. `stool', ËšdiÄ• -- `little stool'; Savi Ä• sandá¸— `stool'; Si. hÃ¤Åˆda, Ã¤Åˆda `bed, sleeping couch' (Geiger GS 37 < Å›AYYÄ• ËŠ --).
2. Pk. Ä• saá¹• daya -- n. `a sort of seat'; S. hano m. `saddle', L. hannÃ£Ì„ m.

Ä• ËŠsanna 1486 Ä• ËŠsanna `seated' AV., `near' MBh., `obtained' BhP., n. `nearness' R. [âˆšSAD]
Pa. Ä• sanna -- `near', Pk. Ä• saá¹‡á¹‡a -- `near', n. `nearness'; NiDoc. asaá¹• na `acquired'; Si. inscr. asanhi `in the vicinity', asan `near' (asal Geiger GS 30, but perh. rather < AÃ±CALA --); -- S. ahanu m. `balancing of scales' doubtful.

1487 Ä• ËŠsarati `hastens towards' RV. [âˆšSRÌ¥]
N. Ä• srinu `to be conceived (of humans)'; -- doubtful.

Ä• sava 1488 Ä• sava m. `juice, molasses spirit' MBh. [Ä• ËŠsunoÌ„ti `presses out' RV.: âˆšSU1]
Pa. Pk. Ä• sava -- m. `intoxicating spirit'; G. Ä• sav m. `distilled spirit'.

Ä• sÄ• á¹-a 1489 *Ä• sÄ• á¹-a `maggot', Ä• Å›Ä• tikÄ• -- f. `egg of fly or other insect, nit' BHS II 109.
Pa. Ä• sÄ• á¹-ikÄ• -- f. `fly's egg, nit'; M. Ä• sÄ• á¸• Ä«, asËš, aÌƒsËš, Ä• sá¸• Ä«, asËš, aÌƒsËš `spawn of flies settling on a wound, fly -- blow, maggots'.

Ä• sÄ• dÃ¡ 1490 Ä• sÄ• dÃ¡ m. `footstool, cushion' AV. [âˆšSAD]
Dm. Ä• sai `chair' < *Ä• sÄ• dÄ« -- ; -- perh. rather with Morgenstierne NTS xii 130 < Ä• sanÄ« -- , see Ä• ËŠSANA -- 1.

Ä• sÄ• ra 1491 Ä• sÄ• ra1 m. `hard shower' MBh., `attack' lex. [âˆšSRÌ¥]
Pk. Ä• sÄ• ra -- m. `heavy rainfall'; S. Ä• ru m. `strong current of a stream rushing against and washing away the bank'; Or. asarÄ• `shower of rain'.

Ä• sÄ• ra 1492 *Ä• sÄ• ra2 `firm'. [SÄ• ËŠRA -- 2]
Kho. asÃ¡r `high solid wall, revetment of a field terrace' Morgenstierne Belvalkar Vol 86.

Ä• sita 1493 Ä• sita `seated', m. `one who dwells' R., n. `abode' MBh. [âˆšÄ• S]
Pk. Ä• sia -- `seated'; Kho. (Lor.) asiru `inhabitant, inhabited'.
Ä• sÃ-ya -- see Ä• SYÃ -- .
Ä• ËŠsÄ«t see Ã¡STI.

1493a Ä• ËŠsÄ«dati Add. 14292.

1494 Ä• sÄ«vyati `sews together' MW. [Ä• syÅ«ta -- , Ä• sÄ«vana -- n. `sewing on' KÄ• á¹-h.: âˆšSIV]
Pk. Ä• sÄ«vaa -- m. `tailor'; Pr. aÅ¡yÅ« -- `to sew'.

1495 *Ä• supati `goes to sleep'. 2. Ä• supta -- BHSk. [âˆšSVAP1]
1. Tor. hÅ«b -- `to sleep'. 2. Tor. hut `he slept'. (Grierson Tor. 157 < suptÃ¡ -- , Morgenstierne AO viii 303 with ?)

Ä• surÄ« 1496 Ä• surÄ« f. `Sinapis ramosa' lex.
S. ahuri f. `mustard seed'; Ä• huryo, Ä• hirËš m. `a seed used in medicine'; L. Ã´hur, ahuÌƒr, arheÃµ, (Jukes) Ä• hur f. `mustard', P. Ä• hur f., B. H. Ä• surÄ« f.; -- *Ä• suraka -- : K. Ä• soru m. `mustard plant, Sinapis ramosa';

N. asuro `the shrub, Adhatoda vasica'.

Ä• srÌ¥kvika 1497 *Ä• srÌ¥kvika `near the corner of the mouth'. [SÅ•ÌŠKVAN --].
Kho. aá¹£ki, iá¹£Ëš `jaw', iá¹£kÃ-o don `back -- tooth'.

1498 Ä• sÄ“cayati `pours in or on' &capamacr;Å›vGrÌ¥. [Cf. Ä• ËŠsiÃ±cati `pours in' RV., Pa. Ä• siÃ±cati `sprinkles', Pk. Ä• sitta -- : âˆšSIC]
M. asaviá¹‡&etilde; `to season (a pot by heating and sprinkling to saturation with milk)'. -- Or poss. < Ä• SRÄ• VAYATI.

1499 Ä• sÄ“vatÄ“ `frequents' R., `performs, enjoys sexually' MBh. 2. * Ä• sÄ“vayati. 3. *Ä• sÄ“vyatÄ“ [âˆšSÄ“V].
1. Pa. Ä• sÄ“vati `practises, enjoys'; Pk. Ä• sÄ“vaÃ¯ `performs, cherishes'; G. Ä• savvuÌƒ `to do unasked work'.
2. M. asaviá¹‡&etilde; `to deflower (a virgin), have illicit sexual relations with'.
3. G. Ä• savtuÌƒ (< *Ä• sevvanta -- ?) n. `business, work (esp. if not asked for)'.

Ä• skandÃ¡ 1500 Ä• skandÃ¡ m. `attack' KathÄ• s. (`the fourth die' TS.), Ä• skÃ¡ndam absol. `having attacked' VS. [âˆšSKAND]
Or. Ä• khanda `the lying in ambush'.

1501 Ä• skandati `leaps, attacks' KathÄ• s. [âˆšSKAND]
Or. Ä• khandibÄ• `to restrain from going on his way'.

Ä• skrÌ¥ta 1502 *Ä• skrÌ¥ta `brought near'. [Cf. Ä• ËŠkrÌ¥á¹‡oÌ„ti `brings

near' RV., `drives near' AV.: âˆšSKRÌ¥]
Pk. akkhaá¸• aÃ¯ `attacks'; G. Ä• khaá¹›vuÌƒ `to ramble, roam'; -- very doubtful.

1503 Ä• ËŠskauti `pulls' ÅšBr., Ä• ËŠskunoÌ„ti AV. [âˆšSKU]
Cf. Pk. akkhoÌ„á¸• aÃ¯ `draws (from sheath), pulls, jerks' (see also *
Ä• Ká¹£OÌ„á¹-AYATI); M. Ä• khuá¸• á¹‡&etilde;, akhËš, Ä• khaá¸• Ëš, akhËš tr. and intr. `to draw in, contract, stop'.

1504 *Ä• stambhati `stands firm'. [âˆšSTAMBH]
P. Ä• thamá¹‡Ä• `to stop, be supported; (of the sun) to set'; -- in last sense see Ã¡STAM Ä“TI.

Ä• stara 1505 Ä• stara m. `covering, cushion, bed' KathÄ• s. [âˆšSTRÌ¥]
Pa. atthara -- m. `rug (for horses, elephants, &c.)', Ëšaka<-> m. `covering', ËšikÄ• -- f. `layer'; Pk. attharaya -- `covering', m. `outer garment'; Gy. eur. astÃ©r f. `saddle'; Pr. Ä• ËŠsturuk `bedding'; S. Ä• tharu m. `packsaddle'; L. Ä• thur, pl. Ä• thar m. `donkey's saddle, bullock gear'; P. Ä• thrÄ« f. `deep earthen dish in which tobacco is prepared', á¸• og. Ä• ttharÄ« f.; Ku. Ä• thro, athËš m. `a dish of food'; Or. athuripathuri (< PRASTARÃ¡ -- ) `entire belongings of anyone'; Bi. Mth. atharÄ• `firework maker's wooden platter', atharÄ« `potter's mould'; G. Ä• thar n. `covering for floor or ground'; M. Ã£Ì„thar m. `large coarse mat of bamboo', Ã£Ì„thrÄ« , aÌƒthËš f. `matting, bed -- cloth'; Si. Ã¤tiriya, Ã¤tirilla `coverlet' < *
Ä• starikÄ• -- ; -- Wg. Ä• stÉ™r `big' (< `*spreading', cf. VISTRÌ¥TA --).
Addenda: Ä• stara -- : S.kcch. Ä• thar m. `jute cloth under wooden frame on donkey's back'.

Ä• stÃ¡raá¹‡a 1506 Ä• stÃ¡raá¹‡a n. `layer of sacred grass' AV., `bed, coverlet' AitBr. [âˆšSTRÌ¥]
Pa. attharaá¹‡a -- n. `coverlet, matting', NiDoc. astarana, Pk. attharaá¹‡a -- , atthurËš n.; Pr. Ä• sturun `bedding'; M. Ã£Ì„thrÅ«á¹‡, aÌƒthËš n. `matting, bedspread'; Si. ataraá¹‡a, aturuá¹‡a `cloth spread out for or over a seat, sheet'.

1507 Ä• starati `spreads, covers' R. [âˆšSTRÌ¥]
Pa. attharati, Pk. attharaÃ¯; Pr. imper. Ä• sturu, absol. oÌ„stori `to spread out (a carpet)'; G. Ä• tharvuÌƒ `to spread out', M. Ã£Ì„thará¹‡&etilde;,

aÌƒthËš, Si. aturaá¹‡avÄ• (pret. atuá¸·Ä• see Ä• ËŠSTRÌ¥TA --). -- Si. absol. atuá¹-a, 12th -- cent. inscr. atoá¹-ay, < Ä• strÌ¥tya with o ~ u from pres. stem or after kaá¸·a: koá¹-a < *kartuvÄ• . -- Pk. atthuvvaÃ¯ `strews' < *Ä• -- sturv -- ati, cf. strÌ¥á¹‡á¹“ti and Pk. atthuraá¹‡a -- see Ä• STÃ¡RAá¹‡A -- .
Addenda: Ä• starati: Md. aturanÄ« `arranges', eturenÄ« `is spread' <-> or < SAá¹• STARATI.

Ä• stariman 1508 *Ä• stariman `spreading out, covering'. [Cf. inf. stÃ¡rimani RV., stariman -- m. `bed' lex.: âˆšSTRÌ¥]
Ash. astrÉ™mÉ™Ì• `ice' (but NTS ii 244 with ?).

Ä• stÄ• ra 1509 Ä• stÄ• ra m. `spreading', Ëšaka -- m. `fire -- receptacle' Bhpr. [âˆšSTRÌ¥]
Pa. atthÄ• ra -- , Ëšaka -- `spreading out'; Ash. astar `quiver', Kt. Å¡toÌ„r , Wg. iÅ¡tÄ• r; Or. athÄ• ra `earthen pot over which a cloth is stretched for steaming cakes', athÄ• ra -- muhÃ£Ì„ `flat -- faced'; Si. atura `the string which toddy -- tappers stretch from one palm -- top to another'. -- PaÅ¡. atÄ• r `roof' â†• Ind. Morgenstierne IIFL iii 3, 21.

1510 *Ä• studati `strikes against'. [Cf. Ä• ËŠtudati RV.: âˆš*STUD]
Cf. S. Ä• thuá¹›aá¹‡u `to trip, stumble' (cf. Ä• khuá¹›aá¹‡u s.v. * Ä• Ká¹£Uá¹-ATI); G. Ä• thaá¹›vuÌƒ, athËš `to come into collision with', athá¹›Ä• vuÌƒ `to be tired'; M. Ä• thaá¸• á¹‡&etilde; `to catch with a jerk'.

Ä• ËŠstrÌ¥ta 1511 Ä• ËŠstrÌ¥ta `spread' VS. [âˆšSTRÌ¥]
Pa. atthata -- `spread, covered'; L. Ä• thiÄ•  m. `a plot of land fit for cultivation having boundaries, a part of a farm set aside to be fallow or for some other purpose'; Si. ataá¸·a, atuá¸·a `spread out', (SigGr) ataá¸·a `flat rock'. -- See Ä• STARATI.
Ä• strÌ¥tya see Ä• STARATI.
Ä• ËŠstÄ“ see Ä• ËŠSATÄ“.

Ä• sthÄ• 1512 Ä• sthÄ• f. `condition, regard' KathÄ• s., `support' lex. [âˆšSTHÄ•]
Pk. atthÄ• -- , aá¹-á¹-hÄ• -- f. `trust'; P. Ä• thaá¹›Ä« m. `a permanent servant (opp. to day -- labourer)'; Ko. Ä• á¹-hÄ• u m. `memory' Katre FOK 165 < *Ä• sthÄ• pa -- ; -- Ash. Ã¡sta `chair' Morgenstierne NTS ii 244, but perh.

< *Ä• SATTA -- .
Addenda: Ä• sthÄ• -- : â€ *Ä• STHÄ• NTARA -- .

1513 *Ä• sthÄ• ti `remains'. [Ä• ËŠtiá¹£á¹-hati `resorts to, remains on' RV.: âˆšSTHÄ•]
Pk. atthaÃ¯ `sits'; Gy. wel. ast -- `to remain, stop'; Or. aá¹‡á¹-hibÄ• `to last, hold out, suffice'.

Ä• sthÄ• ËŠna 1514 Ä• sthÄ• ËŠna n. `place, assembly' VS. [âˆšSTHÄ•]
Pa. aá¹-á¹-hÄ• na -- n. `stand, post', Pk. aá¹-á¹-hÄ• á¹‡a -- , atthËš n., Ëšá¹‡Ä« -- f. `assembly, assembly -- hall'; Kal. astÃ¡n `dancing ground'; Sh. astÄ• n m. `shrine'; Si. inscr. atane `on the site of'. -- See Ä• STHÄ• PANA -- .
Addenda: Ä• sthÄ• ËŠna -- : â€ *Ä• STHÄ• NÄ• NTARA -- .
â€ *Ä• sthÄ• ntara -- or â€ *Ä• sthÄ• nÄ• ntara -- [Ä• STHÄ• -- or Ä• STHÄ• ËŠNA -- , Ã¡NTARA -- 2] see AVASTHÄ• NTARA -- Add2.

Ä• sthÄ• pana 1515 Ä• sthÄ• pana n. `strengthening remedy' SuÅ›r. [âˆšSTHÄ•]
H. athÄ• n, ËšnÄ• m. `pickles'; -- S. Ä• thÄ• á¹‡o m., G. athÄ• á¹‡uÌƒ, Ä• thá¹‡uÌƒ n. phonet. < Ä• sthÄ• ËŠna -- or â†• H.?
Addenda: Ä• sthÄ• pana -- : S.kcch. Ä• thÄ• á¹‡Å« m. `pickles'; -- cf. S.kcch. Ä• thá¹‡Å« `to season with spices', G. Ä• thvuÌƒ.

1516 Ä• ËŠsthÄ• payati `causes to stay, hurts' RV., `fixes into' AitBr. [âˆšSTHÄ•]
Or. aá¹‡á¹-hÄ• ibÄ• `to raise up, support'; M. Ä• á¹-haviá¹‡&etilde;, aá¹-hËš `to recollect', Ä• á¹-havá¹‡&etilde;, aá¹-hËš `to come to mind'; -- N. aá¹-hyÄ• unu, aÌƒá¹-hËš `to catch, clutch, squeeze'? -- Si. aá¹-avanavÄ• Geiger GS 54 rather < SAá¹• STHÄ• PAYATI.

Ä• sthÄ• man 1517 *Ä• sthÄ• man `meeting place'. [âˆšSTHÄ•]
Sh. astÃ³m f. `judgement' (â†’ Bur. *lstÄ• m Morgenstierne NTS xiii 92); H. athÄ• Ä© f. `place of meeting' (see also Ä• STHÄ• YIKÄ• --).

Ä• sthÄ• yikÄ• 1518 Ä• sthÄ• yikÄ• f. `audience, access' lex. [âˆšSTHÄ•]
Pk. atthÄ• iyÄ• -- f. `place of meeting and conversation'; OAw. athÄ• Ä« `meeting -- place'; H. athÄ• Ä« f. `place for meeting and talking' (see also *Ä• STHÄ• MAN --).

Ä• sthita 1519 Ä• sthita `staying' MBh. [âˆšSTHÄ•]
Pa. aá¹-á¹-hita -- `undertaken'; Pk. aá¹-á¹-hiya -- `standing, remaining';
Si. atiya `remnant'.

Ä• sthira 1520 *Ä• sthira `firm'. [STHIRÃ¡ --]
S. Ä• thiraá¹‡u `to settle (of muddy water)'; P. Ä• á¹-hará¹‡Ä• `to become partially dry', á¸• og. Ä• á¹-á¹-harnÄ• `to become dry'; M. aá¹-hará¹‡&etilde; `to shrink, contract'; -- all very doubtful.

1521 Ä• sthÄ«yatÄ“ `is maintained, is cared for' MBh. [âˆšSTHÄ•]
Si. Ã¤tivenavÄ• `to be brought up (as a child), to grow'; -- very doubtful.

Ä• sthÅ«la 1522 *Ä• sthÅ«la `fat'. [STHÅ«LÃ¡ --]
N. athulÄ• unu `to grow fat'; OM. Ä• á¹-hulaá¹‡eá¹• `to thicken'.

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Ä• snÄ• ËŠna 1523 Ä• snÄ• ËŠna n. `water for washing, bath' AV. [âˆšSNÄ•]
OAw. ahnÄ• na `bath'.

1524 *Ä• snÄ• payati `causes to bathe'. [âˆšSNÄ•]
Aw. anhÄ• wab `to cause to bathe'.
Addenda: *Ä• snÄ• payati: Brj. anhwÄ• no `to bathe'.

Ä• snÄ• va 1525 *Ä• snÄ• va m. `wetting'. [âˆšSNU]
Mth. anhÄ• w `flooding a field before planting with rice'.

Ä• sphara 1526 *Ä• sphara `swelling, bellows'. [âˆšSPHAR]
S. Ä• phirÄ« f. `swelling of the body from wind'; L. Ä• phar `swelled by

putrefaction &c.'; G. Ä• phrÉ” m. `wind in belly, fit of passion'; Ku. Ä• phar `blacksmith's bellows'; A. Ä• phar, aphaÌ‚ri `mouth of a bellows'.
Addenda: *Ä• sphara -- : S.kcch. Ä• phro m. `wind in the stomach'.

1527 *Ä• spharati `swells'. 2. *Ä• sphÄ• rayati `causes to swell'. [âˆšSPHAR]
1. S. Ä• phirjaá¹‡u `to be swollen with wind'; L. Ä• pharaá¹‡ intr. `to swell', awÄ• á¹‡. Ä• phruá¹‡ `to be stuffed'; P. Ä• pharnÄ• , apphËš `to swell, (esp. of the belly)'; H. apharnÄ• `to swell out, be satiated'; G. Ä• pharvuÌƒ `to be swollen of body'. <-> Deriv. P. H. aphrÄ• Ä« f. `surfeit'; Ku. apharai `flatulence'; -- N. aphare `suffering from hydrocele'.
2. P. aphÄ• rnÄ• `to cause to swell'.

1528 *Ä• sphÄ• yatÄ“ `swells'. [âˆšSPHÄ• Y]
Deriv. H. apheá¹‡á¸• Ä• `very conceited'; -- very doubtful.

Ä• sphÄ• ra 1529 *Ä• sphÄ• ra `swelling'. [âˆšSPHAR]
P. aphÄ• rÄ• m. `swelling of the belly from wind'; M. aphÄ• rÄ« f. `food which swells out but does not satisfy for long'.
*Ä• sphÄ• rayati see *Ä• SPHARATI.

Ä• sphÄ• la 1530 Ä• sphÄ• la m. `striking, flapping (of elephant's ears), recoiling' Naiá¹£ [âˆšSPHAL1]
N. Ä• phÄ• l -- wÄ• phÄ• l `waste'; A. Ä• phÄ• l `the act of dashing or throwing violently', Ä• phalÄ• `a rapid'; B. Ä• phÄ• l `the leaping up of a fish'; G. aphÄ• á¸· -- kÅ«á¹- f. `botheration'; Si. apula `disgust'.

1531 Ä• sphÄ• layati `causes to flap, rocks, shakes, throws' Hariv., `tears asunder' BhP., Ä• sphÄ• lana -- n. `flapping, striking' MBh. [âˆšSPHAL1]
Pk. apphÄ• lÄ“i `strikes, beats'; N. Ä• phÄ• lnu `to throw, throw away'; A. Ä• phÄ• liba `to throw violently'; G. aphÄ• á¸·vuÌƒ tr. `to dash against'; M. Ä• phaá¸·á¹‡&etilde;, aphËš `to strike violently, to dash against'; Si. (SigGr) apula -- `to wash clothes', mod. apullanavÄ• `to strike against, wash clothes' < *apulav -- .

1531a â€ Ä• sphoÌ„á¹-a -- m. `sound of clapping' MBh. [âˆšSPHUá¹-]
Si. apoá¸·a `clapping the hands' DSL i 427.

1532 Ä• sphoÌ„á¹-ayati `agitates quickly, shakes' Mn. [âˆšSPHUá¹-]

Pa. apphoÌ„á¹-Ä“ti `claps the hands'; Pk. apphoÌ„á¸• Ä“i `claps the hands, beats'; Si. apoá¸·anavÄ• `to clap the hands'.
Ä• smÄ• kÃ¡ -- see ASMÄ• ËŠKA -- .

Ä• syÃ 1533 Ä• syÃ n. `mouth' RV., `face' YÄ• jÃ±. 2. Ä• sÃ-ya -- .
1. Pa. Pk. assa -- , Ä• sa -- n. `mouth, face', Dm. aÌ‚s; Niá¹…g. aÌƒsÄ«ËŠ `mouth', K. Ã¶s, Ã¶sÃ¼, dat. Ã¶sas, m.
2. Ash. Ä• ËŠÅ¡Ä« `mouth', Kt. aÅ¡Ä«ËŠ, Wg. Ä• Å¡, Pr. iÅ¡, Tir. Ã¡zi, Gaw. Ã£Ì„sÄ«ËŠ, hÃ£Ì„Ëš, Kal. rumb. Ä• ËŠÅ¡i, urt. hÄ• si, Bshk. Ã£Ì„Ä«, Tor. aÄ©, Mai. Ä• Ä©, ky. aÄ© (with irreg. loss of -- s -- Buddruss Kan 43), Savi Ã£Ì„sia, Sh. gil. Ã£Ì„i f., gur. Ä• zá¹· m., pales. Ã¡ÌƒÌ„zi, jij. Ä• ËŠnzi, WPah. paá¹…. Ä• sÄ«, bhal. Ä• si n., bhad. bhiá¸• Ä• Å›i n.
MÄ“á¹£Ä• SYA -- .

Ä• srava 1534 Ä• srava m. `foam on boiling rice' lex., `action of senses impelling soul to external objects'. Sarvad. [âˆšSRU]
Ká¹£Ä«á¹‡Ä• SRAVA -- .

1535 Ä• srÄ• vayati `causes to flow'. [Cf. Ä• ËŠsravati `flows off' AV., Pa. Ä• savati `flows to', Pk. Ä• savamÄ• á¹‡a -- `dripping': âˆšSRU]
See Ä• SÄ“CAYATI.

Ä• svarita 1536 *Ä• svarita `sunny'. [SVÃ R --]
Ash. Ã¡spÉ™rÉ™ `sunny, sunny side of a valley' Morgenstierne NTS ii 244 with much doubt, bec. of sp < sv, but for this cf. same development in *Ä• SVÄ“DA -- .

Ä• svÄ“da 1537 *Ä• svÄ“da `sweat'. [Ä• siá¹£vidÄ• nÃ¡ -- `sweating profusely' RV.: âˆšSVID]
Ash. uspÉ™Ì• `sweat', Kt. aÅ¡pe, Ëšpu, Wg. aÅ¡pÉ™Ì• Morgenstierne NTS xvii 229; Ku. asyau `sweat, exhaustion'.

1538 Ä• ËŠha `says' RV.
Pa. Ä• ha; Pk. Ä• hu, Ä• haá¹• su `they say', Ä• hijjaÃ¯ `is said'; -- L. pres. part. Ä• hdÄ• , P. Ä• há¹‡Ä• `to say' < Ä• ËŠKHYATI.

Ä• hana 1539 *Ä• hana `striking, blow'. [âˆšHAN1]
OG. Ä• haá¹‡a m. `blow'; OM. Ä• hÄ• á¹‡Ä• `harmful'.

Addenda: *Ä• hana -- : â€ *Ä• HANAÅ›Ä• LÄ• -- .

1539a *Ä• hanaÅ›Ä• lÄ• -- `blacksmith's forge'? [*Ä• HANA -- , Å›Ä• ËŠLÄ• --]
Garh. aá¹‡sÄ• á¸· `blacksmith's workshop'.

1540 Ä• ËŠhanti `strikes' RV. [âˆšHAN1]
Pa. Ä• hanati `strikes, presses against'; Pk. Ä• haá¹‡aÃ¯ `strikes, kills';
OG. Ä• haá¹‡iu `beaten', pres. part. Ä• haá¹‡ataÃ¼.

1541 Ä• ËŠharati `fetches, gets' RV., `enjoys' MBh. [âˆšHRÌ¥]
Pa. Ä• harati `fetches, gets'; Pk. Ä• haraÃ¯ `steals, eats'; PaÅ¡. Ä• r -- `to
bring', Kal. rumb. hÄ• ËŠrim `I bring'; -- Kho. aletam `I brought'
Morgenstierne Belvalkar Vol 86 < Ä• -- hrÌ¥ -- , but poss. like Kal. hal --
< Ä• LABHATÄ“; Or. Ä• haribÄ• `to collect'; OG. Ä• haraÃ¯ `fetches food to eat
(esp. of ascetics)'. -- Collides with Ä• ËŠBHARATI. -- See Ä• HRÌ¥TA -- ,
Ä• ËŠHÄ• RAYATI.

1542 *Ä• hallati `moves'. [âˆš*HALL]
Pk. Ä• hallaÃ¯ intr. `shakes, moves'; Wg. Ä• lÉ™ `moving' Morgenstierne NTS
xvii 224; S. ahalaá¹‡u `to lean against'; H. ahalnÄ• intr. `to shake, move'.

Ä• havÃ¡ 1543 Ä• havÃ¡ m. `challenge, battle' RV. [âˆšHVÄ“]
Pk. Ä• hava -- m. `fighting'; -- ext. with -- á¸• a -- : H. Ä• huá¹› m.
`fighting'?

Ä• hÄ• ra 1544 Ä• hÄ• ra m. `fetching' KÄ• tyÅšr., `taking food, food' MBh.
[âˆšHRÌ¥]
Pa. Pk. Ä• hÄ• ra -- m. `food', AÅ›. ru. sn. Ä• hÄ• le (but ac. to Hultzsch JRAS
1912, 1053 `district'), S. ahÄ• ru m., P. Ku. ahÄ• r; N. Ä• hÄ• ro, Ä• ro `meal
(of animals, esp. birds)'; B. Ä• hÄ• r `food'; Or. Ä• hÄ• ra `food, meal (esp.
the feeding of its young by a bird)'; H. ahÄ• r m. `meal'; G. Ä• hÄ• r, hÄ• r,
Ä• r m. `food eaten at one sitting'; M. Ä• hÄ• r m. `food', Si. ahara. --
Deriv. G. Ä• hÄ• rÄ«, Ä• rÄ«, Ä• riyÉ” m. `glutton'.
*ADHUNÄ• HÄ• RA -- , ANÄ• HÄ• RA -- , *TÄ“MANÄ• HÄ• RA -- , NIRÄ• HÄ• RA,
PHALÄ• HÄ• RA -- , *MÄ• á¹• SÄ• HÄ• RIN -- , *VIKÄ• LÄ• HÄ• RA -- , Å›ILÄ• HÄ• RIN --
Addenda: Ä• hÄ• ra -- : â€ *KÄ• LYÄ• HÄ• RA -- , â€ *DRÌ¥Å›Ä«KÄ• HÄ• RA -- ,
â€ *NAVÄ• HÄ• RA -- , â€ *BHAKTÄ• HÄ• RA -- , â€ *RÄ• TRYÄ• HÄ• RA -- .

1545 Ä• ËŠhÄ• rayati `procures' ÅšBr., `takes for oneself, enjoys, eats' MBh. [âˆšHRÌ¥]
Pa. Ä• hÄ• rÄ“ti `eats, feeds'; Pk. Ä• hÄ• rÄ“i `eats'; M. Ä• hÄ• rá¹‡&etilde;, ahËš `to lie torpid from overeating'.

Ä• hÄ• vÃ¡ 1546 Ä• hÄ• vÃ¡ m. `trough, pail' RV. [âˆšHU]
S. Ä• hu m. `trough of water at a well for watering cattle'.
Ä• ËŠhita -- see Ä• DHÃ- -- .

Ä• hrÌ¥ta 1547 Ä• hrÌ¥ta `brought near, fetched' Mn.
Pa. Ä• haá¹-a -- ; Pk. Ä• haá¸• a -- , Ä• haya -- `brought, stolen'; Ko. hÄ• á¸• tÄ• `brings'.

1548 Ä• ËŠhoÌ„ `interjection of question or doubt' ÅšBr.
UTÄ• HOÌ„.

1549 Ä• hlÄ• dayati `refreshes, gladdens' MBh. [Ä• hlÄ• da -- m. `joy', Pk. alhÄ• ya -- m.: âˆšHLÄ• D]
H. Ä• hlÄ• nÄ• , aihlËš, alhÄ• nÄ• intr. `to rejoice'.

I

I -- 1 pronominal stem: AYÃ¡M, Ã-TARA -- , Ã-TI, ITTHÃ¡M, IDÄ• ËŠNÄ«M, IYATTAKÃ¡ -- , *IYATTAMA -- , Ã-YANT -- , IHÃ¡, Ä«DÅ•ÌŠÅ›A -- .
I2 `go': á¸—ti, Ã¡ya -- , Ã¡yana -- , itÃ¡ -- , itvara -- , itvan -- ; atÄ«ta -- , Ã¡tyÄ“ti, *adhiyÄ“ti, *adhyaya -- , adhyÄ• yÃ¡ -- , Ã¡dhyÄ“ti, antÃ¡rÄ“ti, apÄ• ya -- , apÄ“ta -- , Ã¡paiti, astamayana -- , astam Ä“ti, Ä• ya -- , udayÃ¡ -- , *udÄ• yayati, udita -- 1, Ãºd Ä“ti, upÄ• dhyÄ• ya -- ,

upÄ• yana -- , upÄ“tvÄ• , Ãºpaiti, Ã¡iti, nÃ-rÄ“ti, nyÄ• ya -- , nyá¸•ti, paraiti, paryaya -- , paryÄ• yÃ¡ -- , pÃ¡lÄ• yatÄ“, palÄ• yana -- , palÄ• yita -- , pÃ¡lyayatÄ“, prÃ¡tÄ«ti -- , pratÄ«tya, pratyaya -- , prÄ• yÄ“á¹‡a, prá¸—ta -- , vÄ«ta -- 1, vyá¸•ti, samayÃ¡ -- , sÃ¡mÄ“ti, sahÄ• ya -- ; -- *parÄ« -- ?
ikkaá¹-a -- see ITKAá¹-A -- .

ká¹£Ãº 1550 ká¹£Ãº m. `sugar -- cane' AV., Ëšuka -- m. SuÅ›r. [Variation in the initial syllable of i -- , u -- , a -- and ri -- suggests an orig. rÌ¥ -- , but this is without other confirmation or support]
1. Pk. ikkhu -- , icchu -- m., P. ikkh, ikh, Ä«kh m. â†• WH. Ä«kh m., Si. ik, iÅˆgu. -- 2. Pa. Pk. ucchu -- m., N. ukhu, Bi. Å«kh, Å«khi (â†’ B. ukh), Mth. Å«khi, Bhoj. Å«khi, ukhi; OAw. Å«kha, lakh. uÌ„Ìƒkh, H. Å«kh m.f., M. Å«s, uÌ„Ìƒs m. (â†’ G. Å«s f.); Si. uk, ugu, mald. us. -- 3. B. Ä• ukh, Ä• kh, Ä• ku, Ä• k, Or. Ä• khu (see Ã¡Ká¹£U --). -- 4. Ku. rikhu.
Addenda: ká¹£Ãº -- : Brj. Ä«kh m. `sugarcane'; Md. ukdanÌ†á¸• i `sugarcane', ussakuru `molasses'.

ká¹£uvÄ• á¹-a 1551 *ká¹£uvÄ• á¹-a `sugar -- cane enclosure'. [IKá¹£Ãº -- , VÄ• á¹-A -- 1]
Bi. ukhÄ• ri `land planted with sugar -- cane', H. ukhÄ• á¹›Ä« f.
Iá¹„KH `move': see âˆšÄ«á¹…KH. [Cf. âˆš*Iá¹…GH, âˆšIá¹…G, âˆšAá¹…G]
Iá¹„G `move': Iá¹…GANA -- , Iá¹…GITA -- [iá¹…gÃ¡yati `shakes' RV., iá¹…gati `moves, sets in motion' MBh.: cf. âˆšAá¹…G, âˆšIá¹…KH, âˆšÄ«á¹…KH, âˆš*Iá¹…GH]

iá¹…gana 1552 iá¹…gana n. `shaking' KÄ• tyÅšr. [âˆšIá¹…G]
PaÅ¡. eá¹…gÃ¡in `wind' Morgenstierne IIFL iii 3, 13.
JYOÌ„TIRIá¹…GAá¹‡A -- .
*ingÄ• ra -- `charcoal': see Ã¡á¹…GÄ• RA -- .
iá¹…gÄ• la -- `charcoal': see Ã¡á¹…GÄ• RA -- .

iá¹…gita 1553 iá¹…gita n. `movement of body, sign, hint' Mn. [âˆšIá¹…G]
Pk. iá¹• gia -- n. `sign'; Si. iÅˆgiya `hint, sign'.

iá¹…guda 1554 iá¹…guda m. `the medicinal tree Terminalia catappa', n. `its nut' MBh., ËšdÄ« -- f. `the tree' MBh. SuÅ›r., iá¹…gula -- m., ËšlÄ« -- f. lex. [Poss. connexion with HIá¹…GÃº -- (hiá¹…gupattra<-> = iá¹…guda --) and

HIá¹…GULA -- `vermilion, name of various plants' (in Bi. H. `vermilion' < iá¹…gula --)]
Pk. iá¹• gudÄ« -- , ËšguÄ« -- f., aá¹• gua -- m. `the tree', iá¹• gua -- n. `the fruit'; B. iá¹…guyÄ• `an oil -- bearing plant'; Or. iá¹…guá¸·a `Terminalia catappa', H. Ä©guwÄ• m., hÄ©goá¹- m. `the tree and its nut', G. iá¹…gorÄ« f. `the tree', ËšruÌƒ n. `the nut'; M. hÄ©gaá¹‡ m. `the thorny tree Balanites aegyptiaca'; Si. iÅˆgini, hiËš `the clearing -- nut tree Strychnos potatorum'.
iá¹…gula -- see Iá¹…GUDA -- .
*Iá¹„GH `move': *Iá¹…GHATI; *UDÄ“á¹…GHATI, *UPÄ“á¹…GHATI. [Cf. âˆšIá¹…KH, âˆšÄ«á¹…KH, âˆšIá¹…G, âˆšAá¹…G]

1555 *iá¹…ghati `moves'. [âˆš*Iá¹…GH]
Pa. iá¹…gha `come on!'; S. iá¹…ghaá¹‡u `to lengthen out, stretch, open out in wear' or < Ä«ËŠá¹…KHATI.

1556 icchÃ¡ti `seeks for, wishes' RV. [In MIA. collides with âˆšÄ«PS : âˆšIá¹£2]
Pa. icchati `asks for, wishes', AÅ›. ichati, NiDoc. ichati, pret. ichida, 3 pl. ichitaá¹• ti, Pk. icchaÃ¯ `wishes', (`desires to obtain' < Ä«ËŠPSATI); K. yiÄ‹hun `to wish', MB. ichila pret., Bhoj. ichal, H. poet. Ä«chnÄ• , OG. Ä«chaÃ¯, G. ichvuÌƒ.
Addenda: icchÃ¡ti: WPah.ká¹-g. hÃ-cÌ„há¹‡Ãµ `to promise'; J. hichá¹‡u `to promise, agree'.

icchÄ• ËŠ 1557 icchÄ• ËŠ f. `wish' Mn. [âˆšIá¹£2]
Pa. Pk. icchÄ• -- f., AÅ›. ichÄ• , K. yiÄ‹h f.; S. ichÄ• f. `wish, kindness, pity'; OG. Ä«chÄ• f. `wish', Si. isiya or with Geiger EGS 23 < *icchita -- , Pa. icchita -- , Pk. icchiya -- .
ANICCHÄ• -- .
*icchita -- see ICCHÄ• ËŠ -- .

iÃ±cÄ• ka 1558 iÃ±cÄ• ka m. `prawn, shrimp' lex., iÃ±caka -- KÄ• Å›yapaS. [Drav. Mayrhofer EWA i 85 with lit.]
B. iclÄ• `prawn, shrimp', Si. isiyÄ• , ihiya, issÄ• .
iá¸• ikkÄ• -- see Ä“á¸• A -- .
Addenda: iÃ±cÄ• ka -- : Md. ihi `prawn, lobster'.

iá¹‡á¸• vÃ 1559 iá¹‡á¸• vÃ n. du. `two coverings made of muÃ±ja grass to protect the hands from the fire' ÅšBr. 2. iá¹‡á¸• Ãºva -- . 3. *induva -- .
[Cf. Uá¹‡á¸• UKA -- and VÄ«á¹-A -- with list of words there given: Pa. aá¹‡á¸• uva -- , Ëšuka -- n. `a roll (of cloth, hairs, or the like), aá¹‡á¸• Å«paka -- n. `circular roll of cloth used as a stand for a vessel']
1. S. iá¹‡á¸• o m. `back of the hand'; Or. iá¹‡á¸• Ä•  `knob of an oven'; -- both very doubtful semant.
2. P. innÅ« m. `hoop -- shaped mat to put under a headburden'; Aw. lakh. &etilde;á¹›uÄ•  `seat of hemp or grass'; H. Ä«Ëœá¸• wÄ• , Ä«Ëœá¸• huwÄ• , m. `roll of grass or cloth to put under a head -- burden', Ä«Ëœá¸• wÄ«, Ä©á¸• urÄ« f. `small do.'
3. H. Ä©duÄ• m. `head mat'.

itÃ¡ 1560 itÃ¡ `gone' RV. [âˆšI2]
Pa. -- ita -- only in cmpd.; Pk. iya -- `gone', n. `approach'.
SUVITÃ¡ -- .

Ã-tara 1561 Ã-tara `the other', pl. `the rest' RV. [I -- 1]
Pa. itara -- `other, next', AÅ›. man. itare, kÄ• l. itale, Pk. iyara -- ; Sh. yar `next, previous', yarÄ«ËŠnu `next'; M. er `the other, the others'.

1562 Ã-ti `thus' RV. [I -- 1]
Pa. iti, ti, icc (before vowels), Pk. ii, i, ti, itti, tti, AÅ›. iti, ti;
Si. yi particle indicating end of direct speech or added to a predicative noun in a statement (e.g. Å« hora yi `he is a thief').

1563 itkaá¹-a -- , ikkaá¹-a -- m. `a kind of reed or grass' lex. 2. utkaá¹-a -- 1 m. `Saccharum sara or similar grass' SuÅ›r., `fragrant bark of Laurus cassia', Ëšá¹-Ä•  -- f. `the plant' lex.
1. Pk. ikkaá¸• a -- m. `a sort of grass'; S. ikaá¹›a f. `wild bush whose leaves are used as a vegetable'; A. ikrÄ• `a kind of reed'; B. ikaá¹› `a reed', iká¹›Ä• `a kind of plant'; Or. iá¹…kaá¹›a, iá¹…kara, iá¹…gaá¹›a `a reed like sugar -- cane from which pens are made'; Bi. ikkar, ikrÄ« `a kind of grass'; Si. ikili `the plant Acanthus ilicifolius', ikiliya `the waterplant Trapa bispinosa', ikiri `the plant Barleria'.
2. P. Å«klÅ« m. `the vine Staphylea emodi (used to cure snake -- bite), the shrub Abelia triflora (eaten by goats)', ricch Å«Ëš m. `the shrub Viburnum cotinifolium (with a sweet fruit)'.

1564 itthÃ¡m `thus', itthÄ• ËŠ, itthÄ• ËŠt RV. [I -- 1]
Pa. itthaá¹• , ittha `thus'; Pk. itthaá¹• `thus', ittha, itthayaá¹• `here';
L. itth `here', P. itthe; Ku. ith, ithÃ£Ì„ `hither, in this direction'; Si.
(SigGr) iti `thus'. -- Deriv.

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K. yuthu, f. yiÄ‹hÃ¼ `like this' J. Bloch, Woolner Commemoration Volume 23.
-- With e -- from Ä“á¹£Ã¡1 &c.: Pa. ettha `here', Pk. ettha, etthu, á¸Œ.
eta, M. eth&etilde;; -- with u<-> from ASÃ¡U, amÃºá¹£ya, &c.: L. utth
`there', P. utthe; Ku. uth, uthÃ£Ì„ `thither'.
Addenda: itthÃ¡m: WPah.ká¹-g. et, e/th `here, hereon'.

1565 itvan -- , f. ËšarÄ« -- , in cmpds. `going'. [âˆšI2]
ITVARÃ¡ -- ; AGRá¸—TVAN -- .

itvarÃ¡ 1566 itvarÃ¡ `walking' RV., `poor, mean, cruel' lex. [ITVAN -- :
âˆšI2]
Pa. ittara -- `small, mean, fickle'; Pk. ittara -- , Ëšriya<-> `small, short
-- lasting', ËšrÄ« -- f. `a mistress kept for a short time only'; N. ittari
`swaggering'; A. B. itar `low, mean'; Or. itara `common, vulgar'; H. Ä«tar,
itËš `acting or walking affectedly'; G. itar `low'. -- Deriv. P. atrÄ• uá¹‡Ä•
`to give oneself airs, behave impudently'; Ku. itrÄ• á¹‡o `to be conceited';
N. itranu, ittarinu `to swagger'; Aw. lakh. itarÄ• b `to be priggish'; H.
itrÄ• nÄ• `to strut'; M. ithará¹‡&etilde; `to run wild, become dissolute'
with th after bithará¹‡&etilde; `to misconduct oneself'.

1567 idÄ• ËŠnÄ«m `now' RV. 2. idÄ• ËŠnÄ«m Ä“vÃ¡. [I -- 1]
1. Pa. idÄ• ni, dÄ• ni, AÅ›. shah. idani, kÄ• l. idÄ• ni, ru. dÄ• ni, NiDoc.

idani, itËš, Pk. idÄ• á¹‡iá¹• , iyÄ• á¹‡iá¹• , dÄ• á¹‡iá¹• , dÄ• á¹‡i, iyaá¹‡hiá¹• , (with Ä“ -- from Ä“á¹£Ã¡1 &c.) Ä“yÄ• á¹‡iá¹• eá¹‡hiá¹• , iá¹‡Ëš L.A. Schwarzschild JA 1957, 242; M. dÄ• á¹‡Ä©, S. dÃ¤n.
2. Si. dÃ¤nma `immediately'.
Addenda: idÄ• ËŠnÄ«m: Md. dÄ• di den -- me `just now', den `in future, next';
-- line 5 S. read Si.

idhmÃ¡vant 1568 idhmÃ¡vant `provided with fuel' TBr. [idhmÃ¡ -- m. `fuel' RV.: âˆšINDH]
Wg. &tildemacrepsilon;datÃ© `fire -- place' or < *INDHASTHA -- .
indambara -- see INDÄ«VARA -- .
indirÄ• laya -- see INDÄ«VARA -- .
indivara -- see INDÄ«VARA -- .

indÄ«vara 1569 indÄ«vara m. `the blue lotus', n. `its blossom' MBh., indivara -- , indambara -- , indirÄ• laya -- n. lex.
Pa. indÄ«vara -- n., Pk. iá¹• dÄ«vara -- n., Si. iÅˆduvara.

indu 1570 indu m. `drop (esp. of soma)' RV., `bright drop, spark' TS., `moon', pl. `periodic changes of the moon' RV. [Cf. bindÃº -- and poss. connexion with the group under VÄ«á¹-Ä• --]
Pa. indu -- m. `moon', Si. iÅˆdu Geiger EGS 21, but prob. â†• Pa.

induka 1571 induka m. `name of a plant (= aÅ›mÄ• ntaka -- Mn. from the fibres of which a brahman's girdle is made)' SuÅ›r.
Si. inscr. loc. sg. udihi `a plant = aÅ›mÄ• ntaka', mod. uÅˆdu `the plant Flemingia'.
*induva -- `mat': see Iá¹‡á¸• VÃ -- .
indÅ«ra -- `rat': see UNDURA -- .

Ã-ndra 1572 Ã-ndra m. `the god Indra' RV.
Pa. inda -- m., Pk. iá¹• da -- m.; Kt. Ä«Ëœdr `name of a god', Pr. indr, Kal. in, gen. indras; S. Ä©á¸• ra -- laá¹-hi f. `rainbow'; OMarw. Ä«Ëœda, Si. inÌ†du.
INDRIYÃ¡ -- , AINDRÃ¡ -- ; Ã-NDRAGOÌ„PA -- , INDRAJÄ• LÃ¡ -- , *INDRADYOÌ„TYA -- , INDRADHANÃºá¹£ -- , INDRADHVAJA -- , INDRANÄ«LA -- , *INDRÄ• GÄ• RA -- , *INDRÄ“á¹£á¹-I -- ; *APARÄ“NDRA -- , UPÄ“NDRA -- , GAJÄ“NDRA -- , *DRUMÄ“NDRA -- , NARÄ“NDRA -- , PHALÄ“NDRÄ• -- , *PHULLÄ“NDRA -- .

Addenda: Ã-ndra -- : WPah.poet. indra m. `god of rain' (â†• Sk.?).
â€ INDRAMAHA -- .

Ã-ndragoÌ„pa 1573 Ã-ndragoÌ„pa `having Indra as protector' RV., m. `cochineal insect, firefly' ÅšBr. [Ã-NDRA -- , GOÌ„PÃ¡ --]
Pa. indagoÌ„paka -- m. `a sort of insect which comes out of the earth after rain'; Pk. iá¹• dagoÌ„va -- , Ëšaya -- , iá¹• doÌ„va -- , Ëšvatta -- m. `firefly'; Si. iÅˆdugovuva `a red worm'. Geiger EGS 21, but prob. â†• Pa.

indrajÄ• lÃ¡ 1574 indrajÄ• lÃ¡ m. `Indra's net' AV., `jugglery, magic' KathÄ• s. [Ã-NDRA -- , JÄ• ËŠLA --]
Pa. indajÄ• la -- m. `deception'; Pk. iá¹• dajÄ• la -- , ËšayÄ• la -- , iá¹• diyÄ• la -- n. `sorcery'; Si. iÅˆdudÃ¤la `jugglery'.
INDRAJÄ• LIKA -- .

1575 indrajÄ• lika -- , aindrajËš m. `juggler' lex. [INDRAJÄ• LÃ¡ --]
Pa. indajÄ• lika -- m., Pk. iá¹• daÄ• li -- , iá¹• diyÄ• li -- , Ëšlia -- m., Si. inÌ†durudÃ¤liyÄ• Geiger EGS 22, but infl. by Sk.

indradyoÌ„tya 1576 *indradyoÌ„tya `lightning'. [Cf. indratÄ“jas -- `thunderbolt' BhP.: Ã-NDRA -- , DYOÌ„TYA --]
Dm. iá¹‡á¸• á¹“Ä• i `lightning', indá¹“Ä• i `thunder'; Kal. indá¹“Ä• ik `lightning' Morgenstierne NTS xii 155.

indradhanÃºá¹£ 1577 indradhanÃºá¹£ n. `rainbow' AV. [Ã-NDRA -- , DHÃ¡NUá¹£ --]
Pa. indradhanu -- n., Pk. iá¹• dadhaá¹‡u -- , iá¹• dahaá¹‡u -- , Gy. of Lifland yinderdi Morgenstierne NTS ii 279, Kt. indroÌ„Ìƒ, Ä©droÌ„Ìƒ, idr&oacutetilde;, Wg. indrÅ«Ì¤á¹…, Ä«drÉ™á¹…, Bashg. indroÌ„n, Dm. idraÄ• n, Kal. indrn/a, obl. indÅ•Å«na, Bshk. idrÄ• ËŠn, Tor. inhÄ• n, Sh. (Lor.) nÉ™roÌ„n, N. indreni (with r â†• Sk.); <-> Phal. iÅ¾drÄ• ËŠn, izrÄ• ËŠá¹‡ with unexpl. Å¾, z NOPhal 15. <-> Kho. droÌ„nhÄ• nu: X droÌ„n < drá¹“á¹‡a -- or with BelvalkarVol 90 < *DROÌ„á¹‡ADHÄ• NUKA -- .

indradhvaja 1578 indradhvaja m. `Indra's banner' VarBrÌ¥S. [Ã-NDRA -- , DHVAJÃ¡ --]
Pk. iá¹• dajjhaya -- m. `a large flag'; Si. iÅˆdudada `rainbow' Geiger EGS 22, but prob. a Si. cmpd.

indranÄ«la 1579 indranÄ«la m. `sapphire' KÄ• lid. [Ã-NDRA -- , NÄ«ËŠLA --]
Pa. indanÄ«la -- m.n., Pk. iá¹• daá¹‡Ä«la -- m.n., Si. iÅˆdunil Geiger EGS
22, but prob. â†• Pa.

1579a â€ indramaha -- m. `festival for Indra' MBh. [Ã-NDRA -- , MÃ¡HAS2]
WPah.kc. ino m. `the month mid September to mid October'? (cf. Kanauri
indroÌ†mÃ¶á¹… id. Him.I 11).

indrÄ• gÄ• ra 1580 *indrÄ• gÄ• ra n. `a well'. [S. K. Chatterji ODBL 324: Ã-NDRA
-- , AGÄ• RA --]
N. inÄ• r `well, cistern', B. Ä©dÄ• rÄ• ; Or. indaÌ„Ì†ra `well, small tank,
hole'; Bi. inÄ• r, ËšrÄ• , Ä©dÄ• rÄ• , Ä©drÄ• `large masonry well', Mth. inÄ• r,
H. indÄ• rÄ• , andÄ• rÄ• , inÄ• rÄ• m.

indriyÃ¡ 1581 indriyÃ¡ n. `might of Indra' RV., `virility, penis, any sense
organ' AV. [Ã-NDRA --]
Pa. indriya -- n. `faculty' (â†• Sk.?), Pk. iá¹• diya -- m.n. `sense --
organ, part of the body'; K. yundu m. `senseorgan'; S. Ä©á¸• rÄ« f. `penis';
P. indrÄ« m. `penis, male or female genital organs'; G. indrÄ« f. `penis';
-- Si. inÌ†dura `virile power' < *indariya -- or more prob. â†• Pa. Sk.

indrÄ“á¹£á¹-i 1582 *indrÄ“á¹£á¹-i `impulse from Indra'. [Ã-NDRA -- ,
Iá¹£á¹-Ã- -- 1]
Kt. indrÃ-cÌ£, (Kamdesh) indrÃ-á¹£á¹- `earthquake'.
INDH `kindle': IDHMÃ¡VANT -- , Ã-NDHA -- , INDHANA -- ; *INDHASTHA -- ;
SÃ¡MIDDHA -- , SÃ¡MINDDHÄ“.

Ã-ndha 1583 Ã-ndha m. `kindling' ÅšBr. [âˆšINDH]
*INDHASTHA -- .

indhana 1584 indhana n. `lighting, kindling, fuel' MBh. [âˆšINDH]
Pa. indhana -- n. `fuel', Pk. iá¹• dhaá¹‡a -- n., P. innhaá¹‡ m., B. indhan
(â†• Sk.?), Aw. lakh. Ä«Ëœdhanu, H. Ä«Ëœdhan m., G. Ä©dhaá¹‡, Ä©dhá¹‡uÌƒ n.,
(North Gujarat) e_dhá¹‡Ã£Ì„ n. pl. -- Kal. idhoÌ„n `tripod to put over the
fire' semant. difficult, poss. < UDDHÄ• NA -- 1.
*INDHANAKUá¹-AKA -- .

indhanakuá¹-aka 1585 *indhanakuá¹-aka `fuel -- store' [INDHANA -- , KUá¹-Ä« --]
H. Ä©dhauá¹›Ä• m. `room for storing wood'.

indhastha 1586 *indhastha `fuel -- place'. [Ã-NDHA -- , STHA --]
Wg. &tildemacrepsilon;datÃ© `fire -- place' or < IDHMÃ¡VANT -- .

ibha 1587 ibha m. `elephant' Mn.
Pa. ibha -- m., Pk. ibha -- , iha -- , Si. iba Geiger EGS 22: rather â†• Pa.

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1588 imÃ¡á¹• divÃ¡m `on this day'. [AYÃ¡M, DIVÃ¡ --]
Dm. mundya, mudËš, `today' Morgenstierne NTS xii 178.

1589 iyattakÃ¡ -- , f. ËštikÄ• ËŠ -- `so little' RV. [Ã-YANT -- `so much' RV.: I -- 1]
Pk. ittiya -- `so much'; Wg. iti `so much, so many'; L. ittÄ« `so big'; Or. iti `thus far'; H. ittÄ• `so much', Braj itau, OMarw. Ä«to, ito; Si. itÄ• `much, very'. -- Ext. with l, r, n, k: Pk. ittila -- , L. ittlÄ• , itrÄ• , itá¹‡Ä• , P. itrÄ• , itá¹‡Ä• , Ku. itro, itá¹‡o, ituk, H. itnÄ• , itak, OMarw. Ä«taro, Ä«tano, M. itkÄ• . -- With e -- from Ä“á¹£Ã¡1 &c.: Pa. ettaka -- , Pk. ettaa -- , ettia -- , P. ettÄ• , WPah. paá¹…. ettÄ«, cur. etá¹›Ä• , N. yati, B. eta, Or. ete, Mth. et, Aw. lakh. ettÄ• . -- Ext. with l, r, n, k: Pk. ettila -- , ettula -- , S. etiro, P. etnÄ• , A. eteka, Or. etaka, etiki, Mth. etnÄ• , etek, Bhoj. eÌ†tnÄ• , OG. etalau, G. eá¹-luÌƒ (< *etá¸·uÌƒ); Si. etakin, etekin `by that much'. -- With u<-> from ASÃ¡U, amÃºá¹£ya, &c.: L. uttÄ«, utlÄ• , P. utá¹‡Ä• , H. uttÄ• , utnÄ• .
Addenda: iyattakÃ¡ -- : S.kcch. etro `so much' (autrÄ« `this much'); WPah.ká¹-g. etrÉ” `so much, so big'.

iyattama 1590 *iyattama `of so much'. [Ã-YANT -- : I -- 1]
M. itvÄ• `of this degree'?

Ã-yant 1591 Ã-yant `so much' RV. [I -- 1]
IYATTAKÃ¡ -- , *IYATTAMA -- .
iraá¹‡a -- see Ã¡RAá¹‡A -- .
irasyÄ• ËŠ -- see Ä«Rá¹£YÄ• ËŠ -- .
Ã-riá¹‡a -- see Ã¡RAá¹‡A -- .
iriá¹‡yÃ -- see Ã¡RAá¹‡YA -- .
irgala -- see ARGAá¸• A -- .
irvÄ• ru -- see Ä“RVÄ• RU -- .
irvÄ• lu -- see Ä“RVÄ• RU -- .

1591a irÄ• vatÄ« Add. 14296.

ilÄ« 1592 ilÄ« f. `a kind of weapon, a cudgel or short sword', Ä«li -- ,
Ä«lÄ« -- f. lex.
Pa. illÄ« -- , ËšliyÄ• -- f. `short one -- edged sword', Pk. ilÄ« -- f. `a
sort of sword', illa -- m. `sickle, harrow'; B. ili `cudgel, short sword';
Or. iá¸·i `dagger, knife', irÄ• `scythe'; M. iá¸·Ä« f. `a blade set
obliquely in a stock for slicing vegetables', iá¸·Ä• m. `curved instrument
for cutting grass', iá¸·at (+ ?) f. `ploughshare scraper'.

illi 1593 *illi `a kite'. [Cf. CILLI --]
S. hila f., L. hill, obl. Ëšli f.; P. ill f. `kite, a kind of hawk' (illaá¹›
m. `a foolish person'?), WPah. paá¹…. cur. cam. bhal. ill f. `kite,
vulture'; -- semant. connexion doubtful with Pk. illi -- m. `lion, tiger',
H. Ä«l m. `a wild animal'.

illiÅ›a 1594 illiÅ›a m. `the fish Clupea alosa', illisa -- Bhpr., ilÄ«Å›a --
m. Udbh.
A. ilih, B. ilsÄ• , Or. ilisa, Ëšsi, H. hilsÄ• m.
iÅ›Ä«kÄ• -- see Iá¹£Ä«ËŠKÄ• -- .
Iá¹¢1 `throw': iá¹£á¹-Ã- -- 1; *apÄ“á¹£ayati, *abhÄ«á¹£á¹-a -- ,
*upÄ“á¹£ayati, *parÄ“cchati, prÄ“á¹£ayati, praiá¹£yÃ¡ -- .
Iá¹¢2 `seek': see icchÃ¡ti, icchÄ• ËŠ -- , *icchita -- , iá¹£á¹-Ã¡ -- 1,
iá¹£á¹-Ã- -- 2; abhÄ«ËŠcchati, *upÄ“cchati, *pariyÄ“á¹£a -- , *pariyÄ“<->

á¹£Aá¹‡Ä• -- , *PARIYÄ“á¹£ATI, *PARÄ«CCHATI, *PARÄ«CCHÄ• -- , PRATÄ«CCHAKA -- , PRÃ¡TÄ«CCHATI, SAá¹• PRATÄ«CCHATI; GAVIá¹£Ã¡ -- .

iá¹£Ä«ËŠkÄ• 1595 iá¹£Ä«ËŠkÄ• f. `reed used as an arrow' AV., `sort of sugar -- cane, small stick to stir crucible' lex., Ä«á¹£Ä«ËŠkÄ• -- f. `reed, cane' MaitrS., Ä«á¹£ikÄ•  -- f. `arrow' lex, iÅ›Ä«kÄ• -- lex.
Pa. isÄ«kÄ• -- , isikÄ• -- f. `reed', Pk. isiyÄ•  -- f. `stick', Si. hiya, hÄ«, iya, Ä«ya `arrow', Ä« -- taá¹‡a `the grass Heteropogon hirtus' (Geiger ES 12 wrongly < Å›itÃ¡ --).

iá¹£ukÄ• ËŠ 1596 iá¹£ukÄ• ËŠ f. `arrow' AV. [Ã-á¹£u -- f. RV., n. BHSk., Pk. isu -- m.]
*UPÄ“á¹£UKÄ• -- .

iá¹£á¹-Ã¡ 1597 iá¹£á¹-Ã¡1 `sought, beloved' RV. [âˆšIá¹£2]
Pa. Pk. iá¹-á¹-ha -- `agreeable'; H. Ä«á¹-h `desired, beloved', Si. iá¹-u.
ANIá¹£á¹-A -- .

iá¹£á¹-Ã¡ 1598 iá¹£á¹-Ã¡2 `sacrificed' VS. [âˆšYAJ]
See *Iá¹£á¹-AKARMAN -- .

iá¹£á¹-akarman 1599 *iá¹£á¹-akarman `performance of sacrificial rite'. [iá¹£á¹-Ã¡ -- 2, kÃ¡rman --]
Si. iá¹-á¹-ama `emancipation'; -- very doubtful; more prob. from iá¹-u < iá¹£á¹-a -- 1 with kama Geiger EGS 20.

Ã-á¹£á¹-akÄ• 1600 Ã-á¹£á¹-akÄ• f. `brick' VS., iá¹£á¹-ikÄ• -- f. MBh., iá¹£á¹-Ä• -- f. BHSk. [Av. iÅ¡tya -- n. Mayrhofer EWA i 94 and 557 with lit. <-> Pk. has disyllabic iá¹-á¹-Ä• -- and no aspiration like most Ind. lggs.]
Pa. iá¹-á¹-hakÄ• -- f. `burnt brick', Pk. iá¹-á¹-agÄ•  -- , iá¹-á¹-Ä•  -- f.; Kho. uá¹£á¹-Å« `sun -- dried brick, large clod of earth' (â†’ Phal. iá¹£á¹-Å«ËŠ m. NOPhal 27); L. iá¹-á¹-, pl. iá¹-á¹-aÌƒ f. `brick', P. iá¹-á¹- f., N. Ä©á¹-, A. iá¹-Ä• , B. iá¹-, Ä©á¹-, Or. iá¹-Ä• , Bi. Ä«Ëœá¹-, Ä«Ëœá¹-Ä• , Mth. Ä«Ëœá¹-Ä• , Bhoj. Ä«Ëœá¹-i, H. Ä«Ëœá¹-h, Ä«á¹-, Ä«Ëœá¹-, Ä«á¹-Ä•  f., G. Ä©á¹-i f., M. Ä«á¹-, vÄ«á¹- f., Ko. Ä«á¹- f. -- Deriv. Pk. iá¹-á¹-Ä• la -- n. `piece of brick'; B. iá¹-Ä• l, Ëšal `brick', M. iá¹-hÄ• á¸· f. `a piece of brick heated red over which buttermilk is poured to be flavoured'. -- Si. uá¸·u `tile' see Uá¹-A -- .

*Iá¹£á¹-AKÄ• LAYA -- .
Addenda: Ã-á¹£á¹-akÄ• -- : S.kcch. eá¹-á¹- f. `brick', Garh. Ä«Ëœá¹-; -- Md. Ä«á¹- `tile' â†• Ind. (cf. H. M. Ä«á¹-).

iá¹£á¹-akÄ• laya 1601 *iá¹£á¹-akÄ• laya `brick -- mould'. [Ã-á¹£á¹-AKÄ• -- , Ä• LAYA --]
M. iá¹-Ä• á¸·&etilde; n.

iá¹£á¹-Ã- 1602 iá¹£á¹-Ã-1 f. `impulse' RV. [âˆšIá¹£1]
H. Ä«á¹-hÄ«, Ä«á¹-Ä« f. `lance, spear'; -- doubtful.
*INDRÄ“á¹£á¹-I -- .

iá¹£á¹-Ã- 1603 iá¹£á¹-Ã-2 f. `seeking after, wish' RV. [âˆšIá¹£2]
Pk. iá¹-á¹-hi -- f. `wish'; H. Ä«á¹-hi f. `pleasure, friendliness'.
*ANIá¹£á¹-I -- .

Ã-á¹£á¹-i 1604 Ã-á¹£á¹-i3 f. `sacrifice' TS. [âˆšYAJ]
ANTYÄ“á¹£á¹-I -- .
iá¹£á¹-ikÄ• -- see Ã-á¹£á¹-AKÄ• -- .

1605 ihÃ¡ `here' RV. [< idha, OPers. idÄ• &c.]
Pa. idha, (rarely) iha, AÅ›. gir. idha, shah. iha, ia, hida, man. iha, ia, hidaá¹• , kÄ• l. hida, ida, Dhp. idha, KharI. hida, Pk. idha, iha, ihaá¹• , ihayaá¹• , ihaiá¹• , ihiá¹• ; -- NiDoc. iÅ›a, ij'a, KharI. iÅ›a, iÅ›ra (both prob. = iÅºa) < ia re -- emphasized as *iyya Burrow KharDoc 7, 40. -- Ultimately connected are mod. forms of the type H. yahÃ£Ì„.
Addenda: ihÃ¡: WPah.ká¹-g. Ä«Ëœ (high level tone) `here', kc. ia, roh. iyyÄ• (LStH 121), ba. Ä«e.

Äª

ÄªKá¹¢ `see': Ä«Ká¹£Aá¹‡A -- , Ä«ËŠKá¹£ATÄ“, Ä«Ká¹£Ä• -- ; Ã¡NAPÄ“Ká¹£A -- , *ABHÄ«Ká¹£Aá¹‡A -- , ABHÄ«ËŠKá¹£ATÄ“, Ã¡VÄ“Ká¹£ATÄ“, UDÄ«Ká¹£Ä• -- , UPAPRÄ“Ká¹£ATÄ“, ÃºPÄ“Ká¹£ATÄ“, UPÄ“Ká¹£Ä• -- , NIRÄ«Ká¹£ATÄ“, NIRÄ«Ká¹£Ä• -- , PARÄ«Ká¹£Aá¹‡A -- , PARÄ«Ká¹£ATÄ“, PARÄ«Ká¹£Ä• -- , PARÄ«Ká¹£IN -- , PÃ¡RÄ“Ká¹£ATÄ“, PRÃ¡TÄ«Ká¹£ATÄ“, PRATÄ«Ká¹£ITA -- , PRATYÃ¡VÄ“Ká¹£ATÄ“, PRÄ“Ká¹£Aá¹‡A -- , PRÄ“Ká¹£Aá¹‡IKA -- , PRÄ“Ká¹£Aá¹‡Ä«YA -- , PRá¸—Ká¹£ATÄ“, PRÄ“Ká¹£Ä• -- , VÄ«Ká¹£A -- , VÄ«ËŠKá¹£ATÄ“; -- *DÄ“Ká¹£ATI, *UDDÄ“Ká¹£Ä• -- .

Ä«ká¹£aá¹‡a 1606 Ä«ká¹£aá¹‡a n. `look, view' KÄ• tyÅšr. [âˆšÄ«Ká¹£]
Pa. Pk. ikkhaá¹‡a -- n.; in Si. ebikana Geiger EGS 31 see Ä• ËŠBHÄ• TI.

1607 Ä«ËŠká¹£atÄ“ `sees' AV. [âˆšÄ«Ká¹£]
Pa. ikkhati, Pk. ikkhaÃ¯, Ä«haÄ“, H. poet. Ä«khnÄ• ; OG. Ä«haÃ¯ `looks at, considers'.

Ä«ká¹£Ä• 1608 Ä«ká¹£Ä• f. `sight' BhP., Ä«ËŠká¹£a -- n. `anything seen' ÅšBr. [âˆšÄ«Ká¹£]
P. á¸• og. Ä«khi f. `expectation'; Si. ik `look, glance'; <-> N. ikh `jealousy' or poss. â†• Sk. Ä«rá¹£yÄ• ËŠ -- .
Äªá¹„KH `move to and fro': Ä«ËŠá¹…KHATI; PRÄ“á¹…KHÃ¡ -- , PRá¸—á¹…KHAYATI.

1609 Ä«ËŠá¹…khati, Ã-á¹…khati `moves, moves to and fro', Ä«á¹…khÃ¡yati `swings' RV. [âˆšÄ«á¹…KH]
S. iá¹…ghaá¹‡u `to lengthen out, stretch, open out in wear'.
Äªá¸Œ `praise': Ä«á¸• AYATI.

1610 Ä«á¸• ayati `praises, asks' BhP., DhÄ• tup., Ä«á¸·Ä“ `I praise' RV. [âˆš Ä«á¸•]
Si. ilvanavÄ• , illaËš `to ask, request'.

Ä«dÅ•ÌŠÅ›a 1611 Ä«dÅ•ÌŠÅ›a `such, like this' ÅšBr., Ä«drÌ¥Å›aka -- MBh. [Ä«dÅ•ÌŠÅ› -- VS.: I -- 1, âˆšDRÌ¥Å›]
Pa. Pk. Ä«disa -- , Pk. Ä«isa -- , P. ihÄ• , OMarw. Ä«so, iso, OG. isiu, isyau, G. asuÌƒ; -- with initial h -- (as in AÅ›. below): K. hyuhu, f. hiÅ›

Ã¼, kash. hiÅ›. -- With Ä“ -- after Ä“á¹£Ã¡1 &c.: Pa. Ä“disa -- , Ëšaka -- , AÅ›. shah. man. ediÅ›a -- , heËš, kÄ• l. heá¸• iá¹£a -- , Pk. Ä“Ä«sa -- , Ap. Ä“ha, P. ehÄ• . -- With Ä• -- after tÄ• dÅ•ÌŠÅ›a -- , yÄ• dÅ•ÌŠÅ›a -- and their later forms: Sh. ayo, OMth. aisana, H. aisÄ• , OM. aisÄ• , M. asÄ• . -- Pk. Ä«risa -- (for -- r -- see TÄ• DÅ•ÌŠÅ›A --), WPah. bhiá¸• . Ã¬ru; Pk. Ä“risa -- , Ëššia -- (and Ä“Ä• risa<-> see Ä“TÄ• DÅ•ÌŠÅ›A --), WPah. bhad. Ä“rhÅ«, pÄ• á¸• . eurh, poss. Si. eles.
Addenda: Ä«dÅ•ÌŠÅ›a -- : MIA. *Ä«dina -- after nom. *Ä«di < Ä«drÌ¥k; WPah.kc. á¹ƒo `such', J. iá¹‡u, ká¹-g. eá¹‡É” (after teá¹‡É” see TÄ• DÅ•ÌŠÅ›A -- Add2).

Ä«dhra 1612 *Ä«dhra `clear sky'. 2. *Ä«dhara -- [Ä«dhrÃ-ya -- `belonging to the clear sky' TS.]
1. Kho. yudur `clear sky' Morgenstierne BelvalkarVol 97.
2. Kt. Ä«ra, Ä«r, Wg. Ä«rÉ™, PaÅ¡. Ä«r m.
VÄ«DHRÃ¡ -- .
Ä«dhrÃ-ya -- see *Ä«DHRA -- .

1613 Ä«ËŠpsati `desires to obtain' AV. [Collides with ICCHÃ¡TI: âˆšÄ• P]
ÄªR `move': Ä«RÃ¡YATI; ÃºDÄ«RTÄ“, PRÄ“RAá¹‡A -- , *PRÄ“RATÄ“, PRá¸—RAYATI.

1614 Ä«rÃ¡yati `causes to rise, brings to life, utters' RV. [Cf. ÃºdÄ«rayati `causes' RV.: âˆšÄ«R]
Pa. Ä«rita -- `set in motion, uttered'; Pk. Ä«rÄ“i `sends, says'; Sh. (Lor.) iroiki `to stretch and fix warp in position for weaving' (â†’ á¸Œ. irinÃ¡ `to stretch or set up the warp'); <-> á¸Œ. irinÃ¡ `to say, to do' caus. irÄ• na `to cause to be made': in the latter and even in both meanings perh. rather < KARá¹“TI with abnormal loss of k -- in the verb `to do'.
Ä«riá¹‡a -- see Ã¡RAá¹‡A -- .
Ä«rvÄ• ru -- see Ä“RVÄ• RU -- .

Ä«rá¹£yÄ• ËŠ 1615 Ä«rá¹£yÄ• ËŠ f. `envy' AV. [irasyÄ• ËŠ -- f. RV.]
Pa. issÄ• -- f. `jealousy, anger'; AÅ›. isÄ• -- f. `envy', Pk. Ä«sÄ• -- f., Si. isa; -- MIA. *Ä-Ì„rissÄ• -- : L. hirs m. `greed', P. hirs f. -- X RÃ-á¹£YATI: L. awÄ• á¹‡. P. N. B. H. ris f.
Ä«Rá¹£YÄ• LU -- .
Addenda: Ä«rá¹£yÄ• ËŠ -- (X RÃ-á¹£YATI): WPah.ká¹-g. (kc.) rÃ-Å›, rÄ«Å› (obl. -- a) `jealousy'; ká¹-g. rÃ-Å›há¹‡Ãµ `to be jealous', caus. rÉ™Å›Ã¡uá¹‡Ãµ

`to make jealous'; Garh. rÄ«s `jealousy'.

Ä«rá¹£yÄ• lu 1616 Ä«rá¹£yÄ• lu `envious' lex. [Ä«Rá¹£YÄ• ËŠ --]
Pk. Ä«sÄ• lu -- , Or. isÄ• á¸·u, M. isÄ• á¸·Å« `emulous' (whence isÄ• á¸·,
Ëšá¸·Ä• , visÄ• á¸·, Ëšá¸·Ä• m. `emulation'.)
Ä«li -- see ILÄ« -- .
ÄªÅš `be master of': Ä«Å›Ã¡ -- , Ä«ËŠÅ›Ä• NA -- , Ä«Å›VARÃ¡ -- .
Addenda: Ä«rá¹£yÄ• lu -- . -- < MIA. *Ä-Ì„rissÄ• lu -- (or Sanskritized hybrid
*Ä«(r)sÄ• lu -- , cf. ULKÄ• ËŠ -- Add2): OP. rÄ«sÄ• lu `lovely, fair' semant.
cf. amelioration of mÄ• ninÄ« -- in madhumÄ• ninÄ« -- `wife of Madhu' BhP.

Ä«Å›Ã¡ 1617 Ä«Å›Ã¡ m. `master, lord' ÅšBr. [âˆšÄ«Å›]
ADHÄ«Å›A -- ; ARAá¹‡YÄ“Å›A -- , NARÄ“Å›A -- , *PRÄ• á¹‡Ä«Å›A -- .

1618 Ä«ËŠÅ›Ä• na -- , ËšnÃ¡ -- `ruling' RV. [âˆšÄ«Å›]
MAHÄ“Å›Ä• NA -- .

Ä«Å›varÃ¡ 1619 Ä«Å›varÃ¡ `capable of', m. `master' AV., `god' Mn. [âˆšÄ«Å›]
Pa. issara -- m. `lord'; KharI. iÅ›paraka -- nom. prop.; Pk. issara -- ,
Ä«saËš m. `lord, god'; P. Ä«ssar m. `God, Providence', Ku. H. Ä«sar m.; Si.
isurÄ• `lord, ruler'.
Ã¡IÅ›VARYA -- ; NARÄ“Å›VARA -- , *LAKá¹£Ä“Å›VARA -- .
 Äªá¹¢ `move': ÃºDÄ«á¹£ATÄ“.
Addenda: Ä«Å›varÃ¡ -- : WPah.J. iÅ›ar m. `God'.
â€ JÄ«VITÄ“Å›VARA -- .

Ä«á¹£Ä• ËŠ 1620 Ä«á¹£Ä• ËŠ f. `pole of carriage or plough' RV.
Pa. Ä«sÄ• -- , Ä«sakÄ• -- f.; Pk. Ä«sÄ• -- f. `pole of plough'; L. hÄ©h,
(Jukes) hÄ«h, awÄ• á¹‡. hÄ«Ëœ f. `side rail of a bedstead', P. hÄ«Ëœh, hÄ«h,
hÄ«Ëœ f.; A. Ä«h `pole of plough', B. is, Or. Ä«sa, Mth. Ä«s; G. Ä«s f.
`side piece of a bedstead' (â†’ S. Ä«sa f.), Ä«soá¹-É” `side piece of a
wooden ladder' (+ ?); M. Ä«s n. `pole of plough'.
Ä«á¹£Ä• DAá¹‡á¸• A -- , *Ä«á¹£Ä• DHARA -- ; *Å›AMYÄ“á¹£Ä• -- , HALÄ“á¹£Ä• -- .

Ä«á¹£Ä• daá¹‡á¸• a 1621 Ä«á¹£Ä• daá¹‡á¸• a m. `handle of a plough' VP. [
Ä«á¹£Ä• ËŠ -- , DAá¹‡á¸• Ã¡ --]
M. Ä«sÄ• á¸• n. `pole of a plough'.

Ä«á¹£Ä• dhÄ• ra 1622 *Ä«á¹£Ä• dhÄ• ra `holding the pole of a plough'. [Cf. YUGADHÄ• RA -- : Ä«á¹£Ä• ËŠ -- , DHÄ• RA -- 1]
M. isar n. `pole of the plough', isÄ• rkÄ«, isarËš f. `ring or bolt at hinder extremity of a plough'.
Ä«á¹£Ä«ËŠkÄ• -- see Iá¹£Ä«ËŠKÄ• -- .
ÄªH `desire': *DURÄ«HÄ• -- .
Ä«hÄ• -- f. `wish': see *DURÄ«HÄ• -- .

U

1623 u1 particle of emphasis RV.
KÃ-M U, Ná¹“, Má¹“.

1624 *u2 pronominal element: see ASÃ¡U.

ukka 1625 *ukka `feeling of suffocation'.
Ku. ukas -- mukas; N. ukus -- mukus, -- pukus `feeling of the stomach being uncomfortably full'; A. uk -- muk `sound expressing suffocation from extreme heat', ukmukÄ• iba `to have this sensation', ukmukiyÄ• `nightmare'; H. ukas -- mukas `suffocation'.

uktÃ¡ 1626 uktÃ¡ `spoken' RV. [âˆšVAC]
Pa. utta -- , vutta -- `spoken', Ëšaka -- n. `a saying' (v -- from vattuá¹• , vakkhati, &c. and vadati); Pk. utta -- , vutta -- , AÅ›. gir. vutaá¹• , dh. vute, KharI. uta `was said'; S. utaá¹‡u `to say, tell' prob. < vutta -- ; OSi. pp. vataka (utu `spoken, described' prob. â†• Pa.); -- M. utÄ• á¹‡á¹‡&etilde; `to describe, declare' X ukhÄ• á¹‡Ä• m. `saying, riddle' (< UPÄ• KHYÄ• NA --) or poss. < *UTTÄ• NAYATI.

SÅ«KTÃ¡ -- .
UKá¹¢ `sprinkle': uká¹£Ã¡n -- 1; proÌ„ká¹£a -- , proÌ„ká¹£aá¹‡a -- ,
prá¹“ká¹£ati, prá¹“ká¹£ita -- .

1627 uká¹£a -- , uká¹£an -- 2 `large' lex., uká¹£itÃ¡ -- `fully grown,
strong' RV. [âˆšVAKá¹£]
PaÅ¡. lauá¹›. Å«á¹£, gul. Å«x `long'.

uká¹£Ã¡n 1628 uká¹£Ã¡n1 m. `bull' RV. [âˆšUKá¹£]
Pk. ukkhÄ• nom. sg. m. `ox', vacchÄ• á¹‡a -- m. X VRÌ¥á¹£ABHÃ¡<-> or VATSÃ¡
-- .
MAHOÌ„Ká¹£Ã¡ -- .
uká¹£an -- 2: see UKá¹£A -- .
uká¹£itÃ¡ -- see UKá¹£A -- .

ukhÃ¡ 1629 ukhÃ¡ m. `cooking -- pot' AV., ukhÄ• ËŠ -- f. RV.
Or. uhÄ• `an earthen pot'.
ÃºKHYA -- .

Ãºkhya 1630 Ãºkhya `being in a cauldron' ÅšBr., `boiled in a pot' PÄ• á¹‡.
[UKHÃ¡ --]
Pa. Pk. ukkhÄ• -- f. `cooking -- pot'; A. ukhÄ• iba `to boil slightly',
ukhowÄ• `rice boiled and dried before husking'; -- Pa. ukkhali -- f. `pot
for cooking rice in'; Si. ikiliya `pot'.
Addenda: Ãºkhya -- : WPah.ká¹-g. Ã³kkhÉ™r `kitchen utensil (vessel, kettle)'
(Him.I 9 or < â€ AUKHYA --).

ugrÃ¡ 1631 ugrÃ¡ `strong, terrible, fierce' RV., n. `anger' MW. [âˆšVAJ]
Pa. Pk. ugga -- ; A. ug `fit, paroxysm'.
*Uá¹„GH `sleep': *Uá¹…GHATI, *Uá¹…GHÄ• -- ; *AVOÌ„á¹…GHATI, *AVOÌ„á¹…GHÄ• --
.

1632 *uá¹…ghati `sleeps'. [âˆš*Uá¹…GH].
Pk. uá¹• ghaÃ¯, ugghaÃ¯, oá¹• ghaÃ¯ `sleeps'; L. awÄ• á¹‡. ughuá¹‡ `to have a
nap'; EP. uá¹…ghanÄ• `to doze'; WPah. pÄ• á¸• . uá¹…haá¹‡ `to sleep', Ku.
uá¹…á¹‡o, N. uÌƒghnu; Or. uá¹…geibÄ• `to be drowsy', H. uÌ„ÌƒghnÄ• ,
uÌ„ÌƒgnÄ• ; G. uÌƒghvuÌƒ, uÌƒghÄ• vuÌƒ `to sleep'.
Addenda: *uá¹…ghati: Garh. uÌƒgá¹‡u `to be sleepy'.

uá¹…ghÄ• 1633 *uá¹…ghÄ• `sleep'. [âˆš*Uá¹…GH]
Ku. Å«Ë˜á¹… `sleep', Bhoj. uá¹…ghÄ«, H. uÌ„Ìƒgh, uÌ„Ìƒg f., G. uÌ„Ìƒgh, uÌƒgh f.

ucca 1634 ucca `tall, lofty' Mn.; uccÄ• ËŠ, uccÃ¡iá¸¥ `above' RV., uccakÃ¡iá¸¥ PaÃ±cat. -- Forms in mod. lggs. with a nasal poss. from or influenced by ÃºdaÃ±c -- `turned upwards, upper' RV., but apparent absence of such forms in MIA. (except Pk. udaá¹• cida -- `raised high', see ÃºDAÃ±CATI) makes this very doubtful.
Pa. ucca -- , Ëšaka -- , Pk. ucca -- , Ëšaa -- , Gy. eur. (v)uÄ• o `tall, high', wel. ruÄ• oÌ„ (whence r -- ? unexplained by Sampson DGW iv 320 `prosthetic'), PaÅ¡. Å«Ä• ; Bshk. uÄ• at (prob. â†• Psht. uÄ• at `high' â†• IA., Morgenstierne AO xviii 223, EVP 30 s.v. hask); S. uco `excellent' (Å«co , uÌ„Ìƒco â†• centre); L. uccÄ• `high'; P. ucc, Å«c `high in caste or rank', Ä«c -- nÄ«c f. `high and low orders of society', uccÄ• `high' ucerÄ• `a little higher'; WPah. paá¹…. uccÄ• `high', bhal. uco, Ku. uÌ„Ìƒco, gng. uÌ„ÌƒÄ‹, N. uÌƒc, B. uc, uÌƒc; Or. ucÄ• `tall', uÃ±cÄ• `high', Bi. uÌ„Ìƒc, OMth. uca; Mth. Å«Ã±c `high, good'; Bhoj. uÌ„Ìƒc, uÌƒcÄ• `high', OAw. uÌ„ÌƒcaÌ„Ì†, H. uÌ„Ìƒc, uÌ„ÌƒcÄ• , OMarw. uco, G. uÌ„ÌƒcuÌƒ, uÌ„ÌƒceruÌƒ, M. uÌƒÄ‹ adv. and adj., uÌƒÄ‹Ä• `higher in quality or price'; Si. us `high', usa, uha `height'. -- Deriv. Pk. uccÄ• vÄ“i `raises', WPah. bhal. ucÄ• á¹‡u `to lift'; Ku. ucauá¹‡o `to raise, remove', B. uÌƒcÄ• na, Or. uceibÄ• , uÃ±cËš, H. ucÄ• nÄ• , uÌƒcËš; M. uÌƒÄ‹Ä• vá¹‡&etilde; `to grow tall'. -- Ext. with -- akka -- : L. P. ucakkÄ• m. `pickpocket'; P. uckaá¹‡Ä• `to jump up'; Mth. H. ucakkÄ• m. `pilferer'; H. ucaknÄ• `to leap up'; G. uÌƒcakvuÌƒ `to raise'; M. uÄ‹aká¹‡&etilde; `to raise money or credit'.
Addenda: ucca -- : S.kcch. Å«cuÌƒ keá¹‡Å« `to raise', aucÃµ `high'; WPah.ká¹-g. uÄ‹á¹-É” `high, tall', ká¹-g. (kc.) ÃºÄ‹há¹-É”, J. uchá¹-Ä• `higher' (aspirate from words indicating upward movement e.g. ÃºkkhÉ™á¸·nÃµ, vá¹-há¹‡o or words from Sk. utÅ› -- , ut -- s --), poet. unÄ‹o `exalted' â†• H. uÌ„ÌƒcÄ• , Garh. Å«cu `high' (uccu â†• P.), Ku. Å«c, Md. us `high' (of things); -- WPah.J. Å«c â†• P. Unlikely ext. with -- akka -- : PaÅ¡. cak -- `to rise (of sun), to climb', WPah.ká¹-g. Ä‹aká¹‡Ãµ, Ä‹agá¹‡Ãµ `to lift, take up, carry', J. caká¹‡u, P. cakká¹‡Ä• ; <-> with -- la -- : A. ucalÄ• (phonet. -- s -- ) `projecting' AFD 217.

1635 uccaá¹-ati `goes away' BhP. 2. *uccaá¹-yatÄ“ `is separated from'. 3.

*uccÄ• á¹-ya -- (uccÄ• á¹-ayati `drives away, scares' PaÃ±cat., Pk. uccÄ• á¸• aÃ¯ `prevents, is sorry.') [< *uccrÌ¥tati? Cf. crÌ¥tÃ¡ti `binds' DhÄ• tup., Ã¡vacrÌ¥tati `loosens, lets go' TS.: âˆšCRÌ¥T?]
1. P. uccaá¹›nÄ• `(skin) to be separated from the flesh, (a blister) to rise'; -- tr. formation: P. uceá¹›nÄ• `to separate skin from the flesh, flay'; WPah. bhal. uÄ‹oá¹›nu `to flay (sheep or goat)'; Ku. uceá¹›á¹‡o `to skin, peel, take off'; G. uceá¹›vuÌƒ `to tear off the uppermost covering'; -- N. ucero `hangnail'.
2. H. ucaá¹-nÄ• `to be separated from the flesh, go away, separate' whence tr. and caus. ucÄ• á¹-nÄ• , ucá¹-Ä• nÄ• `to drive away'; M. uÄ‹aá¹-á¹‡&etilde;, uá¹£á¹-aá¹‡&etilde; `to detach (e.g. something sticking in a pot)'.
3. Semant. difficult: P. ucÄ• á¹- f. `scolding'; Ku. ucÄ• á¹- `dejection'; N. ucÄ• á¹- `disgust, loathing'; A. usÄ• á¹- `rising in sudden anger'; B. Or. ucÄ• á¹-an `dejection'; H. ucÄ• á¹- f. `disgust'; G. ucÄ• á¹- m. `impatience, anxiety'; M. uÄ‹Ä• á¹- m.n. `impatience', uÄ‹Ä• á¹-á¹‡&etilde; `to be sick of'.
Addenda: uccaá¹-ati: WPah.poet. cÉ”á¹›no `to flee, run away' (why not Ä‹?), Garh. ucaá¹›nu `to jump'.

uccaá¹-Ä• 1636 uccaá¹-Ä• f. `a species of Cyperus' SuÅ›r.
Pk. uccaá¸• a -- ; Mth. ucÄ• á¹› `a kind of grass' ABORI xxi 107.

uccaá¹‡á¸• a 1637 uccaá¹‡á¸• a `very passionate' BÄ• lar., `quick' lex. [CÃ¡á¹‡á¸• A --]
PaÅ¡. laur. uÄ• uná¸• , gul. uÄ• un `jumping, flying'.

uccaya 1638 uccaya m. `gathering, collection' MBh. [âˆšCI1]
Pa. uccaya -- m. `picking up'; Pk. uccaya -- m. `gathering, heap'; P. á¸• og. uccÄ• m. `tongs'; -- M. ÃµÄ‹Ä• m. `loose gathering of cloth' Bloch LM 302, rather < AVACAYA -- .

1639 *uccayatÄ“ `takes vengeance on'. [Cf. cÃ¡yatÄ“ RV.: âˆšCI3]
S. ucÄ• iá¹‡u `to have a spite against'.

1640 *uccayayati or *uccayati `collects'. [UCCINOÌ„TI: âˆšCI1]
Sh. (Lor.) uÄ• oiki, 1st sg. aor. uÄ• Ä«um, pret. uÄ• Ä«gas `to pick, pick up or off, card (cotton)', or < uccita -- ?
Addenda: *uccayayati: WPah.poet. uÄ‹á¹‡o `to suck, absorb'? (Him.I 12 <

uccita --); -- kc. unÄ‹á¹‡o `to pluck flowers' (Him.I 12 < *uccayati).

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1641 Ãºccarati `rises' RV. 2. `utters, speaks' MBh. 3. uccÄ• rayati `utters, cries' MBh. [âˆšCAR]
1. Pk. uccaraÃ¯ `goes over or out'; Pr. wÃ¼Ä• orogÉ™sto `they came out' Morgenstierne NTS xv 289 < car -- ; Bhoj. ucaral `to go, fly'; H. ucarnÄ• `to rise (of boils, &c.)'.
2. Pk. uccaraÃ¯ `utters', P. ucarnÄ• , G. ucarvuÌƒ, É”cËš.
3. Pa. uccÄ• rÄ“ti `utters', Pk. uccÄ• rÄ“i; Gy. gr. uÅ¡ar -- , wel. Ä• Ä• r -- , Å¡Ä• r -- `to praise', arm. Ä• É™r -- `to call out, sing'; A. usÄ• riba `to utter', Or. ucÄ• ribÄ• ; Mth. ucÄ• rab `to ask for'; H. ucÄ• rnÄ• `to pronounce, speak', G. ucÄ• rvuÌƒ; Si. usuruvanavÄ• `to recite, pronounce'.
See *UCCALYATI, *UCCÄ• LAYATI.
uccalati see next.
Addenda: Ãºccarati. 2. `utters': OMarw. Å«caraÃ¯ `recites'.

1642 *uccalyati `goes up'. 2. Caus. *uccÄ• layati. [uccalati `springs up' BhP.: âˆšCAL]
1. Pk. uccallaÃ¯ `goes'; B. caus. uclÄ• na `to shake, winnow'; Or. caus. uculÄ• ibÄ• `to tear off (bark or branches)'; H. ucalnÄ• `to be separated', caus. uclÄ• nÄ• ; G. ucalvuÌƒ `to rise', caus. uclÄ• vvuÌƒ; M. uÄ‹alá¹‡&etilde; `to rise, shoot up'.
2. Pa. uccÄ• lÄ“ti `raises'; Pk. uccÄ• lÄ“i `throws up'; P. ucÄ• lá¹‡Ä• `to arouse, excite'; N. ucÄ• lnu `to raise, lift', A. usÄ• liba; H. ucÄ• lnÄ• `to separate'; G. ucÄ• á¸·vuÌƒ `to help in lifting'; M. uÄ‹alá¹‡&etilde; `to raise' with l from intr.; Si. usulanavÄ• , uhuËš `to carry, support'.
See ÃºCCARATI, UCCÄ• RAYATI.
Addenda: *uccalyati. 2. *uccÄ• layati: WPah.kc. Ä‹waá¸·no `to pick up'; --

delete Add. 14301 (see UTPLAVATÄ“ Add2).

1643 *uccÄ• payati `causes to be collected'. 2. Pass. *uccÄ• pyatÄ“. [Cf. cÄ• payati PÄ• á¹‡., UCCINOÌ„TI: âˆšCI1]
1. Ku. ucauá¹‡o `to collect in a heap'; -- L. awÄ• á¹‡. ucÄ• vuá¹‡ `to raise' or deriv. UCCA -- .
2. L. P. Ku. H. ucÄ• pat f. `raising money or taking goods on credit'; G. ucÄ• pat f. `misappropriation of funds, speculation'; -- doubtful.
uccÄ• rayati see ÃºCCARATI.

uccÄ• la 1644 *uccÄ• la `lifting up, removing'. [Cf. uccÄ• rÃ¡ -- `rising' TS.: âˆšCAL]
P. ucÄ• lÄ• m. `instigation'; A. usÄ• l `act of rising'; G. ucÄ• á¸·É” m. `movables, furniture'.
*uccÄ• layati see *UCCALYATI.
Addenda: *uccÄ• la -- : S.kcch. aucÄ• á¹›o m. `movable goods'.
*uccÄ• layati see *UCCALYATI Add2.

ucciá¹…gaka 1645 *ucciá¹…gaka `a cricket'. [ucciá¹…gaá¹-a -- m. `cricket, crab' lex.; cf. ucciá¹-iá¹…ga -- m. `small venomous animal in the water, crab', cicciá¹-iá¹…ga -- m. `a kind of venomous insect' SuÅ›r., CIá¹…GAá¹-A -- , Ëšaá¸• a -- `shrimp' lex.]
A. usaá¹…gÄ• `cricket', B. uciá¹…gÄ• , ucuá¹…gÄ• .
uccita -- `gathered' KathÄ• s. [âˆšCI1]
See *UCCAYAYATI.

1645a â€ ucciá¹…gaá¹-a -- m. `cricket, crab' lex. [See *UCCIá¹…GAKA<-> in CDIAL]
A. uciá¹…arÄ• (phonet. -- s --) `cricket' AFD 217.
â€ ucchrayaá¹‡a -- see â€ *UT -- Å›RAYAá¹‡A -- .

uccittaka 1646 *uccittaka `very intelligent'. [CITTÃ¡ -- 1]
Kho. uÄ• Ãºtu `clever, alert' Morgenstierne BelvalkarVol 85.

1647 uccinoÌ„ti `gathers up, collects' Kull. [âˆšCI1]
Pa. uccinÄ• ti `gathers, chooses', Pk. ucciá¹‡aÃ¯; PaÅ¡. uÄ• an<-> `to collect' (Morgenstierne IIFL iii 3, 3 < *uÄ• Ä“n<-> denom. of uccayana -- ?); G. ucaá¹‡vuÌƒ tr. `to separate (as fibres in a bundle of silk)'.

uccukra 1648 *uccukra `very sour'. [CUKRA --]
Pr. uÄ• Ã¼gÅ«ËŠ `bitter (?)'.
*uccrÌ¥tati `separates from'. [âˆšCRÌ¥T]
See UCCAá¹-ATI.

ucchaá¹- 1649 *ucchaá¹- `snatch'. 2. *ucchaá¹-á¹- -- . [âˆš*CHAá¹-]
1. Pk. ucchaá¸• ia -- `stolen'; H. uchaá¹›nÄ• `to abscond'; M.
osaá¸• á¹‡&etilde; `to rob, plunder'.
2. Pk. ucchaá¹-á¹-a -- , Ëšaá¹• á¹-a -- m. `snatch -- thief'; Mth. uchaá¹-ab
`to bounce, jump'; H. uchaá¹-nÄ• `to withdraw'.
ucchanna -- see ÃºTSANNA -- .

1650 *ucchardati `vomits'. [âˆšCHRÌ¥D]
B. uchá¹›Ä• na, ochËš `to vomit'.
ucchalati see *UT -- Å›ALATI.
*ucchalyati see *UT -- Å›ALATI.

ucchalli 1651 *ucchalli `without skin or bark'. [CHALLI --]
Or. uÃ±chlÄ• ibÄ• `to peel (fruit)'.

1652 ucchÄ• dayati `undresses' R., `uncovers' MW. [âˆšCHAD1]
B. uchÄ• na, uÌƒchËš, uÌƒcËš `to remove thatch from'.
*ucchÄ• yayati `cuts off' see *UCCHYATI.

ucchiá¹-á¹- 1653 *ucchiá¹-á¹- `flick away'. [*CHIá¹- --]
Ku. uchiá¹-á¹‡o `to leap, fly, strike'; N. uchiá¹-nu, Ëšá¹-inu `to be
flicked away', caus. uchiá¹-yÄ• unu, ucheá¹-nu.

Ãºcchitti 1654 Ãºcchitti f. `destruction' ÅšBr. [âˆšCHID]
N. uchito, emph. Ëšitto `destruction, ruin (used in curses)': perh. < pp.
*ucchitta -- .
Ãºcchinatti `cuts out, destroys' AV. [âˆšCHID]
See ÃºDDHANTI.

ucchinna 1655 ucchinna `cut off'. [âˆšCHID]
Pa. ucchinna -- `broken up'; Pk. ucchiá¹‡á¹‡a -- `cut off, uprooted'; Ku.
uchino `sudden choking'; N. uchinnu `to overtake, pass'; Si. usun `cut off'.

Ãºcchiá¹£á¹-a -- see *UT -- Å›Iá¹£á¹-A -- .
ucchÄ«rá¹£aka -- see *UT -- Å›Ä«Rá¹£A -- .

1656 *ucchupati `throws up'. [âˆšCHUP]
WPah. bhal. uÄ‹hÅ«á¹‡Å« `to lift'.
ucchuá¹£ka -- see *UT -- Å›Uá¹£KA -- .
ucchrÌ¥á¹…gita -- see *UT -- Å›RÌ¥á¹…GA -- .

1657 ucchÄ“dayati `causes to be destroyed' PaÃ±cat. [Ãºcchinatti `cuts off' AV., Pa. ucchindati `destroys', Pk. ucchiá¹• daÃ¯; Pa. ucchÄ“dana -- `destroying', Pk. ucchÄ“yaá¹‡a<-> n. `destruction': âˆšCHID]
P. uchehá¹‡Ä• , uchihËš `to separate the skin, scratch'; <-> deriv. ucchá¹‡Ä• `to be scratched' or < *UCCHYATI.

ucchoÌ„á¹-á¹-a 1658 *ucchoÌ„á¹-á¹-a `very small'. [*CHOÌ„á¹-á¹-A --]
Dm. ÃºcÌ£huá¹-a, uÄ• uá¹-a, f. Ëšiá¹-i `small', Bshk. ÃºÄ• uá¹-, f. iÄ• iá¹-.

1659 *ucchyati `cuts off'. 2. Caus. ucchÄ• yayati. [âˆšCHOÌ„]
1. P. ucchá¹‡Ä• `to be scratched' (or der. uchehá¹‡Ä• < UCCHÄ“DAYATI); Or. uchibÄ• `to prune, lop'.
2. Or. uchÄ• ibÄ• `to prune'.
Cf. *AVACCHYATI.
ucchraya -- see *UT -- Å›RÄ• YA -- .
Ãºcchrayati see *UT -- Å›RAYATI.
ucchrÄ• payati see *UT -- Å›RAYATI.
ucchrÄ• ya -- see *UT -- Å›RÄ• YA -- .
Ãºcchrita -- see *UT -- Å›RITA -- .
ÃºcchrÄ«yatÄ“ see *UT -- Å›RÄ«YATÄ“1.
ucchvasiti see *UT -- Å›VASITI.
ucchvÄ• sÃ¡ -- see *UT -- Å›VÄ• SA -- .
ucchvÄ• sayati see *UT -- Å›VASITI.

1660a *ujjaá¹…ghura -- `above the shank'. [Cf. ÃºdbÄ• hu -- `with raised arms' ÅšBr.: JÃ¡á¹…GHÄ• --]
Pr. uzÃ³gur `knee'?

1660b *ujjaá¹-a -- `uprooted, laid waste'. 2. *ujjÄ• á¹-a -- . 3. *ujjÄ• á¹-Ä« -- f. `laying waste'. [JÃ¡á¹-Ä• --]

1. Pk. ujjaá¸• a -- `laid waste, desolate', S. ujaá¹›u (why not jÌ„?), P. ujjaá¹›, Ku. ujaá¹›, emph. ujaá¸• á¸• a; B. ujaá¹› `depopulated'; Bi. ujaá¹›, ujá¹›Ä• `deserted village'; H. Å«jaá¹› `laid waste, depopulated'; G. ujaá¹›, ujjaá¹› `waterless, barren'.

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2. S. ujÄ• á¹›a `waste, desolate', L. (Jukes) ujÄ• á¹›, P. Ku. ujÄ• á¹›, N. ujÄ• r, A. uzÄ• r, B. ujÄ• á¹›, Or. ujÄ• á¹›a; H. ujÄ• á¹› `waste', m. `a ruin'; G. ujÄ• á¹› `waterless'; M. ujÌˆÄ• á¸• `desolate'.
3. S. ujÄ• á¹›a f. `a waste place', L. P. ujÄ• á¹› f.; A. uzÄ• r `flight or dispersion from fear'; B. ujÄ• á¹› `a deserted place', OMarw. ujÄ• á¹›i f.; M. ujÌˆÄ• á¸• Ä« f. `desolation'.
*UJJAá¹-ATI, *UJJÄ• á¹-AYATI.

1661 *ujjaá¹-ati `is uprooted'. 2. Caus. *ujjÄ• á¹-ayati. [*UJJAá¹-A -- : JÃ¡á¹-Ä• --]
1. K. wujarun `to be uprooted' (lw. with j); S. ujiá¹›aá¹‡u `to be waste' (lw. with j); L. ujjiá¹›aá¹‡, (Jukes) ujÌ„raá¹‡ `to go waste, to abandon one's home'; P. ujjaá¹›á¹‡Ä• `to be laid waste'; A. uzariba `to be frightened and dispersed'; Or. ujuá¹›ibÄ• `to lay waste'; H. ujaá¹›nÄ• `to be uprooted'.
2. Pk. ujjÄ• á¸• ia -- `laid waste'; K. wujÄ• run `to lay waste', á¸• oá¸• . uzÄ• á¹›á¹‡oÌ„, S. ujÄ• raá¹‡u, L. ujÄ• á¹›aá¹‡, (Jukes) ujÌ„Ëš, P. ujÄ• á¹›á¹‡Ä• , WPah. sod. jÌˆwÄ• rnÃµ, Ku. ujÄ• á¹›á¹‡o, N. ujÄ• rnu; A. uzÄ• riba `to upturn (earth), expose'; Or. ujÄ• á¹›ibÄ• `to uproot, depopulate'; H. ujÄ• á¹›nÄ• `to lay waste' (â†' Mth. ujÄ• á¹›ab `to destroy'), G. ujÄ• á¹›vuÌƒ.
Addenda: *ujjaá¹-ati: Garh. ujaá¹›nu `to be dilapidated'.

ujjaá¸• a 1662 *ujjaá¸• a `very stupid'. [JAá¸• A --]
H. ujaá¹› m. `a lout'.

ujjaá¸• hu 1663 *ujjaá¸• hu `very stupid'. [*jÃ¡á¸• hu --]
H. ujhaá¹›, ujjhËš `stupid'.

1664 *ujjavati `goes upstream'. 2. *ujjavana -- `upstream'. [âˆšJÅ«]
1. Pa. ujjavati `goes upstream'; A. uzÄ• iba `to go upstream, move towards the head of a bed, come out in a shoal (of fish)'; B. ujÄ• y `goes upstream'.
2. Pa. ujjavanikÄ• ya adv. `upstream'; A. uzani `upper part of a stream', uzÄ• n `shoal of fish coming out in flood water'; B. ujÄ• n `flowing tide, upstream'; Or. ujÄ• á¹‡a `tidal', ujÄ• á¹‡i adv. `upstream', H. ujÄ• n adv.
Semant. satisfactory, but phonet. rather < ÃºDYÄ• TI, UDYÄ• ËŠNA -- .
*ujjavana -- see prec.

ujjÄ• grat 1665 *ujjÄ• grat `awake'. [Cf. jÄ• ËŠgarti RV. and ujjÄ• garayati `awakens' SÄ• h., Pk. ujjÄ• gara -- , ujjÄ• ara -- m. `lack of sleep': âˆšJÄ• GRÌ¥]
S. ojÄ• gÌ o m., ËšgÌ a f. `sleeplessness'; P. ujÄ• gar `manifest, known'. -- Ext. with -- ira -- : Pk. ujjaggira -- n. `wakefulness', A. uzÄ• gar; Or. ujÄ• gara `awake'; G. ujÄ• grÉ” m. `waking at night, anxiety'; M. ujÌˆÄ• gar, ËšÄ• grÄ• , ËšagrÄ• , ËšagirÄ• m. `wakefulness', ujÌˆÄ• grÄ« f. `publicity'.
*SAMUJJÄ• GRAT -- .
*ujjÄ• á¹-a -- see *UJJAá¹-A -- .
*ujjÄ• á¹-ayati see *UJJAá¹-ATI.
*ujjÄ• á¹-Ä« -- see *UJJAá¹-A -- .

1666 ÃºjjÄ• yatÄ“ `is begotten' RV. [âˆšJAN]
K. wuzun `to spring forth, appear, come to mind' or < ÃºDYÄ• TI.

1666a â€ *ujjihÄ«tÄ“ `springs up'. [See UJJHÃ¡TI; jÃ-hÄ«tÄ“ `springs away' AV. -- âˆšHÄ• 2]
WPah.kc. ujÌˆhiá¹‡o `to rise, get up', ká¹-g. hÃºjÌˆhá¹‡Ãµ, LSI ix 4, 652 sat. uzá¹‡au, uzuá¹‡au, 689 in.sir. Å«jhe `up'.

1667 ujjÄ«vati `returns to life' MBh., caus. ujjÄ«vayati. [âˆšJÄ«V]
Pk. ujjÄ«via -- `restored to life', ujjÄ«vaá¹‡a -- n. `reviving'; M. ujivá¹‡&etilde; `to restore to life'.

*ujjuvÄ• layati see ÃºJJVALATI.

ujjvara 1668 *ujjvara `shining'. [~ UJJVALA -- : âˆšJVAR]
Or. ujar, uÃ±jËš `bright, light'; G. ujará¹›uÌƒ n. `light', ujá¹›uÌƒ n. `light, twilight'; M. ujÌˆrÄ« f. `brightness'.
Addenda: *ujjvara -- : Brj. ujer(o) m. `light, moonshine'?

1669 *ujjvarati `shines'. 2. Caus. *ujjvÄ• rayati. [~ UJJVALATI, *UJJVÄ• LAYATI: âˆšJVAR]
1. M. ujÌˆará¹‡&etilde; `to return to pristine strength, become somewhat intelligent'.
2. M. ujÌˆará¹‡&etilde; `to brighten, restore'.

ujjvala 1670 ujjvala `blazing up, bright, clean' MBh. [~ *UJJVARA -- : âˆšJVAL]
Pa. ujjala -- `blazing, bright'; Pk. ujjala -- , ojjËš `bright, clean'; Wg. uzÃ¡l `white', Gaw. wuzalÉ”Ì• , Tor. uÇ°*ll, Gau. (Biddulph) "ozallo"; K. wÇ’zulu, dat. Ëšzalis `red'; S. ojaru m. `brightness' (j?), ujalu `bright' â†• H.; P. ujjal, ujlÄ• `bright, clean', WPah. cur. ujá¸·Ä• ; Ku. gng. ujÌˆaw `clean, white'; N. ujjar `bright' (emph. < ujar â†• Bi.), B. ujal, Or. ujaá¸·a; Mth. ujjar, ujarakÄ• `white'; Bhoj. ujar `bright'; Aw. lakh. ujar `white'; H. ujjal, ujlÄ• `bright' (â†’ OMth. ujala), OMarw. ujala; OG. Å«jalaÃ¼ `white', G. ujá¸·uÌƒ `bright, beautiful, honest'; M. ujÌˆaá¸· `bright', ujÌˆá¸·Ä• `clear white'; Si. udul `bright, beautiful' Geiger GS 53, dulu DSL p. xliv Â§ 15b.

1671 Ãºjjvalati `blazes up, shines' TS. 2. *ujjvÄ• layati, ÃºjjvalËš `causes to shine' ÅšBr. 3. *ujjuvÄ• layati.
[~ *UJJVARATI, *UJJVÄ• RAYATI: âˆšJVAL]
1. Pa. ujjalati `blazes up'; Pk. ujjalaÃ¯ `burns', K. woÌ†zalun `to become red'; S. ujÌ„iraá¹‡u `to be bright', P. ujjalá¹‡Ä• , N. ujlinu; Or. ujaá¸·ibÄ• `to burn, become visible'; OMth. ujarala `bright'; H. ujalnÄ• `to be bright'; M. ujÌˆaá¸·á¹‡&etilde; `to catch fire'.
2. Pa. ujjÄ• lÄ“ti `makes shine, kindles', Pk. ujjÄ• lÄ“i; S. ujÄ• raá¹‡u `to polish' (j?), P. ujÄ• lá¹‡Ä• ; Ku. ujyÄ• lá¹‡o `to whitewash'; N. ujyÄ• lnu, ujhyËš `to polish, clean'; Or. ujÄ• á¸·ibÄ• `to trim a lamp or fire'; H. ujÄ• lnÄ• `to make shine', G. ujÄ• á¸·vuÌƒ; M. ujÌˆaá¸·á¹‡&etilde; `to polish, kindle'.

3. OG. ajÅ«Ä• luÌƒ, G. ajvÄ• á¸·vuÌƒ `to light a lamp, polish, cleanse'; -- Mth. ujorab `to brighten up' (o < uÄ• ?).
Addenda: Ãºjjvalati. 2. *ujjvÄ• layati: S.kcch. Å«jÄ• á¹›á¹‡Å« `to brighten', Garh. ujÄ• á¸·nu.

ujjvÄ• ra 1672 *ujjvÄ• ra `bright'. [~ *UJJVÄ• LAKA -- : âˆšJVAR]
G. ujÄ• r, Ëšruì ƒ `bright'. -- X ANDHAKÄ• RA -- : G. ujiyÄ• ruÌƒ `bright'.
*ujjvÄ• rayati see *UJJVARATI.

ujjvÄ• laka 1673 *ujjvÄ• laka `bright'. [~ *UJJVÄ• RA -- : âˆšJVAL]
S. ujÄ• ro `bright, light'; P. ujÄ• lÄ• m. `dawn' H. ujÄ• lÄ• , uÌƒjËš m. -- X ANDHAKÄ• RA -- : Ku. ujyÄ• lo `light'; N. ujyÄ• lo `dawn', adj. `clear, cheerful'; OAw. ujiÄ• rÄ• `light' Saksena EA 77, H. ujyÄ• lÄ• , ujelÄ• m. `dawn'.
*ujjvÄ• layati see ÃºJJVALATI.
Addenda: *ujjvÄ• laka -- : S.kcch. Å«jÄ• ro m. `light, twilight'.
*ujjvÄ• layati see ÃºJJVALATI Add2.
ujjhÃ¡ti: see â€ *UJJIHÄ«TÄ“.

1674 ujjhÃ¡ti `leaves, escapes' MBh. [Formed from pp. ujjhita -- < *ud -- Åºhita -- and replacing *ujjahÄ• ti, Pa. ujjahati: Mayrhofer EWA i 100 with lit.: âˆšHÄ• 3]
Pa. ujjhati `forsakes, sweeps or brushes away'; Pk. ujjhaÃ¯ `abandons', ujjhiya -- `left, dried up'; G. ujhavvuÌƒ (< *ujjhaÌ„Ì†vÄ“i) `to give up, abandon, close, finish'. <-> Connexion doubtful with S. ujhiá¹›aá¹‡u `to be lost, wander idly', L. ujjhaá¹›aá¹‡, ujjhiá¹›Ëš `to be diminished, be completely divided'.

1675 *ujjharati `pours out, places, touches'. [âˆš*JHAR]
Pk. ujjharia -- `thrown, scattered, glanced at sideways', ujjhalia -- `thrown'; G. ujhará¹›o m. `scratch', ujhraá¹›vuÌƒ `to get the skin scratched', ujhará¹›Ä• tuÌƒ `scratching, glancing'; -- Kho. uáº“Ãºrik `to sprinkle (water)' with áº“ < *ud -- gáº“har -- . See Morgenstierne NTS xiii 238. -- Cf. *UJJHALATI.

1676 *ujjhalati `pours out'. 2. Caus. *ujjhÄ• layati. [âˆš*JHAL]
1. Pk. ujjhalia -- `thrown'; Or. ujhaá¸·Ä• ibÄ• , ujhuá¸·Ëš `to clean (tanks or wells), publish secrets, save from distress'; H. ujhalnÄ• , ËšilnÄ• `to

flow from one vessel to another' (whence tr. ujhÄ«lnÄ• , ËšelnÄ• `to pour').
2. Or. ujhÄ• á¸·ibÄ• `to clear out (tanks or wells), repair

(a house), save from distress'; H. ujhÄ• lnÄ• `to pour out'. -- Cf.
*AVAJJHÄ• LAYATI, *UJJHARATI.

1676a â€ *ujjhÄ• payati `causes to spring up, wakes'. [Caus. to UJJHÃ¡TI,
â€ *UJJIHÄ«TÄ“. -- âˆšHÄ• 3]
Pa. ujjhÄ• pÄ“ti `vexes'; WPah.ká¹-g. jÌˆhe\uá¹‡Ãµ tr. `to wake up, lift',
ká¹-g. (kc.) jÌˆhe\á¸·nÃµ, Wkc. jÌˆhwÃ á¸·no.

ujjhÄ• la 1677 *ujjhÄ• la `pouring out'. [âˆš*JHAL]
Or. ujhÄ• á¸·a adj. `overflowing'.
*ujjhÄ• layati see *UJJHALATI.

ujjhÄ• á¹£a 1678 *ujjhÄ• á¹£a `shining'. [âˆšJHAá¹£]
Pk. ujjhÄ• si -- `sparkling'; G. ujÄ• s m. `brightness, light, lucidity'.

1679 *ujjhukkati `bends'. [âˆš*JHUKK]
Bhoj. ujhukal `to stagger'.
UÃ‘CH `gather': UÃ±CHÃ¡ -- , ÃºÃ±CHATI; PROÌ„Ã±CHATI, PROÌ„Ã±CHANA -- .
uÃ±chÃ¡ -- m. `gleaning, esp. of separate grains' Mn. [âˆšUÃ±CH]
Aá¹…GOÌ„Ã±CHA -- ?

1680 ÃºÃ±chati or uÃ±chÃ¡ti `gleans' ÅšÄ• á¹…khGrÌ¥. [âˆšUÃ±CH: derivation <
ucci -- with P. Tedesco JAOS 77, 193 ff. phonet. unacceptable].
Pa. uÃ±chati `gleans'; Pk. uá¹• cha -- m. `alms'; L. hujjuá¹‡, awÄ• á¹‡.
hujhuá¹‡ `to sweep, clean'; P. ludh. huÌ„Ìƒ jhnÄ• `to collect'; Or. uÃ±chibÄ•

`to scrape off leaves, smooth'; H. uÌ„Ìƒchnä• `to comb the hair'.
uÃ±Å›iá¹£á¹-a -- see *UT -- Å›Iá¹£á¹-A -- .

uá¹-a 1681 uá¹-a m. `leaves or grass used for thatching' lex. [Cf. uá¹-aja -- m. `hut made of leaves' MBh., Pk. uá¸• aya -- m.]
Si. uá¸·u `tiles for covering a house' (H. Smith JA 1950, 196 and Hettiaratchi Indeclinables 8 < Ã-á¹£á¹-akä• -- ); -- very doubtful: prob. â†• Tam. oÌ„á¹-u `roofing tile, potsherd, brick'.

uá¹-á¹-aá¹…ka 1682 *uá¹-á¹-aá¹…ka1 `weighing'. [á¹-Aá¹…KA -- 1]
G. uá¹-Ã£Ì„kÉ” m. `rough estimate of weight, guess', uá¹-Ã£Ì„kvuÌƒ `to weigh'.

uá¹-á¹-aá¹…ka 1683 *uá¹-á¹-aá¹…ka2 `throwing the legs up'. [Cf. uá¹-á¹-ä«kita -- `jumping' RÄ• jat.? -- á¹-Aá¹…KA -- 3]
H. uá¹-aknä• `to jump, skip'.

uá¹-á¹-aá¹…ga 1684 *uá¹-á¹-aá¹…ga `up the leg'. [á¹-Aá¹…KA -- 3]
H. uá¹-aá¹…gä« `high up the leg, drawn up (of trousers), shrunk, shrivelled, badly made'.

uá¹-á¹-aá¹…gana 1685 *uá¹-á¹-aá¹…gana `name of a plant'.
S. uá¹-aá¹…gaá¹‡u m. `seed of Acanthodium hirtum (used in medicine)'; P. uá¹-aá¹…gaá¹‡ m. `a plant of the order Acanthaceae (given medicinally for impotence)'; H. uá¹-aá¹…gan m. `a species of nettle the seeds of which are aphrodisiac'.

1686 *uá¹-á¹-ä• rayati `moves away'. [âˆš*á¹-AR]
Or. oá¹-ä• ribä• `to pull, drag, draw water, lift'. -- Poss. Pk. uá¹-á¹-ä• ra -- m. `landing place, bank (of a lake, &c.)' X UTTä• RA -- . -- Cf. next.

1687 *uá¹-á¹-ä• layati `moves away'. [âˆšá¹-AL1]
M. uá¹-ä• á¸·á¹‡&etilde; `to turn over', uá¹-ä• á¸·ä• m. `pushing, a lever'.
-- Cf. prec.

uá¹-á¹-iá¹…gala 1688 *uá¹-á¹-iá¹…gala `mound'. [*á¹-Iá¹…GA -- s.v. *á¹-AKKA -- 3]
M. uá¹-ä©gaá¸·, Ëšaìƒgaá¸· n. `mound', adj. `abounding in mounds', adv.

`unevenly'.

uá¹-á¹-imbara 1689 *uá¹-á¹-imbara `mound'. [*á¹-IMBA -- s.v. *á¹-AKKA -- 3]
M. uá¹-Ä©bar, uá¹-aÌƒbËš `rugged with mounds', uá¹-Ä©brÄ• , uá¹-aÌƒbËš m. `round hill, bump'.

uá¹-á¹-uá¹…gara 1690 *uá¹-á¹-uá¹…gara or *uá¹-á¹-iá¹…gara -- `mound'. [Cf. uttuá¹…ga<-> `high' MBh. -- *á¹-Uá¹…GA -- s.v. *á¹-AKKA -- 3]
M. uá¹-aÌƒgar `full of mounds', m.n. `small round hillock, stone placed under a mass which is to be rolled along'. -- Cf. next.

uá¹-á¹-uá¹…gala 1691 *uá¹-á¹-uá¹…gala `mound'. [*á¹-Uá¹…GA -- s.v. á¹-AKKA -- 3]
M. uá¹-aÌƒgaá¸· n. `mound', adv. `unevenly'; or < *Uá¹-á¹-Iá¹…GALA -- . -- Cf. prec.

uá¹-á¹-umbara 1692 *uá¹-á¹-umbara `mound'. [*á¹-UMBA -- s.v. *á¹-AKKA -- 3]
M. uá¹-aÌƒbar `rugged with mounds', uá¹-aÌƒbrÄ• m. `mound'; -- or < *Uá¹-á¹-IMBARA -- .

uá¸• idda 1693 *uá¸• idda `a pulse'.
Pk. uá¸• ida -- m.; H. uá¹›ad, urad, urd, urdh m. `the pulse Dolichos pilosos'; G. aá¹›ad, pl. aá¹›ad or ËšdiyÄ• m. `the pulse Phaseolus radiatus', M. uá¸• Ä«d m.; -- deriv. G. aá¹›adiyuÌƒ n. `sweetmeat made of its flour', M. uá¸• dÄ« `of the colour of uá¸• Ä«d'.
Addenda: *uá¸• idda -- : Brj. udd m. `a pulse' AO 32, 331.
uá¸• á¸• ayatÄ“, uá¸• á¸• Ä• payati see Uá¸• á¸• Ä«YATÄ“ Add2.

uá¸• u 1694 uá¸• u f.n. `star' KÄ• lid. [If isolated from uá¸• upa -- `moon', derivation from *rÌ¥tu -- pa -- (Mayrhofer EWA i 100 with lit.) is made doubtful by the Pa. form]
Pa. uá¸·u -- f. `lunar mansion'; Pk. uá¸• u -- ; n. `constellation'; Si. uá¸·u `star' Geiger EGS 29, but prob. â†• Pa.

uá¸• upa 1695 uá¸• upa m. `raft' MBh. [Cf. hoÌ„á¸• a -- m. lex. prob. â†• Drav., Tam. oÌ„á¹-am]
Pa. uá¸·umpa -- m.n. `raft'; Pk. uá¸• uva -- m. `boat'; Or. uá¹›u `boatman'; G. oá¹›vuÌƒ n. `small boat'; Si. mald. oá¸• i `boat'; -- Si. oruva `boat,

canoe' Geiger GS 75 but without explanation of r, and H. Smith JA 1950, 180 who compares Sk. hoÌ„á¸• a -- and Tam. oÌ„á¹-am.
uá¸• umbara -- see UDUMBÃ¡RA -- .
uá¸• á¸• ayatÄ“ see Uá¸• á¸• Ä«YATÄ“.

uá¸• á¸• ayana 1696 uá¸• á¸• ayana n. `flying up' PaÃ±cat. [Cf. uá¸• á¸• Ä«yana -- n. MBh.: â^šá¸• Ä«]
Pk. uá¸• á¸• Ä• á¹‡a -- n.; B. uá¹›an `flight', Or. uá¹›Ä• á¹‡a; OMarw. uá¹›Ä• á¹‡a m. `jump'.
uá¸• á¸• Ä• payati see next.

1697 uá¸• á¸• Ä«yatÄ“ `flies up' MBh. 2. uá¸• á¸• ayatÄ“ MBh. 3. X *UDDRÄ• TI. 4. Caus. uá¸• á¸• Ä• payati. [For discussion of á¸• see â^šá¸• Ä«]
1. Gy. gr. ury -- , wel. oÌ„rÄ« -- , SEeur. uiÌ¦i -- JGLS new ser. iv 293 `to fly'.
2. Pa. uá¸• á¸• Ä“ti `flies up'; Pk. uá¸• á¸• Ä“i `flies', K. wuá¸• un, L. uá¸• á¸• aá¹‡, (Jukes) uá¸• Ì aá¹‡, P. uá¸• á¸• á¹‡Ä• , EP. uá¹›nÄ• (â†• H.), Ku. uá¹›á¹‡o, N. uá¹›nu, A. uriba, B. uá¹›Ä• , oá¹›Ä• , Or. uá¹›ibÄ• , Bi. Å«á¹›ab, OMth. Å«á¸• aÃ¯, Bhoj. uá¹›al, Aw. lakh. uá¹›ab, H. uá¹›nÄ• , OMarw. Å«á¸• aÃ¯, G. uá¸• vuÌƒ, M. uá¸• á¹‡&etilde;, Ko. uá¸• tÄ• .
3. S. uá¸• Ì iraá¹‡u `to fly', L. (Jukes) uá¸• Ì raá¹‡ (whence caus. uá¸• Ì Ä• raá¹‡), P. á¸• og. uá¸• á¸• arnÄ• , WPah. khaÅ›. uá¸• ará¹‡u, bhal. uá¸• irá¹‡u; -- S. uá¸• Ì Ä• maá¹‡u (X ?).
4. Pk. uá¸• á¸• Ä• vaÃ¯ `causes to fly up', K. wuá¸• Ä• wun, kash. uá¸• Ä• unu; S. uá¸• Ì Ä• iá¹‡u `to cause to fly, to squander', L. uá¸• Ì Ä• vaá¹‡, P. uá¸• Ä• uá¹‡Ä• , WPah. bhad. uá¸• Ä• á¹‡Å«, Ku. uá¹›Å«á¹‡o, N. uá¹›Ä• unu, B. uá¹›Ä• na, oá¹›Ëš, Or. uá¹›Ä• ibÄ• , H. uá¹›Ä• nÄ• , G. uá¸• Ä• vvuÌƒ, uá¸• Ä• á¹›vuÌƒ, urÄ• á¸• vuÌƒ, M. uá¸• aviá¹‡&etilde;; -- prob. Phal. uá¹›Å«m `I leave, let loose' (wÄ« uá¹›Å«ËŠm `I irrigate').
Cf. *UDDÄ«YATI.
Addenda: uá¸• á¸• Ä«yatÄ“ [Turner BSOAS xlii 2, 359 et seq.]
1. Gy.eur. (Slovak) urnando miÅ¡os `bat' Arch. Or. 34, 471.
2. uá¸• á¸• ayatÄ“: S.kcch. auá¸• á¹‡Å« `to fly'.
3. (X *UDDRÄ• TI) WPah.Wkc. á¸• wÄ• á¹‡o, á¸• yÄ• á¹‡o (< *á¸• wyÄ• -- < *uá¸• á¸• iyÄ• --) `to fly'.
4. uá¸• á¸• Ä• payati: Wkc. á¸• wauá¹‡o caus.
5. â€ *uddayati: WPah.kc. vá¹›á¹‡o `to fly' (udd -- > udzd -- > u&ztodhacek;á¸• -- > Å«á¹› --), ká¹-g. á¹›euá¹‡Ãµ, á¹›e_á¹‡Ãµ (and poss.

all forms in 2. uá¸• á¸• ayatÄ“ which can represent -- á¸• -- or -- á¸• á¸• --
) rather than < *uddriyÄ• ti X *UDDRÄ• TI.
6. â€ *uddÄ• payati: WPah.ká¹-g. á¹›auá¹‡Ãµ `causes to fly away, drives away
(birds etc.)' or < *UDDRÄ• VAYATI.

1698 *uá¸• á¸• hÄ• layati `throws up'. [âˆš*á¸• HAL]
S. uá¸• hÄ• raá¹‡u `to gather up flour thrown out of a mill'; N. oá¹›Ä• lnu `to
stir up rice'; -- but see UDDHÄ• RAYATI.
uá¸• ra -- see OÌ„á¸• RA -- 1.

uá¹‡á¸• uka 1699 uá¹‡á¸• uka m. `net, chignon, part of the body' SuÅ›r. [Cf.
uá¹‡á¸• Ä“raka -- m. `ball of flour, loaf, roll', uá¹‡á¸• Ä“rakasraj<-> f.
`balls of meal on a string' YÄ• jÃ±.: belongs to Iá¹‡á¸• VÃ <-> and the group
of words collected under VÄ«á¹-Ä• -- and is prob. â†• Drav. cf. Tam.
uá¹‡á¹-ai `ball' Mal. uá¹‡á¸• a, Kan. Tu. uá¹‡á¸• e]
Pk. uá¹• á¸• a -- , Ëšaya -- m. `lump, lump of flesh in the body (e.g. the
heart)', uá¹• á¸• Ä« -- f. `anything round', uá¹• á¸• ala -- n. `raised seat';
S. Å«nu m. `ring used as a head -- pad', L.

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poá¹-h. unnÅ« m. `hoop -- shaped mat under a head -- burden', awÄ• á¹‡.
unnuÌ„Ìƒ `pad under a pitcher'; Ku. uno `pad of rags or grass to plaster
with'; G. uÌƒá¸• haá¹‡ n., uÌƒá¸• hnÄ« f. `headpad made of a circle of cloth';
M. uÌƒá¸• Ä• m. `lump of kneaded dough', uÌƒá¸• Ä« f. `little mass of boiled
rice'; -- Si. uá¹‡á¸• iya `ball', uá¹‡á¸• Ä“ `cannon -- ball' â†• Tam.
uá¹‡á¹-ai.

1700 utÃ¡1 `and, even, or' RV. 2. uta ca.
1. Pa. uda `or', Pk. ua, oÌ„, Ash. Å«; -- less likely and rather < Ã¡PARAM

q.v.: Tor. Å«, oÌ„ `and', Gy. wel. Å«, oÌ„, á¸Œ. o, Kho. o (beside É”ÌˆÌ„r),
Mai. ky. Å«, A. u (beside aru).
2. OSi. -- uj, -- ud `and, as well as', Si. ut.
UTÄ• HOÌ„.
uta -- 2 see *Å«NA -- 2.

1701 utÄ• hoÌ„ interrogative particle MBh. [utÃ¡1, Ä• ËŠhoÌ„]
Pa. udÄ• hu `or (in questions)'; Pk. udÄ• hoÌ„, Ëšhu `(whether) . . . or', Si.
doÌ„hoÌ„, doÌ„ `id.; particle expressing uncertainty' Geiger EGS 82, (SigGr)
da interrogative particle.
utka -- see *UTKÄ• MAYATÄ“.
utkaá¹-a -- 1 `Saccharum sara' see ITKAá¹-A -- .

utkaá¹-a 1702 utkaá¹-a2 `immense' R.
Pk. ukkaá¸• a -- , ukkala -- , `huge, fierce, strong'; K. á¸• oá¸• . uká¹›o
`high'.

utkaá¹-a 1703 *utkaá¹-a3 `hip'. [Cf. KAá¹-I -- and UTKUá¹-AKA --]
Si. ukuá¸·a, Ëšula `hip', ikiliya `hip, groin' (< Ëšá¹-ikÄ• --).
Addenda: *utkaá¹-a -- 3: Md. ukuá¸·u `buttocks'.

utkaá¹-Ä• 1704 utkaá¹-Ä• f. `the plant Laurus cassia', Ëšá¹-a -- n. `its
fragrant bark' lex.
Or. ukaá¹›i `a kind of tree'.
utkaá¹-ikÄ• -- see UTKUá¹-AKA -- .

utkaá¹-á¹-a 1705 *utkaá¹-á¹-a `removing rust'. [*KAá¹-á¹-A -- 1]
G. ukaá¹-vuÌƒ, uá¹-akvuÌƒ `to cleanse pots', uká¹-o `medicine made from iron
rust to cure swollen eyes'.

1706 *utkaá¸• á¸• hati `drags up'. [Cf. UTKARá¹£ATI: âˆš*KAá¸• á¸• H]
Pk. ukkaá¸• á¸• hiya -- `uprooted'; B. uká¹›Ä• na, ukhá¹›Ä• na `to root up'.

utkaá¹‡á¹-aka 1707 utkaá¹‡á¹-aka `horripilated' Hcar. [KÃ¡á¹‡á¹-AKA --]
Pk. ukkaá¹• á¹-aa -- ; OG. Å«kÄ• á¹• á¹-aÃ¼ m. `horripilation', G. ukÃ£Ì„á¹-É”
m.

utkaá¹‡á¹-ha 1708 utkaá¹‡á¹-ha `having the neck uplifted, longing for'

KÄ• lid. 2. utkaá¹‡á¹-hÄ• -- f. `longing for' MBh. [KAá¹‡á¹-HÃ¡ --]
1. OG. ukÄ• á¹• á¹-haÃ¼ `repenting'.
2. Pa. ukkaá¹‡á¹-hÄ• -- f. `desire'; Pk. ukkaá¹• á¹-hÄ•  -- f. `eagerness'; S. ukaá¹‡á¸• ha f. `yearning after'; Si. ukaá¹-a `dissatisfaction'.
UTKAá¹‡á¹-HATI, UTKAá¹‡á¹-HITA -- .

1709 utkaá¹‡á¹-hati `longs for, mourns' DhÄ• tup. 2. utkaá¹‡á¹-hita -- `longing for, sorrowing for' R. [UTKAá¹‡á¹-HA --]
1. Pa. ukkaá¹‡á¹-hati `longs for'; Pk. ukkaá¹• á¹-haá¹• ta -- `being anxious'; S. ukaá¹‡á¸• hijaá¹‡u `to long for'.
2. Pa. ukkaá¹‡á¹-hita -- `eager for, sorrowing for'; Pk. ukkaá¹• á¹-hiya -- `eager for'; Si. ukÃ¤á¹-i `disappointed'.

utkara 1710 utkara m. `anything dug out, rubbish' AitBr., `heap' MBh. 2. utkÄ• ra -- m. `piling up' PÄ• á¹‡. 3. utkira -- `heaping up' KÄ• lid. 4. *utkÄ“ra -- infl. by *UTKÄ“RAYATI. [âˆšK&RCIRCLEMACR;1]
1. Pk. ukkara -- m. `collection', Ëšaá¸• a -- m. `heap of dirt', ukkuruá¸• a -- m. `heap', Ëšá¸• Ä« -- , Ëšá¸• iyÄ•  -- f. `muck -- heap'; Or. ukara `abuse with reference to hidden family scandals'; G. ukará¹›É” m., Ëšá¹›Ä« f., ukayá¹›É” m. `rubbish heap' (or < 3).
2. Pa. ukkÄ• ra -- m. `dung'.
3. M. ukÄ«r, ukar m., ukrÄ« f. `heap of earth', ukrÄ«á¸• , ukirá¸• Ä• , ukarËš m. `dunghill'.
4. Pk. ukkÄ“ra -- m. `heap'; Ku. uker, uger `bed dug round a tree'; N. ukerÄ• , ugeËš `heap of earth round a tree'.
*utkarati `digs out' see ÃºTKIRATI.
ÃºtkarolÌ„ti see ÃºTKIRATI.

utkará¹‡a 1711 utkará¹‡a `having the ears erect' KÄ• lid. [KÃ¡Rá¹‡A --]
Pa. ukkaá¹‡á¹‡a -- `with ears up'; Pk. ukkaá¹‡á¹‡a -- `eager to hear'; G. ukan `ready, ready to start'.

1712 *utkartati `cuts out'. [ÃºtkrÌ¥ntati `cuts off or out' ÅšBr., Pa. ukkantati `cuts out, skins': âˆšKRÌ¥T1]
Pk. ukkattaÃ¯ `cuts' (pp. ukkatta -- , ukkitta -- < *utkrÌ¥tta -- ); Gy. pal. ÃºktÄƒr `strikes, throws down, casts out'; P. uktÄ• uá¹‡Ä• `to vex'; Ku. ukatá¹‡o `to fall away, dwindle', uktÄ• á¹‡o `to dry up'; A. okaá¹-iba `to upturn as dirt, expose secret misconduct'; H. ukaá¹-nÄ• `to dig up', caus.

uká¹-Ä• nÄ• ; M. ukaá¹-á¹‡&etilde; `to chisel a grindstone or millstone, pit or be pitted with smallpox'. -- Deriv. M. uká¹-Ä« f. `chisel for refacing a grindstone'.
See *UTSKARTATI.

utkará¹£a 1713 utkará¹£a m. `drawing upwards, eminence' Mn., adj. `superior, boastful' YÄ• jÃ±. [âˆšKRÌ¥á¹£]
Pa. ukkaá¹• sa -- m. `exaltation', Ëšaka -- `raising'; AÅ›. ukasÄ• nom. pl. m. `superiors'; Pk. ukkassa -- , ËškÄ• sa -- , Ëškasa -- , Ëškarisa -- m. `superiority, pride', adj. `superior, proud'; Si. ukasa, Ëšaha `pledge, pawn, security' Geiger EGS 24 with doubt on semant. grounds, but for `raising' > `pledge' cf. UDDHÄ• RÃ¡ -- `raising' > `debt'.

utkará¹£aá¹‡a 1714 utkará¹£aá¹‡a n. `act of drawing up' SuÅ›r. [âˆšKRÌ¥á¹£]
Pa. ukkaá¹• sanÄ• -- f. `raising, exaltation'; G. ukÃ£Ì„saá¹‡ n., Ëšsá¹‡Ä« f. `raising up, instigation, excitement'.

1715 utkará¹£ati `draws out, pulls off (a dress)' MBh. [Cf. *UTKAá¸• á¸• HATI: âˆšKRÌ¥á¹£]
Pa. ukkaá¹• sati, ËšsÄ“ti `exalts, extols'; Pk. ukkarisaÃ¯ `pulls, is proud'; Ash. olˆÌ„Ì£keá¹£a -- `to draw (water)', Kt. wuká¹£Ã¥w imper.; Bashg. "ukshosth" `to drag out' (Wg. oiá¹£Ã¡w NTS ii 240, rather < APAKARá¹£ATI); Kal. (Leitner) "ukashi" imper. `unfasten'; P. uksÄ• uá¹‡Ä• `to cause to spring up' (caus. of *ukassá¹‡Ä•) from which intr. uksaá¹‡Ä• `to spring up, be excited'; H. ukasnÄ• `to be raised, start up, be excited' (or < ÃºTKASATI). -- Altern. < *UTKÄ• SAYATI: N. ukÄ• snu `to raise, take out'; G. ukÃ£Ì„svuÌƒ `to raise up'; M. ukasá¹‡&etilde; `to toss about, wrench asunder'; Si. ukanavÄ• , absol. ukahÄ• `to raise'. -- With metath. B. uskÄ• `to pull out the wick of a lamp'.

1716 *utkalati `goes out or up', utkalita -- `rising, prosperous', utkalayati `loosens' BhP. 2. *utkalyatÄ“. 3. utkÄ• layati `drives out' Åšaá¹• k. [âˆšKAL2]
1. S. ukaraá¹‡u, ukirËš `to go out, descend'; Ku. ukalá¹‡o `to rise'; N. uklanu `to ascend'; A. ukaliba `to be in excess of a certain number in counting, to be passed (of an age)'; H. ukalnÄ• `to boil over'; G. ukaá¸·vuÌƒ intr. `to boil', M. ukaá¸·á¹‡&etilde;.
2. S. ukilaá¹‡u `to come out, be finished'; M. ukalá¹‡&etilde; `to be

loosened, be disentangled, open (of a bud)', tr. `to loosen'.
3. S. ukÄ• raá¹‡u `to take down, make descend'; Ku. ukÄ• lá¹‡o `to raise', N. ukÄ• lnu; H. ukÄ• lnÄ• tr. `to boil (water, &c.)'; G. ukÄ• á¸·vuÌƒ `to cause to boil, make ready, finish'; M. ukaá¸·á¹‡&etilde; tr. `to boil'; Ko. ukaá¸·tÄ• `lifts'; -- A. okÄ• liba `to eject from the mouth, retch' and Or. ukÄ• á¸·ibÄ• `to vomit' prob. belong here but are influenced semant. by forms from *OÌ„KK -- `vomit'.
*utkalyatÄ“ see *UTKALATI.
Addenda: *utkalati. 1. S.kcch. aukkará¹‡Å« `to boil'; WPah.ká¹-g. ukÉ™á¸·nÃµ `to climb, ascend', ukkhÉ™á¸·nÃµ (with kkh from nÃ-kkhÉ™á¸·nÃµ < niá¹£kalati Him.I 11); Garh. ukaá¸·nu `to climb, ride'; A. ukaliba `to pass (as time)' AFD 332.
3. utkÄ• layati: S.kcch. okÄ• rá¹‡Å« tr. `to boil'; WPah.ká¹-g. kwaá¸·nÃµ, khw Ëš `to make ascend'; A. okÄ• liba `to eject from the mouth'.

1717 *utkavalayati `spits out'. [KAVALA --]
A. ukuliyÄ• iba `to eject from the mouth'.

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1718 Ãºtkasati `opens' AV. 2. Pp. *utkasta -- . 3. Caus. *utkÄ• sayati. [âˆšKAS]
1. NiDoc. ukasaá¹• naÄ“ inf. `to go out'; Pk. ukkasaÃ¯ `goes'; N. uksanu `to escape'; H. ukasnÄ• `to come out'. -- Altern. < UTKARá¹£ATI: H. ukasnÄ• `to be raised, be excited', caus. uksÄ• nÄ• `to draw out (a wick), to raise, excite'; M. ukasá¹‡&etilde; `to wrench asunder, toss about'; <-> with metath. B. uskÄ• , uskÄ• na `to pull out (a wick), to excite'; -- Sh. gil. ikhayÃ³Ä-kiÌ¯, koh. ikhazoÌ„ná¹· `to emerge' (kh and i after nikhayÃ³Ä-kiÌ¯ < *NIá¹£KASATI); -- Woá¹-. Savi ukh -- `to climb, (sun) to rise' with kh after Savi nikh -- , but loss of -- s -- unexpl. Buddruss Woá¹- 132: poss. <

*utskadati.
2. NiDoc. pret. 3 pl. ukastaá¹• ti, Sh. ikhÃ¡tus.
3. Pk. ukkÄ• sia -- `raised'; P. ukÄ• sá¹‡Ä• `to remove' (lw. with -- s --);
Ku. ukÄ• sá¹‡o `to open, separate'. -- Altern. < UTKARá¹£ATI: N. ukÄ• snu `to take out, raise, turn up (a lamp)'; G. ukÃ£Ì„svuÌƒ `to raise', Si. ukanavÄ• , absol. ukaha.
*utkasta -- see prec.
Addenda: Ãºtkasati. 3. *utkÄ• sayati: Md. ukanÄ« `throws a short way, bales (a boat), turns (a page), waves (the hand)'.

1719 *utkÄ• mayatÄ“ `desires'. [Cf. kÄ• mÃ¡yatÄ“ `loves' RV., Ãºtka -- `longing for' PÄ• á¹‡.: âˆšKAM]
M. ukÄ• vá¹‡&etilde; `to desire'.
utkÄ• ra -- see UTKARA -- .
Addenda: *utkÄ• mayatÄ“ [Cf. Ir. *kÄ• maya -- in Shgh. Ä• Ä“mb -- , Ä• omb<-> `to will, agree', Wkh. kÉ™mi -- , Sang. kÉ™may --]

utkÄ• la 1720 *utkÄ• la `going up or out'. [âˆšKAL2]
WPah. bhad. okÄ• lu n. `ascent', sod. kwÄ• á¸·e; Ku. ukÄ• lo `uphill slope', gng. ukÄ• w, N. ukÄ• lo; G. ukÄ• á¸· m. `rise'; M. ukÄ• á¸·Ä• m. `ebullition';
-- A. okÄ• lÄ• , okalÄ• `food spat out' infl. by okÄ• liba < UTKÄ• LAYATI. -- Connexion very doubtful with Ash. Å• ËœkarÃ¡i, uÌ„ÌƒkËš `upwards, high', Kt. ukÉ™Å• `steep'.
utkÄ• layati see *UTKALATI.
utkÄ• Å›atÄ“ `shines out' BhP. [âˆšKÄ• Å›]
See Ã¡VAKÄ• Å›ATÄ“.
Addenda: *utkÄ• la -- : S.kcch. okÄ• r m. `slope'; WPah.ká¹-g. kwaá¸·I f. `upward slope', Wkc. kwÄ• á¸· f.
utkÄ• layati see *UTKALATI Add2.
*utkÄ• sayati see ÃºTKASATI Add2.

1721 *utkÄ• Å›yati `shines'. [Cf. utkÄ• Å›atÄ“ BhP., kÄ• Å›yatÄ“ DhÄ• tup.: âˆšKÄ• Å›]
P. ukÄ• sá¹‡Ä• `to kindle, excite, instigate'; G. ukÃ£Ì„svuÌƒ `to throw light on, bring prominently into notice'.

1722 utkÄ• satÄ“ `hawks, expectorates' Car. 2. utkÄ• sita -- . [âˆšKÄ• S]
1. Pa. ukkÄ• sati `coughs, hawks'; Si. ukÃ¤sÃ¤ absol. `having coughed'.

2. Pa. ukkÄ• sita -- `having coughed'; Si. ukÃ¤si `cough'.
*utkÄ• sayati see ÃºTKASATI.
utkira -- see UTKARA -- .

1723 Ãºtkirati `digs out or up' VS., `piles up, engraves' KÄ• lid. 2. *utkarati prob. MIA. formation from fut. kariá¹£yati, &c. but cf. Ãºtkarol„ti `extirpates' MaitrS. 3. utkÄ«rá¹‡a -- . 4. *utkÄ“rayati.
[âˆšKÅ•ÌŠ1]
1. Pk. ukkiraÃ¯, ËškÄ«raÃ¯ `digs, engraves on stone'; S. ukiraá¹‡u `to engrave'.
2. Pk. ukkaraÃ¯ `digs up'; L. awÄ• á¹‡. ukruá¹‡ `to inscribe'; P. ukkará¹‡Ä• `to dig, engrave'; Garh. ukará¹‡uÌƒ `to collect'; M. ukará¹‡&etilde; `to scrape up, rake out (a fire), scratch, mark' (or < 1).
3. Pa. Pk. ukkiá¹‡á¹‡a -- `dug up'.
4. Ku. ukerá¹‡o `to dig out earth'.
See *UTSKARATI.

utkÄ«rÄ• 1724 *utkÄ«rÄ• `praising' (?). [Cf. utkÄ«rtayati `praises': âˆšKRÌ¥2]
S. ukÄ«ra f. `yearning for'.

1725 *utkucyatÄ“ `is bent up'. [utkucati `bends upwards, crooks, opens (as a flower)' KauÅ›. : âˆšKUC]
Or. ukucibÄ• `to spring up, float, be suspended'; <-> with metath. uckibÄ• intr. `to hang'.

utkuá¹-aka 1726 utkuá¹-aka `sitting on the hams', utkaá¹-ikÄ• -- f. `the act of so doing' SuÅ›r. [Cf. *UTKAá¹-A -- 3 and âˆšKUá¹-1]
Pa. ukkuá¹-ika -- `sitting on the hams', Pk. ukkuá¸• uya -- , ukkaá¸• iya -- , S. okiá¹›Å«, Ëšiá¹‡Å«; P. uká¹›Å«, okuá¹›Å«, oká¹›Å« m. `squatting', H. uká¹›Å«, Ëšá¹›uÌ„Ìƒ adj., M. ukaá¸• adv., uká¸• Ä• , ukuá¸• vÄ• , ukiá¸• Ëš, ukaá¸• Ëš adj.

1727 *utkuá¹-yatÄ“ `is bent up'. 2. utkoÌ„á¹-ayati `bends up' PÄ• á¹‡. KÄ• Å›.
[âˆšKUá¹-1]
1. Or. ukuá¹-ibÄ• `to be fully blown, be manifest'.
2. Pa. ukkoÌ„á¹-Ä“ti `disturbs a legal question which has been settled' (cf. ukkoÌ„á¹-aá¹‡a -- n. `crookedness, perversion of justice'); Pk. ukkoÌ„á¸• iya

-- m. `one who accepts a bribe'; P. okuá¹›á¹‡Ä• `to bend, stretch forward, reach as far as possible'.

utkuá¹‡a 1728 utkuá¹‡a m. `bug, louse', uá¹…kuá¹‡a -- , oÌ„kaá¹‡a -- , Ëšá¹‡i -- m., oÌ„kkaá¹‡Ä« -- f., oÌ„koÌ„danÄ« -- f. lex. [Cf. KUá¹‡A -- , *á¸• HÄ“á¹…KUá¹‡A -- , MATKUá¹‡A -- 1]
Pk. okkaá¹‡Ä« -- f. `louse', A. okani, B. ukun, okan, okni, ikun; Or. ukuá¹‡i, okni, ukhan, ukhun, ukhen `head -- louse, weevil', oá¹›kanÄ• `bed bug'; Si. ukuá¹‡Ä• , f. ikiá¹‡Ä« `louse', mald. ukunu.

1729 *utkuá¹£ati `cuts up'. [âˆšKUá¹£]
Sh. (Lor.) ukuáº“oiki `to flay, skin'; H. ukusnÄ• `to uproot, rip up'.

1730 utkÅ«rdati `jumps up' PaÃ±cat. [âˆšKÅ«RD]
Pk. ukkuddaÃ¯; P. uá¹-kanÄ• `to jump up, bound', caus. uá¹-kÄ• uá¹‡Ä• `to startle' (< *ukuá¸• á¸• -- ?); G. udakvuÌƒ `to leap up'?

utkrÌ¥ta 1731 *utkrÌ¥ta `dug up'. [Cf. utkÄ«rá¹‡a -- `dug up' KÄ• tyÅšr.: âˆšK&RCIRCLEMACR;1]
Or. ukaá¹›ibÄ• `to be uprooted, get loose'. -- Cf. *UTSKRÌ¥TA -- .

utkrÌ¥á¹£á¹-a 1732 utkrÌ¥á¹£á¹-a `excellent, best' Mn. [âˆšKRÌ¥á¹£]
Pa. ukkaá¹-á¹-ha -- `exalted'; Pk. ukkiá¹-á¹-ha -- `excellent'; Si. ukaá¹-a `eminent', sb. `raising, height'.
Addenda: utkrÌ¥á¹£á¹-a -- [Cf. Ir. *us -- krÌ¥Å¡ -- : Sar. sikaxÌŒt (pret.?) `to release' s.v. Shgh. sikixÌŒ -- t `to scribble' EVSh 73]

utkIÌŠpti 1733 *utkIÌŠpti `form'. [Cf. ÃºtkalpayatI `forms, moulds' AV., kÄºËšpti -- , ËštÃ- -- f. `preparation' ÅšBr.: âˆšKIÌŠP]
P. ukkat f. `contrivance, invention'; -- deriv. ukkatÄ« m., Ëštaá¹‡ f. `inventor'.
*utkÄ“ra -- see UTKARA -- .
*utkÄ“rayati `digs up': see ÃºTKIRATI.

1734 *utkÄ“lyatÄ“ `is disentangled'. [Cf. ÃºTKIRATI, *UTKÄ“RAYATI: âˆšKIL, âˆšK&RCIRCLEMACR;1]
Pk. caus. ukkellÄ• viya -- `unpicked, opened'; H. ukelnÄ• `to unravel'; G. ukelvuÌƒ `to disentangle, make out a badly written letter'.

utkoÌ„á¹-a 1735 *utkoÌ„á¹-a `bending towards, bribe'. [Cf. utkoÌ„ca -- m. `bribe' YÄ• jÃ±.: âˆšKUá¹-1]
Pk. ukkoÌ„á¸• a -- n. `present to the king', Ëšá¸• Ä• -- f. `bribe'; H. akor f. `bribe, lure (e.g. to an intractable cow)', akorÄ« m. `one who takes bribes' (or < *Ä• koÌ„á¹-a -- with anal. -- kk -- , Pa. Ä• koÌ„á¹-Ä“ti `knocks against', Pk. Ä• oÌ„á¸• Ä“i `makes enter').
utkoÌ„á¹-ayati see *UTKUá¹-YATÄ“.

utkrÃ¡maá¹‡a 1736 utkrÃ¡maá¹‡a n. `going out' VS. [âˆšKRAM]
Pa. ukkamaá¹‡a -- n. `stepping aside'; M. ukvaá¹‡, ËšvÄ«á¹‡ n. `a charm to drive maggots out of a wound'.

1737 Ãºtkramati `ascends' AV., `passes away' ÅšBr., `neglects, transgresses' MBh. 2. ÃºtkrÄ• mayati `causes to go up' TS. [âˆšKRAM]
1. Pa. ukkamati `steps aside, departs from'; Pk. ukkamaÃ¯ `ascends, takes a false step'; L. ukkaá¹‡ `to make a mistake', awÄ• á¹‡. ukkuá¹‡, P. ukká¹‡Ä• ; H. Å«knÄ• `to fall short, blunder'. -- Absence of any trace of -- m -- in NIA. suggests either contamination with *CUKKATI (cf.

L. ukk -- cukk f. `mistake') or a back formation from *ukkÄ• (v) -- < 2.
2. Pa. ukkÄ• mÄ“ti `causes to step aside'; Pk. ukkÄ• mÄ“i `drives away'; P. ukÄ• uá¹‡Ä• `to mislead'; N. ukÄ• unu `to break open, prize up'; A. ukÄ• iba `to separate (dirt from the body)'.

1738 *utkramyati `goes away'. [Cf. kramyati, krÄ• mËš PÄ• á¹‡.: âˆšKRAM]
With metath. N. umkanu `to escape', caus. umkÄ• unu; -- rather < *UNMUKNA -- .

utkrÄ• ma 1739 utkrÄ• ma m. `going out or up' lex. [Cf. utkramÃ¡<-> m. `id.' VS.: âˆšKRAM]
Kt. wuká¹›om `earthen stairs', Wg. wuá¹›kÄ• m Morgenstierne NTS xvii 313; Bi. ukÃ£Ì„w `grain and chaff after threshing ready for winnowing', Mth. ukÄ• m, ukum.
utkrÄ• mayati see ÃºTKRAMATI.

utkroÌ„Å›a 1740 utkroÌ„Å›a m. `sea -- eagle' SuÅ›r. [âˆšKRUÅ›]
Pa. ukkusa -- m. `osprey', Pk. ukkoÌ„sa -- m.; A. ukah `eagle'; Si. ukussÄ• `kite, hawk', ussÄ• (< *ukssÄ•).

1741 utkvathati `boils out' intr. SuÅ›r. 2. Caus. utkvÄ• thayati SuÅ›r. [âˆšKVATH]
1. Pa. ukkaá¹-á¹-hita -- `boiled up' < Ëškaá¹-hya -- ; M. ukaá¸• á¹‡&etilde; `to be hot (of weather)'.
2. M. ukaá¸• á¹‡&etilde; tr. `to boil, seethe'.

utkvÄ• tha 1742 *utkvÄ• tha `boiling up'. [âˆšKVATH]
M. ukÄ• á¸• Ä• , ukáá¸• Ä• m. `decoction of tamarind with salt for cleaning silver, sultriness'.

1743 *utká¹£aá¹‡oÌ„ti `pounds'. [âˆšKá¹£AN1]
Pk. ukkhaá¹‡aÃ¯ `pounds, husks (rice)'; G. É”khaá¹‡vuÌƒ `to pound'.

1744 *utká¹£arati `pours out'. [âˆšKá¹£AR]
Kt. ucÌ£Ã¤r `poured out' Morgenstierne Rep1 59; L. deriv. ukhrÄ• á¹‡Ä« f. `trough'.

1745 *utká¹£Ä• á¹‡ayati `sifts'. [Cf. Yid. uá¹£Ä• n -- `to churn' IIFL ii 193: âˆš*Ká¹£AN2]
Gy. bulg. uÄ• han -- `to sift' JGLS 3rd ser. vi 23, gr. uÅ¡an -- ; boh. uÅ¡Ä• n -- `to knead'; -- deriv. hung. uÄ• Ã¡ndi `sieve'.

utká¹£Ä• ra 1746 *utká¹£Ä• ra `burnt up'. [ká¹£Ä• rÃ¡ -- 1, âˆšká¹£ai]
A. ukharÄ• `hot -- tempered, dry, poor (of land)'; M. usar `dried up, emaciated', usar, usrÄ« f. `dried and preserved vegetables and fruits'.

utká¹£Ä• la 1747 *utká¹£Ä• la `pouring out'. [âˆšKá¹£AL]
Ku. ukhÄ• l `vomit'; H. ukhÄ• l m. `vomiting', ukhÄ• lpukhÄ• l m. `cholera' (see *PRAKá¹£Ä• LA -- ); M. ukhÄ• á¸· m. `anything to produce vomiting'.

1748 *utká¹£Ä• layati `makes flow out'. [âˆšKá¹£AL]
Ku. ukhÄ• lá¹‡o `to vomit', gng. ukhÄ• wá¹‡o tr. `to pour out from the mouth'; H. ukhÄ• lnÄ• `to vomit'.

1749 utká¹£ipati `throws up, erects' Mn. 2. Pass. utká¹£ipyatÄ“ [âˆšKá¹£IP]
1. Pa. ukkhipati `takes up, suspends'; NiDoc. uká¹£ivana -- (= utká¹£Ä“paá¹‡a -- ); Pk. ukkhivaÃ¯ `throws up, sets up, raises'; M. uÅ›ivá¹‡&etilde; `to throw up'; -- G. É”khavvuÌƒ `to scrape up, gather' with dial. É” for u rather than < Ã¡vaká¹£ipati `throws down' RV. which is semant. difficult; -- WPah. bhal. uÄ‹hÅ«á¹‡Å« `to lift' < *UCCHUPATI.
2. Pk. pres. part. ukkhippaá¹• ta -- , ucchiËš `being thrown up'; M. uÅ›ipá¹‡&etilde;, usapá¹‡&etilde; `to draw up, ladle out, bale out (water), unsheathe' (prob. rather < ÃºTSIÃ±CATI).

utká¹£ipta 1750 utká¹£ipta `thrown up, ejected, vomited' MBh. [âˆšKá¹£IP].
Pa. ukkhitta -- `taken up', Ëšaka -- m. `a bhikkhu who has been suspended'; Pk. ukkhitta -- , ucchitta -- `thrown up', Ëšaya -- `expelled'; M. uÌƒÅ›Ä«t m. `repercussion of particles during eating or drinking' Bloch LM 299 with alternative der. < utsikta -- .

utká¹£ubdha 1751 *utká¹£ubdha `cast up'. [âˆšKá¹£UBH]
Pk. ucchuddha -- `thrown up' (cf. ucchÅ«á¸• ha -- `driven out'); M. asÅ«d, ËšÅ«t n. `repercussion of food in eating or drinking', asudÄ• jÌˆÄ• á¹‡&etilde; `to go the wrong way (of food)'.

1751a *utká¹£urati `scrapes out'. [âˆšKá¹£UR]
Md. ukuranÄ« `scrapes out'.

utká¹£Ä“pa 1752 utká¹£Ä“pa m. `raising up, vomiting' SuÅ›r. [âˆšKá¹£IP]
Pa. ukkhÄ“pa -- m. `lifting up'; Pk. ukkhÄ“va -- m. `lifting, what is lifted'; Bi. ukhewÄ• m. `irrigation by lift'.

1753 Ãºtkhanati `digs up' ÅšBr. 2. Pp. utkhÄ• ta -- . [âˆšKHAN]
1. Pk. ukkhaá¹‡aÃ¯; G. okhaá¹‡vuÌƒ `to dig up, rake up'; M.

ukhaá¹‡á¹‡&etilde; `to dig or break up (a floor, piece of ground, &c.)'.
2. Pk. ukkhÄ• ya -- , ukkhaya -- `rooted up'; Si. ukanavÄ• `to scoop out'
Geiger EGS 24 who separates this from ukanavÄ• `to raise' < UTKARá¹£ATI.
utkhÄ• ta -- see prec.
Addenda: Ãºtkhanati: OP. ukkhaá¹‡aá¹‡u `to dig up'.

utkhÄ• na 1754 *utkhÄ• na `digging up'. [Cf. khÄ• naka -- Mn., absol.
utkhÄ• nam: âˆšKHAN]
Ku. gng. ukhÄ• á¹‡ `act of rooting up (a plant or tree)'.

1755 *utkhÄ“llati `undo, disentangle'. [âˆš*KHÄ“LL]
S. ukhelaá¹‡u `to untie' (whence intr. ukhilaá¹‡u `to be extracted'); Ku.
ukhelá¹‡o `to open, cancel'; N. ukhelnu `to uproot'.

1756 *utkhoÌ„llati `unties, opens'. [âˆš*KHOÌ„LL]
S. ukholaá¹‡u `to untie'; WPah. bhal. ukholá¹‡Å« `to open (e.g. a box), to
take off (clothes)'; -- poss. Gy. arm. ukhl -- `to open' or < *UDGHÄ• TAYATI?

1757a utta -- `wet' lex. [âˆšUD2]
A. utiba `to flood'; Or. ota `dampness, moisture'; G. utvuÌƒ `to rot, decay
(as wood in water)'.

1757b Ãºttaká¹£ati `hews into shape' RV. [âˆšTAKá¹£]
OM usÄ• saá¹‡eá¹• `to stab' < *ucchacch -- < *uccacch -- .

uttanuka 1758 *uttanuka `puffed up, proud'. [TANÅ«ËŠ -- or ÃºTTANOÌ„TI?]
Pk. uttaá¹‡ua -- , uttuá¹‡a -- ; A. utanuwÄ• `excitable, rash, unsteady'.

1759 ÃºttanoÌ„ti `stretches', 3 pl. aor. mid. Ãºd atnata `they stretched
themselves' RV. [âˆšTAN]
P. uttaá¹‡nÄ• `to take thread off the reel and make into a skein'; M.
utaá¹‡á¹‡&etilde; `to be puffed out, be inflated with pride': cf. *UTTANUKA
-- .

uttapa 1760 *uttapa `heating'. [âˆšTAP]
M. utav m. `drying horse for clothes, betelnuts, &c.' (semant. cf. uttapta
-- n. `dried flesh' lex.); -- Ko. ota, vota, vata `sunshine'?

1761 uttapatÄ“ `gives out heat, warms oneself' PÄ• á¹‡. 2. uttapta -- `red hot' ÅšÄ• rá¹…g. 3. uttÄ• payati `heats' MBh. [âˆšTAP]
1. M. utavá¹‡&etilde; intr. `to boil (of water)'.
2. Pa. uttatta -- `molten'; Pk. uttatta -- `heated'; M. utatá¹‡&etilde; `to boil over'.
3. M. utaviá¹‡&etilde; `to stretch (taffeta, &c.) over a heated pitcher and mark with lines, to draw wavy lines between the seams with a hot needle'; -- doubtful in view of utÅ« m. `a mode of marking cloth' â†• H. uttÅ« m. â†• Pers.

uttapana 1762 uttapana m. `a partic. kind of fire' MW. [âˆšTAP]
M. utavá¹‡&etilde; n. `boiling water'; -- utavá¹‡Ä« n. `id.' X cmpds. in -- vaá¹‡Ä« < PÄ• NÄ«YA -- .
uttapta -- see UTTAPATÄ“.

uttapti 1763 *uttapti `heat'. [âˆšTAP]
Bshk. uá¹-et `fever' poss. < *uá¹£ -- á¹-apti -- < *uts -- tapti -- .

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1764 *uttapyatÄ“ `is heated'. [âˆšTAP]
Pk. uttappa -- `shining, burning'; Kho. (Lor.) utÅ«pÄ«k `to become warm'.

uttamÃ¡ 1765 uttamÃ¡ `highest, the most removed in order or time' RV. [UD1]
Pa. uttama -- ; Pk. uttama -- `highest, best, first, last'; Si. utum `excellent'. -- With -- ima -- after paÅ›cimÃ¡ -- , &c.: Pk. uttima -- ; S. utyÃµ `upper', utyo `coming after the next (month or year)'.
*UTTAMAPUTRA -- .
Addenda: uttamÃ¡ -- . -- Loc. uttamÄ“: OP. uttai, P, utte, te `on'; -- uttamasmin: OP. utÄ• á¹• hi, P. utÃ£Ì„h `upwards, up'.

uttamaputra 1766 *uttamaputra `the son most removed in order'. [UTTAMÃ¡ -- , PUTRÃ¡ --]
S. utotÄ«, utetÄ« `next in age (of brothers)' assimilated < *utoá¹-rÄ«?

Ãºttara 1767 Ãºttara `upper' RV., `northern' AV., `following, future' RV. 2. n. (sc. vÄ• kyam) `answer' R. [UD1]
1. Pa. uttara -- `higher, northern'; KharI. utareá¹‡a `in the north'; Pk. uttara -- `first, northern', ËšrÄ• -- f. `the north'; Gaw. antar `upper' (for u -- a > a -- a see NIRMUKTA -- ); K. woÌ†turu m. `the north', S. utaru m., L. P. uttar m., WPah. bhad. bhal. uttar n., Ku. gng. utar; Or. utarÄ• `northern', Mth. utar subst. and adj., H. Å«tar m., M. uttar f. (â†• Sk. uttarÄ• -- ?); Si. uturu `higher, northern'; -- ext. with -- lla -- : Pk. uttarilla<-> `former, northern'; L. uttla m. `upper cloth', ËšlÄ• `upper', P. utlÄ• ; -- with -- ima -- (after agrimÃ¡ -- , &c.): WPah. bhiá¸• . uttriÃµ m., ËšruÌƒ n., ËšriÃ£Ì„ n. pl. `northern', bhal. uttreu.
2. Pk. uttara -- n. `reply'; S. utaru m. `reply, anything given to complete the value of something exchanged'; P. uttar m. `reply', Ku. B. utar; Or. utarÄ• `a copy'; Mth. Bhoj. utar `reply', OAw. Å«taru, H. Å«tar m., Si. utura.
*UTTARIKA -- , *UTTARIYA -- , UTTARÄ«ËŠYA -- , AUTTARA -- ; UTTARAá¹• GA -- , *UTTARAVÄ• TARA -- *UTTARAVÄ• NÄ« -- , UTTARÄ• á¹…GA -- , UTTARÄ• PATHA -- , UTTARÄ• YAá¹‡A -- , UTTARÄ• RDHA -- , UTTARÄ• á¹£Ä• á¸• HA -- ; ANUTTARA -- ; *ARDHOÌ„TTARA -- , *Aá¹£á¹-OÌ„TTARA -- , *Aá¹£á¹-OÌ„TTARAÅ›ATA -- , Ä“KOÌ„TTARA -- , *DAÅ›OÌ„TTARA -- , *PAÃ±COÌ„TTARA -- , *PRATIYUTTARA -- , PRATYUTTARA -- , *LAMBOÌ„TTARA -- , LOÌ„KOÌ„TTARA -- , SAPTOÌ„TTARA -- .
Addenda: Ãºttara -- : Md. uturu `north'.

uttaraá¹• ga 1768 uttaraá¹• ga n. `wooden arch over doorframe' lex. [Perh. Pk. < uttarÄ• á¹…ga -- n. `*upper part, last sound of combined consonants']
Pk. uttaraá¹• ga -- n. `upper framework of a door', H. utraá¹…g m., G. É”traÌƒg n.

uttÃ¡raá¹‡a 1769 uttÃ¡raá¹‡a `coming out, crossing over' VS., n. `landing, crossing a river' PaÃ±cat. 2. *uttaraá¹‡Ä« -- . [âˆšT&RCIRCLEMACR;]
1. Pa. Pk. uttaraá¹‡a -- n. `bringing out, crossing, (Pk.) descent'; M. utraá¹‡ n. `ford'.
2. H. utran f. `coming out'; G. utraá¹‡i f. `slope'; M. utraá¹‡ f. `ford,

slope, descent'.

1770 Ãºttarati `elevates' RV., `passes over' MBh., `alights, descends' Vet.
2. uttÄ• rayati `makes come out' MBh., `makes descend' PaÃ±cat. [The assumption by Wackernagel AiGr 1, lii of a sanskritization of MIA. oÌ„tarati (*ottarati) < avatarati to explain late meaning of uttarati `alights, descends' is perh. unnecessary: semant. development was `crosses over -- lands <-> alights (from boat or vehicle) -- descends': âˆšT&RCIRCLEMACR;]
1. Pa. uttarati `crosses over, comes out (of water), boils over'; Pk. uttaraÃ¯ `goes out, crosses, descends'; P. uttará¹‡Ä• `to descend, decay'; Ku. utará¹‡o `to cross (a river), ford, descend'; N. utranu `to descend'; A. utaliba `to be boiled'; B. utarÄ• `to cross, descend', utulÄ• , ËšlÄ• na `to swell up, boil over'; Or. utaribÄ• `to bubble up, arrive, alight'; OMth. OAw. utaraÃ¯ `descends', Bhoj. utaral; H. utarnÄ• `to pass over, encamp, descend', utrÄ• nÄ• intr. `to boil over, foam'; OMarw. utaraÃ¯ `descends'; G. utarvuÌƒ `to cross, descend, decrease'; M. utará¹‡&etilde; `to descend, fade'; Si. uturanavÄ• `to overflow, flow out' (pret. utuá¸·Ä• < *UTTRÌ¥TA --).
2. Pa. uttÄ• rÄ“ti `pulls out'; Pk. uttÄ• rÄ“i `takes across, drives out, makes descend'; P. utÄ• rá¹‡Ä• `to make descend', Ku. utÄ• rá¹‡o; N. utÄ• rnu `to make descend, take off (clothes)'; Or. utÄ• ribÄ• `to copy'; Mth. utÄ• rab `to free from, take off (clothes), take down'; OAw. utÄ• raÃ¯ `takes across'; H. utÄ• rnÄ• `to take across, make descend'; G. utÄ• rvuÌƒ `to set down, bring down, mould, copy'; M. utará¹‡&etilde; `to set down'.
uttarapatha -- see UTTARÄ• PATHA -- .
Addenda: Ãºttarati. 1. S.kcch. auttará¹‡Å« `to come down', WPah.ká¹-g. (kc.) uttÉ™rnÃµ, J. utará¹‡u, Garh. utarnu; Md. uturenÄ« `overflows'.
2. uttÄ• rayati: S.kcch. otÄ• rá¹‡Å« `to take down, take off (clothing)'; WPah.ká¹-g. utarnÃµ (without expected metathesis).

uttarala 1771 uttarala `trembling' BÄ• lar. [TARALA --]
MB. utaralÄ« f. adj. `anxious', B. utaral, Ëšrol (Chatterji ODBL 698 < *uttvara --).

uttaravÄ• tara 1772 *uttaravÄ• tara `north wind'. [ÃºTTARA -- , VÄ• TARA -- ?]
M. utrÄ• vÄ• rÄ• m. `northerly wind'.

uttaravÄ• nÄ« 1773 *uttaravÄ• nÄ« f. `north wind'. [ÃºTTARA -- , *VÄ• NÄ« --]

M. utrÄ• á¹‡ f. `north wind'.
uttarÄ• á¹…ga -- see UTTARAá¹• GA -- . [ÃºTTARA -- , Ã¡á¹…GA -- 1]

uttarÄ• patha 1774 uttarÄ• patha m. `the north' KathÄ• s. [uttarapatha -- m.
PÄ• á¹‡.: ÃºTTARA -- , PÃ¡NTHÄ• --]
Mth. utarÄ• hÄ• `an inhabitant of the north'; H. uttarÄ• hÄ• , ËšrÄ• yÄ•
`northern'.
Addenda: uttarÄ• patha -- : H. utarhÄ• `northern', Brj. utarho, G. utrÄ• huÌƒ.

uttarÄ• yaá¹‡a 1775 uttarÄ• yaá¹‡a n. `summer solstice' Mn. [ÃºTTARA -- ,
Ã¡YANA --]
Pk. uttarÄ• yaá¹‡a -- n., S. utarÄ• á¹‡u, utirËš m.; P. utrÄ• iá¹‡ f. `summer
solstice, first half of the year'; WPah. khaÅ›. uá¸• á¸·eá¹‡ `1st day of
MÄ• gh', h. rudh. uá¹-á¸·eá¹‡, bhal. uá¹-á¸·e_á¹‡ f.; Ku. utraiá¹‡i `the day
on which the sun enters Capricorn'; G. utrÄ• á¹‡i f. `summer solstice'.

uttarÄ• rdhÃ¡ 1776 uttarÄ• rdhÃ¡ n. `the northern part' ÅšBr. [ÃºTTARA -- ,
Ã¡RDHA -- 1]
Pk. uttaraddha -- , uttaddha -- n. `back part'; G. utrÄ• duÌƒ, É”tËš
`northern', utrÄ• tuÌƒ, É”tËš (after participles in -- tuÌƒ?).
UTTARÄ• RDHÃ-YA -- .

1777 uttarÄ• rdhÃ-ya -- , ËšdhyÃ -- `northern' TS. [UTTARÄ• RDHÃ¡ --].
S. utirÄ• dhÄ« `northern', L. uttarÄ• dhÄ«; P. utrÄ• dhÄ« m. `a caste among the
Aroá¹›Ä• s'.

uttarÄ• á¹£Ä• á¸• hÄ• 1778 uttarÄ• á¹£Ä• á¸• hÄ• f. `name of a lunar mansion' lex.
[ÃºTTARA -- , Ã¡á¹£Ä• á¸• HÄ• --]
Pk. uttarÄ• sÄ• á¸• hÄ• -- f., Si. uturusaá¸·a `the 21st lunar mansion'.

uttarika 1779 *uttarika `upper'. [ÃºTTARA --]
Pa. uttarika -- `upper', Pk. uttariya -- ; Kho. (Lor.) toÌ„ri `upper'
(toÌ„ri poÌ„n `the upper road'), tÃ³riro `higher': Morgenstierne
BelvalkarVol 97 compares uttara -- , uttarÄ«ya -- .

uttariya 1780 *uttariya n. `the being above'. [ÃºTTARA --]
Pa. uttariya -- n.; Si. itiri, ituru `remainder, surplus, residual' D. E.
Hettiaratchi Univ. of Ceylon Review vi 290.

uttarÄ«ËŠya 1781 uttarÄ«ËŠya n. `outer or upper garment' KÄ• tyÅšrS., Ëšaka <-> n. KathÄ• s. [ÃºTTARA --]
Pa. uttarÄ«ya -- n. `outer cloak'; Pk. uttarÄ«a -- , Ëšrijja -- , Ëšriya -- n. `upper garment'; Or. uturi `upper garment, scarf'; Bi. Mth. utrÄ« `outer garment'; G. utri f. `sacred thread worn in the Å›rÄ• ddha ceremony, necklace'; M. uttarÄ« f. `scarf' (â†• Sk.?); OSi. utirika `outer garments' -- k -- written for -- y -- ?).

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1782 *uttarpati `jumps out'. [âˆšTRÌ¥P]
Phal. utrap -- `to run'; -- or poss. < *upatarpati: both ud and upa compounded with verbs `to run', e.g. Ãºddruta -- , Ãºpadravati, ÃºpadhÄ• vati.

uttala 1783 *uttala `shallow'. [TALA --]
G. utá¸·uÌƒ `shallow', M. utaá¸·.
*uttÄ• á¸• a -- `high' see *UTTHALA -- .

1784 *uttÄ• á¸• ayati `beats'. [âˆšTAá¸• 1]
Pk. uttÄ• á¸• Ä“i `beats'; -- Ku. uteá¹›á¹‡o `to chastise, rebuke' but with unexpl. e.

uttÄ• nÃ¡ 1785 uttÄ• nÃ¡ `stretched out, lying on the back' RV. [âˆšTAN]
Pa. uttÄ• na -- , Ëšaka -- `supine', Pk. uttÄ• á¹‡a -- , Ëšaya -- ; Kho. (Lor.) utÄ• no `prone', Morgenstierne BelvalkarVol 86 uthÄ• ËŠnu `supine' without explanation of th; L. utÄ• á¹‡Ä• , utÄ• á¹›Ã£Ì„ `supine', P. utÄ• á¹‡Ä• , Ku. utÄ• á¹‡o, N. utÄ• nu, H. utÄ• n, ËšnÄ• , M. utÄ• á¹‡Ä• .
Addenda: uttÄ• nÃ¡ -- : WPah.ká¹-g. twaá¹‡É” `lying on the back', J.

twÄ• á¹‡Ä• .

1786 *uttÄ• nayati `stretches out'. [Ãºdatnata 3rd pl. aor. mid. RV.: âˆšTAN]
M. utÄ• á¹‡á¹‡Ä“ `to describe, declare' (< `spins out, describes at length'?)
or < UKTÃ¡ -- .

uttÄ• pa 1787 uttÄ• pa m. `heat, energy' Hit., `excitement' lex. [âˆšTAP]
Or. utÄ• , otÄ• `afternoon, forenoon' (i.e. the hot part of the day?); --
deriv. S. otÄ• Å« `desirous, labouring after'.
*UTTÄ• PALA -- , *UTTÄ• PYA -- ; *PAÅ›COÌ„TTÄ• PA -- .
uttÄ• payati see UTTAPATÄ“.

uttÄ• pala 1788 *uttÄ• pala `impetuous'. [UTTÄ• PA -- : âˆšTAP]
Pk. uttÄ• vala -- `impetuous, quick', n. `impetuosity'; K. wutÄ• wul m.
`haste, eagerness'; L. utÄ• uá¸·Ä• `hasty, excitable', P. utÄ• ulÄ• ; WPah.
paá¹…. utauá¸·Ä• `swift', cur. tauá¸·Ä• ; Ku. utaulo `swift, hasty', subst.
Ëšli; N. utÄ• ulo `hasty, impatient', A. utalÄ• ; B. utÄ• lÄ• , utalÄ• `hasty,
passionate'; Or. utaá¸·Ä• , utÄ• lÄ• `impatient, uneasy'; OAw. utÄ• ila
`rapid'; H. utÄ• wal, ËšlÄ• `swift, hasty', utÄ• wal, ËšlÄ« f. `haste', G.
utÄ• vá¸·uÌƒ adj., utÄ• vaá¸·i f., M. utÄ• vÄ«á¸·, utÄ• vá¸·Ä• adj., utÄ• vaá¸·,
Ëšvá¸·Ä« f.
Addenda: *uttÄ• pala -- : S.kcch. autÄ• vaá¹› f. `haste'; WPah.ká¹-g. (kc.)
tauá¸·É” `rash'; J. tÄ• wá¸·Ä• `hot -- tempered'.

uttÄ• pya 1789 *uttÄ• pya `heat'. [UTTÄ• PA -- : âˆšTAP]
G. utÄ• p, ËšpÉ” m. `excessive heat, excitement, anxiety'; M. uttÄ• p, Ëštap
n. `an open or sunny place', utÄ• p, utap `sunny, not shaded'.

1790 *uttÄ• yatÄ“ `is stretched out'. [Cf. tÄ• yÃ¡tÄ“ `is stretched' RV.,
ÃºTTANOÌ„TI: âˆšTAN]
Ku. utÄ• á¹‡o, watËš `to lie on one's back, be supine'.

uttÄ• ra 1791 uttÄ• ra m. `landing, delivery' MBh. [âˆšT&RCIRCLEMACR;]
Pa. Pk. uttÄ• ra -- m. `crossing over'; Pk. uá¹-á¹-Ä• ra -- m. `landing place,
bank (of a lake, &c.)' perh. X *Uá¹-á¹-Ä• RAYATI `pulls up to'; S. otÄ• ro m.
`place for putting up in, an inn'; P. utÄ• r m. `descent', ËšrÄ• m.
`alighting, camping, stopping place, ransom'; Ku. utÄ• r, Ëšro `going to a
lower country, copy'; B. utar -- thÄ• nÄ• `resthouse, inn'; H. utÄ• r m.

`ford, ferry, declivity, decrease', ËšrÄ•  m. `descent (to a river), crossing, halting place'; G. utÄ• r m. `ford, fare for journey, antidote', ËšrÉ” m. `lodgings, residence as a guest'; M. utÄ• r m. `ford, ferry fare', ËšrÄ•  m. `removing sickness by a charm'.
Addenda: uttÄ• ra -- : Garh. utÄ• r `downward slope'.
uttÄ• rayati see ÃºTTARATI Add2.

uttÄ• raá¹‡a 1792 uttÄ• raá¹‡a n. `act of landing, transportation, rescuing' R. [âˆšT&RCIRCLEMACR;]
Pk. uttÄ• raá¹‡a -- n. `crossing, putting outside'; G. utÄ• raá¹‡ n. `corrective, antidote'.
uttÄ• rayati see ÃºTTARATI.
uttÄ• la -- see *UTTHALA -- .

1793 Ãºttiá¹£á¹-hati `stands up, rises' RV. [âˆšSTHÄ•]
Pk. ucciá¹-á¹-haÃ¯. -- X ÃºDÄ«RTÄ“ or Ãºdiyarti: Dm. uriÅ¡t -- , pret. uruá¹£á¹-um `to rise'; -- Morgenstierne NTS xii 156 der. from Ãºttiá¹£á¹-hati doubtful.
*uttukta -- `pressed out'. [âˆšTUJ]
See *UTTUTTA -- .

uttuá¹…ga 1794 uttuá¹…ga `lofty, swollen (as a river)' MBh. [TUá¹…GA --]
Pk. uttuá¹• ga -- `lofty'; G. utaá¹…g `very high'. -- Deriv.: A. utaá¹…gÄ• iba `to excite to violence'.

uttutta 1795 *uttutta `pushed up'. [Sk. Ãºttudati `pushes up or open' AV., Pk. uttuyaÃ¯ `pains, distresses': âˆšTUD]
M. ututá¹‡&etilde; `to break out into pustules, be in a hurry, fidget'. -- Or poss. < UTTUKTA -- .

uttrÌ¥á¹‡a 1796 *uttrÌ¥á¹‡a `without grass'. [TÅ•ÌŠá¹‡A --]
Pa. uttiá¹‡a -- `without grass or straw'; Pk. uttiá¹‡a -- , Ëšá¹‡ia -- `without grass' (but uttaá¹‡a -- `grassy'); -- M. utaá¹‡á¹‡&etilde; `to strip the grass off a roof' or perh. a M. cmpd. from taá¹‡.

uttrÌ¥ta 1797 *uttrÌ¥ta `passed over or up'. [Cf. uttÄ«rá¹‡a -- `crossed, landed, escaped', Pa. uttiá¹‡á¹‡a -- `drawn out', n. `outlet': âˆšT&RCIRCLEMACR;]

Si. utuá¸·Ä• pret. of uturanavÄ• `to overflow' < ÃºTTARATI.

1798 *uttrÌ¥dati `cuts through'. [Cf. uttrÌ¥á¹‡atti `splits or cuts through' TBr.: âˆšTRÌ¥D]
G. utraá¹›vuÌƒ, utaá¹›Ëš, uteá¹›Ëš `to unsew, unstitch'.

uttrÌ¥á¹£á¹‡a 1799 *uttrÌ¥á¹£á¹‡a `very thirsty'. [TÅ•ÌŠá¹£á¹‡Ä• --]
M. uttÄ• nhá¹‡&etilde; `to be very thirsty', utÄ• nhÄ« f. `thirst, keen desire'; -- Niá¹…g. utunÃ-k `thirst, thirsty' or with NOGaw 59 cmpd. with Å« `water' (cf. Kt. awÉ™ -- tin).

uttyajana 1800 *uttyajana n. `leaving'. [uttyakta -- `abandoned' lex.: âˆšTYAJ]
Pk. uccayaá¹‡ijja -- `to be abandoned'; Ku. ucaiá¹‡o `a votive offering put aside for a god if a wish is granted'.
*uttraá¹-á¹-ati `cracks'. [âˆš*TRAá¹-á¹-]
See *UTTRUá¹-YATI.

1801 uttrasati `is afraid'. 2. uttrasta -- `frightened' Hariv. [Cf. Ã¡patrasati `flees in terror' RV.: âˆšTRAS]
1. Pa. uttasati `is frightened', Pk. uttasaÃ¯; Sh. ucÌ£Ã³Ä-ki `to run away'.
2. Pa. utrasta -- , uttasta -- `frightened' (uttanta -- , which PTSD s.v. also ascribes here, is < *uttÄ• nta -- : uttÄ• myati `faints'), Pk. uttattha -- ; Sh. ucÌ£utus pret. `I ran away'.
uttrasta -- see UTTRASATI.

uttrÄ• sa 1802 uttrÄ• sa m. `fear', Ëšaka -- `scaring' lex. [âˆšTRAS]
Pa. Pk. uttÄ• sa -- m.; Sh. ucÌ£Ä• o `scarecrow'.

1803 *uttruá¹-yati `is broken' [uttruá¹-ita -- KÄ• d.: âˆšTRUá¹-]
M. utaá¹-á¹‡&etilde; intr. `to burst, split, crack, snap'; -- utÄ• á¹-á¹‡&etilde; `id.', utÄ• á¹- f. `readiness to burst' with secondary Ä• or < *UTTRAá¹-á¹-ATI.
*utthaá¸• a -- `high' see *UTTHALA -- .

utthala 1804 *utthala `high'. 2. *utthaá¸• a -- . 3. uttÄ• la -- `great, strong, high, abundant' ÅšiÅ›. 4. *uttÄ• á¸• a -- .
1. Wg. utÃ¡lÉ™ `high', Dm. uthÃ¡la, PaÅ¡. uthÄ• ËŠl, ar. utthá¹“l, Shum.

utthÃ¡lÉ™, Gaw. uthÃ¡lÃ¥, f. uthÃ©li, Kal. urt. uthÄ• ËŠla, rumb. hÅ«tala, Bshk. Ãºthal, Å«thÃ¡l, Tor. (Biddulph) Å«tal, f. Å«til, Savi wuthalÃ³, Phal. utthÄ• lu; Sh. Å-thá°¯lÅ« `high, tall, loud'; K. woÌ†tulu, kash. wathal `high'.
2. WPah. cur. uthá¹›Ä• `high'.
3. M. utaá¸·á¹‡&etilde; `to be full and plump, (of fruit) to be ready to be picked'.
4. L. P. utÄ• á¹› f. `high land, upland'.

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1805 *utthalati `is upset'. 2. *utthalyati. 3. *utthalyÄ• -- . [STHALA -- ?]
1. B. uthlÄ• `to overflow, boil over'; Or. uthaá¸·ibÄ• , uthuá¸·Ëš `to overflow'.
2. Pk. utthallaÃ¯ `jumps up'; S. uthilaá¹‡u `to be overturned'; P. utthallaá¹‡Ä• , uthaËš tr. `to upset', redup. uthallaá¹‡Ä• -- putthalá¹‡Ä• , Ku. uthelá¹‡o (formed from intr. *uthil -- ); N. uthlanu `to be upset', H. uthalnÄ• , G. uthalvuÌƒ; -- with metath.: Ku. alathá¹‡o `to pour from one vessel to another'; M. ulathá¹‡&etilde; `to be upset', tr. `to upset'.
3. Pk. utthallÄ• -- f. `overturning'; S. uthala f. `flood'; G. uthal -- pÄ• thal f. `turning upside down'.
*utthalyati see prec.
*utthalyÄ• -- see *UTTHALATI.
*utthÄ• ti see *UT -- STHÄ• TI.
utthÄ• ËŠna -- see *UT -- STHÄ• ËŠNA -- .
utthÄ• pana -- see *UT -- STHÄ• PANA -- .
ÃºthÄ• payati see *ÃºT -- STHÄ• PAYATI.
*utthÄ• pyatÄ“ see *UT -- STHÄ• PYATÄ“.
*utthÄ• mayati see *UT -- STHÄ• MAYATI.
Ãºtthita -- see *ÃºT -- STHITA -- .

Addenda: *utthalati. 2. *utthalyati: S.kcch. othlÄ• á¹‡Å« `to overturn, invert', authlo m. `relapse (in disease)'.
*utthalyati see UTTHALATI Add2.

utthÅ«t 1806 *utthÅ«t `choking'. [THÅ«T]
L. utthrÅ« m., mult. utthá¹‡Å« m. `fit of choking'; P. utthÅ«, utthrÅ« m. `violent coughing'.

utpakva 1807 *utpakva `quite ripe'. [PAKVÃ¡ -- : âˆšPAC]
Pa. uppakka -- `scorched, shrivelled up'; M. upiká¹‡&etilde; `to overripen and spoil (of fruit)'.

1808 *utpacyatÄ“ `boils over'. [Cf. utpÄ• cita -- `thoroughly boiled' SuÅ›r.: âˆšPAC]
B. upacÄ• na `to boil over, overflow' (Chatterji ODBL 875 < *utpatyatÄ“); Or. upacibÄ• , upucËš `to run over, overflow, abound'.

1809 *utpaá¹-ati `bursts open'. 2. utpÄ• á¹-ayati `roots up' SÄ• á¹…khÅšr. 3. *utpaá¹-yati `is burst open' (cf. utpÄ• á¹-yatÄ“ `is rooted up' SuÅ›r.) [Ãºtpaá¹-a -- m. `sap issuing from a cut in a tree' ÅšBr., pÃ¡á¹-ati `splits' Gr.: âˆšPAá¹-1]
1. Dm. opÉ™Å•Ä• y -- `to pick, pull out'; PaÅ¡. oÌ„puá¹› -- `to dig up'; -- with intransitive meaning after transitives from 3: B. upaá¹›Ä• `to come up by the roots'; Or. upaá¹›ibÄ• , upuá¹›Ëš `to be uprooted'; M. upaá¸• á¹‡&etilde; `to come up by the roots'; -- G. upaá¹›vuÌƒ `to be pulled out, be lifted' (in last sense poss. < ÃºTPATATI which in MIA. collides with *utpaá¹-ati).
2. Pa. uppÄ• á¹-Ä“ti `splits, roots up', Pk. uppÄ• á¸• Ä“i; Ku. upÄ• á¹›á¹‡o `to take up by the roots'; A. upÄ• riba `to dig up'; B. upÄ• á¹›Ä• `to pull up'; Or. upÄ• á¹›ibÄ• `to uproot', Mth. upÄ• rab, OAw. upÄ• raÃ¯, H. upÄ• á¹›nÄ• ; M. upaá¸• á¹‡&etilde; `to pluck up'; OSi. upuá¸·anavÄ• `to pluck up', Si. upulvanavÄ• `to lift up'.
3. S. upaá¹-aá¹‡u `to open, uncover, expand'; Mth. upaá¹-ab `to be uprooted'; G. upaá¹-vuÌƒ `(of colours) to fade', upaá¹- f. `a piece of turf torn up and put under a wheel'; M. upaá¹-á¹‡&etilde; `to come up and fall out (of nail, peg, tree), break out, become manifest'; -- with secondary transitive meaning: H. upÄ• á¹-nÄ• `to root up'; M. upaá¹-á¹‡&etilde; `to pluck out'; Si. upuá¹-anavÄ• `to uproot'.

Cf. *UTPALATI.
*utpaá¹-yati see prec.
Addenda: *utpaá¹-ati. 2. utpÄ• á¹-ayati: Garh. upÄ• á¹›nu `to uproot'; Md. ufuranÄ« `plucks out or up' rather than < *UTSPHÄ• RAYATI1.

1810 Ãºtpatati `flies up, ascends' RV., `is produced' MBh. 2. ÃºtpÄ• tayati `causes to fly up or rise' RV. [âˆšPAT]
1. Pa. uppatati `flies up, jumps up', Pk. upayaÃ¯; -- with MIA. -- á¹- -- : Pk. uppaá¸• aÃ¯; S. upuá¹›aá¹‡u, upiá¹›Ëš `to grow up, increase, get better'; P. uppaá¹›á¹‡Ä• `to arrive'; G. upaá¹›vuÌƒ `to move away, depart, be lifted, rise, swell'.
2. S. upÄ• iá¹‡u `to bale out water'; -- with MIA. -- á¹- -- : OG. Å«pÄ• á¸• aÃ¯ `lifts', G. upÄ• á¹›vuÌƒ `to lift up, withdraw (money)'.
Addenda: Ãºtpatati. 1. With MIA. -- á¹- -- : S.kcch. aupaá¹›á¹‡Å« `to start'.
2. â€ *utpatyatÄ“ (pass. of caus. patÃ¡yati RV., cf. ÃºtpÄ• tayati RV.): A. opaciba (phonet. -- s --) `to overflow' (AFD 211 with ?).
â€ *utpatyatÄ“ see ÃºTPATATI.

utpatta 1811 *utpatta `flown up'. [utpatita -- : âˆšPAT]
Pk. uppatta -- `loosed, changed'; Sh. (Lor.) op*l/to `flown away, vanished, lost'.

utpatti 1812 utpatti f. `origin, birth' MBh., `profit' RÄ• jat. [âˆšPAD1]
Pa. uppatti -- f. `rebirth, origin'; Pk. uppatti -- f. `production'; K. woÌ†path, dat. ËšpÃ¼Ä‹Ã¼ f. `fecundity'; S. upati f. `produce, revenue', L. upat f.; N. upati `profit'; Si. upata `birth, origin'.

utpathika 1813 *utpathika `astray'. [utpatha -- m. `wrong road' KÄ• Å›., adj. `astray' BhP., Pa. uppatha -- m., Pk. uppaha -- m.: PÃ¡NTHÄ• --]
H. upahÄ« m. `stranger'.

1814 ÃºtpadyatÄ“ `arises, originates' ÅšBr. 2. utpanna -- `produced, born' R. 3. utpÄ• dayati `produces, begets' MBh.
1. Pa. uppajjati `is produced', NiDoc. fut. upajeÅ›adi, Pk. uppajjaÃ¯; Wg. (Lumsden) "ÃºbÃ¡ja -- Ãºn" `to bring forth young (of women)', PaÅ¡. obaÄ• -- < *opaÇ° -- IIFL iii 3, 2; K. woÌ†pazun `to be produced', anal. pp. woÌ†podu whence pres. st. woÌ†padun; S. upajÌ„aá¹‡u `to be produced'; P. upajá¹‡Ä•

`to spring up'; WPah. bhal. upjÌˆá¹‡Å« `to be produced'; Ku. upjaá¹‡o `to grow', N. ubjanu (upaj `crops'); A. opaziba `to be born, occur to the mind'; B. upajÄ• `to appear'; Or. upajibÄ• , upujËš `to grow, happen'; Bi. Mth. upajab `to grow (of crops)', Bhoj. upajal; OAw. upajaÃ¯ `is produced', lakh. upajab `to be born'; H. upajnÄ• `to originate, grow' (from which, with characteristic Ä• of transitives and intrusive r, uprÄ• jnÄ• `to produce, cause to grow, cultivate'); OMarw. upajaÃ¯ `is born'; OG. Å«pajaÃ¯ `is produced', G. upajvuÌƒ, M. upajÌˆá¹‡&etilde;; Ko. ubjatÄ• `is born'; Si. upadinavÄ• `to be born' -- Kal. rumb. uphÅ«Ç° -- , urt. ubuÇ° -- `to be born' or < UDBHIDYATÄ“.
2. Pa. uppanna -- , NiDoc. upaá¹• na, Pk. uppaá¹‡á¹‡a -- ; K. woÌ†panun `to be produced'; S. pp. upano; OAw. pret. upanÄ• whence pres. upanaÃ¯ `is produced'; OG. pp. Å«panaÃ¼ whence G. upanvuÌƒ `to be made'; OM. upanaá¹‡eá¹• `to happen'; Si. upan `born', ipÃ¤n (< *uppanniÄ• -- ?), pret. upannÄ• .
3. Pa. uppÄ• dÄ“ti `produces', Pk. uppÄ• yÄ“i, ËšyaÃ¯; Kal. rumb. upá¹“em `I light a fire'; S. upÄ• iá¹‡u `to create'; P. upÄ• uá¹‡Ä• `to produce, make grow', WPah. bhal. upÄ• á¹‡Å«; Ku. upauá¹‡o `to produce, earn'; H. upÄ• nÄ• `to create, get'; OG. upÄ• i `produces', G. upÄ• vvuÌƒ with v after causatives in -- Ä• v -- , pp. upÄ• yuÌƒ; OM. upÄ• iá¹‡eá¹• `to begin'; Si. upayanavÄ• `to bring to pass, procure, earn'.
utpanna -- see prec.
Addenda: utpadyatÄ“. 1. WPah.ká¹-g. pÉ”jÌˆá¹‡Ãµ `to grow (of crops)', pÉ”jÌˆÉ” m. `produce', J. pajá¹‡u `to grow', Garh. upjaá¹‡u; A. opaziba `to be born' AFD 332, Md. ufedenÄ«, uhedenÄ« `is born', ufaddanÄ« `produces'.
2. utpanna -- : Brj. upÄ• nno, upnÄ• no `to produce, create', Md. ufan `born'.
3. utpÄ• dayati: Brj. upÄ• no `to produce, create'.
utpanna -- see UTPADYATÄ“ Add2.
utpÄ• á¹-ayati see UTPAá¹-ATI Add2.

utpala 1815 utpala1 n. `blossom of the blue lotus' MBh. [Mayrhofer EWA i 103 MIA. form of Ãºtpaá¹-a -- `eruption' ÅšBr.: very doubtful]
Pa. uppala -- m. `blue lotus', Pk. uppala -- n. `lotus'; Si. upula, ipul < *ipil < *upil < *uppalÄ“.
*utpala -- 2; nÄ«loÌ„tpala -- .

utpala 1816 *utpala2 `a cake', utpalÄ« -- f. `a cake of unwinnowed corn' lex. [`shaped like a lotus'? -- UTPALA -- 1]

P. oplÄ• m. `dried cowdung prepared for fuel'; Ku. uplo m. `cake of cowdung', H. uplÄ• m., ËšlÄ« f., EH. uprÄ• m.

1817 *utpalati `bursts out'. [Cf. *UTPAá¹-ATI: âˆš*PAL]
M. upaá¸·á¹‡&etilde; `to fall out (of trees from excessive wetness of ground), emit blood at every pore, dissolve into streams and rivulets', upaá¸·, upá¸·Ä« f. `rill oozing from the ground in rainy weather'.
utpalÄ« -- see *UTPALA -- 2.

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utpalyÄ• á¹‡a 1818 *utpalyÄ• á¹‡a `without saddle'. [PALYÄ• á¹‡A --]
M. uplÄ• á¹‡Ä• , Ëšá¹‡Ä«, Ëšá¹‡Å« `(of a horse) bareback' (Bloch LM 297 a M. cmpd. u -- with palÄ• á¹‡).

utpÄ• á¹-a 1819 utpÄ• á¹-a `splitting off, pulling up by the roots' lex., utpÄ• ËŠá¹-ikÄ•  -- f. `external bark of a tree' (which can be split off?) ÅšBr. [âˆšPAá¹-1]
Pk. uppÄ• á¸• a -- m. `rooting up', Or. upÄ• á¹›a, upaá¹›Ä• , H. upÄ• á¹› m.
utpÄ• á¹-ayati see *UTPAá¹-ATI.
utpÄ• á¹-yatÄ“ see *UTPAá¹-ATI.

utpÄ• ËŠta 1820 utpÄ• ËŠta m. `any sudden portent' AV., `flying up' MBh. [âˆšPAT]
Pa. uppÄ• ta -- m. `portent', uppÄ• da -- (v.l. -- t -- ) m. `flying up, jump'; Pk. uppÄ• ya -- m. `flying up, sudden portent'; G. upÄ• á¹›, Ëšá¹›É” m. `rising, swelling, energy, effort'.
Addenda: utpÄ• ËŠta -- : WPah.poet. pwaá¹›o m. `miraculous feat' Him.I 124.
utpÄ• dayati see UTPADYATÄ“ Add2.

utpÄ• taka 1821 utpÄ• taka m. `a kind of animal', utpÄ• daka -- `a fabulous animal Åšarabha' (= Å«rdhvapÄ• da --) lex., utpÄ• dikÄ• -- f. `a noxious insect', (Wilson HÄ• r. 110) `flea (?), white ant', upÄ• dikÄ• -- f. (see UPADÄ«ËŠKA --). [Poss. conn. or contam. with ÃºTPATATI or Ãºtpibati `drinks, sucks' ÅšBr., utpiba<-> `drinking out' Vop. -- Kal. points to orig. -- t --]
Pa. uppÄ• á¹-aka -- m. `an insect, vermin'; Pk. uppaá¸• a -- m. `a partic. kind of insect'; Ash. Ãºpe `scorpion', Kt. up&eacutedotdot; f., Wg. upÃ¡, Pr. É™pÉ™Ì• , Gaw. Å«ËŠphÉ"; Kal. urt. Å«p*lr*l/, rumb. hÅ«ËŠpala `scorpion', upalÃ¡k `spider'; Ku. upÄ• á¹‡o m. `flea', pl. upan, N. upiuÌƒ, pl. upiyÃ£Ì„ (< utpiba -- ?); Mth. upÄ• `a small kind of sandfly'.
utpÄ• tayati see ÃºTPATATI.

utpÄ• da 1822 utpÄ• da1 m. `production, birth' YÄ• jÃ±., Ëšaka -- `productive' Mn. [âˆšPAD1]
Pa. uppÄ• da -- m., Ëšaka -- , Pk. uppÄ• ya -- m.; S. upÄ• u `productive'; WPah. bhal. upÄ• i f. `produce'.

utpÄ• da 1823 utpÄ• da2 `having the legs stretched out, standing on the feet' MW. [PÄ• ËŠDA --]
M. upÄ• yÄ«Ëœ yeá¹‡&etilde; `to stand on the hind legs, to rear', upÄ• vá¹‡&etilde;, opËš `to stand on tiptoe, to rear'.
utpÄ• daka -- see UTPÄ• TAKA -- .
utpÄ• dayati see ÃºTPADYATÄ“.

utpÄ• dya 1824 utpÄ• dya `to be produced' NyÄ• yam. [âˆšPAD1]
S. upÄ• jÌ„u m. `produce, profit'; -- perh. M. upajÌˆ m. `crop', but not H. upaj f. which is deriv. of the verb upajnÄ• .

1824a â€ *utpÄ• hÄ• á¸• a -- `high hill'? [*PÄ• HÄ• á¸• A --]
WPah.poet. pwÄ• á¹› m. `hill, mountain' (very doubtful < *PÄ• HÄ• á¸• A -- which in Him.I 124 does not explain pwÄ• -- , though regular < MIA. *uppÄ• --).

utpitta 1825 *utpitta `having excess of bile'. [PITTÃ¡ --]
M. upÄ«t gheá¹‡&etilde; or piá¹‡&etilde; `to act in some outrageous way of daring or exertion, be in exceeding hurry'.
utpiba -- see UTPÄ• TAKA -- .

utpiá¹£á¹-a 1826 utpiá¹£á¹-a `crushed, pounded' MBh. [âˆšPIá¹£]
M. upÄ«á¹-h `doughy and open in chinks (of a cake badly baked)',
upiá¹-há¹‡&etilde; `(a cake) to be thus'.

1827 ÃºtpunÄ• ti `cleanses' AV. [âˆšPÅ«]
Pk. uppuá¹‡ia -- `winnowed', uppiá¹‡aÃ¯, uppaá¹‡Ëš; S. upiá¹‡aá¹‡u `to sift, separate dirt from grain, winnow'; G. upaá¹‡vuÌƒ `to winnow', M. upaá¹‡á¹‡&etilde; (LM 297 < utpavana -- ); -- Kal. rumb. uphÅ«ËŠnim `I winnow' X *PHÅ«TKA -- `blowing', cf. esp. PaÅ¡. kuá¹›. phuk -- `to winnow'. -- See *UTPÅ«YATÄ“.

1828 *utpusati `swells'. [âˆšPUS]
Wg. (Lumsden) "ups -- Ãºn" `to swell', Kt. aps -- Morgenstierne NTS xvii 228 with (?). -- Rather < *UTPRUá¹£ATI.

1829 *utpÅ«yatÄ“ `is cleansed'. [Cf. utpÅ«ta -- AitBr. and ÃºTPUNÄ• TI: âˆšPÅ«]
M. upajÌˆá¹‡&etilde; `to husk and clean rice by pouring boiling water on it, then pounding, parching, and cooling', upjÌˆÄ• , ubjÌˆÄ• m. (after which ubajÌˆá¹‡&etilde;) `rice so cleaned'.

1830 ÃºtpÅ«rayati `fills up' RV. (perf. opt. ÃºtpupÅ«ryÄ• á¸¥). [âˆšP&RCIRCLEMACR;]
Pk. uppÅ«ra -- m. `very strong current'; Si. ipirenavÄ• `to overflow, boil over'.
Addenda: ÃºtpÅ«rayati [Cf. Ir. *us -- pÄ• rnaya -- in Shgh. sipÄ“n -- t `pour into, fill up, scatter, place', Sar. spon -- d `to replenish' EVSh 74]

utprÌ¥á¹£á¹-ha 1831 *utprÌ¥á¹£á¹-ha `upside down'. [PRÌ¥á¹£á¹-HÃ¡ --]
L. P. upaá¹-á¹-hÄ• , apuá¹-á¹-hÄ• `upside down, inverted'; H. apÅ«á¹-hnÄ• `to overturn'; -- or poss. < *Ä• prÌ¥á¹£á¹-ha -- `on the back' > MIA. *Ä• pruá¹-á¹-ha -- .

1832 *utpruá¹£ati `bubbles up'. [utprÃºá¹£ -- f. `bubble' VS.: âˆšPRUá¹£1]
Wg. (Lumsden) "ups -- Ãºn" `to swell', Kt. aps -- (with pre-Indo-aryan us and loss of r between two consonants: rather than with NTS xvii 228 < *UTPUSATI); G. upasvuÌƒ `to rise (of blister or bubble or bread)'; -- M. uphusá¹‡&etilde; `to bubble, rumble (of belly)' with -- ph<-> from

uphaá¸·á¹‡&etilde;, uphaá¹‡á¹‡&etilde; < UTPHALATI, *UTPHAá¹‡ATI.

utpraidha 1833 *utpraidha `rising up'. [Cf. á¸—dhatÄ“ `increases' RV., `becomes insolent' MBh., `rises' BhP., praidhatÄ“ PÄ• á¹‡. com. :âˆšÄ“DH]
Pk. uppÄ“haá¸• a -- `raised, proud'; M. upeá¸• `elevated and open (of ground)' LM 297.

1834 utplavatÄ“ `swims up' SuÅ›r., `springs up' Mn. 2. Caus. *utplÄ• vayati. [Cf. 2 sg. aor. utproÌ„á¹£á¹-hÄ• á¸¥ `leapt' &capamacr;Å›vÅšr. :âˆšPLU]
1. Pa. uplavati, uppilavati `emerges, jumps up'; Pk. uppavaÃ¯ (pp. uppua -- ) `swims, rises, flies'; Or. dial. upalibÄ• `to float'; Si. deriv. caus. upulvanavÄ• `to raise, lift up' whence intr. ipilenavÄ• , ipillËš, ilippenavÄ• , ilpeËš `to float, rise to the surface, rise, bubble up'; -- poss. B. upÄ• `to evaporate, vanish'.
2. Pa. uplÄ• pÄ“ti `immerses', Pk. uppilÄ• vÄ“i, uppÄ• vÄ“i `makes swim or jump or fly'; Ash. uplÄ• -- `to lift up' (NTS vii 81 < *utpradhÄ• -- ?); H. uplÄ• nÄ• `to rise suddenly from water, float, spring up'.
Addenda: utplavatÄ“: Md. uful(l)anÄ«, uhuËš `lifts up, bears'.

1835 *utplavikÄ• -- , utplavÄ• -- f. `boat' lex. [âˆšPLU]
Si. ipilla `float, outrigger of canoe'.
*utplÄ• vayati `makes emerge' see UTPLAVATÄ“.

1836 *utphaá¹‡ati `springs up'. 2. Caus. *utphÄ• á¹‡ayati. [âˆš*PHAá¹‡2]
1. P. upphaá¹‡nÄ• `to swell, suppurate, rot'; Aw. lakh. uphanÄ• wab `to burst up (as foam)'; H. uphannÄ• `to boil up, ferment'; M. uphaá¹‡á¹‡&etilde;, uphÄ• á¹‡Ëš `to shoot up briskly, rise in blisters, swell with pride, ferment'.
2. M. uphaá¹‡á¹‡&etilde; `to winnow' or < or X ÃºTPUNÄ• TI.
Addenda: *utphaá¹‡ati, *utphÄ• á¹‡ayati [Cf. Ir. usfan -- : Shgh. sifan<-> `to rise, ascend', Shgh. X. Rosh. sifÄ“n -- t `to raise' EVSh 72]
*utphÄ• á¹‡ayati see *UTPHAá¹‡ATI Add2.

1837 utphalati `springs open, jumps out, bursts' BÄ• lar. 2. utphÄ• layati `opens wide' MBh. [âˆšSPHAL1]
1. M. uphaá¸·á¹‡&etilde;, uphÄ• á¸·Ëš `to be turned up by the plough, boil or bubble up, rise (of flame), spring (of water), swell with pride'.
2. Pa. upphÄ• lÄ“ti `splits open'; Pk. upphÄ• lÄ“i `breaks open, uproots,

raises'; H. uphÄ• lnÄ• `to root up'; M. uphÄ• á¸·á¹‡&etilde; `to winnow'.

utphÄ• á¹‡a 1838 *utphÄ• á¹‡a `springing up'. [âˆš*PHAá¹‡2]
H. uphÄ• n m. `ebullition'; G. uphÄ• á¹‡É” m. `effervescence, arrogance'; --
Ku. uphÄ• n `foam'; G. uphÄ• n m. `ebullition', M. uphÄ• n n.m. perh. X or <
*UT -- SPANDA -- .
*utphÄ• á¹‡ayati `makes spring up' see *UTPHAá¹‡ATI.

utphÄ• la 1839 utphÄ• la m. `leap, jump' KathÄ• s. [âˆšSPHAL1]
M. uphÄ• á¸·, Ëšá¸·Ä• m. `ebullition, excess', uphÄ• á¸· adj. `surplus, spare'.
utphÄ• layati see UTPHALATI.

utphulla 1840 utphulla `wide open' KÄ• ty., `swollen, puffed up' KathÄ• s. [PHULLA --]
Pk. upphulla -- `opened (of flower)'; L. awÄ• á¹‡. upphul `bump, swelling'; Ku. aphulo `arrogant', aphulÄ«á¹‡o `to swell with pride'; M. uphalá¹‡&etilde; `to open (as a bud)'; Si. ipila `elated', ipillenavÄ• `to become proud'.

1841 *utphÄ“nayati `foams up'. [PHá¸—NA --]
M. upheá¹‡á¹‡&etilde;, uphiá¹‡Ëš `to ferment, become sour and spoilt'.

ut -- Å›akna 1842 *ut -- Å›akna `gone up'. [âˆš*Å›AK2]
Pa. ussakkati rises, creeps out'; Pk. ussakkaÃ¯ `goes back, is excised'; P. uskaá¹‡Ä• `to spring up'; N. uskanu `to get out of'; H. usaknÄ• `to be raised'; M. usaká¹‡&etilde; `to drive'; -- caus. P. uskÄ• uá¹‡Ä• `to cause to spring up'; B. uskÄ• na `to raise (wick of an oil lamp)'; Or. uskÄ• ibÄ• `to

uproot (corn), raise (a question)'. -- Derivation of the NIA. words <
*utsikna -- (see *UTSUKYA --) is phonet. possible, but unlikely; or poss.
through metathesis < UTKARá¹£ATI, ÃºTKASATI.
*ut -- Å›adati, *ut -- Å›anna -- `sunk' see ÃºTSADATI, ÃºTSANNA -- .

1843 *ut -- Å›alati `springs up'. 2. ucchalati `flies up, springs up' ÅšiÅ›.
3. *ucchalyati. [âˆšÅ›AL]
1. Pk. Å«salaÃ¯ `rejoices', Å«salia -- `having the hair stand on end'.
2. Pk. ucchalaÃ¯ `rises, flies up'; Gy. arm. uÄ• hel -- `to go on'; L.
ucchalaá¹‡ `to jump', P. ucchalá¹‡Ä• , Ku. uchalá¹‡o; N. uchranu `(a pimple)
to come out' (â†• Bi.?); B. uchalÄ• `to overflow', Or. uchaá¸·ibÄ• ,
uchuá¸·Ëš; OMth. uchalaÃ¯ `overflows, springs up'; H. uchalnÄ• `to leap'
(with metath. ulachnÄ• `to throw up'?); G. uchaá¸·vuÌƒ `to leap'; M.
usaá¸·á¹‡&etilde; `to dash up (as spray)'.
3. Pk. ucchallaÃ¯ `rises, flies up', S. uchalaá¹‡u, uchilËš `to spring up',
tr. `to cast away'.
See *UT -- Å›Ä• LAYATI.
Addenda: *ut -- Å›alati: OMarw. Å«chaá¸·aÃ¯ `flies up, flutters'.

ut -- Å›Ä• nti 1844 *ut -- Å›Ä• nti `rest, pause'. [Å›Ä• NTI -- : âˆšÅ›AM1]
M. usaÌƒt, ËšaÌƒth, ËšaÌƒdhi f. `a pause from labour'.

1845 *ut -- Å›Ä• rayati `breaks', cf. Å›Ä• rayati lex. 2. *ut -- Å›rÌ¥ta -- 1
`broken'. [âˆšÅ›&RCIRCLEMACR;]
1. WPah. bhal. uÅ›Ä• rá¹‡u `to throw out'; Or. uchÄ• ribÄ• `to break down
forcibly, scatter, throw away'; Si. ihirenavÄ• , isiËš `to be scattered'
intr. formed from *usuranavÄ• GS 84 (but wrongly < utsÄ• rayati).
2. Or. uchuá¹›ibÄ• `to be strewn with force, strew with force, scatter',
uchÄ• á¹›ibÄ• `to break down forcibly, strew' (X uchÄ• ribÄ• above).

ut -- Å›Ä• la 1846 *ut -- Å›Ä• la `leaping up'. [âˆšÅ›AL]
L. ucchÄ• l m. `swelling or running over of a river'; P. uchÄ• lÄ« f.
`vomiting'; Ku. uchÄ• l `leap, stride, vomit'; N. uchÄ• r -- in uchÄ• r --
pachÄ• r `raising and dropping', (Tarai) uchÄ• l `wave'; B. uchal `flowing
over'; Or. uchÄ• á¸·a `vomiting'; H. uchÄ• l f. `tossing up, motion up'; G.
uchÄ• á¸·É” m. `leap'; M. usaÌ„Ì†á¸·Ä« f. `splashing, spurting up'.
Addenda: *ut -- Å›Ä• la -- : WPah.ká¹-g. Å›wÃ¡á¸·É” m. `great noise (from
excitement)', J. Å›wÄ• á¸·Ä• m. `a great cry'. -- WPah.ká¹-g. Ä‹hÄ• ËŠá¸· f.

`leap, jump' rather with Him.I 65 < *chÄ• la<-> or â†•  H. chÄ• l f. `wave', K. Ä‹hÄ• l f. `jump'.

ut -- Å›Ä• lana 1847 *ut -- Å›Ä• lana `making leap up'. [âˆšÅ›AL]
Pk. ucchÄ• laá¹‡a -- n. `causing to jump up'; G. ucchÄ• á¸·á¹‡Ä« f. `auction at which the bids rise by leaps'; M. usaá¸·á¹‡Ä« f. `spurting up'.

1848 *ut -- Å›Ä• layati `causes to leap up'. [âˆšÅ›AL]
Pk. ucchÄ• lÄ“i `throws up'; P. uchÄ• lá¹‡Ä•  `to toss up'; Ku. uchÄ• lá¹‡o `to throw up, vomit'; N. uchÄ• rnu `to lift up'; Or. uchÄ• á¸·ibÄ• `to vomit, clean out a well'; H. uchÄ• lnÄ•  `to throw up, dandle'; G. uchÄ• á¸·vuÌƒ, achËš `to throw up, shake up the contents of a pot'. -- See *UT -- Å›ALATI.

ut -- Å›iras 1849 *ut -- Å›iras `pillow'. [ucchiras -- `with raised head' KÄ• lid., cf. *UT -- Å›Ä«Rá¹£A -- : Å›Ã-RAS --]
Kt. wuÄ‹Ã©Å•, ËšÄ‹ir `pillow' (Rep1 56 < *avaÅ›iras -- , NTS xvii 220 < *upaÅ›iras -- , cf. upaÅ›iras adv. `on the head' KauÅ›.); -- Wg. uÄ‹á¸—, uÄ‹&eacutetilde; (less prob., though poss., < OÌ„PAÅ›Ã¡ -- NTS. xvii 220).

1850 *ut -- Å›iá¹£á¹-a -- . 2. Ãºcchiá¹£á¹-a -- `left over, stale, spat out' TS., n. `leavings' AV. [uÃ±Å›iá¹£á¹-a -- MaitrS. :âˆšÅ›Iá¹£]
1. Sh. (Lor.) uÅ¡Å«to (á¹-?) `foul, unclean'.
2. Pa. ucchiá¹-á¹-ha -- , Ëšaka -- , uttiá¹-á¹-ha -- `left over, impure', Pk. ucchiá¹-á¹-ha -- ; K. Ä‹heá¹-h, dat. Ëšá¹-as m. `refuse of food'; Ku. uchiá¹-o `sudden choking'; M. uá¹£á¹-Ä•  (< *uÅ›iá¹-hÄ• ) `left, rejected (of food), foul, used', uá¹£á¹-&etilde; n. `stale food, unwashed dish', deriv. uá¹£á¹-Ä• viá¹‡&etilde; `to defile by tasting'. <-> Si. ujul, inÌ†dul `left over from a meal, impure, leavings' (Hettiaratchi Indeclinables 8) certainly with H. Smith JA 1950, 180 â†• Drav. cf. Kan. eÃ±jal.
*UT -- Å›Iá¹£á¹-Ä• VALI -- .

ut -- Å›iá¹£á¹-Ä• vali 1851 *ut -- Å›iá¹£á¹-Ä• vali `line of leavings'. [*UT -- Å›Iá¹£á¹-A -- , Ä• VALI --]
M. uá¹£á¹-Ä• vaá¸· f. `line of leavings where a public meal has been held' < *uÅ›iá¹-h -- .

ut -- Å›Ä«rá¹‡a 1852 *ut -- Å›Ä«rá¹‡a `boiled'. [Cf. Ä• ËŠÅ›Ä«rta -- RV. :âˆš Å›RÄ•]

Or. usunÄ• `rice boiled in the husk' (rather than < *UT -- Å›RÄ• á¹‡A -- or *ut -- Å›Å«rá¹‡a --), Bi. usinÄ• , usnÄ• . -- Cf. *UT -- Å›RÌ¥TA -- 2.

1853 *ut -- Å›Ä«rá¹£a -- , ucchÄ«rá¹£aka -- m. `one who has raised his head' SuÅ›r., n. `pillow' Mn. [Cf. *ut -- Å›iras -- : Å›Ä«Rá¹£Ã¡ --]
Pa. ussÄ«saka -- n. `head of bed, pillow'; Pk. ussÄ«sa -- , Å«sÄ«saya -- , Å«sasÄ« -- f. `pillow', Kal. uá¹£Ã-á¹£; H. Å«sÄ«sÄ• , usËš m. `head of bed, pillow'; G. uÅ›Ä«suÌƒ n. `pillow' (uÅ›Ä«kuÌƒ perh. due to influence of a loanword from Sk. with á¹£ pronounced as kh); -- Pk. Å«saa -- n., M. us&etilde; n. `head of bed, pillow', uÅ›Ä«, uÌƒËš f. `pillow' poss. through haplology < *ussissa -- or with Bloch LM 299 < OÌ„PAÅ›Ã¡ -- . -- H. osÄ«sÄ• , m. `head of bed, pillow', G. osÄ«suÌƒ, osÄ«kuÌƒ n. `pillow' poss. < AVAÅ›Ä«Rá¹£AKA -- .
*ut -- Å›uka -- `eager' see *UTSUKYA -- .

ut -- Å›uá¹£ka 1854 *ut -- Å›uá¹£ka `dried up'. [Cf. ucchuá¹£ka -- `withered' KathÄ• s., ucchuá¹£yati `dries up' ChUp., Pa. ussussati: âˆšÅ›Uá¹£ 1]
Pr. Ã¼Å¡kyÃ¶ `dry'; Kho. usukik, osËš `to wither, cease suckling (a child), come to an end' (or < *AVAÅ›Uá¹£KA --). Or both may be < *upaÅ›uá¹£ka -- , cf. upaÅ›uá¹£yati `dries up' TS., Pa. upasussati.

ut -- Å›uá¹£á¹-a 1855 *ut -- Å›uá¹£á¹-a `dry'. [âˆšÅ›Uá¹£]
Pr. iÅ¡tÄ« `dry wood'.
*ut -- Å›Å«rá¹‡a -- `boiled' see *UT -- Å›Ä«Rá¹‡A -- .
Addenda: *ut -- Å›uá¹£á¹-a -- [Cf. Ir. in Shgh. zigÅ¯gd, pret. ziyuxÌŒt `to dry up' < *uz -- hauÅ¡a -- , *uz -- huÅ¡ta -- EVSh 109]

ut -- Å›rÌ¥á¹…ga 1856 *ut -- Å›rÌ¥á¹…ga `having upright horns'. [Cf. ucchrÌ¥á¹…gita<-> ÅšiÅ›.: Å›Å•ÌŠá¹…GA --]
Kho. uá¹£Ãºá¹… `young male ibex' BelvalkarVol 86, (Lor.) `female ibex'. Horns of adult males curve back more and more as they grow, those of females and young males are shorter and straighter (see Lydekker, Great and Small Game of India v 101).
*ut -- Å›rÌ¥ta -- 1 `broken' see *UT -- Å›Ä• RAYATI.

ut -- Å›rÌ¥ta 1857 *ut -- Å›rÌ¥ta2 `boiled'. [Cf. Å›rÌ¥tÃ¡ -- `cooked' RV.: âˆšÅ›RÄ•]

Or. usilÄ• `prepared from parboiled paddy'. -- Cf. *UT -- Å›Ä«Rá¹‡A -- .
*ut -- Å›rapayati `boils' see *UT -- Å›RÄ• YATI.

1857a â€ *ut -- Å›rayaá¹‡a -- , ucchrayaá¹‡a -- n. `raising, erecting'
KÄ• tyÅšr. (cf. ucchraya -- m. `height of tree or mountain etc.' MBh.). [âˆš Å›RI]
Kmd. wuÄ‹É™Ìƒ Å™ `savage, wild'? (GM 23.6.81 without etymology).

1858 *ut -- Å›rayati, Ãºcchrayati `raises', ËštÄ“ `rises' RV. 2.
*utÅ›rÄ• payati, ucchrÄ• payati `raises' VS. 3. *ut -- Å›rÄ• paá¹‡a -- . [âˆš Å›RI]
1. Pa. ussÄ“ti `raises'; Wg. uá¹£Ä“ -- `to take on the back'; B. uÌƒchÄ• `to shake or toss in a frying pan'.

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2. Pa. ussÄ• pÄ“ti `lifts up', Pk. ussavÄ“i, Å«saËš, oÌ„sËš; Ash. uá¹£Ä• ËŠ -- `to put on the back'; B. uÌƒchÄ• na `to raise up'; OSi. huvay absol. `having raised', Si. osavanavÄ• , usuvËš, ussanavÄ• `to raise'.
3. Pa. ussÄ• pana -- n. `raising'; M. usÄ• á¹‡ n. `extra high tide, sudden overflowing of a river'.
Addenda: *ut -- Å›rayati. 2. *ut -- Å›rÄ• payati: M. usavá¹‡&etilde; `to rise (of the sun)'.
*ut -- Å›rÄ• payati see *UT -- Å›RAYATI Add2.

ut -- Å›rÄ• á¹‡a 1859 *ut -- Å›rÄ• á¹‡a `boiled'. [Cf. Å›rÄ• á¹‡a -- PÄ• á¹‡.: âˆšÅ›RÄ•]
H. usÄ• nnÄ• `to boil'; -- deriv. caus. usnÄ• nÄ• , intr. usannÄ• `to be boiled' (or < *UT -- Å›RÄ«á¹‡Ä• TI). -- Or. usunÄ• `half -- boiled' rather < *ut -- Å›Ä«rá¹‡a -- .

*ut -- Å›rÄ• ta -- `boiled' see *UT -- Å›RÄ• YATI.
*ut -- Å›rÄ• paá¹‡a -- , *ut -- Å›rÄ• payati `raise' see *UT -- Å›RAYATI.

1860 *ut -- Å›rÄ• ya -- , ucchrÄ• yÄ«ËŠ -- f. `raised piece of wood', Ëšya -- m. `elevation, height', ucchraya -- m. YÄ• jÃ±. [Cf. samucchraya -- m., Pa. samussaya -- m. `accumulation': âˆšÅ›RI]
Pk. ucchÄ• ya -- , ussaya -- m. `height'; L. ussÄ• m. `heap of grass or fodder' < ËšÄ• ya -- or Ëšaya -- .

1861 *ut -- Å›rÄ• yati intr. `boils'. 2. *ut -- Å›rapayati tr. `boils' 3. *utÅ›rÄ• ta -- . [Å›rÄ• ËŠyati DhÄ• tup., Å›rÄ• tÃ¡ -- RV., Å›rapÃ¡yati AV.: âˆš Å›RÄ•]
1. Kt. auá¹£o -- intr. `to boil', Wg. Å«Ì¤á¹£ -- , uá¹£Å« -- , Pr. uá¹£u -- , wuËš; -- Ash. w&omacrtodtod;uá¹£ -- or < *VIÅ›RÄ• YATI.
2. Ku. usyÄ• uá¹‡o, wasyÅ«á¹‡o `to cook by boiling, to boil'; Or. usÄ• Ä©bÄ• `to warm paddy over a fire in preparing parboiled rice'.
3. Ash. w&omacrtodtod;á¹£oÌ„ adj. `boiling'; Ku. usuÄ• `parboiled'.
Addenda: *ut -- Å›rÄ• yati: Md. ussanÄ« `makes rise (of bread), kneads'? or < *UT -- Å›RÄ«YATÄ“1.

1862 *ut -- Å›rita -- , Ãºcchrita -- `raised' ÅšBr. [âˆšÅ›RI]
Pa. ussita -- `erected, high', Pk. ucchiya -- , ussiya -- , Å«siËš; G. uchiyÉ” m. `borrowed money'; -- AÅ›. usaá¹-a -- `raised, eminent' though generally despite phonet. difficulties put here (see E. H. Johnston JRAS 1931, 571) is rather < UTSRÌ¥TA -- . -- Deriv. G. uchÄ«tuÌƒ, ËšÄ«nuÌƒ `borrowed'.

1863 *ut -- Å›rÄ«á¹‡Ä• ti `boils'. [Cf. Å›rÄ«á¹‡Ä• ËŠti `cooks' DhÄ• tup.: âˆš Å›RÄ•]
Gy. pal. Å¡nÄƒr, caus. Å¡naÃºÄƒr `burns' (or < Å›RÄ«á¹‡Ä• ËŠTI); N. usinnu `to cook by boiling', H. usinnÄ• (usannÄ• `to be boiled' is rather deriv. usÄ• nnÄ• , see *UT -- Å›RÄ• á¹‡A --).

1864 *ut -- Å›rÄ«yatÄ“1, ÃºcchrÄ«yatÄ“ `is raised' ÅšBr. [âˆšÅ›RI]
G. ucharvuÌƒ `to be brought up, be trained, be educated', ucharyuÌƒ -- pÄ• charyuÌƒ `reared with great care'; <-> deriv. uchervuÌƒ tr.
Addenda: *ut -- Å›rÄ«yatÄ“1: Md. ussanÄ« `makes rise (of bread)'? or < *UT -- Å›RÄ• YATI.

1865 *ut -- Å›rÄ«yatÄ“2 `is boiled'. [âˆšÅ›RÄ•]
H. usÄ«jnÄ• `to cook by boiling' (whence intr. usijnÄ• `to be boiled, to bubble up'). -- Collides with usÄ«jhnÄ• < *UTSIDHYATI.

1866 *ut -- Å›vasiti, ucchvasiti `takes a deep breath' Gobh. 2. *ut -- Å›vÄ• sayati, ucchvÄ• sayati `causes to breathe again, gladdens, raises' BhP. [âˆšÅ›VAS1]
1. Pk. ussasaÃ¯ `sighs', M. usasá¹‡&etilde;.
2. Pk. Å«sÄ• sia -- `freed from distress'; Or. uÅ›Ä• sibÄ• `to lessen', uÅ›Ä• siÄ• `lighter'; H. usÄ• snÄ• `to breathe'; M. usÄ• sá¹‡&etilde; `to sigh, swell and heave, rise and look full (of the breasts)'.
*ut -- Å›vÄ• ta -- `swollen' see next.
Addenda: *ut -- Å›vasiti. 1. OMarw. (VÄ«saá¸·a) absol. usasÄ• i `(horse) panting'.
2. *ut -- Å›vÄ• sayati, ucchvÄ• sayati `causes to breathe again', BhP.: WPah.ká¹-g. Å›wÃ¡uá¹‡Ãµ `to yawn'. <-> swÃ¡sá¹‡Ãµ `to sigh' â†• H. usÄ• s m. `sigh' < *UT -- Å›VÄ• SA -- , ucchvÄ• sa -- .

1867 *ut -- Å›vÄ• yati `swells up'. 2. caus. *ut -- Å›vÄ• yayati 3. *ut -- Å›vÄ• ta -- `swollen'. [Cf. ucchÅ«na -- `swollen', Å›vÃ¡yati `swells' ÅšBr., caus. Å›vÄ• yayati: âˆšÅ›VI]
1. Ku. usyÄ• á¹‡o, wasÄ• Ëš intr. `to swell'.
2. WPah. jaun. uÅ›Ä• wá¹‡oÌ„Ìƒ `to swell'.
3. Ku. gng. waÅ›Ä• yÃµ `swollen'.
*ut -- Å›vÄ• yayati `makes swell' see prec.
Addenda: *ut -- Å›vÄ• yati: WPah.ká¹-g. Å›wÄ• ËŠá¹‡Ãµ `to swell'.

1868 *ut -- Å›vÄ• sa -- , ucchvÄ• sÃ¡ -- m. `froth' RV., `deep breath' KÄ• tyÅšr. [âˆšÅ›VAS1]
Pa. nirussÄ• sa -- `breathless'; Pk. ussÄ• sa -- , Å«sÄ• Ëš, ucchÄ• Ëš m. `deep breath'; K.wÄ• h (< *uhÄ• h -- < *uÅ›Å›Ä• Å›a --) f. `palpitation or throbbing (of heart &c. and marked by panting)'; N. usis -- nisis `breathlessness' (< *usÄ• s -- nisÄ• s, see niÅ›vÄ• sa --); A. uh, uxÄ• h `breath'; MB. uchÄ• sa `sigh'; Or. usÄ• sa `relief from disease, ease'; Mth. usÄ• s `comfort'; OAw. usÄ• sa `sigh'; H. usÄ• s, usÃ£Ì„s m. `breath, sigh' (â†• L. usÄ• s m.); OMarw. usÄ• sa m. `sigh'; OG. Å«sÄ• sa m. `inhaling', G. uÅ›vÄ• s m. `deep breath' (v â†• Sk.); M. usÄ• s, ËšsÄ• m. `sigh, deep breath'.

*ut -- Å›vÄ• sayati `makes breathe' see *UT -- Å›VASITI.
Addenda: *ut -- Å›vÄ• sa -- , ucchvÄ• sÃ¡ -- m. `froth' RV., `deep breath' KÄ• tyÅšr.: WPah.ká¹-g. Å›wÃ¡I f. `yawn' (< *uÅ›Å›Ä• ha -- ); A. uÅ›Ä• h, phonet. uxah `breath', *uhÄ• h > uwÄ• h, uh AFD 224.
*ut -- Å›vÄ• sayati see *UT -- Å›VASITI Add2.

Ãºtsa 1869 Ãºtsa m. `spring of water' RV. 2. utsÃ-ya -- (utsyÃ  -- ) `coming from a spring (of water)' AV. [âˆšUD2].
1. Wg. Å«Ä‹ `spring', Kt. unÄ‹o, Dm. Å«Ä‹, Gaw. uÌ„Ìƒ Ä‹, wuÌ„Ìƒ Ä‹, Kal. rumb. Kho. uÄ‹, Bshk. Å«Ä‹, Å«Ä• , Phal. Å«Ä‹, Sh. gil. uÌƒ Ä‹ m., koh. gur. uÄ‹ m., A. uh (< *Å«cha), Or. ucha.
2. PaÅ¡. lauá¹›. uÄ• f., ar. Å«iÄ• , Å«iÄ‹.
*UTSADHÄ• NÄ« -- ; PARá¹‡OÌ„TSA -- .

utsaá¹…ga 1870 utsaá¹…ga m. `haunch, part above the hips, lap' MBh. [âˆšSAÃ±J]
Pa. ucchaá¹…ga -- m. `hip, lap', Pk. ucchaá¹• ga -- , ussaËš m.; OAw. uchaá¹• gÄ•  m. `lap'; H. uchaá¹…g m. `lap, slope of mountain, roof'; G. uchaÌƒ g m. `lap', M. poet. osaÌƒ g, ËšgÄ• m.

1871 Ãºtsadati `sits up, rises' RV. 2. `sinks' TS. [âˆšSAD]
1. PaÅ¡. É™s -- `to rise', Shum. us -- `(of heavenly bodies to rise' (mÄ• s usine `the moon is rising').
2. Ku. uchÄ• á¹‡o `to set (of heavenly bodies)' rather than < *ut -- Å›adati.
See ÃºTSANNA -- , UTSÄ• ËŠDANA -- .

utsadhÄ• nÄ« 1872 *utsadhÄ• nÄ« `spring of water'. [Cf. utsadhÃ- -- `receptacle of a spring' RV. and *UDADHÄ• NÄ« -- : ÃºTSA -- , DHÄ• ËŠNA --]
Shum. uÄ• Ã¤ËŠnik `spring', A. uhani `a place with many springs'; -- PaÅ¡. weg. unÄ• aá¹›Ã©k `spring' < *uÄ• aÌƒ á¹› -- ?

Ãºtsanna 1873 Ãºtsanna `raised' SuÅ›r. 2. `sunk, destroyed' ÅšBr. [âˆšSAD. -- Poss. collides with *ut -- Å›anna -- in ucchanna-<-> `destroyed' SuÅ›r.: âˆšSAD]
1. Pa. ussanna -- `heaped up'; Pk. ucchaá¹‡á¹‡a -- `uprooted'; Kho. (Lor.) usnik `to rise, be raised or suspended', caus. usnÃ©ik `to raise, lift up' BelvalkarVol 86; M. usnÄ• `borrowed, lent' semant. cf. UDDHÄ• RA -- .
2. Pk. ussaá¹‡á¹‡a -- `sunk, failing in duty (of a sÄ• dhu)'; Or. uchana

`ruined, frightened', subst. `destruction'; OG. Å«sanaÃ¼ `injured, exhausted'; M. usnÄ• `slack (of a workman), cold or unconcerned (of speech)'.
See ÃºTSADATI, UTSÄ• ËŠDANA -- .

1874 Ãºtsarati `hastens away, escapes' AV. 2. `*rises', cf. utsaraá¹‡a -- n. `going up' lex., UTSRÌ¥TA -- `high' Hariv. [âˆšSRÌ¥]
1. Pa. ussarati `runs out or away', Pk. ussaraÃ¯ `gets out of the way', Å«saraÃ¯ `slips', tr. `abandons'; Mth. usarab `to retreat, disappear'; H. usarnÄ• , usalnÄ• `to retreat, be removed, be finished'; G. usarvuÌƒ `to be destroyed, perish'.
2. S. usiraá¹‡u `to spring up, rise (of plant or building)'; L. ussaraá¹‡ `to be built'; P. ussará¹‡Ä• `to rise (of a building)'.
See UTSÄ• RAYATI, UTSÄ• RA -- , UTSRÌ¥TA -- .
utsargÃ¡ -- m. `setting free' ÅšBr. [âˆšSRÌ¥J]
KÄ• YOÌ„TSARGA -- .

1875 Ãºtsarpati `creeps out, rises, soars' AV. [âˆšSRÌ¥P]
Kho. uá¹£upik, Ëšphik `to slip, slide' with expected uá¹£ -- á¹£<-> < ut -- s -- (BelvalkarVol 86 < avasrÌ¥p -- , cf. srÌ¥prÃ¡ -- `slippery' RV.); M. usapá¹‡&etilde; `to go up'.

utsavÃ¡ 1876 utsavÃ¡ m. `enterprise' RV., `festival' MBh. [âˆšSÅ«]
Pa. ussava -- m. `festival', Pk. ucchava -- , Ëšchaa -- ,

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ussava -- , Å«saËš, oÌ„saËš m., K. woÌ†Ä‹hav, ËšÄ‹huwu m.; S. uchaÃ¼, ochËš, ocho m. `feast given to brahmans'; Or. ucha `festival', osÄ• `festival, vow'.

DÄ«POÌ„TSAVA -- , MAHOÌ„TSAVA -- .
Addenda: utsavÃ¡ -- : G. occhav m. `festival'.

1877 *utsavati `rises'. [Cf. utsuvati `causes to go up' KÄ• á¹-h.: âˆšSÅ«]
Pk. ussavÄ“i `raises'; M. usavá¹‡&etilde; `to rise (of the sun)'.
Addenda: *utsavati: rather < *UT -- Å›RÄ• PAYATI Add2.

1878 ÃºtsahatÄ“ `endures' ÅšBr., `is able' MBh. [âˆšSAH]
Pa. ussahati `to be able, venture'; S. usahaá¹‡u `to depart (respectful term)' i.e. `to be able or permitted to go'; OG. uchahaÃ¯ `is delighted'. --
Cf. UTSÄ• HA -- .

utsÄ• ËŠdana 1879 utsÄ• ËŠdana n. `putting away' ÅšBr., `causing to fill up' SuÅ›r., `raising' lex. [âˆšSAD]
Pa. ussÄ• dana -- n. `overflowing'; M. usá¹‡Ä• `borrowed, lent' cf. ÃºTSANNA -- .

utsÄ• ra 1880 *utsÄ• ra `going out', utsÄ• raka -- m. `porter' lex. 2. `rising, raising'. [âˆšSRÌ¥]
1. Pk. Å«sÄ• ra -- m. `leaving, abandoning'.
2. S. osÄ• ra f. `building', osÄ• rÄ« f. `building of a wall'; P. usÄ• rÄ• m. `building', (`room on the top of a house, porch, vestibule' perh. < *avasÄ• ra -- 2).
See ÃºTSARATI, UTSÄ• RAYATI.

1881 utsÄ• rayati `causes to come out' MBh. 2. `*raises'. [âˆšSRÌ¥]
1. Pa. ussÄ• rÄ“ti `causes to go away or recede'; Pk. ussÄ• rÄ“i `drives off', Ap. Å«sÄ• ria -- .
2. Pa. ussÄ• rÄ“ti `lifts up'; S. osÄ• raá¹‡u `to cause to spring up, to raise, to build'; L. usÄ• raá¹‡ `to build', awÄ• á¹‡. usÄ• ruá¹‡ `to raise'. --
Si. ihirenu `to be scattered' GS 84, but rather < *UT -- Å›Ä• RAYATI.
See ÃºTSARATI, *UTSÄ• RA -- .

utsÄ• ha 1882 utsÄ• ha m. `power, firmness' Mn., `joy' Vet. [âˆšSAH]
Pa. ussÄ• ha -- m. `strength, energy, goodwill'; AÅ›. usÄ• ha -- `energy'; Pk. ucchÄ• ha -- , Å«sÄ• ha -- m. `strength, energy, eagerness'; Or. uchÄ• h, ËšhÄ• `eagerness, preparation'; OAw. uchÄ• hu `festival', H. uchÄ• h, uchÄ• w m. (X UTSAVÃ¡ -- ?); OMarw. uchÄ• ha m. `merriment, festival'; OG. Å«chÄ• ha m.

`interest, joy', G. uchÄ• h m.; Si. usÄ• va `exertion'.
utsikta -- see *UTSUKYA -- and UTKá¹£IPTA -- .
*utsikna -- see *UTSUKYA -- and *UT -- Å›AKNA -- .
Addenda: utsÄ• ha -- : Garh. uchÄ• h `joy'.

1883 ÃºtsiÃ±cati `causes to flow over' RV. 2. Caus. utsÄ“cayati. [âˆšSIC]
1. Pa. ussiÃ±cati `bales out'; Pk. ussiá¹• caÃ¯ `irrigates, empties'; WPah. bhal. usunÄ‹á¹‡Å« `to throw out water from a pool'; -- MIA. anal. *ussimp -- after type litta -- : liá¹• paÃ¯ (cf. Pk. siá¹• paÃ¯ ~ siÃ±cÃ¡ti): M. uÅ›ipá¹‡&etilde;, usapá¹‡&etilde; `to draw up, ladle out, bale out (water), unsheathe'; -- der. M. uspÄ• m. `baling out', uspaá¹‡ n., uspaá¹‡Ä« f. `baling or ladling out, material so taken out'.
2. Sh. Å-sÃ³Ä-kiÌ¯, 1 sg. Å-sÄ«ËŠaÌ¯m, (Lor.) osioiki `to fill, pour (grain into bags)'; B. usÄ• , osÄ• na `to pour (grain into a mortar to be husked)'; H. usewnÄ• `to pour off'.

1884 *utsidhyati `cooks'. [âˆšSIDH2]
H. usÄ«jhnÄ• `to cook by boiling over a slow fire'. <-> Collides with usÄ«jnÄ• < *UT -- Å›RÄ«YATÄ“2.

1885 *utsÄ«vayati `unsews'. 2. Pass. *utsÄ«vyatÄ“. [But utsyÅ«tÃ¡ -- `sewn up' TS.: âˆšSIV]
1. M. usaviá¹‡&etilde; `to open a seam, rip open'.
2. M. usavá¹‡&etilde; `to be opened up in the seams'.
*utsÄ«vyatÄ“ `is unsewn' see prec.
utsuka -- see next.

utsukya 1886 *utsukya `eagerness'. [Cf. utsuka -- `anxious, eager' MBh., Pa. ussuka -- `eager', NiDoc. osuǵa -- , Pk. ucchua -- , ussuga -- , oÌ„sua -- ; autsukya -- n. `longing for' MBh., NiDoc. osukya -- . Pa. uss -- regularly < ut -- s -- contradicts the theory of Wackernagel and Debrunner KZ 67, 155 f., accepted by EWA i 9, of hypersanskritism < MIA. *icchua -- (cf. Sk. Pk. icchu --). -- If not conn. suvatÄ“, sutÃ¡ -- `incited' ÅšBr., it may rather be sanskritization of MIA. ussua -- , ucchua -- < *ut -- Å›uka -- cf. ucchoÌ„cÃ¡yant<-> `inflaming' AV. (J. C. Wright). -- âˆšSÅ« or âˆš Å›UC]
Pa. ussukka -- n. `eagerness', ussukkati `endeavours'; Pk. ussukka -- `eager', oÌ„sukkaÃ¯ `is keen'; P. uskaá¹‡Ä• `to be excited', B. uskÄ• , H.

usaknÄ• ; -- caus. Pa. ussukkÄ• pÄ“ti `practises eagerly'; Pk. ussukkÄ• vaÃ¯ `makes eager'; P. uskÄ• uá¹‡Ä• `to excite', WPah. bhal. uskÄ• á¹‡Å«, Ku. uskauá¹‡o, B. uskÄ• na, Or. usukÄ• ibÄ• , uskËš, H. uskÄ• nÄ• . -- Derivation of the NIA. words < *utsikna -- is phonet. possible, but unlikely: Sk. utsikta -- `overflowing, raised, proud' MBh., Pk. ussikkaÃ¯, Å«siËš `throws up, leaves'. -- NIA. homonyms with the meaning `raise', though the semantic development (`excite' > `raise') is possible, are prob. < *UT -- Å›AKNA -- .

1886a â€ *utsupna -- `wakefulness'. [Cf. utsvapna -- `starting out of sleep' lex. ~ UTSVAPNÄ• YATÄ“]
WPah.ká¹-g. vÌ„á¹‡É” m. `wakefulness' < *svÌ„á¹‡É” (< *ussuviá¹‡a -- ) replaced, in view of clash with s&vacutemacr;á¹‡É” `sleep' < *SUPNA -- , after pairs umá¸·É” sÃºmá¸·É” etc. Him.I 12.

1887 *utsumbhati `sobs chokingly'. [subhnÄ• ËŠti `chokes' TS., sumbhati KÄ• á¹-h.: âˆšSUBH]
Pk. Å«sumbhia -- n. `weeping till a feeling of choking comes'; M. usaÌƒbá¹‡&etilde;, osËš `to sob'.
utsuvati see *UTSAVATI.

utsÅ«ra 1888 utsÅ«ra m. `evening' lex. [SVÃ R --]
Pa. ussÅ«rÄ“ `in the evening', ussÅ«ra -- seyyÄ• -- f. `sleep after sunrise, sleeping late'; Pk. ussÅ«ra -- n. `evening'; S. asuru m. `daybreak'; Or. uchura `delay', adv. `late'; G. asur n. `lateness', asuruÌƒ `late, long after the proper time'.

utsrÌ¥ta 1889 utsrÌ¥ta `*moved away'. 2. `raised, high' Hariv. [âˆšSRÌ¥]
1. Pa. ussaá¹-a -- `run away'; G. usraá¹›vuÌƒ, usaá¹›Ëš, useá¹›Ëš, osaá¹›Ëš `to cart away, collect, cleanse'.
2. AÅ›. usaá¹-a -- `raised, eminent' rather than with E. H. Johnston JRAS 1931, 571 < Ãºcchrita -- (*UTÅ›RITA --).
See ÃºTSARATI.

utsrÌ¥á¹£á¹-a 1890 utsrÌ¥á¹£á¹-a `let loose, abandoned' MBh. [ÃºtsrÌ¥jati `lets loose' RV., Pa. ussajjati: âˆšSRÌ¥J]
N. usaá¹-h `barren land' (ND 55 a 17 wrongly < Å«ËŠá¹£a -- ); G. uÅ›eá¹-vuÌƒ `to throw away' (tr. formation from *uÅ›iá¹- --); M. usaá¹-á¹‡&etilde; `to leave, abandon'. -- X UTSRÌ¥TA -- : Pk. Å«saá¸• ha -- `abandoned'.

utsÄ“cayati see ÃºTSIÃ±CATI.

utsoÌ„á¸• hi 1891 *utsoÌ„á¸• hi `effort'. [Cf. UTSÄ• HA -- and soÌ„á¸• ha -- MBh.: âˆšSAH]
Pa. ussoÌ„á¸·hi -- f. `exertion', Si. usoá¸·iya.

1892 *utskadati `jumps up'. [Cf. utkandati `springs away' PÄ• á¹‡. com.: âˆšSKAND]
Woá¹-. Sv. ukh -- `to rise (of sun), climb'. -- Perh. rather with G. Buddruss Woá¹- 132 < Ãºtkasati with kh for k after Sv. nikh -- < *NIá¹£KASATI, but with loss of -- s -- unexpl.

utskara 1893 *utskara `digging out'. 2. *utskala -- , [âˆš*SK&RCIRCLEMACR;, âˆšK&RCIRCLEMACR;1]
1. K. woÌ†khur m. `overturning'; M. ukhrÄ« f. `scale, scab'.
2. Or. ukhlÄ• `revealing family secrets'.

utskaraá¹‡a 1894 *utskaraá¹‡a `digging out'. [âˆš*SK&RCIRCLEMACR;, âˆšK&RCIRCLEMACR;1]
G. ukhará¹‡uÌƒ n. `disclosing the secrets of others'.

1895 *utskarati `digs out'. 2. *utskalati. 3. Caus. *utskÄ• rayati. 4. *utskÄ• layati. 5. *utskrÌ¥ta -- . [âˆš*SK&RCIRCLEMACR;, âˆšK&RCIRCLEMACR;1]
1. K. woÌ†kharun `to turn upside down (e.g. in poking

coals in a brazier)'; Or. ukhuribÄ• `to poke, stir up'; M. ukhará¹‡&etilde; `to scratch up, loosen or detach from'.
2. Pk. ukkhaliya -- `rooted up'; Ku. wakhalá¹‡o `to be rooted up'.

3. Or. ukhÄ• ribÄ• `to poke, stir up'.
4. N. ukhÄ• lnu `to uproot'; G. ukhÄ• á¸·vuÌƒ `to eradicate, detach'; M. ukhaá¸·á¹‡&etilde; `to work a field for the first time, destroy by pulling out' (whence intr. ukhaá¸·á¹‡&etilde; `to become loose').
5. (a) MIA. *ukkhaá¸• a -- : L. ukkhaá¹›aá¹‡ `to be torn up'; P. ukkhaá¹›nÄ• `to be plucked out'; Ku. ukhaá¹›á¹‡o `to be uprooted'; B. ukhá¹›Ä• `to get loose'; Or. ukhaá¹›ibÄ• `to be uprooted'; Mth. ukhaá¹›ab `to be pulled out'; Bhoj. ukharal `to pull'; H. ukhaá¹›nÄ• `to be rooted up', G. ukhaá¹›vuÌƒ -- whence caus. L. ukhÄ• á¹›aá¹‡ `to tear up'; P. ukhÄ• á¹›nÄ• `to pluck out'; Ku. ukhÄ• á¹›á¹‡o `to uproot' (â†' N. ukhÄ• á¹›nu), Or. ukhÄ• á¹›ibÄ• , Mth. ukhÄ• á¹›ab, Aw. lakh. ukhÄ• rab, H. ukhÄ• á¹›nÄ• , G. ukhÄ• á¹›vuÌƒ, M. ukhaá¸• á¹‡&etilde; (Bloch LM 295 < Pk. ukkaá¸• á¸• haÃ¯, *UTKAá¸• á¸• HATI).
(b) MIA. *ukkhiá¸• a -- : S. ukhiá¹›aá¹‡u `to be torn up'; <-> whence caus. Pa. ukkhÄ“á¹-ita -- `spat out, thrown off'; S. ukheá¹›aá¹‡u `to loosen, disjoin'; P. ukheá¹›á¹‡Ä• `to pluck out'; H. ukheá¹›nÄ• `to root up', G. ukheá¹›vuÌƒ.
(c) MIA. *ukkhuá¸• a -- : Pk. ukkhuá¸• aÃ¯ `breaks'; P. ukkhuá¹›nÄ• `to be plucked out'; Or. ukhuá¹›ibÄ• `to be uprooted'; -- whence caus. Pk. ukkhoÌ„á¸• ia -- `rooted up'. -- But see *KHUá¹-1.
See ÃºTKIRATI.
Addenda: *utskarati: WPah.ká¹-g. khÉ”Ì• rI cf. `irritation' (< *ukkhaur -- ?) Him.I 33.

1896 *utskartati `cuts out'. 2. *utskrÌ¥tta -- . [âˆš*skrÌ¥t1, âˆškrÌ¥t1]
1. S. ukhaá¹-aá¹‡u `to engrave, to issue out' (the latter due to the double meaning of ukiraá¹‡u < (1) ÃºTKIRATI and (2) UTKALATI).
2. Pk. ukkhutta -- `cut'.
See *UTKARTATI.
*utskalati, *utskÄ• rayati, *utskÄ• layati, *utskrÌ¥ta- `dig out' see *UTSKARATI.
Addenda: *utskartati [Cf. Ir. *skrÌ¥ntati in Shgh. xÌŒiÄ• and -- `to cut off', *skrÌ¥sta -- in Shgh. xÌŒiÄ• uxÌŒt EVSh 188]

ut -- stambha 1897 *ut -- stambha `support'. [Cf. ÃºdastambhÄ«t RV., Pk. uá¹-á¹-haá¹• bhaÃ¯ `supports': âˆšSTAMBH]
OG. uá¹-haá¹• bha m.

ut -- strÌ¥ta 1898 *ut -- strÌ¥ta `spread out'. [âˆšSTRÌ¥]

Pk. utthiya -- , utthaya -- `spread out'; S. uthiá¹›aá¹‡u `to be opened out (of tobacco in a pipe), be removed, be knocked away'.

ut -- sthala 1899 *ut -- sthala `shallow'. [STHALA --]
H. uthal, uthlÄ• `shallow, shelving, shallow -- minded'; M. uthaá¸· `shallow'. -- Poss. same as utsthala -- n. `name of an island' KathÄ• s.; BHSk. Pk. utthala -- m.n. `sandhill, dry sandy place'.

1900 *ut -- sthÄ• ti `stands up'. 2. Reformed as *utthÄ• ti. [Ãºttiá¹£á¹-hati, udÃ¡sthÄ• t RV.; pres. -- *sthÄ• ti formed after -- sthÄ• -- in aor., fut., inf., and ger.: âˆšSTHÄ•]
1. Pa. uá¹-á¹-hÄ• ti `stands up', Pk. uá¹-á¹-haÃ¯, Ëšá¹-hÄ“i; Gy. arm. uthlu -- `to stay, wait', as. uÅ¡t -- `to arise', gr. hung. uÅ¡ti -- , wel. uÅ¡t -- , Ash. olÌ„Ìƒst -- ; Wg. oÅ¡tÄ• -- `to rise, fly' (also as lw. ut -- : see below); Bashg. "osht -- " `to rise', Kt. uÅ¡t -- , Pr. uÅ¡ti -- , Gaw. uá¹£á¹-i -- , Kal. rumb. uá¹£á¹-im `I rise'; S. uá¹-haá¹‡u `to spring up, be produced' (â†• East, beside uthaá¹‡u see below); L. uá¹-á¹-haá¹‡ `to get up, stand', P. uá¹-á¹-há¹‡Ä• , WPah. bhad. cur. uá¹-há¹‡Å«, Ku. uá¹-há¹‡o, N. uá¹-hnu, A. uá¹-hiba, B. uá¹-hÄ• , oá¹-hÄ• , Or. uá¹-hibÄ• , OMth. Å«á¹-haÃ¯, Bhoj. Å«á¹-hal, uá¹-hËš, Aw. uá¹-hab, H. uá¹-hnÄ• , OMarw. OG. Å«á¹-haÃ¯, G. uá¹-hvuÌƒ, M. uá¹-há¹‡&etilde;; Ko. uá¹-Ä• -- , uá¹-á¹-Ä• -- `to stand'.
2. AÅ›. jau. 3 sg. opt. uthÄ• ye `let him exert himself'; Wg. ut -- `to rise' (â†• Dard. beside oÅ¡tÄ• -- see above); Dm. uth -- `to rise, be left behind'; Tir. uthum `I stand'; Shum. utth -- `to rise'; Mai. ky. uth -- `to stand up', Phal. 1 sg. utthÅ«ËŠm, Sh. koh. Å-tholÌ„ná¹·, K. woÌ†thun, kash. absol. wathi (á¸• oá¸• . uá¹-há¹‡o â†• WPah.), S. uthaá¹‡u. -- Deriv. caus. Sh. gil. Å-tharÃ³Ä-kiÌ¯ `to awaken', S. uthÄ• raá¹‡u.
See *UT -- STHITA -- , *UT -- STHÄ• PAYATI.
Addenda: *ut -- sthÄ• ti: WPah.kc. vá¹-há¹‡o `to rise, stand up'; A. uá¹-hiba (phonet. uth -- ) `to rise'.

ut -- sthÄ• na 1901 *ut -- sthÄ• na `act of rising'. 2. Reformed as utthÄ• ËŠna- n. ÅšBr, `starting on an expedition' Mn., `manly effort' MBh. [âˆšSTHÄ•]
1. Pa. uá¹-á¹-hÄ• na -- n. `rising, manly vigour'; AÅ›. gir. usá¹-Ä• na -- , man. uá¹-hana -- , kÄ• l. uá¹-hÄ• na -- `exertion'; Pk. uá¹-á¹-hÄ• á¹‡a -- n. `rising, origin'; P. uá¹-hÄ• á¹‡ m. f. `act of rising'; Ku. uá¹-hÄ• á¹‡ f. `starting, beginning'; N. uá¹-hÄ• n `rising up'; B. uá¹-hÄ• ni `ascent,

slope'; Or. uá¹-hÄ• á¹‡a `high land', Ëšá¹‡Ä« `steepness'; Mth. uá¹-hÄ• n `power of rising'; H. uá¹-hÄ• n f. `act of rising'; M. uá¹-hÄ• á¹‡uÌ„Ìƒ n. `a rising on the body, tumour'.
2. AÅ›. shah. uthana -- `exertion'; Pk. utthÄ• á¹‡a -- n. `courage, strength'; S. uthÄ• á¹‡Ä« f. `morning'; A. uthÄ• n `a boiling up'.

1902 *ut -- sthÄ• pana -- , utthÄ• pana -- n. `causing to rise, lifting'
KÄ• tyÅšr. [âˆšSTHÄ•]
Pk. uá¹-á¹-hÄ• vaá¹‡a -- , uá¹-á¹-havËš n.; N. sir -- uá¹-hÄ• uni `compensation'; Mth. uá¹-haunÄ• `practice of taking something at regular intervals and paying for it at longer intervals'; H. uá¹-hÄ• unÄ• m. `something set aside for a god', ËšnÄ« f. `a partic. funeral ceremony on the third day after death' = G. uá¹-havá¹‡uÌƒ, uá¹-hÄ• má¹‡uÌƒ n.; G. uá¹-hÄ• vá¹‡Ä« f. `demand for goods on credit'; M. uá¹-hÄ• vá¹‡Ä« f. `lifting, raising from poverty'.

1903 *ut -- sthÄ• payati `raises'. 2. Reformed as ÃºtthÄ• payati AV.
[âˆšSTHÄ•]
1. Pa. uá¹-á¹-hÄ• pÄ“ti, Pk. uá¹-á¹-hÄ• vÄ“i, Ash. oÌ„ÌƒstÄ• ËŠ -- , L. uá¹-hÄ• vaá¹‡, P. uá¹-hÄ• uá¹‡Ä• , Ku. uá¹-hÅ«á¹‡o, N. uá¹-hÄ• unu, B. uá¹-hÄ• na, Or. uá¹-hÄ• ibÄ• , Aw. lakh. uá¹-hÄ• wab, H. uá¹-hÄ• nÄ• , OMarw. uá¹-hÄ• i, G. uá¹-hÄ• vvuÌƒ, M. uá¹-haviá¹‡&etilde;.
2. NiDoc. uthaveti, á¸Œ. hutÄ• na; -- Wg. utÄ• -- `to place' â†• Ind. Rep1 60, NTS xvii 232.
See *UT -- STHÄ• TI.
Addenda: *ut -- sthÄ• payati: WPah.kc. uá¹-hauá¹‡o `to lift'.

1904 *ut -- sthÄ• pyatÄ“ `is raised'. [utthÄ• pya -- `to be raised, to be sent away' AitBr.: âˆšSTHÄ•]
G. uthÄ• pvuÌƒ `to take down, remove, transgress'. -- In form pass. of *UT -- STHÄ• PAYATI but infl. by *UT -- STHÄ• MAYATI.
Addenda: *ut -- sthÄ• pyatÄ“: S.kcch. authÄ• pá¹‡Å« `to violate'; Brj. uthapno AO 32, 331.

1905 *ut -- sthÄ• mayati `removes'. [STHÄ• ËŠMAN --]
Pk. Ap. utthÄ• miya -- `removed'; G. uthÄ• mvuÌƒ `to take down, set aside, remove, transgress'. -- See *UTSTHÄ• PYATÄ“.

ut -- sthÄ• la 1906 *ut -- sthÄ• la `socket'. [STHÄ• LÄ«ËŠ --]
M. uthÄ• á¸·&etilde;, uthá¸·&etilde; n., Ëšá¸·Ä• m., Ëšá¸·Ä« f. `socket at the foot of a post'.

ut -- sthita 1907 *ut -- sthita `arisen'. 2. Reformed as Ãºtthita -- RV. [âˆšSTHÄ•]
1. Pa. uá¹-á¹-hita -- , Pk. uá¹-á¹-hiya -- ; Gy. eur. uÅ¡tilo `stood up'; Woá¹-. wuá¹-á¹“ `standing' (â†• Ind.?); H. uá¹-hÄ• `stood up', OMarw. Å«á¹-hyo; -- deriv. pres. st. Gy. pal. Å¡tirÄƒr `stands up', Gaw. uá¹£á¹-i -- , Kal. rumb. 1 sg. uá¹£á¹-im.
2. NiDoc. uthida, 3 sg. pret. uthidati; Pk. utthiya -- ; Bashg. uti -- `to stay'; Bshk. itthi -- `to be standing', Chil. uty -- , Gau. oty -- ; Sh. gil. uthyÃ³Ä-kiÌ¯ `to rise from sleep' (â†’ á¸Œ. hutinÄ• ); K. woÌ†Ì£thu `standing up'. -- MIA. *utthinna -- (after niá¹£aá¹‡á¹‡a -- NTS ii 245) â†’ Ash. Wg. utin -- `to be standing', Kt. wutin -- . -- Woá¹- uÄ• (h) -- `to stand up', Tor. (LSI) uÄ• Ä• h -- poss. < *uá¹-hÅ¡ -- < *uá¹£á¹-h<-> (Buddruss Woá¹- 87 later palatalization of uthy --).
See *UT -- STHÄ• TI.
ÃºtsnÄ• ti see *AVASNÄ• YATI.
Addenda: *ut -- sthita -- : S.kcch. Å«á¹-hÄ«á¹‡Å«, auá¹-hËš `to arise, wake up'.

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ut -- spanda 1908 *ut -- spanda `jumping up'. [âˆšSPAND]
Ku. uphÄ• n `froth, foam'; A. ophÄ• ndÄ• `puffed'; G. uphÃ£Ì„d, ËšÃ£Ì„t f., uphÄ• n m. `effervescence, arrogance'; M. uphÄ• n m. `ebullition'. -- Cf. *UTPHÄ• á¹‡A -- .

1909 *ut -- spandati `jumps up'. 2. Caus. *ut -- spandayati. [âˆšSPAND]

1. Kho. (Lor.) uÅ¡punik, iÅ¡Ëš `to dance about, buck (of a horse)'; (Morgenstierne) iÅ¡Ëš `to hop, dance' (doubtful bec. of Å¡, not á¹£: poss. < spandatÄ“, but if so why not is -- ? Perh. â†• Kaf.); -- A. ophandiba `to be puffed up, be proud'.
2. Kho. uÅ¡puneik `to make jump'.
*ut -- spandayati `makes jump up' see prec.
Addenda: *ut -- spandati: A. ophandiba also `to swell' AFD 213.

1910 *ut -- sphaá¹-ati `bursts out'. [âˆšSPHAá¹-]
K. woÌ†pharun `to become loose'; L. uphaá¹›aá¹‡ `to rise (as dough or bread)'; H. uphaá¹›nÄ• `to swell up, boil up'.
Addenda: *ut -- sphaá¹-ati: A. ophariba `to bound off' (rather than with AFD 213 < â€ *UT -- SPHARATI1).
â€ *ut -- spharati1 `leaps up' [âˆšSPHAR1] see *UTSPHAá¹-ATI1.

1911 *ut -- spharati `is abundant'. [âˆšSPHAR2]
Ku. uphará¹‡o `to be left over, be superfluous'.
*ut -- sphalati `bursts' see UTPHALATI.

1911a *ut -- sphalati Add. 14310.

1912 *ut -- sphÄ• yatÄ“ `swells up'. [âˆšSPHÄ• Y]
A. uphÄ• iba `to swell up (as boiled rice)'.

ut -- sphÄ• ra 1913 *ut -- sphÄ• ra `abundance'. [SPHÄ• RA --]
M. uphar, uphrÄ• m. `annual crop (of a tree, vegetable or fruit)'.

1913a *ut -- sphÄ• rayati1 `jerks up'. [âˆšSPHAR1] Add. 14311.
Md. ufuranÄ« `plucks out or up' -- or < UTPÄ• á¹-AYATI.

1914 *ut -- sphÄ• rayati `makes abundant'. [âˆšSPHAR2]
Ku. uphÄ• rá¹‡o `to leave over, use sparingly'.
*ut -- sphÄ• la -- `leaping up' see UTPHÄ• LA -- .
*ut -- sphÄ• layati `makes leap up' see UTPHALATI.
Addenda: *ut -- sphÄ• rayati2 `makes abundant'. [âˆšSPHAR2] -- read thus.

1914a *ut -- sphÄ• la -- 2 `abundance'. [âˆšSPHAL2] Add. 14312.

1914b *ut -- sphÄ• layati Add. 14313.
*utsvapna -- see â€ *UTSUPNA -- .
UD: *UNDA -- ; â€ *SAMUTTA -- .

1915 *ut -- sphiá¹-yatÄ“ `is hurt'. [Cf. sphiá¹-á¹-ayati, sphÄ“á¹-ayËš `hurts' DhÄ• tup., Pk. upphiá¸• a -- `blunt, weak', upphiá¸• aÃ¯ `becomes so': âˆšSPHIá¹-]
M. uphiá¹-á¹‡&etilde;, uphaá¹-Ëš, ophËš `to look wan'.

1916 *ut -- sphurati `jumps up'. [âˆšSPHUR]
N. uphranu `to leap, jump' (whence caus. uphÄ• rnu `to jerk up'); A. ophariba `to spring off, be flung off'; M. uphará¹‡&etilde; `to winnow'; Si. upuranavÄ• `to pluck up or out' (EGS 27 < utpÄ• á¹-ayati).

1917 *ut -- sphÅ«rjati `rumbles'. [Cf. Ã¡vasphÅ«rjati `thunders' VS. ÅšBr., `snorts' MBh.: âˆšSPHÅ«RJ]
M. uphujÌˆá¹‡&etilde; `to rumble (of stomach)'.
utsyÃ -- see ÃºTSA -- .

1918 utsvapnÄ• yatÄ“ `talks in one's sleep' MrÌ¥cch. [SVÃ¡PNA -- : âˆšSVAP1]
M. osaá¹‡Ä• vá¹‡&etilde;, Ëšá¹‡avá¹‡&etilde; `to talk in one's sleep, rave'; <-> osaá¹‡á¹‡&etilde;, osaÌƒá¸• á¹‡&etilde; < utsvapna -- ?

utsvÄ• pa 1919 *utsvÄ• pa `talking in sleep'. [âˆšSVAP1]
H. ucÄ• wÄ• m. `talking in sleep, nightmare' but why c?

utsvÄ“da 1920 *utsvÄ“da `sweat'. [âˆšSVID]
Pr. wyÄ«á¹£É™, wÄ«á¹£ `sweat (in fever)'; -- very doubtful.
ud1 in composition with verbs denotes `up' and `out', with nouns `without', with adjectives `emphasis': ÃºTTARA -- , UTTAMA -- .
UD2 `wet': utta -- , Ãºtsa -- , udakÃ¡ -- , udÃ¡n -- , udrÃ¡ -- 1, unÃ¡tti, undana -- , unna -- , ulla -- 2, á¹“dman -- , *oÌ„dra -- , oÌ„lla -- 2, *audra -- ; *abhyutta -- , avoÌ„tta -- , avoÌ„da -- , ÃºpoÌ„tta -- ; -- oÌ„danÃ¡ -- ?

udakÃ¡ 1921 udakÃ¡ n. `water'. RV. 2. daka -- n. SuÅ›r., BHSk. [UDÃ¡N -- : âˆšUD2]
1. Pa. udaka -- n., Pk. udaga -- , Ëšaya -- , uaa -- n., NiDoc. udag'a,

utaËš, KharI. ut'aeá¹‡a inst. sg., Wg. Å«; Kt. oÌ„ -- maÄ‹i `fish' (cf. Pr. toÌ„Ä• ËŠ -- mÃ¼sÅ«Ì¤ Dm. aÌ‚u -- mraÄ‹ < Ã¡P -- ); Tir. wÄ• , wa `water', Shum. woÌ„ m., Niá¹…g. Å«, Kal. rumb. Å«k, obl. Å«ËŠguna, urt. Å«k; Kho. ug `water, juice of fruit, sap'; Bshk. Å« m. `water', Tor. Å« (Grierson Tor 137 wrongly < Ã¡P --), Mai. Gau. Phal. wÄ« m., Chil. woy, Sh. vÄƒi m.
2. Pa. daka -- n., Pk. daga -- , daya -- , n.; OSi. daka, Si. diya.
AUDIKÄ• -- ; NIRUDAKA -- , Sá¹“DAKA -- ; *UDAKAKá¹£Ä• RA -- , UDAKABHÄ• RA -- ; Ã¡POÌ„DAKA -- , ÃºPOÌ„DAKA -- , *ANTAROÌ„DAKA -- , *GHALOÌ„DAKA -- , PIá¹£á¹-OÌ„DAKA -- , *MALOÌ„DAKA -- , VARá¹£OÌ„DAKA -- , *HIMAROÌ„DAKA -- .
Addenda: udakÃ¡ -- : Md. diya `liquid, juice'.
*udukkhala -- see ULÅ«ËŠKHALA -- Add2.
â€ udgata -- `risen' MBh. [âˆšGAM]
â€ *ANIDROÌ„DGATA -- .

1922 *udakaká¹£Ä• ra `waterfall'. [UDAKÃ¡ -- , Ká¹£Ä• RA -- 2]
Kho. gocÌ£hÄ• ËŠr waterfall' (BelvalkarVol 91 Kho. cmpd. < uga -- cÌ£har), Kal. ucÌ£hÃ¡r.
udakabhÄ• ra -- see *PÄ• NÄ«YAHÄ• RA -- .
*udaá¹…ka -- `upward curve' see next. [âˆšAÃ±C]

udaá¹…kÄ• kÄ• ra 1923 *udaá¹…kÄ• kÄ• ra `curviform'. [*UDAá¹…KA -- , Ä• KÄ• RA --]
H. uÌƒkÄ• rÄ« f. `curve, crook, bend'. -- Doubtful.
ÃºdaÃ±c -- see UCCA -- . [âˆšAÃ±C]

1924 ÃºdaÃ±cati `raises, throws up' RV., `ladles out' AV. 2. *upÄ• Ã±cati, ÃºpÄ• cati `lifts up e.g. water' ÅšBr. [Phon. the mod. forms may derive from either: âˆšAÃ±C]
1. Pk. udaá¹• caÃ¯ `rises', udaá¹• cida -- `thrown up'; H. uÌƒcnÄ• `to tighten the strings of a bed'; M. ÃµÄ‹á¹‡&etilde; `to shake the winnowing basket in a certain way'.
The following may poss. belong here or be derivatives of or at least influenced in meaning by nasalized forms of UCCA -- : WPah. bhal. uÌƒceá¹‡Å« `to raise on high' (~ ucÄ• á¹‡Å« `to lift'?); B. uÌƒcÄ• na, ÃµcÄ• na `to raise', Or. uÃ±cÄ• ibÄ• , H. uÌƒcÄ• nÄ• (~ ucÄ• nÄ• ?), M. uÌƒÄ‹Ä• viá¹‡&etilde; `to erect' (~ uÌƒÄ‹Ä• vá¹‡&etilde; `to grow tall'?).
2. Pk. vaá¹• caÃ¯ `raises'.

udÃ¡Ã±cana 1925 udÃ¡Ã±cana n. `bucket for drawing water from a well' RV., `throwing up, lid' lex. [âˆšAÃ±C]
Pa. udaÃ±cana -- n. `bucket'; Pk. uaá¹• caá¹‡a -- n. `throwing up, lid'; H. uÌƒcan f. `string at the foot of a bed for tightening the cross -- strings'.

1926 *udadhÄ• nÄ« -- , udadhÄ• na -- `holding water' KauÅ›., n. `reservoir for water' &capamacr;p. [UDÃ¡N -- , DHÄ• ËŠNA --]
Wg. Å«&etilde;Å™, Å«'iá¹‡ `dam, dyke'.
udÃ¡n -- n. `water' RV. [âˆšUD2]
udakÃ¡ -- , udanyÃ¡ti, udanyÄ• -- , udanyÃº -- , udra -- 1, udra -- 2; samudrÃ¡ -- ; *udadhÄ• nÄ« -- , udapÄ• na -- , udahÄ• rÃ¡ -- .

1927 udanyÃ¡ti `irrigates' RV., `is very thirsty' PÄ• á¹‡ [UDÃ¡N -- : âˆšUD2]
Sh. Å-nyÃ³Ä-kiÌ¯ `to be hungry'; S. uÃ±aá¹‡u `to make thirsty' whence caus. uÃ±Ä• iá¹‡u `id.' and intr. uÃ±ijaá¹‡u `to be thirsty'; -- deriv. Sh. gur. Å-nyÄ• l f. `hunger, thirst', koh. Å-lyÄ• l f. `thirst'.

udanyÄ• 1928 udanyÄ• f. `thirst' ChUp. [UDÃ¡N -- : âˆšUD2]
Pk. udaá¹‡á¹‡Ä• -- f. `thirst', S. uÃ±a f.

udanyÃº 1929 udanyÃº `seeking water' RV. [UDÃ¡N -- : âˆšUD2]
Sh. Å-yÄ• ËŠnÅ- `hungry'.

udapÄ• na 1930 udapÄ• na m.n. `a well' ChUp., udupËš BHSk. [UDÃ¡N -- , PÄ• ËŠNA --]
AÅ›. kÄ• l. dh. jau. udupÄ• nÄ• ni n.pl.; -- B. unai, unui `spring, fountain' (ODBL 529 < UNNA -- ). Derivation from unnati -- f. `rising, swelling up' PaÃ±cat., Pa. unnati<-> f., Pk. uá¹‡á¹‡aÃ¯ -- f. `prosperity' is phonet. more satisfactory but semant. less so.

udayÃ¡ 1931 udayÃ¡ m. `rise' RV., `rising (of sun, &c.)' ÅšBr. [âˆšI2]
Pa. Pk. udaya -- m. `rise, growth'.
CANDROÌ„DAYA -- , *VARá¹£OÌ„DAYA -- .

udÃ¡ra 1932 udÃ¡ra n. `belly' RV.
Pa. Pk. udara -- n., Pk. uara -- n., Wg. woÌ„r, Pr. Å«Ì¤l, Dm. Shum. Gaw. war, Niá¹…g. woÌ„r, Mai. wÄ“r, Sh. Å«ar; OG. loc. sg. Å«yari `womb'. KRÌ¥Å›OÌ„DARA -- , PRÌ¥á¹£OÌ„DARA -- , LAMBOÌ„DARA -- , SAHOÌ„DARA -- , SOÌ„DARA -- .

1933 udaÅ›rayati `weeps' KÄ• vyÄ• d. [Cf. udaÅ›ru -- `weeping' KÄ• lid., udasra -- Naiá¹£.: Ã¡Å›RU --]
Shum. á¹·asÄ«am `I weep' NTS xiii 279, but why not á¹£ < Å›r? Poss. X Kaf. < VÄ• Å›YATÄ“.
udahÄ• rÃ¡ -- see *PÄ• NÄ«YAHÄ• RA -- .

udÄ• cÄ• ra 1934 udÄ• cÄ• ra m. `place for walking' &capamacr;p. [Cf. udÄ• ËŠcarati `rises out of' RV.: âˆšCAR]
G. Å«ruÌƒ n. `the sloping path on which oxen go backward and forward while drawing water from a well'.
*udÄ• yayati `raises' see ÃºDÄ“TI.

udÄ• rÃ¡ 1935 udÄ• rÃ¡ `exciting' RV., `lofty, noble' MBh. [âˆšRÌ¥]
Pa. udÄ• ra -- `raised, noble'; Pk. udÄ• ra -- , uÄ• ra -- , uyara<-> `best, chief, wide'; -- Or. uÄ• rÄ• `cheap' very doubtful. -- Pa. uá¸·Ä• ra -- `eminent, noble' (X urÄ• á¹‡Ã¡ -- `extending' RV.?); AÅ›. uá¸• Ä• la -- `great, exalted', uá¸• Ä• lake nom. sg. m. `a great man'; Pk. urÄ• la -- , urala -- , oÌ„rÄ• la -- `chief, best, wide -- spread, wide'; Ash. ulÃ¤Ä© `from above', Kt. ÃºdÉ™Å•, ul&atildedotdot;Å•, wÃºluÌƒÅ• `high' NTS ii 242; H. urÄ• rÄ• `wide -- spread, wide'; Si. uá¸·aru, oá¸·aru, olaËš, oá¸·ari `high, large, great' (for -- i cf. BHSk. udÄ• rika --).

1936 *udÄ• sthÄ• ti, 1 pl. aor. udÄ• ËŠsthÄ• ma `we have risen again' AV., udÄ• sthita -- `set over' lex. [âˆšSTHÄ•]
M. oá¹-há¹‡&etilde;, vaá¹-hËš `to rise, come off, appear prominently, thrive'; -- very doubtful.

Ãºdita -- 1 `risen': see ÃºDÄ“TI.

udita 1937 udita2 `spoken' AitBr. [âˆšVAD]
Pa. udita -- , Pk. uia -- , vuiya -- (after vayaÃ¯); Si. viyu `said,
uttered' H. Smith JA 1950, 210 (EGS 165 wrongly < vÄ• dita --).
Ãºdiyarti see ÃºDÄ«RTÄ“.

udÄ«ká¹£Ä• 1938 udÄ«ká¹£Ä• f. `looking up' BhP. [ÃºdÄ«ká¹£atÄ“ `looks up at'
ÅšBr., Pa. udikkhati, Pk. udikkhia -- : âˆšÄ«Ká¹£]
B. uki `careful watching'. -- See *UDDÄ“Ká¹£Ä• -- .

1938a *udÄ«pya -- `flood'. [udÄ«pa -- `flooded', m. `flood' RÄ• jat.: Ã¡P --
]
K. vyÅ«Ë˜pu dat. vÄ«pis m. `flood'.

1939 ÃºdÄ«rtÄ“ `rises' RV. [Cf. ÃºdÄ«rayati `causes to move' RV., Pa.
udÄ«rÄ“ti, Pk. uÄ«rÄ“i `sends': âˆšÄ«R]
PaÅ¡. ur -- `to rise' or < Ãºdiyarti IIFL iii 3, 16 or < *UDRUHATI. -- X
UTTIá¹£á¹-HATI.

1940 udÄ«á¹£ati `rises' MaitrS. [ÃºdÄ«á¹£ita -- RV.: âˆšÄ«á¹£]
Kal. wÄ«á¹£ou `it is boiling' (with loss of final unexploded d) NTS vii 112.
Rather < *VIÅ›RÄ• YATI.
*udukkhala -- `a mortar' see ULÅ«ËŠKHALA -- .

udupÄ• naha 1941 *udupÄ• naha `shoeless'. [UPÄ• NAH --]
H. ubÄ• hnÄ• , ubahËš `barefoot', Marw. ubhÄ• á¹‡o: ub -- < *uvv -- < *uuv -- ?

1942 udumbÃ¡ra -- , udÃºËš m. `the tree Ficus glomerata' TS., n. `its fruit'
ÅšBr. 2. uá¸• umbÃ¡ra -- m. AV. 3. *dumbara. 4. *á¸• umbara -- . [Prob. â†•
Austro -- as. EWA i 104 with lit.]
1. Pa. udumbara -- m. `Ficus glomerata', Dhp. udumara, Pk. uduá¹• bara -- ,
uuá¹• Ëš, uá¹• Ëš m.; Ku. umar `a partic. kind of tree used for burnt
offerings'; H. Å«mar m., ËšrÄ« f. `F. glomerata'; OG. Å«á¹• bara m., G.
umrÉ”, uÌ„Ìƒ brÉ”, umará¹›É” m. `wild fig tree', umará¹›uÌƒ n. `its fruit';
M. uÌƒ bar m. `F. glomerata', n. `its fruit', Ko. umbar.
2. Or. uá¹›umara `F. glomerata'.
3. H. duÌƒ bur m., Si. dimÌ†bul, dumÌ†Ëš.

4. N. á¸• umri, A. á¸• imaru, B. á¸• umur, Or. á¸• umara, á¸• ambura, á¸• imbiri, Mth. á¸• Å«mri, Bhoj. á¸• Å«mari, H. á¸• Å«mar m.
udÅ«khala -- see ULÅ«ËŠKHALA -- .

udrÌ¥á¹‡in 1943 *udrÌ¥á¹‡in `out of debt'. [For *udrÌ¥á¹‡a -- after RÌ¥á¹‡IN -- : RÌ¥á¹‡Ã¡ --]
Ku. uriá¹‡i, H. urin, G. urá¹‡iyuÌƒ.
*udÄ“á¹…ghati `goes up' see UPÄ“á¹…GHATI.

1944 ÃºdÄ“ti `goes up, rises' RV. 2. Ãºdita -- 1 `risen' RV. 3. *udÄ• yayati `causes to rise'. [âˆšI2]
1. Pa. udÄ“ti, Pk. uÄ“i; MB. ue `rises (of sun)'; Or. uÄ©bÄ• `to rise into view', Mth. Aw. lakh. uyab; OAw. uaÃ¯ `rises'; H. Å«anÄ• , uaËš `to rise (of sun)'.
2. Pa. udita -- , Pk. uia -- , B. uiÄ• (OB. uittÄ• with anal. -- tt --); Aw. lakh. uÄ“ `they rose'.
3. H. uÄ• nÄ• `to cause to rise, to raise threateningly'.

1945 Ãºdgacchati `comes forth' RV., `rises' MBh. [âˆšGAM]
Pa. uggacchati `rises'; AÅ›. ugache 3rd sg. opt. `to rouse oneself'; Pk. uggacchadi `rises'; Gaw. uá¹…gase -- , Ëšsi -- `to ascend' < *uá¹…gaÄ‹ -- NOGaw 28.

udgama 1946 udgama m. `rising, origin' R. [âˆšGAM]
Pa. uggama -- m. `rising up', Pk. uggama -- m. `rising (of sun), origin', G. ugam m. `rising, source', f. (after diÅ›Ä• -- ) `eastern direction'; OM. ugava m. `source'; <-> poss. Pr. É™gÉ™Ì• m, agËš `roof'.

1947 *udgamati `comes forth, rises'. [Orig. subj. of aor. in udÃ¡ganma 1st pl. RV.: âˆšGAM]
Pk. uggamaÃ¯ `rises', pres. part. uggamaá¹• ta -- ; Or. uguibÄ• `to rise in anger, rise suddenly'; M. ugavá¹‡&etilde; `to rise (of sun, &c.), shoot up', pres. part. ugvat, ËštÄ« f. `the east'.

udgamana 1948 udgamana n. `coming forth' R., `rising (of a star)' PÄ• á¹‡ [âˆšGAM]
Pa. uggamana -- n. `rising (of stars)'; G. ugmaá¹‡ f. `the east', ugamá¹‡uÌƒ `eastern'; M. ugvaá¹‡, f., ugaá¹‡ n. `eruption (of measles, &c.)', ugá¹‡Ä•

m. `coming forth'.
Addenda: udgamana -- : S.kcch. aughoá¹‡Å« m. `the east', OP. uggaá¹‡i f.

1949 *udgamyatÄ“ `is raised'. [Pass. of udgamayati `causes to rise' Pat.: âˆšGAM]
L. uggamaá¹‡, (Jukes) ugÌ maá¹‡ `to sprout, come up, be born'; P. uggamá¹‡Ä• `to spring up, appear, rise (of sun)'.

udgaraá¹‡a 1950 *udgaraá¹‡a `spitting out'. [Cf. udgiraá¹‡a -- n. SuÅ›r.: âˆšG&RCIRCLEMACR;2]
Or. ugaraá¹‡a `vomiting'.
*udgarati1 `pours out' see *avagarati. [~ udgalati1: âˆš*g&rcirclemacr;1]
*udgarati2 `spits out' see udgirati2. [~ *udgalati2]

udgarta 1951 *udgarta `raised support (?)'. [GÃ¡RTA -- 2]
G. ugaá¹- f. `support placed behind or before the wheel of a carriage to prevent it moving'; -- very doubtful.

udgala 1952 *udgala `spitting out'. [âˆšG&RCIRCLEMACR;2]
S. ugÌ iro `nauseous'; L. ogal, (Jukes) ugÌ al m. `chewing the cud'; M. ugaá¸· f. `chewed stuff spat out'.

1953 udgalati1 `trickles out, oozes out, drips' BhP. 2. *udgÄ• layati1 `causes to ooze out'. [~ *udgarati1: âˆšgal1, âˆš*g&rcirclemacr;1]
1. Ku. uglaá¹‡o, wagËš `to become bitter through being left in a brass dish'; N. uglanu `to drip off, die off (of bamboos), fade away, become covered with verdigris'.
2. N. ugÄ• lnu `to cause to melt or fade, to take up or

away altogether'; H. ugÄ• lnÄ• , ugÄ• rËš `to clean out a well'; M. ugÄ• á¸·á¹‡&etilde; `to rub to a powder'; -- less certainly Mai. ky. ugulÄ• -- `to open' Buddruss Kan 42.
*udgalati2 `spits out' see UDGIRATI2.

1954 *udgÄ• ti `rises, comes forth'. [Orig. subj. of aor. Ãºdag Ä• t RV. `has risen (of sun)': âˆšGÄ•]
Pk. uggÄ“i, ËšgaÃ¯ `rises'; Tor. pret. ugÄ• t `he went away'; S. ugÌ aá¹‡u `to spring up, shoot up'; P. uggá¹‡Ä• `to spring up, grow'; B. ugÄ• na `to spring up', Or. ugeibÄ• ; Mth. Å«gab `to rise, appear'; OMarw. Å«gaÃ¯ `rises, appears'; G. ugvuÌƒ `to rise, come out (as the fruit of), grow'. -- Deriv. P. ugÄ• uá¹‡Ä• `to cause to spring up', H. ugÄ• nÄ• rather than < *UDGÄ• MAYATI.
Addenda: *udgÄ• ti: S.kcch. Å«gá¹‡Å«, aughá¹‡Å« `to grow, sprout'; Garh. ugá¹‡u `to grow'.

udgÄ• thÄ• 1955 udgÄ• thÄ• f. `a variety of &capamacr;ryÄ• metre' Colebrooke. [Cf. udgÄ«thÃ¡ -- m. AV.: GÄ• ËŠTHÄ• -- , âˆšGAI]
Pk. uggÄ• hÄ• -- f., Ëša -- m., H. uggÄ• hÄ• m. (â†• Pk.?).

1956 *udgÄ• mayati `causes to rise or issue'. [Cf. udgamayati `causes to issue' Pat., Pk. uggamiya -- `produced': âˆšGAM]
OG. Å«gÄ• maÃ¯ `wields (a weapon)', G. ugÄ• mvuÌƒ `to raise towards, lift up against'; M. ugaviá¹‡&etilde; `to gather in monies due, disentangle'; -- deriv. M. ugÄ• vÄ• m. `monies gathered in', ugÄ• á¹‡Ä• m. `gathering in' whence ugÄ• á¹‡á¹‡&etilde; `to gather in'.
Addenda: *udgÄ• mayati: S.kcch. aughÄ• má¹‡Å« `to strike'?

udgÄ• ra 1957 udgÄ• ra m. `spitting out' R., `spittle' MBh. 2. *udgÄ• la -- 2. [âˆšG&RCIRCLEMACR;2]
1. Pa. uggÄ• ra -- m. `vomiting, ejection'; Pk. uggÄ• ra -- m. `vomiting, belching'; Kal. Ãºguri `wooden trough into which flour falls from the mill', Kho. uguru; Ku. ugÄ• r, wagËš `chewing the cud'; A. ugÄ• r `belch'; Or. ugÄ• ra `vomiting, belching'; G. ugÄ• r m. `escape', ugÄ• rÉ” m. `saving'; Si. ugura `throat, gorge' (or < AVAGARA -- ), ugurak `a mouthful'.
2. Pk. uggÄ• la -- m. `vomiting, belching'; L. ugÄ• lÄ« f. `chewing the cud'; P. ugÄ• l m. `mouthful chewed and spat out'; WPah. bhal. ugÄ• n. `chewing the

cud'; Ku. ugÄ• l, wagËš `spittle, snake poison'; H. ugÄ• l m. `that which is spat out', M. ugÄ• á¸· m.
DHÅ«MOÌ„DGÄ• RA -- .

1958 *udgÄ• rayati1 `causes to be raised'. [âˆšGUR1]
K. wugarÄ• wun `to recover a debt'; Or. ugÄ• á¸·ibÄ• , ogËš `to block the way with outstretched arms, intercept, detain'; M. ugÄ• rá¹‡&etilde; `to raise threateningly, collect (monies)'.
*udgÄ• rayati2 `spits out' see UDGIRATI2.

udgÄ• la 1959 *udgÄ• la1 `oozing'. [âˆšGAL1]
N. ugÄ• l, Ëšlo `verdigris'; H. ugÄ• lÄ• m. `ooze, slime'; M. ugÄ• á¸·Ä• m. `a levigated mass'.
*udgÄ• la -- 2 `spitting out' see UDGÄ• RA -- .
*udgÄ• layati1 `causes to ooze' see UDGALATI1.
*udgÄ• layati2 `spits out' see UDGIRATI2.
*udgirati1 `lifts up' see ÃºDGURATÄ“.

1960 udgirati2 `spits out, ejects, discharges' MBh. 2. *udgilati. 3. *udgarati2. 4. *udgalati2. 5. *udgÄ• rayati2. 6. *udgÄ• layati2. [âˆšG&RCIRCLEMACR;2]
1. Pa. uggirati `spits out'; Pk. uggirÄ“i `belches, vomits'; S. ugÌ irÄ• Ä« f. `belching' (or < 2); N. ugerÄ• `chewing the cud'.
2. Pa. uggilati `spits out'; Pk. uggilaÃ¯ `belches'; S. ugÌ irÄ• Ä« f. (or < 1); H. ugilnÄ• `to vomit'; -- N. caus. deriv. ugelnu `to belch forth'.
3. N. ugrÄ• unu `to chew the cud, be on heat (of cows)'; B. ugrÄ• na `to vomit, chew the cud'; OG. Å«garaÃ¯ `is saved', G. ugarvuÌƒ `to escape'; -- Ku. jugraá¹‡o `to chew the cud' (with unexplained j --).
4. L. ugalaá¹‡, pres. part. uglÄ“nda, (Jukes) ugÌ laá¹‡; `to chew the cud', awÄ• á¹‡. ugluá¹‡, P. uggalá¹‡Ä• , Ëšulá¹‡Ä• `to vomit, spring up, be discharged'; Ku. ugalá¹‡o `to vomit, belch out'; Mth. ugalab `to vomit, spit out'; H. ugalnÄ• `to spit out, disgorge'; OMarw. Å«galaÃ¯ `vomits'; M. ugaá¸·á¹‡&etilde; `to spit out, vomit' (or < 6).
5. S. ugÌ Ä• raá¹‡u, ogÌ Ëš `to chew the cud' (or < 6); Ku. ugÄ• rá¹‡o, wagËš `to chew the cud'; A. ugÄ• riba `to belch'; MB. ugÄ• r -- `to vomit' (replaced by B. ugrÄ• na see 3); Or. ugÄ• ribÄ• `to vomit, belch'; OMth. ugÄ• ri `vomits'.
6. S. ugÌ Ä• á¹›aá¹‡u, ogÌ Ëš `to chew the cud' (or < 5); P. ugÄ• lá¹‡Ä• `to

vomit', Or. ugÄ• á¸·ibÄ• ; H. ugÄ• lnÄ• `to vomit, chew the cud'; M. ugaá¸·á¹‡&etilde; `to spit out, vomit' (or < 4); -- Ku. jugÄ• lá¹‡o `to chew the cud' (see 3).
*udgilati `spits out' see UDGIRATI2.

1961 ÃºdguratÄ“ `lifts up, raises a weapon, raises the voice threateningly' VS. 2. *udgirati1. 3. *udgurita -- (replacing udgÅ«rá¹‡a -- n. `threatening' YÄ• jÃ±.) [See *udgÄ• rayati1, *udgrÌ¥ta -- : âˆšgur1]
1. L. awÄ• á¹‡. ugruá¹‡ `to wield', P. uggurá¹‡Ä• `to raise threateningly (e.g. fists)', EP. uggarnÄ• ; Or. ugurÄ• ibÄ• `to cause a new thing to be used'; M. ugrÄ• viá¹‡&etilde; `to hold or point menacingly'.
2. Pa. uggirati `lifts up, carries'.
3. Or. uguri `vaunting'.

1961a â€ *udgÅ«ra -- `threatening'. [Cf. UDGURATÄ“ VS. with Å« from udgÅ«rá¹‡a -- n. `threatening' YÄ• jÃ±.: âˆšGUR1]
â€ *VÄ• TOÌ„DGÅ«RA -- .

udguru 1962 *udguru `very heavy'. [GURÃº --]
Dm. ugÃºra `heavy', Kal. urt. agÅ«ËŠrak, Bshk. ugÅ«ËŠr, Tor. Å«gÅ«, f. Ã¼gÃ¼ ; Chil. uá¹…gÅ«ro `slow'; Sv. ugÉ™rÃ³ `heavy'; Phal. Ãºguro, Ãºá¹…gËš `heavy', f. uá¹…gÃºri `pregnant', Sh. gil. Äƒ gÃºrÅ-, f. Ëšri `pregnant' (< *uguro â†' á¸Œ. ugÅ«ra), koh. hÄƒ gÃºro (emph. h -- ?).

udgrÌ¥ta 1963 *udgrÌ¥ta `lifted up'. [Cf. udgÅ«rá¹‡a -- n. `act of raising' YÄ• jÃ±. :âˆšGUR1]
S. ugÌ iá¹›aá¹‡u `to be collected', L. ugiá¹›aá¹‡; Or. uguá¹›Ä• ibÄ• `to turn upside down'; Si. (SigGr) ugula -- `to rise aloft, fly upwards'; -- new. tr. formation: S. ugÌ Ä• á¹›aá¹‡u `to collect', L. ugÄ• á¹›aá¹‡. -- Si. uguá¸·anavÄ• `to pluck up, eradicate' rather < UDGHÄ• á¹-AYATI.

1964 ÃºdgrÌ¥há¹‡Ä• ti `lifts up' TS. [âˆšGRAH]
Pa. uggaá¹‡hÄ• ti `takes up, acquires, learns'; Si. uganananavÄ• `to learn'; -- deriv. caus. Pa. uggaá¹‡hÄ• pÄ“ti, Si. uganvanavÄ• `to teach'.
See *UDGHRÌ¥PTA -- .
udgrabhaá¹‡a -- see next.
Addenda: ÃºdgrÌ¥há¹‡Ä• ti [Cf. Ir. *udgrÌ¥fsa -- in Sogd. zgrwbs -- `to be raised' EVSh 37]

Md. (old) ugenenÄ« `learns' RTMV2.

udgrÃ¡haá¹‡a 1965 udgrÃ¡haá¹‡a n. `act of taking out' ÅšBr., udgrabhaá¹‡a -- n. `act of raising' KÄ• tyÅšr. [âˆšGRAH]
Pa. uggahaá¹‡a -- n. `taking up'; Mth. (NETirhut) ughen `the string round a vessel for lifting it' (semant. cf. Bi. ubahain < UDVÄ• HANA --).
udgrÄ• bhÃ¡ -- see next.

udgrÄ• haka 1966 *udgrÄ• haka `collector'. [udgrÄ• bhÃ¡ -- m. `taking up' TS., ËšÄ• ha -- PÄ• á¹‡.: âˆšGRAH]
Pa. uggÄ• haka -- m. `one who is eager to learn'; P. ugrÄ• hÄ• m. `tax -- collector'.

1967 udgrÄ• hayati `causes to take up, causes to pay' YÄ• jÃ±. 2. Pp. udgrÄ• hita -- . [âˆšGRAH]
1. Pa. uggahÄ• yati `takes up' < *udgrÌ¥bhÄ• yati; Pk. uggÄ• hÄ“i `seizes'; Ash. oÌˆÌ„Ì£gÄ• ËŠ -- `to lift up, wish, buy'; L. ugrÄ• haá¹‡, awÄ• á¹‡. ugrÄ• Ë‹vuá¹‡ `to collect (revenue, debts, &c.)'; P. ugrÄ• huá¹‡Ä• , agËš `to collect, press a demand for payment'; H. ugÄ• hnÄ• `to accumulate' whence intr. ughnÄ• `to be accumulated' (but see *UDGHÄ• TAYATI).

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2. S. ogÌ Ä• hÄ« f. `money collected' (whence ogÌ Ä• hyo m. `debt -- collector'), H. ugÄ• hÄ« f. `proceeds'.
udgrÄ• hita -- see UDGRÄ• HAYATI.
Addenda: udgrÄ• hayati: WPah.kc. grÄ• á¹‡o `to collect revenue', J. grÄ• 'á¹‡u (both < *grwÄ• Ëš?).

1968 *udghaá¹-ati `is open', udghaá¹-ita -- `unfastened' KÄ• lid. 2.

udghÄ• á¹-ayati `opens' MBh. [âˆšGHAá¹-]
1. Pa. caus. ugghaá¹-Ä“ti `opens, reveals'; Pk. ugghaá¸• ia<-> `open' whence tr. ugghaá¸• aÃ¯ `opens'; S. ughiá¹›aá¹‡u `to be open, be laid bare'; P. ugghaá¹›á¹‡Ä• `to be opened, be spread out' whence caus. ughuá¹›vÄ• uá¹‡Ä• and tr. ugheá¹›nÄ• ; Ku. ughaá¹›á¹‡o `to become open'; N. ughranu `to be open, be fair (of weather), look well on'; B. ughá¹›Ä• `to be open'; Aw. lakh. ugharab `to get uncovered', H. ughaá¹›nÄ• ; G. ughaá¹›vuÌƒ `to open (intr.), bloom, be free from rain'; M. ughaá¸• á¹‡&etilde; `to open, be fair (of weather)'.
2. Pa. ugghÄ• á¹-Ä“ti `unfastens, removes', Pk. ugghÄ• á¸• Ä“i, Ëšá¸• aÃ¯ `opens'; S. ughÄ• á¹›aá¹‡u `lays bare, draws (a sword)'; P. ughÄ• á¹›á¹‡Ä• `to open', WPah. bhal. ughÄ• á¹›nÅ«, Ku. ughÄ• á¹›á¹‡o, N. ughÄ• rnu, B. ughaá¹›Ä• na, Mth. ughÄ• rab, OAw. ughÄ• raÃ¯, H. ughÄ• á¹›nÄ• , G. ughÄ• á¹›vuÌƒ, M. ughaá¸• á¹‡&etilde;; -- Si. uguá¸·anavÄ• , pret. igiá¸·uvÄ• `to root up' (whence intr. igiá¸·enavÄ• `to be uprooted') rather than < *UDGRÌ¥TA -- ; <-> L. ughaá¹›an `to be collected' formed from ugÄ• há¹›aá¹‡ `to collect' (if not < *UDGHRÌ¥TA --): for semant. development `open -- uncover -- raise -- collect' cf. reverse in Ãºddhanti `raises' RV., `throws open' TS. s.v. *UDGHÄ• TAYATI.
Addenda: udghaá¹-ati. 2. udghÄ• á¹-ayati: S.kcch. Å«ghÄ• á¹›á¹‡Å« `to open', WPah.ká¹-g. (kc.) ghwÃ á¹›nÃµ, J. ghwÄ• á¹›nu, Garh. ughÄ• á¹›nu; A. ughÄ• liba `to uproot' (-- l -- ? AFD 236, 333).

udghata 1969 *udghata `raised, opened'. [< IE * -- gwhnÌŠto -- ? Replaced anal. by UDDHATA -- , after Ãºddhanti < * -- gwhen -- : âˆšHAN1]
P. ugghÄ• `famous, clear, open' (B. D. Jain PhonPj 138 < udgha --).

1970 *udgharati1 `trickles out'. 2. *udghalyati `pours out' intr. 3. *udghÄ• layati `pours out' tr. [âˆšGHRÌ¥1]
1. Pa. uggharati `oozes'; G. ughrÄ• á¸·É”, É”ghËš m. `lines of of a liquid poured out', oghrÄ« f. `loose threads at the end of a garment' (< *udgharita -- ?).
2. G. Å«ghalvuÌƒ `to start in procession for bride's father's house, go in procession'.
3. M. ughaá¸·á¹‡&etilde; `to clear the stale remains of a feed out of a handmill'.

1971 *udgharati2 `lifts up'. 2. Caus. *udghÄ• rayati. 3. Pp. *udghrÌ¥ta -- .

[Hardly conn. with hÃ¡rati which is IE. *Ä• her --]
1. L. awÄ• á¹‡. ughruá¹‡ `to raise'; P. ugghará¹‡Ä• `to be collected' (with intr. meaning as opposed to caus. below).
2. L. ugÄ• há¹›aá¹‡ `to collect'; P. ugharvÄ• uá¹‡Ä• `to cause to be collected' (der. *ughÄ• r --); Or. ughÄ• ribÄ• `to open, burst'; G. ughrÄ• vvuÌƒ `to collect money promised' (der. *ughÄ• r --); M. ughÄ• rá¹‡&etilde; `to collect'.
3. Dm. ogÅ•e -- intr. `to boil' NOPhal 26 < *ud -- ghar<-> with (?), Phal. ughÃ¡á¹› -- ; L. ughiá¹›aá¹‡, ughaá¹›Ës `to be collected' whence tr. ugÄ• há¹›aá¹‡ `to collect' (if not < UDGHÄ• á¹-AYATI).
*udghalyati `trickles out' see *UDGHARATI1.
Addenda: *udgharati2: S.kcch. oghrÄ• á¹‡Å« `to collect'.
udghÄ• á¹-ayati see *UDGHAá¹-ATI Add2.

udghÄ• á¹-a 1972 udghÄ• á¹-a m. `act of opening' Subh. 2. *udghÄ• á¹-aka -- 1 `open'. 3. *udghÄ• á¹-ikÄ• -- `open platform for watching from', udghÄ• á¹-a -- m. `watchhouse' lex. [âˆšGHAá¹-]
1. G. ughÄ• á¹› m. `fine weather', M. ughÄ• á¸• f.
2. S. ughÄ• á¹›o `naked'; P. ughÄ• á¹›Ä• `naked, open'; N. ughÄ• ro `open', H. ughÄ• á¹›Ä• , OMarw. ughÄ• á¹›o, G. ughÄ• á¹›uÌƒ, M. ughá¸• Ä• .
3. Or. ughÄ• á¹›i `a raised thatched platform in the fields for watching the crops from'.

udghÄ• á¹-aka 1973 udghÄ• á¹-aka2 n. `leather bucket for drawing water' lex. [Poss. conn. with udghÄ• á¹-aka -- m. `key' MrÌ¥cch. and UDGHÄ• á¹-A -- : âˆšGHAá¹-]
Si. ugula, (SigGr) uguá¸·a `snare, trap'; -- very doubtful.
udghÄ• á¹-ayati see *UDGHAá¹-ATI.

udghÄ• ta 1974 udghÄ• ta `raising' R. [âˆšHAN1]
Pk. ugghÄ• a -- m. `collection'; A. ughÄ• `a reel to wind thread on'.

udghÄ• tana 1975 udghÄ• tana n. `bucket for raising water' lex. (cf. udghÄ• á¹-aka -- 2). [âˆšhan1]
N. ughÄ• uni `small pot to take water in from the spring to fill a larger vessel'.

1976 *udghÄ• tayati `raises'. [Ãºddhanti `lifts' RV., `throws open' TS.

:âˆšHAN1]
Ku. ughoá¹‡o `to collect', ughÄ• Ä« `collection'; N. ughÄ• unu `to lift up, draw (water from a well), take up a collection'; A. ughÄ• iba `to wind thread on a reel'; Or. ughÄ• ibÄ• `to cast in the teeth, taunt'; H. ughÄ• nÄ• `to accumulate' whence intr. ughnÄ• `to be accumulated'.

udghÄ• ra 1977 *udghÄ• ra `pouring out'. 2. *udghÄ• la -- . [âˆšGHRÌ¥1]
1. Pk. ugghÄ• ra -- m. `sprinkling'.
2. Pr. agÃ¡l, gÃ¤l `rain', Kt. agoÌ„l.
*udghÄ• rayati `causes to be lifted' see *UDGHARATI2.
*udghÄ• la -- `pouring' see *UDGHÄ• RA -- .
*udghÄ• layati `pours out' see *UDGHARATI1.

udghÄ• sa 1978 *udghÄ• sa `fodder' or `remnants of fodder'. [Cf. udghasa -- m. `flesh' lex.; -- GHÄ• SÃ¡ -- : âˆšGHAS]
G. oghÄ• s n. `residue of cattle's fodder'.
*udghrÌ¥ta -- `lifted up' see *UDGHARATI2.

udghrÌ¥pta 1979 *udghrÌ¥pta `lifted up'. [âˆšGRAH]
Si. ugat `learned', ugattÄ• pret. of uganananavÄ• < ÃºDGRÌ¥Há¹‡Ä• TI; -- Ash. Ã³gutÉ™, f. &otoddotdot;gÉ™tÄ« `seized' pp. of oÌˆÌ„Ì£gÄ• ËŠ -- < UDGRÄ• HAYATI.

1980 *udghrÌ¥á¹£ati `rubs'. 2. udghrÌ¥á¹£á¹-a -- KÄ• lid. [Cf. udghará¹£ati `rubs together' KÄ• lid., Pa. ugghaá¹• sÄ“ti: âˆšGHRÌ¥á¹£]
1. Pk. ugghusaÃ¯ `wipes', S. ughaá¹‡u < *ughah -- P. Tedesco JAOS 77, 194; L. ugghaá¹‡ `to wipe (esp. the opium from the sliced poppy capsule)' whence ugghÄ• m. `collector of opium'.
2. Pa. ugghaá¹-á¹-ha -- `rubbed', Pk. ugghiá¹-á¹-ha -- , ugghuá¹-Ëš; S. ugaá¹-ho `wiped' pp. of ughaá¹‡u.
udghrÌ¥á¹£á¹-a -- see *UDGHRÌ¥á¹£ATI.

uddaá¹• Å›a 1981 uddaá¹• Å›a m. `bug, mosquito' lex. [âˆšDAá¹• Å›]
Pk. uddaá¹• sa -- m. `bee, bug or other small insect', uá¸• á¸• asa -- m. `bug'; N. uá¹›us `bed -- bug', A. urah, Or. uá¹›asa, uá¹›us, oá¹›as, H. uá¹›as m.
Addenda: uddaá¹• Å›a -- : A. also uraÌƒh.
â€ *uddayati see Uá¸• á¸• Ä«YATÄ“.

uddanta 1982 *uddanta `without teeth'. [Replaces adantÃ¡ka -- TS., adÃ¡ntËš ÅšBr. (~ uddantura -- `formidable' lex., Pk. uddaá¹• tura -- `with projecting teeth`). -- DÃ¡NTA --]
A. udÃ£Ì„t, udaÌƒtiyÄ• `not changing the first teeth (of cattle)'; Bi. udant `a calf before it has got its true teeth'; H. udaÌƒt `without teeth (of a calf)'.

1983 *uddarati `tears up'. 2. *uddÄ«ryatÄ“ `is split'. 3. *uddrÌ¥ta -- . 4. *uddÄ• rayati ~ UDDÄ• LAYATI. [uddÄ«rá¹‡a -- DaÅ›. âˆšD&RCIRCLEMACR;]
1. Si. uduranavÄ• `to tear out, pluck up' whence intr. idirenavÄ• `to be eradicated'.
2. Pa. udrÄ«yati, uddÄ«Ëš `is split open'; A. udiyÄ• iba `to uncover, expose to view'.
3. S. uá¸• Ì iá¹›aá¹‡u `to rip (intr.), become undone, burst' whence tr. uá¸• Ì oá¹›aá¹‡u `to rip, burst, unstitch'; A. udi `uncovered, open, bare'.
4. Pk. uddÄ• ria -- `torn up, uprooted, run from battle'; G. É”dÄ• rvuÌƒ `to plough'.

1984 *uddaÅ›ati `bites'. [âˆšDAá¹• Å›]
H. uá¹›asnÄ• `to prick, insert, fold in'.

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1985 *uddahati `burns up'. 2. *uddÄ• hayati. [âˆšDAH]
1. Pa. uá¸• á¸• ahati; A. urahiba `to become bad smelling by being burnt (as milk)', urahÄ• iba `to melt by boiling (sugar)'.
2. Pk. uddÄ• ha -- m. `fire', uá¸• á¸• Ä• ha -- m. `conflagration'; Bi. uá¹›Ä• heb `(a member of the family) to make first use of a new earthen vessel', Mth. uá¹›hÄ• eb.

A. Bi. Mth. forms may be < Ã¡vadahati RV. with MIA. analogical -- á¸• á¸• --
.
Addenda: *uddahati: A. urahiba also `to be scorched' AFD 332.
â€ *uddÄ• payati see Uá¸• á¸• Ä«YATÄ“.

uddÄ• ta 1986 *uddÄ• ta `cleansed, bright, clear'. [Cf. avadÄ• ta<-> `cleansed, pure, dazzling white' MBh., Pa. oÌ„dÄ• ta -- , Pk. avadÄ• ya -- : âˆšDAI]
Pk. uddÄ• yaÃ¯ `is polished, is very clear'; H. Å«dÄ• `purple, grey, brown'; G. udÉ” `light blue'; M. udÄ« `brown'.

uddÄ• na 1987 uddÄ• na1 n. `act of binding or fastening together' MBh. [âˆšDÄ• 2]
Pa. uddÄ• na -- n. `group (of suttas)', macchuddÄ• na -- `a batch of fish (for sale)'; PaÅ¡. udÃ¤ËŠn `rope for fastening yoke to plough-beam', Gaw. hudÃ-n with unexpl. i IIFL iii 3, 5.: < *uddÄ• nÄ« -- ?
uddÄ• na -- 2 `stove' see UDVÄ• NA -- 3.

uddÄ• ma 1988 uddÄ• ma `unbound, self-willed, large' MBh. [DÄ• ËŠMAN -- 1]
Pa. Pk. uddÄ• ma -- `unrestrained, restless, fierce'; MB. udÄ• Ãµ `self willed' ODBL 519; Or. uduÃ£Ì„ `bare, uncovered, open'; G. udÄ• m `unrestrained, haughty'; Si. udam `excited, unrestrained, proud'.
PROÌ„DDÄ• MA -- .
*uddÄ• rayati `tears up' see *UDDARATI.

1988a â€ *uddÄ• ra -- `cave' [Cf. dÄ• ra -- 1, uddÄ• rita -- . -- âˆšd&rcirclemacr;]
WPah.ká¹-g. á¸• wÄ• r m. `cave' Him.I 86.

uddÄ• rita 1989 *uddÄ• rita `broken'. [âˆšD&RCIRCLEMACR;]
Pk. uddÄ• ria -- `torn up, run from battle'; L. awÄ• á¹‡. uá¸• Ä• rÄ« `flight'.
See *uddÄ• rayati s.v. *UDDARATI.

uddÄ• la 1990 uddÄ• la1 m. `the tree Cordia myxa or latifolia', Ëšaka<-> m. SuÅ›r. [Poss. conn. with KUDDÄ• LA -- 2: note esp. H. uá¹›Ä• l and Or. kudÄ• á¸·a `Bauhinea variegata']
Pa. uddÄ• la -- , Ëšaka -- m. `Cordia myxa or Cassia fistula'; Pk. uddÄ• la -- m. `a sort of tree'; P. odÄ• lÄ• m. `a creeper yielding string'; Ku. udÄ• l `a wild tree from the buds and flowers of which a sauce is made'; N. odÄ• l `a

tree yielding fibre'; A. odÄ• l `Cordia myxa'; Mth. oÌ†dÄ• r `loosely twisted hemp rope'; H. uá¹›Ä• l `bark of Bauhinea variegata, rope made of this', Å«dal `a tree from the bark of which rope is made' (< *uddala -- , cf. kuddala -- beside kuddÄ• la -- 2).

uddÄ• la 1991 *uddÄ• la2 `bursting'. [âˆšDAL1]
Pk. uddÄ• la -- m. `pressing, crushing'; A. urÄ• l `a mortar' < *uá¸• á¸• Ä• la -- . Si. udÃ¤lla, pl. udalu `a kind of hoe' (X KUDDÄ• LA -- 1?)
Addenda: *uddÄ• la -- 2: Md. udali `hoe', -- oá¸• Ä• (oá¸• alek) `adze' cf. KUá¸• á¸• Ä• LA -- ~ KUDDÄ• LA -- 1.
uddÄ“hikÄ• -- see UPADÄ«KA -- .

1992 uddÄ• layati `bursts, tears up' MBh. ~ *UDDÄ• RAYATI: âˆšDAL1]
Pa. uddÄ• lÄ“ti `tears off', Pk. uddÄ• laÃ¯, inf. ËšlÄ“uá¹• , pp. Ëšliya -- `snatches away'; OG. Å«dÄ• laÃ¯ `squanders', G. udÄ• á¸·vuÌƒ.

1993 *uddÄ• vayati `pains'. [Cf. duná¹“ti `torments' AV., caus. dÄ• vayati: âˆšDU1]
Pk. uddÄ• vaá¹‡ayÄ• -- f. `distress, disaster'; Si. uddanavÄ• `to give pain' < *udv -- .
*uddÄ• hayati `burns up' see *UDDAHATI.
uddÄ«pikÄ• -- see UPADÄ«ËŠKA -- .

1994 ÃºddÄ«pyatÄ“ `blazes up' ÅšBr. [Cf. ÃºddÄ«payati `inflames' AV., Pa. uddÄ«panÄ• -- f. `explanation', Pk. uddÄ«via<-> `kindled'; uddÄ«pta -- `flaming' lex., Pk. udditta -- : âˆšDÄ«P]
M. udÄ«pá¹‡&etilde; `to be illumined'.

1995 *uddÄ«yati `flies up'. [âˆšDÄ«1]
Ash. á¹“di -- `to ascend'. -- Cf. Uá¸• á¸• Ä«YATÄ“.
*uddÄ«ryatÄ“ `is split' see *UDDARATI.

1996 *uddÅ«yatÄ“ `is hurt'. [âˆšDU1]
Pr. wulu -- in Ç°Ä« wulumaso `my head aches' more prob. with NTS xv 293 < lu -- < DÅ«YATÄ“ with Pr. prefix. <-> See *UDDÄ• VAYATI.
*uddrÌ¥ta -- `torn up' see *UDDARATI.

1997 *uddÄ“ká¹£ati `looks for, expects'. 2. *uddÄ“ká¹£Ä• -- . [Formed from

*DÄ“Ká¹£ATI after ÃºdÄ«ká¹£atÄ“ ÅšBr.: âˆšÄ«Ká¹£ and âˆšDRÌ¥Å›]
1. L. uá¸• Ì Ä«kaá¹‡ `to look for, wait for'; P. uá¸• Ä«ká¹‡Ä• `to expect'.
2. P. uá¸• Ä«k f. `expectation'; Ku. udekh `indifference'; N. udek `astonishment'; Or. udeka `appearance'.

uddÄ“Å›a 1998 uddÄ“Å›a m. `pointing out, explaining' MBh. [âˆšDIÅ›]
Pa. Pk. uddÄ“sa -- m. `explanation'; MB. udeÅ›a `search', Mth. udes, H. Å«des m.

1999 *uddÄ“Å›ayati `points out'. [uddiÅ›ati `directs towards' TBr.: âˆšDIÅ›]
Pk. uddÄ“saÃ¯; Si. udesanavÄ• `to declare, explain', absol. udesÄ• `on account of' infl. by Pa. uddissa `id.' < uddiÅ›ya.
*uddÄ“Å›ya -- `foreign' see VIDÄ“Å›YÃ -- .
uddÄ“hikÄ• -- see UPADÄ«ËŠKA -- .

uddyoÌ„ta 2000 uddyoÌ„ta `flashing' R., m. `light' MBh. [Cf. Ãºddyoi„tatÄ“ `shines forth' RV.: âˆšDYUT]
Pa. ujjoÌ„ta -- m. `shining forth'; Pk. ujjoÌ„a -- m. `daybreak'; Or. uja `bright, brightness' (for -- a cf. uja < UDYOÌ„GA -- ); Ko. ujo, ujjo `fire'. -- Deriv. H. ujelÄ• m. `daybreak'; M. ujeá¸• m. `light', ujeá¸• á¹‡&etilde;, ujheá¸• Ëš, ujÌˆÄ• á¸• Ëš `to dawn'.

2001 *uddrÄ• ti `flees, flies'. [Cf. uddrÄ• vÃ¡ -- `running away' VS., m. `going upwards' PÄ• á¹‡.: âˆšDRÄ•]
Kt. vudra -- , (Bagromatal) undra -- `to fly' (Rep1 60 and NTS xii 154 suggests connexion with Uá¸• á¸• Ä«YATÄ“); L. (Jukes) uá¸• raá¹‡ `to fly' (beside uá¸• Ì aá¹‡ < uá¸• á¸• Ä«yatÄ“. <-> Poss. further development in Dm. undr&atildedotdot;Å• -- `to fly', L. uddraÌƒá¹›aá¹‡. -- With -- kk -- : S. uá¸• Ì ako, uá¸• Ì iko m. `fear'.

uddrÄ• vÃ¡ 2002 uddrÄ• vÃ¡ `running away' VS., m. `flight, retreat' PÄ• á¹‡. [âˆšDRU1]
L. udrÄ• m. `agitation, alarm'; G. udrÄ• vÉ”, udhrËš m. `anxiety, eagerness' (dh?).

2003 *uddrÄ• vayati `puts to flight'. [Cf. Ãºddruta -- `running away' VS., drÄ• vÃ¡yati MBh.: âˆšDRU1]
L. udrÄ• vaá¹‡ `to confuse, confound' or < *upadrÄ• vayati s.v. ÃºPADRAVATI.

Addenda: *uddrÄ• vayati: WPah.ká¹-g. á¹›auá¹‡Ãµ `to cause to fly, drive away (flies etc.)' or < â€ *UDDÄ• PAYATI s.v. Uá¸• á¸• Ä«YATÄ“ Add2.

uddvÄ• la 2004 *uddvÄ• la `burning'. [âˆš*DVAL]
G. ubÄ• á¸·É” m. `fuel'.

uddhaá¸• 2005 *uddhaá¸• `throb'. [*DHAá¸• --]
G. udhaá¹›akvuÌƒ, udharaËš `to throb, beat fast (of heart)'.

uddhata 2006 uddhata `raised, high' ÅšBr., `haughty, excited' R. [See *UDGHATA -- : âˆšHAN1]
Pa. uddhata -- `raised, agitated, puffed up', Pk. uddhaa -- ; -- deriv. Or. udheibÄ• `to swell, grow, become rigid'.

2007 Ãºddhanti `lifts up' RV., `turns up the earth' TS. [âˆšHAN1]
Pa. Å«hanati `lifts up, takes away'; -- X Ãºcchinatti: Ku. udhiá¹‡á¹‡o `to tear with teeth or nails, pierce, skin'; N. udhinnu `to dig up (of pigs), rummage', udhinne `pig'.

uddhama 2008 uddhama m. `panting' Vop. 2. *uddhÄ• ma -- . [Cf. uddhamati `blows out' T&capamacr;r., Pk. uddhamaÃ¯ `blows': âˆšDHAM]
1. K. woÌ†dam m. `zeal'; -- with unexpl. m: N. udhum `vehemence'; H. Å«dham m. `noise, uproar' (â†’ P. Å«dham m.).
2. G. udhÄ• mÉ” m. `agitation, preparation for a fight, struggle, appearance of the sky before rain'.

2009 Ãºddharati `takes out' RV., `rescues, ladles up' AV., `raises' TS. 2. Ãºddhrì¥ta -- `drawn up or out' AV. 3. uddhÄ• rayati `raises'. 4. *

Å«á¸• hÄ• rayati < *udzdh<-> (= Av. uz -- d --)? [ud -- hrÌ¥ -- and ud -- dhrÌ¥ collide, but Pa. absol. Å«hacca is < *uhhrÌ¥tya < ud -- hrÌ¥tya with assimilation of unexploded -- d to h -- : âˆšHRÌ¥ or âˆšDHRÌ¥]
1. Pa. uddharati `takes out, raises'; Pk. uddharaÃ¯ `lifts up, roots up, takes away'; OG. Å«dharaÃ¯ `takes out'; M. udhará¹‡&etilde; `to vomit'; -- with intr. meaning developed from tr. stem uddhÄ• r -- : P. udharnÄ• `to be saved'; Ku. udhará¹‡o `to give way, fall (of a wall)'; Or. udharibÄ• `to be delivered from a difficulty'; G. udharvuÌƒ `to be raised, be brought up, be nourished, be debited'. <-> Deriv. P. adhornÄ• `to rip, unstitch, unstring' a new tr. formed from *uddhar -- `eradicate' having become intr.
2. Pa. uddhita -- , uddhaá¹-a -- (from which all NIA. forms) `pulled out, cut off, destroyed'; Pk. uddhia -- (or < Ãºddhita -- RV.), uddhaa -- , uddhaá¸• a -- `raised'; L. udhá¹›aá¹‡ `to be taken off, be undone (of things rolled or sewn)' whence tr. (Jukes) adhroá¹›aá¹‡ `to unravel'; P. uddhaá¹›á¹‡Ä• `to be ripped' whence tr. udheá¹›á¹‡Ä• `to rip, unweave, unstring (a bed)'; WPah. bhal. uá¸• há¸·á¹›nÅ« `to be opened up (of stitches and seams)', tr. uá¸• há¸·oá¹›nÅ«; Ku. udhaá¹›á¹‡o `to be untwisted, be undone (of stitching)', tr. udheá¹›á¹‡o; N. udhranu `to be split' whence tr. udhÄ• rnu `to rip up' (rather than direct < uddhÄ• rayati); H. udhaá¹›nÄ• `to be taken out, be unravelled', tr. udheá¹›nÄ• ; G. udheá¹›vuÌƒ `to take off the skin'; M. udhaá¸• á¹‡&etilde; `to open a seam, rip, tear off'.
3. S. udhÄ• raá¹‡u `to save', P. udhÄ• rnÄ• ; Ku. udhÄ• rá¹‡o `to raze (a house) to the ground, dismantle'; N. udhÄ• rnu `to ransom, rip up' (in latter sense prob. formed as tr. to udhranu above); A. udhÄ• riba `to save'; B. udhÄ• rÄ• `to borrow' (perh. from udhÄ• r `loan'); Or. udhÄ• ribÄ• `to deliver, borrow'; H. udhÄ• rnÄ• `to save'.
4. S. uá¸• hÄ• raá¹‡u `to gather up flour thrown out of a mill'; N. oá¹›Ä• lnu `to stir up rice'; -- bec. of N. á¹› rather < *Uá¸• á¸• HÄ• LAYATI.
Addenda: Ãºddharati. 1. OMarw. (VÄ«saá¸·a) pp. Å«dharaÃ¼ `raised, exalted'.
2. uddhÄ• rayati: S.kcch. audhÄ• rá¹‡Å« `to debit'; WPah.ká¹-g. dhwÃ rnÃµ `to borrow'.

uddharÄ• 2010 *uddharÄ• `water-channel'. [âˆšDHRÌ¥ or âˆšHRÌ¥]
PaÅ¡. udhÃ¡r f. `irrigation channel' (IIFL iii 3, 6 < ud -- dhrÌ¥ -- ?)

uddhará¹£a 2011 uddhará¹£a m. `flaring upwards (of flame)' SÄ• y. [âˆšHRÌ¥á¹£]
Si. (SigGr) udaha `erection, flaring upwards', lomudaha `horripilation'.

uddhava 2012 uddhava1 m. `sacrificial fire, festival' lex. [âˆšHU]
Pk. uddhavia -- `worshipped'; H. Å«dhav, Å«dho m. `festival'.

uddhava 2013 uddhava2 m. `name of a friend of KrÌ¥á¹£á¹‡a' MBh. [The ill-success of his mission to RÄ• dhÄ• made him a symbol of simplicity: ODBL 507]
B. udho `fool'.
*uddhavati `shakes' see *UDDHUVATI.

uddhÄ• na 2014 uddhÄ• na1 `*stand, rest' (cf. UDDHÃ- -- ), n. `fire -- place' lex. (for UDDHMÄ• NA -- ?). [âˆšDHÄ•]
PaÅ¡. uddÉ™na `three stones for supporting cooking -- pot, fireplace'; N. odhÄ• n, odÄ• n `stand for putting pots on over the fire'; A. udhÄ• n `earthen support for a cookingvessel'; Or. udhÄ• á¹‡i, odhËš `a pot put on the fire to cook rice in'; -- Kal. rumb. idhá¹“n `tripod', despite i -- , rather than < INDHANA -- .

uddhÄ• na 2015 uddhÄ• na2 `*rising up', n. `act of ejecting' lex. [Cf. Ãºjjihä«tÄ“ `rises up' RV.: âˆšHÄ• 2]
G. udhÄ• n n. `spring -- tide', M. udhÄ• á¹‡ n., Ko. udhÄ• n; <-> deriv. M. udhÄ• ná¹‡&etilde; `to be at the spring -- tide, be in the flower of youth'.
-- But whence forms with n?

2016 *uddhÄ• nayati `lifts up'. [Cf. Ãºddhanti `lifts up, throws away' RV.: âˆšHAN1]
S. uá¸• hÄ• á¹‡aá¹‡u `to gather up flour thrown out by a mill': *Å«á¸• h -- scarcely < *udzdh -- if sandhi ud h -- > uddh -- is later than expected ujjh -- . -- Cf. S. uá¸• hÄ• raá¹‡u `id.' s.v. *Uá¸• á¸• HÄ• LAYATI.

2017 *uddhÄ• payati `sets up'. [ÃºddadhÄ• ti `erects (penis)' RV., `sets up' AV.: âˆšDHÄ•]
A. udhÄ• iba `to raise'; M. udhaviá¹‡&etilde; `to put up (a hand -- mill, dust -- board, &c.) after using'.
*uddhÄ• ma `excitement' see UDDHAMA -- .

uddhÄ• rÃ¡ 2018 uddhÄ• rÃ¡ m. `act of raising' Gaut., `deliverance' MBh., `loan (esp. without interest)'. [âˆšDHRÌ¥]

Pa. uddhÄ• ra -- m. `tax, debt'; Pk. uddhÄ• ra -- m. `taking away, protection, loan'; S. udhÄ• ra f. `loan', L. udhÄ• r f., ËšrÄ• m., P. udhÄ• r m., WPah. bhad. udhÄ• r n., Ku. N. udhÄ• r, Ëšro, MB. udhÄ• ra, B. dhÄ• r, Or. udhÄ• ra; Bi. udhÄ• r `purchase on credit'; Bhoj. H. udhÄ• r m. `debt'; G. udhÄ• rÉ” m. `credit account'; M. udhÄ• r m. `buying and selling on credit'.
*NIRUDDHÄ• RA -- .
uddhÄ• rayati see ÃºDDHARATI.
Addenda: uddhÄ• rÃ¡ -- : S.kcch. audhÄ• r m. `loan', WPah.ká¹-g. (kc.) dhwÄ• Ë‹r m.
uddhÄ• rayati see ÃºDDHARATI Add2.

uddhÄ• va 2019 *uddhÄ• va `running away'. [âˆšDHÄ• V1]
B. udhÄ• o subst. `running out of one's sight' (ODBL 663 < *uddhÄ• vuka --).

2020 *uddhÄ• vati `runs away'. 2. *uddhÄ• vayati. [âˆšDHÄ• V1]
1. Pk. uddhÄ• i `runs, goes strongly', uddhÄ• vaá¹‡a -- n., Ëšá¹‡Ä• -- f. `strong action, quick completion of work'; M. udhavá¹‡&etilde; (~ udavá¹‡&etilde; < ÃºPADRAVATI?) `to perform exploits and achievements (said ironically and reproachfully)'.
2. Phal. udhÃ©w -- `to flee'.
*uddhÄ• vayati `makes run away' see prec.

uddhÃ- 2021 uddhÃ- m. `seat of a carriage' AV., `earthen stand on which the ukhÄ• rests' ÅšBr. [âˆšDHÄ•]
G. udhi f. `one of the two poles of a bullock cart'.
Ãºddhita -- `raised' RV. [âˆšDHÄ•]
See ÃºDDHARATI.

2022 *uddhÄ«yatÄ“ `is raised'. [ÃºddadhÄ• ti `raises' RV.: âˆšDHÄ•]
N. udhinu `to be sharpened' semant. cf. *UDYÄ• MAYATI; A. udhiba `to soar' whence udhÄ• iba `to raise' (or directly < *UDDHÄ• PAYATI).
uddhuta -- see UDDHÅ«TA -- .

uddhuppÄ• 2023 *uddhuppÄ• `great heat'. [*DHUPPÄ• --]
Wg. udÅ«ËŠp `sweat on the body'.

2024 *uddhuvati, or *uddhavati `shakes up'. [Cf. dhuvÃ¡ti AV., dhavÃ¡ti DhÄ• tup., Ãºddhunoì„ti `shakes up' RV., Pk. uddhuá¹‡iya -- , ËšÅ«á¹‡iya --

`blown by the wind, scattered': âˆšDHÅ«]
Pk. uddhuvvaÃ¯ `shakes, fans'; OM. udhavaá¹‡eá¹• intr. `to scatter, rise up', udhavaá¹‡Ä« f. `chimney'.

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uddhÅ«á¸• i 2025 *uddhÅ«á¸• i `excessive dust'. [*DHÅ«á¸• I --]
Ash. uduá¹›Å«ËŠ, odÅ«ËŠá¹› `dust', Wg. udÃºá¹›, Ã¼dÃºÅ• `dust storm'; Kal. rumb. udhruÌ„Ìƒ `dust'; Sh. gil. Å-dÅ« m., koh. Å-ËŠdÅ- m., gur. Å-dÅ«ËŠh m.; -- Or. idhuil `dust' with unexpl. i -- and l. -- Sh. koh. Å-dÅ-m m. `dust' X dÅ«m < DHÅ«MÃ¡ -- .

uddhÅ«ta 2026 uddhÅ«ta, Ëšdhuta -- `shaken, shaken off, thrown up' MBh. [Cf. ÃºddhÅ«Ë˜noÌ„ti RV.: âˆšDHÅ«]
Pa. uddhuta -- ; Pk. uddhÅ«da -- , uddhuya -- `shaken, scattered'; Si. uduhÅ« `shaken, kicked up' (< udu + (h)Å« < bhÅ«tÃ¡ -- ?). -- Kal. udhul -- `to tear asunder' very doubtful.

2027 uddhÅ«layati `sprinkles with powder' KathÄ• s. 2. uddhÅ«lana -- n. `act of so doing' BÄ• lar. [*DHÅ«á¸• I --]
1. Pk. uddhÅ«lÄ“i `powders, scatters'; M. udhaá¸·á¹‡&etilde; `to throw about (dust, &c.), scatter, winnow, expend lavishly' LM 297.
2. Pk. uddhÅ«laá¹‡a -- n. `sprinkling with dust', M. udhaá¸·aá¹‡, Ëšá¸·á¹‡Ä« f.
Ãºddhrì¥ta -- see ÃºDDHARATI.

uddhmÄ• na 2028 uddhmÄ• na n. `fire-place' lex. [Perh. re-sanskritization of UDDHÄ• NA -- 1; but semant. cf. UDVÄ• NA -- 3 with which it would collide in PaÅ¡. and Si.: âˆšDHAM]
Pa. uddhana -- n. `oven' (a?); PaÅ¡. uddÉ™na `three stones supporting the

cooking-pot, fireplace' (or < UDDHÄ• NA -- 1); Si. uduna `oven', unÌ†duna `kiln'.

2029 *uddhmÄ• yatÄ“ `is inflated'. [uddhamati `inflates' T&capamacr;r.: âˆšDHAM]
Pa. uddhumÄ• yati `is blown out, swells, rises'; Pk. uddhumÄ• aÃ¯, ËšÄ• i `blows hard'; Si. idimenavÄ• `to swell' intr. formed from *uduma -- .

uddhrasÄ• 2030 *uddhrasÄ• `coughing up'. [dhrasnÄ• ti `casts up', udhrasnÄ• ti `throws up, gleans', perf. udhrasÄ• á¹• babhÅ«va, udhrÄ• sayati DhÄ• tup. for uddhrËš E. H. Johnston JRAS 1931, 571: âˆšDHRAS]
Pa. uddhasa -- `picking up'; -- G. udhras f. `cough' in uËš Ä• vvÄ« `to have a fit of coughing' very doubtful.

2031 uddhvaá¹• satÄ“ `is affected by disease' Car. [uddhvaá¹• sa -- m. `affection of the throat, hoarseness' SuÅ›r., uddhvaá¹• sayati `attacks, affects' MBh., Pa. uddhaá¹• sati, Pk. uddhaá¹• saÃ¯: âˆšDHVAá¹• S]
Dm. undas -- `to cough' NTS xii 128.

2032 *uddhvalati `goes astray'. 2. *uddhvÄ• layati `leads astray'. 3. *uddhvÄ• la -- . [Prob. cmpd. of hvÃ¡lati `goes astray' ÅšBr. = hvÃ¡ratÄ“ RV., hvÄ• layati `shakes' Bhaá¹-á¹-.; but poss., in view of forms with Å«á¸• h -- (if < *udzdh --), cmpd. of *dhvalati = dhvÃ¡rati `bends, makes fall' DhÄ• tup., 3 pl. aor. mid. Ã¡dhÅ«rá¹£ata RV.: âˆšHVAL (âˆšHVRÌ¥) or âˆšDHVRÌ¥]
1. L. uddhaá¸·aá¹‡ `to elope'; P. uddhlaá¹‡Ä• `to elope (of a married woman)'; Mth. Bhoj. uá¹›harÄ« `a woman who has eloped or been carried off forcibly'; H. udhalnÄ• `to elope, be seduced, be full of lust, be ruined, be squandered', G. udhaá¸·vuÌƒ `to run away with a man other than one's husband, run away wildly'; M. udhaá¸·á¹‡&etilde; `to run away wildly or in every direction, run off (of a tenant), fail (of a crop)'.
2. L. udhÄ• á¸·aá¹‡ `to carry off (a woman)'; P. udhÄ• laá¹‡Ä• `to run off with another man's wife', H. uá¹›hÄ• rnÄ• .
3. L. awÄ• á¹‡. udhÄ• lÄ• `rape'; P. udhÄ• lÄ• m. `elopement with a paramour', Ku. uá¹›hÄ• lo, N. uá¹›Ä• lo; M. udhÄ• á¸·Ä« f. `leap, spring'.
*uddhvÄ• la -- `leading astray' see prec.
*uddhvÄ• layati `leads astray' see *UDDHVALATI.
*udna -- `wet' see UNNA -- .

2033 ÃºdbudhyatÄ“ `is awake' RV. [âˆšBUDH]
M. ubujÌˆá¹‡&etilde; `to know'.

udbÅ«ra 2034 *udbÅ«ra `sprinkling, powder'. [*BÅ«RA --]
S. ubÅ«raá¹‡u `to scatter or let fall through the fingers (as salt on meat, &c.), to pepper'; ubÅ«rkho `light, not pressed down (as in filling a vessel)'; -- with unexpl. b beside á¸‡Å«ro.
ÃºdbruvatÄ“ `extols' ÅšBr. [âˆšBRÅ«]
See ÃºPABRÅ«TÄ“.

udbhakti 2035 *udbhakti `out of line'. [BHAKTÃ- --]
OG. Å«bhati `bad design or drawing'.
udbhagna -- see next.

2036 *udbhajyatÄ“ `is broken'. 2. udbhagna -- `burst, torn' SuÅ›r. [âˆšBHAÃ±J]
1. OM. ubhajaá¹‡eá¹ƒ `to be weary of' (but see ÃºDVIJATÄ“).
2. Pk. ubbhagga -- `filled with'; OG. Å«bhagaÃ¼ `broken in, trained'; OM. ubhagaá¹‡eá¹• `to be weary of'.

udbhara 2037 *udbhara `rising'. [See ÃºDBHARATI: âˆšBHRÌ¥]
PaÅ¡. oÌ„barÄ• `high' IIFL iii 3, 3.; S. obharu m. `height, depth'; H. ubhrÄ• `excited' (or pp. of ubharnÄ• ); G. ubhrÉ” m. `effervescence'.

2038 Ãºdbharati `raises' RV. 2. *udbhÄ• rayati `causes to be raised'. 3. *udbhrÌ¥ta -- , udbhaá¹-a -- `eminent' Bhar. [Cf. *UBBAL -- : âˆšBHRÌ¥]
1. PaÅ¡. obur -- `to let go' IIFL iii 3, 3 with (?); Phal. ubhr -- `to fly'; K. woÌ†barun `to finish (doing something)'; S. obhiraá¹‡u `to rise (of the sun, &c.)'; L. ubbharaá¹‡ `to rise, swell', ubbhalaá¹‡ `to boil', awÄ• á¹‡. ubhruá¹‡ `to rise'; P. ubbharnÄ• `to rise up, swell, spring up, jump'; Ku. ubhará¹‡o `to be left over'; A. ubhaliba `to be uprooted'; B. ubhrÄ• `to be in excess', ubhrÄ• na `to unload (e.g. a boat)'; H. ubharnÄ• `to rise, swell, be excited', ubhrÄ• nÄ• `to cause to overflow'; G. ubhaá¸·vuÌƒ `to reappear (of a disease)', ubhrÄ• vuÌƒ `to effervesce'; Ko. ubratÄ• `stands'; -- M. ubhará¹‡&etilde; `to winnow, pour corn or sand out' or < *udbhÄ• rayati.
2. Pk. ubbhÄ• lia -- `winnowed'; S. ubhÄ• raá¹‡u, obhËš `to erect, raise'; L. ubhÄ• raá¹‡ `to cause to rise, excite', P. ubhÄ• rnÄ• ; Ku. ubhÄ• rá¹‡o `to

leave over'; A. ubhÄ• liba `to root up'; Or. ubhÄ• ribÄ• `to raise, lift'; H. ubhÄ• rnÄ• `to lift, remove'; G. ubhÄ• rvuÌƒ `to take a fire out of its ashes'; M. ubhÄ• rá¹‡&etilde;, ubharËš `to raise, instigate, winnow, pour corn or sand out', ubhÄ• rá¹‡Ä« f. `boiling up of sugarcane juice'.
3. Pa. ubbhata -- `thrown up'; Pk. ubbhaá¸• a -- `raised, puffed up'; B. ubhiyÄ• jÄ• oyÄ• `to disappear (as camphor when left in the air)' ODBL 515; OAw. 3rd pl. m. pret. ubhe `arose, swelled'; H. ubhÄ• á¹›nÄ• `to raise up' new tr. from *ubhaá¹›nÄ• (â†' N. ubhá¹›anu `to be agitated', ubhÄ• á¹›nu `to instigate'); M. ubhaá¸• , ubhá¸• Ä• `jutting out, welling up'.

udbhava 2039 udbhava m. `origin, birth' YÄ• jÃ±. [âˆšBHÅ«]
Pa. Pk. ubbhava -- m.; Si. ibÄ“ (whence -- Ä“?), ibeá¹-a `spontaneously'.

2040 *udbhÄ• yayati `frightens'. [bhÄ• yayati, bhÄ• payati PÄ• á¹‡.: âˆšBHÄ«]
H. ubhÄ• nÄ• `to alarm'.

udbhÄ• ra 2041 *udbhÄ• ra `rising'. [âˆšBHRÌ¥]
Pa. ubbhÄ• ra -- m. `withdrawal'; L. P. ubhÄ• r m. `rising, swelling, the east'; H. ubhÄ• r m. `swelling, plumpness, rising of a woman's breasts'; M. ubhÄ• r m. `handful of grain taken from a horse's nosebag and reserved to be thrown in at the next feed', ubhÄ• rÄ• m. `rising and spreading of perfume'.
*udbhÄ• rayati `makes raise' see ÃºDBHARATI.

2041a â€ udbhÄ• va -- m. `production' MBh., udbhÄ• vana -- n. `neglect, disregard' MBh. [âˆšBHÅ«]
WPah.ká¹-g. bhwau m. `misfortune, ill luck' (cf. Pk. ubhÄ• vanÄ• -- f. `neglect, overlooking').

2042 udbhÄ• sayati `illuminates' Hariv. [udbhÄ• sati `shines out' MBh.: âˆšBHÄ• S]
Pk. ubbhÄ• sÄ“i, ËšsaÃ¯ `makes known'; M. ubhasá¹‡&etilde; `to make visible'.

udbhiá¹- 2043 *udbhiá¹- `just meet'. [âˆš*BHIá¹-]
Pk. ubbhiá¸• aá¹‡a -- `only just touching'.

2044 udbhidyatÄ“ `springs open, bursts forth' MBh. [Ãºdbhinatti RV.: âˆšBHID]
Pa. ubbhijjati `bursts out of the ground, sprouts', Pk. ubbhijjaÃ¯; Kal. rumb. uphÅ«Ç° -- , urt. ubuÇ° -- `to be born' or < ÃºTPADYATÄ“.
*udbhukta -- `bent up' see next.

2045 *udbhujati `bends up'. 2. *udbhukta -- . [bhujÃ¡ti `bends' DhÄ• tup.: âˆšBHUJ1]
1. Pa. ubbhujati `bends up'.
2. Pk. ubbhutta -- `thrown up', ubbhuttaÃ¯ `throws up'; A. obhotÄ• `turned back, upside-down', obhatiba `to turn back'.

udbhÅ«ta 2046 udbhÅ«ta `come forth' MaitrUp., `elevated' R. [âˆšBHÅ«]
Pk. ubbhÅ«a -- `produced'; Dm. Å«ËŠba `light (of weight)', Gaw. Phal. Å«bo, ubo, Bshk. ubuá¹-: for semant. development `raised > light' cf. Ku. uruá¹›iá¹‡o `to become light' < *UDRÅ«á¸• HA -- .

2047 *udbhrÌ¥jjati `fries'. [âˆšBHRAJJ]
Or. ubhujibÄ• , ËšjÄ• ibÄ• `to fry wet rice'.
*udbhrÌ¥ta -- `raised' see ÃºDBHARATI.

udyama 2048 udyama m. `act of raising' YÄ• jÃ±., `undertaking, striving after, zeal' R. [âˆšYAM]
Pk. ujjama -- m. `exertion, zeal'; OG. Å«jama m. `endeavour', G. ujam m. `zeal, industry, occupation'.

2049 *udyamati, Ãºdyacchati `raises' RV., `undertakes, is diligent' MBh. 2. udyamana -- n. `raising' PÄ• á¹‡., `exertion' DaÅ›. [âˆšYAM]
1. Pk. ujjamaÃ¯ `is diligent'; G. ujmÄ• vuÌƒ `to be delighted'.
2. G. ujamá¹‡Ä« f. `a feast'.

2050 *udyasati `is eager for' [Cf. udyÄ• sÃ¡ -- m. `exertion, effort' VS., yÃ¡syati `froths up' RV., `heats or exerts oneself' Car., yasati PÄ• á¹‡.: âˆšYAS]
S. ujÌ„ahaá¹‡u `to please, suit, agree with one's fancy'; <-> cf. Pk. ujjhasa -- m. `effort', ujjhasia -- `best, excellent'.

2051 ÃºdyÄ• ti `rises' RV., `goes out' ÅšBr., `originates from' RÄ• jat. [âˆšYÄ•]
Pa. uyyÄ• ti `goes out or away'; K. wuzun `to spring forth, appear, come to mind' (or < ÃºJJÄ• YATÄ“); Or. ujÄ• ibÄ• `to rise up'; OG. Å«jÄ• i `runs', G. (Kathiawar) ujÄ• vuÌƒ, ujvuÌƒ `to run away'; -- A. uzÄ• iba `to go upstream, move towards the head of a bed, come out in a shoal in flood (of fish)', B. ujÄ• y `goes upstream' (ODBL 326) semant., but not phonet., better < *UJJAVATI.

udyÄ• ËŠna 2052 udyÄ• ËŠna n. `going out' AV. 2. `park, garden' YÄ• jÃ±., Ëšaka -- n. R. [âˆšYÄ•]
1. Ku. ujÄ• á¹‡ postp. `towards'; -- A. uzÄ• n `shoal of fish coming out in flood water', uzani `upper part of a stream'; B. ujÄ• n `flowing tide, upstream', Or. ujÄ• á¹‡a `tidal', ujÄ• á¹‡i `upstream' (deriv. ujÄ• á¹‡ibÄ• `to raise'?), H. ujÄ• n adv. `upstream': semant., but not phonet., rather < *UJJAVANA -- .
2. Pa. uyyÄ• na -- n. `park, garden', AÅ›. shah. uyana -- , kÄ• l. gir. uyÄ• na -- , Pk. ujjÄ• á¹‡a -- n., OMth. ujÄ• na; G. ujÄ• á¹‡Ä« f. `feast'; Si. uyana `garden'.
Addenda: udyÄ• ËŠna -- [Pa. uyyÄ• na -- with -- yy -- from implosive final -- d of ud -- yÄ• -- opposed to -- jj -- from interior exploded d of Pa. ajjÄ• < adyÄ• ËŠ: so Si. uyana `garden' ~ ada `today'. This uyy -- > MInd. (Pk.) ujj -- just as pass. suffix -- iyy -- (< -- Ä«y --) > -- Ä«j -- . Cf. ud -- r -- and ud -- l -- with final implosive -- d > ur -- and ul -- ~ exploded d in -- dr -- > -- d --]
Si. uyana `park, garden'.

2053 *udyÄ• payati `finishes'. 2. udyÄ• pana -- n. `conclusion' MW. [udyÄ• pita -- `finished' MW., vratoÌ„dyÄ• pana -- ZDMG vi 92: âˆšYÄ•]
1. Pa. uyyÄ• pÄ“ti `takes out'; Pk. ujjÄ• viya -- `expanded'; Ap. ujjamiya -- `concluded (of a vow)'; Or. ujÄ• ibÄ• , ujuÄ• Ä©bÄ• , ujÄ• Ä©bÄ• `to complete a vow, to finish', ujuÃ£Ì„, ujÃ£Ì„ `completion'; G. ujavvuÌƒ `to conclude a

religious vow', ujjhËš (X ujhavvuÌƒ < UJJHÃ¡TI); M. ujÌˆaviá¹‡&etilde; `to conclude any religious ceremony', ujÌˆavá¹‡&etilde; `to be concluded'.
2. Pk. ujjÄ• vaá¹‡a -- , ujjavËš n. `ceremonies at the end of a vow', Ap. ujjamaá¹‡a -- n., G. ujamá¹‡uÌƒ n. < *ujavaÌƒá¹‡ -- , ujavá¹‡uÌƒ n. with v replaced from ujavvuÌƒ; M. ujÌˆavá¹‡Ä« f. `bringing a religious rite to a conclusion'.
Addenda: *udyÄ• payati: S.kcch. Å«javá¹‡Å« `to celebrate'.

2054 *udyÄ• mayati `raises'. [Ãºdyata -- `raised (of weapons)' RV.: âˆšYAM]
N. ujyÄ• unu `to sharpen' semant. cf. udhinu < *UDDHÄ«YATÄ“.

udyoÌ„ga 2055 udyoÌ„ga m. `active preparation, exertion'. [âˆšYUJ]
Pa. uyyoÌ„ga -- m. `departure, approach of death'; Pk. ujjoÌ„a -- m. `effort'; Or. uja `preparation' phonet. cf. uja < UDDYOÌ„TA -- .
ANUDYOÌ„GA -- .

udrÃ¡ 2056 udrÃ¡1 m. `an aquatic animal' VS. [âˆšUD2]
Pa. udda -- m.; Pk. udda -- n. `merman, a kind of fish, garment made out of its skin'; Wg. udrÉ™ -- waÄ‹alÃ³k `otter', PaÅ¡. (Raverty) "hÃºl", Gaw. ul, Bshk. Å«l, Sv. ul, Phal. Å«dr m., Sh. Å-áº“Å- m., K. woÌ†dËšru m.; S. uá¸• ru m. `glutton'; L. uddru, (Jukes) udr m. `otter'; P. uddar m. `otter, stupid person'; WPah. bhad. bhid. bhal. uá¸• á¸· n. `otter', Ku. N. od, A. ud, B. ud -- biá¹›Ä• l, Or. oda, Mth. Bhoj. H. Å«d m.; M. Å«d m. `a partic. depredating animal, Typus paradoxurus (?)'. -- Unexpl. dh in L. uddhru m. `otter', P. uddhar m., Or. udha, odha, udhuÄ• , odhuÄ• .

udra 2057 udra2 `water' in anudrÃ¡ -- `waterless', udrÃ-n -- `abounding in water' RV. 2. ulla -- 2 `wet' BHSk. [UDÃ¡N -- : UD2]
1. Pk. udda -- `wet'.
2. Pk. ulla -- `wet', ullÄ“i, ËšlaÃ¯ `wets', ullia -- `wetted'; P. ullÄ« f. `mould forming on wet surfaces'.
*Å›Ä«TOÌ„DRAKA -- .

2058 *udraá¹• hati `jumps up'. 2. Caus. *udraá¹• hayati. [rÃ¡á¹• hati `hastens' RV., raá¹…ghatÄ“ Bhaá¹-á¹-., LÃ¡á¹…GHATI `jumps' DhÄ• tup., all < IE. *legwh -- IEW 660: âˆšRAá¹• H]
1. H. ulahnÄ• , orahnÄ• `to spring up, grow'.
2. WPah. bhal. ulÃ£Ì„haá¹‡Å« `to adjourn'; A. ulÄ• hiba `to lift'; -- or like

Pk. ullÄ• hÄ“i `makes less' < *ULLÄ• GHAYATI.
*udraá¹• hayati `makes jump up' see prec.

udrasa 2059 *udrasa `sapless'. [RÃ¡SA --]
H. uras `tasteless, thin (of liquids)'.
Ãºdrikta -- see ÃºDRICYATÄ“.

2060 *udrikhati, Ãºllikhati `makes an incision or furrow' ÅšBr., `scratches' AÅ›vGrÌ¥. [âˆšRIKH1]
Pa. ullikhita -- `combed, scratched'; Pk. ullihaÃ¯ `scratches (a mark), writes'; Bhoj. urehal `to draw a picture'; H. urehnÄ• `to write, draw' with e from *UDRÄ“KHA -- , or < *udrÄ“khayati.

2061 ÃºdricyatÄ“ `is prominent' RV. 2. *udriÃ±cati `empties'. 3. Ãºdrikta -- `superfluous' TS. 4. *udrÄ“cati `leaves'. 5. udrÄ“cayati `causes to increase' RÄ• jat. 6. *udrÄ“cyatÄ“ `is poured out'. [All later forms have basic meaning of uncompounded ric -- `leave, empty, pour'

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cf. Pa. uddÄ“kanika -- `spouting' ZDMG 114, 445 < udrÄ“ka -- : âˆšRIC]
1. Or. ulcibÄ• `to pour out', uljibÄ• (with same voicing as in uldibÄ• below: rather than < *UDRÄ«YATÄ“); OAw. ulÄ«caÃ¯ `lifts up water'; H. ulÄ«cnÄ• , ulacËš, ulachnÄ• (ch?) `to throw up water, pour off, drain, bale'.
2. Pk. ulliá¹• caÃ¯ `empties', pp. ulliá¹• ciya -- .
3. Or. uldibÄ• `to pour out' < *ultibÄ• see above.
4. Dm. wÅ•inum `I leave' with wÅ• -- < *urr -- perh. rather than with NTS xii 194 < *uparÄ“cati.
5. Kho. ulÃ©ik `to throw away, pour out, sprinkle' whence intr. ulÃºik `to fly away, fall' and its caus. uluwÃ©ik `to make fly' (BelvalkarVol 85

<*UDRÄ“PAYATI).
6. G. ulecvuÌƒ, ucelvuÌƒ `to raise or draw out water'.
*udriÃ±cati `empties' see prec.
Addenda: udricyatÄ“, udrÄ“ka -- m. [Pa. uddÄ“kanika -- `fit for drawing off water' PTSD, `water -- scoop' CPD, but `spouting' ZDMG 114, 445. For implosive final -- d + y -- /r -- /v -- /h -- see Turner BSOAS xlv 84 et seq.: OIA. uddrÄ“ka -- , Pa. uddÄ“ka -- instead of expected MIA. *urr<-> > NIA. ur --]
*udrÄ«á¹‡a -- see *UDRÄ«YATÄ“ Add2.

2062 *udriá¹£ati `is hurt'. 2. *udrÄ“á¹£ayati. [Cf. rÃ-á¹£yati, aor. Ã¡riá¹£at, rÄ“á¹£Ã¡yati `hurts' RV.: âˆšRIá¹£1]
1. Kho. uluá¹£ik `to be torn, be torn in pieces' semant. better than < *udruá¹£ati.
2. Kho. alÃ©á¹£ik `to tear, cut open'.
*udrÄ«á¹‡a -- `split' see next.

2063 *udrÄ«yatÄ“ `runs out, is dissolved, is broken'. 2. *udrÄ«á¹‡a -- . 3. *udrÄ“payati. [riá¹‡Ä• ËŠti `lets go' RV., rÄ«ËŠyatÄ“ `is dissolved, is shattered' RV., rÄ«á¹‡a -- `dissolved' Åši›., rÄ“payati Gr.: âˆšRÄ«]
1. Pa. udrÄ«yati, uddÄ«Ëš `falls to pieces, is burst'; G. ulvuÌƒ `to expire (of time)'; M. ulá¹‡&etilde; `to break into cracks and fissures'; Si. ireá¹‡avÄ• `to be split, be torn'; -- Or. uljibÄ• `to pour out' rather < ÃºDRICYATÄ“.
2. Si. iruá¹‡Ä• pret. of ireá¹‡avÄ• above.
3. Kho. ulÃ©ik `to throw away, pour out, sprinkle' (BelvalkarVol 85) rather < *UDRÄ“CAYATI.
*udruá¹£ati `is vexed'. [ruá¹£Ã¡ti AV.: âˆšRUá¹£]
See *UDRIá¹£ATI.
Addenda: *udrÄ«yatÄ“. 1. Si. ireá¹‡avÄ• and 2. *udrÄ«á¹‡a -- : Si. iruá¹‡Ä• <-> rather with tr. iranavÄ• `to split, crack, cut', Md. iranÄ« `tears' < *CÄ«RAYATI or perh. < â€ *Å›Ä«RAYATI.

2063a â€ *udrupati `pierces'. [âˆšRUP]
Md. uruvanÄ« `runs aground' tr.

2064 *udruhati `rises'. 2. *udrÅ«á¸• ha -- . [Cf. udroÌ„dhana -- n. `growing' AitBr.: âˆšRUH1]

1. PaÅ¡. ur -- `to rise' or with IIFL iii 3, 16 < ÃºDÄ«RTÄ“.
2. Pk. ullÅ«á¸• ha -- `risen'; Ku. uruá¹›iá¹‡o `to become light (in weight), get out of position, become bankrupt' (semant. `raised > light' cf. UDBHÅ«TA --).
*udrÅ«á¸• ha -- `risen' see prec.

udrÄ“ka 2065 udrÄ“ka m. `excess' MBh. [âˆšRIC]
Pa. uddÄ“ka -- m. `eruption, vomit'; Ku. ulau `additonal, extra, unnecessary (e.g. of price)'.
Addenda: udrÄ“ka -- see UDRICYATÄ“ Add2.

udrÄ“kha 2066 *udrÄ“kha `scratching, drawing', ullÄ“kha -- `causing to appear clearly', ËškhÄ• -- f. `stroke, line' lex. [âˆšRIKH1]
OAw. urehÄ• m. `painter', H. ureh m.
*udrÄ“khayati `scratches, draws', ullÄ“khayati `stirs up' ÅšÄ• rá¹…gS. [âˆšRIKH1]
See *UDRIKHATI.
*udrÄ“cati `leaves' see ÃºDRICYATÄ“.
udrÄ“cayati see ÃºDRICYATÄ“.
*udrÄ“cyatÄ“ `is poured out' see ÃºDRICYATÄ“.
*udrÄ“payati `pours out' see *UDRÄ«YATÄ“.
*udrÄ“á¹£ayati `tears' see *UDRIá¹£ATI.

udroÌ„ka 2067 *udroÌ„ka `shining'. [Cf. udaroÌ„cathÄ• á¸¥ `thou didst shine forth' AV.: âˆšRUC]
Pa. ulloÌ„ka -- `bright (?)'; PaÅ¡. ulÃ-k `spark' G. Buddruss BeitrÃ¤ge zur Kenntnis der PaÅ¡ai -- Dialekte 28, S. ulo m.

udroÌ„kka 2068 *udroÌ„kka `stopped'. [Cf. ud with rudh2 in ÃºdarautsÄ«t `has pushed away' ÅšBr.: *ROÌ„KK --]
Pk. ullakka -- `stopped, broken', ullukka -- `broken'; H. uraknÄ• `to halt, be stopped'.

2069 Ãºdvapati `pours out' RV. 2. udvÄ• payati2 ÅšÄ• á¹…khGrÌ¥. [âˆšVAP2]
1. H. ubnÄ• `to germinate, sprout' or back formation `to be sown' from next.
2. N. ubÄ• unu `to fill, measure by filling'; H. ubÄ• nÄ• `to sow, plant'.
Addenda: udvapati. 2. UDVÄ• PAYATI: WPah.ká¹-g. bwauá¹‡Ãµ `to dry (clothes or body)', bwÃ¡uá¹‡Ãµ `to get dried' intr. Him.I 153.

udvarta 2070 udvarta `superfluous', m. `remainder, surplus' lex. [âˆšVRÌ¥T1]
L. awÄ• n. ubat (Ëšatt before following vowel) `vomiting'; M. Å«t, ot, vat m. `boiling over, inflation, haughtiness'.

2071 ÃºdvartatÄ“ `bursts open, is puffed up with pride, originates' ÅšBr., `rises, swells' SuÅ›r. 2. udvrÌ¥tta- `turned up, opened' MBh. 3. Ãºdvartayati `breaks in pieces' RV. [âˆšVRÌ¥T1]
1. Pa. ubbattati `rises, swells'; Pk. uvvattaÃ¯, Ëšaá¹-á¹-aÃ¯ `originates, arises'; H. upaá¹-nÄ• `to overflow, be excessive, be wasted, be removed' < *ubaá¹-nÄ• (after past *ubá¹-Ä• > upá¹-Ä• ?); M. utá¹‡&etilde;, otËš, vatËš `to rise (of a blister), boil up, overflow, be inflated with pride'.
2. Pk. uvvatta -- `prone, prostrate, upside -- down', uvvaá¹-á¹-a -- `upset'; S. ubato `upside -- down' whence ubatÄ• iá¹‡u `to invert'.
3. Pa. ubbattÄ“ti `causes to swell or rise, tears out', ubbaá¹-á¹-Ä“ti `anoints the body'; WPah. bhal. ubaá¹-nÅ« `to uproot'; N. obaá¹-nu `to anoint or rub the body with powder, cold cream, &c.'; H. ubaá¹-nÄ• , upaá¹-nÄ• `to anoint or rub the body'; M. uá¹-á¹‡&etilde; `to rub, scour'; <-> deriv. G. uá¹-vÄ• vuÌƒ `to be applied (of a fragrant composition)'.
Addenda: ÃºdvartatÄ“: Md. vaÅ™anÄ« `rubs on' (rather than < VARTÃ¡YATI).

udvartana 2072 udvartana n. `pounding, rubbing and kneading the body, unguents used therefor' YÄ• jÃ±. [âˆšVRÌ¥T1]
Pa. uvvaá¹-á¹-aá¹‡a -- , uvaËš n. `massage, ointment'; S. ubataá¹‡u m. `ointment for rubbing on the body'; L. awÄ• á¹‡. vaá¹-á¹‡Ä• `unguent', P. vaá¹-nÄ• , baËš m., WPah. bhal. buá¹-no m., N. upá¹-an, apËš; Or. bÄ• á¹-aá¹‡a `rye paste', bÄ• á¹-aá¹‡Ä• `spices ground for curry'; Bi. abaá¹-an, ubá¹-an, abËš, apËš `cosmetic ointment rubbed on the bride'; H. ubá¹-an, buá¹-nÄ• m. `ointment rubbed on body after bathing'; G. uvá¹-aá¹‡ n., uvaá¹-á¹‡É” m. `stone for crushing spices, fragrant ointment, rubbing the body therewith', uá¹-á¹‡uÌƒ n. `fragrant ointment'; M. uá¹-á¹‡&etilde; n. `fragrant ointment'. -- Substitution of g or k for b or p in Mth. (ETirhut) ugá¹-an `cosmetic ointment rubbed on the bride', (SBhagalpur) uá¹-kan, Bi. (SMunger) uká¹-an. -- Ku. umá¹-aá¹‡ m. `rubbing with oil' with m from umá¹-yÅ«á¹‡o `to rub dry' < UNMRÌ¥á¹£á¹-A -- 1.
Ãºdvartayati see ÃºDVARTATÄ“.

udvartman 2073 udvartman n. `the wrong road' MaitrUp. [VÃ¡RTMAN --]

Pa. ubbaá¹-uma -- `going out of the right way'; Pk. uvvaá¹-á¹-a -- `lost'; Ku. abÄ• á¹- `astray' (for *Å«baá¹- after bÄ• á¹-o `road'); H. Å«baá¹-, ubËš m. `a wrong or bad road'; OG. Å«vaá¹-a, G. uvaá¹-, uvÄ• á¹- (with Ä• after vÄ• á¹- `road') f. `wrong road, adversity, difficulty'. -- Deriv. Pa. ubbattÄ“ti, ubbaá¹-á¹-Ëš `goes in the wrong direction'; Mth. ubaá¹-ab `to miss, lose', bÄ• á¹- uËš `to lose one's way'.

2074 *udvardhatÄ“ `comes forth'. [udvrÌ¥ddha -- `appearing' RÄ• jat., Pk. uvvaddha -- , Ëšaá¸• á¸• ha -- `increased': âˆšVRÌ¥DH]
OM. udhÄ• iá¹‡eá¹• `to appear'. -- See *UDVRÌ¥DDHI -- .

2075 *udvalati1 `untwists'. [âˆšVAL]
Pk. uvvalaÃ¯ intr. `turns back'; M. uvaá¸·á¹‡&etilde;, uÌƒvËš intr. `to

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untwist, come undone, return to his pristine power (of a bull imperfectly castrated)'.
*udvalati2 `boils' see *UBBAL -- .

2076 Ãºdvahati `draws out' RV., `lifts' MBh. [âˆšVAH]
Pa. ubbahati `lifts', Pk. uvvahaÃ¯; Mth. ubahab `to carry'; Bhoj. ubahal `to flow, to pour out (water)'; H. ubahnÄ• , ubÄ• hËš (< udvÄ• hayati?) `to draw (a weapon)'.
udvahana -- see UDVÄ• HANÄ« -- .
ÃºdvÄ• ti see ÃºDVÄ• YATI.
udvÄ• na -- 1 `extinguished' see ÃºDVÄ• YATI.

udvÄ• na 2077 *udvÄ• na2 `outside the web'. [VÄ• NA -- 1]
H. ubÄ• nÄ• m. `the threads left outside the comb in weaving'; -- Kho. awÃ¡n

`hem, border' (despite initial a<-> less prob. < *Ä• PÄ• NA -- 2 `protection').
Addenda: *udvÄ• na -- 2: Kho. awÄ• n `hem' BKhoT 66.
udvÄ• payati see UDVAPATI Add2.

udvÄ• na 2078 udvÄ• na3, uddÄ• Ëš n. `stove' lex. [Semant. cf. UDDHMÄ• NA<-> with which it would collide in PaÅ¡. and Si.: âˆšVÄ• 2]
Pk. uddÄ• á¹‡a -- n. `stove, cooking oven'; PaÅ¡. uddÉ™na `three stones to support cooking -- pot, fireplace' (or < UDDHÄ• NA -- 1); Si. uduna `fireplace, oven', unÌ†duna `kiln'.
udvÄ• nta -- see *UBBAKKA -- .

udvÄ• nti 2079 udvÄ• nti f. `vomiting' Vop. [ÃºdvamatiTS.; udvÄ• nta<-> lex., Pk. uvvaá¹• ta -- : âˆšVAM]
H. ubÃ£Ì„t f. `vomiting'.

udvÄ• pa 2080 udvÄ• pa m. `throwing out' KauÅ›. [âˆšVAP2]
Pa. uddÄ• pa -- m. `foundation of a wall'; L. ubÄ• , (Jukes) uá¸‡Ä• m. `alluvial silt, miasma arising therefrom' (collides with *UBBÄ• -- `damp heat'?); OM. uvÄ• va m. `spread, dilatation, capacity'.
ÃºdvÄ• payati1 `extinguishes' see ÃºDVÄ• YATI.
udvÄ• payati2 `pours out': see ÃºDVAPATI.

2081 ÃºdvÄ• yati `is extinguished, is exhausted' TS. 2. ÃºdvÄ• payati1 `extinguishes' TBr. 3. udvÄ• na -- 1 n. `being extinguished' NyÄ• yam. [vÄ• ËŠyati `is exhausted' RV., `dries up' DhÄ• tup., vÄ• na -- , vÄ• ta -- `dried up' lex. Merges with ÃºdvÄ• ti `is blown out' AitBr.: âˆšVÄ• 2 and âˆšVAI]
1. Pk. uvvÄ• Ã¯, ËšÄ• aÃ¯ `becomes dry'; N. obÄ• unu `to dry up, drought to set in'; B. ubÄ• `to evaporate'.
2. N. obÄ• unu tr. `to dry up'.
3. Pk. aá¹‡uvvÄ• á¹‡a -- `greasy, slippery' (< `*not dry'): Ku. obÄ• á¹‡o `dry', N. obÄ• nu, obhÄ• Ëš (scarcely < UPADHMÄ• ËŠNA --).

2082 *udvÄ• rayati `opens'. [Absol. udvrÌ¥tya MBh.: âˆšVRÌ¥1]
Pk. uvvÄ• rÄ“i `releases', poss. uvvÄ• laÃ¯ `says' see ÃºPABRÅ«TÄ“; S. uá¸‡Ä• raá¹‡u `to save'; H. ubÄ• rnÄ• `to release'; -- Mth. intr. ubarab `to escape' re -- formed from tr.

udvÄ• sa 2083 *udvÄ• sa `smell'. [âˆšVÄ• S]
Pr. bÉ™sÉ™ `smell'; -- H. ubas m. `putrid smell' with a after ubasnÄ• <
*UDVÄ• SYATÄ“.

2084 *udvÄ• syatÄ“ `smells' intr. [âˆšVÄ• S]
L. (Jukes) uá¸‡assaá¹‡ `to become mouldy or musty', uá¸‡assiÄ• `musty'; P.
ubasnÄ• `to have a bad smell, be putrid, rot, ferment'; H. ubasnÄ• `to smell
offensive, rot', upasnÄ• after pret. upsÄ• < ubsÄ• , umasnÄ• with um<->
apparently < udv -- cf. UDVÄ“á¹£á¹-ATÄ“, -- Deriv. caus. P. ubsÄ• uá¹‡Ä• `to
cause to putrefy', H. ubsÄ• nÄ• . -- H. busnÄ• `to smell putrid' < ubasnÄ• X
basnÄ• < VÄ• SAYATI3.

udvÄ• hanÄ« 2085 udvÄ• hanÄ« f. `rope' lex., Ëšna -- n. `anything that lifts'
lex. [udvahana -- n. `lifting up' SuÅ›r., Pk. uvvahaá¹‡a -- n.: âˆšVAH]
Pa. ubbÄ• hana -- n. `lifting'; Bi. (CampÄ• ran) ubahani `rope of lift of
water lever', (SBhagalpur) ubahain `string round a vessel for lifting it';
Mth. ubahani `rope for working irrigation lever, well -- rope'; Aw. lakh.
ubahanÄ« `well -- rope', H. ubahan f.

2086 udvÄ• hayati see ÃºDVAHATI.
udvigna -- see next.

2087 ÃºdvijatÄ“ `gushes up' AV., `is agitated' MBh. 2. udvigna --
`frightened' MBh. [âˆšVIJ]
1. Pk. uvviyaÃ¯, ËšivaÃ¯ `is agitated, is afraid'; H. Å«bnÄ• `to be
agitated, be bewildered'; -- Pa. ubbijjaÃ¯ (anal. from ubbigga -- after MIA.
type bhajjati: bhagga -- rather than < *udvijyatÄ“ with PTSD 153); M.
ubajÌˆá¸·Ä• m. `worried state', ubjÌˆaá¸·á¹‡&etilde; `to get wearied' (â†•
Centre with b < -- d -- v -- ? -- but see *UDBHAJYATÄ“).
2. Pa. ubbigga -- `afraid'; AÅ›. dh. jau. anuvigina -- `not afraid'; Pk.
uvvigga -- , uvviá¹‡á¹‡a -- `exhausted, afraid' (after MIA. type bhijjaÃ¯:
bhiá¹‡á¹‡a --); M. ubag m. `weariness', ubagá¹‡&etilde; `to be weary or
impatient' (see 1 above).

udviddha 2088 udviddha `tossed up' MBh. [âˆšVYADH]
Pk. uvviddha -- , uvvÄ«á¸• ha -- `thrown up, pierced, deep'; H. ubÄ«dhÄ•
`pierced, sunk', ubÄ«dhnÄ• `to pierce, sink, be entangled'.

udvrÌ¥ta 2089 udvrÌ¥ta `opened' MBh. (as emended from udvrÌ¥tta --).
[absol. udvrÌ¥tya MBh.: âˆšVRÌ¥1]
P. ubbaá¹›wÄ• h uá¹-á¹-há¹‡Ä• , abËš `to start up suddenly'; <-> very doubtful.
udvrÌ¥tta -- see ÃºDVARTATÄ“.

udvrÌ¥ddhi 2090 *udvrÌ¥ddhi `growth'. [âˆšVRÌ¥DH]
OM. Å«dhÄ« f. `development'. -- See *UDVARDHATÄ“.

2091 udvÄ“á¹£á¹-atÄ“ `winds or twists upwards' MBh. 2. udvÄ“á¹£á¹-ana -- n. `wrapping, contraction, pain in the back' SuÅ›r. [âˆšVÄ“á¹£á¹-]
1. Pk. uvvÄ“á¸• haÃ¯ `ties'; H. umeá¹-hnÄ• , umeá¹›nÄ• `to twist, contort'. -- For udv -- = H. um -- see *UDVÄ• SYATÄ“.
2. Pa. ubbÄ“á¹-hana -- n. `a wrap'; Pk. uvvÄ“á¸• haá¹‡a -- n. `tying'; H. umeá¹-han f. `twist, convulsion, force'.

2092 *ud -- hadati `defecates'. 2. *ud -- hanna -- . [âˆšHAD]
1. Pa. Å«hadati, anal. after pp. replaced by Å«hanati whence pass. Å«haÃ±Ã±ati `is soiled'.
2. *Å«hanna -- replaced by *Å«hagga -- (see HÃ¡DATI) in Or. uggibÄ• `to defecate' or < *uvahagga -- see *UPAHADATI.

ud -- hvrÌ¥ti 2093 *ud -- hvrÌ¥ti `deceit'. [âˆšHVRÌ¥]
Bshk. Ã-Ç°i `a lie, iÇ°Ä• ËŠr `liar' AO xviii 223, but phonet. difficult.
udhrasnÄ• ti see *UDDHRASÄ• -- .
unÃ¡tti see UNNA -- .

undana 2094 undana n. `wetting' PÄ• rGrÌ¥. [âˆšUD2]
PaÅ¡. undoá¹›Ã³ `cloud' IIFL iii 3, 12 with (?).

undura 2095 undura m. `rat, mouse' SuÅ›r., Ëšduru -- , Ëšdaru -- m. lex. 2. indÅ«ra -- m. lex. [â†• Austro -- As. EWA i 105 with lit.]
1. Pa. undura -- m., Pk. uá¹• dura -- , Ëšdara -- , oá¹• dura -- m.; H. uÌƒdur m. `rat', OG. Å«á¹• dira -- m.; G. uÌƒdar m. `mouse', uÌ„ÌƒdrÄ« f. `scabs or scurf on the head (giving out dusty substance like mouse droppings)'; M. uÌƒdar, uÌƒdÄ«r m. `rat', uÌƒdrÄ« f. `a disease in which the hair falls out (looking as though gnawed by rats)'; Ko. uÌƒdÅ«ru, uÌƒdir `rat', Si.

unÌ†durÄ• , udurÄ• . -- X BÃ-á¸• Ä• LA -- (cf. association of names

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in kundu -- `rat', kundama -- `cat'): PaÅ¡. uá¹‡á¸• Ã¡r, uá¹‡á¸• ali `cat'?
2. Pk. iá¹• dura -- m. `mouse, rat'; A. endur `rat', B. Ä©dur, Or. indura; H. Ä«Ëœdur m. `mouse, rat'; Ko. vÄ©duru `rat'.
Addenda: undura -- : S.kcch. Å«ndhar m. `mouse'.

unna 2096 unna `wetted' KÄ• tyÅšr. 2. *unda -- < *udnÃ¡ -- . [Pp. of unÃ¡tti `springs up (of water)' RV.: âˆšUD2]
1. Pa. unna -- `bubbling up'; B. unÄ• `to melt, dissolve', unan `melted'; Si. unanavÄ• `(water) to spring up' whence intr. inenavÄ• and inuma `a spring' Geiger EGS 26; <-> deriv. B. unai, unui `spring, fountain' ODBL 529 (or < UDAPÄ• NA --).
2. Pr. Å«ËŠdosik `spring', Ash. unÃ¤sik, Wg. uná¸—s NTS xv 210.

unnagna 2097 *unnagna `naked'. [NAGNÃ¡ --]
A. Or. ulaá¹…ga `naked', B. ulaá¹…g, H. ulaÌƒg, alËš.

unnaá¸• a 2098 unnaá¸• a `arrogant' BHS ii 132, more prob. `boisterous' Brough Dhp 279. [Perh. < *un -- nrÌ¥t -- a -- (Brough loc. cit. with lit.) cf. unnaá¹-ati `jumps' KÄ• Å›. on PÄ• á¹‡. and poss. semantic contamination with unnatÃ¡ -- in BHSk. `arrogant', Pk. uá¹‡á¹‡aya -- and with unnaddha -- `impudent' MBh. -- âˆšNRÌ¥T]
Pa. unnaá¸·a -- , Ëšala -- `boisterous (?)' G. unaá¹› `mischievous, roving, truant'; M. unÄ• á¸• `wild, roving, truant', unÄ• á¸• á¹‡&etilde; `to stroll about wildly'.

unnatÃ¡ 2099 unnatÃ¡ `having a large hump' VS., `raised, high' MBh., n.

`elevated part' TS. [âˆšNAM]
Pa. unnata -- `raised, high', Pk. uá¹‡á¹‡aya -- , OG. Å«nayu.
unnati -- f. `rising, swelling up' PaÃ±cat. [âˆšNAM]
See UDAPÄ• NA -- .
unnadati see *UNNÄ• DAYATI.

unnandaka 2100 *unnandaka `rejoicing'. [nandaka -- in cmpd. MBh.: âˆšNAND]
Si. unandu `lively' < *unanÌ†dda -- < ËšnÌ†dva -- (*unnandita -- proposed in EGS 26 would > *unÃ¤nÌ†d --).

2101 Ãºnnayati `leads out or up, sets up, frees from' RV. 2. ÃºnnÄ«ta -- `led up' RV. [âˆšNÄ«]
1. Pk. uá¹‡á¹‡Ä“i `takes up'; Sh. Å-nyÃ³Ä-kiÌ¯, 1st sg. Å-nÄ«ËŠaÌ¯m, `to rear, nourish'.
2. NiDoc. unida, Ëšdaǵa, unitaga, uniya `adopted (as son or daughter)' Burrow KharDoc 79; Sh. (Lor.) unÄ«lo pucÌ£ m. `foster -- son', by transference to fosterparents in gil. Å-nÄ«liÌ¯ mÄ• f. `wet nurse', ËšlÅ-mÄ• lá¹· m. `her husband'. -- Si. unanavÄ• , pp. inÄ« `to loosen' rather < *UNNAHATI.

unnava 2102 *unnava `very new'. [NÃ¡VA -- 1]
Pr. un&uacutedotdot; `new'.

2103 *unnahati `unties'. [unnahyati `frees, unties' SuÅ›r., `frees oneself, rushes out' MBh., unnahana -- `unfettered' BhP.: âˆšNAH]
Si. unanavÄ• `to loosen', inÄ« `released' < *unnahita -- .

unnÄ• da 2104 unnÄ• da m. `clamour'. [âˆšNAD]
Pa. unnÄ• da -- m. `shout'; -- ext. with -- á¸• a -- : S. Å«nÄ• á¹›a f. `howling (of dogs)', Å«nÄ• á¹›aá¹‡u `to howl'.

2105 *unnÄ• dayati `makes resound'. [unnadati `roars' MBh., nadÃ¡yati `makes resound' RV., nÄ• dËš MBh.: âˆšNAD]
Pa. unnÄ• dÄ“ti `makes resound', S. Å«nÄ• iá¹‡u, onËš `to howl (of dogs and jackals)'; -- deriv. ona f. `jackal's cry'.

unnÄ• bha 2106 unnÄ• bha `*tearing open' (m. `name of a king' KÄ• lid.). [Ãºnnambhayati `tears open' TS.: âˆšNABH]

Mth. unÄ• h `light reploughing of a rice field after sowing to destroy weeds'.

unnÄ• ha 2107 unnÄ• ha m. `excess, abundance, impudence' BhP. [âˆšNAH]
Pk. unnÄ• ha -- m. `excess'; N. unÄ• u `additional, extra'; -- M. unÄ• á¹› `mischievous, roving' poss. < *unnÄ• ha -- á¸• a -- , but see *UNNAá¸• A -- .

unnidra 2108 unnidra `sleepless' KÄ• lid., Ëšaka -- n. `sleeplessness' KathÄ• s. [NIDRÄ• ËŠ --]
Pk. uá¹‡á¹‡idda -- `sleepless', OAw. unÄ«á¹• da, H. unÄ«dÄ• , unÄ«ËœdÄ• `sleepless, unclosed (of eye), open (of a flower)' â†’ P. unÄ«ËœdÄ• `in want of sleep, sleepy', m. `want of sleep'.
ÃºnnÄ«ta -- see ÃºNNAYATI.
*unmagna -- `emerged' see ÃºNMAJJATI.

2109 *unmacyatÄ“ `is raised'. [âˆšMAC]
H. umacnÄ• `to lift oneself to get further purchase' whence as tr. umÄ• cnÄ• `to lift up, drive out'; -- more doubtfully M. umÄ‹aá¸·á¹‡&etilde; `to be uprooted'.

2110 Ãºnmajjati `emerges'. 2. *unmagna -- . [âˆšMAJJ]
1. Pa. ummujjati `emerges' (u from an *ummuccati < unmucyatÄ“ `is freed from'?); Pk. ummajja -- `swimming', ummujjÄ• -- f. `emerging'; M. umajÌˆá¹‡&etilde; `to recover from sickness' (also with meaning `to comprehend' LM 298, but this rather < UNMÄ• RJAYATI).
2. Pa. ummagga -- (Siamese ed. ummaá¹…ga --) `emergence of desire for knowledge' E. H. Johnston JRAS 1931, 576; Pk. ummagga -- , ummugËš `emerged'; S. umaá¹…ghu m. `a fancy'; P. umagá¹‡Ä• , umaÌƒgËš `to be ambitious, be very joyful', umag, ËšgÄ« f. `ambition'; Ku. umug, Ëšuk f. `desire, energy, courage'; N. umaá¹…ga `delight, joy'; OAw. umagaÃ¯ `overflows'; H. umgÄ• `boiling over, elated', umagnÄ• , umaÌƒgËš `to swell with joy', umag, umaÌƒg f. `elation'; -- M. umagá¹‡&etilde; `to search out, track' LM 298, but rather < *UNMÄ• RGATI.
Addenda: Ãºnmajjati. 2. *unmagna -- : OP. umakaá¹‡u, umakÄ• vaá¹‡u `to be delighted', P. umak f. `delight'.

Ãºnmatta 2111 Ãºnmatta1 `insane' AV., `drunk' MaitrUp., Ëšaka<-> YÄ• jÃ±. [âˆšMAD1]

Pa. ummatta -- , Ëšaka -- `mad', Pk. ummatta -- ; Mth. umat `wilful'; OM. umatÄ• yala `mad', Si. umatu `mad', umatuva `epilepsy'.

unmatta 2112 unmatta2 m. `the plant Datura' lex. [Same as UNMATTA -- 1?]
Pk. ummatta -- m.; Si. umatuva `the plant Stramonium' EGS 27.
unmathayati see next.

2113 *unmathyatÄ“ `is stirred up' 2. unmathayati `shakes, excites' BhP. 3. *unmÄ• thayati. [unmathnÄ• ti `disturbs, rouses' PÄ• rGrÌ¥., mathyÃ¡tÄ“ `is stirred' RV., mÄ• thayati MBh.: âˆšMANTH]
1. Pk. ummacchia -- `angry, bewildered', Ëšcha -- n. `anger', Ëšchavia -- `puffed up with pride'; Ku. umchyai `disgust, hate'; G. (Sorath where ch > s) umas f. `disgust, swoon'; M. umhÄ• s, ËšsÄ• , umÄ• s, ËšsÄ• m. `rising of any strong emotion, heaving of the stomach'.
2. Pk. ummahaá¹‡a -- `destroying'; H. Å«mahnÄ• , umËš `to boil up, overflow, exult'; -- Å«mnÄ• `to be exultant' more prob. than < *UNMADATI.
3. Pk. ummÄ• hia -- `destroyed'; H. umÄ• hnÄ• = Å«mahnÄ• , mÄ• hnÄ• `id.' or < MÄ• THAYATI; OG. umÄ• hyo, ËšÄ• yo `excited'.

unmada 2114 unmada `mad, drunk' KÄ• lid. or unmÄ• da -- `mad' BhP., m. `intoxication' MBh. [âˆšMAD1]
Pa. ummÄ• da -- m. `madness', Pk. ummÄ• ya -- m.; M. umÄ• `simple, unlearned'.

2115 *unmadati `is excited'. [mÃ¡datÄ“ Ved.: âˆšMAD1]
H. Å«mnÄ• `to be exultant, boil up' rather < Å«mahnÄ• < UNMATHAYATI.

Ãºnmadita 2116 Ãºnmadita `ecstatic, mad' RV. [âˆšMAD1]
Pk. ummaÃ¯a -- `mad, foolish'; Ku. umailo `beautiful'.

2117 unmardayati `rubs' SuÅ›r. [unmÃ¡rdana -- n. `essence for rubbing' ÅšBr.: âˆšMRÌ¥D1]
Pa. ummaddÄ“ti `rubs something on'; -- ext. with l: M. umdaá¸·á¹‡&etilde; `to stir and befoul (water), muddle', intr. `to heave, feel qualmish'.

unmala 2118 *unmala `free from dirt'. [MÃ¡LA --]
M. umaá¸·á¹‡&etilde; `to wash' LM 299, but rather < *UNMALATI.

2119 *unmalati `rubs'. 2. *unmÄ• layati [âˆš*MAL1]
1. Pk. ummalaá¹‡a -- n. `touching, rubbing'; M. umaá¸·á¹‡&etilde;, kuá¸• Ä• lÄ« dial. umaá¸·á¹‡Ã£Ì„ `to wash' (NTS vii 99 < un -- mard -- , but LM 299 < *UNMALA --).
2. Pk. ummÄ• liya -- `well polished'; M. umaá¸·á¹‡&etilde; tr. `to wash (clothes or vessels)'.

unmÄ• tha 2120 unmÄ• tha m. `shaking' Prab. [âˆšMANTH]
Pk. ummÄ• ha -- m. `destruction'; P. umÄ• hÃ£Ì„ m. `excessive joy, ambition'; H. umÄ• hÅ« m. `rapture'; OG. umÄ• ho m. `excitement'.
*unmÄ• thayati `excites' see *UNMATHYATÄ“.
unmÄ• da see UNMADA -- .

unmÄ• na 2121 unmÄ• na n. `weight, value' ÅšBr., `measure of height or length' VarBrÌ¥S. [âˆšMÄ•]
Pk. ummÄ• á¹‡a -- n. `measure'; Si. uman -- `thin stick used as a rafter &c.'; -- deriv. Ku. umÄ• á¹‡á¹‡o, amËš `to measure, test'; M. umÄ• á¹‡á¹‡&etilde;, umaá¹‡Ëš `to measure with, compare'.

2122 *unmÄ• nayati `gives leave to go (?)'. [âˆšMAN]
S. umÄ• á¹‡aá¹‡u `to escort anyone a short way on taking leave'.
*unmÄ• payati `measures' see *UNMÄ• YATÄ“.

unmÄ• pya 2123 *unmÄ• pya `without measure'. [MÄ• PYA --]
OM. umapa `unmeasurable'.

2124 *unmÄ• yatÄ“ `is measured'. 2. *unmÄ• payati `measures'. [Cf. unmÄ• ËŠ -- f. VS.: âˆšMÄ•]
1. Ku. amÄ• á¹‡o `to be contained, be held'; H. amÄ• nÄ• `to fit into'; --

semant. cf. *SAá¹• MÄ• PAYATI.
2. MB. umÄ• na `to weigh' ODBL 530.

unmÄ• rga 2125 unmÄ• rga m. `deviation from the way' MBh. [MÄ• RGA --]
Pa. ummagga -- m. `wrong way, side track, underground watercourse, conduit';
Pk. ummagga -- m. `wrong road, hole'; Si. umaá¹…, umaga `subterranean
passage, tunnel'.

2126 *unmÄ• rgati `searches out'. [Cf. MÄ• RGATI: MRÌ¥GÃ¡ -- , MÄ• RGA --]
M. umagá¹‡&etilde; `to search out, track', intr. `to become known', umagyÄ•
m. `a tracker' (LM 298 < *UNMAGNA --).

2127 unmÄ• rjayati, ÃºnmÄ• rá¹£á¹-i `makes smooth, polishes' AV. [âˆšMRÌ¥J]
M. umajÌˆá¹‡&etilde; `to understand thoroughly' cf. umaá¹- m. `clear
understanding' < ÃºNMRÌ¥á¹£á¹-A -- 1 and similar development s.vv. Å›UDDHI
-- , Å›UDHYATI. -- LM 298 < ÃºNMAJJATI; Panse JÃ±Ä• n 122 < ÃºDBUDHYATÄ“ with
m from samajÌˆá¹‡&etilde; < SAá¹• BUDHYATÄ“.
*unmÄ• layati `rubs' see *UNMALATI.

unmÄ• saka 2128 *unmÄ• saka `out of the proper month'. [MÄ• ËŠSA --]
Sh. (Lor.) amÄ• ËŠzo, f. -- e `prematurely born'.

2129 unmÄ«layati `opens' MBh., unmÄ«lati `opens (the eyes)' á¹¢aá¸• vBr. 2.
*unmÄ«lyatÄ“. [âˆšMÄ«L]
1. Pa. ummÄ«lÄ“ti `opens the eyes'; Pk. ummÄ«liya<-> `opened'; Wg. umili --
`to open the eyes' (aÄ• eÌ„Ìƒ umiliam 1 sg. pres.); M. umaá¸·á¹‡&etilde; `to
open, expand, loosen the skin of beans or grain by soaking',
unmaá¸·á¹‡&etilde; X Sk.; <-> with e replacing Ä« in tr.: H. umelnÄ• `to
open'; A. meliba `to open, spread out, let loose for grazing' < *umel -- ,
caus. melÄ• iba.
2. Pk. ummillaÃ¯ `is open, is expanded, is visible', pp. ummilliya -- ; G.
umalvuÌƒ `to be on the point of parturition (of animals)'; M.
umalá¹‡&etilde; intr. `to open, expand'.
*unmÄ«lyatÄ“ `is opened' see prec.
Addenda: unmÄ«layati: WPah.ká¹-g. meá¸·nÃµ `to let cattle loose for grazing'
(Ä“ for Ä« as in other caus. vbs.); B. melÄ• `to open'.

2129a *unmukna -- `freed'. [Cf. unmukta -- R., Ãºnmukti-<-> f. `deliverance'

ÅšBr.: âˆšMUC]
Pk. ummukka -- ; N. umkanu `to escape', caus. umkÄ• unu -- rather than <
*UTKRAMYATI.

unmukha 2130 unmukha `looking up' SuÅ›r., `expecting' R. [MÃºKHA --]
Pa. ummukha -- `looking up', Pk. ummuha -- ; Si. umuva `looking up, facing forward'.

2131 ÃºnmuÃ±cati `unfastens' RV., ËštÄ“ `gets loose' ÅšBr. [âˆšMUC]
M. umuÄ‹á¹‡&etilde; `to leave loose', numuÄ‹á¹‡&etilde; `not to loosen'.

2132 unmÅ«layati `eradicates'. [From unmÅ«la -- `pulled up by the roots' AitBr.: MÅ«ËŠLA --]
Pa. ummÅ«lÄ“ti `pulls up by the roots', Pk. ummÅ«lÄ“i, M. unmaá¸·á¹‡&etilde; (X Sk. for um --).

ÃºnmrÌ¥á¹£á¹-a 2133 ÃºnmrÌ¥á¹£á¹-a1 `stroked' TBr., `rubbed off' YÄ• jÃ±. 2. `*polished', `*made clear'. [âˆšMRÌ¥J]
1. Pk. ummuá¹-á¹-ha -- `touched'; Ku. umá¹-yÅ«á¹‡o `to rub dry'; -- X UDVARTANA -- q.v.
2. G. umaá¹-vuÌƒ `to appear, come to light', M. umaá¹-há¹‡&etilde;, Ëšaá¹-á¹‡&etilde; `id.', umÄ• á¹-, Ëšaá¹-, umÄ• á¹-hÄ• m. `clear appearance' LM 298.

unmrÌ¥á¹£á¹-a 2134 *unmrÌ¥á¹£á¹-a2 `lifted up'. [ÃºnmrÌ¥Å›ati `lifts up' RV., Pa. ummasati: âˆšMRÌ¥Å›]
M. umÄ• á¹-h `elevated', umÄ• á¹-hÄ• m. `an eminence, height'.

2135 *unmraká¹£ati `rubs' and *unmraká¹£aá¹‡a -- `rubbing'. [âˆšMRAKá¹£]
Ku. umakhá¹‡o `to rub a person's body with nettles in order to remove an enchantment', umkhaá¹‡ m. `act of so rubbing'.

2136 Ãºpa `up to, upon, above, near' RV.
Ash. oÌ„ÌƒÌƒ, oÌ„n adv. `up' (+ ?), oÄ“ uÅ¡t `upper lip', uai `that above' (<
*upaka -- ?); Kt. wÃ¥ adv. `up'; -- Wg. oÌ„i, oya adv. `up, above' poss. <
*UPÄ• DHI2.
UPAMÃ¡ -- , ÃºPARA -- , *UPPARA -- , UPÃ¡RI, *UPPARI; *UPÄ• DHI2.

upakanÄ«yas 2137 *upakanÄ«yas `next younger'. [Cf. upakaniá¹£á¹-hikÄ•  -- f. `finger next the little finger' &capamacr;Å›vGrÌ¥. and kÃ¡nÄ«yas-<-> `younger' RV., Pa. kaniya -- , Pk. kaá¹‡Ä«a -- , Ëšá¹‡Ä«asa -- : *KANA -- ] Pr. bangya, baÃ±a `younger, smaller' NTS xv 254 with (?).

2137a *upakara -- `strewing on, pile'. [Cf. Ãºpakirati `scatters upon' ÅšBr., Pa. upakiá¹‡á¹‡a -- : âˆšK&RCIRCLEMACR;1]
K. wÄ• r m. `putting or piling things over one another e.g. courses of bricks, layers of cloth).'

upakaraá¹‡a 2138 upakaraá¹‡a n. `implement' KÄ• tyÅšr., `doing a service' PaÃ±cat. [âˆšKRÌ¥1]
Pa. upakaraá¹‡a -- n. `help'; Pk. oÌ„araá¹‡a -- n. `means'; Si. uvÄ• raá¹‡a, uvarËš, vÄ• rËš `implement, material, provision' EGS 29.

2139 Ãºpakaroì„ti `takes care of' ÅšBr., `provides' Mn., `helps' R. [Cf. upaskurutÄ“ `adorns' PÄ• á¹‡.; âˆšKRÌ¥1]
Pa. upakaroì„ti `serves, helps', AÅ›. shah. upakaroti, kÄ• l. upakaleti, Pk. uvayarÄ“i; Ku. wairá¹‡o, ËšrÅ«á¹‡o `to adorn, decorate with jewels'; G. avervuÌƒ `to take care of, preserve', aver m. `care'.

upakÄ• á¹…ká¹£Ä• 2140 *upakÄ• á¹…ká¹£Ä• `desire'. [âˆšKÄ• á¹…Ká¹£]
G. uÌƒkh f. `desire'.

upakÄ• ra 2141 upakÄ• ra m. `help, use' MBh., `embellishment (as a gate with garlands)' SuÅ›r. [âˆšKRÌ¥1]
Pa. upakÄ• ra -- m. `help, service'; Pk. uvayÄ• ra -- , uÄ• ra -- , oì„Ä• ra -- m. `help, kindness'; PaÅ¡. wÄ• r, wÄ• rÃ¤i, wÄ• ryÅ« `for

the sake of' nom., obl. and dat. of *wÄ• r `benefit' IIFL iii 3, 188; K. wÄ• r `fitting result, satisfactory condition', adj. `fitting, suitable'; Ku. wÄ• ro `mutual help, making up of loss, compensating, profit'; MB. uÄ• rÄ« `adorned pavilion' ODBL 325; Si. vahara `help' (uvÄ• ra `help' â†• Pa., uvasara â†• Pa. upacÄ• ra -- ?).
UPAKÄ• RAKA -- , UPAKÄ• RIá¹‡Ä« -- .

upakÄ• raka 2142 upakÄ• raka `serviceable, requisite' Hit. [UPAKÄ• RA --]
Pa. upakÄ• raka -- ; Pk. uvayÄ• raya -- , uaÄ• raa -- `helpful, useful'; Or. uÄ• rÄ•  `cheap'.

upakÄ• riá¹‡Ä« 2143 upakÄ• riá¹‡Ä« f. adj. `helping' MBh. [UPAKÄ• RA --]
Pa. upakÄ• rin -- m. `benefactor', Pk. uvayÄ• ri -- `helping'; -- K. wÄ• reÃ± f. `midwife' more prob. < UPACÄ• RIá¹‡Ä« -- .

upakÄ• la 2144 *upakÄ• la `summer'. [Semant. cf. Psht. psarlai `spring' < *upa -- sarada -- ka -- (where sarad -- is `summer') and similar time and season names in Sk.: upaparvan<-> `the day before the Parvan', upapÅ«rvarÄ• tram `towards the beginning of night': EVP 60. Did KÄ• LÃ¡ -- 2 which gives `year' in Sh. mean `autumn' or `winter'?]
Sh. gil. uvÄ• lá¹· m., pales. wÄ• alo m., jij. É”vÄ• lu m., koh. gur. vÄ• lá¹· m. `summer'.

upakuá¹‡á¸• ala 2145 *upakuá¹‡á¸• ala `up to the full circle'? [KUá¹‡á¸• ALA --]
G. uÌƒá¸• aá¸· n.f. `clasping with both arms, double armful, lap': just as doubtfully < *UPAMAá¹‡á¸• ALA -- with which phon. it would merge.

upakÅ«pya 2146 *upakÅ«pya `a small well'. [upakÅ«pa -- m. lex., KÅ«ËŠPYA -- : KÅ«ËŠPA -- 1]
N. opi `a small well'.

upakrÌ¥kÄ• á¹-Ä« 2147 *upakrÌ¥kÄ• á¹-Ä« `part near the back of the neck'. [KRÌ¥KÄ• á¹-IKÄ• --]
G. oá¹›i f. `hinder part of the neck'?

upakrÌ¥ta 2148 upakrÌ¥ta `helped' PÄ• á¹‡., n. `help, favour' KÄ• lid. [Cf.

upaskrÌ¥ta -- `adorned' MBh., Pa. upakkhata -- `helped': âˆšKRÌ¥1]
Pk. uvagia -- , Ëšgaya -- `helped'; Si. vahala `help' (EGS 60 < UPAKÄ• RA --
).

upakrÌ¥tya 2149 *upakrÌ¥tya `to be helped'. [Cf. *PRATIKRÌ¥TYA -- :
âˆšKRÌ¥1]
Ku. waÄ©co, waÄ©jo `lending, loan'?

upakrama 2150 upakrama m. `approach, plan' MBh. [âˆšKRAM]
Pa. upakkama -- m.; Pk. uvakkama -- m. `effort, knowledge, certainty'; -- H.
ukwÃ£Ì„ `conjecturally, at a guess'?
*upaká¹£akta -- `arrived' see next.

2151 *upaká¹£ajyati `approaches'. 2. *upaká¹£akta -- . 3. *upaká¹£Ä• jayati.
[âˆšKá¹£AJ]
1. Sh. Å-cÌ£haÄ• Ã³Ä-kiÌ¯, 3rd sg. pres. Å-cÌ£hÄ• ËŠÄ• eÌ†i `to arrive' as
anal. reformation from *ucÌ£haÇ° -- after pret., see fol. Deriv. caus.
Å-cÌ£haÌ¯carÃ³Ä-kiÌ¯ `to conduct, send'. J. Bloch BSL 51, 11 wrongly gives
uch -- and derives < Ä• ËŠGACCHATI.
2. Sh. 3 sg. pret. Å-cÌ£hÄ• ËŠtÅ- `he arrived'.
3. Sh. Å-cÌ£hayÃ³Ä-kiÌ¯, 3 sg. pres. ucÌ£hÄ• ËŠyeÌ†i `to send, conduct'.
Ãºpaká¹£arati see next.

2152 *upaká¹£alati `pours over'. [Ãºpaká¹£arati `flows towards' RV.:
âˆšKá¹£AL]
OM. usalaá¹‡eá¹• intr. `to splutter and splash'.
*upaká¹£Ä• jayati `causes to arrive' see *UPAKá¹£AJYATI.
upaga -- `approaching' &capamacr;p., `relating to' MBh. [âˆšGAM] PAROÌ„PAGA
-- .

upagarhaá¹‡a 2153 *upagarhaá¹‡a `blaming'. [âˆšGARH]
H. urihnÄ• m. `reproof, reproach'.

2154 *upagirati `swallows'. [Cf. upagilÄ“t SuÅ›r.: âˆšG&RCIRCLEMACR;2]
Si. uranavÄ• `to imbibe, suck in', div uËš `to swear an oath'; or poss. <
AVAGIRATÄ“.
upagilati see *upagirati. [âˆšgal2]

upagÄ«ti 2155 upagÄ«ti f. `a variety of Ä• ryÄ• metre'. [Cf. upagÄ«thÃ¡ -- n. MaitrS., upagÄ• tÅ•ÌŠ -- m. `one who accompanies the song of udgÄ• tá¹›' TS.: âˆšGAI]
Pk. uvagÄ«ya -- n. `song'; G. ovÄ« f. `a partic. metre'; M. ovÄ« f. `light air sung by women while grinding'.

2156 *upagrÌ¥bhÄ• yati, ÃºpagrÌ¥há¹‡Ä• ti `seizes from below' AV., `collects' TS., `takes possession of' MBh. 2. *upaghrÌ¥pta -- . [âˆšGRAH]
1. Pa. upagaá¹‡hÄ• ti `takes up for meditation', Pk. uvaggaha -- m. `taking', uvaggahia -- `set up'; Ash. wagÄ• ËŠ<-> `to seize, take away, lift up'; Kt. waga -- `to seize'; Bashg. wag -- , rag -- `to demand, require'. (NTS ii 282 < ava -- grah -- in avagrÌ¥há¹‡Ä• ti `divides' SuÅ›r., Pk. oÌ„giá¹‡haÃ¯ `understands').
2. Preterites: Ash. wagÃºtÃ¤, Kt. waxtÃ¤, Bashg. awÉ™gutÄ• .

upagraha 2157 upagraha m. `a handful (of kuÅ›a grass)' KÄ• tyÅšr. [Cf. upagrahaá¹‡a -- n. `act of seizing' ib.: âˆšGRAH]
Pk. uvaggaha -- m. `seizing'; G. oghÉ” m. `bundle of cut crops, stook, bundle of woollen thread'. -- Mth. (SBhagalpur) bagahÄ• `short rope joining lift rope to bucket of water lift'?
*upaghrÌ¥pta -- `seized' see *UPAGRÌ¥BHÄ• YATI.

2158 *upaghrÄ• yati `smells at'. [Cf. upaghrÄ• ËŠyam `smelling at' MaitrS., ÃºpaghrÄ• payati `causes to smell at' TS. upajaghrau `kissed' KÄ• lid. âˆšGHRÄ•]
Pa. upagghÄ• yati `smells at, kisses'; Ku. wagÄ• á¹‡o `to be satiated, be full, get puffed up'; -- or < *AVAGHRÄ• YATI.

upacaya 2159 upacaya m. `accumulation, prosperity' MBh. [âˆšCI1]
Pa. upacaya -- m. `heap'; Pk. uvacaya -- `accumulation, increase'; K. way m. `sufficient rice for the food of a whole household'; L. oyÄ• m. `a cotton picking day, a turn of picking'; OM. uvÄ• ya m. `prosperity, ease'.

upacÃ¡ra 2160 upacÃ¡ra m. `approach' ÅšBr., `attendance' SuÅ›r. [Cf. UPACÄ• RÃ¡ -- m. `present' lex.: âˆšCAR]
Or. uri `present sent to a friend's house on a ceremonial occasion': semant. cf. H. bheá¹- `meeting, present'.

2161 Ãºpacarati `approaches' RV., `attends' ÅšBr. [âˆšCAR]
Pa. upacarati `deals with'; Pk. uvayaraÃ¯ `serves, attends'; -- Ku. uriá¹‡o
`to be about to occur, impend, be cloudy'?

2162 *upacÄ• yayati `heaps up'. [ÃºpacinoÌ„ti `heaps up' TS., Pa. upacinÄ• ti;
Pk. uvacayaá¹‡a -- n. `growth'; cÄ• yayati, cÄ• payati PÄ• á¹‡.: âˆšCI1]
OM. uÄ• iá¹‡eá¹• `to be satisfied'. -- See UPACÄ«YATÄ“.

upacÄ• rÃ¡ 2163 upacÄ• rÃ¡ m. `approach, behaviour, service' ÅšBr. [âˆšCAR]
Pa. upacÄ• ra -- m.; Pk. uvaÄ• ra -- , uÄ• ra -- m. `attendance, worship'; --
A. orÄ• `an attempt to sing and dance'?
UPACÄ• RIá¹‡Ä« -- .

upacÄ• riá¹‡Ä« 2164 upacÄ• riá¹‡Ä« f. adj. `serving, attending on' MaitrS.
[UPACÄ• RA --]
K. wÄ• reÃ± f. `midwife' more prob. than < UPAKÄ• RIá¹‡Ä«<-> with which phon.
it merges.

upacÃ-t 2165 upacÃ-t f. `a partic. disease, a kind of swelling' VS. [âˆšCI1]
K. viv f. `disease of which the symptom is pustules in throat, tongue and
palate' phonet. difficult (*uvi -- > *uiv -- ?): poss. < VIPAD -- .
upacita -- see UPACÄ«YATÄ“.
upacÄ«ËŠka -- see UPADÄ«ËŠKA -- .

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2166 upacÄ«yatÄ“ `is heaped together, is strong, succeeds' MBh. 2. upacita
-- `heaped up, prosperous' MBh., `strong, fat' SuÅ›r. [âˆšCI1]
1. K. wuyun `to be sufficient, be the right amount', wayun `to be wholesome
(of food)'.

2. Pa. upacita -- `heaped up, conserved (of body)'; Pk. uvaÃ¯ya -- `well -- nourished, fat'; K. woyu pp. of wayun.

upacchada 2167 upacchada `cover' Apte. [Cf. upacchanna -- `covered' MBh. and upÄ• nÃ¡h -- for upa -- in `shoe' :âˆšCHAD1]
Ash. waÄ‹Ã¡ `shoe', Kt. wÉ™Ä‹Ä• ÌŠ, Wg. waÄ‹Ä• ËŠ, Bashg. vaÄ‹Ä• , Pr. vÉ™ze/l, Dm. baÌ‚aÄ‹aÌ‚i (NTS xvii 308 < avacchada --).

upacchadana 2168 *upacchadana `covering'. [âˆšCHAD1]
Or. uchaá¹‡Ä• , uchuá¹‡Ä• `eaves of a house' (see also UPACCHANNA --).

upacchanna 2169 upacchanna `covered' MBh. [âˆšCHAD1]
Or. uchanÄ• `eaves of a house' (see also *UPACCHADANA -- ); -- Kho. paÄ• hÄ• ËŠn `disappeared, hidden' Belvalkar Vol 94 with very early loss of u -- ?

2170 *upacchÄ• dayati `covers'. [âˆšCHAD1]
Or. uchÄ• ibÄ• `to spread (a mat or bedding)'.
upajÃ-hvikÄ• -- see UPADÄ«ËŠKA -- .
upajÄ«ËŠka -- see UPADÄ«ËŠKA -- .

upajÃ±Ä• 2171 upajÃ±Ä• f. `invented knowledge' PÄ• á¹‡. 2. *upajÃ±Ä• na -- . [Cf. ÃºpajÃ±Ä• ta -- `ascertained' ÅšBr., Pa. upaÃ±Ã±Ä• ta -- : âˆšJÃ±Ä•]
1. S. uhuÃ±u m. `sign, token' (-- h -- ?).
2. S. uhuÃ±Ä• á¹‡u, oÃ±Ëš m. `sign, indication'.
*upajÃ±Ä• na -- `sign' see prec.

upaá¹-á¹-hiá¹…ga 2172 *upaá¹-á¹-hiá¹…ga `prop'. [*á¹-HIá¹…GA --]
H. uá¹-haá¹…gnÄ• `to rest on', uá¹-haá¹…gan, uá¹-hgan, uá¸• haá¹…gan m. `prop, support'; G. uá¹-haÌƒgvuÌƒ `to lean against'; M. uá¹-hÄ©gá¹‡&etilde;, uá¹-haÌƒgËš `to lean against', uá¹-hÄ©gá¹‡&etilde;, uá¹-haÌƒgËš, uá¹-haÌƒgaá¹‡ n. `prop'.

upatapta 2173 upatapta `hot' MBh., `ill' KÄ• tyÅšr. [âˆšTAP]
N. autÄ• unu `to be feverish, be anxious, look forward to feverishly or anxiously'; Ko. ota `sunshine' (Katre FOK 170 â†• Sk. Ä• tapa --).

2174 *upatapti `heat, exertion'. [âˆšTAP]

Kt. bÃ¤tot `work' NTS ii 262.

2175 ÃºpatapyatÄ“ `is heated' AV. [âˆšTAP]
Pa. upatappati `is vexed'; K. wupun `to burn internally (heap of cowdung, pile of wood or straw, &c.), ferment internally, feel inward wrath'; M. op, opá¸·Ä« f. `mild morning, winter sunshine'.
*upatarpati see *UTTARPATI.

2176 *upatimyati `wets'. [For upa with a verb `to wet' cf. ÃºpoÌ„natti ÅšBr., ÃºPOÌ„TTA -- : âˆšTIM]
L. ummaá¹‡ `to be soaked', umÄ• vaá¹‡ `to soak', awÄ• á¹‡. ummuá¹‡ `to ooze out', caus. umÄ• vuá¹‡.
Ãºpatiá¹£á¹-hati see *UPASTHÄ• TI.

2176a â€ upadarÅ›ayati `causes to appear, illudes' KathÄ• s., `illustrates' YÄ• jÃ±., ÃºpadadarÅ›a -- RV. [âˆšDRÌ¥Å›]
Pa. upadaá¹• sÄ“ti `causes to appear', Pk. uvadaá¹• saÃ¯ `shows'; WPah.kc. baÅ›i adv. `like, as' Him.I 136.

upadÄ• na 2177 upadÄ• na n. `gift' lex. [Cf. upadÄ• ËŠ -- `giving' VS., Pa. upadÄ• yaka -- : âˆšDÄ• 1]
M. vÄ• á¹‡ m. `religious gift to a brahman' Panse JÃ±Ä• n 546.

upadÄ«ËŠka 2178 upadÄ«ËŠka m., ËškÄ• -- f. `species of ant' ÅšBr., upacÄ«ËŠka -- m. AV. (Ppp.), upajÄ«ËŠka -- m. AV. 2. uddÄ“hikÄ• -- f. `white ant' HÄ• r. 3. upadÄ“hikÄ• -- f. lex. [With uddÄ“hikÄ• -- which is poss. ancient Bartholomae AirWb 411 compares Av. uzdaÄ“za -- m. `piling up earth', uzdaÄ“zay -- m. `wall'. But in addition to the preceding cf. also upajÃ-hvikÄ• -- f. RV., upadÄ«pikÄ• -- , uddÄ«pikÄ• -- , upÄ• dikÄ• -- , utpÄ• dikÄ• -- f. lex. This variety of forms was attributed by Wackernagel AiGr ii 1, 11 with lit., and ii 2, 316 to popular etymology. Taboo also prob. played a part. Very aberrant Pk. oÌ„liá¹• bhÄ• -- perh. infl. by oÌ„liá¹• paÃ¯ `smears']
1. Pa. upacikÄ• -- f. `white ant, termite'; Pk. uvaÃ¯ya<-> m., ËšyÄ• -- f., oÌ„vËš m.f. `a sort of insect'; A. uÌƒi `termite', B. Or. ui, M. unhÄ« (X ÃºpacinoÌ„ti?).
2. Pk. uddÄ“hÄ« -- , ËšhiyÄ• -- f. `termite', S. uá¸• Ì ohÄ« f., G. udhai, udhÄ• i f., M. udhaÄ«, udaÄ« f.; -- deriv. G. udhÄ• eluÌƒ `eaten by termites';

M. udhel `pockpitted'.
3. Pk. uvadÄ“hÄ« -- `termite', Si. vÄ“yÄ• ; -- Si. kan -- vÄ• Ì¤ya `earwig'?
*SITOÌ„PADÄ«KÄ• -- .
upadÄ«pikÄ• -- see UPADÄ«ËŠKA -- .
Addenda: upadÄ«ËŠka -- . 2. uddÄ“hikÄ• -- : S.kcch. audhaÄ«, auá¸• aÄ« f. `termite'.

2178a *upadÅ«yatÄ“ Add. 14326.

upadrÌ¥ti 2179 *upadrÌ¥ti `a smaller skin'. [DÅ•ÌŠTI --]
S. oÄ« f. `small water bag'; -- doubtful, or poss. < AUDIKÄ• -- .
upadÄ“hikÄ• -- see UPADÄ«ËŠKA -- .

upadrava 2180 upadrava m. `calamity, violence' MBh. [âˆšDRU]
Pa. upaddava -- m. `calamity, oppression', Pk. uvaddava -- m.; M. udav m. `mighty deeds (in a bad sense)'. -- N. oli `disaster' < *upadlava -- ??

2181 Ãºpadravati `rushes at, attacks' RV. 2. *upadrÄ• vayati `causes to be attacked'. [âˆšDRU]
1. Pa. upaddavati `annoys', Pk. uvaddavaÃ¯ `attacks, harasses'; M. udavá¹‡&etilde; `to perform exploits and achievements (said ironically and reproachfully)', also udhavá¹‡&etilde; < *UDDHÄ• VATI?
2. L. udrÄ• vaá¹‡ `to confuse, confound, perplex' or < < *UDDRÄ• VAYATI.
*upadrÄ• vayati `causes to be attacked' see prec.

upadviá¹£á¹-a 2182 *upadviá¹£á¹-a `hated'. [Cf. Av. upatÌ°biÅ¡toÌ„ `hurt, insulted': âˆšDVIá¹£]
H. ubÄ«á¹-hnÄ• , ubiá¹-hËš `to cease to be liked, become unpleasant through being sated, become unattractive through over -- use (esp. of over -- indulgence in sexual relations)'.

upadhÄ• ra 2183 *upadhÄ• ra `supporting'. [âˆšDHRÌ¥]
Pk. uvahÄ• ra -- m. `spreading'; K. wÄ• r m. `putting or piling things over each other (as courses of bricks)', wÄ• r thawun `to keep, retain', wÃ´ru m. `the having a fixed residence or post'; G. vhÄ• r, vÄ• r m. `support, help'; <-> OAw. uhÄ• ra `curtain'?

2184 upadhÄ• rayati `supports, holds up, reflects on' MBh. [âˆšDHRÌ¥]

Pa. upadhÄ• rÄ“ti `reflects'; Pk. uvadhÄ• riya -- `held up', Or. uhÄ• ribÄ• `to lift a weapon for striking'.

upadhmÄ• ËŠna 2185 upadhmÄ• ËŠna n. `breathing or blowing on' AV. [âˆšDHAM]
G. udhÄ• n n. `asthma': why n? Very doubtful; -- N. obhÄ• nu `dry' rather < UDVÄ• NA -- 1.

2186 Ãºpanayati `brings near' RV. [âˆšNÄ«]
Pk. uvaá¹‡Ä“i; Gy. as. (karaÄ• i) vanam `I carry' JGLS new ser. ii 332.

upaniká¹£Ä“pa 2187 upaniká¹£Ä“pa m. `deposit' YÄ• jÃ±. [âˆšKá¹£IP]
Pa. upanikkhÄ“pa -- m. `deposit, pledge', Pk. uvaá¹‡ikkhÄ“va -- m., OSi. uvanikeva.

upanimantrÄ• 2188 *upanimantrÄ• `invitation'. [Cf. upanimantrayati `invites' MBh.: MÃ¡NTRA --]
MIA. *ubanimandrÄ• -- â†’ Psht. blandrÉ™ f. `invitation, entertainment'.

2188a â€ *upapacati `overcooks'. [âˆšPAC]
Pa. upapacciyamÄ• na -- `being boiled out'; Md. udanÄ« `puts on to cook'?

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2189 Ãºpapatati `hastens towards' RV. 2. Caus. *upapÄ• tayati. [âˆšPAT]
1. P. vaá¹›nÄ• , EP. baá¹›nÄ• `to enter' with MIA. -- á¹- -- .
2. P. vÄ• á¹›nÄ• , EP. bÄ• á¹›nÄ• `to cause to enter'.

upapatÃ- 2190 upapatÃ- m. `paramour' VS. [PÃ¡TI --]
Wg. wawá¸—, wawá¸—i `wife's brother, sister's husband' semant. difficult (< `*husband's brother'?); -- Kho. (Lor.) wÄ“iru, woÌ„ru `paramour' -- u phon.

difficult, poss. < *UPAVARAKA -- .

2191 ÃºpapadyatÄ“ `goes towards, attacks' AV., `approaches for help' AitBr., `enters' MBh., `is produced' KauÅ›., `is suitable' MBh. 2. upapanna -- YÄ• jÃ±. [âˆšPAD1]
1. Pa. upapajjati `originates'; Pk. uvavajjaÃ¯ `is produced, is fitting'; M. ojÌˆá¹‡&etilde;, vajÌˆá¹‡&etilde; `to get careful treatment', ojÌˆaviá¹‡&etilde;, vajÌˆËš `to perform or finish carefully'.
2. Pa. upapanna -- `reborn'; Pk. uvavaá¹‡á¹‡a -- `produced, sent'; OB. anuanÄ• `unborn'; OSi. uvanaka `produced, obtained'.
Si. vadinavÄ• , van rather < Ä• PADYATÄ“, Ä• PANNA -- , but not with ES 78 < VRÃ¡JATI.
upapanna -- see prec.
*upapÄ• tayati `makes fly towards' see ÃºPAPATATI.

upapÄ• ra 2192 *upapÄ• ra `near the bank'. [PÄ• RÃ¡ -- 1]
G. uÄ• rÉ” m. `unfrequented part on a river bank'.
upapÄ• rÅ›va -- m. `shoulder, flank' MBh. [Cf. upaparÅ›ukÄ• -- f. `false rib': PÄ• RÅ›VÃ¡ --]
*UPAPÄ• RÅ›VÄ• á¹…GA -- .

upapÄ• rÅ›vÄ• á¹…ga 2193 *upapÄ• rÅ›vÄ• á¹…ga `shoulder, limb'. [UPAPÄ• RÅ›VA -- , Ã¡á¹…GA --]
Dm. waá¹£&acircacute;á¹…, Ëšá¹£oá¹… `wing'.

upapiá¸• ikÄ• 2194 *upapiá¸• ikÄ• `small abscess, pimple'. [PIá¸• AKA --]
K. vÄ«rÃ¼ f. `group of small pimples on the face in adolescence'?

upapura 2195 upapura n. `suburb' lex., ËšrÄ« -- f. BhP. [PURA --]
Wg. (or Ningalami) WurÅ«ËŠ `name of a hamlet' NTS xvii 323.

2196 upaprÃ¡hiá¹‡oÌ„ti `sends away' AV. [âˆšHI]
S. upiá¹‡Ä• iá¹‡u `to accompany anyone a short way on taking leave'.

2197 upaprÄ“ká¹£atÄ“ `overlooks, disregards' MBh. [âˆšÄ«Ká¹£]
B. upekhÄ• `to despise' (ODBL 874 wrongly < utprÄ“ká¹£atÄ“ `regards'); OMth. upekhaÃ¯ `neglects'; Mth. upekhab `to throw away'.
*upabadhyatÄ“ `is tied' see next.

2198 upabandhati, ÃºpabadhnÄ• ti `ties up' ÅšBr. 2. *upabadhyatÄ“. [âˆšBANDH]
1. PaÅ¡. wand -- , wÄ• Ëš `to make, build; to be formed' or < AVABANDHATI:
IIFL iii 3, 186 < upa -- or udÄ• -- bandh<-> with double query.
2. L. vajjhaá¹‡ `to seize', vajjhÄ• m. `handle'.

2199 ÃºpabrÅ«tÄ“ (once act. -- abravam) `speaks, addresses, invokes' RV.
[âˆšBRÅ«]
L. ubbaraá¹‡, awÄ• á¹‡. ubburuá¹‡ `to speak'; P. ubarnÄ• `to be sounded'; --
or < ÃºDBRUVATÄ“. -- Cf. also Pk. uvvÄ• laÃ¯ `says' poss. < *UDVÄ• RAYATI
`opens'.

2199a â€ ÃºpabharatÄ“ `brings near' RV., `bears' Kir. [âˆšBHRÌ¥]
Md. uranÄ« `carries (a child)'.

upabhÅ«mistha 2200 *upabhÅ«mistha `being on the ground'. [BHÅ«ËŠMI -- , STHA
--]
Kt. bÉ™byÃ¼mstÉ™ `snake' NTS ii 26.

upamÃ¡ 2201 upamÃ¡ `uppermost' RV. [ÃºPA]
Wg. oÌ„m, oÌ„em `upper', Kt. oÌ„m; -- Sh. (Lor.) am `up, up valley', amu
`from above', amino `upper, higher up the valley' with special phon.
development in an adverbial word of um -- > am -- ?
*upamaá¹‡á¸• ala -- `up to the full circle'? [MÃ¡á¹‡á¸• ALA --]
See *UPAKUá¹‡á¸• ALA -- .

2202 *upamardati `rubs'. [upamrÌ¥dnÄ• ti `grazes' VarBrÌ¥S.: âˆšMRÌ¥D]
Or. uá¹‡á¸• ibÄ• `to grope for' or < AVAMARDATI. -- See also *Ä• DHÅ«á¹‡á¸• H
-- .

upamÄ• ËŠ 2203 upamÄ• ËŠ f. `comparison, likeness' ÅšBr. [âˆšMÄ• 2]
Pa. upamÄ• -- f., Pk. uvamÄ• -- f.; Si. uvama `figure, comparison'.

2204 ÃºpamuÃ±catÄ“ `puts on (shoes)' TS. 2. *upamuÃ±cana- n. [âˆšMUC]
1. PaÅ¡. lauá¹›. manÇ° -- shut. banÇ° -- `to dress' IIFL iii 3, 121.
2. PaÅ¡. lauá¹›. manÇ°anÄ• ËŠ m. (pl. ?), ar. maÌƒÅ¾aná¹“, kuá¹›. mÃµzonÃ³
`dress, clothes'.
*upamuÃ±cana -- `clothing' see prec.

upamÅ«rdhan 2205 *upamÅ«rdhan `on the head'. [MÅ«RDHÃ¡N --]
G. uÌƒá¸• haá¹‡ n., uÌƒá¸• há¹‡Ä« f., uá¸• hÄ• á¹‡Ä«yuÌƒ n. `a piece of cloth wrapped round the head under a burden, cushion for burden on the head'.

2206 Ãºpayacchati `lays hold of, takes' RV. or *upÄ• yacchati cf. Ä• ËŠYACCHATI. [âˆšYAM]
PaÅ¡. chil. waÄ‹ -- `to bring'.

2207 ÃºpayÄ• ti, upÄ• ËŠyÄ• ti `approaches' RV. [âˆšYÄ•]
Pa. upayÄ• ti, Pk. uvayÄ• i, pp. uvÄ• yÄ• ya -- , uyÄ• ya -- ; Sh. vayÃ³Ä-kiÌ¯ `to come', 1st sg. fut. vÄ• m; -- or < AVÄ• PAYATI with pret. vÄƒtÅ- < AVÄ• PTA -- .

upara 2208 upara `lower, nearer, later' RV. 2. *uparalla- `upper'. Cf. *UPPARA -- , *UPPARALLA -- . [ÃºPA]
1. Pk. uvaraga -- m. `upper room'.
2. Dm. Phal. rÄ• l `above'?

Ãºparakta 2209 Ãºparakta `dyed, reddened' ÅšBr. [âˆšRAÃ±J]
Pk. uvaratta -- `reddened'; Niá¹…g. wartÉ™Ì• . `red' -- Woá¹-. latÃºr, f. ËštÃ-r, Gaw. luturÃ¡ even if X Lá¹“HITA -- are still obscure.

2210 uparacayati `forms, constructs' KÄ• d. [âˆšRAC]
Pa. uparacita -- `formed'; PaÅ¡. or -- `to build' (IIFL iii 3, 15 caus. of ur(r) -- `to rise'? -- see ÃºDÄ«RTÄ“); -- very doubtful.

2211 *uparaá¹-ati `shouts to'. [Ãºpa with `to call' cf. ÃºpahvayatÄ“ RV., upÄ• rudati Bhaá¹-á¹-.: âˆšRAá¹-]
M. oraá¸• á¹‡&etilde;, varËš `to shout'.
uparathyÄ• -- `by -- road' R. see VIRATHYÄ• -- . [RÃ¡THA --]

2212 *uparandhyatÄ“ `is cooked'. [Cf. uparandhayati `torments' BhP.: âˆšRANDH]
Kho. (Lor.) wÉ™re_nÇ°ik, wrÉ™nÇ°ik `to be fried in oil, spit or crackle in pot, bubble and boil (of meat, fat or ghee, not water), be roasted'.

uparamaá¹‡a 2213 uparamaá¹‡a n. `stopping' VedÄ• ntas. [âˆšRAM]

K. wurunu m. `a kind of prop which a coolie uses to support his load when he halts' < *wurumunu?

2214 *uparamyati `ceases'. [Ãºparamati TS., Pa. uparamati, Pk. uvaramaÃ¯: âˆšRAM]
M. varamá¹‡&etilde; `to abate, go down, be mitigated (of pain)'.

uparÄ• ja 2215 uparÄ• ja m. `viceroy' PÄ• á¹‡. [RÄ• ËŠJAN --]
Pa. uparÄ• jÄ• m.; Si. varada `crown prince, co -- ruler, viceroy'.

uparÄ• á¹-a 2216 *uparÄ• á¹-a `shouting to'. [âˆšRAá¹-]
Or. urÄ• á¹›i `loud cry'; M. oraá¸• , varËš, orá¸• Ä• , varËš m. `shouting'.
*uparÄ• tra -- `overnight' see APARARÄ• TRÃ¡ -- .

2217 *uparÄ• dhyati `favours'. [uparÄ• dhaya -- `propitiating' PÄ• á¹‡.]
PaÅ¡. waraz -- `to protect, keep, feed' IIFL iii 3, 189.

2218 upÃ¡ri adv. `above' RV. [ÃºPA]
Pa. upari, Pk. uvari, Ëšriá¹• , uari, Ëšriá¹• , avari, Ëšriá¹• , NiDoc. uvari;
Wg. wari adv. `above, higher up the valley', warskÉ™ `the one above'; OG. vari `on, above'; M. var, varÄ« `on, up to', vartÄ• , varÄ«l, varlÄ• adj. `superior, being above'. -- See *UPPARI.
UPÃ¡RIá¹£á¹-Ä• T, UPARIá¹£á¹-HA -- .
upÃ¡riá¹£á¹-Ä• t `from above' RV. [UPÃ¡RI]
X ADHÃ¡STÄ• T q.v.

2218a â€ *uparika -- `upper'. [UPÃ¡RI]
Md. veri `leader, possessor' (verikam `rÃ©gime', veriraÅ™ `capital').

2218b â€ *uparic -- : Kho. peÄ‹h -- `to abandon' < *pehÄ‹ -- < *perc -- < *uparic -- BKhoT 72 rather < PARITYAJATI as in CDIAL.

upariá¹£á¹-ha 2219 upariá¹£á¹-ha `staying above' R., Ëšistha -- MaitrUp. [UPÃ¡RI, STHA --]
Bi. (Gaya and Patna) bareá¹-hÄ• `upper bar of pillars supporting a smith's bellows'.

uparuká¹£a 2220 *uparuká¹£a `small tree'. [*RUKá¹£A --]
OSi. uvaruk `smaller trees'.
uparudhyatÄ“ see next.

2221 uparundhati `obstructs', Ãºparuá¹‡addhi ÅšBr. 2. Pass. uparudhyatÄ“. [âˆšRUDH2]
1. Pa. uparundhati, Pk. uvaruá¹• dhaÃ¯; -- anal. pres. st. formed from uparuddha -- (after type thaddha -- : thaá¹• bhaÃ¯) in Pk. ruá¹• bhaÃ¯: Or. urumbhibÄ• `to obstruct, be pent up'; M. varaÌƒbhÄ• , ËšaÌƒbÄ• , varbhÄ• , oraÌƒbÄ• m. `mound or ridge of earth'.
2. Pa. uparujjhati `is stopped', Pk. uarujjhadi; S. urjhaá¹‡u `to be tangled'; P. uljhaá¹‡Ä• , alËš `to be entangled', Ku. aljÄ«á¹‡o, N. aljhanu; Or. aljhibÄ• `to stop at a place' (lw. with -- l -- ?); Bhoj. arujhal `to entangle'; OAw. arujhaÃ¯ `is entangled' H. urajhnÄ• , ulaËš, arujhnÄ• , aluËš, arajhnÄ• , ilaËš; G. urajhvuÌƒ, urajvuÌƒ `to hang, project', urjhÄ• vuÌƒ `to be perplexed'. -- Poss. some forms with a<-> have collided with Ä• RUDHYATÄ“.
*uparÄ“cati `leaves' see ÃºDRICYATÄ“.

uparoÌ„dha 2222 uparoÌ„dha m. `obstruction' MBh. [âˆšRUDH2]
Pa. uparoÌ„dha -- m., Pk. uvaroÌ„ha -- , uaËš, uaroÌ„a -- m.; Or. urÄ• `earthen pot tied to a palm tree to collect toddy juice, cross beam of a thatched house'; -- ext. with l: M. uroá¸·Ä« f. `bank thrown up in a field by a surveyor to mark the boundary'.

Ãºpala 2223 Ãºpala m. `stone, rock' MBh., Ëšaka -- m. `precious stone' SuÅ›r., `upper millstone (?)' in upala -- praká¹£Ã-n<-> RV., ÃºpalÄ• -- f. `upper and smaller millstone' ÅšBr. 2. *upalla -- . 3. *pala -- or *palla -- . [EWAi 106 l -- form of ÃºPARA -- ; but more general meaning `rock, stone' suggests another origin. Then upalÄ• -- f. might be primarily the smaller of

the two millstones, but influenced semant. by Ãºpara --]
1. Pa. upala -- m. `stone', Pk. uvala -- m.; -- semant. cf. AÅ›Ã¡NI -- : P. olÄ• m. `hailstone', Ku. wÄ• lo; Bhoj. olÄ• `frost'; OAw. olÄ• `hailstone', H. olÄ• m.: all these poss. < *upalla -- below.
2. G. oluÌƒ n. `hailstone'; -- semant. cf. dantaÅ›arkarÄ• <-> f. `tartar on teeth': Pk. ullÄ« -- f. `tartar', Ku. ulo m., G. oli, uli f. `dry saliva on tongue'.
3. K. pal m. `boulder, rock'; WPah. bhal. pal, pall m. `slab of stone, upper millstone', palá¹›i f. `stone mortar for grinding salt'. -- PaÅ¡. phal f. `stone for pelletbow'?
*UPALÄ• Å›MAN -- ; *TALOÌ„PALA -- , *VÄ«NOÌ„PALA -- .

upalaká¹£a 2224 upalaká¹£a in durupalaká¹£a -- `hard to distinguish' DaÅ›. [âˆšLAKá¹£]
Or. ulÄ• kha, ulukhÄ• `address, superscription' < *ull<-> < upal -- ; M. oá¸·akh f. `token, sign to preserve remembrance'.

upalaká¹£aá¹‡a 2225 upalaká¹£aá¹‡a n. `designation' KÄ• tyÅšr. [âˆšLAKá¹£]
Pa. upalakkhaá¹‡a -- n., Ëšá¹‡Ä• -- f. `discrimination'; Pk. uvalakkhaá¹‡a -- n. `recognition'; M. oá¸·khaá¹‡ f. `token or mark in recognition'.

2226 upalaká¹£ayati `beholds' &capamacr;Å›vÅšr., `regards' MBh., `characterizes' YÄ• jÃ±. 2. upalaká¹£ita -- . [âˆšLAKá¹£]
1. Pa. upalakkhÄ“ti `notices', Pk. uvalakkhÄ“i; Or. ulÄ• khibÄ• `to compare, cite as example or authority' < *ull -- < upal -- ; G. oá¸·akhvuÌƒ `to know, distinguish, have friendship with'; M. oá¸·akhá¹‡&etilde; `to know, recognize'.
2. Pk. uvalakkhia -- , oÌ„lËš `recognized'; Or. ulukhi, Ëšuki `tattooing, tattoo mark'; OG. ulakhiu `recognized'; M. oá¸·khÄ« `known, known of or to'.
upalaká¹£ita -- see prec.
Addenda: upalaká¹£ayati: S.kcch. oá¹›akhá¹‡Å« `to recognize, know'.

2227 *upalagati `touches'. 2. *upalagna -- . [âˆšLAG]
1. Si. ulanavÄ• tr. `to rub against' or < *upalÄ• gayati; -- Pk. valaÃ¯ `makes mount up', pp. valagga -- whence valaggaÃ¯ `mounts' semant. difficult.
2. Pk. uvalagga -- `touching, concerned with'; Ku. olag, walËš f. `presents of vegetables, curds, milk and fruits made by tenants to their landlords

(these gifts are considered as dues)', gng. oug `present of vegetables'; M. uá¸·ag, uá¸·Ä«g n., uá¸·igÄ« f. `obligation, burden, duty, task'.
*upalagna -- `touching' see prec.
Addenda: *upalagati. 2. upalagna -- : OMarw. Å«á¸·aga `servant', Å«á¸·agaÃ¯ `serves, waits upon'; OM. uá¸·iga `service' (â†• Drav. DED 646) perh. â†• Drav. â†• IA. see AVALAGNA -- .
*upalagna -- see *UPALAGATI Add2.

2228 *upalapati `entices'. [âˆšLAP]
OG. ulavaÃ¯ `betrays' if with á¸·; but if with l, then < ULLAPATI; -- prob. Pa. upalÄ• pÄ“ti `persuades, cajoles' < *upalÄ• payati (E. H. Johnston JRAS 1931, 574 caus. of upa -- lÄ« --).

upalayana 2229 *upalayana `sticking to'. [âˆšLÄ«]
PaÅ¡. palÄ“n `sticking, fastening' IIFL iii 3, 141 with (?).
*upalÄ• payati `cajoles' see *UPALAPATI.

2229a â€ *upalÄ• bhana -- `blame'. [âˆšLABH]
H. ulÄ• han m. `blame', or < *UPÄ• LÄ• BHANA -- .

2230 *upalÄ• bhayati `causes to obtain'. [upalabhatÄ“ `obtains' MBh., Pk. uvalabhaÃ¯; caus. upalambhayati BhP., Pk. uvalaá¹• bhaÃ¯ `obtains': âˆšLABH]
Gy. wel. gr. ulav -- `to share, divide'?

upalÄ• ya 2231 *upalÄ• ya `refuge'. [âˆšLÄ«]
Ku. ulau `shelter'; -- cf. Pk. inf. uvalÄ• uá¹• `to take refuge'.

upalÄ• la 2232 *upalÄ• la `having spittle on'? [LÄ• LÄ• --]
L. ulÄ• r m. `food of animals that is left or spoilt'; <-> very doubtful.

upalÄ• Å›man 2233 *upalÄ• Å›man `grindstone'. [ÃºPALA -- , Ã¡Å›MAN --]
S. urso m., ËšsÄ« f. `flagstone for grinding things on'.

2234 upalÄ«yatÄ“ `lies close to, clings to' MBh. [âˆšLÄ«]
Pk. uvalliyaÃ¯ `remains, gives refuge', uvalÄ«á¹‡a -- , uvallËš `remaining, standing'; Ku. uliá¹‡o `to float on the surface of the water like a cork or quill'; M. oá¸·á¹‡&etilde;, vaá¸·Ëš `to be drawn propitiously towards'.
Addenda: upalÄ«yatÄ“. -- Absol. *upalÄ«ya: OP. valli `near, at one's side',

f. `side', P. vall `towards'.

2235 upalÄ“payati `smears' Mn. [Cf. Sk. (&capamacr;Å›vGrÌ¥.) Pa. upalimpati, Pk. uvaliá¹• paÃ¯: âˆšLIP]
Pk. uvalÄ“viya -- `smeared'; M. oá¸·ivá¹‡&etilde;, uá¸·Ëš `to besmear' (less likely < *avalÄ“payati).

upavaá¹• Å›a 2236 *upavaá¹• Å›a `secondary beam'. [VAá¹• Å›Ã¡ --]
Gaw. huÌ„Ìƒs `roof beam'?

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2237 *upavayati `strings, threads'. [âˆšVÄ“]
M. ová¹‡&etilde;, Ãµvá¹‡&etilde; `to string, thread, stitch'. -- Cf. Pa. upavÄ«yati `is woven'.
Addenda: *upavayati [Cf. Ir. Shgh. bawey -- `to cover, veil']

upavayana 2238 *upavayana `wrapping round'. [Cf. upoÌ„ta -- `enveloped' ÅšÄ• nkhÅšr.: âˆšVÄ“]
Aw. lakh. oinÄ• `a spindle on which yarn is put up after spinning' (BRS 73 < avatÄ«rá¹‡a --). -- See UPOÌ„TA -- .

upavaraka 2239 *upavaraka `paramour'. [VARÃ¡ -- 2]
Kho. (Lor.) woÌ„ru, wÄ“iru `paramour'? -- See UPAPATÃ- -- .

2240 upavartatÄ“ `walks on' &capamacr;Å›vÅšr., `returns' R., upÄ• ËŠvartatÄ“ `approaches' RV., `returns' MBh., upÄ• ËŠvartayati `causes to turn to' ÅšBr. [âˆšVRÌ¥T1]
Pa. upavattati `takes place'; Pk. uvavaá¹-á¹-aÃ¯ `changes from one state to another, dies'; Kho. uhrtik `to return, come back'; S. uá¹-aá¹‡u `to end a

friendship'.

2241 Ãºpavasati `abides, waits, abstains from food' TS. [âˆšVAS2]
Pa. upavasati `dwells in, keeps (a fast)'; Pk. uvavasaá¹‡a -- n. `fasting';
M. Ãµvasá¹‡&etilde;, vasá¹‡&etilde; `to perform a religious rite'.

upavasathÃ¡ 2242 upavasathÃ¡ m. `fast day' AitBr. [âˆšVAS2]
BHSk. upoÌ„á¹£adha -- , poÌ„á¹£Ëš m., Pa. upoÌ„satha -- , poÌ„sËš m., AÅ›.
sn. posathÄ• ye dat., NiDoc. posatha -- , Pk. poÌ„saha<-> m., OG. posaha; Si.
pohoya, poÌ„ya, pehe (< nom. posahe?) `quarter of the lunar month, day on
which Buddhists fast'; -- Or. osÄ• , usÄ• `religious fast'; M. ÃµvsÄ• , vasÄ•
m. `self -- imposed obligation to hold any religious ceremony (among women)'
or < UPAVÄ• SA -- .
*UPAVASATHÄ• GÄ• RA -- .
Addenda: upavasatha -- : Md. foi, foÌ„ `fortnightly observance'.

upavasathÄ• gÄ• ra 2243 *upavasathÄ• gÄ• ra n. [UPAVASATHÃ¡ -- , AGÄ• RA --]
Pa. upoÌ„sathÄ• gÄ• ra -- n. `monastery or chapel in which the pÄ• á¹-imokkha
was recited', Si. inscr. pohatakarahi loc. sg. (-- t -- and -- k -- both
for -- y --).
Ãºpavahati see *AVAVAHATI.

upavÄ• sa 2244 upavÄ• sa m. `fast, fasting' Gaut., n. lex. [âˆšVAS2]
Pa. AÅ›. upavÄ• sa -- m. `fasting', Pk. uvavÄ• sa -- , Å«Ä• sa -- , oÌ„vÄ• Ëš,
oÌ„Ä• Ëš m.n.; -- Or. osÄ• , usÄ• `religious fast'; M. ÃµvsÄ• , vasÄ• m. `self
-- imposed obligation to hold any religious ceremony (of women)' or <
UPAVASATHÃ¡ -- .

2245 Ãºpavi Å›ati `approaches' RV., `sits down' ÅšBr. -- Pp. upaviá¹£á¹-a --
`seated' KÄ• tyÅšr., Ëšaka -- `remaining too long in the womb' Car. 2.
upavÄ“Å›ayati `causes to sit' AitBr. [âˆšVIÅ›]
Many forms present phonetic difficulty. Initial b -- , in all lggs. except
Gypsy (arm. as. pal.) and Sindhi, is poss. < early MIA. *uba -- which,
despite v -- in arm. and pal. Gypsy, is more likely than later spread of b
-- forms from the East (where v -- > b --). Contamination with VÃ¡SATI
which by itself provides a verb `to sit' in N. A. B. Or. Again nearly all,
whether X vÃ¡sati or not, have past stem or a new pres. stem from
upaviá¹£á¹-a -- .

1. Pa. upavisati `approaches', aor. upÄ• visi `sat down'; Pk. uvavisaÃ¯,
bÄ“saÄ“ `sits': uvaviá¹-á¹-ha -- , biá¹-á¹-ha -- ; Ap. baÃ¯saÃ¯:
baÃ¯á¹-á¹-ha -- ; Gy. pal. wá¸—sÄƒr `stops, stays, sits': imper. wá¸—Å¡ti
(founded on pp., cf. imper. Ä• r `come!' < Ä• ËŠgata -- ), arm. ves -- `to
sit', eur. beÅ¡ -- : boh. beÅ¡to `lying', eng. beÅ¡to `saddle'; á¸Œ.
bÄ“Å¡ina `to sit down': bÄ“á¹-a; Kaá¹-. baiá¹-he `we are sitting'; Tir. bÄ“z
-- (z < -- s --); baxta `sitting' (X *vasta --); Bshk. bÃ¤y -- :
bÄ• eá¹£á¹-; Tor. baiyÅ«sa (imper. bihai): bÄ“á¹-h, bÄ“á¸• Å«; Phal. bheÅ¡ --
, bhaÅ¡ -- : bheá¹-, bhaá¹-; Sh. gil. bÄƒyÃ³Ä-kiÌ¯ `to sit, dwell' (<
vÃ¡sati?): be_á¹-u, gur. koh. byoÌ„ná¹·: bÄ“á¹-u; K. beÌ†hun, bihËš:
byÅ«á¹-hu (beá¹-h m. `sitting, delay'), kash. bihunu; S. vehaá¹‡u, vihËš:
veá¹-ho; L. bÃªhaá¹‡, pres. part. bÄ• hndÄ• : beiá¹-hÄ• , awÄ• á¹‡. baÌ‚uá¹‡; P.
baiá¹-há¹‡Ä• , vaiá¹-hvÃ£Ì„, baiËš `in a sitting position', bhaá¹-.
baiá¹-heÌ†Ä• ; WPah. cam. baihá¹‡Ä• , paá¹…. biÅ›uá¹‡Ä• , pÄ• á¸• . bÄ“Å›aá¹‡:
biá¹-á¹-hÄ• , cur. beÌ†Å›á¹‡Å«: beÌ†á¹-hÄ• , roh. baÅ¡á¹‡Ãµ, boá¹-há¹‡Ãµ,
bhad. biÅ›á¹‡oÌ„, bhal. biÅ›á¹‡Å« (pp. biÅ›Å›o); Ku. baiá¹-haá¹‡o `to sit';
B. baisÄ• , basÄ• (< bais -- ? or vÃ¡sati?), dial. baiá¹-hÄ• (ODBL 513); Or.
baÃ¯á¹-hibÄ• , baÃ¯á¹-hÄ• ; OMth. baisaÃ¯: Mth. baiá¹-hab; Bhoj. baisal,
baiá¹-hal; OAw. baÃ¯sÄ• Ä« `she was made to sit', baÃ¯á¹-haÃ¯; H. baisnÄ• :
baiá¹-hÄ• , baiá¹-hnÄ• ; OMarw. baÃ¯sÄ• i caus.: baÃ¯thÄ• , baiá¹-haÃ¯; G.
besvuÌƒ: beá¹-ho; M. baisá¹‡&etilde;, basËš; Ko. baistÄ• , basËš.
2. Phal. bheÅ¡Å«ËŠ -- `to make sit down'.
upaviá¹£á¹-a -- see prec.
Addenda: ÃºpaviÅ›ati (see also VÃ¡SATI). 1. WPah.ká¹-g. bÃ©Å›á¹‡Ãµ (pret.
bÃ©Å›Å›É”) `to sit' (-- e -- X UPAVÄ“Å›Ã¡ -- , etc. Him.I 140), caus.
ká¹-g. (Wkc.) bÉ™Å›e/á¸·nÃµ `to seat', OMarw. (VÄ«saá¸·a) baÃ¯sÄ• ryaÃ¼ caus.
pret. `made sit'.
2. upaviá¹£á¹-a -- : WPah.poet. beá¹-há¹‡a `to sit down' (â†• H.? Him.I
137), J. beá¹-há¹‡u, Garh. beá¹-há¹‡u.
upaviá¹£á¹-a -- see ÃºPAVIÅ›ATI Add2.

upaviá¹£á¹-i 2246 *upaviá¹£á¹-i `approach, sitting'. [âˆšVIÅ›]
Bshk. darbá¸—á¹-h `threshold', Phal. d*lrbÄ“eá¹-i; K. biá¹-h, Ëšá¹-hÃ¼, dat.
bicheÌ† f. `session, assembly, meeting for an unlawful purpose'; L. vÄ“á¹-h
f. `sitting with a sheet tied round back and knees'.

ÃºpavÄ«ta 2247 ÃºpavÄ«ta `invested with the thread', n. `the sacred thread'
KÄ• lid. [âˆšVYÄ“]

Pa. upavÄ«ta -- `covered'; Pk. uvavÄ«a -- n. `the sacred thread'; M. ovÄ« (often in pl. ovyÄ•) f. `a part of the loom consisting of cords through which proceed alternately raised and depressed the threads of the warp'. YAJÃ±OÌ„PAVÄ«TÃ¡ -- .

upavÄ“Å›Ã¡ 2248 upavÄ“Å›Ã¡ m. `sitting down' TS. [âˆšVIÅ›]
K. beÌ†ha, biha m. `sitting down, laziness'; WPah. bhal. be\i f. `wooden bench on veranda'; -- Mth. (ETirhut) baisak `the support of a granary'?

upavÄ“Å›ana 2249 upavÄ“Å›ana n. `act of sitting down' &capamacr;Å›vÅšr. [âˆšVIÅ›]
Bi. baisanÄ« `mud seat on which a woman sits at the handmill', Mth. (SETirhut) baisan `id.', beÌ†snÄ• `the support of a granary'; G. besá¹‡Ä« f. `mode of sitting, bench, stool'.
upavÄ“Å›ayati see ÃºPAVIÅ›ATI.

upavÄ“á¹£á¹-ana 2250 upavÄ“á¹£á¹-ana n. `act of wrapping up' MW. [âˆšVÄ“á¹£á¹-]
Si. oá¹-unu, voËš `crown' (EGS 37 < vÄ“á¹£á¹-ana --); <-> doubtful.

2251 upavÄ“á¹£á¹-ayati `wrap up' MW., upavÄ“á¹£á¹-itin -- `one who has wrapped a cloth round his loins' &capamacr;p. [âˆšVÄ“á¹£á¹-]
PaÅ¡. oÌ„á¹› -- `to twist, plait, braid' < *upavÄ“á¹-h -- (Pa. vÄ“á¹-hÄ“ti see VÄ“á¹£á¹-AYATI) rather than < *oÌ„á¸• á¸• h -- with IIFL iii 3, 17.

upaÅ›Ä• nta 2252 upaÅ›Ä• nta `ceased' R., `calmed' BhP. [Cf. upaÅ›Ä• myati `ceases' AitBr.: âˆšÅ›AM1]
Pa. upasanta -- `calmed', Pk. uvasaá¹• ta -- ; M. usaÌƒtá¹‡&etilde; `to rest, pause'; -- or < *UPAÅ›RÄ• NTA -- .

upaÅ›Ä• nti 2253 upaÅ›Ä• nti f. `cessation, tranquillity'. [See prec.: âˆšÅ›AM 1]
Pk. uvasaá¹• ti -- f. `cessation, rest'; -- M. usaÌƒt, ËšaÌƒth f. `a moment's rest from work' or poss. < *UPAÅ›RÄ• NTI -- .
upaÅ›iras see *UT -- Å›IRAS -- .
*upaÅ›uá¹£ka -- `dried' see *UT -- Å›Uá¹£KA -- .

2254 ÃºpaÅ›rayati tr. `leans against' ÅšBr., upÄ• Å›rayati Mn. [Cf.

upÄ• Å›raya -- m. `refuge' MBh., Pa. upassaya -- m. `resting place', Pk. uvassaya -- , uvÄ• saya -- m.: âˆšÅ›RI]
Kal. uá¹£Ã-m tr. `I hang' or < *AVAÅ›RAYATI.

upaÅ›rÄ• nta 2255 *upaÅ›rÄ• nta `rested'. [upaÅ›rÄ• myati `rests' KauÅ›.: âˆš Å›RAM]
M. usaÌƒtá¹‡&etilde; `to rest, pause' or < UPAÅ›Ä• NTA -- .

upaÅ›rÄ• nti 2256 *upaÅ›rÄ• nti `resting'. [See prec.: âˆšÅ›RAM]
M. usaÌƒt, Ëšaì ƒth f. `a moment's rest from work' or < UPAÅ›Ä• NTI -- .

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upaÅ›roÌ„á¹‡ika 2257 *upaÅ›roÌ„á¹‡ika `near the hips'. [Å›Rá¹“á¹‡I --]
PaÅ¡. uá¹£uá¹… -- in uá¹£uá¹…wÄ• l (-- wÄ• l < *PALLA -- 1?) `waist' IIFL iii 3, 20.
upaá¹£á¹-ambha -- see UPASTAMBHA -- .

upasara 2258 upasara m. `approach' Bhaá¹-á¹-., `approach of a male to a female' (see *UPASARIYÄ• --) PÄ• á¹‡. [âˆšSRÌ¥]
G. É”srÄ« f. `steps at entrance door, front portion of a house'; OM. usarÄ« f. `veranda'.

2259 upasarati `approaches' AitBr. [âˆšSRÌ¥]
Si. esereyi `enters'; -- doubtful.

upasariyÄ• 2260 *upasariyÄ• , upasaryÄ• -- f. `one to be impregnated' PÄ• á¹‡. [UPASARA -- m. `approach of a male to a female, covering (a cow)' PÄ• á¹‡.: âˆšSRÌ¥]
H. osariyÄ• (ext. of *osarÄ«) f. `young buffalo cow ready for covering, but

not yet covered', osar f. (< *upasarÄ• -- ?).
upasaryÄ• -- see prec.

upasá¸—cana 2261 upasá¸—cana `pouring on' RV., n. `sprinkling on' RV., `infusion, juice' AV. [âˆšSIC]
Pa. upasÄ“cana -- n. `sauce'; G. usevaá¹‡, usavá¹‡uÌƒ n. `solution of several salts used in washing and sizing cloth'. -- Cf. Pk. uvasitta -- `sprinkled'.

2262 upasÄ“vatÄ“ `is addicted to' ChUp., `frequents, attends' MBh. [âˆšSÄ“V]
Pa. upasÄ“vati `frequents, practises'; G. usevvuÌƒ `to be in the habit of'.
-- Cf. Pk. uvasÄ“vaya -- `attending'.
*upaskatta -- `jumped' see next.

2263 *upaskadati `jumps towards'. 2. *upaskatta -- . [Cf. inf. skÃ¡dÄ“, skÃ¡daá¸¥ RV., aor. askadat Gr., upaskanna<-> `attacked' R.: âˆšSKAND]
1. Phal. ukh -- `to come' (1 sg. pres. ukhÅ«m, pres. part. ukhÄ• ndu).
2. Phal. pret. ukhÄ• Ëštu `came to, arrived at'.

2264 upaskara1 -- m. n. `utensil, household appurtenance' Mn. [âˆšKRÌ¥1]
Pk. uvakkhara -- m. `decoration, that used in decorating'; K. wakhur m. `a cake offered in sacrifice'; S. wakhirÄ« f. `small things for merchandise'; H. okhar m. `implements, tools'; G. vÄ• khrÉ”, vÄ• khá¸·É” `furniture, odds and ends in a house'.

upaskara 2265 upaskara2 `*scattering', m. `condiment, spice' lex. [âˆšK&RCIRCLEMACR;1]
N. bÄ• khar `burnt milk sticking to a saucepan'; A. bakarÄ• ni `place for rubbish'; -- poss. L. P. vakkhar m., P. baËš m. `oil seeds in general' < `*oilseed refuse'?

upastambha 2266 upastambha m. `support' Car., `stay, prop' Hit. 2. upaá¹£á¹-ambha -- . [âˆšSTAMBH]
1. Pa. upatthambha -- m. `prop', Ëšaka -- `supporting'; PaÅ¡. ustÅ«ËŠm, obl. ustumbÄ• ËŠ `tree, mulberry tree' (IIFL iii 3, 18 < stambha -- ); M. othaÌƒbÄ•  m. `stake planted as a support'; Si. uvatamÌ†ba `aid, support'.
2. Pk. uvaá¹-á¹-haá¹• bha -- m. `prop'; Dm. uá¹£á¹-Ãºm `yoke', Kal. urt. hÅ«á¹£á¹-hum, Phal. uá¹£á¹-Ãºm f.; OG. oá¹-haá¹• bha m. `support'.

2267 upastambhayati `supports, stiffens' SuÅ›r. [ÃºpastabhnÄ• ti ÅšBr., upastÃ¡mbhana -- n. `prop' TS.: âˆšSTAMBH]
Pa. upatthambhÄ“ti `supports', Ëšbhana -- n.; M. othaÌƒbá¹‡&etilde; `to lean upon or from, climb upon, press down'.

upastÃ¡ra 2268 upastÃ¡ra m. `anything laid under' AV. [Cf. upastÃ-r<-> f. `cover' RV.: âˆšSTRÌ¥]
Pa. upatthara -- m. `cover, rug'; Kt. daw -- eÅ¡teri `roof board'; Pr. wustÉ™rÉ™gÅ«ËŠ `roofing' NTS xv 277; K. wuthuru m. `cross -- beam'.
upastÃ¡raá¹‡a -- see next.

2269 *upastarati, Ãºpastrì¥á¹‡Ä• ti `spreads over, scatters under' RV., upÄ• starati VarBrÌ¥S. 2. upastÃ¡raá¹‡a -- n. `cover' RV., `undermattress' &capamacr;Å›vGrÌ¥. 3. *upastrÌ¥ta -- `spread over'. [âˆšSTRÌ¥]
1. K. watharun `to spread out (carpet, mat, &c.), throw (person on ground)'; Si. vÃ¤tirenavÄ• (from tr. *vatur -- ) `to lie prone, sprawl, overflow' (ES 85 < vistÄ• rayati).
2. NiDoc. vastaraá¹• nena inst. `mat(?)'; K. watharunu `mat, rug, carpet'.
3. Pk. uvatthaá¸• a -- `covered'; Kal. ustrÃ¡u `bedding' (-- au < -- al?); OG. uthaÃ¼ m. `shed', G. É”thÉ” m.; Si. vataá¸·a `spread out, extended' (or with EGS 78 < VISTRÌ¥TA --).

upastÄ• ra 2270 upastÄ• ra m. `anything laid under'. [Cf. upastÃ¡ra -- m. AV.: âˆšSTRÌ¥]
S. othÄ• ro m. `nightmare', L. uthÄ• rÄ• m., Or. utharÄ• , uthuËš; G. É”thÄ• r m. `nightmare, incubus'.
*upastrÌ¥ta -- `spread over' see *UPASTARATI.

upÃ¡stha 2271 upÃ¡stha1 m. `lap, sheltered or secure place' RV. [âˆšSTHÄ•]
G. É”th f. `shelter, help', É”thÉ” m. `shade, protection, support, embrace', É”thuÌƒ n. `intervention, protection'.
Addenda: upÃ¡stha -- 1: S.kcch. auá¹-ho ganá¹‡Å« `to take support from'.

upasthÃ¡ 2272 upasthÃ¡2 `standing on' AV., `being near' lex. [âˆšSTHÄ•]
Pk. uvaá¹-á¹-ha -- `staying in one place'; Si. uvaá¹-a `standing by'.
*PÄ• DOÌ„PASTHA -- .

upasthÄ• ka 2273 upasthÄ• ka ËšÄ• yaka -- m. `servant' BHS ii 143-4. [Cf. upasthÄ• trÌ¥ -- m. `attendant' Car.: âˆšSTHÄ•]
Pa. upaá¹-á¹-hÄ• ka -- m., Si. uvaá¹-Ä• , Ëšá¹-uvÄ• .
*AGROÌ„PASTHÄ• KA -- .

2274 *upasthÄ• ti `stands near', upasthita -- `approached' &capamacr;Å›vGrÌ¥S. [Ãºpatiá¹£á¹-hati `stands near' RV., `attends on' MBh.: âˆšSTHÄ•]
Pa. upaá¹-á¹-hÄ• ti, pp. upaá¹-á¹-hita -- `waits on'; Pk. uvaá¹-á¹-hÄ• i, uvaá¹-á¹-hiya -- `stands near'; Si. vaá¹-anavÄ• , vaá¹-inËš, pret. vÃ¤á¹-iyÄ• `to wait on'.

upasthÄ• ËŠna 2275 upasthÄ• ËŠna n. `approach, attendance' ÅšBr., `assembly' MBh., `abode' Nir. [âˆšSTHÄ•]
Pa. upaá¹-á¹-hÄ• na -- n. `attendance on'; Pk. uatthÄ• á¹‡a -- , uvaá¹-á¹-hËš n. `sitting, stay in a place'; B. uá¹-hÄ• n, uá¹-han `courtyard'; H. uá¹-hÄ• n m. `area, court' (uá¹-hÃ£Ì„gan m. `large house courtyard' X Ã£Ì„gan < Aá¹…GANA -- ); M. Ko. vaá¹-hÄ• á¹‡ n. `chamber' (rather than < AVASTHÄ• NA -- LM 401); Si. uvaá¹-ana, vaËš `attendance on'.
upasthÄ• yaka -- see UPASTHÄ• KA -- .
upasthita -- see *UPASTHÄ• TI.

upasnÄ• va 2276 *upasnÄ• va `flood'. [Cf. upasnuta -- `streaming forth' Kir.: âˆšSNU]
OM. unhÄ• va m. `flood'.

2277 Ãºpasmarati `remembers' ÅšBr. 2. Caus. *upasmÄ• rayati. [âˆšSMRÌ¥]
1. H. deriv. user f. `remembering with regret'; -- M. usmará¹‡&etilde; `to heave with emotion, sob' < `*to recall with sorrow' (?) X smará¹‡&etilde; â†• Sk. smarati.
2. S. osÄ• raá¹‡u `to mourn', osÄ• ra f. `mourning'; -- M. usmÄ• rá¹‡&etilde;, usmarËš `to remind', usmÄ• rÄ• , usramÄ• m. `casting favours in one's teeth'.
*upasmÄ• rayati `reminds' see prec.

upasvapikÄ• 2278 *upasvapikÄ• `dream'. [âˆšSVAP1]
Pr. bÉ™si `dream'; -- very doubtful.

2279 *upahadati `defecates' [upahadana -- n. `discharging faeces upon'

VarBrÌ¥S.: âˆšHAD]

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Pp. *upahanna -- anal. replaced by MIA. *uvahagga<-> (see HÃ¡DATI) in Or. uggibÄ• `to defecate' or < *Å«hagga<-> see *UD -- HADATI.

upahanaka 2280 *upahanaka `striking'. [Ãºpahanti `strikes' RV., Pa. upahanati `injures', Pk. uvahaá¹‡aÃ¯ `destroys': âˆšHAN1]
PaÅ¡. waá¹…g -- `to shoot, throw (a stone), hit' IIFL iii 3, 187 with (?).

2281 Ãºpaharati `brings near, offers (food)' AV., `takes away' MBh., ËštÄ“ `accepts' TS. [âˆšHRÌ¥]
Pa. upaharati `brings, offers'; Pk. uvaharaÃ¯ `presents, offers in worship'; Dm. waÌ‚r -- , woÌ„ar -- `to catch' NTS xii 194; -- L. vÄ• raá¹‡ `to devote, sacrifice' as well phon. and semant. < upÄ• ËŠharati `brings near, offers' ÅšBr., or upÄ• ËŠcarati `approaches, attends on, serves' or UPÄ• ËŠKAROÌ„TI `fetches, makes preparation for a sacrifice' TS., `consecrates' Mn. (cf. Pk. uvÄ• iá¹‡aÃ¯ `makes a mental vow to do some special service for a deity on completion of some work' < *upÄ• krÌ¥á¹‡oÌ„ti).

upahÄ• sÃ¡ 2282 upahÄ• sÃ¡ m. `sport' ÅšBr., `laughter' KathÄ• s., upahÄ• sya -- `to be laughed at'. [âˆšHAS]
Pk. uvahÄ• sa -- m. `laughter, joke'; Sh. Ãµs boiki `to laugh quietly, smile'.

2283 *upahlÄ• dayati `makes rejoice'. [hlÄ• dayati MBh.: âˆšHLÄ• D]
G. uhlÄ• vvuÌƒ, hulËš `to please, delight'.

2284 upÄ• ËŠkaroÌ„ti `fetches (Ãºpa Ä• ËŠ akaram RV.), makes preparation (for

a sacred ceremonial), undertakes, begins' TS., `consecrates' Mn. [âˆšKRÌ¥1]
PaÅ›. wÄ• r -- `to prepare, put, throw' IIFL iii 3, 188; <-> Dm. waÌ‚r -- ,
woÌ„ar -- `to catch' or with NTS xii 194 < ÃºPAHARATI; -- L. vÄ• raá¹‡ `to
devote, sacrifice' see ÃºPAHARATI. -- Cf. Pk. uvÄ• iá¹‡aÃ¯ <
*upÄ• krÌ¥á¹‡oÌ„ti.

ÃºpÄ• kta 2285 ÃºpÄ• kta `smeared' TS. [âˆšAÃ±J]
Pa. upatta -- : later replaced by *UPÄ• KNA -- , *UPÄ• GNA -- .

upÄ• kna 2286 *upÄ• kna `smeared'. [Cf. ÃºPÄ• KTA -- , *UPÄ• GNA -- : âˆšAÃ±J]
Si. vakanavÄ• `to smear'; -- or < UPÄ• á¹…Ká¹£YATI or *UPÄ• Ã±JATI X
MRÃ¡Ká¹£ATI; less likely < forms of vyaÃ±j<-> which early lost sense of
anointing. GS 67 wrongly < MRÃ¡Ká¹£ATI.

upÄ• ká¹£a 2287 upÄ• ká¹£a1, Ëšaka -- m. `part of cart which adjoins axletree'
lex. 2. `*adjoining the shoulder'. [Ã¡Ká¹£A -- 1]
1. Bi. ukhautÄ• `axle of a brick -- crusher' (+ ?).
2. Niá¹…g. woÌ„Ìƒcì£ `elbow'; -- or < aká¹£Ã¡ -- 1 (for w -- see HÃ¡STA --
).

upÄ• ká¹£a 2288 upÄ• ká¹£a2, Ëšam `on or near the eye' PÄ• á¹‡. [Ã¡Ká¹£I --]
Niá¹…g. woÌ„Ìƒcì£ `eye'; -- or < Ã¡Ká¹£I -- (for w -- see prec.).

upÄ• khyÄ• na 2289 upÄ• khyÄ• na n. `subordinate story, episode' MBh. [
Ä• KHYÄ• ËŠNA -- : âˆšKHYÄ•]
Pk. uvakkhÄ• á¹‡a -- n. `story'; S. okhÄ• á¹‡i f. `example'; N. ukhÄ• n `story,
riddle'; A. ukhanÄ• -- ukhani `altercation'; G. ukhÄ• á¹‡ n., Ëšá¹‡É” m.,
É”khÄ• á¹‡uÌƒ n. `riddle', M. ukhÄ• á¹‡Ä• m.; -- deriv. S. okhÄ• á¹‡aá¹‡u `to
recognize'. -- K. wakhonu, woÌ†khËš perh. rather < VYÄ• KHYÄ• ËŠNA -- .

upÄ• gna 2290 *upÄ• gna `smeared'. [cf. ÃºPÄ• KTA -- , *UPÄ• KNA -- : âˆšAÃ±J]
K. wanun `to become wet' < MIA. *uvaá¹‡á¹‡a -- pp. of *uvajjaÃ¯ (<
*UPÄ• JYATÄ“) with replacement of -- gg<-> after type bhijjaÃ¯: bhiá¹‡á¹‡a --
.

upÄ• á¹…kura 2291 *upÄ• á¹…kura `being on (shoulder --)curve'. [Aá¹…KURÃ¡ --
: âˆšAÃ±C]
Wg. ukÅ™É™ `hump'. -- Doubtful.

2292 upÄ• á¹…ká¹£yati `will smear'. [âˆšAÃ±J]
Si. vakanavÄ• : see *UPÄ• KNA -- .

upÄ• á¹…ga 2293 upÄ• á¹…ga m. `smearing' Car. [âˆšAÃ±J]
L. mult. vÃ£Ì„g f. `oil for greasing woodwork'; P. vÃ£Ì„gu m. `oil or soap for axles'. -- Deriv. EP. bÃ£Ì„gá¹‡Ä• `to grease axles'; H. uÌ„Ìƒ gnÄ• , auÌƒ gnÄ• `id.', uÌƒ gan m. `act of greasing'; G. uÌƒ gaá¹‡ m. `axle -- grease'; M. vaÌƒ gaá¹‡ n. `id.', vaÌƒ gaviá¹‡&etilde; `to grease axles'.

upÄ• á¹…gÅ«á¸• i 2294 *upÄ• á¹…gÅ«á¸• i `on the finger'. [*aá¹…gÅ«á¸• i -- , s.v. Aá¹…GÃºLI --]
Pr. woguÃ-k `finger -- ring'.
upÄ• ËŠcarati see ÃºPAHARATI.

2295 *upÄ• jyatÄ“ `is smeared'. [âˆšAÃ±J]
K. wazawun `to moisten'.
*upÄ• Ã±cati `raises' see ÃºDAÃ±CATI.

2296 *upÄ• Ã±jati, ÃºpÄ• nakti, pl. ÃºpÄ• Ã±janti `anoints, greases (a wheel)' TS. [âˆšAÃ±J]
Pk. uá¹• jissaÃ¯ `will wet', uá¹• jia -- `sprinkled'; G. uÌƒ jvuÌƒ `to oil, grease'; M. vaÌƒ jÌˆá¹‡&etilde; `to smear a pot with oil or marking -- nut'.
-- Perh. X MRÃ¡Ká¹£ATI in Si. vakanavÄ• , see *UPÄ• KNA -- .

upÄ• Ã±jana 2297 upÄ• Ã±jana n. `anointing' Mn. [âˆšAÃ±J]
Pk. uvaá¹• jaá¹‡a -- n. `smearing'; G. uÌƒ jaá¹‡ n. `greasing, sticky substance into which axle -- grease changes, a thing with which a spell is thrown on a child'; M. vaÌƒ jÌˆaá¹‡ n. `materials for smearing pots with'; Si. vadana `unguent'.

upÄ• Ã±jali 2298 *upÄ• Ã±jali `putting the open hands together'. [Cf. upa -- hasta -- m. `act of taking with the hand' PÄ• á¹‡.: AÃ±JALÃ- --]
M. Ãµ jÌˆaá¸·, Ãµ jÌˆhaá¸·, vaÌƒ jÌˆaá¸· f. `cavity made by putting the two hands together' (LM 302 < aÃ±jalÃ- -- ); -- perh. also P. uÃ±jal m. `double handful', Or. uÃ±jlÄ• , H. uÃ±jal, uÃ±jlÄ« f. unless due to metathesis, see AÃ±JALÃ- -- .
upÄ• dikÄ• -- see UPADÄ«ËŠKA -- .

upÄ• dhi 2299 upÄ• dhi1 m. `point of view, aim' Car., upÄ• ËŠhita -- `set out, proposed as prize' ÅšBr. [âˆšDHÄ•]
Ku. wÄ« `reason, cause', ye wÄ«k `for this reason', wÄ« le `on account of, with regard to'?

2300 *upÄ• dhi2 `above'. [Cf. upÄ• dhika -- `exceeding' RVPrÄ• t.: ÃºPA, Ã¡DHI]
Wg. oÌ„i, oya adv. `up, above' doubtful (see ÃºPA); -- WPah. bhal. be\e `above' very doubtful.

upÄ• dhyÄ• ya 2301 upÄ• dhyÄ• ya m. `preceptor, teacher of Veda' Mn. [âˆšI2]
Pa. upajjhÄ• ya -- , Ëšjha -- m., ËšjhÄ• -- f., Pk. uajjhÄ• a -- , ujËš, ojËš, ujjha -- m., KharI. upajaya -- ; S. wÄ• jho m. `Hindu schoolmaster' (ojho m. â†• H. type); L. ojhÄ• m. `Brahman teacher'; Ku. ojho `sorcerer', gng. wÄ• jÌˆh `name of a caste'; N. ojhÄ• `wizard', ojhi, Ëšini `his wife'; A. ozÄ• `teacher (esp. a subordinate one), head artisan, wizard'; B. ojhÄ• `snake -- charmer, exorcist'; Or. ojhÄ• `schoolmaster'; Bi. Mth. ojhÄ• `wizard, magician'; Bhoj. ojhÄ• `name of a caste'; Aw. lakh. ojhÄ• `snake -- charmer, exorcist'; H. ojhÄ• m. `wizard', ojhÄ• in f. `his wife'; G. ojhÉ” m. `a partic. surname in Kathiawar, potter', ojhÄ« f. `his wife'; M. vajÌˆhÄ• , ËšjÌˆÄ• m. `title of honour for a man who is both blacksmith and carpenter'.

upÄ• nÃ¡h 2302 upÄ• nÃ¡h f. `shoe, sandal' TS., upÄ• naha -- m. MBh. (prÄ• á¹‡Ä• hitÄ• -- f. `shoe' lex. sanskritization of MIA. *pÄ• á¹‡ah --). [âˆšNAH]
Pa. upÄ• hanÄ• -- f. `shoe, sandal', pÄ• nadhÄ« -- f. backformation from *pÄ• nadhikÄ• -- ext. of *(u)pÄ• nadhÄ• -- H. Smith JA 1950, 193; Pk. uvÄ• á¹‡ahÄ• -- , Ëšá¹‡ayÄ• -- , uvÄ• haá¹‡Ä• -- , vÄ• á¹‡ahÄ• -- , vÄ• haá¹‡Ä• -- , pÄ• á¹‡ahÄ• -- , pÄ• haá¹‡Ä• -- f.; Wg. paá¹‡Ã¡u `winter boots made of strips of goat's hide'; Gaw. pÄ• á¹‡Ä“ `sandals', Bshk. pÄ• á¹‡Ã¤ËŠi; P. pÄ• haá¹‡ m. `shoe', bannÄ• m.

`upper part of shoe' (< uva -- ?); MB. pÄ• naÃ¯, Or. pÄ• á¹‡á¸• hei, Ëšá¸• ei, Ëšá¸• hoi < dial. pÄ• á¹‡haÃ¯, Bi. Bhoj. panahÄ«; H. panhÄ«, ËšhiyÄ• , panaÄ« f. `shoe', pannÄ• m. `upper part of shoe'; OG. vÄ• á¹‡ahÄ« f. `shoe, sandal', M. vahÄ• á¹‡, vÄ• hËš f., Ko. vhÄ• á¹‡a, Si. vahana.
*upÄ• nugrÌ¥bhÄ• yati see *ANUGRÌ¥BHÄ• YATI.
Addenda: upÄ• nÃ¡h -- : WPah.ká¹-g. pÃ¡á¹‡á¹‡hI f. `shoe', J. pÄ• á¹‡i f.

upÄ• ntÃ¡ 2303 upÄ• ntÃ¡ n. `border, edge', Ëštá¸— `near the end' TS. [Cf. Psht. bÄ• nde `upon' < *upaÌ„Ì†ntai EVP 15: Ã¡NTA --]
Wg. WÃ£Ì„t `name of the lowermost hamlet in Waigel' NTS xvii 323; PaÅ¡. oÌ„da, udÄ“ `near' with abnormal loss of nasal IIFL iii 3, 5; P. vÃ£Ì„dÄ• `separate', vÃ£Ì„de adv. `aloof'; Si. vata `edge'; -- NiDoc. vaá¹• ti with gen. `in the presence of, in'; Si. veta adj. and adv. `near', (SigGr) vet `vicinity' (discussion of e by H. Smith JA 1950, 206) prob. belong here rather than to UPÄ• NTIKA -- . -- With loss of u -- : K. pog. pÃ£Ì„t `upon'.
Addenda: upÄ• nta -- : WPah.poet. pando postp. `on', J. pÄ• ndÄ“.

upÄ• ntika 2304 upÄ• ntika n. `nearness', Ëštam `near' R. [ANTIKA -- or poss. *upÄ• nti in Pa. upanti `near': Ã¡NTI1]
Pa. upantikaá¹• , ËškÄ“ `near'; M. vatÄ«Ëœ, vatin&etilde; `on the part of, on the side of, on behalf of' (LM 402 < vaktra --); <-> perh. NiDoc vaá¹• ti and Si. vet, veta see prec.
Addenda: upÄ• ntika -- : G. vatÄ« `instead of, on the side of, in behalf of', vate `by means of' (to be separated from vaá¹›e < VARTIN --).

upÄ• ndha 2305 *upÄ• ndha `somewhat blind'. [ANDHÃ¡ --]
NinÌ“g. wandÄ• ËŠ `blind'; K. wuna f. `blindness'; S. uÌ„Ìƒdha Ã¯ f. `darkness'; G. uÌƒdhÃ£Ì„á¸• haá¸·, uÌƒá¸• hËš, uÌƒdhÃ£Ì„dhá¸·uÌƒ, uÌƒá¸• hÃ£Ì„á¸• há¸·uÌƒ `dim, shortsighted'; M. Ãµdh, Ãµd f. `gloominess, murk', Ãµdhaá¹- `dim, dark'.

2306 *upÄ• payati, ÃºpÄ• pnoÌ„ti `reaches, obtains' TS. [âˆšÄ• P]
M. uvÄ• vá¹‡&etilde; tr. `to obtain', intr. `to spread out'.

upÄ• bhra 2307 *upÄ• bhra `near the clouds'. [ABHRÃ¡ -- 1]
S. ubhu m. `the heavens, sky'.

upÄ• ya 2308 upÄ• ya m. `approach, means, stratagem' MBh. [âˆšI2]
Pa. upÄ• ya -- m.; Pk. uvÄ• ya -- , uÄ• a -- m. `help, example'; P. Å«Ä• --
bÄ• Ä« f. `eluding by stratagem'; OSi. uva, uvak `means, expedient'.
Ká¹£Ä«á¹‡OÌ„PÄ• YA -- .
*upÄ• yacchati `takes' see ÃºPAYACCHATI.

upÄ• yana 2309 upÄ• yana n. `approach' RV., `present' MBh. [Semant. cf.
*BHÄ“á¹-á¹- -- : âˆšI2]
Pa. upÄ• yana -- n. `going to, present'; Pk. uvÄ• yaá¹‡a -- , uÄ• Ëš n. `visit,
present', vÄ• yaá¹‡a -- n. `offering of food' (â†’ Sk. vÄ• yana -- n. `pious
gifts of sweetmeats &c.' lex.); H. bÄ• yan, bÄ• enÄ• , bainÄ• m. `sweetmeat or
cake distributed at weddings and other festivals'; G. vÄ• yá¹‡uÌƒ n. `dinner
given by relative to a wife in her first pregnancy'; M. vÄ• á¹‡ n. `pious
gift of fruit, cakes, clothing, &c.'
*SAKTÅ«PÄ• YANA -- ; -- SOÌ„PÄ• NA -- ?
upÄ• ËŠyÄ• ti see ÃºPAYÄ• TI.

upÄ• rdha 2310 upÄ• rdha n. `half, the first half' Lalit. [Cf. upacaturaá¸¥
`nearly 4' KÄ• Å›.: ARDHÃ¡ -- 2]
Pa. upaá¸• á¸• ha -- adj. and n. `half'; Pk. oÌ„vaá¸• á¸• ha -- `nearly half';
Ash. wÉ™á¸• á¸• É™ grÉ™s `noon' (NTS ii 282 < vaá¸• ra --), wÉ™á¸• á¸• estÄ“i
`half -- full' (NTS vii 110 < ARDHÃ¡ -- 2); Dm. waá¸• a `half, half -- full';
S. udho -- matho m. `a kind of headache' (cf. *ARDHAÅ›Ä«Rá¹£A -- and N.
adhkapÄ• li `headache'); Si. vaá¸• aya `half, part'.

2311 ÃºpÄ• rpayati `brings near' ÅšBr. [âˆšRÌ¥]
Pk. oppÄ“i, upËš `hands over, delivers to'; M. opá¹‡&etilde;, vapËš; -- LM
302 wrongly < arpÃ¡yati, but poss. Pa. oÌ„pÄ“ti `makes go into, deposits'
(caus. formed from upÄ“ti `approaches'?) and Pk. oÌ„via -- `set upon' X
appÄ“ti < ARPÃ¡YATI produced MIA. opp -- .

2312 upÄ• ËŠlabhatÄ“ `touches' ÅšBr., `lays hold of, kills, censures' ChUp.
2. *upÄ• lÄ• bhayati. [âˆšLABH]
1. Pk. fut. uvÄ• lahissaá¹• , pp. uvaladdha -- `to reproach', H. ulahnÄ• ,
olËš, urihnÄ• , ureÌ†hËš.

2. A. ulÄ• i `contempt' (< *upÄ• lÄ• bhita -- ?); H. ulÄ• hnÄ• `to reproach'. --
Cf. Pa. upÄ• rambhati.
Addenda: upÄ• ËŠlabhatÄ“ etc.: for NIA. -- l -- see UPÄ• LAMBHA -- Add2.

upÄ• labhana 2313 *upÄ• labhana `blame'. 2. *upÄ• lÄ• bhana -- . [Cf.
upÄ• lambhana -- n. KÄ• lid.: âˆšLABH]
1. Or. ulahaá¹‡Ä• , Mth. ulahan, H. urahnÄ• m.
2. P. ulÄ• há¹‡Ä• m. `reproach'; Ku. ulÄ• á¹‡o m. `blame', H. urÄ• hnÄ• m.
Addenda: *upÄ• labhana -- . 2. *upÄ• lÄ• bhana -- : H. ulÄ• han m. `blame'
rather than < *upalÄ• bhana -- .

upÄ• lambha 2314 upÄ• lambha m. `reproach, blame' MBh. [âˆšLABH]
Pa. upÄ• rambha -- m. `reproach', Pk. uvÄ• laá¹• bha -- , uÄ• lËš, olÌ„lËš, H.
olaÌƒbhÄ• m., OMarw. volaá¹• bho m., Marw. olamuÌƒ m., OG. ulaá¹• bhaÃ¼ m., G.
olaÌƒbhÉ” m.; -- with Ä• m after *upÄ• lÄ• bhayati &c.: K. woÌ†lÄ• m m.
`reproach', S. olÃ£Ì„bho m., P. ulÄ• mbhÄ• , ulÄ• hmÄ• m.
*upÄ• lÄ• bhana -- `blame' see *UPÄ• LABHANA -- .
*upÄ• lÄ• bhayati `blames' see UPÄ• ËŠLABHATÄ“.
Addenda: upÄ• lambha -- [NIA. forms with -- l -- < *uall -- having analogical
doubling of root initial consonant after Ä•]
OMarw. ulaá¹• bhaá¹›aÃ¼ m. `reproach'.
*upÄ• lÄ• bhana -- see *UPÄ• LABHANA -- Add2.

upÄ• lÄ• bhya 2315 *upÄ• lÄ• bhya `blame'. [Cf. upÄ• labhya -- `blameable'
PaÃ±cat., lÄ• bhya -- = lÄ• bha -- lex.: âˆšLABH]
S. ulÄ• bho, ubhÄ• lo m. `taunt, reproach'.
upÄ• vartatÄ“ see UPAVARTATÄ“.
upÄ• Å›rayati see ÃºPAÅ›RAYATI.

upÄ• saka 2316 upÄ• saka m. `servant' KauÅ›., `worshipper' MrÌ¥cch., ËššikÄ•
-- f. [âˆšÄ• S]
Pa. upÄ• saka -- m., ËššikÄ• -- f. `lay devotee', AÅ›. upÄ• saka<-> m.,
ËššikÄ• -- f., KharI. upasika f.; Pk. uvÄ• saa -- m., ËššiÄ• -- f. `servant,
Jain adherent'; OSi. (Brahmi inscr.) upasaka m., upaÅ›ika f., Si. uvasuvÄ•
`lay brother', uvÃ¤sÄ« `lay sister'.

upÄ• sana 2317 upÄ• sana n. `exercise in archery' MBh. [âˆšAS2]
Pa. upÄ• sana -- n. `archery'; Kal. wÄ• sun `quiver'.

upÄ• sÄ• 2318 upÄ• sÄ• f. `service, adoration' Muá¹‡á¸• Up. [âˆšÄ• S]
Si. uvasa `affection, regard'.
upÄ• ËŠharati see ÃºPAHARATI.

2319 ÃºpÄ“ká¹£atÄ“ `looks at' ÅšBr., `overlooks' MBh. 2. upÄ“ká¹£Ä• -- f. `neglect' MBh. [âˆšÄ«Ká¹£]
1. Pa. upekkhati `looks on, is indifferent to'; Pk. uvekkhaÃ¯, uvikËš, uvÄ“haÃ¯ `disregards'; G. uvekhvuÌƒ `to censure'.
2. Pa. upekkhÄ• -- , upÄ“khÄ• -- f. `indifference to pleasure'; Pk. uvikkhÄ• -- , uvÄ“hÄ• , oÌ„vËš f. `neglect', OB. uekha.
upÄ“ká¹£Ä• -- see prec.

2320 *upÄ“á¹…ghati `goes towards'. [âˆš*Iá¹…GH]
M. v&etilde;ghá¹‡&etilde; `to go up, mount' or < *udÄ“á¹…ghati? <-> Doubtful.
*upÄ“cchati `desires'. [âˆšIá¹£2]
See UPÄ“PSATI.
upÄ“ta -- see ÃºPAITI.

upÄ“ndra 2321 upÄ“ndra m. `the god Viá¹£á¹‡u' MBh. [Ã-NDRA --]
Pk. uviá¹• da -- , uiËš m., Si. uvinÌ†dÄ• .

2322 upÄ“psati `desires to obtain' MaitrS. [âˆšÄ• P]
Wg. wÄ“Ä• -- `to take, seize, want, wish' (â†• Ind. with Ä• < ps); Kho. weÄ• hik `to want, covet, (Lor.) to ask for a girl in marriage': or with NTS xvii 309, BelvalkarVol 97 < *UPÄ“CCHATI.

2323 *upÄ“á¹£ayati `sends on'. [Cf. upaprá¸—á¹£yati `drives on' AV.: prob. to be separated from ÃºpÄ“á¹£atÄ“ `attacks' RV. < upa Ä«á¹£ -- : âˆšIá¹£1]
Kho. weá¹£Ã©ik `to send, dispatch, (Lor.) send away' BelvalkarVol 97; -- or < *APÄ“á¹£AYATI.

upÄ“á¹£ukÄ• 2324 *upÄ“á¹£ukÄ• `arrow'. [Iá¹£UKÄ• ËŠ --]
Kho. weá¹£Ãº `arrow, bullet' BelvalkarVol 97.

2325 Ãºpaiti `approaches' RV., `enters' ÅšBr. 2. upÄ“ta -- . [âˆšI2]
1. Pa. upÄ“ti `approaches' (from which caus. oÌ„pÄ“ti? see ÃºPÄ• RPAYATI), Pk. uvÄ“i, uÄ“i; Si. vit `having come' < *upÄ“tvÄ• .
2. Pa. upÄ“ta -- `furnished with'; Pk. uvÄ“ya -- `gone near'; Dm. wiÄ“ -- b -- `to arrive, reach' (NTS xii 193 < upÄ• yin<-> X bhÃ¡vati).

upoÌ„ta 2326 upoÌ„ta `enveloped' ÅšÄ• á¹…khÅšr. 2. *upoÌ„na -- . [âˆšVÄ“]
1. Kho. wor `woof, worsted yarn for weaving'.
2. PaÅ¡. lauá¹›. woÌ„n -- , oÌ„n -- , kuá¹›. Ä“n -- `to spin' IIFL iii 3, 185; N. unnu `to thread, pierce'; A. uni `reel for winding silk on', uniyÄ• iba `to wind silk on a reel, come and go frequently' (cf. *UPAVAYANA --).
ÃºpoÌ„tta -- see *AVOÌ„TTA -- .

2326a *upoÌ„ttapti -- Add. 14328.

ÃºpoÌ„daka 2327 ÃºpoÌ„daka `near to water' VS., n. `the plant Basella cordifolia' SuÅ›r. [UDAKÃ¡ --]
Kho. awÃ³g `moss near water, (Lor.) stagnant water' (with otherwise unexpected a -- < unstressed u -- ?) BelvalkarVol 87. -- Or poss., but semant. less satisfactorily, < *avoÌ„daka -- , avoÌ„da -- `dripping' PÄ• á¹‡.
-- A further possibility is Ã¡poÌ„daka -- `waterless' RV., `not fluid' AV. > `marshy, mossy'.
*upoÌ„na -- `woven' see UPOÌ„TA -- .
Addenda: ÃºpoÌ„daka -- see â€ Ã¡VAKÄ• -- .

upoÌ„pta 2328 *upoÌ„pta `sown'. [Ãºpavapati `strews earth over, buries' TS.: âˆšVAP2]
PaÅ¡. boÌ„tÃ³u `ploughing (sowing?)'; Shum. bá¹“tau -- Ä• Ì¤l `plough'; Bshk. boÌ„tei `harvesting'; Phal. bhotÄ«t `to plough' IIFL iii 3, 39 with (?): b

-- < upa -- is phonet. difficult, see ÃºPAVIÅ›ATI.

uptÃ¡ 2329 uptÃ¡ `scattered, sown' RV. [âˆšVAP2]
Pk. utta -- ; Pr. Ã¼t&uacutedotdot;nyok `a cultivated field' NTS xv 252; M. ut&etilde; n. `rice raised on unburned ground' (or < next); -- with v -- from VÃ¡PATI: Pa. Pk. vutta<-> `sown', AÅ›. NiDoc. vuta, Ku. butá¹‡o `to sow'. -- See VÃ¡PATI.

uppara 2330 *uppara `above'. 2. *upparalla -- . [ÃºPARA --]
1. A. opar `upper', subst. `height, top'; B. upar `the top', Or. upara.
2. Pk. uppalla -- `mounted on'; N. upallo `upper', H. uparlÄ• , G. uplulƒ: -- all perh. rather der. from *UPPARI.
*UPPARAPAá¹-á¹-A -- , *UPPARABHÅ«MI -- .

upparapaá¹-á¹-a 2331 *upparapaá¹-á¹-a `upper slab'. [*UPPARA -- , PAá¹-á¹-A -- 1]
Bi. uprauá¹-Ä• `upper stone of a handmill'.

upparabhÅ«mi 2332 *upparabhÅ«mi `upper ground'. [Cf. uparibhÅ«mÃ- adv. `above the ground' ÅšBr.: *UPPARA -- , BHÅ«ËŠMI --]
Ku. upraulƒ `dry unirrigated land'.

2333 *uppari `above'. [UPÃ¡RI with emph. lengthening of consonant]
NiDoc. upari (= uppËš?), Pk. uppariá¹• , uppiaá¹• ; Gy. arm. upra `on', eur. opre, upËš, pre `on, over', opral, upËš, pral `from above', hung. upar `on'; K. wupar `above'; S. pari `on'; P. uppar, Ëšpur `on, above'; WPah. khaÅ›. bar, rudh. upri, Ku. N. upar; A. upari `over and above', opare `above'; B. upar, par `on', Or. upari, upuri, upara, para, Mth. Å«par, pari, par, OAw. para, H. Å«par, OMarw. upari, Å«para, parÄ«, OG. Å«pari, G. upari, par, M. upar.

upya 2334 upya `to be sown' KÄ• tyÅšr. [âˆšVAP2]
H. Å«p m. `a method by which cultivators get seed, returning at the harvest the amount of seed plus some grain extra'.

2335 upyÃ¡tÄ“ `is strewn, is sown' RV. [âˆšVAP2]
H. Å«pnÄ• , upËš `to be sown'; M. upá¹‡&etilde;, uƒpËš `to sow'; <-> with v -- from act. vÃ¡pati: Pa. vuppati `is sown', Pk. vuppaÃ¯.

ubdhrikÄ• 2336 *ubdhrikÄ• `snare'. [Cf. Oss. urd `warp' IIFL iii 3, 6: â^šUBH]
Ash. undrÄ«ËŠ `snare', PaÅ¡. lauá¹›. udrÄ«ËŠ, weg. chil. ulÄ«ËŠ.

ubbakka 2337 *ubbakka `vomited'. [S. uá¸‡ -- , G. M. ub -- point to earlier *ubb -- (< *udb -- ?) rather than *uvv -- as in Pk. (< *udvakka -- replacing udvÄ• nta --)]
Pk. uvvakka -- `vomited', uvvakkaÃ¯ `vomits, drives out'; S. uá¸‡akÄ• raá¹‡u `to retch, sigh', P. ubaká¹‡Ä• `to vomit'; Ku. ubkai `nausea', ubkauá¹‡o `to raise, lever up'; H. ubÄ• knÄ• , ubakËš `to vomit'; G. ubak f., ubkÉ” m. `retching'; M. ubak m. `rising of matter from the stomach (before vomiting)'.
*ubbadhya -- `contents of stomach' see Å«ËŠBADHYA -- .
Addenda: *ubbakka -- : S.kcch. aubÄ• kÄ« f. `yawn'?

ubbar 2338 *ubbar `rise, swell'. 2. *ubbÄ• r -- . [See *UBBAL --]
1. Or. ubaribÄ• , uburËš `to rise, come out'; M. ubará¹‡&etilde; `to rise (of a blister), rise into shape (of a heap of grain &c.)'.
2. M. ubará¹‡&etilde; `to raise and form', ubÄ• rá¹‡&etilde; `to emit watery fluid.'

ubbal 2339 *ubbal `rise, swell, boil'. 2. *ubbÄ• l -- tr. [Morgenstierne AO xviii 222 derives from ud -- val -- , Sk. valÌ„Ì†layati, ONorwegian vella `boil', IE. *wel -- IEW 1140. If so forms of K. G.M. with b and S. with á¸‡ must be â†• Centre, since -- d -- v -- > Pk. -- vv -- and in these languages -- v -- . Poss., with *UBBAR -- , *UBBÄ• R -- above, due to coalescence of ud -- val -- with ud -- bhar -- s.v. ÃºDBHARATI; but cf. also a similar series s.v. *UMMAá¸• -- .
1. Bshk. oÌ„bÃ©l `boiling'; K. wubalÄ• wun `to cause to boil'; S. uá¸‡iraá¹‡u intr. `to boil'; L. (Jukes) uá¸‡laá¹‡ `to boil, effervesce'; P. ubbalá¹‡Ä• intr. `to boil'; B. ublÄ• `to boil over'; Or. ubaá¸·ibÄ• `to rise, overflow'; H. ubalnÄ• `to boil over, rise, ascend'; M. ubaá¸·á¹‡&etilde; `to have one's pregnancy terminated'.
2. S. uá¸‡Ä• raá¹‡u tr. `to boil', L. (Jukes) uá¸‡Ä• laá¹‡, P. ubÄ• laá¹‡Ä• , H. ubÄ• lnÄ• ; G. ubÄ• á¸·É” m. `outburst, excitement'; M. ubÄ• á¸·Ä• m. `bubbling up'.
Addenda: *ubbal -- . 1. WPah.ká¹-g. ubÉ™á¸·nÃµ intr. `to boil'.

2. *ubbÄ• l -- WPah.ká¹-g. bwaá¸·noÌ„ tr. `to boil', bwÄ• á¸· m. `vapour (e.g. from wet clothes)'; J. bwÄ• 'á¸· m. `heat'.
*ubbÄ• l -- see *UBBAL -- Add2.

ubbÄ• 2340 *ubbÄ• `damp heat'.
Pk. uvvÄ• -- f. `heat', uvvÄ• ha -- , m.; S. uá¸‡a, huá¸‡a f. `vapour, steam'; L. ubÄ• m. `excessive heat and sweat owing to sultriness', (Jukes) uá¸‡Ä• m. `miasma rising from flooded lands, malaria'; G. ub, ubÄ• f. `mould'; M. Å«b f. `sultry heat'; H. Å«bh m. `sultry heat'. -- Deriv. H. Å«bhnÄ• `to be oppressed by heat'; G. ubvuÌƒ `to rot'; M. ubá¹‡&etilde; `to swelter, spoil through heat'. -- Ext.: Pk. uvvara -- m., Ëšria -- n. `heat'; -- G. M. ubaá¹- `mouldy'; -- M. ubaá¸·á¹‡&etilde; `to rot through excessive heat', ubÄ• rá¹‡&etilde; `to swelter, rot through heat'. -- See next.

2340a *ubbÄ• kÄ• la -- `hot season'. [*UBBÄ• -- , KÄ• LÃ¡ -- 1]
M. ubÄ• á¸·Ä• m. `hot or dry season'.
UBH `weave': *UBDHRIKÄ• -- , *VÄ• BHA -- ; *PRAVABHATI; -- âˆš*VABH.

umbara 2341 umbara, Ëšbura -- m. `upper timber of a door -- frame' lex.
Pa. ummÄ• ra -- m. `threshold, sill, curbstone'; Pk. uá¹• bara -- m. `threshold', ummara -- m. `lower piece of doorway'; Kho. (Lor.) *lmbÄ“r `one piece of a door -- frame (top, side, or bottom)'; B. umbar `upper timber of a door -- frame'; Or. umbara `threshold, upper piece of a door post'; G. uÌƒbar, umar, uÌƒbrÉ”, umrÉ”, uÌƒbhrÉ” m., uÌƒbrÄ« f. `threshold, sill'; M. umar m., n., uÌƒbrÄ• , umrÄ• m. `upper or under cross piece of door -- frame, threshold' (LM 298 < udumbara --); -- M. uÌƒbará¹-hÄ• m. `ground under threshold' < *umbara -- stha -- ?

umbÄ• á¸• a 2342 *umbÄ• á¸• a `firebrand'. [Conn. doubtful with Ãºlmuka<-> m. AitBr., Pk. ummua -- n.]
S. umaá¹›u m. `lighted stick', umÄ• á¹›Ä« f. `half -- burnt log, firebrand';
G. umÄ• á¹›, Ëšá¹›É” m., Ëšá¹›iyuÌƒ n. `firebrand', uÌƒbÄ• á¹›iyuÌƒ n. `piece of wood lighted at one end'.

umbÄ« 2343 umbÄ« f. `fried stalks of wheat or barley', ËšbikÄ• -- f., ulumbÄ• -- f. lex.
Pk. uá¹• bÄ« -- f. `cooked wheat'; Ku. umÄ«, umÄ• `parched ears of rice or millet for chewing'; Mth. Å«mÄ« `green ears of Eleusine coracana cut for parching'; H. Å«mÄ« f. `ear of half -- ripe grain'; G. uÌ„Ìƒ bÄ« f. `ear of corn'; M. ÃµbÄ« f. `ear of wheat', Ãµbaá¹- n. `head or ear of various grains'.

ummaá¸• 2344 *ummaá¸• `rise, bubble up'. 2. *ummaá¸• á¸• -- . 3. *ummÄ• á¸• -- . [See *UBBAL -- and cf. *UMMAR -- , *UMMAL --]
1. Ku. umaá¹‡á¹‡o `to bubble up, ferment' (< *umaá¹›á¹‡o?); N. umranu `to grow, boil up' or < *UMMAR -- ; B. umá¹›Ä• `to overflow'; G. umaá¹›vuÌƒ `to rise up, gather to a head, be produced'.
2. P. umaá¸• á¹‡Ä• , umaá¹‡á¸• Ëš `to overflow, swell, rise (of a river)'; N. umaá¹›nu `to grow, boil up'; H. umaá¸• nÄ• , umaá¹‡á¸• Ëš `to swell, heave, increase'.
3. P. omÄ• há¹›Ä• m. `rising of love'; N. umÄ• á¹›nu `to cause to spring up' (with á¹› from umaá¹›nu); M. umÄ• á¸• Ä• m. `overflow, gushing forth'.

ummar 2345 *ummar `rise, bubble up'. 2. *ummÄ• r -- . [See *UBBAL -- and cf. *UMMAá¸• -- , *UMMAL --]
1. N. umranu `to spring up, bubble up, grow' or < *UMMAá¸• -- .
2. Ku. umyÄ• r f. `growth, prosperity'; N. umÄ• rnu `to cause to grow'.

ummal 2346 *ummal `rise, bubble up'. 2. *ummÄ• l -- . [See *UBBAL -- and cf. *UMMAR -- , *UMMAá¸• --]
1. Ku. umalá¹‡o `to boil, bubble up'; N. umlanu `to boil, ferment'; G. umaá¸·kÉ” m. `emotion, ardent love'; M. umaá¸·á¹‡&etilde;, umhaá¸·Ëš `to shed blood at every orifice', umaá¸· f. `qualmishness'; -- unmaá¸·á¹‡&etilde; `to heave (in the stomach)' with unm -- as Sanskritization.
2. Ku. umÄ• lá¹‡o tr. `to boil', N. umÄ• lnu; M. umaá¸·á¹‡&etilde;, umhaá¸·Ëš

`to slake lime', umÄ• á¸·Ä• , umhÄ• á¸·Ëš m. `boiling up'.

ummÄ“r 2347 *ummÄ“r `join'. [Cf. âˆš*MIá¸•]
S. umerÄ« f. `the connecting two ends of thread together by twisting and laying them over'; G. umervuÌƒ `to add, augment', umerÉ” m., Ëšraá¹‡ n. `increase'.

urÃ¡ga 2348 urÃ¡ga m. `snake' PÄ• á¹‡. [ÃºRAS -- , GA --]
Pa. uraga -- m., Si. urÄ• .

Ãºraá¹‡a 2349 Ãºraá¹‡a m. `ram, sheep, young ram' ÅšBr. [ÃºRÄ• --]
Pk. Å«raá¹‡a -- m., Ëšá¹‡Ä« -- f.; Tir. urÃ¡ni `sheep'; Sh. Å-rÄƒá¹‡ m. `lamb', Å-rÄ«á¹‡ m. `wild sheep'; L. khet. ornÄ• m. `lamb', WPah. khaÅ›. urnÅ« m., ËšnÄ« f.

Ãºras 2350 Ãºras n. `breast' RV.
Pa. uroÌ„, uraá¹• n., Pk. ura -- n.m.; S. uru m. `good memory'; P. ur m. `breast, energy, strength'; Mth. H. ur m. `breast, heart'; G. ur n. `chest, heart, attention'; M. Å«r n. `breast', urÄ• á¸• n. `a high projecting breast', urÄ• á¹-hÄ« f. `breast -- tie of a packsaddle' (+ ?); Si uraya, orËš `breast, shoulder'.
URASÃ¡ -- , AURASÃ¡ -- ; URÃ¡GA -- , *UROÌ„JÄ• TA -- , *UROÌ„DHÄ• NÄ« -- .

urasÃ¡ 2351 urasÃ¡ `having a strong breast' PÄ• á¹‡. [ÃºRAS --]
Pk. urasa -- `pectoral'; S. urahu m. `breast, chest'; M. urÅ›Ä« f. adj. `having breasts, arrived at puberty'.

ÃºrÄ• 2352 ÃºrÄ• f. `ewe' RV. [Cf. urabhra -- m. `ram' SuÅ›r., Pa. Pk. urabbha -- m.]
H. ulÄ• f. `lamb'.
ÃºRAá¹‡A -- , *VRÄ• á¹‡A -- , Å«ËŠRá¹‡Ä• -- .
urÄ• á¹‡Ã¡ -- see UDÄ• RÃ¡ -- .

urÃº 2353 urÃº `wide' RV.
Pa. Pk. uru -- ; -- Kal. urt. urÃºk `cheek'?
urÅ«ka -- see ULÅ«KA -- 1.

uroÌ„jÄ• ta 2354 *uroÌ„jÄ• ta `own son'. [ÃºRAS -- , JÄ• TÃ¡ --]

Pa. urÄ“jÄ• ta -- (Ä“ magadhism for oÌ„ P. Thieme KZ 66, 132); Si. uradÄ• `one's own son' (EGS 28 uraya + dÄ•).

uroÌ„dhÄ• nÄ« 2355 *uroÌ„dhÄ• nÄ« `breast, teat'. [ÃºRAS -- , DHÄ• NÄ« -- ] Kho. roren `nipple' with d(h) as beginning second member of cmpd. remaining long enough to become d with d < -- t -- , cf. panÇ°araÅ¡ < pÃ¡Ã±cadaÅ›a (BelvalkarVol 95 < *uroÌ„dhÄ• nya -- ?).

urvara 2356 *urvara `surplus, left over', urvarita -- `left over' BhP.
[Poss. with EWA i 110 hyper -- sanskritism fr. Pk., but perh. conn. with ulvaá¹‡Ã¡ -- , ulbaËš `excessive', Pk. ullaá¹‡a -- , uvvaá¹‡a -- ubbaËš and with urvÃ¡rÄ« -- f. `wife presented with many others for choice' AV., Pa. ubbarÄ« -- f. `concubine'. S. with b and á¸‡ indicates early MIA. -- vv -- and -- bb --]
Pk. uvvaria -- `left over', uvvaraá¹• ta -- `remaining over'; S. uá¸‡iraá¹‡u `to be left over', uá¸‡Ä• raá¹‡u `to save', obari f. `remnants', obÄ• raá¹‡u `to leave food over (in eating)'; Ku. ubhará¹‡o `to be left over', tr. ubhÄ• rá¹‡o; N. ubro, ubÄ• ru `surplus', ubranu `to be left over', tr. ubÄ• rnu; A. ubariba `to disregard'; B. ubarÄ• `to be plentiful'; Or. ubaribÄ• , uburËš, uborËš `to remain as surplus'; OAw. ubaraÃ¯ `is saved', ubÄ• raÃ¯ `saves'; H. Å«Ë˜barnÄ• `to be left over as surplus', tr. ubÄ• rnÄ• , ubrÄ• -- subrÄ• `surplus'; M. uver, ËšrÄ«, Å«r, urÄ« f. `remainder, surplus', urá¹‡&etilde; `to be left as a residue', uraviá¹‡&etilde; `to make to remain over', uraká¹‡&etilde; `to be over, be finished'.

2356a urvÃ¡rÄ• -- f. `fertile land' RV.
Pa. ubbarÄ« -- f.; M. uÌƒbar `retentive of moisture (of arable ground)'.
urvÄ• ru -- see Ä“RVÄ• RU -- .

Ãºlapa 2357 Ãºlapa m. `bush, shrub, grass' RV., `the grass Saccharum cylindricum' lex., ulÅ«Ë˜pa -- , ulÅ«ka -- 2 m. lex. [Cf. ulapyÃ -- `having to do with uËš' VS., ËšpyÃ¡ -- MaitrS.]
Pk. ulava -- , ulaya -- m., ulavÄ« -- f. `a species of grass'; A. ulu `thatching grass'; B. ulu `Saccharum cylindricum used for thatching'; H. ulÅ«, Å«lÅ«, ulwÄ• , ullÅ« m. `a kind of creeper, the reed or grass S. cylindricum', uraÄ« f. `Andropogon muricatus'.
*ulukkhala -- `a mortar' see ULÅ«ËŠKHALA -- .
ulupa -- see ÃºLAPA -- .

ululÃ- 2358 ululÃ- `crying aloud' AV., ulÅ«li -- `noisy', ulÅ«lu -- ChUp.
Pk. ulÅ«lu -- m. `cry of rejoicing'; A. uruli `a thrilling sound uttered by women in concert on any joyful occasion'; B. ulu, ululu `the sound uttered by Hindu women at festivals'.

ÃºlÅ«ka 2359 ÃºlÅ«ka1 m. `owl' RV., urÅ«ka -- m. AitBr.
Pa. ulÅ«ka -- m., Pk. ulÅ«a -- , uluya -- , koá¹• á¸• hullu -- (*KUá¹‡á¸• HA-<-> uËš), L. ulluÌ„Ìƒ m.; P. ullÅ« m. `owl, fool', Ku. ulÅ«, N. ullu, A. uluwÄ• -- ph&etilde;sÄ• ; Or. ulu `stupid'; H. ulwÄ• , uruÄ• , ullÅ«, ulÅ« m. `owl'; G. M. ullÅ« m. `fool'; -- WPah. bhal. bullÅ« m. `owl' (b -- ?).
ulÅ«ka -- 2 `a grass' see ÃºLAPA-<->

ulÅ«ËŠkhala 2360 ulÅ«ËŠkhala n. `a wooden mortar' RV., aulÅ«khalá¸— `pestle and mortar' MaitrS. 2. *ulukkhala -- . 3. udÅ«khala -- n. SuÅ›r. 4. *udukkhala -- . [â†• Drav. EWA 111 with lit. Like MÃºSALA -- , pop. derivative with -- ala -- J. Bloch BSOS v 742]
1. Pk. ulÅ«hala -- n. `a mortar'.
2. Pk. ulÅ«khala -- n. (or â†• Sk.); N. urgal `mortar for pounding rice or parched rice'; G. uá¸·ukhá¸·É” m. `a mortar'.
3. Pk. udÅ«hala -- , uÅ«hËš, oÌ„hËš n.
4. Pa. udukkhala -- n. `a mortar', ËšlikÄ• -- f. `part of a

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threshold (the slot in which the door works?)'; Pk. ukkhala -- , Ëšlaga -- , uÅ«khala -- , okkhala -- m.n. `a mortar'; K. woÌ†khul, Ëškholu m. `a mortar', ËškhÃ¼jÃ¼ f. `small do.'; S. ukhirÄ« f. `a mortar, the slip of wood on threshold in which the corner of a door works as a hinge'; L. ukhlÄ« f.

`wooden mortar', P. ukkhal, Ëškhul m., ukkhalÄ«, ËškhulÄ« f. `small do.',
WPah. bhad. bhal. ukkhal n., Ku. ukhal, okhËš, okhlÄ• , gng. ukhaw, N. okhal,
ukhli, okhËš, A. ukhali, B. ukhli, Or. ukhaá¸·a, Bi. okhar, oÌ†kharÄ• , ËšrÄ«
, Mth. Å«khar, Ëšri, Bhoj. oÌ„khari, Aw. lakh. okharÄ«, H. Å«khal f., ukhËš
m., Å«khlÄ«, ukhËš f., okhlÄ«, G. ukhaá¸·, ukhá¸·uÌƒ n., Ëšá¸·É” m., Ëšá¸·Ä«
, Ëšá¹›Ä« f., M. ukhaá¸· n.m., ukhá¸·Ä« f.
Poss. X mÃºsala -- in Pk. usuyÄ• la -- n.
Addenda: ulÅ«ËŠkhala -- . 1. A. ural `a mortar' < *uá¸• Å«Ëš AFD 234.
4. *udukkhala -- : S.kcch. aukkhar f. `a mortar', WPah.ká¹-g. ukhá¸·I f.
`hole in barn floor for pounding corn, mortar', kc. ukhá¸·e f., J. ukhaá¸·
m.

ulÅ«ta 2361 ulÅ«ta m. `boa constrictor' lex.
A. uluwÄ• -- gom `a species of poisonous snake'.
ulÅ«pa -- see ÃºLAPA -- .
ulÅ«li -- see ULULÃ- -- .

ulkÄ• ËŠ 2362 ulkÄ• ËŠ f. `meteor, fire falling from heaven' RV., `firebrand'
ÅšBr.
Pa. ukkÄ• -- f. `torch', Pk. ukkÄ• -- f `meteor, fire -- ball'; B. Å«k, ukÄ•
`torch'; Or. uka `torch, flash of fire, meteor', ukiÄ• `sun's rays'; Mth.
Å«k `torch'; H. Å«k m. `torch, blaze, meteor'.
ulbaá¹‡Ã¡ -- see *URVARA -- .
Ãºlmuka -- see *UMBÄ• á¸• A -- .
ulla -- 1 `arum' see OÌ„LLA -- 1.
*ulla -- 2 `wet' see UDRA -- 2.
Addenda: ulkÄ• ËŠ -- : A. ukÄ• `burnt straw carried about by the wind'; --
MIA. Sanskritized hybrid *Å«(l)kiÄ• -- : OP. lÅ«kÄ« f. `torch', H. lÅ«k f.

2363 *ullagyati `is unfastened'. [âˆšLAG]
Or. ulÄ• gibÄ• `to take off (a dress), free from a bond, abandon'; M.
ulagá¹‡&etilde; intr. `to cease, pass away', tr. `to finish, clear (a field,
&c. of crops or stones)'; ext. in M. alagá¸• Ä• m. `disentanglement',
algaá¸• á¹‡&etilde; intr. `to get unravelled', tr. `to unravel, take to
pieces', alkaá¹-á¹‡&etilde;. -- K. woÌ†lagun `to get through (a difficulty),
endure to the end, pass over'? (See ULLAá¹…GHAYATI).

ullaá¹…gha 2364 *ullaá¹…gha `jumping over'. [âˆšLAá¹…GH]

N. ulÄ• á¹… `transgression'; A. ulaá¹…ghÄ• `disobedience'.

ullaá¹…ghana 2365 ullaá¹…ghana n. `act of leaping over' KathÄ• s. [âˆšLAá¹…GH]
Pa. ullaá¹…ghanÄ• -- f. `raising'; Pk. ullaá¹• ghaá¹‡a -- n. `transgressing'; L. ulagghaá¹‡ m. `threshold'; P. ulaá¹…ghaá¹‡ m. `transgression', Si. inscr. u(la)nÌ†gnÄ• .
SÄ«MOÌ„LLAá¹…GHANA -- .

2366 ullaá¹…ghayati `leaps over' KathÄ• s. 2. ullaá¹…ghita -- . [âˆšLAá¹…GH]
1. Pa. ullaá¹…ghati `leaps up', ËšghÄ“ti `makes jump'; Pk. ullaá¹• ghaÃ¯ `leaps over'; K. woÌ†langun `to pass over or through, complete' (woÌ†lagun, with unexpl. loss of nasal, poss. < *ULLAGYATI); L. ulagghaá¹‡ `to pass over', awÄ• á¹‡. ulagghuá¹‡, imper. ullugh, P. ulaá¹…ghaá¹‡Ä• ; N. ulÃ£Ì„ghnu `to break the law'; A. ulaá¹…ghiba `to disobey'; H. ulÃ£Ì„ghnÄ• , ulaÌƒghËš, ulÃ£Ì„gnÄ• , ulaÌƒgËš, ulagËš `to leap over'; G. ulaghvuÌƒ `to transgress'.
2. Pa. ullaá¹…ghita -- `jumped on'; Si. ulÃ¤nÌ†giya `rising, transgression'.
ullaá¹…ghita -- see prec.

ullaá¹…ghin 2367 *ullaá¹…ghin `leaping over'. [âˆšLAá¹…GH]
Si. ulÃ¤nÌ†gi `gazelle'.

2368 *ullaá¹-ati `turns over'. 2. *ullaá¹-yatÄ“ `is upset'. 3. *ullÄ• á¹-ayati `causes to turn over'. [âˆš*LAá¹-]
1. S. uliá¹›aá¹‡u `to be loose or shaky'; H. ulaá¹›nÄ• , ularËš `to topple over, lie down'.
2. Pk. ullaá¹-á¹-a -- `overturned, empty'; K. wulaá¹-un `to be reversed'; S. uá¹-ilaá¹‡u `to fall back to a former place'; L. ulá¹-Ä• adv. `on the contrary'; P. ulá¹-aá¹‡Ä• `to be upset'; WPah. bhal. ulá¹-Ä• i f. `turning over a log so as to saw on the other side'; Ku. ulaá¹-á¹‡oÌ„, alËš `to be upset, turn to one side'; N. ulá¹-anu `to be upset'; A. olaá¹-iba `to turn back or round'; B. ulá¹-Ä• `to be upset', Or. ulaá¹-ibÄ• ; OMth. ulaá¹-aÃ¯ `turns aside'; Mth. unaá¹-Ä• `in a reverse manner'; H. ulaá¹-nÄ• `to be overturned'; OMarw. ulaá¹-o `reversed'; G. ulaá¹-vuÌƒ `to be the reverse of'; M. ulaá¹-á¹‡&etilde; `to be upset', tr. `to turn over'.
3. H. ulÄ• á¹›nÄ• `to overturn', ulÄ• rnÄ• `to cause to lie down'.
*ullaá¹-yatÄ“ `is upset' see prec.
Addenda: *ullaá¹-ati. 1. S.kcch. aulará¹‡Å« `to be tipped up', Ä• lará¹‡Å«

`to lie down' (X Ä• LÄ«YATÄ“?).
2. *ullaá¹-yatÄ“: S.kcch. Å«lá¹-Ä« keá¹‡Ä« `to vomit', auá¹-á¹-alá¹‡Å« `to become upside down', WPah.ká¹-g. ulá¹-á¹‡Ãµ, ulá¹-É” `left, reverse', ulá¹-auá¹‡Ãµ `to turn upside down, or inside out'; B. ulá¹-o `reversed'; -- read B. ulá¹-aÌ„Ì†na `to turn over'.
*ullaá¹-yatÄ“ see *ULLAá¹-ATI Add2.

2369 *ullaá¹‡á¸• ati `jumps up or out?' [âˆšLAá¹‡á¸•]
Pk. ullaá¹• á¸• iya -- `driven out'; H. ulaá¹‡á¸• nÄ• `to invert a vessel to empty it' with other phonet. somewhat similar forms: uleá¹‡á¸• nÄ• , uÌƒá¸• elËš, uá¹›elËš, uá¹›erËš, uleá¹›Ëš, ulaÄ©á¸• Ëš, uÌƒdÄ• lËš, uÌƒdalËš; -- Pk. ullaá¹• tha -- `thrown up'; G. ulÄ• á¹- f. `jump'.

2370 ullapati `coaxes' MÄ• rkP. [âˆšLAP]
Pa. ullapati `talks to, lays claim to'; Ko. ullaytÄ• `speaks' FOK 169; -- OG. ulavaÃ¯ `betrays' if with -- l -- , but if with -- á¸· -- , then < *UPALAPATI. -- See ULLÄ• PAYATI.

ullamba 2371 *ullamba `hanging on?' [Cf. ullambin -- KathÄ• s.: âˆšLAMB]
H. ulambÄ• m. `hard swelling, tumour'.
ullambayati `hangs up' KathÄ• s. [âˆšLAMB]
See AVALAMBATÄ“.

2372 *ullardayati `overloads'. [âˆšLARD]
Pk. ulladdiya -- `heavily loaded, overloaded'; P. uladdá¹‡Ä• `to overturn, upset'.

2373 ullalati `jumps out' ÅšiÅ›. 2. Caus. *ullÄ• layati, cf. ullalayati ÅšiÅ›. 3. *ullÄ• lita -- . [âˆšLAL]
1. Pk. ullalaÃ¯ `jumps up, wobbles'; K. woÌ†lalun `to put on fine clothes'; S. uliraá¹‡u `to rush at in a rage'; L. ullaraá¹‡ `to spring up, grow up, grow tall', (Jukes) ulraá¹‡ `to rush at in a rage'; P. ullará¹‡Ä• `to bound, spring up, grow up'; Ku. ulalá¹‡o `to swell as the result of burning'; N. urlanu `to spring up'; Or. uluribÄ• `to be uprooted'; H. ularnÄ• `to jump up', ulalnÄ• `to topple over', ularuÄ• m. `a piece of wood at the back of a wagon to prevent it toppling backwards'; G. ulaá¸·vuÌƒ `to be raised in front, be overturned'.
2. Pk. ullÄ• lÄ“i, ËšlaÃ¯ `raises, throws up, beats'; S. ulÄ• raá¹‡u, olËš `to

raise a weapon threateningly'; L. ulÄ• raá¹‡ `to raise threateningly', awÄ• á¹‡. ulÄ• ruá¹‡ `to throw up'; P. ulÄ• lá¹‡Ä• , ulÄ• rnÄ• `to toss up, tilt'; Ku. ulÄ• lá¹‡o `to fry, brand with hot iron, scorch' (< `make jump up as in frying' or `make burn come up'); N. urÄ• lnu `to toss up, incite'; Or. ulÄ• ribÄ• `to draw out, unsheathe'; H. ulÄ• lnÄ• , ulÄ• rËš `to overturn'; G. ulÄ• á¸·vuÌƒ `to throw up'; M. ulÄ• á¸·á¹‡&etilde;, ullÄ• Ëš, ulhÄ• Ëš `to overset', intr. `to spring up'.
3. Pk. ullÄ• lia -- `thrown up, beaten', Or. ulÄ• riÄ• `overbalanced (of a cart)'; G. ulÄ• á¸·iyÉ” m. `wooden bolt of a door' (see ULLÄ• LA -- )., (Bhavnagar) `jump'.

ullasa 2374 ullasa `bright, merry' MW. [âˆšLAS1]
Or. ulasÄ• `delightful, causing horripilation', subst. `horripilation'.

2375 ullasati `shines out' BhP., `sports' lex. 2. ullÄ• sayati `causes to dance' KathÄ• s. 3. ullÄ• sa -- m. `merriment' KathÄ• s. 4. ullÄ• sin -- `rejoicing'. [âˆšLAS1]
1. Pk. ullasaÃ¯ `is open, is glad'; K. woÌ†lasun `to rejoice, put on fine clothes'; B. ulasÄ• `to be thrilled with joy'; Or. ulasibÄ• , uluËš `to rejoice', OAw. hulasaÃ¯, H. hulasnÄ• ; G. ulasvuÌƒ `to appear splendid, be delighted'.

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2. M. ulhÄ• sá¹‡&etilde;, ullÄ• Ëš intr. `to rejoice' (or der. fr. ulhÄ• s).
3. Pk. ullÄ• saga -- `producing enjoyment'; A. ulÄ• h `delight', OAw. hulÄ• sÅ« m., H. hulÄ• s m., M. ulhÄ• s m.
4. NiDoc. vulasi `pleased'; Pk. ullÄ• si -- `rejoicing', Or. ulÄ• si, ËššiÄ• , M. ulhÄ• sÄ«.
In Aw. and H. forms h -- is expressive rather than < *abhiyullas -- ,

abhyullasant -- `flashing' ÅšiÅ›.
Addenda: ullasati. 3. ullÄ• sa -- : A. ulÄ• h `buoyancy' AFD 88.
uá¹£á¹-a -- 1 see VÃ¡SATI Add2.

2375a *ullÄ• ghayati `makes light'. [Cf. laghayati `makes light, lessens'
KÄ• lid.: LAGHÃº --]
Pk. ullÄ• hÄ“i `lessens'. -- See *UDRAá¹• HATI.
*ullÄ• á¹-ayati `upsets' see *ULLAá¹-ATI.

2376 ullÄ• payati `coaxes' MÄ• rkP. [Cf. ullÄ• pa -- m. `calling out in a loud
voice, change of voice in grief or sickness', Pk. ullÄ• va -- , ËšlÄ• ya -- m.
`noise, answer, change of voice': âˆšLAP]
Pk. ullÄ• vÄ“i, ËšvaÃ¯ `talks, calls'; P. ulÄ• huá¹‡Ä• , alËš `to mourn for the
dead', alÄ• huá¹‡Ä«, alÄ• vá¹‡Ä« f. `dirge'. -- See ULLAPATI.

ullÄ• la 2377 ullÄ• la `*springing up or out' (`a sort of metre' lex.).
[âˆšLAL]
Pk. ullÄ• la -- m.n. `a sort of metre'; S. olÄ• rÄ« f. `pouncing'; P. ulÄ• rÄ•
m. `excitement'; Or. ulÄ• ra `tipping up of a two -- wheeled cart'; H. ulÄ• l
`liable to overturn'; G. ulÄ• á¸·É” m. `vomit; end part of a song in which
the tune changes; wooden bolt of a door' (semant. cf. Pk. ullÄ• lÄ“i
`strikes' and TÄ• á¸• A -- 2); M. ulÄ• á¸·, ullÄ• á¸·, ulhÄ• á¸· m. `a spring'.
*ullÄ• layati, *ullÄ• lita -- `make spring up' see ULLALATI.

ullÄ• va 2378 *ullÄ• va `a piece cut off'. [Cf. ullÅ«na -- `cut off'
ÅšÄ• á¹…khÅšr.: âˆšLÅ«]
Ku. ulÄ• w `a fragment of stone or wood flying off when cut'.
ullÄ• sa -- , ullÄ• sayati, ullÄ• sin -- see ULLASATI.
Ãºllikhati see *UDRIKHATI.
*ullÄ«yatÄ“ see AVALÄ«YATÄ“.

2379 *ulluá¹‡á¹-hati `rolls to and fro'. [Cf. ulluá¹‡á¹-hana -- `rolling'
Apte, ulluá¹-hati `moves violently to and fro' lex., luá¹‡á¹-hita -- `set in
motion' Hariv.: âˆšLUá¹-H]
Or. uluá¹‡á¹-hibÄ• `to roll on the ground'; -- conn. with Pk. ulluá¹• á¹-ha
-- `raised, overbearing' doubtful. -- Cf. *ULLUá¹‡á¸• ATI.

2380 *ulluá¹‡á¸• ati `overturns'. [âˆšLUá¸•]

Pk. ulluá¹• á¸• aÃ¯ `falls, drips'; Or. uluá¹‡á¸• ibÄ• `to roll on the ground'; M. ulaÌƒá¸• á¹‡&etilde;, olËš tr. and intr. `to turn over, spill' (or poss. < *AVALUá¹‡á¸• ATI). -- Cf. *ULLUá¹‡á¹-HATI.
ullÄ“kha -- see *UDRÄ“KHA -- .
ullÄ“khayati see *UDRÄ“KHAYATI.

ulloÌ„á¸• a 2381 *ulloÌ„á¸• a `commotion'. [ulloÌ„la -- m. `large wave' KÄ• d.: âˆšLUá¸•]
Pa. ulloÌ„la -- m. `commotion, wave'; Pk. ulloÌ„la -- m. `uproar'; Si. ulela `wave, whirling in water, festival'.

ulloÌ„pana 2382 *ulloÌ„pana `taking out'. [Cf. Ãºllupta -- `taken or drawn out' AV., ulloÌ„pam KauÅ›., Pa. ullumpati `takes out, saves': âˆšLUP]
Pa. ulloÌ„pana -- n. `saving'; M. ulvaá¹‡ n. `the threads which remain in the comb after the completion of the web'.

ulloÌ„man 2383 *ulloÌ„man `rising of the hair'. [Lá¹“MAN --]
P. allÃµ f. `uneasy sensation or irritation in any part of the body'?
ulloÌ„la -- see *ULLOÌ„á¸• A -- .
ulvaá¹‡Ã¡ -- see *URVARA -- .

uÅ›Ä«ra 2384 uÅ›Ä«ra m.n. `fragrant root of the grass Andropogon muricatum' SuÅ›r., ËšrÄ« f. `a species of grass' lex., Å«rá¹£Ä• -- 1 f. `Andropogon serratum'.
Pa. usÄ«ra -- m.n. `fragrant root of A. muricatum'; Pk. usÄ«ra -- , oÌ„sËš n. `a sweet -- scented grass'; B. usir `fragrant root of khaskhas grass, A. muricatum', H. usÄ«r m., M. uÅ›Ä«r n.; G. uÅ›Ä«r m. `a kind of fragrant root'; -- P. usÄ• r m. `khaskhas grass, Cymbopogon aromaticum, fragrant oil from its roots' (Å«rá¹£Ä• -- X uÅ›Ä«ra -- ?).
Uá¹¢ `burn' see VAS3.

uá¹£Ã¡s 2385 uá¹£Ã¡s f. `dawn' RV., uá¹£Ä• ËŠ -- f. RV. [âˆšVAS3]
Pk. usÄ• -- f.; -- see USRÃ¡ -- .
uá¹£á¹-a -- 1 `settled' see VÃ¡SATI.

uá¹£á¹-a 2386 uá¹£á¹-a2 `burnt' lex. [âˆšVAS3]
P. ludh. huá¹-á¹- `sultry' or poss. < Uá¹£á¹‡Ã¡ -- .

Ãºá¹£á¹-ra 2387 Ãºá¹£á¹-ra m. `buffalo' RV., `camel' MBh. [Cf. uá¹£á¹-Å•ÌŠ -- m. `bull drawing a plough' RV.]
Pa. oá¹-á¹-ha -- m. `a partic. domestic animal' (or < AUá¹£á¹-RA -- ?); Pk. uá¹-á¹-a -- m. `camel', NiDoc. uá¹-a, Gy. pal. Å¡tir (perh. â†• Pers. uÅ¡tur), Pr. uÅ¡tyÃºr, Ã¼Å¡Ä• Ãºr; PaÅ¡. lauá¹›. Å«á¹-hÅ«ËŠr, gul. uá¹£á¹-hÅ«ËŠr (prob. compromise between genuine IA. form and lw. from Pers. IIFL iii 3, 22); Kal. uá¹- (â†• Ind.), Bshk. uÌ„Ìƒá¹-h, Tor. (Biddulph) "ud m., Ã¼d f." (= uá¸• ?), Sh. gil. gur. uÌ„Ìƒá¹-h, koh. Å«á¹-, K. wuÌ„Ìƒá¹-h, dat. wuÌ„Ìƒá¹-as m., kash. uÌ„Ìƒá¹-h, S. uá¹-hu m., L. P. uá¹-á¹-h m. (P. Å«á¹-h, uÌ„Ìƒá¹-h, uÌ„Ìƒá¹- â†• H.), WPah. bhad. Å«á¹‡á¹-, pÄ• á¸• . uÌ„Ìƒá¹-h, paá¹…. Å«á¹-, Ku. uÌ„Ìƒá¹-, N. uÌƒá¹-, A. B. uá¹-, Or. uá¹-a, oá¹-a, Mth. uÌ„Ìƒá¹-, Aw. lakh. uÌ„Ìƒá¹-u, H. uÌ„Ìƒá¹- m., OMarw. uá¹-a m.; G. uÌ„Ìƒá¹- m. `camel', Å«á¹-á¹›É” m. `fool'; Si. oá¹-uvÄ• `camel'.
Ã¡Uá¹£á¹-RAKA -- , AUá¹£á¹-RIKA -- ; Uá¹£á¹-RAPÄ• LA -- ; *JAROÌ„á¹£á¹-RA -- .
Addenda: Ãºá¹£á¹-ra -- : S.kcch. auá¹-á¹-h m. `camel', Garh. Å«á¹-h, Md. oÅ™.

uá¹£á¹-rapÄ• la 2388 uá¹£á¹-rapÄ• la m. `camel -- driver' lex. [Ãºá¹£á¹-RA -- , PÄ• LA --]
NiDoc. uá¹-avala, Ëšlaǵa, S. oá¹-hÄ• ru m., L. uá¹-á¹-hvÄ• l m.
Addenda: uá¹£á¹-rapÄ• la -- : S.kcch. auá¹-hÄ• á¹›Ä« m. `camelman'.

uá¹£á¹‡Ã¡ 2389 uá¹£á¹‡Ã¡1 `hot' RV., Ëšaka -- m. `heat' Pat. [âˆšVAS3]
Pa. uá¹‡ha -- , Pk. uá¹‡ha -- , usiá¹‡a -- `hot', m. `heat'; K. wuÅ›unu, f. ËšÅ›Ã¼Ã±Ã¼ `warm, hot'; H. unÄ• h m. `hot vapour, steam'; G. Å«nuÌƒ, hunuÌƒ `hot, warm'; M. Å«nh, Å«n `hot', n. `heat of sun', redup. Å«nhÅ«nh, unhan `burning hot'; Ko. hÅ«na `hot'; Si. uá¹‡u `hot', uá¹‡a `fever'. -- P. ludh. huá¹-á¹- `sultry' rather < Uá¹£á¹-A -- 2.
Uá¹£á¹‡AYATI, *Uá¹£á¹‡Ä• PANA -- , Uá¹£á¹‡Ä• LU -- , Uá¹£á¹‡IMAN -- ; Uá¹£á¹‡AKÄ• LA -- , *Uá¹£á¹‡ADHÄ• RA -- , *Uá¹£á¹‡APÄ• NÄ«YA -- , *Uá¹£á¹‡AVÄ• TA -- , *Uá¹£á¹‡Ä• LAYA -- ; *APOá¹£á¹‡A -- .
Addenda: uá¹£á¹‡Ã¡ -- 1: Md. hÅ«nu `hot'.

uá¹£á¹‡a 2390 uá¹£á¹‡a2 m. `onion' lex., Ëšá¹‡Ä• -- f. `name of a plant' Nigh. [Same as uá¹£á¹‡Ã¡ -- 1?]
Kho. vÉ™áº“nÅ« `garlic' Rep1 72.

uá¹£á¹‡akÄ• la 2391 uá¹£á¹‡akÄ• la m. `hot season' SuÅ›r. [uá¹£á¹‡Ã¡ -- 1, kÄ• lÃ¡ -- 2]
Pa. uá¹‡hakÄ• la -- m., Ap. unhÄ• la -- m., S. Å«nhÄ• ro m., L. unhÄ• lÄ• m., L. awÄ• á¹‡. P. hunÄ• lÄ• m., OH. unhÃ£Ì„lÄ• m., Marw. unhÄ• á¸·o m., OG. Å«nhÄ• laÃ¼ m., G. unhÄ• á¸·É”, unÄ• Ëš, hunÄ• Ëš m., M. unhÄ• á¸·Ä• m.

uá¹£á¹‡adhÄ• ra 2392 *uá¹£á¹‡adhÄ• ra `hot spring'. [uá¹£á¹‡Ã¡ -- 1, dhÄ• ËŠra -- 2]
M. unher&etilde; n. `hot spring'.

uá¹£á¹‡apÄ• nÄ«ya 2393 *uá¹£á¹‡apÄ• nÄ«ya `hot water'. [uá¹£á¹‡Ã¡ -- 1, pÄ• nÄ«ËŠya --]
M. unhvaá¹‡Ä« n. `water heated in the sun's rays'.

2394 uá¹£á¹‡ayati `heats' MW. 2. *uá¹£á¹‡Ä• pana -- `contraption for heating'. [Uá¹£á¹‡Ã¡ -- 1]
1. MB. unÄ• e `gets hot'.
2. B. unÄ• n, unan, unun `oven, fireplace'; G. unÄ• má¹‡É” m., Ëšá¹‡iyuÌƒ n. `pot for heating bath water in'.

uá¹£á¹‡avÄ• ta 2395 *uá¹£á¹‡avÄ• ta `hot wind'. [uá¹£á¹‡Ã¡ -- 1, vÄ• ËŠta --]
G. unvÄ• m. `very hot weather'.
*uá¹£á¹‡Ä• pana -- `heating' see Uá¹£á¹‡AYATI.

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uá¹£á¹‡Ä• laya 2396 *uá¹£á¹‡Ä• laya `hot spot'. [uá¹£á¹‡Ã¡ -- 1, Ä• laya --]
M. unhÄ• á¸·&etilde; n. `spring of hot water'.

uá¹£á¹‡Ä• lu 2397 uá¹£á¹‡Ä• lu `suffering from heat' KÄ• ty. [Uá¹£á¹‡Ã¡ -- 1]

M. unhÄ• á¸·á¹‡&etilde; `to be affected by heat of weather' rather than der.
Uá¹£á¹‡AKÄ• LA -- .

uá¹£á¹‡iman 2398 uá¹£á¹‡iman m. `heat' ChUp. [Uá¹£á¹‡Ã¡ -- 1]
Si. uá¹‡uhuma `heat' (D. E. Hettiaratchi, Univ. of Ceylon Review vi 291
uá¹£á¹‡Ã¡ -- 1 + Å«á¹£mÃ¡n -- ; EGS 25 uá¹‡u + kama)
uá¹£man -- see Å«á¹£MÃ¡N -- .
uá¹£mÄ• yatÄ“ see Å«á¹£MÄ• YATÄ“.

usrÃ¡ 2399 usrÃ¡ m. `ray, sun, day', usÅ•ÌŠ -- f. `morning light', usrÄ• ËŠ
-- f. `daybreak, cow' RV. [âˆšVAS3]
Pk. usa -- m. `ray', ussÄ• -- f. `cow'; M. ust&etilde; n. `first morning
light' (-- t&etilde; < Tá¸—JAS --).

Åª

*Å«á¸• hÄ• rayati see ÃºDDHARATI.

Å«á¸• hÃ¡ 2400 Å«á¸• hÃ¡, Å«á¸·hÃ¡ -- `drawn' RV. [âˆšVAH]
Pk. Å«á¸• ha -- `drawn, married'; L. uá¹›haá¹‡ `to be ploughed'; -- with v --
from VÃ¡HATI: Pa. vÅ«á¸·ha -- , vuá¸·ha<-> `drawn'; S. vuá¹›haá¹‡u `to go,
move'; L. vuá¹›hÄ• `flowed' past of vÄ• haá¹‡, whence new pres. vuá¹›haá¹‡
`to flow, move'; OG. vÅ«á¸• hÄ« `she went', G. vuá¸• hvuÌƒ `to go'. -- See
VÃ¡HATI.
NAVOÌ„á¸• HÄ• -- .

Å«á¸• hi 2401 Å«á¸• hi f. `carrying' RÄ• jat. [âˆšVAH]
*HALOÌ„á¸• HI-<->

Å«á¹‡á¸• a 2402 *Å«á¹‡á¸• a `deep'. 2. *oÌ„á¹‡á¸• a -- . 3. *avoÌ„á¹‡á¸• a -- .
1. Pk. uá¹• á¸• a -- , Ëšaya -- `deep', S. Å«nho; WPah. bhal. uá¹‡á¸• e `down';
Ku. uno `low', un `down', uniá¹‡o `to lower (of clouds)'; H. poet.
uÌ„Ìƒá¹›Ä• `deep, sunk'; Marw. uÌ„Ìƒá¹›o `deep', G. uÌ„Ìƒá¸• uÌƒ.
2. H. Ãµá¸• Ä• `deep', M. Ãµá¸• , Ãµá¸• hÄ• , Ãµá¸• hÄ• .
3. H. auÌƒá¸• Ä• , OMarw. auÌƒá¹›o.
Å«ta -- see *Å«NA -- 2.
Addenda: *Å«á¹‡á¸• a -- : S.kcch. Å«no `deep'.

Å«ËŠdhas 2403 Å«ËŠdhas, nom. Å«ËŠdhar, gen. Å«ËŠdhnaá¸¥ n. `udder' RV.
Pk. Å«ha -- n. `breast'; K. wuyu m. `udder', S. ohu m. (< *Å«hoÌ„? or <
AUDHASA --); A. uhÄ• r `udder of animals' (Ä• ?), uhÄ• riba `to have the
udders swell'; Bhoj. oyar `breast' (oËš choá¹›al `milk to come into the
breast before giving birth'); OM. voha `breast, udder'. -- Wg. Å«á¹›, Å«Å™
`udder', Pr. ire/, Woá¹-. woÌ„á¸• m., Shum. á¹“á¹›e, Gaw. woÌ„á¹›a are
doubtful: *Å«rd -- < *Å«dr -- ? G. Buddruss Woá¹- 131.
*Å«DHRIYA -- , AUDHASA -- .

Å«dhriya 2404 *Å«dhriya `pertaining to the udder'. [Å«ËŠDHAS --]
Dm. Ä«t `udder' < *Ä«dr NTS xii 129, ideÅ•i prob. dimin. from *Ä«dr
(scarcely with NTS xii 153 < *Å«dharikÄ• --).

Å«nÃ¡ 2405 Å«nÃ¡1 `deficient' AV., Ëšaka -- ÅšÄ• á¹…khÅšr.
Pa. Å«na -- , Ëšaka -- , Pk. Å«á¹‡a -- , S. uÌ„Ìƒá¹‡o; P. Å«á¹‡Ä• `not quite
full'; Ku. uá¹‡ `uneven, odd (of numbers)', uá¹‡o `lonely, secluded'; A. un
`less in size, number or quality'; Or. uá¹‡a, uá¹‡Ä• `less', H. Å«nÄ•
`less', m. `sword worn down by grinding'; G. Å«á¹‡uÌƒ `wanting, faulty,
weak'; M. uá¹‡Ä• `deficient, mean', uá¹‡&etilde; n. `deficiency, fault'; Ko.
Å«á¹‡e `less'; Si. unu `deficient'. -- In composition with numerals with
varying degrees of re -- formation after the uncompounded form.
*Å«NI -- ; NYÅ«Ë‹NA -- , *VYÅ«NA -- ; Å«NACATVÄ• RIá¹• Å›AT -- ,
Å«NATRIá¹• Å›AT -- , Å«NANAVATI -- , Å«NAPAÃ±CÄ• Å›AT -- , Å«NAVIá¹• Å›ATI -- ,
Å«NAÅ›ATA -- , Å«NAá¹£Aá¹£á¹-I -- , Å«NASAPTATI -- , Å«NÄ• Å›Ä«TI -- ;
Ä“KOÌ„NA -- , PÄ• DOÌ„NA -- .

Å«na 2406 *Å«na2 `woven'. [Cf. Å«ta -- , uta -- 2 lex., Pk. vÅ«ya -- , vua
-- : âˆšVÄ“]

K. wÅ«nu pp. of woÌ„nun. -- See Å«YATÄ“, *VINÄ• TI.

Å«nacatvÄ• riá¹• Å›at 2407 Å«nacatvÄ• riá¹• Å›at f. `39'. [Å«nÃ¡ -- 1, catvÄ• riá¹• Å›Ã¡t --]
S. uá¹‡etÄ• lÄ«ha, L. untÄ• lÄ«, P. uá¹‡tÄ• lÄ«, WPah. cur. uá¹‡tÄ• á¸·Ä«, bhal. untÄ• lÄ«, N. unaÃ±cÄ• lis, A. unsallix, B. uncallis, Or. uá¹‡acÄ• lisa, aá¹‡Ëš, H. untÄ• lÄ«s.

Å«natriá¹• Å›at 2408 Å«natriá¹• Å›at f. `29'. [Å«nÃ¡ -- 1, triá¹• Å›Ã¡t --]
S. uá¹‡aá¹-rÄ«h, L. unattrÄ«, P. uá¹‡attÄ«, WPah. cur. uá¹‡attrÄ«, bhal. unattrÄ«, N. unantis, A. untrix, B. untris, Or. uá¹‡atirisa, aá¹‡Ëš, H. untÄ«s.

Å«nanavati 2409 Å«nanavati f. `89'. [Å«nÃ¡ -- 1, navatÃ- --]
S. Å«á¹‡Ä• á¹‡ave, L. unaÌƒnavve, P. unÄ• nv&etilde;, WPah. cur. unainue, N. unanabbe, A. unanabai, B. unanai, Or. aá¹‡Ä• llau, aá¹‡Ä• labe, H. unÄ• nwe.

Å«napaÃ±cÄ• Å›at 2410 Å«napaÃ±cÄ• Å›at f. `49'. [Å«nÃ¡ -- 1, paÃ±cÄ• Å›Ã¡t --]
S. uá¹‡avaÃ±jÄ• ha, L. unvaÃ±ja, unaËš, P. uá¹‡aÃ±jÄ• , WPah. cur. uá¹‡uÃ±jÄ• , bhal. ununjÌˆÄ• , N. unaÃ±cÄ• s, A. unpansÄ• x, B. unaÃ±cÄ• s, Or. uá¹‡aÃ±cÄ• sa, aá¹‡acÄ• Ëš, H. uncÄ• s.

Å«naviá¹• Å›ati 2411 Å«naviá¹• Å›ati f. `19'. [Å«nÃ¡ -- 1, viá¹• Å›atÃ- --]
Ash. osÃ£ËŠ, wes&oacutetilde;, Wg. (Gambir) eÅ¡Ä«ËŠ, Dm. uá¹‡yÄ“Å¡, Shum. uá¹‡usÄ«ËŠ, Niá¹…g. usÄ«ËŠ, Woá¹-. newÃ-Å¡, Gaw. Ä«nÄ«ËŠÅ¡, Bshk. Ã³nbÄ«Å¡, Ã¡á¹‡bËš, É™nbÄ«ËŠÅ¡, Tor. anbÄ«Å¡, Kand. ambÄ“Å¡, Sv. uÌƒá¹›Ä«ËŠÅ¡, Phal. aá¹‡abhÄ«ËŠÅ¡, S. uá¹‡vÄ«ha, L. unvÄ«, L. P. unnÄ«, WPah. cur. unnÄ«Ëœh, bhal. unnÄ«, N. unais, A. unaix, B. unis, Or. Å«á¹‡oisa, uá¹‡Ä• isa, uá¹‡isi, Mth. unais, H. unÄ«s.
Addenda: Å«naviá¹• Å›ati -- : S.kcch. Å«naÄ« `19', WPah.kc. uá¹‡Ä«, uá¹‡iÅ›, roh. niÅ›, ká¹-g. á¹‡Ä«ËŠ.

Å«naÅ›ata 2412 Å«naÅ›ata `99'. [Å«nÃ¡ -- 1, Å›atÃ¡ --]
A. unaxa, H. unsau.

Å«naá¹£aá¹£á¹-i 2413 Å«naá¹£aá¹£á¹-i f. `59'. [Å«nÃ¡ -- 1, á¹£aá¹£á¹-Ã- --]
S. uá¹‡ahaá¹-hi, L. uá¹‡Ä• iá¹-h, awÄ• á¹‡. uá¹‡Ä• á¹-h, P. unÄ• haá¹-, WPah. bhal. uá¹‡hÄ• á¹-h, N. unsaá¹-h, A. unxÄ• á¹-hi, B. unsÄ• iá¹-, Or.

uá¹‡asaá¹-hi, aá¹‡aËš, H. unsaá¹-h, Ëšaá¹-.

Å«nasaptati 2414 Å«nasaptati f. `69'. [Å«nÃ¡ -- 1, saptatÃ- --]
S. uá¹‡ahatari, L. WPah. bhal. N. unhattar, P. WPah. cur. uá¹‡hattar, A. unxattari, B. unsattar, Or. uá¹‡asaturi, aá¹‡aËš, H. unhattar.

Å«nÄ• Å›Ä«ti 2415 Å«nÄ• Å›Ä«ti `79'. [Å«nÃ¡ -- 1, aÅ›Ä«tÃ- --]
S. L. WPah. cur. uá¹‡Ä• sÄ«, P. unÄ• sÄ«, N. B. unÄ• si, A. unÄ• xi, Or. uá¹‡Ä• si, aá¹‡Ëš, uá¹‡Ä• asi, H. unÄ• sÄ«.

Å«ni 2416 *Å«ni `deficiency'. [Å«NÃ¡ -- 1]
P. Å«á¹‡ f. `want, deficiency'.

Å«ËŠbadhya 2417 Å«ËŠbadhya or Å«ËŠvaËš n. `undigested grass &c. in the stomach of an animal killed for sacrifice' RV. 2. *ubbadhya -- .
1. Pk. uccha -- m. `covering of stomach'; Ash. wÄ• Å¡ `guts' NTS xii 154, Phal. wÄ• Å¾ -- andÄ• ra, Sh. pales. oÌ„Ìƒ Å¾e; S. ojhu m. `food in stomach of dead animal'; P. ojh m. `entrails'; H. ojh m. `entrails, paunch'; -- ext. with -- á¸• -- : P. ojhá¹›Ä« f. `entrails'; -- with -- r -- : Pk. ojjharÄ« -- f. `covering of stomach' (â†• Psht. oÌ„Å¾rai `stomach of an animal'?); S. ojharÄ« f. `stomach, tripe'; L. (Jukes) ojhri f. `stomach, maw, gizzard (of animals only)'; Ku. wajro, ojËš `entrails (of men or animals)'; G. ojhruÌƒ n., ËšrÄ« f., hojruÌƒ n., ËšrÄ« f. `stomach'.
2. Dm. umbaÅ¡ `guts' < *ubbaÇ° NTS xii 128, Bshk. ubÃ¡Ç° AO xviii 222.
Addenda: Å«ËŠbadhya -- : S.kcch. aujrÄ« f. `stomach'.

2418 Å«m `interjection of anger' lex.
H. uÌƒ.

2419 Å«yatÄ“ `is woven' Gr. [âˆšVÄ“]
Pa. Å«yati, uyyaËš, S. Å«jÌ„anu, ujÌ„Ëš; -- deriv. S. ojÌ„a f. `weaving, texture'. -- See *Å«na -- 2, *vinÄ• ti.

Å«rÃº 2420 Å«rÃº m. `thigh' RV.
Pa. Pk. Å«ru -- m., Si. uruva.
*Å«RUVASTHA -- .
Addenda: Å«rÃº -- : Md. uru `hip'.

Å«ruvastha 2421 *Å«ruvastha, Å«rvasthÃ¡ -- n. `thigh bone' ÅšBr. [Å«RÃº -- , Ã¡STHI --]
Pa. Å«raá¹-á¹-hi -- , Ëšika -- n.; B. urut, urat `thigh'.
ÅªRJ: Å«RJAS -- .

Å«rjas 2422 Å«rjas n. `vigour, strength' SÄ• h., Å«ËŠrj -- , ËšjÄ• ËŠ -- f., ËšjÃ¡ -- adj. RV. [âˆšÅ«RJ]
Pk. ujja -- n. `strength, brightness'; Ku. gng. ujÌˆ `energy'; H. Å«j m. `uproar, tyranny'; -- M. ojÌˆ n. `life, vitality' LM 302, but perh. rather < OÌ„JMÃ¡N -- ; Si. oda `nectar' EGS 32, but perh. < á¹“JAS -- .
Addenda: Å«rjas -- : Md. uda `swell of the sea' (or < á¹“JAS -- ~ Si. oda `strength').

Å«rá¹‡anÄ• ËŠbhi 2423 Å«rá¹‡anÄ• ËŠbhi m. `spider' TBr., Ëšbha -- m. ÅšvetUp., ËšbhÄ« -- f. [Å«ËŠRá¹‡Ä• -- , NÄ• ËŠBHI --]
Pa. uá¹‡á¹‡anÄ• bhi -- m., Pk. uá¹‡á¹‡aá¹‡Ä• bha -- m.; -- Si. uá¹‡unÃ¤ba prob. â†• Pa.

Å«ËŠrá¹‡Ä• 2424 Å«ËŠrá¹‡Ä• f. `wool' RV.
Pa. Pk. uá¹‡á¹‡Ä• -- f., Ëšá¹‡a -- n., NiDoc. uá¹• na, K. woÌ„n m., S. una f., L. P. unn f. (P. uá¹‡Ä• lÄ• `woollen' X uá¹‡nÄ• `to weave'), Ku. Å«n, un, N. B. un, Or. ul (X Eng.?), Mth. H. Å«n f., G. Å«n, un f. -- Deriv. Pk. uá¹‡á¹‡ia -- `woollen', N. uni, H. Å«nÄ«.
Ã¡URá¹‡AKA -- ; Å«Rá¹‡ANÄ• ËŠBHI -- , *Å«Rá¹‡Ä• LOÌ„MAN -- ; *MÄ“á¹£OÌ„Rá¹‡Ä• -- .
Addenda: Å«ËŠrá¹‡Ä• -- : S.kcch. aunn f. `wool', WPak.ká¹-g. Å«n f., Garh. Å«n. -- Read G. Å«n, un n.

Å«rá¹‡Ä• loÌ„man 2425 *Å«rá¹‡Ä• loÌ„man `hair between eyebrows'. [Cf. Pa. uá¹‡á¹‡a<-> n. `id.': Å«ËŠRá¹‡Ä• -- , Lá¹“MAN --]
Si. uá¹‡ulom, unuËš.

Å«rdhvÃ¡ 2426 Å«rdhvÃ¡ `erect, being above' RV., Ëšaka -- Up.
Pa. uddha -- in cmpd., ubbha -- `raised, being above', Ëšdhaá¹• , Ëšbhaá¹• adv. `up'; Pk. uddha -- , uá¸• á¸• ha -- , ubbha<-> `high up, best'; PaÅ¡. lauá¹›. Ãºá¸• á¸• Ã¤i, nir. Ãºá¹›e `up, above'; Phal. huá¹‡á¸• , huá¹‡á¹-e adv., huá¹‡á¸• alÄ• adj. < *huá¸• á¸• a -- < uá¸• á¸• ha -- NOPhal 36; K. woá¸• f. `upper part of head, brain -- pan', rÄ• m. ubhu, pog. ubha `up'; S. ubho `upright'; L. ubbhÄ• m. `land up river', awÄ• á¹‡. ubbhÄ• `upper'; P. Å«bh `upwards', ubbhe in uËš sÄ• h laiá¹‡Ä• `to sob'; WPah. bhad. Ã¹bbo `rising'; Ku. ubh, ubho `high', m. `high land, Tibet', ublÃ£Ì„ `upwards'; N. uÌƒbho `high, being above'; A. ubh `set too steep (of the handle of hoe, axe, ploughshare, &c.)'; B. Or. ubhÄ• , ubu `high, tall, erect'; H. Å«bh `upright', OMarw. Å«bhau, G. Å«bhuÌƒ, ubhá¹›uÌƒ `erect', ubhaá¹› `standing, present', uá¸• hÄ• `directly' (?); M. ubhÄ• `erect', Ko. ubho; Si. uá¸• u `high', uá¸• a, uá¸• in adv. `above'. -- Deriv. Pk. ubbhÄ“i `raises', ubbhiya -- `raised'; S. ubhaá¹‡u `to stand, stop', ubihaá¹‡u (X vihaá¹‡u `to sit'); N. ubhinu `to stand up'; A. ubhiba `to erect'; H. Å«bhnÄ• `to stand up straight'; M. ubhá¹‡&etilde; `to stop (of rain)'.
Å«RDHVATARA -- ; *Å«RDHVAá¹• GA -- , *Å«RDHVAKAá¹‡á¹-A -- , *Å«RDHVACCHADA -
, Å«RDHVAJÄ• NU -- , Å«RDHVÃ¡BÄ• HU -- , Å«RDHVAMUKHA -- , Å«RDHVAÅ›VÄ• SA -
*Å«RDHVASTHA -- , Å«RDHVASTHITI -- , *Å«RDHVÄ• GRA -- , Å«RDHVÄ• á¹…GA -- .
Addenda: Å«rdhvÃ¡ -- : S.kcch. obho thÄ«á¹‡Å« `to stand up', aubhÅ«á¹‡Å« `to stand, be erected'; WPah.kc. ubhi, ubi, ká¹-g. (Wkc.) hÃºbbhi `up, above', poet. ubhá¹›o `situated high up'; A. ubhiba `to erect' AFD 336.

Å«rdhvaá¹• ga 2427 *Å«rdhvaá¹• ga, cf. Å«rdhvaga -- `ascending'. [Å«RDHVÃ¡ -- , GA --]
Si. uá¸• anÌ†gu `haughty, arrogant': so EGS 25 who quotes Pa. uá¸• á¸• haá¹• gama -- `going upwards'. -- Or poss. < Å«RDHVÄ• á¹…GA -- `*with raised body'; n. `upper part of the body' MW. -- Or < *Å«RDHVÄ• GRA -- , q.v.

Å«rdhvakaá¹‡á¹-a 2428 *Å«rdhvakaá¹‡á¹-a `bottom up'. [Å«RDHVÃ¡ -- , *KAá¹‡á¹-A --]
N. ubhiá¹‡á¸• o `standing on one's head, headlong'?
Å«rdhvaga -- see *Å«RDHVAá¹• GA -- .

Å«rdhvacchada 2429 *Å«rdhvacchada `covering above'. [Å«RDHVÃ¡ -- , CHADA --]
Ku. upchau `shelter, protection'.

Å«rdhvajÄ• nu 2430 Å«rdhvajÄ• nu, Ëšuka -- `raising the knees in sitting' ÅšÄ• á¹…khÅšr. [Å«RDHVÃ¡ -- , JÄ• ËŠNU --]
Si. uá¸• anu `long -- shanked' (GS 29 Si. cmpd. *uá¸• -- danu).

Å«rdhvatara 2431 Å«rdhvatara `higher, more erect'. [Å«RDHVÃ¡ --]
Or. ubhÄ• rÄ• `standing up', ubhÄ• ribÄ• `to stand up, to cause to stand up'; G. ubheruÌƒ `erect, upright'; M. ubhÄ• r `rather high'.

2431a Å«rdhvÃ¡bÄ• hu -- `with uplifted arms' TS. [Å«RDHVÃ¡ -- , BÄ• HÃº --]
S. ubÄ• ho `upright, ready'.

Å«rdhvamukha 2432 Å«rdhvamukha `having the mouth turned up' KÄ• lid. [Å«RDHVÃ¡ -- , MÃºKHA --]
Pa. uddhamukha -- `upward'; Si. uá¸• umuva `with face upward' (or Si. cmpd.?).
Addenda: Å«rdhvamukha -- : Md. uá¸• á¸• un `facing upwards', uá¸• utila.

Å«rdhvaÅ›vÄ• sa 2433 Å«rdhvaÅ›vÄ• sa m. `shortness of breath, asthma' SuÅ›r. [Å«RDHVÃ¡ -- , Å›VÄ• SA --]
Ku. upsÄ• s, Ëšsi `asthma'.

Å«rdhvastha 2434 *Å«rdhvastha `standing above'. [Å«RDHVÃ¡ -- , STHA --]
Si. uá¸• at `higher, upper' or perh. with EGS 5 s.v. ata1 a Si. cmpd. uá¸• u + at < Ã¡NTA -- .

Å«rdhvasthiti 2435 Å«rdhvasthiti f. `standing up, horse's back, elevation' lex. [Å«RDHVÃ¡ -- , STHÃ-TI --]
PaÅ¡. lauá¹›. uá¸• usthÃ¤ËŠi, uá¸• Å«ËŠs `from above', chil. uá¹›ostoi `high' IIFL iii 3, 6.

Å«rdhvÄ• gra 2436 *Å«rdhvÄ• gra. [Å«RDHVÃ¡ -- , Ã¡GRA --]
Pa. uddhagga -- `standing on end, prominent', Ëšgika<-> `aiming at a lofty end'; Si. uá¸• anÌ†gu `haughty, arrogant'. -- Rather than with EGS 25 < *

Å«RDHVAá¹• GA -- .
Å«rdhvÄ• á¹…ga -- see *Å«RDHVAá¹• GA.

Å«rmÃ- 2437 Å«rmÃ- f. `wave' RV.
Pa. ummi -- , ËšikÄ• -- , Å«mi -- f., Pk. ummi -- m.f.; -- Si. umÄ• va EGS 27?
Å«rvasthÃ¡ -- see *Å«RUVASTHA -- .
Å«rá¹£Ä• -- 1 `a grass' see UÅ›Ä«RA -- .

Å«rá¹£Ä• 2438 *Å«rá¹£Ä• 2 `wool'. [< IE. *wlHso -- , cf. Lat. vellus < *welsos, IIFL iii 3, 27 with (?): Å«ËŠRá¹‡Ä• --]
PaÅ¡. Å«ËŠáº“a `wool'.
Å«ËŠvadhya -- see *Å«BADHYA -- .

Å«ËŠá¹£a 2439 Å«ËŠá¹£a m. `salt ground' TS., Å«á¹£Ä• -- , Å«á¹£Ä« -- f. KÄ• tyÅšr., `salt' in Å«á¹£apuá¹-Ã¡ -- m. `box of salt' MaitrS.
Pa. Å«sa -- m. `salt ground, salt substance'; Pk. Å«sa -- m. `salt ground', A. uh, B. us, Or. Å«sa; G. Å«s f. `salt substance used in washing clothes'.
Å«á¹£ARÃ¡ -- .

Å«á¹£arÃ¡ 2440 Å«á¹£arÃ¡ `impregnated with salt', n. `saline soil' ÅšBr. [Å«ËŠá¹£A --]
Pa. Å«sara -- `saline', n. `salt soil'; Pk. Å«sara -- n. `salt soil'; Ku. Å«sar `stony infertile soil'; Or. Å«sara `salt soil'; Bi. Å«sar, ussar `land impregnated with carbonate of soda'; Mth. usar `saline, barren'; OAw. Å«sara `salt soil', lakh. Å«sar `untilled land'; H. Å«sar `saline, barren', m. `salt ground, barren spot'.

Å«á¹£mÃ¡n 2441 Å«á¹£mÃ¡n m. `heat, steam' AV., uá¹£man -- m., Å«á¹£mÄ• -- f. MBh., Ëšmaka -- m. lex. [âˆšVAS3]
Pa. usumÄ• -- , usmÄ• -- f. `heat', Pk. umha -- m., ËšhÄ• -- f., K. wÅ«hÃ¼, Å«Ì¤hÃ¼ f.; S. usa f. `sunshine'; L. huss f., hussaá¹› m. `sultriness', awÄ• á¹‡. hussuá¹› `sultry' (â†• WPah. bhal. hussaá¹› f. `heat'); EP. hummh m. `sultriness'; A. um `gentle heat'; G. uÌ„Ìƒph f. `warmth', huÌƒph f. `genial warmth'; Ko. hÅ«ma `sweat'. -- For Si. uá¹‡uhuma, uá¹‡usuËš `heat' see Uá¹£á¹‡IMAN -- .
Å«á¹£MÄ• YATÄ“, AUá¹£MYA -- ; *KOÌ„á¹£MA -- , *GHARMOÌ„á¹£MA -- , SOÌ„á¹£MAN -- .

2442 Å«á¹£mÄ• yatÄ“ `emits heat or steam' PÄ• á¹‡., uá¹£Ëš. 2. *Å«á¹£mÄ• yita -- . [Å«á¹£MÃ¡N --]
1. Pk. umhÄ• aÃ¯ `is hot', umhÄ• via -- n. `copulation'; A.

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umÄ• iba `to sit (on eggs), brood'; B. umÄ• na `to shimmer' ODBL 326.
2. Or. umbhÄ• i, uhmÄ• i, umÄ• i `movable stove, brazier'; G. uÌƒphÄ• yluÌƒ `lukewarm, tepid'.
ÅªH1 `thrust': NIRÅ«á¸• HA -- , VYÅ«HÃ¡ -- , SÃ¡MÅ«á¸• HA -- , SAMÅ«HÃ¡ -- .
ÅªH2 `surmise': Å«HA -- , Å«ËŠHATI.

Å«ha 2443 Å«ha m. `consideration' MBh., Å«hÄ• ËŠ -- f. PÄ• á¹‡. [âˆšÅ«H2]
Pk. Å«ha -- m., Å«hÄ• -- f. `reasoning, guess'; A. uh `clue', uwÄ• `a slight information of something secret'; Or. uhÄ• `guess, contemplation'; M. uhÅ« m. `plan'.

2444 Å«ËŠhati `suppose' MBh. [From perf. st. of Å«há¸— J. Wackernagel KZ 41, 309, pres. á¹“hatÄ“ RV.: âˆšÅ«H2]
Pk. Å«haÃ¯, Å«hÄ“i `surmises, considers'; Or. uhibÄ• `to guess'; -- Pa. Å«hana -- n. `reflection'; -- S. uhÄ• Ä« f. `repeating so as to commit to memory'.

RËš

RËš `move': arÄ• ryatÄ“, arpÃ¡yati, Ã¡rpita -- , rÌ¥tÃº -- ; Ä• ËŠrta -- 1, udÄ• rÃ¡ -- , Ãºdiyarti, ÃºpÄ• rpayati, nÃ-rarpayati, nyÃ rpayati, samÃ¡rpaá¹‡a -- , sÃ¡marpayati, sÃ¡mrÌ¥ta -- ; <-> ? -- *aá¹-á¹- -- , *ral -- ?
RËš: â€ Ã¡RPAá¹‡A -- .

Å•ÌŠká¹£a 2445 Å•ÌŠká¹£a m. `bear' RV., Ëšá¹£Ä« -- f. MBh., accha -- m. lex. Pa. accha -- , Ëšaka -- , ikka -- m., Pk. accha -- , riccha -- , riá¹• cha -- , rikkha -- m., Gy. as. hirÄ• (X Pers. xirs?), riÄ• JGLS iii ser. vi 23, eur. germ. riÄ• m., rus. ryÄ• `wolf', (Sofia) riÄ• hinÃ- f. `bear', Ash. Ä«Ä‹ , Kt. Ä«Ä‹, iÄ‹, Wg. oÌ„Ä‹, Pr. Ã¼trÅ« (< *Ã¼Ä‹rÅ« < *Ã¼rÄ‹Å« Morgenstierne FestskrBroch 147), Dm. eÌ„Ìƒcl£, eÌ„Ìƒá¹£ m., eÌ„Ìƒcl£i f., PaÅ¡. dar. eÌ„Ìƒ Ä• , chil. Ä“Ä‹, ar. y&atildedotdot;iÄ• , Å¾&atildemacrdotdot;iÄ• , uzb. oÌ„cÌ£ (lauá¹›. Ä• cÌ£ < Ä• RKá¹£A --), Shum. Gaw. Ä«ËœecÌ£, Kal. urt. Ä«cÌ£, rumb. Ä«Ä‹ (â†• Kt.), Kho. orÄ‹ (â†• Kaf. NTS xiii 230), Bshk. icÌ£h m., Tor. Ä«á¹£ m., Sv. Ä«ËœecÌ£, Phal. Ä©cÌ£, Ä©á¹£ m., incÌ£Ä«ËŠ f., Sh. gil. Ä«ËœecÌ£ m., gur. Ä«cÌ£h, jij. icÌ£hÄ«ËŠni f., K. á¸• oá¸• . icch m., S. richu m., L. awÄ• á¹‡. rich, P. ricch m., bhaá¹-. rikkh; WPah. bhad. iÄ‹h m. `black bear', bhal. iÄ‹h m., eÄ‹he_á¹‡ f., paá¹…. cur. khaÅ›. rikkh m.; Garh. Ku. rÄ«kh, Mth. ricch, H. rÄ«ch m., rÄ«chin, rÄ«chnÄ« f., G. rÄ«Ëœch m., M. rÄ«s, rÄ«Ëœs, OSi. (2nd cent. B.C.) aca, as -- , -- ahÄ• , Si. valahÄ• , Ëšhinni f. <-> The name of this dangerous animal has been subject to a modified form of taboo, either by deformation (e.g. Pa. ikki -- , the nasalization of Pk. riá¹• cha -- and many modern forms, the transposition of consonants in Pr. Ã¼trÅ«), by borrowing the neighbours' name for it (e.g. S. L. H. with ch, not kh; M. rÄ«s, not *Ä• s) or by replacement with another word as Ä• RKá¹£A -- in PaÅ¡., or babhrÃº -- , bhalla -- 2, *bhrÄ• ru -- . RÌ¥Ká¹£Ä« -- , Ä• RKá¹£A -- ; *KARKá¹£Ä« -- ; *RÌ¥Ká¹£ABHALLA -- .
Addenda: Å•ÌŠká¹£a -- 1: WPah.ká¹-g. rÃ-kkh, kc. rÄ«kh m. `bear', J. rÄ«kh m., ká¹-g. rÃ-kkhÉ™á¹‡ f. `she -- bear'; Garh. rikka `bear' (â†• WPah.?). â€ *rÌ¥ká¹£Ã¡ -- 2 `shining'. [âˆšARC Mayrhofer EWA i 22: see ACCHA -- 1]

rÌ¥ká¹£abhalla 2446 *rÌ¥ká¹£abhalla `bear', acchabhËš m. BÄ• lar. [Å•ÌŠKá¹£A -- , BHALLA -- 2]
Pk. ricchabhalla -- , acchabhalla -- , acchahalla -- m., M. Ä• sval, asËš, Ä• svÄ«l, asËš, Ä• sol m., Ko. Ã£Ì„svel f.

rÌ¥ká¹£Ä« 2447 rÌ¥ká¹£Ä« f. `she -- bear' MBh. [Å•ÌŠKá¹£A --]
Dm. eÌ„Ìƒcì£i f., Phal. incì£Ä«ËŠ.
*KARKá¹£Ä« -- .
RËšJ `obtain': *SAMARJATI.
rÌ¥jiman -- m. `straightness' PÄ• á¹‡. [âˆšRÌ¥JÃº --]
See *RÌ¥JUTAMA -- .

rÌ¥jÃº 2448 rÌ¥jÃº `straight, honest' RV., rÌ¥jvÄ«ËŠ -- f. [âˆšRÌ¥Ã±J]
Pa. uju -- , Ëšuka -- , ujju -- , Ëšuka -- `straight', Pk. uju -- , Ëšua -- , ua -- , uaa -- , riju -- , riu -- , ujju -- , Ëšua, rijju -- , aá¹• ju -- ;
Gy. gr. uÅ¾o `clean', hung. uÅ¾ar -- `to make clean'; Dm. &uacutetildemacr;Å¾a `straight', PaÅ¡. Å«Ä• , Shum. Å«Ä‹, Kal. Å«Ç°uk, Å«Ç°ak; A. uzu `easy'; B. uj, ujÄ• `straight, honest'; M. ujÌˆÅ« `straight, honest', ujÌˆvÄ• `righthand'; Si. udu `straight' (< *adu?), idi (< *rÌ¥jvika -- fr. f. rÌ¥jvÄ« -- ? -- irudu, idu â†• Sk.); -- Gaw. urzÅ« `high up'?
RÌ¥JIMAN -- , *RÌ¥JUTAMA -- .
Addenda: rÌ¥jÃº -- : â€ Ä• RJAVA -- , â€ *RÌ¥JUTARA -- .

rÌ¥jutama 2449 *rÌ¥jutama `very straight'. [âˆšRÌ¥JÃº --]
Ash. uzÉ™me `straight', Wg. Ã¼Ç°&uacutedotdot;mÉ™ (NTS ii 246 < rÌ¥jiman -- ?).
RËšÃ‘J `straighten': RÌ¥JÃº -- , RÌ¥Ã±JÃ¡TI.

2449a â€ *rÌ¥jutara -- `rather straight'. [RÌ¥JÃº --]
Si. aduru, anÌ†dËš `straight, sincere'.

2450 rÌ¥Ã±jÃ¡ti `makes straight, pulls, stretches' RV. [âˆšRÌ¥Ã±J]
Pa. aÃ±jati `pulls', Si. adinavÄ• . -- A. Ã£Ì„zor `a sudden pull'?
Addenda: rÌ¥Ã±jÃ¡ti: delete Pa. aÃ±jati `pulls'.

rÌ¥á¹‡Ã¡ 2451 rÌ¥á¹‡Ã¡ n. `debt' RV.
Pa. iá¹‡a -- n. `debt' (anaá¹‡a -- `free from debt' < anrÌ¥á¹‡Ã¡ --),
NiDoc. ana -- hetu Burrow KharDoc 74, Pk. aá¹‡a -- , Å«Ë˜á¹‡a -- , riá¹‡a --

, iriá¹‡a -- n., K. reÌ†n m., L. riá¹‡á¹‡, P. rin m., WPah. bhad. khaÅ›.
riá¹‡ n., Ku. riá¹‡, gng. rÄ©á¹›, N. rin, Or. riá¹‡a, Mth. H. rin m., G.
raá¹‡ n., M. rÄ«á¹‡, Ko. rÄ«á¹‡a, Si. naya.
RÌ¥á¹‡IKA -- , *RÌ¥á¹‡Ä• YIKA -- .
rÌ¥á¹‡Ã¡ddhi see RÌ¥DHÃ¡TI.
Addenda: rÌ¥á¹‡Ã¡ -- : WPah.ká¹-g. (kc.) rÄ«á¹‡ m. `debt, loan', Garh.
rÄ«á¹‡.

rÌ¥á¹‡Ä• yika 2452 *rÌ¥á¹‡Ä• yika `indebted'. [RÌ¥á¹‡Ã¡ --]
Pa. iá¹‡Ä• yika -- `in debt', m. `creditor'; L. riá¹‡á¹‡Ä• Ä« `indebted'.

rÌ¥á¹‡ika 2453 rÌ¥á¹‡ika `indebted, debtor' YÄ• jÃ±., rÌ¥á¹‡in -- MBh.
[RÌ¥á¹‡Ã¡ --]
Pk. riá¹‡ia -- , P. riá¹‡Ä«, N. rini, ËšiyÄ• , Bi. rinihÄ• , H. rinÄ«, ËšniyÄ•
, G. raá¹‡iyuÌƒ, M. riá¹‡Ä«.
rÌ¥tÃº -- m. `any fixed time, season' RV. [âˆšRÌ¥]
*RÌ¥TUVANTA -- ; VARá¹£ARTU -- , á¹£Aá¸• RÌ¥TU -- .

2454 *rÌ¥tuvanta -- , rÌ¥tvanta -- m. `end of the (rainy?) season' Mn. [Cf.
Ã¡nta rÌ¥tÅ«ËŠnÄ• á¹• hÄ“mantÃ¡á¸¥ ÅšBr.: RÌ¥TÃº -- , Ã¡NTA --]
K. wanda m. `winter', Ëšdas, waÌ‡ndi `in winter' (Morgenstierne).
rÌ¥tvanta -- see prec.
rÌ¥ddha -- see RÌ¥DHÃ¡TI.

Å•ÌŠddhi 2455 Å•ÌŠddhi f. `prosperity' VS. [âˆšRÌ¥DH]
Pa. iddhi -- f. `power, function, psychic power'; Pk. addhi -- , iddhi -- ,
iá¸• á¸• hi -- , riddhi -- f. `prosperity, power, heap'; P. riddh f.
`increase, prosperity', G. rÄ«dh f.; Si. (SigGr) eá¸• i (= Ã¤á¸• i?) `pride';
-- Si. idi, idu `superhuman power' if with EGS 21 belonging here must be â†•
Pa., but prob. rather < SIDDHI -- .
PÄ• PARDDHI -- , MAHARDDHIKA -- .

Å•ÌŠddhita 2456 Å•ÌŠddhita `made to prosper' MBh. [RÌ¥DDHA -- : âˆšRÌ¥DH]
G. radhiyuÌƒ `prosperous and populous'.
RËšDH `prosper': Å•ÌŠDDHA -- , Å•ÌŠDDHI -- , RÌ¥DDHITA -- , RÌ¥DHÃ¡TI,
Å•ÌŠDHYATI, *RÌ¥NDHATI; SÃ¡MRÌ¥DDHA -- .

2457 rÌ¥dhÃ¡ti (a) `increases, prospers, succeeds' RV. 2. Å•ÌŠdhyati

DhÄ• tup. 3. rÌ¥ddha -- . (b) `*cooks, is cooked': 1. Å•ÌŠdhyati. 2. rÌ¥ddha -- . 3. *rÌ¥ndhati (cf. rÌ¥á¹‡Ã¡ddhi `increases' RV.) [P. Tedesco BSL 72, 114 (see ND 537 a 34) derives the group `be prosperous or pleased' -- Pk. rijjhaÃ¯, riddha -- , &c. -- from an Indo -- ir. *raigh -- in Sogdian rÄ“Å¾ `pleasure'. This would however separate Pk. rijjhaÃ¯ from Pa. ijjhati. The semantic development is `prospers -- is completed -- matures (or is prepared) -- is cooked': cf. similar development in the poss. connected RANDHÃ¡YATI. -- âˆšRÌ¥DH]

(a) 1. S. rihaá¹‡u `to be lawful or rightful', rihando `justly and lawfully acquired, not obtained by violence or theft', rihÄ• iá¹‡u `to apply with right or justice'.

2. Pa. ijjhati `prospers'; Pk. rijjhaÃ¯ `prospers, is happy'; S. rÄ«jhaá¹‡u `to be pleased' (Ä«?), rÄ«jhÄ• iá¹‡u `to amuse'; L. (Jukes) rijhaá¹‡ `to be allured, be amused'; N. rijhinu `to rejoice', ËšjhÄ• unu `to please', Or. rijhibÄ• , ËšjhÄ• ibÄ• ; OAw. rÄ«jhata `is successful'; H. rÄ«jhnÄ• `to be enchanted', rijhÄ• nÄ• `to enchant, excite, annoy'; OMarw. rÄ«jhaÃ¯ `is satisfied'; G. rijhvuÌƒ `to be pleased', M. rijÌˆhá¹‡&etilde;, caus. ËšjÌˆhaviá¹‡&etilde;; Si. idenavÄ• `to become ripe' see (b) below.

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3. Pk. riddha -- , iá¸• á¸• ha -- `prosperous'; S. rÄ«dho `pleased' (pp. of rÄ«jhaá¹‡u).

(b) 1. L. awÄ• á¹‡. rijjhuá¹‡, rÄ«jhËš `to be cooked'; P. ludh. rijjhanÄ• `to be boiled'.

2. Pk. riddha -- `cooked'; L. riddhÄ• `cooked' whence pres. ridhaá¹‡ `to cook', awÄ• á¹‡. ridhÄ• (pp. of rijjhuá¹‡), P. riddhÄ• .

3. P. rinnhaá¹‡Ä• tr. `to cook, boil', caus. rinhÄ• uá¹‡Ä• ; N. rÄ©dhnu `to cook by boiling'; Aw. lakh. rÄ«Ëœdhab `to cook', H. rÄ«ËœdhnÄ• .

Å•ÌŠdhyati, *rÌ¥ndhati see RÌ¥DHÃ¡TI.

RËšá¹¢ `thrust': Å•ÌŠá¹£á¹-I -- .

rÌ¥á¹£abhÃ¡ 2458 rÌ¥á¹£abhÃ¡ m. `bull' RV.
Pa. usabha -- m., Pk. usabha -- , Ëšaha -- , risabha -- , Ëšaha -- m., Ash. Ã¡á¹£Ã¤, Kt. aá¹£É™, Wg. aá¹£á¸—i, PaÅ¡. lauá¹›. aáº“Ã¡, uzb. aáº“Å«, gul. agÅ«ËŠ, kuá¹›. aÇ°á¹“, Kho. reá¹£Ãº, K. kash. riÅ›u; -- Si. usabayÄ• `ox' GS 34 is â†• Pa.
*RÌ¥á¹£ABHADRÌ¥TI -- .

rÌ¥á¹£abhadrÌ¥ti 2459 *rÌ¥á¹£abhadrÌ¥ti `oxhide'. [RÌ¥á¹£ABHÃ¡ -- , DÅ•ÌŠTI --]
Kho. (Lor.) reá¹£uÄ«ri, Ëšá¹£Ä«ri.

Å•ÌŠá¹£i 2460 Å•ÌŠá¹£i m. `inspired singer' RV.
Pa. isi -- m., Pk. isi -- , risi -- ; -- NWPk. *raá¹£aya -- , riá¹£Ëš (â†’ Khot. riá¹£aya -- , later raá¹£Ëš) â†’ Gy. eur. raÅ¡ai m. `priest, monk, schoolmaster' W. H. Bailey BSOAS xiii 406 (a, instead of e, < a before single consonant is still unexpl.); -- Si. isi, ihi â†• Pa.
DÄ“VARá¹£I -- .

rÌ¥á¹£á¹-Ã- 2461 rÌ¥á¹£á¹-Ã- f. `spear, lance' RV. [âˆšRÌ¥á¹£]
Pa. iá¹-á¹-hi -- `spear' J. Charpentier IL ii 51; Pk. riá¹-á¹-hi<-> f. `sword' (sanskritized as riá¹£á¹-i -- 2 f., riá¹£á¹-a -- 3 m. `sword' lex.); Kho. Kal. heá¹£á¹- `yoke -- pole' Belvalkar Vol 91; H. rÄ«á¹-h f. `sword', Ä«á¹-hÄ« f. `spear, spear -- shaft'; M. vÄ«á¹-, iá¹-Ä• , viËš m. `a spear carried before a rÄ• jÄ• in procession'. -- Perh. also, though loss of aspiration is unexpl.: S. iá¹-Ä« f. `the bit of stick struck in the game of trapstick', H. Ä«á¹-hÄ«, Ä«á¹-Ä« f., M. iá¹-Ä« LM 294.

Ä’

á¸—ka 2462 á¸—ka `one' RV. 2. Replaced by *Ä“kka -- either with emph. doubling (as in Pk. igga --) or as MIA. loan from Sk. when single -- k -- was no longer a sound of the language.
1. Pa. Ä“ka -- `one', Ëšaka -- `single'; AÅ›. shah. man. gir. jau. eka -- , sn. ika -- `one'; NiDoc. eka, ega; Pk. Ä“ga<-> (emph. Ap. egga -- ), Ä“a -- , iga -- (emph. igga -- ); Ash. a `one, a', aÄ• `one', Kt. ew, Wg. ew, ew (NTS xvii 234 < *Ä“oÌ„ < Ä“kÃ¡ -- , not *Ä“va -- , Av. aÄ“va -- ), Pr. ip&uacutemacrdotdot;n (+?); PaÅ¡. &etodmacr;, Ä« `one, alone'; Kho. i `one', Tor. Ä“ `one, a'; N. yeuá¹-Ä• `one', A. eá¹-Ä• (+ vrÌ¥tta -- ? cf. Ä“kavÅ•ÌŠt -- `single' AV.); Or. e `one, only'.
2. Pk. ekka -- , ikËš `one', Gy. arm. ak, as. yek, eur. yek, á¸Œ. ek, f. eka, Dm. ek, Tir. Ä«k; PaÅ¡. chil. yÄ“kaá¹-ik `single', Shum. yek `one', yekaá¹-uk `single'; Gaw. yak, yÉ”k `one', Kal. ek; Bshk. ak, akh `one', a `a' (in a dand `a tooth'); Tor. Kand. Ä“k `one', Mai. ak, Sv. yak, ek; Phal. Ä• k `one', Ä• `a'; Sh. eÌ†k `one', gur. eÌ†kh `alone'; OK. yÄ“ku, K. akh (with obl. cases, e.g. akis, from oku `only one, single'), rÄ• m. ik, pog. yakh, kash. akh, á¸• oá¸• . ikk; S. eku `one', heko `unique'; L. hekk, hikk; P. ikk `one', ikkÄ• , hekËš, hikËš `single', bhaá¹-. ik; WPah. bhad. cur. ak, pÄ• á¸• paá¹…. yak, bhal. ekk, Ku. N. A. B. ek; Or. eka `one', ekÄ• `alone'; Mth. ek, Bhoj. ego, Aw. lakh. Ä“k; H. ek `one', ikkÄ• `alone', G. ek, eko, M. ek; Si. eka `one', ik -- in cmpd., -- ek indefinite article with animate, -- ak with inanimate nouns (formerly animate m. -- ek f. -- ak, inanimate -- ek).
Ä“kakÃ¡ -- , Ä“katarÃ¡ -- , Ä“katra, Ä“katva -- , aikya -- ; Ã¡nÄ“ka -- , naika -- ; á¸—kacatvÄ• riá¹• Å›at -- , Ä“kacara -- , Ä“kacchattra -- , á¸—katriá¹• Å›at -- , Ä“kanavati -- , Ä“kapaÃ±cÄ• Å›at -- , Ä“kaputraka -- , Ä“kabhakta -- , Ä“kavará¹‡a -- , á¸—kaviá¹• Å›ati -- , *Ä“kavrÌ¥tta -- , Ä“kaá¹£aá¹£á¹-i -- , Ä“kasaptati -- , Ä“kasthÃ¡ -- , á¸—kahÄ• yana -- , Ä“kÄ• á¹• sa -- , Ä“kÄ• á¹…ga -- , *Ä“kÄ• á¹‡á¸• in -- , á¸—kÄ• daÅ›a1, Ä“kÄ• daÅ›Ã¡ -- 2, Ä“kÄ• nta -- , Ä“kÄ• ntara -- , Ä“kÄ• rtha -- , *Ä“kÄ• Å›ana -- , Ä“kÄ• Å›Ä«ti -- , *Ä“kÄ• hika -- , á¸—koÌ„ttara -- , Ä“koÌ„na -- .
*Ä“KKALA -- , *Ä“KKALLA -- ; *Ä“KKADHÄ• RÄ• -- , Ä“KKACULLA -- ; *Ä“KKAPÄ• RÅ›VA -- , *Ä“KKAVANDHYÄ• -- , *Ä“KKAVARTIN -- , *Ä“KKASARA -- .
Addenda: á¸—ka -- . 1. A. e -- á¹-Ä• `one', e -- zaÌ,n `one man' AFD 90 (or via ek -- ?).

2. *Ä“kka -- : WPah.ká¹-g. (kc.) Ä“k `one', Garh. Ä“k, Md. ek.
â€ Ä“KIN -- ; â€ Ä“KAVÄ• RAM in Add2 supplement.

Ä“kakÃ¡ 2463 Ä“kakÃ¡ `solitary' RV. [á¸—KA --]
Pa. Ä“kaka -- `single'; AÅ›. ekakena `by a single one'; Kho. (Lor.) igo `one individual'.
Addenda: Ä“kakÃ¡ -- : Kho. igÃ³ `one person' BKhoT 68.

á¸—kacatvÄ• riá¹• Å›at 2464 á¸—kacatvÄ• riá¹• Å›at f. `41' ÅšBr. [á¸—KA -- , CATVÄ• RIá¹• Å›AT --]
Pk. igayÄ• la, iÄ• lÄ«sa, KharI. ekacapariÅ›aÃ¯, K. akatÃ¶jih, S. eketÄ• lÄ«ha, L. iktÄ• lÄ«, P. aktÄ• lÄ«; WPah. bhal. iktalyhauÌƒ `41st'; N. ekcÄ• lis, B. ekcallis, Or. ekacÄ• á¸·isa, Aw. lakh. ekatÄ• lis, H. ektÄ• lÄ«s, M. ektÄ• á¸·, Ëšá¸·Ä«s.
Addenda: á¸—kacatvÄ• riá¹• Å›at -- : Md. ekÄ• á¸·Ä«s `41' â†• Ind.

Ä“kacara 2465 Ä“kacara `wandering alone, solitary' MBh. 2. With -- kk -- . [á¸—KA -- , CARÃ¡ --]
1. Pa. Ä“kacara -- .
2. P. akÄ• rÄ• `lonely, single', Ku. ikÄ• ro; Or. ekaÃ¯ra baá¸·Ä• `only son'.

Ä“kacchattra 2466 Ä“kacchattra `ruled by one king only' BhP. 2. With -- kk -- . [á¸—KA -- , CHÃ¡TTRA -- 1]
1. Pa. Ä“kacchatta -- ; Pk. Ä“gacchatta -- `one who has sole power'.
2. Si. eksat `under one rule, united, unanimous'.

Ä“katarÃ¡ 2467 Ä“katarÃ¡ `one of two, other' MBh. 2. With -- kk -- . [á¸—KA --]
1. AÅ›. shah. gir. ekatara -- , kÄ• l. Ëštala -- `some or other'; M. er `that other, the others' or with LM 301 < Ã-TARA -- .
2. Gy. arm. aklarav `other, foreign, alone'; P. ikerÄ• adv. `once only'; M. ekerÄ• , ËšrÄ« `single, not doubled'.

2468 Ä“katra `in one (with noun in loc.), in one place' YÄ• jÃ±. [á¸—KA --]
Pk. ekkatta `in one place'; P. ikattar `being together or on one side'; Or. ekata `together, assembled'.

á¸—katriá¹• Å›at 2469 á¸—katriá¹• Å›at f. `31' ÅšBr. [á¸—KA -- , TRIá¹• Å›Ã¡T

--]
K. akatrah, S. ekaá¹-rÄ«ha, L. ikattrÄ«, P. ikattarÄ«, ikattÄ«, akËš, WPah. bhal. ekettrÄ«, N. ektis, B. ektris, Or. ekatrisa, Aw. lakh. ekatis, H. ikattÄ«s, ektÄ«s.
Addenda: á¸—katriá¹• Å›at -- : Md. ektirÄ«s `31' â†• Ind.

Ä“katva 2470 Ä“katva n. `oneness, unity' KÄ• tyÅšr. 2. With -- kk -- . [á¸—KA --]
1. Pa. Ä“katta -- n., ËštatÄ• -- f. `unity, loneliness'.
2. Si. ekatu `united', Ëštuva `aggregate, total'.

Ä“kanavati 2471 Ä“kanavati f. `91'. [á¸—KA -- , NAVATÃ- --]
Pk. ekkÄ• á¹‡aÃ¼iá¹• , K. akanamath, S. ekÄ• nave, L. ikÄ• nave, P. ikÄ• á¹‡m&etilde;, Ëšá¹‡v&etilde;, akÄ• nv&etilde;, N. ekÄ• nabe, A. ekÄ• nnai, B. ekÄ• naÃ¯, Or. ekÄ• á¹‡oi, ekÃ£Ì„á¸·oi, Aw. lakh. ekkyÄ• nbe, H. ekÄ• nwe, ikËš, G. ekÄ• á¹‡uÌƒ, M. ekyÄ• á¹‡á¹‡av.
Addenda: Ä“kanavati -- : Md. ekÄ• navai â†• Ind. (cf. H. ekÄ• nwe).

Ä“kapaÃ±cÄ• Å›at 2472 Ä“kapaÃ±cÄ• Å›at f. `51' ÅšBr. [á¸—KA -- , PAÃ±CÄ• Å›Ã¡T --]
Pk. Ä“gÄ• vaá¹‡á¹‡a, K. akawanzÄ• h, S. ekavaÃ±jÄ• ha, L. ikvaÃ±ja, P. ikvaÃ±jÄ• , akËš, WPah. bhal. ikunzÄ• , N. ekÄ• wan, B. ekpaÃ±cÄ• s, Or. ekÄ• bana, Aw. lakh. ekkyÄ• wan, H. ekÄ• wan, ikËš, G. M. ekÄ• van.
Addenda: Ä“kapaÃ±cÄ• Å›at -- : Md. ekÄ• vanna `51' â†• Ind. (cf. H. ekÄ• wan).

Ä“kaputraka 2473 Ä“kaputraka `having one son' MW. 2. With -- kk -- . [á¸—KA -- , PUTRÃ¡ --]
1. Pa. Ä“kaputtika -- .
2. A. ekuti `a woman with only one son', MB. ekuiti.

Ä“kabhakta 2474 Ä“kabhakta n. `eating only one meal a day' KauÅ›. 2. With -- kk -- . [á¸—KA -- , BHAKTA --]
1. Pa. Ä“kabhattika -- `eating only one meal a day'; Pk. Ä“gabhatta -- n. `a vow so to eat'.
2. M. ekvat n. `a vow to eat only one meal a day'.
Ä“kala -- see *Ä“KKALA -- .

Ä“kavará¹‡a 2475 Ä“kavará¹‡a `of one colour' PÄ• rGrÌ¥. [á¸—KA -- , VÃ¡Rá¹‡A

-- 1]
With -- kk -- : H. ikaunÄ• `of one kind'; Si. ekvan `like, similar'.

2475a â€ Ä“kavÄ• ram in Add2 supplement.

á¸—kaviá¹• Å›ati 2476 á¸—kaviá¹• Å›ati f. `21' TS., ËšÅ›at -- R. [á¸—KA -- , VIá¹• Å›ATÃ- --]
Pk. Ä“gavÄ«sÄ• , Ä“gÄ• vËš, Ä“Ä• isa, ekkavÄ«saÄ«, ekkavÄ«saá¹• , K. akawuh, S. ekÄ«ha, L. ikvÄ«, ikkÄ«, P. ikkÄ«, WPah. bhal. ikei, N. ekÄ• is, A. ekix, B. ekus, Or. ekÄ• isa, Aw. lakh. ekais, H. ekaÄ«s, ekÄ«s, ikkÄ• Ä«s, G. M. ekvÄ«s.
Addenda: á¸—kaviá¹• Å›ati -- : WPah.ká¹-g. kÉ”Ì• yh `21' Him.I 20; Md. ekÄ• vÄ«s `21' â†• Ind. (cf. H. ikkÄ• Ä«s).

2477 *Ä“kavrÌ¥tta -- , Ä“kavÅ•ÌŠt -- `simple' AV. [á¸—KA -- , VRÌ¥T -- 2]
N. yeuá¹-Ä• `one'.

Ä“kaá¹£aá¹£á¹-i 2478 Ä“kaá¹£aá¹£á¹-i f. `61' TUp. [á¸—KA -- , á¹£Aá¹£TÃ- --]
Pk. Ä“gasaá¹-á¹-hi -- , K. akahaiá¹-h, S. ekahaá¹-hi, L. P. ikÄ• iá¹-h, P. akÄ• haá¹-, WPah. bhal. ikÄ• haá¹-h, N. eksaá¹-h, Or. ekasaá¹-hi, Aw. lakh. ekasaá¹-hi, H. iksaá¹-h, G. eksaá¹-hi.
Addenda: Ä“kaá¹£aá¹£á¹-i -- : Md. ekÄ• haá¹-á¹-i `61' â†• Ind.

á¸—kasaptati 2479 á¸—kasaptati f. `71' ÅšBr. [á¸—KA -- , SAPTATÃ- --]
Pk. ekkasattariá¹• , Ä“kattari, K. akasatath, S. ekahatari, L. ikattar, P. ik -- hattar, akËš, WPah. bhal. ikattar, N. ek -- hattar, B. ekÄ• ttar, Or. ekastari, Ëšturi, Aw. lakh. ekhattari, H. ik -- hattar, G. ikoter, M. ekehuttar.
Addenda: á¸—kasaptati -- : Md. ekÄ• hattari `71' â†• Ind.

Ä“kasthÃ¡ 2480 Ä“kasthÃ¡ `standing together' ÅšBr. 2. With -- kk -- . [á¸—KA -- , STHA --]
1. Pk. Ä“gattha -- , Ä“gaá¹-á¹-haá¹• adv. `in one place'.
2. S. kaá¹-ho `being together'; P. ikaá¹-á¹-h, akËš m. `union, gathering', ikaá¹-á¹-hÄ• , akËš `collected in one place', WPah. cam. kiá¹-á¹-hÄ• , B. ekaá¹-á¹-Ä• , Or. ekÄ• á¹-hi, Mth. ekaá¹-á¹-hÄ• adv., H. ekthÄ• , eká¹-hÄ• , ikaá¹-á¹-hÄ• ; G. eká¹-huÌƒ `joint, mixed'.

á¸—kahÄ• yana 2481 á¸—kahÄ• yana `one -- year -- old', ËšnÄ« -- f. `one -- year -- old heifer' KÄ• á¹-h. [á¸—KA -- , HÄ• YANA --]
Gaw. há¸—nÄ« f. `she -- goat' (NOGaw 37 < *AJANIKÄ• --).

Ä“kÄ• á¹• sa 2482 *Ä“kÄ• á¹• sa `on one shoulder'. 2. With -- kk -- . [á¸—KA -- , Ã¡á¹• SA --]
1. Pa. Ä“kaá¹• sa -- `on one shoulder (of a dress)'.
2. Si. ekas `being on one side'.

Ä“kÄ• á¹…ga 2483 Ä“kÄ• á¹…ga n. `single body' MBh. 2. With -- kk -- . [á¸—KA -- , Ã¡á¹…GA -- 1]
1. Pa. Ä“kaá¹…ga -- n. `one part'.
2. Si. ekanÌ†ga `unanimous'.

Ä“kÄ• á¹‡á¸• in 2484 *Ä“kÄ• á¹‡á¸• in, Ä“kÄ• á¹‡á¸• a -- `having one testicle only (of a horse)'. [á¸—KA -- , Ä• á¹‡á¸• Ã¡ --]
M. ekÃ£Ì„á¸• yÄ• `having a scrotum without visible division (inauspicious in a horse)'.

2485 á¸—kÄ• daÅ›a1 `eleven' VS. [á¸—KA -- , DÃ¡Å›A]
Pa. Ä“kadasa, Pk. Ä“gÄ• dasa, Ä“gÄ• rasa, Ash. Ä• anÄ«s, Ä• inÃ-s, Kt. yanÄ«Ä‹ (Rep1 65 < *Ä“kaá¹• daÅ›a cf. Av. aÄ“vandasa), Wg. yÄ• Å¡, Å¾Ä• Å¾, zas, Pr. zÃ¼z, Ç°Å«zu, Dm. yaÌ‚Å¡, Tir. ik&otodacutemacr;, PaÅ¡. Å¾Ä• i, yÄ• i (IIFL iii 3, 205 < *Ä“Ä• y), Shum. zÄ• s, Gaw. Ç°Ä• Å¡, Bshk. Ã-kyah, Tor. agÄ• Å¡, Kand. agÄ• laÅ¡, Mai. ky. agÄ• ËŠleÅ¡, Chil. Gau. aiyÄ• Å¡, Sv. yakÄ• ËŠÅ¡, Phal. akÄ• ËŠÅ¡, ËšoÌ„Å¡, Sh. ÄƒkÄ• Ä- (â†• á¸Œ ekÄ• i), K. kÄ• h, S. yÄ• raÌƒhaÌƒ, kÄ• rhaÌƒ, L. yÄ• hrÃ£Ì„, khet. Å¾Ä• rhÄ• , P. yÄ• rÃ£Ì„, giÄ• rÃ£Ì„,

bhaá¹-. nyÄ• rÄ• , WPah. bhad. yÄ• hrÄ“, bhal. yÄ• re, cur. yÄ• hrÄ• , Ku. (grain merchants' secret language) iklÄ• , N. eghÄ• ra, A. eghÄ• ra, Ä• ghËš, B. Or. egÄ• ra, Mth. Bhoj. egÄ• rah, Aw. lakh. gÄ“rÄ• , H. igÄ• rah, OG. igyÄ• ra, G. agyÄ• r, M. akrÄ• , Si. ekaá¸·os, Ëšá¸·aha, ekolasa, OSi. era, Ã¤ra GS 120.
Addenda: á¸—kÄ• daÅ›a1: WPah.ká¹-g. ge_ra `11', kc. gyÄ• ra, Md. egÄ• ra (â†• Ind.? cf. H. igÄ• rah).

Ä“kÄ• daÅ›Ã¡ 2486 Ä“kÄ• daÅ›Ã¡2, `eleventh' RV., ËšÅ›Ä« -- f. `eleventh day of the fortnight' MBh. [á¸—KÄ• DAÅ›A1]
KharI. ekadaÅ›e loc. sg. `11th'; Pk. Ä“gÄ• rasÄ« f. `the 11th day', K. kÄ• h, dat. kÃ¶Å›Ã¼ f., S. yÄ• rhÄ«, kÄ• rhÄ«Ëœ f., G. agiyÄ• raÅ› f.
Addenda: Ä“kÄ• daÅ›Ã¡ -- 2: Garh. Ä“kÄ• s `11th day of a lunar month', H. gyÄ• ras `11th day of a lunar fortnight'.

Ä“kÄ• nta 2487 Ä“kÄ• nta m. `lonely spot', Ëštam, ËštÄ“na, ËštÄ• t `only' MBh.
2. With -- kk -- . [á¸—KA -- , Ã¡NTA --]
1. Pa. Ä“kanta -- `on one side only', Pk. Ä“gaá¹• ta -- .
2. Pk. ekkaá¹• ta -- `lonely'; Si. ekat, ekÃ¤ti `on one side, aside'.

Ä“kÄ• ntara 2488 Ä“kÄ• ntara `separated by one' Gaut. [á¸—KA -- , Ã¡NTARA -- 1]
M. ekÃ£Ì„trÄ• `occurring on alternate days (of fever)'.

Ä“kÄ• rtha 2489 Ä“kÄ• rtha `having the same purpose' KÄ• tyÅšr., `having the same meaning' Nir. 2. With -- kk -- . [á¸—KA -- , Ã¡RTHA --]
1. Pk. Ä“gaá¹-á¹-ha -- .
2. Si. ekat `of one meaning' EGS 30, but prob. â†• Pa.

Ä“kÄ• Å›ana 2490 *Ä“kÄ• Å›ana `having one meal'. 2. With -- kk -- . [á¸—KA -- , Ã¡Å›ANA --]
1. Pk. Ä“gÄ• saá¹‡a -- n. `a partic. sort of vow'.
2. S. ekahaá¹‡o `eating only one meal a day'; G. ekÄ• sá¹‡uÌƒ n. `eating only once a day'.

Ä“kÄ• Å›Ä«ti 2491 Ä“kÄ• Å›Ä«ti f. `81' BhP. [á¸—KA -- , AÅ›Ä«TÃ- --]
KharI. ekaÅ›itimaya -- `81st'; Pk. ekkÄ• sÄ«Ä«, K. akaÅ›Ä«th, S. ekÄ• sÄ«, L. ikÄ• sÄ«, P. ikÄ• sÄ«, akËš, N. B. Or. Mth. ekÄ• si, Aw. lakh. ekkyÄ• sÄ«, H. ikÄ• sÄ«, ekËš, G. M. ekyÄ• Å›Ä«.

Addenda: Ä“kÄ• Å›Ä«ti -- : Md. ekÄ• hi `81' â†• Ind.?

Ä“kÄ• hika 2492 *Ä“kÄ• hika `having interval of one day'. 2. With -- kk -- . [
Ä“kÄ• hÃ¡ -- m. `ceremony lasting one day' ÅšBr., `period of one day'
PÄ• á¹‡., Pa. Ä“kÄ• ha -- m., Pk. Ä“gÄ• ha -- m.n.: á¸—KA -- , Ã¡HAR --]
1. Pa. Ä“kÄ• hika -- `lasting one day', Pk. Ä“gÄ• hiya -- `risen in one day, having an interval of one day (of fever)'.
2. A. ekaiyÄ• `returning every third day, tertian (of fever)'; Or. ekuÄ• `daily (of fever)'.

2492a â€ Ä“kin -- `consisting of one' LÄ• á¹-y., cf. Ä“kÄ«ya -- `belonging to one' GrÌ¥hyas. [á¸—KA --]
WPah.ká¹-g. ekiÉ” `solitary' (with MIA. -- kk -- after ekka --).

á¸—koÌ„ttara 2493 á¸—koÌ„ttara `increasing by one' ÅšBr. [á¸—KA -- , ÃºTTARA --]
Pk. ekkottara -- , Ëšrasaya -- `101st'; S. ekotar, Ëštiro `plus one, one per cent.'; P. akotarsau `101'; M. ekotrÄ• `interest at 1% a month', Ëštr&etilde; n. `product of a number multiplied by itself'.

Ä“koÌ„na 2494 Ä“koÌ„na `less by one'. [á¸—KA -- , Å«NÃ¡ -- 1]
Alternatively with Å«NÃ¡ -- forms the `nines' (19, 29, 39, &c.). Replaced in Pa. Ä“kÅ«na -- , Pk. Ä“gÅ«á¹‡a -- , igÅ«Ëš, agÅ«Ë˜Ëš, aÃ¼á¹‡a -- (not with Pischel GrPk 315 < aguá¹‡a --), OG. ugaá¹‡a -- , G. ogaá¹‡ -- (not with Pischel loc. cit. < *apaguá¹‡a --). Aw. lakh. on -- < auá¹‡a -- ? Much re -- formation after the uncompounded forms.
Ä“KOÌ„NA -- CATVÄ• RIá¹• Å›AT -- , -- TRIá¹• Å›AT -- , -- NAVATI, -- PAÃ±CÄ• Å›AT -- , -- VIá¹• Å›ATI -- , -- á¹£Aá¹£á¹-I -- , -- SAPTATI -- , Ä“KOÌ„NÄ• Å›Ä«TI -- .
Addenda: Ä“koÌ„na -- : Md. ona -- `less by one' (in onavihi `19', onatirÄ«s `29', onasatta `69') â†• Ind.
â€ Ä“tÄ• ËŠvant -- `this big' RV. [Ä“á¹£Ã¡1]
Ext. -- á¸• -- in Ap. evaá¸• a `this big' see VAá¸• RA -- Add2.

ekoÌ„nacatvÄ• riá¹• Å›at 2495 ekoÌ„nacatvÄ• riá¹• Å›at f. `39'. [Ä“KOÌ„NA -- , CATVÄ• RIá¹• Å›Ã¡T --]
Pk. Ä“gÅ«á¹‡acattÄ• lÄ«sa, Aw. lakh. ontÄ• lis, G. ogaá¹‡cÄ• á¸·Ä«s, M. ekuá¹‡Ä‹Ä• lÄ«s, ËšcÄ• Ëš.

Ä“koÌ„natriá¹• Å›at 2496 Ä“koÌ„natriá¹• Å›at f. `29'. [Ä“KOÌ„NA -- , TRIá¹• Å›Ã¡T --]
Pk. aÃ¼á¹‡attÄ«saá¹• , K. kunatrah, Aw. lakh. ontis, OG. ugaá¹‡atrÄ«sa, G. ogaá¹‡trÄ«s, M. ekuá¹‡tÄ«s.

Ä“koÌ„nanavati 2497 Ä“koÌ„nanavati f. `89'. [Å«nÃ¡ -- 1, navatÃ- --]
Pk. Ä“gÅ«á¹‡aá¹‡aÃ¼iá¹• , K. kunanamath, M. ekuá¹‡navvad.

Ä“koÌ„napaÃ±cÄ• Å›at 2498 Ä“koÌ„napaÃ±cÄ• Å›at f. `49'. [Ä“KOÌ„NA -- , PAÃ±CÄ• Å›Ã¡T --]
Pa. Ä“kÅ«napaÃ±Ã±Ä• sa, Pk. Ä“gÅ«á¹‡apaá¹‡á¹‡Ä• saá¹• , Ëšá¹‡aá¹• , K. kunawanzÄ• h, Aw. lakh. oncÄ• s, G. ogaá¹‡pacÄ• s, M. ekuá¹‡vannÄ• s.

Ä“koÌ„naviá¹• Å›ati 2499 Ä“koÌ„naviá¹• Å›ati f. `19'. [Ä“KOÌ„NA -- , VIá¹• Å›ATÃ- --]
Pa. Ä“kÅ«navÄ«sati -- , A . ekunavÄ«sati, Pk. iguá¹‡avÄ«saá¹• , iguá¹‡Ä«Ëš, aÃ¼á¹‡avÄ«saá¹• , Tir. kunÄ“á¹›É™, Sh. gil. kÅ-nÄ«h (â†’ á¸Œ kunÄ«), pales. ukÉ™nÄ«h, K. kunawuh, kuá¹‡vÅ«ËŠ, Aw. lakh. onais, G. ogá¹‡Ä«s, M. ekuá¹‡vÄ«s, Ëšuá¹‡Ä«s, Ëšoá¹‡Ä«s, Si. ekunvis.

Ä“koÌ„naá¹£aá¹£á¹-i 2500 Ä“koÌ„naá¹£aá¹£á¹-i f. `59'. [Ä“KOÌ„NA -- , á¹£Aá¹£á¹-Ã- --]
Pa. Ä“kÅ«nasaá¹-á¹-hi -- , Pk. Ä“gÅ«á¹‡asaá¹-á¹-hiá¹• , K. kunahaiá¹-h, Aw. lakh. onsaá¹-hi, G. ogaá¹‡sÄ• á¹-hi, M. ekuá¹‡sÄ• á¹-h.

Ä“koÌ„nasaptati 2501 Ä“koÌ„nasaptati `69'. [Ä“KOÌ„NA -- , SAPTATÃ- --]
Pk. Ä“gÅ«á¹‡asattariá¹• , aÃ¼á¹‡attariá¹• , K. kunasatath, Aw. lakh. onhattari, G. agá¹‡oter, M. ekuá¹‡hattar.

Ä“koÌ„nÄ• Å›Ä«ti 2502 Ä“koÌ„nÄ• Å›Ä«ti f. `79' [Ä“KOÌ„NA -- , AÅ›Ä«TÃ- --]
Pk. Ä“gÅ«á¹‡Ä• sÄ«iá¹• , K. kunaÅ›Ä«th, Aw. lakh. onnÄ• sÄ«, G. agaá¹‡yÄ• Å›Ä«, M. ekuá¹‡aiÅ›Ä«.
*Ä“kka -- `one' see á¸—KA -- .

Ä“kkaculla 2503 *Ä“kkaculla `stove with one opening'. [*Ä“KKA -- , CULLI --]
Mth. (WTirhut) ekaulhÄ• `fireplace with one orifice' (ETirhut) kaulhÄ• .

Ä“kkadhÄ• rÄ• 2504 *Ä“kkadhÄ• rÄ• `a single edge or fold'. [*Ä“KKA -- , DHÄ• RÄ• -- 2]
P. akahr f. `first ploughing', akahrÄ• , ËšrÄ« `single -- fold'; N. ekohoro `single -- fold'.

Ä“kkapÄ• rÅ›va 2505 *Ä“kkapÄ• rÅ›va `on one side'. [*Ä“KKA -- , PÄ• RÅ›VÃ¡ --]
P. ekvÄ• ssÄ« f. `bread baked on one side only'; M. ekos, ekoÅ›Ä«Ëœ adv. `off the main road'.

Ä“kkala 2506 *Ä“kkala `alone'. 2. *Ä“kkalla -- . [Ä“kala -- ChUp.: á¸—KA --]
1. Shum. yekula `alone', Gaw. yÄ“kulÉ”Ì• ; Or. ekaá¸·a, Ëšá¸·Ä• `single, sole'.
2. Pk. ekkalla -- , Ëšaya -- , ikkilla -- `alone', L. ikalla, kallhÄ• , P. akall, ikallÄ• , akËš, ludh. kallÄ• , WPah. bhal. ekellho, cam. killÄ• , Garh. ekkulÄ• , ikËš, Ku. yaklo, ikËš, N.

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eklo, ekal -- in cmpd., A. akal, B. ekalÄ• , Or. ekalÄ• , &etilde;klÄ• , OMth. ekala, H. ekal, akelÄ• , ikallÄ• , akillÄ• , OG. ekalaÃ¼, G. ekla, ekluÌƒ, M. eklÄ• , Si. ekalÄ• .
*Ä“KKALAPUTRA -- .

Ä“kkalaputra 2507 *Ä“kkalaputra `only son'. [Cf. Ä“kaputra -- : *Ä“KKALA -- , PUTRÃ¡ --]
P. iklauttÄ• `only begotten', m. `only son', H. eklautÄ• , ikËš, iklauÌƒtÄ• m.

Ä“kkavandhyÄ• 2508 *Ä“kkavandhyÄ• `barren except for one'. [*Ä“KKA -- , VANDHYA --]
Bi. ekauÌƒj `woman with only one child'.

Ä“kkavartin 2509 *Ä“kkavartin `living alone'. [*Ä“KKA -- , VARTIN --]
Or. ekuá¹-iÄ• `solitary'.

Ä“kkasara 2510 *Ä“kkasara `having one fold'. [*Ä“KKA -- , *SARÄ• -- 2]
N. eksaro `single'; MB. ekasara `alone' (ODBL 700 < SARÃ¡ -- 1); G. eksarÄ« f. `necklace with one string'.

2511 á¸—á¹-atÄ“ `goes' lex. [Cf. iá¸• vara -- m. `bull to be set at liberty' ~ ITVARÃ¡ -- `id.' lex.?]
Pk. Ä“á¸• Ä“i `deserts, drives away' (< caus. *Ä“á¹-ayati `causes to go'?); A. eriba `to unfasten', eran `act of leaving', eruwÄ• iba `to cause to fall off, separate'; B. eá¹›Ä•  `to let loose, reject', eá¹›Ä• na `to avoid'; Or. eá¹›ibÄ•  `to avoid, disobey'; Si. elavanavÄ• `to drive away'.

Ä“á¸• a 2512 Ä“á¸• a m. `a kind of sheep' KÄ• tyÅšr., Ä“á¸• Ä« -- f., Ä“á¸• aka -- 1 m. `a sheep or goat', aiá¸• a -- `ovine' MBh., aiá¸• akÃ¡ m. `a kind of sheep' ÅšBr., iá¸• ikka -- f. `wild goat' lex. [â†• Drav. EWA i 126 with lit.]
Pa. eá¸·aka -- m. `ram, wild goat', ËšakÄ•  -- , ËšikÄ•  -- , ËšikÄ« -- f.; AÅ›. eá¸• aka -- m. `ram', ËškÄ• -- f. `ewe', NiDoc. heá¸• 'i `sheep (?)' Burrow KharDoc 10 (cf. h -- in Brahui hÄ“á¹- `she -- goat'); Pk. Ä“la -- , Ëšaya -- m. `ram', Ä“liyÄ• -- f., Ä“á¸• ayÄ• -- f., Ä“á¸• akka -- m., PaÅ¡. weg. Ä“á¹›Ä• ËŠ, kuá¹›. e_á¹›á¹“, ar. yeá¹›Ã³, Å¾eËš m. `ram', weg. Ä“á¹›Ä«, kuá¹›. e_Ëš, ar. yeËš f. `ewe'; Shum. yÄ“á¹›É™, yeá¹›á¹“lik m. `sheep', yeá¹›Ã©lik f., Gaw. Ä“á¹›a, yÄ“Ëš m., Ä“á¹›Ä«, yÄ“Ëš f., Bshk. Ä«r f., Tor. Ã¶i f. (less likely < Ã¡VI -- ), Mai. "'Ä«" Barth NTS xviii 123, Sv. yeá¹›o m., Ä“á¹›ia f., Phal. yÄ«á¹›o m., Ëšá¹›i f., Sh. jij. á¸—á¹›i; S. eli -- pavharu m. `goatherd'; Si. eá¸·uvÄ• `goat'; <-> X BHÄ“á¸• RA -- q.v. *KAIá¸• IKÄ• -- .
Ä“á¸• aka -- 1 `sheep' see prec.
Ä“á¸• aka -- 2 `a plant' see Ä“LÄ• -- .
*Ä“á¸• i -- , *Ä“á¸• á¸• i -- `heel' see *Aá¸• á¸• I -- .

Ä“tadbandhuka 2513 *Ä“tadbandhuka `of this kind'. [Ä“á¹£Ã¡1, bandhu -- 1]

Si. ebanÌ†du `such like'?

Ä“tÄ• dÅ•ÌŠÅ›a 2514 Ä“tÄ• dÅ•ÌŠÅ›a `like this', Ä“tÄ• dÅ•ÌŠÅ› -- RV. [Ä“á¹£Ã¡1, âˆšdrÌ¥Å›1]
Pa. Ä“tÄ• disa -- , Ku. gng. yaÅ›; -- AÅ›. gir. etÄ• risa -- , Pk. Ä“Ä• risa -- , WPah. bhad. Ä“rhÅ«, pÄ• á¸• . eurh: see also Ä«DÅ•ÌŠÅ›A -- . -- Si. eles is prob. a cmpd. e + lesa `sort'.

2515 á¸—ti `goes' RV. [âˆši2]
Pa. Ä“ti `goes', AÅ›. jau. rdh. mth. rp. eti, Pk. Ä“i; Kt. i<-> `to go' NTS ii 253, Dm. y -- , 1st sg. fut. yim (pret. 3rd sg. gaÌ, < GATÃ¡ --) NTS xii 194.
Ä’DH `flourish': *UTPRAIDHA -- .
á¸—nas -- see ANÄ“NÃ¡S -- .

Ä“rakÄ• 2516 Ä“rakÄ• f. `a kind of grass with emollient and diluent qualities' MBh., ËškÄ« -- f. `a species of plant'.
Pa. Ä“raka -- n. `Typha -- grass', Ä“ragu -- `a kind of grass for making coverlets'; S. eru `a partic. kind of plant'?

Ä“raá¹‡á¸• a 2517 Ä“raá¹‡á¸• a m. `castor -- oil plant, Ricinus communis' SuÅ›r. Ëšá¸• Ä• -- f. `long pepper' lex. [Cf. Ä• MAá¹‡á¸• A --]
Pa. Ä“raá¹‡á¸• a -- , Ä“laËš m., Pk. Ä“raá¹• á¸• a -- m., S. araá¹‡á¸• u m., P. iraá¹‡á¸• , ariá¹‡á¸• , harËš, riá¹‡á¸• Ä« f., WPah. jaun. Ä“á¹‡á¸• Ä• , Ku. Ä«Ëœá¸• , Ä«n, N. aÌƒá¹›eri, A. erÄ• , B. Or. reá¹›i; Bi. r&etilde;á¹›, l&etilde;á¹› `the plant', r&etilde;á¹›Ä«, l&etilde;Ëš `the seed', NWBi. and Mth. aÌƒá¹›aá¹› and aÌƒá¹›rÄ«, Mth. (SBhagalpur) aá¹‡á¸• Ä• and aá¹‡á¸• Ä«; Bhoj. reÌ„Ìƒá¹›Ä« `the plant', OAw. araá¹• á¸• u m.; H. araá¹‡á¸• , r&etilde;á¹› f. `the plant', eraá¹‡á¸• Ä«, araá¹‡á¸• Ä«, r&etilde;á¹›Ä« f. `the seed'; G. eraÌƒá¸• É” m. `the plant', Ëšá¸• Ä« f. `a small one', Ëšá¸• iyuÌƒ n. `the oil', and erá¹›É”, Ëšá¹›Ä«, Ëšá¹›iyuÌƒ; M. eraÌƒá¸• m.f. `the plant', Ëšá¸• Ä«f. `the seed'; Si. eranÌ£Ë˜á¸• u, enÌ£Ë˜á¸• aru `the plant'. -- Deriv. A. eri, H. &etilde;á¹›Ä« f. `a silkworm which feeds on the castor -- oil plant'.
*Ä“RAá¹‡á¸• ATAILA -- , Ä“RAá¹‡á¸• APHULLIKÄ• -- .

Ä“raá¹‡á¸• ataila 2518 *Ä“raá¹‡á¸• ataila `castor -- oil'. [Ä“RAá¹‡á¸• A -- , TAILÃ¡ --]

M. Ä“raÌƒá¸• el n.; -- or perh. a M. formation after other cmpds. with -- taila -- .

Ä“raá¹‡á¸• aphullikÄ• 2519 *Ä“raá¹‡á¸• aphullikÄ• `castor -- oil plant'. [Ä“RAá¹‡á¸• A -- , PHULLA --]
L. harnÃ´lÄ«, awÄ• á¹‡. Ëšnaulä« f.

Ä“rvÄ• ru 2520 Ä“rvÄ• ru m.f. `Cucumis utilissimus' YÄ• jÃ±., n. `its fruit', Ëšuka -- m. SuÅ›r., Ä«rvÄ• ru -- , irËš, urËš, irvÄ• lu -- lex.
Pa. Ä“lÄ• luka -- , Ä“á¸·Ä• Ëš n. `a kind of cucumber', Pk. evvÄ• ru<-> m.; WPah. bhiá¸• . e_luÌƒ n. `gourd' (see also ALÄ• ËŠBU -- and Ä• LU --); N. airelu `a very bitter wild gourd'.

2521 Ä“lavÄ• lu -- , Ä“lavÄ• luka -- , Ä“lvavËš, Ä“lvÄ• lu -- , Ëšuka -- n. `fragrant bark of Feronia elephantum' SuÅ›r., [Cf. ailÄ“ya -- n. lex. der. Ä“LÄ• -- (?) and Ä“LUKA --]
S. eryÄ• la f. `a medicinal plant, Aloe perfoliata' < *elyÄ• ra < *Ä“lvavÄ• lu -- ?

Ä“lÄ• 2522 Ä“lÄ• f. `cardamum' SuÅ›r. [â†• Drav. EWA i 561 with lit. -- Cf. Ä“á¸• aka -- 2 `a medicinal plant' SuÅ›r.?]
Pa. (12th cent. A.D.) Ä“lÄ• -- , Ä“á¸·Ä• -- f., Pk. Ä“lÄ• -- f., Or. eá¸·Ä• (â†• Sk.?), M. eá¸·Ä• f. pl., Si. el -- biju, en -- sÄ• l.

Ä“luka 2523 Ä“luka n. `a kind of fragrant substance' SuÅ›r. [Cf. Ä“LAVÄ• LU --]
Pk. Ä“lu -- m. `a partic. kind of tree' (?); S. eryo m. `the drug aloes'; P. elÅ«Ä• , elwÄ• m. `Aloe perfoliata'; N. elwÄ• `aloes', H. elÅ«Ä• , eluwÄ• , elwÄ• , m., G. eá¸·iyÉ” m.; M. eá¸·iyÄ• , Ä“á¸·yÄ• m. `inspissated juice of aloes as a drug'.
Ä“lvavÄ• luka -- , Ä“lvÄ• lu -- see Ä“LAVÄ• LU-<->

2524 Ä“vÃ¡1 `just so, indeed' RV.
Pa. Ä“va, yÄ“va (mostly after -- i and -- Ä“), va (after long vowels), AÅ›. eva, yeva, man. vaá¹• , KharI. eva, Pk. Ä“va, Ä“a, evva, jÄ“va, jevva, Ap. ji; Wg. Ä«a `yes'; K. -- y `particle of emphasis', N. Or. -- i, OMarw. -- ja; OG. i `even', iji, ji, ja `only', G. -- y, -- j.
Ä“VA VÄ• ; ADYAIVA, ADHUNAIVA, IDÄ• NÄ«M Ä“VA, Ä“VAM Ä“VA, CAIVA, NAIVA,

SVAYAM Ä“VA.

Ä“va 2525 *Ä“va2 `one'. [Cf. Av. aÄ“va -- &c.]
Kt. Wg. ew `one' NTS xiii 233, but prob. < á¸—KA -- .
*Ä“VAMDAÅ›A.

2526 *Ä“vaá¹• daÅ›a `eleven'. [Cf. Av. aÄ“vandasa: *Ä“va -- 2, daÅ›Ã¡]
Kt. yanÄ«Ä‹, Ash. Ä‹Ã¤nÄ«s NTS xiii 233, but prob. < *Ä“kaá¹• daÅ›a -- .

2527 Ä“vÃ¡m `thus' RV.
Pa. Ä“vaá¹• , AÅ›. evaá¹• , heËš, Pk. Ä“vaá¹• , evvËš, Ä“aá¹• , Ä“va, Ä“a; --
Si. ovu `yes' (Childers Notes on the Singhalese Language 139) is rather <
SÄ• DHÃº -- .
Ä“VAM Ä“VA.

2528 Ä“vam Ä“va `just so' AitBr. [Ä“VÃ¡1]
Pa. Ä“vamÄ“va, AÅ›. shah. man. kÄ• l. evameva, kÄ• l. hevameva, dh. jau.
hemeva, NiDoc. emeva, emu, ema; Pk. Ä“vamÄ“va, Ä“mÄ“va, Ä“mÄ“a, Ä“mia, Ap.
emva, emvaÃ¯, Ä“ma, Ä“uá¹• ji `just so', emvahiá¹• , evvahi `now', P.
aiv&etilde;, iv&etilde;, aiuÌƒ, aÄ© `in this way', OAw. imi, lakh. ewaÄ©, H.
im, OG.

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ima, G. em (i emphasized as e); Si. (inscr.) meva, mevu, mÄ“, later -- ma
`enclitic particle of emphasis' (EGS 125 < Ä“VÃ¡1).
Addenda: Ä“vam Ä“va: Md. -- me emphatic enclitic.
Ap. emvahÄ©, evvahÄ©, evahÄ©: WPah.ká¹-g. ebbe `now', kc. ebe; ká¹-g. Ã©bbhi
`immediately', kc. ebi; OA. ewe `now', ebho (< Ä“vam Ä“va khalu?) AFD 325,
OMarw. hiva VÄ«saá¸·a p. 159, OG. hiva(i), hivaá¸• Ã£Ì„; -- poss. X

ADHUNÄ• ËŠ: OG. hivaá¹‡Ã£Ì„.
X pron. A -- : Pk.amg. havvaá¹• `now', WPah.kc. abe, OA. Ä• we, H. ab, abhÄ«, OG. hava(i), havaá¸• Ã£Ì„.
X KÃ¡ -- 2: WPah.ká¹-g. kebe `when?', kc. kebia, kabhia, kabia `sometimes, ever'; B. kabe, H. kab `when?', kabhÄ« `ever'.
X TÃ¡ -- : WPah.ká¹-g. tebbe `then', kc. tabe, ká¹-g. tÃ©bbhi `immediately', kc. tebi, OA. tÄ• we, tebe, tewe, B. tabe, H. tab, tabhÄ«.
X YÃ¡ -- : WPah.ká¹-g. jÌˆebbe `when', kc. jÌˆabe, ká¹-g. jÌˆebbhi, kc. jÌˆebi, OA. jebe, jewe, jÄ• we, H. jab, jabhÄ«.

2529 Ä“va vÄ• `or'. [Ä“vÃ¡1, vÄ• 1]
Si. ev . . . ev `either . . . or'.

2530 Ä“á¹£Ã¡1 nom. sg. m. `this' RV., f. Ä“á¹£Ä• , all other cases from Ä“ta -- : n. sg. Ä“tad, m.n. gen. sg. Ä“tasya.
Pa. m. Ä“soÌ„, f. -- Ä• , n. Ä“taá¹• , gen. Ä“tassa, AÅ›. shah. eá¹£a m., gir. esa m. esÄ• f., etaá¹• , eta n., etasa, shah. man. gir. kÄ• l. etaka -- , NiDoc. eá¹£a m.f., edasÌ±a, Pk. Ä“soÌ„, Ä“aá¹• , Ä“assa, Ap. Ä“hoÌ†, Ä“hauÌƒ (see Pischel GrPk 308), á¸Œ hÄ“i, obl. hes, Bshk. aá¹£e AO xviii 225, Kho. hes NTS xiv 18, Tor. Ä“, gen. "issa", S. hiu m., hia f., Ä©&etilde; `in this way' < Ä“tá¸—na, emph. Ä«ho m., Ä«hÄ• f., L. e, obl. is, emph. Ä«ho, P. eh, ih, e, WPah. bhal. Ä«, obl. is, Ku. gng. yo, N. yo, obl. yas, A. i m., ei f., B. Or. e, Mth. Ä«, inst. &etilde;, Aw. lakh. ehu, iu, H. yah, obl. is, G. Si. e.
*Ä“TADBANDHUKA -- , Ä“TÄ• DÅ•ÌŠÅ›A -- .
Addenda: Ä“á¹£Ã¡1: Md. e `that'.
â€ Ä“TÄ• ËŠVANT -- .

á¸—á¹£a 2531 á¸—á¹£a2 m. `seeking' see GAVÄ“á¹£ATÄ“.

Ä“ssaru 2532 *Ä“ssaru `an edible berry'.
P. esar m. `Rubus rotundifolius'; Ku. aselu, hisÄ• lu `blackberry'; N. aselu, aisËš `name of various edible berries'.

AI aikya 2533 aikya n. `oneness' MBh. [á¸—KA --]
K. yeÌ†ka m. `oneness, unanimity, ace'; S. eko m. `figure one, unanimity';
L. awÄ• á¹‡. Ä“kÄ• `union'; P. ekkÄ• m. `unity, union, agreement', N. Aw.
lakh. H. ekÄ• m., -- G. ekkÉ” m., M. ekÄ• m. deriv. from ek: see á¸—KA -- .
Addenda: aikya -- : Garh. ekÅ« `unity'.

2534 Ã¡iti `comes near' RV. [âˆšI2]
á¸—ti and Ã¡iti merge phonet. but semant. are distinguished as `go' and
`come': Pa. Ä“ti `comes back'; Pk. Ä“i `comes', pres. part. eá¹• ta -- ,
ejjaá¹• ta -- , Tir. Ä“ -- AO xii 175, PaÅ¡. ya -- , yei -- IIFL iii 3, 200,
Shum. ze -- , Woá¹-. yÄ“ -- , Gaw. Å¾i -- , Kal. Ä«k (pres. im, is, iu <
Ã¡imi, Ã¡iá¹£i, Ã¡iti); Kho. 3rd sg. pret. hai < Ä• ËŠyat BelvalkarVol 90;
Mai. ky. Ä“ -- Buddruss Kan 41; Sh. koh. gur. oÌ„ná¹·, fut. sg. eÌ†m, Ä“,
Ã¶i (or < Ä• ËŠYÄ• TI); K. yunu, 1st and 3rd sg. fut. yima, yiyi, imper. yih
(< Ä“hi?), rÄ• m. Ä“á¹‡u, pog. yÄ“un, kash. yiunu; S. pres. part. Ä«Ëœdo;
WPah. bhal. e_á¹‡Å«, paá¹…. cam. Ä«á¹‡Ä• , cur. aiá¹‡Å«, bhad. eÌ†já¹‡Å«
(imper. ei), bhiá¸• . ejÌˆnu, M. yeá¹‡&etilde;; Ko. yettÄ• `comes', Si.
enavÄ• . -- In most cases the pret. is formed from Ä• ËŠGATA -- or Ä• YÄ• TA --
. -- J. Bloch BSL li 10 derives the forms of Tir. PaÅ¡. Shum. Gaw. Sh. K.
with NiDoc. Ä• yida (see Ä• ËŠYÄ• TI) from Ä• yÄ• -- .

aindrÃ¡ 2535 aindrÃ¡ `belonging to Indra' AV., n. `wild ginger', ËšdrÄ« --
f. `a kind of cucumber' lex. [Ã-NDRA --]
P. &etilde;drÄ• `a large climbing plant with fine flowers'?
ailÄ“ya -- see Ä“LAVÄ• LU.

Ã¡iÅ›varya 2536 Ã¡iÅ›varya n. `supremacy' AV. 2. *aiÅ›variya -- . [Ä«Å›VARÃ¡
--]
1. Pk. essajja -- n. `power'.
2. Pk. essariya -- n. -- Reformed after Ä«Å›varÃ¡ -- : Pa. issariya -- ,
issÄ“ra -- n., Si. isura `fame, wealth, splendour'.

2537 aiá¹£Ã¡maá¸¥ `in this year' ÅšBr. [SÃ¡MÄ• --]
á¸Œ. iÅ¡Ã³ adv. `this year', Or. &etilde;so; -- K. yihus, yuhËš <
*aiá¹£amasa -- but with unexpl. loss of -- m -- . -- Very doubtful.
Addenda: aiá¹£Ã¡maá¸¥: Sh. aÅºu `this year', WPah.ká¹-g. (kc.) Ã¡Å›Å›u, J.
aÄ©Å›u (with a -- for e -- or e -- after other pronominal words with a --
such as Ä• jÌˆ `today', abe `now' Him.I 5), Garh. e_su.

oÌ„kk 2538 *oÌ„kk `vomit'. 2. *oÌ„gg -- . 3. *vÄ• kk -- . [Onom.]
1. Pk. okkia -- `vomited'; S. okaá¹‡u `to vomit', oka f. `vomiting', Ku.
okÄ• á¹‡o, N. okÄ• unu, Or. okibÄ• , ukËš, okÄ• , ukËš, H. ok f., G. É”kvuÌƒ,
É”ki f., M. oká¹‡&etilde;, ok f. -- Ext. with -- Ä• r -- : S. okÄ• raá¹‡u `to
retch', Or. okÄ• ribÄ• , ukËš; G. É”kÄ• rÄ« f. `vomiting, vomit'; M. okÄ• rÄ• m.
`retching', Si. okkÄ• raya. -- A. okÄ• liba `to eject from the mouth, retch',
Or. ukÄ• á¸·ibÄ• , okËš `to vomit' < utkÄ• layati s.v. *UTKALATI influenced
semant. at least by *oÌ„kk -- .
2. S. ogÌ aá¹‡u `to vomit'.
3. N. wÄ• k wÄ• k garnu `to vomit', wÄ• kÄ• unu; B. oÄ• k `retching'.
*oÌ„gg -- `vomit' see prec.
Addenda: *oÌ„kk -- `vomit'. [~ Drav. DED 866]

oÌ„ggara 2539 *oÌ„ggara `gruel'. [â†•  Turk. Ã¶grÃ¤, Ã¼krÃ¤, Ã¼gËš `soup'
Brockelmann MitteltÃ¼rk. Wb. 235, `vermicelli' Radloff Vergl. Wb. i 1813]
Pk. oggara -- m. `a kind of rice or grain'; P. ogrÄ•  m. `thick rice water';
Ku. ogro, wagËš `gruel of rice and pulse as a sick diet'; H. ogrÄ• , oghrÄ•
m. `a mixed dish, gruel, pottage'.
oÌ„gha -- see AUGHÃ¡ -- .

oÌ„ccha 2540 *oÌ„ccha `small, thin, mean'.
Pk. uccha -- `low, mean'; Dm. Å«ËŠÄ• ha, Å«ËŠÄ• a `little'; Kal. uÄ• Ä«ËŠk `light (of weight)'; Phal. ÃºÄ• o `a little'; S. ocho `paltry, mean', L. (Shahpur) ochÄ• , awÄ• á¹‡. hochÄ• ; P. ochÄ• `light, vain, absurd'; WPah. bhal. hoccho `mean, low'; Ku. occho, wacËš `mean, contemptible, arrogant'; Or. ocha `small, mean, exhausted'; Bhoj. oÌ„ch `mean'; H. ochÄ• `empty, small, silly'; OG. uchaÃ¼ `less', G. ochuÌƒ `deficient, inferior'; M. os `desolate, depopulated', osÄ• m. `empty space in a cornfield'; -- M. otsÄ• light, mean, deficient' â†• H. or G.
Addenda: *oÌ„ccha -- [~ *HOÌ„CCHA -- Add2; cf. WPah.ká¹-g. Ã³kkhÉ” `small' ~ *HOÌ„KKHA -- Add2]: S.kcch. ochuÌ„Ìƒ keá¹‡Å« `to lessen'.

á¹“jas 2541 á¹“jas n. `strength, vigour, vitality' RV. [âˆš*VAJ]
Pa. oÌ„jÄ• -- f. `nutritive element in food' (for gender cf. Å«rjÄ• ËŠ --);
Pk. oÌ„ya -- n., oÌ„yÄ• -- f. `strength, fame, glory', KharI. oja -- ,
NiDoc. oya -- , Si. oda `strength'.
*NIROÌ„JAS -- .
Addenda: á¹“jas -- : Md. uda `swell of the sea' poss. < Å«RJAS -- .

oÌ„jjhalla 2542 *oÌ„jjhalla `shade, screen, veil'.
P. ojhal f. `privacy, retirement'; N. ojhyÄ• l, ojel `shadow, shade, shades of night'; H. ojhal `screened', f. `screen, shelter, concealment'; G. É”jhal f. `veil, curtain, cover', É”jhÄ• á¹›i f. `shade', É”jhaá¹- m. `shadow'; -- Gy. eur. uÄ• hal, wel. uÄ• al m. `shade' prob. < *AVACCHÄ• DA -- .

oÌ„jmÃ¡n 2543 oÌ„jmÃ¡n m. `vigour, speed, power'. RV. [âˆš*VAJ]
S. oju m. `force, rapidity, height, arrogance' (j?); H. oj m. `strength, vigour, splendour, light' poss. both â†• Sk.; -- M. ojÌˆ n. `life, vitality' (LM 302 < Å«RJAS -- ). -- Deriv. Pk. ojjalla -- `strong'. -- Conn., if any, with G. É”jhÉ” `powerful', m. `awe' is obscure.

oÌ„á¹-á¹-Ä• 2544 *oÌ„á¹-á¹-Ä• `shelter, screen'. 2. *oÌ„ttÄ• -- , which is therefore prob. not < *apagupta -- or *avagËš. 3. *oÌ„á¸• á¸• Ä• -- . [Poss. further conn. with *OÌ„á¸• á¸• H -- `dress, cover', but to be separated from forms < *APAGHAá¹-YA -- , ËšGHÄ• á¹-A -- , ËšGHÄ• á¹-AYATI]
1. S. oá¹-a f. `protection, shelter'; L. P. oá¹- f. `support, shelter'; Ku. woá¹- `shade'; H. oá¹- f. `obstruction', oá¹-al f. `screen', oá¹-nÄ• `to

cover, screen'; G. oá¹- f. `curtain, partition', oá¹-lÄ« f., ËšlÉ” m. `veranda, porch, raised platform to sit on'; M. oá¹-Ä« f. `veranda or unwalled space in front of or behind central space', oá¹-Ä• m. `parapet along terrace, raised mass of earth or bricks'.
2. N. ot `shelter'; B. ot `screen, shield, ambush', ote `secretly'; OMth. ota `screen, shelter'.
3. G. oá¸• f., oá¸• É” m. `curtain to stop draught' (bec. of á¸• , not á¹›, conn. unlikely with apaá¹-Ä« -- f. `screen of cloth' lex. or *avavrÌ¥ta -- , Pa. oÌ„vaá¹-a -- `obstructed').
Addenda: *oÌ„á¹-á¹-Ä• -- . 2. *oÌ„á¸• á¸• Ä• -- : S.kcch. oá¸• Ä• á¹‡Å« `to shut (the eyes)'.
*oÌ„á¸• á¸• Ä• -- `screen' see *OÌ„á¹-á¹-Ä• -- Add2.

oÌ„á¸• Ä• 2545 *oÌ„á¸• Ä• `furrow'. [Conn. with á¹“á¸• ha -- `driven near' ÅšBr. very doubtful]
S. oá¹›a f. `drawn line, furrow'; L. oÌ„á¹›, pl. oÌ„á¹›aÌƒ f. `furrow', P. oá¹› f., Or. oá¹›ibÄ• `to plough a field once', oá¹›e cÄ• sa `one ploughing'.

2546 oÌ„á¸• ikÄ• -- , oÌ„á¸• Ä« -- f. `wild rice' lex.
A. uri -- dal `a water grass producing grain like rice', uri -- dhÄ• n `wild rice'; B. uá¹›i, uá¹›i -- dhÄ• n `wild rice'.
*oÌ„á¸• á¸• Ä• -- `screen' see *OÌ„á¹-á¹-Ä• -- .

oÌ„á¸• á¸• h 2547 *oÌ„á¸• á¸• h `put on, wear, cover'. [â†• Drav. cf. Tam. uá¹-u -- , Kan. uá¸• u -- `to dress', Tel. uá¸• upu `dress' (though ac. to T. Burrow BSOAS xii 134 < *cuá¹-u). The forms of all languages (except Tir., see below) must or may contain -- á¸• á¸• h -- : conn. therefore with vÃ¡hati `wears clothes' MrÌ¥cch. (vá¹“á¸• hum LM 302) is unlikely.]
Pk. oá¸• á¸• higÄ• -- , uá¸• á¸• hiyÄ• -- f. `blanket for wearing', oá¸• á¸• haá¹‡a -- n. `cloak', oÌ„yaá¸• á¸• hÄ« -- , ËšiyÄ• -- f.; Gy. eur. uryel `puts on, wears', germ. wel. riv -- tr. and intr. orig. a causative from uri -- ; Dm. oÌ„Å• `scabbard'; K. wuá¸• iÃ± f. `mantle'; S. oá¸• haá¹‡u `to spread clothes over, put on', oá¸• hiá¹‡Ä« f. `mantle'; L. oá¸• há¹‡Ä• m. `shoulder -- wrap', oá¸• hur m., loc. -- ir `screen'; P. uá¸• hÄ• uá¹‡Ä• `to cause to be worn', oá¸• há¹‡Ä« f. `small sheet, woman's veil'; Ku. oá¹›há¹‡o `to wear', waá¹›hoá¹‡o `to clothe', gng. oá¹›Ä«á¹‡ `covering cloth'; N. oá¹›nu `to put on', oá¹›Ä• unu `to cover up'; A. uriba `to put on clothes', orani, oronÄ• `veil'; B. oá¹› `pillowcase' (ODBL 329 wrongly < avavÄ“á¹£á¹-

--), uá¹›ani, uá¹›uni `sheet worn as a cloak', oá¹›nÄ•  `veil'; Or. oá¹›hibÄ• , uá¹›hËš `to wear', oá¹›haá¹‡Ä«, uá¹›hËš `flowing upper garment', oá¹›haá¹‡a, Ëšá¹‡Ä• , uá¹›aá¹‡Ä• `veil'; OMth. oá¹›hana `wrapper', Bhoj. Aw. lakh. oá¹›hanÄ• `mantle'; H. oá¹›hnÄ•  `to cover', caus. uá¹›hÄ• nÄ• , oá¹›han m. `shield', oá¹›hnÄ« f. `sheet'; OMarw. auá¸• haÃ¯ `covers' (au spelling for o?); OG. uá¸• hiu `spread over', uá¸• haá¹‡auá¹• n. `covering sheet', G. oá¸• hvuÌƒ, oá¸• Ëš `to put on', caus. oá¸• hÄ• vvuÌƒ, oá¸• hÉ” m. `cloth covering', oá¸• há¹‡Ä« f., Ëšá¹‡uÌƒ n. `girl's upper garment'; M. oá¸• aá¹‡ n. `shield', oá¸• há¹‡Ä« f. `shawl worn by women over head and shoulders'; -- Si. uá¸• e `breeches (worn under cloth)' perh. direct â†•  Tam. -- Pk. Å«á¸• hiaya -- `covered' and Tir. uá¹›iem `I put on clothes' (though with á¹› < -- á¸• h -- not -- á¸• á¸• h -- AO xii 176) belong here rather than < Å«á¸• HÃ¡ -- . -- PaÅ¡. oá¹› -- `to twist, plait, braid' despite IIFL iii 3, 17 < UPAVÄ“á¹£á¹-AYATI.
Addenda: *oÌ„á¸• á¸• h -- `cover': Brj. uá¹›hnÃ£Ì„ m.pl. `clothes'.

oÌ„á¸• á¸• hara 2548 *oÌ„á¸• á¸• hara `cave, hiding place'.
L. oá¸• hur m. `screen', oá¸• hir adv. `out of sight' < *oÌ„á¸• á¸• harÄ“; Ku. uá¹›iyÄ• r `cave, den, hole', N. oá¹›hyÄ• r, oá¹›er.

oÌ„á¸• ra 2549 oÌ„á¸• ra1 m. `a tribe of ÅšÅ«dras' Mn., `name of a people' MBh., uá¸• ra -- , auá¸• Ëš. 2. *auá¸• rika -- `of that people'. [S. LÃ©vi JA 1923, 20 ff., EWA i 132]
1. Pk. oá¸• á¸• a -- , uá¸• Ëš m. `the land of Utkala', uá¸• á¸• a -- m. `a caste of well -- diggers'; S. oá¸• ru m. `a caste that make

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mud walls, blockhead', L. oá¸• Ì m.; P. oá¸• m. `a tribe that clear out watercourses or build houses'; Ku. oá¹›, woá¹› `mason', N. oá¹›; Or. oá¹›a

`an aboriginal inhabitant of Orissa'; G. oá¸• m. `a caste of Hindus who dig and carry earth and build mud houses'.
2. oá¸• á¸• ia -- `pertaining to Utkala'; B. oá¹›iyÄ• , uá¹›Ëš `an inhabitant of Orissa', Or. oá¹›iÄ• , Bhoj. oá¹›iyÄ• ; EH. (Chattisgarh) oá¹›iyÄ• m. `navvy'.
OÌ„á¸• RADÄ“Å›A -- .
Addenda: oÌ„á¸• ra -- 1 `a tribe of ÅšÅ«dras' Mn.: WPak.ká¹-g. oÌ„á¸• m. `carpenter, name of a caste'; Garh. oá¸• `mason'.

oÌ„á¸• ra 2550 oÌ„á¸• ra2 m. `the China rose, Hibiscus rosa sinensis'.
A. or, or -- phul, Or. oá¹›a.

oÌ„á¸• radÄ“Å›a 2551 oÌ„á¸• radÄ“Å›a `land of the Oá¸• ras' MW. [oÌ„á¸• ra -- 1, dÄ“Å›Ã¡ --]
Or. oá¹›isÄ• `Orissa', H. uá¹›Ä«sÄ• m.
*oÌ„á¹‡á¸• a -- `deep' see *Å«á¹‡á¸• A -- .
*oÌ„ttÄ• -- `screen' see *OÌ„á¹-á¹-Ä• -- .

oÌ„danÃ¡ 2552 oÌ„danÃ¡ n.m. `grain mashed and cooked with milk' RV., `boiled rice' KÄ• Å›. on PÄ• á¹‡. [EWA i 132: âˆšUD2?]
Pa. oÌ„dana -- m.n. `boiled rice', Pk. oÌ„daá¹‡a -- , oÌ„yaá¹‡a -- n., PaÅ¡. oÌ„n.

á¹“dman 2553 á¹“dman n. `flooding' VS., oÌ„dma -- m. `wetting' PÄ• á¹‡. [âˆšUD2]
Ku. wob, wop `dampness, moisture'. -- Pk. odda<-> and forms in A. B. Or. H. may belong here: see *OÌ„DRA -- .

oÌ„dra 2554 *oÌ„dra or *audra -- `wet'. 2. oÌ„lla -- 2 lex. [âˆšUD2]
1. Pk. odda -- `wet'; A. odÄ• `half dried or roasted (of grain), untempered (of metals)'; B. oda, odÄ• `wet, damp'; Or. oda `wetness', odÄ• `wet, damp'; H. od m. `wetness', odÄ• `wet'. -- All poss. < á¹“DMAN -- esp. in view of the substantives of Or. H.
2. Pk. olla -- `wet', ËšlaÃ¯ `wets'; H. ol `wet, damp'; M. ol n.f. `dampness', olÄ• `wet, fresh, green', olaviá¹‡&etilde; to `moisten'; Ko. vall&etilde; `wet'.

oÌ„paÅ›Ã¡ 2555 oÌ„paÅ›Ã¡ m. `cushion, pillow', n. `support' RV.

Pk. Å«saa -- n. `pillow', M. us&etilde; n. `pillow, head of bed', uÅ›Ä«, uÌƒËš f. `pillow' LM 299, but poss. through haplology < *ussissa < *UT-Å›Ä«Rá¹£A -- ; -- Wg. uÄ‹á¸—, uÄ‹&eacutetilde; `pillow' NTS xvii 220, but rather < *UT-Å›IRAS -- .

oÌ„pp 2556 *oÌ„pp `polish'.
Pk. oppa -- `rubbed, polished', ËšpÄ•  -- f. `polishing jewels', Ëšpia -- `polished'; Or. upibÄ•  `to polish'; Bi. oÌ†pnÄ« `jeweller's polishing stone'; H. opnÄ•  `to polish', op f. `lustre'; G. opvuÌƒ `to polish, bleach, gild', op m. `polish'; M. opá¹‡&etilde; `to be bleached', opaviá¹‡&etilde; `to polish', op m. `polish'; Si. opa `lustre, polish'.

oÌ„mbÄ• l 2557 *oÌ„mbÄ• l `immerse'.
Pk. oá¹• bÄ• laÃ¯ `dips, covers', Ëšlia -- ; M. Ãµbaá¸·á¹‡&etilde;, omaá¸·Ëš `to dip and wring, wash slightly'.
oÌ„la -- see next.

oÌ„lla 2558 oÌ„lla1 n. `the esculent root Arum campanulatum', oÌ„la<-> n. lex., aula -- n., ulla -- 1 m., ullÄ« -- f. Nigh.
N. ol `an esculent root from which pickles are made'; A. B. H. ol m. `Arum campanulatum'; Or. ola, ula, olua `an esculent root'.
oÌ„lla -- 2 `wet' see *OÌ„DRA -- .

oÌ„lla 2559 oÌ„lla3 `hostage' Viddh.
Pk. ulla -- n. `debt'; S. ola f. `hostage'; L. ol, pl. olaÌƒ f. `hereditary custom'; P. ol f. `hostage, being a hostage'; N. ol `tribute'; H. ol f. `pledge, pawn, bail, hostage'; G. ol f. `hostage, security'; M. ol f. `hostage'.

oÌ„llanÄ« 2560 *oÌ„llanÄ« `spiced milk'.
Pk. ollaá¹‡Ä« f. `curds seasoned with cinnamon &c.'; N. olan `milk and curds, allowance of milk for shepherds'.
Addenda: *oÌ„llanÄ« -- `spiced milk': WPah.Wkc. olÉ™á¹‡ `a partic. sauce or soup', J. olaá¹‡ m. `soup of cooked pulse'.

2561 á¹“á¹£ati `burns' RV., uá¹£yatÄ“ `is burnt' SuÅ›r. [âˆšVAS3]
Dm. oá¹£á¸— -- `to be frostbitten' (NTS xii 157 < uá¹£ -- ?); Kho. uá¹£Ã¡k `cold'; K. wuhun `to glow, smoulder' or poss. < VYUá¹£ATI.

á¹“á¹£adhi 2562 á¹“á¹£adhi f. `herb, medicinal herb' RV.
Pa. oÌ„sadhi -- f. ; Pk. oÌ„sahÄ« -- , Ëšhi -- f. `plant'; Kt. Ãºá¹£e
`medicine, gunpowder', Wg. uá¹£Ä•ËŠi; Pr. wÃºá¹£u `medicine'; -- Wg.
auá¹£Ã¡t `gunpowder' â†• Ind.
AUá¹£ADHÃ¡ -- .

á¹“á¹£á¹-ha 2563 á¹“á¹£á¹-ha m. `lip' RV.
Pa. oá¹-á¹-ha -- m., Pk. oá¹-á¹-ha -- , uá¹-Ëš, hoá¹-á¹-ha -- , huá¹-Ëš m.,
Gy. pal. oÌ„Å¡t, eur. vuÅ¡t m.; Ash. oÌˆÌ„Ì£á¹£á¹-, Wg. Å«Ì¤á¹£á¹-,
wÅ«á¹£á¹-, Kt. yÅ«á¹£á¹- (prob. â†• Ind. NTS xiii 232); PaÅ¡. lauá¹›. Å«á¹-h
f. â†• Ind. (?), gul. Å«á¹£á¹- `lip', dar. weg. uá¹£á¹- `bank of a river'
(IIFL iii 3, 22); Kal. rumb. Å«á¹£á¹-, uá¹£á¹- `lip'; Sh. oÌ„Ìƒá¹-á¹· m.
`upper lip', oÌ„Ìƒá¹-iÌ¯ f. `lower lip' (â†’ á¸Œ oÌ„á¹-e pl.); K. wuá¹-h,
dat. Ëšá¹-has m. `lip'; L. hoá¹-h m., P. hoá¹-h, hÃµá¹-h m., WPah. bhal.
oá¹-h m., jaun. hoÌ„á¹-h, Ku. uÌ„Ìƒá¹-h, gng. oÌ„á¹-h, N. oá¹-h, A.
oÌ„Ìƒá¹-h, MB. Or. oá¹-ha, Mth. Bhoj. oá¹-h, Aw. lakh. oÌ„Ìƒá¹-h,
hoÌ„Ìƒá¹-h, H. oá¹-h, Ãµá¹-h, hoá¹-h, hÃµá¹-h m., G. oá¹-h, hoá¹-h m., M.
oá¹-h, Ãµá¹-h, hoá¹- m., Si. oá¹-a.
OÌ„á¹£á¹-HÄ« -- .
Addenda: á¹“á¹£á¹-ha -- : WPah.poet. oá¹-há¸·u m. `lip', hoá¹-á¹›u, ká¹-g.
hÃ³á¹-á¹-h, kc. oÌ„á¹-h, Garh. hoá¹-h, hoÌ„Ìƒá¹-.
â€ *ADHAOÌ„á¹£á¹-HA -- , â€ *ADHAMAUá¹£á¹-HA -- .

oÌ„á¹£á¹-hÄ« 2564 oÌ„á¹£á¹-hÄ« f. `the plant Coccinia grandis (with the red
fruit to which lips are compared)' lex. [á¹“á¹£á¹-HA --]
M. Ãµá¹- f.m. `a partic. tree', n. `its fruit'.

â€ aukhya -- `prepared in a cauldron' lex. [UKHÄ• --] see ÃºKHYA -- .

aughÃ¡ 2565 aughÃ¡ m. `flood, stream' ÅšBr., oÌ„gha -- m. MBh., `quantity' MBh.
Pa. oÌ„gha -- `flood'; Pk. oÌ„gha -- , oÌ„ha -- m. `collection'; Si. o -- in o -- kanÌ†da `great flood' ES 17, but rather with EGS 32 < SRá¹“TAS -- . GALAUGHA -- .
*auá¸• rika -- see OÌ„á¸• RA -- 1.

auttara 2566 auttara `living in the north' MBh. [ÃºTTARA --]
S. otiryo (< *auttarika -- ?).

audikÄ• 2567 audikÄ• f. adj. scil. dÅ•ÌŠti -- , Ëšdaka -- MBh. `relating to water'. [UDAKÃ¡ -- : âˆšUD2]
S. oÄ« f. `small water bag' or poss. < *UPADRÌ¥TI -- .
*audra -- `wet' see *OÌ„DRA -- .

audhasa 2568 audhasa `contained in the udder' BhP. [Å«ËŠDHAS --]
S. ohu m. `udder' or poss. < Å«ËŠDHAS -- .

aurasÃ¡ 2569 aurasÃ¡ `being in the breast' MBh. [ÃºRAS --]
Pa. oÌ„rasa -- `innate, natural'; Pk. oÌ„rasa -- `one's own (of children)'; OM. vorasa m. `warm affection, love, flow of milk from the breasts through love'; -- Si. oraya `breast, shoulder' rather < ÃºRAS -- .

Ã¡urá¹‡aka 2570 Ã¡urá¹‡aka `wollen' PÄ• á¹‡., Ã¡urá¹‡a -- RV. 2. Ã¡urá¹‡ika- PÄ• á¹‡. [Å«ËŠRá¹‡Ä• --]
1. S. ono `woollen'; -- P. unnÄ• with u -- from unn.
2. Pk. oá¹‡á¹‡iya -- ; -- N. uni, H. Å«nÄ« also X Å«Ë˜n?
aula -- see OÌ„LLA -- 1.

auá¹£adhÃ¡ 2571 auá¹£adhÃ¡ `consisting of herbs', n. `herbs in general, a herb' ÅšBr. [á¹“á¹£ADHI --]
Pa. oÌ„sadha -- n. `medicine'; AÅ›. shah. oá¹£uá¸• ha -- n., gir. osuá¸• ha -- , dh. kÄ• l. jau. osadha -- `healing herb', NiDoc. oá¹£aá¸• ha -- , Pk. oÌ„saá¸• ha -- , oÌ„saha -- n.; P. ohuá¹› -- pohuá¹›, uhuá¹›puhuá¹› m.f.

`remedies and expedients of every kind'; Or. usuÄ• , uso `medicine'; G. osaá¹› n. `drug, medicine', osaá¹› -- vesaá¹› n. `medicines of various kinds'; Si. osuva `medicine'.

Ã¡uá¹£á¹-raka 2572 Ã¡uá¹£á¹-raka `of a camel' PÄ• á¹‡., auá¹£á¹-ra -- Mn., n. `the camel genus' W. 2. auá¹£á¹-rika -- SuÅ›r., m. `oilmiller' MBh. [Ãºá¹£á¹-RA --]
1. S. oá¹-ho `of a camel', L. oÌ„á¹-hÄ• , P. oá¹-á¹-hÄ• .
2. Pk. oá¹-á¹-hiya -- of a camel'; S. oá¹-hÄ« m. `camel -- rider'; L. awÄ• á¹‡. oÌ„á¹-hÄ« m. `camel -- man', adj. `stupid'.
auá¹£á¹-rika -- see prec.

auá¹£mya 2573 auá¹£mya n. `heat' KÄ• lid. [Å«á¹£MÃ¡N --]
S. oso m. `heat, thirst'.

K

ka -- 1 interrogative pron. st.: kÃ¡ -- 2, katamÃ¡ -- , katarÃ¡ -- , kÃ¡ti, kÃ¡rhi, *kiyatta -- , kÃ-yant -- , kÄ«dÅ•ÌŠk, kÄ«drÌ¥Å›a -- , kÃºtaá¸¥, kÃºha, kvÃ , *civant -- .

kÃ¡ 2574 kÃ¡2, nom. sg. m. kÃ¡á¸¥, f. kÄ• ËŠ, n. KÃ-M q.v., gen. sg. m.n. kÃ¡sya, inst. ká¸—na. In nom. m.f. largely replaced by KAá¸¥ PUNAR and KOÌ„'PARAá¸¥.
Pa. Pk. koÌ„ m., kÄ• f., gen. kassa, kissa with i from kim; Gy. pal. kÄ“ `what?', arm. ke, eur. rum. kay `where?' (hung. ko < kon see kaá¸¥ punar); Ash. Ä‹Ä“i < ki -- NTS xiii 233, obl. koÌ„, Kt. Wg. kÄ-Ì„; Dm. acc. kaÌ„Ì†s; PaÅ¡. kÄ«; Kho. ka, obl. kos; Sv. kas; Mai. ky. kÃ£Ì„, inst. keÌ„Ìƒ; Woá¹-.

kÃ£Ì„, obl. kas, inst. kÄ©; Phal. koÌ„, gen. kasÄ«ËŠ; Sh. koÌ„, f. kÄ“; K. kus, ko in kozana `who knows?'; S. ko, f. kÄ• ; P. ko `someone'; WPah. obl. bhad. kas, bhal. kis; Ku. ko; N. ko, obl. kas; B. Or. ke; OAw. lakh. ko; H. obl. kis; OG. inst. kÄ«á¹‡aiá¹• , G. ko `anyone'; M. obl. kaÅ›Ä• < OM. kÄ• sayÄ• (-- yÄ• added from nominal declension LM 209); Si. kavda, obl. kÄ• ;<-> < KATA -- MÃ¡ -- (q.v.): Tir. kÄ• mu, Tor. kÄ• m, Mai. kÃ£Ì„, K. kash. koÌ„Ìƒ, obl. kas, rÄ• m. pog. á¸• oá¸• . kam, obl. kas.
KAá¸¥ PUNAR, KÃ¡Å›CID, KÃ-M, Ká¹“ JÄ• NÄ• TI, KOÌ„'PARAá¸¥, KOÌ„'PI.
ka -- 3 pejorative prefix. [Cf. KÄ• -- , KU -- , KAD -- , KÃ-M]
*KADAá¹‡á¸• A -- , *KADUGDHA -- , *KARKá¹£Ä« -- , *KASTAMBHA -- , KÄ• GNI -- , *KÄ• á¹…GA -- , *KÄ• á¹…GÄ• RIKÄ• -- , *KÄ• PAá¹‡A -- , *KAIá¸• IKÄ• -- , KOÌ„á¹£MA -- .
Addenda: kÃ¡ -- 2. 1. WPah.kc. ka `what? why? any', ká¹-g. ke, J. kÄ• ; Garh. ko `who?'; -- Pk. gen. kissa: OA. kisa, kiha, A. kiya `why?' AFD 224.
2. kÃ¡smÄ• t Add. 14374.

2575 kaá¸¥ punar `who?' [kÃ¡ -- 2, pÃºnar]
Pa. koÌ„ pana, inst. kÄ“na pËš, Ap. kavaá¹‡a, Gy. pal. koÌ„n, eur. kon, ko, L. koÌ„á¹‡, P. kauá¹‡, WPah. bhad. kauá¹‡, bhal. kaá¹‡Å«, N. kun, A. B. kon; Or. kaá¹‡a `what?'. dial. kun `which, what?'; Mth. kon, OAw. kavana, H. kaun, OMarw. kÃµá¹‡a, kuá¹‡a; OG. kavaá¹‡a, kÅ«á¹‡a whence inst. kuá¹‡aÃ¯á¹• , G. kÉ”á¹‡, OM. kavaá¹‡a, M. koá¹‡, Ko. koá¹‡u.
Addenda: kaá¸¥ punar: WPah.ká¹-g. kvÌ„á¹‡ `who', poet. kÉ”Ìˆ Ì„á¹‡ (obl. kÉ”s); Md. kon `which?'.

kaá¹• sÃ¡ 2576 kaá¹• sÃ¡1 m. `metal cup' AV., m.n. `bell -- metal' Pat. as in S., but would in Pa. Pk. and most NIA. lggs. collide with KÄ• ËŠá¹• SYA -- to which L. P. testify and under which the remaining forms for the metal are listed. 2. *kaá¹• sikÄ• -- .
1. Pa. kaá¹• sa -- m. `bronze dish'; S. kaÃ±jho m. `bellmetal'; A. kÃ£Ì„h `gong'; Or. kaÌƒsÄ• `big pot of bell -- metal'; OMarw. kÄ• so (= kÃ£Ì„ -- ?) m. `bell -- metal tray for food, food'; G. kÃ£Ì„sÄ• m. pl. `cymbals'; -- perh. Woá¹-. kasá¹“á¹- m. `metal pot' Buddruss Woá¹- 109.
2. Pk. kaá¹• siÄ• -- f. `a kind of musical instrument'; K. k&ebrevdotdot;nzÃ¼ f. `clay or copper pot'; A. kÃ£Ì„hi `bell -- metal dish'; G. kÃ£Ì„Å›Ä« f. `bell -- metal cymbal', kÃ£Ì„Å›iyÉ” m. `open bellmetal pan'.
KÄ• ËŠá¹• SYA -- ; -- *KAá¹• SÄ• VATÄ« -- ?
Addenda: kaá¹• sÃ¡ -- 1: A. kÃ£Ì„h also `gong' or < KÄ• ËŠá¹• SYA -- .

kaá¹• sa 2577 kaá¹• sa2 m. `name of a king of MathurÄ• ' MBh.
Pk. kaá¹• sa -- m.; MB. kÃ£Ì„Å›a also name of a Hindu prince between 1450 and 1500 written in Pers. histories as k'ns S. K. Chatterji BSOS viii 461.

kaá¹• sÄ• ra 2578 *kaá¹• sÄ• ra `sweetmeat'.
Pk. kaá¹• sÄ• ra -- , kasËš m., kÄ• sËš n. `a kind of sweet', S. kasÄ• ru m.; P. kasÄ• r m. `a sweet of flour, sugar, ghee and spices given at parturition';
N. kasÄ• r `sweet of sugar and powdered fried rice given at marriage and investiture ceremonies'; B. H. kasÄ• r m. `a kind of sweet'; G. kaÌƒsÄ• r, kansËš, kasËš m. `a sweet of wheat flour and molasses'.

kaá¹• sÄ• vatÄ« 2579 *kaá¹• sÄ• vatÄ« `name of a river'. [KAá¹• SÃ¡ -- 1?]
B. kÃ£Ì„sÄ• i `name of a river in WBengal by Midnapore'; Or. kÃ£Ì„sÄ• i `name of a river in BÄ• leÅ›vara district (= Kaá¹• sÄ• batÄ«)'.
*kaá¹• sikÄ• -- `small cup' see KAá¹• SÃ¡ -- 1.
kakÄ• á¹-ikÄ• -- see KÅ•ÌŠKÄ• á¹-A -- .

kakÃºd 2580 kakÃºd f. `peak' RV., `bull's hump' AV.
Pa. kaku -- m. `peak, projecting corner'; Kt. kÅ« `cow's hump', kuaá¹-i, Dm. koá¹- (cf. *KAKUDIá¹£á¹-HA -- ? -- NTS xii 174 < *koÌ„pa -- ?). -- Ext. with -- á¸• a -- : Pk. kaÃ¼á¸• a -- n. `bull's hump'.
kÃ¡kuda -- , kÄ• kÃºd -- , *kakudha -- , *kakudiá¹£á¹-ha -- ; <-> kakubhÃ¡ -- .

kÃ¡kuda 2581 kÃ¡kuda m.n. `peak' AV., `chief' ÅšBr., `bull's hump' MBh. [KAKÃºD --]
Pk. kaÃ¼a -- adj. `chief'. -- X kakubhÃ¡ -- see *KAKUDHA -- .

kakudiá¹£á¹-ha 2582 *kakudiá¹£á¹-ha `on the hump'. [For formation cf. *kÄ• kutstha -- : loc. sg. KAKÃºD -- , STHA --]
Kal. rumb. koÌ„iá¹£á¹- `hump'.

kakudha 2583 *kakudha `hump'. 2. `The tree Terminalia arjuna'. [KÃ¡KUDA -- X KAKUBHÃ¡ --]
1. Pa. kakudha -- m. `bull's hump, cock's comb'; Pk. kakudha -- , Ëšuha -- , kaÃ¼ha -- m.n. `bull's hump, peak of mountain'; S. kÅ«ho m. `bullock's hump'; H. kauhÄ• m. piece of wood supporting ridgepole; Si. kiyÄ• va

`bullock's hump'. -- Ext. with l: M. kohá¸·&etilde;, ËšhÄ• á¸·&etilde;, Ëšhoá¸·&etilde; n. `bullock's hump'; -- with obscure elements: S. kÅ«haá¹-u; L. kohÄ• á¹- m. (?) f., kohÃ£Ì„á¸• f. `camel's hump', P. kuhÄ• n.
2. Pa. kakudha -- m. `Terminalia arjuna', H. kauh m.

kakubhÃ¡ 2584 kakubhÃ¡ `lofty' VS., kakuhÃ¡ -- RV. 2. m. `the tree Terminalia arjuna' MBh. [Cf. kakÃºbh -- f. `peak' RV. and *KAKUDHA -- with similar meanings]
1. Pk. kakubha -- m. `peak, hump'.
2. Si. kumÌ†buk `the tree Terminalia glabra'; -- forms with -- h -- in Pk.
S. L. P. H. M. Si. alternatively < *KAKUDHA -- .

kakkaá¹-Ã¡ 2585 kakkaá¹-Ã¡1 m. `a kind of animal (offered at sacrifice to the goddess Anumati)' VS., katkaá¹-Ã¡ -- TS.
Pa. kakkaá¹-a -- m. `a large deer (= mahÄ• miga -- )'; L. (Hazara district) kakuá¹› `barking -- deer'; P. kakkaá¹› m. `a deer -- like animal', (Nabha) kakaá¹› `barking -- deer'; Garh. kÄ• khaá¹› `a small deer'; Ku. kÄ• kaá¹› `barking -- deer', N. kÄ• kar, H. (Imperial Gazetteer 1907 i 235) kÄ• kar `Cervulus muntjac or barking -- deer'. -- Deriv. P. kakrail m. `the skin of a kakkaá¹›'.
*kakkaá¹-a -- 2 `hard' see KAKKHAá¹-A -- .
Addenda: kakkaá¹-a -- 1: WPah.ká¹-g. kakkÉ™r m. `kind of deer', J. kÄ• kkaá¹› m. `barking deer'.

kakkoÌ„la 2586 kakkoÌ„la m. `a species of plant with a berry the inner part of which is waxy and aromatic' R., n. `its perfume', Ëšaka -- n. SuÅ›r., ËšlikÄ• -- f. `a plant' lex. 2. takkoÌ„la -- m. `Pimenta acris' R. [Cf. KÄ• KOÌ„LI -- f. `a medicinal plant' SuÅ›r., ËšlÄ« -- Car., koÌ„laka -- n. `a kind of perfume' Bhpr.; KARKOÌ„á¹-A -- cf. esp. G. kaÌƒkoá¹›uÌƒ `Myrtus pimenta'.]
1. Pa. kakkoÌ„la -- n. `Bdellium, perfume made from the berries of the kakkola -- plant'; Pk. kakkoÌ„la -- , kaá¹• kËš m. `a partic. plant'; S. kakora f. `a root from the Thar used in medicine'; A. kakkol `an aromatic berry'; G. kaÌƒkol n. `China cubebs' (< -- olla --).
2. Pa. takkoÌ„la -- n. = kakkoÌ„la -- ; Si. takula `a plant with a nut from which a perfume is prepared; the nut of the annual hairy plant Hibiscus abelmoschus'.

2587 kakkhaá¹-a -- , khaËš `hard, solid' lex. 2. *kakkhÄ• á¹-a -- . 3. kakkaá¹-a -- 2. [Cf. karkara -- 1, karkaÅ›a -- 1, khara -- 2, *khasa -- 2]

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1. Pa. kakkhaá¸·a -- `rough, hard, cruel'; Pk. kakkhaá¸• a -- , Ëškhala -- `rough'; Ash. kakeá¹›Ã¤ËŠ `hard', Kt. kÉ™kÉ™Å•, Wg. kÃ¡kÉ™Å™; Pr. kukÃº, kku `hard, tight'; Dm. khakaÅ•Ä• na, kakÉ™Å• -- `hard', PaÅ¡. dar. kakaá¹›Ä• ËŠ, weg. kaxÉ™á¹›Ä• ËŠ, ar. xagalá¹“, Woá¹-. kakÃ¡á¹›, Gaw. khakaá¹›a, kaËš, Sv. khÃ¡keá¹›a; H. khÃ£Ì„kar `hard, dry, shrunken, decayed'; Si. kakuá¸·u, kÃ¤kuá¸·u `hard, rough, severe' < *kakaá¸·e (H. Smith JA 1950, 196 < *kakkhilla --).
2. N. khakÄ• r `phlegm' semant. cf. Phal. khÄ• kaÅ¡ s.v. KARKAÅ›A -- 1.
3. K. kakÃ¼rÃ¼, kÃ¼kÃ¼rÃ¼ f. `hard outer rind of water melon, hard crust of frozen melted snow'; N. kakrinu `to become stiff (esp. with cold)' ND 66 a 27 wrongly < karkara -- 1; H. kÄ• ká¹›Ä• m. `stiff leather, large or stiff wick'; M. kÄ• kaá¸• , Ëšaá¹- `of firm or solid make', kÄ• kaá¸• á¹‡&etilde; intr. `to contract (from cold or cramp)'.
*kakkhÄ• á¹-a -- `rough' see prec.
Addenda: kakkhaá¹-a -- : WPah.ká¹-g. kÃ¡khá¹›É” `hard (e.g. of work), harsh (e.g. of words)'.

kÃ¡ká¹£a 2588 kÃ¡ká¹£a1 m. `armpit' RV., `groin (?)' AV., kaká¹£Ä• -- f. `armpit' SuÅ›r. which despite EWA i 561 (correcting i 136) is to be distinguished from KAKá¹£YÄ• Ë‹ -- `girdle'.
Pa. kaccha -- m. `armpit', Pk. kakkha -- , kaccha -- m., ËšchÄ• -- f., Gy. wel. kakh f., gr. kak f.; PaÅ¡. ar. xacÌ£em `my armpit' < old m., weg. kaÄ• Ä« -- m < *kaká¹£ikÄ• -- , Shum. xaÄ‹Ä« -- m; K. koÌ†ch f. `curve above hip where babies are carried', kaÄ‹h m. `armpit' â†• another Dard. dialect with Ä‹h or Ind. Pk. type kaccha -- as in the following: -- S. kach f.,

Ëšchu m. `armpit', kacho m. `side of a boat'; L. P. kacch f. `armpit'; P. kacchÄ•  m. `side of a boat'; WPah. bhal. kaÄ‹hli f.; -- Ku. kÄ• kh `armpit, side of the body'; N. kÄ• kh `lap', kÄ• khi `armpit, side of the body below the armpit', kÄ• ch `side, edge'; A. kÄ• x `side of the body, edge'; B. kÃ£Ì„kh `armpit; flank, hip, waist'; Or. kÄ• kha `armpit, side'; Mth. Bhoj. kÃ£Ì„kh, Aw. lakh. kÃ£Ì„khi, H. kÄ• kh, kÃ£Ì„kh f., G. kÄ• kh f.; M. kÄ• s f. `loins, waist, udder', but kÄ• kh, kÃ£Ì„kh f. `armpit' and Ko. khÄ• kko are lws. from -- kkh -- area as Si. kÃ¤sa `armpit' and ext. kihilla is from cch -- area. -- Kaf. lggs. have cmpds.: Kt. kacÌ£ -- kÃ¼Å•&uacutemacrdotdot; `armpit' NTS xv 261, kiÄ•  -- kÃ¤ËŠÅ•o NTS ii 260, Wg. kaÄ• ant -- koÌ„u (prob. < KAKá¹£YÄ• NTA -- ), Pr. kuá¹£lÃ³k. -- Ext. with -- Ä• l -- in Dard.: Gaw. kaÄ‹yÄ• l, Bshk. kacÌ£Ä• ËŠl, Tor. kaá¹£Ä• ËŠl; -- which form cmpds. with `bottom, root' as in neighbouring Ir. lggs. IIFL iii 3, 89: PaÅ¡. lauá¹›. kaÄ• alÄ«n (< *kaÄ• al + lÄ“n `below'?), kuá¹›. kaÄ‹al -- bun, Sv. kaÄ• al -- á¹-É”Ìˆ Ì„pe; -- Kho. kuá¹£komul < *kaká¹£ka -- < *kaká¹£aka -- with mul < mÅ«ËŠla -- ? <-> From the meaning `side, edge' derive prob. some adverbs and postpositions: A. kÄ• xe `by the side of', OB. kakhu `to, for', N. kahÃ£Ì„, kÃ£Ì„ `beside, near'.
KAKá¹£YÄ• Ë‹ -- ; *PRATIKAKá¹£A -- ; *KAKá¹£APAá¹-á¹-A -- , *KAKá¹£APUá¹-Ä« -- .
Addenda: kÃ¡ká¹£a -- 1 [a < non -- apophonic IE. o (cf. Lat. coxa) T. Burrow BSOAS xxxviii 69]
S.kcch. kachÄ« f., kaukh f. `armpit', WPah.ká¹-g. kÃ¡Ä‹Ä‹h f., J. kÄ• ch m.; Md. kak `armpit, gusset of garment', kihili `armpit'.

kÃ¡ká¹£a 2589 kÃ¡ká¹£a2 m. `undergrowth' RV. (?), VS. `dead wood' VS., `grass' lex.
Pa. kaccha -- n. `grass, rush'; Pk. kaccha -- m. `forest of dry leaves, dry grass, grass'; Ash. kaÄ• Ã-k `thorn', Wg. kÄ• Ä• ik (â†’ Par. kaÄ• &oacutemacrdotdot; IIFL i 263); PaÅ¡. weg. kÄ• Ä•  `tinder', ar. xaÄ• ik,; Shum. xÃ¤Ä• ik `thorn', Kho. kocÌ£ `jungle, waste garden, copse, clump of trees with grape vines, vine'; Phal. kÄ• cÌ£, kÄ• aÄ• `grass, dry straw (of maize &c.)'; Sh. gil. kÄƒcÌ£ f. `grass', gur. kÄƒcÌ£h m.; K. kach, dat. Ëšchas m. `short grass of the field (esp. that on damp ground)'; S. kakhu m. `grass, straw'; L. P. kakkh m. `grass, fodder'; WPah. bhal. kÉ”Ä‹h m. `first twig of a tree'; G. kÄ• char n. `a kind of coarse grass', kÄ• chiyÉ” m. `vegetable seller'; M. kÄ• s m. `meadow for growing grass'; Si. kÃ¤sa `thicket'.

Addenda: kÃ¡ká¹£a -- 2: S.kcch. kakh f. `chip, straw'.
â€ kaká¹£aka -- m. `name of a NÄ• ga' MBh.
â€ *KAKá¹£AKAKULA -- .

2589a â€ *kaká¹£akakula -- [KAKá¹£AKA -- , KULA --]
WPah.poet. kaÄ‹há¸·e f. `name of the temple of the NÄ• ga god' or < *kaká¹£ak
Ä• laya -- (Him.I 15 but without etym. for -- á¸·e).

kaká¹£apaá¹-á¹-a 2590 *kaká¹£apaá¹-á¹-a `loincloth'. [Cf. kaká¹£Ä• paá¹-a --
m. PaÃ±cat. :kÃ¡ká¹£a -- 1, paá¹-á¹-a -- 2]
Pk. kacchaá¹-á¹-Ä« -- , Ëšchuá¹-á¹-iyÄ• -- , ËšchoÌ„á¹-Ä« f.; L.
kachvaá¹-á¹-Ä« f. `gusset'; P. kachoá¹-Ä• m. `loincloth', A. kasá¹-Ä• ,
kÄ• suá¹-i, Or. kÄ• chaá¹-Ä• , Ëšá¹-i, H. kachauá¹-Ä« f., G. kachÉ”á¹-É” m.,
Ëšá¹-Ä« f.; M. kasoá¹-Ä• m. `tuck or end of dhoti'.
Addenda: *kaká¹£apaá¹-á¹-a -- : A. also kÄ• chuá¹-i (phonet. kasuti) `hem of
a lower garment' AFD 217.

2591 *kaká¹£apuá¹-Ä«, kaká¹£apuá¹-a -- m. `armpit' as title of a work.
[kÃ¡ká¹£a -- 1, puá¹-a --]
S. kachuá¹›i f. `flank below armpit'.

kaká¹£yÄ• Ë‹ 2592 kaká¹£yÄ• Ë‹ f. `girdle, girth' RV., kaká¹£yÃ --
`pertaining to a girdle, girded (?)' RV., `girth' in kaká¹£yaprÄ• ËŠ -- ;
kaká¹£Ä• -- f. `girdle' MBh., `loincloth' BhP., kaká¹£a -- m. `girdle' MBh.,
`end of lower garment, hem' BhP. both prob. with ká¹£ for ká¹£y. [KÃ¡Ká¹£A
-- 1]
Pa. kacchÄ• -- f. `belt, loin -- or waist -- cloth'; Pk. kakkhÄ• -- ,
kacchÄ• -- f., Ëšcha -- m. `loincloth'; Ku. kÄ• khÄ• pl. `strings by which a
load is tied to the back'; N. kÄ• ch `cloth worn between the legs, edge,
hem'; B. kÄ• ch, kÄ• c `hem of loincloth tucked in between the legs'; Or.
kÄ• cha `a small cloth', kÄ• chÄ• `loincloth', kachÄ• `end of garment tucked
in'; Bi. kÄ• chÄ• `small tight loincloth'; H. kÄ• ch, ËšchÄ• m. `loincloth'
whence kÄ• chnÄ• `to tie it', kÄ• chnÄ« f. `a cloth worn over the loincloth'
and similarly Mth. kachani `a small loincloth'; G. kÄ• ch, ËšchÉ” m. `tuck in
a dhoti, loincloth', kÄ• chá¹›É” m. `tuck in a sari'; M. kÄ• s, kÃ£Ì„s f.
`tuck in a dhoti' (kÃ£Ì„cyÄ• m. `fold of dhoti, girdle' â†• H. LM 308); Si.
kÃ¤sa -- paá¹-a `fold in a body cloth'. -- Sh. kÄƒÄ• iÌ¯ adv. `near' (<
kaká¹£yÄ“?), Mai. kas, Tor. kaÄ• , Chil. kaÄ‹; Woá¹-. gasÄ«Ëœ `beside, with,

by'.
*KAKá¹£YÄ• NTA -- , *KAKá¹£YÄ• POÌ„KKA -- .
Addenda: kaká¹£yÄ• ËŠ -- : WPah.ká¹-g. kÃ¡Ä‹Ä‹hu m., ËšuÉ” m. `strap (for carrying a bag on the back)', J. kÄ• chá¹›i f. `rope for a load'; ká¹-g. kÉ™Ä‹he/uá¹‡Ãµ `to tie a load on the back with a rope'.

kaká¹£yÄ• nta 2593 *kaká¹£yÄ• nta `near the armpit'. [KAKá¹£YÄ• Ë‹ -- , Ã¡NTA --]
Wg. kaÄ• Ã£Ì„t `near', kaÄ• ant -- ká¹“w `armpit' NTS xvii 264.

kaká¹£yÄ• poÌ„kka 2594 *kaká¹£yÄ• poÌ„kka `girdle bag?'. [KAKá¹£YÄ• Ë‹ -- , *POÌ„KKA --]
Wg. kaÄ• É™vÉ”Ì• Ì„k, koÄ• á¹“k `coat, mantle', (Lumsden) "kuchok" `bag' NTS xvii 264.
KAKH see âˆšKHAKKH.

kaá¹…kÃ¡ 2595 kaá¹…kÃ¡ m. `heron' VS. [â†• Drav. T. Burrow TPS 1945, 87; onomat. Mayrhofer EWA i 137. Drav. influence certain in o of M. and Si.: Tam. Kan. Mal. kokku `crane', Tu. korá¹…gu, Tel. koá¹…ga, Kuvi koá¹…gi, Kui kohko]
Pa. kaá¹…ka -- m. `heron', Pk. kaá¹• ka -- m., S. kaá¹…gu m. `crane, heron' (â†’ Bal. kang); B. kÃ£Ì„k `heron', Or. kÄ• á¹…ka; G. kÃ£Ì„ká¹›uÌƒ n. `a partic. ravenous bird'; -- with o from Drav.: M. kÃµkÄ• m. `heron'; Si. kokÄ• , pl. kokku `various kinds of crane or heron', kekÄ« `female crane', kÄ“ki `a species of crane, the paddy bird' (Ä“?).

kaá¹…kaá¹-a 2596 kaá¹…kaá¹-a1 m. pl. `name of a people' VarBrÌ¥S.
P. kÃ£Ì„gá¹›Ä• m. `the town and district of Kangra'.
*kaá¹…kaá¹-a -- 2 `comb' see KÃ¡á¹…KATA -- .
Addenda: kaá¹…kaá¹-a -- 1: WPah.ká¹-g. kaá¹…gá¹›a m. `place -- name (Kangra)'.

kaá¹…kaá¹‡a 2597 kaá¹…kaá¹‡a n. `bracelet' MBh., Ëšá¹‡Ä« -- f. `ornament with bells' lex.
Pa. kaá¹…kana -- n. `bracelet', Pk. kaá¹• kaá¹‡a -- n., K. kangun m., S. kaá¹…gaá¹‡u m., Ëšgiá¹‡Ä« f., L. kaá¹…gaá¹‡ m., awÄ• á¹‡. kaá¹…guá¹‡ m., P. kaá¹…gaá¹‡ m., ludh. Ëšan m. (â†’ H. kaá¹…gan, ËšgnÄ• m. â†’ N. kaá¹…gnÄ• , Bi. kaÌƒgnÄ• , ËšnÄ«, Bhoj. kaá¹…nÄ• , M. kaá¹…gá¹‡Ä« f.); WPah. bhal.

kaá¹…kaá¹‡ n., bhid. kaá¹…ká¹‡Ãµ n., B. kÃ£Ì„kan, Bi. kaÌƒknÄ• , ËšnÄ«, (Camparan) kaknÄ• , Aw. lakh. kakanÄ• , H. kaknÄ• m., ËšnÄ« f., G. kÃ£Ì„kaá¹‡ n., M. kÃ£Ì„kaá¹‡ n., kÄ• ká¹‡Ä« f.
Addenda: kaá¹…kaá¹‡a -- : WPah.ká¹-g. kaá¹…gá¹‡u m. `bracelet', kc. Ëšá¹‡a m.pl.; ká¹-g. Ëšá¹‡I f., kc. Ëšá¹‡e f. `finger -- ring'; J. kÃ£Ì„gaá¹‡o (m.pl.) `bracelets', Garh. kaá¹…gaá¹‡.

kÃ¡á¹…kata 2598 kÃ¡á¹…kata m. `comb' AV., n. lex., ËštÄ« -- , ËštikaÌƒ -- f. lex. 2. *kaá¹…kaá¹-a -- 2. 3. *kaá¹…kaÅ›a -- . [Of doubtful IE. origin WP i 335, EWA i 137: aberrant -- uta -- as well as -- aÅ›a -- replacing -- ata -- in MIA. and NIA.]
1. Pk. kaá¹• kaya -- m. `comb', kaá¹• kaya -- , ËškaÃ¯ -- m. `name of a tree'; Gy. eur. kangli f.; Wg. kuá¹‡i -- pÅ™uÌƒ `man's comb' (for kuá¹‡i -- cf. kuá¹‡Ã¤lÃ-k beside kuá¹…Ã¤lÃ-k s.v. KRÌ¥MUKA -- ; -- pÅ™uÌƒ see PRAPAVAá¹‡A -- ); Bshk. kÄ“á¹…g `comb', Gaw. khÄ“á¹…gÄ«ËŠ, Sv. khá¸—á¹…giÄ• , Phal. khyá¸—á¹…gia, kÄ“á¹…gÄ« f., kÄ• á¹…ga `combing' in á¹£iá¹£ kËš dÅ«m `I comb my hair'; Tor. kyÃ¤á¹…g `comb' (Dard. forms, esp. Gaw., Sv., Phal. but

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not Sh., prob. â†• L. P. type < *kaá¹…gahiÄ• -- , see 3 below); Sh. koÌ„á¹…yiÌ¯ f. (â†’ á¸Œ. k*lá¹…i f.), gil. (Lor.) koÌ„Ä© f. `man's comb', koÌ„uÌƒ m. `woman's comb', pales. koÌ„goÌ„ m. `comb'; K. kanguwu m. `man's comb', kangaÃ± f. `woman's'; WPah. bhad. kÃ£ËŠkei `a comb -- like fern', bhal. kaÌƒkei f. `comb, plant with comb -- like leaves'; N. kÄ• á¹…iyo, kÄ• Ä©yo `comb', A. kÃ£Ì„kai, B. kÃ£Ì„kui; Or. kaá¹…kÄ• i, kaá¹…kuÄ• `comb', kakuÄ• `ladder -- like bier for carrying corpse to the burning -- ghat'; Bi. kakwÄ• `comb', kakahÄ• , ËšhÄ«, Mth. kakwÄ• , Aw. lakh. kakawÄ• , Bhoj. kakahÄ« f.; H. kakaiyÄ• `shaped like a comb (of a brick)'; G. (non -- Aryan tribes of Dharampur) kÄ• khÄ• Ä« f. `comb'; M. kaá¹…kvÄ• m. `comb', kÃ£Ì„kaÄ« f. `a

partic. shell fish and its shell'; -- S. kaá¹…gu m. `a partic. kind of small fish' < *kaá¹…kuta -- ? -- Ext. with -- l -- in Ku. kÃ£Ì„gilo, kÄ• Ä©lo `comb'.
2. G. (Soraá¹-h) kÃ£Ì„gaá¹› m. `a weaver's instrument'?
3. L. kaá¹…ghÄ« f. `comb, a fish of the perch family', awÄ• á¹‡. kaghÄ« `comb'; P. kaá¹…ghÄ• m. `large comb', ËšghÄ« f. `small comb for men, large one for women' (â†' H. kaá¹…ghÄ• m. `man's comb', ËšgahÄ«, ËšghÄ« f. `woman's', kaá¹…ghuÄ• m. `rake or harrow'; Bi. kaÌƒgahÄ« `comb', Or. kaá¹…gei, M. kaá¹…gvÄ•); -- G. kÃ£Ì„gsÄ« f. `comb', with metath. kÃ£Ì„sko m., ËškÄ« f.; WPah. khaÅ›. kÄ• gÅ›Ä«, Å›eu. kÄ• Å›kÄ« `a comblike fern' or < *kaá¹…kataÅ›ikha -- .
*KAá¹…KATAKARA -- , *KAá¹…KATAÅ›IKHA -- .
Addenda: kÃ¡á¹…kata -- : WPah.ká¹-g. kaá¹…gI f. `comb'; J. kÄ• á¹…gá¹›u m. `small comb'.

kaá¹…katakara 2599 *kaá¹…katakara `comb -- maker'. [KÃ¡á¹…KATA -- , KARÃ¡ -- 1]
H. kaÌƒgherÄ• m. `caste of comb -- makers', ËšrÄ« f. `a woman of this caste'.

kaá¹…kataÅ›ikha 2600 *kaá¹…kataÅ›ikha `comb -- crested'. [KÃ¡á¹…KATA -- , Å›Ã-KHÄ• --]
WPah. khaÅ›. kÄ• gÅ›Ä«, Å›eu. kÄ• Å›kÄ« `a comb -- like fern', or < *kaá¹…kaÅ›a -- s.v. KÃ¡á¹…KATA -- .

kaá¹…kara 2601 kaá¹…kara1 n. `buttermilk mixed with water' lex. [Suggesting non -- Aryan (Drav.?) source EWA i 143 groups with kaccara -- 1, kaá¹-varÃ¡ -- , kaá¹-ura -- , kadvara -- n. `milk with water', kadara -- n. `a partic. milk product' lex.]
L. kaá¹…glÄ• m. `thin buttermilk'.

kaá¹…kara 2602 kaá¹…kara2 `vile, bad' lex.
S. kaá¹…garÄ• á¹›i `desolate, waste', f. `desolation'; P. kaá¹…glÄ• m. `beggar'. -- See KAá¹…KÄ• LA -- 2.
*kaá¹…kaÅ›a -- `comb' see KÃ¡á¹…KATA -- .
Addenda: kaá¹…kara -- 2 [Ext. of *kaá¹…ka -- in Pers. kank `humpbacked', Shgh. Ä• ung, f. Ä• ang `curved, bent (with age)'?]

kaá¹…kÄ• la 2603 kaá¹…kÄ• la1 m.n. `skeleton' MBh.
Pa. in aá¹-á¹-hi -- kaá¹…kala -- `skeleton'; Pk. kaá¹• kÄ• la -- n., WPah.
khaÅ›. ke_kar, bhad. haá¸• -- ke_kar (X PAÃ±JARA -- ?); A. kaÌƒkÄ• l `waist'
whence ËšlÄ« `girdle'; B. kÃ£Ì„kÄ• l, Ëšli `spine, hips, side, waist'; Or.
kaá¹…kÄ• á¸·a `skeleton, waist, loins', Ëšá¸·i `lap'; Si. kakula `calf of
leg, foot' W. Geiger BSOS viii 556 compares Eng. bone ~ Germ. Bein.

kaá¹…kÄ• la 2604 *kaá¹…kÄ• la2 `poor, miserable'. [Poss. same as kaá¹…kÄ• la --
1 which in Pa. has a for Ä• , as in kaá¹…kara -- 2]
Kho. (Lor.) k*lá¹…gÄ• l `stupid, lazy, hard of hearing'; K. kangÄ• l, L.
kaá¹…gÄ• l `poor'; P. kaá¹…gÄ• l m. `beggar' (â†’ H. kaÌƒgÄ• l, ËšlÄ« `poor',
f. `poverty'; B. kÄ• á¹…gÄ• l, ËšgÄ• li `poor', Or. kÄ• á¹…gÄ• á¸·a,
kaá¹…gÄ• á¸·i, OMarw. kaá¹…gÄ• la, G. kaÌƒgÄ• á¸·, M. kaÌƒgÄ• l); WPah. bhal.
kÃ¡á¹…kÄ• l `poor', Ku. gng. kaá¹…Ä• w, N. kaá¹…gÄ• l, Ëšli; M. kaÌƒkÄ• á¸·Ä•
`cruel'.

kaá¹…ku 2605 kaá¹…ku m. `a panic seed' VarBrÌ¥S. 2. kaá¹…gu -- f. `Panicum
italicum' VarBrÌ¥S., ËšgÅ« -- f. lex. Ëšguka -- m., ËšgukÄ• -- f., gaá¹…kuka
-- m. SuÅ›r. [A word of the Mlecchas for Aryan yava -- according to Gotama
NyÄ• ya -- sÅ«tra 2, 56, quoted by Mayrhofer EWA i 138, who comparing
PRIYÃ¡á¹…GU -- as a pop. etymology of a form with initial p<-> suggests
Austro -- as. origin. This is further borne out by the form *á¹-aá¹…gunÄ« --
s.v. *KAá¹…KUNÄ« --]
1. L. kaá¹…gá¹›Ä« f. `millet'; Or. kaá¹…ku `Panicum italicum' (â†• Sk.?); H.
kÃ£Ì„k m. `P. italicum', kÃ£Ì„ká¹›Ä• m. `cotton seed'. 2. Pa. kaá¹…gu -- f.
`millet', Pk. kaá¹• gu -- f. n.; Or. kaá¹…gu `P. italicum', kÄ• á¹…gu `a kind
of grain or pulse' = kÄ• á¹…gurÄ• , Ëšgula; G. kÃ£Ì„g m. `a kind of grain',
kÃ£Ì„grÉ” m. `dish of this grain and pulse'; M. kÃ£Ì„g, ËšgÅ« m. `millet, P.
italicum'.
*KÄ• á¹…KUKA -- , *KAá¹…KUNÄ« -- .

kaá¹…kunÄ« 2606 *kaá¹…kunÄ« `a panic grain'. 2. kaá¹…gunÄ« -- f. `Celastrus
paniculatus' Bhpr. 3. *á¹-aá¹…gunÄ« -- . [KAá¹…KU --]
1. PaÅ¡. kaá¹…gunÄ« `millet', K. kangnÄ« `the millet Setaria italica', S.
kaá¹…giá¹‡Ä« f. `the millet Panicum italicum', P. kaá¹…gaá¹‡ m., Ëšá¹‡Ä« f.,
H. kÄ• kun, Ëškan m., kÃ£Ì„kunÄ« f.
2. WPah. bhal. koÌ„á¹‡Ä« f. `a minute rice -- like grain eaten by birds' (<
*kaá¹…uá¹‡Ä«?); Ku. kauá¹‡Ä« `millet', N. kÃ£Ì„guni, kÄ• gËš, kÄ• uÌƒni,

kÄ• gunu, kÄ• á¹…ni, kÄ• mni, Bi. (SMunger) kÄ• un, ËšnÄ«, H. kÃ£Ì„gan m., kÃ£Ì„gnÄ«, kaÌƒg f., M. kÃ£Ì„guá¹‡Ä«, Ëšgoá¹‡Ä«, Ëšgá¹‡Ä« f.
3. Pa. -- á¸• aá¹…gula -- (< *á¹-aá¹…guna -- E. H. Johnston JRAS 1931, 585); Bi. (Gaya) á¹-Ã£Ì„gun `Setaria italica, Panicum italicum', (SW) á¹-aÌƒgunÄ«.
*KÄ• á¹…KUNIKÄ• -- ; *KAá¹…GUNÄ«TAILA -- .
Addenda: *kaá¹…kunÄ« -- . 4. â€ *kÄ• gunÄ« -- : WPah.kc. kauá¹‡e f. `millet', ká¹-g. kauá¹‡I f., J. kauá¹‡Ä« f., bhal. koÌ„á¹‡Ä« f., N. kÄ• uni, Bi. kÄ• un Him.I 14 (but rather dissim. < *kÃ£Ì„gunÄ«, *kÄ• á¹…unÄ« as in N. kÄ• uÌƒni).
â€ KAC `pull, fasten, tie': â€ *KACYATÄ“.

kaá¹…koÌ„la 2607 kaá¹…koÌ„la m. `a kind of plant' BhartrÌ¥.
Pk. kaá¹• koÌ„la -- , kakkËš m. `a kind of tree', n. `its fruit'; S. kaá¹…goru m. `a kind of cane from which musical pipes are made'; G. kÃ£Ì„kol m. `a kind of thorny shrub' (< -- olla -- ?); M. kaÌƒkoá¸· m. `Myrtus pimenta, allspice'.
kaá¹…gu -- see KAá¹…KU -- .
kaá¹…gunÄ« -- see *KAá¹…KUNÄ« -- .

kaá¹…gunÄ«taila 2608 *kaá¹…gunÄ«taila `oil made from the millet Panicum italicum'. [*KAá¹…KUNÄ« -- , TAILÃ¡ --]
M. kÃ£Ì„gá¹‡el n.

kacu 2609 kacu f. `the esculent root of Arum colocasia.' [Cf kacvÄ« -- f., kÄ“cuka -- m. `Colocasia antiquorum', KÄ“MUKA --]
A. kasu, B. kacu, H. kacÅ«, kaccÅ«; -- perh. all â†• Sk.

kacc 2610 *kacc1 `pull'. [Cf. kÃ¡catÄ“ `fastens' DhÄ• tup., kacÄ• kaci `mutual pulling of hair' MBh., kaca -- m. `band, hem' lex., `hair of head' KÄ• lid., kacÄ“la -- m. `string holding manuscript leaves together' lex.]
A. kasiba `to draw tight', B. kac `a tying, bond' (â†• Sk.?), kacÄ• `to test' (semant. cf. M. kaá¸• asá¹‡Ä« `binding rope ~ investigation'); Or. kacibÄ• `to masturbate'. -- Ext. with -- akka -- : H. kacaknÄ• `to be sprained, be jerked'; G. kacakvuÌƒ `to bind tightly'; M. kaÄ‹aká¹‡&etilde; `to pull smartly, jerk', kaÄ‹kÄ• viá¹‡&etilde; `to bind tightly'.

kacc 2611 *kacc2 `crush, press'.
Pk. kaccaá¹• ta -- `being pressed'; N. kacÄ• k -- kucuk `crushed (of paper)', kac -- pac `hotch -- potch'; H. kacÄ• kac `densely crowded', kac -- pac f.

`hotch -- potch'; G. kacarvuÌƒ `to press', kac -- pac f. `crowd of noisy little boys'.

kacc 2612 *kacc3 `restless'. [Cf. kÃ¡cati `shouts' Vop., but perh. same as *KACC -- 2]
Ku. kackacÄ• á¹- `quarrelling'; N. kackac `constant grumbling', kacmac `disturbed (of sleep)'; A. kaskasni `restlessness', Or. kacakaca, H. kackac f.; G. kac f. `brawl', kaciyÄ• rÉ” m. `troop of discontented children', kackac f. `restlessness', M. kaÄ‹kaÄ‹ f.

kacca 2613 *kacca1 `raw, unripe'.
Sh. (Lor.) kaÄ• o, khaËš `bad'; K. kocu `unripe, raw, imperfect' (â†• Ind. with c); S. kaco `raw', L. kaccÄ• `unripe, incomplete'; P. kaccÄ• `raw, unbaked' (â†’ H. M. kaccÄ• ); WPah. bhal. kaÄ‹Ä‹o `raw'; Ku. kÄ• co `unripe'; N. kÄ• co, kÃ£Ì„co `unripe, uncooked'; A. kÃ£Ì„si `new (of moon)'; B. kÃ£Ì„cÄ• `raw, unripe', Or. kÄ• cÄ• , kacÄ• , kaÃ±cÄ• , Mth. kÃ£Ì„c, Ëšce, Aw. lakh. kÄ• cÄ• , H. kÄ• c, ËšcÄ• , kÃ£Ì„c, ËšcÄ• , G. kÄ• cuÌƒ, M. kÄ• Ä‹Ä• .
*kacca -- 2 `mud' see *KICCA -- and KACCARA -- 1.
Addenda: *kacca -- 1: S.kcch. kaco `unripe, raw'; WPah.ká¹-g. kaÄ‹É”. -- + intensive â€ NIá¹£ -- : OP. nikaccu `utterly imperfect' C. Shackle.

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kaccapÅ«ra 2614 *kaccapÅ«ra `a wheaten cake'. [PÅ«RA -- 2 with?]
S. kacorÄ« f. `wheaten sweetmeat', L. kacÃ´rÄ« f., P. kacorÄ« f. `cake of wheaten pastry'; N. kacauri `cake of sugar and white flour'; B. Or. kacuri `wheaten pastry stuffed with pulse', H. kacaurÄ« f.; G. kacorÄ« f. `wheaten sweetmeat', M. kaÄ‹orÄ« f.
Addenda: *kaccapÅ«ra -- : WPah.ká¹-g. kÉ™Ä‹É”ru m. `small pie or wafer'.

kaccara 2615 kaccara1 `dirty, vile' lex. 2. *kassara -- . [Sk., Pa. and Pk. have a series of somewhat similar words: kaá¹…kara -- `vile', kaá¹-vara -- `despised' which as n. subst., like kaá¹-ura -- , kadara -- , kadvara -- n., also mean `whey'. Pa. kacavara -- m. `rubbish', Pk. kayavara -- , kayÄ• ra<-> (J. Charpentier IL ii 47), kaccavÄ• ra -- m.; kacchara -- , kassa -- m. `mud' (LM 304). -- Cf. Ir. Par. kÃ¡Ä• al `dirty', Pers. kaÄ• al `hairless and marked with scars' IIFL i 264. -- Cf. also *kacca -- 2, *kattara --]
1. S. kaciro m. `vegetable remnants', ËšrÄ« f. `dried slices of fruit or vegetables'; N. kacar `rubbish', kacerÄ• `dirt round the eyes'; Or. kacarÄ• `sweepings', kacar -- kacar `muddy'; H. kacrÄ• , kaclÄ• m. `sweepings, dirt, clay'; G. kÄ• car f. `small bit', kÄ• car -- kucar n. `small broken bits', kÄ• crÄ« f. `preserved slices of fruit', kacrÉ” m. `rubbish'; M. kaÄ‹rÄ• m. `rubbish, dung', kaÌ„Ì†Ä‹rÄ« f. `slices of fruit or vegetables, shrivelled pendulous breasts of an old woman'; Si. kasala, kahËš (also with á¸·) `excrement' (doubt in EGS 40 unjustified).
2. N. kasar `dregs'.
*kaccara -- 2 `mule' see *KHACCARA -- .
Addenda: kaccara -- 1 [~ Drav. DED 916]: S.kcch. kÄ• crÄ« f. `small pieces', -- cf. A. k&etilde;cerÄ• (phonet. ke_sera AFD 404) `naughty' AFD 217.

kaccoÌ„la 2616 *kaccoÌ„la `cup'. [Cf. *KAá¹-á¹-OÌ„RA --]
Pk. kaccoÌ„la -- , Ëšaya -- m. `cup'; Bi. kacorÄ• `vessel for eating from with a projecting base' (â†’ N. kacaurÄ• `cup', Ëšri `small do.'); M. kaÄ‹oá¸·, Ëšá¸·&etilde; n. `little metal vessel to hold rice'.

kacch 2617 *kacch `measure'.
S. kachaá¹‡u `to measure', kÄ• chu m. `land -- measurer', Ëšcho m. `measure, size'; L. kacchaá¹‡ `to measure by length'; P. kacchá¹‡Ä• `to measure (esp. land)', kacch, kÄ• cch f. `measurement of a field'.

kaccha 2618 kaccha m. `bank, shore, marshy ground' MBh. [Conn. with KÃ¡Ká¹£A -- (EWA i 139) doubtful, but see KACCHAPA --]
Pa. kaccha -- n. `marshy land'; Pk. kaccha -- m. `bank, shore, flooded forest, land near a river, garden to grow radishes &c. in', kacchara -- m. `mud, morass'; Sh. (Lor.) k*lÄ• with obl. `beside, near', k*lÄ• i adv. `near', k*lÄ• ilo adj.; P. kÄ• chaá¹›, Ëšal f. `river bank'; N. kachÄ• r `hillside, foot of hill'; B. kÄ• chÄ• á¹› `steep slope'; Bi. kÄ• ch `low marshy land'; H. kachÄ• r m. `moist lowland by a river', kÄ• chÄ« m. `caste of market

gardener' (< *kacchin --), kachiyÄ• nÄ• , kachwÄ• rÄ• m. `vegetable plot'.

kacchapa 2619 kacchapa m. `turtle, tortoise' MBh. 2. *kacchabha -- . [By pop. etym. through kaccha -- for kaÅ›yÃ¡pa -- VS. J. Charpentier MO xxvi 110 suggested equivalence in MIA. of kassa -- = kaccha -- to explain creation of kacchapa -- ~ kassapa -- . But K. kochuwu, unless a loan from Ind., points to *kaká¹£apa -- , which would make the formation earlier.]
1. Pa. kacchapa -- m. `tortoise, turtle, ËšpinÄ« -- f., Pk. kacchava -- m., ËšvÄ« -- f., K. kochuwu m. (see above), S. kachaÌƒuÌƒ, ËšchuÌ„Ìƒ m., L. kachuÌ„Ìƒ m., P. kacchÅ«, kacchÅ«kummÃ£Ì„ m. (< KÅ«RMÃ¡ -- 1), N. kachuwÄ• , A. kÄ• cha, B. kÄ• chim, Or. kechu, Ëšcho, k&etilde;chu, kaÃ¯Ëœcha, Ëšca, kachima, Ëšcima, Mth. kÄ• chu, Bhoj. Aw. lakh. kachuÄ• ; H. kachuÄ• , ËšchwÄ• m., ËšuÄ«, ËšwÄ« f. `tortoise, turtle', kach -- mach m. `dwellers in the water' (< MÃ¡TSYA --) whence kacch, kach m. `turtle, tortoise', M. kÄ• sav, kÃ£Ì„sËš m., Ko. kÄ• savu.
2. Pk. amg. kacchabha -- , Ëšaha -- m., ËšbhÄ« -- f.; Si. kÃ¤sumÌ†bu, Ëšubu H. Smith JA 1950, 188; -- G. kÄ• cbÉ” m., ËšbÄ« f. with unexpl. retention of -- b -- and loss of aspiration in c.
Addenda: kacchapa -- . 1. A. kÄ• cha (phonet. -- s --) `tortoise' AFD 217.
2. *kacchabha -- (with -- pa -- replaced by animal suffix -- bha --): Md. kahanÌ†bu `tortoise -- shell'.
*kacchabha -- see KACCHAPA -- Add2.

kacchurÃ¡ 2620 kacchurÃ¡ `affected with itch' KÄ• Å›. on PÄ• á¹‡. 2. kacchula -- Mv. [KACCHÅ«ËŠ --]
1. Pk. kacchuria -- `envious' (kacchurÄ« -- f. = kapikacchÅ« -- ); Or. kÄ• churÄ• `suffering from itch'.
2. Pk. kacchula -- `attacked by itch', amg. kacchulla -- .

kacchÅ«ËŠ 2621 kacchÅ«ËŠ f. `itch, scab, cutaneous disease' SuÅ›r. [Prob. like kharju -- 1, khasa -- 1 and poss. KAá¹‡á¸• Å« -- â†• Drav. EWA i 139, 147 with lit.]
Pa. kacchu -- f., Pk. kacchÅ« -- , Ëšchu -- f., Or. kÄ• chu, Si. kas (or poss. < KHASA -- 1).
KACCHURÃ¡ -- ; KAPIKACCHÅ« -- .
kacvÄ« -- see KACU -- .
Addenda: kacchÅ«ËŠ -- : Md. kas `itch', kahanÄ« `itches, scratches' (or < KHASA -- 1?) -- Si. kasanavÄ• s.v. KAá¹£ATI.

2621a â€ *kacyatÄ“ `is bound'. [Cf. kacatÄ“ `binds, fetters' DhÄ• tup., kaÃ±cati id. DhÄ• tup.: âˆšKAC]
A. kÄ• siba `to fasten tightly' AFD 330; -- and all entries in CDIAL under *kacc -- 1, replaced by â€ âˆšKAC.

kajjala 2622 kajjala n. `lamp -- black' SuÅ›r. [â†• Drav. or Mu. EWA 139 with lit. Former might account for N. g -- . J. Bloch BSOS v 738 puts it with kÄ• la -- 1 as â†• Drav.]
Pa. Pk. kajjala -- n. `lamp -- black (used as collyrium for the eyes)'; K. kazul, dat. Ëszalas m. `lamp -- black', S. kajalu m. (â†• L.); L. kajal, kajlÄ• m. `antimony for the eyes'; P. kajjal, kajlÄ• m. `lamp -- black for the eyes' (â†' WPah. bhal. kajjal m. `collyrium'), Ku. kÄ• jal, gng. kÄ• jÌˆaw, N. gÄ• jal; A. kÄ• zal `lamp -- black, a kind of bluish earth for marking the foreheads of women'; Or. kÄ• jal, kÄ• jara `collyrium', kajjaá¸·, kajaá¸·a `lamp -- black'; Bi. Mth. Bhoj. kÄ• jar `collyrium'; H. kÄ• jal, kajjal, kajlÄ• m., ËšlÄ« f. `lamp -- black, collyrium'; G. kÄ• jaá¸· n. `lampblack', kÄ• já¸·Ä« f. `soot', M. kÄ• jÌˆaá¸· n., kÄ• jÌˆá¸·Ä« f.; Ko. kÄ• jjaá¸·a n. `lamp -- black'. -- Deriv.: Pk. kajjalia -- `blackened'; A. kÄ• zalÄ« `dark red, purple'; M. kÄ• jÌˆá¸·Ä« `made of soot'.
*KAJJALAKOÌ„á¹£á¹-HA -- , *KAJJALAVARTA -- .
Addenda: kajjala -- : WPah.ká¹-g. kajÌˆÉ™á¸· m. `lamp -- black, tattoo mark', poet. kajÌˆlu m. (Him.I 15); Garh. kÄ• jal `lampblack, soot' (l â†• H.).
â€ KAJJALITA -- .

kajjalakoÌ„á¹£á¹-ha 2623 *kajjalakoÌ„á¹£á¹-ha `lamp -- black container'. [KAJJALA -- , Ká¹“á¹£á¹-HA --]
P. kajloÌ„á¹-hÄ« f. `pot in which lamp -- black is kept'.

kajjalavarta 2624 *kajjalavarta `round collyrium container'. [KAJJALA -- , *VARTA -- 2]
N. gajrauá¹-o `small pot for collyrium', (Tarai) kajËš, Bi. kajrauá¹-Ä• . Ëšá¹-Ä«, H. kajlauá¹-Ä« f.
*kajvala -- `firefly' see KHADYOÌ„TA -- .

2624a â€ kajjalita -- `covered with lamp -- black' PÄ• á¹‡., `blackened, soiled' Hcat. [KAJJALA --]

Pk. kajjalia -- `blackened'; WPah.poet. kajÌˆá¸·i `dark, black'; A. kÄ• zalÄ« `dark red, purple'; M. kÄ• jÌˆá¸·Ä« `made of soot'.

kaÃ±cikÄ• 2625 kaÃ±cikÄ• f. `small boil' lex.
H. kaÌƒjiyÄ• f. `stye in the eye'.

kaÃ±cu 2626 *kaÃ±cu `skin of a snake'. 2. kaÃ±cuka -- m. `corselet, jacket' R., `snake's slough' PaÃ±cat., `husk' BhP. [Poss. â†• Mu. Kuiper AO xvi 307, EWA i 140]
1. Pk. kaá¹• cu -- m. `snake's slough, woman's bodice'; L. awÄ• á¹‡. kuÃ±j `snake's slough', P. kaÃ±j, kuÃ±j f., WPah. khaÅ›. sap -- koÄ‹, Å›eu. sap -- coc, 1. rudh. sap -- ganjÌˆ, marm. sap -- kos.
2. Pa. kaÃ±cuka -- m. `snake's slough, bodice, armour', Pk. kaá¹• cua -- m.; N. kÃ£Ì„jo `band of metal round joint of a khukri'; H. kÃ£Ì„cÅ«, kaÌƒcuwÄ• m. `bodice, shirt'; M. kÃ£Ì„Ä‹vÄ• m. `a sort of waistcoat'.
KAÃ±CULÄ« -- .
Addenda: kaÃ±cu -- . 2. kaÃ±cuka -- : OMarw. kaá¹• cÅ« m. `bodice'.
kaÃ±cuka -- see KAÃ±CU -- Add2.

kaÃ±culÄ« 2627 kaÃ±culÄ«, ËšlikÄ• -- f., ËšcÅ«la -- m.n. `bodice' lex.
[*KAÃ±CU --]
NiDoc. kaá¹• culi, Pk. kaá¹• culiÄ• -- f., S. kaÃ±juro m., ËšrÄ« f., L. kaÃ±jlÄ« f.; P. kaÃ±jalÄ« f. `snake's slough'; Ku. kÃ£Ì„cal, ËšculÄ« `snake's slough', kÃ£Ì„culÄ« `clothes', gng. kÃ£Ì„cui `snake's slough'; N. kÃ£Ì„juli, kÃ£Ì„cËš `snake's slough, scab'; A. kÃ£Ì„suli `woman's bodice', B. kÃ£Ì„culi, Or. kaÃ±cuá¸·a, Ëšá¸·Ä«, kÄ• Ã±culÄ• , Ëšli, OMth. kÃ£Ì„cali; H. kÃ£Ì„culÄ« f. `bodice, sheath'; G. kÃ£Ì„cá¸·Ä« f. `snake's slough, bodice'; M. kÃ£Ì„Ä‹oá¸·Ä«, kÄ• Ä‹Ëš f. `bodice' with o from coá¸·Ä« < COÌ„á¸• A -- 1, kÄ• Ä‹oá¸·Ä• m. `husk of corn'. -- With unexpl. e, ai: H. k&etilde;cul, ËšlÄ« , k&etilde;clÄ«, kaÄ©cËš f. `snake's slough'.
Addenda: kaÃ±culÄ« -- : S.kcch. kaÃ±jarÄ« f. `snake's slough'.
â€ kaá¹-a -- 5 m. `bier, corpse' lex.: see KAá¸• Ä“BARA -- Add2.

kaÃ±jala 2628 kaÃ±jala m. `the bird Gracula religiosa', kaÃ±jaka -- , Ëšjana <-> m. lex.; kaÃ±jara -- m. `peacock' Apte, kaÃ±jÄ• ra -- m. lex.
Kt. kaÇ°uÅ™Ã¡k `a partic. bird'; Kal. kanÇ°&schwaacutetilde;Å™, ËšÇ°É™Å™ `a large

black bird', Kho. kanÇ°Ã³á¸· `a biggish black bird' BelvalkarVol 91, (Lor.) kanÇ°oÌ„l `a singing bird blue -- black in colour and twice the size of a blackbird'.

kÃ¡á¹-a 2629 kÃ¡á¹-a1 m. `twist of straw, mat' TS., kÃ¡á¹-aka -- m.n. `twist of straw' KÄ• d., `bridle ring' SuÅ›r., `bracelet' KÄ• lid., kaá¹-ikÄ• -- f. `straw mat' KÄ• tyÅšr. com. [Derivation as early MIA. form of *KRÌ¥TA -- 2 ~ krÌ¥á¹‡Ã¡tti EWA i 141 is supported by S. P. L. forms of the latter q.v. In NIA., except in G., kÃ¡á¹-a -- 1 has developed as `ring, bracelet, chain'.] Pa. kaá¹-a -- m. `mat', Ëšaka -- m.n. `ring, bracelet'; Pk. kaá¸• aya -- m.n. `ring', kaá¸• Ä• -- f. `chain'; Gy. wel. kerolÌ„ m. `bracelet', gr. korÃ³; Dm. kaÅ•aÄ«; PaÅ¡. kÄ• á¹›a `snare (made of horsehair)' IIFL iii 3, 98 with (?); Phal. kÄ• á¹›a `bracelet', Sh. kÄ• vá¹· m., (Lor.) kÄ• o, K. karu m.; S. kaá¹›o m. `ring, chain or hasp to fasten door, buttonhole', Ëšá¹›Ä« f. `metal ring, anklet'; L. kaá¹›Ä• m. `bracelet, magic circle drawn round person or garden produce to keep off jinni', Ëšá¹›Ä« f. `anklet'; P. kaá¹›Ä• m. `bracelet, tyre of wheel', Ëšá¹›Ä« f. `ring, manacle'; WPah. bhal. kaá¹›u n. `link of a chain'; Ku. kÄ• á¹›o `bangle'; N. karo, pl. ËšrÄ• `rings of a vessel by which it is lifted'; B. kaá¹› `lac bracelet worn by women with living husbands', kaá¹›Ä• `metal ring', Ëšá¹›i `ring, bracelet'; Or. kaá¹›Ä• `metal ring, link'; Bi. karÄ• `handle of a vessel'; H. kaá¹›Ä• m. `ring, bracelet, anklet', Ëšá¹›Ä« f. `metal ring' (â†’ Bi. Mth. kaá¹›Ä« `iron ring'); Marw. kaá¹›o m. `bracelet'; G. kaá¹›o m. `large mat', Ëšá¹›uÌƒ n. `circular ring of gold or silver', Ëšá¹›Ä« f. `link, hook, chain'; M. kaá¸• &etilde; n., Ëšá¸• Ä« f. `metal ring'. -- Ext. with -- á¸• a -- : G. kará¹›É” m. `toe ring', Ëšá¹›Ä« f. `ear -- ring'; -- with -- la -- : N. kalli `anklet'; G. kaá¸• luÌƒ, kalluÌƒ n. `bracelet, anklet', kaá¸• lÄ«, kallÄ« f. `ring, armlet'.

*KAá¹-Ä• á¹…KA -- ; *GRAIVAKAá¹-A -- .

kaá¹-a 2630 kaá¹-a2 m. `grass, Saccharum sara' lex. [See KHAá¹-A --]
Pa. kaá¹-a -- sara -- m. `the reed S. sara'; Pk. kaá¸• a -- m. `grass, a
partic. kind of grass', Ëšaya -- n. `stem of sugarcane &c.'; WPah. bhad. ke
á¹›u `firewood' (or < KAá¹-A -- 3); Mth. kar `hollow stalk of S. sara'; --
Kt. kaá¹-&etilde; `millet straw' with á¹- < á¹-á¹- as with KAá¹-A -- 3?

kaá¹-a 2631 kaá¹-a3 m. `thin piece of wood, plank' lex.
Pk. kaá¸• a -- m. `stick, bamboo, peeled wood', kaá¸• aÃ¯a<-> m. `carpenter';
L. P. kaá¹›Ä« f. `rafter'; WPah. bhad. keá¹›u `firewood' (or < KAá¹-A -- 2);
M. kaá¹‡e -- kaá¸• n. `beam or wooden axle of a waterwheel', kaá¸• Ä« f.
`small squared piece of timber'. -- The other NIA. forms present phonet.
difficulties: Ash. kaá¹-a -- pol (< PHALA -- 3) `rafter', Wg. kaá¹-a --
pá¹“l, Kt. kaá¹-Ã©, Pr. kÉ™á¹-&eacutedotdot; NTS ii 263 (for á¹- cf. KAá¹-A
-- 2); -- Bshk. k*l/le `rafters'; Phal. kalÃ¤ËŠi `plank in a wall', kalaÄ«ËŠ
`roof -- beam'; -- Sh. gil. kÄƒá¹›Ä«ËŠ f. `beam of wood in the roof'.
kaá¹-a -- 4 `hip' see KAá¹-I -- .

2632 kaá¹-akaá¹-Ä• `sound of rubbing' MBh., kaá¹-akaá¹-Ä• payati `makes a
grating sound' R. 2. *kaá¹-akka -- , kaá¸• atkrÌ¥ta -- n. `noise'. [Cf.
KIá¹-AKIá¹-Ä• YATÄ“, KHAá¹-AKHAá¹-Ä• YATÄ“]
1. Pa. kaá¹-akaá¹-Ä• yati `creaks, snaps, crushes'; Pk. kaá¸• ayaá¸• a -- m.
`crackling', kaá¸• ayaá¸• ia -- adj.; K. kar -- kar karun `to crackle'; B.
kaá¹›kaá¹› `crash of thunder'; Or. kaá¹›a -- kaá¹›a `sound of frying oil',
kaá¹›a -- maá¹›a `gnashing of teeth'; G. kaá¹› `loud crackling sound'; M.
kaá¸• -- kaá¸• `crashing', kaá¸• Ä• á¸• m. `crackling'.
2. Pk. kaá¸• akkiya -- n. `crackling'; P. kaá¹›aká¹‡Ä• `to rattle, crackle';
N. karkanu `to crack, curl up', kakranu `to curl up'; B. kaá¹›kÄ• na `to
admonish'; Or. kaá¹›akibÄ• `to boil (of oil), foam with rage'; OMarw.
kaá¹›Ä• ko m. `fasting' (< `stomach rumbles'); G. kaá¹›Ä• kÉ” m. `loud crack',
kaá¹›ak `dry, crisp, hot -- tempered'; M. kaá¸• aká¹‡&etilde; `to crackle'.

kaá¹-acchu 2633 *kaá¹-acchu, kaá¸• acchaka -- m. `ladle' MW.
Pa. kaá¹-acchu -- m. `ladle, spoon', Ëšuka -- adj.; Pk. kaá¸• acchu -- f.
`ladle', kaá¸• ucchu -- m.f., Ëšchuya -- , Ëšchaya<-> m.; K. kroÄ‹hu m. `long
-- handled iron stoking shovel', krÃ¼Ä‹hÃ¼ f. `cooking ladle'; S. kaá¹›chu
m., ËšchÄ« f., kaá¹‡chu m., ËšchÄ« f. `iron ladle', L. awÄ• á¹‡. kaá¹›chÄ«,

P. kaá¹›ach, kaá¹›chÄ• m., ËšchÄ« f., WPah. bhal. kaá¹›Ä‹hÄ« f.; Mth. (NETirhut) karuch `confectioner's spoon'; H. kaá¹›chÄ•  m., ËšchÄ« f., karchÄ•  m. `iron ladle', G. kaá¹›chÉ” m., ËšchÄ« f.; M. kaá¸• cÄ« f. `small boiler or saucepan', karchÄ•  m. `flat ladle' (both â†• H.?); Si. keá¹‡esi `spoon' Hettiaratchi Indeclinables 6. <-> Ext. with -- l -- : Ku. karchulo `stirring spoon' (â†• Bi. or EH.); N. karchul `ladle', A. karsali, Bi. karchul, H. karchul, Ëšchal f. -- X KALÃ¡Å›A -- : Bi. (SW) kalus `iron spoon', (Shahabad) kaluch, kalchÄ• , (Saran) kalchul, (Patna) kalchulÄ• (or dissim. < karchul &c.?), Aw. lakh. kalchul, H. kalchÄ• m., ËšchÄ« f., kalchul f., ËšlÄ• m.
*DHÅ«MAKAá¹-ACCHU -- .
Addenda: kaá¹-acchu -- `ladle' VarBrÌ¥S.: S.kcch. kachÄ« f. `ladle'.

kaá¹-abandhana 2634 *kaá¹-abandhana `belt'. [Cf. kaá¹-ibandha -- m. lex.: KAá¹-I -- , BÃ¡NDHANA --]
N. kardhani, kandhËš `belt supporting the loincloth' (ND 72 b 23 wrongly < *kaá¹-idharaá¹‡a -- ); Bi. kardhan, ËšnÄ« `chain hung round waist'; Mth. karadhanÄ« `girdle'; OH. kauÌƒdhanÄ«, kaudhËš f. `belt', H. kardhanÄ«, kandhËš f.

kaá¹-avrÌ¥tti 2635 *kaá¹-avrÌ¥tti `turning on one's side'. [KAá¹-I -- , VRÌ¥TTI --]
Mth. karauá¹- `act of lying on the side or arm'; H. karwaá¹- ËšwaÌƒá¹-, karauÌƒá¹- f. `position of sleeping on one's arm or side' with EH. r < -- á¹- -- .

kaá¹-Ä• ká¹£a 2636 kaá¹-Ä• ká¹£a m. `side look' MBh. [KAá¹-I -- , Ã¡Ká¹£I --]
Pk. kaá¸• akkha -- m., H. karukhÄ« f. (E -- r -- < -- á¹› -- ; but whence u?).

kaá¹-Ä• á¹…ka 2637 *kaá¹-Ä• á¹…ka `bracelet'. [kÃ¡á¹-a -- 1, aá¹…kÃ¡ --]
Wg. kÅ™Ã¤&atildedotdot;kÄ«, kÅ™oÌ„k `bracelet' (NTS xvii 268 < kÃ¡á¹-aka -- ); PaÅ¡. ar. kÃ£Ì„á¹›agá¹“ `armring' IIFL iii 3, 94.

kaá¹-Ä• ha 2638 kaá¹-Ä• ha1 m. `boiler, saucepan with handles' MBh., Ëšaka -- m., ËšhÄ« -- f. lex.
Pa. kaá¹-Ä• ha -- m.n., Pk. kaá¸• Ä• ha -- m.; Gy. pal. kÃ¡á¸¥ri `cooking pot'; K. krÄ•  y f. `iron boiling pan'; S. kaá¹›Ä• ho m., ËšhÄ« f., kaá¹‡Ä• ho m.,

ËšhÄ« f. `frying -- pan'; L. kaá¹›Ä• h, ËšhÄ• m. `shallow pan for boiling sugarcane juice', P. kaá¹›Ä• hÄ• , karËš m.; WPah. bhad. kaá¹›Ä• h n. `iron boiling pan'; Ku. kaá¹›hai `iron plate'; N. karÄ• i `cauldron', A. kerÄ• hÄ«; B. kaá¹›Ä• , ËšÄ• i `shallow iron or brass pan'; Or. kaá¹›hÄ• , kaá¹›Ä• `cauldron', kaá¹›Ä• i, karËš `frying -- pan'; Bi. karÄ• h, ËšhÄ• , ËšhÄ« `vessel for removing sugarcane juice from boiler', karahiyÄ• `earthen pot for boiling milk in'; Bhoj. karÄ• h `large frying -- pan'; H. kaá¹›Ä• h, ËšhÄ• m. `shallow widemouthed iron boiler', ËšhÄ« f. `small do., frying -- pan'; G. kaá¸• hÄ• m., ËšÄ• Ä« f., kaá¹›Ä• Ä« f. `frying -- pan', kaá¹›Ä• yuÌƒ n. `large do.'; M. kaá¸• hÄ• Ä« f. `cauldron for boiling sugarcane juice'. -- Si. kuá¸·Ä• va `pot' (EGS 47) < KUá¹-A -- 2.
kaá¹-Ä• ha -- 2 `young buffalo heifer' see *KAá¹-á¹-A -- 2.
Addenda: kaá¹-Ä• ha -- 1: WPah.ká¹-g. kÉ™á¹›Ä• ËŠ m. `iron pot', kÉ™á¹›Ã¡u m., kÉ™á¹›Ã¡I f. `small do.', J. ká¹›Ä• h m.

kaá¹-i 2639 kaá¹-i, Ëšá¹-Ä«ËŠ -- `hip, buttocks' Mn., Ëšá¹-ikÄ• -- f., Ëšá¹-a -- `hip' MBh. [IE. *(s)qlÌŠ -- to -- WP ii 597: rather â†• Drav., cf. Tam. kaá¸• am `mountain side, elephant's temple', Kan. kaá¸• e `side, end', Tel. kaá¸• a.]
Pa. kaá¹-i -- f. `hip, waist', in cmpd. kaá¹-a -- , Pk. kaá¸• i -- , Ëšá¸• Ä« <-> f.; Ku. kaá¹›Ä«, Ëšá¹›iyÄ• `vulva', kar -- doá¹›Ä« `waist chain' < *kaá¹› -- dorÄ«; A. kari `lower part of sternum'; Or. kaá¹›a `side'; H. kar (â†• E) f. `loins, waist, buttocks'; OG. kaá¸• i f. `waist', G. keá¹›i `waist, back', keá¹›e adv. `behind, afterwards'; M. kaá¸• f. `side, waist'; -- Kho. (Lor.) kÄ• á¸· `shoulder', kÄ• á¸·i `above, behind' < *kÄ• á¹-i -- ?
*KAá¹-ABANDHANA -- , *KAá¹-AVRÌ¥TTI -- , KAá¹-Ä• Ká¹£A -- , *KAá¹-IDHÄ• MAN -- , *KAá¹-IBHÄ• GA -- .
*kaá¹-idhÄ• man -- [KAá¹-I -- , DHÄ• ËŠMAN -- 1] see *KAá¹-IBHÄ• GA -- .

kaá¹-ibhÄ• ga 2640 *kaá¹-ibhÄ• ga `region of the waist'. [KAá¹-I -- , BHÄ• GÃ¡ --]
Aw. lakh. karihÃ£Ì„u `loins'; OH. karihÃ£Ì„wa, ËšhÃ£Ì„ m. `waist, loins', H. karhÄ• , ËšhÄ• nÄ• n.; -- does not account for Ã£Ì„ of Aw. and OH.: *kaá¹-idhÄ• man -- though phonet. better is not semant. so satisfactory.

kaá¹-Ãº -- , kÃ¡á¹-uka 2641 kaá¹-Ãº -- , kÃ¡á¹-uka `pungent, bitter' RV. [Cf. KHAá¹-á¹-A -- 1]
Pa. kaá¹-uka -- , Pk. kaá¸• u -- , Ëšua -- , Gy. pal. á¸³Ã-rwÃ¡, ËšwÃ¡ri, Kt. kÉ™Å•Ã¥; PaÅ¡. Shum. kaá¹›Å«ËŠ `buttermilk, sour milk' (cf. Sk. dadhikaá¹-uka -- IIFL iii 3, 98); S. kauá¹›o, kaá¹›o `pungent, bitter'; L. P. kauá¹›Ä• `bitter', kaá¹›Å« f. `medicine for horses and camels', kaá¹›wÄ• Ä« f. `bitterness'; Ku. kaá¹›Ä• `bitter'; A. karuwÄ• `rancid (of ghee)'; B. kaá¹›uyÄ• `pungent', Or. kaá¹›uÄ• , Mth. kaá¹›u, f. Ëšá¹›ui, Aw. lakh. karÅ«, H. kaá¹›uÄ• (â†' Bhoj. id.), OG. kaá¸• Å«u, G. kaá¹›vuÌƒ, M. kaá¸• Å«, Ëšá¸• vÄ• , Ko. kaá¸• u; Si. kuá¸·u `pungent', kula `sharp taste'; -- ext. with -- kk -- : Gy. eur. kerko, kirËš `bitter, rancid'.
KAá¹-UTVA -- ; KAá¹-UKAROÌ„HIá¹‡Ä« -- .
Addenda: kaá¹-Ãº -- : Garh. kaá¹›u `bitter'; OMarw. kaá¹›uvaÃ¼ `harsh (of speech)'; Md. kuá¸·i `bitter'; -- WPah. Wkc. kÉ™á¹›eá¹…kho `bitter' (+?); -- A. X KAá¹£á¹-Ã¡ -- q.v.

kaá¹-ukaroÌ„hiá¹‡Ä« 2642 kaá¹-ukaroÌ„hiá¹‡Ä« f. `the plant Helleborus niger', kaá¹-urËš SuÅ›r., kaá¹-ukÄ• rËš Car. [KAá¹-Ãº -- , Rá¹“HIá¹‡Ä« --]
Pa. kaá¹-ukaroÌ„hiá¹‡Ä« -- , Si. kuá¸·urÄ• Ì¤na.

kaá¹-utva 2643 kaá¹-utva n. `pungency, bitterness' Subh. [KAá¹-Ãº --]
Pa. kaá¹-ukatta -- n., P. kuá¹›att m.
kaá¹-oÌ„ra -- see *KAá¹-á¹-OÌ„RA -- .
Addenda: kaá¹-utva -- : -- OP. kaÃ¼á¹›attaá¹‡u m. (with -- tvana --).

kaá¹-á¹- 2644 *kaá¹-á¹- `sound or result of striking'. [Cf. KAá¹-AKAá¹-Ä•]
N. kaá¹-kaá¹-i `pain'; B. kaá¹-kaá¹- `sound of striking'; Or. kaá¹-akaá¹-a `sharp pain'; H. kaá¹-kaá¹-Ä« f. `grinding the teeth, trouble'; G. kaá¹-kaá¹- f. `teasing'; M. kaá¹-kaá¹-á¹‡&etilde; `to cackle, fret', kaá¹-kaá¹- f. `teasing'.
*kaá¹-á¹-a -- 1 `dregs' see KIá¹-á¹-A -- .

kaá¹-á¹-a 2645 *kaá¹-á¹-a2 `young male animal'. [Cf. kaá¹-Ä• ha -- 2 m. `young male buffalo with horns just appearing' prob. â†• Drav. T. Burrow BSOAS xii 368; *KAá¸• á¸• A -- , *KÄ“á¹-á¹-A --]
Gaw. kaá¹-Ã¡i `buffalo calf', Bshk. kaá¹-á¹“r, Sh. (Lor.) k*ltu (á¹-?); K. kaá¹-h, dat. Ëšá¹-as m. `ram, sheep in general, (contemptuous) son'; L. kaá¹-á¹-Ä• m., Ëšá¹-Ä« f. `buffalo calf'; P. kaá¹-á¹-Ä• m., Ëšá¹-Ä« f. `yearling buffalo', kaá¹-á¹-Å« m. `young buffalo bull', kaá¹-á¹›Ä• m., Ëšá¹›Ä« f. `young buffalo'; WPah. khaÅ›. rudh. marm. kaá¹-á¹›u `buffalo calf', bhal. kaá¹-á¹-Ä• m., Ëšá¹-Ä« f. `buffalo calf', kaá¹-ru n. `bear cub'; Ku. kÄ• á¹-o `young buffalo bull', kaá¹-yÄ• ro `young buffalo'; H. kaá¹-iyÄ• f. `buffalo heifer', kaá¹-rÄ• m. `buffalo calf', kaá¹-há¹›Ä• m. `young buffalo bull'; -- WPah. bhal. sakaá¹-á¹- f. `she -- bear with young' prob. WPah. cmpd.

kaá¹-á¹-akÅ«á¹-a 2646 *kaá¹-á¹-akÅ«á¹-a `heap of dross'. [*kaá¹-á¹-a -- 1 s.v. KIá¹-á¹-A -- , KÅ«á¹-A -- 1]
G. kÄ• á¹-É”á¹›É” m. `dross left in the furnace after smelting iron ore'.

kaá¹-á¹-Ä• jya 2647 *kaá¹-á¹-Ä• jya `flock of rams'. [*kaá¹-á¹-a -- 2, *ajya --].
K. kaá¹-Ã¼zÃ¼ f.
kaá¹-á¹-Ä• raka -- see *KARTÄ• RA -- .

kaá¹-á¹-oÌ„ra 2648 *kaá¹-á¹-oÌ„ra `cup'. [kaá¹-oÌ„ra -- m. lex., cf. KAROÌ„á¹-I -- , *KACCOÌ„LA --]
Pk. kaá¹-á¹-oÌ„raga -- m. `cup', S. kaá¹-oro m.; L. kaá¹-orÄ« f. `small open -- mouthed cup', P. kaá¹-orÄ• m., ËšrÄ« f.; WPah. bhal. kaá¹-ori f. `the cup holding charcoal in a hookah'; B. kaá¹-orÄ• `cup', Or. kaá¹-ora, ËšrÄ• , kaá¹-arÄ• ; Bi. kaá¹-orÄ• `flat dish for eating from'; OMth. kaá¹-ora `cup', H. kaá¹-orÄ• m., ËšrÄ« f., G. kaá¹-orÉ” m., ËšrÄ« f., M. kaá¹-orÄ• m.

kaá¹-phala 2649 kaá¹-phala m. `the small tree Myrica sapida (of which bark and seeds are used medicinally and the fruit eaten)' SuÅ›r. [kÄ• phala -- m. lex. sanskritized from one of the NIA. forms which depend on MIA. kapphala<-> and *kÄ• ipphala -- or *kÄ• yapËš of unknown origin]
Pk. kapphala -- n. `M. sapida'; Ku. kÄ• phal `a partic. fruit', gng. kÄ• phaw; N. kÄ• phal `a tree with a fruit like a strawberry', bhuÄ© -- kÄ• phal

`strawberry'; B. kÄ• phal `a partic. bitter fruit'; Or. kÄ• phaá¸·a `M. sapida', Mth. kÄ• phar `the tree and its fruit'; H. kÄ• phal, kÃ£Ì„phËš `M. sapida, Fragaria vesca'; -- S. kÃ£Ì„iphalu m. `a partic. aromatic bark' (lw. with l); P. kÄ• iphal m. `M. sapida', H. kÄ• yphal m.; G. kÄ• yaphaá¸· n. `a partic. aromatic fruit'; M. kÄ• yphaá¸· n. `M. sapida, Kiliorum bark (one of three medicinal substances used at birth of a child <-> mÄ• yphaá¸·, jÄ• yphaá¸·, kÄ• yphaá¸·)'.

kaá¹-hinÃ¡ 2650 kaá¹-hinÃ¡ `hard, stiff' SuÅ›r. [EWA i 144 with lit. groups kaá¹-hinÃ¡ -- , KÃ¡á¹-HOÌ„RA -- , ËšoÌ„la -- , kaá¹-hara -- , kaá¸• á¸• ati as â†•  Drav. Tam. kaá¹-á¹-u `hardness', Tu. gaá¹-á¹-i, &c.]
Pa. kaá¹-hina -- `hard, stiff, cruel'; Pk. kaá¸• hiá¹‡a -- , Ëšaga -- , kaá¹-á¹-hiá¹‡a -- `hard'; M. kaá¸• hÄ«á¹‡ `difficult', khaá¸• Ä«á¹‡, Ëšá¸• aá¹‡ `vicious, difficult (of an animal)'.
Addenda: kaá¹-hinÃ¡ -- : Garh. kaá¹›e `hardness' (Q).

kÃ¡á¹-hoÌ„ra 2651 kÃ¡á¹-hoÌ„ra `hard, solid, stiff' BhP., `cruel' PaÃ±cat., Ëšá¹-hoÌ„la -- , Ëšá¹-hura -- , Ëšá¹-hara -- `hard, cruel' lex. [See KAá¹-HINÃ¡ --]
Pk. kaá¸• hoÌ„ra -- `hard, stiff, cruel'; K. kuá¸• uru `hard, difficult (of a road or person)'.
kaá¸• Ã¡ -- see KALYA -- 2.
kaá¸• aá¹…kara -- see *KILIÃ±CA -- .
kaá¸• acchaka -- see *KAá¹-ACCHU -- .
kÃ¡á¸• atra -- see KÃ¡LATRA -- .

kaá¸• appa 2652 *kaá¸• appa `collection'. [Like KALÄ• PA -- â†• Drav.]
Pk. kaá¸• appa -- m. `collection, bundle'; G. kaá¹›ap m. `a few handfuls of plants &c. uprooted and thrown together to dry for making into bundles', kaá¹›apluÌƒ n. `small do.', kaá¹›ab n. `dried stalks of millet &c. used as fodder'; M. kaá¸• ap n. `bundle of gram &c. picked for drying before stacking'.

kaá¸• ambÃ¡ 2653 kaá¸• ambÃ¡, kalamba -- 1, m. `end, point, stalk of a potherb' lex. [See KADAMBÃ¡ --]
B. kaá¹›amba `stalk of greens'; Or. kaá¹›ambÄ• , ËšmÄ•  stalks and plants among stubble of a reaped field'; H. kaá¹›bÄ«, karbÄ« f. `tubular stalk or culm of a plant, esp. of millet' (â†' P. karb m.); M. kaá¸• bÄ• m. `the culm

of millet'. -- Or. kaá¸·ama `a kind of firm -- stemmed reed from which pens are made' infl. by H. kalam `pen' â†• Ar.?

kaá¸• ambÄ« 2654 kaá¸• ambÄ« f. `the potherb Convolvulus repens', Ëšba<-> m. Car., kalambÄ« -- , ËšbikÄ• -- , ËšbÅ« -- , ËšbukÄ• -- f. lex. [See KADAMBÃ¡ --]
Pa. kalamba -- m., ËšbukÄ• -- f. `a potherb, prob. Convolvulus repens'; Pk. kalaá¹• bu -- , ËšbuÄ• -- f. `a kind of creeper', ËšbugÄ• -- f. `a kind of water plant'; A. kalmau `C. repens'; B. kalmi `a rapidly growing aquatic creeper, C. repens'; Or. kaá¹›ambÄ« `an edible aquatic creeper', kaá¸·ama `do., Ipomoea aquatica'; H. kalmÄ« f. `C. repens', karemÅ« m. `an aquatic grass used as an antidote to opium'.
*kaá¸• alÄ« -- `banana' see KADALA -- .

kÃ¡á¸• Ä• ra 2655 kÃ¡á¸• Ä• ra `having projecting teeth' (for this meaning see H. LÃ¼ders AO xvi 131), karÄ• la -- (< *kaá¸·Ä• ra -- J. Charpentier MO xxvi 150) `gaping' R., `gaping with projecting teeth' BhP., `dreadful' MBh.
Pa. kaá¸·Ä• ra -- `projecting (of teeth)'; Pk. karÄ• la<-> `gaping, dreadful, high'; Ash. kaá¹›Ã¡k `wolf' NTS ii 262 with (?), PaÅ¡. lagh. kaá¹›Ä• ËŠl, dar. karÄ• ËŠá¹›, nir. koá¹›Ã¡Ìƒ Ì„ IIFL iii 3, 98, Phal. karÄ• ËŠá¹›o m., kará¸—á¹›i f.; N. karÄ• lo `steep, slanting'; H. karÄ• l `lofty, terrible', karÄ• l, kaá¹›Ä• á¹›Ä• , karÄ• rÄ• m. `precipice'; G. karÄ• á¸· `formidable, lofty', (Surat) karÄ• r `sloping', karÄ• á¹›i f. `precipice', karÄ• á¹›É” m. `high and steep bank', Ëšá¹›Ä« f. `deep hollow in river -- bed';

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M. karaá¸· n. `interstice (e.g. in a basket)', karÄ• á¸· or Ëšraá¸· jÌˆÄ• á¹‡&etilde; `to slope', kaá¸• Ä• m. `precipice' (?). -- L. awÄ• á¹‡. karÄ• rÄ• `humorous' (< `*opening the mouth to laugh'?).

*kaá¸• i -- `bud' see KALI -- 2.

2656 kaá¸• Ä“bara -- , ËšÄ“para -- , ËšÄ“vara -- n. `body, corpse' BHSk., kalÄ“vara -- m.n. MBh. [â†• Austro -- as.: ka -- á¸• Ä“bara -- as Pk. kÄ• -- liá¹• ba -- `body' ~ á¸• IMBA -- 2 EWA i 182 with lit. But cf. kaá¹-a -- `corpse' lex. â†• Tam. kaá¸• am `body']
Pa. kaá¸·Ä“bara -- , kalËš, kalÄ“vara -- m.n. `body, corpse', soÌ„pÄ• nakaá¸• Ä“vara -- `flight of steps', akalÄ“varasÄ“á¹‡i -- `ladder without rungs' (orig. meaning being `ribs, thorax' J. Charpentier IL ii 51);
Pk. kaá¸• Ä“vara -- , kalÄ“Ëš n. `corpse', kalÄ“ra -- n. `skeleton'; Kho. (Lor.) k*lá¸·Ä“ru, (Morgenstierne) kaler `corpse'; Si. kirivula `body' < *kilivur.
Addenda: kaá¸• Ä“bara -- : WPah.poet. kÉ™rera m. `a special bier for satÄ«s' (Him.I 29 cf. also kaá¹-a -- 5 and khaá¸• Å« -- `bier' Ujjval. and khaá¹-á¹-i -- m. `bed on which corpse is carried to funeral pyre' ib. and khaá¹-vÄ• --).

kaá¸• á¸• 2657 kaá¸• á¸• `be rough', kÃ¡á¸• á¸• ati DhÄ• tup. [See KAá¹-HINÃ¡ --]
N. B. Or. kaá¹›Ä• `rough', H. kaá¹›Ä• , kaá¹›á¹›Ä• .

kaá¸• á¸• a 2658 *kaá¸• á¸• a `young male animal'. [Cf. *kaá¹-á¹-a -- 2, *kÄ“á¹-á¹-a -- , *pÄ• á¸• á¸• a --]
Or. kaá¹›Ä• `castrated male buffalo', kaá¹›Ä• i `young buffalo cow that has not calved', kaá¹›hi `lamb that has not borne'; Bi. kÄ• á¹›Ä• m., Ëšá¹›Ä« f. `buffalo calf', H. kÄ• á¹›Ä• m.
Addenda: *kaá¸• á¸• a -- cf. KHAá¸• á¸• U -- Add2.

kaá¸• á¸• arÅ«pa 2659 *kaá¸• á¸• arÅ«pa `young animal'. [*KAá¸• á¸• A -- , RÅ«PÃ¡ --]
Bi. kaá¹›rÅ« `buffalo calf'.
*KAá¸Œá¸ŒH `pull'. [Cf. *GAá¸• á¸• HATI. -- Generally replaces KÃ¡Rá¹£ATI &c. Bloch LM 229 < KRÌ¥á¹£á¹-Ã¡ -- , Pk. kaá¹-á¹-ha -- ; but phonet. or anal. replacement of MIA. -- á¹-á¹-h -- is unexpl. With alternative k -- and g -- prob. non -- Aryan]
*KAá¸• á¸• HATI; *AVAKAá¸• á¸• HATI, *Ä• KAá¸• á¸• HATI, *UTKAá¸• á¸• HATI, *PRAKAá¸• á¸• HATI.

2660 *kaá¸• á¸• hati `pulls, draws'. [âˆš*KAá¸• á¸• H]
Pa. kaá¸• á¸• hati; Pk. kaá¸• á¸• haÃ¯; `pulls, makes a line, ploughs'; Gy. germ. kÄ• r -- `to move'; Woá¹-. kaá¹› -- `to pull', Gaw. khaá¹›a -- ; K. kaá¸• un `to pull out', vill. karun (mistaken imitation of city pronunciation in which r < MIA. á¸• = vill. á¸• , whereas á¸• á¸• > á¸• in both), rÄ• m. kÄ• ri imper., kash. kaá¸• i absol., S. kaá¸• haá¹‡u, L. kaá¸• á¸• haá¹‡, P. kaá¸• á¸• há¹‡Ä• , WPah. bhad. kaá¸• á¸• há¹‡Å«, pan. kÄ• á¸• h imper., cur. kaá¸• á¸• há¹‡Ä• , N. kÄ• á¹›nu, A. kÄ• á¹›iba, B. kÄ• á¹›Ä• , Or. kÄ• á¹›ibÄ• , Mth. Aw. lakh. kÄ• á¹›hab, H. kÄ• á¹›hnÄ• (whence intr. kaá¹›hnÄ• `to be drawn'), OMarw. kÄ• á¸• haÃ¯, G. kÄ• á¸• hvuÌƒ, kÄ• á¸• vuÌƒ; M. kÄ• á¸• há¹‡&etilde; `to take out', intr. `to abate'; Ko. kÄ• á¸• Å«ka `to remove'.
Addenda: kaá¸• á¸• hati: S.kcch. kaá¸• há¹‡Å« `to take out, squeeze out (juice etc.)'; A. also kÄ• á¹›hiba `to draw, snatch away' AFD 142, 328.

kÃ¡á¹‡a 2661 kÃ¡á¹‡a m. `a grain of corn' AV., `drop (of water)' KÄ• v., kaá¹‡ikÄ• -- f. `a single grain' MBh.
Pa. kaá¹‡a -- m. `dust between husk and grain of rice', kaá¹‡ikÄ• -- f. `particle of broken rice'; Pk. kaá¹‡a -- , Ëšaga -- m. `scattered grain, rice, wheat, particle, drop', kaá¹‡iyÄ• -- f. `fragment of rice or wheat'; Sh. (Lor.) k*lnÃ¡h `grain of rice with the husk on'; K. kana m. `granule', pl. `broken bits of grain from husked rice'; S. kaá¹‡o m. `a grain, a seed'; L. kaá¹‡ m. `outturn of crops', kaá¹‡Ä« f. `drop, slight rain', (Salt Range) kaá¹‡ m. `seedling onion', kaá¹‡Ä« f. `broken rice, drop of rain', awÄ• á¹‡. kaá¹‡ `drop'; P. kaá¹‡ m. `outturn of crops, grain borrowed and repayable with interest, particle', kaá¹‡Ä« f. `particle, bran, halfformed butter in milk', kiá¹‡Ä« f. `drop of rain' (whence kiá¹‡nÄ• `to rain moderately'); WPah. bhal. kaá¹‡i `a bit of meat'; A. kanÄ• `a minute particle', kani `egg, testicle, *drop' (whence kaniyÄ• iba `to fall in small drops'); B. kan `eye of corn, particle', kanÄ• `piece of dust, cummin seed', kanÄ« `atom, particle'; Or. kaá¹‡a, Ëšá¹‡Ä• `particle of dust, eye of seed, atom', kaá¹‡i `particle of grain'; OAw. kana `drop (of dew)'; H. kan m., kanÄ« f. `grain, fragment, atom'; G. kaá¹‡, kaá¹‡uÌƒ n. `single grain of corn', kaá¹‡Ä« f. `small grain' (whence kaá¹‡iyÉ” m. `grain -- dealer'); M. kaá¹‡ m. `grain, atom, corn', kaá¹‡Ä« f. `hard core of grain, pupil of eye, broken bit', kaá¹‡&etilde; n. `very small particle'; Ko. kaá¹‡u m. `a grain'; Si. kaá¹‡a `a drop of water'.
KAá¹‡IKA -- , KAá¹‡IÅ›A -- ; *KAá¹‡AVRÌ¥TTA -- , *KAá¹‡Ä• JAKA -- , *KAá¹‡Ä• LI -- ; *NIá¹£KAá¹‡A -- , *MARKAKAKAá¹‡A -- .

kÃ¡á¹‡ati see KVÃ¡á¹‡ATI.

kaá¹‡avrÌ¥tta 2662 *kaá¹‡avrÌ¥tta `corn -- subsistence'. [KÃ¡á¹‡A -- , VRÌ¥TTÃ¡ --]
G. kaá¹‡otuÌƒ, kaá¹‡Ä• ytuÌƒ, kaá¹‡tuÌƒ n. `monthly wages paid in corn'; -- cf. Pk. kaá¹‡avitti -- f. `alms'.

kaá¹‡Ä• jaka 2663 *kaá¹‡Ä• jaka `grains and goat's milk'. [KÃ¡á¹‡A -- , Ä• JA --]
Pa. kaá¹‡Ä• jaka -- n. `porridge of broken rice with sour gruel'; Ku. kaá¹‡Ä• `a kind of soup of sour milk and small grains of rice'.

kaá¹‡Ä• li 2664 *kaá¹‡Ä• li `stream of grain'. [KÃ¡á¹‡A -- , Ä• LI -- 1]
M. kaá¹‡Ä• á¸·Ä«, kanÄ• Ëš (with dissimilation of á¹‡ before á¸·) f. `stream of grain or water running out'.

kaá¹‡ika 2665 kaá¹‡ika m. `grain' BhP., `meal of parched wheat' lex. -- Replaced by *kaá¹‡ikka -- . [KÃ¡á¹‡A --]
Pk. kaá¹‡ikÄ• -- , kaá¹‡ikkÄ• -- f. `flour wetted to make dough'; K. kaÌ£nakh, dat. Ëškas m. `wheat'; S. kaá¹‡ika f. `wheat' (whence kÄ• á¹‡iko `wheaten'), kaá¹‡iko m. `a grain, a seed'; L. P. kaá¹‡ak f. `wheat', WPah. cur. kiá¹‡ak, cam. kaá¹‡ak; Ku. kaá¹‡iko `wheat flour', pl. `particles of broken rice'; N. kanikÄ• pl. `small pieces of rice chipped off in husking'; B. kanik `wheat flour, heart of wheat, particle', kanikÄ• `a kind of rice, particle'; Or. kaá¹‡ika, ËškÄ• `grain, atom'; H. kankÄ«, kinËš f. `particle of broken rice'; OMarw. kaá¹‡uko m. `grain of wheat'; G. kaá¹‡ik, Ëšá¹‡ak, Ëšá¹‡ek f. `flour, grain', kaá¹‡kÄ« f. `granule of rice'; M. kaá¹‡Ä«k f. `wheaten flour'.
*KAá¹‡IKAÅ›Ä• LÄ• -- .

kaá¹‡ikaÅ›Ä• lÄ• 2666 *kaá¹‡ikaÅ›Ä• lÄ• `grain -- room'. [KAá¹‡IKA -- , Å›Ä• ËŠLÄ• --]
Bi. (Patna) kanisÄ• r `parching house', (Gaya) kansÄ• r, Mth. kansÄ• rÄ«, (ETirhut) kanisÄ• r, kansÄ• r.

kaá¹‡iÅ›a 2667 kaá¹‡iÅ›a n. `ear of corn' KÄ• d., v.l. kaá¹‡isa -- , kaniÅ›a -- . [KÃ¡á¹‡A --]
Pk. kaá¹‡isa -- n. `ear of corn, spike of corn', G. kaá¹‡as, kaá¹‡suÌƒ,

kaÅ›á¹‡uÌƒ (< *kasiá¹‡uÌƒ), karÅ›aá¹‡ (with unexpl. r), kaá¹‡asluÌƒ n. `ear of corn', M. kaá¹‡Ä«s, Ëšá¹‡as n., kaá¹‡Å›Ä« f.
kaá¹‡Ä“ra -- see KARá¹‡IKÄ• RA -- .

kaá¹‡á¹-a 2668 kaá¹‡á¹-a1 m. `thorn' BhP. 2. kÃ¡á¹‡á¹-aka -- m. `thorn' ÅšBr., `anything pointed' R.
1. Pa. kaá¹‡á¹-a -- m. `thorn', Gy. pal. á¸³and, Sh. koh. gur. koÌ„á¹‡ m., Ku. gng. kÃ£Ì„á¹‡, A. kÄ• Ä©á¹- (< nom. *kaá¹‡á¹-Ä“?), Mth. Bhoj. kÃ£Ì„á¹-, OH. kÃ£Ì„á¹-a.
2. Pa. kaá¹‡á¹-aka -- m. `thorn, fishbone'; Pk. kaá¹• á¹-aya<-> m. `thorn', Gy. eur. kanro m., SEeur. kaiÌ¦o, Dm. kaÌƒá¹-a, Phal. kÄ• á¹‡á¸• u, kÃ£Ì„á¹›o, Sh. gil. kÃ³á¹‡Å- m., K. koná¸• u m., S. kaá¹‡á¸• o m., L. P. kaá¹‡á¸• Ä• m., WPah. khaÅ›. kaá¹‡á¹-Ä• m., bhal. kaá¹‡á¹-o m., jaun. kÃ£Ì„á¸• Ä• , Ku. kÄ• no; N. kÃ£Ì„á¹›o `thorn, afterbirth' (semant. cf. Å›ALYÃ¡ -- ); B. kÃ£Ì„á¹-Ä• `thorn, fishbone', Or. kaá¹‡á¹-Ä• ; Aw. lakh. H. kÃ£Ì„á¹-Ä• m.; G. kÃ£Ì„á¹-É” `thorn, fishbone'; M. kÃ£Ì„á¹-Ä• , kÄ• á¹-Ä• m. `thorn', Ko. kÄ• á¹‡á¹-o, Si. kaá¹-uva.
*KÄ• á¹‡á¹-A -- , KÄ• á¹‡á¹-AKA -- , KAá¹‡á¹-AKITA -- , KAá¹‡á¹-AKÄ• RA -- , KAá¹‡á¹-AKÄ• LA -- , KAá¹‡á¹-ALA -- , *KAá¹‡á¹-Ä• LA -- , KAá¹‡á¹-IN -- ; UTKAá¹‡á¹-AKA -- ; *KAá¹‡á¹-AKARAá¹‡A -- , KAá¹‡á¹-APHALA -- , *KAá¹‡á¹-AVÄ“LLI -- .
Addenda: kaá¹‡á¹-a -- 1. 1. A. also kÃ£Ì„iá¹-; Md. kaÅ™i `thorn, bone'.
2. kÃ¡á¹‡á¹-aka -- : S.kcch. kaá¹‡á¸• ho m. `thorn'; WPah.ká¹-g. (kc.) kaá¹‡á¸• É” m. `thorn, mountain peak', J. kÃ£Ì„á¸• Ä• m.; Garh. kÃ£Ì„á¸• u `thorn'.
kÃ¡á¹‡á¹-aka -- see KAá¹‡á¹-A -- 1 Add2.

kaá¹‡á¹-a 2669 kaá¹‡á¹-a2 m. `boundary of a village' lex. [Cf. KAá¹‡á¹-HÃ¡ -- (d)]
Pk. kaá¹• á¹-Ä« -- f. `space near a village, ground near a mountain, neighbourhood'; H. kaá¹-á¹›Ä• , kaá¹-rÄ• m. `piece of ground enclosed and inhabited, market town, market, suburb'.

kaá¹‡á¹-a 2670 *kaá¹‡á¹-a3 `backbone, podex, penis'. 2. *kaá¹‡á¸• a -- . 3. *karaá¹‡á¸• a -- 4. (Cf. *kÄ• á¹-a -- 2, *á¸• Ä• kka -- 2: poss. same as KÃ¡á¹‡á¹-A -- 1]
1. Pa. piá¹-á¹-hi -- kaá¹‡á¹-aka -- m. `bone of the spine'; Gy. eur. kanro m. `penis' (or < KÃ¡á¹‡á¹-AKA --); Tir. mar -- kaá¹‡á¸• á¸— `back (of the

body)'; S. kaá¹‡á¸• o m. `back', L. kaá¹‡á¸• f.,

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kaá¹‡á¸• Ä• m. `backbone', awÄ• á¹‡. kaá¹‡á¸• , Ëšá¸• Ä« `back'; P. kaá¹‡á¸• f. `back, pubes'; WPah. bhal. kaá¹‡á¹- f. `syphilis'; N. kaá¹‡á¸• o `buttock, rump, anus', kaá¹‡á¸• eulo `small of the back'; B. kÃ£Ì„á¹- `clitoris'; Or. kaá¹‡á¹-i `handle of a plough'; H. kÃ£Ì„á¹-Ä• m. `spine', G. kÃ£Ì„á¹-É” m., M. kÃ£Ì„á¹-Ä• m.; Si. Ã¤á¹-a -- kaá¹-uva `bone', piá¹-a -- kËš `backbone'.
2. Pk. kaá¹• á¸• a -- m. `backbone'.
3. Pk. karaá¹• á¸• a -- m.n. `bone shaped like a bamboo', karaá¹• á¸• uya -- n. `backbone'.
*Å«RDHVAKAá¹‡á¹-A -- .
kÃ¡á¹‡á¹-aka -- see KAá¹‡á¹-A -- 1.

kaá¹‡á¹-akaraá¹‡a 2671 *kaá¹‡á¹-akaraá¹‡a `hedgehog'. [kaá¹‡á¹-a -- 1, kÃ¡raá¹‡a --]
P. ludh. kaÌƒá¸• Ä“rnÄ• m. `hedgehog'.

kaá¹‡á¹-akÄ• ra 2672 kaá¹‡á¹-akÄ• ra m. `name of a plant' lex., ËšrÄ« -- f. `Solanum jacquini' SuÅ›r., `Bombax heptaphyllum, Flacourtia sapida' lex., Ëšraka -- m. `Solanum jacquini' lex., ËšrikÄ• -- f. SuÅ›r. [KAá¹‡á¹-A -- 1]
Pk. kaá¹• á¹-Ä• lÄ« -- f. `Solanum jacquini'; P. kaÌƒá¸• iÄ• rÄ« f. `Argemone mexicana (a vine with a yellow berry)', ludh. kaÌƒá¸• eÄ• rÄ« f. `a partic. thorny bush'; H. M. kaá¹-Ä• rÄ• m. `the medicinal plant Echinops echinatus or globe thistle, the aloe plant'.

kaá¹‡á¹-akÄ• la 2673 kaá¹‡á¹-akÄ• la m. `the bread -- fruit tree'. [Cf. KAá¹‡á¹-APHALA --]
P. kaÌƒá¸• iÄ• lÄ• m. `a partic. thorny tree'.

kaá¹‡á¹-akita 2674 kaá¹‡á¹-akita `thorny' MBh. [KAá¹‡á¹-A -- 1]
Pk. kaá¹• á¹-aÃ¯a -- ; -- ext. Pk. kaá¹• á¹-aÃ¯lla -- ; A. k&etilde;á¹-elÄ• `porcupine'.

kaá¹‡á¹-aphala 2675 kaá¹‡á¹-aphala m. `name of various trees, the bread -- fruit or jack -- fruit tree' lex. [Cf. kaá¹‡á¹-akÄ• la -- : kaá¹‡á¹-a -- 1, phÃ¡la -- 1?]
A. kaÌƒá¹-hÄ• l `jack -- fruit and tree', B. kÃ£Ì„á¹-hÄ• l, Ëšá¹-Ä• l, Or. kaá¹-hal, Mth. kaá¹-ahar, Bhoj. kaÌƒá¹- -- har, H. kaá¹- -- har, Ëšal.

kaá¹‡á¹-ala 2676 kaá¹‡á¹-ala m. `the thorny tree Mimosa arabica which yields gum arabic' lex. [KAá¹‡á¹-A -- 1]
Or. kaá¹‡á¹-aá¸·a `the acacia tree'.

kaá¹‡á¹-avÄ“lli 2677 *kaá¹‡á¹-avÄ“lli `a thorny creeper', cf. kaá¹‡á¹-avalli -- f. `Acacia concinna' lex. [kaá¹‡á¹-a -- 1, vÄ“lli --]
M. kÃ£Ì„á¹-vel, Ëšá¹-Ä«l, Ëšá¹-lÄ« f., Ëšá¹-lÄ• m. `a wild creeper, a variety of Momordica charantia', kÃ£Ì„á¹-l&etilde; n. `its fruit'.

kaá¹‡á¹-Ä• la 2678 *kaá¹‡á¹-Ä• la `thorny'. [KAá¹‡á¹-A -- 1]
Gy. eur. karalo `thorny', H. kÃ£Ì„á¹-Ä• r, G. kÃ£Ì„á¹-Ä• á¸·uÌƒ.

kaá¹‡á¹-in 2679 kaá¹‡á¹-in `*thorny' (`name of various plants'). [KAá¹‡á¹-A -- 1]
Pk. kaá¹• á¹-iya -- `thorny'; S. kaá¹‡á¸• Ä« f. `thorn bush'; N. kÃ£Ì„á¹›e `thorny'; A. kÃ£Ì„á¹-i `point of an oxgoad', kÃ£Ì„iá¹-Ä«yÄ• `thorny'; H. kÃ£Ì„á¹-Ä« f. `thorn bush'; G. kÃ£Ì„á¹-Ä« f. `a kind of fish'; M. kÃ£Ì„á¹-Ä«, kÄ• á¹-Ä« f. `thorn bush'. -- Ext. with -- la -- : S. kaá¹‡á¸• iru `thorny, bony'; -- with -- lla -- : Gy. pal. á¸³ÄƒndÄ«ËŠla `prickly pear'; H. kaÌƒá¹-Ä«lÄ• , kaá¹-Ëš `thorny'.

kaá¹‡á¹-hÃ¡ 2680 kaá¹‡á¹-hÃ¡ m. (a) `throat, neck' ÅšBr. (b) `narrowest part of a hole' SuÅ›r. (c) `voice' MBh., `sound' W. (d) `*border, immediate proximity' PaÃ±cat.
[Mayrhofer EWA i 146 accepts connexion with Drav. (T. Burrow BSOAS xi 133) but considers both IA. and Drav. forms to have originated in Muá¹‡á¸• a (Kuiper PMWS 29). This is supported by the many forms with a varying degree

of phonet. similarity not referable to a common IA. original: see
*gÄ• á¹-á¹-a -- 1, gÄ• ËŠtra -- , *gicca -- , *ghaá¹-á¹-Ä• -- , *ghaá¹‡á¹-a --
, ghÄ• á¹-Ä• -- 1, *ghicca -- 1, *ghiÃ±ca -- , *ghÄ“Ã±ca -- , *ghÄ“á¹‡á¹-u --
, *Å›raá¹-á¹-a -- , kÅ•ÌŠkÄ• á¹-ikÄ• -- , kandhara --]
(a) Pa. kaá¹‡á¹-ha -- m. `throat, neck'; Pk. kaá¹• á¹-ha -- m. `neck'; Gy.
pal. kand `throat', Gaw. Sv. khaá¹‡á¹-i; L. awÄ• á¹‡. kadhlÄ« `neck --
strap'; WPah. bhal. kaá¹‡á¹-h m. `collar of a shirt', kaá¹‡á¹-hi f. `sheep
with a black neck'; Ku. gng. kÄ• ni `neck' or < SKANDHÃ¡ -- ; Or. kaá¹‡á¹-hÄ•
`throat', H. poet. kÃ£Ì„á¹-hÄ• m.; M. kÃ£Ì„á¹-h&etilde; n. `neck'; Si.
kaá¹-a `throat, mouth' (X SKANDHÃ¡ -- in SigGr. kaá¹‡á¸• a `neck').
(b) Wg. kÃ¡á¹‡á¹-Ã¤ `water -- channel', Woá¹-. kaá¹‡á¹-á¸—l f., Gaw.
khÄ• á¹‡á¹-*l, Bshk. kÄ• á¹‡á¸• É™.
(c) Kt. kaá¹-Ä«ËŠ `sound', Pr. (LSI) kuá¹-; PaÅ¡. lauá¹›. kÄ• á¹‡á¸• Ä•
`voice, word', kuá¹›. kÄ• á¹‡ `shouting'; Gaw. khaá¹‡á¹- f. `word'.
(d) Pk. kaá¹• á¹-ha -- m. `border, edge'; L. awÄ• á¹‡. kaá¸• á¸• hÄ• `bank'; P.
kaá¹‡á¸• hÄ• m. `bank, shore', Ëšá¸• hÄ« f. `land bordering on a mountain';
WPah. cam. kaá¹‡á¸• hÄ• `edge, border'; N. kÄ• nlo, kÃ£Ì„llo `boundary line of
stones dividing two fields', kÃ£Ì„á¹-h `outskirts of a town' â†• a Mth. or
H. dial.; H. kÃ£Ì„á¹-hÄ• `near'; OMarw. kÄ• á¹-ha m. (= kÃ£Ì„Ëš?) `bank of a
river'; G. kÃ£Ì„á¹-hÉ” m. `bank, coast, limit, margin of a well'; M.
kÄ• á¹-h, kÃ£Ì„á¹-h, Ëšá¹-hÄ• m. `coast, edge, border', kÃ£Ì„á¹-h&etilde; n.
`arable land near the edge of a hill.' -- L. P. kaá¹‡á¸• h f. `wall' perh.
infl. in meaning by KANTHÄ• -- 1.
KAá¹‡á¹-HAKA -- ; UTKAá¹‡á¹-HATI, UTKAá¹‡á¹-HÄ• -- , UTKAá¹‡á¹-HITA -- ;
KAá¹‡á¹-HAMAá¹‡I -- .
Addenda: kaá¹‡á¹-Ã¡ -- : (a) S.kcch. kano m. `neck (of a pot)'.
(d) S.kcch. kaá¹‡á¹-ho m. `bank, coast'; Garh. kÃ£Ì„á¹-hu `throat (?), bank
(?)'.
â€ KAá¹‡á¹-HÄ• LA -- .

kaá¹‡á¹-haka 2681 kaá¹‡á¹-haka m. `necklace' KathÄ• s., Ëšá¹-hikÄ• -- f. lex.
[KAá¹‡á¹-HÃ¡ --]
Pk. kaá¹• á¹-hiÄ• -- f., S. P. kaá¹‡á¸• hÄ« f.; B. kÃ£Ì„á¹-hÄ«, Ëšá¹-Ä« `ring
round the neck (of bird, snake &c.)'; Or. kaá¹‡á¹-hÄ• `necklace', Ëšá¹-hi
`one -- stringed necklace, horse's halter'; H. kaá¹‡á¹-hÄ• m. `gold
necklace' (â†’ P. kaá¹‡á¹-hÄ• m., S. kaá¹‡á¹-ho m. `necklace'), kaá¹‡á¹-hÄ«
f. `small do.', poet. kÃ£Ì„á¹-hÄ• m. `red and blue ring round a parrot's
throat'; OM. kÄ• á¹• á¹-hÄ• m. `necklace'. -- Ext. with -- ll -- : S.

kaá¹‡á¸• hilo m. `a kind of necklace for children'; P. kaá¹‡á¸• hlÄ« f. `necklace'; H. kaá¹‡á¹-hlÄ• , kaá¹-hËš m. `gold or silver necklace worn as an amulet against evil'.
Addenda: kaá¹‡á¹-haka -- : WPah.ká¹-g. kaá¹‡á¸• hI f. `hairy ring on neck of some birds'.

kaá¹‡á¹-hamaá¹‡i 2682 kaá¹‡á¹-hamaá¹‡i m. `jewel worn on neck' lex. [KAá¹‡á¹-HÃ¡ -- , MÃ¡á¹‡I -- 1]
Si. kaá¹-amina `neck -- jewel'.
KANÌ£á¸Œ1 `pound, strike'. [T. Burrow BDCRI 20, 281 MIA. < âˆš KRAND2. But cf. âˆš KHAá¹‡á¸•]
*KAá¹‡á¸• A -- , KAá¹‡á¸• ANA -- , KAá¹‡á¸• Ã¡YATI, *KAá¹‡á¸• ITA -- .
KANÌ£á¸Œ2 `be glad': KÃ¡á¹‡á¸• ATI2.

2682a â€ kaá¹‡á¹-hÄ• la -- m. `boat' lex. [KAá¹‡á¹-HÃ¡ --]
G. kalƒá¹-hÄ• á¸· `maritime'.

kaá¹‡á¸• a 2683 *kaá¹‡á¸• a `pounding', kaá¹‡á¸• Ä«karolÌ„ti `pounds, brays' Car. [âˆšKAá¹‡á¸• 1]
Pk. kaá¹• á¸• a -- m. `piece, fragment'; Or. kaá¹‡á¸• Ä• `husked grain'. -- Deriv. Pk. kaá¹• á¸• Ä• rÄ“i `scrapes, engraves'; M. kalƒá¸• Ä• rá¹‡&etilde;, karÃ£Ì„á¸• á¹‡&etilde; `to gnaw', kalƒá¸• Ä• rá¹‡&etilde; n. `jeweller's hammer, barber's nail -- parer'.
kÃ¡á¹‡á¸• ati1 `threshes' see KAá¹‡á¸• Ã¡YATI.

2684 kÃ¡á¹‡á¸• ati2 `is glad' DhÄ• tup. [Cf. kaá¸• ati `is intoxicated' DhÄ• tup.: â†• Drav. T. Burrow BSOAS xii 369: âˆšKAá¹‡á¸• 2]
PaÅ¡. kaá¹‡á¸• -- `to appear, seem, please (?)' IIFL iii 3, 94.

kaá¹‡á¸• ana 2685 kaá¹‡á¸• ana n. `separating chaff from grain in a mortar, chaff' SuÅ›r. [âˆšKAá¹‡á¸• 1]
Pk. kaá¹• á¸• aá¹‡a -- n. `threshing rice &c.'; B. kÃ£Ì„á¹›an `act of cleaning rice'; M. kÃ£Ì„á¸• aá¹‡ n. `pounding rice to husk it', kÃ£Ì„á¸• á¹‡Ä« f. `pounding'.

2686 kaá¹‡á¸• Ã¡yati, kÃ¡á¹‡á¸• ati1 `separates chaff from grain' DhÄ• tup. [âˆšKAá¹‡á¸• 1]
Pk. kaá¹• á¸• aÃ¯, pres. part. Ëšá¸• iá¹• ta -- `threshes rice &c.'; P.

kaá¹‡á¸• nÄ• `to beat mercilessly'; A. kÃ£Ì„riba `to clean (grain)'; B. kÃ£Ì„á¹›Ä• `to clean finely (as rice)'; Or. kÄ• á¹‡á¸• ibÄ• , kÃ£Ì„á¹›ibÄ•  `to husk grain, beat', H. kÃ£Ì„á¸• nÄ• , kÃ£Ì„á¹›nÄ• `to trample, tread on, crush'; M. kÃ£Ì„á¸• á¹‡&etilde; `to husk rice by pounding in a mortar'.
Addenda: kaá¹‡á¸• Ã¡yati: A. kÃ£Ì„riba also `to husk paddy' AFD 330.

kaá¹‡á¸• ita 2687 kaá¹‡á¸• ita `dislocated' Apte. [âˆšKAá¹‡á¸• 1]
Pk. kaá¹• á¸• ia -- `threshed'; A. kÃ£Ì„rÄ« `cleaned (of grain)'.

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kaá¹‡á¸• Å« 2688 kaá¹‡á¸• Å« f. `itching, the itch' SuÅ›r., Ëšá¸• Å«ti -- f. `sexual desire in women', Ëšá¸• Å«yÄ• -- f. `itching' SuÅ›r. com. [â†• Drav. or Austro -- as. see KACCHÅ«ËŠ --]
Pa. kaá¹‡á¸• u -- f., Pk. kaá¹• á¸• Å« -- , Ëšá¸• Å«i -- f., Ëšá¸• Å«ia -- n.; Or. kÄ• á¹‡á¸• Å« `itching, lasciviousness', ËšduÄ•  `lascivious', Ëšá¸• uÄ• Ä« `wanton woman'; M. kaá¹‡á¸• , Ëšá¸• Å« f. `itch'; Si. kaá¸• uvÄ“gan `scorbutic eruption on children's feet' (+?).
KAá¹‡á¸• Å«YÃ¡TI, KAá¹‡á¸• Å«LA -- ; KARá¹‡AKAá¹‡á¸• Å« -- .

2689 kaá¹‡á¸• Å«yÃ¡ti `scratches' TS., `itches' ÅšÄ• rá¹…g., Ëšyana -- n. `scratching, itching' KÄ• tyÅšr. [KAá¹‡á¸• Å« --]
Pa. kaá¹‡á¸• uvati `scratches, itches', Ëšá¸• Å«yana -- n., Pk. kaá¹• á¸• Å«yaÃ¯, Ëšá¸• uaÃ¯, Ëšá¸• Å«yaá¹‡a -- n.; Phal. kÄ• á¹‡Å«ËŠm `I scratch myself'; Sh. gur. kÄƒá¹‡yoÌ„ná¹· `to scratch', Ku. kanyÄ• uá¹‡o, ËšyÅ«á¹‡o, N. kanyÄ• unu, Or. kuá¹‡á¸• Ä• ibÄ• , M. kÃ£Ì„á¸• Ä• viá¹‡&etilde;, Ëšá¸• avËš. -- X KHARJU -- or KHASA -- 1: Sh. gil. khaá¹‡Ã³Ä-kiÌ¯, S. khanhaá¹‡u `to scratch', khanvaá¹‡i f. `scratching'; P. khanÅ«há¹‡Ä•  `to itch'.
Addenda: kaá¹‡á¸• Å«yÃ¡ti: X KHARJU -- or KHARA -- 1 (or KHÃ¡NATI Him.I 36): WPah.kc. khÉ™á¹‡amiá¹‡e f. `itching', khÉ™á¹‡amiá¹‡o `to itch', ká¹-g.

khÉ™á¹‡euá¹‡Ãµ.

kaá¹‡á¸• Å«la 2690 kaá¹‡á¸• Å«la `having a desire to scratch, itchy' Uttarar. [KAá¹‡á¸• Å« --]
Pk. kaá¹• á¸• Å«la -- `suffering from itch'; M. kÃ£Ì„á¸• uá¸·á¹‡&etilde;, Ëšá¸• aá¸·á¹‡&etilde; `to scratch in order to allay itching'.

kataka 2691 kataka m. `the clearing nut Strychnos potatorum' Mn.
Pa. kataka -- m., Pk. kayaga -- m. `the tree', n. `the nut', Or. kayÄ• , kayara.

katamÃ¡ 2692 katamÃ¡ `which out of several?' RV. [KA -- 1]
Pa. katama -- , Ëštima -- , Pk. kayama -- , kaÃ¯ma -- ; Woá¹-. kamá¸—k `which?'; Bshk. kam `who?', Tor. kÄ• m AO xviii 238; S. kaÌƒÃµ, kÃ£Ì„Ãµ, `which, of what number?'

katarÃ¡ 2693 katarÃ¡ `which of two?'. [KA -- 1]
Pa. katara -- , Pk. kayara -- ; Si. kavara `which, what?' EGS 40.
KÄ• TARA -- ?

2694 kÃ¡ti `how many?' RV. [KA -- 1]
Pa. kati, Pk. kaÃ¯, adj. kaÃ¯a -- ; P. kai `into how many?'; B. kay, ka `how many?', Mth. kaya, kai, H. kai; Si. kiya -- da `how much?', kÄ« -- denek `how many people?'.
KÃ¡TICID, KATIPAYÃ¡ -- .
Addenda: kÃ¡ti: Brj. kaÃ¯, kai `how many?'.

katika 2695 katika n. `name of a town' RÄ• jat.
K. Kai RÄ• jatTrans ii 460, Kay -- chach -- kÅ«á¹-u m. `a village four miles south of Avantipuria on the VeÌ†th'.
kÃ¡ticid see next.

2696 katipayÃ¡ -- , pl. Ëšyá¸— `several' ÅšBr. [Cf. kÃ¡ticid RV., Pk. kaÃ¯i: KÃ¡TI --]
Pa. katipaya -- `several', katipa -- in katipÄ• hÄ“na `in a few days'; Pk. kaÃ¯vaya -- , ËšvaÃ¯ya -- , kaÃ¯vÄ• ha -- , kaÃ¯ava<-> `several'; Gy. pal. kÄ«ËŠya `a thing'; S. kaÄ«Ëœ `several, many', L. P. kÄ• i, P. kaÄ«; N. kaÃ¯ `some, a few'; Mth. kay `several', H. kaÄ«, G. kaÌƒi; -- with ek: < *Ä“kka

-- : Gy. pal. kiyak `anything', eur. gr. kayÃ©k `some, any', wel. kek `anyone, no one'; B. kaek `some', H. kaÄ«ek, G. kaÌƒiek, kaÌƒik.

katÄ«muá¹£a 2697 katÄ«muá¹£a `name of a place in Kashmir' RÄ• jat. K. Kaymuh `a village on the left bank of the river VeÌ†Å›au' Stein RÄ• jatTrans ii 55.
*katta -- `dregs' see KIá¹-á¹-A -- .

kattara 2698 *kattara `useless, old, rubbish'. 2. *kattavÄ• ra -- . [Just poss. comparative of KAD pejorative prefix PÄ• á¹‡.; but cf. *KATTA -- `dregs', KACCARA -- 1 `dirty' with same formation in Pk. kaccavÄ• ra -- as 2 above; and Sk. KÄ• TARA --]
1. Pa. kattara -- m. `weak decrepit man', kattara -- ratha<-> `an old chariot', kattara -- suppa -- `winnowing basket'; Pk. kattara -- m. `useless grass, sweepings, rubbish'; S. kataru m. `husk, bran'; Ku. kÄ• tri `poor clothes'.
2. Pk. katavÄ• ra -- m. `rubbish'; H. katwÄ• r m. `chaff, sweepings'.
*KATTARAYAá¹£á¹-I -- .

kattarayaá¹£á¹-i 2699 *kattarayaá¹£á¹-i `mendicant's staff'. [*KATTARA -- , YAá¹£á¹-Ã- --]
Pa. kattarayaá¹-á¹-hi -- f.; -- Si. katuruyaá¹-iya `walkingstick' EGS 35, but prob. either â†• Pa. or a Si. cmpd.
KATTH `boast'. [Prob. with J. Bloch IA 92 expressive form of KATHÃ¡YATI: EWA i 149 with lit.]
KÃ¡TTHATÄ“, *Ä• KATTHA -- .

2700 kÃ¡tthatÄ“ `boasts, mentions with praise' MBh. [âˆšKATTH]
Pa. katthati `boasts'; Pk. katthaÃ¯ `praises'; PaÅ¡. nir. dar. kad -- , weg. kad -- `to speak, tell' IIFL iii 3, 89.

katpuá¹£á¹-aka 2701 *katpuá¹£á¹-aka `ill -- nourished'. Cf. *KADVRÌ¥DDHA -- : KAD, PUá¹£á¹-Ã¡ --]
Si. kapuá¹-uvÄ• , Ëšá¹-Ä• `crow' W. Geiger BSOS viii 557.
KATH `speak': KATHANA -- , KATHÃ¡YATI, KATHÄ• ËŠ -- , KATHÄ• NAKA -- , KATHITA -- , KATHYATÄ“; -- âˆšKATTH.

kathana 2702 kathana n. `narration' SuÅ›r. [âˆšKATH]

Pa. kathana -- n. `conversation', Pk. kahaá¹‡a -- n., Ëšá¹‡Ä• <-> f.; Ku. gng. kÉ”Ì„Ëœ&rtodtilde; `saying'; B. kahinÄ« `story'; Or. kahaá¹‡a `talking', Ëšá¹‡Ä• `narrative', Mth. kahinÄ«, Bhoj. kahanÄ«; H. kahan m. `saying, byword,' Ëšni, ËšnÄ« f.; OG. kahaá¹‡a, kihiá¹‡a n. `story', G. kahe á¹‡ n. `message', kaheá¹‡Ä« `proverb, bad reputation'.
*MAHÄ• KATHANA -- .

2703 kathÃ¡yati `converses with, describes' MBh. [Denom. from KATHÄ• ËŠ -- : âˆšKATH]
Pa. kathÄ“ti `speaks, preaches'; Pk. kahÄ“i, ËšhaÃ¯ `says', S. kahaá¹‡u, P. kahiá¹‡Ä• , ludh. kaihnÄ• ; WPah. cur. kÄ• hnÅ«, Ku. kauá¹‡o, N. kahanu, A. kaÃ¯ba, B. kahÄ• , Or. kahibÄ• , Bhoj. kahal, Mth. Aw. lakh. kahab, H. kahnÄ• , OMarw. kahaÃ¯, kai, OG. kahaÃ¯, G. kahevuÌƒ, Si. kiyanavÄ• . -- Deriv.: Pa. kathÄ• pÄ“ti `makes say'; Pk. kahÄ• vÄ“i `causes to be called'; WPah. cam. kahÄ• á¹‡Ä• `to be called'; Ku. gng. k*luÌƒ&rtodtilde;É™ `to make say' < *kahÄ• uá¹‡o, H. kahÄ• nÄ• ; G. kahÄ• vvuÌƒ `to send a message'; Si. kiyavanavÄ• `to read'.
Addenda: kathÃ¡yati: Md. kiyanÄ« (pp. kÄ«) `reads, calls, sings', kiyavanÄ« `teaches'.

kathÄ• ËŠ 2704 kathÄ• ËŠ `conversation, speech' &capamacr;Å›vGrÌ¥., `story' MBh. [Subst. formed of kathÄ• ËŠ `how, why?' RV. EWA i 149: âˆšKATH]
Pa. kathÄ• -- f. `talk, story', Pk. kahÄ• -- , ËšhiyÄ• -- f.; L. kahÄ• f. `cry'; P. kahÄ• f. `noise, rumour'; Si. kiyu `language'; -- Or. kuhÄ• `speech', ku -- in kunÄ• ibÄ• `to send word' (-- nÄ• ibÄ• < NÄ• YAYATI)?
*KATHÄ• VÄ• RTTÄ• -- ; *ARTHAKATHÄ• -- .

kathÄ• naka 2705 kathÄ• naka n. `a little tale' Vet. [KATHÄ• ËŠ -- , KATHÃ¡YATI X VYÄ• KHYÄ• ËŠNA -- : âˆšKATH]
Pk. kahÄ• á¹‡aya -- n., L. kihÄ• á¹‡Ä« f., P. kahÄ• á¹‡Ä« f., N. kahÄ• ni, Or. kÄ• hÄ• á¹‡i; H. kahÄ• nÄ• m., ËšnÄ« f. `tale, proverb', Marw. kÃ£Ì„á¹‡i, G. M. kahÄ• á¹‡Ä« f., Ko. kÄ• á¹‡Ä«.
Addenda: kathÄ• naka -- : WPah.ká¹-g. kÄ• ËŠá¹‡I f. `tale'; kc. kaiá¹‡ (obl. kÄ• á¹‡i), ká¹-g. (Wkc.) ke/iá¹‡; J. khÄ• á¹‡i, Brj. kÄ• nÄ«Ëœ f.

kathÄ• vÄ• rttÄ• 2706 *kathÄ• vÄ• rttÄ• `a saying'. [KATHÄ• ËŠ -- , VÄ• RTTÄ• --] S. kahÄ• ta f., P. kahÄ• ut f., N. kahÄ• wat, ËšÄ• ut, H. kahÄ• wat f., G. kahevat f. (with e from kahevuÌƒ s.v. KATHÃ¡YATI); -- Or. kuhÄ• ta

`halloing'?

kathita 2707 kathita `told' Mn., n. `conversation' MBh., `tale' KÄ• lid.
[âˆšKATH]
Pa. kathita -- `spoken', Pk. kahiya -- ; P. kahiÄ• , kihÄ• m. `saying,
order'; Ku. gng. k*liÉ”Ìƒ `order'; OMarw. kahi impers. `it was said'; G.
kahyuÌƒ `ordered', n. `order' (as pp. of kahevuÌƒ replaced by kÄ«dhuÌƒ after
type labdha -- , &c.), M. kahyÄ• m., Si. kÄ«, kiv `said, speech'.
Addenda: kathita -- : Md. kÄ« `said'.

2708 kathyatÄ“ `is called' PaÃ±cat., kathya -- `to be spoken about' R.
[âˆšKATH]
Pa. kacchati `is spoken', kaccha -- `fit to be spoken'; Mth. kÄ• chab `to
make excuses, excuse oneself'.
kad `pejorative particle': *KATTARA -- , *KATPUá¹£á¹-AKA -- , *KADVRÌ¥DDHA
-- .

kadaá¹‡á¸• a 2709 *kadaá¹‡á¸• a `small stick'. [ka -- 3, daá¹‡á¸• Ã¡ --]
Bi. Mth. kaÄ©á¹›Ä• , k&etilde;á¹›Ä• `a small bit of wood on a plumbstring'.

kadambÃ¡ 2710 kadambÃ¡ m. `the tree Nauclea cadamba' MBh., Ëšbaka -- ,
Ëšbada -- , kalamba -- , Ëšbaka -- m. lex. [EWA i 144 groups kadambÃ¡ -- ,
KAá¸• AMBÃ¡ -- , KAá¸• AMBÄ« -- as â†• Drav. Tam. kaá¹-ampu, &c.: T. Burrow
BSOAS xii 369]
Pa. kadamba -- , kalambaka -- m., Pk. kalaá¹• ba -- , kayaá¹• ba -- m. `the
tree', kayaá¹• bua -- n. `the flower'; Or. kaÃ¯ma `a partic. wild flowering
tree (not N. cadamba)'; H. kaimÄ• m. `N. cadamba', MÄ• lvÄ« kem, M. kaá¸·aÌƒb
m.; Si. kohomÌ†ba `the tree Azadirachta indica' (o?). -- M.

kaá¸·aÌƒb&etilde; n. `mushroom' cf. bhÅ«mi -- kadamba -- perh. `mushroom'.

2710a â€ kadara -- m.n. `corn or callosity on foot' SuÅ›r.
A. kaÌ‚r `corn on hand or foot' AFD 186.

2711 *kadarikÄ• -- , kadara -- m. `iron goad for guiding an elephant' lex.
PaÅ¡. kuá¹›. ká¹“ri `dagger' < *kÄ• ri IIFL iii 3, 97 with (?).

kadala 2712 kadala m., ËšlÄ«ËŠ -- f. `the banana plant Musa sapientum', Ëšla
-- n. `its fruit' MBh. SuÅ›r., ËšlÄ• -- f., Ëšlaka -- m., ËšlikÄ• -- f. lex.
2. *kaá¸• alÄ« -- . [â†• Austro -- as. EWA i 150 with lit. In S. it collides
with KÄ“TAKA --]
1. Pa. kadalÄ« -- f. `banana, flag'; Pk. kayala -- m., ËšlÄ« -- f., kÄ“la --
m., ËšlÄ« -- f. `the banana plant', kayala -- n. `its fruit'; K. kela f.
`fruit of the plantain'; S. kero m. `Pandanus odoratissimus' ~ keviá¹›o m.
`banana plant' < KÄ“TAKA -- ; Ku. kelo `banana', gng. kyaw, N. kero (â†•
Mth.), A. kal, ËšlÄ• , B. kalÄ• , Or. kaá¸·Ä• , (Sambhalpur) kerÄ• , Mth. Bhoj.
Aw. lakh. kerÄ• , H. kelÄ• m., ËšlÄ« f.; OG. kaÃ¯li f., G. keá¸·i f. `the
plant', Ëšá¸·uÌƒ n. `the fruit'; M. keá¸·, Ëšá¸·Ä« f. `the plant',
Ëšá¸·&etilde; n. `the fruit', Ko. keá¸·&etilde; n.; Si. kehel (also spelt
kesel) `banana plant', keheliya `banner'; -- with -- ll -- : S. kelo m.
`Pandanus odoratissimus'; P. kÄ“lÄ• , ludh. kellÄ•  m. `banana'.
2. Mth. kaá¹›ari `banana'.
*KADALADHÄ• NIKÄ• -- ; VANAKADALÄ« -- , *Å›Uá¹£KAKADALA -- .
Addenda: kadala -- : S.kcch. kerÄ• -- pharÄ« f.pl. `bananas'; Garh. kÄ“á¸·u
`plantain', Md. keyo (kÄ“lek), kÄ“lu.

kadaladhÄ• nikÄ• 2713 *kadaladhÄ• nikÄ• `banana bed'. [KADALA -- , DHÄ• ËŠNA --
]
Ku. kelÄ• á¹‡Ä« `banana orchard', A. kalani.

kadugdha 2714 *kadugdha `giving poor milk'. [ka -- 3, dugdhÃ¡ --]
G. kÉ”duÌƒ n. `old buffalo -- cow yielding little or no milk'; -- doubtful
bec. of absence of aspiration.
*kadyoÌ„ta -- `firefly' see KHADYOÌ„TA -- .

kÃ¡dru 2715 kÃ¡dru `tawny, brown' TS.
Kho. kadur `clayish, muddy' (with a, not o?).

Addenda: kÃ¡dru -- : also Kho. khadur `dirty, muddy' ID 165, khÄ• tur `dust' BKhoT 70.
kana -- : â€ *KANAVITASTI -- .

kadvrÌ¥ddha 2716 *kadvrÌ¥ddha `ill -- nourished'. [Cf. *KATPUá¹£á¹-AKA -- : KAD, VRÌ¥DDHÃ¡ -- 2]
Si. kavuá¸• uvÄ• `crow', inscr. pl. Ëšá¸• u W. Geiger BSOS viii 557.
*kana -- `young', kanÄ• ËŠ -- f. `girl' RV.
KANIá¹£á¹-HÃ¡ -- , KÃ¡NÄ«YAS -- , KANYA -- ; *UPAKANÄ«YAS -- .

2716a â€ *kavavitasti -- `small span'. [KANA -- , VITASTI --]
WPah.ká¹-g. kÉ™á¹‡Ã-É™th f. (obl. -- a) `span from extended thumb to extended forefinger' (< MIA. *kaá¹‡avihatthi -- Him.I 28).

kÃ¡naka 2717 kÃ¡naka n. `gold' MBh.
Pa. kanaka -- n., Pk. kaá¹‡aya -- n., MB. kanayÄ• ODBL 659, Si. kanÄ• EGS 36.

kaniá¹£á¹-hÃ¡ 2718 kaniá¹£á¹-hÃ¡ `youngest' RV., `smallest' TS., m. `younger brother' lex. [*KANA --]
Pa. kaniá¹-á¹-ha -- , Ëšaka -- `small, younger', Ëšaka -- m. `younger brother'; KharI. kaniá¹-ha `youngest'; Pk. kaá¹‡iá¹-á¹-ha -- `small'; Ash. &kmacr;aá¹‡iÅ¡t, Ëšist `husband's younger brother', kÄ“á¹‡iÅ¡tÄ• ËŠk, kaá¹‡Ëš (f. kaá¹‡iÅ¡tÄ«ËŠk) `younger', m. `younger brother'; Kt. kÅ•iÅ¡taÌƒ or kuÌƒrÅ¡te brÃ¥ `younger brother'; Wg. keÌ„ÌƒÅ¡t `husband's younger brother'; kÅ• ËœÌˆÅ¡t&omacrtodtod; or kyÅ• ËœÌˆÅ¡tÃ¶ brÄ• `younger brother'; PaÅ¡. lauá¹›. kaá¹‡iá¹£á¹-hÄ• , ar. kaniá¹£á¹-o `youngest, younger', ar. kanÃ-á¹£á¹- `husband's younger brother'; Si. kaniá¹-u `youngest, small'; -- with e after jyá¸—á¹£á¹-ha -- : P. kaneá¹-hÄ• `the younger (of children)'; WPah. bhal. kaneá¹-h `youngest (son)', bhad. kaneá¹-happaá¹‡ `young age'; OMth. kaneá¹-ha `young'.
KANIá¹£á¹-HÄ• -- .

kaniá¹£á¹-hÄ• 2719 kaniá¹£á¹-hÄ• f. `little finger' YÄ• jÃ±. [KANIá¹£á¹-HÃ¡ --]
Pk. kaá¹‡itthÄ• -- f., Ash. kaá¹‡estÄ«ËŠ aá¹…É™á¹›Ãºk, PaÅ¡. lauá¹›. kaneiá¹-hi, Gaw. kelÄ“á¹£á¹-Ä« aá¹…guá¹›Ã-k, Tor. keá¸• Ã©n aá¹…gÄ«ËŠ < *keneá¹-, Si. kaniá¹-u.

kÃ¡nÄ«yas -- see *UPAKANÄ«YAS -- .

kanthÄ• 2720 kanthÄ• 1 f. `wall, town' lex., -- kÃ¡ntha -- n. in cmpd. `town' PÄ• á¹‡. [â†• Ir. EWA i 151 with lit. Coincides with KAá¹‡á¹-HÃ¡ -- in meanings `wall, border, bank']
Wg. koÌ„Ìƒt, kuÌ„Ìƒt `wall'; S. kandhÄ« f. `wattle fence, railing, bank of river', kandho m. `edge, border'; L. kaddh, kandh, pl. ËšdhaÌƒ f. `wall', kaddhÄ«, kandhÄ« f. `river -- bank', awÄ• á¹‡. kadh `wall', khet. khand; P. kandh f. `wall', (Kangra) ghaÌƒdÄ• rÄ• m. `ruins of a house'; WPah. bhad. kanth `wall', khaÅ›. kant; B. kÃ£Ì„th, kÃ£Ì„t `wall, ruin of a wall', kÃ£Ì„thi `low wall, high bank of a river', kÃ£Ì„tá¹›Ä• , ËštrÄ• `ruins'; Or. kÄ• ntha `wall of a house', Ëšthi `small wall', kÄ• nthaá¹›Ä• `ruins of a house'.
*KANTHYA -- .

kanthÄ• 2721 kanthÄ• 2 f. `rag, cloth' BhartrÌ¥.
Pa. kanthÄ• -- f. `patched cloth'; Pk. kaá¹• thÄ• -- f. `rag, old cloth'; -- ext. with -- á¸• a -- : Bhoj. kaÌƒtharÄ« `rag'; OH. kÃ£Ì„thari, H. kathá¹›Ä«, ËšthrÄ« f. `patched cloth, quilt of patches'.
Addenda: kanthÄ• -- 2: Garh. khÄ• tá¹›u `rag' (Ã£Ì„?); OP. khinthÄ• , khinthaá¹›Ä« f. `patchwork quilt worn by yogis', P. khaÌƒdholÄ• m., OP. khiá¹• dholaá¹›Ä• m.; A. k&etilde;thÄ• (phonet. ke_thÄ• AFD 131) `blanket'.

kanthya 2722 *kanthya `pertaining to a wall'. [KANTHÄ• -- 1]
Kho. khanÇ° `wall'.

kanda 2723 kanda m. `bulbous root' MBh., n. `garlic' lex. [Prob. with GAá¹‡á¸• A -- 1 â†• Drav. T. Burrow BSOAS xii 369 and EWA i 152 with lit.]
Pa. kanda -- m. `bulb, bulbous root'; Pk. kaá¹• da -- m. `bulbous root', ËšdÄ« -- f. `radish'; Or. kandÄ• `edible bulbous root; OMth. kÃ£Ì„da `bulb'; H. kÃ£Ì„dÄ• m. `onion, Allium capa', kandÄ• `squill, Scilla indica'; G. kÃ£Ì„dÉ” m. `bulbous root, onion', M. kÃ£Ì„dÄ• m.; Ko. kÃ£Ì„ndo m. `onion'.

kandarÃ¡ 2724 kandarÃ¡ n. `cave, glen' R., m. lex., ËšrÄ«ËŠ -- f.
Pa. kandara -- m. `cave, grotto, glen'; Pk. kaá¹• dara -- n., ËšrÄ• -- , ËšrÄ« -- f. `hole, cave'; Bi. kaÌƒdrÄ« `well dug in a river bank into which river water infiltrates'; Si. kanÌ†dura `mountain stream or gorge'.

kandarpa 2725 kandarpa m. `the god of love' MBh.
Pa. kandappa -- m., Pk. kaá¹• dappa -- m., Si. kanÌ†dapa.

kÃ¡ndu 2726 kÃ¡ndu f. `iron pot' SuÅ›r., Ëšuka -- m. `saucepan'.
Pk. kaá¹• du -- , kaá¹• á¸• u -- m.f. `cooking pot'; K. koÌ„Ìƒda f. `potter's kiln, lime or brick kiln'; -- ext. with -- á¸• a -- : K. kÃ£Ì„dur m. `oven'.
-- Deriv. Pk. kaá¹• á¸• ua -- `sweetseller' (< *kÄ• nduka -- ?); H. kÃ£Ì„dÅ« m. `a caste that makes sweetmeats'.
KÄ• NDAVIKA -- ; *KANDUKARA -- .

kandÃºka 2727 kandÃºka m. `ball of wood or pith to play with' MBh., n. `cushion' BhartrÌ¥. [With GÄ“NDUKA -- q.v. â†• Drav.]
Pk. kaá¹• dua -- , kaá¹• á¸• ua -- , kiá¹• dua -- m. `ball'; K. kÃ´nu m. `a ball of thread as it is made on the spinning -- wheel'. <-> M. c&etilde;á¸• Å« â†• Kan. ceá¹‡á¸• u.

kandukara 2728 *kandukara `worker with pans'. [KÃ¡NDU -- , KARÃ¡ -- 1]
K. kÃ£Ì„dar, kÃ£Ì„duru dat. Ëšdaris m. `baker'.

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kandÅ«raka 2729 kandÅ«raka m. `a kind of fragrant substance' lex. [Cf. KUNDURU --]
H. kaÌƒdÅ«rÄ« f. `olibanum'.

kandhara 2730 kandhara m. `neck' YÄ• jÃ±. [A. Master BSOAS xii 352 â†• Drav. cf. Tel. kandamu `neck'; but see KAá¹‡á¹-HÃ¡ --]
Pk. kaá¹• dharÄ• -- f.; OMth. kÄ• ndhara `shoulder'; H. kÄ• nhar m. `the wooden washer on inner end of the board on which the driver sits at an oil -- press' shaped like a neck or shoulder: see illustration in BPL 48.

Addenda: kandhara -- : Md. kanÌ†durÄ• `nape'.

kannasÄ« 2731 *kannasÄ« `file'.
S. kanaÌƒhÄ© f. `three -- cornered file for sharpening saws'; G. kÄ• nas f. `file, saw'; M. kÄ• nas m.f. `file, saw', kÄ• nasá¹‡&etilde; `to file'.

2732 kanya -- , Ëšaka -- `the smallest' lex. [*KANA --]
PaÅ¡. kuá¹›. kaá¹…guÄ• Ä«ËŠ aá¹…guá¹›Ä«ËŠk `little finger' < kanyaka<-> with -- uÄ• Ä«(?) IIFL iii 3, 95.
KANYÄ• Ë‹ -- , KANYIKÄ• -- , KANYÃ¡LÄ• -- , KANYASA -- , KANYASÄ• -- ; KANYAKUBJA -- , *KANYÄ• á¹…GULI -- .
Addenda: kanya -- : WPah.ká¹-g. kÉ”nnÉ” `little, younger', J. kannÄ• .

kanyakubja 2733 kanyakubja n. `name of a town' (= *kanoguza), kÄ• nËš MBh., kanyÄ• kËš lex. [KANYA -- , KUBJÃ¡ --]
Pk. Kaá¹‡á¹‡aÃ¼jja -- m.n., Or. KÄ• nauja, H. Kanauj m.
KÄ• NYAKUBJA -- .

kanyÃ¡lÄ• 2734 kanyÃ¡lÄ• f. `maiden' AV. [KANYA --]
S. kaÃ±irÄ« f. `prostitute' (whence m. kaÃ±aru m. `a caste who play, sing and dance').

kanyasa 2735 kanyasa `younger' MBh. [Comparative of *KANA -- , cf. KÃ¡NÄ«YAS --]
Pk. kaá¹‡á¹‡asa -- `youngest, lowest'; K. kuÌ„Ìƒsu m., kuÌ„ÌƒsÃ¼ f. `youngest brother or sister'; Ku. kÃ£Ì„so `younger'; N. kÄ• ncho `younger, the youngest brother', Ëšchi `the youngest sister'.
KANYASÄ• -- .
Addenda: kanyasa -- : WPah.Wkc. kanÄ‹ho `small, smallest', J. kaá¹‡chÄ• `younger, youngest' (Him.I 17 suggests ns > nÄ‹h as nÅ› > nch).

kanyasÄ• 2736 kanyasÄ• f. `little finger' lex. [KANYASA --]
N. kÄ• nchi auÌƒlo, A. kensÄ• Ä• á¹…guli.
Addenda: kanyasÄ• -- : WPah.Wkc. kanÄ‹he É”á¹‡á¹-he f. `little finger'.

kanyÄ• Ë‹ 2737 kanyÄ• Ë‹ f. `maiden' RV., ËšyakÄ• -- f. MBh. [KANYA -- , *KANA --]
Pa. kaÃ±Ã±Ä• -- f., Pk. kaá¹‡á¹‡Ä• -- , Ëšá¹‡agÄ• -- , Å›. kajjaÄ• -- ,

paiÅ›. kaá¹• cÄ• -- f., S. kaÃ±Ä• f., L. kanj f. -- A. kanÄ• i `bundle of seven figs, rice and dÅ«rvÄ•  grass placed in a girl's lap at puberty ceremony' < KANYÄ• Ë‹ -- + ? -- P. ludh. kanneÄ•  f. `girl' (B. D. Jain PhonPj 116) â†• Sk.

kanyÄ• á¹…guli 2738 *kanyÄ• á¹…guli `little finger'. [KANYA -- , Aá¹…GÃºLI --]
H. kaá¹…guriyÄ• f.

kanyikÄ• 2739 kanyikÄ• f. `girl' lex., `*little finger'. [KANYA --]
H. kÃ£Ì„nÄ« f. `little finger'.
kapaá¹-a -- see KÄ• PAá¹-A -- .
kapaá¹-Ä« -- see KAPALA -- .
kapanÄ• ËŠ -- see KAMBALIN -- .

kaparda 2740 kaparda m. `a small shell' lex., Ëšdaka -- m., ËšdikÄ•  -- f. `cowrie' Hit. [â†• Drav. T. Burrow BSOAS xii 370]
Pk. kavaá¸• á¸• a -- m. `big cowry', Ëšá¸• Ä« -- f. `small do.'; S. koá¸• Ì u m. `shell hung round neck of cattle', Ëšá¸• Ì o m. `a kind of shell', Ëšá¸• Ì Ä« f. `Cypraea moneta or cowry'; L. kauá¸•  m. `conch', Ëšá¸• Ä« f. `cowry (used as money or as ornament for animals)'; P. kauá¸•  m. `a large shell', Ëšá¸• Ä• m. `id., tortoise', kauá¸• Ä« f., ludh. kauá¸• á¸• Ä« f. `cowry'; WPah. bhal. kauá¹›ie n. `a game played with cowries'; Ku. kauá¹›Ä« `cowry'; N. kauá¹›i `cowry', Ëšá¹›o `indent on a khukri blade'; A. kaá¹›Ä• `cowry', B. kaá¹›Ä• , Ëšá¹›Ä«, Or. kaÃ¼á¹›a, Ëšá¹›Ä«, Mth. kauá¹›i, Aw. lakh. kauá¹›Ä«, H. kauá¹›Ä•  m., Ëšá¹›Ä« f., Marw. koá¹›Ä« f.; G. kÉ”á¸• uÌƒ n. `sea -- shell', Ëšá¸• É” m. `large cowry', Ëšá¸• Ä« f. `small do.', M. kavá¸• Ä• m., Ëšá¸• Ä« f., Ko. kavá¸• i f., Si. kavaá¸• iya. -- PaÅ¡. kawÄ• ËŠá¹› `small piece' rather < kavaá¸• a -- s.v. KAVALA -- .
KAPARDÃ-N -- ; *NIá¹£KAPARDIKA -- .
Addenda: kaparda -- : S.kcch. koá¸• Ä« f. `small cowry', A. kari (phonet. kori) AFD 234.

kapardakara 2741 *kapardakara `worker in cowries'. [KAPARDA -- , KARÃ¡ -- 1]
S. koá¸• Ì yaru m. `seller of cowries'.

kapardÃ-n 2742 kapardÃ-n `having braided hair' RV., `*having or wearing or like or worth cowries'. [KAPARDA --]

P. kauá¸• iÄ• m. `a slave bought for a cowry, a spotted snake'; Or. kaÃ¼á¹›iÄ• `valuable', akaÃ¼á¹›iÄ• `penniless'; H. kauá¹›iyÄ• `wearing cowries'.

kapala 2743 kapala n. `part, half' ÅšÄ• á¹…khÅšr. [Cf. kapaá¹-Ä« -- f. `measure equal to a double handful'; prob. to be separated from KAVALA -- , but see EWA i 154 -- 5 with lit.]
P. kaulÄ• m. `part of a wall between two doors', kaulÄ« f. `armful, embrace'; H. kaulÄ• m. `side wall, armful', ËšlÄ« f. `armful, bundle of corn given to village servant'; M. kavaá¸· f.n. `loppings of bushes', n., kavá¸·Ä• m. `quantity embraced, armful'.
*kapalla -- `skull' see KAPÄ• ËŠLA -- .
kapÄ• á¹-a -- see KAVÄ• á¹-A -- .

kapÄ• ËŠla 2744 kapÄ• ËŠla n. `skull, cranium' AV., `cup, jar, bowl' TS., `beggar's bowl' Mn., kapÄ• likÄ• -- f. `sherd' KauÅ›. 2. *kapalla -- . 3. *kabhalla -- beside bhÃ¡gÄ• la -- PÄ• rGrÌ¥. 4. *kappÄ• la -- . [Although IE. (cf. OEng. hafola `head') EWA i 155, the variant MIA. and NIA. forms suggest at least influence by Austro -- as. ND 73 b 27]
1. Pa. kapÄ• la -- n. `skull, begging bowl, frying -- pan (usu. iron), potsherd', Ëšaka -- n. `small bowl'; Pk. kavÄ• la -- n. `skull'; K. kwÃ¶jÃ¼ f. `a stone mortar for pounding spices &c.'; -- Ko. kavaá¸·igÄ• `brass vessel' â†• Kan. kavalige `metal vessel'â†• IA. S.M. Katre IL xvi 321.
2. Pa. kapalla -- n. `earthenware pan, frying -- pan', Ëšaka<-> n. `small do.'; Pk. kavalla -- m.n. `iron pot', ËšlÄ« -- f. `cup, vessel for molasses &c.'; P. kaul m. `metal cup or bowl', ËšlÄ« f. `little brass bowl'; M. kaul n. `tile'.
3. Pk. kabhalla -- n. `skull', Si. kabala `skull, shell (of tortoise), potsherd', kÃ¤balla `piece, slice', kÃ¤bilitta `potsherd' H. Smith JA 1950, 188.
4. á¸Œ. k*lpoÌ„l m. `head'; PaÅ¡. kapÄ• ËŠl `head, skull', Kho. kapÃ¡l (â†' Wkh. kapÄ• l Rep1 79); Tor. Sh. kapÄ• ËŠlo `forehead'; K. kapÄ• l m. `skull'; S. kapÄ• ru m. `skull, cranium'; P. kapÄ• l m. `skull, forehead'; WPah. paá¹…. kupÄ• á¸· `head', bhad. kapÄ• l n. `forehead', bhal. kapÄ• n., Ku. kapÄ• l; N. kapÄ• l `head'; A. B. kapÄ• l `forehead, fate', Or. kapÄ• á¸·a; Bi. Mth. kapÄ• r `head, forehead'; OAw. kapÄ• ru `head'; H. kapÄ• r, ËšÄ• l m., ËšÄ• rÄ« f. `skull'; G. M. kapÄ• á¸· n. `skull, forehead'.
KÄ• PÄ• LA -- ; *KAPÄ• LÄ• GÄ• RA -- ; *ARDHAKAPÄ• LA -- .

Addenda: kapÄ• ËŠla -- . 4. *kappÄ• la -- (X KARPARA -- ~ *KOÌ„PPARA -- ? -- see *KHOÌ„PPA -- 1 Add2): S.kcch. kippÄ• r m. `forehead'.

kapÄ• lÄ• gÄ• ra 2745 *kapÄ• lÄ• gÄ• ra n. `tiled house'. [KAPÄ• ËŠLA -- , AGÄ• RA --].
M. kaulÄ• r n. `tiled roof' (less likely than a M. deriv. of kaul with LM 146).

kapÃ- 2746 kapÃ-1 m. `monkey' RV.
Pa. kapi -- , kavi -- m., Pk. kavi -- , kaÃ¯ -- m., OSi. (BrÄ• hmÄ«) kapi, Si. kiviyÄ• `black monkey'.
KAPILÃ¡ -- ; KAPIKACCHÅ« -- ; KAPIÅ›Ä«Rá¹£A -- .

kapi 2747 kapi2 m. `Emblica officinalis, a species of the tree Pongamia glabra, olibanum' lex., kapikÄ• -- f. `Vitex negundo' lex.
Pa. kapilÄ• -- f. `name of two plants'; PaÅ¡. lauá¹›. kayÄ• ËŠ `edible pine cone', ar. kaya `olive'; Shum. koÌ„u `olive', Gaw. kou; L. kau m. `wild olive, Olea cuspidata'; P. kaÅ« m. `olive tree, Olea ferruginea'.
kapikacchurÄ• -- see next.

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kapikacchÅ« 2748 kapikacchÅ« f. `the plant Mucuna pruritus' VarBrÌ¥S., Ëschu -- , ËschurÄ• -- f. lex. [kapÃ- -- 1, kacchÅ«ËŠ --]
Pa. kapikacchu -- f., Pk. kavigacchu -- , kaviyaËš f.; Bi. keÌ†wÃ£Ì„ch, kawÄ• ch `Dolichos pruriens'; H. kewÃ£Ì„c, kiwËš, kawËš f. `Mucuna pruritus, Dolichos pruriens'.

kapittha 2749 kapittha m. `the tree Feronia elephantum', n. `its fruit the wood -- apple' MBh. [For ending cf. dadhittha<-> m. `id.' Gobh.; AÅ›VATTHÃ¡

-- , KULATTHA -- , and for variation in MIA. and NIA. tth ~ á¹-á¹-h cf. AÅ›VATTHÃ¡ -- in Si.: prob. only in pop. etym. connexion with kapÃ- -- 1, see EWA i 155]
Pa. kapittha -- , Ëšiá¹-á¹-ha -- , kaviá¹-á¹-ha -- m. `Feronia elephantum', n. `its fruit', Pk. kavittha -- , Ëšiá¹-á¹-ha -- , kaÃ¯á¹-á¹-ha<-> m. `the tree and its fruit'; Kt. kÉ™wÃ-t `fig', Wg. kimÃ-t, Dm. kawÃ-t, PaÅ›. ar. kÉ™Ì• wit, kuá¹›. kÄ• wiÄ‹, Gaw. keÄ«nt, Kal. kÄ• ËŠwit, Kho. kowÃ-t (â†' Yid. kowito); S. kavÄ«á¹-u m. `the tree Feronia elephantum'; P. kaÄ©th f. `wild pear'; WPah. bhal. keith m. `a large tree with white flowers and black fruit'; N. kaÄ©th, kaiá¹- `Feronia elephantum'; B. kayeth, kaethÄ• , kath, kÄ• d -- bel `sour wood -- apple'; Or. kaÃ¯tha, Ëšiá¹-ha, kaÃ¯Ëœtha, ËšÃ¯Ëœá¹-ha `wood -- apple'; Bhoj. kaÄ©tÄ« `a partic. fruit'; Aw. lakh. kaithÄ• `wood -- apple', H. kaith, ËšthÄ• m. `tree and fruit', ËšthÄ« f. `a variety with small fruit', MÄ• lvÄ« kabÄ«á¹-h; G. kÉ"á¹-hÄ« f. `the tree', kÉ"á¹-h, Ëšá¹-huÌƒ n. `the fruit', OM. kaviá¹-ha n. `the fruit', M. kavaá¹-h, ËšvaÌƒá¹-h f. `the tree', n. `the fruit', ËšvaÌƒá¹-hÄ« f. `the tree'.
KÄ• ËŠPITTHA -- .

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G. kÄ• má¹›uÌƒ n., Ëšá¹›Ä« f. `chip of bamboo', kÄ• maá¹› -- koá¹-iyuÌƒ n. `bamboo hut'.
5. B. kÄ• má¹-hÄ• `bow', G. kÄ• má¹-huÌƒ n., Ëšá¹-hÄ« f. `bow'; M. kamá¹-hÄ• , Ëšá¹-Ä• m. `bow of bamboo or horn'; -- deriv. G. kÄ• má¹-hiyÉ" m. `archer'.
6. A. kabÄ• ri `flat piece of bamboo used in smoothing an earthen image'.
7. M. kÃ£Ì„bÄ«á¹-, Ëšbaá¹-, Ëšbá¹-Ä«, kÄ• mÄ«á¹-, Ëšmaá¹-, Ëšmá¹-Ä«, kÄ• má¹-hÄ«, kÄ• mÄ• á¹-hÄ« f. `split piece of bamboo &c., lath'.

kamaá¹‡á¸• alu 2761 kamaá¹‡á¸• alu1 m.n. `gourd or other vessel used for water' MBh.
Pa. kamaá¹‡á¸• alu -- n. `waterpot used by non -- Buddhist ascetics'; Pk. kamaá¹• á¸• alu -- m. `drinking gourd used by ascetics'; Bi. kaÌƒwaá¹‡á¸• al `mendicant's wooden cup'; M. kaÌƒvaá¸• aá¸· f. `coconut used as a water

vessel'; Si. kamanÌ†á¸• alÄ• `ascetic's waterpot'.

kamaá¹‡á¸• alu 2762 kamaá¹‡á¸• alu2 m. `the tree Ficus infectoria' lex.
M. kaÌƒvaá¸• aá¸· f. `wild variety of Colocynth with tripartite, rough and wrinkled leaves'.
*kamara -- `pale red' see KÃ¡MALA -- 1.

kÃ¡mala 2763 kÃ¡mala1 `pale red' TS., kamalÄ• -- f. `orange' Tantras. 2.
*kamara -- .
1. N. B. kamalÄ• `orange', H. kauÌƒlÄ• m.; G. kamá¸·É” m. `orange, jaundice'; M. kavaá¸· f. `a disorder of the bile producing jaundice'.
2. L. kÃ´rÄ• `chestnut -- coloured (of human eyes)', kÃ´ru `having chestnut -- coloured eyes'; P. kaurÄ• `yelloweyed'; Or. kaaÌƒrÄ• , kaarÄ• `reddish brown'.
KÄ• MALÄ• -- .

kamala 2764 kamala2 n. `lotus' R. [Like kavÄ• ra -- , kavÄ“la -- n. lex., kuvalaya -- n. MBh. and Pk. kalima -- n. â†• Drav. EWA i 160]
Pa. Pk. kamala -- n.; P. kaÌƒval, kaul m. `lotus' (â†’ S. kaÌƒvalu m.), kamal m. `blue gentian'; N. kaÌƒwal, kamal `lotus', Mth. Bhoj. kaÌƒwal, OAw. kaá¹• vala, H. kaÌƒwal, kauÌƒl m., G. kamaá¸· n., Si. kamala.
KAMP `tremble': KAMPA -- *KAMPAKA -- , KÃ¡MPATÄ“, KAMPANA -- , KAMPRÃ¡ -- .
Addenda: kamala -- 2: Garh. kauÌƒl `lotus' (l â†• H.?).

kampa 2765 kampa m. `tremor' MBh. [âˆšKAMP]
Pa. -- kampa -- in paá¹-havikËš m. `earthquake'; Pk. kaá¹• pa -- m. `tremor'; N. kÄ• m `trembling', kÄ• m -- jaro `ague'; Or. kampÄ• `trembling', H. kÃ£Ì„p m.; G. kÃ£Ì„p f. `shivering', M. kÃ£Ì„p m.
*KAMPAKA -- ; BHÅ«KAMPA -- , BHÅ«MIKAMPA -- .

kampaka 2766 *kampaka `shaking'. [âˆšKAMP]
Pa. kampaka -- `trembling'; Kho. kambÃ³x `branch' BelvalkarVol 91 with (?).
-- (Lor.) also kamboá¸· `thick branch' < *kampa -- á¹-a -- ?

2767 kÃ¡mpatÄ“ `trembles, shivers' MBh. [âˆšKAMP]
Pa. kampati, Pk. kaá¹• paÃ¯, Dm. kÃ£Ì„p -- ; Phal. kambÅ«ËŠm `I shiver'; K. kamun, S. kambaá¹‡u, L. kambaá¹‡, P. kambá¹‡Ä• , Ku. kÄ• má¹‡o, N. kÄ• mnu, A. kaÌƒpiba, B. kÃ£Ì„pÄ• , Or. kampibÄ• , Bhoj. kÃ£Ì„pal, Mth. Aw. lakh.

kÃ£Ì„pab, H. kÃ£Ì„pnÄ• , kÄ• pËš, G. kÃ£Ì„pvuÌƒ, M. kÃ£Ì„pá¹‡&etilde;; Si kÃ¤puma sb. `trembling'; -- deriv. Pk. kaá¹• pÄ• vÄ“i `makes tremble', P. kambÄ• uá¹‡Ä• , N. kamÄ• unu, A. kaÌƒpÄ• iba, Or. kampÄ• ibÄ• , Mth. kapÄ• eb, H. kaÌƒpÄ• nÄ• ; Si. kÃ¤pavuma sb. `trembling'.
Addenda: kÃ¡mpatÄ“: WPah.ká¹-g. kambá¹‡Ãµ, kamá¹‡Ãµ `to tremble', Garh. kÃ£Ì„pá¹‡u, A. also kaÌƒpiba AFD 330.

kampana 2768 kampana n. `trembling' SuÅ›r. [âˆšKAMP]
Pa. kampana -- n. `tremor, earthquake'; Pk. kaá¹• paá¹‡a<-> n. `trembling', S. kambiá¹‡Ä« f., L. (Jukes) kambá¹›Ä«Ëœ f., awÄ• á¹‡. kamá¹‡Ã£Ì„ m., A. kaÌƒpani, B. kÃ£Ì„pan, Ëšni, Mth. kÃ£Ì„pan.
kampilya -- , kampÄ«la -- see KÄ• MPÄ«LA -- 1.
Addenda: kampana -- : WPah.ká¹-g. kamá¹‡I f. `trembling'.

kamprÃ¡ 2769 kamprÃ¡ `trembling' PÄ• á¹‡., `agile' KÄ• tyÅšr. [âˆšKAMP]
Pk. kaá¹• pira -- `trembling'; M. kÃ£Ì„prÄ• `given to trembling', kÃ£Ì„prÄ• m., ËšrÄ« f., Ëšr&etilde; n. `trembling'.

kambara 2770 kambara `variegated'. [See KARBARÃ¡ --]
S. kamiro `spotted, variegated', Si. kamÌ†buru.

kambalÃ¡ 2771 kambalÃ¡1 m.n. `woollen blanket or upper garment' AV., Ëšlaka -- m. `a woollen cloth' SuÅ›r., ËšlikÄ• -- f. PÄ• á¹‡. [If â†• Austro -- as. (EWA i 161 with lit) perh. cf. also Ã¡MBARA -- , in Pa. once ambala --]
Pa. kambala -- m.n., ËšlÄ«ya -- n. `woollen stuff, garment or blanket'; Pk. kaá¹• bala -- m.n. `woollen blanket', Sh. kÄƒmÄƒlÅ- m., K. kamaÌ‡li f., S. kamari f.; L. kammal f. `fine blanket'; P. kammal, ËšmlÄ«, kambal, ËšblÄ« f. `coarse blanket' (â†’ H. kambal, kammal m. `blanket', kamlÄ« f. `small do.', Aw. kaÌƒbarÄ«, Bhoj. kamarÄ• , ËšrÄ«, Mth. kammal, Ëšar, kamari, kamariÄ• , Bi. kammal, Ëšar, kamrÄ• , ËšrÄ«, ËšriyÄ• , B. kambal), WPah. bhad. kammal n., jaun. kÄ• maá¸• (LSI = -- á¸·?), kÄ• mo, Ku. kÄ• mlo, gng. kÃ£Ì„maw, kÃ£Ì„malo, N. kÄ• mlo, A. kÄ• mali, Or. kambaá¸·a; G. kÃ£Ì„bá¸·É” m., Ëšá¸·Ä« f. `loosely woven woollen stuff', kÄ• maá¸·i, kÄ• má¸·Ä« f., Ëšá¸·É” m. `blanket' (early â†• NW kammal --); M. kÃ£Ì„bá¸·i f. `coarse woollen stuff', Ëšá¸·&etilde; n. `depreciative term for prec.', Ëšá¸·Ä• m. `coarse blanket of two breadths', kaÌƒbá¸·Ä« f. `a poor flimsy blanket (â†• H.?); Si. kamÌ†bala `woollen clothing'.
KAMBALIN -- .

Addenda: kambalÃ¡ -- 1: WPah.ká¹-g. (kc.) kambÉ™l m. `blanket' (â†•  H.), J. kÄ• mmaá¸·; Garh. kÄ• má¸·u `rug'; Md. kanbaá¸·i `blanket, sheep' (or â†• M. G. kÃ£Ì„bá¸·Ä«).

kambala 2772 kambala2 m. `dewlap' VarBrÌ¥S.
Pk. kaá¹• bala -- m. `dewlap of an ox'; S. kamari f. `dewlap', M. kÃ£Ì„baá¸· f.
*GALAKAMBALA -- .

kambalin 2773 kambalin `wearing a blanket' Jain. [KAMBALÃ¡ -- 1]
Pa. kambalin -- `having a woollen garment'; Mth. kamariÄ•  `a working man'; M. kÃ£Ì„bá¸·yÄ• m. `common labourer'. -- Poss. belong here G. kÄ• má¸·iyÉ” m. `hairy caterpillar'; H. kamlÄ• m. `caterpillar', N. kamalÄ•  `a kind of winged insect which buries dead insects, caterpillar (?)' or are these formed by pop. etym. for *kavaá¹‡ -- < kapanÄ• ËŠ -- f. `worm, caterpillar' RV. for which EWA i 154 suggests some conn. with the H. N. words.
*kambÄ• á¹-ha -- `bamboo' see KAMAá¹-HA -- .

kambi 2774 kambi f. `branch or shoot of bamboo' lex. [See KAMAá¹-HA --]
Pk. kaá¹• bi -- , ËšbÄ« -- , ËšbÄ• -- f. `stick, twig', OG. kÄ• á¹• ba; M. kÃ£Ì„b f. `longitudinal division of a bamboo &c., bar of iron or other metal'.
*kambiá¹-á¹-ha -- `bamboo' see KAMAá¹-HA -- .
Addenda: kambi -- : A. kÄ• mi `rib -- like split bamboo'.

kambu 2775 kambu m. `shell, conch, shell ring or bracelet' MBh., n. `bracelet' lex., Ëšuka -- m. `shell' lex. [Cf. Å›AMBU --]
Pa. kambu -- m.n. `shell, conch, bracelet', Pk. kaá¹• bu<-> m. `conch'; Si. kabala `shell (of snails &c.)' ES 22 with (?): rather < *kabhalla -- s.v. KAPÄ• ËŠLA -- . -- Very doubtful is Or. kÄ• mÄ« `iron ring of a cartwheel, iron lining to nave' < *kambikÄ• -- , with which cf. Å›AMBA -- .
kambÅ«ËŠka -- see *KABBU -- .
kambhÄ• rÄ« -- see KÄ• Rá¹£MARYÃ -- .
*kammaá¹-á¹-ha -- , *kammaá¹-ha -- `bamboo' see KAMAá¹-HA -- .

kamra 2776 *kamra `the back'.
Kho. krÉ™m `the back' (NTS ii 262 < *KÅ«RMA -- 2 with?).
*PARIKAMRA -- .

Addenda: *kamra -- [Cf. Ir. *kamaka -- or *kamraka -- `back' in Shgh.
Ä• Å¯mÄ• `back', Sar. Ä• omÇ° EVSh 26]

kayaÃ±jala 2777 *kayaÃ±jala `a partic. tree'.
N. kaÄ©jal, kaÄ©dal `the small tree Bischoffia javanica (the bark of which is used as a cure of diarrhoea)'; M. k&etilde;jaá¸· m. `a large timber tree used for rafters &c.'.

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kar 2778 *kar `cut, dig'. [Cf. *SKAR --]
P. karolaá¹‡Ä• `to dig up with any small instrument, poke, feel with a stick'.

karÃ¡ 2779 karÃ¡1 `doing, causing' AV., m. `hand' RV. [âˆšKRÌ¥1]
Pa. Pk. kara -- m. `hand'; S. karu m. `arm'; Mth. kar m. `hand' (prob. â†• Sk.); Si. kara `hand, shoulder', inscr. karÄ• `to' < karÄ• ya. -- Deriv. S. karÄ• Ä« f. `wrist'; G. karÃ£Ì„ n. pl. `wristlets, bangles'.
KARAGRAHAá¹‡A -- , KARATALA -- , KARAPATTRA -- , *KARAPARá¹‡A -- , KARAPÄ• LA -- , *KARABHÅ«á¹£Ä• -- , KARAÅ›Ä• KHÄ• -- ; *Ä• VRÌ¥TTIKARA -- , *KAá¹…KATAKËš, KANDUKËš, KARMAKËš, *KÄ• á¹• SYAKËš, *KÄ• CCAKËš, *KÄ• á¹‡á¸• AKËš, KIá¹• KËš, KUNDAKËš, KHAá¹-UKËš, *KHIá¸• á¸• AKËš, *GUDAKËš *GHARá¹£á¹-RAKËš, CITRAKËš, *DÄ• MAKËš, DINAKËš, *NAKHAKËš, *PAá¹-á¹-AKËš, *PARá¹‡AKËš, *PARDAKËš, PRABHÄ• KËš, PHAá¹‡AKËš -- , *BANDHAKËš, BALAKËš, BHAKTAKËš, *BHAá¹…GAKËš, *BHÄ“DAKËš, MADHUKËš, *MÄ• Ká¹£IKAKËš, MUDRÄ• *LÄ• Ká¹£AKËš, *LAVAá¹‡AKËš, *VARTAKËš, VAÅ›Ä«KËš, VÄ• DYAKËš, *VÄ• PAKËš, *VÄ• SAKËš, *VÄ• HAKËš, *SÅ«TRAKËš.

kara 2780 kara2 m. `tax, tribute' Mn. [kÄ• ra -- 7 m. `tax' PÄ• á¹‡.: â†• Drav. T. Burrow TPS 1945, 88; EWA i 166]

Pk. kara -- m.; K. kar -- nÄ• v f. `a large ferryboat endowed to carry passengers free of toll'; P. WPah. cam. Ku. N. A. kar `tax, toll'; B. kar `land revenue', Or. kara; Mth. H. G. M. kar m. `toll, tax, revenue'; Si. karaya `tax'. -- Deriv. N. kariyÄ• `bondsman, slave'.
NIá¹£KARA -- .
*kara -- 3 `moving'. [âˆšCAR]
DIVÄ• KARÃ¡ -- , NIÅ›Ä• KARA -- .
Addenda: kara -- 2: S.kcch. kar m. `tax'.

karaka 2781 karaka1 m. `water vessel' MBh.
Pa. karaka -- m., Pk. karaya -- m., kariÄ• -- f. `cup for serving spirituous liquor'; PaÅ¡. karÄ• `a well' IIFL iii 3, 96; Bi. karaÄ« `spouted water vessel'; H. karaÄ« f. `small earthen pipkin'. -- With -- uka -- (cf. GAá¸• á¸• UKA --): P. Ku. karuÄ• `spouted water vessel'; N. karuwÄ• `small brass waterpot with a spout'; Bi. karwÄ• `pot for pouring water on plaster'; Mth. karwÄ• `waterpot with a spout', H. karuÄ• . -- Bi. Mth. karnÄ• `earthen vessel for milk or curds'; -- M. karhÄ• m. `waterpot (esp. that used in the marriage ceremony)'.

karaka 2782 karaka2 m., ËškÄ• -- f. `hail' lex.
Pa. karaka -- m., ËškÄ• -- f., Pk. kara -- , Ëšraya -- m., ËšraÄ• -- f.; Or. karÄ• `hailstone'; G. karÄ• m. pl. `hail'.
Addenda: karaka -- 2: Ko. karo `hail', cf. M. gÄ• rÄ• `hail'?

karagrahaá¹‡a 2783 karagrahaá¹‡a n. `marriage' MBh. [karÃ¡ -- 1, grÃ¡haá¹‡a --]
Si. karagÃ¤num ES 22; -- cf. Pk. karaggaha -- m.

karaá¹…ka 2784 karaá¹…ka m. `skull, head' KathÄ• s., `any bone of the body' lex.
Pk. karaá¹• ka -- m.n. `bone, skeleton, receptacle for betel, begging bowl'; Kho. kroá¹…g `interior of the chest' BelvalkarVol 92; S. karaá¹…gho, kaá¹‡gho m. `backbone, ridgepole'; L. karaá¹…gÄ• m. `partly consumed carcase (of cattle)'; P. karaá¹…g m. `skeleton' (â†’ H. karaá¹…g m. `skull, rib'); N. karaá¹… `rib, rafter', karaá¹…ge `like a skeleton';with unexpl. Ä• : P. kÄ• raá¹…gÄ• m. `framework of a thatched roof'.
Addenda: karaá¹…ka -- : A. karaá¹…gan (phonet. kÉ”rÉ”á¹…É”n) `thigh -- bone' AFD 186.

kÃ¡raÃ±ja 2785 kÃ¡raÃ±ja m. `the tree Pongamia glabra' RV. (?) &capamacr;p., Ëšjaka -- m., ËšjikÄ• -- f. MBh., karaja -- m. lex.
Pa. karaÃ±ja -- m., Pk. karaá¹• ja -- m.; S. karaÃ±jho m. `a thorny creeping plant the juice of which is drunk as a cooling medicine'; A. karzÄ•  `a partic. kind of tree with an acid fruit'; H. karaÌƒj, ËšjÄ• , kaÃ±jÄ• m. `the fever -- nut, Caesalpinia bonducella, Guilandina b., Galedupa arborea'; G. karaÌƒj n. `the tree Galedupa arborea', kaá¹‡jhÄ« f. `a bitter plant', kaá¹‡jhiyuÌƒ `medicinal oil made from it'; M. karaÌƒjÌˆ, karajÌˆ m. `the tree Galedupa arborea, Pongamia glabra', karaÌƒjÄ«, karjÄ« f. `its produce'; Si. karanÌ†da `Pongamia glabra'.
*KARAÃ±JATAILA -- .

karaÃ±jataila 2786 *karaÃ±jataila `oil from the karaÃ±ja tree'. [KÃ¡RAÃ±JA -- , TAILÃ¡ --]
M. karjel n. `oil made from the tree Pongamia glabra'.

karaá¹-a 2787 karaá¹-a1 m. `crow' BhP., Ëšaka -- m. lex. [Cf. karaá¹-u -- , karkaá¹-u -- m. `Numidian crane', karÄ“á¹-u -- , ËšÄ“á¹-avya -- , ËšÄ“á¸• uka -- m. lex., karaá¹‡á¸• a2 -- m. `duck' lex: see KÄ• RAá¹‡á¸• AVA --]
Pk. karaá¸• a -- m. `crow', Ëšá¸• Ä•  -- f. `a partic. kind of bird'; S. karaá¹›a -- á¸• hÄ«Ëœgu m. `a very large aquatic bird'; L. kará¹›Ä•  m., Ëšá¹›Ä« f. `the common teal'.

karaá¹-a 2788 karaá¹-a2 m. `Carthamus tinctorius' lex.
Pk. karaá¸• a -- m. `safflower', Ëšá¸• Ä•  -- f. `a tree like the karaÃ±ja'; M. kará¸• Ä«, Ëšá¸• aÄ« f. `safflower, Carthamus tinctorius and its seed'.
*KARAá¹-ATAILA -- .

karaá¹-ataila 2789 *karaá¹-ataila `oil of safflower'. [karaá¹-a -- 2, tailÃ¡ --]
M. kará¸• el n. `oil from the seed of safflower'.

kÃ¡raá¹‡a 2790 kÃ¡raá¹‡a n. `act, deed' RV. [âˆšKRÌ¥1]
Pa. karaá¹‡a -- n. `doing'; NiDoc. karana, kaá¹• raá¹• na `work'; Pk. karaá¹‡a -- n. `instrument'; N. dan -- karnu `toothpick', kan -- karnu `ear -- pick'; B. karnÄ• , kannÄ•  `work, duty'; M. kará¹‡&etilde; n. `action, deed'; Si. karaá¹‡a `occupation, trade, copulation'; -- P. karnÄ« f. `mason's trowel'

(B. D. Jain PhonPj 116 < karaá¹‡á¸• a --); H. karnÄ« f. `mason's trowel', M. kará¹‡Ä« f.
KARAá¹‡Ä«YA -- ; *Ä• VRÌ¥TTIKARAá¹‡A -- , KAá¹‡á¹-AKAKARAá¹‡A -- , *NAKHAKARAá¹‡A -- , NÄ• MAKARAá¹‡A -- , BHADRÄ• KARAá¹‡A -- , *MÅ«TRAKARAá¹‡
-- , *VARTAKARAá¹‡A -- .

karaá¹‡Ä«ya 2791 karaá¹‡Ä«ya `to be done' MBh. [Cf. karaá¹‡i -- f. `action' BÄ• lar., Pk. karaá¹‡i -- f.: âˆšKRÌ¥1]
Pa. karaá¹‡Ä«ya -- n. `duty, business', Pk. karaá¹‡Ä«a -- , Ëšá¹‡ijja -- ; S. kará¹‡Ä« f. `work, act', P. karnÄ« f., Ku. kará¹‡Ä«; N. karni `act, exp. the sexual act'; Or. karaá¹‡Ä« `work, authority'; H. karnÄ« f. `act', G. kará¹‡Ä« f.; M. kará¹‡Ä« f. `incantation'.
Addenda: karaá¹‡Ä«ya -- : WPak.ká¹-g. kÉ”rnI f. `act, action'.

kÃ¡raá¹‡á¸• a 2792 kÃ¡raá¹‡á¸• a1 m.n. `basket' BhP., Ëšá¸• aka -- m., Ëšá¸• Ä« -- f. lex.
Pa. karaá¹‡á¸• a -- m.n., Ëšaka -- m. `wickerwork box', Pk. karaá¹• á¸• a -- , Ëšaya -- m. `basket', Ëšá¸• Ä« -- , Ëšá¸• iyÄ• -- f. `small do.'; K. kraná¸• a m. `large covered trunk', kroná¸• u m. `basket of withies for grain', krÃ¼ná¸• Ã¼ f. `large basket of withies'; Ku. kaá¹‡á¸• o `basket'; N. kaá¹‡á¸• i `basket -- like conveyance'; A. kará¹‡i `open clothes basket'; H. kaá¹‡á¸• Ä« f. `long deep basket'; G. karaÌƒá¸• É” m. `wicker or metal box', kaÌƒá¸• iyÉ” m. `cane or bamboo box'; M. karaÌƒá¸• m. `bamboo basket', Ëšá¸• Ä• m. `covered bamboo basket, metal box', Ëšá¸• Ä« f. `small do.'; Si. karanÌ†á¸• uva `small box or casket'. -- Deriv. G. kaÌƒá¸• Ä« m. `snake -- charmer who carries his snakes in a wicker basket'.
karaá¹‡á¸• a -- 2 `duck' see karaá¹-a -- 1, kÄ• raá¹‡á¸• ava -- .

karaá¹‡á¸• a 2793 karaá¹‡á¸• a3 `Pistia stratiotes' lex.
M. karaá¸• Ä• á¸• uá¸·sÄ• m. `a species of Justicia picta'.
*karaá¹‡á¸• a -- 4 `backbone' see *KAá¹‡á¹-A -- 3.

karatala 2794 karatala m. `palm of hand' R. [karÃ¡ -- 1, tala --]
Pa. karatala -- m.; OG. karayala `hand'.

karapattra 2795 karapattra n. `saw' SuÅ›r., Ëšaka -- n. lex. 2. *karapará¹‡a -- . [By pop. etym. from KARÃ¡1 -- and PÃ¡TTRA -- (and PARá¹‡Ã¡ --) EWA i 164 who connects with krakaca -- , krakara -- , Pa. khara -- , Pk. karakaya

-- `saw' perh. â†• Drav. T. Burrow TPS 1945, 96]

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1. Pk. karapatta -- n., S. kará¹-u m. (dissim. < *kará¹-ru), L. kalvattar m., ËštrÄ« f., awÄ• á¹‡. kalvatrÄ« f.; P. karvattar, Ëšvat m. `large iron blade for cutting a man in two'; WPah. bhal. karoá¹-á¸·i f. `small saw'; N. karauÌƒti, ËšrÄ• ti `saw', A. karat, B. karÄ• t; Or. karata `saw', karÄ• ta `goldsmith's saw'; OAw. karavata m. `saw'; H. karaut, ËštÄ• , karÃ£Ì„t m. `saw', karautÄ« f. `small do.', OMarw. karavata m., G. karvat n., ËšvatÄ« f., M. karvat m., ËštÄ« f., Si. karavata. -- Deriv. B. karÄ• tÄ« `sawyer', Or. karatÄ«, H. karÃ£Ì„tÄ« m., G. karvatiyÉ” m.; -- Or. karatibÄ• `to saw', M. karvatá¹‡&etilde;.
2. Si. karavan `saw'.
*karapará¹‡a -- `saw' see prec.

karapÄ• la 2796 karapÄ• la m. `sword', Ëšaka -- m., ËšikÄ• -- f. lex., karavÄ• la -- , Ëšaka -- , karabÄ• la -- m. [At least by pop. etym. from karÃ¡ -- 1, pÄ• lÃ¡ -- cf. *BHUJAPÄ• LA EWA i 165]
Pa. karapÄ• likÄ• -- f. `wooden sword, cudgel'; Pk. karavÄ• la -- m. `sword'; Bi. karuÄ• r `paddle'; H. karwÄ• l, karuÄ• r, karwÄ• r, ËšrÄ• m. `oar, rudder, sword'; G. karvÄ• l f., ËšluÌƒ n. `sword' with l, not á¸·.

karabhÃ¡ 2797 karabhÃ¡ m. `camel' MBh., `young camel' PaÃ±cat., `young elephant' BhP. 2. kalabhÃ¡ -- `young elephant or camel' PaÃ±cat. [Poss. a non -- aryan kar -- `elephant' also in KARá¸—á¹‡U -- , KARIN -- EWA i 165]
1. Pk. karabha -- m., ËšbhÄ« -- f., karaha -- m. `camel', S. karahu, Ëšho m., P. H. karhÄ• m., Marw. karhau JRAS 1937, 116, OG. karahu m., OM. karahÄ• m.; Si. karaba `young elephant or camel'.
2. Pa. kalabha -- m. `young elephant', Pk. kalabha -- m., ËšbhiÄ• -- f.,

kalaha -- m.; Ku. kalá¹›o `young calf'; Or. kÄ• lhuá¹›i `young bullock, heifer'; Si. kalamÌ†bayÄ• `young elephant'.
Addenda: karabhÃ¡ -- : OMarw. karaha `camel'.

karabhÅ«á¹£Ä• 2798 *karabhÅ«á¹£Ä• `bracelet'. [Cf. karabhÅ«saá¹‡a -- n. lex.: karÃ¡1 -- , bhÅ«á¹£Ä• --]
Pa. karabhÅ«sÄ• -- f.; Si. karabu `adornment' ES 22, but prob. â†• Pa.

karamarda 2799 karamarda m. `the tree Carissa carandas' MBh., Ëšaka -- m. `the tree', n. `its fruit' SuÅ›r., ËšmardÄ« -- f. lex. 2. *karamÄ• rja -- .
[Cf. KÄ• SAMARDA -- ~ *KÄ• SAMÄ• RJA --]
1. Pa. karamadda -- , Ëšmanda -- m., Pk. karamadda -- , Ëšmaá¹• da -- m., Ëšvaá¹• dÄ« -- f.; S. karno m. `a tree with a sweet -- smelling white flower'; P. karauÌƒdÄ• m. `Carissa carandas', B. karaá¹‡á¸• Ä• , Or. karandÄ• , Mth. karonÄ• , H. karauÌƒdÄ• , G. karamdÄ« f. `the tree', ËšduÌƒ n. `the fruit', M. karvaÌƒd, ËšdÄ« f. `the tree', ËšvaÌƒd, ËšvaÌƒduÌƒ n. `the fruit', karaÌƒdÄ• , ËšrÃ£Ì„dÄ• , ËšrÄ©dÄ• , kÄ• raÌƒdÄ• m., karaÌƒd f. `the tree', n. `the fruit', Si. karamÌ†ba (< *karambda < *karamanÌ†da?).
2. N. karauÌƒji `a partic. kind of acid fruit used for making pickles'.
*karamÄ• rja -- see prec.
karavÄ• la -- see KARAPÄ• LA -- .

2799a karambhÃ¡ -- Add. 14358.

karavÄ«ra 2800 karavÄ«ra m. `oleander, Nerium odorum' MBh. 2. kará¹‡ikÄ• ra -- m. `Pterospermum acerifolium' MBh., kaá¹‡Ä“ra -- m. lex. 3. kará¹‡Ä• á¹-Ä« -- f. `a kind of mimosa'. [Three forms of a word for `oleander' all prob., like karavÄ«ra -- (T. Burrow BSOAS xii 370) â†• Drav., cf. esp. Tam. kaá¹‡aviram, Kan. kaá¹‡agil, Tel. gannÄ“ru. See KARÄ«ËŠRA -- 2]
1. Pa. karavÄ«ra -- m. `oleander', Pk. kaá¹‡avÄ«ra -- m. `the tree', n. `its fruit'; L. kaler m. `Capparis aphylla'. -- A. karawÄ«r `oleander', H. karwÄ«r m., G. karvÄ«r n., Si. karavira prob. â†• Sk.
2. Pa. kaá¹‡á¹‡ikÄ• ra -- , kaá¹‡iËš m. `Pterospermum acerifolium', n. `its yellow flower'; Pk. kaá¹‡á¹‡iÄ• ra -- , kaá¹‡iËš, kaá¹‡á¹‡Ä“ra -- , Ëšaya -- , kaá¹‡Ä“ra -- , kaá¹‡hÄ“ra -- (LM 305 X kaá¹‡ha<-> < KRÌ¥á¹£á¹‡Ã¡ --), Ëšá¹‡Ä«ra -- , karÄ“á¹‡u -- , kaá¹‡á¹‡aÄ• ra -- , kÄ• á¹‡iÄ• ra -- m. `oleander', n. `its flower', L. kanhÄ«rÄ• m., khet. kanÄ«ra, P. kaner, Ëšel m.; WPah. bhal. kaÌƒnei f. `a shrub with white flowers'; N. kaá¹‡Ä“l

`oleander' (á¹‡?); OB. kaá¹‡iyÄ• ra, kaliËš `red oleander'; B. kaá¹‡er `Pterospermum acerifolium'; Or. kaá¹‡iÄ• ra, Ëšá¹‡iara, Ëšá¹‡era `cassia, yellow oleander'; Mth. kaniarÄ• , kanaÄ©l `a partic. flowering tree' ABORI xxi 108; H. kaniyÄ• r m., kaniÄ• rÄ« f. `a species of Michelia campaka', kaner m. `oleander'; OG. kaá¹‡ayara m. `oleander'; G. kaá¹‡vÄ«r `Pterospermum acerifolium', kaá¹‡er, kareá¹‡ f. `oleander', kareá¹‡Ä• m.pl. `its flowers'; M. kaá¹‡her, ËšrÄ«, kaá¹‡er, ËšrÄ« f. `oleander', kaá¹‡her, kaá¹‡er n. `its flower'.
3. A. kanÄ• ri `oleander'; B. kÄ• naá¹› `a kind of blue flower (with which KrÌ¥á¹£á¹‡a's complexion is often compared)' ODBL 529.
Addenda: karavÄ«ra -- . 2. kará¹‡ikÄ• ra -- : S.kcch. kaá¹‡er f. `oleander'.

karaÅ›Ä• khÄ• 2801 karaÅ›Ä• khÄ• f. `finger' lex. [karÃ¡ -- 1, Å›Ä• ËŠkhÄ• --]
Pa. karasÄ• khÄ• -- f.; -- Si. karasÄ• (ES 22) â†• Pa.

karahÄ• á¹-a 2802 karahÄ• á¹-a, Ëšaka -- m. `the tree Vangueria spinosa' SuÅ›r.
Pa. karahÄ• á¹-a -- n. `a bulbous root'; Pk. karahÄ• á¸• a -- , Ëšaya -- m. `a partic. kind of tree', H. karhÄ• r (kharhar `a kind of oak' T. Grahame -- Bailey); G. karÄ• á¹› m. `a partic. kind of tall plant'.
karÄ• la -- see KÃ¡á¸• Ä• RA -- .

karin 2803 karin m. `elephant'. [See KARABHÃ¡ --]
Pa. karin -- m., Pk. kari -- , Ëšiá¹‡a -- m., Ëšiá¹‡Ä« -- , Ëšiá¹‡iyÄ• -- f.; <-> Si. kiriyÄ• â†• Pa.
karibha -- see KARÄ«ËŠRA -- 2.

karÄ«ra 2804 karÄ«ra1 m. `shoot of bamboo' SuÅ›r., karira -- lex.
Pa. kaá¸·Ä«ra -- (Childers DPL -- l --) m. `top of the coconut palm eaten as a vegetable'; B. karir `tender shoot of bamboo'; Or. karira, (bÄ• uÌƒsa) kariá¹›a, karaá¹›i, kará¸• Ä« `bamboo shoot'; H. karÄ«l, ËšlÄ• , karil, karlÄ• , kallÄ• , kair m. `bamboo shoot', kail f. `sprout, shoot'; Si. kilila `coconut cabbage'.

karÄ«ËŠra 2805 karÄ«ËŠra2 (Uá¹‡. kÃ¡Ëš) m. `Capparis aphylla (a thorny plant eaten by camels)' ÅšBr., n. `its fruit' SuÅ›r. 2. karibha -- m. `Ficus religiosa (?)' lex. [Same as KARÄ«RA -- 1?]
1. Pa. karÄ«ra -- m. `Capparis aphylla', karÄ“ri -- m. `C. trifoliata'; Pk.

karÄ«ra -- m. `C. aphylla', L. kaler m., P. karÄ«r m., B. karir; Or. karira `C. spinosa'; H. karÄ«r, karÄ«l, ËšlÄ• m. `C. aphylla', OG. kaÃ¯ra, G. kerá¹›É” m., Ëšá¹›Ä« f., karÄ«r n. `its fruit' (â†• M. or Sk.?), M. karÄ«r m., n. `its fruit'.
2. L. karÄ«h, ËšrÄ«Ëœh, ËšrÄ«, ËšrÄ«á¹-Ä• m. `C. aphylla', awÄ• á¹‡. krÄ«Ëœh, P. karÄ«Ëœh m. (the fruit is pickled and the bud used as a vegetable: in this connexion esp. cf. KARÄ«ËŠRA -- 1).
Some forms perh. X KARAVÄ«RA -- : L. karvÄ«lÄ• , ËšluÌ„Ìƒ m. `C. horrida (of which fruit is made into pickles)'; H. karwÄ«l m. `C. aphylla'. -- Sh. (Lor.) kawÄ«r, kabÄ«r `caper plant'.

kÃ¡rÄ«á¹£a 2806 kÃ¡rÄ«á¹£a1 m.n. `dung, dried cowdung, rubbish' ÅšBr. [Bec. of Ä• khukarÄ«á¹£Ã¡ -- `mole -- hill' EWA i 167 connects with kirÃ¡ti rather than IE. *qers `dirty' of WP i 428, but NIA. forms mean `cowdung': for suffix cf. esp. PÃºRÄ«á¹£A -- . -- âˆšK&RCIRCLEMACR;1?]
Pa. karÄ«sa -- n. `refuse, filth, dung'; Pk. karÄ-Ì„sa -- m. `dried cowdung for burning'; P. karÄ«h f. `bits of cowdung', N. karsi; Bi. karsÄ« `manure'; Mth. karasi `dried cowdung', H. karsÄ« f.; -- Si. karisa `filth, dung' EGS 39, but prob. â†• Pa. -- With unexpl. initial: Or. kharasi, tarÄ«sa `dried cowdung cake'.
KÄ• RÄ«á¹£A -- ; *KARÄ«á¹£Ä• SA -- .

karÄ«á¹£a 2807 *karÄ«á¹£a2 `a measure of land'. [Same as kÃ¡rÄ«á¹£a -- 1, lit. `the amount of manure required'?]
Pa. karÄ«sa -- n. `a measure of seed, the amount of land

requiring that seed'; Si. kiriya `extent of ground for sowing eight bushels of rice'.

Addenda: *karÄ«á¹£a -- 2 `a measure of land'. [~ Drav. DED 1057]

karÄ«á¹£Ä• sa 2808 *karÄ«á¹£Ä• sa `place where dung is thrown'. [kÃ¡rÄ«á¹£a -- 1, Ä• ËŠsa -- 2]
N. karÃ£Ì„so `rubbish shoot at the back of a house, ground round a house'.

karuá¹‡a 2809 karuá¹‡a1 `mournful' MBh. [âˆšKRÌ¥2?]
Pk. karuá¹‡a -- , kaluËš `unhappy', G. karuá¹‡; -- Or. kÄ• ruá¹‡a `grieved, plaintive cry' with Ä• from kÄ• ruá¹‡Ä« < KÄ• RUá¹‡IKA -- ?
KÃ¡RUá¹‡Ä• -- , KÄ• RUá¹‡IKA -- , KÄ• RUá¹‡YA -- .

karuá¹‡a 2810 karuá¹‡a2 m. `Citrus decumana'.
B. karunÄ• `C. decumana'; Or. karuá¹‡Ä• `C. medica'; H. karnÄ• , karan -- phal m. `a species of citron'.

kÃ¡ruá¹‡Ä• 2811 kÃ¡ruá¹‡Ä• f. `pity' R. [KARUá¹‡A -- 1]
Pa. Pk. karuá¹‡Ä• -- f., Pk. kaluá¹‡Ä• -- f.; Si. kuluá¹‡a `sympathy, mercy'.
karÄ“á¹-u -- see karaá¹-a -- 1, kÄ• raá¹‡á¸• ava -- .
Addenda: karuá¹‡Ä• -- : Md. kulunu `compassion'.

kará¸—á¹‡u 2812 kará¸—á¹‡u m. `elephant' MBh., Ëšá¹‡u -- or Ëšá¹‡Å« -- f. MBh., Ëšá¹‡ukÄ• -- f. PaÃ±cat. [Feminine is earlier if, with J. Charpentier IL ii 67, < *kaá¹‡Ä“ru -- (after kariá¹‡Ä« -- ) < pejorative ka -- and * á¹‡Ä“ru -- `tusk' in Pa. rÄ“ruka -- `ivory', i.e. `having no or poor tusks'. But rather with EAW i 168 connected with kar -- in KARABHÃ¡ -- .]
Pa. kaá¹‡Ä“ru -- , karÄ“á¹‡u -- m.f. `elephant', Ëšá¹‡ukÄ• -- f., Pk. kaá¹‡Ä“ru -- , ËšuyÄ• -- f., karÄ“á¹‡u -- m., ËšuÄ• -- f., OG. karuá¹‡Ä«, kuraá¹‡Ä«, karaá¹‡Ä« f., G. kareá¹‡ f.; Si. keá¹‡era `young female elephant'.

karoÌ„á¹-i 2813 karoÌ„á¹-i f. `cup, skull' RÄ• jat., Ëšá¹-a -- m. lex. 2. *karoÌ„á¹-á¹-i- [Prob. â†• Drav. Mal. kuraá¹-á¹-a, Tu. koraá¹‡á¹-u `nut', Kan. karaá¹-a `coconut shell', Tam. ciraá¹-á¹-ai `coconut shell, begging bowl' T. Burrow TPS 1945, 88]
1. Pa. karoÌ„á¹-i -- f., Ëšá¹-ika -- `basin, bowl, skull', Ëšá¹-iya<-> `skull'; Pk. karoÌ„á¸• a -- `coconut', Ëšaga -- m. `cup', karoÌ„á¸• Ä« -- , Ëšá¸• iyÄ• -- f. `wide -- mouthed vessel', Ëšá¸• Ä« -- f. `skull'.

2. M. kará¹-Ä« f. `coconut, skull'.

2814 kará¹“ti `does' BrÌ¥&capamacr;rUp. [âˆšKRÌ¥1]
Pa. karoÌ„ti, AÅ›. shah. man. gir. karoti, kÄ• l. jau. kaleti, dh. kalÄ• mi, kÄ• l. kalaá¹• ta pres. part., NiDoc. kareti, Pk. karÄ“i, karaÃ¯, Gy. pal. ker -- , arm. kar -- , eur. ker -- ; D. irinÃ¡ `to make, do, say', irÄ• na `to cause to be made'; Tir. pres. karÄ“m, ËšÄ“s, ËšÄ“, PaÅ¡. kar -- , ka -- , Shum. kÃ¤y -- , 1 pres. kyÄ• m, Woá¹-. Niá¹…g. kar -- , Kal. pres. kÄ• rem, Ëšes, Ëšeu, Kho. korik, Bshk. 1 pres. karant, Mai. kar -- , K. karun, S. karaá¹‡u, L. karaá¹‡, P. karnÄ• , WPah. bhad. kernÅ«, bhal. pÄ• á¸• . paá¹…. cam. kar -- , khaÅ›. gennu, l. rudh. ennu (esp. as an auxiliary, e.g. uá¸• reti `is flying' < uá¸• re etti), Ku. kará¹‡o, gng. kan, N. garnu, A. kariba, B. karÄ• , Or. karibÄ• , Mth. karab, Bhoj. karal, OAw. karaÃ¯, H. karnÄ• , OMarw. karaÃ¯, G. karvuÌƒ, M. kará¹‡&etilde;, Ko. koruka, Si. karaá¹‡avÄ• , inscr. 3 pl. pres. karat.
kurmÃ¡á¸¥ &c.: Dm. 1 sg. fut. kurÃ-m, pres. kurinum, pret. kurum, Tor. ku -- , 1 sg. pres. Ä• kud. Kt. ku -- .
Ã¡karoÌ„t: MIA. *akarÄ“t > Kal. Ä• reu, Kho. areÌ†r `he did'.
krÌ¥á¹‡á¹“ti `does' RV.: Pk. kuá¹‡aÃ¯, Ash. pres. koÌ„m, koÌ„Ìƒs, koÌ„Ìƒi, koÌ„miÅ¡, koÌ„á¹…, koÌ„n.
*carati2 (cf. Av. aor. Ä• oÌ„rÉ™tÌ°, Wkh. Ä‹ar -- IIFL ii 518): Wg. Ä• -- , Ä‹ -- `to do, make' (: pret. kÅ™ -- see below).
kriyÃ¡tÄ“ `is done' RV.: Pk. kijjaÃ¯; Sh. (Lor.) krÄ«Ç°oiki `to be used'; S. kijaá¹‡u `to be done'; L. kÄ«cÄ“ `is to be done' (X KRÌ¥TYÃ¡ -- ?); OMth. kÄ«jaÃ¯ `is done'; H. polite imper. kÄ«jiye; OMarw. kÄ«je `is done', OG. kÄ«jaÃ¯; G. kije `let it be done'.
kÄ• rayati1 `causes to do or be done' KauÅ›.: Pa. kÄ• rÄ“ti `constructs, builds'; Pk. kÄ• rÄ“i `causes to be made'; Wg. 1 sg. kariam NTS xvii 267, Gaw. kÄ“Ì†ri -- `to do' NOGaw 30; Ku. kÄ• rá¹‡o `to sharpen (an edged tool)'; G. kÄ• rvuÌƒ `to cause to be done'; -- Pa. kÄ• rita -- , KharI. karida `made', Pk. kÄ• riya -- , OSi. karite, Si. kÃ¤rÅ« `caused to be made' (+ Å« < bhÅ«tÃ¡ --). -- Deriv. Pa. kÄ• rÄ• pÄ“ti, AÅ›. top. kÄ• lÄ• pita -- , KharI. karavida, Pk. kÄ• raÌ„Ì†vÄ“i; K. krÄ• wun `to make'; P. karÄ• uá¹‡Ä• `to cause to be made', N. garÄ• unu, A. karÄ• iba, B. karÄ• na, Or. karÄ• ibÄ• , H. karÄ• nÄ• , OMarw. karÄ• i, OSi. pp. karavika (-- k -- = -- y --), Si. karavanavÄ• .
krÌ¥tÃ¡ -- 1 `done' RV., Ëšaka -- `made, artificial' MBh.: Pa. kata -- (-- kaá¹-a -- in sukaá¹-a -- , dukkaá¹-a --), AÅ›. shah. kiá¹-a -- , kiá¹-ra -- (= kirá¹-a -- ? Cf. kiá¹-ri -- = kÄ«rti --), man. kÄ• l. jau. top. kaá¹-a --

, gir. kata -- , NiDoc. kiá¸• 'a, Ëšag'a, krida, Ëšag'a, Pk. Å›. kida -- ,
kia -- , mh. kaa -- , amg. kaá¸• a -- ; Ash. pret. ká¹›É™ m., ká¹›Ä« f.
`made', Kt. kÅ•Ã¥; Bshk. Mai. Woá¹-. pret. kir (Mai. ky. kirÃ¡ `for', Chil.
"kiryah", Sh. koh. kÃ-ria < krÌ¥tá¸—) with r for á¹› from pres.; Tor. kÄ«;
OK. kiyem `I made'; P. kiÃ£Ì„ obl. pl. `belonging to'; WPah. bhal. kio m.,
kÄ« f., kiuÌƒ n. `done', khaÅ›. gia, gi; Ku. pret. kayo; OB. kia `was done'
ODBL 946; Or. kiÄ• `previous actions'; H. pret. kiyÄ• , OMarw. kiyo, Si.
kaá¸·Ä• ; -- ext. with -- lla -- : Pk. kaella -- , kayallaya -- , OB. kaelÄ• ,
B. kaila, Or. kalÄ• , OMth. kayala, Bhoj. kail, M. kelÄ• , Ko. kell&etilde;.
-- *kÄ« -- < kia<-> replaced by *kÄ«tta -- after *ditta -- `given' (see
DÃ¡DÄ• TI): S. kÄ«to m. `a thing done'; L. kÄ«tÄ• `done'; P. kÄ«ttÄ• `done',
m. `work'; WPah. l. rudh. kittÄ• ; OAw. kÄ«tÄ• m. `work, business'; -- after
MIA. dinna -- : Mth. kÄ«nh, OMarw. kÄ«no; -- after labdha -- &c.: G.
kÄ«dhuÌƒ. -- Kal. kÄ• da, Kho. kÄ• rda `done' prob. < *karitaka -- with early
contraction after a short vowel as opposed to Kal. dhÃ¡rila < DHÄ• RITA -- .
krÌ¥tvÄ• ËŠ: Pa. absol. katvÄ• ; K. keÌ†th lit. `having done' added to the
absolutive, e.g. karith keÌ†th `having done' (the regular karith is used in
the same way); -- Pa. absol. katvÄ• na; Pk. absol. in -- ttÄ• á¹‡aá¹• Pischel
GrPk 395; PaÅ¡. katÄ• n.
krÌ¥tvÄ«ËŠ absol. RV.: Ash. absol. giti.
*kartuvÄ• or *kartÅ«: Pk. amg. absol. kaá¹-á¹-u, OSi, kaá¹-u, koá¹-, Si.
koá¹-a H. Smith JA 1950, 187.
kÃ¡rtum: Pa. inf. kattuá¹• (kÄ• tuá¹• , Pk. kÄ• uá¹• after dÄ• tuá¹•), NiDoc.
kartu; OSi. kaá¹-a -- yutu `suitable', kÃ¤á¹-aá¹-i `desirous of doing'.
Aá¹…GÄ«KAROÌ„TI, ARÅ«KAROÌ„TI, PHÅ«TKAROÌ„TI, *VÄ• CÄ• KAROÌ„TI,
*Å›RÌ¥THILÄ«KAROÌ„TI, HIá¹…KAROÌ„TI.
Addenda: kará¹“ti: Kho. aÌ„Ì†r pret. of koÌ„r `to do', 2. sg.pret. Ä• ru <
akaroÌ„á¸¥ BKhoT 65; S.kcch. keá¹‡Å« `to do', WPah.ká¹-g. (kc.) kÉ”rnÃµ,
Garh. karnu, Md. kuranÄ« (pres.part. kurÄ• , absol. koá¹› < *kartÅ«, pp.
kuá¸·a < krÌ¥tÃ¡ --); <-> WPah.ká¹-g. (kc.) pret. kiÉ”.

karkÃ¡ 2815 karkÃ¡ `white' AV., m. `white horse' MBh., `a partic. gem' lex.
Pa. kakka -- m. `a precious stone of yellowish colour'; S. kako `tawny,
brown', kakiá¹›o `reddish (of a bullock)'; L. kakkÄ• `fair (of human hair),
chestnut (of horse), yellow (of sand)', kakká¹›Ä• `lightish (of human
hair)', (Salt Range) kakkÄ• `reddish, dirty pink, dim (of colour)'; M.
kÄ• ká¸• Ä• `green and sappy, young and succulent'. <-> Deriv.: S. kakoraá¹‡u
`to make tawny', kakorjaá¹‡u `to become so'.

karkaá¹-a 2816 karkaá¹-a1 `crab', Ëšá¹-aka -- m. SuÅ›r., Ëšá¹-Ä« -- f. MBh. [karka -- 2 m. `crab' lex.: comparison with GÄ• á¹…GAá¹-A -- , CIá¹…GAá¹-A -- , *JHIá¹…GA -- suggests non -- Aryan origin (cf. Sant. kaá¹-k‾m `crab') and reinforces doubt expressed in EWA i 169 of generally accepted connexion with Lat. cancer, &c.]
Pa. kakkaá¹-aka -- m. `crab', Pk. kakkaá¸• a -- m.; Tir. kaá¹…garÄ• ËŠ `spider'; L. kakkaá¹› m. `a kind of snake' (?); A. k&etilde;korÄ• `crab', ËškurÄ« `female crab'; B. kÃ£Ì„ká¹›Ä• `crab', Or. kaÌ„Ì†á¹…kaá¹›Ä• , kakËš, kÄ• kÄ• á¹›Ä• , H. keká¹›Ä• , gegá¹-Ä• m., G. kh&etilde;ká¹›É” m.; M. kh&etilde;kaá¸• m. `crab, crayfish'; Si. kakuá¸·uvÄ• `crab, lobster'.
KARKAá¹-AÅ›RÌ¥á¹…GÄ« -- .
Addenda: karkaá¹-a -- 1, also karkoÌ„á¹-a -- (VP.), Ëšá¹-aka -- (MBh.) m. `n. of a NÄ• ga' ~ L.

karkaá¹-a 2817 karkaá¹-a2 m. `name of various plants, curved root of a plant' lex., Ëšá¹-Ä« -- f. `Cucumis utilissimus', Ëšá¹-aka -- m. `a

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kind of plant', n. `a poisonous plant', Ëšá¹-ikÄ• -- f. `a kind of plant' SuÅ›r. [Poss. same as KARKAá¹-A -- 1, but cf. KARKÄ• RU --]
Pk. kakkaá¸• a -- n., Ëšá¸• Ä« -- , Ëšá¸• iyÄ• -- f. `cucumber'; Sh. pales. kakÃ¤i `walnut'; P. kakkaá¹›Ä« f. `cucumber', Garh. kakhaá¹›Ä«, Ku. kÄ• ká¹›o, gng. kakÉ”á¹›, N. kÃ£Ì„kro, Ëšri; B. kÃ£Ì„ká¹›Ä• `a partic. kind of tree'; Or. kÄ• kuá¹›i `cucumber', Bi. kÃ£Ì„kri, kakri, Mth. Bhoj. kÃ£Ì„kari, H. kaká¹›Ä« f. (â†’ Mth. kakaá¹›Ä«), G. kÄ• kaá¹› m. `a plant the fruit of which is used for pickling', Ëšá¹›É” m. `young coconut', Ëšá¹›Ä« f. `cucumber', kÃ£Ì„kaá¹‡, kÃ£Ì„ká¹‡Ä« f. `a kind of cucumber'; M. kÄ• kaá¸• n. `a partic. fruit', kÃ£Ì„ká¸• Ä«, kÄ• kËš f. `cucumber', kaká¸• Ä• m. `young

coconut'; Ko. kÄ• ká¸• Ä« f. `cucumber''.
Addenda: karkaá¹-a -- 2: WPah.poet. kaká¹›e f. `a partic. fruit'; J. kÄ• ká¹›Ä« f. `cucumber'.

2818 karkaá¹-aÅ›rÌ¥á¹…gÄ« -- , ËšgikÄ• -- f. `gallnut (formed by an excrescence on Rhus succedana)' SuÅ›r. [karkaá¹-a -- 1, Å›Å•ÌŠá¹…ga --]
Si. kakuá¸·asuá¹… `a partic. medicinal plant' ES 20, but prob. a Si. cmpd. -- Cf. H. kÄ• ká¹›Ä• sÄ«ËœgÄ« f. `the tree Pistacia integerrima'.
karkaá¹-u -- see KARAá¹-A -- 1.

karkara 2819 karkara1 `hard, firm' MÄ• latÄ«m. [Prob. same as KARKARA -- 2; cf. karkaÅ›Ã¡ -- , kakkhaá¹-a -- , *kakkaá¹-a -- 2, khÃ¡ra -- 2]
Pa. kakkaratÄ• -- f., Ëšriya -- n. `roughness, harshness'; Pk. kakkara -- `hard, firm'; Tir. kaá¹…garÃ¡, PaÅ¡. kaá¹…garÄ• ËŠ m. `ice' (â†' Psht. kaá¹…gal, karaá¹…g `ice' IIFL iii 3, 95); K. trakoru `hard, rough' < *krak -- FestskrBroch 149; L. kakkar m. `frost, raw thong'; P. kakkar m. `frost'; WPah. khaÅ›. kakru `ice'; Or. kÄ• kara, kÃ£Ì„kËš `dew'; G. kakruÌƒ `rough'.

karkara 2820 karkara2 m.n. `stone', m. `bone' lex. [Prob. same as KARKARA -- 1: for semant. development `ice ~ hail ~ stone' cf. AÅ›Ã¡NI -- , ÃºPALA --]
Pk. kakkara -- m. `stone, pebble'; S. kakiro m. `stone', ËšrÄ« f. `stone in the bladder'; L. kakrÄ• m. `gravel'; A. kÃ£Ì„kar `stone, pebble'; B. kÃ£Ì„kar `gravel', Or. kÄ• á¹…kara, kaá¹…Ëš; Bi. kaÌƒkrÄ• hÄ« `gravelly soil'; OAw. kÄ• á¹• kara `gravel'; H. kÃ£Ì„kar, kaá¹…kar, ËškrÄ• m. `nodule of limestone', kÃ£Ì„krÄ«, kaá¹…kËš f. `gravel'; G. kÃ£Ì„krÉ" m. `pebble', ËšrÄ« f. `small pebble, sand', kÄ• kriyuÌƒ `abounding in pebbles', n. `stony field'; M. kaá¹…kar m. `pebble, gravel'.
*KARKARAMRÌ¥TTIKÄ• -- .
Addenda: karkara -- 2: S.kcch. kakro m. `pebble'.

karkaramrÌ¥ttikÄ• 2821 *karkaramrÌ¥ttikÄ• `stony ground'. [karkara -- 2, mÅ•ÌŠttikÄ• --]
Bi. kaÌƒkroÌ†á¹-iyÄ• `soil mixed with coarse gravel'.

karkaÅ›Ã¡ 2822 karkaÅ›Ã¡ `rough, hard' MBh., ËšÅ›Ä• -- f. `name of a thorny shrub'. 2. *khakkhaÅ›a -- . [Cf. karkara -- 1, kakkhaá¹-a --]
1. Pa. kakkasa -- `rough, harsh (esp. of speech)', Ëškassa<-> n. `roughness'; Pk. kakkasa -- `rough, hard'; -- H. kaksÄ« `a kind of river

fish'?
2. AÅ›. dhau. akhakhase nom. sg. m. `not harsh'; Phal. khÄ• kaÅ¡ `phlegm' semant. cf. N. khakÄ• r s.v. KAKKHAá¹-A -- .

2823 karkÄ• ru -- , Ëšuka -- m. `the gourd Beninkasa cerifera' SuÅ›r., Ëšru -- n. `its fruit' lex. [Cf. KARKAá¹-A -- 2]
Pa. kakkÄ• ru -- m. `Beninkasa cerifera', Ëšruka -- , Ëšrika<-> m. `a kind of cucumber', kakkaru -- m. `a kind of creeper'; Pk. kakkÄ• luÄ• -- f. `a kind of gourd'; Wg. kaá¹…kar&uacutemacrdotdot; `gourd'; PaÅ¡. lauá¹›. kakarÅ«ËŠ `water -- melon', weg. kÃ£Ì„á¸¥ar&uacutemacrdotdot;; Gaw. khankÄ• ËŠr `melon'; Or. kakhÄ• ru `red pumpkin, Cucurbita maxima', kaá¹…khÄ• r, Ëšru `white gourd'; Si. kÃ¤kira, pl. Ëšri `cucumber'.

karkuá¹-aka 2824 *karkuá¹-aka `dog'. [Cf. KURKURÃ¡ --]
PaÅ¡. ar. plÃ¤guá¹›á¹“, dar. laguá¹›Ä• ËŠ `puppy' IIFL 3, 141.

karkoÌ„á¹-a 2825 karkoÌ„á¹-a n. `a partic. fruit' SuÅ›r., ËšakÃ¡ -- m. `Momordica mixta', n. `its fruit' SuÅ›r., `Aegle marmelos' lex., ËšakÄ« -- f. `a plant with yellow flowers' Car., Ëšá¹-ikÄ• -- f. `Momordica mixta'. [See KAKKOÌ„LA --]
Pk. kakkoÌ„á¸• a -- , Ëšaya -- , kaá¹• koÌ„á¸• a -- m. `a vegetable that grows in the rains', kakkoÌ„á¸• aÄ« -- f. `the plant'; P. kakauá¹›Ä• m. `the vegetable Momordica muricata'; B. kÃ£Ì„krol `the edible cucurbitaceous plant Momordica mixta and its fruit', kÃ£Ì„kur `cucumber, green melon'; Or. kÄ• koá¸·Ä• , Ëšá¸·i, ËšolÄ• , kÄ• á¹…koá¸·Ä• , ËšolÄ• `a sweet vegetable febrifuge', kakarlo, kÄ• á¹…kaá¹›a `edible thorny fruit of the creeper Momordica cochinchinensis'; Bhoj. kakorÄ• `the vegetable Momordica muricata or mixta', H. kakoá¹›Ä• m.; G. kaÌƒkoá¹›uÌƒ n. `a kind of vegetable, Myrtus pimenta', Ëšá¹›Ä« f. `its root, a fragrant medicinal powder made therefrom'.

karká¹£Ä« 2826 *karká¹£Ä« `accursed she -- bear'. [For pejorative kÄ• -- with animals cf. Shughni xÅ«rn `crow' < *ku -- warana -- and Lith. kÃ³varnis `raven' beside vÃ¡rna `crow': KÄ• -- or ka -- 3, rÌ¥ká¹£Ä« --]
Bshk. k&atildedotdot;cÌ£h f. `she -- bear' AO xviii 239, Tor. kÄ“á¹£.

karcarÄ« 2827 karcarÄ« f. `a medicinal substance' Bhpr., ËšrikÄ• -- f. `a kind of pastry or cake'. [Cf. karcÅ«á¹-ikÄ• -- f. `a kind of pastry' lex.]
Pk. kaccarÄ• -- f. `pickles made of dried melon fried with spices'; P.

kacrÄ« f. `a kind of fruit or vegetable'; B. kacuri `a kind of cake'; Or. kacuri, Ëšcori `a cake made of pulse and flour'.

karcÅ«ra 2828 karcÅ«ra `*yellow', m. `turmeric' lex., n. `an orpiment' ÅšiÅ›., `gold' lex., Ëšaka -- m. `turmeric' lex. [Cf. KARPÅ«RAKA -- and karbÅ«ra -- m. `Curcuma amhaldi or zerumbet, yellow orpiment', n. `gold' lex.; KARBURA --]
Pk. kaccÅ«ra -- m. `a partic. plant, black turmeric'; K. kÄ• Ä‹uru `brown, tawny'; S. kacÅ«ri f. `an odoriferous root'; P. kacÅ«r m. `Hedychium spicatum (a drug like turmeric with a tonic effect)'; N. kacur `a partic. medicinal herb'; Or. kacurÄ• `the root of Curcuma zedoaria', OAw. kacÅ«rÅ«, H. kacÅ«r, ËšrÄ• , kacrÄ• m. `zedoary plant or root', kacrÄ«, kacarÄ«, ËšriyÄ• f. `id., a small green and yellow striped melon'; G. kacurÉ”, kacorÉ” m. `Curcuma zedoaria or zerumbet', ËšrÄ« f. `its root', M. kaÄ‹orÄ• m., ËšrÄ« f., kaÄ‹olÄ• , kaÄ‹rÄ• m., ËšrÄ« f., kaÄ‹lÄ• m.
KARJ: `oppress' KÃ¡RJATI.

2829 kÃ¡rjati `oppresses, hurts' DhÄ• tup. [Cf. khÃ¡rjati `pains' DhÄ• tup.: âˆšKARJ]
Kho. (Lor.) k*lá¸·Ä«k `to weep', caus. keá¸·Ä“ik (< *karjyatÄ“ `is hurt'?); S. kajÌ„aá¹‡u `to press down, cover', L. kajÌ„aá¹‡ `to cover, conceal'; P. kajjá¹‡Ä• `to conceal, cover (of an animal sexually)'.

kÃ¡rá¹‡a 2830 kÃ¡rá¹‡a m. `ear, handle of a vessel' RV., `end, tip (?)' RV. ii 34, 3. [Cf. *KÄ• RA -- 6]
Pa. kaá¹‡á¹‡a -- m. `ear, angle, tip'; Pk. kaá¹‡á¹‡a -- , Ëšaá¸• aya<-> m. `ear', Gy. as. pal. eur. kan m., Ash. (Trumpp) karna NTS ii 261, Niá¹…g. koÌ„Ìƒ, Woá¹-. kanÉ™, Tir. kana; PaÅ¡. kan, kaá¹‡(á¸•) -- `orifice of ear' IIFL iii 3, 93; Shum. koÌ„Ìƒá¹› `ear', Woá¹-. kan m., Kal. (LSI) kuá¹›oÌ„Ìƒ, rumb. kuÅ•uÌƒ, urt. kÅ•&atildedotdot; (< *kaá¹‡), Bshk. kan, Tor. k*lá¹‡, Kand. koÌ„á¹‡i, Mai. kaá¹‡a, ky. kÄ• n, Phal. kÄ• á¹‡, Sh. gil. koÌ¯n pl. koÌ¯á¹‡Ã- m. (â†’ á¸Œ kon pl. k*lá¹‡a), koh. kuá¹‡, pales. kuÄ• á¹‡É™, K. kan m., kash. pog. á¸• oá¸• . kann, S. kanu m., L. kann m., awÄ• á¹‡. khet. kan, P. WPah. bhad. bhal. cam. kann m., Ku. gng. N. kÄ• n; A. kÄ• á¹‡ `ear, rim of vessel, edge of river'; B. kÄ• á¹‡ `ear', Or. kÄ• na, Mth. Bhoj. Aw. lakh. H. kÄ• n m., OMarw. kÄ• na m., G. M. kÄ• n m., Ko. kÄ• nu m., Si. kaá¹‡a, kana. -- As adverb and postposition (Ã¡pi kÃ¡rá¹‡Ä“ `from behind' RV., kará¹‡Ä“ `aside' KÄ• lid.): Pa. kaá¹‡á¹‡Ä“ `at one's ear, in a whisper'; Wg. ken `to'

NTS ii 279; Tir. kÃµ `on' AO xii 181 with (?); PaÅ¡. kan `to'; K. kaÌ‡ni with abl. `at, near, through', kani with abl. or dat. `on', kun with dat. `toward'; S. kani `near', kanÃ£Ì„ `from'; L. kan `toward', kannuÌƒ `from', kanne `with', khet. kan, P. á¸• og. kanÄ“

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`with, near'; WPah. bhal. k*lá¹‡, Ëšá¹‡i, keá¹‡, Ëšá¹‡i with obl. `with, near', kiá¹‡, Ëšá¹‡iÃ£Ì„, k*lá¹‡iÃ£Ì„, keá¹‡Ëš with obl. `from'; Ku. kan `to, for'; N. kana `for, to, with'; H. kane, Ëšni, kan with ke `near'; OMarw. kanai `near', kanÃ£Ì„ sÄ• `from near', kÃ£Ì„nÄ«Ëœ `towards'; G. kane `beside'.
KÃ¡Rá¹‡AKA -- , KÃ¡Rá¹‡IKÄ• -- , KARá¹‡Ã-N -- ; KARá¹‡AKAá¹‡á¸• Å« -- , *KARá¹‡AKÄ• á¹£á¹-HAKA -- , *KARá¹‡AKÄ«LA -- , KARá¹‡ADHÄ• RA -- , KARá¹‡APATTRAKA -- , KARá¹‡APUá¹-A -- , *KARá¹‡APUá¹£YA -- , *KARá¹‡AMARDA -- , KARá¹‡AMÅ«LA -- , *KARá¹‡AVAá¹-IKÄ• -- , KARá¹‡AVÄ“DHA -- , *KARá¹‡AVYÄ• DHIKÄ• -- , KARá¹‡AÅ›Å«LÃ¡ -- , *KARá¹‡ASPHOÌ„á¹-IKÄ• -- , *KARá¹‡Ä• Ká¹£I -- ; Ä• KARá¹‡AYATI, UTKARá¹‡A -- ; AJAKARá¹‡A -- , GOÌ„KARá¹‡A -- , CATUá¹£KARá¹‡A -- , LAMBAKARá¹‡A -- .
Addenda: kÃ¡rá¹‡a -- : S.kcch. kann m. `ear', WPah.ká¹-g. (kc.) kÄ• n, poet. kaná¹›u m. `ear', ká¹-g. kannI f. `pounding -- hole in barn floor'; J. kÄ• 'n m. `ear', Garh. kÄ• n; Md. kan -- in kan -- fat `ear' < KARá¹‡APATTRAKA -- , kan -- huá¸·i (+ CÅ«á¸• A -- 1) `side -- burns'.
â€ *KARá¹‡AVÄ• LA -- .

kÃ¡rá¹‡aka 2831 kÃ¡rá¹‡aka m. `projection on the side of a vessel, handle' ÅšBr. [KÃ¡Rá¹‡A --]
Pa. kaá¹‡á¹‡aka -- `having ears or corners'; Wg. kaá¹‡É™ `ear -- ring' NTS xvii 266; S. kano m. `rim, border'; P. kannÄ• m. `obtuse angle of a kite' (â†’ H. kannÄ• m. `edge, rim, handle'); N. kÄ• nu `end of a rope for

supporting a burden'; B. kÄ• á¹‡Ä• `brim of a cup', G. kÄ• nÉ” m.; M. kÄ• nÄ• m. `touch -- hole of a gun'.
KÃ¡Rá¹‡IKÄ• -- ; *KARá¹‡AKASTHAKA -- .

kará¹‡akaá¹‡á¸• Å« 2832 kará¹‡akaá¹‡á¸• Å« f. `painful itching of the ear' SuÅ›r. [KÃ¡Rá¹‡A -- , KAá¹‡á¸• Å« --]
P. kanÄ“á¸• á¸• Å«, Ëšeá¸• Å«, Ëšeá¸• Ä• m. `swelling behind the ear'.

kará¹‡akasthaka 2833 *kará¹‡akasthaka `standing at the side'. [KÃ¡Rá¹‡AKA -- , STHA --]
PaÅ¡. kanÄ• ËŠsta `side lintel of door frame' IIFL iii 3, 94.

kará¹‡akÄ• á¹£á¹-haka 2834 *kará¹‡akÄ• á¹£á¹-haka `projecting piece of wood'. [KÃ¡Rá¹‡A -- , KÄ• á¹£á¹-HÃ¡ --]
H. kaneá¹-hÄ• m. `wooden washer at inner end of the driver's wooden seat at an oil press'.

kará¹‡akÄ«la 2835 *kará¹‡akÄ«la `projecting peg'. [KÃ¡Rá¹‡A -- , KÄ«LA --]
Bi. kanaila `the outer pins which join the two bars of the yoke of the plough', kanailÄ« `stud worn in the cartilage of the ear'.

kará¹‡adhÄ• ra 2836 kará¹‡adhÄ• ra m. `helmsman' SuÅ›r. [KÃ¡Rá¹‡A -- , DHÄ• RA -- 1]
Pa. kaá¹‡á¹‡adhÄ• ra -- m. `helmsman'; Pk. kaá¹‡á¹‡ahÄ• ra -- m. `helmsman, sailor'; H. kanahÄ• r m. `helmsman, fisherman'.

kará¹‡apattraka 2837 kará¹‡apattraka m. `lobe of the ear' YÄ• jÃ±. [KÃ¡Rá¹‡A -- , PÃ¡TTRA --]
Pa. kaá¹‡á¹‡apatta -- `lobe of ear'; P. kanautare, kanotËš, kanÄ• tËš, kanautiÃ£Ì„ m. pl. `tips of the ears of animals'; H. kanautÄ«, Ëšauá¹-Ä« f. `ear of a horse, pricking up the ears'; <-> poss. Ash. karmuá¹-Ã¤ËŠ `ear', Kt. karmÃºtÉ™ `lobe of ear', Gaw. kumtak `ear' if < *kará¹‡vattra -- (but see *KÄ• RA -- 6).
Addenda: kará¹‡apattraka -- : Md. kanfat `ear'.

kará¹‡apuá¹-a 2838 kará¹‡apuá¹-a n. `ear -- passage' BhP. [KÃ¡Rá¹‡A -- , PUá¹-A --]
`ear'; L. kanÅ«á¹‡Ä«, ËšÅ«nÄ« f. `ear -- hole' < *kanuÌ„Ìƒá¹›Ä«, (Jukes)

kanÅ«á¹›Ä« f. `tip or lobe of ear'; P. kanÅ«á¹‡Ä«, ËšÅ«rÄ« f. `front projection of ear, lobe' (with unexpl. r).

kará¹‡apuá¹£ya 2839 *kará¹‡apuá¹£ya `an ear -- ornament'. [Cf. N. cmpd. kanphul: KÃ¡Rá¹‡A -- , PÃºá¹£YA -- 1]
Bi. kanausÄ« `a ring in the ear worn by men and boys'.

kará¹‡amarda 2840 *kará¹‡amarda `touching the ears as a sign of disgrace or repentance'. [Semant. cf. H. kÄ• n pakaá¹›nÄ• : KÃ¡Rá¹‡A -- , MARDA --]
P. kanauá¸• m. `shame, bashfulness', Ëšá¸• Ä• adj.; H. kanauÌƒá¸• m. `shame, shyness, stigma', Ëšá¸• Ä• , kanauÌƒá¹›Ä• `ashamed, disgraced'.

kará¹‡amÅ«la 2841 kará¹‡amÅ«la n. `root of the ear' SuÅ›r. [KÃ¡Rá¹‡A -- , MÅ«ËŠLA --]
Pa. kaá¹‡á¹‡amÅ«la -- n. `root of ear, ear'; Si. kanmul, kammul `cheek'.

kará¹‡avaá¹-ikÄ• 2842 *kará¹‡avaá¹-ikÄ• `side -- cord'. [KÃ¡Rá¹‡A -- , VAá¹-A -- 2]
WPah. bhal. k*lnÉ”á¹›i f. `knots between upper and lower parts of a snow -- shoe, rope pegs to which the distaff in a spinning -- wheel is attached'.

2842a â€ *kará¹‡avÄ• la -- `hair over the ears'. [KÃ¡Rá¹‡A -- , VÄ• ËŠLA --]
WPah.ká¹-g. kÉ™nÉ”lá¹-I f. `long hair to the shoulders' (rather < â€ *SKANDHAVÄ• LA -- : Him.I 28 suggests cmpd. with kÃ¡nnh `shoulder' as first member, but rejects VÄ• ËŠLA -- as second).
kará¹‡ikÄ• ra -- see KARAVÄ«RA -- Add2.

kará¹‡avÄ“dha 2843 kará¹‡avÄ“dha m. `ceremony of piercing the ears' lex. [KÃ¡Rá¹‡A -- , VÄ“DHA --]
Pa. kaá¹‡á¹‡avÄ“dha -- m., H. kanaiyÄ• m.; -- cf. Pk. kaá¹‡á¹‡avÄ“haá¹‡aga -- n.

kará¹‡avyÄ• dhikÄ• 2844 *kará¹‡avyÄ• dhikÄ• `piercing the ears'. [KÃ¡Rá¹‡A -- , VYÄ• DHÃ-N --]
H. kanwÄ• Ä« f.

kará¹‡aÅ›Å«lÃ¡ 2845 kará¹‡aÅ›Å«lÃ¡ n. `ear -- ache' AV. [KÃ¡Rá¹‡A -- , Å›Å«ËŠLA --]

Pa. kaá¹‡á¹‡asÅ«la -- , M. kÄ• nsÅ«l m. (l?).

kará¹‡asphoÌ„á¹-ikÄ• 2846 *kará¹‡asphoÌ„á¹-ikÄ• `ear boil'. [KÃ¡Rá¹‡A -- , SPHOÌ„á¹-A -- 2]
Ku. gng. kanphoá¹›i.

kará¹‡Ä• ká¹£i 2847 *kará¹‡Ä• ká¹£i `side -- glance'. [KÃ¡Rá¹‡A -- , Ã¡Ká¹£I --]
Mth. kanakhÄ«, H. kanakhÄ«, kankhÄ« f., kanÃ£Ì„khÄ« (infl. by Ã£Ì„khÄ«).

2848 kará¹‡Ä• á¹-a -- , Ëšaka -- m. `name of a people' MBh., kÄ• rá¹‡Ä• á¹-abhÄ• á¹£Ä• -- `the Kanarese language' MW. [NIA. forms < kÄ• rá¹‡Ä• á¹-a -- which supports interpretation as `black country' (EWA i 172) and connexion with KÄ• LA -- 1]
Pk. kaá¹‡á¹‡Ä• á¸• a -- , Ëšá¹‡ala -- m. `name of a country', adj. `coming from it'; S. kÄ• niá¹›o m. `a partic. musical mode'; OB. kÄ• naá¹›a -- chÃ£Ì„da `the Kanarese fashion'; Or. kanaá¹›Ä• `a partic. Oriya metre and tune', kÄ• neá¹›Ä• `id., the Carnatic'; G. kÄ• ná¹›Ä« `belonging to the Kannada country'; M. kÄ• ná¸• Ä• m. `inhabitant of Kannada, musical mode of K.'
kará¹‡Ä• á¹-Ä« -- see KARAVÄ«RA -- .

kÃ¡rá¹‡ikÄ• 2849 kÃ¡rá¹‡ikÄ• f. `round protuberance' SuÅ›r., `pericarp of a lotus' MBh., `ear -- ring' KathÄ• s. [KÃ¡Rá¹‡A --]
Pa. kaá¹‡á¹‡ikÄ• -- f. `ear ornament, pericarp of lotus, corner of upper story, sheaf in form of a pinnacle'; Pk. kaá¹‡á¹‡iÄ• -- f. `corner, pericarp of lotus'; PaÅ¡. kanÄ«ËŠ `corner'; S. kanÄ« f. `border', L. P. kannÄ« f. (â†’ H. kannÄ« f.); WPah. bhal. kanni f. `yarn used for the border of cloth in weaving'; B. kÄ• á¹‡Ä« `ornamental swelling out in a vessel', Or. kÄ• nÄ« `corner of a cloth'; H. kaniyÃ£Ì„ f. `lap'; G. kÄ• nÄ« f. `border of a garment tucked up'; M. kÄ• nÄ« f. `loop of a tie -- rope'; Si. kÃ¤ni, kÃ¤n `sheaf in the form of a pinnacle, housetop'.
kará¹‡ikÄ• ra -- see KARAVÄ«RA -- .

kará¹‡Ã-n 2850 kará¹‡Ã-n `having ears' AV., kará¹‡ika -- W. [KÃ¡Rá¹‡A --]
N. kÄ• ne, Or. kÄ• niÃ£Ì„; -- ext. with -- la -- : S. kaniru.

kartÃ¡ 2851 kartÃ¡1 m. `hole' RV. [Cf. kÄ• á¹-Ã¡ -- m. `hole' RV., gÃ¡rta --

, *gaá¸• á¸• a -- 1, *gaá¸• á¸• -- 1 -- , gaá¸• a -- 1, *gallÄ« -- , *gÄ• lÄ« -- , *galÄ« -- , *khaá¸• á¸• a -- , *khÄ• á¸• a -- , khalla -- 2, *khÄ• la -- , *khala -- 3. -- The extensive interchange of sounds, voiced with unvoiced, retroflex with dental or l, inexplicable within Indo -- aryan itself, in a group of words all indicating `digging' and `hole' strongly supports assumption of Dravidian origin for it (T. Burrow BSOAS xii 370) despite the early attestation of kartÃ¡ -- 1, kÄ• á¹-Ã¡ -- , gÃ¡rta -- 1 (EWA i 173). Beside Kan. kaá¸• á¸• a `pitfall for elephants' cf. Kan. galÌ¤de (9th cent.), gardde (11th cent.), gaddeÌ† `paddy field', Brah. kaá¹›ak `hole']
Or. kÄ• ta `heap of coins as a stake in gambling'.
*HIMAKARTÄ• -- .
Addenda: kartÃ¡ -- 1 [Cf. Shgh. Ä• Ä• g -- dil `pit of stomach' < *kartÄ• -- , cf. KHAá¹-á¹-A -- 3]

karta 2852 karta2 m. `*cutting' (`separation' BhP.). [i.e. *kÃ¡rta -- : âˆšKRÌ¥T1]
S. katu m. `a cut, cutting a nib'; L. kaá¹-á¹- m. `deduction'; N. kÄ• á¹- -- kuá¹- `cutting down', kÄ• á¹-Ä• -- kÄ• á¹-, kÄ• á¹- -- mÄ• r

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`slaughter'; B. kÄ• á¹-Ä•  -- kÄ• á¹-i `mutual slaughter'; Or. kÄ• á¹-a `act of cutting, shape'; H. kÄ• á¹-Ä•  -- kÄ• á¹-Ä« f. `cutting to pieces'; M. kÃ£Ì„t m. `shavings of wood &c.'; -- ext. with -- r -- , -- l -- , -- ll -- : G. kÄ• trÄ« f. `thin slice', kÄ• tá¸·uÌƒ n. `round piece of sugar cane cut off', kÄ• tlÄ« f. `slice'.

karta 2853 *karta3 `knife'. [Cf. Av. karÉ™ta -- , Ëšti -- `knife': âˆšKRÌ¥T1]
B. kÄ• ti `shell -- cutter's saw', kÄ• tÄ• n `large sacrificial knife'; Or.

katÄ• `small billhook', kÄ• tÄ« `knife'; Bi. Mth. kÄ• t `brazier's cutters'; H. kÄ• t m. `shears for shearing sheep, cock's spur', ËštÄ• m. `knife for cutting bamboos', (kattÄ•  m. `small curved sword', kattÄ« f. `knife', kaá¹-á¹-Ä« f. `small sword' â†• EP.); G. kÄ• tuÌƒ n. `knife', ËštÄ« f. `knife, saw'; M. kÄ• tÄ« f. `cleaver'. -- Or < *KÄ• RTI -- .

2854 kÃ¡rtati1 `cuts' Ep. [Later pres. formation from aor. subj., fut., &c. replacing KRÌ¥NTÃ¡TI1: with wide extension of MIA. kaá¹-á¹- -- to distinguish from katt -- `spin' < *kartati2: âˆškrÌ¥t1]
NiDoc. ger. kartavo `to be cut off'; Pk. kattaÃ¯, kaá¹-á¹-aÃ¯ `cuts', PaÅ¡. kaá¹- -- (â†' Par. kaá¹- -- IIFL i 268), K. kaá¹-un, á¸• oá¸• . kaá¹-á¹‡oÌ„, S. kaá¹-aá¹‡u, P. kaá¹-á¹-á¹‡Ä• , Ku. kÄ• á¹-á¹‡o, N. kÄ• á¹-nu, A. kÄ• á¹-iba, B. kÄ• á¹-Ä• , Or. kÄ• á¹-ibÄ• ; Bi. kÄ• á¹-ab `to reap'; Mth. kÄ• á¹-ab `to cut', Aw. lakh. kÄ• á¹-ab, H. kÄ• á¹-nÄ• , G. kÄ• á¹-vuÌƒ; M. kÄ• á¹-á¹‡&etilde; `to cut' with restricted use only, prob. â†•  H. -- Caus. P. kaá¹-Ä• uá¹‡Ä• , N. kaá¹-Ä• unu, B. kÄ• á¹-Ä• na, Or. kaá¹-Ä• ibÄ• , H. kaá¹-Ä• nÄ• , OMarw. kaá¹-Ä• i. -- Intr. with a: Or. kaá¹-ibÄ•  `to be cut', Mth. Aw. lakh. kaá¹-ab, H. kaá¹-nÄ• , OMarw. kaá¹-aÃ¯, M. kaá¹-á¹‡&etilde;.
Addenda: kÃ¡rtati1: WPah.ká¹-g. kaá¹-á¹‡Ãµ `to cut, fell', J. kÄ• á¹-á¹‡u, ká¹-g. caus. kÉ™á¹-auá¹‡Ãµ; Garh. kÄ• á¹-á¹‡u `to cut', kaá¹-á¹‡u `to be cut'.

2855 *kartati2 `spins'. [New formation (cf. KARTANA -- 2) replacing krÌ¥á¹‡Ã¡tti, *krÌ¥ntati2: âˆškrÌ¥t2]
Pk. kattaÃ¯ `spins', Gy. eur. kat -- , Sh. kaá¹-Ã³Ä-kiÌ¯, K. katun, S. kataá¹‡u, L. kattaá¹‡, P. kattá¹‡Ä• , WPah. bhal. kattá¹‡Å«, Ku. kÄ• tá¹‡o, N. kÄ• tnu, A. kÄ• á¹-iba, B. kÄ• á¹-Ä• , H. kÄ• tnÄ• , OMarw. kÄ• taÃ¯, Si. kaá¹-inavÄ• . -- X GUPHÃ¡TI q.v.
Addenda: *kartati2: S.kcch. katá¹‡Å« `to spin', WPah.ká¹-g. (kc.) katá¹‡Ãµ.

kartana 2856 kartana1 n. `cutting' YÄ• jÃ±. [âˆšKRÌ¥T1]
Pk. kattaá¹‡a -- n., kaá¹-á¹-aá¹‡ayÄ• -- f.; N. kaá¹-ani `harvest, crop', Bi. kaá¹-anÄ«; Or. kÄ• á¹-aá¹‡a `cutting, cut, make', Ëšá¹‡Ä• `act of cutting, chopped vegetables'; Mth. kaá¹-anÄ« `quantity cut at one time'; H. kaÌ„Ì†á¹-nÄ« f., `harvest', M. kÄ• á¹-á¹‡Ä« f. -- See KRÌ¥NTANA -- 1.

kartana 2857 kartana2 n. `act of spinning' lex. [âˆšKRÌ¥T2]
Pk. kattaá¹‡a -- n.; B. kÄ• tnÄ• `spindle'. -- See *KRÌ¥NTANA -- 2.

kartari 2858 kartari f. `scissors, knife' SuÅ›r., ËšrÄ« -- f. lex., ËšrikÄ•
-- f. Hit. [< KARTTRÄ« -- ? -- âˆšKRÌ¥T1]
Pa. kattarÄ-Ì„ -- , ËšrikÄ• -- f. `scissors, shears, knife'; Pk. kattarÄ« --
f. `scissors, shears'; Shum. kÄ• tar `knife'; S. katari, Ëšra f. `scissors,
shears'; L. kÄ• tar f. `shears' (â†• G.?); Or. kaá¹-ri `knife', kaá¹-ari
`billhook' (katurÄ«, katariÄ• `shears' â†• W); G. kÄ• tar f. `scissors', M.
kÄ• tar, ËštrÄ« f., Ko. kÄ• trÄ« f.; Si. katura `scissors, shears'. <-> Deriv.
verb: Pk. kattaria -- `cut'; K. katarun `to cut into slices'; S. katiraá¹‡u
`to shear, clip'; L. (Jukes) katraá¹‡ `to cut, clip with scissors'; P.
katarnÄ• `to clip, shear', N. katranu; Or. katuribÄ• `to trim'; H. katarnÄ•
`to clip', G. kÄ• tarvulÌƒ, M. kÄ• tará¹‡&etilde;; Si. kÃ¤tiri -- `torn, cut
(of clothes)'; -- S. katara f. `strip of cloth'; L. katra `a little' (â†’
Psht. katra `piece of meat'), katr m. `cutting of a rib'; P. kattar m.
`strip of cloth' (â†’ H. katar f. `a cutting', N. kattar `cut, slit'); Or.
katurÄ• `a cutting'; G. kÄ• trÄ« f. `thin slice', kÄ• trÉ” m. `an insect which
cuts off shoots of corn'; M. kÄ• trÄ• m. `clippings'; -- P. katarnÄ« f.
`scissors', Ku. katará¹‡Ä«, N. katarni, Or. kataruá¹‡i, H. katarnÄ« f., G.
kaÌ„Ì†tará¹‡Ä«.
Addenda: kartari -- : S.kcch. katar f. `scissors', Md. katuru.

2859 kÃ¡rtavya -- , ËšvyÃ -- `to be done' TS., n. `duty' MBh. [âˆšKRÌ¥1]
Pa. kattabba -- adj. and n., Ëšaka -- n. `duty, task' (kÄ• tabba -- after
dÄ• tabba -- < dÄ• tavya --); AÅ›. shah. kaá¹-ava -- `to be performed', man.
kÄ• l. top. dhau. jau. kaá¹-aviya -- , gir. katavya -- , NiDoc. kartavya,
Ëštavo, kaá¹-avo, kaá¸• 'avo; Pk. kattavva -- adj. and n.: S. katabu m.
`business, utility, use'.
*kartiya -- `to be cut' see KARTYA -- .
kÃ¡rtum see KARá¹“TI.
*kartuvÄ• , *kartÅ« `having done' see KARá¹“TI.

karttÄ• ra 2860 *karttÄ• ra `knife', kaá¹-á¹-Ä• raka -- m. RÄ• jat. [From acc.
of karttrÌ¥ -- 1: âˆškrÌ¥t1]
Pk. kaá¹-á¹-Ä• rÄ« -- f., Ëšraya -- n. `knife'; Ash. katarÃ¤ËŠ `dagger', Pr.
kÃ¡tÉ™rÉ™ (Kt. ká¹-Ã¥ m., Wg. kaá¹-Ä• ËŠ NTS xvii 270, rather < *KARTA -- 3);
Dm. kaá¹-Ä“r `dagger', ËšrÄ« `small do.'; Tir. katÄ• ËŠri `knife' (â†• Ind.
or Psht. AO xii 182); PaÅ¡. kÄ• ËŠá¹-are `spear' IIFL iii 3, 101; Gaw.
kaá¹-Ä• ËŠro `large knife', muá¹£ -- kaá¹-Ä• ËŠrÄ« `dagger', Kal. katÄ• ËŠr;

Kho. (Lor.) kutÃ©r `knife, dagger'; Bshk. kÄ• á¹-er `knife' AO xviii 239, Sv. kaá¹-Ä• ËŠrÄ“i; Phal. kaá¹-oÌ„ro m. `dagger'; Sh. koh. gur. kaá¹-Ä• r f., (Lor.) katÄ• ro `long knife' (á¹-?), gil. khaá¹-Ä• r f., khÄƒá¹-aÌ¯rá¹· m. `knife' (with unexpl. kh -- ), S. kaá¹-Ä• ro m.; P. kaá¹-Ä• r f. `dagger', ËšrÄ• m. `large do.', ËšrÄ« f. `small do.', Ku. kaá¹-Ä• ri, ËšrÄ«, N. kaá¹-Ä• r, Ëši, A. kaá¹-Ä• rÄ«; B. kÄ• á¹-Ä• r `dagger', Ëši `billhook', kÄ• tÄ• ri `shears'; Or. kaá¹-Ä• r `dagger', ËšrÄ« `khukri', Ëša `chopper, billhook', kÄ• tÄ• ri `goldsmith's scissors'; Mth. kaá¹-Ä• r `dagger', Bhoj. kaá¹-Ä• rÄ«, H. kaá¹-Ä• r m., ËšrÄ« f.; OMarw. kaá¹-Ä• ri f. `knife'; G. kaá¹-Ä• r, ËšrÄ« f. `dagger', M. kaá¹-Ä• r f.
*CULLÄ«KARTTÄ• RA -- .
karttrÌ¥ -- 1 m. `one who cuts'. [âˆšKRÌ¥T1]
*KARTTÄ• RA -- , KARTTRÌ¥KÄ• -- ; Å›ILÄ• KARTTRÌ¥ -- .
Addenda: *karttÄ• ra -- : S.kcch. kaá¹-Ä• r f. `dagger', WPah.ká¹-g. kÉ™á¹-Ä• r m.

karttrÌ¥ 2861 karttrÌ¥2 m. `spinner' MBh. [âˆšKRÌ¥T2]
H. kÄ• tÄ« f. `woman who spins thread'; -- Or. kaÌƒtiÄ• `spinner' with aÌƒ from verb kÃ£Ì„tibÄ• < *KRÌ¥NTATI2.

karttrÌ¥kÄ• 2862 karttrÌ¥kÄ• f. `knife, dagger', ËštrikÄ• -- f. `hunting knife' Hit. [âˆšKRÌ¥T1]
Pr. itÄ«ËŠ `knife' (NTS xv 252 < krÌ¥ttikÄ• --).

karttrÄ« 2863 karttrÄ« f. `scissors' lex. 2. *kÄ• rttrÄ« -- (X *KÄ• RTI -- ?). [> KARTARI -- ? -- âˆšKRÌ¥T1]
1. Pk. kattiyÄ• -- f. `scissors, shears'; Gy. gr. hung. kat f., rum. span. kaÄ• a (< *katya) f. `shears'; P. katÄ« f. `goldsmith's or blacksmith's scissors'; A. kÄ• tÄ« `scissors'; H. kÄ• tÄ« f. `goldsmith's scissors', G. kÄ• t f.
2. L. kÄ• tr m.f. `scissors', P. kÄ• t f.
Addenda: karttrÄ« -- : WPah.ká¹-g. kÉ™á¹-eurÉ” m. `scissors'.

kartya 2864 kartya `to be cut off' Mn. 2. *kartiya -- . [âˆšKRÌ¥T1]
1. Pk. kacca -- .
2. Ash. Kt. kaá¹-Ä«ËŠ `harvest, corn'.
*KARTYAKÄ• á¹£á¹-HA -- .

kartyakÄ• á¹£á¹-ha 2865 *kartyakÄ• á¹£á¹-ha `wood for cutting'. [KARTYA -- , KÄ• á¹£á¹-HÃ¡ --]
N. kacyÄ• á¹-, kacceá¹- `firewood ready cut up'.

kartyÄ• 2866 *kartyÄ• `knife'. 2. *krÌ¥tyÄ• -- . [Cf. KRÌ¥TÃ- -- 2 and Psht. Ä• Ä• á¹›a `knife' < *kartyÄ• -- EVP 19: âˆšKRÌ¥T1]
1. Sh. kaÄ• Ã- f. `scissors', K. kÃ¶Ä‹Ã¼ f. `betelnut scissors'; N. kaciyÄ• `sickle', A. kÄ• si, B. kÄ• ci; Or. kaciÄ• `big scythe'; Bi. kaciyÄ• `toothed sickle'; H. kaciyÄ• `reapinghook'.
2. Pk. kiccÄ• -- f. `cutting'.
Addenda: *kartyÄ• -- [Cf. Ir. *kartyÄ• -- in Shgh. Ä• Ä• Ì¤d `knife']

karda 2867 karda m. `mud, swamp' lex. [See KARDAá¹-A -- , KARDÃ¡MA -- , *GADDA -- 1 (also Pk. gatta -- , geá¸• á¸• a -- ), *GÄ• á¸• A -- 2: this interchange suggests a non -- Aryan origin independent of, or at most influencing, an IE. origin (Pers. Ä• ardeh `blackish', &c. EWA i 173, Pokorny IEW 573). Connexion with KARTÃ¡ -- 1 and *GAá¸• á¸• A -- cannot be ruled out.]

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B. kÄ• dÄ• `mud'; Or. kÄ• da `clay, mud'; -- Pk. gatta<-> n. poss. < *kadda -- , but see *GADDA -- ; -- H. kÃ£Ì„d m. `wall' poss. X KANTHÄ• -- , but cf. *KANDAMA -- . -- Deriv. B. kÄ• dÄ• na `to make muddy'. -- Ext. in B. kÄ• dÄ• á¹›iyÄ• , kÄ• dÄ• á¹-iyÄ• , kÄ• dÄ• la `muddy'.

kardaá¹-a 2868 kardaá¹-a m. `mud' lex. [See list s.v. KARDA --]
B. kÄ• dá¹›Ä• , Ëšdaá¹›iyÄ• `muddy'.

2869 kardÃ¡ma -- , kÃ¡Ëš m. `mud, mire' KÄ• tyÅšrS., kardamÃ¡<-> `muddy' PÄ• á¹‡. [See list s.v. KARDA --]

Pa. kaddama -- m., Pk. kaddama -- , Ëšaya -- m., B. kÄ• do, Or. kÄ• dua, Ëšdo; Bi. kÄ• do `mud in which crops will grow' (opp. to pÃ£Ì„k < PAá¹…KA -- ), kadwÄ• `ploughing to kill weeds, rice -- field'; Mth. kÄ• dau, Ëšdo, kadawÄ• `mud, mud mortar'; H. kÄ• dau, Ëšdo, ËšdÄ• m. `mud, clay, alluvium, bog'; G. kÄ• dav m., Si. kadama; -- OAw. kÄ• á¹• dau Saksena EA 108, H. kÃ£Ì„daw, Ëšdo m., Bhoj. kÄ• no < *kaddaá¹¹½a -- . -- X PAá¹…KA -- q.v.
KARDAMITA -- .

kardamita 2870 kardamita `muddy' KathÄ• s. [KARDÃ¡MA --]
Pk. kaddamia -- `muddy', m. `buffalo'; Bi. kadoÌ†i, ËšdaÄ« `loamy soil never drier than mud, wet alluvium'. <-> Ext. with -- l -- : H. kaÌƒdailÄ• `muddy, dirty' < *kadaÄ©lÄ• .
*karpa -- `cutting' see KÃ¡LPA -- .

karpaá¹-a 2871 karpaá¹-a n. `patched garment, rag' PaÃ±cat. [â†• Austroas. prefixed form of PAá¹-A -- of which -- pÄ• sa -- in KARPÄ• ËŠSA<-> is dial. form J. Przyluski BSL xxv 70, EWA i 174]
Pa. kappaá¹-a -- m. `dirty torn rag'; Pk. kappaá¸• a -- m. `old garment, garment, cloth'; K. kapur m. `cotton cloth', sg. or pl. `clothes'; S. kapaá¹›u m. `coarse cloth', Ëšpiá¹›o m. `garment, pl. clothes'; L. kapá¹›Ä• m. `cloth, pl. clothes'; P. kappaá¹› m. `cloth', kappá¹›Ä• m. `cloth, pl. clothes, menstrual flow'; WPah. khaÅ›. kapá¹›u n. `cloth'; Ku. kÄ• pro `piece, bit' (< `rag'?); N. chÄ• r -- kÄ• pro `a kind of fomentation with hot ashes', kapar -- maá¹-á¹-i `clay and cowdung smeared on a crucible'; A. kÄ• par, Ëšpor `cloth, garment', B. kÄ• paá¹›, Or. kaÌ„Ì†paá¹›Ä• ; OAw. kÄ• para m. `clothes'; H. kapaá¹›, kapá¹›Ä• m. `cloth, clothes' (â†' N. Bi. kapá¹›Ä• , Mth. Aw. lakh. kapaá¹›Ä• ), Marw. kapá¹›o m. `garment'; G. kÄ• paá¹› n. `cloth', kÄ• pá¹›uÌƒ n. `bodice', kapá¹›uÌƒ n. `any garment' (â†• H.?); M. kÄ• paá¸• n. `cloth', Ko. kÄ• ppaá¸• a n. -- Deriv. P. kappá¹›Ä« `requiring clothes, adult'; M. kÄ• pá¸• Ä« `made of cloth'; -- B. kÄ• puá¹›iyÄ• , Ëšá¹›e `clothseller', Or. kÄ• paá¹›Ä«, kÄ• puá¹›iÄ• , G. kapá¹›iyÉ” m.
KÄ• RPAá¹-IKA -- ; *KARPAá¹-AGANDHA -- , *KARPAá¹-APAá¹-á¹-IKÄ• -- , *KARPAá¹-AMRÌ¥TTIKÄ• -- , *KARPAá¹-AVAYANA -- .
Addenda: karpaá¹-a -- [or sanskritization of Pa. kappaá¹-a -- < kadpaá¹-a -- = ku -- paá¹-a -- see PAá¹-A --]
S.kcch. kapaá¹› m. `cloth', kapá¹›o m. `garment'; WPah.poet. kapá¹›u m. `cloth', ká¹-g. (kc.) kapá¹›É” m. `cloth, clothes'.

karpaá¹-agandha 2872 *karpaá¹-agandha `smell of cloth'. [KARPAá¹-A -- , GANDHÃ¡ --]
P. kapá¹›Ã£Ì„dh f. `smell of burnt cloth', H. kapá¹›Ä• hand f.

karpaá¹-apaá¹-á¹-ikÄ• 2873 *karpaá¹-apaá¹-á¹-ikÄ• `fold of cloth'. [KARPAá¹-A -- , PAá¹-á¹-A -- 2]
P. kapá¹›auá¹-Ä« f. `a few folds of cloth'; H. kapá¹›auá¹-Ä« f. `straining through cloth'.

karpaá¹-amrÌ¥ttikÄ• 2874 *karpaá¹-amrÌ¥ttikÄ• `wrapping in cloth and clay'. [KARPAá¹-A -- , MÅ•ÌŠTTIKÄ• -- : cf. mod. cmpds. H. kapaá¹›miá¹-á¹-Ä«, M. kapaá¸• lep]
Bi. kaÌƒpá¹›auá¹-, kapËš `jeweller's crucible made of rags and clay'; H. kapá¹›auá¹-Ä« f. `wrapping in cloth with wet clay for firing chemicals or drugs, mud cement'.

karpaá¹-avayana 2875 *karpaá¹-avayana `cloth weaving'. [KARPAá¹-A -- , VAYANA --]
Mth. (NETirhut) kaparnÄ« `shuttle in a loom' or poss. haplology from mod. cmpd. cf. Bi. kaparbinÄ«.

karpara 2876 karpara m. `bowl' PaÃ±cat., `skull' lex. [Cf. KHARPARA --]
Pa. kappara -- m. `skull', Pk. kappara -- , kupËš m.; Tir. kuoÌˆÌ„Ì£pá¸—: `top of head' (AO xii 182 notes PaÅ¡. lauá¹›. koÌ„pe `hump' â†• Ir.), Bshk. koÌ„p*lr; Sh. (Lor.) k*lpÉ™rÃ- `earthenware jar'; M. kapar f., kaprÄ• m., ËšrÄ« f., karap n. `shard, broken bit of glass, bit'.
Addenda: karpara -- [~ â€ KHARPA -- , KHARPARA -- if < IE. *(s)kerp -- EWA i 174; but Pk. suggests ~ *koÌ„ppara -- , *khoÌ„ppa -- 1, *khoÌ„ppara -- . -- X kapÄ• ËŠla -- q.v.]

karpÄ• ËŠsa 2877 karpÄ• ËŠsa m. `the cotton plant Gosypium herbaceum' SuÅ›r., n. `cotton', ËšsÄ« -- f. `the plant'. lex, ËšsakÄ« -- f. Bhpr. [â†• Austro -- as. and perh. related to KARPAá¹-A -- EAW i 174 with lit.]
Pa. kappÄ• sa -- m., ËšsÄ« -- f. `cotton, silk -- cotton tree'; Pk. kappÄ• sa -- m. `cotton, wool', ËšsÄ« -- f. `cotton plant'; Kt. karbeso obl. `cotton'; K. kapas f. `cotton plant, cotton (with seeds)'; S. kapaÌ„Ì†ha f. `cotton'; L. kapÄ• h f. `cleaned cotton'; P. kapÄ• h, kupËš f. `cotton plant, raw cotton'; Ku. kapÄ• s `cotton', N. kapÄ• s, kabÄ• s `cotton', kapÄ• si `cotton

plant'; A. kapÄ• h `cotton'; B. kÄ• pÄ• s `cotton plant, cotton, cotton -- wool'; Bi. Bhoj. kapÄ• s `cotton plant, cotton in pod', H. kapÄ• s f.; OAw. kapÄ• sa m. `cotton'; G. kapÄ• s m. `cotton, cotton plant'; M. kapÄ• s, kÄ• pÅ«s m. `cotton', kapÅ›Ä« f. `the plant'; Ko. kÄ• ppÅ«sa m. `cotton'; Si. kapu `cotton tree, cotton' < *kapaha -- . <-> Forms without -- s -- : Or. kapÄ• `raw cotton'; M. kap, kaph m. `cotton'. -- á¸Œ. gupÄ• ËŠsa f. `cotton' â†• Bur. gupÄ• ËŠs â†• IA. -- Kal. kravas `cotton plant', Kho. karvÃ¡s, Sh. khÄƒyÄ• s f. â†• Pers. karvÄ• s â†• IA. Morgenstierne BSOS viii 668 and FestskrBroch 147.
KÄ• RPÄ• SÃ¡ -- , KÄ• RPÄ• SIKA -- ; *KARPÄ• SAKÄ• á¹£á¹-HA -- , *KARPÄ• SABÄ«JA -- .
Addenda: karpÄ• ËŠsa -- [Cf. Ir. Shgh. Ä• ipoÌ„s `cotton', Yazgh. á¸±É™bes â†• Pk.]
S.kcch. kapÄ• m. `cotton', Garh. kabÄ• sÅ«, Md. kafa.

karpÄ• sakÄ• á¹£á¹-ha 2878 *karpÄ• sakÄ• á¹£á¹-ha `cotton plant wood'. [KARPÄ• ËŠSA -- , KÄ• á¹£á¹-HÃ¡ --]
H. kapseá¹-hÄ• m., Ëšá¹-hÄ« f. `dried cotton plant stems for fuel'.

karpÄ• sabÄ«ja 2879 *karpÄ• sabÄ«ja `cotton seed'. [KARPÄ• ËŠSA -- , BÄ«ËŠJA --]
G. kapÄ• Å›iyÄ• m.pl. `cotton seed' â†’ S. kapÄ• syo m.
Addenda: *karpÄ• sabÄ«ja -- : S.kcch. kapÄ• syÄ• m.pl. `cotton -- seeds'.

karpÅ«ËŠra 2880 karpÅ«ËŠra m.n. `camphor' SuÅ›r. [Prob. â†• Austro -- as. EWA i 75 with lit.]
Pa. Pk. kappÅ«ra -- m.n.; K. kÃ´pur, oru m. (kÃ´phur, oru m. â†• Pers. kÄ• fur), S. kapÅ«ru m., P. kapÅ«r m., N. kapur, B. kapÅ«r, Or. kapÅ«ra, Bhoj. Aw. lakh. H. kapÅ«r m., G. kapÅ«r n., M. kÄ• pÅ«r m., Ko. kÄ• pÅ«ra, Si. kapura. -- Deriv. P. kapÅ«rÄ« `pale yellow'; H. kapÅ«rÄ« `white or fragrant as camphor'; G. kapÅ«ryÃ£Ì„ n.pl. `slices of raw mango' (< `yellow'?).
Addenda: karpÅ«ËŠra -- : Garh. kapÅ«r `camphor'.

karpÅ«raka 2881 karpÅ«raka m. `Curcuma zerumbet'. [From karbÅ«ra-<-> or KARCÅ«RA -- after KARPÅ«ËŠRA -- , cf. P. kapÅ«rÄ« `yellow' above]
Or. kapÅ«rÄ• `a kind of tuber like turmeric'.

karbarÃ¡ 2882 karbarÃ¡ `spotted, variegated' lex. [Cf. KARBURÃ¡ -- , KAMBARA

-- , *KARBIÅ›A -- , Å›ABÃ¡LA -- which with karbu -- , Å›abara -- , Å›Ã¡rvara -- are from an Austro -- as. word -- group with various prefixes EWA i 175]
Pk. kabbara -- ; S. kaá¸‡iro `spotted', kaá¸‡ari f. `a species of jay'; P. kabrÄ• `variegated dirty white, grey -- eyed'; Or. kabara, ËšarÄ• , Ëšaá¸·Ä• `variegated', Aw. lakh. kabrÄ• ; H. kÄ• bar, kabrÄ• `speckled, grey', m. `mixture of sand and clay'; G. kÄ• bruÌƒ, Ëšbriyuì `spotted', kÄ• brÄ« f. `seed of safflower plant', kÄ• bar -- citruÌƒ `particoloured'; M. kabrÄ• `spotted'; Si. kabara `scrofulous skin outbreak', kabarÄ• (= kabara -- goyÄ• ) `a large spotted lizard, Hydrosaurus salvator', kabar -- ranÌ†ga `spotted'.
*KARBARÄ• á¹…GA -- .

karbarÄ• á¹…ga 2883 *karbarÄ• á¹…ga `having a spotted body'. [Cf. karburÄ• á¹…ga -- m. `a species of fly or bee' lex.: KARBARÃ¡ -- , Ã¡á¹…GA --]
Si. kabaranÌ†ga `panther' or perh. a Si. cmpd.

karbiÅ›a 2884 *karbiÅ›a `variegated'. [Cf. karbu -- , KARBARÃ¡ -- with same colour -- suffix as kapiÅ›Ã¡ -- , *DHÅ«MAÅ›A --]

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Aw. lakh. kabisÄ• `yellow clay'; G. kÄ• bas m. `dregs of oil' (?) -- X KALMÄ• á¹£A -- : Si. kamisa `variegated colour' (GS 30 < kalmÄ• á¹£a --).
karbu -- see KARBARÃ¡ -- .

karburÃ¡ 2885 karburÃ¡ `variegated' SuÅ›r., Ëšaka -- VarBrÌ¥S. [See KARBARÃ¡ --]
Pk. kabbura -- , Ëšraya -- , Ëšria -- , khavvura -- ; -- most NIA. words given under KARBARÃ¡ -- might equally well be < karburÃ¡ -- .

karbÅ«ra 2886 karbÅ«ra m. `Curcuma zerumbet' see KARCÅ«RA -- .

karmakara 2887 karmakara m. `workman, hired labourer' MBh. [Cf. KARMAKÄ• RA -- from which it cannot in all cases be distinguished: kÃ¡rman -- 1, karÃ¡ -- 1]
Pa. kammakara -- m., ËšrÄ« -- f.; Pk. kammayara -- m. `servant'; H. kamerÄ• m. `hired labourer'; Si. kamÌ†buranavÄ• `to serve as a menial or slave'.

karmakÄ• ra 2888 karmakÄ• ra `doing work without wages' KÄ• Å›. on PÄ• á¹‡., Ëšaka -- m. `one who does any work'. 2. karmakÄ• rin -- `doing any work'. [Cf. karmakara -- . -- kÃ¡rman -- 1, kÄ• ra -- 1]
1. Pa. kammakÄ• ra -- , Ëšraka -- m. `hired labourer, workman', ËšrÄ« -- f.; Pk. kammagÄ• ra -- m. `servant', kammÄ• riyÄ• <-> f. `female servant or slave'; Sv. kÄ• mar `slave' (â†• Ind.?); L. kamÄ• rÄ• m. `servant'; Ku. N. kamÄ• ro m., Ëšri f. `slave'.
2. OM. kÄ• mÄ• rÄ« m. `servant'.

2889 karmakÄ• rÄ• payati `causes to work as a servant' SaddhP. [KARMAKÄ• RA --]
S. kamÄ• rÄ• iá¹‡u `to cause to work'.

karmakÄ• á¹£á¹-hikÄ• 2890 *karmakÄ• á¹£á¹-hikÄ• `using a stick to make work'. [kÃ¡rman -- 1, kÄ• á¹£á¹-hÃ¡ --]
P. kamÄ• á¹-hÄ«, kameá¹-hÄ« f. `beating'?

karmakÅ•ÌŠt 2891 karmakÅ•ÌŠt `performing work, skilful in work' AV., `one who has done any work' PÄ• á¹‡., m. `workman' RÄ• jat. [kÃ¡rman -- 1, krÌ¥t --]
Si. kamÌ†buá¸·a `doing menial work' or pp. of kamÌ†buranavÄ• s.v. KARMAKARA -- .

kÃ¡rman 2892 kÃ¡rman1 n. `act, work' RV. [âˆšKRÌ¥1]
Pa. kamma nom. sg. n., AÅ›. shah. kramaá¹• , man. kramane dat., kÄ• l. dh. jau. gir. kaá¹• ma -- , NiDoc. kamÌ„a, Pk. kamman -- , Ëšma -- n., ËšmÄ• -- f.; Gy. pal. kam `work, esp. smith's work', arm. kam `work, thing, booty'; Ash. kÅ•em, kÃ¤m, klÉ™m, Niá¹…g. á¹£lam, Kaá¹-. kam, Dm. Tir. kram, PaÅ¡. lauá¹›. lÄ• m m., uzb. á¹£am, gul. kuá¹›Å«ËŠm, nir. lagh. lÄ• m, ar. ploÌ„m,

Shum. laÌ„Ì†m, Gaw. lam, Woá¹-. kam, Kal. krum, Kho. korum (obl. kormo), Bshk. lÄ• m, Mai. Tor. kÄ• m, Sv. kÉ™ram, Phal. kram, Sh. gil. kroÌ¯m m. (â†' á¸Œ. krom m.), koh. kom, pales. koÌ„m, K. kam m., kÃ¶mÃ¼ f., S. kamu m., L. P. kamm m., WPah. bhad. kamm n., Ku. N. A. B. kÄ• m, Or. kÄ• ma, Mth. Bhoj. kÄ• m, Aw. lakh. kÄ• mu, H. Marw. kÄ• m m.; G. kÄ• m n. `work', kÄ• muÌƒ n. `an office, administration'; M. kÄ• m n., Ko. kÄ• ma n., Si. kama.
*KARMAYATI, *KARMÄ• PAYATI, KARMÃ-N -- , KARMIá¹£á¹-HA -- , KARMÄ«ËŠá¹‡A -- , KÄ• RMÃ¡ -- , KÄ• RMAá¹‡Ã¡ -- , KÄ• RMIKA -- ; KARMAKARA -- , KARMAKÄ• RA -- , KARMAKÄ• RÄ• PAYATI, *KARMAKÄ• á¹£á¹-HIKÄ• -- , KARMAKÅ•ÌŠT -- ; Iá¹£á¹-AKARM -- , CITRAKËš, *CÅ«Rá¹‡AKËš, *CÅ«HAá¸• AKËš, *DAá¹‡á¸• AKAKËš, *DAá¹‡á¸• AKËš, *NAVAKËš, NIá¹£KËš, PRATIKËš, BALIKËš, *BHRÌ¥TAKËš, *RIKá¹‡AKËš, VIÅ›VÃ¡KËš, *HASTAKËš.
Addenda: kÃ¡rman -- : Kho. kÃ³rum (obl.pl. kormÄ• n BKhoT 69) `work', S.kcch. kamm m., WPah.ká¹-g. (kc.) kÄ• m m., Wkc. kamo m.; Garh. kÄ• m m., WPah.ká¹-g. kammuÉ" `busy'; Md. kam `action, event'.
â€ AKARMÃ¡N -- , â€ *VARDHAKIKARMAN -- .

karmÃ¡n 2893 *karmÃ¡n2 `working'. [âˆšKRÌ¥1]
Sh. kramoÌ„ná¹· `hardworking', m. `labourer, farmer' (< *karmÄ• á¹‡aka --); Si. (SigGr) kamuá¹‡a `artisan'.

2894 *karmayati `works'. [KÃ¡RMAN -- 1]
Pk. kammaÃ¯ `does barber's work' (cf. B. kamÄ• nÄ• s.v. *KARMÄ• PAYATI); Sh. kramÃ³Ä-kiÌ¯ `to use, employ, spend' (â†' á¸Œ. kr*lm -- `to work').

karmaraá¹…ga 2895 karmaraá¹…ga m. `Averrhoa carambola' R. [Cf. karmara -- , Ëšaka -- , karmÄ• ra -- , Ëšaka -- m. `the plant' lex., karmaphala -- n. `its fruit' lex.]
H. kamraÌƒgÄ• , Ëšrak, Ëšrakh m. `the sub -- acid and astringent fruit of A. carambola', M. kamrakh n.; G. kamrakh n. `a sort of gooseberry'.

karmaÅ›Ä• lÄ• 2896 karmaÅ›Ä• lÄ• f. `workshop' MBh. [kÃ¡rman -- 1, Å›Ä• ËŠlÄ• --]
Pk. kammasÄ• lÄ• -- f.; L. kamhÄ• l f. `hole in the ground for a weaver's feet'; Si. kamhala `workshop', kammala `smithy'.

2897 *karmÄ• payati `works, earns'. [KÃ¡RMAN -- 1]
NiDoc. kamÌ„avÌ• eti `causes to work, works'; Pk. kammÄ• vÄ"i `earns, works';

K. kamaÌ„Ì†wun `to work, earn, smelt (metal)'; S. kamÄ• iá¹‡u `to work, earn, slaughter'; L. kamÄ• vaá¹‡ `to work, earn', P. kamÄ• uá¹‡Ä• , WPah. cam. kumÄ• á¹‡Ä• , khaÅ›. bhal. kamÄ• á¹‡Å«; Ku. kamÅ«á¹‡o `to work, cultivate', N. kamÄ• unu; B. kÄ• mÄ• na `to earn, shave'; Or. kamÄ• ibÄ• `to work, earn'; Mth. kamÄ• eb `to serve, weed (a field)'; OAw. kamÄ• vaÃ¯ `earns', H. kamÄ• nÄ• ; G. kamÄ• vvuÌƒ `to help to earn', ËšmÄ• vuÌƒ `to earn', M. kamaÌ„Ì†viá¹‡&etilde;.
Addenda: *karmÄ• payati: S.kcch. kamÄ• yá¹‡Å« `to earn', WPah.ká¹-g. kÉ™mauá¹‡Ãµ.

karmÄ• ËŠra 2898 karmÄ• ËŠra m. `blacksmith' RV. [EWA i 176 < stem *karmar -- ~ karman -- , but perh. with ODBL 668 â†• Drav. cf. Tam. karumÄ• `smith, smelter' whence meaning `smith' was transferred also to KARMAKÄ• RA --]
Pa. kammÄ• ra -- m. `worker in metal'; Pk. kammÄ• ra -- , Ëšaya -- m. `blacksmith', A. kamÄ• r, B. kÄ• mÄ• r; Or. kamÄ• ra `blacksmith, caste of non -- Aryans, caste of fishermen'; Mth. kamÄ• r `blacksmith', Si. kamÌ†burÄ• .
*KARMÄ• RAÅ›Ä• LÄ• -- .
Addenda: karmÄ• ËŠra -- : Md. kanÌ†buru `blacksmith'.

karmÄ• raÅ›Ä• lÄ• 2899 *karmÄ• raÅ›Ä• lÄ• `smithy'. [KARMÄ• ËŠRA -- , Å›Ä• ËŠLÄ• --]
Mth. kamarsÄ• rÄ«; -- Bi. kamarsÄ• yar?

karmÃ-n 2900 karmÃ-n, kÃ¡rmika -- `active' &capamacr;Å›vÅšr. [KÃ¡RMAN -- 1]
Pa. -- kammin -- `doing', kammika -- m. `overseer'; Pk. kammi -- , Ëšmia -- `industrious', m. `evildoer'; Pr. Ä«yÉ™mÃ¡ `blacksmith', (LSI) Ä«ma `slave'; S. kamÄ« m. `labourer'; L. P. kammÄ« m. `village labourer, menial'; N. kÄ• mi `blacksmith'; Or. kÄ• mÄ« `day labourer', kÄ• miÄ• `servant who works in repayment of interest on money borrowed by his master'; Bi. kamiyÃ£Ì„ `agricultural labourer who works on advances'; H. kÄ• mÄ« `industrious', kamiyÄ• m. `labourer'; M. kÄ• mÄ« `industrious'; OSi. kÃ¤mi `artificer', Si. kÃ¤miyÄ• `worker'; -- Or. kÄ• miá¹‡i `female labourer' < *karmiá¹‡ikÄ• -- .
-- Ext. with -- la -- : K. kamyulu m. `farm labourer who lives in'; N. kamilo `ant'; A. kamilÄ• `useful'.
KARMIá¹£á¹-HA -- , KARMÄ«ËŠNA -- ; *GHARAKARMIN -- .
Addenda: karmÃ-n -- : Garh. kÄ• mÄ« `slave'.

karmiá¹£á¹-ha 2901 karmiá¹£á¹-ha `very active' lex. [KARMÃ-N --]
M. kÄ• maá¹-h, ËšmÄ«á¹- `busy, diligent'.

karmÄ«ËŠá¹‡a 2902 karmÄ«ËŠá¹‡a `competent' in anuá¹£á¹-Ãºp -- karmÄ«ËŠá¹‡a -- `being performed with an aËš verse' ÅšBr., alaá¹• -- kËš `competent for any work' PÄ• á¹‡. [KÃ¡RMAN -- 1]
Sh. (Lor.) krÄ• mÄ«n `low -- caste labourer such as a á¸Œom'; WPah. bhal. kamÄ«á¹‡ m.f. `labourer (man or woman)'; MB. kÄ• miá¹‡Ä• `labourer' (ODBL 667 < KARMÃ-N --).

2903 *karyatÄ“ `is done'. [Formed after act. KARá¹“TI and pass. caus. kÄ• ryatÄ“: âˆšKRÌ¥1]
Pa. kayyati `is done', Pk. kajjaÃ¯, pres. part. kajjamÄ• á¹‡a -- , S. kajaá¹‡u.

karva 2904 *karva `perverse, left'. [Cf. KHARVÃ¡ --]
L. khet. kabbÄ• `left -- hand'; P. kabb f. `crookedness',

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kabbÄ• `crooked, perverse, obstinate'. -- Ext. with -- á¹-a -- : Bshk. koÌ„r `left -- hand'? -- Pk. kavvÄ• á¸• a -- m. `right hand' (though with same suffix as khalvÄ• á¹-a -- s.v. KHARVÃ¡ --) is semant. difficult. -- Kaf. forms with k -- listed under kharvÃ¡ -- perh. < *karva -- .

kará¹£Ã¡ 2905 kará¹£Ã¡ m. `dragging' PÄ• á¹‡., `agriculture' &capamacr;p. [Cf. kÄ• ËŠrá¹£i -- `ploughing' TS., kará¹£Ã- -- Kapiá¹£á¹-h.: âˆšKRÌ¥á¹£]
Pk. karisa -- m. `dragging', kassa -- m. `mud'; PaÅ¡. kaá¹£ `pulling'; Or. kÄ• sa `time or turn of ploughing a field'. <-> Poss. Wg. koá¹£ `snake', Ash. kÉ™reÅ¡ `snake', Wg. koá¹£ (< `dragging or trailing on the ground') or < KRÌ¥Å›Ã¡ -- .

kará¹£aka 2906 kará¹£aka `cultivating', m. `husbandman' YÄ• jÃ±. [KARá¹£Ã¡ -- : âˆšKRÌ¥á¹£]
Pa. kassaka -- m. `ploughman', Pk. karisaya -- , kÄ• saya -- , Ëšsava -- m.; Si. kasayÄ• `peasant', kasu -- kama `ploughing, agriculture'; -- H. kassÄ• m. `mattock', ËšsÄ« `small do.', kussÄ« f. (X kus < KUÅ›Ä«ËŠ --).

kará¹£aá¹‡a 2907 kará¹£aá¹‡a n. `tugging, ploughing, hurting' Mn., `cultivated land' MBh. [KÃ¡Rá¹£ATI, âˆšKRÌ¥á¹£]
Pk. karisaá¹‡a -- n. `pulling, ploughing'; G. karsaá¹‡ n. `cultivation, ploughing'; OG. karasaá¹‡Ä« m. `cultivator', G. karasá¹‡Ä« m. -- See *KRÌ¥á¹£Aá¹‡A -- .

2908 kÃ¡rá¹£ati `draws, pulls' RV. [âˆšKRÌ¥á¹£]
Pa. kassatÄ“ `ploughs'; Pk. karisaÃ¯, kÄ• saÃ¯ `pulls'; Gy. pal. kÅ¡al -- `to drag, pull, lead', arm. kaÅ¡ -- `to pull'; Ash. keá¹£awÄ• -- `to draw out'; Wg. kaá¹£ -- `to pull', kaá¹£Ä• -- `to take away by force'; Kt. há¹£oÌ„ -- `to creep'; Pr. -- há¹£É™ -- `to pull', Dm. kaá¹£Ä• y -- ; Kal. kaá¹£alÃ©m `I creep'; S. kasaá¹‡u `to tighten', L. kassaá¹‡, awÄ• á¹‡. kassuá¹‡, WPah. bhad. kaÅ›á¹‡Å«, P. kassá¹‡Ä• (â†’ Ku. kasá¹‡o, N. kasnu, B. kasÄ• ; Or. kasÄ• `close -- fisted'; Mth. kasab `to tighten', OAw. kasaÃ¯, H. kasnÄ• ; OMarw. kasaÃ¯ `harnesses, binds'; G. kasvuÌƒ `to tighten', M. kasá¹‡&etilde;); OM. kÄ• saá¹‡eá¹• `to tie fast'. -- See KRÌ¥á¹£Ã¡TI.
Addenda: kÃ¡rá¹£ati [Cf. Ir. in Shgh. kirÄ• Ì¤xÌŒt `to drag, remove', Rosh. kirÄ“xÌŒt EVSh 41 < *krÄ• rÅ¡aya -- < *kÄ• rÅ¡aya --]
WPah.ká¹-g. (kc.) kÉ”Ì• Å›á¹‡Ãµ `to tighten, tie', J. kaÅ›á¹‡u.

kará¹£Ã- 2909 kará¹£Ã- `furrowing' Kapiá¹£á¹-h. [Cf. kÄ• ËŠrá¹£i -- `ploughing' VS., kará¹£Å«ËŠ -- f. `furrow, trench' ÅšBr.: âˆšKRÌ¥á¹£]
Pr. há¹£e_ `plough -- iron', PaÅ¡. kaá¹£Ã- `mattock, hoe'; Shum. kÃ¡á¹£i `spade, pickaxe'; S. kasÄ« f. `trench, watercourse'; L. kass m. `catch drain, ravine', kassÄ« f. `small distributing channel from a canal'; G. kÃ£Ì„s m. `artificial canal for irrigation' -- Dm. Phal. khaá¹£Ä«ËŠ `small hoe' perh. X KHÃ¡NATI.
Addenda: kará¹£Ã- -- (kaá¹£Ä-Ì„ -- f. `spade' lex.). [Like Av. karÅ¡ivant<-> `cultivator' < IE. *kworsi -- with alternative development of IE. o ~ kÄ• ËŠrá¹£i -- , kÄ• rá¹£Ä«vaá¹‡a -- `cultivator' T. Burrow, BSOAS xxxviii 63, 70; cf. kará¹£Å«ËŠ -- ~ â€ *KÄ• Rá¹£Å« -- Turner BSOAS xxxvi 425]

2910 kÃ¡rhi `when?' PÄ• á¹‡. [kÃ¡rhicit `at any time' RV., Pa. karahaci `sometimes': KA -- 1]
K. kar `when?'.
KAL1 `count, think': kalÃ¡yati1, kalÄ• ËŠ -- 2; Ä• kalayati.
KAL2 `impel': kalanÄ• -- , kalÃ¡yati2, kÄ• lÃ¡yati2; *avakalati, *avakÄ• layati, *utkalati, *utkÄ• la -- , utkÄ• layati, *niá¹£kalati, *niá¹£kÄ• la -- , niá¹£kÄ• layati, saá¹• kÄ• layati.
KAL3 `sound indistinctly': KÃ¡LATÄ“, KALYA -- 2.
kala -- `dumb, indistinct' see KALYA -- 2.
KALAHAá¹• SA -- ?

kalaá¹…ka 2911 kalaá¹…ka m. `stain, spot' R.
Pa. kalaá¹…ka -- m. `spot, blemish'; Pk. kalaá¹• ka -- m. `stain'; Or. kaá¸·aá¹…kÄ• , Ëški `rust on metal'; M. kaá¸·aÌƒk f. `verdigris'.
*KALAá¹…KAKÄ• RA -- .

kalaá¹…kakÄ• ra 2912 *kalaá¹…kakÄ• ra `calumny'. [Cf. kalaá¹…kakara -- `calumniating' MW.: KALAá¹…KA -- , KÄ• RA -- 1]
A. keleá¹…kÄ• r `accusation of some immoral act, scandal'.

kalaÃ±ja 2913 kalaÃ±ja m. `a partic. weight' Bhpr.
Si. kalanÌ†da `a jeweller's weight equivalent to 20 mÄ• á¹£a seeds or 1/12 ounce'.
Addenda: kalaÃ±ja -- [~ Drav. DED 1135]

2914 kÃ¡latÄ“ `sounds' DhÄ• tup., kalayati3 `makes a murmurous sound', kalakala -- m. `indistinct sound' ÅšiÅ›. [KAL3]
Pa. kalati `utters an indistinct sound'; Pk. kalÄ“i `murmurs'; -- N. kalkalÄ• unu `to make a rippling noise', kalkali `with a gurgle'; G. kaá¸·kaá¸·vuÌƒ, kakaá¸·vuÌƒ `to murmur'; M. kaá¸·kaá¸·á¹‡&etilde; `to be clamorous'; -- A. kelkelÄ• iba `to speak indistinctly'.

kÃ¡latra 2915 kÃ¡latra n. `pudendum muliebre' lex., `wife' MBh., `family' BHSk., kÃ¡á¸• atra -- Uá¹‡. BHSk.
Pk. kalatta -- n. `wife'; PaÅ¡. nij. kaletrÄ« `wife' whence kaletrÃ³ `husband' IIFL iii 3, 92 or poss. < kalatravant<-> `having a wife' BhP.; -- uzb. khanwoÌ„trÄ« `woman', kanwotrÃ³ `husband'?
Addenda: kÃ¡latra -- [Semant. cf. *CHÄ“DU -- and DÄ• RA -- 2]

kalanÄ• 2916 kalanÄ• f. `inciting' SÅ«ryas., `behaviour' KathÄ• s. [âˆšKAL2]
Pk. kalaá¹‡Ä• -- f. `inciting'; B. kalnÄ• , kallÄ•  `coquetry' ODBL 331, but prob. â†• Sk.

2917 kalandaka -- , ËšantaËš, Ëšaá¹‡á¸• aËš, ËšaÃ±jaËš m. `squirrel' BHSk ii 171.
Pa. kalanda -- , Ëšaka -- m., Si. kalanÌ†dayÄ• .
kalabhÃ¡ -- see KARABHÃ¡ -- .
kalamba -- 1 `stalk' see KAá¸• AMBÃ¡ -- .
kalamba -- 2 `Nauclea cadamba' see KADAMBÃ¡ -- .
kalamba -- 3 `crowd' see KALÄ• PA -- .
kalambÄ« -- , kalambÅ« -- see KAá¸• AMBÄ« -- .

2918 kalÃ¡yati1 `counts, thinks' ÅšiÅ›., kÃ¡latÄ“ DhÄ• tup. [Cf. kÄ• lÃ¡yati `counts, tells over' MBh. Like KALÄ• ËŠ -- 2 â†• Drav. e.g. Tam. Kan. kal -- , Tel. Gondi kar -- `to learn' EWA i 180 with lit.: âˆšKAL1]
Pk. kalÄ“i, ËšlaÃ¯ `counts'; Sh. kalyÃ³Ä-kiÌ¯, 1 sg. kalÄ«ËŠaÌ¯m `to count, consider'; P. kaá¸·nÄ• `to know, perceive'; Or. kaá¸·ibÄ•  `to count'; G. kaá¸·vuÌƒ, kalËš `to understand, guess'; M. kaá¸·á¹‡&etilde; `to feel, be sensible of (pain), be clear to, be understood', kaá¸·at `knowingly'; Ko. kaá¸·tÄ•  `knows'. <-> S. kiá¹›aá¹‡u `to learn a trade' < *kaá¸• -- ?

2919 kalÃ¡yati2 `incites, impels' MBh. [âˆšKAL2]
B. kalÄ• na `to induce, instigate'; H. kalÄ• nÄ•  `to shake up, mix, shuffle'.
-- See KÄ• LÃ¡YATI2.

kalÃ¡Å›a 2920 kalÃ¡Å›a m. `waterpot' RV., kalaÅ›Ä« -- f. BÄ• lar.
Pa. kalasa -- n. `waterpot, woman's breast'; NiDoc. kalaÅ›a `pot', Pk. kalasa -- m., ËšsiyÄ• -- f. `small do.', N. kalas, kalsi, A. kalah, B. kalas, kalsi, Or. kaá¸·asa, kaá¸·asÄ«, H. kalas, kalsÄ•  m., ËšsÄ« f. (â†’ Bi. kalsÄ• , ËšsÄ«), Bhoj. kalas, Aw. lakh. kalsiÄ• ; OMarw. kalasa m. `pitcher (usu. for religious ceremonies)'; G. kaá¸·as m. `waterpot, pile of waterpots', kaá¸·Å›Ä« f. `a partic. measure equivalent to 16 maunds', kaá¸·Å›iyÉ” m. `jug'; M. kaá¸·as m. `waterpot', kaá¸·sÄ• m., ËšsÄ« f., Ko. kaá¸·so m., ËšsÄ« f., Si. kalasa, kalaha, kaá¸·aya (or < KUá¹-A -- 1). -- Ext. with -- ll -- : G. karaslÄ« f. `small waterpot' < *kaá¸·aslÄ«. -- X *KAá¹-ACCHU -- q.v.

*KALAÅ›AVARTA -- .
Addenda: kalÃ¡Å›a -- : S.kcch. karsÄ« f. `a corn measure (= 16 maunds)', karsyo m. `goblet'; WPah.ká¹-g. (kc.) kÉ”á¸·É™Å› m. `waterpot'.

kalaÅ›avarta 2921 *kalaÅ›avarta `circular vessel'. [KALÃ¡Å›A -- , *VARTA -- 2]
L. kalhoá¹-Ä• m., Ëšá¹-Ä« f. `earthen jar for storing grain'.

kalaha 2922 kalaha m. `quarrel, fight' MBh.
Pa. Pk. kalaha -- m.; S. karahÄ© f. `quarrelling'; L. kallÄ• m. `noise, uproar'; N. kalaha `quarrel', A. kalah, kalau, B. kalah, Or. kaá¸·aha, Mth. H. kalah m., OMarw. kalaha m., G. kaá¸·É” m., M. kaá¸·ho m., Si. kalaha, kalÄ• . <-> Kt. kÉ™le `war, fighting', Pr. k&schwamacr;lÉ™ perh. < KALI -- 1. <-> Redup. K. koÌ†lakoÌ†l m. `uproar'. -- Ext. with -- la -- : P. karhalÄ• `quarrelsome'.
KALAHIN -- ; KALAHAKÄ• RA -- .

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kalahaá¹• sa 2923 kalahaá¹• sa m. `a species of goose' MBh., Ëšaka -- m. KÄ• d. [KALA -- (?), HAá¹• SÃ¡ --]
Pk. kalahaá¹• sa -- m.; Si. kalahas `a species of swan with red beak and feet'.

kalahakÄ• ra 2924 kalahakÄ• ra `quarrelsome' PÄ• á¹‡. [KALAHA -- , KÄ• RA -- 1]
Pa. kalahakÄ• raka -- , P. kalihÄ• rÄ• , H. kalahÄ• rÄ• .

kalahin 2925 kalahin `quarrelsome' ChUp. [KALAHA --]
Pk. kalahi -- , P. kalaihá¹‡Ä• , N. kalyÄ• hÄ• , Or. kaá¸·hiÄ• , Ëšá¸·iÄ• .

kalÄ• ËŠ 2926 kalÄ• ËŠ1 f. `a small part' RV.
Pa. Pk. kalÄ• -- f.; Si, kala `small amount, digit, division of time'.
NIá¹£KALA -- , VIKALA -- , SAKÃ¡LA -- .

kalÄ• ËŠ 2927 kalÄ• ËŠ2 f. `any practical art' R. [â†• Drav. see kalÃ¡yati1: âˆškal1]
Pa. Pk. kalÄ• -- f. `mechanical or elegant art, skill'; K. kal f. `skill, machine'; S. kal, kali f. `machine' (with -- l -- â†• E); L. kal f. `trigger of a gun, knowledge, news'; P. kaá¸· f. `string attaching warp to ceiling, machine, art, trick'; Ku. kaá¸· `machine, plan', N. kal; B. kal `lock of gun, machine'; Or. kaá¸·a `any kind of machinery, trick'; Bi. kal `European sugarmill'; H. kal f. `machine, instrument'; G. kaá¸· f. `stopcock, door -- handle, scheme, gadget'; M. kaá¸· f. `any little contrivance to open or shut with, trick, plan'; Si. kala `dexterity'. -- Connexion with S. kaá¹›a f. `dike, artificial mound' (LM 307) very doubtful.
Addenda: kalÄ• ËŠ -- 2: A. kaÌ‚l `machine' AFD 92.

kalÄ• á¹…kura 2928 kalÄ• á¹…kura m. `the bird Ardea sibirica'.
H. karÃ£Ì„kul m. `a kind of crane'.

kalÄ• cika 2929 kalÄ• cika `spoon, ladle' lex.
Bshk. Phal. kalá¸—Ä• `spoon'.

2930 kalÄ• cÄ« -- , ËšcikÄ• -- f. `forearm' lex., Åšiká¹£.
Pk. kalÄ• iÄ• -- f.; P. kalÄ• Ä« f. `wrist'; H. kalÄ• Ä« f. `forearm, wrist, fetlock'; -- Pk. kavaciyÄ• -- `forearm'?

kalÄ• pa 2931 kalÄ• pa m. `bundle, quiver of arrows' MBh., `rope round an elephant's neck' lex., Ëšaka -- m. MBh. 2. kalamba -- 3 n. `crowd' lex. [Cf. *KAá¸• APPA -- which supports deriv. from Drav. (Kan. kalappu `miscellaneous collection' &c. T.Burrow BSOAS xii 371)]
1. Pa. kalÄ• pa -- m. `bundle, sheaf, quiver', Ëšaka -- m. `bundle, string (of pearls)'; Pk. kalÄ• va -- m. `collection, quiver, peacock's tail', Ëšaga -- m. `a neck ornament'; P. kalÄ• vÄ• , Ëšvá¹›Ä• m. `armful, bundle'; H. kalÄ• wÄ• m., `band round an elephant's neck in which the driver places his feet' (â†’ G. kilÄ• vÉ” m., M. kalÄ• vÄ• , kilËš m.); OG. kalÄ• u m. `group, cluster'; M. kaá¸·Ä• vÄ• , kaá¸·vÄ• m. `hobble (consisting of a rope tying two legs of the animal together)'. -- Si. kalava `thigh'?

2. Si. kalamÌ†ba `bunch, cluster, bundle'.
Addenda: kalÄ• pa -- : WPah.ká¹-g. kÉ™á¸·aI f. `stick tied with ropes placed along the back of mules for carrying loads'.

kalÄ• ya 2932 kalÄ• ya m. `a sort of pea' MBh. 2. *kÄ“rÄ• va -- .
1. Pa. Pk. kalÄ• ya -- m.; K. kara m. `the pea Pisum sativum'; A. kalÄ• i, kalÄ• -- mÄ• h `a kind of pulse', B. kalÄ• i; Or. kaá¸·Ä• -- mug `Phaseolus maximus', kaá¸·Ä• -- sim `Dolichos ensiformoides'; Mth. karÄ• i, kalÄ• i `the pulse Phaseolus roxburghii'; H. kalÄ• Ä« f. `pulse', kalÄ• yÄ• m. `a long thin small black bean', karÄ• yÄ« f. `pod of a white pea'.
2. N. kerÄ• u `pea', Bi. Mth. kerÄ• w `Pisum sativum', H. kerÄ• w, kirÄ• u m. `Pisum arvense'.

kÃ¡li 2933 kÃ¡li1 m. `the losing die with one dot' AV., `the iron age' AitBr., `strife, quarrel' MBh.
Pa. kali -- m. `the unlucky die, bad luck'; Pk. kali -- m. `quarrel'; Sh. kaliÌ¯ `fighting', f. pl. kÄƒlyeÌ†; P. kal f. `disturbance, mutiny'; Ku. N. kal `quarrel', B. kali, Or. kaá¸·i, G. kaá¸·, Ëšá¸·Ä« f., M. kaá¸· f.; -- Kt. kÉ™le `war, fighting', Pr. k&schwamacr;lÉ™ or < KALAHA -- . -- Deriv.: Or. kaá¸·iÄ• `quarrelsome'.
KALIYUGA -- .
Addenda: kÃ¡li -- 1: OMarw. kaá¸·i f. `quarrel'.

2934 kali -- 2, ËšlÄ« -- f. `unblown bud' lex., ËšlikÄ• -- f. KÄ• lid. 2. *kalli -- . 3. *kaá¸• i -- .
1. Pa. kalikÄ• -- f., Pk. kaliÄ• -- f.; PaÅ¡. ka lÄ« `walnut kernel'; L. P. kalÄ« f. `bud', WPah. bhal. kali f., N. kali; A. kÉ”li `flower bud, immature fruit, knob'; B. kali `bud'; Or. kaá¸·a `sprout', kaá¸·i `bud, sprout', Mth. kalÄ«; OAw. karÄ« `bud', H. kalÄ« f., G. kaá¸·Ä« f., Ëšá¸·iyÉ” m.; M. kaá¸·Ä« f. `bud', Ëšá¸·Ä• m. `large do.'.
2. S. kalÄ« f. `bud'; L. (Jukes) kallÄ« f. `jasmine bud'; Si. kÃ¤liya `bud' H. Smith JA 1950, 207.
3. Or. kaá¹›hi `bud'.
Addenda: kali -- 2. 1. WPah.poet. kÉ”á¸·e f. `flower -- bud'.
2. *kalli -- : S.kcch. kÄ• lo m. `cotton -- pod'.

kaliá¹…ga 2935 kaliá¹…ga1 m. `a warrior tribe in Coromandel' MBh.
AÅ›. shah. kaliga -- , kÄ• l. Ëšgya -- , gir. kaliá¹• ga -- , Pk. kaliá¹• ga --

.
KÄ• LIá¹…GA -- 1.

kaliá¹…ga 2936 kaliá¹…ga2 `the fork -- tailed shrike' lex.
Pa. kaliá¹…ga -- m.; K. koÌ†lungu m. `a kind of shrike'.

kaliá¹…ga 2937 kaliá¹…ga3 m. `Wrightia antidysenterica' lex., n. `its seed' SuÅ›r., Ëšaka -- m. Car., kÄ• liá¹…ga -- 3 m. lex.
H. kalÄ©gÄ• m. `the tree Ipomoea turpethum (bark used as a purgative)'.

kaliyuga 2938 kaliyuga n. `the present or Iron Age' Mn. [kÃ¡li -- 1, yugÃ¡ --]
Pa. kaliyuga -- n., Pk. kalijuga -- n.; S. kalaÅ« m. `the present age' (-- l -- ?).
kalÄ“vara -- see KAá¸• Ä“BARA -- .

kalkÃ¡ 2939 kalkÃ¡ m. (n. lex.) `viscous sediment' YÄ• jÃ±., `dirt' lex., `impurity, sin' MBh. [Various aberrant suffixes -- -- u -- , -- á¹-a -- , -- bba -- , -- vva -- , -- mma --]
Pa. kakka -- m. `oily sediment deposited by oily substances when ground, paste', kakku -- m. `paste as foundation for face -- powder'; Pk. kakka -- m. `paste to smear on the body for removing dirt', n. `sin', kakkaba<-> m. `a partic. state of sugarcane juice during boiling'; S. kakaá¹›u m. `sugarcane juice'; L. kakkoÌ„, ËškyoÌ„ f. `heated sugarcane juice'; G. kÄ• kab m. `decoction of Bassia latifolia flowers boiled thick', kÄ• kam m. `sugarcane juice boiled to a paste', kÄ• kvÄ« f. `molasses'; M. kÄ• kÄ«, kÃ£Ì„kÄ«, kÄ• kvÄ«, kÃ£Ì„kËš, kÄ• khvÄ« f. `molasses'.

kalkin 2940 kalkin `having sediment, turbid, foul, wicked' W. [KALKÃ¡ --]
Pk. kakkiya -- n. `meat'; S. kaki `wearied, vexed'?

kÃ¡lpa 2941 kÃ¡lpa `capable' ÅšBr., m. `rule, practice' RV., `an age' MBh.
2. *karpa -- . [âˆšKIÌŠP]
1. Pa. Pk. kappa -- m. `rule, rite, age'; PaÅ¡. kapaya `in the middle of' IIFL iii 3, 95; S. kapu m. `knife'; L. kapp m. `cut, breach' (â†’ Brah. kap `half'); N. kÄ• p `interstice between fingers'; B. kÄ• p `cutting a nib, pen nib'; Or. kÄ• pa `mask, false appearance'; H. kÄ• p m. `cutting, slice'; G. kÄ• p m. `cut, wound', kÄ• pÉ” m. `cutting, slit, streak, line', kÄ• plÉ” m. `a

cutting of cloth', ËšlÄ« f. `clippings'; M. kÄ• p m. `slice of fruit'; Si. kapa `an age'.
2. K. kraph, dat. Ëšpas m. `chopping, cutting'.
KALPAKA -- , *KALPIYA -- ; AKALPÃ¡ -- , SUKÃ¡LPA -- .

kalpaka 2942 kalpaka m. `barber' Kauá¹-. [âˆšKIÌŠP]
Si. kapuvÄ• `barber'.

kalpana 2943 kalpana n. `cutting' VarBrÌ¥S., ËšnÄ• -- f. `arranging' Mn., `making' SuÅ›r., ËšnÄ« -- f. `scissors' lex., karpaá¹‡a -- n. `weapon' DaÅ›. [âˆšKIÌŠP]
Pa. kappana -- n. `arranging, preparing', ËšnÄ• -- f. `fixing a horse's harness'; Pk. kappaá¹‡a -- n. `cutting', Ëšá¹‡Ä• <-> `arranging', Ëšá¹‡Ä« f. `shears'; G. kÄ• pá¹‡Ä« f. `reaping a field, goldsmith's clip'; M. kÄ• paá¹‡ f. `shaving', kÄ• pá¹‡Ä« f. `reaping'.

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2944 kalpÃ¡yati `sets in order' RV., `trims, cuts' VarBrÌ¥S. [Cf. krÌ¥pÄ• á¹‡a -- m. `knife' PÄ• á¹‡.: âˆšKIÌŠP]
Pa. kappÄ“ti `causes to fit, prepares, trims'; Pk. kappÄ“i `makes, arranges'; S. kapaá¹‡u `to cut'; L. kappaá¹‡ `to cut, reap', awÄ• á¹‡. kappuá¹‡; P. kappá¹‡Ä• `to cut, kill'; N. kapnu `to carve, chisel'; G. kÄ• pvuÌƒ `to cut'; M. kÄ• pá¹‡&etilde; `to cut, shave'; Ko. kÄ• ppÅ«ka `to cut'; Si. kapanavÄ• `to cut, cut off, reap'.
Addenda: kalpÃ¡yati: S.kcch. kapá¹‡Å« `to cut'; Md. kafanÄ« `stabs'.

kalpiya 2945 *kalpiya `suitable', kalpya -- VarBrÌ¥S. [âˆšKIÌŠP]
Pa. Pk. kappiya -- `suitable'; Si. kÃ¤pa `suitable (esp. for offering to god or demon), an offering'.

kalmaá¹£a 2946 kalmaá¹£a n. `stain, dregs, sin' Mn., karmaá¹£a -- KÄ• Å›.
[Cf. KALMÄ• ËŠá¹£A -- and kaÅ›malÃ¡ -- `dirty' lex., m.n. `despair' MBh.]
Pk. kammasa -- `dirty', n. `sin'; Sh. (Lor.) koÌ„muÅ¡ (á¹£?) `lampblack, soot'; G. kÄ• mas f. `scum of sugarcane juice'.

kalmÄ• ËŠá¹£a 2947 kalmÄ• ËŠá¹£a `variegated, spotted' VS., n. `stain' ÅšBr., m. `variegated colour' lex. [Cf. KALMAá¹£A --]
Pa. kammÄ• sa -- `spotted, blemished', n. `spot, blemish'; -- X *KARBIÅ›A -- : Si. kamisa `variegated colour'.

kalya 2948 kalya1 `well, vigorous, clever' MBh.
Pa. kalya -- , kalla -- ; Pk. kalla -- `well, clever', n. `health'; Si. kal `beautiful' (kÃ¤lum `charm, beauty' X kÄ• nti<-> H. Smith JA 1950, 197); -- H. kal f. `ease, relief' (a?).
KALYÄ• ËŠá¹‡A -- .

kalya 2949 kalya2 `deaf and dumb', kalla -- `deaf' lex., `stammering' BHS 174. [kaá¸• Ã¡ -- `dumb' ÅšBr., kala -- `indistinct, dumb' ChUp.: âˆšKAL3]
K. kolu `dumb'; S. kalho m. `young inexperienced child'; WPah. jaun. kÄ• lhÄ• `dumb'; Ku. kÄ• lo `dumb, deaf, simple'; A. kalÄ• `deaf', kÄ• larÄ« `deaf woman'; B. kÄ• lÄ• `deaf'; Or. kÄ• la `deaf, stunned, inert', ËšlÄ• `deaf'; G. kÄ• luÌƒ `lisping'. -- Poss. deriv.: Pk. kalhoÌ„á¸• a -- m. `calf', Ëšá¸• Ä« f. `heifer', P. Bi. H. kalor f. (Bi. `heifer ready for the bull'), G. kaloá¹›Ä« f., M. kÄ• lvhaá¸• , Ëšvaá¸• f.
kalya -- 3 `dawn' see KÄ• LYA -- .
Addenda: kalya -- 2: WPah.poet. kalo `lame, deaf and dumb'.

kalya 2950 kalya4 n., ËšyÄ• -- f. `spirituous liquor' lex. [Cf. kaá¸• aá¹…ga<-> m. `id.', kalukkÄ• -- f. `tavern': â†• Drav. see KAá¹‡á¸• ATI2]
Pk. kallÄ• -- f. `spirituous liquor'; WPah. bhal. kal m. `beestings' (semant. cf. pÄ«yÅ«á¹£a -- `beestings' > `nectar produced at the churning of the ocean'?).
KALYAPÄ• LA -- .

2951 kalyapÄ• la -- , ËšyÄ• pËš m. `distiller of spirituous liquor' RÄ• jat.
[Some NIA. forms < *kallÄ• la -- from which kalyapÄ• la -- is an IA. creation:

kalya -- 4, pÄ• lÃ¡ --]
Pk. kallavÄ• la -- , kallÄ• la -- m. `distiller'; K. kalawÄ• l m. `seller of spirits'; L. P. kalÄ• l m. `distiller and seller of spirits' (â†’ S. kalÄ• lu m.); WPah. bhal. kalÄ• lÄ« m. `man who boils kodrÄ• -- meal for a partic. religious ceremony'; Bi. kalwÄ• r `Hindu seller of country wine' (â†’ N. kalwÄ• r `distiller'); H. kalÄ• r, kalÄ• l m. `distiller' (â†’ Mth. kalÄ• l; Bi. kalÄ• l `Moslem seller of spirits'), kalÄ• rÄ«, ËšÄ• lÄ« m. `seller of spirits', G. kalÄ• l (â†• H. or P.) m., ËšlÄ• laá¹‡ f. -- M. kÄ• á¸·aá¹‡ m. `caste of distillers' < *kalÄ• á¸·?
Addenda: kalyapÄ• la -- : S.kcch. kalÄ• l(Ä«) m. `liquor -- seller'.

kalyÄ• ËŠá¹‡a 2952 kalyÄ• ËŠá¹‡a `beautiful, lucky' RV. [KALYA -- 1]
Pa. kalyÄ• á¹‡a -- , kallÄ• á¹‡a -- `beautiful, good', n. `goodness, &c.'; AÅ›. man. kayaá¹‡a -- , dhau. top. kayÄ• na -- , shah. kalaá¹‡a -- , gir. kalÄ• á¹‡a -- `virtuous deed'; NiDoc. kalyana `good fortune'; Pk. kallÄ• á¹‡a -- `fortunate', n. `happiness'; Sh. (Lor.) kaliÄ• n `auspicious marks on an ox consisting of white forehead and feet'; Si. kalaá¹‡a `good, fortunate'.
KALYÄ• á¹‡Ä« -- .

kalyÄ• á¹‡Ä« 2953 kalyÄ• á¹‡Ä« f. `name of a river in Ceylon' MW.
[KALYÄ• ËŠá¹‡A --]
Si. kÃ¤lani GS 21.
kalyÄ• pÄ• la -- see KALYAPÄ• LA -- .

kallara 2954 *kallara `salt barren soil'.
S. kalaru m. `salt soil', kalarÄ• á¹-hu `impregnated with salt'; L. kallur m. `salt barren soil', P. kallar m. -- Conn. doubtful with Pa. kalala -- n. `mud'; P. kallar m. `manure'; Si. kalal `dirt, mud'.
*kalli -- `bud' see KALI -- 2.
Addenda: *kallara -- [~ Drav. DED 1145]
*kalli -- see KALI -- 2 Add2.

kalloÌ„la 2955 kalloÌ„la m. `wave' BhartrÌ¥., `gambol' lex. [â†• Drav. T. Burrow TPS 1945, 82]
Pa. Pk. kalloÌ„la -- m. `wave'; P. kalol, kilËš m. `romp, friskiness', H. kalol, kilËš f.; M. kalolÄ«, ËšlulÄ«, kulolÄ«, ËšlulÄ« f. `frisking of children, sexual excitement of stallions or mares' (ku -- X kudá¹‡&etilde; < KÅ«ËŠRDATI?).

kalhÄ• ra -- see KAHLÄ• RA -- .

kavaka 2956 kavaka n. `mouthful' lex. [Cf. KAVALA --]
PaÅ¡. koÄ«ËŠ `piece, bit, grain (e.g. of pepper)'?

kÃ¡vaca 2957 kÃ¡vaca m.n. `coat of mail' ÅšBr., `jacket' KÄ• á¹-h. [kavÃ¡sa -- m. `id.', kavÃ¡á¹£a -- m. `shield' lex.: â†• Drav. EWA i 186 with lit.]
Pa. kavaca -- , koÌ„ja -- n.m. `coat of mail', NiDoc. kavaj'i `some article of dress' < *kavacikÄ• -- Burrow KharDoc 82; Pk. kavaya -- m.n. `armour', Si. kavada (kavasa â†• Pa. H. Smith JA 1950, 187).
kavaá¹-Ä« -- see KAVÄ• á¹-A -- .
kavaá¸• a -- see KAVALA -- .

2958 kÃ¡vatÄ“ `cries out' DhÄ• tup., kavÄ«ti &capamacr;piÅ›alaP., kÃ¡uti, kuvÃ¡tÄ“ DhÄ• tup. [âˆšKÅ«]
Pk. kavaÃ¯ `makes a noise'; L. kuÄ• vaá¹‡ `to call, summon'; P. kÅ«á¹‡Ä• `to speak, say'.
kavandha -- see KABANDHA -- .

2959 kavayÄ« -- , kavikÄ• -- f. `the fish Cojus cobojus' lex.
A. kÄ• wai `the fish Anabus', B. kaÃ¯, kai, kayÄ«, koi `the climbing fish'; Or. kaÃ¯, kaÃ¼ `the fish Anabus scandens'.

kavala 2960 kavala m. `mouthful' MBh., `gargle' SuÅ›r., kavaá¸• a<-> m. SuÅ›r., kabaá¸• a -- , kapaá¸• a -- LÃ¼ders PhilInd 559. [NIA. forms except PaÅ›. can all derive from *kab/pala -- : like KAVAKA -- prob. â†• Drav. e.g. Tam. kavaá¸·am, Ëšarì¤am `morsel of food', kavvu `to bite' T. Burrow TPS 1945, 91]
Pa. kabaá¸·a -- , Ëšala -- m. `small piece, ball of food, mouthful', kabaá¸·ikÄ• -- f. `piece of cloth put over a sore'; Pk. kavala -- m. `mouthful'; S. koro m. `piece of fish'; L. khet. kaur `morsel, bit'; N. bar -- kauÌƒlÄ• `goat's droppings'; Bi. kawar, kaur, kor `mouthful', Mth. kaur, OAw. kavara m., H. kaur m., G. koá¸·iyÉ” m. (kÉ”gá¸·É” m. `mouthful' X É”gÄ• á¸· s.v. *AVAGÄ• LA -- 2), M. kavaá¸· m., Si. kavala; <-> PaÅ¡. weg. kawÄ• ËŠá¹› `small piece' less likely < KAPARDA<-> IIFL iii 3, 102.
KAVALAYATI; *UTKAVALAYATI.

2961 kavalayati `swallows down' Hcar. [KAVALA --]

Pk. kavalÄ“i; M. kavaá¸·á¹‡&etilde; `to seize with the mouth'.
kavÃ¡á¹£a -- , kavÃ¡sa -- see KÃ¡VACA -- .

kavÄ• 2962 *kavÄ• `cry'. [âˆšKÅ«]
L. kÃ´ f. `noise'?

kavÄ• á¹-a 2963 kavÄ• á¹-a m.n., Ëšá¹-Ä« -- f. `leaf of a door', kapÄ• á¹-a -- , Ëšá¹-aka -- m., Ëšá¹-ikÄ• -- f. MBh., kavaá¹-Ä« -- f. lex. [Cf. kavÃ¡á¹£a -- `opened (of the legs)' AitBr., kavÃ¡á¹£ -- `open (of the leaves of a door)' VS.: perh. â†• Drav. EWA i 187 with lit.]

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Pa. kavÄ• á¹-a -- , Ëšaka -- m.n. `leaf of a door, door', Pk. kavÄ• á¸• a -- , kavÄ• la -- , kapphÄ• á¸• a -- m.n., kiviá¸• Ä« -- f.; P. kavÄ• á¹›, Ëšá¹›Ä• m. `leaf of a door', Ëšá¹›Ä« f. `window, door'; Bi. keÌ†wÄ• á¹›Ä« `door'; Mth. kebÄ• á¹›, Ëšá¹›Ä« `leaf of a door, door', (ETirhut) kewÄ• á¹›, Ëšá¹›Ä«; Aw. lakh. kewÄ• á¹›Ä• `shutters' â†• H. kiwÄ• á¹›, Ëšá¹›Ä• , kiwÄ• r, kewÄ• á¹›, Ëšá¹›Ä• , kewÄ• r, ËšrÄ• m. `leaf of a door, door', kiwÄ• á¹›Ä«, kewËš f. `small door'; OMarw. kibÄ• á¹›i f. `door', G. kamÄ• á¹› n., M. kavÄ• á¸• , kÄ• vËš n.; Ko. kavaá¸• `cupboard'; Si. kavuá¸·uva `window'.

2963a â€ kavÄ• rÃ- -- `stingy, mean' RV.
A. kawÄ• ri `stingy, mean' (â†• Sk.?).

kavÃ- 2964 kavÃ- `wise' RV., m. `wise man, poet' RV., Ëšika -- m. lex.
Pa. Pk. kavi -- m., Pk. kaÃ¯ -- m., Si. kivi ES 25 but â†• Pa.
SATKAVI -- .
kavikÄ• -- see KAVAYÄ« -- .

kÃ¡Å›Ä• 2965 kÃ¡Å›Ä• f. `whip' RV., `rein' ÅšiÅ›., `string' lex., kaÅ›a -- m. `whip, thong' MBh.
Pa. kasÄ• -- f. `whip'; Pk. kasÄ•  -- f., Ëšsa -- m., ËšsiÄ•  -- f., Ëšsia -- n. `whip, thong'; K. kÄ• h f. `strip of leather for sewing leather articles'; S. kaÌƒhÄ«Ëœ f. `tie, tape, riband'; Or. kasa `rope'; H. kasÄ«, ËšsaÄ«, ËšseÄ«, kesaÄ« f. `rope used in land measurement'; OMarw. kasa `string'; G. kas `tape of a bodice'; M. kasÄ• m. `cord, tie of a garment'; Si. kasaya, Ëšse `whip'. -- Deriv.: Or. kasibÄ• `to whip'; -- OMarw. kasaÃ¯ `binds, harnesses', M. kasá¹‡&etilde; `to bind tightly with a cord' (LM 307) prob. rather < KÃ¡Rá¹£ATI.
*GALAKAÅ›A -- .

kaÅ›Ä“ru 2966 kaÅ›Ä“ru n., ËšrÅ« -- f., Ëšruka -- m., kasËš `root of Scirpus kysoor'.
Pa. kasÄ“ru -- m.n. `name of a grass', Ëšruka -- m. `name of a plant'; Pk. kasÄ“ru -- , Ëšuya -- m.n. `a kind of aquatic bulb'; S. kahero m. `name of a plant, a species of Rhus', ËšrÄ« f. `its bark used for dyeing'; P. kaser f. `root of the grass Cyperus tuberosus'; N. kasur `edible sweet root of a partic. plant'; B. kaseru `the grass Scirpus kysoor', Or. kaseru, Ëššuru, kesuru `its root'; H. kaserÅ« m. `Scirpus kysoor, edible root of Cyperus tuberosus'; M. kaÅ›eru m.n., ËšÅ›eá¸• , ËšÅ›eá¹- n., ËšsaÄ« f. `the grasses Scirpus kysoor and Cyperus tuberosus'.

2967 kÃ¡Å›cid `some one, anyone' RV., m.pl. ká¸—cid, n. KÃ-á¹• CID q.v. Partially collides with ká¹“'pi. [kÃ¡ -- 2]
Pa. koÌ„ci, pl. kÄ“ci, AÅ›. shah. gir. koci, man. keci, NiDoc. koci, Pk. koÌ„i, f. kÄ• i, gen. kassaÃ¯, L. koÌ„Ä«, f. kÄ• Ä«, P. koÄ«, WPah. cur. koÌ„Ä«, Ku. kwe, N. koi, obl. kasai, A. keo, B. keÄ« ODBL 845, Or. kei, Mth. keo, OAw. koi, keu, H. koÄ«, OMarw. koi, OG. kÄ• á¹• Ä« dir. sg. m.n. < kÄ• ËŠnicid, G. koi; Si. kisi pl. `some' < ká¸—cid with -- s -- after kis `anything' < kÃ-á¹• cid. -- Traces of original -- Å›c -- in AÅ›. kÄ• l. kecha, NiDoc. kacÌ„i (= kaÅ›ci?), P. kachu `some, any, somewhat' and more generally affecting forms deriving from KÃ-á¹• CID.
YAá¸¥KAÅ›CID.
kaÅ›malÃ¡ -- see KALMAá¹£A -- .
Addenda: kÃ¡Å›cid: WPah.ká¹-g. (kc.) koi `somebody, anybody'.

kÃ¡Å›mÄ«ra 2968 kÃ¡Å›mÄ«ra m. `name of a people' PÄ• á¹‡.

Pa. kasmÄ«ra -- m., Pk. kamhÄ«ra -- , ËšhÄ• ra -- , kaá¹• bhÄ• ra -- , ËšbhÅ«ra -- , kasamÄ«ra -- m. `the people', kasumÄ«rÄ•  -- f. `the country'; Sh. kaÅ¡Ä«r f. `Kashmir', K. kaÅ›Ä«rÃ¼ f., pog. kaÅ›Ä«r, kash. kaÅ›Ä«rÄ«.
KÄ• Å›MÄ«RÃ¡ -- 1.
kaÅ›yÃ¡pa -- 1 `tortoise' see KACCHAPA -- .

kaÅ›yÃ¡pa 2969 kaÅ›yÃ¡pa2 m. nom. prop. RV., `class of divine beings associated with PrajÄ• pati; of semi -- divine genii regulating the course of the sun' AV., `name of a mythical rÌ¥á¹£i' VS.
Pk. kassava -- , kÄ• sava -- m. `name of a family of rÌ¥á¹£is'; Wg. (Norris) "Kashau" `a partic. wooden idol formed like a man' poss. if sh = Å¡ NTS xvii 319.
KAá¹¢ `rub': KAá¹£Ã¡ -- , KAá¹£Aá¹‡A -- , KAá¹£ATI, *KAá¹£YATÄ“; *APAKAá¹£A -- , NIKAá¹£Ã¡ -- .

kaá¹£Ã¡ 2970 kaá¹£Ã¡ m. `rubbing' Naiá¹£., `touchstone' PÄ• á¹‡. com. [âˆšKAá¹£]
Pk. kasa -- `striking', m. `rubbing on a touchstone, touchstone'; Kt. ká¹£Ã« `comb'; Bashg. "kshÄ“" `wisp'; Pr. uá¹£ugÃº `comb, scapula'; PaÅ¡. lauá¹›. kuáº“eá¹-Ä«ËŠ `comb' (?); K. kah, dat. kÃ¼Å›Ã¼ f. `testing gold on a touchstone'; S. kahu `wearying'; L. kahu m. `tinder'; N. kasi `touchstone'; A. kah `a mordant substance'; B. kas `touchstone', Or. kasa; H. kas m. `assay, test' (â†’ P. kas m. `touchstone'); OMarw. OG. kasi f. `touchstone'; G. M. kas m. `quality of gold or silver as determined by rubbing on a touchstone', Si. kasaya `touchstone'.
KAá¹£APAá¹-á¹-IKÄ• -- .

kaá¹£aá¹‡a 2971 kaá¹£aá¹‡a n. `rubbing, testing' KÄ• d. [âˆšKAá¹£]
H. kasan f. `assaying'; G. kasá¹‡Ä« f. `test by rubbing, distress'.

2972 kaá¹£ati `scratches' ChUp., `rubs on a touchstone' PÄ• á¹‡. com., kÃ¡á¹£Ëš `hurts' DhÄ• tup. [See khasa -- 1: âˆškaá¹£]
Pk. kasaÃ¯ `rubs'; Kt. ká¹£e -- `to scrape, rub', Wg. kaá¹£Ä• ËŠ<-> `to whittle, lick', Pr. -- koá¹£o -- `to scratch (?)'; PaÅ¡. kaÌ„Ì†áº“ -- `to smear, wipe'; Kho. khoá¹£ik `to groom a horse' Belvalkar Vol 92 (with expressive aspirate?); A. kahÄ• iba `to apply a mordant substance'; Or. kasibÄ•  `to rub, scrape, scratch, labour hard' (semant. cf. S. gahaá¹‡u s.v. *GHRÌ¥á¹£ATI); OAw. kasaÃ¯ `rubs'; H. kasnÄ•  `to assay, test'; G. kasvuÌƒ

`to test by rubbing' (â†’ S. kasaá¹‡u `to try, prove'); M. kasá¹‡&etilde;
`to test gold, ache'; Si. kahanavÄ• , kasanËš `to scratch'. -- Ext. with --
kk -- : H. kasaknÄ• `to be racked by pain, ache'; -- redup.: G. kaskasvuÌƒ
`to rub hard'; M. kaskasá¹‡&etilde; `to ache'. -- See *KAá¹£YATÄ“.

kaá¹£apaá¹-á¹-ikÄ• 2973 kaá¹£apaá¹-á¹-ikÄ• f. `touchstone' MW. [Perh.
hypersanskritism for *kaá¹£avartikÄ• -- : KAá¹£Ã¡ -- , PAá¹-á¹-A -- 1]
Pk. kasapaá¹-á¹-a -- , kasavaá¹-á¹-a -- m., K. kahwÃ¼á¹-Ã¼ f., Ku.
kasauá¹-Ä«, B. kasaá¹-i (â†’ A. kaxaá¹-i), Or. kasoá¹-i, Ëšsaá¹-i, Bi.
kasauá¹-Ä«, Bhoj. kasawaá¹-Ä«, OAw. H. kasauá¹-Ä« f. (â†’ P. kasauá¹-Ä« f.,
S. kasoá¹-Ä«, kasvaá¹-Ä« f.), OG. kasaÃ¼á¹-aÃ¼ m., G. kasÉ”á¹-Ä« f., M.
kasvaá¹-, Ëšá¹-Ä«, kasoá¹-Ä« f.
*kaá¹£avartikÄ• -- `touchstone' see kaá¹£apaá¹-á¹-ikÄ• -- . [kaá¹£Ã¡ -- ,
*varta -- 3]

kaá¹£Ä• ya 2974 kaá¹£Ä• ya `yellowish red, astringent' YÄ• jÃ±., n. `an
astringent juice' ÅšBr. 2. *kaá¹£Ä• va -- . 3. *kaá¹£Ä• ra -- . [Cf. Pa.
kasaá¹-a -- `bitter, bad'. Variety of suffix (though -- va<-> may be the
colour suffix seen in Å›yÄ• vÃ¡ --) points to nonAryan origin]
1. Pa. Pk. kasÄ• ya -- `reddish yellow, astringent'; A. kehÄ• `astringent',
B. kasÄ• ; Or. kasÄ• `reddish, astringent, astringent kernel of mango stone';
Si. kaha `turmeric, saffron'; -- ext. with -- á¹-á¹- -- : A. kaheá¹-Ä•
`astringent'; Si. kahaá¹-a `bitter, acrid'; -- with -- l -- : P. kasailÄ•
`astringent' (â†• E).
2. Pa. kasÄ• va -- `reddish yellow, astringent'.
3. NiDoc. kaá¹£ara `monk's yellow robe' (â†’ Toch. A kÄ• á¹£Ä• r, B. kaá¹£Ä• r,
Sogd. kr'z'kh, Uigur kr'Å¾, kz'ry); <-> S. kasÄ• ro `of astringent taste' or
< *KAá¹£Ä• YARASA -- .
KAá¹£Ä• YIN -- , *KAá¹£Ä• YATI, KÄ• á¹£Ä• YÃ¡ -- ; *KAá¹£Ä• YARASA -- .
Addenda: kaá¹£Ä• ya -- : A. kahÄ• iba `to tinge, colour (clothes)' AFD 336.

2975 *kaá¹£Ä• yati `reddens, dyes'. [kaá¹£Ä• yita -- `reddened' BÄ• lar.:
KAá¹£Ä• YA --]
Pa. kÄ• sÄ• yita -- `stained'; Pk. kasÄ• ia -- `red -- yellow'; Or. kasÄ• ibÄ•
`to dye red'.

kaá¹£Ä• yarasa 2976 *kaá¹£Ä• yarasa `of astringent flavour'. [KAá¹£Ä• YA -- ,
RÃ¡SA --]

S. kasÄ• ro `id.' or < *kaá¹£Ä• ra -- s.v. KAá¹£Ä• YA -- , but in either case a loan word bec. of -- s -- .

kaá¹£Ä• yin 2977 kaá¹£Ä• yin `yielding a resinous exhudation, astringent, dyed red' W. [KAá¹£Ä• YA --]
Pk. kasÄ• i -- `red -- yellow'; PaÅ¡. kÄ• Ä« `khaki coloured'.
*kaá¹£Ä• ra -- , *kaá¹£Ä• va -- `yellow, astringent' see KAá¹£Ä• YA -- .

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kaá¹£á¹-Ã¡ 2978 kaá¹£á¹-Ã¡ `bad, difficult' Mn., `dangerous' PÄ• á¹‡., n. `bad state of affairs, fatigue' R.
Pa. kaá¹-á¹-ha -- `bad, useless', n. `misery'; Pk. kaá¹-á¹-ha -- , kaá¹-á¹-a -- `troublesome', n. `ill, trouble'; K. kaá¹-h `cold'; Ku. kaá¹-hÄ«á¹‡o `to suffer from the attack of a ghost, suffer from cold, be benumbed'; N. kÄ• á¹-ho `a sponger who goes from door to door to eat, term of abuse for a dog or brahman'; A. kÉ”á¹-hÄ«yÄ• mariba `to be spoilt, be destroyed'; Or. kÄ• á¹-ha `hard, thick, cruel, stiff, bewildered with fear, still'; H. kaá¹-h m. `labour, pains' (a?); G. kÄ• á¹-huÌƒ `hardhearted, miserly'; M. kaá¹- m. `pain, work', kÃ£Ì„á¹-há¹‡&etilde;, kaÌƒá¹-hËš `to endure, undergo'; Si. kaá¹-ulla, kaá¹-ol `sorrow, distress'.
Addenda: kaá¹£á¹-Ã¡ -- : WPah.kc. kaá¹-ho `hard (figuratively)'; -- X KAá¹-U -- : A. kaá¹-huwÄ• `severe' AFD 206.

2979 *kaá¹£yatÄ“ `is scratched'. [âˆšKAá¹£]
K. kaÅ›un (past tense impersonal) `to itch, scratch oneself'. -- See KAá¹£ATI.
KAS `go, move': KÃ¡SATI, KÄ• SA -- , KÄ• SAYATI; *AVAKASATI, *AVAKASTA -- , ÃºTKASATI, *UTKASTA -- , *UTKÄ• SAYATI, *NIá¹£KASATI, *NIá¹£KASTA -- , NIá¹£KÄ• SA -- , NIá¹£KÄ• SAYATI, VIKÄ• SA -- .

kasaá¹-a 2980 *kasaá¹-a `dirt, dregs'. [Cf. *KASIá¹…GALA --]
Pa. kasaá¹-a -- m. `leavings, dregs' (also `bitter, nasty' see KAá¹£Ä• YA --); N. kasar `sediment, dregs'.

2981 kÃ¡sati `goes, moves' DhÄ• tup. [âˆšKAS]
Kal. 3rd sg. pres. kÄ• seu `flows (of water)'; Kho. kosik (1st sg. kasim) `to walk about' Belvalkar Vol 92. -- See *KÄ• SAYATI.

kasiá¹…gala 2982 *kasiá¹…gala `rubbish'. [Cf. kÃ¡sÄ• mbu -- n. `(prob.) rubbish', Pa. kasambu -- n. `rubbish': see *KASAá¹-A -- .]
P. kahigal f. `plaster of mud and chaff'; N. kasiá¹…ar `dirt, rubbish'.
kasÄ“ru -- see KAÅ›Ä“RU -- .

kastambha 2983 *kastambha `small stem'. [kastambhÄ«ËŠ -- f. `prop for supporting carriage -- pole' ÅšBr.: ka -- 3, stambha --]
M. kÄ• thaÌƒbÄ• m. `plantain offshoot, sucker, stole'.
kastambhÄ«ËŠ -- see prec.

kastÄ«ra 2984 kastÄ«ra n. `tin' lex. 2. *kastilla -- .
1. H. kathÄ«r m. `tin, pewter'; G. kathÄ«r n. `pewter'.
2. H. (Bhoj.?) kathÄ«l, ËšlÄ• m. `tin, pewter'; M. kathÄ«l n. `tin', kathl&etilde; n. `large tin vessel'.

kastÅ«rÄ« 2985 kastÅ«rÄ« f. `musk', kastÅ«Ë˜rikÄ• -- f. `musk, musk -- deer' lex.
Pa. katthÅ«rikÄ• -- f. `musk'; Pk. katthÅ«rÄ« -- , ËšriyÄ• -- f. `musk -- deer'; S. khathÅ«rÄ« f. `musk'.
*kassara -- `rubbish' see KACCARA -- .
Addenda: kastÅ«rÄ« -- : WPah.ká¹-g. kÉ”Ì• tthÉ™r, kÉ”Ì• thrÄ• m. `musk deer', kÉ”Ì• thrI f. `musk' Him.I 21.
kÄ• -- : â€ *KÄ• Å›AKUNA -- .

2986 kahlÄ• ra -- , kalhÄ• Ëš n. `white esculent water lily Nymphaea lotus' MBh. [Mth. with divergent á¹› supports non -- Aryan origin EWA i 185]
Pa. kallahÄ• ra -- n., Pk. kalhÄ• ra -- n., Mth. kaá¹›ahar, G. kalÄ• r n., M. kalhÄ• r n.
kÄ• -- pejorative prefix. [Cf. ka -- 3, ku -- , kad -- , kÃ-m]

*KARKá¹£Ä« -- , *KÄ• VARAKA -- .
*kÄ• á¹• siya -- see next.

kÄ• ËŠá¹• sya 2987 kÄ• ËŠá¹• sya `made of bell -- metal' KÄ• tyÅšr., n. `bell -- metal' YÄ• jÃ±., `cup of bell -- metal' MBh., Ëšaka -- n. `bell -- metal'. 2. *kÄ• á¹• siya -- . [KAá¹• SÃ¡ -- 1]
1. Pa. kaá¹• sa -- m. (?) `bronze', Pk. kaá¹• sa -- , kÄ• sa -- n. `bell -- metal, drinking vessel, cymbal'; L. (Jukes) kÃ£Ì„jÄ• adj. `of metal', awÄ• á¹‡. kÄ• sÄ• `jar' (â†• E with -- s -- , not Ã±j); N. kÃ£Ì„so `bronze, pewter, white metal', kas -- kuá¹- `metal alloy'; A. kÃ£Ì„h `bell -- metal', B. kÃ£Ì„sÄ• , Or. kaÌƒsÄ• , Bi. kÃ£Ì„sÄ• ; Bhoj. kÃ£Ì„s `bell -- metal', kÃ£Ì„sÄ• `base metal'; H. kÄ• s, kÃ£Ì„sÄ• m. `bell -- metal', G. kÃ£Ì„suÌƒ n., M. kÃ£Ì„s&etilde; n.; Ko. kÃ£Ì„Å›&etilde; n. `bronze'; Si. kasa `bell -- metal'.
2. L. kÃ£Ì„ihÃ£Ì„ m. `bell -- metal', P. kÃ£Ì„ssÄ«, kÃ£Ì„sÄ« f., H. kÃ£Ì„sÄ« f.
*KÄ• á¹• SYAKARA -- , KÄ• á¹• SYAKÄ• RA -- , *KÄ• á¹• SYAKUá¹‡á¸• IKÄ• -- , KÄ• á¹• SYATÄ• LA -- , *KÄ• á¹• SYABHÄ• á¹‡á¸• A -- .
Addenda: kÄ• ËŠá¹• sya -- : A. kÃ£Ì„h also `gong', or < KAá¹• SÃ¡ -- .

kÄ• á¹• syakara 2988 *kÄ• á¹• syakara `worker in bell -- metal'. [See next: KÄ• ËŠá¹• SYA -- , KARÃ¡ -- 1]
L. awÄ• á¹‡. kasÄ“rÄ• `metal worker', P. kaserÄ• m. `worker in pewter' (both â†• E with -- s --); N. kasero `maker of brass pots'; Bi. H. kaserÄ• m. `worker in pewter'.

kÄ• á¹• syakÄ• ra 2989 kÄ• á¹• syakÄ• ra m. `worker in bell -- metal or brass' YÄ• jÃ±. com., kaá¹• sakÄ• ra -- m. BrahmavP. [KÄ• ËŠá¹• SYA -- , KÄ• RA -- 1]
N. kasÄ• r `maker of brass pots'; A. kaÌƒhÄ• r `worker in bell -- metal'; B. kÃ£Ì„sÄ• ri `pewterer, brazier, coppersmith', Or. kaÌƒsÄ• rÄ«; H. kasÄ• rÄ« m. `maker of brass pots'; G. kaÌƒsÄ• rÉ”, kasËš m. `coppersmith'; M. kÃ£Ì„sÄ• r, kÄ• sËš m. `worker in white metal', kÄ• sÄ• rá¸• Ä• m. `contemptuous term for the same'.

kÄ• á¹• syakuá¹‡á¸• ikÄ• 2990 *kÄ• á¹• syakuá¹‡á¸• ikÄ• `bell -- metal pot'. [KÄ• ËŠá¹• SYA -- , KUá¹‡á¸• A -- 1]
N. kasauÌƒá¹›i `cooking pot'.

kÄ• á¹• syatÄ• la 2991 kÄ• á¹• syatÄ• la m. `cymbal' RÄ• jat. [KÄ• ËŠá¹• SYA -- , TÄ• LA -- 1]
Pa. kaá¹• satÄ• la -- m. `gong'; Pk. kaá¹• sÄ• lÄ• -- , ËšliyÄ• -- f. `cymbal', OB. kaÅ›Ä• lÄ• , Or. kaÌƒsÄ• á¸·a; G. kÃ£Ì„sÄ• á¸·uÌƒ n. `large bell -- metal cymbals' with Ã£Ì„ after kÃ£Ì„suÌƒ `bell -- metal'; M. kÃ£Ì„sÄ• á¸· f. `large cymbal'; -- Si. kastalaya `metal gong' (EGS 40) is Si. cmpd. or more prob. â†• Pa.

kÄ• á¹• syabhÄ• á¹‡á¸• a 2992 *kÄ• á¹• syabhÄ• á¹‡á¸• a `bell -- metal pot'. [KÄ• ËŠá¹• SYA -- , BHÄ• á¹‡á¸• A -- 1]
Pa. kaá¹• sabhaá¹‡á¸• a -- n. `brass ware'; M. kÄ• sÃ£Ì„á¸• Ä«, ËšsaÌƒá¸• Ä« f. `metal vessel of a partic. kind'.

kÄ• ËŠka 2993 kÄ• ËŠka m. `crow' Mn., ËškÄ« -- f. PÄ• á¹‡. [kÄ• koÌ„la -- m. `raven' Mn., kÄ• kÄ• la -- m. Vet. Onom. cf. kÄ• kÄ• krÌ¥t -- `cawing' MBh. -- In NIA. with various suffixes and partially onom. with -- k -- and -- g --]
Pa. kÄ• ka -- m. `crow', ËškÄ« -- f., Pk. kÄ• ya -- m., kÄ• Ä« -- f., PaÅ¡. kaxÄ«ËŠ f., lauá¹›. kÄ• Ä«k, uzb. kaÄ«, Kho. kÄ• g; Mai. "qÄ• " `bird' NTS xviii 124; Sh. gil. kÃ£Ì„, koh. gur. kÄ• h m. `crow', S. L. P. kÃ£Ì„ m., Si. kÄ• . -- Ext. with -- u -- , -- uka -- : Gau. kow, K. kÄ• v m., kÃ¶viÃ± f., S. kÃ£Ì„uÌƒ m., L. poá¹-h. kÄ• uÌƒ m., awÄ• á¹‡. kÃ£Ì„, obl. pl. kÄ• vÃ£Ì„, P. kaÌƒu, kaÅ«Ä• m., kÄ• uá¹‡Ä« f., WPah. bhiá¸• . bhal. kau n., Ku. gng. kaw, B. kÄ• uÄ• , Or. kÄ• u, Bhoj. kaÃ¼Ä• , H. kauÄ• , G. kÄ• u m., M. kÄ• Å« m.; -- with -- á¹-á¹- -- : Gaw. kÃ¡uá¹-É”; -- with -- ra -- : A. kÄ• urÄ«; -- with -- la -- : Pk. kÄ• yala -- m., M. kÄ• vá¸·Ä• m., Ko. kÄ• yá¸·o m.; -- onom. with -- k -- , -- g -- : Kal. kagÅ•Ã¤Å•, Bshk. kÄ• k, Tor. (Biddulph) "kÄ• gh" m., Phal. koÌ„k, S. kÃ£Ì„gu m., N. kÄ• g, H. kÄ• g, ËšgÄ• , ËšgwÄ• m., Si. kÄ• kkÄ• , st. kÄ• ku -- .
*KÄ• KACITI -- .
Addenda: kÄ• ËŠka -- : WPah.ká¹-g. kau m. `crow'; -- ext. with -- á¹-a -- in Md. kauá¸·u, kÄ• á¸·u `crow'; -- with -- la -- in WPah.ká¹-g. kauá¸·É” m. â€ *KUKÄ• KA -- .

2994 kÄ• kaciÃ±cÄ• -- , ËšÃ±cÄ« -- f. `Abrus precatorius'. [Many various forms: see EWA i 192]
Pk. kÄ• aÃ¯á¹• cÄ« -- , kÄ• iá¹• cÄ« -- f., Or. kÄ• iÃ±ca.
Addenda: kÄ• kaciÃ±cÄ• -- see also S. at *KÄ• á¹…KUKA -- .

kÄ• kaciti 2995 *kÄ• kaciti `collection of crows'. [KÄ• ËŠKA -- , CÃ-TI --]
K. kÄ• way f.; -- very doubtful.

kÄ• kutstha 2996 *kÄ• kutstha `on the top of the head', kÄ• kÃºd -- f. `palate'
RV, kÄ• kubh -- Naigh. [For semant. change `top of head ~ palate' see TÄ• ËŠLU
-- , MÅ«RDHÃ¡N -- : KAKÃºD -- , STHA --]
Ash. koÌ„stÃ¤ËŠ, ká¹“stu `the top of the head' (NTS ii 262 < kÅ«á¹-astha --
).
kÄ• kÃºd -- see prec.

kÄ• koÌ„li 2997 kÄ• koÌ„li f. `a partic. medicinal plant' SuÅ›r., ËšlÄ« -- f.
Car. [Cf. KAKKOÌ„LA --]
Pk. kÄ• oÌ„lÄ« -- f. `a kind of bulbous plant'; Si. kavÄ“á¸·u `a plant from
which is produced a poisonous drug'?

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kÄ• kka 2998 *kÄ• kka `senior male relative'. [â†• Drav.: Kan. kakka `uncle',
Tel. kakka `daddy', Mal. kÄ• kke `mother's brother']
Gy. eur. kako m. `uncle'; PaÅ¡. kÄ• kÅ«ËŠ `boy', kÄ• kÄ« `girl'; Sh. (Lor.)
kÄ• ko `elder brother', kÄ• ki `elder sister'; K. kÄ• kh, dat. kÄ• kas m. `one's
own father, elder male relative', kÄ• kaÃ± f. `his wife'; S. kÄ• ko m. `elder
brother', kÄ• kiá¹›o m. `uvula'; L. kÄ• kÄ« f. `pupil of eye'; P. kÄ• kÄ• m.
`elder brother, father's slave, son or grandson of a Sikh prince, little
child', kÄ• kÄ« f. `little girl, pupil of eye'; WPah. bhal. kÄ• k `brother',
paá¹…. kakkÄ• `uncle'; Ku. kakÄ• hon. pl. `uncle', kÄ• khÄ« `aunt'; N. kÄ• ko
`father's younger brother'; A. kakÄ• `grandfather', kakÄ• i `term of address
for an older relative or elderly man'; B. kÄ• kÄ• `father's younger brother',
kÄ• kÄ« `his wife'; Or. kÄ• kÄ• , kakÄ• Ä« `father's younger brother', kÄ• ku --
mÄ• `his wife'; Mth. kakkÄ• `father's brother'; H. kÄ• kÄ• m. `father's

younger brother'; G. kÄ• kÉ”, usu. hon. pl. ËškÄ• m. `father's brother', ËškÄ« f. `his wife', kÄ• ku `pet name for a boy', kÄ• kliyÄ• m.pl. `mother's brother'; M. kÄ• kÄ• m. `father's brother, elderly cousin', ËškÄ« f. `his wife'.
kÄ• ká¹£Ä«ba -- see Ä• Ká¹£IKA -- .
kÄ• khoÌ„rda -- see KHARKHOÌ„DA -- .
Addenda: *kÄ• kka -- : WPah.ká¹-g. kÄ• k m. `father's brother (used in the KhaÅ› tribe)'.
â€ *kÄ• gunÄ« -- see *KAá¹…KUNÄ« -- .

kÄ• gni 2999 kÄ• gni m. `a small fire' Vop. [KA -- 3 or KÄ• -- , AGNÃ- --]
K. kang m. `brazier, fireplace'?

3000 *kÄ• á¹…kuka -- , kÄ• á¹…guka -- m. `a kind of corn' SuÅ›r. [KAá¹…KU --]
S. kÃ£Ì„gaá¹›u m. `Holcus saccharatus, stubble', kÃ£Ì„giá¹›Ä« f. `wheat stalk, seed of Abrus precatorius'.

kÄ• á¹…kunikÄ• 3001 *kÄ• á¹…kunikÄ• f. `a woman who lives on panic seed'. [*KAá¹…KUNÄ« --]
Kt. kakÅ•iuÌƒ, kagÃ³Ä© -- Å¡trÄ« `widow', Wg. kakÅ•Å©Ìˆ, Pr. tÉ™ ky&uacutedotdot;n, Ä• kyÅ«Ì¤, Dm. kÄ• á¹…gun (zÄ• mi); PaÅ¡. lauá¹›.
kÄ• á¹…gunÄ«ËŠ `widow', ËšnÄ• ËŠ `widower', weg. kÄ• gunÄ«ËŠ `widow', lauá¹›.
kÄ• munÄ« `widow, woman with no husband'; Gaw. kÄ• á¹…gunÄ«ËŠ `widow'; Sh. kagÅ«ËŠniÌ¯ f., Ëšná¹· m., gur. kavÅ«ni f., Ëšná¹· m.
K&capamacr;á¹„Ká¹¢ `wish for': KÄ• ËŠá¹…Ká¹£ATI, KÄ• á¹…Ká¹£Ä• -- , KÄ• á¹…Ká¹£IN -- ; *UPAKÄ• á¹…Ká¹£Ä• -- , PRAKÄ• á¹…Ká¹£ITA -- .

3002 kÄ• ËŠá¹…ká¹£ati `wishes for' &capamacr;svÅšr. [âˆšKÄ• á¹…Ká¹£]
Pa. kaá¹…khati `looks forward to, doubts'; Pk. kaá¹• khaÃ¯ `wishes'; K. kÃ£Ì„chun `to want'; H. kÃ£Ì„khnÄ• `to strain, grunt, groan'; -- L. tÃ£Ì„ghaá¹‡ `to expect, long for' with dissimilation of k -- kh.
Addenda: kÄ• ËŠá¹…ká¹£ati [Denom. from KÄ• á¹…Ká¹£Ä• -- < IE. *koá¹…ksÄ• -- T. Burrow BSOAS xxxviii 61]

kÄ• á¹…ká¹£Ä• 3003 kÄ• á¹…ká¹£Ä• f. `wish' R. [âˆšKÄ• á¹…Ká¹£]
Pa. kaá¹…khÄ• -- f. `expectation, doubt'; Pk. kaá¹• khÄ• -- f. `wish', K. kÃ£Ì„ch f., S. kÃ£Ì„khÄ« f.; Si. kÃ¤k `doubt, care, sorrow'; -- with dissim. L. tÃ£Ì„gh f. `desire'.

kÄ• á¹…ká¹£in 3004 kÄ• á¹…ká¹£in `longing for' MBh. [KÄ• á¹…Ká¹£Ä• --]
Pa. kaá¹…khin -- `longing for, doubting'; Pk. kaá¹• khi<-> `wishing'; S. kÃ£Ì„khÄ« m. `one desirous of'; H. kÃ£Ì„khÄ« `desiring'; Si. kÃ¤k `doubtful, sorrowful'.

kÄ• á¹…ga 3005 *kÄ• á¹…ga `having a poor body'. [KA -- 3 or KÄ• -- , Ã¡á¹…GA -- 1]
G. kÃ£Ì„guÌƒ `weak, delicate'.

3006 *kÄ• á¹…gÄ• rikÄ• `poor or small brazier'. [Cf. KÄ• GNI -- m. `a small fire' Vop.: KA -- 3 or KÄ• -- , Aá¹…GÄ• RI --]
K. kÃ£Ì„gÃ¼rÃ¼, kÃ£Ì„gar f. `portable brazier' whence kangar m. `large do.' (or < *kÄ• á¹…gÄ• ra -- ?); H. kÃ£Ì„grÄ« f. `small portable brazier'.
kÄ• á¹…guka -- see *KÄ• á¹…KUKA -- .

kÄ• cÃ¡ 3007 kÄ• cÃ¡1 m. `glass' ÅšBr., Ëšaka -- m. W. 2. *kÄ• cca -- .
1. Pa. kÄ• ca -- m. `crystal, glass', Pk. kÄ• ya -- m.; S. kÄ• o, kÄ• yo m. `glass, glass tumbler'; Si. kadÄ• `silicious earth used in making glass, beads, &c.'
2. Pk. kacca -- n. `glass, crystal'; K. kÄ• Ä‹h, abl. kÄ• Ä‹a m. `a species of pottery made of a kind of fine clay'; S. kacu m. `glass' and L. kacc m. both with a â†• E; P. ludh. kaÃ±c m. `glass'; N. kÄ• c, kÃ£Ì„c `glass, quartz'; A. kÄ• s `glass', kÃ£Ì„s `a kind of clay from which china is made'; B. kÄ• c, kÃ£Ì„c `glass, crystal', Or. kÄ• ca, kÃ£Ì„c, Bhoj. kÃ£Ì„c, H. kÄ• c, kÃ£Ì„c m., G. kÄ• c m., M. kÄ• Ä‹, kÃ£Ì„Ä‹ f.
*KÄ• CAPÄ• TRA -- , *KÄ• CCAKAÌ„Ì†RA -- .
Addenda: kÄ• ca -- 1. 2. *kÄ• cca -- : WPah.ká¹-g. kÉ™ceá¹-I f. `white pebble, quartz, crystal'.

kÄ• ca 3008 *kÄ• ca2 `black'. [kÄ• calavaá¹‡a -- n. `black salt' lex.]
Wg. kÄ• Ä• É™Ì• , Niá¹…g. kÄ• Ä‹É™Ì• `black', Shum. xaÄ‹É™ < kh -- NTS xvii 263.

kÄ• ca 3009 kÄ• ca3 m. `loop, string fastened to both ends of a pole, carrying yoke' lex. [â†• Drav. Kui kÄ• sa, Kuvi kÄ• Ã±ju, Kan. kÄ• gaá¸• i, kÄ• vaá¸• i T. Burrow BSOAS xii 372, EWA i 195. See KAMAá¹-HA --]
Pa. kÄ• ca -- , kÄ• ja -- m. `carrying -- pole', Pk. kÄ• ya -- , kÄ• va -- , m. (deriv. kÄ• voÌ„ya -- m. `one who carries a yoke'); S. kÄ• o, kÄ• yo m.

`rafter'; Si. kada `carrying -- pole'; -- Pk. kÄ• vaá¸• a<-> m., H. kÃ£Ì„waá¹›, kÄ• waá¹›, Ëšwar f., G. kÄ• vaá¹› f., M. kÄ• vaá¸• f.
*KÄ• CAHÄ• RA -- .

kÄ• capÄ• tra 3010 *kÄ• capÄ• tra `glass vessel'. [kÄ• cÃ¡ -- 1, pÄ• ËŠtra --]
NiDoc. kayavatra (Burrow KharDoc 81 to be read as kaÅ›aËš = kaj'aËš?).

kÄ• cahÄ• ra 3011 *kÄ• cahÄ• ra `bearer of a carrying -- pole'. [kÄ• ca -- 3, hÄ• ra --]
Pa. kÄ• jahÄ• raka -- m.; Pk. kÄ• hÄ• ra -- m. `carrier of water or other burdens', n. `carrying -- pole'; K. kahar m. `palanquin -- bearer', S. kahÄ• ru m.; P. kahÄ• r m. `palanquin -- bearer, water -- carrier'; N. kahÄ• r `a class of cultivators who also act as bearers'; B. kÄ• hÄ• r `a low caste of palanquin -- bearers and water -- carriers'; Or. kÄ• hÄ• á¸·a, ËšÄ• ra, kÄ• Ã£Ì„á¸·a, ËšÃ£Ì„ra `a low caste of bearers', Bhoj. kahÄ• r, Aw. lakh. kahÄ• r, kaharawÄ• ; H. kahÄ• r m. `palanquinbearer, water -- drawer'; M. kahÄ• r m. `palanquin -- bearer'.
*kÄ• cca -- `glass' see KÄ• CÃ¡ -- 1.
Addenda: *kÄ• cahÄ• ra -- : G. kahÄ• r m. `litter -- bearer'.
*kÄ• cca -- see KÄ• CÃ¡ -- 1 Add2.

kÄ• ccakÄ• ra 3012 *kÄ• ccakÄ• ra `glass maker'. 2. *kÄ• ccakara -- . [*KÄ• CCA<-> s.v. kÄ• cÃ¡ -- 1, kÄ• ra -- 1, kara -- 1]
1. Or. kacarÄ• `dealer in glass bangles', M. kÃ£Ì„Ä‹Ä• r, ËšrÄ«, kaÌƒÄ‹Ä• r, ËšrÄ« m. `maker of glass bangles'.
2. H. kaÌƒcerÄ• m. `glass -- worker'.

kÄ• Ã±canÃ¡ 3013 kÄ• Ã±canÃ¡ `golden' MBh., n. `gold' Mn.
Pa. kaÃ±cana -- n. `gold', Ëšaka -- `golden'; Pk. kaá¹• caá¹‡a<-> n. `gold'; Si. kasuna `gold', kasun -- `golden'.

kÄ• Ã±canaka 3014 kÄ• Ã±canaka m. `the tree Bauhinia variegata' lex. 2. kÄ• Ã±canÄ• ra -- m. lex.
1. Pk. kaá¹• caá¹‡a -- m. `a partic. tree'; B. kÄ• Ã±can `a partic. plant'; Or. kaÃ±caá¹‡a `Bauhinia acuminata and its red flower'.
2. Pk. kaá¹• caá¹‡Ä• ra -- m. `a partic. kind of tree'; B. kÃ£Ì„canÄ• r, ËšnÄ• l `Bauhinia variegata', H. kacnÄ• r, ËšnÄ• l m.f. (â†’ P. kacnÄ• r, ËšnÄ• l; L. kacnÄ• r m. `B. racemosa', S. kacnÄ• li f. `B. variegata', G. kÃ£Ì„cnÄ• r,

ËšnÄ• l f.).
kÄ• Ã±canÄ• rÄ• -- see prec.
kÄ• Ã±cika -- see KÄ• Ã±JIKA -- .

kÄ• Ã±cÄ« 3015 kÄ• Ã±cÄ« f. `girdle' KÄ• lid.
Pk. kaá¹• cÄ« -- f.; Or. kÄ• Ã±ci `tinkling girdle'; -- S. kÃ£Ì„ca, f. `a kind of loose pantaloons': lw. with c.
Addenda: kÄ• Ã±cÄ« -- [< IE. *koá¹…kÄ« -- and related to *KAÃ±CU -- T. Burrow BSOAS xxxviii 62]

kÄ• Ã±jika 3016 kÄ• Ã±jika n. `sour rice gruel' SuÅ›r., ËšjÄ« -- f., ËšjÄ«ka -- n., kÄ• Ã±cika -- n. lex. [â†• Drav. EWA i 195 with lit.]
Pa. kaÃ±jika -- , Ëšiya -- n., Pk. kaá¹• jia -- n., K. kÃ¶nzÃ¼ m.; S. kÄ• Ã±jhÄ« f. `sour beverage of water and mustard seed, rice gruel, buttermilk'; L. kÃ£Ì„jhÄ• m. `buttermilk and water'; P. kÄ• Ã±jÄ«, kÄ• Ã±cÄ« f. `sour liquor from fermented

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chick -- peas or carrots'; Ku. kÃ£Ì„ji `whey'; A. kÃ£Ì„zi `sour rice gruel', B. kÃ£Ì„ji, Or. kÄ• Ã±jÄ«, H. kÃ£Ì„jÄ« f.; G. kÃ£Ì„jÄ« f. `gruel, paste'; M. kÃ£Ì„jÄ« f. `sour rice gruel, gruel'; Si. kÃ¤nÌ†da `rice gruel'.
kÄ• á¹-Ã¡ -- 1 `hole' see KARTÃ¡ -- 1.
Addenda: kÄ• Ã±jika -- : A. also kÃ£Ì„ci (phonet. -- s --) `inspissated milk' AFD 217.

kÄ• á¹-a 3017 *kÄ• á¹-a2 `stick, penis'. [Cf. *KAá¹‡á¹-A -- 3]
Pa. kÄ• á¹-a -- koÌ„á¹-acikÄ• -- `penis and vulva (as term of abuse)'; Gy. eur. kar m. `penis', karorÃ³ m. `small do.', S. kÄ• á¹›u m., H. kÄ• á¹›h m., G. kÄ• á¹› m.; M. kÄ• á¸• n. f. `straw', kÄ• á¸• Ä« f. `little stick, blade of

grass', kÄ• á¸• Å«k n. `little stick'.

kÄ• á¹-ha 3018 kÄ• á¹-ha m. `rock' lex. [Cf. kÄ• nta -- 2 m. `stone' lex.]
Bshk. koÌ„r `large stone' AO xviii 239.

kÄ• á¹‡Ã¡ 3019 kÄ• á¹‡Ã¡ `one -- eyed' RV.
Pa. Pk. kÄ• á¹‡a -- `blind of one eye, blind'; Ash. kÃ£Ì„á¹›a, Ëšá¹›Ä« f. `blind', Kt. kaÌƒÅ•, Wg. kÅ•&atildemacrdotdot;, Pr. k&schwatildemacr;, Tir. kÄ• ËŠna, Kho. kÄ• á¹‡u NTS ii 260, kÃ¡nu BelvalkarVol 91; K. kÃ´nu `one -- eyed', S. kÄ• á¹‡o, L. P. kÄ• á¹‡Ã£Ì„; WPah. rudh. Å›eu. kÄ• á¹‡Ä• `blind'; Ku. kÄ• á¹‡o, gng. kÃ£Ì„&rtodtilde; `blind of one eye', N. kÄ• nu; A. kanÄ• `blind'; B. kÄ• á¹‡Ä• `one -- eyed, blind'; Or. kaá¹‡Ä• , f. kÄ• á¹‡Ä« `one -- eyed', Mth. kÄ• n, ËšnÄ• , kanahÄ• , Bhoj. kÄ• n, f. Ëšni, kanwÄ• m. `one -- eyed man', H. kÄ• n, ËšnÄ• , G. kÄ• á¹‡uÌƒ; M. kÄ• á¹‡Ä• `one -- eyed, squint -- eyed'; Si. kaá¹‡a `one -- eyed, blind'. -- Pk. kÄ• á¹‡a -- `full of holes', G. kÄ• á¹‡uÌƒ `full of holes', n. `hole' (< `empty eyehole'? Cf. Ã£Ì„dhá¸·uÌƒ n. `hole' < ANDHALA --).
*KÄ• á¹‡IYA -- ; *KÄ• á¹‡Ä•Ká¹£A -- .
Addenda: kÄ• á¹‡Ã¡ -- : S.kcch. kÄ• á¹‡Ä« f.adj. `one -- eyed'; WPah.ká¹-g. kaá¹‡É” `blind in one eye', J. kÄ• á¹‡Ä• ; Md. kanu `blind'.

kÄ• á¹‡Ä• ká¹£a 3020 *kÄ• á¹‡Ä• ká¹£a `one -- eyed'. [KÄ• á¹‡Ã¡ -- , Ã¡Ká¹£I --]
Ko. kÄ• á¹‡so `squint -- eyed'.

kÄ• á¹‡iya 3021 *kÄ• á¹‡iya `blindness'. [KÄ• á¹‡Ã¡ --]
Pk. kÄ• á¹‡iya -- n. `eye disease'; Kho. (Lor.) kÄ• m `blindness'.

kÄ• á¹‡á¹-a 3022 *kÄ• á¹‡á¹-a `having thorns'. 2. kÄ• á¹‡á¹-aka -- &capamacr;pÅšr. [KAá¹‡á¹-A -- 1]
1. PaÅ¡. kÃ£Ì„á¹› `porcupine' (cf. kaá¹‡á¹-akaÅ›rÄ“á¹‡i -- , kaá¹‡á¹-akÄ• gÄ• ra --).
2. S. kÃ£Ì„á¸• o `thorny', Si. kaá¹-u. -- Deriv.: S. kÃ£Ì„á¸• ero m. `camel -- thorn', ËšrÄ« f. `a kind of thistle' (<*kÄ• á¹‡á¹-atara -- ?).

kÄ• ËŠá¹‡á¸• a 3023 kÄ• ËŠá¹‡á¸• a (kÄ• á¹‡á¸• Ã¡ -- TS.) m.n. `single joint of a plant' AV., `arrow' MBh., `cluster, heap' (in trÌ¥á¹‡a -- kÄ• á¹‡á¸• a -- PÄ• á¹‡. KÄ• Å›.). [Poss. connexion with GAá¹‡á¸• A -- 2 makes prob. non -- Aryan origin (not with P. Tedesco Language 22, 190 < krÌ¥ntÃ¡ti). Prob. â†•

Drav., cf. Tam. kaá¹‡ `joint of bamboo or sugarcane' EWA i 197]
Pa. kaá¹‡á¸• a -- m.n. `joint of stalk, stalk, arrow, lump'; Pk. kaá¹• á¸• a -- , Ëšaya -- m.n. `knot of bough, bough, stick'; Ash. kaá¹‡ `arrow', Kt. kÃ¥á¹‡, Wg. kÄ• á¹‡, kÅ•&atildedotdot;, Pr. kÉ™Ìƒ, Dm. kaÌ„Ì†n; PaÅ¡. lauá¹›. kÄ• á¹‡á¸• , kÄ• á¹‡, ar. koÌ„á¹‡, kuá¹›. koÌ„Ìƒ, dar. kÃ£Ì„á¹› `arrow', kÃ£Ì„á¹›Ä« `torch'; Shum. koÌ„Ìƒá¹›, koÌ„Ìƒ `arrow', Gaw. kÄ• á¹‡á¸• , kÄ• á¹‡; Kho. kan `tree, large bush'; Bshk. kÄ• Ë‹'n `arrow', Tor. kan m., Sv. kÃ£Ì„á¹›a, Phal. koÌ„á¹‡, Sh. gil. koÌ„n f. (â†' á¸Œ. koÌ„n, pl. kÄ• na f.), pales. koÌ„á¹‡; K. kÃ£Ì„á¸• m. `stalk of a reed, straw' (kÄ• n m. `arrow' â†• Sh.?); S. kÄ• nu m. `arrow', Ëšno m. `reed', ËšnÄ« f. `topmost joint of the reed Sara, reed pen, stalk, straw, porcupine's quill'; L. kÄ• nÃ£Ì„ m. `stalk of the reed Sara', ËšnÄ«Ëœ f. `pen, small spear'; P. kÄ• nnÄ• m. `the reed Saccharum munja, reed in a weaver's warp', kÄ• nÄ« f. `arrow'; WPah. bhal. kÄ• n n. `arrow', jaun. kÃ£Ì„á¸• ; N. kÃ£Ì„á¹› `arrow', Ëšá¹›o `rafter'; A. kÃ£Ì„r `arrow'; B. kÃ£Ì„á¹› `arrow', Ëšá¹›Ä• `oil vessel made of bamboo joint, needle of bamboo for netting', k&etilde;á¹›iyÄ• `wooden or earthen vessel for oil &c.'; Or. kÄ• á¹‡á¸• a, kÃ£Ì„á¹› `stalk, arrow'; Bi. kÃ£Ì„á¹›Ä• `stem of muÃ±ja grass (used for thatching)'; Mth. kÃ£Ì„á¹› `stack of stalks of large millet', kÃ£Ì„á¹›Ä« `wooden milkpail'; Bhoj. kaá¹‡á¸• Ä• `reeds'; H. kÃ£Ì„á¹›Ä« f. `rafter, yoke', kaá¹‡á¸• Ä• m. `reed, bush' (â†• EP.?); G. kÃ£Ì„á¸• m. `joint, bough, arrow', Ëšá¸• uÌƒ n. `wrist', Ëšá¸• Ä« f. `joint, bough, arrow, lucifer match'; M. kÃ£Ì„á¸• n. `trunk, stem', Ëšá¸• &etilde; n. `joint, knot, stem, straw', Ëšá¸• Ä« f. `joint of sugarcane, shoot of root (of ginger, &c.)'; Si. kaá¸• aya `arrow'. -- Deriv. A. kÄ• riyÄ• iba `to shoot with an arrow'.
KÄ• ËŠá¹‡á¸• Ä«RA -- ; *KÄ• á¹‡á¸• AKARA -- , *KÄ• á¹‡á¸• Ä• RÄ• -- ; *DÄ“HÄ«KÄ• á¹‡á¸• A -- Add.
Addenda: kÄ• ËŠá¹‡á¸• a -- [< IE. *kondo -- , Gk. kondu/los `knuckle', ko/ndos `ankle' T. Burrow BSOAS xxxviii 55]
S.kcch. kÄ• á¹‡á¸• Ä« f. `lucifer match'?

kÄ• á¹‡á¸• akara 3024 *kÄ• á¹‡á¸• akara `worker with reeds or arrows'. [KÄ• ËŠá¹‡á¸• A -- , KARÃ¡ -- 1]
L. kanÄ“rÄ• m. `mat -- maker'; H. kaÌƒá¸• erÄ• m. `a caste of bow -- and arrow -- makers'.

kÄ• á¹‡á¸• Ä• rÄ• 3025 *kÄ• á¹‡á¸• Ä• rÄ• `bamboo -- goad'. [KÄ• ËŠá¹‡á¸• A -- , Ä• ËŠRÄ• --]

Mth. (ETirhut) kanÄ• r `bamboo -- goad for young elephants' <
*ka&rtodtilde;Ä• r.

kÄ• ËŠá¹‡á¸• Ä«ra 3026 kÄ• ËŠá¹‡á¸• Ä«ra `armed with arrows' PÄ• á¹‡., m.
`archer' lex. [KÄ• ËŠá¹‡á¸• A --]
H. kanÄ«rÄ• m. `a caste (usu. of arrow -- makers)'.

kÄ• tara 3027 kÄ• tara `confused, discouraged, cowardly' Mn. 2. *kÄ• thala -- .
[Der. from KATARÃ¡ -- EWA i 197; but cf. kattara -- , i.e. it may belong to
a group of words meaning `weak, &c.']
1. Pk. kÄ• yara -- `timid', kÄ• yaria -- `frightened', kÄ• hara<-> `timid,
soft, delicate'; K. kÄ• yoru `weak, lazy'; S. kÄ• iru m. `coward'; P. kair
`timid'; Or. kÄ• ilÄ• `weak, tired; weariness' (< -- illa -- replacing -- ala
--); Bhoj. kÄ• yar `coward', OAw. kÄ• yara, H. kÄ• yar m.; G. kÄ• yar `timid,
indolent, disgusted with', kÄ• vruÌƒ `vexed'; M. kÄ• vrÄ• `overcome by fright,
surprise or rage' (or poss. < *KLÄ• VYATÄ“: see also KÄ• PAá¹-A --).
2. Pk. kÄ• hara -- `timid, soft, delicate'; L. kaÌƒhlÄ• `weak, cowardly'; N.
kahÄ• li `fear on looking down from a height', kaÌ„Ì†hÄ• linu `to be
startled'; G. kÄ• hiluÌƒ `sick, tired', kÄ• vluÌƒ `delicate'.
Cf. also G. kÄ• (h)yuÌƒ `timid, tired, delicate, sickly'.
*kÄ• thala -- `weak, cowardly' see prec.

kÄ• nana 3028 kÄ• nana n. `forest' R. [With KÄ• NTÄ• RA -- â†• Drav. EWA i 198
with lit.]
Pa. kÄ• nana -- n. `glade in a forest'; Pk. kÄ• á¹‡aá¹‡a -- n. `forest'; WPah.
kocÄ« koÌ†nauá¹‡ `jungle' (< *kannana -- ? -- auá¹‡ < -- ana -- as in bauá¹‡
< vÃ¡na --).

kÄ• nta 3029 kÄ• nta1 `loved, charming', m. `lover, husband', ËštÄ• -- f.
`mistress, wife' R. [âˆšKAM]
Pa. kanta -- m., ËštÄ• -- f., Pk. kaá¹• ta -- m., ËštÄ• -- f.; H. kÄ• n m.
`husband', kant m. `lover, husband', OMarw. kaá¹• ta, voc. kaá¹• tÄ•
`husband', G. kÃ£Ì„t, kaÌƒt m. (forms with a due to their use as term of
address or more prob. â†• Pk.); <-> Si. kata `woman'.
kÄ• nta -- 2 `stone' see KÄ• á¹-HA -- .

kÄ• ntÄ• 3030 kÄ• ntÄ• f. `name of various plants, large cardamom' lex., Ëšta
-- m. `Barringtonia acutangula'.

Kt. ktÉ™ f. `almond', Wg. kÃ¡Ìƒ Ì„ta, Kal. kÄ• nda; Kho. kÃ¡ndu `wild almond tree' (< *kÄ• ntaka -- BelvalkarVol 91).

kÄ• ntÄ• ra 3031 kÄ• ntÄ• ra m.n. `large wood, desert' MBh. [kÄ• ËŠntÄ• rapathika -- PÄ• á¹‡. -- â†• Drav. see KÄ• NANA --]
Pa. kantÄ• ra -- n. `wilderness, difficult road'; Pk. kaá¹• tÄ• ra -- n. `jungle'; Si. katara `bad little -- used road'.

kÄ• ntÄ• raka 3032 kÄ• ntÄ• raka m. `a kind of sugarcane', Ëšra -- m. SuÅ›r. H. katÄ• rÄ•  m. `a species of sugarcane, tamarind'.

kÄ• nti 3033 kÄ• nti f. `loveliness' Nal. [âˆšKAM]
Pa. kanti -- f. `beauty', Pk. kaá¹• ti -- f.; MB. kÃ£Ì„ti `charm'; OMth. kÃ£Ì„ti `brilliance, splendour'; M. kÃ£Ì„t f. `lustre, gloss, clearness of complexion, healthiness'; -- Si. kata `lustre' EGS 35 leaving a unexpl.: rather < KÄ• NTA -- 1 (kÄ• nti -- replaced by kÃ¤lum der. kal < kalya -- 1 H. Smith JA 1950, 197).

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kÄ• ndavika 3034 kÄ• ndavika m. `baker' PaÃ±cad. [KÃ¡NDU --]
Pk. kaá¹• daviya -- , ËšdoÌ„iya -- , Ëšduia -- (u from kaá¹• dua --) m. `sweetmeat seller'; G. kaÌƒ doÄ« m. `confectioner'.
Addenda: kÄ• ndavika -- : S.kcch. kandhoyo m. `confectioner'.

kÄ• nyakubja 3035 kÄ• nyakubja `living in Kanyakubja' MBh. [KANYAKUBJA --]
M. kanojÄ• , kanhËš m. `a class of Brahmans' (h from kÄ• nh < KRÌ¥á¹£á¹‡Ã¡ --).

kÄ• paá¹‡a 3036 *kÄ• paá¹‡a `wretched booth' [KA -- 3 or KÄ• -- , Ä• PAá¹‡Ã¡ --

]
M. kÄ• vaá¹‡ n. `a hut made of leafy branches'.

kÄ• paá¹-a 3037 kÄ• paá¹-a `fraudulent' VarBrÌ¥S. [Forms of G. < *kÄ• pa<-> with -- á¹-a -- , -- la -- , -- ta -- (or -- ka --), -- tra -- . Cf. Sk.
Pa. kapaá¹-a -- m.n. `fraud', Pk. kavaá¸• a -- n.: prob. â†• Drav. cf.
KÅ«á¹-Ã¡ -- 1 T. Burrow BSOAS xii 370]
G. kÄ• vá¹›uÌƒ `roguish, ungrateful', kÄ• val n. `fraud', kÄ• vÉ” m.,
kÄ• vatruÌƒ n.; -- semant. more remote S. kÄ• vaá¹›i f. `anger, passion',
kÄ• viá¹›aá¹‡u `to be angry'; G. kÄ• vruÌƒ `excited, teased' (but see KÄ• TARA -- and *KLÄ• VYATÄ“).

kÄ• pÄ• la 3038 kÄ• pÄ• la `relating to the skull' R., kÄ• pÄ• lika -- PÄ• á¹‡.
[KAPÄ• ËŠLA --]
Cf. S. kÄ• pÄ• ru m. `crown of head', kÄ• pÄ• rÄ« `pertaining to the crown' prob. formed from kapÄ• ru s.v. KAPÄ• ËŠLA -- .

kÄ• pÄ• lÄ« 3039 kÄ• pÄ• lÄ« f. `Embelia ribes', Ëšla -- m. `Cucumis utilissimus' lex.
N. kÄ• ulo `the tree Machilus gamblei, other varieties of Machilus'; M.
kÄ• vá¸·Ä« f. `the scandent shrub Sterculia urens'.

kÄ• ËŠpittha 3040 kÄ• ËŠpittha `relating to the wood -- apple tree Feronia elephantum' PÄ• á¹‡. [KAPITTHA --]
H. kÄ• wit, kÄ• wÄ«á¹- m. `the wood -- apple'.

kÄ• ËŠpoÌ„ta 3041 kÄ• ËŠpoÌ„ta `pertaining to pigeons' MBh., `dull white, grey' VarBrÌ¥S. [KAPá¹“TA --]
Pa. kÄ• poÌ„taka -- `grey'; K. kÃ´vu `dark coloured, black'; -- ext. with -- á¸• a -- : K. kÄ• woru id.; -- K. kÄ• wa -- dach, kÄ• vÃ¼rÃ¼ dach f. `vine with small black grapes, Berberis lycium' but see KAPÄ«TA -- .

kÄ• ËŠma 3042 kÄ• ËŠma m. `wish, love, sexual love' RV. [âˆšKAM]
Pa. Pk. kÄ• ma -- m.; AÅ›. kÄ• maá¹• `optionally'; Si. kama `desire, lust'. -- Gy. eur. kam `wish', kam -- `to wish, love' â†• Pers. kÄ• m.
KÄ• MÃ-N -- .
*kÄ• maá¹-ha -- `bamboo' see KAMAá¹-HA -- .

kÄ• marÅ«pa 3043 kÄ• marÅ«pa m. `name of a people in West Assam' KÄ• lid.
Pk. kÄ• marÅ«a -- m., OB. kÄ• á¹• varÅ«, MB. kÄ• á¹…ura ODBL 303, Or. kÄ• uÌƒri,
Bhoj. kawaÌƒrÅ«; OAw. kÄ• á¹• varÅ« `name of a country famous for its magic'
pop. etym. from kÄ• marÅ«pa -- `assuming any shape at will' MBh.?

kÄ• malÄ• 3044 kÄ• malÄ• f. `jaundice' SuÅ›r. [KÃ¡MALA -- 1]
K. kÄ• mal, kÃ£Ì„bal, kÃ£Ì„bay f., B. kÃ£Ì„ol, kÄ• ÃµlÄ• , kÄ• mlÄ• , Or.
kÃ£Ì„Ã£Ì„á¸·a, H. kaÌƒwal f., M. kÄ• vÄ«á¸·, kÄ• vÄ«á¹‡, kÄ• mÄ«á¹‡, kÄ• miá¹‡Ä«
f.
*kÄ• mÄ• á¹-á¹-ha -- `bamboo' see KAMAá¹-HA -- .

kÄ• mÃ-n 3045 kÄ• mÃ-n, f. ËšnÄ« -- `loving' RV. [KÄ• ËŠMA -- : âˆšKAM]
Pa. kÄ• minÄ« -- f.; Pk. kÄ• miá¹‡Ä« -- f. `beloved, wife', OAw. kÄ• á¹• vinÄ«.

kÄ• mpÄ«la 3046 kÄ• mpÄ«la1 m. `name of a plant' KauÅ›., Ëšpilya -- , Ëšpilla
<-> m. lex., kampÄ«la -- n. `pigment from Rottleria tinctoria' lex.,
kampilya -- m. lex., Ëšaka -- , Ëšpilvaka -- m. Car., Ëšpilla -- , Ëšaka --
m. SuÅ›r.
K. koÌˆÌƒbil m. `a certain medicinal plant used as a cure for herpes'; S.
kambÄ«ro m. `hairs from the fruit of Rottleria tinctoria (used as a red dye
and as a drug)'; H. kamÄ«lÄ• , ËšmelÄ• m. `a drug obtained from the capsules
of Rottleria tinctoria (used as a vermifuge and aphrodisiac)'.

kÄ• mpÄ«la 3047 kÄ• mpÄ«la2 n. `name of a town' VS., kÄ• mpilya -- n., ËšyÄ• <->
f. `a city of the PaÃ±cÄ• las' MBh., Ëšpilla -- m. `a country in the NW of
India' lex.
Pk. kaá¹• pilla -- m. `a town in Panjab'; S. kÄ• mbar `a town in CÄ• ndikÄ• ',
kÄ• mbiru `coming from KÄ• mbar, epithet of a partic. kind of rice'.

kÄ• ËŠmya 3048 kÄ• ËŠmya `desirable' RV., ËšyÄ• -- f. `name of an Apsaras'
MBh. 2. *kÄ• miya -- , cf. kÄ• mika -- `desired' MBh. (sanskritized from
kÄ• mia -- ?). [âˆšKAM]
1. Pa. kammatÄ• -- f. `wish'; Si. kamÄ• `woman' < *kam with metric. addition
of -- Ä• ?
2. Pk. kÄ• mia -- `desired'.

kÄ• ËŠya 3049 kÄ• ËŠya1 m. `body' KÄ• tyÅšr. [âˆšCI1]
Pa. Pk. kÄ• ya -- m. `body, heap'; Si. kaya `body'.

KÄ• YASTHA -- , KÄ• YOÌ„TSARGA -- .

kÄ• ya 3050 kÄ• ya2 m. `dwelling' lex. [kÄ• yamÄ• na -- n. `hut of straw' lex.;
-- same as KÄ• ËŠYA -- 1?]
Or. kÄ• i gharaÌ„Ì† or basÄ• `thatched hut'.
Addenda: kÄ• ya -- 2: WPah.ká¹-g. kae postp. `at, in the house of'; sat.
kÄ• Ä“ `near' LSI ix 4, 650; and many NIA. postpositions with initial k --
(Him.I 14).

kÄ• yastha 3051 kÄ• yastha m. `writer, man of the writer caste' YÄ• jÃ±. [EWA i
200: kÄ• ËŠya -- 1, stha --]
Pk. kÄ• yattha -- m., P. kÄ• ith, kaith, kaÄ©t m., N. kÄ• ithe, Ëšte; A. kÄ• tha
`a higher caste of ÅšÅ«dras'; B. kÄ• yeth, Ëšet `the writer caste', Or.
kÄ• itha, Mth. H. kÄ• yath m., M. kÄ• yat m.; -- deriv. H. kÄ• ythÄ« f. `a form
of writing used by members of this caste'.

kÄ• yoÌ„tsarga 3052 kÄ• yoÌ„tsarga m. `a partic. austerity' Jain. [kÄ• ËŠya --
1, utsargÃ¡ --]
Pk. kÄ• ussagga -- m. `relinquishing any bodily activity'; G. kÄ• usag m.
`deep meditation' most prob. â†• Pk.

kÄ• ra 3053 kÄ• ra1 `making, doing' PrÄ• t., m. (in cmpds.) `action'.
[âˆšKRÌ¥1]
Pa. Pk. kÄ• ra -- m. `doing, way of doing'; P. kÄ• rÄ• m. `action, business,
evildoing'; Or. kÄ• r `work, act; G. kÄ• r m. `action, trouble'. -- X
krÌ¥trÃ-ma -- : Pk. kÄ• rima<-> `artificial', G. kÄ• rmuÌƒ `wonderful,
strange'.
*aá¹…kakÄ• ra -- , andhakËš, alaá¹• kÄ• ËŠra -- , ahaá¹• kÄ• ra -- ,
*Ä• rdhikakËš, karmakËš, kalaá¹…kakËš, kalahakËš, kÄ• á¹• syakËš, *kÄ• ccakËš,
kÄ• vyakËš, kumbhakËš, *kulyakËš, *kuÅ›alakËš, koÌ„Å›akËš, *krayakËš,
*gÄ• likÄ• raka -- , carmakÄ• ra -- , citrakËš, *cundakËš, cÅ«rá¹‡akËš,
jÄ• lakËš, *á¹-haá¹-á¹-hakËš, *tÄ• pakËš, tÄ• mrakËš, thÅ«tkËš, *dÄ“hÄ«kËš,
dyÅ«takËš, *dhÅ«nakËš, *dhÅ«rtakËš, nakËš, *naá¸• akËš, namaskÄ• rÃ¡ -- ,
*nÄ«lakÄ• ra -- , nyakkËš, paÃ±jikÄ• raka -- , pará¹‡akÄ• ra -- , *piÃ±jÄ• kËš,
*pÄ“Å›akËš, priyakËš, *balakËš, balÄ• tkËš, bahukËš, *burakËš, bhaktakËš,
bhaká¹£akËš, bhrÌ¥á¹£á¹-akËš, maá¹…galakÄ• raka -- , maá¹‡ikÄ• rÃ¡ -- ,
madhukÄ• ra -- , mantrakËš, mÄ• lÄ• kËš, *mitrakËš, moÌ„dakakËš, raá¹…gakËš,
*rasakËš, *lavaá¹‡akËš, *lÄ• vyakËš, loÌ„hakËš, vaá¹‡ijyÄ• kËš, *vaá¹‡á¹-akËš,

*vadhrikËš, *vidravakËš, vÄ“trakËš, Å›aá¹…khakËš, *Å›uá¹£á¹‡akËš, *satyakËš, sahakÄ• ra -- 1, suvará¹‡akÄ• ra -- , sÅ«trakËš, sÅ«pakËš, *hastakËš.
kÄ• rÃ¡ -- 2 m. `song' RV. [Poss. same as -- kÄ• ra -- 3. -- âˆškrÌ¥2]
*JAYAKÄ• RA -- , *DHRUVAKÄ• RA -- .
-- kÄ• ra -- 3 in cmpds. descriptive of sounds. [Poss. same as KÄ• RÃ¡ -- 2, but prob. = KÄ• RA -- 1 (cf. hiá¹…kÄ• ra -- ~ hiá¹…karoÌ„ti)]
*KHÄ• á¹-KÄ• RA -- , JHAá¹…KÄ• RA -- , JHAá¹‡ATKÄ• RA -- , á¹-Aá¹• KÄ• RA -- , *á¸• AKKÄ• RA -- , HAKKÄ• RA -- , HIá¹…KÄ• RA -- .
Addenda: kÄ• ra -- 1: â€ *PÅ«JÄ• KÄ• RA -- , â€ *LAá¹…GHAKÄ• RA -- , â€ *HASTÄ«KÄ• RA -- .
-- kÄ• ra -- 3: â€ *DYOÌ„á¸¥KÄ• RA -- s.v. â€ JYOÌ„TKÄ• RA -- .

kÄ• ra 3054 kÄ• ra4 m. `*heap, heap of snow' lex. [âˆšK&RCIRCLEMACR;1]
M. kÄ• r m. `manure'.

kÄ• ra 3055 *kÄ• ra5 `live coal'. [Cf. *SKÄ• RA -- , Ká¹£Ä• RÃ¡ -- 1]
Sh. gil. kÃ£Ì„rá¹· m. `charcoal', (Lor.) kÄ• re (m. pl.?).

kÄ• ra 3056 *kÄ• ra6 `ear'. [Connexion with KÃ¡Rá¹‡A -- is not clear]
Wg. kÄ• r `ear' (â†• Kho. kÄ• r), Kt. koÌ„r, Dm. kaÌ‚ar

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Morgenstierne FestskrBroch 150, NTS xii 173; -- Ash. karmuá¹-Ã¤ËŠ `ear', Kt. karmÃºtÉ™ `lobe of ear', Gaw. kumtak `ear' NTS ii 261 (or poss. all three < KARá¹‡APATTRAKA --).
kÄ• ra -- 7 m. `tax' see KARA -- 2.
Addenda: *kÄ• ra -- 6: Kho. kÄ• r `ear' certainly not â†• Wg. BKhoT 69.

kÄ• raá¹‡a 3057 kÄ• raá¹‡a n. `cause' KÄ• tyÅšr. [âˆšKRÌ¥1]

Pa. kÄ• raá¹‡a -- n. `deed, cause'; AÅ›. shah. karaá¹‡a -- , kÄ• l. top. kÄ• lana -- , gir. kÄ• raá¹‡a -- `purpose'; Pk. kÄ• raá¹‡a -- n. `cause, means'; Wg. (Lumsden) "kurren" `retaliation', PaÅ¡. kÄ• ran IIFL iii 3, 97 with (?); S. kÄ• raá¹‡u m. `cause'; L. kÄ• rnÄ• m. `quarrel'; P. kÄ• raá¹‡ m. `cause', N. A. B. kÄ• ran, Or. kÄ• raá¹‡a; Mth. kÄ• ran `reason', OAw. kÄ• rana, H. kÄ• ran m., G. kÄ• raá¹‡ n.; Si. karuá¹‡a `cause, object, thing'; -- postpositions from oblique cases: inst.: S. kÄ• raá¹‡i, kÄ• á¹‡e, Ëšá¹‡i `on account of', L. awÄ• á¹‡. kÄ• á¹‡, A. kÄ• raá¹‡, kará¹‡e, Or. kÄ• raá¹‡e, OG. kÄ• raá¹‡iiá¹• , M. kÄ• rá¹‡&etilde;; -- abl.: Or. kÄ• raá¹‡u.
KÄ• RAá¹‡IKA -- ; NIá¹£KÄ• RAá¹‡A -- .
Addenda: kÄ• raá¹‡a -- : Brj. kÄ• ran `on account of'.
kÄ• rÃ-n -- : â€ *KÄ• RMAá¹‡AKÄ• RIN -- .

kÄ• raá¹‡ika 3058 kÄ• raá¹‡ika m. `teacher' MBh., `judge' PaÃ±cat. [KÄ• RAá¹‡A --]
Pa. usu -- kÄ• raá¹‡ika -- m. `arrow -- maker'; Pk. kÄ• raá¹‡iya -- m. `teacher of NyÄ• ya'; S. kÄ• riá¹‡Ä« m. `guardian, heir'; N. kÄ• rani `abettor in crime'; M. kÄ• rá¹‡Ä« m. `prime minister, supercargo of a ship', kul -- kará¹‡Ä« m. `village accountant'.

kÄ• raá¹‡á¸• ava 3059 kÄ• raá¹‡á¸• ava m. `a kind of duck' MBh. [Cf. kÄ• raá¹‡á¸• a<-> m. `id.' R., karÄ“á¹-u -- m. `Numidian crane' lex.: see KARAá¹-A -- 1]
Pa. kÄ• raá¹‡á¸• ava -- m. `a kind of duck'; Pk. kÄ• raá¹• á¸• a -- , Ëšá¸• aga -- , Ëšá¸• ava -- m. `a partic. kind of bird'; S. kÄ• nero m. `a partic. kind of water bird' < *kÄ• reno.
kÄ• rayati1 `causes to do or be done' see KARá¹“TI.

3060 *kÄ• rayati2 `calls'. [Aor. akÄ• riá¹£am RV.: âˆšKRÌ¥2]
N. karÄ• unu `to call out' (< *karÄ• h -- , P. karÄ• há¹‡Ä• `to groan', H. karÄ• hnÄ•): very doubtful. -- Gy. gr. kar -- `to call' (ND 76 b 47), wel. &c. khÄ• r -- does not belong.
kÄ• ravallÄ« -- see next.

kÄ• ravÄ“lla 3061 kÄ• ravÄ“lla m. `the gourd Momordica charantia' SuÅ›r., n. `its fruit' lex., ËšlÄ« -- f. `the plant', Ëšlaka -- m., ËšlikÄ• -- f. SuÅ›r., kÄ• ravallÄ« -- f. Car. 2. *kÄ• rÄ“lla -- . [S. K. Chatterji's theory, Miscellany 74, of Drav. cmpd. `black -- spear' is supported by another name

for this plant kÄ• á¹‡á¸• Ä«ra --]
1. Pa. kÄ• ravella -- m., Pk. kÄ• riyallaÄ« -- f., Bi. karailÄ• , ËšlÄ«, Mth. karail, Si. karivila.
2. Pk. kÄ• rellaya -- n. `the fruit', kÄ• rillÄ« -- f. `the plant'; K. karÄ“l f. `the plant', S. karelo m., L. awÄ• á¹‡. krÄ“lÄ• , P. karelÄ• m.; WPah. bhal. karel `a plant with very fragrant white flowers used for making scent'; N. karelo `Momordica charantia', A. kerelÄ• , B. karelÄ• , Ëšli, karlÄ• , Or. karlÄ• , kalarÄ• , kaluri, H. karelÄ• m., G. kÄ• relÄ« f. `the plant', ËšluÌƒ n. `the fruit', M. kÄ• rlÄ« f., Ëšl&etilde; n.
Further divergent forms: Or. karaá¹›Ä• , M. kÄ• retÄ« f., Ëšt&etilde; n.

kÄ• rÄ• 3062 kÄ• rÄ• f. `prison' Vikr.
Pa. kÄ• rÄ• -- f., Pk. kÄ• rÄ• -- f., Ëšra -- m., Si. kara.
*KÄ• RÄ• GHARA -- .

kÄ• rÄ• ghara 3063 *kÄ• rÄ• ghara `prison house'. [kÄ• rÄ• grÌ¥ha -- n. KÄ• lid.: KÄ• RÄ• -- , GHARA --]
Pk. kÄ• rÄ• ghara -- n., OB. kÄ• hara ODBL 282.

kÄ• ËŠri 3064 kÄ• ËŠri m. `artisan, worker' PÄ• á¹‡. 2. f. `action, work' Bhaá¹-á¹-. [âˆšKRÌ¥1]
1. P. kÄ• rÄ« m. `worker'.
2. Kt. kÃ¥r `work', Wg. k&omacrtodtod;, Pr. kÇ¡; S. kÄ• ri f. `work, occupation, use'; L. kÄ• r f. `work'; P. kÄ• rÄ« f. `remedy'; Or. kÄ• ri `work'.
*JÄ“MANAKÄ• RI -- , *TAPTAKÄ• RI -- , *DÅ«TAKÄ• RI -- .
kÄ• rita -- see KARá¹“TI.
kÄ• rÃ-n -- `working' YÄ• jÃ±, in cmpd. ÅšBr. [âˆšKRÌ¥1]
DOÌ„á¹£AKÄ• RIN -- .
*kÄ• rÃ-ya -- see KÄ• RYÃ -- .

kÄ• rÄ«á¹£a 3065 kÄ• rÄ«á¹£a `produced from dung' SuÅ›r., n. `heap of dung' lex. [KÃ¡RÄ«á¹£A -- 1]
Pk. kÄ• rÄ«sa -- m. `a fire of cowdung'; A. kÃ£Ì„rÄ« `dunghill'.

3066 kÄ• rÃº -- , Ëšuka -- m. `artisan' Mn. [âˆšKRÌ¥1]
Pa. kÄ• ru -- , Ëšuka -- m., Pk. kÄ• ru -- m.; A. B. kÄ• ru `artist'; Or. kÄ• ru `artisan, servant', kÄ• ruÄ• `expert, deft'; G. kÄ• ru m. `artisan'; Si.

karuvÄ• `artist' (ES 22 < kÄ• raka --).

kÄ• ruá¹‡ika 3067 kÄ• ruá¹‡ika `compassionate' MBh. [KARUá¹‡A -- 1]
Pa. kÄ• ruá¹‡ika -- , Pk. kÄ• ruá¹‡iya -- , kÄ• luËš; Or. kÄ• ruá¹‡Ä« `bewailing'.

kÄ• ruá¹‡ya 3068 kÄ• ruá¹‡ya n. `compassion, kindness' MBh. [KARUá¹‡A -- 1]
Pa. kÄ• ruÃ±Ã±a -- n., ËšÃ±atÄ• -- f., Pk. kÄ• ruá¹‡á¹‡a -- , kÄ• luá¹‡a -- , kÄ• luá¹‡á¹‡a -- n.; S. kÄ• ruÌ„Ìƒ m. `a kindness'; N. kÄ• runÄ• `compassion', OAw. karuna m.
kÄ• rá¹‡Ä• á¹-a -- see KARá¹‡Ä• á¹-A -- .

kÄ• rti 3069 *kÄ• rti `knife'. [Cf. Bal. kÄ• rÄ• < *kÄ• rti -- , Pahl. kÄ• rt < *kÄ• rti -- or Ëšta -- . For the series krÌ¥tÃ- -- 2: *karta -- 3 or Ëšti -- : *KÄ• RTI -- cf. Gk. kardi/a: Goth. haÃ-rtoÌ„: Gk. kh=r and Sk. hÅ•ÌŠd -- : hÄ• ËŠrdi. -- â^šKRÌ¥T1]
Ash. kÄ• á¹-a f. `knife', Kt. ká¹-Ã¥, Wg. kaá¹-Ä• ËŠ; S. kÄ• tÄ« f. `large knife or dagger', Ëštu m. `large knife, tool for cutting edges of books'; L. mult. khet. kÄ• tÄ« f. `knife'; WPah. bhal. kÄ• t, pl. ËštÃ£Ì„ f. `shears for shearing sheep'; Si. kÃ¤tta, pl. kÃ¤ti `billhook' (early loan with t, not á¹-). <-> Forms of B. Or. Bi. Mth. H. G. M. alternatively < *KARTÃ¡ -- 3.
Addenda: *kÄ• rti -- [Cf. Shgh. Ä• Ä• d `knife', EVSh 25, 40]

kÄ• rttikÃ¡ 3070 kÄ• rttikÃ¡ m. `the twelfth month October -- November' MBh. [KÅ•ÌŠTTIKÄ• --]
KharI. kartiyasa gen. sg., Pk. kattiya -- m.; S. katÄ« f. `the month, autumn crop'; L. katÄ©, katt&etilde;, ËšteuÌƒ (with -- uÌƒ after bhadduÌƒ) m. `the month', awÄ• á¹‡. katte, P. ludh. kattÄ• m., WPah. bhal. kÄ• ti f., A. B. kÄ• ti. -- S. L. with a â†• E.
*kÄ• rttrÄ« -- `scissors' see KARTTRÄ« -- .
Addenda: kÄ• rttika -- : WPah.ká¹-g. (kc.) kattI, kati m. `mid October till mid November', J. kÄ• ti m. `October'.

kÄ• rpaá¹-ika 3071 kÄ• rpaá¹-ika m. `pilgrim' KathÄ• s. [KARPAá¹-A --]
Pk. kappaá¸• ia -- m. `beggar'; S. kÄ• piá¹›Ä« m. `one of a caste of faqirs'; P. kÄ• pá¹›Ä« m. `a faqir on pilgrimage to HÄ«nglÄ• j'; Or. kÄ• paá¹›i `ragged beggar'; G. kÄ• pá¹›Ä«, Ëšá¹›iyÉ” m. `ascetic'; M. kÄ• pá¸• Ä« m. `one of a class of mendicants'.

kÄ• rpÄ• sÃ¡ 3072 kÄ• rpÄ• sÃ¡ `made of cotton' &capamacr;Å›vÅšr., Ëšaka -- MBh. [KARPÄ• ËŠSA --]
P. kupÄ• hÄ• .

kÄ• rpÄ• sika 3073 kÄ• rpÄ• sika `made of cotton' MBh. [KARPÄ• ËŠSA --]
Pa. kappÄ• sika -- `made of cotton', n. `cotton cloth'; Pk. kappÄ• siya -- `made of cotton', m. `seller of cotton', S. kÄ• pÄ• hÄ« m.; P. kapÄ• hÄ«, kupËš `made of cotton, light green'; A. kapÄ• hÄ« `made of cotton', B. kÄ• pÄ• siyÄ• , Ëšse, Or. kapÄ• siÄ• , Bhoj. kapÄ• si; H. kapÄ• sÄ« `made of cotton, downy, light green'.

kÄ• rmÃ¡ 3074 kÄ• rmÃ¡ `active, laborious' PÄ• á¹‡. [KÃ¡RMAN -- 1]
Pk. kamma -- `connected with work'; K. rÄ• m. kÄ• mu `slave', á¸• oá¸• . kÄ• moÌ„; P. kÄ• mmÃ£Ì„, kÄ• mÄ• m. `farm servant'; WPah. paá¹…. cur. kÄ• mÄ• m. `servant', bhal. kÄ• mo m.

kÄ• rmaá¹‡Ã¡ 3075 kÄ• rmaá¹‡Ã¡ n. `magic, sorcery' PÄ• á¹‡. [KÃ¡RMAN -- 1]
Pk. kammaá¹‡a -- n., S. kÄ• miá¹‡u m.; P. kÄ• maá¹‡ m. `juggling, charm'; G. karÄ• maá¹‡ f., kÄ• maá¹‡ m. `magic'.
Addenda: kÄ• rmaá¹‡Ã¡ -- : S.kcch. kÄ• maá¹‡ m. `sorcery'.

3075a â€ *kÄ• rmaá¹‡akÄ• rin -- `practising magic'. [KÄ• RMAá¹‡Ã¡ -- , KÄ• RÃ-N --]
Pk. kammaá¹‡agÄ• ri -- id., OP. kÄ• maá¹‡iÄ• ri f. `witch'.

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kÄ• rmika 3076 kÄ• rmika `engaged in action, name of a partic. Buddhist sect', n. `any variegated texture' YÄ• jÃ±. [KÃ¡RMAN -- 1]

S. kÄ• mÄ« m. `public officer'; WPah. bhad. kÄ• mÄ« m. `servant'.

kÄ• rmukÃ¡ 3077 kÄ• rmukÃ¡1 `made of krÌ¥mukÃ¡ wood' ÅšBr. [KRÌ¥MUKÃ¡ --]
S. kÄ• mÅ«, Ëšmo m., ËšmuhÄ« f. `the tree Phyllanthus multiflorus'?
kÄ• rmuka -- 2 `bamboo, bow' see KAMAá¹-HA -- .

kÄ• ryÃ 3078 kÄ• ryÃ `to be done' AV., n. `business' Mn. 2. *kÄ• rÃ-ya -- .
[âˆšKRÌ¥1
1. Pa. kayya -- , NiDoc. karya; Pk. kajja -- n. `action, duty'; S. kÄ• jÌ„u,
kÄ• ju m. `work, festivity'; L. kÄ• j m. `ceremonial feast, wedding'; P. kÄ• j
m. `business, wedding'; Ku. kÄ• j `auspicious ceremony', gng. kÄ• jÌˆ `work',
N. kÄ• j; A. kÄ• z `work, funeral ceremony'; B. Or. Mth. Bhoj. Aw. lakh. kÄ• j
`work, business', H. kÄ• j, ËšjÄ• m., G. kÄ• j n., M. kÄ• jÌˆ n., Ko. kÄ• j n.
2. Pa. kÄ• riya -- , kayira -- `to be done'; Pk. kÄ• riya -- n. `act, duty,
work', kÄ“ra -- , Ëšaya -- `concerning'; Ash. ari `for the sake of', Kt.
ori, Sh. gil. kÄ• riÌ¯, kÄ• ryo (â†’ á¸Œ. kÄ• ryo), gur. kÄ• ri, koh. kÃ-ria
with gen.; H. -- ker, ËšrÄ• gen. affix; Si. keren abl. affix, kerehi dat.
and loc. affix H. Smith JA 1950, 208.
KÄ• RYIN -- ; NIá¹£KÄ• RYA -- .
kÄ• ryatÄ“ see *KARYATÄ“.
Addenda: kÄ• ryÃ -- : Garh. kÄ• j `work'.

kÄ• ryin 3079 kÄ• ryin `active, assiduous' Pat., Ëšyika -- `pleading in court'
Mn. [KÄ• RYÃ --]
Pk. kajjiya -- `busy', P. kÄ• jjÄ«; A. kÄ• zi `engaged in spinning and
weaving'; H. kÄ• jÄ« `busy', m. `artisan'.
kÄ• rÅ›marÄ« -- see KÄ• Rá¹£MARYÃ -- .
Addenda: kÄ• ryin -- : WPah.poet. kaje m. `functionary (e.g. at a temple)'
â†• H. Him.I 15.

kÄ• rá¹£Ä• paá¹‡Ã¡ 3080 kÄ• rá¹£Ä• paá¹‡Ã¡ m.n. `a partic. coin or weight
equivalent to one kará¹£a'. [kará¹£a -- m. `a partic. weight' SuÅ›r. (cf.
OPers. karÅ¡a --) and paá¹‡a -- 2 or Ä• pana -- EWA i 176 and 202 with lit.
But from early MIA. kaÌ„Ì†hÄ• Ëš]
Pa. kahÄ• paá¹‡a -- m.n. `a partic. weight and coin', KharI. kahapana -- ,
Pk. karisÄ• vaá¹‡a -- m.n., kÄ• hÄ• vaá¹‡a -- , kahËš m.; A. kaoá¹‡ `a coin
equivalent to 1 rupee or 16 paá¹‡as or 1280 cowries'; B. kÄ• han `16
paá¹‡as'; Or. kÄ• haÌ„Ì†á¹‡a `16 annas or 1280 cowries', H. kahÄ• wan, kÄ• han,

kahÄ• n m.; OSi. (brÄ• hmÄ«) kahavaá¹‡a, Si. kahavuá¹‡a, Ëšvaá¹‡uva `a partic. weight'.

kÄ• ËŠrá¹£Ä• paá¹‡ika 3081 kÄ• ËŠrá¹£Ä• paá¹‡ika `worth or bought for a kÄ• rá¹£Ä• paá¹‡a' PÄ• á¹‡. [KÄ• Rá¹£Ä• PAá¹‡Ã¡ --]
Pa. kÄ• hÄ• paá¹‡ika -- , Or. kÄ• hÄ• á¹‡iÃ£Ì„.
kÄ• ËŠrá¹£i -- see KARá¹£Ã- -- .

3081a â€ *kÄ• rá¹£Å« -- f. `furrow, trench' ~ kará¹£Å«ËŠ -- with dial. IA. a for Ä• < IE. o as in Av. karÅ¡Å« `ploughed land' and in KARá¹£Ã- -- ~ KÄ• ËŠRá¹£I -- T. Burrow BSOAS xxxviii 70, Turner BSOAS xxxvi 429.
Pa. kÄ• sÅ« -- in aá¹…gÄ• ra -- kÄ• sÅ« -- f. `fire -- pit'.

kÄ• rá¹£maryÃ 3082 kÄ• rá¹£maryÃ m. `the tree Gmelina arborea' TS., kÄ• rÅ›marÄ« -- f. lex., kÄ• Å›marya -- m., Ëšmar Ä« -- f. MBh., ËšmÄ«rÄ« -- , kambhÄ• rÄ« -- , gambhÄ• rÄ«, ËšrikÄ• -- f. lex. [â†• Drav. T. Burrow BSOAS xii 372, EWA i 202]
N. khamÄ• ro, Ëšri, gambÄ• ri `Gmelina arborea', A. gamÄ• rÄ«, B. gÄ• mbhÄ• rÄ«, gÄ• mÄ• rÄ«, Or. gambhÄ• rÄ«, H. kambhÄ• rÄ«, khaËš, gaËš f.; M. khaÌƒbÄ• rÄ« `the plant Costus speciosus' (similar confusion in M. Å›ivá¹‡Ä« f. `Gm. arborea and C. speciosus'); -- poss. PaÅ¡. kaÅ¡mÄ«r, kaÅ¡pÄ«r `wild fruit tree with red berries, Sugeretia oppositifolia (?)' see KÄ• Å›MÄ«RA -- 2.

kÄ• la 3083 kÄ• la1 `black, dark -- blue' MBh., kÄ• ËŠlaka -- PÄ• á¹‡. (kÄ• ËŠlakÄ• <-> f. `a kind of bird' VS.), Central Asian Sk. kÄ• á¸·a -- H. LÃ¼ders PhilInd 553. [< *kÄ• á¸• a -- â†• Drav. and poss. connected with KAJJALA -- , KARá¹‡Ä• á¹-A -- EWA i 203 with lit.]
Pa. kÄ• á¸·a -- , Ëšaka -- `black, dark', Pk. kÄ• la -- , Ëšaya -- , Gy. pal. á¸³Ã¡lÄƒ, eur. kalo, á¸Œ. kÄ• la, Woá¹-. kÄ• l, f. kyÄ“l, K. kÃ´lu, S. kÄ• ro, L. P. kÄ• lÄ• , WPah. kÄ• lo, bhal. kÄ• o, jaun. kÄ• wo, Ku. kÄ• lo, gng. kÄ• w, N. kÄ• lo, A. kÉ”lÄ• , B. kÄ• la, Or. kaá¸·Ä• ; Bi. kÄ• rÄ«, kariyÄ• `black (of cattle)'; Mth. kÄ• ri, kariyÄ• `black', Bhoj. Aw. lakh. kariÄ• ; H. kÄ• lÄ• `black', kÄ• liyÄ• `black -- complexioned'; Marw. kÄ• á¸·o `black', G. kÄ• á¸·uÌƒ, kÄ• á¸·iyuÌƒ, M. kÄ• á¸·Ä• , Ko. kÄ• á¸·o; Si. kaá¸·u `black', kÃ¤li `dark woman'.
KÄ• LÄ« -- ; *KÄ• LAKRÌ¥TTIKA -- , *KÄ• LADHÄ• NYA -- , KÄ• LAPRÌ¥á¹£á¹-HA -- , KÄ• LAMUKHA -- , KÄ• LALAVAá¹‡A -- , KÄ• LASÄ• RA -- , KÄ• LASKANDHA -- , KÄ• LÄ• á¹…GA -- , KÄ• LÄ• BHRA -- .

Addenda: kÄ• la -- 1: S.kcch. kÄ• ro `black', WPah.ká¹-g. (kc.) kaá¸·É”, Md. kaá¸·u.

kÄ• lÃ¡ 3084 kÄ• lÃ¡2 m. `time' AV., `fixed point of time' ÅšBr. `fate, death' MBh.
Pa. kÄ• la -- m. `time, morning', loc. kÄ• lÄ“ `early'; AÅ›. shah. man. kala -- , kÄ• l. jau. gir. kÄ• la -- `time', NiDoc. kala, Ëšag'a, KharI. ka abbreviation in dating for `year'; Pk. kÄ• la -- m. `time, death'; Gy. rus. kal `time, hour, moment' JGLS 3rd ser. xxxv 132; Ash. kal `particle denoting time', awat -- kÄ• l `famine year', Kt. awte -- kÄ• l, Pr. wÅ«t -- kal; Wg. kÄ• l `year', Dm. kaÌ‚l, Tir. kÄ• l (AO xii 181 â†•  Ind. or Psht.), PaÅ¡. lauá¹›. kÄ• l, kuá¹›. koÌ„l, Shum. Woá¹-. kÄ• l, Kal. kau, obl. kÄ• lÅ«na; Kho. Ä• orme kala `the fourth time', kala -- pat `as long as, until', Ä• aá¹£á¹-a -- kÄ• l `early forenoon'; Bshk. Tor. kÄ• l `year', Mai. kÄ• la pl. `years', kalaÄ© `always'; Phal. Sh. kÄ• l m. `year'; K. kÄ• l m. `season, time, mealtime, meal, fate, death', in cmpds. `as much as can be taken at one time' e.g. dÇ’da -- kÄ• l m. `the amount at one milking', pog. kash. á¸• oá¸• . kÄ• l `famine'; S. kÄ• lu m. `death, dearth' (â†•  Sk. or H. &c.); P. kÄ• l m. `time, death, famine'; WPah. paá¹…. kÄ• l `famine'; Ku. kÄ• l `time, death, famine', gng. kÄ• w `the god of death', khas. kÄ• r; N. A. B. kÄ• l `time, season, death', Or. kÄ• á¸·a; H. kÄ• l m. `time, bad time, fate, death', ËšlÄ• m. `famine' (â†’ Mth. kÄ• l `time, death'); OMarw. kÄ• la m. `time, good time'; G. M. kÄ• á¸· m. `time, death, famine'; Ko. kÄ• á¸·u m. `time'; Si. kala `time', -- yalak in num. cmpds. ` -- times'. -- In many of the above Ind. forms the word or at least its meaning has been influenced throughout by contact with Sk.
kalya -- 3, kÄ• lika -- , kÄ• lya -- , *kÄ• lyaka -- ; akÄ• la -- , Ä• kÄ• lÃ¡ -- , *upakÄ• la -- , *pikÄ• la -- , vikÄ• la -- ; kÄ• lakriyÄ• -- , *kÄ• lapattra -- ; *abhrakÄ• la -- , *ubbÄ• kËš, uá¹£á¹‡akËš, grÄ«á¹£makËš, tÃ¡smin kÄ• lá¸—, *divasakÄ• la -- , duá¹£kËš, *nijakËš, nidÄ• ghakËš, pratyÅ«á¹£akËš, prabhÄ• takËš, prÄ• vrÌ¥á¹£akËš, *bÄ«jakËš, mahÄ• kËš, yÃ¡smin kÄ• lá¸—, vará¹£akÄ• la -- , *vikÄ• lakËš -- , Å›Ä«takËš, *Å›ubhakËš, *Å›uá¹£kakËš, saá¹• dhyÄ• kÄ• lika -- , samakÄ• la -- , *himakËš.
Addenda: kÄ• lÃ¡ -- 2: WPah.ká¹-g. kÄ• á¸· m. `famine' J. kÄ• 'á¸· m. `time of death, famine'; Garh. kÄ• á¸· `time'.

kÄ• lakrÌ¥ttika 3085 *kÄ• lakrÌ¥ttika `black -- skinned'. [kÄ• la -- 1, kÅ•ÌŠtti --]

WPah. cam. kaá¸·oÌ„ttÄ« `black bear'.

kÄ• lakriyÄ• 3086 kÄ• lakriyÄ• f. `death' BHSk. [kÄ• lÃ¡ -- 2, kriyÄ• ËŠ --]
Pa. kÄ• lakiriyÄ• -- f., Si. kaluriya EGS 39, but prob. â†• Pa.

kÄ• ladhÄ• nya 3087 *kÄ• ladhÄ• nya `black rice'. [kÄ• la -- 1, dhÄ• nyÃ --]
Bi. karhannÄ« `a variety of rice with small black grains'.

kÄ• lapattra 3088 *kÄ• lapattra `letter of ill -- luck'. [kÄ• lÃ¡ -- 2, pÃ¡ttra
--]
G. kÄ• á¸·otrÄ« f. `unlucky news, letter of mourning'.

kÄ• laprÌ¥á¹£á¹-ha 3089 kÄ• laprÌ¥á¹£á¹-ha m. `a species of antelope' lex.
[kÄ• la -- 1, prÌ¥á¹£á¹-hÃ¡ --]
Pk. kÄ• lapuá¹-á¹-ha -- , Ëšpiá¹-á¹-ha -- m. `a black deer'; H. kalwÄ«á¹-,
kÄ• lwÄ-Ì„á¹- (Ä• from kÄ• lÄ•) m. `black -- buck'; M. kÄ• á¸·vÄ«á¹-, ËšvÄ©á¹-,
kaá¸·vhalÌƒá¹- m. `male antelope'.

kÄ• lamukha 3090 kÄ• lamukha `black -- faced' Pat., m. `a kind of monkey' MBh.
[kÄ• la -- 1, mÃºkha --]
OG. kÄ• lamuhaÃ¼ `angry -- looking', G. kÄ• á¸·mÉ”yÉ”. -- Si. kelmuva `a kind
of deer' more prob. < KRÌ¥á¹£á¹‡AMRÌ¥GA<-> or *KÄ• LAMRÌ¥GA -- ; --
kaá¸·umuvÄ• `monkey' is a Si. cmpd.
*kÄ• lamrÌ¥ga -- `black deer' see krÌ¥á¹£á¹‡amrÌ¥ga -- . [kÄ• la -- 1, mrÌ¥gÃ¡
--]
kÄ• lÃ¡yati1 `counts' see KALÃ¡YATI1.

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3091 kÄ• lÃ¡yati2 `drives forward' MBh. [âˆšKAL2]

Or. kÄ• á¸·ibÄ• `to drive wild animals in the jungle by beating'; -- deriv.
B. kÄ• lnÄ• `act of sending or causing to move'; Or. kÄ• luá¹‡i, Ëšá¹‡iÄ•
`beater (for wild game)'.

kÄ• lalavaá¹‡a 3092 kÄ• lalavaá¹‡a n. `a kind of black and factitious salt
used medicinally' lex. [kÄ• la -- 1, lavaá¹‡Ã¡ --]
Pa. kÄ• laloÌ„á¹‡a -- n. `black salt'; Si. kaá¸·uluá¹‡u `black salt made from
boiling saline earth'.

kÄ• lasÄ• ra 3093 kÄ• lasÄ• ra m. `spotted antelope' Naiá¹£. [Cf.
KRÌ¥á¹£á¹‡ASÄ• RA<-> m. `black antelope' Mn.: kÄ• la -- 1, sÄ• ËŠra -- 1]
Pk. kÄ• lasÄ• ra -- m. `a black deer'; L. kÄ• hlrÄ• m. `blackbuck'.

kÄ• laskandha 3094 kÄ• laskandha m. `the tree Diospyros embryopteris'. [kÄ• la
-- 1, skandhÃ¡ --]
Pa. kÄ• á¸·akkhandha -- m.; Si. kaá¸·ukanÌ†da EGS 41 but prob. â†• Pa.

kÄ• lÄ• á¹…ga 3095 kÄ• lÄ• á¹…ga `having a dark blue body (of a sword)' MBh.
[kÄ• la -- 1, Ã¡á¹…ga -- 1].
Bi. karaÌƒgÄ• , ËšgÄ« `two varieties of rice with a black grain'.

kÄ• lÄ• bhra 3096 kÄ• lÄ• bhra `black cloud' Apte. [kÄ• la -- 1, abhrÃ¡ -- 1]
OSi. (SigGr) kalab `black cloud', Si. kalaba, ËšlamÌ†ba.

kÄ• lika 3097 kÄ• lika `seasonable' MBh. [KÄ• LÃ¡ -- 2]
Pa. kÄ• lika -- , Pk. kÄ• liya -- ; Si. kÃ¤lÄ« `a woman in her menstrual
period' or < *kÄ• liyÄ• -- see KÄ• LYA -- .

kÄ• likÄ• 3098 kÄ• likÄ• f. `name of a river' MBh. [KÄ• LA -- 1?]
N. kÄ• li `a river in Nepal'.

kÄ• liá¹…ga 3099 kÄ• liá¹…ga1 `belonging to Kaliá¹…ga country'. [KALIá¹…GA --
1]
Pa. kÄ• liá¹…ga -- m. pl. `the people and country of Kaliá¹…ga'; Pk.
kÄ• liá¹• ga -- `coming from K.'; Or. kaá¸·iá¹…gÄ• `a breed of big bullocks
imported from the Deccan'.
kÄ• liá¹…ga -- 2 `watermelon' see next.

3100 kÄ• linda -- , Ëšaka -- n. `watermelon', SuÅ›r. 2. kÄ• liá¹…ga -- 2 n. lex.
1. H. kalindÄ• , ËšdrÄ• m. `watermelon'.
2. Pk. kÄ• liá¹• gÄ« -- f., G. kaá¸·Ä©gá¹›uÌƒ n., M. kalÄ©gaá¸• , Ëšgá¸• &etilde;, kÄ• á¸·Ä©gaá¹‡ n.

kÄ• liya 3101 kÄ• liya m. `name of a NÄ• ga' MBh.
Pk. kÄ• liya -- m. `a species of snake', S. kÄ• rÄ« f., kÄ• rÄ«haru m. (+?); Or. kÄ• á¸·i `the NÄ• ga KÄ• lÄ«ya'.

kÄ• lÄ« 3102 kÄ• lÄ« `the goddess DurgÄ• ' MBh., ËšlikÄ• -- f. `a female spirit, one of the Mothers in Skanda's retinue' MBh. [KÄ• LA -- 1]
Pk. kÄ• lÄ« -- , ËšliÄ• -- f. `DurgÄ• ', N. A. B. kÄ• li, Or. kÄ• á¸·Ä«, H. kÄ• lÄ« f., G. M. kÄ• á¸·Ä« f.

kÄ• lÄ“yaka 3103 kÄ• lÄ“yaka m. `a partic. part of the intestines' SuÅ›r., m. `liver' lex. [For confusion of `heart' and `liver' as in several cases below cf. HÅšS s.v. kalejÄ• to which (defined as yakrÌ¥t --) is ascribed the function of pumping blood through the body]
Pk. kÄ• lÄ“ya -- , Ëšlijja -- n. `liver or other internal organ'; L. kalejÄ• m. `liver' (â†’ K. kalÄ“ja m.); P. kalejÄ• m., ËšjÄ« f. `liver', kÄ• ljÄ• m. `liver, heart'; WPah. bhal. kÄ• jÌˆo m. `liver', N. kalejo; A. kÉ”lizÄ• `heart'; OB. kÄ• leja, Ëšlaja `liver', B. kalejÄ• , ËšlijÄ• (â†’ Or. kaÌ„Ì†lijÄ• , kalejÄ• ); OAw. kareju `heart'; H. kalejÄ• m. `liver (human), vitals, courage', ËšjÄ« f. `liver (animal), vitals', karejÄ• m. `heart, liver', ËšjÄ« `meat round the vitals of animals considered good for eating' (â†’ G. kalejuÌƒ n. `liver, heart'); G. kÄ• á¸·aj, kÄ• á¸·juÌƒ, kÄ• á¸·ajá¹›uÌƒ n. `heart, liver', kÄ• á¸·jÄ« f. `care, anxiety'; M. kÄ• á¸·Ä«jÌˆ n. `liver, heart'; -- M. kÄ• á¸·&etilde; n. `heart of a plantain stock'? -- Deriv. N. kaleji `dark red'.
Addenda: kÄ• lÄ“yaka -- : S.kcch. kÄ• á¹›jo m. `heart'; WPah.ká¹-g. kaljÌˆÉ”, ËšjÌˆu m. `heart, mind' (Him.I 18 lw. on account of dental l?); J. kÄ• ljÄ• m. `liver', A. kalizÄ• with yy > j (z)?

kÄ• lya 3104 kÄ• lya `timely, seasonable' (prajanÄ“ kÄ• lyÄ• -- f. `cow fit for the bull', see KÄ• LIKA --) PÄ• á¹‡., Ëšyam, ËšyÄ“ `at dawn' R. 2. kalya -- 3 n. `dawn' lex., Ëšyam `at dawn, tomorrow' MBh., ËšyÄ“ BhP. [ka -- < kÄ• -- with early shortening in adverb of time (similar subsequent shortenings in

NIA. words below): KÄ• LÃ¡ -- 2]
1. K. kÄ• l m. `day after tomorrow', kÄ• li, kÃ¶li `on the day after tomorrow', á¸• oá¸• . kÄ• lÄ“ `tomorrow'; S. kÄ• lha m. `yesterday', kÄ• lhoko, kÄ• lhÅ«á¹‡o `of yesterday' (shortened to kalha, ËšhÅ«á¹‡o); WPah. bhad. bhal. kÄ• la `tomorrow'; P. bhaá¹-. picchlÄ• kÄ• l `yesterday'.
2. Pa. kallaá¹• `at dawn'; Pk. kalla -- n. `dawn', kallaá¹• , Ëšliá¹• , kalhiá¹• `tomorrow, yesterday'; L. kallh `yesterday', awÄ• á¹‡. kalhoÌ„kÄ• adj.; P. kallh, kall, Ëšlu `yesterday, tomorrow', Ku. gng. kÄ• l; N. Ä• j -- kÄ• l `nowadays'; A. kÄ• li `yesterday, tomorrow', EB. kÄ• il, B. kÄ• l, Or. kÄ• li, Mth. kÄ• lhi; Bhoj. kÄ• lhi, kalhi `tomorrow'; Aw. lakh. kÄ• lhi, kÄ• li, kallhi (re -- emphasized from *kalhi) `yesterday, tomorrow', H. kal; OMarw. kÄ• lÄ« `tomorrow'; G. kÄ• li `yesterday, tomorrow'; M. kÄ• l `yesterday', Ko. kÄ• li; Si. kÃ¤l `at dawn, tomorrow' < *kallÄ“ H. Smith JA 1950, 206 (wrongly Geiger GS 21).
*KÄ• LYAKA -- ; *KÄ• LYAVÄ“LÄ• -- .
Addenda: kÄ• lya -- . 1. WPah.ká¹-g. kalle, kc. kala `tomorrow'.
â€ *KÄ• LYÄ• HÄ• RA -- .

kÄ• lyaka 3105 *kÄ• lyaka `timely'. [KÄ• LYA --]
K. kÃ´ju, abl. kÄ• ji m. `the morning meal'. -- Ext. (+?): Pk. kallÄ“uya -- m.n. `morning meal'; Bi. kaleÅ«, ËšewÄ• `midday meal'; Mth. kalau, ËšauÄ• `main meal taken at midday'; H. kalewÄ• m. `light morning meal'.
Addenda: *kÄ• lyaka -- : WPah.ká¹-g. kÉ”lll f. `morning meal', J. kalewÄ• m.

kÄ• lyavÄ“lÄ• 3106 *kÄ• lyavÄ“lÄ• `morning time'. [KÄ• LYA -- , Vá¸—LÄ• --]
WPah. bhal. kalwÄ“hl f. `midday', kalwÄ“hlei f. `return of cows from grazing at midday'.

3106a â€ *kÄ• lyÄ• hÄ• ra -- [KÄ• LYA -- , Ä• HÄ• RA --]
WPah.ká¹-g. kÉ™lÄ• rl f. `small breakfast', kc. kÉ™lÄ• r f. `lunch', kÉ™le_r f. (Him.I 29 no trace of -- h -- in accentuation).

kÄ• varaka 3107 *kÄ• varaka `crow'. [Cf. N. kupaá¹…khi `crow'; Lith. kÃ³varnis `raven' IIFL iii 3, 199]
PaÅ¡. dar. xÄ• warÄ• ËŠ, weg. kawará¹“ `crow'.
Addenda: *kÄ• varaka -- [Cf. Ir. *kuwarana -- in Shgh. xÅ«Ë˜rn, Yid. xworn `crow']

kÄ• vÄ• ra 3108 kÄ• vÄ• ra n. `the water plant Vallisneria' lex.
Or. kÄ• uÌƒr, kÄ• riar `moss growing on walls in the rains'; -- cf. kÃ£Ì„par,
kÄ• mpar `moss or scum on water'; <-> doubtful.

kÄ• vikÄ• 3109 *kÄ• vikÄ• `scum'.
Pk. kÄ• vÄ« -- f. `green substance'; N. kÄ• i `coating sticking to the side of
a vessel in which milk or other liquid is kept'; B. kÄ• Ä« `starch' (ODBL 320
< kvÄ• tha --); Or. kÄ• i `fuller's earth, natron', kÄ• Ä« `starch'; H. kÄ• Ä«
f. `green scum on stagnant water'; G. kÄ• Ä« f. `thin layer or covering'.

3110 kÄ• ËŠvya -- , kÄ• vyÃ¡ -- `inspired' RV., m.pl. `poems' MBh., n.
`inspiration, wisdom' RV., `poem' R. [KAVÃ- --]
Pa. kabba -- , kavya -- , kabya -- n. `poetry', Pk. kavva -- n., Si. kav.
*KÄ• VYAKÄ• RA -- .

kÄ• vyakÄ• ra 3111 *kÄ• vyakÄ• ra `poet'. [KÄ• ËŠVYA -- , KÄ• RA -- 1]
Pa. kavyakÄ• ra -- m., Si. (SigGr) kiviyar.
K&capamacr;Åš `shine': *KÄ• Å›AKA -- , KÄ• ËŠÅ›ATÄ“, KÄ• Å›AYATI, *KÄ• Å›IRA --
; ABHYAVAKÄ• Å›A -- , AVAKÄ• Å›Ã¡ -- , Ã¡VAKÄ• Å›ATÄ“, *AVAKÄ• Å›ANA -- ,
Ä• KÄ• Å›Ã¡ -- , UTKÄ• Å›ATÄ“, *UTKÄ• Å›YATI, PRAKÄ• Å›Ã¡ -- , PRAKÄ• Å›ATÄ“,
PRAKÄ• Å›ANA -- , PRAKÄ• Å›AYATI, PRAKÄ• Å›ITA -- , VIKÄ• Å›A -- .

kÄ• ËŠÅ›a 3112 kÄ• ËŠÅ›a m. `a grass used for mats, Saccharum spontaneum'
KauÅ›.
Pa. Pk. kÄ• sa -- m.; Kt. kÄ• Ä‹É” `millet', Wg. kÄ• Ä‹; S. kÃ£Ì„hu m. `S.
spontaneum', ËšhÄ« f. `a species of grass'; L. kÃ£Ì„h f. `S. spontaneum'; P.
kÃ£Ì„h m., kÄ• hÄ« f. `S. spontaneum', kÄ• h m. `a kind of reed'; Ku. kÃ£Ì„s
`a kind of grass used for religious purposes'; N. kÃ£Ì„s `S. spontaneum', A.
kaÌƒhuwÄ• , B. kÄ• s, Or. kÄ• sa, kÄ• iÅ›a, kÄ• Ä©ca, Bi. Mth. kÄ• s, kÃ£Ì„sÄ«,
OAw. kÄ• á¹• sa; H. kÄ• s m. `S. spontaneum', kÃ£Ì„s f. `id., the tall grass
Imperata spontanea'; G. kÄ• s m. `a kind of white

grass'. -- Connexion of Dm. Gaw. kÄ• raz, Sv. kÄ• raÅ¾ `millet' is not clear.

kÄ• Å›aka 3113 *kÄ• Å›aka `watching'. [âˆšKÄ• Å›]
Kal. kaÄ‹a -- wir `the god of hunting' NTS xiii 229 with (?).

3113a â€ *kÄ• Å›akuna -- `accursed vulture'. [KÄ• -- , Å›AKUNÃ¡ --]
WPah.ká¹-g. kauÅ›É™á¹‡ f. `vulture' < metath. *kaÅ›auá¹‡a? (Him.I 14 poss.
double pejorative kÄ• -- ku -- ?).

3114 kÄ• ËŠÅ›atÄ“ `shines, is visible' MBh. [For meaning `to see' cf.
cÄ• ËŠkaÅ›Ä«ti `sees clearly' RV.: âˆšKÄ• Å›]
Pa. kÄ• sati `shines'; Ash. kas -- , kÉ™s -- : `to see'; Kt. kÄ‹ -- `to
regard'; Wg. ber -- kaÄ‹ -- `to awake', oÌ„ -- kaÄ‹ -- `to regard', Pr. uz
-- koz -- .

3115 kÄ• Å›ayati `makes shine' in cmpds., e.g. sÃ¡á¹• kÄ• Å›ayati AV.
[âˆšKÄ• Å›]
Dm. kÄ• Ä‹Ã¤y -- `to show'.

kÄ• Å›ira 3116 *kÄ• Å›ira `bright', kÄ• Å›Ã-la -- PÄ• á¹‡., kÄ• Å›in -- MBh.
[âˆšKÄ• Å›]
Ash. kaÅ¡irÃ¤ËŠ `white', Kt. kaÅ¡erÉ™, Wg. keÅ¡erÃ¡, Pr. kÉ™Å¡Ã-r: all â†•
Dard. with Å¡. But Niá¹…g. k&atildedotdot;sirÉ™Ì• â†• Kaf.?
kÄ• Å›Ä«Å›a -- see KÄ• SÄ«SA -- .
kÄ• Å›marya -- see KÄ• Rá¹£MARYÃ -- .

kÄ• Å›mÄ«rÃ¡ 3117 kÄ• Å›mÄ«rÃ¡1 `coming from Kashmir' MBh., kÄ• ËŠÅ›mÄ«raka<->
PÄ• á¹‡., MBh. [KÃ¡Å›MÄ«RA --]
K. kÃ´Å›yuru, f. kÃ¶Å›irÃ¼ `of or belonging to or coming from Kashmir' BSOS
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kÄ• Å›mÄ«ra 3118 kÄ• Å›mÄ«ra2 `name of various plants'.
PaÅ¡. ar. kaÅ¡mÄ«r, dar. kaÅ¡pÄ«r `wild fruit tree with red berries,
Sugeretia oppositifolia (?)' IIFL iii 3, 99 prob. â†• Sk. or Psht. kaÅ¡mÄ«r

â†• IA.; -- or poss. eventually < KÄ• Rá¹£MARYÃ -- .

kÄ• á¹£Ä• yÃ¡ 3119 kÄ• á¹£Ä• yÃ¡ `brownish red, dyed reddish' KauÅ›. [KAá¹£Ä• YA --]
Pa. kÄ• sÄ• ya -- , kÄ• sÄ• va -- `yellow (of monk's robe)'; Pk. kÄ•  sÄ•  ya -- `dyed reddish brown'; Si. kaha -- in cmpds. `yellow'.

kÄ• á¹£á¹-hÃ¡ 3120 kÄ• á¹£á¹-hÃ¡ n. `piece of wood' ÅšBr., ËšikÄ•  -- f. `small do.' PaÃ±cat.
Pa. Pk. kaá¹-á¹-ha -- n. `wood', NiDoc. kaá¹-hÌ•  a; Gy. pal. kÅ-Å¡t `firewood', eur. kaÅ¡t m. `piece of wood, timber'; Kt. kÃ¥á¹- `branch'; PaÅ¡. kaá¹£á¹-a -- lauá¹›a `wooden contrivance used in threshing', Sh. gil. kÄ•  á¹- m. `wood', (â†' á¸Œ koÌ„á¹- m.), koh. kÄ• á¹-há¹·, gur. kÄ• á¹-á¹·, (Lor.) kÄ• á¹-o `rafter'; K. kÄ•  á¹-h m. `wood', kÃ´á¹-hu m. `impalement stake', kÃ¶á¹-hÃ¼ f. `small stick' (kÃ¶á¹-hi f. `wooden saddle' â†•  L. &c.); S. kÄ•  á¹-hu m. `large beam', Ëšá¹-hÄ« f. `wood'; L. P. kÄ•  á¹-h m. `wood', kÄ• á¹-á¹-hÄ« f. `saddle', P. kÄ•  á¹-há¹›Ä•  m., Ëšá¹›Ä« f. `old wooden saddle'; Ku. N. kÄ• á¹-h `wood'; A. B. kÄ•  á¹-h `wood', Ëšá¹-hÄ« `thin bamboo measuring rod'; B. kÄ•  á¹-hÄ•  `measure of length'; Or. kÄ• á¹-ha `wood', Ëšá¹-hi `splinter', kÄ• á¹-hÄ• `measure of land of 320 square cubits'; Mth. Bhoj. Aw. lakh. H. kÄ•  á¹-h m. `wood', H. kÄ• á¹-hÄ« f. `wood, sheath, saddle'; G. kÄ•  á¹-h n. `wood', Ëšá¹-hÄ« f. `stick, measure of 5 cubits'; M. kÄ•  á¹-hÄ« `pole, horse's penis, measure of 5 cubits'; Si. kaá¹-a `dry stick, fuel'; -- WPah. bhal. kÄ•  há¹›uo n. `firewood', kÄ• hÉ”á¹›i f. `piece of wood serving as axle in a flour -- mill' < MIA. *kÄ• á¹-ha -- ~ *kÄ• á¹-á¹-ha -- .
KÄ• á¹£á¹-HIN -- ; *PRATIKÄ• á¹£á¹-HA -- ; *KÄ• á¹£á¹-HAKUá¹-AKA -- , *KÄ• á¹£á¹-HAKÅ«á¹-A -- , *KÄ• á¹£á¹-HAGHAá¹-A -- , *KÄ• á¹£á¹-HAGHARA -- , *KÄ• á¹£á¹-HADHÄ• NA -- , *KÄ• á¹£á¹-HAPÄ• DUKÄ• -- , KÄ• á¹£á¹-HABHÄ• RIKA -- , KÄ• á¹£á¹-HAMAYA -- , *KÄ• á¹£á¹-HAVAá¹• Å›A -- , *KÄ• á¹£á¹-HAVÄ• á¹-A -- , *KÄ• á¹£á¹-HAHÄ• RA -- ; *KARá¹‡AKÄ• á¹£á¹-HAKA -- , *KARTYAKÄ• á¹£á¹-HA -- , *KARPÄ• SAKËš, *KARMAKËš, KOÌ„á¹‡AKËš, *GARBHAGHARAKËš, *GARBHÄ• GÄ• RA *CATUá¹£KËš, *CANDANAKËš, CARMAKÄ• á¹£á¹-HIKÄ• -- , *JAMBUKÄ• á¹£á¹-HA -- , *TILAKÄ• á¹£á¹-HIKÄ• -- , *TUBARAKËš, *DÄ«PAKËš, *DHARAKÄ• á¹£á¹-HA -- , DHÅ«MAKËš, *NAVAKËš, *PÄ• DAKËš, *PURÄ• á¹‡AKËš, *BHARAKËš, *MUKHAKËš, *YUGAKËš, *RAHALAKËš, *LAVAKËš, *LOÌ„KAKËš, *VÄ• LUKÄ• KËš, *Å›Aá¹‡AKËš, *Å›AMBAKËš, *SKANDHAKËš.
Addenda: kÄ• á¹£á¹-hÃ¡ -- [T. Burrow BSOAS xxxviii 58 < IE. *kolstho -- with Ä• < o in -- s -- extension of *kelÄ• -- `to hew']

S.kcch. kÄ• á¹-hÄ« f. `wood'; WPah.ká¹-g. kÃ¡á¹-á¹-hI f. `saddle'; Garh.
kÄ• á¹-h `wood', A. kÄ• á¹-hi `verandah' AFD 206.
â€ *Å›AMYÄ• KÄ• á¹£á¹-HA -- .

kÄ• á¹£á¹-hakuá¹-aka 3121 *kÄ• á¹£á¹-hakuá¹-aka `wooden frame'. [KÄ• á¹£á¹-HÃ¡ -- , KUá¹-Ä« --]
S. kÄ• á¹-hoá¹›o m. `wooden frame of a saddle, bottle frame', Ëšá¹›Ä« f. `wooden furniture'; G. kaá¹-hÉ”á¹›É” m. `after part of a ship'.

kÄ• á¹£á¹-hakÅ«á¹-a 3122 *kÄ• á¹£á¹-hakÅ«á¹-a `wooden ploughshare'.
[KÄ• á¹£á¹-HÃ¡ -- , KÅ«ËŠá¹-A -- 1]
Bi. kaá¹-haur `country plough used in indigo culture'.

kÄ• á¹£á¹-haghaá¹-a 3123 *kÄ• á¹£á¹-haghaá¹-a `wooden framework'.
[kÄ• á¹£á¹-haghaá¹-ita<-> `made of wood' MW.: KÄ• á¹£á¹-HÃ¡ -- , *GHAá¹-A -- 3]
S. kaá¹-ahaá¹›o m. `railing'; P. kaá¹-ahiá¹›Ä• m. `carved framework over a door'; H. kaá¹-há¹›Ä• m. `wooden cage'; G. kaá¹-heá¹›É” m. `wooden railing'; M. kaá¹-há¸• Ä• m. `wooden railing or framework'; -- N. kaá¹-ero `shed', A. kÄ• á¹-harÄ• wooden cage for animals' or < *KÄ• á¹£á¹-HAGHARA -- .

kÄ• á¹£á¹-haghara 3124 *kÄ• á¹£á¹-haghara `wooden hut or frame'. [KÄ• á¹£á¹-HÃ¡ -- , GHARA --]
P. kaá¹-aihrÄ• m. `wooden railing before a window'; B. kÄ• á¹-harÄ• , kÄ• á¹-urÄ• `wooden house or cell, wooden or bamboo enclosure'; H. kaá¹-hahrÄ• , kaá¹-hrÄ• m. `large wooden cage'; G. kaá¹-hÄ• rÉ”, Ëšá¹-herÉ” m. `wooden railing', M. kaá¹-Ä• rÄ• m.; -- N. kaá¹-ero `cowshed', A. kÄ• á¹-harÄ• wooden cage for animals' or < *KÄ• á¹£á¹-HAGHAá¹-A -- .

kÄ• á¹£á¹-hadhÄ• na 3125 *kÄ• á¹£á¹-hadhÄ• na `having woody grains'.
[KÄ• á¹£á¹-HÃ¡ -- , DHÄ• NÄ• ËŠ -- 1]
M. kÄ• á¹-haÌ„Ì†á¹‡ n. `pulse, legumes'?

kÄ• á¹£á¹-hapÄ• tra 3126 *kÄ• á¹£á¹-hapÄ• tra `wooden bowl'. [KÄ• á¹£á¹-HÃ¡ -- , PÄ• ËŠTRA --]
N. kaá¹-hauti `small wooden vessel'; Bi. kaá¹-haut, ËštÄ• , ËštÄ« `flat wooden pan for cooling syrup in'; H. kaá¹-hautÄ• m., ËštÄ« f. `wooden bowl', M. kÄ• á¹-hvat, kÄ• thvaá¹-. f.

kÄ• á¹£á¹-hapÄ• dukÄ• 3127 *kÄ• á¹£á¹-hapÄ• dukÄ• `wooden shoe'. [KÄ• á¹£á¹-HÃ¡ -- , PÄ• ËŠDUKÄ• --]
Pa. kaá¹-á¹-hapÄ• dukÄ• -- f., Pk. kaá¹-á¹-hapÄ• uyÄ• -- f., Or. kaá¹-haÃ¼. -- Other NIA. forms point to *khaá¸• aÄ• uÄ• -- . It is prob. that *khaá¸• a -- is < an AMg. type *kÄ• á¸• ha -- (see WPah. s.v. kÄ• á¹£á¹-hÃ¡ --) < *kÄ• á¹-ha -- < kÄ• á¹-á¹-ha -- : K. khrÄ• v, khÄ• v f., P. khaá¹›Ä• uÌƒ f., Ku. khaá¹›Ä• Å«, N. kharÄ• u; A. kharam `sandal'; B. khaá¹›am `wooden sandal'; Or. khaá¹›Ä• Å«, khaá¹›am `wooden clog', EBi. kharÄ• m, kharÄ• oni, Mth. kharÄ• Ãµ, kharÄ• oni, kharÄ• m, H. khaá¹›Ä• uÌ„Ìƒ f. (â†' Bi. khaá¹›Ä• Ãµ), G. khaá¹›Ä• f., M. khaá¸• aÌ„Ì†v, Ëšá¸• Ã£Ì„v f.
kÄ• á¹£á¹-habhÄ• rika -- m. `wood -- carrier' KathÄ• s. [KÄ• á¹£á¹-HÃ¡ -- , BHÄ• RIKA --]
See *KÄ• á¹£á¹-HAHÄ• RA -- .
Addenda: kÄ• á¹£á¹-hapÄ• dukÄ• -- id. DhÅ«rtaviá¹-asaá¹• vÄ• da.

kÄ• á¹£á¹-hamaya 3128 kÄ• á¹£á¹-hamaya `made of wood' Mn. [KÄ• á¹£á¹-HÃ¡ -- , MAYA --]
Pa. kaá¹-á¹-hamaya -- ; -- N. kaá¹-huwÄ• `large wooden bowl or tray'; H. kaá¹-hauwÄ• m. `large wooden bowl': doubtful.

kÄ• á¹£á¹-havaá¹• Å›a 3129 *kÄ• á¹£á¹-havaá¹• Å›a `woody bamboo'. [KÄ• á¹£á¹-HÃ¡ -- , VAá¹• Å›Ã¡ --]
H. kaá¹-ausÄ«, kaá¹-vÃ£Ì„sÄ« f. `a firm and woody bamboo'.

kÄ• á¹£á¹-havÄ• á¹-a 3130 *kÄ• á¹£á¹-havÄ• á¹-a `wooden fence'. [KÄ• á¹£á¹-HÃ¡ -- , VÄ• á¹-A -- 1]
N. kaá¹-hwÄ• r `a wooden screen'.

kÄ• á¹£á¹-hahÄ• ra 3131 *kÄ• á¹£á¹-hahÄ• ra `wood -- carrier'. [KÄ• á¹£á¹-HÃ¡ -- , HÄ• RA --]
Pa. kaá¹-á¹-hahÄ• ra -- , Ëšrin -- `collecting wood'; Pk. kaá¹-á¹-hahÄ• ra -- , Ëšaya -- m. `wood -- carrier'; S. kÄ• á¹-hyÄ• ro m. `woodseller'; A. kÄ• á¹-harÄ«yÄ• `woodman'; B. kÄ• á¹-huriyÄ• `woodseller', Or. kÄ• á¹-haharÄ• , kÄ• á¹-harÄ• , kÄ• á¹-hahariÄ• , Ëšá¹-hariÄ• , Ëšá¹-huriÄ• ; H. kaá¹-haharÄ• m. `wood -- cutter', G. kaá¹-hiyÄ• rÉ" m., ËšrÄ«, Ëšraá¹‡ f. `his wife'. -- All except Pa. may be < KÄ• á¹£á¹-HABHÄ• RIKA -- .

kÄ• ËŠá¹£á¹-hÄ• 3132 kÄ• ËŠá¹£á¹-hÄ• f. `race -- course' RV., `goal, limit' ÅšBr., `cardinal point' MBh., `measure of time = 1/30 kalÄ• ' Mn.
Pk. kaá¹-á¹-hÄ• -- f. `limit, measure of time'; Si. kaá¹-a `a very short space of time'.

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kÄ• á¹£á¹-hin 3133 kÄ• á¹£á¹-hin `wooden' W. [KÄ• á¹£á¹-HÃ¡ --]
Pk. kaá¹-á¹-hia -- `wooden'; K. kÃ¶á¹-hÃ¼ `dry and sapless (esp. of radishes and similar roots)'; N. kÄ• á¹-he `wooden'; H. kaá¹-hiyÄ• m. `a wooden dish'; G. kÄ• á¹-hiyÉ” m. `wooden frame of a wagon'.
K&capamacr;S `cough': KÄ• ËŠSATÄ“, KÄ• ËŠSÄ• -- ; UTKÄ• SATÄ“.

kÄ• sa 3134 kÄ• sa `moving' PÄ• á¹‡. [âˆšKAS]
S. kÄ• ha f. `rush', kÄ• ho m. `driver, persecutor'.

3135 kÄ• ËŠsatÄ“ `coughs' SuÅ›r. [âˆšKÄ• S]
Pk. kÄ• saÃ¯, Ash. kÄ• s -- , Kt. kas -- , Wg. kÄ“s -- , A. kÄ• hiba, B. kÄ• sÄ• , Or. kÄ• sibÄ• , Si. kasinavÄ• , kahiËš (pp. kÃ¤si < kÄ• sita --); -- with onom. kh -- : Pk. khÄ• saÃ¯, Gy. eur. xas -- , khas -- , Phal. khÅ«s -- , P. khÄ• sá¹‡Ä• , khÃ£Ì„sËš â†• H. khÄ• snÄ• , khÃ£Ì„sËš, G. khÃ£Ì„svuÌƒ, M. khaÌ„Ì†sá¹‡&etilde;, khÃ£Ì„sËš. -- Deriv. M. kÄ• sÄ• vá¹‡&etilde;, kÃ£Ì„saá¸·á¹‡&etilde; `to gasp, pant'.
Addenda: kÄ• ËŠsatÄ“: Md. kessanÄ« `coughs'.

kÄ• samarda 3136 kÄ• samarda m. `remedy against cough consisting of a mixture of tamarind and mustard' lex., `Cassia sophora' SuÅ›r., Ëšaka -- m. lex. 2.
*kÄ• samÄ• rja -- . [For a similar divergent ending see KARAMARDA -- : KÄ• ËŠSÄ• -- , MARDA -- and MÄ• RJA -- ?]
1. Pa. kÄ• samadda -- m. `Cassia sophora', Pk. kÄ• samaddaga -- m.; A.

kÄ• hundÄ« `sliced mango mixed with mustard and dried'; B. kÄ• sandÄ• `Cassia esculenta (a plant used for coughs)', kÄ• sand, ËšdÄ«, kÄ• sundi `an acid preparation of mango, tamarind, mustard and salt'; Or. kÄ• sundi, kÄ• sanda, ËšdÄ• , Ëšdi, kÄ• sendi, kÄ• suá¹‡á¸• i, kÄ• saá¹‡á¸• i `Cassia sophora'; H. kasauÌƒdÄ• m., ËšdÄ« f. `a partic. plant used as a remedy for coughs'; M. kÄ• svaÌƒdÄ• , ËšsvadÄ• , ËšsÃµdÄ• , ËšsuÌƒdÄ• , ËšsaÌƒdÄ• , ËšsvÄ©dÄ• , kÄ• Å›Ä©dÄ• , ËšÅ›Ä«dÄ• m. `a partic. plant'.
2. H. kasauÌƒjÄ• m., ËšjÄ« f. = kasauÌƒdÄ• , ËšdÄ« above.
*kÄ• samÄ• rja -- see KÄ• SAMARDA -- .

3137 *kÄ• sayati `causes to move'. [âˆšKAS]
Kho. (Lor.) kaseik `to cause to walk, walk (a horse) up and down'; K. kÄ• sun `to take away, remove, pare'; S. kÄ• haá¹‡u tr. `to drive', intr. `to rush'
-- See KÃ¡SATI.

3138 kÄ• ËŠsÄ• -- , kÄ• ËŠs -- , kÄ• ËŠsikÄ• -- f. `cough' AV., kÄ• sa -- m. SuÅ›r. [âˆšKÄ• S]
Pa. Pk. kÄ• sa -- m., Ku. kÄ• s, A. kÄ• h, B. kÄ• s, kÄ• si, Or. kÄ• sa, Si. kÃ¤ssa, pl. kÃ¤hi (< kÄ• ËŠsikÄ• -- : Geiger EGS 42 < kÄ• sita --); -- with onom. kh -- : Pk. khÄ• sa -- m., Gy. eur. xas m., Sh. gil. khu f., koh. khÅ« f., gur. khÅ«ziÌ¯ f., P. khÃ£Ì„sÄ« f. (â†• H.?), Ku. khÃ£Ì„so, gng. khÃ£Ì„si, N. khÃ£Ì„si, Or. (Sambhalpur) khÄ• sa, H. G. M. khÃ£Ì„sÄ« f. -- Deriv. A. kahuwÄ• `suffering from a cough'.
KÄ• SAMARDA -- , *KÄ• SAMÄ• RJA -- .

kÄ• sÄ• rÃ¡ 3139 kÄ• sÄ• rÃ¡ m.n. `pond, tank' BhartrÌ¥.
Pk. kÄ• sÄ• ra -- n.; L. kahÄ• r m. `lake'.

kÄ• sÄ«sa 3140 kÄ• sÄ«sa n. `green vitriol' SuÅ›r., kÄ• Å›Ä«Å›a -- n. lex. N. kasis `green sulphate of iron, copperas', Or. kÄ• sÄ«sa; H. kasÄ«s m. `blue or green vitriol', kÄ• hÄ« f. (â†• NW?); M. hirÄ• -- kas n., -- kaÅ›Ä« f. `green vitriol, copperas'; -- deriv. S. kahijaá¹‡u `to become coated with verdigris'.

kÄ• hala 3141 kÄ• hala1 m. `large drum' PaÃ±cat., ËšlÄ• -- f. `a musical instrument' RÄ• jat.
Pk. kÄ• hala -- m.n., ËšlÄ• -- f. `a musical instrument'; G. kÄ• haá¸· m. `a large drum'; M. kÄ• hÄ• á¸· m.f. `an ancient musical instrument'.

kÄ• hala 3142 kÄ• hala2 `speaking unbecomingly or indistinctly' lex., `downcast, faint -- hearted' BHS ii 182.
Pk. kÄ• hala -- `downcast'; P. kÄ• hlÄ• `impatient, hasty'.
Addenda: kÄ• hala -- 2: WPah.ká¹-g. kÄ• ËŠá¸·É”, kÃ¡uá¸·É” `restless, impatient', ká¹-g. kÄ• ËŠá¸·I, kc. kÄ• á¸·e f. `depression'; kc. kÄ• á¸·iá¹‡o `to become restless', ká¹-g. kÄ• ËŠá¸·hnÃµ.
â€ *KÄ• HALABHÅ«TA -- .

3142a â€ *kÄ• halabhÅ«ta -- `having become restless'. [kÄ• hala -- 2, bhÅ«tÃ¡ --]
WPah.ká¹-g. (kc.) kÄ• ËŠá¸·huÉ” `having become restless'.

kiá¹• kara 3143 kiá¹• kara m. `servant, slave' MBh., ËšrÄ« -- f. `his wife' PÄ• á¹‡., `female servant' MBh.
Pa. kiá¹…kara -- m., Pk. kiá¹• kara -- m., ËšrÄ« -- f.; K. keÌ„Ìƒkuru m. `servant, subordinate'; -- Si. kikaruvÄ• `servant' (EGS 42) rather < kÄ«karu `obedient' (with kÄ« -- < KATHITA --).

3144 kÃ-á¹• cid `anything' RV. [n. sg. of KÃ¡Å›CID: KÃ¡ -- 2]
Pa. kiÃ±ci; AÅ›. kiá¹• ci, NiDoc. kiá¹• ci, na iá¹• ci `nothing'; Pk. kiá¹• ci `anything, a little'; Gy. pers. hiÄ• `nothing', gr. iÄ• , hiÄ• `something, nothing', wel. Ä• Ä« `anything' J. Bloch BSL 129, 46., Bshk. kiÄ• É™; Si. kis `anything, whatever, all'; -- with -- cch -- from m. kÃ¡Å›cid: L. kijh, kujh `some'; WPah. bhal. kich `some, a little'; A. kisu `a little, a few'; B. Mth. kichu `something, anything', OH. kachÅ«, H. kuch.
Addenda: kÃ-á¹• cid: WPah.ká¹-g. kÃ-Ä‹Ä‹h, kiÄ‹ `something, anything' (kÃºÄ‹Ä‹h, kuÄ‹ â†• H.).

kiá¹• nara 3145 kiá¹• nara m. `a centaur' Mn., ËšrÄ• -- f. `a musical instrument', ËšrÄ« -- f. `a lute of Caá¹‡á¸• Ä• las' lex. [KÃ-M, NÃ¡RA --]
Pa. kinnara -- m. `a little bird with a head like a man's'; Pk. kiá¹‡á¹‡ara -- m., ËšÄ« -- f. `centaur'; S. kÄ«niro m. `a musical instrument like a fiddle'; M. kinrÄ« f. `a certain musical instrument'; Si. kinÌ†durÄ• `a mythical being, a centaur, merman', ËšrÄ« f. `mermaid'.

kiá¹• nÄ• man 3146 kiá¹• nÄ• man `having what name?' ÅšÄ• ntiÅ›., Ëšmaka -- . [KÃ-M, NÄ• ËŠMAN --]

Pa. kiá¹• nÄ• ma -- , Si. kinam.

kiá¹• vÄ“laka 3147 *kiá¹• vÄ“laka `untimely'. [KÃ-M, Vá¸—LÄ• --]
P. kivelÄ• `untimely, out of season'.

kiá¹• Å›Ä• ËŠru 3148 kiá¹• Å›Ä• ËŠru n. (m. Uá¹‡.) `beard of corn' AitBr.
Pk. kiá¹• sÄ• ru -- m.; L. kÄ©jhÄ• r m. `beard of wheat or barley', kÄ©jhÄ• rÄ« `bearded (of wheat)'; -- K. keÌ†sÃ¼rÃ¼ f. `beard of corn, glumes of rice, rice chaff' (< *kisÄ• rukÄ• -- ?)

kiá¹• Å›uka 3149 kiá¹• Å›uka m. `the tree Butea frondosa' MBh., kaiá¹• Å›uka -- `pertaining to B. frondosa' SuÅ›r. 2. *kÄ“Å›uka -- . [M. Mayrhofer's assumption, EWA i 206, of a *kÄ«suka<-> `red tree' (changed by pop. etym. to kiá¹• -- Å›uka --) â†• Drav. is supported by NIA. forms which have no nasal. H. also has á¹-esÅ« m.]
1. Pa. kiá¹• suka -- m. `the tree'; Pk. kiá¹• sua -- m. `the tree', n. `the flower'.
2. Pk. kÄ“sua -- m., H. kesÅ« m. (â†’ S. kesÅ« m. `the tree', L. kÄ“sÅ« phull m. `the flowers'), G. kesu n., kesuá¹›Ã£Ì„ n. pl. `the flowers (used for making a saffron dye)', kesuá¹›Ä« f. `the tree'.
kikidÄ«vÃ- -- see DÄ«VI -- .
Addenda: kiá¹• Å›uka -- : line 2 *kÄ“Å›uka -- r. kaiá¹• Å›uka -- `pertaining to Butea frondosa' SuÅ›r.

kikka 3150 *kikka `infant'. [*KÄ«KK -- `scream'?]
S. kiko m. `baby'; G. kÄ«kÉ” m. `boy', ËškÄ« f. `girl'.

kikkara 3151 *kikkara `Acacia arabica'. 2. *kiá¹…kara -- . [kiá¹…karÄ• la -- , ËškirÄ• la -- m. lex.]
1. L. P. kikkar m., ËšrÄ« f.; H. kÄ«kar, Ëškaá¹› m. `A. arabica', kÄ«krÄ« `saw -- like', f. `edging shaped like the leaf of this tree'.
2. M. kÄ©kar f. `a variety of Acacia'; -- P. kiá¹…garÄ« f. `indented figure traced on the border of a garment'.
kikhi -- see KHIá¹…KHIRÄ« -- .
*kiá¹…kara -- `Acacia' see *KIKKARA -- .
kiá¹…karÄ• la -- see *KIKKARA -- .

kiá¹…kiá¹‡Ä« 3152 kiá¹…kiá¹‡Ä« f. `small bell' MBh., Ëšá¹‡ikÄ• -- f. ÅšiÅ›.

Pa. kiá¹…kiá¹‡ika -- , kiá¹…kaá¹‡Ëš m.n., Pk. kiá¹• kiá¹‡Ä« -- , Ëšá¹‡iÄ• -- f., khiá¹• khiá¹‡Ä« -- , Ëšá¹‡iÄ• -- f.; L. poá¹-h. kiá¹…gá¹‡Ä« f. `an ear -- ornament of women'; Bi. kÄ©knÄ« `anklet with bells'; H. kÄ©kinÄ« f. `girdle of small bells'; M. kÄ©ká¹‡Ä« f. `little bell'; Si. kikini `girdle of small bells'; -- G. kiá¹…kiá¹‡Ä« f. `small bell' â†• Sk.
kiá¹…kirÄ• la -- see *KIKKARA -- .

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kicca 3153 *kicca `mud, dirt'. 2. *kacca -- 2. 3. *khacca -- . [Cf. Drav. words quoted s.v. *GICC -- and further groups s.vv. KIá¹-á¹-A -- and KACCARA -- 1, and *CIKKA -- 2]
1. Phal. kiÄ• al `mud', Ä• Ã-Ä• al `clay'; Ku. kÄ«c `mud, dirt', B. kicÄ• , kicaá¹›, Mth. kÄ«c, kÄ«Ëœc; H. kicpic f. `mud', kicá¹›Ä• m. `gummy secretion of eyes', kicá¹›Ä• hÄ• `muddy'; G. kÄ«c, kÄ«caá¹› m. `mud', M. kicaá¸• m.
2. PaÅ¡. kaÄ• aá¹-Ä• ËŠ `piece, bit'; Mth. kÄ• c, kÄ• c -- kÄ«c `mud, filth'.
3. Dm. khaÄ• a `dirty, bad'; Gaw. khaÄ‹, khas `bad'; Kal. khÄ• Ä• Ã¤ `bad, dirty (?)'; Sv. khaco `dirty, bad'; Phal. khÄ• Ä• u `bad' (?), khÄ• Ä• o `a lie', khÄ• ËŠÄ• ulo `dirty, bad'.
kiÃ±culaka -- `worm' see *KÄ“Ã±CUKA -- .
KIá¹¬ `fear': *KIá¹-YATÄ“.
Addenda: *kicca -- . 1. S.kcch. kicaá¸• m. `mud', H. Brj. kÄ«c, kÄ«caá¹› m., Ko. kiÄ‹kiÄ‹u `muddy'. -- H. kicá¹›Ä• `secretion from eye' cf. Ko. piÄ‹Ä‹aá¸• a id. (< piccaá¹-a -- , see *PICCIKÄ• --) S. M. Katre. -- S.kcch. phonet. k+caá¹› AKÅš xviii.

3154 kiá¹-akiá¹-Ä• yatÄ“ `grates the teeth' SuÅ›r. [See KAá¹-AKAá¹-Ä• --]
Pk. kiá¸• ikiá¸• iÄ• -- f. `grating of teeth, sound of dry bones'; P. kirÄ«á¹›á¹‡Ä• , kiraá¹›Ëš `to grind the teeth', kiá¹›kiá¹›Ä• uá¹‡Ä• , kiá¹›kaá¹›Ëš `to speak angrily'; N. kirik -- kirik, kiriá¹… -- kiriá¹…

`grating noise (as of teeth)', B. kiá¹›kiá¹›, kirkir, kiá¹›miá¹›, Or. kiá¹›ikiá¹›i; H. kiá¹›kiá¹›Ä• nÄ• `to sound gritty'.

kiá¹-ana 3155 *kiá¹-ana `a tick'. [kiá¹-ibha -- m. `bug, louse' lex., Ëšaka <-> m. `louse' DivyÄ• v.]
WPah. bhal. kiá¹›n m., kiá¹›ni f. `an insect that sticks to the teats of cattle'; N. kirnu, obl. ËšnÄ• `dog or cattle tick'; -- Ku. kino `tick', N. cam -- kinu `a kind of small body louse' perh. < *kirno rather than KIá¹‡A -- 2.
kiá¹-ibha -- see prec.

kiá¹-á¹-a 3156 kiá¹-á¹-a n. `secretion' SuÅ›r., cf. taila -- kiá¹-á¹-a -- n. `oilcake' lex. 2. *kaá¹-á¹-a -- 1. 3. *katta -- . 4. *khiá¹-á¹-a -- . 5. kÄ«á¹-a -- 2 n. `feces' lex., in cmpds, expresses contempt (e.g. paká¹£i -- kËš PaÃ±cat.) [Cf. group s.v. *KICCA -- and poss. ext. of 3 in *KATTARA --]
1. Pk. kiá¹-á¹-a -- n., Ëšá¹-Ä« -- f. `dirt, rust, lees', kiá¹-á¹-isa -- n. `refuse of oil seeds, wool, &c.'; S. kiá¹-Ä« f. `dregs'; N. kiá¹- `refuse of iron, vitriol'; B. kiá¹-kiá¹- `dirt'; Or. kiá¹-kiá¹-a `dirty'; H. kÄ«á¹- m. `sediment, dregs of oil in a lamp'; G. kÄ«á¹-uÌƒ n. `dregs in frying -- pan', kÄ«á¹-É” m. `a useless thing', kÄ«á¹-Ä« f. `dust in cotton or wool', kÄ«á¹-iyuÌƒ n. `chip of wood'; M. kÄ«á¹- n. `dirt on body', kiá¹-aá¹‡ n. `rusty iron, dross of iron'.
2. K. kurkoá¹-u m. `iron slag, rubbish' (kur -- < kÅ«á¹-a -- 2); S. kaá¹-u m. `rust, black dye obtained from iron', kaá¹-Ä« f. `stalks for fodder'; L. kaá¹-á¹- m. `rust'; P. kaá¹-á¹- m. `a black colouring matter'; N. kaá¹- `matter rejected during the making of rice -- spirit'; B. kÄ• iá¹-, kÄ• á¹- `dregs, dirt'; Or. kÄ• á¹‡á¹-a, Ëšá¹-i `dregs of oil'; G. kÄ• á¹- m. `rust'; M. kÄ• á¹- m. `thickly caked dirt'.
3. N. kÄ• ti `dirt, refuse, lees (esp. of oil -- seeds)', adj. `very dirty'.
4. B. khiá¹- `rust', khiá¹-Ä• `rusty'.
5. OM. kiá¸• a `alloy, foreign matter', adj. `bad, false' (Panse JÃ±Ä• n 273); Si. kiá¸·iya `secretion, menses' (EGS 45).
*KAá¹-á¹-AKÅ«á¹-A -- .
Addenda: kiá¹-á¹-a -- : 1. S.kcch. kiá¹-á¹- m. `rust'; A. keá¹-Ä• r (phonet. ketar) `eye -- dirt' AFD 106.

kiá¹-á¹-Ä• la 3157 kiá¹-á¹-Ä• la m. `copper vessel' lex.
Ash. Ä• itÄ• ËŠl `bowels', Kt. ká¹-yaÌ‡l, Pr. ká¹-al; Bashg. ktol `belly' (NTS

ii 252 prob. â†• Ind.?).
Addenda: kiá¹-á¹-Ä• la -- [Semant. cf. Ir. Shgh. dÅ«r `miller's basket' ~ Sar. dewr `abdomen' EVSh 29]

3158 *kiá¹-yatÄ“ `is afraid'. [ká¸—á¹-ati DhÄ• tup.: âˆšKIá¹-]
A. kiá¹-Ä• iba `to be alarmed, take up arms for defence'.

kiá¹‡a 3159 kiá¹‡a1 m. `callosity' MBh., `scar' lex.
Pk. kiá¹‡a -- m. `callosity, scar, scab', Ëšá¹‡iyÄ•  -- f. `little boil'; B. kiá¹‡ `wart, mole, scar'; Or. kiá¹‡a `scar, callosity, callosity on an archer's hand'; H. kin m. `wound, sore, scar, callosity'; M. kiá¹‡; Ëšá¹‡&etilde; n., Ëšá¹‡Ä•  m. `scar, callosity'.
KIá¹‡AVANT -- .

kiá¹‡a 3160 kiá¹‡a2 m. `insect found in wood' lex. [Poss. of same non -- Aryan origin as GHUá¹‡A -- EWA i 208]
N. cam -- kinu `a kind of small body louse'; Ku. kino `tick'; -- or better semant. < *KIá¹-ANA -- . -- Connexion, if any, with Si. kinitullÄ• , st. Ëštul -- `dog louse' is obscure.
Addenda: kina -- 2: â€ *KAIá¹‡A -- .

kiá¹‡ihÄ« 3161 kiá¹‡ihÄ« f. `the tree Achyranthes aspera' SuÅ›r., kiá¹‡i -- f. lex.
M. kiá¹‡Ä« f.

kiá¹‡avant 3162 kiá¹‡avant `calloused' MBh. [KIá¹‡A -- 1]
M. kinÄ• `calloused', kinh&etilde;, kin&etilde; n., kinÄ•  m. `callosity'.
kitavÃ¡ -- see KAITAVA -- .

kÃ-nÄ• á¹-a 3163 kÃ-nÄ• á¹-a n. `the inner part of a tree' ÅšBr.
Si. kilil `edible part of the stem of a coconut tree'.

3164 kÃ-m n.sg. `what? why?', interrogative particle RV., kiá¹•  vÄ•  `or whether' Mn. [KÃ¡ -- 2]
Pa. kiá¹• `what?', kiá¹•  . . . udÄ•  hoÌ„ `whether . . . or', AÅ›. jau. kiá¹• , gir. ki, kb. kiá¹• maá¹• `why so?' < kim Ä“vam, NiDoc. ki, Pk. kiá¹•  , ki pron. and interr. particle, Dm. kya, Tir. ki, Gaw. kÄ«, Kal. kÄ«a, Kho. ki `which? (of animals and things)', Mai. gÄ«, Phal. ga, K. kyÄ• , rÄ• m.

á¸• oá¸• . kÄ« `why?', S. ki interr. particle; P. kÄ« interj. `what!', kÄ« . .
. kÄ« `whether . . . or'; WPah. bhal. paá¹…. khaÅ›. kÄ«, Ku. kyÄ• , N. ki
`interr. particle, or', kina `why?', kyÄ• , `what?'; A. B. Or. Mth. OAw. ki
`what?, or'; H. ki . . . ki `whether . . . or', kyÄ• `what?'; OMarw. kyaÃ¼,
kyu, G. kiyuÌƒ; M. kÄ«Ëœ `or' (separate from kÄ«Ëœ conj. `that' â†• H. ki
â†• Pers. LM 209); Si. ki -- in cmpds. such as kikala `what time?',
kikaruá¹‡a `why?'.
KIMÃ¡RTHAM, KÃ-M U, KIá¹• KARA -- , KÃ-á¹• CID, KIá¹• NARA -- , KIá¹• NÄ• MAN --
, *KIá¹• VÄ“LAKA -- .
Addenda: kÃ-m: Kho. also khi `which?' BKhoT 70 (whence h?), Md. kiek, kÄ«k
`what?'.

3165 kimÃ¡rtham `wherefore?' ÅšBr. [KÃ-M, Ã¡RTHA --]
Pa. kimatthaá¹• `for what purpose?'; Si. kumaá¹-a -- da `why?'.

3166 kÃ-m u `how much more!', kÃ-m utÃ¡ RV. [KÃ-M, U1]
Pa. kimu `why?', Pk. kimu, Ëšuya interrogative particle; Si. kima `why?',
kimda, kumak `what?'; -- direct derivation doubtful.

kiyatta 3167 *kiyatta `how great?'. [~ kÃ-yant -- as iyattakÃ¡ -- RV. ~
iyant --]
Pa. kittaka -- `how much or many?', Pk. kittiya -- , Ash. Ä‹Ä«t, Wg. kiti;
PaÅ¡. dar. weg. kuti `anything'; Gaw. kata `how many?', Bshk. kÄ«te, Phal.
katÄ«, K. kÅ«tu, dat. kÅ«Ì¤tis, pl. kaiti, kash. kyutÅ-; L. kittÄ© `how
much?', awÄ• á¹‡. kittÄ« `how many?'; P. kitt `what?'; A. ketek `how much?',
H. kittÄ• , kitÄ• ; M. kitÄ© `how much?', kitÄ« `how many?', Si. ketek (or ke
+ tek `up to'?). -- Ext. with -- n -- : P. H. kitnÄ• , L. P. bhaá¹-.
kitá¹‡Ä• ; -- with -- r -- : L. kitrÄ• , OMarw. kÄ«tarÄ• ka; -- with -- l -- :
L. kittlÄ• .
Addenda: *kiyatta -- : S.kcch. kitrÄ« `how much?', kitrÄ• k `how many?',
WPah.kc. ketri; ká¹-g. (kc.) ketti `how much? how many? some'; ká¹-g.
ketrÉ”, kc. ketá¹‡o `how much?', G. keá¹-lÄ«, pl. keá¹-lÄ• k, Md. kitak.

kiyattama 3168 *kiyattama `having how much?'. [KÃ-YANT --]
K. kÅ«Ì¤tyumu `consisting of how many?'; L. kitv Ã£Ì„ `having what share?'.

kÃ-yant 3169 kÃ-yant `how great?' RV. [KA -- 1]
Pk. kiaá¹• ta -- `how many?'; PaÅ¡. gul. kyu `how much, how many?'. -- See

*CIVANT -- .
*KIYATTA -- , *KIYATTAMA -- .

kiraka 3170 kiraka m. `scribe' lex.
B. kerÄ• `clerk' (kerÄ• ni `id.' < *kÄ«raka -- karaá¹‡ika<-> ODBL 540): very doubtful. -- Poss. â†• Ar. qÄ• ri', pl. qurrÄ• ' `reader, esp. of Qur'Ä• n'.

kirÃ¡á¹‡a 3171 kirÃ¡á¹‡a m. `dust' RV., `ray of light' MBh. [âˆšK&RCIRCLEMACR;1]
Pa. kiraá¹‡a -- n. `effulgence'; Pk. kiraá¹‡a -- m.n. `ray'; K. keÌ†ran m.pl. `rays (of sun &c.)'; S. kiriá¹‡i f. `sunbeam', P. kiraá¹‡ f.; A. B. kiraá¹‡ `ray of light', Or. kiraá¹‡a, Mth. H. kiran, Ëšrin f.m., G. karaá¹‡ n. (kiraá¹‡ m.n. â†• Sk.); M. kiraá¹‡ m. `ray', n. `sunlight', kirÄ• á¹‡ m. `first rays of rising or last of setting sun'; -- Si. kiraá¹‡a `sunbeam' â†• Pa. -- `*scattering' in *MAKá¹£Ä• KIRAá¹‡A -- .

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3172 kirÃ¡ti `scatters, pours out, sows' RV. [âˆšK&RCIRCLEMACR;1]
Pk. kiraÃ¯ `scatters'; Si. kiranavÄ• `to weigh' (< `*pour out on scales'?).
-- As intr. to caus. (see *KÄ“RAYATI): S. kiraá¹‡u `to fall'; L. kiraá¹‡ `to fall (of fruit)'; P. kirnÄ• `to be scattered'. -- Deriv.: L. poá¹-h.
karÄ• nÄ• `to winnow'; P. kirÄ• uá¹‡Ä• `to pour down, scatter (seed)'; H. kirÄ• nÄ• , kilÄ• Ëš `to winnow'.
Addenda: kirÃ¡ti: S.kcch. kirá¹‡Å« `to fall down (as fruit from a tree)', Md. kiranÄ« `weighs'.

kirÄ• á¹-a 3173 kirÄ• á¹-a m. `merchant' RÄ• jat., kirÄ«á¹-a -- 2 m. BhP., kÃ-rÄ• ta<-> m. `a degraded mountain tribe' VS., cilÄ• tÄ« -- f. `woman of this tribe' YogH. [Alternance of k -- and c -- , -- á¹- -- and -- t<->

suggests Drav. origin, EWA i 211. Perh. same as KILÄ• TA -- `dwarf']
Pa. kirÄ• á¹-a -- m. `fraudulent merchant' (kirÄ• á¹-a -- , ËšÄ• ta<-> m. `man of a jungle tribe' see kilÄ• ta --); Pk. kirÄ• á¸• a -- , ËšÄ• ya -- , cilÄ• a -- m., f. ËšÄ• Ä« -- , ËšÄ• iyÄ• -- `a non -- Aryan tribe, slave', cilÄ• Ä« -- f.; S. kirÄ• á¹›u m. `Hindu shopkeeper'; L. kirÄ• á¹›, karÄ• á¹› m., kirÄ• á¹›Ä« f. `member of a tribe of Hindus (also called aroá¹›Ä• ) who act as traders and moneylenders'; H. kirÄ• á¹› m. `merchant'. -- Deriv. Pa. kÄ“rÄ• á¹-ika -- , Ëšiya<-> `false' (cf. kirÄ• sa -- `fraudulent'); -- L. kirá¹›akkÄ• `connected with Hindus'.
kÃ-rÄ• ta -- see prec.

3174 kirÄ• tatikta -- , Ëšaka -- m. `the plant Agathotes chirayta' SuÅ›r. 2. ciraÌ„Ì†tikta -- m. lex.
1. G. kariyÄ• tuÌƒ n.; Si. kirata `the small plant Gentiana chirayta'.
2. S. ciryÄ• to m. `Agathotes chirayta (the wood of which is used medicinally)'; P. caraitÄ• m. `Ophelia chiretta (used for purifying the blood)'; N. ciraito `Swertia purpurascens'; A. siratÄ• `Gentiana chirayta', OB. cirÄ• yita, B. ciraÌ„Ì†tÄ• , ciretÄ• , Or. cirÄ• itÄ• , H. cirÄ• ytÄ• , ËšÄ• tÄ• m.

kiri 3175 kiri `scattering, heap' in Ä• khu -- kirÃ- -- m. `molehill' MaitrS., kirikÃ¡ -- `sparkling' VS. [âˆšK&RCIRCLEMACR;1]
Dm. kÄ«r `snow', Kal. kÄ«ËŠrik, Phal. kÄ-Ì„r m. (semant. cf. Av. vafra -- ~ Sk. vap -- , Welsh eira < pargyo -- ~ Lat. spargere); S. kiri f. `ashes'; P. kirak f. `dust or sand mixed in bread or flour'; -- in cmpd.: N. kir -- kauÌƒlÄ• `small bits of rice grains'; H. kir -- kiá¹-Ä« f. `dust'; M. kirkiá¹-á¹‡&etilde; `to have dough or rice adhere to the hands', kir -- kisÄ• m. `dust in worm -- eaten wood'.
kirikÃ¡ -- see *KILA -- .
kiriá¹-i -- see KIRÄ«á¹-Ä« -- .

kirÄ«á¹-a 3176 kirÄ«á¹-a1 n. `diadem, crest' MBh., tirÄ«á¹-a -- 1 n. lex. [Similar alternance of k -- and t -- in KIRÄ«á¹-I -- ~ TIRÄ«á¹-A -- 2]
Pa. kirÄ«á¹-a -- n.m.; Pk. kirÄ«á¸• a -- `diadem', tirÄ«á¸• a -- m.n. `headdress'; Si. kiruá¸·a `crown'.
kirÄ«á¹-a -- 2 see KIRÄ• á¹-A -- .

kirÄ«á¹-Ä« 3177 kirÄ«á¹-Ä« f. `Andropogon aciculatus', kiriá¹-i -- n. `fruit

of the marshy date palm (Phoenix paludosa)'. [Cf. TIRÄ«á¹-A -- 2 and similar alternance of initial in KIRÄ«á¹-A -- 1 and TIRÄ«á¹-A -- 1]
S. kiriá¹›Ä« f. `a tree growing in salt marshes (Ceriops canolleana)'.
KIL `throw, send': KÄ“LÃ¡YATI; *UTKÄ“LYATÄ“. -- Same as âˆšK&RCIRCLEMACR;1?

3178 kÃ-la `certainly' RV.
Pa. Pk. kila, kira, Pk. kiri, M. kÄ-Ì„r.

kila 3179 *kila `scattering, ray'. [kÄ«lÄ• -- f. `flame' lex. (perh. for *kila --), -- kira -- in cmpd. `scattering' PÄ• á¹‡., kirikÃ¡<-> `sparkling' VS.: âˆšK&RCIRCLEMACR;1]
M. kÄ«á¸· n. `lustre (of gems)'.
kilakilÄ• -- see KILIKILÄ• -- .

3180 kilakilÄ• yati `raises joyful sounds' Bhaá¹-á¹-., `screams' KÄ• raá¹‡á¸• . [KILAKILÄ• --]
Pa. kilikilÄ• yati `shouts for joy', Pk. kilakilaÃ¯, kilakilÄ• iya -- n. `joyful sound'; H. killÄ• nÄ• `to scream', kilkilÄ• nÄ• `to be fretful'.

kilÄ• á¹-a 3181 kilÄ• á¹-a m. `inspissated milk' SuÅ›r., Ëšá¹-Ä« -- f. lex., kÄ«lÄ• ËŠla<-> m. `a sweet beverage (food of the gods)' AV., kÄ«lÄ• la -- pÄ• ËŠ<-> RV. [Of non -- Aryan origin J. Charpentier MO xxvi 140]
Pk. kilÄ• á¸• a -- m. `thickened milk'; Gy. germ. kiral `cheese', arm. khÉ™lar (X khÉ™l `butter' < GHRÌ¥TÃ¡ -- ), Ash. Ä‹elÃ¡, Ä‹ilÃ¡, Kt. kilyÃ¥Å•; Wg. kilÄ• ËŠ `cheese', kilÃ¤á¹›Ä«ËŠk `mushroom'; Pr. kÄ«li `cheese'; Dm. kil&aacutemacrdotdot;Å•i `fresh cheese'; PaÅ¡. lauá¹›. kirÄ• ËŠá¹› `cheese', ar. kiroá¹›, kiloá¹›, gul. kilÅ«r, kuá¹›. kilolÌ„, Gaw. kilÄ• ËŠá¹›Ä«, Kal. kil&aacutemacrdotdot;Å•, Kho. kiá¸·Ã¡á¸·, Bshk. kilá¸—r, Sv. kilÄ• á¹›i; K. krÃ´ru m. `scum that rises on the top of a vessel containing food', krÃ¶rÃ¼ f. `a cake of mixed inspissated milk and buttermilk'; -- with a different suffix: S. kiroá¹-u, kirÅ«á¹-u m. `cheese made from skimmed milk'.

3182 kilÄ• ta -- , kirÄ• ta -- m. `dwarf' lex. [Perh. same as kÃ-rÄ• ta<-> m. `member of a mountain tribe' VS., see KIRÄ• á¹-A -- : cf. esp. Pa. kirÄ• ta -- , ËšÄ• á¹-a -- m. `man of a jungle tribe (classed with dwarfs among the attendants of a chief)']
PaÅ¡. kelÄ• ËŠ `boy' IIFL iii 3, 91 with (?).

kilÄ• ËŠsa 3183 kilÄ• ËŠsa1 `leprous' VS., n. `a species of leprosy' KÄ• tyÅšr.
Pa. kilÄ• sa -- m. `a cutaneous disease'; B. kilÄ• s `whitish leprous spot, blotch, scab'; M. kiá¸·as, kiá¸·os m.f. `strange mark indicating disease'.

kilÄ• sa 3184 *kilÄ• sa2 `defective'.
Pa. kirÄ• sa -- `fraudulent, false' (cf. kÄ“rÄ• á¹-ika -- s.v. KIRÄ• á¹-A -- ); M. kiá¸·Å›Ä• , kiá¸·oÅ›Ä« `weakly, sickly'.

kilikilÄ• 3185 kilikilÄ• f. `cries expressing joy' DivyÄ• v., kilakilÄ• -- f. MBh.
Pk. kilikili -- , kiligiliya -- n.; A. kilÄ«li `loud laughter'; H. killÄ« f. `screaming'.

kiliÃ±ca 3186 kiliÃ±ca `thin board, bamboo' lex. [Cf. kiliÃ±ja -- m. `thin plank' lex., `mat' SuÅ›r., ËšlaÃ±ja -- m. `mat', kaliÃ±ja -- n. `wood', m. `mat' lex., kalaÃ±ja -- m. `Calamus rotang' MW.; and further kaá¸• aá¹…kara -- , Ëšá¹…gara -- m. `straw, stalks' lex., kaá¸• aá¹…karÄ«ËŠya -- , ËšryÃ -- `to be fed with straw' PÄ• á¹‡., Pa. kaá¸·iá¹…gara -- , kalËš m.n. `plank, log', Pk. kaá¸• aá¹• gara -- n. `shaving, chaff', kalaá¹…ka -- m. `bamboo', kaliá¹• ba -- m. `dry wood, bamboo vessel']
Pk. kiliá¹• ca -- , Ëšcia -- , kaliá¹• ja -- n. `small piece of wood', kilaá¹• ja -- n. `bamboo vessel'; M. kilÄ«c, Ëšlac f. `lath'.

kilima 3187 kilima n. `a kind of pine' Car., m. lex.
Kho. kelel `resin', Bshk. kalÃ¡l; Phal. kÄ«ËŠlum `tar'; Sh. kalÄ“l `resin'; K. keÌ†lam m. `resin of deodar or other fir'; -- PaÅ¡. Ä• ilÃºm m. `torch' IIFL iii 3, 44 (?).
*killa -- `boil' see *KHILA -- 2.

kiÅ›ara 3188 kiÅ›ara m. `a fragrant substance for sale' PÄ• á¹‡.
Sh. chil. (Lor.) kyelo `an evil -- smelling gum obtained from the fulÅ«Å¡ tree and used for mange in goats'; -<-> very doubtful.

kiÅ›ala 3189 kiÅ›ala m.n. `sprout' lex., Ëšlaya -- n. Gaut., m. lex.: v.l. kisaËš. [P. Tedesco JAOS 67, 103 Ëšlaya -- < Ëšlaka --]
Pa. kisalaya -- n., Pk. kisala -- , Ëšaya -- m.n.; M. kisÅ«á¸· m. `thin and meagre stalks or shoots' (< kiÅ›ala -- despite LM 92 which assumes replacement of kisalaa -- by *kisaÃ¼la -- after the doublet dÄ“vÄ• laya -- :

dÄ“vaÃ¼la --); -- Si. kisala `sprout' â†• Pa.?
kiÅ›alaya -- see prec.

kiÅ›oÌ„rÃ¡ 3190 kiÅ›oÌ„rÃ¡ m. `foal' AV., `a youth' BhP., ËšrikÄ• -- f.
PÄ• n.
Pk. kisoÌ„ra -- m. `boy', ËšrÄ« -- f. `girl'; Sh. kyoÌ„Ìƒrá¹· m. `foal'; Or.
kiÅ›orÄ• m. `a youth', ËšrÄ« f., OAw. kisorÄ• m., ËšrÄ« f.

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kiá¹£ku 3191 kiá¹£ku m. (f. lex.) `forearm' R., `handle of axe' TÄ• á¹‡á¸• ya
Br. [Poss. < *krÌ¥á¹£ku -- EWA i 213]
Pa. kukku -- `a measure of length (cubit?)'; Kho. (Lor.) kuÅ¡k (= á¹£?)
`single armful', kÄ«Å¡k `groin' (cf. Lith. kÃ¬rkÅ¡nis `flank, groin').
kisalaya -- see KIÅ›ALA -- .

3192 *kÄ«kkati `screams'. [Onom. cf. *KÅ«KKATI]
S. kÄ«kaá¹‡u `to scream', kÄ«ka f. `scream', kÄ«kÄ• iá¹‡u `to make squeak',
kÄ«kiru m. `screamer'; P. kikiÄ• uá¹‡Ä•  `to scream', H. kÄ«knÄ• , kikiyÄ• nÄ• ,
kÄ«k m.; G. kikiyÄ• á¹›É” m., Ëšá¹›Ä« f. `shrill cry'; M. kÄ©k, kÄ©ká¹‡Ä«,
kÄ©ká¸·Ä« f. `shriek'.

kÄ«á¹-Ã¡ 3193 kÄ«á¹-Ã¡1 m. `insect, worm' ÅšBr., Ëšaka -- m. R., kÄ«á¹-Ä« --
f. lex.
Pa. kÄ«á¹-a -- , Ëšaka -- m. `insect'; Pk. kÄ«á¸• a -- , Ëšaya -- m.,
kÄ«á¸• Ä« -- , Ëšá¸• iyÄ• -- f. `worm, insect, ant'; Gy. pal. kÃ-rwÄƒ `leech,
worm, locust, fish', eur. kiri f. `ant'; S. kÄ«á¹›o m. `worm'; L. P.
kÄ«á¹›Ä• m. `insect, snail, snake', Ëšá¹›Ä« f. `small black ant'; Ku.
kÄ-Ì„á¹›o `insect, worm', gng. kiá¹›; N. kiro `insect, maggot, worm, snake
(so called only at night)'; EB. kirÄ• `worm, insect', B. kÄ«á¹›Ä• , Or.

kÄ«á¹›Ä• , Ëšá¹›Ä«; Bi. kÄ«á¹›Ä« `maggot'; Mth. kÄ«r, ËšrÄ• `worm', Bhoj. kÄ«rÄ• ; Aw. lakh. kirawÄ• `insect'; H. kÄ«á¹›, Ëšá¹›Ä• m. `worm, grub', Ëšá¹›Ä« f. `ant'; G. kÄ«á¹›É” m. `worm, insect', Ëšá¹›Ä« f. `ant'; M. kÄ«á¸• f., kiá¸• Ä• m. `worm, maggot, insect', kiá¸• &etilde; n. `any small creature of the serpent kind'; Ko. kÄ«á¸• o `insect'. -- Sh. krÄ«Ëœ, pl. krÄ«ËœyeÌ† f. `insect' < *krÄ«á¹-a -- or < kÄ«á¹-Ã¡ -- X KÅ•ÌŠMI -- .
*KÄ«á¹-ARÅ«PA -- , *KÄ«á¹-IKÄ• GÄ• RA -- ; *DHÄ• NYAKÄ«á¹-AKA -- .
kÄ«á¹-a -- 2 `dregs' see KIá¹-á¹-A -- .
Addenda: kÄ«á¹-a -- 1: WPah.ká¹-g. (kc.) kIá¹›É” m. `worm', Garh. kÄ«á¹›u, Ëšá¹›o `insect'; Brj. kÄ«á¹›o m. `worm. insect', kÄ«á¹›Ä« `ant'; G. killuÌƒ n. `grain -- moth'.

kÄ«á¹-arÅ«pa 3194 *kÄ«á¹-arÅ«pa `worm'. [kÄ«á¹-Ã¡ -- 1, rÅ«pÃ¡ --]
OM. kÄ«raá¸• uá¹• n. `small serpent' < *kÄ«á¸• aruá¹• .

kÄ«á¹-ikÄ• gÄ• ra 3195 *kÄ«á¹-ikÄ• gÄ• ra n. `insects' nest'. [kÄ«á¹-Ã¡ -- 1, agÄ• ra --]
G. kiá¹›iyÄ• ruÌƒ n. `ants' nest'.
*kÄ«á¸• a -- `stake' see KÄ«LA -- 1.

3196 kÄ«dÅ•ÌŠk nom. n. sg. kÄ«dÅ•ÌŠÅ› -- `of what sort?' RV. [ka -- 1, âˆšdrÌ¥Å›1]
Replaced by *kÄ• drÌ¥k after yÄ• dÅ•ÌŠk, tÄ• dÅ•ÌŠk: OG. kaya `what?', interrogative particle, G. ke `either, or'; M. kÄ• y `what?' LM 209.

kÄ«drÌ¥Å›a 3197 kÄ«drÌ¥Å›a `of what kind?' MBh. [kÄ«dÅ•ÌŠÅ› -- RV.]
Pa. kÄ«disa -- , kÄ«risa -- ; NiDoc. kÄ“triÅ›a (after Ä“triÅ›a `of this kind' with Ä“ -- from Ä“á¹£a1 &c.), Pk. kÄ«isa -- , kÄ«sa -- , Sh. khyoÌ„, S. kÄ©a, kihaá¹›o, L. kihÃ£Ì„, awÄ• á¹‡. kÃ¬Ä• ; P. kihÄ• `of what sort?', kihá¹›Ä• `who, what, which?'; WPah. khaÅ›. khya `what?', marm. khÄ«, Or. kisa; OMarw. kiso `of what kind?', kÄ«saá¹›o `which?'; OG. kisiu `of what kind?', G. kÄ«s, M. kasÄ• (< *kisÄ• ?). -- With loss of vowel: G. Å›uÌƒ `what?' < *ksiuÌƒ; S. chÄ• `what?', WPah. rudh. cha < *kÅ›a -- . -- With kÄ« -- replaced by ka -- after jaÃ¯sa -- , taÃ¯sa -- < yÄ• dÅ•ÌŠÅ›a -- , tÄ• dËš: Ap. kaÃ¯sa -- `of what kind?', L. kÄ“hÄ• , OAw. kaisa, lakh. kais, H. kaisÄ• (â†’ M. kaisÄ•); -- with kÄ“ -- after Pk. type Ä“risa -- : WPah. bhad. kÄ“rhÅ« `of what kind?'.

kÄ«ra 3198 kÄ«ra m. `parrot' Vet.
Pa. Pk. kÄ«ra -- m., G. kÄ«r m., Si. kiravÄ• , giËš, girÄ• ; -- M. kirÃµá¹-Ä•
m. `common wild parrot' (+?).
KÄªRT `recite, praise': KÄ«RTANA -- , KÄ«RTÃ- -- . -- See âˆšKRÌ¥2.

kÄ«rtana 3199 kÄ«rtana n. `telling' MBh., ËšnÄ• -- f. SuÅ›r. [KÄ«RTÃ- -- ,
âˆšKRÌ¥2]
Pa. kittana -- n. `praise'; Pk. kittaá¹‡a -- , kiá¹-á¹-aËš n. `praise,
recitation'; N. kitan `singing'.

kÄ«rtÃ- 3200 kÄ«rtÃ- f. `report' RV., `fame' AV. [âˆšKRÌ¥2]
Pa. kittÄ-Ì„ -- f. `praise'; AÅ›. shah. kiá¹-ri `fame', man. dh. jau.
kiá¹-i, kÄ• l. kiti, gir. kÄ«ti; Pk. kitti -- f. `praise' (kittÄ“i,
kiá¹-á¹-Ä“i `praises'); L. kÄ«tÄ« f. `advice, effort'; H. kÄ«tÄ« f. `fame';
-- Si. kit â†• Pa.

3201 kÄ«ryatÄ“ `is scattered' MBh. [âˆšK&RCIRCLEMACR;1]
Sh. (Lor.) kriÇ°oiki `to rot, go bad' (pp. krÄ«do anal. formation after MIA.
type bajjhaÃ¯: baddha --). -- See *KUJJATI.
Addenda: kÄ«ryatÄ“: WPah.ká¹-g. kijÌˆá¹‡Ãµ `to rot (of fruit or
vegetables)', J. kÄ«já¹‡u.

kÄ«la 3202 kÄ«la1 m. `stake, peg, tumour' MBh., Ëšlaka -- m., ËšlikÄ• <-> f.
PaÃ±cat. 2. *kÄ«lla -- . 3. *kÄ«á¸• a -- . 4. khÄ«ËŠla -- m. `post' AV. 5.
*khÄ«lla -- . [IE. origin EWA i 216 with lit., but variation of k -- with kh
-- , and poss. -- l -- with -- á¸• -- supports non -- Aryan origin proposed
by J. Charpentier MO xxvi 140. Cf. *KHILA -- 2?]
1. Pa. Pk. kÄ«la -- m. `stake', Pk. ËšliÄ• -- f. `peg'; Gy. gr. kilÃ³
`stake', germ. kÄ«lo `stick, mallet'; D. kÄ«li `peg, small pickaxe'; Ash.
kil `nail, peg', Shum. kÄ«lÄ«; Kho. kÄ«l `peg in a loom or cotton gin';
Bshk. kÄ«l `bullet' (< `*arrow'?); Sh. kÄ-li, (Lor.) kÄ«li f. `nail'; K.
kyulu m. `spike', kÄ«jÃ¼ f. `wooden peg'; S. kÄ«ru m. `spike', Ëšro m.
`wooden peg', ËšrÄ« f. `nail'; Ku. kÄ«l, Ëšlo `peg, tethering peg', N. kilo;
B. kÄ«l `bolt, pin, wedge'; Or. kÄ«á¸·a, Ëšá¸·Ä• `stake, peg'; H. kÄ«l f.
`nail', ËšlÄ• m. `large nail', ËšlÄ« f. `key, screw'.
2. L. kill f. `nail', killÄ• m. `large iron nail, upright of plough', killÄ«
f. `small peg'; P. kill m. `small nail', kÄ«llÄ• m. `large wooden pale',
kÄ«llÄ« f. `small do.'; Bi. (Shahabad) kÄ«l `linch -- pin', Mth. killÄ«

`door -- bolt, wedge'; H. killÄ« f. `key, bolt', G. kÄ«lÄ« f.; M. kÄ«l m.
`pin of a handmill', killÄ« f. `key'.
3. PaÅ¡. kuá¹›. keá¹›Ã³ `peg for fastening ploughshare', NWPaÅ¡. (Raverty)
kelo `tentpeg'?
4. Pa. khÄ«la -- m. `stake', Ëšaka -- `having stakes'; Pk. khÄ«la -- , Ëšaya
-- m. `post', ËšliyÄ• -- f. `small do.'; WPah. bhal. khÄ«lo m. `pole fixed
in ground, projecting teeth'; N. khil `nail, large pin, sting (of hornet)';
A. khili `flat nail'; B. khil `peg, wedge'; H. khÄ«l f. `bolt, nail'; M.
khÄ«á¸· f. `bolt, peg', khiá¸·Ä• m., Ëšá¸·Ä« f. `spike, bolt'; Ko. khÄ«á¸·o,
fiá¸·o `bar'; -- X *KHUá¹‡á¹-A -- 1: G. khÄ«á¹-o m. `peg', khÄ«Ëœá¹-Ä«,
khÄ«á¹-Ä« f. `stopper'.
5. Or. khil `peg, wedge', Ëšla `peg, bolt', Ëšli `small packet'; Bhoj.
khÄ«lÄ• `wedge, peg'; G. khÄ«l m. `spike on which the upper grindstone
turns', khÄ«lÉ” m. `spike', ËšlÄ« f. `pin'.
KÄ«ËŠLATI; *AKá¹£AKÄ«LA -- , *KARá¹‡AKËš, *JIHVÄ• KËš, *TALAKËš, DANTAKËš,
*NAKRAKËš, *PÄ• RÅ›VAKËš, *VÄ• MAKËš, *Å›AMIYÄ• KËš, *Å›AMYÄ• KËš, *SKANDHA
*STANAKËš.
Addenda: kÄ«la -- 1. 1. WPah.ká¹-g. (kc.) kÄ«l m. `metal nail', J. kÄ«l f.;
Garh. killu `wedge'.
5. *khÄ«lla -- : WPah.ká¹-g. khÃ-lll f. `peg'.
ku -- : â€ *KUKÄ• KA -- , â€ *KUPÅ«TA -- .

kÄ«la 3203 kÄ«la2 m. `elbow' VP., `blow with the elbow' lex., ËšlÄ• -- f.
`id.' VÄ• tsyÄ• y. [Same as KÄ«LA -- 1?]
Pk. kÄ«lÄ• -- f. `striking over the heart during coitus'; A. kil `blow with
the elbow', kilÄ• iba `to give such a blow', kilÄ• kili `mutual beating',
kilÄ• kuá¹-i `elbow'; B. kil `blow with the fist', kilÄ• na `to pummel',
kilÄ• kili `mutual pummelling'.

3204 kÄ«ËŠlati `fastens' DhÄ• tup., kÄ«lita -- `staked, impaled, fastened'
KÄ• v. 2. *kÄ«llati. 3. *khÄ«lati. 4. *khÄ«llati. [KÄ«LA -- 1]
1. Pk. kÄ«lia -- `pegged', kÄ«laá¹‡a -- n. `fastening to or with a post'; P.
kÄ«laá¹‡Ä• `to fasten with nails'; WPah. cam. kÄ«lá¹‡Ä• `to nail'; Or.
kÄ«á¸·ibÄ• `to bolt, bar', kÄ«laá¹‡Ä« `bolt'; H. kÄ«lnÄ• `to pin, fasten'.
2. P. killaá¹‡Ä• `to nail'.
3. S. khÄ«ra f. `loosely sewing two plain edges together'; N. khilnu `to
stitch together'; B. khilÄ• na `to fasten with a pin'; M. khiá¸·á¹‡&etilde;
`to nail down'.

4. Pk. khillÄ“i `stops, blocks'; G. khilvuÌƒ, Ëšlavvuƒ `to sew'.
kÄ«lÄ• -- f. see *KILA -- .
kÄ«lÄ• ËŠla -- see KILÄ• á¹-A -- .
*kÄ«lla -- `stake' see KÄ«LA -- 1.
*kÄ«llati `fastens' see KÄ«ËŠLATI.
ku -- pejorative prefix. [Cf. ka -- 3, kad -- , kÄ• -- , kÃ-m]

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kukrÌ¥ta -- , *kukrÌ¥tiya -- , kukrÌ¥tya -- , kucÄ“la -- , *kucchadya -- , kunakhÃ-n -- , *kubhÄ• ga -- , *kuyÅ«kÄ• -- , *kuraá¹…ga -- 2, kurasa -- , *kurasya -- , kulaká¹£aá¹‡a -- , kuvartman -- , kuvÄ• kya -- , *kuvÄ• rdra -- , *kuvÄ“lÄ• -- , *kuvÄ“lya -- , *kuvyÄ• pÄ• ra -- , kuá¹£á¹-hala -- , kustrÄ« -- , *kustha -- , *kusthala -- .
kukrÌ¥ta -- see KUKRÌ¥TYA -- .

3204a â€ *kukÄ• ka -- `accursed crow'. [KU -- , KÄ• ËŠKA --]
WPah.kc. kwago m. `crow' Him.I 20; -- J. kauwÄ•  m. `crow' (with similar metath. as in â€ *KÄ• Å›AKUNA --).

kukrÌ¥tya 3205 kukrÌ¥tya n. `evil deed' PaÃ±cat. 2. *kukrÌ¥tiya -- .
[kukrÌ¥ta -- n. DivyÄ• v., Pk. kukkua -- n. -- KU -- , KRÌ¥TÃ¡ -- 1]
1. Pa. kukkucca -- n. `misconduct, remorse'; Si. kukusa `remorse, doubt, confusion'.
2. Pk. kukkuia -- n. `indulging in sexual action'.

kukka 3206 *kukka1 `dog'. [Onom.: cf. *kutta -- 1, kurkurÃ¡ --]
Pk. kukka -- m., ËškÄ« -- f., H. kukkÄ• m.; Si. kukkÄ• `puppy'.
Addenda: kukka -- 1: WPah.ká¹-g. kuká¹-u m. `small dog', poet. kuká¹-e f. `bitch'.

kukka 3207 *kukka2 `defective'.
S. kuku m. `crop which has remained without forming ears'; L. kukk, pl. ËškaÌƒ f. `a date which has shrivelled on the tree'; G. kukÉ” m. `contemptuous term for a coin, rounded piece of tile used by girls in play'; M. kukÄ• m. `term of reproach for an adult but still childish fellow'.

kukkuá¹-Ã¡ 3208 kukkuá¹-Ã¡1 m. `cock' VS., Ëšá¹-Ä« -- f. `hen' VarBrÌ¥S., Ëšá¹-aka<-> m. `wild cock' lex., kurkuá¹-a -- m. PaÃ±cat. [Onom., cf. KUKKUBHA --]
Pa. kukkuá¹-a -- m., Ëšá¹-Ä« -- f., NiDoc. kukuá¸• a m., Pk. kukkuá¸• a -- m., Ëšá¸• Ä« -- , Ëšá¸• iyÄ• -- f.; Gy. as. kukar `hen, bird' JGLS new ser. ii 258, pers. kukrÄ« `egg'; Ash. kukÃºá¹› `cock', Kt. kÉ™kyuÅ•, Wg. kukÃº, Pr. kakay&eacutedotdot;; Dm. kukuÅ• -- pai `chicken', kukuÅ•Ä«ËŠ f. `hen', Tir. kukuá¹›á¸— f., PaÅ¡. kukÅ«ËŠá¹› m.f., kukuá¹›Ä«ËŠ f., Shum. kÃºkuá¹› m., kukuá¹›Ã-k f., Gaw. kukuá¹›Ä-Ì„ f., kÃºkuá¹› m., Woá¹-. kukÃºá¹› m., kikÃ-á¹› f., Kal. rumb. n*lr -- kÅ•Å«ku m., Kho. kÃºku m. (< KUKKUBHA -- ? -- kukuá¸·i `puppy' < `*chicken'?); Bshk. kÃºkur m., kÃ-kir f., Tor. kugÅ« m., kuguÄ«ËŠ f., Mai. kokoÌ„ f., Sh. koh. gur. koká¹“ m., pales. kukÅ«Ä«Ëœ f., K. koÌ†kur, Ëškoru m., koÌ†kÃ¼rÃ¼ f., ram. pog. á¸• oá¸• . kukkuá¹› m., S. kukuá¹›u m., Ëškiá¹›i f., L. kukkuá¹› m., Ëškiá¹› f., P. kukkaá¹› m., Ëšá¹›Ä« f., WPah. bhad. kukkuá¹› m., Ëškaá¹›Ä« f., Ku. kukuá¹›o m., Ëšá¹›Ä« f., A. kukurÄ• m., ËšrÄ« f., B. kukuá¹›Ä• m., Ëšká¹›Ä« f., Or. kukuá¹›Ä• , H. kukaá¹›, Ëšká¹›Ä• m., Ëšká¹›Ä« f., G. kuká¹›É” m., Ëšá¹›Ä« f., Ëšá¹›Ã£Ì„ n. pl. `poultry'; M. kuká¸• eku n. `crowing'; Ko. kuÌƒkaá¸• a `fowl'; Si. kukuá¸·Ä• m., kikiá¸·i f.; -- with expressive aspiration (rather than X pakhrÅ« < *PAKá¹£IRÅ«PA --): WPah. cur. kukkhaá¹› m., Ëškhá¹›Ä« f., N. kukhro.
KAUKKUá¹-Ã¡ -- , KAUKKUá¹-IKA -- .
Addenda: kukkuá¹-a -- : WPah.ká¹-g. (kc.) kukhá¹›É” m. `cock', kvÌ• khá¹›I f. `hen', kc. kukhá¹›e; J. kuká¹›Ä• m. `cock pheasant'; Garh. kukhá¹›u `cock'; Md. kukuá¸·u `hen'.

3209 kukkuá¹-a -- 2, kukuá¹-a -- m. `the potherb Marsilla quadrifolia' lex., kukkuá¹-Ä« -- , kukÅ«á¹-Ä« -- f. `Dolichos pruriens, Salmalia malabarica' SuÅ›r.
Pk. kukkuá¸• a -- m. `a partic. kind of plant'; P. kukkuá¹›Ä• , Ëšká¹›Ä• , san -- kËš m. `a kind of hemp'; P. bhaá¹-. WPah. pÄ• á¸• . kukkuá¹›i, paá¹…. cam.

kukká¹›Ä« `maize', bhal. kuká¹›i f., cur. kÅ«khá¹›Ä«; G. kÅ«kaá¹› -- veli f. `a creeping plant used medicinally'; Si. kukulu `a kind of creeper'.

kukkubha 3210 kukkubha m. `the wild cock Phasianus gallus' MBh. [Cf. KUKKUá¹-Ã¡ -- 1]
Pk. kukkuha -- m. `a kind of bird', A. kukuhÄ• ; H. kukuhÄ« f. `wild hen'; -- Kho. kÃºku m. `cock'?
kukkurÃ¡ -- see KURKURÃ¡ -- .

kukkuramardaka 3211 kukkuramardaka m., ËšdikÄ• -- f., Ëšdana -- m. `a plant with fragrant leaves' lex. [Platts UD s.v. kulÄ• hal `Celsia coromandelina a plant dogs are fond of smelling before urinating'. -- KUKKURÃ¡ -- , MARDA --]
H. kukurÃµdÄ• , ËšruÌ„Ìƒ dÄ• , ËšrauÌƒ dhÄ• , kukrÃµdÄ• , kakËš m. `the plant Celsia and its fruit'.

kukkusa 3212 *kukkusa `chaff'. [Cf. kukÅ«la -- m. `chaff' KathÄ• s. and BUSÃ¡ -- 1]
Pa. kukkusa -- `red powder of rice husks'; Pk. kukkusa -- , kukusa -- m. `chaff of rice &c.'; G. kuskÄ• m.pl., ËškÄ« f. `chaff of rice, bran'.
Addenda: *kukkusa -- : A. kukuhÄ• `bits of burnt grass carried about by the wind' AFD 187; OMarw. kÅ«kasa m. `chaff'.

kuká¹£Ã- 3213 kuká¹£Ã- m. `belly' RV.
Pa. kucchi -- f., Pk. kukkhi -- , kucchi -- m.n.; Ash. kÅ«Ä‹ `middle', kuÄ‹Ãºá¹- `calf of leg' (semant. cf. Orm. naÌ„Ì†s `belly', nas ta paÌ‚Ä« `calf of leg' IIFL i 402); Wg. kÅ«Ä‹ `belly'; Pr. kÉ™Ä‹Ä“ `scrotum'; PaÅ¡. lauá¹›. kÅ«Ä• `belly', ar. kÅ«iÄ• , kuá¹›. kuÄ‹, lauá¹›. kuÄ• a `among', ËšÄ• ai `out of', ËšÄ• i `into'; Kal. rumb. kuÄ• `belly'; K. koÌ†ch, dat. Ëšchi f. `lap, lower part of bosom where babies are carried or dandled'; S. kukhi f. `slender part of the body below the ribs', kuchiá¹› f. `hip'; L. kukh f. `side between hip and ribs', kucchiá¹› f. `carrying a child astride the hip', awÄ• á¹‡. kuchuá¹› `lap'; P. kukkh f. `belly, side of belly, womb', kucch f. `hiding place', kucchaá¹› m. `lap, bosom'; H. kÅ«kh, kuÌ„Ìƒ kh f. `belly, womb', jÄ• á¹-Å« kÅ«kh f. `hips'; Marw. kÅ«kh f. `belly'; G. kÅ«Ë˜kh f. `belly, womb, side below ribs, armpit'; OM. kuá¹• si f. `womb', M. kÅ«s f. `belly', kusÄ• , ËšsvÄ• m. `womb'; Si. kusa, kisa `belly, womb', (SigGr) kis `interior'. <-> X GÃ¡RBHA -- q.v.

KAUKá¹£Ã¡ -- .
*kuá¹…kara -- `dog' see KURKURÃ¡ -- .
Addenda: kuká¹£Ã- -- : WPah.ká¹-g. kvÌ• kkhI f. `waist, loin, belly'.
KUC: cf. *KOÌ„CC -- .

kuá¹…kuma 3214 kuá¹…kuma n. `saffron, Crocus sativus' SuÅ›r.
Pa. kuá¹…kuma -- n., Pk. kuá¹• kuma -- , K. koÌ†á¹…g m.; S. L. kuá¹…gÅ« m. `a bright red dye used for marking forehead'; P. kuá¹…gÅ« m. `red paste for the forehead, saffron'; G. kuÌƒkuÌƒ n. `turmeric'; M. kuÌƒkuÌ„Ìƒ n. `saffron', Si. kokum, Ëškuá¹…; -- G. kaÌƒkuÌƒ n. if a is old may be origin of Gk. and Lat. loans: ka/gkamon Hesychius, cancanum Pliny: see EWA i 219 with lit.
*KUá¹…KUMAPATTRIKÄ• -- .

kuá¹…kumapattrikÄ• 3215 *kuá¹…kumapattrikÄ• `saffron letter'. [KUá¹…KUMA -- , PÃ¡TTRA --]
G. kaÌƒkotrÄ« f. `invitation to a marriage party (conveyed in a letter dyed red)'.
KUC `bend, contract': kucika -- , *kucyatÄ“, *kuÃ±ca -- 1, kuÃ±cati, kuncikÄ• -- 1, *koÌ„cayati; *Ä• kucyatÄ“, *utkucyatÄ“, vikuÃ±cayati, saá¹• kucyatÄ“, *saá¹• koÌ„cyatÄ“.

kuca 3216 kuca (usu. du.) m. `female breast, teat' SuÅ›r. 2. *kucca -- .
[Onom. like CUCI -- EWA i 219]
1. Pa. kuca -- m., Pk. kuya -- m.
2. K. kuÄ‹Ã¼rÃ¼ f. `small penis, esp. a baby's'; Sh. (Lor.) kÅ«Ä• `breast, bosom, chest'; -- K. kuch, dat. Ëšci f. `female breast' â†• Ind.

kucika 3217 kucika m. `a kind of fish like an eel' lex. 2. kuÃ±cikÄ• -- 3 lex. [âˆšKUC?]
1. S. kuÄ« f. `a kind of fish'.
2. B. kuÌƒciyÄ• `an eel -- like fish'.
Addenda: kucika -- . 2. kuÃ±cikÄ• -- : A. kuÌƒciyÄ• (phonet. -- s --) `eel -- like fish' AFD 217.

kucÄ“la 3218 kucÄ“la n. `a wretched garment' Mn., `rag' Car. [KU -- , CÄ“LA --]
Bshk. kÃºÄ• er `dress' AO xviii 238.

kuccura 3219 *kuccura `dog'. [Cf. KURKURÃ¡ -- and Par. Orm. kuÄ• uk IIFL i 263.]
Wg. kuÄ‹Ãºru `dog', Bshk. kÃºÄ• ur m., kiÄ• ir f., Woá¹-. kuÄ‹Ãºr m., kiÄ‹Ã-r f., Tor. kuÇ°Å«ËŠ m., kiÇ°Ä« f. (Grierson Tor 160 wrongly < kaulÄ“ya -- ), Mai. kÅ«sar, ky. kuÄ‹Ã¡ra, Chil. kuÄ‹uro, kusuËš, Gau. kusur, Sv. kuÄ• urá¹“, Phal. kuÄ• uro; K. kuÄ‹uru m., ËšÄ‹Ã¼rÃ¼ f. `puppy'.

kucchadya 3220 *kucchadya `ill -- seeming'. [KU -- , *CHADYA --]
L. kuchajÌ±jÌ±Ä• `slovenly, dirty'.
Addenda: *kucchadya -- : delete entry (L.mult. kucajÌ±jÌ±Ä• `slovenly (of women)', OP. kucajjÄ• is MIA. cmpd. [KU -- , CARYÄ• -- ] replacing kucarÃ¡ -- `roaming about' RV., `wicked' MBh.).

3221 *kucyatÄ“ pass. of kucÃ¡ti `contracts' DhÄ• tup. and KUÃ±CATI `bends'. [âˆšKUC]
N. kucinu, emph. kuccinu `to be crushed'; B. kucÄ• na `to plait, shrivel, cut into bits'; Or. kucibÄ• `to thrust', kuceibÄ• `to cut into pieces'; H kucnÄ• `to be contracted, be crumpled'. -- Ext. with -- al -- : P. kucalá¹‡Ä• `to trample on', N. kuclanu, kulcanu, H. kucalnÄ• .

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3222 *kujjati `rots'. [Perh. < *kÅ«ryatÄ“ < *kËšrÉ™ -- ye -- = KÄ«RYATÄ“ with same semantic development, or < *kËšru -- ye -- beside ká¹›á¹‡oÌ„ti `hurts' DhÄ• tup., Pa. karati `cuts, hurts']
H. kujnÄ• `to moulder away, rot, ferment, become old'; M. kujÌˆá¹‡&etilde; `to lose cohesion of parts, rot, putrefy, (in games) lie out of play', kujÌˆaviá¹‡&etilde; `to make rot', kujÌˆá¸• Ä• `rotten'. -- See KÄ«RYATÄ“.
Addenda: *kujjati rather < pÅ«ËŠyati `is putrid' TS. X KÃºTHYATI (T. Burrow JRAS 1967 42).

kuÃ±ca 3223 *kuÃ±ca1 `curve, bend'. [âˆšKUC]
P. kuÃ±j m. `corner'; A. kÃµs `bend, fold'; B. kuÌƒcki `groin'; Or. kuÃ±ca `crimped border of cloth', ËšcÄ• `pleated'; H. kuÌ„Ìƒc f. `hough (of a quadruped), tendon Achilles' (< *kuÃ±ci -- ?). -- See *KHUCCÄ• -- , *KHOÌ„Ã±CÄ• -- .
*kuÃ±ca -- 2 `Abrus precatorius' see GUÃ±JÄ• -- .

3224 kuÃ±catÄ“ `bends oneself' SuÅ›r., caus. kuÃ±cayati. 2. kuÃ±cita -- `bent, curled' MBh. [âˆšKUC]
1. Pk. kuá¹• caÃ¯ `is curved or bent'; A. kÃµsiba `to be contracted, shrink'; B. kuÌƒcÄ• na `to plait, shrivel, reduce to small fragments'; Or. kuÃ±cibÄ• `to curl, contract', caus. kuÃ±cÄ• ibÄ• `to pleat'.
2. Pa. kuÃ±cita -- `bent', Pk. kuá¹• ciya -- , koá¹• Ëš; B. kuÌƒci `splinter'. See *KUCYATÄ“.
Addenda: kuÃ±catÄ“: A. also kuÌƒciba (phonet. -- s --) `to shrink' AFD 217.

kuÃ±cikÄ• 3225 kuÃ±cikÄ• 1 f. `key' BhartrÌ¥. 2. *koÌ„Ã±cikÄ• -- . [âˆšKUC?]
1. Pa. kuÃ±cikÄ• -- f.; Pk. kuá¹• ciyÄ• -- f. `key, bolt'; K. kÅ«Ë˜nzÃ¼ f. `key'; L. kuÃ±jÄ« f. `chain and hook over a staple'; S. P. kuÃ±jÄ« f. `key' (â†’ WPah. bhal. kÃµjÌˆi, pl. kuÌƒjÌˆÄ« f., N. kuÃ±ji, B. kuÌƒjÄ«, Mth. kuÌ„Ìƒji, H. M. kuÌƒjÄ« f.), Or. kuÃ±ci, G. kuÌƒcÄ« f.
2. Pk. koá¹• cigÄ• -- f., Si. kessa, pl. kesi.
kuÃ±cikÄ• -- 2 Abrus precatorius' see GUÃ±JÄ• -- .
kuÃ±cikÄ• -- 3 `a kind of fish' see KUCIKA -- .
Addenda: kuÃ±cikÄ• -- : S.kcch. kÅ«Ã±jÄ« f. `key'.

kuÃ±ja 3226 kuÃ±ja m. (n. lex.) `place overgrown with plants or creepers, arbour' MBh.
Pa. kuÃ±ja -- m. `hollow, glen, dell'; -- deriv. H. kuÌƒjá¹›Ä• m. `caste of vegetable sellers'; G. kuÌƒjá¹›É” m. `vegetable seller, gardener'.
KUá¹¬1 `bend': kuá¹-i -- , kuá¹-ilÃ¡ -- , ká¹“á¹-i -- 1, kauá¹-ilya -- ;
*Ä• koÌ„á¹-a -- , utkuá¹-aka -- , *utkuá¹-yatÄ“, *utkoÌ„á¹-a -- , utkoÌ„á¹-ayati, saá¹• kuá¹-ati, *saá¹• koÌ„á¹-ayati; -- âˆš*skuá¹-?
KUá¹¬2 `break'. [Poss. same as âˆšKUá¹-1, cf. same meaning range in âˆšKUC; but also cf. âˆšKUá¹-á¹-]
*koÌ„á¹-a -- 2, *koÌ„á¹-ana -- , koÌ„á¹-Ã¡yatÄ“.

kuá¹-a 3227 kuá¹-a1 m.n. `water -- pot, pitcher' YaÅ›ast., kÅ«á¹-a -- 5 n. lex., kuá¸• ikÄ• -- f. lex. 2. *kuá¹-ava -- . 3. *koÌ„á¹-a -- 4. [With kuá¹‡á¸• Ã¡ -- 1, *kulla -- 3, kÃºlÄ• la -- , *koÌ„á¸• amba -- , goÌ„la -- 2, *ghoÌ„la -- 2 â†• Drav. EWA i 221, 226 with lit. -- Cf. KUá¸• AVA --]
1. Pa. kuá¹-a -- m.n. `pitcher'; NiDoc. kuá¸• 'a `waterpot', Pk. kuá¸• a -- m.; PaÅ¡. kuá¹›Ã£Ì„ `clay pot' (or < KUá¹‡á¸• Ã¡ -- 1); Kal. kÅ•Å«Å•i `milking pail'; H. kuliyÄ• f. `small earthen cup'; Si. kuá¸·Ä• va `pot, vessel for oil' (EGS 47 wrongly < KAá¹-Ä• HA --), kaá¸·a -- geá¸• iya `waterpot', kaá¸·aya (or < KALÃ¡Å›A --).
2. Pa. kuá¹-ava -- `nest' (semant. cf. N. guÌƒá¹› s.v. KUá¹‡á¸• Ã¡ -- 1); Or. kuá¹›uÄ• `tall red earthen pot for cooking curry and rice offerings in the temple at Puri'.
3. Pk. koÌ„á¸• aya -- , Ëšá¸• ia -- n. `small earthen pot'; Dm. koÌ„Å•Ã- `milking pail'; G. koá¹›iyuÌƒ n. `earthen cup for oil and wick'; M. koá¸• &etilde; n. `earthen saucer for a lamp'.
*TAILAKUá¹-AKA -- , *SINDÅ«RAKËš, *HIá¹…GULAKUá¹-IKÄ• -- .
Addenda: kuá¹-a -- 1: OMarw. (VÄ«saá¸·a) loc.sg.m. kÅ«á¹›aÃ¯ `pot'; G. kuá¹›lÄ« f. `small pitcher'.

kuá¹-a 3228 kuá¹-a2, Ëšá¹-i -- , Ëšá¹-ha -- 3, Ëšá¹-hi -- m. `tree' lex., Ëšá¹-aka -- m. `a kind of tree' KauÅ›.
Pk. kuá¸• a -- m. `tree'; PaÅ¡. lauá¹›. kuá¹›Ä• ËŠ `tree', dar. kaá¹›Ã©k `tree, oak' ~ Par. koÌ„á¹› `stick' IIFL iii 3, 98.
kuá¹-aka -- see KÅ«á¹-A -- 3.1
kuá¹-aca -- see next.

kuá¹-aja 3229 kuá¹-aja m. `the tree Wrightia antidysenterica (the seeds of which are used as a febrifuge)' MBh., Ëšá¹-aca -- m. lex. [â†• Drav. (Tam. kuá¹-acam, Kan. koá¸• asige, Tel. koá¸• ise) T. Burrow BSOAS xii 373]
Pa. kuá¹-aja -- m., Pk. kuá¸• aya -- m.n.; B. kuá¹›ci `Coraya antidysenterica'; Or. kurÄ• i, koruÃ£Ì„, Ëšrei `Wrightia a.', H. kuá¹›Ä• , G. kaá¹›É” m. `the tree', m. pl. `its seeds'; M. kuá¸• Ä• m. `Echites antidysenterica'.
kÃºá¹-apa -- see KUá¸• AVA -- .
*kuá¹-ava -- `pot' see KUá¹-A -- 1.

3229a â€ kuá¹-ala -- n. `roof, thatch' lex., kuá¹-aá¹…ka -- m. ib.
WPah.poet. kuraá¸• m. `long beam along the ridge of the roof of a temple',

J. kur -- á¹› m. `timber log placed over the joint of the roof of a village deity's temple' (Him.I 26)?

kuá¹-i 3230 kuá¹-i in cmpd. `curve', kuá¹-ika -- `bent' MBh. [âˆšKUá¹-1]
Ext. in H. kuá¹›uk f. `coil of string or rope'; M. kuá¸• Ä‹Ä• m. `palm contracted and hollowed', kuá¸• apá¹‡&etilde; `to curl over, crisp, contract'.
*TRIKUá¹-Ä« -- , BHRÅ«KUá¹-I -- .

kuá¹-ilÃ¡ 3231 kuá¹-ilÃ¡ `bent, crooked' KÄ• tyÅšr., Ëšaka -- PaÃ±cat., n. `a partic. plant' lex. [âˆšKUá¹-1]
Pa. kuá¹-ila -- `bent', n. `bend'; Pk. kuá¸• ila -- `crooked', Ëšilla -- `humpbacked', Ëšillaya -- `bent'; N. kurilo `Asparagus plumosus'.
KAUá¹-ILYA -- .

kuá¹-Ä« 3232 kuá¹-Ä« f. `hut' MBh., Ëšá¹-ikÄ• -- f. DivyÄ• v., Ëšá¹-Ä«kÄ• -- f. Hariv. [Some cmpds. have Ëšá¹-a(ka) -- : â†• Drav. EWA i 222 with lit.: cf. KOÌ„á¹-A -- 3]
Pa. kuá¹-Ä« -- , Ëšá¹-ikÄ• -- f. `single -- roomed hut'; Pk. kuá¸• Ä« -- f., Ëšá¸• aya -- n. `hut'; Gy. pal. kÃºri `house, tent, room', as. kuri, guri `tent' JGLS New Ser. ii 329; Sh. kÃºi `village, country'; WPah. jaun. kÅ«á¹›o `house'; Ku. kuá¹›Ä«, Ëšá¹›o `house, building', ghar -- kuá¹›Ä« `house and land', gng. kuá¹› `house'; N. kur `nest or hiding place of fish', kuri `burrow, hole for small animals', kaá¹- -- kuro `small shed for storing wood'; B. kuá¹›iyÄ• `small thatched hut'; Or. kuá¹›Ä«, Ëšá¹›iÄ• `hut'; H. kuá¹›Ä« f. `fireplace'; M. kuá¸• Ä« f. `hut'; Si. kiá¸·iya `hut, small house'.
*INDHANAKUá¹-AKA -- , *KÄ• á¹£á¹-HAKUá¹-AKA -- , *GUá¸• AKUá¹-Ä« -- , *GOÌ„KUá¹-Ä« -- , *á¸• OÌ„MBAKUá¹-AKA -- , *BUSAKUá¹-IKÄ• -- , *BHÄ“á¸• RAKUá¹-IKÄ• -- .
Addenda: kuá¹-Ä« -- : WPah.ká¹-g. krvá¹›I f. `granary (for corn after threshing)'; Garh. kuá¹›u `house'; -- B. phonet. kuÌƒá¹›e.
â€ *ANTAá¸¥KUá¹-Ä« -- , â€ *MÄ“á¹£AKUá¹-Ä« -- .

kuá¹-umba 3233 kuá¹-umba n. `household' ChUp. 2. kuá¹-umbaka -- m. DaÅ›.
1. Pa. kuá¹-umba -- , Ëšá¹-imba -- n. `family, riches'; Pk. kuá¸• uá¹• ba -- , Ëšá¸• aá¹• ba -- n. `family', S. kuá¹›mu m., Ku. gng. kuÌ„Ìƒm; H. kuá¹›um -- codÄ« f. `incest'.

2. P. kunbÄ• m. `kindred, caste, tribe'; WPah. jaun. kuá¹‡bÄ•  `family'; A. kurmÄ• , f. ËšÄ• ni `a connexion by marriage'; H. kuá¹›mÄ• , kumbÄ• , kunbÄ•  m. `family, caste, tribe'.
*KUá¹-UMBATVA -- , KAUá¹-UMBA -- , KAUá¹-UMBIKA -- .

kuá¹-umbatva 3234 *kuá¹-umbatva `family relationship'. [Cf. kuá¹-umbitva<-> MW. -- KUá¹-UMBA --]
P. kuá¹›matt m. `relationship by marriage'; -- or pref. P. deriv. from kuá¹›am < KUá¹-UMBIN -- .

kuá¹-umbin 3235 kuá¹-umbin m. `householder' Mn., ËšbinÄ« f. `his wife', Ëšbika -- `taking care of a household' MBh., `slave' lex. [KUá¹-UMBA --]
Pa. kuá¹-umbika -- , Ëšá¹-imbika -- m. `head of family, man of property'; KharI. kuá¹-iá¹• bini f. `mistress of house'; Pk. kuá¸• uá¹• bi -- , Ëšbia -- m. `householder'; S. kuá¹›mÄ« m. `husbandman'; L. kuá¹›um m. `child's father -- in -- law', awÄ• á¹‡. kuá¹›um `id.' (deriv. kuá¹›mÄ“á¹-Ä• `his son'), (Jukes) kuá¹›am m. `a relation by marriage', (Shahpur) kuá¹›am `child's father -- in -- law', kuá¹›manÄ« f. `his wife' < *kuá¹-umbinikÄ• <-> (replaced in WP. by kuá¹›mÄ• á¹‡Ä« f.); P. kuá¹›am `a relation by marriage, child's father -- in -- law', kuá¹›amá¹‡Ä« f. `his wife'; B. kuá¹›mi, kurmi `name of a caste', Bi. kurmin f. `a woman of this caste', Bhoj. kurmÄ« `a member of the

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caste', EH. kurmÄ« m., WH. kumbÄ« m.; OG. kalaá¹• bÄ« m. `farmer', G. kaá¹‡bÄ«, kaá¸·mÄ«, kalmÄ« m., kaá¹‡baá¹‡, kaá¸·maá¹‡ f.; M. kuá¸·aÌƒbÄ«, kuá¹‡bÄ« m. `peasant', kuá¸·aÌƒbÄ«á¹‡, kuá¹‡bÄ«á¹‡ f. `his wife, female domestic slave'.
KUá¹¬á¹¬ ~ *KOÌ„á¹-á¹- `beat, break'. [â†• Drav. J. Bloch BSOS v 737, T.

Burrow TPS 1946, 8: not with EWA i 223 < krÌ¥tta -- . See also forms under
âˆškuá¹-2, kuá¹-hÄ• ra -- , kÅ«ËŠá¹-a -- 1]
kuá¹-á¹-a -- 1, *kuá¹-á¹-a -- 2, kuá¹-á¹-ana -- , kuá¹-á¹-Ã¡yati,
kuá¹-á¹-ita -- ; *nikuá¹-á¹-a -- , *saá¹• kuá¹-á¹-ana -- ,
*saá¹• kuá¹-á¹-ayati; <-> kuá¹-á¹-anÄ« -- ?
Addenda: kuá¹-umbin -- : S.kcch. kÅ«á¹‡bÄ« m. `cultivator'.

kuá¹-á¹-a 3236 kuá¹-á¹-a1 in cmpd. `breaking, cutting', Ëšaka -- `id.', m.
`cutter, breaker, grinder'. 2. *koÌ„á¹-á¹-a -- 2. [âˆšKUá¹-á¹-]
1. S. kÄ• á¹-ha -- kuá¹-o m. `woodpecker'; WPah. bhal. kuá¹-á¹-Å« m. `wooden
bar serving as pivot of door, wooden peg in socket of flour mill, hip,
buttock'; Ku. kuá¹-o, Ëšá¹-Ä«, Ëšá¹-lo `hoe', N. kuá¹-o, Ëšá¹-i; A. kuá¹-
`mark of punctuation'; Or. kuá¹-a `small hammer for breaking stones',
Ëšá¹-Ä• `act of beating or pounding or husking'; M. kuá¹-Ä• -- kuá¹-Ä« f.
`fighting'.
2. Pa. koá¹-á¹-a -- in cmpd. `breaking'; Pk. koá¹-á¹-aga -- m. `carpenter',
koá¹-á¹-ila -- , Ëšilla -- m. `mallet'.

kuá¹-á¹-a 3237 *kuá¹-á¹-a2 `broken, beaten'. [âˆšKUá¹-á¹-]
Pa. kuá¹-á¹-a -- `powder, stick', kuá¹-á¹-a -- dÄ• rÅ«á¹‡i n.pl. `wattle and
daub fence' (but see KUá¸• YA --); L. kuá¹-á¹- m. `top of a drum'; A.
kuá¹-Ä• `bit of grass or straw'; B. kuá¹-, Ëšá¹-Ä• , Ëšá¹-i `chip, small
piece'; Or. kuá¹-Ä• `pounded', sb. `straw, grass'; H. kÅ«á¹- m. `macerated
paper for papier machÃ©', kuá¹-á¹-Ä« f. `chopped straw'; G. kuá¹-É” m.
`state of being beaten, a beating, roughly ground powder'; M. kuá¹-Ä• m.
`powder of dried fish'. -- ext. with -- kk -- : N. kuá¹›ko, Ëški `small
piece'; M. kuá¹-kÄ• m. `small stick, piece'.
*MÄ• á¹£AKUá¹-á¹-AKA -- .
Addenda: *kuá¹-á¹-a -- 2. -- Ext. -- kk -- : Ko. kuá¹›ko `small piece'.

kuá¹-á¹-a 3238 *kuá¹-á¹-a3 `defective'. [KÅ«á¹-Ã¡ -- 7 `hornless': for list
see KUá¹‡á¹-HA --]
Pa. kuá¹-á¹-a -- rÄ• jan -- `subordinate prince'; Kho. (Lor.) kÅ«to pr*lÅ¡
-- á¹- -- ?) `small upper ribs under armpit'; Sh. (Lor.) kÅ«to (-- á¹- --
?) `deaf'; A. kuá¹-ula, kuá¹-kurÄ• `short, stunted (of hair or grass)'; --
Si. koá¹-a `short, curtailed', Ëšá¹-Ä• `a short man', Ëšá¹-Ä“ `a stump' or <
*KUá¹‡á¹-A -- 1 (EGS 49 wrongly < Pa. koá¹-á¹-a --); -- perh. B. kuá¹-Ä-Ì„
`bawd' (but see KUá¹-á¹-ANÄ« --).

kuá¹-á¹-ana 3239 kuá¹-á¹-ana n. `cutting, pounding, threshing' BhP. 2. *koÌ„á¹-á¹-ana -- . [âˆšKUá¹-á¹-]
1. Pk. kuá¹-á¹-aá¹‡a -- n. `cutting, &c.', Ëšá¹‡Ä« -- f. `pestle'; A. kuá¹-nÄ• `piece of wood on which bhang is minced'; B. kuá¹-an `act of cutting up or pounding', kuá¹-nÄ• `vegetables requiring to be cut up'; Or. kuá¹-aá¹‡a `act of beating or pounding', Ëšá¹‡Ä« `pestle of rice -- husker', kuá¹-uá¹‡Ä« `a woman who pounds rice'; G. kuá¹-á¹‡uÌƒ n., Ëšá¹‡Ä« f. `beating the breast'; M. kuá¹-aá¹‡ n. `a drubbing'.
2. Pa. koá¹-á¹-ana -- n. `pounding, grinding', Pk. koá¹-á¹-aá¹‡a<-> n.; Kho. koá¹-Ã-ni `hammer, esp. a blacksmith's'.

kuá¹-á¹-anÄ« 3240 kuá¹-á¹-anÄ« f. `bawd' BhP., Ëšá¹-inÄ« -- f. lex. [Poss. < `*abusive', cf. KUá¹-á¹-ANA -- n. `abusing', or conn. with *KUá¹-á¹-A -- 3, cf. B. kuá¹-Ä« `bawd']
Pk. kuá¹-á¹-aá¹‡Ä« -- , Ëšá¹-iá¹‡Ä« -- f.; P. kuá¹-á¹‡Ä« f. `bawd', Ëšá¹‡Ä• m. `pimp', N. kuá¹-uni f., Ëšne m., A. kuá¹-anÄ« f., ËšnÄ• m., B. kuá¹-nÄ« f., koá¹-nÄ• m., Or. kuá¹-uá¹‡Ä« f., Ëšá¹‡Ä• , Ëšá¹‡iÄ• m., Bhoj. kuá¹-nÄ«, H. kuá¹-nÄ« f., ËšnÄ• m., G. kuá¹-á¹‡Ä« f. `bawd', Ëšá¹‡uÌƒ n. `her business', Ëšá¹‡É” m. `pimp', M. kuÌƒá¹-aá¹‡ m.f., kuá¹-Ä«á¹‡ f. -- Deformed in S. kurá¹-yÄ• á¹‡Ä« f. `abusive term for bawd', Ëšá¹‡o m. `pimp'.
Addenda: kuá¹-á¹-anÄ« -- : S.kcch. kauá¹-á¹-aá¹‡ f. `prostitute'.

3241 kuá¹-á¹-Ã¡yati `crushes, grinds' AVPariÅ›., `pounds' VarBrÌ¥S. 2. *koÌ„á¹-á¹-ayati. [âˆšKUá¹-á¹-]
1. Pk. kuá¹-á¹-Ä“i `beats, pounds'; Gy. arm. eur. kur -- `to beat', SEeur. kuiÌ¦ -- JGLS new ser. iv 293; Wg. (Lumsden) "kutt -- " `to knead', "kot -- " `to winnow' (= kuá¹- -- NTS xvii 270); PaÅ¡. kuá¹- -- `to beat, rub, wash (clothes), crush'; Kal. kÅ«ËŠá¹-im `I break'; Tor. kuá¸• Å«sa `to beat', kuá¹› -- AO viii 305, Mai. kuá¹- -- ; Sh. gur. kÅ-á¹-yoÌ„ná¹· `to beat, pound (rice)'; K. kuá¹-un `to pound, crush'; S. kuá¹-aá¹‡u `to pound, bruise'; L. kuá¹-á¹-aá¹‡ `to beat, pound, ram', P. kuá¹-á¹-á¹‡Ä• , WPah. pÄ• á¸• . koÌ†á¹-aá¹‡, bhad. bhal. kuá¹-á¹‡Å«, khaÅ›. kuá¹-á¹-nÅ«, Ku. kuá¹-á¹‡o, N. kuá¹-nu; A. kuá¹-iba `to cut into small pieces, gnaw, punctuate'; B. kuá¹-Ä• `to beat, pound, cut up for cooking'; Or. kuá¹-ibÄ• `to beat, pound'; Bi. kÅ«á¹-ab `to roughen a millstone with a chisel'; Mth. kÅ«á¹-ab `to pound, grind'; Bhoj. kuá¹-al `to cut'; H. kÅ«Ë˜á¹-nÄ• `to pound, thresh'; OG. kÅ«á¹-aÃ¯ `beats', G. kuá¹-vuÌƒ `to beat, beat the

breast', pass. kuá¹-Ä• vuÌƒ `to be enjoyed (of a woman)'; M. kuá¹-á¹‡&etilde; `to beat, pound'.
2. Pa. koá¹-á¹-Ä“ti `hews, breaks, crushes', Pk. koá¹-á¹-Ä“i; Kho. (Lor.) kotik (= -- á¹- -- ?) `to crush (testicles to castrate)'; Ku. koá¹-yÅ«á¹‡o `to dig up with a hoe'; N. koá¹-yÄ• unu `to prick, pierce, scratch'; B. koá¹-Ä• `to beat to powder'; Si. koá¹-anavÄ• , pret. keá¹-uvÄ• `to dig with a spade, cut with an axe, bruise, pound (rice)'.
Addenda: kuá¹-á¹-Ã¡yati: S.kcch. kauá¹-á¹-á¹‡Å« `to beat, thresh'; WPah.kc. kvá¹-no `to pound, beat', J. kuá¹-á¹‡u; Garh. kuá¹-á¹‡u `to pound'; Md. koÅ™anÄ« `chops, cuts, pounds, clears (a path), unfurls (a sail)'.
kuá¹-malÃ¡ -- see KUá¸• MALÃ¡ -- Add2.

kuá¹-á¹-ita 3242 kuá¹-á¹-ita `bruised, pounded' Bhpr., ËštÄ• -- f. `unskilful opening of a vein'. [âˆšKUá¹-á¹-]
Pk. kuá¹-á¹-iya -- `beaten'; G. kuá¹-iyuÌƒ n. `a beating'; Si. keá¹-u pp. `pounded'.
kuá¹-á¹-inÄ« -- see KUá¹-á¹-ANÄ« -- .

kuá¹-á¹-ha 3243 *kuá¹-á¹-ha `knee'. [Conn. âˆšKUá¹-1 `bend' Grierson Tor 162 with (?). But a long range of names for joints and limbs `ankle -- heel -- foot -- leg -- knee -- wrist' are characterized by the sequence of guttural -- u/oÌ„ -- retroflex: *kuá¹-á¹-ha -- , *khuá¹-á¹-a -- 2, *khuá¸• a -- 1, *guá¹-á¹-ha -- 2, *goÌ„á¸• á¸• a -- , ghuá¹-a -- , ghuá¹‡á¹-a -- 1]
Ash. kuá¹-Ã¤ËŠ `heel', Wg. kÅ«á¹-ewÄ«ËŠ NTS ii 263; Dm. khuá¹-á¹-a `knee', PaÅ¡. koÌ„á¹-a, Bshk. kuá¹-, kuá¹-h, Tor. kÅ«á¹-h, Kand. kÅ«á¹-hu, Phal. kuá¹-ho, khÅ«á¹-u, Sh. gil. kÅ-á¹-o m. (â†’ á¸Œ. kuá¹-Ã¡ prob. pl.), pales. koh. kÅ«á¹-hu, jij. kuá¹-h, K. koÌ†á¹-hu m.
kuá¹-malÃ¡ -- see KUá¸• MALÃ¡ -- .
*kuá¹-ha -- 1 `Costus speciosus' see KÃºá¹£á¹-HA -- 1.
*kuá¹-ha -- 2 `leprosy' see KÃºá¹£á¹-HA -- 2.
kuá¹-ha -- 3 `tree' see KUá¹-A -- 2.

kuá¹-hÄ• ra 3244 kuá¹-hÄ• ra m. `axe' R., Ëšraka -- m. VarBrÌ¥S., ËšrÄ« -- f. lex., ËšrikÄ• -- f. SuÅ›r. [kuá¹-hÄ• taá¹…ka -- m., ËškÄ• -- f. lex. Prob. â†• Drav. and conn. with âˆšKUá¹-á¹- EWA i 223 with lit.]
Pa. kuá¹-hÄ• rÄ« -- f., Pk. kuá¸• hÄ• ra -- m., kuhÄ• á¸• a -- m., Ëšá¸• Ä« -- f. (for á¹-h -- r ~ h -- á¸• see PIá¹-HARA --), S. kuhÄ• á¹›o m., L. P. kuhÄ• á¹›Ä• m., Ëšá¹›Ä« f., P. kulhÄ• á¹›Ä• m., Ëšá¹›Ä« f., WPah. bhal.

kurhÄ• á¹›i f., Ku. kulyÄ• á¹›o, gng. kulyÄ• á¹›, B. kuá¹›aÌ„Ì†l, Ëšli, kuá¹›ul, Or. kuá¹›Ä• la, kurÄ• á¹›ha, Ëšá¹›hi, kurhÄ• á¹›i, kuá¹›Ä• ri; Bi. kulhÄ• rÄ« `large axe for squaring logs'; H. kulhÄ• á¹›Ä• m., Ëšá¹›Ä« f. `axe', G. kuhÄ• á¹›É” m., Ëšá¹›Ä« f., kuvÄ• á¹›Ä« f., M. kurhÄ• á¸• , Ëšá¸• Ä« f., Si. keá¹‡eri Hettiaratchi Indeclinables 6 (connexion, if any, with keá¹-eri, Ëšá¹-Ä“riya `long -- handled axe' is obscure).
Addenda: kuá¹-hÄ• ra -- : WPah.ká¹-g. khÉ™á¹›arI, kÉ™á¹›arI f. `axe'.

kuá¸• a 3245 *kuá¸• a1 `boy, son', Ëšá¸• Ä« `girl, daughter'. [Prob. â†• Mu. (Sant. Muá¹‡á¸• ari koá¹›a `boy', kuá¹›i `girl', Ho koa, kui, KÅ«rkÅ« koÌ„n, koÌ„njÄ“); or â†• Drav. (Tam. kurÌ¤a `young', Kan. koá¸• a `youth') T. Burrow BSOAS xii 373. Prob. separate from RV. kÅ•ÌŠtÄ• -- `girl' H. W. Bailey TPS 1955, 65. -- Cf. kuá¸• Ã¡ti `acts like a child' DhÄ• tup.]
NiDoc. kuá¸• 'aǵa `boy', kuá¸• 'i `girl'; Ash. kÅ«ËŠá¹›É™ `child, foetus', istrimalÄ« -- kuá¹›Ã¤ËŠ `girl'; Kt. kÅ•Å«, kuÅ•uk `young of animals'; Pr. ky&uacutedotdot;ru `young of animals, child', kyurÃº `boy', kurÄ«ËŠ `colt, calf'; Dm. kÃºÅ•a `child', Shum. kuá¹›; Kal. kÅ«Å•*lk `young of animals'; Phal. kuá¹›Ä-Ì„ `woman, wife'; K. kÅ«rÃ¼ f. `young girl', kash. koÌ„á¹›Ä«, ram. kuá¹›hÄ«; L. kuá¹›Ä• m. `bridegroom', kuá¹›Ä« f. `girl, virgin, bride', awÄ• á¹‡. kuá¹›Ä« f. `woman'; P. kuá¹›Ä« f. `girl, daughter', P. bhaá¹-.

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WPah. khaÅ›. kuá¹›i, cur. kuá¸·Ä«, cam. kÇ’á¸·Ä• `boy', kuá¹›Ä« `girl'; -- B. Ã£Ì„á¹- -- kuá¹›Ä• `childless' (Ã£Ì„á¹-a `tight')? -- X Pá¹“TA -- 1: WPah. bhad. koÌ„ `son', kÅ«Ä« `daughter', bhal. ko m., koi f., pÄ• á¸• . kuÄ• , koÌ„Ä«, paá¹…. koÄ• , kÅ«Ä«.
*kuá¸• a -- 2 `wall' see KUá¸• YA -- .
kuá¸• apa -- see KUá¸• AVA -- .

Addenda: *kuá¸• a -- 1 [Same Drav. root as in KUá¸• MALÃ¡ -- q.v.]

kuá¸• ava 3246 kuá¸• ava m.n. `a measure of grain containing a quarter of a prastha' MBh., kÃºá¹-apa -- Uá¹‡., kuá¸• apa -- lex. [â†• Drav. EWA i 224; orig. `pot' and same as *KUá¹-AVA -- ?]
Pa. kuá¸• uba -- m., Pk. kuá¸• ava -- , kulaËš; K. kuru m. `a measure of rice -- straw equivalent to 96 handfuls'; M. kuá¸• av, Ëšá¸• o m. `a measure of grain', koá¸·v&etilde; n. `a measure of capacity containing 1/8 ser'.
*ARDHAKUá¸• AVA -- .
kuá¸• ikÄ• -- see KUá¹-A -- 1.
*kuá¸• iya -- `wall' see KUá¸• YA -- .

kuá¸• iÅ›a 3247 kuá¸• iÅ›a m. `the fish Cyprinus curchius' lex.
A. kuri (old kuá¹›hi < *kuá¹›ih).
kuá¸• á¸• Ä• la -- `mattock' see KUDDÄ• LA -- 1.

kuá¸• á¸• ha 3248 *kuá¸• á¸• ha `defective'. [Cf. Pk. kuá¸• hiya -- `blunt, fool': see list s.v. KUá¹‡á¹-HA --]
L. kuá¸• á¸• hÄ• `having horns pointing inwards'; H. kÅ«á¹›h `stupid'.

kuá¸• ma 3249 *kuá¸• ma `bud'.
M. kÃµb, ËšbÄ• m., ËšbÄ« f. `young shoot', kÃµbeá¹‡&etilde; `to sprout'; Si. kumu `unopened flower'.
KUá¸• MALÃ¡ -- .

kuá¸• malÃ¡ 3250 kuá¸• malÃ¡ `filled with buds' MBh., m.n. `bud' BhP. 2. kuá¹-malÃ¡ -- . [*KUá¸• MA --]
1. Pa. kuá¸• umala -- , Ëšaka -- m. `opening bud'; L. poá¹-h. kÅ«mlÄ«, pÅ«Ë˜mlÄ« f. `bud, young shoot', P. pumlÄ« f.; WPah. roh. kumbÉ™á¸·e `tuft of grass'.
2. Pa. kuppila -- `a kind of flower (?)'; Pk. kuppala -- , kuá¹• pala -- m.n. `bud', N. kopilo; H. kÃµpal, ËšlÄ« f. `opening bud'; G. kuÌƒpaá¸·, kÃµpaá¸· n., kÃµpá¸·o m. `tender sprout, new twig'.
Addenda: kuá¸• malÃ¡ -- [M. B. Emeneau Bull. Institute of History and Philology, Academia Sinica xxxix 1, 9ff. â†• Drav. `young new sprout' in DED and DEDS 1787, which appears also as loan in *KOÌ„RA -- , KOÌ„RAKA -- , KUá¸• A -- 1]
1. WPah.ká¹-g. kvmbá¸·I f. `sprout, bud', J. kumaá¸· m., kumá¸·i f.

`sprout'.
2. kuá¹-malÃ¡ -- : OMarw. kÅ«paá¸·a m. `fresh bud or shoot'.

kuá¸• ya 3251 kuá¸• ya n. `wall' YÄ• jÃ±., `plastering (a wall)' lex., Ëšyaka <-> n., ËšyÄ• -- f. `wall' lex. 2. *kuá¸• iya -- . 3. *kuá¸• a -- 2. 4. kudya -- v.l.
1. Pa. kuá¸• á¸• a -- n. `wattle and daub wall' (kuá¹-á¹-a -- dÄ• rÅ«á¹‡i `sticks in such a wall (?)'); Pk. kuá¸• á¸• a -- , koá¸• Ëš m.n. `wall'; Phal. kuá¸• , kuá¸• h, kuá¹›h f., Sh. kÅ-á¹-, pl. kÅ-ËŠá¹›e f. (â†' á¸Œ. kÅ«á¸• a m.); M. kÅ«á¸• m. `wall of slight sticks plastered with mud', kuá¸• á¹‡&etilde; `to fence', kuá¸• aá¹‡ n. `fence, hedge'; Si. koá¸• a `wall', konÌ†á¸• avara `wall of wattle and daub' (+ Ä• VÄ• RA -- ?).
2. Pk. kuliya -- n., ËšyÄ• -- f.
3. Kho. kuá¸· `revetting wall (in terracing on the hillside)'; Tor. kur m. `wall'.
4. Or. kuda `mound of earth, sandhill, heap'; Si. konÌ†du `wooden projection from a wall'.
*KUá¸• YAPÄ• DA -- , *KUá¸• YÄ• NTARA -- .
Addenda: kuá¸• ya -- . 1. Ko. kÅ«á¸• a `a room' (indicating conn. KUá¹-Ä« -- ?).

kuá¸• yapÄ• da 3252 *kuá¸• yapÄ• da `foot of wall'. [KUá¸• YA -- , PÄ• ËŠDA --]
Pa. kuá¸• á¸• apÄ• da -- m. `lower part of lath and plaster wall'; M. kuá¸• vÄ• m. `ledge along the bottom of a wall', kuá¸• Ä• vÄ• m. `wall of wattle and daub'.

kuá¸• yÄ• ntara 3253 *kuá¸• yÄ• ntara `divided by wall'. [KUá¸• YA -- , Ã¡NTARA -- 1]
G. kuá¹›aÌƒtar, kuá¹›Ã£Ì„trÉ” m. `partition wall' (á¹› for á¸• !).

kuá¸• ha 3254 *kuá¸• ha `defective'. [See list s.v. KUá¹‡á¹-HA --]
Pk. kuá¸• hiya -- `blunt', m. `fool'.
Addenda: *kuá¸• ha -- [Perh. < krÌ¥dhÃº `small, deficient' RV., Ir. *krÌ¥du -- in Shgh. Ä• Å«rd `crooked', Pers. kul, Yazgh. á¸±id]

kuá¹‡a 3255 kuá¹‡a m. `an insect living in clothes' Gal. [Cf. UTKUá¹‡A -- , MATKUá¹‡A -- 1; and Psht. koÌ„á¹‡, kÅ«nai `tick, louse' EVP 33]
Ash. kÅ• ËœÌˆw `tick, louse', Kt. kÅ• Ëœ, Bashg. koÌ„Ìƒ.

3256 kuá¹‡Ã¡ti `makes a certain noise, is in pain' DhÄ• tup.
B. kunÄ• na `to give or feel a throbbing or twingeing pain', kunÄ• ni `a griping pain'.
Addenda: kuá¹‡Ã¡ti: or der. kunakha -- , see KUNAKHÃ-N -- .

kÃºá¹‡apa 3257 kÃºá¹‡apa n. `corpse' AV., kuá¹‡Ã¡pa -- `smelling like a corpse' ÅšBr. [â†• Drav. T. Burrow BSOAS xii 373]
Pa. kuá¹‡apa -- m.n. `corpse'; Pk. kuá¹‡ava -- `stinking', n. `corpse', kuá¹‡ima -- n., Sh. kÅ-á¹‡u m.; Si. kuá¹‡uva `corpse, carcass', kuá¹‡u, kunu `dirty, putrified', kuá¹‡a, kuna `carcass, dirt, any decayed substance'.

kuá¹‡Ä• la 3258 kuá¹‡Ä• la m. `a kind of bird' Lalit., kunÄ• la -- m. `a Himalayan bird' lex. [Cf. koÌ„nÄ• laka -- ËšnÄ• li -- (?) m. `an aquatic bird' SuÅ›r., konÄ«la -- m. lex., Pk. koÌ„á¹‡Ä• laga -- m.; and *MUNÄ• LA --]
Pa. kuá¹‡Ä• la -- , Ëšaka -- m. `the Indian cuckoo', Si. kuá¹‡al prob. â†• Pa.

kuá¹‡i 3259 kuá¹‡i `defective in having a bent or withered arm or a hand without fingers' MBh., kÅ«á¹‡i -- lex. [The meaning of RV. kÃºá¹‡Ä• ru -- as `having a withered arm' is doubtful, but cf. Pk. kuá¹• á¹-a -- ~ kuá¹• á¹-Ä• ra -- s.v. *KUá¹‡á¹-A -- . -- See KOÌ„á¹‡A --]
Pa. kuá¹‡i -- `deformed or paralysed (of arms)', kuá¹‡a<-> `bent, lame'; Pk. kuá¹‡i -- , Ëšá¹‡ia -- `maimed of arm'; M. kuá¹‡Ä« n. `hollow or light grain of pulse'; -- B. kÅ«á¹‡i `having a withered arm' prob. â†• Sk.

kuá¹‡á¹-a 3260 *kuá¹‡á¹-a1 `defective'. [Cf. Kan. kuá¹‡á¹-a `cripple', Tel. kuá¹‡á¹-i `lame'. -- See list s.v. KUá¹‡á¹-HA --]
Pk. kuá¹• á¹-a -- `humpbacked, dwarfish, minus a hand or arm', kuá¹• á¹-Ä• ra -- `withered'; L. kuá¹‡á¸• Ä• m. `a bullock whose horns have been turned', kuá¹‡á¸• Ä« `crooked (of buffalo's horns)'; P. kuá¹‡á¸• `blunt'; Si. koá¹-a `short, curtailed' (keá¹-a `a short woman') or < *KUá¹-á¹-A -- 3. *kuá¹‡á¹-a -- 2 `corner' see *KHUá¹‡á¹-A -- 2.
KUNÌ£á¹¬H `be lame or dull': KUá¹‡á¹-HA -- , KÃºá¹‡á¹-HATI, KUá¹‡á¹-HITA -- .

kuá¹‡á¹-ha 3261 kuá¹‡á¹-ha `blunt, dull, stupid, lazy' MBh. [Ir. *kunda<-> or *kunta -- `defective' in Pers. kund, Bal. kunt `blunt' H. W. Bailey TPS

1955, 72: cf. esp. *KUNTA -- 2. But kuá¹‡á¹-ha -- is also one of a number of `defective' words listed below characterized by the sequence `guttural <-> u or oÌ„ with or without nasal -- retroflex or dental stop', which lend some support to F. B. J. Kuiper's theory, PMWS 40, of Muá¹‡á¸• a origin. Despite EWA i 225 and P. Tedesco JAOS 65, 97, not < KRÌ¥TTÃ¡ --]
Pa. kuá¹‡á¹-ha -- `blunt, lame, bent'; Pk. kuá¹• á¹-ha -- `slow, stupid'; Ash. kuá¹-Ã¤ `lame'; Sh. (Lor.) kuá¸• o, kuá¸• ilo `lame'; S. kuá¹‡á¸• hu m. `blockhead'; L. kuá¹‡á¸• h `ignorant, unskilful'; P. kuá¹‡á¸• h `stupid', kuá¹‡á¸• hÄ« f. `crooked -- horned (of buffalo)'; Ku. kunÄ«á¹‡o `to become blunt', N. kuÌƒá¹›hinu, kuá¹›iËš; Si. koá¹-u `blunt'.
See kÃºá¹‡á¹-hati, kuá¹‡á¹-hita -- ; -- *kuá¹-á¹-a -- 3, *kuá¸• á¸• ha -- , *kuá¸• ha -- , *kuá¹‡á¹-a -- 1, kuá¹‡á¸• a -- 2, *kuá¹‡á¸• ha -- , *kuttha -- 2, *kunta -- 2, *kuntha -- 2, kÅ«á¹-a -- 6, kÅ«á¹-Ã¡ -- 7, *khuá¹-á¹-a -- 4, *khuá¸• á¸• ha -- , *khuá¹‡á¹-ha -- , *khuá¹‡á¸• a -- , *guá¹-á¹-ha -- , *koÌ„á¹‡á¹-a -- , *koÌ„á¹‡á¹-ha -- ; -- *kulla -- 2, *á¹-huá¹‡á¹-ha -- , Å›uá¹‡á¹-hÃ¡ -- ; -- and colliding forms s.v. KHOÌ„RA -- .

3262 kÃºá¹‡á¹-hati `is lame, is blunted' DhÄ• tup. [KUá¹‡á¹-HA --]
Sh. (Lor.) kuá¸• oiki `to lame', kuá¸• Ä«Ç°oiki `to be lame'; Ku. kunÄ«á¹‡o `to be blunt', kunyÅ«á¹‡o `to blunten', N. kuÌƒá¹›hinu, kuÌƒá¹›yÄ• unu; M. kuÌƒá¹-há¹‡&etilde; `to be stopped, be obstructed', kuÌƒá¹-haviá¹‡&etilde; `to stop, obstruct'.

kuá¹‡á¹-hita 3263 kuá¹‡á¹-hita `blunted, dulled' KÄ• lid., `weak' RÄ• jat. [KUá¹‡á¹-HA --]
Si. keá¹-a `short (not long)', keá¹-i `short (not tall)'.

kuá¹‡á¸• Ã¡ 3264 kuá¹‡á¸• Ã¡1 n. (RV. in cmpd.) `bowl, waterpot' KÄ• tyÅšr.,

`basin of water, pit' MBh. (semant. cf. KUMBHÃ¡ -- 1), Ëšá¸• aka -- m.n. `pot' KathÄ• s., Ëšá¸• Ä« -- f. PÄ• á¹‡., Ëšá¸• ikÄ• -- f. Up. 2. *goÌ„á¹‡á¸• a -- . [â†• Drav., e.g. Tam. kuá¹-am, Kan. guá¹‡á¸• i, EWA i 226 with other `pot' words s.v. KUá¹-A -- 1]
1. Pa. kuá¹‡á¸• i -- , Ëšá¸• ikÄ• -- f. `pot'; Pk. kuá¹• á¸• a -- , koá¹• Ëš n. `pot, pool', kuá¹• á¸• Ä« -- , Ëšá¸• iyÄ• -- f. `pot'; Kt. kuá¹‡i `pot', Wg. kuá¹‡á¸• Ã¤ËŠi; Pr. kÃ¼nÇ°&uacutedotdot; `water jar'; PaÅ¡. weg. kuá¹›Ã£Ì„ `clay pot' < *kuÌƒá¹›Ä• IIFL iii 3, 98 (or poss. < KUá¹-A -- 1), lauá¹›. kuá¹‡á¸• alÄ«ËŠ `bucket'; Gaw. kuá¹‡á¸• uá¹›Ä«ËŠ `milk bowl, bucket'; Kal. kuá¹‡á¸• á¹“k `wooden milk bowl'; Kho. kÃºá¹‡á¸• uk, Ëšug `milk bowl', (Lor.) `a kind of platter'; Bshk. kÅ«ná¸—Ä‹ `jar' (+?); K. koÌ†ná¸• m. `metal or earthenware vessel, deep still spring', koÌ†Ì£ná¸• u m. `large cooking pot', kunÄ• la m. `earthenware vessel with wide top and narrow base'; S. kunu m. `whirlpool', Ëšno m. `earthen churning pot', ËšnÄ« f. `earthen cooking pot', Ëšniá¹›o m.; L. kunnÃ£Ì„ m. `tub, well', ËšnÄ« f. `wide -- mouthed earthen cooking pot', kunÄ• l m. `large shallow earthen vessel'; P. kuÌ„Ìƒá¸• Ä• m. `cooking pot' (â†• H.), kunÄ• l, ËšlÄ• m., ËšlÄ« f., kuá¹‡á¸• Ä• lÄ• m. `dish'; WPah. cam. kuá¹‡á¸• `pool', bhal. kunnu n. `cistern for washing clothes in'; Ku. kuno `cooking pot', kuni, Ëšnelo `copper vessel'; B. kuÌƒá¹› `small morass, low plot of riceland', kuÌƒá¹›i `earthen pot, pipe -- bowl'; Or. kuá¹‡á¸• a `earthen vessel', Ëšá¸• Ä• `large do.', Ëšá¸• i `stone pot'; Bi. kuÌ„Ìƒá¹› `iron or earthen vessel, cavity in sugar mill', kuÌ„Ìƒá¹›Ä• `earthen vessel for grain'; Mth. kuÌƒá¹› `pot', kuÌ„Ìƒá¹›Ä• `churn'; Bhoj. kuÌƒá¹›Ä« `vessel to draw water in'; H. kuÌ„Ìƒá¸• f. `tub', kuÌ„Ìƒá¹›Ä• m. `small tub', kuÌ„Ìƒá¸• Ä• m. `earthen vessel to knead bread in', kuÌ„Ìƒá¹›Ä« f. `stone cup'; G. kuÌƒá¸• m. `basin', kuÌƒá¸• Ä« f. `water jar'; M. kuÌƒá¸• n. `pool, well', kuÌƒá¸• Ä• m. `large openmouthed jar', Ëšá¸• Ä« f. `small do.'; Si. kenÌ†á¸• iya, keá¸• Ëš `pot, drinking vessel'.
2. N. guÌƒá¹› `nest' (or â†• Drav. Kan. gÅ«á¸• u `nest', &c.: see KULÄ• ËŠYA --); H. gÃµá¹›Ä• m. `reservoir used in irrigation'.
*GOÌ„KUá¹‡á¸• IKÄ• -- , TAÃ-LAKUá¹‡á¸• A -- , *MADHUKUá¹‡á¸• IKÄ• -- , *RAKá¹£Ä• KUá¹‡á¸• AKA -- ; -- KUá¹‡á¸• A -- 2?
Addenda: kuá¹‡á¸• a -- 1: S.kcch. kÅ«á¹‡á¸• ho m. `flower -- pot', kÅ«nnÄ« f. `small earthen pot'; WPah.ká¹-g. kvÌ• á¹‡á¸• h m. `pit or vessel used for an oblation with fire into which barley etc. is thrown'; J. kuÌƒá¸• m. `pool, deep hole in a stream'; Brj. kuÌ„Ìƒá¹›o m., Ëšá¹›Ä« f. `pot'.

kuá¹‡á¸• a 3265 kuá¹‡á¸• a2 m. `son of a woman during husband's life by

another man'. [P. Thieme KZ 66, 143 `pot -- bastard' from KUá¹‡á¸• Ã¡ -- 1 as goÌ„laka -- `widow's bastard' from GOÌ„LA -- 2 (see KUMBHÄ• --); but poss. with Pa. and Phal. words below belongs to or collides with the `defective' group of KUá¹‡á¹-HA -- with kuá¹‡á¸• Ä•  -- f. `mutilation' PÄ• á¹‡., kuá¹‡á¸• ati `mutilates' DhÄ• tup.]
H. kuá¹‡á¸• Ä• m. `son born in adultery'; -- Pa. kuá¹‡á¸• a<-> `bent'; Phal. kÃºá¹‡á¸• Ä«, kuá¹‡á¸• Ä«ËŠli `widow'; B. kuÌƒá¹›iyÄ•  `lazy good -- for -- nothing fellow'.

kuá¹‡á¸• a 3266 kuá¹‡á¸• a3 n. `clump' e.g. darbha -- kuá¹‡á¸• a -- PÄ• á¹‡. [â†•  Drav. (Tam. koá¹‡á¹-ai `tuft of hair', Kan. goá¹‡á¸• e `cluster', &c.)
T. Burrow BSOAS xii 374]
Pk. kuá¹• á¸• a -- n. `heap of crushed sugarcane stalks'; WPah. bhal. kunnÅ« m. `large heap of a mown crop'; N. kunyuÌƒ `large heap of grain or straw', baá¹› -- kuÌƒá¹›o `cluster of berries'.

kuá¹‡á¸• aka 3267 *kuá¹‡á¸• aka `husks, bran'.
Pa. kuá¹‡á¸• aka -- m. `red powder of rice husks'; Pk. kuá¹• á¸• aga -- m. `chaff'; N. kuÌƒá¹›o `boiled grain given as fodder to buffaloes', kunÄ• uro `husk of lentils' (for ending cf. kusÄ• uro `chaff of mustard'); B. kuÌƒá¹›Ä• `rice dust'; Or. kuá¹‡á¸• Ä• `rice bran'; M. kuÌƒá¸• Ä•  , kÃµËš m. `bran'; Si. kuá¸• u `powder of paddy &c.'
Addenda: kuá¹‡á¸• aka -- in cmpd. kaá¹‡a -- kuá¹‡á¸• aka -- ArthaÅ›.

kuá¹‡á¸• alÃ¡ 3268 kuá¹‡á¸• alÃ¡1 n. `ring, ear -- ring' &capamacr;Å›vGrÌ¥., `bracelet' ÅšiÅ›., `coil of a rope' lex. 2. *koÌ„á¹‡á¸• ala -- . 3. *guá¹‡á¸• ala -- . 4. *gundala -- . [â†• Drav. Burrow BSOAS xii 374, EWA i 226]
1. Pa. kuá¹‡á¸• ala -- n. `ring, esp. ear -- ring'; Pk. kuá¹• á¸• ala<-> m.n. `ear -- ring', m. `circle'; K. koÌ†ná¸• ul, Ëšá¸• olu `ring -- shaped, annular'; S. kuniru m. `ear -- ornament of yogis, round piece of wood in a donkey's saddle', Ëšri f. `sitting in a circle'; Ku. kunlo `horoscope' (from the circular form in which drawn), gng. kunaw; N. kuÌƒá¹›ulo `circle, coil' (kËš pÄ• rera basnu `to lie curled up'), Ëšli `fold of a snake', Ëšlinu `to be curled up', kuÌƒá¹›ar `coil' (â†• Bi.); Or. kuá¹‡á¸• aá¸·a `ear -- ring, coil of a rope', Ëšá¸·iÄ•  `wearing ear -- drops, spiral'; OAw. kuá¹• á¸• ara `ear -- ring'; H. kuÌƒá¹›rÄ•  m. `line drawn in a circle, magic circle from the centre of which one curses'; G. kuÌƒá¸• aá¸· n. `ear -- ring',

Ëšá¸• aÌ„Ì†á¸·Ä« f. `small ring or circle', Ëšá¸• Ä• á¸·uÌƒ n. `large circle';
M. kuÌƒá¸• aá¸·Ä« f. `circle, ring'; OSi. koá¸• ulu `ear -- ornament', Si.
konÌ†á¸• ola `ear -- ring', ËšlÄ• `snake'; -- prob. â†• E: L. kuá¹‡á¸• al m.
`rim', awÄ• á¹‡. kuá¹‡á¸• ul `coil'; P. kuá¹‡á¸• al m. `iron ring round an ox's
neck, coil, ear -- ring', ËšlÄ« f. `ring, coil, curl'; Ku. kuá¹‡á¸• alÄ«
`head of a drum'. -- Poss. Tor. (Biddulph) koror, f. kerer `round'.
2. Pk. koá¹• á¸• ala -- = kuá¹• á¸• ala -- ; M. kÃµá¸• á¸·&etilde; n. `circle,
enclosure'; -- H. kÃµá¹›arÄ• m. `iron ring round the mouth of a bucket',
ËšrÄ« f. `wooden ring holding the leather of a huá¹›uk drum' or poss. <
KAUá¹‡á¸• ALÃ¡ -- ; -- H. koá¹›Ä• r m. `circular band round the wood of an oil
-- press' with -- Ä• l<-> as in G. forms above or < KUá¹‡á¸• ALÄ• KÄ• RA -- .
3. N. guÌƒá¹›ulo, Ëšli, Ëšlinu = kuÌƒá¹›ulo, &c. above; H. gÃµá¹›arÄ• =
kÃµá¹›arÄ• above, guÌƒá¸• lÄ«, g&etilde;á¹›ulÄ«, g&etilde;á¹›urÄ« f. `a round
mat to place pots on'.
4. H. guÌ„Ìƒdlä• `round, circular', m. `ring, circle, coil'.
KAUá¹‡á¸• ALÃ¡ -- ; KUá¹‡á¸• ALÄ• KÄ• RA -- ; *UPAKUá¹‡á¸• ALA -- .
kuá¹‡á¸• ala -- 2 `mountain ebony' see KUDDÄ• LA -- 2.
Addenda: kuá¹‡á¸• ala -- 1: S.kcch. kÅ«á¹‡á¸• Ä• á¹›o m. `circle', tÅ«á¹…gal m.
`a kind of ear -- ring'.

kuá¹‡á¸• alÄ• kÄ• ra 3269 kuá¹‡á¸• alÄ• kÄ• ra `circular' MW. [kuá¹‡á¸• alÃ¡ -- 1,
Ä• kÄ• ra --]
H. koá¹›Ä• r m. `circular band round the wood of an oilpress' < *kÃµá¹›arÄ• r,
or poss. < *koÌ„á¹‡á¸• ala -- s.v. KUá¹‡á¸• ALÃ¡ -- 1.

kuá¹‡á¸• ha 3270 *kuá¹‡á¸• ha `defective'. [See list s.v. KUá¹‡á¹-HA --]
Pk. kuá¹• á¸• ha -- , koá¹• Ëš `slow, stupid'; -- koá¹• á¸• hullu -- m. `owl' see
ÃºLÅ«KA -- .

3271 kÃºtaá¸¥ `whence?' RV., `where?' R. [KA1 --]
Pa. kutoÌ„ `whence?', AÅ›. dh. jau. kute, Pk. kuoÌ„; Kho. kur `where?'.
Addenda: kÃºtaá¸¥: Kho. *kur in kurÄ• `where', na kurÄ• `nowhere', kuri
`whither' with loc. suffix -- Ä• or -- i BKhoT 70; S.kcch. ko `why?'.

3272 kÃºtaÅ›cid `from anywhere' RV. [KÃºTAá¸¥]
Ap. kuoÌ„i `anywhere', Kho. kuri < *kutoÌ„ci.
kutupa -- see next.

kutÅ« 3273 kutÅ« f. `leather oil vessel' PÄ• á¹‡., kutupa -- n. `small do.'
KÄ• Å›.
Pk. kuá¸• uÄ• -- f. `leather vessel' ABORI xxi 108; Mth. kuruÄ• `leather
bucket'. -- Sh. (Lor.) kÅ«to m. `small leather bag', Ëšti `leather case' <
*kuttÅ« -- ?

3274 kutÅ«hala -- , kautÅ«halÃ¡ -- n. `curiosity, desire for' MBh.
Pa. kutÅ«hala -- m.n. `tumult', Pk. kuÅ«hala -- , koÌ„&uhacekmacr;hala -- ,
Ëšalla -- , koÌ„hala -- , Ëšalla -- n. `surprise, eagerness'; Si. kuhul
`excitement, confusion', adj. `uncertain'.

kutta 3275 *kutta1 `dog'. [Onom.: cf. Sogd. 'kwt, Shgh. kut `dog', Sant.
kutu kutu `sound made in calling a puppy']
Pk. kutta -- m., ËštÄ« -- f. `dog', S. kuto m., L. P. WPah. cam. kuttÄ• m.,
ËštÄ« f., N. (children) kuti, B. kuttÄ• , ËštÄ«, Or. kutÄ• , ËštÄ«, Aw. lakh.
kutawÄ• , H. kuttÄ• m., ËštÄ«, ËštiyÄ• f., Marw. kuto m., G. kuttÉ” m., ËštÄ«
f., M. kutte -- in cmpds.
*KAUTTIKA -- ; *KUTTIRA -- , *KUTTÅ«RA -- .
Addenda: *kutta -- 1 [Cf. Ir. *kuta -- in Shgh. kud m., kid f. `dog' EVSh
40, Sar. kÅ«d m. kid f., Yid. kwod m., kÉ™Ä• (< *kutaÄ• Ä« --)]
S.kcch. kauto m. `dog', WPah.ká¹-g. kvttI f. `bitch', Garh. kÅ«tÄ«, Ku.
kutiyÄ• .

kutta 3276 *kutta2 `rent, lease'.
Pk. kutta -- n. `rent, lease'; Ku. kÅ«t `rent in kind', N. kut `hire of
land'; Or. kuta `letting for a fixed rental'; H. kÅ«t m. `survey,
valuation'.

kuttira 3277 *kuttira `dog'. [*KUTTA -- 1]
WPah. bhad. bhal. kutar m., ËštrÄ« f., pÄ• á¸• . koÌ„tar m.,

ËšteÌ†r f., paá¹…. kuttar m., ËštrÄ« f., Or. kutari f., OG. kÅ«tiraÃ¼ m.; G. kutrÉ” m., ËšrÄ« f., ËšruÌƒ n. `a wretched dog'; M. kutrÄ• m., ËšrÄ« f., Ëšr&etilde; n.; -- L. kutÄ«r f. `a pack of dogs'?

kuttÅ«ra 3278 *kuttÅ«ra `puppy'. [*KUTTA -- 1]
Sh. (Lor.) kutÅ«ro m. `puppy', Ëšri f. `pet name for a girl'; L. kutÅ«rÄ• m., ËšrÄ« f. `puppy', P. katÅ«rÄ• m., ËšrÄ« f.

kuttha 3279 *kuttha1 `rotten'. [< *kuth -- ta -- ? -- âˆšKUTH]
Pk. kutthaÃ¯ `boils, makes rot, rots (?)', kutthaá¹‡a -- n. `rotting'; H. kuthrÄ• m. `putrefaction'.

kuttha 3280 *kuttha2 `defective'. [See list s.v. KUá¹‡á¹-HA --]
Or. kuthÄ• `blunt'.
KUTS `abuse': KUTSÃ¡YATI.

3281 kutsÃ¡yati `abuses, blames' MBh., kutsyati R., pp. Ëššita -- . [âˆšKUTS]
Pa. kucchita -- `contemptible'; Pk. kucchaÃ¯ `abuses, blames'; S. kuchaá¹‡u `to speak, talk'.
KUTH `rot'. [Despite Pa. kuthati `boils' prob. to be separated from âˆšKVATH]
*kuttha -- 1, *kuthati, kÃºthyati, koÌ„tha -- , koÌ„thati.
Addenda: kutsÃ¡yati. -- kutsita -- : Ko. kusá¸• o `selfish'? (or ~ M. kusá¸• Ä• `rotten' < KÃºTHYATI?).

3282 *kuthati `rots', kuthita -- `stinking' SuÅ›r. [kÃºthyati `rots' DhÄ• tup. -- âˆšKUTH]
Pa. kuthati `boils, is rotten', Ëšthita -- `boiled, rotten' (cf. kuthana -- n. `digestion'); Pk. kuhaÃ¯ `rots, stinks', kuhia -- `rotted, stinking'; N. kuhunu `to rot', Or. kuhibÄ• , M. kuhijÌˆá¹‡&etilde;.

3283 kuthnÄ• ËŠti `pains' DhÄ• tup. [âˆšKUNTH]
H. kÅ«thnÄ• `to groan, strain at'. -- See KÃºNTHATI.

3284 kÃºthyati `stinks' DhÄ• tup. [âˆšKUTH]
Pk. kucchaÃ¯ `rots'; M. kusá¹‡&etilde; `to rot', kusá¸• Ä• `rotten'.
kudÄ• ra -- , kudÄ• la -- see KUDDÄ• LA -- 2.

kudiá¹£á¹-i 3285 kudiá¹£á¹-i f. `a partic. measure of length (longer than diá¹£á¹-i -- !)' KauÅ›. [NIA. forms < *kudriá¹£á¹-i -- . -- KU -- , DIá¹£á¹-I --]
Bshk. kÃºlicÌ£ `span (from thumb to forefinger, i.e. smaller than licÌ£ < *driá¹£á¹-i --)'; -- Gaw. godriá¹£á¹- lw. with dr and aberrant go -- AO xviii 238.
kuddala -- see KUDDÄ• LA -- 2.

kuddÄ• la 3286 kuddÄ• la1 m.n. `a kind of spade or mattock'. 2. *koÌ„ddÄ• la -- . 3. kuá¸• á¸• Ä• la -- `spade' Apte. [Prob. â†• Drav. EWA i 229 with lit.]
1. Pa. kuddÄ• la -- , Ëšaka -- m.n. `spade, hoe'; Pk. kuddÄ• la<-> m. `mattock'; Gaw. kundÄ• ËŠI `hoe'; P. kudÄ• I, ËšlÄ• m. `mattock'; WPah. jaun. kudÄ• wa `pickaxe'; B. kudÄ• I, Ëšli `hoe, spade'; Or. kudÄ• á¸·i `one -- sided pickaxe'; Mth. kudÄ• r `mattock', ËšrÄ« `do. with narrow blade' (â†’ B. kuddÄ• r, Or. kudÄ• ra `spade', Ëšri `one -- sided pickaxe'); Bhoj. kudÄ• r `hoe'; Aw. lakh. kudÄ• ri `pickaxe'; H. kudÄ• I, ËšÄ• r m. `mattock', ËšlÄ«, ËšrÄ« f. `small do.', kudrÄ• m.; M. kudaÌ„Ì†á¸· m.f. `hoe', kudá¸·Ä• m. `large hoe', Ëšá¸·Ä« f. `small hoe', Ëšá¸·&etilde; n. `hoe'; -- Si. udalu `mattock' prob. X UDDÄ• LAYATI (D. E. Hettiaratchi Univ. of Ceylon Review vi 292 < cmpds. such as keá¹-i -- hudaluvak = Pa. kuá¹‡á¹-ha -- kuddÄ• laka --).
2. Pk. koddÄ• la -- m., ËšliyÄ• -- f. `mattock', S. koá¸• Ì ari f. `hoe, spade' (â†’ Brah. koÌ„á¸• Ä• I), Ëšryo m. `worker with a kËš'; L. kodaÌ„Ì†I m. `mattock', kodali f. `hoe', Ku. N. kodÄ• lo, Ëšli; A. B. kodÄ• I `hoe', Or. kodÄ• á¸·a, Bi. koÌ†dÄ• rÄ«, Mth. kodÄ• r, Ëšri; G. kÉ”dÄ• á¸·É” m. `spade', Ëšá¸·Ä« f. `hoe'; -- other Ind. forms with ku -- may be < ko -- before following long syllable.
3. Pk. kuá¸• á¸• Ä• la -- , kuá¸• Ä• la -- n. `part of a plough'; Wg. koá¹‡á¸• Ä• I, kondÄ• I `mattock, hoe'.
Addenda: kuddÄ• la -- 1: WPah.poet. kudaá¸·e f. `spade, pickaxe', J. kudÄ• á¸·i f. `hoe'; -- Md. oá¸• Ä• (oá¸• alek) `adze' < *UDDÄ• LA -- 2.

3287 kuddÄ• la -- 2, Ëšdala -- , kuá¹‡á¸• ala -- , kudÄ• la -- , ËšÄ• ra -- m. `the tree Bauhinea variegata'. 2. koÌ„vidÄ• ra -- m. Gobh. [Poss. conn. with

UDDÄ• LA -- 1]
1. Pk. kuddÄ• la -- m. `a partic. tree'; A. kurÄ• l `a kind of tree' (<
*kuá¸• á¸• Ä• la --); Or. kudÄ• á¸·a, ËšÄ• ra `B. variegata'.
2. Pa. koÌ„viá¸·Ä• ra -- m. `B. variegata'; Ku. kuirÄ• l `a partic. wild
tree'; N. koirÄ• lo `B. variegata'; -- Si. kaá¸·uvara `ebony, Diospyros
ebenum' perh. pop. etym. from kaá¸·u -- hara -- `black heartwood' EGS 41.
kudya -- see KUá¸• YA -- .
*kudriá¹£á¹-i -- `span' see KUDIá¹£á¹-I -- .
kudhi -- see KUVÃ¡YA -- .

kunakhÃ-n 3288 kunakhÃ-n `having diseased nails' AV., kunakha -- n. `a
disease of the nails' SuÅ›r. [KU -- , NAKHÃ¡ --]
B. kuni `afflicted by painful ulceration at the corners of the nails', sb.
`disease of the nails caused by ingrowing' (X KOÌ„á¹‡A -- ?).
kunÄ• la -- see KUá¹‡Ä• LA -- .

kunta 3289 kunta1 `spear'. 2. *koÌ„nta -- . [Perh. â†• Gk. konto/s `spear'
EWA i 229]
1. Pk. kuá¹• ta -- m. `spear'; S. kundu m. `spike of a top', ËšdÄ« f. `spike
at the bottom of a stick', Ëšdiá¹›Ä«, ËšdirÄ« f. `spike of a spear or
stick'; Si. kutu `lance'.
2. Pa. konta -- m. `standard'; Pk. koá¹• ta -- m. `spear'; H. kÃµt m. (f.?)
`spear, dart'; -- Si. kota `spear, spire, standard' perh. â†• Pa.

kunta 3290 *kunta2 `defective'. [Cf. esp. Ir. *kunta -- , see s.v.
KUá¹‡á¹-HA -- and list there given]
S. kundu `stupid, slow of understanding'.

kuntalikÄ• 3291 kuntalikÄ• f. `a partic. kind of plant' SuÅ›r.
PaÅ¡. kundaleÄ«ËŠ `vine'.
KUNTH, v.l. krunth `suffer pain'. [Onom.: cf. Eng. grunt]
kuthnÄ• ËŠti, *kuntha -- 1, kÃºnthati.

kuntha 3292 *kuntha1 `groan, grunt'. [âˆšKUNTH]
B. kÃµth, kÃµt `groan, grunt'; Or. kunthÄ• sb. `groaning, straining'.

kuntha 3293 *kuntha2 `defective'. [See list s.v. KUá¹‡á¹-HA -- 1]
L. kundh m. `an unskilled person', (Shahpur) `unskilful'; Or. kunthÄ•

`blunt'.

3294 kÃºnthati `pains, suffers pain' DhÄ• tup., Ëšthana -- , Ëšthita<-> n. `groaning' lex. [âˆšKUNTH]
B. kuÌƒthÄ• , kÃµthÄ• , kÃµtÄ• `to groan, moan, strain in defecating'; Or. kunthÄ• ibÄ• `to moan, groan, strain'; H. kuÌ„Ìƒthnâ• `to groan, strain at'; M. kuÌƒthá¹‡&etilde; `to make a forced sound as in straining at anything such as lifting or defecating'.

kunda 3295 kunda1 m. `a turner's lathe' lex. [Cf. *CUNDA -- 1]
N. kuÌƒdnu `to shape smoothly, smoothe, carve, hew', kuÌƒduwÄ• `smoothly shaped'; A. kund `lathe', kundiba `to turn and smooth in a lathe', kundowÄ• `smoothed and rounded'; B. kuÌƒd `lathe', kuÌƒdÄ• , kÃµdÄ• `to turn in a lathe'; Or. kÅ«Ë˜nda `lathe', kuÌƒdibÄ• , kuÌ„ÌƒdËš `to turn' (â†’ Drav. Kur. kuÌ„Ìƒd `lathe'); Bi. kund `brassfounder's lathe'; H. kunnÄ• `to shape on a lathe', kuniyÄ• m. `turner', kunwÄ• m.
KUNDAKARA -- .

kunda 3296 kunda2 m. `Jasminum multiflorum or pubescens' MBh. (`olibanum or resin of Boswellia thurifera' lex., see KUNDURU --), n. `its flower'.
Pa. kunda -- n. `jasmine'; Pk. kuá¹• da -- m. `a flowering tree', n. `a kind of flower'; B. kuÌƒd `J. multiflorum', M. kuÌƒd m. `id.', kuÌƒdÄ• m. `a partic. kind of flowering shrub'; Si. konÌ†da `jasmine'.

kundakara 3297 kundakara m. `turner' W. [Cf. *cundakÄ• ra -- : kunda -- 1, karÃ¡ -- 1]
A. kundÄ• r, B. kuÌƒdÄ• r, Ëšri, Or. kundÄ• ru; H. kuÌƒderÄ• m. `one who works a lathe, one who scrapes', ËšrÄ« f., kuÌƒdernÄ• `to scrape, plane, round on

a lathe'.

kunduru 3298 kunduru m. `Boswellia thurifera and its resin' VarBrÌ¥S., Ëšuka -- m., ËšukÄ• -- f. `olibanum' SuÅ›r., ËšrÅ«ka -- m. [Cf. kunda -- 2, kandÅ«raka -- , mukunda -- m. `resin of B. thurifera']
Pk. kuá¹• durukka -- m. `a sweet -- scented substance', S. kundirÅ« m. `the medicinal gum resin olibanum'; Or. kundura `olibanum', kundura, ËšrÄ• , Ëšri, kurá¹›u `a kitchen fruit Tricosanthes cucumerina'.
KUP `shake, be angry'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
KÃºPYATI, KOÌ„PA -- , *KOÌ„PYATÄ“.
*kuppa -- `leather oil vessel' see KÅ«PA -- 3.
Addenda: kunduru -- : G. kÄ©druÌƒ n. `gum of Boswellia thurifera'.

3298a â€ *kupÅ«ta -- `very putrid'? [KU -- , PÅ«ËŠTI --]
A. kuÌƒwÄ• `putrid from stagnation'?
*kuppa -- see KÅ«PA -- 3 Add2.

3299 kÃºpyati `is agitated' SuÅ›r., `is angry' MBh. [koÌ„pÃ¡yati `moves, shakes' RV.: âˆšKUP]
Pa. kuppati `shakes, quivers, is angry'; Pk. kuppaÃ¯ `is angry', kuppiya -- `angry'; Wg. kopÄ• -- `to ache' in kuÄ‹ kopÄ• sÃ¤i `the belly aches'; K. kupun `to be angry'; Or. kupibÄ• `to become angry', H. kupnÄ• ; Si. kipenavÄ• `to be angry', kipi `angry' < kuppia -- (not with EGS 43 < kupitÃ¡ --).
Addenda: kÃºpyati: Garh. kupá¹‡u `to be angry'.

kubjÃ¡ 3300 kubjÃ¡ `humpbacked' VS., Ëšaka -- PaÃ±cat. [Of nonAryan origin EWA i 231 with lit.: see *KHUBJA -- , KUBHRÃ¡ -- , *KUBBA -- , *KHUBBA -- , *KHUNDHA --]
Pa. kujja -- ; Pk. kujja -- , kojËš `humpbacked, dwarfish'; Sh. (Lor.) kunÇ°u m. `hunchback'; N. kujo `lame', Ëšje `a man with withered legs'; A. kuÌƒz `hump on back', ËšzÄ• `humpbacked'; B. kuÌƒj `hump', kujÄ• , kuÌƒjÄ• `humpbacked', kujaá¹›, kuÌƒjËš, kujá¹›Ä• , kuÌƒjËš `crooked, crooked -- minded, mean'; Or. kuja `hump', ËšjÄ• `humpbacked'; OG. kuja m. `hunchback'; M. kÃµjÌˆÄ• , kÃµjÌˆhÄ• `dwarfish'; -- Si. kuda `humpbacked' or < *khubja -- .
KANYAKUBJA -- .
Addenda: kubjÃ¡ -- : A. also kuÌƒzÄ• `humpbacked' AFD 220.

kubba 3301 *kubba `hump'. [Poss. < *kubra -- , cf. kubhrÃ¡ -- m. `humpbacked bull' MaitrS.: á¹› of NIA. forms is an IA. suffix and not integral to the word as suggested by PMWS 43 and EWA i 232. Prob. belongs to the group s.v. KUBJÃ¡ --]
K. koÌ†Ì£bu m. `hump on back', k&obrevdotdot;bÃ¼ f. `humpbacked', koÌ†bun `to become humpbacked'; S. kuá¸‡u m. `hump', Ëšá¸‡o `humpbacked'; L. kuá¸‡ m. `bend, curve, distortion', kuá¸‡á¸‡Ä• `humpbacked', awÄ• á¹‡. kubbÄ• ; P. kubb m. `hump on back', ËšbÄ• adj.; WPah. bhad. bhiá¸• . kubb n. `hump on back', H. kub m., kubbÄ• adj.; -- ext. with -- á¸• a -- : Pk. kubbaá¸• a -- `humpbacked'; K. koÌ†buru m., ËšbÃ¼rÃ¼ f. `one who has become humpbacked'; S. kuá¸‡iá¹›o `bentbacked'; P. kubá¹›Ä• `humpbacked', Ku. kobá¹›o; N. kubro `humpbacked, bent with age'; Bi. kÅ«baá¹› `a crooked beam'; H. kubaá¹› m. `hump on back', kubá¹›Ä• adj. (â†' Mth. kubaá¹›, kubaá¹›Ä• h), G. kubá¹›uÌƒ; M. kubaá¸• n., kubá¸• Ä• adj.
Addenda: *kubba -- [Cf. Ir. Shgh. kÅ«p `camel's hump']: WPah.ká¹-g. kÅ«b m. `hump', kubá¹›É" `hump -- backed'; J. kÅ«b m. `hump'.

kubhÄ• ga 3302 *kubhÄ• ga `ill luck'. [KU -- , BHÄ• GA --]
M. khÃ£Ì„d -- kuhÄ• , ËškuvÄ• m. `inauspicious mark on the shoulder of a horse', adj. `having such a mark'.
kubhrÃ¡ -- see *KUBBA -- .

kumÄ• rÃ¡ 3303 kumÄ• rÃ¡ m. `boy' RV., `prince' Ragh., ËšakÃ¡ -- m. `little boy' RV. (*ËšakÄ• -- f. in Kho.), ËšrÄ«ËŠ -- , ËšrikÄ• ËŠ -- , f. `young girl' AV. [Orig. `weak, tender', cf. kumÄ• rÃ¡ -- dÄ"á¹£á¹‡a -- opp. to skambhÃ¡ -- dËš RV. and perh. conn. KOÌ„MALÃ¡ -- , cf. SUKUMÄ• RA -- ~ SUKOÌ„MALA -- EWA i 232, 565 with lit.]
Pa. kumÄ• ra -- , Ëšaka -- m. `young boy', ËšrÄ« -- , ËšrikÄ• -- f. `young girl'; AÅ›. dhau. jau. kumÄ• la -- `prince', KharI. kumara -- m.; Pk. kumaÌ„Ì†ra -- m. `boy, prince', kumarÄ« -- , kumÄ• riyÄ• -- f. `girl'; Tir. kumÄ• ËŠr `daughter'; Kho. kumÃ³ru `girl, servant girl' < *kumaÌ„Ì†rakÄ• -- , kimÃ©ri `woman' < kumÄ• rikÄ• ËŠ -- Morgenstierne IL xvi 169; Bshk. kumÄ• rÄ« `wife'; Tor. (Biddulph) "bat -- kumÄ• " f. `maid'; K. koÌ†mÄ• r m. `youth' (only in razakoÌ†mÄ• r), koÌ†mÃ¶rÄ« f. `maiden' (prob. both â†• Sk.); S. kuÌƒÄ• ro m. `bachelor', Ëšri f. `bride' (â†' Wanechi Psht. Ä• uar `girl'), ËšrÄ« f. `virgin'; L. kuÌƒvÄ• rÄ• , kuÄ• Ëš m. `bachelor', kuÌƒvÄ• r f. `bride', ËšrÄ«, kuÄ• rÄ« f. `virgin'; P. kavÄ• r, kaÌƒvÄ• rÄ• , kavÄ• Ëš, kuÄ• Ëš, kamÄ• Ëš

m. `bachelor', kaÌƒvÄ• rÄ«, kavÄ• Ëš, kuÄ• Ëš, kamÄ• Ëš, f. `virgin', kaÌƒvar m. `prince', kaÃ¼r, kaur m. `boy, prince'; Ku. gng. kuÌƒar `prince', kuari `girl'; N. kuÌƒwÄ• r, kumÄ• r `unmarried, a caste of Chettris', kuÌƒwÄ• ro, kumÄ• Ëš `boy, young bachelor', kuÌƒwÄ• ri, kumÄ• Ëš `girl, virgin', kuÌƒwaÌ„Ì†r, kumar, kamËš `prince'; A. kÃµwar `prince', kuÌƒwarÄ« `queen'; B. kÃµyÄ• r `prince'; Or. kuÃ£Ì„ra m. `bachelor', ËšrÄ• `unmarried (of males)', kuÃ£Ì„rÄ«, kÄ• uÌƒri `unmarried girl 10 to 12 years old', kuaÌƒra `boy, family title of Ká¹£atriyas'; Bhoj. kuÌƒwÄ• r `unmarried boy'; OAw. kuÌƒara `prince', lakh. kuÌƒÄ• r `unmarried'; H. kuÌƒwÄ• r m. `unmarried youth, prince', kuÌƒwar m. `prince', kuÌƒwÄ• rÄ• , kwÄ• rÄ• m. `bachelor', kuÌƒwÄ• rÄ« f. `virgin'; OMarw. kavara m. `prince', kavÄ• rÄ« f. `virgin'; G. kuÌƒvar, Ëšver m. `boy, prince', kuÌƒvarÄ« f. `girl, princess', kuÌƒvÄ• ruÌƒ `unmarried', ËšrÄ« f. `virgin', kuÌƒvÄ• á¹›á¸• uÌƒ n. `funeral ceremonies four days after death of an infant'; M. kuÌƒvar m. `boy under five years old, prince', kuÌƒvÄ• r f. `unmarried girl 10 to 12 years old'; OSi. komarun obl. pl. `boys', Si. kumaruvÄ• `child, prince'.
SUKUMÄ• RA -- .
Addenda: kumÄ• rÃ¡ -- : WPah.ká¹-g. kwÄ• r m. `bachelor' (poet. kÉ”Ìƒ wÉ™r m. `prince', Garh. kawar â†• P. kaÌƒvar).

kumÄ• rÄ« 3304 kumÄ• rÄ« f. `Aloe perfoliata' lex., ËšrikÄ• -- f. `Capparis trifoliata' lex.
Pk. kumÄ• rÄ« -- , kuá¹• Ä• rÄ« -- f. `a partic. kind of plant'; S. kuÌƒÄ• r -- á¸‡Å«á¹-Ä« m. (?) `Aloe perfoliata', P. kuÄ• r, kavÄ• r f.; N. kaÌƒwÄ• rÄ« `a partic. kind of plant'; H. kuÌƒwÄ• r f. `A. perfoliata', G. kuÌƒvÄ• r, Ëšver f., M. kuÌƒvÄ• r -- kÃ£Ì„á¸• &etilde; n., kuÌƒvÄ• rÄ« f.

kÃºmuda 3305 kÃºmuda n. `esculent white waterlily' AV. 2. kumudikÃ¡ -- `pertaining to waterlilies' PÄ• á¹‡., `*waterlily' (semant. cf. nalinÄ« -- `pond' and `lotus').
1. Pa. kumuda -- n. `white lotus'; Pk. kumua -- m. `waterlily'; -- Si. konÌ†da `esculent white waterlily' (EGS 50) phonet. difficult.
2. Or. kaÃ¯Ëœ `waterlily', OAw. kÅ«Ä«Ëœ f. pl.; H. kuÄ«Ëœ f. `lotus'.
Addenda: kÃºmuda -- : Brj. kuÌƒÄ«Ëœ f. `water -- lily'.

3305a â€ kumudÄ« -- f. `the plant kaá¹-phala -- or Myrica sapida' lex., kumudikÄ• -- f. id. lex., kumudÄ• -- f. name of several plants including kaá¹-phala -- .

WPah.ká¹-g. kvI f., kc. kui f. `wild rose'; -- ká¹-g. (kc.) kujjÉ” m. `a certain flower' â†• J. kÅ«joÌ„ f. `a kind of white wild rose' (< *kumudya -- ?) Him.I 25 but without expl. of -- jj -- .

3305b â€ *kumudya -- see â€ KUMUDÄ« -- .

kumpa 3306 kumpa1 `crooked -- armed' lex.
B. kÃµpÄ• , kopÄ• .
*kumpa -- 2 `leather oil vessel' see KÅ«PA -- 3.

3306a â€ *kumpa -- 3 `hole, pit'. [See KÅ«PA -- 1, and cf. KUMPA -- 2 or KÅ«PA -- 3]
WPah.ká¹-g. kumbI f. `auditory canal' Him.I 26 who compares KÅ«PA -- 1.

kÃºmba 3307 kÃºmba m.n. `thick end (of a bone or club)' TS.
Wg. kÃºmtale `shoulder', N. kum.

kumbhÃ¡ 3308 kumbhÃ¡1 m. `jar, pot' RV. 2. *khumbha -- . [&capamacr;r. *khumbha -- in Av. xumba -- ; semant. `pot > pool' cf. kuá¹‡á¸• Ã¡ -- 1, *á¸• abbara --]
1. Pa. kumbha -- m. `round water jar', ËšbhÄ« -- f. `large round pot'; Dhp. kubho, kumma -- `pot'; NiDoc. kuá¹• ba `jar (for ghee or oil)'; Pk. kuá¹• bha -- m., ËšbhÄ« -- f. `pot'; Ash. kumÄ« `pool'; Wg. kumÅ™eÌ„Ìƒ `pitcher'; Dm. kum `bucket'; Or. kumbhi `contrivance to lift water from tank to field'; M. kuÌƒbh m. `jar', Si. kumÌ†ba.
2. S. khumbhu m. `fireplace over which washermen steam clothes', khumiro m. `small earthen pot' < *khumbhara -- ?); L. khumbh m. `fireplace for steaming clothes'; P. khuÌƒbh, khumb f. `copper in which clothes are boiled'; Bi. khÅ«m `large flat jar, earthen pot for storing grain'.
KUMBHÄ• -- ; KUMBHAKÄ• RA -- , *KUMBHASTHALA -- ; VIá¹£AKUMBHA -- .
Addenda: kumbhÃ¡ -- 1: X Ká¹£ÃºMPA -- Add2.

kumbha 3309 kumbha2 m.n., ËšbhÄ• -- , ËšbhÄ« -- , ËšbhikÄ• -- f. `names of various plants' lex.
Pa. kumbhÄ« -- f. `name of a plant (= kumudikÄ• --)'; S.

khÅ«mbhaá¹-u m. `a plant growing in the Tharu'; Or. kumbhi `a wild tree with big white flowers and big fruits and fibrous bark for ropes'; H. kuÌ„Ìƒbh m., kumbi, khuËš, kumri, gumar f. `the tree Careya arborea'; M. khuÌƒbhÄ• m., ËšbhÄ« f. `a wild tree with thick leaves and bark used for making ropes', kuÌƒphaá¸· n. `its fruit' (< kuÌƒbh -- phaá¸·?).

kumbhakÄ• ra 3310 kumbhakÄ• ra m. `potter' YÄ• jÃ±., ËšrÄ« -- , ËšrikÄ• -- f. KathÄ• s. [kumbhÃ¡ -- 1, kÄ• ra -- 1]
Pa. kumbhakÄ• ra -- , Ëšaka -- m., Pk. kuá¹• bhaÄ• ra -- , ËšbhÄ• ra<-> m., S. kuÌƒbhaÌ„Ì†ru m., L. kumbhÄ• r m., ËšrÄ« f., awÄ• á¹‡. kubhÄ• r m., ËšrÄ« f., P. kumhÄ• r m., ËšrÄ« f., ludh. kamheÄ• r, ËšhÄ• r m., Ku. kumÄ• r, gng. kumhÄ• r, N. kum(h)Ä• le, A. B. kumÄ• r, Or. kumbhÄ• ra, kumÄ• ra, Bi. kumhÄ• r, ËšharÄ• , (Shahabad) kuÌƒhÄ• r, kohÄ• r, Mth. kumhÄ• r, kumharÄ• , Bhoj. kÃµhÄ• r, Aw. lakh. kuÌƒbhÄ• r, H. kumhÄ• r m., G. M. kuÌƒbhÄ• r m., Ko. kumbÄ• ru m., Si. kumÌ†balÄ• . -- X CARMAKÄ• RA -- q.v.
KUMBHAKÄ• RÄ« -- ; *KUMBHAKÄ• RAMRÌ¥TTIKÄ• -- .
Addenda: kumbhakÄ• ra -- : WPah.ká¹-g. kÉ™mhÄ• Ë‹r m. `potter', J. kmhÄ• r m.

kumbhakÄ• ramrÌ¥ttikÄ• 3311 *kumbhakÄ• ramrÌ¥ttikÄ• `potter's clay'.
[KUMBHAKÄ• RA -- , MÅ•ÌŠTTIKÄ• --]
Bi. kumr(h)auá¹-Ä«.

kumbhakÄ• rÄ« 3312 kumbhakÄ• rÄ« f. `potter's wife' KathÄ• s., `*wasp'.
[KUMBHAKÄ• RA --]
Ku. kumÄ• lÄ« `a partic. insect'; N. kumÄ• l -- koá¹-i, kamalËš `a kind of wasp'; A. kumÄ• rni `the mason -- wasp'; H. kumhÄ• rÄ« f. `wasp -- like insect which makes a clay nest'; M. kuÌƒbhÄ• r m., ËšrÄ«, ËšrÄ«á¹‡, kuÌƒbherÄ« f. `Vespa solitaria'.

kumbhalÄ• 3313 kumbhalÄ• f. `the plant Sphaeranthus hirtus (the flowers of

which are compared with those of Nauclea cadamba)' lex.
Si. kumÌ†baá¸·u `the tree Ailantus malabarica'.

kumbhasthala 3314 *kumbhasthala `elephant's frontal globe'. [kumbhÃ¡ -- 1, sthÃ¡la --]
Si. kumÌ†butalaya `place of an elephant's frontal globes'.

kumbhÄ• 3315 kumbhÄ• f. `harlot', kumbhÄ«ËŠka -- m. `catamite' SuÅ›r. [KUMBHÃ¡ -- 1: cf. Av. xumba -- `catamite' and semant, P. N. H. G. pÄ• tar f. `harlot' prob. â†• Sk. pÄ• tra -- . Ac. to P. Thieme ZDMG 91, 121 kumbhÄ• -- is hypochoristic for kumbhadÄ• sÄ« -- f. `harlot': see also KUá¹‡á¸• A -- 2]
Kho. kumÄ• `harlot', (Lor.) `concubine of the Mehtar'.
KUMBHILA -- .

kumbhila 3316 kumbhila m. `housebreaking thief' lex. [lit. `son of a KUMBHÄ• -- ' P. Thieme ZDMG 91, 133]
Pk. kuá¹• bhila -- m. `thief', kuá¹• bhilla -- `fit for digging through'; H. kÅ«mhal, kuÌƒbhal f. `hole made by a thief in breaking into a house, burglary', kÅ«mhaliyÄ• m. `burglar'.

kumbhÄ«ra 3317 kumbhÄ«ra m. `crocodile, long -- nosed alligator' MBh., ËšÄ«la -- m. lex.
Pa. kumbhÄ«la -- m. `Gangetic crocodile'; Pk. kuá¹• bhÄ«la<-> m. `alligator'; N. kubir `crocodile'; A. kumbhÄ«r `alligator, crocodile', B. kumbhÄ«r, kumÄ«r; Or. kumbhÄ«ra, kimËš, kumbhÄ«á¸·a `crocodile', kumbhÄ«riÄ• `infested by crocodiles'; H. kumhÄ«r m. `long -- nosed alligator', M. kuÌƒbhÄ«r; Si. kimÌ†bulÄ• `crocodile' (SED Ëšuá¸·Ä•).
kumbhÄ«la -- see prec.
Addenda: kumbhÄ«ra -- : Md. kinÌ†bÅ« (Ëšbulek) `crocodile'.

kuyÅ«kÄ• 3318 *kuyÅ«kÄ• `small louse'. [KU -- , YÅ«ËŠKÄ• --]
K. koÌ†v f. `a small kind of louse (red in colour and a great biter)'.
*KUR `scrape'. [Cf. âˆšKá¹£UR]
*KURA -- , *KOÌ„RAá¹‡Ä«YA -- , *KOÌ„RATI; -- *KOÌ„RAá¸• A -- ?

kura 3319 *kura `scraping'. [âˆš*KUR]
L. kur m. `ploughshare' but see KÅ«á¹-A -- 3 -- Ext. P. kurelnÄ• `to poke'; H. kurelnÄ• `to dig'; -- H. kurednÄ• , kurodËš `to scrape'; -- M.

kuraÄ‹á¹‡&etilde; `to nip off with the nails', kurtuá¸• á¹‡&etilde; (+ toá¸• á¹‡&etilde; < TROÌ„á¹-AYATI?).

kuraá¹…gÃ¡ 3320 kuraá¹…gÃ¡1 m. `antelope' MBh., kulaá¹…gÃ¡ -- MaitrS., kuluá¹…gÃ¡ -- TS.
Pa. kuraá¹…ga -- , kuruá¹…ga -- m., Pk. kuraá¹• ga -- m., P. kuraá¹…g m., OG. karaá¹• gÄ« f., G. kuraÌƒg m., ËšgÄ«, Ëšgá¹‡Ä« f.; Si. kurunÌ†ga `antelope', kiranÌ†gu `the elk Rusa aristotelis'. -- Kho. kuraá¹…g see next.

kuraá¹…ga 3321 *kuraá¹…ga2 `of poor colour'. [KU -- , RAá¹…GA -- 1]
Kho. kuraá¹…g `light chestnut colour' BelvalkarVol 92 (with same origin for kuraá¹…gÃ¡ -- 1?).
kuraá¹‡á¹-a -- , kuraá¹‡á¸• a -- see KURUá¹‡á¹-A -- .

kurabaka 3322 kurabaka m. `a kind of red Barleria, red amaranth' MBh., Ëšba -- m. `a red Barleria' lex., n. `its blossom' KÄ• lid., v.l. Ëšrava -- , kuruba -- m. lex. [Cf. KURUá¹‡á¹-A --]
Pa. ratta -- kuravaka -- m. `red amaranth tree'; Pk. kuravaya -- m. `amaranth'; Si. karavu `Phyllanthus indicus'.

kÃºrara 3323 kÃºrara m. `osprey' YÄ• jÃ±., ËšrÄ« f., kurala -- m.
Pa. kurara -- , Ëšala -- m., Pk. kurara -- m., ËšrÄ« -- f., kurala<-> m., ËšlÄ« -- f., kurura -- m., S. kurla f., L. kural m., P. kurl m., A. kuruwÄ• , B. kurar, kural, Or. kurara, ËšrÄ«, kuraá¸·a, kurura, ËšrÄ«, kuruá¸·a, Mth. kurarÄ«; Si. kurarayÄ• , kuralayÄ• `sea -- eagle' SED (kurara = kiralÄ• `lapwing' SSS).
kurala -- 1 `osprey' see prec.
kurala -- 2 `lock of hair' see KURULA -- .
kurava -- see KURABAKA -- .

kurÄ« 3324 kurÄ« f. `a partic. kind of grass' lex.
L. kÅ«rÄ«Ä• m. `a partic. kind of good grass'; Ku. N. kuro `spear -- grass'.

kurasya 3325 *kurasya `with poor juice'. [kurasa -- `having a bad taste' W. -- KU -- , RASYA --]
S. kurso `tasteless'.
kuruá¹-a -- see next.

kuruá¹‡á¹-a 3326 kuruá¹‡á¹-a m. `yellow Barleria, yellow amaranth' lex., Ëšá¹-aka -- m., Ëšá¹-ikÄ•  -- f. SuÅ›r., kuraá¹‡á¹-a -- , Ëšaka -- , kuraá¹‡á¸• aka<-> lex. (kuraá¹‡á¹-a -- m., kuruá¹-a -- m. `the potherb Marsilea quadrifolia'). [Cf. KURABAKA --]
Pa. kuraá¹‡á¸• aka -- m. `yellow amaranth', Pk. kuraá¹• á¹-aya<-> m.; P. kuruá¹‡á¸•  m. `the herb Chenopodium murale'.
kuruba -- see KURABAKA -- .
*kurumm -- `wither' see *KOÌ„MH -- .

kurula 3327 kurula, Ëšrala -- m. `lock of hair on the forehead' lex.
Pk. kurula -- m. `ringlet', kurala -- m. `hair of head', ËšlÄ« -- f. `ringlet'; OG. kurula `curled (of hair)', karala `hair'; M. kurÅ«á¸·, Ëšraá¸· `formed in ringlets, curled (of hair)'.

kuruvinda 3328 kuruvinda m.n. `ruby' SuÅ›r., n. `black salt, the stone cinnabar' lex.
Pa. kuruvinda -- m. `ruby, cinnabar (?)', Ëšaka -- `vermilion'; Pk. kuruviá¹• da -- m. `ruby'; S. kuriá¹‡á¸• ru m. `pumice -- stone, any preparation used in place of it for polishing'; P. kuruá¹‡á¸• m. `corundum stone'; N. kurin `a kind of stone for sharpening tools and making bullets'; H. kuraá¹‡á¸• m. `corundum stone, whetstone'; M. kuruÌƒd m. `corundum (a reddish soft stone used for mills, whetstones, etc.), red speck on white of eye'; Si.

kurunÌ†du `cinnamon', kurunÌ†du -- gal `cinnamon -- stone', kuruvilla `ruby'.
kurkuá¹-a -- see KUKKUá¹-Ã¡ -- 1.

kurkurÃ¡ 3329 kurkurÃ¡ m. `dog' AV., kukkurÃ¡ -- m. MrÌ¥cch., ËšrÄ« -- f. VarBrÌ¥S. 2. *kuá¹…kara -- . [Onom. EWA i 237: cf. *karkuá¹-aka -- , *kuccura -- , *kutta -- 1, *kukka -- 1]
1. Pa. kukkura -- m., ËšrinÄ« -- f., Pk. kukkura -- m.; Gy. pal. kÃºkeri `puppy', as. kukyry `dog' JGLS new ser. ii 327; Tir. kukri pl. `puppy', Sh. gur. kÅ-kÃºr m.; P. kÅ«kar m., ËšrÄ« f. `dog', WPah. jaun. kukur m., kÅ«krÄ« f., Ku. kukur, gng. kukÅ«r, N. kukur m., Ëšrni f., A. B. kukur m., ËšrÄ« f., Or. kukura, Mth. Bhoj. kukur, Aw. lakh. kÅ«kur, H. kÅ«kar m., ËškrÄ« f., kukur, kukkur m., Marw. kukro m., ËšrÄ« f., G. M. kukar m.; Si. kukurÄ• `dog, puppy'. -- With expressive aspiration Sh. gil. khÅ-kÅ-ËŠr m. `puppy'.
2. L. kuá¹…grÄ• m. `puppy'.
KUKKURAMARDAKA -- .
kurmÃ¡á¸¥ 1 pl. pres.: see KARá¹“TI.
Addenda: kurkurÃ¡ -- : WPah.ká¹-g. (kc.) kukkÉ™r m. `dog', ká¹-g. kvkrl f. `bitch', J. kÅ«kr m., Garh. kÅ«kur m.

kÃºla 3330 kÃºla n. `herd, troop' RV., `race, family' PÄ• á¹‡., `noble family' Mn., `house' MBh.
Pa. kula -- n. `clan, household', Pk. kula -- n.m. `family, house'; Dm. kul `house'; Sh. (Lor.) d*lda -- kul `grandfather's relations'; K. koÌ†l m. `family, race'; S. kuru m. `tribe, family', L. kull m., P. kul f.; WPah. bhad. kul n. `sub -- caste, family'; N. A. B. kul `clan, caste, family', Or. kuá¸·a, OMth. kula; H. kul m. `herd, clan, caste, family', Marw. kul; G. kuá¸· n. `family, tribe', M. kÅ«á¸· n., Ëšá¸·Ä« f.; OSi. -- kolaá¹- dat. `family'; -- Si. kulaya `family, caste' â†• Pa. or Sk. -- Deriv. Or. kuá¸·Ä• `of good family', akuá¸·Ä• `illegitimate (of birth)'.
KULÄ«ËŠNA -- ; KULADÄ«PA -- , *KULAPAÃ±JÄ« -- , KULAPUTRA -- , *KULÄ• GÄ• RA -- ; *AKULANÄ«YA -- ; ALIKULA -- , *Ä• CÄ• RIYAKËš, *Ä• RYAKËš, *GAá¹‡AKULIKA -- , GOÌ„KULA -- , *GOÌ„VIá¹£á¹-HÄ• KËš, DÄ“VAKËš, *NÄ• NNÄ«PITÄ• KËš, NIá¹£KËš, *PAÃ±CAKËš, *PATIKËš, *PITUá¸¥KËš, *BHUSAKËš, *MAKá¹£IKÄ• KËš, *MADHUKËš, *MÄ•Ká¹£AKULIKA -- , *MÄ• TRÌ¥KULA -- , *YUVATIKËš, RÄ• JAKËš, *SVAKULIYA -- .

kulaka 3331 kulaka n. `stone of a fruit' Car.
Bshk. kÅ«l `a single grain', Ã¤á¹‡ -- kÃºl `testicle' AO xviii 238; Phal. kÃºla `scrotum'; Sh. gil. kÅ-lá¹· m. `a grain', koh. kÅ-l m. `berry', gur. kÅ-lá¹· `berry, corn on foot'.

kulaká¹£aá¹‡a 3332 kulaká¹£aá¹‡a `having fatal marks on the body' KathÄ• s. [KU -- , LAKá¹£Aá¹‡Ã¡ --]
L. kulakkhá¹‡Ä• `worthless', awÄ• á¹‡. kulakhá¹‡Ä• `inauspicious'; P. kulakkhá¹‡Ä« f. `ill -- tempered woman'; OMarw. kulakhaá¹‡o `of evil omen'.
kulaá¹…gÃ¡ -- see KURAá¹…GÃ¡ -- 1.

3333 kulaÃ±jana -- , kulaÃ±ja -- m. `the plant Alpinia galanga' lex.
P. kulaÃ±jaá¹‡, ËšliÃ±jaá¹‡ m. `Alpinia galanga (the tuberous root of which is used as a substitute for ginger)'.

3334 *kulati `hurts'. [krÌ¥á¹‡Ä• ËŠti, Ëšá¹‡á¹“ti `hurts, kills' DhÄ• tup., krÌ¥á¹‡vati Naigh. -- â^šK&RCIRCLEMACR;2]
S. kuraá¹‡u `to smart'; H. kulnÄ• `to hurt, ache'.

kulattha 3335 kulattha m. `the pulse Dolichos uniflorus' MBh., ËšthÄ• -- f. lex., ËšthikÄ• -- f. SuÅ›r. [â†• Drav. (Tam. koá¸· `id.', etc.), T. Burrow TPS 1945, 92 and EWA i 237, 565, with same suffix as in AÅ›VATTHA -- , KAPITTHA -- , dadhittha -- : the same kul -- in KULÄ«NAKA -- ?]
Pa. kulattha -- m. `a kind of vetch'; Pk. kulattha -- m., ËšthÄ• -- f. `pulse'; Sh. (Lor.) kulÃ¡t `leguminous plant sown as a crop'; K. kroÌ†tha m. `the vetch Dolichos uniflorus or biflorus'; P. kulth m., ËšthÄ« f. `D. uniflorus'; N. kulthi `D. uniflorus or biflorus' (kurthi â†• Bi.); B. kulath `D. biflorus', kulatthÄ• `a wild pulse'; Or. kuá¸·atha, Ëšthi `chick -- pea, D. biflorus', Bi. kurthÄ«, Mth. kurathÄ«; H. kulthÄ«, kurthÄ« f. `D. uniflorus'; G. kaá¸·thÄ«, kalthÄ« f. `a kind of black seeds used as food'; M. kuá¸·Ä«th, ËšÄ«t, kulÄ«d m. `the vetch Glycine tomentosa'; Si. kalat `a kind of small bean or gram'; -- S. kulá¹-ho m., Ëšá¹-hÄ« f. `D. biflorus' with kulaá¹-h -- < *kuá¸·ath -- ?

kuladÄ«pa 3336 kuladÄ«pa m. `glory of a family' MW. [KÃºLA -- , DÄ«PA --]
Pk. kuladÄ«va -- m., OM. kulivÄ• m.

kulapaÃ±jÄ« 3337 *kulapaÃ±jÄ« `genealogical tree'. [KÃºLA -- , PAÃ±JÄ« --]
B. kulaji, Ëšluji, Ëšlaci, Ëšluci `genealogy' ODBL 446.

kulaputra 3338 kulaputra m. `son of a noble family, respectable youth' MBh., Ëšaka -- m. KathÄ• s. [KÃºLA -- , PUTRÃ¡ --]
Pa. Pk. kulaputta -- m.; Wg. (Lumsden) "kullatur" `cousin' NTS xvii 265.

kulÄ• gÄ• ra 3339 *kulÄ• gÄ• ra n. `family house'. [KÃºLA -- , AGÄ• RA --].
OG. kuá¸·Ä• ra n. `wife's family house'.
Addenda: *kulÄ• gÄ• ra -- : Ko. kuá¸·Ä• ra id.

kulÄ• ËŠya 3340 kulÄ• ËŠya n. (m. PaÃ±cat.) `woven texture, web, nest' AV.
[Prob. with KULYA -- and *GHOÌ„LA -- 2 â†• Drav. Tam. kuá¹-ai, Mal. kÅ«á¹-a,
Kan. Tu. gÅ«á¸• e, Tel. gÅ«á¸• a `basket'; Tam. kÅ«á¹-u, Mal. kÅ«á¸• u, Kan.
Tel. Tu. gÅ«á¸• u `nest'. For sense `nest' NTS xii 265 proposes pejorative ku
-- + lÄ• ya -- and compares Pers. kunÄ• m, Bal. kudÄ• m `nest' < *ku -- dÄ• man
--]
Pa. kulÄ• vaka -- n. `nest'; -- Si. kÅ«á¸• e `basket', kÅ«á¸• uva `nest, cage'
â†• Tam.
Addenda: kulÄ• ËŠya -- : WPah.ká¹-g. kÃ³á¸·á¸·h, kc. kolho m. `bird's nest'
(Him.I 23 kc. < *koÌ„lya -- , *kaulya -- ?).

kÃºlÄ• la 3341 kÃºlÄ• la m. `potter' VS., ËšlÄ« -- f. RÄ• jat. 2. kaulÄ• lÃ¡ --
m. `potter' VS. ÅšBr., n. `potter's ware' &capamacr;Å›rGrÌ¥., Ëšaka -- n.
PÄ• á¹‡. [â†’ Pers. â†’ Par. kÉ™l&acircacute;lÄ« `pot': non -- Aryan J.
Charpentier MO xxvi 141, prob. with other `pot' words s.v. kuá¹-a -- 1 â†•
Drav. Otherwise, but less likely, EWA i 239 with lit.]
1. Pa. kulÄ• la -- cakka -- n. `potter's wheel'; Pk. kulÄ• la<-> m. `potter',
K. krÄ• l m., krÃ¶jÃ¼ f. `his wife', Or. kulÄ• á¸·a; G. karÄ• á¸·iyÉ” m.
`seller of earthenware'.
2. PaÅ¡. lauá¹›. koÌ„lÄ• la, dar. kulÄ• lÄ• ËŠ `potter', G. karoá¸·iyÉ” m.

kulika 3342 kulika `of good family', m. `kinsman' YÄ• jÃ±. [kulÃ-n<-> `of
good family' PÄ• á¹‡.: KÃºLA --]
Pa. agga -- kulika -- `of very good family'; H. kuriyÄ• f. `lady, mistress';
G. kaá¸·iyÉ” `of noble birth'.

kuliá¹…ga 3343 kuliá¹…ga m. `fork -- tailed shrike' MBh., kuliá¹…kaka -- m.
`sparrow' lex., kulÄ«ËŠkÄ• -- , puËš f. `a kind of bird' VS. [Prob. â†•
Austro -- as. EWA 239, 240 with lit.]
Pa. kuliá¹…ka -- m. `a partic. bird', Ëšaka -- m. `small do.'; P. kulaá¹…g
m. `forktailed shrike'.
kulija -- see *KULLA -- 3.

kulÄ« 3344 *kulÄ« `gargling'. 2. *kullÄ« -- . [Onom.]
1. B. kuli, Or. kuá¸·i; Mth. kurÄ« `act of rinsing the mouth'; M. kuá¸·Ä« f. `mouthful of water'.
2. N. kullÄ• `gargling', B. kulli, Or. kuli, H. kullÄ• . -- Deriv.: Ku. kulnÄ• `mouth -- wash; -- A. kulkuliba `to gargle'; H. kulkulÄ• m. `gargling'.

kulÄ«ËŠna 3345 kulÄ«ËŠna `of good family' ÅšBr. [KÃºLA --]
Pa. kulÄ«na -- , Pk. kulÄ«á¹‡a -- , K. koÌ†lyunu, f. ËšliÃ±Ã¼.

kulÄ«naka 3346 kulÄ«naka m. `the wild kidney -- bean Phaseolus trilobus'. [Cf. KULATTHA --]
H. kulÄ«nÄ• m. `a kind of wild kidney -- bean, a kind of pickle'.
kuluá¹…gÃ¡ -- see KURAá¹…GÃ¡ -- 1.

kululi 3347 *kululi `outcry'. [Onom., cf. ULULÃ- --]
A. kuruli `screech of an owl'; M. kululÄ« f. `outcry'; -- deriv. vbs.: L. kurlÄ• vaá¹‡ `to lament, cry out (esp.

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of birds)'; P. kurlÄ• uá¹‡Ä• `to shriek'; N. kurlanu `to cry out loud'; A. kuruliyÄ• iba `to screech as an owl'; Or. kurulibÄ• , kuruá¹›ibÄ• `to shout, laugh loudly in glee'.
Addenda: *kululi -- [Cf. also KÃºRARA -- `osprey' onom. ac. EWA i 235]: Pk. kurulaÃ¯ `caws', OP. kurulÄ• vaá¹‡u `to cry (of crane), lament'.

3348 kulÅ«ta -- , Ëšaka -- m. `name of a people' VarBrÌ¥S.
WPah. kuá¸·Å« m. `the valley of Kulu', H. kulÅ« m.
kulphÃ¡ -- see GULPHÃ¡ -- .

kulmÄ• á¹£a 3349 kulmÄ• á¹£a m. `half -- ripe barley' ChUp., `sour gruel of fruit juice or rice' SuÅ›r.
Pa. kummÄ• sa -- m. `junket'; Pk. kummÄ• sa -- m. `grain such as beans slightly wetted'; Si. komu `junket'.

kulya 3350 kulya n. `receptacle for burnt bones of a corpse' MBh., `winnowing basket' lex. [Prob. â†• Drav.: see KULÄ• ËŠYA --]
Pa. kulla -- m. `raft of basket work, winnowing basket', Ëšaka -- m. `crate'; Pk. kullaá¸• a -- n. `packet'; A. kulÄ• `winnowing fan, hood of a snake'; B. kul, ËšlÄ• `winnowing basket or fan'; Or. kulÄ• `winnowing fan', ËšlÄ• i `small do.'; Si. kulla, st. kulu -- `winnowing basket or fan'.
*KULYAKÄ• RA -- .

kulyakÄ• ra 3351 *kulyakÄ• ra `basket -- maker'. [KULYA -- , KÄ• RA -- 1]
Si. kuluvara, Ëšuyara `basket -- maker, worker in straw'.

kulyÄ• ËŠ 3352 kulyÄ• ËŠ f. `small river, canal, ditch' RV. 2. *kÅ«lÄ• -- , kÅ«la -- 2 n. `pond, tank' lex. (same as KÅ«ËŠLA -- 1?). 3. *kÅ«lyÄ• - (cf. kÅ«ËŠlya -- `belonging to a bank' VS.). [Variety of form suggests poss. Drav. origin for kulyÄ• ËŠ -- as well as for kÅ«la -- 2 (Tam. kuá¸·am `tank' T. Burrow Arch. Ling. 7, 151)]
1. Pk. kullÄ• -- , kolËš f. `stream, channel'; Kho. (Lor.) kuÅ¾u `water -- channel' (< *kuryakÄ• -- ?); K. koÌ†l f. `stream, canal'; -- altern. < 3 below: WPah. bhal. kull f. `natural or artificial stream', jaun. kÅ«l `conduit, canal'; Ku. kÅ«l `watercourse', kulo `ditch'; N. kulo `channel, drain, ditch'; H. kÅ«lÄ• m. `irrigation channel'.
2. S. kÅ«ra f. `deep canal'.
3. S. kÅ«la f. `id.'; L. kÅ«hl f. `watercourse', (Shahpur) kuhal f.; P. kÅ«lh, kÅ«hul f. `brook, canal'.
Despite LM 315 G. kolÉ” m. `hole in the ground', M. kolÄ« f. `hole in the ground for a game' prob. do not belong here.
Addenda: kulyÄ• ËŠ -- : WPah.ká¹-g. (kc.) kull (obl. -- a) `small stream, canal', J. kÅ«l f., Garh. kÅ«l, gÅ«l (X *GALÄ« --).

kulla 3353 *kulla1 `neck, back, buttock'.
Pk. kulla -- , koÌ„la -- m. `neck', kulla -- m.n. `buttock'; L. kullhÄ• m. `that part of a bullock's hump on which yoke rests'; P. kullÄ• m. `hip,

buttock'; H. kulÄ• m. `hip, buttock, waist'; G. kulÉ” m. `hip, buttock'; M. kulÄ• , kullÄ• , ËšÄ• á¹‡Ä• , kulhÄ• , ËšÄ• á¹‡Ä• m. `buttock', kol&etilde; n. `hump of buffalo'. -- B. kolÄ• `having an inflated throat'? -- Si. kulala `neck'?
*kulla -- 2 `defective'. [See list s.v. KUá¹‡á¹-HA --]
See KULVA -- .

kulla 3354 *kulla3 `pot'. [kulija -- n. `a partic. vessel' KauÅ›., `a measure' PÄ• á¹‡., kulharÄ« -- , ËšrikÄ•  -- f. `pot' Bhpr.: prob. with KÃºLÄ• LA -- and other `pot' words s. v. KUá¹-A -- 1 â†• Drav.]
Pk. kullaá¸• a -- n. `small vessel, fireplace', kulluá¸• iÄ•  -- f. `pitcher', kullÅ«ria -- , kullaria -- m. `sweetmaker', ËšriyÄ•  -- f. `his shop'; G. kulá¹›Ä«, kullÄ« f. `earthen pot, scrotum'.
*kullÄ« -- `gargling' see *KULÄ« -- .
Addenda: *kulla -- 3: OMarw. (VÄ«saá¸·a) loc.sg.m. kÅ«lhaá¹›aÃ¯ `pot'.

kulva 3355 kulva `bald' KÄ• tyÅšr., Ã¡tikÅ«Ë˜lva -- VS.
Pk. kulla -- `having the tail cut off, weak'; K. koÌ†lur m. `the bald coot Fulica atra'; -- M. kol `impotent' perh. rather < a `defective' word *kulla -- 2, *koÌ„lla -- : see KUá¹‡á¹-HA -- , and for ending cf. BULVÃ¡ -- , MALVÃ¡ -- .
kulharÄ« -- see *KULLA -- 3.

kuvÃ¡ya 3356 kuvÃ¡ya m. `a partic. kind of bird' MaitrS., kvÃ¡yi<-> m. TS. (cf. also kudhi -- m. `owl' Gal. ~ kudhÄ« -- m. `fool' PaÃ±cat). [EWA i 283 onom.? -- But poss., directly or through pop. etym., KU -- and VÃ¡YAS1]
H. kuhÄ« f. `a bird of prey smaller than a hawk', kÅ«hÄ« f. `a bird of the hawk tribe', kÅ«Ä« f. `hawk' < *kuvayikÄ• -- .

kuvartman 3357 kuvartman `*bad road' (n. `bad doctrine' MBh.). [KU -- , VÃ¡RTMAN --]
K. koÌ†wath, dat. Ëšati f. `a bad or difficult road (through mountains, forests, etc.)'.

kÃºvala 3358 kÃºvala n. `the fruit of Zizyphus jujuba' VS., kvÃ la<-> TS., kuvala -- m., ËšlÄ« -- f. `the tree' lex., koÌ„la -- 3 n. `the fruit' ChUp., ËšlÄ•  -- , ËšlÄ« -- f., Ëšli -- m.f. `the tree' lex.
Pa. Pk. koÌ„la -- m. `the jujube tree', n. `the fruit', Pk. kuvalÄ« -- `name

of a partic. tree'; B. kul, kÅ«l `the jujube', Or. koá¸·Ä• , Ëšá¸·i `the tree and its fruit', Si. koli `the tree'.
Addenda: kÃºvala -- : Pa. Pk. koÌ„la -- (poss. < â€ *KAUVALA --) m. `jujube'.
â€ *KUVALÄ• á¹£á¹-I -- .

3358a â€ *kuvalÄ• á¹£á¹-i -- `kernel of the jujube fruit'. [KÃºVALA -- , Aá¹£á¹-I --]
Pa. koÌ„laá¹-á¹-hi -- `kernel of the jujube'; A. kolaá¹-hi `the soft belly part of a fish' AFD 206?

kuvÄ• kya 3359 kuvÄ• kya n. `censorious speech' PaÃ±cat. [KU -- , VÄ• KYA --]
K. koÌ†wÃ´ku, f. ËšwÃ¶cÃ¼ `abusive, foul -- mouthed'.

kuvÄ• rdra 3360 *kuvÄ• rdra `moist'. [KU -- , Ä• RDRÃ¡ --]
Or. kÄ• uÌƒdÄ• `slightly moist' (for metathesis of u -- Ä• , cf. kÄ• uÌƒr < kumÄ• rÃ¡ --).

kuvÄ“lÄ• 3361 *kuvÄ“lÄ• `bad time'. 2. *kuvÄ“lya -- `untimely'. [KU -- , Vá¸—LÄ• --]
1. P. kuveá¸· f. `lateness'.
2. K. koÌ†vizi, koÌ†zi adv. `at a bad or inauspicious time' (< ËšvÄ“rya -- ?); L. koel `unsuitable, untimely'; -- P. kuveá¸·Ä• `late' (with á¸· from kuveá¸· above).
*kuvÄ“lya -- see prec.

kuvyÄ• pÄ• ra 3362 kuvyÄ• pÄ• ra m. `bad occupation' HYog. [KU -- , VYÄ• PÄ• RA --]
A. kewÄ• r `drudgery' (or < *kavyÄ• pÄ• ra -- ?).

kuÅ›Ã¡ 3363 kuÅ›Ã¡1 m. `the grass Poa cynosuroides' Mn., `rope made of this grass for plough' lex.
Pa. kusa -- , Ëšaka -- m. `the grass', Pk. kusa -- m.; N. kus `the grass, a ring made of it', kuso `the grass', B. kuÅ›Ä• ; Or. kuÅ›a `the grass, rope made of it to tie yoke to pole of plough', kuÅ›Ä• `rope'; Mth. kus `the grass', H. kusÄ• m.; Si. kusa `the sacrificial grass Heteropogon hirtus', kusa -- taá¹‡a `Panicum paniculatum'.

kuÅ›a 3364 kuÅ›a2 `depraved, mad, inebriate' lex. [Cf. kuÅ›i -- m. `owl', kuÅ›ika -- `squint -- eyed', KuÅ›ikÃ¡ -- nom. prop. RV.]
Sh. (Lor.) kuÅ¡ `one -- horned (of ibex, markhor, etc.)', kuÅ¡o `maimed, crippled', kuÅ¡ulo `having a bit broken off (e.g. a cup), maimed (?)'.

kÃºÅ›ala 3365 kÃºÅ›ala `right, proper' AitBr., `competent, clever' ChUp., `healthy, prosperous' R., n. `well -- being' TUp. [P. Tedesco's (JAOS 74, 131) derivation by metath. and with Mg. Å› < sÃºkrÌ¥ta -- is ingenious but very doubtful]
Pa. Pk. kusala -- `clever, right, prosperous', n. `prosperity, virtue'; NiDoc. kuj'ala, Dhp. KharI. kuÅ›ala<-> `happiness'; Kt. kÅ¡ulÉ™ `clever', Wg. k&uacutedotdot;Å¡Ã¼la; Pr. kuÅ¡ul `wise', Dm. kuÅ¡ula; N. kusal `health, prosperity', Or. kusaá¸·a; H. kusal, ËšlÄ« `happy, well'; G. euphem. kasá¸·iyuÌƒ n. `cholera'; M. kusaá¸·, Ëšslaá¹‡, ËšslÄ«á¹‡, kusrÄ«á¹‡ f. `sorceress', kusrÄ« f. `clever woman, skill'; -- Si. kusala `merit, power of good works' â†• Pa. -- Gy. germ. kuÅ¡lo m. `choir -- leader' or poss. < KUÅ›Ä«LAVA -- ?
*KUÅ›ALAKÄ• RA -- .

kuÅ›alakÄ• ra 3366 *kuÅ›alakÄ• ra `greeting'. [KÃºÅ›ALA -- , KÄ• RA -- 1]
N. kusÄ• ri `friendly greeting'; -- doubtful.

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kuÅ›Ä«ËŠ 3367 kuÅ›Ä«ËŠ f. `small wooden pin used to mark in recitation' MaitrS., `do. of metal' ÅšBr., `ploughshare' lex., ËšÅ›ika<-> m.n. lex., kuÅ›Ä• -- f. `pin for marking in recitation' PÄ• á¹‡., ËšÅ›ikÄ• -- f. `piece of wood used as a splint for a broken limb' Car.
Pk. kusÄ« -- f. `a tool made of iron', L. kuhÄ«, kahÄ« f. `mattock', P. kahÄ« f. (a?); H. kusÄ«, ËšsiyÄ• f. `ploughshare', kus, kussÄ• m. `mattock';

G. kaÅ›, kÉ”Å› f. `iron instrument for digging', kÉ”sluÌƒ n. `bar of iron attached to a plough', kÉ”Å›iyÄ• á¸·É” m. `wooden wedge holding ploughshare in wooden frame of plough'; M. kusÄ• m. `hand implement for turning up clods (a pole with an iron blade or head)'.
Addenda: kuÅ›Ä«ËŠ -- : S.kcch. khau f. `sharp iron bar for digging'; L. kuhÄ«, kahÄ« f. `mattock', P. kahÄ« f.; WPah.ká¹-g. kÉ”Ì• Å›á¹-É” m. `hoe', kÉ”Ì• Å›á¹-I f. `little hoe'; J. kaÅ›Ä« f. `mattock' (Him.I 22: interchange of u with a, exemplified also in CDIAL, is not explained).

kuÅ›Ä«lava 3368 kuÅ›Ä«lava m. `bard, actor, mimic' Mn.
Gy. germ. kuÅ¡lo m. `choir -- leader' or poss. < KÃºÅ›ALA -- ; -- doubtful.
kuÅ›Å«la -- see KUSÅ«LA -- .
KUá¹¢ `strike': KUá¹£Ã¡TI, *KUá¹£á¹-A -- , KUá¹£YATÄ“, *KOÌ„á¹£ATI, *KOÌ„á¹£YA -- ; *UTKUá¹£ATI, *NIá¹£KOÌ„á¹£ATI; -- âˆš*SKUá¹£.

3369 kuá¹£Ã¡ti `*strikes, *kills' (`gnaws' BhP.), kuá¹£á¹‡Ä• ËŠti `tears asunder' Bhaá¹-á¹-. 2. Pp. *kuá¹£á¹-a -- . [âˆšKUá¹£]
1. Gy. eur. kuÅ¡ -- `to beat, tear, pluck out, scalp, flay'; Tir. kuxto 2 pl. imper. `slaughter!'; Kho. (Lor.) kuÅ¡ik (= -- á¹£ -- ?) `to kill'; K. kuhun `to tear up, clear by digging'; S. kuhaá¹‡u `to kill', L. kuhaá¹‡, P. kuhá¹‡Ä• ; B. kusÄ• na `to rough -- hew timber'.
2. Gy. boh. kuÅ¡to `bald'; Tir. kuxto `slaughtered', S. kuá¹-ho, L. kuá¹-á¹-hÄ• ; P. kuá¹-á¹-hÄ• `killed (of an animal by Moslems, contemptuously used by Sikhs)'; -- deriv. pres.: L. kuá¹-á¹-haá¹‡ `to slaughter'; P. kuá¹-á¹-há¹‡Ä• `to be killed, to kill'.
*kuá¹£á¹-a -- `struck' see prec.

kÃºá¹£á¹-ha 3370 kÃºá¹£á¹-ha1 m.n. `the plant Costus speciosus (used as a medicine for takmÃ¡n -- , a wasting disease with skin eruptions)' AV. 2. *koÌ„á¹-á¹-ha -- 1. 3. *kuá¹-ha -- 1, kuá¹-hika<-> m. lex. [Conn. with KÃºá¹£á¹-HA -- 2, either original or by pop. etym. because of its use as a specific for leprosy, is poss. EWA i 246: cf. also the oppositions in both words of u ~ oÌ„, á¹£á¹-h ~ á¹-h whether after u or oÌ„]
1. Pa. kuá¹-á¹-ha -- n. `Costus speciosus'; Pk. kuá¹-á¹-ha<-> m.n. `a partic. drug'; K. koÌ†á¹-h, dat. k&obrevdotdot;á¹-hÃ¼ f. `Aucklandia costus'; S. kuá¹-hu m. `drug made from Costus speciosus'; P. kuá¹-á¹-h f. `a bitter aromatic tonic made from the plant Aucklandia costus and used in fever'; WPah. bhal. kuá¹-á¹-h f. `a partic. drug'; B. kuá¹-h, Ëšá¹-hi

`Costus speciosus'; H. kuá¹-h, kuá¹- m. `root of C. speciosus or arabicus'.
2. Pa. koá¹-á¹-ha -- n. `C. speciosus' (â†' Tam. koá¹-á¹-am â†' Si. koá¹-á¹-am).
3. B. kuá¹› `C. speciosus', Or. kuá¹›ha `the plant and its root'.

kÃºá¹£á¹-ha 3371 kÃºá¹£á¹-ha2 n. `leprosy' SuÅ›r. 2. *koÌ„á¹-á¹-ha -- 2 3. koÌ„á¹-ha- m. `a kind of leprosy with large round spots' SuÅ›r. 4. *kuá¹-ha -- 2. [Similar phonet. variation in KÃºá¹£á¹-HA -- 1: koÌ„á¹-ha -- poss. dial. (E? Amg.? as in VÄ“á¹£á¹-ATÄ“, Pa. vÄ“á¹-hati, etc. with shortening of consonant group after long vowel) < koÌ„á¹-á¹-ha -- 2 (also poss., but unlikely, < *KAUá¹£á¹-HA -- , KAUá¹£á¹-HIKA -- `of leprosy' Car.)]
1. Pa. Pk. kuá¹-á¹-ha -- n. `leprosy', A. B. kuá¹-h, Or. kuá¹-h.
2. Pk. koá¹-á¹-ha -- m. `leprosy', Ëšá¹-hiyÄ•  -- f. `small leprosy'; N. koá¹-hi `black mark on skin, mole'; B. koá¹-h `a kind of leprosy, ringworm'; H. koá¹-h m. `a kind of leprosy with large round spots'; G. koá¹-h m. `a snake with a speckled back'; M. koá¹-h `round -- spotted leprosy'.
3. Pk. koÌ„á¸• ha -- (koá¸• á¸• ha -- ?) m. `leprosy', S. koá¹›hu m., L. awÄ• á¹‡. k&ocircmacr;á¹› (L. kohá¹›Ä•  -- kirá¹›Ä•  m. `chameleon'), P. koá¹›h m., Ku. koá¹›, N. kor, Or. koá¹›ha, Mth. koÌ„á¹›hÄ«, Bhoj. koÌ„rh, H. koá¹›h m. (â†' Aw. lakh. koá¹›h), OMarw. koá¸• ha m., G. koá¸• h, koá¸• m., M. koá¸• h, koá¸• n.m.
4. WPah. bhal. kÃ¹á¹› n. `leprosy', P. kuhuá¹› m., B. kuá¹›, Or. kuá¹›ha. KUá¹£á¹-HÃ-N -- .
Addenda: kÃºá¹£á¹-ha -- 2. 2. *koá¹-á¹-ha -- 2 (with early NIA. shortening of á¹-á¹-h after long vowel): S.kcch. koá¸• h f. `leprosy', WPah.ká¹-g. kÃ³á¹›h f. (obl. -- I), J. koÌ„á¹›h f.

kuá¹£á¹-hala 3372 kuá¹£á¹-hala PÄ• á¹‡. `*swampy land?' [KU -- , STHÃ¡LA -- ] WPah. khaÅ›. kuá¹-hal `rice field'; -- cf. NiDoc. kuthala `some kind of farm land' Burrow KharDoc 92: poss. < *KUSTHALA -- , but this was rejected by F. W. Thomas AO xii 38.

kuá¹£á¹-hÃ-n 3373 kuá¹£á¹-hÃ-n `leprous' &capamacr;Å›vGrÌ¥. 2. *koÌ„á¹-á¹-hin -- . 3. *koÌ„á¹-hin- 4. *kuá¹-hin -- . [KÃºá¹£á¹-HA -- 2]
1. Pa. kuá¹-á¹-hin -- m. `leper', Pk. kuá¹-á¹-hi -- , A. kuá¹-hÄ«yÄ• , B. kuá¹-iyÄ• .
2. Pk. koá¹-á¹-hi -- m.
3. Pk. koÌ„á¸• hi -- , Ëšiya -- m., S. koá¹›hyo m., WPah. bhal. kÃ²á¹›i m.,

Ku. koá¹›Ä«, N. kori, Or. koá¹›hÄ«, Mth. koá¹›hi, Bhoj. koÌ„rhi, H. koá¹›hÄ« m., Ëšá¹›hin f., OMarw. koá¸• hÄ« m.; G. koá¸• hiyuÌƒ, koá¸• iyuÌƒ `afflicted by leprosy'; M. koá¸• Ä« m.; -- suffix replaced by -- Ä• /o, f. -- Ä«: P. koá¹›hÄ• m., Ëšá¹›hÄ« f., Ku. gng. kwaá¹›o.
4. B. kuá¹›iyÄ• , Or. kuá¹›hi (or both < koá¹›hÄ«, see 3 above), Si. kiá¸·i (but H. Smith JA 1950, 196 < *kuá¹-á¹-hika -- with substitution of suffix with -- lla --).
Addenda: kuá¹£á¹-hin -- . 2. koÌ„á¹£á¹-hin -- : WPah.ká¹-g. kÃ³á¹›hI m. `leper'.

kuá¹£mÄ• á¹‡á¸• a 3374 kuá¹£mÄ• á¹‡á¸• a m. `the pumpkin -- gourd Beninkasa cerifera' MBh., Ëšá¸• Ä« -- , kumbhÄ• á¹‡á¸• Ä« -- lex., kÅ«Å›mÄ• á¹‡á¸• a -- , kÅ«Ë˜á¹£mÄ• á¹‡á¸• aka<-> Car. 2. *koÌ„haá¹‡á¸• a -- . 3. *koÌ„hala -- . [kÅ«Ë˜á¹£mËš, kÅ«Å›mËš, kumbhËš sanskritization of MIA. koÌ„mhËš of non -- Aryan origin (PMWS 144, EWA i 247). Note phonetic parallelism between kÅ«Ë˜á¹£mÄ• á¹‡á¸• a -- Pur. ~ kumbhÄ• á¹‡á¸• a -- Buddh. `class of demons' and kuá¹£mÄ• á¹‡á¸• a -- (kÅ«Å›mËš, kÅ«á¹£mÄ• á¹‡á¸• aka -- ) ~ Pa. kumbhaá¹‡á¸• a -- (Sk. kumbhÄ• á¹‡á¸• Ä« -- ) `gourd'. -- kumbhaphalÄ• f. `Cucurbita pepo' lex. by pop. etym.]
1. Pa. kumbhaá¹‡á¸• a -- n. `a kind of gourd', Pk. kumhaá¹• á¸• a -- n. `the gourd', Ëšá¸• Ä« -- f. `the plant', kuá¹• bhaá¹• á¸• a -- n. (cf. kuá¹• bhÄ« -- f. `the plant'); N. kubhiá¹‡á¸• o, Ëšbiá¹‡á¸• o `a gourd'; A. komorÄ• `pumpkin'; B. kumá¹›Ä• `pumpkingourd'; Or. kumbhá¹›Ä• , kumbaá¹›Ä• , kumá¹›Ä• `white gourd'; EBi. kumhaá¹› `a variety of Cucurbita pepo'; Mth. kumhaá¹›, Ëšhaá¹›Ä• `sweet pumpkin', (NTirhut) koÌ†mhá¹›Ä• `Cucurbita pepo', H. kamá¹›hÄ• m.; Si. komonÌ†á¸• u, komaá¸• u `the water -- melon Cucurbita citrulla' (see Ä• MAá¹‡á¸• A --).
2. Pk. koÌ„haá¹• á¸• a -- n. `gourd', Ëšá¸• Ä« -- f. `the plant', kÅ«Ë˜haá¹• á¸• a -- n., Ëšá¸• Ä« -- , Ëšá¸• iyÄ• -- f.; N. kaÄ©á¹›o `young fruit of a pumpkin'; B. kohÃµá¹›Ä• `pumpkin -- gourd', (Chittagong) kÃµrÄ• ; Bi. kÃµhá¹›Ä• `Cucurbita pepo', H. kÃµhá¹›Ä• , kohËš, kÃµhar, kohËš m.
3. Pk. koÌ„halÄ« -- f. `the gourd plant'; G. kohá¸·uÌƒ n. `a gourd'; M. kohá¸·&etilde;, kohoá¸·&etilde;, kohÄ• á¸·&etilde; n. `the fruit of Cucurbita pepo', kovhÄ• á¸·Ä• m., Ëšá¸·&etilde; n. `pumpion', Ëšá¸·Ä« f. `the plant'.
Addenda: kuá¹£mÄ• á¹‡á¸• a -- . 1. Brj. kumhá¹›o, kÃµhá¹›o m. `gourd'.

3375 kuá¹£yatÄ“ `is struck', kÃºá¹£yati `is torn' PÄ• á¹‡. [âˆšKUá¹£]
S. kusaá¹‡u `to be killed', L. kussaá¹‡; -- deriv. S. kusa f. `slaughter'.

kÃºsÄ«da 3376 kÃºsÄ«da `lazy, inert' TS.
Pa. kusÄ«ta -- `lazy', koÌ„sajja -- n. `sloth' (EWA i 247 < *kausadya -- ?);
Si. kusÄ« `weariness' ES 26, but rather â†• Pa.

kusÃºma 3377 kusÃºma n. `flower' Mn.
Pa. Pk. kusuma -- n., OG. kusam, kasim n., Si. kihuma, kisuËš, kisima,
kusuma.

kusÃºmbha 3378 kusÃºmbha m. `safflower or Carthamus tinctorius' SuÅ›r.,
`saffron or Crocus sativus' lex., Ëšaka -- m.n. `a partic. kind of
vegetable'.
Pa. kusumbha -- n. `safflower'; Pk. kusuá¹• bha -- n. `saffron', m. and
ËšbhÄ« -- f. `the plant'; S. kuhumbo m. `safflower', P. kusumh, kusumbhÄ• ,
kasËš m., N. kusum, A. kuhum, Or. kusuma, NBi. Mth. Bhoj. kusum,

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OAw. kusuma, H. kusumbh, ËšbhÄ• , kusumb, ËšbÄ• , kusum m., G. kasumbÉ” m.,
ËšbÄ« f. `the plant'; M. kusuÌƒb m. `dried saffron flowers', ËšbÄ• m.
`saffron dye'. -- Deriv. Pk. kusuá¹• bhia -- `saffron -- coloured'; N. kusume
`yellow', H. kusumbhÄ«, ËšbÄ« `dyed with saffron', M. kusuÌƒbÄ«.
KAUSUMBHÃ¡ -- .

kusÅ«la 3379 kusÅ«la m. `granary for rice or other grain' BhP., kusÅ«la --
dhÄ• nya -- `having grain stored for three years' YÄ• jÃ±.
Pk. kusÅ«la -- m. `large earthen vessel for storing grain, granary'; PaÅ¡.
kusÉ™lÄ«ËŠ `corn bin', Shum. kÃºselÄ« (< *kusÅ«likÄ• --); B. kusÅ«l
`granary, fire of chaff' (â†•  Sk.?); Or. kusÅ«á¸·a `granary'.

kustumbarÄ« 3380 kustumbarÄ« f. `coriander' SuÅ›r., Ëšburu -- m. PÄ• á¹‡. 2. *koÌ„stambarÄ« -- . [Non -- Aryan: cf. TUMBURU -- n. SuÅ›r., ËšrÄ« -- f., tubarÄ« -- f. lex. `coriander, fruit of Diospyros embryopteris', tumbarÄ« -- f. `a sort of grain']
1. Pk. kutthuá¹• bharÄ« -- f. `coriander'.
2. Or. kothamiri, kothimËš, H. kothmÄ«r, koá¹-hËš f., G. kothmÄ«r, ËšmÄ« f., M. kothaÌƒbÄ«r, ËšbirÄ«, ËšbrÄ«, kothÄ©bÄ«r, ËšbrÄ«, kothrÄ«b, kotrÄ«b f.; -- Si. kotamÌ†buru (< *koÌ„stamburu -- ?).
kustumburu -- see prec.
Addenda: kustumbarÄ«. 2. *koÌ„stambarÄ« -- : Ko. kottambari (= Drav. Kan.); Md. kotanÌ†biri `coriander'.

kustrÄ« 3381 kustrÄ« f. `a bad wife' KathÄ• s. [KU -- , STRÄ«ËŠ --]
P. khutthÄ« f. `a bad woman' B. D. Jain PhonPj 118; -- Bshk. l&omacrtodtod;l, pl. ËšlÄ“ `woman' or < *strÄ«mÄ• trikÄ• -- see *STRÄ«MÄ• TRÌ¥ -- .

kustha 3382 *kustha `out of place'. [KU -- , STHA --]
G. kuthÉ” m. `disorder, confusion'.

kusthala 3383 *kusthala `bad place'. [KU -- , STHÃ¡LA --]
G. kuthlÉ” m., ËšlÄ« f. `the being out of order', kathaá¸·vuÌƒ, ËšalvuÌƒ `to be put out of order, be spoilt'. -- See KUá¹£á¹-HALA -- .
KUH `deceive': kuha -- 1, kuhana -- .

3384 kÃºha `where?' RV. [KA -- 1]
Pk. kuha, Ash. kuÌ„ÌƒÌƒ, Phal. goÌ„„, Si. ko; -- altern. NIA. words < kvÃ , Pa. kuva: but direct derivation is unlikely.
Addenda: kÃºha [< *kudha cf. Ir. Shgh. kÄ• d < *kudÄ• EVSh 40]

kuha 3385 kuha1 `cheat' in akuha -- m. `no cheat' R., kÃºhaka -- m. `cheat, juggler' MBh. [âˆšKUH]
Pa. kuha -- , Ëšaka -- `deceitful', Pk. kuhaya -- `conjuring', kuhaá¸• a -- `crooked, humpbacked'; G. kohá¹›É”, koyá¹›É” m. `puzzle, riddle', M. kuhá¸• &etilde;, kohËš n. (LM 163 < KÅ«á¹-A -- 6).

kuha 3386 *kuha2 `fog, mist', kuhÄ“á¸• Ä« -- , Ëšá¸• ikÄ• -- , kuhÄ“likÄ• -- , kÅ«hÄ• -<-> f. lex.

Kho. (Lor.) koi dik `to rain while the sun is shining' (?); A. kowÄ•  -- mowÄ• , kuÌ„Ìƒ wÄ•  -- kuÌ„Ìƒ he `haziness'; B. ko `fog, mist'; Bi. kÅ«hÄ• `morning fog'; Mth. kuh `fog, mist'; M. kuhÄ•  `dampness of weather, ground, etc.' -- Various ext.: L. kuhÄ«á¹›, kohËš m. `mist, fog, haze'; P. kuhÄ«á¹› f. `fine rain, mist'; Ku. kohá¹›o `mist, fog', B. kohÄ• á¹›Ä• , Or. kuhuá¹›i, H. kuhá¹›Ä« f., kÅ«há¹›Ä•  m.; -- Sh. gur. kÄƒurÄ-h m. `mist' (?); P. kuhur m., ËšhÄ«r f. `fog, mist', Ku. kwÄ«ro, N. kuhiro, kuiËš, H. kohar f., kÅ«Ë˜hrÄ•  m., kuherÄ« f.; -- A. kuÌ„Ìƒ walÄ« `haziness'.
*KUHAVARá¹£A -- .
Addenda: kuha -- 2: A. kuwali `fog' AFD 223.

kuhana 3387 kuhana `envious, hypocritical', ËšnÄ•  -- f. `envy', ËšnikÄ• <-> f. `jugglery' lex. [âˆšKUH]
Pa. kuhanÄ• -- f. `deceit'; K. koÌ†hana `crooked, awry, crooked -- natured'; Si. kohon `cheat, cheating'.

3388 *kuharayati `coos', kuharita -- n. `cry of the koÌ„kila bird' lex.
B. kuharÄ• `to coo'; Or. kuharibÄ• , kuhurËš `to coo, lament plaintively'; H. kuharnÄ• , kahËš `to groan'.
kuhali -- see *KHILLI -- .

kuhavará¹£a 3389 *kuhavará¹£a `misty rain'. [*kuha -- 2, vará¹£Ã¡ -- (the latter very doubtful)]
P. kuhÄ• ssÄ• m. `mist, fog', Bi. kuhes, ËšsÄ• , Mth. (NETirhut) kuhes, (SBhagalpur) kÅ«hassÄ• .
kuhÄ“á¸• Ä« -- see *KUHA -- 2.
KÅª `cry out': KÃ¡VATÄ“, *KAVÄ• -- .

3390 *kÅ«kkati `screams'. 2. *kÅ«kkÄ•  -- `scream'. [Onom. cf. *KÄ«KKATI, to be separated from *KRUKá¹£ATI]
1. Pk. kukkaÃ¯, kokËš `calls, challenges'; S. kÅ«kaá¹‡u `to screech'; L. kÅ«kaá¹‡ `to scream', P. kÅ«ká¹‡Ä• , H. kÅ«knÄ• ; M. kuká¹‡&etilde;, kuÌƒ kËš `to crow'.
2. S. kÅ«ka f. `scream', L. P. kÅ«k f., H. kÅ«k, kok f. -- Deriv. S. kÅ«kiá¹›o m. `consternation', kÅ«kÄ• raá¹‡u `to screech'.
kÅ«cÄ«ËŠ -- see KÅ«RCÃ¡ -- .
Addenda: *kÅ«kkati [Poss. < *kuhukk -- : cf. kuhurava<-> (kuhÅ«rava -- Naiá¹£.) m. `cry of the koÌ„kila' MBh., kuharita -- n. (*KUHARAYATI) lex.;

kuhakuhÄ• rÄ• va -- m. `cry of the cÄ• taka' BÄ• lar., kuhakÄ• rÄ• va -- m. `neighing' HPariÅ›., kuhakka -- m. `a musical measure' MW.]
OP. kuhakaá¹‡u `to coo (of the koÌ„kila)'; OMarw. (VÄ«saá¸·a) absol. koki `summoning'.

kÅ«á¹-a 3391 kÅ«á¹-a1 n. `iron mallet' MBh. [J. Bloch BSOS v 738 and T. Burrow TPS 1945, 93 connect with âˆšKUá¹-á¹- as â†• Drav.]
Pa. kÅ«á¹-a -- n. `sledgehammer', Pk. kÅ«á¸• a -- n. `a kind of stone hammer'; Si. kuá¸·u -- geá¸• iya `sledgehammer'; -- A. kurÄ• `handle of a spear'?
*AYASKÅ«á¹-A -- , *NIGHÄ• TIKÅ«á¹-A -- , *PIá¹‡á¸• AKÅ«á¹-A -- , VAJRAKÅ«á¹-A -- , *HASTAKÅ«á¹-A -- .

kÅ«á¹-a 3392 kÅ«á¹-a2 m.n. `heap, multitude' MBh. [Prob. â†• Drav. T. Burrow TPS 1945, 94; but for poss. conn. with KÅ«á¹-A -- 1 cf. GHANÃ¡ -- 1 `club' ~ GHANÃ¡ -- 2 `compact, dense']
Pa. kÅ«á¹-a -- n. `heap', Pk. kÅ«á¸• a -- n.; Bshk. hikukur `heart' (see *HRÌ¥TKA -- and cf. hrÌ¥tpiá¹‡á¸• a --); K. kur -- koá¹-u (see *kaá¹-á¹-a -- 1 s.v. *KIá¹-á¹-A -- and *KAá¹-á¹-AKÅ«á¹-A --) m. `iron -- slag, rubbish'; L. P. kÅ«á¹›Ä• m. `sweepings, dirt', N. kuÌƒá¹›hÄ• r (X baá¹›hÄ• r s.v. VARDHANA -- 2); B. kuá¹›, Ëšá¹›Ä• `heap, pile', kuá¹›Ä• na `to collect'; Or. kuá¹›ha `heap'; Mth. kÅ«r `heap of dried grass, sweepings, dung'; Aw. lakh. kÅ«rÄ• `rubbish'; H. kÅ«á¹›Ä• m., Ëšá¹›Ä«, kurá¹›Ä« f. `dustheap', kÅ«á¹›hÄ« f. `sweepings'; Si. kuá¸·a `mass'.
*KAá¹-á¹-AKÅ«á¹-A -- , *Ká¹£Ä• RAKÅ«á¹-A -- , *CHÄ• DIKÅ«á¹-A -- , *PUÃ±JAKÅ«á¹-A -- , *PRASTÄ• RAKÅ«á¹-A -- , *Å›AKARAKÅ«á¹-A -- , *HRÌ¥TKÅ«á¹-A -- .
Addenda: kÅ«á¹-a -- 2: Brj. kÅ«ro m. `heap'.
â€ TRÌ¥á¹‡AKÅ«á¹-A -- .

kÅ«á¹-a 3393 kÅ«á¹-a3 n. `part of a plough, its share' lex. [kuá¹-aka -- n. `plough without a pole' lex. â†• Drav. T. Burrow TPS 1945, 93 and EWA i 251]
Pa. kÅ«á¹-a -- n. `part of a plough'; L. kuá¹› m. `ploughshare, sole of plough'; H. kÅ«á¹› m. `body of a plough', kÅ«á¹›hÄ• m. (X kÄ• á¹›hnÄ• `to plough' < *KAá¸• á¸• HATI?); -- L. kur m. `ploughshare' borrowed from Drav. with r? (see also *KURA --).
*Ká¹£Ä«á¹‡AKÅ«á¹-IN -- , *SÄ«RAKÅ«á¹-A -- .

kÅ«á¹-a 3394 kÅ«á¹-a4 n. `summit, peak' MBh.
Pa. kÅ«á¹-a -- n. `summit', kÅ«á¸• a -- n.; Si. kuá¸·a `mountaintop'; -- H.
kÅ«á¹›Ä« f. `iron helmet'?
KÅ«á¹-Ä• GÄ• RA -- ; GRÄ• MAKÅ«á¹-A -- , *BHALLAKÅ«á¹-A -- , RÄ• á¹£á¹-RAKÅ«á¹-A -- , *SUMANAKÅ«á¹-A -- .
kÅ«á¹-a -- 5 `pitcher' see KUá¹-A -- 1.

kÅ«á¹-a 3395 kÅ«á¹-a6, Ëšaka -- `base (of coins)' YÄ• jÃ±., `false, untrue'
Mn. [Perh. same as kÅ«á¹-Ã¡ -- 7 `hornless' AV., Pa. kÅ«á¹-a<-> (â†• Drav.?
EWA i 251) and so conn. *kuá¹-á¹-a -- 3, *khoÌ„á¹-i -- , *khoÌ„á¹-á¹-a -- .
Similar range of meaning in other `defective' groups, e.g. LAá¹-á¹-A -- 1]
Pa. kÅ«á¹-a -- n. `deceit', adj. `false'; Pk. kÅ«á¸• a -- , Ëšaga<-> n.m.
`deceit', kÅ«á¸• Ä“i `deceives'; S. kÅ«á¹›u n. `lie', Ëšá¹›o `untrue'; L.
kÅ«á¹› m. `lie', Ëšá¹›Ä• `false', awÄ• á¹‡. kÅ«á¹› `lie', Ëšá¹›Ä• `liar',
kuÌ„Ìƒá¹› `defect', P. kÅ«á¹› m., Ëšá¹›Ä• adj.; Ku. kuá¹› `bad'; OAw. kÅ«ra
`deceitful'; Marw. kÅ«á¹›o `false, wicked'; G. kÅ«á¹› n. `fraud', Ëšá¹›uÌƒ
`wrong'; M. kÅ«á¸• , Ëšá¸• Ä• `false'; Si. kuá¸·u `false, wild, disobedient'.
KAUá¹-YA -- .

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kÅ«á¹-Ã¡ 3396 kÅ«á¹-Ã¡7 `hornless' see kÅ«á¹-a -- 6, kuá¹‡á¹-ha -- .

kÅ«á¹-a 3397 kÅ«á¹-a8 n. `trap for catching deer' R.
Pk. kÅ«á¸• a -- n. `trap, snare'; S. koá¹›ko m., ËškÄ« f. `trap for catching
birds'.

kÅ«á¹-Ä• gÄ• ra 3398 kÅ«á¹-Ä• gÄ• ra n.m. `apartment on the roof of a house' R.
[kÅ«ËŠá¹-a -- 4, agÄ• ra --]
Pa. kÅ«á¹-Ä• gÄ• ra -- n. `building with an upper storey'; Pk. kÅ«á¸• Ä• gÄ• ra

-- n. `house shaped like a crest'; Si. kuá¸·Ä• ra `balcony, gabled house'.

3399 kÅ«á¸• ayati, kÅ«á¸·Ëš RV. `burns', akÅ«layat AitBr., kÅ«lita<-> `burnt' SuÅ›r., kÃºá¹‡á¸• atÄ“ `burns' DhÄ• tup. [If of non -- Aryan origin, poss. conn. with Pa. koÌ„á¸·Ä• pa -- `dry (of a tree)']
Pa. kuá¹‡á¸• ati `burns'; -- Pk. kulukkiya -- `burnt', kuluá¹• caÃ¯ tr. `burns', kullaá¸• a -- m. `stove' (cf. CULLÄ« --); G. kÉ”lsÉ” m. `burning oil'; M. koá¸·apá¹‡&etilde; `to be scorched', koá¸·aÌƒjÌˆá¹‡&etilde; `to burn, consume', koá¸·aÌƒgÄ• m. `live coal', koá¸·sÄ• m. `charcoal', koá¸·Å›Ä« f. `charred portion of wick'.
kÅ«á¹‡i -- see KUá¹‡I -- .
*kÅ«ndrÄ• -- `reed' see GUNDRA -- .

kÅ«ËŠpa 3400 kÅ«ËŠpa1 m. `hole, hollow, cave' RV., `pit, well', Ëšaka<-> m. lex.
Pa. kÅ«pa -- , Ëšaka -- m. `pit, well'; AÅ›. shah. kupa -- m. (man. n.), gir. kÅ«pa -- m. `well', KharI. kupe, kuvo nom. sg. m., Pk. kÅ«va -- , Ëšaya -- m., ËšvÄ« -- , ËšviyÄ• -- f. `small well', Gaw. kÅ«Ã©; Kal. kÅ«i `valley', Kho. kuf (with bilabial f;) Bshk. koÌ„Ä« `well'; Tor. kÅ« `valley', kÅ«Ä« `well'; Sh. (Lor.) ku `nullah', kui `valley, inhabited place, village' (semant. cf. *GHALA -- in Ash. and Pr.); Ku. kuwÄ• `ditch', gng. kuÉ™ `well'; N. kuwÄ• `well', B. ko < kuyÄ• ODBL 413, Or. kÅ«a, kuÃ£Ì„; Bi. kÅ«Ã£Ì„, kuiyÃ£Ì„ `well without masonry lining', Mth. kuiÃ£Ì„, Bhoj. kÅ«wÃ£Ì„, Aw. lakh. kuÃ£Ì„, H. kÅ«Ä• , kuÌ„ÌƒÃ£Ì„, kuÌƒwÄ• m., Marw. kÅ«vo m., G. kuvÉ” m., kuÄ« f. `small well', M. kuvÄ• m.; -- Tir. kÅ«ËŠyÄ“ `well' AO xii 182 prob. â†• Psht. kÅ«hai. -- X KHANÃ- -- and GÃºHÄ• -- 1 see *KHÅ«HA -- .
*KÅ«PATYA -- , *KÅ«ËŠPYA -- ; *KÅ«PAKHANI -- , *KÅ«PAGHAá¹-A -- ; *UPAKÅ«PYA -- ; ANDHAKÅ«PA -- (Add.); *BHÅ«KÅ«PA -- .
Addenda: kÅ«ËŠpa -- 1 [Cf. â€ *KUMPA -- 3]: WPah.ká¹-g. (kc.) kuÉ” m. `well', J. kuÄ• m.

kÅ«pa 3401 kÅ«pa2, Ëšaka -- m. `mooring post, mast' lex. [â†• Drav. (Tam. kÅ«mpu `mast, cone -- shaped pinnacle of chariot', Mal. kÅ«mpu `mast, pointed heap', Tu. kÅ«Ë˜vÃ¨ `mast') T. Burrow BSOAS xi 135, xii 375. Prob. therefore to be separated from KÅ«ËŠPA -- 1: nevertheless for semantic development, `pit ~ heap ~ post' see kÅ«ËŠpya -- , *khaá¸• a -- 2, khÄ• tra -- , mÄ“thÃ- -- , skambhÃ¡ -- and esp. kÅ«paka -- `funeral pyre, hole under it'

lex.]
Pa. kÅ«pa -- , Ëšaka -- m. `mast of a boat', Pk. kÅ«va -- , Ëšaya<-> m., G. kuvÉ” m. -- X STAMBHA -- or SKAMBHÃ¡ -- : Pa. kumbhaka -- n. `mast of a boat', Si. kumÌ†baya rather than directly â†• Tam. kÅ«mpu.
*KÅ«PAKASTAMBHA -- .
Addenda: kÅ«pa -- 2: Md. kunÌ†bu `mast'.

kÅ«pa 3402 kÅ«pa3, Ëšaka -- m. `leather oil vessel' lex. 2. *kumpa -- 2. 3. *kuppa -- . [Any connexion with KUTÅ« -- , KUTUPA<-> doubtful]
1. Pk. kÅ«ya -- m. `leather oil vessel'.
2. Pk. kuá¹• paya -- m.n. `oil vessel'; Or. kumpÄ• `large leather oil bottle', Ëšpi `earthen or leather do.'; G. kuÌƒpÉ” m. `large glass bottle', ËšpÄ« f. `small do.'
3. Gy. pal. kÅ«ËŠpÄƒ `jar'; K. k&obrevdotdot;pÃ¼ f. `leather bag'; S. kupo m. `large leather vessel for oil, ghee, etc.', kupiá¹›o m. `small earthen pot'; L. kuppÄ• m. `large jar of camel's hide'; P. kuppÄ• m., ËšpÄ« f. `vessel of raw hide for holding oil or ghee' (â†’ H. Bi. kuppÄ• m., ËšpÄ« f. `leather oil vessel', N. kuppÄ• , Ëšpi, G. kuppÉ” m., ËšpÄ« f.; M. kuppÄ• m. `glass bottle'); A. kÅ«pÄ• `small oil vessel'; B. kup `leather oil bottle', kupÄ« `large leather vessel, lamp without chimney or wick'; Or. kÅ«pÄ« `earthen or leather oil vessel'; G. kupÄ« f. `small glass bottle'; M. kupÄ• m., ËšpÄ« f. `a sort of glass bottle'.
*NÄ• NDAKÅ«PIKÄ• -- .
Addenda: kÅ«pa -- 3. 3. *kuppa -- : Ko. (= Kan.) kuppi `vial, bottle'.

kÅ«pakastambha 3403 *kÅ«pakastambha `stem of a mast'. [kÅ«pa -- 2, stambha --]
G. kuvÄ• tham m. `mast of a ship'.

kÅ«pakhani 3404 *kÅ«pakhani `pit'. [kÅ«ËŠpa -- 1, khanÃ- --]
P. kÅ«haá¹‡ f. `grain pit'; -- X khÅ«h < *KHÅ«HA -- : khÅ«haá¹‡, Ëšhuá¹‡ m. `well, mine, pit'.

kÅ«paghaá¹-a 3405 *kÅ«paghaá¹-a `well frame'. [kÅ«ËŠpa -- 1, *ghaá¹-a -- 3]
H. kohaá¹› m. `frame of the mouth of a well'.

kÅ«patya 3406 *kÅ«patya `belonging to the hollow or valley'. [KÅ«ËŠPA -- 1]
Sh. (Lor.) kuyiÄ• , ËšyoÄ• `people of the king's country'?

kÅ«ËŠpya 3407 kÅ«ËŠpya `being in a hole' VS. [KÅ«ËŠPA -- 1]
Sh. (Lor.) kÅ«p `trench, moat, pitfall trap for chikor, trap, cage'; P. kupp m. `stack of chaff' (for `hole' ~ `heap' see KHÄ• TRA -- and discussion s.v. KÅ«PA -- 2).

kÅ«rcÃ¡ 3408 kÅ«rcÃ¡ m. `bunch, bundle of grass' TS., Ëšaka -- m. `toothbrush, painter's brush' SuÅ›r., ËšikÄ• -- f. `brush made of hair' lex., kÅ«cÄ«ËŠ -- f. `paintbrush, pencil' SuÅ›r. [Perh. with T. Burrow BSOAS xii 375 belongs to same group of lws. fr. Drav. as GUCCHA --]
Pk. kucca -- n. `a kind of grass, beard', m. `hair comb', Ëšaya -- `wisp of grass, brush, beard', Ëšiya -- `bearded', kÅ«ciyÄ• -- f. `hair of the beard'; Gy. pal. kuÄ• `beard, chin'; S. kuco m. `pubic hair', kÅ«cÄ« f. `brush made of hair'; L. kÅ«cÄ• m. `brush (made of the leaf of the dwarf palm)', kuccÄ« f. `small whitewash brush'; P. kucc, kÅ«c m. `weaver's brush', kÅ«ccÄ• , kÅ«cÄ• m. `brush, faggot', kÅ«ccÄ«, kucËš f. `brush'; Ku. kuco `brush', gng. kuÄ‹ `broomstick'; N. kuco `brush, broom', Ëšci `small do.'; A. kuÌ„Ìƒsi `brush'; B. kuci, kuÌƒci `small bristle brush'; Bi. kuÌ„Ìƒc `weaver's brush', kuÌ„Ìƒ cÄ• `sweeper's broom', Bhoj. kuÌ„Ìƒ cÄ«; H. kuÌ„Ìƒc m. `weaver's brush', kÅ«cÄ• m. `tuft, cluster', ËšcÄ« f. `paint brush, weaver's brush, beard'; G. kÅ«co, kucá¹›É”, kuÌƒcËš m. `large brush', kucá¹›Ä«, kuÌƒcËš f. `small brush'; M. kuÌƒÄ‹Ä• m., kuÌƒcÄ« f. `brush'; Ko. kucci f. `shavings'; Si. kossa, st. kohu -- `bundle of twigs, broom'. -- Deriv. L. kuccaá¹‡ `to scrub oneself', awÄ• á¹‡. kucuá¹‡ `to brush'; P. kÅ«cá¹‡Ä• `to rub, scour'; M. kuÌƒÄ‹á¹‡&etilde; `to brush'; -- from the verb: L. kucciá¹‡ f. `brush for dressing cotton', M. kuÌƒÄ‹á¹‡Ä« f. `weaver's brush' rather than < *kÅ«rcinÄ« -- f. of KÅ«RCIN -- .
KÅ«RCALA -- , KÅ«RCIN -- .

kÅ«rcala 3409 kÅ«rcala `bearded (as an animal)' KÄ• tyÅšr. Com. [KÅ«RCÃ¡ --]
S. kuciro m. `one who lets the pubic hair grow'.

kÅ«rcin 3410 kÅ«rcin `having a long beard' VarBrÌ¥. [KÅ«RCÃ¡ --]
L. kucciá¹‡ f. `brush for dressing cotton', M. kuÌƒÄ‹á¹‡Ä« f. `weaver's brush' < *kÅ«rcinÄ« -- or prob. < *kÅ«ccaá¹‡Ä« deriv. from verb kuccaá¹‡ see KÅ«RCÃ¡ -- .
KÅªRD `leap': KÅ«RDA -- , KÅ«ËŠRDATI; UTKÅ«RDATI, *VYÄ• KÅ«RDATI.

kÅ«rda 3411 kÅ«rda m. `jump', gÅ«rda -- m. `jump' KÄ• á¹-h. [âˆšKÅ«RD]
S. kuá¸• Ì u m. `leap', N. kud, Or. kuda, ËšdÄ• , kudÄ• -- kudi `jumping about'.

3412 kÅ«ËŠrdati `leaps, jumps' MBh. [gÅ«ËŠrdati, khÅ«ËŠrdatÄ“ DhÄ• tup.: prob. â†• Drav. (Tam. kuti, Kan. gudi `to spring') T. Burrow BSOAS xii 375]
S. kuá¸• Ì aá¹‡u `to leap'; L. kuá¸• Ì aá¹‡ `to leap, frisk, play'; P. kuddá¹‡Ä• `to leap', Ku. kudá¹‡o, N. kudnu, B. kuÌƒdÄ• , kÃµdÄ• ; Or. kudibÄ• `to jump, dance'; Mth. kÅ«dab `to jump', Aw. lakh. kÅ«dab, H. kÅ«dnÄ• , OMarw. kÅ«daÃ¯, G.

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kudvuÌƒ, M. kudá¹‡&etilde;; -- ext. with -- kk -- : H. kudaknÄ• `to leap, caper'; G. kudkÉ” m. `a leap'.
Addenda: kÅ«ËŠrdati: WPah.ká¹-g. (kc.) kudá¹‡Ãµ `to jump', Garh. kudá¹‡u, Brj. kÅ«dno, kudakno, caus. kudlÄ• no; A. kudiba `to romp' AFD 330.
KRËš1: â€ ANUKARÃ¡ -- , â€ ABHÃ-KAROÌ„TI, â€ *ABHIKRÌ¥TA -- .
*krÌ¥kaá¹‡á¹-aka -- see KRÌ¥KALÄ• SA -- .

kÅ«rpara 3413 kÅ«rpara m. `elbow' SuÅ›r., `knee' lex., ËšrÄ• -- f. `elbow' lex., kaurpara -- `being at the elbow' SuÅ›r. [See KAPHOÌ„NI --]
Pa. kappara -- m. `elbow', Pk. kuppara -- , kopËš m. (with PMWS 44 â†’ Drav. Tam. kopparam etc. rather than the reverse with T. Burrow TPS 1945, 96), G. kopriyuÌƒ n.; M. kopar, kÃµpËš m. `elbow', koprÄ• , kÃµpËš m. `corner'; Ko. khoppoÌ„ru `elbow'.

kÅ«rmÃ¡ 3414 kÅ«rmÃ¡1 m. `tortoise' VS., ËšmÄ« -- , ËšmÄ• -- f. MBh. [Cf. *KÅ«RMA -- 2?]
Pa. kumma -- m. (usu. with kacchapa --) `tortoise', Pk. kumma -- m., ËšmÄ«

-- f., K. krum, krÃ¼mÃ¼, kÅ«Ì¤rm m., krumiÃ±Ã¼ f.; S. kumÄ« f. `tortoise, turtle'; L. kummÃ£Ì„ m., ËšmÄ« f., kaá¹› -- kummÄ• m. `tortoise', (Shahpur) kar -- kummÄ• m. `turtle' (kaá¹› -- , kar -- ?); P. kummÃ£Ì„, ËšmÄ«Ëœ f. `tortoise, turtle'; Si. kumu `tortoise'.

kÅ«rma 3415 *kÅ«rma2 `roof'. 2. *kaurma -- . [Poss. same as KÅ«RMÃ¡ -- 1, kaurma -- `appertaining to a tortoise, *like a tortoise shell'?]
1. A. kum `portion of a roof midway between ridgepole and eaves'.
2. Ash. kloÌ„m `roof', Kt. kÅ™um; -- Kho. krÉ™m `back' NTS ii 262 with (?): see *KAMRA -- ; -- PaÅ¡. *kroÌ„nd -- IIFL iii 3, 111(< *kÅ«/aurmÄ• nta -- ?) in lauá¹›. lÅ«nd `roof', gul. kundÅ«r, lagh. á¹£oÌ„nd, nir. lÅ«n, kuá¹›. l Ä“n, ar. plen, obl. plendÉ™.
KÅªL `burn' see âˆšKÅ«á¸• .

kÅ«ËŠla 3416 kÅ«ËŠla1 n. `declivity' RV., `shore' ÅšBr., `heap, mound' Car., Ëšaka -- m.n. `bank, shore' lex. [Same as KÅ«LA -- 2?]
Pa. kÅ«la -- n. `slope, bank of river'; Pk. kÅ«la -- n. `bank, shore'; Sh. (Lor.) kÅ«l `low -- lying', kÅ«lo adv. `from below'; WPah. jaun. kÅ«lÄ• `dam'; A. B. kÅ«l `bank, shore', Or. kÅ«á¸·a, OMth. kÅ«la.
*KÅ«LIYA -- ; PRATIKÅ«LA -- ; PÄ• á¹• Å›UKÅ«LIKA -- .
kÅ«la -- 2 `pond' see KULYÄ• ËŠ -- .
*kÅ«lÄ• -- `channel' see KULYÄ• ËŠ -- .

3417 *kÅ«liya -- , kÅ«ËŠlya -- `belonging to a bank' VS. [KÅ«ËŠLA -- 1]
Sh. kÅ«lyo with gen. `along the bank of' (sinaÌ¯ kÅ«lyo `along the bank of the river'); Or. kÅ«á¸·iÄ• `situated on the bank'.
kÅ«ËŠlya -- see prec.
*kÅ«lyÄ• -- `channel' see KULYÄ• ËŠ -- .
kÅ«hÄ• -- see *KUHA -- 2.
KRËš1 `do': kara -- 1, karin -- , kará¹“ti, kÃ¡rtavya -- , kÃ¡rtum, kÃ¡rman -- 1, *karmÃ¡n -- 2, karmÄ• ËŠra -- , karmÃ-n -- , karmiá¹£á¹-ha -- , karmÄ«ËŠna -- , *karyatÄ“, kÄ• ra -- 1, kÄ• raá¹‡a -- , kÄ• rayati1, kÄ• ËŠri -- , kÄ• rita -- , kÄ• rÃ-n -- , *kÄ• rÃ-ya -- , kÄ• rÃº -- , kÄ• rmÃ¡ -- , kÄ• rmaá¹‡Ã¡ -- , kÄ• rmika -- , kÄ• ryÃ -- , kÄ• ryatÄ“, kÄ• ryin -- , krÌ¥á¹‡á¹“ti, -- krÌ¥t -- 3, krÌ¥tÃ¡ -- 1, kÅ•ÌŠti -- 1, krÌ¥tya -- , krÌ¥tvÄ• ËŠ, kriyÃ¡tÄ“, kriyÄ• ËŠ -- ; adhikaraá¹‡Ä«ËŠ -- , adhikaroÌ„ti, *anukarya -- , apakÄ• ra -- , apakrÌ¥ta -- , araá¹• karoÌ„ti, Ã¡raá¹• krÌ¥ta -- , Ä• kÄ• ra -- , Ä• kÄ• raá¹‡a -- , Ä• kÄ• rayati, Ä• ËŠkrÌ¥ta -- , upakaraá¹‡a --

, ÃºpakaroÌ„ti, upakÄ• ra -- , upakÄ• riá¹‡Ä« -- , upakrÌ¥ta -- , upakrÌ¥tya
-- , upaskara -- 1, upÄ• ËŠkaroÌ„ti, niá¹£karoÌ„ti, parikarman -- ,
pariá¹£kÄ• ra -- , prakaá¹-Ã¡ -- , prakaraá¹‡a -- , prÃ¡karoÌ„ti, prÃ¡krÌ¥ta
-- , prakrÌ¥ti -- , pratikarman -- , pratikÄ• rin -- , pratikrÌ¥ti -- ,
*pratikrÌ¥tya -- , *praskara -- , *praskaroÌ„ti, vÃ-kaá¹-a -- , vikÄ• ra -- ,
vÃ-krÌ¥ta -- , viprakÄ• ra -- , vyÄ• karaá¹‡a -- , saá¹• kaá¹-Ã¡ -- ,
saá¹• kÄ• rayati, *saá¹• krÌ¥ta -- 1, sÃ¡á¹• krÌ¥ti -- , sÃ¡á¹• skaroÌ„ti, s*l
á¹• skÄ• ra -- , sÃ¡á¹• skrÌ¥ta -- , sÃ¡á¹• skrÌ¥ti -- , satkrÌ¥ -- , sahakÄ• ra
-- ; -- *carati2, âˆšskrÌ¥.
KRËš2 `call': karuá¹‡a -- , kÄ• rÃ¡ -- 2, *kÄ• rayati2, kÄ«rtÃ- -- ; *utkÄ«ra
-- ; -- âˆškÄ«rt.
krÌ¥ka -- see KRÌ¥KÄ• á¹-IKÄ• -- .

krÌ¥kalÄ• sÃ¡ 3418 krÌ¥kalÄ• sÃ¡ m. `chameleon' TS., Ëšaka -- m. MBh. MIA. and
NIA. attest various forms: 1. *krÌ¥kkalÄ• sa -- . 2. *krÌ¥kkala -- . 3.
*krÌ¥kaá¹‡á¹-aka -- .
1. Pk. kaá¹• kalÄ• sa -- m. `a kind of snake'; B. kÃ£Ì„klÄ• s `chameleon', Or.
kÄ• á¹…kalÄ• s.
2. Bshk. likal `lizard', Gaw. goÌ„ -- likilÉ™ (goÌ„ -- < GOÌ„DHÄ• ËŠ --),
Sh. (Lor.) kirk*l/li f. (â†’ á¸Œ. id.).
3. Pa. kakaá¹‡á¹-aka -- m. `chameleon'.
Addenda: krÌ¥kalÄ• sÃ¡ -- . 3. *krÌ¥kaá¹‡á¹-aka -- : WPah.ká¹-g. kÃ-kkhÉ™á¹‡
m. `lizard'.

krÌ¥kÄ• á¹-ikÄ• 3419 krÌ¥kÄ• á¹-ikÄ• f. `joint of neck' SuÅ›r., kÅ•ÌŠkÄ• á¹-a
-- n. AV., Ëšá¹-aka -- n. lex., kakÄ• ËŠá¹-ikÄ• -- f. `a part of the skull'
AV. [PMWS 29 groups -- kÄ• á¹- -- , prefixed by krÌ¥ -- , ka -- , with
KAá¹‡á¹-HÃ¡ -- as Mu., and so separates from krÌ¥ka -- `throat, neck']
Pk. kiÄ• á¸• iÄ• -- f. `upper part of neck', kiyÄ• á¸• iyÄ• -- f. `upper part of
ear'; S. kiÄ• á¹›Ä« f. `back of the head, the hair on it'; L. kÄ«Ä• á¹›Ä« f.
`nape of neck'; P. kiÄ• á¹›Ä« f. `nape of neck, back of head, jaw', adv.
`behind'; WPah. khaÅ›. kiÄ• á¹›Ä« `back of neck'; -- ext. with -- kk -- : Wg.
kirÄ«k `back of neck' and poss. Ash. kakeá¹›Ã-k `throat' despite apparent
survival of -- k -- .
*UPAKRÌ¥KÄ• á¹-Ä« -- .
Addenda: krÌ¥kÄ• á¹-ikÄ• -- , kÅ•ÌŠkÄ• á¹-a -- : S.kcch. tiá¹›o m. `back', pl.
`bones of the back' < *trÌ¥kÄ• á¹-a -- with dissimilation of k -- k;
WPah.ká¹-g. keá¹›I f. `neck', kc. kÄ“r, J. kyÄ• á¹›i, keá¹›i f. -- cf. Wkc.

keá¹-ho (keá¹-o?) m. `neck'.
KRËšT1: â€ *KRÌ¥NTYATÄ“.

krÌ¥cchrÃ¡ 3420 krÌ¥cchrÃ¡ `painful, miserable' MBh., n. `difficulty, trouble, danger' RV. [Derivation from *krÌ¥psrÃ¡<-> Wackernagel AiGr i 158 and EWA i 257 with lit. is supported by WPah. u < rÌ¥ before p. -- âˆšKRÌ¥P]
Pa. kasira -- `distressed' (with loss of p in the group psr as of t in KRÌ¥TSNÃ¡ -- ), Pa. Pk. kiccha -- `distressed', n. `pain, trouble'; -- ext. with -- á¸• a -- : WPah. bhal. kuÄ‹Ä‹haá¹› `miserly'; A. khisirÄ• `lean, thin'.
krÌ¥á¹‡Ã¡tti see *KRÌ¥NTATI2.
krÌ¥á¹‡á¹“ti see KARá¹“TI.
KRËšT1 `cut': karta -- 2, *karta -- 3, kartati1, kartana -- 1, kartari -- , *kartiya -- , *karttÄ• ra -- , karttrÌ¥kÄ• -- , karttrÄ« -- , kartya -- , *kartyÄ• -- , kÄ• rti -- , kÄ• rttrÄ« -- , *krÌ¥taka -- , krÌ¥tÃ- -- 2, kÅ•ÌŠtu -- , kÅ•ÌŠtti -- , krÌ¥tyatÄ“, krÌ¥ntÃ¡ti1, krÌ¥ntana -- 1, *caá¹…krÌ¥tati; *utkartati, *utskartati, *nikartati, nikrÌ¥tta -- , *nikrÌ¥tti -- , nÃ-krÌ¥ntati, *niá¹£kartati, *niá¹£krÌ¥tyatÄ“, *prakrÌ¥tta -- , vikartati, *vikrÌ¥tta -- , vÃ-krÌ¥ntati, *viyavakartati, *viyavakrÌ¥ntati; <-> âˆšskrÌ¥t1.
KRËšT2 `spin': *kartati2, kartana -- 2, karttrÌ¥ -- , *krÌ¥ntati2, *krÌ¥ntana -- 2; -- âˆšskrÌ¥t2.
-- krÌ¥t -- in cmpds. `doing'. [âˆšKRÌ¥1]
KARMAKÅ•ÌŠT -- .
krÌ¥tÃ¡ -- 1 `done', n. `deed' RV., Ëšaka -- `made, artificial' MBh. [âˆšKRÌ¥1]
See KARá¹“TI.
ARDHAKRÌ¥TA -- , Ã¡LAá¹• KRÌ¥TA -- , KUKRÌ¥TA -- , DUá¹£KRÌ¥TÃ¡ -- , NÃ¡MASKRÌ¥TA -- , *VÄ• CÄ• KRÌ¥TA -- , SVÃ¡KRÌ¥TA -- .

krÌ¥ta 3421 *krÌ¥ta2 `mat'. [See kÃ¡á¹-a -- 1. -- âˆškrÌ¥t2]
Pk. kiá¸• iyÄ• -- f. `small door'; S. kiá¹›u m. `thatched roof', kiá¹›o m. `hurdle placed in bottom of a boat', kiá¹›Ä« f. `mat of woven wattles'; L. kiá¹›Ä• m. `reed matting', kiá¹›Ä« f. `reed hut'; P. kiá¹›Ä• m. `screen of matted straw'; G. kaá¹›É” m. `large mat'.

krÌ¥ta 3422 *krÌ¥ta3 `scattered'. [âˆšK&RCIRCLEMACR;1]
Si. vÄ« -- kaá¸·a `one who has sown rice' ES 22.

krÌ¥taka 3423 *krÌ¥taka `knife'. [âˆšKRÌ¥T1]
Bashg. kaÅ•Ã¥ `knife' Rep1 63 with (?).

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kÅ•ÌŠti 3424 kÅ•ÌŠti1 f. `doing' ÅšBr. [âˆšKRÌ¥1]
KharI. kiti -- `work'; Pa. katikÄ•  -- f. `contract, pact, conversation'; Pk.
kii -- f. `action'; -- K. kray f. `deed, action, (esp.) religious
performance' or â†• kriyÄ• -- .

krÌ¥tÃ- 3425 krÌ¥tÃ-2 `knife or dagger' RV. [âˆšKRÌ¥T1]
Bashg. kaÅ•Ã¥ `knife', Tor. (Biddulph) kera f. Grierson Tor 162 (Rep1 63 <
*krÌ¥taka --).
kÅ•ÌŠtu -- (only in pl. kÅ•ÌŠtvaá¸¥ with words of number) `turns, times'.
[âˆšKRÌ¥T1]
*TRAYASKRÌ¥TU -- .

kÅ•ÌŠtti 3426 kÅ•ÌŠtti f. `skin, hide' RV. [âˆšKRÌ¥T1]
Pk. katti -- , kitËš f. `skin, leather'; G. kÄ• tá¹›Ä« f. `skin'; M.
kÄ• tá¸• Ä« f., Ëšá¸• &etilde; n. `skin, hide leather'. -- X CHALLI -- : M.
sÄ• tá¸• &etilde; n. `skin, hide, bark'. -- Pk. kicci -- f. `skin of deer
etc., leather garment' < *krÌ¥ttya -- with -- i from kitti -- : very
doubtful.
*KÄ• LAKRÌ¥TTIKA -- , *GOÌ„KRÌ¥TTI -- .
Addenda: kÅ•ÌŠtti -- : Ko. kÄ• ti `skin, snake -- skin'.

kÅ•ÌŠttikÄ• 3427 kÅ•ÌŠttikÄ• f. pl. `the Pleiades' AV.
Pa. kattikÄ• -- f. `the month October -- November'; Pk. kattiyÄ• -- f.
`Pleiades', S. katyuÌ„Ìƒ f. pl., M. kÄ• tyÄ• f. pl.; -- P. khittÄ« f. (with

kh -- from khittÄ« f. `clump, bush'?); -- Si. kÃ¤ti pl. â†• Pa. with t?
Addenda: krÌ¥ttikÄ• -- : Md. keti `the Pleiades'.
krÌ¥tyÄ• ËŠ -- 1 see KRÌ¥TYÃ¡ -- .
*krÌ¥tyÄ• -- 2 see *KARTYÄ• -- .
â€ krÌ¥dhÃº -- `defective, short' RV.: see â€ *KUá¸• HA -- .

krÌ¥tyÃ¡ 3428 krÌ¥tyÃ¡ `proper to be done' MBh., krÌ¥tyÄ• ËŠ -- f. `action' AV. [âˆšKRÌ¥1]
Pa. kicca -- `to be done', n. `duty', AÅ›. gir. kacaá¹• `is to be done', NiDoc. kica; Pk. kicca -- `to be done', n. `action', ËšcÄ•  -- f., kacca -- n.; K. pog. kica `for'; L. kÄ«cÄ“ `it is to be done'. -- MB. kÄ• ca `dress, costume, character' ODBL 471, M. kaÄ‹ f. `difficulty': both very doubtful. -- Si. kisa `work, duty, judgement' GS 50, but certainly â†• Pa. *KRÌ¥TYAGHARIKÄ• -- , KUKRÌ¥TYA -- .

krÌ¥tyagharikÄ• 3429 *krÌ¥tyagharikÄ• `court -- house'. [KRÌ¥TYÃ¡ -- , GHARA --]
S. kaccaharÄ« f. `court -- house', P. kacaihrÄ«, N. kacahri, A. kÄ• sÄ• ri, B. kÄ• chÄ• ri, Or. kacerÄ«, Mth. kacaharÄ«, Bhoj. H. kacaharÄ« f. (â†’ G. M. kacerÄ« f.).

3430 krÌ¥tyatÄ“ `is cut' Hit. [âˆšKRÌ¥T1]
Pk. kiccaá¹• ta -- `cut, broken, pressed'; N. kicnu `to smash, pound'; -- G. kickicÄ• vuÌƒ `to press hard'; M. kiÄ‹vaá¹-á¹‡&etilde; `to mangle': connexion with krÌ¥tyatÄ“ is doubtful.
krÌ¥tvÄ• ËŠ, krÌ¥tvÄ«ËŠ see KARá¹“TI.

krÌ¥tsnÃ¡ 3431 krÌ¥tsnÃ¡ `whole' ÅšBr.
Pa. kasiá¹‡a -- , Pk. kasiá¹‡a -- , Ëššaá¹‡a -- ; Si. kasina, kisuá¹‡u, Ëššiá¹‡u GS 29 but prob. â†• Pa.

3432 krÌ¥ntÃ¡ti1 `cuts' RV. [âˆšKRÌ¥T1]
Pa. kantati, Pk. kaá¹• taÃ¯; WPah. roh. kuá¹‡á¸• á¹‡Ãµ `to clip, shear'; Ko. kÄ• ntÅ«ka `to scrape a coconut'. -- See KÃ¡RTATI1.
Addenda: krÌ¥ntÃ¡ti1 [Cf. Ir. *apa -- Å¡krÌ¥nta -- in Shgh. bixÌŒÄ• Å«nd `splinter']
2. â€ *krÌ¥ntyatÄ“ `is cut': A. kÃ£Ì„ciba (phonet. -- s -- ) `to cut up' AFD 217, 330.

â€ *krÌ¥ntyatÄ“ see KRÌ¥NTÃ¡TI1.

3433 *krÌ¥ntati2, krÌ¥á¹‡Ã¡tti `spins' AV. [âˆšKRÌ¥T2]
Pa. kantati, Pk. kaá¹• taÃ¯, Or. kÃ£Ì„tibÄ• , G. kÃ£Ì„tvuÌƒ, M. kÃ£Ì„tá¹‡&etilde;, kÄ• tËš (LM 308 < *KARTATI2). -- X GUPHÃ¡TI q.v.

krÌ¥ntana 3434 krÌ¥ntana1 n. `cutting off' BhP. [âˆšKRÌ¥T1]
M. kÃ£Ì„taá¹‡ n. `cutting, piece, bit'. -- See KARTANA -- 1.

krÌ¥ntana 3435 *krÌ¥ntana2 n. and adj. `spinning'. [âˆšKRÌ¥T2]
G. kÃ£Ì„tá¹‡uÌƒ n. `spinning'; M. kÃ£Ì„taá¹‡, kÃ£Ì„tÄ«á¹‡, kÄ• tËš f. `an insect (arachnid?) like a spider'. -- See KARTANA -- 2.
KRËšP `lament': krÌ¥paá¹‡Ã¡ -- , krÌ¥pÄ• ËŠ -- , *krapyati; <-> krÌ¥cchrÃ¡ -- ?

krÌ¥paá¹‡Ã¡ 3436 krÌ¥paá¹‡Ã¡ `miserable' ÅšBr., krÌ¥pÃ¡á¹‡a -- n. `misery' RV. [âˆšKRÌ¥P]
Pa. kapaá¹‡a -- `wretched, small'; AÅ›. top. kapana<-> `wretched'; Pk. kivaá¹‡a -- , Ëšviá¹‡a -- `poor, impotent, cowardly, stingy'; M. kivaá¹‡ f. `pity'; Si. kavaá¹‡a `poor'.

krÌ¥pÄ• ËŠ 3437 krÌ¥pÄ• ËŠ f. `pity' MBh. [âˆšKRÌ¥P]
Pk. kivÄ• -- f.; M. kÄ«v, kÄ«Ëœv, kÄ©v, kev, k&etilde;v f. `piteous complaining, weeping' (LM 311 onom.); -- Sh. krÄ-u, pl. krÄ-veÌ† f. `shout'?

3438 kÅ•ÌŠmi -- , krÃ-mi -- m. `worm, insect' AV.
Pa. Pk. kimi -- m., K. kyomu, dat. keÌ†mis m.; S. kÄ©Ãµ m. `worm, maggot, snail'; Mth. k&etilde;uÃ£Ì„ `worm which burrows into ribs of tobacco leaf'; Si. kimiyÄ• `worm, insect'; -- Gy. eur. kermo, kirmo m. `worm', á¸Œ. kÄ«rma `snake' perh. â†• Pers. kirm; -- Sh. krÄ«Ëœ f. < kÅ•ÌŠmi -- X KÄ«á¹-Ã¡ -- 1. -- Deriv. K. keÌ†muá¹- m. `a little worm'; -- S. kÄ©Ä• á¹›i f. `worms, moths, etc.', kÄ©aÌ„Ì†ro `maggoty'.
*KRÌ¥MIVRAá¹‡A -- .

krÌ¥mivraá¹‡a 3439 *krÌ¥mivraá¹‡a `maggoty sore'. [KÅ•ÌŠMI -- , VRAá¹‡Ã¡ --]
M. kivyeá¹‡, Ëšvaá¹‡, Ëšvan n.; -- deriv. kivaá¹‡yÄ• , ËšanyÄ• , kinÄ• `having maggoty sores'.

krÌ¥mukÃ¡ 3440 krÌ¥mukÃ¡ m. `a kind of tree' ÅšBr., kramu -- m. `betelnut tree' lex., Ëška -- m. `id.' SuÅ›r., `mulberry, Symplocos racemosa, Cyperus' lex., kÄ“mbuka -- n. `kernel of areca nut' lex., krumukÃ¡ -- m. `a piece of wood used to catch the sacrificial fire when kindled by friction' TS.
MIA. and NIA. words apparently connected with the above appear to stem from the following:
1. krÌ¥mukÃ¡ -- or kramuka -- : Pa. kamuka -- m. `Areca palm', Si. kumuku -- k -- unexpl. unless â†• Pa.).
2. *krÌ¥mru -- : P. kgr. kurun `mulberry' (= Ëšrum? <-> Kangra Gazeteer i 30); WPah. bhal. á¹-á¸·umm, á¹-á¸·umá¹›o m. `a tree like a mulberry'.
3. *kÄ“mbu -- or *kimbu -- : P. kimb m. `the large sour lime Citrus acida'; WPah. bhid. kimmÃµ, kimlÃµ n. `a partic. kind of fruit', bhal. kemm, pl. ËšmaÌƒ n. `a large sour lime'; Ku. kÄ«mÅ« `mulberry', N. kimbu, kimu, kip.
4. *krÌ¥mukalÄ« -- , ËšlikÄ• -- or *kramËš or *krumËš: Ash. koaÌƒlik `mulberry', Kt. kÉ™á¹…elik, Wg. kuá¹…Ã¤lÃ-k, (Gambir) truÌƒelÄ«ËŠ, (Woá¹-apur) á¹-uá¹…yalÄ«ËŠ, (Kaá¹-arkala) á¹-iá¹…gÃ¤lÄ«ËŠ, Bashg. kumlik, Pr. kumlugyÄ«ËŠ, PaÅ¡. lauá¹›. lÅ«á¹…galÄ«ËŠ, uzb. á¹£oÌ„á¹…galÄ«ËŠ, gul. kuá¹…gÄ• ËŠli, nir. luá¹…Ä• ËŠli, dar. leá¹…alÄ«ËŠ, ar. ploÌ„Ìƒalek and further dial. forms in IIFL iii 3, 112, Shum. loÃ£Ì„lÄ«, Gaw. laá¹…gÄ• ËŠlik.

3440a krÌ¥mukÃ¡ -- . 3. â€ *krÌ¥mbuka -- : WPah.ká¹-g. cimmu -- m. `mulberry' (â†• a language in which kr > c Him.I 52), J. kimu m. Perhaps also forms under 2 and 3 in CDIAL.
4. *krÌ¥mukalÄ« -- : WPah.ká¹-g. cÉ™mvá¸·I f. `mulberry tree'.
*krÌ¥mukalÄ«, â€ *krÌ¥mbuka -- see KRÌ¥MUKÃ¡ -- .

krÌ¥Å›Ã¡ 3441 krÌ¥Å›Ã¡ `lean, thin' RV.
Pa. kisa -- , Ëšaka -- `lean', NiDoc. kriÅ›aǵa, Pk. kisa -- , kasa -- ; K. kahÅ« `mean, miserly'; -- ext. with -- la -- : Gy. eur. kiÅ¡lo `thin'; -- P. kahirÄ• `thin' unlikely to be direct < *krÌ¥Å›rÃ¡ -- (see EWA i 262), rather < *krÌ¥Å› -- ira -- or poss. *kraÅ›i -- ra -- cf. superl. kraÅ›iá¹£á¹-ha -- Pat., kraÅ›iman -- . -- Ash. karÃ¤ËŠÅ¡, Wg. koÌ„á¹£ `snake' (NTS ii 261 with?) or < KARá¹£Ã¡ -- .
KRÌ¥Å›Ä• á¹…GA -- , KRÌ¥Å›OÌ„DARA -- .
Addenda: krÌ¥Å›Ã¡ -- : WPah.poet. kaÅ›, kiÅ› m. `tiny thing, small creature' (Him.I 18 with ?).
KRËšá¹¢: â€ *KÄ• Rá¹£U -- , â€ SAMÄ• KRÌ¥á¹£á¹-A -- .

krÌ¥Å›Ä• á¹…ga 3442 krÌ¥Å›Ä• á¹…ga `thin, emaciated' MBh. [KRÌ¥Å›Ã¡ -- , Ã¡á¹…GA -- 1]
Pk. kisaá¹• ga -- `lean'; OSi. kesanÌ†ga `lean, poor'.

krÌ¥Å›oÌ„dara 3443 krÌ¥Å›oÌ„dara `slender -- waisted' DaÅ›. [KRÌ¥Å›Ã¡ -- , UDÃ¡RA --]
OG. kisoyarÄ« f. adj.
KRËšá¹¢ `pull': KARá¹£Ã¡ -- , KARá¹£AKA -- , KARá¹£Aá¹‡A -- , KÃ¡Rá¹£ATI, KARá¹£Ã- -- , KÅ•ÌŠá¹£AKA -- , KRÌ¥á¹£Ã¡TI, KRÌ¥á¹£Ä• á¹‡A -- , KRÌ¥á¹£Ã- -- , KRÌ¥á¹£á¹-Ã¡ -- , KRÌ¥á¹£á¹-Ã- -- , KRÌ¥á¹£YA -- ; Ã¡KRÌ¥á¹£á¹-A -- , APAKARá¹£ATI, Ä• KARá¹£ATI, UTKARá¹£A -- , UTKARá¹£Aá¹‡A -- , UTKARá¹£ATI, UTKRÌ¥á¹£á¹-A -- , NIKRÌ¥á¹£á¹-A -- , NIá¹£KARá¹£A -- , NIá¹£KRÌ¥á¹£á¹-A -- , PRAKRÌ¥á¹£á¹-A -- , VIKARá¹£A -- , VIKARá¹£Aá¹‡A -- , VÃ-KARá¹£ATI, SAá¹• KRÌ¥á¹£á¹-A -- ; -- *CARá¹£ATI; -- âˆš*KAá¸• á¸• H.

kÅ•ÌŠá¹£aka 3444 kÅ•ÌŠá¹£aka m. `ploughman' CÄ• á¹‡. [âˆšKRÌ¥á¹£]
Pa. kasaka -- m.; Kho. (Lor.) kiá¹£*lk `cultivator'; <-> PaÅ¡. weg. keá¹£a `plough'?

krÌ¥á¹£aá¹‡a 3445 *krÌ¥á¹£aá¹‡a `pulling, ploughing'. [KRÌ¥á¹£Ã¡TI: âˆšKRÌ¥á¹£]
Pa. kasaá¹‡a -- n. `ploughing'; PaÅ¡. nir. keá¹£enÃ- `plough'; WPah. bhal. kiÅ›ni f. `knotted string for tightening or loosening a drum'; Or. kasá¹‡Ä• `ploughshare', kasaá¹‡i, Ëššuá¹‡i `drawing tightly, string, ring used by archers for protecting fingers'; H. kasan m. `pain, torture'. -- See KARá¹£Aá¹‡A -- .

3446 krÌ¥á¹£Ã¡ti `ploughs' RV. 2. *krÌ¥á¹£yati. [âˆšKRÌ¥á¹£]
1. Pa. kasati, NiDoc. kriá¹£ati, kriá¹£idaǵa `ploughed'; Pk. kasaÃ¯ `tightens', kisia -- `ploughed'; Dm. kiá¹£ -- `to plough', Kho. kiá¹£ik; Ko. kastÄ• `ploughs'. -- Despite Pk. kasaÃ¯ all NIA. forms with kas -- `tighten' are prob. â†• P. kassá¹‡Ä• < KÃ¡Rá¹£ATI.
2. PaÅ¡. gul. kiÅ¡ -- `to plough'.
Addenda: krÌ¥á¹£Ã¡ti. 2. *krÌ¥á¹£yati: WPah.ká¹-g. krÃ-Å›á¹‡Ãµ (1 sg. krÃ-Å›Å›u) `to comb the hair'.

krÌ¥á¹£Ä• á¹‡a 3447 krÌ¥á¹£Ä• á¹‡a `ploughing' YÄ• jÃ±. [Pres. part. of krÌ¥á¹£Ã¡ti. <-> âˆškrÌ¥á¹£]
P. kisÄ• á¹‡ m. `farmer' (â†• E with -- s -- ); Ku. kisÄ• á¹‡ `industrious'; N. kisÄ• n `farmer'; Or. kisÄ• á¹‡, Bi. Mth. H. kisÄ• n m. `field labourer, cultivator' (â†' M. kisÄ• n m.).
Addenda: krÌ¥á¹£Ä• á¹‡a -- : Garh. kisÄ• á¹‡ `cultivator', Ku. (LSI) kiÅ›Ä• á¹‡.

krÌ¥á¹£Ã- 3448 krÌ¥á¹£Ã- f. `ploughing' RV. [âˆšKRÌ¥á¹£]
Pa. kasi -- f. `ploughing, agriculture'; NiDoc. kriá¹£ivatra `ploughing and sowing'; Pk. kisi -- f. `ploughing'; Kt. kiá¹£ `ploughing', Wg. kÄ-Ì„á¹£, Dm. kiá¹£; PaÅ¡. kiá¹£ (Å¡?) `cultivated field, crops' IIFL iii 3, 99 (if Å¡ , then < KRÌ¥á¹£YA -- ); Kal. kiá¹£ `ploughing'; Kho. (Lor.) kiÅ¡ (á¹£?) `plough, cultivation' (if Å¡, < KRÌ¥á¹£YA -- ), kiÅ¡Ä« `line' (á¹£?); Sh. kiá¹£Ä«ËŠ f. `line' (â†' á¸Œ. kIá¹£i f. `wrinkle in skin'); B. kasi `line, underlining' (ODBL 318 < *kará¹£ikÄ• -- ); Ko. kaÅ›Ä« f. `cultivation'.

krÌ¥á¹£á¹-Ã¡ 3449 krÌ¥á¹£á¹-Ã¡ `drawn, ploughed', n. `ploughed land' ÅšBr. [Doubtful whether there is identity or connexion with âˆš*KAá¸• á¸• H which largely replaced âˆšKRÌ¥á¹£]
Pa. kaá¹-á¹-ha -- `ploughed', kiá¹-á¹-ha -- `growing corn, cornfield'; Pk. kaá¹-á¹-ha -- `furrowed', kiá¹-á¹-ha -- `ploughed'; -- Gy. wel. kiÅ¡t -- `to be taken for a drive, to ride'?
Ã¡KRÌ¥á¹£á¹-A -- , *CATUá¹£KRÌ¥á¹£á¹-A -- .

krÌ¥á¹£á¹-Ã- 3450 krÌ¥á¹£á¹-Ã- f. `drawing, ploughing' lex., pl. `men' RV. [âˆšKRÌ¥á¹£]
Pk. kiá¹-á¹-hi -- f. `pulling'.
*Aá¹…GAKRÌ¥á¹£á¹-I -- .

krÌ¥á¹£á¹‡Ã¡ 3451 krÌ¥á¹£á¹‡Ã¡ `dark blue, black' RV., kÅ•ÌŠá¹£á¹‡aka -- `blackish' PÄ• á¹‡. 2. Nom. prop. esp. of the incarnation of Viá¹£á¹‡u.
1. Pa. kaá¹‡ha -- `dark, black', kiá¹‡ha -- `black, bad'; NiDoc. krisÌ„Ì£a, Ëšaǵa `black', Pk. kaá¹‡ha -- , kiá¹‡ha -- , kasiá¹‡a -- , Ëššaá¹‡a -- , Dm. krinÄ• ËŠ, Tir. kÉ™Ì• gÉ™n, Kal. rumb. kriáº“á¹‡a, urt. krÄ«á¹‡á¸• a, Bshk. kiá¹£in, Tor. kÉ™á¹£É™n, Sv.ká¹£enÄ« f., Phal. kiá¹£Ã-á¹‡u, f. Ëšá¹‡i , Sh. koh. kiá¹‡Å-, K. kreÌ†honu, f. ËšhÃ¼Ã±Ã¼; S. kinu m. `stinking dirt', Ëšno `filthy, stinking'; L. awÄ• á¹‡. kÃ¬nnÃ£Ì„ `ugly'; M. kÄ• nhÄ« f. `smut (attacking grain)'; -- Si. kiá¹‡u `black' prob. â†• Pa.
2. Pk. kaá¹‡ha -- , kiá¹‡ha -- m. `KrÌ¥á¹£á¹‡a', S. kÄ• no, P. kÄ• nh, B. kÄ• na, Or. Mth. kÄ• nha, Bhoj. kÄ• nhÄ• , Aw. lakh. kaÌƒdhaiyÄ• , H. kÄ• nh, M. kÄ• nhÅ«.
KRÌ¥á¹£á¹‡ABHÅ«MA -- , KRÌ¥á¹£á¹‡AMALLIKÄ• -- , KRÌ¥á¹£á¹‡AMRÌ¥GA -- .
Addenda: krÌ¥á¹£á¹‡Ã¡ -- : S.kcch. ká»‹nno `dirty (of a child)'.

krÌ¥á¹£á¹‡abhÅ«ma 3452 krÌ¥á¹£á¹‡abhÅ«ma m. `black soil' KÄ• Å›.
[KRÌ¥á¹£á¹‡Ã¡ -- , BHÅ«ËŠMI --]
Pk. kaá¹‡habhÅ«ma -- , Ëšbhoì„ma -- m. `black ground'; G. kÄ• hnam f. `black soil, the land between Baroda and Broach'.

3453 krÌ¥á¹£á¹‡amallikÄ• -- , ËšmÄ• lukÄ• -- f. `the plant Ocimum sanctum' lex. [KRÌ¥á¹£á¹‡Ã¡ -- , MALLIKÄ• --]
PaÅ¡. lauá¹›. kiá¹£elmÄ• lÄ« `jasmine', ar. kiá¹£inmÉ”Ìˆ„li.

krÌ¥á¹£á¹‡amrÌ¥ga 3454 krÌ¥á¹£á¹‡amrÌ¥ga m. `black antelope' MBh.
[KRÌ¥á¹£á¹‡Ã¡ -- , MRÌ¥GÃ¡ --]
Si. kelmuva `deer' with dissimilation < *kaá¹‡amËš or poss. < *KÄ• LAMRÌ¥GA -- ; less likely < KÄ• LAMUKHA -- .

krÌ¥á¹£ya 3455 krÌ¥á¹£ya `to be ploughed' KÄ• lid. [âˆšKRÌ¥á¹£]
PaÅ¡. kiá¹£ (Å¡?) IIFL iii 3, 99 `cultivated fields, crops'; Kho. (Lor.) kiÅ¡ `plough, cultivation': but if they have á¹£, not Å¡, then < KRÌ¥á¹£Ã- -- ; Sh. (Lor.) kiÅ¡, kÄ«Ëœá¹£ thoiki `to drag, pull, push'.
*krÌ¥á¹£yati `ploughs' see KRÌ¥á¹£Ã¡TI.
Addenda: krÌ¥á¹£ya -- : â€ *CATUá¸¥KRÌ¥á¹£YA -- .
*krÌ¥á¹£yati see KRÌ¥á¹£Ã¡TI Add2.

3456 krÌ¥sarÃ¡ -- , krÌ¥Å›Ëš m. `a dish of sesamum and grain, rice and peas and spices' KauÅ›., krÌ¥sara -- n. MBh., ËšrÄ• -- f. SuÅ›r. [Cf. *KHÄ“SÄ• RÄ« -- ?]
Pk. kisara -- n. `sesamum with rice and milk, rice and lentils', ËšrÄ•  -- f. `rice and lentils'; Sh. (Lor.) kisÄ«ri `rice and lentils' (< *kirsariÄ• ?).
KRÌ„Ëš1 `scatter': kirÃ¡á¹‡a -- , kirÃ¡ti, kiri -- , kila -- , kÄ«ryatÄ“, *krÌ¥ta -- 3, kÄ“rayati, *kÄ“rita -- , kÄ“lÃ¡yati, *skÄ“rayati; apaskara -- , avakara -- , avakiraá¹‡a -- , avakirati, avaskara -- , avaskirati, Ä• karÃ¡ -- , Ä• kÄ«rá¹‡a -- , Ä• kula -- , utkara -- , *utkarati, utkira -- , Ãºtkirati, *utkrÌ¥ta -- , *utkÄ“ra -- , *utkÄ“rayati, *utkÄ“llati, *utskarati, *upakara -- , upaskara -- 2, nikara -- , nikÄ• rÃ¡ -- , *nikiraá¹‡a -- , *nikirati, parikiraá¹‡a -- , prakara -- , prakiraá¹‡a -- , prÃ¡kirati, prakÄ«rá¹‡a -- , *prakura -- , *prakÄ“rayati, *pratikÄ“layati, praskara -- 2, *praskirati, *praskrÌ¥ta -- , *praskÄ“rayati, prÄ• kÄ• ra -- , vikirati, *vikÄ“rayati, *viyÄ• kula -- , *viá¹£kirati, *viá¹£krÌ¥ta -- , *viá¹£kÄ“rayati, vyatikara -- , vyÄ• kula -- , *vyÄ• skara -- , saá¹• kara -- , saá¹• kÄ• ra -- , sÃ¡á¹• kirati, saá¹• kÄ«rá¹‡a -- , saá¹• kula -- , *saá¹• krÌ¥ta -- 2, samÄ• kula -- ; -- *kujjati, kÃ¡rÄ«á¹£a -- 1, karÄ«á¹£a -- 2?; -- âˆškil, âˆš*sk&rcirclemacr;.
KRÌ„Ëš2 `hurt': *KULATI.
KIÌŠP `prepare': KÃ¡LPA -- , KALPÃ¡YATI, *KALPIYA -- , KALPYA -- ; *UTKIÌŠPTI -- , SAá¹• KALPA -- .

kÄ“kara 3457 kÄ“kara `squinting, cross -- eyed' Mn. (iii 159 as v.l.), Ëšaka -- CÄ• á¹‡., kÄ“dara -- lex. [Connexion with other words for `crooked, squinting' suggested by EWA i 264, in rejecting IE. origin with Lat. caecus etc., is doubtful. But if kÄ“kara -- is deriv. of *kÄ“ka -- < IE. *kaiko IEW 519, there is a parallel formation in *á¸• Ä“VVA -- ~ á¸• Ä“VVARA -- and the same semantic range `one -- eyed -- blind -- squinting' in *Å›RÄ“á¸• A -- . -- See á¹-Ä“raka -- , á¹-agara -- 1, *á¸• Ä“ra -- 1, *á¸• hÄ“ra -- 2, *trÄ“á¸• á¸• a -- , *trÄ“á¸• á¸• ha --]
P. kairÄ• `squinting, cross -- eyed', A. ker, ËšrÄ• , k&etilde;rÄ• , H. M. kairÄ• .

kÄ“kÄ• 3458 kÄ“kÄ• f. `peacock's cry' MBh.
Pk. kekÄ• -- , f.; S. kÄ«ha f. `scream'; H. kehÄ•  m. `peacock'.
kÄ“cuka -- see KÄ“MUKA -- .

kÄ“Ã±cuka 3459 *kÄ“Ã±cuka `worm'. [kiÃ±culaka -- , kiÃ±cilaka -- m. `earthworm' lex.]
A. k&etilde;su, kesu `earthworm', B. k&etilde;cuÄ• , Ëšco, Ëšcui; Or. keÃ±cu, ËšcuÄ• `earthworm, tape -- worm'; H. k&etilde;cuÄ• m. `earthworm'.

kÄ“á¹-á¹-a 3460 *kÄ“á¹-á¹-a `child'. [Cf. *kaá¹-á¹-a -- 2, *kaá¸• á¸• a --]
PaÅ¡. weg. keá¹-alÄ• ËŠ, lagh. kiá¹-Ëš `boy, son'; Shum. kyÄ“á¹-a `boy', Ëšá¹-Ä« `girl'; Ku. keá¹-o `boy, son, puppy, kitten', Ëšá¹-Ä« `daughter'; N. keá¹-o `boy, son', Ëšá¹-i `girl, daughter'; -- Si. keá¹-á¹-u `thin, meagre'?
Cf. OM. kelÄ• `pupil'.
*kÄ“á¸• -- `play' see *KHÄ“á¸• -- .
Addenda: *kÄ“á¹-á¹-a -- [Cf. CÄ• á¹-A -- , CÄ“LLA --]: â€ *GURJARAKÄ“á¹-á¹-A -- , â€ *DARIDRAKÄ“á¹-á¹-A -- .

kÄ“á¸• a 3461 *kÄ“á¸• a `stick, twig'.
WPah. bhad. kÃ¨á¹›u `firewood', bhiá¸• . kÃ¨á¹›Ãµ n. pl. `pieces of wood'; Ku. keá¹›o, pl. kyÄ• á¹›Ä• m. `thin stick', N. pÄ• tkerÄ• `leaves and twigs'; Bi. kerÄ• `small bundle of crop given to village artisan at the division'; H. keá¹›Ä• m. `tender twig, sapling'.
Addenda: *kÄ“á¸• a -- `stick'. [Poss. der. from SÃ¡á¹• KIRATI, OP. sakelaá¹‡u `to collect (firewood)'; C. Shackle p. 32 derives the OP. verb from *kÄ“á¸• a --] J.C.W.

kÄ“taka 3462 kÄ“taka m. `the tree Pandanus odoratissimus' MBh., ËškÄ-Ì„ -- f. GÄ«t. [â†• Drav. EWA i 264 with lit.: also cf. Savara keda. In S. it collides with KADALA -- of Austroas. origin.]
Pa. kÄ“takÄ« -- f., Pk. kÄ“aya -- m. `the tree', n. `the flower', kÄ“agÄ« -- f. `the tree', B. keyÄ• , Or. kiÄ• , Si. kÄ“. -- Ext. with -- á¸• a -- : P. keuá¹›Ä• m. `P. odoratissimus'; N. k&etilde;warÄ• `a partic. flower', sun -- k&etilde;Ëš `Hedychium gardneriana', dudk&etilde;Ëš `H. coronalium'; B. keoá¹›Ä• `P. odoratissimus', Or.

keuá¹›Ä• `the tree and its essence', H. keuá¹›Ä• , kewrÄ•  m., G. kevá¹›É” m., M. kevá¸• Ä•  m., Ëšá¸• Ä« f.; -- S. keá¹›o, kero, kelo m. `P. odoratissimus' ~ keviá¹›o m. `banana'.
kÄ“dara -- see KÄ“KARA -- .
Addenda: kÄ“taka -- : S.kcch. kair m. `Pandanus o.'.

kÄ“dÄ• ra 3463 kÄ“dÄ• ra m. `field (esp. one under water)' Mn.
Pa. kÄ“dÄ• ra -- m.n. `irrigated field'; Pk. kÄ“Ä• ra -- m., ËšriÄ• <-> f. `field'; L. kiÄ• rÄ• m. `large plot in a field', ËšrÄ« f. `small do.' (khiÄ• rÄ• m. `small bed in irrigated land' X Ká¹£á¸—TRA -- ); P. keÄ• rÄ• , kiÄ• rÄ•  m., ËšrÄ« f. `bed in a field or garden'; Ku. kero, kyÄ• rÄ« `bed of creeping plants etc., ground near a house'; B. keyÄ• ri `flowerbed'; Or. kiÄ• ri `cultivated field (e.g. of sugarcane)'; Bi. kiyÄ• rÄ« `bed formed in a field for irrigation', (Gaya) dhan -- kËš `rice -- land'; Mth. kiyÄ• rÄ• `large garden -- bed', keÌ†Ä• rÄ« `smaller do.', Bhoj. kiyÄ• rÄ«, Aw. lakh. keyÄ• rÄ«; H. kyÄ• r m. `basin made round a tree', keÄ• rÄ«, kiyÄ• Ëš, kyÄ• Ëš f. `plot under cultivation, garden -- bed, bank, hedge'; G. kyÄ• rÉ”, Ëšrá¹›É” m. `plot of ground to keep water in', kyÄ• rÄ«, Ëšrá¹›Ä« f. `small do.', kÄ• rá¹›É” m. `rice plot'.
Addenda: kÄ“dÄ• ra -- : WPah.ká¹-g. kyÄ• r `irrigated paddy field', kc. kyarÉ™k m.; Garh. kyÄ• ri `garden plot', Brj. kiyÄ• rÄ« f.

kÄ“ndu 3464 kÄ“ndu m. `a kind of ebony, Diospyros embryopteris', Ëšuka -- m. `D. glutinosa (yielding a sort of tar)' lex. [Cf. TINDUKA -- , TUMBARA --]
A. kendu `the tree Diospyros tomentosa'; B. kendu `D. embryopteris'; Or. kendu `D. embryopteris, D. glutinosa', H. k&etilde;dÅ« m.

kÄ“muka 3465 kÄ“muka m. `Costus speciosus' lex., `Colocasia antiquorum' Bhpr. [Cf. kÄ“vuka -- m. Car., kÄ“cuka -- m. SuÅ›r., kacu -- m., kacvÄ« -- f. lex., kÄ“lÅ«á¹-a -- m. Npr., also `a kind of potherb' Car.: â†• Drav. EWA i 266]
B. k&etilde;u `Costus speciosus', Or. kaÃ¼kaÃ¼Ä• , H. keuÌƒÄ• , keuÄ• m.
kÄ“mbuka -- see KRÌ¥MUKÃ¡ -- .

kÄ“yÅ«ra 3466 kÄ“yÅ«ra m.n. `bracelet on the upper arm' MBh. [â†• Drav. (cf. esp. Mal. kayyuá¹Ÿa `glove') T. Burrow BSOAS xii 375, EWA i 266]
Pa. kÄ• yÅ«ra -- , Ëšyura -- , v.l. kÄ“yÅ«ra -- n., Pk. kÄ“Å«ra -- m.n., Si. keyura.

3467 *kÄ“rayati `scatters'. 2. kÄ“lÃ¡yati `throws, sends' DhÄ• tup. [âˆšK&RCIRCLEMACR;1]
1. P. kerá¹‡Ä• `to pour, scatter, spread'; N. kernu, kerÄ• unu `to strike out'; H. kerÄ• nÄ• , kirÄ• nÄ• (or der. KIRÃ¡TI) `to sift, winnow'; -- altern. < 2 below: S. keraá¹‡u, kerÄ• iá¹‡u `to throw down'; Bi. Mth. (Tirhut) keÌ†raunÄ« `weeding, hoeing'.
2. P. kalÄ• uá¹‡Ä• `to winnow'; N. kelÄ• unu `to sift'; B. kelÄ• na `to strip off, lay bare'; Or. keá¸·Ä• ibÄ• `to sift husks out of fried rice'; Mth. (SBhagalpur) keÌ†launÄ« `hoeing'; H. kilÄ• nÄ• `to winnow'. -- See KIRÃ¡TI.
*kÄ“rÄ• va -- `pea' see KALÄ• YA -- .

kÄ“rita 3468 *kÄ“rita `scattered'. [Pp. of *KÄ“RAYATI. -- âˆšK&RCIRCLEMACR;1]
P. kerÄ« f. `kiln dust, pounded bricks'.
ká¸—lati see *KHÄ“á¸• -- .
kÄ“lÃ¡yati see *KÄ“RAYATI.
ká¸—li -- see *KHÄ“á¸• -- .

kÄ“vÃ¡rta 3469 kÄ“vÃ¡rta m. `fisherman' VS., kaivarta -- m. Mn., Ëšaka<-> m. R. 2. *kÄ“vÄ• á¹-a -- .
1. Pa. Pk. kÄ“vaá¹-á¹-a -- m., EAÅ›. kevaá¹-a -- ; A. keoá¹- `a class of ÅšÅ«dras in Assam'; B. keoá¹-, keaá¹- `the fisherman caste'; Or. keuá¹-a `a class of fishermen and boatmen'; Mth. kyoá¹- `man of the fisherman caste', Bhoj. k&etilde;waá¹-; H. kewaá¹- m. `fisherman, boatman'; -- X Ká¹£Ä“PA -- : H. khewaá¹-, Ëšá¹-iyÄ• m. `boatman'; G. khevaá¹-, Ëšá¹-iyÉ” m. `helmsman'.
2. Si. kevuá¸·Ä• `fisherman' Geiger GS 17 (ac. to. H Smith JA 1950, 196 replacement of -- á¹-á¹-a -- by -- la --).
KAIVARTÄ«YA -- .
Addenda: kÄ“vÃ¡rta -- . 1. Bi. kewat (á¹-?) `fishing and cultivating caste in Bihar' Risley quoted by Emeneau Sk. bhoÌ„gin -- 116; Brj. kewaá¹-, khewaá¹- m. `boatman, offspring of Ká¹£atriya father and VaiÅ›ya mother'.
2. *kÄ“vÄ• á¹-a -- : Md. keoá¸·u -- kam `fishing'.

ká¸—vala 3470 ká¸—vala `exclusively one's own, alone' RV.
Pa. Pk. kÄ“vala -- `alone, complete', Ëšlaá¹• `only'; KharI. kevala -- `whole'; Kt. kyuÌƒÅ•a `alone', Dm. kyewÃ¡l, PaÅ¡. kÄ“wala, Kal. kalawÄ«ËŠyak, Phal. khilá¸—Ä«; OG. kevalauá¹• `mere', G. kevaá¸·.
*kÄ“vÄ• á¹-a -- `fisherman' see KÄ“VÃ¡RTA -- .
kÄ“vuka -- see KÄ“MUKA -- .
Addenda: ká¸—vala -- : WPah.ká¹-g. kyaá¸·I f. `valley (?), level place, ground'?
*kÄ“vÄ• á¹-a -- see KÄ“VÃ¡RTA -- Add2.

ká¸—Å›a 3471 ká¸—Å›a m. `hair of the head' AV. (RV. in cmpd.).
Pa. Pk. kÄ“sa -- m.; Wg. kyeÄ‹, kÄ“Ä‹, keÌ„ÌƒÄ‹, (Ningalam) keÌ„Ìƒs; Kt. keÄ‹ -- wÉ™Ä‹Ä• ÌŠ `dancing boots with goat's hair tassels'; Pr. iÅ¡ -- kiÄ‹ `mustache'; Dm. kyeÌ„ÌƒÄ‹ `hair'; Shum. ky&etilde;s `hair, mane'; Gaw. kheÌ„ÌƒS `hair'; K. kÄ«h, kih f. `the hair pulled out in combing', rÄ• m. kÄ“Å› `hair', á¸• oá¸• . kÄ“; N. kes `hair', B. keÅ›, Or. keÅ›a, Mth. H. kes m.; OG. kesa m. pl., G. keÅ› m. pl. `the hair', M. kes, k&etilde;s m.; Si. kesa `hair', kehÄ“ -- , kÄ“ -- `a single hair'.
Ká¸—Å›YA -- , KAIÅ›YA -- ; KÄ“Å›Ä• GRA -- .
Addenda: ká¸—Å›a -- : Md. kes `pubic hair'.

kÄ“Å›Ä• gra 3472 kÄ“Å›Ä• gra n. `the tip of a hair' ÅšÄ• á¹…khGrÌ¥. [Ká¸—Å›A -- , Ã¡GRA --]
Si. kesaga `tip of a hair, single hair of the head, hair'.

ká¸—Å›ya 3473 ká¸—Å›ya `being in the hair, suitable for the hair' AV. [Ká¸—Å›A --]
L. kes m. `triturated leaves of indigo used as a hairdye'.

ká¸—sara 3474 ká¸—sara n. `hair (of brow)' VS., `hair' ÅšBr., `mane, filament of lotus and other plants' R., `fibre (of mango)' SuÅ›r.
Pa. kÄ“sara -- in cmpd. `mane', n. `filament of flowers and plants (esp. of the lotus)'; Pk. kÄ“sara -- m.n. `mane of lion etc., filament of flower', m. `the tree Mimusops elengi'; N. kesar `saffron', kesro `a piece cut off a fruit'; H. kesar m. `Crocus sativus, Rottlera tinctoria, Mesua ferrea'; G. kesar n. `saffron'; M. k&etilde;sar n. `any compound flower, a straw, a hair'; Si. kesara `stamens of flowers, hair on body, mane', kesuru `Mimusops elengi'.

KÄ“SARIN -- ; NÄ• GAKÄ“SARA -- .
Addenda: ká¸—sara -- : Md. keheri `animal hair, fur'.

kÄ“sarin 3475 kÄ“sarin `maned', m. `lion' MBh. [Ká¸—SARA --]
Pa. kÄ“sarin -- `maned (of a lion)'; Pk. kÄ“sari -- m. `lion', S. kehari m.;
P. kÄ“har, kehrÄ« m. `lion, tiger' (â†' H. Aw. keharÄ« m. `lion', Mth.
kehari); G. kesrÄ« m. `lion', M. k&etilde;sar m., kesrÄ« m., adj. `stringy
or fibrous (of a mango)'; Si. kesarÄ• `lion'.
*kÄ“suka -- `Butea frondosa' see KIá¹• Å›UKA -- .
kaiá¹• Å›uka -- see KIá¹• Å›UKA -- .

kaiá¸• ikÄ• 3476 *kaiá¸• ikÄ• `a small sheep'. [KÄ• -- , Ä“á¸• A --]
Kho. kÃ©á¸·i `sheep' BelvalkarVol 91, (Lor.) `ewe three or four or more
years old'.

kaitava 3477 kaitava n. `stake in gambling' MBh., `deceit' R., Ëšaka -- n.
`gambling' MBh. [kitavÃ¡ -- m. `gambler' RV., Pa. kitava -- m.]
Pk. kÄ“ava -- n. `fraud', H. kewÄ• m. `deceit, excuse'; -- Pk. kaÃ¯ava -- n.
`fraud' (re -- formed after Sk. kaitava<-> LM 73), M. kaivÄ• á¸• n. `ruse,
trick'.

3477a â€ *kaiá¹‡a -- `worm -- eaten'? [KIá¹‡A -- 2]
A. keá¹‡Ä• (phonet. kena) `(fruit) bored by an insect' AFD 186.

kailÄ• sa 3478 kailÄ• sa m. `a mountain in Himalaya' MBh.
Pa. kÄ“lÄ• sa -- , kÄ“á¸·Ä• Ëš m., Pk. kÄ“lÄ• sa -- m.; Si. keles -- kuá¸·a
`name of a sacred mountain'.

kaivartÄ«ya 3479 kaivartÄ«ya `pertaining to a fisherman' KathÄ• s. [KÄ“VÃ¡RTA
--]
B. keuá¹-e `pertaining to the caste of fishermen', Or. keuá¹-iÄ• .

kaiÅ›ya 3480 kaiÅ›ya n. `hair' PÄ• á¹‡. [Ká¸—Å›A --]
S. kesu m. `a hair', P. kes m. `the hair': more prob. â†• Sk. kÄ“Å›a -- or
H. kes.

ká¹“ka 3481 ká¹“ka m. `wolf' R., koÌ„kaá¸• a -- m. `fox' lex. [Perh. in
ká¹“kayÄ• tu -- m. RV. (EWA i 268 with lit.) and in AV. `a kind of noxious
parasitical animal', cf. same double meaning in N. bauÌƒso < VRÌ¥KADAá¹• Å›A
--]
Pa. koÌ„ka -- m. `wolf', Pk. koÌ„a -- m.; Kho. kog `wild dog' (early â†'
Wkh. kik?), Sh. (Lor.) koÌ„Ìƒ.
*KOÌ„KÄ• á¹…GA -- .

koÌ„kÄ• á¹…ga 3482 *koÌ„kÄ• á¹…ga `having a wolf's body'. [Ká¹“KA -- , Ã¡á¹…GA
-- 1]
A. kuwÄ• á¹… `wolf'.

koÌ„kilÃ¡ 3483 koÌ„kilÃ¡1 m. `the Indian cuckoo Cuculus indicus', ËšlÄ• <->
f. MBh. [Among NIA. forms those of S. Or. Mth. Bhoj. Aw. G. apparently,
unless borrowed, are < -- illa -- : all others, except M., may be < -- illa
--]
Pa. koÌ„kila -- m., Pk. koÌ„ila -- m., ËšlÄ• -- f., S. koila f., P. WPah.
bhal. koil f., N. koili, A. kuli, MB. kuila, Or. koili, Mth. koil, f. Ëšli,
Bhoj. koili, OAw. koila, H. koil, koÄ«l, koyal f., G. kÉ”yal, Ëšlá¹›Ä« f.,
M. koÄ«á¸·, ËšÄ«l, koyÄ• á¸· f., Si. kovulÄ• m., kevilÄ« f.
KOÌ„KILÄ• Ká¹£A -- .
Addenda: koÌ„kila -- 1: Md. koveli `a partic. bird (with the cry kohoÌ„)'.

koÌ„kila 3484 koÌ„kila2 m. `lighted coal, charcoal' lex. [PMWS 47
sanskritized from MIA. koÌ„ila -- â†• Proto -- muá¹‡á¸• a *ko(y)ila = Sant.
kuilaÌ£ `black': all NIA. forms must or may rest on *koÌ„illa --]
Pk. koÌ„ilÄ• -- f., kolla -- m.n. `burning charcoal'; S. koilo m. `dead
coal', pl. `charcoal', L. koilÄ• f. (?), kolÄ• m., P. koilÄ• , kolÄ• m., Ku.
kwelo, N. koilÄ• , B. kayalÄ• , Or. koilÄ• , Bi. koelÄ• , Mth. H. koilÄ• m.,
Marw. koilo m., G. kÉ”yalÉ” m.

Addenda: koÌ„kila -- 2: S.kcch. koylo m. `coal'; WPah.kc. koilo m.

3485 koÌ„kilÄ• ká¹£a -- , Ëšaka -- m. `plant with a dark, blackcentred flower, Capparis spinosa or Asteracantha longifolia or Barleria l.' lex.
[Cf. koÌ„kilanayana -- m. `id.'. -- koÌ„kila -- 1, Ã¡ká¹£i --]
Pk. koÌ„ilacchaya -- m. `name of a plant'; Mth. koilakhÄ• `name of a herb' ABORI xxi 108.

koÌ„kka 3486 *koÌ„kka `nail'. [â†' Par. kÅ«k IIFL i 265]
Pk. kokkÄ• sa -- m. `the name of a carpenter'; Ash. koÌ„kÄ• ËŠ `nail, peg', Wg. (Lumsden) "kokhchu", PaÅ¡. koÌ„kÅ«ËŠ; S. koko m. `small nail, pin', kokaá¹‡u `to tack, stitch together', koka f. `stitch'; L. kokÄ• m. `hobnail, tack'; P. kokÄ• m. `a very small nail', kok f. `basting'; N. kokai kÃ£Ì„á¹-i `nails'; H. kokÄ• m. `tack, nail, thorn, spike of plaintain, bud'; M. kÃµkÄ• m. `spike of plaintain'; Si. kokka, pl. koku `hook', keki `hook for picking fruit' < *kokkiÄ• .

koÌ„á¹…kaá¹‡a 3487 koÌ„á¹…kaá¹‡a m. `name of a people on the western shore of the Deccan' MBh., Ëšaka -- m. Hariv.
Pk. koá¹• kaá¹‡a -- , kuá¹• Ëš m., koá¹• kaá¹‡aga -- adj.; G. kÉ"Ìƒká¹‡Ä« `of the province of Konkan'; M. kÃµkaá¹‡, kokËš n. `the country', kÃµká¹‡Ä« adj.

3488 *koÌ„cayati `contracts' [saá¹• koÌ„cayati MBh. -- âˆšKUC]
S. koiá¹‡u `to draw in (the belly), save, economize', koa f. `economy'.

koÌ„cc 3489 *koÌ„cc `thrust, pierce, dig'.
Wg. Kt. kuÄ• -- `to dig', Pr. kuÄ• É™ -- , Dm. koÌ„Ä• -- , PaÅ¡. kÄ"Ä• i -- IIFL iii 3, 88, Kal. koÌ„Ä• -- ; P. kucalnÄ• `to bruise, crush', kucrÄ• `broken to pieces'; Ku. kocá¹‡o `to penetrate'; N. kocnu `to thrust, force into', kocÄ• rnu `to thrust', kucelnu `to stir up'; H. kocnÄ• , kÅ«Ë˜cËš, kÃµcËš, kuÌ„Ìƒ cËš `to pierce, rip'; G. kocvuÌƒ `to pierce', kocruÌƒ `having holes'. -- Prob. separate from Dm. kuÄ• Ä• y -- `to scratch oneself'; PaÅ¡. kuÄ• eyÄ• `itch'; Kal. kuÄ• h -- `to scratch', Kho. kucÌ£Ä"i -- , Gaw. kuÄ‹a -- NTS xii 172.
Addenda: *koÌ„cc -- : cf. *KUCYATÄ".

koÌ„java 3490 *koÌ„java `fleecy cloth'.
Pa. koÌ„java -- m. `rug or cover with long hair, fleecy counterpane'; Pk.

koÌ„yavaya -- m. `coverlet made of cloth stuffed with cotton -- wool'; Si. konÌ†du `made of goat's hair' EGS 50.
Addenda: *koÌ„java -- , cf. kaucapaka -- m.n. `kind of rug' ArthaÅ›.

3491 ká¹“ jÄ• nÄ• ti `who knows?' [kÃ¡ -- 2, jÄ• nÄ• ËŠti]
Ku. kwÄ• á¹‡i `perhaps'; N. kune, Ëšni, emph. kunni `I don't know'.
*koÌ„Ã±cikÄ• -- `key' see KUÃ±CIKÄ• -- 1.
koÌ„á¹-a -- 1 `fort' see KOÌ„á¹-á¹-A -- 1.

koÌ„á¹-a 3492 *koÌ„á¹-a2 `breaking'. [âˆšKUá¹-2]
Bi. asÄ• á¹›hÄ« kor `hoeing of sugarcane in June -- July'; -- Or. koá¹›i `spade' < *koÌ„á¹-ikÄ• -- .

koÌ„á¹-a 3493 koÌ„á¹-a3 m. `hut, shed' lex. [â†• Drav. T. Burrow TPS 1945, 95: cf. KUá¹-Ä« --]
G. kÉ”á¹›i f. `cowpen'.
*koÌ„á¹-a -- 4 `pot' see KUá¹-A -- 1.

koÌ„á¹-ana 3494 *koÌ„á¹-ana `breaking'. [âˆšKUá¹-2]
Bi. (Gaya) koá¹›an, (SMunger) koá¹›nÄ« `ploughing of millet when one foot high', (Camparan) koran `hoeing'; Mth. (SBhagalpur) koá¹›an `digging'.

3495 koÌ„á¹-Ã¡yatÄ“ `breaks' DhÄ• tup. [Cf. prakuá¹-ya `having cut into small pieces' MBh., Pa. Ä• koÌ„á¹-Ä“ti `breaks, beats down, stamps'. -- âˆšKUá¹-2]
K. kÅ«run `to gouge out, extract (an eye, kernel of walnut, etc.)'; N. kornu `to tear, scratch, comb'; A. koriba `to hoe'; B. koá¹›Ä• `to dig, bore through, pierce'; Bi. koá¹›ab `to dig, cut through (e.g. a field embankment to let out flood water)'; H. koá¹›nÄ• , kornÄ• `to dig up, scrape out, carve'; Si. koá¸·anavÄ• `to press, flatten, smooth' Geiger BSOS viii 556, koá¸·avanavÄ• `to beat down, stamp'. -- Deriv. A. korokiba `to scoop out'.
-- Forms with -- r -- alternatively < *KOÌ„RATI.
Addenda: koÌ„á¹-Ã¡yatÄ“: -- intr. OP. kuá¹›aá¹‡u `wither, dry up', P. kuá¹›nÄ• (cf. kuá¹- -- , kuá¹‡á¸• -- `burn' DhÄ• tup.?).

koÌ„á¹-arÃ¡ 3496 koÌ„á¹-arÃ¡ n. `hollow of a tree' MBh., `cave, cavity' BhP. [â†• Drav. T. Burrow BSOAS xii 376: supported by variety of initial (k -- , kh --) and medial consonants (-- á¹- -- , -- á¹-á¹- -- , -- l --) in NIA.]

Pk. koÌ„á¸• ara -- , koÌ„laËš, koÌ„á¹-aËš, koá¹-á¹-aËš n. `hole, hollow'; Or. koraá¹›a `hollow in a tree, cave, hole'; H. (X *KHOÌ„LA -- 2) khoá¸• ar m. `pit, hollow in a tree', khoá¹›rÄ• m.; Si. kovuá¸·a `rotten tree' (< *koÌ„á¸·alla -- with H. Smith JA 1950, 197, but not < Pa. koÌ„á¸·Ä• pa --).

ká¹“á¹-i 3497 ká¹“á¹-i1 `curved end of bow, edge, point of sword' MBh. [âˆšKUá¹-1]
Pa. koÌ„á¹-i -- f. `summit'; Pk. koÌ„á¸• i -- f. `tip of bow, tip, point'; S. koá¹›i f. `pegs in the ground in two rows on which the thread is passed back and forth in preparing the warp'; H. kor f. `tip, point', ËšrÄ« f. `division, branch, class'; Si. keá¸·a `end'.
*KOÌ„á¹-IPRÄ• PTA -- .
Addenda: koÌ„á¹-i -- 1: WPah.ká¹-g. koÌ„á¹› f. (obl. -- I) `the side nearest to the hill -- slope of a terraced field'; Md. koá¸·u `end', koá¸·u -- fas (+ *PAÅ›CA --) `stern'.

koÌ„á¹-i 3498 koÌ„á¹-i2 f. `10,000,000' Mn. [Separate from Ká¹“á¹-I -- 1: â†• Austro -- as. EWA i 270 with lit.]
Pa. koÌ„á¹-i -- f., Pk. koÌ„á¸• i -- , OB. OG. koá¸• i f., Si. keá¸·a; -- hypersanskritism with kr -- : K. koÌ†roÌ„r, S. kiroá¹›i, P. kroá¹›, B. kroá¹›, H. kroá¹›, kirËš, karËš (â†’ N. karoá¹›); OMarw. kiroá¹›a `crore', Ëšá¹›Ä« `worth a crore'; G. karoá¹›.

koÌ„á¹-iprÄ• pta 3499 *koÌ„á¹-iprÄ• pta `having reached the top'. [ká¹“á¹-i -- 1, prÄ• ËŠpta --]
Pa. koÌ„á¹-ippatta -- `perfected', Si. keá¸·apat Geiger EGS 49, but prob. Si. cmpd. after Pa.

koÌ„á¹-á¹-a 3500 koÌ„á¹-á¹-a1 m. (n. lex.) `fort' KathÄ• s., koÌ„á¹-a -- 1 m. VÄ• stuv.
AÅ›. sn. koá¹-a -- `fort, fortified town', Pk. koá¹-á¹-a -- , kuá¹-Ëš n.; Kt. kuá¹- `tower (?)' NTS xii 174; Dm. koÌ„á¹- `tower',

Kal. koÌ„á¹-; Sh. gil. koÌ„á¹- m. `fort' (â†’ á¸Œ. koÌ„á¹- m.), koh. pales. koÌ„á¹- m. `village'; K. kÅ«á¹-h, dat. kÅ«á¹-as m. `fort', S. koá¹-u m., L. koá¹- m.; P. koá¹- m. `fort, mud bank round a village or field'; A. kÃµá¹-h `stockade, palisade'; B. koá¹-, kuá¹- `fort', Or. koá¹-a, kuá¹-a, H. Marw. koá¹- m.; G. koá¹- m. `fort, rampart'; M. koá¹-, koá¹-h m. `fort', Si. koá¹-uva (Geiger EGS 50 < KOÌ„á¹£á¹-HAKA --).
KOÌ„á¹-á¹-APÄ• LA -- .
*koÌ„á¹-á¹-a -- 2 `breaking' see KUá¹-á¹-A -- 1.
*koÌ„á¹-á¹-ana -- `breaking' see KUá¹-á¹-ANA -- .
Addenda: koÌ„á¹-á¹-a -- 1: A. kÃµá¹-h `fort' and other lggs. with aspirate and meaning `fort' perh. X Ká¹“á¹£á¹-HA -- 2 Add2 (AFD 206).
koÌ„á¹-á¹-ha -- 2 see KÃºá¹£á¹-HA -- 2 Add2.

koÌ„á¹-á¹-apÄ• la 3501 koÌ„á¹-á¹-apÄ• la m. `commander of a fort' PaÃ±cat. [koÌ„á¹-á¹-a -- 1, pÄ• la --]
Pk. koá¹-á¹-avÄ• la -- , kuá¹-Ëš m. `police officer'; K. kuá¹-awÄ• l m. `captain of a fort, chief of police, city magistrate'; S. koá¹-Ä• ru m. `district officer who watches crops, police officer'; L. kuá¹-vÄ• l m. `a kind of village constable'; WPah. bhal. kuá¹-wÄ• l m. `hon. title of a á¹¬hakkur'; B. koá¹-Ä• l `watchman, constable' (ODBL 329 < *koÌ„á¹£á¹-hapÄ• la --); Or. kaá¹-uÄ• á¸·a `town policeman'; H. koá¹-wÄ• r, ËšwÄ• l m. `police officer' (â†’ L. koá¹-vÄ• l m., S. koá¹-vÄ• lu m.), G. koá¹-vÄ• á¸· m.
*koÌ„á¹-á¹-ayati `cuts, breaks' see KUá¹-á¹-Ã¡YATI.
*koÌ„á¹-á¹-ha -- 1 `Costus speciosus' see KÃºá¹£á¹-HA -- 1.
*koÌ„á¹-á¹-ha -- 2 `leprosy' see KÃºá¹£á¹-HA -- 2.
koÌ„á¹-ha -- `a kind of leprosy' see KÃºá¹£á¹-HA -- 2.

koÌ„á¸• amba 3502 *koÌ„á¸• amba `pot'. [â†• Drav. see KUá¹-A -- 1]
Pa. koÌ„á¸·amba -- m. `pot'; Pk. koÌ„laá¹• ba -- m. `dish' (cf. kollara -- m.); Niá¹…g. koÌ„á¹›má¹“ `pitcher'; M. koá¸·aÌƒb&etilde; n. `pot with large opening'.

koÌ„á¸• i 3503 *koÌ„á¸• i `a score, twenty'. [J. Przyluski RoczOrj iv 231 â†•

Austro -- as. (Mahle kuri, Birhar kuá¹›i, Kharia kori, Juang koá¸• i: prob. same as word for `man', i.e. `20 fingers') whence â†’ Drav. (Kurukh kÅ«rÄ«, Malto koá¹›i, Kui koÌ„á¸• e)]
K. kuri f. `a score', S. P. koá¹›Ä« f. (PhonPj 118 < ká¹“á¹-i -- 1), N. kori, A. kuri, B. kuá¹›i, Or. koá¹›i, H. koá¹›Ä« f., G. kuÌƒá¸• Ä« f., M. koá¸• , Ëšá¸• Ä« f.
*koÌ„á¸• á¸• -- `dig' see *KHOÌ„DD -- .
Addenda: *koÌ„á¸• i -- : S.kcch. koá¸• Ä« `20'.

koÌ„á¹‡a 3504 koÌ„á¹‡a m. `corner, angle' MBh. [Cf. KUá¹‡I -- , *KHUá¹‡á¹-A -- 2: â†• Drav. T. Burrow BSOAS xi 341]
Pa. koÌ„á¹‡a -- m., Pk. koÌ„á¹‡a -- , Ëšaga -- , m.n. `corner, part of a house'; Sh. (Lor.) kunÄ«ËŠ `corner', K. kÅ«n m., P. koá¹‡, Ëšá¹‡Ä• , kÅ«á¹‡, Ëšá¹‡Ä• m., WPah. bhal. koÌ„á¹‡i f., cam. kÅ«á¹‡Ä• m., Ku. kuá¹‡o, pl. kwÄ• á¹‡Ä• , gng. kuÌƒ&rtodtilde;, N. kunu, A. koá¹‡, B. koá¹‡, Ëšá¹‡Ä• , Or. koá¹‡a, kuá¹‡a; Bi. kon, ËšnÄ«, konÄ• -- konÄ« `ploughing from corner to corner'; Mth. koniyÄ• `low wall round three sides of winnowing basket'; Bhoj. koÌ„n `corner', H. kon, ËšnÄ• m., G. kÉ”á¹‡ m. (X *khuá¹‡á¹-a -- 2 in kÄ• á¹- -- khuá¹‡ = -- koá¹‡ m. `right angle'), M. koá¹‡ m., Si. kona; -- Pk. koá¹‡á¹‡a -- m. `corner of a house' (< koÌ„á¹‡a -- as tella -- < TAILÃ¡ -- ?); M. kon m. `corner', ËšnÄ• , ËšnyÄ• m. `cornerstone' (prob., despite LM 139, koá¹‡, not kon, is borrowed).
*KOÌ„á¹‡AKÄ• á¹£á¹-HA -- , *KOÌ„á¹‡ASÄ«TÄ• -- ; CATUá¹£KOÌ„á¹‡A -- , á¹£Aá¹-KOÌ„á¹‡A -- .
Addenda: koÌ„á¹‡a -- : S.kcch. khÅ«á¹‡o m. `corner', WPah.ká¹-g. kvá¹‡É” m., kc. kvá¹‡e f., J. koá¹‡Ä• m., Garh. koÌ„á¹‡Å«.

koÌ„á¹‡akÄ• á¹£á¹-ha 3505 *koÌ„á¹‡akÄ• á¹£á¹-ha `corner wood'. [KOÌ„á¹‡A -- , KÄ• á¹£á¹-HÃ¡ --]
B. konÄ• á¹-h `a piece of bamboo or wood bound on the hips of a roof to close the thatch at each corner'.

koÌ„á¹‡asÄ«tÄ• 3506 *koÌ„á¹‡asÄ«tÄ• `furrow from corner to corner'. [KOÌ„á¹‡A -- , SÄ«ËŠTÄ• --]
Bi. koÌ†nsÄ«, ËšsiyÄ• `ploughing from corner to corner', Mth. koÌ†nsiyÄ• .

koÌ„á¹‡á¹-a 3507 *koÌ„á¹‡á¹-a `defective'. [See list s.v. KUá¹‡á¹-HA --]
Pa. koá¹‡á¹-a -- m. `man of dirty habits'.

koÌ„á¹‡á¹-ha 3508 *koÌ„á¹‡á¹-ha `defective'. [See list s.v. KUá¹‡á¹-HA --]
Pa. koá¹‡á¹-ha -- `crippled'; Pk. koá¹• á¹-ha -- `slow, stupid'; PaÅ¡.
koÌ„á¹‡á¸• Ä• ËŠ `bald', Kal. rumb. koÌ„á¹‡á¸• a `hornless'.
*koÌ„á¹‡á¸• ala -- `ring' see KUá¹‡á¸• ALÃ¡ -- 1.

koÌ„ta 3509 *koÌ„ta `garlic'.
Kt. kÅ« `edible garlic, chive'; Dm. kuwÅ•Ã©i, kuwÃ©Å•i `name of a plant, garlic (?)' NTS xii 175; Kal. koÌ„la `edible garlic'.

koÌ„ttha 3510 *koÌ„ttha `belly'. [Cf. *KOÌ„TTHALA -- , Ká¹“á¹£á¹-HA -- 1?]
Pk. kottha -- `pertaining to the belly'; Or. kothÄ• `corpulent', kothala, ËšthÄ• á¸·a `pot -- bellied'; -- X *GOÌ„DDA<-> in kodÄ• , ËšdÄ• á¸·iÄ• `id.'?

koÌ„tthala 3511 *koÌ„tthala `bag'. [Cf. *KOÌ„TTHA --]
Pa. kotthalÄ« -- f. `sack (?)'; Pk. kotthala -- m. `bag, grainstore' (koÌ„ha -- m. `bag' < *koÌ„tha?); K. koÌ†thul, Ëšlu m. `large bag or parcel', kothÃ¼ jÃ¼ f. `small do.'; S. kothirÄ« f. `bag'; Ku. kuthlo `large bag, sack'; B. kÅ«thlÄ« `satchel, wallet'; Or. kuthaá¸·i, Ëšthuá¸·i, kothaá¸·i, Ëšthiá¸·i `wallet, pouch'; H. kothlÄ• m. `bag, sack, stomach (see *KOÌ„TTHA --)', ËšlÄ« f. `purse'; G. kothá¸·É” m. `large bag', Ëšá¸·Ä« f. `purse, scrotum'; M. kothá¸·Ä• m. `large sack, chamber of stomach (= peá¹-Ä• Ä‹Ä• kËš)', Ëšá¸·&etilde; n. `sack', Ëšá¸·Ä« f. `small sack'; -- X GOÌ„á¹‡Ä«ËŠ -- : S. gÌ othirÄ« f. `bag', L. gutthlÄ• m.

koÌ„tr 3512 *koÌ„tr `dig'. 2. *khoÌ„tr -- . [See list s.v. *KHOÌ„DD -- and âˆš*KHUá¹-1]
1. G. kotarvuÌƒ `to dig, carve', kotar n. `cave, den'; -- N. kotranu `to scratch' < *koÌ„traá¸• -- ?
2. S. khoá¹-ranu `to dig, carve'; L. poá¹-h. khotará¹‡Ä• `to poke about' (X KHÃ¡NATI in khanotará¹‡Ä• `to poke, dig up with any small instrument'), awÄ• á¹‡. khoÌ„truá¹‡ `to scratch, dig', G. khotarvuÌƒ `to dig, scratch', khotará¹‡Ã£Ì„ n. pl. `old errors raked up'; -- N. khotar `burnt sediment of milk' < *khotraá¸• -- .
Addenda: *koÌ„tr -- . 2. *khoÌ„tr -- : S.kcch. khotará¹‡Å« `to scratch (for itching)', P. khoá¹-nÄ• `to dig, scratch, poke'.

koÌ„tha 3513 koÌ„tha m. `putrefaction' SuÅ›r. [âˆšKUTH]

Pk. koÌ„ha -- m.; G. kÉ”h, kÉ”hÉ”, kÉ” m.f. `decay'.

3514 koÌ„thati, absol. ËšthitvÄ• Vop. `rots'. [âˆšKUTH]
G. kÉ”hvuÌƒ, kÉ”hÉ”vuÌƒ, kÉ”vuÌƒ `to rot'.
*koÌ„ddÄ• la -- `mattock' see KUDDÄ• LA -- 1.

koÌ„drava 3515 koÌ„drava m. `Paspalum scrobiculatum (a grain eaten by the poor)' MBh., Ëšaka -- m. BHSk. [Cf. koÌ„radÅ«á¹£a<-> m. `id.' SuÅ›r., Ëšaka -- m. KÄ• tyÅšr., Pa. kudrÅ«sa -- , Ëšaka -- m., Pk. koÌ„dÅ«saga -- , koÌ„á¸• Å«Ëš m. E. H. Johnston JRAS 1931, 577]
Pk. koddava -- , kudËš m., K. kuduru m., S. koá¸• riá¹›Ä« f., P. kodrÄ• m. (kodÄ• , ËšdÃµ m. â†• H.), WPah. koá¸• á¸·o m.; Ku. kodo `a small edible grain'; N. kodo `Eleusine indica'; B. kodo `P. scrobiculatum', Or. kodua; Bi. kodo `P. frumentaceum', ËšdaÄ« `a smaller variety'; Mth. kodo `P. scorbiculatum', H. kodo, ËšdÃµ, Ëšdaw m., ËšdaÄ« f. (kodrÄ• m. â†• P.), G. kodrÄ• m. pl. `the grain', ËšdrÄ« f. `the grain separated from the chaff' (â†’ M. kodrÅ« m.).
koÌ„nÄ• laka -- see KUá¹‡Ä• LA -- .
Addenda: koÌ„drava -- : WPah.kc. kodo m. `certain coarse grain', ká¹-g. kodrÉ” m. â†• P.
â€ *KOÌ„DRAVAPIá¹£á¹-A -- .

3515a â€ *koÌ„dravapiá¹£á¹-a -- `flour of Paspalum scrobiculatum'. [KOÌ„DRAVA -- , PIá¹£á¹-Ã¡ --]
WPah.kc. kodá¹-ho, kÉ™dIá¹-á¹-ho, ká¹-g. kÉ™drÃ-á¹-á¹-hÉ” m. `flour of this grain', J. kdiá¹-hÄ• m.

koÌ„pa 3516 koÌ„pa m. `anger' MBh. [âˆšKUP]
Pa. koÌ„pa -- m., Pk. koÌ„va -- , koÌ„a -- , Si. kov, koÌ„ (Geiger EGS 51 wrongly < krá¹“dha --).

3517 koÌ„ 'paraá¸¥ nom. sg. m. `who else?' [kÃ¡ -- 2, Ã¡para --]
Dm. kuraÃ¯ `who?', Shum. karÃ¤ËŠ, Gaw. kara, Kal. kÅ«ra, kuËš, L. awÄ• á¹‡. koÌ„r.

3518 koÌ„ 'pi `someone'. [kÃ¡ -- 2, Ã¡pi]
Pk. koÌ„vi; B. keu `anyone' ODBL 327 < *kÄ“ vi. -- See KÃ¡Å›CID.

koÌ„ppara 3519 *koÌ„ppara `coconut, skull'. [Cf. *KHOÌ„PPA -- 1]
Bshk. koÌ„par `top of head'; S. kopiro m. `coconut', ËšrÄ« f. `skull'; L. koÌ„par m. `a large head', koÌ„prÄ« f. `skull, crown of head'; N. koparÄ• `pan (usu. brass)'; Or. koparÄ• `a skull -- like earthen vessel'; G. kopruÌƒ n. `coconut' (á¹-opruÌƒ n. `id.' orig. an echo word of the type B. ghoá¹›Ä• -- á¹-oá¹›Ä• ODBL 176); M. koprÄ• m. `small iron pot'.
Addenda: *koÌ„ppara -- : Pk. kuppara -- m. `skull' (see KARPARA --).

3520 *koÌ„pyatÄ“ `is made angry'. [Pass. of koÌ„pÃ¡yati `shakes' RV., `makes angry' MBh. -- âˆšKUP]
Pk. koppaÃ¯ `is angry', Or. kopibÄ• , OAw. kopaÃ¯.

koÌ„pha 3521 *koÌ„pha `lump, hill'. [< &capamacr;r. *kaupha -- , Av. kaofa -- , OPers. kaufa -- `mountain'.]
Pr. kÅ« `high mountain', Kt. kÅ« `hump' NTS xv 260.

koÌ„bb 3522 *koÌ„bb `strike'. 2. *koÌ„mb -- . [Cf. *COÌ„BB --]
1. S. koá¸‡aá¹‡u `to beat ground level', koá¸‡o m. `rammer'; P. kobÄ• m. `wooden or iron beater for leather'; A. kob `blow with a striking or cutting instrument', kobÄ• iba `to strike, whip'; Or. kobÄ• `wooden rammer', kobÄ• -- kobÄ« `mutual beating'; M. kubalá¹‡&etilde; `to beat'; -- B. kopÄ• na `to strike, dig, cut, chop' X copÄ• na -- < *COÌ„PP -- .
2. M. kÃµbá¹‡&etilde;, komá¹‡&etilde; `to thump, thrust, force in, cram in'.
Addenda: *koÌ„bb -- . 2. *koÌ„mb -- : Ko. khombtÄ• `thrusts'.

koÌ„malÃ¡ 3523 koÌ„malÃ¡ `tender, soft' R.
Pa. Pk. koÌ„mala -- , Gy. eur. kovlo, á¸Œ. komvla, Dm. koÌ„mala, Woá¹-. koÌ„mÃ¡l, Gaw. koÌ„mal*l, Bshk. ká¹“mal, f. Ëšmil, Tor. kamal, f. kemel,

Chil. kuholo, Gau. kÃ£Ì„wal, Sv. koÌˆÌ„Ì£mala, Phal. koÌ„mÄ• ËŠlu, K. kumolu, S. kuÌƒaro, L. kÅ«lÄ• , P. kuÌ„ÌƒlÄ• , kÅ«lÄ• , kÅ«lá¹›Ä• , Ku. kauÌƒlo, gng. kÉ”Ì„Ëœw, N. kauÌƒlo > kamlo, A. kumlÄ«yÄ• , MB. kÃµala ODBL 520; Or. kohaá¸·a, Ëšá¸·Ä• , kaaÌƒá¸·a, Ëšá¸·Ä• `soft, tender, young', Ëšá¸·iÄ• `softish'; OAw. koá¹• varÄ« f. `delicate'; H. kÃµwar `soft', G. komaá¸·, kumá¸·uÌƒ, M. kÃµvá¸·Ä• , kovËš; Si. komala `soft', (SigGr) komuá¸· `charming, coquettish'. -- X NÃ¡VA -- 1 in A. nomal, numaliyÄ• `born late in the season'.
SUKOÌ„MALA -- .
Addenda: koÌ„mala -- : WPah.ká¹-g. kÉ”ÌƒÉ¸·É” `soft'.
*koÌ„mb -- see *KOÌ„BB -- Add2.

koÌ„mh 3524 *koÌ„mh `wither'. 2. *kurumm -- .
1. Pk. kummaá¹‡a -- , kuimÄ• á¹‡a -- `withered'; S. kÅ«mÄ• ijaá¹‡u, ËšmÄ• á¹-ijaá¹‡u, pp. ËšmÄ• á¹‡o `to wither', L. kumÄ• vaá¹‡, pp. ËšmÄ• á¹‡a, P. kumlÄ• uá¹‡Ä• , kamËš; N. kumhlÄ• unu, kumlËš `to fade, wither', OAw. kuá¹• bhilÄ• i, H. kumhlÄ• nÄ• , kumbhilËš, kumbhlËš; M. kÃµbá¹‡&etilde;, komá¹‡&etilde;, Ëšmeá¹‡&etilde;, ËšmejÌˆá¹‡&etilde;, ËšmajÌˆá¹‡&etilde;, ËšmÄ• iá¹‡&etilde;, ËšmÄ• vá¹‡&etilde;, Ëšmalá¹‡&etilde;.
2. Pk. kurumÄ• á¹‡a -- n. `withering'; L. kurmÄ• vaá¹‡, pp. ËšmÄ• á¹‡a `to wither'; G. karmÄ• vuÌƒ, pp. ËšmÄ• yuÌƒ `to fade, wither, pine away'.

koÌ„ya 3525 *koÌ„ya `inside of fruit'.
N. koyo `stone or kernel of fruit'; H. koyÄ• m. `pulp of jackfruit'; M. koy f., koyaÌƒá¸• Ä• m. `mango stone', koyÄ• á¸· `having a fully formed kernel (of a mango)'.

koÌ„ra 3526 *koÌ„ra `fresh, new, unused'.
K. koÌ„ra `brand new, unused, unwashed'; S. koro `new, unwashed, blank'; L. korÄ• `fresh, unused (of a pot), simple, stupid'; P. korÄ• `new (of a pot), unbleached, unwashed, untaught'; Ku. koro `unused, dry, rough'; N. koro `raw'; B. korÄ• `rough, uncleaned, unbleached'; Or. korÄ• `new (of cloth), unbleached', kËš lugÄ• `unbleached calico'; H. korÄ• `new, unhandled, unwashed, simple, poor'; G. koruÌƒ `new, unwashed, unused'; M. korÄ• `new, just made, unused'.
Addenda: *koÌ„ra -- [â†• Drav. see KUá¸• MALÃ¡ -- Add2]
S.kcch. koro `blank', WPah.ká¹-g. ká¹“rÉ” `straight' (Him.I 23 why á¹“?), J. korÄ• `plain, unused', OP. nikoru `quite pure' (+ intensive â€ NIá¹£ --).

koÌ„raka 3527 koÌ„raka m.n. `bud' R. [â†•  Drav. (Tam. kuá¹Ÿai `sprout', Kui koÌ„á¹›u `bud') EWA i 272]
Pa. koÌ„raka -- m.n. `bud, sheath'; Pk. koÌ„raya -- , Ëšrava<-> m.n. `bud'; Si. kuru `bud, tender leaves'.
Addenda: koÌ„raka -- [â†• Drav. see KUá¸• MALÃ¡ -- Add2]

koÌ„raá¸• a 3528 *koÌ„raá¸• a `whip'. [âˆš*KUR?]
P. koraá¹›Ä• , koá¹›Ä• m. `whip', N. korrÄ• (koraá¹›Ä• â†• H.), B. koá¹›Ä• , Or. koraá¹›Ä• , koá¹›Ä• , kuá¹›Ä• , H. kolá¹›Ä• , koá¹›á¹›Ä• , koá¹›Ä• m., G. kÉ”rá¹›É”, koyá¹›É”, kÉ”á¸• á¸• É” m., M. korá¸• Ä• m.

koÌ„raá¹‡Ä«ya 3529 *koÌ„raá¹‡Ä«ya `to be scraped'. [âˆš*KUR]
Ku. kornÄ« `dried portion of food stuck to a pot'; -- N. kurÄ• uni `id., milk boiled till nearly solid' < *koÌ„rÄ• paá¹‡Ä«ya -- ?

3530 *koÌ„rati `scrapes', koÌ„rita -- `scraped out of the ground' Bhpr., `pounded' W. [âˆš*KUR]
á¸Œ. koroina `to dig'; Wg. koÌ„ri -- `to bite', krÃ¶ -- `to chew'; PaÅ¡. lauá¹›. koÌ„r -- , gul. kÅ«r -- `to dig'; S. koraá¹‡u `to scrape or scoop out'; P. kornÄ•  `to dig, excavate, cut'; B. korÄ• , kurÄ• `to scrape, grate, scratch out, powder, gnaw'; Or. koribÄ•  , kurËš `to scrape, rasp, comb'; H. kornÄ• `to dig or scrape or scoop out'; G. korvuÌƒ `to scoop, carve, bore a hole'; M. korá¹‡&etilde; `to scoop, engrave, cut gradually off'; -- altern. < KOÌ„á¹-Ã¡YATÄ“: N. kornu `to scratch, tear, comb'; A. koriba `to hoe', korokiba `to scoop out'. <-> With expressive redup. H. kakornÄ• `to scrape'.
Addenda: *koÌ„rati: S.kcch. korá¹‡Å« `to bore (a hole)'; WPah.ká¹-g. kornÃµ `to bore, drill', kurnÃµ `to be bored'.
koÌ„la -- see KROÌ„á¸• Ã¡ -- Add2.

koÌ„rÄ• 3531 *koÌ„rÄ• f. `edge, side, direction'.
S. kora f. `edge, binding, tape'; P. kor f. `edge, hangnail'; Mth. kor `boundary'; H. kor f. `edge, tip' (in latter sense prob. < Ká¹“á¹-I -- 1); G. kor f. `edge, direction'; M. kor f. `side, direction'.

koÌ„la 3532 koÌ„la1 m. `name of a degraded tribe' Hariv.
Pk. koÌ„la -- m.; B. kol `name of a Muá¹‡á¸• Ä• tribe'.
koÌ„lÃ¡ -- 2 `breast' see KROÌ„á¸• Ã¡ -- .

koÌ„la -- 3 `jujube' see KÃºVALA -- .

koÌ„la 3533 *koÌ„la4 `curved, crooked'. [Cf. kaula -- m. `worshipper of Åšakti according to left -- hand ritual', khoÌ„la -- 3 `lame' s.v. KHOÌ„RA -- 1. Prob. < *kaura -- (IE. *qou -- lo -- cf. WP i 371?) in Khot. kÅ«ra -- `crooked' BSOS ix 72 and poss. Sk. koÌ„ra -- m. `movable joint' SuÅ›r.]
Ash. ká¹“lÉ™ `curved, crooked'; Dm. koÌ„la `crooked', Tir. ká¹“olÉ™; PaÅ¡. koÌ„lÄ• ËŠ `curved, crooked', Shum. kolÄ• ËŠá¹‡á¹-a; Kho. koli `crooked', (Lor.) also `lefthand, left'; Bshk. koÌ„l `crooked', Tor. koÌ„l (Grierson Tor 161 < kuá¹-ila -- : rejected by Morgenstierne AO xii 181), Phal. kÅ«ulo; Sh. koÌ„lá¹· `curved, crooked'.
koÌ„laka -- see KAKKOÌ„LA -- .

koÌ„lÄ• ËŠhala 3534 koÌ„lÄ• ËŠhala m.n. `uproar' R. [Onom. EWA i 273]
Pa. Pk. koÌ„lÄ• hala -- (Pa. n., Pk. m.); M. kolhÄ• á¸· m. `uproar, abuse'. -- Cf. N. koholo, kokoholo `uproar', A. kohÄ• l.

koÌ„lika 3535 koÌ„lika m. `weaver' YaÅ›ast., kaulika -- PaÃ±cat. [EWA i 273 â†• *koÌ„á¸• ika -- (in Tam. koÌ„á¹-ikar `weaver') ~ Mu. word for `spider' in Pk. mak -- koÌ„á¸• Ä• -- s.v. MARKAá¹-A --]
Pk. koÌ„lia -- m. `weaver, spider'; S. korÄ« m. `weaver', koriaá¹›o m. `spider'; Ku. koli `weaver', Or. (Sambhalpur) kuli, H. kolÄ«, kolhÄ« m. `Hindu weaver'; G. koá¸·Ä« m. `a partic. ÅšÅ«dra caste'; M. koá¸·Ä« m. `a caste of watercarriers, a sort of spider'; -- G. karoá¸·iyÉ”, karÄ• liyÉ” m. `spider' is in form the same as karoá¸·iyÉ” `potter' < KAULÄ• LÃ¡ -- .
Addenda: koÌ„lika -- : WPah.ká¹-g. koá¸·I m. `low -- caste man', koá¸·É™á¹‡, kc. koá¸·Iá¹‡ f. `his wife' (â†’ Eng. cooly HJ 249).

koÌ„lhu 3536 *koÌ„lhu `machine for pressing sugarcane or oilseeds'.
Pk. kolluga -- , kolhua -- m. `sugarcane press', S. kolÅ« m., P. kolhÅ«, kuhulÅ« m. `oilpress, sugarcane press'; WPah. bhal. kÅ• Ë‹lÅ« m. `oilpress', N. kol; Or. kohliÄ• , kolihÄ• , ËšliÄ• `sugarcane press'; Bi. kolh, ËšhÅ«, (Gaya) kelhÅ« `oilpress', Mth. koÌ„lh, Bhoj. koÌ„lhu; H. kolhÅ«, kolÅ« m. `sugarcane press, oilpress'; G. kohlu m. `sugarcane press'. -- Deriv.: B. Or. kalu `oil -- man (by caste)', H. kolÅ« m.
*KOÌ„LHUVAGÄ• RA -- , *KOÌ„LHUÅ›Ä• LÄ• -- .
Addenda: *koÌ„lhu -- : WPah.ká¹-g. kÃ³llhu m. `sugar -- cane or oil press'.

koÌ„lhuvagÄ• ra 3537 *koÌ„lhuvagÄ• ra `mill house'. [*KOÌ„LHU -- , AGÄ• RA --]
P. kolhÄ• r m. `oil factory'; Bi. kolhuÄ• r `sugarcane mill and boiling house'.

koÌ„lhuÅ›Ä• lÄ• 3538 *koÌ„lhuÅ›Ä• lÄ• `pressing house for sugarcane or oilseeds'. [*KOÌ„LHU -- , Å›Ä• ËŠLÄ• --]
Bi. kolsÄ• r `sugarcane mill and boiling house'.
koÌ„vidÄ• ra -- `Bauhinea variegata' see KUDDÄ• LA -- 2.

ká¹“Å›a 3539 ká¹“Å›a m. `bucket' RV., `case, cover' AV., `sheath' MBh., `storeroom' Mn., `seed -- vessel' R., `inner part of breadfruit' lex., Ëšaka -- m. MÄ• rkP. [Cf. *KHOÌ„SA --]
Pa. koÌ„sa -- m.n. `box, sheath, storeroom, cocoon, praeputium', ËšsÄ« -- f. `sheath', Ëšsaka -- m. `needle -- sheath, bowl'; Pk. koÌ„sa -- m. `sheath, storeroom, pod', ËšsÄ« -- f. `bean -- pod, sword sheath'; Kho. (Lor.) koÌ„Å¡ `pod'; Sh. kÃµie f. pl. `pods (of beans, peas)'; S. kosu m. `large leather bucket for drawing water' â†• E or G.; WPah. jaun. koÅ› `honeycomb'; Ku. koso `pod, shell'; N. koso `pod, ear of corn'; A. kÃµh, ËšhÄ• `division of pulp surrounding seed of a fruit, tender shoot, bud, honeycomb', kuÌƒhi `young leaf just appearing from bud'; B. kosÄ• `boat -- shaped copper vessel', ËšsÄ« `beard of corn, slipper', kusÄ« `small spoon -- like copper vessel, pod (of cotton), young or green fruit', Or. kosa `seed vessel of jackfruit', ËšsÄ• `silkworm cocoon'; Bi. kosÄ• `sheath of maize cob', Bhoj. kosÄ• `pod'; H. kos m. `cuff of a sleeve', ËšsÄ• `pod of a leguminous plant'; G. kos m. `leather bucket' (â†’ S.? See above), ËšsuÌƒ n. `shoot springing from a joint of millet and similar plants'; M. kos m. `slough of a snake'; Si. kos `sheath, jackfruit', koha `fibre of coconut husk' (or poss. < *KHOÌ„SA -- ). -- Ext. G. kuÅ›eá¹-É”, ËšÅ›Ä«á¹-É” m. `silkworm cocoon'; M.

koÅ›eá¹-Ä• m., Ëšá¹-Ä« f. `fine pellicle round the stone of a fruit'; -- M. koslÄ•  m. `cocoon'; -- M. koÅ›erÄ• `dry scab of a wound, cocoon'. -- Deriv. Or. kosiÄ•  `having a large scrotum'.
koÌ„Å›akÄ• ra -- 1, 2, koÌ„Å›Ä• gÄ• ra -- , koÌ„Å›Ä• mra -- ; Ä• á¹‡á¸• akoÌ„Å›a -- .
Addenda: ká¹“Å›a -- : Kho. koÅ¡ also `boil, burn -- blister' BKhoT 69; Kmd. kuÄ‹ `pod (of bean or pea)' GM 28.6.71; S.kcch. khÅ«vo m. (< *kÅ«ho) `large bucket for drawing water from well'; WPah.ká¹-g. (kc.) koÅ›á¹-É” m. `plate (for eating off)'.

koÌ„Å›akÄ• ra 3540 koÌ„Å›akÄ• ra1 m. `maker of scabbards or boxes' R., koÌ„Å›akÄ• rÄ«ËŠ -- f. VS., `silkworm' KapS., Ëšraka -- m. YÄ• jÃ±. [Ká¹“Å›A -- , KÄ• RA -- 1]
H. kusÄ• rÄ«, ËšsiyÄ• rÄ«, ËšswÄ• rÄ« m. `silkworm'.

koÌ„Å›akÄ• ra 3541 koÌ„Å›akÄ• ra2 m.n. `a kind of sugarcane' SuÅ›r. [koÌ„Å›akrÌ¥t<-> m. SuÅ›r. -- Same as KOÌ„Å›AKÄ• RA -- 1?]
A. kuÌƒhiyÄ• r `sugarcane', Mth. kusiÄ• r.

koÌ„Å›Ä• gÄ• ra 3542 koÌ„Å›Ä• gÄ• ra n. `treasure chamber' MBh. [Ká¹“Å›A -- , AGÄ• RA --]
L. kohÄ• rÄ• m. `cash box, box for blacksmith's odds and ends', mult. khuÌƒhÄ• rÄ• m.

koÌ„Å›Ä• mra 3543 koÌ„Å›Ä• mra m. `Mangifera sylvatica', n. `its fruit' SuÅ›r., `a fruit = RAKTÄ• MRA -- ' lex. [Ká¹“Å›A -- , Ä• MRÃ¡ --]
Pk. koÌ„saá¹• ba -- m. `a kind of fruit tree'; H. kosam, Ëšsabh m. `a big timber tree of which the fruit is used medicinally and the oil for leprosy and boils'.
ká¹“á¹£a -- see Ká¹“Å›A -- .

3544 *koÌ„á¹£ati `strikes'. [Cf. inf. niá¹£koÌ„á¹£á¹-um, aor. nirakoÌ„á¹£Ä«t Vop. -- âˆšKUá¹£]
Kho. (Lor.) koÌ„Å¡ik (á¹£?) `to slaughter', L. koÌ„haá¹‡, awÄ• á¹‡.
kÅ• Ë‹vuá¹‡.

ká¹“á¹£á¹-ha 3545 ká¹“á¹£á¹-ha1 m. `any one of the large viscera' MBh. [Same as Ká¹“á¹£á¹-HA -- 2? Cf. *KOÌ„TTHA --]

Pa. koá¹-á¹-ha -- m. `stomach', Pk. koá¹-á¹-ha -- , kuá¹-Ëš m.; L. (Shahpur) koá¹-hÄ« f. `heart, breast'; P. koá¹-á¹-hÄ• , koá¹-hÄ• m. `belly', G. koá¹-hÉ” m., M. koá¹-hÄ• m.

ká¹“á¹£á¹-ha 3546 ká¹“á¹£á¹-ha2 n. `pot' KauÅ›., `granary, storeroom' MBh., `inner apartment' lex., Ëšaka -- n. `treasury', ËšikÄ• f. `pan' Bhpr. [Cf. *KOÌ„TTHA -- , *KOÌ„TTHALA -- : same as prec.?]
Pa. koá¹-á¹-ha -- n. `monk's cell, storeroom', Ëšaka<-> n. `storeroom'; Pk. koá¹-á¹-ha -- , kuá¹-Ëš, koá¹-á¹-haya -- m. `granary, storeroom'; Sv. dÄ• ntar -- kuá¹-ha `fire -- place'; Sh. (Lor.) koÌ„ti (á¹-h?) `wooden vessel for mixing yeast'; K. koÌ„á¹-ha m. `granary', kuá¹-hu m. `room', kuá¹-hÃ¼ f. `granary, storehouse'; S. koá¹-ho m. `large room', Ëšá¹-hÄ« f. `storeroom'; L. koá¹-hÄ• m. `hut, room, house', Ëšá¹-hÄ« f. `shop, brothel', awÄ• á¹‡. koá¹-hÄ• `house'; P. koá¹-á¹-hÄ• , koá¹-hÄ• m. `house with mud roof and walls, granary', koá¹-á¹-hÄ«, koá¹-hÄ« f. `big well -- built house, house for married women to prostitute themselves in'; WPah. pÄ• á¸• . kuá¹-hÄ« `house'; Ku. koá¹-ho `large square house', gng. koÌ„á¹-hi `room, building'; N. koá¹-ho `chamber', Ëšá¹-hi `shop'; A. koá¹-hÄ• , kÃµá¹-hÄ• `room', kuá¹-hÄ« `factory'; B. koá¹-hÄ• `brick -- built house', kuá¹-hÄ« `bank, granary'; Or. koá¹-hÄ• `brick -- built house', Ëšá¹-hÄ« `factory, granary'; Bi. koá¹-hÄ« `granary of straw or brushwood in the open'; Mth. koá¹-hÄ« `grain -- chest'; OAw. koá¹-ha `storeroom'; H. koá¹-hÄ• m. `granary', Ëšá¹-hÄ« f. `granary, large house', Marw. koá¹-ho m. `room'; G. koá¹-hÉ” m. `jar in which indigo is stored, warehouse', Ëšá¹-hÄ« f. `large earthen jar, factory'; M. koá¹-hÄ• m. `large granary', Ëšá¹-hÄ« f. `granary, factory'; Si. koá¹-a `storehouse'. -- Ext. with -- á¸• a -- : K. kÅ«á¹-hÃ¼rÃ¼ f. `small room'; L. koá¹-há¹›Ä« f. `small side room'; P. koá¹-há¹›Ä« f. `room, house'; Ku. koá¹-heá¹›Ä« `small room'; H. koá¹-hrÄ« f. `room, granary'; M. koá¹-há¸• Ä« f. `room'; -- with -- ra -- : A. kuá¹-harÄ« `chamber', B. kuá¹-hrÄ«, Or. koá¹-hari; -- with -- lla -- : Sh. (Lor.) kotul (á¹-h?) `wattle and mud erection for storing grain'; H. koá¹-hlÄ• m., ËšlÄ« f. `room, granary'; G. koá¹-hlÉ” m. `wooden box'.
KOÌ„á¹£á¹-HAPÄ• LA -- , *KOÌ„á¹£á¹-HARÅ«PA -- , *KOÌ„á¹£á¹-HÄ• á¹• Å›A -- , KOÌ„á¹£á¹-HÄ• GÄ• RA -- ; *KAJJALAKOÌ„á¹£á¹-HA -- , *DUVÄ• RAKOÌ„á¹£á¹-HA -- , *DÄ“VAKOÌ„á¹£á¹-HA -- , DVÄ• RAKOÌ„á¹£á¹-HAKA -- .
Addenda: ká¹“á¹£á¹-ha -- 2: WPah.ká¹-g. kÃ³á¹-á¹-hI f. `house, quarters, temple treasury, name of a partic. temple', J. koá¹-hÄ• m. `granary', koá¹-hÄ« f. `granary, bungalow'; Garh. koá¹-hu `house surrounded by a wall';

Md. koá¸• i `frame', <-> koÅ™i `cage' (X KOÌ„á¹-á¹-A --). -- with ext.: OP. koá¹-hÄ• rÄ« f. `crucible', P. kuá¹-hÄ• lÄ« f., H. kuá¹-hÄ• rÄ« f.; -- Md. koá¹-ari `room'.

koÌ„á¹£á¹-hapÄ• la 3547 koÌ„á¹£á¹-hapÄ• la m. `storekeeper' W. [ká¹“á¹£á¹-ha -- 2, pÄ• la --]
M. koá¹-hvaá¸·Ä• m.

koÌ„á¹£á¹-harÅ«pa 3548 *koÌ„á¹£á¹-harÅ«pa `like a room'. [ká¹“á¹£á¹-ha -- 2, rÅ«pÃ¡ --]
B. kuá¹-ru `tent'.

koÌ„á¹£á¹-hÄ• á¹• Å›a 3549 *koÌ„á¹£á¹-hÄ• á¹• Å›a `share of store'. [ká¹“á¹£á¹-ha -- 2, Ã¡á¹• Å›a --]
Pa. koá¹-á¹-hÄ• sa -- m. `share, portion', adj. `divided into' (Ä• felt as contraction of a -- a and preserved before á¹• s; consequent Ä• á¹• s > Ä• s: cf. re -- establishment of prefix Ä• before MIA. double consonant, e.g. Pk. Ä• á¹‡avÄ“di < *Ä• á¹‡á¹‡Ëš replacing aá¹‡á¹‡ -- < Sk. Ä• jÃ± --); Si. koá¹-asa, kohoá¹-a `share, part, piece'.

koÌ„á¹£á¹-hÄ• gÄ• ra 3550 koÌ„á¹£á¹-hÄ• gÄ• ra n. `storeroom, store' Mn. [ká¹“á¹£á¹-ha -- 2, agÄ• ra --]
Pa. koá¹-á¹-hÄ• gÄ• ra -- n. `storehouse, granary'; Pk. koá¹-á¹-hÄ• gÄ• ra -- , koá¹-á¹-hÄ• ra -- n. `storehouse'; K. kuá¹-hÄ• r m. `wooden granary', WPah. bhal. kÃ³á¹-hÄ• r m.; A. B. kuá¹-harÄ« `apartment', Or. koá¹-hari; Aw. lakh. koá¹-hÄ• r `zemindar's residence'; H. kuá¹-hiyÄ• r `granary'; G. koá¹-hÄ• r m. `granary, storehouse', koá¹-hÄ• riyuÌƒ n. `small do.'; M. koá¹-hÄ• r n., koá¹-hÄ• r&etilde; n. `large granary', -- ËšrÄ« f. `small one'; Si. koá¹-Ä• ra `granary, store'.
KOÌ„á¹£á¹-HÄ• GÄ• RIKA -- .
Addenda: koÌ„á¹£á¹-hÄ• gÄ• ra -- : WPah.ká¹-g. kÉ™á¹-hÄ• ËŠr, kc. kuá¹-hÄ• r m. `granary, storeroom', J. kuá¹-hÄ• r, ká¹-hÄ• r m.; -- Md. koÅ™Ä• ru `storehouse' â†• Ind.

koÌ„á¹£á¹-hÄ• gÄ• rika 3551 koÌ„á¹£á¹-hÄ• gÄ• rika m. `storekeeper' BHSk. [Cf. koÌ„á¹£á¹-hÄ• gÄ• rin -- m. `wasp' SuÅ›r.: KOÌ„á¹£á¹-HÄ• GÄ• RA --]
Pa. koá¹-á¹-hÄ• gÄ• rika -- m. `storekeeper'; S. koá¹-hÄ• rÄ« m. `one who in a body of faqirs looks after the provision store'; Or. koá¹-hÄ• rÄ«

`treasurer'; Bhoj. koá¹-hÄ• rÄ« `storekeeper', H. kuá¹-hiyÄ• rÄ« m.
Addenda: koÌ„á¹£á¹-hÄ• gÄ• rika -- : G. koá¹-hÄ• rÄ« m. `storekeeper'.
koÌ„á¹£á¹-hin -- see KUá¹£á¹-HIN -- Add2.

koÌ„á¹£ma 3552 *koÌ„á¹£ma `warm'. [Cf. koÌ„á¹£á¹‡a -- , kavoÌ„á¹£á¹‡a -- `warm' PÄ• á¹‡. <-> ka -- 3, Å«á¹£mÃ¡n --]
Sh. (Lor.) kÅ«Å¡ `damp (of ground, etc.)' (á¹£? -- `tepid > cool > damp'?);
S. koso `hot, warm'; L. koÌ„sÄ• `lukewarm', m. `fever'; P. koÌ„ssÄ• `lukewarm'; A. kuhumÄ«yÄ• `tepid'; M. kÃµbaá¹-, komaá¹- `warmish'.
Addenda: *koÌ„á¹£ma -- : S.kcch. koso `hot'.
*koÌ„stambarÄ« -- see KUSTUMBARÄ« -- Add2.

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koÌ„á¹£ya 3553 *koÌ„á¹£ya `to be struck'. [âˆšKUá¹£]
S. kosu m. `slaughter', kosaá¹›u `fit for slaughter'; L. koÌ„s f. `animal fit only for killing'.
*koÌ„stambarÄ« -- `coriander' see KUSTUMBARÄ« -- .
*koÌ„haá¹‡á¸• a -- `gourd' see KUá¹£MÄ• á¹‡á¸• A -- .
*koÌ„hala -- `gourd' see KUá¹£MÄ• á¹‡á¸• A -- .

kaukkuá¹-a 3554 kaukkuá¹-a `gallinaceous' R. [KUKKUá¹-Ã¡ -- 1]
Si. kukul `relating to fowls'.

kaukkuá¹-ikÃ¡ 3555 kaukkuá¹-ikÃ¡ m. `one who sells fowls' lex. [KUKKUá¹-Ã¡ -- 1]
S. kokiá¹›Ä« m. `poultry -- keeper'.

3556 kauká¹£Ã¡, Ëšaka -- `abdominal' PÄ• á¹‡. [KUKá¹£Ã- --]
Pk. koccha -- `pertaining to the belly', n. `region of the belly'; Gy. eur.

koÄ• m. `knee' (< `*lap' < `*belly': Bloch LM 313 < kuká¹£Ã- -- ); K. koÌ„ch m. `belly'; P. kokh m. `belly, womb'; WPah. cam. khokh `bosom'; Ku. kokharyÄ• lÄ« `armpit' (+?); N. kokh `womb', kokho `ribs, side'; B. kÃµkh `womb, side, rib'; Bhoj. koÌ„kh `lap'; Aw. lakh. koÌ„khi `womb'; H. kokh, ËškhÄ• m. `belly, womb'; G. kosaá¹‡ f. `side below the ribs' (+?); -- B. kÃµcaá¹› `lap, end of a garment curled up to hold things' prob. < *KUÃ±CA -- . -- Deriv. K. koÌ„chal `corpulent'.
*kauá¹-iliya -- see next.
Addenda: kauká¹£a -- : Garh. kokh (obl.pl. ËškhyÃµ) `womb'.
â€ kaucapaka -- see *KOÌ„JAVA -- Add2.

kauá¹-ilya 3557 kauá¹-ilya n. `crookedness' PÄ• á¹‡., `falsehood' PaÃ±cat. 2. *kauá¹-iliya -- . [KUá¹-ILÃ¡ --]
1. Pa. koÌ„á¹-illa -- n. `crookedness'; Pk. koÌ„á¸• illa -- m. `backbiter'.
2. Pa. koÌ„á¹-ilya -- n. `crookedness'; Si. keá¸·illa, st. Ëšili<-> `bending of the knees', Ëšillen inÌ†dinavÄ• `to squat'.

kauá¹-umba 3558 kauá¹-umba `necessary for a household' &capamacr;Å›vGrÌ¥., n. `household' RÄ• jat. [KUá¹-UMBA --]
P. koá¹›mÄ• m. `family' PhonPj 118.

kauá¹-umbika 3559 kauá¹-umbika `pertaining to the family', m. `father of a family' BhP. [KUá¹-UMBA --]
Pk. koÌ„á¸• uá¹• bi -- , Ëšbia -- m. `householder'; Si. keá¸·emÌ†biyÄ•  `rich man'.

kauá¹-ya 3560 kauá¹-ya n. `*deceit?' PÄ• á¹‡. [KÅ«á¹-A -- 2]
G. koá¹-uÌƒ n. `dodge, intrigue'.

3561 kauá¹‡á¸• alÃ¡ -- , ËšlikÃ¡ -- `furnished with rings' PÄ• á¹‡. [KUá¹‡á¸• ALÃ¡ -- 1]
H. kÃµá¹›arÄ• , gÃµËš m. `iron ring round the mouth of a bucket', ËšrÄ« f. `wooden ring holding the leather of a huá¹›uk drum'; -- more prob. < *koÌ„á¹‡á¸• ala -- s.v. KUá¹‡á¸• ALÃ¡ -- 1.

kautukÃ¡ 3562 kautukÃ¡ n. `curiosity' PaÃ±cat., `festivity' BhP. [kutuka -- n. RÄ• jat.]
Pk. koÌ„yua -- n. `wonder, curiosity, festival'; G. koá¸•  m. `longing'; --

very doubtful.
kautÅ«halÃ¡ -- see KUTÅ«HALA -- .

kauttika 3563 *kauttika `pertaining to dogs'. [*KUTTA --]
L. kotÄ« m. `dog -- keeper, gamekeeper'.

kaumudikÃ¡ 3564 kaumudikÃ¡ `relating to waterlilies' PÄ• á¹‡. [KÃºMUDA --]
H. koÄ« f. `Nymphaea lotus'; M. koy -- kamal m. `Nymphaea pudescens'; -- or
< kumudikÃ¡ -- s.v. KÃºMUDA -- .

kaula 3565 kaula `relating to a family' R., `of noble family' lex. [KÃºLA --
]
OSi. -- kol `sprung from a noble family'?
kaulÄ• lÃ¡ -- see KÃºLÄ• LA -- .
kaulika -- see KOÌ„LIKA -- .

3565a â€ kauvala -- n. `the jujube' Pat. [KÃºVALA --]
Poss. in Pa. Pk. koÌ„la -- , Or. koá¸·Ä• , Ëšá¸·i `the tree and its fruit',
Si. koli `the tree'.

kauÅ›Ä• mbÄ« 3566 kauÅ›Ä• mbÄ« f. `name of a city' R.
AÅ›. kb. kosaá¹• biya loc. sg. f., Pk. koÌ„saá¹• bÄ« -- f., H. Kosam `a
village near Allahabad'.

kauÅ›ika 3567 kauÅ›ika m. `owl' SuÅ›r.
Pa. koÌ„sika -- , Ëšiya -- m. `owl', Pk. koÌ„siya -- m.; S. kuhÄ« f. `a
species of hawk'; P. kÅ«hÄ« f. `a bird of prey, a species of hawk'; G.
kosiyÉ” m. `a partic. kind of bird'. -- Ext. S. kohelo, kuhËš m. `a species
of hawk'; N. lÄ• á¹-o kosero `owl'.

kauÅ›ikÄ« 3568 kauÅ›ikÄ« f. `name of a river' MBh.
Pk. koÌ„siyÄ• -- f., N. Kosi, H. KosÄ«.
kauá¹£á¹-hika -- see KÃºá¹£á¹-HA -- 2.

kausumbhÃ¡ 3569 kausumbhÃ¡ `prepared with safflower', m. `wild safflower'
lex., n. `safflower prepared as a potherb' VarP., Ëšaka -- `dyed with
safflower' AgP. [KUSÃºMBHA --]
Pk. koÌ„suá¹• bha -- , Ëšumha -- `of safflower'; K. koÌ„sam m. `safflower',

SBi. kosum; G. kosaÌƒbÉ” m. `saffron colour, red colour', kosam m. `the flower of a tree from which a red colour is made', kosaÌƒbÄ« f. `the tree';
-- Or. kusumbhÄ• , ËšmÄ• `safflower -- coloured' with u from kusuma < kusÃºmbha -- .
kyÄ• ku -- `fungus' see *CIYÄ• KU -- .
Addenda: kausumbhÃ¡ -- : S.kcch. khombhÄ« f. `saffron -- coloured sÄ• á¹›Ä«'.

krakaca 3570 krakaca m.n. `saw' MBh., krakara -- m. lex.
Pa. kakaca -- , Si. kiyata `saw' with -- t -- from pl. kiyat < *kiyad (Geiger GS 51 wrongly -- t -- < -- c -- ); -- cf. Pk. karakaciya -- `sawn'.

3571 krÃ¡datÄ“ v.l. for krÃ¡ndatÄ“ `laments' DhÄ• tup. [âˆšKRAND1]
Kal. rumb. krÄ• lim `I cough' (semant. `howl ~ cough' cf. *KRAPYATI); urt. krÄ“im `I weep' (or poss. < KLÄ“DAYATI); -- both doubtful.
KRAND1 `cry': KRÃ¡DATÄ“, KRÃ¡NDA -- , *KRANDAKA -- , KRÃ¡NDATI, KRANDANA -- ; Ä• KRANDÃ¡ -- .
KRAND2 `step, tread': see âˆšKAá¹‡á¸• 1. [Attested in RV. T. Burrow BDCRI 20, 281 and with meaning `thresh' in akrandita -- DivyÄ• v. H. W. Bailey IL xvi 115. Burrow considers âˆšKAá¹‡á¸• 1 as MIA. form of âˆškrand2 but âˆškaá¹‡á¸• 1 is scarcely to be separated from âˆšKHAá¹‡á¸• EWA i 147]

krÃ¡nda 3572 krÃ¡nda m. `crying' AV., krÃ¡ndas -- n. `battle cry' RV. [âˆšKRAND1]
B. kÃ£Ì„dÄ• , kÄ• nnÄ• `lamentation', Or. kÄ• nda, kandÄ• .

krandaka 3573 *krandaka `challenger'. [krandana -- n. `challenging' lex. -- âˆšKRAND1]
K. konu m. `a summoner sent by her people to invite a bride to visit from her husband's house'.

3574 krÃ¡ndati `roars, neighs, laments' RV. [âˆšKRAND1]
Pa. kandati `wails', Pk. kaá¹• daÃ¯; B. kÃ£Ì„dÄ• `to shriek, cry'; Or. kÄ• ndibÄ• `to weep', Mth. kÄ• nab, H. kÃ£Ì„dnÄ• ; Si. kÃ¤nÌ†danavÄ• `to summon, invite'. -- Deriv. A. kÄ• ndurÄ• adj. `incessantly crying'.
Addenda: krÃ¡ndati: A. kÄ• ndiba `to weep' AFD 187; Md. kenÌ†denÄ« `importunes'.

krandana 3575 krandana n. `lamenting' PaÃ±cat. [âˆšKRAND1]

Pa. kandana -- n.; Pk. kaá¹• daá¹‡ayÄ• -- f. `crying out'; A. kÄ• ndan, Ëšni `act of crying or weeping', B. kÃ£Ì„dan, ËšdnÄ• , kÄ• nnÄ• , kÃ£Ì„duni, Or. kÄ• ndaá¹‡Ä• ; -- Si. kanÌ†dula `dear'. -- Deriv. B. kÃ£Ì„duniyÄ• , Ëšne `one given to weeping', Or. kÄ• nduá¹‡iÃ£Ì„, f. Ëšá¹‡Ä«.

3576 *krapyati `howls', or with expressive doubling *krappati. [kÅ•ÌŠpatÄ“, aor. akrapiá¹£á¹-a `howls, weeps' RV., krÃ¡patÄ“ `sympathizes with' DhÄ• tup. -- âˆšKRÌ¥P]
PaÅ¡. kuá¹›., Shum. lap -- `to cough' (semant. `howl ~ cough' cf. KRÃ¡DATÄ“); Kho. krophik, pres. kraphim `to crow'.

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KRAM `step': KRÃ¡MA -- , KRÃ¡MAá¹‡A -- , KRAMATÄ“, *KRAMÄ«KRAMA -- , KRÄ• ËŠMATI, CAá¹…KRAMAá¹‡A -- ; ATIKRÃ¡MAá¹‡A -- , Ã¡TIKRAMATI, Ã¡TIKRÄ• NTA -- , ATIKRÄ• MAYATI, ANUKRAMA -- , ABHÃ-KRAMATI, Ä• KRÃ¡MAá¹‡A -- , Ä• ËŠKRAMATÄ“, Ä• KRÄ• NTA -- , UTKRÃ¡MAá¹‡A -- , ÃºTKRAMATI, *UTKRAMYATI, UTKRÄ• MA -- , UTKRÄ• MAYATI, UPAKRAMA -- , NIKRÃ¡MAá¹‡A -- , NÃ-á¹£KRAMATI, NIá¹£KRÄ• NTA -- , PARÄ• KRAMA -- , PARIKRAMAá¹‡A -- , PÃ¡RIKRAMATÄ“, *PRATIKRAMATI, VIKRAMA -- , VYATIKRAMA -- , SAá¹• KRAMÃ¡ -- , SAá¹• KRÄ• NTI -- .

krÃ¡ma 3577 krÃ¡ma m. `step, series' AV., kramÄ“á¹‡a `by degrees' R. [âˆšKRAM]
Pa. kama -- m. `step, way', kamÄ“na `in succession'; Pk. kama -- m. `foot, series'; Wg. -- kÅ™em in oÄ©n -- kËš and uÌ„Ìƒ -- kËš (poss. < *AVAMAKRAMA -- ) `upper and lower (teeth)'; P. karo, ËšrÅ« m. `pace, a man's pace', karo karo `at each pace' (?); Si. kema, kÃ¤ma `row, succession', kemen `by degrees' EGS 42 but without explanation of Ã¤ < a; prob. â†• Pa. *AVAMAKRAMA -- .

krÃ¡maá¹‡a 3578 krÃ¡maá¹‡a n. `stepping' RV., `stepping on' ÅšÄ• á¹…khGrÌ¥. [âˆšKRAM]
Pa. kamana -- n., Pk. kamaá¹‡a -- n.; Pr. kimnik `threshing'.

3579 kramatÄ“ `steps' MBh. [krÄ• ËŠmati RV. -- âˆšKRAM]
Pa. kamati `walks', Pk. kamaÃ¯; Kt. kÅ•am -- `to thresh' (or < krÄ• ËŠmati),
Pr. kimÉ™ -- , Kho. kromik.

kramÄ«krama 3580 *kramÄ«krama `trampling'. [âˆšKRAM]
Kt. kÅ•amkÅ•am `threshing floor', Pr. kÉ™mkÉ™m: doubtful.
kramu -- , Ëšuka -- see KRÌ¥MUKÃ¡ -- .

krayÃ¡ 3581 krayÃ¡ m. `purchase' VS. [âˆšKRÄ«]
Pa. Pk. kaya -- m., NiDoc. kraya; Gy. pal. krá¸— -- kerÄƒr `hires';
Kal.rumb. kÅ•e `price'.
*KRAYAKÄ• RA -- .

krayakÄ• ra 3582 *krayakÄ• ra `making a bargain'. [KRAYÃ¡ -- , KÄ• RA -- 1]
Bshk. lÃ¤yar -- `to sell' AO xviii 243.

krayaá¹‡a 3583 krayaá¹‡a n. `buying' KÄ• tyÅšrS. [âˆšKRÄ«]
M. keá¹‡&etilde; n. `merchandise'; -- Pk. kÄ“aÃ¯ `buys'.

krayÄ• á¹‡aka 3584 krayÄ• á¹‡aka n. `goods for sale' Vet. [âˆšKRÄ«]
Pk. kayÄ• á¹‡a -- , Ëšaga -- , kiyÄ• á¹‡aga -- n.; -- as loan -- word from
Sk.: Pk. kiriÄ• á¹‡a -- n. `goods for sale'; S. kiryÄ• á¹‡o m. `small kinds of
grain from which oil is expressed'; P. kariÄ• á¹‡Ä• m. `small wares for sale
(esp. grocery)'; H. kariÄ• nÄ• , kirÄ• nÄ• m. `groceries'; G. kiriyÄ• á¹‡uÌƒ n.
`groceries, drugs', M. kirÄ• á¹‡Ä• m.
krÃ¡yya -- see KRÄ“YA -- .
*kraviya -- see KRAVYÃ¡ -- .
krÃ¡viá¹£ -- n. `raw flesh' RV. see KRAVYÃ¡ -- , KRÅ«RÃ¡ -- .

kravyÃ¡ 3585 kravyÃ¡ `bloody, raw' TS., n. `raw flesh, carrion' Nir. 2.
*kraviya -- . [KRÃ¡VIá¹£ --]
1. Pk. kavva -- n. `flesh'.
2. Kho. krui `red, bloodshot, reddish brown, auburn, crimson' BelvalkarVol

krÄ• ËŠmati see KRAMATÄ“.

3586 *kriá¹• Å›ati `presses, torments'. [~ kliÅ›nÄ• ËŠti like bandhati ~ badhnÄ• ËŠti. -- âˆš*KRIÅ›]
L. awÄ• á¹‡. krijjhuá¹‡ `to fret': more prob. < KRÃºDHYATI X KLÃ-Å›YATÄ“.
krÃ-mi -- see KÅ•ÌŠMI -- .
kriyÃ¡tÄ“ see KARá¹“TI.

kriyÄ• ËŠ 3587 kriyÄ• ËŠ f. `work' KÄ• tyÅšr. [âˆšKRÌ¥1]
Pk. kiyÄ• -- f. `action, business'; M. -- kÄ« `work' in cÄ• mhÄ• rkÄ« f. `occupation of a tanner', nÃ£Ì„garkÄ« f. `ploughing'; -- early lw. in Pa.
Pk. kiriyÄ• -- f. `promise, dedication', S. kirÄ« f. `abstinence'.
KÄ• LAKRIYÄ• -- .
*KRIÅš `press' ~ âˆšKLIÅ›: *KRIá¹• Å›ATI, *KRIÅ›ATI, *KRIÅ›NÄ• TI, *KRIÅ›YATÄ“, *KRIá¹£á¹-A -- , *KRÄ“Å›A -- , *KRÄ“Å›AYATI.

3588 *kriÅ›ati `presses'. [Pres. st. formed from aor. subj. -- *KRIÅ›, âˆšKLIÅ›]
WPah. roh. kriÅ›á¹‡Ãµ `to comb'. -- See *KRIÅ›YATÄ“.

3589 *kriÅ›nÄ• ti `presses'. [kliÅ›nÄ• ËŠti `torments' MBh., sÃ¡á¹• kliÅ›nÄ• ti `presses together' ÅšBr. -- âˆš*KRIÅ›, âˆšKLIÅ›]
Kal. rumb. kriáº“nim `I knead, crush' with áº“ < Å¾ after kr -- ? -- See *KRÄ“Å›AYATI.

3590 *kriÅ›yatÄ“ `is pressed'. [~ KLÃ-Å›YATÄ“ `is troubled' MBh. -- âˆš*KRIÅ›, âˆšKLIÅ›]
K. krÄ“Å›un, pp. kryÅ«Å›u `to long for'.

kriá¹£á¹-a 3591 *kriá¹£á¹-a `distressed'. [~ KLIá¹£á¹-A -- . -- âˆš*KRIÅ›, âˆšKLIÅ›]
K. krÄ“á¹-h, dat. Ëšá¹-has m. `pain, trouble', krÅ«á¹-hu `painful, difficult', krÄ“á¹-hun `to be hard'.
KRÄª `barter': KRAYÃ¡ -- , KRAYAá¹‡A -- , KRAYÄ• á¹‡AKA -- , KRÄ«á¹‡Ä• ËŠá¹-I, KRÄ“YA -- ; NÃ-á¹£KRÄ«á¹‡Ä«TÄ“, VIKRAYÃ¡ -- , *VIKRÄ• PAYATI, *VIKRIá¹‡Ä• TI, VIKRÄ«TA -- , VIKRÄ«YATÄ“. -- *VÄ“CC -- .
KRÄªá¸Œ `sport'. [In NIA. replaced or crossed by words to be found s.v.

*KHÄ“á¸• --]
KRÄ«ËŠá¸• ATI, KRÄ«á¸• ANA -- .

3592 krÄ«ËŠá¸• ati `sports', krÄ«ËŠá¸·ati RV. [âˆšKRÄ«á¸• : see also *KHÄ“á¸• --]
Pa. kÄ«á¸·ati `plays', Pk. kÄ«á¸• aÃ¯, kÄ«laÃ¯, kiá¸• á¸• aÃ¯; Si. keá¸·inavÄ• , keliËš EGS 49 or < *KHÄ“á¸• -- .
Addenda: krÄ«ËŠá¸• ati: Md. kuá¸·enÄ« `plays'.

krÄ«á¸• ana 3593 krÄ«á¸• ana n. `playing' R. [âˆšKRÄ«á¸•]
Pa. kÄ«á¸·anÄ• -- f. `play', Ëšnaka -- n. `toy'; Pk. kÄ«á¸• aá¹‡a -- , kÄ«laËš n. `playing'; Si. keá¸·ena adj. `playing'.

3594 krÄ«á¹‡Ä• ËŠti `buys' RV. [In NIA. replaced by âˆšGRABH in NW, W, SW, and by âˆšLABH in Centre, P. Tedesco JAOS 43, 377. -- âˆšKRÄ«]
Pa. kiá¹‡Ä• ti, NiDoc. krinita `bought', Pk. kÄ«á¹‡aÃ¯, kiá¹‡Ëš, kiriá¹‡Ëš (â†• Sk. or NWPk.); Gy. pal. kÃºnÄƒr `sells', eur. kin -- `to buy'; Kho. krenik, pp. kreniru `to buy'; Phal. krin -- `to sell', Sh. gil. (Lor.) krinoiki, imper. krin, gur. krÄ-nyoÌ„ná¹·, K. kanun; N. kinnu `to buy', A. kiniba, B. kinÄ• , Or. kiá¹‡ibÄ• , Bi. kÄ«nab, Mth. kÄ«nab, kinËš, Bhoj. kinal, H. kÄ«nnÄ• , kinËš, OSi. inscr. kiá¹‡iya absol., caus. keá¹‡avi.

kruká¹‡a 3595 *kruká¹‡a `curved, twisted'. [krukta -- `curved' W. <-> âˆšKRUÃ±C]
WPah. bhal. kuká¹›Å« m. `reel of spun thread'; H. kÅ«knÄ• `to wind, twist', kÅ«krÄ«, kukËš f. `skein'; M. kuká¸• &etilde; n. `quantity of thread drawn from a spindle'.

3596 *kruká¹£ati `shouts'. [From aor. Ã¡kruká¹£at RV. -- âˆšKRUÅ›]
Wg. krÌ¥Ä• -- `to bellow' NTS xvii 267 < *kruká¹£ya -- . -- Prob. to be separated from onom. *KUKKATI.
KRUÃ‘C `curve': *KRUKá¹‡A -- , KRÃºÃ±CA -- .

krÃºÃ±ca 3597 krÃºÃ±ca m. `a kind of snipe or curlew', kruÃ±c -- , nom. kruá¹… m. VS. 2. krauÃ±cÃ¡ -- m. `curlew' TS., `osprey' lex., ËšcÄ« -- f. Mn., kroÌ„Ã±ca -- m. BHSk. [Onom. EWA i 279, but perh. from crooked flight of the snipe conn. âˆšKRUÃ±C]
1. Pk. kuá¹• ca -- m. `a kind of bird'; PaÅ¡. lÅ«nÄ• `kite (?)' IIFL iii 3,

111; P. kuÃ±j f. `crane'.
2. Pa. koÃ±ca -- m. `heron'; Pk. koá¹• ca -- m. `a kind of bird'; L. kuÌ„Ìƒj, pl. ËšjaÌƒ f. `demoiselle crane'; P. kuÌ„Ìƒj f. `a large grey water -- bird' (â†' H. kuÌ„Ìƒj f., ËšjÄ• m. `a species

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of crane'); H. kÃµcÄ• m. `a kind of water -- bird'; M. karkoÄ‹Ä• m., ËšcÄ«, Ëš -- kucÄ« f. `demoiselle crane'.

kruddhÃ¡ 3598 kruddhÃ¡ `irritated' RV. 2. *krÅ«á¸• ha -- either < *kruáº“á¸• ha -- < *krudzdha -- or more prob. anal. from MIA. kujjhaÃ¯ (see KRÃºDHYATI) after type mujjhaÃ¯: mÅ«á¸• ha -- . [âˆšKRUDH]
1. Pa. Pk. kuddha -- ; S. kudho `froward'; A. kodowÄ• `frowning, stern, overcast (of sky)'.
2. S. kuá¹›haá¹‡u `to be grieved'; P. kuá¹›há¹‡Ä• `to pine, envy'; N. kuÌƒá¹›inu `to be angry'; H. kuá¹›hnÄ• `to be annoyed, to grieve'; G. kuá¹›vuÌƒ `to be vexed'; M. kuá¸• hÄ• `sullen', kuá¸• há¹‡&etilde; `to fret, sulk'.
KRUDH `be angry': KRUDDHÃ¡ -- , *KRUDHATI, KRÃºDHYATI, *KRÅ«á¸• HA -- , KRá¹“DHA -- , KROÌ„DHÃ¡YATI.
Addenda: kruddhÃ¡ -- . 1. Garh. khud `yearning'?
2. *krÅ«á¸• ha -- : Brj. kuá¹›h f. `anger, grief', kuá¹›hno `to be angry'.

3599 *krudhati `is angry'. [From aor. subj. (2 sg. krudhaá¸¥ AV.): âˆšKRUDH]
Kho. kruik `to be displeased or sulky'; -- cf. Pk. kuhaá¹‡a -- `angry'.

3600 krÃºdhyati `is angry' AV. [âˆšKRUDH]
Pa. kujjhati, Pk. kujjhaÃ¯; M. kujÌˆá¸• Ä• `sullen, rancorous'. -- X KLÃ-Å›YATÄ“: L. awÄ• á¹‡. krijjhuá¹‡ `to fret' or poss. < *KRIá¹• Å›ATI. -- X

Ká¹£Ä«YÃ¡TÄ“ q.v. -- See KROÌ„DHÃ¡YATI.
krumukÃ¡ -- see KRÌ¥MUKÃ¡ -- .
KRUÅš `cry, call': *KRUKá¹£ATI, KRUá¹£á¹-A -- , KRá¹“Å›A -- , KRá¹“Å›ATI, KROÌ„Å›ANÃ¡ -- , *KROÌ„á¹£á¹-Ä• -- , KROÌ„á¹£á¹-Å•ÌŠ -- ; Ä• KROÌ„Å›A -- , Ä• ËŠKROÌ„Å›ATI, Ä• KROÌ„Å›ANA -- , UTKROÌ„Å›A -- .

kruá¹£á¹-a 3601 kruá¹£á¹-a `crying at' MBh., `abused' BHSk., n. `weeping' lex. [âˆšKRUÅ›]
Pk. kuá¹-á¹-ha -- `cursed', n. `a curse'; WPah. khaÅ›. kruá¹-á¹-h `sullen and cheerless'; -- Gy. hung. koÅ¡&tacute;a pret. `cursed' with o from pres. koÅ¡ -- < KRá¹“Å›ATI.

krÅ«rÃ¡ 3602 krÅ«rÃ¡ `bloody, cruel' AV., `hard, solid' SuÅ›r. [KRÃ¡VIá¹£ --]
Pa. kurÅ«ra -- `bloody, raw, cruel'; Pk. kÅ«ra -- , Ëšri -- , kurula -- , kuruá¸• a -- `cruel'; Tor. kÅ«, f. kÃ¼ `hard'; Sh. (Lor.) kÅ«ro `hard, severe (of things and people), strong, firm' (â†’ á¸Œ. kurÃ¡ `hard'); K. krÅ«ru, kÅ«ru, f. kÅ«Ì¤rÃ¼ `cruel'; L. kurÄ• á¹›Ä• `hard, stiff, callous'; WPah. khaÅ›. krÅ«rÄ•  `hard times'; H. kÅ«r `pitiless, savage', Si. kuru; -- Si. kuriru `cruel' â†• Pa.?
*KRÅ«RÄ• Å›ANIKÄ• -- ; DANTAKRÅ«RAM.
Addenda: krÅ«rÃ¡ -- : Brj. kÅ«r `cruel'.
â€ *KRÅ«RATVANA -- .

3602a â€ *krÅ«ratvana -- `cruelty'. [Cf. krÅ«ratva -- n. Mn. <-> KRÅ«RÃ¡ --]
Brj. kÅ«rpan m. `cruelty'.

krÅ«rÄ• Å›anikÄ• 3603 *krÅ«rÄ• Å›anikÄ• `feeding on raw flesh'. [KRÅ«RÃ¡ -- , Ã¡Å›ANA --]
Or. kurÄ• iÅ›uá¹‡Ä« `name of a popular village goddess'.

krÄ“ya 3604 krÄ“ya `purchasable' KÄ• Å›. [krÃ¡yya -- ÅšBr.: âˆšKRÄ«]
Pa. keyya -- `for sale', Pk. kejja -- , kijËš; M. kej&etilde; n. `grain or coconuts given in barter for vegetables'.

krÄ“Å›a 3605 *krÄ“Å›a `pressing'. [~ KLÄ“Å›A -- : âˆš*KRIÅ›, âˆšKLIÅ›]
Wg. kreÌ„Ìƒ Ä‹ `empty millet straw' < `*threshing'.

3606 *krÄ“Å›ayati `presses'. [~ KLÄ“Å›AYATI `torments' R.: âˆš*KRIÅ›, âˆšKLIÅ›]
Dm. kreá¹£em `I knead (flour, etc.) with á¹£ < Å¡ after kr -- . -- See *KRIÅ›NÄ• TI.
kroÌ„Ã±ca -- see KRÃºÃ±CA -- .

kroÌ„á¸• Ã¡ 3607 kroÌ„á¸• Ã¡ m. `breast, bosom' AV. 2. koÌ„lÃ¡ -- 2 m. `breast, lap' lex. [koÌ„la -- prob. MIA. < kroÌ„á¸• Ã¡ -- which if nonAryan (with early `intrusive' r F. B. J. Kuiper IL 1958 Turner Jubilee Vol i 354) may be conn. *GOÌ„DDA --]
1. Gy. eur. kor, korÃ- f. `neck'; Dm. kurouÅ•u `breast' (bec. of anaptyctic vowel between k and r prob. a lw. NTS xii 129), Kal. kÅ•uÅ•a, Phal. kirá¹“á¹› m.; K. kÃ¶rÃ¼ f. `neck'; S. koá¹›o m. `bosom, breast', Ëšá¹›Ä« f. `breast'; L. koá¹›Ä« f. `breast of a quadruped'; Or. koá¹›a `lap'; Si. koÅˆá¸• a `top of arm, head of shoulder' (with unexpl. nasal); -- altern. < MIA. koÌ„la -- below: Mth. kor `lap', Bhoj. korÄ• ; H. kor f. `womb'; M. koá¸· m. `lap', koá¸·&etilde; n. `hump on a bull'.
2. Pk. koÌ„la -- m. `breast, bosom'; L. kolÄ« f. `chest of an animal'; Ku. kol `womb'; A. kol, ËšlÄ• `lap, hip on which children are carried'; B. kol `lap', Or. koá¸·a; OMarw. kola m. `foetus'; -- Bi. Mth. Bhoj. H. forms with -- r -- , see 1 above. -- Ext.: N. kolá¹-o `side', A. kolá¹-hi `front side of a large fish'. -- Prob. Bi. koÌ„lÄ• , ËšlÄ«, ËšlwÄ• Ä« `small patch of ground to the side of a house'; -- adv. and postp.: L. kol `with', kolhuÌƒ, kolÃµ `from'; P. kol, kole `near', kolÃµ `from'.
Addenda: kroÌ„á¸• Ã¡ -- : Garh. koá¸·, koli `lap'; Brj. kÅ«lho m. `hip'. <-> Cf. S.kcch. khauro m. `lap', G. khoá¸·É”.

krá¹“dha 3608 krá¹“dha m. `anger' AV. [âˆšKRUDH]
Pa. AÅ›. koÌ„dha -- m., Pk. koÌ„ha -- m.; Or. koha `fit of anger, grief, excess of heat'; OAw. kohÅ« `anger', H. koh m., Si. koÌ„ (ES 51: but rather < KOÌ„PA -- in view of the verb kipenu < KÃºPYATI and of kov SigGr ii 433). KROÌ„DHIN -- , AKROÌ„DHA -- .

3609 kroÌ„dhÃ¡yati `makes angry, vexes' RV. [âˆšKRUDH]
Kho. (Biddulph) kroek `to cause to grieve'.

kroÌ„dhin 3610 kroÌ„dhin `angry' SuÅ›r., kroÌ„dhitva -- n. R. [KRá¹“DHA -- .

-- âˆšKRUDH]
Pk. koÌ„hi -- , koÌ„hilla -- , Aw. H. kohÄ«.
*kroÌ„man -- `lung' see KLá¹“MAN -- .

krá¹“Å›a 3611 krá¹“Å›a m. `shout' VS., `a measure of distance (as far as a voice carries)' KÄ• tyÅšr. [~ klá¹“Å›a -- RV. -- âˆšKRUÅ›
PaÅ¡. kurÅ« `voice, word'; H. kosÄ• m. `curse'; -- Pk. koÌ„sa -- m. `a distance of about two miles', K. kruh m., S. kohu, kuhu m., L. koh m., awÄ• á¹‡. ká¹“, P. karoh, koh m., WPah. bhal. krÃ² m., Ku. gng. koÌ„Å›, N. B. kos, Or. kosa, kus, Mth. Bhoj. Aw. lakh. H. kos m. (â†’ P. kos), OMarw. kosa m., G. M. kos m., Ko. koÌ„su.
Addenda: krá¹“Å›a -- [~ klá¹“Å›a -- RV. -- âˆšKRUÅ›]
Garh. kos `measure of 2 miles'.

3612 krá¹“Å›ati `cries out' RV. [âˆšKRUÅ›]
Gy. eur. koÅ¡ -- `to abuse, curse, blame'; H. kosnÄ• `to curse' (â†’ P. kosá¹‡Ä•); -- Gy. rum. akoÅ¡ -- `to abuse' perh. < Ä• ËŠKROÌ„Å›ATI; -- Gy. hung. koÅ¡&tacute;a pret. see KRUá¹£á¹-A -- .
Addenda: krá¹“Å›ati: Garh. kosá¹‡u `to bewail'.

kroÌ„Å›anÃ¡ 3613 kroÌ„Å›anÃ¡ `crying' RV., n. SuÅ›r. [âˆšKRUÅ›]
H. kosnÄ• m. `cursing' (â†’ P. kosá¹‡Ä• m.).

kroÌ„á¹£á¹-Ä• 3614 *kroÌ„á¹£á¹-Ä• f. `calling'. [âˆšKRUÅ›]
S. koá¹-ha f. `invitation', koá¹-haá¹‡u, Ëšá¹-hÄ• iá¹‡u `to send for', koá¹-ho m. `a call, messenger'.
krá¹“á¹£á¹-u -- see KROÌ„á¹£á¹-Å•ÌŠ -- .

kroÌ„á¹£á¹-Å•ÌŠ 3615 kroÌ„á¹£á¹-Å•ÌŠ `crying' BhP., m. `jackal' RV. = krá¹“á¹£á¹-u -- m. PÄ• á¹‡. [âˆšKRUÅ›]
Pa. koá¹-á¹-hu -- , Ëšuka -- and kotthu -- , Ëšuka -- m. `jackal', Pk. koá¹-á¹-hu -- m.; Si. koá¹-a `jackal', koá¹-iya `leopard' GS 42; -- Pk. kolhuya -- , kulha -- m. `jackal' < *koÌ„á¸• hu -- ; H. kolhÄ• , ËšlÄ• m. `jackal', adj. `crafty'; G. kohluÌƒ, ËšluÌƒ n. `jackal', M. kolhÄ• , ËšlÄ• m.
krauÃ±cÃ¡ -- see KRÃºÃ±CA -- .
KLAM `be tired': KLÄ• NTA -- .
KLAV `fear': *KLAVA -- , *KLÄ• VYATÄ“; VIKLAVATÄ“.

klava 3616 *klava `fear'. [klÃ¡vatÄ“ `fears' DhÄ• tup. -- âˆšKLAV]
S. kaÃ¼ m. `fear, dread' < *krava -- ?

klÄ• nta 3617 klÄ• nta `wearied' MBh., `emaciated' KÄ• lid. [âˆšKLAM]
Pa. kilanta -- `tired', Pk. kilaá¹• ta -- , Ëšliá¹• ta -- ; M.
kÃ£Ì„tá¹‡&etilde; intr. `to waste away (through sickness, worry, etc.)',
kÃ£Ì„taÌ„Ì†viá¹‡&etilde;, kÄ• tËš tr. `to weary out'; Si. kalat `exhausted'.

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3618 *klÄ• vyatÄ“ `is frightened'. [klÃ¡vatÄ“ `fears' DhÄ• tup., klavita --
`uttered hesitatingly' Saá¹• hUp. -- âˆšKLAV]
M. kÄ• vá¹‡&etilde;, kÄ• vhá¹‡&etilde; `to be frightened out of one's wits' or
< *klavyati. -- Deriv. kÄ• vrÄ• `terrified' or < KÄ• TARA -- .

klitta 3619 *klitta `wet'. [~ KLINNA -- . -- âˆšKLID]
K. kËštu `wet, juicy', katun `to become moist'.
*AKLITTA -- .
KLID `wet': *KLITTA -- , KLÃ-DYATI, KLÃ-NDATI, KLINNA -- , KLÄ“DAYATI,
KLÄ“DU -- ; *AKLITTA -- .

3620 klÃ-dyati `becomes wet' SuÅ›r., `rots' Car. [âˆšKLID]
Pa. kilijjati `festers'; K. kaÄ‹un `to become wet' (< *kicc -- for *kijj --
after pp. kËštu < *KLITTA -- and type Pk. sitta -- : siccaÃ¯; or it may be a
direct anal. formation from kËštu).

3621 klÃ-ndati `*becomes wet' (`laments' DhÄ• tup.), klindat<-> `wet' Mudr.
[âˆšKLID]
K. keÌ†nun `to become wet' (or < KLINNA -- ); Or. kendÄ• `(of boiled rice)
fresh and moist' (but why e?); Si. kinÌ†danavÄ• `to sink', kinÌ†da `marsh'.

-- X PRAMAJJATI q.v.
Addenda: *klindati, klindant -- Mudr. v.l.

klinna 3622 klinna `wet' MBh., `rotted' Car., klinnaka -- `a little moistened'. [~ *KLITTA -- . -- âˆšKLID]
Pa. kilinna -- `wet, festered', Pk. kinna -- , kilinna -- , kiliá¹‡á¹‡a -- , kilÄ«á¹‡a -- `wet', K. kyonu `wet', keÌ†nun `to become wet' (or < KLÃ-NDATI).
KLIÅš `press': KLIÅ›NÄ• ËŠTI, KLÃ-Å›YATÄ“, KLIá¹£á¹-A -- , KLÄ“Å›A -- , KLÄ“Å›AYATI, KLÄ“Å›ITA -- ; SAá¹• KLIá¹£á¹-A -- ; -- âˆš*KRIÅ›.
kliÅ›nÄ• ËŠti see *KRIÅ›NÄ• ËŠTI.

3623 klÃ-Å›yatÄ“ `is troubled' MBh. [~ *KRIÅ›YATÄ“. -- âˆšKLIÅ›]
Pa. kilissati `gets dirty or stained or wet'; Pk. kissaÃ¯, kÄ«saÃ¯, kilissaÃ¯, Ëšlisa Ã¯ `becomes tired'; H. kilasnÄ• `to feel pain, weep bitterly'; M. kiá¸·asá¹‡&etilde; `to loathe'. -- X KRÃºDHYATI q.v.

kliá¹£á¹-a 3624 kliá¹£á¹-a `distressed' R. [~ *KRIá¹£á¹-A -- . -- âˆšKLIÅ›]
Pa. kiliá¹-á¹-ha -- `soiled, morally impure'; Pk. kiliá¹-á¹-ha -- , kiá¹-á¹-ha -- `pained, hard'; K. kuá¹-hun `to be distressed, be hard up'; Si. kiluá¹-u `dirty, used up', Ëšá¹-a `filth'.

3625 klÄ“dayati `wets' SuÅ›r., cf. KLÃ-NDATI `laments'. [âˆšKLID]
Kal. krÄ“im `I weep' (< *krÄ“d -- ? -- more prob. < KRADATÄ“).

klÄ“du 3626 klÄ“du m. `morbid combination of the three humours of the body' lex., cf. klÄ“da -- m. `wetness' YÄ• jÃ±. [âˆšKLID]
PaÅ¡. plÄ«eu, lÄ«u `fat, grease' (IIFL iii 3, 140 < *PÄ«VRA -- , but for association of `wetness' and `oiliness' see *BHIYAGNA -- and forms under âˆšSNIH).

klÄ“Å›a 3627 klÄ“Å›a m. `distress' ÅšvetUp. [~ *KRÄ“Å›A -- . -- âˆšKLIÅ›]
Pa. kilÄ“sa -- m. `affliction, stain', kilÄ“sÄ“ti `becomes stained', Pk. kilÄ“sa -- , Ëšlisa -- , kÄ“sa -- m. `weariness, pain', kilÄ“saÃ¯ `is exhausted, is pained'; Mth. kales `pain', H. kiles, kalËš m.; M. kiá¸·as m. `nausea, loathing'; Si. kelesa `dirt, evil desire'; -- H. kilasnÄ• `to feel pain', M. kiá¸·asá¹‡&etilde; `to loathe' perh. < KLIÅ›YATÄ“. -- Deriv. A. kelehurÄ• `living at the house of another as a dependant'.

3628 klÄ“Å›ayati `torments' R. [~ *KRÄ“Å›AYATI. -- âˆšKLIÅ›]
Si. kelesanavÄ• , kelehaËš, pret. kelehÃ¤vvÄ• `to defile, spoil, defame', kelesenavÄ• `to become polluted'.

klÄ“Å›ita 3629 klÄ“Å›ita `afflicted' MBh. [âˆšKLIÅ›]
Pk. kilÄ“siya -- `pained'; M. kiá¸·Å›Ä• , kiá¸·oÅ›Ä« `weakly, sickly'.

klá¹“man 3630 klá¹“man m. `the right lung' AV., n. SuÅ›r., m. pl. `the lungs' VS. 2. *kroÌ„man -- .
1. Pa. kiloÌ„maka -- n. `the pleura'.
2. Kal. kroÌ„ma `lung'.
kvÃ see KÃºHA.
KVANÌ£ `sound': KVAá¹‡A -- , KVÃ¡á¹‡ATI, KVAá¹‡ANA -- , KVÄ• á¹‡A -- .

kvaá¹‡a 3631 kvaá¹‡a m. `sound, sound of a musical instrument' lex. [âˆšKVAá¹‡]
Pk. kaá¹‡a -- m. `noise'; Si. (SigGr) kan `complaint' or < KVÄ• á¹‡A -- .

3632 kvÃ¡á¹‡ati `sounds, hums' Bhaá¹-á¹-., kÃ¡á¹‡ati `groans' DhÄ• tup. [âˆšKVAá¹‡]
Pk. kaá¹‡aÃ¯ `makes a noise'; N. kannu `to groan', G. kaá¹‡vuÌƒ, M. kaá¹‡á¹‡&etilde;, kanhá¹‡&etilde; (whence nh?).
Addenda: kvÃ¡á¹‡ati: WPah.poet. kÉ”á¹‡nÃµ `to murmur, moan'; J. kaá¹‡á¹‡u `to groan'; Garh. kaá¹‡Ä• á¹‡u `to make an indistinct sound'.

kvaá¹‡ana 3633 kvaá¹‡ana n. `making a sound' lex. [âˆšKVAá¹‡]
N. kannu `groan'.
KVATH `boil': KVATHÃ¡ -- , KVÃ¡THATI, KVATHANA -- , KVATHITA -- , KVÄ• THÃ¡ -- , KVÄ• THAYATI; UTKVATHATI, *UTKVÄ• THA -- , NIá¹£KVÄ• THA -- , *PRAKVATHATI, *PRAKVATHITA -- .

kvathÃ¡ 3634 kvathÃ¡ m. `decoction' PÄ• á¹‡. [âˆšKVATH]
P. kaá¹›h m. `boiling or warming milk'; M. kaá¸• h m. `ebullition, vehement impulse'.
Addenda: kvathÃ¡ -- : A. kaÌ‚h `decoction' AFD 88.

3635 kvÃ¡thati `boils' DhÄ• tup., ËštÄ“ KÄ• á¹-h. [âˆšKVATH]

Pa. kaá¹-hati `boils, stews' (Pa. kuthati see *KUTHATI), Pk. kahaÃ¯, kaá¸• haÃ¯; Gy. eur. kerav -- `to cook', keredo `hot'; PaÅ¡. kaá¹› -- intr. `to boil'; Sh. k&ahacek;yÃ³&ihacek;kiÌ¯ tr.; S. kaá¹›haá¹‡u intr. `to boil, fret'; L. kaá¹›haá¹‡ `to boil, rise'; G. kaá¸• hvuÌƒ tr. `to boil', intr. `to be angry'; M. kaá¸• há¹‡&etilde; `to be boiled', caus. kaá¸• haviá¹‡&etilde;; Ko. kaá¸• aytÄ• tr. `boils'. -- Deriv.: K. kara -- wÃ´Ã±u m. `boiled water'; H. kaá¸• hÄ• unÄ«, ËšÄ• ulÄ« f. `earthen vessel in which milk etc. is boiled'. -- See KVÄ• THAYATI.

kvathana 3636 kvathana in agni -- kËš n. `boiling by fire' SuÅ›r. [âˆšKVATH]
Pk. kaá¸• hana -- n.; G. kaá¸• haá¹‡ `hot -- tempered', n. `water taken from boiling pulse etc. and mixed with spices'; M. kaá¸• haá¹‡ n. `decoction, broth of pulse or grain'.

kvathita 3637 kvathita `boiled' Mn., ËštÄ• -- f. `decoction of curcuma, asafoetida and milk' Bhpr. [âˆšKVATH]
Pa. kaá¹-hita -- `hot'; Pk. kaá¸• hia -- `boiled', n. `decoction', kaá¸• hiÄ• -- f. `a kind of food'; Sh. (Lor.) kaii `soup made of strips of thin bread put into water and boiled'; K. kÃ¼rÃ¼ f. `curdled milk cooked and spiced'; S. kaá¹›hÄ« f. `dish of pulse dressed with sour milk'; P. kaá¹›hÄ« f. `gruel (prepared in a variety of ways)'; Ku. kaá¹›Ä« `curry made of curds by boiling'; H. kaá¹›hÄ« f. `pulse meal with spices and sour milk' (â†’ N. kaá¹›i `broth of rice fragments and sour milk'); G. kaá¸• hÄ« f. `a kind of soup'; M. kaá¸• hÄ« f. `flour etc. boiled in buttermilk'.
kvÃ¡yi -- see KUVÃ¡YA -- .
kvÃ la -- see KÃºVALA -- .

kvÄ• á¹‡a 3638 kvÄ• á¹‡a m. `sound' KathÄ• s. [âˆšKVAá¹‡]
G. kÄ• á¹‡ f. `bewailing at bad news, visit of condolence'; Si. (SigGr) kan `complaint' or < KVAá¹‡A -- .

kvÄ• thÃ¡ 3639 kvÄ• thÃ¡ m. `boiling' YÄ• jÃ±., `decoction' VarBrÌ¥S. [âˆšKVATH]
G. kÄ• vÉ” m. `decoction, potion' < MIA. *kÄ• ha -- ? -- Pk. kÄ• á¸• ha -- m. `decoction'; S. kÄ• á¹›ho m. `decoction, sultriness'; Bhoj. kÄ• á¹›hÄ• `medicinal decoction', G. kÄ• á¸• hÉ” m., M. kÄ• á¸• hÄ• m.
Addenda: kvÄ• thÃ¡ -- : Garh. kÄ• á¹›u `juice extracted by boiling'.

3640 kvÄ• thayati `makes boil' KauÅ›. [âˆšKVATH]
K. kÄ• run tr. `to boil'; S. kÄ• á¹›haá¹‡u `to boil, distress'; P.
kÄ• á¹›há¹‡Ä• tr. `to boil', WPah. bhal. kÄ• Ë‹á¹›nÅ«, Mth. kÄ• á¹›hÄ• eb.
Ká¹¢AJ `go, approach': Ká¹£Ã¡JATÄ“; *UPAKá¹£AKTA -- , *UPAKá¹£AJYATÄ“,
*UPAKá¹£Ä• JAYATI.

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3641 ká¹£Ã¡jatÄ“ `goes, approaches' DhÄ• tup. [âˆšKá¹£AJ]
Kho. (Lor.) Ä• ho 2 sg. imper. `go on, proceed', Ä• hor 2 pl., Sh. (Lor.)
cÌ£he sg., cÌ£ha pl.

ká¹£aá¹‡a 3642 ká¹£aá¹‡a m.n. `the twinkling of an eye, moment, leisure'
MBh., `festival' KÄ• lid., `central space' lex. [EWA i 284 with lit. --
Ã¡Ká¹£I --]
Pa. Pk. khaá¹‡a -- m. `moment', chaá¹‡a -- m. `festival'; AÅ›. dh. jau.
khaá¹‡a -- , khana -- `fit occasion'; KharI. khaá¹‡asa gen. sg. `date'
(meaning influenced by ká¹£uá¹‡a â†• Ir. H. W. Bailey BSOAS xii 329); Phal.
cÌ£hÄ• á¹‡ `leisure, rest', Sh. (Lor.) cÌ£É”n; B. khan `moment'; Or. ei --
khaá¹‡i, Ëškhiá¹‡i `now'; Mth. Bhoj. Aw. H. khan m. `moment', G. khaá¹‡ f.
(gender from veá¸· f. `time, opportunity'?); M. saá¹‡ m. `festival,
holiday'; Si. kenehi `forthwith' EGS 20, ekenehi `at that moment', saá¹‡a,
sÃ¤á¹‡a `moment, festival', sÃ¤nen `immediately' EGS 171. -- With
development `interval of time' to `interval of space': S. khaá¹‡u m.
`interval between beams in the roof of a house, a stitch in sewing'; P.
khaá¹‡ m. `space in ceiling between two beams, room in a house'; H. khan m.
`division of a house, storey'; G. khaá¹‡ m. `compartment, division, drawer
(of a writing table)'; M. khaá¹‡ m. `division between cross seats of a boat,
apartment of a house, drawer', saá¹‡Ä« f. `a measure of land'.
TATKá¹£Aá¹‡A -- .

3643 *ká¹£aá¹‡ati `is sifted, is strained, falls'. 2. Pp. *ká¹£ata -- 2. 3. *ká¹£aá¹‡ana -- `the being sifted etc.'. 4. Caus. *ká¹£Ä• á¹‡ayati. 5. Pp. *ká¹£Ä• á¹‡ita -- . 6. *ká¹£Ä• á¹‡a -- 2. 7. *ká¹£Ä• á¹‡ana -- . [Cf. MIr. Å¡an -- , past st. Å¡ata -- `to spread, scatter, shake, pour out' H. W. Bailey BSOS vii 777 and Morgenstierne IIFL ii 209. MIr. Å¡ -- poss. < OIr. Å¡ -- or xÅ¡ -- , i.e. IE. kÌ‚s -- or qs -- . Kaf. Ä• -- < IE. qs -- . PaÅ¡. forms with Ä• h -- are â†• Ind. which, with possible exception of K. with ch (not Ä‹h) and S. with kh -- , has generalized ch -- . -- âˆš*Ká¹£AN2]
1. Kho. cÌ£honik `to beat down, shake down' (BelvalkarVol 89 < Ká¹£Aá¹‡á¹“TI with which it collides); K. chanun `to be sifted'; S. chaá¹‡aá¹‡u `to be strained (whence tr. to strain), to drop (of fruit)'; P. chaá¹‡nÄ• `to be sifted'; H. channÄ• `to be strained'; G. chaá¹‡vuÌƒ `to filter, strain' (tr. < intr. after past); -- prob. S. khaá¹‡aá¹‡u `to lift, take up' assuming semantic change: `sift -- toss up <-> lift'?
2. PaÅ¡.kuá¹›. Ä‹hÄ• y -- `to fall'; S. khayo pp. of khaá¹‡aá¹‡u in 1.
3. S. chaá¹‡iá¹‡Ä« f. `sifting'.
4. Wg. Ä• aÌƒá¹› -- , Ä• aÌƒá¹›e -- `to pour out', Ash. Ä• inÄ• -- ; Dm. cÌ£hÄ• á¹‡ -- `to pour, sow, throw'; Kho. (Lor.) cÌ£anik `to knock down fruit from a tree', (Morgenstierne) cÌ£hanik; K. chÄ• nun `to sift, strain, shake down'; S. chÄ• á¹‡aá¹‡u `to strain, sift, let drop, pluck'; L. chÄ• á¹‡aá¹‡ `to strain'; P. chÄ• á¹‡nÄ• `to sift, strain, choose'; WPah. bhal. Ä‹hÄ• á¹‡nÅ« `to sift', Ku. chÄ• á¹‡á¹‡o; N. chÄ• nnu `to strain, sort'; B. chÄ• nÄ• `to knead, mould'; Or. chÄ• á¹‡ibÄ• `to sift, strain'; H. chÄ• nnÄ• `to sift'; G. chÄ• á¹‡vuÌƒ `to filter, strain'. -- Sh. cÌ£haá¹‡Ã³Ä-kiÌ¯ `to send' rather < PRÃ¡HIá¹‡OÌ„TI.
5. B. chÄ• ni `fine cut straw mixed with oilcake'; <-> poss. also words for `empty' IIFL iii 3, 49: PaÅ¡. Ä• hÄ• ni, Phal. Ä• heá¹‡iko, Bshk. cÌ£han, K. choÌ†Ì£nu (< *ká¹£aá¹‡aka -- ?).
6. Pk. chÄ• á¹‡a -- n., Ëšá¹‡Ä« -- f. `husking rice'; Gy. as. Ä• ani, Ä• anri `sieve'; S. chÄ• á¹‡u m. `bran', Ëšá¹‡o m. `strainer', Ëšá¹‡Ä« f. `metal strainer'; P. chÄ• á¹‡Ä• m. `scattering, sowing'; N. chÄ• n `choice'.
7. Pk. chÄ• á¹‡aá¹‡a -- n. `sifting', S. chÄ• á¹‡iá¹‡Ä« f.; L. chÄ• á¹‡aá¹‡Ä« f. `sieve', P. chÄ• á¹‡nÄ« f., WPah. bhad. Ä‹hÄ• nnu n., bhal. Ä‹hÄ• á¹‡nu n.; Bi. channÄ• `sieve or strainer placed over receptacle for juice in a sugar -- cane mill'; Bhoj. chananÄ• `strainer'.
See *UTKá¹£Ä• NAYATI.
*ká¹£aá¹‡ana -- see prec.

Addenda: *ká¹£aá¹‡ati. 1. S.kcch. khaá¹‡á¹‡Å« `to lift up'.
4. *ká¹£Ä• á¹‡ayati: S.kcch. chÄ• á¹‡á¹‡Å« `to sift', WPah.J. chÄ• á¹‡nu.
6. *ká¹£Ä• á¹‡a -- 2: S.kcch. aá¹-e -- chÄ• á¹‡Å«, Ëšcheá¹‡Å« f. `sieve'.
7. *ká¹£Ä• á¹‡ana -- : WPah.ká¹-g. chÄ• á¹‡nI f.

3644 ká¹£aá¹‡á¹“ti `injures', ká¹£aá¹‡utá¸— `hurts oneself' ÅšBr.
[âˆšKá¹£AN1]
Pa. khaá¹‡ati `destroys', AÅ›. shah. man. ká¹£aá¹‡ati, gir. chaá¹‡Ëš, kÄ• I. chanËš; Pk. chaá¹‡aÃ¯ `hurts'; -- K. chanun `to waste away' prob. same as chanun `to be sifted' < *Ká¹£Aá¹‡ATI.

ká¹£atÃ¡ 3645 ká¹£atÃ¡1 `wounded' ÅšBr., ká¹£ataka -- n. `wound' Mn.
[âˆšKá¹£AN1]
Pa. khata -- `hurt', Ëšaka -- n., Pk. khaya -- , chaya -- adj. and n.; Ash. Ä• oÌ„ (cÌ£oÌ„?) `wound' Rep1 59 and NTS ii 251, Wg. cÌ£oÌ„ `wounded' NTS xvii 245; S. khai `ruined'; B. khayÄ• `injured, worn out'; -- poss. Kho. (Lor.) Ä• her `bruised split grain', if with cÌ£h, < *ká¹£atÄ« (semant. cf. Ã¡Ká¹£ATA --).
*ká¹£ata -- 2 `sifted' see *Ká¹£Aá¹‡ATI.

ká¹£ati 3646 ká¹£ati f. `injury, damage' MBh. [âˆšKá¹£AN1]
Sh. (Lor.) cÌ£hei `compensation' or < Ká¹£AYÃ¡ -- ; S. P. khai f. `destruction, ruin'; WPah. jaun. khe `ashes, dust' (â†’ K. khay f. `rust', WPah. cam. khÄ“Ä«, bhal. khei f.); N. khiyÄ• `rust' (i from khiinu `to waste away'?); OH. khaya f. `destruction'; H. khaÄ-Ì„, khe f. `rust, filth'; G. khai, khe f. `loss, destruction'.

ká¹£attÅ•ÌŠ 3647 ká¹£attÅ•ÌŠ m. `carver, distributor' RV., `attendant, doorkeeper' AV., `charioteer' VS., `son of a female slave' lex. [âˆšKá¹£AD]
Pa. khattar -- m. `attendant, charioteer'; S. khaá¹-rÄ« m. `washerman, dyer'; H. khÄ• tÄ« m. `member of a caste of wheelwrights'; G. khÄ• trÄ« m. `do. of Hindu weavers'.

ká¹£atrÃ¡ 3648 ká¹£atrÃ¡ n. `might, rule' RV. [âˆšKá¹£I1]
Pa. khatta -- n. in cmpds. `rule, authority'; A. khÄ• t `estate administered at a distance', khÄ• tÄ• `account book'; B. khÄ• tÄ• `plot of agricultural land, party, account book'; Or. Bi. H. khÄ• tÄ• m. `account book' (â†’ Ku. N. L. khÄ• tÄ• m., S. khÄ• to m., P. khÄ• ttÄ• m.); G. khÄ• tuÌƒ n. `administrative

department, subject, account, account book', M. khÄ• t&etilde; n.
Ká¹£ATRÃ-YA -- , Ká¹£Ä• TRA -- ; AKá¹£ATRA -- , NIá¸¥Ká¹£ATRA -- .

ká¹£atrÃ-ya 3649 ká¹£atrÃ-ya `ruling' RV., m. `one of the ruling order' AV.
[Ká¹£ATRÃ¡ --]
Pa. khattiya -- m. `member of the Ká¹£atriya caste', ËšyÄ• <-> f., Pk.
khattia -- m., Ëšti -- m.f., Ëštiá¹‡Ä« -- , ËštiyÄ• á¹‡Ä« -- f., L. khattrÄ«
m., ËšrÄ• á¹‡Ä« f., P. khattrÄ« m.; Si. kÃ¤ti `warrior'.
Ká¹¢AD `cut up': Ká¹£ATTÅ•ÌŠ -- .
Ká¹¢AN1 `injure': ká¹£aá¹‡á¹“ti, ká¹£atÃ¡ -- 1, ká¹£ati -- ; Ã¡ká¹£ata -- ,
*utká¹£aá¹‡oÌ„ti.
*Ká¹¢AN2 `sift': *ká¹£aá¹‡ati, *ká¹£aá¹‡ana -- , *ká¹£ata -- 2, *ká¹£Ä• á¹‡a
-- , *ká¹£Ä• á¹‡ana -- , *ká¹£Ä• á¹‡ayati, *ká¹£Ä• á¹‡ita -- ;
*utká¹£Ä• á¹‡ayati.
Ká¹¢AP `destroy, throw away' (see âˆšká¹£i2): ká¹£apayati, ká¹£apita -- ,
ká¹£apyatÄ“, *ká¹£Ä• payati2.
ká¹£Ã¡p -- see Ká¹£APÄ• ËŠ -- .
Addenda: ká¹£atrÃ-ya -- : WPah.poet. khace m. `member of the warrior class'.
Ká¹¢AN1: â€ *Ä• Ká¹£ATA -- .

ká¹£apaá¹‡a 3650 ká¹£apaá¹‡a n. `abstinence' PÄ• rGrÌ¥., m. `Jain or Buddhist
mendicant' lex., Ëšaka -- m. `naked Jain' MBh. [EWA i 286 ká¹£Ã¡patÄ“
`performs penance' formed from ká¹£Ä• pÃ¡yati1. -- âˆšká¹£ai]
Pk. khavaá¹‡a -- , Ëšaya -- m. `Jain mendicant', M. khavaá¹‡Ä• m.

3651 ká¹£apayati `destroys' MBh., `throws' DhÄ• tup. with same semantic
development as in NAá¹…Ká¹£YATI. [p<-> causative from ká¹£Ã¡yati EWA i 286.
-- âˆšKá¹£I2]
Pk. khavÄ“i `destroys, throws, pours', chavÄ“i `touches' (< `*puts'); P.
khoá¹‡Ä• `to lose, waste, throw away', B. khuyÄ• na, Bhoj. khowal, Aw. lakh.
khowab, H. khonÄ• , OMarw. khoaÃ¯, G. khovuÌƒ. -- See *Ká¹£Ä• PAYATI2.
Addenda: ká¹£apayati: WPah.ká¹-g. khÃ³á¹‡Ãµ `to disturb, spoil, waste
(money)'; J. khoá¹‡u `to spoil'.

ká¹£apÄ• ËŠ 3652 ká¹£apÄ• ËŠ, ká¹£Ã¡p -- f. `night' RV.
Pk. khavÄ• -- f.; Ash. cÌ£Å«, Ä• Å«, cÌ£uÃ¤i `last night' NTS vii 87; Kt. (Davidson) "shaÌ," `night' Rep1 59 with (?), Kho. Ä• hui (Ä• h!).
Addenda: ká¹£apÄ• ËŠ -- : Kho. Ä• hui `night'? (Ä• h -- scarcely < ká¹£Ä• p<-> BKhoT 67).

ká¹£apita 3653 ká¹£apita `destroyed' BhP. [âˆšKá¹£I2]
Pk. khavia -- , khaÃ¯a -- `destroyed, lost'; N. khoyo `maize cob after removal of grains'; B. khoyÄ• `thrown away, lost'; H. khoÄ« f. `refuse of sugarcane', khoyÄ• `thrown away, lost'.
*Ká¹£APITAVÄ• á¹-A -- .

ká¹£apitavÄ• á¹-a 3654 *ká¹£apitavÄ• á¹-a `enclosure for lost animals'.
[Ká¹£APITA -- , VÄ• á¹-A -- 1]
B. khÃµyÄ• á¹›, khuÌƒyËš `pound for stray animals, pen for cattle'.

3655 ká¹£apyatÄ“ `is ruined' MBh. [âˆšKá¹£I2]
PaÅ¡. cÌ£hap -- `to become worn out' IIFL iii 3, 50; K. chapun `to pass time unprofitably, be concealed (< *be lost?)'; S. khapaá¹‡u `to be expended, be wearied'; L. khappaá¹‡ `to be wasted, be destroyed, be dried up'; P. khapá¹‡Ä• `to be destroyed'; N. khapnu `to last (of clothes)'; A. khapiba `to wait'; Or. khapibÄ• `to be spent, wither, be angry'; H. khapnÄ• `to be destroyed, be lost'; G. khapvuÌƒ `to be consumed'; M. khapá¹‡&etilde; `to be consumed, to work, die'; -- caus. S. khapÄ• iá¹‡u `to expend'; P. khapÄ• uá¹‡Ä• `to destroy'; N. khapÄ• unu `to make last'; H. khapÄ• nÄ• `to destroy'; G. khapÄ• vvuÌƒ `to use up'. -- Deriv.: S. khÄ• po m. `expenditure'; L. khÄ• pÄ• m. `consumer'.
Ká¹¢AM1 `endure': Ká¹£Ã¡MATÄ“, Ká¹£AMÄ• -- , Ká¹£AMYATÄ“, Ká¹£Ä• NTI -- , Ká¹£Ä• MAYATÄ“, Ká¹£Ä• ËŠMYATI; AKá¹£AMA -- , *AKá¹£Ä• NTA -- , *AKá¹£Ä• MITA -- .
Addenda: ká¹£apyatÄ“: A. khapiba `to pass (as the night)' AFD 330.

ká¹£Ã¡m 3656 ká¹£Ã¡m2 f. `earth', inst. ká¹£amÄ• ËŠ `in the earth, on the floor' RV.
Pa. khamÄ• -- f. `the earth', Pk. khamÄ• -- , chaËš f.; H. khaÌƒwaÌƒ, khauÌƒ f. `pit for storing grain in', khaÌƒwaÌƒá¹›Ä• `large do.'; Si. samÄ• `earth'. -- Kal. (Leitner) "tshÃ²mm" `earth'?
ká¹£amÃ¡ -- `patient' AV. [âˆšKá¹£AM1]
AKá¹£AMA -- .

3657 ká¹£Ã¡matÄ“ `is patient, endures' RV. [âˆšKá¹£AM1]
Pa. khamati `endures, forgives'; AÅ›. shah. man. ká¹£amitaviya -- , dh. jau. khamisati fut., gir. chamitave `to bear'; Pk. khamaÃ¯ `is patient, forgives'; Kho. cÌ£homik `to feel pain'; S. khaÌƒvaá¹‡u `to bear with patience'; G. khamvuÌƒ `to endure, suffer'.

3658 ká¹£amayati `*makes bear' (`asks pardon of' MBh.). [âˆšKá¹£AM1]
Wg. Ä• am -- `to afflict, press'.

ká¹£amÄ• 3659 ká¹£amÄ• f. `patience'. [âˆšKá¹£AM1]
Pa. Pk. khamÄ• -- f.; Kal. cÌ£hÉ”Ìˆ„mik `illness'; Si. kama `patience', (SigGr) maha `forgives' (< *hama?).

3660 ká¹£amyatÄ“ `is borne' BhP. [âˆšKá¹£AM1]
M. khamá¹‡&etilde; `to be borne patiently (a fault, injury, etc.)'.

ká¹£ayÃ¡ 3661 ká¹£ayÃ¡ m. `loss, waste' Mn. [âˆšKá¹£I2]
Pa. khaya -- m. `waste', KharI. khae nom. sg. m.; Pk. khaya -- m. `waste, phthisis'; Kho. (Lor.) Ä• ai `danger, risk' (= cÌ£h?); Sh. (Lor.) cÌ£hei `compensation'; P. khau m. `destruction, loss, danger'; G. khÉ” m. `destruction'. -- Ext. with -- kka -- : Kho. cÌ£hayak `ill', cÌ£hek `illness, pain' BelvalkarVol 89; -- with -- á¸• a -- : Ku. kheá¹›o `loss, waste'; N. khero `destruction'; G. kheá¹›É” m. `end'.
Ká¹¢AR `flow': ká¹£ara -- , ká¹£Ã¡rati, ká¹£Ä• ra -- 2, ká¹£Ä• rayati, *ká¹£irati; aká¹£Ã¡ra -- , Ã¡nuká¹£arati, *avaká¹£ara -- , *avaká¹£Ä• ra -- , AVAKá¹£Ä• RAYATI, *Ä• Ká¹£ARA -- , *Ä• Ká¹£ARATI, *Ä• Ká¹£IRATI, *UTKá¹£ARATI, *NIá¸¥Ká¹£ARATI, *NIá¸¥Ká¹£Ä• RA -- , *NIá¸¥Ká¹£Ä• RAYATI, *NIKá¹£ARATI, *NIKá¹£Ä• RAYATI, PRÃ¡Ká¹£ARATI, *PRAKá¹£ARITA -- , VÃ-Ká¹£ARATI, VIKá¹£Ä• RÃ¡ -- , *VIKá¹£Ä• RAYATI, SAá¹• Ká¹£Ä• RA -- , SAá¹• Ká¹£Ä• RAYATI. -- See âˆšKá¹£AL, âˆšJHAR, âˆš*JHAL1.

Addenda: ká¹£ayÃ¡ -- : S.kcch. khau m. `destruction, annihilation'; <-> very doubtful in WPah.ká¹-g. khn/a f. `ashes, filth'; J. khÄ“h f. `excrement'; P. H. kheh f. `ashes, dust, rubbish, ordure'.

ká¹£arÃ¡ 3662 ká¹£arÃ¡ `melting away' ÅšvetUp., m. `cloud', n. `water' lex.
2. *ká¹£arÄ• -- f. (after SARÄ• ËŠ -- ?). [~ JHARA -- . -- âˆšKá¹£AR]
1. Pa. khara -- m. `water'; Pk. khara -- `wasting away'; Dm. cÌ£har `rapids in a stream', Gaw. cÌ£hÄ• r NTS xii 165, Ä• hÄ• r (cÌ£h?) NOGaw 33; Phal. cÌ£hÄ• r `waterfall', Sh. cÌ£har m.; A. khar `dysentery'.
2. K. char f. `a sprinkle of water etc. from the fingers'; S. chara f. `an expanse of water'.
AKá¹£Ã¡RA -- , *HIMAKá¹£ARIKÄ• -- .

3663 ká¹£Ã¡rati `trickles' RV., `melts away, perishes' Mn. [~ Ká¹£Ã¡LATI, *JHARATI, *JHALATI. -- âˆšKá¹£AR]
Pa. kharati `flows'; Pk. kharaÃ¯ `drips, falls'; Gaw. cÌ£har -- `to be left behind'; Kho. cÌ£horik `to fall' (â†’ Par. Ä• haá¹› -- `to fall' IIFL i 245); Bshk. (LSI) Ä• hÄ• r -- (cÌ£h?) `to be lost'; K. charun impersonal in past tenses `to defecate'; S. kharaá¹‡u `to be spoilt, to curdle'; P. kharnÄ• `to dissolve (as a lump of salt), waste away, fall or peel off'; Or. charibÄ• `to ooze, flow down', (Sambhalpur) kharbÄ• `to fall down (of leaves off a tree)'; H. charnÄ• `to flow, drip, leak'; G. kharvuÌƒ `to fall, fade'; M. khará¹‡&etilde; `to emit semen (of men or animals), suffer from spermatorrhoea'; -- Wg. Ä• aÌƒá¹› -- `to pour out' Rep1 59 rather < *Ká¹£Aá¹‡ATI. -- Caus. with -- aá¸• -- : Pk. kharaá¸• aÃ¯ `smears', pp. Ëšá¸• ia -- `smeared, destroyed'; OG. kharaá¸• aÃ¯ `besmears', G. kharaá¹›vuÌƒ `to dirty', kharal, khará¹›É” m. `salve'. -- See Ká¹£Ä• RAYATI.
Ká¹¢AL `flow, wash': Ká¹£Ã¡LATI, Ká¹£Ä• LÃ¡ -- , Ká¹£Ä• LÃ¡YATI; *AVAKá¹£ALA -- , *Ä• Ká¹£ALATI, *Ä• Ká¹£Ä• LAYATI, *UTKá¹£Ä• LA -- , *UTKá¹£Ä• LAYATI, *UPAKá¹£ALATI, *NIá¸¥Ká¹£ALATI, *NIá¸¥Ká¹£Ä• LA -- , *NIá¸¥Ká¹£Ä• LAYATI, *NIKá¹£ALATI, *NIKá¹£Ä• LA -- , *NIKá¹£Ä• LAYATI, *PRAKá¹£Ä• LA -- , PRÃ¡Ká¹£Ä• LAYATI, *VIKá¹£ALATI, *VIKá¹£ALANA -- . -- See âˆšKá¹£AR, âˆšJHAR, âˆš*JHAL1.

3664 ká¹£Ã¡lati `flows' DhÄ• tup. [~ Ká¹£Ã¡RATI, *JHARATI, *JHALATI. -- âˆšKá¹£AL]
Pa. khalÄ“ti `gives a beating to'; Pk. khalaÃ¯ `goes away, gets out of the way'; K. chalun `to wash'; H. kharnÄ• `to boil and wash wool'. -- See

Ká¹£Ä• LÃ¡YATI.
Addenda: ká¹£Ã¡lati: WPah.ká¹-g. khrÉ”Ì• á¸·nÃµ intr. `to melt', caus. khÉ™á¸·auá¹‡Ãµ.
*ká¹£Ä• á¹‡a -- 2 see *Ká¹£Aá¹‡ATI Add2.
ká¹£Ä• tra -- : â€ *Ká¹£Ä• TRAVRÌ¥TTI -- .

ká¹£Ä• á¹‡a 3665 *ká¹£Ä• á¹‡a1 `burnt'. [avaká¹£Ä• ËŠá¹‡a -- TS. -- ~ *JHÄ• NA -- : âˆšKá¹£AI]
S. khÄ• á¹‡o pp. `burnt, envious' from which was formed pres. st. khÄ• maá¹‡u `to burn, be envious' after type sÄ• maá¹‡u ~ sÄ• á¹‡o, etc.
*ká¹£Ä• á¹‡a -- 2 `sifting' see *Ká¹£Aá¹‡ATI.
*Ká¹£Ä• á¹‡AVARTAKA -- .
*ká¹£Ä• á¹‡ana -- `sifting' see *Ká¹£Aá¹‡ATI.
*ká¹£Ä• á¹‡ayati `sifts' see *Ká¹£Aá¹‡ATI.

ká¹£Ä• á¹‡avartaka 3666 *ká¹£Ä• á¹‡avartaka `straining vessel'. [*ká¹£Ä• á¹‡a -- s.v. *Ká¹£Aá¹‡ATI, *VARTA -- 2]
Bi. (Shahabad) chanauá¹-Ä• `iron sieve with a handle', Mth. (NWTirhut) sanauá¹-Ä• .
*ká¹£Ä• á¹‡ita -- `sifted' see *Ká¹£Aá¹‡ATI.

ká¹£Ä• tra 3667 ká¹£Ä• tra `belonging to the second caste' Mn. [Ká¹£ATRÃ¡ --]
Pk. khatta -- ; Si. kÃ¤t `of noble descent' (GS 19 < ká¹£atrÃ-ya --).
ká¹£Ä• nta -- `patient' Mn. see *AKá¹£Ä• NTA -- .

3667a â€ *ká¹£Ä• travrÌ¥tti -- `practice of a Ká¹£atriya'. [Ká¹£Ä• TRA -- , VRÌ¥TTI --]
G. khatarvaá¹- f. `profession or conduct of Ká¹£atriyas'.

ká¹£Ä• nti 3668 ká¹£Ä• nti f. `patience' Mn. [âˆšKá¹£AM1]
Pa. khantÄ-Ì„ -- f. `patience, forgiveness'; AÅ›. shah. ká¹£aá¹• ti, kÄ• l. khaá¹• ti, gir. chÄ• tiá¹• acc. sg. f. `mildness',

NiDoc. ká¹£Ä• á¹• ti; Pk. khaá¹• ti -- f. `patience', S. khÃ£Ì„di f.; G. khÃ£Ì„t f. `perseverance, eager pursuit, longing'.
Addenda: ká¹£Ä• nti -- : Md. ket `patience'.

3669 ká¹£Ä• pÃ¡yati1 `burns, singes' AV. [~ *jhÄ• payati. <-> âˆšká¹£ai]
K. chawun `to finish cooking vegetables by pouring water off and heating over fire'; S. khÃ£Ì„iá¹‡u `to burn, cause to envy'.

3670 *ká¹£Ä• payati2 `destroys, throws away'. [See ká¹£apayati. <-> âˆšká¹£i2]
K. chÄ• wun `to throw'; S. khÄ• iá¹‡u `to wear away'.

ká¹£Ä• mÃ¡ 3671 ká¹£Ä• mÃ¡ `charring' MaitrS., `scorched' KÄ• tyÅšr., `dried up, emaciated' YÄ• jÃ±., `weak, debilitated' R. [~ *JHÄ• MA -- . -- âˆšKá¹£AI]
Pk. khÄ• ma -- `weak, thin'; M. sÃ£Ì„vÄ• `impotent, void of thorns', khaÌƒvaá¹- `burning the throat, rancid, acrimonious'.
Addenda: ká¹£Ä• mÃ¡ -- : A. chÃ£Ì„i (phonet. s --) `ashes' AFD 216.

3672 ká¹£Ä• mayatÄ“ `bears patiently' R., `asks pardon for' MBh. [âˆšKá¹£AM1]
Pk. khÄ• mÄ“i `asks pardon'; S. khÄ• iá¹‡u `to endure'.

3673 ká¹£Ä• ËŠmyati `bears patiently' PÄ• á¹‡. [âˆšKá¹£AM]
H. khamÄ• nÄ• `to ask pardon, cause to be forgiven'.
ká¹£Ä• yati see *JHÄ• YATI.

ká¹£Ä• rÃ¡ 3674 ká¹£Ä• rÃ¡1 `corrosive' R., m. `alkali' YÄ• jÃ±., n. `any corrosive substance' lex. [NIA. ch forms mean `ashes', kh forms mostly `alkali'. -- ~ jhÄ• la -- 2: âˆšká¹£ai]
Pa. khÄ• ra -- m. `alkali, potash', Ëšraka -- `sharp or dry', Ëšrika -- `alkaline'; Pk. khÄ• ra -- `biting, alkaline', khÄ• ra -- , chÄ• ra -- , Ëšaya m. `alkali, ashes'; Gy. eur. Ä• ar, SEeur. Ä• har `ashes', rum. Ä• ar `sand', as. Ä• ar `dust'; Tir. Ä• Ä• r `earth, dust', K. khÄ• ra `saline' â†• Ind.; S. khÄ• ru f. `alkali', Ëšro `brackish', chÄ• ru f. `ashes' (gender after vÄ• rÄ«

`sand'?); L. khÄ• r f. `potash, the plant Salsola griffithsii (from which it is made)', ËšrÄ• `brackish'; P. khÄ• r m. `alkali', ËšrÄ• `brackish'; P. WPah. jaun. Ku. chÄ• r m. `ashes'; Ku. gng. khÄ• r `anger, ashes'; N. khÄ• r `alkali, pungent fumes from burning ghee', chÄ• r `pungent fumes'; A. khÄ• r `potash', sÄ• r -- khÄ• r `destroyed'; B. khÄ• lÄ• á¹›i `salt factory', chÄ• r `ashes', chÄ• r -- khÄ• r `reduced to ashes, destroyed'; Or. khÄ• ra `potash, ashes of dried bark, ashes', khÄ• ri, ËšriÄ• `saline', chÄ• ra -- khÄ• ra `reduced to ashes'; Bi. khÄ• rÄ« `land impregnated with sodium sulphate', Mth. kharwÄ• `id.', khariÄ• `saline', chÄ• ro `weeds burnt as manure'; Bhoj. khÄ• r `caustic alkali', chÄ• r `ashes'; OAw. khÄ• rÄ• `bitter', chÄ• ra f. `ashes'; H. khÄ• r m. `alkali, saltness', ËšrÄ• , ËšrÄ«, ËšrÅ« `alkaline', ËšrÄ« f. `salt water', chÄ• r `caustic', f. `alkali, ashes', chÄ• rÄ• m. `id.', non -- chÄ• r m. `brine'; Marw. khÄ• ro `bitter'; OG. khÄ• ra m. `envy', G. khÄ• r m. `salt', ËšruÌƒ `saline', ËšrÉ” m. `carbonate of soda', ËšrÄ« f. `salt (from boiling sea -- water)'; M. khÄ• r m. `alkali', ËšrÄ• `saline'; Ko. khÄ• ru `salt'; Si. kara `salt (of water), infertile (of land)'. -- X KHÃ¡RA -- 2 q.v.
*Ká¹£Ä• RAKÅ«á¹-A -- , *Ká¹£Ä• RADHÄ• NIKÄ• -- , *Ká¹£Ä• RAMRÌ¥TTI -- ; *UTKá¹£Ä• RA -- ; á¹-Aá¹…KAá¹‡AKá¹£Ä• RA -- , YAVAKá¹£Ä• RA -- .
Addenda: ká¹£Ä• rÃ¡ -- 1: S.kcch. khÄ• ro m. `saline earth (for washing clothes)', adj. `salty, pungent, bitter'; WPah.ká¹-g. Ä‹hÄ• ËŠr m. `ashes', J. chÄ• 'r f., Garh. khÄ• ru, chÄ• r â†• H.; <-> OP. pÄ• chÄ• ru m. `dust under the feet' (< *pÄ• daká¹£Ä• ra --) C. Shackle.

ká¹£Ä• ra 3675 ká¹£Ä• ra2 `*flowing', m. `juice, essence' W., `treacle' lex., Ëšaka -- m. `juice' W. [~ ká¹£Ä• lÃ¡ -- , *jhÄ• ra -- 1. -- âˆšká¹£ar]
Pk. khÄ• ra -- `flowing, dropping'; Kho. cÌ£har `cliff, precipice'; K. chÃ´ru m. `diarrhoea'; M. sÄ• r m. `dilute mixture of tamarinds, mangosteens and similar fruits squeezed into a pulse decoction with salt and asafoetida etc.'
ká¹£Ä• raka -- m. `basket, net' see KHÄ• RÃ¡ -- .
Addenda: ká¹£Ä• ra -- 2 `treacle' ArthaÅ›.

ká¹£Ä• rakÅ«á¹-a 3676 *ká¹£Ä• rakÅ«á¹-a `ash -- heap'. [ká¹£Ä• ra -- 1, kÅ«á¹-a -- 2]
WPah. jaun. choÌ„roÌ„á¹› `ash -- heap'; -- Mth. chÄ• ur `dust, ashes' < *chÄ• rur?

ká¹£Ä• radhÄ• nikÄ• 3677 *ká¹£Ä• radhÄ• nikÄ• `receptacle for ashes'. [ká¹£Ä• rÃ¡ -- ,1 dhÄ• ËŠna --]
N. kharÄ• ni `ashes'.

ká¹£Ä• ramrÌ¥tti 3678 *ká¹£Ä• ramrÌ¥tti, ká¹£Ä• ramrÌ¥ttikÄ• -- f. `saline soil' KÄ• tyÅšr. Com. [ká¹£Ä• rÃ¡ -- 1, mÅ•ÌŠttikÄ• --]
M. khÄ• rvaá¹- f.

3679 ká¹£Ä• rayati `causes to flow'. [~ Ká¹£Ä• LÃ¡YATI, *JHÄ• RAYATI, *JHÄ• LAYATI. -- âˆšKá¹£AR]
Dm. cÌ£hÄ• r -- `to send, put'; Kho. (Lor.) Ä• É™reik (cÌ£h?) `to pour, shed, drop, sprinkle, scatter (seed), make fall'; S. khÄ• raá¹‡u `to destroy, spoil'; P. khÄ• raá¹‡Ä• `to cause to waste away, make melt, scale off (e.g. lime from a wall)'; N. khÄ• rnu `to clarify (e.g. butter)'; Or. khÄ• ribÄ• `to make an incision in flesh for draining'.

ká¹£Ä• lÃ¡ 3680 ká¹£Ä• lÃ¡ m. `washing off' MW. [~ ká¹£Ä• ra -- 2, *jhÄ• ra -- 1. <-> âˆšká¹£al]
Pk. khÄ• la -- n., ËšlÄ• -- f. `drain, gutter', G. khÄ• á¸· f.
Addenda: ká¹£Ä• lÃ¡ -- : S.kcch. khÄ• r f. `sewage drain'.

3681 ká¹£Ä• lÃ¡yati `washes' ÅšiÅ›. [~ Ká¹£Ä• RAYATI, *JHÄ• LAYATI, *JHÄ• RAYATI (see also *KHAKKHÄ• LAYATI). -- âˆšKá¹£AL]
Pk. khÄ• lia -- `washed', khÄ• laá¹‡a -- n. `washing'; Gy. rum. xalav -- `to wash'; WPah. bhal. chÄ• li deni `to wash clothes by treading them'; Ku. khÄ• lá¹‡o `to empty out (water)'.
Ká¹¢I1 `dwell': Ká¹£á¸—TRA -- , Ká¹£Ä“TRIN -- , Ká¹£Ä“TRIYÃ¡ -- ; *Ä• Ká¹£AYA -- , Ä• ËŠKá¹£Ä“TI; -- Ká¹£ATRÃ¡ -- .
Ká¹¢I2 `perish': Ká¹£AYÃ¡ -- , Ká¹£Ä«á¹‡Ã¡ -- , Ká¹£AIá¹‡YA -- , Ká¹£Ä«YÃ¡TÄ“; PRÃ¡Ká¹£Ä«á¹‡A -- , VIKá¹£Ä«á¹‡A -- , *VIYÄ• Ká¹£AYATI; -- âˆšKá¹£AP, âˆš*JHI.
Ká¹¢IP `throw': Ká¹£IPAá¹‡Ã- -- , Ká¹£IPÃ¡TI, Ká¹£IPÄ• -- , Ká¹£IPTÃ¡ -- , *Ká¹£IPYA -- , Ká¹£Ã-PYATI, Ká¹£IPYATÄ“, Ká¹£IPRÃ¡ -- , Ká¹£Ä“PA -- , Ká¹£Ä“PAKA -- , Ká¹£Ä“PAá¹‡Ä« -- , Ká¹£Ä“PAYATI, Ká¹£Ä“PYA -- , Ká¹£Ä“PYATÄ“; Ä• Ká¹£IPATI, Ä• Ká¹£IPTA -- , *Ä• Ká¹£IPYATI, Ä• Ká¹£Ä“PA -- , UTKá¹£IPATI, UTKá¹£IPTA -- , UTKá¹£IPYATÄ“, UTKá¹£Ä“PA -- , UPANIKá¹£Ä“PA -- , NIKá¹£IPATI, NIKá¹£IPTA -- , PARIKá¹£Ä“PA -- , PRAKá¹£Ä“PA -- , PRATIKá¹£Ä“PA -- , VIKá¹£IPATI, VIKá¹£Ä“PA -- , *VIKá¹£Ä“PAYATI,

VYÄ• Ká¹£Ä“PA -- , SAá¹• Ká¹£IPATI, SAá¹• Ká¹£IPTA -- , SAá¹• Ká¹£Ä“PA -- .
Addenda: ká¹£Ä• lÃ¡yati: WPah.ká¹-g. khrÃ¡á¸·nÃµ `to dissolve'; Garh.
chÄ• á¸·nu `to wash'.

ká¹£ipaá¹‡Ã- 3682 ká¹£ipaá¹‡Ã- f. `rapid movement (?), stroke of a whip' RV.
[âˆšKá¹£IP]
S. khÄ©vaá¹‡i f. `lightning'; P. khevaá¹‡, kheuá¹‡ f. `lightning flash'; --
cf. Pa. khipana -- n. `act of throwing', Pk. khivaá¹‡a -- n.

3683 ká¹£ipÃ¡ti `throws, strikes' RV., `puts on' YÄ• jÃ±. [âˆšKá¹£IP]
Pa. khipati `throws', Pk. khivaÃ¯ `throws, sends, pours'; Gy. pal. kwar
`throws', arm. khÉ™v -- ; S. khÄ©vaá¹‡u `to flash', L. khevaá¹‡, P.
kheuá¹‡Ä• ; -- pres. st. *khimp<-> formed from pp. khitta -- after type
limpaÃ¯ ~ litta -- : L. khimmaá¹‡ `to flash'; WPah. khaÅ›. chimpnÅ« `to
crush and clean rice'; -- Gy. pal. kuÃ-ar `falls' < pass. *khivÄ«adi. -- X
CHUPÃ¡TI and Ká¹£Ã¡UTI q.v.

ká¹£ipÄ• 3684 ká¹£ipÄ• f. `act of throwing' PÄ• á¹‡. (gaá¹‡a bhidÄ• di).
[âˆšKá¹£IP]
S. khÄ©a f. `lightning'; L. kheo `flash'; Or. khia, khi `one throw with a
fishing net'; -- cf. Pa. khipa -- n. `a throw, anything thrown (e.g. a
fishing net)'.

ká¹£iptÃ¡ 3685 ká¹£iptÃ¡ `thrown' RV. [âˆšKá¹£IP]
Pa. khitta -- `thrown', Pk. khitta -- `thrown, sent', Ëšaya<-> n.
`uselessness, loss'; Sh. cÌ£hÄ-to `set apart for oneself'; Ku. khitá¹‡o `to
throw away', pass. Ëštiá¹‡o; N. khitinu `to be snatched away'. -- X
Ká¹£UBDHA -- : OMarw. khÄ«dÄ• -- `to move'? -- X Ká¹£Uá¹‡á¹‡A -- : OMarw.
khÄ«nÄ• -- `to move'?

ká¹£ipya 3686 *ká¹£ipya `to be thrown out'. [âˆšKá¹£IP]
Or. khipa `spittle ejected when chewing betel, pressed betel dregs left in
mouth' perh. semant. influenced by Ká¹£Ä«ËŠVYATI s.v. Ká¹£Ã¡UTI.

3687 ká¹£Ã-pyati `throws' Bhaá¹-á¹-. 2. Pass. ká¹£ipyatÄ“. [âˆšKá¹£IP]
1. Ash. Å¡ipÄ• ËŠ -- `to break, cut', Wg. Å¡pi -- NTS ii 278, vii 107; N. khipnu `to throw (cowries) carefully, sew with close stitches, twine (cord) tightly'.
2. Pk. khippaÃ¯ `is thrown'; H. khipnÄ• `to be lost', caus. ËšpÄ• nÄ• .

ká¹£iprÃ¡ 3688 ká¹£iprÃ¡ `springing (of a bow)' RV., `quick' ÅšBr., ËšÃ¡m `quickly' AV. [âˆšKá¹£IP]
Pa. Pk. khippa -- , adv. Ëšaá¹• , Pk. chippa -- ; -- B. chip `a swift boat' ODBL 472: doubtful.

3689 *ká¹£irati `flows'. [~ *JHIRATI1. -- Formed from Ká¹£Ã¡RATI after type tÃ¡rati ~ tirÃ¡tÄ“. -- âˆšKá¹£AR]
Pk. khiraÃ¯ `drips, drops, falls'; H. khernÄ• `to flow, pass away' (whence e?); M. khirá¹‡&etilde; `to flow (of semen or urine), pine away', tr. `to cause to flow through, strain, sift'. -- Pk. pp. khiriya -- `fallen'; H. kherÄ« f. `afterbirth'.

ká¹£Ä«á¹‡Ã¡ 3690 ká¹£Ä«á¹‡Ã¡ `worn away' ÅšBr., `feeble' Mn. [~ *jhÄ«na -- . <-> âˆšká¹£i2]
Pa. khÄ«á¹‡a -- `destroyed, exhausted'; Pk. khÄ«á¹‡a -- , chÄ«Ëš `destroyed, tired, weak, thin'; Gy. eur. khino `tired'; Dm. cÌ£hin (< *ká¹£iá¹‡á¹‡a -- NTS xii 165, see below) `darkness < *waning (of moon)' NOPhal 32; Tir. Ä• Ä«ne `old'; Sh. pales. Ä• Ä©á¹›o `black'; Bshk. (Biddulph) Ä• Ã¼n `dark' (cÌ£h?); Phal. cÌ£hiá¹‡ `darkness' AO xviii 230; S. khÄ«á¹‡u `emaciated'; Ku. khiá¹‡Ä«á¹‡o `to be used up'; A. khÄ«niba `to grow thin'; B. khin `emaciated'; Or. khÄ«na `thin, weak' (< *ká¹£iá¹‡á¹‡a -- ); Mth. chÄ«n `slender, lean'; Bhoj. khÄ«n `emaciated'; OAw. khÄ«na `thin, tiny'; H. khÄ«n `worn away', khinnÄ• `to be worn away', chÄ«n `wasted, thin'; OG. khÄ«á¹‡a `exhausted'; M. Å›Ä«á¹‡ m. `weariness', Å›iá¹‡á¹‡&etilde; `to be weary' (LM 423 < Å›Ä«Rá¹‡Ã¡ --).
Ká¹£Aá¹‡YA -- ; *Ká¹£Ä«á¹‡AKÅ«á¹-IN -- , Ká¹£Ä«á¹‡Ä• SRAVA -- ,

Ká¹£Ä«á¹‡OÌ„PÄ• YA -- .
Addenda: ká¹£Ä«á¹‡Ã¡ -- : A. chinÄ• (phonet. s --) `small, thin'.

ká¹£Ä«á¹‡akÅ«á¹-in 3691 *ká¹£Ä«á¹‡akÅ«á¹-in `having a worn ploughshare'.
[Ká¹£Ä«á¹‡Ã¡ -- , KÅ«á¹-A -- 3]
Bi. khinauri `an old or worn plough, a plough with a small worn block'.

3692 *ká¹£Ä«á¹‡Ä• srava -- , ká¹£Ä«á¹‡Ä• Å›rava -- m. `Buddhist saint' BHSk.
[Ká¹£Ä«á¹‡Ã¡ -- , Ä• SRAVA --]
Pa. khÄ«á¹‡Ä• sava -- , Si. kiá¹‡asavayÄ• EGS 43, but â†• Pa.

ká¹£Ä«á¹‡oÌ„pÄ• ya 3693 ká¹£Ä«á¹‡oÌ„pÄ• ya `destitute of anything to rely on' RÄ• jat. [Ká¹£Ä«á¹‡Ã¡ -- , UPÄ• YA --]
K. chinÃ´vÃ¼ m. `poverty (esp. when caused by loss of savings)'.

ká¹£Ä«ba 3694 ká¹£Ä«ba or ká¹£Ä«va -- `drunk, excited' MBh. 2. ká¹£Ä«bati `is drunk' W.
1. Pk. khÄ«va -- `intoxicated', Kho. (Lor.) Ä• hÄ«u (cÌ£h?), S. khio; P. khÄ«vÄ• `drunk, proud'.
2. K. chiwun `to be intoxicated'; H. khÄ«wan, Ëšni f. `intoxication'.
Addenda: ká¹£Ä«ba -- : S.kcch. khibbo `toothless'.

3695 ká¹£Ä«yÃ¡tÄ“ `is worn away, is injured' RV. [~ *jhÄ«yatÄ“. <-> âˆšká¹£i2]
Pa. khÄ«yati, khiyyati `wastes away, is exhausted, is dejected, is vexed, takes offence' (semant. `tired' > `angry' cf. GLÄ• NÃ¡ -- ); Pk. khÄ«yaÃ¯ `is destroyed', khijjaÃ¯ `is destroyed, is tired, is annoyed', chijjaá¹• ta -- `becoming thin or weak'; S. khijaá¹‡u `to fret, be peevish'; L. awÄ• á¹‡. khÄ«jjuá¹‡ `to fret'; WPah. cam. khijá¹‡Ä• `to be tired'; Ku. khijÄ«á¹‡o `to be grieved', gng. khijÌˆaÌƒá¹›É™ pres. part.; N. khiinu `to be worn away', khijinu `to be agitated'; Or. khijibÄ• `to be annoyed'; Bhoj. khiyÄ• el `to be rubbed away'; OH. khiyÄ• nÄ• `to be worn away', H. khÄ«jnÄ• `to be irritated', OMarw. khijaÃ¯; G. khÄ«jvuÌƒ `to take offence'; M. khijÌˆá¹‡&etilde; `to be vexed'. -- X KRÃºDHYATI: P. khijhá¹‡Ä• `to be vexed', H. khijhÄ• nÄ• `to vex'. -- Although phonetically forms with j in Pk. L. WPah. Ku. N. Or. H. Marw. G. M. could, with Bloch LM 319, derive from KHÃ-DYATÄ“, it is unlikely that they should be separated from the Pa. and S. forms (BSOS iii 310). But it is possible that in some cases the two words

have coalesced.
Addenda: ká¹£Ä«yÃ¡tÄ“: Garh. khijá¹‡u `to scold' or < KHIDYATÄ“?

ká¹£Ä«rÃ¡ 3696 ká¹£Ä«rÃ¡ n. `milk, thickened milk' RV.
Pa. khÄ«ra -- n., Pk. khÄ«ra -- , chÄ«Ëš n.; Gy. as. kihr `milk' JGLS new ser. ii 328, pal. kir `cheese, milk'; á¸Œ. cÌ£hÄ«r m. `milk' (â†• Sh.?); Wg. cÌ£hÄ«r `sour milk'; Dm. cÌ£hÄ«r `milk', PaÅ¡. lauá¹›. cÌ£hÄ«r, lagh. xÌŒÄ«r, gul. xÄ«r, shut. á¹£Ä«r, Shum. cÌ£hÄ«r, Gaw. Kal. Kho. cÌ£hir; Bshk. cÌ£hÄ«r `milk, udder'; Tor. cÌ£hÄ« `milk', Sv. cÌ£hir, Phal. cÌ£hÄ«r, S. khÄ«ru m., L. khÄ«r m.; A. gÄ• -- khÄ«r `cow's milk'; B. khir `inspissated milk'; Or. khira `milk, juice from trees', khirÄ• `inspissated milk'; G. khÄ«ruÌƒ n. `beestings'; M. Å›Ä«r phuá¹-á¹‡&etilde; `milk to be set flowing (in the breast)', Å›ir&etilde; n. `caudle for puerperal women of coconut milk etc., decoction of boiled lac or certain grains'; Si. kira `milk'.
Ká¹£Ä«RAKA -- , Ká¹£Ä«RÃ¡VANT -- , Ká¹£Ä«RIá¹‡Ä« -- , Ká¹£Ä«RÃ-N -- , Ká¹£Ä«RÄ« -- ; *Ká¹£Ä«RARUKá¹£A -- , *Ká¹£Ä«RAVAá¹-A -- , Ká¹£Ä«RAVALLÄ« -- , Ká¹£Ä«RAÅ›Ä• KA -- .
Addenda: ká¹£Ä«rÃ¡ -- : S.kcch. khÄ«r f. `milk'; Garh. khÄ«r `rice cooked in milk'; A. khÄ«rÄ• iba `to milk' AFD 336; Md. kiru in mini -- kiru `breast -- milk'.

ká¹£Ä«raka 3697 ká¹£Ä«raka m. `name of a fragrant plant' lex. [Ká¹£Ä«RÃ¡ --]
P. khÄ«rÄ• m. `cucumber', N. khiro, B. khirÄ• , Bi. H. khÄ«rÄ• m., G. khÄ«ruÌƒ n.; M. khirÄ• m. `cucumber, name of a tree'.

ká¹£Ä«raruká¹£a 3698 *ká¹£Ä«raruká¹£a `name of a tree'. [ká¹£Ä«ravrÌ¥ká¹£a -- m. `common name of four trees' SuÅ›r. -- Ká¹£Ä«RÃ¡ -- , *RUKá¹£A --]
Si. kiriruka `the tree Buchmania latifolia'.

ká¹£Ä«ravaá¹-a 3699 *ká¹£Ä«ravaá¹-a `milk cake'. [Ká¹£Ä«RÃ¡ -- , VAá¹-A -- 3]
Bi. khirwarÄ• , khiraurÄ• `cake of rice flour prepared in hot water'.

ká¹£Ä«rÃ¡vant 3700 ká¹£Ä«rÃ¡vant `furnished with milk' AV. 2. ká¹£Ä«rÃ¡vat -- . 3. ká¹£Ä«ravatÄ« -- f. [Ká¹£Ä«RÃ¡ --]
1. Kho. (Lor.) cÌ£irm*ln `milky'; A. khÄ«raÌƒtÄ« `milch'; -- or poss. < *ká¹£Ä«ramant -- .

2. Phal. cÌ£hÄ«ru `udder'.
3. Pk. khÄ«ravaÄ« -- f. adj. `giving much milk'; B. khiraÃ¯ `cucumber'.

ká¹£Ä«ravallÄ« 3701 ká¹£Ä«ravallÄ« f. `Batatus paniculata' lex. [Ká¹£Ä«RÃ¡ -- , VALLÄ« --]
S. khÄ«roli f. `an annual creeper', ËšlÄ« f. `the tuberous root Cyperus tuberosus (eaten as a vegetable)'; N. khirauÌƒlo, Ëšramlo `a partic. plant used with curry'; Si. kirivÃ¤la `the creeping plants Morinda umbellata and Ichnocarpus frutescens'.
ká¹£Ä«ravrÌ¥ká¹£a -- see *Ká¹£Ä«RARUKá¹£A -- .

ká¹£Ä«raÅ›Ä• ka 3702 ká¹£Ä«raÅ›Ä• ka n. `cream, curds' Bhpr. [Ká¹£Ä«RÃ¡ -- , Å›Ä• KA -- 2]
H. khirsÄ• m. `a dish usu. of curds made with beestings'.

ká¹£Ä«riá¹‡Ä« 3703 ká¹£Ä«riá¹‡Ä« f. `the tree Mimusops kauki' lex. [Ká¹£Ä«RÃ-N --]
Pk. khÄ«riá¹‡Ä« -- f. `name of a plant'; P. khirnÄ« f. `Mimusops kauki'; Or. (Sambhalpur) khirni `a wild herbaceous plant'; H. khirnÄ« f. `M. kauki'; M. khirá¹‡Ä« f. `M. kauki, a variety of musk melon'.

ká¹£Ä«rÃ-n 3704 ká¹£Ä«rÃ-n `yielding milk'. [Ká¹£Ä«RÃ¡ --]
Pk. khÄ«ri -- , f. Ëšiá¹‡Ä« -- ; Sh. (Lor.) cÌ£Ä«ri `udder', L. P. H. khÄ«rÄ« f.; Si. inscr. kiri -- geri `milch cows'.
Ká¹£Ä«RIá¹‡Ä« -- .

3705 ká¹£Ä«rÄ« -- , ËšrikÄ• -- f. `a dish prepared with milk' Bhpr. [Ká¹£Ä«RÃ¡ --]
Pk. khÄ«rÄ« -- f. `a dish of cooked rice'; K. chir f., in cmpds. chiri -- `milk of goat or sheep, thin stream of milk issuing at one pull of the udder'; P. khÄ«r f. `rice boiled in milk' (â†’ K. khir m.), Ku. khÄ«r, N. khir, Bi. khÄ«r, Mth. khÄ«ri, Bhoj. H. G. khÄ«r f. (â†’ M. khÄ«r f., Ko. khÄ«ri f.).

ká¹£Ä«va -- see Ká¹£Ä«BA -- .
ká¹£Ä«vyati see Ká¹£Ã¡UTI.
Ká¹¢U `sneeze': Ká¹£UTA -- , Ká¹£UTI -- , Ká¹£UVANT -- , Ká¹£Ã¡UTI;
*VIKá¹£AVÄ«TI, VIKá¹£Ä• VA -- . -- See *Ká¹£á¹‡AVÄ«TI.
*Ká¹¢Uá¹¬ `get loose, release, throw'. [P. Tedesco's derivation of Pk.
chuá¹-á¹-a -- < tyakta -- (OrLit 1932, 531) is phonet. unacceptable, and
also takes no account of forms indicating initial ká¹£ -- . Although ch --
forms are generalized, ká¹£ -- appears to be attested in Pk. (see
*Ká¹£Uá¹-ATI, *Ä• Ká¹£OÌ„á¹-AYATI, *PRAKá¹£OÌ„á¹-AYATI, *VIKá¹£OÌ„á¹-AYATI),
Bshk. and K. (see Ká¹£OÌ„á¹-AYATI), Phal. (see *VIKá¹£Uá¹‡á¹-ATI), Ku. (see
*VIKá¹£Uá¹-ATI), G. (see *VIKá¹£Uá¹-YATÄ“, *VIKá¹£OÌ„á¹-AYATI). -- Poss. the
series started with an adj. *ká¹£uá¹-á¹-a -- , used as a pp. (cf. Pk.
chuá¹-á¹-ha -- `thrown' ~ siá¹-á¹-ha<-> < srÌ¥á¹£á¹-a --) and forming the
basis of a present stem, after which were formed another intr. pres. st.
*ká¹£uá¹-a -- and a tr. st. *ká¹£oÌ„á¹-a -- : similar formations s.v.
âˆšTRUá¹-, âˆšSPHUá¹-]
*Ká¹£Uá¹-ATI, *Ká¹£Uá¹-YATÄ“, Ká¹£OÌ„á¹-AYATI; *Ä• Ká¹£Uá¹-ATI,
*Ä• Ká¹£OÌ„á¹-AYATI, *NIá¸¥Ká¹£Uá¹-ATI, *NIá¸¥Ká¹£OÌ„á¹-AYATI,
*PIKá¹£OÌ„á¹-AYATI, *PRAKá¹£OÌ„á¹-AYATI, *VIKá¹£Uá¹-ATI, *VIKá¹£OÌ„á¹-A -- ,
*VIKá¹£OÌ„á¹-AYATI.

3706 *ká¹£uá¹-ati `gets loose'. [âˆš*Ká¹£Uá¹-]
Pk. khuá¸• aÃ¯ `is separated, is broken'; S. chuá¹›aá¹‡u `to get loose, be
fired, (semen) to be emitted'; B. chuá¹›Ä• na `to discharge, shoot'.

3707 *ká¹£uá¹-yatÄ“ `is released'. [âˆš*Ká¹£Uá¹-]
Pk. chuá¹-á¹-a -- `released', and poss. khuá¹-á¹-a -- `broken' (cf.
chuá¹-á¹-ha -- `thrown'); P. chuá¹-á¹- `except', chuá¹-á¹-aá¹› `forsaken';
N. chuá¹-á¹-o `separate', H. chuá¹-á¹-Ä• ; G. chuá¹-uÌƒ, chuá¹-á¹-uÌƒ
`loosened', M. suá¹-Ä• ; -- Pk. chuá¹-á¹-aÃ¯ `is released', khuá¹-á¹-aÃ¯
`becomes less, is broken'; S. chuá¹-aá¹‡u `to get loose'; L. chuá¹-á¹-aá¹‡
`to get loose, run'; P. chuá¹-á¹-á¹‡Ä• `to be freed'; WPah. roh.

Ä‹huá¹-á¹‡Ãµ `to slip away, be left behind'; Ku. chuá¹-á¹‡o `to be released'; N. chuá¹-nu `to get loose, come to an end'; A. suá¹-iba `to run'; B. chuá¹-Ä• `to get loose, run away, run'; Or. chuá¹-ibÄ• `to run'; Mth. chÅ«á¹-ab `to go away'; OAw. chÅ«á¹-aÃ¯ `escapes', H. chÅ«á¹-nÄ• ; Marw. chuá¹-á¹‡o `to get loose', G. chuá¹-vuÌƒ, M. suá¹-á¹‡&etilde;; -- S. chuá¹-Ä« f. `freedom', P. chuá¹-á¹-Ä« f. `leave' (â†' H. G. chuá¹-á¹-Ä« f.); N. chuá¹- `separation'; A. suá¹-Ä« `leave'; B. Or. chuá¹-i `leave, dismissal'; M. suá¹-Ä« f. `remission'. -- Ext. with -- kk -- : S. chuá¹-kaá¹‡u `to be fired off'; H. chuá¹-kÄ• nÄ• `to release'; G. chuá¹-ko m. `escape'; M. suá¹-aká¹‡&etilde; `to vanish'.
Addenda: ká¹£uá¹-yatÄ“: S.kcch. chÅ«á¹-Ä• poá¹‡u `to disperse'; WPah.ká¹-g. (kc.) Ä‹hvÌ• á¹-á¹‡Ãµ `to be discharged, get loose, run away'; J. chuá¹-á¹‡u.

ká¹£uá¹‡á¹‡a 3708 ká¹£uá¹‡á¹‡a `stamped on, pulverized, pierced' MBh., `practised' SuÅ›r. [âˆšKá¹£UD]
Pk. khuá¹‡á¹‡a -- `rubbed, powdered'; Dm. cÌ£huá¹‡ -- `to thresh', Kho. Bshk. cÌ£hun -- ; K. choÌ†nun `to be reduced in size' (cf. ká¹£oÌ„dayati `diminishes' Bhaá¹-á¹-.); Mth. khunab `to be engaged in'; Bhoj. khÅ«nal `to cut up, grind finely'. -- X Ká¹£IPTÃ¡ -- q.v.
Pk. chuá¹‡á¹‡a -- `powdered'; B. chuni `small' (< *chuá¹‡á¹‡ia -- ?); Or. chunÄ• `distracted, sorry'.
ká¹£uta -- see Ká¹£Ã¡UTI.
ká¹£uti -- see Ká¹£Ã¡UTI.

ká¹£utta 3709 *ká¹£utta `crushed'. 2. *ká¹£uttikÄ• -- `powder'. [~ Ká¹£Uá¹‡á¹‡A -- . -- âˆšKá¹£UD]
1. S. chÅ«to m. `remnants of sugarcane, tooth -- stick with frayed end' (with Å« fr. pres. st. *chÅ« < *Ká¹£UDATI?).
2. Ash. Å¡utÄ«ËŠ `ashes'; Kt. Å¡Ã¼t `earth'; Kho. cÌ£huti `soil, dust, mud'. Ká¹¢UD `trample'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
Ká¹£Uá¹‡á¹‡A -- , *Ká¹£UTTA -- , *Ká¹£UDATI, *Ká¹£UDYATÄ“, Ká¹£UDRÃ¡ -- , *Ká¹£UNDATI, Ká¹£ULLA -- , Ká¹£OÌ„DA -- , Ká¹£OÌ„DITA -- ; *AVAKá¹£OÌ„DATI, *Ä• Ká¹£Uá¹‡á¹‡A -- , *Ä• Ká¹£UNDATI, *NIKá¹£UTTA -- , *VIKá¹£Uá¹‡ATTI, VIKá¹£Uá¹‡á¹‡A -- , *VIKá¹£OÌ„DA -- , VIKá¹£OÌ„DAYATI.
Addenda: ká¹£utta -- . 2. *ká¹£uttikÄ• -- : Kho. cÌ£huti `soil' BKhoT 67. Ká¹¢UD: â€ Ká¹£OÌ„DYA -- .

3710 *ká¹£udati `crushes'. [âˆšKá¹£UD]
Pk. chuaÃ¯ `grinds, presses'; S. chuo m. `remnants of sugarcane, tooth -- stick with frayed end' < *chuio?

3711 *ká¹£udyatÄ“ `is crushed'. [âˆšKá¹£UD]
Pk. khujjaÃ¯ `rejects' (or < *SKUDYATÄ“?), chujjaÃ¯ `is crushed'; H. khÅ«jhÄ• m. `sediment, refuse' (jh?).

ká¹£udrÃ¡ 3712 ká¹£udrÃ¡ `minute' AV., n. `particle of dust or flour' RV., Ëšaka -- `small' Mn. [khuá¸• á¸• aÌ„Ì†ka -- Car. is prob. MIA., but may be related to *KHUá¸• á¸• HA -- and `defective' words s.v. KUá¹‡á¹-HA -- ; -- cf. Ká¹£ULLA -- < *ká¹£udla -- . -- âˆšKá¹£UD]
Pa. khudda -- , Ëšaka -- `small, trifling'; Pk. khudda -- , khuá¸• á¸• a -- , ËšaÌ„Ì†ya -- , chuá¸• á¸• a -- `small, low, worthless'; AÅ›. man. kÄ• l. khuda, Ëšaka, gir. chuda, Ëšaka, shah. khudraka; WPah. bhal. chuá¹›o `bare, mere, only' (with -- á¹› -- < -- á¸• á¸• <-> in frequently used adj. as in baá¹›o < VAá¸• RA -- ); N. khudro, Ëšduro `of small value (of coins)' < *khudda -- á¸• a -- ; A. khÅ«d `small', khÅ«dÄ«yÄ• `minute'; B. khud `broken rice', khudiyÄ• `small', khudi `a name for girls' ODBL 672; Or. khuda `broken rice'; Bi. khuddÄ« `broken pulse or rice'; Bhoj. khÅ«d `small, a small particle'; H. khÅ«d f. `dregs, refuse'; Si. kuá¸• a `dust', kuá¸• Ä• `small' (kudu `small' â†• Pa.). -- Pa. chuddha -- `contemptible' (M. Grammont MSL xix 276) < Ká¹£UBDHA -- .
Ká¹£UDRALÃ¡ -- ; Ká¹£UDRATÄ• TA -- .
Addenda: ká¹£udrÃ¡ -- A. also `particle of rice'; Md. kudi `small' (kujjÄ• `child', kudin `children'), kuá¸• a `small, younger'.

ká¹£udratÄ• ta 3713 ká¹£udratÄ• ta m. `father's brother' lex. [Cf. ká¹£ullatÄ• ta<-> m. `father's younger brother'. -- Ká¹£UDRÃ¡ -- , TÄ• TÃ¡ --]
A. khurÄ• `father's younger brother', ËšrÄ« `his wife', B. khuá¹›Ä• , Ëšá¹›i, Or. khuá¹›Ä• , Ëšá¹›Ä«.
*Ká¹£UDRATÄ• TAPUTRA -- .

ká¹£udratÄ• taputra 3714 *ká¹£udratÄ• taputra `father's younger brother's son'. [Ká¹£UDRATÄ• TA -- , PUTRÃ¡ --]
B. khuá¹›utÄ• `father's younger brother's children' < *khuá¹›Ä• utÄ• ODBL 503 perh. after jeá¹-hutÄ• < JYÄ“á¹£á¹-HAPUTRA -- .

ká¹£udralÃ¡ 3715 ká¹£udralÃ¡ `small, insignificant' PÄ• n. gaá¹‡a. [Ká¹£UDRÃ¡ --]
Or. H. khÅ«dar `small'.

ká¹£udhÄ• 3716 ká¹£udhÄ• f. `hunger' MBh., ká¹£Ãºdh -- f. RV. 2. *ká¹£udhikÄ• -- f. 3. *ká¹£udhin -- `hungry' (cf. ká¹£udhita<-> ChUp., Pk. khudhiya -- , chuhia --).
1. Pa. khudÄ• -- f. `hunger', Pk. khuhÄ• , chuËš f., P. khoh f.
2. Kho. cÌ£hui `hunger', P. khohÄ« f.
3. Kho. cÌ£hui `hungry'.

3717 *ká¹£undati `crushes'. [Cf. ká¹£uá¹‡Ã¡tti PÄ• á¹‡., ká¹£á¹“dati `presses against', ká¹£oÌ„dÃ¡yati `agitates by stamping' RV.: âˆšKá¹£UD]
Pk. khuá¹• daÃ¯ `pounds, grinds'; A. khundiba `to pound, pulverize'; Or. khundibÄ• `to ram in'; H. khuÌ„Ìƒdnä• `to trample on, paw up'; G. khuÌƒdvuÌƒ `to trample on', khuÌƒdá¹‡uÌƒ n. `running about'.
Pk. chuá¹• daÃ¯ `pounds, attacks'; K. Ä‹hunun `to throw down, place, pour, thrust into, apply' (â†• Ind.); G. chuÌƒdvuÌƒ `to trample, tread'; M. suÌƒdá¹‡&etilde; `to crush, trample'; Si. sinÌ†dinavÄ• , hiËš `to express oil', sinÌ†denavÄ• `to be pressed out (of oil), be dried up (of water in well or river)'.
Ext. with -- l -- : H. khuÌƒdalnÄ• `to trample under foot' â†’ M. khuÌƒdaá¸·á¹‡&etilde; `to tread mortar, treat roughly, shake and toss' (or poss. < SKÃºNDATÄ“). -- X KHURA -- : M. khuraÌƒdaá¸·á¹‡&etilde;, khuruÌƒdËš `to trample, crush'. -- X RUNDHATI q.v.
Ká¹¢UP `press'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
*Ká¹£UPYATÄ“; *AVAKá¹£OÌ„PA -- .
Addenda: *ká¹£undati: S.kcch. khÅ«ndhá¹‡Å« `to trample'; WPah.ká¹-g. Ä‹hÃºná¹‡Ãµ `to crush, break, destroy' (X CHINNÃ¡ -- Him.I 69).

ká¹£upa 3718 ká¹£upa m. `bush, shrub' YÄ• jÃ±., Ëšaka -- m., ËšakÄ• -- f. SuÅ›r. [Cf. Ká¹£ÃºMPA -- ?]
Sh. (Lor.) Ä‹huÄ© `bunch (of grapes, &c.)'.

3719 *ká¹£upyatÄ“ `is pressed'. [ká¹£upati `is depressed, is afraid' R. -- âˆšKá¹£UP]
Dm. cÌ£hup -- `to wash (clothes)', Kal. rumb. cÌ£hÅ«p -- , Phal. cÌ£hup -- .

ká¹£ubdha 3720 ká¹£ubdha `shaken, agitated' MBh., `expelled' PÄ• á¹‡. [âˆšKá¹£UBH]
Pa. chuddha -- `contemptible' (M. Grammont MSL xix 276 wrongly < ká¹£udrÃ¡ -- ); Pk. khuddha -- , chuËš `excited', chuddha -- , chÅ«á¸• ha -- (with anal. á¸• h) `thrown, sent'; Gy. wel. xud -- `to squeeze' < *khhud -- < *khudh -- ; M. sudá¹‡&etilde; `to be thrust in (as a line or string)', suá¸• Ä• vá¹‡&etilde; `to precipitate oneself' < chÅ«á¸• ha -- LM 424. -- Sh. (Lor.) Ä• ot boiki `(a feather) to fall out' poss. if with cÌ£<-> but very doubtful. -- X Ká¹£IPTÃ¡ -- and CHUPTA -- q.v.
Ká¹¢UBH `shake'. [For list of poss. enlargements of IE. *sqeu -- , *qseu -- see âˆšSKU]
Ká¹£UBDHA -- , *Ká¹£UBHATI, Ká¹£UBHÄ• -- , Ká¹£ÃºBHYATI, *Ká¹£UMBHATI, Ká¹£OÌ„BHA -- , Ká¹£OÌ„BHAYATI, Ká¹£OÌ„BHITA -- , Ká¹£OÌ„BHYATÄ“; *UTKá¹£UBDHA -- , *PIKá¹£OÌ„BHAYATI, VIKá¹£UBHATI, VIKá¹£OÌ„BHA -- , VIKá¹£OÌ„BHAYATI.

3721 *ká¹£ubhati `shakes'. [Cf. ká¹£ubhita -- MBh., Pa. saá¹…khubhati `is agitated'. -- âˆšKá¹£UBH]
Pk. khubhaÃ¯, khuhaÃ¯ `is agitated, is afraid'; S. khuhaá¹‡u `to be tired'; -- Pa. chubhati `throws out'; Pk. chubhaÃ¯, ËšbhÄ“i, chuhaÃ¯ `throws, pours'. -- X CHUPÃ¡TI q.v.

ká¹£ubhÄ• 3722 ká¹£ubhÄ• f. `a kind of weapon' MBh. [Cf. ká¹£Ãºbh -- f. `push, shake' RV., ká¹£ubdha -- m. `churning stick' PÄ• á¹‡.: âˆšKá¹£UBH]
N. khui `flail (?)'; Or. khuaÌ„Ì† `churning stick'.

3723 ká¹£Ãºbhyati `shakes, trembles' MBh. [âˆšKá¹£UBH]

Pk. khubbhaÃ¯ `is agitated'; H. khubhnÄ• , ËšbnÄ• `to stir', affect'; M. khubaá¸·á¹‡&etilde; tr. `to shake', intr. `to be shaken'; -- Pk. chubbhaÃ¯ `is scattered'. -- X CHUPÃ¡TI q.v.
ká¹£umÄ• -- f. `flax, hemp' see Ká¹£Ã¡UMA -- .

ká¹£Ãºmpa 3724 ká¹£Ãºmpa `toadstool, mushroom' RV. Nir. (Neisser zum Wb. des RV. 2, 77). [Cf. Ká¹£UPA -- ?]
Pk. khuá¹• pÄ• -- f. `cover made of grass to keep off rain (umbrella -- shaped?)'; S. khumbhÄ« f. `mushroom' (X KUMBHÃ¡ -- 1?), L. khumbh, khumbÄ«, ËšbhÄ« f., P. khumb, khuÌƒb, khuÌƒbh f.; G. khuÌƒpá¹›É” m. `large screen for keeping rain off', Ëšá¹›Ä« f. `small do.'; -- S. phuá¹…gÄ« f. `mushroom' metath. fr. *khumpÄ«.
Addenda: ká¹£Ãºmpa -- [For association of name of mushroom with KUMBHÃ¡ -- 1 cf. Lat. cucumela `little jar': Fr. coucoumelle `parasol mushroom', Port. cogomelo `mushroom' R. G. Wasson letter 20.4.1970]
A. khÃµpÄ• `hair done in a knot' (from its shape?) AFD 211.

3725 *ká¹£umbati `smiles'.
Kho. cÌ£hum -- `to smile'; Kal. Kho. cÌ£hum `a smile'.

3726 *ká¹£umbhati `shakes'. [ká¹£ubhnÄ• ËŠti MBh. -- âˆšKá¹£UBH]
Pk. khuá¹• bhaá¹‡a -- `shaking'; Kho. (Lor.) Ä• hÅ«mik (cÌ£h -- ?) `to clean wool or cotton or hair by beating, stuff into'; K. choÌ†mbun `to thresh grain by striking stalks against a post'; H. khÅ«mnÄ• `to wax old'; -- with MIA. ch -- : Ku. chumá¹‡o `to stun, husk out grain slowly'. -- X *JHAá¹- -- or *JHAMP -- 1: H. jhÅ«mnÄ• `to shake'?
Ká¹¢UR `cut, scrape': Ká¹£URÃ¡ -- , *Ká¹£URAá¹‡A -- , Ká¹£URÃ¡TI, Ká¹£URAPRA -- , *Ká¹£OÌ„RAYATI, Ká¹£AURA -- , Ká¹£AURÄ« -- , *CIKá¹£URATI; *NIá¸¥Ká¹£URATI, *NIá¸¥Ká¹£OÌ„RAYATI, *PRAKá¹£URIKÄ• -- ; -- âˆš*KUR, âˆšCHUR.

ká¹£urÃ¡ 3727 ká¹£urÃ¡ m. `razor' RV., `sharp barb of arrow' R., ËšrÄ« -- f. `knife, dagger' lex., ËšrikÄ• -- f. RÄ• jat. [âˆšKá¹£UR]
ch -- forms, esp. in sense `knife', are wide -- spread outside dial. bounds: -- Sk. chÅ«Ë˜rÄ« -- f. `knife, dagger' lex., churikÄ• -- f. KathÄ• s., chÅ«rËš lex., Pa. churikÄ• -- f., NiDoc. ká¹£ura; Pk. chura -- m. `knife, razor, arrow', ËšrÄ« -- , ËšriÄ• -- f. `knife'; Gy. pal. Ä• Ã-ri `knife, razor', arm. Ä• huri `knife', eur. Ä• uri f., SEeur. Ä• hurÃ-, á¸Œ. Ä• uri f.,

Kt. cÌ£urÄ«ËŠ, cÌ£uÄ«; Dm. cÌ£hÃºri `dagger'; Kal. cÌ£hÅ«ËŠÅ•i `knife'; Bshk. cÌ£hur `dagger, knife', Tor. cÌ£hÅ«, Phal. cÌ£hÅ«r f.; Sh. (Lor.) cÌ£Å«r `small knife'; S. churÄ« f. `knife with a hooked blade'; L. churÄ« f. `knife', awÄ• n. churÄ• m.; P. churÄ• m. `large knife', ËšrÄ« f. `small do.', Ku. churo, ËšrÄ«; N. churÄ• `razor', Ëšri `knife'; A. suri `knife', B. churi; Or. churÄ• `dagger', ËšrÄ« `knife'; Bi. chÅ«rÄ• `razor'; Mth. chÅ«r, ËšrÄ• `dagger, razor', ËšrÄ« `small knife'; Bhoj. Aw. lakh. chÅ«rÄ• `razor'; H. churÄ• m. `dagger, razor', ËšrÄ« f. `knife'; G. charo m. `large knife', ËšrÄ« f. `small do.' (Bloch LM 415 wrongly < tsÃ¡ru -- : churÄ« â†• H. or M.), M. surÄ• m., ËšrÄ« f.; Si. siriya `dagger'; -- Woá¹-. Ä• ir `dagger' â†• Psht. â†• IA. Buddruss Woá¹- 96.
kh -- forms: Pa. khura -- m. `razor'; Pk. khura -- m. `knife, razor'; K. khÅ«ru m. `razor'; S. khuryo m. `grass -- scraper, tip of silver at the bottom of a scabbard'; WPah. bhal. khuro m. `razor'; Ku. khuro -- muá¹‡á¸• o `the shaving of heads'; N. khuro `head of a spear, ferrule of a stick, pin at the top or bottom of a door; A. B. khur `razor' (whence A. khurÄ• iba `to shave'), Or. khura; Bi. khÅ«r `razor', khurÄ• , ËšrÄ« `spiked part of the blade of a chopper which fits into the handle'; H. khurÄ• m. `iron nail to fix ploughshare'; Si. karaya `razor'.
Ká¹£AURA -- ; Ká¹£URAPRA -- , Ká¹£URABHÄ• á¹‡á¸• A -- ; *PRAKá¹£URIKÄ• -- ; GOÌ„Ká¹£URA -- , TRIKá¹£URA -- .
Addenda: ká¹£urÃ¡ -- : WPah.ká¹-g. Ä‹hÃºrÉ” m. `dagger', Garh. khur, churÄ« `knife', A. spel. churÄ« AFD 216.

ká¹£uraá¹‡a 3728 *ká¹£uraá¹‡a `scraping'. [âˆšKá¹£UR]
Bi. mag. khurnÄ« `a kind of spade'.

3729 ká¹£urÃ¡ti `cuts, scratches, digs', churÃ¡ti `cuts off, incises' DhÄ• tup. [âˆšKá¹£UR]
Pa. khurati `scrapes', Pk. churaÃ¯ `breaks'; G. chÉ”rvuÌƒ `to dig up with a sharp spade'. -- Ext. with -- á¸• -- : S. khurá¹›aá¹‡u `to scrape', khurá¹›i f. `scrapings'; -- with -- kk -- : S. khurka f. `itching'; L. khurkaá¹‡ `to scratch', P. khurká¹‡Ä• ; N. khurkanu `to scrape'; -- with -- cc -- : P. khurcá¹‡Ä• `to scrape (a pot)'; G. khurcÄ• m. pl. `scrapings'. -- X TROÌ„á¹-AYATI: M. khurtuá¸• á¹‡&etilde; `to nip off'.

ká¹£urapra 3730 ká¹£urapra `sharp -- edged like a razor' BhP., m. `sharpedged arrow' MBh., `sharp -- edged knife' PaÃ±cat., `a sort of hoe'

lex. [Cf. *PRAKá¹£URIKÄ• -- . -- Ká¹£URÃ¡+?]
Pa. khurappa -- m. `arrow with a horseshoe head'; Pk. khurappa -- , Ëšruppa -- m. `a kind of arrow, knife for cutting grass'; S. khurpo m. `a pot -- scraper'; P. khurpÄ•  m., ËšpÄ« f. `pot -- scraper, grubber for grass'; N. khurpo `sickle', Ëšpi `weeding knife'; B. khurpÄ• `spud for grubbing up grass' (X KHANÃ-TRA -- q.v.), Or. khurapa, ËšpÄ• , Ëšpi, ËšrupÄ• , Ëšpi;; Bi. khurpÄ•  `blade of hoe', ËšpÄ« `small hoe for weeding'; Mth. khurpÄ• , ËšpÄ« `scraper'; H. khurpÄ• m. `weeding knife', ËšpÄ« f. `small do.'; G. kharpÉ” m. `scraper', ËšpÄ« f. `grubber' (X kÄ• pvuÌƒ in karpÄ« f. `weeding tool'); M. khurp&etilde; n. `curved grubbing hoe', ËšpÄ« f. `grub -- axe'. -- Deriv. H. khurapnÄ• , ËšrupnÄ•  `to scrape up grass'; G. kharapvuÌƒ `to cut, dig, remove with a scraper'; M. khurapá¹‡&etilde; `to grub up'.

ká¹£urabhÄ• á¹‡á¸• a 3731 ká¹£urabhÄ• á¹‡á¸• a n. `razor -- case' PaÃ±cat. [Cf. ká¹£uradhÄ• nÃ¡ -- n. ÅšBr. -- Ká¹£URÃ¡ -- , BHÄ• á¹‡á¸• A --]
H. churÃ£Ì„á¹›Ä« f. `razor -- case'.

ká¹£ulla 3732 ká¹£ulla `small' BhP. [< *ká¹£udla -- ~ Ká¹£UDRÃ¡ -- : âˆšKá¹£UD]
Pk. khulla -- , Ëšaya -- , chulla -- ; P. khullÄ• m. `mean fellow'; N. chulyÄ• hÄ•  `deceitful, backbiting'; H. chullÅ« `childish'. -- Altern. < *CULLA -- 2: Gy. eur. Ä• ulo `a little'; Si. sulu `small'. -- Redup. H. chulchulÄ•  `trifling, puerile'.
*Ká¹£ULLASYÄ• LA -- .

ká¹£ullasyÄ• la 3733 *ká¹£ullasyÄ• la `wife's younger brother'. [Ká¹£ULLA -- , SYÄ• LÃ¡ --]
A. khulxÄ• li `wife's younger brother', ËšlnÄ« `wife's younger sister'; -- perh. an A. cmpd.
ká¹£uvant -- see Ká¹£Ã¡UTI.

3734 *ká¹£Ä“á¸• ati `provokes'.
Pk. khÄ“á¸• aÃ¯ `drives off', khÄ“á¸• aá¹‡a -- n. `pursuing', khÄ“á¸• ia -- m. `rude man'; K. chÄ“run `to irritate'; S. cheá¹›aá¹‡u `to taunt'; H. cheá¹›nÄ• `to provoke' â†’ N. cheá¹›nu `to irritate'.

ká¹£á¸—tra 3735 ká¹£á¸—tra n. `land' RV. [âˆšKá¹£I1]
Pa. khetta -- n. `field', NiDoc. ká¹£etra, Pk. khetta -- , khitËš, chetta -- , chitËš, khÄ“a -- n., Kal. cÌ£hetr, Kho. cÌ£hÃ©tur, obl. Ëštro, Phal. cÌ£hÄ«tru m., Sh. cÌ£ecÌ£ m. (â†’ á¸Œ. cÌ£Ä“cÌ£); S. kheá¹-ru f. `field', P. khetar, khet m. f. (â†’ S. khetu f.), kgr. khetru m., bhaá¹-. khettar (â†’ WPah. cam. khettar), WPah. bhad. bhal. Ä‹heá¹-á¸· n., N. B. khet, Or. kheta, Bi. Mth. Bhoj. Aw. lakh. H. Marw. khet m., G. khetar, khet n., M. Å›et n., Ko. Å›eta n.; Si. keta `field, house'.
Ká¹£Ä“TRIN -- , Ká¹£Ä“TRIYÃ¡ -- ; DHÄ• NYAKá¹£Ä“TRA -- .
Addenda: ká¹£á¸—tra -- : WPah.ká¹-g. (kc.) khá¸—c m. `field', Garh. khet. -- WPah.ká¹-g. khÃ©trI, khÃ©tti f. `personal property gained by field -- work' â†• other WPah. dialects; khÉ™á¹‡Ä“c m. `personal field for grass' prob. â†• a northern dialect in which ká¹£ > khr > khn Him.I 36 (as in WPah.cur. *bubhuká¹£aka -- > bhrukhá¹‡Ä• `hungry').
â€ Ká¹£Ä“TRAPARPAá¹-A -- .

3735a â€ ká¹£Ä“traparpaá¹-a -- m. `Oldenlandia biflora or other species', ËštÄ« -- f. id. lex. [Ká¹£á¸—TRA -- , PARPAá¹-A -- 2]
A. á¹£et -- kaparÄ• (phonet. xet -- kÉ”pÉ”ra) `kind of medicinal plant' AFD 62.

3736 ká¹£Ä“trin -- , Ëšika -- m. `owner of a field' Mn. [Ká¹£á¸—TRA --]
Pk. khetti -- , khittia -- m.; A. khetiyak `agriculturist'; M. Å›etÄ« m. `owner of a field', khetÄ« m. `peasant'.

ká¹£Ä“triyÃ¡ 3737 ká¹£Ä“triyÃ¡ n. `meadow grass', pl. `environs of a place' AV. [Ká¹£á¸—TRA --]
Pk. khettia -- , khitËš `pertaining to fields'; L. awÄ• á¹‡. khÄ“trÄ« `crop'; P. khetÄ« f. `agriculture' (â†’ K. khÄ«ti f.); Ku. N. A. kheti `crops'; H. G. khetÄ« f. `agriculture' (â†’ M. khetÄ« f.); M. Å›etÄ« f. `crops'.

ká¹£Ä“pa 3738 ká¹£Ä“pa m. `sending' lex., `clap (of wings)' R., `stretching (legs)' SuÅ›r. [âˆšKá¹£IP]
Pa. khÄ“pa -- m. `throwing', Pk. khÄ“va -- m.; P. khevÄ• m. `cargo on a boat, trip'; Ku. khew `journey', gng. khio `copulation (of animals)'; N. khewÄ• `journey to and fro, trading trip'; A. kheo `act of casting and drawing a net or of throwing a shuttle, amount of thread thrown at one time'; B. khe -- ghÄ• á¹-, kheyÄ• `ferry', khe, khei `wound thread' ODBL 327; Bi. khewÄ• `ferry fare', Mth. khebÄ• ; OAw. khevÄ• m. `rowing'; H. khewÄ• m. `ferry fare'; OG. kheva `quick', G. khev f. (gender from veá¸· f.?) `time'; M. kh&etilde;v, ËšvÄ• m. `rowing'.
Addenda: ká¹£Ä“pa -- : A. cheo (phonet. s --) `measure in a dance' AFD 216.

ká¹£Ä“paka 3739 ká¹£Ä“paka `sending' KathÄ• s., m. `helmsman' Gal. [âˆšKá¹£IP]
Pk. khÄ“vaya -- m. `one who throws'; P. khevÄ• m. `boatman'. -- X KÄ“VÃ¡RTA -- q.v.

ká¹£Ä“paá¹‡Ä« 3740 ká¹£Ä“paá¹‡Ä« f. `sling' R., `oar' lex., Ëšá¹‡a -- n. `act of throwing' MBh. [âˆšKá¹£IP]
Mth. khebanihÄ• r `punter of a ferry boat'; H. khewanÄ« f. `oar'; -- cf. Pa. khÄ“pana -- , Pk. khÄ“vaá¹‡a -- n. `throwing, sending'.

3741 ká¹£Ä“payati `causes to be thrown' R. [âˆšKá¹£IP]
Pa. khÄ“pÄ“ti `passes (time)'; P. kheuá¹‡Ä• `to row', N. khiyÄ• unu; A. khewÄ• iba `to cast (a net) and drag out again'; Bhoj. khewal `to row'; OAw. chevaÃ¯ `places a stake, gambles', lakh. khewab `to row'; H. khewnÄ• `to row, punt'; -- Si. gevanavÄ• `to rub off, pass (time)' with g -- from GAMÃ¡YATI (EGS 58 from giya)?

ká¹£Ä“pya 3742 ká¹£Ä“pya `to be thrown into' SuÅ›r. [âˆšKá¹£IP]
S. khepa f. `cargo, consignment'; P. khep f. `load, trip'; Ku. N. khep `time, occasion'; A. khep `trading expedition'; Or. khepa `boatload, one turn', adv. khep `once', khepÄ• `jump, casting net'; Bi. khep `casting net'; Mth. khÄ“p `weight of luggage to be carried at one time, trip, journey'; H. khep f. `load, journey to and fro, a time'; G. khep f. `washing given at one time, journey to and fro, fee for journey'; M. khep f. `trip, time, occasion'. -- Deriv.: S. khepyo m. `express messenger', G. khepiyÉ” m.; M.

khepyÄ• `making continual journeys'.
*Ká¹£Ä“PYAJÄ• LA -- .

ká¹£Ä“pyajÄ• la 3743 *ká¹£Ä“pyajÄ• la `casting net'. [Ká¹£Ä“PYA -- , JÄ• ËŠLA --]
Mth. khapiyÄ• r.

3744 ká¹£Ä“pyatÄ“ `is thrown, is passed (of time)' KathÄ• s. [âˆšKá¹£IP]
N. khepnu `to add as a burden, take as a load'; Mth. khÄ“pab `to cause to pass by, pass (of time)'; H. khepnÄ• `to get rid of, pass (of time)'; OG. khepaÃ¯ `throws'.

ká¹£á¸—ma 3745 ká¹£á¸—ma `habitable' MBh., m.n. `ease, happiness' RV. [âˆšKá¹£I1]
Pa. khÄ“ma -- `tranquil', n. `peace', NiDoc. ká¹£ema; Pk. khÄ“ma -- `living at ease', n. `guarding something got, good fortune'; S. khÄ«Ëœ f. `welfare'; G. khem n. `wellbeing'; M. khev m. (euphem.?) `an evil accident'; Si. kema `feast, happiness, magic to avert mischief', semin, heËš `softly, quietly'.
*AKá¹£Ä“MA -- , SUKá¹£Ä“MA -- , YOÌ„GAKá¹£Ä“MÃ¡ -- .
Ká¹¢AI `burn': ká¹£apaá¹‡a -- , ká¹£Ä• á¹‡a -- 1, ká¹£Ä• pÃ¡yati1, ká¹£Ä• mÃ¡ -- , ká¹£Ä• rÃ¡ -- 1; *utká¹£Ä• ra -- ; -- âˆš*jhai.
Addenda: ká¹£á¸—ma -- : S.kcch. khÄ«Ëœ m. `well -- being'.

ká¹£aiá¹‡ya 3746 ká¹£aiá¹‡ya n. `wasting away' RÄ• jat., `leanness' W. [Ká¹£Ä«á¹‡Ã¡ --]
G. khen f. `consumption' (gender after khai f.), n. `hindrance'.

3746a *ká¹£airaka -- Add. 14424.

3747 ká¹£oÌ„á¹-ayati `throws' DhÄ• tup. [âˆš*Ká¹£Uá¹-]
Pk. choÌ„á¸• Ä“i, Ëšá¸• aÃ¯ `looses', pp. Ëšá¸• ia -- , Ëšá¸• Ä• viya -- ; Gy. SEeur. Ä• hor -- `to pour', gr. Ä• or -- `to pour, piss'; Bshk. (Biddulph) Ä• or -- `to leave', Ä• or kar -- `to fall' (perh. cÌ£h since Biddulph always has Ä•  for cÌ£h); K. choÌ„run `to abandon, leave' (â†’ Sh. gil. Ä• hÅ-rÃ³Ä-kiÌ¯, gur. Ä• horyoÌ„ná¹· `to put, place'); S. choá¹›aá¹‡u `to set free, let go', L. choá¹›aá¹‡; Ku. choá¹›á¹‡o `to leave'; A. soriba `to remove'; B. choá¹›Ä• `to throw, discharge, shoot'; Or. choá¹›ibÄ•  `to lay bare, exhibit (penis or vulva)'; Aw. lakh. choÌ„rab `to leave'; H. choá¹›nÄ•

`to let go' (â†’ Mth. choá¹›ab `to release, open', N. choá¹›nu), Marw. choá¹›á¹‡o, G. choá¹›vuÌƒ, M. soá¸• á¹‡&etilde;, Ko. soá¸• tÄ• .
Addenda: ká¹£oÌ„á¹-ayati: S.kcch. choá¹›á¹‡Å« `to untie (a knot)'; WPah.ká¹-g. (kc.) Ä‹hÉ™á¹›euá¹‡Ãµ `to cause to be discharged, to wean'; OMarw. choá¸• aÃ¯ `leaves'.
â€ ká¹£oÌ„dya -- see *KHOÌ„JJA -- .

ká¹£oÌ„á¸• a 3748 ká¹£oÌ„á¸• a m. `post to which an elephant is fastened' lex. [Poss. conn. with *KHUá¹-á¹-A -- 1 with kh -- sanskritized as ká¹£ --]
Pk. khoÌ„á¸• a -- m. `boundary post', Ëšá¸• Ä« -- f. `big piece of wood, wooden bolt', taá¹• tukkhoÌ„á¸• Ä« -- f. `peg in a loom'; N. khoriyo `land on which trees have been cut and burnt and crops sown' (< `*having stumps'?); H. khoá¹› m. `piece of wood', Ëšá¹›Ä• m. `stocks, handcuffs', khoá¹›kÄ• m. `stump of a tree'; G. khoá¹› n. `large block of wood'; M. khoá¸• n. `trunk or stump of a tree', Ëšá¸• Ä• m. `stocks for criminals'.

ká¹£oÌ„da 3749 ká¹£oÌ„da m. `anything ground or powdered' R. [âˆšKá¹£UD]
Pk. khoÌ„da -- , khoÌ„ya -- m. `powder, pounding, sugarcane juice'; B. kho, khoyÄ• `broken brick', Or. khuÄ• ; Mth. khoÄ• , khuÄ• `first treading out of grain'; Bi. khÅ«Ä• `treading out grain'; H. kho, khoÄ• m. `pounded bricks'.

ká¹£oÌ„dita 3750 ká¹£oÌ„dita `crushed', n. `anything ground, dust, meal' lex. [ká¹£oÌ„dÃ¡yati `agitates by stamping' RV. -- âˆšKá¹£UD]
Pk. khoÌ„ia -- `torn in pieces'; Phal. cÌ£hoÄ« `threshing'; Bi. khoiyÄ• , khohiËš `crushed sugarcane after juice is expressed', Mth. khoÄ«hÄ• (forms with -- h -- X Ká¹£OÌ„BHITA -- ?).

ká¹£oÌ„bha 3751 ká¹£oÌ„bha m. `agitation' MBh. [âˆšKá¹£UBH]
Pa. khoÌ„bha -- m. `shaking, shock'; Pk. khoÌ„bha -- , khoÌ„ha<-> m. `agitation'; Bi. Mth. khoh `crop laid out ready for threshing'; -- Pk. choÌ„ha -- m. `crowd'; K. Ä‹oÌ„h m. `becoming zealously engaged in a task, pleasure'; S. chohu m. `violence, velocity', Ëšho `swift', m. `squall'; Bhoj. H. choh m. `agitation, fear, passion, anger', OAw. choha m. -- X *SKÄ“RAYATI: Pk. khÄ“ha -- m.n. `dust', G. kheh f.?

3752 ká¹£oÌ„bhayati `causes to shake' MBh. 2. Pp. ká¹£oÌ„bhita -- . 3. Pass. ká¹£oÌ„bhyatÄ“. [âˆšKá¹£UBH]
1. Pa. khoÌ„bhÄ“ti `shakes', Pk. khoÌ„hÄ“i, ËšhaÃ¯.

2. Pk. choÌ„hiya -- `agitated'; S. chohÄ« f. `bran extracted from grain in cleaning'. -- X Ká¹£OÌ„DITA -- in Bi. Mth.
3. G. chobhÄ• vuÌƒ `to be bashful', chobhuÌƒ, cobhÄ«luÌƒ `ashamed'. -- Ext. with -- kk -- : M. sobaká¹‡&etilde; `to fall down violently', tr. `to strike (clothes against a stone)'.
ká¹£oÌ„bhita -- see Ká¹£OÌ„BHAYATI.
ká¹£oÌ„bhyatÄ“ see Ká¹£OÌ„BHAYATI.
ká¹£oÌ„ra -- see Ká¹£AURA -- .

3753 *ká¹£oÌ„rayati `scrapes'. [âˆšKá¹£UR]
H. chornÄ• `to cut'; G. khorvuÌƒ `to stir up', chorvuÌƒ `to dig out'.

3754 ká¹£Ã¡uti `sneezes' Gaut., pres. part. ká¹£uvant -- Mn., ká¹£uta<-> pp. MBh. and n. `a sneeze' YÄ• jÃ±., ká¹£ut -- f. MÄ• rkP., ká¹£uti -- f. Vop. [Direct phonetic derivation from Sk. forms was interfered with by onomatopoesis and crossing with words meaning `to spit, expectorate': ká¹£Ä«ËŠvyati (itself perh. < á¹£á¹-hÄ«ËŠvyati X ká¹£Ã¡uti &c.) and Ká¹£IPÃ¡TI. <-> Cf. *Ká¹£á¹‡AVÄ«TI. -- âˆšKá¹£U]
< ká¹£uta -- , ká¹£uti -- : Pk. khuya -- , chua -- n., khui -- f. `sneeze'.
-- X ká¹£á¸—vati `spits' DhÄ• tup.: PaÅ¡. cÌ£ey -- `to sneeze', cÌ£ewanÄ«ËŠ `sneezing' (< *ká¹£Ä“vaá¹‡ikÄ• -- ?). -- X ká¹£Ä«ËŠvyati DhÄ• tup.: Pk. chÄ«amÄ• á¹‡a -- pres. part. `sneezing', chÄ«a -- n., chÄ«Ä• -- f., K. chÄ«h, dat. chÄ«Å›Ã¼ f. (whence -- h?), Ku. chyuÌ„Ìƒ, N. chiuÌƒ. -- X ká¹£ipÃ¡ti (cf. Or. khipa `spittle ejected when chewing betel' < *Ká¹£IPYA -- ): Pa. khipita -- n. `expectoration, sneezing'; OSi. kivisanavÄ• , pp. kivuá¹-u `to sneeze' perh. < fut. *khipissati or poss. < ká¹£aviá¹£yati PÄ• á¹‡., but Geiger EGS 43 derives Si. kimÌ†bisinavÄ• , ËšihinavÄ• from kimÌ†bi < khipita

-- + isinavÄ• < siÃ±cÃ¡ti.

ká¹£Ã¡uma 3755 ká¹£Ã¡uma `prepared from linseed' SuÅ›r., `made of linen' LÄ• á¹-y., n. `linseed' SuÅ›r., `linen cloth' KÄ• tyÅšr., ká¹£aumika -- `made of linen'. [Ká¹£UMÄ• --]
Pa. khoÌ„ma -- `made of flax', n. `linen cloth or garment', Pk. khoÌ„ma -- , Ëšaga -- `made of flax', n. `linen or cotton or silk cloth', khoÌ„miya -- `made of flax or cotton or silk'; MB. khuÃ±Ä• , B. khuÌƒye `a coarse sort of silk'; Si. komu `fine cloth of goat's hair'.

ká¹£aura 3756 ká¹£aura `performed with a razor' VarBrÌ¥S., n. `shaving' Hit. (ká¹£oÌ„ra -- m. Vop.), ká¹£aurÄ« -- f. `knife' W. [Ká¹£URÃ¡ -- , âˆšKá¹£UR]
Wg. Ä• Å• Ë˜i, Ä• &omacrtodtod; `sickle' < ká¹£aurÄ« -- NTS xvii 242; Dm. cÌ£hoÌ„Å•a `knife', Kal. cÌ£hor. -- Pk. khaÃ¼ra -- `razor' infl. by Sk.

ká¹£auradaÅ›amÄ« 3757 *ká¹£auradaÅ›amÄ« `tenth day on which the ceremony of shaving is performed'. [Ká¹£AURA -- , DAÅ›AMÄ«ËŠ --]
H. khorsÄ« f. `ceremony of shaving the head on the tenth day of mourning a death'.
ká¹£aurÄ« -- see Ká¹£AURA -- .

3758 *ká¹£á¹‡avÄ«ti `sneezes'. [Cf. Ká¹£Ã¡UTI and IE. *qsneu -- WP i 502]
Pr. Ä• ne -- `to sneeze' NTS xv 289; -- very doubtful.
*ká¹£vaá¹- `six' see á¹£Ã¡á¹£ -- .

ká¹£vÄ“á¸• a 3759 ká¹£vÄ“á¸• a m. `poison, snake's poison' MBh., khÄ“á¹-a -- 3 m. `watery humour of body, phlegm, snot' Car.
Pa. khÄ“á¸·a -- m. `phlegm, saliva'; Pk. khÄ“á¸• aya -- m. `poison', khÄ“la -- , khella -- m. `phlegm, spittle'; Si. keá¸·a `spittle'. -- Conn. with Si. sonÌ†á¸• a `poison, snake's poison' (Geiger ES 93) very doubtful.
ká¹£vá¸—lati see *KHÄ“á¸• -- .
ká¹£vÄ“li -- see *KHÄ“á¸• -- .

khÃ¡ -- n. `hole, hole in the nave of a wheel to take the axle' RV., `open space, sky' ÅšBr. [âˆšKHAN]
KHADYOÌ„TA -- ; SUKHÃ¡ -- .

kha -- ul 3760 *kha -- ul `be heated'.
P. khaulaá¹‡Ä• `to be heated, boil', N. khaulanu, H. khaulnÄ• .
KHAKKH `laugh': KHÃ¡KKHATI.
khakkhaá¹-a -- see KAKKHAá¹-A -- .

3761 khÃ¡kkhati `laughs' DhÄ• tup. [kÃ¡khati DhÄ• tup.: âˆšKHAKKH]
H. khakkhÄ• m. `loud laughter'; -- Pk. khokkhaÃ¯ `makes a noise (of monkeys)'; -- Gy. wel. xoxav -- `to deceive, lie'??
*khakkhaÅ›a -- `hard, rough' see KARKAÅ›Ã¡ -- .

3762 *khakkhÄ• layati `rinses'. 2. *khaá¹…khÄ• layati. [Onom. rather than < *ká¹£alká¹£Ä• l -- , *ká¹£aá¹…ká¹£Ä• l -- intens. of âˆšKá¹£AL since both K. and M. have kh]
1. K. khoÌ†khalun `to cleanse, be rinsed in water and shaken about'; Ku. khakolá¹‡o `to gargle'; N. khakÄ• lnu `to rinse'.
2. P. khaÌƒghÄ• lá¹‡Ä• , ghaÌƒËš `to rinse (a vessel)'; H. khaÌƒgÄ• lnÄ• , khaÌƒg(h)Ä• rnÄ• `to rinse'; G. khaÌƒkhÄ• á¸·vuÌƒ `to wash vigorously', khaÌƒkhoá¸·vuÌƒ `to rinse, rummage', khaÌƒkhorvuÌƒ `to scatter', khaÌƒkhervuÌƒ `to shake off dust', khaÌƒgaÌƒá¸·vuÌƒ `to rinse the mouth in the morning'; M. khaÌƒgÄ• á¸·á¹‡&etilde; `to shake about in water'.

khaá¹…kh 3763 *khaá¹…kh `cough, hawk'. 2. *khaá¹…khÄ• r -- . [Onom., cf. *KHÄ• á¹-KÄ• RA --]
1. S. khaá¹…ghi f. `cough', khaá¹…ghaá¹‡u `to cough', L. khaá¹…gh, khagg f., khaá¹…ghaá¹‡, khaggaá¹‡ vb., P. khaá¹…gh f., khaá¹…ghá¹‡Ä• vb. (PhonPj 117 < kÄ• ËŠsatÄ“); WPah. bhal. khaá¹…kh f. `coughed', khaá¹…khu n. of pp. `coughed'; Or. khaÌƒkhaÌƒ `cough'; M. kh&etilde;k f., kh&etilde;ká¹‡&etilde;

vb. -- Ext. with -- á¸• -- : G. khÃ£Ì„khaá¹›iyuÌƒ n. `cough'.
2. P. khaá¹…khÄ• rá¹‡Ä• `to cough'; A. kh&etilde;khÄ• r `expectoration'; B. khÃ£Ì„kÄ• r `hawking', Or. khaÌƒkÄ• ra, H. khaÌƒkÄ• r m., khaÌƒkÄ• rnÄ• vb.; G. khaÌƒkhÄ• r, ËšrÉ” m. `hoarseness', khaÌƒkhÄ• rvuÌƒ `to hawk, neigh'; M. khaÌƒkÄ• rá¹‡&etilde;, khÃ£Ì„karËš `to hawk'.
*khaá¹…khÄ• layati see *KHAKKHÄ• LAYATI.
KHAC `project, be studded': *KHACYATÄ“.
Addenda: *khaá¹…kh -- : S.kcch. khaá¹…gh f. `cough', khaá¹…gharo m. `sound of gargling, phlegm'.

khacc 3764 *khacc `sink down or back'.
M. khaÄ‹á¹‡&etilde; `to sink down'; -- N. khackanu `to subside, grow less'; G. khackÄ• vuÌƒ `to shrink back, be stopped'.
*khacca -- `dirt' see *KICCA -- .

khaccara 3765 *khaccara `mule'. 2. *kaccara -- 2. [â†• (through Psht. qaÄ• ara or Bal. xaÄ• ar?) a Turk. dial. form such as qaÄ• Ã¯r ultimately â†• Ir. *xaratara -- (cf. IA. KHARA -- 1) in Sogd. grtr'k, Khot. khaá¸• ara W. B. Henning BSOAS xi 723]
1. PaÅ¡. dar. xÃ¡Ä• ir, kuá¹›. kaÄ• ero `mule', S. khacaru m., Ëšri f., P. khaccar f. (â†’ N. khaccar; H. khaccar m. `mule', khacrÄ• `hybrid, of mixed parentage'; G. khaccar n. `mule', M. khaÄ‹ar, kh&etilde;Ä‹ar n.).
2. L. kaccur m., Ëšcir f.
Addenda: *khaccara -- : WPah.ká¹-g. khÃ¡Ä‹Ä‹É™r f. `mule', J. khÄ• cr f.

3766 *khacyatÄ“ `be set, be studded' [khacati `projects' KathÄ• s., khacayati `fastens' DhÄ• tup., khacita -- `inlaid' MBh. -- âˆšKHAC]
H. khacnÄ• `to be fastened, be set, be studded'; M. khaÄ‹á¹‡&etilde; `to set (jewels, &c.)'; -- H. khac f. `crowd, crush'; G. khac `tightly'.
*khaÃ±c -- `pull' see *KHIÃ±C -- .

khaÃ±ca 3767 *khaÃ±ca `basket'.
N. khÃ£Ì„c `basket for carrying birds (such as quails)'; B. khÃ£Ì„cÄ• `hen -- coop'; Mth. khÃ£Ì„cÄ• `large basket of tamarisk twigs', ËšcÄ« `small do.'; H. khÃ£Ì„cÄ• m. `hen -- coop' (â†’ P. khÃ£Ì„cÄ• m.).

khaÃ±ja 3768 khaÃ±ja `limping' Mn., Ëšaka -- lex.
Pa. khaÃ±ja -- `lame in one or both feet', NiDoc. khaá¹• je; Pk. khaá¹• ja --

`lame, maimed'; N. khaÌƒjÄ• hÄ• `limping'; Si. kanÌ†da `lame'.
KHAá¹¬ `wish': KHÃ¡á¹-ATI.

khaá¹-a 3769 khaá¹-a m., khaá¸• a -- m.n. `thatching grass' lex. [Cf. kaá¹-a -- 2, khÄ“á¹-a -- 4 n. `grass' lex.: â†• Drav. T. Burrow BSOAS xii 368]
Pk. khaá¸• a -- n. `grass'; K. khoru m. `a round -- leaved swamp plant used for fodder, Limnanthemum nymphoides'; L. khaá¹› `a tall grass used for fodder'; P. khaá¹› m. `straw'; Ku. khaá¹› `thatching grass', N. khar; A. khari `fuel', kharikÄ• `the stiff part of thatching grass'; B. khaá¹› `straw, grass', khaá¹›uyÄ• `thatched with straw'; Or. khaá¹›Ä• `a kind of spinach'; Bi. khar `thatching grass'; Mth. khaá¹›, khaá¹›h `grass, esp. long thatching grass', khaá¹›ahÄ« `long stiff grass for thatching'; H. khaá¹› m. `ricestalk, rice straw', khaá¹›h, khar f. `grass, straw, long grass for thatching'; G. khaá¹› n. `grass, weeds'; M. khaá¸• f. `short tender grass, fodder (grass, grain, oilcake, &c.)'; -- poss. therefore also S. khaá¹›u m. f. `dregs of mustard seed after the oil is pressed out, oilcake' if not < KHALÄ« -- for which there is no other evidence of earlier -- á¸• -- .
KHAá¹-AKKIKÄ• -- ?
Addenda: khaá¹-a -- : S.kcch. khaá¹› m. `grass, weeds'; WPah.ká¹-g. khÉ”Ì• Ì„á¹› m., poet. khÉ”á¹›u m. `grass, straw, grass for fodder', J. khauá¹› m.

3770 khaá¹-akkikÄ• -- , khaá¸• aËš f. `side door' lex. [Cf. KHAá¹-A -- : orig. `something made of matting', cf. Pk. kiá¸• iyÄ• -- f. `small door' < *KRÌ¥TA -- 2?]
Pk. khaá¸• akkÄ« -- , ËškiÄ• -- f.; K. khiriki f. `side door, window'; L. khiá¹›kÄ« f. `matting door'; P. khiá¹›k, ËškÄ• m. `single -- leaved door', ËškÄ« f. `back door, window'; Ku. khaá¹›ak `cattle shed'; N. khirki `window', kharka `pasture, land near village' (semant. cf. goá¹-h s.v. GOÌ„á¹£á¹-HÃ¡ -- ); A. khirikÄ« `window'; B. khaá¹›ki, khiá¹›ki `private back door'; Or. khiá¹›iki `private door, window'; Bi. khirkÄ« `side door, lattice window'; Aw. lakh. khirkiyÄ• `window'; H. khaá¹›ak, khiá¹›Ëš m. `cattle shed', khiá¹›kÄ« f. `back door, window'; G. khaá¹›kÄ« f. `courtyard, lane'; M. khiá¸• kÄ« f. `back door, window'; Ko. kiá¸• ki f. `window'.
Addenda: khaá¹-akkikÄ• -- : S.kcch. khaá¹›kÄ« f. `small gate'; WPah.ká¹-g. khÃ-á¹›kI f., kc. khiá¹›ke f. `window' (Him.I 34 prob. â†• H.).

3771 khaá¹-akhaá¹-Ä• yatÄ“ `crackles' MrÌ¥cch. [Onom. cf. KAá¹-AKAá¹-Ä• and

KHALAKHALÄ• YATÄ“]
Pa. khaá¹-akhaá¹-a -- `noise of hawking'; Pk. khaá¸• ahaá¸• a<-> m. `rattling (of chains &c.)'; S. khaá¹›kaá¹‡u `to rattle, crackle'; L. khaá¹›kaá¹‡ `to rustle', ËškÄ• vaá¹‡ `to make rustle, beat'; P. khaá¹›kÄ• uá¹‡Ä• `to make rattle, thump'; N. kharkharÄ• unu `to rustle, creak'; B. khaá¹›khaá¹›Ä• na `to crackle, crunch'; Or. khaá¹›akhaá¹›a `rattling'; H. khaá¹›khaá¹›Ä• nÄ• `to make a noise with'; G. khaá¹›khaá¹›vuÌƒ `to rattle', M. khaá¸• khaá¸• á¹‡&etilde;; -- S. khaá¹-ikhaá¹-i f. `rattling';

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P. khaá¹-kÄ• uá¹‡Ä• `to knock', khaá¹-Ä• paá¹-Ä« f. `noise'; N. khaá¹-khaá¹-Ä• unu `to clash', khaá¹-paá¹- `squabble'; A. B. khaá¹-khaá¹- `sound of collision, clatter'; Or. khaá¹-akhaá¹-a `rattle'; H. khaá¹-khaá¹-Ä• nÄ• `to make a clatter'; G. M. khaá¹-khaá¹- f. `click', khaá¹-paá¹- f. `discord'.
Addenda: khaá¹-akhaá¹-Ä• yatÄ“: S.kcch. khakhaá¹›á¹‡Å« `to rattle'.

3772 khÃ¡á¹-ati `wishes' DhÄ• tup. [âˆšKHAá¹-]
Gaw. khaá¹›a -- `to wish'.
Addenda: khaá¹-ati. 2. â€ *khaá¹-yatÄ“ `is desired': A. khÄ• á¹-iba `to supplicate' AFD 202.

khaá¹-ikÄ• 3773 khaá¹-ikÄ• f. `chalk' Prab., Ëšá¹-Ä« -- f. lex. [Cf. khaá¹-inÄ« -- , kaá¹-hinÄ« -- , kakkhaá¹-Ä« -- f. lex.]
Pk. khaá¸• Ä« -- , Ëšá¸• iÄ• -- f., S. khaá¹›Ä«, kheá¹›Ä« f., P. khaá¹›Ä« f., Ëšá¹›yÄ• m., Ku. khaá¹›Ä«, N. khari, A. khari -- mÄ• á¹-i, B. Or. khaá¹›Ä«, Mth. kharÄ«, H. khaá¹›Ä« f., Ëšá¹›iyÄ• m., G. khaá¹›Ä« f.; M. khaá¸• Ä« f. `chalk', Ëšá¸• Å« f. `a kind of pipeclay'.
*KHAá¹-Ä«MRÌ¥TTIKÄ• -- ; *Å›VÄ“TAKHAá¹-IKÄ• -- .

Addenda: khaá¹-ikÄ• -- : Garh. khaá¹›i `chalk'.

khaá¹-Ä«mrÌ¥ttikÄ• 3774 *khaá¹-Ä«mrÌ¥ttikÄ• `chalk and earth'. [Cf. A. kharimÄ• á¹-i `chalk'. -- KHAá¹-IKÄ• -- , MÅ•ÌŠTTIKÄ• --]
B. khaá¹›iá¹-i `chalk and earth, plastering mud walls to make them smooth'.

3775 khaá¹-Å« -- , khaá¸• Å« -- 2, Ëšá¸• atÅ« -- m., khaá¸• ukÄ• -- f. `ornament worn on wrist or ankle' lex. 2. *khaá¹-á¹-Å« -- . 3. khaá¸• á¸• ukÄ• - f. lex.
1. Pk. khaluya -- n. `anklet', khaá¸• uÄ•  -- f. `pearl', khaá¹• á¸• ua -- n. `bracelet'; Or. khaá¹›u `bracelet, anklet'; H. khaá¹›&uhacekmacr;Ä• m. `wrist ornament'; M. khaá¸• v&etilde; n. `child's toe ornament'.
2. M. khaá¹-uÌ„Ìƒ, Ëšá¹-v&etilde; n. `id.'
3. A. khÄ• ru `bracelet', khÄ• ruwÄ• large iron ring'.
*KHAá¹-Å«KARA -- .

khaá¹-Å«kara 3776 *khaá¹-Å«kara `bracelet -- maker' [KHAá¹-Å« -- , KARÃ¡ -- 1]
Or. khaá¹›urÄ• `caste of bracelet -- makers'.

khaá¹-á¹-a 3777 khaá¹-á¹-a1 `sour' Gal. [Conn. with KAá¹-Ãº -- ?]
Pk. khaá¹-á¹-a -- `sour', n. `curry'; S. khaá¹-o `acid, sour', m. `buttermilk'; L. khaá¹-á¹-Ä• `sour', m. `sour milk'; P. khaá¹-á¹-Ä• `sour', m. `a species of lemon' (â†’ H. N. Mth. khaá¹-á¹-Ä• `sour, acid'), B. Bhoj. khÄ• á¹-Ä• , G. khÄ• á¹-uÌƒ, M. khÄ• á¹-Å«, khÄ• á¹-yÄ• (khaá¹-á¹-Ä• â†• H.).
Addenda: khaá¹-á¹-a -- 1: S.kcch. khaá¹-o `sour'; WPah.ká¹-g. khÃ¡á¹-á¹-É” `sour', poet. khaá¹-a m. `sour milk'; J. khÄ• á¹-Ä•  `sour'.
â€ *khaá¹-á¹-a -- 3 `hole'. [For list of `hole' words see KARTÃ¡ -- 1]
â€ *KHAá¹-á¹-ATALA -- .

khaá¹-á¹-a 3778 *khaá¹-á¹-a2 `wound, sore'.
N. khÄ• á¹-o `scab, scar', khaá¹-iro `boil', khaá¹-irÄ• -- paá¹-irÄ• `boils and other skin diseases'; M. khaá¹- n. `ulcer'.

3778a â€ *khaá¹-á¹-atala -- `ravine'. [*khaá¹-á¹-a -- 3, tala --]
WPah.ká¹-g. khÃ¡á¹-á¹-É™á¸· m. `ravine' (Him.I 31 refers only to ká¹-g. khÃ¡á¸•  `ravine' and group under KARTÃ¡ -- 1).

3779 khaá¹-á¹-Ã¡yati `hides' DhÄ• tup., `*overcomes'.
K. khaá¹-un `to conceal, overwhelm'; S. khaá¹-un `to conquer, gain'; L. khaá¹-á¹-aá¹‡ `to earn', P. khaá¹-á¹-á¹‡Ä• ; N. khaá¹-Ä• unu `to depute, select'; A. khÄ• á¹-iba `to work for, undergo as a penalty'; B. khÄ• á¹-Ä• `to work, apply'; Or. khÄ• á¹-ibÄ• `to labour hard, fit in'; H. khaá¹-nÄ• `to be gained, remain over, be obstructed'; G. khÄ• á¹-vuÌƒ `to gain'; M. khaá¹-á¹‡&etilde; `to come to a stop'.
Addenda: khaá¹-á¹-ayati: S.kcch. khaá¹-á¹‡Å« `to profit'; WPah.ká¹-g. khÉ”Ì• á¹-á¹‡Ãµ `to work, do, win', J. khaá¹-á¹‡u.
â€ *khaá¹-yatÄ“ see KHAá¹-ATI.

khaá¹-á¹-Ä• Å›a 3780 khaá¹-á¹-Ä• Å›a m., ËšÅ›Ä« -- f. `civet -- cat' lex.
B. khaÌ„Ì†á¹-Ä• s `civet -- or pole -- cat'; Or. kaá¹-Ä• Å›a `wild cat, civet', ËšÅ›iÄ• `fierce like a wild cat'; H. khaá¹-Ä• s, kaá¹-Ä• s, kaá¹-Ä• r m. `civet -- cat'.
khaá¹-á¹-i -- see KHAá¸• Å« -- 1.
*khaá¹-á¹-Å« -- `bracelet' see KHAá¹-Å« -- .

khÃ¡á¹-vÄ• 3781 khÃ¡á¹-vÄ• f. `bedstead' KauÅ›., ËšvÄ• kÄ• -- f. PÄ• á¹‡., ËšvikÄ• -- KÄ• Å›., khaá¹-á¹-Ä• -- f., Ëšá¹-aka -- m. Apte. [Cf. KHAá¹-á¹-I -- , KHAá¸• Å« -- 1, khÄ• á¹-a -- m., Ëšá¹-Ä• , Ëšá¹-Ä-Ì„ -- , Ëšá¹-ikÄ• -- f. `bier' lex. and Pa. khaá¹-oÌ„pikÄ• <-> f. `bed']
Pk. khaá¹-á¹-Ä• -- f., á¸Œ. khaá¹-, PaÅ›. kuá¹›. chil. xoÌ„á¹-, dar. kÄ• aá¹- (lauá¹›. kaá¹- â†• Psht. â†• IA. IIFL iii 3, 101), Shum. xÄ• á¹-, Woá¹- Gaw. khaá¹-, Sh. khÄƒá¹- m., K. á¸• oá¸• . khaá¹-, S. khaá¹-a f., L. P. khaá¹-á¹- f., WPah. bhad. khaá¹-, Ku. N. A. B. khÄ• á¹-, Or. khaá¹-a, Bi. Mth. khÄ• á¹-, Bhoj. khÄ• á¹-Ä«, Aw. lakh. khaá¹-iyÄ• , H. G. M. Ko. khÄ• á¹- f.; -- Pk. khaá¹-á¹-uliyÄ• -- f. `little bed', S. khaá¹-olo m. `plain bedstead'; P. khaá¹-olÄ« f. `small bed -- bug'; N. khaá¹-auli `wooden litter', A. khaá¹-alÄ• ; B. khÄ• á¹-uli `bier'; Bi. khaá¹-olÄ« `cot, litter', Mth. khaá¹-ulÄ« `cot', khoá¹-lÄ« `litter'; H. khaá¹-olÄ• `cot'; G. khÄ• á¸·lÉ” `bedstead'.
KHAá¹-VÄ• á¹…GA -- .
Addenda: khÃ¡á¹-vÄ• -- : Garh. khÄ• á¹- `cot', A. khÄ• á¹- AFD 92.

khaá¹-vÄ• á¹…ga 3782 khaá¹-vÄ• á¹…ga `*leg of a bed', (`club shaped like the leg of a bed' Gaut.). [KHÃ¡á¹-VÄ• -- , Ã¡á¹…GA1 --]
M. khaá¹-aÌƒg n. `bed' (note rhyme with palaÌƒg < PARYAá¹…KÃ¡ --).

3783 khaá¸• a -- , khala -- 4 m. `buttermilk boiled with acid vegetables and spices' SuÅ›r. [Cf. KAá¹-Ãº -- , KHAá¹-á¹-A -- 1?]
Si. kala `vinegar'?
Addenda: khaá¸• a -- [Same as Ko. khaá¸·u `viscous gravy', M. khaá¸· < KHALÄ« -- ac. S. M. Katre BSOAS xxx 702]

khaá¸• aka 3784 khaá¸• aka `*erect', m. `bolt, post' KÄ• tyÅšr. 2. *khaá¸• ati `stands'. 3. *khÄ• á¸• ayati `makes stand'. [Cf. khadÃ¡ti `is firm' DhÄ• tup.] and *KHALATI2
1. K. khoru `standing', á¸• oá¸• . khaá¹›o `up', pog. khaá¹›khuá¹› `erect'; S. khaá¹›o `standing erect', P. khaá¹›Ä• , WPah. paá¹…. khaá¹›Ä• , bhad. khaá¹›o, Or. B. khÄ• á¹›Ä• , H. khaá¹›Ä• (â†' N. khaá¹›Ä•), Marw. khaá¹›o, G. khaá¹›uÌƒ; M. khaá¸• Ä• `standing, constant'.
2. K. pog. khaá¹›nu `to stand', rÄ• m. khaá¹›oÌ„nu, á¸• oá¸• . khaá¹›oÌ„noÌ„; WPah. bhal. caus. khaá¹›Ä“á¹‡u `to fix'; -- G. khaá¹›akvuÌƒ `to make a heap'.
3. K. khÄ• run `to make ascend, lift up'.
*khaá¸• ati `stands' see KHAá¸• AKA -- .
Addenda: khaá¸• aka -- : WPah.ká¹-g. khÉ”Ì• á¹›É” `erect, upright'; khÉ”Ì• á¹›hnÃµ, kc. khÉ”á¹›iá¹‡o `to stand, rise', J. khaá¹›uwá¹‡u.

khaá¸• Å« 3785 khaá¸• Å«1 m. `bier' lex. 2. khaá¹-á¹-i -- m. lex. [Cf. KHÃ¡á¹-VÄ• --]
1. B. khaá¹›u `bier'.
2. B. khÄ• á¹-i `bier', Or. khÄ• á¹-a.
khaá¸• Å« -- 2 `anklet' see KHAá¹-Å« -- .

khaá¸• gÃ¡ 3786 khaá¸• gÃ¡1 m. `rhinoceros' MaitrS. 2. khÄ• á¸• ga- `coming from a rhinoceros' ÅšÄ• á¹…khÅšr., khaá¸• ga -- m. `rhinoceros horn' lex. 3. *khÄ• á¸• gin -- . [Of non -- Aryan origin: cf. GAá¹‡á¸• Ã¡ -- 4 EWA i 318]
1. Pa. Pk. khagga -- m. `rhinoceros', Si. kagayÄ• ; <-> OAw. khagahÄ• .
2. Ku. N. khÄ• g, khÄ• go `rhinoceros horn'; B. khÄ• g `rhinoceros horn, boar's tusk', H. khÄ• g, khÃ£Ì„g m. `rhinoceros horn, boar's tusk, cock's spur'. -- Altern. < KHAá¸• GÃ¡ -- 2: P. khaggÄ• m. `leaf of Aloe perfoliata', B. khÄ• g, khÄ• gá¹›Ä• `reed for pens', Or. khagaá¹›Ä• `the reed Saccharum spontaneum'.
3. Pk. khaggi -- `rhinoceros'.
KHAá¸• GAPÄ• TRA -- , KHAá¸• GAVIá¹£Ä• á¹‡A -- .

khaá¸• gÃ¡ 3787 khaá¸• gÃ¡2 m. `sword' MBh. [Cf. *KHAá¹‡á¸• AKA -- 3]
Pa. Pk. khagga -- m. `sword', B. khÄ• g, Si. kaga.

khaá¸• gapÄ• tra 3788 khaá¸• gapÄ• tra n. `large salver made of buffalo -- horns' W. [khaá¸• gÃ¡ -- 1, pÄ• ËŠtra --]
N. khagauto `bowl made of rhinoceros horn or hide used in offering water to the manes'.

khaá¸• gaviá¹£Ä• á¹‡a 3789 khaá¸• gaviá¹£Ä• á¹‡a m. `rhinoceros' DivyÄ• v. [khaá¸• gÃ¡ -- 1, viá¹£Ä• ËŠá¹‡a -- 2]
Pa. khaggavisÄ• á¹‡a -- m. `rhinoceros horn'; Si. kagavÄ“á¹‡Ä• `rhinoceros'.

khaá¸• á¸• a 3790 *khaá¸• á¸• a `hole, pit'. [Cf. *GAá¸• á¸• A -- and list s.v. KARTÃ¡ -- 1]
Pk. khaá¸• á¸• Ä• -- f. `hole, mine, cave', Ëšá¸• aga -- m. `one who digs a hole', Ëšá¸• oÌ„laya -- m. `hole'; Bshk. (Biddulph) "kÄ• d" (= khaá¸• ?) `valley'; K. khoÌ†á¸• m. `pit', kh&obrevdotdot;á¸• Ã¼ f. `small pit', khoá¸• u m. `vulva'; S. khaá¸• Ì a f. `pit'; L. khaá¸• á¸• f. `pit, cavern, ravine'; P. khaá¸• á¸• f. `pit, ravine', Ëšá¸• Ä« f. `hole for a weaver's feet' (â†’ Ku. khaá¸• á¸• , N. khaá¸• ; H. khaá¸• , khaá¸• á¸• Ä• m. `pit, low ground, notch'; Or. khaÌƒá¸• i `edge of a deep pit'; M. khaá¸• á¸• Ä• m. `rough hole, pit'); WPah. khaÅ›. khaá¸• á¸• Ä• `stream'; N. khÄ• á¹›o `pit, bog', khÄ• á¹›i `creek', khÄ• á¹›al `hole (in ground or stone)'. -- Altern. < *KHÄ• á¸• A -- : Gy. gr. xar f. `hole'; Ku. khÄ• á¹›

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`pit'; B. khÄ• á¹›Ä« `creek, inlet', khÄ• á¹›al `pit, ditch'; H. khÄ• á¹›Ä« f. `creek, inlet', khaá¹› -- har, Ëšal m. `hole'; Marw. khÄ• á¹›o m. `hole'; M.

khÄ• á¸• f. `hole, creek', Ëšá¸• Ä• m. `hole', Ëšá¸• Ä« f. `creek, inlet'.
khaá¸• á¸• ukÄ• -- see KHAá¹-Å« -- .
Addenda: *khaá¸• á¸• a -- : S.kcch. khaá¸• á¸• f. `pit'; WPah.ká¹-g. khÃ¡á¸• m. `hole in the earth, ravine', poet. khÄ• á¸• (obl. -- o) f. `small stream', J. khÄ• á¸• f.

3790a â€ *khaá¸• á¸• u -- `ram'. [Cf. words listed under *KAá¸• á¸• A --]
P. khÄ• á¸• Å« m. `hill goat'; WPah.J. khÄ• á¸• Å« m. `ram', ká¹-g. (kc.) khÃ¡á¸• á¸• u m., poet. khaá¹›u m. (Him.I 31 all prob. conn. K. kaá¹-h, stem kaá¹- -- , < *KAá¹-á¹-A -- 2).

3791 khaá¹‡akhaá¹‡Ä• yatÄ“ `cracks, tinkles' BhP., khaá¹‡atkhaá¹‡Ä«krÌ¥ta -- Mcar.
Pk. khaá¹‡akhaá¹‡aÃ¯ `tinkles'; M. khaá¹‡Ä• á¹‡á¹‡&etilde; `to clank', khaá¹‡Ä• á¹‡ m. `loud clanking'; -- Pk. khaá¹‡akkhaá¹‡aÃ¯; N. khankhan `jingle', khankhanÄ• unu `to jingle'; B. khankhan `ringing'; Or. khaá¹‡khaá¹‡ `a sound produced in the nose when coughing'; H. khankhan f. `tinkling', khankhanÄ• nÄ• `to tinkle', G. khaá¹‡kÉ” m., khaá¹‡khaá¹‡vuÌƒ; M. khaá¹‡khaá¹‡ `with a clang', khaá¹‡khaá¹‡á¹‡&etilde; `to clang'.
KHANÌ£á¸Œ `break'. [Of non -- Aryan origin, perh. Mu. EWA i 300: cf. âˆšKAá¹‡á¸• and BHSk. gaá¹‡á¸• a -- m. `piece, part']
KHAá¹‡á¸• Ã¡ -- , KHÃ¡á¹‡á¸• ATÄ“, KHAá¹‡á¸• ANA -- , KHAá¹‡á¸• ITÃ¡ -- ; *VIKHAá¹‡á¸• ATI.

khaá¹‡á¸• Ã¡ 3792 khaá¹‡á¸• Ã¡1 `broken, crippled' VarBrÌ¥S., `having gaps or chasms' SuÅ›r., m.n. `fragment' R., Ëšá¸• aka -- 1 `having no nails' lex., Ëšá¸• ikÄ• -- f. PÄ• n. [Cf. `defective' words listed s.v. BAá¹‡á¸• Ã¡ -- . -- âˆšKHAá¹‡á¸•]
Pa. khaá¹‡á¸• a -- `broken (usu. of teeth)', m.n. `piece', Ëšá¸• ikÄ• -- f. `broken bit, stick'; Pk. khaá¹• á¸• a -- m.n., Ëšá¸• iÄ• -- f. `piece'; Gy. SEeur. xaiÌ¡i `a little', gr. xandÃ-, xanrÃ-k `a little', xarno `humble, low', rum. boh. xarno `short', it. xarniÅ¡erÃ³ `judge, magistrate' (< `small -- headed, stupid'); PaÅ¡. lauá¹›. khaá¹‡á¸• Ä• `cultivated field', Ëšá¸• Ä« `small do.' (â†’ Par. kheá¹‡ `field' IIFL i 265); Gaw. khaá¹‡á¸• a `hill pasture' (see also bel.); Kal. rumb. khoÌ„á¹‡á¸• a `half'; K. khoná¸• u `broken, maimed', khÃ¼ná¸• Ã¼ f. `piece'; S. khanu m. `piece of bread', ËšnÄ« f. `small do.'; L. khannÄ« `piece, scrap of bread'; P. khannÄ• adj. `half', ËšnÄ« f. `piece'; Ku. dwÄ« -- khan `two halves', khÄ• nuá¹›o `piece'; N.

khaÌƒá¹›euli `broken bits of rice'; A. khaÌƒrÄ•  `cropped, tailless'; B. khÄ• n, ËšnÄ• , Ëšni `piece, article (as a determinative)' with irreg. n ODBL 365; Bi. khaá¹‡á¸• Ä• , khÃ£Ì„á¹›Ä« `woman's sÄ• á¹›Ä«' (semant. cf. *LUGNA --); Bhoj. khÃ£Ì„á¹›Ä• `piece'; H. khaá¹‡á¸• Ä•  m. `broken rice'; G. khÃ£Ì„á¸• uÌƒ `broken'; M. khÃ£Ì„á¸•  n. `piece', f. `break, fissure', khÃ£Ì„á¸• oá¸·&etilde; n. `piece'; Si. kaá¸• a `broken piece, piece, piece of cloth'. -- Ext. -- ra -- : Kho. (Lor.) kh*lá¹‡á¸• ar `broken (of dishes), a broken dish, half (of anything)'; K. khaÌ£ná¸• arun `to break in pieces'; H. khaá¹‡á¸• ar `broken', m. `hole, pit', khaÌƒá¹›ar `dilapidated', m. `broken ground, chasm, hole' (see also *KHAá¹‡á¸• AGHARA --).
As `hill, mountain pass' (< `*rock' < `piece' or < `*pass' < `gap' and perh. X SKANDHÃ¡ -- : cf. IIFL i 265, iii 3, 104, AO xviii 240): Gaw. khaá¹‡á¸• a `hill pasture' (see ab.); Bshk. khan m. `hill', Tor. khÄ• n, (Grierson) khaá¹‡á¸• , Mai. khÄ• n, Chil. Gau. kÄ• n, Phal. khÃ£Ì„á¹‡; Sh. koh. khÅ-á¹‡ m., gur. khonn, pales. khoÌ„á¹‡É™, jij. khÉ”Ìˆ Ì„á¹‡ `mountain', gil. (Lor.) kh*ln m. `mountain pass'.
*KHAá¹‡á¸• AGHARA -- .
khaá¹‡á¸• a -- 2 `sugar' see KHAá¹‡á¸• U -- 1.
khaá¹‡á¸• aka -- 1 `having no nails' see KHAá¹‡á¸• A -- 1.
khaá¹‡á¸• aka -- 2 `sugar' see KHAá¹‡á¸• U -- 1.
Addenda: khaá¹‡á¸• Ã¡ -- 1: S.kcch. khÄ• á¹‡á¸• ho `broken'.

khaá¹‡á¸• aka 3793 *khaá¹‡á¸• aka3 `sword'. [Perh. of same non -- Aryan origin as KHAá¸• GÃ¡ -- 2]
Pk. khaá¹• á¸• a -- m. `sword' (â†’ Tam. kaá¹‡á¹-am), Gy. SEeur. xaiÌ¦o, eur. xanro, xarno, xanlo, wel. xenlÄ« f., S. khano m., P. khaá¹‡á¸• Ä•  m., Ku. gng. khÃ£Ì„á¹›, N. khÃ£Ì„á¹›o, khuÌƒá¹›o (X churi < Ká¹£URÃ¡ -- ); A. khÄ• á¹‡á¸• Ä•  `heavy knife'; B. khÃ£Ì„rÄ• `large sacrificial knife'; Or. khaá¹‡á¸• Ä•  `sword', H. khÃ£Ì„á¹›Ä• , G. khÃ£Ì„á¸• uÌƒ n., M. khÃ£Ì„á¸• Ä• m., Si. kaá¸• uva.

khaá¹‡á¸• aghara 3794 *khaá¹‡á¸• aghara `ruined house'. [khaá¹‡á¸• Ã¡ -- 1, ghara -- : altern. NIA. words < *KHAá¹‡á¸• ITAGHARA --]
P. khaá¹‡á¸• har m. `dilapidated house or town, stony worthless ground, stony bed of a torrent'; Bhoj. khaÌƒá¹›har `dilapidated house'; H. khaá¹‡á¸• (h)ar, khaÌƒá¹›(h)ar m. `dilapidated building, ruins of town or village', also adj. `dilapidated', m. `broken ground, chasm, hole' (in these senses perh. ext. with -- ra -- of KHAá¹‡á¸• Ã¡ -- 1).

3795 khÃ¡á¹‡á¸• atÄ“ `breaks' DhÄ• tup., khaá¹‡á¸• Ã¡yati `breaks, cuts' R. [âˆšKHAá¹‡á¸•]
Pa. khaá¹‡á¸• ati `breaks', Ëšá¸• Ä“ti `renounces'; Pk. khaá¹• á¸• aÃ¯ `breaks'; Phal. khaá¹‡Å«ËŠm `I shoot' (pret. khaá¹‡Ä«ËŠtu); Ku. khÄ• ná¹‡o `to thresh'; Or. khaá¹‡á¸• ibÄ• `to cut, destroy'; H. khÃ£Ì„á¸• nÄ• , khaá¹‡á¸• Ëš `to break, pound', G. á¸³hÃ£Ì„á¸• vuÌƒ, M. khÃ£Ì„á¸• á¹‡&etilde;, khaá¹‡á¸• Ëš; Si. kaá¸• anavÄ• `to break, tear, separate'; -- Gy. pal. kÃ¡nÄƒr `plucks, tears', á¸³áº¯nÄƒr `strips' rather < KHÄ• NAYATI.
Addenda: khÃ¡á¹‡á¸• atÄ“: S.kcch. khaná¹‡Å« `to pound (grain etc.)'; Md. kanÌ†á¸• anÄ« `breaks, picks, subtracts, reduces', kenÌ†á¸• enÄ« `is broken, disappears'.

khaá¹‡á¸• ana 3796 khaá¹‡á¸• ana n. `breaking' Hit. [âˆšKHAá¹‡á¸•]
Pk. khaá¹‡á¸• aá¹‡a -- n. `breaking, cutting, threshing', Ëšá¹‡Ä• <-> f.; G. khÃ£Ì„á¸• á¹‡uÌƒ n. `pounding in a mortar', khÃ£Ì„á¸• á¹‡Ä« f., Ëšá¹‡iyÉ” m., khÃ£Ì„yá¹‡Ä« f., Ëšá¹‡iyÉ” m., khÄ• á¹‡á¹‡Ä« f., khÃ£Ì„á¹‡iyÉ” m. `a mortar'.

khaá¹‡á¸• itÃ¡ 3797 khaá¹‡á¸• itÃ¡ `broken (esp. of teeth)' PaÃ±cat. [âˆšKHAá¹‡á¸•]
Pa. khaá¹‡á¸• ita -- `broken', Pk. khaá¹• á¸• ia -- ; B. khÃ£Ì„á¹›Ä« `husked'; Or. khÄ• á¹‡á¸• i `potsherd', Ëšá¸• iÄ• `broken', khaá¹‡á¸• iÄ• `maimed'; G. khÃ£Ì„á¸• iyuÌƒ n. `animal with indented or broken horn'; Si. kÃ¤á¸• u `broken'.
*KHAá¹‡á¸• ITAGHARA -- , *KHAá¹‡á¸• ITÄ• GÄ• RA -- .

khaá¹‡á¸• itaghara 3798 *khaá¹‡á¸• itaghara `ruined house'. [KHAá¹‡á¸• ITÃ¡ -- , GHARA --]
G. khaÌƒá¸• iyar, Ëšyer n. `ruins'.

khaá¹‡á¸• itÄ• gÄ• ra 3799 *khaá¹‡á¸• itÄ• gÄ• ra `ruined house'. [KHAá¹‡á¸• ITÃ¡ -- , AGÄ• RA --]
Ku. gng. khanyÄ• r.
*khaá¹‡á¸• Ä« -- `cloth' see *KHAá¹‡á¸• U -- 2.

khaá¹‡á¸• u 3800 khaá¹‡á¸• u1 `sugar' W., khaá¹‡á¸• a -- 2 m.n. `partially dried molasses', Ëšaka -- 2 Hariv.
Pa. khaá¹‡á¸• a -- m. `lump -- sugar'; Pk. khaá¹• á¸• a -- m.n., Ëšá¸• Ä• -- f.

`sugar'; Sh. khan Å¡Ã¡káº¯r `a kind of sugar'; K. khaná¸• m. `coarse sugar', S. khaá¹‡á¸• u f., P. khaá¹‡á¸• f.; N. B. khÃ£Ì„á¹› `dried molasses'; Or. khaá¹‡á¸• a `coarse sugar', Bi. khÃ£Ì„á¹›, OAw. khÄ• á¹• á¸• a, H. khÃ£Ì„á¹› f., OMarw. khÄ• á¸• a m., G. M. khÃ£Ì„á¸• f.
*KHÄ• á¹‡á¸• AVAVATÄ« -- ; *KHAá¹‡á¸• UÅ›Ä• LÄ• -- .
Addenda: khaá¹‡á¸• u -- 1: WPah.poet. khÉ”á¹‡á¸• (obl. -- a) f. `sugar' â†• P. Him.I 33.

khaá¹‡á¸• u 3801 *khaá¹‡á¸• u2 `cloth'. 2. *khaá¹‡á¸• Ä« -- . [Cf. *KHADDA -- , *KHÄ• RU -- : â†• Drav. cf. Tel. kaá¹‡á¸• uvÄ• `upper garment'; Kol. khaná¸• va `cloth', Nk. khaná¸• a, Prj. ganá¸• a: see DED 85]
1. B. khÃ£Ì„á¹›uyÄ• `small piece of coarse cloth'; Or. khaá¹‡á¸• uÄ• `shawl'; Si. kaá¸• a `bit of cloth' (or < KHAá¹‡á¸• Ã¡ -- 1).
2. N. khÃ£Ì„á¹›i `homespun cloth', Bi. khÃ£Ì„á¹›Ä«, khaá¹‡á¸• Ä• `woman's sÄ• á¹›Ä«'.

khaá¹‡á¸• uÅ›Ä• lÄ• 3802 *khaá¹‡á¸• uÅ›Ä• lÄ• `sugar factory'. [khaá¹‡á¸• u -- 1, Å›Ä• ËŠlÄ• --]
H. khaÌƒá¹›sÄ• l, ËšÄ• r f. `sugar factory or shop'.

khadakhada 3803 *khadakhada `bubbling noise'. [Onom.]
N. khatkhat `effervescence', khatkanu `to effervesce', H. khadkhadÄ• nÄ• , G. khadkhadvuÌƒ, M. khadkhadá¹‡&etilde;.
khadÃ¡ti see *KHAá¸• AKA -- .
Addenda: *khadakhada -- : Ko. khatkhati `boiling'.

khadikÄ• 3804 khadikÄ• f. pl. `fried grain' lex. [Cf. khÄ• jika -- m. lex.]
Pk. khaÃ¯yÄ• -- f. `fried rice'; B. khai `parched or fried corn (esp. rice)'; Or. khaÃ¯ `fried rice and other grains'.

khadirÃ¡ 3805 khadirÃ¡ m. `Acacia catechu' RV., ËšrÄ• -- , ËšrÄ« -- f. `Mimosa pudica' lex.
Pa. khadira -- m., Pk. khayara -- , khaÃ¯ra -- m.; K. khaira m. `catechu powder'; P. khair m. `Acacia catechu', Ku.

gng. khe_r, N. A. khair, B. khayer, Or. khaÃ¯ra, Bi. khair, Bhoj. khayar, OAw. khaira, H. khair m., G. kher, M. khair, kher, Si. kihiri; -- S. kherÄ« f. `a partic. mountain tree'?
KHADIRAKÃ¡ -- .
Addenda: khadirÃ¡ -- : S.kcch. khair m. `Acacia catechu'.

khadirakÃ¡ 3806 khadirakÃ¡ PÄ• á¹‡. [Cf. khÄ• dirÃ¡ -- , khÄ• ËŠËš `made of or coming from Acacia catechu' (Pk. has khÄ• Ã¯ra -- and khaÃ¯ra -- as adj.), khadiraja -- MW. -- KHADIRÃ¡ --]
P. khairÄ• `brown (of cattle)'; B. khayrÄ• `catechucoloured'; Or. khaÃ¯rÄ• `coloured black and red, caste of catechu -- makers'; H. khairÄ• `catechu -- coloured, brown, bluish grey'; G. kherÉ” m. `threshing -- stick made of acacia wood'; M. khairÄ• `dark brown'.
Addenda: khadirakÃ¡ -- : Md. kairu `red chewing medicine'?

khadd 3807 *khadd `drive away'.
P. khadeá¹›á¹‡Ä• `to drive away'; N. khadernu `to force back'; H. khadeá¹›nÄ• `to drive away' (â†’ N. khadeá¹›nu); G. khadvuÌƒ `to rush', khadaá¹›vuÌƒ, Ëšdeá¹›vuÌƒ `to drive fast'.

khadda 3808 *khadda `coarse cloth'. 2. *khaddara -- . [Cf. *khaá¹‡á¸• u -- 2, *khÄ• ru --]
1. N. khÄ• di `rough cloth'; B. khÄ• di `small piece of cloth'; H. G. M. khÄ• dÄ« f. `thick coarse cotton cloth'.
2. L. khaddar, khaá¸• á¸• ar m. `coarse cotton cloth', P. khaddar m., H. khÄ• dar f.

khadyoÌ„ta 3809 khadyoÌ„ta m. `firefly' ChUp., khajyoÌ„tiá¹£ -- m. lex. 2. *kadyoÌ„ta -- . 3. *kajvala -- . [KHÃ¡ -- , DYOÌ„TA --]
1. Pk. khajjoÌ„a -- m., Si. kadoÌ„va. -- Pa. khajjoÌ„panaka -- , khajjÅ«pËš m. < -- dyoÌ„pana -- as in Pk. ujjoÌ„vaÃ¯ < -- dyoÌ„tayati J. Charpentier IL

ii 63.
2. M. kÄ• jÌˆvÄ• m.
3. Ko. kÄ• jjuá¸·o m. S. M. Katre IL xvi 323.
KHAN `dig': KHÃ¡ -- , KHANÃ¡ -- , KHÃ¡NATI, KHANANA -- , KHANÃ- -- , KHANÃ-TRA -- , KHÃ¡NYA -- , KHÄ• TÃ¡ -- , KHÄ• ËŠTRA -- , KHÄ• NAKA -- , KHÄ• NAYATI, KHÄ• NI -- , KHÄ• NITA -- , KHÄ• NYA -- , KHá¸—YA -- ; ÃºTKHANATI, UTKHÄ• TA -- , PARIKHÄ• -- , *PRAKHANÄ« -- , *PRAKHÄ• TIKÄ• -- .

khanÃ¡ 3810 khanÃ¡ `digging' AV. [âˆšKHAN]
K. khan m. `hole, hollow made in grain, breach in a river bank'; Ku. gng. khaá¹‡ m. `digging'; N. khan -- jot `tillage'.

3811 khÃ¡nati `digs' RV. 2. khÄ• nayati `causes to dig' ÅšÄ• á¹…khÅšr. [âˆšKHAN]
1. Pa. khanati, Pk. khaá¹‡aÃ¯; PaÅ¡. lauá¹›. khan -- , ar. weg. xan -- `to pull out or off, flay', weg. also `to dig'; K. khanun, `to dig', S. khaá¹‡aá¹‡u, Ku. khaá¹‡á¹‡o, N. khannu, B. khanÄ• ; H. khannÄ• `to dig, scrape'; G. khaá¹‡vuÌƒ `to dig', M. khaá¹‡á¹‡&etilde;, Ko. khaá¹‡Å«ka. -- Deriv. Pa. khanÄ• pÄ“ti `causes to be dug', N. khanÄ• unu. -- X ká¹£urÃ¡ti: P. khuá¹‡á¹‡Ä• `to dig, carve, cut'; -- X *KOÌ„TR -- q.v.
2. Pa. khÄ• nÄ“ti `causes to be dug', Pk. khÄ• á¹‡ia -- ; Kho. (Lor.) kheneik, kanËš `to dig', A. khÄ• niba, M. khÄ• á¹‡á¹‡&etilde;, Si. kaninavÄ• , pret. kÃ¤nnÄ• . -- Deriv. AÅ›. shah. man. khanapita -- , gir. kÄ• l. khÄ• nÄ• pita -- , NiDoc. khaá¹‡avide, A. khanÄ• iba, OSi. absol. kaá¹‡avaya. -- Gy. pal. kÃ¡nÄƒr `plucks, tears', á¸³áº¯nÄƒr `strips', eur. hung. xan -- , gr. xand<-> (pret. xanlÃ³ < khÄ• nita --) `to dig' rather than < KHÃ¡á¹‡á¸• ATÄ“. -- M. khÃ£Ì„dá¹‡&etilde; `to dig' X *KHOÌ„DD -- ?
Addenda: khÃ¡nati. 1. Garh. khaá¹‡nu `to dig'; Md. konnanÄ« `digs'.
2. khÄ• nayati: A. also khÄ• ndiba `to dig' (X *KHOÌ„DD -- ?).

khanana 3812 khanana n. `act of digging' BhartrÌ¥. [âˆšKHAN]
Pa. khaá¹‡ana -- n., Pk. khaá¹‡aá¹‡a -- n., OSi. kaá¹‡anu; <-> deriv. K. khananÄ• wun `to cause to be dug'.

khanÃ- 3813 khanÃ- `digging up' AV., f. `mine' VarBrÌ¥S. 2. X gÃºhÄ• -- 1. [âˆškhan]
1. Pk. khaá¹‡i -- f. `mine'; NiDoc. kheni `pit'; A. khani `mine'; Or. khaá¹‡i `large pit for storing paddy', khaá¹‡Ä• `large and deep pit,

trench'; H. khan m. `mine', khanÄ« f. `pit in which husked rice or other grain is kept'; M. khaá¹‡ f. `mine, quarry'.
2. Sh. (Lor.) khoÌ„h, kho `cave, shelter of overhanging cliff'; P. khoh f. `hole, cavern, pit'; OAw. khoha `cave'; H. khoh, kho, khau f. `hole, pit, cave'; G. kho f. `cave'.
*KÅ«PAKHANI -- .

khanÃ-tra 3814 khanÃ-tra n. `digging tool' RV., ËštrÄ• -- f. R., ËštrikÄ• -- f. lex., Ëštraka -- n. `small do.' PaÃ±cat. [âˆšKHAN]
Pa. khanittÄ« -- f., Pk. khaá¹‡itta -- n.; N. khanti `spud', A. khanti; B. khantÄ• `long -- handled spade', khunti `longhandled spud' (X khurpÄ• < Ká¹£URAPRA -- ); Or. khaá¹‡atÄ• , ËštÄ«, khaá¹‡antÄ• , ËštÄ« `narrow spade'; Bi. khantÄ« `pointed iron instrument for tapping well -- spring'; Mth. khanatÄ« `hoe'; Bhoj. khantÄ• `digging instrument'; H. khantÄ« f. `spud'; M. khaá¹‡t&etilde; n. `instrument for digging holes'.
*KHAND `laugh': *KHANDATI, *VIKHANDATI.

3815 *khandati `laughs'. [Cf. Pahl. xandÄ«tan `to laugh' and other Ir. forms in IIFL ii 33* and 422. -- âˆš*KHAND]
Kt. Wg. kan -- `to laugh', Ash. koÌ„n -- .
khÃ¡nya -- see KHÄ• NYA -- .

khappa 3816 *khappa1 `cover'.
N. khÄ• pnu `to put one thing on another, make overlap'; A. khÄ• p `layer'; B. khÄ• pÄ• `to become adjusted'; Or. khÄ• pa `sheath'; Mth. khÄ• p, khappÄ• `cover'; H. khÄ• p f. `sheath', khapÄ• nÄ• `to fit into'. -- S. khipa f. `scabbard'.
Addenda: *khappa -- 1 `cover'. [~ Drav. DED 1024]

khappa 3817 *khappa2 `hole'. [Cf. *KHOÌ„PPA -- 2]
S. khapu, Ëšpo m. `notch, nick'; L. khappÄ• m. `hole'; P. khappÄ• m. `cavity in a wall, narrow passage in a hill'; M. khÄ• p f. `notch, nick'.
*khampa -- `shard, tile' see KHARPARA -- .
Addenda: *khappa -- 2 `hole'. [~ Drav. DED 1026]

khara 3818 khara1 m. `donkey' KÄ• tyÅšr., ËšrÄ« -- f. PÄ• á¹‡.
NiDoc. Pk. khara -- m., Gy. pal. á¸³Äƒr m., káº¯ri f., arm. xari, eur. gr. kher, kfer, rum. xerÃº, Kt. kur, Pr. korÅ«ËŠ, Dm. khar m., Ëšri f., Tir.

kh*lr, PaÅ¡. lauá¹›. khar m., khÃ¤r f., Kal. urt. khÄ• r, Phal. khÄ• r m., khÃ¡ri f., K. khar m., khÃ¼rÃ¼ f., pog. kash. á¸• oá¸• . khar, S. kharu m., P. G. M. khar m., OM. khari f.; -- ext. Ash. kÉ™rÉ™á¹-Ã©k, Shum. xareá¹-Ã¡; <-> L. kharkÄ• m., ËškÄ« f. -- Kho. khairÃ¡nu `donkey's foal' (+?).
*KHARAPÄ• LA -- ; -- *KHARABHAKA -- .
Addenda: khara -- 1: Bshk. Kt. kur `donkey' (for loss of aspiration Morgenstierne ID 334).
â€ *KHARATARA -- .

khÃ¡ra 3819 khÃ¡ra2 `hard, sharp, pungent' MBh., `solid' PÄ• n., `hot (of wind)' SuÅ›r. [Cf. karkara -- 1, karkaÅ›Ã¡ -- , kakkhaá¹-a --]
Pa. Pk. khara -- `hard, rough, cruel, sharp'; K. khoru `pure, genuine', S. kharo, L. P. kharÄ• (P. also `good of weather'); WPah. bhad. kharo `good', paá¹…. cur. cam. kharÄ• `good, clean'; Ku. kharo `honest'; N. kharo `real, keen'; A. khar `quick, nimble', m. `dry weather', kharÄ• `dry, infertile', khariba `to become dry'; B. kharÄ• `hot, dry', vb. `to overparch'; Or. kharÄ• `sunshine'; OAw. khara `sharp, notched'; H. kharÄ• `sharp, pure, good'; G. khar `sharp, hot', ËšruÌƒ `real, good, well parched or baked, well learnt'; M. khar `sharp, biting, thick (of consistency)', ËšrÄ• `pure, good, firm'; Ko. kharo `true'; Si. kara -- rÃ¤s `hot -- rayed, i.e. sun'. -- Ext. Pk. kharaá¸• ia -- `rough'; Or. kharaá¹›Ä• `slightly parched'. <-> X Ká¹£Ä• RÃ¡ -- 1: Or. khÄ• rÄ• `very sharp, pure, true'. <-> X PARUá¹£Ã¡ -- 1: Bshk. khÃ¤rÃºá¹£ `rough, rugged'; Si. karahu `hard'.
KHARAPATTRÄ• -- , KHARAYAá¹£á¹-IKÄ• -- , *KHARASROÌ„TAS -- .
Addenda: khara -- 2: WPah.ká¹-g. (kc.) khÉ”Ì• rÉ” `great, good, excessive'; J. kharÄ• `good, well'; OMarw. kharaÃ¼ `extreme'.

kharaá¹-a 3820 kharaá¹-a in kharaá¹-a -- kharaá¹-Ä• -- krÌ¥ -- `to make a crackling sound' KÄ• Å›.
Or. kharaá¹›ibÄ• `to fry slightly, fry vegetables in a little water'.

3820a â€ *kharatara -- `mule'. [KHARA -- 1: cf. Ir. *xaratara -- in Khot. khaá¸• ara `mule' H. W. Bailey BSOAS x 590 and letter 14.9.79, Sogd. gatark Benveniste Textes sogdiens 179 (â†’ Turk. qatir â†’ Oss.dig. qadir). See Type aÅ›vatarÃ¡ -- in New Indo -- aryan R. L. Turner in ColPa 419ff.]

kharapattrÄ• 3821 kharapattrÄ• f. `a variety of fig -- tree', ËšrÄ« -- f. `Ficus oppositifolia' lex. [khÃ¡ra -- 2, pÃ¡ttra -- ?]
M. kharvat, ËštÄ« f. `Ficus scrabriuscula'.

kharapÄ• la 3822 *kharapÄ• la `donkey -- driver'. [khara -- 1, pÄ• lÃ¡ --]
PaÅ¡. kharwÄ• l.

kharabhaka 3823 *kharabhaka `hare'. [`longeared like a donkey': KHARA -- 1?]
N. kharÄ• yo `hare', Or. kharÄ• , ËšriÄ• , kherihÄ• , Mth. kharehÄ• , H. kharahÄ• m.

kharayaá¹£á¹-ikÄ• 3824 kharayaá¹£á¹-ikÄ• f. `a partic. kind of plant' lex. [khÃ¡ra -- 2, yaá¹£á¹-Ã- -- ?]
H. khiraÄ©á¹-Ä« f. `the plants Sida cordifolia and S. rhomboides'.
*kharalla -- `drug mortar' see KHALVA -- .

kharasroÌ„tas 3825 *kharasroÌ„tas `having a rough stream'. [khÃ¡ra -- 2, srá¹“tas --]
Or. kharasuÄ• `having a swift current, name of a river in Orissa'.

kharkhoÌ„da 3826 kharkhoÌ„da `a kind of magic' RÄ• jat. [khÄ• rkhoÌ„á¹-a -- Car., kÄ• khoÌ„rda -- m. `a kind of evil spirit' BHSk. â†• Ir. (Av. kaxvarda `wizard') â†’ Arm. kaxard `magician']
NiDoc. khakhorna (to be read khakhorda `wizard' T. Burrow BSOS vii 780, KharDoc 86); K. khokhu m. `bogey, bugbear'.
khÃ¡rjati see KÃ¡RJATI.

kharju 3827 kharju1, ËšjÅ« -- f. `itching, scratching, scab' lex. [S. P. point to *khÄ• rj -- : â†• Drav. see KACCHÅ«ËŠ --]
Pa. khajju -- f., Pk. khajjÅ« -- f., Gy. wel. xÃ¥nÇ° m., Sh. khÄƒáº“Å« f.,

S. khÄ• jÌ„i f., P. WPah. jaun. khÄ• j f., Ku. khÄ• ji, H. khÄ• j f., G. khaj f., M. khÄ• jÌˆ f., khÄ• d f. (X dÄ• d < DADRÃº -- 1). -- Ext. with r and l: Or. khujuri, Ëšuá¸·i `itch'; H. khajulÄ«, khujlÄ« f. `mange'; G. khajurÄ«, khujá¸·Ä«, ËšlÄ« f. `itch, prickly heat'. -- Verb: Pa. khajjati `is itchy', Gy. eur. xanÇ° -- ; Sh. khaÅ¾Ã³Ä-kiÌ¯ `to itch' < *kharjya -- ; A. khazuwÄ• iba; B. khÄ• ojÄ• `to scratch' < *khÄ• ju -- Ä• -- ODBL 459; Or. khujÄ• ibÄ• , H. khujÄ• nÄ• , M. khÄ• jÌˆá¹‡&etilde;. -- X KHASA -- 1 and DADRÃº -- 1 q.v.
*Ä• KHARJATI?
kharju -- 2 see next.
Addenda: kharju -- 1 [Not with CDIAL â†• Drav. but dial. a ~ Ä• < IE. o T. Burrow BSOAS xxxviii 73]
S.kcch. khÄ• jÄ« f. `scabies'; G. khaÌƒjvÄ• á¸·vuÌƒ `to itch', A. khazuli `itching' AFD 220.

kharjÅ«ËŠra 3828 kharjÅ«ËŠra m. `the date -- palm Phoenix sylvestris' TS., n. `its fruit' KathÄ• s., ËšrÄ« -- f. `the tree' VarBrÌ¥S., Ëšjura -- m. lex., Ëšjuraka -- n. `its fruit' BHSk. 2. kharju -- 2 f. `wild date tree' lex.
1. Pa. khajjÅ«rÄ« -- f. `wild date -- palm'; Pk. khajjÅ«ra -- m., ËšrÄ« -- f. `date -- palm', Ëšra -- n. `its fruit'; K. khaÌ£zar, khÃ¼zÃ¼r m. `its fruit'; S. khajÅ«ri f. `the tree' (j?); L. P. khajÅ«r f. `the tree and its fruit', P. khaÌƒjÅ«r f., Ku. khajÌˆÅ«r, N. khajur, A. khÄ• zur, B. khÄ• jur, khejËš; Or. khajuri `the tree', khajuraÌ„Ì† `its fruit'; Bhoj. khajÅ«r `the tree', H. khajÅ«r m. f. `tree and fruit', ËšriyÄ• f. `a small variety and its fruit'; G. khajurÄ« f. `the tree', khajur n. `its fruit', M. khajÌˆurÄ« f., khajÌˆÅ«r m.; Si. kaduru `the tree', mald. kaduru `its fruit'. -- X HINTÄ• LA -- q.v.
2. Pk. khajja -- m. `a partic. tree'; S. khajÄ« f. `the datepalm Phoenix dactylifera', L. P. khajjÄ« f. `date -- palm'.
*SATKHARJÅ«RA -- .
Addenda: kharjÅ«ra -- : Md. kaduru `dates'; A. also khezur AFD 136.

kharjÅ«raka 3829 kharjÅ«raka m. `scorpion' Vasantar.
N. khajuro `centipede', Or. khajriÄ• , H. khajÅ«rÄ• m. -- Poss. conn. H. khajÅ«rÄ• `twisted'; M. khajÌˆurÄ• `twisted (of thread)'.
Addenda: kharjÅ«raka -- : WPah.poet. khÉ™jÌˆuri f.pl. `small plaits (in hair of head)'.

kharjÅ«rikÄ• 3830 kharjÅ«rikÄ• f. `a sweetmeat' MW.
N. khajuri `a partic. kind of sweetmeat'.

kharpara 3831 kharpara m. `skull' lex. 2. *khampa -- . [Cf. KARPARA -- : LM 319 derives kharpara -- < *skarpara -- , but NIA. forms present a *kharpa -- (varying with *khampa --) with different suffixes containing r, á¹-(á¸•), á¹-á¹-]
1. With r: Pk. khappara -- m. `shard, begging bowl, skull'; K. khaphÃ¼rÃ¼ f. `one half of the cranium'; P. khappar m. `half a melon', khaprail m. `tile'; N. khappar `skull', khaprÄ•  `tile'; A. khÄ• pari `tile', B. khaÌ„Ì†prÄ• `tile, shard'; Or. khapara `tile', ËšrÄ•  `potsherd'; H. khappar, khapar m. `skull, gourd -- shell, earthen cup', khaprÄ•  m. `tile', ËšrÄ« f. `small do., skull'; OG. khÄ• paraÃ¼á¹•  n. `begging bowl', G. khappar n. `shard, coconut begging bowl', khÄ• prÄ« f. `mucus crust in nose'; M. khÄ• par n. `tile', khaprÄ« f. `shard, broken piece of glass'. -- With á¹-: Ku. khapaá¹› `skull'; Bi. khÄ• paá¹›, khapá¹›Ä•  `earthen pot for parching grain', Ëšá¹›Ä« `small do.'; Bhoj. khapaá¹›Ä•  `tile'; H. khÄ• bá¹›Ä« f. `tile' (< *khÄ• pá¹›Ä«?); G. khÄ• pá¹›uÌƒ n. `tile, potsherd'. -- With á¹-á¹-: K. khapoá¹-u `broken (of tiles)'; N. khabaá¹-o, khapá¹-o `potsherd', H. khapá¹-Ä• m.
2. G. khÃ£Ì„pÉ” m. `mucus crust in nose'; -- K. khambÃ¼rÃ¼ f. `sharp -- pointed stone or potsherd'.
Addenda: â€ kharpa -- m. `skull' Bu. (EWA i 304), kharpara -- m. lex. [~ KARPARA -- if indeed < *(s)kerp -- EWA i 174; but cf. *koÌ„ppara -- ~ *khoÌ„ppa -- 1, *khoÌ„ppara -- , all `skull, coconut shell'; Pk. kappara -- , kuppara -- m. `skull']

kharvÃ¡ 3832 kharvÃ¡ (RV. Ã¡kharva --) `mutilated, imperfect' TS., `dwarfish' lex., khÃ¡rvaka -- AV., khalvÄ• á¹-a -- `bald' BhartrÌ¥. [`Defective' word, cf. *KARVA -- beside Av. kaurva -- `bald' (`short' H. W. Bailey BSOS vi 598 ff.), Pers. karve `decayed teeth' â†•  Sogd. krw -- W. B. Henning BSOS x 96. EWA i 304 rejects non -- IE. origin, but if they are connected with kÃ¡rvati, khÃ¡rvati, gÃ¡rvati `is haughty' DhÄ• tup., there is the characteristic interchange of initial in such words.]
Pk. khavva -- `hunchbacked, dwarfish', m. `left hand', khava -- m.; Kt. kawÉ™ `left -- hand', Kal. urt. khÄ• vi, Kho. koh, Sh. gil. khÄƒbÅ-, gur. khÄ• , f. khaÄ«, koh. khÄƒbÄ«ná¹· (X DÃ¡Ká¹£Iá¹‡A --); S. khaá¸‡o, L.

khabbÄ• , (Ju.) khaá¸‡á¸‡Ä• , P. khabbÄ• â†’ H. -- Ext. with -- la -- : Ash. kawÃ¡l `left -- hand', Kal. khÄ• ËŠulÄ«; -- with -- á¹-a -- : Wg. kawá¹›Ä«ËŠ, Bashg. koÌ„Ìƒwar, PaÅ¡. xoÌ„á¹›i f., Shum. xauá¹›i f., Kal. rumb. khÃ¤ËŠuÅ•i, K. khoÌ„woru; S. khÄ• á¸‡aá¹›u `left -- handed' (< *khÄ• rvaá¹-a -- ?); <-> with -- Ä• á¹-a -- (cf. khalvÄ• á¹-a --): Or. khabÄ• á¸• ibÄ• `to do a thing clumsily'; -- with -- ra -- : Or. khabirÄ• `limping'. -- Kaf. forms with k -- listed above perh. < *KARVA -- . -- Si. kurÄ• `dwarf' Geiger ES 26, poss. < *kharuva -- .
*KHARVÄ• NTA -- .
Addenda: kharvÃ¡ -- : A. khÄ• bá¹-Ä• `dwarfish' AFD 214.

kharvÄ• nta 3833 *kharvÄ• nta `left hand'. [Cf. *MÅ«LÄ• NTA -- . -- KHARVÃ¡ -- , Ã¡NTA --]
Wg. kÃ£Ì„wÃ£Ì„t doÌ„Å¡t `left hand'.
KHAL1 `shake': khÃ¡lati1; -- *khalakhala -- , *khalabhala -- .
*KHAL2 `rise': *khalati2, *khÄ• layati.

khÃ¡la 3834 khÃ¡la1 m. `threshing floor'. RV.
Pa. khala -- m.n., NiDoc. khalade abl., Pk. khala -- n., Wg. koÌ„l (â†• Kho.?), Dm. khal, PaÅ¡. lauá¹› kÄ• l, chil. xoÌ„l, Woá¹-. Gaw. khal m., Kho. khol, Phal. khÄ• l, Sh. (Lor.) kh*ll, K. khal m.; S. kharo m. `threshing floor', ËšrÄ« f. `uncovered enclosure for storage of grain'; Ku. khalo, gng. khaw `threshing floor', khai `wrestling place'; N. khalo `threshing floor', khaliyo `place to stack wood'; A. khalÄ• `place cleared for cooking &c.'; B. khal `threshing floor', Or. khaá¸·a, Ëšá¸·Ä• ; G. khaá¸·uÌƒ n., Ëšá¸·Ä« f. `threshing floor, granary'; M. khaá¸·, Ëšá¸·&etilde; n. `threshing floor', Si. kala.
KHÃ¡LYA -- ; KHALADHÄ• NA -- , KHALAPÅ«ËŠ -- , *KHALAPRÌ¥á¹£á¹-HA -- , *KHALAVÄ• á¹-A -- , KHALÄ“DHÄ• NÄ« -- .
Addenda: khÃ¡la -- 1: S.kcch. kharo m. `threshing floor', WPah.ká¹-g. (kc.) khÉ”Ì• á¸· m.

khala 3835 khala2 m. `mischievous person' BhP., ËšlÄ• -- f. lex. [Derivation fr. skhala -- m. `stumbling', n. `stratagem' doubtful: EWA i 306]
Pk. khala -- `wicked'; S. kharu m. `mischievous per<->

son'; N. khal `base, artful'; A. khal `talebearer', B. khal `mischievous';
Or. khaá¸·a `deceitful'; H. khal `mean, artful'; G. khaá¸· m. `rogue'; M.
khaá¸· `vile'; Si. kala `fraud'?
*KHALAMÄ• SA -- .
*khala -- 3 `hole' see KHALLA -- 2.
khala -- 4 `buttermilk' see KHAá¸• A -- .
khala -- 5 `oilcake' see KHALÄ« -- .

3836 khalakhalÄ• yatÄ“ `makes a noise' CÄ• á¹‡. [Cf. KHAá¹-AKHAá¹-Ä• YATÄ“]
Pk. khalakkhalaÃ¯ `jingles', khalahala -- , Ëshara -- m. `gurgling of a
river'; N. khalkhal `abundantly, all at once'; Or. khaá¸·akhaá¸·a `hollow
sound of water flowing copiously, plentiful'; H. khalkhalÄ• nÄ• `to rumble',
khalkhal f. `bustle'; G. khaá¸·khaá¸·vuÌƒ `to rumble', khaá¸·khaá¸· n.
`gurgling'; -- N. khalkÄ• unu `to bolt food'; OG. khalakaÃ¼ m. `jingling', G.
khaá¸·kÉ” m., khaá¸·akvuÌƒ `to rattle'.

3837 khÃ¡lati1 `shakes' Nir., khallatÄ“ SuÅ›r. 2. *khalabhala -- .
[âˆšKHAL1]
1. K. khalan f. `stirring (with a ladle &c. in cooking)', khoÌ†luwu m.
`stirring up clear water so as to make it muddy'.
2. Pk. khalabhaliya -- `shaken'; P. khalhbalÄ• uá¹‡Ä• `to have pain and
rumbling in the bowels'; Ku. khalbal `disturbance'; N. khalbalÄ• unu `to
shake'; N. B. H. khalbal f. `disturbance'; H. khalbalÄ• nÄ• `to be agitated,
boil'; G. khaá¸·baá¸·vuÌƒ `to be disturbed', khaá¸·bhaá¸· f. `noise'; M.
khaá¸·baá¸·á¹‡&etilde; `to agitate, rinse'.

3838 *khalati2 `rises'. 2. *khÄ• layati. [Cf. KHAá¸• AKA --]
1. Gy. pal. kÃ-lÄƒr `climbs', klaÃºÄƒr `raises', klÃ-nnÄƒ `ladder'.
2. K. khÄ• lun, khÄ• run `to make ascend'. -- Gy. pal. á¸³oÌ„lÄƒr `rides,
embarks', á¸³laÃºÄƒr `gives a mount to'.

khaladhÄ• na 3839 khaladhÄ• na n. `threshing floor' lex. 2. khalÄ“dhÄ• nÄ«- f. `post of a threshing floor' lex. [khÃ¡la -- 1, dhÄ• ËŠna --]
1. P. khulhÄ• n m. `threshing floor' (u from khullhá¹‡Ä• `to open'?).
2. N. khalihÄ• n `granary, farmyard'; Bi. Mth. kharihÄ• n, ËšnÄ« `threshing floor', OAw. kharihÄ• na, H. khalÄ-Ì„hÄ• n, ËšliyÄ• n m.

khalapÅ«ËŠ 3840 khalapÅ«ËŠ m. `one who cleans the threshing floor' PÄ• á¹‡. [khÃ¡la -- 1, pÅ« --]
Pk. khalapÅ« -- m.; Kho. xalÃ¡u `mouse' (BelvalkarVol 97 despite x for kh).

khalaprÌ¥á¹£á¹-ha 3841 *khalaprÌ¥á¹£á¹-ha `threshing floor'. [khÃ¡la -- 1, prÌ¥á¹£á¹-hÃ¡ --]
Si. kalaviá¹-a `threshing floor'?
*khalabhala -- `shaking' see KHÃ¡LATI1.

khalamÄ• sa 3842 *khalamÄ• sa `unlucky month'. [khala -- 2, mÄ• ËŠsa --]
H. kharwÃ£Ì„s m. `name of the months PÅ«s and Cait in which doing auspicious actions is avoided'.

khalavÄ• á¹-a 3843 *khalavÄ• á¹-a `enclosure for threshing floor'. [khÃ¡la -- 1, vÄ• á¹-a -- 1]
L. khalvÄ• á¹›Ä• m. `threshing floor', awÄ• á¹‡. khalÄ• á¹›Ä• `barn'; P. khalvÄ• á¹›Ä• , Ëšveá¹›Ä• m. `threshing floor'; M. khaá¸·vÄ• á¸• Ä« f. `enclosed space containing several threshing floors', khaá¸·evÄ• á¸• Ä« re -- formed after pl. khaá¸·&etilde;.

khaliÅ›a 3844 khaliÅ›a m. `the fish Trichopodus colisa', khalÄ“Å›a -- , Ëšaya -- m. lex.
A. khalihÄ• , ËšhanÄ• , B. khaliÅ›, ËšÅ›Ä• , Or. khaá¸·iÅ›a.

khalÄ« 3845 khalÄ« f. `oilcake' Car., khala -- 5 m. SuÅ›r.
Pa. khala -- m. `oilcake', khali -- `paste'; Pk. khalÄ« -- , ËšliyÄ• -- f. `refuse after pressing oil seeds, oilcake', K. khal, khÃ¼jÃ¼ f., S. kharu m. (khaá¹›u m. f. see KHAá¹-A -- ), L. P. khaá¸· f.; N. khali `oil sediment'; A. khalihai `oilcake', B. khal, khail; Or. khaá¸·i `oilcake, oil sediment, flour paste, starch'; Bi. kharÄ« `oilcake', H. khalÄ«, khallÄ« f., Marw. khaá¸·Ä« f., G. khÉ”á¸· m. (â†• a BhÄ«lÄ« dialect in which a > É”); M.

khaá¸· f. `starch prepared from wheat', khalÄ«, ËšllÄ« f. `oilcake' â†• H.
Addenda: khalÄ« -- : S.kcch. khaá¹› m. `oil -- cake'; -- WPah.ká¹-g.
khÉ”Ì• lll f. (â†• H. Him.I 33); kc. khÉ”ljo m. `a kind of resin', J.
khaá¸·jÄ• m.?

3846 khÃ¡lu `certainly' RV.
Pa. khalu, khoÌ„, AÅ›. kho, Pk. khalu, khu (in cmpd. -- kkhu), hu; WPah.
bhal. khu emph. particle with pron. e.g. Ã³khu, tn/akhu; OG. ekÅ« `even one'
< *eka -- hu?
NA KHALU, MÄ• KHALU.
khalÄ“dhÄ• nÄ« -- see KHALADHÄ• NA -- .

khÃ¡lya 3847 khÃ¡lya `being on the threshing floor' VS., `fit for a
threshing floor' PÄ• á¹‡., khalyÄ• -- f. `a number of threshing floors' PÄ•
á¹‡. [KHÃ¡LA -- 1]
WPah. bhal. khall n. `threshing floor', H. khallÄ• m.

khalla 3848 khalla1 m. `leather, leathern garment' lex., `little case of
rolled paper &c.' SuÅ›r. [Connexion with CHALLI<-> and of both with
skhÃ¡datÄ“ `cuts' DhÄ• tup. (ND 121 b 14) is very doubtful: EWA i 307]
Pa. khalla -- , Ëšaka -- `some sort of stuff for shoes'; Pk. khallÄ• -- f.
`leather', Ëšlaya -- m.n. `shoe or sandal of leather, bag'; Gy. pal. kal,
kal `skin', kÃ¡li `strop', arm. xal `sack'; K khal f. `leather, skin of a
living being'; S. khala f. `skin, bark, rind, leather', Ëšlo m. `shoe (esp.
in connexion with beating)'; L. khall f., awÄ• á¹‡. khal `untanned hide',
khallÄ• m. `beating with a shoe'; P. khall f. `skin, hide', ËšlÄ• m. `shoe'
(â†’ H. khallÄ• m.); WPah. khaÅ›. khallaÌƒ f. pl., bhal. khalli f. pl.
`bellows'; Ku. khÄ• l `skin'; N. khÄ• lo `skin (opp. to leather)'; B. Bi.
khÄ• l `hide'; H. khÄ• l f., ËšlÄ• m. `skin, leather, bellows'; G. khÄ• l f.
`skin, bark', ËšluÌƒ n. `leather'; M. khÄ• l f. `skin, hide (usu. in conn.
with beating)'; -- ext. with -- á¸• -- : Bshk. khÃ¡lar m. `skin bag',
khÃ¡lir f. `small do.'; Phal. khalÄ• ËŠá¹›u `skin bag for grain'; K. khaluru
m. `a dried skin', ËšlÃ¼rÃ¼ f. `small piece of dried crumpled skin'; S.
khalaá¹›Ä« f. `skin', L. khallaá¹› m. `leather bag', khalá¹›Ä« f. `untanned
hide'; P. khallaá¹› m., Ëšá¹›Ä« f. `a dry hide'; H. khalá¹›Ä• m. `hide',
Ëšá¹›Ä« f. `skin, foreskin' (â†’ Bi. khalá¹›Ä« `sheepskin'); G. khÄ• lá¹›Ä«
f. `skin, bark'. -- Deriv. S. khalaá¹‡u `to flay', H. khaliyÄ• nÄ• ; -- P.
khullá¹‡Ä• `to flay' X khullhá¹‡Ä• `to open' s.v. *KHOÌ„LL<-> or X *CHOÌ„LL

-- . -- L. awÄ• á¹‡. khalvaá¹…g `bellows' (+?).
*KHALLABHASTRIKÄ• -- , *KHALLAYANTRIKÄ• -- .
Addenda: khalla -- 1: S.kcch. khallo m. `an old shoe'; WPah.ká¹-g.
khÃ¡lá¹-É” m. `animal hide, big bag of goat -- skin', J. khÄ• 'l f.

khalla 3849 khalla2 m. `trench, creek, canal' lex. 2. *khÄ• la -- . 3. *khala
-- 3. [Cf. *KHAá¸• á¸• A -- and list s.v. KARTÃ¡ -- 1]
1. Pk. khalla -- `low, depressed (of ground)', n. `hole in a hedge'; N.
khÄ• lci, khÄ• lá¹-o, khÄ• ldo `hollow, ravine'; A. khÄ• l `pit, hollow'; B.
khÄ• l `trench, canal'; Or. khÄ• la `low land, inlet'; Aw. lakh. khÄ• le, tar
-- khale `below'; H. khÄ• l f. `gulf, rivulet', ËšlÄ• m. `hole, hollow,
ravine'; G. khÄ• luÌƒ n. `basin at the foot of a tree for water'; M. khÄ• l
`below', khÄ• laá¹- `low (of land)'.
2. P. khÄ• l m.f. `hollow, gutter, inlet'; G. khÄ• á¸· f. `drain, gutter',
Ëšá¸·É” m. `harbour'; M. khÄ• á¸· m. `channel, gutter'.
3. M. khaá¸·Ä« f. `pit, hollow'.
khalla -- 3 `drug mortar' see KHALVA -- .
Addenda: khalla -- 2. 1. WPah.kc. khÄ• l m. `hole in the earth, tank', J.
khÄ• 'l m. `tank, pond'.
2. *khÄ• la -- : Garh. khÄ• á¸· `bottom of a valley'.

khallabhastrikÄ• 3850 *khallabhastrikÄ• or *khallayantrikÄ• -- `leather
bellows' [khalla1 -- , bhastrÄ• -- or YANTRÃ¡ --]
N. khalÃ£Ì„ti `bellows'.

3851 khalva -- , khalla -- 3 m. `stone for grinding drugs on'. 2. *kharalla
-- .
1. N. A. B. khal `mortar for pounding drugs', Or. khala, G. M. khal m.
2. N. H. G. kharal m.

khalvÄ• á¹-a -- see KHARVÃ¡ -- .

khavaka 3852 *khavaka `shoulder -- blade'. [Poss. < *skapa -- cf. Lat. scapula -- LM 317]
Pk. khavaya -- m. `shoulder', P. khavÄ• m.; H. khawÄ• m. `shoulder, shoulder -- blade'; M. khavÄ• m. `shoulderblade'; Ko. khavo m. `shoulder'. -- G. khaÌ„Ì†m f., khabhÉ” m. `shoulder' X *SKAMBHA -- 2?

3853 khaÅ›a -- , khasa -- 3 m. `name of a people in North India' Mn. [Cf. LSI ix 4, 2 ff.]
Pk. khasa -- m.; K. khÄ• h m. a `man of the Khas tribe'; P. á¸• og. khas m. `the people of KhaÅ›Ä• l', khassÄ• lÄ« f. `their language', WPah. bhad. khaÅ› m. `the people', khÄ• Å›Ä• m. `the district of KhaÅ›Ä• l in Jammu'; Ku. khas, ËššiyÄ• `name of a caste', gng. kh*lÅ›Ä©á¹› `a woman of this caste'; N. khas `a caste of Chettris'.
*KHAS1 `fall, slip'. [Cf. *KHIS --]
*khasati1; *niá¹£khasati.
*KHAS2 `rise': *khasati2, *khasta -- , *khÄ• sayati.
Addenda: khaÅ›a -- : WPah.ká¹-g. khÉ”Ì• Å› m. `name of a caste', J. khauÅ›.

khasa 3854 khasa1 m. `itch, scab'. [Prob. with KACCHÅ«ËŠ -- &c. â†• Drav.; EWA i 307 connects with kaá¹£ati also â†• Drav.]
S. khahi, ËšhÄ« f. `itch', Or. khaÅ›a; G. khas f. `itch, scab'; -- Si. kas `itch, skin disease' prob. < KACCHÅ«ËŠ -- . -- With -- u -- from KHARJU -- 1: Pk. khasu -- m. `itch', A. khahu, khahuwÄ• adj., OB. khasu, B. khos. -- Ext. with -- ra -- : L. khassar f. `itching' < *khassa -- ; P. khasrÄ• m. `smallpox'; H. khasrÄ• m. `scab, measles'.
Addenda: khasa -- 1: S.kcch. khas f. `scabies'; -- Md. kas `itch', kahanÄ« `itches, scratches' or < KACCHÅ«ËŠ -- .

khasa 3855 *khasa2 `rough'. 2. *khasara -- . [For similar words see KAKKHAá¹-A --]
1. B. khas `harsh, rough (to touch)', khaskhas, Or. khasakhasiÄ• ; H. khaskhas f. `harsh sound'; -- A. khahaá¹-Ä• `rough'; -- B. khasá¹›Ä• `rough draft'? -- N. khaskhas `tickling in the throat', khasmasÄ• unu `to have a sore throat'; A. kahmah `rubbing sound'.

2. K. khasuru m. `gravel'; S. khahuro `rough'; N. khasro `rough, coarse, thick'.
khasa -- 3 `a partic. tribe' see KHAÅ›A -- .

3856 *khasati1 `falls, slips'. [âˆš*KHAS1]
Pk. khasaÃ¯, khasaphasaÃ¯ `slips, falls'; N. khasnu `to fall'; A. khahiba `to fall off'; B. khasÄ• `to fall off, slip away'; Or. khasibÄ• `to drop off'; Mth. khasab `to fall, slip', OAw. khasaÃ¯ `drips, slips'; H. khasnÄ• `to sink, fall'; G. khasvuÌƒ `to slide, move, go to a distance'; M. khasá¹‡&etilde; `to sink down'. -- Ext. with -- kk -- : N. khaskaá¹‡u `to slip away', H. khasaknÄ• ; -- with -- á¸• -- : Or. khasaá¹›ibÄ• `to slip'; -- with -- r -- : Ash. kaser -- `to be tired', Dm. khasÃ¡r -- ; Shum. kaser `tired', Gaw. khasarÄ«ËŠ; Or. khasaribÄ• `to slip'.
Addenda: *khasati1: G. khasvuÌƒ `to move, slide'; Ko. khasu `sprain'; Md. kassanÄ« `slips', kahanÄ« `sweeps away, winds round', kehenÄ« `slips from the hand'.

3857 *khasati2 `rises'. 2. Pp. *khasta -- . 3. Caus. *khÄ• sayati. [âˆš*KHAS2]
1. Sh. gur. khÄƒÅ¾yoÌ„ná¹· `to ascend', K. khasun.
2. K. khothu, khotu pp. `ascended'.
3. K. khÄ• sun `to lift up'.
*khasta -- `risen' see *KHASATI2.

khass 3858 *khass `snatch'.
S. khasaá¹‡u `to snatch, take by force, ravish', L. khassaá¹‡; P. khassá¹‡Ä• , khasoá¹-á¹‡Ä• `to pluck out', H. khasoá¹-nÄ• .
khÄ• jika -- see KHADIKÄ• -- .

khÄ• á¹-kÄ• ra 3859 *khÄ• á¹-kÄ• ra `clearing the throat'. [khÄ• á¹-karoÌ„ti PÄ• á¹‡., cf. *KHAá¹…KH -- : onom. with -- KÄ• RA -- 3]
Pa. kakkÄ• rÄ“ti `hawks', Ku. khakÄ• rá¹‡o; N. khakÄ• r `phlegm', khakÄ• rnu `to hawk', H. khakÄ• rnÄ• , M. khÄ• kará¹‡&etilde;.

khÄ• á¸• a 3860 *khÄ• á¸• a `a hollow'. [Cf. *KHAá¸• á¸• A -- and list s.v. KARTÃ¡ -- 1]
S. khÄ• á¹›Ä« f. `gulf, creek'; P. khÄ• á¹› `level country at the foot of a mountain', Ëšá¹›Ä« f. `deep watercourse, creek'; Bi. khÄ• rÄ« `creek, inlet';

G. khÄ• á¹›i, Ëšá¹›Ä« f., Ëšá¹›É” m. `hole'. -- Altern. < *KHAá¸• á¸• A -- :
Gy. gr. xar f. `hole'; Ku. khÄ• á¹› `pit'; B. khÄ• á¹›Ä« `creek, inlet',
khÄ• á¹›al `pit, ditch'; H. khÄ• á¹›Ä« `creek, inlet', khaá¹› -- har, Ëšal m.
`hole'; Marw. khÄ• á¹›o m. `hole'; M. khÄ• á¸• f. `hole, creek', Ëšá¸• Ä• m.
`hole', Ëšá¸• Ä« f. `creek, inlet'.
*khÄ• á¸• ayati `makes stand' see KHAá¸• AKA -- .
khÄ• á¸• ga -- , *khÄ• á¸• gin -- see KHAá¸• GÃ¡ -- 1.

khÄ• á¹‡á¸• avavatÄ« 3861 *khÄ• á¹‡á¸• avavatÄ« `containing sugar -- candy'.
[Cf. khÄ• á¹‡á¸• ava -- m.n. `sugar -- candy' MBh. -- KHAá¹‡á¸• U -- 1]
OAw. khaá¹• á¸• oÄ« f. `a sweetmeat'.

khÄ• tÃ¡ 3862 khÄ• tÃ¡ `dug up' RV., n. `ditch, pond' ÅšBr., Ëšaka -- n. Bhpr.
2. khÄ• tikÄ• -- f. `ditch', ËštÄ• -- f. `pond' lex. [âˆšKHAN]
1. Pa. khÄ• ta -- `dug'; Pk. khÄ• a -- `dug', n. `ditch, bank'; NiDoc. khade,
Ëšdao `dug'; Kho. khar `plot of cultivated ground'; L. P. khÄ• vÄ• m. `salt
mine'; N. khÄ• wÄ• `trench', A. khÄ• wai; Bi. khÄ• wÃ£Ì„ `boundary ditch'; H.
khÄ• w f. `manure', khÃ£Ì„wÄ• m. `boundary ditch'. -- Ext. -- la -- : N.
khÄ• yal `plot of ground'. -- Forms with -- v -- , -- w<-> < *khÄ• tu -- ?
2. Pk. khÄ• i -- , khÄ• iÄ• -- `ditch, rampart'; Dm. khoi -- mÄ• ËŠli `river
bank'; K. khay f. `low ground near a stream liable to be flooded'; S.
khÄ• hÄ« f. `ditch', L. P. WPah. bhal. Ku. gng. khÄ• Ä« `ditch', N. khÄ• i, B.
Or. Bi. khÄ• Ä«, Mth. khai, Bhoj. H. khÄ• Ä« f., H. khÃ£Ì„Ä« f., G. M. khÄ• Ä«
f.
Replaced in MIA. by *khaddha -- : N. khÄ• d `manure'; B. khÄ• d `refuse', Or.
khÄ• da; Bi. khÄ• d `grain pit, manure pit'; Mth. khaddhÄ• , ËšdhÄ«, khÄ• dhi
`pit, ditch', (SBhagalpur) khÄ• dh, ËšdhÄ• `underground grain pit'; Bhoj. H.
khÄ• d f. `manure'.
*CATUá¹£KHÄ• TA -- .
Addenda: khÄ• tÃ¡ -- : Brj. khÄ• v f. `a hollow'.
KH&capamacr;D: â€ AKHÄ• DYA -- .

khÄ• ËŠtra 3863 khÄ• ËŠtra n. `hole' HPariÅ›., `pond, spade' Uá¹‡. [âˆšKHAN]
Pk. khatta -- n. `hole, manure', Ëšaya -- m. `one who digs in a field'; S.
khÄ• á¹-ru m. `mine made by burglars', Ëšá¹-ro m. `fissure, pit, gutter made
by rain'; P. khÄ• t m. `pit, manure', khÄ• ttÄ• m. `grain pit', ludh. khattÄ•
m. (â†’ H. khattÄ• m., khatiyÄ• f.); N. khÄ• t `heap (of stones, wood or
corn)'; B. khÄ• t, khÄ• tá¹›Å« `pit, pond'; Or. khÄ• ta `pit', ËštÄ•

`artificial pond'; Bi. khÄ• tÄ•  `hole, gutter, grain pit, notch (on beam and yoke of plough)', khattÄ• `grain pit, boundary ditch'; Mth. khÄ• tÄ• , khattÄ• `hole, ditch'; H. khÄ• t m. `ditch, well', f. `manure', khÄ• tÄ• m. `grain pit'; G. khÄ• tar n. `housebreaking, house sweeping, manure', khÄ• triyuÌƒ n. `tool used in housebreaking' (â†' M. khÄ• tar f. `hole in a wall', khÄ• trÄ• m. `hole, manure', khÄ• tryÄ•  m. `housebreaker'); M. khaÌ„Ì†t n.m. `manure' (deriv. khatÄ• viá¹‡&etilde; `to manure', khÄ• ter&etilde; n. `muck pit'). -- Unexpl. á¹- in L. khÄ• á¹-vÃ£Ì„ m. `excavated pond', khÄ• á¹-Ä« f. `digging to clear or excavate a canal' (~ S. khÄ• tÄ« f. `id.', but khÄ• á¹-yÄ• ro m. `one employed to measure canal work') and khaá¹-á¹-aá¹‡ `to dig'.
KH&capamacr;D `eat'. [Replaces âˆšAD Bloch KZ 33, 329]
KHÄ• DÃ¡ -- , KHÄ• ËŠDATI, KHÄ• DANA -- , KHÄ• DANÄ«YA -- , KHÄ• DAYATI, KHÄ• DITÃ¡ -- , KHÄ• DUKA -- , KHÄ• DYA -- , KHÄ• DYATÄ“.

khÄ• dÃ¡ 3864 khÄ• dÃ¡ m. `food' AV. [âˆšKHÄ• D]
Tir. kho `food'.
*KHÄ• DADHANA -- .

3865 khÄ• ËŠdati `chews, bites' RV., `eats' ÅšBr. 2. Pp. khÄ• ditÃ¡ -- ÅšBr. 3. Caus. khÄ• dayati Mn. 4. Pass. khÄ• dyatÄ“ MrÌ¥cch. [âˆšKHÄ• D]
Pa. khÄ• dati `eats', BHSk. khÄ• yati, NiDoc. khatva absol., Pk. khÄ• aÃ¯, khÄ• i (3rd pl. khÄ• aá¹• ti, khaá¹• ti), Gy. pal. 3 sg. á¸³ar, as. xa -- , arm. xa -- , xath -- (th?), á¸Œ. khÄ• na, Tir. khÄ• -- (1 sg. khÄ• m, 2 khÄ• s, 1 pl. khÄ• ma), Niá¹…g. xuy -- , Woá¹-. Bshk. Tor. Mai. khÄ• -- , Phal. kha<->

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(1 sg. khÅ«m), Sh. gil. khoÄ-kiÌ¯ (1 sg. khaÌ¯m), koh. gur. khoÌ„ná¹·, K. á¸• oá¸• . khÄ• á¹‡o, L. khÄ• vaá¹‡, P. khÄ• á¹‡Ä• , WPah. bhad. bhal. khÄ• á¹‡Å«, paá¹…. cur. cam. khÄ• á¹‡Ä• , Ku. khÄ• á¹‡o, N. khÄ• nu, A. khÄ• iba, B.

khÄ• oyÄ• , Or. khÄ• ibÄ• , Mth. khÄ• eb, Bhoj. khÄ• il, OAw. khÄ• i, lakh. khÄ• bu, H. khÄ• nÄ• , Marw. khÄ• bo, G. khÄ• vuÌƒ, M. khÄ• á¹‡&etilde;, Ko. khÄ• uá¹• k, Si. kanavÄ• , mald. ma kanÄ« `I am eating'. -- With i from PÃ-BATI: K. khyonu (kheÌ†wÄ• n `I am eating'), kash. kheÌ†unu, S. khiaá¹‡u; Or. khiÄ• ibÄ• caus., OH. khiyÄ• nÄ• .
2. Pa. khÄ• dita -- , khÄ• yita -- , NiDoc. khayidaǵa, 3 pl. pret. khayitaá¹• ti; Gy. pal. á¸³á¸—rÄƒ `he ate', arm. xaliv `flesh', eur. xalo `ate', N. khÄ• yo; Or. khÄ• pi `eating and drinking', Mth. khÄ• y `act of eating'; H. khÄ• yÄ• `ate'; G. khÄ• Ä« f. `food, pastry'; Si. kÄ• Ì¤ `eaten', mald. ma kÄ“mÄ« `I ate'. -- Replaced by anal. formations: S. khÄ• dho m., Ëšdhi f. `food'; L. P. khÄ• dhÄ• `eaten', G. khÄ• dhuÌƒ, OM. khÄ• dilÄ• , M. khÄ• d f. `nourishment'.
3. S. khÄ• iá¹‡u `to eat'; -- replaced by Pa. khÄ• dÄ• pÄ“ti `gives to eat, feeds', Pk. khÄ• viyaá¹• ta -- pass. `being fed', K. khyÄ• wun, P. khuvÄ• uá¹‡Ä• , bhaá¹-. khuÄ• á¹‡Ä• , WPah. bhad. khuwÄ• á¹‡Å«, N. khuwÄ• unu, A. khuwÄ• iba, B. khÄ• oyÄ• na, Or. khuÄ• ibÄ• , H. khawÄ• nÄ• , OMarw. khuvÄ• i, Si. kavanavÄ• .
4. Pa. khajjati `is eaten', Pk. khajjaÃ¯, Sh. koh. khaÇ°iÅ¾oÌ„ná¹·, S. khÃ£Ì„jaá¹‡u, L. khÄ• jaá¹‡, (Ju.) khÄ• jÌ„aá¹‡, awÄ• á¹‡. khÄ• jÄ«nÄ• pres. part.
Addenda: khÄ• ËŠdati. 1. S.kcch. khÄ• yá¹‡Å«, khaÄ©á¹‡Å«, kheá¹‡Å« `to eat', khÄ• rÄ• yá¹‡Å« `to feed'; WPah.ká¹-g. (kc.) khÄ• ËŠá¹‡Ãµ `to eat'; J. Garh. khÄ• á¹‡u; OMarw. khÄ• i `eats, enjoys', Md. kanÄ« (pp. kÄ“) `eats'.
3. khÄ• dayati: WPah.ká¹-g. (kc.) khe/uá¹‡Ãµ `to give to eat', kc. khilauá¹‡o, khÉ™lËš; Md. kevenÄ« `gets eaten'.

khÄ• dadhana 3866 *khÄ• dadhana `payment in food'. [khÄ• dÃ¡ -- , dhÃ¡na --]
Bi. khaihan `food given to a serf in return for labour'.

khÄ• dana 3867 khÄ• dana n. `eating' Vop., `food' R. [âˆšKHÄ• D]
Pa. khÄ• dana -- n. `eating', NiDoc. khayaá¹• na; Pk. khÄ• á¹‡a -- n. `eating, food'; L. awÄ• á¹‡. khÄ• á¹‡Ä• m. `meal', Ku. gng. khÃ£Ì„á¹›u; N. khÄ• n -- pin `eating and drinking', B. khÄ• n -- pÄ• n; H. khÄ• n, ËšnÄ• m. `meal' (â†’ B. khÄ• nÄ• ); OMarw. khÄ• á¹‡a m. `food'; G. khÄ• á¹‡uÌƒ n. `dinner party', khÄ• á¹‡ f. `boiled grain for cattle'; M. khÄ• á¹‡&etilde; n. `food', Ko. khÄ• á¹‡a n. -- K. kheÌ†n m. `food' after pyonu dat. peÌ†nas `to drink'.
*KHÄ• DANAPARA -- , *KHÄ• DANÄ• NTRA -- .
Addenda: khÄ• dana -- : S.kcch. goá¹-h -- kheá¹‡ f. `mass dining of a

village'; WPah.ká¹-g. khÄ• ËŠá¹‡ m. `food, meal', ká¹-g. (kc.) khÃ¡á¹‡É"; --
Md. keim, kÄ"m `food' (verbal form like B. khÄ• bÄ• r `food'?).
khÄ• dayati see KHÄ• ËŠDATI Add2.

khÄ• danapara 3868 *khÄ• danapara `devoted to eating'. [Cf. *ADAPARA -- . --
KHÄ• DANA -- , PÃ¡RA --]
M. khÄ• á¹‡orÄ• `gluttonous'.

khÄ• danÄ• ntra 3869 *khÄ• danÄ• ntra [KHÄ• DANA -- , *ANTRA -- 1]
S. khÄ• á¹‡Ã£Ì„á¸• ro m. `cookhouse'.

khÄ• danÄ«ya 3870 khÄ• danÄ«ya `to be chewed', n. `hard food' BHSk. [âˆšKHÄ• D]
Pa. khÄ• danÄ-Ì„ya -- n. `solid food'; N. rÄ• j -- khÄ• ni `goat's testicles
(reserved formerly for the king's consumption)'.
khÄ• dayati see KHÄ• ËŠDATI.
khÄ• ditÃ¡ -- see KHÄ• ËŠDATI.
khÄ• dirÃ¡ -- see KHADIRAKÃ¡ -- .

khÄ• duka 3871 khÄ• duka `*biting' (`snappy, bad -- tempered' lex.).
[âˆšKHÄ• D]
K. khÄ• v m. `glutton', P. H. khÄ• Å« m.; G. M. -- khÄ• Å« in cmpds. `eating'.

khÄ• dya 3872 khÄ• dya `to be eaten', n. `food' MBh., Ëšaka -- `a partic.
food' lex. [âˆšKHÄ• D]
Pa. khajja -- , Ëšaka -- n. `solid food'; NiDoc. khaja -- boja `solid and
other food'; Pk. khajja -- `eatable', Ëšaya -- n. `a partic. food'; S.
khÄ• jÌ„u m. `food', akhÄ• jÌ„u `unfit to eat'; L. (Ju.) khÄ• jÌ„ m. `food',
awÄ• á¹‡. khÄ• j `eatable'; P. khÄ• jjÄ• m. `victuals'; WPah. bhiá¸• .
khaÃ±jauÌƒ n. `food', jaun. khÄ• j `grain for food'; Ku. khÄ• jÄ• `rice for
chewing', gng. khÄ• jÌˆ `victuals'; N. khÄ• jÄ• `any light meal' (pl. of
*khÄ• jo?); A. khÄ• z `not forbidden (of food)'; B. khÄ• jÄ• `a partic.
sweetmeat like piecrust', Or. khajÄ• ; Bi. khÄ• jÄ• `sweetmeat of wheaten
flour'; H. khÄ• jÄ• m. `food, a partic. sweetmeat'; G. khÄ• j n. `food'
(akhaÌ„Ì†j `unfit for food'), khÄ• juÌƒ n. `piecrust'; M. khÄ• j&etilde; n.
`grocery, a partic. sweetmeat'; OSi. (Brahmi) kajaka -- `meal', atara --
kaja `meal taken between morning gruel and noon'.
khÄ• dyatÄ" see KHÄ• ËŠDATI.
khÄ• naka -- in mÅ«la -- khÄ• naka -- m. `digger of roots' Mn. [âˆšKHAN]

*KHÅ«HAKHÄ• NAKA -- .
khÄ• nayati see KHÃ¡NATI.
Addenda: khÄ• dya -- : Garh. khÄ• ju `eatable'; Brj. khÄ• j m. `food'.
â€ *KHÄ• DYAPHALA -- ; â€ AKHÄ• DYA -- .

3872a â€ *khÄ• dyaphala -- `fruit to eat'. [KHÄ• DYA -- , PHÃ¡LA -- 1]
OG. khÄ• jahalaÃ¼á¹• n. `edible fruit' ÅšSB.

3873 khÄ• ni -- , ËšnÄ« -- f. `*digging instrument'. 2. `mine' lex. [For twofold meaning `digging and result of digging' cf. khanÃ- -- and khÄ• tra -- . -- âˆšKHAN]
1. Kho. khen `mattock, hoe'.
2. Pk. khÄ• á¹‡Ä-Ì„ -- f. `mine'; Gy. as. xani, eur. sp. xanÃ- f., boh. xanÃ-g f., gr. xanÃ-ng f. `well'; K. khÄ• n f. `mine'; S. khÄ• á¹‡i f. `mine, quarry, water in a pit'; L. khÄ• á¹‡ f. `mine', P. khÄ• á¹‡Ä« f., Ku. khÄ• á¹‡, N. khÄ• ni; A. khÄ• ni `quantity'; B. khÄ• nÄ« `mine'; Bi. khÄ• n `cavity in oil or sugar mill', maá¹-i -- khÄ• n `clay pit'; Bhoj. Aw. lakh. khÄ• ni `mine'; H. khÄ• n f. `mine, quarry, abundance'; G. khÄ• á¹‡i, Ëšá¹‡Ä« f. `mine, source', M. khÄ• á¹‡, Ëšá¹‡Ä« f.; OSi. kani `cave, cell', Si. kÃ¤na `bunch (of fruit), multitude'. -- Kho. ken `cave, hollow in cliff', Phal. kÄ“á¹‡
â†• Ir.? <-> X *GAá¸• á¸• A q.v.
khÄ• nita -- see KHÃ¡NATI.

khÄ• nya 3874 khÄ• nya `anything being dug out' PÄ• á¹‡. [Cf. khÃ¡nya<-> `coming from excavations' TS. -- âˆšKHAN]
Pk. khaá¹‡á¹‡a -- `fit for digging', n. `ditch'; B. khÄ• nÄ• `pit, pond, ravine'.
*KHÅ«HAKHÄ• NYA -- .

khÄ• rÃ¡ 3875 khÄ• rÃ¡ m. `a partic. measure' lex., (in cmpds.) PÄ• á¹‡., khÄ• rÄ«ËŠ -- f. `a measure of grain' RV., prob. hypersanskritism in ká¹£Ä• raka -- `net for catching birds' MBh., `cage or basket for fish or birds' lex.
Pa. Pk. khÄ• rÄ« -- f. `a measure of capacity'; K. khÄ• r f. `a dry measure, amount of land for which a khËš of rice seed is needed (about 4 acres)', khÃ´ru m. `old worn basket work round a portable stove (often used for carrying fish)', khÃ¶rÃ¼ f. `a large basket of withies'; S. khÄ• ro m., ËšrÄ« f. `open basket made of rushes'; L. P. khÄ• rÄ• m., ËšrÄ« f. `large basket

made of reeds'; WPah. bhal. khÄ• ru m. `basket carried in the hand'; A. khÃ£Ì„rÄ• , Ëšri `a kind of basket'; Or. khÄ• ra `a measure of grain'; H. khÄ• rÄ• m. `net for holding straw or grass'; G. khÄ• rÄ« f. `a measure of 60 pounds'.
KHÄ• ËŠRÄ«KA -- .
Addenda: khÄ• rÃ¡ -- : WPah.ká¹-g. khÄ• ËŠr (obl. -- i, ia) f. `grain measure, unit of weight', J. khÄ• 'r f., Garh. khÄ• r.
*khÄ• la -- see KHALLA -- 2 Add2.

khÄ• ËŠrÄ«ka 3876 khÄ• ËŠrÄ«ka `sown with a khÄ• rÄ« of grain' PÄ• á¹‡.,
khÄ• rika<-> lex. [KHÄ• RÃ¡ --]
PaÅ¡. xoÌ„ir `cultivated field, meadow' IIFL iii 3, 196.

khÄ• ru 3877 *khÄ• ru `a kind of cloth'. [Cf. *khaá¹‡á¸• u -- 2, *khadda --]
P. khÄ• rvÄ• m. `coarse red cloth'; N. kharuwÄ• `a coarse cloth'; A. khÄ• ruwÄ• `coarse red cotton cloth', B. khÄ• ruyÄ• , Or. khÄ• rÅ«Ë˜Ä• , Bi. khÄ• ruÃ£Ì„; Bhoj. kharuÄ• `grey cloth'; H. khÄ• rÅ«Ë˜Ä• , ËšrwÄ• m. `coarse red cloth'; G. khÄ• rvuÌƒ n. `red cloth', ËšruÄ« f. `garment worn by widows'; M. khÄ• rvÄ• m. `coarse red cloth', Ëšv&etilde; n. `loin -- cloth made of it'.
khÄ• rkhoÌ„á¹-a -- see KHARKHOÌ„DA -- .
*khÄ• la -- `trench' see KHALLA -- 2.
*khÄ• layati `raises' see *KHALATI2.
*khÄ• sayati `causes to rise' see *KHASATI2.
khikhi -- see next.

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khiá¹…khira 3878 khiá¹…khira m., ËšrÄ« -- f. `fox' lex. [Cf. khikhi -- , kikhi -- f. lex.: â†• Mu. PMWS 52]

Pk. khiá¹• khiá¹‡Ä« -- f. `she -- jackal'; Mth. khikhir `fox', H. khÄ©khÄ«r m., G. (Surat) khekhlÄ« f.

khiá¹…ga 3879 *khiá¹…ga `strong?'
Pk. khiá¹• ga -- `dissolute'; P. khiá¹…gÄ• `stout, ablebodied'.
Addenda: khiá¹…ga -- (v.l. khiá¸• ga -- , á¹£iá¸• ga --) `libertine' lex.

khiccÄ• 3880 khiccÄ• , ËšcÄ-Ì„ -- f. `dish of rice and peas' Npr.
Pk. khicca -- m.n.; S. khicu m. `dish of boiled millet'; G. khÄ«c f. `rice and lentils'; M. khicÄ« f. `mixture of vegetables with flour and pulse'; -- ext. with -- á¸• -- : K. kheÌ†Ä‹Ã¼rÃ¼ f. `dish of rice, peas and millet'; P. khiccaá¹› m., khicá¹›Ä« f. `rice and lentils', Ku. khicaá¹›Ä«, N. khicro (khicaá¹›i â†• H.), A. khicirÄ«, B. khicaá¹›i (whence khicá¹›Ä• na `to mix up'), Or. khicuá¹›Ä«, khecaá¹›Ä«, H. khicá¹›Ä« f. `rice, peas and millet' (â†' Mth. khicaá¹›Ä« `vegetable pottage'); G. khicá¹›Ä« f. `rice and lentils', Ëšá¹›É" m. `jumble'; M. khiÄ‹á¸• Ä« f. `rice and lentils, medley', Ëšá¸• &etilde; `mash for cows of bran and lentils', Ëšá¸• Ä« f. `mash for cows, dish of rice and lentils or of boiled millet'.
Addenda: khiccÄ• -- : WPah.ká¹-g. khÃ-Ä‹á¹›I f. `dish of rice and pulse', kc. khinÄ‹á¹›e f., J. khicá¹›i f.

khiÃ±c 3881 *khiÃ±c `to drag, pull'. 2. *khÄ"Ã±c -- formed as tr.? 3. *khaiÃ±c -- with ai from aÄ©c -- < *ATIYAÃ±CATI.
4. *khaÃ±c -- . [Cf. *GHÄ«CC -- , *PHIÃ±C -- (< *prakhiÃ±c -- ??)]
1. P. khiÃ±já¹‡Ä• `to pull', khiccá¹‡Ä• (after type siÃ±j -- ~ sicc<-> < siÃ±cÃ¡ti ~ sicyÃ¡tÄ"), N. khÄ©cnu, B. khÄ©cÄ• ; Mth. khÄ«Ëœcab `to beat (clothes in washing)'; OAw. khÄ«ËœcaÃ¯ `drags'; H. khÄ«ËœcnÄ• `to pull' whence khicnÄ• `to be pulled'; OMarw. khÄ«c -- `to pull', G. khÄ©cvuÌƒ.
2. P. kh&etilde;j f. `pulling'; B. kh&etilde;cÄ• `to pull', Or. kheÃ±cibÄ• , H. kh&etilde;cnÄ• (â†' K. kheÌ„Ìƒcun `to drag'), OMarw. khec -- , M. kheÄ‹á¹‡&etilde;.
3. P. khaÄ©c f. `pulling'; N. khaÄ©cnu `to pull', Mth. khaicab, H. khaÄ©cnÄ• , OMarw. khaÄ©caÃ¯; G. khe_c f. `pulling'; M. khaÄ©Ä‹á¹‡&etilde; `to pull'.
4. Pk. khaá¹• caÃ¯ `pulls', okkhaá¹• cijjaÃ¯ `is pulled'; K. khunzun, khÅ«Ì¤nzun `to pluck out (feathers or hair)'; Or. khÃ£Ì„cibÄ• `to draw tight'; OAw. khÄ• á¹• caÃ¯ `pulls'; -- N. khÃ£Ì„cnu `to fold'?
*khiá¹-á¹-a -- `rust' see KIá¹-á¹-A -- .

Addenda: *khiÃ±c -- . 1. WPah.ká¹-g. khÃ-nÄ‹á¹‡Ãµ, khe_nÄ‹á¹‡Ãµ, khÃ¡nÄ‹á¹‡Ãµ `to draw, pull, scratch'.
2. *khÄ“Ã±c -- : S.kcch. kh&etilde;cá¹‡Å«, khaÄ©cá¹‡Å« `to pull, draw (water)'.

khiá¸• 3882 *khiá¸• `be open, expand'. 2. *khiá¸• á¸• -- 2. 3. *khiá¹‡á¸• -- . 4. *khil -- . 5. *khill -- . 6. *khÄ“á¸• -- tr. `open up, plough'. [Cf. khÄ“á¹-ita -- `ploughed' lex.]
1. S. khiá¹›aá¹‡u `to blossom'; L. khiá¹›aá¹‡ `to open (of a flower)', awÄ• á¹‡. khiá¹›uá¹‡; P. khiá¹›nÄ• `to bloom', caus. Ëšá¹›Ä• uá¹‡Ä• ; -- G. khiá¹› f. `valley, mountain pass'.
2. P. khiá¸• Ä• uá¹‡Ä• `to scatter'; Mth. khiá¹›Ä• eb `to spread'.
3. S. khiá¹‡á¸• aá¹‡u `to be scattered', caus. Ëšá¸• Ä• iá¹‡u; L. awÄ• á¹‡. khiá¹‡á¸• uá¹‡ `to spread' intr.; P. khiá¹‡á¸• aá¹‡Ä• `to be scattered', caus. Ëšá¸• Ä• uá¹‡Ä• , H. khiá¹‡á¸• nÄ• , khÄ«Ëœá¸• nÄ• , caus. khÄ©á¸• Ä• nÄ• ; -- M. khÄ©á¸• f. `mountain pass'.
4. L. khiá¸·aá¹‡ `to open', intr. `smile'; OAw. khilaÃ¯ `blossoms'; H. khilnÄ• `to open, break out, bloom', caus. ËšlÄ• nÄ• .
5. S. khillaá¹‡u `to laugh'; L. caus. khilÄ• raá¹‡ `to spread, stretch'; P. khillará¹‡Ä• `to be scattered', caus. khilÄ• raá¹‡Ä• ; G. khÄ«lvuÌƒ `to bloom, expand', caus. khilavvuÌƒ.
6. Pk. khÄ“á¸• aÃ¯ `ploughs', pp. Ëšá¸• ia -- , Ëšá¸• aá¹‡a -- n. `ploughing'; S. kheá¹›aá¹‡u `to plough', Or. kheá¹›ibÄ• ; G. kheá¹›vuÌƒ `to plough, drive', Ëšá¹›aá¹‡ m. `cultivator', Ëšá¹›Ä• á¹‡ n. `arable land'.
*UTKHIá¸• -- .
*khiá¸• á¸• -- 1 `play' see *KHÄ“á¸• -- .
*khiá¸• á¸• -- 2 `open, expand' see *KHIá¸• -- .
Addenda: *khiá¸• -- . 5. *khill -- : WPah.ká¹-g. khÃ-lá¹‡Ãµ `to blossom'.

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1. Gaw. kuÄ‹a -- `to scratch', kuÄ‹i -- `to wish' (< `*to itch'?); P. khuccá¹‡Ä• `to be enjoyed sexually'; WPah. bhal. khuÄ‹nÅ« `to copulate'; OG. khÅ«caÃ¯; `pierces'.

2. Gaw. koÌ„Ä‹i -- `to wish'; H. khoc f., ËšcÄ• m. `stab'; M. khoÄ‹ f. `dint'.
3. B. khuÌƒcÄ• na `to prick', khuÌƒci `inserting new thatch in old', khuÌƒcá¹›Ä• na `to stir a fire'; Or. khuÃ±cibÄ• `to poke', khuÃ±ca `peg'; G. khuÌƒcvuÌƒ `to pierce', khuÌƒc m. `indentation'.
4. P. khÃµc f. `cut, tear'; A. khÃµsiba `to stab', khÃµsriba `to loosen earth with a pointed instrument'; H. khÃµcnÄ• `to thrust', khÃµcÄ• m. `stab', ËšcÄ« f. `stuffing', khÃµcÄ• lnÄ• `to scratch', khÃµcaá¹› m. `an officious person'; M. khÃµÄ‹á¹‡&etilde;, ËšÄ‹ará¹‡&etilde; `to thrust in', khÃµÄ‹aá¸·á¹‡&etilde; `to dint'.

khuccÄ• 3891 *khuccÄ• `bend'. [< *SKUC -- beside âˆšKUC?]
S. khuca f. `hock, hollow behind ankle, tendon Achilles'. -- See *kuÃ±ca -- 1, *khoÌ„Ã±cÄ• -- .
*khuÃ±c -- `tear, pierce' see *KHUCC -- .
*KHUá¹¬ `break, pierce': *khuá¹-ati, *khuá¹-yatÄ“, *khuá¹‡á¹-ati, khÃºá¹‡á¸• atÄ“1, *khoÌ„á¹-ayati; *Ä• khuá¹-ati, *Ä• khoÌ„á¹-ayati, *niá¹£khoÌ„á¹-ayati.

3892 *khuá¹-ati `breaks, pierces'. 2. *khuá¹‡á¹-ati. 3. *khuá¹-yatÄ“. 4. *khoÌ„á¹-ayati. 5. khÃºá¹‡á¸• atÄ“1, khuá¹‡á¸• Ã¡yati, khoÌ„á¸• ayati `breaks in pieces' DhÄ• tup. [Cf. *UTSKRÌ¥TA -- . -- âˆš*KHUá¹-]
1. Pk. khuá¸• aÃ¯ `is broken, is separated', Ëšá¸• Ä“i `breaks', pp. khuá¸• ia -- , khulia -- ; M. khuá¸• á¹‡&etilde; `to pluck, tear'.
2. H. khuÌ„Ìƒá¹-nÄ• `to block, hinder'; G. khuÌƒá¹-vuÌƒ `to pluck off'; M. khuÌƒá¹-á¹‡&etilde; `to pluck with the nails, be obstructed'.
3. Pk. khuá¹-á¹-aÃ¯ `is broken', khuá¹-á¹-a -- `broken' (see also *KHUá¹-á¹-A -- 4); Phal. khuá¹-Å«ËŠm `I stumble'; M. khuá¹-á¹‡&etilde; `to pluck', khÅ«á¹-á¹‡&etilde; `to be obstructed'.
4. Pk. khoÌ„á¸• aya -- m. `pressing the skin with fingernails'; S. khoá¹›aá¹‡u `to drive into'; Mth. Bi. (N of Ganges) khornÄ• , ËšnÄ« `grain -- parcher's poker', (S of Ganges) khoá¹›nÄ• , ËšnÄ«; G. khoá¹›vuÌƒ `to tear, break, bury'.
5. Pk. khuá¹• á¸• aya -- `tripped up'; B. khÃµá¹›Ä• , khuÌƒá¹›Ä• `to dig' (or < *KHOÌ„á¸• á¸• --).
Addenda: *khuá¹-ati. 2. *khuá¹‡á¹-ati: WPah.ká¹-g. khvÌ• á¹‡á¸• há¹‡Ãµ `to break, pinch' (see also *KHUá¹‡á¹-HA -- Add2).
4. *khoÌ„á¹-ayati: WPah.ká¹-g. khÃ³á¹›nÃµ `to dig, scratch, engrave' -- see

*KHOÌ„DD -- Add2.

khuá¹-á¹-a 3893 *khuá¹-á¹-a1 `peg, post'. 2. *khuá¹‡á¹-a -- 1. [Same as *KHUá¹-á¹-A -- 2? -- See also Ká¹£OÌ„á¸• A -- .]
1. Ku. khuá¹-Ä« `peg'; N. khuá¹-nu `to stitch' (der. *khuá¹- `pin' as khilnu from khil s.v. KHÄ«ËŠLA -- ); Mth. khuá¹-Ä• `peg, post'; H. khÅ«á¹-Ä• m. `peg, stump'; Marw. khuá¹-Ä« f. `peg'; M. khuá¹-Ä• m. `post'.
2. Pk. khuá¹• á¹-a -- , khoá¹• á¹-aya -- m. `peg, post'; Dm. kuá¹‡á¸• a `peg for fastening yoke to plough -- pole'; L. khuÌ„Ìƒá¸• Ä« f. `drum -- stick'; P. khuá¹‡á¸• , Ëšá¸• Ä• m. `peg, stump'; WPah. rudh. khuá¹‡á¸• `tethering peg or post'; A. khuÌƒá¹-Ä• `post', Ëšá¹-i `peg'; B. khuÌƒá¹-Ä• , Ëšá¹-i `wooden post, stake, pin, wedge'; Or. khuá¹‡á¹-a, Ëšá¹-Ä• `pillar, post'; Bi. (with -- á¸• a -- ) khuÌƒá¹-rÄ• , ËšrÄ« `posts about one foot high rising from body of cart'; H. khuÌ„Ìƒá¹-Ä• m. `stump, log', Ëšá¹-Ä« f. `small peg' (â†' P. khuÌ„Ìƒá¹-Ä• m., Ëšá¹-Ä« f. `stake, peg'); G. khuÌ„Ìƒá¹- f. `landmark', khuÌƒá¹-É" m., Ëšá¹-Ä« f. `peg', Ëšá¹-uÌƒ n. `stump', Ëšá¹-iyuÌƒ n. `upright support in frame of wagon', khuÌ„Ìƒá¹-á¹›uÌƒ n. `half -- burnt piece of fuel'; M. khuÌƒá¹- m. `stump of tree, pile in river, grume on teat' (semant. cf. KÄ«LA -- 1 s.v. *KHILA -- 2), khuÌƒá¹-Ä• m. `stake', Ëšá¹-Ä« f. `wooden pin', khuÌƒá¹-aá¸·á¹‡&etilde; `to dibble'.
Addenda: *khuá¹-á¹-a -- 1. 2. *khuá¹‡á¹-a -- 1: WPah.ká¹-g. khvÌ• ndÉ" `pole for fencing or piling grass round' (Him.I 35 nd poss. wrong for á¹‡á¸• ); J. khuá¹‡á¸• Ä• m. `peg to fasten cattle to'.

khuá¹-á¹-a 3894 *khuá¹-á¹-a2 `leg'. [Perh. same as *KHUá¹-á¹-A -- 1 `peg', but see word -- group s.v. *KUá¹-á¹-HA --]
Ku. khuá¹-o `leg, foot', Ëšá¹-Ä« `goat's leg'; N. khuá¹-o `leg, foot', khuá¹›kilo `ladder' (< *khuá¹-+kilo `peg' < KÄ«LA -- 1).
*khuá¹-á¹-a -- 3 `lame' see KHOÌ„RA -- 1.
Addenda: *khuá¹-á¹-a -- 2: WPah.poet. khvá¹-e f. `leg (of a domestic animal)'; J. khuá¹-i f.pl. `legs'; Garh. khuá¹-u `foot'.

khuá¹-á¹-a 3895 *khuá¹-á¹-a4 `defective'. [See list s.v. KUá¹‡á¹-HA --]
Pk. khuá¹-á¹-a -- `broken', khuá¹-á¹-aÃ¯ `is broken, is worn out' (but khuá¸• aÃ¯ `breaks', pp. khuá¸• ia -- < *KHUá¹-ATI); Gy. pal. kÃºrtÄƒ `short', gr. khurdo `small', wel. xuredoÌ„ `small, short, dwarfish' (rather than < Ká¹£UDRÃ¡ -- , but rt, rd < MIA. á¹-á¹- is doubtful, since wel. vÄ• rdoÌ„ ~ MIA. aá¹-á¹-a<-> < *Ä• rta -- 2 may be â†• or X Pers. Ä• rd); á¸Œ. khuá¹-a, f.

Ëšá¹-i `short', Sh. khÅ-á¹-o; S. khuá¹-aá¹‡u `to fall short, fail', khuá¹-alu `bankrupt'; L. khuá¹-á¹-aá¹‡ `to be finished'; P. khuá¹-á¹-á¹‡Ä• `to be diminished, be finished'; H. khÅ«á¹-nÄ• `to be worn out'; G. khuá¹-vuÌƒ `to be exhausted'; M. khuá¹-á¹‡&etilde; `to lack'.
*NIKKHUá¹-á¹-A -- ; *KHUá¹-á¹-AHALA -- .
Addenda: *khuá¹-á¹-a -- 4 [Cf. Ir. Shgh. kut m., kat f. `short'. Sang. and Wkh. kuá¹- prob. â†• IA. -- Av. kuta(ka) -- would not explain Shgh. t EVSh 41]

khuá¹-á¹-ahala 3896 *khuá¹-á¹-ahala `worn -- out plough'. [*khuá¹-á¹-a -- 2, hala --]
Bhoj. khuá¹-ahrÄ• m. `an old or worn plough'.
*khuá¹-yatÄ“ `is broken' see *KHUá¹-ATI.
*khuá¸• a -- 1 `hoof, heel' see KHURA -- .
*khuá¸• a -- 2 `lame' see KHOÌ„RA -- 1.
khuá¸• aka -- `ankle -- bone' see KHURA -- .

khuá¸• á¸• ha 3897 *khuá¸• á¸• ha `defective'. [See list s.v. KUá¹‡á¹-HA --]
L. khuá¸• á¸• Ä• `blunt, crooked -- horned', awÄ• á¹‡. khuá¸• á¸• hÄ• `blunt'.
*khuá¹‡á¹-a -- 1 `peg' see *KHUá¹-á¹-A -- 1.
Addenda: *khuá¸• á¸• ha -- : Md. kuá¸• a `twisted'.
*khuá¹‡á¹-a -- 1 see *KHUá¹-á¹-A -- 1 Add2.
*khuá¹‡á¹-ati see *KHUá¹-ATI Add2.

khuá¹‡á¹-a 3898 *khuá¹‡á¹-a2 `corner'. 2. *kuá¹‡á¹-a -- 2. [Cf. *KHOÌ„Ã±CA --]
1. Phal. khun `corner'; H. khuÌ„Ìƒá¹- m. `corner, direction' (â†’ P. khuÌƒá¹- f. `corner, side'); G. khuÌ„Ìƒá¹-á¹›Ä« f. `angle'. <-> X KOÌ„á¹‡A -- : G. khuá¹‡ f., khÅ«Ë˜á¹‡É” m. `corner'.
2. S. kuá¹‡á¸• a f. `corner'; P. kuÌ„Ìƒá¹- f. `corner, side' (â†• H.).
*CATUá¹£KHUá¹‡á¹-A -- ; *CATUá¹£KUá¹‡á¹-A -- , *á¹£Aá¹-KUá¹‡á¹-A -- .
*khuá¹‡á¹-ati `breaks' see *KHUá¹-ATI.

khuá¹‡á¹-ha 3899 *khuá¹‡á¹-ha `defective'. [See list s.v. KUá¹‡á¹-HA --]
P. khuá¹‡á¸• h m. `stump, old man', khuá¹‡á¸• hÄ• `blunt'; Or. khuá¹‡á¹-a, Ëšá¹-Ä• `withered branch'; OG. khuá¹• á¹-a `impotent, eunuch', G. khuÌƒá¹-á¹›É” m. `entire bull used for agriculture but not for breeding', (Kathiawar) khuÌƒá¹- m. `Brahmani bull'.

*KHUá¹‡á¹-HAHALA -- .
Addenda: *khuá¹‡á¹-ha -- : S.kcch. khÅ«á¹‡á¸• h `slow -- witted'; WPah.ká¹-g. khvÌ• á¹‡á¸• h m. `any object broken into pieces, stump'; khvÌ• á¹‡á¸• há¹‡Ãµ `to break, pinch' (see also *KHUá¹‡á¹-ATI s.v. KHUá¹-ATI Add2); Garh. khuá¹‡á¸• u `blunted'.

khuá¹‡á¹-hahala 3900 *khuá¹‡á¹-hahala `worn or blunt plough' [*KHUá¹‡á¹-HA -- , HALÃ¡ --]
Bi. (Shahabad) khuÌƒá¹-ehrÄ• `plough with small worn block'.

khuá¹‡á¸• a 3901 *khuá¹‡á¸• a `defective'. [See list s.v. KUá¹‡á¹-HA --]
L. khuá¹‡á¸• Ä• `blunt, crooked -- horned'; P. khuá¹‡á¸• Ä« `crooked -- horned'; N. khuÌƒá¹›o `blunt', H. khuá¹‡á¸• Ä• .
khÃºá¹‡á¸• atÄ“1 `breaks' see *KHUá¹-ATI.
khÃºá¹‡á¸• atÄ“2 `is lame' see KHOÌ„RA -- 1.
khudÃ¡ti see *KHOÌ„DD -- .
*khuddati `asks' see *KHOÌ„JJA -- .

khundha 3902 *khundha `humpbacked'. [Cf. the `hump' group s.v. KUBJÃ¡ -- and the `defective' group s.v. KUá¹‡á¹-HA --]
G. khuÌ„Ìƒdhi f. `hump on the back', khuÌ„ÌƒdhuÌƒ `humpbacked'.

khubja 3903 *khubja `humpbacked'. [See KUBJÃ¡ --]
Pa. khujja -- `humpbacked, small, inferior'; Pk. khujja -- , Ëšjaya -- , Ëšjiya -- `humpbacked, bent'; M. khujÌˆÄ• `dwarfish'; Si. kuda `humpbacked' or < KUBJÃ¡ -- .

khubba 3904 *khubba `hump'. [See *KUBBA -- and list s.v. KUBJÃ¡ --]
M. khubÄ• m. `any projection on the body, esp. shoulderblade and hip', khubaá¹› n. `hump on back, knuckle, joint'.
*khumbha -- `jar' see KUMBHÃ¡ -- 1.

khumm 3905 *khumm `bend'.
Pk. khummia -- `bent'; N. khumle, khomle `bent', khumre `decrepit, old', khumcinu `to be bent'; A. khum `bundle made by folding over two ends of cloth'.

khura 3906 khura m. `hoof' KÄ• tyÅšrÌ¥. 2. *khuá¸• a -- 1 (khuá¸• aka -- , khulaËš `ankle -- bone' SuÅ›r.). [â†• Drav. T. Burrow BSOAS xii 376: it belongs to the word -- group `heel <-> ankle -- knee -- wrist', see *KUá¹-á¹-HA --]
1. Pa. khura -- m. `hoof', Pk. khura -- m. (chura -- after khura -- ~ chura -- < Ká¹£URÃ¡ -- ); Ash. kÅ«Ë˜r `hoof, foot', kurkÄ• ËŠ `heel'; Kt. kyur `foot', kyurkÉ™tÃ© `heel'; Gamb kQr `hoof, foot', Niá¹…g. xÅ«r, Woá¹-. khuru, (KaÅ£Ä• rkalÄ•) khur; Dm. khur `foot'; PaÅ¡. lauá¹›. khurÄ«ËŠ f. `hoof, heel' (â†' Par. khurÄ«ËŠ `heel' IIFL i 265), kuá¹›. xÅ«r `foot', dar. kurÄ« `heel', nir. xurÄ«; Shum. xurem `my foot', xurigyem `my heel'; Gaw. Kal. khur `foot'; Bshk. khur m. `foot' (khin `heel', Gaw. khunÄ«k, Sv. khunike X PÃ-á¹‡á¸• A -- or < KHURIá¹‡Ä« -- AO xviii 240); Tor. khÅ« `foot', Mai. khur, ky. khor, Phal. khur m.; Sh. gil. khÅ«rá¹· m. `hoof', khÅ«riÌ¯ f. `heel', koh. khoÌ„rá¹· m. `hoof', jij. khuri `heel' (koh. thÅ-ri, pales. thurÄ« `heel' X *THUá¸• á¸• ATI `kicks'?); K. khor m. `foot (esp. human)', khoÌ„r m. `foot of any living being', khÅ«ru m. `leg of a bed &c.', khÅ«rÃ¼ f. `heel', kash. khoÌ„r `foot', rÄ• m. pog. khur; S. khuru m. `hoof'; L. khurÄ• m. `foot track', ËšrÄ« f. `heel', awÄ• á¹‡. khur `hoof'; P. khur m. `hoof', ËšrÄ• m. `hoof -- print', ËšrÄ« f. `small hoof, heel of shoe', Ëšrá¹›Ä• m. `divided hoof, its print'; WPah. bhal. pÄ• á¸• . khur m. `foot'; Ku. N. khur `hoof'; A. khurÄ• `hoof, leg of table or stool'; B. khur `hoof', ËšrÄ• `foot of bedstead'; Or. khura `hoof, foot', ËšrÄ• `hoof, leg'; Mth. khÅ«r, khurÄ« `hoof', Bhoj. khur; H. khur m. `hoof', ËšrÄ• m. `heel of shoe', ËšrÄ« f. `hoof, heel of slipper, hoof -- print'; G. khur f. `heel', kharÄ« f. `hoof'; M. khÅ«Ë˜r m. `hoof, foot of bed', khurÄ« f. `forepart of hoof', ËšrÄ• m., Ëšr&etilde; n. `heel of shoe' (khuruÌƒ daá¸·á¹‡&etilde; `to trample' X *Ká¹£UNDATI?); Ko. khÅ«ru m. `hoof', Si. kuraya.
2. Pk. khuluha -- m. `ankle'; Gy. wel. xurÌ„, xur m. `hoof'; S. khuá¹›Ä« f. `heel'; WPah. paá¹…. khÅ«á¹› `foot'.

KHURIá¹‡Ä« -- ; *KHURAGHÄ• TA -- , *KHURAPÄ• Å›A -- , *KHURAMRÌ¥TTIKÄ• -- ; *CATUá¹£KHURA -- .
Addenda: khura -- : WPah.ká¹-g. (kc.) khÅ«ËŠr m. `hoof', J. G. khur m.

khuraghÄ• ta 3907 *khuraghÄ• ta `hoof disease'. [KHURA -- , GHÄ• TA --]
Or. khurhÄ• `foot -- and -- mouth disease of cattle' (= Or. cmpd. khurÄ• -- ghÄ• ); -- ext. with -- á¸• a -- : WPah. bhal. khurÄ• á¹›u n. `foot disease among cattle'.

khurapÄ• Å›a 3908 *khurapÄ• Å›a `foot rope'. [KHURA -- , PÄ• ËŠÅ›A --]
B. khuraÅ›Ä« `noose tied to the forefeet of cattle'; H. khurwÃ£Ì„s m. `hobble'.

khuramrÌ¥ttikÄ• 3909 *khuramrÌ¥ttikÄ• `hoof dust'. [KHURA -- , MRÌ¥TTIKÄ• --]
Or. khurÄ• á¹-i `dust raised by the hoofs of cattle'.

3910 khurÄ• sÄ• na -- , ËšÄ• á¹‡a -- `coming from Khorasan (a Persian province which produced saffron, asafoetida and various aromatic gums)'.
Pk. khuraÌ„Ì†sÄ• á¹‡a -- ; Ku. khursÄ• á¹‡Ä« `long pepper', N. khursÄ• ni, khorËš.

khuriá¹‡Ä« 3911 khuriá¹‡Ä« `*the hoofed (part of foot)', khurin -- `hoofed' VarBrÌ¥S. [KHURA --]
Bshk. khin `heel', Gaw. khunÄ«k, Sv. khunike: < *khurnÄ« or khura -- X PÃ-á¹‡á¸• A -- AO xviii 240; -- S. khuá¹‡yo m. `back -- strap of a heel fixed for raising it'?
khulaka -- see KHURA -- .
khÅ«ËŠrdatÄ“ see KÅ«ËŠRDATI.
Addenda: khuriá¹‡Ä« -- see *THUá¸• á¸• -- Add2.
*khull -- see *KHOÌ„LL -- Add2.

khÅ«ha 3912 *khÅ«ha `pit, well'. [kÅ«ËŠpa -- 1 X khá¸—ya -- , khanati X guhÄ• -- 1?]
K. khuhu m. `Persian well', kash. khÅ«hu `well'; S. khÅ«hu m. `well', khuhÄ« f. `small well'; L. khÅ«h m. `well', awÄ• á¹‡. khÅ«Ë‹; P. khÅ«h, ËšhÄ• m. `well', WPah. bhal. khÅ«ho, cur. khÅ«hÄ• , paá¹…. khÅ«Ä«, khaÅ›. khÅ«Ë‹e obl. -- Influenced by two meanings of KÅ«ËŠPA -- 1 `pit' and KÅ«PA -- 2 `mast':

S. khÅ«ho m. `mast of a boat', L. khÅ«hÄ• m.
*KHÅ«HAKHÄ• NAKA -- , *KHÅ«HAKHÄ• NYA -- .
Addenda: *khÅ«ha -- : S.kcch. khÅ«vo m. `well'. *khÄ“Ã±c -- see *KHIÃ±C<->
Add2.

khÅ«hakhÄ• naka 3913 *khÅ«hakhÄ• naka `well -- digger'. [Cf. kÅ«pakhÄ• -- m.
PÄ• á¹‡., ËškhÄ• naka -- m. KathÄ• s. -- *KHÅ«HA -- , KHÄ• NAKA --]
S. khÅ«hÄ• á¹‡o m.

khÅ«hakhÄ• nya 3914 *khÅ«hakhÄ• nya `dug out from a pit'. [*KHÅ«HA -- ,
KHÄ• NYA --]
P. khuhÄ• nÄ• , khuÄ• hnÄ• m. `a place from which earth is dug'.
*khÄ“Ã±c -- `pull' see *KHIÃ±C -- .

3915 khÄ“á¹-a -- 1, Ëšaka -- m.n. `shield' MBh.
Pa. khÄ“á¹-a -- , Ëšaka -- n.; Pk. khÄ“á¸• aga -- n. `plank, shield'; Kt.
kiÅ•Ä• `shield', Bashg. kiá¹›a, Ash. kaá¹›Ã¤ËŠ, Wg. keá¹›Ã¤ËŠ, Dm. khe_Å•Ä«,
Gaw. khn/aá¹›Ä«, Kho. khÃ©á¸·i, Phal. khe_á¹› f., Sh. khei f.; S. kheá¹›o m.
`large shield', Ëšá¹›Ä« f. `small do.', OG. kheá¸• aÃ¼á¹• n.

khÄ“á¹-a 3916 khÄ“á¹-a2 m. `village' MBh., Ëšaka -- m. `small village' VP.,
at end of cmpd. expresses depreciation PÄ• á¹‡. [If semant. development
`cultivation > village' can be accepted, connexion with *KHÄ“á¸• AYATI
phonet. better than < ká¹£á¸—tra -- with J. Charpentier IF 28, 183]
Pk. khÄ“á¸• a -- n. `town with an earth rampart', Ëšaya<-> n. `small
village'; Gy. arm. kherav `town'; Bshk. (LSI) khÄ“r `field' (phonet. no
reason to assume with AO xviii 240 that this is a loan); P. kheá¹›Ä• m.
`town, village, village in ruins'; Or. kheá¹›a `enclosed space'; OAw. kherÄ•
`village'; H. kheá¹›Ä•  m. `small village'; G. kheá¹›uÌƒ n. `village'; M.
kheá¸• &etilde; n. `hamlet'.
khÄ“á¹-a -- 3 `phlegm' see Ká¹£VÄ“á¸• A -- .
Addenda: khÄ“á¹-a -- 2: line 4 read *KHÄ“á¸• -- 2 (s.v. *KHIá¸• --); -- see
*Ká¹£Ä“á¸• ATI Add2.

khÄ“á¹-a 3917 khÄ“á¹-a4 n. `grass' lex. [Cf. KHAá¹-A --]
A. kher `thatching grass, rice straw', kheri `thatched', kherni `plot of
ground covered with this grass'.
khÄ“á¹-ita -- see *KHIá¸• -- .

khÄ“á¸• 3918 *khÄ“á¸• `play'. 2. *khÄ“á¸• á¸• -- . 3. *khiá¸• á¸• -- 1. 4. *khÄ«l -- . 5. *khill -- . 6. *khÄ“l -- . 7. *khÄ“ll -- . 8. kÄ“l -- or *kÄ“á¸• -- . [If krÄ«ËŠá¸• ati, already in RV. (krÄ«ËŠá¸·ati, Ëšá¸·Ä• ËŠ -- , Ëšá¸·Ã- -- f., Ëšá¸·Ãº --), is of non -- Aryan origin (see in last instance A. Master BSOAS xii 363 and F. B. J. Kuiper Festschr. A. Debrunner 242: EWA i 279 with earlier lit.), then these forms may stem from the same source. If krÄ«ËŠá¸• ati is IE., it has crossed with these, e.g. Pk. kiá¸• á¸• aÃ¯, killaÃ¯ ~ kÄ«á¸• aÃ¯. Sk. ká¸—lati `trembles' DhÄ• tup., ká¸—li<-> f. `amorous play' Mn., khá¸—lati `shakes' R., khÄ“lÄ• yÃ¡ti `plays' Bhaá¹-á¹-., khÄ“li -- f. `sport' GÄ«t. may be connected. ká¹£vá¸—lati `jumps, sports' R., ká¹£vÄ“li -- , ËšikÄ• -- f. `play' BhP. ac. to EAW i 296 is sanskritization of khÄ“l -- ; but, although there is no form in NIA. with cÌ£h -- , or ch -- , Gy. eur. and arm. kh -- , pal. k -- (not x -- and á¸³ -- < Sk. kh -- ) attest ká¹£(v) -- . H. helnÄ• `to play', if < *abhikhÄ“l -- , separates khÄ“l -- from ká¹£vÄ“l -- or represents a late cmpd. with MIA. kh -- < ká¹£(v) --]

1. Pk. khÄ“á¸• aá¹‡aa -- n. `toy', khÄ“á¸• Ä• vaga -- `playing'; WPah. bhad. kheá¹›tu pres. part. n. `playing'; Or. kheá¹›a `sport, gambling'; -- Si. keá¸·anavÄ• `to play' or < 6 or 8 below.

2. Pk. kheá¸• á¸• aÃ¯ `plays', Ëšá¸• Ä• -- f., Ëšá¸• a -- , Ëšá¸• aya -- n. `play'; S. kheá¸• Ì aá¹‡u, kheá¸• Ì a f.; L. kheá¸• aá¹‡, kheá¸• f., awÄ• n. caus. khiá¸• Ä• vuá¹‡; P. kheá¸• á¹‡Ä• , khiá¸• Ä• uá¹‡Ä• , kheá¸• f.; WPah. bhal. kheá¸• á¸• u pp. n. sg. `it was played'; G. kheá¸• É” m. `actor'.

3. Pa. khiá¸• á¸• Ä• -- f. `play' (M. Grammont MSL xix 276 < krÄ«á¸• Ä• ËŠ -- ), Pk. khiá¸• á¸• a -- n.; Si. kiá¸• uva, kiá¸• iya `sport, dancing', kiá¸• Ä« `dancing -- girl'; -- L. khiá¹-á¹- f. `game'.

4. Pk. khÄ«lÄ• vaá¹‡a -- n. `toy'.

5. Pk. khillaÃ¯ `plays', Ëšlaá¹‡a -- n. `toy'; H. khillÄ« f. `fun', ËšlÅ« `playful'.

6. Pk. khÄ“laÃ¯ `plays', Ëšlaá¹‡a -- , Ëšá¹‡aya -- n. `playing'; Or. kheá¸·ibÄ• vb., kheá¸·a, Ëšá¸·Ä• sb.; G. kheá¸·É” m. `itinerant actor'; M. kheá¸·á¹‡&etilde; vb., kheá¸· m.; Ko. kheá¸·tÄ• . -- Altern. < *khÄ“ll -- :

Gy. arm. eur. khel -- `to play, dance', pal. ká¸—lÄƒr, caus. kÄ“lauÄƒr; K. khÄ“lun vb., khÄ“la, dat. kheÌ†li f.; N. khelnu vb., khel sb.; A. khelÄ• iba `to amuse', khel `playing'; B. khelÄ• , caus. khelÄ• na, khel sb.; H. khelnÄ• , caus. khilÄ• nÄ• , khel m.; OMarw. khelaÃ¯ vb.; -- Si. kelinavÄ• vb., keliya sb. (but if spellings with á¸· are original, then < *khÄ“á¸• --).
7. Pk. khellaÃ¯, Ëšlaá¹‡a -- n.; S. khela f.; P. khelá¹‡Ä• , ËšlhnÄ• , caus. khilÄ• uá¹‡Ä• , khalËš; Or. kheli `sport'; Mth. khelab, Bhoj. khÄ“lal, Aw. lakh. khÄ“lab; OAw. khela m.; G. khelvuÌƒ, khel m.
8. Pa. kÄ“á¸·Ä• yati `fondles', kÄ“á¸·i -- f. `play'; Si. keá¸·inavÄ• `to play', keá¸·iya `play' if with original á¸· (or < *khÄ“á¸• -- or *khÄ“l -- above or KRÄ«ËŠá¸• ATI).
*ABHIKHÄ“L -- ; *KHIá¸• á¸• AKARA -- .
*khÄ“á¸• á¸• -- `play' see *KHÄ“á¸• -- .
Addenda: *khÄ“á¸• -- 1. 6. *khÄ“l -- : WPah.ká¹-g. khÃ©á¸·É” `gay'; Garh. kheá¸·nu `to play', A. kheliba (or < 7).
7. *khÄ“ll -- : WPah.ká¹-g. khá¸—l m. `game', khÃ©lá¹‡Ãµ `to play'; J. khe'l `game'.
*khÄ“á¸• -- 2 `plough' see *KHIá¸• -- 1.

khÄ“da 3919 khÄ“da m. `lassitude' R., `pain' PaÃ±cat. [âˆšKHID]
Pa. khÄ“da -- m. `fatigue', adj. `tired'; Pk. khÄ“a -- m. `weariness, trouble, sorrow': see next.
Addenda: khÄ“da -- : WPah.poet. kheu m. `desire, longing, grudge'.

3920 khÄ“dayati `presses down, molests, tires' MrÌ¥cch. [âˆšKHID]
Pk. khÄ“Ä“i `tires'; Si. kevenavÄ• , pret. kevuá¹‡Ä• `to smart, be pained, tingle' intr. fr. *kevanavÄ• (EGS 48 *kÄ“ < KHÄ“DA -- +venavÄ•).

khÄ“dd 3921 *khÄ“dd `drive, pursue'.
P. khedá¹‡Ä• `to persecute, expel'; Ku. khedá¹‡o `to pursue', N. khednu, A. khediba; B. khedÄ• na `to chase away'; Or. khedibÄ• `to chase (an animal)'; H. khednÄ• `to pursue'; -- P. khedÄ• , m. `pursuer'; N. khedo `pursuit', A.

khedÄ• ; B. H. khedÄ• m. `elephant stockade'; G. khedÉ” m. `pursuit'; -- P. khedÅ« m. `pursuer', N. kheduwÄ• .
Addenda: *khÄ“dd -- : WPah.ká¹-g. khÃ©dá¹‡Ãµ `to drive (e.g. cattle)'; J. khedá¹‡u `to drive, hunt'.
*khÄ“l -- , *khÄ“ll -- see *KHÄ“á¸• -- 1 Add2.

3922 *khÄ“dyatÄ“ `is fatigued'. [âˆšKHID]
Pk. khejjaá¹‡Ä• -- f. `fatigue, tired voice'; WPah. jaun. khej `fatigue'.

khá¸—ya 3923 khá¸—ya n. `needing to be dug' PÄ• á¹‡., n. `ditch' lex. [âˆšKHAN]
Gy. eur. xev f. `hole, opening, window': origin of the gender and of -- v is obscure.
khá¸—lati see *KHÄ“á¸• -- .
khÄ“lÄ• yÃ¡ti see *KHÄ“á¸• -- .
khÄ“li -- see *KHÄ“á¸• -- .
*khÄ“ll -- `play' see *KHÄ“á¸• -- .

kheÅ›Å›a 3924 *kheÅ›Å›a `a partic. sort of cloth'.
K. kheÅ› m. `a kind of silk cloth worn by women as a girdle'; S. khesu m. `thick cotton cloth'; L. khes m. `thick cotton shawl with coloured border'; P. khes m. `a kind of cloth', ËšsÄ« f. `small shawl'; N. khes `a partic. kind of cloth made in Bhadgaon'; B. kheÅ› `a woollen wrapper'; H. khes, Ëšsá¹›Ä• m. `a figured cloth'; G. khes m., ËšsiyuÌƒ n. `a cloth loosely worn over the shoulders'; M. kh&etilde;s n.m. `a partic. kind of cloth (cotton, wool, or silk)'. -- Gy. germ. keÅ¡ `silk, silk threads' W.P. Schmid IF lxvi 143.

khÄ“sÄ• rÄ« 3925 *khÄ“sÄ• rÄ« `lentil'. 2. *kÄ“sÄ• rÄ« -- [Cf. KRÌ¥SARÃ¡ --]
N. khesaÌ„Ì†ri `a kind of lentil'; B. Or. khesÄ• ri `the pulse Lathyrus sativus'; Bi. kheÌ†sÄ• rÄ«, jo -- khesarÄ• `mixed crop of barley and peas'; Mth. khesÄ• rÄ« `a kind of grain' (ËšsÄ• á¹›Ä« hyper -- Hindiism?); H. khesÄ• rÄ«, khisËš f. `Lathyrus sativus'.
2. H. kisÄ• rÄ« f. `L. sativus'.
*khaiÃ±c -- `pull' see *KHIÃ±C -- .

khoÌ„kkh 3926 *khoÌ„kkh `bark, cough'.
Pk. khokkhaÃ¯ `barks (of a monkey)', khokkhÄ• -- f. `monkey's bark'; N.

khoknu `to cough', khoki sb., B. khukÄ• , H. khÃµkhnÄ• , khÃµkhÄ« f., G. khokhlÉ” m., M. khoká¹‡&etilde;.
Addenda: *khoÌ„kkh -- [Cf. *KHUá¹…K -- in Add2]

khoÌ„kkha 3927 *khoÌ„kkha `hollow'.
S. khokho m. `anything withered and dried up'; Or. khokho `sound of hollow things when struck'; H. khokhÄ• , ËškÄ• `hollow, decayed'; G. khokh `dry and hollow', khokhuÌƒ n. `outer dry crust after inside is removed'; M. khok, khÃµk f. `hole, bruise'; -- Ext. with -- r -- : K. khoÌ†khoru, khÅ«khËš `hollow', P. khokhrÄ• , N. khokro, H. khokrÄ• ; OMarw. khokharo m. `cavity'; <-> with -- l -- : P. khokhlÄ• `hollow'; N. khoklo, khukulo `loose, slack'; H. khokhal, ËškhlÄ• `hollow, decayed'; -- with -- á¸• -- : H. khokaá¹›; -- M. khokhas n. `hollow grains'.
Addenda: *khoÌ„kkha -- : S.kcch. khokho `old'.

khoÌ„á¹…ga 3928 *khoÌ„á¹…ga `basket'.
N. khÃµgo, khuá¹…o `fish -- trap of basketwork'; B. Or. khuá¹…gi `small bamboo wickerwork basket'.
*khoÌ„cc -- `pierce, tear' see *KHUCC -- .
khá¹“jati see *KHOÌ„JJA -- .

khoÌ„jja 3929 *khoÌ„jja `mark, footprint'. 2. *khoÌ„jjati `tracks, seeks'. 3. *khuddati [Conn. with khá¹“jati `steals' DhÄ• tup. is doubtful]
1. Pk. khojja -- m.n. `footmark'; L. khojÄ« m. `tracker'; P. khoj m. `footprint', khojjÄ« m. `tracker of lost cattle'; N. khoj `clue'; A. khoj `footprint'; B. khoj, khÃµj `trace'; Or. khoja `footmark, trace'; G. khoj m.f. `search'.
2. PaÅ¡. lauá¹›. xoÌ„Ç° -- , weg. kÅ«eÇ° -- xÅ«Ç° -- , gul. `to ask' (â†’ Par. khuÇ°<-> IIFL i 264); Kal. rumb. khoÇ°im `I seek'; Bshk. khoÇ° -- `to ask', Tor. kuÇ° -- (kh -- ?), Phal. khoÌ„Ç° -- , Sh. gil. khoÇ°Ã³Ä-kiÌ¯, gur. khoÅ¾yoÌ„ná¹·; P. khojnÄ• `to seek' (â†’ S. khojaá¹‡u), Ku. khojá¹‡o, N. khojnu; A. khojiba, `to beg, ask for'; B. khojÄ• , khÃµjÄ• , khuÌƒjÄ• `to search for', Or. khojibÄ• , Mth. khoÌ„jab, OAw. khojaÃ¯; H. khojnÄ• `to seek, enquire'; G. khojvuÌƒ `to search for'.
3. Kt. kudÃ¥ -- `to ask', Ash. kudÄ• ËŠ -- , Wg. kud -- , PaÅ¡. kuá¹›. xud -- , Gaw. khud -- . -- Cf. N. khodalnu `to search for' s.v. *KHOÌ„DD -- .
*khoÌ„Ã±c -- `tear, pierce' see *KHUCC-
Addenda: *khoÌ„jja -- [Ac. AFD 220 Pk. khojja -- `footprint' < ká¹£oÌ„dya --

`to be trampled on' R.]
1. WPah.poet. khoÌ„jÌˆ m. `footprint, trace', J. khoÌ„'j.
2. WPah.poet. khojÌˆá¹‡o `to search, trace, enquire'.

khoÌ„Ã±cÄ• 3930 *khoÌ„Ã±cÄ• `curve, bend'. [< *SKUC -- beside âˆšKUC?]
P. khuÌ„Ìƒj f., ËšjÄ• m. `corner', N. khÃµj, khÃµc, khuÌ„Ìƒj `glen, ravine, depression between two hills'; H. khuÌ„Ìƒc f. `tendon Achilles'; G. khÉ”Ìƒc f. `corner'. -- See *KHUCCÄ• -- , *KUÃ±CA -- 1.
khoÌ„á¹-a -- see KHOÌ„RA -- 1.
*khoÌ„á¹-ayati `breaks' see *KHUá¹-ATI.

khoÌ„á¹-i 3931 *khoÌ„á¹-i `blemish'. 2. *khoÌ„á¹-á¹-a -- . [Cf. *KHUá¹-á¹-A -- 4 and KÅ«á¹-A -- 2]
1. Pk. khoÌ„á¸• i -- f. `fault'; Tor. khoÌ„r `ashes' (Morgenstierne AO viii 304 compares Sh. khÄ• ËŠro < *SKÄ• RA -- , but see 2 below); OAw. khorÄ« `fault'; H. khorÄ« f. `wickedness'; OG. khoá¸• i f., G. khoá¹› f. `vice, fault', M. khoá¸• f.
2. Bshk. khoá¹- `embers', Phal. khÅ«á¹-o `ashes, burning coal'; Sh. khoá¹-Å- `false', (Lor.) khoÌ„á¹- `fault'; K. khoÌ†Ì£á¹-u `base, impure'; S. khoá¹-u m. `deceit', Ëšá¹-o `deceitful'; L. khoá¹- f. `alloy, impurity', Ëšá¹-Ä• `alloyed', awÄ• á¹‡. khoá¹-Ä• `forged'; P. khoá¹- m. `base, alloy' (PhonPj 117 < kauá¹-ya -- ), f. `vice, blemish', khoá¹-á¹-Ä• `vicious, impure'; Ku. N. khoá¹- `fault'; H. khoá¹- m.f. `deceit', Ëšá¹-Ä• `false, base'; Marw. khoá¹-o `bad'; OG. khoá¹-aÃ¼á¹• `untrue', G. khoá¹- f. `mistake, loss, want', Ëšá¹-Ä« f. `waste of time', Ëšá¹-uÌƒ `alloyed, bad, lazy'; M. khoá¹- f. `falsehood, loss in trade', Ëšá¹-Ä• `false, alloyed', Ëšá¹-Ä« `delayed'.
*NIá¹£KHOÌ„á¹-A -- ; *NIá¹£KHOÌ„á¹-á¹-A -- .

*khoÌ„á¹-á¹-a -- `blemish' see prec.
*khoÌ„á¸• a -- `cavity' see *KHOÌ„LA -- 2.
*khoÌ„á¸• á¸• -- `dig' see *KHOÌ„DD -- .
*khoÌ„á¹‡á¸• a -- `lame' see KHOÌ„RA -- 1.
Addenda: *khoÌ„á¹-á¹-a -- : WPah.ká¹-g. khoÌ„á¹- m. `fault', khoá¹-É”
`false'; J. khoá¹-Ä• `wicked'; Md. kuÅ™ `error'.
*khoÌ„á¸• a -- `cavity' see *KHOÌ„LA -- 2 Add2.
*khoÌ„á¸• á¸• -- `dig' see *KHOÌ„DD -- Add2.
*khoÌ„tr -- `dig' see *KOÌ„TR -- Add2.

khoÌ„tta 3932 *khoÌ„tta `donkey'. [Poss. â†• same source as GHOÌ„á¹-A --]
P. bhaá¹-. khotÄ• , WPah. bhad. khautau, paá¹…. cur. khoÌ„tÄ• .
*KHOÌ„TTARÅ«PA -- .

khoÌ„ttarÅ«pa 3933 *khoÌ„ttarÅ«pa `donkey'. [*KHOÌ„TTA -- , RÅ«PÃ¡ --]
WPah. bhal. khoÌ„trÅ«.
*khoÌ„tr -- `dig' see *KOÌ„TR -- .

khoÌ„dd 3934 *khoÌ„dd `dig'. 2. *khoÌ„á¸• á¸• -- . 3. *koÌ„á¸• á¸• -- . 4.
*goÌ„dd -- . 5. *goÌ„á¸• á¸• -- . 6. *guá¸• á¸• -- . [Poss. conn. with
khudÃ¡ti `thrusts (penis) into' RV., prÃ¡khudati `futuit' AV.; cf. also
*KHOÌ„TR -- , *KOÌ„TR --]
1. P. khodá¹‡Ä• `to dig, carve', khudá¹‡Ä• `to be dug'; Ku. khodá¹‡o `to
dig, carve', N. khodnu, B. khodÄ• , khudÄ• , Or. khodibÄ• , khudËš; Bi. mag.
khudnÄ« `a kind of spade'; H. khodnÄ• `to dig, carve, search', khudnÄ• `to
be dug'; Marw. khodá¹‡o `to dig'; G. khodvuÌƒ `to dig, carve', M.
khodá¹‡&etilde; (also X KHÄ• NAYATI q.v.). -- N. khodalnu `to search for' cf.
*khuddati s.v. *KHOÌ„JJA -- ?
2. B. khÃµá¹›Ä• `to dig' or < *khoÌ„á¹-ayati s.v. *KHUá¹-ATI.
3. B. koá¹›Ä• , kÃµá¹›Ä• `to dig, pierce', Or. koá¹›ibÄ• `to cut clods of
earth with a spade, beat'; Mth. koá¹›ab `to dig', H. koá¹›nÄ• .
4. K. godu m. `hole', gËš karun `to pierce'; N. godnu `to pierce'; H. godnÄ•
`to pierce, hoe', gudnÄ• `to be pierced'; G. godÉ” m. `a push'; M.
godá¹‡&etilde; `to tattoo'.
5. L. goá¸• aá¹‡ `to hoe', P. goá¸• á¹‡Ä• , goá¸• á¸• Ä« f. `hoeings'; N. goá¹›nu
`to hoe, weed'; H. goá¹›nÄ• `to hoe up, scrape', goá¹›hnÄ• (X kÄ• á¹›hnÄ• ?);
G. goá¸• vuÌƒ `to loosen earth round roots of a plant'.
6. S. guá¸• Ì aá¹‡u `to pound, thrash'; P. guá¸• á¸• á¹‡Ä• `to beat, pelt, hoe,

weed'.
Addenda: *khoÌ„dd -- . 1. S.kcch. khodhá¹‡Å« `to dig', WPah.ká¹-g. (Wkc.) khÃ³dá¹‡Ãµ, J. khodá¹‡u.
2. *khoÌ„á¸• á¸• -- : WPah.kc. khoá¸• á¹‡o `to dig'; -- ká¹-g. khoá¹›nÃµ id.
see *KHUá¹-ATI Add2.

khoÌ„namuá¹£a 3935 khoÌ„namuá¹£a m. `name of a place in Kashmir' RÄ• jat., Ëšmukha -- Vcar.
K. khoÌ†namuh `name of a village 10 miles south -- east of Åšrinagar' Stein RÄ• jatTrans ii 458.

khoÌ„ppa 3936 *khoÌ„ppa1 `coconut shell'. 2. *khoÌ„ppaá¸• a -- . 3. *khoÌ„ppara -- . 4. *khoÌ„bbara -- . [Cf. *KOÌ„PPARA --]
1. S. khopo m. `shell of coconut or egg'; L. khopÄ• m. `leather blinders on a bullock's eyes'; P. khoppÄ• , khopÄ• m. `coconut kernel'; Or. (Sambhalpur) khupuli `hard shell of coconut'; H. khopÄ• m. `coconut kernel'.
2. Ku. khopá¹›Ä« `skull', N. khopri; H. khopá¹›Ä« f. `skull, shell'.
3. K. khÅ«para `coconut shell, chestnut'; P. khopar m., ËšprÄ« f. `skull', khoprÄ• m. `concave eyepieces over an animal's eyes when driving a mill'; H. khoprÄ• m. `coconut kernel', G. khopr&etilde; n.; G. M. khoprÄ« f. `skull'.
4. M. khobr&etilde; n. `coconut kernel'.
Addenda: *khoÌ„ppa -- : WPah.poet. khobo m. `scratch, hole'; A. khob `hole, cave'.

khoÌ„ppa 3937 *khoÌ„ppa2 `hole'. [Cf. *KHAPPA -- 2]
Phal. khop `rung of a ladder' (orig. `notch in a plank or trunk used as a ladder' and, despite NOPhal 40, separate fr. A. khÄ• p `layer' s.v. *KHAPPA -- 1); N. khop `ravine', Ëšpo `hole in a wall', Ëšpi `little hole', Ëšpilá¹-o; A. khob `hole, cave', khupiyÄ• `notch to place the foot on'; Or. khopa `pigeonhole'; H. khop f. `hole, cave'; M. khop f. `dint', ËšpÄ• m. `hollow in a tree'; -- Si. kopuva `sheath, scabbard' (but see *KHAPPA -- 1); -- Ku. khopá¹‡o `to make a hole'; N. khopnu `to pierce'; A. khopani `pressing the toes in to prevent slipping' (but see *SKUPYATÄ“).

khoÌ„ppa 3938 *khoÌ„ppa3 `hut'. 2. *khoÌ„mpa -- . [Prob. â†• Drav. DED no. 1441]
1. M. khop, ËšpÄ« f. `cottage, hut'. -- Ext. with -- á¸• -- : K. khoÌ†pÃ¼rÃ¼ f. `ruined thatched mud hut'; Ku. khopá¹›o `hovel'; N. khopro `slave's

house'; A. khupari `small dark room'; Mth. khopaá¹›Ä« `hut', M. khopá¸• Ä« f.; -- with -- á¹-á¹- -- : G. khopá¹-uÌƒ n. `cottage, hut', M. khopaá¹- n., Ëšpá¹-Ä« f.
2. Bi. khÃµp, ËšpÄ« `house for storing chaff'; Mth. khÃµp `hut, nest'; Bhoj. khÃµp `cover of a granary'; M. khÃµp f. `hut'. -- Ext. with -- á¸• -- : Bi. khÃµpá¹›Ä« `shed on threshing floor'.

khoÌ„ppa 3939 *khoÌ„ppa4 `bunch of hair'. [â†• Drav. DED no. 1755]
N. khop `bunch of woman's hair tied unplaited at back of head'; A. khopÄ• `hair -- knot', B. khÃµpÄ• , Or. khopÄ• , H. khopÄ• m., H. M. khÃµpÄ• m.
*khoÌ„ppaá¸• a -- `coconut shell' see *KHOÌ„PPA -- 1.
*khoÌ„ppara -- `coconut shell' see *KHOÌ„PPA -- 1.
*khoÌ„bbara -- `coconut shell' see *KHOÌ„PPA -- 1.

khoÌ„yÄ• Å›rama 3940 khoÌ„yÄ• Å›rama m. `a district in Kashmir' RÄ• jat.
K. khuyeÌ†hoÌ„m `name of a pargana'.

khoÌ„ra 3941 khoÌ„ra1 `lame' KÄ• tyÅšr., khoÌ„la -- 3, lex. 2. khoÌ„á¹-a -- , khoÌ„á¸• a -- lex. 3. *khuá¸• a -- 2. 4. *khuá¹-á¹-a -- 3 (same as *KHUá¹-á¹-A -- 4?). 5. khuá¹‡á¸• atÄ“2 `limps' DhÄ• tup. 6. *khoÌ„á¹‡á¸• a -- . [Of non -- Aryan origin PMWS 52. Cf. KÃºá¹‡á¹-HATI `is lame' and the list of `defective' words s.v. KUá¹‡á¹-HA -- with which some of the `lame' words collide. See also *KOÌ„LA -- 4]
1. Si. kora `lame', kera `lame woman'; -- altern. < khoÌ„á¹-a -- : N. khoraá¹‡á¸• o; A. khorÄ• iba `to limp'; OAw. H. khorÄ• `lame'.
2. Pk. khoÌ„á¸• a -- `lame'; Or. khoá¹›a `crippled, lame with leprosy &c.'; G. khoá¹›uÌƒ `lame'; M. khoá¸• n. `a paralysed person', Ëšá¸• Ä• `paralytic or cramped (of a limb)'; -- for N. A. Aw. H. see 1 above.
3. Sh. gur. khÅ-á¹›Å- `lame', koh. khÅ«á¹›Å- (â†' gil. khuá¹›o); M. khuá¸·Ä• `short and stunted of limb'.
4. Ash. kuá¹-Ã¤ `lame', Kt. kuá¹-&eacutedotdot;, Wg. kuá¹-É™, Dm. khÃºá¹-a, PaÅ¡. lauá¹›. kuá¹-Ã¡, ar. xuá¹-o (â†' Par. kuá¹-á¹-&omacrtodtod; IIFL i 268), Shum. xuá¹-a, Gaw. khuá¹-a, Kal. khÅ«ËŠá¹-a, Kho. khuá¹-u, Tor. (Biddulph) "kud", f. "kÃ¼d" (= á¸• ?), Phal. khuá¹-u; K. khoÌ†á¹-h, dat. Ëšá¹-as `maimed, wanting a limb'.
5. N. khunyÄ• hÄ• `deformed' adj. from *khuninu `to limp' with WN. -- n -- < -- á¹‡á¸• -- as in Ku.; B. khuÌƒá¹›Ä• na `to limp'.
6. Pa. khoá¹‡á¸• a -- `lame', B. khÃµá¹›Ä• , f. khuÌƒá¹›i; H. khÃµá¹›Ä•

`crippled'.
*khoÌ„ra -- 2 `cavity' see *KHOÌ„LA -- 2.
Addenda: khoÌ„ra -- 1: Md. koru `lame'.

khoÌ„la 3942 khoÌ„la1 n. `a kind of hat' KÄ• d., `helmet' lex., Ëšaka -- m. lex. [Pr. Kho. < *khoÌ„da -- , Kt. Kal. < *khoÌ„á¸• a -- , Sk. PaÅ¡. < khoÌ„la -- , Tor. Sh. < *khoÌ„da -- or *khoÌ„á¸• a -- , M. < *khoÌ„á¸• a -- or khoÌ„la -- : these represent loans from different Iranian dialects at different stages, e.g. Av. xaoda -- , Psht. xoÌ„l EVP 96]
Kt. kuÅ• `cap' (or â†• Par. kuá¹› ~ Av. kÉ™rÉ™ti -- IIFL i 267), Å¾ukÃ¥ -- kui (â†• Kho.?), Pr. woá¸·Ã-k NTS xv 276; PaÅ¡. lauá¹›. khoÌ„laá¹-Ä• ËŠ, weg. xolaá¹-Ã©k `cap', Kal. khÅ•u; Kho. khoÌ„i `pointed cap', Tor. kh&schwaacutemacr;e, Sh. gil. khoÌ„i, pales. khoÌ„Ä« (â†' á¸Œ. khoÌ„i f.); M. khoá¸· f. `hooded cloak'. -- S. holu m. `cloth cap covering the cheeks, helmet' direct â†• Psht. xoÌ„l?

khoÌ„la 3943 *khoÌ„la2 `cavity, hollow'. 2. *khoÌ„lla -- 2. 3. *khoÌ„á¸• a -- . 4. *khoÌ„ra -- 2. [Cf. Par. khur `cave' IIFL i 265]
1. PaÅ¡. gul. khoÌ„l `ravine'; P. khol f. `cavity, hollow'; WPah. cur. khoá¸· `stream'; N. kholo `small river, valley'; Bi. khol, Ëšli `trough in which the share lies when fixed in body of plough'; H. khol, Ëšlaá¹› m. `cavity, cave'; -- A.

kholiba `to hollow out', kholni `mortice'; Or. khoá¸·ibÄ• `to dig'. -- X KOÌ„á¹-ARÃ¡ -- q.v.
2. Pk. kholla -- n. `hollow'; L. kholÄ• `hollow'; Or. khola `cave'; G. khol f. `hollowness'; M. khol `deep'.
3. Kho. (Lor.) khoÌ„á¸· `cave, hollow under rock'; P. khoá¹› f. `cavity,

hollow'; -- A. khor `cavity, hole' or < *khoÌ„ra -- 2.
4. Gy. arm. xor `deep, hollow, depth', eur. xor `deep, depth', wel. xoroÌ„ `deep'; Sh. (Lor.) koÌ„r `cave'; L. khorÄ« `enclosure'; P. khorÄ• `empty'; N. khor `enclosure, trap', Ëšro `crack in skin of foot', Ëšri `small pocket of leaves'; A. khor `cave' (or < *khoÌ„á¸• a --); B. khor `sore in foot -- andmouth disease'; H. khor m. `cave', f. `cavity', ËšrÄ• m. `pit, cave'; M. khor m. `glen'.
khoÌ„la -- 3 `lame' see KHOÌ„RA -- 1.
Addenda: *khoÌ„la -- 2. 3. khoÌ„á¸• a -- : WPah.ká¹-g. khvÌ• á¹› m. `lowest storey of house where cattle are kept (often dug into the hillside)' (but cf. P. kuá¹›, kgr. kuá¹›h f. `enclosure for cattle' Him.I 35); -- perh. also khvÌ• á¹› `dung, manure'.

khoÌ„li 3944 khoÌ„li f. `quiver' lex.
P. khol f. `sheath, case'; Ku. khol `covering'; N. khol `sheath', B. khol, ËšlÄ• ; Or. khoá¸·i `quiver', Ëšá¸·Ä• `sheath', H. khol m.; -- G. khoá¸·iyuÌƒ n. `quilt'; M. khoá¸· m.f. `pillowcase, mattress cover'.

khoÌ„ll 3945 *khoÌ„ll `to open'. 2. *khull -- `to be open'.
1. Gy. pal. ká¹“lÄƒr `loosens', eur. wel. xulav -- `to comb out (hair), part, divide'; K. khoÌ„lun `to open', S. kholaá¹‡u, L. awÄ• á¹‡. khoÌ„luá¹‡; P. kholhá¹‡Ä• `to open, loose'; WPah. rudh. kholl -- `to open'; Ku. gng. khoe `releases'; N. kholnu `to open', B. kholÄ• , khulÄ• , Or. kholibÄ• , Mth. Aw. lakh. khoÌ„lab, H. kholnÄ• , Marw. kholá¹‡o, G. kholvuÌƒ; M. kholá¹‡&etilde; `to deepen (a well)'.
2. S. khulaá¹‡u intr. `to open', L. awÄ• á¹‡. khullaá¹‡ `to be open', P. khullhá¹‡Ä• , WPah. cam. khulhá¹‡Ä• , Ku. khulá¹‡o, N. khulnu, B. khulÄ• , H. khulnÄ• , G. khulvuÌƒ, M. khulá¹‡&etilde;; -- OMarw. khulo adj. `open'.
*UTKHOÌ„LL -- , *NIá¹£KHOÌ„LL -- .
Addenda: *khoÌ„ll -- . 1. S.kcch. kholá¹‡Å« `to open'; WPah.ká¹-g. (kc.) khÃ³lá¹‡Ãµ.
2. *khull -- : WPah.ká¹-g. khÃºlá¹‡Ãµ `to be opened', khullÉ” `spacious, wide'; J. khulÄ• `loosened'.

khoÌ„lla 3946 *khoÌ„lla1 `hut'.
Pk. khulla -- n. `hut'; G. M. kholÄ« f. `inner room'.
*khoÌ„lla -- 2 `cavity' see *KHOÌ„LA -- 2.

khoÌ„va 3947 *khoÌ„va `inspissated milk'.
P. khoÄ• m., `milk boiled till thick', N. khowÄ• , khÄ• wÄ• , B. khoyÄ• , Or. khuÄ• , H. khoÄ• m., M. khovÄ• , khavÄ• m.

khoÌ„sa 3948 *khoÌ„sa `husk'.
Sh. (Lor.) khoÌ„h `what is removed after pounding rice or maize'; B. Or. H. khosÄ•  m. `husk'; -- N. khosá¹-o `husk (of maize &c.), eggshell', khoselo `husk (of maize &c.)', khoselnu `to peel, rummage'. -- Si. koha `fibre of coconut husk' rather < KOÌ„Å›Ã¡ -- .
KHY&capamacr; `make known': ABHÃ-KHYATI, Ä• ËŠKHYATI, Ä• KHYÄ• -- , Ä• KHYÄ• T -- , *Ä• KHYÄ• TRA -- , Ä• KHYÄ• ËŠNA -- , *Ä• CIKHYATI, UPÄ• KHYÄ• NA -- , PRAKHYÄ• NA -- , *VIYÄ• ËŠKHYÄ• TI, VYÄ• KHYÄ• NA -- , SAá¹• KHYÄ• -- , SÃ¡á¹• KHYÄ• TI, SAMÄ• KHYÄ• TI.

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G

-- ga -- `going' in cmpds. [âˆšGÄ•]
URAGA -- , *Å«RDHVAá¹• GA -- , DURGÃ¡ -- , PADGA -- , PÄ«á¹-HAGA -- , SUGÃ¡ -- ; -- by pop. etym. in TURAGA -- , PATAá¹…GÃ¡ -- , PRAVAá¹• GA -- , SVARGÃ¡ -- .

gaká¹£a 3949 *gaká¹£a `tree', gaccha -- m. lex.
Pa. gaccha -- m. `bush'; Sh. gacÌ£hÃ- f. `twig'; N. gÄ• ch `tree, shrub'; A. gÄ• s `tree'; B. gÄ• ch `tree, plant', ËšchÄ•  `lampstand', gÄ• chÄ• na `to grow'; Or. gacha `tree'; Bi. gÄ• ch `beanstalk', gÄ• chi `first sprout of peas', ËšchÄ« `grove'; Mth. gÄ• ch, gachiÄ•  `tree', gÄ• chÄ« `mango grove'; Bhoj. gÃ£Ì„ch `tree'; H. gÄ• ch m. `tree', ËšchÄ« f. `grove'; Si. gasa, gaha `tree'; -- A. gaÌ„Ì†s `numerative used with long or slender things', B.

gÄ• ch.
Addenda: *gaká¹£a -- `tree'. [Cf. VRÌ¥Ká¹£Ã¡ -- with same final]
A. also gaÌ‚chÄ• (phonet. -- s --) `lampstand' AFD 217.

3950 gagana -- , Ëšaá¹‡a -- n. `atmosphere' YÄ• jÃ±.
Pa. gagana -- n. `sky', Pk. gagaá¹‡a -- , gayaá¹‡a -- , gaaá¹‡a -- n., WPah.
sod. gaeá¹‡, roh. gÉ”iá¹‡, jaun. gaiá¹‡, OB. gaá¹‡a, Si. guvana.
gaá¹…kuka -- see KAá¹…KU -- .
Addenda: gagana -- : WPah.ká¹-g. ge_á¹‡ f. `sky', kc. gÉ”iá¹‡ f.; poet. ge
á¹‡e `in the sky, up, above' Him.I 40; J. gaiá¹‡, gaiá¹‡Ä« m.f. `sky'.

3951 *gaá¹…garÄ«ti `calls loudly'. [Poss. intens. of âˆšG&RCIRCLEMACR;3, but
prob. onom. like *GARGARÄ• YATI]
G. gÃ£Ì„garvuÌƒ `to bellow like a bull'; M. gÃ£Ì„gará¹‡&etilde; `to be
frightened', gÃ£Ì„gará¸• Ä• m. `outcry, brawl'.

gÃ¡á¹…gÄ• 3952 gÃ¡á¹…gÄ• f. `the river Ganges' RV.
Pa. gaá¹…gÄ• -- f.; AÅ›. gaá¹• gÄ• -- puputake `name of a fish'; Pk. gaá¹• gÄ•
-- f.; K. gang f. `the Ganges, any holy stream'; A. gÄ• á¹…g `the Ganges,
river'; B. gÄ• á¹… `river (esp. the Ganges)'; H. mar -- gaÌƒg m. `dry bed of
a river'; Si. ganÌ†ga, pl. gaá¹… `river'.
*GAá¹…GÄ• MRÌ¥TTIKÄ• -- .
Addenda: gÃ¡á¹…gÄ• -- : A. gÄ• á¹… `river' AFD 92.

gaá¹…gÄ• mrÌ¥ttikÄ• 3953 *gaá¹…gÄ• mrÌ¥ttikÄ• `Ganges earth'. [GÃ¡á¹…GÄ• -- ,
MÅ•ÌŠTTIKÄ• --]
S. gaá¹…gÄ• á¹-Ä« f. `earth brought from the Ganges for making sectarial
mark'; H. gaÌƒgauá¹-Ä« f. `earth or sand from the Ganges'.
*gacc -- `press, crowd' see *GICC -- .

gacca 3954 *gacca `mud'. [Perh. onom., cf. Drav. words s.v. *GICC -- and
Pahlavi gaÄ• , Pers. geÄ• `mud'.]
S. gacu m. `mortar, plaster' (g!), gaci `plastered with mortar'; P. gacc m.
`mud, mortar, cement'; H. gac m. `noise made in walking through mud'; M.
gaÄ‹á¹‡&etilde; `to sink into mud'.
gaccha -- see *GAKá¹£A -- .

3955 gÃ¡cchati `goes' RV., `falls to the share of' Mn., `understands' MBh.

[âˆšGAM]
Pa. gacchati `goes, arrives at, comes to know, exists'; AÅ›. gir. gacheyaá¹• , dh. jau. gachema opt. `go', NiDoc. gachati; Pk. gacchaÃ¯ `goes, knows, makes certain'; K. gaÄ‹hun `to go, become, be right', rÄ• m. gaÄ‹hnu `to go', kash. gaÄ‹hun, pog. gaÄ‹hnu `to become'; WPah. rudh. (Rajputs) gaÄ‹Ä‹hnÄ• , (Untouchables) gacchnÄ• `to go', bhad. gÄ• há¹‡Å«, bhal. gÄ• há¹‡Å«, khaÅ›. bhiá¸• . Å›eu. gÃ -- , cur. gÄ• há¹‡hÅ«, paá¹…. ghÄ“á¹‡Ä• ; N. gachnu `to take a deposit' (with a from caus. gachÄ• unu `to make over'?), A. gasiba, gasÄ• iba, B. gachÄ• , gachÄ• na; Or. gachibÄ• `to fit, be contained in, be equal to, entrust', gachÄ• ibÄ• `to accumulate'. -- Si. gos, gohin absol. (with o after *got < *gantu H. Smith JA 1950, 187) < -- gatya rather than Pk. gacchia.
Addenda: gÃ¡cchati: Md. gos `having gone' (absol. of danÄ« < yÄ• ËŠti).

gaja 3956 gaja m. `elephant' á¹¢aá¸• vBr.
Pa. Pk. gaja -- m., Pk. gaya -- m.; G. ge -- daá¸· n. `herd of elephants'. GAJAVARA -- , GAJÄ“NDRA -- .

gajavara 3957 gajavara m. `best of elephants' Jain. [GAJA -- , VÃ¡RA -- 1]
Pk. gayavara -- m.; H. poet. gaiyar m. `elephant'.

gajÄ“ndra 3958 gajÄ“ndra m. `chief of elephants' MBh. [GAJA -- , Ã-NDRA --]
Pk. gaiá¹• da -- , gayaá¹• da -- `best of elephants'; B. gaÃ¯ndÄ• `police spy' ODBL 247; H. gayaÌƒd, gaÄ©d, g&etilde;d m. `elephant'.
*gajj -- `press, ram' see *GAÃ±J -- .

gajja 3959 *gajja `foam'. 2. *gaÃ±ja -- 4.
1. S. gajÄ« f. `foam, scum', Ku. N. Bhoj. gÄ• j; H. gÄ• j f. `froth, scum', gajÄ• nÄ• `to cause to ferment'.
2. B. gÃ£Ì„jÄ• `frothing', gÃ£Ì„jlÄ• `froth, beestings', gÃ£Ì„jÄ• `to foam'.

gaÃ±j 3960 *gaÃ±j `press, ram'. 2. *gajj -- . 3. *gadd -- . [Cf. gaÃ±ja -- 1 m. `disrespect' lex. and GANDHAYATÄ“]
1. Pk. gaá¹• jaÃ¯ `oppresses, rebukes', gaá¹• jia -- `hurt', gaá¹• jaá¹‡a -- n. `disrespect'; N. gÃ£Ì„jnu `to ravish, rape (a woman)'; A. gÃ£Ì„ziba `to thrust, cram'; Or. gÃ£Ì„jibÄ• `to ram, thrash', gaÃ±jibÄ• `to oppress, abuse', gaÃ±jaá¹‡Ä• `abuse'; H. gÃ£Ì„jnÄ• `to churn', gaÌƒjnÄ• `to treat with contempt'; G. gÃ£Ì„jvuÌƒ `to agitate, overpower, deceive'; M.

gÃ£Ì„jÌˆá¹‡&etilde; `to torment'.
2. Or. gÄ• jibÄ• `to ram, thrash, fall in torrents (of rain)'.
3. Pk. gaddia -- `proud' (?); B. gÄ• dÄ• `to ram, cram'; H. gÄ• dnÄ• `to press down, cram'.
gaÃ±ja -- 1 `disrespect' see *GAÃ±J -- .
Addenda: *gaÃ±j -- . 1. WPah.ká¹-g. ganjÌˆÉ” `bald -- headed', P. gaÃ±jÄ• .

gaÃ±ja 3961 gaÃ±ja2 m.n. `treasury' RÄ• jat., `grainstore' W. [â†• Ir. EWA i 315]
NiDoc. gaá¹• ni -- draá¹• ga `treasure house' T. Burrow BSOS vii 509; Kho. gonÇ° `store room'.
GAÃ±JAVARA -- .

gaÃ±ja 3962 *gaÃ±ja3 `heap'. [Perh. same as GAÃ±JA -- 2]
P. gaÃ±j m. `heap'; N. gÃ£Ì„j `close growth of plants'; Bhoj. gÃ£Ì„j `heap'.
-- With Pk. gaá¹• ja -- m. `cheek' cf. GAá¹‡á¸• Ã¡ -- 1 and GAá¹‡á¸• A -- 2.
*gaÃ±ja -- 4 `foam' see *GAJJA -- .

gaÃ±javara 3963 gaÃ±javara m. `treasurer' RÄ• jat. [â†• Ir. EWA i 315]
NiDoc. gaá¹• Ã±avara.

gaÃ±jÄ• 3964 gaÃ±jÄ• f. `hemp (from which an intoxicating drink was made)' lex. [Cf. grÌ¥Ã±ja -- m. `name of a plant' SuÅ›r., grÌ¥Ã±jana -- m. `a kind of onion or garlic' Mn., `tops of hemp chewed to produce inebriation' W.: Sumerian GAN.ZI `hemp (?)' R. Campbell Thompson, The Assyrian Herbal 43]
Pk. gaá¹• ja -- m. `hemp (Cannabis sativa)', ËšjÄ• -- f. `drink shop'; Ku. gng. gÃ£Ì„jÌˆ `hemp', N. A. B. gÃ£Ì„jÄ• , Or. gaÃ±jÄ• , ËšÄ• Ä«, Bi. Mth. H. gÃ£Ì„jÄ• m. (â†’ S. gÃ£Ì„jo m. `hemp plant', P. gÃ£Ì„jÄ• m. `hemp for smoking'); G. gÃ£Ì„jÉ” m. `hemp flower'; M. gÃ£Ì„jÌˆÄ• m. `dried hemp'.

gaá¹-á¹-a 3965 *gaá¹-á¹-a `piece'. 2. *giá¹-á¹-a -- .
1. S. gÌ aá¹-u m. `piece of stick in a dog's collar', gÌ aá¹-o m. `piece of wall, piece of canal left undug', gÌ aá¹-Ä« f. `piece of

elephant's tusk &c.'; P. gaá¹-á¹- m. `cluster, stopper', gaá¹-á¹-Ä• m. `stopper' (â†' H. gaá¹-á¹-Ä• m.); H. gÄ• á¹-Ä• m. `piece of land'.
2. S. gÌ iá¹-Ä« f. `small bit of food'.
*GAá¹¬H `mould, form'. [By metath. < âˆšGHAá¹-?]
*GAá¹-HATI, *GÄ• á¹-HAYATI.
Addenda: *gaá¹-á¹-a -- : WPah.ká¹-g. gÉ"á¹-á¹-É" m. `small stone, pebble', J. gaá¹-i f.

3966 *gaá¹-hati `makes, forms'. [âˆš*GAá¹-H]
Pk. gaá¸• haÃ¯ `forms'; L. gaá¹›hÄ• vaá¹‡ `to bring buffalocow to bull'; P. gaá¹›há¹‡Ä• `to copulate with (of bull or buffalo)'; A. gariba `to mould, form'; B. gaá¹›Ä• `to hammer into shape, form'; Or. gaá¹›hibÄ• `to mould, build', gaá¹›haá¹‡a `building'; Mth. gaá¹›hÄ• Ä« `wages for making gold or silver ornaments'; OAw. gaá¸• hÄ• i `makes'; H. gaá¹›hnÄ• `to form by hammering', G. gaá¸• hvuÌƒ. -- Altern. < GHÃ¡á¹-ATÄ": Wg. gaá¹›awun `to form, produce'; K. garun, vill. gaá¸• un `to hammer into shape, forge, put together'.
GAá¸Œ `drip'. [Poss. â†• Drav. Master BSOAS xii 347; but perh. < *grÌ¥d -- in *GRILLA -- (if < *grÌ¥d -- la --) or *grÌ¥ta -- : âˆš*G&RCIRCLEMACR;1. See also âˆšGAL1 and *GIá¸• á¸• --]
*gaá¸• a -- 3, gÃ¡á¸• ati, gaá¸• ita -- , *gÄ• á¸• a -- 1, *gÄ• á¸• ayati; *nirgaá¸• a -- , *nirgaá¸• ati, *nirgÄ• á¸• ayati, *vigaá¸• ati.

gaá¸• a 3967 gaá¸• a1 m. `ditch' lex. [Cf. *GAá¸• á¸• A -- 1 and list s.v. KARTÃ¡ -- 1]
Pk. gaá¸• a -- n. `hole'; PaÅ¡. gaá¹›u `dike'; Kho. (Lor.) goÌ„á¸· `hole, small dry ravine'; A. garÄ• `high bank'; B. gaá¹› `ditch, hole in a husking machine'; Or. gaá¹›a `ditch, moat'; M. gaá¸· f. `hole in the game of marbles'.

gaá¸• a 3968 *gaá¸• a2 `cultivated field'. 2. *gÄ• á¸• a -- 2. [Prob. same as *GAá¸• A -- 1, i.e. `something dug']

1. Ku. gaá¹›o `field'; N. garo `terraced field'.
2. Dm. gÄ• Å•a `cultivated field'; Kho. (Lor.) gÄ• á¸·u `small field'.
Addenda: *gaá¸• a -- 2: WPah.kc. gÉ”Ìˆ Ì„á¹› m. `farmyard, earth, ground'.

gaá¸• a 3969 *gaá¸• a3 `dropping'. [âˆšGAá¸•]
Pa. gaá¸·a -- m. `a drop', gaá¸·Ä• galaá¹• gacchati `goes from fall to fall';
S. gÌ aá¹›o m. `hail', L. (Ju.) gÌ aá¹›Ä• m., P. gaá¹›Ä• m. (cf. galÄ• <
GALA -- 1); -- Pk. gaá¸• a -- n. `large stone'?

gaá¸• a 3970 gaá¸• a4 m. `young of the fish Ophiocephalus lata or Cyprinus
garra', Ëšaka -- m. lex.
B. gaá¹›, gaá¹›ai `species of gilt -- head fish'; Or. gaá¹›iÅ›a, ËšÅ›Ä• `the
fish O. lata', gaá¸·a `a kind of fish'.
Addenda: *gaá¸• á¸• -- 1: OMarw. (VÄ«saá¸·a) m.pl. part. gÄ• á¸• yÄ• `buried'.

gaá¸• a 3971 *gaá¸• a5 `hook'.
Pa. gaá¸·a -- m. `hook, fish -- hook'; Pk. gala -- m. `hook'; N. gal
`lever'; H. gal m. `hook, drag hook'; G. gaá¸· m. `hook'; M. gaá¸· m. `hook,
drag hook, hangman's hook'.
*gaá¸• a -- 6 `neck' see GALA -- 2.

gaá¸• agaá¸• a 3972 *gaá¸• agaá¸• a `noise'. [Onom.: cf. *GHAá¸• AGHAá¸• A --]
Pa. gaá¸·agaá¸·Ä• yati `crashes, thunders'; Pk. gaá¸• ayaá¸• a -- , Ëšá¸• Ä« --
f. `sound of thunder', gaá¸• ayaá¸• aá¹• ta -- `making a dreadful noise'; M.
gaá¸• Ä• á¸• m. `rumble', gaá¸• Ä• á¸• á¹‡&etilde; `to rumble',
gaá¸• gaá¸• á¹‡&etilde;.

3973 gÃ¡á¸• ati `drops, distils, runs as liquid' DhÄ• tup. [âˆšGAá¸•]
Pa. gaá¸·ati `drips, trickles, rains, falls'; S. gÌ aá¹›aá¹‡u `to drip'; A.
gariba `to roll (as water)'; B. gaá¹›Ä• `to ooze out', gaá¹›Ä• na `to make
slide or roll'; Or. gaá¹›ibÄ• `to flow down, fall, wallow, roll, pass (of
time)'; Mth. gaá¹›hab `to be melted, dissolve' (lw. with á¹›h in place of
r); H. gaá¹›nÄ• `to sink into', G. gaá¹›vuÌƒ, M. gaá¸• á¹‡&etilde;; Si.
galanavÄ• `to ooze', OSi. gaá¸·avanavÄ• `to dissolve' (if with orig. á¸·).

gaá¸• a -- baá¸• a 3974 *gaá¸• a -- baá¸• a `confused'. 2. *gaá¸• á¸• a --
baá¸• á¸• a -- . [Cf. *GAá¸• á¸• -- 2]
1. Pk. gaá¸• avaá¸• a -- n. `confusion', S. gaá¹›á¸‡aá¹›i f.; P. gaá¹›hbaá¹›

f. `sound of boiling water', gaá¹›hbaá¹›Ä• haá¹- f. `confusion'; Ku. gaá¹›baá¹›Å«á¹‡o `to confuse'; N. gaá¹›baá¹› `confusion', B. gaá¹›baá¹›, Ëšá¹›i; Or. gaá¹›abaá¹›i `uproar'; H. gaá¹›baá¹› `confused', m. `confusion, disorder', Ëšá¹›Ä• m., Ëšá¹›Ä«, Ëšá¹›Ä• haá¹- f., G. gaá¹›baá¹› f., M. gaá¸• baá¸• f., gaá¸• baá¸• á¹‡&etilde; `to be confused'.
2. P. gaá¸• á¸• vaá¸• á¸• m. `confusion'.

gaá¸• i 3975 gaá¸• i m. `young steer' lex., gali -- m. lex.
Pk. gali -- , Ëšlia -- `badly trained, wild (of horse, donkey, ox)'; B. gaá¹›i `steer, lazy bullock', adj. `given to lying down like a bullock at time of work, lazy'; Or. gaá¹›i `calf, lazy ox, unbroken ox'; H. galiyÄ• , gariyÄ• r m. `lazy ox'; G. gaá¸·iyÉ” m. `obstinate bullock'.

gaá¸• ita 3976 gaá¸• ita `distilled' Apte. [âˆšGAá¸•]
B. gaá¹›i `rainwater flowing out from a village on to the fields'.

gaá¸• u 3977 gaá¸• u1 m. `excrescence on neck, goitre, hump on back' PÄ• á¹‡. VÄ• rtt. 2. *giá¸• a -- . [Prob. â†• Drav., cf. GAá¹‡á¸• Ã¡ -- 1]
1. Pa. gaá¸·a -- `boil, swelling (?)'; S. gÌ aá¹›hu m. `boil, abscess', L. awÄ• á¹‡. gÃ á¹›, P. gaá¹› m.; B. Or. gaá¹›u `swelling of any gland, goitre, hump on back'; M. gaá¸·uÌ„Ìƒ n. `boil'.
2. WPah. bhad. giá¹› n. `goitre', bhal. gil n.; N. girkho `swollen gland' (+?).
GAá¸• ULÃ¡ -- .
gaá¸• u -- 2 `waterpot' see GAá¸• á¸• UKA -- .

gaá¸• ulÃ¡ 3978 gaá¸• ulÃ¡ `humpbacked' á¹¢aá¸• vBr., gaá¸• ura -- lex. 2. gaá¹‡á¸• ula -- lex. [GAá¸• U -- 1 and GAá¹‡á¸• Ã¡ -- 1]
1. Kho. (Lor.) gurÅ«á¸·i `goitre, goitrous'; K. gaÌ£á¸• Ëšru `goitrous', gaá¸• uru m. `goitre' (or < *GAá¸• á¸• A -- 3?); Or. gaá¹›uá¸·a, gaá¹›ura `humpbacked', H. gaá¹›ur.
2. Pa. gaá¹‡á¸• ula -- `humpbacked', Si. gaá¸• ula.

gaá¸• á¸• 3979 *gaá¸• á¸• 1 `dig, bury'. [Cf. list s.v. KARTÃ¡ -- 1]
L. gaá¸• á¸• aá¹‡ `to sow'; P. gaá¸• á¸• á¹‡Ä• `to sow, plant, fix'; N. gÄ• á¹›nu `to bury, stab'; A. gÄ• riba, gÃ£Ì„rËš `to thrust, fix in'; B. gÄ• á¹›Ä• `to plant, bury'; Or. gÄ• á¹›ibÄ• `to bury in a hole'; Mth. gÄ• á¹›ab `to bury', Bhoj. gÄ• á¹›al; H. gÄ• á¹›nÄ• `to bury, drive in', OMarw. gÄ• á¹›aÃ¯, G.

gÄ• á¸• vuÌƒ, M. gÄ• á¸• á¹‡eÌ„Ìƒ. -- Caus. Gy. eur. garav -- `to hide', P. gaá¸• Ä• uá¹‡Ä• `to bury, drive in'; -- intr. N. gaá¹›nu `to be buried', Mth. gaá¹›ab, G. gaá¸• vuÌƒ.

gaá¸• á¸• 3980 *gaá¸• á¸• 2 `mix'. [Cf. gadhyati `is mixed' Nir., and Kan. gaá¸• anisu `to join']
PaÅ¡. gaá¸• `mixed with, immersed in' IIFL iii 3, 67; S. gaá¸• Ì aá¹‡u `to meet, join, mix', gaá¸• Ì u `jointly'; L. (Ju.) gaá¸• Ì á¸• Ì aá¹‡ `to mix (of fluids)'; P. gaá¸• á¸• `promiscuous'; H. gÄ• á¹›nÄ• `to unite', gÄ• á¹›Ä• `kneaded or mixed mud' (or < *GÄ• á¸• A -- 2). -- Poss. Wg. gaá¹- `immersed' but see GÄ• á¸• HA -- .

gaá¸• á¸• a 3981 *gaá¸• á¸• a1 `hole, pit'. [G. < *garda -- ? -- Cf. *GAá¸• á¸• -- 1 and list s.v. KARTÃ¡ -- 1]
Pk. gaá¸• á¸• a -- m. `hole'; WPah. bhal. cur. gaá¸• á¸• f., paá¹….
gaá¸• á¸• á¹›Ä«, pÄ• á¸• . gaá¸• oÌ„á¹› `river, stream'; N. gaá¹› -- tir `bank of a river'; A. gÄ• rÄ• `deep hole'; B. gÄ• á¹›, Ëšá¹›Ä• `hollow, pit'; Or. gÄ• á¹›a `hole, cave', gÄ• á¹›iÄ• `pond'; Mth. gÄ• á¹›i `piercing'; H. gÄ• á¹›Ä• m. `hole'; G. garÄ• á¸• , Ëšá¸• É” m. `pit, ditch' (< *graá¸• á¸• a -- < *garda -- ?); Si. gaá¸• aya `ditch'. -- Cf. S. giá¸• Ì i f. `hole in the ground for fire during Muharram'. -- X KHÄ• NÄ-Ì„ -- : K. gÄ• n m. `underground room'; S. (LM 323) gÄ• á¹‡ f. `mine, hole for keeping water'; L. gÄ• á¹‡ m. `small embanked field within a field to keep water in'; G. gÄ• á¹‡ f. `mine, cellar'; M. gÄ• á¹‡ f. `cavity containing water on a raised piece of land' (LM 323 < GÃ¡HANA --).
*PRAGAá¸• á¸• A -- ; *GHARAGAá¸• á¸• A -- .
Addenda: *gaá¸• á¸• a -- 1: WPah.ká¹-g. gÄ• á¹› `hole (e.g. after a knot in wood)'.

gaá¸• á¸• a 3982 *gaá¸• á¸• a2 `bundle, sheaf'. 2. *giá¸• á¸• a -- .
1. S. gaá¸• o m. `bundle of grass &c.', Ëšá¸• Ì Ä« f. `small do.'; L. gaá¸• á¸• Ä• m. `armful of straw', Ëšá¸• Ä« f. `sheaf'; P. gaá¸• á¸• Ä• m. `handful of sticks', Ëšá¸• Ä« f. `load of rice in straw', WPah. bhal. gaá¸• á¸• i f.
2. Bshk. giá¸• `straw'.
*gaá¸• á¸• a -- 3 `boil, swelling' see GAá¹‡á¸• Ã¡ -- 1.

gaá¸• á¸• a 3983 *gaá¸• á¸• a4 `sheep'. 2. gaá¸• á¸• ara -- , Ëšá¸• ala -- m. Apte. [Cf. gaá¸• á¸• Ä• rikÄ• -- f. `ewe in front of a flock' lex.,
gaá¸• á¸• Ä• likÄ• <-> f. `sheep' â†' Psht. gaá¸• Å«rai `lamb' NTS ii 256]
1. Ash. gaá¸• ewÃ¤ m. `sheep', ËšwÄ« f.; Wg. gÃ¡á¸• awÄ• , goá¸• á¹“ `ram', guá¸• sok `lamb'; PaÅ¡. giá¸• Ä«ËŠ f. `sheep'; L. gaá¸• m. `wild sheep'.
2. Pk. gaá¸• á¸• arÄ« -- f. `goat, ewe', ËšriyÄ• -- f. `ewe'; Woá¹-. gaá¸• Å«re `lamb'; B. gÄ• á¹›al, Ëšá¹›ar `the long -- legged sheep'; Or. gÄ• raá¹›a, gaá¹›era, Ëšá¹›arÄ• `ram', gÄ• raá¹›i `ewe', garaá¹›a `sheep'; H. gÄ• á¸• ar f. `ewe'; G. gÄ• á¸• ar, Ëšá¸• ruÌƒ n. `sheep'. -- Deriv. B. gÄ• á¹›le `shepherd', H. gaá¸• ariyÄ• m.
*gaá¸• á¸• a -- baá¸• á¸• a -- `confused' see *GAá¸• A -- BAá¸• A -- .
gaá¸• á¸• ara -- `sheep' see *GAá¸• á¸• A -- 4.
gaá¸• á¸• Ä• rikÄ• -- see *GAá¸• á¸• A -- 4.
Addenda: *gaá¸• á¸• a -- 4. 2. gaá¸• á¸• ara -- : S.kcch. gÄ• á¸• ar m. `sheep'.
gaá¸• á¸• ara -- see *GAá¸• á¸• A -- 4 Add2.

gaá¸• á¸• uka 3984 gaá¸• á¸• uka m. `waterpot, vessel for boiled rice' lex., gaá¸• á¸• Å«ka -- m. lex. 2. gaá¸• u -- 2, gaá¸• uka -- m. W. [Grouped by PMWS 55 with GARGARA -- 2 and GHAá¹-A -- as â†• Mu.]
1. Sh. (Lor.) gaá¸• ubÄ«ËŠ `iron vessel'; K. gÃ¼á¸• Ã¼wa m. `small metal pot', S. gaá¸• Ì uÌ„Ìƒ m., L. gaá¸• vÄ« f., P. gaá¸• vÄ• m.; WPah. bhal. guá¸• á¸• Å« m. `inkpot', guá¸• á¹›i f. `earthen pot for boiling rice'; B. gÄ• á¹›u `pitcher'; Si. kaá¸·a -- geá¸• iya `waterpot'; -- G. ghÄ• á¸• vÉ” m. `earthen pot for ghee' X GHAá¹-A -- .
2. P. gaá¹›vÄ• m. `brass jug'; B. gaá¹›u `waterpot with spout', Or. gaá¹›u, ËšuÄ• ; OAw. gaá¸• uvana obl. pl. `waterpot', H. gaá¹›uÄ• m. `narrow -- mouthed waterpot' (â†' Ku. N. gaá¹›uwÄ• `earthen pot'); G. gaá¹›vÉ” m. `metal waterpot'; M. gaá¸• Å«, Ëšá¸• uvÄ• m. `drinking cup'. -- PaÅ¡. shut. garÅ«ËŠ `belly', gul. gaá¹›Ã©m `my belly' (semant. cf. Kt. ká¹-ol `belly'

â†• Eng. kettle, and Eng. pot = belly). -- N. gariyo `wooden oil vessel', karuwÄ•  `spouted brass pot' X KARAKA -- .

3985 *gaá¸• á¸• hati `pulls'. [See *KAá¸• á¸• HATI: âˆš*KAá¸• á¸• H]
Bshk. gaá¸• h imper. `pull!'; Phal. gaá¸•  -- `to take or pull out'.
Addenda: *gaá¸• á¸• hati: WPah.ká¹-g. (kc.) gÃ¡á¹›hnÃµ, gaá¹›nÃµ `to take out, pull out'.

gaá¸• ha 3986 *gaá¸• ha `fort'. [Poss. with ODBL 500 < *grÌ¥dha<-> (> GRÌ¥HÃ¡ --), Av. gÉ™rÉ™da --]
Pk. gaá¸• ha -- m., Ëšá¸• hÄ• -- f. `fort'; K. gaá¸•  m. (= vill. *gaá¹›?) `small masonry fort built in the hills by a local chieftain'; S. gÌ aá¹›hu m. `fort', P. gaá¹›h m., Ku. gaá¹›, A. gar, B. gaá¹›, Or. gaá¹›(h)a, Mth. Bhoj. gaá¹›h, OAw. gaá¸• ha m., H. gaá¹›hÄ« f. (â†' N. gaá¹›i), OMarw. OG. gaá¸• ha m., G. gaá¸• h, ghaá¹› m. (whence gaá¸• hÄ« m. `inhabitant of a hill fort'), M. gaá¸• hÄ«, gaá¸• á¸• Ä« f.
*GAá¸• HAPATI -- ; SAá¹• GAá¸• HA -- .
Addenda: *gaá¸• ha -- : S.kcch. gaá¸• á¸• h m. `fort'.

gaá¸• hapati 3987 *gaá¸• hapati `commander of a fort'. [*GAá¸• HA -- , PÃ¡TI --]
G. gaá¸• hvÄ« m.

gaá¹‡Ã¡ 3988 gaá¹‡Ã¡ m. `troop, flock' RV. [Poss. (despite doubts in EWA i 316) < *grÌ¥á¹‡a -- `telling' (cf. *GRÌ¥NTI -- and esp. GAá¹‡Ã¡YATI `tells one's number (of troop of flock)' KÄ• Å›. -- âˆšG&RCIRCLEMACR;3]
Pa. Pk. gaá¹‡a -- m. `troop, flock'; Tor. (Biddulph) gan m. `herd'; K. gan m. `beehive' = mÃ£Ì„cha -- gan m.; WPah. bhal. gaá¹‡ m. pl. `bees'; Si. gaá¹‡aya `company' EGS 52 but prob. â†• Pa. GAá¹‡IKÄ• -- ; AVAGAá¹‡A -- , SAá¹• GAá¹‡IKÄ• -- ; *GAá¹‡AKULIKA -- , *GAá¹‡ADHÄ• RÄ« -- .

gÃ¡á¹‡aka 3989 gÃ¡á¹‡aka m. `astrologer' VS. [GAá¹‡Ã¡YATI]
Pk. gaá¹‡aya -- , Ëšá¹‡iya -- m., OG. gaá¹‡Ä«u m.

gaá¹‡akulika 3990 *gaá¹‡akulika `belonging to a hive'. [GAá¹‡Ã¡ -- , KÃºLA --]
WPah. bhal. gÉ™á¹‡É”lli f. `bee'.

gaá¹‡adhÄ• rÄ« 3991 *gaá¹‡adhÄ• rÄ« `holding a swarm'. [GAá¹‡Ã¡ -- , DHÄ• RA -- 1]
WPah. bhal. gaá¹‡hÄ• r f. `beehive'.

gaá¹‡ana 3992 gaá¹‡ana n. `counting' PÄ• á¹‡., ËšnÄ• -- f. MBh. [GAá¹‡Ã¡YATI]
Pa. gaá¹‡anÄ• -- f., AÅ›. shah. man. gaá¹‡ana, kÄ• l. dh. ganana, gir. gaá¹‡anÄ• f., Pk. gaá¹‡aá¹‡a -- n., Ëšá¹‡Ä• -- f., Si. gaá¹‡ana.

3993 gaá¹‡Ã¡yati `counts' MBh. [Prob. like GUá¹‡Ã¡YATI1 < grÌ¥á¹‡<-> (MIA. gaá¹‡ -- , giá¹‡ -- , guá¹‡ -- ) in grÌ¥á¹‡Ä• ËŠti, `addresses, praises' RV., cf. gÄ• rayatÄ“ `teaches' DhÄ• tup., *girati3, *grÌ¥ta<-> (J. C. Wright). -- âˆšG&RCIRCLEMACR;3. See Add. s.v. GRÌ¥á¹‡Ä• ËŠTI]
Pa. gaá¹‡Ä“ti `counts, takes notice of'; AÅ›. ganÄ«yati `is counted'; Pk. gaá¹‡Ä“i, Ëšá¹‡aÃ¯ `counts'; Ash. gÃ¤á¹‡ -- `to count, read', Wg. gaá¹‡ -- NTS xvii 255; Dm. gaá¹‡ -- `to say'; PaÅ¡. gaá¹‡ -- `to count', Bshk. gÃ¤n -- , K. á¸• oá¸• . gaá¹‡á¹‡o, S. gaá¹‡aá¹‡u, L. gaá¹‡aá¹‡, (Ju.) gÌ Ëš, WPah. jaun. gaá¹‡noÌ„Ìƒ, Ku. gaá¹‡á¹‡o, N. gannu, A. gaá¹‡iba, B. gaá¹‡Ä• , Or. gaá¹‡ibÄ• , Mth. ganab, Bhoj. ganal, Aw. lakh. ganab, G. gaá¹‡vuÌƒ, M. gaá¹‡á¹‡&etilde;, Si. gaá¹‡inavÄ• . -- Gy. as. gen -- , eur. gin -- , Bashg. gÄ©r -- , L. giá¹‡aá¹‡, P. giá¹‡á¹‡Ä• , Bi. ginab, H. ginnÄ• .
GAá¹‡AKA -- , GAá¹‡ANA -- , GAá¹‡ITA -- , *GÄ• á¹‡YA -- , *GRÌ¥NTI -- ; -- GAá¹‡Ã¡ -- .
Addenda: gaá¹‡Ã¡yati: S.kcch. gaá¹‡á¹‡Å« `to count', WPah.ká¹-g. gÉ”á¹‡nÃµ, J. Garh. gaá¹‡nu, OMarw. giá¹‡aÃ¯.

gaá¹‡ikÄ• 3994 gaá¹‡ikÄ• f. `courtesan' Mn. [Cf. gÃ¡á¹‡aka -- `bought for a large sum' PÄ• á¹‡. -- GAá¹‡Ã¡ --]
Pa. gaá¹‡ikÄ• -- f., Pk. gaá¹‡iyÄ• -- f., K. gÃ¶Ã±Ã¼ f., Si. giá¹‡iya.

3995 gaá¹‡ikÄ• rÄ« -- , ËšrikÄ• -- , gaá¹‡iyÄ• rÄ« -- , vaá¸• agËš f. `the tree Premna spinosa the wood of which was used for getting fire by attrition' lex.
P. gaá¹‡er m. `the field weed Avena fatua'; Or. gaá¹‡iÄ• ri `the evergreen plant Premna integrifolia'; H. ganiyÄ• rÄ« f. `a partic. bush used for making fire by rubbing'.

gaá¹‡ita 3996 gaá¹‡ita `counted' MBh. [GAá¹‡Ã¡YATI]

Pk. gaá¹‡iya -- , OSi. giá¹‡uvÄ• (replaced by gÃ¤nnÄ•).
gaá¹‡iyÄ• rÄ« -- see GAá¹‡IKÄ• RÄ« -- .
gaá¹‡oÌ„tsÄ• ha -- see GAá¹‡á¸• A -- 4.

gaá¹‡á¸• Ã¡ 3997 gaá¹‡á¸• Ã¡1 m. `goitre' AitBr., `boil' SuÅ›r., Ëšá¸• i -- m. W. 2. *gaá¸• á¸• a -- 3. [Prob. â†• Drav. EWA i 317 with lit., but cf. Psht. guá¹‡á¸• `round', Pers. gunda `ball of leaven', gund `testicle' < *grÌ¥nda -- NTS xii 263. -- See also gaá¸• u -- 1, gaá¹‡á¸• u -- , *giá¸• a -- , *gilla -- , kanda --]
1. Pa. gaá¹‡á¸• a -- m. `swelling, boil, abscess'; Pk. gaá¹• á¸• a<-> m.n. `goitre, boil', NiDoc. gaá¹• á¸• a; Gy. germ. gÄ• ro `buttock' (or < *KAá¹‡á¹-A -- 3?); S. gÌ ani f. `hump of bullock', gÌ anri f. `bubo', gÃ£Ì„á¸• i f. `pudendum muliebre, anus' (â†• H.?); L. gannh m. `boil'; P. gann m. `protuberance round navel', gannÄ« f. `swelling on eyelid', gÄ• á¹‡á¸•  f. `anus' (â†• H.); WPah. bhiá¸• . gaá¹‡á¸• n. `infectious ulcer of sheep and goats', jaun. gÄ• n `mumps'; Ku. gÄ• n `goitre', gng. gÄ• á¹‡ `hump', gÄ• á¹‡i `testicle'; N. gÃ£Ì„á¹› `goitre', gÃ£Ì„á¹›i `pudendum muliebre', gÃ£Ì„á¹›u `worthless fellow'; A. gÃ£Ì„r `boil'; B. gÃ£Ì„á¹› `protuberance round navel', gÃ£Ì„á¹›i `anus'; Or. gÄ• &etilde;á¹›, gÄ• á¹‡á¸• i `anus, vagina, buttocks, bottom (of anything)'; Mth. gÃ£Ì„á¹›i `anus'; H. gÃ£Ì„á¹› f. `anus', gÃ£Ì„á¹›Å« `sodomite'; G. gÃ£Ì„á¸•  n. `anus', gÃ£Ì„á¸• uÌƒ `mad'; M. gÃ£Ì„á¸•  f. `anus, buttocks', gÃ£Ì„á¸• Å« m. `sodomite'; Si. gaá¸• uva `boil, abscess', gaá¸• ageá¸• iya `boils and pustules'.
2. K. gaá¸• uru m. `goitre, bronchocele' (or < GAá¸• ULÃ¡ -- ?); H. gaá¸• á¸• Ä• m. `lump, swelling, boil'.
GAá¹‡á¸• ULA -- .
Addenda: gaá¹‡á¸• Ã¡ -- 1: S.kcch. gaá¹‡á¸• ho m. `swelling resulting from a contusion'; Md. ganÌ†á¸• u `ulcer, swelling'.

gaá¹‡á¸• a 3998 gaá¹‡á¸• a2 m. `joint of plant' lex., gaá¹‡á¸• i -- m. `trunk of tree from root to branches' lex. 2. *gÄ“á¹‡á¸• a -- . 3. *gÄ“á¸• á¸• a -- 2. 4. *gÄ“á¸• a -- 1. [Cf. KÄ• ËŠá¹‡á¸• A -- : prob. â†• Drav. DED 1619]
1. Pa. gaá¹‡á¸• a -- m. `stalk', Ëšá¸• Ä« -- f. `sugarcane joint, shaft or stalk used as a bar', Pk. gaá¹• á¸• a -- m., Ëšá¸• iyÄ• -- f.; Kt. gÃ¤á¹‡a `stem'; PaÅ¡. lauá¹›. gaá¹‡á¸• Ä«ËŠ `stem, stump of a tree, large roof beam' (â†’ Par. gaá¹‡á¸• Ä• ËŠ `stem', Orm. goá¹‡ `stick' IIFL i 253, 395), gul. geá¹‡á¸• Å«, nir. gaá¹‡Ä«ËŠ, kuá¹›. gÃ£Ì„á¹›o; Kal. urt. gÉ™á¹‡ `log (in a wall)', rumb. goá¹‡ (st. goÌ„á¹‡á¸•  -- ) `handle', guá¹‡á¸• Ã-k `stick'; Kho.

(Lor.) gon, gonu, (Morgenstierne) gÉ”Ì„Ë‹n `haft of axe, spade or knife' (or < GHANÃ¡ -- 2?); K. goná¸• u, groÌ†Ì£ná¸• u m. `great untrimmed log'; S. ganu m.

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`oar, haft of a tool', Ëšno m. `sweet stalks of millet'; P. gannÄ• m. `sugarcane' (â†’ H. gannÄ• m.), Bi. gaá¹‡á¸• Ä• , H. gÃ£Ì„á¹›Ä• m., M. gÃ£Ì„á¸• Ä• m. -- Deriv. Pk. gaá¹• á¸• Ä«rÄ« -- f. `sugarcane joint'; Bhoj. gaÌƒá¹›Ä“rÄ« `small pieces of sugarcane'; H. gaÌƒá¸• erÄ« f. `knot of sugarcane'; G. gaÌƒá¸• erÄ« f. `piece of peeled sugarcane'; -- Pk. gaá¹• á¸• alÄ« -- `sugarcane joint'; Kal. rumb. gaá¹‡á¸• au (st. Ëšá¸• Ä• l --) `ancestor image'; S. gÌ anaru m. `stock of a vegetable run to seed'.
2. Ku. gino `block, log'; N. gÄ©á¹› `log', gÄ©á¹›o `piece of sugarcane' (whence g&etilde;á¹›nu, gÄ©á¹›Ëš `to cut in pieces'); B. g&etilde;á¹› `tuber'; Mth. g&etilde;á¹›Ä« `piece of sugarcane chopped ready for the mill'.
3. Pk. geá¸• á¸• Ä« -- , giá¸• á¸• iÄ• -- f. `stick'; P. geá¸• Ä« f. `stick used in a game', H. geá¹›Ä« f. (or < 4).
4. N. gir, girrÄ• `stick, esp. one used in a game', H. gerÄ« f., geá¹›Ä« f. (or < 3), G. geá¹›Ä« f.
*GAá¹‡á¸• Ä• SI -- ; *AGRAGAá¹‡á¸• A -- , *PRÄ• GRAGAá¹‡á¸• A -- .
Addenda: gaá¹‡á¸• a -- 2: S.kcch. gann m. `handle'; -- WPah.ká¹-g. gannÉ” m. `sugar -- cane'; Md. ganÌ†á¸• u `piece, page, playing -- card'.

gaá¹‡á¸• a 3999 gaá¹‡á¸• a3 m. `cheek' VarBrÌ¥S. [Cf. GALLA -- : â†• Drav. EWA i 317]
Pa. gaá¹‡á¸• a -- m. `cheek', Pk. gaá¹• á¸• a -- m.; PaÅ¡. ainÄ‹ -- gÃ¡nik `eyelid', Kal. Ä“Ä• -- gÄ• á¹‡á¸• uk; K. goná¸• u m. `jaw'; M. gaá¹‡á¸• m. `cheek', Si. gaá¸• a.

gaá¹‡á¸• Ã¡ 4000 gaá¹‡á¸• Ã¡4 m. `rhinoceros' lex., Ëšaka -- m. lex. 2. *gayaá¹‡á¸• a -- . [Prob. of same non -- Aryan origin as KHAá¸• GÃ¡ -- 1: cf. gaá¹‡oÌ„tsÄ• ha -- m. lex. as a Sanskritized form â†• Mu. PMWS 138]
1. Pa. gaá¹‡á¸• aka -- m., Pk. gaá¹• á¸• aya -- m., A. gaÌƒr, Or. gaá¹‡á¸• Ä• .
2. K. goÌˆÌƒá¸• m., S. geá¹‡á¸• o m. (lw. with g --), P. gaÄ©á¸• Ä• m., Ëšá¸• Ä« f., N. gaÄ©á¹›o, H. gaÄ©á¹›Ä• m., G. g&etilde;á¸• É” m., Ëšá¸• Ä« f., M. g&etilde;á¸• Ä• m.
Addenda: gaá¹‡á¸• a -- 4. 2. *gayaá¹‡á¸• a -- : WPah.ká¹-g. geá¹‡á¸• É” mIrg m. `rhinoceros', Md. gená¸• Ä• â†• H.

gaá¹‡á¸• aka 4001 gaá¹‡á¸• aka m. `a coin worth four cowries' lex., `method of counting by fours' W. [â†• Mu. Przyluski RoczOrj iv 234]
S. gÌ aá¹‡á¸• ho m. `four in counting'; P. gaá¹‡á¸• Ä• m. `four cowries'; B. Or. H. gaá¹‡á¸• Ä• m. `a group of four, four cowries'; M. gaá¹‡á¸• Ä• m. `aggregate of four cowries or pice'.
Addenda: gaá¹‡á¸• aka -- . -- With *DU -- 2: OP. dugÄ• á¹‡Ä• m. `coin worth eight cowries'.

gaá¹‡á¸• amba 4002 *gaá¹‡á¸• amba `a partic. kind of tree'.
Pa. gaá¹‡á¸• amba -- m.; Si. gÃ¤á¸• amÌ†bu, Ëšá¸• umÌ†ba `the tree Trema orientalis'.

gaá¹‡á¸• Ä• lÄ« 4003 gaá¹‡á¸• Ä• lÄ« f. `a kind of grass' lex. [Cf. gaá¹‡á¸• adÅ«rvÄ• -- f. `id.' Bhpr.]
H. gÃ£Ì„á¸• ar, gaÌƒá¸• rÄ« f., ËšrÄ• m. `a grass like Saccharum munja'.

gaá¹‡á¸• Ä• si 4004 *gaá¹‡á¸• Ä• si `sugarcane knife'. [gaá¹‡á¸• a -- 2, asÃ- --]
Bi. gaÌƒá¹›Ä• s, ËšsÄ• `fodder cutter', ËšsÄ« `its blade'; Bhoj. gaÌƒá¹›Ä• s `a partic. iron instrument'; H. gaÌƒá¹›Ä• sÄ« f., ËšsÄ• m. `knife for cutting fodder or sugarcane' (â†’ P. gaÌƒá¸• Ä• sÄ• m. `chopper for cutting fodder &c.').
gaá¹‡á¸• i -- see GAá¹‡á¸• A -- 2.

gaá¹‡á¸• Ä« 4005 gaá¹‡á¸• Ä« f. `gong', Ëšá¸• ikÄ• -- f. BHS ii 208. [Cf. GHAá¹‡á¹-Ä• --]
Pa. gaá¹‡á¸• Ä« -- f., Si. geá¸• a.

gaá¹‡á¸• u 4006 gaá¹‡á¸• u m. `pillow' PaÃ±cat. (< `*lump'), Ëšá¸• Å« -- f. Uá¹‡. [Cf. GAá¹‡á¸• Ã¡ -- 1]
Pk. gaá¹• á¸• ua -- n. `pillow'; Si. goá¸• a `heap, mass' H. Smith JA 1950, 205.
gaá¹‡á¸• ula -- see GAá¸• ULA -- .

gaá¹‡á¸• Å«pada 4007 gaá¹‡á¸• Å«pada m. `earthworm' AitBr. 2. gaá¹‡á¸• oÌ„laka- m. Sarvad.
1. Pa. gaá¹‡á¸• uppÄ• da -- m., Pk. gaá¹• á¸• Å«paya -- m., P. gaÌƒá¸• oÄ• m.; H. g&etilde;duÄ• m. `tapeworm'; M. kÄ• á¸• Å« m. `earthworm', Si. gÃ¤á¸• a -- paá¹‡uvÄ• .
2. Pk. gaá¹• á¸• Å«Ë˜la -- m., M. gÃ£Ì„á¸• oá¸·, Ëšá¸• Å«á¸·, Ëšá¸• vaá¸· m.n.; Si. gÃ¤á¸• aluvÄ• , gÃ¤á¸• avulÄ• , ËšvilÄ• `large earthworm, slow -- worm'.
gaá¹‡á¸• oÌ„laka -- see prec.
Addenda: gaá¹‡á¸• Å«pada -- . 2. gaá¹‡á¸• oÌ„laka -- : Ko. gÃ£Ì„yá¸• aá¸·u `earthworm'.
gaá¹‡á¸• oÌ„laka -- see GANDÅ«PADA -- Add2.

gatÃ¡ 4008 gatÃ¡ `gone' RV. 2. Used adjectively at end of cmpd. e.g. Ä• dityagataá¹• tÄ“jaá¸¥ `shining of the sun' MBh. [âˆšGAM]
1. Pa. gata -- , Pk. gaya -- , gaa -- ; -- pret. of `to go': NiDoc. gademi 1 sg., gadaá¹• ti 3 pl.; Gy. pal. gáº¯ra, eur. gelo 3 sg.; á¸Œ. gaeis 1 sg., Ash. Wg. goÌ„m, Kt. guÃ¥sÉ™m; Tir. ga 3 sg., PaÅ¡. gÄ«k (pl. gÄ«Ä•), Woá¹-. gÄ• , Gaw. gÉ”ÌˆÌ„, Kal. rumb. gÄ• la, Bshk. Tor. gÄ• ; Phal. gÅ«m 1 sg.; Sh. (Lor.) goÌ„u, K. goÌ„v, kash. goÌ„u, rÄ• m. gÄ“u, pog. á¸• oá¸• . goÌ„, L. P. geÄ• , bhaá¹-. gÄ• , WPah. bhal. geÅ«, pÄ• á¸• . paá¹…. gÄ• , Garh. gaye, Ku. N. gayo, OB. gaÃ¼, OAw. gaeu, lakh. gÄ• , H. gayÄ• , OG. gayaÃ¼, gyau, giu, Si. giya. -- Ext. -- illa -- : Pk. gaÃ¯laya -- `gone', A. gaÌ‚la, B. gela; Or. gali, gelÄ• 3 sg., Bi. gel, Mth. gela, Bhoj. gail, M. gelÄ• . <-> With -- á¸• -- after maá¸• a -- , kaá¸• a -- < mrÌ¥tÃ¡ -- &c.: Pk. gaá¸• a -- , MB. gaá¸• a.
2. Pa. -- gata -- at end of cmpd. `referring to, concerning'; Si. -- gÄ“ genitive affix.
DURGATA -- , PARAGATA -- .
Addenda: gatÃ¡ -- : Garh. gayo `gone', OMarw. gayaÃ¼.

gÃ¡ti 4009 gÃ¡ti f. `going, gait' RV. [âˆšGAM]
Pa. gati -- f. `course', Pk. gaÃ¯ -- f.; P. á¸• og. g&aetilde; f. `step,

pace', WPah. roh. gÃ¥Ä©; H. gaÄ« karnÄ• `to let go'; M. gaÄ« f. `merciful overlooking (of an offence)'; Si. gÄ« `course, destiny'. -- Ext. -- (l)la -- : H. gayal, gail, galÄ« f. `path' J. Bloch StudII 20, gailÄ• m. `cart -- track, rut'; OMarw. gailo, galo m. `road'.
Addenda: gÃ¡ti -- : WPah.ká¹-g. gÉ”Ä© f. `step, pace'; OMarw. adv. and postp. gaÃ¯la `en route, in company with'.

4010 gatvÄ«ËŠ `having gone' RV. [âˆšGAM]
Pk. gaá¹• ppi, Ash. gutÄ«ËŠ.
gada -- see GANDHÃ¡YATÄ“.
*gadd -- `press, ram' see *GAÃ±J -- .

gadda 4011 *gadda1 `sediment, mud'. [Perh. < *garda -- , cf. Pk. geá¸• á¸• a -- n. `mud' J. Bloch LM 321 < *grÌ¥d -- , *gard -- in Pers. gil `dirt'. But see list s.v. KARDA --]
B. gÄ• d `dregs, lees, scum'; Or. gÄ• da `sediment, dregs'; Bi. gÄ• d `low -- lying land'; Mth. gÄ• di `sediment of foul water'; H. gÄ• d f. `sediment, dregs' (â†’ P. gÄ• d m.); M. gÄ• dÄ•  m. `muck, sludge'. -- Ext. with -- l -- : M. gadaá¸· n. `dirt'; -- with -- ll -- : H. gadlÄ•  `turbid, dirty'; G. gadluÌƒ `dirty, dusty'. -- Deriv. M. gÄ• dá¹‡&etilde; `to become turbid'.

gadda 4012 *gadda2 `spotted, mottled'. 2. *gaddara -- .
1. H. gÄ• dÄ• m. `unripe grain parched in the ear'.
2. L. gadra `flea -- bitten grey (of cattle)', (Ju.) gadar `leucoderm, leprosy, inferior quality of rice', gadrÄ• `piebald, spotted, leprous'; P. gaddar, ËšrÄ•  `half -- ripe'; H. gÄ• dar `unripe (of grain or fruit)'.
*gaddara -- `mottled' see prec.
gadhÄ• -- see *GAá¸• á¸• A -- .

ganagana 4013 *ganagana `murmur'. 2. *gunaguna -- .
1. N. gangan `murmur', ganganÄ• unu `to grumble'; Or. gaá¹‡agaá¹‡a `murmur', G. gaá¹‡gaá¹‡ n., gaá¹‡gaá¹‡vuÌƒ vb., M. gaá¹‡gaá¹‡á¹‡&etilde;.
2. H. gungun f., gungunÄ• nÄ• vb.
*gandu -- `ball' see GÄ“NDUKA -- .
GANDH `hurt': GANDHÃ¡YATÄ“.
Addenda: *ganagana -- . 2. *gunaguna -- : S.kcch. gÅ«á¹‡gÅ«á¹‡ keá¹‡Ä« `to hum, whisper', Ko. guá¹‡guá¹‡tÄ•  `murmurs'.

gandhÃ¡ 4014 gandhÃ¡ m. `smell' RV., gandhaka -- in cmpd. `perfumes' Hariv.
Pa. gandha -- m., NiDoc. gadha, Pk. gaá¹• dha -- , Ëšaya<-> m.; Gy. pal.
gáº¯nÄƒ `flower', as. gian `smell', eur. wel. khand m., gr. khan f., Ash.
goÌ„n, Wg. gÅ«n, (Lumsden) "gÃºn(d)", Pr. gÃºndu, Dm. gh*ln, PaÅ¡. gandÄ• ËŠ
(< gandhaka<-> X Pers. ganda IIFL iii 3, 69), nir. gÃ¤ËŠndÃ¤; Kal. rumb.
ghon (st. ghoÌ„nd --) `smell', ghoÌ„nda `rotten'; Sh. gil. goÌ¯n m., koh.
gur. goÌ†nn m., P. gannh f.; WPah. bhal. gan m.

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`deodar tree'; Ku. gng. g*lni `stink'; A. gÄ• ndh `smell', H. gandh f., M.
gandh m., gandhÄ• `stinking'; Ko. gÃ£Ì„nda n. `sandalwood, sandalwood
paste'; Si. ganÌ†da `smell'. -- Retention of a in H. M. due to infl. of Sk.
and f. gender in P. H. (but also in Gy. gr.) to ganda f. â†• Pers. -- Deriv.
Gy. eur. khand -- `to stink', Wg. gun -- , N. gan(h)Ä• unu; B. gandhÄ• na `to
perfume'; Or. gandhÄ• ibÄ• `to stink', H. gaÌƒdhÄ• nÄ• , G. gaÌƒdhÄ• vuÌƒ.
GANDHÄ• LU -- , GANDHIN -- , *GÄ• NDHA -- , GÄ• NDHIKA -- ; *GANDHAPÅ«RIKÄ• --
, GANDHAVALLÄ« -- , GANDHAHASTIN -- ; DURGANDHA -- , SUGANDHA -- , SUGÃ¡NDH
-- , SUGANDHINÄ« -- , SAUGANDHIKA -- ; AÅ›VAGANDHÄ• -- , *Ä• MAGANDHA -- ,
*Ä• MIá¹£AGANDHIN -- , KARPAá¹-AGANDHA -- , DHÅ«MÃ¡GANDHI -- , *PITTALAGANDH
-- , *MAHIá¹£AGANDHIN -- , *VAHADGANDHA -- , VISRAGANDHA -- .
Addenda: gandhÃ¡ -- : Gy.boh. rus. khan -- `to smell good'; WPah. ká¹-g.
gÃ¡ndh f. `smell' â†• H.
â€ *MÄ• NUá¹£AGANDHA -- .

gandhapÅ«rikÄ• 4015 *gandhapÅ«rikÄ• `flower'. [GANDHÃ¡ -- , PÅ«RA -- 1]
Kal. gambhÅ«ri `flower', Kho. gambÃ¹ri BelvalkarVol 90.

4016 gandhÃ¡yatÄ“ `hurts' DhÄ• tup., gandhana -- n. `injury' lex. [âˆšGANDH,
but cf. *GADD -- s.v. *GAÃ±J -- , and gada -- m. `illness' SuÅ›r. (agadÃ¡ --

RV.), Pa. gada -- m., Pk. gaya -- m. LM 322]
Pa. gandhana -- n. `injuring'; M. gÃ£Ì„dá¹‡&etilde; `to torment'.

gandharvÃ¡ 4017 gandharvÃ¡ m. RV.
Pa. gandhabba -- m., Pk. gaá¹• dhavva -- m.
GÄ• NDHARVÃ¡ -- .

gandhavallÄ« 4018 gandhavallÄ« f. `name of a plant' lex. [GANDHÃ¡ -- , VALLÄ« --]
Cf. B. gÃ£Ì„dhÄ• l, ËšlÄ« `a foetid -- smelling creeper'; H. gaÌƒdhel f. `the plant lemon -- grass or Andropogon schoenanthus (= gandhbel)'.

gandhahastin 4019 gandhahastin m. `elephant in rut' R. [GANDHÃ¡ -- , HASTÃ-N --]
Si. ganÌ†dÃ¤tÄ• .

gandhÄ• lu 4020 gandhÄ• lu m. `fragrant rice' lex. [GANDHÃ¡ --]
PaÅ¡. gandÃ¡r `a kind of grain', gandarÅ«ËŠ `vegetables' IIFL iii 3, 69 with (?).

gandhin 4021 gandhin `odoriferous', -- gandhika -- in cmpd. MBh. [GANDHÃ¡ --]
Pa. -- gandhin -- in cmpd., gandhika -- `fragrant'; Pk. gaá¹• dhi -- `smelling', Ëšdhia -- `stinking'; Or. gandhi, ËšdhiÄ• `putrid'; Bhoj. gÄ• nhÄ« `troublesome'; H. gÃ£Ì„dhÄ« f. `asafoetida, a partic. kind of grass'. -- Ext. -- la -- : Gy. as. ganila `rotten', pal. gÄƒnÄ«ËŠlÄƒ `flower', eur. germ. khandÉ™li `privy'. -- Si. genÌ†da `the vegetable Portulaca oleracea'?
*Ä• MIá¹£AGANDHIN -- .

gappa 4022 *gappa `talk'. [Onom. cf. JÃ¡LPATI?]
K. gaph, dat. Ëšpas m. `joke'; P. gapp f. `tittle -- tattle', gappÄ« m. `boaster'; Ku. gaph `absurd news'; N. gaph `tittle -- tattle', gapphar `boaster'; A. gap `boast'; B. gappa `tittle -- tattle', Or. gapa, H. G. M. gap f.
Addenda: *gappa -- : WPah.ká¹-g. gÉ”p f. (obl. -- a) `gossip', J. gap f.
*gabhÄ«na -- see GABHÄ«RÃ¡ -- Add2.

gabba 4023 *gabba `filling of a hole'. 2. *gampa -- .
1. N. gÄ• b, gÄ• p `rubble for filling in a wall, strong foundation stone of a wall'; G. gÄ• bá¹›Ä« f. `filling of a hole'; M. gÄ• bá¸• &etilde; n. `patch for a hole'.
2. S. gamba f. `mud building' (g!).
*gabhara -- `deep' see GABHÄ«RÃ¡ -- .
*gabhÄ«na -- `deep' see next.

gabhÄ«rÃ¡ 4024 gabhÄ«rÃ¡ `deep, solemn' RV. [GÃ¡MBHAN --]
Pa. gabhÄ«ra -- `deep', Pk. gahÄ-Ì„ra -- ; S. gaharo (g!) `deepcoloured, dense, sound (of sleep)', gÌ ahar f. `sleep'; P. gahirÄ• `deep -- coloured, dark, muddy'; Ku. gair `glen', gairo `deep', gng. ge_r `mountain slope'; N. gairo `deep, valley'; B. gahir, gairÄ• , ghairÄ• `deep, a hollow'; Or. gahÄ-Ì„ra `deep, a deep place, large rice -- field', gaira `deep'; Bi. gahrÄ• `rich (of soil)'; Mth. gahÄ-Ì„á¹› `deep' (á¹› for r as hyper -- Hindiism for gahÄ«r), Bhoj. Aw. lakh. gahir; H. gahirÄ• , gahrÄ• `deep, important'; OMarw. gaharau `deep, important'; G. gheruÌƒ `deep -- coloured'; M. gahirÄ• `deep (of water, colour, sleep)'. -- S. Bi. H. forms with gah(a)r -- prob. < gahÄ-Ì„r -- rather than < *gabhara -- (cf. gambhÃ¡ra -- ) in Pk. gahara -- m.n. `cave, jungle'. -- A. gahÄ«n `grave', B. gahin `deep, a hollow' poss. with n < eastern l, but perhaps like Si. gÃ¤hunu, gihini `thick' < *gabhÄ-Ì„na -- .
GAM `go': GA -- , GÃ¡CCHATI, GATÃ¡ -- , GÃ¡TI -- , GATVÄ«ËŠ, GAMA -- , GAMÃ¡THA -- , GÃ¡MANA -- , GAMAYATI, GAMITA -- , GAMYA -- , GAMYATÄ“, GÄ• MIN -- , JÃ¡GAT -- , *JAá¹…GAMA -- ; ATYÄ• GATA -- , Ã¡NÄ• GATA -- , ANUGÃ¡ -- , APAGATA -- , APAGAMA -- , Ä• ËŠGACCHATI, Ä• ËŠGATA -- , Ä• GAMANA -- , Ä• GÄ• M -- , ÃºDGACCHATI, UDGAMA -- , *UDGAMATI, UDGAMANA -- , *UDGAMYATÄ“, *UDGÄ• MAYATI, UPAGA -- , NIGAMÃ¡ -- , NIRGAMA -- , *NIRGAMATI, NIRGAMAYATI, *PRAGAMATI, *PRAGÄ• MAKA -- , PRATIGAMANA -- , PROÌ„DGATA -- , VIGAMA -- , SAá¹• GÃ¡ -- , SÃ¡á¹• GACCHATÄ“, SÃ¡á¹• GATA -- , SÃ¡á¹• GAMAYATI, SAMÄ• GAMA -- ; -- âˆšGÄ• .
Addenda: gabhÄ«rÃ¡ -- . 1. WPah.poet. ger m. `thicket', ká¹-g. (kc.) gn/arÉ” `deep, dense', Garh. geru, Brj. gahro `deep'.
2. *gabhÄ«na -- : A. gahÄ«n also `deep'.
GAM: â€ Ä• GANTU -- , â€ UDGATA -- .

gama 4025 gama m. `course' PÄ• á¹‡., `intercourse with a woman' Mn., `flightiness' lex. [âˆšGAM]

Pk. gama -- m. `way, behaviour, understanding'; P. gauÌƒ m. `purpose, selfishness'; B. gÃµ `whim, advantageous bargain in trade'; Or. gaÅ©Ìˆ `intention, pride', gaÅ©Ìˆ Ä• `proud, sullen'; OAw. gavaÌƒ `opportunity', lakh. gauÌƒ `chance'; H. gauÌƒ f. `opportunity, need'; M. gav f. `opportunity, leisure'; -- G. gam f. `inclination, knowledge', gamÄ• m. pl. `vigour of mind' perh. rather < GAMYA -- .

gamÃ¡tha 4026 gamÃ¡tha m. `traveller' Uá¹‡. [âˆšGAM]
H. gawahiyÃ£Ì„ m. `guest'.

gÃ¡mana 4027 gÃ¡mana n. `going' KÄ• tyÅšr., `sexual intercourse' PÄ• rGrÌ¥. [âˆšGAM]
Pa. gamana -- n. `journey', NiDoc. gamaá¹• na, Pk. gamaá¹‡a -- n., Ëšá¹‡Ä• -- , Ëšá¹‡ayÄ• -- f.; P. gamaá¹‡ m. `walking, sexual intercourse'; Ku. gauá¹‡o `foot, leg'; N. gawan `journey', (Tarai) gaunÄ• `bringing home of the bride'; MB. gana `way', B. Ä• nÄ• -- gonÄ• `coming and going'; Bi. gawan, gaunÄ• `bride's second coming on puberty to husband's house', Bhoj. gawanÄ• ; OAw. gavana m. `gait', ËšnÄ• m. `bringing home of the bride', gavanaÃ¯ `goes'; H. gaun m. `shady place where oxen are tied, slope of a well', gaunÄ• m. `bringing home of the bride on puberty', gaunÄ« f. `opportunity'.
*AGRAGAMAá¹‡A -- , PUROÌ„GAMANA -- .
Addenda: gÃ¡mana -- : Brj. gawan, gauno m. `first coming of bride to husband's house'.

4028 gamÃ¡yati `causes to go' RV. 2. gamita -- `sent away, caused to die' MBh. [âˆšGAM]
1. Pa. gamÄ“ti, Pk. gamÄ“i, gamÄ• vaÃ¯; S. gaÌƒvÄ• iá¹‡u (g!) `to lose, waste'; P. gaÌƒvÄ• uá¹‡Ä• , gumÄ• uá¹‡Ä• `to lose, damage'; WPah. bhad. goÄ• á¹‡Å«, paá¹…. cur. cam. guÄ• á¹‡Ä• `to lose, waste'; Ku. gauá¹‡o `to let pass, lose'; N. gumÄ• unu `to lose'; A. gaÌƒwÄ• iba, gowËš `to pass (time)', B. gÃµyÄ• na, OMth. gamÄ• vai, OAw. gaá¹• vÄ• i; H. gaÌƒwÄ• nÄ• `to squander, lose, pass (time)', G. gamÄ• vvuÌƒ, gumËš; M. gaÌƒvÄ• Ä«, gÃ£Ì„vaÄ« f. `abandoning a village (rather than obeying Government orders)'.
2. Pk. gamiya -- `passed'; S. gÌ aÌƒuÌƒ `lost', OMarw. gavÄ«.
gamita -- see prec.
Addenda: gamÃ¡yati: WPah.poet. gÉ™wauá¹‡o `to lose' Him.I 44, Brj. gawÃ£Ì„no.

gÃ¡mbhan 4029 gÃ¡mbhan n. `depth' VS. 2. *gambhÅ«na -- . [Fr. *gambhu -- , cf. GÃ¡HV -- ARA --]
1. PaÅ¡. gambÄ• ËŠ `deep' < *gambhaka -- IIFL iii 3, 68.
2. Sh. gabÅ«ËŠn m. `foot of mountain, bottom, treetrunk' (â†' Bur. g*lmÅ«n `bottom' NTS xiii 92).
GABHÄ«RÃ¡ -- , *GABHÄ«NA -- , GAMBHÄ«RÃ¡ -- , GÃ¡HANA -- , *GAHURA -- , GÃ¡HVARA -- .
Addenda: gÃ¡mbhan -- : Md. ganÌ†banÄ« tr. `sinks'.

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gambhÄ• rÄ« 4030 gambhÄ• rÄ« f. `the tree Gmelina arborea' lex. [See KÄ• Rá¹£MARYÃ --]
Bhoj. gamhÄ• rÄ« `a partic. kind of tree'.

gambhÄ«rÃ¡ 4031 gambhÄ«rÃ¡ `deep' RV. [GÃ¡MBHAN --]
Pa. gambhÄ«ra -- `deep'; Pk. gaá¹• bhÄ«ra -- `deep', Ëšria -- n. `depth'; Wg. GambÄ«ËŠr `name of a valley and village in Tregam' (cf. GambÄ«la `name of a river in Bannu' NTS xvii 321); S. gaÌƒbhÄ«ru `sedate'; OAw. gaá¹• bhÄ«raÌ„Ì† `deep', OMarw. ghamÄ«ra; M. gaÌƒbhÄ«r `deep (of water), serious'; Si. gÃ¤mÌ†buru `deep', Ëšra `depth' (kumÌ†buru `deep' with k<-> from Tam. GS 43, `rice -- field' cf. Or. gahÄ«ra s.v. GABHÄ«RÃ¡ --). -- X SKAMBHÃ¡ -- : M. khaÌƒbÄ«r `firm, substantial' (if used of a building, = khammÄ• l). -- See GABHÄ«RÃ¡ -- .
Addenda: gambhÄ«rÃ¡ -- : Md. genÌ†buru `deep offshore'.

gamya 4032 gamya `accessible' MBh., `intelligible' Mn. [âˆšGAM]
Pk. gamma -- `accessible, intelligible'; S. gami f. `knowledge', N. gam `secret'; A. gam `inkling'; G. gam f. `inclination, knowledge', gamÄ• m. pl. `vigour of mind' (or < GAMA -- ?); M. gam m. `meaning'.

4033 gamyatÄ“ `one goes, it is understood' KÄ• Å›. [âˆšGAM]
Pk. gammaÃ¯ `is known'; N. gamnu `to brood over', cittÄ• mÄ• gËš `to come into the mind'; A. gamiba `to be lost (as money in a business)'; Or. gamibÄ• `to understand'; H. gamnÄ• `to be lost, elapse'; G. gamvuÌƒ `to approve'; M. gamá¹‡&etilde; `to appear to, seem fit, elapse'. -- Deriv. H. gamÄ• nÄ• `to pass (time)', M. gamaviá¹‡&etilde; `id.', gamÄ• viá¹‡&etilde; `to lose'.
*gayaá¹‡á¸• a -- `rhinoceros' see GAá¹‡á¸• Ã¡ -- 4.
Addenda: gamyatÄ“: A. gamiba also `to ponder over' AFD 330.
*gayaá¹‡á¸• a -- see *GAá¹‡á¸• A -- 4 Add2.

garÃ¡ 4034 garÃ¡1 `swallowing' PÄ• á¹‡. [âˆšG&RCIRCLEMACR;2]
Si. garÄ• `act of swallowing'. -- See GALA -- 2.
AJAGARÃ¡ -- .

garÃ¡ 4035 garÃ¡2 m. `any drink' ÅšBr., n. `poison' MBh. [âˆšG&RCIRCLEMACR;2]
Pk. gara -- m. `a partic. poison'; G. gar m. `poisonous fecal matter of some animals and birds'; M. gar m.n. `poison', Si. gara.
GARALA -- .
gara -- 3 `a partic. disease' see *GARU -- 1.

garaá¹‡a 4036 garaá¹‡a1 n. `dripping' W. [âˆš*G&RCIRCLEMACR;1]
Si. gurunu `melting'.

garaá¹‡a 4037 garaá¹‡a2 n. `act of swallowing' lex. [âˆšG&RCIRCLEMACR;2]
Wg. gÉ™rÉ™á¹‡Ã¡ `throat'.

garala 4038 garala m. `poison' MBh., `snake -- poison' lex. [GARÃ¡ -- 2]
Pa. Pk. garala -- n. `poison, snake -- poison', P. garal f., A. B. garal, Or. garaá¸·a, H. garal m., G. garal n. (â†• Sk. with l?); M. garaá¸· f. `snake -- poison', gará¸·Ä• m. `juice of certain herbs and drugs obtained by rolling them in betel -- leaf and chewing them', gará¸·Ä« f. `water or some crudity rising in the mouth'; Si. garala `snake -- poison'.

garu 4039 *garu1 `skin disease'. [Cf. garÃ¡ -- 3 m. `a partic. disease' SuÅ›r. and words for `itch' ending in -- Å«Ë˜ s.v. KHARJU -- 1]
Gy. gr. ger, gel m. `itch', boh. ger f.; S. garu (g!) f. `mange', garo

`mangy', m. `iron -- grey horse'; H. gar f. `itch in throat and breast of a horse, farcy'; M. gar f. `id., scurf on hair of horse or man'. -- Ext. -- lla -- : Gy. eur. geralo, gelalo `affected by itch or scab'; B. garal `eczema'.

garu 4040 *garu2 `pulp, pith'.
S. gÌ aru f. `pulp, pith, marrow', G. M. gar m.; M. garÄ• m. `lump of the pulp of jackfruit'.
Addenda: *garu -- 2: P. garÄ« f. `kernel of coconut', WPah.ká¹-g. gÉ”rI, Wkc. gire f. `coconut, kernel of coconut', J. garÄ« f., H. garÄ« f.

garuá¸• Ã¡ 4041 garuá¸• Ã¡ m. `a mythical bird' Mn.
Pa. garuá¸·a -- m., Pk. garuá¸• a -- , Ëšula -- m.; P. garaá¹› m. `the bird Ardea argala'; N. garul `eagle', Bhoj. gaá¹›ur; OAw. garura `blue jay'; H. garuá¹› m. `hornbill', garul `a large vulture'; Si. guruá¸·Ä• `bird' (kurullÄ• infl. by Tam.?). -- Kal. rumb. goÌ„rvá¸—lik `kite'??
GÄ• RUá¸• A -- , GÄ• RUá¸• IKA -- .

gÃ¡rgara 4042 gÃ¡rgara1 m. `whirlpool' AV., `a musical instrument' RV. (SÄ• y.) [Same as GARGARA -- 2?]
Pa. gaggara -- n. `cackling of geese', gaggaraka -- , Ëšalaka -- m. `whirlpool'; Pk. gaggara -- `making an inarticulate noise'.
*GARGARÄ• YATI.

gargara 4043 gargara2 m. `churn' MBh., ËšrÄ« -- f. `churn, waterpot' Hariv. [Onom. and prob. same as GÃ¡RGARA -- 1, cf. similar onom. formation in Eng. guggle, guglet NED s.vv. -- Ac. to PMWS 55 with karkarÄ« -- f. `waterjar' BhartrÌ¥. â†• Mu.]
Pk. gaggarÄ« -- f. `small waterpot'; Ku. gÄ• gro `waterpot', gng. gÄ• gar; N. gÄ• gro `earthen jar', Ëšri `copper jar'; A. gÄ• garÄ« `waterpot', B. gÄ• grÄ«; Or. gagarÄ• `large metal water vessel', gaÌ„Ì†gari `earthen pot'; Bi. gagrÄ• , ËšrÄ« `copper or brass water vessel', Mth. gÄ• gari; Bhoj. gagarÄ« `earthen pot'; Aw. lakh. gagarÄ• `jar', ËšrÄ« `small jar'; H. gaÌ„Ì†gar f., gagrÄ• m., gÄ• grÄ« f. `waterpot', G. gÄ• gar, Ëšger f. -- K. gÄ• gÃ¼rÃ¼ f. `waterpot', L. gÄ• gir f., P. gÄ• ggar, gÄ• gar, ËšrÄ« f. are â†• E.
Addenda: gargara -- 2: WPah.ká¹-g. gaggÉ™r f. (obl. -- I) `brass water vessel', J. gÄ• gar f.; Garh. gÄ• gar `pitcher'.

gargara 4044 gargara3 m. `the fish Pimelodus gagora' lex., Ëšraka<-> m. SuÅ›r., gargÄ• á¹-a -- m. lex.
A. gÄ• gal `the fish Aruis gagora'; B. gÄ• grÄ• `the fish Silurus ascita'; Or. gÄ• gara `a kind of fish without scales'.

4045 *gargarÄ• yati `roars'. [GÃ¡RGARA -- 1: onom. cf. *GAá¹…GARÄ«TI]
Pa. gaggarÄ• yati `whirls, roars (of waves)'; K. gagarÄ• y f. `thunder'.
gargÄ• á¹-a -- see GARGARA -- 3.
GARJ `roar': GÃ¡RJATI, GARJANA -- , GARJÄ• -- , GARJITA -- .

4046 gÃ¡rjati `thunders, roars' MBh. [âˆšGARJ]
Pa. gajjati, Pk. gajjaÃ¯, K. grazun, S. gajaá¹‡u (g, j!), L. gajjaá¹‡, awÄ• á¹‡. gajaá¹‡, P. gajjaá¹‡Ä• ; Ku. gÄ• já¹‡o `to be resounded, be famous'; A. gÄ• ziba `to thunder', MB. gÄ• je, Or. gÄ• jibÄ• ; Bhoj. gÄ• jal `to be happy'; OAw. gÄ• jaÃ¯ `thunders, roars'; H. gÄ• jnÄ• `to thunder, roar, revel, be pleased'; OMarw. gÄ• jaÃ¯ `thunders', G. gÄ• jvuÌƒ, M. gÄ• jÌˆá¹‡&etilde;.
Addenda: gÃ¡rjati: S.kcch. gajá¹‡Å« `to rumble, roar'; Garh. gÄ• já¹‡u `to make a loud noise'.

garjana 4047 garjana n. `roaring, thundering' R. [âˆšGARJ]
Pa. gajjana -- n. `roaring'; Pk. gajjaá¹‡a -- n. `thunder', H. gÄ• jan m., OSi. gÃ¤jun.
garjara -- see GÄ• RJARA -- .

garjÄ• 4048 garjÄ• f., Ëšji -- m. `roaring, thunder' lex. [âˆšGARJ]
Pk. gajji -- f. `thunder'; K. graz f. `roaring'; H. gÄ• j f. `thunderbolt, wrath'; G. gÄ• j -- vÄ«j f. `thunder and lightning'.
Addenda: garjÄ• -- : S.kcch. gajj f. `thunderclap, roar'.

garjita 4049 garjita n. `rumbling' YÄ• jÃ±., `roaring (of elephant)' MBh., m. `a roaring elephant' lex. [âˆšGARJ]
Pk. gajjia -- n. and adj. `roaring'; Ku. gng. gÄ• jÌˆi `cattle'.

gÃ¡rta 4050 gÃ¡rta1 m. (n. MBh.) `hole, cave, grave' ÅšBr., `canal' Mn., ËštÄ• -- f. PaÃ±cat. [Cf. list s.v. KARTÃ¡ -- 1]
Pk. gatta -- m., ËštÄ• -- f. `hole, pit'; A. gÃ£Ì„t `hole in the earth'; OB. gÄ• ti `hole' ODBL 502; Or. gÄ• ta `hole, grave, wild beast's den', ui -- gÄ• ta `white ants' nest'; <-> ext. with -- l -- : WPah. bhiá¸• . getle_u n.

`small hole'.

gÃ¡rta 4051 gÃ¡rta2 m. `high seat, chariot seat' RV., `chariot' Gaut. [See *garda -- 2, *gÄ• á¸• á¸• a --]
*UDGARTA -- .
GARD `cry': gÃ¡rda -- 1, gardabhÃ¡ -- .

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gÃ¡rda 4052 gÃ¡rda1 m. `crying', galda -- m., gÃ¡ldÄ• -- , ËšdÄ• ËŠ -- f. `speech' Naigh. [gÃ¡rdÄ• -- , gÃ¡ldÄ• -- f. `stream (?)' RV. semant. cf. nadÄ«ËŠ -- . -- âˆšGARD]
Tir. (Leech) godÄ« `abuse'?

garda 4053 *garda2 `seat'. [Cf. gÃ¡rta -- 2 m. `high seat, chariot seat' RV., `chariot' Gaut. EWA i 327 of IE. origin, but prob. with T. Burrow BSOAS xii 377 â†• Drav.: Kan. garduge, gaddigeÌ† `throne, seat', Tel. gadde. -- Poss. same as *GÄ• á¸• á¸• A --]
K. gaÌ‡á¸• i f. `the royal court where the king transacts business'; S. gaá¸• Ì o m. `bundle of grass', Ëšá¸• Ì Ä« f. `small do.', gÄ• dÄ« f. `soft pad, cushion' (â†• H. or G.); P. gaddÄ«, gaá¸• á¸• Ä« `cushion, pad, seat' (â†' H. gaddÄ• m. `quilted mattress', gaddÄ« f. `cushion, royal cushion'); N. gÄ• di `seat, throne'; A. gÄ• dÄ« `seat of honour, wadded pad on elephant's back'; B. gÄ• di `pile, stack, elevated place'; Or. gÄ• di `heap, mound, seat, throne'; H. gÄ• dÄ« f. `thin mattress, cushion'; G. gÄ• dÄ« f. `pad, raised seat'; M. gÄ• dÄ« f. `pad, cushion, throne', gadelÄ• m. `large stuffed seat'.
Addenda: *garda -- 2: S.kcch. gÄ• dhÄ« f. `soft pad, throne'.

gardabhÃ¡ 4054 gardabhÃ¡ m. `ass' RV., ËšbhÄ«ËŠ -- f. AV., Ëšbhaka -- m. `anyone resembling an ass' KÄ• Å›. [âˆšGARD]

Pa. gaddabha -- , gadrabha -- m., ËšbhÄ« -- f., Pk. gaddaha -- , Ëšaya -- , gaá¸• á¸• aha -- m., gaddabhÄ« -- f., Gy. as. ghÃ¡dar JGLS new ser. ii 255 (< gadrabha -- ?), Wg. gadÄ• ËŠ, Niá¹…g. gadÉ™Ì• , Woá¹-. gadÄ• ËŠ m., ËšdaÄ« f., Gaw. gadÄ• ËŠ m., Ëšdeá¹›i f., Kho. gordÃ³g (< gardabhaka -- ; â†’ Kal. gardÉ”kh as the Kalashas have no donkeys, G. Morgenstierne FestskrBroch 150), Bshk. g*ldÄ• ËŠ m., Ëšdá¸—Ä« f., Tor. godhá¹“ m., gedhá¸—i f., Mai. ghadÄ• , Sv. gadaá¹›á¹“, S. gaá¸• ahu m., L. gaá¸• á¸• aÌƒh m., Ëšá¸• &etilde;h f., (Ju.) gaá¸• Ì -- hÃ£Ì„ m., ËšhÄ« f. `ass, blockhead'; P. gadhÄ• m., ËšdhÄ« f., WPah. pÄ• á¸• . cur. cam. Ku. gadhÄ• , N. gadoho m., Ëšdahi f., A. gÄ• dh m., ËšdhÄ« f., B. gÄ• dhÄ• m., ËšdhÄ« f., Or. gadha m., Ëšdhuá¹‡Ä« f. `ass', gadhÄ• `blockhead'; Bi. Mth. Bhoj. H. gadahÄ• m., ËšhÄ« f., OG. ghaddaÃ¼ m., G. gaddhÉ” m., ËšdhÄ« f., M. gÄ• á¸• hav m., Ëšá¸• hvÄ« f. (lw. gadhá¸• Ä• m.), Ko. gÄ• á¸• hÅ«, Si. gÃ¤á¸• umÌ†buvÄ• (gadubuvÄ• â†• Pa.). Addenda: gardabhÃ¡ -- : S.kcch. gaá¸• oá¹›Ä« f. `she -- ass'; WPah.ká¹-g. (kc.) gÃ¡ddhÉ” m. `donkey', Garh. gardhÄ• , gadá¹›u, A. gÄ• dha AFD 210.

gÃ¡rbha 4055 gÃ¡rbha m. `womb, foetus, offspring' RV., `inside, middle' MBh. Pa. Pk. gabbha -- m. `womb, foetus, interior'; NiDoc. garbha `foetus'; K. gab m. `womb, sprout of a plant'; S. gÌ abhu m. `foetus, kernel, pith'; L. gabbhÄ• m. `young calf', (Ju.) gÌ abh m. `foetus'; P. gabbh m. `foetus', gabbhÄ• m. `vulva, interior'; Ku. gÄ• b `foetus', gng. `sprout'; N. gÄ• bh `secret', gÄ• bho `core, inside (e.g. of a fruit)'; B. gÄ• b `foetus', gÄ• b(h) Ä• `foetus, spathe of a plant, river -- bed'; Mth. gÄ• bh `womb (of animals)'; H. gÄ• bh m. `pregnancy (esp. of animals)', gÄ• bhÄ• m. `new leaf springing from centre of plaintain tree', gÄ• b m. `pulp, pith'; G. gÄ• bh, ghÄ• b m. `foetus (of animals)', gÄ• bhÉ”, ghÄ• bÉ” m. `any filling of a hollow, pulp'; M. gÄ• bh m. `foetus, recess among the hills', gÄ• bhÄ• m. `heart, core'; Ko. gÄ• bu `foetus (of animals)', gÄ• bbo `inner core of plaintain stem'; Si. gÃ¤ba, gaba `womb'. -- Deriv. K. goÌ†Ì£bu `heavy'; N. gÄ• bhinu `to conceive (of cattle)'; A. gabhiyÄ• `one who lives with his wife's family'; Or. gÄ• bhil `with young (of animals)'; Si. gÃ¤mÌ†bili `pregnant' H. Smith JA 1950, 196. -- X *GUDDA -- : N. gubho `core'; H. gubhÄ«lÄ• `lumpy'. -- X *GUDDA -- or KUKá¹£Ã- -- : L. gubbh f. `pot -- belly'.
GARBHÃ-á¹‡Ä« -- , GÄ• RBHA -- ; SAGARBHA -- ; *GARBHAGHARA -- , GARBHARÅ«PA -- , *GARBHAVÄ• RA -- , GARBHASRÄ• VA -- , GARBHÄ• GÄ• RA -- .
Addenda: gÃ¡rbha -- : A. gÄ• b `pregnancy' AFD 214.

garbhaghara 4056 *garbhaghara `inner room'. [Cf. garbhagrÌ¥ha -- , -- gÄ“ha -- n. `inner sleeping room' MBh. -- GÃ¡RBHA -- , GHARA --]
Pk. gabbhahara -- n. `inner room'.
*GARBHAGHARAKÄ• á¹£á¹-HA -- .
*garbhagharakÄ• á¹£á¹-ha -- [*GARBHAGHARA -- , KÄ• á¹£á¹-HÃ¡ --]
See *GARBHÄ• GÄ• RAKÄ• á¹£á¹-HA -- .

garbharÅ«pa 4057 garbharÅ«pa m. `a youth' BÄ• lar., pl. `the children' DivyÄ• v., Ëšaka -- m. lex. [GÃ¡RBHA -- , RÅ«PÃ¡ --]
K. goÌ†Ì£bur m. `boy'; S. gÌ abhirÅ« m. `stripling', gÌ abhÅ«ru m. `boy of 5 or 6 years'; L. gabbhrÅ« `in prime of life', m. `best man at wedding', (Ju.) gÌ abhrÅ«, awÄ• á¹‡. gÃ bhrÅ« `husband'; P. gabb(h)rÅ« m. `young man, young husband'; WPah. pÄ• á¸• . goÌ†bhar pl. `sons', cur. gabhrÅ« `boy'; N. gabru `youth between 10 and 16 years'; A. gÄ• bharÅ« `adult, adult girl', gabhurÄ• `boy'; B. gÄ• b(h)ur `youth'; Bi. gabhrÅ« `bridegroom'; Bhoj. gabharÅ« `young'; H. gab(h)rÅ« `childish', m. `stripling, bridegroom'.

garbhavÄ• ra 4058 *garbhavÄ• ra `hair of foetus'. [GÃ¡RBHA -- , VÄ• ËŠRA -- 1]
H. gabhuÄ• re m. pl. `hair of a newborn child'.

garbhasrÄ• va 4059 garbhasrÄ• va m. `abortion' Mn., garbhÄ• srÄ• va -- m. SuÅ›r. [GÃ¡RBHA -- , SRÄ• VA --]
Si. gabsÄ• va, gapsËš, gassËš.

garbhÄ• gÄ• ra 4060 garbhÄ• gÄ• ra n. `inner chamber' KathÄ• s. [GÃ¡RBHA -- , AGÄ• RA --]
AÅ›. man. grabhagara -- , gir. gabhÄ• gÄ• ra -- , kÄ• l. gabhÄ• gÄ• la<-> `inner apartment'; G. gabhÄ• rÉ” m. `inmost sanctuary of a temple', M. gÄ• bhÄ• r, gÄ• bhÄ• rÄ• m.
*GARBHÄ• GÄ• RAKÄ• á¹£á¹-HA -- .

garbhÄ• gÄ• rakÄ• á¹£á¹-ha 4061 *garbhÄ• gÄ• rakÄ• á¹£á¹-ha [GARBHÄ• GÄ• RA -- , KÄ• á¹£á¹-HÃ¡ --]
B. gaÌ„Ì†brÄ• á¹- `lintel -- wood' ODBL 317 or < *GARBHAGHARAKÄ• á¹£á¹-HA -- .
garbhÄ• srÄ• va -- see GARBHASRÄ• VA -- .

garbhÃ-á¹‡Ä« 4062 garbhÃ-á¹‡Ä« f. `pregnant' RV. [GÃ¡RBHA --]
Pa. gabbhinÄ« -- , AÅ›. gabhinÄ«, NiDoc. garbhini (of animals), Pk.

gabbhiá¹‡Ä« -- , Gy. eur. khabni, Kho. garbin (of animals); K. gabiÃ± `woman suffering from prolapsus uteri esp. when due to habitual profligacy'; S. gÌ abhiá¹‡i `pregnant', L. gabbhaá¹‡ (of animals), (Ju.) gÌ abhaá¹‡, awÄ• á¹‡. gabbhuá¹‡, P. gabbhaá¹‡ (usu. of animals), Ku. gÄ• bhiá¹‡, gng. gaebÄ©&rtodtilde;i, N. gÄ• bhini, A. gÄ• bhiá¹‡Ä« (of animals), B. gÄ• b(h)in (of cattle), Or. gÄ• b(h)in (â†• B.?), Bi. gÄ• bhin (of cattle), Mth. gÄ• bhini, Bhoj. gÄ• bhin, Aw. lakh. gÄ• bhini, H. gÄ• bhin, Ëšbhan (esp. of animals), G. gÄ• bhaá¹‡, gÄ• bhá¹‡Ä«, M. gÄ• bhÄ«á¹‡, Ëšbhaá¹‡ (of animals except mares); Si. gÃ¤binÄ« `pregnant woman'.
Addenda: garbhÃ-á¹‡Ä« -- : S.kcch. gabhá¹‡Ä« f.adj. `pregnant', Garh. gÄ• bhá¹‡i, gebá¹‡Ä«, A. also gÄ• bhÄ«n AFD 94.

garmÃºt 4063 garmÃºt f. `a kind of wild bean' TS., `a kind of grass' Hcar.
S. gÌ amu f. `a very small grain and the grass on which it grows'.

garvÃ¡ 4064 garvÃ¡ m. `pride, arrogance' R.
Pa. gabba -- m., Pk. gavva -- m., Ap. gÄ• va -- m.; B. gÄ• b `boast', gÄ• bÄ• na `to vaunt'.
GARVARÃ¡ -- ; NIRGARVA -- .

garvarÃ¡ 4065 garvarÃ¡ `haughty' Uá¹‡. [GARVÃ¡ --]
Pk. gavvira -- (i fr. garvitÃ¡ -- ?); P. gabbar `proud, rich' â†’ H. gabbar.
GARH `abuse': GARHAá¹‡A -- , GÃ¡RHATI, GARHÄ• -- , *GALHÄ• -- ; *UPAGARHAá¹‡A -- .

garhaá¹‡a 4066 garhaá¹‡a n. `blame' MBh. [âˆšGARH]
Pa. Pk. garahaá¹‡a -- n. `blame', Pk. Ëšá¹‡ayÄ•  -- f.; M. galÌ„Ì†r(h) Ä• á¹‡&etilde; n. `complaint, supplication'.

4067 gÃ¡rhati `complains of' RV., `blames' Mn. [âˆšGARH]
Pa. garahati `blames', AÅ›. shah. man. gir. garahati, kÄ• l. galahati; NiDoc. garahati `complains'; Pk. garahaÃ¯, garihaÃ¯ `abuses'; Gy. wel. khÄ• r -- `to call aloud', germ. kar -- , gr. rum. boh. akhar -- `to call, cry out, groan' Turner

BSOAS xxii 493; K. gÄ• run `to search eagerly for' (< *gahar -- ?); S. gÌ arahaá¹‡u `to talk over one's affairs privately'; Si. garahanavÄ• `to reproach, mock'.

garhÄ• 4068 garhÄ• f. `blame' MBh. 2. *galhÄ• -- , cf. galhatÄ“ DhÄ• tup. [âˆšGARH]
1. Pa. Pk. garahÄ• -- f. `blame', Pk. garihÄ• -- f., Ëša -- m., AÅ›. man. garaha f., gir. ËšhÄ• f.
2. AÅ›. kÄ• l. galahÄ• f. `blaming'; Gy. pal. gÃ¡li `word', gÃ¡l kerÄƒr `says'; K. gal m. `shout'; L. gall, pl. ËšlaÌƒ f. `word, thing'; P. gall f. `word'; OH. gÄ• l(h)anÄ• `to talk'; -- poss. X GÄ• LI -- : S. gÌ Ä• lhi f., Ëšhu m. `talk'; L. gÄ• lh f. `word', pl. gÄ• lhÄ© `abuse', (Ju.) gÌ Ä• lh f.
GAL1 `drip': gala -- 1, galati1, galita -- , *galyati, gÄ• la -- , gÄ• lana -- , gÄ• layati; avagalati, *avagÄ• layati, udgalati1, *udgÄ• la -- 1, *udgÄ• layati1, *nirgalati, *nirgalanÄ« -- , *nirgÄ• la -- , *nirgÄ• layati, *parigÄ“layati, *pragalati, pragÄ• layati1, *pragilati, vigalati, saá¹• galati; -- âˆš*g&rcirclemacr;1, âˆšgaá¸• , *giá¸• á¸• -- .
*GAL2 `swallow': gala -- 2, gÃ¡lati2, gilÃ¡ti, gilana -- ; *avagÄ• la -- , *udgala -- , *udgalati2, *udgÄ• la -- 2, *udgÄ• layati2, *udgilati, upagilati, nigalati, nigalana -- , nigilati, *pragula -- , *vyÄ• goÌ„layati; -- âˆšg&rcirclemacr;2.
Addenda: garhÄ• -- . 2. *galhÄ• -- : WPah.ká¹-g. gÉ”l f. (obl. -- a) `word, talk, matter' (â†• P. Him.I 41).
GAL1: â€ GALANA -- .

gala 4069 gala1 `*dripping', m. `resin' lex. [âˆšGAL1]
P. galÄ• m. `as much grain as can be poured at a time into a handmill, hail' (semant. cf. gaá¹›Ä• s.v. *GAá¸• A --).
Addenda: gala -- 1 see â€ MADAKALA -- .

gala 4070 gala2 m. `throat, neck' MBh., Ëšaka -- m. VarBrÌ¥S. 2. *gaá¸• a --

6. [For 2 cf. concurrence of forms listed under âˆšGAL1 and âˆšGAá¸• . -- âˆš*GAL2]
1. Pa. gala -- m. `throat, dewlap', Ëšaka -- n. `throat'; Pk. gala -- , Ëšaa -- m. `throat, neck'; Wg. gal `throat'; Gaw. gala -- Å¡uÌ„Ìƒá¹-i `back of the tongue' (+?); K. golu m. `mouth, entrance', á¸• oá¸• . galo `neck'; S. gÌ aro m. `neck' (galo m. `throat' is lw.); L. gaá¸·, (Ju.) gÌ al m. `neck'; P. gal m. `neck', galÄ• m. `throat, neck'; WPah. bhad. bhal. gal n. `throat', paá¹…. gaá¸·, Ku. galo, gng. gaw, N. galo; A. gal `throat', galÄ• -- gali `falling on each other's neck'; B. gal `prow of boat', galÄ• `throat'; Or. gaá¸·a, Ëšá¸·Ä• `throat, neck'; Mth. gar, garÄ• `neck'; Bhoj. gar `throat'; H. gal, galÄ• m. `throat, neck' (â†' Bhoj. galÄ• , OAw. gala), Marw. gaá¸·o m. `throat', G. gaá¸·uÌƒ n., M. gaá¸·Ä• m., Ko. gaá¸·o m.; Si. gala `throat, neck'.
2. Kal. gÅ™Ã¤ `neck'; Kho. goá¸· `front of neck, throat'.
GALYÄ• -- ; *GALAKAMBALA -- , *GALAKAÅ›A -- , *GALACÅ«á¸• A -- , *GALADÄ• MAN -- , *GALADÄ• MANA -- , *GALAPÄ• á¹-AKA -- , *GALAPUá¹-A -- , *GALABANDHA -- , *GALABANDHANA -- , *GALAVIBHÄ“DANA -- , GALASTANA -- , GALAHASTA -- , GALAUGHA -- , *GALAUGHIKA -- .
Addenda: gala -- 2: WPah.ká¹-g. gÉ”ÌˆÌ„á¸· m. `throat, neck', gÉ”á¸·É”, kc. Ëšá¸·o m., J. gaá¸·Ä• m., Garh. gaá¸·u `throat, neck'.
â€ *NIGAá¸• A -- 2.

galakambala 4071 galakambala m. `dewlap' lex. [gala -- 2, kambala -- 2]
L. galmaÌƒ, (Ju.) gÌ almÃ£Ì„ m. `dewlap of cattle' through *galamalÄ• or poss. < *kamlÄ• X gal.

galakaÅ›a 4072 *galakaÅ›a `neck rope'. [gala -- 2, kÃ¡Å›Ä• --]
S. gÌ irÄ• ho `neck rope for an animal', B. galÄ• si, Or. gaá¸·Ä• si, H. galÄ• sÄ« f.

galacÅ«á¸• a 4073 *galacÅ«á¸• a `necklace'. [gala -- 2, cÅ«á¸• a -- 2]
Gaw. garuá¹›a `necklace'.

4074 galati1 `drips, drops, oozes, trickles' PaÃ±cat. [âˆšGAL1]
Pa. galati (or gaá¸·ati < GAá¸• ATI) `drips'; Pk. galaÃ¯ `leaks, melts, rots, falls'; PaÅ¡. gal -- `to fall down', Woá¹-. gal Ä‹oÌ„ -- , Phal. gal -- ; K. galun `to melt, dissolve, be destroyed'; S. gÌ araá¹‡u `to melt'; P. galá¹‡Ä• `to melt, sink'; WPah. bhal. galá¹‡Å« `to melt', jaun. gawá¹‡oÌ„

`to thaw'; Ku. galá¹‡o `to melt'; N. galnu `to melt, rot, become tired'; A. galiba `to melt'; B. galÄ• `to melt, escape through a hole'; Or. gaá¸·ibÄ• `to ooze, fall, melt, pass through a narrow entrance'; Mth. garab `to trickle'; OAw. garaÃ¯ `melts'; H. galnÄ• `to melt, trickle, fall'; G. gaá¸·vuÌƒ `to melt'; M. gaá¸·á¹‡&etilde; `to drip, fall'; Si. galanavÄ• `to drip, overflow'. -- S. Mth. Aw. M. phonet. poss. < GAá¸• ATI, Si. < *GHALATI.
Addenda: galati1: WPah.ká¹-g. gÉ”á¸·nÃµ `to melt, decrease, perish', J. gaá¸·á¹‡u, Garh. gaá¸·nu.

4075 gÃ¡lati2 `swallows' DhÄ• tup. 2. gilÃ¡ti ÅšBr. [âˆš*GAL2]
1. G. gaá¸·vuÌƒ (or < 2), Si. galinavÄ• ; -- MIA. caus. in -- Ä• vaÃ¯: Mth. garÄ• eb `to swallow'; Si. galvanavÄ• `to make swallow'.
2. Pa. gilati, Pk. gilaÃ¯; S. gÌ iraá¹‡u `to eat voraciously' (or < GIRÃ¡TI2); A. giliba `to swallow', B. gilÄ• (â†’ Mth. gilab), Or. giá¸·ibÄ• , H. gilnÄ• , G. gaá¸·vuÌƒ (or < 1), M. giá¸·á¹‡&etilde;, Ko. giá¸·tÄ• , Si. gilinavÄ• . -- See GIRÃ¡TI2.

4075a â€ galana -- : `dripping' Nir., `melting' VarBrÌ¥S., `trickling' VScom. [âˆšGAL1]
S.kcch. gayá¹‡o m., g&etilde;á¹‡Å« m. `cloth for filtering water etc.', G. gaá¸·á¹‡uÌƒ n. AKÅš 25.

galadÄ• man 4076 *galadÄ• man `neck rope'. 2. *galadÄ• mana -- 2 [gala -- 2, dÄ• ËŠman -- 1]
1. L. (Ju.) gÌ alÄ• vÃ£Ì„ m. `neck halter for cattle'; P. galvÃ£Ì„, galmÄ• m. `nape of a tunic'; WPah. khaÅ›. glÃ£Ì„ `neck rope for cattle', Ku. gng. gayÉ”ÌƒÌ, H. garÃ£Ì„w f.
2. P. galÄ• vÄ• á¹‡ m. `neck halter for cattle', H. garÄ• wan m.

galapÄ• á¹-aka 4077 *galapÄ• á¹-aka `neck surface'. [gala -- 2, pÄ• á¹-a --]
Pa. galavÄ• á¹-aka -- `bottom of the throat (?)'; Si. galavalu `back part of neck'.

galapuá¹-a 4078 *galapuá¹-a `throat'. [gala -- 2, puá¹-a --]
Bshk. gará¹“r `gullet'; Tor. gará¸—á¹› `throat', Phal. garÅ«ËŠá¹›i.

galabandha 4079 galabandha `neck -- rope'. [gala -- 2, bandhÃ¡ --]
L. (Shahpur) garmand `neck -- rope holding saddle on camel'; Bi. (Shahabad)

garauÌƒdhÄ• `horse's or bullock's halter', (Patna) galaudhÄ« `piece of cloth worn under chin and over the head'.

galabandhana 4080 *galabandhana `neck -- rope'. [gala -- 2, bÃ¡ndhana --]
Bi. garauÌƒdhan `horse's halter'.

galavibhÄ“dana 4081 *galavibhÄ“dana `slit for neck'. [gala -- 2, vibhÄ“dana --]
L. (Shahpur) galvÄ«á¹‡ f. `slit for neck (in clothes)'.

galastana 4082 galastana `nipple -- like protuberance on neck', ajÄ•  -- galastana -- m. `fleshy protuberance on goat's neck', galastanÄ« -- , galÄ“sËš f. `she -- goat' lex. [gala -- 2, stÃ¡na --]
H. galathnÄ• m. `fleshy protuberance on goat's neck'.

galahasta 4083 galahasta m. `seizing by the throat' KathÄ• s.
2. galahastayati `seizes by the throat' Hit. [gala -- 2, hÃ¡sta --]
1. Pk. galatthalla -- m. `seizing by the neck'; Or. gaá¸·athÄ•  `throttling'.
2. Pk. galahatthia -- `driven out by the neck', galatthaÃ¯ `throws, drives out'; Or. gaá¸·athibÄ• `to push by the neck'.
gali -- see GAá¸• I -- .

galita 4084 galita `dropped, oozed' KÄ• lid. [âˆšGAL1]
Pk. galia -- `melted, fallen'; Si. gili `dripping, falling', gilihenavÄ• `to fall down' (+ihinavÄ• < SIÃ±CÃ¡TI).

galÄ« 4085 *galÄ« `defile, lane'. 2. *gallÄ« -- . 3. *gÄ• lÄ« -- . [Cf. *GAá¸• A -- 1 and list s.v. KARTÃ¡ -- 1]
1. PaÅ¡. galÄ«ËŠ `mountain pass'; P. galÄ« f. `hole, narrow street', ËšlÄ• m. `passage through a hedge'; B. gali `narrow lane'; Or. gaá¸·i `alley', gaá¸·iÄ•  `hole in a wall, rivulet'; Mth. galÄ« `lane'; H. galÄ« f. `lane, mountain pass'.
2. S. gÌ alÄ« f. `lane' (< *galliÄ•  â†’ G. galÄ« f., M. H. gallÄ« f., N. galli); G. gÄ• lÄ« f. `valley'.
3. K. gÃ¶lÃ¼ m. `cave, robbers' lair'.
galaugha -- m. `tumour in throat' SuÅ›r. [GALA -- , AUGHÃ¡ -- ?]
See *GALAUGHIKA -- .
Addenda: gali -- : X KULYÄ• ËŠ -- Add2.

galaughika 4086 *galaughika `having a swelling in the throat'. [GALAUGHA --]
Bshk. galá¹“Ä«, gelËš `pigeon' AO xviii 234 with (?); Phal. gÃ¡lÅ« `a blue bird which lives in the fields'; <-> Pk. giloÌ„Ä« -- , ËšoÌ„iyÄ• -- f. `house lizard'; S. giloÄ« f. `a partic. kind of lizard'; L. gilÄ• Ä« f. `long -- tailed lizard'. -- Very doubtful.
gÃ¡ldÄ• -- see GÃ¡RDA -- 1.

4087 *galyati `drips'. [âˆšGAL1]
L. (Ju.) gÌ allaá¹‡ `to melt, be lost'.

galyÄ• 4088 galyÄ• f. `multitude of throats' lex. [GALA -- 2]
K. gal f. `throat, windpipe, neck'; Bi. Mth. gÄ• lÄ« `feeding channel of handmill'.
Addenda: galyÄ• -- : S.kcch. galo m. `throat'.
*galhÄ• -- see GARHÄ• -- Add2.

galla 4089 galla m. `cheek' SkandaP. [Cf. GAá¹‡á¸• A -- 3: â†• Drav. EWA i 317]
Pk. galla -- m. `cheek', Gy. pal. gÄ• ËŠli; K. gal, golu m. `lower part of cheek'; S. gÌ alu m. `cheek' (LM 322 wrongly < GALA -- 2), gÌ alo m. `part of throat below jaws', gÌ alÄ« f. `leather strap through which stitches pass connecting upper and side pieces of leather in a shoe'; L. (Ju.) gÌ alh f. `cheek', awÄ• á¹‡. gÃ l, mult. gallh f., pl. ËšhaÌƒ or ËšhÄ©, P. gallh f., Ku. gÄ• l, N. gÄ• lo, A. B. gÄ• l; Or. gÄ• la `cheek', gÄ• li `gills of fish'; Bi. Mth. Bhoj. gÄ• l `cheek', OAw. gÄ• lu, H. G. M. gÄ• l m.
*GALLAPUá¹-A -- , *GALLARÅ«PA -- , *GALLAROÌ„GA -- .

gallapuá¹-a 4090 *gallapuá¹-a `fold of cheek'. [GALLA -- , PUá¹-A --]
WPah. khaÅ›. galhoá¹›Ä« `cheek', 1. rudh. Ëšá¹›Ä• , jaun. galauá¹›o.

gallarÅ«pa 4091 *gallarÅ«pa `cheek -- shaped'. [GALLA -- , RÅ«PÃ¡ --]
WPah. bhiá¸• . ge\lrÃµ, pl. Ëšru n. `tonsil'.

gallaroÌ„ga 4092 *gallaroÌ„ga `cheek -- disease'. [GALLA -- , Rá¹“GA --]
K. galuru m. `a partic. disease involving swelling of jowl or lower cheek'.
*gallÄ« -- `defile' see *GALÄ« -- .
*galhÄ• -- `abuse, talk' see GARHÄ• -- .

gava 4093 gava (in cmpd.) `cow or bull'. 2. *gavu -- . [Cf. -- gavÄ« -- in
cmpd. e.g. strÄ«gavÄ« -- f. `milch -- cow' PÄ• á¹‡. com. <-> Gá¹“ --]
1. Pa. gava -- in cmpd. e.g. gavÄ• ssa -- `cows and horses'; Pk. gava -- m.
`cattle', gavÄ• -- f. `cow'; WPah. bhal. go m. `horned reddish wild animal
like a cow'; -- Tir. goÌˆÌ„Ì£ `bull'; PaÅ¡. kuá¹›. ar. goÌ„, dar. gÄ• f.;
Bshk. gá¹“ `bull', Tor. goÌ„, Phal. gÅ«, pl. gÅ«wa; Sh. goÌ„, pl. gavÄ•ËŠ f.
rather than direct < gaÃºá¸¥, gÄ• ËŠm, &c. -- Si. gava `bullock' or < GÄ• VA
-- .
2. Pa. acc. gavuá¹• ~ Ëšvaá¹• , Pk. gaÃ¼ -- , Ëšua -- m., ËšuÄ• -- f., S.
gÌ auÌ„Ìƒ f., L. gauÌ„Ìƒ f., P. gaÅ« f., N. gau, gauwÄ• f.; Or. gaÃ¼
`cattle'; Aw. lakh. gaÅ« f., H. gau m.f., gaÅ« f., G. gaÃ¼ f., M. gau f.
GAVÄ• Ká¹£A -- , GAVÄ• DANÄ«ËŠ -- .
Addenda: gava -- : Brj. gaw m. `Bos gavaeus'.

gavatta 4094 *gavatta `cattle -- fodder'. [Gá¹“ -- , *ATTA -- 1]
Pk. gavatta -- n. `fodder'; L. got f. `bran and straw mash for cattle',
(Ju.) m. `straw and oilcake mixed', awÄ• á¹‡. gutÄ• vÄ• `fodder'; Bi. gawat,
gaut `fodder for stallfed cattle'; G. gotuÌƒ n. `pulse -- husks boiled as
fodder'. -- See also *GOÌ„BHAKTA -- with which there may be some confusion.

gavayÃ¡ 4095 gavayÃ¡ m. `Bos gavaeus' RV., ËšyÄ«ËŠ -- f. VS. [Gá¹“ --]
Pa. gavaya -- m. `species of ox'; Pk. gavaya -- , gaÃ¼a -- m. `species of
wild ox'; M. gavÄ• , gahÅ« m. `Bos gavaeus'.

gavala 4096 gavala m. `wild buffalo' lex. [Gá¹“ --]
Pk. gavala -- m., N. gauri gÄ• i (â†• a Bi. dial. < *gavalikÄ• --).

gavÄ• á¹• gÅ«tha 4097 *gavÄ• á¹• gÅ«tha `cowdung'. [Gá¹“ -- , GÅ«THA --]
Kho. gaá¹…guru.

gavÄ• ká¹£a 4098 gavÄ• ká¹£a m. `round window, loop -- hole, air -- hole' R., gavÄ• ká¹£aka -- m. MBh. [GAVA -- , Ã¡Ká¹£I --]
Pa. Pk. gavakkha -- m. `round window'; H. gaukh m. `portico', gokhÄ• m. `skylight', gawÄ• kh m. (infl. by lw. from Sk.?); OG. gaÃ¼kha m. `window', G. gÉ”kh m. `balcony'.
Addenda: gavÄ• ká¹£a -- : Brj. gaukh(o) m. `little window, skylight'.

gavÄ• danÄ«ËŠ 4099 gavÄ• danÄ«ËŠ f. `grazing ground' PÄ• á¹‡. gaá¹‡a, `trough for holding fodder', gavÄ• dana -- n. lex. [GAVA -- , Ã¡DANA --]
G. gamÄ• á¹‡ f. `pasture -- land, fodder -- rack'. -- For form cf. Pk. gavÄ• yaá¹‡Ä« -- f. `colocynth'. See also *GAVÄ• DHÄ• NA -- .

gavÄ• dhÄ• na 4100 *gavÄ• dhÄ• na `manger'. [Gá¹“ -- , Ä• DHÄ• ËŠNA --]
M. gavhÄ• á¹‡, gohaá¹‡ f. `rack for fodder'; -- G. gabhÄ• á¹‡ f. `rack for fodder, pasture -- land', in this meaning perh. confused with gamÄ• á¹‡ < GAVÄ• DANÄ«ËŠ -- with bh < vh?

gavÄ• Å›a 4101 *gavÄ• Å›a `eating cows'. [Cf. gavÄ• Å›ana -- m. `leatherworker' Subh. -- Gá¹“ -- , Ä• Å›Ã¡ --]
OAw. gavÄ• sÄ• `butcher'; H. gawÄ• s m. `cowkiller, butcher', gawÄ• sÄ• m. `place where cows are killed'; -- less prob. < *GOÌ„MÄ• á¹• SAKA -- or *GOÌ„MÄ• á¹• SÄ• DA -- .

gaviá¹£Ã¡ 4102 gaviá¹£Ã¡ `wishing for cows, eager', gavÃ-á¹£ -- RV. [Cf. gÃ¡viá¹£á¹-i -- f. `eagerness, battle' RV. -- Gá¹“ -- , Iá¹£2]
Kt. giwÄ«á¹£, gyÄ«á¹£ `name of the god of war'; Wg. giwiÅ¡ `devil' NTS xvii 319; Pr. gÄ«á¹£ `name of a god', (Lentz) giwá¸—á¹£ `the servant of the highest god Imra', (W. Jukes) gawiÅ¡ NTS xv 283.

gavÄ«nÄ«ËŠ 4103 gavÄ«nÄ«ËŠ f. du. `groin', gavÄ«ËŠnikÄ• -- f. AV. PaÅ¡. lauá¹›. gaÄ«n m. `waist', weg. sanÄ• -- gÄ“nÄ« `side of waist, back' (sanÄ• < SÃ¡á¹• NATA --).
*gavu -- `bull, cow' see GAVA -- .
gavÄ“dukÄ• -- see GAIRIKÄ• -- .

gavÄ“dhuka 4104 gavÄ“dhuka m. `a kind of snake' SuÅ›r.
Ash. goÌˆÌ„Ì£k `worm', Kt. gÅ«, Wg. goÌ„k; Kal. goÌ„k `snake'; Kho. gog `worm, maggot, insect' BelvalkarVol 90. <-> Exact relationship is not clear.
gavÄ“ruka -- see GAIRIKÄ• -- .
gavÄ“á¹£a -- see next.

4105 gavÄ“á¹£Ã¡yati `seeks' MBh., Ëšá¹£atÄ“ SaddhP. 2. gavÄ“á¹£a- `seeking for'. [gavá¸—á¹£aá¹‡a -- ` desiring eagerly' RV. -- Gá¹“ -- , á¸—á¹£A -- 2]
1. Pa. gavÄ“sati `searches for', NiDoc. gameá¹£ati (cf. Dhp. gameá¹£iá¹‡o), Pk. gavÄ“saÃ¯, gamÄ“Ëš, M. gavasá¹‡&etilde;.
2. M. gavas m. `search'; L. gaveá¹› f. `clue' < *gavÄ“haá¸• a -- , gaveá¹›aá¹‡ `to search for stolen property'.

4106 gÃ¡vya -- , ËšyÃ¡ -- `consisting of or coming from cattle', n. `herd of cows' RV. [Gá¹“ --]
Or. gÄ• ba `cattle, a cow'.
GÃ¡VYÅ«TI -- ; *MAHIá¹£AGAVYA -- .
gÃ¡vyÅ«ti -- see *GÄ• VUTA -- .

gÃ¡hana 4107 gÃ¡hana `deep, dense' MBh., n. `abyss' RV., `thick jungle' ÅšBr. [GÃ¡MBHAN --]
Pa. gahana -- `dense', n. `thick jungle', Pk. gahaá¹‡a<-> adj. and n.; Or. gahaá¹‡a `dense forest'; -- Si. gÃ¤hunu, gihini rather < *gabhÄ-Ì„na -- see GABHÄ«RÃ¡ -- . -- LM 323 also puts here forms < *gÄ• ni -- see *GAá¸• á¸• A -- 1.
gahanÄ• -- see GRÃ¡HAá¹‡A -- .

gahura 4108 *gahura `deep'. [Cf. gÃ¡hvara -- `deep, impenetrable' TS., n. `hiding place' AV. -- GÃ¡MBHAN --]
S. aghoru `deep, sound (of sleep), pitch dark (of night)' with emph. Ä• -- ?
gÃ¡hvara -- see prec.

G&capamacr; `come, go': Ã¡GÄ• T, GÄ• ËŠTI, GÄ• TÃº -- , GÄ• ËŠTRA -- , GÄ• TRAKA -- ; APÄ• ËŠGÄ• T, ÃºDGÄ• TI, *NIGÄ• TI, VYAGÄ• T.
Addenda: *gahura -- : Brj. ghoruÌƒ `serious, solemn'.

4109 gÄ• á¹…gaá¹-a -- , Ëšgaá¹-Ä“ya -- , gaá¹…gÄ• á¹-Ä“ya -- m. `shrimp, prawn' lex.
2. *gÄ• á¹…gaá¹-á¹-a -- . [Cf. karkaá¹-a -- 1, ciá¹…gaá¹-a -- , *jhiá¹…ga --]
1. Bshk. gaá¹…gar -- bÅ«ËŠá¹- `spider' (for -- bÅ«á¹- see *BUá¸• á¸• HA --).
2. S. gÃ£Ì„gaá¹-u m. `prawn, shrimp', L. gÄ• á¹…gaá¹- m.; N. gaá¹…aá¹-o `crab', B. gÄ• á¹…gaá¹-. -- Bshk. guá¹…guá¹-Ã¤ËŠi `beetle, earwig' â†• Psht. â†• IA. AO xviii 235.
With another suffix Ash. gaá¹…Ã©á¹£ `spider'.
*gÄ• á¹…gaá¹-á¹-a -- `prawn' see prec.
gÄ• á¹…gÄ“ya -- see next.

gÄ• á¹…gÄ“ruka 4110 gÄ• á¹…gÄ“ruka n. `grain of the plant Uraria lagopodioides', ËškÄ« -- f. `the plant' SuÅ›r. 2. gÄ• á¹…gÄ“ya -- n. `root of Scirpus kysoor or of a Cyperus' SuÅ›r.
1. P. gaá¹…ger f. `Grewia betulaefolia, Sageretia brandrethiana, Ehretia aspera, Lycium europaeum'; H. gaÌƒgerÅ«, Ëšran `Uraria lagopodioides (used as a drug)', gaÌƒgeruwÄ• `a hill tree with fruit like myrobolans used against phlegm'.
2. S. gÄ• á¹…o m., Ëšá¹…Ä« f. `the shrub and fruit of two species of Grewia'.

gÄ• á¹-á¹-a 4111 *gÄ• á¹-á¹-a1 `neck, throat'. [Cf. ghÄ• á¹-Ä• -- 1: see list s.v. KAá¹‡á¹-HÃ¡ --]
S. gÌ Ä• á¹-o m. `nape of neck'; L. gÄ• á¹-á¹-Ä• m. `neck, throat', (Ju.) gÌ Ä• á¹-Ä• m. `nape of neck', awÄ• á¹‡. gÄ• á¹-Ä• ; P. gÄ• á¹-á¹-Ä• m. `neck, throat'; -- S. gÌ Ä• á¹-ru m. `throat' < *gÄ• tra -- but conn. with GÄ• ËŠTRA -- doubtful on semantic grounds.

gÄ• á¹-á¹-a 4112 *gÄ• á¹-á¹-a2 `short, stunted'. 2. *gÄ• á¹‡á¹-a -- . 3.

*gÄ“á¸• a -- 2.
1. P. gÄ• á¹-Ä• `squat'.
2. N. gÄ• á¹‡á¹-o `dwarf', B. gÃ£Ì„á¹-Ä• `strong but short, stout, knobbly'.
3. Or. geá¹›a, Ëšá¹›Ä• `squat'; -- cf. N. gaÄ©á¹›e `stunted'.
Addenda: *gÄ• á¹-á¹-a -- 2 `stunted'. [~ Drav. DED 965]

4113 *gÄ• á¹-hayati `causes to be moulded'. [âˆš*GAá¹-H]
H. gÄ• á¹›hnÄ• `to form by hammering'.

gÄ• á¸• a 4114 *gÄ• á¸• a1 `dripping'. [âˆšGAá¸• : in sense of `mud' perh. rather conn. with group under KARDA --]
Kho. (Lor.) gÄ• á¸· `dregs'; S. gÌ Ä• á¹›o m. `drop', gÄ• á¹›a f. `drippings'; M. gÄ• á¸· f. `dregs' (or < GÄ• LA -- 1?); -- Tir. gaá¸• `mud'; M. gÄ• á¸· f. `mud', gÄ• á¸·Ä• m. `mud on bushes over a stream, alluvium'; -- H. gÄ• á¹›Ä• m. `kneaded or mixed mud' (or < *GAá¸• á¸• -- 2). -- See *GÄ• RA -- .
*gÄ• á¸• a -- 2 `cultivated field' see *GAá¸• A -- 2.

4115 *gÄ• á¸• ayati `lets drip'. [âˆšGAá¸•]
S. gÌ Ä• á¹›aá¹‡u `to drain out'. -- Altern. < GÄ• LAYATI1: Mth. gÄ• rab `to wring out (clothes)'; H. gÄ• rnÄ• `to strain, filter, squeeze, milk'; M. gÄ• á¸·á¹‡&etilde; `to let drop, shed, strain, sift'; Si. galanavÄ• `to dip, submerge', galavanavÄ• `to let loose' (or < *GHÄ• LAYATI).

gÄ• á¸• á¸• a 4116 *gÄ• á¸• á¸• a `cart'. [Despite Ä• poss. same as *GARDA -- 2: for `seat > cart' cf. GÃ¡RTA -- 2 and Meyer -- LÃ¼bke Rom. et. Wb. s.v. cathedra. Cf. also gadhÄ• -- f. `a part of a cart' TS. com.]
Pk. gaá¸• á¸• a -- n., Ëšá¸• Ä« -- , Ëšá¸• iÄ• -- f. `cart', K. gÃ¶á¸• i f.; S. gÄ• á¸• Ì o m. `wheeled cart', L. gÄ• á¸• Ä« f., (Ju.) gÄ• á¸• Ì Ä• m. `bullock cart', gaá¸• á¸• m. `cart' (â†• EP.), awÄ• á¹‡. gaá¸• Ä« `train'; P. gÄ• á¸• á¸• Ä«, gaá¸• á¸• Ä« f. `carriage', gaá¸• á¸• f. `cart', Ëšá¸• Ä• m. `large cart', gaá¸• Ä«rÄ• `go -- cart'; N. gÄ• á¹›Ä• , Ëšá¹›i `carriage, cart', A. gÄ• rÄ«, B. gÄ• á¹›i; Or. gÄ• á¹›Ä« `carriage', gaá¹›Ä• `cart with small solid wheels'; Bi. Mth. gÄ• á¹›Ä• , Ëšá¹›Ä«, (Saran) gaá¹›Ä«; H. gÄ• á¹›Ä• m. `load cart', Ëšá¹›Ä« f. `carriage'; G. gÄ• á¸• uÌƒ n. `cart', Ëšá¸• Ä« f. `carriage', Ëšá¸• iyuÌƒ n. `small do.', M. gÄ• á¸• Ä• m., Ëšá¸• Ä« f.; Si. gÃ¤á¸·a `cart' (< *gÄ• á¸• a -- < *gÄ• á¸• á¸• a --); -- ext. with -- ll -- : OG. gÄ• á¸• alauá¹• , G. gÄ• lluÌƒ n., ËšlÄ« f.
Addenda: *gÄ• á¸• á¸• a -- : S.kcch. gaÌ„Ì†á¸• Ä« f. `small cart', gaá¸• al f.

`toy -- cart'.

gÄ• á¸• á¸• avartman 4117 *gÄ• á¸• á¸• avartman `cart track'. [*GÄ• á¸• á¸• A -- , VÃ¡RTMAN --]
H. gaá¸• wÃ£Ì„á¹- f. `cartwheel track, rut'.

gÄ• á¸• ha 4118 gÄ• á¸• ha `dived into' KÄ• lid., `pressed together, thick, firm' MBh. [âˆšGÄ• H]
Pa. gÄ• á¸·ha -- `thick, strong', Ëšakaá¹• `tightly'; Pk. gÄ• á¸• ha<-> `thick'; Kal. gÄ• á¸• a `big'; Phal. gÄ• á¸• u `big, tall', bÄ• u -- gÄ• ËŠá¹›u `upper arm (i.e. thick part?)'; S. gÌ Ä• á¹›ho `red'; L. gÌ Ä• á¹›hÄ• `thick'; P. gÄ• á¹›h m. `thickness', Ëšá¹›hÄ• `thick, close', m. `a thick kind of cotton cloth'; WPah. jaun. gÄ• á¹›ho `tight', (SJubbal) gÄ• há¸· `jungle'; N. gÄ• ro `difficult, slothful'; MB. Or. gÄ• á¹›hÄ• `thick', Or. gÄ• á¹›he `excessively'; Bi. gÄ• á¹›h, Ëšá¹›hÄ• `sowing thickly'; OAw. gÄ• á¸• hÄ• m. `difficulty', lakh. gÄ• á¹›h `thick'; H. gÄ• á¹›h f. `misfortune', gÄ• á¹›hÄ• `thick (esp. of liquid), muddy, difficult'; OG. gÄ• á¸• haÃ¼á¹• `very much', G. gÄ• á¸• h, ghÄ• á¸• `thick, sound (of sleep)', gÄ• á¸• huÌƒ, ghÄ• á¸• uÌƒ `dense'; M. gÄ• á¸• hÄ• `thick (of liquids), firm, stout'. -- Wg. gaá¹- `immersed' â†• Psht. gaá¸• (NTS xvii 260) â†• Kaf. *gaá¸• , or < *GAá¸• á¸• -- 2.
GÄ• á¸• HATARA -- .
Addenda: gÄ• á¸• ha -- : WPah.ká¹-g. gÃ¡á¹›hÉ” `close, intimate', jaun. gÄ• á¹›ho `tight'; Garh. gÄ• á¹›u `thick'; A. gÄ• rha `deep' AFD 91.

gÄ• á¸• hatara 4119 gÄ• á¸• hatara `more intense' SuÅ›r., `more closely packed' PaÃ±cat. [GÄ• á¸• HA --]
Kal. rumb. gaá¸• Ä• ËŠri `elder', urt. gaá¸• á¸—ri, Phal. gaá¸• há¸—ro; S. gÌ Ä• á¹›hero `reddish'.
*gÄ• á¹‡á¹-a -- `stunted' see *GÄ• á¹-á¹-A -- 2.

gÄ• á¹‡ya 4120 *gÄ• á¹‡ya `counting'. [Cf. gaá¹‡ya -- `countable' lex. <-> GAá¹‡Ã¡YATI]
Pk. ganna -- n. `counting', S. gÌ Ä• Ã±u m. (whence gÌ Ä• Ã±aá¹‡u `to count').

4121 gÄ• ËŠti `comes' Naigh., gÄ• tÄ“ DhÄ• tup. [Formed fr. aor. (a)gÄ• t beside pres. jÃ-gÄ• ti `goes to, comes' RV. -- âˆšGÄ•]
Kho. gÄ«k `to come' (pres. goyan < *gaÌ„Ì†yati?): Ä« of gÄ«k and pp. gÄ«ru

from Ã¡ITI > Ä« -- in other Dardic lggs.
Ã¡GÄ• T.
Addenda: gÄ• ËŠti: Kho. aor. 1 sg. goÄ« `comes', inf.obl. gikoi, absol. giti BKhoT 67.

gÄ• tÃº 4122 gÄ• tÃº1 m. `going' RV. [âˆšGÄ•]
Sh. (Lor.) gauu `going, quick, brisk'.

gÄ• tÃº 4123 gÄ• tÃº2 m. `song' RV. [âˆšGAI]
PaÅ¡. ar. gÄ• u `song' (IIFL iii 3, 66 < GÄ• ËŠTHÄ• -- : see also GÄ• THIKÄ• -- ); M. gÄ• Å« f. `cradle song'.
*BHRÌ¥TAGÄ• TU -- .

gÄ• ËŠtra 4124 gÄ• ËŠtra n. `limb, member of body' RV., `body' Mn. [âˆšGÄ•]
Pa. gatta -- n. `limb, body', Pk. gatta -- n. `limb, body, frame of bed', amg. gÄ• a -- n. `body'; Ash. gatr `forearm'; Kt. gotr `upper arm'; Pr. goÌ„á¹- `forearm, wrist' (or < *GUá¹-á¹-HA -- 2); WPah. jaun. Ku. gÄ• t m. `body'; N. gÄ• t, gÄ• th `person, body (honorific)'; A. gÄ• , gÄ• w `trunk of body' (whence gÄ• wÄ• l `fat'); B. gÄ• , gÄ• o `body'; Or. gÄ• dhoibÄ• `to bathe' > gÄ• dhibÄ• ; Mth. gÄ• t `body, limb', OAw. gÄ• ta; Bhoj. gÄ• á¹-Ä• , gaá¹-á¹-Ä• `wrist'; H. gÄ• t m.f. `limb, body, woman's bust, privities', in women's speech `pregnancy'; OMarw. gÄ• ta m. `body', G. gÄ• t n.; M. gÄ• t n. `the four pieces forming the framework of a bed', Ä• á¸• -- gÄ• t n. `girth of the body, crosspiece of a bed'; -- Si. gata `limb, body' (Geiger EGS 52) is â†• Pa. -- S. gÄ• -- moá¹›a f. `stretching the limbs' â†• E? -- S. gÌ Ä• á¹-ru m. `throat' is semant. difficult and is rather to be classed with gÌ Ä• á¹-o `neck' < *GÄ• á¹-á¹-A -- 1. -- Prob. also Gaw. gal `skin', Dm. gadra NOGaw 36: semant. cf. GÄ• TRAKA -- .
Addenda: gÄ• ËŠtra -- : Garh. gÄ• t m. `body'.

gÄ• traka 4125 gÄ• traka n. `body' Vikr. 2. gÄ• trikÄ• -- f. `girdle'.
[GÄ• ËŠTRA --]
1. L. gÄ• trÄ• m. `inner peg of yoke'; P. gÄ• trÄ• m. `swordbelt, sheath', EP. gattÄ• `cover of a book, sheaf of corn'; H. gÄ• tÄ• m. `body, pasteboard'.
2. H. gÄ• tÄ« f. `dress worn by village people like a plaid'; G. gÄ• tá¹›Ä« f. `knot in a woman's upper garment worn on the breast'.
Addenda: gÄ• traka -- . 2. gÄ• trikÄ• -- f. `girdle' lex.: WPah.ká¹-g. gaccI f. `girdle (used by men and women), waist, unit of height (e.g. of snow)

measured from ground to waist', J. gÄ• ci f.
gÄ• trikÄ• -- see GÄ• TRAKA -- Add2.

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gÄ• ËŠthÄ• 4126 gÄ• ËŠthÄ• f. `song', ËšthÃ¡ -- m. RV., 2. gÄ• thikÄ• -- f. `epic song' YÄ• jÃ±. [âˆšGAI]
1. Pa. gÄ• thÄ• -- f. `verse, stanza', Pk. gÄ• hÄ• -- f.; S. gÌ Ä• ha f. `a kind of verse'; B. gÄ• `verse' (whence denom. MB. gÄ• he `sings' ODBL 422), Or. gÄ• hÄ• ; H. gÄ• hÄ• f. `description, a partic. kind of verse'; OG. gÄ• ha f. `verse'; Si. gaya `song'.
2. PaÅ¡. lauá¹›. gai f. `song' (see also GÄ• TÃº -- 2), Sh. gil. gÄ• ËŠeÌ† f. `singing', jij. gai, koh. gai m., gur. gÃ¡e m. -- Mai. gelÄ• `singing'?
G&capamacr;DH `stand firm': GÄ• DHÃ¡ -- , *GÄ• DHANA -- , *GÄ• DHYA -- .

gÄ• dhÃ¡ 4127 gÄ• dhÃ¡ n. `ford' RV., adj. `shallow' Kauá¹£Br. [cf. gÄ• ËŠdhatÄ“ `stands firm' DhÄ• tup., Pa. gÄ• dhati. -- âˆšGÄ• DH]
Pa. gÄ• dha -- `fordable', n. `ford'; Pk. gÄ• dha -- `shallow', gÄ• ha -- m. `ford'; Sh. ga m. `small mountain stream (T. G. Bailey), large nullah (Lorimer)', vai -- gÄ• m.f. `ford, stream'. In meaning `valley, stream' perh. < GÄ• HÃ¡ -- .
*GÄ• DHANA -- .

gÄ• dhana 4128 *gÄ• dhana n. `fording'. [Cf. GÄ• DHÃ¡ -- . -- âˆšGÄ• DH]
Pa. gÄ• haá¹‡ m. `crossing by a ford, a ford'.

gÄ• dhya 4129 *gÄ• dhya `fordable'. [âˆšGÄ• DH]
S. jhagÌ f. `expanse of shallow water', jhÄ• gÌ aá¹‡u `to wade through shallow water'; -- ajhÄ• gÌ u `unfathomable' rather < *AGÄ• HYA -- ?

gÄ• na 4130 gÄ• na n. `singing' KÄ• tyÅšr. [âˆšGAI]
Pk. gÄ• á¹‡a -- n.; N. nÄ• c -- gÄ• n `dancing and singing', gÄ• nÄ• `song', A. B. gÄ• n; G. gÄ• á¹‡uÌƒ n. `singing', M. Ko. gÄ• á¹‡&etilde; n.; Si. ganu `playing a musical instrument'.
*PHAá¹-á¹-AGÄ• NA -- .
Addenda: gÄ• na -- : WPah.ká¹-g. gÄ• á¹‡ f. (obl. -- a) `praise in song, praise', gaá¹‡É” m. `song, singing'.

gÄ• ndha 4131 *gÄ• ndha `perfumed'. [GANDHÃ¡ --]
Kho. gÃ¡n `wind' semant. cf. *VAHADGANDHA<-> BelvalkarVol 90, (Lor.) gan `scent, wind (of game), wind, the air'; K. gÄ• nd, dat. gÃ¶nzÃ¼ f. `stink'.

gÄ• ndharvÃ¡ 4132 gÄ• ndharvÃ¡ `relating to Gandharvas' RV., m. `singer' R., n. `music' MBh., Ëšvaka -- , Ëšvika -- m. KathÄ• s. [GANDHARVÃ¡ --]
Pa. gandhabba -- m. `singer'; Pk. gaá¹• dhavva -- n. `song', gaá¹• dhavvia -- m. `singer'; Si. ganÌ†daviyÄ• , Ëšdev `musician', ganÌ†dÃ¤v `music'; -- gadamÌ†ba â†• Pa.

gÄ• ndhika 4133 gÄ• ndhika m. `perfumier' KÄ• d. 2. `foetid -- smelling worm (= gÄ• ndhipoÌ„ka --)' lex. [gandhika -- m. `perfumier' with MIA. -- a -- . -- GANDHÃ¡ --]
1. Pa. gandhika -- m. `perfumier', Pk. gaá¹• dhia -- m.; K. gÃ¼nzÃ¼, dat. ganzas m. `tanner'; P. gÃ£Ì„dhÄ« m. `perfumier', Or. H. gandhÄ« m., G. M. gÃ£Ì„dhÄ« m.
2. A. gÄ• ndhÄ« `the flying bug', B. gÃ£Ì„dhi `a stinking insect, esp. the flying bug'; Or. gandhi `a stinking insect'; Bi. gÃ£Ì„dhÄ«, gandhÄ« `a stinking flying bug'; H. gÃ£Ì„dhÄ« f., gaÌƒdhiyÄ• m. `a stinking bug'.
gÄ• payati see GÄ• YATI.
Addenda: gÄ• ndhika -- : S.kcch. gÄ• ndhÄ« m. `grocer'.
gÄ• payati see GÄ• ËŠYATI Add2.

gÄ• min 4134 gÄ• min `going' in cmpd. MBh. [âˆšGAM]
Pa. gÄ• mika -- `travelling'; Pk. gÄ• mi -- `one who goes'.
AGRAGÄ• MIN -- .

4135 gÄ• ËŠyati `sings' RV. 2. gÄ• payati MBh. [âˆšGAI]
1. Pa. gÄ• yati, Pk. gÄ• aÃ¯, gÄ• i, G. gÄ• vuÌƒ, M. gÄ• á¹‡&etilde;.
2. Pk. gÄ• vaÃ¯ `sings', S. gÌ Ä• iá¹‡u, L. gÌ Ä• vaá¹‡, P. gÄ• uá¹‡Ä• , Ku.

gÄ• uá¹‡o, N. gÄ• unu, A. gÄ• iba, gÄ• uni `wages for singing'; B. gauyÄ• (MB. gÄ• he perh. denom. < GÄ• ËŠTHÄ• --), Or. gÄ• ibÄ• , OMth. gÄ• vaÃ¯, Mth. gÄ• bab, OAw. gÄ• vaÃ¯, H. gÄ• nÄ• (3 sg. gÄ• we), OMarw. gÄ• ve, OG. gÄ• vaÃ¯. -- Gy. germ. gab -- beside giv -- , gib -- with i fr. gili < GÄ«TA -- ; -- vowel of K. geÌ†wun, gyeÌ†wËš, kash. geÌ†wun unexpl.
Addenda: gÄ• ËŠyati. 1. S.kcch. gÄ• yá¹‡Å« `to sing', WPah.ká¹-g. (kc.) gÄ• á¹‡Ãµ, Garh. gÄ• á¹‡u.
2. gÄ• payati: WPah.ká¹-g. gwauá¹‡Ãµ `to cause to sing'.

gÄ• yana 4136 gÄ• yana m., ËšnÄ« -- f. `singer' MBh. 2. n. `singing' CÄ• á¹‡. [âˆšGAI]
1. Pk. gÄ• aá¹‡a -- m. `singer', N. gÄ• ine, B. gÄ• in.
2. Pa. gÄ• yana -- n. `singing', Ku. gng. g&tildemacrepsilon;&rtodtilde;, Or. gÄ• iá¹‡Ä• ; Si. gayanu `playing a musical instrument'.

gÄ• ra 4137 *gÄ• ra `dripping, oozing'. [âˆš*GRÌ„O1]
L. gÄ• rÄ• m. `thin mud used for mortar'; P. gÄ• rÄ• m. `kneaded potter's clay, mud used for mortar'; Ku. gÄ• ro `mud, mortar'; N. gÄ• ro `mortar'; Or. gÄ• rÄ• `clay'; Bi. gÄ• rÄ• `mud mortar'; H. gÄ• rÄ• m. `thick mud, mortar, plaster'; G. gÄ• r f. `cowdung prepared for plastering', gÄ• rÉ” m. `earth and water mixed for building a wall'; M. gÄ• rÄ• m. `mixture of mud with lime or cowdung for mortar or plaster'; -- S. gÄ• ro m. `mud plaster' (whence gÄ• raá¹‡u `to cause to stick in mud') is lw. with g. -- See *gÄ• á¸• a -- 1, gÄ• la -- .
Addenda: *gÄ• ra -- [Cf. GHÄ• RA --]: WPah.ká¹-g. gÄ• r, garÉ” `mud mixed with water, mortar', poet. gare f. `refuse (from a pipe)'; jaun. gÄ• rÄ• m. `kneaded clay, mortar'.

gÄ• ruá¸• a 4138 gÄ• ruá¸• a `relating to Garuá¸• a' MBh., n. `spell against poison' lex. 2. `emerald (used as an antidote)' KÄ• lid. [GARUá¸• Ã¡ --]
1. Pk. gÄ• ruá¸• a -- , Ëšula -- `good as antidote to snakepoison', m. `charm against snake -- poison', n. `science of using such charms'; H. gÄ• á¹›rÅ«, gÄ• rá¹›Å« m. `charm against snake -- poison'; M. gÄ• ruá¸• n. `juggling'.
2. M. gÄ• roá¸·Ä• `cat -- eyed, of the colour of cat's eyes'.
GÄ• RUá¸• IKA -- .

gÄ• ruá¸• ika 4139 gÄ• ruá¸• ika m. `charmer, dealer in antidotes' Siá¹• hÄ• s. [GÄ• RUá¸• A --]

S. gÄ• roá¹›Ä« (g!) m. `snake -- bite charmer'; A. gÄ• ruri `incantation for healing snake -- bite &c.'; MB. gÄ• á¹›urÄ« `snake -- charmer', Or. gÄ• ruá¹›iÄ• , gÄ• riá¹›iÄ• , garuá¹›Ä«; H. G. gÄ• ruá¹›Ä« m. `snake -- charmer, juggler', M. gÄ• ruá¸• Ä«, Ëšroá¸• Ä« m.

gÄ• rjara 4140 gÄ• rjara m. `carrot' lex. [Cf. garjara -- n. `a kind of grass']
Pk. gajjara -- m. `carrot', K. gÄ• zÃ¼rÃ¼ f.; S. gÄ• jiro m. `green tops of carrots', gajara, pl. ËšruÌ„Ìƒ f. `carrot, sweet potato'; P. gÄ• jjar f. `carrot', N. gÄ• jar, A. gÄ• zar, B. gÄ• jar, Or. gÄ• jara, Bi. gÄ• jar, (SWShahabad) gÄ• jaá¹› (hyperHindiism with á¹›); H. gÄ• jar m.f. `carrot', gajrÄ• m. `carrot leaves'; G. gÄ• jar n., M. gÄ• jÌˆar n. -- Connexion not clear in Kt. gaÅ¾gÅ«m `carrot', Kho. xaÅ¾gÅ«m.
Addenda: gÄ• rjara -- [~ garjara -- in S. with dial. a ~ Ä• < IE. o T. Burrow BSOAS xxxviii 73]
S.kcch. gajar m. `carrot'.

gÄ• rbha 4141 gÄ• rbha `relating to womb or foetus' Mn. [GÃ¡RBHA --]
S. gÄ• bo m. `calf'; L. gÄ• bÄ• m., ËšbÄ« f. `suckling calf of a cow'; -- doubtful bec. of loss of aspiration.
Addenda: gÄ• rbha -- : S.kcch. gÄ• bho m. `calf'.
â€ *GÄ• RBHAKÅ«á¹-A -- .

4141a â€ *gÄ• rbhakÅ«á¹-a -- : `collection of calves'. [GÄ• RBHA -- , KÅ«á¹-A -- 2]
S.kcch. gÄ• bhoá¹› m. `herd of calves'.

gÄ• la 4142 gÄ• la m. `flowing, dropping' W. [âˆšGAL1]
L. gÄ• lÄ• m. `a quantity allowed at a time, a feed, an allowance of water from a canal'; P. gÄ• l m. (?) `melting', ËšlÄ• m. `a mouthful snatched by an animal'; WPah. bhal. gÄ• o m. `central hole of a millstone'; Or. gÄ• á¸·a `melting, oozing, flow'; G. gÄ• á¸· m. `sediment'; M. gÄ• á¸· f., Ëšá¸·Ä• m. `dregs after straining'. -- K. galutu m. `state of being expended' < *gÄ• la -- tva -- ? -- See *GÄ• RA -- 1.

gÄ• lana 4143 gÄ• lana n. `straining (fluids)' Nir. [âˆšGAL1]
Pk. gÄ• laá¹‡a -- n., Ëšá¹‡Ä• -- f. `sifting, melting'; S. gÌ Ä• rá¹‡Ä« f. `melting'; M. gÄ• á¸·aá¹‡ n. `a quantity to be sifted or strained',

gÄ• á¸·á¹‡&etilde; n. `sieve', Ëšá¹‡Ä« f. `sifting'.

4144 gÄ• layati `causes to drop, filters, strains, liquefies, melts' SuÅ›r. [âˆšGAL1]
Pk. gÄ• lÄ“i `melts (tr.), sieves, makes pass'; K. gÄ• lun `to melt', S. gÌ Ä• raá¹‡u, L. gÄ• laá¹‡, P. gÄ• laá¹‡Ä• , Ku. gÄ• lá¹‡o, N. gÄ• lnu; B. gÄ• lÄ• `to cause to flow, strain, press out'; Or. gÄ• á¸·ibÄ• `to strain off water'; G. gÄ• á¸·vuÌƒ `to melt, strain, pass (time)'. -- Altern. < *GÄ• á¸• AYATI:
Mth. gÄ• rab `to wring out (clothes)'; H. gÄ• rnÄ• `to strain, squeeze, milk'; M. gÄ• á¸·á¹‡&etilde; `to let drop, shed, strain, melt'; Si. galanavÄ• `to dip, submerge' (or < *GHÄ• LAYATI). -- Pk. gÄ• lÄ• vÄ“i `causes to be melted &c.', Ku. gng. gawaeÄ©Ã£Ì„ pp., B. gÄ• lÄ• na; Si. galavanavÄ• `to loosen, set free'.
Addenda: gÄ• layati: S.kcch. gÄ• rá¹‡Å« `to strain, defecate'; ghÄ• rá¹‡Å« `to defecate, dissolve' (or < ghÄ• rayati1); WPah.ká¹-g. gaá¸·nÃµ `to cause to melt', J. gÄ• á¸·á¹‡u.

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gÄ• li 4145 gÄ• li f. pl. `abusive speech' BhartrÌ¥.
Pk. gÄ• lÄ-Ì„ -- f.; Bshk. gel dÄ« -- `to scorn' (AO xviii 234 â†• Psht. gul `dirt' with?); Tor. gal `abuse', K. gÄ• l, dat. Ëšli f., S. gÄ• ri f., L. gÄ• l, pl. gÄ• lhÄ© f. (X *GALHÄ• -- ?), P. gÄ• l, ËšlÄ« f., WPah. bhal. gÄ• i f., Ku. gÄ• li, gng. gÄ• Ä«, khas. gÄ• ri; N. gÄ• l `discredit', gÄ• li `abuse', A. gÄ• li, B. gÄ• l, Ëšli, Or. gÄ• á¸·Ä-Ì„, Bi. gÄ• r, Mth. gÄ• rÄ«, H. gÄ• lÄ«, gÄ• r, ËšrÄ« f., Marw. gÄ• lÄ«, G. gÄ• á¸·, Ëšá¸·Ä« f., Ä• á¸·Ä« -- gÄ• á¸·uÌƒ `abusive', M. gÄ• á¸·, Ëšá¸·Ä« f.
*GÄ• LIKÄ• RAKA -- .
Addenda: gÄ• li -- : S.kcch. ghÄ• r f. `abuse' (gÄ• l f. `easy talk' â†• G.); WPah.ká¹-g. gÄ• á¸· f. (obl. -- l) `scolding', kc. gaá¸·e f., J. gÄ• á¸·i f.;

Garh. gÄ• á¸· `abuse'.

gÄ• likÄ• raka 4146 *gÄ• likÄ• raka `abusive'. [GÄ• LI -- , KÄ• RA --]
M. gÄ• á¸·yÄ• rÄ• `abusive'.
*gÄ• lÄ« -- `defile' see *GALÄ« -- .

gÄ• va 4147 *gÄ• va m. `ox'. 2. *gÄ• vÄ• -- f. `cow'. 3. gÄ• vÄ« -- f. Pat.
[Gá¹“ --]
1. Pa. gÄ• va -- m. `ox', NiDoc. gava F. W. Thomas AO xii 40, Pk. gÄ• a -- m.,
Gaw. gÄ• , Bshk. Mai. gÃ¥; H. gÄ• u m. `bull, bullock'; Si. gava `bullock' or
< GAVA -- .
2. Ash. ga `cow', Kt. gÃ¥, Wg. gÄ• , Pr. guá¹-u (+?), Dm. gaÌ,, PaÅ¡. Niá¹…g.
Shum. gÄ• , Woá¹-. gau, Kal. gak, pl. gÄ• gan (< *gÄ• vakÄ• -- ?); Kho. gÄ• h
`yak cow', ga -- meá¹£ `buffalo cow'; Tor. Mai. gÄ• `cow': all above poss.
with BelvalkarVol 90 direct, or through *gÄ• kÄ• -- , < acc. gÄ• ËŠm, pl.
gÄ• ËŠá¸¥. -- With trace of -- v -- : Sv. gÄ• u, K. gÄ• v f., rÄ• m. gau, pl.
gawa, kash. gÄ• u, pog. gÄ• uÌ„Ìƒ, P. gÄ• u, gÃ£Ì„ f. PhonPj 110, bhaá¹-. gau,
WPah. bhal. gauÌƒ, pl. gauÌƒÃ£Ì„, khaÅ›. gau, obl. gauwÄ• , paá¹…. cur. cam.
gÄ• .
3. Pa. Pk. gÄ• vÄ« -- f. `cow', Pk. gÄ• Ä« -- f., á¸Œ. gÄ• i f., Bshk. gay f.,
Phal. ghÄ• u, pl. ghÄ“yÄ«, S. gÃ£Ì„i (g!), L. gÃ£Ì„ (Ju. gÌ Ä• uÌ„Ìƒ), pl.
gaÌƒÄ«, awÄ• á¹‡. gÃ£Ì„, pl. gÄ• Ä«Ëœ f., P. gÄ• Ä« f., WPah. pÄ• á¸• . gÄ• , pl.
gÃ¶Ä«, jaun. gÄ• w, pl. ËšwÄ«Ëœ, N. A. B. gÄ• i, Or. gÄ• Ä«, Bi. Mth. Aw.lakh.
gÄ• i, H. gÄ• Ä« f., G. gÄ• , gÄ• y, f., M. gÄ• Ä« f., Ko. gÄ• yi.
Ext. -- l -- or -- ll -- : PaÅ¡. gawala `cow', M. gavlÄ« f. `affectionate
term for a cow'; -- -- á¸• a -- : Garh. gauá¹›Ä« `cow'; G. gÄ• vá¹›Ä« f.
`affectionate term'.
*GÄ• VAKA -- ; *GÄ• VAÅ›Ä• LA -- .
Addenda: *gÄ• va -- . 2. *gÄ• vÄ• -- : S.kcch. gauÌƒ f. `cow', Garh. gauá¹›Ä«
f.
3. gÄ• vÄ« -- : WPah.ká¹-g. (kc.) gau f. (obl. ká¹-g. gawI, gaI, gau, kc.
gabi) `cow', OMarw. gÄ• i f.
*gÄ• vÄ• -- , gÄ• vÄ« -- see GÄ• VA -- Add2.

gÄ• vaka 4148 *gÄ• vaka `bovine'. [*GÄ• VA --]
Kal. (Leitner) "gao", S. gÄ• o (g!) `pertaining to cows', L. gÄ• vÄ• adj.,
ËšvÄ« f. `herd of cows' (Ju. gÌ Ëš), awÄ• á¹‡. ghio gÄ• vÄ• `ghee from cow's
milk', mult. gÄ• vÄ• mÄ• l `property consisting of cows'; A. gÄ• -- khÄ«r

`cow's milk'; Or. gaÃ¼Ä• `derived from a cow', guÄ• ghia `ghee from cow's milk', H. gÄ• wÄ• (e.g. gËš ghÄ«).

gÄ• vaÅ›Ä• la 4149 *gÄ• vaÅ›Ä• la `cowshed'. [Cf. GOÌ„Å›Ä• LA -- : *GÄ• VA -- , Å›Ä• ËŠLÄ• --]
Bi. gausÄ• r, ËšsÄ• lÄ• : perh. rather changed fr. *gosÄ• r < GOÌ„Å›Ä• LÄ• -- after *gau `cow' < GÄ• VÄ« -- .
gÄ• vÄ« -- see *GÄ• VA -- .

gÄ• vuta 4150 *gÄ• vuta `a measure of distance'. [MIA. gÄ• vÅ«Ë˜ta -- (with early change of -- avv -- to -- Ä• v -- before Å«Ë˜?) < gavyÅ«ta -- n. `2 kroÅ›as' PaÃ±cad., `1 kroÅ›a' lex., goÌ„yuta -- `frequented by cattle' R., `2 kroÅ›as' MBh. Cf. gÃ¡vyÅ«ti -- f. `a pasture' RV., goÌ„yËš PÄ• á¹‡. VÄ• rtt., `a measure of distance (= 2 kroÅ›as)' MBh.: Gá¹“ -- with yÅ«ti -- H. W. Bailey TPS 1954, 138 or GÃ¡VYA -- with Å«tÃ- -- EWA i 332]
Pa. gÄ• vuta -- n. `measure of distance (= 1/4 yojana or about 1 3/4 miles)', Pk. gÄ• Å«Ë˜a -- , gÄ• u -- n. `1 or 2 kroÅ›as', S. gÌ Ä• Å« m. `one kos'; H. gau m. `four kos'; G. gÄ• u m. `one kos'; Si. gavuva, pl. gav `3 1/2 miles'. G&capamacr;H `dive into': gÄ• á¸• ha -- , gÄ• hÃ¡ -- 1, gÄ• ha -- 2, gÄ• ËŠhatÄ“; *agÄ• hya -- , avagÄ• á¸• ha -- , *Ä• gÄ• á¸• ha -- .
Addenda: *gÄ• vuta -- : S.kcch. gÄ• Å« m. `distance of 2 miles'; Md. gavi `league' RTMV2.

gÄ• hÃ¡ 4151 gÄ• hÃ¡1 m. `depth, innermost recess' RV. [âˆšGÄ• H].
Sh. ga m. `valley, stream', vai -- gÄ• f. `stream, ford' (esp. in last meaning perh. < GÄ• DHÃ¡ --); N. gaha `depth'.
gÄ• ha -- 2 `diving into' see GÄ• ËŠHATÄ“.
Addenda: gÄ• hÃ¡ -- 1: WPah.ká¹-g. (kc.) gÄ• ËŠá¹› f. `brook' (Him.I 39), ká¹-g. (LNH i 31) gÄ• há¹›, in.sir. (LSI ix 4, 688) gÄ• há¸• .

4152 gÄ• ËŠhatÄ“ `dives into' AitBr., (prÃ¡gÄ• hatÄ“ RV.) `roams' KÄ• lid. 2. gÄ• ha -- 2 in cmpd. `diving into'. [âˆšGÄ• H]
1. Pa. gÄ• hati `immerses'; Pk. gÄ• hadi `dives into, seeks'; S. gÌ Ä• haá¹‡u `to tread out grain', L. gÌ Ä• haá¹‡; P. gÄ• há¹‡Ä• `to tread out, tread under foot, travel about'; H. gÄ• hnÄ• `to tread out, caulk'.
2. S. gÌ Ä• hu m. `treading out', L. P. gÄ• h m.

gicc 4153 *gicc `press, crowd'. 2. *gacc -- . 3. *gijj -- . 4. *ghicc -- .

5. *ghacc -- . 6. *ghijj -- . [â†• Drav., J. Bloch BEFEO xliv 49: Kurukh ginjnÄ• `to beat into pulp'. -- Cf. Muá¹‡á¸• Ä• rÄ« gejeÌ¯ gejeÌ¯ `to reduce to a pulp', Sant. g&eline;j&eline; g&eline;j&eline; `crammed', gijgij `close'].
1. N. H. gic -- pic `crowded together', G. gicgic; M. giÄ‹Ä‹a `crowded', giÄ‹Ä• á¸• n. `a dense wood'. -- Cf. Pk. vigiá¹• caÃ¯ `separates'. See *ADHIGICC -- .
2. S. gÌ acu `much, many', m. `piece of bread'; H. gac, gacpac `crowded'; G. gacca `tightly, firmly', gaceá¹-o m. `lump'; M. gaÄ‹ `tightly', gaÄ‹Ä• á¸• n. `a dense wood'. -- Cf. Pk. gaccha -- m.n. `collection, crowd'.
3. Pk. gejja -- , gÄ• gejja -- `churned'; B. gÄ©ji `dense', gijgij `crowd'; Or. g&etilde;jibÄ• `to press together', g&etilde;jÄ• -- g&etilde;ji `overcrowded'; H. gÄ«ËœjnÄ• , gÄ©jolnÄ• `to mash with the hand'.
4. H. ghicpic `crowded', G. ghÄ«c, ghicca.
5. S. ghacpaci f. `overcrowdedness'; Ku. ghaceá¹-o `push'; N. ghaccaÌ„Ì† `thrust', ghacÄ• ro `rush, crowd', ghaceá¹-nu `to push, thrust', ghaÃ±ca -- maÃ±ca `pressure of work'; G. ghacá¹›Ä• -- ghacá¹›Ä« f. `overcrowdedness'.
6. B. ghÄ©ji `dense, impenetrable'. See also *GIÃ±JAKÄ• <-> and the group under *KICCA -- `mud'.

gicca 4154 *gicca `neck'. [Cf. *GHICCA -- 1: see list s.v. KAá¹‡á¹-HÃ¡ --]
L. gÌ iccÄ« f. `neck', awÄ• á¹‡. giccÄ«.
*gijj -- `press, crowd' see *GICC -- .
Addenda: *gicca -- : S.kcch. giccÄ« f. `neck'.

gijja 4155 *gijja `gums of teeth'.
N. gijÄ• , gÄ©jÄ• `the gums', gijÄ• unu, gijyÄ• unu `to mock'; Ku. gijauá¹‡o `to provoke'.

giÃ±jakÄ• 4156 *giÃ±jakÄ• f. `brick'. [J. Bloch BEFEO xliv 49 ff. connects with *gijj -- `press, see *GICC -- , but cf. also *KICCA -- `mud']
Pa. giÃ±jakÄ• vasatha -- `residence of bricks' (but ac. to E. Waldschmidt MahÄ• parinirvÄ• á¹‡asÅ«tra ii 162 = Sk. kuÃ±jikÄ• vasatha -- ); Bi. pangiÃ±jÄ• `brick' (Grierson BPL Â§ 1263).
*giá¹-á¹-a -- `piece' see *GAá¹-á¹-A -- .
*giá¸• a -- `swollen gland' see GAá¸• U -- 1.

giá¸• á¸• 4157 *giá¸• á¸• `fall'. [Poss., after MIA. intr. type tappaÃ¯, <

*giá¸• -- (whence Pk. gÄ“á¸• aá¹‡a -- n. `throwing') < *GRÌ¥TA -- , cf. â^š*g&rcirclemacr;1, â^šgaá¸• , â^šgal1]
P. giá¸• á¸• aá¹‡Ä• , giá¸• á¹‡Ä• `to fall'; -- metath. P. á¸• iggaá¹‡Ä• , H. á¸• ignÄ• .
*giá¸• á¸• a -- `bundle, sheaf' see *GAá¸• á¸• A -- 2.
Addenda: *giá¸• á¸• -- : OP. geá¹›a f. `time, turn', P. geá¹› f.?

gidda 4158 *gidda1 `jackal, fox'.
WPah. bhiá¸• . bhad. gidd, pl. ËšdÃ£Ì„ n. `jackal', B. gidhÄ« (X or < GÅ•ÌŠDHRA -- ); -- ext. -- á¸• a -- : S. gidaá¹›u m. (lw. with d?), ËšdÄ• á¹›Ä« f., L. gidduá¹› m., Ëšdá¹›Ä« f., P. giddaá¹› m.; WPah. bhad. gidaá¹› `fox', bhiá¸• . gidá¹›Ãµ n. `small jackal'; B. gidhaá¹› `jackal'; Or. gidaá¹› `fox, jackal', gidhaá¹› `dunce'; Mth. gÄ«dar `jackal', H. gÄ«daá¹› m. -- Woá¹-. gidÃ¡á¹› `fox' prob. â†• Ind. (Buddruss Woá¹- 101 â†• Psht. giá¸• aá¹› `fox' â†• Ind.).
*gidda -- 2 `pith' see *GUDDA -- .
ginduka -- see GÄ“NDUKA -- .

4159 *girati1 `drips, falls'. [â^š*G&RCIRCLEMACR;1]
P. girnÄ• `to fall', Ku. girá¹‡o, N. girnu, Or. giribÄ• , Mth. girab, Bhoj. giral, Aw. lakh. girab, H. girnÄ• (whence OH. gernÄ• `to throw'); OMarw. giraÃ¯; G. garvuÌƒ `to drop' (< girËš whence caus. geravvuÌƒ).
Addenda: *girati1 [See galati1: â^š*g&rcirclemacr;1]
2. â€ *gilati1: OMarw. (VÄ«saá¸·a) 1 sg.pres. giá¸·aÃ¼á¹• `waste away'.

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4160 girÃ¡ti2 `swallows, eats' RV. [â^šG&RCIRCLEMACR;2]
Pk. giraÃ¯; S. gÌ iraá¹‡u `to eat voraciously' (or < GILÃ¡TI: X GRASATI in gÌ ihaá¹‡u `to swallow'). -- P. deriv. garÄ• á¹› m.f. `drunkard'. -- See

GILÃ¡TI.

4160a *girati3 `proclaims'. [âˆšG&RCIRCLEMACR;3]
Pk. giraÃ¯ `says'.

girÃ- 4161 girÃ- m. `rock, mountain' RV.
Pa. Pk. giri -- m.; Kt. (Raverty) "gaá¹›á¹›ah" `stone', Pr. yire, Ä«ËŠr*I;
Sh. giri f. `rock' (â†' á¸Œ. gÄ«ri); Si. gira `rock', gala `rock, mountain'
(X Tam. kal). -- BelvalkarVol 90 Kho. grÄ« `narrow pass', but rather <
GRÄ«VÄ• ËŠ -- .
GIRINAGARA -- , *GIRIPATHA -- .
Addenda: girÃ- -- [Ir. *gari -- in Shgh. Å¾Ä«r, Psht. gar `stone', Yazgh.
gar `mountain' and `stone' EVSh 110]
Si. gal `stone' (X Tam. kal), Md. galu, gau, gÄ• (Md. giri `big rock' â†•
Sk.?).
â€ *gilati1 see *GIRATI1.

girinagara 4162 girinagara n. `name of a place' VarBrÌ¥S. [GIRÃ- -- ,
NAGARÃ¡ --]
Pk. giriá¹‡ayara -- n., Ëšá¹‡Ä• ra -- , Ëšá¹‡Ä• la -- m., G. Girá¹‡Ä• r.

giripatha 4163 *giripatha `hill road'. [GIRÃ- -- , PATHA --]
H. girewÄ• m. `uphill road, small hill'?
gilÃ¡ti see GÃ¡LATI2.

gilana 4164 gilana n. `swallowing' Bhpr. [âˆš*GAL2]
Pa. gilana -- n., Pk. gilaá¹‡a -- n.; PaÅ¡. gilÄ• ËŠn m. `mouth'.
gilÄ• yu -- see *GULU -- , *GILLA -- .

gili 4165 *gili `laughing'. [Onom.?]
N. gilili `tittering', gilli, ËšlÄ• `mockery'; G. gillÉ" m., ËšlÄ• f.
`ridicule'.

gilla 4166 *gilla `swelling, goitre'. [Cf. gilÄ• yu -- m. s.v. *GULU -- ? --
Or the group *giá¸• a -- , *gaá¸• u -- 1, gaá¹‡á¸• a -- 1?]
WPah. bhal. gil n. `goitre'; -- P. gilhá¹-, Ëšá¹-Ä• m., Ëšá¹-Ä« f. `hard
lump in flesh', gillhaá¹›, gillar m. `goitre', gilhá¹›Ä• m. `one suffering
therefrom', kgr. gilrÄ• m.

gÄ«tÃ¡ 4167 gÄ«tÃ¡ n. `singing' ÅšBr. [âˆšGAI]
Pa. gÄ«ta -- , Ëšaka -- n., Pk. gÄ«a -- n., Si. giya; -- ext. -- l -- : Mai.
ky. gÄ«la `song', Sv. gÃ-le `singing'.

gÄ«ti 4168 gÄ«ti f. `singing' Nir. [âˆšGAI]
Pa. gÄ«tikÄ• -- f., Pk. gÄ«i -- , ËšiyÄ• -- , gÄ«yÄ• -- f., Gy. as. qire,
pal. gref (whence f?), arm. gilav, eur. gili f., á¸Œ. gÄ«a f.

gÄ«rá¹‡Ã¡ 4169 gÄ«rá¹‡Ã¡ `swallowed' RV. [âˆšG&RCIRCLEMACR;2]
X GRASTA -- : S. gÌ Ä«tho pp. of gÌ ihaá¹‡u see GIRÃ¡TI.2
gÄ«rá¹‡i -- see *GÄ«RTI -- .

gÄ«rti 4170 *gÄ«rti `swallowing'. [Cf. gÄ«rá¹‡i -- f. lex. --
âˆšG&RCIRCLEMACR;2]
S. gÌ Ä-Ì„ta f. `swallowing, a swallow'.
gÃºggulu -- see GÃºLGULU -- .

guá¹…ga 4171 *guá¹…ga `dumb'. [Cf. Pers. gung]
PaÅ¡. guá¹…gÄ• ËŠ, f. ËšgÄ«ËŠ `dumb', S. guá¹…go, L. P. guá¹…gÄ• , N. guÌƒgo,
gÃµgo; A. goá¹…gÄ• `speaking indistinctly'; B. goá¹…gÄ• , ghoËš, gogÄ•
`dumb'; Or. guá¹…ga, guá¹…gÄ• , ghuËš `dumb', guÃ£Ì„ga `fool'; H. guÌ„ÌƒgÄ•
`dumb', G. guÌƒgÉ”; M. guÌƒg `stupid'. -- X MÅ«ËŠKA -- q.v.
Addenda: *guá¹…ga -- : S.kcch. ghÅ«á¹…gho m. `dumb', WPah.ká¹-g. guá¹…gÉ”.

guccha 4172 guccha m. `bunch of flowers' Mn., Ëšaka -- , gutsa -- , guluccha
-- , guluÃ±c(h)a -- m. lex. [Cf. GUÃ±JA -- 2. -- Variety of forms and
variation of u and o support EWA i 337 in grouping it with KÅ«RCÃ¡ -- as lw.
fr. Drav. rather than with Wackernagel AiGr i 158 < *grÌ¥psa -- beside
grapsa -- m. `bunch' PÄ• rGrÌ¥., glapsa -- m. &capamacr;Å›vGrÌ¥. -- Conn.
with GOÌ„CCHÄ• -- ?]
Pa. gocchaka -- m. `cluster, bunch', Pk. guccha -- , Ëšaa -- , goccha -- ,
guá¹• cha -- , guluccha -- , Ëšluá¹• cha -- m., L. gucchÄ• m.; P. gucchÄ• m.
`bunch of fruit', ËšchÄ« f. `barber's case of instruments'; N. gu(c)cho
`bunch'; A. goch `first tuft of rice -- seedlings when transplanted', gochÄ•
`bundle of transplanted seedlings', guchi `bundle of 20 betel leaves'; B.
goch, ËšchÄ• `small sheaf or bundle', guchi `tuft, sheaf'; Or. guccha,
goccha, gochÄ• `cluster, sheaf'; H. gucchÄ• m. `bunch, tassel', gucÄ« f.

`bundle of 100 betel leaves'; OG. gÅ«á¹• chalauá¹• n. `bunch', G. guÌƒchá¸·uÌƒ, ghuÌƒcá¸·uÌƒ n. `bunch', guÌƒchá¸·Ä« f. `skein', gucchÉ” m. `blossom, curls'; M. guÄ‹h, ghos, ghÃµs m. `bunch'. -- Dm. gurÃºs, guruÄ‹ `strawberry', Kho. guruÄ‹, gruÄ‹ `bunch of grapes' (â†’ Kal. ruÄ‹ Morgenstierne BSOS viii 667, Gaw. urÅ«s), Phal. grÅ«Ä‹ `strawberry' poss. belong here, but cf. Yid. goÌ„ro `bunch of grapes' IIFL ii 212.
*VÄ• LAGUCCHA -- .
GUJ `hum': guÃ±ja -- 1, gÃºÃ±jati.
Addenda: guccha -- : WPah.ká¹-g. guÄ‹á¹-I f. `braid of hair'; -- B. guchana, gochÄ• na `to arrange'?

guÃ±ja 4173 guÃ±ja1 m. `humming' ÅšÄ• rá¹…gP., ËšjÄ• -- f. lex. [âˆšGUJ]
Pk. guá¹• ja -- m., ËšjÄ• -- f.; L. P. guÌ„Ìƒj f. `echo', N. guÌƒj, H. guÃ±j, guÌ„Ìƒj f.

guÃ±ja 4174 guÃ±ja2 m. `bunch, bundle, cluster'. [See GUCCHA --]
Pk. guá¹• jellia -- `made into a lump'; S. gÌ uÃ±u m. `wrinkle', gÌ uÃ±Ä• iá¹‡u `to shrivel up'; P. guÃ±jÄ« f. `skein of gold or silver thread'; G. guÌ„ÌƒjuÌƒ n. `bag or pocket attached to a coat'.
Addenda: guÃ±ja -- 2: WPah.ká¹-g. gunjÌˆe f.pl. `moustache'.

4175 gÃºÃ±jati `hums, buzzes' KÄ• lid. [âˆšGUJ]
Pk. guá¹• jaÃ¯ `hums'; P. guÌ„Ìƒjá¹‡Ä• `to hum, buzz, growl'; Or. guÃ±jibÄ• `to hum', OAw. gÅ«á¹• jaÃ¯, H. guÌ„Ìƒjnä• , guÌ„ÌƒjhËš, M. guÌƒjÌˆá¹‡&etilde;.
Addenda: gÃºÃ±jati: Garh. gÅ«já¹‡u `to echo (?)'.

guÃ±jÄ• 4176 guÃ±jÄ• f. `Abrus precatorius (of which the berry was used as a weight)' SuÅ›r., ËšjikÄ• -- f. `the berry' lex. 2. *kuÃ±ca -- 2, kuÃ±cikÄ• -- 2 f. `A. precatorius' lex. [See GUá¹‡á¸• A -- , GUNDRA -- : â†• Drav. T. Burrow BSOAS xii 373]
1. Pa. guÃ±jÄ• -- f.; Pk. guá¹• jÄ• -- f. `a plant with a berry'; Or. guÄ©j `a red and white seed with a black tip'; M. guÌƒjÌˆ f. `A. precatorius', guÌƒjÌˆá¸• Ä• m. `a ball of wax studded with its seeds'.
2. B. kuÌƒc `seed of A. precatorius used as a weight', H. kuÌ„Ìƒc m. guá¹-ikÄ• -- see GUá¸• Ã¡ -- 1.

guá¹-á¹-ha 4177 *guá¹-á¹-ha1 `clump, lump'.
Pk. guá¹-á¹-ha -- n. `clump, clump of grass'; H. guá¹-á¹-hal `lumpy', m.

`lump', guá¹-hlÄ• m. `large lump', guá¹-hnÄ• `to be knotted together'.

guá¹-á¹-ha 4178 *guá¹-á¹-ha2 `wrist'. [See GHUá¹‡á¹-A -- 1 and list s.v. *KHUá¹-á¹-A -- 2]
Kt. guá¹- `wrist', Pr. goá¹- (or < GÄ• ËŠTRA -- ); L. guá¹-á¹-h f. `corner', guá¹-á¹- m., Ëšá¹-Ä« f. `joint', guá¹-á¹-hÄ« f. `wrist', (Shahpur) gÌ uá¹-á¹-hÄ« f., awÄ• á¹‡. guá¹-á¹-Ä« f.

guá¹-á¹-ha 4179 *guá¹-á¹-ha3 `defective'. [See list s.v. KUá¹‡á¹-HA --]
H. guá¹-hlÄ• `blunted'.

guá¸• 4180 *guá¸• `rumble'. [Onom. cf. guá¸• uguá¸• Ä• yana -- n. `rumbling in belly' SuÅ›r.]
S. guá¹›aá¹‡u `to thunder', guá¹›kaá¹‡u `to rumble, purr'.
Addenda: *guá¸• -- : WPah.ká¹-g. gvá¹›ku m. `thunder', gvá¹›nÃµ `to thunder', poet. gÉ™á¹›aká¹‡o `to resound'; J. gá¹›iká¹‡u `to roar (of thunder)'.

guá¸• Ã¡ 4181 guá¸• Ã¡1 m. `globe, ball' MBh., guá¸• ikÄ• -- f. `kernel' VarBrÌ¥S., gula -- m. `glans penis', ËšlÄ« -- f. `pill' lex., ËšlikÄ• -- f. `globule' KÄ• d. [Cf. goÌ„la -- 1, *goÌ„á¹-á¹-a --]
Pa. guá¸·a -- `cluster' in mÄ• lÄ• -- gËš, guá¸·ikÄ• -- f. `little ball'; Pk. guá¸• iÄ• -- f. `pellet', gulia -- m., ËšiÄ• -- f. `ball'; A. guri `minute particle', gurÄ• , gulÄ« `sinker on fishing net or line'; B. guá¹› `globe, mouthful'; Or. guá¹›Ä• , guá¸·Ä• `pill', goá¹›i `pebble', guá¸·Ä« `round clod'; Mth. guriÄ• `bead'; H. guriyÄ• f. `glass bead', gulÄ• m. `ball, bullet', gullÄ• m. `small pellet'; Si. guá¸·iya `pill, ball, lump'.
*NIMBAGULIKÄ• -- .
Addenda: guá¸• a -- 1: WPah.ká¹-g. gvá¸·É” m. `buttock', kc. gvá¸·kho m.; ká¹-g. guá¸·Ä‹hu `thigh, hind thigh of farm animal'; J. guá¸·chu m. `flesh of the buttocks'; Md. guá¸·a `a kind of game; a pasty, a ball of something edible'.

guá¸• Ã¡ 4182 guá¸• Ã¡2 m. `boiled sugarcane juice, molasses' KÄ• ty. [Same as GUá¸• Ã¡ -- 1?]
Pa. guá¸·a -- m. `molasses', Pk. guá¸• a -- , gula -- , Sh. guá¹›, pales. guá¹›É™ (â†• Ind.), K. goÌ„r m., S. gÌ uá¹›u m., L. gÌ uá¹›, P. guá¹›, WPah. bhiá¸• . guá¹› n., Ku. guá¹›, A. gur, B. guá¹›, Or. guá¹›a, Bi. gÅ«Ë˜r, H.

guá¹› m. (â†’ Mth. N. guá¹›, M. gÅ«á¹›), G. gÉ”á¸· m.

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(< *gauá¸· < *gaá¸·u < *guá¸·u), gaá¸·paá¹‡ `sweetness'; M. gÅ«á¸· m., Si. guá¸·a. -- Deriv. Gy. as. guldÃ© `sweet', eur. gudlo, gullo, gulo (< *guá¸• ala -- or *guá¸• aá¸• a -- ?); Ku. N. guliyo `sweet', G. gaá¸·yuÌƒ. GAUá¸• A -- , GAUá¸• IKA -- ; *GUá¸• AKUá¹-Ä« -- , *GUá¸• AGHARA -- , *GUá¸• APÅ«RA -- , *GUá¸• Ä• BANDHA -- , *GUá¸• Ä• MRA -- ; *Ä• MRAGUá¸• A -- , *VASAGUá¸• A -- .
Addenda: guá¸• Ã¡ -- 2: S.kcch. gauá¹› m. `molasses'; WPah.ká¹-g. gvÌ„á¸· m. `raw sugar, molasses'.

guá¸• akuá¹-Ä« 4183 *guá¸• akuá¹-Ä« `molasses shed'. [GUá¸• Ã¡ -- , KUá¹-Ä« --]
Bi. guá¹›aur `sugar boiling house'.

guá¸• aghara 4184 *guá¸• aghara `sugar house'. [guá¸• Ã¡ -- 2, ghara --]
M. guá¸· -- hÄ• r, gurhÄ• á¸· n. `place and works for pressing sugarcane'.

guá¸• apÅ«ra 4185 *guá¸• apÅ«ra `molasses cake'. [guá¸• Ã¡ -- 2, pÅ«ra --]
M. guá¸·varÄ«, gurvaá¸·Ä«, Ëšroá¸·Ä«, Ëšruá¸·Ä« f. `a puff stuffed with molasses'.

guá¸• Ä• bandha 4186 *guá¸• Ä• bandha `molasses and ornaments'. [GUá¸• Ã¡ -- , Ä• BANDHA --]
Mth. gurauÌƒdhÄ• `ceremony of the bridegroom's elder brother offering molasses and ornaments to the bride'.

guá¸• Ä• mra 4187 *guá¸• Ä• mra `molasses and mango'. [guá¸• Ã¡ -- 2, Ä• mrÃ¡ --]

H. guá¹›aÌƒbÄ• m. `molasses and mango juice'. -- See *Ä• MRAGUá¸• A -- .

guá¸• Å«cÄ« 4188 guá¸• Å«cÄ« f. `the shrub Cocculus cordifolius' SuÅ›r., ËšcikÄ• -- f. Car., Ëšá¸• ucÄ« -- , Ëšá¸• acÄ« -- f. lex.
Pa. gaá¸·oÌ„ci -- latÄ• -- ; Pk. galoÌ„Ä« -- , ËšoÌ„yÄ• -- f. `a kind of creeper'; S. gilo m. `C. cordifolius'; P. gilo, galo f. `Menispermum glabrum'; H. gilau, Ëšlo, gulo m. `M. glabrum or cordifolium (infusion used as febrifuge)', giloy f. `a partic. kind of creeper'; G. gaá¸·o m.f. `a bitter medicinal herb'; M. guá¸· -- vel f. `the twining shrub M. glabrum or C. cordifolius'.
*guá¸• á¸• -- `scratch, beat' see *KHOÌ„DD -- .

guá¸• á¸• a 4189 *guá¸• á¸• a `doll, effigy'.
S. guá¸• Ì o m. `male cloth doll', Ëšá¸• Ì Ä« f. `cloth doll, paper kite'; L. guá¸• á¸• Ä« f. `paper kite'; P. guá¸• á¸• Ä• m. `effigy of a man (made of cloth), large paper kite', Ëšá¸• Ä« f. `image, doll, paper kite'; Or. guá¹›Ä« `paper kite'; H. guá¸• á¸• Ä• m., guá¹›iyÄ• f. `doll', guá¸• á¸• Ä« f. `paper kite' (â†' N. guriyÄ• `doll', guá¸• á¸• i `paper kite'); G. guá¸• Ä« f. `pole set up at a festivity'.
Addenda: *guá¸• á¸• a -- : WPah.ká¹-g. ghvÌ€á¹‡á¸• I f. `doll' (or < *GHUá¹‡á¹-A -- 2 Him.I 49)?

guá¹‡Ã¡ 4190 guá¹‡Ã¡ m. `single thread or strand of a cord, rope' TS. 2. `species, quality, good quality' Mn.
1. Pa. Pk. guá¹‡a -- m. (Pk. also n.) `cord, string'; á¸Œ. guni f. `vein'; PaÅ¡. guá¹‡ `bowstring', Shum. gun -- á¸• amaá¹-Ã-k, Gaw. gun, Bshk. guá¹‡, Sv. guÌƒá¹›, Phal. guá¹‡, gÅ«á¹‡u; Sh. gil. gÅ«á¹‡iÌ¯ f. `thread', pales. guá¹‡ `bowstring', K. goÌ„n m.; S. gÌ uá¹‡u m. `one side of a fish's roe' (semant. cf. guru `strand of rope, roe of fish'); A. guá¹‡ `bowstring', Ëšá¹‡Ä• `wire, string of musical instrument'; B. gun `tow rope', guá¹‡Ä• `strand of thread'; Or. guá¹‡a `bowstring', Ëšá¹‡Ä• `string of harp &c.'; Bi. gÅ«n, (Gaya) goÌ„n `tow rope'; Mth. gun `bowstring, tow rope'; OAw. guna `bowstring'; H. gun m. `rope'; G. guá¹‡ m. `bowstring, strand'; M. guá¹‡ m. `bowstring'; Si. guá¹‡a `rope, bowstring', guá¹‡Ä• `the plant Sanseviera zeylanica from which bowstrings are made'. -- WPah. bhal. á¸• á¸·uá¹‡o m. `hemp rope, thread holding beam of balance' < *gruá¹‡a -- ?
2. Pa. Pk. guá¹‡Ã¡ -- m. `constituent part, quality, good quality'; S. gÌ uá¹‡u m. `kindness, skill'; L. gÌ uá¹‡ m. `merit'; P. guá¹‡Ä• m. `lot,

portion'.
guá¹‡ayati2, guá¹‡in -- ; aguá¹‡a -- , nirguá¹‡a -- , praguá¹‡a -- ;
aá¹£á¹-Ä• guá¹‡a -- , *ardhagËš, *ardhatrÌ¥tÄ«yagËš, *Ä• ntragËš, caturgËš, trigËš, daÅ›agËš, *dugËš, dvigËš, *navagËš, paÃ±cagËš, Å›atagËš, á¹£aá¸• gËš, saptagËš.

4191 guá¹‡Ã¡yati1 `advises' Dhatup. [See GAá¹‡Ã¡YATI].
Pk. guá¹‡Ä“i, Ëšá¹‡aÃ¯ `counts'; Sh. (Lor.) gunoiki `to think'; P. guá¹‡á¹‡Ä• `to count, calculate'; N. gunnu `to ponder', A. guá¹‡iba; B. guá¹‡Ä• `to count'; Or. guá¹‡ibÄ• `to think again and again'; OAw. gunaÃ¯ `thinks'; H. gunnÄ• `to think about, praise'; OG. guá¹‡aÃ¯ `ponders', G. gaá¹‡vuÌƒ; M. guá¹‡á¹‡&etilde; `to con'. -- Kt. guá¹‡u `calculation', Bashg. (Lumsden) "gurrÃºn" â†• Ind.
Addenda: guá¹‡Ã¡yati1: Md. gunanÄ« `counts'.

4191a guá¹‡ayati2 `multiplies' VarBrÌ¥S. [GUá¹‡Ã¡ --]
K. goÌ„nun `to multiply', Or. guá¹‡ibÄ• , H. gunnÄ• , M. guá¹‡á¹‡&etilde;.
Addenda: guá¹‡ayati2: Md. guna kuranÄ« `multiplies'.

guá¹‡in 4192 guá¹‡in `endowed with good qualities' ÅšvetUp. [GUá¹‡Ã¡ -- ; -- in meaning `wizard &c.' conn. rather with GUá¹‡Ã¡YATI1]
Pk. guá¹‡ia -- `thoughtful, well -- versed'; Or. guá¹‡iÄ• `exorcist'; Mth. gunÄ« `wizard'; H. gunÄ« m. `conjuror'; G. guá¹‡Ä« m. `wizard'; OM. guá¹‡iyÄ• m. `snake -- charmer'; -- ext. with -- ll -- : Pk. guá¹‡illa -- `having good qualities'; N. gunilo `grateful'.
guá¹‡á¸• a -- see GUNDRA -- .

guá¹‡á¸• aka 4193 guá¹‡á¸• aka m. `dust, powder', Ëšá¸• ikÄ• á¸¥ m. pl. `flour', Ëšá¸• ita -- `covered with dust' lex.
Pk. gumá¸• aá¹‡a -- n. `smearing with dust', guá¹• á¸• ia<-> `covered with dust'; B. guÌƒá¹›Ä• `powder, pounded'; Or. guá¹‡á¸• Ä• `dust, powder'. -- Cf. Pk. guá¹• á¹-haÃ¯ `makes dusty' and S. guá¸• ra f. `dust'.
*guá¹‡á¸• ala -- `ring' see KUá¹‡á¸• ALÃ¡ -- 1.
gutsa -- see GUCCHA -- .
Addenda: guá¹‡á¸• aka -- : A. guÌƒrÄ• `powder' AFD 234.
*gunaguna -- see *GANAGANA -- Add2.

gudÃ¡ 4194 gudÃ¡ m. `intestine, anus' TS., f. pl. `bowels' RV.

Pa. guda -- n. `anus', Pk. guda -- m., ËšdÄ•  -- f.; S. gÌ uÄ« f. `anus, posterior'; A. gui `anus', B. guyÄ• .
*GUDYA -- ; *GUDAKARA -- , *GUDARANDHRÄ• -- .

gudakara 4195 *gudakara [GUDÃ¡ -- , KARA -- 1]
S. gÌ uyaru m. `catamite'?

gudarandhrÄ• 4196 *gudarandhrÄ• `anus'. [GUDÃ¡ -- , RÃ¡NDHRA --]
P. gohran f. `anus'.

gudda 4197 *gudda `pith, core'. 2. *gidda -- 2. [Cf. GOÌ„RDA --]
1. P. gudd f., guddÄ• m. `pulp, kernel, marrow'; Ku. gudo `kernel, seed, grain, pith', ËšdÄ« `marrow'; N. gudo `pith, marrow, brain', Ëšdi `kernel'; H. gÅ«dÄ•  m., ËšdÄ« f. `pith, brain'. -- X GÃ¡RBHA -- q.v.
2. N. gidi `brain', gidro `pith of bamboo'.

gudya 4198 *gudya `entrails'. [GUDÃ¡ --]
S. guju m., ËšjÄ« f. `entrails, fowl's crop, gizzard'; L. gujÄ« f. `fowl's crop, matter from a boil'; N. kÄ• ne guji `ear -- wax'; -- Tir. guiz `human excrement' semant. cf. kará¹‡agÅ«tha -- `ear -- wax' (AO xii 180 cf. GUHYA -- ?).
*gunaguna -- `murmur' see *GANAGANA -- .
*gundala -- `ring' see KUá¹‡á¸• ALÃ¡ -- 1.

gundra 4199 gundra m. `Saccharum sara' lex., ËšrÄ•  -- f. `the reed Typha angustifolia' SuÅ›r. 2. guá¹‡á¸• a -- m. `Scirpus kysoor', Ëšá¸• Ä•  -- f. `a kind of reed' lex., guá¹‡á¸• ra -- m., ËšrÄ• -- f. `a kind of Cyperus' VarBrÌ¥S. 3. *kÅ«ndrÄ• -- .
1. Pa. gundÄ• -- f. `the grass Cyperus pertenuis'; Pk. guá¹• da -- m. `a kind of tree', n. `a grass'; PaÅ¡. dar. gunda, gund, gun `vine'; P. guÌ„Ìƒd m. `gum', gÃµdÄ«, gÃµdaá¹‡Ä«, guÌ„Ìƒdá¹‡Ä« f. `the tree Cordia rothii'; N. guÌƒd `a plant from which mats are made, gum', gunri `a mat'; B. gÃµd `gum', Or. gunda, gonda; Bi. gÃµd `a reed', gÃµdrÄ« f. `a mat made therefrom'; Mth. gon `gum'; H. gÃµd, gÃµdnÄ« f. `the reed Typha angustifolia', guÌ„Ìƒd, gÃµd f. `gum', guÌ„Ìƒdnä«, gÃµdËš f. `the gum fruit tree Cordia rothii or angustifolia'; G. guÌƒdar, guÌƒd m. `gum', guÌƒdá¹›É” m. `bulrush'; M. gÃµd m. `gum', guÌƒd, guÌƒdá¹‡Ä« f. `the tree Cordia angustifolia'.

gÃµdá¹‡Ä«, gÃµdhaá¹‡, Ëšdhá¹‡Ä« f. `Cordia myxa', gÃµdhaá¹‡ n. `its fruit'.
2. Pk. guá¹• á¸• a -- n. `a kind of grass'; PaÅ¡. dar. guá¹‡ `vine'; Sh.
(Lor.) gunn/ar `a small tree with red berries' (in this meaning cf. GUÃ±JÄ•
--): < guá¹‡á¸• -- â†' á¸Œ. gunn/ar, Bur. giná¸• Ä• wÉ™r NTS xiii 92.
3. L. kÅ«ndr f. `bulrush, Typha angustifolia'.
*GUNDRAVAá¹-A -- .
Addenda: gundra -- : S.kcch. gÅ«ndho m. `a kind of tree', G. guÌƒdÄ« (AKÅš
25).
GUP: â€ GOÌ„PYA -- .

gundravaá¹-a 4200 *gundravaá¹-a `a sweetmeat'. [GUNDRA -- , VAá¹-A -- 3?]
Pk. guá¹• davaá¸• aya -- n. `a partic. kind of sweetmeat', G. guÌƒdvaá¹›,
Ëšá¹›uÌƒ n.
GUP `protect': GUPTÃ¡ -- , GÃºPTI -- , GOÌ„PÃ¡YATI, GOÌ„PITA -- ,
GOÌ„PYATÄ“; *AVAGUPTA -- , *NIRGUPTI -- , *PRAGUPTA -- , *VIGUPTA -- ,
*VIGOÌ„PAYATI, *SAá¹• GOÌ„PAYATI.

guptÃ¡ 4201 guptÃ¡ `protected' AV., `concealed' BhartrÌ¥. [âˆšGUP]
Pa. Pk. gutta -- `guarded', Pk. `concealed'; PaÅ¡. gutÄ• `deep'; K. goÌ†Ì£tu
m. `a kind of pocket of which the two edges can be fastened up'; OG. gÅ«tu
`hidden'.

gÃºpti 4202 gÃºpti f. `protection' AV., `rampart' R. [âˆšGUP]
Pa. gutti -- f., AÅ›. guti, goti; Pk. gutti -- f. `wooden hut'; Sh. (Lor.)
gut `tent'.
*guptha -- `strung' see GUPHÃ¡TI.

guppha 4203 *guppha `something strung together'. 2. gumpha- m. `stringing a

garland, a whisker' lex. [< *guá¹£pa -- ? See âˆšGUPH]
1. H. gupphÄ• m. `wreath, tassel, bunch'; -- Aw.lakh. goÌ„phÄ• `twining' rather < *GOÌ„PHYA -- .
2. A. gÃµph `moustache'; B. gÃµp(h) `moustache', gÃµp -- hÄ• r `a sort of necklace'; -- M. guÌƒph f. `hair combings'? <-> P. gummhÃ£Ì„ m. `hard boil' (PhonPj 112) despite h rather < GÃºLMA -- .

gupphÄ• 4204 *gupphÄ• `cave'. [GÃºHÄ• -- X âˆšGUP e.g. goÌ„pya -- `to be taken care of' YÄ• jÃ±., Pk. guppa -- `to be hidden', guá¹• pha<-> m. `hiding'? -- Very doubtful]
K. goÌ†ph f. `cave, hole'; S. guphÄ• f. `cave'; L. guphÄ• m. `hermit's cave', awÄ• á¹‡. gupphÄ• `cave', P. guphÄ• f., WPah. cam. gupphÄ• , N. guphÄ• ; B. guph `cave, ravine, pass', gophÄ• `cave', H. G. guphÄ• f., M. guphÄ• , guÌƒphÄ• f. `cave, sylvan retreat of a hermit'. -- Forms in -- Ä• < -- aka -- and affected by gender of gÃºhÄ• -- 1?
GUPH `string, plait': *guptha -- , *guppha -- , guphÃ¡ti, gumpha -- , gumphÃ¡ti, gumphana -- , *gÅ«á¸• ha -- 2, *goÌ„pphanÄ• -- , *goÌ„phayati, *goÌ„phya -- ; *pragÅ«á¸• ha -- ; <-> guá¹£pitÃ¡ -- .
Addenda: *gupphÄ• -- : WPah.ká¹-g. gÃºpph f. (obl. -- a) `hole in the earth, den'.

4205 guphÃ¡ti `strings together' PÄ• á¹‡. KÄ• Å›. 2. gumphÃ¡ti ib., Ëšphayati KathÄ• s. 3. *goÌ„phayati. 4. *guptha -- pp.? [If < guá¹£p -- in guá¹£pitÃ¡ -- n. `tangled mass' RV. (EWA i 340), guph -- and goÌ„ph -- are MIA. anal. formations fr. gupph -- or poss. gumph -- < guá¹£p --]
1. Pk. gubhaÃ¯, guhaÃ¯ `strings'; Gy. eur. khuv -- `to plait, weave, spin'; H. guhnÄ• `to threat, twist, ravel'.
2. Pa. oÌ„gumphÄ“ti `strings, covers, dresses'; Pk. guá¹• phaÃ¯, gumhaÃ¯ `strings'; M. guÌƒphá¹‡&etilde; `to plait'.
3. S. gÌ ohaá¹‡u `to knead (dough)'; P. goá¹‡Ä• `to work cotton with the hands, knead'; M. gová¹‡&etilde; `to string, thread, embarrass'.
4. Pk. guttha -- `strung'; L. gutthÄ« f. `bundle'; P. guthlÄ« f. `bundle, bag', guthá¹‡Ä• `to be tightly plaited or strung', caus. ËšthÄ• uá¹‡Ä• ; N. guthnu `to wind round, to thread'; H. gÅ«th m. `round ball of cotton', gÅ«thnÄ• `to plait' (whence guthnÄ• `to be entwined'); OMarw. guthaÃ¯ `strings, threads'; M. gÅ«th f. `knot', guthá¹‡&etilde; `to tangle'; Si. gotanavÄ• `to plait, knit, attach' or Nos. 2 or 3 or 4 bel.
Contamination with other words of `tying, spinning, weaving or plaiting'

produced many new MIA. formations:
1. X P. gaá¹-á¹-haá¹‡Ä• < GRATHNÄ• ËŠTI: P. guá¹-á¹-haá¹‡Ä• `to be twisted', caus. guá¹-hÄ• uá¹‡Ä• .
2. X kattaÃ¯ < *KARTATI2: Pk. gutti -- f. `tying'; S. gÌ utaá¹‡u `to plait, string tightly'; L. guttÄ• `tied, strung' (pp. of gundaá¹‡ see 3 bel.), gutt f. `plait of hair hanging down woman's back'; WPah. bhal. guttá¹‡Å« `to plait the hair'; N. gutnu `to wind round, thread'; H. gutnÄ• `to be threaded or strung or entwined' < tr. *gÅ«t -- whence caus. gutÄ• nÄ• ; M. gutá¹‡&etilde; `to tangle'; -- Si. gotanavÄ• `to plait, knit, attach' or < *GUPTHA -- or 3 or 4.
3. X kantati < *KRÌ¥NTATI2: K. goÌ†Ì£ndu m. `nosegay' or 4 or 6 bel.; L. gundaá¹‡ `to plait', awÄ• á¹‡. gunduá¹‡ `to braid hair', P. gundá¹‡Ä• ; WPah. cam. gundá¹‡Ä• `to weave, plait'; G. guÌƒtÄ• vuÌƒ `to be involved in'; M. guÌƒtá¹‡&etilde; `to tangle'; Si. see 2 above; -- *pragunta -- : B. pÃµti `bead' (ODBL 510 < PRá¹“TA --).
4. X gaá¹• thaÃ¯ < GRANTHÃ¡YATI: Pk. guá¹• thaá¹‡a -- n. `stringing'; K. see 3 ab.; L. gundhaá¹‡ `to plait', S. gÌ undhaá¹‡u or 6; N. guÌƒthnu `to string, thread (flowers &c.)'; Or. gunthibÄ• `to string together'; Mth. guÌ„Ìƒthab `to tie a nosegay'; H. guÌ„Ìƒthnä• `to plait'; G. guÌƒthvuÌƒ `to knit, plait', guÌ„Ìƒth f. `entanglement'; M. guthá¹‡&etilde; `to tangle'; Si. see 2 ab.
5. X BADDHÃ¡ -- : L. P. guddhÄ• pp. of gunnh -- see next; H. gÅ«dhnÄ• `to plait'.
6. X BANDHATI: Pk. guá¹• dhaÃ¯ `plaits, strings'; K. see 3 ab.; L. gunnhaá¹‡ `to plait loosely' (pp. guddhÄ•), awÄ• á¹‡. gÃ¹nuá¹‡ `to knead'; P. gunnhá¹‡Ä• `to braid, knead' (pp. guddhÄ• whence anal. pass. *gujjh -- , caus. gujhÄ• uá¹‡Ä•); H. guÌ„Ìƒdhnä• `to plait, mix, knead' (whence intr. guÌƒdhnä•).
7. X ciá¹‡Ä“i < CINá¹“TI: OMarw. ghuá¹‡aÃ¯ `plaits'.
With *goÌ„phayati: 8. X BANDHATI: M. gÃµdhá¹‡&etilde; `to tangle', gÃµdh f. `hair combings'.
9. X GRANTHÃ¡YATI: Ash. goÌ„á¹‡á¹- -- `to tie', Wg. groÌ„á¹‡á¹- -- ; Bshk. lÅ«á¹‡á¸• Ä• r `ropes'; L. awÄ• á¹‡. guá¸• huá¹‡ `to coil'; A. gÃµá¹-hiba `to string, braid'; Aw. lakh. goÌ„Ìƒá¹-hab `to plait'.
gumpha -- see *GUPPHA -- .
gumphÃ¡ti see GUPHÃ¡TI.
Addenda: guphÃ¡ti. 4. (X gaá¹• thaÃ¯ < GRANTHÃ¡YATI) S.kcch. guÌ„Ìƒthá¹‡Å« `to knit, weave'.

gumphana 4206 gumphana n., ËšnÄ• -- f. `winding (a garland), stringing'
BÄ• lar. 2. *goÌ„pphanÄ• -- . [âˆšGUPH]
1. Pk. guá¹• phaá¹‡a -- n. `sling for stones'; M. guÌƒphá¹‡Ä« f. `stringing'.
2. Pk. goÌ„phaá¹‡Ä• -- f. `sling', H. gophan, gophnÄ« f., G. gophaá¹‡ f.
GUR1 `raise': gurÃ¡tÄ“, gÅ«ËŠrvati; *udgÄ• rayati1, *udgirati1, Ãºdguratâ€“,
*udgurita -- , *udgrÌ¥ta -- .
GUR2 `praise' see âˆšG&RCIRCLEMACR;3.
Addenda: gumphana -- . 2. *goÌ„pphanÄ• -- , goÌ„á¹£phaá¹‡a -- m.n. `sling'
ArthaÅ›.
GUR1: â€ *UDGÅ«RA -- .

guragura 4207 *guragura `growl'. [Onom. cf. GHURAGHURÄ• YATÄ“]
S. guraá¹‡u, gauÌƒraá¹‡u `to growl', gurkaá¹‡u `to purr'; N. gurrinu `to
growl', gurgurra `purring', guruguru `rumbling'; H. gurrÄ• nÄ• `to growl'; G.
gurvuÌƒ, gurgurvuÌƒ `to growl, rumble'; M. gurgará¹‡&etilde;,
guraká¹‡&etilde; `to growl, snarl'.

4208 gurÃ¡tÄ“ `raises' DhÄ• tup. [âˆšGUR1]
Pk. gulia -- `stirred, churned'; PaÅ¡. gur -- `to take, buy' or <
GRÌ¥BHÄ• YÃ¡TI (IIFL iii 3, 71).

gurÃº 4209 gurÃº `heavy' RV., Ëšuka -- `rather heavy' MBh.
Pa. garu -- , Ëšuka -- (a fr. dissim. of u -- u rather than infl. by
gÃ¡rÄ«yas -- &c.); AÅ›. shah. man. gir. guru -- , shah. gir. garu -- , kÄ• l.
gulu -- , galu -- `important, venerable'; Pk. garu -- , Ëšua -- , Ëšukka --
`heavy' (guru -- , Ëšua -- m. `teacher' â†• Sk.); Kal. gÅ«rak, rumb.
agÅ«ËŠruk `heavy'; K. goru, f. gÃ¼rÃ¼ `dense, solid'; S. gÌ aro `heavy', L.
gÌ aurÄ• , khet. gaurÄ• (< *garuÄ•), WPah. jaun. garÅ«o, N. garuÌƒo, Ëšruá¹…o
, ËšrauÌƒ, ËšruÌƒ, Ëšruko, Or. garu, ËšuÄ• , Mth. garuÄ• , Aw. lakh. garÅ«; H.
garuÄ• `heavy, venerable'; OG. garÅ«u `big', G. garvuÌƒ

`grand' (gÉ”r m. `family priest' â†• Sk.); OM. garuva, Ëšuya `big, important'; Si. guru `heavy'.
GAURAVÃ¡ -- ; *UDGURU -- , *NIRGURU -- 1, 2.
Addenda: gurÃº -- : S.kcch. ghor m. `family priest' â†•  G. â†•  Sk.; WPah.ká¹-g. (kc.) gÉ”rkÉ” `heavy', J. garkÄ• ; ká¹-g. gÉ”rtÉ” `dear', nÉ™gÉ”rtÉ” `disliked' (+?), H. gartÄ« f. `modest woman' Him.I 41.

gurjarÃ¡ 4210 gurjarÃ¡ m. `name of a people' PaÃ±cat.
Pk. gujjara -- m.; K. gujoru, Ëšjuru m. `pastoral wandering tribe' (lw. with j); P. gujjar m. `a caste of milkmen'; H. gÅ«jar m. `inferior caste of Rajputs'; OMarw. gujarÄ« f. `a GÅ«jar woman'; OG. gÅ«jaraá¸• Ä« f. `a woman of Gujarat', G. gujrÄ« f.; M. gujÌˆar m. `an inhabitant of Gujarat', Ëšrá¸• Ä• m. (contemptuous), Ko. gujaru.
*GURJARATRÄ• -- , *GURJARABÄ“á¹-á¹-A -- , *GURJARARÄ• á¹£á¹-RA -- .

4210a â€ *gurjarakÄ“á¹-á¹-a -- `son of a Gurjara'. [Rather than < *GURJARABÄ“á¹-á¹-A -- : GURJARA -- , KÄ“á¹-á¹-A --]
H. gujreá¹-Ä« f. `GÅ«jar girl', Brj. gujreá¹-o m., Ëšá¹-Ä« f. `GÅ«jar boy or girl, cowherd'.

gurjaratrÄ• 4211 *gurjaratrÄ• `country of the Gurjaras'. [GURJARÃ¡ --]
Pk. gujjarattÄ• -- f., H. gujarÄ• t m., G. gujrÄ• t f.

gurjarabÄ“á¹-á¹-a 4212 *gurjarabÄ“á¹-á¹-a `son of a Gurjara'. [GURJARÃ¡ -- , *BÄ“á¹-á¹-A --]
H. gujreá¹-Ä« f. `a GÅ«jar girl'.
Addenda: *gurjarabÄ“á¹-á¹-a -- : rather NIA. < â€ *GURJARAKÄ“á¹-á¹-A -- .

gurjararÄ• á¹£á¹-ra 4213 *gurjararÄ• á¹£á¹-ra `kingdom of the Gurjaras'. [GURJARÃ¡ -- , RÄ• á¹£á¹-RÃ¡ --]
B. gujrÄ• á¹-.
gula -- , gulikÄ• see GUá¸• Ã¡ -- 1.

gulu 4214 *gulu `wrist, ankle'. [< `swelling', cf. glaÃº -- m., pl.

glÄ• ËŠvaá¸¥ `round lump of flesh' AV. of which gilÄ• yu -- m. `hard tumour in throat' SuÅ›r. is MIA. form: very doubtful]
Bshk. gÅ«lÃºs `wrist'; Sh. gil. gÅ-lÅ-Ä‹Å- m. `ankle', gur. gÅ-lÅ«ËŠÄ‹Å- m. `wrist'; K. gulu m. `forearm above wrist'; -- cf. S. gÌ iryo m. `ankle'?
guluccha -- see GUCCHA -- .
guluÃ±ca -- see GUCCHA -- .

gÃºlgulu 4215 gÃºlgulu n. `bdellium' TS., gÃºggulu -- n. AV., Ëšla<-> m. lex.
Pa. guggulu -- n. `bdellium', Ëšla -- `a kind of perfume'; Pk. guggulu -- , Ëšla -- m. `bdellium', ËšlÄ« -- f. `the tree from which obtained'; S. guguru m. `the tree Balsamodendron roxburghii and its gum bdellium'; L. gÌ ugÌ ul m. `bdellium', P. guggul, Ëšgal m., WPah. bhad. guggal n., Ku. gng. guguw; N. gugul `bdellium', gogul -- dhup `the tree Ailanthus grandis'; Or. guguá¸·a, Ëšgaá¸·a `Lignum aloes'; H. guggul, gÅ«gal m. `the tree Amyris agallochum and its resin' â†’ Bi. gugul `a fragrant gum', G. gugaá¸· m.; M. gugÅ«á¸· m. `bdellium, resin', guggaá¸·Ä« f. `the plant Argyreia speciosa'; Ko. gugguá¸·u m. `bdellium'; Si. gugulu `bdellium, the tree Moringa pterygosperma'.

gulphÃ¡ 4216 gulphÃ¡ m. `ankle' AV., kulphÃ¡ -- RV. [k -- ~ g -- and u ~ o support T. Burrow TPS 1946, 17 as â†• Drav., cf. Tam. kuá¸·ampu `hoof']
Pa. gopphaka -- m. `ankle', Pk. guppha -- , goá¹• pha -- , gubbha -- m.; Dm. groÌ„pa, daÅ¡ -- gËš `wrist' (< *gurpha -- ?); Sh. jij. gupÄ«ËŠ `hip'; M. gophÄ• m. `ankle'; Si. gopu `ankle', gop -- Ã¤á¹-aya `ankle bone', gop -- mas `calf of leg'.

gÃºlma 4217 gÃºlma m. `clump of trees' VS., `enlargement of spleen, any glandular enlargement of abdomen' SuÅ›r. [Various meanings < `lump, cluster': mb ~ mm < lm suggest non -- Aryan origin.]
Pa. gumba -- m. `cluster, thicket'; Pk. gumma -- m.n. `thicket'; S. gÅ«mbaá¹-u m. `bullock's hump'; L. gumbaá¹- m., gummaá¹- f. `bullock's hump', mult. gummaá¹- m. `knob on yoke'; P. gumm, ËšmÃ£Ì„ m. `collection of men or things', gummÄ« f. `boil', gummhÃ£Ì„ m. `hard boil' (rather than < GUMPHA --), gummaá¹- m. `dome'; Ku. gÅ«m `swelling from a bruise'; H. gÅ«Ë˜má¹›Ä• m., gumá¹-Ä• m. `swelling, lump'; G. gumá¹›uÌƒ n. `abscess, boil'; Si. gumÌ†ba, gumuva, gomËš `heap, thicket'; -- Kho. (Lor.) gulma `bundle (e.g. of straw)'?

Addenda: gÃºlma -- : S.kcch. gÅ«mbhá¹›o m. `tumour'; -- Md. gonÌ†bi `dent'.

gullara 4218 *gullara `fig tree'.
P. gullhar, gullar m. `Ficus glomerata'; N. gullar `a partic. kind of fig -- tree'; H. gÅ«lar f. `F. glomerata', G. gular, Ëšler, ËšlrÉ” m.

guvÄ• ka 4219 guvÄ• ka, gÅ«vËš m. `betelnut tree Areca catechu' lex.
WPah. bhiá¸• . guÌƒ m. `a partic. kind of tree', guÃµ n. `its fruit'; A. guwÄ• `areca or betel nut'; B. guyÄ• , go `A. catechu'; Or. Bhoj. guÄ• `its nut', H. gÅ«Ë˜Ä• m.
guá¹£pitÃ¡ -- see GUPHÃ¡TI.
GUH `hide': gÃºhÄ• -- 1, guhÄ• ËŠ2, gÃºhya -- , gÅ«á¸• hÃ¡ -- 1, gá¹“ha -- .
Addenda: guvÄ• ka -- : Brj. gu(w)o m. `Areca or betel -- nut tree'.

gÃºhÄ• 4220 gÃºhÄ• 1 f. `hiding place, cave' VS., gÃºh -- f. RV. [âˆšGUH]
Pa. Pk. guhÄ• -- f.; G. goh f. `cave', gui f. `a little hollow in the game of marbles'. -- Ext. -- lla -- : K. guhulu m. `dark place in a forest overshadowed and hidden by trees and creepers'?
Addenda: gÃºhÄ• -- 1 see â€ GOÌ„PYA -- .

4221 guhÄ• ËŠ2 `secretly' RV. [Inst. of gÃºh -- . -- âˆšGUH]
N. ghuiro `secret, a secret': very doubtful.

gÃºhya 4222 gÃºhya `secret' RV., n. `a secret' MBh., `pudenda' SuÅ›r. [âˆšGUH]
Pa. guyha -- `secret', Pk. gujjha -- , Ëšaa -- ; S. gÌ ujhu m., Ëšjha f. `a secret', Ëšjho adj.; L. gujjhÄ• , (Ju.) gÌ ujh m., gÌ ujhÄ• adj., P. gujjh f., gujjhÄ• ; H. gujjhÄ• `hidden'. gujjhÄ• , gÅ«jhÄ• m. `inside of a fruit'; OG. gÅ«jha n. `a secret', G. gÅ«j f., M. gÅ«jÌˆ n.

gÅ«á¸• hÃ¡ 4223 gÅ«á¸• hÃ¡1, gÅ«á¸·hÃ¡ -- `hidden' RV. [âˆšGUH]
Pa. gÅ«á¸·ha -- , Ëšaka -- `hidden, secret', Pk. gÅ«á¸• ha -- ; K. gÅ«á¸• u `hidden' (= vill. *gÅ«á¹›u?); S. gÌ Å«á¹›ho `thick, dense, deep -- coloured'; L. (Ju.) gÌ Å«á¹›hÄ• `deep -- coloured', (Shahpur) guá¹›haá¹‡ `to be experienced', awÄ• á¹‡. with metath. á¸• Å«ghÄ• `deep'; P. gÅ«á¹›hÄ• `deep -- coloured'; OAw. gÅ«á¸• hÄ• `hidden', H. gÅ«á¹›hÄ• `hidden, secret', Brj. gÅ«á¹›hau; M. guá¸·&etilde;, guá¸• h&etilde; n. `riddle, inhabitants of a village in flight from marauders', gÅ«á¸• h n. `riddle'; Si. guá¸·u `hidden,

deep'. -- Bshk. gÅ«r `khaki -- coloured', gÅ«' `yellow' AO xviii 235, but rather < GAURA -- .
Addenda: gÅ«á¸• hÃ¡ -- 1: WPah.ká¹-g. gvÌ• á¹›h m. `priest who will be possessed and act as prophet or magician'. -- Him.I 86 with metathesis: ká¹-g. á¸• vggÉ”, kc. á¸• vá¹…go `deep', J. á¸• uá¹…gÄ• , L. P. á¸• uÌ„Ìƒ ghÄ• .

gÅ«á¸• ha 4224 *gÅ«á¸• ha2 `tied'. [MIA. anal. formation fr. guhaÃ¯ < GUPHÃ¡TI after type gÅ«haÃ¯: gÅ«á¸• ha -- 1. -- âˆšGUPH]
Bi. gÅ«á¹›hÄ• `tethering rope for cattle', guá¹›hÄ« `rope round roots of tree during transportation, rope (in general)'.
*PADAGÅ«á¸• HA -- .
*gÅ«ttha -- `dung' see GÅ«THA -- .

gÅ«tha 4225 gÅ«tha m.n. `excrement' lex. 2. *gÅ«ttha -- . [Cf. kará¹‡agÅ«tha -- m. `ear -- wax' SuÅ›r.]
1. Pa. gÅ«tha -- `dung' (cf. akkhi -- gÅ«thaka -- , kaá¹‡á¹‡a -- gËš), Pk. gÅ«ha -- n., Gy. eur. khul, wel. kxul, germ. kful (kx and kf express. for kh?), á¸Œ. gÅ«; Ash. Wg. gÅ« `human excrement', Kt. gÃ¼, Dm. gÅ«, PaÅ¡. gÅ«i (or â†• Pers. IIFL iii 3, 66), Shum. gÅ«i, Woá¹-. Gaw. gÅ«; Kho. (Lor.) Ä• umur -- gÅ«r `iron slag or dross or scum', k*lr -- gÅ«lu `ear -- wax' (with dissim. of second r?); Phal. gÅ« `excrement', K. goÌ†h m., S. guÌ„Ìƒhu m., L. guÌƒh, ghuÌ„Ìƒ m., awÄ• á¹‡. g&ugravetildemacr;, P. guÌ„Ìƒh m., N. guhu, gÅ«, A. B. gÅ«; Or. guha, ghua, gu, gaa (in speaking to children) `excrement', gaÃ¯ `ear -- wax, infantile diarrhoea'; Bhoj. gÅ«Ë˜h `excrement', H. gÅ«h, gÅ« f.; G. gÅ« n. `excrement, dirt'; M. gÅ« m. `excrement, rust'; Ko. Si. gÅ« `excrement'.
2. Bshk. gÅ«t `excrement'.
*GAVÄ• á¹• GÅ«THA -- , *GOÌ„GÅ«THA -- .
Addenda: gÅ«tha -- : S.kcch. WPah.ká¹-g. J. gÅ« `human excrement', Md. gui `dung'.

gÅ«niya 4226 *gÅ«niya `mason's square'. [â†• Pers. gÅ«niyÄ• â†• Gk. gwni/a] L. guá¹‡iÄ• m.; P. gunÄ«Ä• m., Bi. guniyÄ• , goÌ†nËš, Bhoj. guniyÃ£Ì„, H. guniyÄ• m. (â†’ S. gÅ«nÄ«, ËšÄ«Ä• f.), M. guá¹‡yÄ• , guá¹‡Ä• m.
gÅ«ËŠrdati see KÅ«ËŠRDATI.

4227 gÅ«ËŠrvati `lifts up' DhÄ• tup. [âˆšGUR1]
S. guá¸‡aá¹‡u `to scatter about, claw at (food as children do)'.
gÅ«vÄ• ka -- see GUVÄ• KA -- .
grÌ¥Ã±ja -- see GAÃ±JÄ• -- .
grÌ¥Ã±jana -- see GAÃ±JÄ• -- .
grÌ¥á¹‡Ä• ËŠti see GAá¹‡Ã¡YATI [âˆšG&RCIRCLEMACR;3]

grÌ¥ta 4228 *grÌ¥ta `said'. [Cf. grÌ¥á¹‡Ä• ËŠti `announces' RV. and Pk.
giraÃ¯ `says'. -- âˆšG&RCIRCLEMACR;3]
Tir. gaá¹› -- `to speak'.

grÌ¥ddha 4229 grÌ¥ddha `longing for' MBh. [âˆšGRÌ¥DH]
Pa. gaddha -- , giddha -- ; N. giddha `greedy'; H. gÄ«dhnÄ• `to long for';
-- or < GÅ•ÌŠDHRA -- .
GRËšDH `desire': GRÌ¥DDHA -- , *GRÌ¥DHATI, GÅ•ÌŠDHYA -- , GÅ•ÌŠDHYATI,
GÅ•ÌŠDHRA -- .

4230 *grÌ¥dhati `desires'. [Fr. aor. st. in Ã¡grÌ¥dhat RV. <-> âˆšGRÌ¥DH]
Pk. gahia -- `covetous of' (< *grÌ¥dhita -- > *gihia<-> whence gÄ“hia --
`desirous'?); Or. gihibÄ• , gehËš, g&etilde;hÄ©bÄ• `to copulate', gihÄ• ibÄ•
`(of a woman) to let a man enjoy her'.

gÅ•ÌŠdhya 4231 gÅ•ÌŠdhya `greedy (?)' AV xii 2, 38. [Cf. grÌ¥dhyÄ• -- f.
`greediness' MBh. -- âˆšGRÌ¥DH]
Pa. gijjha -- `greedy', m. `vulture'; Wg. Dm. grÄ«ËœÄ• `kite', Gaw. lÄ«nÄ• i,
lÄ«nÄ‹i â†’ Sv. lÄ«nÄ‹a, Phal. grhÄ«nÇ°o, Sh. (Lor.) gireÄ• , S. gÌ ijha f.,
L. girijjh, pl. ËšjhaÌƒ f., (Shahpur) girijh f., (Ju.) gÌ ijh f., mult.
gijjh, pl. ËšjhÄ© f., WPah. (Joshi) gleÌ†z; -- OSi. giju, Si. gidu `eager
for' â†• Pa.

4232 gÅ•ÌŠdhyati `is eager for' RV. [âˆšGRÌ¥DH]
Pa. gijjhati `desires'; Pk. gijjhaÃ¯ `is greedy for, is attached to'; P. gijjhá¹‡Ä• `to form a habit, become accustomed to' (whence caus. gijhÄ• uá¹‡Ä• `to habituate, tame').
Addenda: gÅ•ÌŠdhyati: Garh. gijá¹‡u `to be habituated'.

gÅ•ÌŠdhra 4233 gÅ•ÌŠdhra `desiring greedily' RV. 2. m. `vulture' RV., grÌ¥dhrÄ« -- f. YÄ• jÃ±., ËšrikÄ• -- f. Hariv. [âˆšGRÌ¥DH]
1. Pa. giddha -- `greedy', N. giddha; H. gÄ«dhnÄ• `to long for'; -- or < GRÌ¥DDHA -- .
2. Pa. gaddha -- m. `vulture', Pk. giddha -- , gaddha -- m., K. grad m., P. giddh f., N. giddha; MB. gÄ«dha `vulture', B. gidhÄ« `jackal' (X or < *GIDDA -- 1); Or. gidhÄ• `vulture', Mth. Bhoj. Aw.lakh. H. gÄ«dh m., G. gÄ«dh n.; M. gÄ«d(h), gidhaÌ„Ì†á¸• m. `vulture, kite'.
Addenda: gÅ•ÌŠdhra -- : S.kcch. gidho m., ËšdhÄ« f. `young goat' (semant.?).

grÌ¥nti 4234 *grÌ¥nti `counting'. [See GAá¹‡Ã¡YATI. -- âˆšG&RCIRCLEMACR;3]
K. grand, dat. grÃ¼nzÃ¼ f. `counting' whence gaÌ£nzarun `to count'; -- N. ganti, H. gantÄ«, ginËš f. formed rather fr. vb. gannu &c.

grÌ¥bdha 4235 *grÌ¥bdha `taken'. [âˆšGRAH]
S. gÌ idho `taken', L. ghiddÄ• (with gh -- fr. pres. st. ghinn -- ) P. Tedesco JAOS 43, 379; -- poss. Dm. giá¸• yem `I took', Kal. rumb. ghrÃ©á¸• a pret. of gim and grhÄ«m. -- See *GHRÌ¥PTA -- .

4236 grÌ¥bhÄ• yÃ¡ti `takes, seizes' RV. 2. grÌ¥há¹‡Ä• ËŠti, grÌ¥bhá¹‡Ä• ËŠti `takes, seizes' RV., `buys' Mn. (in NW, W, SW replaces krÄ«á¹‡Ä• ËŠti P. Tedesco JAOS 43, 377). 3. *grahati MIA. pres. st. made from fut. grahiá¹£yati R., aor. Ã¡grabham RV., inf. grahÄ«tum. [âˆšGRAH]
1. Exact relationship of the Kaf. and Dard. forms with Sk. is not clear: Ash. gÅ«i `give me', gÃ¼ti `having brought' (< *ghrÌ¥ptvÄ«? see *GHRÌ¥PTA --); Kt. gÄ• -- `to carry'; Wg. gr -- , gur -- , 2 sg. imper. grÄ“ `bring'; Dm. g -- , 1 sg. fut. gim, pres. gy -- inum, pret. giá¸• yem `to take'; Kal. rumb. grhÄ«m `I take, buy', pret. ghrÃ©á¸• a; Gaw. gÅ« -- , 1 sg. pres. gÅ«mim, pret. gÅ«tÃ-m (< *GHRÌ¥PTA --) `to take, seize', Shum. goÌ„ -- ; -- < absol. *grÌ¥bhia: Dm. gi `with', Kal. grÄ« `having taken', Gaw. gÅ«i. -- PaÅ¡. gÃºrum `I take, buy' IIFL i 254 â†• Par. gurÄ«ËŠ, but rather with IIFL iii 3, 71 < grÌ¥bh -- or GURÃ¡TÄ“ (and â†’ Par.). -- Dm. gyÄ• -- `to bring',

Bshk. gÄ«y -- < MIA. gahia with a verb `to come'?
2. Pa. gaá¹‡hÄ• ti, Ëšhati `takes', NiDoc. pp. ginita, Ëšaǵa, pret. ginidemi, Pk. gaá¹‡haÃ¯, giá¹‡haÃ¯, geá¹‡haÃ¯ (e fr. dÄ“ -- `give' cf. influence of these verbs on each other in the reverse direction in NiDoc. denati `gives'); Woá¹-. gin -- `to take, buy', pret. gat < *GHRÌ¥PTA -- ; Kho. ganik `to take, seize', 2 and 3 sg. imper. ganÄ“h, ganÄ• ËŠr < grÌ¥há¹‡Ä• hi, ËšÄ• ËŠtu; Bshk. gin -- `to take, buy', pret. gÄ«Ëœto; Tor. gin -- `to buy', Mai. ghin -- ; Phal. ghin -- `to seize, grasp, buy'; Sh. gil. ginÃ³Ä-kiÌ¯ `to take', koh. gur. giá¹‡ -- `to buy', dr. gyoÌ„ná¹· `to buy' (after dyoÌ„ná¹· `to give'); K. pog. ginnu `to take', á¸• oá¸• . ghiá¹‡á¹‡o; S. gÌ iá¹‡haá¹‡u `to buy', pp. gÌ iddhÄ• ; L. ghinnaá¹‡ `to take', pp. ghiddÄ• , awÄ• á¹‡. ghinuá¹‡, P. ghinnaá¹‡Ä• , WPah. paá¹…. cur. ghiná¹‡Ä• , bhal. ghinná¹‡Å« `to fetch, buy', jaun. ghÄ«ná¹‡oÌ„Ìƒ `to carry'; Or. ghinibÄ• , ghenËš `to take, buy'; Si. gannavÄ• `to take, buy', pret. gattÄ• .
3. Pa. fut. gahessati `will take', NiDoc. pp. grahida, Pk. gahaÃ¯, ËšhÄ“i, gahia -- ; P. gahiá¹‡Ä• `to grasp', Mth. gahab; OAw. gahaÃ¯ `seizes'; H. gahnÄ• `to seize, put on'; G. grahvuÌƒ `to seize, comprehend'; M. gheá¹‡&etilde; `to take', pp. ghetlÄ• ; Ko. gheá¹‡&etilde; n. `taking'.
Addenda: grÌ¥bhÄ• yÃ¡ti. 2. grÌ¥há¹‡Ä• ËŠti: S.kcch. gÄ«ná¹‡Å« `to buy'; WPah.ká¹-g. ghÃ¬nnI, gInnI `with', ghÃ¬ná¹‡Ãµ, giËš `to take, keep, buy'; J. ghiná¹‡u `to buy'; OA. ghenÄ• iba `to accept' AFD 194; Md. gannanÄ« `takes' (absol. gane, gen `having taken, with', pp. gat < *GHRÌ¥PTA --).
grÌ¥há¹‡Ä• ËŠti see GRÌ¥BHÄ• YÃ¡TI Add2.
GRÌ„Ëš1: â€ *GILATI1.

gÅ•ÌŠbhi 4237 gÅ•ÌŠbhi `holder (?)' AV. xii 1, 57. [Cf. gÅ•ÌŠbh -- f. `seizing' RV. -- âˆšGRAH]
Kho. grih `a small trap for birds' (BelvalkarVol 90 < *grahi -- ?); Kal. gruhÄ« `small trap, net'.
grÌ¥bhÄ«tÃ¡ -- see *GHRÌ¥PTA -- .

grÌ¥á¹£á¹-Ã- 4238 grÌ¥á¹£á¹-Ã-1 f. `cow that has had only one calf' RV., ËšikÄ• -- f. `young cow' lex.
Pk. giá¹-á¹-hi -- , giá¹• á¹-hi -- , gaá¹• Ëš `cow after its first calf'; Kho. griá¹£ m.f. `goat one to two years old' (< *griá¹£á¹-? or < an orig. *grÌ¥á¹£i -- ?).

grÌ¥á¹£á¹-i 4239 grÌ¥á¹£á¹-i2 f. `Gmelina arborea, a variety of Dioscorea'

lex., ËšikÄ• -- f. `name of a plant' SuÅ›r., ghrÌ¥á¹£á¹-i -- 2 f. `a variety of Dioscorea' lex.
Ku. gng. giá¹-hi `a kind of vegetable'; N. giá¹-ho `the plant Dioscorea sativa with an edible root'.

grÌ¥hÃ¡ 4240 grÌ¥hÃ¡ m. (later n.) `house' RV.
Pa. gaha -- n. (but agiha -- < agrÌ¥ha --), KharI. gaha -- , Pk. giha -- , gaha -- , Si. gaha; -- K. rÄ• m. pog. gÄ«, WPah. pÄ• á¸• . paá¹…. gÄ«h prob. < GÄ“HÃ¡ -- NOGaw 59. -- Elsewhere grÌ¥hÃ¡ -- replaced by GHARA -- . GRÌ¥HÃ-N -- , GRÌ¥HIá¹‡Ä« -- ; *SAGRÌ¥HYA -- ; GRÌ¥HÃ¡PATI -- , GRÌ¥HAVÄ• á¹-Ä« -- , GRÌ¥HASTHA -- .
grÌ¥hagoÌ„dhÄ• -- see *GHARAGOÌ„LÄ« -- .

4241 grÌ¥hatÄ“ `is taken' RV. [âˆšGRAH]
Kho. (Lor.) griik intr. `to catch in, stick in (e.g. a tree)'.

grÌ¥hÃ¡pati 4242 grÌ¥hÃ¡pati m. `householder' RV. [GRÌ¥HÃ¡ -- , PÃ¡TI --]
Pa. gahapati -- , Ëšika -- m., Pk. gihavaÃ¯ -- , gahËš m., OSi. gapati, Si. gÃ¤hÃ¤viyÄ• (< *gÄ• Ì¤vi X Pa. gahapati -- ?).

4243 grÌ¥havÄ• á¹-Ä« -- , ËšikÄ• -- f. `land near a house' lex. [GRÌ¥HÃ¡ -- , VÄ• á¹-A -- 1]
Bi. ghewÄ• rÄ« `patch of land adjoining house'.

grÌ¥hastha 4244 grÌ¥hastha m. `householder' Gaut. [GRÌ¥HÃ¡ -- , STHA --]
Pa. gahaá¹-á¹-ha -- m., AÅ›. shah. grahatha -- , man. kÄ• l. gahatha -- , kÄ• l. gihitha -- , NiDoc. grihasta, Pk. gihattha -- ; WPah. paá¹…. gharÄ“th `husband' (< *grihattha -- ?), Or. ghaitÄ• ; Si. gÃ¤á¹-ayÄ•  `unmarried son still living in father's house'. -- K. gryÅ«stu m. `farmer' (â†’ Sh. grÄ-stu m.) â†• Sk.? -- See *GHARASTHA -- .

grÌ¥hÃ-n 4245 grÌ¥hÃ-n `possessing a house' TS. 2. grÌ¥hiá¹‡Ä« -- f. `mistress of a house, wife' KÄ• l. [GRÌ¥HÃ¡ --]
1. Pa. gihin -- m. `householder', Pk. gihi -- m., Si. gihiyÄ• EGS 57 but rather â†• Pa.
2. Pk. gihiá¹‡Ä« -- f., K. grahÃ¼Ã±Ã¼ f.; Sh. greÌ†n, (rarely) gÄ“n f. `wife'; A. ghaini `mistress of a house'; Si. gÃ¤hÃ¤nÄ«, gÄ• Ì¤nÄ« `woman'. -- See *GHARIá¹‡Ä« -- .
grÌ¥há¹‡Ä• ËŠti see GRÌ¥BHÄ• ËŠYATI.

4246 grÌ¥hyatÄ“ `is taken'. [âˆšGRAH]
Pa. gayhati `is seized'; L. ghijjaá¹‡ `to be taken', awÄ• á¹‡. ghijÄ«vuá¹‡ `to be taken, be reaped': < *ghijjh -- with gh<-> fr. pres. st. ghinn -- < GRÌ¥Há¹‡Ä• ËŠTI.
*GRÌ„Ëš1 `drip': garaá¹‡a -- 1, *gÄ• ra -- , *girati1; *avagarati, *avagirati, *udgarati1, *nirgara -- , *nirgaraá¹‡Ä« -- , *pragara -- , *pragÄ• ra -- , *pragÄ• rayati, *pragira -- ; <-> âˆšgal1, âˆšgaá¸• .
GRÌ„Ëš2 `swallow': garÃ¡ -- 1, garÃ¡ -- 2, garaá¹‡a -- 2, garala -- , girÃ¡ti2, gÄ«rá¹‡Ã¡ -- , gÄ«rá¹‡i -- , *gÄ«rti -- ; *avagara -- , *avagÄ• ra -- , avagiratÄ“2, *udgaraá¹‡a -- , *udgarati, udgÄ• ra -- , *udgÄ• rayati, udgirati, *upagirati, nigara -- , nigÄ• rÃ¡ -- , nigaraá¹‡a -- , *nigarayati, nigÄ• rayati, nigiraá¹‡a -- , *pragura -- , *pragurati -- ; -- grÄ«vÄ• ËŠ -- ; -- âˆšgal2.
GRÌ„Ëš3 `declare, praise': *girati3, grÌ¥á¹‡Ä• ËŠti Add., *grÌ¥ta -- , *grÌ¥nti -- , jÃ¡ratÄ“; Ä• guratÄ“, *Ä• grÌ¥ta -- ; -- gaá¹‡Ã¡ -- , gaá¹‡Ã¡yati, guá¹‡Ã¡yati1; -- *gaá¹…garÄ«ti?
*gÄ“á¸• a -- 1 `stick' see GAá¹‡á¸• A -- 2.
*gÄ“á¸• a -- 2 `stunted' see *GÄ• á¹-á¹-A -- 2.
*gÄ“á¸• á¸• a -- 1 `ball' see GÄ“NDUKA -- .
*gÄ“á¸• á¸• a -- 2 `stick' see GAá¹‡á¸• A -- 2.
*gÄ“á¹‡á¸• a -- `stick, joint' see GAá¹‡á¸• A -- 2.
gÄ“á¹‡á¸• u -- see GÄ“NDUKA -- .

gÄ“ndavaá¹-aka 4247 *gÄ“ndavaá¹-aka `ball -- shaped cake'. [GÄ“NDUKA -- , VAá¹-A -- 3]
H. gÄ©dauá¹›Ä• m. `cake of solid sugar'.

4248 gÄ“nduka -- , ËšdÅ«Ëš, ginËš m. `ball for play' lex. 2. gÄ“á¹‡á¸• u -- , Ëšuka -- m. lex. 3. *gÄ“á¸• á¸• a -- 1. 4. *ganduka -- , cf. GAá¹‡á¸• U -- m. `pillow' PaÃ±cat. 5. X Ká¹£Vá¸—LATI. [With KANDÃºKA -- â†• Drav. T. Burrow BSOAS xii 369, Mayrhofer EWA i 152]
1. Pk. geá¹• dua -- m. `ball for play'; K. gindun `to play (ball or the like)'; P. g&etilde;d f. `ball', g&etilde;dÄ• m. `marigold'; N. g&etilde;d, gin `ball'; B. g&etilde;dÄ• `marigold'; Mth. gen `ball', Bhoj. gÄ“nÄ• ; OAw. geá¹• da `ball of marigolds', lakh. geÌ„Ìƒd `ball', H. g&etilde;d, ËšdÄ« f., ËšdÄ• m.; G. ge_d f. `ball of flowers or silk &c.'; M. g&etilde;d f. `knob of silk, tufted or tuberous head of a flower'.
2. Pa. geá¹‡á¸• uka -- m. `ball for play'; Pk. geá¹• á¸• uÄ« -- f. `play'; Ku. gng. giá¹‡á¹‡u `ball', N. g&etilde;á¹›; B. g&etilde;á¹›u, geá¹›uyÄ• `ball, ball of flowers'; Or. geá¹‡á¸• Å« `toy, marigold'; OAw. geá¹• á¸• uvÄ• `pillow'.
3. Ku. gyÄ• á¹›o `seed, pip', N. geá¹›o; Si. geá¸• iya `bulb, fruit'.
4. Pk. gaá¹• dua -- m. `ball for play'.
5. S. kheno, ËšnhÃµ, ËšnhÅ«á¹›o m. `ball for play', L. khÄ“nÅ« m., poá¹-h. khÄ©á¸• Å«rÄ« f., P. khenu, khehnu, khiddÅ«, Ëšdo m., WPah. bhal. khiá¹‡us n. *GÄ“NDAVAá¹-AKA -- .

gá¸—ya 4249 gá¸—ya `to be sung' PÄ• á¹‡., n. `singing, song' MBh. Pa. geyya -- n. `a mixed style of prose and verse'; Pk. gÄ“a -- n. `song'. -- PaÅ¡. dar. weg. gÄ“ `song' rather < GÄ• THIKÄ• -- .

gÄ“rÄ• á¹-a 4250 *gÄ“rÄ• á¹-a `dove (?)'.
AÅ›. gÄ“lÄ• á¹-a -- `some sort of animal or bird' (J. Charpentier Festschr. Winternitz 305 `duck' with very doubtful equation -- Ä• á¹-a -- = Ä• ti --); L. gerá¹›Ä• , (Ju.) gÌ erÄ• m., ËšrÄ« f. `dove'.

gÄ“hÃ¡ 4251 gÄ“hÃ¡ n. `house' VS. [< *gÄ“dha -- which although early associated with GRÌ¥HÃ¡ -- was not orig. connected EWA i 345.]
Pa. gÄ“dha -- , gÄ“ha -- n., Pk. gÄ“ha -- n., Niá¹…g. gÄ“; K. rÄ• m. gÄ«, WPah. pÄ• á¸• . gÄ«h (rather than < GRÌ¥HÃ¡ --); Si. geya `house', as affix -- gÄ“ `of' < gÄ“hÄ“, gen `from' < gÄ“hÄ“na EGS 57.
GÄ“HINÄ«, SUGÄ“HINÄ« -- ; *GÄ“HADVÄ• RA -- .
Addenda: gÄ“hÃ¡ -- : Md. ge, gÄ“ `house, room' (in etere -- gÄ“ `inner room').

gÄ“hadvÄ• ra 4252 *gÄ“hadvÄ• ra `house -- door'. [GÄ“HÃ¡ -- , DVÄ• ËŠRA --]
Pa. gÄ“hadvÄ• ra -- n. `house -- door'; Si. gedara `a house with its premises, home'. -- See *GHARADVÄ• RA -- .

gÄ“hinÄ« 4253 gÄ“hinÄ« f. `housewife' PaÃ±cat. [GÄ“HÃ¡ --]
Pk. gÄ“hiá¹‡Ä« -- f. -- See SUGÄ“HINÄ« -- .
GAI `sing': gÄ• tÃº -- 2, gÄ• ËŠthÄ• -- , gÄ• thikÄ• -- , gÄ• na -- , gÄ• payati, gÄ• ËŠyati, gÄ• yana -- , gÄ«tÃ¡ -- , gÄ«ti -- , gá¸—ya -- ; udgÄ• thÄ• -- , upagÄ«ti -- , saá¹• gÄ«ta -- .

gairikÄ• 4254 gairikÄ• f. `red chalk' SuÅ›r., Ëška -- m. MBh. [With EWA i 345 prob. der. fr. GIRÃ- -- (cf. girimrÌ¥d -- `red chalk' lex.), but ending -- ukÄ• -- attested in most NIA., and variants gavÄ“ruka -- , gavÄ“dhuka -- n. lex. suggest reformation by pop. etym.]
Pa. gÄ“ruka -- n., ËškÄ• -- f. `yellow ochre'; Pk. gÄ“ria -- , Ëšrua -- m.n. `red chalk'; K. gyÅ«ru, dat. gÄ«ris m., gÄ«rÃ¼ f. `red ochre', S. gerÅ« m.; L. gÌ erÄ« f. `yellow ochre'; P. gerÄ« f. `light red ochre', ËšrÅ« m. `dark do.'; Ku. gerÅ« `ochre'; N. geru `reddish colour'; A. geru `red ochre'; B. gerÄ«, giri -- mÄ• á¹-i `red earth', geruyÄ• `dyed with red chalk'; Or. gerÅ« `red ochre'; Bi. gerÅ« `red clay'; Bhoj. geruÄ• `ochre -- coloured'; Aw. lakh. H. gerÅ« f. `red ochre', G. geru m., M. gerÅ« f.
Addenda: gairikÄ• -- : Garh. geru `red chalk'; Brj. gerÅ« f. `red clay'.

gá¹“ 4255 gá¹“ m. `ox', f. `cow' RV., goÌ„kÄ• -- f. `little cow' PÄ• á¹‡.
Tir. goÌˆÌ„Ì£ `bull'; PaÅ¡. kuá¹›. ar. goÌ„, dar. gÄ• f.; Bshk. gÅ• Ë‹ `bull', Tor. goÌ„, Phal. gÅ«, pl. gÅ«wa; Sh. goÌ„, pl. gavÄ•ËŠ f.: direct descent < gaÃºá¸¥, gÄ• ËŠm (IIFL iii 3, 66) less likely than < GAVA -- or *GAVU -- .
GAVA -- , GAVAYÃ¡ -- , GAVALA -- , *GAVU -- , GÃ¡VYA -- , *GÄ• VA -- , *GÄ• VAKA -- , GÄ• VÄ« -- , GOÌ„á¹‡A -- , GOÌ„TRÃ¡ -- ; *GAVATTA -- , *GAVÄ• á¹• GÅ«THA -- , GAVÄ• DANÄ«ËŠ -- , *GAVÄ• DHÄ• NA -- , *GAVÄ• Å›A -- , GAVIá¹£Ã¡ -- , GAVÄ“á¹£ATÄ“, GÃ¡VYÅ«TI -- , GOÌ„KARá¹‡A -- , *GOÌ„KUá¹-Ä« -- , *GOÌ„KUá¹‡á¸• IKÄ• -- , GOÌ„KULA -- , *GOÌ„KRÌ¥TTI -- , GOÌ„Ká¹£URA -- , *GOÌ„GÅ«THA -- , *GOÌ„GRÄ• MAKA -- , GOÌ„CARA -- , GOÌ„CÄ• RAKA -- , *GOÌ„CÄ«RA -- , GOÌ„JIHVIKÄ• -- , *GOÌ„TRÌ¥á¹‡A -- , *GOÌ„TVACIKÄ• -- , *GOÌ„DAá¹‡á¸• A -- , GOÌ„DHANA -- , GOÌ„NASÃ¡ -- , *GOÌ„NÄ• MAKA -- , GOÌ„PA -- , GOÌ„PATHA -- , GOÌ„PÄ• LÃ¡ -- , *GOÌ„BHAKTA -- , *GOÌ„BHOÌ„JANA -- ,

GOÌ„MAá¹‡á¸• ALA -- , GOÌ„MÃ¡YA -- , *GOÌ„MÄ• á¹• SAKA -- , Gá¹“MUKHA -- , GOÌ„MÅ«TRA -- , *GOÌ„YAMIKÄ• -- , GOÌ„YUKTA -- , GOÌ„YUGÃ¡ -- , GOÌ„RAKá¹£A -- , GOÌ„RAMBHA -- , GOÌ„RASA -- , GOÌ„RÅ«PÃ¡ -- , *GOÌ„RDHAVA -- , GOÌ„RVARA -- , *GOÌ„VARDHA -- , *GOÌ„VASTÄ• RA -- , GOÌ„VÄ• á¹-A -- , GOÌ„VÄ• SA -- , GOÌ„VIá¹£á¹-HÄ• -- , GOÌ„VRÌ¥NDA -- , GOÌ„VRAJA -- , *GOÌ„Å›AKARA -- , GOÌ„Å›AKRÌ¥T -- , GOÌ„Å›Ä• LÄ• -- , *GOÌ„Å›RAYAá¹‡A -- , GOÌ„á¹£á¹-HÃ¡ -- , GOÌ„á¹£á¹-HÄ• ËŠNA -- , GOÌ„á¹£á¹-HÄ« -- , *GOÌ„SARÄ« -- , *GOÌ„SIKTHA -- , *GOÌ„STHA -- , GOÌ„STHÄ• NA -- , GOÌ„SVÄ• MIN -- .
Addenda: gá¹“ -- : â€ GOÌ„PURÄ«á¹£A -- .

goÌ„kará¹‡a 4256 goÌ„kará¹‡a m. `the deer Antilope picta' R. [Gá¹“ -- , KARá¹‡Ã¡ --]
Pa. goÌ„kaá¹‡á¹‡a -- m., ËškÄ• á¹‡Ä• -- f. `a species of deer', Pk. goÌ„kaá¹‡á¹‡a -- m.; S. gÌ oinu m. `elk'; L. goin, mult. Ëšiá¹‡ f. `A. picta'; Si. goÌ„nÄ• `stag'.

goÌ„kuá¹-Ä« 4257 *goÌ„kuá¹-Ä« `cowshed'. [Gá¹“ -- , KUá¹-Ä« --]
WPah. khaÅ›. gÃ²á¸• , rudh. g*lvÌ€á¹› `cowshed'.

goÌ„kuá¹‡á¸• ikÄ• 4258 *goÌ„kuá¹‡á¸• ikÄ• `cattle -- trough'. [Gá¹“ -- , KUá¹‡á¸• Ã¡ -- 1]
Bi. gÃµá¹›Ä« `long feeding trough of sun -- dried mud'.

goÌ„kula 4259 goÌ„kula n. `herd of cows, cowhouse, cattle -- station' MBh. [Gá¹“ -- , KÃºLA --]
Pa. goÌ„kula -- n. `cattle -- station', Pk. goÌ„ula -- n.; P. goil m. `cowhouse, hut, pasture ground', gol m. `drove of cattle sent to another village'; -- deriv. Pk. goÌ„uliya<-> m. `herdsman', P. goilÄ« m.

goÌ„krÌ¥tti 4260 *goÌ„krÌ¥tti `cowhide'. [Cf. goÌ„carman -- n. MBh. -- Gá¹“ -- , KÅ•ÌŠTTI --]
Bi. goÄ«á¹-Ä• `raw cowhide'.

4261 goÌ„ká¹£ura -- , Ëšaka -- m. `the plant Tribulus lanuginosus' SuÅ›r., goÌ„khura -- m. lex. [Gá¹“ -- , Ká¹£URÃ¡ -- ?]
Pk. gokkhuraya -- m. `a partic. medicinal herb'; S. gokhirÅ« m. `Tribulus lanuginosus (â†• P. or G.?); P. gokhrÅ« m. `T. alatus (of which the seeds are astringent and diuretic)'; B. gokhur, Ëšri `a plant with thorny seedvessels', gokhro `cobra' (< gokhuruÄ• -- sÄ• p ODBL 381); Or. gokhurÄ• `the plants T. terrestris and Pedalium murea'; H. gokhurÅ«, ËškhrÅ« m. `the plant Ruellia longifolia and its fruit'; G. gokhru n. `a partic. thorny plant'; M. gokhrÅ« m. `T. lanuginosus and its fruit'.

goÌ„gÅ«tha 4262 *goÌ„gÅ«tha `cowdung'. [Gá¹“ -- , GÅ«THA --]
Bi. goÄ• `manure'.
*goÌ„gga -- `shell' see GHOÌ„á¹…GHA -- .

goÌ„grÄ• maka 4263 *goÌ„grÄ• maka `belonging to a herd of cattle'. [Gá¹“ -- , GRÄ• ËŠMA --]
PaÅ¡. lauá¹›. gá¹“laá¹…g f. (m. in dar.), ar. golÃ³á¹… `cow, bull' (IIFL iii 3, 68 < *GOÌ„NÄ• MAKA -- ?), Shum. Gaw. goÌ„laá¹…g.

goÌ„cara 4264 goÌ„cara m. `pasture ground' &capamacr;pÅšr. [Gá¹“ -- , *CÃ¡RA -- 2]
Pa. goÌ„cara -- m. `pasture, food'; Pk. goÌ„ara -- m. `pasture ground', NiDoc. gojare; PaÅ¡. goÌ„r `herd of cows'; OSi. gojura, Si. godura `fodder, booty'.
*GOÌ„CARAPAKA -- , *GOÌ„CARAVARTMAN -- .

goÌ„carapaka 4265 *goÌ„carapaka `cowherd'. [GOÌ„CARA -- , PA -- 2]
PaÅ¡. dar. goÌ„rÅ«ËŠ `cowherd' IIFL iii 3, 71.

goÌ„caravartman 4266 *goÌ„caravartman `cattle path'. [GOÌ„CARA -- , VÃ¡RTMAN --]
N. goryÃ£Ì„á¹-o, Ëšr&etilde;á¹-o `path or track made by animals'.

goÌ„cÄ• raka 4267 goÌ„cÄ• raka m. `cowherd' W. [Gá¹“ -- , CÄ• RAKA --]
K. gÅ«ru m. `cowherd, milkman'; A. gowÄ• rÄ« `buffalokeeper', ËšrinÄ« `his wife'; M. govÄ• rÄ« m. `cowherd'; -- N. gwÄ• r `a tribe in the Terai', Bi. gwÄ• r `cowherd' or < GOÌ„PÄ• LÃ¡ -- .

goÌ„cÄ«ra 4268 *goÌ„cÄ«ra `strip of leather'. [Gá¹“ -- , CÄ«ËŠRA --]
Wg. guÄ• Ä«ËŠ `cowhide', Dm. goÌ„Ä• Ä« `leather' (NTS xvii 254 < *gu -- cÄ«ra --): rather < *GOÌ„TVACIKÄ• -- .

goÌ„cchÄ• 4269 goÌ„cchÄ• f. `furrow of upper lip' VarBrÌ¥S. [If conn. with GUCCHA -- (NTS xvii 255), semant. cf. H. kÅ«cÄ« `beard' < KÅ«RCA --]
Pk. guá¹• chÄ• -- f. `moustache', Ash. g*lÄ‹Ã¤ËŠ, g*l/jÌˆÉ™, Kt. gÅ«Ä• Ä«ËŠ, Wg. gÅ«Ä• a, g&uacutetildemacr;Ä• Ä«, guÌ„Ìƒ Ä• Ä• ËŠ, Gaw. gÅ«ËŠnÄ‹a, goenÄ‹Ã¡, Sv. goÌ„Ä• á¸—, K. goÌ„Ìƒ Ä‹h, dat. ËšÄ‹hi f. -- X MÃºKHA -- s.v. *MUCCHÄ• -- ?

4270 goÌ„jihvikÄ• -- , ËšhvÄ• -- f. `a partic. kind of plant' SuÅ›r. [Gá¹“ -- , JIHVÄ• ËŠ --]
L. gobhÄ«, (Ju.) ghoá¸‡Ä« f. `cabbage', P. gobhÄ« f., N. gobhi, gobi, koËš, kopi; Aw. lakh. goÌ„bhÄ« `cauliflower'; H. gobhÄ« f. `cabbage, the medicinal herb Elephantophus scaber', gobÄ«, kobhÄ«, kopÄ« f. `cabbage'; M. gobhÄ« f. `a partic. medicinal herb'.
Addenda: goÌ„jihvikÄ• -- : WPah.ká¹-g. gobbI f. `cabbage'.

goÌ„á¹-á¹-a 4271 *goÌ„á¹-á¹-a `something round'. [Cf. GUá¸• Ã¡ -- 1. -- In sense `fruit, kernel' cert. â†• Drav., cf. Tam. koá¹-á¹-ai `nut, kernel', Kan. goá¹Ÿaá¹-e &c. listed DED 1722]
K. goá¹-h f., dat. Ëšá¹-i f. `chequer or chess or dice board'; S. gÌ oá¹-u m. `large ball of tobacco ready for hookah', Ëšá¹-Ä« f. `small do.'; P. goá¹- f. `spool on which gold or silver wire is wound, piece on a chequer board'; N. goá¹-o `piece', goá¹-i `chess piece'; A. goá¹- `a fruit, whole piece', Ëšá¹-Ä• `globular, solid', guá¹-i `small ball, seed, kernel'; B. goá¹-Ä• `seed, bean, whole'; Or. goá¹-Ä• `whole, undivided', goá¹-i `small ball, cocoon', goá¹-Ä• li `small round piece of chalk'; Bi. goá¹-Ä• `seed'; Mth. goá¹-a `numerative particle'; H. goá¹- f. `piece (at chess &c.)'; G. goá¹- m. `cloud of smoke', Ëšá¹-É” m. `kernel of coconut, nosegay', Ëšá¹-Ä« f. `lump of silver, clot of blood', Ëšá¹-ilÉ” m. `hard ball of cloth'; M. goá¹-Ä• m. `roundish stone', Ëšá¹-Ä« f. `a marble', goá¹-uá¸·Ä• `spherical';

Si. guá¹-iya `lump, ball'; -- prob. also P. goá¹-á¹-Ä• `gold or silver lace', H. goá¹-Ä• m. `edging of such' (â†' K. goá¹-a m. `edging of gold braid', S. goá¹-o m. `gold or silver lace'); M. goá¹- `hem of a garment, metal wristlet'.
*goÌ„á¸• á¸• -- `dig' see *KHOÌ„DD -- .
Addenda: *goÌ„á¹-á¹-a -- : also Ko. goÌ„á¹-u `silver or gold braid'.

goÌ„á¸• á¸• a 4272 *goÌ„á¸• á¸• a `foot, leg, knee'. [Cf. the word -- group `heel <-> ankle -- knee -- wrist' s.v. *KUá¹-á¹-HA -- : â†' Brah. goá¸• `knee']
Pk. goá¸• á¸• a -- , goÌ„á¸• a -- m. `foot', Gy. as. gur; K. goÌ†á¸• m. `ankle, foot of tree, beginning of anything'; S. goá¸• Ì o m. `knee', guá¸• Ì a f. `knee bone'; L. goá¸• Ì á¸• Ì Ä• m. `knee', awÄ• á¹‡. goÌ„á¸• Ä• , P. goá¸• á¸• Ä• m.; Ku. gwÄ• á¹›o `foot', gng. goÌ„á¹›; N. goá¹›o `foot, leg'; A. gor `foot, kick, foot of tree', guri `kick, foot of tree', gorohani `stamp of the foot'; B. goá¹› `foot, leg', Ëšá¹›Ä• `foot of tree, root, origin'; Or. goá¹›a `foot, heel, leg, base'; Mth. goá¹› `leg'; Bhoj. goÌ„á¹› `foot, leg'; Aw. lakh. goá¹› pl. `feet'; H. goá¹›, Ëšá¹›Ä• m. `foot, leg'.
*GOÌ„á¸• á¸• ADÄ• MAN -- , *GOÌ„á¸• á¸• ADÄ• MANA -- , *GOÌ„á¸• á¸• ADÄ• MARA -- .
Addenda: *goÌ„á¸• á¸• a -- : S.kcch. gÅ«á¸• o m. `knee', gauá¸• o in gauá¸• e vajá¹‡Å« `to kick' (see VRÃ¡JATI Add2).

goÌ„á¸• á¸• adÄ• man 4273 *goÌ„á¸• á¸• adÄ• man `foot rope'. 2. *goÌ„á¸• á¸• adÄ• mana -- . 3. *goÌ„á¸• á¸• adÄ• mara -- . [*GOÌ„á¸• á¸• A -- , DÄ• ËŠMAN -- 1]
1. Bi. (SWShahabad) goá¹›Ã£Ì„w `tethering rope for cattle, boy's anklet'.
2. Bi. (SMunger) goá¹›Ä• wan, (SBhagalpur) goá¹›Ä• nÄ« `tethering rope'.
3. Bi. (Gaya) goá¹›Ä• r.
*goÌ„á¸• á¸• adÄ• mara -- `tether' see prec.

goÌ„á¹‡a 4274 goÌ„á¹‡a m. `bull' BHSk., Ëšá¹‡Ä« -- f. (vulgar ac. to Pat.). [C. Caillat JA 1960, 55 with lit.: m. fr. goÌ„á¹‡Ä« -- fr. Gá¹“ -- with MIA. f. suffix -- á¹‡Ä« --]
Pa. goÌ„á¹‡a -- m. `ox', Ëšaka -- m. `wild bull', AÅ›. goÌ„na -- m.; Pk. goÌ„á¹‡a -- m., Ëšá¹‡Ä« -- , Ëšá¹‡Ä• -- f.; Si. gonÄ• `ox', pl. gon, mald. goá¹… -- geri (< GOÌ„RUPÃ¡ -- ) `ox'.
Addenda: goÌ„á¹‡a -- : Md. mÄ«nÌ†gunu `buffalo' (< MAHIá¹£Ã¡ -- + GOÌ„á¹‡A --).

goÌ„á¹‡Ä«ËŠ 4275 goÌ„á¹‡Ä«ËŠ f. `sack' PÄ• á¹‡., goÌ„á¹‡ikÄ• -- f. `blanket' BHS ii 215. [â†• Drav. EWA i 345 with lit.]
Pa. goÌ„á¹‡a -- saá¹• thata -- `covered with a woollen rug', goÌ„á¹‡aka -- m. `woollen rug with a long fleece'; NiDoc. goni `sack'; Gy. pal. gá¹“ni `bag, purse', eur. gono m. `sack'; Ash. gÅ• Ëœ `carpet', Wg. gÅ™Ã³Ä©, gÅ™eÌ„Ìƒ, Dm. gÅ«ni; PaÅ¡. goÌ„nÄ« `saddlebag'; K. guna f. `pair of large saddlebags usu. of goat's hair for carrying grain'; S. gÌ uá¹‡Ä« f. `coarse sackcloth'; L. gÌ Å«á¹‡Ä«Ëœ f. `sack'; P. gÅ«á¹‡ f. `hair cloth, hempen sacking', gÅ«á¹‡Ä« f. `sack'; B. gun `sacking'; Or. goá¹‡Ä« `sackcloth, sack, corn measure, ragged garment'; Bi. gon `grain sack'; H. gon f. `sack'; G. gÅ«Ë˜á¹‡i f. `sacking, sack'; M. goá¹‡ f. `sack', Ëšá¹‡Ä« f. `sackcloth', Ëšá¹‡Ä• m. `large grain sack'.
Addenda: goÌ„á¹‡Ä«ËŠ -- : WPah.ká¹-g. gvÌ„á¹‡ f. (obl. -- l) `sack for corn'; <-> Md. (RTMV1) goÌ„ni `sack' â†• Ind.

goÌ„á¹‡á¸• a 4276 goÌ„á¹‡á¸• a1 m. `a wild tribe in the Vindhya mountains' lex.
Pk. goá¹• á¸• a -- n. `forest' (cf. goÌ„á¹‡á¸• avana -- lex.); P. guá¹‡á¸• Ä• `lewd, lascivious'; WPah. bhal. gunno m. `rascal'; N. gunu, obl. ËšnÄ• `monkey'; B. Bhoj. gÃµá¹› `a partic. nonAryan tribe'; Or. guá¹‡á¸• Ä• `rascal, bully', H. gÃµá¸• Ä• m.

goÌ„á¹‡á¸• a 4277 goÌ„á¹‡á¸• a2 m. `a fleshy navel' lex.
B. gÃµá¹› `a protuberant navel'.

goÌ„trÌ¥á¹‡a 4278 *goÌ„trÌ¥á¹‡a `cattle fodder'. [Gá¹“ -- , TÅ•ÌŠá¹‡A --]
K. guyun, dat. Ëšyanas m. `straw left uneaten by cattle' or < *GOÌ„BHOÌ„JANA -- .

goÌ„trÃ¡ 4279 goÌ„trÃ¡ n. `cowpen, enclosure' RV., `family, clan' ChUp., goÌ„trÄ• -- f. `herd of cows' PÄ• á¹‡. 2. goÌ„traka -- n. `family' YÄ• jÃ±. [Gá¹“ --]

1. Pa. gotta -- n. `clan', Pk. gotta -- , gutta -- , amg. goÌ„ya -- n.; Gau. gÅ« `house' (in Kaf. and Dard. several other words for `cowpen' > `house': *GOÌ„Å›RAYAá¹‡A -- , GOÌ„á¹£á¹-HÃ¡ -- , *GOÌ„STHA -- (?), GHOÌ„á¹£A --); Pr. gÅ«ËŠá¹-u `cow'; S. gÌ oá¹-ru m. `parentage', L. got f. `clan', P. gotar, got f.; Ku. N. got `family'; A. got -- nÄ• ti `relatives'; B. got `clan'; Or. gota `family, relative'; Bhoj. H. got m. `family, clan', G. got n.; M. got `clan, relatives'; -- Si. gota `clan, family' â†• Pa.
2. B. H. gotÄ• m. `relative'.
GOÌ„TRIN -- ; SAGOÌ„TRA -- , *SÄ• GOÌ„TRIYA -- ; *GOÌ„TRAGHARAKA -- ; MÄ• TRÌ¥GOÌ„TRA -- , *MÄ• TRÌ¥á¹£VASRÌ¥GOÌ„TRA -- .
Addenda: goÌ„trÃ¡ -- : Garh. got `clan'; -- A. goá¹-Ä• iba `to collect' AFD 336.

goÌ„tragharaka 4280 *goÌ„tragharaka `cowshed'. [GOÌ„TRÃ¡ -- , GHARA --]
OG. gotiharauá¹• n. `cowpen'.

goÌ„trin 4281 goÌ„trin m. `relative' Vet., goÌ„trika -- `relating to a family' Jain. [GOÌ„TRÃ¡ --]
Pk. gotti -- , Ëšia -- , guttiya -- m. `kinsman'; S. gÌ oá¹-rÄ« `related', P. gotÄ«; N. goti, gotiyÄ• bhai `kinsman', Or. goti; H. gotÄ« `belonging to the same clan', G. gotrÄ«, M. gotÄ«; -- N. goyÄ• , guÄ©yÄ• bhai `very close friend', H. goiyÃ£Ì„, guiyÄ• m.f. `companion' (cf. Pk. amg. goÌ„ya -- < GOÌ„TRÃ¡ --)?

goÌ„tvacikÄ• 4282 *goÌ„tvacikÄ• `cow -- hide'. [Cf. goÌ„tvac -- in goÌ„tvagja<-> `leathern'. -- Gá¹“ -- , TVÃ¡C --]
Wg. guÄ• Ä«ËŠ `cowhide', Dm. goÌ„Ä• Ä« `leather' (< *goÌ„ccaÃ¯Ä• <-> cf. Pk. caÄ• -- < *cacÄ• -- assim. < *tacÄ• --) rather than < *GOÌ„CÄ«RA -- .
goÌ„da -- see GOÌ„RDA -- .

goÌ„daá¹‡á¸• a 4283 *goÌ„daá¹‡á¸• a `cattle path'. [Gá¹“ -- , DAá¹‡á¸• Ã¡ --]
Bi. goÌ†&etilde;á¹›, Ëšá¹›Ä• , gÃµá¹›hÄ• , gauÌƒá¹›hÄ• `belt of land nearest

homestead'; Mth. go&etilde;á¹›, Ëšá¹›Ä• `richly manured land near houses', H. gauá¹‡á¸• Ä• , goá¹‡Ëš m. `road to a village, field near a village', Brj. gÃµiá¹› `neighbourhood of a village'; M. govaÌƒá¸•  m.n., Ëšá¸• Ä«, gÃµvá¸• Ä« f., gÃµá¸•  m.n., Ëšá¸• Ä« f. `cow path (esp. over hill pasture), gathering spot of pasturing herds in the morning, cleft through a hill, lane in village between enclosures' (cf. M. cmpd. gur -- daá¹‡á¸• m. `cattle track esp. over hill pasture'); -- N. gauÌƒá¹›o `path, short cut, narrow pass' (with which cf. PaÅ¡. gawaá¹‡á¸• Ä• ËŠ `ditch' IIFL iii 3, 74). -- See also GOÌ„VRÌ¥NDA -- .
*goÌ„dd -- `dig' see *KHOÌ„DD -- .

goÌ„ddÄ« 4284 *goÌ„ddÄ« `lap'. [Perh. conn. either KROÌ„á¸• Ã¡ -- `bosom' (prob. non -- Aryan EWA i 281) or *GOÌ„á¸• á¸• A -- `knees']
S. goá¸• Ì i f. `fastening of dhoti in front'; P. god, goddÄ« f. `lap'; N. Mth. god `lap, bosom', OAw. goda f.; H. god f. `lap'; OMarw. godÄ« f. `arm, lap'; G. godi f. `lap'.

goÌ„dhana 4285 goÌ„dhana n. `herd of cows' MBh., `cow station' R. [Gá¹“ -- , DHÃ¡NA --]
OAw. gohana `track, path'?

goÌ„dhÄ• ËŠ 4286 goÌ„dhÄ• ËŠ f. `a big kind of lizard' f. VS. 2. goÌ„dhikÄ•  -- f. `a kind of lizard or alligator' KÄ• d. 3. gaudhÄ“ra -- m. `iguana' lex., Ëšaka -- m. `small venomous animal' SuÅ›r., gaudhÄ• ra -- m. `iguana' lex. [Prob. â†•  Drav. changed by pop. etym. to `cow -- sucker' see GOÌ„LAKA -- : for IE. origin EWA i 347]
1. Pa. Pk. goÌ„dhÄ• -- f. `iguana', Pk. goÌ„hÄ•  -- f.; PaÅ¡. goÌ„ `lizard', Gaw. goÌ„wÉ”Ì• , ghoÌ„w*l; S. gÌ oha f. `iguana', L. goÌ„h, pl. ËšhÄ« f., (Ju.) gÌ oh f., awÄ• á¹‡. sa(p)gÅ• Ë‹ (sa(p) -- < SARPA -- ), P. goh f.; WPah. bhal. gÅ• Ë‹h f. `a long insect with two horns in front and able to contract itself', jaun. goÌ„ `chameleon'; B. go -- sap `iguana', H. goh f., G. gho f., Si. goyÄ• ; -- Gaw. golikilÉ™ `lizard' (+KRÌ¥KALÄ• SA -- ), Kal. Å¡alakagok `Varanus lizard', Kho. Å¡alagÅ«ËŠ `a large lizard' (Å¡ala(ka) -- < Å›ALABHA -- ?).
2. Pk. goÌ„hiÄ• -- f. `iguana, a kind of water -- animal'; N. gohi, guhi `crocodile'; A. guÌƒi `iguana', Or. gohi, goi, gui; Mth. gohi `alligator'.
3. Pk. goÌ„hÄ“ra -- , Ëšaya -- m. `an animal like a snake'; S. gÌ ohÄ«ro m. `a kind of lizard'; L. gohÄ«rÄ• , guhËš, (Ju.) gÌ uhÄ«á¹›Ä• m. `male iguana';

N. gohro `iguana'; H. guherÄ•  m. `a venomous lizard'; M. ghorpaá¸• m. `iguana' (+?).
goÌ„dhikÄ• -- see GOÌ„DHÄ• ËŠ -- .
Addenda: goÌ„dhÄ• ËŠ -- : S.kcch. go m. `iguana'.

goÌ„dhÅ«ËŠma 4287 goÌ„dhÅ«ËŠma (usu. pl.) m. `wheat' VS.
Pa. goÌ„dhÅ«ma -- m., NiDoc. goduma, gohomi, goma, Pk. goÌ„hÅ«ma -- m., Gy. kar. giÅ¡u, pal. gá¸—sÅ«, gÄ“sÅ«wi, arm. gihu, giu, eur. giv m. `wheat, rye'; Ash. goÌ„m, gÅ«m, Kt. gÅ«m (â†' Pr. umÅ«ËŠ NTS xv 248), Wg. goÌˆÌ„Ì£m, gÅ«Ë˜m, Pr. ulyÃºm `growing wheat' (Brah. xoÌ„lum â†• IA. *goÌ„lÅ«m); Dm. gÉ”ÌˆÌ„m `wheat', Tir. goÌˆÌ„Ì£m, PaÅ¡. gÅ«m, Niá¹…g. Shum. goÌ„om, Woá¹-. guoÌ„mÉ™, Gaw. goÌˆÌ„Ì£m, g'Å«Ë˜m, Kal. rumb. gÅ«ËŠhum, urt. ghÉ”ÌˆÌ„m, Kho. gÃ³m, Bshk. gÉ”Ì• Ì„m, Tor. ghomÅ«, Mai. goÌ„m, Gau. guÌ„Ìƒ, Sv. ghuma, Phal. ghoÌ„m m., Sh gil. gÅ«miÌ¯ m. pl., gur. gÅ«m m., koh. pales. ghÅ«m (older *goÌ„m â†' á¸Œ. goÌ„mu), K. guyu (â†• Ind.?), S. gÌ ehuÌ„Ìƒ m., WPah. bhad. gahuÌ„Ìƒ, paá¹…. giuÌ„Ìƒh, bhal. ge&ugravetilde; m., Ku. gyuÌ„Ìƒ, N. gahuÌƒ, gauÌƒ, A. gh&etilde;h, Or. gahuÌƒ, WBi. gohuÌƒ, Bhoj. Aw. lakh. goÌ„huÌ„Ìƒ, H. gohuÌ„Ìƒ, gehuÌ„Ìƒ, gahuÌ„Ìƒ m., G. gahuÌƒ, ghauÌƒ m., M. gahuÌ„Ìƒ m., Ko. gaá¹• v m.; Si. goyama `growing corn'; -- with unexpl. -- m -- : A. gomdhÄ• n `maize'; B. gom, gam `wheat', Or. gahama, EBi. gahum, (S of Gaya) gohum, Mth. gohum, gahÅ«m.
Addenda: goÌ„dhÅ«ËŠma -- : WPah.ká¹-g. (kc.) gÃ-uÌƒ m.pl. `wheat', J. gÄ«Ëœ uÌ„Ìƒ m., Garh. gewuÌƒ, A. also gh&etilde;hu AFD 194; -- Md. godan (+ dan < DHÄ• NYÃ  -- ) `wheat'.

goÌ„nasÃ¡ 4288 goÌ„nasÃ¡ m. `a kind of large snake' SuÅ›r., goÌ„nÄ• sa -- m. lex. [Cf. goÌ„nasÄ•  -- f. `snout of a cow', ËšnÄ• sÄ• -- f. MBh. -- Gá¹“ -- , NASÄ• -- ?]
Pk. goÌ„á¹‡asa -- m. `a kind of snake'; PaÅ¡. lauá¹›. goÌ„nÄ• ËŠs f., weg. gonÄ• ËŠÄ•  f. `snake' (â†' Psht. gosá¹‡a IIFL iii 3, 70); K. gunas f. `a short thick poisonous snake'; WPah. khaÅ›. (marm.) guá¹‡s, (Å›eu.) guá¹‡Ä• Ë‹ `a kind of cobra'; Ku. guá¹‡so `a grass snake'; H. gonas m. `a large kind of snake'; -- M. ghaá¹‡as, ghaá¹‡sÄ• m. `a kind of boa constrictor' (X ghaá¹‡ < GHANÃ¡ -- 2?).
*goÌ„nÄ• maka -- see *GOÌ„GRÄ• MAKA -- . [Gá¹“ -- , NÄ• ËŠMAN --]
goÌ„nÄ• sa -- see GOÌ„NASÃ¡ -- .

goÌ„pÃ¡ 4289 goÌ„pÃ¡ m. `cowherd, guardian' Mn., goÌ„pÄ• ËŠ -- RV., goÌ„pÄ«

-- , ËšpikÄ• -- f. BhP. [Gá¹“ -- , PA -- 2]
Pa. goÌ„pa -- , Ëšaka -- m., ËšpikÄ• -- f., Pk. goÌ„va -- , Ëšaa -- m., goÌ„vÄ« -- , ËšviÄ• -- f.; Or. goi `female of cowherd caste'; Si. govuvÄ• , govvÄ• , f. geviyÄ•  `cattle -- keeper, herdsman'.
INDRAGOÌ„PA -- .

goÌ„patha 4290 goÌ„patha m. `path for cows' NyÄ• yam. com. [Gá¹“ -- , PATHÃ¡ --]
N. goho `pathway made by animals in the jungle'.

4291 goÌ„payati `guards' ÅšÄ• á¹…khÅšr., `hides' Mn. [âˆšGUP]
Pk. goÌ„vÄ“i `protects, hides', Mth. goeb `to hide', OAw. goÄ« f. pp. `hidden'; H. gownÄ• , gonÄ•  `to hide', OG. govaÃ¯. -- X RUNDHATI: G. gÃµdhvuÌƒ `to shut up, detain'.

goÌ„pÄ• nasÄ« 4292 goÌ„pÄ• nasÄ« f. `wood or bamboo framework of a thatch' BHS ii 217.
Pa. goÌ„pÄ• nasÄ« -- f. `an inverted V -- shaped rafter supporting the framework of a roof', Si. govonÃ¤s.

goÌ„pÄ• lÃ¡ 4293 goÌ„pÄ• lÃ¡ m. `cowherd' VS., Ëšaka -- m. MBh. [Gá¹“ -- , PÄ• LÃ¡ --]
Pa. goÌ„pÄ• la -- , Ëšaka -- m., NiDoc. govala, Pk. goÌ„vÄ• la -- , Ëšaa -- , Ëšliya -- m., goÌ„vÄ• lÄ« -- , ËšliyÄ• -- , Ëšliá¹‡Ä« -- , goÌ„allÄ• -- f., goÌ„valiya<-> m., Ëšliá¹‡Ä« f.; Dm. gawÄ• ËŠli `cowherd', PaÅ¡. goÌ„wÄ• ËŠl; K. rÄ• m. pog. á¸• oá¸• . guÄ• l `shepherd'; S. gavÄ• ru m. `cowherd', L. khet. goÌ„vÄ• l, P. gavÄ• l, ËšlÄ• , bhaá¹-. guÄ• l, ludh. guÄ• ËŠllÄ• , WPah. paá¹…. cur. guÄ• l, cam. guÄ• á¸·Å«, Ku. (khas. dial.?) gwer, gng. gwÄ• w, N. gwÄ• lo, f. Ëšlini; A. guwÄ• l `buffalokeeper', goyÄ• lÄ• , f. ËšlnÄ« (replacing MB. goÄ• lÄ«), (Calcutta) gaylÄ• , Or. goÄ• á¸·a, guÄ• Ëš, goÄ• á¸·Ä• , f. goÄ• luá¹‡Ä«, Bi. gwÄ• r, Mth. goÄ• r, f. Ëšrin, H. goÄ• l, guÄ• l, ËšlÄ• m., gwÄ• lan, ËšlinÄ« f. (â†’ Bhoj. gwÄ• l), OMarw. guvÄ• lau m., G. govÄ• á¸·, Ëšá¸·iyÉ” m.,

Ëšá¸·aá¹‡, Ëšá¸·á¹‡Ä« f.; M. gÃµvÄ• á¸·Ä• , gÃµvá¸·Ä• , gová¸·Ä• m. `cowherd', gavá¸·Ä« m. `caste of herdsmen', gavá¸·aá¹‡ f.; Ko. gavá¸·Ä« m. `cowherd';
-- Sv. gurwÃ¡l (X gurÅ« < GOÌ„RÅ«PÃ¡ --), Phal. ghÄ“iwÄ• l (X ghÄ“yÄ« pl. < GÄ• VÄ« --); -- B. goyÄ• l `cowshed', M. gÃµvaá¸· m.?
Addenda: goÌ„pÄ• lÃ¡ -- : WPah.ká¹-g. (kc.) gwaá¸·É” m. `cowherd'; Ku. (LSI) gwÄ• l, Brj. gwÄ• r(o) m.

goÌ„pÄ• lÄ« 4294 goÌ„pÄ• lÄ« f. `a kind of cucumber' lex.
Pk. goÌ„vÄ• lÄ« -- f. `a kind of creeper'; H. guÄ• r, gawÄ• r f. `the plant Dolichos fabaeformis and its bean'.

goÌ„pita 4295 goÌ„pita `guarded' MBh., `kept secret' KathÄ• s. [Cf. gupitÃ¡ -- RV.: âˆšGUP]
Pa. goÌ„pita -- `guarded', Pk. goÌ„via -- `kept, hidden'; N. guyÃ£Ì„ `clandestine lovers' meeting'; Or. goi `family secrets'; H. gohÄ« f. `hiding, secret'.

4295a â€ goÌ„purÄ«á¹£a -- n. `cowdung' lex. [Gá¹“ -- , PÃºRÄ«á¹£A --]
WPah.ká¹-g. (kc.) gÉ™rÃ-Å›á¹-u m. `small quantity of cowdung, cowdung cake', ká¹-g. Ëšá¹-É” m. `cowdung, cowdung cake' Him.I 45.

goÌ„pp 4296 *goÌ„pp `pierce'. 2. *ghoÌ„pp -- .
1. S. gÌ opaá¹‡u `to splice'; N. gopnu `to pierce, stab'.
2. P. ghop deá¹‡Ä• `to thrust into'; N. ghopnu `to pierce'; A. ghopÄ• `deep set'.
*goÌ„pphanÄ• -- `sling' see GUMPHANA -- .

4296a â€ goÌ„pya -- `to be kept secret' DaÅ›. [âˆšGUP]
A. (X GÃºHÄ• -- 1) ghop `dark secluded place' AFD 194?

4297 goÌ„pyatÄ“ `is preserved' MBh. [âˆšGUP]
K. gupun `to hide'.

*goÌ„phayati `strings' see GUPHÃ¡TI.
Addenda: goÌ„pyatÄ“: Garh. gopá¹‡u `to conceal'.

goÌ„phya 4298 *goÌ„phya `to be strung or twisted'. [âˆšGUPH]
Aw. lakh. goÌ„phÄ• `twining' (rather than < *GUPPHA --).

goÌ„bhakta 4299 *goÌ„bhakta `cattle -- fodder'. [Gá¹“ -- , BHAKTA --]
Pa. goÌ„bhatta -- n.; S. gÌ uhutu m. `mash of bran and chopped straw for cattle'; G. ghotuÌƒ n. `food placed before milch -- cattle before milking'; M. gohot n. `mash for cows'. -- See also *GAVATTA -- with which there may be some confusion.

goÌ„bhila 4300 goÌ„bhila m. nom. prop. [W. WÃ¼st BSOS viii 835]
Pk. goÌ„hilla -- m. `name of a people'; H. goilwÄ• lÄ•  m. `a caste of VaiÅ›yas', G. Marw. gohil m. `name of a Rajput clan'.
*goÌ„bhoÌ„jana -- `cattle fodder'. [Gá¹“ -- , BHá¹“JANA --]
See *GOÌ„TRÌ¥á¹‡A -- .

goÌ„maá¹‡á¸• ala 4301 goÌ„maá¹‡á¸• ala n. `herd of cows' Pat. [Gá¹“ -- , MÃ¡á¹‡á¸• ALA --]
Pa. goÌ„maá¹‡á¸• ala -- `collection of cowherds'; Si. gomanÌ†á¸• ala `enclosure for cattle'.

goÌ„mÃ¡ya 4302 goÌ„mÃ¡ya `consisting of cattle' RV., n. `cowdung' ÅšBr. [Gá¹“ -- , MAYA --]
Pa. Pk. goÌ„maya -- n. `cowdung', H. gowÄ• , goÄ• m., Si. goma.
GOÌ„MAYACCHATTRA -- .

goÌ„mayacchattra 4303 goÌ„mayacchattra n. `fungus' lex. [GOÌ„MÃ¡YA -- , CHÃ¡TTRA -- 1]
Si. gomahatta `mushroom'.

goÌ„mÄ• á¹• saka 4304 *goÌ„mÄ• á¹• saka `pertaining to beef' or *goÌ„mÄ• á¹• sÄ• da -- `eating beef'. [Gá¹“ -- , MÄ• á¹• SÃ¡ -- , ADA --]
See *GAVÄ• Å›A -- .

goÌ„mukha 4305 goÌ„mukha `cow -- faced' PÄ• á¹‡., m. `hole in a wall of a peculiar shape' lex. [Gá¹“ -- , MÃºKHA --]

Si. gomuva `outside room, small verandah'?

goÌ„mÅ«tra 4306 goÌ„mÅ«tra n. `cow's urine' KÄ• á¹-h. 2. goÌ„mitra -- n. (infl. by MITRÃ¡ -- ?) BrahmaP. [Gá¹“ -- , MÅ«ËŠTRA --]
1. Pa. goÌ„mutta -- , Ëšaka -- `precious stone of light colour'; Pk. goÌ„muttiÄ• -- f. `cow's urine'; Kt. gumÉ™trÄ• vÉ™ `urine'; S. gÌ auÌƒá¹-ru m. `cow's urine', L. awÄ• á¹‡. gauÌ„Ìƒtur, Ku. N. Bi. Mth. gauÌƒt, Si. gomu.
2. K. grimith, dat. Ëštas m. `cow's urine'.
Addenda: goÌ„mÅ«tra -- : WPah.ká¹-g. gÉ”ÌˆÌ„Ã±c, kc. gÉ”uÌƒc `cow's urine', J. goÌ„Ã±c.

goÌ„mha 4307 *goÌ„mha `snake, centipede'.
Pk. gomhÄ« -- , goÌ„mÄ« -- f. `centipede'; N. goman, gohaman, goban, f. gomani `a partic. kind of snake'; A. gom `generic name for several poisonous snakes', gumÅ«ni `female of a certain poisonous snake'; H. M. gom m. `a partic. kind of centipede'.

goÌ„yukta 4308 goÌ„yukta `yoked to oxen' &capamacr;Å›vGrÌ¥S. [Gá¹“ -- , YUKTÃ¡ --]
Woá¹-. guÃ-t `yoke oxen'; -- H. goth m. `plough' (th?).
*goÌ„yamikÄ• -- `pair of oxen'. [Gá¹“ -- , YAMÃ¡ -- 1]
See next.

goÌ„yugÃ¡ 4309 goÌ„yugÃ¡ n. `a yoke of cattle' MBh. [Gá¹“ -- , YUGÃ¡ --]
H. goÄ«Ëœ f. `pair of oxen, pair' or < *GOÌ„YAMIKÄ• -- .

goÌ„raká¹£a 4310 goÌ„raká¹£a m. `cowherd' lex., Ëšaka -- m. MBh. 2. *goÌ„raká¹£in -- . [Gá¹“ -- , RAKá¹£Ã¡ --]
1. Pa. goÌ„rakkha -- m. `cowherd'.
2. A. gorkhÄ«yÄ• `cowherd'; Bi. gorkhiyÄ• `boy who looks after relieved cattle while ploughing'; M. gorkhÄ«, gurËš, gurÄ• khÄ«, ËškhyÄ• , m. `cowherd'.

goÌ„rambha 4311 goÌ„rambha m. `*a lowing of cattle' (nom. prop. PaÃ±cat.) [Gá¹“ -- , âˆšRAMBH]
Si. goramu m. `herd of co ws' semant. cf. S. á¹-raá¸• Ì u ~ á¹-raá¸• Ì aá¹‡u s.v. *TARDATI2.

goÌ„rasa 4312 goÌ„rasa m. `cow's milk' MBh., `curdled milk, buttermilk' lex. [Gá¹“ -- , RÃ¡SA --]
Pa. Pk. goÌ„rasa -- m. `the five products of the cow'; á¸Œ. gorvÌ• s m. `buttermilk', Tor. goÌ„s, K. gurus m.; Ku. goras `milk and curds'; N. goras `curds'; A. goras `cow's milk'; B. goras `cow's milk or any preparation from it'; Or. gorasa `milk, buttermilk'; Bi. Mth. goras `milk, curds'; H. goras m. `buttermilk'; G. goras, gorsuÌƒ n. `milk, whey, butter, a vessel for holding these'; M. goras m. `milk and its products'.

goÌ„rÅ«pÃ¡ 4313 goÌ„rÅ«pÃ¡ `cow -- shaped' AV. [Gá¹“ -- , RÅ«PÃ¡ --]
Pa. goÌ„rÅ«pa -- `bull, (coll.) cattle'; Pk. goÌ„rÅ«va -- n. `a good bull', goÌ„rÅ«Ë˜ -- m. `ox'; Gy. pal. gá¹“rÅ«, goÌ„rwÄ« `cow', gá¹“rwÄƒ `bull', eur. guruv m., guruvni, Ëšumni f.; Sv. gorÅ«ËŠ `bull'; K. á¸• oá¸• . goÌ„rÅ« `cow'; P. gorÅ« m. `cattle (excluding buffalos)'; WPah. bhiá¸• . gÃ¶rÃµ, pl. Ëšru n. `cattle', cur. goÌ„rÅ«; Ku. gorÅ« `cow'; N. goru `bull, bullock'; A. gÉ”Ìˆ Ì„ru `a bovine animal, stupid person' (whence gÉ”rÄ«yÄ• `lazy'); B. goru, garu `any animal of the bovine species, cattle, stupid person'; Or. gorÅ« `cow, ox'; Bi. gorÅ« `ox, horned cattle (excluding buffalos)'; Bhoj. goÌ„rÅ« `cattle'; H. gorÅ«, ËšruÄ• m.f. `ox, cow'; M. guruÌ„Ìƒ, Ëšr&etilde; n. `cow, bullock, buffalo, black cattle'; Si. geriyÄ• `bullock', mald. geri `cow' goá¹… -- geri `ox'.
Addenda: goÌ„rÅ«pÃ¡ -- : WPah.kc. J. Garh. goru m. `cattle'.

goÌ„rda 4314 goÌ„rda n. `brain' W., goÌ„rdha -- n., goÌ„da -- m.n. lex. 2. *koÌ„á¸• á¸• a -- . [Cf. *GUDDA --]
1. B. god `brain', Or. goda.
2. K. koÌ„á¸• m. `kernel', kÃ¶á¸• i f. `brain'.
goÌ„rdha -- see prec.

goÌ„rdhava 4315 *goÌ„rdhava `lord of the cow, bull'. [Cf. goÌ„pÃ¡ -- , goÌ„pati -- , goÌ„nÄ• tha -- m. `bull'. -- Gá¹“ -- , DHAVA -- 3?]
G. godhÉ” m. `bull', ËšdhuÌƒ n. `young bull', OG. godhalu m. `entire bull', G. godhliyuÌƒ n. `young bull'; -- or < *GOÌ„VARDHA -- . Both very doubtful.

4316 goÌ„rvara -- , goÌ„vara -- n. `pulverised cowdung' lex. [Gá¹“ -- , VÃ¡RA -- 1]
Pk. govvara -- , goÌ„vara -- m. `cowdung'; P. WPah. bhal. Ku. gobar m. `cowdung'; N. gobar `fresh cowdung'; A. B. gobar `cowdung', Or. gobara, Bi.

Mth. H. gobar m. (â†’ G. gobar m.n.); G. gor m. `dust of dried cowdung cakes'; M. govar m. `dried and crumbling cowdung'. <->

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Deriv. P. gobarÄ« f. `cowdung plaster', H. gobrÄ« f.; M. govarÄ« f. `cowdung cake'.
*GOÌ„RVARAMARDA -- , *GOÌ„RVARAMRÌ¥TTIKÄ• -- , *GORVARÄ• KARA -- .
Addenda: goÌ„rvara -- : WPah.ká¹-g. (kc.) gobbÉ™r m. `cowdung, manure'.
â€ *GOÌ„RVARARÄ• Å›I -- .

goÌ„rvaramarda 4317 *goÌ„rvaramarda `dung -- crusher'. [GOÌ„RVARA -- , MARDA --]
H. gobrauÌƒdÄ• , gubËš, gubrauÌƒá¸• Ä• m. `dung -- beetle'.

goÌ„rvaramrÌ¥ttikÄ• 4318 *goÌ„rvaramrÌ¥ttikÄ• `cowdung and earth'. [GOÌ„RVARA -- , MÅ•ÌŠTTIKÄ• --]
H. gubraiá¹-Ä« f. `plaster of cowdung and mud'.

4318a â€ *goÌ„rvararÄ• Å›i -- `heap of cowdung'. [GOÌ„RVARA -- , RÄ• Å›I --]
WPah.ká¹-g. gobrÉ™Å›, gobbÉ™Å› (obl. -- I) `heap of cowdung', J. gobrauÅ› f.

goÌ„rvarÄ• kara 4319 *goÌ„rvarÄ• kara `heap of cowdung'. [GOÌ„RVARA -- , Ä• KARA --].
H. gobrÄ• r m. `heap of cowdung'.

goÌ„l -- , *goÌ„ll 4320 *goÌ„l -- , *goÌ„ll `look for'.
S. gÌ oraá¹‡u, gÌ olaá¹‡u `to look for, search', L. goá¸·aá¹‡, golaá¹‡, agolaá¹‡.

goÌ„la 4321 goÌ„la1 m. `ball' BhP., Ëšaka -- m. `ball' BhP., `glans penis' SÄ• y., ËšlikÄ• -- f. `little ball' SÄ• mavBr. 2. *goÌ„á¸• a -- . [Cf. GUá¸• Ã¡ -- 1]
1. Pk. goÌ„la -- `round', m. `ball', Ëšlaa -- m., ËšliyÄ• -- f. `ball'; Niá¹…g. gá¹“lÉ™ `mulberry'; Bshk. gyÄ“l, (Leech) goil `bread' (< *goli?), Tor. gil, Chil. goÌ„li; K. gÅ«lu m. `kernel of fruit', gÅ«ji f. `kernel of nut' (LM 325 wrongly < gÃºhya -- ); S. goro m. `kernel of coconut', ËšrÄ« f. `bullet'; L. P. gol `round', ËšlÄ• m. `ball', ËšlÄ« f. `bullet'; Ku. gng. goÌ„w `round'; N. gol `round, crowd', ËšlÄ• `swarm of bees', Ëšli `bullet', A. B. gulÄ«; B. golÄ• `ball'; Or. goá¸·Ä• `ball'; Mth. gol `round'; H. gol m. `anything round', ËšlÄ• m. `ball', ËšlÄ« f. `bullet'; G. goá¸· `round', Ëšá¸·É” m. `globe', Ëšá¸·Ä« f. `pill'; M. goá¸· `round', Ëšá¸·Ä• m. `ball', Ëšá¸·Ä« f. `pill'.
2. Pa. goÌ„á¸·aka -- m. `ball'; Kho. (Lor.) goá¸·i `ball', him -- gËš `ball of snow'; Si. inscr. goá¸·a `ball'.
Addenda: goÌ„la -- 1: S.kcch. gholÄ« f. `bullet'; WPah.ká¹-g. goÌ„á¸· `round', m. `round object, ball', J. goá¸·; Ko. gÅ«á¸·i `pellet', gÅ«á¸·o `globe, ball'.

goÌ„la 4322 goÌ„la2 m. `large waterjar', ËšlÄ• -- f. `globular do.'. [Prob. belongs to group of words s.v. KUá¹-A -- 1, but influenced by GOÌ„LA -- 1]
H. gol f., ËšlÄ• m. `large globular waterjar'; G. goá¸·É” m. `large round jar'; M. goá¸·yÄ• m. `small earthen vessel'.

goÌ„la 4323 goÌ„la3 m. `widow's bastard' YÄ• jÃ±., Ëšaka -- m. Mn. [Prob. same as GOÌ„LA -- 2, see kuá¹‡á¸• a -- 2, kumbhÄ• --]
Pk. goÌ„la -- m. `bastard'; K. goÌ„la m. `widow's bastard', gÅ«li f. `widow who takes service as a concubine'.

goÌ„laka 4324 goÌ„laka `lizard' in grÌ¥hagoÌ„laka -- m. `house lizard' MÄ• rkP., ËšikÄ• -- f. lex., goÌ„likÄ• -- v.l. for goÌ„dhikÄ• -- KÄ• d., gaulÄ« -- f. PaÃ±cat. [â†• Drav. DED 1125 fr. which poss. GOÌ„DHÄ• ËŠ -- by pop. etym. Cf. further koÌ„ka -- m. `noxious parasitical animal' AV., `house lizard' lex., koÌ„kila -- m. `a kind of mouse' SuÅ›r., `frog' lex. prob. in Pk. gihakoÌ„ilÄ• -- , gharakËš, gharoÌ„ilÄ• -- f. `house lizard']
*GHARAGOÌ„LÄ« -- .
*goÌ„ll -- `look for' see *GOÌ„L -- .

goÌ„lla 4325 *goÌ„lla `slave'. [Cf. GOÌ„LA -- 3?]
S. golo m. `slave', ËšlÄ« f., ËšlÄ• ro, ËšlÄ• á¹›o m. `son of a slave'; L. P. gollÄ• m. `slave', ËšlÄ« f.; G. golÉ” m. `menial servant in a king's harem', ËšlÄ« f., gollÉ” m. `devotee of a goddess'.
goÌ„vara -- see GOÌ„RVARA -- .
*goÌ„vardha -- `bull'? [Gá¹“ -- , VÃ¡RDHA -- 2]
See *GOÌ„RDHAVA -- .

goÌ„vastÄ• ra 4326 *goÌ„vastÄ• ra `cattle bedding'. [Gá¹“ -- , AVASTÄ• RÃ¡ --]
Bi. goÌ†thÄ• r `refuse straw and fodder'.

goÌ„vÄ• á¹-a 4327 goÌ„vÄ• á¹-a m. `hurdle for cattle' Hariv. [Gá¹“ -- , VÄ• á¹-A -- 1]
Pk. goÌ„vÄ• á¸• a -- m.; K. gÅ«wÄ• r m. `station of herdsmen'; WPah. guÄ• á¹› f. `temporary hut'; Ku. gwÄ• á¹› `cattle shed'; H. gowÄ• rÄ«, gawËš, guÄ• rÄ« f. `cowhouse, dwelling house, family'; Marw. guvÄ• á¹›o m. `cowshed'.

goÌ„vÄ• sa 4328 goÌ„vÄ• sa m. `abode of cows' MBh. [Gá¹“ -- , VÄ• SÃ¡ -- 2]
Mth. goÄ• s `cattle enclosure'.

goÌ„viá¹£á¹-hÄ• 4329 goÌ„viá¹£á¹-hÄ• f. `cowdung' lex. [Most NIA. forms < Ëšá¹-haka -- m. -- Gá¹“ -- , VIá¹£á¹-HÄ• --]
P. gohá¹-Ä• , guhËš m. `dried cowdung', N. guÄ©á¹-ho, Or. gaÃ¯Ëœá¹-hÄ• , Bi. goÄ«Ëœá¹-hÄ• , (Camparan) gauá¹-hÄ« `cowdung manure'; Mth. goiá¹-hÄ• , gauá¹-hi `dried cowdung cakes', Bhoj. goÄ©á¹-hÄ• , H. goÄ«Ëœá¹-hÄ• , guÄ«ËœËš, goÌ„Ìƒá¹-ha m., Si. goÌ„viá¹- (oÌ„?).
*GOÌ„VIá¹£á¹-HÄ• KULA -- .

goÌ„viá¹£á¹-hÄ• kula 4330 *goÌ„viá¹£á¹-hÄ• kula `cowdung shed'. [GOÌ„VIá¹£á¹-HÄ• -- , KÃºLA --]
Bi. goÌ†á¹-haul, Ëšá¹-haur, Ëšá¹-haurÄ• , (Shahabad) goá¹-hÄ• hul `house in which cowdung fuel is stored', Mth. (NETirhut) goá¹-hul.

goÌ„vrÌ¥nda 4331 goÌ„vrÌ¥nda n. `herd of cows' lex. [Gá¹“ -- , VRÌ¥NDÃ¡ --]
H. gauá¹‡á¸• Ä• , goá¹‡Ëš, gÃµá¹›Ä• m. `cowpen, sheepfold, cowherd station'. -- PaÅ¡. lauá¹›. gÄ• waá¹‡á¸• Ä«ËŠ `cow' very doubtful (IIFL iii 3, 75 prob. suffix -- aá¹‡á¸• Ä«). -- G. govÃ£Ì„druÌƒ, gÃ£Ì„dËš, gÃµdËš n., gÃ£Ì„drÉ”, gÃµdËš m. `village pasture, confines of a village', M. gÃ£Ì„vadar, gÄ• vadrÄ«

f. `village precincts' are obscure. -- See also *GOÌ„DAá¹‡á¸• A -- .
Addenda: goÌ„vrÌ¥nda -- : Pk.jmh. goÌ„viá¹• da -- `herd of cows' Brown, Story of KÄ• laka p. 41, verse 39 (interpretation by M. Emeneau in letter 3.2.69: not Brown's); Brj. gÃµá¹›o m. `cowshed, cowpen'.

goÌ„vraja 4332 goÌ„vraja m. `cowpen' Mn.
Si. govada, govuda `cowpen, cowshed'.
*goÌ„Å›akara -- `cowdung' see next.

goÌ„Å›akrÌ¥t 4333 goÌ„Å›akrÌ¥t n. `cowdung'. 2. *goÌ„Å›akara -- . [Gá¹“ -- , Å›Ã¡KRÌ¥T --]
1. Ash. gasÃ¡Ìƒ Ì„ `cowdung' (â†’ Tir. goÌ„zÄ• ), K. guha m.; S. goho m. `dried cowdung' (â†’ Bal. gohÄ• k), L. gÌ ohÄ• m., awÄ• á¹‡. gÅ• Ë‹Ä• ; P. gohÄ• , guhÄ• , gohiÄ• m. `cowdung', H. gosÄ• m.
2. Sh. (Lor.) guÌƒyoro m. `a piece of dried cowdung'; P. goerÄ• , goirÄ• m. `well manured land on the outskirts of a village'.

goÌ„Å›Ä• lÄ• 4334 goÌ„Å›Ä• lÄ• f. `cow -- house' KauÅ›., Ëšla -- n. PÄ• á¹‡. [Gá¹“ -- , Å›Ä• ËŠLÄ• --]
Pa. Pk. goÌ„sÄ• lÄ• -- f.; Sh. guÌ„Ìƒyáº¯l f. `house for cows or donkeys'; WPah. bhal. guhÄ• l f. `cowstall in a house', Ëšlá¹›i f. `small do.'; A. gohÄ• li `cowshed', B. goÅ›Ä• l, gohÄ• l, goyÄ• l, Or. goÅ›Ä• á¸·a, guhÄ• á¸·a, EBi. gohÄ• l (â†’ H. gohÄ• l, guhËš m.), H. gosÄ• lÄ• m. -- Forms of B. Or. Bi. with -- h<-> â†• EB. or A.?

goÌ„Å›rayaá¹‡a 4335 *goÌ„Å›rayaá¹‡a `cow -- house'. 2. Ëšaka -- . [Gá¹“ -- , Å›RAYAá¹‡A --]
1. PaÅ¡. kuá¹›. gÄ“Å¡Ã-n `house', chil. guÅ¡Ä«ËŠn, ar. gÉ™Å¡Ã-n.
2. PaÅ¡. weg. gá¹“Å¡iá¹…g m. IIFL iii, 3, 74.

goÌ„á¹£á¹-hÃ¡ 4336 goÌ„á¹£á¹-hÃ¡ m. `cow -- house' RV., `meeting place' MBh.
2. *goÌ„stha -- . [Gá¹“ -- , STHA --]
1. Pa. goá¹-á¹-ha -- n. `cowpen', NiDoc. goá¹-ha, Pk. goá¹-á¹-ha -- , guá¹-Ëš n.; Ash. goÌ„á¹£á¹- -- kloÌ„m `ceiling'; Tir. guá¹£á¹- `house', Woá¹-. goá¹-; Kal. rumb. ghoÌ„á¹£á¹- `cattle shed'; Mai. goá¹- `house', Phal. ghoÌ„á¹£á¹-, Sh. goá¹- m.; K. guá¹-h, dat. Ëšá¹-has m. `place in a village where the cattle collect'; S. goá¹-hu m. `village, town'; WPah. bhal. gÉ”ÌˆÌ„á¹-h n. `standing ground for cattle in meadow or forest'; Ku.

goá¹-h `cattle shed', gng. `lower storey of house'; N. goá¹-h `cowshed'; B. goá¹-h `pasture land, herd, flock'; Or. goá¹-ha `herd, flock', (Ambalpur) guá¹-ha `cattle pen'; Bhoj. goá¹-h `cowpen'; G. goá¹-hÉ” m. `cattle yard'; M. goá¹-hÄ• m. `cowpen' Ëšá¹-hÄ« `pen for calves', Ko. goá¹-. -- Ext. -- la -- in Si. goá¹-aluva `hut, cottage'? <-> Sv. guÅ¡ `house' is unexpl. -- Sh. goá¹£ `house' (unless a lw. with loss of -- á¹- and subsequent treatment of -- á¹£ > -- áº“<-> in obl. like an orig. -- á¹£ --) prob. < GHOÌ„á¹£A -- .
2. Chil. got `house'; P. kgr. gohth f. `place where sheep are penned for the night in the high ranges'.
GOÌ„á¹£á¹-HÄ« -- , GAUá¹£á¹-HA -- ; *GOÌ„á¹£á¹-HAPÄ• LA -- ;
*SAá¹• BANDHIGOÌ„á¹£á¹-HA -- .
Addenda: goÌ„á¹£á¹-hÃ¡ -- . 1. Sv. guÅ¡ (goÅ¡ Buddruss) with regular Å¡ < sÌŠá¹-h ZDMG 116, 414; S.kcch. goá¹-h m. `village'; Garh. goá¹-h `cowshed', Brj. goá¹-h f.
â€ GOÌ„á¹£á¹-HIKA -- .

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goÌ„á¹£á¹-hapÄ• la 4337 *goÌ„á¹£á¹-hapÄ• la `cowherd'. [Cf. goÌ„á¹£á¹-hapati -- m. `chief herdsman'. -- GOÌ„á¹£á¹-HÃ¡ -- , PÄ• LÃ¡ --]
N. goá¹-hÄ• lo `herdsman' (whence Ëšlni `his wife'), Ëšli `female herd'.

goÌ„á¹£á¹-hÄ• ËŠna 4338 goÌ„á¹£á¹-hÄ• ËŠna `serving as an abode for cows' VS.
2. goÌ„sthÄ• na -- n. `cow station' Hariv. [Gá¹“ -- , STHÄ• ËŠNA --]
1. Tir. (Leech) "gushthÃ nÃ®" `house' (~ guá¹£á¹- < GOÌ„á¹£á¹-HÃ¡ -- ); Ku. goá¹-hÄ• á¹‡ `a group of cattle'; M. goá¹-haá¹‡ f. `shady resort for pasturing herds'.
2. H. gothÄ• n m. `place where cattle are assembled, cowpen'.

4338a â€ goÌ„á¹£á¹-hika -- `relating to a society' PaÃ±cat. [GOÌ„á¹£á¹-HÃ¡

--]
S.kcch. goá¹-hÄ« m. `fellow -- villager', goá¹-hyo m. `guest'; G. goá¹-hiyÉ”
m. `friend' (rather der. of GOÌ„á¹£á¹-HÄ« --).

goÌ„á¹£á¹-hÄ« 4339 goÌ„á¹£á¹-hÄ« f. `assembly, meeting place' MBh.
[GOÌ„á¹£á¹-HÃ¡ --]
Pk. goá¹-á¹-hÄ« -- , guá¹-Ëš f. `assembly'; P. goá¹-h f. `a partic. position
in sitting'; Or. goá¹-hi `assembly'; Mth. goá¹-h `squatting on the hams'; H.
goá¹- f. `assembly'; G. goá¹-h f. `secret and confidential talk' (whence
goá¹-hiyÉ” m. `friend'); M. goá¹-h f. `conversation, tale'.

goÌ„sarÄ« 4340 *goÌ„sarÄ« `cattle path'. [Gá¹“ -- , SARÃ¡ --]
S. gohari f. `herd of cows'; P. kgr. gohar f. `cattle path out of a
village'.

goÌ„siktha 4341 *goÌ„siktha `mash for cows'. [Gá¹“ -- , SIKTHA -- 1]
S. gÌ oithu m. `mash of bran with chopped straw &c. for cattle'.
*goÌ„stha -- `cowpen' see GOÌ„á¹£á¹-HÃ¡ -- .
goÌ„sthÄ• na -- see GOÌ„á¹£á¹-HÄ• ËŠNA -- .

goÌ„svÄ• min 4342 goÌ„svÄ• min m. `owner of cows' Mn., `religious mendicant'
Vop. [Gá¹“ -- , SVÄ• MÃ-N --]
Pk. goÌ„sÄ• viÄ• -- f. `courtesan'; S. gusÃ£Ì„Ä«Ëœ m. `saint, god'; P.
gusÄ• Ä«Ëœ m. `devotee', ËšsÄ• iá¹‡ f.; Ku. gng. guÅ›e_ `master'; N. gosÄ• Ä©
m. `member of a partic. caste of Brahmans', gosaÌ„Ì†ini f.; A. gohÃ£Ì„Ä« m.
`a descendant of the rÄ• jÄ• BargohÃ£Ì„Ä«', gohÄ• yanÄ« f. `his wife'; B.
gosÃ£Ì„i, gÃµsÄ• i `an ascetic'; Or. gosÄ• Ä© `master, owner (of beast or
thing)'; Mth. gosÃ£Ì„i, ËšsaÄ©Ä• `an ascetic, family deity', gosÄ• uni
`family goddess'; Bhoj. goÌ†sÃ£Ì„Ä«Ëœ `an ascetic'; OAw. gosÄ• Ä«Ëœ `master';
H. gosÄ• Ä«Ëœ, ËšsÄ• Ä«, gusÄ• Ä«Ëœ, ËšsÄ• Ä« m. `religious mendicant', G.
gosÃ£Ì„Ä« m., M. gosÄ• vÄ« m.
Addenda: goÌ„svÄ• min -- : Garh. guse_ `a class of ascetics'.

gá¹“ha 4343 gá¹“ha m. `hiding -- place' RV. [P. Thieme ZDMG 91, 122, KZ 66,
143 > `*bastard', semant. cf. KUá¹‡á¸• A -- 2 and KUMBHÄ• -- and goÌ„pya --
`to be hidden' Hit., `son of a female slave, slave' lex. -- âˆšGUH]
Pk. goÌ„ha -- m. `adulterer, police superintendent or the like, cruel man,
soldier, village headman (= gÄ• magËš)'; OH. goÅ« m. `thief'; M. goho, ghov

m. `husband', Ko. ghoÌ„u; Si. goyu `slave'. -- X S. jodho < YOÌ„DDHRÌ¥ -- in S. gÌ odho m. `warrior'?

gauá¸• a 4344 gauá¸• a `prepared from molasses' MBh., n. `sweetmeats' R. 2. gauá¸• ika -- SuÅ›r. [GUá¸• Ã¡ -- 2]
1. Pk. goá¸• á¸• a -- `made with molasses, sweet'; M. goá¸• `sugared, sweet', goá¸• &etilde; n. `any sweet mixture'; Ko. goá¸• so `sweet'.
2. Pa. goÌ„á¸·ika -- `prepared with molasses'; G. goá¹›Ä« f. `sweetness', M. goá¸• Ä« f.
gaudhÄ• ra -- see GOÌ„DHÄ• ËŠ -- .
gaudhÄ“ra -- see GOÌ„DHÄ• ËŠ -- .

gaurÃ¡ 4345 gaurÃ¡ `white, yellowish, pale red' RV.
Pa. Pk. goÌ„ra -- `white'; Gy. wel. goÌ„roÌ„ m. `non -- Gypsy married to a Gypsy, halfbreed'; Pr. gÃºru `red'; Dm. goÌ„ra `white', Kal. gÉ”ÌˆÌ„ra; Bshk. gÅ«r, gÅ«' `khaki -- coloured, yellow' (AO xviii 235 < GÅ«á¸• HÃ¡ -- 1); Phal. gÅ«rá¹“ `yellow (?)' in gËš maharÅ«cÌ£u `an inferior kind of mulberry' ~ kiá¹£Ã-á¹‡u mËš `black mulberry'; Sh. gÅ«rá¹· `brown, grey, selfcoloured', (Lor.) gvrilo `yellow, withered'; S. goro `fair<-> complexioned'; L. gÌ orÄ• `white, pale, red (of cattle)'; P. gorÄ• `white, pale'; Ku. N. goro `fair -- skinned'; A. gÃµrÄ• `white'; B. gora, ËšrÄ• `white, fair', Or. gorÄ• ; Bi. gorÄ« f. adj. `light -- coloured (of soil)'; Mth. gora `fair', Bhoj. Aw. lakh. goÌ„r, H. gorÄ• ; OMarw. gorÄ« f. adj. `fair, beautiful'; G. goruÌƒ `white, fair, lovely'; M. gorÄ• `fair'; Ko. goro `pale, white'; Si. gora `white'.
Addenda: gaurÃ¡ -- : WPah.ká¹-g. gorÉ” `having a fair complexion'; Garh. gorÅ«.

gauravÃ¡ 4346 gauravÃ¡ n. `weight' MBh., `venerableness' &capamacr;p. 2. Replaced by *gÄ• rava -- after MIA. garu -- . [GURÃº --]
1. Pk. goÌ„rava -- n. `weight, dignity', OG. gorava, gurËš n.; Si. gora `heaviness', gorok `respect, old person'.
2. Pa. Pk. gÄ• rava -- n. `esteem', AÅ›. galave; OG. gÄ• rava n. `pride', G. gÄ• rvÉ” m.

gauá¹£á¹-ha 4347 gauá¹£á¹-ha `coming from a meeting place' PÄ• á¹‡. gaá¹‡a. [GOÌ„á¹£á¹-HÃ¡ --]
K. gÅ«á¹-hu m., Ëšá¹-hiÃ± f. `a stupid lout'.

4347a â€ *graá¸• á¸• ha -- `old': S.kcch. gaá¸• ho `old', gaá¸• hpaá¹‡ m. `old age'; G. ghará¸• uÌƒ (ghará¸• eruÌƒ) `old', ghaá¸• paá¹‡ n. `old age'.

grathna 4348 grathna m. `bunch' Gobh. [âˆšGRANTH]
Pk. gaá¹-á¹-hiyÄ• -- f. `bunch'; P. gaá¹-á¹-hÄ•  m. `bundle', N. gaá¹-á¹-hÄ• , gaá¹-hri, H. gaá¹-á¹-hÄ• m., gaá¹-há¹›Ä« f.; G. gaá¹-á¹-hÉ” m. `knot, lump'; M. gaá¹-há¸• Ä« f., Ëšá¸• &etilde; n. `bundle'. -- Perh. all < MIA. pp. *gaá¹-á¹-ha -- abstracted from pres. st. gaá¹‡á¹-h<-> < GRANTHÃ¡YATI.
Addenda: grathna -- : WPah.ká¹-g. gÃ¡á¹-á¹-hÉ” `compact, narrow'?

4349 grathnÄ• ËŠti `ties, fastens' TS. [âˆšGRANTH]
P. gaá¹-á¹-hanÄ• `to unite, mend'. -- X NAHATI q.v.
GRANTH `tie, knot': GRATHNA -- , GRATHNÄ• ËŠTI, GRANTHA -- , GRANTHANA -- , GRANTHÃ¡YATI, GRANTHÃ- -- , GRANTHÃ-N -- , GRANTHILÃ¡ -- ; *Ä• GRATHNÄ• TI, *NIGRANTHATI, NIRGRANTHA -- , PRAGRATHANA -- .

grantha 4350 grantha m. `knot' TS. 2. `book' MBh. [âˆšGRANTH]
1. Pa. gantha -- m. `bond'; K. ganá¸•  m. `knot (in string or wood), joint of finger'; S. gÌ aá¹‡á¸• hu m. `joint, tie of friendship', Ëšá¸• ho m. `dike, lump, tumour'; OMarw. gaá¹-hajoá¹›o m. `tying the marriage knot' for gaá¹• á¹-ha -- > Marw. gaÃ±jhoá¹›o m.
2. Pk. gaá¹• tha -- m. `book, volume'; MB. gÃ£Ì„thÄ•  -- ghara `library'; Si. gata `book, literary composition'.
Addenda: grantha -- . 1. WPah.ká¹-g. (kc.) gÃ¡á¹‡á¹-h m.f. `knot' â†•  H.; Garh. gÃ£Ì„á¹-hu â†•  H.; A. gaÌƒthÄ•  `stringing' AFD 205 â†• H. -- OP. gatthu m. `stock, capital', P. H. gath m.

granthana 4351 granthana n. `stringing together' PÄ• á¹‡. VÄ• rtt., ËšnÄ• -- f. lex. [âˆšGRANTH]
A. gÃ£Ì„than `stringing together', gÃ£Ì„thni `arrangement so made'; B. gÃ£Ì„than `threading', Ëšni `structure, formation'; G. gÃ£Ì„á¹-haá¹‡ n. `junction'; M. gÃ£Ì„thaá¹‡, gÃ£Ì„á¹-haá¹‡ f. `plaiting'; -- Sh. (Lor.) g*lnÃ³ni `first fruits (of barley), harvest festival'?

granthabandha 4352 *granthabandha `tying a knot'. [GRANTHA -- , BANDHA --]
H. gaá¹-hauÌƒd m. `tying a knot, a pledge tied up in a bundle'.

4353 granthÃ¡yati `ties' MBh., grÃ¡nthati DhÄ• tup. [Cf. GRATHNÄ• ËŠTI. -- âˆšGRANTH]
Pa. ganthÄ“ti, Ëšthati `ties, knots', Pk. gaá¹• thaÃ¯, gaá¹• á¹-haÃ¯, Ash. goÌ„á¹‡á¹- -- , goÌ„Ìƒá¹- -- , Kt. gÉ™á¹-(h) -- , Wg. gr&atildedotdot;á¹- -- , gruÌ„Ìƒá¹- -- , Bashg. gÄ©á¹› -- , Dm. greÌ„Ìƒá¹- -- , Phal. grhÄ“á¹‡á¸• Å«ËŠm `I tie a knot', K. ganá¸• un, rÄ• m. gaá¹‡á¹-h -- , pog. gÃ¶á¹‡á¹-h -- , kash. gaá¹‡á¸• -- , S. gÌ aá¹‡á¸• haá¹‡u, L. gÌ aá¹‡á¸• haá¹‡, (Shahpur) gaá¸• á¸• haá¹‡, awÄ• á¹‡. gaá¸• huá¹‡, P. gaá¹‡á¸• há¹‡Ä• , WPah. pÄ• á¸• . dlaiá¹‡á¸• hnu, cam. gaá¹‡á¸• há¹‡Ä• ; N. gÃ£Ì„thnu `to tie up, plait', gÃ£Ì„á¹-hnu `to tie up, make a bundle of'; A. gÃ£Ì„thiba `to string together'; B. gÃ£Ì„thÄ• `to tie, thread, knit, lay (bricks)'; Or. gÄ• nthibÄ• `to lay in rows, build', gÄ• á¹‡á¹-hibÄ• `to hold tightly'; Mth. gÃ£Ì„thab `to string together'; OAw. gÄ• á¹• thaÃ¯ `weaves, plaits'; H. gÃ£Ì„thnÄ• `to tie, arrange, lay (bricks)', gÃ£Ì„á¹-hnÄ• `to fasten, join, mend' (whence intr. gaá¹-hnÄ• `to be knotted together'); G. gÃ£Ì„á¹-hvuÌƒ `to tie'; M. gÃ£Ì„thá¹‡&etilde; `to interweave, plait', gÃ£Ì„á¹-há¹‡&etilde; `to tie'. -- Forms in Dard. with g -- â†• Ind.: PaÅ¡. gaá¹-h -- `to tie', Shum. gaá¹- -- , Woá¹-. gaá¹‡á¹-(h) -- , Gaw. gÄ“á¹‡á¹-h -- , Bshk. gÃ¤á¹‡á¸• -- , Tor. Mai. gaá¹‡á¸• -- , Phal. ghÄ• á¹‡á¸• -- (~ grhÄ“á¹‡á¸• -- see ab.), Sh. gaá¹‡Ã³Ä-kiÌ¯ (â†' á¸Œ. gan --). <->

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PaÅ¡. dar. (Morgenstierne) lanlá¸—m `I tie' < *granthr -- ? -- Si. gotanavÄ• `to plait, knit, tie' ES 32 rather < MIA. guttha -- see GUPHÃ¡TI. -- X GUPHÃ¡TI, *GOÌ„PHAYATI, TUNNÃ¡ -- 1 qq.v.
Addenda: granthÃ¡yati: WPah.ká¹-g. gÃ¡á¹‡á¹-há¹‡Ãµ `to tie' â†• H.; Garh. gÃ£Ì„á¹-há¹‡u `to fasten'; Md. gatanÄ« `plaits', getum `plaiting'.

granthÃ- 4354 granthÃ- m. `knot, bunch, protuberance' RV., `joint' Prab.,

`swelling or hardening of the vessels of the body' SuÅ›r. [âˆšGRANTH]
Pa. gaá¹‡á¹-hi -- m., ËšikÄ• -- f. `knot', Pk. gaá¹• á¹-hi -- m.f. `knot, joint, bundle, a kind of disease'; Dm. gre_á¹‡ `knot'; Kal. rumb. ghreá¹‡, st. ghrÄ“á¹‡á¸•  -- `knot, log in a wall'; Kho. gren `log in a wall'; Phal. grhÄ“á¹‡á¸•  `knot', Sh. gÅ-á¹‡ f. (â†• Ind.?); K. ganá¸• m. `knot' (goÌˆÌƒá¹-h f. `bolt, knot' â†• Ind.); S. gÌ aá¹‡á¸• hi f. `knot, bulb of onion, tumour', Ëšiá¹›Ä« f. `bundle'; L. gÌ aá¹‡á¸• h f. `knot', Ëšá¸• hÄ•  m. `bulb', (Shahpur) gaá¸• á¸• h f. `knot, onion', gannh m. `boil', awÄ• á¹‡. gÃ n `stye in the eye'; P. gaá¹‡á¸• h m.f. `knot, joint'; N. gÄ• nu `swelling at foot of a plant, painful swelling in stomach, knotting of a woman's breast with milk' (gÃ£Ì„á¹-ho `knot, joint, knuckle' â†• H.); A. gÃ£Ì„á¹-hi `knot, joint, protuberance'; B. gÃ£Ì„á¹-h, gÃ£Ì„á¹-i, gÃ£Ì„iá¹- `knot, knob'; Or. gaá¹‡á¹-hi, ga&etilde;á¹-h `knot, joint'; Bi. g&etilde;á¹-h `knot', Mth. gÃ£Ì„á¹-hi, Bhoj. gÃ£Ì„á¹-h, OAw. gÄ• á¹• á¹-hi f., lakh. gÃ£Ì„á¹-hi, H. gÃ£Ì„á¹-h, gÃ£Ì„á¹-, gÃ£Ì„á¹-hÄ« f., Ëšá¹-hÄ• m.; G. gÃ£Ì„á¹-h f., Ëšá¹-hÉ” m. `knot', Ëšá¹-há¹›Ä« f. `bundle'; M. gÃ£Ì„á¹-h f. `knot, joint, knob'; Ko. gÄ• á¹‡á¹-i f. `knot', Si. gÃ¤á¹-aya.
GRANTHÃ-N -- , GRANTHILÃ¡ -- ; GRANTHIPARá¹‡Ä« -- ; *MAá¹‡IGRANTHI -- .
Addenda: granthÃ- -- : S.kcch. gaá¹‡á¸• h f. `knot'; WPah.ká¹-g. gÃ¡á¹‡á¹-hI f. `knob' â†• H.; Md. goÅ™ `knot, button', -- gaá¹-ari `bale of stuff' â†• Ind.

granthÃ-n 4355 granthÃ-n `strung together' RV. [GRANTHÃ- --]
Pk. gaá¹• á¹-hiya -- `strung together, knotted'; A. gaÌƒá¹-hiyÄ•  `having many knots', B. gÃ£Ì„á¹-hi, Or. gaá¹‡á¹-hiÄ• ; G. gÃ£Ì„á¹-hiyÉ” tÄ• v `bubonic plague'.

granthipará¹‡Ä« 4356 granthipará¹‡Ä« f., Ëšá¹‡aka -- m. `a kind of fragrant plant', Ëšá¹‡Ä•  -- f. `Asa foetida' lex. [GRANTHÃ- -- , PARá¹‡Ã¡ --]
Pk. gaá¹• á¹-hivaá¹‡á¹‡a -- m. `a sweet -- smelling plant'; H. gaÌƒá¹-hiwan f., gaá¹-hËš m. `a medicinally used medium sized tree with blue flowers, ointment for itch'.

granthilÃ¡ 4357 granthilÃ¡ `knotted, knotty' PÄ• á¹‡. gaá¹‡a. [GRANTHÃ- --]
Pk. gaá¹• á¹-hilla -- `knotted', K. ganá¸• ulu; S. gÌ aá¹‡á¸• hiru `knotty', Or. gaá¹‡á¹-hiá¸·a.
grapsa -- see GUCCHA -- .
GRABH see âˆšGRAH.

grÃ¡bha -- see GRÃ¡HA -- .

grava 4358 *grava `branch'?
Wg. groÌ„Ìƒ `branch', PaÅ¡. lawÄ• ËŠ.
GRAS `swallow': GRÃ¡SATI, *GRASITA -- , GRASTA -- , GRÄ• SA -- , GRÄ• SÃ¡YATI, *GRÄ• SYA -- ; *AVAGRASTA -- .

4359 grÃ¡sati `swallows' RV. [âˆšGRAS]
Pk. gasaÃ¯, S. gÌ ihaá¹‡u (X gÌ iraá¹‡u < GIRÃ¡TI2).

grasita 4360 *grasita `swallowed'. [âˆšGRAS]
Pk. gasia -- ; OG. graÅ›Ä• obl. sg. n. `mouthful'.

grasta 4361 grasta `swallowed' PaÃ±cat., a -- gËš ChUp. [âˆšGRAS]
Pk. gattha -- ; S. gÌ atho m. `break in bank of canal'; -<-> S. pp. gÌ Ä«tho with Ä« from GÄ«Rá¹‡Ã¡ -- as pres. st. gÌ ih -- with i from GIRÃ¡TI2.

grastrÌ¥ 4362 grastrÌ¥ m. `swallower (of sun or moon)' Hariv. [âˆšGRAS]
Kal. rumb. grast, urt. grhÄ• s `wolf', Phal. grÄ• sta; <-> Dm. graÄ‹ `wolf' (X (Kt.) iÄ‹ `bear' < Å•ÌŠKá¹£A -- ?).
GRAH `take': *GRÌ¥BDHA -- , GRÌ¥BHÄ• YÃ¡TI, GÅ•ÌŠBHI -- , GRÌ¥Há¹‡Ä• ËŠTI, GRÌ¥HYATÄ“, GRÃ¡BHA -- , GRÃ¡HA -- , GRÃ¡HAá¹‡A -- , GRAHAá¹‡Ä«YA -- , *GRAHATI, GRAHILA -- , GRAHÄ«TAVYÃ -- , GRÄ• HÃ¡ -- , GRÄ• HAYATI, GRÄ• ËŠHUK -- , GRÄ• HYÃ -- , *GHRÌ¥PTA -- ; *ADHIGRAHATI, *ANUGRÌ¥BHÄ• YATI, ANUGRAHA -- , ANUGRÌ¥Há¹‡Ä• TI, *ANUGHRÌ¥PTA -- , Ä• GRÄ• HAYATI, ÃºDGRÌ¥Há¹‡Ä• TI, UDGRÃ¡HAá¹‡A -- , *UDGRÄ• HAKA -- , *UDGHRÌ¥PTA -- , *UPAGRÌ¥BHÄ• YATI, UPAGRAHA, *UPAGHRÌ¥PTA -- , NIGRAHA -- , PARIGRAHÃ¡ -- , PRAGRAHÃ¡ -- , PRAGRÄ• HÃ¡ -- , *PRAGRÄ• HAYATI, PRÃ¡TIGRÌ¥Há¹‡Ä• TI, PRATIGRAHÃ¡ -- , PRATI<-> GRAHAá¹‡A -- , VIGRAHA -- , VIGRÃ¡HAá¹‡A -- , VIGRÄ• HAYATI, SÃ¡á¹• GRÌ¥Há¹‡Ä• TI, SAá¹• GRAHA -- , *SAá¹• GRAHATI, SAá¹• GRÄ• HÃ¡ -- , SAá¹• GRÄ• HAYATI.

grÃ¡ha 4363 grÃ¡ha m. `as much as can be taken' RV., `seizing' MBh. and grÃ¡bha -- m. `taking possession of' RV. [âˆšGRAH]
Pa. gaha -- m. `seizure, demon'; Pk. gaha -- m. `seizure, seizure by evil spirit'; Ash. gloÌ„ `eclipse', Kt. guru, Sh. grÃ£Ì„ m. or < GRÄ• HÃ¡ -- ; S. gÌ ahu m. `pledge, pawn, jewel'; P. garauh m. `influence of the planets', gahÄ• m. `taking a thing forcibly as compensation for what is due', gahi f.

`clutch, handle of sword'; H. gah f. `handle'; M. gahÄ« f. `goldsmith's pincers'; Si. gaha `planet'. -- Ext. -- uka -- : H. gahuÄ• m. `pincers'; -- -- á¸• a -- : H. gahrÄ• , gairÄ• m. `large bundle of sheaves'; -- -- la -- : H. gahal f. `bunch, cluster'. -- See GRÄ• HÃ¡ -- .
GRAHILA -- ; SUGRAHA -- .
Addenda: grÃ¡ha -- : A. gaÌ, `obduracy' AFD 223.
â€ MUá¹£á¹-IGRAHA -- .

grÃ¡haá¹‡a 4364 grÃ¡haá¹‡a n. `seizing, holding' ÅšBr. 2. `putting on (clothes)' MBh. 3. `eclipse of sun or moon' YÄ• jÃ±. [Cf. grÃ¡bhaá¹‡avant -- RV. -- âˆšGRAH]
1. Pa. Pk. gahaá¹‡a -- n. `seizure'; S. gÌ ahaá¹‡o m. `pledge, pawn', L. gÄ• á¹‡hÃ£Ì„ m.; P. garahaá¹‡, Ëšhiá¹‡, gahiá¹‡, gaihá¹‡ m. `seizure', gahiá¹‡Ä• `pledge, pawn'; WPah. bhal. á¸• á¸·ahÉ™á¹‡i f. `dance in hypnotic trance'; H. gahan f. `seizing'; OG. grahaá¹‡Ä• pl. `mortgaged', G. gharÄ• á¹‡uÌƒ, Ëšreá¹‡e `in pawn'; M. gÄ• haÌ„Ì†á¹‡, gahÄ• á¹‡ n. `pledge, pawn'; Si. gaá¹‡u -- denu `receiving and giving'.
2. Sk. gahanÄ• -- f. `ornament' < MIA. EWA i 332, Pk. gahaá¹‡aya -- n., K. gahana m., S. gÌ ahaá¹‡o m., L. (Ju.) gÌ Ä• á¹‡hÃ£Ì„ m., awÄ• á¹‡. gÄ• Ë‹á¹‡Ä• , P. gahiá¹‡Ä• m., Ku. gaiá¹‡o, N. gahanu, A. gahanÄ• , B. gahanÄ• , gaynÄ• ; Or. gahaá¹‡a `dress, ornament', Ëšá¹‡Ä• `trinket'; H. gahnÄ• `jewel' (â†' Kho. gah*lna, M. gahnÄ• , ËšhinÄ• m.), OMarw. gahaá¹‡o; G. gharÄ• á¹‡uÌƒ, Ëšre á¹‡uÌƒ n. `jewelry'.
3. Pk. gahaá¹‡a -- n. `eclipse', K. grohun, grÃ´nu m. (â†• Sk.?), L. girhÄ• á¹‡ m., P. garahaá¹‡, Ëšhiá¹‡, graihá¹‡, gaihá¹‡ m., WPah. bhal. á¸• á¸·ahÉ™á¹‡ n., OAw. gahana m., H. gahan m. (whence gahnÄ« f. `deformed cow born during an eclipse'), G. gharaá¹‡ n., Si. gahaá¹‡a.
Addenda: grÃ¡haá¹‡a -- . 2. WPah.ká¹-g. g É”Ì• Ì„á¹‡É” m. `ornament', J. ga' á¹‡Ä• m.
3. Garh. geá¹‡, gaiá¹‡Å« `star'; (â†• Sk. S.kcch. gharaá¹‡ m. `eclipse', WPah.ká¹-g. (kc.) grÉ”Ì• Ì„á¹‡ m., Garh. garaá¹‡?).

grahaá¹‡Ä«ya 4365 grahaá¹‡Ä«ya `to be taken as law' MBh. [âˆšGRAH]
Si. gihiá¹‡i `inherent, possessed of'?
*grahati `takes' see GRÌ¥BHÄ• YÃ¡TI.

grahila 4366 grahila `possessed by an evil spirit' lex. [Prob. sanskritization (like grathila --) of MIA. gahila -- der. fr. gaha -- <

GRÃ¡HA --]
Pk. gahila -- , Ëšliya -- , gahilla -- `possessed by a spirit, mad'; S. gahiru `headstrong, obstinate' (whence gahu m. `obstinacy'), gÌ ahilo, Ëšhelo `inattentive'; H. gahilÄ• `mad', gahÄ«lÄ• , ËšhelÄ• `proud, obstinate'; Marw. gahalo `foolish'; OG. gahilau `mad', G. gheluÌƒ.
Addenda: grahila -- : OMarw. (VÄ«saá¸·a) gahilÄ« f. `mad woman' < -- ll -- .

grahÄ«tavyÃ 4367 grahÄ«tavyÃ `to be taken' ÅšBr., n. `obligation to take or receive'. [âˆšGRAH]
Pk. gahÄ«avva -- , gahÄ“aËš `to be taken', OG. grihivauá¹• ; M. ghev m. `something due or obtainable'.
grÄ• bhÃ¡ -- see GRÄ• HÃ¡ -- .

grÄ• ËŠma 4368 grÄ• ËŠma m. `troop, village' RV., Ëšaka -- m. MBh.
Pa. gÄ• ma -- , Ëšaka -- m. `village', AÅ›. gÄ• ma -- , KharI. grama, Dhp. gama, NiDoc. grame pl.; Pk. gÄ• ma -- m. `collection, village'; Gy. eur. gav m. `village, town'; Ash. glam `village', Kt. gÅ•om, Pr. gÉ™m, Dm. gram, PaÅ¡. dar. lÄ• m, kuá¹›. lÄ• ma, chil. loÌ„m, ar. dloÌ„m, loÌ„m (not dialects in which it would collide with lÄ• m < kÃ¡rman -- IIFL iii 3, 109), Niá¹…g. Shum. lÄ• m, Woá¹-. gÄ• m m., Gaw. lÄ• m, Kal. grom, Kho. gram (in cmpds. and place names), Bshk. lÄ• m, Tor. gÄ• m, Mai. gÃ£Ì„, Gau. gaÃµ, Sv. grÄ• m, Phal. groÌ„m, Sh. giroÌ„m `cowpen' (earlier â†’ Bur. gir*lm `clan, village' Morgenstierne in Lorimer BurLg I, xxii), dr.

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gÄ• m `village', gur. gÄ• Ãµ (â†• Ind. ~ kui < KUá¹-Ä« -- ); K. gÄ• m m. `village', S. gÃ£Ì„u m., L. girÃ£Ì„ m., P. grÃ£Ì„, girÃ£Ì„, ËšrÄ• uÌƒ m., WPah. bhad. á¸• á¸·Ã£Ì„, bhiá¸• . bhal. á¸• á¸·auÌƒ n., paá¹…. cam. grÃ£Ì„; cur. girÃ£Ì„ `field'; rudh. gyeuÌƒ `village', khaÅ›. graÌƒo, Ku. gauÌƒ, gng.

gÉ”Ìƒ, N. A. gÄ• uÌƒ, B. Or. gÃ£Ì„, Bi. gÃ£Ì„w, Mth. gÃ£Ì„o, gÄ• m, Bhoj. Aw. lakh. H. gÃ£Ì„u m., Marw. gÃ£Ì„v, G. gÄ• m n., M. gÃ£Ì„v, gÄ• v m.n., Ko. gÃ£Ì„vu m., Si. gama; -- ext. -- á¹-a -- : Sk. grÄ• maá¹-ikÄ• -- f. `wretched village', Pk. gÄ• maá¸• a -- m., G. gÄ• má¹›uÌƒ n. `small village'.
GRÄ• MÃ-N -- ; *AGRÄ• MIN -- , AGRÄ• MYA -- , *NIRGRÄ• MIKA -- , SAá¹• GRÄ• MÃ¡ -- ; GRÄ• MAKÅ«á¹-A -- , GRÄ• MAá¹‡Ä«ËŠ -- , *GRÄ• MADÄ• RA -- , *GRÄ• MADHÄ• NA -- GRÄ• MAVÄ• SIN -- , GRÄ• MASTHA -- , GRÄ• MÄ• NTÃ¡ -- , *GRÄ• MÄ• RDHA -- ; *GOÌ„GRÄ• MA -- , *NIGAMAGRÄ• MA -- , *PARAGRÄ• MA -- , *PÄ• á¹‡á¸• AVAGRÄ• MA , *PÄ• LAGRÄ• MA -- , MÄ• TRÌ¥GRÄ• MA -- .
Addenda: grÄ• ËŠma -- : WPah.ká¹-g. (kc.) grauÌƒ m. (obl. ká¹-g. grauÌƒ, kc. grama) `village'.

4369 grÄ• makÅ«á¹-a -- , Ëšaka -- m. `chief of a village (of ÅšÅ«dra caste)' lex. [GRÄ• ËŠMA -- , KÅ«á¹-A -- 4]
Pa. gÄ• makÅ«á¹-a -- m. `sycophant'; Pk. gÄ• maÅ«á¸• a -- , ËšaÃ¼á¸• a<-> m. `village headman'; M. gÄ• vá¸• Ä• m. `a village official'.
Addenda: grÄ• makÅ«á¹-a -- m. `village headman' ArthaÅ›.

grÄ• maá¹‡Ä«ËŠ 4370 grÄ• maá¹‡Ä«ËŠ m. `leader of a troop' RV. [GRÄ• ËŠMA -- , âˆšNÄ«]
Pa. gÄ• maá¹‡Ä« -- , Ëšá¹‡ika -- m. `village headman', Pk. gÄ• maá¹‡Ä-Ì„<-> m., Si. gÃ¤muá¹‡u nom. prop. GS 20.

grÄ• madÄ• ra 4371 *grÄ• madÄ• ra `village boy'. [GRÄ• ËŠMA -- , DÄ• RA --]
Pa. gÄ• madÄ• raka -- m.; Pk. gÄ• mÄ• ra -- , gavÄ• ra -- `living in a small village, rustic, fool'; K. gammÄ• r m. `insolent ignorant fool' (emph. lengthening of -- m --); P. gaÌƒvÄ• r, gavËš m. `rustic'; N. gamÄ• r `rustic, uncouth'; A. gÃµwÄ• r `obstinate'; B. goyÃ£Ì„r `stubborn and ignorant', Or. gamÄ• r, guÃ£Ì„ra; Mth. gamÄ• r `rustic'; Bhoj. Aw.lakh. H. gaÌƒwÄ• r m. `villager'; G. gamÄ• r, gumËš, gavÄ• r `boorish', M. gaÌƒvÄ• r.
Addenda: *grÄ• madÄ• ra -- : WPah.ká¹-g. gwÃ£Ì„r, gwÄ• r m. `brute, fool'; Brj. gaÌƒwÄ• r(Å«) `boorish, stupid'; Md. gamÄ• ru `stupid' RTMV2.

grÄ• madhÄ• na 4372 *grÄ• madhÄ• na `site of a village'. [GRÄ• ËŠMA -- , DHÄ• ËŠNA --]
Pk. gÄ• mahaá¹‡a -- , gÄ• maá¹‡aha -- n. `site of a village' DeÅ›Ä«n.; H. gauhÄ• n m. `village made over to anyone as a permanent settlement'.

grÄ• mastha 4373 grÄ• mastha `belonging to a village' W.
G. gÄ• má¹-hÄ« `rustic', M. gÄ• vá¹-hÄ• .

grÄ• mavÄ• sin 4374 grÄ• mavÄ• sin `living in a village' YÄ• jÃ±. [GRÄ• ËŠMA -- , VÄ• SÃ-N --]
Pa. gÄ• mavÄ• sin -- m. `villager', Si. gamvÃ¤siyÄ• .

grÄ• mÄ• ntÃ¡ 4375 grÄ• mÄ• ntÃ¡ m. `border of a village' ÅšBr., 2.
grÄ• mÄ• ntÄ«ya -- n. `place near a village' Mn., Ëštika -- n. [GRÄ• ËŠMA -- , Ã¡NTA --]
1. Pa. gÄ• manta -- in cmpd. `neighbourhood of a village'.
2. Pk. gÄ• maá¹• tiya -- `living on the edge of a village', n. `border of a village'; L. khet. gÃ£Ì„vÃ£Ì„dÄ« `neighbour'; Or. gaaÌƒtiÄ• , gaÃ¼ntiÄ• `village headman'.

grÄ• mÄ• rdha 4376 *grÄ• mÄ• rdha `vicinity of village'. 2. *grÄ• mÄ• rdhin -- `neighbour'. [GRÄ• ËŠMA -- , Ã¡RDHA -- 1]
1. Pk. gÄ• maddha -- m.n. `part of a village'; L. gavÃ£Ì„á¸• h, ËšvÄ• á¸• h m. `neighbourhood', P. gavÃ£Ì„á¸• h; Bhoj. goyaÌƒá¹›Ä• `vicinity of a village'; M. gÃ£Ì„vdh&etilde; n. `hamlet, business in another village'.
2. L. gavÃ£Ì„á¸• hÄ«, ËšÄ• á¸• hÄ« m., Ëšá¸• hiá¹‡ f. `neighbour', P. gavÃ£Ì„á¸• hÄ« m., Ëšdhaá¹‡ f.

grÄ• mÃ-n 4377 grÄ• mÃ-n `surrounded by a village' TS., m. `villager' BhP., Ëšika -- m. [GRÄ• ËŠMA --]
Pa. gÄ• mika -- m. `governor of a village'; Pk. gÄ• mia -- m. `village headman, villager'; K. gÃ¶mÄ« adj. `of a village'; L. awÄ• á¹‡. girÄ• Ä«Ëœ `villager', P. garÄ• yÃ£Ì„ m.; A. gayÃ£Ì„ `fellowvillager'; B. gÃ£Ì„i, gÃ£Ì„iyÄ• , g&etilde;ye `belonging to a village'; G. gÄ• mÄ« m. `owner of a village'; Si. gÃ¤miyÄ• `villager'.
AGRÄ• MIN -- .
grÄ• myÃ¡ -- `of the village' PÄ• á¹‡. [GRÄ• ËŠMA --]
See AGRÄ• MYA -- .
Addenda: grÄ• min -- : WPah.ká¹-g. grauÌƒI m. `villager'.

grÄ• ËŠvan 4378 grÄ• ËŠvan m. `stone for pressing soma' RV., `stone, rock' MBh.
Pk. gÄ• va -- , gÄ• vÄ• á¹‡a -- m. `stone, mountain'; -- PaÅ¡. loá¹“ `ice' (<

`*hail < stone': semant. cf. AÅ›Ã¡NI -- , UPALA --): doubtful.

grÄ• sa 4379 grÄ• sa m. `mouthful' Mn. [âˆšGRAS]
Pk. gÄ• sa -- m.; Woá¹-. gÄ• sÉ™ `cooked rice', Woá¹-. gÄ• s (Buddruss Woá¹-103 < ghÄ• sÃ¡ -- ); Kho. gras `millet'; K. grÄ• s m. `mouthful'; S. gÌ Ä• hu m. `bait for fish, birds, &c.'; L. girÃ£Ì„ m. `mouthful, piece of bread', awÄ• á¹‡. gir&acirctildemacr; `morsel'; P. grÄ• h, garÄ• h, girËš m., garÄ• hÄ«, girËš f. `food scooped up in the hand, mouthful, morsel'; Ku. gÄ• s `morsel'; N. gÄ• s `mouthful, handful for eating'; G. garÄ• s m. `land given for maintenance' (whence garÄ• siyÉ” m. `landlord').

4380 grÄ• sÃ¡yati `causes to swallow' ÅšBr. [âˆšGRAS]
H. gÃ£Ì„snÄ• `to take in, enclose, surround'?

grÄ• sya 4381 *grÄ• sya `to be swallowed'. [Cf. grasya -- MBh.: âˆšGRAS]
P. gÄ• ssÄ« f. `mouthful', H. gassÄ• m.

grÄ• hÃ¡ 4382 grÄ• hÃ¡ (grÄ• bhÃ¡ -- m. `seizing' RV.) `seizing' YÄ• jÃ±., m. `handle of sword' lex. 2. `rapacious animal living in the water' Mn. [âˆšGRAH]
1. Pa. gÄ• ha -- n. `grip, eclipse'; Pk. gÄ• ha -- m. `seizing, obstinacy'; Kho. grah `eclipse', Sh. grÃ£Ì„ m. or < GRÃ¡HA -- ; S. gÌ Ä• ha f. `hilt of sword'; Bi. gÄ• hÄ« `third smallest sheaf'; OAw. gÄ• hÄ• `one who takes'; H. gÄ• h m. `seizure, plot'; M. gÄ• hÄ«, gÄ• vÄ« f. `smith's pincers'; Si. inscr. gahe loc. `with regard to the receipt'.
2. Pk. gÄ• ha -- m. `rapacious animal such as a crocodile', Kho. grah `water animal which seizes a man in the river, the animal which swallows moon or sun when eclipsed'; Sh. grÃ£Ì„ m. `crocodile', K. grÄ• h m., H. gÄ• h m.

4383 grÄ• hayati `causes to be taken' YÄ• jÃ±., `makes learn' &capamacr;p. [âˆšGRAH]
Pa. gÄ• hÄ“ti `understands'; Pk. gÄ• hÄ“i `causes to be taken'; H. gÄ• hnÄ• `to catch, stop, investigate'; -- Pa. gÄ• hÄ• pÄ“ti `causes to be seized or brought', Pk. gÄ• hÄ• viya -- ; M. gÄ• vá¹‡&etilde; `to be obtained', gÄ• vaá¹-(h)aviá¹‡&etilde; `to catch, seize' (+?).
Addenda: grÄ• hayati: OMarw. gÄ• hijaÃ¯ `is clutched'.

grÄ• ËŠhuka 4384 grÄ• ËŠhuka `seizing' TS. [âˆšGRAH]

P. gÄ• hÅ« m. `one who seizes'; Bi. Mth. (WTirhut) gahuÄ• `smith's tongs'; H. gahwÄ• m. `pincers, forceps'. -- Ext. -- lla -- : Mth. (SBhagalpur) gahulÄ« `jeweller's pincers'.

grÄ• hyÃ¡ 4385 grÄ• hyÃ¡ `to be seized' RV. [âˆšGRAH]
Pk. gajjha -- , gejjha -- (after pres. geá¹‡haÃ¯ < GRÌ¥Há¹‡Ä• ËŠTI); H. gajjhÄ• m. `store, heap, plenty, wealth'.

grilla 4386 *grilla `wet, damp'. [< *grÌ¥dla -- cf. âˆšGAá¸• : very doubtful]
Pk. gilla -- `wet', Ash. gileste, Dm. grÄ«la; PaÅ¡. lÄ«l `wet, dew'; Kal. rumb. grÄ«la `wet'; P. gill f. `dampness', gillÄ• `damp', Ku. gÄ«lo; N. gilo `over -- cooked, over -- ripe, soft'; A. gÄ«l `wet, muddy, benumbed'; Aw. lakh. gÄ«l `wet'; H. gÄ«l f. `dampness', gÄ«lÄ• , gillÄ• `damp'; OMarw. gÄ«lau `wet'; M. gÄ«l m. `pulp', gilgilÄ«t `oozy, over -- ripe, squashy'.

grÄ«vÄ• ËŠ 4387 grÄ«vÄ• ËŠ f. `nape of neck' RV. [âˆšG&RCIRCLEMACR;2?]
Pa. Pk. gÄ«vÄ• -- f. `neck'; Wg. girÄ«w `collar', grÄ“w -- aá¹-Ä«ËŠ `collar -- bone'; Kt. gÅ•É™k `neck', Pr. gÄ«k; Kal. rumb. gÅ•Ä• Ì¤ `neck, throat'; Sh. (Lor.) grÄ© `dewlap (of bull), collar (of coat)', bro. grÄ« `neck'; OB. gÄ«va `throat', MB. gÄ-Ì„ma < *gÄ«&wtilde;a ODBL 305; Mth. gÄ«m `neck'; OAw. gÄ«va, gÄ«u f. `neck, throat', OH gÄ«Ëœw f., gÄ«w m.; G. grÄ«v f., Si. giva.
-- Poss. Kho. gri `narrow pass' but see GIRÃ- -- .
GRAIVÃ¡ -- , GRAÃ-VYA -- ; *GRÄ«VÄ• á¹…KUá¹-A -- , *GRÄ«VÄ• JYÄ• -- , *GRÄ«VÄ• BANDHA -- .
Addenda: grÄ«vÄ• ËŠ -- : Brj. gÄ«v, gÄ«Ëœv `throat'.
â€ GRUC2 `move, go': â€ *GRUCYATI.

grÄ«vÄ• á¹…kuá¹-a 4388 *grÄ«vÄ• á¹…kuá¹-a `neck -- angle'. [GRÄ«VÄ• ËŠ -- ,

Aá¹…KUá¹-A --]
Kal. griá¹…gÉ™Å• -- aá¹-hÄ«ËŠ `collar -- bone'.

grÄ«vÄ• jyÄ• 4389 *grÄ«vÄ• jyÄ• `neck string'. [GRÄ«VÄ• ËŠ -- , JYÄ• ËŠ -- 2]
M. gyÄ• jÌˆ f. `string of bells round neck of buffalo'.

grÄ«vÄ• bandha 4390 *grÄ«vÄ• bandha `neck band'. [GRÄ«VÄ• ËŠ -- , BANDHÃ¡ --]
Kho. (Lor.) girwan `collar, coat -- collar'.

grÄ«á¹£mÃ¡ 4391 grÄ«á¹£mÃ¡ m. `summer' RV., `summer -- heat' PaÃ±cat. 2.
*grÄ«á¹£man -- (after há¸—man -- , Å«á¹£man --).
1. Pa. gimha -- m. `heat of summer, heat of day', pl. `summer'; Pk. gimha --
m., ËšhÄ• -- f. `summer' (ghiá¹• su -- m. `heat' rather < *GHRÌ¥á¹• SU --),
Ap. gimbha -- m., Kho. griá¹£p; S. ghima f. `moist vapour from the earth,
damp', L. ghim f. `moisture, dampness', (Salt Range) `sultriness'; M. gÄ«hm,
gÄ«m m. `hot season' (whence gimÄ• vá¹‡&etilde; `to sicken in the hot
season'); Si. gim `hot', gima, guma `heat'.
2. Pa. gimhÄ• á¹‡a -- in cmpd. `summer'; Si. gimana `heat'.
*GRAIá¹£MÄ«á¹‡A -- ; SUGRÄ«á¹£MAKA -- ; GRÄ«á¹£MAKÄ• LA -- , *GRÄ«á¹£MAVÄ• PA
-- .

grÄ«á¹£makÄ• la 4392 grÄ«á¹£makÄ• la m. `the hot season' W.
M. gimÄ• á¸·Ä• m.

grÄ«á¹£mavÄ• pa 4393 *grÄ«á¹£mavÄ• pa `summer sowing'. [GRÄ«á¹£MÃ¡ -- , VÄ• PA
-- 2]
M. gimhvÄ• , gimvÄ• m. `grain raised in hot season by irrigation'.
GRUC `rob': *VIGRUKTA -- , *VIGRUCYATÄ“, *VIGROÌ„CATI, *VIGROÌ„CANA -- .

4393a â€ *grucyati `goes, moves' DhÄ• tup., groÌ„cati id. ib., gloÌ„cati,
gluÃ±cati id. ib. [âˆšGRUC2]
A. guciba, phonet. gusiba `to be off, to pass away' AFD 331.

graivÃ¡ 4394 graivÃ¡ `concerning the neck' PÄ• á¹‡., n. `neck chain' KÄ• lid.
[GRÄ«VÄ• ËŠ --]
*GRAIVAKAá¹-A -- .

graivakaá¹-a 4395 *graivakaá¹-a `neck -- ring'. [GRAIVÃ¡ -- , KÃ¡á¹-A -- 1?]

Dm. grÄ“Å™Ä« `necklace'; PaÅ¡. weg. lÄ• Ì¤Ã¤á¹›, ar. lioÌ„á¹› `neckring';
Gaw. lÄ“á¹› -- dÄ• meá¹-Ä«ËŠ `collar -- bone'.

4396 *graÃ-viya -- , graÃ-vya -- `relating to the neck' AV., graivÄ“ya -- ,
Ëšaka -- m.n. `elephant's neck chain' MBh. [GRÄ«VÄ• ËŠ --]
Pa. gÄ«veyyaka -- n. `necklace' (X gÄ«vÄ• --), Pk. gÄ“vijja -- , Ëšvejja --
, Ëšaya -- n., Wg. grei, Ash. gloÌ„; Kho. (Lor.) gÉ™rÄ• i `collar -- bone,
necklace'; Sh. jij. girÃ©i `collar -- bone'.
*GRAIVIYÄ• á¹…KA -- .

graiviyÄ• á¹…ka 4397 *graiviyÄ• á¹…ka `necklace'. [*GRAÃ-VIYA -- , Aá¹…KÃ¡ --
]
Kal. rumb. grÄ“iá¹…ga `twisted silver necklace'.
graivÄ“ya -- see *GRAÃ-VIYA -- .
graÃ-vya -- see *GRAÃ-VIYA -- .

graiá¹£mÄ«á¹‡a 4398 *graiá¹£mÄ«á¹‡a `of summer' . [Der. fr. graÃ-á¹£ma --
`relating to summer' AV. with same suffix as prÄ• vrÌ¥á¹£Ä«ËŠá¹‡a -- Â·
GRÄ«á¹£MÃ¡ --]
Phal. grhÄ“miá¹‡o m., Ëšá¹‡i f. `kid one year old'.
glapsa -- see GUCCHA -- .

glÄ• trÌ¥ 4399 glÄ• trÌ¥ m. `one who feels tired' W. [âˆšGLAI]
Kt. Wg. gatrÉ™ `tired', Pr. gÉ™tÉ™rÄ• k: < *glÄ• traka -- ?

glÄ• nÃ¡ 4400 glÄ• nÃ¡ `feeling aversion' ÅšBr., `wearied' MBh. [âˆšGLAI]
Pa. gilÄ• na -- , Ëšaka -- `ill', NiDoc. kilane m. pl., gilanaǵa; Pk.
gilÄ• á¹‡a -- , galËš `tired, ill, depressed'; Si. gilan `weak, ill'.

4401 glÄ• nÃ- -- , glÄ• ËŠËš f. `exhaustion' Mn., `depression of mind' MBh.,
`sickness' SuÅ›r. [âˆšGLAI]
Pk. gilÄ• ni -- f. `weariness'; K. grÄ• n f. `disgust (arising from surfeit)',
glÄ• n f. `disgust (at seeing or experiencing something foul or stinking)'
with gl < MIA. gil -- ?
GLAI `be weary': GLÄ• TRÌ¥ -- , GLÄ• NÃ¡ -- , GLÄ• NÃ- -- ; *VIGLAPAYATI.
glaÃº -- see *GULU -- .

4402 gha, ghÄ• particle of emphasis RV.
Pk. Ap. ghaiá¹• ; Sh. gil. ga, gaÌ¯, koh. geÌ†, gaÌ¯, gur. geÌ† `also, even, and'. -- Very doubtful.

ghagghara 4403 *ghagghara `waterpot'. [Onom. < gharghara<-> `gurgling' see *GHARGA -- ?]
S. ghÄ• ghari f. `a kind of waterpot'; Or. ghagri `earthen pitcher'; M. ghÄ• gar f. `waterpot'.

4404 *ghaá¹…ghoÌ„layati `stirs round and round'. [GHOÌ„LAYATI: *GHÅ«R --]
Pk. ghaá¹• ghoÌ„ra -- `constantly turning'; H. ghaá¹…g(h)olnÄ• , ghaá¹…ghornÄ• `to stir round'.
*ghacc -- `press, crowd' see *GICC -- .

ghaÃ±cin 4405 *ghaÃ±cin `one who presses'. [Belongs perh. to *ghacc -- `press', see *GICC --]
Pk. ghaá¹• ciya -- m. `oil -- presser', G. ghÃ£Ì„cÄ« m., ghÃ£Ì„ceá¹‡ f. GHAá¹¬ `form, mould'. [Poss. by metathesis of aspiration < âˆšGAá¹-H]
ghaá¹-a -- 2, *ghaá¹-a -- 3, ghÃ¡á¹-atÄ“, ghaá¹-ayati, ghaá¹-ita -- , *ghaá¹-yatÄ“, *ghÄ• á¹-a -- , ghÄ• á¹-ayati; *apaghaá¹-ya -- , *apaghÄ• á¹-a -- , apaghÄ• á¹-ayati, *udghaá¹-ati, udghÄ• á¹-a -- , udghÄ• á¹-aka -- , udghÄ• á¹-ayati, durghaá¹-a -- , *vighaá¹-a -- , vighaá¹-atÄ“, vighaá¹-ita -- , *vighÄ• á¹-ayati, saá¹• ghÄ• á¹-a -- , saá¹• ghÄ• á¹-ayati, saá¹• ghÄ• á¹-Ä« -- , sughaá¹-a -- .

ghaá¹-a 4406 ghaá¹-a1 m. `pot' Mn., Ëšaka -- m. KathÄ• s. 2. ghaá¹-Ä« -- f. `pot, water -- clock, period of 24 minutes' lex., Ëšá¹-ikÄ• -- f. MrÌ¥cch.

1. Pa. ghaá¹-a -- , Ëšaka -- m. `pot'; Pk. ghaá¸• a -- m. `pot', Ëšaga<-> m. `small pot'; Gy. eur. khoro `pot' (why o < a?); PaÅ¡. gaá¹›Ä• ËŠ `waterpot'; K. gaá¸• a m. `earthen waterpot' (= gaá¹›a with vill. á¹› < -- á¹- -- ?); S. ghaá¹›o m. `large round earthen pot', P. WPah. bhad. khaÅ›. ghaá¹›Ä• m., bhal. ghaá¹›o m., Ku. gng. ghaá¹›, A. gharÄ• , B. Or. H. ghaá¹›Ä• m. (â†' N. Bi.); G. ghaá¹›É" m. `waterpot', Ëšá¹›uÌƒ n. `small do.'; M. ghaá¸• Ä• m. `earthen pot'. -- Ext. -- ulla -- : L. ghaá¹›olÄ« f. `waterpot', WPah. bhal. ghaá¹›É"lli f., H. ghaá¹›olÄ• m.; <-> -- illa -- : WPah. bhiá¸• . ghaá¹›elá¹›u n., Bi. gharil.
2. Pa. ghaá¹-Ä« -- f. `pot', Ëšá¹-ikÄ• -- f. `small pot (used for begging)'; KharI. gaá¸• 'iǵeá¹‡a inst. sg. `hour'; Pk. ghaá¸• Ä« -- , Ëšá¸• iÄ• -- f. `pot, water -- clock' (described in HJ 372); Gy. pal. gáº¯ri `pot, pottery'; Wg. geá¹›Ä«ËŠ, gÄ«á¹›i `time, occasion' (â†• Ind.?); Kho. goá¸·i `pitcher'; Sh. gÄƒi f. `earthen pot', gaá¹›Ã- f. `clock, hour, gong' (â†• Ind.); K. gÃ¼rÃ¼ f. `waterclock, period of 24 minutes'; S. ghaá¹›Ä« f. `waterpot, water -- clock'; P. ghaá¹›Ä« f. `water -- clock'; WPah. bhal. ghaá¹›io gheá¹›ie `at every time'; Ku. ghaá¹›Ä« `critical time'; N. ghari `hour, time'; A. gharÄ« `clock'; B. Or. ghaá¹›Ä« `small pitcher, water -- clock, gong, short period of time'; Bi. ghariyÄ• `drinking vessel'; Aw. lakh. gharÄ« `short period of time', ghariyÄ• `small pot'; H. ghaá¹›Ä« f. `clock, watch, period of 24 minutes', ghaá¹›iyÄ• f. `small pot'; Marw. G. ghaá¹›Ä« f. `water -- clock, period of 24 minutes', M. ghaá¸• Ä« f.; Ko. ghaá¸• i f. `moment'.
*GHAá¹-ANÄ• VIKÄ• -- , *GHAá¹-AMAÃ±CA -- , *GHAá¹-ASTARA -- , *GHAá¹-Ä«TÄ• á¸• A -- ; *TAPTAGHAá¹-A -- , *TÄ• MRAGHAá¹-A -- , *DUGDHAGHAá¹-A -- , *DOÌ„HANÄ«GHAá¹-AKA -- , *DVIGHAá¹-A, DHARMAGHAá¹-A -- , *PAVANAGHAá¹-A -- , *LOÌ„HAGHAá¹-A -- ,
ghaá¹-a -- 2 `busy with' PÄ• á¹‡., Ëšaka -- `accomplishing' BhartrÌ¥.
[âˆšGHAá¹-]
*TÄ• MRAGHAá¹-AKA -- , SUGHAá¹-A -- .
*ghaá¹-a -- 3 `construction, framework'. [âˆšGHAá¹-]
*KÄ• á¹£á¹-HAGHAá¹-A -- , *KÅ«PAGHAá¹-A -- , DURGHAá¹-A -- , SUGHAá¹-A -- .
Addenda: ghaá¹-a -- 1. 1. WPah.ká¹-g. (kc.) ghÉ"Ë‹á¹›É" m. `earthen pot', J. ghaá¹›Ä• m., Garh. ghaá¹›o, Ëšá¹›u m.
2. ghaá¹-Ä« -- : WPah.ká¹-g. ghÉ"Ë‹á¹›I f. `moment'; Brj. ghaá¹›i f. `period of 24 minutes'; Md. guá¸·i `jar'.

4407 ghÃ¡á¹-aá¹-Ä“ `is busy with' MBh., `happens' BhP.

2. ghaá¹-ayati `joins' SuÅ›r., `makes' VarBrÌ¥S., `grazes, rubs' MBh. 3. ghÄ• á¹-ayati `joins' DhÄ• tup. [âˆšGHAá¹-]
1. Pa. ghaá¹-ati `applies oneself to, strives'; AÅ›. ghaá¹-ita<-> `suitable'; Pk. ghaá¸• aÃ¯ `is active'; M. ghaá¸• á¹‡&etilde; `to happen'; Ko. ghaá¸• tÄ• `occurs'.
2. Pa. ghaá¹-Ä“ti `unites, joins'; Pk. ghaá¸• Ä“i, Ëšá¸• aÃ¯ `makes, joins'; PaÅ¡. gaá¹› -- `to send'; K. garun, vill. gaá¸• un `to put together, fashion' (or < GAá¹-HATI); S. ghaá¹›aá¹‡u `to form, forge'; L. ghaá¹›aá¹‡ `to form by hammering', (Shahpur) `to cut stone'; P. ghaá¹›nÄ• `to form by hammering'; WPah. cam. ghaá¹›á¹‡Ä• `to carve'; H. ghaá¹›nÄ• `to form, make'; G. ghaá¹›vuÌƒ `to shape, hammer'; M. ghaá¸• á¹‡&etilde; `to form, touch'; -- Pa. ghaá¹-Ä• pÄ“ti `causes to be united', Pk. ghaá¸• Ä• vaÃ¯, Wg. gaá¹›awun `to form, produce'; H. ghaá¹›Ä• nÄ• `to cause to make'; Si. galvanavÄ• `to rub on the body, lay, place'.
3. Pa. ghÄ• á¹-Ä“ti `joins'; L. ghÄ• á¹›Å« m. `carpenter'.
Addenda: ghÃ¡á¹-atÄ“. 1. OMarw. (VÄ«saá¸·a) pp. f.sg. ghaá¹›Ä« `formed'.
2. ghaá¹-ayati: Md. guá¸·anÄ« `joins', gen -- guá¸·enÄ« `uses, employs', gaá¸·uvanÄ« `pushes', geá¸·enÄ« `is pushed'.
ghaá¹-ayati see GHÃ¡TATÄ“ Add2.

ghaá¹-anÄ• vikÄ• 4408 *ghaá¹-anÄ• vikÄ• `raft of pots'. [ghaá¹-a -- 1, nÄ• vÄ• ËŠ --]
Bi. H. gharnaÄ« f. `temporary raft made of waterpots and bamboos'.

ghaá¹-amaÃ±ca 4409 *ghaá¹-amaÃ±ca `stand for pots'. [ghaá¹-a -- 1, maÃ±ca --]
L. ghaá¹›Ä• vaÃ±j f. `stand for waterpots', awÄ• á¹‡. ghaá¹›vaÃ±jÄ« (â†' K. garwanj m.), P. ghaá¹›Ä• vaÃ±j, ghaá¹›auÌƒjÄ«, ËšauÌƒcÄ« f., ghaá¹›auÌƒc, ËšcÄ• m.; Bi. ghaá¹›auÌƒcÄ«, H. ghaá¹›ÃµcÄ• m., ËšcÄ« f., gharauÌƒcÄ• m., ËšcÄ« f.
ghaá¹-ayati see GHÃ¡á¹-ATÄ“.

ghaá¹-astara 4410 *ghaá¹-astara `stand for pots'. [ghaá¹-a -- 1, stara --]
Mth. ghaltharÄ« `stand for pots'.

ghaá¹-Ä• 4411 ghaá¹-Ä• f. `collection, mass' BhP. 2. *ghÄ• á¹-Ä• -- 2. 3. *ghaá¹-á¹-a -- 3.
1. Pk. ghaá¸• Ä• -- f. `collection, mass', ghaá¸• Ä« -- , Ëšá¸• iÄ• -- f.

`assembly'; Gy. pal. gar `testicle'; N. ghari `bunch (of bananas)'; H. ghariyÄ•  f. `wasps' nest'; M. ghaá¸• m. `bunch, testicles'.
2. N. ghÄ• r `beehive', ghÄ• ri `thicket, jungle'; M. ghÄ• á¸• f. `bundle of rice straw'.
3. Pk. ghaá¹-á¹-a -- `dense', m.n. `collection, troop'.
ghaá¹-ikÄ• -- see GHAá¹-A -- 1.
Addenda: ghaá¹-Ä• -- : A. rah -- gharÄ• `honeycomb' AFD 194 (rah -- < RÃ¡SA --).
ghaá¹-Ä« -- see GHAá¹-A -- 1.

ghaá¹-ita 4412 ghaá¹-ita `produced' PaÃ±cat., `shut' Hcar. [âˆšGHAá¹-]
Pa. ghaá¹-ita -- `connected', Pk. ghaá¸• ia -- ; H. ghaá¹›Ä« `folded'.
SUGHAá¹-ITA -- .

ghaá¹-Ä«tÄ• á¸• a 4413 *ghaá¹-Ä«tÄ• á¸• a `striking the time'. [ghaá¹-a -- 1, tÄ• ËŠá¸• a -- 1]
P. ghaá¹›iÄ• l m. `gong, clock, watch'; H. ghaá¹›iyÄ• l m. `the metal plate on which each period of 24 minutes measured by the water -- clock is struck'; G. ghaá¹›iyÄ• á¸· f.n. `clock'; M. ghaá¸• yÄ• á¸·, Ëšá¸·&etilde;, ghaá¸• Ä• á¸· n. `metal plate on which the hours are struck'; Ko. ghaá¸• iyÄ• á¸· n. `clock, watch'.
GHAá¹¬á¹¬1 `rub, touch': ghaá¹-á¹-Ã¡yati1; avaghaá¹-á¹-ayati, *Ä• ghaá¹-á¹-ayati, *praghaá¹-á¹-aka -- .
*ghaá¹-á¹- -- 2 `decrease': *GHAá¹-á¹-ATI; *AVAGHAá¹-á¹-ATI, *NIRGHAá¹-á¹-ATI.
Addenda: *ghaá¹-Ä«tÄ• á¸• a -- [GHAá¹-Ä« -- (see ghaá¹-a -- 1), tÄ• ËŠda -- 1]
Brj. ghariÄ• l, ËšÄ• r m. `gong'.

ghaá¹-á¹-a 4414 ghaá¹-á¹-a1 m. `landing place, quay, ferry', Ëšá¹-Ä« -- f. `small do.' lex. [Basic meaning `passage (through mountains or over river)' and variation in vowel quantity in S. P. support Drav. origin (T. Burrow BSOAS xii 368), but poss. conn. w. group of GHÄ• á¹-Ä• -- 1]
Pk. ghaá¹-á¹-a -- m. `landing place', K. gÄ• á¹-h, dat. Ëšá¹-as m.; S. ghaá¹-u m. `passage, path', Ëšá¹-Ä«, ghiá¹-Ä« f. `street, alley', ghÄ• á¹-u m. `pass, landing place' (as in P. < *ghÄ• á¹-á¹-a -- ?); P. ghÄ• á¹- m. `mountain gorge, landing place', ghÄ• á¹-á¹-Ä• m. `mountain pass, passage through a hedge', Ëšá¹-Ä« f. `declivity of a mountain'; Ku. ghÄ• á¹- `crossing place'; N. ghÄ• á¹- `ford, landing place', Ëšá¹-i `mountain pass'; A. ghÄ• á¹- `bathing or landing place'; B. ghÄ• á¹- `mountain pass, defile, range of mountains, landing place'; Or. ghÄ• á¹-a `ferry, wharf', Ëšá¹-i `mountain pass'; Bhoj. H. ghÄ• á¹- `bathing or landing place', H. ghÄ• á¹-Ä• m. `mountain pass, ascent or descent of a mountain', Ëšá¹-Ä« f. `defile'; G. M. ghÄ• á¹- m. `mountain pass, landing place', Ko. ghÄ• á¹-u m.
*ghaá¹-á¹-a -- 2 `mill' see *GHARá¹£á¹-RA -- .
*ghaá¹-á¹-a -- 3 `dense mass' see GHAá¹-Ä• -- .

4415 *ghaá¹-á¹-ati `decreases, is wanting', perh. ghaá¹-á¹-ayati2 `speaks ill of' MBh. [*GHAá¹-á¹- -- 2]
Pk. ghaá¹-á¹-aÃ¯ `is ruined'; Dm. gaÌ„Ì†á¹- -- `to want, wish', Kal. rumb. ghÄ• á¹- -- ; K. gaá¹-un `to become less', goá¹-u `insufficient'; S. ghaá¹-aá¹‡u `to become less', ghaá¹-ero `a little less'; L. ghaá¹-á¹- `few', ghaá¹-á¹-aá¹‡ `to decrease'; P. ghaá¹-á¹- `diminished', ghaá¹-á¹‡Ä• `to decrease', ghaá¹-á¹-aá¹‡Ä• `to belittle'; Ku. ghaá¹-á¹‡o `to decrease', N. ghaá¹-nu; A. ghÄ• á¹-iba `to be less, be defeated'; B. ghÄ• á¹-Ä• `to be wanting', ghÄ• á¹-i `shortcoming, fault'; Bhoj. ghaá¹-al `to decrease', H. ghaá¹-nÄ• ; OMarw. ghaá¹-ai `decreases', ghaá¹-Ä• vai `belittles'; G. ghaá¹-vuÌƒ `to decrease', M. ghaá¹-á¹‡&etilde;.
ghaá¹-á¹-anÄ• -- see *GHAá¹-YATÄ“.
Addenda: *ghaá¹-á¹-ati: S.kcch. ghaá¹-á¹‡Å« `to decrease'; WPah.ká¹-g. ghÃ á¹-á¹-É” m. `loss', poet. ghaá¹-i `without'.

ghaá¹-á¹-apÄ• la 4416 *ghaá¹-á¹-apÄ• la `ferryman'. [ghaá¹-á¹-a -- 1, pÄ• lÃ¡ --]
B. ghÄ• á¹-oÄ• l, Ëšá¹-Ä• l `man in charge of a ghÄ• á¹-'; Or. ghaÌ„Ì†á¹-uÄ• á¸·a `ferryman, toll -- collector', ËšÄ• rÄ• `ferryman'; H. ghaá¹-wÄ• l, ËšÄ• r m. `wharfinger'.

4417 ghaá¹-á¹-Ã¡yati1 `rubs, touches, shakes' SuÅ›r., ghÃ¡á¹-á¹-atÄ“ DhÄ• tup., ghaá¹-á¹-ita -- MBh. 2. *ghoÌ„á¹-á¹- -- . [Derivation of ghaá¹-á¹- -- from GHRÌ¥á¹£á¹-A -- is phonet. difficult in view of ghaá¹-á¹-Ä“ti in Pa. canonical texts and co -- existence of *ghoÌ„á¹-á¹- -- (Sanskritized as ghuá¹£á¹-a -- `rubbed') in NIA. They are prob. words of non -- Aryan, perhaps Mu., origin (PMWS 56) which have collided with MIA. ghaá¹-á¹-ha -- . -- âˆšGHAá¹-á¹-1]
1. Pa. ghaá¹-á¹-Ä“ti `dashes against, touches'; Pk. ghaá¹-á¹-aÃ¯ `touches, rubs against'; B. ghÃ£Ì„á¹-Ä• `to stir with the fingers'; Or. ghÄ• á¹-ibÄ• `to brand with a hot iron'; M. ghÄ• á¹-n&etilde; `to bruise, mash, beat'; Si. gaá¹-anavÄ• , pret. gÃ¤á¹-uvÄ• `to dash together'.
2. S. ghoá¹-aá¹‡u `to bruise, grind', ghoá¹-o m. `rub with a pestle'; L. awÄ• á¹‡. ghoÌ„á¹-uá¹‡ `to rub', ghuá¹-á¹-uá¹‡ `to be pressed'; P. ghoá¹-á¹‡Ä• `to grind, rub, smoothe', ghoá¹-á¹-Ä• m. `a paper -- polishing instrument'; Ku. ghoá¹-á¹‡o `to powder'; N. ghoá¹-nu `to rub, polish, wear away'; A. ghÃµá¹-iba `to mix by stirring'; B. ghÃµá¹-Ä• , ghuÌƒá¹-Ä• `to rub, stir, dig up'; Or. ghoá¹-ibÄ• `to pound, stir up'; H. ghoá¹-nÄ• , ghÃµá¹-Ëš `to rub', ghoá¹-Ä• , ghÃµá¹-Ä• m. `wooden pestle'; M. ghÃµá¹-á¹‡&etilde; `to grind, rub, polish'.
ghaá¹-á¹-ayati2 `speaks ill of' see *GHAá¹-á¹-ATI.
*ghaá¹-á¹-Ä• -- `neck' see GHÄ• á¹-Ä• -- 1.
Addenda: ghaá¹-á¹-Ã¡yati1. 1. Md. gaÅ™anÄ« `stirs up'.
2. *ghoÌ„á¹-á¹- -- : A. ghÃµá¹-iba also `to churn' AFD 331.

4418 *ghaá¹-yatÄ“ `is joined, is procured'. [Cf. ghaá¹-á¹-anÄ• -- f. `means of living' PÄ• á¹‡. -- âˆšGHAá¹-]
Bshk. (LSI) gaá¹- -- Ä«t `married her'; Sh. gaá¹-Ã³Ä-kiÌ¯ `to earn', gÄƒá¹-á¹‡i f. `income'; A. ghaá¹-iba `to earn', Ëšá¹-Ä• iba `to cause to happen, cause to be earned'; B. ghaá¹-Ä• na `to cause to happen'.
Addenda: *ghaá¹-yatÄ“: OMarw. ghaá¹-yaÃ¼ `occurred'.

ghaá¸• aghaá¸• a 4419 *ghaá¸• aghaá¸• a `gurgling or rattling noise'. [Onom., cf. *GAá¸• AGAá¸• A --]
K. goÌ†rgoÌ†r m. `gurgling'; S. ghaá¹›kaá¹‡u `to tick (of a clock)'; N. ghÄ• rghur `sound made in churning thickened milk'; A. gharghar `creaking'; B. ghaá¹›ghaá¹› `purring'; Or. ghaá¹›aghaá¹›a `rattling'; H. ghaá¹›ghaá¹›Ä• nÄ• `to thunder, crack', M. ghaá¸• ghaá¸• á¹‡&etilde;.

ghaá¹‡á¹-a 4420 *ghaá¹‡á¹-a `throat'. [Despite ghaá¹‡á¹-ikÄ•  -- f. `uvula' poss. < `little bell', this is separate from ghaá¹‡á¹-Ä• -- and belongs to the group listed s.v. KAá¹‡á¹-HÃ¡ --]
L. ghaá¹‡á¸• Ä« f. `adam's apple', awÄ• á¹‡. also `soft palate'; P. ghaá¹‡á¸• m., Ëšá¸• Ä« f. `adam's apple'; A. ghaÌƒá¹- `protuberance on snout of crocodile'; H. ghÃ£Ì„á¹-Ä« f. `throat, adam's apple, uvula, soft palate' (â†’ N. ghÃ£Ì„á¹-i `throat'); G. ghÃ£Ì„á¹-É” m. `throat', Ëšá¹-Ä« f. `adam's apple'; M. ghÃ£Ì„á¹-Ä« f. `throat, adam's apple, larynx'.
Addenda: ghaá¹‡á¹-a -- : WPah.ká¹-g. (kc.) ghÃ á¹‡á¸• u m. `throat'.

ghaá¹‡á¹-Ä• 4421 ghaá¹‡á¹-Ä• f. `bell' MBh., Ëšá¹-ikÄ•  -- f. `small bell', Ëšá¹-u -- m. `string of bells round an elephant's chest' lex. [Cf. BHSk. GAá¹‡á¸• Ä-Ì„ -- f. `gong', EWA i 356 < granthi -- m. `bell' KathÄ• s., but this prob. sanskritization of Pk. ghaá¹• á¹-iÄ• --]
Pa. ghaá¹‡á¹-Ä• -- , Ëšá¹-Ä« -- f. `bell', Pk. ghaá¹• á¹-a -- m., Ëšá¹-iÄ•  -- f.; PaÅ¡. gaá¹‡á¸• Ä«ËŠ `iron kettle' IIFL iii 3, 70 with (?); S. ghaá¹‡á¸• u m. `bell', Ëšá¸• Ä« f. `small do.', ghiá¹‡á¸• u m. (with i from onom. ghiá¹‡kaá¹‡u = ghaá¹‡Ëš `to ring like a bell'); L. ghaá¹‡á¸•  m. `iron bell on a buffalo's neck'; P. ghaá¹‡á¸• Ä• m. `a bell used to attract deer'; Ku. ghÄ• no `bell', gng. gÃ£Ì„á¹›; N. ghÃ£Ì„á¹›o `bell on a dog's neck'; Or. ghaá¹‡á¹-Ä• , Ëšá¹-Ä« `bell clock' (â†• H. or Sk.?); H. ghaá¹‡á¹-Ä• m. `bell, clock, hour' (â†’ Sh. gÄƒá¹‡á¹-a m. `hour'), ghaá¹‡á¹-Ä« f. `small bell, small metal pot'; OG. ghÄ• á¹• á¹-a m. `bell', M. ghÃ£Ì„á¹- f., Ko. ghÄ• á¹‡á¹-a f.
Addenda: ghaá¹‡á¹-Ä• -- 1: WPah.ká¹-g. ghÃ á¹‡á¹-É” m. `bell', Garh. ghaá¹‡á¹-Ä• m. both â†• H.

ghaá¹‡á¹-ika 4422 ghaá¹‡á¹-ika m. `alligator' Bhpr. [Cf. A. ghaÌƒá¹- `protuberance on the snout of an alligator' s.v. *GHAá¹‡á¹-A --]
S. ghaá¹›yÄ• lu m. `long -- snouted porpoise'; N. ghaá¹›iyÄ• l `crocodile'; A. B. ghaÌƒá¹›iyÄ• l `alligator', Or. ghaá¹›iÄ• á¸·a, H. ghaá¹›yÄ• l, ghariÄ• r m.

ghanÃ¡ 4423 ghanÃ¡1 `killing' RV., m. `club, hammer' AV. [âˆšHAN1]
Pa. ghana -- m.; Pk. ghaá¹‡a -- m. `hammer'; P. ghaá¹‡ m. `sledgehammer', WPah. bhal. ghaá¹‡ n., Ku. ghaá¹‡, N. Bi. Mth. Aw. lakh. H. ghan m., G. ghaá¹‡ f., M. ghaá¹‡, Ëšá¹‡Ä• m.

ghanÃ¡ 4424 ghanÃ¡2 `compact, firm, dense' SuÅ›r., `densely filled, deep (of sound or colour)' MBh. 2. n. `any compact mass' ÅšBr., m. `cloud' MBh. [*HAN -- 3]
1. Pa. ghana -- `solid, dense', Pk. ghaá¹‡a -- `dense, difficult'; Ash. gÃ¤ËŠni -- aá¹…Ãºr `thumb'; Wg. ganala -- Å¡tÃ¤ `heavy'; Tir. gana `big, tall'; Shum. goÌ„Ìƒ `big'; Woá¹-. gan, f. gen `big, thick'; Kal. urt. ghÄ• na, rumb. ghoÌ„na `big'; Bshk. gÃ¤á¹‡, f. gÄ«á¹‡ `big, elder'; Tor. gan, f. gen `big', Mai. ghoÌ„Ìƒ; Sv. ghaá¹‡yeá¹›o `elder'; Phal. ghÄ• á¹‡u, f. ghÄ“á¹‡i `big'; K. gonu `solid, dense, strong'; S. ghaá¹‡o `much, many', Ëšá¹‡i f. `multitude'; L. ghaá¹‡Ä• `thick', khet. (LSI) ghannÄ“ `many'; P. ghaá¹‡Ä• `thick, dense', Ku. ghaá¹‡o, N. ghanu, A. ghan (whence ghanÄ• iba `to thicken'), B. ghana (whence ghanÄ• `to come close to'); Bi. ghan `sowing thickly'; OMth. OAw. ghana `dense', H. ghanÄ• ; Marw. ghaá¹‡o `big'; OG. ghaá¹‡auá¹• `much'; G. ghaá¹‡uÌƒ `dense, close', M. ghaá¹‡, Si. gana. -- Variant and poss. unconnected forms in Dard.: *ghÄ• na -- in PaÅ¡. ar. goá¹“n `heavy' and perh. in Shum. Kal. Mai. above; -<-> *ghaá¹‡á¸• a -- (â†’ Par. ghaá¹‡á¸• `big' IIFL i 253) in PaÅ¡. ar. gÄ• Ì¤á¹›, chil. gÃ£Ì„á¹›, nir. gaá¹‡ `big', ar. gaá¹‡ -- ayoÌ„m `my grandmother', Shum. gaÌƒá¹› -- ayem and perh. in Bshk. Sv. Phal. above; -- *ghanta -- in Tor. gand `big', Gau. goÌ„nt.
2. Pk. ghaá¹‡a -- m. `cloud', Si. gana; -- K. gan m. `log of wood'; -- P. ghaá¹‡ m. `bees'; -- Kho. gÉ”Ë‹n `haft of axe, spade or knife' (or < GAá¹‡á¸• A -- 2).
*GHANATARA -- ; *SAá¹• GHANA -- , SAGHANA -- ; -- *GHÄ• NA -- 2.
Addenda: ghanÃ¡ -- 2: S.kcch. ghaá¹‡o `sufficient', ghÉ”Ë‹á¹‡É” `dense, compact, thick'; Garh. ghaá¹‡u `thick'; Md. gina `much, many'.

ghanaghana 4425 *ghanaghana `tinkle, clang'. [Onom.]

Pk. ghaá¹‡iya -- n. `thunder', ghaá¹‡aghaá¹‡Ä• iya -- n. `indistinct noise';
Mth. ghanghan `jingle'; H. ghanghanÄ• nÄ• `to jingle'; G. ghaá¹‡ghaá¹‡,
ghaá¹‡Ä• á¹‡ `tinkling'; M. ghaá¹‡ghaá¹‡á¹‡&etilde; `to ring, clang',
ghaá¹‡Ä• á¹‡Ä• `with a loud clang'.

ghanatara 4426 *ghanatara `thicker'. [GHANÃ¡ -- 2]
S. ghaá¹‡ero, Ëšriá¹›o `a little more'; P. ghanerÄ• `plentiful', N. ghanero,
OAw. ghanerÄ• , H. ghaner, ËšrÄ• , G. ghaá¹‡eruÌƒ; -- Ash. gandalÉ™ `big', Pr.
gÉ™Ì• ndÉ™r NTS xv 259 with (?).
*ghabbhaá¸• a -- `confused' see next.
Addenda: *ghanatara -- : Garh. ghaá¹‡eru `dense, enough'.

ghabbhara 4427 *ghabbhara `confused'. 2. *ghabbhaá¸• a -- .
1. S. ghaá¸‡iro `deafish'; P. ghÄ• brÄ• `confused' (â†• H.?); N. ghabrÄ• unu
`to confuse, be confused', B. ghaÌ„Ì†brÄ• na; Or. ghÄ• barÄ• `confused'; H.
ghÄ• bar, ËšbrÄ• `startled'; G. ghÄ• bhruÌƒ `confused'; M. ghÄ• brÄ•
`terrified'.
2. Ku. ghabá¹›Ä• á¹‡o `to be puzzled'; B. ghÄ• bá¹›Ä• `to be confused'.

4428 ghara -- , Ëšaka -- n. `house' BHS ii 220. [Derivation fr. IE. *gwhoro
-- (BSOS iii 401) very unlikely EWA i 357: on the other hand gen. accepted
deriv. as popular form (already in canonical Pa., as in AÅ›., ~ gaha --) <
GRÌ¥HÃ¡<-> which it largely replaces in NIA., is phonet. difficult]
Pa. ghara -- , Ëšaka -- n. `house', Pk. ghara -- , Ëšaga -- n., Gy. as.
(BaluÄ• i) ghar, arm. khar, eur. kher, á¸Œ. goÌ„r, obl. g*lr*ls m., K. gara
m., rÄ• m. ghar, pog. gar, kash. gharoÌ„, S. gharu m., L. P. ghar m., WPah.
bhad. bhal. khaÅ›. ghar n., Å›eu. k*l/r n., Ku. N. A. B. ghar; B. gharÄ•
`cell, drawer'; Or. ghara `house', ËšrÄ• `niche, groove'; Bi. ghar, ËšrÄ•
`house', Mth. (SETirhut) ghaur, (SBhagalpur) gharo, Aw. lakh. H. Marw. ghar
m., G. M. ghar n., M. gharÄ• m. `little hole or cavity'; Ko. ghara n.
`house', Si. gara.
GHARIá¹‡Ä« -- ; *NIRGHARA -- , *SAá¹• GHARA -- ; *GHARAKARMIN -- ,
*GHARAGAá¸• á¸• A -- , *GHARAGOÌ„LÄ« -- , *GHARADVÄ• RA -- , *GHARAPAá¹‡A -- ,
*GHARAPÄ• LA -- , *GHARAPÄ• Å›A -- , *GHARAMARDA -- , *GHARASTHA -- ,
*GHARASTHÄ• NA -- , *GHARÄ• YATANA -- ; *KÄ• RÄ• GHARA -- , *KÄ• á¹£á¹-HAGHËš,
*KRÌ¥TYAGHARIKÄ• -- , *KHAá¹‡á¸• AGHARA -- , *KHAá¹‡á¸• ITAGHËš, *GARBHAGHËš
*GOÌ„TRAGHARAKA -- , *CHANNIGHARA -- , *JATUGHËš, *JÃ±Ä• TIGHËš, *TALAGHËš,
*DÄ“VAGHËš, *DHAVALAGHËš, *DHÅ«MAGHËš, *PITRÌ¥GHËš, *PHÄ• LAGHËš,

*BHÄ• SAGHËš, *BHUSAGHARAKA -- , *BHÅ«GHARA -- , *BHÅ«MIGHËš, *BHAUMAGHË
*MAHÄ• GHËš, *MÄ• TRÌ¥GHËš, *MÄ• TRÌ¥á¹£VASRÌ¥GHËš, *MÅ«RTIGHËš *VÄ• SAGH
*Å›VAÅ›URAGHËš, *SÅ«TIGHËš, *SKAMBHAGHËš, *HALAGHËš.
Addenda: ghara -- : S.kcch. ghar m. `house'; WPah.ká¹-g. (kc.) ghÉ”Ì„Ë‹r m.
`house', poet. ghÉ”r -- bÉ”n (< VÃ¡NA -- 1) m. `house and household', ká¹-g.
ghÉ”Ë‹rnu m. `small house, house(hold)'; Garh. (ÅšrÄ«nagrÄ« dial.) ghÉ”r,
(SalÄ• nÄ« dial.) gher m. < loc. ghari.

gharakarmin 4429 *gharakarmin `house builder'. [Cf. grÌ¥hakartrÌ¥ -- m. R.
-- GHARA -- , KARMÃ-N --]
B. gharÄ• mi `house or hut builder'; H. gharÄ• mÄ« m. `thatcher'; -- P.
ghuá¹›Ä• mÄ« m. `thatcher, lattice -- maker' (á¹›?).

gharagaá¸• á¸• a 4430 *gharagaá¸• á¸• a `house ruin'. [GHARA -- , *GAá¸• á¸• A --
1]
N. ghaá¹›eri `place where a house has stood, ruin' < *ghareá¹›i.

gharagoÌ„lÄ« 4431 *gharagoÌ„lÄ« `house lizard'. [Cf. grÌ¥hagoÌ„laka -- m.
MÄ• rkP., ËšikÄ• -- f. lex., grÌ¥hagoÌ„dhÄ• -- , ËšikÄ• -- f. SuÅ›r. -- GHARA
-- , GOÌ„LAKA --]
Pk. gharagoÌ„lÄ« -- f., gharoÌ„lÄ« -- , ËšliyÄ• -- , gharakoÌ„ilÄ• -- (cf.
gihakoÌ„ilÄ• --), ËšliÄ• -- , gharoÌ„ilÄ• -- , gharagoÌ„hiÄ• -- , G.
gharoá¸·Ä«, ghaá¹›olÄ« f.

gharaghara 4432 *gharaghara `grunt, rumble'. [Cf. gharghara -- m. `purring'
KathÄ• s., `rattling' lex. and GHURAGHURÄ• YATÄ“: onom.]
N. ghargharÄ• unu `to grunt', ghÃ£Ì„rghÃ£Ì„r -- ghurghur `growl'; Or.
ghargharibÄ• `to rattle'; H. gharghar m. `snarling'; M. gharghará¹‡&etilde;
`to rumble'.
gharaá¹-á¹-a -- see *GHARá¹£á¹-RA -- .

gharadvÄ• ra 4433 *gharadvÄ• ra `house -- door'. [Cf. grÌ¥hadvÄ• ra -- n. Gobh.
-- GHARA -- , DVÄ• ËŠRA --]
Pk. gharavÄ• ra -- n.; S. ghará¸‡Ä• ru m. `family', P. N. H. gharbÄ• r m., G.
gharbÄ• r n., M. ghardÄ• r n. -- Deriv. S. ghará¸‡Ä• rÄ« `married', P. N. Bi.
H. G. gharbÄ• rÄ« (â†’ M. gharb(h)Ä• rÄ«). -- See *GÄ“HADVÄ• RA -- .

gharapaá¹‡a 4434 *gharapaá¹‡a `house -- tax'. [GHARA -- , PAá¹‡A -- 1]

M. gharvaá¹‡ f. `house -- tax'.

gharapÄ• la 4435 *gharapÄ• la `house guardian'. [Cf. grÌ¥hapÄ• la -- m. MBh. -- GHARA -- , PÄ• LÃ¡ --]
S. gharavÄ• ro m. `husband'; H. gharwÄ• lÄ• m. `householder, husband', ËšlÄ« f. `his wife'.

gharapÄ• Å›a 4436 *gharapÄ• Å›a `webs in a house'. [GHARA -- , PÄ• ËŠÅ›A -- 2]
M. gharavsÄ• , ËšrosÄ• m. `cobwebs and pendulous filaments of soot'.

gharamarda 4437 *gharamarda `destruction of house'. [GHARA -- , -- MARDA --]
M. gharvaÌƒd `site of a razed or ruined house'.

gharastha 4438 *gharastha `living in the house, householder'. [~ GRÌ¥HASTHA -- . -- GHARA -- , STHA --]
AÅ›. gir. gharasta -- m. `householder', Pk. gharattha<-> m., M. gharat, garat, ËšrtÄ« f. `respectable woman'; -- N. gharti, f. Ëšini `emancipated slave'?

gharasthÄ• na 4439 *gharasthÄ• na `site of a house'. [GHARA -- , STHÄ• ËŠNA --]
M. ghará¹-haÌ„Ì†á¹‡ n. `site of a ruined house'.

gharasya 4440 *gharasya `sun's heat'. [Cf. ghasra -- m. `day' PÄ• rÅ›van. < *ghars -- ra -- ?. -- âˆšGHRÌ¥2]
Ash. gerÃ©s `midday', Kt. gÉ™rÃ-Å¡, Wg. garaÅ¡, ËšriÅ¡.

gharÄ• yatana 4441 *gharÄ• yatana `house and home'. [GHARA -- , Ä• YÃ¡TANA --]
S. gharÄ• á¹‡o `made or reared at home, of good family', m. `parentage'; P. gharÄ• á¹‡Ä• m. `family, good family'; N. gharÄ• n `good birth'; H. gharÄ• nÄ• m. `family, household, race'; M. gharÄ• á¹‡&etilde; n., Ëšá¹‡Ä• m. `family, race'.

ghariá¹‡Ä« 4442 ghariá¹‡Ä« f. `householder's wife' DivyÄ• v. (v.l. Ëšraá¹‡Ä« --). [~ GRÌ¥HIá¹‡Ä« -- . -- GHARA --]
Pa. gharaá¹‡Ä« -- f., Pk. ghariá¹‡Ä« -- , Ëšraá¹‡Ä« -- f.; K. gariÃ± f. `good housewife', kash. gariÃ± `wife'; A. gharinÄ«, gharnÄ« `mistress of a

house', OB. ghariá¹‡Ä«, B. gharni; Bhoj. gharnÄ« `wife', OAw. gharini, ËšranÄ«, H. gharnÄ« f.; G. ghará¹‡Ä« f. `mistress of a house', M. gharaá¹‡ f.; -- Si. giriá¹‡iyÄ• `wife, woman' â†• Pa. H. Smith JA 1950, 186.

gharga 4443 *gharga `gurgling sound of water'. [Cf. gharghara<-> `gurgling' RÄ• jat., m. `name of a river' lex., Pk. ghagghara -- ; GÃ¡RGARA -- 1 m. `whirlpool' AV.: onom.]
P. ghagg, pl. ËšgÃ£Ì„ f. `hole caused by water', ghaggÄ• `hoarse, hollow'; N. ghÄ• gi `rapids in a stream'.

ghargharÄ« 4444 ghargharÄ« f. `girdle of small bells worn by women' Bhojap., ËšrikÄ• -- f. W.
Pk. ghagghara -- n. `girdle of bells'; S. ghaghiro m. `a kind of shift worn by Baluchi girls'; L. ghaggrÄ• , gagghrÄ• m. `woman's skirt'; P. ghaggarÄ• m., ËšrÄ« f. `petticoat', ghÄ• grÄ• m. `skirt' (â†• H.); Ku. ghÄ• grÄ« `woman's skirt', gng. ghÄ• gar; N. ghÃ£Ì„ghar `loose garment worn by women and children', ghÄ• ghro, Ëšri `petticoat, child's dress'; A. ghÄ• g(h)ar `girdle of bells'; B. ghÄ• g(h)rÄ• `girdle of bells, woman's skirt'; Or. ghÄ• ghurÄ« `small bell', ghÄ• gharÄ• `petticoat'; Aw. lakh. gh&etilde;ghariyÄ• `girl's petticoat', H. ghÄ• ghrÄ• m., ËšrÄ« f., G. ghÄ• ghrÉ” m., ËšrÄ« f.; M. ghÄ• grÄ• m. `petticoat', ËšrÄ« f. `bell on a child's girdle'; Si. gigiri `noise of bells on hands and feet of dancers'.
*gharda -- `ghee' see GHRÌ¥TÃ¡ -- .

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gharmÃ¡ 4445 gharmÃ¡ m. `heat' RV., `sweat' lex. [âˆšGHRÌ¥2]
Pa. ghamma -- m. `heat, hot season'; Pk. ghamma -- m. `heat, sweat'; Gy. as. (BaluÄ• i) gharmi, pal. gÄƒm `sun' (whence gáº¯mi `moon'), eur. kham m.; Sh. gÄ-rÃ³m f. `sweat', K. guma m. (u?); Ku. N. ghÄ• m `sunshine'; A. ghÄ• m

`heat, sweat'; B. ghÄ• m `sunshine, sweat'; Mth. ghÄ• m `sweat'; Bhoj. Aw. lakh. ghÄ• m `sunshine, heat of the sun'; H. ghÄ• m m.f. `heat, sunshine, sweat', G. ghÄ• m m.; M. Ko. ghÄ• m m. `sweat'. -- N. ghamaurÄ• `prickly heat', Or. ghamira, H. ghamaurÄ« f., M. ghÄ• moá¸·&etilde; n. (+?).
GHARMACARCIKÄ• -- , *GHARMOÌ„á¹£MA -- .
Addenda: gharmÃ¡ -- : Garh. ghÄ• m `sunshine'.

gharmacarcikÄ• 4446 gharmacarcikÄ• f. `prickly heat' Prayog. [GHARMÃ¡ -- , CARCÄ• ËŠ -- ?]
A. ghÄ• mosi, B. ghÄ• mÄ• ci.
Addenda: gharmacarcikÄ• -- : A. also ghÄ• maci (phonet. ghamosi) `prickly heat' AFD 217.

gharmoÌ„á¹£ma 4447 *gharmoÌ„á¹£ma `heat'. [GHARMÃ¡ -- , Å«á¹£MÃ¡N --]
L. ghamassar m. `sultry weather', awÄ• á¹‡. ghamusuá¹› `sultry'.

ghará¹£a 4448 ghará¹£a m. `friction' R. [âˆšGHRÌ¥á¹£]
Pk. gharisa -- , ghaá¹• sa -- , ghÄ• sa -- m.; Ash. gauá¹£ `gelded he -- goat', Kt. gaá¹£, Wg. gr&omacrtodtod;á¹£, Pr. gyÃ¶Å¡Å«ËŠ NTS ii 257, Gaw. louá¹£É”Ì• `he -- goat'; Kho. goá¹£ `dough' (cf. Psht. Ä• gaáº“É™l `to knead' EVP 10); K. gah, gah m. `trituration'; S. ghaÅ›o m. `rub, scrape' (Å›?); L. ghas m. `abrasion', ghassÄ• m. `loss'; P. ghassÄ• m. `rubbing (esp. in copulation)'; B. gh&etilde;s `a touch, rub'; G. ghÄ• s f. `wear and tear'; M. ghÄ• sÄ• -- ghÄ• s f. `reiterated rubbing'.
*TALAGHARá¹£A -- , *TALAPÄ• DAGHARá¹£A -- .

ghará¹£aá¹‡a 4449 ghará¹£aá¹‡a n. `rubbing' SuÅ›r. [âˆšGHRÌ¥á¹£]
Pa. pÄ• da -- ghaá¹• sanÄ« -- f. `towel for rubbing the feet'; Pk. gharisaá¹‡a -- , gharasËš, ghaá¹• sËš n. `rubbing'; Si. gahana `beating'.

4450 ghÃ¡rá¹£ati `rubs' tr. SuÅ›r., `rubs oneself' MBh. 2. *ghrÌ¥á¹£ati. 3. ghrÌ¥á¹£yat&etilde; `is rubbed' PaÃ±cat. [âˆšGHRÌ¥á¹£]
1. Pa. ghaá¹• sati `rubs, grinds'; Pk. ghaá¹• siya -- , ghÄ• saÃ¯ `rubs', Dm. gaá¹£ -- ; Woá¹-. gaÅ¡ -- `to rub, rub in'; Phal. ghaÅ¡ -- `to clasp, bite' (Å¡?); L. awÄ• á¹‡. ghasuá¹‡ `to rub', B. ghasÄ• and H. ghasnÄ• (with a fr. caus. ghasÄ• -- ?), G. ghÄ• svuÌƒ, M. ghÄ• sá¹‡&etilde;, ghÃ£Ì„sËš; Ko. ghÄ• stÄ• `polishes'; Si. gasanavÄ• , gahaËš `to beat, strike', gÄ• navÄ• `to rub, smear'. -- Gy. arm. khus -- , eur. khoÅ¡ -- `to wipe off' see

*SKOÌ„á¹£ATI.
2. Pk. ghasaÃ¯ `rubs, polishes'; Sh. (Lor.) gaáº“oiki `to grind (on flat stone with another stone)'; K. gahun `to grind, polish'; S. gahaá¹‡u `to rub, grind by rubbing' (pp. gaá¹-ho < GHRÌ¥á¹£á¹-A --); P. ghauá¹‡Ä• `to grind, rub', ghauÌƒh `rubbing', ghÄ«h m. `rubbing the body'; N. ghasnu `to rub on', ghisinu `to be rubbed' (pass. fr. act. *ghisnu or < ghrÌ¥á¹£yatÄ“); A. ghaÌƒhiba `to rub, grind'; B. ghÄ©sÄ• `to rub against', ghasÄ• `to rub'; Or. ghasibÄ• `to rub, massage'; H. ghisnÄ• , ghasËš `to rub'; G. ghasvuÌƒ `to rub, polish'.
3. S. gasaá¹‡u `to be abraded, to fret' (g fr. tr. gahaá¹‡u); L. ghassaá¹‡, awÄ• á¹‡. ghassuá¹‡ `to be rubbed, wear away', P. ghasá¹‡Ä• , N. ghisinu (whence ghisyÄ• unu `to drag along', ghisrinu `to be bedraggled'); H. ghisnÄ• `to be rubbed'; G. ghÄ• svuÌƒ intr. `to wear away', M. ghÄ• sá¹‡&etilde;.
Addenda: ghÃ¡rá¹£ati. 1. S.kcch. ghasá¹‡Å« tr. `to rub'; Md. gÄ• nanÄ« `scrapes, grinds', gÄ“num `grinding' -- also jahanÄ« `strikes', jehum `striking' (~ Si. gahanavÄ• `to strike': whence abnormal j -- ?).
2. *ghrÌ¥á¹£ati: WPah.ká¹-g. ghÃ-Å›á¹‡Ãµ `to drag', ghÃºÅ›á¹‡Ãµ `to rub, brush, wash' (whence u?); Garh. ghasá¹‡u `to smear with mud', ghusá¹‡u `to rub'.

ghará¹£á¹-ra 4451 *ghará¹£á¹-ra `grindstone, mill'. [gharaá¹-á¹-a -- m. `grindstone' RÄ• jat., Ëšaka -- m., ËšikÄ• -- f. MIA. < *gharaá¹£á¹-ra -- or *ghraá¹-á¹-hra -- ; -- ghaá¹-á¹-a -- 2 in ARAGHAá¹-á¹-A -- . -- âˆšGHRÌ¥á¹£]
Pk. gharaá¹-á¹-a -- m. `mill for grinding corn, Persian waterwheel'; PaÅ¡. garÄ• á¹- `handmill' (â†• Ind. and â†’ Par. garÄ• á¹- IIFL iii 3, 73); K. graá¹-a, groá¹-u m., (Morgenstierne) greá¹-he `watermill for grinding corn'; L. ghuraá¹- m. `handmill' (X *GHURATI2?), khet. (LSI) grat (-- á¹-?) `mill'; P. gharÄ• á¹- m. `watermill' with Ä• â†• WPah. bhad. bhiá¸• . á¸• há¸·Ä• á¹- n., bhal. ghrÄ• á¹-, ghÉ™rÄ• á¹- n., khaÅ›. ghrÄ• á¹-, marm. gihÄ• á¹-; -- with unexpl. a in Ku. ghaá¹-, N. ghaá¹-á¹-a.
*GHARá¹£á¹-RAKARA -- ; ARAGHAá¹-á¹-A -- .
Addenda: *ghará¹£á¹-ra -- : WPah.kc. gÉ™rÄ• á¹- m. `watermill', J. ghrÄ• 'á¹- m., ká¹-g. ghÉ”Ë‹rá¹-, J. ghauá¹-; G. ghaÌƒá¹-É” m. `grindstone', Ëšá¹-Ä« `mill'; Ëšá¹-Ä«É” m. `portable mill, grindstone'.

ghará¹£á¹-rakara 4452 *ghará¹£á¹-rakara `miller'. [*GHARá¹£á¹-RA -- , KARÃ¡ -- 1]
N. ghaá¹-ero, ghaá¹-á¹-ero.

*GHAL `trickle' see âˆšGHRÌ¥1.

ghala 4453 *ghala `stream'. [âˆšGHRÌ¥1]
Ash. gul `inhabited valley, country' (whence golÄ«ËŠ `tribe': semant. cf. KÅ«ËŠPA -- 1 in Sh.), Wg. goÌ„l `valley', Kt. gul; Pr. gul `valley, country'; Dm. g*ll `valley'; Tir. gÃ¡lÉ™ `rivulet'; PaÅ¡. lauá¹›. ghal f. `river', weg. gal; Shum. gÃ¤l `ravine, valley', Gaw. g'al, Kal. urt. gÉ™hal, rumb. ghau, st. ghÄ• l -- , Kho. gÃ³l, Bshk. g*ll; Phal. soÌ„á¹‡Ã¤i -- gÅ«ËŠl `bank of a river (sá¹“á¹‡Ä«)'; Or. ghaá¸·a -- ghaá¸·a `copious discharge of pus'; M. ghaá¸· f. `trench torn up by rush of water, ravine'.
*GHALOÌ„DAKA -- .
Addenda: *ghala -- : â€ *NÄ«CAGHALA -- .

4454 *ghalati `flows'. 2. *ghalita -- . 3. *ghalana -- . [âˆšGHRÌ¥1]
1. H. ghalnÄ• `to fall off'; M. ghaá¸·á¹‡&etilde; `to be torn into furrows (of bank, dam, &c.), fall asunder (of pearls, beads, &c.), fall in pieces' (whence ghaá¸·ak f. `overflowing plenty'); Si. galanavÄ• `to drip, overflow' or < GALATI1.
2. Or. ghaá¸·iÄ• `a leak'.
3. M. ghaá¸·aá¹‡ n. `furrow or ravine made by overflowing water'.

ghalati 4455 *ghalati `stream'. [âˆšGHRÌ¥1]
M. ghaá¸·ay f. `ravine'.
*ghalana -- `flowing' see *GHALATI.
*ghalita -- `flowed' see *GHALATI.

ghaloÌ„daka 4456 *ghaloÌ„daka `river water'. [*GHALA -- , UDAKÃ¡ --]
Kho. goloÌ„g `river' perh. rather Kho. cmpd. with oÌ„g as in Ash. gulab&otodacutemacr; `river', Kt. gÉ™lewÉ™, Wg. gÉ”ÌˆÌ„loÌ„u, Pr. gulawe with Ash. abá¹“, Kt. Ä• ËŠwÉ™, &c. `water' < Ã¡P -- .

4457 *ghalyati `pours'. [âˆšGHRÌ¥1]
Pk. ghallaÃ¯, pp. Ëšlia -- `throws'; Phal. galÅ«ËŠm `I send'; L. ghallaá¹‡ `to send', P. ghallá¹‡Ä• ; N. ghaluwÄ• `something thrown in as extra to a purchase'; A. ghÄ• liba `to shake violently, abuse by raking up unpleasant secrets' (semant. cf. VYÄ• Ká¹£Ä“PA -- ); OB. ghÄ• laÃ¯ `throws'; OAw. ghÄ• lai `pours in, puts, places'; H. ghÄ• lnÄ• `to throw'; OMarw. ghÄ• laÃ¯ `puts, places, gives'; OG. ghÄ• laÃ¯ `places', G. ghÄ• lvuÌƒ `to thrust in'; OM.

ghÄ• laá¹‡eá¹• `to pour, throw, put', M. ghÄ• lá¹‡&etilde; `to pour'; Ko. ghÄ• lÅ«ka `to put, place'; Si. galvanavÄ• `to apply one thing to another, smear on the body, daub, dye, cause to sink' or < GALATI1. <-> X Ká¹£IPTÃ¡ -- : Pk. ghitta -- `poured, thrown', ghattaÃ¯, pp. Ëštiya -- `pours, throws, sends', Ëštaá¹‡a -- n.; L. ghattaá¹‡ `to pour, drop, spread out'; P. ghattá¹‡Ä• `to pour, throw, put in or on, wear'; OM. ghÄ• talÄ• pp. of ghÄ• laá¹‡eá¹• (whence anal. pass. ghÄ• paá¹‡eá¹• `to be put, be placed'). <-> Altern. forms of Phal. N. A. B. H. Marw. Si. < *GHÄ• LAYATI.
GHAS `eat': GHÄ• SÃ¡ -- ; *UDGHÄ• SA -- , *NIGHÄ• SA -- , *NIRGHÄ• SA -- .
ghasra -- see *GHARASYA -- .

ghÄ• á¹-a 4458 *ghÄ• á¹-a `connexion'. [âˆšGHAá¹-]
Pk. ghÄ• á¸• a -- m. `friendship' (whence ghÄ• á¸• iya -- m. `companion'); N. ghÄ• ro `bar, rod, crossbeam' (semant. cf. Pa. ghaá¹-ikÄ• -- f. `stick used as a bolt').
*MUKHAGHÄ• á¹-Ä• -- .
ghÄ• á¹-ayati see GHÃ¡á¹-ATÄ“.
Addenda: *ghÄ• á¹-a -- : WPah.ká¹-g. ghÄ• Ë‹á¹› f. (obl -- a) `share of crop due to the owner from tenant' (Him.I 47)?

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ghÄ• á¹-Ä• 4459 ghÄ• á¹-Ä• 1 f. `nape of neck' SuÅ›r., Ëšá¹-a -- m. lex. 2. *ghaá¹-á¹-Ä• -- . [Morgenstierne EVP 27 compares Ir. *gart -- in Psht. g Ä• á¹›a `neck', Pers. gardan. The semant. development in Psht. waz. gwoÌ„á¹›a `neck, bank of river' suggests poss. connexion with GHAá¹-á¹-A -- 1; but cf. *GHAá¹‡á¹-A -- , *GÄ• á¹-á¹-A<-> and see list s.v. KAá¹‡á¹-HÃ¡ --]
1. Pa. ghÄ• á¹-Ä• -- f. `nape of neck' E. H. Johnston JRAS 1931, 582; Pk. ghÄ• á¸• a -- m. `lower part of the skull'; Ash. geá¹›Å«ËŠk, guá¹›ik `throat', Kt. gÉ™Å•Ã©k, Pr. gÉ™k, gÉ™x, Dm. gÉ™Ì• Å•u NTS ii 257, vii 92; A. ghÄ• r

`nape of neck'; B. ghÄ• á¹› `neck', Or. ghÄ• á¹›a; Mth. ghÄ• á¹› `back of neck' (< *ghÄ• á¸• á¸• a<-> or â†• H. B.? ABORI xxi 109); H. ghÄ• á¹› f. `nape of neck'; Si. gela `neck, throat'.
2. H. ghÄ• á¹- f. `nape of neck'.
*ghÄ• á¹-Ä• -- 2 `mass' see GHAá¹-Ä• -- .
Addenda: ghÄ• á¹-Ä• -- 1 [< IE. *gholtÄ• -- T. Burrow BSOAS xxxviii 55, but dial. a < o would have become *ghaá¹-Ä• -- , not *ghaá¹-á¹-Ä• --]
2. *ghaá¹-á¹-Ä• -- : OP. ghaá¹-á¹-u m. `throat', P. ghaá¹-.

ghÄ• ta 4460 ghÄ• ta m. `killing' Mn., `blow, bruise' MBh. [âˆšHAN1]
Pa. ghÄ• ta -- m. `killing'; Pk. ghÄ• ya -- m. `wound'; Sh. gÄ• l f. `wound, hurt' (â†• a dialect with -- l -- < -- t -- as with Å›ATÃ¡ -- ?); S. ghÄ• u m. `wound'; P. ghÄ• u (< MIA. nom. -- Ä• olÌ„), ghÄ• (< MIA. obl. -- Ä• aha?) m. `wound, sore'; WPah. bhal. ghÄ• o m. `ulcer, boil'; Ku. ghau `wound', gng. ghÉ”; N. ghÄ• u, ghÄ• `wound, sore', A. ghÄ• w, ghÄ• , B. ghÄ• ; Or. ghÄ• `cut, sore', ghÄ• &etilde; `forcibly', ghÄ• i `breach in a dam'; Mth. ghÄ• i `channel in lower part of harrow, plank to break clods with'; Bhoj. ghÄ• w `wound', OAw. ghÄ• u; H. ghÄ• u, ghÄ• y m. `wound', ghÄ• Ä« f. `cudgelling'; OG. ghÄ• ya m. `slaughter', ghÄ• u `beaten', G. ghÄ• v, ghÄ• m. `stroke, cut', ghÄ• yÉ” m. `a wounded person'; M. ghÄ• v, ghÄ• y m. `wound', ek -- ghÄ• yÄ«Ëœ `at one blow'; Ko. ghÄ• yu, ghÄ• vu `wound'.
GHÄ• TAKA -- , GHÄ• ËŠTANA -- , GHÄ• TAYATI, GHÄ• TI -- , GHÄ• ËŠTUKA -- ; SAá¹• GHÄ• TÃ¡ -- , SAá¹• GHÄ• TAYATI.
Addenda: ghÄ• ta -- : S.kcch. ghÄ• m. `wound' (ghÄ• keá¹‡Å« `to throw' or < ghÄ• rayati1?); Garh. ghÉ” `wound'.

ghÄ• taka 4461 ghÄ• taka `killing' MBh. [GHÄ• TA --]
Pa. ghÄ• taka -- m. `executioner'; Pk. ghÄ• yaya -- m. `killer'; -- S. ghÄ• o m. `fishing net'?

ghÄ• ËŠtana 4462 ghÄ• ËŠtana n. `killing' MBh., ËšnÄ« -- f. `a kind of club' R. [GHÄ• TA --]
Pk. ghÄ• yaá¹‡a -- n., Ëšá¹‡Ä• -- f. `slaughter'; S. ghÄ• á¹‡Ä« f. `calamity'; P. ghÄ• á¹‡ m. `great slaughter in battle'; N. ghÄ• ni `slaughter, destruction'; G. ghÄ• á¹‡ m. `ruin, destruction'.

4463 ghÄ• tayati `causes to be killed, kills' Mn. [GHÄ• TA --]
Pa. ghÄ• tÄ“ti `kills', Pk. ghÄ• Ä“i; S. ghÄ• iá¹‡u `to wound'; A. ghaiyÄ• iba

`to strike with a cutting instrument'.

ghÄ• ti 4464 ghÄ• ti f. `blow, catching or killing birds, bird net' lex.
[GHÄ• TA --]
Pa. ghÄ• tikÄ• -- f. `murder'; Pk. ghÄ• iÄ• -- f. `killing, blow'; A. ghÄ• i `a decoy bird'; Bi. Mth. ghaÄ« `deep furrow'.
*TRIGHÄ• TI -- .
Addenda: ghÄ• ti -- : A. ghÄ• i also `bird -- net' AFD 194.

ghÄ• ËŠtuka 4465 ghÄ• ËŠtuka `killing' AV. [GHÄ• TA --]
S. ghÄ• Å« `wounding'; -- cf. Pk. ghÄ• u -- kÄ• ma -- `desirous of striking'.

ghÄ• na 4466 *ghÄ• na1 `mill'. [ODBL 320 < ghrÄ• á¹‡aka -- Siyadoni inscr. EI i 169; Dave GujLg 136 < *ghÄ• tanikÄ• -- ; Q. Bloch (letter 1946) compared M. ghÄ• van `stone mortar' and suggested as possible ghanÃ¡ -- 1 X grÄ• ËŠvan -- . None satisfactory]
Pk. ghÄ• á¹‡a -- m. `mill'; S. ghÄ• á¹‡o m. `oil -- mill', L. awÄ• á¹‡. ghÄ• á¹‡Ä«, A. B. ghÄ• nÄ«, Or. ghaá¹‡Ä• , Bhoj. ghÄ• nÄ«; H. ghÄ• nÄ• m. `oil -- mill', ËšnÄ« f. `the block on which the roller of a mill moves'; Marw. ghÄ• á¹‡Ä« f. `oil -- mill'; G. ghÄ• á¹‡Ä« f. `oil -- mill, sugar -- press, the block on which the roller of an oil -- mill moves', M. ghÄ• á¹‡Ä• m., Ëšá¹‡Ä« f.
Addenda: *ghÄ• na -- 1 [Extracted from cmpd. ghÄ• á¹‡a -- piá¹‡yÄ• ka -- n. `oil -- cake from (a filling of) oil -- press' ArthaÅ›.?]
S.kcch. ghÄ• á¹‡Ä« f. `oil -- mill turned by a camel'.

ghÄ• na 4467 *ghÄ• na2 `filling'. [Poss. conn. w. GHANÃ¡ -- 2, cf. ghÄ• nya -- n. `compactness' DhÄ• tup.] âˆš*HAN3
Pk. ghÄ• á¹‡a -- m. `single charge'; P. ghÄ• á¹‡ m. `profuseness, large mass of anything prepared at one time, one filling of a mill or pot'; WPah. bhal. ghÄ• á¹‡i f. `as much oil seed as will go into a press at a time'; N. ghÄ• n `any quantity sufficient for one time'; Bi. ghÄ• nÄ« `one parching of grain, one filling of an oil -- mill'; Aw. lakh. ghÄ• n `one baking'; H. ghÄ• n, ËšnÄ• m. `one parching of grain, one filling of an oil -- mill'; G. ghÄ• á¹‡ m. `a quantity of materials to be pounded, &c.'; M. ghÄ• á¹‡Ä• m., Ëšá¹‡Ä« f. `one charge of a mill'.
Addenda: *ghÄ• na -- 2 in cmpd. ghÄ• á¹‡a -- piá¹‡yÄ• ka -- n. ArthaÅ›.?: WPah.poet. ghaá¹‡o m. `filling with food, satiety'.

ghÄ• ra 4468 ghÄ• ra m. `sprinkling' lex. 2. *ghÄ• la -- . [âˆšGHRÌ¥1]
1. Pk. ghÄ• ra -- m. `rampart' (semant. cf. VÃ¡PRA -- ); S. ghÄ• ro m. `breakage in a dike, creek, ravine', ËšrÄ« f. `dry channel left by change of river's course' or < *ghÄ• la<-> bel.; L. ghÄ• rÄ• m. `name of the combined Sutlej and Bias rivers'; P. ghÄ• r m., ËšrÄ« f. `gutter formed by a flow of water, hollow place in wall of well', gharÄ• lÄ• m. `leak in roof, gully, stream of blood'; WPah. bhal. ghÄ• ro m. `avalanche of snow or stones'; B. ghÄ• r `sprinkling with water, irrigation'; H. ghÄ• r m. `land worn away by running water, ravine', ËšrÄ« f. `ravine'; Si. gara `sprinkling, wetting'.
2. M. ghÄ• á¸· f. `gully made by flowing water, trench, ravine'.
Addenda: ghÄ• ra -- . 1. S.kcch. ghÄ• ro `mud'; or < 2. *ghÄ• la -- (cf. *GÄ• RA --).

4469 ghÄ• rayati1 `besprinkles' DhÄ• tup. 2. *ghÄ• layati. [âˆšGHRÌ¥1]
1. Pk. ghÄ• raÃ¯ `spreads (of poison), is poisoned', ghÄ• riya -- `poisoned', pass. ghÄ• rijjaÃ¯; Si. garaá¹‡avÄ• `to sift, cleanse grain'.
2. P. ghÄ• laá¹‡Ä• `to melt, pass (time)'; M. ghÄ• á¸·á¹‡&etilde; `to lose, misplace, forget', ghÄ• á¸·aá¹‡ f. `breach in dam'; Si. galanavÄ• `to dip, submerge', galavanavÄ• `to loosen, set free' or < GÄ• LAYATI. -- Forms of Phal. N. A. B. Marw. Si. prob. rather < *GHALYATI.
Addenda: ghÄ• rayati1. 2. *ghÄ• layati: deriv. S.kcch. ghÄ• keá¹‡Å« `to throw' (or < GHÄ• TA -- ?), ghÄ• rá¹‡Å« `to dissolve, to defecate' (or < GÄ• LAYATI); WPah.ká¹-g. ghÃ á¸·nÃµ `to dissolve' (tr.), J. ghÄ• á¸·á¹‡u.

4470 *ghÄ• rayati2 `causes to turn'. 2. *ghÄ• rita -- . [âˆšGHÅ«R]
1. Or. ghÄ• ribÄ• `to cause to whirl, to reel, nod, doze', dial. ghÄ• libÄ• `to reel, totter'; G. ghÄ• raá¹‡ n. `deep sleep'.
2. OG. ghÄ• riu `fallen asleep'; -- Pk. ghÄ• riyÄ• -- f. `a partic. kind of sweetmeat' = G. ghÄ• rÄ« f. `a kind of pastry in circular form'.
*ghÄ• rita -- `caused to turn' see prec.
*ghÄ• la -- `flowing' see GHÄ• RA -- .
*ghÄ• layati `makes flow' see *GHÄ• RAYATI1.
Addenda: *ghÄ• rayati2. 2. *ghÄ• rita -- : but Pk. G. â†• Drav.? (Ko. ghÄ• ryo, ghÄ• ri `fried cake of pulse', Kan. g(h)Ä• rige) S. M. Katre BSOAS xxx 702.
*ghÄ• rita -- `round (?)' see *GHÄ• RAYATI2 Add2.
*ghÄ• la -- see GHÄ• RA -- Add2.
*ghÄ• layati see GHÄ• RAYATI1 Add2.

ghÄ• sÃ¡ 4471 ghÄ• sÃ¡ m. `food, pasture grass' AV. [âˆšGHAS]
Pa. Pk. ghÄ• sa -- m., NiDoc. ghasÌ±a, gasÌ±a; Gy. as. (BaluÄ• i) gha `grass', pal. gas `grass, herbs' (whence gasi `green, spring season'), arm. khas `grass, hay, green stuff', eur. khas m. `hay'; Dm. gaÌ‚s `grass', Tir. gÄ• s, PaÅ¡. dar. gÄ• ËŠas, chil. goÌ„Ìƒs, Shum. gÃ£Ì„s, Gaw. g'Ã£Ì„s, Kal. urt. ghÄ• s, rumb. khas, Kho. gÃ¡z (abnormal z BelvalkarVol 91), K. gÄ• sa m., pog. gÄ• s, á¸• oá¸• . gÄ• h; S. gÄ• hu m. `grass, hay'; L. ghÄ• h, awÄ• á¹‡. ghÄ• Ë‹, khet. gÄ• h (â†' Woá¹-. gÄ• u, Bshk. gÄ• ËŠ, Tor. gÄ• m., Sv. ghau: but without -- s also in WPah. bhal. ghÄ• -- carÄ• i f. `grazing fee' ~ ghÄ• s and Ku. gng. ghÄ•); P. ghÄ• h, ghÄ• m., WPah. bhal. Ku. ghÄ• s m.; N. ghÄ• s `fodder of any kind'; A. ghÃ£Ì„h `grass', B. ghÄ• s, Or. ghÄ• sa, Bi. Bhoj. ghÄ• s, Aw. lakh. H. ghÄ• s, ghÃ£Ì„s f., G. ghÄ• s n.; M. ghÄ• s m. `grass, hay, mouthful'; Ko. ghÄ• su m. `mouthful'. -- Wg. gÄ• sÉ™ `cooked rice', Woá¹-. gÄ• s rather < GRÄ• SA -- .
*ghiá¹…ghira -- `bell' see *GHUá¹…GHURA -- .
*ghicc -- `press, crowd' see *GICC -- .
Addenda: ghÄ• sÃ¡ -- : S.kcch. ghÄ• m. `grass', WPah.ká¹-g. ghÄ• ËŠ, ghÃ¡s m. (obl. ghÃ¡sa), kc. ghÄ• s, J. ghÄ• m., Garh. ghÄ• s.

ghicca 4472 *ghicca `neck'. 2. *ghiÃ±ca -- . 3. *ghÄ“Ã±cu -- . [J. Bloch in letter 1946 < *ghá¹›tya -- from Indo -- ir. *ghart<-> `neck' in GHÄ• á¹-Ä• -- q.v., *GHAá¹‡á¹-A -- . But cf. *GICCA -- and list s.v. KAá¹‡á¹-HÃ¡ --]

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1. N. ghicro `nape of neck' (with ext. -- á¸• a -- ), H. ghÄ«c m. `lower or front part of neck'.
2. Aw. lakh. ghÄ«Ëœc `neck', H. ghÄ«Ëœc m. = ghÄ«c ab.
3. Bhoj. gheÌ„Ìƒcu `neck'.

*ghijj -- `press, crowd' see *GICC -- .
*ghiÃ±ca -- `neck' see *GHICCA -- .

ghiá¸• á¸• a 4473 *ghiá¸• á¸• a `defective'. [Cf. Pk. ghiá¹-á¹-ha -- `humpbacked']
L. awÄ• á¹‡. ghiá¸• á¸• Ä• `crooked -- legged'.

ghir 4474 *ghir `go round'. 2. *ghÄ“r -- tr. `make go round, surround'. [â†• Drav. J. Bloch BSOS v 742: cf. *GHÅ«R --]
1. Wg. (Lumsden) "girum" `whirlpool'; Dm. gÃ-ran `again, back'; PaÅ¡. gir -- `to turn round', gir `again'; Woá¹-. gir -- `to go round'; Gaw. gir -- intr. `to turn, walk about', gira -- tr., giri `again'; Bshk. Phal. gir -- `to wander about'; S. ghiraá¹‡u `to feel sick, slide down', ghirá¹-u m. `nodding from drowsiness'; P. ghirá¹‡Ä• `to turn round, feel giddy, be surrounded'; WPah. pÄ• á¸• . ghiraá¹‡ `to move away', cam. ghrÄ«á¹‡Ä• `to set (of sun &c.)'; B. ghirÄ• `to surround'; Bi. ghirnÄ« `rope -- maker's twisting instrument'; Bhoj. ghiral `to be surrounded'; H. ghirnÄ• `to be surrounded', ghirnÄ« f. `pulley'; M. ghÄ©rá¹-Ä« f. `a whirl'.
2. PaÅ¡. gerÄ“ -- `to make go round'; Kal. rumb. gherÃ©m tr. `I turn round' (whence intr. ghá¸—rem); K. gÄ“run `to surround', gyÅ«ru m. `giddiness', gÄ“r m. `circumference'; S. gheraá¹‡u `to surround', ghero m. `siege', Ëšri f. `circumference'; P. gherá¹‡Ä• `to surround, blockade', gher f., ËšrÄ• m. `circumference', gherá¹‡Ä« f. `dizziness'; WPah. bhal. ghe_ro m. `circular movement'; Ku. gherá¹‡o tr. `to surround', intr. `to go round'; N. ghernu tr. and intr., ghero `circumference'; A. B. gher, B. gherÄ• `to surround', Or. gheribÄ• , ghera, Bhoj. gher, ËšrÄ• ; OAw. gherai `surrounds, besieges'; H. ghernÄ• `to surround' (whence pass. meaning of ghirnÄ• ab.), gher, ËšrÄ• m. `circumference', ËšrÄ« f. `vertigo'; G. ghervuÌƒ `to surround', gheraá¹‡ f. `sound sleep', gherÉ” m. `circumference', ËšrÄ« f. `border of short hair'; M. gherá¹‡&etilde; `to surround', gher, ËšrÄ• m. `circumference', ËšrÄ« f. `vertigo'. -- X BHRAMARA<-> in L. ghaÌƒver m. `vortex, whirlpool, giddiness'.
*Ä• GHÄ“RA -- , *SAá¹• GHÄ“R -- .
Addenda: *ghir -- . 2. *ghÄ“r -- : S.kcch. ghero keá¹‡Å« `to surround'; WPah.ká¹-g. ghÃ¨rÉ” m. `circumference, circle, embrace', poet. ghero m. `courtyard', ká¹-g. ghÃ¨rnÃµ `to surround', J. gherá¹‡u; Md. giranÄ« `stirs (into water)'?
â€ *VIGHÄ“RA -- .

ghÄ«cc 4475 *ghÄ«cc `drag'. [Cf. *KHIÃ±C --]
S. ghÄ«caá¹‡u `to drag', ghÄ«co m. `pulling to and fro'; N. ghicnu `to grab', ghiccinu `to be dragged along'; B. ghÄ©cÄ• `to pull'; -- H. ghicolnÄ• `to rub'.

ghuá¹…gana 4476 *ghuá¹…gana `boiled peas and spices'.
P. ghuá¹…gaá¹‡Ä« f. `grain boiled whole'; B. ghuá¹…ni, ghugni `boiled peas with spices and oil', H. ghuÌ„Ìƒ gnÄ« f.

ghuá¹…ghura 4477 *ghuá¹…ghura `bell'. 2. *ghiá¹…ghira -- [Onom.]
1. L. ghuá¹…gru m. `small camel bell'; P. ghuá¹…garÅ« m. `small bell'; N. ghuá¹…ri `dancing -- girl's ankle bells'; A. ghuá¹…garÄ• `string of bells', B. ghuá¹…ur, Or. ghuá¹…ghura, H. ghuá¹…g(h)rÅ« m.; OMarw. ghÅ«ghara m. `toe bell, string of bells'; G. ghughrÉ” m. `jingling bell', ËšrÄ« f. `toe bell', M. ghuÌƒghÅ«r n., ËšghrÅ« m., ËšghruÌ„Ìƒ n. -- H. ghuÌ„Ìƒghar m. `curls' â†• Drav. cf. Kan. gugguri `curl' DED 1361.
2. S. ghiá¹…ghirÅ«, Ëšro m. `ankle bell, cattle bell'.
*GHUá¹…GHURÄ• LI -- .

ghuá¹…ghurÄ• li 4478 *ghuá¹…ghurÄ• li `string of bells'. [*GHUá¹…GHURA -- , Ä• LI -- 1]
P. ghuá¹…grÄ• l f. `a string of bells on the neck of cattle'.
GHUá¹¬ `turn'. [Cf. words under *GHÅ«R --]
GHá¹“á¹-ATÄ“; *NIGHUá¹-ATI, *VIGHUá¹-ATI, VYÄ• GHUá¹-ATI.

ghuá¹-a 4479 ghuá¹-a m., Ëšá¹-Ä« -- f. `ankle' lex. 2. ghuá¹‡á¹-a -- 1 m., Ëšá¹-Ä« -- , Ëšá¹-ikÄ• <-> f. lex. 3. *ghuá¹-á¹-a -- . 4. *ghoÌ„á¹-á¹-a -- .
[â†• Drav. T. Burrow BSOAS xii 377: belongs to the word -- group `heel <-> ankle -- knee -- wrist' s.v. *KUá¹-á¹-HA --]
1. Gy. eur. khur `heel' (~ xur < KHURA -- ); Kt. gÅ™uÄ«k `ankle -- bone'; Wg. gÅ™Å«ik `ankle -- bone' NTS xvii 256, (Lumsden) "gorek" `wrist'; Dm. gÅ«ËŠÅ•i `thigh' (semant. cf. GULPHÃ¡ --), Phal. gÃºá¹›i.
2. Ku. ghuno `knee' (semant. cf. *KUá¹-á¹-HA -- ), N. ghuÌƒá¹›o; G. ghuÌƒá¹-Ä« f. `ankle joint', ghuÌƒá¹-aá¹‡ n. `knee'.
3. Kt. gÅ«á¹-É™ `knuckle', Pr. gá¹“á¹-uk; H. ghÅ«á¹-Ä« f. `ankle', ghuá¹-nÄ• `knee' (or < *ghuÌƒá¹-anÄ• < 2).
4. H. ghoá¹-nÄ• m. `ankle'.

*GHUá¹-ASNASÄ• -- .
Addenda: ghuá¹-a -- . 2. ghuá¹‡á¹-a -- 1: WPah.kc. ghvá¹‡á¸• o m., Ëšá¸• e f. `base', ká¹-g. ghvÌ€á¹‡á¸• á¸·É” `ankle'.
3. *ghuá¹-á¹-a -- : WPah.bhal. guá¹-á¹-hu `joint of a limb'; kc. ghvá¹-no m. `knee'.

ghuá¹-asnasÄ• 4480 *ghuá¹-asnasÄ• `ankle tendon'. [GHUá¹-A -- , SNAS --]
H. ghurnas m. (f.?) `tendon Achilles'.

ghuá¹-á¹- 4481 *ghuá¹-á¹- `gulp, swallow'.
Pk. ghuá¹-á¹-aÃ¯, ghoá¹-Ëš `drinks', Ap. ghuá¹• á¹-aÃ¯, ghuá¹• á¹-a -- m. `a swallow of water &c.'; S. ghuá¹-aá¹‡u `to choke'; P. ghuá¹-á¹-, Ëšá¹-Ä•  m. `a swallow', Ëšá¹-Ä« f. `child's dose of medicine'; H. ghuÌƒá¹-nÄ•  `to swallow'; G. ghoá¹-, ghuÌƒá¹-á¹›É” m. `gulp'; M. ghoá¹-á¹‡&etilde; `to swallow', ghoá¹- m. `gulp', ghuá¹-ghuá¹- `by gulps'; -- ext. with -- kk -- :
S. ghuá¹-ko m. `swallow', ghuá¹-kaá¹‡u `to swallow', N. ghuá¹›ko, ghuá¹›kyÄ• unu, M. ghuá¹-kÄ• m.
*ghuá¹-á¹-a -- `ankle' see GHUá¹-A -- .
Addenda: *ghuá¹-á¹- -- [~ Drav. DED 1378, 1381]: WPah.ká¹-g. ghvÌ€á¹-á¹‡Ãµ `to swallow', J. ghuá¹-á¹‡u.
*ghuá¹-á¹-a -- , ghuá¹‡á¹-a -- 1 see GHUá¹-A -- Add2.

ghuá¹‡a 4482 ghuá¹‡a m. `wood -- worm' SuÅ›r. [Cf. ghÃºá¹‡i -- `wormeaten (?)' ÅšBr.: cf. KIá¹‡A -- 2]
Pa. guá¹‡a -- pÄ• á¹‡aka -- m. `wood -- worm', Pk. ghuá¹‡a -- m. (ghuá¹‡iya -- `worm -- eaten'); S. ghuá¹‡o m. `weevil', L. ghuá¹‡ m., (Ju.) `honey -- bee'; P. ghuá¹‡ m. `wood -- worm, dust made by it'; Ku. ghÅ«á¹‡ `weevil', N. ghun; A. B. ghun `wood and bamboo weevil', Or. ghuá¹‡a; Bi. ghÅ«n `wood and grain weevil'; H. ghun m. `woodlouse, weevil'; G. ghuá¹‡, ghaá¹‡ m. `wood -- worm'; M. ghuá¹‡ m. `a kind of centipede, Scolopendra morbitans'.
ghuá¹‡á¹-a -- 1 `ankle' see GHUá¹-A -- .

ghuá¹‡á¹-a 4483 *ghuá¹‡á¹-a2 `knot, tag, button'.
S. ghuá¹‡á¸• u m. `frown', ghuá¹‡á¸• Ä« f. `knot of thread, tangle'; P. ghuá¹‡á¸• Ä« f. `knot, knot of wheat chaff, button' (â†’ H. ghuá¹‡á¸• Ä« f. `tag, button'); N. ghuÌƒá¹›i `tag or button to catch in a loop'; B. Or. ghuá¹‡á¹-i `cloth button'; G. ghuÌƒá¹-Ä« f. `entanglement'.
*ghumati `revolves' see *GHUMMATI.

Addenda: *ghuá¹‡á¹-a -- 2: WPah.ká¹-g. ghvÌ€á¹‡á¸• I f. `doll' (altern. < *GUá¸• á¸• A -- ), ghÃ¹á¹‡á¸• u m. `veil carried by the goddess'; J. ghuÌ„Ìƒá¸• m. `veil'.

ghumba 4484 *ghumba `head covering'. 2. *ghumbapaá¹-á¹-a -- . [PAá¹-á¹-A -- 2]
1. N. ghum `covering of interlaced bamboo strips and leaves carried against rain or sun'.
2. N. ghumá¹-o `woman's head cloth', B. ghomá¹-Ä• , Or. ghumbaá¹-Ä• ; G. ghumá¹-É” m. `woman's head cloth', ghumá¹-Ä« f. `leaf umbrella'. -- Relationship of these not clear with S. ghuÌ„Ìƒghaì„Ì†á¹-u m. `woman's head cloth', P. ghuá¹…g(h)aá¹- m., N. ghuÌƒguá¹-o, H. ghuÌ„Ìƒghaá¹- m.f., G. ghuÌƒghaá¹- m., Ëšghá¹-Ä« f.; M. ghuÌƒghÅ«á¹-, Ëšghaá¹- m. `head cloth'.
Addenda: *ghumba -- . 2. *ghumbapaá¹-á¹-a -- : S.kcch. ghÅ«má¹-o m. `veil'; ghÅ«á¹…ghaá¹- m.

4485 *ghummati `revolves'. 2. *ghumati. [Replaces GHÅ«ËŠRá¹‡ATI; poss. < *ghÅ«rma -- : *GHÅ«R --]
1. Pk. ghummaÃ¯ `turns round'; S. ghumaá¹‡u `to turn, wander'; L. ghumbar m. `circular dance' (< *ghÅ«mra -- ?), mult. ghummaÌƒ m. `wooden mallet for stirring sugarcane juice'; P. ghummaá¹‡Ä• `to turn, roll, wander, be lost'; WPah. bhal. ghÉ”Ì^Ì„m m. `a long unnecessary roundabout turn'; Ku. ghumá¹‡o `to turn round, wander', N. ghumnu; A. ghumÄ• iba `to doze', B. ghumÄ• ; Or. ghumibÄ• `to whirl round, walk about', ghumÄ• ibÄ• `to doze'; Bi. ghumauÄ• jÄ• I `casting net'; Mth. Aw. lakh. ghÅ«mab `to wander', Bhoj. ghumal; H. ghÅ«Ë˜mnÄ• `to revolve, wander'; G. ghumvuÌƒ `to revolve in the mind'; M. ghumá¹‡&etilde; `to ferment'.
2. Pk. ghumaÃ¯ `revolves', Ko. ghuÌƒvtÄ• .
GHUR `make a noise': ghÃºrati1, ghuraghurÄ• yatÄ“, ghurghurÄ• -- , *ghoÌ„ra -- 2, *ghoÌ„rati; -- ghoÌ„rÃ¡ -- 1.
Addenda: *ghummati. 1. S.kcch. ghÅ«má¹‡Å« `to move round', ghÅ«mrÄ« f. `turning', WPah.ká¹-g. ghÃ¹má¹‡Ãµ `to stroll, move', gÉ™mhÃ uá¹‡Ãµ tr. `to move, lead, turn', J. ghumá¹‡u `to turn back', Garh. ghumá¹‡u `to wander'; A. ghumaá¹-i `sleep'; -- read B. ghumaÌ„Ì†na.

4486 ghuraghurÄ• yatÄ“ `gurgles, snorts' Car., ghurghurikÄ• <-> f. `gargling' SuÅ›r. [Onom. cf. *GURAGURA --]
Pa. ghurughurÄ• yati `snores'; Pk. ghurughuraÃ¯, ghurahuraÃ¯ `cries out', ghuruhuraÃ¯ `growls', ghurukkaÃ¯ `thunders'; P. ghurghur f. `snarling'; Ku. ghurghurá¹‡o `to snore'; N. ghurghurÄ• unu `to snarl, grunt', H. ghurghurÄ• nÄ• ; M. ghurghurá¹‡&etilde;, ËšrÄ• vá¹‡&etilde; `to roar, snarl'.

4487 ghÃºrati1 `cries out frighteningly' DhÄ• tup. 2. *ghoÌ„rati, aor. aghoÌ„rÄ«t Bhaá¹-á¹-. [Prob. onom. EWA i 362: âˆšGHUR]
1. S. ghuraá¹‡u `to call, ask for, desire'; N. ghuraá¹‡u `to snore, coo (of doves)'; Or. ghuribÄ• `to gargle'; H. ghurnÄ• `to make a noise, be played (of instruments)'; -- ext. with -- kk -- (partly collide with *GHÅ«RA -- `frown'): S. ghurkaá¹‡u `to snarl'; H. ghuraknÄ• , ghuá¹›aËš `to growl', G. ghurakvuÌƒ, gharËš.
2. Pk. ghoÌ„raÃ¯ `snores'; K. goÌ„run `to babble in delirium, lament'; OAw. ghoraÃ¯ `thunders'; G. ghorvuÌƒ `to snore', M. ghorá¹‡&etilde;.
Addenda: ghÃºrati1: WPah.ká¹-g. ghÃ¹rnÃµ `to sound, resound'.

4488 *ghurati2 `revolves'. [*GHÅ«R --]
Pk. ghulaÃ¯ `turns', ghaá¹• ghoÌ„ra -- `constantly turning'; Mai. ky. ghurÄ• -- `to turn round or away'; WPah. bhal. ghure'i f. `dance consisting of two semicircular rows of women moving in opposite directions'; A. ghÅ«riba `to revolve', B. ghurÄ• , Or. ghuribÄ• ; H. ghÅ«Ë˜rnÄ• `to roll round'; M. ghur&etilde; n. `epilepsy'. -- L. ghuraá¹- m. `handmill' X *GHARá¹£á¹-RA -- .
Addenda: *ghurati2: WPah.ká¹-g. ghvÌ€á¸·nÃµ `to wrestle'.

ghurghurÄ• 4489 ghurghurÄ• f. `growling' W., ghurghuraka -- m. `gurgling' SuÅ›r. [Onom.: âˆšGHUR]
Pk. ghughuri -- m. `frog'; Si. guguranavÄ• `to thunder', gigiriya `thunder' < *ghurghurita -- , mald. guguri.

GHUá¹¢ `call, shout': GHUá¹£á¹-A -- , *GHUá¹£MA -- , GHá¹“á¹£A -- , GHá¹“á¹£ATI; NIRGHOÌ„á¹£A -- .
Addenda: ghurghurÄ• -- : Md. guguranÄ« `thunders', gunÌ†guru `rattle'.

ghuá¹£á¹-a 4490 ghuá¹£á¹-a `shouted' in ghuá¹£á¹-Ä• nna -- n. `food given away by proclamation' Mn. [âˆšGHUá¹£]
Pa. Pk. ghuá¹-á¹-ha -- `proclaimed in a loud voice'; S. guá¹-ho `obstinate' (< `shouted at'?).

ghuá¹£ma 4491 *ghuá¹£ma `noise'. [âˆšGHUá¹£]
Si. guma `sound, noise' EGS 57: very doubtful.

ghuss 4492 *ghuss1 `thrust in, pierce'. [Cf. *GHOÌ„CC --]
Phal. ghusÅ«ËŠm `I copulate', pret. ghusilo; L. ghussaá¹‡ `to enter, be thrust in', P. ghusá¹‡Ä• , Ku. ghusá¹‡o, N. ghusnu; B. ghusÄ• na `to thrust in'; Or. ghusibÄ• `to enter by force'; Bhoj. ghusal `to enter', ghuÌƒsal `to rub in'; H. ghÅ«snÄ• , ghusËš `to be thrust in'; Marw. ghusá¹‡o `to enter'; G. ghusvuÌƒ `to enter forcibly', M. ghusá¹‡&etilde;, Ko. ghusoá¹• k; -- ext. with -- á¸• -- : L. ghusá¹›aá¹‡ `to be thrust in'; P. ghuá¹£aá¹›nÄ• `to penetrate', N. ghusranu, tr. ghusÄ• rnu; B. ghusaá¹›Ä• `to creep in'; H. ghusaá¹›nÄ• `to be thrust in', tr. Ëšseá¹›nÄ• ; M. ghusaá¸• á¹‡&etilde; tr. and intr.; -- with -- kk -- : B. ghuskÄ• na `to thrust in'; H. ghuskÄ« f. `a forward woman'.
Addenda: *ghuss -- 1: S.kcch. ghÅ«sÄ• á¹‡Å« `to push into'.

ghuss 4493 *ghuss2 `err'.
S. gusaá¹‡u `to fail, miss' with g -- from pp. gutho; L. ghussaá¹‡, pp. ghutthÄ• `to err, be forgotten'; P. ghussá¹‡Ä• `to err, slip from the mind', pp. ghutthÄ• (whence gutthá¹‡Ä• `to make a mistake'). -- S. gohÄ« f. `evasion' < *ghoÌ„s -- .

ghÅ«ka 4494 ghÅ«ka m. `owl' Subh. [â†• Drav. Tam. kÅ«kai T. Burrow BSOS ix 721]
Pk. ghÅ«a -- m.; -- with -- á¸• a -- : G. ghuvaá¹›, ghÅ«á¹› n.; <-> M. ghubaá¸• , ghuá¸• g&etilde;, ghumaá¹‡ n. cf. esp. Kan. gÅ«be, gÅ«ge.
Addenda: ghÅ«ka -- : S.kcch. ghÅ«vaá¸• m. `owl'.

ghÅ«á¸• a 4495 *ghÅ«á¸• a `manure'. [Connexion with GÅ«THA -- (MIA. *gÅ«ha --

á¸• a -- ?) is unlikely]
Bi. ghÅ«r `manure, manure pit'; H. ghÅ«á¹›, ghÅ«r m. `sweepings', ghÅ«rÄ• m. `manure'; -- N. ghurÄ• n, ËšryÄ• n, Ëšren `dunghill, midden' (+DHÄ• ËŠNA -- ?)
*ghÅ«r -- `revolve': *ghÄ• rayati2, *ghumati, *ghummati, *ghurati2, ghÅ«ËŠrá¹‡ati, ghoÌ„la -- 1, ghoÌ„layati; praghÅ«rá¹‡a -- , praghoÌ„layati.

ghÅ«ra 4496 *ghÅ«ra `frown'.
S. ghÅ«ra f. `staring fiercely', ghÅ«raá¹‡u `to stare fiercely at'; P. ghÅ«r m. `frown', ghÅ«rá¹‡Ä• `to frown on, rebuke, look lustfully at'; H. ghÅ«r m. `frown, stare', ghÅ«rnÄ• `frown at, stare at, ogle'; -- ext. with -- kk -- (partially collide with ghÃºrati1): S. ghurkaá¹‡u `to rebuff'; P. ghuraká¹‡Ä• `to frown, scold'; N. ghurkanu `to frown'; H. ghuraknÄ• , ghuá¹›aknÄ• `to frown at'; G. ghurakvuÌƒ, gharËš `to frown'.

4497 ghÅ«ËŠrá¹‡ati `moves to and fro, rolls about, is agitated' MBh., ghÅ«rá¹‡a -- `moving to and fro'. [Cf. ghuá¹‡Ã¡ti, ghá¹“á¹‡atÄ“ `moves about' DhÄ• tup. and GHOÌ„LAYATI, *GHURATI2: prob. â†• Drav. T. Burrow BSOAS xii 378: *GHÅ«R --]
Pk. ghuá¹‡á¹‡aÃ¯ `moves to and fro, wanders'; Shum. loÌ„á¹‡ -- `to fall' < *ghrÅ«á¹‡ -- NTS xiii 270, Gaw. luá¹‡á¸• i<-> (luá¹‡+di -- `to go'?). -- See *GHUMMATI.

ghÅ«ssa 4498 *ghÅ«ssa `blow with fist'.
S. ghÅ«so m. `fist'; N. ghussÄ• `fist, blow with fist'; B. ghus `fist'; Or. ghusa `blow with fist'; H. ghÅ«sÄ• , ghussÄ• m. `fist', G. ghusÉ” m., M. ghusÄ• , ghussÄ• m.

ghÅ«ssÄ• 4499 *ghÅ«ssÄ• `a present'.
P. ghÅ«s f. `bribe', Ku. ghÅ«s; N. ghus `present, bribe'; B. ghus `bribe', Or. ghusa, H. ghÅ«s f.
GHRËš1 `trickle': ghÄ• ra -- , *ghÄ• rayati1, ghrÌ¥tÃ¡ -- ; *abhigharati, *avaghara -- , avagharati, Ä• ËŠghÄ• rayati, *udgharati1, *udghÄ• ra -- , *nirgharati, *nirghÄ• ra -- , *nirghÄ• rayati, *praghara -- , pragharati, *praghÄ• ra -- , *praghÄ• rayati, *praghirati, *vighara -- , *vyÄ• gharati, *vyÄ• ghÄ• ra -- , vyÄ• ËŠghÄ• rayati, vyÄ• ghÄ• rita -- , vyÄ• ghrÌ¥ta -- ; -- forms with -- l -- : *GHALA -- , *GHALATI, *GHALATI -- , *GHALANA -- , *GHALITA -- , *GHALYATI, *GHÄ• LA -- , *GHÄ• LAYATI; *AVAGHALA -- , *AVAGHALATI, *AVAGHÄ• LA -- , *AVAGHÄ• LAYATI, *Ä• GHALA -- , *Ä• GHÄ• LAYATI,

*UDGHALYATI, *UDGHÄ• LA -- , *NIRGHALATI, *NIRGHÄ• LA -- , *NIRGHÄ• LAYATI, *PRAGHALA -- , *PRAGHALATI, *PRAGHÄ• LA -- , *PRAGHÄ• LAYATI, *PRAGHILATI.
GHRËš2 `be hot': GHARMÃ¡ -- , *GHARASYA -- , *GHRÌ¥á¹• SU -- , GHRÌ¥á¹‡Ã¡ -- , *GHRAá¹‡Iá¹£YA -- , *GHRÄ• á¹‡Ä• -- .

ghrÌ¥á¹‡Ã¡ 4500 ghrÌ¥á¹‡Ã¡ m. `heat' RV., ghrÌ¥á¹‡Ä• -- f. `warm feeling, compassion' MBh., `aversion' Naiá¹£. [âˆšGHRÌ¥2]
Pk. ghiá¹‡Ä• -- , ghaá¹‡Ä• -- f. `aversion'; K. granÄ• f. `feeling of disgust'; P. ghiá¹‡ f. `hate'; WPah. sod. ghiá¹‡ `pity, compassion', jaun. ghÄ«á¹‡; Ku. ghiá¹‡ `hate'; N. ghin `dislike'; A. B. ghin `hate'; Or. ghin `disgust' (n?); Bhoj. ghin `contempt'; H. ghin f. `dislike'.
NIRGHRÌ¥á¹‡A -- .
Addenda: ghrÌ¥á¹‡Ã¡ -- : WPah.ká¹-g. ghÄ«Ë‹á¹‡ f. (obl. -- a) `compassion, pity', ghÃ¬á¹‡É” `pitiable'; Garh. ghÄ«á¹‡ `hate'; Brj. ghÄ«n f. `dislike, disgust'.

4500a ghrÌ¥á¹‡i -- Add. 14473.

ghrÌ¥tÃ¡ 4501 ghrÌ¥tÃ¡ n. `fluid grease, clarified butter or ghee' RV. [âˆšGHRÌ¥1]
Pa. ghata -- n. `ghee', NiDoc. ghrida, grida, Pk. ghia -- , ghaya -- n.; Gy. pal. gir, giri, obl. gres `butter', arm. khÉ™l `fat, butter', eur. khil m., á¸Œ. giryu m.; Dm. giÅ•u `ghee' (< *ghrÌ¥taka --), PaÅ¡. geá¹›, Woá¹-. gÃ-u, Sv. giá¹›, Phal. ghÄ«á¹›, Sh. gil. gi, koh. gur. gÄ«h m., pales. ghÄ«, K. gyeÌ†v m., S. gihu m., L. ghiÅ«, awÄ• á¹‡. ghio, P. gheu, gheá¹“ m., WPah. bhad. ghÄ« n., bhal. ghiu n., Ku. ghyuÌ„Ìƒ, N. ghiu; A. ghiu `ghee, brains'; OB. ghivÄ« `brains' ODBL 307, B. ghi `ghee' (mÄ• thÄ• r ghi `brains'); Or. ghia `ghee', Bi. ghyÅ«, Bhoj. ghÄ«w, Aw. lakh. ghiu, H. ghÄ« m., G. M. Ko. ghÄ« n., Si. giya. -- Ap. ghitta -- (< *ghirta -- ?), Shum. g&schwamacr;t, Tor. ghÄ«t (poss. < GHRÌ¥TÄ• KTA --). -- Tir. (Leech) "gadh" poss. for ghaá¹› AO xii 181, but Gaw. g*ld, Bshk. gaá¸• apparently < *gharda -- AO xviii 234.
GHRÌ¥TÃ¡VANT -- ; GHRÌ¥TAPÅ«RA -- , *GHRÌ¥TABHÄ• á¹‡á¸• A -- , *GHRÌ¥TAVAá¹-A -- , GHRÌ¥TAVARA -- , GHRÌ¥TASTá¹“ -- , GHRÌ¥TÄ• KTA -- , GHRÌ¥TÄ• ËŠCÄ« -- .
Addenda: ghrÌ¥tÃ¡ -- : S.kcch. ghÄ« m. `ghee' (gharat m. â†• Sk.), WPah.ká¹-g. (kc.) ghÃ¬u m. (obl. ghÃ¬wa, ghÃ¬ya), J. ghiÅ« m., Garh. ghiu, Md. gi -- teu (+ TAILÃ¡ --).
â€ *GHRÌ¥TÄ• PULA -- .

ghrÌ¥tapÅ«ra 4502 ghrÌ¥tapÅ«ra m. `sweetmeat of flour, milk, coconut and ghee' SuÅ›r., ghrÌ¥tavara -- m. lex. [GHRÌ¥TÃ¡ -- , PÅ«RA -- 2]
Pk. ghayapÅ«ra -- (cf. ghayapunna -- < ghrÌ¥tapÅ«rá¹‡a -- m. Hariv.), ghÄ“vara -- , ghÄ“ura -- m.n. `a cake'; S. gihuru m. `a kind of sweetmeat'; P. ghewar, gheur m. `a sweetmeat of flour, sugar and ghee'; N. ghewar `a sweetmeat of flour, sugar, milk, coconut and ghee', B. ghior; H. ghÄ«Å«rÄ• , ghyÅ«Ëš m. `a small kind of cucumber much used as a condiment' (?); G. ghebar, ghebhar m. `a kind of sweetmeat' (whence b(h)?); M. ghivar m. `puffed cake made in a dish'.

ghrÌ¥tabhÄ• á¹‡á¸• a 4503 *ghrÌ¥tabhÄ• á¹‡á¸• a `ghee -- pot'. [GHRÌ¥TÃ¡ -- , BHÄ• ËŠá¹‡á¸• A -- 1]
H. ghiÃ£Ì„á¹›Ä• m. `earthen vessel for storing ghee'.
Addenda: *ghrÌ¥tabhÄ• á¹‡á¸• a -- : Brj. ghiÃ£Ì„á¹›o m. `pot for ghee'.

ghrÌ¥tavaá¹-a 4504 *ghrÌ¥tavaá¹-a `ghee and pulse'. [GHRÌ¥TÃ¡ -- , VAá¹-A -- 3]
B. ghioá¹› `cake stuffed with pulse paste and ghee'.

ghrÌ¥tÃ¡vant 4505 ghrÌ¥tÃ¡vant `abounding in ghee' RV. [GHRÌ¥TÃ¡ --]
Wg. grawuÌ„Ìƒ, gÅ™aÌƒwÃ¤ `ghee', PaÅ¡. lauá¹›. loÌ„u (< *lÄ«wan â†’ Par. lÄ«w&omacrtodtod;n IIFL i 270). -- Gy. arm. khÉ™lavot adj. `fat' very doubtful.
ghrÌ¥tavara -- see GHRÌ¥TAPÅ«RA -- .

4506 ghrÌ¥tastá¹“ -- , pl. ËšstÄ• ËŠvaá¸¥ m. `drops of ghee' AV., ghrÌ¥tastoÌ„ka -- m. ÅšBr. [GHRÌ¥TÃ¡ -- , âˆš*STU2]

PaÅ¡. lauá¹›. gÅ«s, gul. gÅ«st, ar. g&schwamacr;est `butter'.

ghrÌ¥tÄ• kta 4507 ghrÌ¥tÄ• kta `anointed with ghee' Mn. [GHRÌ¥TÃ¡ -- , AKTÃ¡ --]
Tor. ghÄ«t `ghee' (AO viii 303 directly < ghrÌ¥tÃ¡ --).

ghrÌ¥tÄ• ËŠcÄ« 4508 ghrÌ¥tÄ• ËŠcÄ« adj. f. `abounding in ghee', subst. `sacrificial ladle for ghee' RV. [GHRÌ¥TÃ¡ -- , AÃ±C --]
WPah. bhal. ghiÄ• i f. `vessel for ghee used in the sacrifice'.

4508a â€ *ghrÌ¥tÄ• pula -- `pot for ghee'. [GHRTÃ¡ -- , â€ *Ä• PULA -- 2]
WPah.ká¹-g. ghe\uá¸·I f. `big earthen pot for ghee'.

ghrÌ¥pta 4509 *ghrÌ¥pta `taken'. [Formed (like Av. gÉ™rÉ™pta --) as replacement of *ghrÌ¥bdha -- of which normal phonetic development was *GRÌ¥BDHA -- . -- âˆšGRAH]
Pk. fut. ghattissaá¹• , inf. ghittuá¹• , ghettuá¹• (e from dÄ“i `gives'); Ash. gutÃ¶ `seized' (gut -- `to flow' < `is carried'?); Woá¹-. gat, (with f. obj.) git `took', Gaw. gÅ«tÃ-m `I took'; Bshk. gÄ«ËœtÉ™ `took, bought'; Or. ghitibÄ• , ghetËš `to take, carry'; M. ghetlÄ• `taken'; Ko. ghettÄ• `takes'; Si. gat `taken'. -- Pk. ghÄ“i `takes' after dÄ“i `gives', M. gheá¹‡&etilde;; Ko. gheá¹‡&etilde; n. `taking'. -- After MIA. type litta -- : lippati pass. st. Pk. ghippaÃ¯, ghepËš `is taken' (become act. in Pa. gheppati); H. ghepnÄ• `to take up with the fingers, cohabit with a woman'; M. ghepá¹‡&etilde; `to be taken'.
GHRËšá¹¢ `rub, pound': ghará¹£a -- , ghará¹£aá¹‡a -- , ghÃ¡rá¹£ati, *ghará¹£á¹-ra -- , *ghrÌ¥á¹£ati, ghrÌ¥á¹£á¹-a -- , ghrÌ¥á¹£á¹-i -- 1, ghrÌ¥á¹£yatÄ“; *aghrÌ¥á¹£á¹-a -- , *avaghará¹£a -- , udghará¹£aá¹‡a -- , *udghrÌ¥á¹£ati, udghrÌ¥á¹£á¹-a -- , nighará¹£a -- , nighrÌ¥á¹£á¹-a -- , praghará¹£ati.
*ghrÌ¥á¹£ati `rubs' see GHÃ¡Rá¹£ATI.
Addenda: *ghrÌ¥pta -- : Md. gat `taken': see GRÌ¥BHÄ• YÃ¡TI Add2.
*ghrÌ¥á¹£ati see GHARá¹£ATI Add2.
*ghÄ“r -- see *GHIR -- Add2.

ghrÌ¥á¹£á¹-a 4510 ghrÌ¥á¹£á¹-a `rubbed, pounded' SuÅ›r., `frayed, sore' MBh. [Poss. connexion with âˆšghaá¹-á¹-1, *ghoÌ„á¹-á¹- -- . -- âˆšghrÌ¥á¹£]
Pk. ghaá¹-á¹-ha -- , ghiá¹-á¹-ha -- `rubbed'; S. gaá¹-ho `rubbed' (with a

for i after pres. st. gasaá¹‡u < GHÃ¡Rá¹£ATI); P. ghaá¹-á¹-hÄ• m. `hard place on palm made by attrition', ghÄ• á¹-hÄ• m. `blister' (â†• H.?).
*AGHRÌ¥á¹£á¹-A -- ; *NAKHAGHRÌ¥á¹£á¹-A -- .

ghrÌ¥á¹£á¹-i 4511 ghrÌ¥á¹£á¹-i1 f. `rubbing, pounding' lex. [âˆšGHRÌ¥á¹£]
S. gÄ• á¹-hi f. `an excoriation' (Ä• ?); -- Si. guá¹-iya `blow, stroke' EGS 57, but why u?
ghrÌ¥á¹£á¹-i -- 2 `a partic. plant' see GRÌ¥á¹£á¹-I -- 2.
ghrÌ¥á¹£yatÄ“ see GHÃ¡Rá¹£ATI.

ghÄ“ggha 4512 *ghÄ“ggha `swelling'.
N. gheg `goitre'; H. gheghÄ• , ËšgÄ• , gh&etilde;ghÄ• , ËšgÄ• m. `tumour'.
*ghÄ“Ã±cu -- `neck' see *GHICCA -- .

ghÄ“á¹‡á¹-u 4513 *ghÄ“á¹‡á¹-u `neck'. [*GHAá¹‡á¹-A -- X *GHÄ“Ã±CU -- ? -- See list s.v. KAá¹‡á¹-HÃ¡ --]
Aw. lakh. gh&etilde;á¹-uwÄ• `neck'; H. gh&etilde;á¹- m. `throat, neck'.
*ghoÌ„ggha -- `shell' see next.

ghoÌ„á¹…gha 4514 ghoÌ„á¹…gha m. `shell' (= Å›ambÅ«ËŠka -- m. `a kind of animal' lex., `snail' W., `bivalve shell' SuÅ›r.). 2. *ghoÌ„ggha -- . 3. *goÌ„gga -- .
1. H. ghÃµghÄ• , ËšgÄ• m. `cockleshell, snail'.
2. S. ghogho m. `periwinkle shell'; P. ghoghÄ• , ËšgÄ• m. `a small river shell'; Ku. N. ghogo `full pod of maize'; H. ghogÄ• m. `cockleshell, snail'.
3. S. gogiá¹›Å«, ËšgÄ«á¹›o m. `unripe pod of cotton'; H. gogal, gÅ«gal m. `cockleshell, snailshell, snail'.

ghoÌ„cc 4515 *ghoÌ„cc `pierce'. [Cf. *GHUSS -- 1]
P. ghocá¹‡Ä• `to make a superfluous examination'; Ku. ghocá¹‡o `to goad'; N. ghocnu `to pierce, stab'; G. ghocvuÌƒ, ghÉ”Ìƒcvuì ƒ `to pierce, thrust in'.
Addenda: *ghoÌ„cc -- : S.kcch. ghÃµcá¹‡Å« `to pierce'.

ghoÌ„á¹-a 4516 ghoÌ„á¹-a m. `horse' &capamacr;pÅšr., Ëšá¹-Ä« -- f. AÅ›vad., Ëšá¹-aka -- m. PaÃ±cat. , Ëšá¹-ikÄ• -- f. lex. [Non -- Aryan, prob. Drav., origin EWA i 361 with lit.]
Pa. ghoÌ„á¹-aka -- m. `poor horse'; Pk. ghoÌ„á¸• a -- , Ëšá¸• aya -- m., Ëšá¸• Ä« -- f. `horse', Gy. as (BaluÄ• i) gura, pers. gÃ´rÃ¡, pal. gá¹“ri f.,

arm. khori `horse', eur. khuro m., ËšrÄ« f. `foal', boh. pol. khuro `stallion'; Ash. g&otodacutemacr;á¹›u m. `horse', goÌˆÌ„Ì£rÃ¤ËŠ f., Wg. g&otodacutemacr;á¹›a, Pr. irÃ-, Dm. goÌ£Å•É” m., guÅ•i f., PaÅ¡. goÌ„á¹›Ä• ËŠ, Niá¹…g. guá¹›É™Ì• , Shum. gá¹“á¹›o, Woá¹-. goÌ„á¹› m., gÄ“á¹› f., Gaw. guá¹›É”Ì• m., guá¹›Ä«ËŠ f., Kal. urt. ghÉ”Ì• Ì„Å•*l, Bshk. gÃ³r m., gÄ“r f., Tor. ghoÌ„ m., ghÉ™Ä“ f. (aspirate maintained to distinguish from goÌ„ `bull' J. Bloch BSL xxx 82), Mai. ghÃ¥ m., ghwÄ« f., Chil. Gau. gho, Sv. ghuá¹›o m., g'uá¹›ia f., Phal. ghÅ«á¹›u m., Ëšá¹›i f., Sh. *goÌ„u (â†’ á¸Œ. goÌ„wÃ¡), K. guru m., ËšrÃ¼ f., (IslamÄ• bÄ• d) guá¸• Ã¼, rÄ• m. pog. ghoÌ„á¹›Å-, kash. ghuá¹›Å-, á¸• oá¸• . ghoÌ„á¹›oÌ„„ S. ghoá¹›o m., Ëšá¹›Ä« f., L. P. ghoá¹›Ä• m., Ëšá¹›Ä« f., in cmpds. ghoá¹› -- , WPah. ghoá¹›o m., Ëšá¹›Ä« f., Ëšá¹›u n. `foal', Ku. ghoá¹›o, A. ghÃµrÄ• , in cmpds. ghÃµr -- , B. ghÃµá¹›Ä• m., ghuÌƒá¹›i f. (whence Chittagong ghunni ODBL 695), Or. ghoá¹›Ä• , Ëšá¹›Ä«, Bi. ghor, ËšrÄ• , OAw. ghora, H. ghoá¹›, ghoá¹›Ä• m., á¹›Ä« f. (â†’ N. Bhoj. ghoá¹›Ä• , N. Ëšá¹›i, Bhoj. Ëšá¹›Ä«), Marw. ghoá¹›o m., G. ghoá¹›É” m., Ëšá¹›Ä« f., Ëšá¹›uÌƒ n. `poor horse', M. ghoá¸• Ä• m., Ëšá¸• Ä« f., Ko. ghoá¸• o.
*GHOÌ„á¹-AKARÅ«PA -- , *GHOÌ„á¹-Ä• GÄ• RA -- .
Addenda: ghoÌ„á¹-a -- : S.kcch. ghoá¹›o m. `horse', WPah.ká¹-g. (kc.) ghÃ²á¹›É”, m. `horse', ká¹-g. ghÃ²á¹›u m. `small horse, colt', Garh. ghoá¹›Å« m. `horse', Brj. ghoá¹›o, ghoro m., ghoá¹›Ä«, ghorÄ« f.

ghoÌ„á¹-akarÅ«pa 4517 *ghoÌ„á¹-akarÅ«pa `like a horse'. [GHOÌ„á¹-A -- , RÅ«PÃ¡ --]
B. ghoá¹›Ä• ru `a kind of deer'.

4518 ghá¹“á¹-atÄ“ `turns', ghuá¹-Ã¡ti `strikes again' DhÄ• tup. [âˆšGHUá¹-]
Pk. ghoÌ„á¸• aÃ¯.

ghoÌ„á¹-Ä• gÄ• ra 4519 *ghoÌ„á¹-Ä• gÄ• ra n. `horse stable'. [GHOÌ„á¹-A -- , AGÄ• RA --]
G. ghoá¹›Ä• ri f. `stable'.
*ghoÌ„á¹-á¹- -- `pound, rub' see GHAá¹-á¹-Ã¡YATI.
*ghoÌ„á¹-á¹-a -- `ankle' see GHUá¹-A -- .

ghoÌ„á¹‡Ä• 4520 ghoÌ„á¹‡Ä• f. `nose, beak (of owl)' MBh. [Connexion with GHRÄ• á¹‡Ã¡ -- , despite Wackernagel AiGr ii 2, 734, not clear]
Pk. ghoÌ„á¹‡Ä• -- f. `nose, horse's nose', Ëšá¹‡a -- n.; M. ghoá¹‡Ä• m.

`fleshy root of septum of nose'; Si. goá¹‡a `nose'.
*ghoÌ„pp -- `pierce' see *GOÌ„PP -- .

ghoÌ„ppa 4521 *ghoÌ„ppa `lying flat'.
N. ghopá¹-o `lying flat on the face'; M. ghopaá¸• m. `a low spreading mushroom'.

ghoÌ„rÃ¡ 4522 ghoÌ„rÃ¡1 `awful' RV., `frightful' AV. [To be separated from onom. *GHOÌ„RA -- 2 EWA i 362]
Pa. Pk. ghoÌ„ra -- `terrible'; Kho. gÃ³r `demon', (Lor.) `female demon, witch'; N. ghoryÄ• hÄ• `headstrong'; Si. gora `terrible'.
Addenda: ghoÌ„rÃ¡ -- 1, ghoÌ„rÄ• -- f. `night' lex.; P. ghor `dark, horrible', WPah.kc. ghoÌ„r adj., m. `darkness'.

ghoÌ„ra 4523 *ghoÌ„ra2 `crying'. [âˆšGHUR]
G. ghor m. `loud howling'.
*ghoÌ„rati `snores, rumbles' see GHÃºRATI1.

4523a â€ *ghoÌ„raá¸• a -- `a kind of deer or wild goat'. [KanaurÄ« gorá¸• m. `a kind of deer']
L. goÌ„raá¹› m. `male ravine -- deer'; WPah.ká¹-g. (kc.) ghÃ²rÉ™á¸• m. `a kind of deer', ká¹-g. ghÃ³llh m. `wild goat', J. gho'l m., Ku. ghorar, N. ghoral.

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ghoÌ„la 4524 ghoÌ„la1 n. `buttermilk' SuÅ›r. [< `churning' as in K., cf. GHOÌ„LAYATI. -- *GHÅ«R --]
Pk. ghoÌ„la -- n. `curds strained through cloth'; K. gula m. `act of churning or beating up by hand two liquids together (e.g. curdled milk and

water)'; B. ghol `churned milk, whey'; Or. ghoá¸·a `buttermilk'.
Addenda: ghoÌ„la -- 1: A. ghol `whey'.

ghoÌ„la 4525 *ghoÌ„la2 `nest'. [Like KULÄ• ËŠYA -- `nest' â†• Drav.: Tam. kÅ«á¹-u, Kan. Tel. Tu. gÅ«á¸• u DED 1563; cf. KUá¹‡á¸• Ã¡ -- 1]
Ku. N. ghol `nest'.

4526 ghoÌ„layati `mixes, stirs together'. [Considered by Vararuci as MIA. caus. of GHÅ«ËŠRá¹‡ATI; of similar nonAryan origin EWA i 363. -- *GHÅ«R --]
Pk. ghoÌ„lÄ“i `stirs', ËšlaÃ¯ intr. `turns'; Kho. guleik `to stir (with hand or stick)'; K. gulawun `to roll in the mouth'; S. ghoraá¹‡u `to search for'; L. gholaá¹‡ `to dilute', (Ju.) `to dissolve'; P. gholaá¹‡Ä• `to stir, mix, dissolve' (whence pass. ghulá¹‡Ä•); Ku. gholá¹‡o `to stir, mix'; N. gholnu `to mix', ghornu `to ponder' (â†• an unrecorded Bi. form?); A. gholiba `to stir, mix', B. gholÄ• , Or. ghulibÄ• (l?), ghoribÄ• â†• Mth. ghorab `to churn'; Bhoj. ghoral `to mix'; H. gholnÄ• `to mix, dissolve, melt' (whence intr. ghulnÄ• `to melt, rot, waste away'); G. ghoá¸·vuÌƒ `to shake about, ponder on', M. ghoá¸·á¹‡&etilde;; Ko. ghoá¸·tÄ• `shakes'.
*GHAá¹…GHOÌ„LAYATI; *PRAGHOÌ„LAYATI.
Addenda: ghoÌ„layati: WPah.ká¹-g. ghÃ²á¸·nÃµ `to stir, make dissolve, mix'.

4527 ghoÌ„lÄ« -- , ËšlikÄ• -- f. `purslain' lex.
H. ghol f. `purslain, Portulaca oleracea', M. ghoá¸· f.

ghá¹“á¹£a 4528 ghá¹“á¹£a m. `noise' RV., `sound of words at a distance' ÅšBr. 2. `station of herdsmen', pl. `herdsmen' MBh.
1. Pa. Pk. ghoÌ„sa -- m. `shout'; S. gÅ«ho m. `stream of milk from a cow's udder'; OM. ghosa m. `loud recitation'; Si. gosa `noise, roar of thunder'.
2. Pk. ghoÌ„sa -- m. `cowherd's station'; Sh. koh. gur. goá¹£, pl. goáº“i m. `house', pales. goÌ„á¹£. (semant. cf. GOÌ„á¹£á¹-HÃ¡ --); H. ghos m. `a caste of herdsmen', ghosÄ« m. `herdsman' â†’ P. ghosÄ« m.

4529 ghá¹“á¹£ati `calls to' RV., `declares' MBh. [âˆšGHUá¹£]
Pa. ghoÌ„sÄ“ti `proclaims'; Pk. ghoÌ„saÃ¯ `shouts'; Mth. ghosab `to proclaim, declare'.
ghraá¹• sÃ¡ -- see next.
Addenda: ghá¹“á¹£ati: Md. govanÄ« `calls' (govvanÄ« `explodes', sangu govvanÄ« `blows the conch').

ghraá¹‡iá¹£ya 4530 *ghraá¹‡iá¹£ya `sun's heat'. [Cf. ghrÃ¡á¹• s -- AV., ghraá¹• sÃ¡<-> m. RV., *ghrÌ¥á¹• su -- in Pk. ghiá¹• su -- m. `summer heat': âˆšGHRÌ¥2]
PaÅ¡. lauá¹›. lÄ“nÄ«ËŠ, kuá¹›. lÄ• ËŠnÄ« `noon', Kho. graniÅ¡ Belvalkar Vol 90. -- See *GHARASYA -- .
GHR&capamacr; `smell': GHRÄ• á¹‡Ã¡ -- ; *AVAGHRÄ• YATI, *Ä• GHRÄ• TIKÄ• -- , Ä• GHRÄ• PAYATI, *UPAGHRÄ• YATI; -- GHOÌ„á¹‡Ä• -- ?

ghrÄ• á¹‡Ã¡ 4531 ghrÄ• á¹‡Ã¡ n. `smelling' ÅšBr., `smell' ÅšÄ• á¹…khGrÌ¥., `nose' ChUp., ghrÄ• á¹‡Ä• -- f. `nose' VarBrÌ¥S. [Cf. ghoÌ„á¹‡Ä• -- ? <-> âˆšghrÄ•]
Pa. ghÄ• na -- n. `sense of smell, nose'; Pk. ghÄ• á¹‡a -- n.m. `nose'; Kal. rumb. gÅ•uÌƒ `mucus of nose'; Phal. grhoÌ„á¹‡ `stinking', Ëšá¹‡u `rotten'; G. M. ghÄ• á¹‡ f. `stink', OM. ghÄ• á¹‡i f., Ko. ghÄ• á¹‡i, gÄ• Ëš f.

ghrÄ• á¹‡Ä• 4532 *ghrÄ• á¹‡Ä• `heat'. [âˆšGHRÌ¥2]
PaÅ¡. lÄ• n f. `flame' very doubtful IIFL iii 3, 110.

C

4533 ca encl. `and' RV.
Pa. ca, AÅ›. caÌ„Ì†, Dhp. ca, ja, ya, KharI. NiDoc. ca, Pk. ca, ya, a, OSi. ca, -- d, -- da, -- d . . . -- d `both . . . and', Si. -- t . . . -- t; -- Kal. Å¾e, Kho. oÄ• e `and' BelvalkarVol 85 with (?).
CAIVA; API CA, *UTA CA.

ca -- uá¸• a 4534 *ca -- uá¸• a `wide, open'. [Poss. ext. with -- á¸• a -- of

MIA. caÃ¼ -- extracted from cmpds. of CATUR --]
L. cÃ´á¹›Ä• `broad', (Shahpur) caiá¹›a, awÄ• á¹‡. cÄ• á¹›Ä• , P. cauá¹›Ä• ; Ku. cauá¹› `flat space, field', cauá¹›o `wide'; N. caur `flat space, field'; B. Or. cauá¹›Ä• `wide'; Mth. caur, ËšrÄ« `lowland, marshy place'; H. cauá¹›, caur m. `open space in forest', cauá¹›Ä•  `wide' (â†' N. cauá¹›o, Mth. cauá¹›Ä•); OMarw. cauá¸• aÃ¯ loc. `in the open'; G. cÉ"á¹›uÌƒ  `wide'.
CAK1 `be frightened': *CAKYATÄ“.
CAK2 `be satisfied': CÃ¡KATI, *CAKYATI, *CÄ• KAYATI. [Perh. extracted from cakÄ• na, cakÄ“: âˆškan. -- Semant. see Ã¡LAM, PRÃ¡BHÅ«TA -- . -- Cf. âˆšÅ›ak 1, âˆššagh, âˆš*cagh]

4535 cÃ¡kati `is satisfied' DhÄ• tup. 2. *cakyati. 3. *cÄ• kayati. [âˆšCAK2]
1. AÅ›. cak(i)ye `possible'; Pk. cayaÃ¯ `can', caÃ¯a<-> `possible'.
2. Pk. 3 sg. opt. cakkiyÄ• .
3. Pk. cÄ• yaá¹• ta -- `enabling', cÄ• iya -- `made able.'

cÃ¡koÌ„ra 4536 cÃ¡koÌ„ra m. `the red partridge Perdix rufa' MBh., Ëšaka<-> m. lex. 2. *cakkoÌ„ra -- . 3. *caá¹…koÌ„ra -- [â†' Wkh. Ä• kÉ™r IIFL ii 518]
1. Pa. cakoÌ„ra -- m., Pk. cagoÌ„ra -- , caoÌ„ra -- , Ëšaga -- m., Si. siyurÄ• , sivuËš.
2. S. cakoru m., P. cakor m., WPah. bhal. Ä‹akro m., jaun. cÄ• kurÄ• m., ËšrÄ« f., Garh. cÄ• khoro, Ku. cÄ• khuá¹›o, N. cÄ• khuro, B. Mth. H. G. cakor m., M. Ä‹akor m.
3. Pa. caá¹…koÌ„ra -- m.
Addenda: cakoÌ„ra -- . 2. *cakkoÌ„ra -- : WPah.ká¹-g. Ä‹akkur, ËškÉ™r m. `partridge', Ä‹akurI, Ä‹akrI f., jaun. cÄ• kurÄ• m.
*cakkoÌ„ra -- see CAKOÌ„RA -- .

4537 *cakyatÄ“ `is frightened'. [Cf. cakita -- `frightened' KÄ• lid., Pa. cakita -- , Pk. caÃ¯da --]
H. caknÄ• `to be astonished, be bewildered'.

cakrÃ¡ 4538 cakrÃ¡ m.n. `wheel' RV., `potter's wheel' ÅšBr., `oil mill' Mn., `circle' R., cakrÄ«ËŠ -- f. `wheel' RV.
Pa. cakka -- n. `wheel', Pk. cakka -- , Ëšaya -- n.; Kho. (Lor.) Ä• *lkvr `spinning wheel' (with *l for o fr. Ä• *lxvr â†• Ir. BSOS viii 660); Sh. gil. Ä• Äƒ rkÅ- m. `wheel, spinning wheel', (Lor.) gil. Ä• urÅ«k, gur. Ä• oroÌ„k `buttocks' (â†' á¸Œ. Ä• É™roÌ„k); K. Ä‹akhar, dat. Ëškras m., Ä‹aÌ£khÃ¼rÃ¼ f.

`wheel'; S. caku m. `potter's wheel', ËškÄ« f. `hand -- mill'; L. cakkar m. `wheel', awÄ• á¹‡. cakkur; P. cakkar m. `circuit, ring', cakk m. `potter's wheel'; WPah. cakkÄ« `mill'; Ku. cÄ• k(h) `bunch of bananas', cÄ• k(h)o `hand -- mill', gng. Ä‹ak(h) `stone -- mill'; N. cÄ• k `buttocks' (semant. cf. Sh. above, Pk. cakkÄ• Ä• ra -- as epithet of `buttock' and K. S.V. CAKRALA --), cÄ• ko `anything round', mah ko cËš `honeycomb'; A. sÄ• k `potter's wheel', sÄ• kÄ• `wheel', Ëški `small round bunch of flowers'; B. cÄ• k `wheel, comb or hive of bees or wasps', cÄ• kÄ• `wheel', ËškÄ« `grindstone'; Or. caka `wheel, potter's wheel', cakÄ• `round stone', cakÄ« `mill -- stone'; Bi. cÄ• k `wheel, potter's wheel', (Gaya) cakkÄ• `wheel'; Mth. cÄ• k `wheel, potter's wheel, pastry board'; Bhoj. cÄ• k `wheel'; Aw. lakh. cakiÄ• `stone -- mill'; H. cÄ• k m. `any kind of wheel, millstone' (mau -- cÄ• k m. `honeycomb'), cÄ• kÄ• m. `wheel, sod of turf', cÄ• kÄ« f. `millstone'; G. cÄ• k m. `wheel, potter's wheel, millstone', ËškÄ« f. `circular piece fixed in axle', ËškuÌƒ n. `a thick roundish mass'; M. Ä‹Ä• k n. `wheel', ËškÄ« f. `circular flat piece of metal'; Ko. Ä‹Ä• ka n. `wheel'; Si. saka `wheel, circle'.
CAKRAKA -- , CAKRALA -- , CAKRIá¹‡Ä« -- , CAKRÃ-YA -- , CÄ• KRIKA -- ; *CAKRACÄ• RA -- , CAKRANAKHA -- , CAKRANÄ• BHI -- , *CAKRAPATI -- , *CAKRAPATTRA -- , CAKRAMARDA -- , *CAKRAYAá¹£á¹-I -- , CAKRAVARTIN -- , CAKRAVÄ• á¹-A -- , CAKRAVYÅ«HA -- .
Addenda: cakrÃ¡ -- : S.kcch. cakk m. `potter's wheel', WPah.ká¹-g. Ä‹É”kkÉ™r m., J. cakkar m. prob. â†• P. Him.I 89; Garh. cÄ• k; -- Ko. Ä‹Ä• ka rather `slice'.
â€ CAKRIN -- .

cakraka 4539 cakraka `circular' W. [CAKRÃ¡ --]
Pk. cakkÄ• ga -- , Or. cakÄ• , H. cÄ• kÄ• .

cakrakulyÄ• 4540 cakrakulyÄ• f. `a kind of fern, Hermionitis cordifolia'.
Or. cÄ• kuliÄ• , Ëšuá¸·iÄ• `H. cordifolia, Uraria lagopoides'; H. cakuliyÄ• `a partic. plant (= cakrakulyÄ• --)'.
Addenda: cakrakulyÄ• -- : OB. cÄ• kuli id.

cakracÄ• ra 4541 *cakracÄ• ra `course of a wheel'. [Cf. cakracÄ• rin<-> `flying in a circle' Hariv. -- CAKRÃ¡ -- , CÄ• RA -- 1]
M. cakÄ• rÄ« f. `wheel rut, wheeling round (of a carriage)'.

cakranakha 4542 cakranakha m. `the perfume Unguis odoratus'. [CAKRÃ¡ -- ,

NAKHÃ¡ --]
Si. sakniya `a partic. drug'.

cakranÄ• bhi 4543 cakranÄ• bhi f. `hub of wheel' SuÅ›r. [CAKRÃ¡ -- , NÄ• ËŠBHI --]
Si. saknÃ¤ba `hub'.

cakrapati 4544 *cakrapati `universal ruler'. [CAKRÃ¡ -- , PÃ¡TI --]
Pk. cakkavaÃ¯ -- (â†' OAw. cakkavaÃ¯ `universal sovereign'); G. cakve adv. `as sole ruler'.

cakrapattra 4545 *cakrapattra `name of a plant'. [Cf. cakrapará¹‡Ä« -- f. = CAKRAKULYÄ• -- lex. -- CAKRÃ¡ -- , PÃ¡TTRA --]
M. Ä‹Ä• kvat, Ä‹akhvat m. `the esculent vegetable Chenopodium album or viride'.

cakramarda 4546 cakramarda m. `Cassia tora' SuÅ›r., Ëšaka -- m. lex. [Like cakragaja -- , cakrapadmÄ• á¹-a -- `id.' â†• Drav. EWA i 366. By pop. etym. `destroying the circle i.e. ringworm'. -- CAKRÃ¡ -- , MARDA --]
H. cakwaÌƒd, ËškauÌƒdÄ• , ËškuÌ„ÌƒdÄ• , cakwaÌƒá¹›, ËškauÌƒá¹›, ËškÃµá¹› m. `the plant Cassia tora (used as a remedy for ringworm)'.

cakrayaá¹£á¹-i 4547 *cakrayaá¹£á¹-i `stick for potter's wheel'. [CAKRÃ¡ -- , YAá¹£á¹-Ã- --]
Bi. cakaiá¹-h `pointed stick with which potter twirls his wheel', H. cakeá¹-h m.

cakrala 4548 *cakrala `circular'. [Poss. MIA. cakkala -- `round' Uá¹‡. < *cakla -- ~ CAKRÃ¡ --]
Pa. cakkalaka -- m. `disc, tuft'; Pk. cakkala -- `round, extensive', n. `circle'; Kho. Ä• Ã³kul `avalanche of stones' (< *cakla -- BelvalkarVol 88); K. Ä‹akul m. `anything circular', Ä‹akÃ¼jÃ¼ f. `buttock, hip'; S. cakaru m. `circle'; L. cakkul m. `horizontal wheel of well gear', cakklÄ« f. `vertical do.', awÄ• á¹‡. caklÄ« `wheel'; P. caklÄ• `round, wide', m. `open square in city, district, brothel', cakklÄ« f. `roundness, pastry board' (â†' S. cakulo m.); Ku. cÄ• klo `broad'; N. cÄ• klo `thick, dense'; A. sÄ• kli `any flat circular thing, coin'; B. cÄ• klÄ• `round and flat, piece of bread, province'; Or. cakuá¸·Ä« `a kind of cake'; Bi. cakrÄ« `round flat sweetmeat

of sugarcane juice'; WBi. cÄ• kal `cake of dung placed on grain heap to avert evil eye'; Mth. cÄ• kar `wide'; H. cÄ• kal, caklÄ• `circular, round and flat, broad', m. `province', cakrÄ• m. `flat round cake'; G. cÄ• kaá¸· f. `a kind of snake which looks like a wheel', cÄ• ká¸·É” m. `water -- wheel, circular leather seat, pot'.
Addenda: *cakrala -- : Ko. Ä‹Ä• kkaá¸·a `round bite mark'.

cakravartin 4549 cakravartin m. `a universal ruler' MBh. [Poss. der. fr. *cakravarta -- `enclosure of the earth -- circle' (same as CAKRAVÄ• á¹-A -- if < * -- vÄ• rt(r)a --)]
Pa. cakkavattin -- m., NiDoc. cakravarti, Pk. cakkavaá¹-á¹-i -- , Ëšvatti -- m.; -- Si. sakviti `universal ruler' EGS 171, but certainly â†• Pa.

cakravaha 4550 *cakravaha `flowing in a circle'. [CAKRÃ¡ -- , VAHÃ¡ --]
OH. cakoha m. `whirlpool'.

cakravÄ• kÃ¡ 4551 cakravÄ• kÃ¡ m. `the ruddy goose Anas casarca' RV., ËškÄ« -- f. KÄ• lid.
Pa. cakkavÄ• ka -- m., AÅ›. cakavÄ• ke, Pk. cakkavÄ• ya -- , cakkÄ• a -- m.; K. Ä‹aÌ„Ì†kav m. `the ruddy sheldrake Casarca'; S. cakuo m. `A. casarca', P. cakvÄ• m., ËšvÄ« f., WPah. bhiá¸• . Ä‹ekkrÃµ, pl. Ëšru n., N. cakhewÄ• , A. sakowÄ• , sÄ• kai f., B. cakÄ• , Or. cakuÄ• , Ëšui, Mth. cakawÄ• , ËškewÄ• , Aw. lakh. cakawÄ• , ËškaÄ«, H. cakwÄ• m., ËškaÄ« f., G. cakvÉ” m., ËšvÄ« f., M. Ä‹akvÄ• m., ËšvÄ« f., Si. sakvÄ• .

cakravÄ• á¹-a 4552 cakravÄ• á¹-a m. `boundary' lex., cakravÄ• la -- m. `circle' MBh., BHSk. cakravÄ• á¸• a -- m. `a mountain range encircling the earth'. [Cf. CAKRAVARTIN -- . -- CAKRÃ¡ -- , VÄ• á¹-A -- 1]

Pa. cakkavÄ• á¸·a -- m.n. `mountain range encircling the earth'; Pk. cakkavÄ• la -- m. `circle'; Si. sakvaá¸·a `the world' EGS 170 prob. â†• Pa.

cakravyÅ«ha 4553 cakravyÅ«ha m. `circular array of troops' MBh. [CAKRÃ¡ -- , VYÅ«HÃ¡ --]
Or. cakabhua `circular battle array'.

cakriá¹‡Ä« 4554 cakriá¹‡Ä« f. of cakrin -- `having a wheel' (`driving in a carriage' YÄ• jÃ±.), m. `snake' lex. (semant. cf. G. cÄ• kaá¸· < *CAKRALA --). [CAKRÃ¡ --]
M. cÄ• kaá¹‡ f. `a snake, species of Coluber'.

4554a â€ cakrin -- `having wheels' lex., `driving in a carriage' YÄ• jÃ±., `discus -- bearer' MBh., `oil -- miller' YÄ• jÃ±., `potter' lex. [CAKRÃ¡ --]
Pk. cakki(ya) -- m. `potter', CAKKISÄ• LÄ• -- f. `oil -- shop'; -- S.kcch. cÄ• kÄ« m. `oil -- miller', cÄ• kaá¹‡ f. `his wife' (rather < CÄ• KRIKA -- ?).

cakrÃ-ya 4555 cakrÃ-ya `pertaining to wheels' RV., `*circular'. [CAKRÃ¡ --]
Dm. Ä• akri `a partic. entrail'; Kal. rumb. Ä• Ä• ËŠkri `spleen'.
*cakla -- `wheel' see *CAKRALA -- .
CAKá¹¢1 `appear': CAKá¹£ATÄ“, CAKá¹£Uá¹£YA -- , CÃ¡Ká¹£US -- , CÄ• Ká¹£Uá¹£Ã¡ -- ; *Ä• CAKá¹£ATI, VICAKá¹£Aá¹‡A -- ; -- *CÄ• H -- .
*CAKá¹¢2 `taste': CAKá¹£Aá¹‡A -- , *CAKá¹£ATI, *CAá¹£á¹-I -- , *CAá¹£á¹-RA -- ; *ACAá¹£á¹-A -- , *Ä• CAá¹£á¹-A -- . [Cf. caá¹£ati `eats' DhÄ• tup. -- Pers. Ä• aÅ¡Ä«dan `to taste', Psht. Ä‹aá¹£É™l `to drink': see Add.]

caká¹£aá¹‡a 4556 caká¹£aá¹‡a n. `eating a relish to promote drinking' lex. [âˆš*CAKá¹£2]
Pk. cakkhaá¹‡a -- n. `tasting'; Ku. gng. cÄ• khaá¹‡ `liking'; B. cÄ• kan `tasting', Or. cÄ• khanÄ• ; OAw. cakhanÄ• m. `tasting, kissing'.

4557 *caká¹£ati `tastes'. [âˆš*CAKá¹£2]
Pk. cakkhaÃ¯ `tastes', Wg. cÌ£acÌ£ -- , Ä• Ä• Ä• -- `to taste'; Kho. (Lor.) Ä• hoÄ• ik, Ä• oËš `to gnaw (a bone)'; S. cakhaá¹‡u `to taste', L. cakkhaá¹‡, P. cakkhá¹‡Ä• ; WPah. bhad. khaÅ›. cakh -- `to taste', roh. Ä• aká¹‡Ãµ `to chew'; Ku. cÄ• khá¹‡o `to taste', N. cÄ• khnu, A. sÄ• kiba, B. cÄ• k(h)Ä• , Or. cÄ• khibÄ• , OAw. cÄ• khaÃ¯, H. cÄ• khnÄ• , G. cÄ• khvuÌƒ, M. Ä‹Ä• khá¹‡&etilde;. -- H. cÄ«khnÄ• `to taste' with Ä« from pÄ«nÄ• `to drink'??

Addenda: *caká¹£ati: S.kcch. cakhá¹‡Å« `to taste', WPah.ká¹-g. (kc.) Ä‹Ã¡khá¹‡Ãµ, J. cÄ• khá¹‡u.

4558 cÃ¡ká¹£atÄ“, cÃ¡á¹£á¹-Ä“, 3 pl. caká¹£atÄ“ `seems' RV. [âˆšCAKá¹£1]
Wg. cÌ£acÌ£ -- , Ä• Ä• Ä• -- `to want, send for'.

caká¹£uá¹£ya 4559 caká¹£uá¹£ya `pleasing to the eye' ChUp., m. `Pandanus odoratissimus, Hibiscus mutabilis, and other plants' lex. [CÃ¡Ká¹£US --]
H. cÄ• ksÅ« m. `a wild bean and its seed'?

cÃ¡ká¹£us 4560 cÃ¡ká¹£us n. `eye' RV. [âˆšCAKá¹£1]
Pa. Pk. cakkhu -- n. `eye'; AÅ›. cakkhu -- `spiritual in<-> sight'; Ku. cÃ£Ì„kh `evil eye'; A. sakuwÄ• `knotted, jointed', saukhÄ• `pair of spectacles' (or poss. < CÄ• Ká¹£Uá¹£Ã¡ -- ?); <-> prob. â†• Pk.: A. saku `eye', B. cauk, cok(h) (whence cokhÄ• ni `tear'), Or. OAw. cakhu; -- Si. saka EGS 170 â†• Pa.
*cakhalla -- `mud' see CIKHALLA -- .
*CAGH `strive after': *caghyati, *cÄ• ghayati; <-> *cÄ• h -- . [Relationship, if any, of this with âˆšcak2, âˆšsagh, and âˆšÅ›AK1 is not clear. -- See Add.]

4561 *caghyati `strives after'. [âˆš*CAGH]
AÅ›. caghati `strives after'; Kho. Ä• agÃ©ik `to overthrow'; B. cÄ• gÄ• `to rouse oneself to action, be inclined to (do anything), stir, rise', cagÄ• na `to rouse, excite'; Or. caghibÄ• `to rise, ascend'. -- S. caghu m. `lover, paramour'?

4562 *caá¹…krÌ¥tati `cuts again and again'. [*caá¹…kartti, pl. ËškrÌ¥tati. -- âˆšKRÌ¥T1]
Ash. Ä• ikÉ™á¹› -- `to scratch', Kt. Ä• kÃ¥ -- , Bashg. Ä• aá¹…gr(oÌ„)<-> NTS ii 251.

caá¹…kramaá¹‡a 4563 caá¹…kramaá¹‡a n. `going about' &capamacr;p., `a place for walking about' BHSk. [âˆšKRAM]
Pa. caá¹…kamaá¹‡a -- n.; Pk. caá¹• kamaá¹‡a -- n. `walking hither and thither'; Si. sakmaá¹‡a, haËš `a walk, place for walking, terrace'.

caá¹…ga 4564 caá¹…ga `of good understanding' KathÄ• s., `handsome' lex.

Pk. caá¹• ga -- `clever, handsome'; Sh. (Lor.) Ä• *lá¹… `very'; K. á¸• oá¸• . Ä‹ango `good', S. caá¹…o, L. P. caá¹…gÄ• , WPah. bhiá¸• . caá¹…go, bhal. caá¹…á¹…o; B. cÄ• á¹…Ä• `restored to health'; H. caá¹…gÄ• `good, sound, well' (â†' N. caá¹…go), cÃ£Ì„glÄ• `healthy'; G. cÃ£Ì„gÄ« `species of good horse'; M. Ä‹Ã£Ì„g, Ä‹Ã£Ì„glÄ• `good', Ä‹Ã£Ì„gaá¹- `handsome' (caá¹…gÄ• indecl. `good' â†• H.); Ko. cÃ£Ì„á¹…ga `good'; -- á¸Œ. *lÄ• Ä• ga `bad', K. á¸• oá¸• . aÄ‹aá¹…gmato.
Addenda: caá¹…ga -- : S.kcch. caá¹…gho `good'; -- deriv. *caá¹…gatara<-> in OP. caá¹• gerÄ• `good, rather good', P. caÌƒgerÄ• .

caá¹…gÄ“rÄ« 4565 caá¹…gÄ“rÄ« f., Ëšrika -- n. `basket' PaÃ±cad. [Divergent NIA. forms indicate non -- Aryan origin]
Pa. caá¹…gavÄ• ra -- m. `a hollow vessel', caá¹…goÌ„á¹-a -- , Ëšaka<-> m. `box, basket' (discussed by E. H. Johnston JRAS 1931, 583); Pk. caá¹…gÄ“rÄ« -- f. `basket', caá¹…gavÄ“ra -- m. `wooden box'; S. caá¹…gerÄ«, ËšelÄ« f. `flat open basket', caá¹…gÄ• ru m. `basket'; P. caá¹…ger f. `shallow basket'; N. (Tarai) caá¹…erÄ• `bamboo basket', Ëšri `small do.'; OB. caá¹…geá¸• Ä• `basket', B. cÄ• á¹…Ä• ri, cÄ• á¹…rÄ• ; Or. cÄ• á¹…guá¹›Ä• , ËšgarÄ• `wicker tray or basket', cÄ• á¹…guá¹›Ä«, Ëšgá¹›Ä« `small do.'; Bi. caá¹…gor `large basket'; H. caá¹…ger, ËšrÄ« f., ËšrÄ• m. `basket'.
*DADHICAá¹…GÄ“RA -- .
cacÄ“á¹‡á¸• Ä• -- see CICIá¹‡á¸• A -- .
Addenda: caá¹…gÄ“rÄ« -- : Brj. caÌƒger(Ä«) f., caÌƒgelÄ« f. `bamboo basket'.

caÃ±carin 4566 caÃ±carin `*moving rapidly', m. `bee', ËšrÄ« -- f. lex., caÃ±carÄ«ka -- m. BÄ• lar. [Cf. CAÃ±CALA -- . -- âˆšCAR]
Pk. caá¹• carÄ«a -- m. `bee'; N. cÃ£Ì„cari `partic. kind of bird'; H. caÌƒcrÄ« f. `water running down over rocks, partic. kind of small bird'.

4567 caÃ±carÄ«ti `moves rapidly or repeatedly' MBh., caÃ±cÅ«ryatÄ“, carcarÄ«ti AV. [âˆšCAR]
M. Ä‹Ã£Ì„Ä‹ará¹‡&etilde;, Ä‹Ä• Ä‹Ëš `to reel, stagger', Ä‹aÌƒÄ‹Ëš `to hesitate'.

caÃ±cala 4568 caÃ±cala `quivering, tremulous' MBh. [Cf. CAÃ±CARIN -- , CÃ¡RCARA -- . -- âˆšCAL]
Pa. caÃ±cala -- `tremulous', Pk. caá¹• cala -- ; Si. sasala `shaking', sasalaya `thunder'; -- Dm. cÌ£&atildedotdot;cÌ£Ã¤lÄ«ËŠ `curl' (cÌ£?), Sv.

Ä• Ä• nÄ• al `lock of hair': semant. cf. cÃ¡rcara -- , cÄ• la -- 1, pracala -- .

caÃ±cu 4569 caÃ±cu f. `beak' PaÃ±cat. 2. *cuÃ±ca -- 2. 3. *coÌ„Ã±ca -- . 4. *cucca -- 2. [â†• Drav. EWA i 368 with lit.: see *COÌ„á¹‡á¹-A --]

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1. Pk. caá¹• cu -- f. `beak', B. caÌƒuc, OH. cÃ£Ì„cu m., G. cÃ£Ì„c f. (whence cÃ£Ì„caá¹›, Ëšcaá¹‡ m. `flea'?), OM. cÄ• á¹• cÅ« f.
2. Pk. cuá¹• culi -- , S. cuÌ„ÌƒJi f., L. cuÃ±j, ciÃ±j f., P. cuÃ±j f., WPah. bhal. Ä‹unÄ‹ f., jaun. cuÌ„ÌƒJ, Ku. gng. Ä‹uÌ„ÌƒÄ‹, M. Ä‹uÌ„ÌƒÄ‹ f.
3. B. Bhoj. Aw. lakh. H. coÌ„ÌƒC f., M. Ä‹oÌ„ÌƒÄ‹ f., Ko. cÃµÃ±ci; Si. hossa `snout'.
4. PaÅ¡. Ä• Ã¼Ä• Ã¼lÃ¡ f. `duck'; N. cuco, cucco `beak'.
CAá¹¬ `fasten': UCCAá¹-ATI; -- âˆšCRÌ¥T.
Addenda: caÃ±cu -- . 2. S.kcch. cÅ«Ã±j f. `beak', WPah.ká¹-g. Ä‹Å«njÌˆ f. (obl. -- I) `beak', Ä‹unjÌˆá¹-I, kc. Ëšá¹-e f. `beak, nose'.
3. Garh. cÃµc `beak'.

caá¹-a 4570 *caá¹-a `crackle', caá¹-ana -- n. `splitting', caá¹-acaá¹-Ä• <-> `rattling' MBh., caá¹-acaá¹-Ä• yatÄ“ `rattles', caá¹-acaá¹-ati, caá¹-atkÄ• ra -- m., ËštkrÌ¥ti -- f. `crackling', caá¹-acaá¸• iti `so as to crackle' lex. [Onom.]
Pk. caá¸• acaá¸• a -- , caá¸• akka -- m. `crackle'; S. caá¹-kÄ• u m. `smack'; P. caá¹-aká¹‡Ä• , caraká¹‡Ä• `to crackle'; WPah. bhal. Ä‹aá¹›k f. `thunder'; N. carrari `quarrel', carkanu `to split, crack', caá¹›kinu `to crack', caá¹›kanu `to flash'; A. sar `slap'; B. caá¹› `slap', caá¹›caá¹› `crackling', caá¹›kÄ• na `to make tingle', caá¹- `quickly'; Or. caá¹›caá¹› `crackling', caá¹›aka `thunderbolt', caá¹›akibÄ•  `to crackle'; H. caá¹›, caá¹›caá¹› m. `crackle', caá¹›aknÄ• , caá¹-aËš `to crackle', caá¹- `quickly';

G. caá¹›, caá¹›caá¹› `with a crack', caá¹- `suddenly', caá¹-akvuÌƒ `to sting'; M. Ä‹aá¸• Ä‹aá¸• `with a slap', Ä‹aá¸• ak f. `slap', Ä‹aá¹- `suddenly', Ä‹aá¹-kÄ• m. `glow'.
caá¹-ita -- see *CAá¹-YATÄ“.
Addenda: *caá¹-a -- : S.kcch. caá¹›akdho `shining'; Garh. caá¹› `sound of splitting wood'.

caá¹-aka 4571 caá¹-aka m. `sparrow' MBh., ËškÄ• -- f. PaÃ±cat., Ëšá¹-ikÄ• -- f. lex. 2. *ciá¹-aka -- . [Onom. cf. *CAá¹-A -- and similar words in Drav. and Mu. EWA i 368]
1. Pa. caá¹-aka -- m., Pk. caá¸• aya -- m., ËšyÄ• -- f.; Woá¹-. cÌ£eá¹› `bird' < *Ä‹eá¹› Buddruss Woá¹- 28, Sh. Ä• Ã£Ì„i f. (â†' á¸Œ. Ä• ai f.); K. Ä‹Ã¼rÃ¼ f. `small bird, esp. sparrow'; WPah. paá¹…. caá¹›Ä• `small bird', Ku. caá¹›o, Ëšá¹›i; N. caro `bird', Ëšri `small bird'; B. caá¹›Ä• . -- Various ext.: with -- ll -- : WPah. bhad. Ä‹aá¹›oÌ†llÄ«; N. callo `chicken', G. calluÌƒ n. `any small bird' (< *caá¸• luÌƒ); -- -- Ä• ka -- : A. sarÄ• i, B. caá¹›Ä• i, Ëšá¹›aÃ¯, Ëšá¹›ui, Or. caá¹›Ä• i, Ëšá¹›ei; -- Ash. Ä• arÄ• ËŠá¹‡á¹-ak `chicken', Shum. Ä‹Ã£Ì„á¹›aá¹-ik, Tor. Ä• Ä“riá¸• (< Ä• Ä• á¹-iá¹-á¹-a -- ? AO xviii 231).
2. Pk. ciá¸• iga -- m. `bird'; S. ciá¹›o m., Ëšá¹›Ä« f. `sparrow', L. P. ciá¹›Ä• m., Ëšá¹›Ä« f.; WPah. cam. ciá¹›Å« `little bird'; H. ciá¹›Ä• m. `sparrow', Ëšá¹›Ä«, Ëšá¹›iyÄ• f. `bird' (â†' B. ciá¹›iyÄ• ); OG. ciá¸• aÃ¼ m. `bird', G. ciá¸• iyuÌƒ n.; M. ciá¸• Ä« f. `hen sparrow'. -- Ext. in Gy. eur. Ä• iriklo, Ä• erËš m. `bird', Ä• irikli `hen'; -- Bshk. Ä• irá¹“r `chicken', Ä• irá¸—r f. `sparrow' (< *ciá¹-Ä• á¹-a -- , ËšÄ• á¹-Ä« -- ? AO xviii 231); -- WPah. bhal. Ä‹Iá¹›É”llu n. `bird'; -- Bhoj. ciraÄ«, Aw. lakh. ciraiyÄ• . CARMACAá¹-AKA -- , *BHRÌ¥á¹…GACAá¹-AKA -- .
Addenda: caá¹-aka -- . 1. WPah.poet. Ä‹É”á¹›e f. `small bird', ká¹-g. Ä‹É”á¹›kI, kc. Ëške f., ká¹-g. (kc.) Ä‹É”á¹›ku m. `bird', Ku. callÄ• .
2. *citaka -- : WPah.ká¹-g. Ä‹Iá¹›I f. `small bird', J. ciá¹›u m.

caá¹-ulÃ¡ 4572 caá¹-ulÃ¡ `trembling' KÄ• lid., `fine, sweet' ÅšÄ• ntiÅ›. [Cf. CATURÃ¡ -- 1 EWA i 370]
Pa. caá¹-ula -- `clever'; Pk. caá¸• ula -- `restless'; Si. saá¸·ala `fresh, tender, young'?

caá¹-á¹- 4573 *caá¹-á¹- `lick, taste'. [Derivation < *CAá¹£á¹-A -- `tasted' (LM 328) unlikely: onom.? cf. *CAá¸• á¸• --]

Pk. caá¹-á¹-Ä“i `licks', Gy. eur. Ä• ar -- , SEeur. Ä• aiÌ¦ -- , PaÅ¡. Ä• aá¹- -- , Woá¹-. cÌ£aá¹- -- , S. caá¹-aá¹‡u, L. caá¹-á¹-aá¹‡, awÄ• á¹‡. caá¹-á¹-uá¹‡, P. caá¹-á¹-á¹‡Ä• , Ku. cÄ• á¹-á¹‡o, N. cÄ• á¹-nu, B. cÄ• á¹-Ä• , Or. cÄ• á¹-ibÄ• , Bi. Mth. Aw. lakh. cÄ• á¹-ab; H. cÄ• á¹-nÄ• `to lick, taste, eat' (whence caá¹-nÄ• `to be tasted'); G. cÄ• á¹-vuÌƒ `to lick', M. Ä‹Ä• á¹-á¹‡&etilde;.
Addenda: *caá¹-á¹- -- : S.kcch. caá¹-á¹‡Å« `to lick', WPah.ká¹-g. Ä‹aá¹-á¹‡Ãµ (kc. Ä‹aá¹-iá¹‡o) `to lick, taste', caus. Ä‹É™á¹-auá¹‡Ãµ, J. cÄ• á¹-á¹‡u.

caá¹-á¹-a 4574 *caá¹-á¹-a `bamboo matting'.
P. caá¹-Ä• Ä« f. `matting', N. caá¹-Ä• i; B. caá¹-Ä• `bamboo lath', caá¹-Ä• i `bamboo matting'; Or. caá¹-a, caá¹-Ä• i `matting', Bi. H. G. caá¹-Ä• Ä« f., M. Ä‹aá¹- m., Ä‹aá¹-Ä• Ä« f.
Addenda: *caá¹-á¹-a -- `bamboo matting'. [~ Drav. DED 1907]

caá¹-á¹-u 4575 *caá¹-á¹-u `wooden ladle'. [Cf. *CÄ• á¹-Ä« -- , *CÄ• á¹-á¹-A -- ?]
Pk. caá¹-á¹-u -- , Ëšua -- , Ëšula -- , caá¹-ua -- m. `wooden spoon'; P. caá¹-á¹-Å«, caá¹-á¹-hÅ« m. `wooden mortar'; M. Ä‹Ä• á¹-Å« m. `wooden spoon'.
Addenda: *caá¹-á¹-u -- `wooden ladle'. [~ Drav. DED 1905]

4576 *caá¹-yatÄ“ `is broken'. [Cf. caá¹-ita -- `broken' Car., n. `crack, rent' DivyÄ• v., cÄ• á¹-ayati `breaks' DhÄ• tup., vicaá¹-ati `is broken' BÄ• lar.: prob. onom. see *CAá¹-A --]
K. Ä‹aá¹-un `to tear, cut'; B. caá¹-Ä• na `to cause to splinter off'.

caá¸• á¸• 4577 *caá¸• á¸• `eat'. [Cf. *CAá¹-á¹- -- 1]
Pk. caá¸• á¸• aÃ¯ `eats', caá¸• á¸• aá¹‡a -- n. `a meal'; N. cÄ• á¹› `festival, feast'.

4578 *caá¸• hati `rises'. 2. *caá¸• hyati. 3. *cÄ• á¸• hayati `raises'. 4. *cÄ• á¸• ha -- `rising'.
1. Pk. caá¸• aÃ¯ `rises, sits on', caus. caá¸• Ä• vÄ“i, chaá¸• aÃ¯ `rises, mounts'; K. Ä‹arun `to increase'; S. caá¹›haá¹‡u `to rise, mount', L. caá¹›haá¹‡, P. caá¹›há¹‡Ä• , Ku. caá¹›há¹‡o, N. caá¹›nu, caus. Ëšá¹›Ä• unu; A. sariba `to mount, increase, surpass', sarÄ• iba `to put on, clothe'; B. caá¹›Ä• `to mount, increase', caus. Ëšá¹›Ä• na; Or. caá¹›hibÄ• `to climb';

Mth. caá¹›hab `to rise, mount, sit'; Bhoj. caá¹›hal `to rise'; OAw.
caá¸• haÃ¯ `rises, attacks', caus. Ëšá¸• hÄ• vaÃ¯ `raises, offers'; H.
caá¹›hnÄ• `to climb', caus. Ëšá¹›hÄ• nÄ• , Marw. caá¹›há¹‡o, G. caá¸• hvuÌƒ,
caá¹›vuÌƒ (< Pk. caá¸• aÃ¯), caus. Ëšá¸• hÄ• vvuÌƒ, Ëšá¹›Ä• vvuÌƒ, M.
Ä‹aá¸• há¹‡&etilde;, caus. Ëšá¸• haviá¹‡&etilde;, Ko. caá¸• tÄ• .
2. Si. sÃ¤á¸• a, sÃ¤nÌ†á¸• a `climbing, a climb'.
3. K. Ä‹Ä• run `to pick up, collect'; S. cÄ• á¹›haá¹‡u `to lift', L.
cÄ• á¹›haá¹‡, awÄ• á¹‡. c&acircmacr;á¹›uá¹‡, P. cÄ• á¹›há¹‡Ä• , WPah. cam.
cÄ• há¹›á¹‡Ä• .
4. S. cÄ• á¹›ho m. `climber'; L. cÄ• á¹›hÄ• m. `climber of a date -- palm'; B.
cÄ• á¹› `a pushing up', cÄ• á¹›Ä• `prop', cÄ• á¹›Ä« `punting pole, lever'.
*caá¸• hyati `rises' see prec.
Addenda: *caá¸• hati. 1. S.kcch. caá¹›á¹‡Å« `to climb', caá¹›Ä• á¹‡Å« `to
incite'; WPah.ká¹-g. Ä‹É”Ì• á¹›hnÃµ, kc. Ëšno `to climb, break out (of
illness)', J. caá¹›hnu.

caá¹‡a 4579 caá¹‡a m. `the chickpea Cicer arietenum' MBh., Ëšaka<-> m.
SuÅ›r.
Pa. caá¹‡aka -- m., Pk. caá¹‡a -- , Ëšaya -- m., K. cana m. (â†• Ind.), S.
caá¹‡o m., L. caá¹‡Ã£Ì„ m., P. caá¹‡Ä• m., Ku. cÄ• á¹‡Ä• , N. canÄ• , B. canÄ• ,
cÄ• á¹‡Ä• , Or. caá¹‡Ä• ; Bi. canÄ• , ËšnÄ« `a small variety of chickpea'; Aw.
lakh. canÄ• ; H. canÄ• m., ËšnÄ« f. `a small variety'; G. caá¹‡ -- khÄ• r m.
`acid obtained from the chickpea', caá¹‡o, usu. pl. Ëšá¹‡Ä• m. `chickpeas',
M. caá¹‡Ä• m., Ko. caá¹‡o m.
*CAá¹‡AKAMAYA -- , *CAá¹‡ADRÌ¥á¹£á¹-I -- , *CAá¹‡APÄ• NÄ«YA -- ,
*CAá¹‡APIá¹£á¹-A -- , *CAá¹‡OÌ„PAMA -- .
Addenda: caá¹‡a -- : S.kcch. caá¹‡o m. `chickpea', WPah.ká¹-g. (kc.)
Ä‹É”á¹‡É” m., Brj. cano m.

caá¹‡akamaya 4580 *caá¹‡akamaya `made of chickpea'. [CAá¹‡A -- , MAYA --]
S. caá¹‡Ã£Ì„o `made of chickpeas'.

caá¹‡adrÌ¥á¹£á¹-i 4581 *caá¹‡adrÌ¥á¹£á¹-i `like a chickpea'. [CAá¹‡A -- ,
DÅ•ÌŠá¹£á¹-I --]
H. caneá¹-h m. `a plant with leaves like those of chickpea (a medicine for
cattle is made therefrom)'.

caá¹‡apÄ• nÄ«ya 4582 *caá¹‡apÄ• nÄ«ya `chickpea water'. [CAá¹‡A -- ,

PÄ• NÄ«ËŠYA --]
M. caá¹‡vaá¹‡Ä« n. `chickpea gruel'.

caá¹‡apiá¹£á¹-a 4583 *caá¹‡apiá¹£á¹-a `chickpea flour'. [CAá¹‡A -- , PIá¹£á¹-A --]
P. á¸• og. calÄ«á¹-hÄ• m. `gram flour'.

4583a *caá¹‡oÌ„pama -- `like a chickpea'. [CAá¹‡A -- , UPAMÄ• ËŠ --]
H. canwÃ£Ì„ m. `a small species of millet'?

cÃ¡á¹‡á¸• a 4584 cÃ¡á¹‡á¸• a1 `passionate, fierce, cruel' MBh. [Perh. < candrÃ¡ -- `bright' RV.]
Pa. caá¹‡á¸• a -- , Ëšaka -- `fierce'; AÅ›. acaá¹• á¸• a -- `not passionate'; Pk. caá¹• á¸• a -- `fierce'; Ash. Ä• analÃ¤ËŠ `bitter', Kt. Ä• inÃ¥, Wg. Ä• analastÃ¤ËŠ, Ä‹&atildedotdot;á¹›É™stoÌ„, Bashg. "cheno"; PaÅ¡. lauá¹›. Ä• Ä• n(d) `sour', weg. Ä• Ã£Ì„á¹›, Ä• Ä• á¹‡, ar. Ä• oÌ„Ìƒá¹›; N. cÃ£Ì„á¹›o `quick'; Or. cÄ• á¹‡á¸• e `soon, quickly'; H. cÃ£Ì„á¹› `strong, fierce', cÃ£Ì„á¹›ilÄ• `strong'; Si. sÃ¤nÌ†á¸• a, sÃ¤á¸• a `strong, rough, hard, cruel'. -- S. caá¹‡á¸• ro `perverse, obstinate', m. `rascal' (ND 170 b wrongly `angry'), caá¹‡á¸• rÄ• lu m. `anger', L. mult. candrÄ• `unlucky', awÄ• á¹‡. candrÄ• `naughty', G. cÃ£Ì„druÌƒ `frolicsome', n. `pranks': < candra -- , but do they belong here?
*CAá¹‡á¸• IYA -- .

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caá¹‡á¸• a -- 2 `tamarind' see CIÃ±CÄ• -- .
caá¹‡á¸• Ä• la -- see CÄ• á¹‡á¸• Ä• LÃ¡ -- .
Addenda: caá¹‡á¸• a -- : WPah.ká¹-g. Ä‹annÉ” `bright, violent'.

caá¹‡á¸• iya 4585 *caá¹‡á¸• iya `fierceness'. [CAá¹‡á¸• Ã¡ -- 1]
AÅ›. caá¹• á¸• iye nom. sg. `rage'; L. (Shahpur) cannÄ« f. `blighting cold'.

4586 cÃ¡tati `hides oneself' RV.
Sh. Ä• o&ihacek;kiÌ¯, 1 sg. Ä• aÌ¯m, `to bear a child'. -- Very doubtful.

4586a â€ *catuá¸¥krÌ¥á¹£ya -- `to be ploughed four times'. [CATUR, Ká¹›á¹£YA --]
MIA. cmpd. with catu -- in H. Brj. caus m. `land ploughed four times'.
catur -- : â€ *CATUá¸¥KRÌ¥á¹£YA -- , â€ *CATURMÄ• RGA -- .

catuá¸¥Å›ata 4587 catuá¸¥Å›ata n. `400' ChUp. [CATUR -- , Å›ATÃ¡ --]
S. causo `having 400 threads', m. `a kind of cotton cloth'; L. coÌ„Ìƒ sÄ• , mult. cÃ´sÄ• m. `rough country cloth'; P. causÄ• `having 400 threads'.

catuá¸¥Å›Ä• la 4588 catuá¸¥Å›Ä• la `having four halls' MBh., m. `a building with four halls', Ëšlaka -- n., ËšlikÄ• -- f. lex. [CATUR -- , Å›Ä• ËŠLÄ• --]
Pa. catussÄ• la -- n. `square formed by four houses'; Pk. caÃ¼ssÄ• la -- `having four rooms'; Or. caÃ¼sÄ• á¸·Ä• `a house with four sloping thatches'; OG. caÃ¼sÄ• la `spacious', cusÄ• la `courtyard'.

cÃ¡tuá¸¥Å›rÌ¥á¹…ga 4589 cÃ¡tuá¸¥Å›rÌ¥á¹…ga `four -- horned' RV. [CATUR -- , Å›Å•ÌŠá¹…GA --]
Or. caÃ¼siá¹…gÄ• `four -- horned, the four -- horned antelope'; H. causÄ©gÄ• `four -- horned'.

catuá¸¥á¹£aá¹£á¹-i 4590 catuá¸¥á¹£aá¹£á¹-i f. `64' AitBr.
Pa. catusaá¹-á¹-hi, Pk. coÌ„vaá¹-á¹-hi, caÃ¼s(s)aá¹-á¹-hi, K. Ä‹uhaiá¹-h, S. cohaá¹-hi, L. coÌ„iá¹-h, P. cauhaá¹-, WPah. bhal. cÉ”Ìˆ Ì„hvá¹-h. N. cauÌƒ saá¹-á¹-hi, Or. caÃ¼saá¹-hi, Aw. lakh. caÌƒ uÌƒ saá¹-hi, H. cauÌƒ saá¹-h, G. cÉ”saá¹-h, M. Ä‹ausaá¹-, OSi. sÅ«sÃ¤á¹-a.

catuá¸¥saptati 4591 catuá¸¥saptati f. `74'.
Pk. coÌ„vattari, caÃ¼hattari, K. Ä‹oÌ†satath, S. cohatari, L. cuhattar, P. cuhattar, WPah. bhal. curhattar, N. cauhattar, A. sauxattar, B. cuyÄ• ttar, Or. caustari, Aw. lakh. cauhattari, H. cauhattar, G. cumoter, M. Ä‹aurehattar.

catuá¸¥sara 4592 *catuá¸¥sara `four -- fold'. [CATUR -- , *SARÄ• -- 2]
B. causar `fourth, square'; H. causarÄ« f. `land ploughed four times'; G. cÉ”sar f. `necklace with four strings'; M. causÄ• r `square', causaÌ„Ì†rá¹‡&etilde; `to do for the fourth time'; -- P. cauhar f. `land ploughed for the fourth time' < MIA. *caÃ¼sara -- ?

catuá¸¥sÄ«maka 4593 *catuá¸¥sÄ«maka `having four boundaries'. [catuá¸¥sÄ«mÄ• <-> f. `the four boundaries' Apte. -- CATUR -- , SÄ«MÃ¡N --]
H. causÄ©hÄ• m. `place where the boundaries of four villages meet'.
catur -- in cmpds., catÃºá¸¥ `4 times' RV.
catura -- 2, caturthÃ¡ -- , cÃ¡turdaÅ›a, catuá¹£ka -- , catvarÃ¡ -- , catvÄ• ËŠraá¸¥, catvÄ• riá¹• Å›Ã¡t -- , turÄ«ËŠya -- ; compounds see under catuá¸¥ -- , catur -- , catuÅ› -- , catuá¹£ -- , catus -- .

caturÃ¡ 4594 caturÃ¡1 `quick' KathÄ• s., `clever' PaÃ±cat. [Cf. CAá¹-ULÃ¡<-> EWA i 370]
Pa. catura -- `clever', Pk. caÃ¼ra -- , Si. sura, huru. -- Si. sisura `clever, skilful' spelling for *sihura, *siyura??

catura 4595 catura2 `*square', n. `elephant stable' lex., ËšrikÄ• <-> f. `square court' PaÃ±cad. [Cf. CATVARÃ¡ -- . -- CATUR --]
Pk. caÃ¼raya -- m. `meeting place in a village', ËšrÄ« -- , ËšriyÄ•  -- f. `wedding pavilion'; B. cori `having four sloping roofs, quadrangular'; Or. caÃ¼rÄ•  `raised platform on which the TulasÄ« plant is worshipped', caÃ¼rÄ« `courtyard surrounded by houses'; H. caurÄ•  m. `place where satÄ« is performed'; G. cÉ”rÉ” m. `village meeting place', cÉ”rÄ« f. `square enclosure in which marriage ceremony is performed'.
Addenda: catura -- 2: WPah.poet. Ä‹É”re f. `platform (for public at a fair)'.

cÃ¡turaá¹…ga 4596 cÃ¡turaá¹…ga `having four limbs' RV., `consisting of four parts (of an army)' MBh., n. `a kind of chess' TithyÄ• d. [CATUR -- , Ã¡á¹…GA --]
Pa. caturaá¹…ga -- , Ëšgin -- , Ëšgika -- `fourfold'; Pk. caÃ¼raá¹• ga -- , Ëšgi -- , cÄ• uraá¹• ga -- `having four divisions'; K. Ä‹oÌ†rongu m. `chessman'; P. curaá¹…g m. `tying the four limbs together (before cutting off a goat's head)'; H. cauraá¹…g m. `cutting off four legs of an animal at

one blow', cËš mÄ• rnÄ• `to hamstring'; M. Ä‹auraÌƒg m. `square stool', Ä‹auraÌƒgá¹‡&etilde; `to lop off hands and feet'; Si. sivranÌ†ga -- keli `chess'.
Addenda: cÃ¡turaá¹…ga -- : A. caurÄ• á¹…gi (phonet. s --) `prostration (i.e. with arms and legs on the ground)'.

caturaÅ›Ä«ti 4597 caturaÅ›Ä«ti f. `84'.
Pa. cÅ«á¸·Ä• sÄ«ti -- , cullÄ• Ëš, Pk. culasÄ«, coÌ„rÄ• sÄ«i, S. corÄ• sÄ«, L. cÃ´rÄ• sÄ«, P. curÄ• sÄ«, N. caurÄ• si, A. saurÄ• xi, B. curÄ• Å›i, Or. caÃ¼rÄ• aÅ›Ä«, Aw. lakh. H. caurÄ• sÄ«, G. cÉ”rÄ• sÄ«, M. Ä‹auryÄ• Å›Ä«, OSi. suvÄ• sÅ«.

cÃ¡turaÅ›ri 4598 cÃ¡turaÅ›ri `quadrangular' RV. 2. caturaÅ›ra -- KauÅ›.
[CATUR -- , Ã¡Å›RI --]
1. S. caurasi, ËšrÄ• si, Si. siurÃ¤s.
2. Pa. caturassa -- , Ëšaka -- , Pk. caÃ¼rassa -- , L. caursÄ• , P. cauras WPah. jaun. coraÅ› `flat, level'; Ku. gng. cÉ”ÌˆÌ„ras `square', N. cauras; B. Or. cauras `square, level, flat'; Bi. cauras `square', caursÄ• `a broad file'; H. cauras `square, level'; G. cÉ”ras `square', m. `a square', M. cauras.

cÃ¡turguá¹‡a 4599 cÃ¡turguá¹‡a `fourfold' ÅšBr. [CATUR -- , GUá¹‡Ã¡ --]
Pa. catugguá¹‡a -- , Pk. caÃ¼gguá¹‡a -- , K. Ä‹oÌ†gunu, L. caugÌ unÃ£Ì„, P. cauguá¹‡Ä• , ludh. caugganÄ• , N. caugunÄ• , B. caugun, Or. caÃ¼guá¹‡a, Aw. lakh. caugunÄ• , H. caugunÄ• , caugnÄ• , Marw. cogá¹‡o, G. cÉ”gá¹‡uÌƒ.
Addenda: cÃ¡turguá¹‡a -- : Garh. cÉ”gá¹‡u `fourfold'.

4600 caturthÃ¡ -- , f. ËšthÄ«ËŠ -- `fourth' AV., Ëšaka -- `quartan (of fever)'. [CATUR --]
Pa. catuttha -- , f. ËšthÄ« -- , NiDoc. caturtha, Pk. caÃ¼ttha -- , cottha -- , caÃ¼á¹-á¹-ha -- , f. Ëšá¹-hÄ« -- , amg. Ëšá¹-hÄ• -- ; PaÅ¡. weg. Ä• á¹“á¹›e `on 4th day, i.e. three days hence', lauá¹›. Ä• auá¹›ak (< *cauá¹-(h)<-> with abnormal development > *cauá¸• -- in an adverb of time, cf. e.g. KÄ• LYA -- ), Sh. Ä• oÌ„á¹›Ä-á¹… (similarly < *cauá¹-h<-> > *cauá¸• -- â†’ á¸Œ. Ä• auá¸• Ã© -- dos); Bshk. Ä• &omacrtodtod;á¹- `4th', f. (?) `a quarter'; Tor. Ä• oÌ„á¹-Ã³m `4th' with -- om from PAÃ±CAMÃ¡<-> &c.; K. coá¹-h f. `quartan fever' (*Ä‹oá¹-h X *coth â†• Ind.?); S. cotho `4th', m. `quarter', Ëšthi f. `4th day', cothaá¹›u m. `quartan fever'; L. cÃ´thÄ•

`4th'; P. cau(t)thÄ• `4th', cauth f. `4th day'; WPah. bhad. Ä‹oÌ„Å«the `on 4th day hence', bhal. Ä‹oÌ„uth, pÄ• á¸• . Ä‹oÌ„Å«thÄ«, paá¹…. coth `4th', cur. coÌ„uthÄ• ; Ku. cautho `4th', gng. Ä‹É”ÌˆÌ„th, N. cautho, Ëšthi `4th day of lunar fortnight'; B. cauá¹-(h), cauá¹-(h)Ä• adj. `quarter', cauá¹-(h)Ä« `4th day, a quarter', cauth `a quarter', Or. caÃ¼á¹-ha, Ëšá¹-hÄ• , cautha `a quarter', cauá¹-hÄ« `4th day'; Mth. Bhoj. Aw. lakh. cauth `4th'; H. cauth, ËšthÄ• `4th', cauth, ËšthÄ« f. `4th day'; Marw. cotho `4th'; G. cÉ”thuÌƒ `4th', cÉ”thi f. `4th day' (whence cÉ”thiyuÌƒ `occurring on 4th day', n. `ceremony on 4th day after a child's death'); M. Ä‹aut m. `a quarter', Ä‹authÄ• `4th', Ä‹aut(h) f. `4th day'; Ko. coutho `4th'; -- with aÌ„Ì† -- (cf. *Ä• TRÌ¥TÄ«YAM): Ash. aÄ‹&oacutemacrdotdot;á¹- `3 days hence', Kt. aÄ• Å«ËŠá¹-, Wg. aÄ• á¹“á¹-; Dm. uÄ• á¹“á¹- `3 days ago', Shum. Ã¡Ã¯Ä‹erem, Kho. oÄ• orti (dissim. < * -- Ä• arurti < caturthikÄ• --), Tor. aiÄ• oá¹-um; -- with nu<-> (< anu? cf. *ANUTRÌ¥TÄ«YAM): Ash. niÄ‹&omacrtodtod;á¹-, nÃ¼Ä‹yÅ«ËŠá¹- `3 days ago', Wg. nuÄ• eá¹-Ãºm, PaÅ¡. ar. niÄ• awÃ³á¹›, Gaw. nÃºÄ‹orom.
CÄ• TURTHAKA -- ; *CATURTHAJANÄ« -- , *CATURTHAPÄ• DIKÄ• -- , *CATURTHAVÄ• -- ; ARDHACATURTHA -- .
Addenda: caturthÃ¡ -- : WPah.ká¹-g. Ä‹É”Ì• tthÉ”, kc. Ä‹É”ÌˆÌ„tho `fourth', ká¹-g. Ä‹É”Ì• tthe, kc. Ä‹É”ÌˆÌ„the `on the day after the day after tomorrow'; Garh. cÉ”thu `fourth'; A. ca'thÄ• (phonet. so -- ) `fourth day'; Ko. Ä‹ovati `fourth lunar day'.

caturthajanÄ« 4601 *caturthajanÄ« `bearing for the 4th time'. [CATURTHÃ¡ -- , JÃ¡NI --]
L. cauthiá¹‡ f. `an animal after its 4th calf'.

caturthapÄ• dikÄ• 4602 *caturthapÄ• dikÄ• `a quarter'. [CATURTHÃ¡ -- , PÄ• ËŠDA --]
S. cauthÄ• Ä«, cothËš f. `a quarter', P. cauthÄ• Ä«, cuthËš f., N. cauthÄ• i, Mth. H. cauthÄ• Ä« f., G. cÉ”thÄ• Ä« f., M. Ä‹authÄ• Ä« f.

caturthavÄ• ra 4603 *caturthavÄ• ra `4th day'. [CATURTHÃ¡ -- , VÄ• RA -- 2]
Bi. cauthÄ• rÄ«, cauá¹-hËš `untying of bracelets 4 days after marriage ceremony'.

caturdanta 4604 caturdanta `having four tusks' lex. [Cf. caturdant -- , nom. sg. Ëšdan PÄ• á¹‡. -- CATUR -- , DÃ¡NTA --]
Pk. caÃ¼ddaá¹• ta -- `with 4 tusks'; Or. caÃ¼dantÄ• `with 4 tusks (of elephants), with only 4 teeth grown (of horses and bullocks)'; OH. caudÃ£Ì„ta m. `combat between two elephants', H. caudaÌƒtÄ• `having 4 teeth'.

4605 cÃ¡turdaÅ›a1 `fourteen' RV. 2. *catrudaÅ›a. [Cf. Av. caqrudasa]
1. Pa. catuddasa, coddasa, cudËš, AÅ›. codasa (in cmpd.), Pk. caÃ¼ddasa, Ëšaha, coddasa, Ëšaha, Ash. Ä‹odÄ«ËŠs, Ä‹adÄ«ËŠs, Wg. Ä• adÄ“Å¡, ËšdÄ«Å¡, Dm. Ä• andá¸—Å¡, Tir. Ä• auda, PaÅ¡. Ä• adÃ¤ËŠi, Niá¹…g. Ä‹audÄ“s, Shum. Ä‹Ã¤udas, Gaw. Ä‹udÄ• ËŠÅ¡, ËšdÃ¡Å¡, Bshk. Ä• oundÉ™, Ä• oÌ„Ãµ, Tor. Ä• attá¸—Å¡, Kand. Ä• andaÅ¡, Mai. saundaÅ¡, ky. Ä‹auÌƒdeÅ¡, Chil. Ä‹ond*lÅ¡, Gau. Ä‹*lnduÅ¡, Sv. Ä• adÄ«ËŠÅ¡, Phal. Ä• andá¸—Å¡, ËšdÄ«ËŠÅ¡, Sh. Ä• ondai, pales. Ä• ahÃºndÄ“Ä« (â†' á¸Œ. Ä• aundaei), K. Ä‹oÌ†dÄ• h, S. coá¸• Ì aÌƒhaÌƒ, L. cÃ´dÃ£Ì„, mult. cÃ´á¸• Ã£Ì„, khet. caudaÌ„Ì†, P. caudÃ£Ì„, WPah. bhal. Ä‹udde , pan. caudhÄ• , N. cauda, A. saidhy, saudh, B. codda, Or. cauda, Mth. Bhoj. Aw. lakh. H. caudah, G. cauda (< cÄ• u -- , cf. Pk. cÄ• uddÄ• hÄ• ?), M. Ä‹audÄ• , Ko. coudÄ• , Si. sudusa, tudusa.
2. Kt. Å¡truÄ‹, Å¡truiÄ‹, Å¡trÄ“Ä‹, Pr. Ä• pulÄ‹, Ä• pluz (< *Ä• tulÄ‹ after Ä• pÅ« `4'?).
CATURDAÅ›Ã¡ -- 2.
Addenda: cÃ¡turdaÅ›a: WPah.ká¹-g. (kc.) Ä‹É”da `14', Garh. cÉ”dda, Md. sauda, sÄ• da â†• Ind.

caturdaÅ›Ã¡ 4606 caturdaÅ›Ã¡2 `14th' YÄ• jÃ±., ËšÅ›aka -- MBh., ËšÅ›Ä« -- f. `14th day' ÅšÄ• nÌ“khGrÌ¥. 2. cÄ• turdaÅ›a -- `appearing on the 14th day' PÄ• á¹‡. [CÃ¡TURDAÅ›A1]
1. Pk. caÃ¼ddasÄ« -- f. `14th day', K. Ä‹oÌ†dÄ• h f.; S. coá¸• Ì aho `14th'; P. caudas f. `14th day', B. cauddaÄ«, Ëšdui, codËš, OAw. caudasi, M. Ä‹audas

f.
2. Pa. cÄ• tuddasÄ« -- f. `14th day', AÅ›. cÄ• vudasaá¹• , ËšsÄ• yÄ“ `on the 14th day', OG. caÃ¼dasi f., G. caudaÅ› f.
CATURDAÅ›AMA -- .

caturdaÅ›ama 4607 caturdaÅ›ama `14th' BhP. [CATURDAÅ›Ã¡ -- 2]
Pk. caÃ¼dasama -- , coddasama -- , L. cÃ´dvÃ£Ì„, mult. cÃ´á¸• vÃ£Ì„, P. caudhvÃ£Ì„, ËšdhmÄ• , WPah. bhal. Ä‹uddhauÌƒ, N. caudauÌƒ, H. caudahwÃ£Ì„, G. caudmuÌƒ.

caturdivasaka 4608 *caturdivasaka `lasting 4 days'. [CATUR -- , DIVASÃ¡ --]
K. Ä‹oÌ†dyusu m. `obsequial rite on 4th day after death performed by daughter or daughter's son'.

4609 caturdiÅ›am `on all sides' MBh. [CATUR -- , DÃ-Å› --]
Pa. catuddisaá¹• , ËšsÄ• `in all directions', KharI. caturdiÅ›e, cadudiÅ›i `belonging to the 4 quarters (of the Saá¹…gha)'; Pk. caÃ¼ddisaá¹• , cÄ• uddisiá¹• `on all sides', Mth. caudisi, Ëšdis, H. caudis, G. cÉ”diÅ›, ËšdaÅ›, OSi. (BrÄ• hmÄ« inscr.) catudisa.
*caturduvÄ• ra -- `with 4 doors' see CATURDVÄ• RA -- .

caturdoÌ„la 4610 caturdoÌ„la m. `royal litter' Bhoj. [CATUR -- , DOÌ„LA --]
S. cauá¸• Ì olu m. `a kind of palanquin'; A. saudol, ËšlÄ• `royal litter', Or. caudoá¸·a, cauá¸• Ëš, OAw. caudolÄ• ; H. cauá¸• ol m. `palanquin with two poles'.

caturdvÄ• ra 4611 caturdvÄ• ra `having 4 doors' MBh. 2. *caturduvÄ• ra -- . [CATUR -- , DVÄ• ËŠRA --]
1. Pa. catudvÄ• ra -- `having 4 gates'; Pk. caÃ¼vÄ• ra -- `having 4 doors' (< *catu -- duvÄ• ra -- ?); S. caubÄ• ro `house with openings on 4 sides' (caudaro `having 4 doors' is S. cmpd. with daru `door' â†• Pers.), L. cabÄ• ra m. `upper story', (Ju.) cauá¸‡Ä• rÄ• m. `summerhouse', awÄ• á¹‡ cabÄ• rÄ• m. `upper room'; P. caubÄ• rÄ• , cubËš m. `upper room with 4 windows'; OAw. caubÄ• rÄ• m. `upper apartment or pavilion'; H. caubÄ• r, ËšrÄ• m. `shed, assembly room in a village, pavilion'.
2. Or. caÃ¼duÄ• ra `having 4 doors or gates'.
Addenda: caturdvÄ• ra -- : Brj. caubÄ• r(o) m., cabÄ• ro m. `pavilion'.

caturdhara 4612 caturdhara m. `name of a family or race' MW.
S. caudhirÄ« m. `headman', P. caudharÄ« m., N. caudhari; A. saudhuri, ËšdhÄ• ri `title of a respectable landholder'; B. caudhuri `a title'; Or. caudhuri `headman'; H. caudhar `robust, stout', caudharÄ« m. `headman of a caste or trade or village', G. cÉ”dhrÉ” m. (caudhrÄ« m. â†• H.?), M. Ä‹audhrÄ« m.

caturdhÄ• ra 4613 *caturdhÄ• ra `having 4 edges'. [CATUR -- , DHÄ• ËŠRÄ• -- 2]
S. caudhÄ• rÄ« adv. and adj. `on all sides'; G. cÉ”dhÄ• r `crying bitterly' (i.e. with 4 lines of tears?), cÉ”dhÄ• ruÌƒ n. `a weapon with 4 edges', cÉ”dhÄ• rÄ« f. `a kind of bean with 4 edges'; M. Ä‹audhÄ• rÄ« `having 4 edges'.

caturnavati 4614 caturnavati f. `94'.
Pa. catunahutÄ• -- , Pk. caÃ¼á¹‡aÃ¼i, K. Ä‹oÌ†namath, S. L. corÄ• nave, P. caurÄ• nm&etilde;, N. caurÄ• nabbe, A. saurÄ• nnawai, B. curÄ• nabbai, Or. caÃ¼rÃ£Ì„labe, Aw. lakh. caurÄ• nbe, H. caurÄ• nwe, G. cÉ”rÄ• á¹‡uÌƒ, M. Ä‹auryÄ• á¹‡á¹‡av.
Addenda: caturnavati -- : Md. saurayÄ• navai `94' â†• Ind.

caturbÄ• hu 4615 caturbÄ• hu `4 -- armed (epithet of Viá¹£á¹‡u)' PaÃ±cat. [CATUR -- , BÄ• HÃº --]
Si. sivbÄ• `Viá¹£á¹‡u' prob. Si. cmpd.

4615a â€ *caturmÄ• rga -- `crossroads'. [CATUR -- , MÄ• RGA --]
G. cÉ”mag `everywhere, all around'.

caturmÄ• sa 4616 caturmÄ• sa n. `period of 4 months' W. [CATUR -- , MÄ• ËŠSA --]
Pa. catumÄ• sa -- `season of 4 months'; P. caumÄ• hÄ• , comËš, cumËš, ËšhÃ£Ì„ m. `4 months' pay'; Ku. caumÄ• s `the Rains', N. caumÄ• sÄ• ; H. caumÄ• s m. `land tilled during the Rains', ËšsÄ• `pertaining to the rainy season', m. `the Rains' (whence caumÄ• siyÄ• m. `a ploughman hired for the 4 months of this season'); G. cÉ”mÄ• suÌƒ n. `the Rains', M. Ä‹aumÄ• s m.
CÄ• TURMÄ• SYÃ¡ -- .
Addenda: caturmÄ• sa -- : Garh. cÉ”mÄ• su `the rainy season'.

caturmukha 4617 caturmukha `four -- faced', m. `name of BrahmÄ• ' MBh., `of

Viá¹£á¹‡u' Hariv. [CATUR -- , MÃºKHA --]
Pk. caÃ¼mmuha -- m. `name of BrahmÄ• and Viá¹£á¹‡u'; Ku. caumÅ«, ËšmuwÃ£Ì„ m.; `a deity presiding over cattle'; Or. caÃ¼muhÃ£Ì„ `facing four sides'.
*CATURMUKHÄ• YANA -- .

caturmukhÄ• yana 4618 *caturmukhÄ• yana `meeting of 4 mouths'. [CATUR -- , *MUKHÄ• YANA --]
H. caumuhÄ• nÄ• m. `junction of four streams or roads'.

cÃ¡turvaya 4619 cÃ¡turvaya `fourfold' RV. [CATUR -- , *VÃ¡YA -- 2]
H. cawwÄ• , cauwÄ• m. `aggregate of four': very doubtful.

caturvartman 4620 *caturvartman `cross -- roads'. [CATUR -- , VÃ¡RTMAN --]
K. Ä‹oÌ†wotu, Ä‹uwËš m. `cross -- roads', S. cauvÄ• á¹-o (infl. by simplex vÄ• á¹-a `road'), cauvaá¹-i adv. (orig. loc. of *cauvaá¹-u) `on all sides'; Ku. caubÄ• á¹-, Ëšá¹-Ä• `cross -- roads', N. caubÄ• á¹-o; Bi. caubaá¹-iyÄ• `place where boundaries of four fields meet'; G. cÉ”vaá¹- n. `open space where four or more roads meet, market -- place', cauá¹-uÌƒ n. `market -- place', cÉ”vÄ• á¹-, Ëšá¹-e `on all sides'; M. Ä‹auvÄ• á¹-Ä• m. `cross -- roads'. -- X *CATUá¹£PANTHA -- : N. caupaá¹- `square open space', M. Ä‹aupaá¹-á¹-Ä• m.; -- X MÄ• RGA -- : H. comá¹-Ä• , cÃµpá¹-Ä• m. `mound where boundaries of 4 villages meet'.

caturvÄ• ta 4621 *caturvÄ• ta `wind from four quarters'. [CATUR -- , VÄ• ËŠTA --]
S. cauvÄ• o m. `shifting wind'; H. cawÄ• , ËšÄ• Ä«, cauwÄ• Ä«, caubÄ• Ä« f. `wind from four quarters, contrary wind, tempest'.

caturvÄ• da 4622 *caturvÄ• da `report from 4 sides'. [CATUR -- , VÄ• DA --]
H. cawÄ• u, ËšwÄ• w m. `rumour spreading from all sides' (whence cawÄ• Ä« m. `one who spreads rumours').

cÃ¡turviá¹• Å›ati 4623 cÃ¡turviá¹• Å›ati f. `twenty -- four' VS.
Pa. catuvÄ«sati -- , Pk. caÃ¼vÄ«saÃ¯, Ëšsa, cauvvÄ«sa, K. Ä‹oÌ†wuh, S. covÄ«h, L. cÃ´vÄ«, cavvÄ«, P. cauvÄ«, WPah. bhal. Ä‹Ã¶bbi, N. caubis, A. saubix, B. cabbiÅ›, Or. cabiÅ›a, Aw. lakh. caubis, H. caubÄ«s, G. cÉ”vÄ«s, M. Ä‹avvÄ«s, Ä‹ovÄ«s.
Addenda: caturviá¹• Å›ati -- : WPah.ká¹-g. Ä‹É”bi, Ä‹É”bi -- bÄ«ËŠ `24', J.

caubi, Garh. cÉ”bis, Md. sauvÄ«s â†• Ind.

caturvrÌ¥taka 4624 *caturvrÌ¥taka `fourfold'. [CATUR -- , VRÌ¥T -- 2]
L. caoÌ„á¹›Ä• `fourfold', G. cÉ”vá¹›uÌƒ.

caturvÄ“da 4625 caturvÄ“da `containing the 4 Vedas' MBh. [CATUR -- , Vá¸—DA --]
P. cobbÄ• m. `a Brahman'; N. caube `a class of Brahmans', H. caube, caubÄ• (â†’ G. cobÉ” m., M. Ä‹aubÄ• m.).

caturhaá¹-á¹-a 4626 *caturhaá¹-á¹-a `market at cross -- roads'. [CATUR -- , HAá¹-á¹-A --]
Pk. caÃ¼haá¹-á¹-a -- , Ëšaya -- m.n. `bazar'; P. H. cauhaá¹-á¹-Ä•  m. `place where two market streets cross'; M. Ä‹ahoá¹-Ä• , Ëšhuá¹-Ä• m. `cross -- roads'.
Addenda: *caturhaá¹-á¹-a -- : Brj. cauhaá¹-, cauhaá¹-á¹-o m. `square, bazar'.

caturhÄ• yaá¹‡a 4627 caturhÄ• yaá¹‡a `four years old' PÄ• á¹‡., ËšnÄ« -- f. `four year old cow' lex. [CATUR -- , HÄ• YANÃ¡ --]
WPah. cauhÄ• á¹‡ f. `cow old enough to be bulled'. -- L. khet. cauhÄ• n `calf with two teeth' semant. difficult.

cÃ¡tuÅ›catvÄ• riá¹• Å›at 4628 cÃ¡tuÅ›catvÄ• riá¹• Å›at f. `forty -- four' VS.
Pk. caÃ¼Ä• lÄ«sa, caÃ¼ttÄ• lÄ«sa, K. Ä‹oÌ†yeÌ†tÃ¶jih, S. coetÄ• lÄ«h, L. cutÄ• lÄ«, P. cautÄ• lÄ«, N. cauwÄ• lis, A. sausallix, B. cauyÄ• llis, Or. caÃ¼rÄ• á¸·iÅ›a, H. cauÄ• lÄ«s, OG. ciÅ«Ä• lÄ«sa, G. cummÄ• lÄ«s, M. Ä‹avetÄ• á¸· , OSi. sÅ«sÄ• lis.

Addenda: cÃ¡tuÅ›catvÄ• riá¹• Å›at -- : Md. saurayÄ• á¸·Ä«s `44' â†• Ind.

catuá¹£ka 4629 catuá¹£ka `consisting of four', n. `set of four' Mn., `quadrangular courtyard' PaÃ±cat. [CATUR --]
Pa. catukka -- n. `set of four, junction of four roads, village square'; Pk. caÃ¼kka -- n. `set of four, cross -- roads, square', ËškiÄ• -- f. `courtyard'; K. Ä‹Ã´ku m. `rectangular frame' (cokh, dat. Ëškas m. `house built round a courtyard' â†• Ind.); S. cauÌƒku m. `frame of door, square', Ëško m. `figure 4, smearing with cowdung', ËškÄ« f. `stool'; L. cauk m. `four cowries', ËškÄ• m. `cooking place', awÄ• á¹‡. cauk `square'; P. cauk m. `open square where 4 roads meet', caukkÄ• m. `cooking place', caukÄ• m. `figure 4', ËškÄ« f. `chair'; WPah. bhal. Ä‹Ã¶uk `upper part of human trunk (chest, back and shoulders)'; Ku. cauk `courtyard', caukho, cauko `wooden seat'; N. cauk `courtyard', Ëško `eating place', Ëški `seat'; A. saukÄ• `supports for cooking pot', sakÄ« `stool'; B. cauk `square courtyard', caukÄ• adj. `square', subst. `cooking place or stove'; Or. caÃ¼ka `a square', caukÄ• adj. `square', sb. `cooking place'; Mth. caukÄ« `long low bench for sitting on'; Bhoj. caÃ¼k `increased by four' caÃ¼kÄ• `cooking place'; H. cauk m. `square, market', ËškÄ• m. `aggregate of four, cooking and eating place', ËškÄ« f. `square low seat'; G. cÉ”k m. `square, market, number four', ËškÉ” m. `quadrangular spot, cooking place', ËškÄ« f. `square low seat' cÉ”kiyuÌƒ n. `waggon drawn by four bullocks'; M. Ä‹auk m. `courtyard, number four', ËškÄ• m. `cooking place', ËškÄ« f. `aggregate of four, stool'; Ko. cauku `market'.
Addenda: catuá¹£ka -- : WPah.ká¹-g. Ä‹É”ÌˆÌ„k m. `market -- place'; Garh. cauk, cÉ”k `a collection of 4'.

catuá¹£kará¹‡a 4630 catuá¹£kará¹‡a `heard by four ears only' PaÃ±cat. [CATUR -- , KÃ¡Rá¹‡A --]
Pa. catukkaá¹‡á¹‡a -- `secret (of counsel)'; H. caukannÄ• `vigilant, circumspect'.

catuá¹£kÄ• á¹£á¹-ha 4631 *catuá¹£kÄ• á¹£á¹-ha `rectangular frame'. [CATUR -- , KÄ• á¹£á¹-HÃ¡ --]
Pk. caÃ¼kkaá¹-á¹-hÄ« -- f. `doorframe'; L. caukÄ• á¹-h f. `doorframe', cauká¹-hÄ• `picture -- frame'; P. caukaÌ„Ì†á¹-h, caukhaá¹- f. `doorframe', cukÄ• á¹-h f. `frame of anything'; WPah. Ä‹ukÄ• á¹-h f. `wooden doorframe', N. caukhaá¹-, A. saukÄ• á¹-h, B. caukÄ• á¹-h, Or. caukaÌ„Ì†á¹-ha, Bi. caukaá¹-h,

H. caukhaá¹-h, Ëškhaá¹- f., Ëškhaá¹-Ä• m.; G. cÉ”ká¹-huÌƒ n. `rectangular frame', M. Ä‹aukaá¹- f.

catuá¹£krÌ¥á¹£á¹-a 4632 *catuá¹£krÌ¥á¹£á¹-a `four times ploughed'. [CATUR -- , KRÌ¥á¹£á¹-Ã¡ --]
Bi. caukeá¹-hÄ• `ploughing of a field round and round in constantly diminishing circuits', (Saran) caugeá¹-h, (W) caugaá¹-hiyÄ• , (Patna) caueá¹-hÄ• .

catuá¹£koÌ„á¹‡a 4633 catuá¹£koÌ„á¹‡a `quadrangular' SÅ«ryapr. [CATUR -- , KOÌ„á¹‡A --]
Pa. catukoÌ„á¹‡a -- `four -- cornered', Pk. caÃ¼kkoÌ„á¹‡a -- , cÄ• uËš, P. caukÅ«á¹‡Ä• , cukËš, Ku. gng. Ä‹É”ÌˆÌ„kuÌƒ&rtodtilde;, N. caukunÄ• , B. caukoá¹‡Ä• , Or. caÃ¼koá¹‡Ä• , Ëškuá¹‡Ä• , H. caukon, ËšnÄ• , M. Ä‹aukoá¹‡, Ëšá¹‡Ä«.

catuá¹£khÄ• ta 4634 *catuá¹£khÄ• ta `four ditches'. [CATUR -- , KHÄ• TÃ¡ --]
H. caukhÄ• `place where boundaries of four villages meet'.

catuá¹£khuá¹‡á¹-a 4635 *catuá¹£khuá¹‡á¹-a `four -- cornered'. 2. *catuá¹£kuá¹‡á¹-a -- . [CATUR -- , *KHUá¹‡á¹-A -- 2]
1. N. caukhuÌƒá¹›o `square', Or. caukhuá¹‡á¹-Ä• , H. caukhuÌ„Ìƒá¹-Ä• ; G. cÉ”khuÌ„Ìƒá¹- `on all sides'; M. Ä‹aukhuÌƒá¹- `on all sides', Ëšá¹-Ä• m. `square bit of cloth'.
2. S. caukuá¹‡á¸• o, Ëšá¸• yÄ• ro `square'.

catuá¹£khura 4636 *catuá¹£khura `four -- hoofed'. [CATUR -- , KHURA --]
L. caukhar m., (Shahpur) cokhur m. `horned cattle', awÄ• á¹‡. caukhur `animal'; P. caukhar m. `cattle'.

cÃ¡tuá¹£paká¹£a 4637 cÃ¡tuá¹£paká¹£a `having 4 posts' AV. [CATUR -- , PAKá¹£Ã¡ --]
H. caupakhÄ• m. `surrounding wall'.

cÃ¡tuá¹£paÃ±cÄ• Å›at 4638 cÃ¡tuá¹£paÃ±cÄ• Å›at f. `54' ÅšBr.
Pa. catupaá¹‡á¹‡asa, Pk. caÃ¼á¹‡á¹‡a, caÃ¼paá¹‡á¹‡a, K. Ä‹owanzÄ• h, S. covaÃ±jÄ• ha, L. cÃ´raÃ±ja, P. curaÃ±jÄ• , N. caÃ¼nna, A. sauwan, B. cuyÄ• nna, Or. caÃ¼bana, Aw. lakh. cauan, H. cauwan, G. cÉ”pan, M. Ä‹aupanna, OSi.

sÅ«panÃ¤s.

catuá¹£paá¹-á¹-a 4639 *catuá¹£paá¹-á¹-a `square tablet'. [CATUR -- , PAá¹-á¹-A -- 1]
L. cÃ´paá¹- m. `a game like backgammon'; P. caupaá¹-, cauÌƒpËš m. `dice cloth'; A. saupaá¹- `game of dice', Or. caÃ¼paá¹-a; G. cÉ”paá¹- f. `dice board', M. Ä‹aupaá¹- m.

catuá¹£pattra 4640 *catuá¹£pattra `four -- leaved'. 2. catuá¹£pattrÄ« -- f. `the plant Marsilea quadrifolia' lex. [CATUR -- , PÃ¡TTRA --]
1. P. caupattÄ• , cupËš `four -- leaved'.
2. P. caupattÄ«, cupËš `a partic. four -- leaved plant'; H. caupat, ËštiyÄ• f. `a partic. weed growing among wheat'.
catuá¹£pathÃ¡ -- see *CATUá¹£PANTHA -- .

cÃ¡tuá¹£pada 4641 cÃ¡tuá¹£pada `four -- footed' MBh. [Cf. cÃ¡tuá¹£pad -- RV. -- CATUR -- , PÃ¡D -- 2]
Pa. catuppada -- , AÅ›. catupade nom. sg. m., Pk. caÃ¼ppaa -- ; Ku. caupai `animal'; -- OSi. siyupu, Si. sivpÄ• `quadruped' or < CÃ¡TUá¹£PÄ• DA -- .
Addenda: cÃ¡tuá¹£pada -- : with MIA. catu -- in Brj. cuwo `fourfooted', m. `cattle'.

catuá¹£pantha 4642 *catuá¹£pantha `cross -- roads'. [Cf. catuá¹£pathÃ¡ -- m.n. ÅšBr., Pa. catuppatha -- , Pk. caÃ¼ppaha -- m. -- CATUR -- , PÃ¡NTHÄ• --]
A. saupanthÄ• `cross -- roads', H. caupath m. -- X MÄ• RGA -- : B. caumÄ• thÄ• `cross -- roads', Or. caumathÄ• . -- X *CATURVARTMAN -- q.v.

catuá¹£pará¹‡a 4643 *catuá¹£pará¹‡a `four -- leaved', catuá¹£pará¹‡Ä« -- f. `Oxalis pusilla' lex. [CATUR -- , PARá¹‡Ã¡ --]
S. caupanu m., ËšnÄ« f. `a species of Indigofera with 4 pairs of leaflets to each leaf'.

catuá¹£pÄ• á¹-a 4644 *catuá¹£pÄ• á¹-a `extending on 4 sides (?)'. [Cf. catuá¹£pÄ• á¹-Ä« -- f. `name of a river' lex. -- CATUR -- , PÄ• á¹-A --]
OAw. caupÄ• rÄ« f. `assembly hall'; H. caupÄ• á¹› m. `vestibule, assembly room'.

catuá¹£pÄ• á¹-hÄ« 4645 catuá¹£pÄ• á¹-hÄ« f. `a school in which the 4 Vedas are studied' lex. [CATUR -- , PÄ• á¹-HA --]
B. cobÄ• á¹›i; Or. caÃ¼pÄ• á¹›hÄ«, Ëšá¹›Ä« `a village school, an institution for teaching Sanskrit gratis'.

cÃ¡tuá¹£pÄ• da 4646 cÃ¡tuá¹£pÄ• da `four -- footed' ÅšBr. 2. catuá¹£pÄ• dikÄ• -- f. `verse of 4 lines'. [CATUR -- , PÄ• ËŠDA --]
1. S. caupÄ• Ä« f. `quadruped', P. caupÄ• iÄ• m.; N. caupÄ• yo `four -- footed', pl. ËšyÄ• `cattle'; B. caupÄ• yÄ• `fourfooted', sb. `stool'; Or. caupÄ• yÄ• `four -- footed', sb. `cot'; H. caupÄ• , caupÄ• yÄ• `four -- footed'; M. caupÄ• yÄ«Ëœ `with all four feet or legs', caupÄ• yÄ« `four -- footed'; -- OSi. siyupu `quadruped', Si. sivpÄ• or < CÃ¡TUá¹£PADA -- .
2. Pa. catuppÄ• dikÄ• -- f. `stanza of 4 lines', P. caupÄ• Ä« f., N. caupÄ• i, H. caupÄ• Ä« f., G. cÉ”pÄ• Ä« f.
Addenda: cÃ¡tuá¹£pÄ• da -- . 1. S.kcch. caupÄ• m.pl. `cattle'.

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catuá¹£pÄ• rÅ›va 4647 catuá¹£pÄ• rÅ›va n. `the 4 sides (of a square)' W. [CATUR -- , PÄ• RÅ›VÃ¡ --]
H. caupÄ• s `on all sides', G. cÉ”pÄ• s.

catuá¹£puá¹-a 4648 catuá¹£puá¹-a `having 4 folds' &capamacr;pÅšr. [CATUR -- , PUá¹-A --]
Pk. caÃ¼ppuá¸• a -- `having 4 folds'; S. caupaá¹›i f. `a game played on a cloth divided into 4 compartments'; L. awÄ• á¹‡. coÌ„paá¹› `a game like chess'; P. cauÌƒpuá¹› m. `dice cloth'; WPah. bhal. Ä‹opaá¹› f. `a game played on a board with 4 divisions'; H. caupaá¹› f. `cloth or board divided into 4 squares on which a game is played'; OMarw. caupaá¸• Ä«, Marw. copá¹›Ä« f. `this game'; M. Ä‹aupuá¸• Ä« `having 4 compartments (of box, wallet,

&c.)'.

catuá¹£prahara 4649 *catuá¹£prahara `consisting of 4 watches'. [CATUR -- , PRAHARA --]
A. saupar `lasting 4 watches'; B. copar din `all day long'; Or. caÃ¼paharÄ• `a servant who attends his master for 12 hours a day only'; H. caupahrÄ• `lasting 4 watches'.

catustÄ• la 4650 catustÄ• la m. `a measure in music' MW. [CATUR -- , TÄ• ËŠá¸• A -- 1]
P. cautÄ• l, ËšÄ• r m., N. cautÄ• l, Or. caÃ¼tÄ• á¸·a; H. cautÄ• l, ËšlÄ• m. `a measure in music marked by 4 claps of the hands' (â†' M. Ä‹autÄ• l m.); G. cÉ"tÄ• á¸·uÌƒ `having 4 measures of time'.

cÃ¡tustriá¹• Å›at 4651 cÃ¡tustriá¹• Å›at f. `34' RV.
Pa. catuttiá¹• satima -- `34th'; Pk. caÃ¼tÄ-Ì„sa, K. Ä‹oÌ†yeÌ†trah, S. coá¹-rÄ«ha, L. cÃ´trÄ«, P. cautarÄ«, cauttÄ«, WPah. bhal. Ä‹Ã¶trÄ«, N. cauÌƒtis, A. sautrix, Or. caÃ¼tisa, Aw.lakh. caÌƒuÌƒtis, H. cauÌƒtÄ«s, G. cÉ"trÄ«s, M. Ä‹autÄ«s.

catÅ«rÄ• ji 4652 *catÅ«rÄ• ji `having 4 lines'. [CATUR -- , RÄ• ËŠJI --]
H. caulÄ• Ä« f. `the potherb Amaranthus polygonoides'??
cattra -- see CÄ• TTRA -- .

catthari 4653 *catthari `laugh'. [Onom.]
Pk. catthari -- m.f. `laughter'; S. cathari f. `joking', catharÄ• ito `ridiculous'.
*catrudaÅ›a `14' see CÃ¡TURDAÅ›A.

catvarÃ¡ 4654 catvarÃ¡ `*having four'. 2. n. (rarely m.) `quadrangular place' MBh. [Cf. catura -- 2. -- catur --]
1. L. cattar m. `four -- year old camel'.
2. Pa. caccara -- n. `quadrangular space', Pk. cattara -- , caccara -- n.; B. cÄ• tar `expanse of water', cÄ• tÄ• l `enclosed space, paved floor'; G. cÄ• car m. `courtyard'.
*catvarÅ›at -- `40' see CATVÄ• RIá¹• Å›Ã¡T -- .

4655 catvÄ• ËŠraá¸¥ m. pl. `four' RV. 2. catvÄ• ËŠri n. pl. 3. catÃºraá¸¥ m.

acc. pl. [CATUR --]
1. Pa. cattÄ• roÌ„ nom. acc., AÅ›. gir. catpÄ• ro, Pk. cattÄ• roÌ„ nom. acc., Gy. eur. pal. Å¡tar, arm. Ä• É™tar, Ash. Ä‹atÄ• ËŠ, Kt. Ä• tvÃ¥, Å¡tvÃ¥, Wg. Ä• at&aangstrommacr;, Bashg. Å¡to, Pr. Ä• pÅ«, Si. satara, haËš.
2. Pa. Pk. cattÄ• ri nom. acc. all genders, AÅ›. kÄ• l. catÄ• li nom. m.; -- MIA. *cayÄ• ri (< *catÄ• ri after catÃºraá¸¥ or with abnormal phonet. development in a numeral), Ap. cÄ• ri, Sh. Ä• Ä• r, pales. Ä• iÄ• r, S. cÄ• ri, L. P. Ku. N. cÄ• r, A. sÄ• ri, OB. ciÄ• ri, B. cÄ• ir, cÄ• r, Or. Mth. OAw. cÄ• ri, OH. cyÄ• r, cÄ• ri, H. cÄ• r, OMarw. cyÄ• ri, Ëšra, OG. cyÄ• ri Dave GujLg 137 *ciÄ• ri < *caÄ• ri with i from bi, trini), G. cÄ• r, M. cyÄ• r, cÄ• r, Ko. cyÄ• ri.
3. NiDoc. caÃ¼ra, catu, coÌ„ra, Pk. caÃ¼roÌ„ nom. acc., caÃ¼hiá¹• inst., á¸Œ. Ä• aur, Dm. Ä• oÌ„r, Ä• Å«r, Tir. Ä‹É”wÉ™r, PaÅ¡. ar. Ä• oÌ„r, chil. Ä‹oÌ„r (lauá¹› Ä• Ä• r â†• Ind.), Niá¹…g. Ä‹uoÌ„r, Shum. Ä‹oÌ„ur, Ä‹aÅ«ËŠr, Woá¹-. Ä‹awÅ«ËŠr, saËš, Gaw. Ä‹Å«r, Kal. rumb. Ä• Ä• u, Kho. Ä• hor (with aspiration from cÌ£hoi `six' BelvalkarVol 89), Bshk. Ä• oÌ„r, Ä• oÌ„É™r, Tor. Ä• oÌ„u, Kand. Ä• oÌ„r, Mai. saur, ky. Ä‹oÌ„ur, Gau. Ä‹or, Sv. Ä• oÌ„r, Phal. Ä• Å«r (Sv. Phal. Ä• Ä• r â†• Ind.), K. QoÌ„r, rÄ• m. Ä‹aur, pog. Ä‹Ä• ur, kash. Ä‹oÌ„r , á¸• oá¸• . Ä‹oÌ„ur, P. bhaá¹-. caur, WPah. bhad. pÄ• á¸• . Ä‹oÌ„ur, bhal. Ä‹Ã¶r, cur. coÌ„Å«r, paá¹…. caur, OAw. cahuá¹• obl. pl.
Addenda: catvÄ• ËŠraá¸¥. 2. S.kcch. caÌƒÄ«Ëœ `four', WPah.ká¹-g. (kc.) Ä‹Ä• r (obl. Ä‹É”u), Ä‹ari `all the four', Ä‹É”u id.; Garh. cÄ• r, Md. hataru. -- S.kcch. cÄ• r AKÅš xxv (caÌƒÄ«Ëœ after *baÄ«, *traÄ«?).

catvÄ• riá¹• Å›Ã¡t 4656 catvÄ• riá¹• Å›Ã¡t f. `40' RV. [CATUR --]
Pa. cattÄ• rÄ«saá¹• , cattÄ• lÄ«saá¹• , tÄ• lÄ«saá¹• , NiDoc. capariÅ›a, Pk. cattÄ• lÄ«saá¹• , ËšsÄ• , cÄ• Ä• lÄ«saá¹• , cÄ• lÄ«sa, K. Ä‹atajih, pog. Ä‹Ä• ilÄ«h, S. cÄ• lÄ«ha, L. cÄ• l(h)Ä«, P. cÄ• lÄ«, bhaá¹-. cÄ• á¸·Ä«, WPah. bhal. Ä‹Ä• li, cur. cÄ• á¸·hÄ«, Ku. cÄ• lÄ«s, N. cÄ• lis, A. sallih, B. callis, Or. cÄ• á¸·isa, Bi. Bhoj. Aw.lakh. H. cÄ• lÄ«s, OMarw. cyÄ• rÄ«sa (r from cyÄ• ri `4'), G. cÄ• á¸·Ä«Å›, M. Ä‹Ä• á¸·Ä«s (cÄ• Ëš â†• H.), Si. sataá¸·iha, hataliha; -- Pr. Å¾ibeze < *Ä• apuÄ‹a < *catvarÅ›at -- (cf. Av. caqwarÉ™satÉ™m) Rep1 50. Aá¹£á¹-Ä• CATVÄ• RIá¹• Å›AT -- , Å«NACËš, Ä“KACËš, Ä“KOÌ„NACËš, CATUÅ›CËš, TRAYAÅ›CËš, TRICËš, DVÄ• CËš, DVICËš, PAÃ±CACËš, á¹£Aá¹-CËš, SAPTACËš. CAND `shine': cÃ¡ndati, candrÃ¡ -- ; -- âˆšÅ›cand1; -- cÃ¡á¹‡á¸• a -- 1?
Addenda: catvÄ• riá¹• Å›Ã¡t -- : Garh. cÄ• á¸·is `40'. -- Read Md. sÄ• á¸·Ä«s in Add. 14481.
CAND: â€ *CÄ• NDIKÄ• -- .

4657 cÃ¡ndati `shines' Nir. [âˆšCAND]
PaÅ¡. chil. Ä• Ä• nd -- `to dawn (?)' IIFL iii 3, 45.

candana 4658 candana m.n. `sandalwood' Nir.
Pa. candana -- m. `sandal tree', n. `its wood'; Pk. caá¹• daá¹‡a -- , Ëšaga
-- m.n. `sandalwood', K. Ä‹andun m., L. (Ju.) canaá¹‡ m., P. cannaá¹‡ m.,
Ku. canaá¹‡, N. cÃ£Ì„dan; Mth. cÄ• nan `sandalwood, paste made therefrom';
Si. sanÌ†dun, haËš `sandalwood'.
*CANDANAKÄ• á¹£á¹-HA -- , *CANDANAPAá¹-á¹-A -- .
Addenda: candana -- : Brj. cÄ• nan m. `sandalwood'.

candanakÄ• á¹£á¹-ha 4659 *candanakÄ• á¹£á¹-ha `piece of sandalwood'. [CANDANA
-- , KÄ• á¹£á¹-HÃ¡ --]
P. canÄ• á¹-hÄ«, carnËš f. `small piece of sandalwood'.

candanapaá¹-á¹-a 4660 *candanapaá¹-á¹-a `sandalwood stone'. [CANDANA -- ,
PAá¹-á¹-A -- 1]
N. canauá¹-o `flat stone on which sandalwood is ground for making paste',
Bi. candrauá¹-Ä• (dissim. of n -- n).

candrÃ¡ 4661 candrÃ¡ `shining' RV. 2. m. `moon' VS. [Cf. cÃ¡á¹‡á¸• a -- 1? --
âˆšcand]
1. PaÅ¡. lauá¹›. Ä• andra -- kawayÃ¡ `black pigeon with white spots'; Kal.
rumb. Ä• andr -- `to shine'.
2. Pa. canda -- , Ëšaka -- m. `moon', Pk. caá¹• da -- , Ëšaa -- m., á¸Œ.
Ä‹oÌ„ncÌ£ f. (â†• a Dard. *Ä‹anJÌ£ < candrÃ¡ --), Bshk. Ä• É™n, Chil. Ä‹an,
K. Ä‹andar, á¸• oá¸• . cann, S. caá¹‡á¸• ru m., L. cann, (Ju.) can, candar m.,
mult. khet. candr m., P. candar, cand m., bhaá¹-. cann, N. cÃ£Ì„d (â†• H. ~
jun < JYOÌ„TSNÄ• --), A. sÃ£Ì„d, sÄ• n, B. cÃ£Ì„d, Or. cÄ• nda, Mth. cÃ£Ì„d,
cÄ• n, Bhoj. cÄ• n, OAw. cÄ• á¹• da, H. cÃ£Ì„d, candÄ• m.; OG. cÄ• á¹• dra, G.
cÃ£Ì„d, cÃ£Ì„do m. `moon', cÃ£Ì„draá¹›Ã£Ì„ n.pl. `stars and planets'; M.
Ä‹Ã£Ì„d m. `moon'; OSi. (BrÄ• hmÄ« inscr.) cada, Si. sanÌ†da, haËš `moon, eye
in peacock's tail'.
candraka -- 1, candrikÄ• -- , cÄ• ndra -- , *cÄ• ndraá¹‡a -- ;
candramaá¹‡á¸• ala -- , candraÅ›Ä• lÄ• -- , candrahÄ• sa -- , candroÌ„daya -- ;
mukhacandra -- ; -- cÃ¡á¹‡á¸• a -- 1?
Addenda: candrÃ¡ -- . 2. `moon' VS.: S.kcch. candhar, cÄ• ndho m. `moon',

Garh. cÃ£Ì„d, Brj. cÃ£Ì„d, cÄ• n m. -- Read Md. hanÌ†du in Add. 14483.
3. â€ candrÄ• -- f. `hall with roof only, awning' lex.: A. cÄ• nda (phonet. s
--) `awning' (or < candrÄ• tapa<-> `awning' lex. AFD 215).

candraka 4662 candraka1 m. `spot like the moon' R., `moon -- shaped circle'
ÅšiÅ›. [CANDRÃ¡ --]
Pa. mÄ• yÅ«ra -- candaka -- m. `eye in peacock's tail'; Pk. caá¹• daa -- m.
`moon'; Or. candÄ• `bare open space', adj. `bald -- headed'; H. cÃ£Ì„dÄ• m.
`side of a shed'; G. cÃ£Ì„druÌƒ `having white spots'; M. Ä‹Ã£Ì„dÄ• `having a
white spot on forehead (of animals)', Ä‹Ã£Ì„d&etilde; n. `such a spot'.
Addenda: candraka -- 1: S.kcch. cÄ• ndharyo `white -- spotted'.
â€ candrÄ• -- see CANDRÃ¡ -- .

candraka 4663 candraka2 n., ËšrikÄ• -- f. `name of various plants' lex.
Kho. Ä• ondrÃºk `a kind of creeper'.

candrabhÄ• gÄ• 4664 candrabhÄ• gÄ• f. `the river Chenab' MBh.
Pk. caá¹• dabhÄ• gÄ• -- f. `name of a river'; L. canhaÌƒ m., (Ju.) canÃ£Ì„h
m., mult. canaÌƒh, canhaÌƒ f. `the river Chenab'. -- L. vicannh f.
`promontory between Chenab and Jehlam rivers' < *vÄ«cyacandrabhÄ• gÄ• -- ?

candramaá¹‡á¸• ala 4665 candramaá¹‡á¸• ala n. `moon's disc' R. [CANDRÃ¡ -- ,
MÃ¡á¹‡á¸• ALA --]
Pa. candamaá¹‡á¸• ala -- , Pk. caá¹• damaá¹• á¸• ala -- m.n., Si.
sanÌ†damaá¸• ulla.

candraÅ›Ä• lÄ• 4666 candraÅ›Ä• lÄ• f. `apartment on house -- top' VarBrÌ¥S.
[CANDRÃ¡ -- , Å›Ä• ËŠLÄ• --]

Pk. caá¹• dasÄ• lÄ• -- , ËšliyÄ• -- f.; Si. sanÌ†dalla, sadalla.

candraÅ›Å«ra 4667 candraÅ›Å«ra m. `the plant Lepidium sativum', n. `its seed' lex.
H. cansur m. `the cress L. sativum'.

candrahÄ• sa 4668 candrahÄ• sa m. `glittering scimitar' SÄ• h., `name of RÄ• vaá¹‡a's sword' R. [CANDRA -- , HÄ• SA --]
Pk. caá¹• dahÄ• sa -- m. `a sort of sword'; Si. sanÌ†dahasa `sword'.

candrikÄ• 4669 candrikÄ• f. `moonlight' KÄ• lid. 2. `splendour' KÄ• lid., `*silver' (cf. candrÃ-n -- `golden' VS.). [CANDRÃ¡ --]
1. Pa. candikÄ• -- f. `moonlight', Pk. caá¹• diÄ• -- f., K. rÄ• m. Ä‹anni; WPah. pÄ• á¸• . Ä‹ainnÄ“ `moon'.
2. Ku. cÃ£Ì„dÄ« `silver', N. cÃ£Ì„di; B. cÃ£Ì„dÄ« `silver, silvery, white'; Or. cÄ• ndÄ« `silver', Mth. Bhoj. cÄ• nÄ«, Aw. lakh. H. cÃ£Ì„dÄ« f. (â†' S. P. cÃ£Ì„dÄ«, K. rÄ• m. cÄ• ndÄ«), G. cÃ£Ì„dÄ« f., M. Ä‹Ã£Ì„dÄ« f.
Addenda: candrikÄ• -- : S.kcch. cÃ£Ì„dhÄ« f. `silver' â†• G., WPah.ká¹-g. Ä‹andI, kc. Ëšde f. (or poss. all forms under CANDRIKÄ• <-> with Him.I 58 < *CÄ• NDIKÄ• --).

candrÃµdaya 4670 candrÃµdaya m. `moon -- rise' SuÅ›r., `an open hall' lex. [Cf. candrÄ• tapa -- m. `moonlight' DaÅ›., `an open hall, awning' lex., Pk. caá¹• dÄ• ava -- , ËšÄ• yaya -- m. `awning'. -- CANDRÃ¡ -- , UDAYÃ¡ --]
WPah. bhal. Ä‹anuo m. `canopy', B. cÃ£Ì„doyÄ• , Or. cÄ• nduÄ• , canËš, OAw. caÌƒdovÄ• , H. caÌƒdwÄ• m. (â†' S. cando m., P. caÌƒdoÄ• , ËšdÅ«Ä• m., N. caÌƒduwÄ•), G. caÌƒdarvÉ” m., M. Ä‹Ã£Ì„dvÄ• m.; -- A. sandowÄ• r < -- Ä• kÄ• ra -- ?
capaá¹-a -- see CAPÄ“á¹-A -- .
Addenda: candroÌ„daya -- : Garh. caÌƒdowÄ• `canopy'.

4671 capÃ¡yati `kneads, pounds', cÃ¡pati `caresses' DhÄ• tup.
PaÅ¡. Ä• aw -- tr. `to cram into'.

capalÃ¡ 4672 capalÃ¡ `trembling, fickle' MBh. Mn.
Pa. capala -- ; AÅ›. capala -- `fickle -- minded'; NiDoc. cavala `quickly'; Pk. cavala -- `unsteady, confused'; Dm. Ä• awÃ¡la `quick'; Or. cahaá¸·a `noise, agitation'; G. cavaá¸·vuÌƒ `to be restless'. -- ES 94 Si. sÃ¤vulÄ•

`jungle cock, Gallus lafayetti' semant. difficult and leaves Ã¤ unexpl.

capÄ“á¹-a 4673 capÄ“á¹-a m. `slap with open hand' KathÄ• s., Ëšá¹-Ä• -- , Ëšá¹-Ä« -- f. PÄ• á¹‡. 2. capaá¹-a -- lex. 3. *cappÄ“á¹-a -- . 4. *cappÄ“á¹-á¹-a -- . [â†• Drav. T. Burrow BSOAS xii 137: cf. CARPAá¹-A -- , CIPIá¹-Ã¡ -- , *CAPP --]
1. Pk. caviá¸• Ä• -- , cavÄ“lÄ• -- f. `slap'; P. cameá¹›á¹‡Ä• `to slap'; WPah. bhal. ce_á¹›e m. pl. `slaps'.
2. A. sawar `slap on cheek', B. caá¹› ODBL 346.
3. P. capeá¹› f. `slap', capeá¹›á¹‡Ä• to `slap'.
4. S. capeá¹-a f. `blow'; P. capeá¹- f., Ëšá¹-Ä• m. `slap', Ku. capeá¹-o, M. capeá¹-Ä• m.

capp 4674 *capp `press'. 2. *camp -- . 3. *cipp -- . [Derivation of *capp -- and *cipp -- and of *CUPPA -- 1 by Bloch LM 330 (followed in ND 183a) < *carp -- , *crÌ¥pya -- is very doubtful: if conn. with carpaá¹-a -- (see *CARPA --), CAPÄ“á¹-A -- and CIPIá¹-Ã¡ -- , they are rather of non -- Aryan origin. -- Cf. CAPÃ¡YATI and further *CIBBA -- , *CIMB -- , *CHAPP -- and *CHIPP -- , *JAPP --]
1. Pk. cappaÃ¯ `presses'; Kho. Ä• opik `to gather, pick' (â†• Ir., Wkh. Ä• ip -- Morgenstierne BSOS viii 667, but perh. â†’ Ir.); S. cÄ• paá¹‡u `to shampoo the limbs' (Ä• ?); P. cappaá¹‡ m. `cover'; N. cyÄ• pnu, cepËš, `to press, squeeze', capeá¹-nu `to press, follow, goad to work'; A. sÄ• pibÄ• `to be contracted'; B. cÄ• pÄ• `to press, get upon, cover'; Or. cÄ• pibÄ• `to press down', intr. capibÄ• `to sink into'; H. capnÄ• `to be pressed', capnÄ« f. `flat lid'; G. cÄ• pá¹›É” m. `clasp'; M. Ä‹Ä• pá¹‡&etilde; `to press'.
2. Pk. caá¹• paÃ¯ `presses'; Mth. cÃ£Ì„pab `to press, squeeze', OAw. cÄ• á¹• paÃ¯; H. cÃ£Ì„pnÄ• `to pound'; G. cÃ£Ì„pvuÌƒ `to press'.
3. BHSk. cipyatÄ“ `is crushed', -- cippitaka -- `crushed'; Pa. cippiyamÄ• na -- `crushed flat'; Wg. (Lumsden) "chi<-> pÃ¡llÃºn" `to squeeze'; PaÅ¡. weg. Ä• ip -- `to bite off'; K. Ä‹ipiÃ± f. `pinching'; S. cipaá¹‡u `to press, stamp', cipo `bruised, flattened', cipu f. `silence'; A. sepiba `to press, squeeze', B. cipÄ• , Or. cipibÄ• , G. cÄ«pvuÌƒ, M. cipá¹‡&etilde;, cepá¹‡&etilde;.
Addenda: *capp -- . 2. *camp -- : OMarw. (VÄ«saá¸·a) pp. m.pl. caÌ„Ì†á¹• pyÄ• `oppressed, restrained'.
3. *cipp -- [Cf. PICCAYATI]: S.kcch. cÄ«plÄ• á¹‡Å« `to be pressed between' ~ G. pÄ«clÄ• vuÌƒ AKÅš 31.

CAM: â€ Ä• CAMATI.

4675 *cappayati `chews'. [Onom., cf. Pa. capucapukÄ• ra<-> `making the sound of chewing': cf. CÃ¡RVATI]
Pa. cappÄ“ti `chews', Dm. Ä‹apÄ• y -- , Sh. Ä• apÃ³Ä-kiÌ¯, koh. Ä• Äƒpo Ì„á¹·, gur. Ä• Äƒpyo Ì„á¹·; K. Ä‹Ä• pun `to eat', Ä‹opu m. `bite'; WPah. bhal. Ä‹Ä• pá¹‡Å« `to chew', Ku. capoá¹‡o, N. capÄ• unu, capkÄ• unu; Si. sapanavÄ• , haËš `to chew, bite, gnaw, crush'.
*cappÄ“á¹-a -- , *cappÄ“á¹-á¹-a -- `slap' see CAPÄ“á¹-A -- .
CAM `sip': CÄ• MYA -- ; *Ä• CAMA -- , Ä• CAMANA -- , Ä• CÄ• MA -- , Ä• ËŠCÄ• MATI, Ä• CÄ• MAYATI, *NICAMATI.

camakka 4676 *camakka `sudden movement'. 2. *cammakka -- . [Cf. camatkÄ• ra -- m., camatkrÌ¥ti -- f. `surprise' KathÄ• s.; Orm. Ä• mak `winking' IIFL i 391]
1. Pk. camakka -- m. `surprise', camakkÄ“i `startles'; P. cauÌƒká¹‡Ä• `to be startled'; B. cauÌƒkÄ• `to glitter'; Or. cahaá¹…kibÄ• `to glitter, be startled'; OAw. cauá¹• kaÃ¯ `to be startled', H. cauÌƒknÄ• , cauÌƒk f. `sudden start'.
2. S. camaka f. `glittering', cimko m. `glitter'; P. camaká¹‡Ä• `to shine'; Ku. camaká¹‡o `to shine, be mad'; N. camak `gleam', camkanu `to shine, be startled, be insolent'; A. samakiba `to be startled'; B. camak `flash', camkÄ• na `to glitter, be startled', Or. camakibÄ• ; Mth. camak `glitter', camakab `to sparkle', OAw. camakaÃ¯; H. camaknÄ• `to glitter, be startled', G. camakvuÌƒ; M. Ä‹amaká¹‡&etilde; `to glitter'. -- Without -- kka -- : N. camcam `glare'; H. camcamÄ• nÄ• `to glare'; G. camcam f. `burning'; M. Ä‹amÄ‹amÄ• á¹- m. `dazzle'. -- P. camkÄ• r f., ËšrÄ• m. `flash'.
camatkÄ• ra -- see prec.
Addenda: *camakka -- . 1. WPah.ká¹-g. Ä‹É”á¹…ká¹‡Ãµ `to wake (intr.) with a start'.
2. *cammakka -- : S.kcch. camaká¹‡Å« `to shine'; Ko. Ä‹amkatÄ• `walks'.

camarÃ¡ 4677 camarÃ¡ m., ËšrÄ« -- f. `the yak Bos grunniens', Ëšra -- m.n. `its tail' MBh.
Pa. camara -- m. `yak', ËšrÄ« -- f. `a kind of antelope'; NiDoc. camari `yak', Pk. camara -- m., K. Ä‹amar f.; S. cauÌƒru m., ËšrÄ« f. `flyflap', cauÌƒro `having a white tail (of cows)'; L. caÌƒvarÄ« f. `flywhisk of hair or leaves', awÄ• á¹‡. caurÄ«; P. caÌƒvar, camar m., caÌƒvarÄ«, caurÄ« f.

`yak's tail', caur m. `lion's tail raised over its head'; Ku. cauÌƒriyÄ•
`having a tail with hair of a different colour from the body', gng.
Ä‹É”Ì„Ëœr `yak's tail'; N. caÌƒwar, camar `yak's tail', cauÌƒri gÄ• i `yak';
A. sÃµwar `chowry', suÌƒwarÄ« `yak'; B. camar `yak's tail'; Or. caaÌƒra
`yak's tail, flywhisk, beard of maize'; Mth. caor `flywhisk', Bhoj. caÌƒwar,
OAw. caÌƒvara; H. caÌƒwar, cauÌƒr m. `yak', cauÌƒrÄ« f. `its tail used as
flywhisk', Marw. cÃµrÄ«, G. camrÄ« f., M. Ä‹aÌƒvar, Ä‹avËš n., Ä‹aÌƒvrÄ«,
Ä‹avËš f.
CÄ• MARA -- ; *MAKá¹£Ä• CAMARA -- .
*camp -- `press' see *CAPP -- .
Addenda: camarÃ¡ -- : S.kcch. cammar f. `fly -- whisk' â†• G. or Sk.;
WPah.ká¹-g. Ä‹É”Ì„Ëœr m. `whisk of yak tail's hair'.
*camp -- see *CAPP -- Add2.

campa 4678 campa m. `Bauhinia variegata' lex., campaka -- m. `the tree
Michelia campaka', n. `its blossom' MBh.
Pa. campa -- , Ëšaka -- m. `M. campaka', Pk. caá¹• paya<-> m., S. cambo m.;
L. cambÄ• m. `yellow jasmine'; P. cambÄ• , campÄ• m. `M. campaka'; N. cÃ£Ì„p
`name of various kinds of Michelia'; B. cÃ£Ì„pÄ• `M. campaka', Or. campÄ• ;
H. cÃ£Ì„p m. `M. kisopa', campÄ• m. `M. campaka' (whence campÄ« `yellow'),
G. cÃ£Ì„puÌƒ n., M. cÃ£Ì„pÄ• m. `the tree', cÃ£Ì„p&etilde; n. `its flower',
Ko. cÃ£Ì„mpe n. `the flower', Si. sapu `the tree'.
CAMPAKÄ• RAá¹‡YA -- ; -- *CAMPAVÄ“LLI -- ?
Addenda: campa -- : WPah.poet. Ä‹ambo m. `small flower growing on trees on
river beach, the campaka flower', J. cÄ• mbÄ• m. `a fragrant yellow flower'.

campakÄ• raá¹‡ya 4679 campakÄ• raá¹‡ya n. `name of a place of pilgrimage' MBh.
[CAMPA -- , Ã¡RAá¹‡YA --]
Bi. campÄ• ran `name of a district in East Bihar' (HÅšS 915 < *campÄ• raá¹‡ya
--).

campavÄ“lli 4680 *campavÄ“lli `jasmine'? [CAMPA -- , VÄ“LLI -- ?]
S. cambelÄ« f. `Jasminum grandiflorum', P. caÌƒbelÄ«, camelÄ« f.; N. cameli `J. sambac'; B. cameli `J. grandiflorum', Or. cambelÄ«, caÌ„Ì†melÄ«, Mth. camelÄ«, OAw. caá¹• belÄ«, H. caÌƒbelÄ«, camelÄ« f., G. caÌƒpelÄ«, caÌƒbelÄ«, camelÄ«; M. Ä‹aÌƒbelÄ«, Ä‹amelÄ« f. `the plant', Ä‹amel n. `its flower'.
*cammakka -- `sudden movement' see *camakka -- .
Addenda: *campavÄ“lli -- : OB. cÄ• mbalÄ« (sic), B. cÄ• meli id.
CAR: â€ ANUCARÃ¡ -- .

cÃ¡ya 4681 cÃ¡ya m. `mound of earth as rampart or foundation, heap' MBh. 2. *cÄ• ya -- . [âˆšCI1]
1. Pa. Pk. caya -- m. `mass, layer'; Ku. cayo `wall, terrace, supporting wall of terrace'.
2. Ash. Ä• Ä• `wall', Kt. Ä• Ã¥, Bashg. "chaÌ,".

cÃ¡yana 4682 cÃ¡yana n. `piling up (wood, &c.)' AV., `stacked wood' MBh. [âˆšCI1]
Pk. cayaá¹‡a -- n. `collecting together'; Sh. (Lor.) Ä• Ä«n `heap, pile'; K. Ä‹yÅ«nu, abl. Ä‹Ä“ni m. `pillar, wall acting as pillar'; G. ceá¹‡i f. `folds'.
CAR `move'. [~ âˆšCAL: for interaction of r and l forms see ND 169 b]
*kara -- 3, caÃ±carin -- , carÃ¡ -- 1, *cÃ¡ra -- 2, cÃ¡raá¹‡a -- , cÃ¡rati1, carÃ¡tha -- , carÄ• -- , caritÃ¡ -- , carÃ-tra -- , cÃ¡rcara -- , caryÄ• -- , cÄ• ra -- 1, cÄ• ra -- 2, cÄ• raka -- , cÄ• raá¹‡a -- , *cÄ• raá¹‡Ä« -- , cÄ• rayati, *cÄ• ri -- , cÄ• rikÄ• -- , cÄ• rin -- ; abhicara -- , Ä• ËŠcarati, Ä• cÄ• ra -- , *Ä• cÄ• rayati, Ä• cÄ• ryÃ -- , Ãºccarati, uccÄ• rayati, udÄ• cÄ• ra -- , upacÃ¡ra -- , Ãºpacarati, upacÄ• rÃ¡ -- , upacÄ• riá¹‡Ä« -- , nÃ-Å›carati, niÅ›cÄ• raka -- , niÅ›cÄ• rayati, vÃ-carati, vicÄ• ra -- , vyabhicÄ• ra -- , sÃ¡á¹• carati, saá¹• cÄ• ra -- , sÃ¡á¹• cÄ• rayati, samÄ• carati.

carÃ¡ 4683 carÃ¡1 `moving' PÄ• á¹‡. gaá¹‡a, m. `spy' R., cÃ¡raka -- m. `wanderer' ÅšBr., `spy' lex. [~ calÃ¡ -- 1. -- âˆšcar]
Pa. cara -- m. `secret emissary', Ëšaka -- m. `messenger'; NiDoc. cara -- puruá¹£a `intelligence agent'; Pk. cara -- , Ëšaya -- , Ëšiya -- m. `spy', K. Ä‹ar m.; -- Sh. (Lor.) Ä‹É™r, pl. Ëšri `watchman, guard' (â†’ Bur. Ä‹É™r)

â†• dialect (K.?) in which c > Ä‹. -- B. car `spy' prob. â†• Sk.
Ä“KACARÃ¡ -- , BHIKá¹£Ä• CARA -- , MAHIá¹£ACARA -- , VANÄ“CARA -- .
Addenda: carÃ¡ -- 1: â€ Å›ANAIÅ›CARA -- .

cÃ¡ra 4684 *cÃ¡ra2 m. `movement'. [~ cala -- 2. -- âˆšcar --]
Pa. Pk. cara -- m. `walking, moving'. -- See Add.
GOÌ„CARA -- , DUÅ›CARA -- .

cÃ¡raá¹‡a 4685 cÃ¡raá¹‡a n. `going about' RV., `grazing' W., `behaviour'
KÄ• tyÅšr. [~ CALANA -- . -- âˆšCAR]
Pa. caraá¹‡a -- n. `walking about, grazing, behaviour'; Pk. caraá¹‡a -- n.
`fodder, behaviour'; S. cará¹‡Ä« f. `ladder, stairs'; P. carnÄ• m. `manger,
trough', ËšnÄ« f. `small do.', N. caran; A. sarani `grazing'; Or. caraá¹‡Ä«
`pasture, beasts on pasture'; Bi. caran, carnÄ« `wooden feeding trough for
cattle'; H. carnÄ« f. `place for feeding animals'; G. caraá¹‡ n. `pasture,
meadow'; M. Ä‹araá¹‡ f. `pasture grass, cost of grazing'.
Addenda: cÃ¡raá¹‡a -- : â€ CÄ• RAá¹‡A -- 2.

4686 cÃ¡rati1 `moves' RV., `grazes' intr. YÄ• jÃ±. [~ cÃ¡lati. <-> âˆšcar]
Pa. carati `moves, grazes', NiDoc. care 3 sg. opt., Pk. caraÃ¯; Sh.
Ä• arÃ³Ä-kiÌ¯ intr. `to graze'; OK. Ä‹arun `to walk', K. Ä‹arun `to go
forward' (with meaning `to increase, be more than enough' perh. <
*CAá¸• HATI); S. caraá¹‡u intr. `to graze', L. caraá¹‡ (whence carkÄ• m. `(of
cattle) a good feeder'), awÄ• á¹‡. caruá¹‡, P. carnÄ• , WPah. bhad. Ä‹arnÅ«,
pÄ• á¸• . Ä‹araá¹‡, paá¹…. cam. cará¹‡Ä• , cur. carnÄ• , N. carnu, A. sariba; B.
carÄ• `to move about, graze', Or. caribÄ• , Mth. Aw. lakh. carab, H. carnÄ• ,
G. carvuÌƒ, M. Ä‹ará¹‡&etilde;, Ko. cartÄ• ; -- caus. Pa. carÄ• pÄ“ti `makes
move'; P. carÄ• uá¹‡Ä• tr. `to graze', Ku. carÅ«á¹‡o, N. carÄ• unu, A.
sarÄ• iba, B. carÄ• na, Or. carÄ• ibÄ• , Mth. carÄ• eb, H. carÄ• nÄ• , G.
carÄ• vvuÌƒ, M. Ä‹araviá¹‡&etilde;.
*carati2 `does' see KARá¹“TI.
Addenda: cÃ¡rati: S.kcch. cará¹‡Å« `to graze'; WPah.ká¹-g. (kc.) Ä‹É”rnÃµ
`to move, graze' intr., J. cará¹‡u, Garh. carnu, OMarw. caraÃ¯ `grazes'.

carÃ¡tha 4687 carÃ¡tha n. `wandering' RV. [âˆšCAR]
S. caraho m. `pasture'; P. carah, ËshÄ• m. `fodder (whether in the field or
stored)'; OH. carahÄ« f. `place for feeding cattle'.

carassa 4688 *carassa `raw hide'.
P. carsÄ• m. `raw oxhide', caras f. `leather bucket'; N. carsÄ• `hide'; Bi. H. carsÄ• m. `raw oxhide', H. caras, tarsÄ• m. `leather bucket'; M. Ä‹arsÄ• m. `raw oxhide'; <-> G. caá¹›suÌƒ `a contrivance for lifting water from well or tank': X caá¹›vuÌƒ <*CAá¸• HATI?

carÄ• 4689 carÄ• (in dat. inf. carÄ• ËŠyai RV.) f. `moving'. [âˆšCAR]
Sh. Ä• Äƒr f. `green growing or cut grass' (< `*grazing'?); L. carÄ« f. `stalk and leaves of jowar used as fodder'; Mth. carÄ« `fodder'.

caritÃ¡ 4690 caritÃ¡ n. `course, behaviour' RV., AV. [~ CALITÃ¡ -- . -- âˆšCAR]
Pa. carita -- , Ëšaka -- n. `behaviour', Pk. cariya -- n.; -- L. caryÄ• `mad' prob. â†• S. (see CALITA --).
DÃºÅ›CARITA -- .

carÃ-tra 4691 carÃ-tra n. `foot, leg' RV., `going' VS., `behaviour' Mn. [âˆšCAR]
Pk. caritta -- n. (Pa. Pk. cÄ• ritta -- n.) `conduct'; P. calittar m. `behaviour, fraud'; OAw. carita `conduct', H. carit m., M. Ä‹arit n.; -- Si. sirita `custom' EGS 180 is â†• Pa.
caritrÄ• -- see CÄ• RITRÄ• -- .
*carÄ« -- `trench' see CURÄ« -- .

carÃº 4692 carÃº m. `pot, saucepan' RV., caluka -- m. `small pot' lex.
Pk. caru -- m. `a kind of dish'; Niá¹…g. Ä‹oÌ„rkÄ«ËŠ `kettle'; S. carÅ« m. `large copper vessel used by dyers'; L. carvÄ« f. `brass vessel'; A. saru `earthen cooking pot'; Bi. caruÄ• , ËšuÄ« `earthen pot for storing grain or cooking'; H. carÅ« m. `pot, cauldron', caruÄ• m. `large earthen pot', ËšuÄ« f. `smaller do.'; G. caru m. `large copper pot', carvÄ« f. `small do.', caruá¹›Ä« f. `metal jug'; M. Ä‹arvÄ« f. `sort of bowl or pan'.
Addenda: carÃº -- : S.kcch. carÅ«o m. `earthen pot for buttermilk'; A. cariyÄ• (phonet. so -- ) `washing pot'.

cÃ¡rcara 4693 cÃ¡rcara RV. = caraá¹‡aÅ›Ä«la -- SÄ• y., carcarÄ« -- f. `curled or woolly hair' lex. [âˆšCAR]
B. cÃ£Ì„car `curled (of hair), a curl', Or. cÄ• cara, Ëšcera, Mth. cÃ£Ì„car: semant. cf. caÃ±cala -- , cÄ• la -- 1, pracala -- .

carcarÄ« 4694 carcarÄ« f. `a partic. kind of song' KÄ• lid.
Pk. caccarÄ« -- f. `a band of singers, a kind of song'; B. cÃ£Ì„car
`lighting bonfires on the eve of the Dol festival'; Or. cÄ• cerÄ«
`merrymaking on the eve of the Dol festival'; H. cÄ• car, cÃ£Ì„cËš f.
`singing and dancing round a pole at the HolÄ« festival'.

carcÄ• ËŠ 4695 carcÄ• ËŠ f. `repetition'. [Cf. carcana -- n. `laying on (an
unguent)', vicarcita -- `rubbed, anointed', vicarcÄ« -- , ËšcikÄ• -- f.
`itch, scab' SuÅ›r.]
GHARMACARCIKÄ• -- .

carpa 4696 *carpa `flat'. 2. carpaá¹-a -- `lying flat to the head (of ears)'
VarBrÌ¥S., m. `palm of hand, thin biscuit of flour' lex., carpaá¹-Ä« -- f.
`flat cake' lex. 3. *carpaá¹-á¹-a -- . [Cf. Psht. Ä‹apaq, Orm. Ä• apaÌ,g
`flat hand' IIFL i 391 and carvan -- m. `slap with open palm' lex.: see
CIPIá¹-Ã¡ -- , CAPÄ“á¹-A -- , *CAPP --]
1. Kt. Ä• apÇ» `slap'; S. capu m. `lip', capo m. `palm of hand, hand --
breadth, blade of oar'; L. cappÄ• `having horns pointing outwards'; P.
cappÄ• m. `breadth of 4 fingers'; B. cÄ• p `solidified clod', cÄ• pÄ• `cover';
M. Ä‹Ä• p m. `lobe of ear'.
2. Pk. cappuá¸• Ä« -- , Ëšá¸• iyÄ• -- f. `snapping the fingers'; Ash. Wg.
Ä• apÄ• ËŠl `palm of hand'; Ash. Ä• apá¸—á¹› `flat of hand'; PaÅ¡. Ä• apilÅ«ËŠ
`slap', Kal. rumb. Ä• apÅ•Ã©aka; S. capiá¹›Ä« f. `a kind of unleavened
bread', cÄ• poá¹›o m. `flat clod of

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dried earth'; L. capá¹›Ä« f. `small flat piece of wood', cÄ• pá¹›Ä« f. `cake
of silt'; P. capá¹›Ä« f. `small flat piece of wood', cÄ• paá¹› m. `flake of

sun -- dried mud'; N. capari `turf, clod of earth', capleá¹-i `flat'; A. sÄ• par `blow with palm of hand'; B. cÄ• paá¹› `open palm, slap', cÄ• pá¹›Ä• `square or oblong clod'; Or. cÄ• paá¹›a, Ëšá¹›Ä• , cÄ• puá¹›Ä• `flat palm, slap'; H. cÄ• paá¹› `flattened, level', cÄ• pá¹›Ä• m., Ëšá¹›Ä« f. `cake of cowdung'; G. capaá¹›vuÌƒ `to flatten'; M. Ä‹apá¸• Ä• `flat'.
3. Wg. Ä• apÉ™á¹-Ã¡ `claw'; S. capÄ• á¹-a f. `slap', capuá¹-Ä« f. `snap of fingers'; P. capá¹-Ä• `flattened, compressed'; G. capaá¹-, capá¹-uÌƒ `low and flat'; M. Ä‹apá¹-Ä• `flat'.
carpaá¹-a -- see prec.
*carpaá¹-á¹-a -- `flat' see *CARPA -- .
Addenda: *carpa -- . 1. Ash. Wg. Ä• apÄ• ËŠl `palm of hand' < *carpa<-> -- la -- ~ *carpa -- á¹-a -- Buddruss ZDMG 116, 415.
2. *carpaá¹-a -- : A. also cÄ• par (phonet. s --) `blow with palm' AFD 211.
carpaá¹-a -- see *CARPA -- Add2.

carmakarta 4697 carmakarta m. `piece of leather' TBr. [CÃ¡RMAN -- , KARTA -- 2]
B. cÄ• mÄ• ti `razor -- strop' (ODBL 692 < *carmapattra --).

carmakÄ• ra 4698 carmakÄ• ra m. `leatherworker' MBh., ËšrÄ« -- f. [CÃ¡RMAN -- , KÄ• RA -- 1]
Pa. cammakÄ• ra -- , Ëšrin -- m. `leatherworker, harnessmaker, chariot -- maker'; Pk. cammaÄ• ra -- , ËšmÄ• ra -- , Ëšraya -- , Ëšmayara -- m. `leatherworker'; Wg. (Lumsden) "chuwullÃ¡h" `shoemaker' (= Ä• amala? NTS xvii 245); K. Ä‹amar m. `leatherworker', Ä‹rÃ´lu m. `cobbler' < *Ä‹rÄ• ru < * Ä‹rmÄ• rau AO xix 94; S. camÄ• ru m. `leatherworker', P. cameÄ• r, camÄ• r m., ËšrÄ« f., Ku. gng. N. camÄ• r; A. samÄ• r `cobbler, dealer in lime with betelnut'; B. cÄ• mÄ• r `leatherworker'; Or. camÄ• ra `cobbler, basketmaker'; Bi. camÄ• r `shoemaker', Bhoj. camÄ• r, camarÄ• , Aw. lakh. camÄ• r, H. camÄ• r m., ËšrÄ« f.; G. camÄ• r m. `tanner'; M. Ä‹Ã£Ì„bhÄ• r, Ä‹Ä• mhÄ• r m. `leatherworker' (X KUMBHAKÄ• RA --), Ko. cÄ• mÄ• ru, Si. samvaru, sommaruvÄ• .
Addenda: carmakÄ• ra -- : WPah.ká¹-g. Ä‹É™mÄ• r m. `caste of skinners and cobblers', J. Garh. camÄ• r.

carmakÄ• á¹£á¹-hikÄ• 4699 carmakÄ• á¹£á¹-hikÄ• f. `whip' MrÌ¥cch. com. [CÃ¡RMAN -- , KÄ• á¹£á¹-HÃ¡ --]
See CARMAYAá¹£á¹-I -- .

carmacaá¹-aka 4700 carmacaá¹-aka m. `bat' BHS ii 220, Ëšá¹-Ä« -- , Ëšá¹-akÄ•
-- , Ëšá¹-ikÄ• <-> f. lex. [CÃ¡RMAN -- , CAá¹-AKA --]
S. camiá¹›o m. `bat'; Ku. camaá¹›uwÄ• , N. camero. -- Other words for `bat'
containing carma -- in Sk. CARMAPATTRÄ• -- ; Pk. cammapakkhi -- m.,
cammaá¹-á¹-hila -- m.; B. cÄ• mcikÄ• , ËškÄ«, Or. cÄ• ma, cemaá¹‡i; -- NIA.
cmpds. L. cÄ• m -- cirá¹›Ä« f., H. cÄ• m -- gÄ«daá¹› m.

cÃ¡rman 4701 cÃ¡rman n. `hide, skin' RV.
Pa. Pk. camma -- n. `leather, shield'; Gy. eur. arm. Ä• am m. `leather',
pers. Ä• amÄ« `skin'; Ash. Ä‹am `skin, bark', Wg. Ä• Ä• m; Kt. Ä• om `skin', Pr.
Ä• Ä• mÉ™, Bshk. Tor. Ä• am, Gau. sÄ• m; Sh. Ä• om m. `skin, leather' (â†' á¸Œ.
Ä• om m.); K. Ä‹am f. `leather', S. camu m.; L. P. camm m. `hide'; WPah.
bhal. Ä‹amm n. `leather', Ku. N. cÄ• m; B. cÄ• m `skin, leather, bark'; Or.
cama `leather'; Bi. Mth. Bhoj. cÄ• m `tanned cowhide'; H. cÄ• m m. `hide,
leather', G. cÄ• m n., M. Ä‹Ä• m n., Si. sama, haËš; -- ext. -- á¸• a -- : S.
camiá¹›o m. `piece of leather', L. P. camá¹›Ä• m. `dressed hide'; B.
cÄ• má¹›Ä• `leather', cÄ• má¹›Ä« `scurf'; Or. camaá¹›Ä• `leather'; Bi.
camá¹›Ä• `raw hide'; H. camá¹›Ä• m. `leather', G. cÄ• má¸• uÌƒ n., Ëšá¸• Ä« f.;
M. Ä‹Ä• má¸• &etilde; n. `a hide', Ëšá¸• Ä« f. `the skin'; Ko. cÄ• má¸• &etilde;
n. `hide'. -- Prob. A. sÄ• m `crop of boils' (cf. B. cÄ• má¹›Ä« above),
sÄ• mnÄ« `scum, scale' < *cammaá¹‡a -- ? -- Kho. (Lor.) Ä• *lrma `hide from
which shields are made' â†• Pers.
*CARMAVATÄ« -- , CARMÃ-N -- , CÄ• RMÃ¡ -- ; CARMAKARTA -- , CARMAKÄ• RA -- ,
CARMAKÄ• STHIKÄ• -- , CARMACAá¹-AKA -- , CARMAPAá¹-á¹-A -- , CARMAPATTRÄ• -
, CARMAPÄ• DUKÄ• -- , CARMAYAá¹£á¹-I -- , *CARMÄ• SA -- , *CARMOÌ„TKUá¹‡A -- .
Addenda: cÃ¡rman -- : S.kcch. camm m. `leather', camá¹›Ä« f. `the skin';
WPah.ká¹-g. Ä‹amá¹›I f. `human skin', Garh. cÄ• m, Md. ham.

carmapaá¹-á¹-a 4702 carmapaá¹-á¹-a m. `leather thong' MBh., Ëšá¹-ikÄ• -- f.
`flat piece of leather' W. [CÃ¡RMAN -- , PAá¹-á¹-A -- 2]
Pk. cammapaá¹-á¹-a -- m. `leather thong'; S. camoá¹-Ä« f. `leather strap in
spinning wheel', P. camoá¹-Ä• m. `piece of leather to prevent chafing'; N.
camoá¹-i `leather strap'; A. samá¹-Ä• `scourge'; Bi. camauá¹-Ä• , Ëšá¹-Ä«
`razor -- strop'; Mth. camoá¹-Ä« `strip of leather', H. camoá¹-Ä• m., Ëš
á¹-Ä« f., M. Ä‹Ä• moá¹-Ä• m., Ëšá¹-Ä« f.

carmapattrÄ• 4703 carmapattrÄ• f. `bat' lex. [CÃ¡RMAN -- , PÃ¡TTRA --]
L. camÄ“tÄ« f. `bat' (Ä“ ? -- see CARMACAá¹-AKA --).

carmapÄ• dukÄ• 4704 carmapÄ• dukÄ• f. `leather shoe' lex. [CÃ¡RMAN -- , PÄ• ËŠDUKÄ• --]
H. camÄ• Å«, ËšÄ• uÌ„Ìƒ f. `slippers or shoes fixed to pattens', camauwÄ• m. `shoes of which the sole is sewn with leather'.

carmayaá¹£á¹-i 4705 carmayaá¹£á¹-i f. `whip' lex. [CÃ¡RMAN -- , YAá¹£á¹-Ã- --]
Pk. cammaá¹-á¹-hi -- f. `whip', OB. cÄ• mÄ• á¹-hi; B. cÄ• mÄ• á¹-i `razor -- strop' ODBL 664; -- or < CARMAKÄ• á¹£á¹-HIKÄ• -- .

carmavatÄ« 4706 *carmavatÄ« `a partic. tree'. [Cf. carmavant -- `covered with hide' PÄ• á¹‡. KÄ• Å›., cÃ¡rmaá¹‡vant -- `furnished with skin' TS., carmaá¹‡vatÄ« -- f. `the banana plant', carmadruma -- m. `the parchment tree' lex. -- CÃ¡RMAN --]
H. camoÄ« f. `a Nepalese tree from the bark of which paper is made'.

carmÄ• sa 4707 *carmÄ• sa `skin -- thrower'. [CÃ¡RMAN -- , Ä• ËŠSA -- 2]
Wg. Ä• amÄ• ËŠs `snake' NTS xvii 243.

carmÃ-n 4708 carmÃ-n `made of leather' W., `armed with a shield' MBh., cÃ¡rmika -- PÄ• á¹‡. gaá¹‡a. [CÃ¡RMAN --]
Pk. cammiya -- `bound with leather'; S. camÄ« `made of leather'.

carmoÌ„tkuá¹‡a 4709 *carmoÌ„tkuá¹‡a `skin tick'. [CÃ¡RMAN -- , UTKUá¹‡A --]
H. camokan, camukan m. `body louse, cattle tick'.

caryÄ• 4710 caryÄ• f. `conduct' ÅšBr., `going about' MBh., carya<-> `to be practised' Mn. [~ *CALYÄ• -- . -- âˆšCAR]
Pa. cariya -- n., ËšyÄ• -- f. `conduct'; Pk. cariyÄ• -- , cajjÄ• -- f. `gait, conduct'; P. cajj m. `state, good state, sense'.
CARV `chew': CÃ¡RVATI; -- CÅ«Rá¹‡A -- ?
Addenda: caryÄ• -- : OP. cajju m. `good conduct'; -- MIA. cmpds.: OP. kucajjÄ• f.adj. `slovenly', L. kucajÌ±jÌ±Ä• , OP. sucajjÄ• `competent', L. sucajÌ±jÌ±Ä• (not < *KUCCHADYA -- , *SUCCHADYA --) C. Shackle.

4711 cÃ¡rvati, carvÃ¡yati `chews' DhÄ• tup., PaÃ±cat. [âˆšCARV: but NIA. points to both *cavv -- and *cabb -- (as well as *camb -- , *cabbh -- ,

*cibb -- , *cobb --) in MIA. and therefore supports F. B. J. Kuiper (EWA i 379) in separating CÅ«Rá¹‡A -- : cf. onom. *CAPPAYATI]
-- vv -- : Pk. cavvia -- `chewed' (cÄ• vÄ“yavva -- `to be caused to be chewed' < *cÄ• payati?); G. cÄ• vvuÌƒ `to chew'; M. Ä‹Ä• vá¹‡&etilde; `to chew, bite, ache'; -- -- bb -- : S. caá¸‡aá¹‡u `to chew', caus. caá¸‡Ä• iá¹‡u, cÄ• á¸‡o m. `chewing'; L. cabbaá¹‡, (Ju.) caá¸‡á¸‡aá¹‡ `to chew', awÄ• á¹‡. cabuá¹‡ `to eat'; P. cabbá¹‡Ä• `to chew', caus. cabÄ• uá¹‡Ä• , WPah. jaun. cabÄ• á¹‡oÌ„Ìƒ, Marw. cÄ• bá¹‡o; Ko. cÄ• btÄ• `bites'; -- either -- vv -- or -- bb -- : Ku. cÄ• bá¹‡o `to chew', N. cÄ• bnu, cabÄ• unu, B. cÄ• bÄ• na; Or. cÄ• bibÄ• `to bite'; Bhoj. cabÄ• el `to chew'; H. cÄ• bnÄ• `to chew', cabÄ• nÄ• `to bite the lip, gnaw, crunch'; -- -- bbh -- : Ku. gng. cabhyÉ”Ì„Ëœ&rtodtilde;É™ `to chew', H. cÄ• bhnÄ• `to eat'; -- -- mb -- : Gy. eur. Ä• amb -- , Ä• amm -- `to chew'; -- with other vowels: A. sobÄ• iba `to chew', Or. cobÄ• ibÄ• ; -- B. cibÄ• , cibÄ• na `to chew'; H. ciblÄ• nÄ• `to chew slowly, mumble'.
carvan -- see *CARPA -- .
*cará¹£a -- , *cará¹£aá¹‡a -- see next.
Addenda: cÃ¡rvati: S.kcch. cabá¹‡Å« `to chew', WPah.ká¹-g. Ä‹abá¹‡Ãµ, J. cÄ• bá¹‡u; OP. cabbaá¹‡u m. `tooth'; A. cobÄ• (phonet. s --) `chewing' AFD 214.

4712 *cará¹£ati `ploughs'. 2. *cará¹£a -- . 3. *cará¹£aá¹‡a -- [Cf. cará¹£aá¹‡Ã- -- f.pl. = krÌ¥á¹£á¹-Ã- -- f.pl. `people' RV. -- âˆšKRÌ¥á¹£]
1. A. sahiba `to cultivate', B. casÄ• `to plough', Or. casibÄ• , tasËš (why a?), H. cÄ• snÄ• , G. cÄ• svuÌƒ; Si. hayanavÄ• `to pull', hÄ• navÄ• or hÄ« hËš `to plough'.
2. Pk. cÄ• sa -- m. `ploughing, plough land'; A. sÄ• h `tilled (of land), act of tilling'; B. cÄ• s `ploughing', ËšsÄ• ,

Ëššsi `ploughman'; Or. cÄ• sa, tËš `agriculture', casÄ• `ploughing, cultivator', cÄ• si, tÄ• Ëš, f. cÄ• suá¹‡i, tÄ• Ëš `cultivator'; Bi. cÄ• s `a ploughing'; Bhoj. cÄ• s `tilth'; H. cÄ• s f. `ploughing', ËššsÄ• , ËššsÄ« m. `ploughman'; G. cÄ• s m. `furrow', OM. cÄ• sa.
3. A. sÄ• hani `a piece of land ready ploughed or hoed'.
CAL `move, tremble'. [~ âˆšCAR: for interaction of r and l forms see ND 169 b]
caÃ±cala -- , calÃ¡ -- 1, cala -- 2, cÃ¡lati, calana -- , calÃ¡yati, *calavala -- , calÄ• calÃ¡ -- , calita -- , *calyati, *calyÄ• -- , *cÄ• la -- 1, cÄ• la -- 2, cÄ• lana -- , cÄ• lanÄ« -- , cÄ• lÃ¡yati, *uccalyati, *uccÄ• la -- , uccÄ• layati, niÅ›cala -- , niÅ›calati, *niÅ›cÄ• layati, pracala -- , pracalati, pracalayati, vicalati, vicÄ• layati, *vyapacalati, saá¹• cÄ• layati, *samÄ• calati.
Addenda: *cará¹£ati. 2. S.kcch. cÃ£Ì„s keá¹‡Ä• `to rake' (= G. cÄ• s karvÄ• ); A. also caÌ‚h (phonet. sÉ”h) `cultivation' AFD 217, 226.

calÃ¡ 4713 calÃ¡1 `trembling, unsteady' MBh. [~ carÃ¡ -- 1. -- âˆšcal]
Pa. Pk. cala -- `trembling, unsteady'; Kho. Ä• ol `bankrupt' BelvalkarVol 88; Si. sala `shaking, moving' or < CÄ• LA -- 1.

cala 4714 cala2 m. `movement' lex. [~ *cÃ¡ra -- 2. -- âˆšcal]
L. cal m. `spreading out of a river over low lands, flood'; M. Ä‹aá¸· m. `deviation from rule or promise, slipperiness'.
NIÅ›CALA -- ; *DHARAá¹‡Ä«CALA -- , *DHARMACALA -- , *BHÅ«CALA -- , BHÅ«MICALA -- , *SNIHÄ• CALA -- , *HIMACALA -- .

4715 cÃ¡lati `goes away' MBh. 2. `shakes, trembles' MBh. [~ cÃ¡rati1. -- âˆšcal]
1. Pa. calati `moves'; AÅ›. dh. jau. caleyu, calitaviye `practise, perform (dharma)'; Pk. calaÃ¯ `goes'; PaÅ¡. lauá¹›. Ä• al -- intr. `to open', weg. Ä• al -- `to move'; K. Ä‹alun `to move, run away', rÄ• m. calá¹‡u `to go, walk'; P. calá¹‡Ä• `to go bad, decay'; WPah. bhad. bhal. Ä‹alnÅ« `to flow', cam. calá¹‡Ä• `to go'; Ku. calá¹‡o `to move, go'; N. calnu `to move, walk, be used' (whence caluwÄ• `restless'), A. saliba, B. calÄ• ; Or. caá¸·ibÄ• `to move, go on, pass'; H. calnÄ• `to move, go on or away, be in use' (â†’ Mth. calab `to go, hasten', Bhoj. calal `to go', OAw. calaÃ¯ `starts off, goes'); OMarw. calaÃ¯ `goes'; G. caá¸·vuÌƒ `to move away from'; M. Ä‹aá¸·á¹‡&etilde;

`to slip aside, err'.
2. Pa. calati `trembles', Pk. calaÃ¯; G. caá¸·vuÌƒ intr. `to shake'.
Addenda: cÃ¡lati: Garh. caá¸·nu `to walk'.

calana 4716 calana n. `trembling' PÄ• á¹‡. (adj. calanÃ¡ -- ), `wandering' MBh. [~ CÃ¡RAá¹‡A -- . -- âˆšCAL]
Pa. calana -- `trembling', n. `excitement'; Pk. calaá¹‡a<-> n., Ëšá¹‡Ä• -- f. `going, conduct'; P. calaá¹‡ m. `behaviour, circulation (of coin)'; N. calni `the pulsing (esp of temples)'; B. calan `gait, practice, usage', Or. caá¸·aá¹‡i; OMarw. calaá¹‡a m. `walk, gait'; G. caá¸·aá¹‡ n. `conduct, currency'; M. caá¸·aá¹‡ -- vaá¸·aá¹‡ `n. movement, deportment'; -- Si. salan -- pata `fan'.

4717 calÃ¡yati `causes to move' PÄ• á¹‡. [âˆšCAL]
Pa. calÄ“ti `shakes' tr.; -- Ash. pÃ£Ì„ -- Ä‹al -- `to chase away', Ä• alÄ• -- `to summon'; Wg. Ä• Ä• akÅ•oÄ© `summoned'; Kt. Ä• ilÃ«ya `chased them away', Ä• ilÄ«ËŠ `outlaw' â†’ Kal. Ä• ilÄ«ËŠ; Pr. Ä• Ä• li -- `to summon': all doubtful (cf. KÄ• RAYATI2?).

calavala 4718 *calavala `restless'. [Redup. from CALÃ¡ -- 1]
Pk. calavalaá¹‡a -- n. `fidgeting', N. cal -- bal `restlessness'; G. caá¸·vaá¸·vuÌƒ `to fidget', M. Ä‹aá¸·vaá¸· f. (cf. Ä‹aá¸·aá¹‡ -- vaá¸·aá¹‡ n.).

calÄ• calÃ¡ 4719 calÄ• calÃ¡ `evermoving' PÄ• á¹‡. [~ carÄ• carÃ¡ -- PÄ• á¹‡., Pa. carÄ• cara -- `moveable'. -- âˆšCAL)
Pa. Pk. calÄ• cala -- `in constant motion, unsteady'; PaÅ¡. Ä• olÄ• ËŠl `belongings, property' IIFL iii 3, 44 with (?); M. Ä‹aá¸·Ä• á¸· m. `excessive trembling through fear', Ä‹aá¸·Ä• á¸·á¹‡&etilde; `to flow copiously'.

calita 4720 calita `shaking, trembling' MBh., `disordered of mind' Hariv. [~ CARITÃ¡ -- . -- âˆšCAL]
Pa. calita -- `shaking, wavering', Pk. calia -- ; S. caryo `mad' â†’ L. caryÄ• , (Ju.) cariÄ• (rather than < CARITÃ¡ --).
calu -- see CULU -- .
Addenda: calita -- : S.kcch. caryo (f. caraÄ«) `mad'.
calu -- see CULU -- Add2.

4721 *calyati `goes'. [âˆšCAL]
Pk. callaÃ¯ `moves'; S. calaá¹‡u `to go, depart, die'; L. callaá¹‡ `to start, go, move', P. callá¹‡Ä• `to go, move, behave', ludh. callanÄ• ; B. cÄ• lÄ• `to be moved'; Or. cÄ• libÄ• `to go on foot'; Marw. cÄ• lá¹‡o `to go'; OG. cÄ• laÃ¯ `goes', G. cÄ• lvuÌƒ `to move, walk, act', M. Ä‹Ä• lá¹‡&etilde;; Ko. caltÄ• `moves' (a? â†• H. calnÄ• < CÃ¡LATI?).
Addenda: *calyati: WPah.ká¹-g. (kc.) Ä‹alá¹‡Ãµ `to go, walk, advance', J. cÄ• lá¹‡u; ká¹-g. caus. Ä‹É™lauá¹‡Ãµ `to drive'; ká¹-g. (kc.) Ä‹É™leuá¹‡Ãµ `to cause to walk'; Garh. calaá¹‡ `custom'.

calyÄ• 4722 *calyÄ• `gait, conduct'. [~ CARYÄ• -- . -- âˆšCAL]
Sh. (Lor.) Ä• el f. `habit, custom'; Ku. cÄ• l `movement'; N. cÄ• l `conduct'; B. cÄ• l `gait, behaviour'; Or. cÄ• la `behaviour'; OAw. cÄ• la f. `gait, movement', lakh. cÄ• l `trick'; H. cÄ• l f. `behaviour'; G. cÄ• l f. `gait, behaviour', M. Ä‹Ä• l f.; -- S. cÄ• li f. `behaviour', P. cÄ• l f. `behaviour, motion' â†• H.?
Addenda: *calyÄ• -- : WPah.J. cÄ• 'l f. `gait, custom' (on account of -- l -- and J. gender not with Him.I 58 < CÄ• LA -- 2), ká¹-g. Ä‹Ä• l m.

cava 4723 *cava `point or blade of plough?'.
P. H. cau m. `coulter of plough', G. cavá¹›uÌƒ n.; M. Ä‹av -- tÄ• l&etilde; n. `a sort of harrow to draw off rubbish (consisting of a beam pierced with 14 pins)'.

4724 *cavati `says', cavyÄ• -- f. `voice' lex. 2. *cÄ• vayati caus.
[Connexion with kÃ¡uti `shouts' improbable: onom. cf. jÃ¡pati?]
1. Pk. cavaÃ¯, pp. Ëšvia -- `says', cavÄ“á¹‡a -- n. `saying', cavacava -- m. `a sort of noise'; S. cavaá¹‡u, cuaá¹‡u, pp. cayo `to say, tell', caviá¹‡Ä« f. `saying, order'; G. cavvuÌƒ `to speak, narrate'.
2. S. cÄ• iá¹‡u `cause to say'; M. Ä‹Ä• vaá¸·á¹‡&etilde; `to talk wildly', (Khandesh) `to talk'.
Addenda: *cavati: S.kcch. coá¹‡Å« `to say'.

cavilla 4725 *cavilla `small stick'.
N. coilo, Ëšli `small stick, shaving'; Aw. lakh. cailÄ« `fuel sticks'; Bi. H. cailÄ• m., ËšlÄ« f. `small stick', M. Ä‹ailÄ« f. -- Cf. also S. coÄ« f. `framework with nets attached for catching fish', N. coyo `split cane for making nets'.

cavÄ« 4726 cavÄ«, Ëšvi -- f. `Piper chava' KathÄ• s., ËšvikÄ• -- f., Ëšvika
-- n. SuÅ›r. 2. cavya -- n., ËšyÄ• -- f. SuÅ›r.
1. Pk. caviÄ• -- f., A. sai, B. cai, Or. caÄ© -- kÄ• á¹-ha, cÄ• i, H. caÄ« f.,
Si. siviya.
2. H. cÄ• b, cÄ• bh f. `a kind of pepper plant (Scindapsus officinalis?)'.
cavya -- see prec.

4726a â€ caá¹£aka -- m. `small unit of time' VarBrÌ¥.com. [Same as caá¹£aka
-- m.n. `cup' KÄ• v., Pk. casaya -- m. (â†• Ir. EWA i 380) as part of water
-- clock?]
OP. casÄ• m. `a minute, 1/3 of a pala'.

4727 caá¹£ati `eats' DhÄ• tup. [â†• Ir. cf. Pers. Ä• aÅ¡Ä«dan `to taste',
Psht. Ä• aÅ¡É™l `to drink'. Cf. âˆš*CAKá¹£2]
Pk. casaÃ¯ `tastes'. -- S. casa f. `taste', casÄ• iá¹‡u `to taste nice',
casko m. `taste', caskaá¹‡u `to get a taste for' < MIA. *cassa -- ? -- K.
Ä‹Ã´hu `astringent (of food and drink)'; N. cÄ• s -- cus `hot pickles of
various kinds': both < *cÄ• á¹£a -- `biting'?
*caá¹£á¹-a -- `tasted'. [âˆš*CAKá¹£2]
*ACAá¹£á¹-A -- .

4727a â€ caá¹£ati2: `hurts', chaá¹£ati DhÄ• tup. [Cf. cÄ• á¹£a -- 2, *cassakk
-- , *cahakk --]
WPah.kc. Ä‹aÅ›iá¹‡o `to be burnt (e.g. hand on hot iron)'?

caá¹£á¹-i 4728 *caá¹£á¹-i `tasting, feeding'. [âˆš*CAKá¹£2]
P. caá¹-á¹-h f. `ceremony of feeding Brahmans on special occasions'.

caá¹£á¹-ra 4729 *caá¹£á¹-ra `feeding trough'. [âˆš*CAKá¹£2]
P. caá¹-á¹-hÄ• m. `watering trough for cattle'.

cassakk 4730 *cassakk `throb, twitch, sudden pain'. [See Add.]
P. casaká¹‡Ä• `to throb'; WPah. cam. caská¹‡Ä• `to be angry'; Ku. casak
`rheumatic pain'; N. casakka with

a sharp pain', caskanu `to throb, give acute pain'; H. casaknÄ• , cusËš `to throb or twitch with pain'; G. casak f. `acute pain'.
Addenda: *cassakk -- see CÄ• á¹£A -- 2 and â€ CAá¹£ATI2.
S.kcch. casko m. `shooting pain, craving'.

cahakk 4731 *cahakk `burn brightly'.
N. cahak `brightness', cahakilo `brilliant, smart'; H. cahaknÄ• `to burn'.
Addenda: *cahakk -- see CÄ• á¹£A -- 2 and â€ CAá¹£ATI2.

cÄ• krika 4732 cÄ• krika m. `driver' MBh., `proclaimer' YÄ• jÃ±. [CAKRÃ¡ --]
Pa. cakkika -- m. `bard'; Si. sakiya `messenger, courier'; -- Si. sakavi `bard' Geiger ES 85, but rather < SATKAVI -- .
Addenda: cÄ• krika -- [CAKRÃ¡ --]
S.kcch. cÄ• kÄ« m. `oil -- miller', cÄ• kaá¹‡ `his wife' rather than < â€ CAKRIN -- .

cÄ• ká¹£uá¹£Ã¡ 4733 cÄ• ká¹£uá¹£Ã¡ `relating to sight' VS. [CÃ¡Ká¹£US --]
Pk. cakkhusa -- `suitable for seeing'; A. saukhÄ• `pair of spectacles' (or der. saku see CÃ¡Ká¹£US --).
*cÄ• ghayati `strives after'. [âˆš*CAGH]
Poss. origin of forms s.v. *CÄ• H -- .

4733a *cÄ• á¹‡ká¹£ati [CDIAL Add.]
WPah.ká¹-g. (kc.) Ä‹Ä• ËŠá¹‡Ãµ `to wish', ká¹-g. Ä‹Ã¡u m. `desire', J. cÄ• ' á¹‡u, cÄ• w m. (Him.I 58 only refers to CDIAL *CÄ• H --).

cÄ• cca 4734 *cÄ• cca `uncle'. [Nursery word?]
S. cÄ• co m. `father's brother', ËšcÄ« f. `his wife', L. cÄ• cÄ• m., ËšcÄ« f.; P. cÄ• ccÄ• , cÄ• cÄ• m. `father's younger brother', ËšccÄ«, ËšcÄ« f. `his wife'; WPah. bhad. cÄ• co `uncle', cur. cacÄ“rÄ• ; B. cÄ• cÄ• `father's

brother', ËšcÄ« `his wife', Or. cacÄ• , H. cÄ• cÄ• , caccÄ• , cacÄ• m., cÄ• cÄ« f.; G. cÄ• cÉ” m. `uncle'.
Addenda: *cÄ• cca -- : WPah.ká¹-g. (among RÄ• jputs) Ä‹Ä• Ä‹ m. `father's brother', Ä‹aÄ‹I f. `his wife', J. cÄ• cÄ• m.

cÄ• á¹-a 4735 cÄ• á¹-a m. `rogue, cheat' YÄ• jÃ±.
Pk. cÄ• á¸• a -- m.; PaÅ¡. Ä• Ä• á¹›Ä• `stupid, mad' IIFL iii 3, 47 with (?).
Addenda: cÄ• á¹-a -- m. `a minor official' YÄ• jÃ±., `rogue' MW.

cÄ• á¹-Ä« 4736 *cÄ• á¹-Ä« `pot'. [â†• Drav., cf. Tam. cÄ• á¹-i `jar', Mal. cÄ• á¸• i, Tel. Kan. Tu. jÄ• á¸• i. Cf. *CÄ• á¹-á¹-A -- , *CÄ• á¸• á¸• A --]
Pa. cÄ• á¹-i -- f. `vessel, jar, measure of capacity'; Si. sÃ¤liya, hÃ¤lËš `earthen pot'.

cÄ• á¹-u 4737 cÄ• á¹-u m.n. `flattery' Hariv., Ëšuka -- m. pl. BhP., caá¹-u<-> m.n. ÅšiÅ›.
Pa. cÄ• á¹-u -- kammatÄ• -- f. `politeness, flattery', Pk. cÄ• á¸• u<-> m.n., Ëšua -- n.; -- H. cÄ• á¹›Ä« f. `slander behind one's back'; OG. cÄ• á¸• Å«u m. `talebearer', G. cÄ• á¹›iyÉ” `id.', cÄ• á¹›i f. `care'; M. cÄ• á¸• f. `desire, love' LM 328: very doubtful.
Addenda: cÄ• á¹-u -- : Ko. Ä‹Ä• á¸• i `slander' (â†’ Kan. cÄ• á¸• i? cf. EWA i 371).

cÄ• á¹-á¹-a 4738 *cÄ• á¹-á¹-a `pot'. [â†• Drav., Tam. caá¹-á¹-i DED 1901: see *CÄ• á¹-Ä« -- , *CÄ• á¸• á¸• A --]
Gy. eur. Ä• Ä• ro m. `bowl, pan'; P. cÄ• á¹-á¹-Ä• m., Ëšá¹-Ä« f. `large earthen vessel'; WPah. bhal. Ä‹Ä• á¹- f. `large pot for storing ghee'; Or. cÄ• á¹-i `a big basket'; H. cÄ• á¹-Ä• m. `pot for collecting expressed sugarcane juice in a mill', Ëšá¹-Ä« f. `small earthen pot'.

cÄ• á¸• á¸• a 4739 *cÄ• á¸• á¸• a `pot'. [Cf. *CÄ• á¹-Ä« -- , *CÄ• á¹-á¹-A --]
Pk. caá¸• á¸• a -- n. `oil vessel in a lamp'; S. cÄ• á¸• Ì Ä« f. `earthen vessel'; Mth. caá¹›iyÄ• `earthen griddle for baking bread or parching grain'; G. cÄ• á¸• uÌƒ n. `saucer -- shaped vessel forming part of a lampstand', M. Ä‹Ä• á¸• &etilde;, Ëšá¸• h&etilde; n. -- Bi. cÃ£Ì„á¹› `earthen vessel for grain' X bhÃ£Ì„á¹› < BHÄ• á¹‡á¸• A -- 1.
*cÄ• á¸• ha -- `rising', *cÄ• á¸• hayati `raises' see *CAá¸• HATI.
Addenda: *cÄ• á¸• á¸• a -- : S.kcch. cÄ• á¸• Ä« f. `stone vessel to catch

leavings of food for cattle and dogs'.

cÄ• á¹‡á¸• Ä• lÃ¡ 4740 cÄ• á¹‡á¸• Ä• lÃ¡ m. `man of lowest and most despised caste' VS., ËšlÄ« -- f., caá¹‡á¸• Ä• la -- m. ÅšÄ• á¹…khGrÌ¥.
Pa. caá¹‡á¸• Ä• la -- m., Pk. caá¹• á¸• Ä• la -- m., ËšlÄ« -- f.; Gy. as. Ä• andal `poor' JGLS new ser. ii 258; A. saÌƒrÄ• l `a low caste of Hindus, low -- caste potter'; B. cÃ£Ì„á¹›Ä• l `outcaste'; Or. caá¹‡á¸• Ä• á¸·a `a man of low caste (offspring of a Brahman woman by a ÅšÅ«dra)', Ëšá¸·uá¹‡Ä« f., H. caá¹‡á¸• Ä• r m., G. caÌƒá¸• Ä• á¸· m., Ëšá¸·aá¹‡ f., M. Ä‹Ã£Ì„á¸• Ä• á¸·, Ä‹aÌƒá¸• Ëš m., Ëšá¸·Ä«á¹‡ f. (caÌƒá¸• Ä• á¸·Ä« f. `mad and boisterous behaviour' < *cÄ• á¹‡á¸• Ä• liya -- n.?), Si. sÃ¤nÌ†á¸• al, Ëšá¸• ul, Ëšá¸• olÄ• .
Addenda: cÄ• á¹‡á¸• Ä• lÃ¡ -- : S.kcch. caá¹‡á¸• hÄ• á¹› `vile'; Garh. caá¹‡á¸• Ä• á¸· `an outcaste'.

cÄ• turthaka 4741 cÄ• turthaka `appearing every 4th day' SuÅ›r. 2. cÄ• turthika -- `belonging to the 4th day' TÄ• á¹‡á¸• yBr., m. `quartan fever' W. [CATURTHÃ¡ --]
1. S. cÄ• utho m. `rites performed on 4th day after death'; P. cÄ• vthÄ• , cauthÄ• m. `quartan fever', Ku. cautho.
2. Pk. cÄ• utthiya -- m. `a partic. disease'; H. cauthiyÄ• m. `quartan fever'.
cÄ• turdaÅ›a -- see CATURDAÅ›Ã¡ -- 2.

cÄ• turmÄ• syÃ¡ 4742 cÄ• turmÄ• syÃ¡ n. pl. `name of three sacrifices at the beginning of the 4 -- month period' TS., n. `beginning of a season of 4 -- months' MBh. [CATURMÄ• SA --]
Pa. cÄ• tumÄ• sin -- `consisting of 4 months'; AÅ›. cÄ• tuá¹• mÄ• sÄ« -- f. `the full moon of each season', anucÄ• tuá¹• mÄ• saá¹• `at the beginning of every season'; Pk. cÄ• ummÄ• sa -- m.n. `the 4 months of the Rains', Ëšsia -- `lasting 4 months', n. `a festival at the end of the Rains'; Kal. rumb. Ä• Ä• umá¹“s `midwinter festival'; -- P. caumÄ• sÄ• , cumËš m. `the Rains' prob. rather â†• H. see CATURMÄ• SA -- .

4743 cÄ• ttra -- , catËš n. `spindle' PÄ• rGrÌ¥., `peg used with the araá¹‡i in making fire by friction' KÄ• tyÅšr. com.
Pk. catta -- m.n. `spindle'; Ash. Ä‹atr `spinning -- wheel', Kt. Ä• Ã¥tr, Wg. Ä• Ä• trÌ¥, Pr. Å¾iá¹-ege, Kho. (Lor.) Ä‹atur (â†• Kaf.? -- Cf. Wkh. Ä‹itr â†• IA. IIFL ii 518); G. cÄ• trÄ« f. `axle of a spinning -- wheel'; M. Ä‹Ä• t

m.f.n. `whirler of a spinningwheel, iron spike infixed on which thread is formed, separate pin or spindle', Ä‹Ä• tÄ« f. `whirler of spindle'; <-> Tor. (Biddulph) Ä• eÅ¡ (á¹£?) `circle' AO viii 301 < cattra<-> (through *Ä• ecÌ£?) or perh. â†• Psht. Ä‹Ä• Å• Ì£ai `spindle' EVP 18.

4743a â€ *cÄ• ndikÄ• -- `bright metal'. [âˆšCAND]
All forms under CANDRIKÄ• -- are with Him.I 58 < *cÄ• ndikÄ• -- ; WPah.ká¹-g. Ä‹andI, kc. Ëšde f. `silver'.

cÄ• ndra 4744 cÄ• ndra `lunar' VarBrÌ¥S. [CANDRÃ¡ --]
Pk. caá¹• da -- , S. cÃ£Ì„á¸• ru.

cÄ• ndraá¹‡a 4745 *cÄ• ndraá¹‡a m. `moonlight'. [CANDRÃ¡ --]
Pk. caá¹• diá¹‡a -- n. `moonlight', S. cÄ• á¹‡á¸• riá¹‡Ä«, ËšrÄ• á¹‡Ä« f., caá¹‡á¸• rÄ• á¹‡u, Ëšá¹‡o `moonlit'; L. cÄ• nuá¹‡, cÄ• ná¹‡Ä• m. `light', cÄ• ná¹‡Ä«, (Ju.) cÃ£Ì„dá¹›Ä«Ëœ (< cÃ£Ì„dá¹‡Ä«?), (Shahpur) cÄ• naá¹‡Ä« f. `moonlight', mult. cÄ• ndá¹‡Ä• m. `light', Ëšá¹‡Ä« f. `light of moon or stars'; P. cÄ• naá¹‡ m. `light', cÄ• naá¹‡Ä• m., Ëšá¹‡Ä« f. `moonlight', N. cÃ£Ì„dni, B. cÃ£Ì„dnÄ«, Or. cÄ• ndanÄ«, Mth. cÄ• nanÄ«; H. cÃ£Ì„dan f. `light half of month', cÃ£Ì„dnÄ• m. `brightness, moonlight', cÃ£Ì„dnÄ« f. `moonlight', G. cÃ£Ì„dará¹‡uÌƒ > Ëšaá¹‡á¹‡uÌƒ n., cÃ£Ì„dará¹‡Ä« f. (cÃ£Ì„dnÄ« f. â†• H.); M. Ä‹Ã£Ì„dá¹‡&etilde; n. `moonlight', Ä‹Ã£Ì„dá¹‡Ä« f. `star'. -- P. cÄ• naá¹‡Ä« f. `awning, canopy', B. cÃ£Ì„dnÄ«; Or. cÄ• ndanÄ« `raised outdoor platform' (lw. with n); H. cÃ£Ì„dnÄ« f. `awning', M. Ä‹Ã£Ì„dá¹‡Ä« f.: semant. cf. CANDRAKA -- 1.
Addenda: *cÄ• ndraá¹‡a -- : WPah.ká¹-g. Ä‹andá¹‡I f. `moonlight', poet. Ä‹andá¹‡o `shining like silver' (but see â€ *CÄ• NDIKÄ• --); OG. cÄ• á¹• driá¹‡uá¹• n. `time of moonlight'.

cÄ• pa 4746 cÄ• pa m.n. `bow' Mn.
Pa. cÄ• pa -- m.n., Pk. cÄ• va -- m., Si. sÃ¤v (< nom. sg. *cÄ• pÄ“).
cÄ• payati see CÄ• YAYATI.

cÄ• mara 4747 cÄ• mara `coming from the yak' BhP., m.n. `yak's tail used as flywhisk, chowry' MBh., cÄ• marÄ« -- f. [CAMARÃ¡ --]
Pa. cÄ• mara -- n. `chowry', Pk. cÄ• mara -- m.n., ËšrÄ• -- f., K. Ä‹Ä• mar m., Or. dial. cÃ£Ì„bara, G. cÄ• mar m.f.; Si. semarÄ• , ËšmerÄ• `yak', semara, Ëšmera `its tail'.

CÄ• MARADHÄ• RI -- .
Addenda: cÄ• mara -- : Garh. cÉ”Ìƒr `fly -- whisk'.

4748 cÄ• maradhÄ• ri -- , Ëšiá¹‡Ä« -- f. `female chowry bearer' BÄ• lar.
[CÄ• MARA -- , DHÄ• RA -- 1]
Pk. cÄ• maradhÄ• ra -- `holding or whisking the chowry'; OG. cÄ• marahÄ• rÄ« f. `female chowry bearer'.

cÄ• mala 4749 *cÄ• mala or *cÄ• vala -- `husked rice'. [S. K. Chatterji ZII ix 31 < *cÄ• ma -- , âˆšcam with little probability: Pk. and several NIA. lggs. have no trace of nasal. Poss. of ultimately same non -- Aryan origin as TAá¹‡á¸• ULÃ¡ --]
Pk. cÄ• ulÄ• m. pl., cavala -- m. `rice' DeÅ›Ä«n.; S. cÃ£Ì„uru, cÃ£Ì„varu m. `a grain of rice', cÃ£Ì„uro `pertaining to husked rice'; L. cÄ• val m. `husked rice', awÄ• á¹‡. cÄ• vul, P. cÄ• val, Ëšvar, cÄ• ul, caul m., WPah. bhal. Ä‹aÌ„Ì†u m. pl., jaun. cau, Ku. cauÌƒl, gng. Ä‹Ã£Ì„woÌ„w, N. cÃ£Ì„wal, cÄ• mal, A. sÄ• ul, OB. tÄ• ula, B. cÄ• ul, cÄ• l, Or. caÅ©Ìˆá¸·a, cÄ• uá¸·a, cÄ• ura, Bi. Mth. Bhoj. cÄ• ur, H. cÃ£Ì„wal, cÄ• wËš, cÃ£Ì„war m., OMarw. cÄ• vala m., G. cÄ• vaá¸· m. (usu. pl.).
*CÄ• MALAPIá¹£á¹-A -- ; *RASIKÄ• CÄ• MALA -- .
Addenda: *cÄ• mala -- [~ Drav. DED 1976]: Brj. cÃ£Ì„wal, Ëšwar, cÄ• wal, Ëšwar m. `husked rice'.
â€ C&capamacr;Y `observe': â€ CÄ• ËŠYATI.

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cÄ• malapiá¹£á¹-a 4750 *cÄ• malapiá¹£á¹-a `rice -- flour'. [*CÄ• MALA -- , PIá¹£á¹-Ã¡ --]
Bi. caureá¹-hÄ• , Ëšraá¹-hÄ• `rice soaked and dried and pounded'; H. caureá¹-hÄ• m. `rice ground up with water'.

cÄ• muá¹‡á¸• Ä• 4751 cÄ• muá¹‡á¸• Ä• f. `a form of the goddess DurgÄ• ' MÄ• rkP. [Cf. carmamuá¹‡á¸• Ä• -- , caá¹‡á¸• amËš f. lex.]
Pk. cÄ• muá¹• á¸• Ä• -- , cÃ£Ì„uá¹• á¸• Ä• -- f.; WPah. khaÅ›. caÃµá¸• a, bhal. caÃµá¸• f. `name of a goddess'.

cÄ• mya 4752 cÄ• mya n. `food' lex. [âˆšCAM]
Gy. gr. Ä• am f. `bread', wel. Ä• amikanÄ« f. `pancake' DGW iv 54: very doubtful. -- Der. from *camb -- `to chew' (see CÃ¡RVATI)?
*cÄ• ya -- `mound' see CÃ¡YA -- .

4752a â€ cÄ• ËŠyati `observes' TS., imperf. Ã¡cÄ• yat TS., 1 sg. aor. Ã¡cÄ• yiá¹£am AV. [âˆšCÄ• Y, cf. âˆšCI2]
A. cÄ• iba (phonet. s --) `to look at' AFD 331: rather < *CÄ• H -- .

4753 cÄ• yayati `causes to be heaped up' PÄ• á¹‡. 2. cÄ• payati PÄ• á¹‡. [âˆšCI1]
1. Bshk. Ä• Ä• -- `to build'; S. cÄ• iá¹‡u `to lift'; P. cÄ• á¹‡Ä• `to raise'.
2. L. cÄ• vaá¹‡ `to lift', khet. cÄ• van `to lift, bring', rakhan -- cÄ• van `to lay down'; P. cÄ• uá¹‡Ä• `to raise'.

cÄ• ra 4754 cÄ• ra1 m. `*one who moves about', `spy' MBh., Ëšaka<-> m. MBh. [~ cÄ• la -- 1. -- âˆšcar]
Pa. Pk. cÄ• ra -- m. `spy'; S. cÄ• rapa f. `business of a spy'; L. cÄ• rÅ« m. `scout stationed by thieves to give warning'; A. sÄ• r `spy', Or. cÄ• rÄ• ; G. cÄ• r m. `scout', M. Ä‹Ä• r m.
CÄ• RAKA -- ; *CAKRACÄ• RA -- , *BHÅ«MICÄ• RA -- , *MADHYACÄ• RA -- , *VARGACÄ• RA -- , SAHACÄ• RÃ¡ -- .

cÄ• ra 4755 cÄ• ra2 m. `motion, course' ChUp. 2. `*grazing, *fodder'. [~ cÄ• la -- 2. -- âˆšcar]
1. Pa. cÄ• ra -- m. `motion, walking'; Pk. cÄ• ra -- m. `wandering'; S. cÄ• ro m. `footpath'; L. cÄ• rÄ• m. `cattlepath through fields'; OAw. cÄ• ra `practice, manner, custom'; G. cÄ• rÉ” m. `mode of living'; M. Ä‹Ä• r, Ä‹Ä• rÄ‹ar m. pl. `light habits, pranks'.
2. S. cÄ• ro m. `fodder', P. cÄ• rÄ• m., Ku. cÄ• ro; N. cÄ• ro `food for animals, bait'; A. sÄ• r `the state of having the belly filled with grass or other fodder (of cattle)'; B. cÄ• r `fish bait', cÄ• rÄ• `fodder, food, meal';

Or. cÄ• ra `fish bait', carÄ• `pasturage'; Bi. Aw. lakh. cÄ• rÄ• `fodder'; H. cÄ• rÄ• m. `fodder, bait'; G. cÄ• rÉ” m. `fodder', M. Ä‹Ä• rÄ• m.
CÄ• RIKÄ• -- , CÄ• RIN -- ; *CÄ• RÄ• DYA -- ; *JAVACÄ• RA -- , *DUÅ›CÄ• RA -- , *PADÄ• á¹• CÄ• RA -- , *MAHIá¹£ACÄ• RA -- .
Addenda: cÄ• ra -- 2: 1. WPah.poet. Ä‹Ä• r m. `custom'.
2. Gy.eur. Ä• ar f. `grass, fodder'; S.kcch. cÄ• ro m. `weeds', G. ghÄ• s -- cÄ• rÉ” m.

cÄ• ra 4756 cÄ• ra3 m. `the tree Buchanania latifolia' Bhpr.
Pk. cÄ• ra -- m.; H. cÄ• r m. `the tree Chironjia sapida or Buchanania latifolia', cÄ• rolÄ« f. `kernel of the nut of Ch. sapida, kernel of any nut', ciraulƒjÄ«, cirÃµjÄ« f. `Ch. sapida and its nut'; M. Ä‹Ä• r m. `B. latifolia or Ch. sapida', Ä‹Ä• roá¸·&etilde; n., Ëšá¸·Ä« f. `nut of Ch. sapida'.
Addenda: cÄ• ra -- 3 [~ Drav. DED 2160]

cÄ• raka 4757 cÄ• raka `setting in motion' MBh., m. `herdsman' lex. [CÄ• RA -- 1]
Sh. (Lor.) l*lcÌ£o -- Ä• Ä• ro `goatherd'.
GOÌ„CÄ• RAKA -- .

cÄ• raá¹‡a 4758 cÄ• raá¹‡a in goÌ„ -- cÄ• raá¹‡a -- n. `grazing cattle' BhP. [âˆšCAR]
A. sÄ• raá¹‡ `tending of grazing cattle', B. cÄ• ran; Or. cÄ• raá¹‡a `tending of cattle, grazing -- ground'.
Addenda: cÄ• raá¹‡a -- 1: S.kcch. cÄ• rÄ• á¹‡Ä« f. `wages for pasturage' (Ä• from caus. in -- Ä• á¹‡Å«?); M. Ä‹Ä• rá¹‡Ä« f. `grazing'.

4758a â€ cÄ• raá¹‡a -- 2 `belonging to the same Vedic school' Gaut., m. `wandering actor or singer' Mn. [CÃ¡RAá¹‡A --]
Pa. cÄ• raá¹‡a -- `wandering', Pk. cÄ• raá¹‡a -- m. `caste of panegyrists'; S.kcch. cÄ• yaá¹‡ f. `caste of bards', G. cÄ• raá¹‡ m. (cÄ• rá¹‡Ä« f. `their dialect'), M. Ä‹Ä• raá¹‡ m.

cÄ• raá¹‡Ä« 4759 *cÄ• raá¹‡Ä« `sieve'. [~ cÄ• lanÄ« -- s.v. CÄ• LANA -- . -- âˆšCAR]
PaÅ¡. ar. Ä‹oÌ„riÃ©n `sieve'; G. cÄ• rá¹‡Ä« f. `sieve', Ëšá¹‡É” m. `large do.'

4760 cÄ• rÃ¡yati `causes to move, shakes' AV. 2. `grazes' tr. AV. [~
CÄ• LÃ¡YATI -- . -- âˆšCAR]
1. Gy. wel. Ä• arav -- `to move, stir' (~ wel. and general eur. Ä• alav --);
G. cÄ• rvuÌƒ `to turn tiles on a roof, to sift'.
2. Pa. cÄ• rÄ“ti `makes graze'; Gy. eur. Ä• ar -- `to graze intr., eat'
(transference to intr. from caus. Ä• arav -- `to let eat, graze tr.'); Wg.
Ä• arÃ¤y -- , Ëšri -- , ËšrÄ• ËŠ -- , `to herd cattle', Dm. Ä• arÄ• y -- , Tir.
Ä‹ar -- , PaÅ¡. Ä• ar -- (a?), Kal. Ä• ara -- , Bshk. Ä• Ä• r -- , Tor. Ä• Ä• --
, Ä• iÄ• -- , Mai. sÄ• r -- , Sh. Ä• arÃ³Ä-kiÌ¯ (whence pass. Ä• ariÅ¾Ã³Ä-kiÌ¯
`to graze' intr.), K. á¸• oá¸• . Ä‹Ä• rá¹‡o, S. cÄ• raá¹‡u, L. cÄ• raá¹‡, WPah.
bhad. bhal. Ä‹Ä• rnu, pÄ• á¸• . Ä‹Ä• raá¹‡, paá¹…. cam. cÄ• rá¹‡Ä• , OH. cÄ• rnÄ•
(replaced by H. carÄ• nÄ• caus. of carnÄ• < CÃ¡RATI as in P. Ku. N. A. B.
Or.), G. cÄ• rvuÌƒ, M. Ä‹Ä• rá¹‡&etilde;.
Addenda: cÄ• rÃ¡yati: WPah.ká¹-g. Ä‹arnÃµ tr. `to herd, graze'; Garh. cÄ• rnu
`to carry'; A. cÄ• riba (phonet. s -- ) `to graze (cattle)' AFD 333.

cÄ• rÄ• dya 4761 *cÄ• rÄ• dya `grazing' [cÄ• ra -- 2, Ä• dyÃ -- 1]
Shum. Ä‹arÄ• ËŠz `pasture'.

cÄ• ri 4762 *cÄ• ri `grass'. [Cf. cÄ• ra -- 2, carÄ• -- . -- âˆšcar]
Pk. cÄ• ri -- f. `grazing, grass'; Gy. eur. Ä• ar, pl. Ä• aryÃ¡ f. `grass',
Phal. Ä• Ä• r f. (e.g. Å¡uki Ä• Ä• r `hay'); G. cÄ• ri f. `green grass'.

cÄ• rikÄ• 4763 cÄ• rikÄ• f. `journey' Lalit. [CÄ• RA -- 2]
Pa. cÄ• rikÄ• -- f. `journey, pilgrimage'; Si. sÃ¤ri saraá¹‡avÄ• `to walk
about', prob. â†• Pa. cÄ• rikÄ• á¹• carati H. Smith JA 1950, 185.

cÄ• ritrÄ• 4764 cÄ• ritrÄ• , carËš f. `tamarind tree' lex.
N. caltÄ• `the tree Dillenia speciosa (with an acid fruit)', B. cÄ• ltÄ• ; Or.
caá¸·atÄ• `D. speciosa, D. indica', H. calÄ«tÄ• , caltÄ• m.

cÄ• rin 4765 cÄ• rin `moving' MBh., m. `spy' &capamacr;p. [CÄ• RA -- 2]
Pk. cÄ• ri -- `moving', cÄ• ria -- m. `spy'; S. L.khet. cÄ• rÄ« m. `spy,
scout', A. sariyÄ• ; Si. sÃ¤ra `moving, quick', sÃ¤raya `speed'.

cÄ• ËŠru 4766 cÄ• ËŠru `agreeable' RV.
Pa. Pk. cÄ• ru -- `pleasant'; Si. saru `agreeable, easy, prosperous'.

cÄ• rmÃ¡ 4767 cÄ• rmÃ¡ `leathern' PÄ• á¹‡. VÄ• rtt., cÄ• rmika -- Mn. [CÃ¡RMAN --]
S. cÄ• melo `leathern'; -- poss. in Or. cÄ• ma `bat', L. cÄ• m -- cirá¹›Ä« (see CARMACAá¹-AKA --).

cÄ• la 4768 *cÄ• la1 `moving' (cf. cÄ• laka -- m. `restless elephant' lex.). [~ cÄ• ra -- 1. -- âˆšcal]
M. Ä‹Ä• á¸· `wanton, riggish'; Si. sala `shaking, moving' (or < CALA -- 1); -- Dm. Ä• al `long hair, mane'; PaÅ¡. Ä• Ä• l `woman's long hair, mane'; Kho. Ä• alÌ„Ì†l `mane' (â†’ Kal. Ä• al, Yid. Ä• alÌ„Ì†lo IIFL ii 201): semant. cf. CAÃ±CALA -- , CÃ¡RCARA -- , PRACALA -- .

cÄ• la 4769 cÄ• la2 m. `movement' in danta -- cÄ• la -- m. `looseness of teeth' SuÅ›r. [~ cÄ• ra -- 2. -- âˆšcal]
L. cÄ• lÄ• m. `custom, habit, profession'; P. cÄ• lÄ• m. `movement'; Ku. cÄ• l `earthquake', N. bhuÄ© -- cÄ• l, -- cÄ• lo; H. cÄ• lÄ• m. `movement, journey, auspicious day for setting out, first journey of bride to husband's father's house' (â†’ Mth. cÄ• lÄ•); G. cÄ• á¸·É” m. `gesture'; M. Ä‹Ä• á¸·Ä• m. `turning over, tricks'.
*JAVACÄ• LA -- .
Addenda: cÄ• la -- 2: S.kcch. cÄ• ro m. `prank'; -- WPah.ká¹-g. Ä‹Ä• l m. `progress, state of health' rather < *CALYÄ• -- .

cÄ• la 4770 cÄ• la3 m. `thatch' lex.
A. sÄ• l `roof of a house'; B. cÄ• l `thatch of a house'; Or. cÄ• á¸·a, Ëšá¸·Ä• `sloping thatch of a house', cÄ• á¸·i `a thatched lean -- to shed'; Mth. cÄ• r `thatched roof'; H. cÄ• l m. `thatch or roof of a house'.

cÄ• lana 4771 cÄ• lana n. `causing to move' MBh., `causing to pass through a strainer' W., `strainer, sieve' lex., cÄ• lanÄ« -- f. lex. [~ CÄ• RAá¹‡A -- , *CÄ• RAá¹‡Ä« -- . -- âˆšCAL]
Pa. cÄ• lanÄ« -- `pestle, mortar'; Pk. cÄ• laá¹‡Ä« -- , Ëšá¹‡iyÄ• -- f. `strainer, sieve'; K. Ä‹Ä• lan f. `small shovel for stirring fire'; P.kgr. cÄ• lá¹‡Ä« f. `iron sieve'; N. cÄ• lnu, Ëšni `sieve'; A. sÄ• lanÄ• `act of shaking', sÄ• lanÄ« `sieve'; B. cÄ• lan `causing to move, sieve', cÄ• lnÄ• `movement', cÄ• lunÄ«, cÄ• lnÄ« `sieve'; Or. cÄ• á¸·uá¹‡Ä«, cÄ• á¸·anÄ«, cÄ• luá¹‡Ä« `sieve'; H. cÄ• lnÄ« f. `sieve' (â†’ Bi. cÄ• lnÄ• , ËšnÄ« `grain --

parcher's sieve', Mth. cÄ• lnÄ«); G. cÄ• á¸·aá¹‡ n. `refuse after sifting', cÄ• á¸·á¹‡Ä« f. `sieve'; M.

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Ä‹Ä• á¸·á¹‡Ä• m. `stirring stick', Ä‹Ä• á¸·aá¹‡, Ä‹aá¸·á¹‡Ä« f. `sieve': masculines for `sieve' are formed from feminie cÄ• lanÄ« -- rather than being directly derived from neuter cÄ• lana -- .

4772 cÄ• lÃ¡yati `shakes, jogs, drives away' MBh. [~ CÄ• RÃ¡YATI. -- âˆšCAL] Pa. cÄ• lÄ“ti `shakes, scatters, sifts'; Pk. cÄ• lÄ“i `moves, shakes'; Gy. eur. Ä• alav -- `to move tr., touch, strike'; PaÅ¡. Ä• Ä• l -- `to take out, open'; Kal. rumb. Ä• al -- `to pull out (a sword, &c.)'; K. Ä‹Ä• lun `to bear, endure' (< `*to make go or pass'?); WPah. jaun. chÄ• wá¹‡oÌ„Ìƒ `to strain'; Ku. cÄ• lá¹‡o `to winnow, sift'; N. cÄ• lnu `to sift'; A. salÄ• iba `to cause to be sifted'; B. cÄ• lÄ• `to dispel, sift'; Or. cÄ• á¸·ibÄ• `to set in motion, move, excite', cÄ• á¸·Ä• ibÄ• `to sift'; H. cÄ• lnÄ• `to shake, sift' (â†’ Aw. lakh. cÄ• lab `to sift'); G. cÄ• á¸·vuÌƒ `to turn tiles on roof, to sift', M. Ä‹Ä• á¸·á¹‡&etilde; (earlier `*to move' tr. whence cause. Ä‹Ä• á¸·aviá¹‡&etilde; `to cause to move'); Si. salanavÄ• , haËš `to move, shake, upset, sift' (whence intr. sÃ¤lenavÄ• , hÃ¤Ëš `to tremble').
*cÄ• vayati `makes speak' see *CAVATI.
Addenda: cÄ• lÃ¡yati: A. cÄ• liba (phonet. s --) `to sift' AFD 333; Md. halanÄ« `shakes', hallanÄ« `vacillates' (~ Si. halanavÄ• `to shake', hÃ¤lenavÄ• `to tremble' < saËš, sÃ¤Ëš).
*cÄ• h -- see *CÄ• á¹…Ká¹£ATI in Add. and Add2.

cÄ• ËŠá¹£a 4773 cÄ• ËŠá¹£a1 m. `the blue jay (Coracias indica)' RV. [Also `snipe' in L. P. and aberrant forms with á¹-h -- and t -- in M.]
Pk. cÄ• sa -- m. `a kind of bird'; S. cÃ£Ì„hi f. `blue jay', L. cÃ£Ì„h, cÃ£Ì„

m.; -- L. cÄ• hÄ• m. `snipe', P. cahÄ• (â†' N. Bi. cÄ• hÄ• ; H. cÄ• hÄ• m. `snipe, sandpiper', cÄ• hÄ«, cahÄ« f. `snipe'); -- M. tÄ• s, á¹-hÄ• s m. `blue jay'.

cÄ• á¹£a 4774 cÄ• á¹£a2 m. `sugarcane' YÄ• jÃ±.
G. cÄ• s f. `boiled syrup'; -- H. cÄ• snÄ« f. `large pan in which sugarcane juice is boiled', G. cÄ• sá¹‡Ä« f.

cÄ• h 4775 *cÄ• h `see, look for, desire'. [J. Bloch Festschr. Wackernagel 147 `deformed' from abnormal and unattested MIA. *cÄ• kh -- < caká¹£atÄ“ to avoid clash with *caká¹£ati `tastes' (cf. *PRACÄ• H -- ~ pracaká¹£atÄ“)? Or < *cÄ• gh -- see âˆš*CAGH -- ? Uncertain]
Pk. cÄ• haÃ¯ `wishes, expects, asks for'; K. kash. Ä‹Ä• hun `to wish'; S. cÄ• haá¹‡u `to desire, like', cÄ• hu m. `desire, love'; L. cÄ• haá¹‡ `to wish', cÄ• h f. `wish', awÄ• á¹‡. cÄ• Ë‹Ä«á¹‡Ä• `necessary'; P. cÄ• há¹‡Ä• `to wish for, demand', 3 sg. pass. cÄ• hye `it is necessary', pres. part. cÄ• hÄ«dÄ• `desirable', cÄ• h f. `desire, love'; WPah. bhad. cÄ• á¹‡Ä• `to wish'; Ku. cÄ• á¹‡o `to seek, love', gng. imper. cÄ• `see'; N. cÄ• hanu `to wish, desire', cÄ• inu `to be desired, be necessary', cÄ• h `desire' (ext. with -- á¸• -- in cÄ• hÄ• rnu `to look for'); A. sÄ• iba `to look at, reflect on'; B. cÄ• hÄ• `to look at or for, expect, want'; Or. cÄ• hibÄ• , ËšhÄ©bÄ• `to look at, look at wistfully, desire, ask for'; Mth. cÄ• hab `to wish for'; OAw. cÄ• haÃ¯ `desires', cÄ• u m. `strong desire'; H. cÄ• hnÄ• `to see, look for', 3 sg. pass. cÄ• hiye `it is necessary', cÄ• h f. `wish'; OMarw. cÄ• haÃ¯ `wishes', cÄ• va m. `want'; G. cÄ• hvuÌƒ `to long for, love', cÄ• (h) m. `love'; M. Ä‹Ä• há¹‡&etilde; `to love, like'.
CI1 `heap up': kÄ• ËŠya -- 1, kÄ• ya -- 2, cÃ¡ya -- , cÃ¡yana -- , cÄ• payati, *cÄ• ya -- , cÄ• yayati, citÄ• -- , cÃ-ti -- , ciná¹“ti, *cinvati, cá¸—ya -- , *caitiya -- ; avacaya -- , uccaya -- , *uccÄ• payati, *uccÄ• pyatÄ“, uccita -- , uccinoÌ„ti, upacaya -- , *upacÄ• yayati, upacÃ-t -- , upacÄ«yatÄ“, nikÄ• yÃ¡ -- , pracaya -- , *vicitya -- , vÃ-cinoÌ„ti, *vicinvati, saá¹• caya -- , saá¹• cayana -- , saá¹• cayayati, samuccaya -- .
CI2 `observe': NIÅ›CAYÃ¡ -- , *NIÅ›CAYATI, PARICAYA -- , PARICITA -- , PARICITI -- , VINIÅ›CAYA -- .
CI3 `avenge': *UCCAYATÄ“.

cikura 4776 cikura1 m. `hair of head' GÄ«t., `hair of a chowry' BÄ• lar., cikÅ«ra -- lex., cihura -- lex.

Pk. ciura -- , cihura -- m. `hair of head'; N. ciuri `a plant from which fibre is obtained, Sterculia coxinia' (cf. CIKURA -- 2); H. poet. cihur m. `hair of head'; M. civar, cÄ©vËš n. `fibre surrounding pulp of breadfruit'.

cikura 4777 cikura2 m. `name of a plant' lex.
Or. ciura `a species of potherb'.
cikura -- 3 `muskrat' see CIKKA -- 1.

cikk 4778 *cikk `press, squeeze'. [Cf. cikkÃ¡ -- 4, *cukka -- and cikkayati, cukkËš `hurts, is hurt' DhÄ• tup.]
S. cikaá¹‡u `to distil, ooze out (of pus)', cikÄ• iá¹‡u `to distil, fatigue'; WPah. bhal. Ä‹ikká¹‡Å« `to press down lower portion of loom with the feet, grasp, seize'; Ku. ciká¹‡o `to deflower', gng. Ä‹ikaá¹‡i `copulation'; N. ciknu `to copulate (of man)', cikÄ• unu `do. (of woman)'. <-> Prob. Wg. Ä• iá¹… `vulva'; K. Ä‹eÌ„Ìƒkh, dat. Ä‹eÌ„Ìƒki f. `woman's pudenda'.

cikka 4779 cikka1 m. `muskrat' lex., cikkÄ• -- f. `mouse' lex. [Cf. cikura -- 3 m. `muskrat' lex., cikkira -- m. `a kind of mouse' SuÅ›r.]
B. cikÄ• `muskrat', Si. hik -- mÄ«yÄ• (< MÅ«ËŠá¹£IKA --).
Addenda: cikka -- 1: A. cikÄ• (phonet. s --) `rat' AFD 187.

cikka 4780 cikka2 `gummy matter in eyes, bird -- lime' BHS ii 229. [Cf. CIKKÃ¡á¹‡A -- , CIKHALLA -- (and further forms there shown), *KICCA -- : â†• Drav. (DED 2053), â†• Mu. (Kuiper) EWA i 385, 386.]
Gy. eur. Ä• ik (wel. m., gr. f., pl. Ä• ikÃ¡) `mud, dirt, clay, ashes' (whence Ä• iklo `dirty'); S. cika f. `mud', cikaá¹›u `greasy'; L. cik f., cikkuá¹› m. `mud', P. cikkaá¹› m.; H. cÄ«k, cÄ«kaá¹› f. `mud, slime, recently irrigated land', cÄ«kaá¹- f. `greasy deposit of a lamp'; G. cÄ«k m. `glutinous and acrid juice of trees and plants &c., greasiness, beestings', cÄ«kaá¹- `greasy'; M. cÄ«k m. `viscid ooze or sap or gum of plants, any viscid matter', ciká¹-Ä• m. `clammy ooze'. -- Prob. Ash. Å¡ikÄ• ËŠ `fat' < *Ä• ka -- ? -- Wg. sakÃ¡ `fat', Kt. skÃ¥, Pr. iskÄ«ËŠ, Dm. iskaÌ‚, Gaw. sikÄ• ËŠ: all < *Ä‹ka -- ?
Addenda: cikka -- 2: WPah.ká¹-g. Ä‹iká¹-É” `greasy', m. `grease', J. cik f. `mud, earth', ká¹-g. Ä‹iká¹›É” m. `mud'.

cikka 4781 *cikka3 `small'. [Cf. cikva -- m. `young elephant', cikkagaja -- m.; ciká¹£a -- `young', *CIá¹…GA -- : perh. same as cikkÃ¡ -- 4, cikinÃ¡ --

`flat -- nosed' PÄ• á¹‡., cikina -- `flattened, stumpy' Hará¹£ac. -- â†•
Drav. (cf. Kan. cikka `small') LM 330, T. Burrow BSOAS 12, 379]
Pk. cikka -- `small', ËškÄ• -- f. `anything small, slight rain, small drop';
M. cike `a little', cikkar small. -- Kho. (Lor.) Ä‹ik `younger, small (of
animals and things)'?
cikkÃ¡ -- 4 `flat -- nosed' see *CIKK -- , *CIKKA -- 3.
Addenda: *cikka -- 3 [Cf. Shgh. Ä‹eg `child', Ä‹É™gag `small']
A. cikÄ• (phonet. s --) `small' AFD 216; Kho. Ä‹eq or Ä‹iq `small' BKhoT 67
with?

cikkÃ¡á¹‡a 4782 cikkÃ¡á¹‡a `slippery, unctuous' MBh., cikkiá¹‡a -- lex.,
cikvaá¹‡a -- `stuck to' YaÅ›. [See CIKKA -- 2]
Pk. cikkaá¹‡a -- , Ëškiá¹‡a -- `sticky, oily, thick'; Gy. eur. Ä• iken `fat,
butter', pal. Ä• Ãºkna `oil'; S. cikaá¹‡i f. `mud'; P. cÄ«kuá¹‡Ä• , cÄ«ká¹‡Ä• ,
ciknÄ• `sticky, oily, smooth'; A. sikaá¹‡ `fine, smooth and excellent,
plump'; B. cikan `smooth, glossy, fine, thin'; Or. cikaá¹‡a, Ëšá¹‡Ä• `oil,
ghee'; Bi. ciknÄ• `oil seeds in general', (Gaya) `ghee'; Mth. cÄ-Ì„kan
`slippery, polished', Bhoj. cÄ«kan; Aw. lakh. cÄ«kan `smooth'; H. ciknÄ•
`oily, fat, rich, smooth'; OG. cÄ«kaá¹‡auá¹• `sticky', G. ciká¹‡uÌƒ, M.
cikaá¹‡, Ko. cikkaá¹‡a.
cikkÄ• -- see CHIKKÄ• -- .
cikkira -- see CIKKA -- 1.
*cikkhalla -- `mud' see CIKHALLA -- .
cikvaá¹‡a -- see CIKKÃ¡á¹‡A -- .

4783 *ciká¹£urati `scratches up'. [âˆšKá¹£UR]
Bi. cikhurÄ• Ä« `wages for weeding', cikhurnÄ« `weeding by hand'; H.
cikhurnÄ• , cikharËš `to weed'.
Addenda: *ciká¹£urati (or *cuká¹£urati with i after c Him.I 61: cf. Ku.
ciÅ›á¹‡o < *ATYUá¹£ATI).
WPah.ká¹-g. Ä‹ikhru m. `weeding -- iron'.

cikhalla 4784 cikhalla m. `mud, mire'. 2. *cakhalla -- . 3. *cikkhalla -- .
[Cf. ciá¹…khala -- `muddy' Buddh., cikila -- m. `mud' W., icikila -- m.
`pond, mud' lex.: see CIKKA -- 2]
1. Pk. cikhalla -- , Ëškhilla -- m. `mud'; H. cihlÄ• m. `mud, ooze',
cihlahÄ• , cilahlÄ• `muddy, slimy', cihel m. `wet oozy land'.

2. B. cahlÄ• `soft mud, dirt', Or. cahalÄ• ; H. cahlÄ• m. `mud, ooze', cahel m. `wet oozy land'.
3. Pa. cikkhalla -- m. `mud, swamp', Pk. cikkhalla -- , Ëškhila -- , Ëškhilla -- m. `mud', B. cikal, H. cÄ«khal, Ëškhar m. (< *cikkhala --), G. cikhal, cikkhal m., M. cikhal m. Ko. cikkhoÌ„lu m., Si. sikal.

ciá¹…ga 4785 *ciá¹…ga `young bird'. 2. *cÄ“á¹…ga -- . [Cf. *CIKKA -- 3]
1. N. ciá¹…nu `chicken'; H. cÄ«ËœgÄ• , cÄ©gÄ• m. `young bird', ciá¹…gÄ• , cÄ©gnÄ• m. `chicken', cÄ©gulÄ• m. `young bird, child'.
2. Mth. c&etilde;gÄ• `chicken', H. c&etilde;gÄ• , c&etilde;gá¹›Ä• m. `child'.

ciá¹…gaá¹-a 4786 ciá¹…gaá¹-a m., Ëšá¹-Ä« -- f., Ëšaá¸• a -- m. `shrimp' lex.
2. *ciá¹…gaá¹-á¹-a -- . [Cf. ucciá¹…gaá¹-a -- m. `cricket, crab' lex. (see *ucciá¹…gaka --), *jhiá¹…ga -- , karkaá¹-a -- 1, gÄ• á¹…gaá¹-a --]
1. B. ciá¹…á¹›i `prawn'; Or. ciá¹…guá¹›i `small shrimp'; H. ciá¹…gá¹›Ä• m., Ëšá¹›Ä« f. `shrimp, prawn'; M. cÄ©gaá¸·, ËšgÅ«á¸·, Ëšgá¸·Ä« f. `small crab or crayfish, small fish, any small fruit'.
2. M. cÄ©gÄ• á¹-Ä« f. `shrimp'.
*ciá¹…gaá¹-á¹-a -- `shrimp' see prec.
Addenda: ciá¹…gaá¹-a -- : Ko. suá¹…gaá¹-a `shrimp' ~ B. ucuá¹…gÄ• < *(c)uccuá¹…ga -- (see *UCCIá¹…GAKA --).

4787 *ciá¹…ghÄ• á¹-a -- , *cinghÄ• ra -- `noise, scream'. [Onom.? <-> Cf. CÄ«TKÄ• RA --]
Gy. wel. Ä• iá¹…Ä• r, Ä• iá¹…arÄ« f. `row, quarrel, brawl', Ä• iá¹…er<-> `to scold'; P. ciá¹…ghÄ• r f. `screech', ciá¹…ghÄ• rnÄ• `to screech'; H. cÄ©ghÄ• á¹›, ËšÄ• r f., ËšÄ• á¹›Ä• m. `scream, screech', cÄ©ghÄ• á¹›nÄ• `to screech, roar'; -- S. ciá¹…ghaá¹‡u `to groan'.

ciciá¹‡á¸• a 4788 ciciá¹‡á¸• a m., Ëšá¸• Ä• -- f. `the gourd Trichosanthes anguina' Bhpr., cacÄ“á¹‡á¸• Ä•  -- f. `a partic. creeper' lex.
N. ciciá¹‡á¸• o `the snake gourd T. anguina', ciá¹‡á¸• e `a kind of Araliad with edible roots', ciá¹‡á¸• o `any vessel (whether gourd or earthen)'; B. ciciá¹‡á¸• Ä• , ciciá¹…gÄ•  `T. anguina', Or. chacindÄ• , H. cacÄ«Ëœá¸• Ä• , ciciá¹‡á¸• Ä• , cac&etilde;á¹›Ä• , cacaÄ©á¸• Ä• , ciciá¹…gÄ• m.

cicc 4789 *cicc `scream'. 2. *cÄ“Ã±c -- . [Onom., cf. CICCIKÃ¡ --]
1. Pk. cicci -- m. `shriek'; P. ciclÄ• uá¹‡Ä•  `to shriek', N. cicyÄ• unu, H. ciciyÄ• nÄ• , G. cÄ«cvuÌƒ.
2. A. s&etilde;sÄ• iba `to scream'; B. c&etilde;cÄ• na `to cry out'.
Addenda: *cicc -- . 2. *cÄ“Ã±c -- : WPah.rÄ• mp. ciÃ±já¹‡Ãµ `to call (from a distance)'.

cicca 4790 *cicca `squeezed, stingy'. [Cf. CIKKÃ¡ -- 4?]
Pk. cicca -- , ciccara -- `flat -- nosed'; S. cica f. `meanness', ciciá¹›u m. `importunate beggar'; N. ciccÄ•  `stingy', cicilo `young unformed fruit'.
Addenda: *cicca -- . 1. A. cÄ«cÄ• (phonet. sisa) `emaciated' AFD 216.
2. â€ *ciÃ±ca -- : A. cÄ©cÄ• (phonet. sÄ©sa) `flattened' AFD 155.
â€ *ciÃ±ca -- see *CICCA -- .
*ciá¹-aka -- see CAá¹-AKA -- .

ciccikÃ¡ 4791 ciccikÃ¡ m. `a kind of bird' RV. [Onom. cf. *CICC --]
Cf. Kho. (Lor.) Ä• iÄ• i -- bon `a kind of white and blue bird', N. ciccibici `a kind of bird'.

ciÃ±cÄ• 4792 ciÃ±cÄ• f. `the tree Tamarindus indica', ËšcikÄ•  -- f. Bhpr. 2. ciÃ±ciá¹‡Ä« -- f. ÅšÄ• rá¹…gP. 3. cintiá¸• Ä« -- f. lex. [Cf. caá¹‡á¸• a -- 2 `tamarind', cuÃ±curÄ« -- , ËšulÄ« -- f. `game played with tamarind seeds' lex., *TINTIá¹‡Ä« -- and other forms s.v. TINTIá¸• Ä« -- : â†• Mu. PMWS 135 with some forms through Drav. T. Burrow BSOAS xii 379]
1. Pa. ciÃ±cÄ• -- f. `tamarind', Pk. ciá¹• cÄ•  -- f., M. cÄ©c f. `the tree and its fruit'; -- G. cicoá¹›É”, Ëšruá¹›É” m. `tamarind seed'.
2. Pk. ciá¹• ciá¹‡Ä« -- , Ëšá¹‡iÄ• -- , ciá¹• caá¹‡Ä« -- , Ëšá¹‡iÄ• -- , ciá¹• ciá¹‡iciá¹• cÄ• -- , cuá¹• cuá¹‡iÄ• -- f.; M. cÄ©ciá¹‡Ä« f. `a plant of mimosa kind fed to milch cattle'.
3. B. cintiá¹›Ä« (~ tintiá¹›Ä«) `tamarind'.

KÄ• KACIÃ±CÄ• -- .
ciÃ±ciá¹‡Ä« -- see prec.

ciÃ±coÌ„á¹-aka 4793 ciÃ±coÌ„á¹-aka m. `Arum orixense' lex.
A. s&etilde;sor `edible tuber of the marsh rush Scirpus kysoor'.

ciá¸• 4794 *ciá¸• `be angry'. 2. *ciá¸• h -- . 3. *cÄ“á¸• -- `make angry'. 4. *chÄ“á¸• -- 2.
1. S. ciá¹›aá¹‡u `to be huffy'; P. ciá¹›nÄ• `to be provoked'; N. cirko `disturbance', curinu `to be enraged', ciá¹›nu `to be annoyed' (â†• H.?); B. ciá¹› `vexation', ciá¹›Ä• na `to provoke'; Or. ciá¹›ibÄ• `to be angry'; H. ciá¹›nÄ• `to be provoked', G. ciá¹›Ä• vuÌƒ, M. ciá¸• á¹‡&etilde;.
2. WPah. bhal. ciá¹›he_llu `peevish'; H. ciá¹›hnÄ• `to be provoked'.
3. S. ceá¹›aá¹‡u, ceá¹›Ä• iá¹‡u `to provoke'.
4. S. cheá¹›aá¹‡u `to taunt, irritate'; L. cheá¹›aá¹‡ `to provoke', P. cheá¹›nÄ• ; H. cheá¹›nÄ• `to touch, irritate' (â†’ N. cheá¹›nu `to taunt'); G. cheá¹›vuÌƒ `to irritate'.
*ciá¸• h -- `be angry' see prec.
Addenda: *ciá¸• -- . 1. Garh. ciá¹›nu `to be cross with'.
2. *ciá¸• h -- : WPah.ká¹-g. Ä‹Ã-á¹›h f. `hatred', Ä‹Ã-á¹›hnÃµ `to hate'.
3. *chÄ“á¸• -- 2: WPah.ká¹-g. Ä‹hÃ©á¹›nÃµ `to disturb, trouble', J. cheá¹›á¹‡u.
*ciá¸• h -- see *CIá¸• -- Add2.

ciá¹‡oá¹-á¹-hÄ« 4795 *ciá¹‡oá¹-á¹-hÄ« `Abrus precatorius'. [Cf. ciÃ±cÄ« -- f., KÄ• KACIÃ±CÄ• -- f.; Pk. deÅ›Ä«n. kaá¹‡eá¸• á¸• hiÄ• -- f.]
Pk. ciá¹‡oá¹-á¹-hÄ« -- f.; G. canÉ”á¹-hÄ« f. `A. precatorius and its berry (used as a measure of weight)'.
CIT `observe': cittÃ¡ -- 1, cÃ-tti -- 1, citrÃ¡ -- , cintÃ¡yati, cintÄ• ËŠ -- , cá¸—tana -- , cÄ“tÃ¡yati, cá¸—tas -- , cá¸—ttrÌ¥ -- .

citÄ• 4796 citÄ• f. `funeral pyre' MBh. [âˆšCI1]
Pa. citakÄ• -- f., Pk. ciÄ• -- , ciyayÄ• -- f., G. ce f.
*CITÄ• DHÄ• NA -- , *CAITIYA -- .
Addenda: citÄ• -- : S.kcch. cai f. `funeral pyre'.

citÄ• dhÄ• na 4797 citÄ• dhÄ• na `funeral pile'. [CITÄ• -- , DHÄ• ËŠNA --]
L. awÄ• á¹‡. cahÄ• á¹‡Ä« f. `cremation ground'; N. cihÄ• n `grave'; H. ciwÄ• nÄ•

m., cihÄ• nÄ« f. `cremation ground'.

cÃ-ti 4798 cÃ-ti f. `layer, pile, stack of wood' TS. [âˆšCI1]
Pa. citi -- f. `heap (of bricks)'; Pk. cii -- f. `layer, collecting together, building (a wall &c.)', ciigÄ• -- , cÄ«yÄ• -- f., Ëšya -- n. `funeral pyre'; Ash. Ä‹Ä« `bark of tree', Wg. Ä• Ä« (< CÄ«ËŠRA -- NTS ii 250), Kt. Ä• Ä«k, PaÅ¡. Ä• Ä«k, Gaw. Ä‹Ä-Ì„k.
*KÄ• KACITI -- .

cittÃ¡ 4799 cittÃ¡1 `visible' RV., n. `thinking' RV., `mind' TS. [âˆšCIT]
Pa. Pk. citta -- n. `mind'; NiDoc. cita kar -- `to pay attention'; Wg. Ä• Ä-Ì„t `intention, mind', Kt. Ä• it, Pr. Ä• Ä«t; Kal. rumb. Ä• it `intention, will', Kho. Ä• Ä-Ì„t (these Kaf. and Dard. forms perh. < CÃ-TTI -- 1); K. Ä‹eÌ†th, dat. Ëštas m. `understanding, intelligence'; S. citu m. `mind'; P. citÃ- m. `memory'; Ku. cit `attention' (whence cmpd. ducito `being in two minds, inattentive'); A. sit `mind', B. Mth. cit, OAw. cÄ«ta m., H. cÄ«t m., G. cit, citá¹›uÌƒ n.; Si. sita, hiËš `mind, wish'. -- Deriv. vbs. S. citavaá¹‡u `to ponder', citÄ• iá¹‡u `to inform'; N. citÄ• unu `to think, decide'; B. cetÄ• na `to come to one's senses'; OAw. citavaÃ¯ `sees'; H. cÄ«tnÄ• `to think', citaunÄ• `to look at', citÄ• nÄ• `to inform'; G. citvuÌƒ `to think' (LM 330 wrongly < CINTÃ¡YATI).
*APACITTA -- , *UCCITTAKA -- , DUÅ›CITTA -- ; PRÄ• ËŠYAÅ›CITTA -- .
Addenda: citta -- 1: WPah.ká¹-g. Ä‹Ä«t m. `mind', OMarw. cita; Md. hit `heart, soul', hit vanÄ« `feels like', hitanÄ« `thinks with care' (< CINTÃ¡YATI).
â€ *JÄ«VACITTA -- .

citta 4800 *citta2 `lying on the back'.
P. citt `prostrate on the back', N. cit, cittÄ• , A. sit, B. cit, Or. cita; Mth. cit `lying face down'; H. cit `prostrate on the back', G. cÄ«t, catuÌƒ, cattuÌƒ, M. cÄ«t.

cÃ-tti 4801 cÃ-tti1 f. `thought' RV. [âˆšCIT]
Pa. citti -- f. `thought for, honour'; Sh. (Lor.) Ä• it f. `authority, will'; B. citi `intellect', OG. cÄ«ti f., M. cit f.; -- with vÄ• rttÄ• -- : N. bÄ• t -- cit `conversation', H. bÄ• t -- cÄ«t f., G. vÄ• t -- cit f. -- In view of Sh. Ä• it f. the forms of Kho. Kal. Pr. Kt. Wg. s.v. CITTÃ¡ -- 1 are perh. < cÃ-tti -- 1.

cittÃ- -- 2 see CÄ«TKÄ• RA -- .

citth 4802 *citth `pound, tear'.
S. cithaá¹‡u `to pound, bruise, hash'; L. citthaá¹‡ `to chew', (Ju.) cithaá¹‡; P. citthá¹‡Ä• `to pound, crush, chew'; H. cÄ«thnÄ• `to crush, tear'; M. cithá¹‡&etilde; `to take offence'. -- Ext. with -- á¸• -- : S. cÄ«thaá¹›o m. `old ragged clothes', cithiá¹›aá¹‡u, cithÄ• á¹›Ëš, cethÄ• á¹›Ëš `to bruise, crush'; P. cÄ«thá¹›Ä• m. `rag', Ku. cithá¹›o, N. cithro, cithornu `to scratch, claw, get scratched'; H. cÄ«thaá¹›, Ëšthá¹›Ä• m. `rag', cithÄ• á¹›nÄ• `to tear

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to pieces'; G. cithá¹›uÌƒ n. `rag'; -- with -- r -- : G. cithruÌƒ n., ËšrÄ« f. `rag'.

citrÃ¡ 4803 citrÃ¡ `conspicuous, bright' RV., `variegated' MBh. [âˆšCIT]
Pa. Pk. citta -- `variegated', n. `picture'; Wg. Ä• itrÉ™ `piebald'; Kt. Ä• itrÉ™ `multi -- coloured', Ä• itr -- `to write'; Kal. rumb. Ä• itrá¹“yak `multi -- coloured tassel'; Sh. cÌ£Ä-cÌ£á¹· `parti -- coloured'; S. ciá¹-ra f. `diversity of colours', ciá¹-rÄ• m. pl. `the close hot days in which grain ripens', ciá¹-ru m. `painting', ciá¹-riá¹›o m. `speck'; L. cittar m. `spot', citrÄ• `spotted'; P. cittar m. `a small round ornament'; B. citÄ• `spotted'; Or. citÄ• `signs made on the body with sandal paste, paintings on doors'; H. cittÄ• `bright, clear, silvery, white', cittÄ« f. `spot', cit -- in cmpds. e.g. citkabrÄ• `speckled'; M. citÄ« f. `a white mouldy accretion'; Si. sita `white' (or < Å›VITRÃ¡ -- ?).
CITRAKA -- , CITRAYATI, CITRALA -- , CITRÄ• ËŠ -- , CITRITA -- ; CITRAKARA -- , CITRAKARMAN -- , CITRAKÄ• RA -- , CITRAÅ›Ä• LÄ• -- .
Addenda: citrÃ¡ -- : S.kcch. cittar m. `picture'; WPah.poet. Ä‹inÄ‹uo m.

`lamp' (Ä‹inÄ‹ -- < Ä‹inc --)? Him.I 62.

citraka 4804 citraka m. `leopard' MBh. [CITRÃ¡ --]
Pa. cittaka -- `variegated'; Pk. citta -- , Ëšaya -- m. `leopard', ËštiyÄ•
-- f.; Gy. eur. Ä• iÄ• ay `cat' LM 330; S. ciá¹-ro m. `panther'; L. citrÄ• m.
`leopard, a spotted fish', (awÄ• á¹‡.) `tiger'; P. cittrÄ• , citrÄ• , cittÄ• m.
`leopard', N. cituwÄ• , B. Or. citÄ• , Mth. cittÄ• , H. cÄ«tÄ• m. (â†' S.
cÄ«to, P. cÄ«tÄ• m.); G. citrÉ", cittÉ" m. `leopard, a kind of snake'; M.
citÄ• , cittÄ• m. `leopard'.
Addenda: citraka -- : A. citÄ• (phonet. s --) `leopard' AFD 202, Ko.
ciá¹-á¹-o (= ciá¹-á¹-yÄ• vÄ• gu).

citrakara 4805 citrakara m. `painter' MBh. [Cf. CITRAKÄ• RA -- from which it
cannot in all cases be distinguished. -- CITRÃ¡ -- , KARÃ¡ -- 1]
Pk. cittayara -- m.; L. citrerÄ• m. `painter of pictures, engraver'; P.
citrÄ"rÄ• , catËš, citÄ"rÄ• , catËš m. `engraver'; OAw. citerÄ• m. `painter',
citeraÃ¯ `paints', lakh. citÄ"rÄ• ; H. citerÄ• m. `painter, engraver'.

citrakarman 4806 citrakarman n. `painting, picture' R. [CITRÃ¡ -- , KÃ¡RMAN
-- 1]
Pa. Pk. cittakamma -- n., OG. citrÄ• ma n., Si. situyama, sittama.

citrakÄ• ra 4807 citrakÄ• ra m. `painter' BrahmaP. [Cf. CITRAKARA -- . --
CITRÃ¡ -- , KÄ• RA -- 1]
Pa. cittakÄ• ra -- m., Pk. cittaÄ• ra -- m.; H. citÄ• rnÄ• `to paint', citÄ• rÄ«
m. `painter', G. citÄ• rÉ" m., OM. cÄ«tÄ• raá¹‡Ä« f., M. citÄ• rÄ« m., Si.
sitiyara, sittarÄ• .
Addenda: citrakÄ• ra -- : S.kcch. catÄ• r á¸• Ä«á¹‡Å« `to describe' (= G.
citÄ• r devÉ").

citraphala 4808 citraphala m. `the fish Mystus citala' lex.
B. cithal `partic. kind of flat fish'; -- B. cital, A. sital: see CITRALA --
.

citrala 4809 citrala `variegated', m. `spotted antelope' lex. [CITRÃ¡ --]
Pk. cittala -- , Ëšlia -- `spotted', cittali -- m. f. `a kind of snake'; P.
citlÄ• `spotted'; N. cital `spotted deer'; A. sital `partic. kind of flat
fish', B. cital (~ cithal < CITRAPHALA --); H. cÄ«tal `spotted', m. `axis

deer, leopard', citlÄ• `spotted'; G. cÄ«taá¸· f., cÄ«tlÉ” m. `a spotted snake'; M. citaá¸· m. n. `spotted antelope', Ko. cittala n.
Addenda: citrÃ¡yati: S.kcch. cittará¹‡Å« `to draw'.

4810 citrÃ¡yati `decorates' MBh. [CITRÃ¡ --]
Pa. cittita -- `painted'; Pk. cittÄ“i `paints'; Ash. Ä‹itrÄ• <-> `to write', Wg. Ä• itrÄ•  -- , Kt. Å¡troÌ„ -- , Pr. Å¾Ä«Ä• i -- ; S. ciá¹-raá¹‡u `to paint in diverse colours'; L. citraá¹‡ `to pick out patterns on lacquer work'; P. cittarnÄ•  `to paint (a wall)', ludh. cittanÄ• , A. sitiba, H. cÄ«tnÄ• (whence intr. citnÄ• `to be painted'); G. citarvuÌƒ `to draw'.
CITRITA -- .
Addenda: citrala -- : WPah.poet. Ä‹itá¸·u `white and black coloured (e.g. of cattle)' â†• P. Him.I 61.

citraÅ›Ä• lÄ• 4811 citraÅ›Ä• lÄ• f. `room ornamented with pictures' R. [CITRÃ¡ -- , Å›Ä• ËŠLÄ• --]
Pa. Pk. cittasÄ• lÄ• -- f., OG. citrasÄ• lÄ« f.

citrÄ• ËŠ 4812 citrÄ• ËŠ f. `the 12th or 14th asterism' AV.
Pk. cittÄ• -- f. (cf. Pa. citta -- mÄ• sa -- m. `the month Caitra'); Si. sita `the 4th asterism'.
CAITRÃ¡ -- .
Addenda: citrÄ• ËŠ -- : Garh. cit `a month'; Md. hita `the asterism CitrÄ• '.

citrita 4813 citrita `made variegated, painted' MBh. [CITRÃ¡ --]
Pa. cittita -- `painted'; Pk. cittiya -- `variegated'; Pr. Å¾iÄ• Ä« `letter'; B. citi `a small spotted snake', Or. citi -- sÄ• p.
cid see KÃ¡Å›CIT.

4814 ciná¹“ti `heaps up' AV. (pÃ¡ricinutÄ“ `collects' RV.), `collects' MBh., `gathers up' Muá¹‡á¸• Up. 2. *cinvati. [âˆšCI1]
1. Pa. cinÄ• ti `heaps up, collects', Pk. ciá¹‡Ä“i; P. ciá¹‡nÄ•  `to pile up, lay (bricks), gather (clothes), arrange'; WPah. jaun. ciá¹‡noÌ„Ìƒ `to build'; Ku. ciá¹‡á¹‡o `to build (e.g. a terrace)', N. cinnu; H. cinnÄ• `to build up (a wall), gather, pick, crimp'; G. ciá¹‡vuÌƒ `to fold into long strips', caá¹‡vuÌƒ `to build, make, erect'; M. ciá¹‡á¹‡&etilde; `to build up, fill a hole by ramming in stones'. -- With u from TUNNÃ¡<-> or GUPHÃ¡TI or *VUNATI: Pk. cuá¹‡aÃ¯ `pecks up'; K.rÄ• m. cuá¹‡Ä•  -- `to graze' tr.,

kash. Ä‹unÄ• unu; S. cuá¹‡aá¹‡u `to plait, fold, build up (an entrance)'; L. cuá¹‡aá¹‡ `to pick, gather, choose, crumple', awÄ• á¹‡. cuá¹‡uá¹‡ `to select'; P. cuá¹‡nÄ• `to build up in layers, plait'; N. cunnu `to pucker'; B. cunÄ• `to pick out, choose, plait, pucker'; Bhoj. cunal `to choose'; OAw. cunaÃ¯ `threads (pearls)'; H. cunnÄ• `to pick up, gather, plait, crimp, build'; G. cuá¹‡vuÌƒ `to fold in long strips'; M. Ä‹uá¹‡á¹‡&etilde; `to pile up orderly, fold, plait'.
2. G. cunvuÌƒ `to pick up, glean'; M. Ä‹uná¹‡&etilde; `to choose, plait': or with -- nn -- also from TUNNÃ¡ -- ?
Addenda: ciná¹“ti: Pk. cuá¹‡aÃ¯ `picks up'; WPah.ká¹-g. cIá¹‡nÃµ `to build', J. ciá¹‡nu, ká¹-g. Ä‹vá¹‡nÃµ; kc. Ëšno `to pick up (esp. of birds)'; Garh. ciá¹‡nu `to build'.

4815 cintÃ¡yati `thinks' MBh., `cares for' Mn. [cintÄ• ËŠ -- . <-> âˆšcit]
Pa. cintÄ“ti, Pk. ciá¹• tÄ“i; NiDoc. ciá¹• ditaǵa pp. `to assess the amount of a tax'; Mai. ky. Ä‹en -- , Ä‹endÄ• -- `to love', Sh. gil. Ä• inÃ³Ä-kiÌ¯, gur. Ä• Ä-nyoÌ„ná¹·, koh. Ä• Ä-doÌ„ná¹·; OG. cÄ«á¹• tavaÃ¯ `contemplates'; M. cÄ©tá¹‡&etilde; `to think', Si. hitanavÄ• .
Addenda: cintÃ¡yati: Md. hitanÄ« `thinks with care' (rather than < CITTÃ¡ -- 1).

cintÄ• ËŠ 4816 cintÄ• ËŠ f. `thought, care' MBh. [âˆšCIT]
Pa. cintÄ• -- f., Pk. ciá¹• tÄ• -- f.; OG. cÄ«á¹• ta f. `worry'.
CINTÃ¡YATI; ABHICINTAYATI; *APACINTA -- , NIÅ›CINTA -- ; CINTÄ• MAá¹‡I -- .
Addenda: cintÄ• ËŠ -- : S.kcch. cindhÄ• f. `worry' â†• G. â†• Sk.

cintÄ• maá¹‡i 4817 cintÄ• maá¹‡i m. `fabulous gem which gives possessor all his desires' Hariv. [CINTÄ• ËŠ -- , MAá¹‡Ã- -- 1]
Pa. cintÄ• maá¹‡i -- m., Pk. ciá¹• tÄ• maá¹‡i -- m., Si. situmiá¹‡a EGS 178 is â†• Pa.
cintiá¸• Ä« see CIÃ±CÄ• -- .
cinna -- see CÄ«NA -- 2.
*cinvati `gathers' see CINá¹“TI.

cipiá¹-Ã¡ 4818 cipiá¹-Ã¡ `flat, flatnosed' PÄ• á¹‡., cipiá¹-aka -- m. `flattened rice' lex. 2. *cippiá¹-a -- . 3. *cimpaá¹-a -- 4. *cippiá¹-á¹-a -- . [Cf. CARPAá¹-A -- , CAPÄ“á¹-A -- , *CAPP --]
1. Pa. cipiá¹-a -- `flattened'; Pk. civiá¸• (h)a -- , cimiá¸• ha<->

`flattened, flatnosed'; Ku. cyÅ«á¹›Ä•  `parched and flattened rice', N. ciurÄ• , A. sirÄ• , B. ciá¹›Ä• , cÄ©á¹›Ä• , Or. cuá¹›Ä• ; Bi. ciurÄ« `unripe parched barley', Mth. (STirhut) caurÄ«; H. cyÅ«á¹›Ä• , cÅ«á¹›Ä•  m. `rice boiled in the husk and pounded' (â†' Mth. cÅ«á¹›Ä•); M. civaá¸· `flattened', civaá¸·á¹‡&etilde; `to flatten, squeeze', civá¸• Ä• m. `medley of parched grains', civaá¸• á¹‡&etilde; `to crush'.
2. Ku. cepá¹›o `flat'.
3. K. Ä‹eÌ†mboru `flatnosed'.
4. K. Ä‹eÌ†poá¹-u `flatnosed'; N. cepá¹-o `flat'; B. cepá¹-Ä• `flattened', Or. cipá¹-Ä• ; -- Ash. Ä• ipÃ¡á¹-a `penis' (orig. pejorative?).
*cipp -- `press' see *CAPP -- .
Addenda: cipiá¹-Ã¡ -- . 1. WPah.ká¹-g. Ä‹Ivá¹› m. `parched rice', J. cÄ«uá¹›i f., Brj. ciuá¹›o, ciuro m.
4. *cippiá¹-á¹-a -- : S.kcch. cipá¹-o `flattened', A. cepeá¹-Ä•  (phonet. sepeta) `flat' AFD 216, G. capá¹-É" `flattened' AKÅš 30; -- N. nepá¹-o `flat -- nosed' with intensive ni<-> ~ â€ NIá¹£ -- ? (cf. nibiá¸• a -- 2 `crook -- nosed' KÄ• Å›. ~ *biá¸• á¸• a<-> `flat -- nosed').
*cipp -- see *CAPP -- Add2.

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4819 *cippa -- , *cÄ«ppa -- , *cÄ"ppa -- `gummy matter'.
S. cipyaru m. `one whose eyes are full of gummy matter'; P. cÄ«p f., cÄ«paá¹› m. `glue, any viscous substance', cippá¹‡Ä• , cipaká¹‡Ä• , Ëšaá¹-á¹‡Ä• intr. `to stick', cipá¹›Ä•  `having the eyes full of gummy secretion', cÄ«plÄ• `sticky'; WPah. bhal. Ä‹e/pá¹›o m. `gummy secretion in eyes'; N. cipro `id.', ciplo `smooth, slimy', ciplinu `to slip'; H. cep, cÄ«paá¹› f. `gummy secretion in eyes', cepnÄ• tr. `to stick on', cepÄ«, cippÄ« f. `a little piece stuck on'; G. cipá¹›uÌƒ n., Ëšá¹›É" m. `gummy secretion in eyes'; M. cipaÌ„Ì†á¸• m. n., cipá¸• &etilde; n., Ëšá¸• Ä• m.

`id.', cipá¹‡&etilde; `to have eyes closed by it', cipá¸• Ä• `affected by it'. -- Other variants (X MIA. seppha -- , seá¹• bha -- < *Å›RÄ“á¹£MAN -- ??): WPah. bhal. Ä‹ipph m. `resin from pine trees', Ku. ciphlo, cibhlo `slippery', B. chep `spittle', Or. chipa, chepa `spittle with phlegm'.
*cippiá¹-a -- , *cippiá¹-á¹-a -- `flat' see CIPIá¹-Ã¡ -- .
Addenda: *cippa -- : WPah.poet. Ä‹iplo `slippery' (< *cippalla -- or â†• P.); ká¹-g. Ä‹IpÉ™á¹-á¹‡Ãµ `to stick, adhere' (prob. â†• H. cipaá¹-nÄ• or P. cipaá¹-á¹‡Ä•).

cibuka 4820 cibuka n. `chin' YÄ• jÃ±., cubuka -- n. BhP., cibu -- n., cibi<-> m. lex. 2. chÃºbuka -- n. RV. [â†• Mu. PMWS 155, EWA i 389, 395]
Pa. cubuka -- n. `chin', Pk. cibua -- n. `tongue'. <-> Variants of both 1 and 2: -- with -- á¹‡á¹- -- (cf. words for `mouth, snout', e.g. *TOÌ„á¹‡á¹-A -- ): N. ciuÌƒá¹›o `chin' < *cibuá¹‡á¹-a -- , Ku. chyÅ«n < *chibuá¹‡á¹-a -- , WPah. bhal. Ä‹hÃµá¹-i, pl. Ä‹huÌ„Ìƒá¹-Ä« f. < *chubuá¹‡á¹-a -- ; -- Sh. (Lor.) Ä• hum, Ä• hom f. (â†' á¸Œ. Ä• homi) < *chumbi -- ?
Addenda: cibuka -- : WPah.poet. Ä‹ubku, Ä‹upku m. `chin' (< *cubbukka -- or like H. cibuk â†• Sk.); -- ká¹-g. (kc.) Ä‹hÉ”Ì• Ì„á¹‡á¹-I f. `chin' (< *cabhuá¹‡á¹-i? but if so why not á¹‡á¸• ?).

cibba 4821 *cibba `flattened'. [Cf. cipitÃ¡ -- , cikkÃ¡ -- 4, *cimb --]
S. ciá¸‡u m. `dent, bruise', ciá¸‡o `dented', ciá¸‡a f., ciá¸‡iro m. `owl'; L. cibbÄ• , (Ju.) ciá¸‡á¸‡Ä• `crooked, paralysed, having facial paralysis', cibá¹›Ä« f. `spotted owlet'; G. cÄ«buÌƒ, cibá¹›uÌƒ `flat -- faced', cÄ«bá¹›Ä« f. `owl'; M. cÄ©bÄ• `flattened'.
*cimpaá¹-a -- `flat' see CIPIá¹-Ã¡ -- .

cimb 4822 *cimb `pinch'. [Cf. *CIBBA -- , *CAPP --]
Bshk. iÄ• imik `blink'; S. cimá¹-o m. `tongs'; P. cambaá¹›nÄ• , cimmaá¹›nÄ• `to copulate', cimá¹-Ä• m. `tongs'; Ku. cim `pinch', cimá¹-Ä• `pincers', cimoá¹-i `nip with the nails'; N. cim `closing the eyes', cimlanu `to blink', cimá¹-anu, cimoá¹-Ëš `to pinch', cimá¹-Ä• `pincers'; B. cimá¹-Ä• `to pinch', sb. `tongs'; Or. cimuá¹-ibÄ• `to pinch', cimuá¹-Ä• `pinching, tongs'; H. cimaá¹-nÄ• `to embrace closely', cimá¹-Ä• , cyuÌ„Ìƒá¹-Ä• m. `pincers'; G. cÄ©boá¸·vuÌƒ `to pinch the ear', cimá¹-É” m. `tongs', camá¹-É” m. `hard pinch'; M. cÄ©bá¹‡&etilde; `to pinch, squeeze', cÄ©baá¸·á¹‡&etilde;, cÄ©baá¹-á¹‡&etilde;, cimaá¹-á¹‡&etilde; `to pinch', cimá¹-Ä• m. `pinch, pincers'.

Addenda: *cimb -- [In sense `blink' ~ Drav. DED 2097]

ciyÄ• ku 4823 *ciyÄ• ku `fungus'. [Cf. kyÄ• ku -- n. &capamacr;p.]
N. cyÄ• u `mushroom or mushroom -- like fungus'.

cirÃ¡ 4824 cirÃ¡ `long, lasting', cirÃ¡m `for long' RV.
Pa. cira -- `long (of time)', Ëšraá¹• , ËšrÄ“á¹‡a, ËšrÄ• ya `for long', AÅ›.
gir. ciraá¹• , man. shah. cira -- in cmpds., jau. dh. cila -- ; NiDoc.
ciraá¹• , ËšrÄ“na, Ëšrasya `for long'; Pk. cira -- n. `long time, delay',
ciraá¹• `for long'; Ash. Ä‹Ã-ru `too late', Wg. (Lumsden) "cheraw"; PaÅ¡.
Ä• Ä«r `late, delayed'; Kal. (Leitner) "tshÃ®ra" `in former times'; Bshk.
Ä• Ä«r `late'; K. Ä‹Ä“r m. `delay', Ä‹Ä«ri adv. `late in the day'; S. cirku
m. `delay', cirko `late'; L. cir m. `space of time, delay', awÄ• á¹‡.
caroÌ„kÄ• , croÌ„kÄ• `lasting long'; P. cir m. `space of time, lateness',
cirÄ«Ëœ `after a long time'; WPah. bhad. Ä‹ir n. `delay'; Mth. cir `slowly';
OAw. cira `late', sb. `delay'; G. M. cir `for a long time'; Si. seren `after
a long while' (< cirá¸—á¹‡a DSL 193 s.v. ada8, H. Smith JA 1950, 209).
*CIRÄ• TANA -- .
ciratikta -- see KIRÄ• TATIKTA -- .
Addenda: cirÃ¡ -- : Gy.boh. Ä• iro m. `time', Ä• irla adv. `a long time ago'
(< MIA. cirÄ• doÌ„ ~ Sk. cirÄ• t?).

cirÄ• tana 4825 *cirÄ• tana `lasting a long time'. [Cf. ciratna -- , cirantana
-- `ancient' PÄ• á¹‡. and PURÄ• TANA -- . -- CIRÃ¡ --]
OAw. cirÄ• nÄ• `lasting many days'.
cirÄ• tikta -- see KIRÄ• TATIKTA -- .

cirbhaá¹-a 4826 cirbhaá¹-a m. `Cucumis utilissimus' Car., Ëšá¹-Ä« -- ,
Ëšá¹-ikÄ• -- f. PaÃ±cat., carbhaá¹-a -- m. lex. 2. cirbhiá¹-a -- m., Ëšá¹-Ä•
-- f. lex. 3. *jibbhuá¹-a -- . [Of Mu. origin PMWS 144]
1. Pk. cibbhaá¸• a -- n. `cucumber', Ëšá¸• iyÄ• -- f. `the plant'; L.
cibbhaá¹› m. `a wild creeper among the crops grown in the Rains'; P.
cibbhaá¹› m. `a small wild fruit'; Ko. cibbaá¸• a `musk melon'.
2. Pk. cibbhiá¸• a -- n. `cucumber'; S. cibhiá¹›u m. `the small bitter gourd
Cucumis pubescens'.
3. M. cibhÅ«á¸• , jibhÅ«á¸• , jibÅ«á¸• n. `the fruit of a creeping plant
resembling the musk melon', f. `the plant'.
cilÄ• tÄ« -- see KIRÄ• á¹-A -- .

cilla -- 1 `blear -- eyed' see CULLA -- 1.
Addenda: cirbhaá¹-a -- . 1. S.kcch. cibbhaá¹› `musk -- melon', G. cÄ«bhá¹›uÌƒ n. (AKÅš 30), cibhá¹›Ä« f. `the plant'.
â€ *cila -- see *CILLA -- 2 Add2.
cilla -- 1 `blear -- eyed'. [culla -- 1 X pilla --]

cilla 4827 *cilla2 `unctuous, shining'.
Pk. cillaa -- , Ëšliya -- `shining'; S. cilo m. `pancake', cilkaá¹‡u `to be bright', P. cilaká¹‡Ä• ; N. cillo `greasy, smooth, polished', sb. `grease, ghee', cillo -- callo `a dainty'; H. cilaknÄ• `to be bright', cilcilÄ• nÄ• `to be very hot (of the sun)'.
Addenda: *cilla -- 2. 2. â€ *cila -- : WPah.ká¹-g. Ä‹Iá¸·É™k `morning sunshine, first rays of the sun', J. ciá¸·k f. `morning sunshine on the highest peaks' Him.I 62.

4827a â€ cillakÄ• -- f. `cricket' lex.: A. celÄ• (phonet. sela) `centipede' AFD 215.
*cillÄ• -- see CÄ«á¸• Ä• -- .
â€ *CILLÄ• SPHÄ• á¹-A -- .

4828 cillaá¹-a -- , Ëšaá¸• a -- m. `a creeping animal' Car., cillakÄ• -- f. `cricket' lex.
H. cÄ«l(h)aá¹›, Ëšar, cillaá¹›, Ëšar m. `louse'; -- K. Ä‹yolu m. `a certain insect or worm found in mountain lakes' < *cillaka -- ; -- N. cilso `rice -- weevil'.
*cillÄ• -- `cypress, pine' see CÄ«á¸• Ä• -- .

4828a â€ *cillÄ• sphÄ• á¹-a -- `pine needles and branches'. [*cillÄ• <-> (cÄ«á¸• Ä• --), *sphÄ• á¹-a --]
WPah.ká¹-g. Ä‹É™lÃ¡pphÉ™á¹› m. `network of pine needles and branches', kul. cilÄ• ph `pine needles (used as manure)'.

cilli 4829 cilli m. `a kind of bird of prey' SuÅ›r., cillÄ• -- f. `kite' MÄ• lavik., Ëšla -- m. Buddh., gaá¹…gÄ• -- cilli -- m. `the blackheaded gull Larus ridibundus'. [Cf. *ILLI --]
Pk. cillÄ• -- f. `a bird of prey'; S. cÄ«la f. `kite', P. cÄ«lh, cÄ«l f., Ku. cÄ«l, N. cil; A. silÄ• `kite, paper -- kite', f. silnÄ«; B. cil `kite', Or. cila, Aw. cÄ«l, H. cÄ«lh, cÄ«l f., G. cÄ«l f.

*CILLIMÄ• á¹• SA -- .
Addenda: cilli -- : WPah.poet. Ä‹ilu m. `a partic. bird of prey', J. cÄ«l f. `kite'.

cillimÄ• á¹• sa 4830 *cillimÄ• á¹• sa `kite's flesh'. [CILLI -- , MÄ• á¹• SÃ¡ --]
H. cilhwÃ£Ì„s, cilwÃ£Ì„s m. `kite's flesh (eating which causes madness)'.

civant 4831 *civant or *cÄ«vant -- `how great?'. [Cf. Av. cvant -- , and Ä• ËŠ kÄ«ËŠvataá¸¥ `how far?' RV. ~ KÃ-YANT -- . -- KA -- 1]
Kt. Ä• woÌ„k `a little', Pr. Ä• ukuÄ• NTS xv 256: semant. cf. iyattakÃ¡ -- `so small' and kÃ-yant -- `small' esp. in cmpd.

ciá¹£á¹-a 4832 *ciá¹£á¹-a `message'. [Cf. Av. kaÄ“Å¡ -- , Ä• inasti `teaches, makes known', Pahl. nÄ• m -- Ä• iÅ¡t `known by name' H. W. Bailey JRAS 1934, 510]
Sh. Ä• iá¹-hi f. `letter' (â†• Ind.); S. ciá¹-ho m. `list', Ëšá¹-hÄ« f. `letter', L. P. ciá¹-á¹-hÄ« f.; P. ciá¹-á¹-hÄ• m. `account'; WPah. bhal. Ä‹iá¹-hi f. `letter'; N. ciá¹-á¹-hÄ• `lot', ciá¹-hi `letter', A. siá¹-hi; B. ciá¹-hÄ• `tally', Ëšá¹-hi `letter'; Or. ciá¹-hÄ• `rough draft', Ëšá¹-hi `letter'; Bi. ciá¹-hÄ« `letter sent to groom's father announcing auspicious day for wedding'; Mth. Aw. lakh. cÄ«á¹-hÄ« `letter'; H. ciá¹-á¹-hÄ• m. `ballot', ciá¹-á¹-hÄ«, cÄ«á¹-hÄ« f. `letter', G. ciá¹-á¹-hÄ« f.; M. ciá¹-á¹-hÄ• m. `account', ci(á¹-)á¹-hÄ« f. `letter'.
Addenda: *ciá¹£á¹-a -- : WPah.ká¹-g. Ä‹Ã-á¹-á¹-hI f. `note, message'.

cihna 4833 cihna n. `mark, sign' MBh., Ëšaka -- n. `small do.' KÄ• d. Pa. cinha -- , cihana -- n., Pk. ciá¹‡ha -- , ciá¹• dha -- , ceá¹• Ëš n., S. cinhu m. `mark'; WPah. bhal. Ä‹Ã¬nn n. `sign', cam. cinh; Ku. cÄ«n `horoscope'; N. cinu `mark, signal', pl. ËšnÄ• `horoscope'; A. sin `mark, sign'; B. cin `id.', cinÄ• `acquainted'; Or. cina `mark', cinÄ• `acquainted, acquaintance'; Mth. cenh `mark', Bhoj. cÄ«nh; Aw. lakh. cÄ«nh `token'; OH. cÄ«nha, H. cinh m. `mark, spot, stain'; OG. ciá¹• dha n. `sign', G. cin f. `knowledge, acquaintance'; M. cinh n. `mark, spot, freckle'; -- G. cin f. `knowledge, acquaintance' der. from vb. cinvuÌƒ < CIHNAYATI.
cihnayati; *niÅ›cihnaka -- ; *cihnakÄ• ra -- , *cihna <-> dhÄ• ra -- ; *chÄ“dacihnaka -- .

cihnakÄ• ra 4834 *cihnakÄ• ra `making a sign'. [CIHNA -- , KÄ• RA -- 1]
Or. cihnarÄ• , ËšnirÄ• , ËšnÄ• á¸·i `one who can distinguish a good thing from a bad'; Mth. cinhÄ• r `recognition', OAw. cinhÄ• rÄ« f.

cihnadhÄ• ra 4835 *cihnadhÄ• ra `bearing a mark'. [Cf. cihnadhÄ• rin<-> `making a sign', Ëšdhara -- `bearing a sign' lex.: CIHNA -- , DHÄ• ËŠRA -- 1]
N. cinÄ• ru `an acquaintance', Ëšri `acquainted'; Or. cihnÄ• r `well known'; Bhoj. cinhÄ• rÅ« `an acquaintance', H. cinhÄ• r m.

4836 cihnayati `stamps, marks' Mn. [CIHNA --]
Pk. ciá¹• dhiya -- `marked'; OK. Ä‹Ä“nun `to recognize', Ku. ciná¹‡o, N. cinnu; A. siniba `to know', B. cinÄ• , cenÄ• ; Or. cinibÄ• `to recognize', Mth. cÄ«nhab, OAw. cÄ«nhaÃ¯, H. cÄ«nhnÄ• , G. cinvuÌƒ; -- caus. A. sinÄ• iba `to make acquainted', B. cinÄ• na.
Addenda: cihnayati: Garh. ciná¹‡u `to recognize'.

cÄ«á¸• Ä• 4837 cÄ«á¸• Ä• f. `tree from which turpentine is obtained' Bower MS. JRAS 1942, 32, `a kind of perfume' Jain. 2. *cÄ«dÄ• -- . 3. *cillÄ• -- .
1. Pk. cÄ«á¸• a -- `pine', Bshk. Ä• Ä«r, Sh. gil. Ä• Ä« f. (â†' á¸Œ. Ä• i m.), gur. Ä• Ä«Ä- f., koh. Ä• Ä«h, jij. Ä• Ä«á¹›, K. Ä‹er, P. cÄ«há¹› f. (whence cihá¹›Ä• `gummy'); N. cir `wooden post planted in the ground at Holi and then burnt'; H. cÄ«á¹›, cÄ«r f. `pine'.
2. WPah. bhal. Ä‹eu f. `pine'.
3. Pk. cilla -- m. `a partic. tree'; Phal. Ä• ili `juniper'; Sh. Ä• Ä-lÄ« f. `cypress', (Biddulph) `juniper'; K. (Elmslie) cÄ«l `pine', P. cÄ«l, cÄ«hl f.
*CÄ«DÄ• VANA -- .
cÄ«á¹‡aka -- see CÄ«NA -- 2.

4838 *cÄ«tkarÃµti `cries out'. [Cf. cÄ«tkrÌ¥ta -- n. `noise' KÄ• d., Ëšti --

f. `rattling' BÄ• lar.]
Mth. cikarab `to cry, shout, low'.

cÄ«tkÄ• ra 4839 cÄ«tkÄ• ra m. `cry, noise' MBh. [Onom. (cf. cittÃ- -- 2 f. `crackling' RV.), KÄ• RA -- 1]
Pk. cikkÄ• ra -- m. `shout, shriek'; P. cikÄ• rÄ• , cakËš m. `noise, fiddle'; H. cikÄ• r m. `scream', cikÄ• rnÄ• `to scream', cikÄ• rÄ• m. `fiddle'; -- S. cÄ«kaá¹‡u `to creak'.
*cÄ«dÄ• -- `pine tree' see CÄ«á¸• Ä• -- .
Addenda: cÄ«tkÄ• ra -- : Ko. cÄ©kÄ• ru `noise'.

cÄ«dÄ• vana 4840 *cÄ«dÄ• vana `pine forest'. [CÄ«á¸• Ä• -- , VÃ¡NA -- 1]
WPah. bhiá¸• . Ä‹iuwon n. `pine forest'.

4841 cÄ«na -- 1, Ëšaka -- m. `Chinese' Mn. MBh.
Pa. cÄ«naraá¹-á¹-ha -- n. `China'; NiDoc. cina `Chinese', Pk. cÄ«á¹‡a -- , N. cin, B. cinÄ• ; H. cÄ«n m. `China', cÄ«nÄ• m. and adj. `Chinese', cÄ«niyÄ• adj.; Si. sina -- paá¹-a `Chinese silk' SigGr ii 467.

cÄ«na 4842 cÄ«na2 m. `Panicum miliaceum', Ëšaka -- , cÄ«á¹‡aka -- m. `a partic. grain', cÄ«nÄ• ka -- m. `fennel' lex. 2. cinna -- m. lex., Ëšaka -- m. BHS ii 231.
1. Pa. cÄ«naka -- m. n. `a kind of bean'; S. cÄ«á¹‡o m. `the millet Panicum italicum'; L. cÄ«á¹‡Ã£Ì„ m. `P. miliaceum', P. cÄ«á¹‡Ä• m., Ku. ciá¹‡Ä• ; -- altern. < 2: B. cÄ«nÄ• ; Mth. cÄ«n `P. italicum, P. frumentosum'; Bhoj. cÄ«n `a kind of grain'; H. cÄ«nÄ• , cenÄ• m. `P. miliaceum'.
2. WPah. bhal. Ä‹inei f. `a kind of minute grain'; Or. cinÄ• `millet'; Bi. cin `P. miliaceum', cÄ«nh, cÄ«nÄ• , cinnÄ• `P. frumentosum'. -- Kho. (Lor.) Ä• iá¹… `a grain like wheat but bigger', Sh. cÌ£Ä«á¹… f. `millet harvest', (Lor.) `a kind of millet': < *cÄ«n(a)kÄ• -- ?
*cÄ«ppa -- `gummy matter' see *CIPPA -- .
Addenda: cÄ«na -- 2. 1. S.kcch. cÄ«á¹‡o m. `millet'.

4842a cÄ«mara -- Add. 14496. [Cf. Shgh. Ä• indoÌ„n `furnace for smelting iron' perh. â†• Dardic or Kafiri e.g. Kt. Ä• imÉ™ in cmpds. like Ä• im -- dur `saucepan']
Md. timara `lead, tin'.

cÄ«ËŠra 4843 cÄ«ËŠra n. `strip (of bark or cloth)' T&capamacr;r., Ëšaka -- n., ËšikÄ• -- f. `announcement in a strip of paper' KathÄ• s. [â†' Orm. Ä• Ä«r `torn' IIFL i 392. -- With CÄ«VARA -- and CÄ“LA -- â†• Drav. EWA I 392 with lit. -- Cf. also the rhyming *LÄ«RA -- one of a group of `defective' words]
Pa. cÄ«ra -- n. `bark, fibre, bark dress, strip'; Pk. cÄ«ra<-> n., ËšrÄ« -- , ËšriyÄ• -- f. `rag'; K. Ä‹Ã¼ri f. `slip of paper'; S. cÄ«ru m., Ëšra f. `slit, rent', cÄ«ro m. `a kind of coloured turban'; P. cÄ«r m. `slit', cÄ«rÄ• m. `variegated turban'; Ku. ciro `piece'; N. ciro `cut, slice', cir -- cÄ• r pÄ• rnu `to rip up'; A. sÄ«r `torn or split piece, bark, old torn cloth', sirÄ• `piece of split cane'; B. cir `tear, slice, lath, old torn cloth'; Or. cirÄ• `torn, a tear'; Bi. cÄ«r `clothes (in general)', cÄ«rÄ• `chequered turban'; Mth. cÄ«r `clothes, woman's dress'; H. cÄ«r m. `bark, strip of cloth, bark garment, tear', cÄ«rÄ• m. `cut, slit'; G. cÄ«r f. `crack, slit, small piece', cÄ«rÉ” m. `slit, long piece of canvas'; M. cÄ«r n. `clothes (esp. undergarments)', cirÄ• m. `strip of cloth', ËšrÄ« f. `shred of plaintain leaf'. -- Si. hira, ira `line, streak' EGS 22, despite loss of h -- , rather than < SÄ«RA -- .
*CÄ«RAYATI; *GOÌ„CÄ«RA -- .
Addenda: cÄ«ra -- : S.kcch. cÄ«ro vÄ«já¹‡Å« `to scratch (as by a thorn)' = G. cÄ«rÉ” paá¹›vÉ” (AKÅš 31).

4844 *cÄ«rayati `splits', cÄ«rita -- in cmpds. `ragged' lex. [CÄ«ËŠRA --]
Woá¹-. Ä‹ir -- `to split' (Buddruss Woá¹- 95 â†• Psht. Ä‹Ä«rÉ™l â†• Ind. EVP 18); Sh. (Lor.) Ä‹iroiki `to split (wood) lengthwise' (â†• a dialect which has Ä‹ < Ä•); S. cÄ«raá¹‡u `to split, slit, saw'; L. cÄ«raá¹‡ `to split'; P. cÄ«rnÄ• `to rend, split, saw' (whence intr. cirnÄ• `to be rent, &c.'); Ku. cirÄ«á¹‡o `to be sawn'; N. cirnu `to split', B. cirÄ• , Or. ciribÄ• ; Mth. cÄ«rab `to split, shave'; H. cÄ«rnÄ• `to split, tear', intr. cirnÄ• ; G. cÄ«rvuÌƒ `to slit, crack, cut'; M. cirá¹‡&etilde; `to split, be split'; Si. iranavÄ• `to split, tear, saw'.
Addenda: *cÄ«rayati: WPah.ká¹-g. (kc.) Ä‹irnÃµ `to tear, cleave'; J. cirá¹‡u `to split', Garh. cÄ«rnu; -- Md. iranÄ« `tears' (or < *Å›Ä«RAYATI).

cÄ«rÄ« 4845 cÄ«rÄ« f. `cricket' KathÄ• s., ËšrikÄ• -- f., ËšrukÄ• -- f. lex. [Onom., cf. cÄ«rÄ«vÄ• ka -- m. Mn.]
Pa. cÄ«rÄ« -- , ËšrikÄ• -- , cÄ«riá¸·ikÄ• -- f. `cricket'; Si. siruvÄ• `cricket', siriyÄ• `grasshopper'.
*cÄ«vant -- `how great?' see *CIVANT -- .

cÄ«varÃ¡ 4846 cÄ«varÃ¡ n. `dress of an ascetic' ÅšÄ• á¹…khÅšr. [See CÄ«ËŠRA --]
Pa. cÄ«vara -- n. `mendicant's dress'; Pk. cÄ«vara -- n. `cloth, garment'; A. s&etilde;orÄ• `portion of an old cloth'; G. cÄ«var n. `fine garment', cÄ«r n. `fine silken woman's garment'; Si. sivura, sivra `yellow robe of Buddhist monk'.

cÄ«ssa 4847 *cÄ«ssa `sharp pain'.
P. cÄ«s f. `sudden pain'; Ku. cÄ«s `keen pain, scorching'; N. ciso `cold'; H. cÄ«s f. `sudden pain'; G. cÄ«s f. `scream'.

cukk 4848 *cukk `fall short of, stop'. [< Pk. cukka -- `fallen, mistaken, forgotten' replacing cyutÃ¡ -- `fallen, missing one's aim'. -- âˆšCYU]
Pk. cukkaÃ¯ `falls, is forgotten, is destroyed, makes a mistake, errs', tr. `to make fall, break'; Sh. koh. Ä• Å-kyoÌ„ná¹· intr. `to stop', Ä• okÅ- `stopped, at a standstill'; S. cukaá¹‡u `to be finished, err'; L. cukkaá¹‡ `to be finished, be forgotten, err, miss', awÄ• á¹‡. cukkÄ• `settled'; P. cukká¹‡Ä• `to be finished, miss, err, forget', tr. `to finish, undertake'; Ku. cuká¹‡o `to fall short of, miss, fail'; N. cuknu `to be in fault, miss, overlook'; B. cukÄ• `to make a mistake, be finished, be settled', tr. `to finish, settle'; Or. cukibÄ• `to make a mistake'; Mth. cukab `perform insufficiently, err'; Bhoj. cukal `to settle an account', cÅ«k `mistake'; H. cÅ«knÄ• , cukËš `to fall short of, fail, be finished'; Marw. cÅ«ká¹‡o `to be completed', cÅ«k f. `mistake'; OG. cÅ«kaÃ¯ `misses', G. cukvuÌƒ `to fail, miss, err'; M. Ä‹uká¹‡&etilde; `to blunder'; -- caus. Pk. cukkavaÃ¯ `causes to lose'; S. cukÄ• iá¹‡u `to make err, finish'; L. cukÄ• vaá¹‡ `to finish with, settle', P. cukÄ• uá¹‡Ä• , N. cukÄ• unu; B. cukÄ• na `to get rid of, finish, settle'; Or. cukÄ• ibÄ• `to settle', H. cukÄ• nÄ• ; G. cukaÌ„Ì†vvuÌƒ `to cause to lose one's aim, discharge, settle'; M. Ä‹ukaÌ„Ì†viá¹‡&etilde; `to elude'.
*cukka -- `vulva' see *CUTTA -- .
Addenda: *cukk -- : S.kcch. cukÄ• á¹‡Å« `to pay, remit', cÅ«ke vaná¹‡Å« `to miss (a target)', WPah.poet. Ä‹uká¹‡o `to err, forget, be finished', J. cuká¹‡u.

4849 cukkÃ¡yati `inflicts or suffers pain' DhÄ• tup.
Phal. Ä• uk -- , pret. Ä• ukilo `to bite, sting'?

cukrÃ¡ 4850 cukrÃ¡ `sour, sharp to the taste'. 2. m. `a sour fruit drink (esp. of tamarind), vinegar' SuÅ›r. 3. `name of various sharp -- tasting plants, e.g. sorrel' lex., cukraka<-> n. `id.' lex., ËšrikÄ• -- f. `Oxalis corniculata' Car. [â†’ Pers. Ä• ukrÄ« `sorrel', Orm. Ä• ukrÄ« `rhubarb'.]
1. Ash. Ä‹ukalÃ¤ËŠ `sour, bitter', Wg. Ä• ukuralÃ¤, Dm. Ä• ukra, PaÅ¡. ar. Ä• ukurÃ³, Shum. Ä‹ulÃ¤, Kal. Ä• Å«kra, Tor. Ä• Å«ko, (Biddulph) Ä• uk, f. Ä• ik (â†’ Bshk. Ä• uk FestskrBroch 148), Phal. Ä• Ãºkro, Ä• ukuro, Sh. Ä• Å-rkÅ-, pales. Ä• uko, K. Ä‹oÌ†Ì£ku, Ku. cÅ«k; A. suksukiyÄ• `slightly acid'; B. cuk, cukÄ• `acid'; H. cÅ«k m. `sourness'.
2. Wg. Ä• ukurÄ• ËŠ `wine'; Sh. Ä• Å-rkÅ- m. `yeast'; Ku. cuko, Ëški `a sour sauce'; N. cuk `a sour vinegar made of lemon juice'; H. cÅ«k m. `a medicine made of boiled lemon juice and pomegranates'.
3. Kt. Ä• kÅ•uÌƒ `sorrel'; PaÅ¡. lauá¹›. cukurÃº `rhubarb', Kal. Ä‹ukÉ™rÉ™Ìƒ, Ä‹akruÌƒ; Kho. Ä• ukrÃ- `a tree with black berries (sloe?)', Ä• okronz `sorrel (?)'; Phal. Ä• ukrÄ«ËŠ `the plant Potentilla (?)'; Sh. (Lor.) Ä• urkÅ«i `sorrel'; S. cÅ«ko m. `sorrel, Rumex vesicarius'; P. cukkÄ• m. `a kind of vegetable'; A. sukÄ• `sorrel'; B. cuk -- pÄ• laá¹…g `Rumex vesicarius'; H. cÅ«k, cÅ«kÄ• m. `R. vesicarius, R. montanus'; G. cukÉ” m. `a kind of plant'; M. Ä‹ukÄ• m. `R. vesicarius, Oxalis monadelphia'.
*CUG `peck': *CUGA -- , *CUGYATI, *CUá¹…GATI, *COÌ„GANA -- , *COÌ„GYA -- .

cuga 4851 *cuga `pecking'. [âˆš*CUG]
L. cuÌ„Ìƒ m. `a picking'.

4852 *cugyati `pecks'. [âˆš*CUG]
S. cugÌ aá¹‡u `to peck up with the beak'; L. cuggaá¹‡ `to peck, choose, graze', awÄ• á¹‡. cugguá¹‡ `to eat'; P. cugá¹‡Ä• `to peck, plait',

cugÄ• uá¹‡Ä• `to feed (birds or cattle)', bhaá¹-. cugá¹‡Ä• intr. `to graze';
WPah. cam. cugá¹‡Ä• `to graze, choose'; H. cugnÄ• `to peck, pick up, feed';
Marw. cugá¹‡o `to peck, eat'; G. cugvuÌƒ `to peck and eat (of birds)'.
*cuá¹…ga -- `octroi duty' see Å›ULKÃ¡ -- .

4853 *cuá¹…gati `pecks'. [âˆš*CUG]
WPah. roh. Ä‹uá¹…gá¹‡Ãµ `to pick up, take up', jaun. cuÌ„Ìƒgá¹‡oÌ„Ìƒgá¹‡oÌ„ÌƒgÌƒ `to
pick, glean, lift, carry'; N. cuÌƒgnu `to peck', H. cuÌ„ÌƒgnÄ• ; -- S.
cuÌ„Ìƒgaá¹‡u `to eat slowly' (< `*to peck at '?), cuÌ„ÌƒgÄ« f. `a few
grains'; L. cuá¹…g f. `handful'; P. cuá¹…g f. `small portion of anything';
M. Ä‹uÌƒg f. `swarm, flock'?
*cuá¹…gha -- `beard' see *JUá¹…GHA -- .
cuci -- see *cuccu -- .
cucundarÄ« -- see CHUCCHUNDARI -- .
cucÅ«ka -- see *CUCCU -- .
Addenda: *cuá¹…gati: WPah.ká¹-g. (kc.) Ä‹uá¹…gá¹‡Ãµ `to lift up, carry', J.
cuá¹…gá¹‡u.

4853a cuci -- `nipple': WPah.ká¹-g. Ä‹vI f. `nipple' Him.I 62. <-> See
*CUCCU -- .

cucca 4854 *cucca1 `defective, blear -- eyed'. 2. *cuÃ±ca -- 1. [Cf. CULLA
-- 1 and rhyming *BUCCA -- 1]
1. L. (Ju.) cucÄ• `purblind, suffering from photophobia', awÄ• á¹‡. cuccÄ•
`short -- sighted'; P. cuccÄ• `bleareyed, sore (of eyes)', cuccuá¹› `heavy
and strong, coarse'.
2. G. cuÌƒcá¸·uÌƒ `having eyes half -- closed'.
*cucca -- 2 `beak' see CAÃ±CU -- .
*cucci -- `nipple' see next.

cuccu 4855 *cuccu `female breast, nipple'. 2. *cucci -- . [Onom. cf. cÅ«cuka
-- n. `nipple' R., cucËš, cucÅ«ka -- n. lex. (Pa. cÅ«cuka -- n., Pk. cÅ«a --
n.), cuci -- f. W., and further KUCA --]
1. Pk. cucuya -- , cuccuya -- n. `nipple'; Ash. Ä‹uÄ‹Å«ËŠ `female breast',
Wg. Ä• Ã¼Ä• &uacutedotdot;, Kt. Ä• uk, Pr. Å¾Ã¼Å¾Å«ËŠ, Dm. Ä• ÃºÄ• u; PaÅ¡.
lauá¹›. ar. Ä• uÄ• Å«ËŠ `teat, udder', chil. Ä‹uÄ‹Å« `female breast', Shum.
Woá¹-. Gaw. Ä‹uÄ‹Å«ËŠ, Kal. rumb. Ä• Å«ËŠÄ• u; Sv. Ä• uÄ• uwa `teat'.
2. Gy. eur. Ä• uÄ• Ã- f. (eng. tuÄ• i) `breast, nipple', pal. Ä• iÄ• ; Bshk.

Ä• iÄ• `female breast', Tor. Ä• iÅ¡, Ä• Ä«, Phal. Ä• iÄ• Ä«, Sh. gil. Ä• ÃºÄ• i f., pales. Ä• Ã-Ä• e; P. cÅ«cÄ« f. `female breast (when large)'; WPah. bhad. bhal. Ä‹iÄ‹Ä‹u n. `nipple, teat (human or animal)'; Ku. cÅ«co `udder', gng. Ä‹uÄ‹ `female breast'; N. cuci `nipple' (cf. cucarnu, cucornu `to suck'); B. cuci, cuÌƒci `female breast'; Or. cucÄ« `nipple'; H. cÅ«cÄ« f. `breast, nipple', cuccaá¹› m. `large breast or udder'; G. cuÌƒcÄ« f. `nipple'.

cuccÅ« 4856 cuccÅ« f. `a kind of vegetable' SuÅ›r., Ëšcu -- m. Car., cucu -- m. lex.
Pa. cuccÅ« -- f. `radish'; M. Ä‹uÌƒÄ‹ f. `a medicinal plant'; <-> M. Ä‹uÌƒÄ‹Å« f. `a species of mulberry'?
*cuÃ±ca -- 1 `defective' see *CUCCA -- 1.
*cuÃ±ca -- 2 `beak' see CAÃ±CU -- .
cuÃ±cu -- see CHUCCHUNDARI -- .

4857 cuá¹-Ã¡ti `cuts off, *strikes' DhÄ• tup. 2. *cuá¹-á¹- -- . 3. cÃºá¹‡á¹-ati, cuá¹‡á¹-Ã¡yati DhÄ• tup. 4. coÌ„á¹-Ã¡yati DhÄ• tup. 5. *coÌ„á¹-á¹- -- . 6. cuá¹‡á¹-hÃ¡yati `hurts' DhÄ• tup. 7. *coÌ„tth -- . [Also cuá¹‡á¸• Ã¡yati, cuá¹‡Ã¡ti, choÌ„á¹-ayati `cuts off' DhÄ• tup. Of non -- Aryan origin, but scarcely with PMWS 152 conn. with words for `small' s.v. *CHOÌ„á¹-á¹-A --]
1. K. Ä‹Å«Ì¤run `to have violent sexual relations, to rape'.
2. Dm. Ä• uá¹-u `a kiss' NTS xii 164; S. cuá¹-aá¹‡u `to strike with a missile', cuá¹-o m. `cut, sore on an animal's back'; L. cuá¹-á¹-Ä• m. `gall on a donkey's back'; N. cuá¹-nu `to thrash'; B. cuá¹-Ä• na `to strike'; H. cuá¹-el, Ëšá¹-Ä«lÄ• `wounded'.
3. Pk. cuá¹• á¹-aÃ¯ `plucks'; WPah. jaun. cuÌ„ÌƒÌƒá¸• á¹‡oÌ„ÌƒÌƒ `to pinch'; Ku. cunno `to nip, pluck, choose'; N. cuÌƒá¹›nu `to nip off, pluck', cuÌƒá¹›Ä• unu `to snap, break', cuÌƒrÄ• lnu `to tear in pieces'; Or. cuá¹‡á¹-ibÄ• `to thrust in'; H. cuÌ„ÌƒÌƒá¹-nÄ• `press, nip, break'; G. cuÌƒá¹-vuÌƒ `to pluck out, select'; -- S. cuÌ„ÌƒÌƒá¸• Ì aá¹‡u `to pick, glean'; L. cÅ«á¹‡á¸• aá¹‡ `to gnaw'; P. cÅ«á¹‡á¸• á¹‡Ä• `to pull to pieces': < *cÅ«á¹‡á¹- -- .
4. PaÅ¡. lauá¹›. Ä• oá¹› -- `to bite', kuá¹›. Ä‹Å«r -- (â†' Par. cuá¹›t kan<-> `to cut off'? IIFL i 247).
5. Sh. Ä• oá¹- f. `blow, time'; K. kash. Ä‹oÌ„á¹-uá¹‡Å- `to beat'; S. coá¹-a f. `blow, bruise'; P. Ku. coá¹- f. `wound', N. coá¹-, coá¹-yÄ• unu `to wound'; A. soá¹- `blow', B. coá¹-, cuá¹-Ä• na `to hit', Or. coá¹-a; Mth.

coá¹- `pain'; H. coá¹- `wound', cuá¹-iyÄ• nÄ• `to wound'; G. coá¹-vuÌƒ `to be struck', coá¹- f. `blow'; M. Ä‹oá¹- f. `hurt'.
6. H. cuÌ„Ìƒá¹-hnÄ• `to press, nip, break, scratch, rend'.
7. S. cÅ«thaá¹‡u `to draw out secrets'; N. cothnu `to tear off'; Mth. cothab `to pluck a fowl'.
*NIÅ›COÌ„á¹-AYATI.
*cuá¹-á¹- -- `cut, strike' see prec.
Addenda: cuá¹-Ã¡ti. 6. cuá¹‡á¹-hÃ¡yati: S.kcch. cÅ«á¹‡á¸• há¹‡Å« `to select'.
â€ *cuá¹-á¹-a -- `small' see â€ *CHOÌ„á¹-A -- .
cuá¹‡á¹-hÃ¡yati see CUá¹-Ã¡TI Add2.

cuá¸• 4858 *cuá¸• `wear away'. [Cf. CÃºá¹‡á¸• ATI?]
Pk. cuá¸• aá¹‡a -- n. `growing old, rotting'; S. cuá¹›aá¹‡u intr. `to wear, be in wear', coá¹›aá¹‡u `to bring into wear'.
*cuá¸• a -- , *cuá¸• á¸• a -- `vulva' see *CUTTA -- .
cÃºá¹‡á¹-ati `cuts off' see CUá¹-Ã¡TI.
cuá¹‡á¹-Ä« -- see CURÄ« -- .
cuá¹‡á¹-hÃ¡yati see CUá¹-Ã¡TI.

4859 cÃºá¹‡á¸• ati `becomes small' DhÄ• tup. [See CULLA -- 2]
Bshk. Ä• unuá¹- `narrow', Phal. Ä• uá¹‡á¹‡o `thin' NOPhal 31.
cuti -- see next.
Addenda: cÃºá¹‡á¸• ati [Cf. â€ *CUá¹-á¹-A -- , CULLA -- 2]

4860 *cutta -- , *cÅ«tta -- `anus, vulva'. 2. *cuá¸• á¸• a -- . 3. *cuá¸• a -- . 4. *cukka -- (cf. *CIKK -- ). [cÅ«Ë˜ta -- m., Ëšti -- f. `anus', cyuti<-> f. `vulva' lex. Cf. Pers. cul `penis' (if â†• EIr., may be < *cuta --), but more prob. with EWA i 395 â†• Drav. cf. Tam. cÅ«ttu, cÅ«á¹Ÿu `anus' DED 2249]

1. K. Ä‹oth, dat. Ëšti f. `anus, vulva'; S. cuti f., cutaá¹›u m. `anus, rump', cÅ«ti f. `vulva'; L. (Ju.) cut f. `anus, bottom', cuttaá¹› m., cutá¹›Ä« f. `buttock', mult. cutt m. `bottom (of a lamp)', awÄ• á¹‡. cut `vulva'; P. cutt, cÅ«t f. `vulva', cuttaá¹› m. `rump', cittaá¹› m. `buttocks'; Ku. cÅ«t `vulva', cÅ«taá¹› `haunch, thigh, hip'; N. cutaá¹› `buttocks'; B. cut `anus, vulva', cutaá¹› `anus, buttocks'; Or. (Sambhalpur) cutal `anus, buttocks'; H. cÅ«t f. `vulva', cÅ«taá¹› m. `rump'; G. cÅ«t f. `vulva', M. Ä‹Å«t f., Ä‹utalÌ„Ì†á¸• m.
2. S. cuá¸• Ì u m. `vulva', L. cuá¸• á¸• m., P. cuá¸• á¸• f.
3. P. H. cuá¹› f. `vulva'.
4. Kho. (Lor.) Ä‹uk `vulva'?
CUD `impel'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
COÌ„DÃ¡ -- , COÌ„DANÄ• ËŠ -- , COÌ„DÃ¡YATI, COÌ„DYA -- ; -- *COÌ„DDATI.
Addenda: *cutta -- : WPah.ká¹-g. Ä‹uttÉ™r m. `thigh, buttocks'.

cunda 4861 *cunda1 `wood or ivory work'. [Cf. KUNDA -- 1]
Pa. cunda -- m. `ivory worker'; Or. cundibÄ• `to do woodwork'.
*CUNDAKÄ• RA -- .
*cunda -- 2 `protuberance' see CÅ«ËŠá¸• A -- 1.

cundakÄ• ra 4862 *cundakÄ• ra m. `turner'. [Cf. kundakara -- . -- *cunda -- 1, kÄ• ra -- 1]
Pa. cundakÄ• ra -- m.; Ku. cunÄ• ro `maker of wooden vessels', N. cunÄ• ro, canËš, cuÌƒdÄ• ro, caÌƒdËš.

cupp 4863 *cupp `strike'. 2. *coÌ„pp -- . 3. *cump -- . [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
1. Wg. (Lumsden) "chÃºp" `wound', "chÃºba" `wounded, cut'; N. cup(p)i `dagger'; B. cupÄ• na `to cut to pieces'; G. cupvuÌƒ `to be thrust'.
2. Ku. copá¹‡o `to dip'; N. copnu `to pierce, sink in', copalnu `to dive into, penetrate'; A. sop `blow'; B. cop `blow', copsÄ• `letting water sink in'; G. copvuÌƒ `to pierce'; M. Ä‹opá¹‡&etilde; `to beat a floor, fall in and look flat.'
3. NiDoc. cuá¹• pita `cut, chopped'.

cuppa 4864 *cuppa1 `silent'. [Onom.? -- Hardly with LM 330 < *CRÌ¥PYA -- ,

see *CAPP --]
S. cupu, cipu f. `silence', L. cup f., P. cupp f.; Ku. cup adj.; N. cup adj. and sb.; A. sup adj., B. Or. cup, Mth. cup, cuppe adv.; H. cup f.; G. cÅ«p adj., M. Ä‹uppa; <-> PaÅ¡. Ä• up `silent', Ä• up -- `to be silent' â†• Ind. or Kabuli Pers. IIFL iii 3, 46. -- K. Ä‹hoÌ†pa f.
Addenda: *cuppa -- 1: WPah.ká¹-g. Ä‹up f. (obl. -- a) `silence', Ä‹uppÉ” `silent'; -- A. copiba (phonet. s --) `to lie in wait' AFD 331.

cuppa 4865 *cuppa2, *coÌ„ppa -- `oily'. [Cf. *TUPPA --]
Pk. cuppa -- `oily', coppaá¸• a -- m. `ghee, oil', coppaá¸• aÃ¯ `makes greasy', covvaá¸• Ëš (= *cobb -- ?), copphucca -- `greasy'; L. coÌ„paá¹›aá¹‡ `to smear with oil or butter', copá¹›Ä« `greasy'; P. copaá¹› m. `grease', cupá¹›Ä• uá¹‡Ä• `to smear with oil'; Ku. copaá¹› `oil, ghee', cupá¹›o `oily', gng. Ä‹upaá¹› `smooth'; N. tel -- cupar `anointing with oil', cupÄ• rnu `to smear with oil'; A. supi `oil vessel'; H. cÅ«paá¹›, copaá¹› m. `oil, grease, butter', cupaá¹›nÄ• , cuparËš `to smear with oil'; G. copá¹›uÌƒ `greasy', copaá¹›vuÌƒ `to besmear'; M. copaá¸• `greasy', n. `ghee, butter, oil'.
cubuka -- see CIBUKA -- .
Addenda: *cuppa -- 2: WPah.ká¹-g. (kc.) Ä‹oppÉ™á¹› m. `butter', J. cupar m.; A. spel. cupi `small oil vessel'.

cubb 4866 *cubb `pierce'. 2. *coÌ„bb -- . 3. *coÌ„mb -- . [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
1. A. subÄ• iba `to immerse'; B. cubÄ• `to plunge into'; Or. cublibÄ• `to spoil water by dipping hand into pot'; H. cubuknÄ• `to pierce'; M. Ä‹ubaká¹‡&etilde; `to pierce, puncture'.
2. Ku. cobá¹‡o `to dip'; N. cobnu `to pierce, sink in', cobalnu `to immerse'; B. cobal `sudden bite', cobÄ• hÄ• `a kind of waterfowl'; G. cobvuÌƒ `to brand', cobÉ” m. `puncture, drumstick'. -- Si. hobanavÄ• , obËš `to press, imprint' bec. of loss of h -- rather < SUMBHATI.
3. M. Ä‹Ãµbá¹‡&etilde; `to stuff in'; -- Ä‹omaá¹‡ n. `penis'?
*CUBH `pierce'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
*CUBHYATÄ“, *CUMBHATI.

4867 *cubhyatÄ“ `is pierced'. [âˆš*CUBH]
S. cubhaá¹‡u `to pierce, prick'; L. (Ju.) cubhaá¹‡ `to be pricked, prick', awÄ• á¹‡. cubbhuá¹‡ `to prick'; P. cubhá¹‡Ä• `to be pierced', tr. cubhÄ• uá¹‡Ä• , cubbhÄ« f. `immersion'; Ku. cubhá¹‡o `to be pricked'; OAw.

cÅ«bhaÃ¯ `is pricked'; H. cÅ«Ë˜bhnÄ• `to be pierced'; Marw. cÅ«bhÄ« f. `diving'; -- ext. with -- l -- : M. Ä‹ubhaá¸·yÄ• `having promiscuous sexual intercourse'. -- Tr. forms with oÌ„: P. cobhá¹‡Ä• `to pierce'; N. cobhnu `to pierce, sink in', cobhalnu `to immerse'; H. cobhÄ• m. `prick'. -- X *GOÌ„á¸• á¸• -- : H. gubhÄ• nÄ• `to pierce'. -- Si. hobanavÄ• , obËš `to imprint by pressure' bec. of loss of h -- rather < SUMBHATI.
*cump -- `strike' see *CUPP -- .
CUMB `kiss'. [Onom. origin (EWA 395) is supported by meaning `suck, drink' in K. A. M. and reduplication in Or.]
CUMBA -- , CÃºMBATI, CUMBANA -- .
Addenda: *cubhyatÄ“: WPah.J. cubhá¹‡u `to pierce'.

cumba 4868 cumba m. `kissing' lex., ËšbÄ• -- f. VarBrÌ¥S. [âˆšCUMB]
Gy. eur. Ä• umb, Ä• umi `kiss' (wel. Ä• Å«mer -- `to kiss'); S. cumÄ« f. `kiss', L. P. cummÄ• m., Ku. gng. Ä‹um, N. cummÄ• , A. sumÄ• , B. Or. cumbÄ• , cumÄ• , Mth. cÅ«mÄ• , Bhoj. cÅ«m, H. cumbÄ• , cummÄ• , cÅ«mÄ• m., G. cumÄ« f.
Addenda: cumba -- : Brj. cumbo, cummo, cÅ«mo m. `kiss'.

cumbaá¹-a 4869 *cumbaá¹-a `coil, round pad'.
Pa. cumbaá¹-a -- n. `coil, pad of cloth, pillow', Ëšaka -- n. `pillow', mÄ• lÄ• -- cumbaá¹-a -- , Ëšaka -- n. `wreath'; H. cuÌƒbal, cummal m., cumlÄ« f. `pad on head on which to carry burdens', M. Ä‹uÌƒbaá¸·, Ëšbhaá¸· n.; Si. sumÌ†buá¸·uva `roll of cloth, esp. pad placed under a jar carried on the head, crown, garland, pillow'.
Addenda: *cumbaá¹-a -- `pad'. [~ Drav. DED 2204]

4870 cÃºmbati `kisses' MBh. [âˆšCUMB]
Pa. cumbati, Pk. cuá¹• baÃ¯, Gy. eur. (germ.) Ä• umev -- , arm. Ä• um -- ; K. cumun `to fawn upon' â†• Ind., á¸• oá¸• . cumá¹‡o `to drink'; S. cumaá¹‡u `to kiss', L. cummaá¹‡, P. cummá¹‡Ä• , Ku. cumá¹‡o; A. sumiba `to kiss, suck'; B. cumÄ• `to kiss', Or. cumbibÄ• , Mth. cuÌƒbab, OAw. cÅ«á¹• baÃ¯, lakh. cÅ«mab, H. cÅ«mnÄ• , G. cum(b)vuÌƒ; M. Ä‹uÌƒbá¹‡&etilde; `to suck' (cuÌƒbá¹‡&etilde; `to kiss, suck' due to onom. character rather than to borrowing, as also poss. K. cumun); Si. simÌ†binavÄ• , imÌ†bËš `to kiss, smell' (pret. simÌ†bi < cumbita --). -- Redup. in Or. cucumibÄ• `to suck (milk)', cucumÄ• `sucking with tongue and lips, baby's comforter'.
Addenda: cumbati: Brj. cumbno, cÅ«mno `to kiss'.

cumbana 4871 cumbana n. `kissing' PaÃ±cat. [âˆšCUMB]
Pk. cuá¹• baá¹‡a -- n., S. cumiá¹‡Ä« f., L. awÄ• á¹‡. cuÌƒmá¹‡Ä• .

4872 *cumbhati `pierces'. [âˆš*CUBH]
PaÅ¡. lauá¹›. Ä• umb -- `to sew', ar. Ä• Å«m `hole'; Shum. Ä‹Å«m `hole'; K. Ä‹oÌ†mbun `to pierce, bore'; L. cumbhÄ• vaá¹‡ `to irritate the eyes so as to bring tears'; A. sumÄ• iba `to thrust into, cause to enter'.

curÄ« 4873 curÄ« f. `small well or reservoir near a well' lex. 2. *carÄ« -- . [Cf. cuá¹‡á¹-Ä« -- , Ëšá¹-ikÄ• -- f. `small well' SuÅ›r., Ëšá¹-Ä• -- , cuá¹‡á¸• hÄ« -- f., cuá¹‡á¸• ya -- , cÅ«á¸• Ä• -- f., Ëšá¸• aka -- , cÅ«taka -- m. lex. Non -- Aryan, but comparison with Tam. coá¹-á¹-ai (EWA i 394) not convincing]
1. L. curÄ• m. `small hollow', P. cur f. `hole in the ground for fire'; B. curi `small well', H. curÄ« f.
2. S. cara, ËšrÄ« f. `ditch', caro m. `cavity, pit'; P. carhÅ« m. `hole in ground for fire'; G. car f. `trench, trench for fire' (or < 1); M. Ä‹ar m. `moat', Ä‹arÄ« f. `trench'; -- G. cÄ• rÄ« `long trench for fire'; -- H. car m. `sandbank'?

cul 4874 *cul `fidget, itch'. 2. *cil -- . 3. *coÌ„l -- tr.
1. Pk. culuculaÃ¯ `throbs, jumps'; Dm. Ä• Å«l -- `to creep',

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Ä• ulÄ• y -- tr. `to move (e.g. a paw)'; Phal. Ä• ul -- intr. `to move'; S. curaá¹‡u intr. `to shake', cur -- phuri f. `restlessness'; P. culculÄ• unÄ• `to fidget'; B. culculiyÄ• `restless'; H. cul f. `itching, lust', culculÄ• nÄ• `to itch'; G. caá¸· f. `itching'; M. Ä‹uá¸·Ä‹uá¸· f., Ëšá¸·Ä• m. `impatience, fidgeting, itching', Ä‹uá¸·buá¸·á¹‡&etilde; `to fidget (of

children)'.
2. K. Ä‹eÌ†l m. `rubbing, anger'; N. cilnu `to sting (of plants and animals)', cilÄ• unu, cilcilÄ• unu `to itch,' cilbile `talkative (of children)'.
3. L. colaá¹‡ tr. `to agitate, move'.

culu 4875 culu m. `handful of water' Gal., Ëšuka -- m.n. `hand hollowed to hold water, handful or mouthful of water' BÄ• lar., cÅ«luka -- m. Buddh. 2. calu -- m. `mouthful of water' lex., Ëšuka -- m. PaÃ±cat. (MIA. dissim. < culu -- ?).
1. Pk. culua -- m.n. `handful'; S. curÅ« m. `hollowed palm of hand'; P. culÄ• m. `handful, gargling'; Ku. cÅ«l `palmful'; H. cullÅ« m. `mouthful of water'; G. caá¸·uÌƒ n. `rinsing the mouth after eating', calluÌƒ (< *cuá¸· -- luÌƒ) n. `hollowed hand to hold water', M. Ä‹Å«á¸· m.f., Ä‹uá¸·Ä« f.
2. A. salu `handful of water', Or. caá¸·u; H. calÅ« m. `mouthful of water'.
Addenda: culu -- . 1. Brj. cullÅ« m. `handful of water'.
2. calu -- : S.kcch. carÅ« f. `rinsing the mouth after meals'; A. col, calu, phonet. sol, solu `palmful of water' AFD 216.

culla 4876 culla1 `blear -- eyed' Pat. [Cf. cilla -- 1 `id.' VÄ• rtt. and *CUCCA -- 1, or poss. shortened from cullÄ• ká¹£a -- `smalleyed' BSH ii 232, see next]
H. cullÄ• `blear -- eyed'. -- X ANDHÃ¡ -- : L. cuÌƒdh m. `purblindness', cuÌƒdhÅ«, f. ËšdhÄ« `purblind', (Salt Range) cunh m. `photophobia'; H. cundhÄ• , cuÌ„ÌƒdhÄ• `purblind'.
Addenda: culla -- 1 [< *cyutla -- with Pk. c -- < cy -- Burrow Tau vii 156]

culla 4877 *culla2 `small'. [Cf. cÅ«á¸• a -- 3 `small' BHS ii 232 (Pa. cÅ«á¸·a --), CÃºá¹‡á¸• ATI, cÃºá¹‡á¹-ati, cuá¹-á¹-Ã¡yati `becomes small' DhÄ• tup. Poss. collides with MIA. chulla -- < Ká¹£ULLA<-> (e.g. in Si.), but derivation of cÅ«á¸• a -- 3 < ká¹£udrÃ¡ -- (EWA i 394) phonet. impossible. PMWS 152 â†• Mu. (see *CHOÌ„á¹-á¹-A -- ), but H. Smith JA 1950, 196 derives from onom. *cu -- cu. Belongs with CULLA -- 1 to a `defective' word -- group (see, e.g., *BUKKA -- 4) and rhymes with *bulla -- < bulvÃ¡ -- , *kulla -- < kulvÃ¡ -- , *bhulla -- , *lulla --]
Pa. Pk. culla -- `small'; -- Gy. eur. Ä• ulo `a little'; Si. sulu `small', hul -- anÌ†gilla `little finger': less likely < ká¹£ulla -- . -- MIA. cmpd. in Pk. culla -- tÄ• ya -- (< TÄ• TÃ¡ --), M. Ä‹ultÄ• m. `father's brother'.

Addenda: *culla -- 2 `small'. [Cf. also â€ *CUá¹-á¹-A --]

culliyasi 4878 *culliyasi `kitchen -- knife'. [CULLÄ« -- , ASÃ- --]
N. culesi `knife with which to prepare vegetables for cooking'?

cullÄ« 4879 cullÄ« f. `fireplace' Mn. [â†• Drav. EWA i 396 with lit.]
Pa. cullÄ« -- f., Pk. cullÄ-Ì„ -- , (DeÅ›Ä«n.) ullÄ« -- f., á¸Œ. Ä• ila f.,
K. Ä‹oÌ†l f., S. culhi f., Ëšho m., L. cullh, pl. ËšhÄ«Ëœ f., cullhÄ• m., P.
culh m., cullhÄ« f., ËšhÄ• m., Ku. N. culi, Ëšlo, B. cullÄ«, culÄ• , cullÄ• ,
Or. cullÄ«, culÄ• , Bi. Mth. cÅ«lh, ËšhÄ«, ËšhÄ• , Mth., Bhoj. cÅ«lhi, H.
cÅ«lhÄ« f., ËšhÄ• m., G. cÅ«l, culÄ«, culá¹›Ä« f., cÅ«lÉ” m., M. Ä‹Å«l f.,
Ä‹ulÄ• , ËšllÄ• , ËšlvÄ• m.
*CULLIYASI -- , *CULLÄ«KARTTÄ• RA -- , *CULLÄ«DHÄ• NA -- , *CULLÄ«DHÄ• RA -- ;
*Ä• CULLÄ« -- ; *Ä“KKACULLÄ« -- .
Addenda: cullÄ« -- : WPah.ká¹-g. (kc.) Ä‹Å«l (obl. -- l) f. `fireplace,
oven', J. culi f., Brj. cÅ«lho m.
â€ *APACULLÄ« -- .

cullÄ«karttÄ• ra 4880 *cullÄ«karttÄ• ra `kitchen knife'. [CULLÄ« -- ,
*KARTTÄ• RA --]
G. culetrÉ” m. `knife for cutting up vegetables'.

cullÄ«dhÄ• na 4881 *cullÄ«dhÄ• na `fire -- place'. [CULLÄ« -- , DHÄ• ËŠNA --]
Ku. culyÄ• á¹‡ m. `hearth, kitchen'; M. Ä‹ulÄ• á¹‡ n. `fireplace', Ko.
culÄ• á¹‡&etilde; n. `small do.'.

cullÄ«dhÄ• ra 4882 *cullÄ«dhÄ• ra m. `having a stove'. [CULLÄ« -- , DHÄ• RA --
1]
P. culihÄ• r m.f. `baker'.
cÅ«cuka -- see *CUCCU -- .

cÅ«ËŠá¸• a 4883 cÅ«ËŠá¸• a1 m. `protuberance on brick' ÅšBr., coÌ„á¸• a -- 3 m.
TS., cÅ«á¸• Ä• -- f. `topknot on head' KÄ• lid., cÅ«likÄ• -- f. `cockscomb'.
2. *coÌ„á¹‡á¸• a -- 3. *coÌ„á¹-á¹-a -- 1. 4. *cunda -- 2. [â†• Drav. EWA i
396 with lit. -- cÅ«lÄ• -- f. `ceremony of tonsure' (which leaves the
topknot, cf. the full name cÅ«á¸• Ä• karaá¹‡a -- n.) is the same word:
derivation from ká¹£urita -- (Tedesco JAOS 74, 133, EWA i 397) is phonet.
impossible. -- But it may belong eventually to the group of words for `hair'

(PMWS 63 â†• Mu.), including JÅ«á¹-A -- and listed under JÃ¡á¹-Ä• --]
1. Pa. cÅ«á¸·a -- m. `swelling, protuberance, knot, crest', cÅ«á¸·Ä• -- f. `topknot, cockscomb'; Pk. cÅ«á¸• Ä• -- , cÅ«lÄ• -- , ËšliyÄ• <-> f. `topknot, peacock's crest, cockscomb, tiger's mane'; Gy. SEeur. Ä• uiÌ¦ya pl. `curls', rus. Ä• ur `plait of hair', gr. Ä• urn f., wel. Ä• oÌ„rn `lock of hair'; Wg. Ä• uá¹›Ãºk `long hair'; Kt. Ä• uÅ• `point, tip'; Dm. Ä• á¹“Å•u, Ä• uÌƒÅ• `peak, high mountain', Ä• uÅ•wyÃ©la `pheasant' (< `*crested'); Kal. rumb. Ä• uÌ„ÌƒÅ•i `long hair'; Kho. Ä• uá¸· `plait, woman's hair' (â†’ Kal. Ä• ul NTS xv 269); S. cÅ«á¹›a f. `tenon', cÅ«á¹›i f. `hip'; L. cÅ«á¹› f. `tenon', cuÌ„Ìƒá¹›Ä« f. `hair on temples', awÄ• á¹‡. cÅ«l, pl. ËšlaÌƒ f. `tenon'; P. cÅ«l f. `pivot of a hinge, tenon', cÅ«lÄ• m. `hipbone, upper part of ox -- plough'; Ku. culo `mountain peak', gng. cuÄ« `topknot'; N. cur `tenon', curo `central strand of hair', culi `mountain peak'; A. suli `hair on head', sulÄ• `knob on a wooden sandal, any knob or protuberance'; B. cul `hair of head, curl', culÄ• `hair of head, lock, headdress'; Or. cÅ«á¹›a `hump on bull or other animal', cÅ«á¸·a `hair on head, lock, hump on certain animals', cÅ«lÄ• `dome on top of a building', cÅ«á¸·i `conical peak of hill'; Bi. cÅ«r, cÅ«l `pivot on door as hinge, wedge fastening segments of felly, end pieces of bedstead'; Bhoj. curiyÄ• `iron ring fastening blade of hoe' (or < CÅ«ËŠá¸• A -- 2?); Mth. cÅ«á¹› `crest, top, forehead'; H. cÅ«á¹› m. `topknot, ceremony of tonsure', cÅ«á¹›Ä• m. `topknot', cÅ«l f. `tenon'; M. Ä‹Å«á¸• f. `tuft of rice plants', Ä‹uá¸·et, Ëšá¸·at n. `peg of a rowlock'; Ko. cuá¸• i f. `torch of wisps'; Si. siá¸·u `top, head, lock of hair, peacock's crest'.
2. PaÅ¡. al. Ä‹Å«n `knot of hair'; L. cuÌ„Ìƒá¸• Ä• m. `hair worn with plaits in front (by virgins)'; P. cuÌ„Ìƒá¸• Ä• m. `knot of hair, cockscomb'; H. cÃµá¸• Ä• , cÃµá¹›Ä• m. `head, crest, topknot, coil of woman's hair'.
3. Pk. coá¹-á¹-Ä« -- f. `topknot, crest'; S. coá¹-u m. `cone', coá¹-o m. `topknot', coá¹-Ä« f. `topknot, top'; L. coá¹-Ä« f. `peak'; P. coá¹-á¹-Ä• m. `topknot, top, peak'; WPah. bhal. Ä‹oá¹- f. `top of a tree'; Or. cuá¹-i `topknot', H. cuá¹-iyÄ• f.; G. coá¹-Ä«, coá¹-lÄ« f. `tuft of hair', coá¹-lÉ” m. `hair of head'.
4. Or. cundi `topknot'.
CAUá¸• Ã¡ -- , CÅ«á¸• AVATÄ« -- ; CÅ«á¸• Ä• MAá¹‡I -- ; AVACÅ«á¸• A -- ; TÄ• MRACÅ«á¸• A -- , *YUGACÅ«á¸• A -- ; -- CÅ«á¸• A -- 2?
Addenda: cÅ«ËŠá¸• a -- 1. 1. WPah.ká¹-g. Ä‹vá¸·É” m. `small broom' (semant. cf. P. jÅ«á¹›Ä• < JÅ«á¹-A -- ); Md. huá¸·i in kan -- huá¸·i (< KÃ¡Rá¹‡A -- ) `side -- burn', uá¸·i `strand of rope', huá¸·i `small bun on hair, arching of wave', huá¸·u `wrist -- joint, hinge'.

3. *coÌ„á¹-á¹-a -- 1: S.kcch. coá¹-Ä« f. `peak', WPah.kc. coá¹-e f. (why not Ä‹ -- ?).

cÅ«á¸• a 4884 cÅ«á¸• a2 m. `bracelet' lex. [Same as CÅ«ËŠá¸• A -- 1?]
Pk. cÅ«á¸• a -- , cÅ«laa -- m. `bracelet', S. cÅ«á¹›o m., Ëšá¹›i f., L. P. cÅ«á¹›, Ëšá¹›Ä• m., Ëšá¹›Ä« f., Ku. cuá¹›o, N. curo, Ëšri; A. surÄ« `a kind of ornament'; B. cÅ«á¹›, cuá¹›Ä• , Ëšá¹›Ä« `bracelet', Or. cÅ«á¹›Ä«, Bi. cÅ«r, ËšrÄ«, Mth. cÅ«á¹›Ä«; OAw. cÅ«rÄ• m. `anklet or bracelet'; H. cÅ«á¹›Ä• m. `ring on elephant's tusk, bracelet', Ëšá¹›Ä« f. `bangle', G. cÅ«á¹›, Ëšá¹›Ä« f., Ëšá¹›É” m., M. cuá¸• Ä• m.
*GALACÅ«á¸• A -- , *BÄ• HUCÅ«á¸• A -- .
Addenda: cÅ«á¸• a -- 2: S.kcch. cÅ«á¹›o m. `ivory bracelet'; WPah.ká¹-g. Ä‹vá¹›I f. `small anklet, bracelet'.
â€ cÅ«á¸• a -- 3 `small' see *CULLA -- 2 in CDIAL.

cÅ«á¸• Ä• maá¹‡i 4885 cÅ«á¸• Ä• maá¹‡i m. `jewel worn on top of head' MBh. [cÅ«ËŠá¸• a -- 1, maá¹‡Ã- -- 1]
Pa. cÅ«á¸·Ä• maá¹‡i -- m.; -- Si. siá¸·umiá¹‡a EGS 182 is â†• Pa.

cÅ«á¸• Ä• vatÄ« 4886 cÅ«á¸• Ä• vatÄ« `having locks of hair' BÄ• lar. Kho. (Lor.) Ä• Å«á¸·war `a grown -- up woman wearing all her plaits of hair' (a?).

cÅ«ta 4887 cÅ«ta m. `mango tree' MBh., Ëšaka -- m. lex.; -- `*name of various plants and their product'?
Pa. cÅ«ta -- m. `mango tree', Pk. cÅ«a -- m.; -- S. cÅ«o m. `a perfumed oil'; P. cÅ«Ã£Ì„ m. `a kind of pumpkin'; Ku. cuwÃ£Ì„ `amaranth'; N. cuwÄ• `the tree Careya herbacea (?) or Clerodendron serratum (?)'; A. sowÄ• `a kind of sago palm'; B. cuyÄ• `the plant Celosia argentea'; Or. cuÄ• `a sweet -- scented oil'; Mth. cuyÄ• , coÄ• `a perfume'; H. cÅ«Ä•

m. `Amaranthus oleraceus'; G. cuvÉ” m. `a perfumed ointment'; M. Ä‹uvÄ• m. `sandal perfume'. -- Pr. Å¾É™wÃ¡, Å¾Ã³a `sour' (semant. cf. Ä• MRÃ¡ --) NTS xv 282 with (?).

cÅ«ra 4888 *cÅ«ra `powder'. 2. *cÅ«rayati `powders'. 3. *cÅ«raá¹‡a -- .
[Abstracted from CÅ«Rá¹‡A -- , cf. pÅ«ra -- 1, pÅ«rÃ¡yati, pÅ«ËŠraá¹‡a<-> ~ pÅ«rá¹‡Ã¡ --]
1. Pk. cÅ«ra -- m. `powder', K. Ä‹Å«Ì¤r m.; S. cÅ«ru `pulverized', cÅ«ro m. `powder', ËšrÄ« f. `bread crumbled in ghee and sugar'; L. cÅ«rÄ« f. `thick wheaten cakes broken up with butter and sugar', awÄ• á¹‡. cÅ«rÄ• `powder'; P. cÅ«r m. `powder', cÅ«rÄ• m. `fragments'; Ku. curo `powder'; N. cur `filings', cur -- cÄ• r `crumbs'; A. sÅ«r `smashed, destroyed'; B. cur `coarsely ground powder'; Or. cura `powder', OAw cÅ«ra; H. cÅ«r m. `powder', cÅ«rÄ• m. `powder, sawdust, bruised grain'; G. cÅ«r, cÅ«rÉ” m., ËšrÄ« f. `fragments, ruins'; M. Ä‹Å«r, Ä‹urÄ• m. `fragments', Ä‹urÄ« f. `powder'.
2. Pk. cÅ«rÄ“i `pulverizes'; P. cÅ«rá¹‡Ä• `to break into small pieces'; Or. cÅ«ribÄ• `to pulverize', Mth. pp. cÅ«ral, OAw. cÅ«raÃ¯, H. cÅ«rnÄ• , OG. pass. cÅ«rÄ«i, G. curvuÌƒ; M. Ä‹urá¹‡&etilde; `to crumble, crush, knead'.
3. S. cÅ«raá¹‡u m. `powdered medicine', L. cÅ«raá¹‡ m.; G. cÅ«raá¹‡ n. `powder'.
*cÅ«raá¹‡a -- , *cÅ«rayati `powders' see prec.
Addenda: *cÅ«ra -- : S.kcch. cÅ«ro m. `crumbs'; WPah.ká¹-g. Ä‹urÉ” m. `fragment, piece, powder', Ä‹vrI f. `particle'.

cÅ«rá¹‡a 4889 cÅ«rá¹‡a `*pulverized' (`minute' VarBrÌ¥S.) 2. `*anything ground', cÅ«rá¹‡aka -- m. `ground corn, &c.' 3. n. `powder' ÅšÄ• á¹…khÅšr., esp. `lime' VarBrÌ¥S. [Prob. to be separated from CÃ¡RVATI despite EWA i 379 and with F. B. J. Kuiper there quoted]
1. Gy. pal. Ä• Ä«ËŠna `a little (of anything), a short time'; Dm. Ä• Ãºá¹‡a `thin, smooth (?)'; Tor. Ä• un, f. Ä• in `narrow'; Phal. Ä• uá¹‡á¹‡o `small (?)'; Sh. Ä• Å-á¹‡Å- (with close Å-), f. (Lor.) Ä• Ã¼ni or Ä• ini `small' (â†’ á¸Œ. Ä• Å«na, f. Ëšni), B. cunÄ• ; -- â†’ Par. Ä• Ä«n&omacrtodtod; `small' IIFL i 246.
2. Pa. Pk. cuá¹‡á¹‡a -- n. `powder', K. Ä‹Å«Ì¤n m.; S. cuno m. `underskin of rice removed by pounding'; P. cÅ«n m. `meal, bran, dust'; Ku. cÅ«n m.

`scrap, shred, bit, flour', cÅ«no m. `flour, particles of pulses'; Or. cÅ«nÄ• `powder', Bhoj. cÅ«n; H. cÅ«n m. `powder, flour, coarsely ground pulse'; OMarw. cÅ«á¹• na `flour'; G. cÅ«n m. `food'; M. Ä‹Å«n n. `coconut scrapings', Ä‹Å«á¹‡ f.n. `husks and fragments of pulse', Ä‹Å«á¹‡Ä« f. `coarse grit' (á¹‡?); Si. sunu, huËš `dust'.
3. Pa. cuá¹‡á¹‡a -- n. `lime -- plaster', Ëšaka -- n. `lime used as face powder'; Pk. cuá¹‡á¹‡a -- n. `lime', K. cÅ«na m. (â†• Ind.), S. cunu m., L. P. cÅ«nÄ• m., Ku. cuno, gng. Ä‹un, N. cun, A. sÅ«á¹‡, B. cÅ«á¹‡, Ëšá¹‡Ä• , Or. cÅ«na, Bi. Mth. cÅ«n, ËšnÄ• , Bhoj. cÅ«n, cunÄ• , Aw. lakh. cÅ«nÄ• , H. cÅ«n, ËšnÄ• m., G. cÅ«nÉ” m., M. Ä‹unÄ• m., Ko. cunno m., Si. sunu, huá¹‡u.
CÅ«Rá¹‡AKA -- , *CÅ«Rá¹‡AYATI, CÅ«Rá¹‡ITA -- ; *CÅ«RA -- , *CÅ«RAá¹‡A -- , *CÅ«RAYATI; *CÅ«Rá¹‡AKARMAN -- , CÅ«Rá¹‡AKÄ• RA -- , *CÅ«Rá¹‡ADHÄ• KA -- , *CÅ«Rá¹‡AVARTA -- ; AYAÅ›CÅ«Rá¹‡A -- .
Addenda: cÅ«rá¹‡a -- . 2. Garh. cÅ«nu `flour'; -- ext. -- á¸• a -- : OP. cÅ«naá¹›Ä« f. `red -- spotted sÄ• á¹›Ä«'.
â€ *PRACÅ«Rá¹‡A -- .

cÅ«rá¹‡aka 4890 cÅ«rá¹‡aka m. `chalklike paleness' Car. [CÅ«Rá¹‡A --]
Pr. Å¾Å«ËŠnyu, Å¾Ã¼nyogÃº `yellow' NTS xv 282 with (?).

cÅ«rá¹‡akarman 4891 *cÅ«rá¹‡akarman `lime work'. [CÅ«Rá¹‡A -- , KÃ¡RMAN -- 1]
Si. suá¹‡uvam `plaster work'.

cÅ«rá¹‡akÄ• ra 4892 cÅ«rá¹‡akÄ• ra m. `lime -- burner' PÄ• raÅ›Paddh. [CÅ«Rá¹‡A -- , KÄ• RA -- 1]
MB. cÅ«á¹‡Ä• rÄ«, B. cunÄ• ri, Or. cÅ«narÄ• , cunurÄ• .

cÅ«rá¹‡adhÄ• ka 4893 *cÅ«rá¹‡adhÄ• ka `lime box'. [CÅ«Rá¹‡A -- , DHÄ• KÃ¡ --]
Bi. Mth. cunhÄ• .

4894 cÅ«rá¹‡ayati `pulverizes' MBh. 2. cÅ«rá¹‡ita -- `crushed, pulverized' MBh. [CÅ«Rá¹‡A --]
1. Pa. cuá¹‡á¹‡Ä“ti `crushes, powders', Or. cÅ«nÄ• ibÄ• .
2. Pk. cuá¹‡á¹‡ia -- `crushed, powdered'; B. cÅ«nÄ« `small', sb. `coarsely ground pulse'; Or. cÅ«nÄ« `finely powdered'; H. cÅ«nÄ« f. `coarsely ground pulse', cuniyÄ• , ciniyÄ• `smal , young'.

cÅ«rá¹‡avarta 4895 *cÅ«rá¹‡avarta `lime box'. [CÅ«Rá¹‡A -- , *VARTA -- 2]
Ku. cunauti `box for lime eaten with betel', N. cunauá¹-i, B. cunÄ• ti,
cunati, cunaá¹-i, Bi. cunauá¹-Ä«, H. cunauá¹-Ä• m., Ëšá¹-Ä« f.
cÅ«rá¹‡ita -- see *CÅ«Rá¹‡AYATI.

cÅ«likÄ• 4896 cÅ«likÄ• n. `flour cake fried with ghee' lex.
H. cÅ«rÄ« `flour cake rich with ghee'.
CÅªá¹¢ `suck': CÅ«á¹£Aá¹‡A -- , CÅ«ËŠá¹£ATI, *CÅ«á¹£YATI, COÌ„á¹£A -- ,
COÌ„á¹£AYATI.

cÅ«á¹£aá¹‡a 4897 cÅ«á¹£aá¹‡a n. `sucking' SuÅ›r. [âˆšCÅ«á¹£]
Ku. cusá¹‡o m. `penis'.

4898 cÅ«ËŠá¹£ati `sucks' DhÄ• tup. 2. *cÅ«á¹£yati, cf. cÅ«á¹£yatÄ“ `is
sucked' SuÅ›r. 3. *cÅ«á¹£á¹-a -- . [âˆšCÅ«á¹£]
1. K. Ä‹ahun `to suck', S. cuhaá¹…u, Ku. cusá¹‡o, N. cusnu, A. sohiba, B.
cusÄ• , Or. cÅ«sibÄ• , H. cÅ«snÄ• , cuÌ„Ìƒ sËš, cÅ«hËš, G. cusvuÌƒ.
2. Sh. Ä• Å-á¹£Ã³Ä-kiÌ¯ `to suck'; S. cÅ«sa f. `taste'; L. cÅ«saá¹‡ `to
absorb', awÄ• á¹‡. cÅ«suá¹‡; P. cÅ«sá¹‡Ä• `to suck'.
3. S. cuá¹-ho pp. `sucked'.
*cÅ«á¹£yati `sucks' see prec.
Addenda: cÅ«ËŠá¹£ati: S.kcch. cÅ«yá¹‡Å« `to suck', WPah.ká¹-g. cÃºÅ›á¹‡Ãµ
(â†• some lg. or dial. which preserves c --), J. cuÅ›á¹‡u `to suck, absorb'
(in sense of burning Him.I 52 rather < â€ *ATYUá¹£ATI).
*cÄ“Ã±c -- see *CICC -- Add2.

cÅ«ha 4899 *cÅ«ha `rat, mouse'.
S. cÅ«ho m. `rat'; L. cÅ«hÄ• m. `rat', cÅ«hÄ« f. `mouse'; P. cÅ«hÄ• m.,
ËšhÄ« f. `rat, mouse'; N. cuhÄ• `mouse'; B. cuyÄ• `rat, mouse'; Or. cÅ«Ä•
`mouse'; H. cÅ«hÄ• , cÅ«Ä• m., cÅ«hÄ«, ËšhiyÄ• f. `rat, mouse', G. cuvÉ” m.;
M. Ä‹uhÄ• , Ä‹uvÄ• m. `sharp -- witted person'.

cÅ«haá¸• a 4900 *cÅ«haá¸• a `a partic. low caste'.
P. cÅ«há¹›Ä• m. `a caste of sweepers'; H. cÅ«hÄ• á¹›, cÅ«há¹›Ä• m. `a
scavenger caste'.
*CÅ«HAá¸• AKARMAN -- .

cÅ«haá¸• akarman 4901 *cÅ«haá¸• akarman `action of a CÅ«há¹›Ä• '. [*CÅ«HAá¸• A

-- , KÃ¡RMAN -- 1]
P. cuá¹›hamm m. `acting like a sweeper, shameful and foolish conduct'.
CRËšT `fix': see *UCCRÌ¥TATI, SAá¹• CÅ•ÌŠT -- ; âˆšCAá¹-.
*cÄ“á¹…ga -- `young bird' see *CIá¹…GA -- .

cÄ“á¹-a 4902 cÄ“á¹-a m. `slave' KathÄ• s., Ëšá¹-Ä« -- f. Mn., Ëšá¹-aka -- m. BhartrÌ¥., Ëšá¹-ikÄ• -- f. lex., cÄ“á¸• a -- , Ëšá¸• aka -- m., Ëšá¸• Ä« -- , Ëšá¸• ikÄ• -- f. lex., cÄ“la -- m. MBh. com. [PMWS 99, 152 with *CÄ“LLA -- (which LM 331 separates) â†• Mu. Prob. conn. with `defective' word *CÄ“á¹-á¹-A -- (cf. bhÄ• ryÄ• cÄ“la -- `bad wife' Pat.)]
Pa. cÄ“á¹-a -- , Ëšaka -- m. `slave boy, rogue'; Pk. cÄ“á¸• a -- , Ëšaya m. `boy, slave', cÄ“á¸• Ä« -- , Ëšá¸• iyÄ• -- f. `girl, slave girl'; P. cerÄ• m. `servant, slave' (â†• EH.?); A. ser `an inferior', serÄ« `maidservant'; B. ceá¹› `male servant or slave', ceá¹›Ä« `maidservant'; Or. ceá¹›a `servant', ceá¹›i `maidservant, concubine'; Mth. cerÄ• `manservant', cerÄ« `maidservant', Bhoj. ceri f., OAw. cerÄ• m., ËšrÄ« f.; OH. cer m. `slave', H. ceá¹›Ä• , cerÄ• m. `servant, pupil', ceá¹›Ä«, cerÄ« f. `maidservant'; M. ceá¸• f. `little girl', ceá¸• Ä• m. `boy, son', Ëšá¸• uÌƒ n. `little child'; Ko. ceá¸• o m. `boy, manservant', ceá¸• uÌƒ n. `maidservant'; OSi. saá¸·aya `servant'.
*CÄ“á¹-ARÅ«PA -- .
Addenda: cÄ“á¹-a -- [Cf. *KÄ“á¹-á¹-A -- , *CÄ“LLA --]
Brj. cero m. `boy', cerÄ« f. `girl'; Ko. Ä‹eá¸• i `prostitute'.

cÄ“á¹-arÅ«pa 4903 *cÄ“á¹-arÅ«pa `slave'. [CÄ“á¹-A -- , RÅ«PÃ¡ --]
H. cerÅ«Ä• m. `slave' (< *cerarÅ«Ä• ); M. ceá¸• ruÌ„Ìƒ n. `little child'; Ko. ceá¸• ruÌ„Ìƒ n. `maidservant', cerá¸• uÌƒ n. `boy'; N. ciruwÄ• dÄ• r `groom' (+suffix -- dÄ• r?).

cÄ“á¹-á¹-a 4904 *cÄ“á¹-á¹-a `defective'. [Perh. like CÄ“á¹-A -- â†• Mu., cf. Sant. ceá¹‡á¸• a `young', ceá¹-ra `dwarfish' PMWS 99]
Wg. Ä• eá¹-e `stupid', Pr. Ä• iá¹-Ã«, PaÅ¡. Ä• aá¹-Ä• .
*cÄ“á¸• -- `make angry' see *CIá¸• -- .

cá¸—tana 4905 cá¸—tana `visible' RV., `sentient' Kaá¹-hUp., n. `intelligence' YÄ• jÃ±. [âˆšCIT]
Pa. cÄ“tanÄ• -- f. `thinking'; Pk. cÄ“yaá¹‡a -- `sentient', n. `intelligence'; MB. ceana `sense'.

4906 cÄ“tÃ¡yati `makes attentive, observes' RV. [âˆšCIT]
Pa. cÄ“tÄ“ti `thinks', Pk. cÄ“Ä“i, cÄ“aÃ¯; N. ciyÄ• unu `to peep, oversee'; B. ciyÄ• , ciyÄ• na `to make plain, arouse from sleep'; Or. ceÄ©bÄ• `to watch, wake from sleep', ciÄ• ibÄ• `to awaken, revive'; M. ceiá¹‡&etilde;, ceá¹‡&etilde; intr. `to wake up', cevaviá¹‡&etilde; `to awaken'. -- Deriv. P. cevÄ• f. `report'; N. cewo, ciyo `eavesdropping', ciwÄ• `spy, watchman'; OM. ceva m. `wakefulness'.

cá¸—tas 4907 cá¸—tas n. `intelligence' RV., `mind' VS., `will' AV. [âˆšCIT]
Pa. cÄ“tas -- n. `intelligence', Pk. cÄ“as -- n.; OB. cÄ«e `in the mind' ODBL 746; Si. sey `mind, state' SigGr ii 468.
Addenda: cá¸—tas -- : Md. hei, hÄ“ `mind, life, consciousness'.

cá¸—ttrÌ¥ 4908 cá¸—ttrÌ¥ `attentive' RV. and inf. cÄ“ttum. [âˆšCIT]
S. cetaá¹‡u `to recover consciousness'; P. cetá¹‡Ä• `to remember, reflect on'; WPah. cam. cÄ“tÄ• `remembrance'; Ku. cetauá¹‡o `to make aware'; N. cetnu `to be conscious, come to one's senses'; A. setÄ• iba `to bring back to consciousness, revive'; B. cetÄ• `to come to oneself, awake, be on one's guard'; Or. cetibÄ• `to wake up, be cautious, remember', cetÄ• ibÄ• , ËšteibÄ• `to awaken, remind'; Mth. cetab `to care for, think of'; H. cetnÄ• `to think of, remember'.
*cÄ“ppa -- `gummy matter' see *CIPPA -- .
Addenda: cÄ“ttrÌ¥ -- : S.kcch. cetÄ• yá¹‡Å« `to warn'; Garh. cetá¹‡u `to become aware of'.

cá¸—ya 4909 cá¸—ya `to be piled' MBh. [Cf. cÃ-tya -- `built on a foundation' TS. -- âˆšCI1]

Marw. cejo m. `act of making a foundation'.

cÄ“la 4910 cÄ“la n. `clothes, garment' Gaut., ËšlÄ« -- , ËšlikÄ• -- f. `bodice' PadmaP. [See CÄ«ËŠRA --]
Pa. cÄ“la -- n. `cloth, garment', Pk. cÄ“la -- Ëšaya -- n.; Dm. Ä• el `dress, cloak'; PaÅ¡. dar. Ä• ilÄ• ËŠ `cloth, dress', Ä• eleá¹-Ä«ËŠ `shirt'; Kal. Ä• eu, st. Ä• Ä“l -- `cloak'; Or. ceá¸·a `cloth, garment'; Si. hela `carpet'.
KUCÄ“LA -- .

cÄ“lla 4911 *cÄ“lla `boy'. [LM 331 â†• Drav. and separate from CÄ“á¹-A -- : nevertheless ultimately conn. with this and *CÄ“á¹-á¹-A -- . -- Cf. cÄ“luka -- m. `Buddhist novice' lex.]
Pa. cellaka -- m. `a class of novice (distinct from cÄ“á¹-aka -- )'; Pk. cella -- , Ëšaya -- , cilla -- m. `boy'; Gy. eur. romani -- Ä• el m. `the Gypsies'; S. celo m. `disciple', L. celá¹›Ä« f. `female disciple', P. celÄ• m., ËšlÄ« f.; Ku. celo `son, disciple'; N. celo `pupil, apprentice', B. Or. Mth. celÄ• , H. celÄ• m. (â†’ K. cela m.), ËšlÄ« f.; G. celÉ” m., ËšlÄ« f. `pupil', celkÉ” m. `boy', ËškÄ« f. `girl' (as terms of endearment); M. celÄ• m., ËšlÄ« f. `disciple', cilÄ«Ëœ -- pilÄ«Ëœ n. pl. `brats, children'; Ko. celli, calli f. `girl, daughter'.
CÄ’á¹¢á¹¬ `be active': Cá¸—á¹£á¹-ATI, CÄ“á¹£á¹-Ä• -- .
Addenda: *cÄ“lla -- [Cf. Ir. in Shgh. Ä‹É™I -- dÅ«r `younger']
Ku. celo m. `boy', celÄ« f. `girl', Brj. celo m. `boy', celÄ« f. `girl'.

4912 cá¸—á¹£á¹-ati `is active' AV., `prepares' ÅšBr., `cares for' Gobh. [âˆšCÄ“á¹£á¹-]
Pk. ceá¹-á¹-haÃ¯, ciá¹-Ëš `works hard, strives'; S. ceá¹-haá¹‡u `to take care of, apply medicine, lay on a plaster'.

cÄ“á¹£á¹-Ä• 4913 cÄ“á¹£á¹-Ä• f. `action, effort' &capamacr;Å›vÅšr., `behaviour' Mn., Ëšá¹-a<-> n. Mn. [âˆšCÄ“á¹£á¹-]
Pk. ceá¹-á¹-hÄ• -- , ciá¹-Ëš f. `effort'; S. ceá¹-ha f. `care, attention, plaster for a sore'; Ku. ceá¹- `effect, mark, revenge, reward'.

caitiya 4914 *caitiya, caitya -- `relating to a funeral pyre', m.n. `funeral monument, sacred tree' &capamacr;Å›vGrÌ¥. [CITÄ• --]
Pa. cÄ“tiya -- n. `sepulchral monument', Pk. cÄ“ia -- m.n.; OG. ceÄ«ya, ceÄ« m. `shrine'; OSi. (BrÄ• hmÄ« inscr.) ceta, ceya, Si. sÄ• Ì¤ya `heap of wood,

funeral pyre' H. Smith JA 1950, 207.
caitya -- see prec.

caitrÃ¡ 4915 caitrÃ¡ m. `month in which full moon is in constellation of CitrÄ• ' ÅšÄ• á¹…khBr. [CITRÄ• ËŠ --]
KharI. cetrasa gen. sg., Pk. cetta -- m.; PaÅ¡. kurd. Ä• Ä“tÉ™r `the fourth month'; K. Ä‹ithar, dat. Ëštras m. `the twelfth month'; S. ceá¹-ru m. `March -- April, spring, spring crop', L. cÄ“tr m., awÄ• á¹‡. cÄ“tur m., P. cetar m., ludh. cet, WPah. bhal. Ä‹eiá¹-á¸· m.
Addenda: caitrÃ¡ -- : Garh. cet `the month'.

4916 caiva `and indeed'. [CA, Ä“VÃ¡1]
Pa. AÅ›. cÄ“va, Pk. cÄ“va, cÄ“a, cia (all with cc -- after vowels); P. ludh. -- c `particle of emphasis', EH. (Chattisgarh) -- c, OM. -- ci, M. -- c Bloch LM 327. -- Perh. Kal. Å¾e `and', Kho. oÄ• e: see CA.

coÌ„kka 4917 *coÌ„kka (with ext. -- á¸• a -- , -- ra -- , -- la --) `chaff, bran'.
P. cokar f. `bran'; Ku. cokaá¹› `bran, husk, chaff'; N. cokar `bran', cokrÄ• `dregs (e.g. of rice -- spirit)'; B. cokaá¹›, cokal `bran', coklÄ• `rind, bran'; Bi. cokar, cÃµkËš, cokrÄ• , cÃµkËš `bran, husks'; H. cokaá¹›, cokar, cÃµkËš m. `bran'.

coÌ„ká¹£a 4918 coÌ„ká¹£a `pure, clean' Mn. MBh., cauká¹£Ã¡ -- , cauká¹£ya<-> MBh.
Pa. cokkha -- , NiDoc. cocÌ„hÌ• a, cocÌ„hÌ• aǵa `clean (?), good (of land)'; Pk. cokkha -- , cukËš `pure, clean'; S. cokho `good', m. `grain of cleaned rice' (whence cokhaá¹‡u `to enquire < `*to make clear', semant. cf. N. sodhnu `to ask' < Å›á¹“DDHUM); L. coÌ„khÄ• , coÌ„khá¹›Ä• `pure, good, fair, much', awÄ• á¹‡. coÌ„khÄ• `much'; P. cokkhÄ• `pure, good, sufficient'; Ku. N. cokho `pure, clean'; A. sokÄ• `expert, sharp, keen, savage'; B. cok(h), cok(h)Ä• `pure, genuine, strong, sharp, keen'; Or. cokha, ËškhÄ• `good, fresh, sharp'; Bi. cokhÄ• `rich (of soil)'; Mth. cokh `good, sharp'; OAw. cokhÄ• `good'; H. cokh, ËškhÄ• `pure, clean, genuine, clever, beautiful, sharp'; OMarw. cokha `well'; OG. cokhaÃ¼á¹• `clear', G. cokh `clean', cokhÄ• m. pl. `rice'; M. Ä‹okh, ËškhÄ• `pure, genuine, good'. See Add.
Addenda: coÌ„ká¹£a -- : S.kcch. caukhÄ• m.pl. `rice'; -- WPah.J. cokhu

`clean, chaste'.
â€ coÌ„ca -- n. `cinnamon bark' SuÅ›r., `bark, skin, the uneatable part of a fruit' lex., coÌ„caka -- n. id. ib. <-> See TVÃ¡C -- Add2.
â€ *coÌ„á¹-a -- 2 `small' see â€ *CHOÌ„á¹-A -- .

coÌ„gana 4919 *coÌ„gana `pecking'. [âˆš*CUG]
S. cÅ«á¹‡o m. `grain given to birds to peck'; L. coÌ„á¹‡ f. `pick, choice'; P. coá¹‡ f. `refuse of cotton', coá¹‡Ä« f. `picking cotton'; G. cuá¹‡i f. `pecking (of birds)'.

coÌ„gya 4920 *coÌ„gya `to be pecked up.' [âˆš*CUG]
S. cogÌ u, Ëšgl o m. `food for birds'; L. coggÄ• m., (Ju.) cogÌ f., cogÌ Ä• m. `food for birds, food brought up from the crop'; P. coggÄ• m. `food for birds.'

coÌ„á¹…ga 4921 *coÌ„á¹…ga `section of bamboo'?
Bshk. Ä• olÌˆÌƒk `small wooden vessel'; N. cuÌƒgÄ• `a bamboo vessel for holding liquids'; A. soá¹…gÄ• , suá¹…Ä• `joint of bamboo, bamboo tube'; B. coá¹…g `pipe, tube', coá¹…gÄ• `blowpipe for blowing fire', cuá¹…gÄ« `bamboo tube used as vessel'; Or. coá¹…gÄ• , cuá¹…gÄ• , ËšgÄ« `pipe, tube, cup'; Bi. Mth. cÃµgÄ• , ËšgÄ« `pipe of smith's bellows'; H. cÃµgÄ• m. `joint of bamboo, bamboo tube', ËšgÄ« f. `pipe, tube'; -- M. Ä‹ÃµgÄ• m. `stick used as a measure of two handbreadths'?
*coÌ„Ã±ca -- `beak' see CAÃ±CU -- .
*coÌ„á¹-a -- `beak' see COÌ„á¹‡á¹-A -- .
coÌ„á¹-Ã¡yati see CUá¹-Ã¡TI.
*coÌ„á¹-á¹- -- `cut, strike' see CUá¹-Ã¡TI.
*coÌ„á¹-á¹-a -- 1 `protuberance' see CÅ«ËŠá¸• A -- 1.

coÌ„á¹-á¹-a 4922 *coÌ„á¹-á¹-a2 `thief'. [PMWS 135 with COÌ„RÃ¡ -- 1 â†• Drav. Tam. coá¹-á¹-u -- , cuá¹Ÿá¹Ÿu -- `to steal']
L. P. coá¹-Ä• m. `thief'; WPah. bhal. Ä‹É”á¹-á¹- m. `rogue', n. `despicable rogue'; N. coá¹-á¹-o `thief', Or. coá¹-hÄ• ; Aw. lakh. coá¹-Ä• `petty thief', H. coá¹-á¹-Ä• m.; G. coá¹-á¹-uÌƒ `thievish'.
Addenda: *coÌ„á¹-á¹-a -- 2: WPah.poet. Ä‹É”á¹-ue f. `vagabond girl, faithless girl'; Brj. coá¹-á¹-o m. `thief'.
*coÌ„á¹-á¹-a -- 1 see CÅ«ËŠá¸• A -- 1 Add2.

coÌ„á¸• a 4923 coÌ„á¸• a1, Ëšaka -- m. `jacket' BHS ii 234, coÌ„la -- 1 m. Naiá¹£., Ëšaka -- m. lex.
Pa. coÌ„á¸·a -- , Ëšaka -- m. `piece of cloth'; NiDoc. coá¸• aǵa, coá¹-Ëš `clothing'; Pk. coÌ„laa -- n. `armour'; L. coá¸·Ä• m. `long bodice', Ëšá¸·Ä« f. `short do.'; P. colÄ• m. `cloak', ËšlÄ« f. `bodice'; Ku. cwÄ• lÄ• m. pl. `clothes', colÄ« `skirt'; N. colo, Ëšli `bodice'; A. solÄ• `jacket'; B. coá¹›, col `short jacket'; Or. coá¸·Ä• , Ëšá¸·Ä« `bodice', Mth. cori; OAw. colÄ• `gown', ËšlÄ« `bodice'; H. coá¹› m. `bodice, jacket', colÄ• m., ËšlÄ« f.; G. coá¸·É” m. `body of a coat', Ëšá¸·Ä« f. `bodice', M. Ä‹oá¸·Ä• m., Ëšá¸·Ä« f. -- Centre â†’ K. cÅ«li f. `bodice', WPah. bhal. colá¹›i f.; Mth. colÄ« `tight fitting bodice worn by prostitutes'.
Addenda: coÌ„á¸• a -- 1: WPah.ká¹-g. Ä‹oá¹›I f. `bodice'.

coÌ„á¸• a 4924 *coÌ„á¸• a2, coÌ„la -- 2 m. `name of a people on the Coromandel coast' MBh.
AÅ›. coá¸• Ä• m. pl. `name of a people'; Si. heá¸·a `Ceylon', eá¸·uva `the ancient Sinhalese language' H. Smith JA 1950, 212 < *coá¸·iya -- (EGS 31 < SIá¹• HALA --).
coÌ„á¸• a -- 3 `protuberance' see CÅ«ËŠá¸• A -- 1.

coÌ„á¹‡á¹-a 4925 *coÌ„á¹‡á¹-a `beak'. 2. coÌ„á¹-a -- . 3. *á¹-oÌ„Ã±ca -- . 4. *á¹-oÌ„cca -- . [For list of similar forms see TUá¹‡á¸• A -- and CAÃ±CU --]
1. K. cÃµË…á¹-u m. `chin' (â†• Ind.); S. cÃµá¹-a f. `beak' (â†• Centre?), B. cÃµá¹-; Si. soá¹-a, hoËš `beak, snout, mouth' (LM 332, EGS 195 < caÃ±cu --).
2. PaÅ¡. Ä• oÌ„á¹›Ä«ËŠ `beak'.
3. M. á¹-ÃµÄ‹, á¹-oÄ‹ f.

4. G. á¹-oci f.
*coÌ„á¹‡á¸• a -- `protuberance' see CÅ«ËŠá¸• A -- 1.
*coÌ„tth -- `tear' see CUá¹-Ã¡TI.

coÌ„dÃ¡ 4926 coÌ„dÃ¡ m. `driver', cá¹“da -- m. `goad' RV. [âˆšCUD]
Pa. coÌ„daka -- m. `one who rebukes'; Pk. coÌ„aa -- m. `sender, questioner'.
-- Ext. with -- kk -- : S. cokaá¹‡u `to stab, pierce'; L. cokkaá¹‡ `to hoe';
P. cokká¹‡Ä• `to pierce'; -- with -- l -- : S. coraá¹‡u `to stimulate'.

coÌ„danÄ• ËŠ 4927 coÌ„danÄ• ËŠ f., cá¹“dana -- n. `impelling, invitation' VS. [âˆšCUD]
Pa. coÌ„danÄ• -- f. `exhortation'; Pk. coÌ„aá¹‡Ä• -- f., Ëšá¹‡a -- n. `sending', NiDoc. codana; L. coá¹‡ f. `choice' (or < *COÌ„GANA --).

4928 coÌ„dÃ¡yati `impels' RV., `importunes, asks' Mn. [âˆšCUD]
Pa. coÌ„dÄ“ti `exhorts, questions', NiDoc. codeyati; L. poá¹-h. cÅ«á¹‡ `to question, object'; G. covuÌƒ `to thrust into, prick'.

4929 *coÌ„ddati `copulates'. [Perh. same as cá¹“dati `incites' RV. with expressive doubling. -- âˆšCUD]
L. awÄ• á¹‡. coduá¹‡ `to copulate', S. codaá¹‡u (â†• P., &c.), P. codá¹‡Ä• , Ku. codá¹‡o, B. codÄ• (of the man), codÄ• na (of the woman), Or. codibÄ• , Mth. codab, H. codnÄ• , G. codvuÌƒ; M. Ä‹odá¹‡&etilde; `to copulate', Ä‹Ãµdá¹‡&etilde; `to plug in, squeeze'.
Addenda: *coÌ„ddati: K. -- cod `copulating' (â†• Ind. with c) in bÄ«á¹-h -- cod (with *BÄ“á¹-TA -- , see *Blá¸• á¸• A -- ); WPah.ká¹-g. Ä‹odá¹‡Ãµ `to copulate'.

coÌ„dya 4930 coÌ„dya `to be incited', n. `raising questions' MBh., `astonishment' ÅšiÅ›. [Cf. Pa. cujjati `is questioned' < *cudyatÄ“. -- âˆšCUD]
Pk. cojja -- `to be sent', n. `question, astonishment'; P. coj m. `blandishment, beauty'; H. coj m. `wonder, grace, trick'; M. Ä‹ojÌˆ m.n. `marvel'.
*coÌ„pp -- `strike' see *CUPP -- .
*coÌ„bb -- , *coÌ„mb -- `pierce' see *CUBB -- .
Addenda: coÌ„dya -- : Brj. coj m. `jeer'?

coÌ„rÃ¡ 4931 coÌ„rÃ¡1 m. `thief' T&capamacr;r., Ëšaka -- VarBrÌ¥S., caurÃ¡
-- Mn. 2. coÌ„rÄ«ËŠ -- f.
1. Pa. coÌ„ra -- m., NiDoc. cora, Pk. coÌ„ra -- , Ëšaga -- m., Gy. eur. Ä• or
m., Dm. Ä• olˆÌ„Ì£r, Tir. Ä‹uolˆÌ„Ì£r, PaÅ¡. lauá¹›. Ä• Å«r, ar. Ä• eraá¹-á¹“,
Shum. Ä‹á¹“raá¹-a, Woá¹-. Ä‹oÌ„r, Phal. Ä• oÌ„r, Ä• uoÌ„r, Sh. gur. koh.
Ä• oÌ„r, gil. Ä• orÃ-á¹-Å- m., K. Ä‹Å«r m., S. coru m., L. P. cor m., WPah.
bhad. bhal. pÄ• á¸• . Ä‹or, Ku. N. cor, A. sor, B. cor, ËšrÄ• , Or. cora, cura,
Mth. Bhoj. Aw. lakh. H. G. cor m., M. Ä‹or m., Ko. coÌ„ru m., Si. sorÄ• ,
hoËš.
2. Pa. coÌ„rÄ« -- f., Si. sera, heËš.
COÌ„RÃ¡YATI, CAURIKÄ• -- , CAURYA -- .
coÌ„ra -- 2 `a plant' see next.
Addenda: coÌ„rÃ¡ -- : WPah.ká¹-g. (kc.) Ä‹oÌ„r `thief'.

coÌ„raka 4932 coÌ„raka, coÌ„ra -- 2 m. `the plant Trigonella corniculata, a
kind of perfume' lex.
Pa. coÌ„raka -- m. `a plant used for preparing perfume'; B. corÄ• , cor --
kÃ£Ì„á¹-Ä• `a species of grass'.

4933 coÌ„rÃ¡yati, cá¹“rËš `steals' Mn. [COÌ„RÃ¡ -- 1]
Pa. coÌ„rÄ“ti; NiDoc. coridemi `I stole', coridaǵa `theft'; Pk.
coÌ„ria -- `stolen'; Gy. eur. Ä• or -- `to steal', WPah. bhal. Ä‹ornÅ«, cam.
coÌ„rá¹‡Ä• , N. cornu, ËšrÄ• unu, B. corÄ• , ËšrÄ• na, Mth. corab, ËšrÄ• eb, H.
cornÄ• (whence intr. curnÄ• `to be stolen'), G. corvuÌƒ, M. Ä‹orá¹‡&etilde;,
Ko. cortÄ• .
Addenda: coÌ„rÃ¡yati: S.kcch. corá¹‡Å« `to steal', WPah.ká¹-g. (kc.) Ä‹ornÃµ
; kc. Ä‹oriá¹‡o `to hide oneself, abscond', Ä‹oria, Ëšie `stealthily'; J.
corwá¹‡u `to be concealed or stolen'; Garh. cornu `to steal'.

coÌ„á¹£a 4934 coÌ„á¹£a m. `sucking' W. [âˆšCÅ«á¹£]
K. Ä‹ah m., B. cos.
*coÌ„ppa -- `oily' see *CUPPA -- 2.
coÌ„la -- 1 `jacket' see COÌ„á¸• A -- 1.
coÌ„la -- 2 `a people' see *COÌ„á¸• A -- 2.

4935 coÌ„á¹£ayati `sucks' SuÅ›r. [âˆšCÅ«á¹£]
Or. cosibÄ• `to suck', G. cosvuÌƒ.

cauá¸• Ã¡ 4936 cauá¸• Ã¡ `relating to tonsure', n. `the tonsure ceremony' Mn., caula -- n. &capamacr;Å›vGrÌ¥. [CÅ«ËŠá¸• A -- 1]
Pk. coÌ„laa -- n. `shaving the head'; M. coá¸·&etilde; n. `tonsure of a child's head'.
caurÃ¡ -- see COÌ„RÃ¡ -- 1.

caurikÄ• 4937 caurikÄ• f. `theft' Mn. [COÌ„RÃ¡ -- 1]
Pa. coÌ„rikÄ• -- f., Pk. coÌ„rÄ« -- , ËšriÄ• -- f., K. Ä‹Å«rÃ¼ f., S. L. P. Ku. corÄ«, N. cori, A. suri, B. cori, curi, Or. cori, Mth. Aw. lakh. H. Marw. G. corÄ« f., M. Ä‹orÄ« f. -- See CAURYA -- .
*cauriya -- `theft' see next.
Addenda: caurikÄ• -- : WPah.ká¹-g. Ä‹orI, (kc.) Ä‹ore f. `theft'.

caurya 4938 caurya n. `theft' YÄ• jÃ±., Ëšaka -- n. MBh. 2. *cauriya -- . [COÌ„RÃ¡ -- 1]
1. Pk. cojja -- n.
2. Pk. coÌ„ria -- n., PaÅ¡. Ä• oÌ„rÄ«ËŠ, Ä• Å«rÄ«ËŠ m.; -- gender not recorded: Woá¹-. Ä‹oÌ„rÄ«ËŠ, Sh. Ä• ori. -- See CAURIKÄ• -- .
Addenda: caurya -- . 2. *cauriya -- : S.kcch. coraÄ« f. `theft'?
*cyutati see CYá¹“TATI Add2.

4939 cyÃ¡vatÄ“ `moves to and fro, retires' RV., `drops from, trickles from' MBh., `falls' R., `perishes' Mn. [âˆšCYU]
Pa. cavati `moves, falls away, dies'; Pk. cavaÃ¯, cayaÃ¯ `goes from birth to birth, dies'; Wg. Ä• Å« -- `to walk, go away, flow'; Pr. -- Ä• o -- in li -- Ä• omasÉ™m `I stand up'; Dm. Ä• oÌ„Ìƒy -- , 2 sg. imper. Ä• oÌ„ `go!', Shum. Ä‹oÌ„ di, Woá¹-. Ä‹oÌ„ (pret. gÄ• < GATÃ¡ -- ), Gaw. Ä‹o, Bshk. Ä• oÌ„, 1 pl. fut. Ä• om, Tor. (Biddulph) Ä• oh; Phal. Ä• oÌ„ `rise, go!'; OG. cavaÃ¯ `falls', cavÄ« `fallen, reborn' (â†’ M. cavá¹‡&etilde; `to fall into debauchery, become mad'); Si. senavÄ• , heËš `to fall'; -- Ku. gng. cuÄ• uá¹‡o `to cause (water or branches or leaves) to fall', cuuá¹‡a `causing to fall' or < CYá¹“TATI.

cyÄ• vana 4940 cyÄ• vana in cmpds. `causing to fall' MBh., n. `expulsion' Hariv. [âˆšCYU]
Pa. cÄ• vanÄ• -- f. `moving away'; -- H. caunÄ• m. `the place where men emptying buckets at an irrigation well stand'?

4941 cyÄ• vÃ¡yati `causes to move' RV.
Pa. cÄ• vÄ“ti `causes to fall, drives away'; Pk. cÄ• vÄ“i `causes to be killed'; S. cÄ• iá¹‡u `to raise, lift, carry'; L. cÄ• vaá¹‡ `to remove, lift', awÄ• á¹‡. cÄ• vuá¹‡ `to raise'.

cyÄ• vita 4942 cyÄ• vita `fallen out' Hariv. [âˆšCYU]
Pk. cÄ• via -- `destroyed'; -- N. cÄ• yÄ• , ËšyÃ£Ì„ `mange, scurf', H. cÄ• Ä«Ëœ f. `mange'; M. Ä‹Ä• Ä«, Ä‹aÄ« f. `a disease of hair and wool': very doubtful.
CYU `move': CYÃ¡VATÄ“, CYÄ• VANA -- , CYÄ• VÃ¡YATI, CYÄ• VITA -- , CYUTÃ¡ -- , CYUTI -- ; *NIÅ›CYAVAYATI, NIÅ›CYÄ• VAYATI; -- *CUKK -- ?
CYUT `trickle': *CYUTATI, *CYUTITA -- , CYOÌ„TA -- , CYá¹“TATI, *CYOÌ„TANA -- , *CYOÌ„TITA -- ; *NIÅ›CYOÌ„TAYATI.

cyutÃ¡ 4943 cyutÃ¡ `shaken' AV., `fallen' Mn. [âˆšCYU]
Pa. cuta -- `fallen', Pk. cua -- ; A. suwÄ• `orts'.
*CYUTADHÄ• NA -- ; -- *CUKK -- ?
*cyutati `trickles' see CYá¹“TATI.

cyutadhÄ• na 4944 *cyutadhÄ• na `receptacle for what has fallen'. [CYUTÃ¡ -- , DHÄ• ËŠNA --]
A. suwÄ• ni `place where leavings &c. are thrown'.

cyuti 4945 cyuti f. `falling down' Gaut. [âˆšCYU]
Pa. cuti -- f. `vanishing, passing away'; Pk. cui -- f. `death'; S. cuÄ« f. `pit in which cogwheel of a waterwheel works'; Si. siyu `decease' H. Smith JA 1950, 210.

cyutita 4946 *cyutita `trickled'. [âˆšCYUT]

L. cÅ«Ä• m. `irrigation'.

cyoÌ„ta 4947 cyoÌ„ta m. `oozing, sprinkling' lex. [âˆšCYUT]
S. coÄ« f. `weir (for catching fish)'; L. coÌ„hÄ• m. `spring', cohá¹›Ä• `giving little water', awÄ• á¹‡. coÌ„Ä• `spring water'; P. co m. `rivulet', coÄ• m. `trickle down a rock, water oozing from a hole', coÄ« f. `small stream, defile', á¸• og. co m. `spring'; B. coyÄ• `a sprinkling or spilling (of water &c.)'.

4948 cyá¹“tati `flows, trickles, oozes, causes to stream forth' Bhaá¹-á¹-.
2. *cyutati, cf. aor. acyutat Vop. [âˆšCYUT: CYUTÃ¡ -- X Å›Cá¹“TATI?]
1. L. covaá¹‡ `to milk'; P. coá¹‡Ä• `to leak, milk, extract milk from a plant'; -- Si. ovanavÄ• or < Å›COÌ„TÃ¡YATI.
2. Pk. cuaÃ¯ `drips', Gy. eur. (boh.) Ä• ulav -- ; S. cuaá¹‡u `to leak, ooze'; Ku. cÅ«á¹‡o `to leak', N. cuhunu, B. cuyÄ• , cuÌƒyÄ• ; Or. cuibÄ• , cuÄ©bÄ• `to drip, ooze, leak', Bhoj. cual, OAw. cuvaÃ¯, lakh. cuab; H. cÅ«nÄ• `to drip, leak, drop (as ripe fruit)'; G. cuvuÌƒ `to drop, leak'.
Addenda: cyá¹“tati. 2. *cyutati: S.kcch. cÅ«Ä• k m. `leak in a roof'; Garh. cÅ«á¹‡u `to trickle'.

cyoÌ„tana 4949 *cyoÌ„tana `trickling'. [âˆšCYUT]
B. conÄ• `urine (esp. of cattle)'; Bi. conÄ• `exit for juice in sugar -- mill'.

cyoÌ„tita 4950 *cyoÌ„tita `caused to trickle out'. [âˆšCYUT]
S. coÄ« f. `produce of dairy'.

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CH chaka 4951 *chaka `dung'. [~ Å›Ã¡KA -- n. AV. -- Å›Ã¡KRÌ¥T --]

Pk. chaga -- n. `dung'.
*CHAKANA -- , *CHAKARA -- .

chakana 4952 *chakana n. `dung', chagaá¹‡a -- m. (n. lex.) `dried cowdung'
PaÃ±cad. [~ *Å›AKANA -- . -- *CHAKA --]
Pa. chakana -- , Ëškaá¹‡a -- n. `animal dung'; Pk. chagaá¹‡a<-> n.,
Ëšá¹‡iyÄ• -- f. `cowdung'; S. cheá¹‡u, Ëšá¹‡o m. `cow or buffalo dung'; --
G. chÄ• á¹‡ n. `cow or buffalo dung', chÄ• á¹‡uÌƒ n. `cowdung cake' or <
*CHÄ• KANA -- ; M. Å›eá¹‡ n. `cowdung' or < Å›AKANA -- .
*CHÄ• KANA -- ; *CHAKANAPÄ• NÄ«YA -- , *CHAKANÄ• KARA -- .

chakanapÄ• nÄ«ya 4953 *chakanapÄ• nÄ«ya `cowdung and water'. [*CHAKANA -- ,
PÄ• NÄ«YA --]
M. Å›eá¹‡vaá¹‡Ä« n. `thin cowdung wash' or < *Å›AKANAPÄ• NÄ«YA -- .

chakanÄ• kara 4954 *chakanÄ• kara `heap of dung'. [*CHAKANA -- , Ä• KARA --]
M. Å›eá¹‡Ä• rÄ• m. `pile of cowdung lumps plastered over with cowdung and
earth' or < *Å›AKANÄ• KARA -- .

chakara 4955 *chakara `dung'. [~ *Å›akara -- 2. -- *chaka --]
Ku. chero `watery stool'; N. cher `diarrhoea', chernu `to have diarrhoea';
A. serÄ• iba `bowels to be loose', serni `looseness of bowels'; Or. cherÄ•
`watery stools', cheribÄ•  `to void such'; H. chernÄ• `to have bad
digestion'; G. cher f. `watery stools, bird dung', chervuÌƒ `to have
diarrhoea'; -- M. Å›er f. `bird dung', Å›erá¹‡&etilde; `to void dung (of
birds)' or < *Å›AKARA -- 2.
*CHÄ• KARA -- .

chakka 4956 *chakka1 `astonished, excited'.
S. chakaá¹‡u `to be infatuated', caus. chakÄ• iá¹‡u; N. chakka `amazement',
chakinu `to be deceived', caus. chakÄ• unu; H. chÄ• knÄ•  `to be intoxicated',
chaknÄ• `to be astonished'; G. chÄ• k f. `intoxication', chÄ• kvuÌƒ `to be
mad', chÄ• kaá¹- `intoxicated'.
Addenda: *chakka -- 1: S.kcch. chakk `astonished'.

chakka 4957 *chakka2 `mouthful'.
S. chakÄ• iá¹‡u `to cause to eat'; P. chakk f. `present to bards', chaká¹‡Ä•
`to eat'; N. chÄ• k `anything sufficient for one time, a meal', chÄ• knu `to

drink by letting water drop into mouth'; H. chÄ• k m. `ready prepared food carried by labourers'; M. sÄ• k, Ëške, ËškÄ« f. `palm of hand hollowed to hold water or grain &c.'
*chakkaá¹-a -- `cart' see Å›Ã¡KAá¹-A -- .
Addenda: *chakka -- 2: WPah.ká¹-g. Ä‹hÄ• ËŠk m. `cooked food given to servants and labourers'; J. chÄ• kkÄ• `a day's labour paid for with two seers of grain and a meal'.

chaga 4958 chaga m. `goat' lex. [chÄ• ËŠga -- m. `he -- goat' RV.]
*CHAGAá¹-A -- , *CHAGANA -- , *CHAGARA -- , CHAGALÃ¡ -- , *CHAGALLA -- , *CHAGGALA -- , CHÄ• GALA -- , *CHÄ• GGALA -- , *CHÄ• GYA -- ; *CHAGADRÌ¥TI -- , *CHAGARÅ«PA -- .

chagaá¹-a 4959 *chagaá¹-a `goat'. [CHAGA --]
K. kash. Ä‹hoá¹›Å-, pl. Ä‹hÄ“á¹›i m. `he -- goat', á¸• oá¸• . chÄ“á¹›o, WPah. bhad. Ä‹hÄ“á¹›oÌ„; Or. cheá¹›i `goat'.
chagaá¹‡a -- see *CHAKANA -- .

chagadrÌ¥ti 4960 *chagadrÌ¥ti `goatskin'. [CHAGA -- , DÅ•ÌŠTI --]
WPah. jaun. choÌ„á¹›Ä« f. `goatskin' (whence choÌ„á¹›oÌ„ `hide of cow or buffalo'): very doubtful.

chagana 4961 *chagana `goat' (or *chÄ• gana -- ?). [â†' Mj. Ä• an `newborn kid' IIFL ii 202. -- CHAGA --]
Ash. Ä• Ã¤á¹‡Ã¤ËŠ, Ä• &atildedotdot;á¹›Ã¤ `kid', Wg. Ä• &etilde;, Ä• oÌˆÌƒ, Kt. Ä• uÌ„Ìƒ, Kho. Ä• hani (< *chÄ• ganikÄ• -- BelvalkarVol 89); PaÅ¡. lauá¹›. Ä• hanÄ«ËŠk, weg. Ä• aá¹…aá¹›Ã¤ËŠ `male kid'.
*chagara -- `goat' see CHAGALÃ¡ -- .
Addenda: *chagana -- : line 3 delete Kt. Ä• uÌ„Ìƒ GM 22.6.71.

chagarÅ«pa 4962 *chagarÅ«pa `goat'. [CHAGA -- , RÅ«PÃ¡ --]
Bi. cheruÄ• `goat (in general)'.

chagalÃ¡ 4963 chagalÃ¡ m. `goat' TS., Ëšlaka -- m. lex., ËšlikÄ• -- f. DivyÄ• v. 2. *chagalla -- . 3. *chagara -- . 4. *chaggala -- . [CHAGA --]
1. Pa. chakala -- , Ëšlaka -- m. `goat', ËšlÄ« -- f., NiDoc. chaǵalaǵa, Pk. chagala -- , chÄ“la -- , Ëšaga -- m.; Ash. Ä• ilÃ³, Ä‹ilá¹“ `sheep', Wg. Ä• ulÃ¤ËŠ `lamb'; Tir. Ä‹Ä“lÄ“ m. `goat',

Ä‹Ä• lÄ« f.; Shum. Ä‹Ã¡loik `small kid'; Woá¹-. seyÄ• ËŠl f. `goat'; Gaw. Ä‹hÃ¡lÉ” `kid'; Bshk. Ä• hÄ“l `goat', Tor. Ä• hÄ• l f., Mai. Ä‹ael, Gau. sÄ• li, Sv. Ä• hÄ• li; Phal. Ä• hÄ• l `newborn kid', Ä• hÄ“li `goat', Sh. Ä• hal `kid' (* Ä• hÄ• lÄ« f. â†' á¸Œ. Ä• hali f. `she -- goat'); K. rÄ• m. Ä‹Ä“lÄ« `she -- goat', pog. Ä‹Ä“l, kash. Ä‹hÄ“li, L. chelÄ• m., awÄ• á¹‡. chÄ• lÄ« f.; P. chelÄ• m., ËšlÄ« f. `goat more than one year old', chilÄ• r, ËšrÅ« m.f. `young kid' (+?); WPah. paá¹…. chÄ“lÅ« `kid', khaÅ›. cheuá¹›u (cf. bheuá¹›u < BHÄ“á¸• RA --); B. cheli `goat', Or. cheá¸·i, Bi. cher, f. ËšrÄ«, Bhoj. chÄ“ri, H. chelÄ• m., ËšlÄ« f., cherÄ• m., ËšrÄ« f.; OG. chÄ• lÄ• m. pl. `goat', ËšlÄ« f., G. chÄ• á¸·Ä« f. `goat', (Kathiawar) cÄ• á¸·uÌƒ n. `sheep', cÄ• á¸·Ä« f. `shegoat'; M. Å›eá¸·Ä« f. `goat', Å›eá¸·á¸• uÌ„Ìƒ n.
2. S. chelo m. `kid', P. chellÄ• m.; WPah. bhad. Ä‹hellÄ« `she -- goat', bhal. Ä‹helli f., khaÅ›. chellu `kid'.
3. K. rÄ• m. Ä‹irá¹›Å« `he -- goat'; WPah. bhal. Ä‹herá¹›o m. `goat', Ëšá¹›u n. `male kid', Ëšá¹›i f.; M. Å›erá¸• uÌ„Ìƒ n. `goat', Ëšá¸• Ä« f.
4. Bi. chÄ• gar `he -- goat', chÄ• grÄ« f.; Aw. lakh. chagarÄ« `goat'; M. sÄ• gaá¸· f. `goatskin, leather made from it' (or < *chÄ• ggala -- ?).
*chagalla -- , *chaggala -- `goat' see prec.
chacchikÄ• -- see *CHÄ• CCHÄ« -- .
Addenda: chagalÃ¡ -- (chÄ“laka -- m., chÄ“likÄ• -- f. `goat' Bhpr.). 1. MB. chÄ• liyÄ• m. `boy', B. chele.
2. *chagalla -- : WPah.poet. Ä‹helo m. `goat', J. chelÄ• .
*chagalla -- see CHAGALÃ¡ -- Add2.

chajja 4964 *chajja `basket'.
Pk. chajjiÄ• -- f. `basket or pot for flowers'; S. chajÌ„u m. `winnowing fan'; L. chajj, (Ju.) chajÌ„ m. `winnowing basket' (whence chÄ• jÄ« m. `winnower'), P. chajj m., WPah. bhal. chajÌˆjÌˆ n.; H. chÄ• j m. `flat winnowing basket'.

chaá¹- 4965 *chaá¹- `scatter, sift'. 2. *chÄ• á¹- -- [~ *chaá¹-á¹- -- , *chaá¹‡á¹- -- , *chiá¹- -- , *chiá¹-á¹- -- , *chitr -- ; -- *chaá¹-á¹-a -- 1, *chÄ«á¹-á¹-Ä• -- , *jhiá¹-á¹-a -- 2]
1. Pk. chaá¸• Ä• -- f. `drop, lightning' (semant. cf. Ku. chiá¹-o < *CHIá¹-á¹- -- ); S. chaá¹›haá¹‡u `to husk rice in a mortar', P. chaá¹›nÄ• ; WPah. pÄ• á¸• . Ä‹haá¹›aá¹‡ `to sow', cur. chaá¹›nÄ• `to place, put'; Ku. chaá¹›á¹‡o `to husk out'; N. charnu `to scatter, dust, sow', charkanu `to sprinkle'; B. chaá¹›Ä• na `to scatter'; H. chaá¹›nÄ• `to sift'; G. chaá¹›vuÌƒ

`to beat, husk rice', chaá¹›É” m. `a sprinkling', chaá¹›akvuÌƒ `to sprinkle'; M. saá¸• á¹‡&etilde; `to pound and husk rice', saá¸• Ä• m. `sprinkling of thin cowdung wash', saá¸• aká¹‡&etilde; `to pelt, agitate violently, sift'.
2. K. Ä‹hÄ• run `to scatter, let go, rummage, seek for'; S. chÄ• á¹›hu m. `rice -- pounder'; Ku. bau -- chÄ• á¹› `winddriven drops of rain'.
*Ä• CCHAá¹- -- , *UCCHAá¹- -- , *PRACCHAá¹- -- , *VICCHAá¹- -- .
Addenda: *chaá¹- -- : WPah.ká¹-g. Ä‹hÉ”Ì• á¹›nÃµ `to pound (corn or rice)', J. chaá¹›nu.

chaá¹-a 4966 *chaá¹-a `stick, cane'. 2. *chaá¹-á¹-a -- 2. 3. *chiá¹-á¹-a -- .
1. S. chaá¹›aha f. `thin pole', ËšhÄ« `walking-stick'; L. chaá¹›Ä« f. `rod, switch' (â†’ K. chÄ«rÃ¼ f. `switch'); P. chaá¹› f. `bamboo spear -- shaft', Ëšá¹›Ä« f. `stick, cane', Ku. chaá¹› `shoot', Ëšá¹›Ä« `stick'; A. sari `bamboo punting pole'; B. chaá¹› `spearshaft', Ëšá¹›Ä« `switch, cane'; Or. chaá¹›a `spear -- shaft', Ëšá¹›Ä«

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`switch, cane'; H. chaá¹›Ä« f. `stick, rod, whip' (â†’ Bi. chaá¹›Ä« `thin stick', N. chaá¹›i); G. chaá¹› m. `reed, bamboo, spearshaft', Ëšá¹›Ä« f. `switch, cane'; M. saá¸• m. `piece of stubble, stump of sugarcane', Ëšá¸• Ä« f. `splinter, piece of stubble'.
2. P. chaá¹-Ä« f. `stick'; B. chÄ• á¹- `thin stick or cane'; Or. chÄ• á¹-a `switch'; M. sÄ• á¹- m. `framework of slit bamboos, lathes over rafters' â†’ G. sÄ• á¹-É” m. `framework of carriage'.
3. P. chiá¹-Ä« f. `cane'; N. chiá¹-i `basket'; A. siá¹-ikÄ• `piece of split bamboo'; B. chiá¹-kani `thin bamboo rod'; Or. chiá¹-ikiá¹‡i `pellet -- bow'; H. chiá¹-kanÄ« f. `bolt'.

Addenda: *chaá¹-a -- [~ Drav. DED 1899 -- see SAá¹-á¹-A -- 2]
1. S.kcch. chaá¹›Ä« f. `a cane'; WPah.ká¹-g. Ä‹hÉ”á¹›É” (É”Ì• ?) m. `stick, rib', Ä‹hÉ”Ì• á¹›I f. `stick, symbol like a stick carried before an idol in procession'; J. chaá¹›i f. `gold -- or silver -- mounted stick kept by a gatekeeper'; Garh. chaá¹› `iron bar'.
3. *chiá¹-á¹-a -- : WPah.ká¹-g. Ä‹hÃ-á¹-á¹-É” `lopped bare branch'.

chaá¹-Ä• 4967 chaá¹-Ä• f. `mass, lump' ÅšiÅ›.
Pk. chaá¸• Ä• -- f. `mass, collection'; Si. saá¸·Ä• va `mass, crowd'; -- H. chÄ• r, ËšrÄ« f., ËšrÄ• m. `mass, lump, clod'?

chaá¹-á¹- 4968 *chaá¹-á¹- `scatter'. [See *CHAá¹- --]
Pk. chaá¹-á¹-Ä• -- f. `drop (of water &c.)'; Ash. Ä• aá¹-Ä• ËŠ -- `to throw'; PaÅ¡. Ä• aá¹- -- `to scatter'; K. Ä‹haá¹-un `to shake up and down, winnow'; L. chaá¹-á¹-aá¹‡ `to scatter (seed)'; P. chaá¹-á¹-á¹‡Ä• `to winnow' (whence chaá¹-á¹‡Ä• `to be selected'); WPah. bhal. Ä‹haá¹-á¹-nÅ« `to winnow grain (with winnowing basket)'; N. chaá¹›kanu `to run away'; A. sÄ• á¹- `splash', sÄ• á¹-i `a quantity of seed or liquid thrown broadcast', saá¹-iyÄ• iba `to scatter, sprinkle'; B. chÄ• á¹-Ä• `to plaster a mud wall thickly', chaá¹-kÄ• na `to scatter'; Or. chÄ• á¹-a `slanting rain'; H. chaá¹-aknÄ• `to be scattered'; G. chaá¹-akvuÌƒ `to slip off'; M. sÄ• á¹-Ä• m. `sprinkling of flour', saá¹-aká¹‡&etilde; `to slip off'.
*APACCHAá¹-á¹- -- , *PRACCHAá¹-á¹- -- .
Addenda: *chaá¹-á¹- -- : WPah.ká¹-g. Ä‹hÃ¡á¹-á¹‡Ãµ `to whitewash'.

chaá¹-á¹-a 4969 *chaá¹-á¹-a1 `sudden movement'. [Cf. *CHAá¹-á¹- -- , *CHAá¹- --]
K. Ä‹haá¹-h, dat. Ëšá¹-i f. `windstorm'; S. chaá¹-o m. `stroke of wind which causes madness'; N. chaá¹-Ä• unu `to be mad', chaá¹-Ä• hÄ• `mad', chaá¹-á¹-ai `quickly', chaá¹-paá¹-i `restlessness'; A. sÄ• á¹-Ä• `dazzling light'; B. chaá¹-paá¹- `restlessness'; Or. chaá¹-apaá¹-a `restless'; H. chaá¹-paá¹-Ä« f. `restlessness'; G. chaá¹-el `running wild'.
*chaá¹-á¹-a -- 2 `thin stick' see *CHAá¹-A -- .

chaá¹‡á¹- 4970 *chaá¹‡á¹- `scatter'. [See *CHAá¹- -- ; -- â†’ Psht. Ä‹andÉ™I `to clean by shaking'; but cf. Pahl. Ä• andÄ“nÄ«dan, Bal. Ä• andag `to stir, shake', Orm. Ä‹wan -- `to shake out dust from clothes' IIFL i 391]
Pk. chaá¹• á¹-a -- m. `drop', chaá¹• á¹-aÃ¯ `sprinkles'; K. Ä‹hÃ£Ì„á¸• un `to

rummage, seek for'; S. chaá¹‡á¸• aá¹‡u `to separate dirt and tares from grain by sifting, sprinkle, dust', chaá¹‡á¸• o m. `sprinkle', chaá¹‡á¸• ko m. `dusting'; L. chaá¹‡á¸• kaá¹‡ `to shake (e.g. a carpet)'; P. chaá¹‡á¸• á¹‡Ä• `to sift'; Bi. chÃ£Ì„á¹-ab `to beat (clothes in washing), tread out grain'; Aw. lakh. chÃ£Ì„á¹-ab `to wash'; H. chÃ£Ì„á¹-nÄ• `to knock off, sift, select' (â†'Ku. chÃ£Ì„á¹-á¹‡o `to scatter, choose', N. chÃ£Ì„á¹-nu `to select'); G. chÃ£Ì„á¹-vuÌƒ `to sprinkle', chÃ£Ì„á¹-É" m. `drop'.
*PRACCHAá¹‡á¹- -- .
Addenda: *chaá¹‡á¹- -- : S.kcch. chaá¹‡á¸• há¹‡Å« `to sprinkle'.

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chadÃ-s 4980 chadÃ-s n. `cover, roof' RV. [âˆšCHAD1]
Pa. chadi -- n. `roof'; K. Ä‹heÌ†y f. `a kind of thatching grass'; A. sai `palm -- leaf covering of a boat, cover of basket'; B. chai `thatched covering of boat or cart', Or. chaÃ¯; Si. siya `roof'.
Addenda: chadÃ-s -- : A. also chai (phonet. soi) `roof, covering' AFD 216.

chÃ¡dman 4981 chÃ¡dman n. `roof' &capamacr;Å›vGrÌ¥. 2. `deceptive dress' Mn. [âˆšCHAD1]
1. Pa. chadda -- n. `veil'; B. chÄ• d `roof'; -- Pk. chaÃ¼ma<-> m.n. `covering'; S. chaÌƒva, chava f. `cloth cover or case for anything'; -- Or. chuÃ£Ì„ `thatch of a house' or deriv. of chuÃ£Ì„ibÄ• < *CHÄ• DAYATI1.
2. Pk. chamma -- , chaÃ¼ma -- m.n. `deceit'.
CHÄ• DMIKA -- .
chadmin -- see CHÄ• DMIKA -- .
*chadya -- `to be considered': *KUCCHADYA -- , SUCCHADYA -- . [âˆšCHAD2]
Addenda: chÃ¡dman -- . 1. Pk. chabbaya -- n. `strainer, bamboo basket', chabba(ga) -- m.n. `kind of vessel', OP. P. chÄ• bÄ• m. `pan on scales', P. chÄ• bbÄ• m. `flat basket', chÄ• bbÅ«Ë˜ `small do.', chÄ• bá¹›Ä« f.; WPah.ká¹-g. Ä‹hÃ¡b m. `big basket, baby's cot', Ëšá¹›I f. `basket', H. chabá¹›Ä• m., Ëšá¹›Ä« f.; G. chÄ• b f. `shallow do.', chÄ• bá¹›Ä« f. `small do.', M. saÌƒbá¸·Ä« f. (chabá¸• Ä« f. â†• G. H.); S. chÄ• ba f. `dam in canal', L.mult. chÄ• b f. (P. chÄ• bbÅ«, jhÄ• bÅ« m. `muzzle' X *JABBU --)

J.C.W.
2. A. chÃµ, phonet. sÃµ `actor's mask' AFD 216.

4982 *chadyati `seems good'. [chadÃ¡yati RV. -- âˆšCHAD2]
Pk. chajjaÃ¯ `shines', chajjita -- `shining, decorated'; Ku. chÄ• já¹‡o `to be fit, suit', gng. Ä‹hÄ• jÌˆaá¹‡a `decoration'; Mth. chÄ• jab `to be beautiful, bloom'; OAw. chÄ• jaÃ¯ `befits, looks nice'; H. chaÌ„Ì†jnÄ• `to befit', G. chÄ• jvuÌƒ, dial. sÄ• jvuÌƒ `to suit'; M. sÄ• jÌˆá¹‡&etilde; `to befit, be congenial to' (LM 418 wrongly < sajjayati). -- Anal. pp. *chagga -- ~ pres. chajj -- in Mth. chaguab `to be pleased', OH. chaganaÃ¼á¹• `to taste'?
*chadyatÄ“ `is covered' see *CHÄ• DYATÄ“.

chanda 4983 chanda1 `*covering' (`covered' lex.). [Cf. brÌ¥hÃ¡cchandas -- `high -- roofed (?)' AV. (if not rather from chÃ¡ndas -- 2). -- âˆšCHAD1]
G. chÃ£Ì„dÉ” m. `thick layer of mud'.

4983a chÃ¡nda -- 2 `pleasing' RV., m. `pleasure, will' YÄ• jÃ±. [âˆšCHAD2]
Pa. chanda -- m. `impulse, will', AÅ›. dh. jau. chaá¹• daá¹• acc.; Pk. chaá¹• da -- m. n. `wish'; WPah. bhal. channi f. `entreaty' (ch?); B. chÃ£Ì„d `style, fashion'; Mth. chÃ£Ì„d `appearance, shape'; Si. sanÌ†da, sÃ¤nÌ†da `wish, love'.
*chanda -- 3 `bond' see next.
Addenda: chÃ¡nda -- 2: WPah.ká¹-g. Ä‹hÃ¡ndÉ” m. `hospitality, generosity', Ëšde m.pl. `entertaining', J. chÄ• nde m.pl.

4984 *chandati `binds'. 2. *chanda -- 3 `bond'. 3. *chandana -- `binding'.
1. N. chÃ£Ì„dnu `to bind, hobble'; A. sÄ• ndiba `to tie', B. chÃ£Ì„dÄ• ; Or. chandibÄ• `to join together'; H. chÃ£Ì„dnÄ• `to tie'.
2. N. B. chÃ£Ì„d `tether'; Or. chandÄ• `tie, bond'; Bi. chÃ£Ì„d, chÄ• n `hobble for cattle'; Mth. chÄ• n `fetter, hobble'; H. chÃ£Ì„d f. `tether'.
3. A. sÄ• ndni `loop for feet in climbing trees'; Or. chandaá¹‡i `tether for cows'.
*chandana -- `binding' see prec.

4985 chandÃ¡yati1 `causes to be covered' DhÄ• tup. [âˆšCHAD1]
G. chÃ£Ì„dvuÌƒ `to cover with a layer of mud'; Si. hanÌ†dinavÄ• , anÌ†dËš `to put on, wear, dress oneself' (pp. han, an < CHANNA -- 1).

4986 chandÃ¡yati2 `seems good' RV., chÃ¡ndati Naigh.
Pk. chaá¹• dÄ“i `wishes, approves, invites'; A. sÄ• ndiba `to seek an opportunity'; B. chÃ£Ì„dni `style (of speaking or writing)'.

chandas 4987 chandas1 n. `deceit' Uá¹‡. [âˆšCHAD1]
Si. sadiya `trick, artifice'; -- S. chandu m. `deceit'; P. chandaá¹‡ `deceiver'; H. chand m. `fraud'; either â†• Sk. or â†• EP. forms which preserved -- nd -- .

chÃ¡ndas 4988 chÃ¡ndas2 n. `incantation, sacred text, metre' RV. [âˆšCHAD2]
Pa. chandas -- n. `metre', Pk. chaá¹• da -- n.; P. chann m. `verse'; B. chÃ£Ì„d `metre'; Or. chÄ• nda `musical air'.

channa 4989 channa1 `covered' MBh. [âˆšCHAD1]
Pa. channa -- `covered, thatched', n. `secret place'; Pk. chaá¹‡á¹‡a -- `covered'; S. chano m. `shed', Ku. chÄ• no; N. chÄ• nu `roof'; A. sÄ• niba `to cover, spread, fill'; OMarw. chÄ• naÃ¼ `hidden'; OG. chÄ• naÃ¼á¹• `secretly', G. chÄ• nuÌƒ `hidden, secret'; Si. san `covered', sb. `hiding', han, an `dressed' (pp. of hanÌ†dinavÄ• < CHANDÃ¡YATI1).
*CHANNI -- ; *CHANNAPRADÄ“Å›A -- .
Addenda: channa -- 1: S.kcch. chano m. `temporary residence for a marriage party during a wedding'; Garh. chÄ• n `cowshed'; A. spel. chÄ• niba `to cover' AFD 337.

channa 4990 *channa2 `jingle'. [Cf. chanacchaniti `sizzlingly' Amar.]
P. chanchan f. `jingling', N. chanchan, Ëšni, chanchanÄ• unu `to jingle'; B. chanchan `sound of urinating'; Or. chanchan `unsteady'; H. chanchan m., chanchanÄ• nÄ• `to jingle'.

channapradÄ“Å›a 4991 *channapradÄ“Å›a `hidden region'. [channa -- 1, pradÄ“Å›a --]
Si. sanpiyes `pudenda' (ES 87) prob. Si. cmpd.

channi 4992 *channi `covering'. [channa -- 1, âˆšchad1]
S. chana f. `shed'; P. chann f. `thatched roof or shed'; Or. chÄ• ni `cataract in eye'; Bi. chÄ• nh, ËšhÄ«, ËšhiyÄ• `thatch roof', OAw. chÄ• na; H. chÄ• n f. `thatch, hut', chÄ• nÄ« f. `woven cover of jar for sugarcane juice'.

*CHANNIGHARA -- .

channighara 4993 *channighara `roofed house'. [*CHANNI -- , GHARA --]
Bhoj. chanihar `thatched house'.

chapp 4994 *chapp `press, cover, hide'. 2. *chipp -- . [Cf. *CAPP<-> and
*CIPP -- and *CHUPP -- ; further chimpikÄ• -- f. `dyer', Pk. chiá¹• paya --
m. `cloth -- printer']
1. K. Ä‹hapun `to be hidden'; S. chapaá¹‡u `to lie hid'; L. (Ju.) chapaá¹‡
`to be hidden', awÄ• á¹‡. chappuá¹‡, P. chapá¹‡Ä• ; Ku. chÄ• p `seal, stamp';
N. chÄ• pnu `to cover, impress, print'; A. sÄ• piba `to squeeze, impress,
print'; B. chÄ• pÄ• `to be concealed, print'; Or. chÄ• pibÄ• `to imprint';
Mth. chapab `to hide oneself', chapÄ• eb `to cover', chapÄ• `impression,
seal'; OAw. chapaÃ¯ `is hidden', chÄ• paÃ¯ `impresses'; H. chÄ• pnÄ• `to
print' (â†' P. chÄ• pá¹‡Ä• , S. chÄ• paá¹‡u), G. chÄ• pvuÌƒ.
2. K. Ä‹hiph, dat. Ëšpi f. `hiding'; P. chipá¹‡Ä• `to be hidden'; Ku.
chipá¹‡o `to vanish', tr. `to hide'; N. chipnu `to print cloth', chipÄ• unu
`to hide'; A. sipÄ• iba `to prevaricate'; OAw. chÄ«paÃ¯ `is hidden'; H.
chÄ«pnÄ• `to print cloth', chipnÄ• `to be hidden', chipÄ• nÄ• `to hide';
OMarw. chipÄ• vaÃ¯ `hides'; G. chÄ«pvuÌƒ `to be quenched', chÄ«pÉ" m. `calico
printer'.
Addenda: *chapp -- . 1. WPah.poet. Ä‹hapo m. `stamp, hallmark'; ká¹-g.
Ä‹hÉ™pauá¹‡Ãµ, Ëšpeuá¹‡Ãµ `to conceal', J. chapá¹‡u intr. `to hide'.

4995 *CHAMBH `be firm'. [< IE. *sqembh -- ~ skabhnÄ• ËŠti `makes firm' as in
Av. fra -- scimbana -- ~ fra -- skÉ™mba --]
*CHAMBHAYATI; *Ä• CCHABHITA -- , *Ä• CCHAMBHA -- , *Ä• CCHAMBHATI.

4996 *chambhayati `makes firm'. [âˆš*CHAMBH]
Pa. chambhÄ"ti `is stiff (esp. with fear)'; -- N. chÄ• mnu `to grope, touch,
feel' semant. very doubtful.

chamma 4997 *chamma `jingle, sizzle, sparkle'. [Cf. chamacchamita -- n.
`crackling' MÄ• rkP.]
P. chamaká¹‡Ä• `to fry'; N. chamchamnu `to tinkle', chamkanu `to sprinkle,
flash, be insolent'; B. chamcham `startling'; H. chamchamÄ• nÄ• `to tinkle';
G. chamcham `jingling, simmering', chamakvuÌƒ `to jingle, walk with airs';
M. samsam f. `harassing care'.

4998 chÃ¡rdati DhÄ• tup., chardÃ¡yati `causes to flow over' ÅšBr., `vomits' MBh. 2. *chrÌ¥ndati, chrÌ¥á¹‡Ã¡tti `utters, leaves' T&capamacr;r., `vomits' BhP. [Basic meaning is `eject' (cf. MIrish sceirdim `spit out') seen above and in Ä• ËŠcchrÌ¥á¹‡atti `overflows' VS., TS., ÅšBr. Semantic development `eject -- leave -- vomit' in both directions is widely paralleled in IA. (ujjhati `emits, leaves', utká¹£ipta -- `ejected, dismissed, vomited', uttarati `comes out, leaves, vomits', Pa. vihÄ• mi = niá¹-á¹-hubhÄ• mi, G.

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nÄ• khvuÌƒ, s.v. NAá¹…Ká¹£YATI, `to throw, leave, vomit'; Pa. vanta -- `vomited, renounced', vÄ• mayati > G. vÄ• mvuÌ„Ìƒ `to throw overboard, leave'). NIA. tends to keep MIA. chadd -- (< chÃ¡rdati) and chaá¹‡á¸• -- (< *chrÌ¥ndati) as `vomit', chaá¸• á¸• -- (< chÃ¡rdati) as `leave', but not exclusively. Derivation of Pk. chaá¸• á¸• Ä“i < tyakta<-> Tedesco OrLit 1932 col. 527 phonet. impossible and semant. unnecessary. -- âˆšCHRÌ¥D]
1. Pa. chaá¸• á¸• Ä“ti `spits out, vomits, leaves, abandons', âˆšchadd `vomit'; Pk. chaá¸• á¸• aÃ¯ `pours, lets fall, leaves, vomits', chaá¸• á¸• avaá¹‡a -- , chaddaËš n. `letting go, making sick'; Gy. SEeur. Ä• had -- , germ. Ä• ad -- , boh. Ä• and -- `to spit out, vomit' (wel. Ä• Ä• rd -- < Ä• Ä• r -- (di -- ) < chaá¸• á¸• -- ?); Dm. cÌ£haá¸• <-> `to vomit' < * Ä• haá¸• -- Morgenstierne FestskrBroch 150, PaÅ¡. kuá¹›. Ä• aá¹› -- , Phal. cÌ£haá¸• -- ; S. chaá¸• Ì aá¹‡u `to abandon'; L. chaá¸• aá¹‡ `to let go' (â†’ K. chaá¸• un `to release'); P. chaá¸• á¸• á¹‡Ä• `to abandon'; WPah. bhal. Ä‹haá¸• á¸• á¹‡Å« `to let flow (e.g. tears)', cur. chaá¸• á¹‡Ä• `to place, put', jaun. chÄ• dÅ«á¹‡oÌ„Ìƒ `to vomit', chÄ• á¸• á¹‡oÌ„Ìƒ `to cast stones'; Ku. gng. Ä‹hÄ• á¹›aÌƒ&rtodtilde; `to leave'; N. chÄ• dnu `to vomit', chÄ• á¹›nu `to relinquish'; A. sÄ• diba `to throw up milk (as a baby)', sÄ• riba `to give up'; B. chÄ• á¹›Ä• `to let go, leave', Or. chÄ• á¹›ibÄ• , Mth. chÄ• á¹›ab, Bhoj.

chÄ• á¹›al, OAw. chÄ• á¸• aÃ¯, H. chÄ• á¹›nÄ• ; -- Si. saá¸• uva `chaff'? -- Pa. chaá¸• á¸• Ä• pÄ“ti `causes to be deserted or vomited', Pk. chaá¸• á¸• Ä• viya -- ; P. chaá¸• Ä• uá¹‡Ä• `to cause to be abandoned' (chuá¸• Ä• uá¹‡Ä• `to cause to be released' X chuá¹-á¹-á¹‡Ä• s.v. *Ká¹£Uá¹-YATÄ“); N. chadÄ• unu `to make vomit'; B. chÄ• á¹›Ä• na `to cause to be abandoned'.
2. Pk. chaá¹• á¸• aÃ¯ `lets go, abandons, leaves'; S. chaá¹‡á¸• aá¹‡u `to vomit', chaá¹‡á¸• aá¹‡i f. `drain in a field'; L. chaÌƒá¸• aá¹‡ `to vomit', P. chaá¹‡á¸• á¹‡Ä• ; OH. chÃ£Ì„á¹›nÄ• `to leave'; H. chÃ£Ì„á¸• nÄ• , chÃ£Ì„á¹›nÄ• `to vomit'; OMarw. chÄ• á¹• á¸• aÃ¯ `leaves'; G. chÃ£Ì„á¸• vuÌƒ `to forsake, leave', chÃ£Ì„á¸• aá¹‡ n. `leaving food in dish after eating part'; M. sÃ£Ì„á¸• á¹‡&etilde; `to spill, give up'; -- Pk. chaá¹• á¸• ia -- `deserted'; G. chÃ£Ì„á¸• yuÌƒ n. `refuse of food'.
Addenda: chÃ¡rdati [Partly X Ká¹£OÌ„á¹-AYATI]
1. S.kcch. chaá¸• á¹‡Å« `to abandon', WPah.ká¹-g. (kc.) Ä‹hÃ¡á¹›nÃµ `to set free, send, leave, put, keep', J. chÄ• á¹›á¹‡u; Brj. chÄ• á¹›no `to abandon'; -- Si. heá¸·anavÄ• `casts down, throws, lets fall' EGS 2939, Md. aá¸·anÄ« `casts down, pours, spreads' (rather than < *Å›Ä• á¹-ayati1, *Å›Ä• á¹-ayati2, or *HALATI Add2) C. H. B. Reynolds.
2. *chrÌ¥ndati: Brj. chÃ£Ì„á¹›no `to vomit', OMarw. absol. chaá¹• á¸• i `leaving, giving up'.
â€ CHAL: â€ CHALITA -- .

chardÃ- 4999 chardÃ- f. `expulsion (of breath)' Kap., `vomiting' KÄ• tyÅšrS. [âˆšCHRÌ¥D]
Pk. chaá¸• á¸• i -- f. `vomiting sickness'; S. chaá¸• Ì a f. `abandonment'; N. chÄ• d `vomit', chÄ• á¹› `abandonment', B. H. chÄ• á¹› f.

5000 CHAL `stumble, deceive'. [Connexion with âˆšSKHAL, rejected by EWA i 405, is supported by Pk. chalia<-> `tripped up' and *VICCHALATI `stumbles']
chala -- 1, chalayati, chalin -- ; *niÅ›chala -- , *vicchalati; -- âˆšskhal.

chala 5001 chala1 n. `fraud, deceit' Mn., = skhalita -- lex. [â†’ Par. Ä• al `trick' IIFL 245. -- âˆšCHAL]
Pa. Pk. chala -- n., Tor. Ä• al, Sh. Ä• hÄƒl m., K. Ä‹hal m., P. chal m., WPah. cam. chaá¸·, bhad. Ä‹hal n.; Ku. chal `deceit', gng. Ä‹haw `goblin'; N. chal `deceit', A. sal, B. chal, Or. chaá¸·a, H. chal m. (â†’ Mth. Bhoj. Aw. chal), OMarw. chala, G. chaá¸· m.; M. saá¸· m. `teasing'; -- Si. sala, saá¸·a `deceit' rather < Å›Aá¹-HA -- .

CHALIN -- ; *NIÅ›CHALA -- .
Addenda: chala -- 1: WPah.ká¹-g. Ä‹hÉ”Ì• á¸· m. `haunt of an evil spirit, haunted feeling', J. chaá¸· m.

chala 5002 *chala2 `splash'. 2. *chalakka -- . 3. *challa -- . 4. *challakka -- .
1. S. chara f. `flood' (or < *Ká¹£ARÄ• -- ); WPah. Ä‹halnu `to churn (e.g. whey)'; N. chalchali mutnu `to micturate through fear'; M. saá¸·á¹‡&etilde; `to boil up'.
2. P. chalaknÄ• `to be spilt'; N. chalakka `splashingly', chalkanu `to plash, fluctuate', chachalkinu `to be shaken up in a bottle'; H. chalaknÄ• `to be spilt'; G. chaá¸·kÉ” m. `splash'.
3. K. Ä‹hÄ• l f. `jump'; L. P. chall f. `overflowing of water, very heavy rain'; Ku. chalÄ• r `wave', N. chÄ• l; H. chÄ• l f. `spray, wave'; -- Si. Ã¤lla `waterfall, rapids'?
4. S. chalko m. `shower of rain'; G. chÄ• lak f. `wave', chalkÄ• vuÌƒ `to be spilt'.
*chalakka -- `splash' see prec.
Addenda: *chala -- 2. 2. *chalakka -- : WPah.ká¹-g. chÉ”Ì• lkÉ™á¹‡Ãµ, chÉ”Ì• lÉ™ká¹‡Ãµ intr. `to splash' (with ch and -- l -- â†• H. or P.).
5. â€ *chÄ• la -- : WPah.ká¹-g. Ä‹hÄ• ËŠá¸· f. (obl. -- l) `jump, leap' Him.I 65 -- or < *UT -- Å›Ä• LA -- , but if so, why not *Å›wÄ• á¸·?
*chalakka -- see *CHALA -- 2 Add2.

5003 chalayati `deceives' MBh. [âˆšCHAL]
Pk. chalÄ“i, pp. chalia -- `deceived, tripped up'; K. Ä‹halun `to deceive', P. chalnÄ• , Ku. chalá¹‡o; N. chalnu `to deceive', chalinu intr. `to hide'; A. saliba `to deceive', B. chalÄ• , Or. chaá¸·ibÄ• , OAw. charaÃ¯, H. chalnÄ• (â†’ S. chalaá¹‡u), G. chaá¸·vuÌƒ.
Addenda: chalayati: S.kcch. chalá¹‡Å« `to cheat'.

5003a â€ chalita -- `deceived' R. [Pp. of CHALAYATI: âˆšCHAL]
Pk. chalia -- `deceived', Garh. chaá¸·yuÌƒ `taken by a ghost'.

chalin 5004 chalin `deceitful' W. [CHALA -- 1]
Pk. chalia -- , P. chalÄ«, N. chali, B. chalÄ«, Or. chaá¸·Ä«, H. chalÄ«, G. chaá¸·Ä«. -- Ext. with -- la -- , -- lla -- : Pk. chaÃ¯la -- , chaÃ¯lla -- `deceitful, cunning, clever'; Or. chaiá¸·a, Ëšá¸·Ä• `clever' H. Smith JA

1950, 196.
*challa -- `splash' see *CHALA -- 2.

5005 challi -- , ËšlÄ« -- f. `bark'. [Prob. of non -- Aryan origin (scarcely with ND 196a of IE.), but Mu. connexions in PMWS 79 not convincing. -- Cf. *CHILLA -- 2 and *CHOÌ„LL -- . -- chÄ• la -- m.n. `bark' &capamacr;pte.]
Pa. challi -- `bark, bast'; Pk. challi -- f. `skin, bark', dahi -- chËš `top or thick part of curds'; PaÅ¡. gul. Ä• alÃ¡k `bark'; Ku. chÄ• l f. `skin'; N. chÄ• li `skin on milk'; A. sÄ• l `bark, skin, rind, husk', B. chÄ• l; Or. chÄ• la `id.', Ëšli `bark'; Bi. chÄ• l `leather', challÄ• `leather cover'; Mth. chÄ• l `skin'; Bhoj. chÄ• l `bark'; H. chÄ• l f. `bark, skin, peel', chÄ• lÄ« f. `small blister', chÄ• lÄ• m. `skin, hide' (â†' P. N. chÄ• lÄ• m.); G. chÄ• l f. `bark, peel', M. sÄ• l f.; -- X KÅ•ÌŠTTI<-> q.v.
*UCCHALLI -- .
*chava -- `corpse' see Å›Ã¡VA -- .
Addenda: challi -- [< *CHADLI -- : âˆšCHAD T. Burrow Tau vii 152]
S.kcch. chall f. `bark', WPah.ká¹-g. (kc.) Ä‹hÄ• ËŠl f. (obl. -- l); A. also chÄ• li (phonet. s --) AFD 216.

5005a â€ *challÄ« -- f. `maize': P. challÄ« f. `maize -- cob'; WPah.ká¹-g. Ä‹hÃ¡lll f. `maize'; J. chÄ• lli f. `maize -- cob'.
â€ *CHALLÄ«PIá¹£á¹-A -- .

5005b â€ *challÄ«piá¹£á¹-a -- `maize -- flour'. [*CHALLÄ« -- , PIá¹£á¹-Ã¡ --]
WPah.ká¹-g. Ä‹hÉ™lÃ-á¹-á¹-hÉ" m. `maize -- flour' (Him.I 69 cf. kÉ™drÃ-á¹-á¹-hÉ" < â€ *KOÌ„DRAVAPIá¹£á¹-A --).

chavÄ«ËŠ 5006 chavÄ«ËŠ f. `skin, hide' TS., Ëšvi -- f. `colour of skin, colour' MBh., `beauty' KÄ• lid., ahi -- cchavi -- f. `snake's slough' JaimBr. [âˆšSKU]
Pa. chavi -- f. `skin', Pk. chavi -- , chaÃ¯ -- f. `skin, body, beauty', chavaá¸• Ä« -- f. `leather'; Or. chaÃ¯ `appearance, conduct' whence chaÃ¯Ä• `foppish'; Si. sÃ¤vaya, hÃ¤Ëš `skin, snake's slough' (siviya `skin, hide' â†• Pa.). -- Deriv. adj. with -- la -- : P.bhaá¹-. chaÄ©á¸· `beautiful, good', WPah. bhad. chail, cur. chÄ"á¸·, cam. chaiá¸·; Or. chaÃ¯á¸·a, Ëšá¸·Ä• `handsome, foppish; -- with -- lla -- (chavilla -- in nom. prop. chavillÄ• kara -- m. RÄ• jat.): P. chail, ËšlÄ• , `handsome'; N. chayalla

`foppish', Mth. chail, ËšlÄ• ; H. chail, ËšlÄ• , chel `handsome, spruce, foppish'; G. chel `elegant, foppish'. -- Pk. chÄ• illa -- `bright, beautiful' rather der. fr. CHÄ• YÄ• ËŠ -- and Pk. chaÃ¯la -- , Ëšilla -- , Or. chaÃ¯á¸·a, Ëšá¸·Ä• `cunning, clever' der. fr. CHALIN -- . -- In P. H. chabÄ«lÄ• `sprightly, pretty', N. chabilo `foppish', G. chabÄ«luÌƒ `pretty' origin of -- b -- is obscure: poss. < CHÄ• DMIKA -- .
chÄ• -- see *CHÄ• PA -- .
Addenda: chavi -- : Brj. chail(o) `foppish', Garh. chelu.

chÄ• kana 5007 *chÄ• kana `made of dung', chÄ• gaá¹‡a -- m. `fire of dried cowdung' lex. [*CHAKANA --]
Pk. chÄ• á¹‡a -- n., Ëšá¹‡Ä« -- f. `cowdung'; L. chÄ• á¹‡Ä• , (Ju.) chÄ• nÄ• m. `fine pulverized manure'; P. chÄ• á¹‡Ä• m. `cowdung'; <-> G. chÄ• á¹‡ n. `cow or buffalo dung', chÄ• á¹‡uÌƒ n. `cowdung cake' or < *CHAKANA -- .

chÄ• kara 5008 *chÄ• kara `made of dung'. [*CHAKARA --]
M. sÄ• raviá¹‡&etilde; `to smear with cowdung' or < *Å›Ä• KARA -- .
chÄ• ËŠga -- m. `he -- goat' RV. [See CHAGA --]
*CHÄ• GYA -- .
chÄ• gaá¹‡a -- see *CHÄ• KANA -- .
*chÄ• gana -- `goat' see *CHAGANA -- .

chÄ• gala 5009 chÄ• gala `coming from a goat' SuÅ›r., m. `goat' R. [CHAGALÃ¡ --]
Pk. chÄ• gala -- `coming from a goat', m. `goat', ËšlÄ« -- f., chÄ• galiya -- m. `goatherd', chÄ• la -- m. `goat', ËšlÄ« -- , ËšliyÄ• -- f.; K. Ä‹hÄ• wul, Ëšlu m. `he -- goat', Ä‹hÄ• waÌ‡ji f., kash. Ä‹Ä• wali -- pÅ«t `kid'; L. chÄ• lÄ• m., ËšlÄ« f. `goat', (Ju.) chÄ• lÄ• n `of or belonging to a goat' (+?), khet. (LSI) cÄ• lÄ« f. `goat'.

chÄ• galya 5010 *chÄ• galya `flock of goats'. [Cf. *ajya -- ~ ajÃ¡ -- . <-> chagalÃ¡ --]
L. chÄ• llÄ• `pertaining to goats', m. `flock of goats', (Ju.) chÄ• lÄ• m.
*chÄ• ggala -- `pertaining to goats' see CHAGALÃ¡ -- .

chÄ• gya 5011 *chÄ• gya `herd of goats'. [Cf. *AJYA -- ~ AJÃ¡ -- . -- CHÄ• ËŠGA --]
M. sÄ• gÄ• m. `flock of sheep or goats'.

5012 *chÄ• cchÄ« `buttermilk'. 2. *chÄ• Å›Ä« -- . [chacchikÄ• -- f. Bhpr.]
1. S. chÄ• chÄ« f.; Ku. chÃ£Ì„c(h) `whey', chÃ£Ì„cá¹›o `rice and whey boiled together'; Mth. chÃ£Ì„chÄ« `earthen pot in which milk is curdled'; OAw. chÄ• chÄ« `whey'; H. chÄ• c(h) f. `buttermilk', Marw. chÄ• chÄ« f.
2. Pk. chÄ• sÄ« -- f. `buttermilk', S. chÄ• hÄ« f., L. chÄ• f., P. chÄ• h f., WPah. bhad. bhal. pÄ• á¸• . Ä‹hÄ• h, panÌ“. cur. cam. chÄ• h, jaun. chÄ• Å›; Ku. chÃ£Ì„s, chÃ£Ì„ `whey'; H. chÄ• h f. `buttermilk'.
*chÄ• á¹- -- `scatter' see *CHAá¹- -- .
Addenda: *chÄ• cchÄ« -- : S.kcch. chÄ• y f. `whey, buttermilk'; WPah.ká¹-g. Ä‹hÄ• ËŠ f. `whey, curd mixed with whey'; J. chÄ• f. `watery curd'; Garh. chÄ• c `buttermilk'.

chÄ• á¹‡á¹- 5013 *chÄ• á¹‡á¹- `cut'.
L. chÄ• á¹‡á¸• aá¹‡ `to lop', B. chÃ£Ì„á¹-Ä• , Or. chÄ• á¹‡á¹-ibÄ• , H. chÃ£Ì„á¹-nÄ• (â†’ P. chÃ£Ì„á¹-á¹‡Ä• , N. chÃ£Ì„á¹-nu), OMarw. chÄ• á¹-aÃ¯ (= chÄ• á¹• á¹-aÃ¯?), G. chÃ£Ì„á¹-vuÌƒ; -- Bshk. Ä• Ã¤á¹‡á¸• -- `to beat' AO xviii 230 doubts connexion.

chÄ• tti 5014 *chÄ• tti `chest, breast'.
S. P. chÄ• tÄ« f., Ku. N. B. Or. Mth. chÄ• ti; H. chÄ• tÄ«, ËštiyÄ• f. `chest', ËštÄ• m. `broad prominent chest'; Marw. chÄ• tÄ«, chÃ£Ì„tÄ« f. `chest', G. chÄ• tÄ« f.
Addenda: *chÄ• tti -- : WPah.ká¹-g. Ä‹hÃ¡ttI f., kc. Ëšte f. `chest, mind'.

chÄ• ttrÃ¡ 5015 chÄ• ttrÃ¡ `*sheltering' (m. `scholar' PÄ• á¹‡.). [CHÃ¡TTRA -- 1]
L. chÄ• trÄ• `spreading (of trees)'.

CHÄ• ËŠTTRIÅ›Ä• LÄ• -- .

chÄ• ËŠttriÅ›Ä• lÄ• 5016 chÄ• ËŠttriÅ›Ä• lÄ• f. `school (?)' PÄ• á¹‡. [CHÄ• TTRÃ¡ -- , Å›Ä• ËŠLÄ• --]
Mth. chaá¹-isÄ• r `school'?

chÄ• dana 5017 chÄ• dana n. `covering' MBh. [âˆšCHAD1]
Pa. chÄ• dana -- n. `covering, clothes'; Pk. chÄ• yaá¹‡a -- n. `covering', Ëšá¹‡Ä« -- , Ëšá¹‡iyÄ• -- f. `camping place', chÄ• á¹‡a -- n., Ëšá¹‡Ä«<-> f. `clothing'; Ku. gng. Ä‹hÄ• á¹‡ `giving shade'; Or. chÄ• Ä• á¹‡a, chÄ• aÌ„Ì†á¹‡i `thatching'; OG. chÄ• yaá¹‡a `clothing'; M. sÄ• á¹‡ f. `appropriate spot to place palanquin of Hoá¸·Ä« -- devÄ« on the day of burning the Hoá¸·Ä«'; Si. sevana, heËš `protection', sevani `shade, roof'. -- Replaced by MIA. formation from caus. st. (see CHÄ• DAYATI1) in -- Ä• pana -- : Pk. chÄ• vaá¹‡a<-> n. `covering'; P. chÄ• uá¹‡Ä« f. `huts, cantonment', N. chÄ• uni; A. sÄ• uni `thatching, huts, barracks'; B. chÄ• uni `thatch'; Or. chÄ• uá¹‡i `huts, barracks'; Mth. chÄ• unÄ« `thatch'; Bhoj. chÄ• wanÄ« `temporary resting place'; H. chÄ• unÄ« f. `huts, cantonment'; G. chÄ• vaá¹‡ n. `thatch', chÄ• vá¹‡Ä« f. `huts, cantonment'.
*ACCHÄ• DANA -- , NIÅ›CHÄ• DANA -- .
Addenda: chÄ• dana -- : WPah.ká¹-g. Ä‹hÃ¡uá¹‡I f. `cantonment' â†• P.; Ä‹hn/a á¹‡ m. `bed, bedding for cattle, the pine needles used for bedding', J. chwaiá¹‡ m. `leafy bedding for cattle' < MIA. chÄ• vaá¹‡a -- X chÄ• yaá¹‡a -- (cf. chÄ• dinÄ« -- f. `skin' = chÄ• dana -- n. id. lex.?).

5018 chÄ• dÃ¡yati1 `covers, veils' RV. [âˆšCHAD1]
Pa. chÄ• dÄ“ti, Pk. chÄ• yaÃ¯; S. chÃ£Ì„iá¹‡u `to roof'; Ku. chÄ• á¹‡o `to thatch', A. sÄ• iba; Or. chÄ• ibÄ• `to thatch, spread around, pervade', H. chÄ• nÄ• ; Marw. chÄ• á¹‡o, pret. chÄ• yo `to cover, spread'; G. chÄ• vuÌƒ `to thatch'. -- Replaced by MIA. caus. form in -- Ä• vÄ“i (see CHÄ• DANA -- ): P. chÄ• uá¹‡Ä• `to thatch'; N. chÄ• unu `to cover, thatch', B. chÄ• uyÄ• , Or. chuÃ£Ì„ibÄ• ; OAw. chÄ• vaÃ¯ `thatches, covers, spreads over', H. chÄ• unÄ• . -- Mai. ky. Ä‹hÄ• -- `to put, lay, place'? Buddruss Kan 48.

5019 *chÄ• dayati2 `pleases'. [chadÃ¡yati `seems, seems good, pleases' RV. -- âˆšCHAD2]
Gy. rum. Ä• al -- `to please', gr. rum. hung. Ä• alo `satisfied': very doubtful.

Addenda: chÄ• dÃ¡yati: WPah.kc. Ä‹hÄ• á¹‡o `to cover, spread (blankets)', J. chÄ• (w)á¹‡u; Garh. chÄ• á¹‡u `to cover (esp. with a roof)'; -- Pk. chÄ• yavÄ“i, WPah.ká¹-g. Ä‹he/uá¹‡Ãµ, Ä‹hn/aá¹‡Ãµ `to cover, deck, decorate, spread (blankets), thatch'.

chÄ• di 5020 chÄ• di `*covering', in cmpd. chÄ• di -- muá¹£á¹-i -- `handful of ashes' JaimBr. i 52 (= bhasma -- mËš). [âˆšCHAD1]
Pa. chÄ• di -- f. `shade'; Bshk. Ä• Ä« `ashes', Phal. Ä• hÄ«, S. L. P. chÄ• Ä« f., A. sÄ• i, B. chÄ• i; Or. chÄ• i chÄ• i hebÄ• `to be reduced to ashes'; H. chÄ• Ä« f. `ashes'; M. sÄ• Ä«, sÄ• y f. `any layer that is skimmed off, cream' (to be separated from sahÄ• s.v. *SÄ• HA --).
*CHÄ• DIKÅ«á¹-A -- .

chÄ• dikÅ«á¹-a 5021 *chÄ• dikÅ«á¹-a `heap of ashes'. [CHÄ• DI -- , KÅ«á¹-A -- 2]
Bi. chÄ• ur `ashes'; Mth. chÄ• ur `ashes, dust', chauro `ashes', chaurÄ• á¹-h `ash -- heap' (+?).
*chÄ• diya `to be used for sheltering' see CHÄ• DYA -- .

chÄ• dmika 5022 chÄ• dmika `fraudulent' Mn., chadmin -- in cmpds. `having the appearance of' MBh. [CHADMAN --]
P. chabÄ«lÄ• `sprightly, pretty', chabilo `foppish'; H. chabÄ«lÄ• `pretty' (â†’ M. chabilÄ•), G. chabÄ«luÌƒ: very doubtful; perh. not to be separated from MIA. *chaÃ¯lla -- s.v. CHAVÄ«ËŠ -- though -- b -- is unexpl.

chÄ• dya 5023 chÄ• dya `to be sheltered' Pat. 2. *chÄ• diya -- . [âˆšCHAD1]
1. S. chÄ• jÌ„o m. `shed'; P. chajjÄ• m. `eaves, balcony' (EP. with Äƒ? â†’ L. chajjÄ• m. `eaves'; H. chajjÄ• m. `veranda, balcony'; N. chajjÄ• `roof, balcony'; G. chajuÌƒ n. `balcony'); Ku. chÄ• jo `upper veranda'; Bi. chÄ• jÄ• `straw spread over bricks round saltpetre vat'; G. chÄ• j f. `thatch, a kind of grass used in thatching', chÄ• juÌƒ n. `thatched lean -- to shed'; M. sÄ• jÌˆ n. `a kind of grass'.
2. Pa. chÄ• diya -- n. `thatch, straw'; Or. chÄ• i `thatch', G. chÄ• yuÌƒ n.
*CHÄ• DYABHÄ• RA -- .
Addenda: chÄ• dya -- : Brj. chajjo, chÄ• j(o) m. `veranda, roof'.

5024 *chÄ• dyatÄ“ or *chadyatÄ“ `is covered'. [âˆšCHAD1]
OAw. chÄ• jaÃ¯ `is thatched'; N. chÄ• jan `thatch, shed'; H. chÄ• jnÄ• `to

thatch', chÄ• jan m. `thatching'; G. chajÄ• vvuÌƒ `to get thatched'.

chÄ• dyabhÄ• ra 5025 *chÄ• dyabhÄ• ra `load of thatching material'. [CHÄ• DYA -- , BHÄ• RÃ¡ --]
M. sÄ• jÌˆÄ• rÄ• m. `load or bundle of thatching grass'.

chÄ• pa 5026 *chÄ• pa `young one'. [chÄ• -- m. `young animal' lex. <-> Relationship with Å›Ä• VA -- not clear though PMWS 67 makes both â†• Mu.: very doubtful]
Pa. chÄ• pa -- , Ëšaka -- m., ËšpÄ« -- f. `young of an animal', Pk. chÄ• va -- m.; Gy. SEeur. Ä• havÃ³ m. `boy', Ä• hai f. `girl', wel. Ä• avoÌ„ m., Ä• ai f.; K. Ä‹hav m. `young of animal, young shoot of plant'; N. chÄ• wÄ• `young elephant or camel'; A. sÄ• w, sÄ• wÄ• `young of animal or bird'; MB. chÄ• o, B. chÄ• , chÃ£Ì„ `young of animal, infant child'; Or. chÄ• , chuÄ• `young of animal'; Bi. chÄ• wÄ• `young pig', chÄ• Ä« `young sow'; H. chÄ• wÄ• m. `young of any animal, young elephant of 10 to 20 years'; OG. chÄ• vaÃ¼ m. `young man'; Si. suva `young of animal'. -- Various ext.: -- -- á¸• a -- : Gy. SEeur. Ä• havri `young chicken', wel. Ä• avarÄ« f. (pal. Ä• máº¯ri?); Ku. chyauá¹›o `boy'; N. chÄ• uro `young of dog, cat, bear, &c.'; A. seurÄ« `young female animal'; H. chÄ• wá¹›Ä• m. `young of animal, tiger cub'; -- -- nn -- : Gy. pal. Ä• á¹“nÄƒ m. `boy', Ä• á¹“ni f. `girl'; P. chaunÄ• m. `young of animal, boy, dwarf'; Ku. chauno `lamb, child'; A. sÄ• nÄ• `young of bird or animal'; B. chÄ• nÄ• `young of animal'; Bi. chaunÄ• `young pig'; H. chÄ• wnÄ• , chaunÄ• m. `young of animal, boy, son'; -- -- la -- : A. sawÄ• l `boy, son'; B. chÄ• yÄ• l `lad, brat'; -- -- kka -- : Gy. arm. Ä• hoki `daughter' or < *CHOÌ„KKA -- ; -- -- á¹‡á¸• a -- (cf. *LAVAá¹‡á¸• A -- ): Mth. chauÌƒá¹› `strong robust boy', chauÌƒá¹›Ä• `boy'; -- -- á¹-á¹-a -- : WPah. jaun. chauá¹-Ä• m., Ëšá¹-Ä« f. `baby'.
*chÄ• Å›Ä« -- `buttermilk' see *CHÄ• CCHÄ« -- .
Addenda: *chÄ• pa -- : WPah.ká¹-g. (KhaÅ› tribe) Ä‹he/l f. `small girl, younger sister'.

chÄ• yÄ• ËŠ 5027 chÄ• yÄ• ËŠ f. `shade, shadow, reflection' RV., `complexion' SuÅ›r., `beauty' VarBrÌ¥S.

Pa. chÄ• yÄ• -- f. `shade, shadow' (which would collide later with chÄ• di -- `shade'), Pk. chÄ• yÄ• -- , chÄ• Ä• -- , chÄ• Ä« -- f.; AÅ›. chÄ• yopagÄ• ni n. pl. `giving shade'; Gy. as. (karaÄ• i) Ä• aj -- ymy (j = y) `in the shade'; Wg. Ä• akÃ¡ra `shade' (+?), Tir. Ä‹Ä• ËŠya, Sh. koh. Ä• hÄƒÅ¡ f. (< *Ä• haÅ¾ < *chÄ• yyÄ•  -- ?), S. L. chÃ£Ì„ f., P. chÄ• , chÃ£Ì„ f., A. sÃ£Ì„, OB. chÄ• a. -- < *chÄ• yakÄ•  -- : Kal. rumb. Ä• hak `shade', Kho. Ä• hag. -- < *chÄ• yikÄ• -- : Phal. Ä• hei, Sh. gil. (Lor.) Ä• hÄ• i, K. Ä‹hÄ• y f.; L. chÄ• Ä« f. `black spots on moon or face' (cf. chÄ• yÄ• á¹…ka -- m. `moon' lex.); Ku. choyo `marks on skin', gng. Ä‹hai `shade'; N. chÄ• yÄ• `freckle'; Or. chÄ• i `shade, reflection', H. chÄ• Ä«Ëœ f., G. chÃ£Ì„i f., Si. seya. -- With -- v -- : Kt. Ä‹awÄ“ËœËŠ `shade', Bashg. Ä‹ave; S. chÃ£Ì„va f. `shade', chÃ£Ì„vilo m. `shadow of a demon'; P. chauÌƒ f. `shade', chaur, chÄ• urÄ• m. `shady place'; OB. chÄ• va `shade', B. chÄ• oyÄ• , OMarw. chÄ• valÄ« f.; M. sÄ• uá¸·Ä« f. `shade', sÄ• vaá¹- f. n. `shady place' (+?); Ko. sÄ• vá¸·Ä« f. `shade', Si. seya. -- With -- á¸•  -- : N. chÄ• hÄ• ri `shade', B. chÄ• yá¹›Ä• , G. chÃ£Ì„yá¹›Ä« f. -- With -- r -- : Or. chaerÄ• `shadow'. -- With -- (l)la -- : Pk. chÄ• illa -- `shady, bright, beautiful'; Woá¹-. sÄ• Ã-l m. `shade', Gaw. Ä‹hÄ• ËŠilat (+?), Tor. (Biddulph) Ä• oÇ°ol, Ku. chail, Ëšlo; N. chel `shade, shelter'; H. chayelÄ• `shady'; M. sÄ• vlÄ« f. `shade'; <-> X Pk. Ä• hÄ• -- , pahÄ• -- `light': Pk. chÄ• hÄ•  -- , ËšhÄ« -- , ËšhiyÄ•  -- f. `shade', N. chÄ• hÄ• ri; Mth. chÃ£Ì„(h), chÄ• hari `shade', chÄ• hÄ« `shade over a watchman's platform'; Bhoj. chÃ£Ì„h `shade', OAw. chÄ• á¹• hÄ• á¹• , H. chÃ£Ì„(h) f., OMarw. chahai f. -- Sh. gil. Ä• hiÅ¾Å• Ë˜á¹- f., (Lor.) Ä• hiÇ° scarcely < *chiyÄ• -- = Gk. skia/.
*chÄ• yÄ• maá¹‡á¸• apa -- ; accha -- 1, apacchÄ• yÄ• -- , *Ä• cchÄ• yÄ• -- , *nicchÄ• ya -- , *paticchÄ• yÄ• -- , *pracchÄ• yÄ• -- , praticchÄ• yÄ• -- . Addenda: chÄ• yÄ• ËŠ -- : WPah.kc. Ä‹haÄ©, ká¹-g. Ä‹he/Ä©, Ä‹h &tildemacrepsilon; (with high level tone) f. `shadow', J. chaÄ©; Garh. chelu `shade, shadow'; Brj. chÃ£Ì„h, chÄ• Ä«Ëœ, chÃ£Ì„uÌƒ f.
â€ *chÄ• la -- `jump' see *CHALA -- 2.

chÄ• yÄ• maá¹‡á¸• apa 5028 *chÄ• yÄ• maá¹‡á¸• apa `awning for shade'. [CHÄ• YÄ• ËŠ -- , MAá¹‡á¸• APÃ¡ --]
Or. chÄ• muá¹›iÄ• `temporary awning, shelter of branches and twigs' <
*chÄ• Ä• á¹½aá¹›uÄ• .

chi 5029 chi m. `blame' lex. [Onom.]
Pk. chi -- chi `interjection of disapproval', S. chi, P. Ku. chÄ« -- chÄ«,
N. chi, chi -- chi, A. si, B. Or. chi, H. G. chÄ«, chÄ« -- chÄ«.

chikkanÄ« 5030 chikkanÄ« f. `the plant Artemisia sternutatoria' Bhpr.
[CHIKKÄ• --]
H. chiknÄ« f. `a partic. kind of grass used medicinally'; M. Å›Ä©ká¹‡Ä« f.
`a plant which causes sneezing'.

chikkara 5031 chikkara m. `a kind of animal' VarBrÌ¥S. [Cf. CHIKKÄ• RA --]
H. chikrÄ• m. `a very fast animal of the deer kind'.

chikkÄ• 5032 chikkÄ• f. `sneeze' lex. [Cf. cikkÄ• -- f. PSarv.: onom.]
Pk. chikkÄ• -- f., Ëška -- n. `sneeze', chikkaÃ¯ `sneezes', Ëškiya -- n.
`sneezing'; Gy. eur. Ä• ik, pl. Ëška `sneeze', Ä• ikni `sneezing' (wel. Ä• ink
), PaÅ¡.ar. Shum. Ä‹Ä«á¹…, Gaw. Ä‹ik; Kal.rumb. Ä• ikal `he sneezes'; S.
chika f. `sneeze', P. chikk f., WPah.bhal. Ä‹hekki f., Ku. chÄ«Ëœk, N.
chÄ©k, vb. chÄ©knu; B. chikkÄ• `sneeze', chikkan `sneezing'; Or. chikka,
chiá¹…ka, vb. chik(k)ibÄ• , chiá¹…kibÄ• , H. chÄ«Ëœk f., chÄ«ËœknÄ• ; G.
chÄ«Ëœk f., chÄ©kvuÌƒ, chÄ©ká¹‡Ä« f. `snuff'; M. Å›Ä«Ëœk f., Å›iká¹‡&etilde;
, Å›Ä©kËš., Ko. Å›Ä«á¹• ki f. -- X KÄ• ËŠSÄ• -- , KÄ• ËŠSATÄ“: PaÅ¡. lauá¹›.
Ä• Ä• Å¡ -- , ar. Ä‹oÌ„s -- `to cough', lauá¹›. Ä• Ä• Å¡Ä• `coughing', Gaw.
Ä‹Ä• sik.
CHIKKANÄ« -- .
Addenda: chikkÄ• -- : S.kcch. chikk f. `sneeze'; WPah.ká¹-g. Ä‹hÄ«ËŠá¹…k f.
(obl. -- a) `a sneeze', Ä‹hÃ-á¹…ká¹‡Ãµ `to sneeze', J. chÄ«k f., chiká¹‡u.

chikkÄ• ra 5033 chikkÄ• ra m. `a kind of antelope' Dhanv. [Cf. CHIKKARA -- :
â†• Drav. Burrow BSOAS xii 379]
P. cakÄ• rÄ• m., ËšrÄ« f. `young deer'; H. cikÄ• rÄ• m. `the Ravine deer'; G.
chikÄ• ruÌƒ, chÄ©kËš, chikÄ• rvuÌƒ, chÄ©kËš n. `a kind of horned deer' (
Å›Ä«kÄ• rÉ” m., ËšrÄ« f., ËšruÌƒ n. `id.' â†• M.?), chikÄ• rá¹›uÌƒ n. `a small
kind of deer'.

*chikya -- `rope -- sling' see Å›IKYÃ -- .

chicchara 5034 *chicchara `quarrelsome'. [Cf. CHITTVARÃ¡ -- `hostile' lex.?]
Ku. chicro `quarrelsome'; N. chicaro, chicro `quicktempered'; G. chichalluÌƒ
`troublesome' < ËšcharluÌƒ.

chiá¹- 5035 *chiá¹- `sudden movement, flash, splash, scatter'. 2. *chiá¹-á¹-
-- . 3. *chiá¹‡á¹- -- . [Cf. *CHITR -- and list of similar words under
*CHAá¹- --]
1. K. chirkÄ• wun `to sprinkle', P. chiá¹›kaá¹‡Ä• ; Mth. chirab `to be
scattered'; OAw. chirakaÃ¯ `sprinkles'; H. chiá¹›aknÄ• , M.
Å›iá¸• aká¹‡&etilde;.
2. S. chiá¹-aá¹‡u `to sprinkle'; P. chiá¹-á¹- f. `sprinkling'; Ku. chiá¹-o
`drop of water, lightning'; N. chiá¹-o `drop', adj. `quick', chiá¹-nu `to
sprinkle', chiá¹›ko `spot'; A. siá¹- `a splash', siá¹-Ä• `shot', siá¹-ikiba
`to be scattered or sprinkled'; B. chiá¹-Ä• , chiá¹-kÄ•  `to scatter,
sprinkle'; Or. ch á¹-Ä• `drop', chiá¹-Ä• ibÄ•  `to cause to scatter',
chiá¹-kibÄ• `to scatter with a jerk'; Bi. chiá¹-ab `to scatter seed'; Mth.
chiá¹-i `whiplash'; OAw. chiá¹-akaÃ¯ `is sprinkled'; H. chÄ«á¹-Ä• m.
`splash', chiá¹-aknÄ•  `to fly back with a spring'; M. Å›iá¹-Ä• `drop of
spray', Å›Ä«á¹- f. `excrement of birds'.
3. Bi. chÄ«Ëœá¹-ab `to scatter seed'; H. chÄ«Ëœá¹-nÄ•  `to scatter, sow'; M.
Å›Ä©á¹- f. `drop of rain'.
*UCCHIá¹-á¹- -- .
*chiá¹-á¹- -- `scatter': see prec.
*chiá¹-á¹-a -- `thin stick' see *CHAá¹-A -- .
Addenda: *chiá¹- -- . 2. *chiá¹-á¹- -- : A. chiá¹-Ä• (phonet. s --) `stain,
splash'.
4. â€ *chÄ“á¹- -- : WPah.poet. Ä‹heá¹›u m.pl. used banteringly about small
children, J. cheá¹›u `one who stirs' rather than with Him.I 66 < *chÄ“á¸• --
1, *chÄ“á¸• -- 2.
*chiá¹-á¹- -- `scatter' see *CHIá¹- -- Add2.
CHID: â€ *CHÄ“DU -- .

chiá¹-á¹-Ä• 5036 *chiá¹-á¹-Ä• `spotted cloth'. [Cf. *CHIá¹-á¹- -- , *CHAá¹-
--]
Ku. chÄ«Ëœá¹- `calico', N. chiá¹-, A. siá¹-, B. chiá¹-, Or. chiá¹-a, H.
chÄ«á¹-, chÄ«Ëœá¹- f. (â†’ K. chiá¹-h, dat. Ëšá¹-i f., S. chÄ«á¹-a f., P.

chÄ«á¹-, chÄ«Ëœá¹- f.); G. chÄ«á¹- f. `chintz', M. Å›Ä«á¹- n.
*chiá¹‡á¹- -- `scatter' see *CHIá¹- -- .

chitti 5037 chitti f. `cutting' (`division' W.). [âˆšCHID]
Pk. chitti -- f. `cutting, breaking, division'; L. (Ju.) chit f. `splinter
or sliver in the flesh'; Ku. chÄ«t, chiti `limit, boundary'; -- OH. chÄ«ti
f. `loss', H. chÄ«tnÄ• `to strike, bite'?

chittvarÃ¡ 5038 chittvarÃ¡ `fit for cutting, roguish, hostile' lex.
[âˆšCHID]
Pk. chittaru -- , chetËš n. `old household utensil such as an old winnowing
basket'; S. chitaru m. `old shoe or mat', chitiro `worn out or in pieces
(e.g. mat or shoe), troublesome'; L. awÄ• á¹‡. chittur `torn shoe'; P.
chittar m. `very old and worn shoe', chitrÄ« f. `small do.'; H. chÄ«tar m.
`shoe'; G. chipruÌƒ `dirty, filthy'; M. Å›itrÄ« f. `small and mean hut'.

5039 chittvÄ• ËŠ `having cut'. [âˆšCHID]
Pr. -- Ä‹epe -- `to tear' NTS xv 288.

chitr 5040 *chitr `scatter, sprinkle'. [Cf. *CHIá¹- -- and list of words
under *CHAá¹- --]
Kho. (O'Brien) Ä• itrog (= Ä• hiËš?) `leaking'; S. chiá¹-raá¹‡u `to scatter,
sprinkle', chiá¹-riá¹›o `thin'; P. chitarnÄ• `to be scattered, be spread';
-- ext. -- á¸• -- (or -- r -- in H.): N. chitrinu `to be scattered'; H.
chitrÄ• nÄ• `to scatter'; M. Å›itaá¸• á¹‡&etilde; `to fall in drops,
sprinkle'.
CHID `cut': chitti -- , chittvarÃ¡ -- , chittvÄ• ËŠ, *chidati, chidyÃ¡tÄ“,
chidrÃ¡ -- , chinÃ¡tti, *chindati, chinnÃ¡ -- , *chilla -- 1, chá¸—ttum,
chÄ“da -- , chÄ“dana -- , chÄ“dayati, chÄ“dyatÄ“; avachinna -- ,
*Ä• cchindati, Ä• cchÄ“da -- , Ãºcchitti -- , Ãºcchinatti, ucchinna -- ,
ucchÄ“dayati, *paricchindati, paricchinna -- , paricchÄ“da -- ,
*pracchindati, pracchinna -- , sÃ¡á¹• chinatti, samucchÄ“ da -- .

5041 *chidati `cuts'. [chidaá¸¥ 2 sg. inj. ÅšBr. -- âˆšCHID]
Kt. Ä‹y&aangstrommacr; -- , pret. Ä‹inist `to tear'; Kho. Ä• hik (1 sg.
Ä• hium, pret. oÄ• histam < acchidat, absol. Ä• hiti < *chittvÄ«) intr. `to
break'; H. chÄ«nÄ• `to be torn, be slit, be worn away', tr. `to bite,
sting': rather than < CHYÃ¡TI (*chiyati) `cuts off' Pat.

5042 chidyatÄ“ `is cut, is split' MBh. [âˆšCHID]
Pa. chijjati, Pk. chijjaÃ¯; Gaw. Ä‹izi -- `to be torn', Mai. ky. Ä‹iz -- ;
Sh. Ä• hÄ-Ç°Ã³Ä-kiÌ¯ `to be separated', koh. gur. Ä• hiÅ¾á¹“ná¹·

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`to be torn'; OK. Ä‹heÌ†zun `to become extinguished'; S. chijÌ„aá¹‡u intr.
`to break, snap, fall (of a flood)'; L. (Ju.) chijÌ„jÌ„aá¹‡ `to be rent'; P.
chijjá¹‡Ä• `to be separated, be wasted, die'; N. chijnu `to decrease'; OB.
chijaÃ¯ `is cut'; OAw. chÄ«jaÃ¯ `wastes away', chÄ«ja f. `loss'; H. chÄ«jnÄ•
`to be worn away, wither', chÄ«j f. `waste, loss, ebb'; Marw. chÄ«já¹‡o
intr. `to wear away'; -- with nasal from act. st. chind -- : Bshk. Ä• inÇ° --
`to break' (intr.?), N. chÄ©jnu `to decrease'. -- *chigga -- anal. pp. to
chijjaÃ¯ (after type bhajjaÃ¯ ~ bhagga --) in A. sigiba `to be torn, be
broken' (whence act. siá¹…iba `to tear').

chidrÃ¡ 5043 chidrÃ¡ `torn asunder' RV., `having holes, pierced' KÄ• tyÅšr.,
`leaky' MBh., n. `slit, cleft, hole' VS. [~ *chilla -- 1. -- âˆšchid]
NIA. forms go back to MIA. chidda -- and chiá¸• á¸• a -- , both of which have
been affected by nasal of pres. st. *CHINDATI and vowel of CHÄ“DA -- &c. and
which in their turn cross with SAá¹• DHÃ- -- .
Adjective: Pa. chidda -- `having holes, perforated'; S. chiá¸• Ì a f. `want
of density, waterishness'; L. chidrÄ• `widely separated, thin', chidrÄ• á¹›
`sparse, having gaps (of crops, hair, teeth)', f. `thinness'; P. chidrÄ• ,
chiddÄ• `not closely set, porous'; Ku. chido `dispersed, separate'; H.
chÄ«dÄ• `having many holes, sparse, loosely woven, thin'; G. chÄ«druÌƒ
`shallow'.
Substantive: Pa. chidda -- n. `cutting, slit, hole'; Pk. chidda -- ,
chiá¸• á¸• a -- n. `hole', P. chiddar m.; M. Å›idaá¸• , ËšdÄ«á¸• m. `earthworm'

< `*having or making holes'; Si. siduva `hole', hida `perforation'. -- B. ched, ch&etilde;dÄ• `hole, opening', Or. cheda; Bhoj. ched `hole', Aw. lakh. cheÌ„Ìƒd. -- Pk. chiá¹• á¸• Ä« -- , Ëšá¸• iÄ• -- f. `hole in hedge', cheá¹• á¸• Ä« -- f. `lane'; P. chÄ«á¹‡á¸• Ä• m. `hole', Ku. gng. chÄ«n; N. chÄ©á¹›, ch&etilde;á¹›, cheá¹› `hole, cleft', chÄ©á¹›i, ch&etilde;á¹›i, cheá¹›i `narrow passage'; B. chÄ©á¹› `watercourse'; G. chÄ«Ëœá¸• uÌƒ n. `hole in hedge', Ëšá¸• Ä« f. `narrow space behind house'.
Denom. verbs: Pa. chiddita -- `perforated', Pk. chiddiya -- ; P. chiddá¹‡Ä• `to be pierced'; N. chidnu `to harvest pulse or mustard by uprooting'; B. chidÄ• `a cutting, robbing'; G. chidvuÌƒ `to break to pieces, pound, trample on'. -- P. chedá¹‡Ä• `to bore'; N. chednu `to pierce'; A. sediba `to cut asunder'; H. chednÄ• `to bore', G. chedvuÌƒ; M. Å›&etilde;dá¹‡&etilde; `to make slight cuts in'. -- Ku. cheá¹›Å«á¹‡o `to cause to pierce'; N. cheá¹›nu, ch&etilde;á¹›Ëš `to pierce'; A. siriba `to tear' or < *CHIR -- ; B. chÄ©á¹›Ä• , ch&etilde;á¹›Ä• `to break, tear'; Or. chiá¹›ibÄ• , chiá¹‡á¸• ibÄ• `to tear'; H. chÄ©á¹›Ä• nÄ• `to scrape, take by force'. -- X SAá¹• DHÃ- -- q.v.
Addenda: chidrÃ¡ -- [~ â€ *CHÄ“DU -- , *CHILLA -- 1]: Brj. chÄ«do `having holes, thin'; Garh. chedá¹‡u `to make holes (in a lute)'.

chin 5044 *chin `sift, sprinkle (< sudden movement?)'. [Meaning influenced by forms s.v. âˆš*Ká¹£AN2?]
G. chiá¹‡vuÌƒ `to be sifted'; -- S. chiá¹‡kaá¹‡u `to sprinkle', P. chiá¹‡kaá¹‡Ä• ; N. chinkanu `to sift'; H. chinaknÄ• `to winnow'; M. Å›iá¹‡ak f. `shooting pain'.

5045 chinÃ¡tti `cuts' RV. [âˆšCHID]
G. chiá¹‡vuÌƒ `to slit, peel', chaá¹‡vuÌƒ `to scratch'.
Addenda: chinÃ¡tti: Kho. Ä• hinik `to cut (off)' BKhoT 67.

5046 *chindati, chinÃ¡tti, pl. chindÃ¡nti `cuts off, splits' RV. [âˆšCHID]
Pa. chindati, NiDoc. chiá¹• nati, pp. chiá¹• nida, Pk. chiá¹• daÃ¯; PaÅ¡. Ä• hind -- `to cut', Ä• hindanÄ«ËŠ, Ëšnä• ËŠ `knife'; A. sindiba 'to cut'; Or. chindibÄ• `to cut off'; Ko. Å›indatÄ• `cuts'; Si. sinÌ†dinavÄ• , hiËš `to cut off, pluck off (as feathers), press out (as oil)'; -- with e from chÄ“dayati &c.: M. Å›&etilde;dá¹‡&etilde; `to make small cuts in'; -- altern. < CHINNÃ¡ -- : Gy. SEeur. Ä• hin -- , eur. Ä• in -- `to cut', arm. Ä• hin -- , Ä• hÉ™n -- , pal. Ä• in -- ; Ash. Ä‹enÄ• ËŠ -- , Ä‹inÄ• ËŠ -- `to divide, put aside,

hide', Wg. Ä‹en -- `to cut, fell'; Dm. Ä• hin -- `to cut, break'; Gaw. Ä‹in <-> `to tear'; Woá¹-. sin -- `to cut'; Kal. Ä• hin -- `to cut, break, fell'; Kho. Ä• hin -- `to cut, break, pluck'; Bshk. Tor. Ä• in<-> `to cut'; Phal. Ä• hin -- `to cut, break'. -- X SAá¹• DHÃ- -- q.v.

chinnÃ¡ 5047 chinnÃ¡ `cut off' AV. [âˆšCHID]
Pa. chinna -- , Ëšaka -- `cut', Pk. chiá¹‡á¹‡a -- ; Kt. Ä‹inist pret. of Ä‹yÃ¤ -- `to cut asunder, break' < *CHIDATI; Sh. (Lor.) gil. Ä• hinoiki `to cut', koh. gur. Ä• hinyoÌ„ná¹· `to tear'; K. chyonu `cut off', Ä‹heÌ†nun `to be split'; S. chino pp. of chijÌ„aá¹‡u < CHIDYATÄ“, chinaá¹‡u `to snap off, pluck'; L. chin m. `socket, mortise', chinnaá¹‡ `to mortise, cut a socket'; WPah. bhal. Ä‹hinoá¹‡Å« `to be torn', Ä‹hilli f. `small chip of wood' (< *chinli?); Ku. chino m. `cleft, pass in a mountain', chiná¹‡o `to cut', chÄ«n f. `hole'; N. chinnu `to break with one stroke', chininu `to be cut in two', chinÄ• unu `to break, pluck'; B. chinÄ• , chinÄ• na `to snatch forcibly'; Or. chinÄ• `solitary', chinÄ• ibÄ• `to break, tear away'; OAw. chÄ«naÃ¯ `snatches away'; H. chÄ«nnÄ• `to snatch, pluck'; G. chinvuÌƒ `to slit, peel', chÄ«navvuÌƒ `to snatch, take away'; M. Å›inÄ• `separate'; Si. sun `cut off' < *sin Å« < bhÅ«tÃ¡ -- . -- For other forms in Kaf. and Dard. which can be either < *CHINDATI or < chinnÃ¡ -- , see the former.
*CHINNÄ• LI -- .
chinnÄ• -- see *CHINNÄ• LI -- .
Addenda: chinnÃ¡ -- : WPah.J. chiná¹‡u `to lop, cut'; -- ká¹-g. Ä‹hÃºná¹‡Ãµ `to crush, break, destroy' (X Ká¹£UNDATI).

chinnÄ• li 5048 *chinnÄ• li `adulteress'. [< `having the line broken' P. Thieme ZDMG 91, 121 who considers chinnÄ• -- f. `harlot' lex., Pk. chiá¹‡á¹‡Ä• -- f. hypochoristic for *chinnÄ• li<-> or *chinna -- nÄ• sikÄ• -- . -- CHINNÃ¡ -- , Ä• LI -- 1]
Pk. chiá¹‡á¹‡Ä• liÄ• -- f. `harlot'; P. chinÄ• l, ËšÄ• r (latter â†• H.) f. `harlot'; Ku. B. chinÄ• l `unchaste', Or. chiá¹‡á¸• Ä• á¸·a; Mth. chinÄ• r `wanton' (â†’ N. chinÄ• r `harlot'); Bhoj. Aw. lakh. chinÄ• ri `wanton woman', H. chinÄ• l, ËšÄ• r f., G. chinÄ• á¸·i f., M. Å›inaá¸·, Å›Ä©daá¸·; -- masculine deriv. Pk. chinnÄ• la -- m. `adulterer'; Bhoj. chinÄ• r `man of bad character'.
*chipp -- `press, cover, hide' see *CHAPP -- .
*chimba -- `pod' see Å›IMBA -- .

chir 5049 *chir `pierce'.
N. chirnu `to pierce, bore a hole'; A. siriba `to tear' or < CHIDRÃ¡ -- ; M. Å›irá¹‡&etilde; `to enter forcibly or suddenly', Å›iraká¹‡&etilde; `to pierce'.
Addenda: *chir -- `pierce'. 1. A. chiriba (phonet. s -- ) also `to be torn' AFD 331.
2. *chÄ“r -- : WPah.ká¹-g. (kc.) Ä‹hÃ©rnÃµ `to obsess (of a god), to be obsessed (by a god)' Him.I 66.

chilihiá¹‡á¸• a 5050 chilihiá¹‡á¸• a m. `a partic. kind of creeper' Bhpr.
Cf. H. chireá¹-Ä• m. `a kind of creeping plant'.

chilla 5051 *chilla1 `torn, cut'. 2. `hole'. [< *chidla -- ~ CHIDRÃ¡<-> `torn' RV., n. `slit, hole' VS. and to be separated from, though influenced by, *chilla -- 2. -- âˆškhid]
1. Pk. chillia -- `torn' L. A. Schwarzschild JAOS 77, 205; S. chilanu `to scale, peel', L. chillaá¹‡; P. chillá¹‡Ä• `to cut with a knife, peel'; N. chilnu `to peel', B. chilÄ• , H. chÄ«lnÄ• , G. chilvuÌƒ; M. Å›ilÄ• á¹‡ n. `peelings'.
2. Pk. chilla -- n. `hole'; M. Å›Ä«l n. `breach in a river bank, place to make a dam'; Si. sila, hiËš `hole, perforation' H. Smith JA 1950, 196.
Addenda: *chilla -- 1 [Same as *chilla -- 2? ~ chidrÃ¡ -- ext. of chita -- `cut off, torn' lex. with -- illa -- Burrow Tau vii 153]

chilla 5052 *chilla2 `skin, rind'. [Perh. of similar non -- Aryan origin as CHALLI -- and *CHOÌ„LL -- and to be separated from verbs `to cut, peel' s.v. *CHILLA -- 1]
S. chila, Ëšlu f. `peel, bark, skin, shell', chiluru m. `fish scale, crust of bread'; L. chill f. `skin, bark, rind', awÄ• á¹‡. chilluá¹› `skin, peel', P. chill, chillak f., chilkÄ• m.; WPah. bhal. Ä‹hil f. `bark'; N. chilko `crust, rind,s kin of milk', B. Or. H. chilkÄ• m.; H. chillaá¹› m. `husk of gram &c.'; Marw. chÄ«lo m. `bark'; G. chileá¹-uÌƒ n. `bark, peel'.
Addenda: *chilla -- 2 [Same as *CHILLA -- 1?]
WPah.ká¹-g. Ä‹hÃ-lkÉ” m. `bark (of trees)'; J. chilá¹‡u `to bark, peel'.

chucchundari 5053 chucchundari m. `musk -- rat' YÄ• jÃ±., chucchÅ«Ë˜ndara -- m. SuÅ›r. [cucundarÄ« -- f., cuÃ±cu -- m., Å›uá¹‡á¸• i -- mÅ«á¹£ikÄ• -- f., gandha -- Å›uá¹‡á¸• inÄ« -- f. lex.; chucchu -- m. `a kind of animal'

VarBrÌ¥S. Variant forms of Sk. and NIA. support Drav. origin DED 2190]
Pk. chacchuá¹• dara -- m. `musk -- rat'; P. chuchuÌ„Ìƒd(h)ar f. `musk -- rat, mole', ciculÌ„Ìƒd(h)ar f. `musk -- rat, bat'; Ku. chunuro `musk -- rat'; N. chuchundro `musk -- rat, mole', B. chuchundrÄ«, chuÌƒc, ËšcÄ• , Ëšcho, Or. chuchundarÄ• , ËšrÄ«,

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cucundarÄ• , ËšdrÄ• , chuÃ±cÄ• , chuchu; H. chuchuÌ„Ìƒdar m., Ëšchundar m., ËšchundarÄ« f. `musk -- rat'; G. chachuÌƒdar, ËšdrÄ«, chuÌƒchuÌƒdar f. `mole'; M. ciÄ‹uÌƒdrÄ«, ciÄ‹ÃµdrÄ« f. `musk -- rat'.
CHUá¹¬ see âˆš*Ká¹£Uá¹-.
Addenda: chucchundari -- : S.kcch. chuchÅ«ndar f. `mole'.

5054 CHUP `touch'. [Derivation by P. Tedesco Or. Lit. 1932, 534 < SÅ›RÌ¥P -- metath. of sprÌ¥Å› -- receives some support from the Pk. variants chuvaÃ¯, chivaÃ¯, chavÄ“i. But more prob. it is a deriv. (with generalized ch -- ) of *sqeup<-> in OEng. sceofan, scufan and Khot. (S. Konow, Saka Studies 181) sku -- `to touch', skuta `touch' if < *squp -- , *squpti -- . -- For list of poss. enlargements of IE. *sqeu<-> see âˆšSKU]
CHUPÃ¡TI, *CHUPTA -- , *CHUPTI -- , *CHUPYATÄ“; *Ä• CCHUPATI, *UCCHUPATI, *PRACCHUPATI, *VICCHOÌ„PAYATI.

5055 chupÃ¡ti `touches' DhÄ• tup. [âˆšCHUP]
Pa. chupati, Pk. chuvaÃ¯, N. chunu, A. soiba, B. chuÌƒyÄ• , Or. chuÌƒibÄ• , chÃµiËš, Mth. chÅ«yab, OAw. chuvaÃ¯, lakh. chÅ«ab, H. chÅ«nÄ• , G. chuvuÌƒ. -- X *Ká¹£UBHATI: S. chuhaá¹‡u, P. chuhuá¹‡Ä• , chohá¹‡Ä• , WPah. cam. chÅ«há¹‡Ä• , bhiá¸• . 1 sg. pret. chÃ¼iyuÌƒ < chupita -- , OH. chuhnÄ• . -- X Ká¹£IPÃ¡TI: Pk. chivaÃ¯ `touches'; Gy. eur. Ä• iv -- `to throw, put', SEeur. Ä• hiv -- `to throw'; Tir. 2 pl. imper. tsiya `put'; Sh. (Lor.) Ä• ivoiki, st.

Ä• ivÄ« -- `to put down'; OMarw. chÄ«vÄ• -- `to cause to touch'; M. Å›ivá¹‡&etilde; `to touch'. -- *Ká¹£UBHATI and Ká¹£IPÃ¡TI: Pk. chihaÃ¯ `touches'. -- X Ká¹£ÃºBHYATI: Sh. Ä• hÅ-bÃ³Ä-kiÌ¯ `to place'.
Addenda: chupÃ¡ti: WPah.ká¹-g. (kc.) Ä‹h&vtildemacr;á¹‡Ãµ (with high level tone) `to touch', J. chuÌ„Ìƒwá¹‡u; ká¹-g. Ä‹hwÃ¡uá¹‡Ãµ `to cause to be touched'.
CHRËšD: â€ *ATICCHARDATI, â€ *AVACCHARDATI.
*chrÌ¥ndati see CHÃ¡RDATI Add2.
â€ *chÄ“á¹- -- `sprinkle' see *CHIá¹- -- .
*chÄ“á¸• -- 2 `make angry' see *CIá¸• -- Add2.

chupta 5056 *chupta `touched'. [Cf. acchupta -- `untouched'. <-> âˆšCHUP]
Pk. chutta -- ; S. chuto `defiled'; Ku. gng. chuÌ„Ìƒt `touched'; B. chut, ËštÄ• `unclean'; H. chutahrÄ• `defiled by touching.' -- X Ká¹£UBDHA -- : OB. chudha `touched, impure' ODBL 446. -- X Ká¹£IPTA -- : Pk. chitta -- replaced by chikka -- .

chupti 5057 *chupti `touch'. [âˆšCHUP]
Pk. chutti -- f., P. chÅ«t f., Ku. chÅ«t, gng. chuÌ„Ìƒt; N. chut `touch, infection'; B. chut, chuÌƒt `touch, impurity'; Or. chuti `contamination by touch'; Mth. chÅ«ti `touch'; OAw. chÅ«ti f. `touch of anything impure', H. chÅ«t f. -- X Ká¹£UBDHA -- : B. chÅ«dha `impurity the touch of which pollutes'. -- Deriv. N. chuti `of low caste'.

chupp 5058 *chupp `cover, hide'. 2. *choÌ„pp -- . [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU; but cf. *CHAPP- and *CHIPP --]
1. P. chupá¹‡Ä• `to be hidden', H. chupnÄ• , G. chupÄ• vuÌƒ.
2. Ku. chopá¹‡o `to conceal'; N. chopnu `to pounce on, cover, hide'; H. chopnÄ• `to shut, fill up'; -- K. Ä‹hoÌ†pa f. `silence' prob. onom. with *CUPPA -- 1.

5059 *chupyatÄ“ `is touched'. [âˆšCHUP]
Pk. chuppaÃ¯; S. chupaá¹‡u `to be touched by anything polluted'. -- X Ká¹£IPYATÄ“: Pk. chippaÃ¯ `is touched'.
chÃºbuka -- see CIBUKA -- .
CHUR `strew': CHURAYATI, CHOÌ„RAYATI.
churÃ¡ti `cuts' see Ká¹£URÃ¡TI.

5060 churayati `strews' KÄ• d. 2. choÌ„rayati `removes, throws away, abandons' BHSk. [NiDoc. and Sh. attest ch -- , but Phal. cÌ£h -- < ká¹£ -- supports Tedesco's assumption of *ká¹£ur -- < *skur -- ~ (s)k&rcirclemacr; -- JAOS 73, 78. -- âˆšCHUR]
1. Pa. vi -- cchurita -- `scattered'; Pk. churaÃ¯ `scatters, smears'; Sh. Ä• hÅ-rÃ³Ä-kiÌ¯ `to lay down, place, leave' (X Ä• hÅ-bÃ³Ä-kiÌ¯ s.v. CHUPÃ¡TI?); S. churaá¹‡u `to stamp or print (cloth)'.
2. NiDoc. choreti `abandons'; Phal. cÌ£horÅ«ËŠm `I put'; Bhoj. chor `end'; H. chornÄ• `to free' (or EH. dial. < choá¹›nÄ•).
churÄ« -- , chÅ«rÄ« -- see Ká¹£URÃ¡ -- .
CHRËšD `eject, leave': CHÃ¡RDATI, CHARDÃ- -- , *CHRÌ¥NDATI; *ABHICCHARDATI, *AVACCHRÌ¥NDATI, *Ä• CCHARDATI, *UCCHARDATI, PRACCHARDITA -- , *VICCHARDAYATI.
*chrÌ¥ndati `leaves, vomits' see CHÃ¡RDATI.

chÄ“ka 5061 chÄ“ka `clever, shrewd' lex. [Deriv. by H. Berger Zwei Probleme der mittel -- indischen Lautlehre 70 < *Å›aikva -- ~ Å›ikvÃ¡ -- `skilful' AV., Å›Ã-kvan -- RV., Å›Ã-kvas<-> `able' RV. (not otherwise preserved in MIA. or NIA., with chÄ“ka -- already in Pa.), though phonet. possible, is very doubtful]
Pa. chÄ“ka -- `clever, skilled', Pk. chÄ“a -- , Si. sey -- , sÄ“.

chÄ“á¸• 5062 *chÄ“á¸• 1 `make wander'. 2. *chÄ“l -- .
1. S. cheá¹›aá¹‡u `to put cattle out to graze'.
2. S. cheraá¹‡u `to cause to wander'; N. chelnu `to dispel, hide'.
*chÄ“á¸• -- 2 `make angry' see *Clá¸• -- .

5063 chá¸—ttum `to cut', chÄ“ttrÌ¥ -- m. `a cutter' MBh. [âˆšCHID]
Pa. chettuá¹• , Pk. chettÄ• , chettÅ«á¹‡aá¹• ; H. chetnÄ• `to break, pound' (whence intr. chitnÄ•): for similar formation see BHá¸—TTUM.

chÄ“da 5064 chÄ“da m. `section, piece' R., `incision' VarBrÌ¥S., `interruption, cessation' MBh. [âˆšCHID]
Pa. chÄ“da -- m. `cutting, reduction (of rations), destruction, loss'; Pk. chÄ“a -- m. `piece, boundary, end, destruction, loss'; Kal. rumb. Ä• hÄ“la `piece' ( -- l -- < -- d -- ?); Sh. (Lor.) Ä• he `cross cut with an axe'; S. chehu m. `incision, end', chÄ«o m. `loss, damage' (?); WPah. jaun. chÄ“oÌ„Ìƒ `border'; Ku. chyo `boundary'; N. cheu `border', chiyÄ• -- chiyÄ• `in

pieces'; A. seo, sew `piece cut off, division, momentary stop in a dance'; B. che `cut, blow with pestle, piece, cessation (of rain)', cheyÄ• `a cut, piece'; Bhoj. chÄ“w `striking down'; H. cheu m. `cut, stroke, mark, chip', chewÄ• m. `stroke, line, mark of punctuation'; G. cheh m. `end' (whence cheluÌƒ `last'); M. Å›ev m.f. `making incisions into trunk of palm', m. `border'. -- Various ext.: -- -- á¸• a -- : S. cheá¹›o m. `end'; G. cheá¹›É” m. `end, boundary'; M. Å›eá¸• f. `slice'; -- -- á¹-á¹-a -- : S. cheá¹-Ä« f. `intermission', G. chevaá¹- n. `end'; -- -- ra -- : L. (Shahpur) cher f. `interval'; P. cher m. `hole in teeth'; M. Å›erÄ• m. `end', Å›erÄ« f. `narrow lane, pass' (semant. cf. same meanings s.v. CHIDRÃ¡ -- : not with J. Bloch BSOS viii 415 < saira -- ~ SÄ«RA -- 2 `furrow'); -- -- kka -- : S. chekÅ« m. `one who pulls or drags'; L. chek m. `hole', ËškÄ• m. `drawer', Ëškaá¹› m. `end'; P. chek m. `hole', chekaá¹›Ä« `last', cheká¹‡Ä• `to split, separate, bar'; WPah. khaÅ›. chekknÄ• `to mince'; Ku. cheká¹‡o `to strike out'; N. chek `limit, check', cheknu `to limit, interrupt'; B. ch&etilde;k `cessation (of rain)', chekÄ• `to stop'; Or. chekibÄ• `to obstruct'; H. cheklÄ• m. `hole', cheknÄ• , ch&etilde;kËš `to stop' (whence intr. chiknÄ• `to be cut, be cancelled'); G. chek f. `end', chekÉ” m. `stroke, line', chekvuÌƒ `to scratch out'. -- X SAá¹• DHÃ- -- q.v.
*CHÄ“DACIHNAKA -- .
Addenda: chÄ“da -- see â€ *CHÄ“DU -- : Brj. chew, cheh m. `stroke, end', OMarw. chehalaÃ¼ `last, final'. -- WPah.Wkc. Ä‹eká¹‡o (Ä‹h?) `to beat'.
â€ *CHÄ“DÄ• NTARA -- .

chÄ“dacihnaka 5065 *chÄ“dacihnaka `mark of punctuation'. [CHÄ“DA -- , CIHNA --]
K. Ä‹hyondu, Ä‹hondu m.

chÄ“dana 5066 chÄ“dana `cutting', n. `act of cutting' MBh., `instrument for cutting' lex. [âˆšCHID]
Pa. chÄ“dana -- n. `cutting', Ëšnaka -- m. `one who cuts'; Pk. chÄ“aá¹‡a -- n. `cutting, a tool'; K. Ä‹hyunu m. `goldsmith's chisel'; S. cheá¹‡Ä« f. `smith's cold chisel'; L. awÄ• á¹‡. che_á¹‡Ä« `chisel'; P. chaiá¹‡Ä« f. `cold chisel', ludh. chainÄ« f.; WPah. bhal. chiá¹‡i f. `iron wedge for splitting wood'; Ku. chÄ«á¹‡o `iron crowbar', gng. cheá¹‡i `a tool'; N. chinu, cheni `chisel'; A. senÄ• `chisel, instrument for letting blood'; B. cheni `wedge'; Or. cheá¹‡Ä• `scraping a log with

an adze, iron pick', cheá¹‡Ä« `cold chisel, punch', Bi. Bhoj. Aw. lakh. chÄ“nÄ«; H. chenÄ« f. `chisel for notching millstones'; G. cheá¹‡Ä«, chÄ«á¹‡Ä« f. `chisel'; Si. sevana `separation'. -- Influenced by verbal forms from MIA. *chÄ“aÌ„Ì†vaÃ¯ s.v. CHÄ“DAYATI: S. chevaá¹‡Ä« f. `potter's cutting string'; N. chewani `chisel', H. chewnÄ« f.

5067 chÄ“dayati `causes to cut off' Mn., `cuts off' ÅšÄ• á¹…khÅšr. [âˆšCHID]
Pa. chÄ“dÄ“ti `has cut off'; Pk. chÄ“aÃ¯ `has cut, cuts'; A. seiba `to cut off'; Or. cheibÄ• `to cut, peel (rind off fruit)'; -- Pa. chÄ“dÄ• pÄ“ti `has cut'; B. cheyÄ• na `to cut in pieces'; Bi. chewab `to tap a palm tree by cutting'; H. chewnÄ• `to make an incision, lance'.

5067a â€ *chÄ“dÄ• ntara -- `gap caused by split'. [CHÄ“DA -- , Ã¡NTARA -- 1]
WPah.ká¹-g. che/ndrÉ” m. `split in a tree' Him.I 53.

5067b â€ *chÄ“du -- `cut, slit'. [Suffix -- u -- ~ -- ra -- in CHIDRÃ¡ -- , âˆšCHID]
Poss. forms ending -- u or -- w under CHÄ“DA -- . <-> Ext. -- kka:
WPah.ká¹-g. Ä‹hÃ©ukÉ” m. `parting in women's hair' (Him.I 66). -- Ext. -- á¹-a -- : ká¹-g. Ä‹hÃ©uá¹›I, kc. Ëšá¹›e f. `woman, wife', J. chÄ“oá¹›i (semant. cf. KÃ¡LATRA -- and dÄ• ra -- 1 ~ dÄ• ra -- 2: Him.I 66).
CHÅŒ: *CHILLA -- 1.

5068 chÄ“dyatÄ“ `is caused to be cut'. [âˆšCHID]
Bi. chejab `to dig', chejnÄ« `digging'.
*chÄ“l -- `make wander' see *CHÄ“á¸• -- 1.
CHÅŒ `cut': CHYÃ¡TI; *AVACCHÄ• YATI, Ã¡VACCHYATI, *UCCHYATI, *NIÅ›CHYATI, PRACCHITA -- , PRACCHYATI.

choÌ„ka 5069 *choÌ„ka `boy'. 2. *choÌ„kka -- . [Cf. *CHOÌ„KARA --]
1. Pk. choÌ„ia -- m. `slave'; G. choá¹›Ä« f. `girl' (but cf. Pk. choÌ„á¸• i -- f. `small').
2. Gy. arm. Ä• oki `girl, daughter' or ext. of *CHÄ• PA -- .

choÌ„kara 5070 *choÌ„kara `boy'. 2. *choÌ„khara -- . 3. *choÌ„kkara -- . [Cf. *CHOÌ„KA --]
1. Pk. choÌ„yara -- m. `boy'; N. choro `boy', Ëšri `girl', A. sorÄ• , H. chorÄ• m., ËšrÄ« f., G. chorÉ” m., ËšrÄ« f., ËšruÌƒ n. `brat'.
2. Pk. choÌ„hara -- m. `boy', S. chuharu m., Ëšhari, Ëšhiri f., L. chohur m., Ëšhir f., awÄ• á¹‡. chÃ²r, P. chohar, ËšhrÄ• m., ËšhrÄ« f., chuhur, ËšrÄ• m., H. chohrÄ• m.
3. K. chÅ«kur m. `lad', chÅ«kÃ¼rÃ¼ f. `goodlooking girl' (â†• Ind.); S. chokaru m. `boy', Ëšri f. `girl'; P. chokrÄ• m. `boy', WPah. bhal. chokru, pl. ËšrÃ£Ì„ n., B. chokrÄ• m., chukri f., Or. chokarÄ• m., H. chokrÄ• (â†’ Mth. chokaá¹›Ä• , N. chokaá¹›Ä•), ËšrÄ« f., G. chokrÉ” m., M. sokrÄ• m.
*choÌ„kka -- `boy' see *CHOÌ„KA -- .
*choÌ„kkara -- , *choÌ„khara -- `boy' see *CHOÌ„KARA -- .
Addenda: *choÌ„kara -- : WPah.kc. Ä‹horu m. `child, boy'.

choÌ„á¹-á¹-a 5071 *choÌ„á¹-á¹-a `small'. [â†’ Ir. Zebaki Ä• uá¹- `small' Rep1 79. Cf. Pk. choÌ„á¸• i -- f. `small' (< *choÌ„á¹-a -- ?): for other poss. connections in IA. see *CULLA -- 2]
Sh. gil. Ä‹hÅ-á¹-Å-ËŠ m. `dwarf' (â†• K.?), koh. Ä• oÌ„á¹- m. `lie' Morgenstierne GÃ¶teborgs HÃ¶gskolas Ã…rsskrift xli 35, 3, 37 (semant. cf. ALÄ«KA -- ~ N. ali `a little', and similar range of meaning in `defective' word -- groups, e.g. *LAá¹-á¹-A -- 1); K. Ä‹hoÌ†Ì£á¹-u `short, small', L. choá¹-Ä• , P. choá¹-á¹-Ä• , Ku. choá¹-o, gng. Ä‹hwaá¹-; N. choá¹-o `small, mean'; A. soá¹- `low -- grade', suá¹-Ä• `deficient'; B. Or. choá¹-a `small', Mth. choá¹-, Ëšá¹-Ä• , Aw. lakh. choá¹-, H. choá¹-Ä• , G. choá¹-uÌƒ; Si. hoá¹-Ä“ `very small (of cocoanuts &c.)'. -- Kho. (Lor.) Ä• urtu `tailless', Or. choá¹-Ä• `lame, crippled' < *choÌ„rta -- ?
*UCCHOÌ„á¹-á¹-A -- .
*choÌ„pp -- `cover, hide' see *CHUPP -- .
Addenda: â€ *choÌ„á¹-a -- `small'. 1. Pk. choÌ„á¸• Ä« -- f. `small', WPah.kc. Ä‹hoá¹›e f. `girl'.
2. *choÌ„á¹-á¹-a -- `small': WPah.ká¹-g. (kc.) Ä‹hÃ³á¹-á¹-É” `small'; ká¹-g.

Ä‹há¹“á¹-u `boy, son', Ä‹há¹“á¹-I `girl, daughter', J. choÌ„'á¹-Ä«, kc.
Ä‹hoá¹-e f. (but these are, according to Him.I 68 of different origin from
*CHOÌ„á¹-á¹-A -- `small' as also kc. Ä‹horu `boy, son' poss. < *CHOÌ„KHARA
-- or *CHOÌ„KARA --).
3. â€ *coÌ„á¹-a -- 2 `small': Pk. coÌ„á¸• Ä« -- f. `small'; G. coá¹›Ä« f.
`girl'.
4. â€ *cuá¹-á¹-a -- `small': A. cuá¹-i (phonet. suti) `dwarfish'. -- Cf.
cÃºá¹‡á¸• ati, culla -- 2, â€ cÅ«á¸• a -- 3.

choÌ„ra 5072 *choÌ„ra `orphan'. [Cf. *Å›OÌ„ -- 2]
Gy. gr. Ä• orÃ³ `poor, orphaned', rum. Ä• or -- `to orphan', wel. Ä• Å• Ë˜roÌ„
`poor, unfortunate'; S. choro m. `orphan'; L. chorÄ• `orphaned'; Ku. choro
`orphan boy'.
choÌ„rayati see CHURAYATI.
Addenda: *choÌ„ra -- [< *CHOÌ„KHARA -- or *CHOÌ„KARA -- ?]

choÌ„ll 5073 *choÌ„ll `to peel, skin'. [â†• Drav. T. Burrow BSOAS xii 141,
but cf. also CHALLI -- and *CHILLA -- 2]
Pk. chollaÃ¯ `skins'; Gy. SEeur. Ä• hol -- , gr. Ä• ol -- `to peel, cut out',
arm. Ä• hol -- `to destroy'; Ku. cholá¹‡o `to peel a fruit', gng. Ä‹holaá¹‡
`to cut'; N. lÃ£Ì„á¹›o cholnu `to masturbate'; B. cholÄ• `to skin', chuli
`skin -- disease'; Or. cholÄ• adj. `having rind removed', sb. `gram
(husked?)'; H. cholnÄ• `to cut, peel, scrape'; G. cholvuÌƒ `to peel, skin',
chol f. `peel, bark'; M. solá¹‡&etilde; `to skin', solÄ• m. `shelled pea';
-- Sh. Ä• ol m. `skin'?
Addenda: *choÌ„ll -- [MIA. ext. with -- ulla -- of chyÃ¡ti to *chaÃ¼lla<-> >
Pk. chollaÃ¯ Burrow Tau vii]
S.kcch. cholá¹‡Å« `to scrape'; WPah.ká¹-g. Ä‹hÃ³lá¹‡Ãµ `to scratch, cut'.

choÌ„hÄ• ra 5074 *choÌ„hÄ• ra `date palm and its fruit'.
S. chuhÄ• ro m. `a kind of date'; P. chuhÄ• rÄ• m. `date palm'; N. choharÄ• ,
Ëšhoro `dried date', A. sohÄ• rÄ• , ËšhorÄ• , B. chohÄ• rÄ• , Or. H. chuhÄ• rÄ• ,
chuÄ• Ëš m.
chyÃ¡ti see *CHIDATI. [âˆšCHOÌ„]

J

ja -- `born' in cmpds. [See JÄ• ËŠ -- . -- âˆšJAN]
APARAJA -- , AVARAJA -- , KHADIRAJA -- , TANUJA -- , DVIJÃ¡ -- , SADYOÌ„JA -- .

jakka 5075 *jakka `hair'. 2. *jagga -- . [See JÃ¡á¹-Ä• --]
1. Sh. Ç°Äƒ kÅ-r m. `hair on head and body'; K. zoÌ†Ì£ku m. `hair of female privities'.
2. P. jagoá¹-Ä• m. `plaited hair worn round loins by faqirs'; N. jagar `mane', jagaá¹-o `tangled hair', jagalá¹-o `matted and dishevelled hair'.

jag 5076 *jag `glitter'. [Cf. *JHAKK -- 3]
P. jagjagÄ• á¹-, jagmag f. `glitter', jagmagÄ• uá¹‡Ä• `to glitter', N. jagmag, jagmagÄ• unu; B. jagjagÄ• `dazzle'; Or. jaka `brilliance', jakajaka `dazzle', H. jagmag f., jagjagÄ• nÄ• .
*jagga -- `hair' see *JAKKA -- .

jaghÃ¡na 5077 jaghÃ¡na m.n. `hinder part, hip and loins, mons veneris' RV.
Pa. jaghana -- n. `loins, buttocks', Pk. jahaá¹‡a -- n.; Si. duvana `hip, lap'.

jÃ¡gat 5078 jÃ¡gat `moving, living' RV., n. `men and animals' RV., `the world' ÅšBr. 2. jÃ¡gatÄ« -- f. `female animal' RV. [âˆšGAM]
1. Pa. jagat -- n. (in cmpd. jagati --) `the world'; Pk. jaya -- n. `the world', m. `living creature'; Si. diya `the world', inscr. jiyaá¸· `people' (< MIA. *jaya -- á¸• a -- ?).
2. S. jÌ„aÄ« f. `small louse', jÌ„ao m. `tick'. -- Doubtful.

jaá¹…gama 5079 jaá¹…gama `moving' AitUp. [âˆšGAM]
Pa. jaá¹…gama -- , Pk. jaá¹• gama -- ; Si. dÃ¤nÌ†guma `motion, going to and

fro'.
jaá¹…gala -- see JÄ• á¹…GALA -- .

jaá¹…gÄ• la 5080 jaá¹…gÄ• la m. `dyke' lex.
Ku. jaá¹…Ä• r `ford'; N. jaÌƒghÄ• r, jaá¹…Ä• r `crossing place of a river, ford'; B. jaá¹…gÄ• l, jaá¹…Ä• l `dyke, embankment round a field'.

5081 jÃ¡á¹…ghanti `strikes, kills' RV. [âˆšHAN1]
WPah. roh. zhaá¹…gá¹‡Ãµ `to kill'.
Addenda: jÃ¡á¹…ghanti: WPah.ká¹-g. (kc.) jÌˆhaá¹…gá¹‡Ãµ `to beat, kill'.

jÃ¡á¹…ghÄ• 5082 jÃ¡á¹…ghÄ• f. `shank (ankle to knee)' RV., ratha -- jaá¹…ghÄ• -- f. `part of a chariot' lex.
Pa. jaá¹…ghÄ• -- f., Pk. jaá¹• ghÄ• -- f.; Gy. eur. Ä• ang, pl. Ëšga f. `thigh, knee'; PaÅ¡. Ç°aá¹…Ã¡ÌƒÌ„, Ä• l -- Ç°aá¹…gá¹“ `plough handle'; Tor. Ç°Ä• á¹… `calf of leg'; K. zang f. `leg', S. jÌ„aá¹…gha f.; L. jaá¹…gh, (Ju.) jÌ„aÌƒgh f. `leg (from hip down)'; P. jaá¹…gh f. `thigh'; WPah. bhal. jÌˆhaá¹…g f. `leg', bhad. zhaá¹…g f.; Ku. jÄ• á¹… f. `thigh', gng. jÌˆÄ• á¹…aá¹›; N. jÃ£Ì„gh, jÄ• á¹… `hip, thigh'; A. zÄ• á¹… `leg'; B. jÄ• á¹…, jÄ• á¹…i `thigh, leg'; Or. jaá¹…gha `thighs and hips', ËšghÄ• `calf of leg'; Mth. jÃ£Ì„gh `thigh', Bhoj. jÄ• á¹…h, Aw. lakh. jÃ£Ì„gh; H. jÃ£Ì„gh, jÃ£Ì„g f. `thigh', jÃ£Ì„gar m. `thigh and leg'; G. jÃ£Ì„g(h) f. `thigh', M. jÌˆÃ£Ì„g(h) f., Ko. jÃ£Ì„á¹…ga f.; Si. danÌ†gaya `calf of leg'.
JAá¹…GHÄ• LA -- , *JAá¹…GHIYA -- , *JÄ• á¹…GHA -- , JÄ• á¹…GHIKA -- ; *UJJAá¹…GHURA -- .
Addenda: jÃ¡á¹…ghÄ• -- : S.kcch. jaá¹…gh f. `thigh', Garh. jÃ£Ì„gá¹›u.

jaá¹…ghÄ• la 5083 jaá¹…ghÄ• la `running swiftly', m. `a class of animals' Car. [JÃ¡á¹…GHÄ• --]
Pk. jaá¹• ghÄ• la -- , Ëšlua -- `quick'; M. jÌˆaÌƒghÄ• á¸· `swift (esp. of horses)'.

jaá¹…ghiya 5084 *jaá¹…ghiya `belonging to the shank'. [JÃ¡á¹…GHÄ• --]
Bshk. Ç°Ä“á¹…g `shin -- bone'.
*jacca -- `hair' see *JATTA -- .

jaÃ±jÄ• la 5085 *jaÃ±jÄ• la `worry, affairs'.
Kho. (Lor.) Ç°*lnÇ°al `quarrel'; P. jaÌƒjÄ• l m. `disorder' (â†’ S.

jaÃ±jaÌ„Ì†lu m.); Ku. jaÌƒjÄ• l `business'; N. jaÃ±jÄ• l `affairs, family, children'; B. jaÃ±jÄ• l `disorder, rubbish', Or. jaÃ±jÄ• á¸·a; Mth. jaÌƒjÄ• l `trouble'; H. jaÃ±jÄ• l m. `worries'; G. jaÌƒjÄ• á¸· m. `disorder', M. jÌˆaÌƒjÌˆÄ• á¸· m.

jÃ¡á¹-Ä• 5086 jÃ¡á¹-Ä• f. `hair twisted together' PÄ• rGrÌ¥., `fibrous root, root' Bhpr. 2. *jaá¹-á¹-a -- 1. 3. *jÄ• á¹-Ä• -- . [Cf. Å›aá¹-Ä• -- f. `ascetic's matted hair' W., saá¹-Ä• -- f. `braid of hair, lion's mane' MBh. -- DED 1897 and EWA i 413 â†• Drav., but eventually with PMWS 63 â†• Mu. with *JATTA- (*jatra -- , *jacca --), *JAKKA -- (*jagga --), JÅ«á¹-A -- (*juá¹‡á¹-a --), *jhaá¹‡á¹-a -- (*jhÄ• á¹-á¹-ha -- , *jhiá¹‡á¹-a --), *JHUá¹‡á¹-A -- (*jhoÌ„á¹‡á¹-a -- , *jhuá¹-á¹-a -- , *jhÅ«á¹-a -- , *jhoÌ„á¹-á¹-a --), *JHÅ«Å›A -- , *JHALLÄ• -- , CÅ«ËŠá¸• A -- 1 (coÌ„á¸• a -- 3, *coÌ„á¹‡á¸• a -- , *coÌ„á¹-á¹-a -- , *cunda -- 2)]
1. Pa. jaá¹-Ä• -- f. `matted hair, tangled boughs'; Pk. jaá¸• Ä• -<-> f. `tangled or braided hair'; K. zara m. `hair on scalp (esp. of infant'); S. jaá¹›ha f. `root', L. jaá¹›á¹›, pl. Ëšá¹›á¹›aÌƒ f., (Ju.) jÌ„aá¹›h f.; P. jaá¹› f., jaá¹›h m. `root', jaá¹›Ä• u m. `matted hair'; WPah. rudh. jÌˆaá¹› `goat's hair'; Ku. jaá¹› f., Ëšá¹›o m. `root', Ëšá¹›i f. `small root'; N. jari, Ëšro `root', jaruwÄ• `root, bottom', jaire `hair in armpits'; A. zar -- ban `medicinal herb'; B. jaá¹› `root', jaá¹›i -- buá¹-i `medicines'; Or. jaá¹›a `root', jaá¹›i -- buá¹-i `herbs'; Bi. jar `root, esp. sugarcane root'; Mth. jaá¹›i `root'; OAw. jarÄ« `root of medicinal herb'; H. Marw. jaá¹› f. `root'; G. jaá¹› f. `root', jaá¹›yÃ£Ì„ f. pl. `root fibres'; M. jÌˆaá¸• f. `root'.
2. WPah. bhal. jÌˆeá¹-á¹›i `locks of hair'; G. jÄ• á¹- f. `sheep's wool'.
3. Gy. eur. Ç°ar (gr. boh. f., hung. m.) `hair'; H. jÄ• á¹› f. `root, root of teeth, gums'.
JAá¹-ILÃ¡ -- ; *UJJAá¹-A -- , *UJJAá¹-ATI, *UJJÄ• á¹-A -- , *UJJÄ• á¹-AYATI.
Addenda: jÃ¡á¹-Ä• -- . 1. WPah.rudh. jÌˆaá¹› `goat's hair'; ká¹-g. jÌˆÉ”á¹›u m. `lamb', jÌˆÉ”Ì• á¹›h f. `root', J. jauá¹› f. (both perh. â†• P. Him.I 73), Garh. jaá¹›; A. jari (phonet. zori) `rope' AFD 218.
2. *jaá¹-á¹-a -- 1: WPah.ká¹-g. jÌˆÉ”ÌˆÌ„á¹- f. (obl. -- a) `matted twisted hair' (lw. Him.I 73).
*jaá¹-á¹-a -- 1 see JÃ¡á¹-Ä• -- Add2.

jaá¹-ilÃ¡ 5087 jaá¹-ilÃ¡ `having twisted hair' Mn., m. `ascetic' MBh. [JAá¹-Ä• --]

Pa. jaá¹-ila -- , Ëšaka -- adj. and m., Pk. jaá¸• ila -- , Ëšilla -- ; Si. duá¸·ulu `ascetic with matted hair'.

5088 jaá¹-ula -- , jaá¸• ula -- m. `mole, freckle' lex. [By pop. etym. jatumaá¹‡i -- m. SuÅ›r.]
A. zarun `birthmark'; B. jaá¹›ul, jaá¹›ur `freckle, spot'; Or. jaá¹›ura `freckle, mole', H. jaá¹›ul m.
*jaá¹-á¹-a -- 1 `hair' see JÃ¡á¹-Ä• -- .

jaá¹-á¹-a 5089 *jaá¹-á¹-a2 `name of a tribe or people'. [Cf. jartika -- m. `name of a people' MBh.]
Gy. as. zatt, (Firdausi) zott `gypsies of Arabia and Syria'; S. jaá¹-u m. `Sindhi peasant, Musulman'; L. P. jaá¹-á¹- m., jaá¹-á¹-Ä« f. `a JÄ• á¹-', H. jÄ• á¹- m.

jaá¸• a 5090 jaá¸• a `stupid, dumb' Mn., `cold' PaÃ±cat. 2. *jaá¸• á¸• a -- . 3. jÃ¡á¸• hu -- , jÃ¡á¸·hu -- `dull' RV. 4. *jÅ«á¸• a -- . [Certainly of non-Aryan origin EWA i 414 with lit.]
1. Pa. jaá¸·a -- `dull, stupid', Pk. jaá¸• a -- , jala -- `lifeless, foolish, cold', n. `coldness'; K. zar m. `deafness', zoru `deaf'; S. jaá¹›u `stupid', Ku. jaá¹›; N. jaire `fool', jarro `tough' (< jaá¸• a -- á¸• a --); A. zar `inanimate'; B. jaá¹› `stupid, numb, cold', Or. jaá¹›a; H. jaá¹› `id.', jaá¹›Ä•  m. `cold, frost, winter'; G. jaá¹› `inert, stupid'; M. jaá¸•  `cold, stupid'; Ko. jaá¸• a, zaá¸• `heavy'.
2. Pk. jaá¸• á¸• a -- `weak'; K. zaá¸• , zoá¸• u `stupid'; L. jaá¸• á¸• Ä• `lame, minus a limb'; WPah. jaun. jÄ• á¹›o `cold'; Ku. jÄ• á¹›, jÄ• á¹›Ä« `foolish, fat'; B. jÄ• á¹› `cold'; Or. jÄ• á¹›uÄ• `dumb'; G. jÄ• á¸• uÌƒ `thick', M. jÄ• á¸• , jÄ• á¸• Ä• , Ko. jÄ• á¸• u.

3. L. awÄ• á¹‡. jÃ lÄ• `foolish'; WPah. cam. jalhÄ• `dumb'; Mth. jaá¹›h `dull, ignorant'.
4. A. zur `cool'; B. juá¹›Ä• `to grow cool, rest'; Or. juá¹›a `cold'; Mth. jÅ«á¹›, jÅ«r `cold', juá¹›Ä• eb `to grow old'; H. jÅ«á¹›, jÅ«á¹›Ä• `cold', m. `coldness'.
JÄ• ËŠá¸• YA -- ; *UJJAá¸• A -- , *UJJAá¸• HU -- .
Addenda: jaá¸• a -- : WPah.Wkc. jÌˆÉ”á¸·no `to get sour (of milk)'.

5091 *jaá¸• ati `joins, sets'. 2. *jÄ• á¸• a -- `joining, pair'. [â†• Drav. LM 333]
1. Pk. jaá¸• ia -- `set (of jewels), joined'; K. jarun `to set jewels' (â†• Ind.); S. jaá¹›aá¹‡u `to join, rivet, set', jaá¹›a f. `rivet, boundary between two fields'; P. jaá¹›Ä• uá¹‡Ä• `to have fastened or set'; A. zarÄ• iba `to collect'; B. jaá¹›Ä• na `to set jewels, wrap round, entangle', jaá¹› `heaped together'; Or. jaá¹›ibÄ• `to unite'; OAw. jaraÃ¯ `sets jewels, bedecks'; H. jaá¹›nÄ• `to join, stick in, set' (â†’ N. jaá¹›nu `to set, be set'); OMarw. jaá¹›Ä• Å« `inlaid'; G. jaá¹›vuÌƒ `to join, meet with, set jewels'; M. jÌˆaá¸• á¹‡&etilde; `to join, connect, inlay, be firmly established', jÌˆaá¹-á¹‡&etilde; `to combine, confederate'.
2. S. jÄ• á¹›o m. `twin', L. P. jÄ• á¹›Ä• m.; M. jÌˆÄ• á¸• Ä« f. `a double yoke'.
*jaá¸• á¸• a -- , jÃ¡á¸• hu -- `dull, cold' see JAá¸• A -- .
Addenda: *jaá¸• ati [Burrow Shwa 63 yÃ¡tatÄ“ `places himself in the right position' RV. with spontaneous cerebralization > *yaá¹-ati > Pk. jaá¸• aÃ¯ whence Sk. jaá¸• ita<-> `studded with jewels'. According to Burrow < IE. *yÃ©teti `fixes', Toch. yaÌ„Ì†t -- `to decorate', yatwe `decoration'; see also YÄ• TYATÄ“ Add2]

jaá¹‡á¹-a 5092 *jaá¹‡á¹-a `a kind of tree'.
L. P. jaá¹‡á¸• m. `Prosopis spicigera', jaá¹‡á¸• Ä« f. `a small variety'; H. jÃ£Ì„á¹- m. `P. spicigera'.

jÃ¡tu 5093 jÃ¡tu n. `lac' KauÅ›., jatuka -- n. lex.
Pa. jatu -- , Pk. jaÃ¼ -- n.; Wg. Ç°&omacrtodtod;u, Ç°&omacrtodtod; `resin, gum', Dm. Å¾a, PaÅ¡. dar. Ç°Ä“e, weg. Ç°Ä“; K. zav m. `dried powdered lacresin remaining after extraction of dye, impurities left after smelting metal'; S. jÌ„aÃ¼ f. `lac after extraction of dye'; L. (Ju.) jÌ„ao f.

`pitch'; WPah. roh. zokhá¹-hi `wood with resin' (+kÄ• á¹-h < KÄ• á¹£á¹-HA --); B. jau `lac'; Or. jaÃ¼ `lac, sealing wax'. -- Phal. Ç°Ä• bli `resin' â†• Psht. Å¾Ä• wla.
*JATUGHARA -- ; *DRUJATULA -- .
Addenda: jÃ¡tu -- : A. jau, jo `lac' AFD 96.

jatughara 5094 *jatughara `house plastered with lac and other combustible materials for burning people alive in'. [Cf. jatugrÌ¥ha -- n. MBh. -- JÃ¡TU -- , GHARA --]
H. jauhar, johËš, jÅ«hËš m. `taking one's own life'; Marw. jauhar â†' G. jauhar n. `ceremony of burning women alive'.
jatumaá¹‡i -- see JAá¹-ULA -- .
Addenda: *jatughara -- see â€ JYOÌ„TKÄ• RA -- .

jatta 5095 *jatta `hair'. 2. *jatra -- . 3. *jacca -- . [For list of poss. connected words see JÃ¡á¹-Ä• --]
1. á¸Œ. Ç°Ä• t `hair of head'; Sh. gil. (Lor.) Ç°at `hair of animals'; S. jÌ„ati f. `soft downy hair'; L. jatt, (Ju.) jÌ„at f. `goat's or camel's hair, sheep's wool, short hair on body', awÄ• á¹‡. jat `goat's hair'; WPah. bhal. jÌˆat f. `hair'.
2. Tor. Ç°aá¹£ `goat's hair' < *Ç°acÌ£?
3. Kal. Ç°Ã¤Ä• `goat's hair', Kho. zoÄ• ; Woá¹-. zas `hair' < *zaÄ‹?
*jatra -- `hair' see prec.
Addenda: *jatta -- , cf. jarta -- `hairy' Candra Uá¹‡.

jatrÃº 5096 jatrÃº m. pl. `collarbone' RV., n.sg. YÄ• jÃ±., jatruka -- n. lex.
Pa. jattu -- n. `collarbone'; OSi. (10th cent.) jat -- , (13th cent.) dat -- `shoulder'.

jadas 5097 *jadas `vulva'. [Cf. Av. zadah -- `podex']
Pr. zÃºlu `vulva'.
JAN `be born': ja -- , jÃ¡na -- , janana -- , jananÄ« -- , janÃ¡yati, jÃ¡ni -- , janita -- , janÃ-tra -- , janitrÄ« -- , jÃ¡niman -- , janÃºs -- , *janti -- , jantÃº -- , *jantra -- , jÃ¡nman -- , jÃ¡nya -- , janyatÄ“, jÄ• ËŠ -- , jÄ• tÃ¡ -- , jÄ• ti -- , *jÄ• tiya -- , jÄ• ËŠtya -- , *jÄ• nayati, jÄ• ni -- , jÄ• nya -- , jÄ• ËŠyatÄ“, jÄ• yÄ• ËŠ -- , jÃ±Ä• tÃ- -- 1, jÃ±Ä• titva -- , *jÃ±Ä• tra -- ; Ä• ËŠjÄ• yatÄ“, ÃºjjÄ• yatÄ“, nijÃ¡ -- , prajana -- ,

prÃ¡janayati, PRÃ¡JÄ• TA -- , PRÃ¡JÄ• YATÄ“, *VIJANÄ• -- , *VIJANATI, VIJANMAN -- , VIJÄ• TA -- , *VIJÄ• TRA -- , VÃ-JÄ• YATÄ“.
Addenda: *jadas -- : delete entry (see Add. 14514).
JAN: â€ *JNÌ„A -- 2.

jÃ¡na 5098 jÃ¡na m. `race, person' RV. [âˆšJAN]
Pa. jana -- m. `person, people', pl. `people'; AÅ›. jana<-> m. `people', KharI. jaá¹‡a -- ; NiDoc. jana, jaá¹• na `person', Pk. jaá¹‡a -- m., Gy. eur. Ç°eno (also used as numerative), Ash. zen, Dm. Å¾an, PaÅ¡. lauá¹›. Ç°an (used as numerative), kuá¹›. zan, Shum. zÉ™n, Kal. rumb. Ç°un, Kho Å¾un, Phal. Å¾Ä• n, K. zan, zonu m., S. jÌ„aá¹‡o m.; L. jaá¹‡Ä• m. `person, husband', mult. jaá¹‡ m. `the inhabitants of a village', awÄ• á¹‡. jaá¹‡Ä• `person', P. jaá¹‡Ä• m., ludh. jan, janÄ• m., WPah. bhad. zoÌ†á¹‡oÌ„, Ku. jaá¹‡, N. janÄ• ( -- Ä• from common use in plural as numerative); A. zan `person', zanÄ• `respectable person'; OB. jaá¹‡a plural affix; B. jan `person, labourer', janÄ• `person', Or. jaá¹‡a, jaá¹‡e; Bi. jan `person, agricultural labourer paid in kind'; Mth. jan, janÄ• `person, labourer'; Bhoj. jan `person', Aw. lakh. H. janÄ• m., Marw. jaá¹‡o m., G. jaá¹‡ m., M. jÌˆaá¹‡ m.n., Ko. jaá¹‡a, zaá¹‡, -- Si. danÄ• , OSi. (10th cent.) dena is obscure: scarcely < JÃ¡NYA -- m. `common man' TS.
JÃ¡NYA -- ; JANAPADA -- ; DURJANA -- , NIRJANA -- ; *DUHITÄ• JANA -- , DÄ“Å›AJANA -- , PRÌ¥THAGJANA -- , MAHÄ• JANA -- , SVAJANA -- .
Addenda: jÃ¡na -- : WPah.ká¹-g. jÌˆÉ”á¹‡É” m. `person', Garh. jhaá¹‡u.

jÃ¡nana 5099 jÃ¡nana n. `birth' Mn. [âˆšJAN]
Pk. jaá¹‡aá¹‡a -- n.; B. janani `family, race'; Si. dananaya `birth, production'.
JANANÄ« -- .

jananÄ« 5100 jananÄ« f. `mother' ÅšÄ• á¹…khÅšr. [âˆšJAN]
Pa. jananÄ« -- f., Pk. jaá¹‡aá¹‡Ä« -- f., P. jaá¹‡á¹‡Ä« f.

janapadÃ¡ 5101 janapadÃ¡ m. `a people' ÅšBr., `country' MBh. [JÃ¡NA -- , PADÃ¡ -- 1]
Pa. janapada -- m. `inhabited country (opp. to town)', AÅ›. kÄ• l. janapade (~ gir. jÄ• napadasa `living in the country' < jÄ• napadÃ¡ -- ÅšBr.), Pk. jaá¹‡avaya -- m.; Si. danavuva `inhabited district'.

5102 janÃ¡yati `causes to be born' AV., `begets' ÅšBr. [jÃ¡nati `begets' RV. -- âˆšJAN]
Pa. janÄ“ti `bears (a child)', Pk. jaá¹‡Ä“i, Ëšá¹‡aÃ¯, S. jÌ„aá¹‡aá¹‡u; L. (Ju.) jÌ„aá¹‡aá¹‡ `to bear (a child), to foal'; P. jaá¹‡nÄ• `to give birth to'; H. jannÄ• `to bear, be born'; G. jaá¹‡vuÌƒ `to bear'; -- S. jÌ„aá¹‡Ä• inu `to cause to bring forth'; P. janÄ• uá¹‡Ä• `to deliver a child', H. janÄ• nÄ• , G. jaá¹‡aÌ„Ì†vvuÌƒ; Si. danavanavÄ• `to produce'.
Addenda: janÃ¡yati: S.kcch. jaá¹‡á¹‡Å« `to give birth to', Garh. jaá¹‡nu.

jÃ¡ni 5103 jÃ¡ni f. `woman, wife' RV. [âˆšJAN]
Pa. janikÄ• f. `mother'; AÅ›. kÄ• I. janiyo f. pl. `wives', man. janika f. `woman', Pk. jaá¹‡Ä« -- f.; Bshk. Ç°in kar -- `to marry', Phal. Ç°hÃ¤á¹‡Ä«; K. zÃ¼Ã±Ã¼ f. `woman', S. L. jaá¹‡Ä« f., P. jaá¹‡Ä«, Ëšá¹‡Ä«Ã£Ì„ f., A. zanÄ«, B. Mth. H. janÄ« f., G. jaá¹‡Ä« f.; M. jÌˆaá¹‡, pl. Ëšá¹‡Ä« f. `person'. -- PaÅ¡. lauá¹›. Ç°Ä• nÇ°oÌ„á¹›Ä• ËŠ f. `girl, grown -- up daughter' < *Ç°aniÄ• Ä« + ? IIFL iii 3, 83, Ç°Å«á¹…guá¹›Ä• ËŠ < Ç°anikÄ• + ? -- Gy. arm. Ç°anrav `newly married wife' (+?).
*CATURTHAJANÄ« -- , *TRÌ¥TÄ«YAJANÄ« -- , *DUTÄ«YAJANÄ« -- , *NAVAJANÄ« -- , *PRATHILAJANÄ« -- .
Addenda: jÃ¡ni -- : Si. amadini `mother' DSL 528 -- see â€ *AGRAJANÄ« -- .

janita 5104 janita `born' Hariv. [âˆšJAN]
Pa. janita -- , Pk. jaá¹‡ia -- , Si. dini, dunu (< *dani + Å« < BHÅ«TÃ¡ --).

janÃ-tra 5105 janÃ-tra n. `origin, birthplace' RV., `procreative matter' VS., pl. `parents' AitBr. 2. *jantra -- [âˆšJAN]
1. Pa. janitta -- n. `birthplace'; G. jaá¹‡tar n. `giving birth, infant'.
2. Kt. zoÌ„tr `kinsman, friend', Pr. zÄ• á¹-É™ NTS xv 281 with (?).

jÃ¡nitrÄ« 5106 jÃ¡nitrÄ« f. `mother' RV. [âˆšJAN]
Pa. janettÄ« -- f. `mother' (with e after janÄ“ti < JANÃ¡YATI), G. jaá¹‡tÄ« f., Si. dinitiyÄ• .

jÃ¡niman 5107 jÃ¡niman n. `birth' RV. [~ JÃ¡NMAN -- . -- âˆšJAN]
Si. dinim `birth'.

janÃºs 5108 janÃºs m. `birth, race' RV. [âˆšJAN]
OSi. dunÅ« (< *dunuha < *januá¹£a -- ?), Si. dunu `birth, origin'; -- Wg. (Lumsden) "junnÃº" `relation'?

janti 5109 *janti `birth'. [âˆšJAN]
Kt. zut `birth'; Pr. zwÄ• t, zoÌ„t `lying -- in house (?)' NTS xv 281.

jantÃº 5110 jantÃº m. `offspring, creature, man' RV., `any animal of lowest order, insect, worm' Mn. 2. *jantÄ« -- . [âˆšJAN]
1. Pa. jantu -- m. `living being', Pk. jaá¹• tu -- m.; NiDoc. jaá¹• dunaá¹• gen.pl. `snake' H. W. Bailey BSOAS xii 332; Dm. Å¾an `snake', PaÅ¡. ar. Ç°aÌ„Ì†n, chil. zan, Shum. zaÌƒt f., Tor. Ç°an, Sh. gil. Ç°oÌ¯n, pl. ËšnÃ- m., koh. gur. Å¾on m.; M. jÌˆaÌƒt m. `intestinal worm'. -- Ext. -- ra -- : Sv. Å¾andra, Phal. Ç°handurÄ• ËŠ, Sh. dial Ç°*lndÉ™ra (â†' Bur. Ç°*lndÃºra).
2. Å¾eá¹…i Pr. `snake', (< *jantikÄ• -- ?), Woá¹-. zyen f., Gaw. ziant.
Addenda: jantÃº -- . 1. Ko. dantu `intestinal worm' (jÌˆ -- t > d <-> t, cf. YANTRÃ¡ -- Add2) S. M. Katre.

janmatÄ• ra 5111 janmatÄ• ra m. `the asterism under which one is born' lex. [JÃ¡NMAN -- , TÄ• RAKA -- 2]
S. jÌ„amÄ• ra f. `age, length of life' (< *janmatÄ• rÄ• -- f.); OG. jamÄ• raÃ¼ m. `birth, life' (Dave GujLg 140 janmakÄ• ra --).

janmadÄ• na 5112 *janmadÄ• na `birth'. [Cf. janmada -- m. `progenitor' Åšak. -- JÃ¡NMAN -- , DÄ• ËŠNA --]
PaÅ¡. Ç°amÄ• ËŠn `birth' IIFL iii 3, 82.

jÃ¡nman 5113 jÃ¡nman n. `birth, creature' RV. [â†' Wkh. zamÃ¥n, Psht. zÄ• ËŠmÉ™n, &c. EVP 104. -- âˆšJAN]

Pa. jamman -- , Ëšana -- n. `birth', NiDoc. janma, gen. ËšasÌ±a, Pk. jamma -- , Ëšaá¹‡a -- n.; S. jÌ„amu m. `birth, age'; L. (Ju.) jÌ„am m. `birth'; P. jamm m. `birth, offspring, growth'; OB. jÄ• ma `birth'; H. jÄ• m m. `son, seed', anjÄ• mÄ• `barren', jamá¹›Ä• m. `father', Ëšá¹›Ä« f. `mother'; -- Pk. jammaÃ¯ `is born'; S. jÌ„amaá¹‡u `to be born, take root', L. jammaá¹‡, (Ju.) jÌ„amaá¹‡ `to be born, grow', jÌ„amaá¹‡Ä• m. `birth'; P. jammá¹‡Ä• `to be born, to come into existence, grow', tr. `to bear', jamÄ• uá¹‡Ä• `to act as midwife'; WPah. cam. jamá¹‡Ä• `to be born, bear', jaun. jamá¹‡oÌ„Ìƒ `to grow'; Ku. jÄ• má¹‡o `to germinate'; Bhoj. jÄ• mal `to grow'; H. jÄ• mnÄ• `to germinate, sprout', jamÄ• nÄ• `to plant (a tree, &c.)'.
*JANMITA -- ; JANMATÄ• RA -- , *JANMADÄ• NA -- , JANMÄ• NTARA -- .
Addenda: jÃ¡nman -- : Pk. jammaÃ¯ `is born', WPah.ká¹-g. (kc.) jÌˆÉ”má¹‡Ãµ `to grow, germinate, be born, be frozen', J. jamá¹‡u; Garh. jamá¹‡u `to be produced'.

janmÄ• ntara 5114 janmÄ• ntara n. `former life' MBh. [JÃ¡NMAN -- , Ã¡NTARA -- 2]
L. jamÄ• ndrÅ« `congenital', (Ju.) jÌ„amÃ£Ì„drÅ«; P. jamÄ• ndarÅ« `natal', adv. `from birth'.

janmita 5115 *janmita `born'. [JÃ¡NMAN --]
Pk. jammia -- ; P. jammÄ«Ëœ `born, flourishing'.
*NAVAJANMITA -- .

jÃ¡nya 5116 jÃ¡nya `belonging to a race', m. `friend of bridegroom' RV. [JÃ¡NA --]
Pa. jaÃ±Ã±a -- `of noble race'; Pk. jaá¹‡á¹‡Ä• -- f. `bridegroom's procession' (< jaá¹‡á¹‡Ä• m. pl.?), S. jÌ„aÃ±Ä• f., L. jaÃ±j f., P. jaÃ±j f. (jÃ£Ì„j f. with Ä• from jÃ£Ì„jÄ« < JÄ• NYA --), á¸• og. jÌˆanni f., WPah. cur. janÄ“Ä« (+?), G. jÄ• n f.
JÄ• NYA -- ; JANYAYÄ• TRÄ• -- , JANYAVÄ• SA -- .
Addenda: jÃ¡nya -- : S.kcch. jann f. `marriage party'; G. jÄ• nÄ« -- in jÄ• nÄ«vÄ• sÉ” m. `lodging given to bridegroom's party', M. jÌˆÄ• nÄ« -- in jÌˆÄ• nivsÄ• > jÌˆÄ• navsÄ• m. (rather than < *JANYAVÄ• SA --).
â€ *JANYÄ• VÄ• SA -- .

5117 janyatÄ“ `is born' PÄ• á¹‡. [âˆšJAN]
Gy. wel. Ç°an -- `to be born, bears'; OSi. absol. dÃ¤nÃ¤ `having been born':

or < *JÄ• NAYATI.

janyayÄ• trÄ• 5118 janyayÄ• trÄ• f. `bridal procession' MÄ• latÄ«m. [JÃ¡NYA -- , YÄ• ËŠTRÄ• --]
Pk. jaá¹‡á¹‡ayattÄ• -- , jannattÄ• -- f., NiDoc. jaÃ±atra, Ëštriya n. or m., Gaw. zanil P. janet m. `the procession', janetar, Ëštaá¹›, ËštÄ«, ËštÄ«Ä• m. `a member of it', WPah. cam. janÄ“taá¹› `a member'; N. janta `the procession', janti `a member'; OAw. janeta `the procession', H. janet f., OG. jÄ• natra f.
Addenda: janyayÄ• trÄ• -- : OG. jÄ• nutra, G. jÄ• notar f. `marriage party' (whence u/o?).

janyavÄ• sa 5119 *janyavÄ• sa `lodging of bridegroom's party'. [JÃ¡NYA -- , VÄ• SÃ¡ -- 2]
Bi. janwÃ£Ì„sÄ• `lodging the wedding procession', Mth. janmÄ• sÄ• ; OAw. janavÄ• sa `place at the bride's home where the groom's party is received', lakh. janwÄ• s `the groom's party'; H. janwÄ• s, ËšwÄ• sÄ• , ËšwÃ£Ì„sÄ• m. `the place where it is received'; M. jÌˆanavsÄ• , jÌˆanivsÄ• m. `lodging of the groom's party'.
JAP `mutter': JÃ¡PATI, JAPITA -- , *JAPYATI.
Addenda: *janyavÄ• sa -- : rather â€ *janyÄ• vÄ• sa -- as in OG. jÄ• nÄ• vÄ• saÃ¼ ÅšSB.

5120 jÃ¡pati `mutters' ÅšBr. [âˆšJAP]
Pa. japati `mumbles, recites', Pk. javaÃ¯; K. zi declarative conjunction annexing substance of a speech, &c., to the principle sentence (lit. `having said' with same use as N. bhani absol. of bhannu `to say'); WPah. bhad. bhal. jÌˆoá¹‡u, pres. part. jÌˆuto `to say'.

japita 5121 japita `muttered' MBh. [âˆšJAP]
Pk. javia -- `muttered', n. `recitation'; K. pog. zoÌ„ `it was said'; WPah. bhal. jÌˆÉ”uÌƒ n. `what was said'; Si. divi `vow, oath'.

japp 5122 *japp `to squeeze, press'. [Cf. *CAPP --]
Pa. jappÄ• -- f. `attachment, lust', jappati `longs for' (= pajappÄ• -- , pajappati); B. jÄ• pá¹-Ä• `to hold tight, embrace'; Or. jÄ• pibÄ• `to press, squeeze', jÄ• paá¹-ibÄ• `to hold tight'; Si. dapa `sexual union'.

5123 *japyati `mutters, speaks'. [âˆšJAP]
K. pog. zapun (pp. zolÌ„ < japita --) `to say', kash. zabunÅ-, á¸• oá¸• . zabá¹‡olÌ„.

jabbu 5124 *jabbu `network muzzle'.
WPah. bhiá¸• . jÌˆebÃµ, pl. -- u n. `muzzle for cattle'; N. jÄ• bi `network muzzle', Bi. jÄ• b, jÄ• bÄ• `id.', jabrÄ• `small grain store' (semant. cf. vaká¹£askÄ• ra -- in Bi.), Mth. jÄ• bÄ«, H. jÄ• b m., jÄ• bÄ« f.; -- P. jhÄ• bÅ« m. `muzzle for horse or ox', chÄ• bbÅ« m. `id., small basket'.
JABH `bite': JÃ¡BHATÄ“, JÃ¡MBHA -- , JÃ¡MBHATÄ“.
Addenda: *jabbu -- see CHÃ¡DMAN -- Add2.

5125 jÃ¡bhatÄ“ `opens the jaws', aor. subj. jambhiá¹£at `snap at' RV. [âˆšJABH]
Gy. pal. Ç°aÃºÄƒr `bites' or < YÃ¡UTI or JÃ¡MATI or â†• Pers. javÄ«dan `to eat'.
JAM `eat': JÃ¡MATI, JAMANA -- ; -- âˆšJIM.

5126 jÃ¡mati `eats' DhÄ• tup. [jÄ• jamat -- `consuming continually' MBh., jhÃ¡mati, chÃ¡mati `eats' Dhatup. See Já¸—MATI. -- âˆšJAM]
Pa. (SaddanÄ«ti) jam -- , jham -- `eat'; Pk. jammaÃ¯ `eats', G. jamvuÌƒ or < JIMATI; -- Gy. pal. Ç°aÃºÄƒr `bites' see JÃ¡BHATÄ“.

jamana 5127 jamana n. `eating' lex. [âˆšJAM]
G. jamaá¹‡ n. `eating, feasting', jamá¹‡uÌƒ `right (not left)' from jamá¹‡É” hÄ• th `eating hand, right hand' (cf. N. khÄ• ne hÄ• t).

jamba 5128 jamba `mud' Uá¹‡. com. 2. jambÄ• la -- 2 m. `mud' PaÃ±cat.
1. K. zamba -- wÄ• r (< *UPAKARA --) m. `pile of encrusted or solidified mud'.
2. Pa. jambÄ• la -- m. `mud', ËšlÄ« -- f. `muddy pool at entrance to village'; Pk. jaá¹• bÄ• la -- m. `mud, slime'.

jambÄ• la 5129 jambÄ• la1 m. `Pandanus odoratissimus'. [Cf. JAMBULA --]
H. jaÌƒbÄ• lÄ• m.
jambÄ• la -- 2 `mud' see JAMBA -- .

jambÄ«ra 5130 jambÄ«ra m. `citron tree' BhP., n. `its fruit' SuÅ›r., Ëšaka -- m. SuÅ›r., jambhÄ«ra -- m. lex. [Cf. also jambira -- , Ëšbhara -- , Ëšbhala -- , Ëšbha -- , Ëšbhin -- m., ËšbhÄ« -- f. lex.]
Pa. jambÄ«ra -- m. `citron tree', Pk. jaá¹• bÄ«riya -- n. `the fruit'; Ku. jÄ• mir `lemon, lime', gng. jÌˆÄ• mÄ«r; N. jimir `lime'; A. zÄ• mÄ«r `a kind of lime'; B. jÄ• mbhir, jÄ• mbir, jÄ• mir `lemon, lime', Or. jambhÄ«ra, jambÄ«ra; H. jaÌƒbhÄ«rÄ« f. `the lime Citrus acida and its fruit', M. jÌˆÃ£Ì„bhÄ«r f. `the tree', n. `the fruit'.

jambÃº 5131 jambÃº, ËšbÅ«ËŠ -- f. `the rose -- apple tree Eugenia jambolana' KauÅ›. [Cf. JAMBULA --]
Pa. jambu -- f., Pk. jaá¹• bÅ« -- f., S. jÌ„amuÌ„ÌƒÌƒ m. `the tree and fruit', L. jamuÌ„ÌƒÌƒ m., P. jammÅ« m.; WPah. bhal. jÌˆemmu m. `a tree with a black fruit', rudh. jÌˆammu m.; N. jÄ• mu `E. ramosissima'; A. zÄ• mÅ« `E. jambolana and its fruit', B. jÄ• m, Or. jÄ• mba, jÄ• ma, ËšmÅ«, H. jÄ• m m., G. jÄ• m, jÃ£Ì„bu n. `the fruit', jÃ£Ì„buá¹›Ä« f., Ëšá¹›É” m. `the tree', jÃ£Ì„buá¹›uÌƒÌƒ `dark purple'; M. jÌˆÃ£Ì„b(h) m. `E. jambolana and its fruit', Ko. jÃ£Ì„mba; Si. damÌ†ba `E. jambolana', dan `the fruit tree Eugenia or Syzygium caryophyllaea'. -- S. jÄ• mu m. `the guava (Psidium pyriferum)', Or. jÄ• mbu, jÄ• ma? -- K. (Lawrence) "zÃºmb", (Elmslie) "zamb -- chule" `Prunus padus'?
*JAMBUKÄ• á¹£á¹-HA -- , *JAMBURUKá¹£A -- .
Addenda: jambÃº -- : Md. danÌ†bu `a kind of fruit', danÌ†bu -- ruk `king coconut tree'.

jambuka 5132 jambuka m. `jackal' MBh.
Pa. jambuka -- m., Pk. jaá¹• bu -- , ËšbÅ«Ë˜a -- m., H. jambÅ« m., Si. damÌ†buvÄ• .

jambukÄ• á¹£á¹-ha 5133 *jambukÄ• á¹£á¹-ha `jambu -- wood'. [JAMBÃº -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. jamwaá¹-, jamoá¹- `wooden base of the cylinder of a well made of wood of Eugenia jambolana'.

jambudvÄ«pa 5134 jambudvÄ«pa m. `central of the seven continents surrounding Meru' MBh.
Pa. jambudÄ«pa -- m. `India', AÅ›. mi. jaá¹• budÄ«pasi loc. sg., Pk. jaá¹• budÄ«va -- m., OSi. (10th cent.) dambdiv, Si. damÌ†badiva.

jamburuká¹£a 5135 *jamburuká¹£a `Eugenia jambolana'. [JAMBÃº -- , *RUKá¹£A --]
Pa. jamburukkha -- m. `E. jambolana'; G. jamrukh n. `a guava', jamrukhÄ«, Ëškhá¹›Ä« f. `guava tree'.
*jamburulla -- `a tree' see JAMBULA -- .

jambula 5136 jambula m. `Eugenia jambolana' lex., `Pandanus odoratissimus' lex. (cf. JAMBÄ• LA -- 1), jambÅ«la -- m. `E. jambolana' Hariv. 2. *jambÅ«na -- . 3. *jamburulla- [Cf. JAMBÃº --]
1. Pa. jambula -- m., Pk. jaá¹• bula -- m.; M. jÌˆÃ£Ì„buá¸· f. `the fruit tree Calyptranthes jambolana', n. `its fruit', jÌˆÃ£Ì„bhÅ«á¸· m. `id.', jÌˆÃ£Ì„bá¸·Ä« f. `the fruit tree Syzygium jambolanum or Calyptranthes jambolana or caryophyllaea'; Ko. zÄ• mbaá¸· m.f. `Eugenia jambolana', n. `its fruit', Si. dimÌ†bul.
2. P. jammÅ«á¹‡ m. `Syzygium jambolanum', jÄ• maá¹‡ m. (â†• H.); Ku. jÄ• muá¹‡ `a partic. fruit tree', gng. jÌˆÄ• maá¹‡; N. jÄ• mun, Ëšnu `Eugenia jambolana'; Mth. jÄ• mun `a tree with a bitter purple fruit'; Bhoj. jÄ• muni `edible blackberry'; H. jÄ• mun, Ëšman f. `E. jambolana, S. jambolanum'.
3. B. jÄ• mrul `Eugenia alba and its fruit', Or. jÄ• mrula; H. jamrÅ«l m. `Jambosa alba and its fruit'.
*jambÅ«na -- , jambÅ«la -- `a tree' see prec.
Addenda: jambula -- . 2. *jambÅ«na -- : Garh. jÄ• má¹‡u `a kind of fruit, the rose -- apple'.
*jambÅ«na -- see JAMBULA -- Add2.

jÃ¡mbha 5137 jÃ¡mbha m. `tooth, eye -- tooth, tusk', pl. `jaws' RV., jÃ¡mbhya -- m. `incisor tooth' VS., pl. `jaw' TPrÄ• t. [âˆšJABH]
Gy. eur. Ä• am f. `jaw, cheek', SEeur. Ä• ham `cheek'; á¸Œ. Ç°*lmiá¹… `jaws';

Ash. zÃ¡mÄ« `back tooth', Wg. zumpÄ«ËŠ; Dm. Å¾Ä• mi `chin, jaw'; PaÅ¡. ar. Ç°am `jaw', Ç°Ä• n -- dÄ• n `back tooth'; Phal. Ç°Ä• mi `chin'; A. zÄ• mu -- dÃ£Ì„t `back tooth'; H. jabhÄ• m. `jaw', jabhá¹›Ä• , jÄ• bá¹›Ä• m. `lower jaw -- bone, jaw'. -- X *DÄ• á¹• á¹£á¹-RA -- : S. jÌ„Ä• á¹›ha f. `jaw', P. jÄ• á¹›h f. `molar'.
*JAMBHAHAá¸• á¸• A -- .
Addenda: jÃ¡mbha -- : â€ *JAMBHÄ• PA -- .

5138 jÃ¡mbhatÄ“ DhÄ• tup., aor. subj. jambhiá¹£at `snap at' RV. [âˆšJABH]
Gy. eur. (incl. SEeur.) Ä• amb -- `to chew, gnaw off.' <-> X JÅ•ÌŠMBHATÄ“ q.v.
jambhara -- see JAMBÄ«RA -- .

jambhahaá¸• á¸• a 5139 *jambhahaá¸• á¸• a `jaw -- bone'. [JÃ¡MBHA -- , HAá¸• á¸• A --]
H. jabhá¹›Ä• , jÄ• bá¹›Ä• m. `jaw -- bone, lower jaw' (or -- á¸• a-<-> ext. of JÃ¡MBHA -- ); M. jÌˆÃ£Ì„bhÄ• á¸• , jÌˆÄ• bhËš, jÌˆÄ• bÄ• á¸• , jÌˆÃ£Ì„bhÄ• á¸• &etilde; n. `jaw, cheek; -- dÄ• bhÄ• á¸• n. X dÄ• á¸• h < *DÄ• á¹• á¹£á¹-RA -- .
jambhin -- , jambhÄ«ra -- see JAMBÄ«RA -- .

5139a â€ *jambhÄ• pa -- `saliva on jaws'. [JÃ¡MBHA -- , Ã¡P --]
Kmd. jÌˆamoÌ„ m. `mucus of animal's mouth'.
â€ *JAMBHÄ• PALASA -- .

5139b â€ *jambhÄ• palasa -- `stickiness of spittle'. [â€ *JAMBHÄ• PA -- , *LASA --]
Kmd. jÌˆamoÌ„los `slavering' GM 22.6.71.

jamm 5140 *jamm `be bright'. [Cf. *JHAMM -- 3]
N. jamkanu `to look bright'; B. H. jamak f. `brilliance'; B. jamakÄ• `to be bright, flourish', H. jamaknÄ• `to be bright'.
Addenda: *jamm -- : WPah.ká¹-g. jamá¹‡Ãµ `to be hot, get enraged, (of ear) experience a burning sensation' (lw. with j -- ? <-> but cf. JHAMM -- 4), jÌˆÉ™mauá¹‡Ãµ `to kindle'.

jayÃ¡ 5141 jayÃ¡ m. `victory' AV. [âˆšJI]
Pa. Pk. jaya -- m., Ku. jau, Si. diya.

Addenda: jÃ¡ya -- : Garh. je `victory' (â†• Sk.?).

jayakÄ• ra 5142 *jayakÄ• ra `song of victory'. [JAYÃ¡ -- , KÄ• RÃ¡ -- 2]
Pk. jaokkÄ• ra -- m. `salutation' (< *jayuá¹£kÄ• ra -- ??); M. jÌˆohÄ• r `salutation to a superior'; H. johÄ• r f. `falling down at the feet in salutation' J. Bloch Kunhan Raja Presentation Vol. 129; -- extremely doubtful.
Addenda: *jayakÄ• ra -- , Pk. jekkÄ• ra -- m. `shout of victory' replacing earlier â€ JYOÌ„TKÄ• RA -- , Pk. jokkÄ• ra -- .

5143 jÃ¡yati `conquers' RV. [âˆšJI]
Pa. jÄ“ti, Pk. jayaÃ¯, NiDoc. jayaá¹• ta, jeyËš `victorious'; -- 2 sg. imper. jaya: G. je `particle of respect', M. je.

jayavana 5144 jayavana n. `name of a place' Vcar. [JAYÃ¡ -- , VÃ¡NA -- 1]
K. zeÌ†wan `name of a village 6 miles east of ÅšrÄ«nagar'.

jÃ¡ra 5145 jÃ¡ra m. `wearing out' RV., `*old' cf. ajÃ¡ra -- `not aging' RV., jaraá¹‡á¸• a -- `old' lex. 2. *jaratha -- , cf. jaraá¹-ha -- `old' BhP. [âˆšJ&RCIRCLEMACR;1]
1. Pa. jara -- in cmpds. `worn out, old'; Pk. jara -- , f. ËšrÄ« -- , jaraá¸• a -- , jaraá¹• á¸• a -- `old', Sh. gil. koh. Ç°Äƒ rÅ-, f. Ç°Ä•ËŠri, gur. Å¾Äƒ rÅ-, Or. jara; M. jÌˆará¸• Ä«, jÌˆaraÌƒá¸• Ä« f. `old woman'; Si. diriti `decrepit old woman' (+ strÄ«ËŠ -- ?).
2. L. jahrÄ• m. `old man', jahrÄ« f. `old woman' or < *JASARA -- . *JAROÌ„á¹£á¹-RA -- .

jaraá¹‡Ã¡ 5146 jaraá¹‡Ã¡1 `old' RV. [âˆšJ&RCIRCLEMACR;1]
K. (Elmslie) "zirin" m. `old man'; Si. diriá¹‡i `decrepit old woman'; -- or rather with LM 335 formed with the jÄ«r -- of *JÄ«RATI, JÄ«Rá¹‡Ã¡ -- .

jaraá¹‡a 5147 jaraá¹‡a2 m.n. `name of various plants, including cummin seed, Nigella indica, Asa foetida' lex., jaraá¹‡Ä• <-> f. `Nigella indica' lex. [Same as JARAá¹‡Ã¡ -- 1 as promoting digestion?]
M. jÌˆará¹‡Ä« f. `name of a plant'.

jaraá¹‡Ä• ËŠ 5148 jaraá¹‡Ä• ËŠ f. `old age' RV. [âˆšJ&RCIRCLEMACR;1]
G. jaraá¹‡ f. `patience'.

5149 jÃ¡ratÄ“ `praises, addresses' RV. [âˆšG&RCIRCLEMACR;3]
PaÅ¡. uzb. Ç°ar -- `to speak' (scarcely with IIFL iii 3, 84 < VÃ-CARATI: cf. Par. Ç°aá¹› -- , Ç°ar -- `to say' which IIFL i 263 connects with Av. gar -- `to praise').

5150 jÃ¡rati `makes old, grows old' RV., `is dissolved, is digested' YÄ• jÃ±. [âˆšJ&RCIRCLEMACR;1]
Pa. jarati `grows old, decays'; Pk. jaraÃ¯ `becomes old or worn out'; B. jarÄ• `to become worn out'; Or. jaribÄ• `to be worn out, be dissolved (of salt), be absorbed (of water, oil, &c.), be digested'; G. jarvuÌƒ `to be absorbed,

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subside, be digested'; -- Pk. jarijjaÃ¯ `becomes old', Sh. Ç°ariÅ¾Ã³Ä-kiÌ¯. *jaratha -- `old' see JÃ¡RA -- .

jarÄ• ËŠ 5151 jarÄ• ËŠ f. `old age' RV. [âˆšJ&RCIRCLEMACR;1]
Pa. Pk. jarÄ• -- f., KharI. jara; B. jar `decrepitude'; Or. jara `wearing out'; Si. daraya `old age, decrepitude'.
NIRJARA -- .

jarÄ• ËŠyu 5152 jarÄ• ËŠyu n. `snake's slough' AV., `covering of embryo, afterbirth' RV., jarÄ• yuga -- n. `afterbirth' SÄ• mavBr. [MIA. and NIA. forms with -- l -- poss. X JÄ• ËŠLA -- . -- âˆšJ&RCIRCLEMACR;1]
KharI. jalayuga m. pl. `viviparous'. -- All other forms are aberrant: Pa. jalÄ• bu -- `embryo, placenta, womb'; B. jalÄ• m (< *jalÃ£Ì„v?) `afterbirth'; Si. dalamÌ†buva, dalabËš `embryo, womb'; -- S. jÌ„aru, jÌ„aura f. `afterbirth', Mth. jar, M. jÌˆÄ• r m.n.; S. jÌ„eri f. `afterbirth'; L. jÌ„er

f. `umbilical cord and placenta', P. jer f.; WPah. (Joshi) jÄ“'r f. `womb (of cattle)'; H. jer m. `afterbirth'.
Addenda: jarÄ• ËŠyu -- : S.kcch. jar f. `umbilical cord of an animal'.

jaroÌ„á¹£á¹-ra 5153 *jaroÌ„á¹£á¹-ra `old camel'. [JÃ¡RA -- , Ãºá¹£á¹-RA --]
L. jharoá¹- m. `useless old female camel'.

jarjÃ¡ra 5154 jarjÃ¡ra `decayed, torn, broken' MBh. [~*jharjhara -- 3. -- âˆšj&rcirclemacr;1]
Pa. jajjara -- `feeble with age, withered'; Pk. jajjara<-> `worn out, in holes'; Wg. Ç°eÇ°alÃ¤ `ill'; K. zoÌ†zuru `decayed, withered', zazuru m. `withered grass or leaves or vegetables' (< *jÄ• rjara -- ?); H. jÄ• jarÄ• `old, infirm, worn out'; OG. jÄ• jaraÃ¼á¹• `old', G. jÄ• jruÌƒ `poor, wretched'; <-> Ku. jÄ©jaro, jijaro `old, worn out, shattered, leaky' X jino < JÄ«Rá¹‡Ã¡ -- . -- Si. dÃ¤duru `rent, crack' EGS 74 rather < DARDARA -- .
jartika -- see *JAá¹-á¹-A -- 2.
Addenda: jarjÃ¡ra -- : Brj. jaÌƒjar, jaÌƒjal `old, worn out'.

jala 5155 jala n. `water' MBh. [No support in NIA. for jaá¸• a<-> BHS ii 237]
Pa. Pk. jala -- n. `water'; K. zal `urine'; S. jaru m. `water', L. (Ju.) jÌ„al m., WPah. bhad. jÌˆal n.; N. jal `water', jal -- thal `flood'; A. zal `water', B. jal, Or. jaá¸·a, H. jal m., G. jaá¸· n., M. jÌˆaá¸· n., Si. dala. -- N. jalÄ• -- tÄ• l `flood'; B. jalÄ• `marsh, marshy'; Or. jaá¸·Ä• `watery, moist'; H. jalÄ• m. `mass of water, tank, lake'; -- Or. jaá¸·Ä« `moat, fen, bog', H. gaá¹…gÄ• -- jalÄ« f. `Ganges water'; -- A. zalÄ«yÄ• `riverbank', Or. jaá¸·iÄ• `watery'; -- B. jaluÄ• watery. -- WPah. bhal. jÌˆalÄ• ro m. `blight due to too much rain' (+?). <-> Semant. more doubtful: PaÅ¡. lauá¹›. Ç°al, ar. Ç°ol `cream', Dm. Å¾ilÃ¤Å•, Phal. Ç°ilá¸—á¹›Ä« (for ending cf. Dm. kilÄ• Ì¤Å•i < KILÄ• á¹-A --).
*JALYA -- ; *JALADÄ«VI -- , JALADHARA -- , JALADHÄ• RA -- , JALAPLAVA -- , *JALASTHALA -- , JALÄ• Å›AYA -- .
Addenda: jala -- : WPah.poet. jÌˆÉ”ll m. `water', J. jal (â†• H.), OMarw. jaá¸·a m.

jaladÄ«vi 5156 *jaladÄ«vi `a water -- bird'. [JALA -- , DÄ«VI --]
N. jalewÄ• `a partic. kind of river bird': very doubtful.

jaladhara 5157 jaladhara `*holding water' (m. `cloud' MBh., `sea' lex.).

[JALA -- , DHARA --]
Pa. jaladhara -- m. `sea'; Pk. jalahara -- m. `cloud, collection of water'; P. jalahrÄ« f. `the depression round a linga in which water is poured'; N. jalahari `small waterpot for letting water drip over an image'; B. jalharÄ« `pond'; H. jalahrÄ«, jilËš f. `small pit for water, trough in a blacksmith's forge'.

jalaplava 5158 jalaplava m. `deluge' SÅ«ryas. [JALA -- , PLAVÃ¡ --]
L. jalpÄ• f. `flood'.
jalavÄ• haka -- see *PÄ• NÄ«YAVÄ• HA -- .

jalasthala 5159 *jalasthala `water surface'. [Cf. jalasthÄ• na -- n. `lake' MBh. -- JALA -- , STHÃ¡LA --]
P. jalthal m. `broad sheet of water'; N. jalthal `flood'; H. jalthal, jalá¹-hal m. `sheet of water'.
jalÄ• yukÄ• -- see JALÅ«KÄ• -- .

jalÄ• Å›aya 5160 jalÄ• Å›aya m. `expanse of water, lake' Mn. [JALA -- , Ä• Å›AYÃ¡ --]
A. zalÄ• h `large expanse of standing water'.
Addenda: jalÄ• Å›aya -- : A. also jalÄ• h `a large sheet of water' AFD 218.

jalÅ«kÄ• 5161 jalÅ«kÄ• f. `leech', jalÄ• yukÄ• -- f. SuÅ›r., trÌ¥á¹‡a -- jalÄ• yukÄ• ËŠ -- f. `caterpillar' ÅšBr., trÌ¥á¹‡a -- jalÅ«kÄ• -- f. BhP. 2. jalaukÄ• -- f. MBh. 3. *joÌ„kkÄ• -- , *joÌ„á¹…kÄ• -- [Very numerous other forms from pop. etym. as `living in water' see EWA i 423. -- Cf. similar phonet. correspondence in pulaka<-> ~ *POÌ„KKA -- 2]
1. Pa. jalÅ«kÄ• -- f., Pk. jalÅ«yÄ• -- f., S. jÌ„aru f., jÌ„aura f. (< *jÌ„arua phonet. cf. JARÄ• ËŠYU -- : but IIFL iii 3, 86 â†• Psht. Å¾awara), WPah. khaÅ›. jÌˆelu, h.rudh. jÌˆalu, H. jalÅ« f., M. jÌˆaá¸·uÌ„Ìƒ f., Ko. jaá¸·Å«; -- Si. dÃ¤lkÄ• va EGS 75 â†• Pa.?
2. Pk. jaloÌ„yÄ• -- f., G. jaá¸·o f. -- Other aberrant forms: Pa. jalÅ«pikÄ• -- f.; -- L. jalam, (Ju.) jÌ„aËš f.; -- WPah. l. rudh. jÌˆuÄ• li (X YÅ«ËŠKÄ• -- ?); -- PaÅ¡. kuá¹›. Ç°awar (â†• Psht. Å¾awara IIFL iii 3, 86), Or. juru.
3. P. jok f., Ku. joko, N. juko, A. zok, B. jÃµk (~ joá¹…á¹›Ä• `wormlike animal'), Or. joka, juka, jaá¹…ka, jak; Bi. jÃµkÄ« `inflammation caused by small leeches in stomach and liver'; Bhoj. joÌ„ÌƒK, H. jÃµk, jok f., G. jok, jokh f., M. jÌˆokh f.

jalaukÄ• -- see prec.
JALP `mutter': JALPÃ¡ -- , JÃ¡LPATI, JÃ¡LPI -- ; PRAJALPATI; -- *GAPPA -- ?

jalpÃ¡ 5162 jalpÃ¡ m. `talk' MBh. [âˆšJALP]
Pa. Pk. jappa -- m. `muttering esp. of prayers and incantations'; Ku. N. B. jÄ• p `muttering, incantation', Or. jÄ• pa, H. jÄ• p m. (â†’ P. jÄ• p m.), G. jÄ• p m.; M. jÌˆÄ• p m. `utterance, petition to an idol'.

5163 jÃ¡lpati `mutters' ÅšBr. [âˆšJALP]
Pa. jappati, NiDoc. jalpita, jalpidemi; Pk. jappaÃ¯, jaá¹• paÃ¯ `speaks, talks, abuses' (NWPk. *japph -- , *jaá¹• ph<-> â†’ Khot. jaá¹• ph -- , japh -- H. W. Bailey BSOAS xiii 395); K. zapun `to pray'; Mth. jÄ• pab `to mutter, recite'; M. jÌˆÄ• pá¹‡&etilde;, jÌˆÃ£Ì„pá¹‡&etilde; `to tell, say, cry out (in confession or promise)'; Si. dapanavÄ• `to utter incantations'.
Addenda: jÃ¡lpati: WPah.poet. jÉ”pá¹‡o `to talk' (lw. on account of É” Him.I 54), Garh. japá¹‡u `to mutter, esp. a mantra'.

jÃ¡lpi 5164 jÃ¡lpi f. `muttering (of prayers)' RV., `low -- voiced speech' AV. [âˆšJALP]
Gy. eur. Ç°am `wish, esp. good wish, blessing' (< MIA. *jaá¹• pi -- ), wel. Ç°an f. `curse' (mistake or sandhi -- form for Ç°am before initial dental?).

jalya 5165 *jalya `collection of water'. [JALA --]
Pa. jalla -- n. `moisture, wet dirt, sweat (usu. rajoÌ„ -- jËš, sÄ“da -- jËš)', jallikÄ•  -- f. `drop (of sweat), dirt'; H. jallÄ• m. `mass of water, reservoir'; Si dÃ¤li `dirt'.
jÃ¡á¸·hu -- see JAá¸• A -- .

javÃ¡ 5166 javÃ¡ (jÃ¡va -- PÄ• á¹‡.) `swift' AV., m. `speed' RV. [âˆšJÅ«]
Pa. java -- `quick', m. `speed', Pk. java -- m.: Si. dava `speed, quickly'.
*JAVACÄ• RA -- .

javacÄ• ra 5167 *javacÄ• ra `flood -- tide'. 2. *javacÄ• la -- . [Cf. jÅ«tÃ- -- f. `flowing without interruption' AV. -- JAVÃ¡ -- , CÄ• RA -- 2 and CÄ• LA -- 2]
1. S. juhÄ• ro m. `high tide'; N. juwÄ• r `flood -- tide in a river', A. zowÄ• r; B. joyÄ• r `high tide', Or. juÄ• ra; H. juwÄ• r, jawÄ• r, jwÄ• r m. `flood -- tide'.

2. G. juÄ• á¸· m. `tide'.

5168 jÃ¡vatÄ“ `hastens' RV. [âˆšJÅ«]
Pa. javati, Pk. javaÃ¯; OSi. juvayi `hastens', Si. davanavÄ• , duvËš `to run'.
JAS `be exhausted': JÃ¡SATÄ“, *JASANA -- , *JASARA -- , *JÄ• SA -- , JÄ• SÃ¡YATI.

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5169 jÃ¡satÄ“ `is exhausted or starved' RV. [âˆšJAS]
A. zahiba `to be decomposed, be dissolved, rot away'.

jasana 5170 *jasana `exhaustion'. [âˆšJAS]
A. zahanÄ« `cholera'.

jasara 5171 *jasara `tired'. [Cf. jÃ¡su -- f. `exhaustion', jÃ¡suri<-> `starved', Ã¡jasra -- `perpetual' RV. -- âˆšJAS]
L. jahrÄ• m., ËšrÄ« f. `an old person' or < *JARATHA -- .
jÃ¡suri -- see prec.

jÃ¡hakÄ• 5172 jÃ¡hakÄ• f. `hedgehog' VS. 2. jÄ• haka -- m. VarBrÌ¥S.
1. L. jahÄ• m., (Ju.) jÌ„ahÄ• m., jahÄ« f., jhÄ• m., P. jahÄ• m.; -- L. (Ju.) jahÄ• s m. (+?).
2. Pk. jÄ• haga -- m., S. jÌ„Ä• ho m., L. jÄ• hÄ• m., jÄ• hÄ« f.

5173 jÃ¡hÄ• ti `leaves, emits' RV., `puts away' Mn. [âˆšHÄ• 3]
Pa. jahÄ• ti, jahati `abandons', Pk. jahÄ• i, jahaÃ¯; Pr. -- jÌˆÉ™<-> `to put, place (?)' NTS xv 291; PaÅ¡. Ç°ah -- , Ç°h -- `to put, place' (IIFL iii 3, 86 < VÃ-DADHÄ• TI); H. jahnÄ• `to leave'; Si. (SigGr) da -- `to throw away'.

jÄ• ËŠ -- m.f. `offspring', pl. `descendants': in cmpds. later JA -- .
[âˆšJAN]
NAVAJÄ• ËŠ -- , PRATHAMAJÄ• ËŠ -- , SAHAJÄ• ËŠ -- .
J&capamacr;GRËš `wake': JÄ• ËŠGRAT -- , JÄ• ËŠGRATI; *UJJÄ• GRAT -- ,
*PRATIJÄ• GRAá¹‡A -- , *PRATIJÄ• GRATI, *SAMUJJÄ• GRAT -- .

jÄ• ËŠgrat 5174 jÄ• ËŠgrat `waking' RV., m. `wakefulness' VedÄ• ntas.
[âˆšJÄ• GRÌ¥]
Pa. jagga -- n. `watchfulness'; S. jÄ• go m. `wakefulness', L. jÄ• g, (Ju.)
jÄ• gÌ f.; P. jÄ• ggÄ• m. `watching'; WPah. bhad. jÌˆÄ• gru n. `religious
vigil'; N. jÄ• go `awake', B. H. jÄ• gÄ• ; G. jÄ• gÉ” `awake', m. `keeping awake
all night'; M. jÌˆÄ• gÄ• `awake'.
*JÄ• GRADRÄ• TRA -- .
Addenda: jÄ• ËŠgrat -- : Pk. (with suffix -- ra --) jaggira -- `awake',
WPah.ká¹-g. jÌˆagÉ™rnÃµ intr. `to wake up', ká¹-g. (kc.) jÌˆagrÉ” m.
`nocturnal religious ceremony', J. jÄ• grÄ• m., poet. jÌˆage f. `guard,
watching', J. jÄ• 'g f. `awaking'.

5175 jÄ• ËŠgrati `are awake', 3 sg. jÄ• ËŠgarti RV., jÄ• gramÄ• á¹‡a<-> MBh.
[âˆšJÄ• GRÌ¥]
Pa. jaggati `lies awake, watches', jaggana -- n., Pk. jaggaÃ¯, jaggaá¹‡a --
n.; Gy. eur. Ç°ang -- `to wake, be awake'; K. zÄ• gun `to be watchful'; S.
jÄ• gÌ aá¹‡u `to wake up, be awake'; L. jÄ• gaá¹‡, (Ju.) jÄ• gÌ aá¹‡ `to be
awake, be kindled', awÄ• á¹‡. jÄ• guá¹‡; P. jÄ• gaá¹‡Ä• `to wake, watch', Ku.
jÄ• gá¹‡o, N. jÄ• gnu, A. zÄ• giba, B. jÄ• gÄ• , Or. jÄ• gibÄ• , Mth. jÄ• gab, OAw.
jÄ• gaÃ¯, H. jÄ• gnÄ• (whence jagnÄ•), Marw. jÄ• gá¹‡o, G. jÄ• gvuÌƒ, M.
jÌˆÄ• gá¹‡&etilde;; -- caus. Pk. jaggÄ• vaÃ¯, Gy. germ. Ç°angev -- , S.
jagÌ Ä• iá¹‡u, L. jagÄ• vaá¹‡, P. jagÄ• uá¹‡Ä• , Ku. jagÅ«á¹‡o, N. jagÄ• unu, A.
zagÄ• iba, B. jÄ• gÄ• na, Or. jagÄ• ibÄ• , Mth. jagÄ• eb, OAw. jagÄ• vaÃ¯, H.
jagÄ• nÄ• , G. jagÄ• vvuÌƒ, M. jÌˆÄ• gaviá¹‡&etilde;, Ko. jÄ• gaytÄ• .
Addenda: jÄ• grati: WPah.ká¹-g. (kc.) jÌˆagá¹‡Ãµ intr. `to wake', tr. `to
watch, guard', J. jÄ• gá¹‡u; Garh. jÄ• gá¹‡u intr. `to be awake'; WPah.ká¹-g.
jÌˆÉ™gauá¹‡Ãµ tr. `to wake', Wkc. jÌˆÉ™geuá¹‡o.

jÄ• gradrÄ• tra 5176 *jÄ• gradrÄ• tra `sleepless night'. [JÄ• ËŠGRAT -- ,
RÄ• ËŠTRI --]
L. (Shahpur) jagÌ rÄ• tÄ• m.

jÄ• á¹…gala 5177 jÄ• á¹…gala `arid, sparingly grown with trees' Mn., jaá¹…gala -- adj. and m. `desert region' lex. 2. `*pertaining to a desert region'.
[Variant in S. jhaá¹…gu m. `jungle' ~ Pk. jaá¹…gÄ• -- f. `pasture land' supports non -- Aryan origin PMWS 140. Except in Or. it appears everywhere as a substantive in the form proper to the EP. and WH. area viz. jaá¹…gala -- with Ä• shortened and not subsequently re -- established.]
1. Pa. jaá¹…gala -- n. `rough waterless place', Pk. jaá¹• gala -- m.; S. jhaá¹…glÄ« `wild' (cf. jhaá¹…gu above); L. jaá¹…gul, loc. Ëšgil m. `outfields, forest'; P. jaá¹…gal m. `desert, forest'; WPah. bhad. jÌˆaá¹…gal n. `impassable forest'; B. jaá¹…gal `forest'; Or. jÄ• á¹…gaá¸·a `waterless country'; H. jaá¹…gal, Ëšgar m. `forest'.
2. Ash. jÌˆÃ¡á¹…al `leopard', Gaw. zÄ• á¹…gal; Bshk. Ç°aá¹…gÃ¡l `partridge'; K. zoÌˆÌƒgulu `grown in the forest'; L. jÄ• á¹…glÄ« m. `boar'; Or. jÄ• á¹…gaá¸·a `wild beasts'; H. jÃ£Ì„glÄ«, ËšlÅ« `wild, rural'; M. jÌˆÃ£Ì„gá¸·Ä« m. `herdsman'.
Addenda: jÄ• á¹…gala -- : WPah.ká¹-g. (kc.) jÌˆaá¹…gÉ™l m. `forest, waste land' (poss. like forms of L. P. WPah.bhad. rather â†• H. etc. than with Him.I 71 < *jÄ• á¹…galya --).

jÄ• á¹…gha 5178 *jÄ• á¹…gha `relating to the leg'. 2. jÄ• á¹…ghika -- W.
[JÃ¡á¹…GHÄ• --]
1. S. jÌ„Ã£Ì„gho `relating to the leg'; L. (Ju.) jÌ„Ã£Ì„ghil `longlegged'.
2. P. jÄ• á¹…ghiÄ• m. `short breeches'; N. jÃ£Ì„ghiyÄ• `drawers', B. jÄ• á¹…iyÄ• , Or. jaá¹…ghiÄ• , H. jÃ£Ì„ghiyÄ• m., G. jÃ£Ì„ghiyÉ” m.

5179 jÄ• á¹-ali -- , jhÄ• Ëš m.f. `Bignonia suaveolens' lex.
OB. jÄ• ralÄ«, B. jÄ• rul `a partic. kind of tree' ODBL 398, 540.
*jÄ• á¹-Ä• -- `hair, root' see JÃ¡á¹-Ä• -- .
*jÄ• á¸• a -- `joining' see *JAá¸• ATI.

jÄ• ËŠá¸• ya 5180 jÄ• ËŠá¸• ya n. `chilliness' KapS., `stupidity' MBh., `insensibility' SuÅ›r. [JAá¸• A --]
Pk. jaá¸• á¸• a -- n., Ëšá¸• Ä• -- f. `coldness', K. zaá¸• m. `dullness of intellect'; P. jÄ• á¸• á¸• Ä• m. `cold, chill'; Ku. jÄ• á¹›o m. `coldness'; N. jÄ• á¹›o `coldness, winter', A. zÄ• r, B. jÄ• á¹›, jÄ• á¹›Ä• , Or. jÄ• á¹›a, Bhoj. jÄ• á¹›, OAw. jÄ• á¸• Ä• , H. jÄ• á¹›Ä• m.; G. jÄ• á¸• f. `thickness'; -- S. jÄ• á¹›a f. `stupidity' < *jÄ• á¸• Ä• -- ?
*JÄ• á¸• YADHÄ• NYA -- .

Addenda: jÄ• á¸• ya -- : Garh. jÄ• á¸• á¸• u `cold'; A. spel. jÄ• á¹›.

jÄ• á¸• yadhÄ• nya 5181 *jÄ• á¸• yadhÄ• nya `winter rice'. [JÄ• ËŠá¸• YA -- , DHÄ• NYÃ --]
Bhoj. jaá¹›ahan `winter rice'; H. jaá¹›han m. `rice reaped at the end of the Rains'.

jÄ• tÃ¡ 5182 jÄ• tÃ¡ `born', m. `son' RV., jÄ• taka -- m. `new -- born son' KauÅ›. [âˆšJAN]
Pa. jÄ• ta -- `born', Ëšaka -- m. `son'; AÅ›. jÄ• te `was born', jÄ• ta -- n. `disposition'; NiDoc. jata, jada, jataá¹• ti `have been born'; Pk. jÄ• ya -- `born', m. `son'; Kt. zeyÉ™ `born', Wg. zayoÌ„i; Dm. zay -- eÌ„Ìƒ cÌ£i `she -- bear with cubs'; Niá¹…g. zÄ• kÉ™Ì• `son'; Bshk. Ç°Ä• wÄ• t m., Ç°Ä• ËŠyÄ“ f. `were born'; Phal. Ç°oÌ„lo `born', Sh. Ç°Ä• lÅ- `was born', Ç°Ä• lÅ- -- dez `birthday'; K. zÄ• v m., zÄ• y f. `was born', zÄ• -- doÌ†h `birthday'; S. jÌ„Ä• o pp. of jÌ„amaá¹‡u `to be born' (whence anal. pres. st. jÌ„Ä• paá¹‡u); L. jÄ• eÄ• pp. of jammaá¹‡, (Ju.) jÌ„Ä• yÄ• -- jamÃ£Ì„ m. `birth -- place'; P. jÄ• u m. `child', jÄ• eÄ• m. `son', jÄ• Ä« f. `daughter'; WPah. bhad. jÌˆe_u n., pl. jÌˆÃ£Ì„ `born'; B. -- jÄ• in family names e.g. BasujÄ• ODBL 684; H. jÄ• yÄ• `born', m. `son', jÄ• Ä« f. `daughter', jÄ• pÄ• m. `childbirth' (< jÄ• ta -- tva -- or der. from verb *jÄ• p -- see S. above); G. jÄ• yuÌƒ `born', jÄ• yÉ” m. `son', jÄ• yÄ« f. `daughter'; OM. jÄ• lÄ• pp. of verb `to be', jahÄ• lÄ• , jÄ• halÄ• < jÄ• lÄ• + *aÌ„Ì†halÄ• pp. of Ä• he `is' J. Bloch BSL 51, 12, M. jÌˆhÄ• lÄ• ; Si. dÄ• `born, son', dÄ• Ì¤va pret. of dananavÄ• .
*JÄ• TAVÄ• LA -- , JÄ• TARASA -- ; SAJÄ• TÃ¡ -- ; *AGRATOÌ„JÄ• TA -- , Aá¹…GAJÄ• TA -- , *Ä• á¹‡á¸• AJÄ• TA -- , *UROÌ„JÄ• TA -- , DÄ“Å›AJÄ• TA -- , NÃ¡VAJÄ• TA -- , *PITRYAJÄ• TA -- , *MÄ• TRÌ¥á¹£VASRÌ¥JÄ• TA -- , *SAPATNÄ«JÄ• TA -- .
Addenda: jÄ• tÃ¡ -- : WPah.poet. jÌˆao m. `son', jÌˆai f. `originating from' (a married woman in relation to her village); (with diminutive or pejorative suffix) ká¹-g. jÌˆaá¹-á¹-u m. `illegitimate child' Him.I 70.

jÄ• tarasa 5183 jÄ• tarasa `having taste' SuÅ›r. [JÄ• TÃ¡ -- , RÃ¡SA --]
M. jÌˆÄ• ras `succulent, sappy'.

jÄ• tavÄ• la 5184 *jÄ• tavÄ• la `new -- born baby's hair'. [JÄ• TÃ¡ -- , VÄ• ËŠLA --]
M. jÌˆÄ• vaá¸· n. `hair of a child before it is shaved, ceremony of cutting

it'.

jÄ• ti 5185 jÄ• ti f. `birth' AitBr., `position fixed by birth' Mn., `kind'
KÄ• tyÅšr. [âˆšJAN]
Pa. jÄ• ti -- f. `birth', KharI. jati, jadi, Pk. jÄ• i -- f.; K. zÄ• y f.
`birth, festival at a birth'; OSi. jÃ¤y `birth', Si. dÄ• Ì¤ pl. `births,
sorts, kinds', dÃ¤yak `thing, matter'.
*JÄ• TIYA -- , JÄ• ËŠTYA -- ; *JÄ• TIPATTRIKÄ• -- ; SAJÄ• TÃ-YA -- ,
SAMAJÄ• TÄ«YA -- .

jÄ• tipattrikÄ• 5186 *jÄ• tipattrikÄ• `horoscope'. [JÄ• TI -- , PÃ¡TTRA --]
MB. jÄ• yati `horoscope'.
*jÄ• tiya -- see JÄ• ËŠTYA -- .

5187 jÄ• tÄ« -- , Ëšti -- f. `mace, nutmeg' SuÅ›r., `jasmine' Hariv.
Pa. jÄ• ti -- puppha -- `a kind of nutmeg'; Pk. jÄ• i -- f. `jasmine'; S. jÄ• i
f. `Jasminum grandiflorum'; Ku. jÄ• Ä«,

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jai `jasmine', N. jÄ• i; A. zÃ£Ì„Ä« `nutmeg'; Or. jÄ• i `J. grandiflorum'; Bi.
jaiyÄ• mircÄ• `bird's eye pepper Capsicum baccatum'; H. jÄ• hÄ« f. `J.
grandiflorum' (-- h -- from jÅ«hÄ« < YÅ«THÄ« --), jÄ• e -- phal `nutmeg';
G. jÄ• i f. `jasmine', M. jÌˆÄ• Ä« f., Ko. jÄ• yi f., Si. dÄ• Ì¤.
JÄ• TÄ«PATTRÄ« -- , JÄ• TÄ«PHALA -- .

5188 jÄ• tÄ«pattrÄ« -- , jÄ• tipËš f. `mace' Bhpr. [JÄ• TÄ« -- , PÃ¡TTRA --]
L. (Ju.) jÌ„avatrÄ« f. `mace', Or. jÄ• itrÄ« â†• H. jÄ• watrÄ«, ËšwÄ«trÄ«,
jawaltarÄ« f. (â†• G. or NW.), G. jÄ• vaÌƒtrÄ«. -- Forms partially adapted to
Sk.: N. jÄ• ipatri, A. zÃ£Ì„ipatrÄ«, H. jÄ• epatrÄ« f., G. jÄ• ypatrÄ« f., M.

jÌˆÄ• ypatrÄ« f.

5189 jÄ• tÄ«phala -- , jÄ• tiphËš n. `nutmeg, mace' VarBrÌ¥S. [Mod. cmpd. in NIA. or partially adapted to Sk. -- JÄ• TÄ« -- , PHALA -- , cf. Pa. jÄ• ti -- puppha --]
S. jÄ• pharu m. `nutmeg', P. jaiphal m., N. jÄ• iphal, B. jÄ• yphal, Or. jÄ• iphaá¸·a, H. jÄ• ephal m., G. jÄ• yphaá¸· n., M. jÌˆÄ• iphaá¸· n., Si. dÄ• Ì¤pala.

jÄ• ËŠtya 5190 jÄ• ËŠtya `of the same family' ÅšBr., `of good family' R., `genuine' SuÅ›r. 2. *jÄ• tiya -- , jÄ• tÄ«ËŠya -- in cmpds. `of the race of' KÄ• tyÅšr. [JÄ• TI --]
1. Pa. jacca -- in cmpds. `of the family of'; Pk. jacca<-> `of good birth, best, beautiful'.
2. Wg. Ç°ai `good, in good health' (â†• Ind.); H. an -- jÄ• Ä« `hybrid (of animals)'; Si. inscr. -- dÄ• Ì¤ `being of the rank of'.

jÄ• nÃ¡nt 5191 jÄ• nÃ¡nt pres. part. `knowing' RV. [âˆšJÃ±Ä•]
Pa. jÄ• naka -- `knowing', dujjÄ• na -- `difficult to understand'; Pk. jÄ• á¹‡a -- `knowing', jÄ• á¹‡aya -- m. `one who knows'; B. H. jÄ• n m. `wizard'; OG. jÄ• á¹‡a `knowing', M. jÌˆÄ• á¹‡.
AJÄ• NANT -- , NA JÄ• NANT -- .

5192 *jÄ• nayati `begets, bears'. [~ JANÃ¡YATI. -- âˆšJAN]
Pa. jÄ• nÄ“ti `begets'; Kho. Ç°an -- `to bear (?)'; -- altern. < JANYATÄ“: Gy. wel. Ç°an -- `to bear, be born'; Si. inscr. dÃ¤nÃ¤ absol. `having been born'.

5193 jÄ• nÄ• ËŠti `knows' RV. [âˆšJÃ±Ä•]
Pa. jÄ• nÄ• ti, AÅ›. 3 pl. imper. jÄ• naá¹• tu, fut. jÄ• nisaá¹• ti, NiDoc. 1 sg. janemi, Pk. jÄ• á¹‡aÃ¯, Gy. eur. arm. Ç°an -- , pal. Ç°Äƒn -- , Wg. Kt. z&atildedotdot;Å• -- , Dm. zaÌ‚n -- , Shum. zÄ• ni -- , Kal. rumb. 1 sg. Ç°honem, Kho. Å¾anik, Tor. Ç°an -- , Phal. Ç°han -- , K. zÄ• nun, S. jÌ„Ä• á¹‡aá¹‡u, L. jÄ• á¹‡aá¹‡, (Ju.) jÌ„Ä• Ëš, P. jÄ• á¹‡anÄ• , WPah. bhal. bhad. jÌˆÄ• á¹‡á¹‡Å«, cur. cam. jÄ• á¹‡á¹‡Ä• , Ku. jÄ• á¹‡á¹‡o, N. jÄ• nnu, A. zÄ• niba, B. jÄ• nÄ• , Or. jÄ• á¹‡ibÄ• , Mth. Aw. lakh. jÄ• nab, H. jÄ• nnÄ• , Marw. jÄ• á¹‡á¹‡o, G. jÄ• á¹‡vuÌƒ, M. jÌˆÄ• á¹‡á¹‡&etilde;, Ko. jÄ• á¹‡tÄ• , Si. dannavÄ• (absol. data < jÃ±Ä• tvÄ• with d -- from pres. st.); -- caus. Pa.

jÄ• nÄ• pÄ“ti, Pk. jÄ• nÄ• vÄ“i, Gy. pal. Ç°ÄƒnaÃºÄƒr `informs', S.
jÌ„Ä• á¹‡Ä• iá¹‡u, P. janÄ• uá¹‡Ä• , N. janÄ• unu, A. zanÄ• iba, B. janÄ• na, Or.
jaá¹‡Ä• ibÄ• , H. janÄ• nÄ• , G. jaá¹‡Ä• vvuÌƒ, M. jÌˆÄ• á¹‡aviá¹‡&etilde;, Si.
danvanavÄ• .
Ká¹“ JÄ• NÄ• TI, NÃ¡ JÄ• NÄ• TI; AJÄ• NANT -- , NA JÄ• NANT -- .
Addenda: jÄ• nÄ• ËŠti: S.kcch. jÄ• á¹‡á¹‡Å« `to know' (jaá¹‡Ä• á¹‡Å« `to feel by
touch' = G. jaá¹‡Ä• vuÌƒ AKÅš 34), WPah.ká¹-g. (kc.) jÌˆaá¹‡nÃµ, J. Garh.
jÄ• á¹‡nu; Md. dannanÄ« (absol. dane, dene, dena) `knows', dannavanÄ«
`informs' (dennevum `informing').

jÄ• ni 5194 jÄ• ni f. `wife' at end of cmpds. e.g. saptÃ¡jÄ• ni -- , dvijÄ• ËŠni
-- RV. [Cf. jÃ¡ni -- . -- âˆšJAN]
Pa. jÄ• ni -- patayoÌ„ `husband and wife'; Ku. gng. jÌˆÄ• á¹‡ `expert
midwife'.
*SUJÄ• NI -- ; *JÃ±Ä• TRAJÄ• NI -- , *JYÄ“á¹£á¹-HAJÄ• NI -- , *DÄ“VARAJÄ• NI -- ,
*PITRIYAJÄ• NI -- , *BHÄ• MAKAJÄ• NI -- , *BHRÄ• TRÌ¥JÄ• NI -- , *SÅ«TIJÄ• NI -- .

jÄ• ËŠnu 5195 jÄ• ËŠnu n. `knee' RV.
Pa. jÄ• nu -- , Ëšuka -- n., Ash. Wg. zÃ£Ì„, Kt. z&atildeangstrom;, Ç°Ã¥, L.
khet. jÃ£Ì„á¹‡u, WPah. bhal. jÌˆÄ• á¹‡Å«, pl. Ëšá¹‡uÃ£Ì„ n., Si. dana; --
with obscure aspirate: Pk. jaá¹‡huÄ• -- f., WPah. khaÅ›. jÌˆe\nÅ«, rudh.
jÌˆÄ• Ë‹nÅ«, marm. jÌˆÃ²nÅ«, cam. jÄ• nhuÌ„ÌƒÌ; -- with obscure gemination: Pa.
jaá¹‡á¹‡u -- , Ëšuka -- , jannu -- , Ëšuka -- n., Pk. jaá¹‡á¹‡u -- n. -- Gy.
pal. dá¹“ni `knee' X á¸• HOÌ„á¹…GA -- 1?
*JÄ• NUVÄ• MAYA -- , Å«RDHVAJÄ• NU -- .
Addenda: jÄ• ËŠnu -- n. `knee' RV., jÄ• nuka -- n. VarBrÌ¥S.: WPah.ká¹-g.
jÌˆaá¹‡u, jÌˆanu m. `knee' (cf. Pa. Pk. jannu -- , jaá¹‡á¹‡u -- with -- nv
-- of obl. cases), J. jÄ• á¹‡u m.

jÄ• nuvÄ• maya 5196 *jÄ• nuvÄ• maya `disease of the knee'. [JÄ• ËŠNU -- ,
Ä• MAYA<-> (2nd member of cmpd. with Ã¡ká¹£i -- , prÌ¥á¹£á¹-hÃ¡ -- ,
Å›Ä«rá¹£Ã¡ -- , hÅ•ÌŠdaya --)]
H. jÄ• nuwÃ£Ì„ m. `disease affecting knees of an elephant.'

jÄ• nya 5197 jÄ• nya v.l. for JÃ¡NYA -- m. `friend of bridegroom'.
S. jÌ„Ä• Ã±Ä« m. `member of groom's party', L. awÄ• á¹‡. jÃ£Ì„jÄ« m., P. j
Ä• Ã±jÄ« m.
Addenda: jÄ• nya -- : S.kcch. jÃ£Ì„Ä«Ëœ m.pl. `men accompanying bridegroom in

marriage party'.

jÄ• ËŠmÄ• trÌ¥ 5198 jÄ• ËŠmÄ• trÌ¥ m. `daughter's husband' RV. 2. *jÄ• mÄ• tra -- , Ëšaka -- .
1. Pa. jÄ• mÄ• tar -- , Ëšta -- m., NiDoc. jamata nom. sg., Pk. jÄ• mÄ• u -- , Ëšuya -- m., Ash. zamÄ• ËŠ; Wg. zamÄ• ËŠ `daughter's or sister's husband', Kt. zÉ™mÇ», Pr. imÄ«ËŠ (collides with imÄ«ËŠ < JÄ• MÃ- -- ); Dm. zaÌ,mÄ• ËŠ `daughter's husband', PaÅ¡. lauá¹›. Ç°Ä• mÄ• ËŠi, weg. Ç°Ä• mÄ• , kuá¹›. zoÌ„má¹“, uzb. Ç°Ä• maye -- m (< *jÄ• mÄ• tÄ“ mÄ“ nom. sg. of st. *jÄ• mÄ• ta -- , cf. Semnani dial. of Pers. z&schwamacr;mÃ¥ < *zÄ• mÄ• tak), gul. Ç°Ä• mÄ• `daughter's or sister's husband'; Shum. zÄ• ËŠmÃ¤ye `daughter's husband', Kal. rumb. Ç°hamá¹“u, obl. ËšoÌ„las, urt. Ç°hamÉ”Ì• r, Kho. Ç°amÃ¡r, P. javÄ• Ä« m. (â†’ L. javÄ• Ä« m. ~ javÄ• trÄ• below), ludh. jamÄ• ËŠÄ«, WPah. bhal. jÌˆÉ™moi m., Ku. jawaÄ©, gng. jÌˆawe_, N. juwÃ£Ì„i, jawËš, A. zÃµwÄ• Ä«, B. jÃ£Ì„wÄ• i, jÄ• mÄ• i, Or. juÃ£Ì„Ä«, joÄ©, jaÃ¯Ëœ; Bi. jaÌƒwÄ• y `husband (so called by wife)'; Mth. jamÄ• Ä« `daughter's husband', H. jawÃ£Ì„Ä«, jaÌƒwÄ• Ä«, jamÄ• Ä«, jawÄ• Ä« m., G. jamÄ• i m., M. jÌˆÃ£Ì„vaÄ«, jÌˆÄ• vÄ• Ä«, jÌˆÄ• vaÄ« m., Ko. jÃ£Ì„vayi.
2. Gy. as. Ç°afterÃ³ `daughter's husband', pal. Ç°Ã¡tro `id.', Ç°autro `wife's brother', Ç°autri `wife's sister', eur. Ç°amutro m. `daughter's or sister's husband' ( -- m -- ?); Gaw. zamalÉ”Ì• , ËšlÄ• , Bshk. Ç°Ã¡mal, Tor. Ç°amÄ• ËŠá¹›, Sv. Å¾amalá¹“, Phal. Ç°hÄ• matrá¹“, Sh. Å¾ÄƒmcÌ£á¹“, pl. ËšcÌ£Ä• ËŠreÌ¯ m. (â†’ á¸Œ. Ç°*lmacÌ£a), pales. Ç°*lmacÌ£rá¹“, koh. Ç°amcÌ£oÌ„h m. `sister's husband', gur. Å¾amacÌ£oÌ„h m.; K. zÄ• maturu m. `daughter's husband', S. jÌ„Ä• á¹-ro m., L. javÄ• trÄ• , (Ju.) jÌ„avÃ£Ì„trÄ• , khet. jamÄ• tra, P. á¸• og. jÌˆamÄ• ttrÄ• m.
*JÄ• MÄ• TRÌ¥BHAGINÄ« -- .
Addenda: jÄ• ËŠmÄ• trÌ¥ -- : WPah.ká¹-g. (kc.) jÌˆwaÄ© m. `son -- in -- law', Garh. jawaÄ©, Md. danÌ†bidari (-- dari < dÄ• raka --).

jÄ• mÄ• trÌ¥bhaginÄ« 5199 *jÄ• mÄ• trÌ¥bhaginÄ« `daughter's husband's sister'. [JÄ• ËŠMÄ• TRÌ¥ -- , BHAGINÄ« --]
M. jÌˆÄ• vaÄ«á¹‡ f.

jÄ• mÃ- 5200 jÄ• mÃ- `related as brother and sister', m. `brother', f. `sister' RV., m. `relative' RV., f. `female relative, esp. son's wife' MBh. Pk. jÄ• mi -- f. `sister'; Kt. Å¾Ã¤mÄ«ËŠ `wife's brother', Pr. imÄ«ËŠ (collides with imÄ«ËŠ < JÄ• ËŠMÄ• TRÌ¥ --), Dm. Gaw. Å¾amÄ«ËŠ, Kal. rumb.

Ç°oÌ„mÄ«; Sv. Å¾amÄ«ËŠ `wife's brother, sister's husband', Phal. Å¾amÃ©; K. zÄ• m f. `husband's sister, wife's brother's wife'; WPah. bhal. jÌˆaÄ© f. `husband's sister'. -- Ext. -- l -- : Kal. Ç°hamili `son's wife, woman'; Kho. Ç°amÃ©li `daughter's son'; Bshk. Ç°Ä“mil `husband's sister'.
JÄ• MITVÃ¡ -- , JÄ• MÄ“YA -- ; *JÄ• MIPATI -- .
Addenda: jÄ• mi -- : M. jÌˆÄ• v `wife of husband's brother', Ko. jÌˆÄ• va.

jÄ• mitvÃ¡ 5201 jÄ• mitvÃ¡ n. `consanguinity' RV. [JÄ• MÃ- --]
K. zÃ¶mith -- goÌ†bur m. `husband's sister's son', zÃ¶mithnoÌ†Å› f. `husband's sister's son's wife'.

jÄ• mipati 5202 *jÄ• mipati `husband's sister's husband'. [JÄ• MÃ- -- , PÃ¡TI --]
K. zÃ¶miyeÌ† m.

jÄ• mÄ“ya 5203 jÄ• mÄ“ya m. `sister's son' lex. [JÄ• MÃ- --]
K. zÃ¶miza f. `husband's sister's daughter'.

5204 jÄ• ËŠyatÄ“ `is born' RV., `generates' R. [âˆšJAN]
Pa. jÄ• yati `is born', Pk. jÄ• aÃ¯; Wg. za -- `to be born'; PaÅ¡. Ç°Ä• y -- `to bear (of animals)'; Tor. (Biddulph) "jyÃ»sa" `to be born', Phal. Ç° -- , Sh. gil. Ç°oÄ-kiÌ¯ (pret. Ç°Ä• lÅ-. < JÄ• TÃ¡ --), koh. Ç°oÌ„ná¹·, gur. Å¾oÌ„ná¹·, K. zyonu (pp. zÄ• v), L. (Ju.) jÌ„Ä• vaá¹‡; P. jÄ• uá¹‡Ä• `to bear'; G. jÄ• vuÌƒ `to be born'; Ko. zÄ• uá¹• k `to happen, become, be'; -- S. jÌ„Ä• paá¹‡u (pp. jÌ„Ä• o) `to be born' with MIA. pp from passives of the type lippaÃ¯, tappaÃ¯; -- A. zagiba `to be born' formed after MIA. type lÄ• aÃ¯ (lÄ• gayati) ~ laggaÃ¯, lagga -- (lagyati, lagna --).
Addenda: jÄ• ËŠyatÄ“: WPah.ká¹-g. jÌˆÄ• á¹‡Ãµ `to be born'.

5204a *jÄ• yantÄ« -- Add. 14518.

jÄ• yÄ• ËŠ 5205 jÄ• yÄ• ËŠ f. `wife' RV. [âˆšJAN]
Pa. jÄ• yÄ• -- , ËšyikÄ• -- f., Pk. jÄ• yÄ• -- f.; Kal. rumb. Ç°aÌ„Ì† `wife', istrÄ« -- Å¾*l `woman'; Kho. ro -- Å¾ayu `son's wife' (ro -- ?) < *jÄ• yakÄ• -- BelvalkarVol 95; L. jÄ• o f. `wife'; Ku. jai (used in abuse) `mother'; H. jÄ• f. `mother', G. jÄ• Ä« f.; OSi. jhaya `wife'.
BHRÄ• TURJÄ• YÄ• -- .

jÄ• rÃ¡ 5206 jÄ• rÃ¡ m. `lover, friend' RV., `paramour of a married woman' ÅšBr.
Pa. Pk. jÄ• ra -- m. `paramour'; Gy. arm. Ç°ari `whore, maid'; Sh. (Lor.) Ç°Ä• r m. `paramour'; L. jÄ• r, (Ju.) jÌ„Ä• r m. `adulterer', P. jÄ• r m. or f.; Ku. N. jÄ• r `paramour', A. zÄ• r, B. jÄ• r, Or. jÄ• r, ËšrÄ• , H. G. jÄ• r m., M. jÌˆÄ• r m. -- In S. jÄ• ru m. `paramour, friend' j -- (~ jÌ„Ä• rÄ« < JÄ• RÃ-YA --) is, as in other words, prob. dial. rather than < y -- (ND 215b); -- K. and kash. yÄ• r m. `friend, beloved', WPah. bhad. yÄ• r `friend' certainly and Sh. yÄ• r, pl. ËšriÌ¯ m., pl. ËšreÌ¯ f. `paramour' poss. â†• Pers. yÄ• r `friend', though the Sh. word may be a deformation (whether infl. by Pers. yÄ• r or not) of Ç°Ä• r recorded by Lorimer, cf. similar variation j -- ~ y -- of a word in the same range s.v. YÃ¡BHATI.
JÄ• RÃ-á¹‡Ä« -- , JÄ• RÃ-YA -- ; *JÄ• RAKUá¸• A -- , *JÄ• RAVRÌ¥TTI -- .
Addenda: jÄ• rÃ¡ -- : S.kcch. jÄ• r m. `paramour'.

jÄ• rakuá¸• a 5207 *jÄ• rakuá¸• a `paramour's son'. [JÄ• RÃ¡ -- , *KUá¸• A -- 1]
Kho. (Lor.) Ç°*lroÌ„á¸·i `bastard, illegitimate'.

jÄ• raá¹‡a 5208 jÄ• raá¹‡a n. `causing decay, condiment, oxydizing' W. [âˆšJ&RCIRCLEMACR;1]
Or. jÄ• raá¹‡a `digesting, oxydizing'; G. jÄ• raá¹‡ m. `incantations to produce disease or death'.

5209 jÄ• rÃ¡yati `makes old, wears out' RV. [jarÃ¡yati `wears out' RV., `causes to be digested' MBh. -- âˆšJ&RCIRCLEMACR;1]
B. jÄ• rÄ• `to cause to waste, dissolve, digest'; Or. jÄ• ribÄ• `to make powerless, dissolve, digest'.

jÄ• ravrÌ¥tti 5210 *jÄ• ravrÌ¥tti `adultery'. [JÄ• RÃ¡ -- , VRÌ¥TTI --]
WPah. paá¹…. jaroá¹-Ä« `debauchery'.

jÄ• rÃ-á¹‡i 5211 jÄ• rÃ-á¹‡i f. `adulteress' RV. [JÄ• RÃ¡ --]
G. jÄ• riá¹‡Ä« f., M. jÌˆÄ• rÄ«á¹‡, jÌˆÄ• riá¹‡Ä« f.

5212 jÄ• rÃ-ya -- , jÄ• ryÃ -- n. `intimacy, love' RV. [JÄ• RÃ¡ --]
S. jÌ„Ä• rÄ« f. `whoremongery'; L. (Ju.) jÌ„Ä• rÄ« f. adultery', P. WPah.
jaun. Ku. jÄ• rÄ« f., N. jÄ• ri, H. G. jÄ• rÄ« f., M. jÌˆÄ• rÄ« f.
Addenda: jÄ• rÃ-ya -- : S.kcch. jÄ• rÄ« f. `illicit sexual intercourse'.

jÄ• ËŠla 5213 jÄ• ËŠla n. `net, snare' AV., `collection, lattice' MBh.,
`omentum' Bhpr., ËšakÃ¡ -- n. ÅšBr., jÄ• likÄ•  -- f. `veil' ÅšÄ• á¹…khGrÌ¥.,
`net' KathÄ• s.
Pa. jÄ• la -- n. `net, snare', Ëšlaka -- n. `net, bud', ËšlikÄ• -- f. `chain
armour'; Pk. jÄ• la -- n. `net, window, collection', ËšliyÄ•  -- f. `bunch';
Wg. Ç°Ä• l, áº“al, áº“Ä• á¹› `many', Ç°aÌ„Ì†lÃ¤ `tree, stem', Ç°alÄ«ËŠk `green
scum'; PaÅ¡. weg. Ç°Ä• lÄ« `spider's web', ar. Ç°oÌ„lik `net, snare', gul.
Ç°&acircmacr;lÅ« `hair'; Kho. Å¾al `net'; Bshk. Ç°Ä• l `net, web'; K. zÄ• l m.
`net, spider's web', zÃ´lu m. `net -- work, space between fingers and toes',
zÃ¶jÃ¼ f. `fine net'; S. jÌ„Ä• ru m., ËšrÄ« f. `net', jÌ„Ä• ro m. `cobweb'; L.
jÄ• á¸· `net', jÄ• á¸·Ä•  m. `cobweb' (Ju. jÌ„Ä• l, jÌ„Ä• lÄ•), jÄ• á¸·Ä« f.
`small net', awÄ• á¹‡. jÄ• á¸·Ä•  `cobweb'; P. jÄ• l m. `net, snare', jÄ• lÄ• m.
`cobweb, scum on water', jÄ• lÄ« f. `small net, latticework'; WPah. bhad.
jÌˆÄ• l n. `net'; Ku. jÄ• l, ËšlÄ« `net', gng. jÌˆÄ• w; N. jÄ• l `net', jÄ• lo
`web, film, caul', jÄ• li `network, fringe of fibre &c.'; A. zÄ• l `net',
zÄ• lÄ« `silkworm coccoon, tender fruit of cucurbitaceous plants'; B. jÄ• l
`net, snare, lattice, magic', jÄ• li `network, film on eye, small cucumber';
Or. jÄ• á¸·a `net, snare'; H. jÄ• l m. `net (for catching birds, fish, &c.)',
jÄ• lÄ• m. `net, web', jÄ• lÄ« f. `network, net to carry grass &c., bullock's
muzzle', Marw. jÄ• á¸· m. `net'; G. jÄ• á¸·i f. `net', jÌˆÄ• á¸·Ä« f. `net,
network, muzzle', jÄ• á¸·uÌƒ n. `net, cobweb, shrubbery', jÄ• ruÌƒ n.
`cobweb'; M. jÌˆÄ• á¸· f. `thicket', jÌˆÄ• á¸·Ä« f. `network, muzzle, bower',
jÌˆÄ• á¸·&etilde; n. `net, cobweb'; Ko. jÄ• á¸·i f. `sieve'; OSi. dÃ¤li `net'
(< nom. sg. *jÄ• lÄ“), Si. dÃ¤la `net', daluva > dalla, dÃ¤liya `bud,
sprout'. -- Unexpl. a in Sh. (Lor.) Ç°*ll `net', WPah. cam. jal. <-> Dm.
biÅ¾&acircacute;l `spider' (bi -- < VAYA -- 1 NTS xii 162 with?).
JÄ• LIKA -- , JÄ• LIN -- ; JÄ• LAKÄ• RA -- , *JÄ• LADHÄ• RIN -- , *JÄ• LÄ• KKHA -- ;

INDRAJÄ• LÃ¡ -- , INDRAJÄ• LIKA -- , *Ká¹£Ä“PYAJÄ• LA -- , MUKTÄ• JÄ• LA -- , *MUKHAJÄ• LA -- .
Addenda: jÄ• ËŠla -- : S.kcch. jÄ• rÄ« f. `window -- bars'; Garh. jÄ• á¸·u `cobweb'; Md. dalek, dau, dÄ• `net'.

jÄ• lakÄ• ra 5214 jÄ• lakÄ• ra `*net -- maker', m. `spider', Ëšaka -- m.
KathÄ• s. [JÄ• ËŠLA -- , KÄ• RA -- 1]
K. zÄ• lar m. `net -- maker', zaluru m. `spider'.

jÄ• ladhÄ• rin 5215 *jÄ• ladhÄ• rin `net holder'. [JÄ• ËŠLA -- , DHÄ• RIN --]
N. jalahÄ• ri `fisherman'.

jÄ• lÄ• kkha 5216 *jÄ• lÄ• kkha `net bag'. [JÄ• ËŠLA -- , *AKKHA --]
Ext. -- á¸• a -- : Bi. Mth. jalakhrÄ« `cord net for carrying goods on the head'.

jÄ• lika 5217 jÄ• lika m. `bird -- catcher' Caá¹‡á¸• ., `cheat' lex. [Cf. Pa. jÄ• lin -- m. `fisherman'. -- JÄ• ËŠLA --]
WPah. jaun. jÄ• wiyÄ• `fisherman'; B. jÄ• lÄ« `fisherman, sorcerer', jÄ• liyÄ• , Ëšle `fisherman'; Bhoj. jaliyÄ• `cheat'; H. jaliyÄ• m. `fisherman'.

jÄ• lin 5218 jÄ• lin `having a net, having a window' W., jÄ• linÄ« -- f. (sc. piá¸• akÄ• -- ) `a partic. kind of boil' SuÅ›r. [JÄ• ËŠLA --]
OG. jÄ• lÄ«aÃ¼á¹• n. `barred window', G. jÄ• liyuÌƒ n.

jÄ• lya 5219 jÄ• lya `*network' (`liable to be caught in a net' MBh.). [JÄ• ËŠLA --]
Or. jÄ• la `net' (~ jÄ• á¸·a < JÄ• ËŠLA -- ); Bi. jallÄ• `feeding net for bullocks', jÄ• l, ËšlÄ« `fishing net', jÄ• lÄ• `net for grass'; Mth. jÄ• l `net, collection'; Bhoj. jÄ• l `net', jhÄ• lÄ• `cobweb' (< *jÄ• lhÄ• ?): but perh. all â†• lggs. which have l < -- l<-> such as B. and H.

jÄ• sa 5220 *jÄ• sa `exhaustion'. [âˆšJAS]
A. zÄ• h niyÄ• iba `to digest, decompose'.

5221 jÄ• sÃ¡yati `causes to expire' RV. [âˆšJAS]
Dm. Å¾Ã£Ì„s -- `to blow out a fire' (NTS xii 128, 197 < jas --).
jÄ• haka -- see JÃ¡HAKÄ• -- .

5222 jÄ• hasyatÄ“ `laughs excessively' MBh. [âˆšHAS]
PaÅ¡. lauá¹›. Ç°as -- , gul. Ç°Ä“s -- `to laugh' but poss. with IIFL iii 3, 85 < VIHASATI.
JI `win': JAYÃ¡ -- , JÃ¡YATI, JITÃ¡ -- , JÃ-TI -- , JINÄ• ËŠTI; PARÄ• JAYA -- , PÃ¡RÄ• JAYATÄ“, PÃ¡RÄ• JITA -- .

jiá¹…giá¹‡Ä« 5223 jiá¹…giá¹‡Ä« f. `the tree Odina wodier' Car., jiá¹…gÄ« -- , ËšginÄ« -- , jhiá¹…gÄ« -- , ËšginÄ« -- f. Bhpr. [Cf. JÄ«VALÄ• ËŠ --]
H. jigin, Ëšgan f.
jiá¹…gÄ« -- see prec.

jitÃ¡ 5224 jitÃ¡ `won, conquered' RV. Replaced in MIA. by jitta -- , *jikka -- , jiá¹‡á¹‡a -- . [âˆšJI]
Pa. jita -- , Pk. jia -- ; OM. jÄ«á¹‡eá¹• `to win'.
Pk. jitta -- ; K. zyutu m. `unexpected gain'; L. jittÄ• (pp. of jiá¹‡aá¹‡ < JINÄ• ËŠTI); P. jittá¹‡Ä• `to conquer', WPah. bhad. zÄ«tá¹‡Å«, pÄ• á¸• . jÌˆittaá¹‡, cam. jittá¹‡Ä• , paá¹…. cur. jitá¹‡Ä• , Ku. jÄ«tá¹‡o, N. jitnu, A. zÄ«tiba, B. jitÄ• , Or. jitibÄ• , Mth. jÄ«tab, OAw. jÄ«taÃ¯, H. jÄ«tnÄ• (â†’ S. jÄ«taá¹‡u), G. jÄ«tvuÌƒ, M. jitá¹‡&etilde;; -- OG. jÄ«paÃ¯ `wins' with anal. pres. st. after MIA. type litta -- ~ lippaÃ¯.
A. zikiba `to conquer', M. jÄ©ká¹‡&etilde;, Ko. jiktÄ• .
Ap. jiá¹‡á¹‡a -- `conquered'; Si. dina `victory'.
Addenda: jitÃ¡ -- : S.kcch. jÄ«tá¹‡Å« `to conquer', WPah.ká¹-g. jÌˆitá¹‡Ãµ (absol. jÌˆittia `forcibly', J. jitia `having won' Him.I 74), J. jitá¹‡u; A. zit `victory' AFD 203; Garh. in É”ttÄ• jÄ« `property of a sonless man' (or < JÄ«VITÃ¡ -- ?).

jÃ-ti 5225 jÃ-ti f. `gaining, victory' RV. [âˆšJI]
K. ziy f. `victory, earnings, profit'.

5226 jinÄ• ËŠti `overpowers' RV. [âˆšJI]
Pa. jinÄ• ti `conquers', Pk. jiá¹‡aÃ¯, pp. jiá¹‡iya -- ; K. zÄ“nun, pp. zyÅ«nu `to conquer, earn' (< *jÄ«nÄ• ti?); L. jiá¹‡aá¹‡, pp. jittÄ• ; WPah. bhal. jÌˆiá¹‡nÅ«, A. ziniba, B. jinÄ• , Or. jiá¹‡ibÄ• ; OG. jiá¹‡iu `conquered'; OM. jiá¹‡aá¹‡eá¹• ; Si. dinanavÄ• dananu `victory'.
*jibbhuá¹-a `a sort of gourd' see CIRBHAá¹-A -- .
JIM `eat': *JIMATI, *JIMYATI, Já¸—MATI, JÄ“MANA -- ; -- âˆšJAM.
*jimati, *jimyati `eats' see Já¸—MATI.

jiyÄ• ËŠ 5227 jiyÄ• ËŠ, jyÄ• ËŠ -- , j(i)yÄ• kÄ• ËŠ -- f. `bowstring' RV. 2. jÄ«vÄ• -- f. lex. (sajÄ«va -- `having a bowstring' ÅšiÅ›.).
1. Pa. jiyÄ• -- , jyÄ• -- f., NiDoc. jiya, Ash. Å¾Ä«, Wg. Kt. Ç°Ä«, Pr. Å¾Ä« , Kal. rumb. Tor. Ç°Ä«, Si. diya; -- Wg. Dm. gÄ« with g from GUá¹‡Ã¡ -- ? -- Kho. zÄ« â†• Pers. zih.
2. Pk. jÄ«vÄ• -- , jÄ«Ä• -- f.; -- ext. -- á¸• a -- : P. jeuá¹›Ä« f `string', Ëšá¹›Ä• m. `rope'; Ku. jyÅ«á¹›Ä« `cord', jyoá¹›o `rope, snake'; N. jiuri `rope'; A. zÃµr `bowstring', zÉ”rÄ« `string'; Bi. jaurÄ« f. `rope'; Mth. jauri `hemp or grass rope'; H. jeuá¹›Ä« f. `string, snake', Ëšá¹›Ä• m. `rope'.
SAJJA -- ; *GRÄ«VÄ• JYÄ• -- , *PRATIJYA -- .
Addenda: jiyÄ• ËŠ -- . 2. G. jevrÄ« f. `bowstring'.

jihvÄ• ËŠ 5228 jihvÄ• ËŠ f. `tongue' RV. 2. juhÅ«ËŠ -- f. RV.
1. Pa. jivhÄ• -- f., Pk. jibbhÄ• -- f., jÄ-Ì„hÄ• -- f., Gy. SEeur. Ä• hib, eur. Ä• ib f., as. dib, pal. Ç°ib, á¸Œ. Ç°iba, Kt. dÄ«Ä‹ (< *dijÌˆ < *jÌˆijÌˆ <*Ç°ijÌˆ), Wg. Ç°ip (â†• PaÅ¡.), Dm. Å¾ip, Tir. Ç°ub, PaÅ¡. lauá¹›. Ç°iba -- m `my tongue', ar. zÄ«p, Niá¹…g. zip, Shum. zÄ«b, Woá¹-. zib f., Gaw. zib, zip, Kal. rumb. Ç°ip, Bshk. Ç°ib, Tor. Ç°Ä«b, Mai. zÄ«b, Kand. Å¾ip, Sv. Å¾iba, Phal. Ç°ib f., Sh. gil. Ç°ip, pl. Ç°ibeÌ† f., koh. Ç°ib f., gur. Å¾ib f., K. zeÌ†v f., pog. ziÅ«, kash. zeÌ†ou, rÄ• m. zibh, á¸• oá¸• . jib, S. jÌ„ibha f., L. jibbh, (Ju.) jÌ„ibh f., awÄ• á¹‡. jÄ«bh, P. jÄ«bh f. (â†• H.), bhaá¹-. jibbh, WPah. bhad. zibbh, rudh, jÌˆÃ¬b, pl. jÌˆÃ¬bba, paá¹…. jibh, cam. cur. jibbh, Ku. jÄ«bh f., jÌˆibá¹›o m., Ëšá¹›Ä« f., gng. jÌˆibaá¹›; N. jib(h)ro `tongue', jibri `barb of fish hook, tongue of flame'; A. zibhÄ• `tongue', B. jib, Or. jibha, Bhoj. jÄ«bhi, Aw. lakh. jÄ«bh, H. jÄ«b(h) f.,

G. jÄ«bh, jibhá¹›Ä« f., M. jÄ«bh f., Ko. jÄ«b(h)a, Si. diva; -- Pk. jÄ«hÄ•
-- , jihÄ• -- f., Mth. jÄ«ha, jiha, OAw. jÄ«ha, H. jÄ«h f., kal -- jÄ«hÄ•
`black -- tongued'.
2. Ash. Å¾Å« `tongue', Pr. luzuk (< *dujÌˆu -- < *jÌˆujÌˆu<-> < *Ç°ujÌˆu --
).
*JIHVIYA -- ; *JIHVÄ• KÄ«LA -- , JIHVÄ• GRA -- ; GOÌ„JIHVÄ• -- .
Addenda: jihvÄ• ËŠ -- : S.kcch. jibbh f. `tongue', WPah.ká¹-g. jÌˆibbh f.,
kc. jÌˆÄ«bh f. (obl. -- a), J. jÄ«bh f., Garh. jÄ«b(h), Mth. jibhelÄ• ,
(SETirhut) jihelÄ• , (NETirhut) jihlÄ• `right -- hand peg passing through
roller of weaver's loom preventing it from revolving' Grierson BPL 75 with
illustration; Md. dulek, dulu, dÅ« `tongue' (-- l -- by anal. with other
words ending in a long vowel).

jihvÄ• kÄ«la 5229 *jihvÄ• kÄ«la `tongue -- like post'. [JIHVÄ• ËŠ -- , KÄ«LA --
]
Bi. jibhelÄ• `right -- hand post passing through roller of loom and
preventing it from turning', Mth. (SE Tirhut) jihelÄ• , (NE) jihlÄ• .

jihvÄ• gra 5230 jihvÄ• gra n. `tip of the tongue' SuÅ›r. [JIHVÄ• ËŠ -- , Ã¡GRA
--]
Pa. jivhagga -- n., Si. divaga.

jihviya 5231 *jihviya `pertaining to or like a tongue'. [JIHVÄ• ËŠ --]
Pk. jibbhiyÄ• -- f. `tongue, something shaped like a tongue'; S. jÌ„ibhÄ« f.
`flame'; N. Or. jibhi `tongue scraper', H. jÄ«bhÄ« f.; G. jÄ«bhÄ« f. `sail
hung on foremast'.
Addenda: *jihviya -- : S.kcch. jibbhÄ« f. `dry saliva on the tongue'.

jÄ«jja 5232 *jÄ«jja `nursery word for breast, mother, sister, relative'.
[Cf. *DIDDÄ• --]
PaÅ¡. lauá¹›. Ç°Ä«Ç°Ä«ËŠ `elder sister', ar. Ç°Ã-Ç°i `husband's brother's
wife'; S. jÄ«jÄ• , jÄ«jÄ« `affectionate term for mother, aunt, &c.', jÄ«jali
`do. for mother'; P. jÄ«jjÄ• , jÄ«jÄ• m. `sister's husband, child,
bridegroom', jÄ«jÄ« f. `woman's breast for suckling, girl, bride', á¸• og.
jÌˆÄ«jÌˆÄ• m. `sister's husband'; N. jiju `great -- grandfather'; Or. jeji
`grandfather, grandmother'; H. jÄ«jÄ«, jijjÄ«, jijÄ«, jijiyÄ• f. `breast,
elder sister, wet -- nurse', jÄ«jÄ• m. `sister's husband'; G. jijÄ« f.
`mother', jÄ«jÄ« -- mÄ• f. `grandmother', jÄ«jÉ” m. `grandfather', jÄ«jÄ« --

bÄ• f. `husband's sister'; M. jijÄ« f. `elder sister'.

jÄ«rÃ¡ 5233 jÄ«rÃ¡ `quick', m. `quick movement (of the soma stones)' RV.
K. zÄ«r, zÄ«rÃ¼ f. `nudge, poke, inciting'?

jÄ«ËŠraka 5234 jÄ«ËŠraka m.n. `cummin -- seed' SuÅ›r.
Pa. jÄ«raka -- , Pk. jÄ«raya -- n.; K. zyuru m. `carroway seed, cummin -- seed'; S. jÄ«ro m., ËšrÄ« f., `cummin-seed', P. jÄ«rÄ• m., ËšrÄ« f., Ku. jiro, gng. jÌˆir, N. jiro, A. zÄ«rÄ• , B. Or. Bi. jÄ«rÄ• , Mth jÄ«r, H. jÄ«rÄ• m., G. jÄ«ruÌƒ n., M. jirÄ«Ëœ, Ëšr&etilde; n.; Si. duru `cummin -- seed, fennel'.
Addenda: jÄ«ËŠraka -- : Md. diri `cummin'.

5235 *jÄ«rati `grows old'. [~ *JHIRATI2: replaces jÄ«ËŠryati AV. -- âˆšJ&RCIRCLEMACR;1]
Pa. jÄ«rati `grows old, is digested'; Pk. jÄ«raÃ¯ `becomes old or worn out', jÄ«ravaÃ¯ `digests'; P. jÄ«rnÄ•  `to be absorbed (of water)'; G. *jÄ«rvuÌƒ whence caus. jeravvuÌƒ `to digest'; M. jirá¹‡&etilde; `to be absorbed, be digested'; Si. diranavÄ• `to decay, rot', caus. diravanavÄ• ; -- K. (Elmslie) "zirin" `old man', Si. diriá¹‡i `old woman' prob. with LM 335 < *jÄ«raá¹‡a -- . -- L. jÄ«varaá¹‡, jÄ«uraá¹‡ `(water) to be absorbed', P. jÄ«varnÄ• , jÄ«urnÄ• are obscure.

5236 *jÄ«rayati `digests'. [âˆšJ&RCIRCLEMACR;1]
Pa. jÄ«rÄ“ti, jÄ«rÄ• pÄ“ti `works out (e.g. wages), digests'; B. jirÄ• na `to rest, repose'; Or. jireibÄ• `to rest after a meal'; G. jiravvuÌƒ `to digest'; -- A. zirni `rest', B. jiren.
Addenda: *jÄ«rayati: Md. direnÄ« `is digested', diruvanÄ« `digests'.

jÄ«rá¹‡Ã¡ 5237 jÄ«rá¹‡Ã¡ `old, worn -- out' AV., `digested' MBh. [~ *JHÄ«Rá¹‡A -- . -- âˆšJ&RCIRCLEMACR;1]
Pa. jiá¹‡á¹‡a -- , Ëšaka -- `decayed, decrepit, frail'; Pk. jiá¹‡á¹‡a<-> `old, worn -- out, digested'; Ku. jino `old, shrivelled, stiff', jiniá¹‡o `to become shrivelled'; A. zÄ«n `worn -- out, digested'; B. jÄ«na `old, worn -- out'; Or. jÄ«na `very old, dilapidated'; H. jÄ«n `old', m. `old man'; OSi. jiá¹‡a `decayed', Si. duá¹‡u (< jiá¹‡ + Å« < bhÅ«tÃ¡ --).
JÄ«Rá¹‡AVASTRA -- .

jÄ«rá¹‡avastra 5238 jÄ«rá¹‡avastra n. `worn -- out clothes' W. [JÄ«Rá¹‡Ã¡ -- , VÃ¡STRA --]
Si. dunuvat `old clothes'.
JÄªV `live': jÄ«vÃ¡ -- 1, jÄ«ËŠva2, jÄ«ËŠvati, jÄ«ËŠvana -- , jÄ«vantÃ¡ -- , jÄ«vamÄ• na -- , jÄ«valÃ¡ -- , jÄ«vÄ• payati, jÄ«vitÃ¡ -- , *jÄ«vitra -- ; anujÄ«vin -- , ujjÄ«vati.

jÄ«vÃ¡ 5239 jÄ«vÃ¡1 `living', m.n. `any living being, vital breath' RV., `life' MBh., jÄ«vaka -- `living', m. `living being' lex. [âˆšJÄ«V]
Pa. jÄ«va -- m. `life, soul'; AÅ›. jÄ«va -- n. `living creature', NiDoc. jivo; Pk. jÄ«va -- , jÄ-Ì„a -- m. `life, living creature'; Phal. Ç°Ä«, Ç°hÄ« f. `louse'; K. zÄ«v, zuv m. `living creature, body'; S. jÄ«u m. `life, living being, animal', jiuá¹›o m. `body, person'; P. jÄ«u m. `life, soul', jÄ« m. `creature'; Ku. jyÅ«, jyo `life, soul', jiyaro (+?); N. jiu `body, life'; A. zÄ«u `soul', zÄ«yÄ• `alive, fresh (of meat or vegetables)'; B. jÄ«u, ji `life, spirit, courage'; Or. jÄ«u `spirit of the dead', jÄ« `life, mind, heart', jiÄ• `worm', jÄ«Ã£Ì„ `living'; Mth. jiu `life, soul', jiÄ• `life'; Bhoj. jÄ«u, jiw `animal, life'; Aw. lakh. jiu `life'; H. jÄ«u, jÄ«, jiyÄ• m. `life, soul'; OMarw. jÄ«va m. `living being'; G. jÄ«v m. `living being, insect, life', jivá¹›uÌƒ n. `insect', jivá¹›É” m. `small creature, life'; M. jÄ«v m. `living being, mite, insect, energy'; Ko. jÄ«vu `life'.
JÄ«VATVA -- , JÄ«VALÃ¡ -- ; *JÄ«VAVÄ• á¹-Ä« -- , *JÄ«VÄ• PATYA -- ; ANUJÄ«VIN -- , NIRJÄ«VA -- ; NAUJÄ«VIKA -- , *BÄ• RUJÄ«VIN -- , *BHÄ• RTAJÄ«VIN -- , MATSYAJÄ«VIN -- , *MÄ• RGAJÄ«VIN -- , YÄ• VAJJÄ«VÃ¡M.
Addenda: jÄ«vÃ¡ -- 1: Gy.boh. Ç°i m. `heart, soul'; WPah.ká¹-g. (kc.) jÌˆiu m. (obl. ká¹-g. jÌˆiwa, kc. jÌˆiba) `mind, heart, thought, person'; J. jiÅ« m. `mind, person', Garh. jyu.
â€ *JÄ«VACITTA -- .

5240 jÄ«ËŠva2 `long live!'. [Imper. of JÄ«ËŠVATI]
S. jÄ«u `yes, honorific particle added to names'; L. P. `particle of assent or respect'; Ku. jyÅ« `term of respectful address'; N. jiu `particle of assent or respect', B. ji, H. G. M. jÄ«. -- As honorific particle added to names the above prob. < 3 sg. jÄ«vatu.

5240a â€ *jÄ«vacitta -- [JÄ«VÃ¡ -- , CITTÃ¡ -- 1]
WPah.poet. jÌˆiuto m. `mind, heart, life' or < JÄ«VATVA -- rather than â†• Sk. jÄ«vitÃ¡ -- with Him.I 74.

5241 jÄ«ËŠvati `is alive' RV. [âˆšJÄ«V]
Pa. jÄ«vati, Pk. jÄ«vaÃ¯, jÄ-Ì„aÃ¯, Gy. eur. Ç°iv -- ; Sh. gur. Å¾oÌ„ná¹·
`to exist'; K. zuwun `to live', S. jiaá¹‡u, L. jÄ«vaá¹‡, P. jÄ«uá¹‡Ä• , WPah.
bhal. jÌˆÄ«á¹‡Å«, Ku. jyÅ«á¹‡o, N. jiunu, A. ziba, B. jiyÄ• , Or. jÄ«ibÄ• ,
Mth. jiyab, Bhoj. jÄ«yal, OAw. jÄ«yaÃ¯, jiaÃ¯, H. jÄ«nÄ• , OMarw. jÄ«vaÃ¯, G.
jÄ«vvuÌƒ, M. jiá¹‡&etilde;. -- See JÄ«VÄ• PAYATI.
Addenda: jÄ«ËŠvati: S.kcch. jÄ«vá¹‡Å« `to live', WPah.ká¹-g. (kc.)
jÌˆivá¹‡Ãµ, J. jÄ«waá¹‡u.

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jÄ«vatva 5242 jÄ«vatva n. `state of life' RÄ• matUp. [JÄ«VÃ¡ -- 1]
K. zÄ«wuth, dat. Ëšwatas m. `condition of a living being, life'.
Addenda: jÄ«vatva -- : WPah.poet. jÌˆiuto m. `mind, heart, life' or <
â€ *JÄ«VACITTA -- .

jÄ«ËŠvana 5243 jÄ«ËŠvana `vivifying' ÅšBr., n. `life' RV. [âˆšJÄ«V]
Pa. jÄ«vana -- n. `livelihood'; Pk. jÄ«vaá¹‡a -- , jÄ«aËš n. `life', Kt.
Ç°Ä«on, Ç°iniste; P. jÄ«uá¹‡ m. `livelihood', ludh. jiÅ«n m.; WPah. bhad.
jÌˆÄ«á¹‡ n. `life'; A. zÄ«yan `water applied to a plant to revive it, means
of living'; B. jion, jian `remaining alive' (whence jioni `fishmonger who
keeps fresh fish alive'); Or. jiuni `livelihood'; Bhoj. jian `life', OAw.
jiana, H. poet. jÄ«an, jiyan m.; G. jÄ«vaá¹‡ n. `livelihood'; M.
jiá¹‡&etilde; n. `life'.
Addenda: jÄ«ËŠvana -- : WPah.ká¹-g. jÌˆivá¹‡ m. `livelihood'.
â€ *JÄ«VANÄ• YUá¹£YA -- .

5243a â€ *jÄ«vanÄ• yuá¹£ya -- `span of living'. [JÄ«ËŠVANA -- , Ä• YUá¹£YÃ --
]

WPah.kc. jÌˆiuá¹‡aiÅ› f. (obl. -- i) `livelihood' (or + Ä• Å›RAYA -- with metath. Him.I 74).

jÄ«vantÃ¡ 5244 jÄ«vantÃ¡ `long -- lived' lex., jÄ«ËŠvant -- `living' RV. [Pres. part. of JÄ«ËŠVATI. -- âˆšJÄ«V]
NiDoc. jivaá¹• taǵa, f. Ëšti `living', Pk. jÄ«vaá¹• ta -- , Gy. eur. Ç°indo, Ç°ido; Ash. jÌˆit, zit `body' (yoÌ„n, yuÌ„Ìƒ testÃ¤ `alive' with y -- are obscure NTS ii 286), Wg. Ç°Ä«t `body', Ç°eÌ„Ìƒ ta `alive'; Kt. Ç°it `body'; Dm. Å¾aÌƒ ta `alive', Tir. Ç°inde, PaÅ¡. gul. Ç°imandÅ«ËŠ (< * Ç°Ä«wand -- IIFL iii 3, 82), ar. Ç°andÃ³; Niá¹…g. Shum. zÄ«t `body'; Woá¹-. zyen m. and f. `alive', Gaw. zi&atildedotdot;t*l/; Kal. rumb. Ç°han, st. Ç°hÄ• nd -- `body'; Kho. Å¾unÃº `alive' (â†' Kal. rumb. Ç°Å«nu), Bshk. Ç°Ä• ndo, Tor. Ç°andÄ«, Phal. Ç°Ä• ËŠndu, Sh. gil. Ç°Ä«ná¹·, koh. Ç°Å-dá¹·, gur. Å¾oÌ„ná¹·, L. jÄ«ËœdÄ• , khet. jund `body', jÅ«ndÄ• `alive', WPah. bhad. zintÅ«, paá¹…. jintÄ• , cur. jÄ«ËœtÄ• , Ku. jyuÌ„ÌƒdÄ• , jyÅ«no, N. jiuÌƒdo, A. zÄ«yantÄ• , B. jiyanta, Or. jÄ«antÄ• , H. jÄ«tÄ• , G. jivtuÌƒ, M. jÄ©t, jitÄ• . JÄ«VANTÄ«ËŠ -- .
Addenda: jÄ«vantÃ¡ -- : WPah.ká¹-g. (kc.) jÌˆiundÉ" `living, alive'.

jÄ«vantÄ«ËŠ 5245 jÄ«vantÄ«ËŠ f. `name of a medicinal plant' AV., `Cocculus cordifolius' lex., jÄ«vantikÄ• -- f. lex. [Cf. jÄ«valÄ• ËŠ -- . <-> jÄ«vantÃ¡ --]
Pa. jÄ«vantÄ« -- f. `a partic. medicinal plant'; Pk. jiaá¹• tÄ«<-> f. `a partic. climbing plant'; WPah. bhal. jÌˆÄ©tei f. `plant giving a black colour'; B. jiuti `the plant Odina wodier'.

jÄ«vamÄ• na 5246 jÄ«vamÄ• na `living' MBh. [âˆšJÄ«V]
Pa. jÄ«vamÄ• na -- , Ëšaka -- `alive'; MB. jÄ«yÄ• na `kept alive', B. jiono ODBL 418; Si. divaman, dÄ«manu `alive'.

jÄ«valÃ¡ 5247 jÄ«valÃ¡ `full of life' AV. 2. *jÄ«vÄ• la -- . [Cf. jÄ«vÄ• lÄ• -- ~ JÄ«VALÄ• ËŠ -- . -- JÄ«VÃ¡ -- 1]
1. Sh. Ç°il f. `life'; S. jiaro `alive'; N. jilo `livelihood'; Or. jiaá¸·a `small live fish used as bait'; H. jilÄ• nÄ• `to vivify'.
2. P. jivÄ• laá¹‡Ä• `to revivify'; N. jiyÄ• lo `tenacious of life'; G. jivÄ• á¸· `living'; M. jivÄ• á¸·(h)Ä• m. `soul', jivÄ• á¸·(h)Ä« f. `living flesh'.
JÄ«VALÄ• ËŠ -- .

Addenda: jÄ«valÃ¡ -- . 2. *jÄ«vÄ• la -- : S.kcch. jyÄ• rá¹‡Å« `to give life to'.

jÄ«valÄ• ËŠ 5248 jÄ«valÄ• ËŠ f. `the tree Odina wodier' AV., jÄ«vÄ• lÄ• -- f. lex. [Cf. JÄ«VANTÄ«ËŠ -- , JIá¹…GIá¹‡Ä« -- . -- JÄ«VALÃ¡ --]
B. jiul, Ëšli `the gum exuding tree Odina wodier', Or. jiuá¸·a, Ëšá¸·i, jiaá¸·a, Bi. jÄ«yal `O. wodier (used while growing as post to support lever of water -- lift)'; Si. divul `Feronia elephantum'.
jÄ«vÄ• -- see JIYÄ• ËŠ -- .

jÄ«vÄ• patya 5249 *jÄ«vÄ• patya `having live offspring'. [Cf. jÄ«vÃ¡putra<-> RV., jÄ«vapraja -- &capamacr;Å›vGrÌ¥. -- jÄ«vÃ¡ -- 1, Ã¡patya --]
B. j&etilde;Ä• c `woman whose child is living' (ODBL 471 < *jÄ«vitÄ• patya --).

5250 jÄ«vÄ• payati `restores to life' R. [jÄ«vÃ¡yati RV. -- âˆšJÄ«V]
Pk. jÄ«vÄ• vÄ“i; P. jivÄ• uá¹‡Ä• `to revive, feed'; WPah. jaun. jioÌ„á¹‡oÌ„Ìƒ `to wax (of moon)'; N. jiyÄ• unu `to resuscitate', A. ziyÄ• iba; B. jiyÄ• na `to keep alive (as fish in a pond)'; Or. jÄ«Ä• ibÄ• `to revive', H. jiwÄ• nÄ• ; M. jivaviá¹‡&etilde; `to bring to life'.
Addenda: jÄ«vÄ• payati: WPah.ká¹-g. jÌˆeuá¹‡Ãµ `to give life to'.
*jÄ«vÄ• la -- see JÄ«VALÃ¡ -- Add2.

jÄ«vavÄ• á¹-Ä« 5251 *jÄ«vavÄ• á¹-Ä« `garden for livelihood'. [jÄ«vÃ¡ -- 1, vÄ• á¹-a -- 1]
OSi. [ji]vÃ¤l `land granted for maintenance as reward for service', Si. divela `id., pay'.
*jÄ«vÄ• la -- `alive' see JÄ«VALÃ¡ -- .
jÄ«vÄ• lÄ• -- see JÄ«VALÄ• ËŠ -- .

jÄ«vitÃ¡ 5252 jÄ«vitÃ¡ n. `living, life' RV. [âˆšJÄ«V]
Pa. jÄ«vita -- n. `life, lifetime', AÅ›. jÄ«vitÄ• ya dat. sg., Pk. jÄ«via -- , jÄ«a -- n.; S. jÄ«o pp. of jÄ«aá¹‡u; N. khÄ• yo -- jiyo `livelihood'; OG. jÄ«vÄ« n. `life', Si. divi.
Addenda: jÄ«vitÃ¡ -- : Garh. in É”ttÄ• jÄ« `property of a sonless person' or < JITÃ¡ -- ?
â€ JÄ«VITÄ“Å›VARA -- .

5252a â€ jÄ«vitÄ“Å›vara -- m. `a name of Åšiva' MW. [JÄ«VITÃ¡ -- , Ä«Å›VARÃ¡ --]
WPah.ká¹-g. jÃ-Å›Å›É™r, jinÅ›É™r m. `name of a god who is brother of dá¸—á¹-hu (< *DÄ“VAKOÌ„á¹£á¹-HA --)' or < *jÄ«vÄ“Å›vara -- Him.I 55.

jÄ«vitra 5253 *jÄ«vitra `life'. [âˆšJÄ«V]
G. jivtar n. `life'.

juá¹…gha 5254 *juá¹…gha `beard, moustache'. 2. *cuá¹…gha -- . [Cf. *PHUá¹…GHA -- . -- â†• Drav. cf. Kan. juá¹…gu `public hair'?]
1. Ku. jÅ«á¹…Ä• `moustache', N. juÌƒghÄ• , juá¹…Ä• .
2. Kal. rumb. Ä• uá¹… `beard'.
*juá¹‡á¹-a -- `hair' see JÅ«á¹-A -- .
*juvÄ• la -- `flame' see JVÄ• LÃ¡ -- .
JUá¹¢ `enjoy': juá¹£á¹-Ã¡ -- 1, jÃºá¹£á¹-i -- , já¹“á¹£ati, já¹“á¹£á¹-rÌ¥ -- ; *Ä• juá¹£á¹-a -- .

juá¹£á¹-a 5255 juá¹£á¹-a1 `*enjoyed, *tasted' (`pleased' RV., cf. juá¹£Ã¡tÄ“ `enjoys' RV.), n. `remnants of a meal' lex. 2. `*nourished'. [âˆšJUá¹£]
1. Pk. juá¹-á¹-ha -- `used'; S. jÅ«á¹-ho `defiled from having been used', (like form in P. with Å« â†• H.?); P. juá¹-á¹-hÄ• , jÅ«á¹-hÄ• `polluted', m. `leavings of a meal'; Ku. jÅ«á¹-ho `leavings', N. juá¹-ho `defiled, dirty, enjoyed (of a girl by a man), unchaste (of a girl unmarried after 12 years of age)', sb. `remains of a meal'; B. jhuÌƒá¹-Ä• `tasted, defiled'; Or. juá¹-hÄ• , juá¹-Ä• , jhuá¹-Ä• `leavings', H. jÅ«á¹-h, Ëšá¹-hÄ• , jhÅ«á¹-h, Ëšá¹-hÄ• , jhÅ«á¹- m., G. juá¹-huÌƒ n.; M. jÌˆhuá¹-Ä• `defiled'.
2. Mth. jÅ«á¹-ab `to grow fat'?
Addenda: juá¹£á¹-Ã¡ -- : WPah.ká¹-g. jÌˆvÌ• á¹-á¹-hÉ” `polluted', J. juá¹-hÄ• ; ká¹-g. jÌˆvÌ• á¹-há¹‡Ãµ `to wash hands and mouth after a meal', J. juá¹-há¹‡u; Brj. jÅ«á¹-h(o), juÌ„ÌƒÌƒá¹-h m. `leavings'.

jÃºá¹£á¹-i 5256 jÃºá¹£á¹-i f. `service, satisfaction' RV., `*tasting, meal'. [âˆšJUá¹£]
S. jÅ«á¹-hi f. `remnants of food', L. juá¹-h, jÅ«á¹-h f. `leavings of a meal', P. jÅ«á¹-h f. (for Å« see JUá¹£á¹-Ã¡ --).
*JUá¹£á¹-IDHÄ• NA -- ; *VARAJUá¹£á¹-I -- .

juá¹£á¹-idhÄ• na 5257 *juá¹£á¹-idhÄ• na `depository for remnants of meals'.

[JÃºá¹£á¹-I -- , DHÄ• ËŠNA --]
N. juá¹-hyÄ• n `dunghill'.
juhÅ«ËŠ -- see JIHVÄ• ËŠ -- .
JÅª `hasten': JAVÃ¡ -- , JÃ¡VATÄ“; *UJJAVATI, *UJJAVANA -- .

jÅ«á¹-a 5258 jÅ«á¹-a m. `twisted hair' MÄ• latÄ«m., Ëšaka -- m. lex. 2. *juá¹‡á¹-a -- . [Cf. CÅ«ËŠá¸• A -- 1 and *JHUá¹‡á¹-A -- 2: for list of poss. connected words see JÃ¡á¹-Ä• --]
1. Pk. jÅ«á¸• a -- m. `twisted hair'; S. jÅ«á¹›o m. `hair tied in a knot on crown', L. jÅ«á¹›Ä• m.; P. jÅ«á¹›Ä• m. `Sikh's knot of hair, broom', jÅ«á¹›Ä« f. `small knot of hair, small broom, bundle of jute or tobacco leaves'; N. juro `woman's knot of hair, crest of bird, hood of snake, hump of bullock'; A. zur `leaves of jute plant tied together for cooking', zuri `wisp of grass tied round a tree'; Or. juá¹›Ä• `hair tied in a knot', Mth. jÅ«rÄ• , jÅ«á¹›Ä• â†• H. jÅ«á¹›Ä• m.; G. jÅ«Ë˜á¹›Ä« f. `bunch, bundle'; M. jÌˆuá¸·Ä« f. `bundle of leaves', jÌˆuá¸• Ä• m., Ëšá¸• Ä« f. `knot of hair, bunch, bundle'.
2. S. juá¹‡á¸• Ä• m. pl. `short hairs'.
*jÅ«á¸• a -- `cold' see JAá¸• A -- .
Addenda: jÅ«á¹-a -- . 1. P. jÅ«á¹›Ä• m. `top -- knot, broom' (semant. cf. WPah.ká¹-g. Ä‹vá¸·É” < CÅ«ËŠá¸• A -- 1).

5259 *jÅ«rati `is angry' (jÅ«ËŠryatÄ“ `hurts, is angry with' DhÄ• tup.). [Cf. jÅ«rá¹‡Ã- -- f. `glowing fire' RV. -- âˆšJVAR]
Pk. jÅ«raÃ¯ `hurts', jÅ«laÃ¯ `is angry', jÅ«rÄ• via -- `angered', jÅ«raá¹‡a -- n. `flame, abuse'; Pr. Å¾orÉ™ -- `to get angry'.

jÅ«rá¹‡Ã¡ 5260 jÅ«rá¹‡Ã¡ `old, decayed' RV. [~ *JHÅ«Rá¹‡A -- . --

âˆšJ&RCIRCLEMACR;1]
Pk. juá¹‡á¹‡a -- `old, worn -- out'; P. junn m. `time'; Or. junÄ• `old and worn -- out'; OAw. jÅ«na `ancient'; H. jÅ«n `old', m. `time, age', jÅ«nÄ• `old, worn, thin'; G. jÅ«nuÌƒ `old'; M. jÌˆÅ«n `fully mature (of plants, fruits, &c.)', jÌˆunÄ•  `old'; Ko. jÅ«na `old, ripe'; -- Si. duá¹‡u `old' EGS 78 rather < JÄ«Rá¹‡Ã¡ -- .
*JÅ«Rá¹‡ATARA -- ; *JÅ«Rá¹‡APATTRA -- , *JÅ«Rá¹‡APARá¹‡A -- .

jÅ«rá¹‡atara 5261 *jÅ«rá¹‡atara `rather old'. [JÅ«Rá¹‡Ã¡ --]
M. jÌˆuner, Ëšr&etilde; n. `old article of apparel'.

jÅ«rá¹‡apattra 5262 *jÅ«rá¹‡apattra `having old leaves'. [JÅ«Rá¹‡Ã¡ -- , PÃ¡TTRA --]
M. jÌˆunvat f. `mature leaves' esp. of nÄ• gvallÄ« (from which f. gender derives).

jÅ«rá¹‡apará¹‡a 5263 *jÅ«rá¹‡apará¹‡a `having old leaves'. [JÅ«Rá¹‡Ã¡ -- , PARá¹‡Ã¡ --]
M. jÌˆunvan `mature (of leaves), old (of tree or plant)'.
JRËšMBH `yawn': JRÌ¥MBHAá¹‡A -- , JÅ•ÌŠMBHATÄ“, *JRÌ¥MBHÄ• YITA -- ; VÃ-JRÌ¥MBHATÄ“; -- âˆšJABH.

jrÌ¥mbhaá¹‡a 5264 jrÌ¥mbhaá¹‡a n. `yawning' SuÅ›r. [See jÅ•ÌŠmbhatÄ“ <-> âˆšjrÌ¥mbh]
K. zÄ• man m. `yawning', WPah. bhal. jÌˆÄ• mani f.

5265 jÅ•ÌŠmbhatÄ“ `yawns' &capamacr;Å›vGrÌ¥. [MIA. jambh -- collides with jÃ¡mbhatÄ“ and is generalized; but jambh -- can be orig. IA., cf. jambhÃ¡yati `opens mouth wide' PÄ• á¹‡., and Av. haÍ…m zÉ™mbay -- `to bite' ~ Oss. zÃ¤mbyn `yawn'. -- âˆšJRÌ¥MBH]
Pa. jambhati `yawns', Pk. jambhaÃ¯, ËšbhÄ• i, ËšbhÄ• aÃ¯, jamhÄ• aÃ¯, jiá¹• bhaÃ¯, ËšbhÄ• aÃ¯; Sh. Ç°ÄƒmiÅ¾Ã³Ä-kiÌ¯ `to open the mouth, yawn'; K. zÄ• mun `to yawn', WPah. jaun. jamÄ• á¹‡oÌ„Ìƒ, Ku. jamauá¹‡o, Bhoj. jamhÄ• yal, H. jaÌƒbhÄ• nÄ• , jamhÄ• nÄ• . -- Kho. zomeik `to yawn' â†• Ir. e.g. Wkh. zim BSOS viii 662.
Addenda: jÅ•ÌŠmbhatÄ“: Garh. jÄ• má¹‡u `to yawn', Brj. jaÌƒbhÄ• no, jamhÄ• no, jamuhÄ• no (X MIA. muha -- < MÃºKHA -- ?).

jrÌ¥mbhÄ• yita 5266 *jrÌ¥mbhÄ• yita `yawned, yawning'. [See jÅ•ÌŠmbhatÄ“. <-> â^šjrÌ¥mbh]
Pk. jaá¹• bhÄ• ia -- n. `yawn', Dm. Å¾Ä• mai, Phal. Ç°Ä• mÃ¤i, Ç°Ä• mÄ• Ì¤e, P. jamhÄ• Ä« f., Ku. jamhaÄ«, jamaÄ«, N. jamÄ• i, H. jaÌƒbhÄ• Ä«, jamhÄ• Ä« f.
JRÌ„Ëš1 `grow old, waste away': jÃ¡ra -- , jaraá¹‡Ã¡ -- 1, jaraá¹‡a -- 2, jaraá¹‡Ä• ËŠ -- , jÃ¡rati, jarÄ• ËŠ -- , jarÄ• ËŠyu -- , jarjÃ¡ra -- , jÄ• raá¹‡a -- , jÄ• rÃ¡yati, *jÄ«rati, *jÄ«rayati, jÄ«rá¹‡Ã¡ -- , jÅ«rá¹‡Ã¡ -- ; *ajrÌ¥ta -- , parijÅ«rá¹‡a -- ; -- â^š*jh&rcirclemacr;.
JRÌ„Ëš2 `praise' see â^šG&RCIRCLEMACR;3.
Addenda: *jrÌ¥mbhÄ• yita -- : WPah.kc. jÌ^É™mhaÄ© f. `yawning', J. jmhÄ• i f., OM. jÄ• mbhaÄ« f. (< jrÌ¥mbhÄ• -- , jambhakÄ• -- Master GrOM Â§77), Ko. jÌ^Ä• mbhai.

5267 já¸—mati `eats' DhÄ• tup. 2. *jimati. 3. *jimyati or *jimmati. [With JÃ¡MATI (and chÃ¡mati, jhÃ¡mati DhÄ• tup.) â†• Mu. S. K. Chatterji ZII ix 36 and ND 216b, though doubted by Kuiper EWA i 444]
1. Pk. jÄ“maÃ¯ `eats'; P. jeuá¹‡Ä• `to eat, dine (esp. when a Brahman is invited on a religious occasion)'; Bhoj. j&etilde;wal `to take food'; OAw. jeá¹• vaÃ¯ `feasts'; H. j&etilde;wnÄ• , jemnÄ• , jewnÄ• `to eat'; M. jevá¹‡&etilde; `to dine or sup'; -- caus. Pk. jÄ“mÄ• viya -- `given food', P. jivÄ• uá¹‡Ä• , jimÄ• uá¹‡Ä• , jamËš, Mth. jemÄ• eb, H. jewÄ• nÄ• , jiwËš. -- H. and Mth. forms with -- em -- either < -- &etilde;v -- or < MIA. -- emm -- .
2. Pk. OG. jimaÃ¯ `eats', G. jamvuÌƒ (or < JÃ¡MATI).
3. Pk. jimmaÃ¯ `eats', H. jÄ«mnÄ• , OMarw. jÄ«maÃ¯; <-> caus. Ku. jimoá¹‡o `to feed, feast', H. jimÄ• nÄ• , OMarw. jÄ«mÄ• vaÃ¯.

jÄ“mana 5268 jÄ“mana n. `eating' BhP.
Pk. jÄ“maá¹‡a -- n., jÄ“maá¹‡aya -- `right (eating) hand'; B. jeman `making a meal, food'; OAw. jeá¹• vana m. `serving of meals, feast'; H. jewan m. `eating'; M. jevaá¹‡ n. `making a meal', jevá¹‡Ä« f. `grain given to threshers as part wage'; Ko. jevaá¹‡a `a meal'. -- OMarw. jÄ«maá¹‡a m. `food, meal'; OG. jimaá¹‡aÃ¼á¹• `to the righthand side': from MIA. pres. st. jimaÃ¯.
*JÄ“MANAKÄ• RI -- , *JÄ“MANAPATTRA -- .

jÄ“manakÄ• ri 5269 *jÄ“manakÄ• ri `making a meal'. [JÄ“MANA -- , KÄ• RI --]
Ku. jyÅ«á¹‡Ä• r `feast', N. jiunÄ• r, OAw. jevanÄ• ra f., H. jewnÄ• r, jionÄ• r, jaunÄ• r f., j&etilde;wnÄ• rÄ• m.

jÄ“manapattra 5270 *jÄ“manapattra `leaf used for eating off'. [JÄ“MANA -- , PÃ¡TTRA --]
M. jevaá¹‡vat n.
*joÌ„kkÄ• -- , *joÌ„á¹…kÄ• -- `leech' see JALÅ«KÄ• -- .

5271 já¹“á¹£ati `enjoys, likes, resolves' RV. [âˆšJUá¹£]
Pk. joÌ„saÃ¯ `attends'; Kal. Ç°É”á¹£ -- `to mind, care'; Kho. Ç°oá¹£ik, 1 sg. jaá¹£Ãºm `to consider, understand, see'.
Addenda: já¹“á¹£ati: Kho. joá¹£ik `to think' BKhoT 69.

5272 já¹“á¹£á¹-rÌ¥ -- , nom. du. f. joÌ„á¹£á¹-rÄ«ËŠ `loving' RV. [âˆšJUá¹£]
Sh. Ç°oá¹-hÄ« f. `paramour'. -- Kt. zoÌ„tr, zÃ¥tr `friend', Pr. zaá¹-É™ rather < *JANTRA -- .
jÃ±a -- at end of cmpds. `knowing'. [âˆšJÃ±Ä•]
AJÃ±A -- , *NIRJÃ±A -- , SARVAJÃ±A -- .

5272a â€ *jÃ±a -- 2 `born'? [âˆšJAN]
â€ *NAVAJÃ±A -- ?

jÃ±aptÃ¡ 5273 jÃ±aptÃ¡ `instructed' ÅšBr. 2. jÃ±apti -- f. `understanding' KathÄ• s. [âˆšJÃ±Ä•]
1. MIA. Ã± -- replaced by j -- after jÄ• nÄ• ËŠti &c.: S. jatÄ• iá¹‡u `to inform'; P. jatÄ• uá¹‡Ä• `to remind, warn'; Ku. jatauá¹‡o `to inform'; N. jatÄ• unu `to warn, reprimand'; H. jatÄ• nÄ• `to make known'; M. jÌˆatÄ• viá¹‡&etilde; `to warn'; Si. dat pret. of dananavÄ• < JÄ• NÄ• ËŠTI. -
2. Pa. Ã±atti -- f. `announcement'; Or. jÄ• ta `publication'.
jÃ±apti -- see prec.
JÃ‘&capamacr; `know': jÄ• nÃ¡nt -- , jÄ• nÄ• ËŠti, jÃ±a -- , jÃ±aptÃ¡ -- , jÃ±apti -- , jÃ±Ä• tÃ¡ -- , *jÃ±Ä• ti -- 2, jÃ±Ä• tvÄ• , jÃ±Ä• na -- , jÃ±Ä• pyatÄ“, jÃ±Ä• yatÄ“, jÃ±Ä“ya -- ; ajÄ• nant -- , ajÃ±a -- ; Ã¡nujÄ• nÄ• ti, anujÃ±apta -- , abhijÃ±Ä• na -- , Ä• ËŠjÄ• nÄ• ti, Ä• jÃ±apta -- , Ä• jÃ±Ä• -- , Ä• jÃ±Ä• payati, *upajÃ±Ä• na -- , ká¹“ jÄ• nÄ• ti, na jÄ• nant -- , pÃ¡rijÄ• nÄ• ti, *pijÄ• nÄ• ti, prajÃ±apta -- , prajÃ±apti -- , prajÃ±Ä• ËŠ -- , prÃ¡jÃ±Ä• payati, prajÃ±Ä• yatÄ“, pratijÃ±Ä• -- , *pratiprajÃ±Ä• -- , pratyabhijÄ• nÄ• ti, pratyabhijÃ±Ä• na -- , vijÃ±apayati, vijÃ±apti -- , vijÃ±Ä• ËŠna -- , sÃ¡á¹• jÄ• nÄ• ti, saá¹• jÃ±Ä• ËŠ -- , saá¹• jÃ±Ä• ËŠna -- , samabhijÄ• nÄ• ti, samabhijÃ±Ä• ta -- , *samÄ• jÄ• nÄ• ti, *samÄ• jÃ±Ä• pta -- ,

*samÄ• jÃ±Ä• pyatÄ“.
Addenda: jÃ±aptÃ¡ -- : Md. dat `known'. -- Delete last sentence of 1.
JÃ‘&capamacr;: â€ PRÃ¡JÄ• NÄ• TI.

jÃ±Ä• tÃ¡ 5274 jÃ±Ä• tÃ¡ `known' AV. [âˆšJÃ±Ä•]
Pa. Ã±Ä• ta -- , NiDoc. in cmpds. Ã±ata, Ã±ada, Pk. á¹‡Ä• ya -- .
Ã¡JÃ±Ä• TA -- ; JÃ±Ä• TAPUTRA -- .

jÃ±Ä• taputra 5275 jÃ±Ä• taputra m. `name of MahÄ• vÄ«ra' Jain. [JÃ±Ä• TÃ¡ -- , PUTRÃ¡ --]
Pk. á¹‡Ä• yaputta -- m.; H. nÄ• ut m. `exorcizer, wizard'?

jÃ±Ä• tÃ- 5276 jÃ±Ä• tÃ-1 m. `kinsman' RV. [âˆšJAN]
Pa. Ã±Ä• ti -- m. `kinsman', AÅ›. gir. Ã±Ä• ti -- , Ã±Ä• tika -- , kÄ• l. nÄ• ti -- , nÄ• tikye nom. sg., shah. Ã±atika, NiDoc. Ã±ati, KharI. Ã±ati, Ã±atiga, nadiga, Pk. á¹‡Ä• i -- f.; Kho. iÅ¾nÄ• ri `sort' (< *jÃ±Ä• tika -- BelvalkarVol 87); OSi. nÄ• Ì¤ `related', Si. nÄ• Ì¤yÄ• `relative', nÄ• Ì¤nÄ• `female cousin'.
*JÃ±Ä• TIGHARA -- .

jÃ±Ä• ti 5277 *jÃ±Ä• ti2 `knowledge'. [âˆšJÃ±Ä•]
Pk. á¹‡Ä• i -- f. `knowledge'; -- Ap. á¹‡Ä• i, á¹‡Ä• vaÃ¯ `like, as if'; H. nÄ• Ä«Ëœ (later with kÄ«) `like, after the manner of': rather < JÃ±Ä• YATÄ“ (jÃ±Ä• payati).
Addenda: *jÃ±Ä• ti -- 2: delete entry (see NYÄ• YÃ¡ -- Add2).

jÃ±Ä• tighara 5278 *jÃ±Ä• tighara `kinsman's house'. [jÃ±Ä• tÃ- -- 1, ghara --]
Pa. Ã±Ä• tighara -- n. `paternal home'; B. nÄ• yer, lÄ• ihar, Ëšhor `wife's father's house', Bi. naihar, nahirÄ• , Mth. naihar, nehrÄ• , Bhoj. Aw. lakh. H. naihar m.
jÃ±Ä• titva -- n. `kinship' Mn.: see next.
Addenda: *jÃ±Ä• tighara -- : Brj. naihar m. `wife's father's house'.

jÃ±Ä• tra 5279 *jÃ±Ä• tra `kinship, kinsman'. [Cf. jÃ±Ä• tÃ- -- 1. -- âˆšjan]
Ku. nÄ• to `acquaintance'; N. nÄ• to `relationship', nÄ• tÄ• gotÄ• `relatives'; Aw. lakh. nÄ• t `relative'; H. nÄ• t, nÄ• tÄ• `kinship, alliance', nÄ• t m. `kinsman'; OG. nÄ• taraÃ¼ m. `relationship, betrothal', nÄ• trÄ• m. pl. `kin',

G. nÄ• truÌƒ n. `widow's relationship as mistress', nÄ• tuÌƒ n., nÄ• tÉ” m. `kin<->

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ship', M. nÄ• t&etilde; n. -- S. nÄ• to m. `kinship', L. awÄ• á¹‡. nÄ• tÄ• ; P. nÄ• ttÄ• m. `kinship, relative'; WPah. bhal. nÄ• to m. `wife's brother', bhiá¸• . ne_tÃ¶á¹-u n. `young relative' are â†• Centre rather than < *jÃ±Ä• tatva -- (jÃ±Ä• titva -- LM 357) der. from *jÃ±Ä• ta -- `kinsman' in Pa. Ã±Ä• taka -- , which would not account for G.
Addenda: *jÃ±Ä• tra -- : WPah.ká¹-g. nattÉ” m. `community of relations', J. nÄ• tÄ• `relative' (both â†• H.).

jÃ±Ä• trajÄ• ni 5280 *jÃ±Ä• trajÄ• ni `kinsman's wife'. [*JÃ±Ä• TRA -- , JÄ• NI --]
WPah. bhal. naá¹-á¹-á¸·iÄ• á¹‡i f. `wife's brother's wife'.
jÃ±Ä• tvÄ• see JÄ• NÄ• ËŠTI.

jÃ±Ä• na 5281 jÃ±Ä• na n. `knowledge' ÅšÄ• á¹…khÅšr., ËšnÄ• -- f. PaÃ±car. [âˆšJÃ±Ä•]
Pa. Ã±Ä• á¹‡a -- n., AÅ›. shah. Ã±anaá¹• n., NiDoc. Ã±ana, Pk. á¹‡Ä• á¹‡a -- n.; H. nÄ• rnÄ• `to learn, conjecture' (EH. < *nÄ• á¹›<-> < MIA. á¹‡Ä• á¹‡ -- ); OG. nÄ• á¹‡a n. `knowledge', G. nÄ• á¹‡vuÌƒ `to know, experience'; Si. nÃ¤na < *nÄ• ni and not nec. with H. Smith JA 1950, 207 â†• Pa. -- Initial n -- replaced by j -- after JÄ• NÄ• ËŠTI &c.: Pk. jÄ• á¹‡a -- n. `knowledge', K. zÄ• n f.; S. jÄ• á¹‡u m. `presentiment, inkling'; P. jÄ• á¹‡ f. `knowledge', N. B. H. jÄ• n f., G. jÄ• á¹‡ f.; M. jÌˆÄ• á¹‡ f. `acknowledgement of favours'. JÃ±Ä• NIN -- ; AJÃ±Ä• NIN -- , *VIJÃ±Ä• NIN -- , *SAJÄ• NA -- , *SAJÄ• NIN -- , *SUJÃ±Ä• NIN -- .
Addenda: jÃ±Ä• na -- : â€ *sajÃ±Ä• na -- .

jÃ±Ä• nin 5282 jÃ±Ä• nin `having knowledge' Mn. [JÃ±Ä• NA --]
Pa. Ã±Ä• á¹‡in -- ; Si. inscr. -- nani `the wise one'; -- Pk. jÄ• á¹‡i -- `knowing' with j -- from JÄ• NÄ• ËŠTI.

5283 jÃ±Ä• pyatÄ“ `is made known' MBh. [âˆšJÃ±Ä•]
Pk. á¹‡appaÃ¯ `knows'; P. nÄ• pá¹‡Ä• `to measure', Ku. nÄ• pá¹‡o, N. nÄ• pnu, Or. nÄ• pibÄ• , Mth. Aw. lakh. nÄ• pab, H. nÄ• pnÄ• ; -- with j -- from JÄ• NÄ• ËŠTI: L. jÄ• paá¹‡ `to become known', P. jÄ• pá¹‡Ä• .

5284 jÃ±Ä• yatÄ“ `is known' Bhaá¹-á¹-. [âˆšJÃ±Ä•]
Pk. á¹‡ajjaÃ¯ `knows'; Kho. (Lor.) noik, 3 sg. naÃ¼r `to become visible, appear'; -- Ap. á¹‡Ä• i `like, as if'; H. nÄ• Ä«Ëœ `like, after the manner of' rather than < *JÃ±Ä• TI -- 2.
Addenda: jÃ±Ä• yatÄ“: -- for Ap. H. see NYÄ• YÃ¡ -- Add2.

jÃ±Ä“ya 5285 jÃ±Ä“ya `to be known' Mn. [âˆšJÃ±Ä•]
Si. neya `fit to be known, knowledge'.
jyÄ• ËŠ -- `bowstring' see JIYÄ• ËŠ -- .
JYUT `shine'. [Generally considered early MIA. form of âˆšDYUT; but why established so early in this form? Influenced by âˆšJVAL, âˆšJVAR?]
JYOÌ„TÃ¡YATI, JYá¹“TIS -- , JYá¹“TSNÄ• -- .

jyá¸—á¹£á¹-ha 5286 jyá¸—á¹£á¹-ha `first, chief', jyÄ“á¹£á¹-hÃ¡ -- `eldest', m. `eldest brother' RV., jyÄ“á¹£á¹-hÄ• -- f. `eldest wife' Mn.
Pa. jeá¹-á¹-ha -- `chief, eldest', m. `elder brother', Ëšaka<-> `chief', NiDoc. jeá¹-ha; Pk. jeá¹-á¹-ha -- , jiá¹-Ëš `big, eldest', m. `elder brother'; Ash. diÅ¡tÅ« `elder, elder brother', diá¹£á¹-u aá¹…u `thumb', deÅ¡te `husband's elder brother'; Wg. duÅ¡tÃ¶ brÄ• `elder brother', duÅ¡t aá¹…Å•e `thumb', deÅ¡tÄ“i `mother's elder sister'; Kt. Ç°eá¹£á¹- `elder', Ç°iÅ¡taÌƒ `elder brother'; Pr. e/Å¡tek `elder', Å¾iÅ¡t `grandmother'; Dm. Å¾Ä“Ì†á¹£á¹-a `elder', Å¾eá¹£á¹-aÄ• ËŠli `mother -- in -- law'; PaÅ¡. dar. Ç°Ã©á¹£á¹-Ä• , weg. deá¹£á¹-Ä• ËŠ `elder', ar. deá¹£á¹-o `husband's elder brother', dar. Ç°iá¹£á¹-Ä«ËŠ aá¹…uá¹›á¸—k `thumb', kuá¹›. deÅ¡ti Ä• ËŠÄ« `grandmother'; Shum. dyá¸—iá¹£á¹-i aá¹…uá¹›em `my thumb'; Kal. rumb. Ç°eá¹£á¹-Ä• Ì¤á¹…guá¹› `thumb', Ç°eá¹£á¹-Ä• ËŠli `mother -- in -- law', Ç°eá¹£á¹-ak `name of a goddess' (< jyÄ“á¹£á¹-hÄ• -- or DÄ“á¹£á¹-RÄ« -- ?); Phal. Ç°eá¹£á¹-a aá¹…gÃºá¹› `big toe'; K. zyuá¹-hu, dat. ziá¹-his `old,

elder', pog. zÃ¼á¹-h `elder'; S. jÌ„eá¹-hu m. `husband's elder brother', L. jeá¹-h m. `id.', jeá¹-hÄ• `best, first, first -- born'; P. jeá¹-h m. `husband's elder brother', jeá¹-á¹-hÄ• `oldest', á¸• og. jeá¹-hÄ• l f. `wife's elder sister'; WPah. bhal. jÌˆeá¹-h `eldest', jÌˆeiá¹-h m. `husband's elder brother', paá¹…. cur. jÄ“á¹-hÄ• `elder'; Ku. jeá¹-ho `elder brother', jeá¹-hÅ« `wife's elder brother', gng. jÌˆyaá¹-h `elder'; N. jeá¹-ho `eldest brother'; A. zeá¹-hÄ• l `husband's elder brother', zeá¹-hiyai `husband's elder sister'; Or. jeá¹-ha<-> sasura `husband's elder brother', jeá¹›asura, deá¹›asura (with abnormal phonet. development in kinship term); Bi. jeá¹-hrÄ« `elder wife'; Mth. jeá¹-h, f. Ëšá¹-hi `eldest', Bhoj. jÄ“á¹-h `elder'; Aw. lakh. jÄ“á¹-h `elder, husband's elder brother'; H. jeá¹-h, jeá¹-hÄ• `chief, eldest', jeá¹-hÄ« `husband's elder brother's wife'; OMarw. jeá¹-ha m. `husband's elder brother'; G. jeá¹-h `eldest', m. `husband's elder brother'; M. jeá¹-hÄ• m. `first and strongest tint drawn from safflower'; Si. deá¹-u `eldest, best', deá¹-uvÄ• `an official, dignitary'. JYAlá¹£á¹-HA -- , JYÄ“á¹£á¹-HATARA -- ; *JYÄ“á¹£á¹-HAJÄ• NI -- , JYÄ“á¹£á¹-HATÄ• TA -- , *JYÄ“á¹£á¹-HADUHITRÌ¥ -- , *JYÄ“á¹£á¹-HAPUTRA -- , *JYÄ“á¹£á¹-HAVAá¹‡á¹-A -- .
Addenda: jyá¸—á¹£á¹-ha -- : S.kcch. jeá¹-h m. `husband's elder brother', Garh. jeá¹-h m. (jiá¹-hÄ• á¹‡ f. `his wife'); WPah.ká¹-g. jÌˆÃ©á¹-á¹-hÉ” `elder, eldest', Garh. jeá¹-hu; Md. doÅ™i, ËšÅ™Ä« `big, biggest, eldest'. â€ JYÄ“á¹£á¹-HÄ• -- .

jyÄ“á¹£á¹-hajÄ• ni 5287 *jyÄ“á¹£á¹-hajÄ• ni `senior wife'. 2. `elder brother's wife'. [JYá¸—STHA -- , JÄ• NI --]
1. K. ziá¹-hÃ¶Ã±Ã¼ f. `senior wife of a polygamous man'.
2. Pk. jiá¹-á¹-hÄ• á¹‡Ä« -- f. `husband's elder brother's wife', S. jeá¹-hÄ• á¹‡Ä« f., P. jiá¹-hÄ• á¹‡Ä«, jaá¹-hËš f., WPah. bhal. jÌˆaá¹-á¹-hÄ• á¹‡i, Ku. jeá¹-hÄ• á¹‡Ä« (whence jeá¹-hÄ• á¹‡o `husband's elder brother'), N. jeá¹-hÄ• ni (whence jeá¹-hÄ• n `wife's elder brother'), Aw. lakh. H. jeá¹-hÄ• nÄ« f., G. jeá¹-hÄ• á¹‡Ä« f.

jyÄ“á¹£á¹-hatara 5288 jyÄ“á¹£á¹-hatara `elder' PaÃ±cat., ËšrÄ• -- , ËšrikÄ• -- f. `woman guarding a young girl' KathÄ• s. [Cf. jyá¸—á¹£á¹-hatama -- RV. -- JYá¸—á¹£á¹-HA --]
PaÅ¡. Ç°iá¹£á¹-arÅ« `great', Ç°eá¹£á¹-arÄ• ËŠ `elder brother'; P. jaá¹-herÄ• m. `elder relative of husband'; A. zeá¹-heri `wife's elder brother', Or. jeá¹-hurÄ• `father's elder brother'; H. jaá¹-herÄ• `eldest, chief'.

jyÄ“á¹£á¹-hatÄ• ta 5289 jyÄ“á¹£á¹-hatÄ• ta m. `father's eldest brother' lex.
[JYá¸—á¹£á¹-HA -- , TÄ• TÃ¡ --]
Ku. jeá¹-hÄ• jyu `husband's elder brother', N. jeá¹-hÄ• ju, A. zeá¹-hÄ• ; B. jeá¹-hÄ• `father's elder brother', jeá¹-hÄ• i `his wife'; Or. jeá¹-hÄ• , deá¹-hÄ• `father's elder brother'.

jyÄ“á¹£á¹-aduhitrÌ¥ 5290 *jyÄ“á¹£á¹-aduhitrÌ¥ `elder's daughter'.
[JYá¸—á¹£á¹-HA -- , DUHITÅ•ÌŠ --]
P. á¸• og. jÌˆaá¹-hÄ« f. `husband's elder brother's daughter'.

jyÄ“á¹£á¹-haputra 5291 *jyÄ“á¹£á¹-haputra `elder's son'. 2. `eldest son'.
[JYá¸—á¹£á¹-HA -- , PUTRÃ¡ -- 1]
1. L. jaá¹-huttur m. `husband's elder brother's son', P. jaá¹-hutt, jiá¹-hut m., á¸• og. jÌˆaá¹-huttar m.; A. zeá¹-hot `husband's eldest brother'; B. jeá¹-hutÄ• `father's elder brother's children'; Bhoj. jeá¹-haut `husband's elder brother's son', H. jeá¹-haut, ËštÄ• m.
2. Mth. jeá¹-hautÄ« `eldest son's share'.

jyÄ“á¹£á¹-havaá¹‡á¹-a 5292 *jyÄ“á¹£á¹-havaá¹‡á¹-a `elder's share'.
[JYá¸—á¹£á¹-HA -- , VAá¹‡á¹-A -- 1]
Ku. jeá¹-haun `elder brother's share', H. jeá¹-huá¹‡á¸• Ä• m. (â†• NW dial.?).
jyÄ“á¹£á¹-hÄ« -- see JYAIá¹£á¹-HÄ« -- .

5292a â€ jyá¸—á¹£á¹-hÄ• -- f. `the 16th or 18th lunar mansion' AV.
[JYá¸—á¹£á¹-HA --]
Pk. jeá¹-á¹-hÄ• -- , jiá¹-Ëš f. `a particular asterism'; Si. deá¹-a `the 18th lunar mansion', Md. doÅ™a.

jyaiá¹£á¹-ha 5293 jyaiá¹£á¹-ha m. `the month May -- June' Mn.
[jyÄ“á¹£á¹-hÄ• ËŠ -- f. `16th lunar mansion' AV. -- JYá¸—á¹£á¹-HA --]
Pa. jeá¹-á¹-ha -- mÄ• sa -- m., KharI. jeá¹-ha -- , Pk. jeá¹-á¹-ha -- , jiá¹-Ëš m., K. zÄ“á¹-h m., S. jÌ„eá¹-hu m., L. jeá¹-h, (Ju.) jÌ„eá¹-h m., P. jeá¹-h m., WPah. bhal. jÌˆe_á¹-h m., Ku. jeá¹-h, gng. jÌˆyaá¹-h m., N. jeá¹-h, A. zeá¹-h, Bi. Bhoj. jÄ“á¹-h, Aw. lakh. H. Marw. G. jeá¹-h m.; M. jeá¹-hvaá¸• , Ëšá¹-hoá¸• Ä« f. `the period of May -- June'.
*JYAIá¹£á¹-HAKA -- .

Addenda: jyaiá¹£á¹-ha -- : S.kcch. jeá¹-h m. `the 8th month May -- June', WPah.ká¹-g. jÌˆÃ©á¹-á¹-h m., Garh. jeá¹-h.
â€ jyá¹“k `for a long time' RV. [â†• OMIA. (Pk.) jokkÄ• ra<-> m. `wish for long life, shout of triumph (= jekkÄ• ra<-> PSM)'; origin in exclamation is presupposed by context of triumph (ká¹£Ä“trajÄ“á¹£á¸—) in RV. 1.33.15 jyá¹“kkrÌ¥<-> `live long' and by phrase underlying jyoÌ„gjÄ«vÄ• ËŠtu -- f. `long life' ÅšBr.; OIA. *dyoÌ„á¸¥krÌ¥ -- ~ pradÃ-vaá¸¥, etc.] J.C.W.

jyaiá¹£á¹-haka 5294 *jyaiá¹£á¹-haka `pertaining to May -- June'. [JYAIá¹£á¹-HA --]
L. jeá¹-hÄ• `early (of crops)', N. jeá¹-ho `belonging to the month Jeá¹-h'.

jyaiá¹£á¹-hÄ« 5295 jyaiá¹£á¹-hÄ« f. `small house lizard' W., jyÄ“á¹£á¹-hÄ« -- f. TithyÄ• d. [JYAIá¹£á¹-HA -- ?]
A. zeá¹-hÄ«, B. jeá¹-hÄ«.

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5296 jyoÌ„tÃ¡yati `illuminates' AV. [~ dyoÌ„tayati MBh. <-> âˆšJYUT]
Or. joebÄ• `to kindle a fire'; H. poet. joyanÄ• `to burn, set fire to'.

jyoÌ„tiá¸¥Å›Ä• lÄ• 5297 *jyoÌ„tiá¸¥Å›Ä• lÄ• `fire room'. [JYá¹“TIS -- , Å›Ä• ËŠLÄ• --]
A. zuhÄ• l `fireplace'.

5298 jyoÌ„tiriá¹…gaá¹‡a -- , Ëšiá¹…ga -- m. `firefly' lex. [JYá¹“TIá¹£ -- , Iá¹…GANA --]
Pk. joÌ„iá¹• gaá¹‡a -- m., Mth. jognÄ« ABORI xxi 110.
Addenda: jyoÌ„tiriá¹…gaá¹‡a -- : H. jugnÄ«, jugnÅ«.

jyoÌ„tiá¹£a 5299 jyoÌ„tiá¹£a n. `astrology' &capamacr;p. [JYá¹“TIS --]
Pa. joÌ„tisÄ• -- f., Pk. joÌ„isa -- n.; WPah. jaun. jwÄ“Å› karnoÌ„Ìƒ `to exorcize'; G. jos m. `astrology'.
JYAUTIá¹£IKÃ¡ -- .
jyoÌ„tiá¹£ika -- see JYAUTIá¹£IKÃ¡ -- .

jyá¹“tis 5300 jyá¹“tis n. `light, moonlight' RV., `heavenly body' Mn. [~ dyoÌ„tis -- n. `light, star' lex. -- âˆšJYUT]
Pa. joÌ„ti -- n.m. `light, star, fire'; AÅ›. shah. jotikaá¹• dhani `masses of light'; Pk. joÌ„i -- m. `light, fire', joÌ„Ä«<-> f. `lightning', joÌ„isa -- n. `constellation'; A. zÅ«i `fire, lamp, spark, firefly'; B. juÌƒi `fire'; Or. joe, joi, jui `fire, cremation fire, pit over which cremation pile is placed'; M. jÌˆov f. `lightning'; Si. doÌ„ `light, star'.
JYOÌ„TIá¹£A -- , JYAUTIá¹£IKÃ¡ -- ; *JYOÌ„TIá¸¥Å›Ä• LÄ• -- , JYOÌ„TIRIá¹…GAá¹‡A -- .
Addenda: jyoÌ„tis -- : WPah.sat. jÌˆÅ• Ë˜th `moon'; ká¹-g. jÌˆÃ³tth f., Wkc. jÌˆÉ”ÌˆÌ„th f. in phrases `moon is waxing, waning'; J. joti f. `light of sun or lamp' -- all â†•  Sk., partly X WPah.ká¹-g. jÌˆÉ”á¹‡ `moonlight' < JYá¹“TSNÄ• -- .

5300a â€ jyoÌ„tkÄ• ra -- m. `shout of acclamation', jyoÌ„tkaroÌ„ti `acclaims' KÄ• v. [T. Burrow BSOAS xli 179; Sk. â†• Pk. jokkÄ• ra -- , joÌ„hÄ• ra -- (< *dyoÌ„á¸¥kÄ• ra -- `wish for long life, shout of triumph' see â€ JYá¹“K); -- JYá¹“K, -- KÄ• RA -- 3]
Pk. jokkÄ• ra -- , joÌ„hÄ• ra -- m. `deferential salute', joÌ„hÄ• rijjaÃ¯ `is saluted with deference', OP. johÄ• rÄ« `hail!', OMarw. juhÄ• ra m. `salutation (with the words `live long')', M. jÌˆohÄ• r, H. johÄ• r f., vb. juhÄ• rnÄ• ; -- from sense `shout of triumph' (see â€ JYá¹“K): H. johaÌ„Ì†r, jauhar, jÅ«har m. `fight to the death, self -- immolation', Marw. G. jauhar n. rather than < *JATUGHARA -- . J.C.W.

jyá¹“tsnÄ• 5301 jyá¹“tsnÄ• f. `moonlit night' TBr., `moonlight' MBh. 2. *yoÌ„tsnÄ• -- (dissimilated from *dyoÌ„tsnÄ• -- ?).
1. Pa. juá¹‡hÄ• -- f. `moonlit night, moonlight, bright half of month', doÌ„sinÄ•  -- f. (X doÌ„sÄ•  -- < DOÌ„á¹£Ä• ËŠ -- ?); Pk. joá¹‡hÄ•  -- , juá¹‡Ëš, joÌ„siá¹‡Ä« -- , joÌ„isiá¹‡Ä•  -- (X joÌ„i -- < JYá¹“TIS -- ), á¸• oÌ„siá¹‡Ä« -- f. `moonlight'; Gy. SEeur. Ä• hon `moon', eur. Ä• on, wel. Å¡oÌ„n, Woá¹-. dusÃºn; K. zÅ«n f. `moonlight', pog. kash. zoÌ„sun; WPah.

bhal. jÌˆosaá¹‡ f., paá¹…. josan, roh. jÌˆun, kiuÌƒth. juhá¹‡, jaun. jhÅ«n, Satlaj jÌˆÅ• Ë˜th; Ku. jÅ«n, jÅ«ni `moon, moonlight'; N. jun `moon'; A. zon, zonÄ• Ä« `moon', zonÄ• k `moonlight', Aw. lakh. jÃµdhaiyÄ• , OH. jonha f., H. junhÄ• Ä« f.; M. hal. jon `moon'; Si. duá¹‡u `moonlight'. <-> A. zonÄ• kÄ« `firefly', B. juni. -- Gy. pal. Ç°indir `moon' is obscure.
2. Bshk. yÅ«ËŠsun `moon', Tor. yÅ«n m.; Mai. yuÌ„Ìƒ `moon, month'; Kand. yÅ«n `moon', Sv. yÅ«á¹‡, yuÌ„Ìƒá¹›, Phal. yÅ«n, Sh. gil. yun f., koh. gur. yÅ«n f.
*SAá¹• JYOÌ„TSNA -- .
Addenda: jyá¹“tsnÄ• -- : WPah.ká¹-g. jÌˆvÌ„á¹‡ f. (obl. -- a), jÌˆÉ”ÌˆÌ„á¹‡, kc. jÌˆÅ«n, kiuÌƒth. jÅ«há¹‡, J. jÅ«'á¹‡; Garh. jon `moonlight', (LSI) jÅ«n, A. jonÄ• k (phonet. z --), Brj. jonh, jonhÄ• Ä«, jÃµdhaiyÄ• f.

jyautiá¹£ikÃ¡ 5302 jyautiá¹£ikÃ¡ m. `astrologer' PÄ• á¹‡., jyoÌ„tiá¹£ika -- m. VarBrÌ¥S. [JYOÌ„TIá¹£A --]
Pk. joÌ„isia -- m., Ku. josÄ« m., N. jaisi, B. josÄ«, OH. joyasÄ«, H. josÄ« m. (â†’ P. josÄ« m.), G. joÅ›Ä« m., OM. joisÄ«, M. jÌˆoÅ›Ä« m., Ko. joyiá¹£i.
JVAR `burn': *JÅ«RATI, JVARÃ¡ -- , JVÃ¡RATI, *JVÄ• RA -- ; *AJVARA -- , *UJJVARA -- , *UJJVARATI, *UJJVÄ• RA -- , *UJJVÄ• RAYATI, PRAJVÄ• RA -- ; -- âˆšJVAL.
Addenda: jyautiá¹£ikÃ¡ -- : Brj. jo(i)sÄ« m. `astrologer', OMarw. joisÄ«.

jvarÃ¡ 5303 jvarÃ¡ m. `fever' MBh. [~ JVALÃ¡ -- . -- âˆšJVAR]
Pa. Pk. jara -- m., Phal. Ç°Ä• r (NOPhal 37, or poss. < *JVÄ• RA --); K. zar m. `brightness, fever', WPah. jaun. Ku. jar, N. jaro, A. zar B. jar, Or. jara, Bhoj. Aw. lakh. H. jar m., M. jÌˆar m., Ko. jaro.
*AJVARA -- , TRÌ¥TÄ«YAKAJVARA -- .
Addenda: jvarÃ¡ -- : WPah.ká¹-g. jÌˆÉ”r m. `fever', J. jar m., Garh. jar.

5304 jvÃ¡rati `is feverish' Car. [~ JVÃ¡LATI. -- âˆšJVAR]
Pr. Ç°ur -- intr. `to burn', P. jarnÄ• ; H. jarnÄ• `to be feverish'.
JVAL `burn': *JUVÄ• LA -- , JVALÃ¡ -- , JVÃ¡LATI, JVALANÃ¡ -- , JVALITA -- , *JVALIá¹£YATI, *JVALYATÄ“, JVÄ• LÃ¡ -- , JVÄ• LAYATI, *JVÄ• LANA -- , *JVÄ• LITA -- ; UJJVALA -- , UJJVALATI, *UJJVÄ• LAKA -- , *UJJVÄ• LAYATI, PARIJVALATI, *PRAJVALA -- , PRAJVALATI, PRAJVALITA -- , *PRAJVÄ• LA -- , PRAJVÄ• LAYATI, PRATIJVALATI, PROÌ„JJVALATI, *PROÌ„JJVÄ• LAYATI, *VIJVALATI, SAá¹• JVALATI, *SAá¹• JVÄ• LA -- ; -- âˆšJVAR, âˆš*DVAL.

Addenda: jvÃ¡rati: WPah.ká¹-g. jÌˆÉ”Ì• rhá¹‡Ãµ (part. jÌˆÉ”ria) `to be feverish', Garh. jareá¹‡u (denom. of jar < JVARÃ¡ -- ?).

5305 jvalÃ¡ -- , f. ËšlÄ• -- `flaming', m. `flame' lex. [~ jvarÃ¡ -- . <-> âˆšjval]
Pk. jala -- `burning', Ëšaga -- m. `fire'; S. jÌ„ara f. `burning heat of fire' (< jvalÄ• -- ), jÌ„arÄ• á¹-a f. `scorching'; M. jÌˆaá¸· f. `anger, passion'.

5306 jvÃ¡lati `burns brightly' TS. [~ JVÃ¡RATI. -- âˆšJVAL]
Pa. jalati `burns, shines'; Pk. jalaÃ¯ `burns, is burnt'; Wg. (Lumsden) "julliÃ¡ssÃ¡" `bright'; P. jalá¹‡Ä• , jaá¸·nÄ• `to burn' (â†’ S. jalaá¹‡u); WPah. cam. jaá¸·á¹‡Ä• `to be burnt'; Ku. jalá¹‡o intr. `to burn', N. jalnu; A. zaliba `to blaze' (or < *JHAL -- 3); B. jalÄ• `to burn', Or. jaá¸·ibÄ• , Bi. Mth. Aw. lakh. jarab; H. jalnÄ• `to burn, rage, feel pain, be offended'; OMarw. jalaÃ¯ `burns', G. jaá¸·vuÌƒ `id.', jaá¸·jaá¸·vuÌƒ `to have a burning sensation', M. jÌˆaá¸·á¹‡&etilde;, jÌˆaá¸·jÌˆaá¸·á¹‡&etilde;, Ko. jaá¸·tÄ• ; -- Si. dilenavÄ• `to shine, glitter' intr. from *dal<-> or poss. < *JHIL -- . -- Caus. Pa. jalÄ• pÄ“ti; Pk. jalÄ• via<-> `burnt', jalÄ• vaá¹‡a -- n. `kindling'; K. zalawunu `burning, fiery, hot'; L. jalÄ• vaá¹‡ `to kindle', P. jalÄ• uá¹‡Ä• , Ku. jalauá¹‡o, N. jalÄ• unu, A. zalÄ• iba; OAw. jarÄ• i tr. `burns', H. jalÄ• nÄ• ; Si. dalvanavÄ• `to kindle, inflame'.
Addenda: jvÃ¡lati: WPah.ká¹-g. (kc.) jÌˆÉ”á¸·nÃµ intr. `to burn, blaze', caus. jÌˆÉ™á¸·auá¹‡Ãµ, J. jalÄ• wá¹‡u; Garh. jaá¸·nu intr., caus. jaá¸·É”á¹‡u; Md. dillanÄ« caus. `makes shine' (X *JHIL -- ? <-> Si. dalvanavÄ•), dillenÄ« intr. `shines' (Si. dilenavÄ•).

jvalanÃ¡ 5307 jvalanÃ¡ `burning, combustible' ÅšBr., jvÃ¡lana -- n. `fire' MaitrS., jvalÃ¡na -- m. (PadapÄ• á¹-ha). [âˆšJVAL]
Pa. jalana -- adj. and n. `burning'; Pk. jalaá¹‡a -- m. `fire'; Ku. jalaá¹‡ `burning, inflammation, pain'; N. jalan `burning, hatred'; A. zalani `burning sensation', B. jalani; H. jalan m.f. `burning, envy'; G. jaá¸·aá¹‡ n. `fuel', M. jÌˆaá¸·aá¹‡ n.

jvalita 5308 jvalita `lighted, burning' MBh. [âˆšJVAL]
Pa. jalita -- , Pk. jalia -- ; P. jaliÄ• `burnt', jaliÄ• -- baliÄ• `angry, jealous'; Ku. gng. jÌˆaÄ«Ëœ `burnt'; -- Si. dili `glittering, shining' or < *JHIL -- .

5309 jvaliá¹£yati `will burn'. [âˆšJVAL]
Si. dilisenavÄ• , diliheËš `to shine, glitter': very doubtful.

5310 *jvalyatÄ“ `is burnt'. [âˆšJVAL]
Cf. Ap. saá¹• jallia -- `angered, abusive'; L. jallaá¹‡ `to be burnt, to burn'; -- S. jalaá¹‡u intr. `to burn' with j -- more prob. â†• P.

jvÄ• ra 5311 *jvÄ• ra `burning'. [~ JVÄ• LÃ¡ -- . -- âˆšJVAR]
Phal. Ç°Ä• r `fever' (or < JVARÃ¡ -- ); H. jÄ• r m. `vehemence, virulence'.
*TRÌ¥TÄ«YAKAJVÄ• RA -- .

jvÄ• lÃ¡ 5312 jvÄ• lÃ¡ m. `light, torch' KauÅ›., `flame' MBh., jvÄ• lÄ• -- f. KÄ• tyÅšr. 2. *juvÄ• la -- . [~ *JVÄ• RA -- . -- âˆšJVAL]
1. Pa. jÄ• la -- m. `glow, blaze', ËšlÄ• f. `flame'; Pk. jÄ• la -- , Ëšlaya -- m. `flame, fire', ËšlÄ• -- f. `flame'; PaÅ¡. ar. Ç°iÄ• el `flame'; K. zÄ• l f. `fever'; A. zÄ• l `heat of fire for cooking, heat, ray of light'; B. jÄ• l `flame of a fire'; Or. jalÌ„Ì†á¸·Ä• `burning sensation, inflammation'; M. jÌˆÄ• á¸· m. `flame, fire, fever, passion'; Si. dalaya, daluva, dalla `flame, effulgence'.
2. Bshk. Ç°Å«l `iron lamp'; Ku. jwÄ• lo `flame', N. juwÄ• lo, jwÄ• lo (ND 226 b 26 wrongly â†• Sk.).
Addenda: jvÄ• lÃ¡ -- : Ko. jÌˆÄ• á¸·a n.pl. `entry'; -- jÌˆaá¸·Ä• ra `mosquito' < *jvalÌ„Ì†laÌ„Ì†kÄ• ra -- ?

jvÄ• lana 5313 *jvÄ• lana `kindling'. [âˆšJVAL]
K. zÄ• lun m. `fuel'; Bhoj. jÄ• ran `burning of spices'; H. jÄ• ran m. `firewood'; M. jÌˆÄ• á¸·aá¹‡ n. `fuel'.

5314 jvÄ• layati `sets on fire' MBh. [âˆšJVAL]
Pa. jÄ• lÄ“ti, Pk. jÄ• lÄ“i; Gaw. zala -- `to light a fire'; K. zÄ• lun `to set on fire'; P. jÄ• á¸·nÄ• , jÄ• laá¹‡Ä• `to kindle'; WPah. bhal. jÌˆÄ• á¹‡Å« tr. `to burn'; A. zÄ• liba `to kindle', B. jÄ• lÄ• , Or. jÄ• á¸·ibÄ• ; Bi. jÄ• rab `to burn, esp. cremate a corpse'; Mth. jÄ• rab tr. `to burn' (â†’ N. jÄ• rnu `to burn to ashes'), OAw. jÄ• raÃ¯, H. jÄ• lnÄ• , jÄ• rnÄ• , OMarw. jÄ• laÃ¯; M. jÌˆÄ• á¸·á¹‡&etilde; `to burn, annoy'.
Addenda: jvÄ• layati: WPah.ká¹-g. (kc.) jÌˆaá¸·nÃµ tr. `to burn, kindle, set on fire'.

jvÄ• lita 5315 jvÄ• lita `set alight'. [âˆšJVAL]
Pa. jÄ• lita -- ; Si. dÃ¤lla, st. dÃ¤li -- `flame'.

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JH jhakk 5316 *jhakk1 `sudden movement or blast'. 2. *jhakkoÌ„l -- . [Cf. Sk. jhag -- iti `suddenly' S. M. Katre Calcutta Oriental Journal i 100]
1. S. jhaka f. `storm of wind'; P. jhakk m. `duststorm', jhakk(h)aá¹› m. `squall', jhaká¹‡Ä• `to be passionate'; Ku. jhÃ£Ì„ko `fit of anger, epilepsy'; N. jhÄ• k -- jhuk `accident'; A. zaÌƒk `sudden fit of anger'; B. jhÃ£Ì„kan `jerking, passionate reproof'; Or. jhÃ£Ì„ka `fit of rage'; H. jhakkaá¹› `sudden blast' (â†' N. jhakkaá¹› `storm'); -- L. jhakkaá¹‡ `to shrink back, be afraid'; N. jhakjhakÄ• unu `to jog'.
2. S. jhakora f. `downpour of rain'; P. jhakolá¹‡Ä• `to shake', H. jhakolnÄ• , jhakornÄ• ; G. jhakoá¸· f. `rainstorm'.
Addenda: *jhakk -- 1: Ko. jÌˆhÄ• á¹…ki `ribald speech'.

jhakk 5317 *jhakk2 `cover'. [Cf. *JHAKK -- 1 and similar range of meaning between *jhapp -- 1, *jhamp -- 1 and *jhapp -- 2, *jhamp -- 2]
Bi. jhaknÄ• `cover of a grain pot'; M. jÌˆhÄ• ká¹‡&etilde; `to cover'.

jhakk 5318 *jhakk3 `flash, shine'. 2. *jhaá¹…k -- 2. 3. *jhagg -- . [Same as *JHAKK -- 1? -- Cf. jhagajhagÄ• yatÄ“ `flashes' DevÄ«P.]
1. N. jhak -- jhak `splendour', jhakkalo `showy', jhaka -- makka `shining'; A. zak -- mak `brightness', B. jhak -- jhak, -- mak; Or. jhaka `glitter', jhak -- jhak `brightness', jhakamaki `flint stone'; H. jhak `bright', jhak -- jhak `splendour'; M. jÌˆhaká¹‡&etilde; `to be dazzled', jÌˆhak -- mag f. `brilliance'.
2. Pk. jhaá¹• kaÃ¯ `is burnt'; K. zongu m. `fire, esp. a great blaze'; A.

zaÌƒk -- zaÌƒk `glittering'.
3. S. jhagÌ i -- magÌ i f. `brightness'; G. jhag -- jhag, -- mag `brightly';
M. jÌˆhag -- jÌˆhag f. `brilliance'; -- cf. Pk. jagajagaá¹• ta -- `shining'.
Addenda: *jhakk -- 3. 3. *jhagg -- : Ko. jÌˆhagjÌˆhagi `shining, polished'.
*jhakk -- 5 `clump' see *JHAá¹…K -- 1. Add2.

jhakk 5319 *jhakk4 `obstinacy'.
P. jhakk m. `doubt'; N. jhakki `intolerant of injustice', jhakkaá¹›
`obstinate person'; H. jhakkÄ«, Ëškaá¹› `stubborn', M. jÌˆhakkaá¸• .
*jhakk -- 5 `clump' see *JHAá¹…K -- 1.
*jhakkÄ• -- `froth' see *JHAGGÄ• -- .

jhakkh 5320 *jhakkh `babble'. [Onom.?]
Pk. jhakkhia -- n. `reproach', jhaá¹• khaÃ¯ `babbles, reproaches'; S.
jhakaá¹‡u `to chatter, gabble'.
jhagajhagÄ• yatÄ“ see *JHAKK -- 3.

jhagaá¸• 5321 *jhagaá¸• `quarrel'. 2. *jhaggaá¸• -- . 3. *jhaggaá¹-á¹- -- .
1. Pk. jhagaá¸• a -- m. `quarrel' (cf. jagaá¸• aá¹• ta -- `quarrelling'); S.
jheá¹›o m. `quarrel', L. P. jheá¹›Ä• m.; L. jheá¹›aá¹‡ `to quarrel'.
2. S. jhagÌ iá¹›o m. `quarrel', jhagÌ iá¹›aá¹‡u `to quarrel', L.
jhagá¹›aá¹‡, P. jhagá¹›Ä• m., jhagaá¹›á¹‡Ä• , WPah. panÌ“. jhagaá¹›á¹‡Ä• , Ku.
jhagá¹›o, N. jhagrÄ• -- sagrÄ• , jhagranu, B. jhagá¹›Ä• , Or. jhagaá¹›Ä• , H.
jhagá¹›Ä• m., jhagaá¹›nÄ• , Marw. jhagá¹›o, G. jhagá¹›É”, jhaghá¹›É” m.,
jhaghaá¹›vuÌƒ, M. jÌˆhagá¸• Ä• m., jÌˆhagaá¸• á¹‡&etilde;.
3. M. jÌˆhagaá¹-á¹‡&etilde; `to collide with, seize violently'.
*jhaggaá¹-á¹- -- , *jhaggaá¸• -- `quarrel' see prec.
Addenda: *jhagaá¸• -- . 2. *jhaggaá¸• -- : S.kcch. jaghaá¹›á¹‡Å« `to
quarrel'; WPah.kc. jÌˆhÉ”gá¹›o m. `quarrel' prob. â†• H. (Him.I 77).
*jhagg -- `shine' see *JHAKK -- 3.
*jhaggaá¸• -- `quarrel' see *JHAGAá¸• -- Add2.

jhaggÄ• 5322 *jhaggÄ• `froth, scum'. 2. *jhakkÄ• -- .
1. S. jhagÌ a f. `froth, scum, suds'; L. jhagg, f. `foam', (Ju.) jhagÌ f.
`foam, saliva', jhagÌ aá¹‡ `to churn', jhagÌ gÌ Ä• m. `small churning
stick'; P. jhagg f. `foam, froth, scum'; H. jhÄ• g f. `froth, scum'.
2. A. zÄ• ki `the frothing of boiling sugar -- cane juice'.

jhaá¹…k 5323 *jhaá¹…k1 `clump, cluster'. 2. *jhaá¹…kh -- 2. 3. *jhakk -- 5.
[In meaning `hair' cf. *JAKKA --]
1. S. jhaá¹…gu m. `jungle', L. P. jhaá¹…g m. `thicket'; N. jÄ• á¹… `clump';
B. jhÃ£Ì„k `flock'; Or. jhÄ• á¹…ka `flock', jhÄ• á¹…kaá¹›Ä• `bushy'; H.
jhÃ£Ì„k m. `flock'; M. jÌˆhÃ£Ì„kar n. `thick bush'.
2. Pk. jhaá¹• khara -- m. `dry tree'; Mth. jhÃ£Ì„khÄ«, Ëškhaá¹› `bush'; G.
jhÃ£Ì„khruÌƒ n. `a prickly shrub with few leaves'.
3. Phal. Ç°hakuá¹-o `woman's hair'; N. jhÃ£Ì„kro `hair allowed to grow long
and left uncombed'; A. zÄ• k `crowd'; M. jÌˆhÄ• k f. `flock'.
*jhaá¹…k -- 2 `flash' see *JHAKK -- 3.
Addenda: *jhaá¹…k -- 1. 2. *jhakk -- 5: WPah.ká¹-g. jÌˆhÃ kkÉ™á¹›,
jÌˆhÃ ká¹›É” m. `shrub, bush', J. jhÄ• khá¹› m.

jhaá¹…kÄ• ra 5324 jhaá¹…kÄ• ra m. `jingling, buzzing' PaÃ±cat. [âˆšJHAá¹‡]
Pk. jhaá¹• kÄ• ra -- m. `tinkling'; P. jhaÌƒgÄ• rnÄ• `to scream (of elephant or
peacock)'; A. zaá¹…kÄ• r `noise'; Or. jhaá¹…kÄ• ra `clanging'; H. jhaÌƒkÄ• r f.
`tinkling', jhaÌƒkÄ• rnÄ• `to tinkle, chirp'; -- L. jhÄ©gÄ• raá¹‡ `to creak'.

jhaá¹…kh 5325 *jhaá¹…kh1 `peep'.
Ku. jhÃ£Ì„ká¹‡o `to peep at', N. jhÃ£Ì„knu, Or. jhÄ• á¹…kibÄ• ; Mth. jhÃ£Ì„kÄ«
`act of peeping'; Bhoj. jhÃ£Ì„kal `to peep at', H. jhÃ£Ì„khnÄ• (â†’ P.
jhÄ• ká¹‡Ä•), OMarw. jhÄ• kaÃ¯, G. jhÃ£Ì„khvuÌƒ, jÃ£Ì„Ëš (also dhÃ£Ì„khvuÌƒ).
*jhaá¹…kh -- 2 `clump' see *JHAá¹…K -- 1.

jhaÃ±jhÄ• 5326 jhaÃ±jhÄ• f. `noise of rain' lex. [Cf. *JHÄ• Ã±JHA -- ?]
Pk. jhaá¹• jha -- m. `quarrel' (cf. pajjhaá¹• jhamÄ• á¹‡a<-> `making a noise');
H. jÃ£Ì„jh f. `storm of wind and rain'; OG. jhaá¹• jha m. `quarrel', G.
jhÃ£Ì„jh, jhÃ£Ì„j f. `rage'.

jhaá¹- 5327 *jhaá¹- `sudden movement'. 2. *jhaá¹-á¹- -- . 3. *jhaá¹‡á¹- -- .
4. *jhiá¹-á¹- -- . [Cf. jhaá¹-iti `instantly' BhartrÌ¥. Further poss. conn.
*JHAá¹-ATI]
1. Pk. jhaá¸• itti, Ëšá¸• atti `suddenly'; N. jharra `in a flash'; B.
jhaá¹›Ä• jhaá¹› `very quickly', M. jÌˆhaá¸• jÌˆhaá¸• . -- Ext. -- kk -- : N.
jharko `anger', jharkanu `to be irritable'; A. zarak `rustling noise'; H.
jhaá¹›Ä• k m. `swiftness'; G. jhaá¹›ak f. `swoop, leap', jhaá¹›Ä• kÉ” m.
`sudden smart blow'; M. jÌˆhaá¸• aká¹‡&etilde; `to start', jÌˆhaá¸• Ä• kÄ• m.
`smart blow'; -- -- pp -- : S. jhaá¹›pa f. `stroke (of wind, sun or fate)',

jhaá¹›paá¹‡u `to strike (of wind &c.)'; H. jhaá¹›ap f. `fight', jhaá¹›apnÄ• `to fight'; G. jhaá¹›ap f. `scuffling', jhaá¹›apvuÌƒ `to snatch'; M. jÌˆhaá¸• ap f. `swoop', jÌˆhaá¸• apá¹‡&etilde; `to swoop upon, fan', jÌˆhaá¸• paá¹‡ n. `flap, fan, shutter, lid'.
2. PaÅ¡. Ç°aá¹- -- `to strike down, crack (a nut)'; S. jhaá¹-u m. `snatch', jhaá¹-aá¹‡u `to snatch at'; L. jhaá¹-á¹- f. `snatch', (Ju.) jhaá¹- m. `a moment', adv. `suddenly'; P. jhaá¹-á¹- m. `a moment, haste, snatch', jhaá¹-á¹- -- paá¹-á¹- `in a moment'; Ku. jhaá¹- -- paá¹- `quickly', N. jhaá¹-á¹-a, jhaá¹-á¹-a -- paá¹-á¹-a, A. zaá¹-opaá¹-okai, B. jhaá¹-, jhaá¹- -- phaá¹-, Or. jhaá¹-; Bi. jaá¹-Ä• hab `to knock fruit down by throwing a stick at it'; Mth. jhaá¹-Ä• `quickly', Aw. lakh. H. G. jhaá¹-; M. jÌˆhaá¹-á¹‡&etilde; `to collide violently', jÌˆhaá¹- -- jÌˆhaá¹- `smartly'.
-- Ext. -- kk -- : S. jhaá¹-ko m. `snatch, shower of rain'; P. jhaá¹-kÄ• m. `jerk', jhaá¹-aká¹‡Ä• `to jerk', N. jhaá¹›ko, jhaá¹›kanu; B. jhaá¹-kÄ• `blast of wind', jhaá¹-kÄ• na `to flap'; Or. jhaá¹-ikÄ• `strong wind'; H. jhaá¹-kÄ• m. `jerk', jhaá¹-aknÄ• `to jerk', G. jhÄ• á¹-kÉ” m., jhÄ• á¹-akvuÌƒ, M. jÌˆhaá¹-kÄ• m., jÌˆhaá¹-aká¹‡&etilde;.
3. Mth. jhÃ£Ì„á¹-ab `to beat (ears of corn to extract the grain)'.
4. Bi. jhiá¹-á¹-Ä« `whiplash'.
Addenda: *jhaá¹- -- . 2. *jhaá¹-á¹- -- : S.kcch. jaá¹-á¹‡Å« `to snatch', jaá¹-ko m. `blow'; WPah.ká¹-g. jÌˆhÉ”á¹- `suddenly'.
5. â€ *jhiá¹- -- : WPah.kc. jhIá¹›no `to pull'; J. jhiá¹›á¹‡u `to drag, draw'; ká¹-g. jÌˆhÃ¬á¹›ká¹‡Ãµ `to interrupt (sleep) suddenly'; J. jhiá¹›ká¹‡u `to scold'; H. jhiá¹›aknÄ• `to shake, scold'.

5328 *jhaá¹-ati `falls'. 2. *jhÄ• á¹-ayati `shakes down'. [Conn. *JHAá¹- -- ? Or, since it collides in mng. with *JHARATI1, < *jhrÌ¥ta -- pp. of âˆš*JHAR?]
1. Pk. jhaá¸• aÃ¯ `hastens, makes fall'; PaÅ¡. Ç°aá¹› -- `to fall

off'; L. jhaá¹›aá¹‡ `to drip, ooze', awÄ• á¹‡. jhaá¹›uá¹‡ `to fall'; P. jhaá¹›á¹‡Ä• `to fall off, be shaken off, be emitted (of semen)'; WPah. cur. jhaá¹›nÅ« `to fall', khaÅ›. jÌˆhaá¹› -- ; Ku. jhaá¹›á¹‡o `to drop down', N. jharnu `to fall' (or <*JHARATI1); Or. jhaá¹›ibÄ• `to fall', H. jhaá¹›nÄ• ; M. jÌˆhaá¸• á¹‡&etilde; `to be shed or cast (of leaves &c.)'. -- Ext. -- kk(h) -- : H. jhaá¹›aknÄ• , jhiá¹›Ëš `to shake'; Mth. jharkhÄ• eb `to shake (fruit from a tree)'; <-> Bi. jharjharÄ• eb.
2. Pk. jhÄ• á¸• aá¹‡a -- n. `sweeping'; PaÅ¡. Ç°Ä• á¹› -- `to shake down'; Kho. Å¾Ä• á¸· `splashing (of water)'; S. jhÄ• á¹›aá¹‡u `to exorcize'; L. jhÄ• á¹›aá¹‡ `to thresh, sweep', awÄ• á¹‡. jhÄ• á¹›uá¹‡ `to dust'; P. jhÄ• á¹›á¹‡Ä• `to shake off, thresh, sweep'; WPah. pÄ• á¸• . jhÄ• á¹›aá¹‡ `to fall'; Ku. jhÄ• á¹›á¹‡o `to shake off, sweep'; N. jhÄ• rnu `to put down' (or <*JHÄ• RAYATI), jhÄ• rinu `to be shaken off'; A. zÄ• riba `to winnow, exorcize'; B. jhÄ• á¹›Ä• `to shake off, thresh, exorcize', Or. jhÄ• á¹›ibÄ• ; Bi. jhÄ• rab `to beat (heads of corn to extract grain)', Mth. jhÄ• rab `to sweep'; H. jhÄ• á¹›nÄ• `to shake off, strain'; Marw. jhÄ• á¹›á¹‡o `to sweep'; G. jhÄ• á¹›vuÌƒ `to shake, sift'; M. jÌˆhÄ• á¸• á¹‡&etilde; `to shake, flap, sweep, exorcize'.
*jhaá¹-á¹- -- `sudden movement' see *JHAá¹- -- .
Addenda: *jhaá¹-ati. 1. WPah.J. jhaá¹›nu `to fall'; Garh. jhaá¹›nu `to drop down'.
2. *jhÄ• á¹-ayati: WPah.poet. jÌˆhaá¹›no `to cut (e.g. branches off a tree)'; P. jhÄ• á¹›nÄ• `to trim trees'.
*jhaá¹-á¹- -- `sudden movement' see *JHAá¹- -- Add2.

jhaá¸• Ä« 5329 *jhaá¸• Ä« `rainstorm'. [LM 337 â†• Drav. (Kan. jaá¸• i, jiá¸• i `fine continuous rain': note also meaning `rainstorm' under *jhaá¹-á¹- -- , *jhakk -- 1, *jhapp -- 1]
Pk. jhaá¸• Ä« -- f. `continuous rain'; S. jhaá¹›Ä« f. `continued rain or wind'; L. jhaá¹› m. `large cloud', jhaá¹›Ä« f. `moderate rain'; P. jhaá¹› m. `clouds covering sky, heavy rain', jhaá¹›Ä« f. `continued rain'; WPah. cur. cam. jhaá¹›Ä« `rain'; Ku. jhaá¹›Ä« `incessant rain'; N. jhari `showers'; A. zari `continuous rain for several days'; B. jhaá¹›, Ëšá¹›i `storm, high wind'; Or. jhaá¹›a, Ëšá¹›Ä« `continuous wind and rain'; H. jhaá¹›Ä« f. `showers'; Marw. G. jhaá¹›Ä« f. `continuous heavy rain'; M. jÌˆhaá¸• , Ëšá¸• Ä« f. `long continued rain'. -- Cf. S. jhuá¹›u m. `heavy clouds',

Ëšá¹›Ä« f. `rainy weather'.
JHANÌ£ `tinkle': JHAá¹…KÄ• RA -- , JHAá¹‡AJHAá¹‡Ä• YATÄ“, *JHAá¹‡ATKA -- , JHAá¹‡ATKÄ• RA -- , *JHAá¹‡IKÄ• -- , *JHÄ• á¹‡AYATI.
Addenda: *jhaá¸• Ä« -- : WPah.poet. jÌˆÉ™á¹›aá¹‡e `in the rainy season'; J. jhaá¹› m.pl. `continued rain'; A. spel. jaá¹›i.

5330 jhaá¹‡ajá¸¥aá¹‡Ä• yatÄ“ `jingles' MÄ• latÄ«m., jhaá¹‡ajhaá¹‡Ä«bhÅ«ta<-> MBh., jhaá¹‡ajjhaá¹‡ita -- lex. [âˆšJHAá¹‡]
Pk. jhaá¹‡ajhaá¹‡aÃ¯ `tinkles', jhaá¹‡ajjhaá¹‡aá¹• ta -- ; L. jhaá¹‡jhaá¹‡ f. `clang'; P. jhaá¹‡jhaá¹‡Ä• uá¹‡Ä• `to tingle, thrill'; Ku. jhaá¹‡jhaá¹‡Ä« `irritating sensation'; N. jhanjhanÄ• unu `to tingle', jhanjhan `anger'; A. zanzanani `pricking sensation in the nose'; B. jhanjhan `clatter, ache'; Or. jhaá¹‡ajhaá¹‡a `clanking'; Mth. jhanjhan `tinkle'; H. jhanjhan m. `jingle, clank', ËšnÄ« f. `tinkling, tingling'; G. jhaá¹‡jhaá¹‡ adv. `with a clank', Ëšá¹‡Ä« f. `tingling, numbness'; M. jÌˆhaá¹‡jÌˆhaá¹‡ adv. `with a clang', Ëšá¹‡Ä« f. `ringing, tingling'. -- S. jhiá¹‡jhiá¹‡i f. `rattling'.

jhaá¹‡atka 5331 *jhaá¹‡atka `tinkling'. [âˆšJHAá¹‡]
N. jhanko `outburst of anger'; A. zanak `tinkling, rattling'; H. jhanaknÄ• `to tinkle, be angry', jhanÄ• kÄ• m. `clank'; G. jhaá¹‡kÉ” m. `tinkling'; M. jÌˆhaá¹‡kÄ• m. `smart, gust of passion', ËškÄ« f. `tingling, ringing'; -- S. jhiá¹‡kaá¹‡u `to fly out against, threaten' (cf. Pk. jhiá¹• khaá¹‡a -- n. `raging against'?).

jhaá¹‡atkÄ• ra 5332 jhaá¹‡atkÄ• ra m. `jingling' Prab. [âˆšJHAá¹‡, KÄ• RA -- 3]
P. jhaá¹‡kÄ• r m. `tinkling', ludh. jhankÄ• r f. `rattling'; N. jhankÄ• r `jingling', Ëšrnu `to jingle'; H. jhankÄ• rnÄ• `to tinkle, chirp'; G. jhaá¹‡kÄ• r, ËšrÉ” m. `tinkling'; M. jÌˆhaá¹‡kÄ• r, ËšrÄ• m. `twang, smart, gust of passion'; -- S. jhiá¹‡kÄ• ra f. `rebuff'.

jhaá¹‡ikÄ• 5333 *jhaá¹‡ikÄ• `tinkling'. [âˆšJHAá¹‡]
Gy. gr. Ä• eni, wel. Å¡enÄ«, Å¡anÄ« f. `bracelet, necklace', as. Ç°eni `bracelet'.
*jhaá¹‡á¹- -- `sudden movement' see *JHAá¹- -- .

jhaá¹‡á¹-a 5334 *jhaá¹‡á¹-a `hair'. 2. *jhÄ• á¹-á¹-ha -- . 3. *jhiá¹‡á¹-a -- . [Cf. *JHUá¹‡á¹-A -- 2, and for list see JÃ¡á¹-Ä• --]
1. Pk. jhaá¹• á¹-Ä« -- f. `small bunch of hair'; S. jhaá¹‡á¸• i f. `first hair

on a child's head', L. P. jhaá¹‡á¸• f.; A. zaÌƒá¹- `matted hair'; B. jhÃ£Ì„á¹- `pubic hair'; Or. jhaá¹‡á¹-i `little tuft of hair on head'; Mth. jhÃ£Ì„á¹-i `pubic hair', H. jhÃ£Ì„á¹- f. (â†' S. jhÃ£Ì„á¹-a f., P. jhÃ£Ì„á¹-(h) f., Ku. jhÃ£Ì„á¹- f., N. jÃ£Ì„á¹-hÄ•), G. jhÃ£Ì„á¹-uÌƒ n.; M. jÌˆhÃ£Ì„á¹- f. `matted tress', m. `pubic hair'; Ko. jhÄ• á¹‡á¹-i `lock of combed out hair'.
2. Sv. Å¾Ä• á¹- `hair'; Phal. Ç°hÄ• á¹- `goat's hair', Ç°hÄ“eá¹-i `mane'; Sh. pales. Å¾aá¹-h, jij. Å¾Ã¤á¹- `goat's hair'; K. zaá¹-h, dat. Ëšá¹-i f. `clotted lump of hair on head, hair combings'; P. jhÄ• á¹-á¹-Ä• m. `woman's long hair'.
3. S. jhiá¹‡á¸• Ä• m. pl. `short hair of an infant', jhiá¹‡á¸• Å«lo `whose hair is allowed to grow'. -- See JHIá¹‡á¹-IKÄ• -- .
Addenda: *jhaá¹‡á¹-a -- . 1. S.kcch. jaá¹‡á¸• m. `first hair on a child's head'; WPah.ká¹-g. jÌˆhÃ á¹‡á¸• e f.pl. `pubic hair', J. jhÄ• á¹‡á¹-o f.pl.

jhapaá¸• 5335 *jhapaá¸• `onrush'. [Cf. *JHAPP -- 1]
P. jhauá¹› m. `attack'; H. jhauá¹›nÄ• `to attack'; -- M. jÌˆhoá¸• á¹‡&etilde; `to destroy' with which LM 338 compares Pk. jhoÌ„á¸• ia -- m. `hunter'?

jhapp 5336 *jhapp1 `sudden movement'. 2. *jhamp -- 1. [jhampa<-> m. `jump' Hit.]
1. S. jhapo m. `pounce', jhapaá¹‡u `to snatch at'; L. jhappaá¹‡ `to seize'; P. jhapp `quickly'; WPah. khaÅ›. jÌˆhapp f. `pounce'; Ku. jhapp `suddenly'; N. jhappa, jhÄ• p -- jhuppa `all at once'; A. zapaá¹… `sound of suddenly plunging into water'; B. jhap, jhapÄ• á¹… `splash', jhapjhap `quickly'; Or. jhap `hastily'; Mth. jhap `at once'; H. jhap m. `jerk'; G. jhap `suddenly', jhapÄ• jhap f. `scuffle'; M. jÌˆhap -- jÌˆhap `suddenly'. -- Ext. -- kk -- : P. jhapaká¹‡Ä• `to wink'; WPah. bhal. jÌˆhapká¹‡Å« `to flash'; N. jhapakka `suddenly'; H. jhapaknÄ• `to spring at', jhapak f. `blast'; M. jÌˆhapkaá¹‡a `smartly'; -- -- á¹-á¹- -- : P. jhapaá¹-á¹‡Ä• `to pounce on', Ku. jhapá¹-aá¹‡o, N. jhapá¹-anu; Or. jhapaá¹-a `scampering'; Mth. jhapaá¹- `swoop'; H. jhapaá¹-nÄ• `to run quickly', jhapÄ• á¹- f. `quickness'; G. jhÄ• pá¹-uÌƒ n. `sharp shower of rain', jhapaá¹- f. `spring', jhapeá¹-vuÌƒ `to beat'; M. jÌˆhapÄ• á¹-á¹‡&etilde; `to accomplish smartly', jÌˆhapeá¹- f. `swoop (of a bird)'; -- -- s -- : Mth. jhapÄ• s, jhÄ• pas `violent rainstorm', H. jhapÄ• s f. -- Cf. also L. jhabb `quick'; P. jhapph f. `swoop (of a bird)', jhapphá¹‡Ä• `to catch'.
2. L. jhamb f. `rain blown by wind', jhambaá¹‡ `to card cotton'; P.

jambhá¹‡Ä• `to shake, card cotton'; WPah. cam. jambhá¹‡Ä•  `to dust'; A. zÃ£Ì„p `jump', zÃ£Ì„piba `to jump', B. jhÃ£Ì„p, jhÃ£Ì„pÄ• , Or. jhÄ• mpa, jhÄ• mpibÄ• , Mth. jhÃ£Ì„p; H. jhampnÄ• `to pounce on'; G. jhalÌƒpÄ• vvulÌƒ `to throw headlong'; M. jÌˆhÃ£Ì„p f. `stoop (of a bird)'. -- Ext. -- á¹-á¹- -- :
N. jhamá¹-anu `to assault'. -- Cf. also M. jÌˆhÃ£Ì„baá¸• á¹‡&etilde; `to snatch'.

jhapp 5337 *jhapp2 `cover'. 2. *jhamp -- 2. [Cf. *JHAPP -- 1 and similar range of meaning between *JHAKK -- 1 and *JHAKK -- 2, and in *á¸• HAPP --]
1. N. jhÄ• po `lid'; A. zÄ• piba `to be closed', zapÄ• iba `to cover'; B. jhÄ• pnÄ•  `film over the eyes', Or. jhÄ• paá¹‡Ä• ; Mth. jhapnÄ• `cover of a granary'.
2. Pk. jhaá¹• paÃ¯ `covers', jhaá¹• paá¹‡Ä« -- f. `eyelid'; P. jhammaá¹‡ m. `cover of a cart'; N. jhÃ£Ì„po `lid', jhÃ£Ì„pnu `to cover', jhÃ£Ì„pan `cover of a litter'; A. zÃ£Ì„p `cover'; B. jhÃ£Ì„pÄ• na `to overspread'; Or. jhÄ• mpa `big basket with a lid' (see also *JHAMP -- 3); Bi. jhÃ£Ì„p `basket-lid'; Mth. Aw. lakh. jhÃ£Ì„pab `to cover', H. jhÃ£Ì„pnÄ• ; M. jÌˆhÃ£Ì„pá¹‡&etilde; `to cover', jÌˆhÃ£Ì„paá¹‡ n. `lid'.
*jhamp -- 1 `sudden movement' see *JHAPP -- 1.
*jhamp -- 2 `cover' see *JHAPP -- 2.

jhamp 5338 *jhamp3 `matting'. [Same as *JHAMP -- 2?]
B. jhÃ£Ì„p `mat -- door', jhÃ£Ì„pi `small wickerwork box'; Or. jhÄ• mpa `big basket with a lid'; H. jhÃ£Ì„p m. `bamboo frame, matted shutter'; G. jhÃ£Ì„pÉ” m. `matted gate',

jhÃ£Ì„pÄ« f. `small bamboo casket'; M. jÌˆhÃ£Ì„p m. `thatched hut' (cf. N. jhÄ• pro `little shed' < *jhappa -- á¸• a -- ), jÌˆhÃ£Ì„pÄ•  m. `matted

shutter'; -- P. jhÄ• mbh f. `matting shelter'.
jhampa -- see *JHAPP -- 1.

jhamm 5339 *jhamm1 `sudden movement'.
Bshk. Ç°amda `quick'; P. jhammá¹‡Ä• `to throw on the ground', jhamÄ• jham `heavily (of rain)'; N. jhamma `quite', jham -- jham `in torrents (of rain)'; A. zam -- zam `cry caused by burning'; B. jham -- jham `pattering'; H. jham -- jham `sound of heavy rain'. -- Ext. -- á¹-á¹- -- : Ku. jhamá¹-aá¹‡o `to pounce on', N. jhamá¹-anu.
Addenda: *jhamm -- 1: cf. OP. jhimijhimi f. `steady drizzle', P. jhim -- jhim f.

jhamm 5340 *jhamm2 `entanglement'.
S. jhamaku m. `entangling of branches', jhamaá¹-u m. `grove of trees'; N. jhamelÄ• `entanglement, quarrel'; H. jhamelÄ• m. `wrangling'.

jhamm 5341 *jhamm3 `flash'. [Same as *JHAMM -- 1? -- Cf. *JAMM --]
P. jhamjham `glittering'; H. jhamjhamÄ• nÄ• `to sparkle'. -- Ext. -- kk -- : P. jhamaká¹‡Ä• `to glitter', N. jhamkanu; Or. jhamakibÄ• `to flash'; H. jhamaknÄ• `to glitter'; OMarw. jhamakÄ• lÄ«yo `shining'; M. jÌˆhamaká¹‡&etilde; `to glitter'.
Addenda: *jhamm -- 3: WPah.poet. jÌˆhÉ”mko m. `light, flash'; J. jhamÄ• kÄ• m. `lightning'. -- Cf. S.kcch. jabaká¹‡Å« `to flash', G. jhabakvuÌƒ AKÅš 45.

jhamm 5342 *jhamm4 `jingle, tingle'. [Same as *JHAMM -- 3?]
N. jhamjhamÄ• unu `to tingle'; A. zamzamÄ• iba `to cause a burning sensation'; B. jhamjham `jingling'; G. jhamjham `with a jingle, with a burning sensation'; M. jÌˆhamjÌˆham `with a jingle'. -- Ext. -- kk -- : H. jhamkÄ• m. `clanging'; G. jhamak f. `rhyme', jhamkÄ• r m. `tingling, tinkling'.
*JHAR `flow': jhara -- , jharaá¹‡a -- 1, *jharati1, jharjhara -- 2, *jhÄ• ra -- 1, *jhÄ• raá¹‡a -- , *jhÄ• rayati, *jhirati1, *jhurati1, *jhrÌ¥ta -- ; *abhijjharati, *avajjhara -- , *ujjharati, *nijjharati, nirjhara -- 1, *nirjharati, *nirjhÄ• ra -- , *prajjhara -- , *prajjharati, -- *jhaá¹-ati. -- See âˆš*jhal1, âˆš*ká¹£ar, âˆš*ká¹£al.

jhara 5343 jhara m. `waterfall' lex., ËšrÄ« -- f. `river' Mcar. [~ Ká¹£ARA -- . -- âˆš*JHAR]
L. khet. jhar `cloud'; A. zori `ravine'; B. jhar, Ëšri `waterfall'; Or.

jhara `natural spring, waterfall'; Mth. jhar `flow, fall'; H. jharÄ« f. `waterfall'; G. jharÉ” m. `fountain, spring', jhar -- mar n. `drizzle'; M. jÌˆharÄ• m. `spring of water', jÌˆharÄ« f. `fountain -- head'.
*JHARADHÄ• RÄ• -- .
Addenda: jhara -- : WPah.Wkc. jÌˆhÉ”ro `clouded over' Him.I 77.

jharaá¹‡a 5344 jharaá¹‡a1 in jharaá¹‡oÌ„daka -- n. `water from a cascade'
Npr. [âˆš*JHAR]
Pk. jharaá¹‡a -- n., Ëšá¹‡Ä• -- f. `falling, dripping'; S. jhará¹‡o m. `spring of water'; P. jharnÄ• m., ËšnÄ« f. `grating in a waterway, cullender'; N. jharnÄ• `waterfall'; B. jharan `an oozing out, dropping (of corn)'; Or. jharaá¹‡a, Ëšá¹‡Ä• `oozing or trickling down, spring, cascade'; Mth. Bhoj. jharnÄ• `cascade, waterfall'; G. jharaá¹‡ n. `flow of water, leakage, spring'.

jharaá¹‡a 5345 *jharaá¹‡a2 `wearing away'. [~ jaraá¹‡Ã¡ -- 1. -- âˆš*jh&rcirclemacr;]
G. jhará¹‡uÌƒ n. `becoming old, old age'.

5346 *jharati1, pres. part. jharant -- `flowing down' Åšatr. [Poss. a pre-vedic dialect form of the voiced consonantgroup represented by gÅ¾ in Av. gÅ¾araiti `streams' and Sk. ká¹£ in Ká¹£Ã¡RATI, Ká¹£Ã¡LATI T. Burrow JAOS 79, 261, though doubted by M. Mayrhofer in Festschr. W. Kirfel 230 with lit. -- In some meanings it has coalesced with *jharati2. -- âˆš*jhar]
Pk. jharaÃ¯ `drips, falls'; S. jharaá¹‡u `to ooze, trickle, emit semen'; L. jharaá¹‡ `to ooze, leak, drop, fall'; P. jharnÄ• `to have emission of semen in sleep'; N. jharnu `to drip, fall'; A. zariba `to ooze out, shed tears'; B. jharÄ• `to ooze out, drip, fall off (as leaves)', Or. jharibÄ• ; Mth. jharab `to trickle, fall'; Bhoj. jharal `to fall'; OAw. jharaÃ¯ `falls off', lakh. jharab `to fall (of leaves)'; H. jharnÄ• `to ooze, trickle away'; G. jharvuÌƒ `to ooze, drip, shed, melt'; M. jÌˆhará¹‡&etilde; `to trickle, ooze'; Ko. jhartÄ• `subsides' -- Ext. with -- kk -- : M. jÌˆharaká¹‡&etilde; `to run off'. -- See *JHÄ• RAYATI.
Addenda: *jharati1: A. spel. jariba `to come out' AFD 219, `to ooze out' 331.

5346a *jharati2 `wastes away'. [âˆš*JH&RCIRCLEMACR;]
N. jharnu `to pine'; OAw. jharaÃ¯ `withers'; G. jharvuÌƒ `to languish' (or <

*jhurati2); M. jÌˆhará¹‡&etilde; `to waste away', Ko. jhartÄ• .
Addenda: *jharati2: WPah.ká¹-g. jÌˆhÉ”Ë‹rI, kc. jÌˆhÉ”re f. `sorrow, worry, concern', ká¹-g. nÉ™jÌˆhÉ”Ë‹rie `at ease'.

jharadhÄ• rÄ• 5347 *jharadhÄ• rÄ• `flowing spring'. [JHARA -- , DHÄ• ËŠRA -- 2]
P. jharÄ• l, jhalÄ• r f. `excavation by the side of a river from which water is drawn for irrigation'.

jharjhÃ¡ra 5348 jharjhÃ¡ra1 m. `drum' MBh., ËšrÄ« -- f. Hariv. [Cf. JHALLÄ« --]
Pk. jhajjhara -- n. `drum, cymbals'; H. jhÄ• jhar m. `cymbals', G. jhÃ£Ì„jrÄ« f., M. jÌˆhÃ£Ì„jÌˆrÄ« f.

jharjhara 5349 jharjhara2 m. `a strainer' Bhpr. [âˆš*JHAR?]
S. jhajhari f. `a large kind of hookah bottom'; P. jhajjhar m., ËšrÄ« f. `earthen pot with a narrow neck'; B. jhÃ£Ì„jrÄ• , Ëši `cullender, strainer'; Bhoj. jhÃ£Ì„jhar `porous'; H. jhajjhar m. `large porous water jug', jhajhrÄ« `full of holes, riddled'.

jharjhara 5350 *jharjhara3 `worn out'. [jharjharita -- R.: ~ JARJÃ¡RA -- . -- âˆš*JH&RCIRCLEMACR;]
N. jhÃ£Ì„jar `emaciated'.
*JHAL1 `flow': *jhalati, *jhÄ• la -- 1, *jhÄ• lana -- , *jhÄ• layati; *avajjhÄ• layati, *ujjhalati, *ujjhÄ• la -- , *ujjhÄ• layati, *prajjhalati. -- See âˆš*JHAR, âˆšKá¹£AR, âˆšKá¹£AL.

jhal 5351 *jhal2 `sudden movement'. 2. *jhall -- 1. [Cf. jhalajjhalÄ• -- f. `flapping of elephants' ears' KÄ• m.]
1. N. jhaljhali `repeatedly', jhalyÃ£Ì„sse `startled'; B. jhalak `flapping of waves', jhalÄ• s `purblind' (< `*blinking'?); H. jhalnÄ• `to move a fan to and fro'.
2. S. jhalaá¹‡u `to seize', jhalÄ« f. `large fan'; P. jhall m. `swing of a fan', jhallÄ« f. `cloth used for fanning in winnowing', jhallá¹‡Ä• `to move a fan'; Or. jhalajhala `flapping', jhalakibÄ• `to spring up'; H. jhallÄ• , jhÄ• lÄ• m. `shower of rain'; G. jhÄ• l f. `sudden leap', jhÄ• lvuÌƒ `to catch hold of'; M. jÌˆhÄ• l f. `springing forward in anger'.
Addenda: *jhal -- 2. 2. *jhall -- 1: S.kcch. jalá¹‡Å« `to hold'.
â€ *JHAL3 `flame, blaze': *jhal -- 3, jhalÄ• -- , *jhall -- 2, *jhÄ• la -- 2.

jhal 5352 *jhal3 `flash'. 2. *jhall -- 2, jhallikÄ•  -- f. `light' lex. [See JHALÄ• -- and *JHIL -- . -- Cf. jhalaÃ±jhala -- m. `lustre' lex.]
1. Pk. jhalajhalaá¹• ta -- `shining'; L. jhalbal m. `glitter'; N. jhaljhal, jhalÄ• jhal, jhallomalla `bright, ablaze'; A. zaliba `to shine, be angry' (or < JVÃ¡LATI); B. jhalsÄ• `scorched'; Mth. jhalamala `shining'; Bhoj. jhalmal `sparkle'; H. jhaljhalÄ• nÄ•  `to shine'; OMarw. jhalamalÄ«yo `shining'; G. jhaá¸·vuÌƒ `to be burnt', jhaá¸·jhaá¸· `resplendently', jhaá¸·elÉ”, jhareá¸·É” m. `blister caused by scorching'; M. jÌˆhaá¸·á¹‡&etilde; `to get warm in the sun (of a liquor)', jÌˆhaá¸·jÌˆhaá¸· f. `glitter'. -- Pk. jhalahalaá¹• ta -- `shining', OG. jhalahalataÃ¼á¹• ; M. jÌˆhaá¸·Ä• á¸·á¹‡&etilde; `to shine brightly'. -- Ext. -- kk -- : Ap. jhalakkia -- `burnt'; L. jhalkaá¹‡ `to glitter'; P. jhalkÄ• , ËšÄ• rÄ• m. `flash', jhalaká¹‡Ä•  `to shine', jhalÃ£Ì„g m. `morning'; Ku. jhalkaá¹‡o `to glitter', N. jhalkanu; A. zalak `brilliant light'; B. jhalkÄ•  `flash'; Mth. jhalakab `to glitter'; Bhoj. jhalak `flash'; H. jhalaknÄ• `to sparkle', jhalkÄ•  m. `blister'; G. jhaá¸·akvuÌƒ `to shine'; M. jÌˆhaá¸·aká¹‡&etilde; `to glitter', Ko. jhaá¸·katÄ• .
2. S. jhalkaá¹‡u `to shine'; P. jhall m. `rage'; WPah. bhal. jÌˆhall f. `flame'; Or. jhalakibÄ•  `to glisten', Aw. lakh. jhalkab `to shine'; H. jhallÄ•  `hot', jhallÄ• nÄ• `to burn', jhÄ• lnÄ•  `to make hot, polish'; G. jhallÄ• vuÌƒ `to be scorched', jhalakvuÌƒ `to shine'; M. jÌˆhalÄ• á¸· f. `gleam'.

5353 *jhalati `flows'. [~ *jharati, ká¹£Ã¡rati, ká¹£Ã¡lati. <-> âˆš*jhal1]
Or. jhaá¸·ibÄ• `to drip, be soldered'. -- See *JHÄ• LAYATI.
jhalarÄ« -- see JHALLÄ« -- .

jhalÄ• 5354 jhalÄ• f. `heat of sun' lex. [*JHAL -- 3]
Pk. jhalÄ• -- f. `mirage'; Or. jhaá¸·i `wave of light'; H. jhal, jhar f.
`heat of flame, anger'; M. jÌˆhaá¸·, Ëšá¸·aÄ« f. `sunstroke, hot blast'.
*jhall -- 1 `sudden movement' see *JHAL -- 2.
*jhall -- 2 `flash' see *JHAL -- 3.
Addenda: jhalÄ• -- [âˆšâ€ *JHAL3]: WPah.ká¹-g. jÌˆhÉ”Ì„Ë‹á¸· f. (obl. -- l)
`heat from a burning hearth', J. jhauá¸· f. `fire'; Garh. jhaiá¸· `blaze'.
*jhall -- 1 `sudden movement' see *JHAL -- 2.

jhalla 5355 *jhalla `bush'. [Cf. JHÄ• á¹-A --]
Ash. Kt. zul `jungle'; PaÅ¡. dar. Ç°al `tree', nir. Ç°Ä• l, ar. Ç°oÌ„l,
kuá¹›. zal, chil. zol, Gmb. Ç°alÄ• ; Kal. Ç°É™hal `jungle'; Kho. Å¾al `grove,
copse (of trees)'; Sh. Ç°Ä“l m. `forest'; L. jhall m. `jungle'; P. jhall m.
`reed -- bed, thicket'; WPah. bhad. bhiá¸• . jÌˆhall n. `bush', bhal. jÌˆhell
n., rudh. jÌˆhall `thicket'; N. jhÄ• l `collection of vines or other plants';
H. jhalÄ• r m. `brushwood'; M. jÌˆhÄ• l f. `pendulous flowering and fruitage
of a tree'.
Addenda: *jhalla -- `bush': WPah.ká¹-g. jÌˆhÃ ll, kc. jÌˆhÄ• l m. `bush'; J.
jhÄ• ll m.pl. `thorny shrubs'; poet. jÌˆhÉ”lá¹-u m. `bush'.

jhallarÄ« 5356 jhallarÄ«1 f. `curl'. [Poss. extension of *JHALLÄ• <-> doubted
by EWA i 453]
Pk. jhallarÄ« -- f. `curl'; N. jhÄ• lar `fringe'; A. zÄ• lar `frill'; B.
jhÄ• lar `fringe, mosquito net'; Or. jhÄ• lara `fringe, frill'; Bhoj. jhÄ• lari
`lace -- end'; H. jhÄ• lar f. `fringe' (â†’ P. jhÄ• lar f., S. jhÄ• lari f.);
G. jhÄ• lar f. `fringe, shallow wickerwork tray with a border', M. jÌˆhÄ• lar
f.
jhallarÄ« -- 2 `a kind of drum' see JHALLÄ« -- .

jhallÄ• 5357 *jhallÄ• `lock of hair'. [Cf. JHALLARÄ« -- 1. -- For list of
similar words for `hair' see JÃ¡á¹-Ä• --]
M. jÌˆhÄ• l f. `tassel of hair'.

jhallÄ« 5358 jhallÄ« f. `a kind of drum' lex., Ëšlaka -- n. `cymbal'
TithyÄ• d., ËškÄ« -- f. `a kind of drum' lex. [Cf. jhallarÄ« -- 2 f. `a kind
of drum or cymbal' Hariv., jhalarÄ« -- f. `a kind of drum' lex., JHARJHÃ¡RA
-- 1]
N. jhyÄ• li `small cymbal or drum'; Mth. Bhoj. jhÄ• l `cymbal'.

jhallÄ«kÄ• -- see JHILLÄ«KA -- .
JHAá¹¢ `*burn'. [jhÃ¡á¹£ati, jÃ¡Ëš `hurts' DhÄ• tup.]
JHAá¹£A -- ; *UJJHÄ• á¹£A -- .

jhaá¹£a 5359 jhaá¹£a m. `sun-heat' lex. [âˆšJHAá¹£]
A. zah `heat, summer'.

jhas 5360 *jhas `sudden movement'. 2. *jhass -- .
1. Pk. jhasia -- `thrown up'; Ku. jhasjhas `startling'. <-> Ext. -- kk -- :
Ku. jhasak `fright'; N. jhasko `sprain in a muscle', jhaskanu `to be
startled'.
2. P. jhassá¹‡Ä• `to rub'; N. jhÄ• s -- jhus `chaff'; Or. jhÄ• sibÄ• `to
attack suddenly'.
*jhass -- `sudden movement' see prec.

jhÄ• Ã±jha 5361 *jhÄ• Ã±jha `tinkling'. [Cf. JHAÃ±JHÄ• -- ?]
S. jhÃ£Ì„jhu m. `cymbal'; P. jhÃ£Ì„j m. `sound of a musical instrument'; N.
B. jhÃ£Ì„jh `cymbal', Or. jhÄ• Ã±jha; OAw. jhÄ• á¹• jha f. `cymbal', lakh.
jhÃ£Ì„jh `anklet'; H. G. jhÃ£Ì„jh f. `cymbal', M. jÌˆhÃ£Ì„jÌˆ f.

jhÄ• á¹-a 5362 jhÄ• á¹-a m. `forest, arbour' lex. 2. *jhÄ• á¹-á¹-a -- . 3.
*jhÄ• á¹‡á¹-a -- . 4. *jhiá¹-á¹-a -- . [PMWS 63 â†• Mu.: cf. *JHALLA --]
1. Pk. jhÄ• á¸• a -- n. `bush, thicket' (cf. jÄ• á¸• Ä« -- f. `clump, mass of
creepers'); S. jhÄ• á¹›u m. `tree' (cf. jhÄ• tari f. `brushwood'); L. jhÄ• á¹›
m. `large tree'; P. jhÄ• á¹› m. `thornbush'; WPah bhal. jÌˆhÄ• á¹› n.
`hillside covered with bushes and grass'; Ku. jhÄ• á¹› `grass'; N. jhÄ• r
`small bush'; A. zÄ• r `thicket, clump', zÄ• rni `thick jungle'; B. jhÄ• á¹›
`tuft of grass, bush, thicket'; Or. jhÄ• á¹›a `bush, tree, forest', Ëšá¹›Ä«
`thicket, low jungle'; Bi. jhÄ• r `brushwood', ËšrÄ• `land covered with
brushwood'; Bhoj. jhÄ• á¹› `clump of trees'; H. jhÄ• á¹›, Ëšá¹›Ä• m., Ëšá¹›Ä«
f. `bush' (also chÄ• á¹› m., Ëšá¹›Ä« f.); G. jhÄ• á¹› n. `tree, plant'; M.
jÌˆhÄ• á¸• n. `bush, large or small tree'; Ko. jhÄ• á¸• a n. `bush'.
2. PaÅ¡. lauá¹›. Ç°hÄ• á¹-, uzb. Ç°oÌ„á¹- `mountain grass'; Or. jhÄ• á¹-Ä«
`brushwood', jhÄ• á¹-uÄ•  `broom'.
3. K. zaná¸• m. `small shrub'; B. jhÃ£Ì„á¹-Ä•  `broom'; Mth. jhÃ£Ì„á¹-i `land
producing brushwood'.
4. S. jhiá¹-a f. `small bush'.
*jhÄ• á¹-ayati `shakes down' see *JHAá¹-ATI.

jhÄ• á¹-ali -- see JÄ• á¹-ALI -- .
*jhÄ• á¹-á¹-a -- `bush' see JHÄ• á¹-A -- .
*jhÄ• á¹-á¹-ha -- `hair' see *JHAá¹‡á¹-A -- .
Addenda: jhÄ• á¹-a -- : 1. WPah.ká¹-g. jÌˆhÃ á¹›I f. `shrub, bush'.
5. â€ *jhÄ“á¹-a -- : WPah.ká¹-g. jÌˆhÃ¨á¹›I f. `thorny bush' Him.I 77.

5363 *jhÄ• á¹‡ayati `makes crackle'. [Caus. of jhaá¹‡ati `makes a noise' lex. -- âˆšJHAá¹‡]
N. jhÄ• nnu `to fry in ghee or oil'?
*jhÄ• á¹‡á¹-a -- `bush' see JHÄ• á¹-A -- .

jhÄ• ta 5364 *jhÄ• ta `burnt'. [Cf. ká¹£Ä• tÃ- -- f. `burning' RV. <-> âˆš*JHAI]
Pk. jhÄ• ya -- `burnt to ashes'; Si. dÄ• ya `destruction' (not with Geiger EGS 74 < *jhaya -- ~ ká¹£ayÃ¡ --).

jhÄ• na 5365 *jhÄ• na `burnt'. [~ *Ká¹£Ä• á¹‡A -- : cf. Pk. vijjhÄ• á¹‡a -- `extinguished'. -- âˆš*JHAI]
Pa. jhÄ• na -- n. `conflagration'; L. poá¹-h. jhÄ• á¹‡Ä« m. `cremation ground' or more prob. < *JHÄ• YANA -- .
*jhÄ• payati `causes to burn' see *JHÄ• YATI.

jhÄ• ma 5366 *jhÄ• ma1 `burnt'. 2. jhÄ• maka -- n. `vitrified brick' lex. [~ Ká¹£Ä• MÃ¡ -- . -- âˆš*JHAI]
1. Pa. jhÄ• ma -- `burning'; Pk. jhÄ• ma -- `burning, darkcoloured'; Phal. Ç°hÄ• m `itching'; A. zÃ£Ì„u `vitrified brick'; Or. jhÃ£Ì„ `burnt, over -- roasted, calcined'; Mth. jhÄ• m `vitrified brick'.
2. S. jhÃ£Ì„Ãµ m. `a kind of brick or pumice -- stone for rubbing dirt off soles of feet', P. jhÃ£Ì„vÃ£Ì„, jhÄ• mÃ£Ì„ m.; MB. jhÃ£Ì„oe inst. `pumice -- stone', B. jhÄ• mÄ• ; Or. jhÄ• mÄ• `vitrified brick', Bi. jhÃ£Ì„wÃ£Ì„, Mth. jhÄ• mÄ• , Bhoj. jhÄ• wÃ£Ì„, H. jhÃ£Ì„wÄ• , jhÄ• mÄ• m. (whence jhaÌƒwÄ• nÄ• `to clean the feet with pumice -- stone'); Si. damÌ†bu `burning, on fire'. <->
Deriv.: Pk. jhÄ• maÃ¯ tr. `burns'; G. jhÄ• mvuÌƒ `to dip a hot piece of stone in water'; -- Pk. jhÄ• mia -- `burnt, blackened'; P. jhÄ• Ä«Ëœ f. `freckle'; B. jhÃ£Ì„i `calcined rice'; Or. jhÄ• Ä© `excessive heat, summer'; H. jhÄ• Ä«Ëœ f. `dusky colour'; -- prob. also P. jhÄ• Ä«Ëœ f. `shadow', G. jhÃ£Ì„y f.
*jhÄ• mala -- 1; *jhÄ• marÅ«pa -- ; *ardhajjhÄ• ma -- .
Addenda: *jhÄ• ma -- 1. 1. WPah.ká¹-g. jÌˆh&agravetilde;wÉ” m. `flash of

lightning', J. jhÃ£Ì„waÌƒ m. `light'.
2. A. jhÃ£Ì„o (phonet. zaÌƒo) `vitrified brick', Brj. jhÃ£Ì„wo, jhÄ• mo m.

jhÄ• ma 5367 *jhÄ• ma2 `dim -- sighted'. [Cf. *JHÄ• MA -- 1 in P. jhÄ• Ä«Ëœ f. `shadow'?]
S. jhÃ£Ì„Ä«Ëœ f. `dimness of sight'.
*JHÄ• MALA -- 2.
*jhÄ• mara -- `a disease' see *JHÄ• MALA -- 2.

jhÄ• marÅ«pa 5368 *jhÄ• marÅ«pa `like a burnt brick'. [*jhÄ• ma -- 1, rÅ«pÃ¡ --]
Mth. jhÄ• mru `having the colour of a burnt brick, black'.

jhÄ• mala 5369 *jhÄ• mala1 `burnt -- coloured'. [Formed from *JHÄ• MA -- 1 after Å›yÄ• mala -- ~ Å›yÄ• ma -- . -- dhyÄ• mala -- `black' is sanskritization of MIA. jhÄ• mala -- . -- âˆš*JHAl]
Pk. jhÄ• mala -- `dark, black'; Or. jhÄ• uÌƒá¸·Ä• `withered'; Mth. jhÄ• mara `black, pale'; H. jhauÌƒl, ËšlÄ• , jhauÌƒr, ËšrÄ• , jhÃ£Ì„wrÄ• `dark -- coloured, dusky, black, tawny', jhÃ£Ì„wlÄ« f. `hot wind'. -- Deriv.: Pk. jhÄ• maliya -- `blackened'; Or. jhÄ• uÌƒá¸·ibÄ• `to wither'.
Addenda: *jhÄ• mala -- 1: Brj. jhaÌƒwarno `to become black'.

jhÄ• mala 5370 *jhÄ• mala2 `a disease of the eyes'. 2.*jhÄ• mara -- 2. [*JHÄ• MA -- 2]
1. Pk. jhÄ• mala -- n.; S. jhÃ£Ì„viro `dimsighted'; Or. hÄ• uÌƒá¸·Ä• `a disease of the eyes'.

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2. G. jhÄ• mar m. `a disease of the head and eye', jhÄ• mrÉ” m. `a skin

disease, large boil on palm', ËšrÄ« f. `boil on palm'. -- L. jhÃ£Ì„var f. `slight shower (< *mistiness?)' very doubtful.

5371 *jhÄ• yati intr. `burns'. 2. Caus. *jhÄ• payati. [~ ká¹£Ä• yati intr. KÄ• tyÅšr. com., ká¹£Ä• pÃ¡yati1. -- âˆš*jhai]
1. Pa. jhÄ• yati intr., Si. danavÄ• (pret. dÄ• Ì¤vÄ• < *jhÄ• pita -- ?).
2. Pa. jhÄ• pÄ“ti `burns, cooks'; AÅ›. jhÄ• payitaviye ger. `to be burnt'; Pk. jhÄ• vaá¹‡a -- n., Ëšá¹‡Ä• -- f. `burning'; Si. davanavÄ• tr. `to burn'.

jhÄ• yana 5372 *jhÄ• yana `burning'. [âˆš*JHAI]
Pa. jhÄ• yana -- n. `burning, cremation'; L. poá¹-h. jhÄ• á¹‡Ä« m. `cremation ground' (perh. < *jhÄ• yanÄ«ya -- if gender given by Maya Singh PD 493 is correct) or poss. < *JHÄ• NA -- .

jhÄ• ra 5373 *jhÄ• ra1 `flowing'. [~ ká¹£Ä• ra -- 2, ká¹£Ä• lÃ¡ -- . -- âˆš*jhar]
S. jhÄ• ro `diluted with water'; L. jhÄ• rÄ• m. `dropping of water, waterfall'; B. jhÄ• rÄ• `stream of water from the perforated bottom of a pot to water a plant'.

jhÄ• ra 5374 *jhÄ• ra2 `collection'.
S. jhÄ• ri f. `flock of birds'; G. jhÄ• ruÌƒ n. `troop'.

jhÄ• raá¹‡a 5375 *jhÄ• raá¹‡a `causing to flow'. [âˆš*JHAR]
A. zÄ• ran `a metallic calx'; Bi. jharanÄ• `iron sieve with handle'.

5376 *jhÄ• rayati `causes to flow'. [~ *JHÄ• LAYATI, Ká¹£Ä• RAYATI, Ká¹£Ä• LÃ¡YATI. -- âˆš*JHAR]
N. jhÄ• rnu `to pour out'; Or. jhÄ• ribÄ• `to let fall, drop'; H. jhÄ• rnÄ• `to sift, winnow'; G. jhÄ• rvuÌƒ `to sift, wash with hot water, solder'; M. jÌˆhÄ• rá¹‡&etilde; `to sift'.

jhÄ• rikÄ• 5377 *jhÄ• rikÄ• `water -- pot'.
S. jhÄ• rÄ« f. `metal vessel with long neck', N. jhÄ• ri; A. zÄ• ri `drinking vessel with spout', B. Or. Bi. jhÄ• ri, H. jhÄ• rÄ« f. (â†' Mth. jhÄ• á¹›Ä«), G. jhÄ• rÄ« f., M. jÌˆhÄ• rÄ« f.

jhÄ• la 5378 *jhÄ• la1 `flow, causing to flow'. [~ *jhÄ• ra -- 1, ká¹£Ä• ra --

2, ká¹£Ä• lÃ¡ -- . -- âˆš*jhal1]
P. jhÄ• l f. `gilding, tinning'; Or. jhÄ• á¸·a `sweat'; H. jhÄ• l m. `solder', jhÄ• lÄ• m. `local rain'.
*JHÄ• LADHÄ• RAKA -- .

jhÄ• la 5379 *jhÄ• la2 `burning, pungent', jhÄ• li -- f. `unripe mango fried with asafoetida' Bhpr. [~ ká¹£Ä• rÃ¡ -- 1. -- âˆš*jhai]
P. jhÄ• l f. `heat of condiments'; A. zÄ• l `pungency, heat of fire'; B. jhÄ• l `hot, pungent, pungency', ËšluyÄ• `highly seasoned'; Or. jhÄ• á¸·a `chillies', jhÄ• á¸·i `pungent preparation of raw mango pickle with mustard and salt', (Medinipur) jhÄ• l `pungent, pungency'; H. jhÄ• l `hot, sharp', m. `heat, pungency'; G. jhÄ• á¸· f. `flame, heat'.
Addenda: *jhÄ• la -- 2 [âˆšâ€ *JHAL3]: WPah.kc. jÌˆhÄ• á¸· f. (obl. -- a) `heat of the sun, sunrays'; Garh. jhÄ• á¸· `burning heat'.

jhÄ• ladhÄ• raka 5380 *jhÄ• ladhÄ• raka `flowing spring'. [*jhÄ• la -- 1, dhÄ• ËŠra -- 2]
H. jhÄ• lrÄ• `spring of water'?

jhÄ• lana 5381 *jhÄ• lana `causing to flow'. [~ *jhÄ• raá¹‡a -- . <-> âˆš*jhal1]
G. jhÄ• á¸·aá¹‡ n. `soldering, solder'.

5382 *jhÄ• layati `causes to flow'. [~ *JHÄ• RAYATI, Ká¹£Ä• RAYATI, Ká¹£Ä• LÃ¡YATI. -- âˆš*JHAL1]
Sh. Ç°alÃ³Ä-kÌ¯ `to throw, sprinkle, scatter (e.g. seed, earth, manure)'; P. jhÄ• laá¹‡Ä• `to gild'; A. zÄ• liba `to solder', B. jhÄ• lÄ• ; Or. jhÄ• á¸·ibÄ• `to clear out silt from a well, to solder'; H. jhÄ• lnÄ• `to solder', G. jhÄ• á¸·vuÌƒ, M. jÌˆhÄ• á¸·á¹‡&etilde;. -- P. jhÄ• laá¹‡Ä• `to polish', H. jhÄ• lnÄ• `to polish, clean' perh. semant. < `to gild'.
Addenda: *jhÄ• layati: WPah.ká¹-g. jÌˆhÃ á¸·nÃµ `to clean (e.g. by brushing dirt off clothes), to scold'.

jhÄ• vu 5383 jhÄ• vu m. `Tamarix indica', ËšvÅ« -- f., Ëšvuka -- , jhÄ• buka<-> m. lex.
Pa. jhÄ• vuka -- m., P. jhÄ• Å« m., Ku. N. jhÄ• u, A. zÃ£Ì„u, B. jhÄ• u; Or. jhÄ• u, jhÃ£Ì„u, jhÄ• uÌƒ `T. indica, T. gallica, Casuarina muricata, C. equisetifolia'; Mth. jhauÄ• `a partic. kind of tree'; H. jhÄ• Å« m. `T.

indica', M. jÌˆhÄ• Å« m.
*JHI `waste away': *JHÄ«NA -- , *JHÄ«YATÄ“. -- See âˆšKá¹£I2.

jhikk 5384 *jhikk `bend, jerk'. 2. *jhiá¹…k -- . [Cf. âˆš*JHUKK]
1. Tor. Å¾igal -- `to pull'; S. jhikaá¹‡u `to bend, be crooked', jhiku m. `a dint, inclination', jhiko `crooked'; Ku. jhiká¹‡o intr. `to delay', jhikoá¹‡o tr.; N. jhiknu `to pull in, take out or off', jhikro `splinter'; A. zikÄ• r `sudden start'; Or. jhikibÄ• `to pull with a jerk'; Bi. jhÄ«kÄ• `handful of grain poured into a mill'; G. jhikvuÌƒ `to dash to the ground', jhÄ«kÉ” m. `dust of bricks'.
2. B. jhÄ©kÄ• `jerk', Or. jhiá¹…kibÄ• `to pull with a jerk'; Bi. jhÄ«Ëœk, ËškÄ• `handful of grain poured into a mill'; G. jhÄ©kvuÌƒ `to dash to the ground'; M. jhÄ©ká¹‡&etilde;, jhikËš `to catch (a ball &c.)'.
Addenda: *jhikk -- : WPah.ká¹-g. jhÃ¬ká¹‡Ãµ intr. `to swing, sway, tilt'.
â€ *jhiá¹- -- `sudden movement' see *JHAá¹- -- .

jhiá¹…ga 5385 *jhiá¹…ga `prawn'. [Cf. CIá¹…GAá¹-A -- , GÄ• á¹…GAá¹-A -- , KARKAá¹-A -- 1]
P. jhiá¹…gÄ• m. `shrimp, prawn'; N. jhiá¹…o `small fly', jhiá¹…e mÄ• cho `shrimp, prawn'; Aw. lakh. H. jhÄ«ËœgÄ• m. `shrimp, prawn', M. jhÄ©gÄ• m. -- Deriv. S. jhiá¹…gaá¹‡u `(of flies) to alight on and spoil food'.
*JHIá¹…GURA -- ; *JHIá¹…GARÅ«PA -- .

jhiá¹…garÅ«pa 5386 *jhiá¹…garÅ«pa `shrimp'. [*JHIá¹…GA -- , RÅ«PÃ¡ --]
M. jhÄ©gruÌ„Ìƒ n. `small shrimp'.
jhiá¹…ginÄ« -- , jhiá¹…gÄ« -- see JIá¹…GIá¹‡Ä« -- .

jhiá¹…gura 5387 *jhiá¹…gura `cockroach'. [Cf. jhiÃ±jhÄ« -- , jhijjhÄ« -- f. `cricket' lex. -- *JHIá¹…GA --]
Pk. jhiá¹• gira -- , Ëšaá¸• a -- m. `a small insect'; P. jhiá¹…gur m. `cricket'; N. jhiá¹…ur `cockroach'; Mth. jhÄ©gur `cricket'; Bhoj. jhiá¹…gur `grasshopper'; H. jhÄ©gur m. `cricket'.
*jhiá¹-á¹- -- `sudden movement' see *JHAá¹- -- .
*jhiá¹-á¹-a -- `bush' see JHÄ• á¹-A -- .
*jhiá¹‡á¹-a -- `hair' see *JHAá¹‡á¹-A -- .

jhiá¹‡á¹-ikÄ• 5388 jhiá¹‡á¹-ikÄ• f. `the shrub Barleria cristata (i.e. tufted)' lex., Ëšá¹-i -- f. PaÃ±car. [*JHIá¹‡á¹-A --]

H. jhiá¹‡á¹-Ä« f. `Barleria cristata'.

5389 *jhirati1 `flows'. [Perh. like *Ká¹£IRATI formed from *JHARATI after type tÃ¡rati ~ tirÃ¡tÄ“. -- âˆš *JHAR]
H. jhirnÄ• `to trickle away, ooze', but perh. a formation in H. itself.

5390 *jhirati2 `decays'. [~ *JÄ«RATI. -- âˆš*JH&RCIRCLEMACR;]
M. jhirá¹‡&etilde; `to waste in labour and pain'.
Addenda: *jhirati1: M. jhirapá¹‡&etilde; `to trickle' (Master GrOM 136, Doderet BSOS iv 63).

jhil 5391 *jhil `flash'. [Cf. *JHAL -- 3]
Sh. (Lor.) Ç°il boiki `to rise (of sun)'; Or. jhiljhil `flashing'; Si. dilihenavÄ• , dilenavÄ• `to glitter'. -- Ext. -- kk -- : N. jhilik `flash'; A. zilikiba `to sparkle'; B. jhillikÄ•  `lustre'. -- S. jhirmiri f. `starshine'; P. jhilmilÄ• uá¹‡Ä•  `to sparkle'; N. jhilimili `glitter', A. zilmilÄ• iba; Or. jhilimili `vivid light'; H. jhilmil m. `sparkling'; M. jhiá¸·miá¸· `dazzlingly'; -- S. jhirmira f. `venetian blind'; P. jhilmilÄ« f. `shutter', N. jhilmil, B. jhilimili, jhilmil, Or. jhilimili, H. jhilmil m.; M. jhiá¸·miá¸·Ä« f. `hangings'.

jhilla 5392 *jhilla1 `swamp, lake'. [Cf. *HILLA -- 2]
Pk. jhillaÃ¯ `bathes', jhillÄ« -- f. `wave'; N. B. jhil `lake, pool'; Or. jhila `lake, pool, swamp'; Bi. jhÄ«l `low marshy land'; Mth. jhÄ«l `lake, marsh', H. jhÄ«l f. (â†’ P. jhÄ«l f.); G. jhÄ«l f. `deep reservoir of water'; M. jhÄ«l f. `rill', m. `swampiness'.
Addenda: *jhilla -- 2: G. jhÄ«l f. `a kind of plant'.
â€ *jhÄ«vara -- see DHÄ«VARA -- .

jhilla 5393 *jhilla2 `a partic. kind of plant'.
Pk. jhillÄ« -- f. `a partic. wild plant'; S. jhilu f. `an edible water -- plant, a small wild shrub from which tooth cleaners are made'.

jhillÄ«ka 5394 jhillÄ«ka m. `cricket' MBh., ËšlikÄ• -- f. R., jhillÄ« -- f. BhP. [Cf. jhallÄ«kÄ• -- f., Pa. jhallikÄ• -- f. and list of similar words in EWA i 454]
P. jhillÄ« -- , ËšliÄ• -- f. `a kind of insect'; A. zilÄ« `cicada'.

jhÄ«na 5395 *jhÄ«na `wasted, worn, thin'. [~ Ká¹£Ä«á¹‡Ã¡ -- . -- âˆš*JHI]
Pk. jhÄ«á¹‡a -- `wasted away, thin'; S. jhÄ«á¹‡o `weak, slight, gentle'; P. jhÄ«á¹‡Ä• `weak, feeble'; N. jhinu `small, fine', sb. `chip of wood'; OAw. jhÄ«nÄ•  `thin'; H. jhÄ«nÄ• `wasted, thin', OMarw. jhÄ«á¹‡a; G. jhÄ«á¹‡uÌƒ `thin, small, fine'; M. jhiá¹‡Ä• `rubbed fine'; -- Pk. jhiá¹‡á¹‡a -- `wasted away, thin'; Or. jhina `thin and delicate': both prob. < *jhÄ«na -- , but phonet. may, like the above forms of N. Aw. H., be < *JHÄ«Rá¹‡A -- : poss. the two words have coalesced.

5396 *jhÄ«yatÄ“ `wastes away'. [~ Ká¹£Ä«YÃ¡TÄ“. -- âˆš*JHI]
Pk. jhijjaÃ¯ `wastes away', H. jhÄ«jhnÄ•  , M. jhijÌˆá¹‡&etilde;; -- N. jhijo `worry, care'. -- Phonet. derivation from JHÄ«RYATI is possible, but in view of *JHÄ«NA -- and the equivalence of Ká¹£Ä«YÃ¡TÄ“ is less likely.

jhÄ«rá¹‡a 5397 *jhÄ«rá¹‡a `wasted'. [~ JÄ«Rá¹‡Ã¡ -- . -- âˆš*JH&RCIRCLEMACR;]
Pk. jhiá¹‡á¹‡a -- `wasted'; Or. jhina `thin and delicate': but see *JHÄ«NA -- .

5398 jhÄ«ryati `grows old' DhÄ• tup. [~ *JHÅ«RYATÄ“ and jÄ«ËŠryati `grows old, wears out' AV. -- âˆš*JH&RCIRCLEMACR;]
See *JHÄ«YATÄ“.
*JHUKK `stoop, break'.
*JHUKKATI, *JHUá¹…KATI; *UJJHUKKATI, *VIJJHUKKATI.

5399 *jhukkati `stoops, breaks'. 2. *jhuá¹…kati. [Cf. Shgh. Ç°uk -- `to beat', Par. Ç°ukáˏ—w -- `to shake' IIFL i 261. <-> âˆš*JHUKK]
1. S. jhukaá¹‡u `to stoop', L. jhukaá¹‡, P. jhuká¹‡Ä• ; WPah. bhal.

jÌˆukáÂ¹‡Å« `to crush or break stone'; Ku. jhukáÂ¹‡o `to bow'; N. jhuknu `to bend forward', jhukkinu `to be misled'; H. jhuknÄ• `to bend' intr., G. jhukvuÌƒ, M. jÌˆhukáÂ¹‡&etilde;; -- S. jhokaáÂ¹‡u `to push faggots on to the fire'; N. jhok `a net hung up to hold clothes'.
2. N. jhuáÂ¹…gi `carrying something by holding it on both sides'; B. jhuÌƒkÄ• `to stoop'; Or. jhuáÂ¹…kibÄ• `to stoop, stagger'. -- Bhoj. jhÃµk `gust of wind'?
*jhuáÂ¹…kati `stoops' see prec.
*jhuáÂ¹-áÂ¹-a -- `knot of hair' see *JHUáÂ¹‡áÂ¹-A -- 2.
Addenda: *jhukkati. 3. â€ *jhoÌ„kkati tr.: S. jhokaáÂ¹‡u `to push faggots on the fire', P. jhokáÂ¹‡Ä•  `id., thrust forward'; WPah.káÂ¹-g. jÌˆhÃ²káÂ¹‡Ãµ `to throw down or away' Him.I 78, J. jhokáÂ¹‡u `to throw fuel on fire'; -- káÂ¹-g. jÌˆhÃ²káÂ¹-I f. `firewood', J. jhokkÅ« m. `fuel', N. jhok `net hung up to hold clothes', cf. Sh. jÅ-k m. `wood', WPah.káÂ¹-g. (kc.) jÌˆhÃºkháÂ¹›É” m. `wood', káÂ¹-g. jÌˆhvÌ• kháÂ¹›I f. `firewood', J. jhukhrÄ« f.

jhuáÂ¹‡áÂ¹-a 5400 jhuáÂ¹‡áÂ¹-a1 m. `bush' lex. 2. jhoÌ„á¸• a -- m. `betel -- nut tree' lex. 3. *jhÅ«áÂ¹-a -- 1. 4. *jhoÌ„áÂ¹-áÂ¹-a -- 1. [PMWS 63 â†• Mu.: cf. JHÄ• áÂ¹-A --]
1. P. jhuáÂ¹‡á¸• m. `sprouts round stump of a tree' (â†’ H. jhuáÂ¹‡á¸•  m. `shrub'); Or. jhuáÂ¹‡áÂ¹-Ä• `bush', H. jhuáÂ¹‡áÂ¹- m.
2. Pk. jhoÌ„á¸• a -- m. `dead tree' (despite PMWS 63); Ku. jhoáÂ¹›o `bundle', jhoáÂ¹›Ä« `bunch, cluster'; N. jhor `brushwood'; B. jhoáÂ¹› `bush'.
3. H. jhÅ«áÂ¹› m. `bush'.
4. Ku. jhoáÂ¹-o `cluster'.

jhuáÂ¹‡áÂ¹-a 5401 *jhuáÂ¹‡áÂ¹-a2 `tangle, knot of hair, protuberance'. 2. *jhoÌ„áÂ¹‡áÂ¹-a -- . 3. *jhuáÂ¹-áÂ¹-a -- . 4. *jhÅ«áÂ¹-a -- 2. 5. *jhoÌ„áÂ¹-áÂ¹-a -- . [Cf. JÅ«áÂ¹-A -- and CÅ«ËŠá¸• A -- 1: for list of poss. connected words see JÃ¡áÂ¹-Ä• --]
1. WPah. bhal. jÌˆhuáÂ¹‡áÂ¹-áÂ¹›Ä« f. `woman's queue of hair'; B. jhuÌƒáÂ¹- `chignon, bird's crest, protuberance on back of ox or camel', Or. jhuáÂ¹‡áÂ¹-i; H. jhuÌƒáÂ¹-iyÄ• f. `lock of hair on crown of head'.
2. A. zÃµáÂ¹- `entanglement', zÃµáÂ¹-iba `to entangle'; Mth. jhÃµáÂ¹-Ä« `queue of hair'; Bhoj. jhÃµáÂ¹-Ä•  `tuft of hair'; M. jÌˆhÃµáÂ¹- f. `knot of hanging hair'.
3. S. jhuáÂ¹-u m. `top knot'.
4. S. jhÅ«áÂ¹›o m. `knot of hair', L. jhÅ«áÂ¹›Ä•  m.; G. jhuáÂ¹›É” m. `bunch of

false hair for making up a woman's hair', jhÅ«Ë˜á¹›Ä« f. `bunch, bundle'.
5. S. jhoá¹-o m. `tuft of hair on crown'.

jhuá¹‡á¸• ra 5402 *jhuá¹‡á¸• ra `crowd'. 2. *jhutta -- . [Cf. *JHUPPA -- 2]
1. S. jhuá¹‡á¸• ru m. `band of fakirs'; P. jhuá¹‡á¸• m. `flock, troop'; Ku. jhuá¹‡á¸• i, N. jhuá¹‡á¸• a; Bi. jhuá¹‡á¸• , jhuÌ„Ìƒá¹› `flock of sheep or goats'; Bhoj. jhuÌƒá¹›i `crowd'; H. jhuá¹‡á¸• m. `flock, troop', G. jhuá¹‡á¸• n., M. jÌˆhuá¹‡á¸• f.
2. N. jhut, jhutti `crowd', jhutto `bundle of 4 or 6 maize cobs', jhuttinu `to get entangled'; B. jhutta `crowd'.
*jhutta -- `crowd' see prec.

jhuppa 5403 *jhuppa1 `hut'. 2. *jhumpa -- . 3. *jhoÌ„ppa -- . 4. *jhoÌ„mpa -- .
1. S. jhÅ«piá¹›o m., Ëšá¹›Ä« f. `hut'; L. jhupá¹›Ä« f. `hut of grass and branches'; N. jhupro `hut', A. zupuri, B. jhupá¹›i, Or. jhupuá¹›i, G. jhupá¹›uÌƒ n.
2. Pk. jhuá¹• paá¸• Ä• -- f. `hut'; L. jhub m. `hut of sticks or mud'; G. jhuÌƒpá¹›uÌƒ n., Ëšá¹›Ä« f. `hut'.
3. Ku. jhopá¹›Ä« f. `hut', N. jhopro, Ëšri, B. jhopá¹›Ä• , H. jhopá¹›Ä• m., Ëšá¹›Ä« f.
4. Bi. jhÃµpá¹›Ä« `shed on threshing floor'; Mth. H. jhÃµpá¹›Ä• m., Ëšá¹›Ä« f. `hut', G. jhÃµpá¹›uÌƒ n., M. jÌˆhÃµpÄ• m., jÌˆhÃµpá¸• Ä« f., jÌˆhÃµpá¸• &etilde; n. -- L. jhÃ´mpá¹›Ä• m., P. jhaumpá¹›Ä• m. < MIA. *jhaÃ¼á¹• pa -- .

jhuppa 5404 *jhuppa2 `crowd, cluster'. 2. *jhubba -- . 3. *jhumma -- . [Cf. *JHUá¹‡á¸• RA --]
1. Ku. jhupuro `cluster', N. jhuppo; A. zupurÄ• `low and bushy'; H. jhÅ«pÄ• m. `collection, heap'.
2. S. jhÅ«bÄ• á¹-aá¹‡u `to crush'; P. jhubkÄ• m. `pendent earring'.
3. S. jhumu m. `thicket'; N. jhumma `huddled together', jhumminu intr. `to crowd together'; A. zum `herd'; G. jhum n. `group'. -- Ext. -- kk -- : S. jhumaku m. `cluster', jhÅ«maku m. `a kind of ear ornament'; P. jhumkÄ• m. `pendent earring'; N. jhumko, jhamËš `cluster'; B. jhumkÄ• `earring with pendants', Or. jhumukÄ• ; H. jhumkÄ• `cluster', G. jhumkhuÌƒ n., ËškhÉ” m., M. jÌˆhumkÄ• m.; -- with -- á¹-á¹- -- : S. jhumaá¹-u m. `thicket', jhumá¹-o m. `grove of trees'; Ku. jhumuá¹-o `flock, swarm'; -- with -- r -- : P.

jhumar m. `crowd'.
*jhubba -- `crowd' see prec.
*jhumpa -- `hut' see *JHUPPA -- 1.
*jhumma -- `crowd' see *JHUPPA -- 2.
Addenda: *jhuppa -- 2. 2. jhubba -- : OP jhubbaá¹‡u intr. `to crowd together'.
3. *jhumma -- : WPah.ká¹-g. jhÃ¹mkÉ” m. `cluster'.

5404a *jhurati1 `flows, drips'. [âˆš*JHAR]
M. jÌˆhurá¹‡&etilde; `to drip, ooze'.
Addenda: â€ *jhumba -- `blanket': WPah.ká¹-g. jÌˆhÅ«Ë‹m m. `cloak with a hood', J. jhÅ«m f., P. jhumb, jhumm m. `blanket thrown over the head' Him.I 78.
*jhumma -- `crowd' see *JHUPPA -- 2 Add2.

5405 *jhurati2 `wastes away'. [~ jurÃ¡nt -- pres. part. RV. <-> âˆš*JH&RCIRCLEMACR;]
S. jhuraá¹‡u `to be hurt (by blow, fall, &c.)' whence caus. jhoraá¹‡u; L. jhuraá¹‡ `to pine with grief'; P. jhurnÄ• `to wither, grieve'; N. jhurinu `to become parched'; Or. jhuribÄ• `to lament' (or < *JHÅ«RATI); Mth. jhurab intr. `to wither, parch, burn'; OAw. jhuraÃ¯ `wastes away', H. jhurnÄ• ; G. jharvuÌƒ `to pine away, languish' (or < *JHARATI2); M. jÌˆhurá¹‡&etilde; `to waste away, drip, ooze'. -- See *JHÅ«RATI.
*JHUL `swing': *JHULYATI, *JHOÌ„LAYATI; *NIJJHULATI.

5406 *jhulyati `swings'. [Cf. Par. Ç°Å«lÄ“ `shaking', Pers. Ç°Å«lÄ«dan `to be scattered'. -- âˆš*JHUL]
Pk. jhullaÃ¯ `swings'; Phal. Ç°Ã¼l -- `to be lying down', Ç°huli `on, to' NOPhal 37; K. zoÌ†l f. `brief drowsiness'; S. jhÅ«laá¹‡u `to swing, nod'; L. awÄ• á¹‡. jhuluá¹‡ `to blow'; P. jhullá¹‡Ä• `to swing'; WPah. bhad. zhulá¹‡u `to sleep', bhal. jÌˆhullá¹‡Å«, Å›eu. jÌˆhulnÅ«; Ku. jhulá¹‡o `to swing'; N. jhulnu `to nod, sleep'; A. zuliba `to be suspended'; B. jhulÄ• `to swing, hang', Or. jhulibÄ• ; Bhoj. jhÅ«lÄ• `woman's skirt'; OAw. jhulÄ• vaÃ¯ `causes to swing'; H. jhÅ«lnÄ• `to swing', Marw. jhÅ«lá¹‡o; G. jhulvuÌƒ `to swing, hang, saunter', M. jÌˆhulá¹‡&etilde;. -- Ext. -- kk -- : S. jhulko m. `blast of wind'; P. jhulkaá¹‡Ä• `to hang down, go'; N. jhulkanu `to rise (of sun)'; M. jÌˆhulaká¹‡&etilde; `to wave gently'.

*jhÅ«á¹-a -- 1 `bush' see JHUá¹‡á¹-A -- 1.
*jhÅ«á¹-a -- 2 `hair' see *JHUá¹‡á¹-A -- 2.
Addenda: *jhulyati: WPah.ká¹-g. jÌˆhÃ¹lá¹‡Ãµ intr. `to swing', J. jhulá¹‡u, ká¹-g. caus. jÌˆÉ™lhe\uá¹‡Ãµ, poet. jÌˆÉ™lharo m., Ëšre f. `act of waving, scintillating', intr. jÌˆÉ™lharno; ká¹-g. (kc.) jÌˆhÃ¹llÉ” m. `rope -- bridge', jÌˆhÃ¹llÉ™á¹‡ m. `washing -- line'.

jhÅ«á¹-á¹-ha 5407 *jhÅ«á¹-á¹-ha `false'. [â†’ Par. Ç°uá¹- `concealed', Ç°uá¹-Ä« `theft' IIFL i 263]
Pk. jhuá¹-á¹-ha -- , juá¹-á¹-ha -- `false'; PaÅ¡. Ç°uá¹-Ä«ËŠ `lascivious woman'; S. jÅ«á¹-hu m. `lie', juá¹-hi f. `abusing'; P. jhÅ«á¹-h f. `lie', jhÅ«á¹-hÄ• `false'; Ku. jhÅ«á¹-o `liar'; N. jhuá¹- `lie', jhuá¹-ho, Ëšá¹-o `false', B. jhuÌƒá¹-ha; Or. jhuá¹-ha, Ëšá¹-a `false', Ëšá¹-Ä• `liar'; Mth. Bhoj. jhÅ«á¹-h `lying, false', H. jhÅ«á¹-hÄ• ; Marw. jhÅ«á¹-h f. `lie', jhÅ«á¹-ho `false', G. juá¹-huÌƒ; M. jÌˆhuá¹- f. `lie', jÌˆhuá¹-Ä• `false'.
Addenda: *jhÅ«á¹-á¹-ha -- : WPah.ká¹-g. (kc.) jÌˆhvÌ• á¹-á¹-hÉ” `false, untrue'; J. jhuá¹-á¹-h m. `untruth'.

jhÅ«ra 5408 *jhÅ«ra `wasted away, worn -- out'. [âˆš*JH&RCIRCLEMACR;]
S. jhÅ«ru `old, ancient'; N. jhuro `brittle', sb. `dry leaves for fire, crumb'; A. zur -- zur `fine particles'; B. jhurÄ• `crumbled', sb. `crumb'; Or. jhura `crumb'; Mth. jhÅ«r `burnt, disgusted'; H. jhÅ«rÄ• `withered, dried up'; M. jÌˆhÅ«r n. `small particles of rice (when husking)'.
*NIRJHÅ«RA -- .

5409 *jhÅ«rati `wastes away'. [Cf. *jhurati2. -- âˆš*jh&rcirclemacr;]
Pk. jhÅ«raÃ¯ `wastes away' (~ jÅ«raÃ¯ `withers, regrets, is angry', jÅ«laÃ¯ `is angry'); P. jhÅ«rnÄ• `to repine'; Or. jhuribÄ• `to lament' (or <

*JHURATI2); H. jhÅ«rnÄ• `to waste away, dry up'; OG. jhÅ«raÃ¯ `repents', G. jhurvuÌƒ `to languish'.
Addenda: *jhÅ«rati: WPah.ká¹-g. (kc.) jÌˆhÃ¹rnÃµ `to pine away (esp. from love), to long for, love', ká¹-g. jÌˆhvÌ€rI f. `sweetheart, a certain kind of song'.
â€ *jhÄ“á¹-a -- see JHÄ• á¹-A -- .

jhÅ«rá¹‡a 5410 *jhÅ«rá¹‡a `old'. [~ JÅ«Rá¹‡Ã¡ -- . -- âˆš*JH&RCIRCLEMACR;]
S. jhÅ«no `old, ancient'; B. jhun `overripe', jhunÄ• `old', sb. `dried up cocoanut'; H. jhÅ«nÄ• m. `ripe cocoanut'.

5411 *jhÅ«ryatÄ“ `is worn -- out'. [~ jÅ«ËŠryant -- pres. part. RV. <-> âˆš* JH&RCIRCLEMACR;]
P. jhÅ«já¹‡Ä• `to be tired out'.

jhÅ«Å›a 5412 *jhÅ«Å›a `hair'. [Cf. *JHÅ«á¹-A -- and Ká¸—Å›A -- : for list of poss. connected words see JÃ¡á¹-Ä• --]
PaÅ¡. kuá¹›. Ç°uÅ¡ m. `hair'; Ku. jhÅ«s `beard of barley'; N. jhus `fine hair, hairs on a plant or caterpillar, shavings'.
*JHRÌ„Ëš `waste away'. [equivalence of many of the forms below with those grouped under âˆšJ&RCIRCLEMACR;1 suggests that âˆš*JH&RCIRCLEMACR; derives from âˆšJ&RCIRCLEMACR;1 with jh -- from âˆš*JHI ~ âˆšKá¹£I2]
*jharaá¹‡a -- 2, *jharati2, *jharjhara -- , *jhirati2, *jhÄ«rá¹‡a -- , jhÄ«ryati, *jhurati2, *jhÅ«ra -- , *jhÅ«rati, *jhÅ«rá¹‡a -- , *jhÅ«ryatÄ“; *nirjhara -- 2, *nirjhÅ«ra -- ; -- âˆšj&rcirclemacr;1.

5413 *jhÄ“lati `undergoes'.
N. jhelnu `to undergo, suffer', H. jhelnÄ• , OMarw. jhelaÃ¯. -- H. jhelnÄ• `to take', M. jhelá¹‡&etilde; `to catch' (< *jhÄ“ll --)?
*JHAI `burn': *jhÄ• ta -- , *jhÄ• na -- , *jhÄ• payati, *jhÄ• ma -- 1, jhÄ• maka -- , *jhÄ• mala -- 1, *jhÄ• yati, *jhÄ• yana -- , *jhÄ• la -- 2; *avajjhÄ• yati, *vijjhÄ• payati, *vijjhÄ• yati. -- See âˆšKá¹£AI.

5414 *jhoÌ„á¹-ati `cuts, beats'. [Cf. choÌ„á¹-ayati `cuts, splits' DhÄ• tup.]
Pk. jhoÌ„á¸• aÃ¯ `makes leaves fall off a tree'; N. jhornu `to beat for game'; B. jhoá¹›Ä• `to cut, lop'; OAw. jhoraÃ¯ `beats, shakes'; H. jhoá¹›nÄ• , jhorËš `to beat', M. jÌˆhoá¸• á¹‡&etilde;.
*jhoÌ„á¹-á¹-a -- 1 `bush' see JHUá¹‡á¹-A -- 1.

*jhoÌ„á¹-á¹-a -- 2 `knot of hair' see *JHUá¹‡á¹-A -- 2.
jhoÌ„á¸• a -- see JHUá¹‡á¹-A -- 1.
*jhoÌ„á¹‡á¹-a -- `knot of hair' see *JHUá¹‡á¹-A -- 2.
*jhoÌ„ppa -- , jhoÌ„mpa -- `hut' see *JHUPPA -- 1.
Addenda: *jhoÌ„á¹-ati: A. juriba (phonet. z --) `to clear forest' AFD 219
(3 sg. jure), 331 (st. jor --).

5414a â€ *jhoÌ„á¹-á¹-a -- 3 `buffalo'.
Pk. jhoá¹-á¹-Ä« -- f. `a kind of buffalo'; WPah.jaun. jhoá¹-Ä• m. `buffalo';
poet. jÌˆhoÌ„á¹- m. `calf', ká¹-g. jÌˆhÃ²á¹-á¹-É” m. `buffalo', ká¹-g. (kc.)
jÌˆhÃ²á¹-á¹›u m. `buffalo calf' Him.I 78; G. jhoá¹- f. `buffalo heifer'.

jhoÌ„la 5415 *jhoÌ„la1 `bag'. 2. *jhoÌ„lla -- . [jhaulikÄ• -- f. `small bag'
DhÅ«rtas. -- Perh. conn. âˆš*JHUL, cf. parallel formation of N. jholuá¹…go
`swinging cradle' and A. zoloá¹…gÄ• `beggar's bag']
1. Pk. jhoÌ„liÄ• -- f. `bag'; L. jhoá¸·Ä« f. `skirt used as a bag, lap'; P.
jholÄ• m., ËšlÄ« f. `bag', Ku. jholo, ËšlÄ«; N. jholi `small wallet'; A.
zuli `bag, scrotum'; B. jholi, jhuli `bag'; Bi. jholÄ• , ËšlÄ« `feeding bag
for cattle'; Mth. jhorÄ« `bag', Bhoj. jhoÌ„rÄ• , H. jholÄ« f., G. jhoá¸·Ä«
f., jhorá¹‡É” m., Ëšá¹‡Ä« f.; M. jÌˆhoá¸·Ä« f. `mendicant's bag'.
2. Pk. jholliÄ• -- f. `bag'; S. jhola f. `skirt used to hold anything in',
jholÄ« f. `fakir's bag, nest of eggs, brood of young birds'.
Addenda: *jhoÌ„la -- 1. 1. WPah.J. jhoá¸·Ä• m. `wallet'.
2. *jhoÌ„lla -- : WPah.ká¹-g. (kc.) jÌˆhÃ²llÉ” m. `bag'.
*jhoÌ„lla -- `bag' see *JHOÌ„LA -- 1 Add2.

jhoÌ„la 5416 *jhoÌ„la2 `juice'.
Sh. (Lor.) Ç°Å«li f. `soup', Ku. jhol; N. jhol `juice, soup'; A. zol `soup',
B. jhol, Or. jhoá¸·a, Mth. jhor, H. jhol m.

5417 *jhoÌ„layati `causes to swing'. [âˆš*JHUL]
P. jholá¹‡Ä• `to stir buttermilk'; N. jholinu intr. `to dangle, get loose';
H. jholnÄ• `to cause to swing, to fan'; G. jhoá¸·vuÌƒ `to shake'; M.
jhoá¸·á¹‡Ä• m. `sling for lifting animals'.
*jhoÌ„lla -- `bag' see *JHOÌ„LA -- 1.
jhaulikÄ• -- see *JHOÌ„LA -- 1.

á¹-aÃ¼na 5418 *á¹-aÃ¼na `deaf'.
WPah. bhad. á¹-auá¹‡o `deaf', bhal. á¹-aÃµá¹‡o, khaÅ›. á¹-aoá¹‡Ä• , N. á¹-aunu; -- Ku. á¹-olo with l from kÄ• lo `dumb' (< KALYA -- 2).
Addenda: *á¹-aÃ¼na -- : WPah.ká¹-g. (kc.) á¹-É”á¹‡É” `deaf', J. á¹-oÌ„nwá¹‡Ä• .

á¹-aá¹• kÄ• ra 5419 á¹-aá¹• kÄ• ra, á¹-Ä• á¹• Ëš m. `clang, twang' BhP. [Onom. with KÄ• RA -- 3]
Pk. á¹-aá¹• kÄ• ra -- , N. á¹-aÌƒkÄ• r, B. á¹-aá¹…kÄ• r, Or. á¹-aá¹…kÄ• ra, H. G. M. á¹-aÌƒkÄ• r m.; -- Sh. (Lor.) toÌ„á¹…goá¹›á¹“á¹… `banging noise'.

á¹-akk 5420 *á¹-akk1 `remain, stop'. 2. *á¹-ikk -- . 3. *á¹-Ä“kk -- usu. tr.
[Cf. *á¸• akk -- 3, *á¹-hÄ“kk --]
1. Sh. (Lor.) á¹-ak boiki `to be hampered, be stuck'; P. á¹-akk m. `settlement of price'; N. á¹-akka aá¹›inu `to come to a dead stop'; G. á¹-akvuÌƒ `to stop'; M. á¹-Ä• ká¹‡&etilde; `to leave'.
2. Kho. (Lor.) tika `support, cushion behind the back'; S. á¹-ikaá¹‡u `to remain, be firm'; L. á¹-ikkaá¹‡ `to stay'; P. á¹-ká¹‡Ä• `to stay', á¹-ikká¹‡Ä• `to appoint'; N. á¹-iknu `to remain, last'; A. á¹-ikiba `to last, be of service'; B. á¹-ikÄ• `to remain'; Or. á¹-ikibÄ• `to last, be effective'; H. á¹-iknÄ• `to stop, remain'; M. á¹-ká¹‡&etilde; `to stay'.
3. P. á¹-eká¹‡Ä• `to prop', á¹-ekaá¹‡ m. `prop, bundle of wood'; Ku. á¹-eká¹‡o `to prop', á¹-eko `prop, obstacle'; N. á¹-eknu `to set up', á¹-ek `obstinacy', á¹-ekan `prop'; A. á¹-ek `middle part of a dam'; B. á¹-&etilde;kÄ• `to remain'; Or. á¹-ekibÄ• `to lift up'; OAw. á¹-ekaÃ¯ `puts, stops', á¹-eka f. `prop'; H. á¹-eknÄ• `to prop'; G. á¹-ekvuÌƒ, á¹-ek m.f. `support'; M. á¹-eká¹‡&etilde; tr. and intr. `to rest'.

Addenda: *á¹-akk -- 1. 2. *á¹-ikk -- : WPah.J. á¹-iká¹‡u `to stop'.
3. *á¹-Ä“kk -- : WPah.ká¹-g. (kc.) á¹-eká¹‡Ãµ `to stop, stay, stand, support, endure, place'; J. á¹-eká¹‡u `to support'.

á¹-akk 5421 *á¹-akk2 `cut, break'. [Cf. á¹-AKKARA --]
Ash. á¹-akÃ¤ `broken'; Sh. (Lor.) á¹-ak thoiki `to break, open (e.g. a pomegranate)'; K. á¹-akun `to gnaw, crunch'; L. á¹-akkaá¹‡ `to cut, mark by notching', á¹-akk m. `cut', á¹-Ä• kÄ• m. `vaccinator'; P. á¹-akká¹‡Ä• `to cut, strike', á¹-akk m. `gash, cutting in a field of grain', á¸• og. á¹-akka m. `bite'.
*á¹-akka -- 1 `a coin' see á¹-Aá¹…KA -- 1.

á¹-akka 5422 *á¹-akka2 `bald'. 2. *á¹-hakka -- .
1. B. á¹-Ä• k `bald patch', á¹-Ä• kuyÄ• , á¹-ekËš `bald', Or. á¹-Ä• karÄ• ; M. á¹-akkal n. `bald spot', á¹-akalyÄ• `bald', á¹-akur&etilde; n., ËškorÄ« f., á¹-akul&etilde; n., ËšlÄ« f. `slang term for head, esp. fore part';B. á¹-Ä• krÄ• `palate' semant. cf. TÄ• ËŠLU -- .
2. Or. á¹-hÄ• kerÄ• `bald'.

á¹-akka 5423 *á¹-akka3 `hill'. 2. *á¹-aá¹…ga -- 4. 3. *á¹-ikka -- 2. 4. * á¹-iá¹…ga -- . 5. *á¹-Ä“kka -- . 6. *á¹-Ä“á¹…ga -- . 7. *á¹-uá¹…ka -- . 8. * á¹-uá¹…ga -- 1. 9. *á¸• akka -- 3. 10. *á¸• agga -- 1. 11. *á¸• aá¹…ga -- 3. 12. *á¸• uá¹…ga -- . 13. *á¸• oÌ„á¹…ga -- 2. 14. tuá¹…ga -- . 15. *thuá¹…ga -- . 16. *daá¹…ga -- . [Cf. á¹-aá¹…ka -- 4 m. `peak, crag' MBh., tuá¹…ga -- (see below) `lofty', m. `mountain' MBh., and *á¹-APPA -- 3 with further list. Variety of form indicates non -- Aryan and perh. (with PMWS 149) Mu. origin. <-> Further poss. connexion with *á¸• HOÌ„KKA -- 2 `rock' and large group of words for `lump' s.v. *á¸• HIKKA -- 1]
1. Ext. -- r -- : S. á¹-akuru m. `mountain', á¹-akirÄ« f. `hillock', á¹-Ä• kara f. `low hill', á¹-Ä• kirÅ« m. `mountaineer'; N. á¹-Ä• kuro, Ëšri `hill top'.
2. Or. á¹-Ä• á¹…gÄ« `hill, stony country'. -- Ext. -- r -- : Or. á¹-Ä• á¹…gara `rocky hilly land'.
3. Ext. -- r -- : Or. á¹-ikara `high land, sandbank', á¹-ikarÄ• , á¹-Ä«kirÄ• `anthill'.
4. A. á¹-iá¹… `mountain peak', á¹-iá¹…nÄ• `elevated piece of land', á¹-iá¹…Ä• li `very high'. -- Ext. -- l -- in *Uá¹-á¹-Iá¹…GALA -- .
5. M. á¹-ek m.n., á¹-ekaÌ„Ì†á¸• n., á¹-eká¸• Ä«, á¹-&etilde;kËš f. `hillock'.

-- Ext. -- r -- : P. á¹-ekrÄ• m., ËšrÄ« f. `rock, hill'; H. á¹-ekar, ËškrÄ•
m. `heap, hillock'; G. á¹-ekrÉ” m., ËšrÄ« f. `mountain, hillock'.
6. K. á¹-eÌ„Ìƒg m. `hillock, mound'.
7. G. á¹-uÌƒk `peak'.
8. M. á¹-uÌƒg n. `mound, lump'. -- Ext. -- r -- : Or. á¹-uá¹…guri `hillock';
M. á¹-uÌƒgar n. `bump, mound' (see *Uá¹-á¹-UNGARA --); -- -- l -- : M.
á¹-uÌƒgaá¸·, ËšgÅ«á¸· n.
9. K. á¸• aÌ‡ki f. `hill, rising ground'. -- Ext. -- r -- : K. á¸• akÃ¼rÃ¼ f.
`hill on a road'.
10. Ext. -- r -- : Pk. á¸• aggara -- m. `upper terrace of a house'; M.
á¸• agar f. `little hill, slope'.
11. Ku. á¸• Ã£Ì„g, á¸• Ã£Ì„k `stony land'; B. á¸• Ä• á¹… `heap', á¸• Ä• á¹…gÄ•
`hill, dry upland'; H. á¸• Ã£Ì„g f. `mountain -- ridge'; M. á¸• Ã£Ì„g m.n.,
á¸• Ã£Ì„gaá¹‡, ËšgÄ• á¹‡, á¸• aÌƒgÄ• á¹‡ n. `hill -- tract'. -- Ext. -- r -- :
N. á¸• aá¹…gur `heap'.
12. M. á¸• uÌƒg m. `hill, pile', ËšgÄ•  m. `eminence', ËšgÄ« f. `heap'. --
Ext. -- r -- : Pk. á¸• uá¹• gara -- m. `mountain'; Ku. á¸• uÌƒgar, á¸• uÌƒgrÄ«;
N. á¸• uá¹…gar `heap'; Or. á¸• uá¹…guri `hillock', H. á¸• uÌ„Ìƒgar m., G.
á¸• uÌƒgar m., á¸• uÌƒgrÄ« f.
13. S. á¸• Ì uÌ„Ìƒgaru m. `hill', H. M. á¸• Ãµgar m.
14. Pa. tuá¹…ga -- `high'; Pk. tuá¹• ga -- `high', tuá¹• gÄ-Ì„ya -- m.
`mountain'; K. toÌ†ng, toÌ†Ì£ngu m. `peak', P. tuá¹…g f.; A. tuá¹…g
`importance'; Si. tunÌ†gu `lofty, mountain'. -- Cf. uttuá¹…ga -- `lofty'
MBh.
15. K. thoÌ†Ì£ngu m. `peak'.
16. H. dÃ£Ì„g f. `hill, precipice', dÃ£Ì„gÄ« `belonging to hill country'.
Addenda: *á¹-akka -- 3. 12. *á¸• uá¹…ga -- : S.kcch. á¸• Å«á¹…ghar m.
`hillock'.

á¹-akkarÄ• 5424 á¹-akkarÄ• f. `blow on the head' RÄ• jat. [Cf. *á¹-AKK -- 2]
Pk. á¹-akkara -- m. `collision', K. á¹-akara m.; S. á¹-akaru m. `knocking
the head against anything, butting', á¹-akiraá¹‡u `to knock against,
encounter, be compared with'; L. á¹-akkaraá¹‡ `to meet, agree'; P. á¹-akkar
f. `pushing, knocking', á¹-akkará¹‡Ä•  `to collide, meet'; Ku. á¹-akkar
`shock, jerk, loss'; N. á¹-akar `obstacle, collision'; B. á¹-akkar `blow',
Or. á¹-akkara, á¹-Ä• kara, H. G. M. á¹-akkar f.
Addenda: á¹-akkarÄ• -- : S.kcch. á¹-akrÄ• á¹‡Å« `to collide', G. á¹-akrÄ• vuÌƒ
AKÅš 37.

á¹-agara 5425 á¹-agara1 `squinting' lex. [Cf. á¹-Ä“RAKA --]
H. á¹-agrÄ• `cross -- eyed' < *á¹-aggara -- ?
á¹-agara -- 2 `borax' see á¹-Aá¹…GAá¹‡A -- 1.

á¹-aá¹…ka 5426 á¹-aá¹…ka1 m.n. `weight of 4 mÄ• á¹£as' ÅšÄ• rá¹…gS., `a stamped coin' Hit., Ëšaka -- m. `a silver coin' lex. 2. á¹-aá¹…ga -- 1 m.n. `weight of 4 mÄ• á¹£as' lex. 3. *á¹-akka -- 1. [Bloch IA 59 â†• Tatar tanka (Khot. tanka = kÄ• rá¹£Ä• paá¹‡a S. Konow Saka Studies 184)]
1. Pk. á¹-aá¹• ka -- m. `a stamped coin'; N. á¹-Ã£Ì„k `button' (lw. with k); Or. á¹-aá¹…kÄ• `rupee'; H. á¹-Ã£Ì„k m. `a partic. weight'; G. á¹-Ã£Ì„k f. `a partic. weight equivalent to 1/72 ser'; M. á¹-Ã£Ì„k m. `a partic. weight'.
2. H. á¹-aá¹…gÄ• m. `a coin worth 2 paisÄ• '.
3. Sh. á¹-Äƒk m. `button'; S. á¹-ako m. `two paisÄ• ', pl. `money in general', á¹-rakaku `worth two paisÄ• ', m. `coin of that value'; P. á¹-akÄ• m. `a copper coin'; Ku. á¹-Ä• kÄ• `two paisÄ• '; N. á¹-ako `money'; A. á¹-akÄ• `rupee', B. á¹-Ä• kÄ• ; Mth. á¹-akÄ• , á¹-akkÄ• , á¹-akwÄ• `money', Bhoj. á¹-Ä• kÄ• ; H. á¹-akÄ• m. `two paisÄ• coin', G. á¹-akÉ” m., M. á¹-akÄ• m. *Uá¹-á¹-Aá¹…KA -- , *á¹£Aá¹-á¹-Aá¹…KA -- , á¹-Aá¹…KAÅ›Ä• LÄ• -- .
Addenda: á¹-aá¹…ka -- 1 [H. W. Bailey in letter of 6.11.66: Khot. tanka is not = kÄ• rá¹£Ä• paá¹‡a -- but is older Khot. ttandÃ¤ka `so much' < *tantika --]

á¹-aá¹…ka 5427 á¹-aá¹…ka2 m.n. `spade, hoe, chisel' R. 2. á¹-aá¹…ga -- 2 m.n. `sword, spade' lex.
1. Pa. á¹-aá¹…ka -- m. `stone mason's chisel'; Pk. á¹-aá¹• ka -- m. `stone -- chisel, sword'; Woá¹-. á¹-hÃµ `axe'; Bshk. á¹-hoá¹… `battleaxe', á¹-heá¹… `small axe' (< *á¹-aá¹…kÄ«); Tor. (Biddulph) "tunger" m. `axe' (á¹-? AO viii 310), Phal. á¹-hÅ• Ë˜á¹…gi f.; K.

á¹-oÌ†nguru m. `a kind of hoe'; N. (Tarai) á¹-Ã£Ì„gi `adze'; H. á¹-Ã£Ì„kÄ« f. `chisel'; G. á¹-Ã£Ì„k f. `pen nib'; M. á¹-Ã£Ì„k m. `pen nib', á¹-Ã£Ì„kÄ« f. `chisel'.
2. A. á¹-Ä• á¹…gi `stone chisel'; B. á¹-Ä• á¹…g, Ëšgi `spade, axe'; Or. á¹-Ä• á¹…gi `battle -- axe'; Bi. á¹-Ã£Ì„gÄ• , ËšgÄ« `adze'; Bhoj. á¹-Ä• á¹…Ä« `axe'; H. á¹-Ã£Ì„gÄ« f. `hatchet'.
*á¹-Aá¹…KATI2.

á¹-aá¹…ka 5428 á¹-aá¹…ka3 (a) `*rod, spike', (b) m. `leg' lex. 2. á¹-aá¹…ga -- 3 m. `leg' lex. [Orig. `stick'? Cf. list s.v. *á¸• AKKA -- 2]
1. (a) K. á¹-ang m. `projecting spike which acts as a bolt at one corner of a door'; N. á¹-Ä• á¹…o `rod, fishing rod', Ëšá¹…i `measuring rod'; H. á¹-Ã£Ì„k f. `iron pin, rivet' (â†’ Ku. á¹-Ã£Ì„ki `thin iron bar').
(b) Pk. á¹-aá¹• ka -- m., ËškÄ• -- f. `leg', S. á¹-aá¹…ga f., L. P. á¹-aá¹…g f., Ku. á¹-Ã£Ì„g, N. á¹-Ä• á¹…; Or. á¹-Ä• á¹…ka `leg, thigh', Ëšku `thigh, buttock'.
2. B. á¹-Ä• á¹…, á¹-eá¹…ri `leg, thigh'; Mth. á¹-Ã£Ì„g, á¹-aÌƒgri `leg, foot'; Bhoj. á¹-Ä• á¹…, á¹-aá¹…ari `leg', Aw. lakh. H. á¹-Ã£Ì„g f.; G. á¹-Ã£Ì„g f., ËšgÉ” m. `leg from hip to foot'; M. á¹-Ã£Ì„g f. `leg'.
*uá¹-á¹-aá¹…ka -- 2, *uá¹-á¹-aá¹…ga -- .
á¹-aá¹…ka -- 4 `peak, crag' see *á¹-AKKA -- 3.
Addenda: á¹-aá¹…ka -- 3. 1(b): S.kcch. á¹-aá¹…g(h) f. `leg', WPah.ká¹-g. (kc.) á¹-Ä• á¹…g f. (obl. -- a) `leg (from knee to foot)'.
2. á¹-aá¹…ga -- 3: A. á¹-Ä• á¹…Ä« `wedge' AFD 201.

á¹-aá¹…ka 5429 á¹-aá¹…ka5 n. `fruit of Feronia elephantum' SuÅ›r., m. `the plant' lex. 2. *taá¹…ka -- .
1. Kt. Wg. á¹-oá¹… `pear', Dm. á¹-aÌ‚á¹…gu, Ëšgi, Gaw. á¹-aá¹…gurÃ³, Kal. á¹-oá¹…, Kho. á¹-oá¹…g, Phal. á¹-Ä• á¹…gÅ«ËŠá¹›u, Sh. koh. á¹-Ä• á¹…gÅ« m., gur. á¹-Ä• á¹… m., K. á¹-ang m. (cf. á¹-oÌˆÌƒcÃ¼, toÌˆÌƒjÃ¼ f. `a kind of small pear'); N. á¹-Ã£Ì„ki `a partic. tree the fruit of which is eaten in curry, Bauhinea malabarica (?)'.
2. Bshk. taá¹…gá¹“r `pear', Tor. (Biddulph) toá¹…gÅ« m.; P. taá¹…gÄ« f. `the wild pear tree, Pirus communis'.

á¹-aá¹…ka 5430 *á¹-aá¹…ka6 `artificial pond'.

Pk. á¹-aá¹• ka -- m. `ditch, reservoir, shore'; H. á¹-Ã£Ì„kh m. `underground reservoir of water'; G. á¹-Ã£Ì„kuÌƒ n. `reservoir', ËškÄ« f. `cistern, small well'; M. á¹-Ã£Ì„k&etilde;, á¹-Ä• k&etilde; n. `hole dug in rock as a boundary mark, reservoir, cistern'.
á¹-aá¹…ka -- 7, á¹-aá¹…kaá¹‡a -- 1 `borax' see á¹-Aá¹…GAá¹‡A -- 1.
á¹-aá¹…kaá¹‡a -- 2 `a tribe' see *á¹-Ä• á¹…KANA -- .

á¹-aá¹…kaá¹‡aká¹£Ä• ra 5431 á¹-aá¹…kaá¹‡aká¹£Ä• ra m. `borax' SuÅ›r. [á¹-aá¹…kaá¹‡a -- 1, ká¹£Ä• rÃ¡ -- 1]
M. á¹-Ã£Ì„kaá¹‡khÄ• r m. `brute borax, tincal'.

5432 á¹-Ã¡á¹…kati1, á¹-aá¹…kÃ¡yati `ties' DhÄ• tup. 2. *á¹-aÃ±cati.
1. S. á¹-Ä• kaá¹‡u `to stitch', á¹-Ã£Ì„ko m. `a stitch'; Ku. á¹-Ã£Ì„ko `sewing, joining, patch'; N. á¹-Ã£Ì„knu `to join, tack, button up', á¹-Ã£Ì„ko `stitch, seam'; A. á¹-Ä• kiba `to tie loosely'; B. á¹-Ã£Ì„kÄ• `to stitch', Or. á¹-Ä• á¹…kibÄ• , á¹-Ä• k `hand -- stitching'; Bhoj. á¹-Ã£Ì„kal `to sew'; H. á¹-Ã£Ì„knÄ• `to stitch, join, rivet, solder', á¹-Ã£Ì„kÄ• m. `stitch, join'; G. á¹-Ã£Ì„kvuÌƒ `to stitch', á¹-Ã£Ì„kÉ” m., M. á¹-Ã£Ì„kÄ• , á¹-Ä• kÄ• m.
2. G. á¹-Ã£Ì„cvuÌƒ `to stitch', á¹-Ã£Ì„cá¹‡Ä« f. `small pin'; M. á¹-Ã£Ì„Ä‹á¹‡&etilde;, á¹-Ä• Ä‹Ëš `to sew lightly', á¹-Ã£Ì„Ä‹á¹‡Ä«, á¹-Ä• Ä‹Ëš f. `pin'.

5433 *á¹-aá¹…kati2 `chisels'. [á¹-Aá¹…KA -- 2]
Pa. á¹-aá¹…kita -- maÃ±ca -- `a stone (i.e. chiselled) platform'; G. á¹-Ã£Ì„kvuÌƒ `to chisel', M. á¹-Ã£Ì„ká¹‡&etilde;.

5434 á¹-aá¹…kaÅ›Ä• lÄ• -- , á¹-aá¹…kakaÅ›Ëš f. `mint' lex. [á¹-aá¹…ka -- 1, Å›Ä• ËŠlÄ• --]
N. á¹-aksÄ• l, ËšÄ• r, B. á¹-Ä• ksÄ• l, á¹-Ã£Ì„kËš, á¹-ekËš, Bhoj. á¹-aksÄ• r, H. á¹-aksÄ• l, ËšÄ• r f., G. á¹-aÌƒksÄ• á¸· f., M. á¹-Ã£Ì„ksÄ• l, á¹-Ä• kËš, á¹-aÌƒkËš, á¹-akËš. -- Deriv. G. á¹-aksÄ• á¸·Ä« m. `mint -- master', M. á¹-Ä• ksÄ• á¸·yÄ• m.
Addenda: á¹-aá¹…kaÅ›Ä• lÄ• -- : Brj. á¹-aksÄ• á¸·Ä«, ËšsÄ• rÄ« m. `mint -- master'.
á¹-aá¹…ga -- 3 `leg' see á¹-Aá¹…KA -- 3 Add2.

á¹-aá¹…kÄ• rÄ« 5435 á¹-aá¹…kÄ• rÄ« f. `a partic. kind of shrub' Bhpr.

Or. á¸• aá¹…kÄ• rÄ« `the plant Physalis peruvina (used as a medicine for some cattle diseases and as a poison antidote)', H. á¹-aá¹…gÄ• rÄ« f.

á¹-aá¹…g 5436 *á¹-aá¹…g `hang up'. [Cf. âˆšTAá¹• S and similar relationship between âˆšDAá¹• Å› and *á¸• Aá¹…K --]
S. á¹-aá¹…gaá¹‡u `to hang up'; L. á¹-aá¹…gaá¹‡, á¹-aá¹…gá¹‡Ä• m. `clothes line'; P. á¹-aá¹…gá¹‡Ä• `to hang up', Ku. á¹-Ä• á¹…á¹‡o, á¹-Ã£Ì„ká¹‡o; N. á¹-Ä• á¹…nu `to hang up, spread out' (cf. Pk. á¹-aá¹• kia -- `spread out'); B. á¹-Ä• á¹…gÄ• `to hang up', Or. á¹-Ä• á¹…gibÄ• ; Bi. á¹-aÌƒgnÄ• , ËšnÄ« `stick or rope for hanging clothes on'; Mth. á¹-Ã£Ì„gab `to hang up', H. á¹-Ã£Ì„gnÄ• , G. á¹-Ã£Ì„gvuÌƒ, M. á¹-Ã£Ì„gá¹‡&etilde;.
á¹-aá¹…ga -- 1 `a weight' see á¹-Aá¹…KA -- 1.
á¹-aá¹…ga -- 2 `sword, spade' see á¹-Aá¹…KA -- 2.
á¹-aá¹…ga -- 3 `leg' see á¹-Aá¹…KA -- 3.
*á¹-aá¹…ga -- 4 `hill' see *á¹-AKKA -- 3.
á¹-aá¹…ga -- 5 `borax' see next.

á¹-aá¹…gaá¹‡a 5437 á¹-aá¹…gaá¹‡a1 m.n. `borax' lex., á¹-aá¹…kaá¹‡a -- 1 m. KÄ• d., Ëšna<-> m. lex. (á¹-aá¹…ka -- 7 m.n., á¹-aá¹…ga -- 5 m. lex.). 2. á¹-agara -- 2 VarBrÌ¥S.
1. Or. á¹-Ä• á¹…gaá¹‡Ä• ; -- Kho. (Lor.) danÄ• kÄ• r `borax, alum' prob. â†• Ir., cf. Pers. tangÄ• r.
2. Si. á¹-agara `borax' (GS 53) â†• Sk.
á¹-aá¹…gaá¹‡a -- 2 `a tribe' see *á¹-Ä• á¹…KAá¹‡A -- .
*á¹-aá¹…gunÄ« -- `millet' see *KAá¹…KUNÄ« -- .
*á¹-aÃ±cati `stitches' see á¹-Ã¡á¹…KATI1.

á¹-aá¹-á¹- 5438 *á¹-aá¹-á¹- `pain, smart'.
N. á¹-Ä• á¹-o `scar', á¹-aá¹-á¹-inu `to be exposed to hunger or sunshine', á¹-aá¹-á¹-Ä• unu `to smart (of a sore)'; B. á¹-Ä• á¹-Ä• na `to pain, be dried up'; H. á¹-aá¹-Ä• nÄ• `to pain'.

á¹-aá¹-á¹-a 5439 *á¹-aá¹-á¹-a `defective'. 2. *taá¹-á¹-a -- 2. [See list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. N. á¹-aá¹-aro `obstinate fool'.
2. Gaw. taá¹-Ã¡ra `lean'.
Addenda: *á¹-aá¹-á¹-a -- : WPah.poet. á¹-aá¹-o `dumb, stupid', J. á¹-Ä• á¹-Ä• ; ká¹-g. á¹-É”á¹-á¹-É” `stammering'.

á¹-aá¹-á¹-u 5440 *á¹-aá¹-á¹-u or *taá¹-á¹-u -- `pony'. [Onom.?]
Sh. pales. á¹-aá¹-Å«ËŠ `horse'; K. á¹-oá¹-u m. `pony', S. á¹-aá¹-uÌ„Ìƒ m., L. á¹-aá¹-á¹-Å« m., P. á¹-aá¹-á¹-Å« m., Ku. á¹-aá¹-á¹-u, N. á¹-aá¹-u, B. á¹-Ä• á¹-u, Or. taá¹-u, Aw. lakh. á¹-aá¹-uÄ• , H. á¹-aá¹-á¹-Å« m., G. á¹-aá¹-á¹-u, á¹-aá¹-u m., á¹-aá¹-vuÌƒ n., ËšvÄ• á¹‡Ä« f., M. taá¹-á¹-Å«, taá¹-Å« m., taá¹-Ä• á¹‡Ä« f.

á¹-aá¸• á¸• ha 5441 *á¹-aá¸• á¸• ha `distant'.
Ku. á¹-Ä• á¹›, N. á¹-Ä• á¹›ho, á¹-Ä• á¹›o. -- But H. tÄ• rÄ« f. `distance' < *tÄ• ra -- or *tÄ• á¸• a -- ?.
Addenda: *á¹-aá¸• á¸• ha -- : Garh. á¹-Ä• á¸• Ä• `distant', Ku. á¹-Ä• á¹›o, taá¹›Ä• .

á¹-aá¹‡á¹-a 5442 *á¹-aá¹‡á¹-a `dispute'.
N. á¹-aá¹‡á¹-Ä• `dispute, bother'; H. á¹-aá¹‡á¹-Ä• m. `wrangling', G. á¹-aá¹‡á¹-É” m.

á¹-an 5443 *á¹-an `be tight'. 2. *á¹-Ä• n -- `tighten'. 3. *á¹-hÄ• n -- .
[Relationship with âˆšTAN (TANá¹“TI, *TÄ• NAYATI) is obscure]
1. N. á¹-anna `tense, swollen', á¹-aná¹-ani `securely', á¹-ankanu `to become tense'; B. á¹-aná¹-anÄ• na `to be tense, throb', á¹-ankÄ• na `to stiffen'; M. á¹-aá¹‡á¹-aá¹‡á¹‡&etilde; `to be strained very tightly', á¹-aá¹‡kÄ• , `strong, healthy'.
2. S. á¹-Ä• á¹‡aá¹‡u `to pull tight'; Ku. á¹-Ä• á¹‡i -- á¹-Ä• á¹‡i `tightness, painful feeling'; A. á¹-Ä• niba `to pull tight'; B. á¹-Ä• nÄ• `to tighten', á¹-Ä• n `spasm'; Or. á¹-Ä• á¹‡ibÄ• `to pull tight', á¹-Ä• á¹‡i `warp'; H. á¹-Ä• nnÄ• `to pull tight', M. á¹-Ä• á¹‡á¹‡&etilde;.
3. Mth. á¹-hÄ• nab `to drag'.

á¹-app 5444 *á¹-app `drip, drop'. 2. *á¹-ipp -- 2. 3. *á¹-Ä“pp -- . 4. *á¹-upp -- . 5. *á¹-oÌ„pp -- . 6. *á¹-hipp -- . 7. *tapp -- . [Onom., cf. tá¸—patÄ“ `sprinkles', stá¸—patÄ“ `drips' DhÄ• tup.]
1. B. á¹-ap `sound of dropping', á¹-apÄ• na `to drop, trickle, distil', á¹-apkÄ• na `to fall in drops'; Or. á¹-apakibÄ• `to drip, ooze'; Aw. á¹-apa -- á¹-apa `patter of drops'; H. á¹-apaknÄ• `to drip', á¹-abhak m. `sound of dripping'; G. á¹-apkuÌƒ n. `drop'; M. á¹-apkÄ• m. `falling drop'.
2. Pk. á¹-ippÄ« -- f. `spot on forehead'; S. á¹-ipo m. `dot placed over

letters'; WPah. jaun. á¹-Ä«pÅ« `drop; B. á¹-ipÄ• `to drip'; Or. á¹-ip -- á¹-ip `dripping'; H. á¹-ipkÄ• m. `drop', G.

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á¹-Ä«puÌƒ n.; M. á¹-Ä«p n. `drop, tear', á¹-ipá¹‡&etilde; `to drip', á¹-ipaká¹‡&etilde; intr. `to drop', á¹-ipkÄ• m. `drop'.
3. S. á¹-epo m. `drop'.
4. B. á¹-upÄ• `to drip'.
5. B. á¹-opÄ• na `to distil'; Or. á¹-opÄ• `raindrop', á¹-opi `small spot on forehead'.
6. M. á¹-hipaká¹‡&etilde;, á¹-hibaká¹‡&etilde; `to drip'.
7. Ku. taptapÄ• á¹‡o `to drip, fall in drops'; N. tap -- tap `sound of dripping or throbbing', tapkanu `to drop, drip, trickle', tapkeni `shady place overhung by trees (i.e. dripped on)' < *tapkyÄ• ni; H. tapaknÄ• `to throb'; M. tapaká¹‡&etilde; `to drip'.
*á¹-appa -- 1 `network' see *TARPA -- 1.
Addenda: *á¹-app -- . 2. *á¹-ipp -- 2: S.kcch. á¹-ipaká¹‡Å« `to drip'; WPah.ká¹-g. á¹-IppÉ” m. `drop', J. á¹-ipÄ• m.

á¹-appa 5445 *á¹-appa2 `tap, blow'. 2. *trappa -- .
1. K. á¹-aph, dat. Ëšpas m. `blow, kick', á¹-Ä• ph, dat. Ëšpi f. `slap'; S. á¹-apuá¹›a f. `tapping'; Ku. á¹-Ä• p `step'; N. á¹-Ä• p `horse's hoof'; A. á¹-Ä• b `horse's hoofprint'; B. á¹-Ä• par `slight stroke'; Or. á¹-Ä• pu `horse's hoof', á¹-Ä• parÄ• -- á¹-Ä• puri `poking at each other'; H. á¹-Ä• p f. `sound of a horse's hoof, hoof'; G. á¹-aplÉ” m. `slap', á¹-apÄ• rvuÌƒ `to beat'; M. á¹-Ä• p f. `kick from a horse', á¹-Ä• pará¹‡&etilde; `to hammer', á¹-aplÄ• m. `smack'.
2. S. á¹-rapura f. `tapping'.
Addenda: *á¹-appa -- 2 `blow'. 3. â€ *á¹-ippa -- 3 (same as *á¹-IPP -- 1

`pinch'?): WPah.kiuÌƒth. á¹-ipá¹‡a `to beat', á¹-ipuá¹‡a `to fight' (refl.)
or by metath. of PIá¹-á¹-AYATI (Him.I 81).

á¹-appa 5446 *á¹-appa3 `hill'. 2. *á¹-ippa -- 2. 3. *á¹-Ä“ppa -- 2. 4. *
á¹-ibba -- . 5. *á¹-imba -- . 6. *á¹-Ä“mba -- . 7. *á¹-umba -- 2. [Cf. *
á¸• IPPA<-> and parallel variations s.v. *á¹-AKKA -- 3]
1. M. á¹-Ä• p -- á¹-ep m. pl. `mounds, hillocks'.
2. Ku. á¹-Ä«po, á¹-ippo `ridge, peak'. -- Ext. -- r -- : S. á¹-ipiri f.
`crown of head'; Ku. á¹-ipÄ«r `ridge, peak'; N. á¹-ipri `hilltop'.
3. M. á¹-ep m.n. `mound'. -- Ext. -- r -- : M. á¹-epar n. `mound'; -- -- l
-- : Ku. á¹-epulo `mound, ridge'.
4. L. P. á¹-ibbÄ• m. `mound, sandbank, hill'; Ku. á¹-ibbÄ• , á¹-ibaá¹›Ä«
`ridge, peak'; H. á¹-ibbÄ• m. `hill', á¹-Ä«bÄ• m. `hill, sandbank'.
5. WPah. jaun. á¹-Ä«ËœbÄ• `hill'; G. á¹-Ä«ËœbÉ” m. `sandbank, hill'. -- Ext.
-- r -- in *Uá¹-á¹-IMBARA -- .
6. A. á¹-emekÄ• , á¹-emunÄ• `small protuberance'; G. á¹-&etilde;bÉ” m. `large
heap'; M. á¹-&etilde;b, á¹-&etilde;bh, á¹-&etilde;bÄ• , á¹-&etilde;bhÄ• m.
`hill, summit'.
7. A. á¹-ummi `high bank'. -- Ext. -- r -- : M. á¹-uÌƒbar n. `mound, bump,
wart' (see *Uá¹-á¹-UMBARA --).
*á¹¬AR `move aside': *á¹-ARATI, *á¹-Ä• RAYATI; *Uá¹-á¹-Ä• RAYATI; -- âˆšá¹-AL
1.
Addenda: *á¹-appa -- 3. 2. *á¹-ippa -- 2: S.kcch. á¹-ippar f. `head'.
4. á¹-ibba -- : WPah.ká¹-g. (kc.) á¹-IbbÉ” m. `hill', ká¹-g. á¹-Ibá¹›I f.
`small hill'.

5446a â€ *á¹-abbara -- `boy'.
P. á¹-abbar m. `family'; WPah.ká¹-g. á¹-abÉ™r m. `family member', H.
á¹-Ä• bar m. `boy, family'.

5447 *á¹-arati `moves aside'. 2. Caus. *á¹-Ä• rayati. [~ á¹-Ã¡LATI,
á¹-Ä• LAYATI. -- âˆš*á¹-AR]
1. Ku. á¹-araká¹‡o `to withdraw, shun'; N. á¹-arnu `to pass by'; Or.
á¹-arakibÄ• `to steal away from a place'.
2. N. á¹-Ä• rnu `to spurn, neglect, evade'.

á¹-arara 5448 *á¹-arara `astringent'.
N. á¹-arro `sour, astringent'; H. á¹-arrÄ• `harsh'.

á¹¬AL1 `move aside': á¹-Ã¡LATI, á¹-Ä• LAYATI; *Uá¹-á¹-Ä• LAYATI; -- âˆš*á¹-AR.

á¹-al 5449 *á¹-al2 `glitter, tinkle'.
Pk. á¹-alaá¹-alaÃ¯ `tinkles'; S. á¹-alÄ« f., á¹-aliÄ• ro m. `bell hung round neck of cattle', L. á¹-alÄ« f.; N. á¹-al -- á¹-al `glitter', á¹-alkanu `to shine'; A. á¹-al -- á¹-al `clear', á¹-alak `winking', á¹-al -- bal `glistening'; M. á¹-aá¸· -- á¹-aá¸· `lustrously'.

5450 á¹-Ã¡lati `*moves aside' (`is disturbed' DhÄ• tup.). 2. Caus. á¹-Ä• layati. [~ *á¹-ARATI, *á¹-Ä• RAYATI. -- Cf. á¹-vÃ¡lati `is disturbed', Ä• á¸• vÄ• layati `mixes' DhÄ• tup., and poss. tvÃ¡ratÄ“ `hurries'. -- âˆšá¹-AL 1]
1. K. á¹-alun intr. `to move, stir, get out of the way, elapse (of time)'; S. á¹-araá¹‡u `to move off, be warded off'; L. á¹-alaá¹‡ `to depart'; P. á¹-alá¹‡Ä• `to slip away', Ku. á¹-alá¹‡o; A. á¹-aliba `to be moved'; B. á¹-alan `staggering, slipping'; Or. á¹-aá¸·ibÄ• `to vacillate, be displaced'; Mth. á¹-arab `to be broken (of sleep)'; EH. á¹-arnÄ• , H. á¹-alnÄ• `to pass by, be displaced' (â†’ Mth. á¹-alab, Bhoj. á¹-alal `to be moved'); G. á¹-aá¸·vuÌƒ `to pass off', M. á¹-aá¸·á¹‡&etilde;.
2. Pk. á¹-Ä• laÃ¯ `removes, frightens away'; K. á¹-Ä• lun `to defer'; S. á¹-Ä• raá¹‡u `to drive away'; L. á¹-Ä• l m. `evasion, overflow drain', mult. á¹-Ä• laá¹‡ `to remove one thing from the top of another'; P. á¹-Ä• lá¹‡Ä• `to evade, choose'; WPah. bhal. á¹-Ä• lo `evasion'; Ku. á¹-Ä• lá¹‡o `to avoid, drive away'; N. Ä• l -- á¹-Ä• l `evasion'; A. á¹-Ä• liba `to ward off (a blow)'; B. á¹-Ä• lÄ• `to evade', Or. á¹-Ä• á¸·ibÄ• ; Mth. á¹-Ä• rab `to push aside'; EH. á¹-Ä• rnÄ• , H. á¹-Ä• lnÄ• `to avert, evade'; Marw. á¹-Ä• lá¹‡o `to pass (time)'; G. á¹-Ä• á¸·vuÌƒ `to avoid', M. á¹-Ä• á¸·á¹‡&etilde;; -- P. kgr. tÄ• lnÄ• `to pick out (as weeds)'
Addenda: á¹-Ã¡lati. 1. WPah.ká¹-g. á¹-É”á¸·nÃµ `to be put aside, to disappear, flinch'; Garh. á¹-aá¸·nu `to slip away'.
2. á¹-Ä• layati: WPah.ká¹-g. á¹-aá¸·nÃµ `to put aside, evade' (J. á¹-Ä• lá¹‡u).

á¹-alla 5451 *á¹-alla1 `heap'. 2. *á¹-illa -- .
1. S. á¹-alo m. `raft of timbers'; N. á¹-Ä• l `pile of wood'; Bi. á¹-Ä• l `pile of cowdung'; H. á¹-Ä• l f. `pile of wood &c.'.
2. L. á¹-illÄ• m. `hillock'; P. á¹-illÄ• m. `hillock, mound, heap of grass or timber (used as a raft), raft'; H. á¹-Ä«lÄ• m. `hillock, mound'.

á¹-alla 5452 *á¹-alla2 `piece of cloth'.
K. á¸• oá¸• . á¹-alla `clothes'; N. á¹-Ä• lo `piece of cloth, patch'.
Addenda: *á¹-alla -- 2: WPah.poet. á¹-alo `piece of cloth, cloth', ká¹-g.
á¹-allI f. `patch on cloth', J. á¹-Ä• llÄ« f. `bit of cloth'.
á¹-Ä• layati see á¹-Ã¡LATI Add2.
â€ á¹¬IK `to go': â€ á¹-IKYATÄ“.
*á¹-ikk -- `stop' see *á¹-AKK -- 1 Add2.

á¹-ahall 5453 *á¹-ahall `walk up and down'. [Connexion with TRÃ¡KHATI (ND 241 b 19) unlikely]
K. á¹-ahal f. `service', á¹-aholu m. `servant, esp. groom', á¹-ahaÌ‡li m. `servant, groom, cowherd'; S. á¹-ahalaá¹‡u `to go for a walk or drive', á¹-ahala f. `walk, service', á¹-ahaluo m. `servant'; L. á¹-ehl f. `service'; P. á¹-ahilá¹‡Ä• `to promenade', á¹-ahil f. `service', á¹-ahiliÄ• , ËšluÄ• m. `servant'; Ku. á¹-ailaá¹‡o `to walk about', á¹-ahal `service'; N. á¹-ahalnu `to roam', á¹-ahal `service', á¹-ahaluwÄ• `servant'; A. á¹-ahaliba `to walk up and down'; B. á¹-ahalÄ• `id.', á¹-ahaliyÄ• `going from house to house'; Or. á¹-ahalibÄ• `to walk about', á¹-ahala `walking about', á¹-ahaliyÄ• `servant', Mth. á¹-ahalÅ«; Bhoj. á¹-ahal `work'; H. á¹-ahalnÄ• , á¹-aharnÄ• `to take a walk, die', á¹-ahal f. `work', á¹-ahlÅ« m. `servant'; G. á¹-ehelvuÌƒ, á¹-elËš `to go from house to house begging', á¹-ehel f. `so going', á¹-eheliyÄ• m. `one who so goes'; M. á¹-ahalá¹‡&etilde;, á¹-ehalËš, á¹-ehelËš tr. and intr. `to walk about'. -- H. á¹-aghalnÄ• , á¹-agharnÄ• `to walk about'?

á¹-Ä• á¹…kana 5454 *á¹-Ä• á¹…kana `a kind of horse'. [Cf. á¹-aá¹…kaá¹‡a -- 2, á¹-aá¹…gaá¹‡a -- 2 m. `name of a people living northwest of MadhyadeÅ›a' R., Pk. á¹-aá¹• kaá¹‡a -- m. `a non -- Aryan tribe']
K. á¹-Ã£Ì„gun m. `a species of hill pony', N. á¹-Ã£Ì„gan, á¹-Ä• á¹…an, B. á¹-aá¹…kan; M. á¹-Ã£Ì„kaá¹‡, á¹-Ä• kËš m. `a species of small horse'; -- other forms with g â†• NW. or Himalayan source: A. á¹-Ä• á¹…nÄ• `a smart horse'; B. á¹-Ä• á¹…gan `a species of pony', Or. á¹-Ä• á¹…gaá¹‡a; H. á¹-Ã£Ì„gan m. `hill pony'; G. á¹-Ã£Ì„gaá¹‡ n. `a species of pony'.

á¹-Ä• á¸• a 5455 *á¹-Ä• á¸• a `level piece of ground'.
N. á¹-Ä• r `level piece of ground above a stream', á¹-Ä• ri `unirrigated rice -- field'; Bi. á¹-Ä• á¹›, á¹-Ã£Ì„á¹› `stretch of raised infertile soil'; M.

á¹-Ä• á¸·Ä« f. `open terrace'.
*á¹-Ä• á¹‡á¹-a -- , *á¹-Ä• á¹‡á¹-ha -- `stalk' see *á¸• Aá¹‡á¹-HA -- .
*á¹-Ä• n -- `tighten' see *á¹-AN -- .

á¹-Ä• ppuka 5456 *á¹-Ä• ppuka `island'.
K. á¹-Ã´pu m., S. L. á¹-Ä• pÅ« m., P. á¹-Ä• ppÅ« m., N. B. Or. á¹-Ä• pu, H. G. M. á¹-Ä• pÅ« m., M. á¹-Ä• puÌ„Ìƒ n.
*á¹-Ä• yara -- `poor horse' see next.

á¹-Ä• ra 5457 á¹-Ä• ra m. `horse, catamite' lex. 2. *á¹-Ä• yara -- . [PMWS 150 connects with Mu. words for `small, maimed']
1. Pk. á¹-Ä• ra -- m. `horse of poorest quality'; B. á¹-Ä• r `horse'; G. á¹-Ä• yá¹›É” (< *tÄ• ra -- á¹›É”) m., Ëšá¹›Ä« f., Ëšá¹›uÌƒ n. `small horse'; M. á¹-Ä• r n. `poor horse'; -- M. á¹-Ä• r `unruly', á¹-Ä• rgÄ• `dwarfish'.
2. L. á¹-Ãªr f., á¹-ÃªrÄ• m. `pony'; H. á¹-Ä• yar m., á¹-Ä• erÄ« f. `hack'.
*á¹-Ä• rayati `moves aside' see *á¹-ARATI.

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á¹-Ä• layati `moves aside' see á¹-Ã¡LATI.
*á¹-ikk -- `stop' see *á¹-AKK -- 1.

á¹-ikka 5458 *á¹-ikka1 `mark, spot'. [á¹-ikkikÄ• -- f. `white mark on forehead of a horse' VarBrÌ¥S. -- Connexion, if any, with TÃ-LAKA -- and * á¹-ILLAKA -- is obscure]
Pk. á¹-ikka -- n. `caste -- mark', á¹-ikkida -- `marked with one'; á¸Œ. á¹-Ä«ke m. pl. `spot', Sh. á¹-Ä«ká¹· m.; K. á¹-yoku m. `caste -- mark'; S. á¹-iko m. `mark, stain, caste -- mark', á¹-ika f. `stone in a ring', L. á¹-ikk f.; L. P. á¹-ikkÄ• m. `mark'; WPah. bhad. á¹-ikku n. `caste -- mark', Ku. á¹-Ä«ko m., N. á¹-ikÄ• ; B. Or. á¹-ikÄ• `mark', Bi. á¹-Ä«k, Mth. á¹-Ä«kÄ•

, á¹-ikulÄ«; H. á¹-Ä«kÄ• m. `caste -- mark', Marw. á¹-Ä«ko m.; G. á¹-Ä«kÉ” m. `mark'; M. á¹-ikÄ• m. `spot', á¹-ik&etilde;, á¹-hik&etilde; n. `mole, freckle'; OSi. á¹-ik `mark', Si. tik `spot, mark, freckle'.
*á¹-ikka -- 2 `hill' see *á¹-AKKA -- 3.
Addenda: *á¹-ikka -- 1: S.kcch. á¹-iko m. `mark on forehead'; WPah.ká¹-g. á¹-IkkÉ” m. `caste -- mark (round mark applied to forehead of women esp. when married), eldest son of a rÄ• jÄ• ', J. á¹-Ä«kÄ• m. `heir apparent of a chief', P. á¹-ikkÄ•  m. `caste -- mark, oldest son of a king'.

á¹-ikka 5459 *á¹-ikka3 `cake'.
S. á¹-ikÄ« f. `cake'; L. á¹-ikkÄ« f. `food'; P. á¹-ikkÄ« f. `small cake'; N. á¹-ikiyÄ•  `cake of powdered charcoal', A. á¹-ikirÄ• , B. á¹-ikÄ• , Ëške, Or. á¹-ikiÄ• ; H. á¹-ikiyÄ• f. `id.', á¹-ikkaá¹› m. `thick cake of bread'; G. á¹-Ä«kÄ« f. `cake', á¹-ikkaá¹› m. `thick small cake'; M. á¹-iklÄ« f. `cake'.
á¹-ikkikÄ• -- see *á¹-IKKA -- 1.

5459a â€ á¹-ikyatÄ“ `is gone' DhÄ• tup. [âˆšâ€ á¹-IK]
A. á¹-ekelÄ• (phonet. tekela) `errand boy' AFD 201.

á¹-iá¹…kara 5460 *á¹-iá¹…kara `stick'. [See list s.v. *á¸• AKKA -- 2]
L. á¹-iá¹…grÄ« f. `bough'; N. á¹-iá¹…gar `contemptuous term for a tall and thin man'; M. á¹-ikorÄ• `large -- sized', á¹-ikorá¹‡&etilde; n. `stick'.
*á¹-iá¹…ga -- `hill' see *á¹-AKKA -- 3.
Addenda: *á¹-iá¹…kara -- `stick'. [Ext. of a *á¹-iá¹…ka -- ~ *á¸• AKKA -- 2]
2. â€ *á¹-iá¹…kaá¹-a -- : WPah.ká¹-g. á¹-Iá¹…gá¹›É” m. `top branch' (rather than with Him.I 81 < *á¹-Iá¹…KARA --).

á¹-iá¹-á¹-ibha 5461 á¹-iá¹-á¹-ibha m. `the bird Parra jacana' Gaut., ËšbhÄ« -- f. R., Ëšbhaka -- m. lex., á¹-Ä«á¹-ibha -- m., ËšbhÄ« -- f. KathÄ• s. [Cf. á¸• iá¸• imÄ• á¹‡aka -- m. `a bird of the pecking class' SuÅ›r., á¸• iá¹‡á¸• imÄ• á¹‡ava -- m. Car.: onom. EWA i 457, cf. M. á¹-eá¹-e `cry of lapwing']
Pk. á¹-iá¹-á¹-ibha -- m., ËšbhÄ« -- f. `a kind of bird'; WPah. jaun. á¹-Ä«á¹-oÌ„Ä« `plover'; B. á¹-iá¹-i `lapwing'; Mth. á¹-iá¹-ihÄ« `a kind of bird (with an ill -- omened cry)'; H. á¹-iá¹-ihyÄ• f. `sandpiper (Tringa goensis)'; M. á¹-iá¹-vÄ« `lapwing (Parra jacana or goensis)'. -- Ext. -- á¸• -- : g. á¹-iá¹-oá¹›É” m., Ëšá¹›Ä« f. `lapwing'; <-> -- á¸• -- or -- r -- :
K. á¹-iá¹-ur (dat. Ëšá¹-aras) m. `sandpiper, peewit, lapwing'; N.

á¹-iá¹-ihari `a kind of bird frequenting rivers'; -- -- r -- : S.
á¹-iá¹-ihari f. `an aquatic bird', á¹-Ä«á¹-iharu m. `sandpiper', P.
á¹-aá¹-Ä«hrÄ• m.; B. á¹-iá¹-ir, á¹-iá¹-Ä• ri `lapwing'; Or. á¹-iá¹-ira
`sandpiper', H. á¹-iá¹-Ä«hrÄ• m., ËšrÄ« f., á¹-iá¹-ihrÄ« f., á¹-aá¹-Ä«rÄ«
f.; M. á¹-iá¹-ivrÄ«, á¹-iá¹-avrÄ« f. `lapwing'. -- Or. tiá¹-hÄ• i
`sandpiper', á¹-eá¹‡á¹-ei `lapwing', M. á¹-ivÄ• á¹-Ä«v f.
Addenda: á¹-iá¹-á¹-ibha -- : S.kcch. á¹-Ä«á¹-oá¹›Ä« f. `hen lapwing or
sandpiper'.

á¹-iá¹‡á¹-a 5462 *á¹-iá¹‡á¹-a `defective'. [See list s.v. *á¹-Uá¹‡á¹-A -- 2]
L. awÄ• á¹‡. á¹-Ä©á¹‡á¸• `bald -- head'.

á¹-iá¹‡á¸• iÅ›a 5463 á¹-iá¹‡á¸• iÅ›a m. `a partic. kind of plant' lex.,
tindiÅ›a -- lex.
S. á¹-iá¹‡á¸• usu m. `a small kind of gourd'?

á¹-ipp 5464 *á¹-ipp1 `squeeze, nip'. [Poss. same as *á¹-IPPATI]
K. á¹-eÌ†pun `to fill a receptacle forcibly'; S. á¹-ipaá¹‡u `to squeeze';
Ku. á¹-ipá¹‡o `to pluck', N. á¹-ipnu; A. á¹-ipiba `to squeeze, pinch'; B.
á¹-ipÄ• `to pinch', Or. á¹-ipibÄ• ; H. á¹-Ä«pnÄ• `to squeeze, press'; G.
á¹-Ä«pvuÌƒ `to pick up one by one', M. á¹-ipá¹‡&etilde;.
*á¹-ipp -- 2 `drip' see *á¹-APP -- .
*á¹-ippa -- 1 `note' see *á¹-IPPATI.
*á¹-ippa -- 2 `hill' see *á¹-APPA -- 3.
á¹-ippaá¹‡a -- see *á¹-IPPATI.
Addenda: *á¹-ipp -- 1 `pinch' (see *á¹-appa -- 2, â€ *á¹-ippa -- 3):
WPah.ká¹-g. á¹-Ipá¹‡Ãµ `to pinch', kc. á¹-Ipá¹‡o `to pick up'.
*á¹-ipp -- 2 `drip' see *á¹-APP -- Add2.
*á¹-ippa -- 1 `note' see *á¹-IPPATI Add2.
*á¹-ippa -- 2 `hill' see á¹-APPA -- 3 Add2.
â€ *á¹-ippa -- 3 `flow' see *á¹-APPA -- 2 Add2.

5465 *á¹-ippati `notes'. 2. *á¹-ippa -- 1 `note'. 3. á¹-ippaá¹‡a -- , Ëšaka
<-> n., Ëšá¹‡Ä« -- f. `commentary, gloss' BHSk. [Poss. same as *á¹-IPP -- 1
`nip, notch'? -- BHSk. á¹-ippiá¹-aka -- < *á¹-ippita -- ? -- See *á¹-Ä“V --
.]
1. G. á¹-ipvuÌƒ `to note down', M. á¹-ipá¹‡&etilde;.
2. Ku. á¹-Ä«p m., á¹-Ä«p -- á¹-Ä• p `bond, document'; M. á¹-Ä«p f. `list,

note'.
3. Pk. á¹-ippaá¹‡aya -- n. `commentary'; S. á¹-ipiá¹‡o m. `almanac'; Or. á¹-ipaá¹‡Ä• `note, notch, fingermark'; Bi. á¹-Ä«pan `horoscope of boy and girl for marriage'; G. á¹-ipá¹‡uÌƒ n. `almanac', á¹-ipá¹‡Ä« f. `memorandum'; M. á¹-ipaá¹‡ n. `note'.
*á¹-ibba -- , *á¹-imba -- `hill' see *á¹-APPA -- 3.
*á¹-imbaru -- `a tree' see TUMBURU -- .
*á¹-illa -- `heap, mound' see *á¹-ALLA -- 1.
*á¹-illaka -- `mark' see TILA -- 2.
á¹-Ä«á¹-ibha -- see á¹-Iá¹-á¹-IBHA -- .
Addenda: *á¹-ippati. 2. G. á¹-Ä«p f. `list, note, document'.
3. á¹-ippaá¹‡a -- : S.kcch. á¹-ipá¹‡o m. `almanac'.
á¹-ippaá¹‡a -- see *á¹-IPPATI Add2.
*á¹-ibba -- `hill' see *á¹-APPA -- 3 Add2.

á¹-ukk 5466 *á¹-ukk `cut, break'. 2. *á¹-ukka -- `piece'. [Poss. < *trukk -- , but connexion with âˆšTRUá¹- (as pp. with MIA. -- kk -- replacing -- ita --) very doubtful]
1. Ash. trikÄ• -- `to tear', Kt. trÌ¥k -- ; Wg. (Lumsden) "troka -- Ãºn" `to tear', "trÃºkÃ¡ -- Ãºn" `to gather'; PaÅ¡. á¹-ug -- , á¹-uk -- `to peck, bite'; K. trukun, á¹-ukun `to crunch'; S. á¹-ukaá¹‡u `to cut, gnaw'; L. á¹-ukkaá¹‡ `to cut', P. á¹-ukká¹‡Ä• ; WPah. jaun. á¹-Å«ká¹‡oÌ„Ìƒ `to bite'; N. á¹-Ä• kun -- á¹-ukun `cutting up'; A. á¹-ukiba `to bite bit by bit'; Or. á¹-ukibÄ• `to eat small particles by picking them up'.
2. K. truku m. `sound of crunching', á¹-ukh (dat. Ëškas) m. `piece'; S. á¹-uku m. `cut, hole'; L. á¹-ukkÄ• m. `cut in a canal'; P. á¹-ukk m. `cut, piece', á¹-uk `little'; Ku. á¹-Å«k `twig, shoot'; N. á¹-uk `piece'; B. á¹-uk `particle denoting a small quantity'; Bi. Mth. á¹-Å«k `piece'; Bhoj. á¹-Å«k `piece of cloth'; OAw. á¹-Å«ka -- á¹-Å«ka m. pl. `small pieces', á¹-uka adv. `for a while'; H. á¹-Å«k m. `small piece', á¹-uk adj. and adv. `a little'; G. á¹-uÌƒk, ËškuÌƒ `small, brief'. -- Ext. -- á¸• -- : P. á¹-ukkaá¹› m. `thick piece of bread', á¹-uká¹›Ä• m. `piece' Ku. á¹-ukuá¹›o m. `piece', á¹-ukaá¹›i f. `scrap, bread'; N. á¹-ukro `piece, splinter' (whence á¹-ukryÄ• unu `to break in pieces'); H. á¹-ukaá¹›, á¹-uká¹›Ä• m. `piece', G. á¹-uká¹›É” m., M. tuká¸• Ä• , á¹-uËš m.; -- with -- r -- : PaÅ¡. á¹-É™kur -- `to seize with the teeth' (?); K. á¹-ukara m. `piece', S. á¹-ukaru, á¹-ukiro m.; L. á¹-ukkur (pl. Ëškar) m. `piece of bread'; A. á¹-ukurÄ• `small piece', B. á¹-ukrÄ• , Or. á¹-ukurÄ• , Bi. á¹-ukrÄ« `quarter of a cake'; -- -- ll -- :

Ku. á¹-ukulo `shoot, twig'; Or. á¹-ukulÄ« `girl'.
Connexion with N. tukuni, á¹-uËš `small liquid measure', M. tuká¹‡&etilde;
`to weigh', tÅ«k n. `weighing' is very doubtful.
Addenda: *á¹-ukk -- . 1. WPah.ká¹-g. (kc.) á¹-vká¹‡Ãµ `to bite, eat', J.
á¹-uká¹‡Ä• .
2. *á¹-ukka -- : WPah.ká¹-g. á¹-vká¹›É” m. `piece, morsel'.

á¹-ugga 5467 *á¹-ugga `defective'. 2. *á¹-uá¹…ga -- 2. 3. *á¹-oÌ„á¹…ga -- 2.
[~ *á¹-HUGGA -- : see list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. Mth. á¹-Å«gar `orphaned of one parent'.
2. Bi. (North of Ganges) á¹-uÌƒgnÄ« `cutting ears of corn without stalks',
(SMunger) á¹-uÌƒgnÄ• `ear of wheat' (but see Å›Uá¹…GA --); H. á¹-uÌƒgÄ• m.
`docked tail'.
3. M. á¹-Ãµg `wilful' á¹-Ãµgaá¸· `thick and rude'.
*á¹-uá¹…ka -- , *á¹-uá¹…ga -- 1 `hill' see *á¹-AKKA -- 3.
*á¹-uá¹…ga -- 2 `defective' see *á¹-UGGA -- .
*á¹-uá¹…ga -- 3 `navel' see TUNDI -- .
*á¹-uá¸• á¸• a -- `defective' see *á¹-Uá¹‡á¹-A -- 2.
*á¹-uá¹‡á¹-a -- 1 `mouth' see TUá¹‡á¸• A -- .

á¹-uá¹‡á¹-a 5468 *á¹-uá¹‡á¹-a2 `defective'. 2. *á¹-oÌ„á¹-á¹-a -- 2. 3. *
á¹-oÌ„á¹‡ta -- 2. 4. *á¹-uá¸• á¸• a -- . 5. *á¹-uá¹‡á¸• a -- 2. 6. *á¹-unna --
. 7. *toÌ„á¹-á¹-a -- 2. [Cf. á¹-uá¹‡á¹-uka -- , á¹-oÌ„á¹-a -- `small' â†•
Mu. PMWS 150. -- Other variants: *á¹-Aá¹-á¹-A -- (*taá¹-á¹-a -- 2, *á¹-UGGA
-- (*á¹-uá¹…ga -- 2, *á¹-oÌ„á¹…ga -- 2), *á¹-ULLA -- , *á¹-HUGGA -- (*
á¹-huá¹…ga --), *á¹-HUá¹-á¹-HA -- (*á¹-huá¹‡á¹-ha -- , *á¹-hoÌ„á¹-á¹-ha --
, *á¹-hoÌ„á¹‡á¹-ha --), *á¹-HOÌ„BBA -- (*á¹-hoÌ„mba --), *á¹-hoÌ„ssa -- ,
*á¸• oÌ„kka -- 2, *á¸• uá¹‡á¹-a -- (*á¸• uá¸• á¸• a -- 2, *á¸• uá¹‡á¸• a -- 2, *
á¸• oÌ„á¹-á¹-a -- , *á¸• oÌ„á¹‡á¹-a -- 2), *á¸• ussa -- , *á¸• hoÌ„á¹-á¹-a -- ,
*duá¸• á¸• a -- 2, *dhoÌ„kka -- 2, *á¹-iá¹‡á¹-a -- , *á¹-hiá¹-á¹-ha -- (*
á¹-hÄ“á¹-á¹-ha -- , *á¹-hÄ“á¹‡á¹-ha -- , *thiá¹-á¹-ha -- , *thÄ“á¹-á¹-ha --
, *thÄ“á¹‡á¹-ha --), *á¹-HIá¹…GA -- 2 (*á¹-hÄ“á¹…ga -- 2), *á¸• HILLA -- 2

*á¸• HÄ“LLA -- 2. -- Other `defective' word -- groups with similar variations s.vv. kuá¹‡á¹-ha -- , *naá¹-á¹-a -- , baá¹‡á¸• Ã¡ -- , *bukka -- 4, *maá¹-á¹-a -- , *lakka -- 1, vaá¹‡á¹-a -- 2, *Å›aá¹-á¹-a --]
1. Pk. á¹-uá¹• á¹-a -- `having the hands cut off'; K. á¹-uná¸• a m. `one who has a naturally crooked or withered arm'; L. á¹-uá¹‡á¸• , Ëšá¸• ur m. `stump (of tree or limb)', á¹-uá¹‡á¸• Ä• `maimed, branchless'; P. á¹-uá¹‡á¸• m. `handless arm, withered hand, bare trunk of tree', á¹-uá¹‡á¸• Ä• `wanting a hand, having broken arms', m. `shrivelled or paralysed hand'; H. á¹-uá¹‡á¹-Ä• `handless'; G. á¹-uÌƒá¹-á¸·uÌƒ `having a weakness or defect in the hands', á¹-uÌƒá¹- -- muÌƒá¹- `shattered'.
2. A. B. á¹-oá¹-Ä• `stump'.
3. L. awÄ• á¹‡. á¹-Å«á¹‡á¸• Ä• `decrepit'; H. á¹-Ãµá¹-Ä• `handless'.
4. S. á¹-uá¸• Ì o, Ëšá¸• Ì iá¹›o `crippled or maimed in the hands'.
5. H. á¹-uá¹‡á¸• m. `stump of branch or arm', á¹-uá¹‡á¸• Ä• `handless'; G. á¹-uá¹‡á¸• uÌƒ `having crooked hands or weak arms, arrogant'.
6. H. á¹-unnÄ• m. `stump, nipple, clitoris'.
7. Gaw. toÌ„á¹-a `blunt'.
á¹-uá¹‡á¹-uka -- see *á¹-Uá¹‡á¹-A -- 2.
*á¹-uá¹‡á¸• a -- 1 `mouth' see TUá¹‡á¸• A -- .
*á¹-uá¹‡á¸• a -- 2 `defective' see *á¹-Uá¹‡á¹-A -- 2.
*á¹-uá¹‡á¸• i -- `navel' see TUNDI -- .
*á¹-unna -- `defective' see *á¹-Uá¹‡á¹-A -- 2.
*á¹-upp -- `drip' see *á¹-APP -- .
Addenda: *á¹-uá¹‡á¹-a -- 2: WPah.ká¹-g. á¹-vná¸• m. `branchless tree', á¹-vá¹‡á¸• É” `blunt, one -- armed', J. á¹-uá¹‡á¸• Ä• .

á¹-ubb 5469 *á¹-ubb `sink, dive'. [Cf. *á¸• UBB --]
S. á¹-uá¸‡aá¹‡u `to sink, dive'; L. á¹-ubbaá¹‡, (Ju.) á¹-uá¸‡á¸‡aá¹‡ `to dive, clean out a well'; P. á¹-ubbá¹‡Ä• `to dive'; -- S. á¹-uá¸‡Ä« f. `a dive', L. á¹-ubbÄ« f.; P. á¹-ubbÄ« f. `diving, sinking a well'; Or. á¹-uba `small pools full of water', á¹-ubÄ• `diving'; -- S. á¹-oá¸‡o m. `diver'; L. á¹-obÄ• m. `diver, well -- cleaner, diving bird'; P. á¹-obÄ« f. `diving', á¹-obhÄ• m. `diver'.

*á¹-umba -- `hill' see *TAPPA -- 3.
Addenda: *á¹-ubb -- : S.kcch. á¹-ubbÄ« f. `a dive'.
*á¹-Ä“kk -- `stop' see *á¹-AKK -- 1 Add2.

á¹-ulla 5470 *á¹-ulla `defective'. [See list s.v. *á¹-Uá¹‡á¹-A -- 2]
M. á¹-ullÅ« `dwarfish, short and thickset', m. `childish penis'.
*á¹-Å«á¹-á¹-a -- `mouth' see TUá¹‡á¸• A -- .

á¹-Å«ssa 5471 *á¹-Å«ssa `small bit, bud, shoot'. [Connexion, if any with TÃºá¹£A -- is not clear]
P. á¹-Å«sÄ• m. `bud of wild cotton'; Ku. á¹-uso, á¹-oso (pl. á¹-wÄ• sÄ• ) `blade of grass, sprout' (whence á¹-usá¹‡o `to germinate'), N. á¹-uso; B. á¹-usi, á¹-osÄ• `drop, particle'; H. á¹-Å«sÄ• m. `shoot'.
*á¹-Ä“kk -- `stop' see á¹-AKK -- 1.
*á¹-Ä“kka -- , *á¹-Ä“á¹…ga -- `hill' see *á¹-AKKA -- 3.
*á¹-Ä“pp -- `drip' see *á¹-APP -- .

á¹-Ä“ppa 5472 *á¹-Ä“ppa1 `fringe'.
N. á¹-epro `foreskin'; B. á¹-ep `border or end of cloth'.
*á¹-Ä“ppa -- 2, *á¹-Ä“mba -- `hill' see *á¹-APPA -- 3.
*á¹-Ä“mbaru -- `a tree' see TUMBURU -- .

á¹-Ä“r 5473 *á¹-Ä“r `notice'.
N. á¹-ernu `to notice, regard', á¹-er `attention', B. á¹-er, Or. á¹-era; H. á¹-ernÄ• `to call out', á¹-er f. `summons'. <-> Conn. with WPah. pÄ• á¸• . paá¹…. cur. á¹-Ä«r `eye' very doubtful.
Addenda: *á¹-Ä“r -- : WPah.ká¹-g. á¹-Ä“r f. `request, urge'.

á¹-Ä“raka 5474 á¹-Ä“raka `squinting' lex. 2. *á¸• Ä“ra -- 2. 3. *á¸• hÄ“ra -- 3. [Cf. á¹-agara -- 1, *trÄ“á¸• á¸• a -- , kÄ“kara --]
1. Sh. á¹-Ä“rá¹· `slanting, crooked, squinting'; P. á¹-Ä«rÄ• `squinting'; A. á¹-eruwÄ• `squinting', á¹-erÄ• `crooked' (or < *TRÄ“á¸• á¸• A --); B. á¹-era `squinting', Or. á¹-erÄ• ; Bi. bhauÌƒÃ£Ì„ -- á¹-er `bullock with crooked eyebrows'; H. á¹-erÄ• `squinting'.
2. Pk. á¸• Ä“ra -- `squinting', N. á¸• ero, á¸• eá¹›o (X á¹-eá¹›o < *TRÄ“á¸• á¸• A -- ), Bi. bhauÌƒÃ£Ì„ -- á¸• er, (SMunger) ËšrÄ• = bhauÌƒÃ£Ì„ -- á¹-er above; Mth. kana -- á¸• Ä“riÄ• `having half -- closed eyes'; H. á¸• erÄ• `squinting'.

3. WPah. bhal. á¸• her -- Å¡iá¹…go m. `bullock with hanging horns', á¸• heru m. `bullock with one horn hanging down'; H. á¸• herÄ• `squinting'; -- prob. H. á¸• herÄ• m. `crosspiece of wood for threading yarn on'; P. á¸• hÄ“rÄ• m. `instrument for twisting yarn', S. á¸• hero m. `ball of thread'.
*á¹-Ä“la -- `lump' see *á¸• ALA -- .
*á¹-Ä“ll -- `push' see *á¹-HÄ“á¸• á¸• -- .
Addenda: á¹-Ä“raka -- : A. á¹-erÄ• (phonet. t --) `squint -- eyed' AFD 201.

á¹-Ä“v 5475 *á¹-Ä“v `appoint, fix'. [Poss. < *á¹-Ä“p -- : cf. words for `horoscope' s.v. *á¹-IPPATI]
S. á¹-eva f. `habit'; P. á¹-evÄ• m. `birth record from which horoscope is calculated'; N. á¹-ewÄ• `support, prop'; H. á¹-ew f., á¹-ewÄ• m. `habit', G. á¹-ev f.; M. á¹-ev f. `fancy', á¹-evaá¹‡ n. `appointed time or place'.
Addenda: *á¹-Ä“v -- : WPah.ká¹-g. (Wkc.) á¹-euá¹‡Ãµ `to arrange, manage', ká¹-g. á¹-ewl f. `wooden peg attaching yoke to pole' Him.I 79.

á¹-oÌ„kk 5476 *á¹-oÌ„kk `strike, bite'. 2. *á¹-oÌ„kka -- 2. 3. *á¹-oÌ„kkarÄ• -- . [Cf. *á¹-HOÌ„KK -- and *á¹-UKK --]
1. S. á¹-okaá¹‡u `to scold'; P. á¹-oká¹‡Ä• `to hinder'; WPah. khaÅ›. á¹-okknÅ« `to fix in, interrupt'; Ku. á¹-oká¹‡o `to destroy, reprimand'; N. á¹-oknu `to snap at, bite'; A. á¹-okan `heavy stick, club'; B. á¹-okÄ• `to thwart'; Or. á¹-okibÄ• `to reprove, stumble'; Mth. á¹-okab `to question'; H. á¹-oknÄ• `to check, blame, question'; G. á¹-okvuÌƒ, á¹-É”ÌƒkvuÌƒ `to scold'; M. á¹-oká¹‡&etilde; `to challenge'.
2. K. á¹-oÌ†kh (dat. Ëškas) m. `hammering'; Ash. á¹-okÃ¡ `nail, peg', Kt. tku (NTS ii 281 < *á¹-HOÌ„KK --); Ku. á¹-ok `rebuke', á¹-oko `prop, obstacle'; A. á¹-ok -- á¹-ok `sound of gentle repeated knocking'; G. á¹-ok f. `goading'; Si. á¹-okka (pl. á¹-oku) `blow on the head' (or < *á¹-HOÌ„KK --).
3. S. á¹-okara f. `knock'; B. á¹-okar `rap'; G. á¹-okar f. `knock', á¹-okrÄ« f. `tongue of a bell'.
Addenda: *á¹-oÌ„kk -- : Garh. á¹-oká¹‡u `to hinder, check'.

á¹-oÌ„kka 5477 *á¹-oÌ„kka1 `basket'. 2. *á¹-hoÌ„kka -- . [Cf. *DHOÌ„KKA -- 1]
1. B. á¹-okÄ• `hat of basketwork'; Or. á¹-okÄ• i `basket', M. á¹-ÃµkvÄ«. -- Ext. -- r -- : K. á¹-Å«kÃ¼rÃ¼ f. `basket', S. á¹-okiro m., ËšrÄ« f., P. á¹-okrÄ• m.; WPah. bhal. á¹-ukru m. `small basket of wicker and clay'; Ku.

á¹-okrÄ« f. `basket', N. á¹-okrÄ• , Ëšri (á¹-okaá¹›i â†• Bi.?), B. á¹-okrÄ• , Or. á¹-ukurÄ• , Bi. á¹-oká¹›Ä• (hyperhindiism with á¹› for r), H. á¹-okrÄ• m., ËšrÄ« f.; M. á¹-okar m. `circular leathern basket', á¹-okrÄ• m. `basket'; -- with -- n -- : Or. (dial.) á¹-ukanÄ• , á¹-ukini.
2. N. á¹-hokro `quiver', á¹-hokre `maker of clay vessels'.
*á¹-oÌ„kka -- 2, *á¹-oÌ„kkarÄ• -- `blow' see *á¹-OÌ„KK -- .
Addenda: *á¹-oÌ„kka -- : WPah.ká¹-g. á¹-okrÉ”, Ëšru m. `basket', Md. á¹-ukuri.
â€ *á¹-oÌ„á¹-a -- see *á¹-OÌ„á¹-á¹-A -- 1.

á¹-oÌ„á¹…ka 5478 *á¹-oÌ„á¹…ka `beak'. 2. á¹-oÌ„á¹…ga -- 1. 3. *á¹-hoÌ„á¹…ga -- . [See list s.v. TUá¹‡á¸• A --]
1. H. á¹-Ãµk f. `beak, point', M. á¹-Ãµk, á¹-ÃµkrÄ« f. -- Poss. Wg. á¹-oÌ„Ìƒka, tÅ«á¹…ga `scorpion', Shum. á¹-&atildedotdot;ukÉ™ (NTS xvii 307 cf. N. á¹-huá¹…nu see below).
2. H. á¹-Ãµg f. `beak, point'.
3. S. á¹-hoá¹…go m. `peck'; P. á¹-huÌ„Ìƒgá¹‡Ä• `to peck', Ku. á¹-huá¹…á¹‡o, N. á¹-huá¹…nu; A. á¹-hÃµgonÄ• `blow on cheek'; H. á¹-hÃµg f. `beak', á¹-hÃµgnÄ• , á¹-huÌ„Ìƒgnä• `to peck'.
*á¹-oÌ„á¹…ga -- 1 `beak' see prec.
*á¹-oÌ„á¹…ga -- 2 `defective' see *á¹-UGGA -- .
*á¹-oÌ„cca -- , *á¹-oÌ„Ã±ca -- `beak' see *COÌ„á¹‡á¹-A -- .

á¹-oÌ„á¹-á¹-a 5479 *á¹-oÌ„á¹-á¹-a1 `hollow stick, tube, hole'. 2. * á¹-oÌ„á¹‡á¹-a -- 1 3. * á¸• uá¸• á¸• a -- 1. [Same as *á¹-oÌ„á¹-á¹-a -- 2, *á¸• uá¸• á¸• a -- 2?]
1. S. á¹-oá¹-o m. `piece of stick'; P. á¹-oá¹-á¹-Ä• m. `candle -- end', á¹-oá¹-á¹-Ä« f. `joint of bamboo'; Ku. á¹-oá¹-o `hole'; N. á¹-oá¹›ko (< * á¹-oá¹-ko) `big hole in a tree'; H. á¹-oá¹-Ä• m. `hollow bamboo tube, cartridge' (in latter sense â†’ K. á¹-oá¹-a m., A. B. Or. M. á¹-oá¹-Ä• `cartridge', N. á¹-oá¹-Ä• `fired cartridge case'); G. á¹-oá¹-É” m. `pipe, throat, cracker'.
2. Bhoj. á¹-oÌ„Ìƒá¹-Ä« `pipe'.

3. P. á¸• uá¸• á¸• f. `mouse -- hole', duá¹›(h) f. `wolf's den' (see *DULA --).
*á¹-oÌ„á¹-á¹-a -- 2 `defective' see *á¹-Uá¹‡á¹-A -- 2.
*á¹-oÌ„á¹-á¹-a -- 3 `mouth' see TUá¹‡á¸• A -- .
*á¹-oÌ„á¹‡á¹-a -- 1 `tube' see *á¹-OÌ„á¹-á¹-A -- 1.
*á¹-oÌ„á¹‡á¹-a -- 2 `defective' see *á¹-Uá¹‡á¹-A -- 2.
*á¹-oÌ„á¹‡á¹-a -- 3 `mouth' see TUá¹‡á¸• A -- .
*á¹-oÌ„á¹‡á¸• i -- `navel' see TUNDI -- .
Addenda: *á¹-oÌ„á¹-á¹-a -- 1. 4. â€ *á¹-oÌ„á¹-a -- : S.kcch. á¹-oá¹›Ä« f. `bamboo stick'.

á¹-oÌ„na 5480 *á¹-oÌ„na `sorcery'. [If, ac. to W.WÃ¼st RM 3, 5 ff., á¹- -- may be non -- Aryan adaptation of IA. Å› -- (or vice versa?), then poss. <* á¹-akuna -- Å›AKUNÃ¡ -- `bird of omen' RV. (cf. Å›akunÄ« -- f. `demon', ËšnikÄ• -- f. `attendant on Skanda' MBh. and further Å›Ä• kinÃ¡ -- `ep. of Indra' RV., Å›Ä• kinÄ« -- f. `attendant on DurgÄ• ': see á¸• Ä• KINÄ« --) rather than with WÃ¼st loc. cit. p. 10 < Å›unÃ¡ n. `prosperity' ÅšBr. (J. C. W.)]
S. á¹-oá¹‡o m. `witchcraft', P. á¹-oá¹‡Ä• , á¹-Å«á¹‡Ä• m.; WPah. bhal. á¹-oá¹‡o m. `spell, charm'; Ku. á¹-oÌ„á¹‡o, á¹-Å«á¹‡o `sorcery', N. á¹-uá¹‡Ä• (whence á¹-uá¹‡yÄ• hÄ• `wizard'), Or. á¹-uá¹‡Ä• , OAw. á¹-onÄ• , H. á¹-onÄ• , á¹-aunÄ• m., G. á¹-oá¹‡uÌƒ n. (changed to -- á¹-umaá¹‡ in kÄ• maá¹‡ -- á¹-umaá¹‡ n.); M. á¹-Ä• á¹‡Ä• -- á¹-oá¹‡Ä• m. `juggling'.
*á¹-oÌ„ndi -- `navel' see TUNDI -- .
á¹-oÌ„para -- see *TOÌ„BA -- and á¹-OÌ„PPA -- 2.
*á¹-oÌ„pp -- `drip' see *TAPP -- .

á¹-oÌ„ppa 5481 *á¹-oÌ„ppa1 `hat, covering'. [Late Sk. á¹-uppikÄ• -- f. `a partic. article of clothing', á¹-oÌ„pikÄ• -- f. `turban' W.WÃ¼st RM 3, 75 ff.: connexion with Ä• á¹-oÌ„pa -- (whether with PMWS 18 â†• Mu. or with WÃ¼st non -- Aryan change of *Ä• Å›oÌ„pha --) is very doubtful. -- Same as * á¹-OÌ„PPA -- 2?]

Pk. á¹-oÌ„piÄ• -- f. `helmet'; Dm. á¹-Ã³pai `peak' NTS xii 193; Gaw. á¹-opÄ«ËŠ `hat, cap', Bshk. á¹-&omacrtodtod;p K. á¹-oÌ„pa m. `cap', á¹-Å«pi f. `skull -- cap'; S. á¹-opu m., ËšpÄ« f. `hat', L. á¹-opÄ« f., awÄ• á¹‡. á¹-oÌ„p, P. á¹-op, á¹-oppÄ• m., á¹-oppÄ«, á¹-opÄ« f.; WPah. bhal. á¹-opu m. `cap', jaun. á¹-oÌ„p `hookah bowl', á¹-oÌ„pÄ« `cotton cap'; N. á¹-op `helmet', á¹-opi `hat, cap', á¹-opÄ•  `opening of a mine'; A. á¹-upi `hat, cap', B. Or. á¹-opi, á¹-upi, Bi. Bhoj. Aw. lakh. á¹-oÌ„pÄ«, H. á¹-op, ËšpÄ• m., ËšpÄ« f.; G. á¹-op m., ËšpÄ« f. `hat', á¹-opuÌƒ n. `eyelid'; M. á¹-op m., ËšpÄ« f. `hat', á¹-opÄ• m. `rain -- hood'. <-> Verb or verbal noun; Ku. á¹-opá¹‡o m. `umbrella of reeds and leaves'; H. á¹-opnÄ• `to cover'; M. á¹-opaá¹‡ n. `lid'. <-> Ext. -- á¸• -- : Ku. á¹-opaá¹›yÅ«á¹‡o `to thatch'; Mth. á¹-opaá¹› `a kind of plaster applied to feet or limbs to prevent ague'; <-> -- r -- : B. á¹-opar `bridegroom's tinsel crown'; Or. á¹-opara `hat', (Sambhalpur) á¹-upar `eye -- shade'; -- -- l -- : N. á¹-opalnu `to pretend'? Addenda: *á¹-oÌ„ppa -- 1: S.kcch. á¹-opÄ« f. `top of a hookah'; WPah.ká¹-g. (kc.) á¹-oppÉ” m., ká¹-g. á¹-oppI f. `small cap', poet. á¹-opu, á¹-opá¹›u m. `cap'; Md. tofi (totpek) `cap'.

á¹-oÌ„ppa 5482 *á¹-oÌ„ppa2 `basket -- work'. [Cf. á¹-oÌ„para -- `small bag' DhÅ«rtas. (but see *TOÌ„BA --). -- Same as *á¹-OÌ„PPA -- 1?]
Or. á¹-upÄ• `big basket'. -- Ext. -- r -- : WPah. jaun. á¹-oÌ†prÄ« `basket'; Ku. á¹-opro m. `deep basket'; -- -- ll -- : Or. á¹-uplÄ« `little basket'; G. á¹-oplÉ” m. `basket', M. á¹-oplÄ• m.

á¹-oÌ„la 5483 *á¹-oÌ„la `division, party'. 2. *á¹-oÌ„lla -- . 3. *toÌ„la -- . [Conn. with PRATOÌ„LÄ« -- (ND 247 b 46) very doubtful]
1. K. á¹-ola m. `any clan of high -- caste Hindus'; S. á¹-oro m. `flock of sheep, herd, gang'; L. á¹-olÄ• m. `herd (of bulls)', á¹-olÄ« f. `pack (of wolves or jackals)'; Ku. á¹-olo m. `line of houses', á¹-olÄ« f. `party', á¹-olko m. `herd, flock'; N. á¹-ol `division of a town, party, gang'; A. á¹-ol `premises'; B. á¹-ol `shed, school', á¹-uli `quarter of a town'; H. á¹-ol m. `hamlet, party', á¹-olÄ• m. `quarter of a town', á¹-olÄ« f. `quarter of a town, group, band'; G. á¹-oá¸·uÌƒ n. `flock of sheep', á¹-oá¸·kÄ« f. `band'; M. á¹-oÌ„á¸·Ä« f. `flock of sheep'.
2. S. á¹-olo m. `party', á¹-olÄ« f. `band of musicians'; P. á¹-ollÄ• , á¹-olÄ• m. `clan, quarter of a town'; Or. á¹-ola `Sanskrit school', á¹-ulÄ• `hamlet, part of a village'; Mth. á¹-ol `village, quarter of a town'; -- perh. also the forms of K. L. Ku. N. A. B. H. above.

3. A. tul `herd of cattle, company, society'.
Addenda: *á¹-oÌ„la -- . 2. *á¹-oÌ„lla -- : WPah.ká¹-g. á¹-olII f. `bundle of grass piled round a pole'.
*á¹-oÌ„lla -- `party' see *á¹-OÌ„LA -- Add2.

á¹-oÌ„ll 5484 *á¹-oÌ„ll `wander'. [Connexion with TURÃ¡TI very doubtful, but cf. NIA. forms with á¹-ur -- ~ tur -- and with á¸• ul -- ~ dul -- s.v. âˆšDUL]
S. á¹-olÄ• ko m. `wandering', á¹-ulkaá¹‡u `to wander'; P. á¹-olaá¹‡Ä• `to search for'; Ku. á¹-olyÅ«á¹‡o `to neglect'; N. á¹-ol(h)inu `to be doing nothing, look bewildered', á¹-ol(h)Ä• unu `to get puzzled', á¹-ol(h)o `absent -- minded person'.
*á¹-oÌ„lla -- `party' see *á¹-OÌ„LA -- .

á¹-oÌ„ss 5485 *á¹-oÌ„ss `strike'. [Cf. *á¹-HOÌ„SS --]
K. á¹-Å«su m. `blow with clenched fist', á¹-oÌ„sÄ• -- á¹-oÌ„s f. `mutual cudgelling'; Ku. á¹-oso `fit of anger'.

á¹-oÌ„h 5486 *á¹-oÌ„h `grope'.
P. á¹-ohá¹‡Ä• , á¹-uhuá¹‡Ä• `to feel about, seek out'; WPah. (Joshi) á¹-oá¹‡u `to seek by touch'; H. á¹-ohnÄ• `to feel for', á¹-oh f. `touch, search', á¹-oÄ• m. `groping'.
á¹-vÃ¡lati see á¹-Ã¡LATI.
Addenda: *á¹-oÌ„h -- : WPah.ká¹-g. á¹-É”Ä© f. `desire, craving'.

á¹-hakk 5487 *á¹-hakk1 `clatter'. [Onom.]

K. á¹-hÄ• kun `to hammer'; S. á¹-hakÄ• u m. `clatter', P. á¹-hak -- á¹-hak; N. á¹-haká¹-hakyÄ• unu `to knock against', á¹-hÄ• ká¹-huk `thumping and bumping', á¹-hakkar `collision'; A. B. á¹-hak -- á¹-hak `clatter', Oá¹› á¹-haka -- á¹-haka, H. G. M. á¹-hak -- á¹-hak; Si. á¹-aka -- poÌ„ruva `piece of board (poÌ„ruva) hung on a tree to frighten birds'.
*á¹-hakk -- 2 `cheat' see *á¹-HAGG -- .
*á¹-hakka -- `bald' see *á¹-AKKA -- 2.
Addenda: *á¹-hakk -- 2 `cheat' see *á¹-HAGG -- Add2.

á¹-hakkura 5488 á¹-hakkura m. `idol, deity (cf. á¸• hakkÄ• rÄ« -- ),' lex., `title' RÄ• jat. [Discussion with lit. by W. WÃ¼st RM 3, 13 ff. Prob. orig. a tribal name EWA i 459, which WÃ¼st considers nonAryan borrowing of Å›Ä• kvar Ã¡ -- : very doubtful]
Pk. á¹-hakkura -- m. `Rajput, chief man of a village'; Kho. (Lor.) takur `barber' (= á¹-Ëš â†• Ind.?), Sh. á¹-hÄƒkÅ-r m.; K. á¹-hÃ´kur m. `idol' â†• Ind.?); S. á¹-hakuru m. `fakir, term of address between fathers of a husband and wife'; P. á¹-hÄ• kar m. `landholder', ludh. á¹-haukar m. `lord'; Ku. á¹-hÄ• kur m. `master, title of a Rajput'; N. á¹-hÄ• kur `term of address from slave to master' (f. á¹-hakurÄ• ni), á¹-hakuri `a clan of Chetris' (f. á¹-hakurni); A. á¹-hÄ• kur `a Brahman', á¹-hÄ• kurÄ• nÄ« `goddess'; B. á¹-hÄ• kurÄ• ni, á¹-hÄ• krÄ• n, Ëšrun `honoured lady, goddess'; Or. á¹-hÄ• kura `term of address to a Brahman, god, idol', á¹-hÄ• kurÄ• á¹‡Ä« `goddess'; Bi. á¹-hÄ• kur `barber'; Mth. á¹-hÄ• kur `blacksmith'; Bhoj. Aw.lakh. á¹-hÄ• kur `lord, master'; H. á¹-hÄ• kur m. `master, landlord, god, idol', á¹-hÄ• kurÄ• in , á¹-haÌ„Ì†kurÄ• nÄ« f. `mistress, goddess'; G. á¹-hÄ• kor, Ëškar m. `member of a clan of Rajputs', á¹-hakrÄ• á¹‡Ä« f. `his wife', á¹-hÄ• kor `god, idol'; M. á¹-hÄ• kur m. `jungle tribe in North Konkan, family priest, god, idol'; Si. mald. "tacourou" `title added to names of noblemen' (HJ 915) prob. â†• Ind.
Addenda: á¹-hakkura -- : Garh. á¹-hÄ• kur `master'; A. á¹-hÄ• kur also `idol' AFD 205.

á¹-hagg 5489 *á¹-hagg `cheat'. 2. *á¹-hakk -- 2. 3. *á¹-haá¹…g -- . [Connexion with sthagayati `hides' VarBrÌ¥S., sthaga -- `dishonest' LM 340 very doubtful. Still more doubtful is the proposal of W. WÃ¼st RM 3, 9 and 12 to connect with *á¸• Ä• KKA -- 1 and make both non -- Aryan borrowings from Å›Ä• ËŠka -- . -- â†’ Par. á¹-ag `mud' IIFL i 296, but cf. *TAGGA --]
1. Pk. á¹-hagiya -- `cheated'; K. á¹-hagun `to cheat, rob', S. á¹-hagÌ aá¹‡u

, L. (Ju.) á¹-hagÌ aá¹‡, P. á¹-haggá¹‡Ä• , Ku. á¹-hagá¹‡o, N. á¹-hagnu, A. á¹-hagiba, H. á¹-hagnÄ• , G. á¹-hagvuÌƒ; -- Pk. á¹-haga<-> m. `thief', Sh. á¹-haÌ¯g m., K. á¹-hag m., S. á¹-hagÌ u m., L. á¹-hagÌ m., P. á¹-hagg m., Ku. A. B. á¹-hag, Or. OAw. á¹-haga, lakh. H. G. M. á¹-hag m.
2. PaÅ¡. á¹-hak m. `thief'; B. á¹-hakÄ• na `to deceive', Or. á¹-hakibÄ• , á¹-haka, Mth. á¹-hakab, á¹-hak; M. á¹-haká¹‡&etilde; `to be deceived', á¹-hak m. `thief'.
3. G. á¹-hÃ£Ì„guÌƒ n. `knavery'.
*á¹-haá¹…g -- `cheat' see prec.
Addenda: *á¹-hagg -- . 1. S.kcch. á¹-hagg(h) m. `rogue', á¹-hagá¹‡Å« `to cheat', Garh. á¹-hagá¹‡u.
2. á¹-hakk -- : Md. á¹-ekum `cheating'.

á¹-haá¹-á¹-h 5490 *á¹-haá¹-á¹-h `strike'. [Onom.?]
N. á¹-haá¹-Ä• unu `to strike, beat', á¹-haá¹-Ä• i `striking', á¹-haá¹-Ä• k -- á¹-huá¹-uk `noise of beating'; H. á¹-haá¹-hÄ• nÄ• `to beat', á¹-haá¹-hÄ• Ä« f. `noise of beating'.
*á¹-haá¹-á¹-ha -- 1, *á¹-haá¹-á¹-ha -- 2?

á¹-haá¹-á¹-ha 5491 *á¹-haá¹-á¹-ha1 `brass'. [Onom. from noise of hammering brass? -- *á¹-HAá¹-á¹-H --]
N. á¹-haá¹-á¹-ar `an alloy of copper and bell metal'.
*á¹-HAá¹-á¹-HAKARA -- , *á¹-HAá¹-á¹-HAKÄ• RA -- .

á¹-haá¹-á¹-ha 5492 *á¹-haá¹-á¹-ha2 `joke'. [From noise of laughing? Cf. Eng. `to crack jokes'. -- *á¹-HAá¹-á¹-H --]
K. á¹-haá¹-ha m. `joke, ridicule', S. á¹-haá¹-ho m., P. á¹-haá¹-á¹-hÄ• m., Ku. N. á¹-haá¹-á¹-Ä• ; A. á¹-hÄ• á¹-Ä• `joke, taunt'; B. á¹-hÄ• á¹-á¹-Ä• `joke', Or. á¹-haá¹-Ä• , thaá¹-Ä• , thaá¹-á¹-Ä• , H. á¹-haá¹-á¹-hÄ• m., G. á¹-haá¹-á¹-hÉ” m., M. á¹-haá¹-á¹-hÄ• , thaá¹-á¹-Ä• . -- Phal. á¹-hÄ• á¹-á¸—ki `ogress, witch' NOPhal 51 (or deformation of *á¸• Ä• KKA -- 2?).

á¹-haá¹-á¹-hakÄ• ra 5493 *á¹-haá¹-á¹-hakÄ• ra `brass worker'. 2. * á¹-haá¹-á¹-hakara -- . [*á¹-haá¹-á¹-ha -- 1, kÄ• ra -- 1]
1. Pk. á¹-haá¹-á¹-hÄ• ra -- m., K. á¹-hoÌˆÌƒá¹-hur m., S. á¹-hÃ£Ì„á¹-hÄ• ro m., P. á¹-haá¹-hiÄ• r, ËšrÄ• m.
2. P. ludh. á¹-haá¹-herÄ• m., Ku. á¹-haá¹-hero m., N. á¹-haá¹-ero, Bi. á¹-haá¹-herÄ• , Mth. á¹-haá¹-heri, H. á¹-haá¹-herÄ• m.

*á¹-haá¹‡á¸• ha -- `cold' see STABDHA -- .

á¹-han 5494 *á¹-han `jingle, clang'. [Onom.]
P. á¹-haá¹‡aká¹‡Ä• `to jingle', á¹-haá¹‡Ä• kÄ• m. `jingling'; B. á¹-han -- á¹-han `clanging', Or. á¹-haá¹‡a -- á¹-haá¹‡a, H. á¹-han -- á¹-han; G. á¹-haá¹‡á¹-haá¹‡vuÌƒ `to clank', á¹-haá¹‡akvuÌƒ `to beat, throb'; M. á¹-haá¹‡ -- á¹-haá¹‡ `with the sound of hammering', á¹-haá¹‡á¹-haá¹‡á¹‡&etilde; `to clank, beat, throb', á¹-haá¹‡kÄ• viá¹‡&etilde; `to ring (of a vessel)'.

á¹-happ 5495 *á¹-happ `strike, press'. [Cf. *THAPP --]
S. á¹-hapaá¹‡u `to beat out (metals)', á¹-hapo m. `seal'; L. á¹-happaá¹‡ `to close a book', á¹-happÄ• m. `stroke, stamp'; P. á¹-happá¹‡Ä• `to strike, close a book, stamp, print'; Ku. á¹-hÄ• p `thumb impression, seal'; N. á¹-happÄ• `a partic. rhythm in music'; B. á¹-hÄ• pÄ• na `to press home (in copulating)', á¹-hÄ• p `so doing'; H. á¹-happÄ• m. `stamp, mould'; G. á¹-hapkÉ” m. `rebuke'; M. á¹-hapkÄ• rá¹‡&etilde; `to strike'.
Addenda: *á¹-happ -- [Cf. also Pk. á¹-happa -- `to be put, fit to be set up' < â€ STHÄ• PYA --]

á¹-hamm 5496 *á¹-hamm `jingle, display'. [Onom. -- Semant. cf. á¸• AMBARA --]
N. á¹-ham -- á¹-ham `display, arrogance, smartness', á¹-hamá¹-hamÄ• unu `to swagger'; B. á¹-hÄ• ma `elegant'; Or. á¹-hamaka `affected gait'; G. á¹-ham -- á¹-ham `jingling', á¹-hamkÉ” m. `jingling, strutting', á¹-hamá¹-hamÄ• haá¹- f. `pride'; M. á¹-hamaká¹‡&etilde; `to mince, strut'.
Addenda: *á¹-hamm -- : cf. OP. á¹-himaá¹‡u `to mince', P. á¹-himaká¹‡Ä• , á¹-humaká¹‡Ä• .

á¹-halla 5497 *á¹-halla `empty'.
Pk. á¹-halla -- `poor, penniless', á¹-haliya -- `empty'; S. á¹-halho `empty', á¹-halhi `unproductive', á¹-halhaá¹‡u `to put a stop to'; P. á¹-hallh f. `stoppage, obstruction'; H. á¹-hÄ• lÄ• `unemployed', á¹-hÄ• l f. `leisure'; OG. á¹-hÄ• laÃ¼ `empty', G. á¹-hÄ• luÌƒ `empty, unemployed'.

á¹-has 5498 *á¹-has `display'.
N. á¹-hassÄ• , á¹-hasak `ostentatious expenditure', á¹-haskanu `to show discontent'; B. H. á¹-hasak f. `foppishness'; G. á¹-haskÉ” m. `haughtiness';

M. á¹-hasak f. `daintiness'.

á¹-hass 5499 *á¹-hass `press down'. [Cf. *THASS -- , *á¹-HOÌ„SS --]
Gy. wel. gr. tas -- `to be suffocated', tasav -- `to throttle', pal. tÄƒsnauÄƒr `throttles'; K. á¹-hÄ• sun `to hammer into', á¹-haÌ„Ì†s m. `crash, bang'; P. á¹-hasá¹‡Ä• `to be forced in', á¹-hÃ£Ì„sá¹‡Ä• `to force in'; Ku. á¹-hÃ£Ì„sá¹‡o `to thrust, cram'; N. á¹-hos -- á¹-hÄ• s `poking'; A. á¹-hÄ• hiba `to ram down'; B. thÄ• sÄ• `to knead, cram'; Or. á¹-hÄ• sibÄ• `to cram', á¹-hasÄ• `a mould'; H. á¹-hÄ• snÄ• , á¹-hÃ£Ì„snÄ• `to press down', á¹-has `closely pressed'; G. á¹-hÃ£Ì„svuÌƒ `to cram', á¹-hasvuÌƒ intr. `to sink in', á¹-has(s)É” m. `impression', á¹-has `closely'; M. á¹-hÄ• sá¹‡&etilde;, á¹-hÃ£Ì„sá¹‡&etilde; `to cram', á¹-hasá¹‡&etilde; `to sink in deeply', á¹-hÄ• s, á¹-hÃ£Ì„s `closely rammed'.
*á¹-hÄ• n -- `tighten' see *á¹-AN -- .
*á¹-hÄ• la -- `branch' see á¸• Ä• LA -- 1.
Addenda: *á¹-hass -- : cf. OP. á¹-hÄ• haá¹‡u `to grieve, distress'?

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á¹-hiá¹…ga 5500 *á¹-hiá¹…ga1 `block, stick, leg'. 2. *á¹-hÄ“á¹…ga -- . [See list s.v. *á¸• AKKA -- 2]
1. P. á¹-hiá¹…gÄ• m. `stick'; N. á¹-hiá¹…ro, á¹-hiá¹…uro, á¹-hiuÌƒro `stocks, fetter'; M. á¹-hÄ©gÄ• `stick, block socket for post', á¹-hÄ©gá¸• Ä• m. `cudgel'.
2. P. á¹-hÄ«ËœgÄ• m. `stick'; N. á¹-hyÃ£Ì„gro, á¹-heá¹…ro `stocks, fetter'; A. á¹-heá¹…gÄ• `pantaloons' (< `*legs'?); B. á¹-heá¹…g `leg', á¹-heá¹…gÄ• `cudgel'; Or. á¹-heá¹…ga `leg', á¹-heá¹…gÄ• `cudgel'; H. á¹-h&etilde;gÄ• m. `bludgeon'; M. á¹-h&etilde;gÄ• m. `stick', á¹-h&etilde;gá¸• Ä• m. `cudgel'.

á¹-hiá¹…ga 5501 *á¹-hiá¹…ga2 `defective'. 2. *á¹-hÄ“á¹…ga -- 2. [Cf. *

á¹-HIá¹-á¹-HA<-> and list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. P. á¹-hiá¹…gá¹‡Ä• `dwarfish', H. á¹-hÄ©gnÄ• , G. á¹-hÄ©gá¹‡uÌƒ.
2. B. á¹-heá¹…guyÄ• `broken, weak, defective'; M. á¹-h&etilde;gÄ• , á¹-h&etilde;gyÄ• , á¹-h&etilde;gá¹‡Ä• `dwarfish'.

á¹-hiá¹-á¹-ha 5502 *á¹-hiá¹-á¹-ha `defective'. 2. *á¹-hÄ“á¹-á¹-ha -- . 3. *á¹-hÄ“á¹‡á¹-ha -- . 4. *thiá¹-á¹-ha -- . 5. *thÄ“á¹-á¹-ha -- . 6. *thÄ“á¹‡á¹-ha -- . [Cf. *á¹-HIá¹…GA -- 2, and list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. P. á¹-hiá¹-á¹-h `bad'; N. á¹-hiá¹-o `young calf just weaned, lad', á¹-hiá¹-i `girl', á¹-hiá¹›ke `a person with short sinewy legs'; B. á¹-hiá¹-Ä• `impudent'; G. á¹-hÄ-Ì„á¹-huÌƒ `useless'.
2. P. á¹-heá¹-har `ruined'; N. á¹-heá¹-Ä• `substance rejected in making rice beer', á¹-heá¹-nu `half -- cooked, inexperienced', á¹-heá¹-nÄ• -- meá¹-nÄ• `the scum of society'.
3. M. á¹-h&etilde;á¹-Ä• `short, scant'. 4. M. thiá¹-Ä• . 5. M. theá¹-Ä• . 6. M. th&etilde;á¹-Ä• .
*á¹-hipp -- `drip' see *TAPP -- .
*á¹-hibba -- `flattened' see *THÄ“BBA --
Addenda: *á¹-hiá¹-á¹-ha -- . 7. â€ *á¹-hiá¹‡á¹-a -- : WPah.poet. á¹-hÄ« á¹‡á¸• m. `lazy and idle person', J. á¹-hÄ©á¸• m. `a youth', á¹-hÄ©á¸• á¹‡u `to play a trick', cam. á¹-hiá¹‡á¸• `ignorant'.

á¹-hÄ«kka 5503 *á¹-hÄ«kka `firm, right'. [Prob. < *á¹-hiakka -- < STHITÃ¡ -- . Cf. Pk. á¹-hiaa -- `upright', or *á¹-hiikka -- cf. AÅ›. man. ciraá¹-hitika -- `lasting long', kÄ• l. cila -- á¹-hitikya -- . H. Smith JA 1950, 194 with *á¹-hikka -- as replacement of á¹-hia -- (as á¸• akka -- , chikka -- of daá¹-á¹-ha -- , chivia --) does not explain Ä« of K. S. P.]
K. á¹-hÄ«kun `to stand firm'; S. á¹-hÄ«ku `correct', P. Ku. á¹-hÄ«k, N. A. B. á¹-hik; Or. á¹-hika `stability, accuracy', á¹-hikibÄ• `to be fixed, be obstructed, strike against'; Mth. Bhoj. H. G. M. á¹-hÄ«k `firm, correct'. -- Poss. also in the following (but cf. similar forms s.v. *á¹-HÄ“KK -- ): P. á¹-hikÄ• á¹‡Ä• m. `station'; A. B. Or. á¹-hikÄ• `piecework'; A. Or. á¹-hikanÄ• `certainty'; B. á¹-hikÄ• nÄ• `station'; Mth. H. á¹-hÄ«kÄ• m. `piecework' (H. also á¹-hekÄ• m.); H. á¹-hikÄ• nÄ• m. `station'; OMarw. á¹-hÄ«ka m. `trace, whereabouts'; M. á¹-hikÄ• á¹‡, Ëšá¹‡Ä• m. `abode'.
Addenda: *á¹-hÄ«kka -- : WPah.ká¹-g. á¹-hÄ«ËŠk `accurate'.

á¹-hÄ«kkara 5504 *á¹-hÄ«kkara `potsherd'.

Pk. á¹-hikkariÄ• -- f. `potsherd', S. á¹-hikaru m., ËškirÄ« f., L. á¹-hÄ«krÄ« f., P. á¹-hÄ«kar, á¹-hÄ«krÄ•  m., ËšrÄ« f., H. á¹-hÄ«krÄ•  m., ËšrÄ« f., Marw. á¹-hÄ«kro m.; G. á¹-hÄ«kruÌƒ n. `earthen vessel', ËšrÄ« f. `potsherd', M. á¹-hikrÄ« f.

á¹-hugga 5505 *á¹-hugga `defective'. 2. *á¹-huá¹…ga -- . [~ *á¹-UGGA -- : see list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. P. á¹-huggÄ• `idiotic, stupid'.
2. Or. á¹-huá¹…gÄ• `lopped off, pollard, naked, solitary'; H. á¹-huÌƒgnÄ• `dwarfish'.
*á¹-huá¹…ga -- `defective' see prec.

á¹-huá¹-á¹-ha 5506 *á¹-huá¹-á¹-ha `defective'. 2. *á¹-huá¹‡á¹-ha -- . 3. *á¹-hoÌ„á¹-á¹-ha -- . 4. *á¹-hoÌ„á¹‡á¹-ha -- 2. [See list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. S. á¹-huá¹-hu `stupid', á¹-huá¹-hyo m. `thumb held up in representation of penis' (semant. cf. *á¹-HOÌ„SSA --); L. á¹-huá¹-á¹-h m. `thumb held up as a sign of rejection', awÄ•  á¹‡. á¹-huá¹-h `stump'; N. á¹-huá¹-o `polled, hairless, hornless, stump (of tree or maize)', á¹-huá¹-i `wicked woman, shrew'; Or. á¹-huá¹-hÄ• `lopped, pollard, fingerless, leprous'; Bi. (Patna) á¹-huá¹-á¹-hÄ•  `blighted and empty head of small millet', (SE) á¹-hÅ«á¹-hÄ• `hornless bullock'; M. á¹-hÅ«á¹-Ä•  `reduced to a stump'.
2. Pk. á¹-huá¹• á¹-ha -- m.n. `stump'; Ku. á¹-huno `half -- burnt log', á¹-hunlo `fingerless hand (such as a leper's)', á¹-huniá¹‡o `to be limbless', tikho -- á¹-hunno `long and sharp -- nosed'; N. á¹-huÌƒá¹›o `half -- burnt log'; B. á¹-huÌƒá¹-Ä• `maimed, stump'; Or. á¹-huá¹‡á¹-hÄ•  `maimed', á¹-huá¹‡á¹-Ä• , thuËš `lopped, shorn'; Bi. á¹-huÌƒá¹-hÄ•  `blighted and empty head of small millet'; Bhoj. á¹-huÌƒá¹-h `leafless tree'; H. á¹-huÌ„Ìƒá¹-h m. `stump', á¹-huÌ„Ìƒá¹-hÄ• `lopped, amputated'; G. á¹-huÌƒá¹-huÌƒ `handless', n. `stump'; M. á¹-huÌƒá¹-haá¹‡ n. `stump (of tree or limb)'.
3. S. á¹-hoá¹-ho `withered'; P. á¹-hoá¹-á¹-h `stupid'; Ku. á¹-hoá¹-o `anything hollow' (but see *á¹-OÌ„á¹-á¹-A -- 1); N. á¹-hoá¹-ari `tortoise' (< *á¹-hoá¹-á¹-a -- á¸• iÄ• `limbless'); H. á¹-hoá¹- `stupid', G. á¹-hoá¹-h; M. á¹-hoá¹-Ä• `reduced to a stump'.
4. S. á¹-huÌ„Ìƒá¹-hu m. `dried -- up tree', á¹-huÌ„Ìƒá¹-ho `handless'; M. á¹-hÃµá¹- n. `trunk', á¹-hÃµá¹-Ä•  `armless, legless, fingerless, reduced to a stump'.
*á¹-huá¸• á¸• a -- `mouth' see TUá¹‡á¸• A -- .

*á¹-huá¹‡á¹-ha -- `defective' see *á¹-HUá¹-á¹-HA -- .
*á¹-huá¹‡á¸• a -- `mouth' see TUá¹‡á¸• A -- .
Addenda: *á¹-huá¹-á¹-ha -- . 3. *á¹-hoÌ„á¹-á¹-ha -- : WPah.ká¹-g. á¹-hÃ³á¹-á¹-hI f. `detachable pipebowl', á¹-hÃ³á¹-á¹-hÉ” m. `object fixed on an arrowhead as a cover (to be used in a game)'; H. á¹-hoá¹-hrÄ• `hollow'.
4. â€ *á¹-huá¸• á¸• a -- 2: WPah.ká¹-g. á¹-hvÌ• á¸• á¹›É”, á¹-hvÌ• á¸·á¹›É” `hornless'.
5. â€ *á¹-hoÌ„á¸• a -- : WPah.ká¹-g. á¹-hÃ³á¸• á¹›É”, á¹-hÃ³á¸·á¹›É” `hornless'.
â€ *á¹-huá¸• á¸• a -- 2 `defective' see *á¹-HUá¹-á¹-HA -- .

á¹-huna 5507 *á¹-huna `striking, breaking'.
Or. á¹-huá¹‡Ä• `blow with the knuckles'; -- N. á¹-hunko, á¹-hanko `stroke, fragment'; A. á¹-hunukÄ• `brittle', B. á¹-hunkÄ• .

á¹-huss 5508 *á¹-huss `sound of sobbing &c.' [Onom.]
P. á¹-huss f. `sound expressive of contempt', á¹-huskaá¹‡Ä• `to sob'; N. á¹-hussa `displeased'; H. á¹-husaknÄ• `to sob'; G. á¹-husÉ” m. `taunt'.

á¹-hÄ“kk 5509 *á¹-hÄ“kk `fix'. [Poss. < *á¹-hÄ“akka -- ext. of Pk. thÄ“a<-> `durable' < STHá¸—YAS -- or Pa. thÄ“ta -- `firm' (< STHITÃ¡X STHá¸—YAS -- ?). Cf. *á¹-HÄ«KKA -- , but also *á¹-IKK -- , *á¹-Ä“KK<-> with similar range of meanings s.v. *á¹-AKK --]
S. á¹-heko `mode of beating a drum'; L. á¹-hek f. `wheatsheaf'; P. á¹-hekÄ• `task, mode of beating a drum'; N. á¹-hek `anything fixed', á¹-hekÄ• `keeping time in accompaniment to a song by clapping or striking', á¹-heknu `to post', á¹-hekÄ• n `arrangement'; A. á¹-hekÄ• `prop, striking two things together'; B. á¹-hek `prop', á¹-hekÄ• na `to obstruct'; Or. á¹-heka `prop', á¹-hekibÄ• `to collide with'; Mth. á¹-hekÄ• nÄ• `fixture'; H. á¹-hek m. `prop', á¹-hekÄ• m. `mode of beating a drum', G. á¹-hekÉ” m., á¹-hekÄ• á¹‡uÌƒ n. `station'; M. á¹-hekÄ• m. `mode of beating a drum'.
Addenda: *á¹-hÄ“kk -- : WPah.ká¹-g. á¹-hÃ©kÉ” `work done under contract'; J. á¹-hÄ“'k f. `prohibition, restriction'; P. á¹-hekÄ• m. `work done under contract'.

á¹-hÄ“kka 5510 *á¹-hÄ“kka `receptacle'.
P. á¹-hekÄ« f. `bamboo frame to hold grain'; Ku. á¹-heko, ËškÄ« `round wooden vessel', gng. á¹-hyak, á¹-heki, N. á¹-heko, Ëški; Or. á¹-heki,

á¹-h&etilde;ki `small earthen pot'; H. á¹-hekÄ« f. `large grain -- sack'.
*á¹-hÄ“á¹…ga -- 1 `stick' see *á¹-HIá¹…GA -- 1.
*á¹-hÄ“á¹…ga -- 2 `defective' see *á¹-HIá¹…GA -- 2.

á¹-hÄ“cc 5511 *á¹-hÄ“cc `push'. 2. *thÄ“cc -- . 3. *á¹-hÄ“ss -- . 4. *
á¹-hoÌ„ss -- . [Cf. *á¹-OÌ„SS -- , *á¸• HÅ«SS -- . -- See list s.v. *
á¹-HÄ“á¸• á¸• --]
1. M. á¹-h&etilde;Ä‹ f. `knock'.
2. Ku. thecá¹‡o `to crush', thecá¹›o m. `footmark'; N. theccinu `to be pressed down, squat', thicnu intr. `to press on'.
3. Ku. á¹-hes `stumble, blow'; N. á¹-hesnu `to ram, thrust in', á¹-hessinu `to stumble', á¹-hes `stumble, knock', á¹-hesan `additional weight placed on a load to balance it'; A. á¹-hehÄ• -- á¹-hehi `crammed, crowded'; B. á¹-hes `leaning against, push', á¹-hesÄ• na tr. `to lean against'; Or. á¹-hesibÄ• `to bruise, beat', á¹-h&etilde;sibÄ• `to jostle, crowd'; Mth. á¹-hes `stumbling'; H. á¹-hesnÄ• `to ram in', á¹-hes f. `knock'; G. á¹-hes f. `knock', á¹-hesaá¹‡iyuÌƒ n. `anything that helps in pushing'; M. á¹-h&etilde;s f. `knock'.
4. K. á¹-hÅ«s m. `quarrel'; P. á¹-hÅ«sá¹‡Ä• `to stuff, cram, eat'; Ku. á¹-hosá¹‡o `to strike into, strike, shake'; N. á¹-hosá¹‡o `to

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poke, chide'; B. á¹-husÄ• `to cram'; H. á¹-hosnÄ• `to press down'; G. á¹-hoso m. `blow', M. á¹-hosrÄ• m.; -- S. á¹-hauÌƒso m. `blow', G. á¹-hÉ”ÌƒsvuÌƒ `to cram', á¹-hÉ”ÌƒsÉ” m. `blow'.
*á¹-hÄ“á¹-á¹-ha -- `defective' see *á¹-HIá¹-á¹-HA -- .
Addenda: *á¹-hÄ“cc -- . 2. *thÄ“cc -- : WPah.ká¹-g. thá¸—Ä‹ f. `obstinacy' Him.I 95; J. thecá¹‡u `to beat'.
5. â€ *thoÌ„cc -- : WPah.ká¹-g. thÉ”Ì• Ä‹ `sound of a splash', kc. thuÄ‹uk f.

(obl. -- a) `small slap', ká¹-g. thÉ™Ä‹rÄ• á¹›, kc. thÉ™Ä‹á¹›Ä• m. `big slap' Him.I 96.

á¹-hÄ“á¸• á¸• 5512 *á¹-hÄ“á¸• á¸• `push'. 2. *á¹-hÄ“ll -- . 3. *á¹-Ä“ll -- .
[Cf. *á¹-HÄ“CC -- , *á¹-HÄ“SS -- , *á¹-HOÌ„SS --]
1. P. á¹-heá¸• Ä• m. `stumble'.
2. S. á¹-helhaá¹‡u `to push'; P. á¹-hehlaá¹‡Ä• `to thrust into water', á¹-hillhá¹‡Ä• intr. `to plunge into water'; Ku. á¹-helá¹‡o `to push'; N. á¹-helnu `to push, poke', intr. `to protrude'; A. á¹-heliba `to push', B. á¹-helÄ• , Or. á¹-helibÄ• , Mth. á¹-helab; H. á¹-helnÄ• `to push', á¹-helÄ• `push -- cart' (â†’ Bhoj. P. á¹-helÄ• m.); G. á¹-helvuÌƒ `to push', M. á¹-helá¹‡&etilde;.
3. Ku. á¹-elaá¹‡o `to push, thrust', á¹-ilá¹‡o `to cram'.
*á¹-hÄ“á¹‡á¹-ha -- `defective' see *á¹-HIá¹-á¹-HA -- .
*á¹-hÄ“ll -- `push' see *á¹-HÄ“á¸• á¸• -- .
*á¹-hÄ“ss -- `push' see *á¹-HÄ“CC -- .
Addenda: *á¹-hÄ“á¸• á¸• -- . 2. *á¹-hÄ“ll -- : S.kcch. á¹-helá¹‡Å« `to push', OMarw. 3 sg. pres.pass. á¹-helijaÃ¯.
*á¹-hÄ“ll -- `push' see *THÄ“á¸• á¸• -- Add2.

á¹-hoÌ„kk 5513 *á¹-hoÌ„kk `knock'. 2. *á¹-hoÌ„kka -- . 3. *á¹-hoÌ„kkarÄ• -- . [Cf. *á¹-OÌ„KK -- and *á¹-UKK --]
1. Kho. (Lor.) á¹-huxeik `to knock (on a door)'; K. á¹-hukun `to hammer'; S. á¹-hokaá¹‡u `to knock'; L. á¹-hokaá¹‡ `to hammer'; P. á¹-hoká¹‡Ä• `to strike'; Ku. á¹-hoká¹‡o `to wield'; N. á¹-hoknu `to knock'; A. á¹-hÅ«kiba `to strike', B. á¹-hokÄ• , á¹-hukÄ• , Or. á¹-hukibÄ• ; H. á¹-hoknÄ• `to knock, make firm'; G. á¹-hokvuÌƒ `to strike', M. á¹-hoká¹‡&etilde;.
2. Ash. á¹-okÃ¡ `nail, peg', Kt. tku NTS ii 281 (or < *á¹-OÌ„KK -- ); K. á¹-hukh (dat. Ëškas) m. `hammering'; P. á¹-hokÄ• m. `carpenter'; Ku. á¹-hok `obstacle'; B. á¹-hok `whim'; H. á¹-hok m. `blow', G. á¹-hok f., M. á¹-hok m.; Si. á¹-okka (pl. á¹-oku) `blow on the head' (or < *á¹-OÌ„KK --).
3. K. á¹-hÅ«kara m. `blow, stumble'; S. á¹-hokara f. `blow', P. á¹-hokar f.; Ku. á¹-hokar `stumble'; N. á¹-hokar `blow, obstacle'; B. á¹-hokar `blow', Or. á¹-hokara; Mth. á¹-hokrÄ• `wooden peg for stirring grain while being crushed'; Bhoj. H. G. á¹-hokar f. `blow'; M. á¹-hokar f. `stumbling'.
*á¹-hoÌ„kka -- `basket' see *á¹-OÌ„KKA -- 1.
*á¹-hoÌ„á¹…ga -- `beak' see *á¹-OÌ„á¹…KA -- .
*á¹-hoÌ„á¹-á¹-ha -- `defective' see *á¹-HUá¹-á¹-HA -- .

*á¹-hoÌ„á¸• á¸• a -- , *á¹-hoÌ„á¹‡á¹-ha -- 1 `mouth' see TUá¹‡á¸• A -- .
*á¹-hoÌ„á¹‡á¹-ha -- 2 `defective' see *á¹-HUá¹-á¹-HA -- .
*á¹-hoÌ„á¹‡á¸• a -- `mouth' see TUá¹‡á¸• A -- .
*á¹-hoÌ„á¹‡á¸• i -- `navel' see TUNDI -- .
Addenda: *á¹-hoÌ„kk -- . 1. S.kcch. á¹-hoká¹‡Å« `to hammer, strike';
WPah.ká¹-g. á¹-hÃ³ká¹‡Ãµ `to copulate (of men)', á¹-hÃ³kku m. `copulation';
Garh. á¹-hoká¹‡u `to drive into, beat'.
*á¹-hoÌ„á¹-á¹-ha -- `defective' see *á¹-HUá¹-á¹-HA -- Add2.
â€ *á¹-hoÌ„á¸• a -- `defective' see *á¹-HUá¹-á¹-HA -- .

á¹-hoÌ„bba 5514 *á¹-hoÌ„bba `defective'. 2. *á¹-hoÌ„mba -- . [See list s.v.
*á¹-Uá¹‡á¹-A -- 2]
1. G. á¹-hobruÌƒ `ugly, clumsy'.
2. M. á¹-hÃµb m. `bare trunk, boor, childless man', thÃµbÄ• m. `boor, short
stout stick' (LM 340 < stambha --).
*á¹-hoÌ„mba -- `defective' see prec.
*á¹-hoÌ„ss -- `push' see *á¹-HÄ“CC -- .

á¹-hoÌ„ssa 5515 *á¹-hoÌ„ssa `defective'. [~ *á¸• USSA -- . See list s.v. *
á¹-Uá¹‡á¹-A -- 2]
P. á¹-hossÄ• m. `gesture of denial with thumb' (semant. cf. *á¹-HUá¹-á¹-HA
--); WPah. (Joshi) á¹-hosÄ• `penis'; N. á¹-hoso `stalk after a plant is
cut, stubble'; H. á¹-hosÄ• m. `gesture with thumb'.

á¸Œ

*á¸• ak -- `tremble' see *á¸• AG -- 1.

á¸• akk 5516 *á¸• akk1 `shout'.
Ku. á¸• Ä• ká¹‡o `to chide, lecture, dispatch', á¸• Ä• ko `scolding, exhortation'; N. á¸• Ä• knu `to call, send for', á¸• Ä• ko `shout, voice'; A. á¸• Ä• kiba `to shout', á¸• Ä• kÄ• `cockcrow'; B. á¸• Ä• kÄ• `to call, summon', á¸• Ä• k `shout'; Or. á¸• Ä• kibÄ• `to shout', á¸• Ä• ka, á¸• akÄ• `shout, sound', á¸• akarÄ• `invitation'; Mth. á¸• Ä• k `shout'; H. á¸• Ä• knÄ• , á¸• Ã£Ì„knÄ• `to shout', á¸• Ä• k f. `shouting'.
*á¸• AKKÄ• RA -- ; -- *á¸• AKKA -- 1?
Addenda: *á¸• akk -- 1: WPah.kc. á¸• aká¹‡o `to drive (e.g. cattle)'; J. á¸• Ä• ká¹‡u `to chide, dispatch'.

á¸• akk 5517 *á¸• akk2 `bite'. 2. *á¸• aá¹…k -- . 3. *á¸• aá¹…kh -- . 4. *daá¹…k -- . [Connexion with âˆšDAá¹• Å› is doubtful]
1. Pk. á¸• akka -- , dakka -- `bitten' (H. Smith JA 1950, 194 replacement of daá¹-á¹-ha -- ), á¸• akkijjaÃ¯ `is bitten'; A. á¸• Ä• kiba `to bite, sting'; H. á¸• akorÄ« f. `hornet'.
2. Pk. á¸• aá¹• ka -- m. `bite, sting'; S. á¸• Ì aá¹…gaá¹‡u `to bite, sting', á¸• Ì aá¹…gu m. `bite, sting'; L. á¸• aá¹…g m. `bite', (Ju.) á¸• Ì aÌƒgaá¹‡ `to bite', P. á¸• aá¹…gá¹‡Ä• , á¸• aá¹…g m.; Or. á¸• aá¹…ka `fangs of a snake, insect bite'; Mth. á¸• aá¹…k `bite of insect or reptile'; H. á¸• Ã£Ì„k m. `insect sting'; G. á¸• Ã£Ì„k m. `large green wasp'.
3. G. á¸• Ã£Ì„kh m. `a kind of wasp'; M. á¸• Ã£Ì„khá¹‡&etilde; `to bite', á¸• Ã£Ì„kh `bite, sting'.
4. N. daá¹…inu `to be cheated' (semant. cf. á¸• Ã£Ì„snu < DÃ¡á¹• Å›ATI).
Addenda: *á¸• akk -- 2. 2. *á¸• aá¹…k -- : S.kcch. á¸• aá¹…gh m. `a sting'; WPah.poet. á¸• aá¹…ge f. `a sting, pang'; A. á¸• Ã£Ì„kiba (phonet. d --) `to bite' AFD 207.

á¸• akk 5518 *á¸• akk3 `stop'. [Cf. *á¹-AKK -- 1]
L. á¸• akkaá¹‡, (Ju.) á¸• Ì aËš `to stop, obstruct'; P. á¸• akká¹‡Ä• `to block up, hinder', á¸• akk m. `hindrance', á¸• akkÄ• m. `plug'.

á¸• akka 5519 *á¸• akka1 `relay, post'. [á¸• AKK -- 1?]
Ku. A. B. á¸• Ä• k `relay, post, posting stage', Or. á¸• Ä• ka, H. á¸• Ä• k f. (â†’ P. á¸• Ä• k f., K. á¸• Ä• kh, dat. Ëškas m.), G. M. á¸• Ä• k f.

á¸• akka 5520 á¸• akka2 `stick'. 2. *á¸• aá¹…ga -- 1. [Cf. other variants for `stick': á¹-aá¹…ka -- 3, *á¹-iá¹…kara -- , *á¹-hiá¹…ga -- 1, *á¸• ikka -- 1

(*á¸• iá¹…ka --)]
1. S. á¸• Ì aku m. `stick put up to keep a door shut', á¸• Ì akaru `stick, straw'; P. á¸• akkÄ• m. `straw', á¸• akkrÄ• m. `bit (of anything)'; N. á¸• Ã£Ì„klo `stalk, stem'.
2. Pk. á¸• aá¹…gÄ• -- f. `stick'; A. á¸• Ä• á¹… `thick stick'; B. á¸• Ä• á¹… `pole for hanging things on'; Or. á¸• Ä• á¹…ga `stick'; H. á¸• Ã£Ì„g f. `club' (â†' P. á¸• Ã£Ì„g f. `stick'; K. á¸• Ã£Ì„g m. `club, mace'); G. á¸• Ã£Ì„g f., ËšgÉ", á¸• aÌƒgorÉ" m., ËšruÌƒ n. `stick'; M. á¸• aÌƒgará¹‡&etilde; n. `short thick stick', á¸• Ã£Ì„gá¸·Ä« f. `small branch', á¸• Ã£Ì„gÅ›Ä« f.
*á¸• akka -- 3 `hill' see *á¹-AKKA -- 3.
*á¸• akka -- 4 `drum' see *á¸• Aá¹…KA -- .
Addenda: *á¸• akka -- 2. 2. *á¸• aá¹…ga -- 1: WPah.ká¹-g. á¸• Ä• á¹…g f. (obl. -- a) `stick', á¸• aá¹…gá¹›É" m. `stalk (of a plant)'; -- poss. ká¹-g. (kc.) á¸• aá¹…grÉ" m. `axe', poet. á¸• aá¹…gru m., Ëšre f.; J. á¸• Ã£Ì„grÄ• m. `small weapon like axe', P. á¸• aá¹…gorÄ« f. `small staff or club' (Him.I 84).

á¸• akkÄ• ra 5521 *á¸• akkÄ• ra `belch'. 2. *á¸• hakkÄ• ra -- . [Onom. with KÄ• RA -- 3]
1. K. á¸• Ä• kur m., S. á¸• Ì akÄ• ru m., P. á¸• akÄ• r f., á¸• akÄ• rnÄ• vb.; Ku. á¸• akÄ• r `belch', á¸• akÄ• rá¹‡o `to belch, digest'; N. á¸• akÄ• r `belch', á¸• akÄ• rnu vb.; Or. á¸• akÄ• ra `vomiting'; H. á¸• akÄ• r f. `belch', á¸• akÄ• rnÄ• , á¸• aÌƒkËš vb., M. á¸• akÄ• r m.
2. Or. á¸• hakÄ• ra, á¸• haá¹…kËš, á¸• h&etilde;kËš `belch', Mth. á¸• h&etilde;kÄ• r, H. á¸• hakÄ• r, á¸• hikËš f., M. á¸• h&etilde;kar m.; -- Dm. á¸• reÌ„Ìƒk -- `to belch'.
Addenda: *á¸• akkÄ• ra -- [Cf. *á¸• HIKK --]: WPah.ká¹-g. á¸• É™kÄ• r f. `belch, hiccup'; J. á¸• Ä• k f. `vomit'.

á¸• ag 5522 *á¸• ag1 `tremble'. 2. *á¸• ak -- . 3. *á¸• ig -- 1. 4. *dag -- 1. 5. *dig -- . [Cf. *DHAGG --]
1. Pk. á¸• agamagaÃ¯ `trembles'; P. á¸• agá¸• agÄ• uá¹‡Ä• `to tremble', á¸• agmag `trembling'; Ku. á¸• agmagÄ• á¹‡o `to hesitate'; N. á¸• agnu `to recoil', á¸• agá¸• agÄ• unu, á¸• agmagËš `to tremble'; A. á¸• agmag `unsteadiness, sparkle', á¸• agmagÄ• iba `to glitter'; B. á¸• agmag `trembling', á¸• agá¸• agiyÄ• `glowing'; Or. á¸• agaá¸• aga `briskly, hastily (of walking)'; Mth. á¸• agrÄ« `winnowing basket', á¸• agmag sb. `trembling'; H. á¸• agá¸• agÄ• nÄ• , á¸• agmagËš `to tremble, burn brightly'; OMarw. á¸• agaÃ¯ `quivers'; G. á¸• agvuÌƒ, á¸• agá¸• agvuÌƒ, á¸• agmagvuÌƒ `to tremble'; M.

á¸• agá¹‡&etilde;, á¸• agá¸• agá¹‡&etilde;, á¸• agmagá¹‡&etilde; `to tremble', á¸• agÄ• gá¹‡&etilde; `to totter'.
2. S. á¸• Ì akaá¹‡u `to tremble', á¸• Ì akaá¸• Ì akato `just caught (of a fish)'; N. á¸• aknu `to harass'; M. á¸• aká¸• aká¹‡&etilde; `to tremble'; -- Ash. á¸• eá¸• ek -- `to tremble', Kt. á¸• Ã¤á¹-kyitum NTS vii 90, dÃ¤á¹-kye -- NTS ii 255, Wg. á¸• aá¸• ek -- , Pr. Ä• -- áº“uáº“u -- .
3. H. á¸• ignÄ• `to unsettle', á¸• igmig `trembling'; OMarw. á¸• igaÃ¯ `fails'.
4. P. dagdagÄ• uá¹‡Ä• `to shine'.
5. N. digmigÄ• unu `to shudder at one's food'.

á¸• ag 5523 *á¸• ag2 `step, pace'. 2. *á¸• ig -- 2. 3. *dag -- 2.
1. N. á¸• ag `step, stride', H. á¸• ag f., OMarw. á¸• aga f., G. á¸• ag, á¸• aglulÌƒ n.; M. á¸• ag f. `pace', á¸• agá¹‡&etilde; `to step over'; -- Or. á¸• agara `footstep, road'; Mth. á¸• agar `road', H. á¸• agar f., á¸• agrÄ• m., G. á¸• agar f.
2. P. á¸• Ä©gh f. `foot, step'; N. á¸• eg, á¸• ek `pace'; Mth. á¸• eg `footstep'; H. á¸• ig, á¸• eg f. `pace'.
3. L. dagg m. `road', daggaá¹› rÄ• h m. `wide road' (mult. á¸• aggar rÄ• h < daggaá¹›?); P. dagaá¹› m. `road', H. dagá¹›Ä• m.
*á¸• agga -- 1 `hill' see *á¹-AKKA -- 3.

á¸• agga 5524 *á¸• agga2 `defective'. 2. *á¸• aá¹…ga -- 2. 3. á¸• aá¹…gara -- 2 `expression of contempt' lex. (â†’ Psht. Orm. á¸• aá¹…gar `lean' IIFL i 393, NTS ii 255). 4. *á¸• ikka -- 2. 5. *á¸• iá¹…ga -- 2. 6. á¸• iá¹…gara -- m. `rogue, servant' lex. 7. *á¸• Ä“á¹…ga -- 2. 8. *á¸• hagga -- . 9. *á¸• haá¹…kha -- . 10. *á¸• hiá¹…ka -- 2. 11. *dhaá¹…ga -- . 12. *dhiá¹…ga -- . [Cf. á¸• Aá¹…GARA -- 1: see lists s.vv. *á¸• OÌ„KKA -- 2 and *á¹-Uá¹‡á¹-A -- 2]
1. Wg. á¸• ege `old, weak'; Woá¹-. á¸• Ä• g (f. á¸• yÄ“g) `old', Gaw. á¸• aga.
2. Ku. á¸• Ã£Ì„go `lean (e.g. of oxen)'; N. á¸• Ã£Ì„go `male (of animals)'; A. á¸• Ä• á¹… `wicked', á¸• Ä• á¹… -- muá¹-hiyÄ• `without wife or children'; Or. á¸• Ä• á¹…ga `one who is reduced to a skeleton', á¸• Ä• á¹…guÄ• `bachelor, widower', á¸• aá¹…gÄ• `long and narrow (e.g. of a plot of ground)'.
3. Ash. á¸• Ã¤á¹…or `unwell'; Bashg. daá¹…gor `lazy'; K. á¸• angur (dat. Ëšgaras) m. `fool'; P. á¸• aá¹…gar m. `stupid man'; N. á¸• Ä• á¹…ro `term of contempt for a blacksmith', á¸• Ä• á¹…re `large and lazy'; A. á¸• aá¹…urÄ• `living alone without wife or children'; H. á¸• Ã£Ì„gar, á¸• Ã£Ì„grÄ• m. `starveling'.
4. OMarw. á¸• Ä«karÄ« f. `daughter'.

5. S. á¸• Ì iá¹…gu m. `crook', á¸• Ì iá¹…go `crooked', L. P. á¸• iá¹…gÄ• ; Ku. á¸• Ä©glo `lean, emaciated'; N. á¸• Ä©go, á¸• iá¹…o `abusive word for a cow'; G. á¸• Ä©g f. n. `lie'.
6. Kt. á¸• igÉ™r `bad, unpleasant'; N. á¸• iá¹…gar `contemptuous term for an inhabitant of the Tarai'; B. á¸• iá¹…gar `vile'; Or. á¸• iá¹…gara `rogue', ËšrÄ• `wicked'; H. á¸• iá¹…gar m. `rogue'; M. á¸• Ä©gar m. `boy'.
7. B. á¸• eá¹…guyÄ• `having no wife'.
8. L. (Shahpur) á¸• hagÌ gÌ Ä• `small weak ox', á¸• hagÌ gÌ Ä« f. `cow', á¸• hagÌ á¹›Ä• m. `paramour'.
9. Pk. á¸• haá¹• khara -- m.n. `branch without leaves or fruit'; S. á¸• haá¹…garu m. `lean emaciated beast'; Ku. á¸• hÃ£Ì„go `lean', m. `skeleton'; M. á¸• hÃ£Ì„k, n., á¸• hÃ£Ì„kaá¸· f. `old decaying stump', á¸• hÃ£Ì„k&etilde; n. `stout stake', á¸• hÃ£Ì„kaá¸·, ËškÅ«á¸· `old and decaying, bare of leaves &c.'
10. S. á¸• hiá¹…garu m. `lean emaciated beast'.

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11. Or. dhÄ• á¹…gaá¹› `young servant, herdsman, name of a Santal tribe', dhÄ• á¹…gaá¹›Ä• `unmarried youth', Ëšá¹›Ä« `unmarried girl', dhÄ• á¹…garÄ• `youth, man'; H. dhaá¹…gar m. `herdsman', dhÃ£Ì„gaá¹›, Ëšar m. `a non -- Aryan tribe in the Vindhyas, digger of wells and tanks'; M. dhÃ£Ì„gaá¸• `rude, loutish', f. `hoyden'.
12. M. dhÄ©gaá¸• = prec.
*á¸• aá¹…k -- `bite' see *á¸• AKK -- 2.
Addenda: *á¸• agga -- 2. 8. *á¸• hagga -- 1: transfer words for ox and cow to â€ *á¸• HAGGA -- 2 s.v. â€ *á¸• AGGA -- 3.
12. *dhiá¹…ga -- : S.kcch. dhÄ«á¹…gho `stout'.
13. â€ *dhakkha -- : P. dhakkh `small'; WPah.ká¹-g. (kc.) dhÉ”Ì• kkh `little, some', ká¹-g. dhÉ”Ì• khnI f. `one eighth' (Him.I 108), J. dhakh `a little';

Garh. dhakkaá¹› `a good -- for -- nothing man'.
14. â€ *dhagga -- : P. dhagá¹›Ä• m. `paramour', dhagaá¹› `violent man', WPah.poet. dhÉ”gá¹›a m. `scoundrel, paramour', H. dhagá¹›Ä• .

5524a â€ *á¸• agga -- 3 `cattle'. 2. â€ *á¸• hagga -- 2. [Cf. *á¸• aá¹…gara -- 1, *daá¹…gara --]
1. WPah.ká¹-g. á¸• É”ggÉ” m. `a head of cattle', á¸• É”gge m.pl. `cattle', sat. (LSI ix 4, 667) á¸• oÌ„gai `cattle'.
2. S.kcch. á¸• hago m. `ox', L(Shahpur) á¸• haggÄ•  m. `small weak ox', á¸• haggÄ« f. `cow', Garh. á¸• hÃ£Ì„gu `old bull'.
*á¸• aá¹…k -- `bite' see *á¸• AKK -- 2 Add2.
*á¸• aá¹…ga -- 1 `stitch' see *á¸• AKKA -- 2 Add2.
*á¸• aá¹…gara -- 1 `cattle'. [Cf. â€ *á¸• AGGA -- 3]
*á¸• aá¹-á¹-ha -- see *á¸• Aá¹‡á¹-HA -- Add2.

á¸• aá¹…ka 5525 *á¸• aá¹…ka `drum'. 2. *á¸• akka -- 4. [Cf. á¸• akkÄ• rÄ« -- `lute' lex.]
1. P. N. B. Or. H. M. á¸• aá¹…kÄ• m. `drum'; G. á¸• aá¹…kÉ” m. `large kettledrum', M. á¸• Ã£Ì„kÄ• m.
2. Pk. á¸• akka -- m. `a partic. musical instrument'; G. á¸• akkÉ” m. `drum'; Si. á¸• Ã¤kkiya `tom -- tom'.
*á¸• aá¹…kh -- `bite' see *á¸• AKK -- 2.
*á¸• aá¹…ga -- 1 `stick' see *á¸• AKKA -- 2.
*á¸• aá¹…ga -- 2 `defective' see *á¸• AGGA -- 2.
*á¸• aá¹…ga -- 3 `hill' see *á¹-AKKA -- 3.
*á¸• aá¹…ga -- 4 `boat' see *á¸• OÌ„á¹…GA -- 1.

á¸• aá¹…gara 5526 *á¸• aá¹…gara1 `cattle'. 2. *daá¹…gara -- . [Same as á¸• aá¹…gara -- 2 s.v. *á¸• AGGA -- 2 as a pejorative term for cattle]
1. K. á¸• angur m. `bullock', L. á¸• aá¹…gur, (Ju.) á¸• Ì aÌƒgar m. `horned cattle'; P. á¸• aá¹…gar m. `cattle', Or. á¸• aá¹…gara; Bi. á¸• Ã£Ì„gar `old worn -- out beast, dead cattle', dhÅ«r á¸• Ã£Ì„gar `cattle in general'; Bhoj. á¸• Ä• á¹…gar `cattle'; H. á¸• Ã£Ì„gar, á¸• Ã£Ì„grÄ• m. `horned cattle'.
2. H. dÃ£Ì„gar m. = prec.
á¸• aá¹…gara -- 2 `defective' see *á¸• AGGA -- 2.
*á¸• aá¹-á¹-ha -- , *daá¹‡á¹-a -- `stalk' see next.

á¸• aá¹‡á¹-ha 5527 *á¸• aá¹‡á¹-ha `stem'. 2. *á¸• aá¹‡á¹-a -- . 3. *

á¸• Ä• á¹‡á¹-a -- . 4. *á¸• aá¹-á¹-ha -- . 5. *á¸• Ä• á¹-á¹-ha -- . 6. *
á¸• iá¹‡á¹-a -- . 7. *á¹-Ä• á¹‡á¹-a -- . 8. *á¹-Ä• á¹‡á¹-ha -- . 9. *taá¹‡á¹-a
-- . 10. *daá¹‡á¹-ha -- . [Cf. taá¹‡á¸• aka -- n. `treetrunk' lex. -- This
group, if it includes DAá¹‡á¸• Ã¡ -- (EWA ii 11) and de/ndr(e)on (H. W.
Bailey TPS 1952, 60), is prob. like Ä• á¹‡á¸• Ã¡ -- and Ã-ndra -- , non -- IE.
in origin (despite Bailey loc. cit. fn. 3) and the IA. forms have been infl.
by Drav. and Mu. words (lit. EWA loc. cit.) and speechhabits (J.C.W.)]
1. H. á¸• Ã£Ì„á¹-h, Ëšá¹-hÄ« f., á¸• Ã£Ì„á¹-hal m., á¸• aá¹‡á¹-hÄ• , Ëšá¹-hal,
Ëšá¹-hlÄ• m. `stem, stalk'.
2. L. (Ju.) á¸• Ì aÌƒá¸• Ä« f. `stem of poppy', á¸• Ì aÌƒá¸• al m. `culm'; B.
á¸• Ã£Ì„á¹- `stem, stalk'; Mth. á¸• Ã£Ì„á¹- `foot stalk of lotus',
á¸• aá¹‡á¹-Ä« `foot stalk of a plant, beam of scales'; Bhoj. á¸• aá¹‡á¹-Ä•
`stick'; H. á¸• Ã£Ì„á¹- `stem, stalk'.
3. S. á¸• Ì Ã£Ì„á¸• Ä« f. `stalk of flower or fruit'.
4. P. á¸• aá¹-á¹-hal m. `hull of gram'; H. á¸• aá¹-hÄ• m. `stalk'.
5. S. á¸• Ì Ä• á¹-ho m. `fibres and stalk of tobacco leaf'.
6. G. á¸• Ä«Ëœá¹-uÌƒ, á¸• Ä«á¹-uÌƒ n. `leaf stalk'.
7. L. á¹-Ä• á¹‡á¸• Ä• m. `dry stalk of bÄ• jrÄ• ', P. á¹-Ã£Ì„á¸• Ä• m.
8. P. á¹-Ã£Ì„á¸• hÄ• m.
9. N. tÄ• ndro `dry stalk or straw' (< *tÄ• á¹‡á¹-a -- á¸• a --); M. tÃ£Ì„á¹-
`stem'.
10. Or. dÄ• á¹‡á¹-hi `hard stalk of a creeper, stalk -- like bean'.
á¸ŒAP `accumulate': á¸• Ä• PAYATÄ“.
*á¸• abara -- `pool' see *á¸• ABBARA -- .
*á¸• abb -- `press' see *DABB -- .
Addenda: *á¸• aá¹‡á¹-ha -- . 1. S.kcch. á¸• Ä• á¹‡á¸• hÄ« f. `small drumstick',
á¸• Ä• á¹‡á¸• hyo m. `short thick stick'.
4. *á¸• aá¹-á¹-ha -- : A. á¸• aá¹-h `elephant goad' rather < *DÄ• á¹• á¹£á¹-RA
-- ?
11. â€ *taá¹‡á¸• a -- : Md. tanÌ†á¸• i `stalk'.
12. â€ *diá¹‡á¹-a -- : M. d&etilde;á¹- `stem, stalk', Ko. dÄ“á¹‡á¹-u.

á¸• abba 5528 *á¸• abba1 `box'. 2. *á¸• ibba -- 1. 3. *á¸• Ä“bba -- . 4. *
á¸• Ä• va -- 1. 5. *dabba -- . 6. *dibba -- . [Not conn. with DARVI -- , but
of non -- Aryan origin (A. Master BSOAS xii 348 â†• Drav.)]
1. K. á¸• aba m. `small round covered box'; L. á¸• abbÄ« f. `small box'; P.
á¸• abb m. `a kind of pocket'; Ku. á¸• Ä• bÄ• `small box'; B. á¸• Ä• b `unripe
coconut full of water', á¸• Ä• bÄ• `large hollow vessel to feed cattle from',

á¸• Ä• bu `small jar'; Or. á¸• Ä• ba `raw coconut', á¸• abÄ• `small metal box', á¸• Ä• bÄ• `canister'; Bhoj. á¸• abasÄ• `round vessel'; H. á¸• abbÄ• m., ËšbÄ« f. `box', á¸• abrÄ« f. `earthen cup'; G. á¸• Ä• bá¹›Ä« f. `box', á¸• abá¹›uÌƒ n. `leather bag'; M. á¸• abbÄ• m., á¸• abá¸• &etilde; n., *á¸• Ä« f., á¸• abkÄ« f. `box'.
2. P. á¸• ibbÄ• m. `box'; Ku. á¸• ibi `small vessel or box'; N. á¸• ibiyÄ• `small flat box'; B. Or. á¸• ibÄ• `small box for jewels', Bi. á¸• Ä«bÄ• , á¸• ibbÄ• , Bhoj. á¸• Ä«bÄ• , H. á¸• ibÄ«, á¸• ibbÄ« f.
3. Aw. lakh. á¸• ebiyÄ• `casket'.
4. Mth. á¸• Ä• wÄ• `large earthen cup'; M. á¸• Ä• v f., á¸• av, á¸• aÅ« m. `hollowed coconut used as a vessel'.
5. L. dablÄ• m. `jewel box', ËšlÄ« f. `snuff -- box'; -- N. dÄ• b, dÄ• p `sheath'; M. dÄ• b m. `girdle'?
6. P. dibbÄ• m. `box'.
Addenda: *á¸• abba -- 1. 1. S.kcch. á¸• abÄ« f. `small box', á¸• abo m. `carriage'; WPah.poet. á¸• abu m. `small box'; J. á¸• Ä• bÅ« m. `round wooden box'.
7. â€ *á¸• abbara -- 2: S.kcch. á¸• abrÄ« f. `small round metal vessel'; Bhoj. á¸• abarÄ• m. `a round vessel'; H. á¸• abrÄ« f. `leather cup'; G. á¸• Ä• brÄ« f. `box', á¸• Ä• bruÌƒ n. `leather bag'.
â€ *á¸• abbara -- 2 `box' see *á¸• ABBA -- 1.

á¸• abba 5529 *á¸• abba2 `spot'. 2. *dribba -- . 3. *dhabba -- .
1. K. á¸• obu `spotted'; S. á¸• Ì aá¸‡o m. `a kind of dog'; P. á¸• abb m. `spot', á¸• abbÄ• `spotted', á¸• abbÄ« f. `spotted bitch'; N. á¸• Ä• bar `spot, small swelling'; G. á¸• abkÉ” m. `drop, blot'.
2. S. á¸• riá¸‡uá¹›u m. `mark of sting or bite'.
3. L. dhabbÄ• m. `cotton -- printer'; P. dhabbÄ• m. `spot'; N. dhabbo `stain, spot', H. dhabbÄ• m., G. dhÄ• buÌƒ n.

á¸• abbara 5530 *á¸• abbara `mud, pool, vessel'. 2. *dabbara -- . 3. *á¸• abara -- . [Semant. for `pool ~ vessel' cf. kuá¹‡á¸• Ã¡ -- 1, kumbhÃ¡ -- 1]
1. L. á¸• abbar m. `clayey hollow'; A. á¸• abar `spittoon'; B. á¸• Ä• bar `water -- vessel'; H. á¸• Ä• bar m. `low hollow ground where water collects'; OMarw. á¸• Ä• bara m. `pool'; M. á¸• aburÄ• , ËšbrÄ• m. `hole dug for water'.
2. Ash. dÃ¡bar `clay'; PaÅ¡. dabar `wet'; P. dÄ• bar m. `clay'.
3. M. á¸• avrÄ• m. `hole dug for water'.

á¸• amaru 5531 á¸• amaru m. `drum' RÄ• jat., Ëšuka -- m. lex. 2. *á¸• ambaru -- . [Onom. and perh. â†• Mu. EWA i 460, PMWS 86]
1. Pk. á¸• amarua -- m.n.; L. awÄ• á¹‡. P. á¸• aurÅ« m. `tabor, small drum'; Ku. á¸• auÌƒr, á¸• auÌƒru `drum'; M. á¸• aur, á¸• avrÄ• m. `hourglass -- tabor', á¸• aurÄ« m. `itinerant musician'.
2. N. á¸• ambaru, á¸• amaru `small drum', A. á¸• ambaru, B. á¸• amru, Or. á¸• ambaru, á¸• amaru, H. á¸• amrÅ« m., G. M. á¸• amru m.
Other variants: K. á¸• Ä• bÃ¼rÃ¼ f. `large drum used for proclamations'; -- Or. á¸• empha `shallow kettledrum'; -- N. á¸• amphu, Ëšpho `small drum or tambourine'; B. á¸• amphu `drum'; -- Ku. á¸• aÌƒphá¹›Ä« `drum', á¸• aphulo, ËšuwÄ•  `small drum'; N. á¸• aph `a partic. musical instrument played during Holi'; G. á¸• aph f.n. `a kind of tabor'; <-> G. á¸• amkÉ” m. `drum'.
á¸ŒAMB `push': VIá¸• AMBATÄ“.
*á¸• amba -- `belly' see á¸• IMBA -- 2.
Addenda: á¸• amaru -- . 1. WPah.J. á¸• Ãµru m. `small drum', Garh. á¸• É”Ìƒru m., Brj. á¸• aurÅ«Ë˜.
2. *á¸• ambaru -- : WPah.ká¹-g. (kc.) á¸• É”mru m. id.
*á¸• ambaru -- `drum' see á¸• AMARU -- Add2.

á¸• ambara 5532 á¸• ambara m. `sonority' Hará¹£ac., `tumult' SubhÄ• á¹£., `fine appearance' Uttarar. [Cf. á¸• amara -- m. (VarBrÌ¥S.), n. (lex.) `riot', Pk. á¸• amara -- m.n. `quarrel': onom. and poss. â†• Mu. EWA i 460, PMWS 22. -- See *á¹-HAMM --]
Si. á¸• abara `quarrel, riot'.
*á¸• ambaru -- `drum' see á¸• AMARU -- .
*á¸• ambha -- `young animal' see á¸• IMBHA -- 3.

á¸• ambharÅ«pa 5533 *á¸• ambharÅ«pa `young animal'. [á¸• imbha -- 3, rÅ«pÃ¡ --]
N. á¸• ambaru, á¸• ammaru `tiger's cub'.

5534 á¸• Ã¡yatÄ“ `flies' PÄ• á¹‡. [For discussion of á¸• -- see âˆšá¸• Ä«]
Pa. á¸• Ä“ti; A. á¸• eiba `to step over'; Or. á¸• eÄ©bÄ•  `to jump', á¸• iÃ£Ì„ibÄ• `to toss up'. -- Deriv. A. á¸• eo `jump'; Or. á¸• iÄ• `jump, throbbing'; -- A. á¸• eukÄ•  `a bird's wing'. -- Cf. DÄ«ËŠYATI.
Addenda: á¸• Ã¡yate. 2. â€ *á¸• Ä• payati. [Cf. Uá¸• á¸• Ä• PAYATI]
1. WPah.ká¹-g. (kc.) á¸• euá¹‡Ãµ `to go', J. á¸• ewá¹‡u, dialects of kc. á¸• oa `goes'; A. also deo -- `to stride across' AFD 331.

2. WPah.ká¹-g. á¸• euá¹‡Ãµ `to lead, move'.
Or < â€ DÃ¡VATI, â€ DAVAYATI.

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á¸• ayana 5535 á¸• ayana n. `bird's flight' lex. [Cf. á¸• Ä«na -- n. MBh. <-> â^šá¸• Ä«]
B. á¸• enÄ• , á¸• Ä• nÄ• `bird's wing, fish's fin'; Or. á¸• eá¹‡Ä• `wing, fin, arm'; Mth. á¸• en `wing, arm'; H. á¸• ain m. `wing', ËšnÄ• m. `wing, branch'.

á¸• ala 5536 *á¸• ala `lump'. 2. *á¸• alla -- 1. 3. *á¸• illa -- . 4. *á¸• Ä“lla -- . 5. *á¸• halla -- . 6. *á¸• hilla -- 1. 7. *á¸• hÄ“lla -- . 8. dala -- 1 m. `clump, heap' lex. 9. *dalla -- . 10. *dilla -- . 11. *á¹-Ä“la -- . [See list s.v. *á¸• HIKKA -- 1]
1. Pk. á¸• ala -- m. `lump'; Gaw. Sv. á¸• al `big, thick'; P. á¸• alÄ• m. `lump', á¸• alÄ« f. `small lump, betel -- nut'; Ku. á¸• alo, Ëšli `lump, clump', H. á¸• alÄ• m., ËšlÄ« f., Marw. á¸• alÄ« f. -- N. á¸• olo `round and smooth' (X gol < GOÌ„LA -- 1?).
2. N. á¸• allo `round, round lump, clod; G. á¸• alÉ” m. `lump', M. á¸• allÄ• m. -- S. á¸• Ì alhaá¹‡u `to stuff, fill the stomach'?
3. K. á¸• Ä«ËœjÃ¼ f. `ball, small globular mass'; S. á¸• Ì Ä«lu m. `belly, body'; L. á¸• ilh (pl. ËšhÄ©) f. `boulder', (Ju.) á¸• Ì ilh m. `clod'; P. á¸• Ä«l m. `bulk'; N. á¸• il `ridge, bank'; A. á¸• il `heart, spadix of a plaintain tree', á¸• ilÄ• `mango -- stone, calf of leg' (semant. cf. PÃ-á¹‡á¸• A --); H. á¸• Ä«l m. `lump, ploughed land'; G. á¸• Ä«l n. `body'.
4. S. á¸• Ì elhu m. `an unripe fruit of Ceriops candolleana'; L. á¸• Ä“lhÄ• , á¸• Ä“lÄ• , (Ju.) á¸• Ì Ä“Ëš `a fruit of Capparis aphylla, an unripe fruit, diseased eyeball'; P. á¸• elhÄ• , á¸• ellÄ• , á¸• elÄ• m. `an unripe fruit of Capparis aphylla, eyeball'; WPah. bhal. á¸• ell n. `lump or heap of clay', khaÅ›. á¸• ellÄ• `hip', jaun. á¸• Ä“lÄ« `stone of fruit'; Ku. á¸• el `clump,

clod'; N. á¸• eli `small round basket without a handle'; B. á¸• elÄ• `lump';
H. á¸• el m. `lump, ploughed land'.
5. H. á¸• hallÄ• m. `lump of clay, clod'.
6. B. á¸• hil `lump, clod, stone'; Mth. á¸• hÄ«l `louse'; M. á¸• hÄ«l n.
`potbelly'.
7. PaÅ¡. á¸• Ã¤l plural affix; K. á¸• ela m. `clod', P. á¸• helÄ• m., WPah.
bhal. bhad. á¸• hell n., bhiá¸• . á¸• hellÃµ (pl. ËšlaÌƒ) n., Ku. á¸• hel,
á¸• helo m., N. B. Or. H. á¸• helÄ• m.; M. á¸• hel f. `heap', n.f. `potbelly',
á¸• helÄ• m. `dry spot in a river'.
8. P. dalÄ• m. `lump'; Ku. dalo `large stone'; A. dalÄ• `clod', dali `lump,
piece of stone used as a missile'; B. dalÄ• , Ëšli, dalni `lump, clod'; Or.
daá¸·i `clod', daá¸·anÄ« `clod, brickbat'; H. dalÄ« f. `clod'; Si. dali
`clod of clay or earth'.
9. Ku. dallÄ• , dÄ• lÄ• `large rocks and stones, debris and sand'.
10. Bshk. dil `clod'; H. dil f. `small eminence, site of an old village'; G.
dil n. `body, belly'.
11. Or. á¹-eá¸·Ä• `clod of earth'.
*á¸• HÄ“LLAPÃ¡Å›A -- .
*á¸• alla -- 1 `lump' see prec.
Addenda: *á¸• ala -- `lump'. 2. *á¸• alla -- 1: WPah.ká¹-g. á¸• Ä• l f.
`stomach' Him.I 84.
4. *á¸• Ä“lla -- : WPah.jaun. á¸• elÄ« `fruitstone'.
9. *dalla -- : WPah.Wkc. dÉ”le f. `laziness' (see also *á¸• HILA --).
10. *dilla -- : WPah.poet. dile f. `fruitstone' Him.I 102.
12. â€ *á¸• hoÌ„la -- 2: WPah.ká¹-g. (kc.) á¸• hÅ• Ë‹á¸· m. `stone', ká¹-g.
á¸• hÃ²á¸·á¹-É” m. `big stone or boulder', á¸• hÃ²á¸·á¹-u `small id.' Him.I
87.
*á¸• alla -- 1 `lump' see *á¸• ALA -- Add2.

á¸• alla 5537 *á¸• alla2 `basket', á¸• allaka -- n. `basket carried with stick
and ropes over shoulder' BrahmavP. 2. *á¸• Ä• la -- 2. 3. *dÄ• la -- 3.
1. Pk. á¸• alla -- , Ëšaga -- n. `basket', S. á¸• Ì alho m., P. á¸• all f., Ku.
á¸• Ä• lo m., N. á¸• Ä• lo, Ëšli; A. á¸• Ä• li `basket of fruit &c. for a
present'; B. á¸• Ä• lÄ• , Ëšli `basket'; Or. á¸• Ä• lÄ• , Ëšli `basket, wickerwork
tray'; Mth. á¸• Ä• lÄ• `present to bridegroom's father on departure of
marriage procession'; H. á¸• Ä• l, ËšlÄ« f. `basket' (â†’ P. á¸• Ä• lÄ« f.
`basket, esp. of fruit as a present', K. á¸• Ã¶li f.), á¸• Ä• lÄ• , á¸• allÄ• m.
`large basket, litter'; G. á¸• Ä• luÌƒ n. `basket'; M. á¸• Ä• l f. n. `basket',

á¸• Ä• l&etilde; n. `frame to hold pitchers'; Si. á¸• alaka `basket, sling, present of fruit &c.'.
2. M. á¸• Ä• á¸·Ä« f. Ëšá¸·&etilde; n. `basket'.
3. M. dÄ• á¸·&etilde; n. = prec.
á¸• allaka -- see prec.
Addenda: *á¸• alla -- 2: S.kcch. á¸• allo m. `big basket' (á¸• Ä• lo m. â†• G.).

á¸• avala 5538 *á¸• avala `shape'. 2. *á¸• avalla -- .
1. K. á¸• ol m. `shape, figure', P. á¸• aul m., N. á¸• awal, á¸• aul; B. H. á¸• aul m. `shape, condition', G. á¸• É”á¸· f.; M. á¸• auá¸· `a form ready to be filled'.
2. S. á¸• Ì aulu m. `shape'; Or. á¸• aula `shape, condition', adj. `handsome'; M. á¸• aul, á¸• ahÅ«l m. `shape, condition'.
*á¸• avalla -- `shape' see prec.

á¸• avva 5539 *á¸• avva `lefthand, crosswise'. 2. *á¸• Ä• va -- 2. 3. *á¸• Ä• bba -- . 4. *á¸• ivva -- . 5. *á¸• Ä“vva -- . 6. á¸• hÄ“vva -- . 7. *dÄ“va -- 2. 8. *dÄ“vva -- . [Non -- Aryan: A. Master BSOAS xii 348 â†• Drav.]
1. Pk. á¸• avva -- `left'; P. á¸• aÅ« m. `fool'; Or. (Sambhalpur) á¸• abri `left side or hand'.
2. Pk. á¸• Ä• va -- m. `left hand'; S. á¸• Ì Ä• o `left', á¸• Ä• vaá¹›u `lefthanded'; H. á¸• Ä• wÄ•  `left'; M. á¸• Ä• vÄ• `id.', á¸• Ä• vrÄ•  `lefthanded, crooked -- horned', á¸• Ä• vr&etilde; n. `crooked horn'.
3. S. á¸• Ì Ä• á¸‡aá¹›u `lefthanded'; OG. á¸• Ä• baÃ¼ `left', G. á¸• Ä• buÌƒ, á¸• Ä• bhuÌƒ.
4. H. á¸• ibbÄ• m. `left hand', á¸• ibariyÄ•  `lefthanded'.
5. N. á¸• ebro `obstinate', á¸• ebre `left'; B. á¸• ebrÄ• `lefthanded', Or. á¸• ebarÄ•  `id.', á¸• ebiri `pertaining to the left'; Bi. Mth. á¸• eb `bullock with one erect and one hanging horn'. -- X *TRÄ“á¸• á¸• A -- q.v.
6. Ku. á¸• hebro `lefthanded'.
7. H. dewrÄ• `left'.
8. N. debro `obstinate', debre `left', H. debrÄ• .
Addenda: *á¸• avva -- . 3. *á¸• Ä• bba -- : S.kcch. á¸• Ä• bo `left'.

á¸• ahu 5540 á¸• ahu, ËšhÅ« -- m. `the tree Artocarpus lakuca' lex.
Pk. á¸• Ä• u -- m. `breadfruit tree'; Si. á¸• ava -- gas `the tree Lythrum fructicosum'.

á¸• Ä• ka 5541 á¸• Ä• ka m. `an imp attending on KÄ• lÄ«' KÄ• lac. 2. *á¸• Ä• kka --
2. [See á¸• Ä• KÃ-NÄ« --]
1. B. á¸• Ä• `female imp or goblin'; Or. á¸• Ä• `witch'; Bi. á¸• aiyÄ•
`wizard'; M. á¸• Ã£Ì„v m. `wandering spirit of a dead ÅšÅ«dra'; Si. á¸• Ä•
`female imp or goblin'.
2. H. á¸• Ä• k m. `wizard'; -- G. M. á¸• Ä• k f. `wizardry'. -- Phal.
á¹-hÄ• á¹-á¸—ki see *á¹-HAá¹-á¹-HA -- 2.
Addenda: á¸• Ä• ka -- : WPah.ká¹-g. (kc.) á¸• Ä• g f. (obl. ká¹-g. -- I) `witch,
evil eye', J. á¸• Ä• 'g f. `witch'.

á¸• Ä• kÃ-nÄ« 5542 á¸• Ä• kÃ-nÄ« f. `female attendant on KÄ• lÄ«' Pat.,
á¸• Ä• ginÄ« -- f. KathÄ• s. 2. *á¸• Ä• kkinÄ« -- . 3. *á¸• Ä• á¹…kinÄ« -- . [Ac.
to W. WÃ¼st RM 3, 8 non -- Aryan adaptation of Å›Ä• kinÄ« -- f. `id.'
PaÃ±cat. beside Å›Ä• kinÃ¡ -- `ep. of Indra' RV. EWA i 461 with lit.: see *
á¹-OÌ„NA -- . -- á¸• Ä• KA --]
1. Pk. á¸• Ä• giá¹‡Ä« -- , á¸• Ä• iá¹‡Ä« -- f. `witch'; Kt. á¸• Ã¤nik `ogress',
Wg. á¸• á¸—nik; PaÅ¡. ar. á¸• oÌ„ini `sorceress', nir. á¸• Ä• Ì¤nigi; S.
á¸• Ì Ä• iá¹‡Ä«, á¸• Ì eá¹‡Ä« f. `witch', á¸• Ì Ä• iá¹‡u, á¸• Ì eá¹‡u m. `wizard';
L. á¸• Ä• iá¹‡ f. `witch', awÄ• á¹‡. á¸• e_á¹‡, P. á¸• Ä• iá¹‡, á¸• aiá¹‡ f., N. A.
á¸• Ä• ini, B. á¸• Ä• in, á¸• ain, á¸• Ä• n, á¸• Ä• ini, Or. á¸• Ä• iá¹‡i, á¸• Ä• hÄ• á¹‡i
, Bi. á¸• Ä• in, Bhoj. á¸• Ä• ini, H. á¸• Ä• in f.; Si. á¸• avinÄ« `female imp'; --
K. á¸• Ã¶gin f. `witch, vampire', á¸• Ã¶gyunu m. `wizard'.
2. P. á¸• Ä• kaá¹‡ f. `witch'; Ku. á¸• Ä• kaá¹‡ `witch, quarrelsome woman'; A.
B. á¸• Ä• kini `witch', Or. á¸• Ä• kiá¹‡Ä«, Ëškuá¹‡Ä«, Mth. á¸• Ä• kini, H.
á¸• Ä• kin, ËšnÄ« f.; G. á¸• Ä• kaá¹‡, Ëškeá¹‡, á¸• Ä• ká¹‡Ä« f. `witch',
á¸• Ä• ká¹‡uÌƒ `wicked' (or < *á¸• Ä• KKA -- 1).
3. Ku. á¸• Ã£Ì„kaá¹‡, á¸• Ã£Ì„kiá¹‡i `witch', N. á¸• aÌƒkini, Or.
á¸• Ã£Ì„keá¹‡Ä«, á¸• aá¹…kaá¹‡Ä«, H. á¸• aÌƒkinÄ« f., M. á¸• aÌƒkiá¹‡,
á¸• Ã£Ì„khÄ«á¹‡ f.
Addenda: á¸• Ä• kinÄ« -- . 1. S.kcch. á¸• &etilde;á¹‡ f. `witch', WPah.ká¹-g.
á¸• e_á¹‡ f. (obl. -- I) `witch, evil eye', Garh. á¸• eá¹‡ `sorceress'.
2. *á¸• Ä• kkinÄ« -- : S.kcch. á¸• Ä• kaá¹‡ f. `witch'.
*á¸• Ä• kkinÄ« -- `witch' see á¸• Ä• KINÄ« -- Add2.
â€ *á¸• Ä• payati see á¸• Ã¡YATÄ“.
*á¸• Ä• bba -- `left' see *á¸• AVVA -- Add2.

á¸• Ä• kka 5543 *á¸• Ä• kka1 `robber, robbery'. [Ac. to W.WÃ¼st RM 3, 33, with *
á¹-HAKK -- 2, â†• non -- Aryan adaptation of Å›Ä• ka --]

P. á¸• Ä• kÄ• m. `robbery, band of robbers', á¸• Ä• kÅ« m. `robber'; N. á¸• Ä• ku, á¸• Ã£Ì„kÄ• , Ëšku, á¸• akait `robber', A. B. á¸• Ä• ku, á¸• akÄ• it, Or. á¸• Ä• ku, á¸• Ã£Ì„ku, á¸• akÄ• ita, Mth. á¸• Ä• kÅ«, á¸• akait; H. á¸• Ä• kÄ• , m. `robbery, band of robbers', á¸• Ä• kÅ«, á¸• Ã£Ì„kÅ«, á¸• akait m. `robber'; G. á¸• Ä• kÉ” m. `attack by robbers'; M. á¸• Ã£Ì„kÄ• m. `band of robbers, attack by robbers';
-- G. á¸• Ä• kuÌƒ `dishonoured', á¸• Ä• kiyuÌƒ, á¸• Ä• ká¹‡uÌƒ `wicked' (or < á¸• Ä• KÃ-NÄ« --).
*á¸• Ä• kka -- 2 `goblin' see á¸• Ä• KA -- .
*á¸• Ä• kkinÄ« -- , *á¸• Ä• á¹…kinÄ« -- `witch' see á¸• Ä• KÃ-NÄ« -- .
*á¸• Ä• á¹-á¹-ha -- `stalk' see *á¸• Aá¹‡á¹-HA -- .
*á¸• Ä• á¸• ha -- `branch' see á¸• Ä• LA -- 1.
*á¸• Ä• á¹‡á¹-a -- `stalk' see *á¸• Aá¹‡á¹-HA -- .

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5544 á¸• Ä• payatÄ“ `saá¹• ghÄ• tÄ“' DhÄ• tup. = `accumulates' PW (but `strikes' PMWS 60). [âˆšá¸• AP]
M. á¸• Ä• vk&etilde; n. `hoard, store'.
*á¸• Ä• bba -- `left' see *á¸• AVVA -- .
*á¸• Ä• r -- `pour, put' see next.

á¸• Ä• l 5545 *á¸• Ä• l `pour, put'. 2. *á¸• Ä• r -- . [Cf. âˆš*á¸• HAL]
1. Ku. á¸• Ä• lá¹‡o `to throw, pour, put in'; Mth. á¸• Ä• rab `to throw'; OAw. á¸• Ä• raÃ¯ `throws, puts away'; H. á¸• Ä• lnÄ•  `to pour, put, scatter, destroy', caus. á¸• alÄ• nÄ• , á¸• alÄ• u m. `rubbish'; M. á¸• Ä• á¸·á¹‡&etilde; `to pile up orderly', á¸• Ä• á¸· m. `pile'.
2. P. á¸• Ä• rá¹‡Ä• `to throw'; -- H. á¸• Ä• rnÄ• = á¸• Ä• lnÄ• (or with EH. -- r -- < -- l --).
Addenda: *á¸• Ä• l -- : WPah.poet. á¸• alá¹‡o `to throw' (â†• H. Him.I 84).

á¸• Ä• la 5546 á¸• Ä• la1 m. `branch' ÅšÄ«l. 2. *á¹-hÄ• la -- . 3. *á¸• Ä• á¸• ha -- . [Poss. same as *DÄ• LA -- 1 and DÄ• RA -- 1: âˆšDAL, âˆšD&RCIRCLEMACR;. But variation of form supports PMWS 64 â†• Mu.]
1. Pk. á¸• Ä• la -- n. `branch'; S. á¸• Ì Ä• ru m. `large branch', á¸• Ì Ä• rÄ« f. `branch'; P. á¸• Ä• l m. `branch', ËšlÄ• m. `large do.', ËšlÄ« f. `twig'; WPah. bhal. á¸• Ä• m. `branch'; Ku. á¸• Ä• lo m. `tree'; N. á¸• Ä• lo `branch', A. B. á¸• Ä• l, Or. á¸• Ä• á¸·a; Mth. á¸• Ä• r `branch', Ëšri `twig'; Aw. lakh. á¸• Ä• r `branch', H. á¸• Ä• l, ËšlÄ• m., G. á¸• Ä• á¸·i, Ëšá¸·Ä« f., Ëšá¸·uÌƒ n.
2. A. á¹-hÄ• l `branch', Ëšli `twig'; H. á¹-hÄ• l, ËšlÄ• m. `leafy branch (esp. one lopped off)'.
3. Bhoj. á¸• Ä• á¹›hÄ« `branch'; M. á¸• Ä• haá¸· m. `loppings of trees', á¸• Ä• há¸·Ä• m. `leafy branch', Ëšá¸·Ä« f. `twig', á¸• hÄ• á¸·Ä• m. `sprig', Ëšá¸·Ä« f. `branch'.
*á¸• Ä• la -- 2 `basket' see *á¸• ALLA -- 2.
á¸• Ä• lima -- see DÄ• á¸• IMA -- .
*á¸• Ä• va -- 1 `box' see *á¸• ABBA -- .
*á¸• Ä• va -- 2 `left' see *á¸• AVVA -- .
Addenda: á¸• Ä• la -- 1. 1. S.kcch. á¸• Ä• r f. `branch of a tree'; WPah.ká¹-g. á¸• Ä• á¸· m. `tree', J. á¸• Ä• 'l m.; ká¹-g. á¸• aá¸·l f. `branch, stalk', á¸• aá¸·á¹-l f. `shoot'; A. á¸• Ä• l (phonet. d --) `branch' AFD 207.

á¸• ikka 5547 *á¸• ikka1 `stick, line'. 2. *á¸• iá¹…ka -- . [See list s.v. * á¸• AKKA -- 2]
1. N. á¸• iko `horizontal line on the top of NÄ• garÄ« letters'; A. á¸• ikiba `to draw a line' (semant. cf. Mth. á¸• Ã£Ì„á¹›i `line' < DAá¹‡á¸• Ã¡ -- ). -- Wg. dikÄ• -- `to drive away'??
2. N. á¸• Ä©gnu, á¸• iá¹…nu `small stick for driving animals'.
*á¸• ikka -- 2 `defective' see *á¸• AGGA -- .2
*á¸• ig -- 1 `tremble' see *á¸• AG -- 1.
*á¸• ig -- 2 `step' see *á¸• AG -- 2.
*á¸• iá¹…ga -- 1 `boat' see *á¸• OÌ„á¹…GA -- 1.
*á¸• iá¹…ga -- 2, á¸• iá¹…gara -- `defective' see *á¸• AGGA -- 2.
á¸• iá¸• imÄ• á¹‡aka -- see á¹-Iá¹-á¹-IBHA -- .
*á¸• iá¸• á¸• ha -- `belly' see *á¸• HIá¸• á¸• HA -- 2.
*á¸• iá¹‡á¹-a -- `stalk' see *á¸• Aá¹‡á¹-HA -- .
á¸• iá¹‡á¸• ibha -- see DUNDUBHA -- .
Addenda: *á¸• ikka -- . 2. *á¸• iá¹…ka -- : WPah.ká¹-g. á¸• Ä«á¹…g m. `stick', ká¹-g. (kc.) á¸• Iá¹…gÉ” m., poet. á¸• Iá¹…kule f. `small stick', J.

á¸• iá¹…gli f.
*á¸• iá¹…ka -- `stick' see á¸• IKKA -- 1 Add2.

á¸• iá¹‡á¸• ima 5548 á¸• iá¹‡á¸• ima m. `a kind of drum' R., ËšmÄ• -- f. Hariv. [Several variants in MIA. and NIA. -- Purely onom. or, with PMWS 85, â†• Mu. See EWA i 462]
Pa. dindima -- , deá¹‡á¸• ima -- n. `small drum', Pk. á¸• iá¹• á¸• ima<-> n.; -- B. á¸• &etilde;á¹›i `proclamation by beat of drum'; -- P. á¸• auÌƒá¸• Ä« (< * á¸• amaá¹‡á¸• iÄ• -- ?) f. `kind of tambourine, proclamation by beat of drum'; H. á¸• Ãµá¹›Ä« f. `such proclamation'; M. davaÌƒá¸• Ä« f. `drum beaten by public crier'; -- G. daá¸·Ä• muÌƒ, dalÄ• muÌƒ, dadÄ• muÌƒ n. `war -- drum'.
á¸• iá¹‡á¸• imÄ• á¹‡ava -- see á¹-Iá¹-á¹-IBHA -- .
á¸ŒIP `heap' DhÄ• tup.: see *á¸• IPPA -- .

á¸• ippa 5549 *á¸• ippa `mound, hill'. 2. *á¸• ibba -- 2. [Cf. forms s.v. * á¹-APPA -- 3 and parallel variations s.v. *á¹-AKKA -- 3. -- Origin of DhÄ• tup. âˆšá¸• ip `heap'? Then cf. âˆšá¸• AP.]
1. S. á¸• Ì ipo m. `a kind of wen or swollen lump'; Ku. á¸• Ä«p `hillock, ridge'; -- Ku. á¸• ino `hilltop' (X á¸• Ä• no < DAá¹‡á¸• Ã¡ -- ?).
2. S. á¸• Ì iá¸‡a f. `mound of earth'; Or. á¸• ibiri `nut of a bolt'.
*á¸• ibba -- 1 `box' see *á¸• ABBA -- 1.
*á¸• ibba -- 2 `mound, lump' see *á¸• IPPA -- .

5549a â€ *á¸• ibba -- 3 `mud, pool' [~ *á¸• ABBARA -- 1]: WPah.jaun. á¸• Ä«bÄ• m. `irrigated field'.
2. â€ *á¸• ibbara -- `muddy': WPah.J. á¸• ibr m. `pond', Wkc. á¸• IbÉ™r m. `hole in riverbed (often made by a waterfall)'; poet. á¸• Ibre f. `well, tank'.
â€ *á¸• ibbara -- `pool' see â€ *á¸• IBBA -- 3.

á¸• imba 5550 á¸• imba1 m. `egg' MÄ• latÄ«m., á¸• imbha -- 1 m. PaÃ±car. [Cf. á¸• imbikÄ•  -- f. `bubble' lex. -- Perh. belongs to group of *á¸• IBBA -- 2 `lump', semant. cf. *á¸• HÄ“GGA --]
A. á¸• imÄ• `egg'; B. á¸• im `egg, spawn of fish', Or. á¸• imba.

á¸• imba 5551 á¸• imba2 m. `body' ÅšiÅ›., á¸• imbha -- 2 n. Yudh. 2. *á¸• amba -- . [Cf. KAá¸• Ä“BARA --]
1. D. á¸• im `body'; Kho. (Lor.) á¸• im `body, belly, treetrunk'; Sh. (Lor.)

á¸• im `body, person, tree -- trunk'; K. á¸• eÌ†mb m. `inside of a boat, hold', á¸• imburu m. `belly'.
2. Sv. á¸• Ä• mu `belly'; K. á¸• ombu m. `stomach, womb'.
á¸• imba -- 3 `child' see á¸• IMBHA -- 3.

á¸• imba 5552 á¸• imba4 m. `affray' RÄ• mac.
Pk. á¸• iá¹• ba -- m.n. `obstacle'; N. á¸• imbÄ• , á¸• immÄ• `hard blow with the palm'; OG. dÄ«á¹• baÃ¼ m. `obstruction'.
á¸• imbha -- 1 `egg' see á¸• IMBA -- 1.
á¸• imbha -- 2 `body' see á¸• IMBA -- 2.

á¸• imbha 5553 á¸• imbha3 m. `new -- born child, young animal' KÄ• lid., á¸• imba -- 3 m. lex. 2. *á¸• ambha -- in *á¸• AMBHARÅ«PA -- . [Separate from á¸• IMBA -- 1 and, with Pk. siliá¹• ba -- m. `child', â†• Mu. PMWS 67. Perh. belongs to group of *á¸• IBBA -- 2 `lump', semant. cf. *DIKKA --]
Pk. á¸• iá¹• bha -- m.n. `child', á¸• iá¹• bhiyÄ• -- f. `small girl'; M. (poet.) á¸• Ä©b m. `son'; -- Bhoj. á¸• Ä«bhÄ« `sprout'?
*á¸• illa -- `lump' see *á¸• ALA -- .
*á¸• ivva -- `left' see *á¸• AVVA -- .
Addenda: á¸• imbha -- 3 also `young shoot' Naiá¹£.
á¸ŒÄª: â€ *á¸• Ä• PAYATI.
*á¸• uá¹…ga -- `hill' see *á¹-AKKA -- 3 Add2.

5554 á¸ŒÄª `fly'. [Replacement of âˆšDÄ«1 (RV.) by á¸• Ä« -- in Epic from MBh. onwards is attributed by Bloch IA 57 and BSOS v 4 to contamination with dru -- , drÄ• -- `run'. (Cf. uddrÄ• vÃ¡ -- m. `going upwards' PÄ• á¹‡., *UDDRÄ• TI in Kt. vudra -- `to fly', &c.). Mayrhofer EWA i 460 prefers influence of cmpd. *niáº“ -- á¸• Ä« -- (cf. *NÄ«á¸• Ä• TI beside *NIRDÄ• TI) doubted by J.Wackernagel KZ 67, 161 owing to infrequent occurrence of this cmpd. The forms most frequent and widespread in MIA. and NIA. are from uá¸• á¸• Ä« -- , which is perh. for *Å«á¸• Ä« -- (cf. Pa. niá¸• á¸• Ä• yati beside *NÄ«á¸• Ä• TI) < *uáº“á¸• Ä« -- < *udz -- dÄ« --]
á¸• Ã¡yatÄ“, á¸• ayana -- ; uá¸• á¸• ayana -- , uá¸• á¸• Ä• payati, uá¸• á¸• Ä«yatÄ“; -- âˆšdÄ«1: dÄ«ËŠyati, *uddÄ«yati.

á¸• Ä«ra 5555 *á¸• Ä«ra `shoot'.
Pk. á¸• Ä«ra -- n. `new shoot', M. á¸• Ä«r n.

á¸• ukk 5556 *á¸• ukk `swell'.
S. á¸• Ì uku m. `girl's breast when it begins to swell'; N. á¸• uku `new shoot of a creeper'; -- Ku. á¸• okÄ«á¹‡o `to be satiated'.

á¸• ukka 5557 *á¸• ukka `blow with fist'.
P. á¸• ukk m. `blow'; Ku. á¸• ukÄ•  pl. `fisticuffs'; H. á¸• uk m. `blow with fist'. -- Eng. slang dukes `fists' â†• unrecorded Gy.? -- Sh. á¸• ukinÃ- f. `fighting' or < *á¸• HUKYATI.

á¸• ukkar 5558 *á¸• ukkar `bellow'.
Dm. á¸• roÌ„Ìƒk -- `to bellow, bray'; Phal. á¸• rhoÌ„á¹…k -- `to bellow', N. á¸• ukranu.

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á¸• uggi 5559 *á¸• uggi `drum'. [Onom.]
P. á¸• ugá¸• ugÄ« f. `drum', N. á¸• uggi, á¸• ugá¸• ugi, Or. á¸• ugi, H. G. á¸• ugá¸• ugÄ« f.
*á¸• uá¹…ga -- `hill' see *á¹-AKKA -- 3.
á¸• uá¸• ubha -- , á¸• uá¸• uma -- see DUNDUBHA -- .
*á¸• uá¸• á¸• a -- 1 `hole' see *á¹-OÌ„á¹-á¹-A -- 1.
*á¸• uá¸• á¸• a -- 2 `defective' see next.

á¸• uá¹‡á¹-a 5560 *á¸• uá¹‡á¹-a `defective'. 2. *á¸• uá¸• á¸• a -- 2. 3. *á¸• uá¹‡á¸• a -- 2. 4. *á¸• oÌ„á¹-á¹-a -- . 5. *á¸• oÌ„á¹‡á¹-a -- 2. [See list s.v. *á¹-Uá¹‡á¹-A -- 2]
1. S. á¸• Ì uá¹‡á¸• Ä« f. `end of stalk attached to fruit, knob, nipple'; L. á¸• uá¹‡á¸• rÄ« f. `short tail of the Thal sheep'; P. á¸• uá¹‡á¸• m. `headless body, bare trunk of tree'.
2. Ash. á¸• uá¸• estÄ“i `blunt', Kt. á¸• Å«á¸• e, á¸• uá¹›u; P. á¸• uá¸• á¸• f.

`crookedness in feet', á¸• uá¸• á¸• Ä•  `crooked -- footed, clumpfooted'.
3. Ku. á¸• uno `lame'; N. á¸• uÌƒá¹›o `having lost a limb, lame, deformed',
á¸• uÌƒá¹›uá¸·o `maimed, armless, contemptuous term for hand'; Bi.
á¸• uÌƒá¹›iyÄ• `hornless bullock'; H. á¸• uÌ„Ìƒá¸• Ä•  m. `bullock with one
horn'.
4. L. á¸• oá¹-Ä• , (Ju.) á¸• Ì oËš m. `profligate (used by women of men)'.
5. P. á¸• Ãµá¸• rÄ• `leafless'; Ku. á¸• uÌƒá¸• o `lame'.
*á¸• uá¹‡á¹-i -- `navel' see TUNDI -- .
*á¸• uá¹‡á¸• a -- 1 `mouth' see TUá¹‡á¸• A -- .
*á¸• uá¹‡á¸• a -- 2 `defective' see *á¸• Uá¹‡á¹-A -- .
á¸• uá¹‡á¸• a -- 3 `belly' see TUNDÃ¡ -- 1.
á¸• uá¹‡á¸• u -- , á¸• uá¹‡á¸• ubha -- see DUNDUBHA -- .
Addenda: *á¸• uá¹‡á¹-a -- . 1. S.kcch. á¸• Å«á¹‡á¸• h m. `stem of a leaf or
fruit'.

á¸• ubb 5561 *á¸• ubb `sink'. 2. Caus. *á¸• oÌ„bb -- . [Metath. of MIA.
buá¸• á¸• aÃ¯ < *BUá¸• YATI. Cf. *á¹-UBB --]
1. PaÅ¡. á¸• ub -- `to be drowned', Mai. á¸• Å«b -- ; Phal. á¸• up `sinking';
Sh. (Lor.) á¸• up `plunged in'; K. á¸• ubun `to dive, sink, be ruined'; P.
á¸• ubbá¹‡Ä• `to sink'; WPah. khaÅ›. á¸• ubbnu `to sink, prick'; Ku. á¸• ubá¹‡o
`to sink', N. á¸• ubnu, A. á¸• ubiba, B. á¸• ubÄ• , Or. á¸• ubibÄ• , Mth. á¸• ubab,
H. á¸• Å«Ë˜bnÄ• , G. á¸• ubvuÌƒ, M. á¸• ubá¹‡&etilde; (whence á¸• ubaká¹‡&etilde;
`to gambol in the water', á¸• ubkaá¸·á¹‡&etilde; `to dip'); -- M.
á¸• uÌƒbá¹‡&etilde;, á¸• uÌƒbhá¹‡&etilde;, á¸• umá¹‡&etilde; `to gambol in the
water'.
2. P. á¸• obá¹‡Ä• tr. `to plunge in', Ku. á¸• obá¹‡o, N. á¸• obnu; H. á¸• obnÄ•
`to dip, dye'; M. á¸• obá¹‡&etilde; `to immerse'.
á¸• umba -- see á¸• OÌ„MBA -- .
*á¸• umbara -- `Ficus glomerata' see UDUMBÃ¡RA -- .
Addenda: *á¸• ubb -- . 1. S.kcch. á¸• ubá¹‡Å« `to sink, be drowned';
WPah.ká¹-g. (kc.) á¸• vbá¹‡Ãµ `to drive, sink, drown', caus. á¸• É™beuá¹‡Ãµ.

á¸• umma 5562 *á¸• umma `fat -- bellied'.
N. á¸• umma `with the belly fat from eating (of children and cattle)'; M.
á¸• umá¹‡Ä• `fat -- bellied'.
á¸• ulÄ« -- see DUá¸• I -- .

á¸• ussa 5563 *á¸• ussa `defective'. [~ *á¹-HOÌ„SSA -- . See list s.v. *

á¹-Uá¹‡á¹-A -- 2]
K. á¸• oÌ†sa, á¸• usa `having a maimed or bent body (from disease &c.)'.
*á¸• Ä“á¹…ga -- 1 `boat' see *á¸• OÌ„á¹…GA -- 1.
*á¸• Ä“á¹…ga -- 2 `defective' see *á¸• AGGA -- 2.
á¸• Ä“bba -- `box' see *á¸• ABBA -- 1.

á¸• Ä“ra 5564 *á¸• Ä“ra1 `resting -- place'. 2. *dÄ“ra -- .
1. K. á¸• era m. `tent, temporary stopping place'; P. á¸• erÄ• m. `tent, encampment'; WPah. bhal. á¸• ero m. `lodging place, shelter'; Ku. á¸• ero `tent, shelter, house, esp. temporary lodging'; N. á¸• erÄ• `tent, booth'; A. B. Or. Mth. H. á¸• erÄ• `tent, shelter, temporary restingplace', Marw. á¸• ero m., G. á¸• erÉ” m., M. á¸• erÄ• m.
2. B. derÄ• `a sort of tent'; H. derÄ• m. `tent, house' (â†’ S. dero m. `tent').
*á¸• Ä“ra -- 2 `slanting, squinting' see á¹-Ä“RAKA -- .
*á¸• Ä“lla -- `lump' see *DALA -- .
*á¸• Ä“vva -- `left' see *á¸• AVVA -- .
Addenda: *á¸• Ä“ra -- 1: WPah.ká¹-g. (kc.) á¸• erÉ” m. `small house', J. á¸• erÄ• m.
*á¸• Ä“lla -- `lump' see *á¸• ALA -- Add2.

á¸• Ä“hmu 5065 *á¸• Ä“hmu `hornet'.
S. á¸• Ì &etilde;bhÅ« m. `a kind of wasp, hornet'; L. á¸• ihmuÌ„Ìƒ m. `wasp', mult. á¸• Ä“mbhÅ« m.; P. á¸• ehmÅ«, Ëšmu̇Ì„Ìƒ f. `yellow hornet'; -- Si. á¸• ebarÄ• , deËš `large hornet'.

á¸• oÌ„ka 5566 *á¸• oÌ„ka `head'. 2. *á¸• oÌ„kka -- 1.
1. H. M. á¸• oÄ« f. `head'.
2. Kho. (Lor.) á¸• ok korik `to take someone on one's back'; G. á¸• ok f. `neck', á¸• okuÌƒ n. `head', M. á¸• ok&etilde; n. <-> Ku. N. á¸• oko `basket carried on back and shoulders' (but see *á¹-OÌ„KKA -- and *DHOÌ„KKA -- 1).
-- K. á¸• eÌ†ka m. `forehead' perh. rather < *á¸• HÄ“KKA -- 1.
*á¸• oÌ„kka -- 1 `head' see prec.

á¸• oÌ„kka 5567 *á¸• oÌ„kka2 `defective'. 2. *dhoÌ„kka -- 2. [~ *á¹-UGGA -- . See lists s.vv. *á¸• AGGA -- and *á¹-Uá¹‡á¹-A -- 2]
1. Ku. á¸• okro, á¸• okhro `old man'; B. á¸• okrÄ• `old, decrepit', Or. á¸• okarÄ• ; H. á¸• okrÄ• `decrepit'; G. á¸• okÉ” m. `penis', á¸• okrÉ” m. `old

man', M. á¸• okrÄ• m. -- Kho. (Lor.) duk `hunched up, hump of camel'; K. á¸• oÌ†Ì£ku `humpbacked' perh. < *á¸• OÌ„KKA -- 1.
2. Or. dhokaá¹›a `decrepit, hanging down (of breasts)'.

á¸• oÌ„á¹…ga 5568 *á¸• oÌ„á¹…ga1 `trough, dug -- out canoe, boat'. 2. *á¸• aá¹…ga -- 4. 3. *á¸• iá¹…ga -- 1. 4. *á¸• Ä“á¹…ga -- 1. 5. *á¸• oÌ„á¹‡á¹-a -- 1. [Though prob. of non -- Aryan origin, it may have affected the meaning of DRá¹“á¹‡A -- 1]
1. Pk. á¸• oá¹• gÄ« -- , ËšgalÄ« -- f. `small box for betel', á¸• uá¹• gha<-> m. `water -- vessel made of coconut shell'; Sh. (Lor.) á¸• Å«á¹…o `small earthen vessel'; K. á¸• uÌ„Ìƒga m. `a kind of covered boat'; P. á¸• ÃµgÄ• m., ËšgÄ« f., á¸• ÃµghÄ• m., ËšghÄ« f. `a deep boat'; Ku. á¸• uá¹…o `ferry boat'; N. á¸• uÌƒgo, á¸• uá¹…o `small boat (usu. of one piece of wood)'; A. á¸• oá¹…gÄ• `canoe made of plaintain -- sheath'; B. á¸• oá¹…a, á¸• uá¹…i `canoe, boat'; Or. á¸• uá¹…gi `dug -- out canoe'; Bhoj. Aw.lakh. á¸• oÌ„Ìƒ gÄ« `boat'; H. á¸• ÃµgÄ•  m. `trough, canoe, ladle'; G. á¸• uÌƒ gÉ” m. `tobaccopipe'; M. á¸• ÃµgÄ•  m. `a sort of boat or canoe'.
2. Or. á¸• aá¹…gÄ• `small country boat, dug -- out canoe', á¸• aá¹…gi `canoe'.
3. A. B. á¸• iá¹…Ä• `boat, canoe', Or. á¸• iá¹…gÄ• .
4. Bhoj. á¸• eÌ„Ìƒ gi `boat'; H. á¸• &etilde;gÄ« f. `small boat, canoe'.
5. S. á¸• Ì uÌ„Ìƒá¸• o m., Ëšá¸• Ä« f. `boat'; L. á¸• oÌ„á¹‡á¸• Ä•  m. `boat', mult. á¸• Å«á¹‡á¸• Ä• m., (Ju.) á¸• Ì uÌ„Ìƒá¸• Ì Ä« f.; N. á¸• uÌƒá¹›, á¸• uÌƒá¹›h `trough, wooden or bamboo water -- channel, gutter.'
*á¸• oÌ„á¹…ga -- 2 `hill' see *á¹-AKKA -- 3.
*á¸• oÌ„á¹-á¹-a -- `defective' see *á¸• Uá¹‡á¹-A -- .

5569 *á¸• oÌ„á¹-á¹-ha `hollow stem'. [Cf. *á¹-oÌ„á¹-á¹-a -- 1, *á¹-hoÌ„á¹-á¹-ha -- , *dhoÌ„dda --]
Ku. á¸• oá¹-ho `hollow trunk, box'; N. á¸• oá¹-ho `vessel to hold liquid'.
*á¸• oÌ„á¹‡á¹-a -- 1 `trough, boat' see *á¸• OÌ„á¹…GA -- 1.
*á¸• oÌ„á¹‡á¹-a -- 2 `defective' see *á¸• Uá¹‡á¹-A -- .
*á¸• oÌ„bb -- `immerse' see *á¸• UBB -- .
á¸• oÌ„ma -- see next.

á¸• oÌ„mba 5570 á¸• oÌ„mba m. `man of low caste living by singing and music' KathÄ• s., á¸• oÌ„ma -- m. lex., á¸• oÌ„mbinÄ« -- f. [Connected with Mu. words for `drum' PMWS 87, EWA i 464 with lit.]
Pk. á¸• oá¹• ba -- , á¸• uá¹• ba -- , á¸• oá¹• bilaya -- m.; Gy. eur. rom m. `man,

husband', romni f. `woman, wife', SEeur. iÌ¦om `a

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Gypsy', pal. doÌ„m `a Nuri Gypsy', arm. as. (BoÅ¡a) lom `a Gypsy', pers. damini `woman'; á¸Œ. á¸• oÌ„m (pl. Ëšma) `a á¸Œom'; PaÅ¡. á¸• oÌ„mb `barber'; Kho. (Lor.) á¸• om `musician, bandsman'; Sh. á¸• om `a á¸Œom', K. á¸• Å«mb, á¸• Å«m m., á¸• Å«mbiÃ± f.; S. á¸• Ì Å«mu m., á¸• Å«má¹›Ä« f. `caste of wandering musicians', L. á¸• Å«m m., á¸• Å«má¹‡Ä« f., (Ju.) á¸• Ì om m., á¸• Ì omá¹‡Ä«, á¸• omá¹›Ä« f., mult. á¸• oÌ„m m., á¸• oÌ„má¹‡Ä« f., awÄ• á¹‡. naá¹- -- á¸• Å«m `menials'; P. á¸• Å«m, á¸• omrÄ• m., á¸• Å«má¹‡Ä« f. `strolling musician', á¸• Å«má¹‡Ä• m. `a caste of basket -- makers'; WPah. á¸• um `a very low -- caste blackskinned fellow'; Ku. á¸• Å«m m., á¸• Å«maá¹‡ f. `an aboriginal hill tribe'; N. á¸• um `a low caste'; A. á¸• om m. `fisherman', á¸• umini f.; B. á¸• om, á¸• am m. `a á¸Œom', á¸• umni f. (OB. á¸• ombÄ«); Or. á¸• oma m., Ëšaá¹‡Ä« f., á¸• uma, Ëšaá¹‡Ä«, á¸• amba, á¸• ama, Ëšaá¹‡Ä« `a low caste who weave baskets and sound drums'; Bhoj. á¸• oÌ„m `a low caste of musicians', H. á¸• omb, á¸• om, á¸• omá¹›Ä• , á¸• umÄ• r m., á¸• omnÄ« f., OMarw. á¸• Å«ma m., á¸• Å«maá¹›Ä« f., M. á¸• Ãµb, á¸• om m. -- Deriv. Gy. wel. romanoÌ„ adj. (f. ËšnÄ«) `Gypsy' romanoÌ„ rai m. `Gypsy gentleman', ËšnÄ« Ä• ib f. `Gypsy language'.
*á¸• OÌ„MBAKUá¹-AKA -- , *á¸• OÌ„MBADHÄ• NA -- .
Addenda: á¸• oÌ„mba -- : Gy.eur. rom m., romni f. esp. `Gypsy man or woman'; WPah.ká¹-g. á¸• oÌ„m m. `member of a low caste of musicians', á¸• vÌ„m m.; Garh. á¸• om `an untouchable'.
â€ *á¸• OÌ„MBÄ• DHÄ• NA -- .

á¸• oÌ„mbakuá¹-aka 5571 *á¸• oÌ„mbakuá¹-aka `a á¸Œom's hut'. [á¸• OÌ„MBA -- , KUá¹-Ä« --]
Ku. á¸• umauá¹›o `habitation of the á¸Œoms'.

5572 *á¸• oÌ„mbadhÄ• na -- , or *á¸• oÌ„mbÄ• dhÄ• na -- , `á¸Œom settlement'. [* á¸• OÌ„MBA -- , DHÄ• ËŠNA -- or Ä• DHÄ• ËŠNA --]
Ku. á¸• umÄ• á¹‡o `á¸Œom settlement'.
á¸• oÌ„ra -- see DAVARA -- .
*á¸• oÌ„lla -- `bucket' see *DOÌ„LA -- 2.
Addenda: *á¸• oÌ„mbadhÄ• na -- or â€ *á¸• oÌ„mbÄ• dhÄ• na -- .
Garh. á¸• umÄ• á¹‡u `part of a village where á¸Œoms live'.

á¸• oÌ„va 5573 *á¸• oÌ„va `spoon'. 2.. *doÌ„va -- . [Connexion with DÃ¡RVI<-> very doubtful]
1. Pk. á¸• oÌ„va -- , á¸• oÌ„a -- m. `wooden spoon or vessel or handle'; Gy. eur. roi f. `spoon', SEeur. iÌ¦oy, pal. dá¹“wi `large wooden spoon'; S. á¸• Ì oÄ« f. `spoon'; L. (Ju.) á¸• Ì oÄ« f. `small wooden spoon'; P. á¸• oÄ« f. `spoon'; Or. á¸• uÄ• `spoon for stirring boiling rice'; Bi. á¸• oÄ« f. `spoon'; Mth. á¸• oi `spoon' (used by Moslems ~ dÄ• bi < DÃ¡RVI -- used by Hindus); H. á¸• owÄ• m. `large ladle', á¸• oÄ« f. `spoon'; G. á¸• oÄ« f. `spoon', á¸• oiyÉ” m. `coconut shell used as bowl'. -- Ext. -- r -- : Sh. (Lor.) á¸• oÌ„ri `big wooden ladle' (â†• H.?); H. á¸• orÄ• m. `large ladle', á¸• orÄ« f. `ladle'; -- -- ll -- : S. á¸• Ì oilo m. `spoon'; M. á¸• oylÄ« f. `oil -- dipper (made of coconut shell, mango stone, or wood)'.
2. L. mult. doÄ« f. `small wooden spoon'.

á¸• hakk 5574 *á¸• hakk `cover'. 2. *á¸• haá¹…k -- . [Cf. á¸• hakkana -- n. `shutting' ÅšÄ«l.]
1. Pk. á¸• hakkaÃ¯ `shuts'; S. á¸• hakaá¹‡u `to cover'; L. á¸• hakkaá¹‡ `to

imprison'; P. á¸• hakká¹‡Ä• `to cover', Ku. á¸• haká¹‡o, N. á¸• hÄ• knu, A. á¸• hÄ• kiba, B. á¸• hÄ• kÄ• , Bhoj. á¸• hÄ• kal, OMarw. á¸• hakaÃ¯; -- Pk. á¸• hakkiá¹‡Ä« -- f. `lid', S. á¸• hakkaá¹‡Ä« f., P. á¸• haká¹‡Ä• m., Ëšá¹‡Ä« f., WPah. bhad. á¸• hakkaá¹‡ n., Ku. á¸• hÄ• kaá¹‡, N. á¸• hakni, A. á¸• hÄ• kni, B. á¸• hÄ• kan, á¸• hÄ• knÄ• , Ëšni; Bi. á¸• haknÄ• `cover of grain -- pot', Mth. á¸• hÄ• kni; Bhoj. á¸• haknÄ« `lid'. -- Poss. K. á¸• Ä• kÃ¼rÃ¼ f. `wide shallow basket'; N. á¸• hÄ• ki `basket', á¸• hÄ• kar `a kind of large basket'; Bi. mag. á¸• hÄ• kÄ• `large open basket'; -- P. á¸• hakkÄ• m. `pass between two hills'.
2. Pk. á¸• haá¹• kissaÃ¯ `will cover'; Kho. (Lor.) á¸• aá¹…geik `to cover, shut, bury'; Phal. á¸• haá¹…g -- `to bury'; Or. á¸• haá¹…kibÄ• `to cover', H. á¸• hÃ£Ì„knÄ• , Marw. á¸• hÃ£Ì„ká¹‡o, G. á¸• hÃ£Ì„kvuÌƒ, M. á¸• hÃ£Ì„ká¹‡&etilde; ; -- Pk. á¸• haá¹• kaá¹‡a -- n., Ëšá¹‡Ä« -- f. `cover, lid', Or. á¸• hÄ• á¹…kuá¹‡i, H. á¸• haÌƒknÄ« f., G. á¸• hÃ£Ì„ká¹‡uÌƒ n., Ëšá¹‡Ä« f., M. á¸• hÃ£Ì„kaá¹‡ n., á¸• hÃ£Ì„ká¹‡Ä« f.
*á¸• hagga -- `defective' see *á¸• AGGA -- 2.
*á¸• haá¹…k -- `cover' see *á¸• HAKK -- .
*á¸• haá¹…kha -- `defective' see *á¸• AGGA -- 2.
Addenda: *á¸• hakk -- 1: S.kcch. á¸• haká¹‡Å« `to cover, shut (a door)', WPah.ká¹-g. (kc.) á¸• hÃ ká¹‡Ãµ, Garh. á¸• haká¹‡u; A. á¸• hÄ• kiba (phonet. dh -- ) `to cover', G. á¸• hÄ• kvuÌƒ, M. á¸• hÄ• ká¹‡&etilde;.

5574a â€ *á¸• hakk -- 2: Gy.arm. lakh -- `to take' (Him.I 87) rather than < DÃ¡Ká¹£ATÄ“; WPah.ká¹-g. (kc.) á¸• hÃ ká¹‡Ãµ `to seize, take, receive', ká¹-g. á¸• hÃ kÉ™á¹›nÃµ `to seize'.
â€ *á¸• hagga -- 2 `cattle' see â€ *á¸• AGGA -- 3.

á¸• haá¸• á¸• ha 5575 *á¸• haá¸• á¸• ha1 `fat, swollen'. [Prob. belongs to group * á¸• HÄ“á¸• á¸• HA -- 1 `lump']
WPah. jaun. á¸• hÄ• á¹›Å« `male cat'; N. á¸• hÄ• á¹›i `massive, large, fat', á¸• hÄ• á¹›e `male (usu. of cats)'; -- G. á¸• hÃ£Ì„á¸• hÉ” m. `ox', á¸• hÃ£Ì„á¸• huÌƒ n. `dead ox or buffalo'.
*á¸• haá¸• á¸• ha -- 2 `belly' see *á¸• HIá¸• á¸• HA -- 2.

á¸• haá¸• á¸• ha 5576 *á¸• haá¸• á¸• ha3 `drum'. [Onom.]
Pk. á¸• haá¸• á¸• ha -- m. `drum'; L. á¸• haá¸• á¸• h f. `sounding the drum rapidly to call men together'.
Addenda: *á¸• haá¸• á¸• ha -- 3: deriv. OP. P. á¸• hÄ• á¸• hÄ« m. `bard, minstrel'.

á¸• haá¸• á¸• hara 5577 *á¸• haá¸• á¸• hara `hollow'.
Pk. á¸• haá¸• á¸• hara -- `old'; S. á¸• haá¸• haru m. `hollow in treetrunk, belly of a vessel'.

á¸• haá¹‡á¸• ha 5578 *á¸• haá¹‡á¸• ha `mud, pool'.
Pk. á¸• haá¹• á¸• ha -- , á¸• haá¹• á¸• haria -- m. `mud'; S. á¸• haá¹‡á¸• ha f. `pond'; L. á¸• hann f. `deep pool'; P. á¸• hannh, á¸• hann, á¸• haá¹‡á¸• f. `pond, lake'.

á¸• happ 5579 *á¸• happ `cover'. 2. *á¸• hamp -- . [Cf. *á¸• HAKK -- , *JHAPP -- 2]
1. P. á¸• happá¹‡Ä• `to cover'; WPah. rudh. á¸• happnÄ• , Å›eu. á¸• happá¹‡Å« `to shut cattle in cowshed', bhal. á¸• happ m. `sparrow -- trap'; Ku. á¸• hapÄ«á¹‡o `to be covered', ËšpyÅ«á¹‡o `to prevent, foreclose'; N. á¸• hÄ• pnu `to cover', á¸• hapni `lid'; A. á¸• hÄ• p `embankment', á¸• hÄ• par `roof of boat', á¸• hÄ• pali `bamboo screen'; Mth. á¸• hapnÄ• `cover of a granary'; H. á¸• hÄ• pnÄ• `to cover', á¸• hapnÄ« f. `lid'; M. á¸• hÄ• pÄ• m. `ridge -- tile'.
2. Ku. á¸• hÃ£Ì„pá¹‡o `to cover', Or. á¸• hÄ• mpibÄ• , H. á¸• hÃ£Ì„pnÄ• ; M. á¸• hÃ£Ì„pá¹‡&etilde; `id.', á¸• hÃ£Ì„pá¹‡Ä« f. `lid'.
Addenda: *á¸• happ -- `cover'. 1. WPah.ká¹-g. á¸• hÃ ppl f. `roofed place, verandah'.
3. â€ *á¸• habb -- : WPah.ká¹-g. á¸• hÃ bbl f. id.; H. á¸• hÄ• bÄ• m. `thatched roofing'.

á¸• happa 5580 *á¸• happa `lump'. 2. *á¸• haba -- . 3. *á¸• habba -- . 4. *á¸• hippa -- . 5. *á¸• hibba -- . 6. á¸• hÄ“ppa -- . 7. *á¸• hÄ“mpa -- . 8. *á¸• hÄ“ba -- (cf. á¸• hÄ“vvukÄ• -- f. `a coin' KathÄ• rá¹‡.). 9. *á¸• hÄ“bba -- . 10. á¸• hÄ“mba -- . 11. *á¸• hubba -- . 12. *á¸• hoÌ„mpa -- . [See list of words for `lump' with initial á¸• h -- s.v. *á¸• HIKKA -- 1]
1. Ku. á¸• hapuwÄ• `pice, money'; H. á¸• happÅ« `podgy'.
2. P. á¸• haÅ«Ä• m. `copper coin of 2 pice'.
3. P. á¸• habÅ«Ä• m. = prec.; H. á¸• habbÅ«, á¸• habuÄ• m. `unstamped lump of copper', á¸• habbÅ«s `podgy'; M. á¸• habak n., á¸• habkÄ• m. `large lump', á¸• habbaá¸· `large and clumsy'.
4. Gaw. á¸• ipa -- dÃ¡nt `back -- tooth'; Ku. á¸• hipko `hillock, ridge'; A. á¸• hip `mound of earth raised as a mark'; B. á¸• hipi `heap', á¸• hiplÄ•

`protuberance, knob, stopper'; Or. á¸• hipa `mound of earth, hillock, high ground'; H. á¸• hÄ«p, ËšpÄ• m. `lump, clump'; M. á¸• hipaá¸·, ËšpÅ«á¸· n. `lump, clod'.
5. L. á¸• hibbÄ« f. `rocky knoll, hill'; P. á¸• hibbÄ• m. `heap of sand, hill'; N. á¸• hibri `nut of a bolt, earthenware lamp'; B. á¸• hibi `heap'; Or. á¸• hibi `nut of a bolt'; Bhoj. á¸• hibarÄ« `small lamp'; H. á¸• hibuÄ• m. `unstamped lump of copper', á¸• hibkÄ• m. `lump, protuberance', á¸• hibrÄ« f. `nut of a bolt'.
6. Ku. á¸• hepuwÄ• `pice, money'; N. á¸• hep `quire of Nepalese paper', á¸• hepnu `to press close'; B. á¸• hepÄ• `rising of liquids', á¸• hepsÄ• `swollen'; Or. á¸• hepa `high (of land)'; H. á¸• hep, ËšpÄ• m. `lump'; G. á¸• hepulÌƒ, á¸• hephulÌƒ, á¸• heplulÌƒ n. `clod'; M. á¸• hep n. `clod, mass of papers &c.', á¸• hepá¹‡&etilde; `to close and get firm'.
7. M. á¸• h&etilde;p n. `clod, mass of papers &c.', á¸• h&etilde;paá¸· n. `clod', á¸• h&etilde;pÅ›Ä« f. `lump of cowdung burnt to ashes'.
8. Tor. á¸• e `part, share'; P. á¸• heÄ« f. `heap, small pile'; N. á¸• heuwÄ• `pice, money'; B. á¸• heu `swelling'.
9. S. á¸• heá¸‡iro m. `a kind of cake'; N. á¸• heb `quire of Nepalese paper', á¸• hebuwÄ• `pice, money', á¸• hebri `nut of a bolt', Bhoj. á¸• hebuÄ• `pice'; H. á¸• hebuÄ• m. `unstamped lump of copper equal to one paisÄ• ', á¸• hebrÄ« f. `lump'; G. á¸• hebrulÌƒ n. `thick cake'; M. á¸• hebr&etilde; n. `large and spreading nose'.
10. M. á¸• h&etilde;bÅ«s n. `lump, bump'.
11. M. á¸• hubÄ• m. `little hill'.
12. M. á¸• hÃµpÄ• m. `knee', á¸• hÃµpar, á¸• hopËš n.m. `knee, elbow, shoulder, middle joint of fingers, cheekbone, hip'.
*á¸• haba -- , *á¸• habba -- `lump' see prec.
*á¸• hamp -- `cover' see *á¸• HAPP -- .
*á¸ŒHAR `fall': *Ä• á¸• á¸• HARATI. -- See âˆšá¸• HAL.
*á¸ŒHAL `fall': *á¸• HALATI, *á¸• HÄ• LAYATI; *AVAá¸• á¸• HÄ• LA -- , *Ä• á¸• á¸• HALATI, *Uá¸• á¸• HÄ• LAYATI, *NIá¸• á¸• HALATI; -- *Ä• á¸• á¸• HARATI. -- *á¸• Ä• L -- , âˆšDHVRÌ¥?
Addenda: *á¸• happa -- . 3. *á¸• habba -- : S.kcch. á¸• habÅ« `partic. copper coin'.
â€ *á¸• habb -- `cover' see *á¸• HAPP -- .
*á¸• habba -- `lump' see *á¸• HAPPA -- Add2.

5581 *á¸• halati `bends over, falls'. 2. Caus. *á¸• hÄ• layati. [Perh. <

dhvÃ¡rati `bends, causes to fall' RV. (K. points to -- r -- , see *
Ä• á¸• á¸• HALATI); *á¸• HULATI similarly < *dhurati (cf. aor. adhÅ«rá¹£ata
RV.). But cf. *á¸• Ä• L -- . -- âˆš*á¸• HAL]
1. Pk. á¸• halaÃ¯ `falls, drips'; K. á¸• alun `to slip, stumble, be
displaced'; S. á¸• haraá¹‡u `to descend, run down, pour in (of water)'; L.
á¸• halaá¹‡ `to decline, flow down a slope'; P. á¸• halá¹‡Ä• `to be poured
out, fall, melt'; WPah. bhal. á¸• halá¹‡Å« `to fall', Ku. á¸• halá¹‡o; N.
á¸• halnu `to topple over'; A. á¸• haliba `to lean', B. á¸• halÄ• ; Or.
á¸• haá¸·ibÄ• `to stumble, reel, incline'; Bi. á¸• harab `to empty (the bucket
at a well)'; Mth. á¸• harab `to flow, drop, hang down'; OAw. á¸• haraÃ¯ `flows
down, falls, melts'; H. á¸• harnÄ• `to flow down', á¸• halnÄ• `to topple
over'; OMarw. á¸• halaÃ¯ `falls, declines'; G. á¸• haá¸·vuÌƒ `to slip, be
poured out'; M. á¸• haá¸·á¹‡&etilde; `to lean over'. -- Ext. with -- kk -- :
S. á¸• harkaá¹‡u `to roll'; P. á¸• halaknÄ• `to lean over, be spilt'; WPah.
cam. á¸• haá¸·aká¹‡Ä• `to be pushed away'; Ku. á¸• halkaá¹‡o `to overflow'; N.
á¸• halkanu `to lean over, lie down'; B.

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á¸• halkÄ• `to get loose'; H. á¸• halaknÄ• `to lean over, be spilt'; G.
á¸• haá¸·aktuÌƒ `leaning'.
2. Pk. á¸• hÄ• laÃ¯ `throws down, makes nod'; K. á¸• Ä• lun `to remove, throw';
S. á¸• hÄ• raá¹‡u `to cause to alight, pour out'; P. á¸• hÄ• laá¹‡Ä• `to pour,
throw, melt'; Ku. á¸• hÄ• lá¹‡o `to fill, throw, cut down'; N. á¸• hÄ• lnu `to
fell'; A. á¸• hÄ• liba `to pour', B. á¸• hÄ• lÄ• , Or. á¸• hÄ• á¸·ibÄ• , Mth.
á¸• hÄ• rab, Bhoj. á¸• hÄ• ral, H. á¸• hÄ• rnÄ• , á¸• hÄ• lnÄ• , G. á¸• hÄ• á¸·vuÌƒ; M.
á¸• hÄ• á¸·á¹‡&etilde; `to smooth the clods in a field, to shed its lustre (of
a pearl)'.
*á¸• halla -- `lump' see *á¸• ALA -- .
Addenda: *á¸• halati. 1. WPah.ká¹-g. á¸• hÉ”Ë‹á¸·nÃµ `to fall, set (of sun),

flow', J. á¸• haá¸·á¹‡u.
2. *á¸• hÄ• layati: WPah.ká¹-g. á¸• hÃ á¸·nÃµ `to throw, pour down, chop (wood)'; J. á¸• hÄ• á¸·á¹‡u `to cause to melt'.

á¸• hÄ• kka 5582 *á¸• hÄ• kka `back, waist'.
Wg. á¸• akÄ• ËŠ `waist'; Dm. á¸• Ã£Ì„k, á¸• aá¹… `back', Shum. á¸• Ã¤g, Woá¹-. á¸• Ä• g, Gaw. á¸• Ã¡ka; Kal. rumb. á¸• hak `waist', urt. á¸• hÃ£Ì„k `back'; Bshk. á¸• Ä• k `waist', d(h)Ä• k `back' AO xviii 233; Tor. á¸• Ä• k, á¸• Ä• g `back', Mai. á¸• Ä• g, á¸• Ä• ; Phal. á¸• oÌ„k `waist, back'; Sh. á¸• Ä• kiÌ¯ f. `back, small of back', pales. á¸• Ä• ko; S. á¸• hÄ• ka f. `hip', L. á¸• hÄ• k; P. á¸• hÄ• k f. `side, hip'.

á¸• hÄ• la 5583 á¸• hÄ• la n. `shield' lex. 2. *á¸• hÄ• llÄ• -- .
1. Tir. (Leech) "dÃ l" `shield', Bshk. á¸• Ä• l, Ku. á¸• hÄ• l, gng. á¸• hÄ• w, N. A. B. á¸• hÄ• l, Or. á¸• hÄ• á¸·a, Mth. H. á¸• hÄ• l m.
2. Sh. á¸• al (pl. ËšleÌ¯) f., K. á¸• Ä• l f., S. á¸• hÄ• la, L. á¸• hÄ• l (pl. ËšlaÌƒ) f., P. á¸• hÄ• l f., G. M. á¸• hÄ• l f.
Addenda: á¸• hÄ• la -- . 2. *á¸• hÄ• llÄ• -- : WPah.ká¹-g. (kc.) á¸• hÄ• Ë‹l f. (obl. -- a) `shield' (a word used in salutation), J. á¸• hÄ• l f.
*á¸• hÄ• layati see *á¸• HALATI.
*á¸• hÄ• lla -- `shield' see á¸• HÄ• LA -- .

á¸• hikk 5584 *á¸• hikk `bellow'. 2. *á¸• hÄ“á¹…k -- .
1. Pk. á¸• hikkaÃ¯ `bellows', á¸• hikkiya -- n. `camel's roaring', cf. á¸• ikkaÃ¯ `roars (of camel)'; S. á¸• hikaá¹‡u `to groan, low', á¸• hika f. `groan, lowing'; L. á¸• hikkaá¹‡ `to low softly', á¸• hikk f. `bellow'.
2. Pk. á¸• heá¹• kiya -- n. `camel's roaring'; M. á¸• h&etilde;ká¹‡&etilde; `to bellow at', á¸• h&etilde;k f. `bellowing of a bull'.
Addenda: *á¸• hikk -- [Cf. *á¸• AKKÄ• RA --]
WPah.J. á¸• hikki f. `hiccup'.

á¸• hikka 5585 *á¸• hikka1 `lump'. 2. *á¸• higga -- 1. 3. *á¸• hÄ“kka -- 1. 4. *á¸• hÄ“gga -- . 5. *á¸• hÄ“á¹…ka -- 1. 6. *á¸• hÄ“á¹…ga -- . 7. *á¸• huá¹…ga -- . 8. *dhoÌ„á¹…ga -- 1. [Other word -- groups meaning `lump' with initial á¸• h, dh, á¸• -- , d -- , s.vv. *á¸• HICCA<-> (*á¸• hiÃ±ca --), *á¸• HÄ“SA -- (*á¸• hÄ“á¹• sa --), *á¸• HÄ“á¸• á¸• HA -- 1 (*á¸• hÄ“á¹‡á¸• ha -- 1, *á¸• hiá¹‡á¸• ha -- 1, *dhiá¸• á¸• ha --), *á¸• HAPPA -- (*á¸• haba -- , *á¸• habba -- , *á¸• hippa -- , *á¸• hibba -- , *á¸• hÄ“ppa -- , *á¸• hÄ“mpa -- , *á¸• hÄ“ba

-- , *á¸• hÄ“bba -- , *á¸• hÄ“mba -- , *á¸• hubba -- , *á¸• hoÌ„mpa --), *
á¸• HÄ«MMA<-> (*á¸• hÄ“mma -- , *á¸• hoÌ„mma --), *á¸• HÄ“RA -- 1 (*dhÄ“ra --
), *á¸• IPPA<-> (*á¸• ibba -- 2), *á¸• ALA -- (*á¸• alla -- 1, *á¸• illa -- , *
á¸• Ä“lla -- , *á¸• halla -- , *á¸• hilla -- 1, *á¸• hÄ“lla -- 1, *á¹-Ä“la -- ,
dala -- 1, *dilla --), *DIKKA<-> (*digga --). -- á¸• imba -- 1, á¸• imbha --
3?]
1. Kho. (Lor.) á¸• ik `penis (used as a term of abuse)'; K. á¸• eÌ†ka m.
`forehead'; N. á¸• hiko `lump (of salt)', á¸• hik `fat useless ox', á¸• hikuro
`heap, mound', á¸• hikanÄ• `lump, clod'; M. á¸• hiká¸·Ä« f. `small heap',
á¸• ikhaá¸· f. `clot, clod, lump'.
2. S. á¸• higÌ u m. `lump', L. (Ju.) á¸• higÌ m. `heap'; P. á¸• higg m. `high
bank, hill'; N. á¸• hig `bank'; H. á¸• hÄ«g m. `large mass'; OG. á¸• hÄ«ga m.
`heap'; M. á¸• hÄ«g m. `large heap, mass', á¸• higÄ« f. `a prop'.
3. Ku. á¸• heko (pl. á¸• hyÄ• kÄ•) m. `clod, lump'; B. á¸• heka `much'; G.
á¸• hekÉ” m. `protuberance'; M. á¸• heká¸·Ä« f. `clot, small heap'.
4. Or. á¸• hegÄ• `egg -- shaped, oval and protruding' [semant. cf. á¸• IMBA --
1]
5. N. á¸• hiá¹…gri `nut of a bolt'; Or. á¸• heá¹…kaá¸·Ä• `clods of earth for
throwing, brickbats'; M. á¸• h&etilde;kaá¸·, ËškÅ«á¸· n. `clod'.
6. Ku. á¸• hyÄ• á¹…Ä• `loins, haunches, hips'; Mth. á¸• h&etilde;g `stump of a
tree'; M. á¸• h&etilde;g n. `groin', á¸• h&etilde;gÄ• m. `buttock'.
7. Ash. á¸• uá¹…Ã¤ `scrotum'; Wg. zoÌ„ -- á¸• uá¹… `heart'; M. á¸• huÌƒg n.
`the buttocks'; -- Wg. dÃ¼á¹…nÃ¤ `scrotum', jÌˆor -- duá¹…a `heart' or perh.
< 8.
8. M. dhÃµgÄ• m. `buttock'.
*á¸• HIGGÄ• KARA -- .
*á¸• hikka -- 2 `weight on lever' see *á¸• HÄ“á¹…KA -- 2.
*á¸• hikka -- 3 `crane' see DHVÄ• ËŠá¹…Ká¹£A -- .
*á¸• higga -- 1 `lump' see *á¸• HIKKA -- 1.
Addenda: *á¸• hikka -- 1. 1. S.kcch. á¸• hiko `the hip'.
3. *á¸• higga -- 1: S.kcch. á¸• higgh m. `heap', G. á¸• haglo m. (AKÅš 43).
5. *á¸• hÄ“á¹…ka -- 1: S.kcch. á¸• h&etilde;ko m. `clod, lump'.
*á¸• higga -- 1 `lump' see *á¸• HIKKA -- 1 Add2.

á¸• higga 5586 *á¸• higga2 `side, direction'.
Gy. wel. rum. rig f. `side', boh. rik f., germ. gr. rik m.; P. á¸• hig `near,
by, with'; Ku. á¸• hÄ«k `edge, corner'; H. á¸• hig m. `side, quarter', postp.
with ke `near'.

á¸• higgÄ• kara 5587 *á¸• higgÄ• kara `heap of lumps'. [*á¸• higga -- 1, Ä• karÃ¡ --]
H. á¸• higÄ• r m. `heap, pile', G. á¸• hÄ«gÄ• r m.
*á¸• hiá¹…ka -- 1 `weight on lever' see *á¸• HÄ“á¹…KA -- 2.
*á¸• hiá¹…ka -- 2 `defective' see *á¸• AGGA -- 2.
*á¸• hiá¹…ka -- 3 `crane' see DHVÄ• ËŠá¹…Ká¹£A -- .

á¸• hicca 5588 *á¸• hicca `lump, heap'. 2. *á¸• hiÃ±ca -- . [See list s.v. *á¸• HIKKA -- 1]
1. Ku. á¸• hÄ«c, á¸• hicc m. `heap, abundance', á¸• hÄ«co `heap, pile (e.g. of boiled rice)'; G. á¸• hÄ«c `strong and stout'.
2. G. á¸• hÄ«Ëœcaá¹‡ n.m. `knee'.
*á¸• hiÃ±ca -- `lump' see prec.
*á¸• hiá¸• á¸• ha -- 1 `lump' see *á¸• HÄ“á¸• á¸• HA -- 1.

á¸• hiá¸• á¸• ha 5589 *á¸• hiá¸• á¸• ha2 `belly'. 2. *á¸• iá¸• á¸• ha -- . 3. *á¸• hiá¹‡á¸• ha -- 2. 4. *á¸• hÄ“á¸• á¸• ha -- 2. 5. *á¸• hÄ“á¹‡á¸• ha -- 2. 6. *á¸• hÄ“ra -- 2. 7. *á¸• haá¸• á¸• ha -- 2. 8. *dhaá¸• á¸• ha -- . [Same as *á¸• hÄ“á¸• á¸• ha -- 1, á¸• hÄ“ra -- 1?]
1. S. á¸• hiá¸• hu m. `belly', L. á¸• hiá¸• á¸• h m., awÄ• á¹‡. á¸• hiá¸• , P. á¸• hiá¸• á¸• (h) m., á¸• hiá¸• á¸• Ä« f.; Mth. á¸• hÄ«á¹›hÄ• `gravid womb'; H. á¸• hÄ«á¹›h `id.', á¸• hÄ«á¸• hÄ• m. `back'.
2. S. á¸• Ì iá¸• hu m. `belly', Ëšá¸• ho m. `id., centre piece of a paper kite'.
3. H. á¸• hÄ«Ëœá¹›hÄ• m. `large belly, gravid womb'.
4. Sh. jij. á¸• eá¹›i `belly'; -- altern. < 6: Tor. á¸• ei, Phal. á¸• her f.
5. A. á¸• h&etilde;rÄ• `pot -- bellied', H. á¸• h&etilde;á¸• hÄ• m. `large belly, gravid womb'.
6. Sh. pales. á¸• Ä“rÄ“ `belly', gil. (Lor.) á¸• Ä“r f.; -- Tor. Phal. see 4.
7. Bshk. á¸• Ä• r `belly'.
8. Si. daá¸• a `belly'.
*á¸• hiá¹‡á¸• ha -- 1 `lump' see *á¸• HÄ“á¸• á¸• HA -- 1.
*á¸• hiá¹‡á¸• ha -- 2 `belly' see *á¸• HIá¸• á¸• HA -- 2.
*á¸• hippa -- , *á¸• hibba -- `lump' see *á¸• HAPPA -- .

á¸• hila 5590 *á¸• hila `loose, slack'. 2. *á¸• hilla -- 2. [Prob. belongs to group of `defective' words s.v. *á¹-Uá¹‡á¹-A -- 2 or `lump' words cf. *

á¸• hilla -- 1 s.v. *á¸• ALA -- and has no connexion with *Å›RÌ¥THILÃ¡ --]
1. S. á¸• hiro `slack, loose', Or. á¸• hiá¸·Ä• .
2. Pk. á¸• hilla -- `slow'; PaÅ¡. á¸• ilÅ«ËŠ -- `to be tired' (verb? IIFL iii
3, 65); K. á¸• Ä«l m. `slackness', á¸• yolu `loose, slack', á¸• eÌ†lun `to be
loose'; S. á¸• hilo `slow, loose, sterile, giving little milk'; L. á¸• hillÄ•
`slow, late', á¸• hill f. `delay', awÄ• á¹‡. á¸• hil; P. á¸• hillÄ• `slack,
slow, late', á¸• hill f. `delay' (á¸• hailÄ• `lazy, loose'?); WPah. paá¹….
á¸• hillÄ• `lazy'; Ku. á¸• hÄ«lo `loose, slow, lazy', á¸• hÄ«lá¸• hÄ• l `delay'
(cf. jhÄ«lo `loose, weak'); N. á¸• hilo `loose, late', á¸• hilÄ• unu `to delay,
be slack'; A. á¸• hil, ËšlÄ• `loose, slow, late, easy, soft'; B. á¸• hila,
ËšlÄ• `loose, slack'; Or. á¸• hilÄ• `slow, late', á¸• hilibÄ• `to set cattle
free to graze'; Bhoj. á¸• hÄ«l `slack, loose', H. á¸• hÄ«lÄ• ; OMarw. á¸• hÄ«la
f. `delay', Marw. á¸• hÄ«lo `slack, loose'; G. á¸• hÄ«li f., á¸• hÄ«luÌƒ, M.
á¸• hÄ«l f., á¸• hilÄ• . -- See Add.
*á¸• hilla -- 1 `lump' see *á¸• ALA -- .
*á¸• hilla -- 2 `slack' see *á¸• hila -- .
Addenda: *á¸• hila -- . 2. *á¸• hilla -- 2: WPah.ká¹-g. á¸• hÃ¬llÉ” `loose',
á¸• hÃ-lhá¹‡Ãµ `to get loose'.
*á¸• hilla -- 2 `slack' see *á¸• HILA -- Add2.

á¸• hÄ«mma 5591 *á¸• hÄ«mma `lump'. 2. *á¸• hÄ“mma -- . 3. *á¸• hoÌ„mma -- .
[Cf. *DHÄ«MMA -- ? -- See list of words for `lump' with initial á¸• h -- s.v.
*á¸• HIKKA -- 1]
1. L. á¸• hÄ«m, pl. ËšmaÌƒ f. `clod', awÄ• á¹‡. á¸• him `lump'; P. á¸• hÄ«mh,
á¸• hÄ«m f., ËšmÄ• m. `clod'; Or. á¸• himÄ• `pebble, rubble', á¸• himirÄ•
`hillocks'; H. á¸• hÄ«m, ËšmÄ• m. `lump,

clod'; G. á¸• hÄ«muÌƒ, á¸• hÄ«má¹›uÌƒ, á¸• hÄ«má¹‡uÌƒ n. `big swelling or bump,

block of wood', á¸• hÄ«mcuÌƒ n. `block of wood'; M. á¸• himÄ• m. `tump, hillock'.
2. L. á¸• hem f. `clod', P. á¸• hemh f., H. á¸• hem, ËšmÄ• m.; M. á¸• hemÄ• m. `a bump (on body, trees, &c.), dry spot in a river', á¸• hemÅ«s n. `bump', á¸• hemÄ• Ä« f. `corpulent woman'.
3. M. á¸• homaá¹‡ n. `buttock'.

5592 *á¸• hukyati `approaches'. [âˆšá¸• HAUK]
Pk. á¸• hukkaÃ¯ `meets'; Sh. á¸• ukinÃ- f. `fighting, quarrel' (or < *á¸• UKKA -- ?); S. á¸• hukaá¹‡u `to arrive'; L. á¸• hukkaá¹‡ `to come home (of cattle), be conveyed'; P. á¸• hukká¹‡Ä• `to approach, be obtained'; N. á¸• huknu `to lie in wait for'; A. á¸• hukiba `to enter', á¸• hukÄ• iba `to come to an end, die'; B. á¸• hukÄ• `to enter'; Or. á¸• hukibÄ• `to arrive at, enter', á¸• hukÄ• ibÄ• `to thrust in'; Bhoj. á¸• hukal `to enter'; H. á¸• hÅ«Ë˜knÄ• `to approach, crouch'; OMarw. á¸• hukÄ• vaÃ¯ `brings near'; -- Pk. á¸• hukka -- `met, present'; Kal. á¸• hÅ«k `meeting'; Sh. á¸• ok boÄ-kiÌ¯ `to meet, be obtained'.
*á¸• huá¹…ga -- `lump' see *á¸• HIKKA -- 1.
*á¸• hubba -- `lump' see *á¸• HAPPA -- .
Addenda: *á¸• hukyati: WPah.poet. á¸• hvká¹‡o `to penetrate, invade' (poss. â†• H. Him.I 88).

5593 *á¸• hulati `bends, falls, flows'. 2. Caus. *á¸• hoÌ„layati. 3. Pass. *á¸• hulyatÄ“. [Poss. < *dhurati beside dhvÃ¡rati see *á¸• HALATI]
1. P. á¸• hulá¹‡Ä• `to incline, be attentive'; A. á¸• huliba `to rock to and fro'; B. á¸• hulÄ• `to stagger, nod, doze'; Or. á¸• huá¸·Ä• `drowsing', á¸• huá¸·Ä• ibÄ• `to doze'; H. á¸• hulnÄ• `to slope, slip forward, sink'.
2. S. á¸• horaá¹‡u `to pour out'; P. á¸• holaá¹‡Ä• tr. `to lean towards'; Ku. á¸• holá¹‡o tr. `to fling, carry', intr. `to fall'; N. á¸• holnu tr. `to spill', intr. `to flow smoothly'; G. á¸• hoá¸·vuÌƒ `to pour out'; -- NTS xii 158 tentatively relates Dm. baÌ‚dorÃ¡, Ëšá¸• orÃ¡ `flood' < vÄ• hÃ¡ -- with *á¸• hoÌ„la -- .
3. P. á¸• ullhaá¹‡Ä• `to be poured out'.
Addenda: *á¸• hulati. 2. *á¸• hoÌ„layati: OMarw. (VÄ«saá¸·a) 1 sg.fut. á¸• hoá¸·isuá¹• vÄ• i `I will fan' (vÄ• i < VÄ• TÃ¡ --).
3. *á¸• hulyatÄ“: WPah.poet. á¸• hvlá¹‡o `to sway'.
*á¸• hulyatÄ“ see *á¸• HULATI Add2.
*á¸• hÄ“á¹…ka -- 1 `lump' see *á¸• HIKKA -- 1 Add2.

á¸• hussa 5594 *á¸• hussa `swollen'. 2. *á¸• hoÌ„ssa -- .
1. N. á¸• hussa `swollen with wind', á¸• hussinu `to be swollen'; B. á¸• husÄ• `stout and lazy'.
2. N. á¸• hose `fat, thick (of bread)'.
*á¸• hÅ«á¹‡á¸• h -- `seek' see *DHÅ«á¹‡á¸• H -- .

á¸• hÅ«ss 5595 *á¸• hÅ«ss `push'. 2. *á¸• hoÌ„ss -- . 3. *dhÅ«ss -- . [Cf. *á¹-HOÌ„SS -- , *á¹-OÌ„SS --]
1. N. á¸• husyÄ• unu `to strike', B. á¸• husÄ• `to butt'; M. á¸• husá¹‡&etilde; `to poke, rush into'.
2. H. á¸• hos m. `thrust'; G. á¸• hosÉ” m. `blow', M. á¸• hosÄ• , á¸• hÃµsÄ• m.
3. P. dhÅ«sá¹‡Ä• `to cram, ram, butt', dhÅ«s, dhuss f. `rushing head -- foremost'.
*á¸• hÄ“á¹• sa -- `lump' see *á¸• HÄ“SA -- .
*á¸• hÄ“kka -- 1 `lump' see *á¸• HIKKA -- 1.
*á¸• hÄ“kka -- 2 `weight on lever' see *á¸• HÄ“á¹…KA -- 2.
*á¸• hÄ“kka -- 3 `crane' see DHVÄ• ËŠá¹…Ká¹£A -- .
*á¸• hÄ“gga -- . *á¸• hÄ“á¹…ka -- 1 `lump' see *á¸• HIKKA -- 1.

á¸• hÄ“á¹…ka 5596 *á¸• hÄ“á¹…ka2 `weight on a lever'. 2. *á¸• hÄ“kka -- 2. 3. *á¸• hiá¹…ka -- 1. 4. *á¸• hikka -- 2. [Same as *á¸• HIKKA -- 1?]
1. Pk. á¸• heá¹• kÄ• -- f. `beam of a well'; S. á¸• hÄ«Ëœgo m. `waterwheel'; A. B. Or. á¸• h&etilde;ki `rice -- husking pedal'; Bi. á¸• h&etilde;kÄ• `id.', á¸• h&etilde;ki `id., lever for raising water'; Mth. Bhoj. á¸• h&etilde;kÄ« `pounding or husking machine'; H. á¸• h&etilde;kÄ• m., ËškÄ« f. `rice -- husking pedal', á¸• h&etilde;kuÄ• m. `lever for drawing water'. -- Ext. -- ll -- : K. á¸• eÌ„Ìƒkalä« f. `machine for drawing water, dip well'; S. á¸• hÄ«Ëœgulo m. `waterwheel'; P. á¸• hÄ«ËœgalÄ« f. `well -- bucket on a lever'; Bi. á¸• h&etilde;kuá¸·, ËšlÄ• `lever for raising water'; Mth. á¸• h&etilde;kul `counterpoise for such a lever'; H. á¸• h&etilde;klÄ« f. `the lever'.
2. Mth. á¸• hekÄ« `pounding machine'; M. á¸• hekÄ« f. `pedal for crushing lime', á¸• hek&etilde; n. `curved piece of wood which presses down roller of oil mill'.
3. Or. á¸• hiá¹…ki `rice -- husking machine'.
4. N. Or. á¸• hiki `id.'; N. á¸• hikuwÄ• `horizontal beam of oil press'.
*á¸• hÄ“á¹…ka -- 3 `a partic. kind of bird' see DHVÄ• ËŠá¹…Ká¹£A -- .

á¸• hÄ“á¹…kuá¹‡a 5597 *á¸• hÄ“á¹…kuá¹‡a `bug'. [Cf. *á¸• HÄ“á¹…KA -- 1 and UTKUá¹‡A -- : semant. cf. *DIKKA -- `lump' ~ diá¹…ka -- `louse']
Pk. á¸• heá¹• kuá¹‡a -- , á¸• haá¹• kuá¹‡a -- , á¸• Ä“kuá¹‡a -- m. `bug', á¸• hiá¹• kuá¹‡a -- , Ëškaá¹‡a -- m. `tick'; M. á¸• h&etilde;kuá¹‡, á¸• hekuá¹‡ m. `bug', á¸• h&etilde;ká¹‡Ä«, á¸• heká¹‡Ä« f. `large stinking cockroach'.
*á¸• hÄ“á¹…ga -- `lump' see *á¸• HIKKA -- 1.

á¸• hÄ“á¸• á¸• ha 5598 *á¸• hÄ“á¸• á¸• ha1 `lump'. 2. *á¸• hÄ“á¹‡á¸• ha -- 1. 3. *á¸• hiá¹‡á¸• ha -- 1. 4. *á¸• hiá¸• á¸• ha -- 1. 5. *dhiá¸• á¸• ha -- . [Cf. *á¸• HADDHA -- 1 and list s.v. *á¸• HIKKA -- 1]
1. H. á¸• heá¹› m. `heap', á¸• heá¹›hÄ« f. `seed -- pod'.
2. P. á¸• hÄ«Ëœá¸• Ä• m. `earth pellet'; WPah. jaun. á¸• heÌ„Ìƒá¸• Ä• `circular'; N. B. á¸• h&etilde;á¹›i `seed -- pod', Bhoj. á¸• h&etilde;á¹›hÄ«, H. á¸• h&etilde;á¸• hÄ«, á¸• h&etilde;á¹›Ä« f.
3. WPah. jaun. á¸• hiá¹‡á¸• Ä• `anything round'; Ku. á¸• hino `lump, ball, heap'; N. á¸• hÄ©á¹›i `seed -- pod'; Or. á¸• hiá¹‡á¸• Ä•  `lump, handful'.
4. H. á¸• hÄ«á¹› m.f. `heap'.
5. Sh. (Lor.) diá¸• u `bullet'.
*á¸• hÄ“á¸• á¸• ha -- 2 `belly' see *á¸• HIá¸• á¸• HA -- 2.
*á¸• hÄ“á¹‡á¸• ha -- 1 `lump' see *á¸• HÄ“á¸• á¸• HA -- 1.
*á¸• hÄ“á¹‡á¸• ha -- 2 `belly' see *á¸• HIá¸• á¸• HA -- 2.
*á¸• hÄ“ppa -- , *á¸• hÄ“ba -- , *á¸• hÄ“bba -- , *á¸• hÄ“mpa -- , *á¸• hÄ“mba -- , *á¸• hÄ“mma -- `lump' see *á¸• HAPPA -- .

á¸• hÄ“ra 5599 *á¸• hÄ“ra1 `lump, heap'. 2. *dhÄ“ra -- . [See list of words for `lump' with initial á¸• h -- (dh --) s.v. *á¸• HIKKA -- 1]
1. PaÅ¡. á¸• Ä“r `heap'; K. á¸• Ä“r m. `heap, store, granary'; S. á¸• heru m. `heap'; L. á¸• her `much, many', á¸• herÄ« f. `hillock', mult. `heap'; P. WPah.bhal. á¸• her m. ` heap'; Ku. á¸• her `heap, large quantity', á¸• heri f. `heap'; N. á¸• her, Ëšri `heap, mass, bundle'; A. á¸• her `much', á¸• heriba `to heap up', á¸• erhi `surplus, excess'; B. á¸• hera `much', á¸• heri `heap'; Or. á¸• hera `much'; Bi. á¸• hÄ“rÄ« `heap (of grain or manure)'; Mth. á¸• her, ËšrÄ« `heap, quantity, much'; Aw. lakh. á¸• hÄ“r `heap, many'; H. á¸• her m., á¸• herÄ« f. `heap', G. á¸• her m.; M. á¸• her m. `large lump', á¸• herÄ« f. `little heap'.
2. N. dher, dherai `much, many'.
*á¸• hÄ“ra -- 2 `belly' see *á¸• HIá¸• á¸• HA -- 2.

*á¸• hÄ“ra -- 3 `slanting, squinting' see á¹-Ä“RAKA -- .
*á¸• hÄ“lla -- 1 `lump' see *á¸• ALA -- .
Addenda: *á¸• hÄ“ra -- 1: S.kcch. á¸• herÄ« f. `heap of thread'; WPah.ká¹-g.
á¸• há¸•r m. `heap', J. á¸• hÄ“r.

á¸• hÄ“lla 5600 *á¸• hÄ“lla2 `defective'. [Cf. *á¸• HILLA -- 2 and list s.v. *
á¹-Uá¹‡á¹-A -- 2]
Pk. á¸• hella -- `poor'.

á¸• hÄ“llapÄ• Å›a 5601 *á¸• hÄ“llapÄ• Å›a `sling'. [*á¸• hÄ“lla -- 1, pÄ• ËŠÅ›a --
2]
Mth. á¸• helmÄ• s `sling for throwing a stone', Bhoj. H. á¸• helwÃ£Ì„s m.
*á¸• hÄ“vva -- `left' see *á¸• AVVA -- .
á¸• hÄ“vvukÄ• -- see *á¸• hÄ“ba -- s.v. *á¸• HAPPA -- 1.

á¸• hÄ“sa 5602 *á¸• hÄ“sa `lump, heap'. 2. *á¸• hÄ“á¹• sa -- . [Cf. *á¸• HICCA<->
and list s.v. *á¸• HIKKA -- 1]
1. P. á¸• heÄ« f. `heap'; N. á¸• hesinu, á¸• hessinu `to sit close to',
á¸• hesso `a push', á¸• hisko `hillock, bank of earth'; B. á¸• hesÄ• na `to
insinuate'; G. á¸• heÅ›kuÌƒ n. `a thick cake', á¸• hesrÉ” m. `heap of dung';
M. á¸• hesá¹‡&etilde; `to crowd, cram'.

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2. Bhoj. á¸• h&etilde;sarÄ• el `to be lazy' (semant. cf. *á¸• hilla -- 1 ~
*á¸• hilla -- 2); M. á¸• h&etilde;s&etilde;, á¸• h&etilde;saá¹‡ n. `groin'
(semant. cf. *á¸• HUá¹…GA --).
*á¸• hoÌ„kka -- 1 `matting' see *DHOÌ„KKA -- 1.

á¸• hoÌ„kka 5603 *á¸• hoÌ„kka2 `rock'. 2. *á¸• hoÌ„á¹…ka -- . [Perh. belongs to

same group as *á¸• oÌ„á¹…ga -- 2 s.v. *á¹-AKKA -- 3]
1. Kho. (Lor.) á¸• ok `high ground, hillock, heap'; H. á¸• hok m. `large piece of broken stone'.
2. Ku. á¸• huÌƒgo `stone', N. á¸• huá¹…go.
*á¸• HOÌ„á¹…KAHÄ• RA -- .
*á¸• hoÌ„á¹…ka -- `rock' see prec.
Addenda: *á¸• hoÌ„kka -- 2: WPah.kc. á¸• hoÌ„k m. `mountain slope, peak'.

á¸• hoÌ„á¹…kahÄ• ra 5604 *á¸• hoÌ„á¹…kahÄ• ra `carrying stones'. [*á¸• HOÌ„á¹…KA -- , HÄ• RA --]
Ku. á¸• huÌƒyer `carrier of stone'?

á¸• hoÌ„á¹…ga 5605 *á¸• hoÌ„á¹…ga1 `projecting part of body'. [Cf. *á¸• HUá¹…GA <-> `lump']
Ash. á¸• oá¹…g, á¸• oá¹…, zÃ£Ì„ -- á¸• oÌ„ÌƒÌ (< jÄ• ËŠnu --) `knee'; Shum. á¸• u&atildedotdot;lik `knee', á¸• uá¹…gurik `elbow'; Gaw. á¸• uá¹…gÉ”Ì• `knee' (â†' Woá¹-. á¸• á¹“á¹…ga `lower leg' Buddruss Woá¹- 100), á¸• uá¹…gÄ« `elbow'; Sv. á¸• uiá¹…gya `elbow, ankle -- bone'; H. á¸• hÃµgÄ• m. `hip'. -- Gy. pal. dá¹“ni `knee' (NTS ii 255) X JÄ• ËŠNU -- ?

á¸• hoÌ„nga 5606 *á¸• hoÌ„nga2 `hollow'.
Bshk. á¸• oá¹… `hole'; N. á¸• huá¹…ro `hollow stem, funnel'.

á¸• hoÌ„á¹-á¹-a 5607 *á¸• hoÌ„á¹-á¹-a `defective'. [~ *á¸• OÌ„á¹-á¹-A -- . See list s.v. *á¹-Uá¹‡á¹-A -- 2]
N. á¸• hoá¹-e `simple -- minded, silly'.
*á¸• hoÌ„á¸• á¸• hi -- , *á¸• hoÌ„á¹‡á¸• hi -- `navel' see TUNDI -- .
*á¸• hoÌ„mpa -- `lump' see *á¸• HAPPA -- .
*á¸• hoÌ„mma -- `lump' see *á¸• HÄ«MMA -- .

á¸• hoÌ„la 5608 á¸• hoÌ„la m. `large drum' Rudray. 2. *á¸• hoÌ„lla -- . [Only OAw. definitely attests -- l --]
1. Gy. pal. daul `drum', PaÅ¡. á¸• Å«l (â†• Par. á¸• uhÅ«l IIFL iii 3, 65), Kho. (Lor.) dol, K. á¸• oÌ„l m., kash. á¸• hoÌ„l, L. P. Ku. N. A. B. á¸• hol, OAw. á¸• hora m., H. á¸• hol m. -- Ext. -- kk -- : L. á¸• holkÄ« f. `small drum', Ku. á¸• holko, H. á¸• holak f.
2. Pk. á¸• holla -- m., Or. á¸• hola, Mth. Bhoj. Aw. lakh. Marw. G. M. á¸• hol m.

*á¸• hoÌ„layati `makes fall' see *á¸• HULATI.
*á¸• hoÌ„lla -- `drum' see á¸• HOÌ„LA -- .
*á¸• hoÌ„ss -- `push' see *á¸• HÅ«SS -- .
á¸ŒHAUK `approach': *á¸• HUKYATI, *á¸• HAUKA -- , á¸• HAUKAYATI, *á¸• HAUKYATÄ“, *DHAUKYATÄ“.
Addenda: á¸• hoÌ„la -- 1. 2. *á¸• hoÌ„lla -- : S.kcch. á¸• holkÄ« f. `small drum'; WPah.ká¹-g. á¸• hÅ• Ë‹l m. `large drum', á¸• hÃ²lkI f. `small drum', á¸• hÃ²lkÉ” m. `drum'; -- WPah.ká¹-g. á¸• hÃ²llu `drummer'.
â€ *á¸• hoÌ„la -- 2 `stone' see á¸• ALA -- .
*á¸• hoÌ„layati see *á¸• HULATI Add2.

á¸• hauka 5609 *á¸• hauka `a present'. [Cf. á¸• haukana -- n. `id.' RÄ• jat.<-> âˆšá¸• HAUK]
P. á¸• hoÌ„Ä• m. `a present (of fruits, &c.)', Aw.lakh. á¸• howÄ• (semant. cf. *BHÄ“á¹-á¹- --).

5610 á¸• haukayati `brings near' KathÄ• s., pp. á¸• haukita -- MBh. [âˆšá¸• HAUK]
Pk. á¸• hoÌ„iya -- `met', á¸• hoÌ„vaá¹‡a -- n. `meeting, an offering'; S. á¸• hoiá¹‡u `to carry, convey', caus. á¸• huÄ• iá¹‡u, L. á¸• hovaá¹‡, (Ju.) á¸• hohaá¹‡, P. á¸• hoá¹‡Ä• , á¸• hohá¹‡Ä• , caus. á¸• havÄ• uá¹‡Ä• , Ku. á¸• hoá¹‡o; N. á¸• huwÄ• unu `to cause to be carried'; B. á¸• hoyÄ• `to convey'; Or. á¸• hoibÄ• `to squander'; Mth. á¸• hoÄ• Ä« `cost of carriage'; H. á¸• honÄ• `to convey'; OG. á¸• hoaÃ¯ `makes a present'.
Addenda: *á¸• haukayati: WPah.poet. á¸• hoá¹‡o `to carry, fetch'.

5611 *á¸• haukyatÄ“ `is brought'. 2. *dhaukyatÄ“. [âˆšá¸• HAUK]
1. N. á¸• hoknu, á¸• hognu `to bow down before, salute respectfully'; H. á¸• hoknÄ• `to lean against'; -- Ku. á¸• hok `obeisance', N. á¸• hok, á¸• hog -- bheá¹- (whence -- g in verb), H. á¸• hok f., OMarw. á¸• hoka f.
2. H. dhoknÄ• `to bow down before', dhok f. `obeisance'.

T

tÃ¡ 5612 tÃ¡ base of nom. sg. n., all obl. sg. and all pl. forms of pron. and pronom. adj. SÃ¡1: n. sg. tÃ¡t, sg. m.n. inst. tá¸—na, gen. tÃ¡sya, pl. m. nom. tá¸—, gen. tá¸—á¹£Ä• m.
Pa. tÄ“na, Pk. tÄ“á¹‡a, Gaw. ten, Bshk. tÃ¤n; MB. t&etilde; `therefore' ODBL 824, OMarw. tÄ«Ëœ -- suÌƒ; OG. teá¹‡a -- iá¹• , G. teá¹‡e. -- Pa. Pk. tassa, NiDoc. tasÌ±a, Gy. eur. les, Wg. taÅ¡É™, Dm. Woá¹-. tas, Gaw. tasa, Kal. tÄ• sa, Bshk. tas, Tor. tes, te, Phal. K. tas, WPah. bhad. pÄ• á¸• . tas, bhal. tes, N. tyas, A. tÄ• ; B. dir. sg. tÄ• , tÄ• hÄ• (< OB. obl. ODBL 822); Or. tÄ• hÄ• , OAw. tÄ• ; with i from interrogative kissa after kÃ-m: P. Bi. H. tis. -- Dm. tÄ“ dir. pl., Kal. OAw. te. -- OG. tÄ«haá¹• obl. pl.; but MB. tehaá¹• prob. a new formation after dir. pl. te replacing OB. tÄ• na < Pk. tÄ• á¹‡aá¹• ODBL 823.
TAKÃ¡ -- , TÃ¡TAS, *TATTAKA -- , TÃ¡TRA -- , TÃ¡THÄ• , TADÄ• ËŠ, TADÄ• ËŠNÄ«M, TÃ¡RHI, TÄ• ËŠT, TÄ• ËŠVAT; TÄ• DRÌ¥Å›A -- ; TATTVA -- ; TATKá¹£Aá¹‡A -- , *TADDIVASAM, TÃ¡SMIN KÄ• Lá¸—.
TAá¹€S `move to and fro': *TAá¹• SANA -- , TAá¹• SÃ¡YATI, TÃ¡SARA -- ; VÃ-TASTI -- ; -- *á¹-ANG -- ?

taá¹• sana 5613 *taá¹• sana `drawing to and fro'. [âˆšTAá¹• S]
Or. tÄ• saá¹‡a `brushing the warp threads with gum before weaving, weaver's brush'.

5614 taá¹• sÃ¡yati `draws to and fro' VS. (Ä• ËŠtaá¹• sayÄ“thÄ“, tatasrá¸— RV. -- âˆšTAá¹• S]
N. á¹-Ã£Ì„snu `to fasten up, fasten, stick, join', á¹-Ã£Ì„sinu `to lean on', á¹-Ã£Ì„s `posting (of notices &c.)', á¹-Ã£Ì„so `deposit'.

5615 taá¹• stanyatÄ“ `keeps on thundering' Gr. [âˆšSTAN]
Si. tÃ¤tana `thunder': very doubtful.

takÃ¡ 5616 takÃ¡ `this' RV. [TÃ¡ --]
Kho. togo `of him, her, it' < *takÃ¡sya NTS xiv 18.

takkoÌ„la -- see KAKKOÌ„LA -- .

5616a â€ takmÃ¡n -- m. `a disease or class of diseases accompanied by skin eruptions' AV. [âˆšTAÃ±C]
A. á¹-akalÄ• (phonet. tÉ”kÉ”la) `bald -- headed (due to skin disease)' AFD 201.

takrÃ¡ 5617 takrÃ¡ n. `buttermilk with a third part of water' Mn. 2. `*bitter'. [Cf. Pers. talx `bitter', but Par. tarku, takku `bitter' â†• Dard. EVP 83, IIFL i 295. -- âˆšTAÃ±C]
1. Pa. Pk. takka -- n. `buttermilk, whey', G. tÄ• k f., M. Ko. tÄ• k n., Si. tÃ¤k; -- Or. tÄ• gaá¹›Ä• `thickened milk'?
2. Kho. trok `bitter, rancid'; S. á¹-rako `sour, fusty', á¹-rakijaá¹‡u `to become sour or unpalatable from keeping'; L. trakkaá¹‡, (Ju.) tarakkaá¹‡ `to rot, go putrid, ferment, stink', awÄ• á¹‡. trak `stink', trakkuá¹‡ `to stink'; P. taraká¹‡Ä• , tarkkaá¹‡Ä• `to rot, go putrid, ferment'; B. tak `sour, acid', á¹-akÄ• `to grow sour or acid', á¹-ak `sourness', á¹-aka, á¹-akuyÄ• `sour'; Or. á¹-aka `sour, acid, any sour or acid substance'. -- Prob. also (`rotten > old') Kt. tÉ™Å•kÄ“ `old (of clothes)', traga `destitute', Pr. á¹-ag `ill, sick', Dm. traka `old, worn (of clothes)'; Gaw. laka, lag `rotten, old'; Kal. trÄ• ka `weak'; Bshk. lak (f. lek `rotten (of food)'.
TAKá¹¢ `hew': TAKá¹£A -- , TAKá¹£Aá¹‡A -- , TÃ¡Ká¹£ATI, TÃ¡Ká¹£AN -- , TAá¹£á¹-Ã¡ -- ; ÃºTTAKá¹£ATI, VÃ-TAKá¹£ATI.
Addenda: takrÃ¡ -- [Cf. Ir. *qraxÅ¡a -- with the sense `old' in Shgh. Ä‹Ä«xÌŒ, sar. Ä‹exÌŒ, X. Rosh. Ä‹oÌ„xÌŒ `old, skinny, disheveled'; and `bitter' in Shgh. Ä‹Ä«xÌŒ, f. Ä‹Ä• xÌŒ EVSh 24]

taká¹£a 5618 taká¹£a in cmpd. `cutting', m. `carpenter' VarBrÌ¥S., vá¹›ká¹£a -- taká¹£aka -- m. `tree -- feller' R. [âˆšTAKá¹£]
Pa. tacchaka -- m. `carpenter', taccha -- sÅ«kara -- m. `boar'; Pk. takkha -- , Ëšaya -- m. `carpenter, artisan'; Bshk. sum -- tacÌ£h `hoe' (< `*earth -- scratcher'), tecÌ£h `adze' (< *taká¹£Ä« -- ?); Sh. tacÌ£i f. `adze'; -- Phal. tÄ“rcÌ£hi `adze' (with "intrusive" r).

taká¹£aá¹‡a 5619 taká¹£aá¹‡a n. `cutting, paring' KÄ• tyÅšr. [âˆšTAKá¹£]
Pa. tacchanÄ« -- f. `hatchet'; Pk. tacchaá¹‡a -- n., Ëšá¹‡Ä• -- f. `act of cutting or scraping'; Kal. tÄ“Ä• in `chip' (< *taká¹£aá¹‡Ä« -- ?); K.

taÌ‡chyunu (dat. taÌ‡chinis) m. `wood -- shavings'; Ku. gng. taÄ‹haá¹‡ `cutting (of wood)'; M. tÄ• sá¹‡Ä« f. `act of chipping &c., adze'.
Addenda: taká¹£aá¹‡a -- : Pk. tacchaá¹‡a -- n. `cutting'; Kmd.barg. taÄ‹É™Ìƒ Å™i `chips (on roof)' GM 22.6.71.

5620 tÃ¡ká¹£ati (3 pl. tÃ¡ká¹£ati RV.) `forms by cutting, chisels' MBh. [âˆšTAKá¹£]
Pa. tacchati `builds', tacchÄ“ti `does woodwork, chips'; Pk. takkhaÃ¯, tacchaÃ¯, cacchaÃ¯, caá¹• chaÃ¯ `cuts, scrapes, peels'; Gy. pers. tetchkani `knife', wel. tax -- `to paint' (?); Dm. taÄ‹ -- `to cut' (Ä‹ < IE. kÌ‚s NTS xii 128), Kal. tÃ£Ì„Ä• -- ; Kho. toÄ• hik `to cut with an axe'; Phal. tacÌ£<-> `to cut, chop, whittle'; Sh. (Lor.) thaÄ• oiki `to fashion (wood)'; K. tachun `to shave, pare, scratch', S. tachaá¹‡u; L. tachaá¹‡ `to scrape', (Ju.) `to rough hew', P. tacchá¹‡Ä• , ludh. tacchanÄ• `to hew'; Ku. tÄ• chá¹‡o `to square out'; N. tÄ• chnu `to scrape, peel, chip off' (whence tachuwÄ• `chopped square', tachÄ• rnu `to lop, chop'); B. cÃ£Ì„chÄ• `to scrape'; Or. tÃ£Ì„chibÄ• , cÃ£Ì„chibÄ• , chÃ£Ì„cibÄ• `to scrape off, clip, peel'; Bhoj. cÃ£Ì„chal `to smoothe with an adze'; H. cÃ£Ì„chnÄ• `to scrape up'; G. tÄ• chvuÌƒ `to scrape, carve, peel', M. tÄ• sá¹‡&etilde;; Si. sahinavÄ• , haËš `to cut with an adze'. <-> Kho. trocÌ£ik `to hew' with "intrusive" r.
Addenda: tÃ¡ká¹£ati: Kmd. taÄ‹ -- `to cut, pare, clip' GM 22.6.71; A. cÃ£Ì„ciba (phonet. saÌƒsibÉ”) `to scrape' AFD 216, 217, `to smoothe with an adze' 331.
TAÃ‘C: â€ TAKMÃ¡N -- .

tÃ¡ká¹£an 5621 tÃ¡ká¹£an (acc. tÃ¡ká¹£aá¹‡am RV., taká¹£Ä• á¹‡am PÄ• á¹‡.) m. `carpenter'. [âˆšTAKá¹£]
Pk. takkhÄ• á¹‡a -- m., PaÅ¡. ar. tacÌ£an -- ká¹“r, weg. taá¹£Ä• ËŠn, Kal. kaá¹- -- taÄ• on, Kho. (Lor.) taÄ• on, Sh. thacÌ£&oarcacute;á¹‡ m., kaá¹- -- thËš, K. chÄ• n m., chÃ¶Ã±Ã¼ f., P. takhÄ• á¹‡ m., Ëšá¹‡Ä« f., H. takhÄ• n m.; Si. sasa `carpenter, wheelwright' < nom. tÃ¡ká¹£Ä• . -- With "intrusive" r: Kho. (Lor.) traÄ• on `carpenter', P. tarkhÄ• á¹‡ m. (â†’ H. tarkhÄ• n m.), WPah. jaun. tarkhÄ• á¹‡. -- With unexpl. d -- or dh -- (X DÄ• ËŠRU -- ?): S. á¸• rakhaá¹‡u m. `carpenter'; L. drakhÄ• á¹‡, (Ju.) darkhÄ• á¹‡ m. `carpenter' (darkhÄ• á¹‡ pakkhÄ« m. `woodpecker'), mult. dhrikkhÄ• á¹‡ m., dhrikkhaá¹‡Ä« f., awÄ• á¹‡. dhirkhÄ• á¹‡ m.

tagara 5622 tagara1 n. `the shrub Tabernaemontana coronaria and a fragrant

powder obtained from it' KauÅ›., Ëšaka<-> VarBrÌ¥S. [Cf. sthagara -- , sthakara -- n. `a partic. fragrant powder' TBr.]
Pa. tagara -- n., Dhp. takara; Pk. tagara -- , á¹-ayara -- m. `a kind of tree, a kind of scented wood'; Si. tuvara, tolÌ„ra `a species of Cassia plant.'
TAGARAVALLÄ« -- .

tagara 5623 tagara2 á¹‡. `Name of a town' Romakas.
M. Ter LM 348.

tagaravallÄ« 5624 tagaravallÄ« f. `Cassia auriculata' Npr. [tagara -- 1, vallÄ« --]
Si. tuvaralÄ• `an incense prepared from a species of Tabernaemontana'.

tagg 5625 *tagg `endure'. [Cf. *TAá¹…GA -- ?]
K. tagun `to be possible, be known how to be done'; S. tagÌ aá¹‡u `to last, endure'; P. tagá¹‡Ä• `to persevere, hold out'; N. tagnu `to last, endure', M. tagá¹‡&etilde;.

tagga 5626 *tagga `mud'. [Cf. Bur. t*lg*lá»µ `mud']
Kho. (Lor.) toq `mud, quagmire'; Sh. tÄƒgÄ• ËŠ `mud'; K. tagÃ¶ri m. `a man who makes mud or plaster'; Ku. tÄ• gaá¹› `mortar'; B. tÄ• gÄ• á¹› `mortar, pit in which it is prepared'.
*taá¹…ka -- `pear' see á¹-Aá¹…KA -- 5.

taá¹…ga 5627 *taá¹…ga `strong, well'. [Connexion, if any, with *TARGA -- or *TAGG- or Ir. taá¹…k -- (Av. taxma -- `strong', superlative tanÄ• iÅ¡ta --) is obscure]

Ku. tÃ£Ì„gá¹›o `strong'; N. taá¹…grinu `to get better in health'; A. tÄ• á¹…ariba `to improve'.
TAÃ‘C `contract, coagulate': takrÃ¡ -- , *taÃ±cati; <-> *staá¹…kati.

5628 *taÃ±cati, tanakti tr. `contracts' DhÄ• tup. [Cf. Ä• ËŠtanakti `coagulates' VS. -- âˆšTAÃ±C]
Kho. (Lor.) tonÇ°eik `to lose, ruin, spoil, waste'; S. taÃ±jaá¹‡u `to wrap in swaddling clothes', taÃ±jaá¹‡u, Ëšá¹‡o m. `swaddling clothes'.
taá¹- -- `crackle' see TRAá¹- -- .
Addenda: *taÃ±cati: WPah.ká¹-g. tÉ”Ì• njÌˆhá¹‡Ãµ `to mix (with other people)' (Him.I 92 poss. but without explanation of aspirate).
â€ TAá¹¬: â€ TAá¹-ATI; -- cf. TRAá¹- -- .

taá¹-a 5629 taá¹-a m. `slope, shore' MBh., taá¹-Ä« -- f. GÄ«t., taá¹-aka -- n. Inscr.
Pa. taá¹-a -- m.n. `bank, side of hill', taá¹-Ä« -- f. `bank'; Pk. taá¸• a -- m.n. Ëšá¸• Ä« -- f. `shore'; S. taá¹›u m. `landing place, bathing place, bathing', taá¹›Ä« f. `mooring peg on shore'; Ku. taá¹› `bank, land (as opposed to water)', adj. `shallow'; B. taá¹›, taá¹›Ä• `bank, shore, land'; Or. taá¹›a `bank, shore', taá¹›Ä• , Ëšá¹›i `bank of pond or river'; H. taá¹› m. `side, party, faction', taá¹›Ä• m. `island'; G. taá¹› m. `party, sect', teá¹› f. `bank, edge, end'; M. taá¸• m. `party, faction, feud', taá¸• f. `bank, side, end'; Si. tala `sea -- shore, bank' (ES 34 < STHALA -- ). -- Kal. rumb. trÄ«i `border'; L. tiá¹› m. `sloping bank cut out of steep sides of a river &c. for landing or for watering cattle, landing place, ford', mult. tiá¹› f. `ford, crossing place of river or canal': poss. < *TRÌ¥TI -- .
*TAá¹-ASROÌ„TAS -- ; *PAKá¹£ATAá¹-AKA -- , *VÄ• SATAá¹-IKÄ• -- , VÄ“LÄ• TAá¹-A -- , *Å›Uá¹£KATAá¹-Ä« -- , *SKANDHATAá¹-AKA -- .
Addenda: taá¹-a -- : A. talÌ,r `bank'.

5629a â€ taá¹-ati `rumbles' á¹¢aá¸• vBr. [Cf. TRAá¹- -- : âˆšâ€ TAá¹-]
WPah.ká¹-g. tÉ”á¹›ke `early in the morning' (Him.I 92 â†• H. P. if < TRAá¹- -- ; but all forms in CDIAL except S. may also < TAá¹- --).

taá¹-asroÌ„tas 5630 *taá¹-asroÌ„tas `side stream'. [TAá¹-A -- , SRá¹“TAS --]
Mth. tarsoÄ• `side spring in a well'.

taá¹-Ä• ka -- see TAá¸• Ä• GA -- .

taá¹-á¹-a 5631 *taá¹-á¹-a1 `pot'.
Pa. taá¹-á¹-aka -- m. `bowl for holding food, flat bowl' (â†’ Tam.
taá¹-á¹-am Kern Toev s.v.); M. tÄ• á¹- n. `rimmed metal dining plate'; Ko.
taá¹-á¹-&etilde; n. `small metal tumbler'; Si. taá¹-uva `metal vessel,
dish'.
*taá¹-á¹-a -- 2 `defective' see *á¹-Aá¹-á¹-A -- .
*taá¹-á¹-u -- `pony' see *á¹-Aá¹-á¹-U -- .
TAá¸Œ1 `strike'. [â†• Drav. J. Bloch BSOS v 737, T. Burrow BSOAS xii 380]
*taá¸• ati1, *taá¸• ikÄ• -- , tÄ• ËŠá¸• a -- 1, tÄ• á¸• a -- 2, tÄ• á¸• ana -- ,
tÄ• á¸• Ã¡yati1, tÄ• la -- ; *Ä• tÄ• á¸• ayati, *uttÄ• á¸• ayati, vitÄ• á¸• ayati.
*TAá¸Œ2 `stretch': *taá¸• ati2, *taá¸• á¸• ati, tÄ• á¸• ayati2.
taá¸• aga -- see TAá¸• Ä• GA -- .
Addenda: *taá¹-á¹-a -- 1: WPah.kc. tÉ”á¹-o m. `plate for cooking on'; M.
also tÄ• á¹-h n., Ko. tÄ• á¹-a.
TAá¸Œ2: â€ *VITÄ• á¸• A -- , â€ *VITÄ• á¸• AYATI2.

5632 *taá¸• ati1 `strikes'. [âˆšTAá¸• 1]
S. taá¹›aá¹‡u `to drive off, expel'; P. taá¹›á¹‡Ä• `to coop up'; Or.
taá¹›ibÄ• `to drive away, attack'; G. taá¹›vuÌƒ `to run to strike, attack,
rise in revolt'; -- PaÅ¡. taá¹›ka `forcibly', taá¹›as -- `to knock'.

5633 *taá¸• ati2 `stretches'. 2. *taá¸• á¸• ati. 3. tÄ• á¸• ayati2 `(math.)
multiplies' Apte. [âˆš*TAá¸• 2]
1. Pk. taá¸• ia -- `spread out', taá¸• iá¹‡a -- `sparse'; P. taá¹›á¹‡Ä• `to be
stretched'; N. tarnu `to make ready for slaughter (by pulling an animal's
head forward so that the neck is stretched out)', tarkanu `to be strained';
A. tariba `to open, spread (a net or curtain)', á¹-arÄ• iba `to spread,
extend'.
2. Pk. taá¸• á¸• aÃ¯ tr. `spreads out, makes', paritaá¸• á¸• aviya<-> `well
spread out'; P. á¹-aá¸• á¸• á¹‡Ä• tr. `to open, spread out, stretch'.
3. Pk. tÄ• á¸• aÃ¯ `multiplies'; Ash. tÄ• á¹› -- `to think'; S. tÄ• á¹›Ä« f.
`absorption of mind, strong desire'; L. tÄ• á¹› m. `watching, vigil'; P.
tÄ• á¹›á¹‡Ä• `to ponder, understand, frown'; Ku. tÄ• á¹›á¹‡o `to examine,
test, estimate'; N. tÄ• á¹›nu `to hazard a guess'; H. tÄ• á¹›nÄ• `to
understand'; M. tÄ• á¸• á¹‡&etilde; `to investigate, discover, infer'.

taá¸• apphaá¸• 5634 *taá¸• apphaá¸• `agitate'. [Cf. âˆšTAá¸• 1 and TRAá¹- --]
Pk. taá¸• apphaá¸• aÃ¯ `crackles, is perturbed'; S. taá¹›phaá¹‡u `to writhe, wriggle, be agitated'; P. taá¹›phaá¹›Ä• uá¹‡Ä• `to flutter, cause to flutter', taá¹›phÄ• uá¹‡Ä• `to agitate'; B. taá¹›pÄ• na `to frisk, flounce, wriggle (like a fish)'; H. taá¹›phaá¹›nÄ• , taá¹›paá¹›nÄ• , taá¹›apnÄ• `to toss, roll about, be anxious'; G. taá¹›phaá¹›vuÌƒ, tarphËš `to toss about, flounce, be agitated'; M. taá¸• phaá¸• á¹‡&etilde; intr. `to toss about', taá¸·apá¹‡&etilde; `to be brandished'.
taá¸• Ä• ËŠka -- see TAá¸• Ä• GA -- .

taá¸• Ä• ga 5635 taá¸• Ä• ga n. `pool' ÅšÄ• á¹…khGrÌ¥., taá¸• Ä• ËŠka -- n. lex., taá¹-Ä• ka<-> m. R., ËškinÄ« -- f. MBh. 2. taá¸• aga -- , talaka -- m. lex.
-- á¹-<-> after TAá¹-A -- ? -- Cf. TALLA -- 1]
1. Pa. taá¸·Ä• ka -- n. `pond, pool, reservoir'; Pk. taá¸• Ä• ga -- , ËšÄ• a -- , talÄ• ga -- , ËšÄ• ya -- , ËšÄ• va -- n. `pond, tank', talÄ• Ä« -- f. `small pond'; S. talÄ• u m. `pool, tank' (lw. with -- l --), L. talÄ• m., P. talÄ• , talÄ• u m., talayyÄ• f. `small pond'; Ku. talau `pool, irrigated land'; N. talÄ• u `pool, tank', B. talÄ• u, tÄ• lËš, Or. talÄ• u (lw. with -- l -- ), Bi. talÄ• w, talÄ• i, H. talÄ• u m., talÄ• Ä« f.; OMarw. talÄ• vo m. `lake', talÄ• Ä« f. `pond'; G. taá¸·Ä• v n. `tank', M. taá¸·Ä• v m., OSi. taá¸·Ä• , Si. talÄ• va.
2. Or. talaÃ¼, talaÃ¯ `tank, pond', M. taá¸·&etilde; n.
Addenda: taá¸• Ä• ga -- : S.kcch. tarÄ• m. `pond'.
â€ *taá¹‡á¸• a -- `stalk' see *á¸• Aá¹‡á¹-HA -- .

taá¸• ikÄ• 5636 *taá¸• ikÄ• `beating'. [taá¸• Ã-t -- f. `stroke' Naigh. -- âˆšTAá¸• 1]
Or. taá¹›i `stroke, beating'; H. taá¹›Ä« f. `beating, loss, fraud'; G. taá¹›Ä« f. `beating'.
*taá¸• á¸• ati `stretches' see *TAá¸• ATI2.
*taá¹‡á¹-a -- `stalk', taá¹‡á¸• aka -- see *á¸• Aá¹‡á¹-HA -- .

taá¹‡á¸• ulÃ¡ 5637 taá¹‡á¸• ulÃ¡ m. `grain, esp. rice, after threshing and winnowing' AV. [Perh. of similar non -- Aryan (Drav. Bloch BSOS v 737 or, less probably, Austro -- as. S.K. Chatterji ZII ix 32) as *CÄ• MALA -- cf. esp. forms in K. B. Si.]
Pa. taá¹‡á¸• ula -- m. `husked rice', NiDoc. taá¹• á¸• ula, Pk. taá¹• á¸• ula -- , taá¹• dula -- m., Dm. talÃºn, Tir. thaá¹›Å«ËŠn, Niá¹…g. toÌ„Ìƒ, Woá¹-. (Morgenstierne) tanÃºlo, taá¹‡Ãºl, (Buddruss) tanÃºl; Gaw. toÌ„á¹‡á¸• Ãºl

`rice in the fields', Bshk. talun, Shum. t&atildedotdot;á¹›ul, Tor. tunoÌ„l, Mai. á¹-alÃ¥n; Sh. pales. tarÅ«ËŠn `boiled rice'; MB. tÃ£Ì„á¹›ula `husked rice', Or. taá¹‡á¸• uá¸·a; G. tÃ£Ì„duá¸· m. `rice', m. pl. tÃ£Ì„dá¸·Ä• `grains of rice, grains of certain kinds of corn'; OM. tÄ• á¹• dula, M. tÃ£Ì„á¸• uá¸· m. `rice'; -- (cf. *CÄ• MALA --) K. toÌ†mul m. `husked rice', OB. tÄ• ula, Si. sÃ¤nÌ†á¸• ela (but cf. also Tam. caá¹‡á¹-ikkÄ• r `a kind of rice').

tatÃ¡ 5638 tatÃ¡ `stretched, extended' RV. [âˆšTAN]
Pa. tata -- , Pk. taya -- ; Kho. tor `fallen' Grierson Tor 181.

5639 tÃ¡tas `from there' RV., `there, then' ÅšBr. [TÃ¡ --]
Pa. tatoÌ„ `thence, thereupon', AÅ›. shah. man. kÄ• l. tato (J. Bloch BSOS vi 291 attributes -- o instead of -- e to its proclitic position), man. tata, gir. kÄ• l. tatÄ• , NiDoc. tate, tade; Pk. tadoÌ„„ taoÌ„ `then, therefore', Ap. tae, to; á¸Œ. ta (after the verb) `if'; Woá¹-. to `then' Buddruss Woá¹-128, Sh. to; P. tau lag `till then'; WPah. paá¹…. tauÌƒ `then'; Ku. tau `if', taubhÄ« `howsoever'; B. to (â†• West ODBL 350); OAw. tau `then, at least', tauhu `still, even', lakh. ta EA 89; OMarw. tau, to `then', OG. taÃ¼ `then', taÅ« `yet' < Ap. taÃ¼ hu Dave GujLg 145.

5639a â€ tatoÌ„ 'pi `even then'. [TÃ¡TAS, Ã¡PI]
WPah.ká¹-g. tÉ”Ä©, kc. tÉ”Ä©a `again, further, and' Him.I 91.

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tatká¹£aá¹‡a 5640 tatká¹£aá¹‡a m. `the same moment' lex., Ëšá¹‡Ä• t `immediately' YÄ• jÃ±., Ëšá¹‡Ä“ R., Ëšá¹‡am PaÃ±cat. [TÃ¡ -- , Ká¹£Aá¹‡A --]
Pk. takkhaá¹‡a -- n. `that very time'; WPah.paá¹…. tikhaá¹‡ `then' (with ti -- from pron.), B. H. takhan BL 317. <-> With other pron. stems: B. kakhan

`when?'; WPah. bhad. zakhaá¹‡, rudh. jÌˆe\khaá¹‡, khaÅ›. jÌˆexaá¹‡ `when', B. Mth. H. jakhan.

tattaka 5641 *tattaka `so much'. 2. *tattika -- . [After IYATTAKÃ¡ -- . -- TÃ¡ --]
1. Pa. tattaka -- `so much', WPah.paá¹…. tattÄ• , A. tat, B. tata; -- Ku. tatro, tatá¹‡o, Mth. tatek. -- With i and e of near demonstratives: H. tittÄ• , titnÄ• , G. teá¹-luÌƒ (< *tetá¸·uÌƒ < OG. tetalaÃ¼á¹•), M. titlÄ• , titkÄ• .
2. Pk. tattiya -- , NiDoc. tati (= tatti?); N. tati `so much, so many'; B. tati `so many'. -- With i and e: Ap. tettia -- , titËš, tettila -- , titËš, Or. tete.

tattva 5642 tattva n. `real state' ÅšvetUp. [TÃ¡ --]
Pa. Pk. tatta -- n. `reality, truth'; Si. tatu `fact, state, disposition'.

5643 tÃ¡tra `there' RV. [TÃ¡ --]
Pa. tatra, AÅ›.shah. man. gir. tatra, gir. tatrÄ• , kÄ• l. gir. dh. jau. tata, NiDoc. KharI. tatra, Pk. tatta, PaÅ¡.ar. tra, lauá¹›. tÉ™rÄ«ËŠ, dar. weg. l Ä« (IIFL iii 3, 177 loss of ta -- due to haplology?), Ku. tata; N. tatÄ• , emph. tatai `thither'; A. tÄ• t `there'. -- Replaced by Pa. Pk. tattha `there' (cf. -- thÄ• , -- tham in TÃ¡THÄ• , itthÄ• ËŠ, ITTHÃ¡M), S. tathe, Ku. tath, A. tathÄ• , Ëšthi, Or. tathi, Mth. tathihuÌƒ; -- with i and e of near demonstratives: Ap. tetthu, M. teth&etilde;.
TATRASTHA -- .

tatrastha 5644 tatrastha `situated there' MBh. [TÃ¡TRA, STHA --]
Bshk. tathÄ«ËœËŠ `that (out of sight)' (AO xviii 254) rather < TATSTHA -- .

tatstha 5645 tatstha `being in or beside that' PÄ• á¹‡. [TÃ¡ -- , STHA --]
Pk. tatthaya -- `one there'; Bshk. tathÄ«ËœËŠ `that (out of sight)' (AO xviii 254 < tatrastha -- with early contraction).

5646 tÃ¡thÄ• `so, in that way' RV., `so also' Mn. [TÃ¡ --]
Pa. tathÄ• `thus', AÅ›. tathaÌ„Ì†, NiDoc. tatha, taha, daha, Pk. tadhÄ• , tahaÌ„Ì†, tahi (variation -- i ~ -- a orig. IA. cf. Pk. ia ~ iti, utÃ¡ ~ Lat. utÄ« J. Przyluski RHA 1936, 200: very doubtful); Gy. wel. thÄ• `and', gr. ta, á¸Œ. ta; Ash. tÉ™ `and, or'; PaÅ¡.lauá¹›. thÄ• `then'; K. ta `and';

L. tÃ£Ì„h, tÃ£Ì„ `so, indeed, then'.
TATHYA -- ; TATHÄ• PI.

5647 tathÄ• pi `even so, nevertheless' R. [TÃ¡THÄ• , Ã¡PI]
Gy. wel. thai `also'; Kho. the, te `then, again', ti `also'; K. ti `also';
L. tÃ£Ì„hvÄ« `moreover, still, yet'; P. WPah.bhal. te `and', roh. tÃ¥Ä©
`again'; N. tai `nevertheless'; A. teo `yet, still'; Mth. taÃ¯o
`nevertheless'; OG. taÃ¼haÃ¯ `even then, yet' (Dave GujLg 145 < *tahavi X
taÃ¼ < tÃ¡tas); Si. tava `moreover, yet'. -- Direct derivation of most of
the above forms is doubtful.

tathya 5648 tathya `true' MBh., n. `truth' Mn. [TÃ¡THÄ•]
Pa. taccha -- `true, real', tathiya -- ; Pk. tahia -- n. `truth', tacca --
n. (X sacca -- < SATYÃ¡ --); Kt. tiÄ• `true'; -- Gy. eur. Ä• aÄ• o `true,
right (of hand), eng. taÄ• o (t -- scarcely original) or poss. < SATYÃ¡ --
with assimilation of saÄ• -- to Ä• aÄ• -- .

5649 tadÄ• ËŠ `then' AV. [TÃ¡ --]
Pa. tadÄ• `then', AÅ›. tadaÌ„Ì†, Pk. tadÄ• , tayÄ• , taÃ¯ after jaÃ¯ < YÃ¡DI
(discussion of MIA. forms by L. A. Schwarzschild JA 1957, 241 ff.); Gy. eur.
te `and'; M. (poet.) taÄ«Ëœ, taÄ© `then'.

5650 *taddivasam `on that day'. [Cf. taddinam `on a certain day' W. -- TÃ¡
-- , DIVASÃ¡ --]
Pk. taddiasa -- , Ëššia -- , taddiaha -- n. `every day'; PaÅ¡. tadÅ« `the
day before yesterday' IIFL iii 3, 173; N. tÄ• dhi, tÄ• di `years ago, once
upon a time'; M. tÄ• dhÄ«Ëœ `on that day, then'.
TAN `stretch': TATÃ¡ -- TANIKÄ• -- , *TANÄ« -- , TANÃº -- , TANá¹“TI, TANTÃ-
-- , TÃ¡NTU -- , TÃ¡NTRA -- , *TANTRIKA -- , TANTRÄ«ËŠ -- , TANYATÄ“,
*TANVATI, TÄ• NA -- , TÄ• NÃ¡YATI, *TÄ• NYA -- ; *APATÄ• NA -- , Ã¡VATANOÌ„TI,
*Ä• TATYA -- , Ä• TÄ• NA -- , *UTTANUKA -- , ÃºTTANOÌ„TI, UTTÄ• NÃ¡ -- ,
*UTTÄ• NAYATI, *NISTÄ• NA -- , *PRATITÄ• NA -- , VÃ-TANOÌ„TI, VITÄ• NA -- ,
SÃ¡á¹• TATA -- , SÃ¡á¹• TÄ• YATÄ“, SATATA -- ; -- *á¹-AN -- .
tÃ¡n -- (f.?) `self' RV.
TÃ¡NAYA -- , TANÅ«ËŠ -- .
*tanaka -- `cord' see TANIKÄ• -- .

tÃ¡naya 5651 tÃ¡naya n. `offspring' RV., m. `son', ËšyÄ• -- f. `daughter'

Mn. [TÃ¡N --]
Pa. tanaya -- m. `son', tanuya -- (X or < TANÅ«JÃ¡ -- ), NiDoc. taá¹‡ayeá¹£u loc. pl., Pk. taá¹‡aya -- m., ËšyÄ•  -- f.; Wg. tanÃ¤ËŠ `one year old child', tana -- mÃ¡na `boy, small children'; -- Si. tenÄ“ `son' (EGS 67) rather â†• Pa.

tanikÄ• 5652 tanikÄ• f. `cord' ÅšiÅ›. 2. *tanaka -- [Cf. *tanÄ« -- . <-> âˆštan]
1. K. tÃ¼Ã±Ã¼ f. `string of a garment', L. P. taá¹‡Ä« f.; H. tanÄ« f. `id.', taniyÄ• f. `narrow strip of cloth for the loins'.
2. L. taá¹‡Ã£Ì„ m. `clothes -- line', taá¹‡Ä• vÃ£Ì„ f. pl. `cords of scales'; Ku. taá¹‡Ä• m. pl. `tapes or strings for fastening clothes', N. tunu; Si. tuna `cord, string'.
Addenda: tanikÄ• -- : WPah.poet. tÉ”á¹‡e f. `string, rope'.

tanÄ« 5653 *tanÄ« `stretching'. [âˆšTAN]
Kt. (Morgenstierne) t&atildedotdot;Å• in Å¡urut&atildedotdot;Å• `(markhor) shooting'.

tanÃº 5654 tanÃº `thin, delicate' ÅšBr., tÃ¡nuka -- PÄ• á¹‡. [âˆšTAN]
Pa. tanu -- , Ëšuka -- `thin, small', Pk. taá¹‡u -- , Ëšua -- ; K. tonu `thin'; Ku. taá¹‡uwÃ£Ì„ `sparsely, thinly'; A. tanÅ« `thin'; Si. tunu `thin, fine'; -- H. tanuk, Ëšnak, Ëšnik `small'. -- Kho. tonuk `thin, delicate' â†• Pers. tanuk Morgenstierne BSOS viii 670. See Add.
TANULA -- .
tanuja -- see TANÅ«JÃ¡ -- .
Addenda: tanÃº -- : Md. tuni `thin'.
â€ TANÅ«BHÅ«TA -- .

tanula 5655 tanula `spread, expanded' Uá¹‡. [TANÃº --]
Sh. talÃºá¹‡Å- `thin', (Lor.) tanulo `thin (of cloth)'. <-> Improb. < TÃ¡RUá¹‡A -- .

tanÅ«ËŠ 5656 tanÅ«ËŠ f. `body, person, self' RV., tanÃº -- f. AitBr. [TÃ¡N --]
Pa. tanu -- n. `body', Pk. taá¹‡Å« -- f.; Sh. (Lor.) tan `body', tan -- nano `naked'; K. tan (dat. Ëšni) f. `body' (tonu m. `belly below the navel' rather < TUNDA -- 1); P. taá¹‡, taá¹‡Ä•  m. `side of belly'; N. tan -- man

`with mind and body'; B. tanu `body, skin'; H. tan m. `body'; Si. tunuva `body, shape'.
*TÄ• NUVA -- , TÄ• ËŠNVA -- ; TANÅ«JÃ¡ -- , TANÅ«PÄ• ËŠ -- ; *UTTANUKA -- .

tanÅ«jÃ¡ 5657 tanÅ«jÃ¡ `born of the body' AV., m. `son' MBh. (tanuja<-> BhP.). [TANÅ«ËŠ -- , JA --]
Pk. taá¹‡Å«a -- m. `son', H. tanÅ« m.

tanÅ«pÄ• ËŠ 5658 tanÅ«pÄ• ËŠ m. `protecting life and body' (epithet of Indra and Agni) RV. [TANÅ«ËŠ -- , PÄ• --]
Wg. tÃ¡nuoÌ„ `friend'?

5658a â€ tanÅ«bhÅ«ta -- `small, diminished' KathÄ• s. [TANÃº -- , BHÅ«TÃ¡ --]
WPah.ká¹-g. (kc.) tÉ”Ì• á¹‡huÉ” adj. `scattered, sparsely populated', or pp. of TANá¹“TI with BHÅ«TÃ¡ -- (Him.I 92 refers only to TANá¹“TI).

5659 taná¹“ti `stretches' RV. 2. *tanvati. [Cf. *á¹-an -- . <-> âˆštan]
1. Pa. tanoÌ„ti; Pk. taá¹‡aÃ¯ `spreads out, makes'; L. taá¹‡aá¹‡ `to prepare the woof', (Ju.) `to arrange the cotton threads for forming the warp' (whence taá¹‡ m. `warp'), awÄ• á¹‡. taá¹‡uá¹‡ `to stretch'; P. taá¹‡nÄ• `to stretch, pull, prepare the woof', á¸• og. taá¹‡á¹‡Ä• `to weave, work hard';

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G. taá¹‡Ä• vuÌƒ `to be dragged'; M. taá¹‡á¹‡&etilde; `to draw tight'; -- N. tanakka `tensely', tankanu intr. `to stretch', tankÄ• unu tr.
2. Ku. tÄ• ná¹‡o `to stretch, write in detail, fix'; M. tÄ• ná¹‡&etilde; `to stretch'.
Addenda: taná¹“ti: WPah.J. taá¹‡á¹‡u `to spread, stretch'; Garh. taá¹‡nu `to

spread'. -- ká¹-g. tIá¹‡nÃµ `to draw, pull, stretch' (I from khÃ-nÄ‹á¹‡Ãµ < *KHIÃ±C -- : khÃ¡nÄ‹á¹‡Ãµ < KHAÃ±C<-> Him.I 95).

tantÃ- 5660 tantÃ- f. `cord, string' RV. [âˆšTAN]
Pa. tanti -- f.; Pk. taá¹• tÄ-Ì„ -- f. `string, leather thong'; K. toÌˆÌƒth (dat. toÌˆÌƒÄ‹Ã¼) f. `thread' (â†• Ind.); L. tandÄ« f. `dried gut, strip of buffalo hide, bowstring', (Shahpur) `string of cotton -- carder's bow'; P. tand, ËšdÄ« f. `catgut'; WPah. bhal. tanti f. `string of ginning machine'; Ku. tÃ£Ì„t f. `cord, leather thong'; N. tÃ£Ì„t, Ëšti `line, string', OB. tÄ• ntÄ«, B. tÄ• Ä©t, tÃ£Ì„t; Or. tanta `catgut'; Mth. tÃ£Ì„tÄ« `leather thong'; Bi. tÃ£Ì„t `thin leather thong tied round horse's hocks'; Bhoj. tÃ£Ì„t `gut', tÃ£Ì„ti `string'; H. tÃ£Ì„t f. `thread, loom', tant f. `thread, string, wire', tÃ£Ì„tÄ« f. `link, series, posterity'; G. tÃ£Ì„ti f. `thread, catgut'; M. tÃ£Ì„t f. `thread'; Si. tÃ¤ta `string, cord'.
Addenda: tantÃ- -- : WPah.ká¹-g. tÄ• nd f. (obl. -- I) `thread'; Brj. tÃ£Ì„t f. `thread, bowstring'.

tÃ¡ntu 5661 tÃ¡ntu m. `thread, warp' RV. [âˆšTAN]
Pa. tantu -- m. `thread, cord', Pk. taá¹• tu -- m.; Kho. (Lor.) ton `warp' < *tand (whence tandeni `thread between wings of spinning wheel'); S. tandu f. `gold or silver thread'; L. tand (pl. ËšduÌƒ) f. `yarn, thread being spun, string of the tongue'; P. tand m. `thread', tanduÄ• , ËšdÅ«Ä• m. `string of the tongue, frenum of glans penis'; A. tÃ£Ì„t `warp in the loom, cloth being woven'; B. tÃ£Ì„t `cord'; M. tÃ£Ì„tÅ« m. `thread'; Si. tatu, Ëšta `string of a lute'; -- with -- o, -- Ä• to retain orig. gender: S. tando m. `cord, twine, strand of rope'; N. tÃ£Ì„do `bowstring'; H. tÃ£Ì„tÄ• m. `series, line'; G. tÃ£Ì„tÉ” m. `thread'; -- OG. tÄ• á¹• taá¹‡aÃ¼ m. `thread' < *tÄ• á¹• taá¸• aÃ¼, G. tÃ£Ì„tá¹‡É” m.
TANTUVÄ• YA -- .

tantuvÄ• ya 5662 tantuvÄ• ya m. `weaver' Mn., `spider' PÄ• á¹‡.KÄ• Å›. [Cf. TANTRAVÄ• YA -- . -- TÃ¡NTU -- , VÄ• YÃ¡ -- 2]
Pk. taá¹• tuvÄ• ya -- m. `weaver'; Bi. tÃ£Ì„twÄ• `Hindu weaver'.

tÃ¡ntra 5663 tÃ¡ntra n. `web' RV., `loom' PÄ• á¹‡.KÄ• Å›., `weaving, thread' lex. [âˆšTAN]
Pa. tanta -- n. `loom, string', Ëšaka -- n. `loom'; Pk. taá¹• ta -- n. `loom, string'; Kt. trÅ«tr `loom', Pr. uá¹-Ã¤k (< *tutr -- Morgenstierne

FestskrBroch 148); Dm. tran `weaving, loom'; Kal.rumb. trun (st. troÌˆÌ„Ì£nd -- ) `loom'; Phal. trÄ• nd `spider's web, weaving'; A. B. tÃ£Ì„t `loom', Or. tanta.
*TANTRIKA, TANTRÄ«ËŠ -- ; TANTRAVÄ• YA -- .

tantravÄ• ya 5664 tantravÄ• ya m. `weaver' R., `spider' lex. [Cf. TANTUVÄ• YA -- . -- TÃ¡NTRA -- , VÄ• YÃ¡ -- 2]
Pa. tantavÄ• ya -- m. `weaver'; -- Phal. trÄ• mbu, trÄ• hambÃº `spider' rather Phal. cmpd. trÄ• n(d) < TÃ¡NTRA<-> + *bÄ• v < *vÄ• bha -- NOPhal 50.

tantraÅ›aya 5665 *tantraÅ›aya `living in a web'. [Cf. giriÅ›ayÃ¡ -- VS. <-> TÃ¡NTRA -- , Å›AYA --]
Wg. trÃ£Ì„Å¡Ã© `spider' (NTS xvii 305 poss. *traÌƒt+?).

tantrika 5666 *tantrika `weaver'. [Ext. from *tantrin -- . -- TÃ¡NTRA --]
A. B. tÃ£Ì„ti `weaver'; Bi. tÃ£Ì„tÄ« `Hindu weaver'; H. tÃ£Ì„tÄ« m. `weaver'.

tantrÄ«ËŠ 5667 tantrÄ«ËŠ f. `string of a lute' ÅšÄ• á¹…khÅšr. [TÃ¡NTRA --]
Pa. tanti -- f. `lute', Pk. taá¹• tÄ« -- f.; OAw. tÄ• á¹• ti `string of a musical instrument', H. tant f.; Si. tÃ¤ta `string of a lute'.
tandatÄ“ see *DANDHA -- .

tandrÃ¡ 5668 tandrÃ¡ n. `row, line' VS., ÅšBr. [Relationship, if any, with TÃ¡NTRA -- is obscure EWA i 476]
S. á¹-raá¹‡á¸• ru m. `herd of cattle', á¹-raá¹‡á¸• ro m. `a town built by a chieftain and named after him'; L. taraá¹‡á¸• Ä« f. `large herd of bullocks taken about for sale'; WPah.bhal. á¹-aá¹‡á¸• f. `platform for storing wood above cowstall', sod. Ä• aá¹‡á¸• `upper part of house used as store -- room'; Ku. gng. á¹-Ä• á¹‡ `extra wooden erection on second storey of a house'; N. á¹-Ã£Ì„á¹› `bamboo platform for sitting on'; Bi. á¹-Ã£Ì„á¹›Ä« `drill plough used in indigo culture'; H. á¹-Ã£Ì„á¹› f. `platform, shelf', á¹-Ã£Ì„á¹›Ä• m. `line of cattle'; G. á¹-Ã£Ì„á¸• uÌƒ n. `line of bullocks, caravan, head of a series, front, top'; M. tÃ£Ì„á¸• Ä• m. `line (of cattle, ants, &c.), troop, company', tÃ£Ì„á¸• Ä« f. `line or string (of clothes, &c.)'.
Addenda: tandrÃ¡ -- : WPah.kc. cÄ• á¹‡á¸• , cÉ”Ìˆ„á¹‡á¸• m. `loft used as storeroom', kiuÌƒth. caá¹‡á¸• É™á¹› m., ká¹-g. ce_á¹‡á¸• m.

5669 tanyatÄ“ `is extended' Bhaá¹-á¹-. [âˆšTAN]
H. tÄ• nnÄ• `to lie at full length, sleep, die'; M. tÄ• ná¹‡&etilde; `to draw back'.
*tanvati `stretches' see TANá¹“TI.
TAP `be hot': *TAPAKA -- , TÃ¡PATI, TÃ¡PANA -- , *TAPANTIKÄ• -- , TÃ¡PAS -- , TÃ¡PASYATI, TAPASYÄ• -- , TAPITA -- , TÃ¡PUá¹£Ä« -- , TÃ¡PUS -- , TAPTÃ¡ -- , TAPTI -- , *TAPNU -- , TÃ¡PYATI, TAPYATÃ- -- , TAPYATÃº -- , TÄ• PÃ¡ -- , TÄ• PAKA -- , TÄ• PANA -- , TÄ• PÃ¡YATI, TÄ• PASÃ¡ -- , TÄ• PIKÄ• -- , TÄ• PITA -- , TÄ• PYATÄ“; Ä• TAPA -- , *Ä• TAPALA -- , *Ä• TAPASYATI, Ä• TAPTA -- , Ä• TAPYATÄ“, UTTAPATÄ“, UTTAPANA -- , UTTAPTA -- , *UTTAPTI -- , UTTAPYATÄ“, UTTÄ• PA -- , UTTÄ• PAYATI, UPATAPTA -- , *UPATAPTI -- , ÃºPATAPYATÄ“, *UPOÌ„TTAPTI -- Add., *NITAPTA -- , *PARITAPIKÄ• -- , *PARYÄ• TAPATI, PRÃ¡TAPATI, PRATÄ• PA -- , PRATÄ• PANA -- , PRATÄ• PAYATI, SAá¹• TAPYATÄ“, SAá¹• TÄ• PÃ¡ -- , SAá¹• TÄ• PAYATI.

tapaka 5670 *tapaka `frying pan'. 2. *tapuka -- . [Cf. tÄ• paka -- . <-> âˆštap]
1. Pk. tavaya -- m., taviÄ• -- f.; K. tawa m. `griddle'; S. tao m., taÄ« f. `frying pan'; P. tavÄ• m. `circular griddle', tavÄ« f. `large griddle'; Ku. tawÄ• `iron plate for baking bread on', gng. tai `iron pan'; B. tai `iron pan without handles', Or. taÃ¯; Bi. tawÄ• `iron griddle plate'; H. tawÄ• `frying pan', taÄ« f. `griddle'; G. tavÉ” m. `griddle', tavÄ« f. `small do.'; M. tavÄ• m. `frying pan', tavÄ« f. `metal or earthen vessel', tavaÄ« f. `earthen vessel'; Ko. tavo m. `roasting pan'. -- Ext. -- ll -- : P. taullÄ• m. `largemouthed earthen pot'; Ku. taulo, ËšlÄ« `cooking vessel', gng. tÉ”Ìˆ„l; Bi. Mth. taulÄ• `large earthen cooking vessel'; M. tavalÄ« f. `metal or earthen vessel'.
2. L.awÄ• á¹‡. tavvÄ• m. `frying pan', Ku. WPah.bhal. tauwo m., H. tawwÄ• m. *NANDATAPIKÄ• -- .

5671 tÃ¡pati `is hot, heats' RV. [âˆšTAP]
Pa. tapati `shines'; Pk. tavaÃ¯ `is hot'; K. tawun `to roast, parch'; H. (poet.) tawanÄ• , tayanÄ• `to be very hot, suffer pain'; G. tavvuÌƒ `to be heated'. -- Pk. tavÄ“i `makes hot', S. taÃ¯á¹‡u `to heat, warm'. -- In Si. tambanavÄ• `to cook by boiling' (< *tamÌ†bv -- caus. of *tamÌ†b -- < tÃ¡pati GS 155) mÌ†b is unexpl.

tÃ¡pana 5672 tÃ¡pana `causing pain' RV., tapanÃ¡ -- n. `heat' TBr., `mental

distress' KÄ• á¹-h., tapanÄ«ËŠ -- f. `heat' RV. [âˆšTAP]
Pa. tapana -- n. `burning, austerity'; Pk. tavaá¹‡a -- m. `sun', Ëšá¹‡Ä• -- f. `heating', Ëšá¹‡Ä« -- f. `griddle', tamaá¹‡a -- n. `fireplace'; K. taviÃ± f. `secret anger', tavyunu m. `parching of grain'; H. tawanÄ«, taunÄ« f. `small frying pan'; G. tameá¹‡ f. `large fireplace'.
Addenda: tÃ¡pana -- : Md. tavÄ• `frying -- pan'.

tapantikÄ• 5673 *tapantikÄ• `hot season'. [Pres. part. tÃ¡pant -- . <-> âˆšTAP]
P. tauÌƒdÄ« f. `heat, the hot season of May and June', kgr. tÃµdÄ« f. `the three months preceding the Rains'; WPah. kiuÌƒth. tauÌƒdi f. `summer'.

tÃ¡pas 5674 tÃ¡pas n. `heat, pain, religious austerity' RV., tÃ¡pus -- n. `heat' RV. [âˆšTAP]
Pa. tapoÌ„, Ëšpaá¹• nom. sg. n. `torment, austerity', Pk. tava -- n.m., Si. tava. -- Altern. < tÃ¡pus -- : á¸Œ. toÌ„ (obl. t*ls) m. `sunshine'; S. taÃ¼ m. `heat, warmth'; P. tau m. `heat of sun or fire'.
TÃ¡PASYATI, TAPASYÄ• -- , TÄ• PASÃ¡ -- .

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5675 tÃ¡pasyati `undergoes austerity' ÅšBr. [TÃ¡PAS -- . -- âˆšTAP]
P. tauÌƒsá¹‡Ä• `to be overcome by heat, faint from heat, be very thirsty', H. tauÌƒsnÄ• .
*Ä• TAPASYATI.
Addenda: tÃ¡pasyati: Brj. tausno, tauÌƒsno `to be overcome by heat'.

tapasyÄ• 5676 tapasyÄ• f. `austerity' Hcar., tapasyÃ -- `produced by heat' KÄ• tyÅšr. [TÃ¡PAS -- . -- âˆšTAP]
K. toÌ„s m. `parching thirst'; S. tauÌƒsa f. `heat of fever, thirst'; P.

tauÌƒs f. `great heat, great thirst'; Ku. tauÌƒs `sweat, exhaustion, anger';
H. tauÌƒs f. `heat of sun, great heat, thirst', tauÌƒsÄ•  m. `sunstroke'.
Addenda: tapasyÄ• -- : Brj. tauÌƒs f. `sunstroke', tauÌƒso m. `sultry
weather'.

tapita 5677 tapita `refined (of gold)' Hariv. [âˆšTAP]
Pk. tavia -- `heated, hot'; -- ext. -- ll -- : Ku. tailo `hot'.
*tapuka -- `frying pan' see *TAPAKA -- .

tÃ¡puá¹£Ä« 5678 tÃ¡puá¹£Ä« f. `heat of anger' Naigh. [TÃ¡PUS -- . -- âˆšTAP]
Pr. á¹·Ä«á¹£ `sweat'?
tÃ¡pus -- `hot', n. `heat' RV. See TÃ¡PAS -- . [âˆšTAP]
TÃ¡PUá¹£Ä« -- .

taptÃ¡ 5679 taptÃ¡ `heated, hot' RV. [âˆšTAP]
Pa. tatta -- , Ëšaka -- `hot, burning', Pk. tatta -- , Gy. pal. tÃ¡tÄƒ, arm.
tatav, eur. tato, á¸Œ. t*l/ta, f. Ëšti, Tir. tÃ¡ta, Woá¹-. tat, f. tyet,
Bshk. t*ltt, f. tett, Phal. tÄ• to, f. Ëšti, Sh.gil. tÄ• tá¹·, koh. tÄƒto,
gur. tÄ• ttÅ-, K. totu, S. tato (pp. of tapaá¹‡u), L. tattÄ• (pp. of
tappaá¹‡), P. tattÄ• , WPah.bhad. tattÅ«, pÄ• á¸• . tÄ• ttÄ• , cur. tattÄ• , Ku.
tÄ• to, gng. tÄ• t, N. tÄ• to, B. tÄ• t, Or. tatÄ• , OAw. tÄ• tÄ• , lakh. tÄ• t, H.
tÄ• t, tÄ• tÄ• , tattÄ• , Marw. tÄ• to, G. tÄ• tuÌƒ. -- Verbal pres. stems formed
from past participle: K. tatun `to become hot'; Ku. tatoá¹‡o `to warm'; N.
tÄ• tnu, tÄ• tinu `to be hot, be energetic', tatÄ• unu `to warm'; B. tÄ• tÄ• `to
be heated', tÄ• tÄ• na `to heat', Or. tÄ• tibÄ• , tÄ• teibÄ• ; Bhoj. tÄ• tal `to be
hot'; H. tatÄ• nÄ• `to heat'; -- M. tÄ• taÌ„Ì†vá¹‡&etilde; `to be worried' (LM
346) rather < TÄ• NTA -- . -- Ext. -- ll -- : B. tÄ• tal `hot, Or. tÄ• talÄ• ,
ËštilÄ• , Bhoj. H. tÄ• tal.
*TAPTAKÄ• RI -- , *TAPTAGHAá¹-A -- , *TAPTÄ• RÄ• -- .
Addenda: taptÃ¡ -- : WPah.ká¹-g. (kc.) tattÉ” `heated, hot', J. tÄ• tÄ• ,
Garh. tÄ• tÅ«.

taptakÄ• ri 5680 *taptakÄ• ri `act of making hot'. [TAPTÃ¡ -- , KÄ• RI --]
H. tatÄ• r f. `fomentation' (whence tatÄ• rnÄ•  `to foment').

taptaghaá¹-a 5681 *taptaghaá¹-a `heated pot'. [TAPTÃ¡ -- , GHAá¹-A -- 1]
P. tattaá¹› f., tatahá¹›Ä• , Ëšhiá¹›Ä• m. `large earthen pot for boiling
water in', H. tatahá¹›Ä• , ËšhrÄ• m., ËšhrÄ« f., tataiá¹›Ä• , Ëšteá¹›Ä• m.

taptÄ• rÄ• 5682 *taptÄ• rÄ• `hot spike'. [TAPTÃ¡ -- , Ä• ËŠRÄ• --]
Ku. tatÄ• r `red -- hot needle (for pricking an abscess &c.)'.

tapti 5683 tapti f. `heat' BÄ• dar.com. [âˆšTAP]
Pk. tatti -- f. `intentness'; Gy. sp. tatÃ- f. `heat, fever', pal. tat; S. tatÄ« f. `heat'; Ku. tÄ• t f. `heat, fever'; N. tÄ• tÄ• -- tÄ• t `hot haste'; B. tÄ• t `heat', Or. tÄ• ti, Ëšta; Si. tÃ¤ta `effort, aim'.
*tapp -- `drip, throb' see *á¹-APP -- .
*tapnu -- `heat' see TAPYATÃº -- .

5684 tÃ¡pyati `is hot' RV. [âˆšTAP]
Pa. tappati, `burns, is tormented', Pk. tappaÃ¯; Sh.gil. (Lor.) tapoiki `to heat'; K. tapun `to warm oneself, take a brazier for warmth'; S. tapaá¹‡u `to be hot, be angry'; L. tappaá¹‡, (Ju.) tapaá¹‡ `to be hot'; P. tapá¹‡Ä• `to be heated'; Ku. tÄ• pá¹‡o `to warm oneself, bask in the sun', N. tÄ• pnu; B. tÄ• pÄ•  `to get hot'; Or. tÄ• pibÄ• `to warm oneself', Mth. tÄ• pab; Bhoj. tÄ• pal `to get hot'; H. tÄ• pnÄ• `to warm oneself' (whence intr. tapnÄ•  `to be heated' and therefrom the tr. meaning of tÄ• pnÄ• `to heat'), G. tÄ• pvuÌƒ, M. tÄ• pá¹‡&etilde;, Ko. tÄ• p -- , Si. tapinavÄ•  (pret. tÃ¤ppÄ• ). -- MIA. pass. in -- ijjaÃ¯: Bshk. tapiÇ°Ä• ËŠl `warm'; Phal. tapiÇ° -- `to be heated'; Sh.gil. tÄƒpiÅ¾Ã³Ä-kiÌ¯, gur. tÄƒpÄ-Å¾yoÌ„ná¹· `to warm oneself'; S. tapijaá¹‡u `to be seized by fever, be angry'. -- MIA. *tappaá¹‡a -- in Dm. tapan `sunny side of valley', Gaw. tapÃºn; K. tapun `heap of charcoal'; WPah.bhal. tÄ• pá¹‡u n. `a sunny field'; N. tapani `sunshine'; G. tÄ• pá¹‡Ä« f. `fire, hearth'. <-> Gy. eur. tablo `warm' < MIA. *tappita -- (influenced by Pers. tÄ• b). -- Bshk. tÄ• Ë‹'b `fever, heat' (AO xviii 252) prob. â†• Pers.
Addenda: tÃ¡pyati: S.kcch. tapá¹‡Å« `to warm oneself', tapp m. `heat'; Garh. tapá¹‡u `to become hot', tapÉ”á¹‡u `to heat'.

tapyatÃ- 5685 tapyatÃ- f. `heat' TS. [âˆšTAP]
Kt. tipÄ«, tpÄ« `hot', Wg. tapá¸—, Pr. tÃ¡be; PaÅ¡.lauá¹›. tapÄ“, dar. tapÄ«Ä•  `hot', ar. tapÄ«k `sweat'; Shum. tapik `sweat', Gaw. tapÄ«ËŠ.

tapyatÃº 5686 tapyatÃº `hot' RV. [Or poss. *tapnu -- , cf. Av. tafnu<-> `fever'. -- âˆšTAP]
Ash. tapÅ«ËŠ `sweat', tap&omacrtodtod; `hot'; Dm. tap&acircacute;, Ëšpo

`hot', Gaw. tapÉ”Ìˆ„u, f. tapÄ«.
TAM `choke, faint': tÄ• ntÃ¡ -- , tÄ• nti -- , tÄ• ËŠmyati; <-> *tamara -- , tamrÃ¡ -- , *tamrala -- , timirÃ¡ -- , taimira -- ; <-> tÃ¡mas -- , tÃ¡misrÄ• -- , tamoÌ„vant -- , tÄ• masa -- ; -- tamana -- 1, *tamana -- 2, tÃ¡mÄ• la -- 1, *tamÄ• la -- 2, *tamira -- . -- tÄ• mrÃ¡ -- ?
tamana -- 1 `losing one's breath' see next.

5686a â€ tamaá¹…ga -- , Ëšaka -- m. `platform' lex.
Pk. tamaá¹• ga -- m. `verandah', A. á¹-aÌ‚á¹…, á¹-aÌ‚á¹…i (phonet. tÉ”á¹…, tÉ”á¹…i) `loft' AFD 201.

tamana 5687 *tamana2 `dark'. [Same as tamana -- 1 n. `losing one's breath' ÅšÄ• á¹…khÅšr.? -- See *TAMARA -- . -- âˆšTAM]
K. tamun m. `soot, similar black substance', tamonu `sooty, blackened'.

tamara 5688 *tamara `giddiness'. [Cf. TAMRÃ¡ -- , r/n stem *tamar<-> ~ *taman -- in *tamana -- 2. -- âˆštam]
Ku. tauÌƒri `giddiness, dizziness', M. tavar m.

tÃ¡mas 5689 tÃ¡mas n. `darkness' RV. [Cf. tamaka -- m. `a kind of asthma' SuÅ›r. and TÄ• ËŠMYATI. -- âˆšTAM]
Pa. nom. sg. tamoÌ„, Ëšmaá¹• n. `darkness'; Pk. tama<-> m.n. `darkness, ignorance', m. `grief', tamasa -- n. `darkness', tamÄ• á¸• aÃ¯ `makes turn round'; K. tam m. `fatigue, asthma'; M. taÌƒv, tav, tavÄ• f. `giddiness'; Si. tama `darkness, ignorance'.
TÃ¡MISRÄ• -- , TAMOÌ„VANT -- , TÄ• MASA -- ; *ANDHAKÄ• RATAMASIKÄ• -- Add. tÃ¡masvant -- see TAMOÌ„VANT -- .

tÃ¡mÄ• la 5690 tÃ¡mÄ• la1 m. `the tree Xanthochymus pictorius (with very dark bark and white flowers)' MBh., Ëšaka -- m. lex. 2. *tamira -- [Cf. *TAMÄ• LA -- 2 and TIMIRÃ¡ -- if, with EWA i 478, connected with TÃ¡MAS -- &c. -- âˆšTAM]
1. Pa. tamÄ• la -- m. `X. pictorius'; Pk. tamÄ• la -- m. `a partic. tree', n. `its fruit'; Si. tamalu `X. pictorius'.
2. M. tavÄ«r m. `X. ovalifolius'.
Addenda: tamÄ• la -- 1: A. taÌƒwÄ• l `withe of young bamboo'.

tamÄ• la 5691 *tamÄ• la2 `dark'. [Same as TÃ¡MÄ• LA -- 1?]

N. tuÌƒwÄ• lo, tuÌƒyÄ• lo `heat haze, fog'; H. taÌƒwÄ• r f. `dizziness', taÌƒwÄ• lÄ• m. `darkness before the eyes'; OMarw. tavÄ• lo m. `swoon'.
*tamira -- `a tree' see TÃ¡MÄ• LA -- 1.

tÃ¡misrÄ• 5692 tÃ¡misrÄ• f. `dark night' RV., tamisra -- n. `darkness' MBh.
[TÃ¡MAS -- . -- âˆšTAM]
Pa. timisa -- n. `darkness', timisikÄ• -- f. `darkness, dark night' (X TIMIRÃ¡ --); Pk. tamissa -- , Ëšisa -- n. `dark night'; Kt. tremiÅ¡, tremÅ¡Ä« `evening'; Wg. trÃ¤miÅ¡, tramaÅ¡ `darkness'; Bashg. "tremchuk" `lamp time'; PaÅ¡. (Raverty) "trimshihÃ-" `evening'; Kal.rumb. troÌ„miÅ¡ `darkness', tramaÅ¡Ãºá¹… `late evening'; Si. tami, ËšmÄ« `night'.
*ANDHATAMISRIKÄ• -- .

tamoÌ„vant 5693 tamoÌ„vant `gloomy, dark' R. [Cf. tÃ¡masvant -- AV., Ëšvan -- TS. -- TÃ¡MAS --]
PaÅ¡. tomowÄ• ËŠ `darkened, dark, darkness' (IIFL iii 3, 174 < tamasÃ¡ --).
tamrÃ¡ -- see next.

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tamrala 5694 *tamrala `dark'. [tamrÃ¡ -- `darkening' RV., cf. *TAMARA -- . -- âˆšTAM]
Gy. eur. tamlo `dark, obscure'; K. tambalun `to be perplexed'. -- Gy. gr. tam `blindly' < tamrÃ¡ -- : very doubtful.

tÃ¡ra 5695 tÃ¡ra1 m. `crossing, passage' RV., `road' lex.
[âˆšT&RCIRCLEMACR;]
Pa. maccu -- tara -- n. `passage over death'; Ash. Ä• b&otodacutemacr; -- ter , kÅ«ËŠr -- tÉ™r `ford', Kt. ao -- tÉ™r, Dm. aÌ‚u -- tÃ¤r (see *TURA -- 2); L.khet. tar `path'; B. tarÄ• `fordableness'; <-> P. G. M. tarÄ« f. `journey

by water'. -- Si. turu `journey'?
DUSTARA -- .
Addenda: tÃ¡ra -- 1: WPah.poet. tÉ”ÌˆÌ„r m. `rope -- bridge'; J. tar, taur m. `ferry -- crossing'.

tarÃ¡ 5696 tarÃ¡2 `carrying across' PÄ• á¹‡.gaá¹‡a, m. `raft' W. 2. tari -- , ËšrÄ« -- f. `boat' MBh., tarika -- m., ËškÄ• -- f. lex. [âˆšT&RCIRCLEMACR;]
1. G. tarÉ” m. `boat'.
2. Pa. tari -- f. `boat', Pk. tarÄ« -- f.; S. tari f. `raft of pots'; Or. tari `boat, raft'; G. M. tar f. `ferry boat, raft'. -- Ext. -- kk -- : L. tarkÄ« f. `triangular raft of reeds supported on pots'.

tara 5697 *tara3 `lowlying land'. [Cf. TALA -- ?]
N. tari `marshy lowlying land', taro `slope made by landslip or torrent'; Bi. H. tarÄ« f. `lowlying land'. <-> S. P. H. tarÄ• Ä« f. `lowlying land', N. Or. tarÄ• i `id. (esp. that at the foot of Himalaya)'; Or. tarei `pond'. -- N. tariyÄ• ni, tareni `lowlying land, valley', Bi. taryÄ• ni; <-> Ku. tarauá¹- `moisture, wetness'. -- L. P. tallÄ• m. `lowlying ground' < *tarlÄ• ?

tarÃ¡ká¹£u 5698 tarÃ¡ká¹£u m. `hyena' VS., `tiger' Åšukas., Ëšuka -- m. `hyena' lex., taraká¹£a -- m. `hyena' VarBrÌ¥S., `wolf' Npr., tarká¹£u -- m. `hyena' lex. [Non -- aryan acc. to Berger, Zwei Probleme der mittelindischen Lautlehre 72]
Pa. taraccha -- m., Ëšchi -- f. `hyena', Pk. taraccha -- m., ËšchÄ« -- f., L. tarakh, (Ju.) tarkh m., H. taras m., G. taras n., M. taras, taraÌƒs m.n., Si. tarasÄ• . -- Or. (Bastar) turukÄ• `small tiger, leopard', patara turuki `wolf, hyena'.

taraá¹…ga 5699 taraá¹…ga m. `wave' R., Ëšaka -- m. BÄ• lab.
Pa. taraá¹…ga -- m., Pk. taraá¹• ga -- m., P. taraá¹…g m. (â†• Sk.?); Ku. taraá¹… `brook, current, stream of water (e.g. from wet clothes)'; Si. taranÌ†ga, tagara `wave'.

taraá¹‡a 5700 taraá¹‡a n. `crossing' (in nadÄ« -- tËš n. KÄ• tyÅšr., su -- tÃ¡raá¹‡a<-> RV.), m. `raft, boat' lex., taraá¹‡Ä« -- f. `boat' Hariv. [âˆšT&RCIRCLEMACR;]
Pa. taraá¹‡a -- n. `passing over'; Pk. taraá¹‡a -- n. `crossing, swimming'; H. (poet.) taran m. `crossing a river'; G. taraá¹‡ n. `floating, swimming'.

-- Pk. taraá¹‡a -- n., Ëšá¹‡i -- m. `boat'; H. tarnÄ« f. `boat (poet.), little stool on which a plate of sweetmeats is set'; G. taraá¹‡ n., tará¹‡Ä« f. `boat'.

taraá¹‡i 5701 taraá¹‡i m. `Calotropis gigantea, Aloe perfoliata' lex.
Pk. taraá¹‡i -- `C. gigantea, A. indica'; Wg. tar&eacutetilde; `barberry' NTS xvii 305.
taraá¹‡Ä« -- see TARAá¹‡A -- .

5702 tÃ¡rati `crosses (e.g. a river), escapes' RV., `floats, swims' VarBrÌ¥S. [âˆšT&RCIRCLEMACR;]
Pa. tarati `crosses'; Pk. taraÃ¯ `crosses, swims, is able'; Ash. pÄ• n -- ter -- `to pass, cross', Wg. pÄ“ -- tÃ¤r -- , Dm. tar -- ; Kho. torik (1 sg. tarim) `to reach, arrive, become ripe'; Sh. tarÃ³Ä-kiÌ¯ (1 sg. tÄ• raÌ¯m) intr. `to cross', K. tarun; S. taraá¹‡u `to cross, escape, float, swim'; L. taraá¹‡ `to swim', awÄ• á¹‡. taruá¹‡, P. tarnÄ• ; Ku. tará¹‡o `to cross, ford'; N. tarnu `to cross, float, swim'; A. tariba `to cross over, descend, escape'; B. tarÄ• `to cross, escape'; Or. taribÄ• `to cross, escape (a difficulty)'; OAw. taraÃ¯ `crosses', H. tarnÄ• (caus. tarÄ• nÄ• `to make cross, make swim'); G. tarvuÌƒ `to surmount, float over, swim', M. tará¹‡&etilde;; Si. taranavÄ• `to cross (a river)'. -- L. taraá¹‡ `to be paid', H. tarnÄ• `to be saved' are intr. formed from tr. tÄ• r -- < TÄ• RÃ¡YATI.
Addenda: tÃ¡rati: S.kcch. tará¹‡Å« `to swim, float'; WPah.ká¹-g. tÉ”rnÃµ `to cross (a stream)'; J. tará¹‡u `to be crossed'; Garh. tarnu `to cross'.

taralÃ¡ 5703 taralÃ¡ `trembling, moving to and fro' MBh.
Pa. Pk. tarala -- `trembling, unsteady, restless'; K. taral `wantonly sportive', tarala m. pl. `amorous frolics'; A. taral `liquid, fluid'; Or. taraá¸·a `liquid, melted'; -- Si. tarala `agitation' or < TÄ• RALYA -- . -- H. tarlÄ• m. `a kind of bamboo'?
TARALAYATI, TÄ• RALYA -- ; UTTARALA -- .

5704 taralayati `sets in tremulous motion' Hcar., taralÄ• yatÄ“ `moves oneself to and fro' Hcat., taralita -- `dangling, tremulous' ÅšÄ• rá¹…gP. [TARALÃ¡ --]
Pk. taralÄ“i `moves restlessly', pp. taralia -- ; Or. taraá¸·ibÄ• `to become soft (of heart), be melted'; M. taraá¸·á¹‡&etilde;, tarÄ• á¸·á¹‡&etilde; `to

wander wildly (of eyes)'.

taravaá¹-a 5705 taravaá¹-a `the plant Cassia auriculata' lex.
Pk. taá¸• avaá¸• Ä• -- f. `a small kind of myrobalan', taravaá¹-á¹-a -- m.
`Cassia tora'; H. tarwaá¹›, taá¹›waá¹› m. `C. auriculata', M. tarvaá¸• ,
taroá¸• m.

taravÄ• ri 5706 taravÄ• ri m. `one -- edged sword' Hcar., taravÄ• likÄ• -- f.
lex., talavÄ• raá¹‡a -- n. W.
Gy. pal. tirwÃ¡li `sword', tirwÃ¡rir `your sword'; Ash. tarÃ¤lÄ«ËŠ `sword',
Wg. tarwilÄ«ËŠ, torá¹“lÄ«; Bshk. tarbÄ“l f., pl. ËšbÄ• l, Tor. (Biddulph)
"terbel", K. tarwÄ• r f., S. tarÄ• ri f., P. tarvÄ• r, talvÄ• r f., WPah.bhal.
taruwÄ• ËŠr f., Ku. tarwÄ• r, N. tarwÄ• r, talwÄ• r, A. tarowÄ• l, B. taroyÄ• l,
Or. tarudri, Ëšra, taruÄ• á¸·a, Mth. taruÄ• ri, Aw.lakh. tarwÄ• ri, H. tarwÄ• r,
talwÄ• r f., G. M. tarvÄ• r f. -- Divergent forms in Kt. tÉ™rwoÌ„Ä• , Pr.
trÄ• Å¾, Or. tarÄ• á¹›i (cf. Sant. tarwaá¹›e).
Addenda: taravÄ• ri -- : WPah.kc. tÉ™rÄ• r f. (obl. -- i) `sword', J. trÄ• r,
trÄ• á¸· f. (ká¹-g. tÉ™á¸·wÄ• r f. â†• H.?).

tÃ¡ras 5707 tÃ¡ras1 n. `speed, energy', tÃ¡rasÄ• `speedily' RV.
[âˆšT&RCIRCLEMACR; --]
Pk. tara -- n. `speed, force', tarasÄ• `quickly'; -- Si. taraha `rage,
anger'?

tarÃ¡s 5708 tarÃ¡s2 `quick, energetic' SV. [âˆšT&RCIRCLEMACR;]
Kho. (Lor.) tÉ™ro `fast (of horse)'; -- N. tarkhar, tarbar `activity,
hastiness'; B. tartar `impatience'; Or. taratara `speedy'; H. tarÄ• r
`quick', M. tartar: very doubtful. Or are they connected with tvarÄ• f.
`speed' MBh., tvarÄ“á¹‡a `hastily' BhP.?
*tarasati `trembles' see TRÃ¡SATI.
tari -- see TARÃ¡ -- 2.
tarikÄ• -- see *TARÄ« -- .

taritra 5709 taritra n. `oar' MBh. [âˆšT&RCIRCLEMACR;]
H. taret m. `float on fishing line, buoy'; -- connexion of taá¹›eá¹›Ä• m.
`id.' is obscure.

tarÄ« 5710 *tarÄ« `floating layer'. 2. tarikÄ• -- f. `skin on milk' VS.

[Same as TARI -- ? -- âˆšT&RCIRCLEMACR;?]
1. N. G. tar f. `cream' (~ thar < STARA --).
2. Pk. tariyÄ• -- f. `cream on milk'; P. tarÄ« f. `oily substance floating on soup or similar liquids', tarÄ«t f. (-- t?).

tarÃº 5711 tarÃº m. `tree' MBh.
Pa. Pk. taru -- m. `tree', KharI. tar[u]ka nom. pl.; Or. taruÄ•  `cudgel of wood or bamboo'; Si. tura `tree'.
*SUVARá¹‡ATARU -- .

tÃ¡ruá¹‡a 5712 tÃ¡ruá¹‡a `young, tender', f. Ëšá¹‡Ä«ËŠ -- RV., tÃ¡ruá¹‡Ä« -- Pat., tÃ¡luna -- Pat.
Pa. taruá¹‡a -- , taluá¹‡a -- ; Pk. taruá¹‡a -- , Ëšaya -- , taluá¹‡a<-> `young, fresh', taruá¹‡Ä« -- f. `young woman'; Gy. eur. terno `young' (germ. rum. eng. tarno, wel. tÄ• rno scarcely < tÄ• ruá¹‡ya -- n., Pk. tÄ• ruá¹‡á¹‡a -- n.), pal. táº¯rnÄƒ `a youth', P. tarn m.; Ku. taruá¹‡ `young man'; N. tarunu `id.', tarQ `marriageable young woman'; B. talun `young man', taluni `young woman', OAw. taruna, tarunÄ«; H. (poet.) tarun m. `a youth', tarunÄ« f. `young woman', tarunÄ• pÄ•

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m. `youth'; G. taruá¹‡ `young', taruá¹‡Ä« f. `young woman' (â†•  Sk.); M. tará¹‡Ä•  `young', Ko. tarno, Si. turuá¹‡a. -- Sh. talÃºá¹‡Å- `thin' rather < TANULA -- .

tarÅ«á¹-a 5713 tarÅ«á¹-a m. `lotus root' lex.
Ku. tarÅ«á¹› `a kind of sweet edible root'; N. tarul `yam, edible root of passion -- flower', kukur -- tËš `Dioscoria anguina', ghar -- tËš `cultivated yam', ban -- tËš `the wild yam Dioscoria daemonica'; -- P.

taraá¹›Ä« f. `the wild yam Dioscoria deltoides (root used for eating and for washing silk)'; B. tarui `a cucurbitaceous creeper'; Or. taraá¹›Ä• `the cucurbitaceous creeper Luffa amara and L. aegyptica'.
TARK `revolve': TARKA -- , TARKAá¹‡A -- , TARKÃ¡YATI, TARKÃº -- .

tarka 5714 tarka m. `inquiry' Kaá¹-hUp., `conjecture' MBh. [âˆšTARK]
Pa. takka -- m. `doubt'; Pk. takka -- m. `guess'; Sh. cÌ£Äƒ kÃ¡e m. pl. `pair of scales' (< *tarkaá¸• a -- ), S. á¹-rakiá¹›Ä«, á¹-aËš f., L. trakkaá¹›Ä« f., awÄ• á¹‡. traká¹›Ä«; P. takk f. `guess, sight', á¹-akar f. `stare', takkaá¹›Ä« f. `pair of scales'; N. tÄ• k `time, opportunity'; B. tÄ• k `stare', á¹-Ã£Ì„k `guess, estimate'; Or. tÄ• k `fixed stare'; Aw.lakh. tÄ• k `opportunity'; H. tÄ• k, tak f. `large balance'; Si. takka (st. taku --) `reasoning, argumentation'.

tarkaá¹‡a 5715 tarkaá¹‡a n. `conjecturing' SÄ• h. [âˆšTARK]
Pa. takkaá¹‡a -- n. `consideration'; Pk. takkaá¹‡Ä• -- f. `wish'; Sh. (Lor.) cÌ£akinÃ- f. `taking care of'; Ku.gng. takaá¹‡ `looking blank', takaá¹‡a `seeing'.

5716 tarkÃ¡yati `guesses, thinks' MBh. [âˆšTARK]
Pa. takkÄ“ti `thinks of'; Pk. takkÄ“i `guesses'; Sh. cÌ£Äƒ kÃ³Ä-kiÌ¯ `to look at, inspect'; P.ludh. takkanÄ• `to guess, see' (â†’ L. takkaá¹‡ `to watch', awÄ• á¹‡. takuá¹‡ `to think, see'; S. takaá¹‡u `to guess, look at'); Ku. tÄ• ká¹‡o `to look at'; N. tÄ• knu `to aim at'; B. tÄ• kÄ• `to behold, aim at', á¹-Ã£Ì„kÄ• `to guess at'; Or. tÄ• kibÄ• , á¹-Ä• Ëš `to stare, wait for, expect'; Mth. tÄ• kab `to look at, seek'; Bhoj. tÄ• kal `to gaze', OAw. tÄ• kaÃ¯; H. tÄ• knÄ• `to look for', á¹-ak f. `stare'; G. tÄ• kvuÌƒ, takÄ• vvuÌƒ, takÄ• svuÌƒ `to look at'; M. á¹-aká¹‡&etilde; `to gaze at'; Si. takanavÄ• `to regard, heed'.
Addenda: tarkÃ¡yati: WPah.ká¹-g. taká¹‡Ãµ `to see, stare'; Garh. tÄ• ká¹‡u `to pry into'.

tarkÃº 5717 tarkÃº m.f. `spindle' PÄ• rGrÌ¥., tarkuá¹-Ä• -- f. HÄ• r., Ëšá¹-a -- n. lex. [âˆšTARK]
Pk. takku -- m. `spindle', Kal.rumb. trÄ• ku, Sh. (Lor.) cÌ£Ä• ko; S. á¹-raku f. `spindle of spinning wheel', á¹-akuo m. `spike with a knob of wood by spinning which cord is twisted'; Ku. tÄ• kÅ«, takuwÄ• `spindle', N. takuwÄ• , B. á¹-Ä• ku, á¹-Ä• kuyÄ• , á¹-ekuyÄ• ; Or. á¹-Ä• ku `spindle', á¹-Ä• kuÄ• `spindle

for hemp or jute'; Bi. á¹-Ä• kuÄ• , (W) á¹-ekuÄ• `spinning axle of spinning wheel'; Mth. á¹-Ä• ku `skewer', á¹-akuÄ• `small skewer'; Bhoj. á¹-ekuÄ• `spindle', H. takwÄ• m., G. trÄ• k, trÃ£Ì„k f. -- Ext. -- á¸• -- : A. á¹-Ä• kuri `spindle' (or -- r -- ), Or. á¹-Ä• kuá¹›i; Mth. á¹-akuri `needle, spindle'; -- -- r -- : B. á¹-Ä• kur, á¹-akru `spindle', Or. á¹-akru; -- -- l -- : L. trakká¸·Ä• m. `iron pin'; -- -- ll -- : S. á¹-akulo m. `spindle', L. trakkulÄ• m., awÄ• á¹‡. traklÄ• ; P. tarakkulÄ• , taraklÄ• , takkulÄ• , takklÄ• m. `spindle, shaft of a wheel', takkulÄ« f. `small spindle'; H. taklÄ• m. `spindle'. -- X *KARTATI2 `spins' (cf. Uá¹‡Ä• dis. 1, 17 which derives tarkÃº -- from âˆšKRÌ¥T2): Ku. N. H. katuwÄ• m. `spindle'.
tarká¹£u -- see TARÃ¡Ká¹£U -- .
Addenda: tarkÃº -- : S.kcch. tarak f. `spindle', WPah.ká¹-g. takuá¸·I, Ëšká¸·I f. `small wooden spindle', J. tÄ• ká¸·u; Garh. tÄ• kuá¸·i `spindle'; A. á¹-Ä• kurÄ« (phonet. t --) AFD 201.

targa 5718 *targa `terrible, strong'. [Cf. Gk. ta/rbos `fear' EWA i 485: but see also *TAá¹…GA -- . -- âˆšTARJ]
WPah.bhad. á¹-á¸·agá¹›o `strong', á¹-á¸·agá¹›u n. `light'; H. tagá¹›Ä• `strong' (â†’ N. tagaá¹›o); G. trÄ• guÌƒ n. `compulsion'; -- L. traká¹›Ä• , taká¹›Ä• `strong, diligent' with unexpl. k.
TARJ `threaten': *TARGA -- , TÃ¡RJATI, TARJANA -- .
Addenda: *targa -- : S.kcch. takkaá¹› f. `hastiness', taká¹›o `hasty'; WPah.ká¹-g. taká¹›É”, Wkc. tÉ”ká¹›o `strong, healthy'.
â€ tardÃ¡ -- see *TRIá¸• á¸• A -- .

5719 tÃ¡rjati, tarjayati `threatens' MBh. [âˆšTARJ]
Pa. tajjÄ“ti `frightens, threatens'; Pk. tajjÄ“i, ËšjaÃ¯ `threatens, abuses'; MB. tÄ• je `threatens' ODBL 316.

tarjana 5720 tarjana n. `threatening' R. [âˆšTARJ]
Pa. tajjanÄ• -- f. `threat', Pk. tajjaá¹‡a -- n., Ëšá¹‡Ä• -- f.; A. tÄ• znÄ• `severe punishment'; G. tÄ• já¹‡É” m. `whip, lash'.
tardÃ¡ -- see *TRÌ¥NDANA -- .

5721 tÃ¡rdati1 DhÄ• tup., trÌ¥á¹‡Ã¡tti `splits open, sets free' RV., `hurts, kills' DhÄ• tup. [âˆšTRÌ¥D]
Pk. taá¸• á¸• aÃ¯ `spreads'; Gy. gr. trad -- `to drag', rum. hung. boh. trad -- `to drive away', wel. tÄ• rd -- `to pull off, pull'; P.ludh. á¹-aá¸• á¸•

anÄ• tr. `to open wide'.

5722 *tardati2 `roars'. [Poss. same as TÃ¡RDATI1: cf. S. á¹-raá¹›kaá¹‡u `to split ~ make an uproar in scolding' s.v. TRAá¹- --]
S. á¹-raá¸• Ì aá¹‡u `to bellow', á¹-raá¸• Ì u m. `herd of cattle' (semant. cf. goramu s.v. GOÌ„RAMBHA --), á¹-rÄ• á¸• Ì a f. `bellowing'; L. trÄ• á¸• , (Ju.) tarÄ• á¸• Ì  f. `bellowing of a bull'; G. trÄ• á¸• vuÌƒ `to bellow', trÄ• á¸•  m. `a bellow'.

tardÅ«ËŠ 5723 tardÅ«ËŠ f. `wooden ladle' lex. [Prob. â†• Drav. T. Burrow BSOAS xii 380, DED 2809]
Pk. taá¸• á¸• Å« -- f. `ladle'; A. á¹-Ä• ru `stick used for stirring in cooking'; B. tÄ• á¹›u `wooden ladle'; -- Ku. á¸• Ä• á¹›Å« `wooden ladle', N. á¸• Ä• á¹›u: X dÄ• blo, dÄ• bilo s.v. DÃ¡RVI -- ?
Addenda: tardÅ«ËŠ -- : A. á¹-Ä• ru (phonet. t --) `wooden ladle' AFD 201.

tÃ¡rdman 5724 tÃ¡rdman n `hole' AV.. [âˆšTRÌ¥D]
S. taá¸• Ì o m. `pit over which a waterwheel is fixed' (t -- ?).

tarpa 5725 *tarpa1 `matting, sacking'. [Cf. tÃ¡lpa -- 1 m. `bed (i.e. framework with woven string?)' AV., `seat of a carriage' MBh.: same as *TARPA -- 2?]
N. á¹-Ä• po `basket to carry poultry in', Bi. á¹-Ä• p, ËšpÄ• , ËšpÄ«; Mth. á¹-Ä• pÄ« `bamboo fishing net', Bhoj. á¹-Ä• pÄ• ; H. á¹-Ä• p, ËšpÄ• m. `bamboo trap for fish'. -- Ext. -- á¸•  -- : S. á¹-rapaá¹›u m. `sackcloth'; L. trappaá¹› m. `mat, cloth of goat's or camel's hair'; P. tappaá¹› m. `coarse cloth of goat's hair'; G. tÄ• pá¹›uÌƒ `coarse jute cloth'; -- -- r -- : S. á¹-rapura f. `saddlecloth'; P. á¹-appar m. `sackcloth, mat', á¹-apparÄ•  m., ËšrÄ« f. `thatch, shed'; WPah. (Joshi) á¹-aprÄ« f. `hut'; Ku. á¹-apariyo `hut', á¹-aparyÅ«á¹‡o `to thatch, roof'; N. á¹-aparo `plate made of leaves'; H. á¹-Ä• prÄ• m. `thatch, thatched house'; M. á¹-Ä• par f. `muffler'.
Addenda: *tarpa -- 1 [TÃ¡LPA -- 1 in talpaÅ›Ä«ËŠvan -- RV.]
WPah.Wkc. á¹-apre f. `hut', J. á¹-aprÄ« f.

tarpa 5726 *tarpa2 `raft'. [Cf. talpa -- 2 m. `raft' lex.: perh. same as *TARPA -- 1 i.e. `a raft of interwoven or crossed timbers']
Periplus tra/ppaga n. pl. `rafts'; Pk. tappa -- m.n. `small boat'; G. trÄ• pÉ”, tarÄ• pÉ” m. `raft of crossed timbers'; M. tÄ• pÄ• , tÄ• phÄ•  m. `float

or raft of timbers tied together' (tarÄ• phÄ• m. `larger do.' â†• G.).

5727 *tarpati `jumps' (`kindles' DhÄ• tup.). [Cf. trÌ¥prÃ¡<-> `hasty (?)' RV. which may be separate from âˆštrÌ¥p `be glad' EWA i 524. Psht. trap `leap' â†• NIA. EVP 83. -- âˆšTRAP]
Dm. trap -- `to run', Gaw. lap -- ; S. á¹-rapaá¹‡u `to frisk, leap, throb'; L. trappaá¹‡ `to jump', awÄ• á¹‡. trappuá¹‡, poá¹-h. trappaá¹‡Ä• ; P. á¹-appá¹‡Ä• `to skip, jump', á¸• og. trappanÄ• `to jump over'; Ku. á¹-Ä• pá¹‡o `to leap, jump over, cross'; N. á¹-apnu `to jump over, go in front'; Or. á¹-apibÄ• `to jump over'; H. á¹-Ä• pnÄ• `to jump, be restless'; G. á¹-apvuÌƒ `to leap, jump over'; M. á¹-Ä• p f. `fretting'. -- Ext. -- kk -- : N. á¹-apkanu `to jump, skip', á¹-apkÄ• unu `to filch' (cf. paÅ›u -- tÅ•ÌŠp<-> `stealing cattle' RV.); B. á¹-apkÄ• na `to leap over', Or. á¹-apakibÄ• .
Addenda: *tarpati: WPah.ká¹-g. (kc.) á¹-É”pá¹‡Ãµ `to cross (e.g. river or mountain)'; -- P. á¹-apkÄ• m. `mischievous fellow', WPah.ká¹-g. á¹-É”pkÉ” m. `ghost'.
â€ TARB `go': â€ TARBATI.

5728 tarpÃ¡yati `satisfies, gladdens' RV. [âˆšTRÌ¥P]
Pk. tappÄ“i `gladdens'; H. tapÄ• nÄ• `to present a libation to the gods or manes', tapÄ• wan m. `libation'.

5728a â€ tarbati `goes' Vop. [âˆšTARB]
A. á¹-Ä• b (phonet. t --) `footstep' AFD 201.

tará¹£a 5729 tará¹£a m. `thirst, desire' MBh. [Cf. tará¹£yÄ• ËŠvant<-> `thirsty' RV. -- âˆšTRÌ¥á¹£]
S. taso m. `hunger and thirst, gnawing hunger' (whence tÄ• sa f. `thirst',

tÄ• sijaá¹‡u `to be thirsty'); L. awÄ• á¹‡. tassÄ• `thirsty'. But why not S. á¹-r -- , L. tr -- ? Loan from unrecorded Centre form?
*tará¹£ati `fears' see TRÃ¡SATI.

5730 tÃ¡rhi `then' AV. [TÃ¡ --]
Pa. tarahi `then', Pk. tarihi; N. tara `but'; M. tarhÄ«Ëœ, tarÄ«Ëœ, tar `then'; Ko. tarÄ« `but, nevertheless'. -- Preceded by a negative: Ku. natari, natar, naÌƒtar, nitar `if not, or else, otherwise'; N. natra `otherwise', H. nÄ• tar, (poet.) nataru, natar, OMarw. natara, G. nahitar.
TAL1 `fix': TALATI1.
TAL2 `fry': *talati2, *tÄ• layati2; *saá¹• talati, saá¹• tÄ• layati.
Addenda: tÃ¡rhi: S.kcch. tair `then'.

tala 5731 tala n. `base, bottom' Mn., `surface, flat roof' MBh., (in cmpd. with `hand' or `foot', later alone) `palm, sole' n. (later m.) MBh. 2. *talla -- 2 (< *talya -- ?). [Cf. *TARA -- 3?]
1. Pa. Pk. tala -- n. `level, ground, surface, bottom, palm, sole'; á¸Œ. t*ll m. `ceiling', *lcÌ£hi -- t*ll `eyelid'; Wg. toÌ„l `cultivated field', Kt. tul; Dm. tal `ceiling'; PaÅ¡.lauá¹›. dar. tÄ• l, kuá¹›. toÌ„l `roof, ceiling'; Shum. tal `ceiling'; Sh. gil. tÄƒl m. `sole of foot', tal m. `ceiling (under roof)', koh. gur. tÄƒl m. `id.', jij. t*ll `palm'; K. tala m. `bottom'; S. taru m. `surface, floor, bottom (of pond &c.)', taro m. `sole of shoe, bottom (in general), dregs'; P. talÄ• m. `sole of shoe'; WPah.bhad. bhal. tal n. `ground, floor of a house'; Ku. talo `base'; N. talo `storey'; A. tal, talÄ• `flat surface, bottom'; B. tal `bottom, floor, sole, palm', talÄ• `bottom, groundwork'; Or. taá¸·a `flat surface, bottom, sole, palm', taá¸·Ä• `leather glove worn by archers'; Mth. tal `surface, bottom, palm'; H. talÄ• , tarÄ• m. `bottom'; OMarw. talaÃ¼ m. `bottom', talÄ• -- su `from below'; G. taá¸·, taá¸·uÌƒ n. `flat surface, bottom, sole'; M. taá¸· m. `bottom', n. `central board in a potter's wheel'; Si. talaya `surface, bottom, palm, blade of weapon' (alla `palm' < at -- tala, palla `sole' < patla < pa -- tala). -- As adv. and postp.: Gy. eur. tel, tele `under', telal `from under' (< MIA. *talÄ• do); Mai. tal `on'; K. tal, tali `beneath', tala `from below'; L. talÄ“ `below', WPah.cur. taá¸·Ä“; Ku. tali `down, under'; N. tala `below', A. B. tale, Or. taá¸·e, Bhoj. tar, OAw. tara, H. tar, tare, tale, OMarw. talaÃ¯, G. taá¸·e. -- Feminines in -- Ä« -- , -- ikÄ• -- : Pk. taligÄ• -- , ËšiyÄ• -- f. `shoe'; Bshk. til `palm'; Tor. tel f. `roof'; Mai. talÄ« `earth' NTS xviii 124; Phal. talÄ«ËŠ `sole,

fireplace'; Sh.koh. tÄƒlÄ« `sole, palm', gil. (Lor.) t*lli `platform'; S. tarÄ«, tirÄ« f. `palm, sole'; L. tal f. `bottom', talÄ« f. `palm, sole'; P. talÄ« f. `bottom, sole (of shoe or foot), palm'; WPah.bhal. hattei tali (pl. telÄ«) `palm'; B. tali `bottom, groundwork'; H. talÄ« f. `bottom, sole of shoe, hoof of camel'; G. taá¸·iyuÌƒ n. `bottom, flat surface, sole'; M. taá¸·Ä« f. `slab of a handmill'. -- Adj. with -- la -- : Ku. tallo `lower'; N. tallo peá¹- `pelvis'; H. tarlÄ• `lower'; -- prob. Mth. tallÄ• `sole of shoe' but poss. < 2. -- Add.
2. S. tilÄ« f. `palm, sole'; L. tall m. `floor', (Ju.) talh m. `bottom', tallÄ« f. `palm, sole'; WPah. bhal. tall n. `ground, floor'. -- L. P. tallÄ• m. `lowlying land' rather < *TARA -- 3.
*TALAKÄ«LA -- , *TALAGHARA -- , *TALAGHARá¹£A -- , *TALAPAá¹-á¹-A -- , *TALAPÄ• DA -- , *TALOÌ„PALA -- ; *UTTALA -- ; *ABHRATALA -- , KARATALA -- , PÄ• DATALA -- , *MASTATALA -- , MAHÄ«TALAHASTATALA -- .
talaka -- see TAá¸• Ä• GA -- .
Addenda: tala -- . 1. WPah.ká¹-g. tÉ”á¸·É” m. `sole (of foot or shoe)'; OMarw. taá¸·aÃ¯ `under'.
2. *talla -- 2: WPah.ká¹-g. tallo m. `bottom'; Garh. tÄ• l `lake'.
â€ *ARKATALA -- , â€ *KHAá¹-á¹-ATALA -- , â€ *NÄ«CATALA -- .

talakÄ«la 5732 *talakÄ«la `bottom peg'. [TALA -- , KÄ«LA --]
Bi. (SBhagalpur) taraila, (SWShahabad) tarailÄ« `peg passing through shaft at the end to prevent the body coming off'.

talaghara 5733 *talaghara `lower storey'. [TALA -- , GHARA --]
Bi. tarahrÄ• `underground storey of a house'.

talaghará¹£a 5734 *talaghará¹£a `rubbing the soles'. [TALA -- , GHARá¹£A --]
G. taá¸·Ã£Ì„svuÌƒ `to rub gently the soles of a revered person'.

5735 talati1 `fixes, accomplishes', tÄ• lÃ¡yati1 DhÄ• tup., talita<-> `placed' W. [âˆšTAL1]
Woá¹-. tel -- `to throw'; Gaw. tilai -- `to place, put on'; Bshk. tal -- `to place, put, pour out, strike'; Tor. tÃ lÅ«sa `to throw, pour'; Sv. tal -- , thal -- `to throw'.

5736 *talati2 `fries', talita -- `fried' Bhpr. 2. *tÄ• layati2. [âˆšTAL2]

1. Pk. talaÃ¯ `fries', pp. talia -- , talaá¹‡a -- n., K. talun; S. taraá¹‡u `to fry, cook in ghee' (talÅ«á¹‡o `fried' lw. with -- l --), L. talaá¹‡, P. talá¹‡Ä• , Ku. talá¹‡o, Or. taá¸·ibÄ• , H. talnÄ• , G. taá¸·vuÌƒ, M. taá¸·á¹‡&etilde;.
2. N. tÄ• rnu `to cook by parching' (â†• unrecorded Bi. or EH. form).
Addenda: *talati2: WPah.ká¹-g. (kc.) tÉ”á¸·nÃµ `to fry in oil or ghee', J. taá¸·á¹‡u.

talapaá¹-á¹-a 5737 *talapaá¹-á¹-a `lower slab'. [TALA -- , PAá¹-á¹-A -- 1]
Bi. tarauá¹-Ä• , (South of Ganges) talauá¹-Ä• `lower millstone'.

talapÄ• da 5738 *talapÄ• da `lower foot'. [Cf. PÄ• DATALA -- . -- TALA -- , PÄ• ËŠDA --]
P. talÅ«Ä• m. `sole of foot', WPah.bhal. tuÄ• o, Ku. N. taluwÄ• m., N. talwÄ• ; A. taluwÄ• `sole, palm'; H. taluÄ• , talwÄ• m. `sole'; G. taá¸·vÄ• vuÌƒ `to have tender soles from walking'; M. taá¸·vÄ• m. `sole, palm'.
*TALAPÄ• DAGHARá¹£A -- .

talapÄ• daghará¹£a 5739 *talapÄ• daghará¹£a `rub on the sole'. [*TALAPÄ• DA -- , GHARá¹£A --]
H. talwÃ£Ì„sÄ• m. `abrasion on sole of foot' (whence talwÄ• snÄ• `to have soles rubbed by treading on stony ground').

talima 5740 *talima `lowest'. [With MIA. -- ima -- after PAÅ›CIMÃ¡<-> &c. and perh. same as talima -- n. `floor' (ac. to Wackernagel AiGr ii 2, 354 formed from tala -- after kuá¹-á¹-ima --) and Pk. talima -- n. `upper storey of a house'. -- TALA --]
K. talyumu `lowest, lower'; L. talvÃ£Ì„ `low'.
tÃ¡luna -- see TÃ¡RUá¹‡A -- .

taloÌ„pala 5741 *taloÌ„pala `lower millstone'. [TALA -- , ÃºPALA --]
WPah.bhal. tioli f. `lower millstone' < *taloli?
tÃ¡lpa -- 1 `bed' see *TARPA -- 1.
talpa -- 2 `raft' see *TARPA -- 2.
Addenda: *taloÌ„pala -- : for 5241 read 5741.

5741a â€ talpana -- n. `outer muscles on an elephant's back' lex., talpala

-- m. Hemac.
A. tapinÄ• -- `hip, buttock' AFD 200.

talla 5742 talla1 m. `pond' YaÅ›. [A village word VÄ• m. 2, 1, 7. Poss. as `level surface' conn. with TALA -- and *TALLA -- 2, but more prob. with TAá¸• Ä• GA -- &c. and poss. with PMWS 139 â†• Mu.]
Pk. talla -- n. `pond', WPah.jaun. tÄ• l; Ku. N. tÄ• l `pool, lake'; Bi. tÄ• l `canal'; OAw. tÄ• la `pond'; H. tÄ• l m. `pool, lake', M. tÄ• l n.
*talla -- 2 `surface' see TALA -- .
tÃ¡va see TUVÃ¡M.

taá¹£á¹-Ã¡ 5743 taá¹£á¹-Ã¡ `fashioned, formed in mind' RV., `pared' lex. [Cf. *thaá¹-á¹-ha -- 1, *thaá¹-á¹-ha -- 2? -- âˆštaká¹£]
Pk. taá¹-á¹-ha -- `pared'; P. á¹-haá¹-há¹‡Ä•  `to fix, determine'; N. á¹-Ä• á¹-ho `intent, keen, intelligent'; H. á¹-Ã£Ì„á¹-hÄ• , á¹-Ã£Ì„á¹-Ä• `wellknit, firm, stout'; M. tÄ• á¹-h, thÄ• á¹- `tight -- fitting, firm, strong', tÄ• á¹-h, tÄ• á¹-hÄ•  m. `firmness, &c.' (not with LM 345 < trÌ¥á¹£á¹-a --). -- N. á¹-hÃ£Ì„á¹- `neatness' or < *THAá¹-á¹-HA -- 2.
Addenda: taá¹£á¹-Ã¡ -- : WPah.ká¹-g. á¹-hrÉ”Ì• á¹-á¹‡Ãµ `to put in order', J. thÄ• á¹-á¹‡u `to settle, set right, amend'; H. á¹-haá¹-nÄ• `to settle'; WPah.ká¹-g. tÃ¡á¹-á¹-h f. (obl. -- l) `bowl for food, a grain measure = 2 seers' (semant. cf. KÄ• á¹£á¹-HÃ¡ -- and DRá¹“á¹‡A -- 1 as measures Him.I 89), A. caÌ‚á¹-Ä• (phonet. sÉ”ta) `splinter of bamboo or wood' AFD 216.

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tÃ¡sara 5744 tÃ¡sara n. `shuttle' RV., `cloth in loom' TBr.com., tasarikÄ• -- f. `weaving' DivyÄ• v. (`little shuttle' BHS ii 250), trasara -- m. `shuttle' BÄ• lar. [âˆšTAá¹• S]
Pa. tasara -- n. `shuttle'; Kho. (Lor.) thasuro `piece of wood in cloth loom

on which the threads are wound'; WPah.bhal. tassar f. `rod in loom round which yarn is wrapped in order to be put in the shuttle'; N. tosro `stick for twisting thread'; Or. tasrÄ• `reel on which yarn is wound'; H. tasar m. `shuttle', Si. taras -- daá¹‡á¸• a < *tasar EGS 62 (prob. â†• Pa.). -- Connexion uncertain with Pk. tasara -- , á¹-asara -- m. `a kind of thread'; H. tasar, á¹-asar m. `coarse silk produced by the caterpillar Bombyx paphia' (â†' P. á¹-asar m. `a coarse silk', S. tasari f. `silk of B. paphia'); M. tasar f. `the moth B. paphia, coarse silk'.
Addenda: tÃ¡sara -- : Md. tÄ“ri `cotton reel, shuttle'.

tasthivÃ¡s 5745 tasthivÃ¡s perf. part. act. `standing' RV. [âˆšSTHÄ•]
PaÅ¡. testewÄ• ËŠ `standing' (IIFL iii 3, 178 < TÃ-á¹£á¹-HATI with restoration of s).

5746 tÃ¡smin kÄ• lá¸— `at that time'. [TÃ¡ -- , KÄ• LÃ¡ -- 2]
K. teli `then', N. tahile, taile ND 290 b 36; but prob. their history is more complicated L. A. Schwarzschild JA 1957, 249.
*tÄ• gra -- `thread' see *TRÄ• GGA -- .

tÄ• á¹-aá¹…ka 5747 tÄ• á¹-aá¹…ka n. m. `ear -- ornament (large ring ac. Apte)' Prasannar. , tÄ• á¸• aá¹…ka -- n. RÄ• jat., tÄ• laá¹…ka -- m. Apte. [Cf. tÄ• á¸• Ä«dala -- n. `ear -- ornament' KÄ• lid., tÄ• á¸• apattra -- (= tÄ• á¸• aá¹…ka --) lex., tÄ• lapattra -- n. `palm -- leaf, ear -- ornament' (`gold cylinder' ac. Apte) KÄ• d.; tÄ• lÄ• á¹…ka -- `palm leaf' W.; tÄ• á¸• Ä« -- , tÄ• lÄ« -- f. `ornament' lex. (â†• Drav. Tam. tÄ• li `neck ornament', etc. DED 2594, EWA i 499), tÄ• laka -- n. `ornament' ("shaped like palm leaf") BHSk. Association with, rather than derivation from, *TÄ• á¸• A -- 3]
H. tÄ• á¹›aÌƒk, ËšraÌƒg m. `an ornament for the ear', H. tarkÄ« f. `a kind of earring (made orig. from palm -- leaf ac. Platts UD)'.

tÄ• ËŠá¸• a 5748 tÄ• ËŠá¸• a1 m. `blow' AV., tÄ• la -- m. `clap, rhythm' MBh., `palm of hand' (= Ëšlika -- m.) lex., ËškÄ•  -- f. Hariv. [`palm' infl. by TALA -- n. `id.'? -- âˆšTAá¸• 1]
Pa. tÄ• á¸·a -- m. `blow', urat -- tÄ• á¸·Ä« -- f. striking one's breast'; Pk. tÄ• la -- m. `blow, clapping'; Phal. hate -- tÄ• á¹›, -- toÌ„á¹›o, -- thoÌ„á¹›oÌ„ `palm of hand'; K. tÄ• l m.f. `clapping the hands in time to music'; S. tÄ• á¹›a, Ëšá¹›Ä« f. `clapping the hands', L. tÄ• á¹›Ä« f.; P. tÄ• á¹› f. `chastening', tÄ• l, tÄ• r m. `beating time with the hands', tÄ• lÄ«

f. `clapping'; WPah.bhal. tÄ•  m. `side of drum beaten by smaller stick'; Ku. tÄ• lÄ« `clapping', N. tÄ• li, A. tÄ• l, Ëšli; B. tÄ• á¹› `a beating', tÄ• á¹›Ä• `snub', tÄ• l, Ëšli `clapping', Or. tÄ• á¸·a, Ëšá¸·i; H. tÄ• á¹›Ä« f. `slapping the arms in defiance in wrestling'; G. tÄ• á¸·Ä«, á¹-Ä• á¸·Ä« f. `clapping', á¹-Ä• l, á¹-Ä• á¸·, á¹-Ä• lÄ« f. `cymbals'; M. á¹-Ä• á¸·Ä« f. `clapping'; -- A. tÄ• r `lightning' (cf. Sk. taá¸• Ã-t -- , Pk. taá¸• i -- f.). -- See TÄ• LA -- 1.
*KÄ• á¹• SYATÄ• á¸• Ä« -- , *GHAá¹-Ä«TÄ• á¸• A -- , CATUSTÄ• LA -- .
Addenda: tÄ• ËŠá¸• a -- 1: S.kcch. tÄ• á¹›Ä« f. `clapping of hands'.

tÄ• á¸• a 5749 tÄ• á¸• a2, Ëšaka -- m. `latch' BHSii 251, tÄ• la -- , Ëšaka -- m. `latch, bolt' lex., tÄ• likÄ• -- f. `bar' Hariv. [Tam. tÄ• rÌ¤ `bar, bolt, latch', etc. DED 2598; but in NIA. meanings `mallet, etc.' prob. same as TÄ• ËŠá¸• A -- 1]
Pa. tÄ• á¸·a -- m. `door -- bar'; Pk. tÄ• la -- , Ëšaya -- n. `bolt'; Kho. taá¸· `bolt', taá¸·o don `canine tooth'; K. tÃ´ru m. `bolt'; S. tÄ• á¹›o m. `cotton -- scutcher's mallet', tÄ• á¹›Ä« f. `bar or bolt of door'; L. tÄ• á¹› f. `part of driving wheel of spinning wheel', tÄ• á¹›Ä• m. `cotton -- scutcher's mallet'; P. tÄ• á¹› f. `cock's spur', tÄ• á¹›Ä• m. `cotton -- scutcher's mallet, piece of bamboo on a string beaten against a tree to scare birds', tÄ• lÄ•  m. `lock'; Ku. tÄ• lo m. `hot iron bar for scorching belly of newborn infant, lock', tÄ• lÄ« `lock', gng. tÄ• u, tÄ• i `lock'; B. tÄ• á¹›Ä•  `door -- bar', tÄ• lÄ• `lock' (â†’ Or. tÄ• lÄ• ), H. tÄ• lÄ•  m. `lock' (â†’ Bi. N. tÄ• lÄ• ; M. tÄ• lÄ• m. `padlock'), tÄ• lÄ«, tÄ• rÄ« f. `key'; Marw. tÄ• á¸·o m. `lock', G. tÄ• á¸·uÌƒ n., M. á¹-Ä• á¸·&etilde; n. -- Si. talaya `the blade of any instrument' rather < TALA -- .
Addenda: tÄ• á¸• a -- 2: S.kcch. tÄ• á¹›o m. `lock', Md. taá¸·u.

tÄ• á¸• a 5750 *tÄ• á¸• a3 `fan -- palm', tÄ• á¸• Ä« -- 2 f. in tÄ• á¸• Ä« -- puá¹-a -- `palm -- leaf' KÄ• d., tÄ• la -- 2 m. `Borassus flabelliformis' Mn., tÄ• lÄ« -- , ËšlakÄ« -- f. `palm -- wine' W. [Cf. HINTÄ• LA --]
Pa. tÄ• la -- m. `fan -- palm', Pk. tÄ• á¸• a -- , tÄ• la -- , tala -- m., tÄ• á¸• Ä« -- , tÄ• lÄ« -- f., K. tÄ• l m., P. tÄ• á¹› m., N. tÄ• r (tÄ• á¹› â†• H.), A. tÄ• l, B. tÄ• á¹›, Or. tÄ• á¹›a, tÄ• á¹›i, tÄ• á¸·a, Bi. tÄ• r, tÄ• á¹›, OAw. tÄ• ra, H. G. tÄ• á¹› m., M. tÄ• á¸• m., Si. tala. -- Gy. gr. tarÃ³ m., tarÃ- f. `rum', rum. tari `brandy', pal. tar `date -- spirit'; S. tÄ• á¹›Ä« f. `juice of the palmyra'; P. tÄ• á¹›Ä« `the fermented juice'; N. tÄ• á¹›Ä« `id., yeast' (â†• H.); A. tÄ• ri `the fermented juice', B. Or. tÄ• á¹›i, Bi.

tÄ• rÄ«, tÄ• á¹›Ä«, Bhoj. tÄ• á¹›Ä«; H. tÄ• á¹›Ä« f. `the juice, the fermented juice'; G. tÄ• á¹›Ä« f. `the juice', M. tÄ• á¸• Ä« f. <-> X HINTÄ• LA -- q.v. TÄ• LAVRÌ¥NTA -- ; *MADATÄ• á¸• IKÄ• -- .
Addenda: tÄ• á¸• a -- 3: S.kcch. tÄ• á¹› m. `palm tree'.
â€ *TÄ• á¸• ARUKá¹£A -- .

tÄ• á¸• ana 5751 tÄ• á¸• ana n. `beating' YÄ• jÃ±. [âˆšTAá¸• 1]
Pk. tÄ• á¸• aá¹‡a -- , tÄ• laá¹‡a -- n., Ëšá¹‡Ä• -- f. `beating, slap', NiDoc. taá¸• 'anae dat. sg.; OA. tÄ• á¹›ana `act of striking'; B. tÄ• á¹›an, tÄ• á¹›nÄ• `scourging, reprimand', tÄ• á¹›ni `whip, goad'; Or. tÄ• á¹›aá¹‡a `whipping, crowbar', tÄ• á¹›aá¹‡a mÄ• á¹›aá¹‡a `kneading of clay'; H. tÄ• á¹›an, tÄ• á¹›nÄ• m. `beating, rebuke'; M. tÄ• á¸• aá¹‡ n. `beating'.

5752 tÄ• á¸• Ã¡yati1 `beats, strikes, punishes' Mn. [âˆšTAá¸• 1]
Pa. tÄ• á¸·Ä“ti `beats', Pk. tÄ• á¸• aÃ¯, tÄ• lÄ“i; NiDoc. taá¸• 'eti `punishes'; K. (vill.?) tÄ• á¸• un `to slap, reprove', P. tÄ• á¹›nÄ• , Ku. tÄ• á¹›á¹‡o; A. tÄ• riba `to ram down'; B. tÄ• á¹›Ä• na `to drive away, drive on'; Or. tÄ• á¹›ibÄ• `to strike, push to one side, uproot'; G. tÄ• á¹›vuÌƒ `to beat'; M. tÄ• á¸• á¹‡&etilde; `to beat, punish'; Si. taá¸·anavÄ• `to flog'.
*tÄ• á¸• ayati2 `thinks' see *TAá¸• ATI2.
tÄ• á¸• Ä« -- 1 see TÄ• á¹-Aá¹…KA -- .
tÄ• á¸• Ä« -- 2 see *TÄ• á¸• A -- 3.
Addenda: tÄ• á¸• Ã¡yati1: Md. taá¸·anÄ« `knocks, breaks', teá¸·enÄ« `is crushed, quakes, knocks around (intr.)'.

5752a â€ *tÄ• á¸• aruká¹£a -- `palmyra palm'. [tÄ• á¸• a -- 3, ruká¹£Ã¡ --]
Md. tÄ• ruk `palmyra'.

5753 tÄ• ËŠt `thus' RV., tÃ¡t `then' RV., `thus' AV. [TÃ¡ --]
AÅ›.man. gir. ta, shah. man. dh. taá¹• `so, therefore'; Pk. tÄ• `then, therefore', K. ta; S. tÃ£Ì„ `then', L. tÄ• , awÄ• á¹‡. tÃ£Ì„; WPah.bhal. ta `although'; N. tÄ• , ta `then, so'; B. Or. ta `surely, then', Or. tÄ• `then, but, still'; Mth. ta `then'; OAw. ta `a slightly adversative particle'. <->
NIA. forms not distinguishable from derivatives of TADÄ• ËŠ.
Addenda: tÄ• ËŠt: S.kcch. WPah.ká¹-g. (kc.) ta `then', J. taa.

tÄ• tÃ¡ 5754 tÄ• tÃ¡ m. `(in voc.) affectionate address to junior' ÅšBr., `id. to senior' MBh., `father' MBh. [Cf. tatÃ¡ -- m. `father' RV.]

Pa. tÄ• ta -- m. `term of respectful or affectionate address to an elder or younger'; Pk. tÄ• a -- m. `father, son'; Gy. germ. tatta `father'; Wg. tatÃ¡, tÄ• t, tÄ• tÄ« `father', duÅ¡tÃ¶ -- tá¹“, deÅ¡tá¹“ -- tÉ™ `father's elder brother'; PaÅ¡.dar. weg. tatÄ«ËŠ `father', Kho. tat, OG. tÄ• ya m.
*TÄ• TATARA -- , TÄ• TALA -- , *TÄ• TIYA -- , TÄ• TAGU -- ; *TÄ• TAÅ›VAÅ›URA -- , *TÄ• TAÅ›VAÅ›RÅ« -- ; Ká¹£UDRATÄ• TA -- , JYÄ“á¹£á¹-HATÄ• TA -- , *DÄ• DDATÄ• TA -- .

tÄ• tagu 5755 tÄ• tagu `paternal' Apte, m. `father's brother' lex. [TÄ• TÃ¡ --]
Ku. tÄ• u `father's elder brother' (whence tÄ• Ä« `his wife'); A. tÄ• wai `father's friend, friend's father'; B. tÄ• ui `brother's or sister's spouse's father'; H. tÄ• Å«, tÃ£Ì„Å« m. `father's elder brother'.
Addenda: tÄ• tagu -- : WPah.ká¹-g. tau m. `father's elder brother'.

tÄ• tatara 5756 *tÄ• tatara `like a father's elder brother'. [TÄ• TÃ¡ --]
H. tÄ• erÄ• `descended from father's elder brother'.

5756a tÄ• tala -- `paternal', m. `senior relative' lex. [TÄ• TÃ¡ --]
B. tÄ• lui `brother's or sister's spouse's father' (X tÄ• ui `id.' < TÄ• TAGU --).

tÄ• taÅ›vaÅ›ura 5757 *tÄ• taÅ›vaÅ›ura `father -- in -- law's elder brother'. [TÄ• TÃ¡ -- , Å›VÃ¡Å›URA --]
H. tÄ• yasrÄ• m.

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tÄ• taÅ›vaÅ›rÅ« 5758 *tÄ• taÅ›vaÅ›rÅ« `father -- in -- law's elder brother's wife'. [TÄ• TÃ¡ -- , Å›VAÅ›RÅ«ËŠ --]

H. tÄ• yas f. < *tÄ• yasas.

tÄ• tiya 5759 *tÄ• tiya, tÄ• tyÃ¡ -- `fatherly' RV. [TÄ• TÃ¡ --]
L.awÄ• á¹‡. tÄ• Ä“ m. pl. `uncles', tÄ• Ä« f. `father's elder brother's wife';
P. tÄ• iÄ• , tÄ• eÄ• m. `father's elder brother', tÄ• Ä« f. `his wife', H.
tÄ• yÄ• m., tÄ• Ä« f.
tÄ• tyÃ¡ -- see prec.

tÄ• dÅ•ÌŠÅ›a 5760 tÄ• dÅ•ÌŠÅ›a `suchlike' ÅšBr., tÄ• dÅ•ÌŠÅ› -- RV. [TÃ¡ -- , âˆšDRÌ¥Å›]
Pa. tÄ• disa -- , Ëšaka -- , AÅ›.shah. man. tadiÅ›e, kÄ• l. dh. jau. tÄ• dise,
Pk. tÄ• disa -- , Ap. taÃ¯sa -- , tÄ“ha -- , S. teho, tiho, P. tehÄ• , tihÄ• ,
Ku. taso, Or. tesÄ• ; OMth. taÃ¯saÃ¯ `thus'; Mth. taise, tehÄ© `thus', tehan
`such', OAw. taÃ¯sa, tasa, lakh. tais, tas, H. taisÄ• (after which aisÄ• ,
waisÄ•), G. tasuÌƒ, M. taisÄ• , tasÄ• ; -- Sh. (Lor.) aiyo `such' formed after
*taiyo. -- AÅ›.gir. tÄ• rise (rejection of equivalence with Gk. thli/kos,
Lat. tÄ• lis accepted by EWA i 494), Pk. tÄ• risa -- , WPah.bhad. tÄ“rhÅ«,
pÄ• á¸• . toÅ«rh, bhiá¸• . te\ro; -- Si. eles formed after *teles.
Addenda: tÄ• drÌ¥Å›a -- , tÄ• dÅ•ÌŠÅ› -- [In MIA. tÄ• risa -- , -- d -- > -- r
-- through dissimilation with t -- in a pronominal word showing anticipatory
sound -- change (cf. ColPa 160) as happened also with -- d -- in numerals
(see dvÄ• daÅ›a > H. bÄ• rah and *trayÄ“daÅ›a > MIA. tÄ“rasa). Preservation of
-- d -- in Pa. and H. taisÄ• etc. was due either to borrowing from Sk. or
dialectal difference with preservation of -- d -- to a later date. See full
discussion by Colette Caillat in `Indianisme et bouddhisme. MÃ©langes
offerts Ã Mgr. Ã‰tienne Lamotte pp. 34 -- 40]
Pa. tÄ• din -- , Ëšna -- (-- in -- from tÄ• drÌ¥k > *tÄ• di), BHSk. tÄ• yin --
`TathÄ• gata', WPah.ká¹-g. teá¹‡É”, te/á¹‡hÉ” `such' (aspiration due to
ká¹-g. te/á¹‡hie `in that way' Him.I 90).

tÄ• na 5761 tÄ• na m. `tone' MBh., `fibre' SuÅ›r. [âˆšTAN]
Pk. tÄ• á¹‡a -- m. `tune'; K. tÄ• n m. `thread, fibre, rigid bar, beam of a
house'; S. tÄ• á¹‡o m. `warp'; L. tÄ• á¹‡Ä• m. `woof', Ëšá¹‡Ä« f. `prepared
woof' (both in error for `warp'?), awÄ• á¹‡. tÄ• á¹‡Ä• `warp'; P. tÄ• á¹‡ m.
`strength', f. `tune', tÄ• á¹‡Ä• m., Ëšá¹‡Ä« f. `warp'; WPah.bhal. tÄ• á¹‡i f.
`unsewn woollen cloth'; Ku. tÄ• á¹‡o `tape or string for fastening clothes';
N. tÄ• n `warp', tÄ• nÄ• `tune'; B. tÄ• n `expanse', tÄ• nÄ• `warp'; Bi. tÄ• n
`string braces to keep awning of litter steady', tÄ• nÄ• `warp', tÄ• nÄ«

`warp, strings of a balance'; Mth. tÄ• nÄ« `warp'; Bhoj. tÄ• n `tune'; H. tÄ• nÄ• m. `warp', tÄ• nÄ« f. `warp, price paid for weaving', tÄ• nÄ• -- bÄ• nÄ• m. `warp and woof' (â†' N. tÄ• nÄ• -- bÄ• nÄ• `apparatus'); G. tÄ• á¹‡i f. `strain', tÄ• á¹‡É" m. `warp'; M. tÄ• á¹‡ m. `strain', tÄ• á¹‡Ä• m. `warp'.
*NISTÄ• NA -- .

5762 tÄ• nÃ¡yati `makes stretch' DhÄ• tup. [âˆšTAN]
Pk. tÄ• á¹‡ia -- `stretched'; S. tÄ• á¹‡aá¹‡u `to pull, drop'; L. tÄ• á¹‡aá¹‡ `to spread', (Shahpur) `to prepare the warp'; P. taá¹‡Ä• uá¹‡Ä• `to cause to be stretched', ludh. tÄ• nanÄ• `to stretch'; Ku. tÄ• á¹‡á¹‡o `to stretch', tÄ• á¹‡iá¹‡o `to be stiff'; N. tÄ• nnu `to pull', tÄ• ninu `to be tense'; Mth. tÄ• nab `to pull, tighten, pitch (a tent)'; OAw. tÄ• naÃ¯ `stretches'; H. tÄ• nnÄ• `to stretch, pull, tighten' (whence tannÄ• intr. `to stretch oneself, be tightened'); G. tÄ• á¹‡vuÌƒ `to stretch, pull', M. tÄ• á¹‡á¹‡&etilde;, Ko. tÄ• á¹‡ -- ; Si. tananavÄ• (pret. tÃ¤nuvÄ• ) `to make, do, build, rear'.
*tÄ• nuva -- `own' see TÄ• ËŠNVA -- .
Addenda: tÄ• nÃ¡yati: S.kcch. tÄ• á¹‡á¹‡Å« `to stretch', A. á¹-Ä• niba (phonet. t -- ) `to pull' AFD 333.

tÄ• ntÃ¡ 5763 tÄ• ntÃ¡ `fainting, languishing' ÅšBr. [âˆšTAM]
Pk. taá¹• ta -- `distressed, wearied'; M. tÄ• taÌ„Ì†vá¹‡&etilde; `to be worried' (LM 346 < TAPTÃ¡ --).

tÄ• nti 5764 tÄ• nti f. `suffocation' &capamacr;pÅšr. [âˆšTAM]
Pk. taá¹• ti -- f. `harassed thought'; M. tÃ£Ì„taá¸• , tÄ• tËš, tÃ£Ì„tá¸• Ä«, tÄ• tËš f. `urgency, flurriedness', tÃ£Ì„taá¸• á¹‡&etilde; `to be in a flurry'.

tÄ• nya 5765 *tÄ• nya `to be pulled taut'. [âˆšTAN]
M. tÄ• n `of strong texture (of cloth)'.

tÄ• ËŠnva 5766 tÄ• ËŠnva `one's own (son)' RV. 2. *tÄ• nuva -- . [TANÅ«ËŠ --]
1. Kho. tan `own', Mai tÃ£Ì„, ky. tÃ£Ì„ m., taÄ© f.
2. NiDoc. tanuvaka, Ëšvaǵa, tanu `own', KharI. tanuvaka -- , Ëšvaa -- , Ash. tÃ¡nu, Wg. tanÃ¼, Dm. Tir. tÄ• nu, PaÅ¡.lauá¹›. tÄ• nuk, ar. toÌ„nuk, Woá¹-. tÄ• nÅ«ËŠ, Gaw. tÄ• nu, tanu, Tor. tanu; -- Bshk. tÄ• ni, Phal. tÄ"á¹‡i. -- Poss. G. taá¹‡uÌƒ, f. Ëšá¹‡Ä« postp. `of'.

Addenda: tÄ• ËŠnva -- : Kho. taÌ„Ì†n `self, own' BKhoT 73.

tÄ• pÃ¡ 5767 tÄ• pÃ¡ m. `heat, glow' Mn., `pain' MBh. [âˆšTAP]
Pk. tÄ• va -- , tÄ• a -- m. `heat'; K. tÄ• v m. `extreme heat, parching dryness, distress', tÃ¼vÃ¼ f. `secret anger'; S. tÄ• u m. `heat, sweat', L. tÄ• m. `heat of sun or fire'; P. tÄ• u, tÄ• m. `id., haste'; N. tÄ• u `heat'; A. tÄ• u `heat, one cooking of rice'; B. tÄ• , tÄ• o `heat'; Or. tÄ• u `red heat, blaze (of fire)', tÄ• , tÄ• Ä• `heat, hatching of eggs'; Bi. tÄ• w `one boiling of sugarcane juice'; Aw.lakh. tÃ£Ì„u `heating', H. tÄ• u m.; OMarw. tÄ• va m. `heat, fire'; G. M. tÄ• v m. `heating to red heat'; Si. tÃ¤v `heat, torment'. -- Ext. -- á¸• -- : S. tÄ• uá¹›Ä« f. `blaze of heat'; N. tÄ• ur -- tÄ• ur `activity'; H. (poet.) tÄ• war, tÄ• urÄ« f. `heat, faintness'; OG. tÄ• vaá¸• u m. `heat of the sun'; M. tÄ• vaá¸• á¹‡&etilde; `to be actively engaged in'.
TÄ• PAKA -- ; *TÄ• PAKÄ• RA -- ; UTTÄ• PA -- , *NISTÄ• PA -- ; PAÅ›CÄ• TTÄ• PA -- .
Addenda: tÄ• pÃ¡ -- : WPah.ká¹-g. tau m. `heat', J. tÄ• u, tÄ• w m. `burning'; A. tÄ• o `heat' AFD 89.

tÄ• paka 5768 tÄ• paka `heating' Sarvad., m. `cooking -- stove', tÄ• pikÄ• <-> f. `frying pan' Hcar. [TÄ• PÃ¡ -- . -- âˆšTAP]
Pk. tÄ• viÄ• -- f. `frying pan', K. tÃ¶vÃ¼ f.; Ku. tÄ• Ä«, tai `iron griddle'; N. tÄ• yo `flat iron pan', tÄ• i `small copper pan for frying', tÄ• wÄ• `iron griddle for cooking chapattis' (â†• Bi. H.); A. tÄ• wÄ• `iron frying pan'; B. tÄ• oyÄ• `pot for heating or for dry cooking'; Or. tÄ• uÄ• `frying pan', tÄ• i `small do., earthen pan'; Bi. tÄ• wÄ• `cooking stove, iron griddle', tÄ• i `griddle'; Bhoj. H. tÄ• wÄ• m. `frying pan', H. tÄ• Ä« f. `earthen do.'; G. tÄ• vÄ« f. `iron pan'. -- Ext. -- á¸• -- : L. tÄ• waá¹›Ä« f. `vessel for cooking or dyeing'; P. tÄ• uá¹›Ä• , tauËš m. `earthen cooking pot', tÄ• uá¹›Ä«, tauËš f. `small do.'; <-> -- ll -- : Ku. taulo `pot in which rice is cooked' (or < *TAPAKA --), N. tÄ• ulo `id.', tÄ• uli `saucepan'; -- -- kk -- : N. tÄ• uko `brass or copper vessel for cooking rice'. -- Kho. Sh. (Lor.) tÄ• o m. `griddle' â†• Ind.
*TAILATÄ• PIKÄ• -- .

tÄ• pakÄ• ra 5769 *tÄ• pakÄ• ra `making hot'. [TÄ• PÃ¡ -- , KÄ• RA -- 1]
H. tawÄ• rÄ• m. `heat, burning'.

tÄ• pana 5770 tÄ• pana `burning', n. `burning, torment' MBh.

Pa. tÄ• pana -- n. `burning, self -- mortification'; Pk. tÄ• vaá¹‡a -- n. `heating'; K. tÄ• wan m. `burning jealousy or sorrow'; P. tÄ• uá¹‡Ä« f. `application of a warm plaster of leaves to a sore'; N. tiun -- tÄ• un `curry' (see TÄ“MANA -- ); G. tÄ• veá¹‡ f. `pot for making ghee', tÄ• vá¹‡Ä« f. `heating (ghee &c.) to the necessary degree'.

5771 tÄ• pÃ¡yati `burns, distresses' AV. [âˆšTAP]
Pa. tÄ• pÄ“ti `burns, torments'; Pk. tÄ• vÄ“i `heats'; Gy. gr. boh. tav -- `to cook, boil'; K. tÄ• wun `to make red -- hot'; S. tÄ• iá¹‡u `to heat, annoy'; L. tÄ• vaá¹‡ `to heat'; P. tÄ• uá¹‡Ä• `to heat (metals in a furnace), assay' (whence caus. tavÄ• uá¹‡Ä• ); OA. tÄ• wayiba `to heat'; B. tÄ• oyÄ• na `to heat, provoke'; Or. tÄ• ibÄ• `to heat, blow up a fire, excite'; Bhoj. tÄ• wal `to blow up a fire'; H. tÄ• unÄ• , tÄ• nÄ• `to heat, melt, test'; G. tÄ• vvuÌƒ `to make red -- hot'; M. tÄ• vá¹‡&etilde; `to heat (milk &c.), fuse'; Si. tavanavÄ• `to warm, revive with warmth, foment' (whence tÃ¤venavÄ• `to be heated').
Addenda: tÄ• pÃ¡yati: A. tÄ• iba `to blow up a fire with bellows' AFD 333.

tÄ• pasÃ¡ 5772 tÄ• pasÃ¡ m. `an ascetic' ÅšBr. [TÃ¡PAS -- . -- âˆšTAP]
Pa. tÄ• pasa -- m., Pk. tÄ• vasa -- m., Si. tava.
tÄ• pikÄ• -- see TÄ• PAKA -- .

tÄ• pita 5773 tÄ• pita `heated' VarBrÌ¥S. [âˆšTAP]
Pk. tÄ• via -- ; Or. tÄ• i `red hot, burning, sharp'; Si. tÃ¤vÄ« `scorched'.

tÄ• marasÃ¡ 5774 tÄ• marasÃ¡ n. `red lotus' MBh., `copper' lex. [Cf. TÄ• MRÃ¡ --]
Pk. tÄ• marasa -- n. `lotus'; Si. tamÌ†bara `red lotus', Md. taburu.

tÄ• masa 5775 tÄ• masa `dark' lex., `ignorant' Mn., andha -- tÄ• masa -- n. `darkness' lex. [TÃ¡MAS --]
K. tÄ• mas m. `an attack of anger'.

tÄ• mbÅ«lÃ¡ 5776 tÄ• mbÅ«lÃ¡ n. `betel, betel leaf' SuÅ›r. 2. *tÄ• mboÌ„la -- . [â†• Austro -- as. EWA i 495 with lit.]
1. Pa. tambÅ«la -- n., ËšlÄ« -- f., Or. tÄ• mbuá¸·a, Ëšbaá¸·a, OH. tamÅ«l m., M. tÃ£Ì„bÅ«á¸· m., Si. bulat (< *tabul), roá¸• . tabala; -- NiDoc. tiá¹• pura, driá¹• pura Burrow KharDoc 21.
2. Pk. taá¹• boÌ„la -- n. `betel leaf', ËšlÄ« -- f. `the plant'; P. tambol, tammol m., N. taÌƒbol, tamol, A. tÄ• mol, OB. tÃ£Ì„bolÄ• , B. tÃ£Ì„bul, OAw. taá¹• bora, H. tambol m., poet. tamol, Ëšor m., G. taÌƒboá¸· m. -- See Add. TÄ• MBÅ«LIKA -- .
Addenda: tÄ• mbÅ«lÃ¡ -- : OMarw. (VÄ«saá¸·a) taá¹• bÄ• á¸·Å« m. (perh. X taá¹• bÄ• kÅ« `tobacco' if post 15th cent. text).

tÄ• mbÅ«lika 5777 tÄ• mbÅ«lika m. `seller of betel' R., *tÄ• mboÌ„lika -- in Pk. and NIA. [TÄ• MBÅ«LÃ¡ --]
Pk. taá¹• boÌ„lia -- m., P. tambolÄ« m., Ëšlaá¹‡ f., N. tamoli; A. tÄ• muli attendant who prepares and serves betel'; MB. tÄ• mulÄ« `betel nut seller', B. tÄ• mli, Or. tÄ• maá¸·i, Mth. tÄ• molÄ«, Bhoj. tamolÄ«, Aw.lakh. taÌƒboÌ„lÄ«, H. taÌƒbolÄ«, tamolÄ« m., Ëšlin f., poet. tamorÄ« m., G. taÌƒboá¸·Ä« m., M. tÃ£Ì„boá¸·Ä« m.
*tÄ• mboÌ„la -- `betel' see TÄ• MBÅ«LÃ¡ -- .
*tÄ• mboÌ„lika -- `betel seller' see TÄ• MBÅ«LIKA -- .

5778 tÄ• ËŠmyati `gasps for breath, is exhausted' TBr. [Aor. sbj. tamat `will exhaust' RV. -- âˆšTAM]
Pk. tammaÃ¯ `is tired'; Bi. tÄ• mab `to dig, dig up weeds before ploughing' (for `tires = works' > `digs, &c.', cf. Mth. kamÄ• eb `to weed a field' < KARMÄ• PAYATI).

tÄ• mrÃ¡ 5779 tÄ• mrÃ¡ `dark red, copper -- coloured' VS., n. `copper' KauÅ›., tÄ• mraka -- n. YÄ• jÃ±. [Cf. TAMRÃ¡ -- . -- âˆšTAM?]
Pa. tamba -- `red', n. `copper', Pk. taá¹• ba -- adj. and n.; Dm. trÄ• mba -- `red' (in trÄ• mba -- lacÌ£uk `raspberry' NTS xii 192); Bshk. lÄ• m `copper, piece of bad pine -- wood (< `*red wood'?); Phal. tÄ• mba `copper' (â†’

Sh.koh. tÄ• mbÄ•), K. trÄ• m m. (â†’ Sh.gil. gur. trÄ• m m.), S. á¹-rÄ• mo m.,
L. trÄ• mÄ• , (Ju.) tarÄ• mÃ£Ì„ m., P. tÄ• mbÄ• m., WPah. bhad. á¹-á¸·Ä• m n.,
kiuÌƒth. cÄ• mbÄ• , sod. cambo, jaun. tÃ£Ì„boÌ„, Ku. N. tÄ• mo (pl. `young
bamboo shoots'), A. tÄ• m, B. tÃ£Ì„bÄ• , tÄ• mÄ• , Or. tambÄ• , Bi tÃ£Ì„bÄ• , Mth.
tÄ• m, tÄ• mÄ• , Bhoj. tÄ• mÄ• , H. tÄ• m in cmpds., tÃ£Ì„bÄ• , tÄ• mÄ• m., G.
trÃ£Ì„buÌƒ, tÃ£Ì„buÌƒ n.;M. tÃ£Ì„b&etilde; n. `copper', tÃ£Ì„b f. `rust,
redness of sky'; Ko. tÄ• mbe n. `copper'; Si. tamÌ†ba adj. `reddish', sb.
`copper', (SigGr) tam, tama. -- Ext. -- ira -- : Pk. taá¹• bira --
`coppercoloured, red', L. tÄ• mrÄ• `copper -- coloured (of pigeons)'; -- with
-- á¸• a -- : S. á¹-rÄ• miá¹›o m. `a kind of cooking pot', á¹-rÄ• miá¹›Ä«
`sunburnt, red with anger', f. `copper pot'; Bhoj. tÄ• mrÄ• `copper vessel';
H. tÃ£Ì„bá¹›Ä• , tÄ• má¹›Ä• `coppercoloured, dark red', m. `stone resembling a
ruby'; G. tÃ£Ì„baá¹› n., trÃ£Ì„bá¹›Ä«, tÃ£Ì„bá¹›Ä« f. `copper pot'; OM.
tÄ• á¹• baá¸• Ä• `red'. -- X TRÃ¡PU -- q.v.
TÄ• MRIKA -- ; TÄ• MRAKÄ• RA -- , TÄ• MRAKUá¹-á¹-A -- , *TÄ• MRAGHAá¹-A -- ,
*TÄ• MRAGHAá¹-AKA -- , TÄ• MRACÅ«á¸• A -- , *TÄ• MRADHÄ• KA -- , TÄ• MRAPAá¹-á¹
-- , TÄ• MRAPATTRA -- , TÄ• MRAPÄ• TRA -- , *TÄ• MRABHÄ• á¹‡á¸• A -- ,
TÄ• MRAVARá¹‡A -- , TÄ• MRÄ• Ká¹£A -- .
Addenda: tÄ• mrÃ¡ -- [< IE. *tomrÃ³ -- T. Burrow BSOAS xxxviii 65]
S.kcch. trÄ• mo, tÄ• m(b)o m. `copper', trÄ• mbhyo m. `an old copper coin';
WPah.kc. cambo m. `copper', J. cÄ• mbÄ• m., ká¹-g. (kc.) tambÉ” m. (â†• P. or
H. Him.I 89), Garh. tÄ• mu, tÃ£Ì„bu.

tÄ• mrakÄ• ra 5780 tÄ• mrakÄ• ra m. `coppersmith' lex. [TÄ• MRÃ¡ -- , KÄ• RA -- 1]
Or. tÄ• mbarÄ• `id.'.

tÄ• mrakuá¹-á¹-a 5781 tÄ• mrakuá¹-á¹-a m. `coppersmith' R. [TÄ• MRÃ¡ -- ,
KUá¹-á¹-A --]
N. tamauá¹-e, tamoá¹-e `id.'.
Addenda: tÄ• mrakuá¹-á¹-a -- : Garh. á¹-amoá¹-u `coppersmith'; Ko. tÄ• má¹-i.
tÄ• rakÃ¡ -- 1 see TÄ• RÄ• -- Add2.

tÄ• mraghaá¹-a 5782 *tÄ• mraghaá¹-a `copper pot'. [TÄ• MRÃ¡ -- , GHAá¹-A -- 1]
Bi. tamheá¹›Ä« `round copper vessel'; -- tamheá¹›Ä• `brassfounder' der.
*tamheá¹› `copper pot' or < next?

tÄ• mraghaá¹-aka 5783 *tÄ• mraghaá¹-aka `copper -- worker'. [TÄ• MRÃ¡ -- ,
GHAá¹-A -- 2]

Bi. tamheá¹›Ä• `brass -- founder' or der. fr. *tamheá¹› see prec.

tÄ• mracÅ«á¸• a 5784 tÄ• mracÅ«á¸• a `red -- crested' MBh., m. `cock' SuÅ›r.
[TÄ• MRÃ¡ -- , CÅ«ËŠá¸• A -- 1]
Pa. tambacÅ«á¸·a -- m. `cock', Pk. taá¹• bacÅ«la -- m.; -- Si. tamÌ†basiluvÄ•
`cock' (EGS 61) either a later cmpd. (as in Pk.) or â†• Pa.

tÄ• mradhÄ• ka 5785 *tÄ• mradhÄ• ka `copper receptacle'. [TÄ• MRÃ¡ -- , DHÄ• KÃ¡
--]
Bi. tamahÄ• `drinking vessel made of a red alloy'.

tÄ• mrapaá¹-á¹-a 5786 tÄ• mrapaá¹-á¹-a m. `copper plate (for inscribing)'
YÄ• jÃ±. [Cf. TÄ• MRAPATTRA -- . -- TÄ• MRÃ¡ -- , PAá¹-á¹-A -- 1]
M. tÃ£Ì„boá¹-Ä« f. `piece of copper of shape and size of a brick'.

tÄ• mrapattra 5787 tÄ• mrapattra n. `copper plate (for inscribing)' lex. [Cf.
TÄ• MRAPAá¹-á¹-A -- . -- TÄ• MRÃ¡ -- , PÃ¡TTRA --]
Ku.gng. tamoti `copper plate'.

tÄ• mrapÄ• tra 5788 tÄ• mrapÄ• tra n. `copper vessel' MBh. [TÄ• MRÃ¡ -- ,
PÄ• ËŠTRA --]
Ku.gng. tamoi `copper vessel for water'.

tÄ• mrabhÄ• á¹‡á¸• a 5789 *tÄ• mrabhÄ• á¹‡á¸• a `copper vessel'. [TÄ• MRÃ¡ -- ,
BHÄ• á¹‡á¸• A -- 1]
Bhoj. tÄ• maá¹›Ä• , tÄ• má¹›Ä• `copper vessel'; G. tarbhÄ• á¹‡uÌƒ n. `copper
dish used in religious ceremonies' (< *taramhÃ£Ì„á¸• uÌƒ).

tÄ• mravará¹‡a 5790 tÄ• mravará¹‡a `copper -- coloured' T&capamacr;r. [TÄ• MRÃ¡
-- , VÃ¡Rá¹‡A -- 1]
Si. tamÌ†bavan `copper -- coloured, dark red' (EGS 61) prob. a Si. cmpd.

tÄ• mrÄ• ká¹£a 5791 tÄ• mrÄ• ká¹£a `red -- eyed' MBh. [TÄ• MRÃ¡ -- , Ã¡Ká¹£I --]
Pa. tambakkhin -- ; P. tamak f. `anger'; Bhoj. tamakhal `to be angry'; H.
tamaknÄ• `to become red in the face, be angry'.

tÄ• mrika 5792 tÄ• mrika `coppery' Mn. [TÄ• MRÃ¡ --]
Pk. taá¹• biya -- n. `an article of an ascetic's equipment (a copper

vessel?)'; L. trÄ• mÄ« f. `large open vessel for kneading bread', poá¹-h. trÄ• mbÄ« f. `brass plate for kneading on'; Ku.gng. tÄ• mi `copper plate'; A. tÄ• mi `copper vessel used in worship'; B. tÄ• mÄ«, tamiyÄ• `large brass vessel for cooking pulses at marriages and other ceremonies'; H. tambiyÄ• m. `copper or brass vessel'.

tÄ• rÃ¡ 5793 tÄ• rÃ¡ `carrying across' VS., n. `descent to a river' AV. [âˆšT&RCIRCLEMACR;]
K. tÄ• r m. `crossing a river, ferry fee'; L. tÄ• r `beyond one's depth (of water)'; Ku. tÄ• r `ford over a river'; G. tÄ• r m. `bank of a river, opposite bank, end'; M. tÄ• rÄ• m. `ford, fordableness'; Si. tara `crossing over, road'; <-> N. tiro -- tÄ• ro `payment'; -- S. *tÄ• ru â†' Brah. tÄ• r `swimming' NTS v 339.
TÄ• RAKA -- 2.
tÄ• rakÃ¡ -- 1 `stellar' see TÄ• RÄ• -- .

5794 tÄ• raka -- 2, `rescuing' MBh., m. `helmsman', m.n. `float, raft' lex. [TÄ• RÃ¡ -- . -- âˆšT&RCIRCLEMACR;]
Pk. tÄ• raya -- `taking across'; S. tÄ• ro m. `deliverer'; L. tÄ• rÄ• m. `swimmer'; G. tÄ• rÉ" m. `strong swimmer'; Si. tara `float, raft'.
tÄ• ËŠrakÄ• -- see TÄ• RÄ• -- .
Addenda: tÄ• raka -- 2: WPah.poet. taru adj. `leading across (a stream)'.

tÄ• raá¹‡a 5795 tÄ• raá¹‡a n. `crossing, safe passage, surmounting of difficulties' MBh. [âˆšT&RCIRCLEMACR;]
Pk. tÄ• raá¹‡a -- n. `taking across'; N. tÄ• ran `the sending across' (tiran -- tÄ• ran `squaring of accounts', sÄ• ran -- tÄ• ran `mutual giving and taking'); G. tÄ• raá¹‡ n. `taking across, preservation, deposited pledge'; M. tÄ• raá¹‡ n. `deposit made against a debt or other agreement'.

5796 tÄ• rÃ¡yati `causes to arrive at' AV., `leads across' KauÅ›., `rescues' Mn. [âˆšT&RCIRCLEMACR;]
Pa. tÄ• rÄ"ti `takes across', Pk. tÄ• rÄ"i; Gaw. tÄ• Ë…ri -- `to cross'; Kho. (Lor.) tareik `to deliver to, pass to, hand to'; Sh. tarÃ³Ä-kiÌ¯ `to take across', tariÅ¾Ã³Ä-kiÌ¯ `to cross'; K. tÄ• run `to enable to cross, to help, save, pass across'; S. tÄ• raá¹‡u `to cause to swim, save'; L. tÄ• raá¹‡ `to discharge,

pay', (Shahpur) `to float, lift up, pay'; P. tÄ• rá¹‡Ä• `to cause to swim, convey across, pay the taxes of a village, discharge a debt'; Ku. tÄ• rá¹‡o `to take across a river, help ford, save, repay'; N. tÄ• rnu `to take across, ferry over'; A. tÄ• riba `to save', B. tÄ• rÄ• ; Or. tÄ• ribÄ• `to take across'; Bhoj. tÄ• ral `to save'; OAw. tÄ• raÃ¯ `takes across'; H. tÄ• rnÄ• `to enable to cross, save'; G. tÄ• rvuÌƒ `to bring to the surface, raise, preserve'; M. tÄ• rá¹‡&etilde; `to take across'.
Addenda: tÄ• rÃ¡yati: S.kcch. tÄ• rá¹‡Å« `to skim (cream from milk etc.)', tÄ• rÅ« m. `swimmer'; Garh. tÄ• rnu `to make cross'; -- G. tÄ• ravvuÌƒ `to raise, pluck, remove dust from clothes'?

tÄ• ralya 5797 tÄ• ralya n. `unsteadiness' KÄ• d. [TARALÃ¡ --]
Si. tarala `agitation'.

tÄ• rÄ• 5798 tÄ• rÄ• f. `fixed star' YÄ• jÃ±., tÄ• ËŠraá¸¥ nom. pl. RV. 2. tÄ• ËŠrakÄ• -- f. `star' AV. 3. *tÄ• rikÄ• -- . 4. tÄ• rakÃ¡ -- `belonging to the stars' VS. [Cf. STÅ•ÌŠ --]
1. Pa. Pk. tÄ• rÄ• -- f. `star' (Pk. also `pupil of eye'), Woá¹-. tÄ• r, Bshk. tÄ• r m., Tor. Kand. tÄ• , K. tÄ• ra f. pl., rÄ• m. tÄ• rÄƒ, á¸• oá¸• . tÄ• ra, pog. tÄ• r -- gan.
2. Pa. tÄ• rakÄ• -- f., Pk. tÄ• rayÄ• -- f., Wg. tÄ• ËŠrÃ¤, Gaw. Mai. tÄ• ra, Sv. tÄ• ra, tará¸—, Sh.koh. tÄ• reÌ†i f.
3. Kal.rumb. tÄ• ri `star'; Ku. tÄ• rÄ« `pupil of eye'.
4. á¸Œ. tÄ• ro m. `star', PaÅ¡.dar. tÄ• rÃ¡, kuá¹›. lÄ“torá¹“ (prob. < *leÅ¡ torá¹“ `bright star' cf. Kt. Å™uÅ¡to s.v. STÅ•ÌŠ -- 2 IIFL iii 3, 114), Phal. toÌ„ru (pl. Ëšra), Sh.gil. pales. jij. tÄ• ro m., gur. tÄ• rá¹·, S. tÄ• ro m., L. P. tÄ• rÄ• m., WPah.bhad. tÄ• roÌ„, pÄ• á¸• . paá¹…. cur. tÄ• rÄ• , Ku. N. tÄ• ro, A. taÌ„Ì†rÄ• ; B. tÄ• rÄ• `star, pupil of eye'; Or. taÌ„Ì†rÄ•

`star', Mth. OAw. H. tÄ• rÄ• m., G. tÄ• rÉ” m., M. tÄ• rÄ• m., Si. taruva, Md. tari.
*TÄ• RYA -- .
Addenda: tÄ• rÄ• -- . 3. *tÄ• rikÄ• -- : Md. tari `star'.
4. tÄ• rakÃ¡ -- 1: WPah.ká¹-g. (kc.) tarÉ” m. `star', Garh. tÄ• rÄ• (â†• H.?).
*tÄ• rikÄ• -- see TÄ• RÄ• -- Add2.

tÄ• rika 5799 tÄ• rika m. `ferryman' Viá¹£á¹‡uP. [Cf. tÄ• rin -- `enabling to cross' MBh. -- âˆšT&RCIRCLEMACR;]
M. tÄ• ryÄ• m. `ferryman'.
*tÄ• rikÄ• -- `star' see TÄ• RÄ• -- .
*tÄ• rga -- `thread' see *TRÄ• GGA -- .

tÄ• rya 5800 *tÄ• rya `stellar, collection of stars'. [From *trÌ¥ -- , nom. pl. tÄ• ËŠraá¸¥ RV. -- TÄ• RÄ• --]
PaÅ¡. taÇ°uá¹›Ä«ËŠk, (Leech) taÇ° `star' IIFL iii 3, 173.

tÄ• la 5801 tÄ• la1 m. `cymbal' BhP., ËšlÄ« -- f. lex. [Same as TÄ• ËŠá¸• A -- 1? -- âˆšTAá¸• 1]
Pa. tÄ• á¸·a -- m. `gong, cymbal'; WPah.bhal. tÄ• i f. pl. `cymbals'; B. tÄ• l `cymbal'; H. á¹-Ä• l f. `small bell (on neck of ox, elephant, &c.)'.
KÄ• á¹• SYATÄ• LA -- .
tÄ• la -- 2 `palmyra' see *TÄ• á¸• A -- 3.
tÄ• laka -- see TÄ• á¸• A -- 2.
tÄ• lÃ¡yati1 `fixes' see TÃ¡LATI1.
*tÄ• layati2, `causes to be fried' see *TALATI2.
Addenda: tÄ• la -- 1: WPah.ká¹-g. taá¸·l f. `cymbal'.

tÄ• lavrÌ¥nta 5802 tÄ• lavrÌ¥nta n. `palm -- leaf fan' MBh., Ëšaka -- n. lex. [*tÄ• á¸• a -- 3, vrÌ¥nta -- 1]
Pa. tÄ• lavaá¹‡á¹-a -- , taËš m. `fan', Pk. tÄ• laveá¹• á¹-a -- , Ëšvoá¹• á¹-a -- , tÄ• liaá¹• á¹-a -- , talaveá¹• á¹-a -- , Ëšviá¹• á¹-a -- n.; Si. talvÃ¤á¹-a `palmyra fan'.
tÄ• lika -- see TÄ• ËŠá¸• A -- 1.

tÄ• ËŠlu 5803 tÄ• ËŠlu n. `palate' VS., tÄ• ËŠluka -- n. PÄ• á¹‡., tÄ• lukÄ“ du. `two veins in the palate' TUp. [â†’ Orm. taÌ,laÌ,k `crown of head' IIFL i 410. -- For meaning `top of head ~ palate' in Pk. and NIA. cf. MÅ«RDHÃ¡N --

and KÄ• KÃºD --]
Pa. tÄ• lu -- n. `palate'; Pk. tÄ• lu -- , Ëšua -- n. `palate, top of head';
Wg. talÅ«ËŠk `forehead'; Dm. t&acircacute;lu `palate, top of head'; Shum.
tÄ• lug `top of head, temples'; Gaw. tÄ• ËŠluk `palate, top of head'; Tor.
tÄ• l `top of head', tÄ• lÅ«ËŠ `palate'; Chil. tÄ• lo `forehead'; Phal. tÄ• l
`palate, top of head'; Sh. gil. tÄ• lá¹·, pl. ËšleÌ¯ m. `palate' (Lor. also
`top of head'), pales. tÄ• lÅ«ËŠ `palate, top of head', jij. tÄ• ËŠlu
`forehead'; K. tÄ• l f. `palate, crown of head'; S. tÄ• ruÌ„Ìƒ m. `palate'; L.
tÄ• lÅ« f. `palate, top of head, bladderlike protuberance from a camel's
mouth when bubbling, swollen palate of a horse', (Ju.) tÄ• luÌ„Ìƒ m. `palate,
crown of head', awÄ• á¹‡. tÄ• lÅ« `palate'; P. tÄ• á¸·u, tÄ• á¸·Å«Ä• m. `palate,
crown of head'; Ku. tÄ• lu, Ëšlo `palate', gng. tÄ• u (< *tÄ• á¸·u); N. A. B.
tÄ• lu `palate, top of head', Or. tÄ• á¸·u, tÄ• á¸·uÄ• ; OH. tÄ• rÅ« m., H.
tÄ• lÅ« m. `palate, lower part of skull'; G. tÄ• á¸·u f., tÄ• á¸·vÅ« n., tÄ• lu
f. (for l cf. tÄ• lkuÌƒ below) `palate, crown of head'; M. tÄ• á¸·Å«,
á¹-Ä• á¸·Å« f. `palate, forepart of head'; Ko. tÄ• á¸·u f. `crown of head';
Si. talla, st. talu -- `palate'. -- Ext. -- kk -- : WPah.bhal. tÄ• lko m.
`upper part of a cap'; G. tÄ• lkÄ« f. `palate, crown of head', tÄ• lkuÌƒ,
á¹-Ä• lkuÌƒ n. `crown of head'; perh. also forms of Wg. Shum. Gaw. ab. -- N.
á¹-Ä• uko `head', M. á¹-auÌƒkÄ« f. `forepart of skull' are obscure. -- Kal.
rumb. istÃ¡li `palate, top of head' < *stÄ• lu -- ? -- See Add.
Addenda: tÄ• ËŠlu -- : WPah.ká¹-g. taá¸·u m. `crown of head, skull'; Md. tala
`crown of head', tali `palate'.

5804 tÄ• ËŠvat adv. `so much, so long, in that time' RV. [tÄ• ËŠvant<-> `so
great, so long' RV. -- TÃ¡ --]
Pa. tÄ• va, tÄ• vatÄ• `so long, just', NiDoc. tava, Pk. tÄ• va, tÄ• vaá¹• ,
dÄ• va, Ap. tÄ• vaÌƒ, tÄ• uá¹• , tÄ• vaÌƒhiá¹• , tÄ• ma, tÄ• mahi, Ëšhiá¹• ; A. tÄ• we
`up to that time'; OG. tÄ• ma, tÄ• á¹• `up till' Dave GujLg 146, M. taÌƒv; Si.
tava `more, yet, still'.
TÄ• ËŠVATKA -- .
Addenda: tÄ• ËŠvat: S.kcch. taÌƒÄ« `up to'.

tÄ• ËŠvatka 5805 tÄ• ËŠvatka `bought for so much' PÄ• á¹‡. [TÄ• ËŠVANT --]
N. B. Or. tak `up to, so long as', H. tak `till, as much as'; OSi. tuvak,
tÄ• k, tuvÄ• k `so many, so much', Si. tÄ• k, tek `till, as far as'.
tÄ• ËŠvant -- : TÄ• ËŠVAT, TÄ• ËŠVATKA -- . [TÃ¡ --]

tiktÃ¡ 5806 tiktÃ¡ `pungent, bitter' MBh., tiktaka -- R. [âˆšTIJ]
Pa. Pk. titta -- `pungent, acrid, bitter', Ku. tÄ«to (whence titÄ«á¹‡o `to
be offended'), gng. tit, N. tito; A. titÄ• `bitter' (whence titikÄ•
`slightly bitter'), B. tita, titÄ• , Mth. tit, Bhoj. tÄ«Ëœt; H. tÄ«tÄ•
`pungent' (whence tittÄ• l, ËšÄ• r `sharp, astute, knavish'); Si. tit
`pungent, bitter'; -- P. tit `bitter' perh. with á¹- for t to avoid tÄ«tÄ•
`cunnus' rather than < TRÌ¥á¹£á¹-Ã¡ -- . -- Tor. tid, f. tÄ«d `bitter'
Grierson Tor 180 perh. mistake for *á¹-iá¸• < TRÌ¥á¹£á¹-Ã¡ -- in Sh.gil.
cÌ£Ä-á¹-Å- `bitter'.
*TAIKTIKÄ• -- ; *TIKTAPÅ«RA -- ; *RÄ• JIKÄ• TIKTAKA -- .

tiktapÅ«ra 5807 *tiktapÅ«ra `pungent cake'. [TIKTÃ¡ -- , PÅ«RA -- 2]
N. titauro `small ball made of ground pulse'; -- poss. but see *TRÌ¥TTAPÅ«RA
-- .

tigmÃ¡ 5808 tigmÃ¡ `sharp, pungent, hot' RV., n. `pungency' lex. [âˆšTIJ]
Pk. tigga -- , timma -- `sharp, pungent'; H. timmÄ• m. `heat, pungency'; --
Si. tik `powerful rays of the sun' < *tig or with ES 34 < TÄ«Ká¹£á¹‡Ã¡ -- .
TIJ `be sharp': TIKTÃ¡ -- , TIGMÃ¡ -- , TÄ«Ká¹£á¹‡Ã¡ -- , Tá¸—JATI,
TÄ“JÃ¡YATI, Tá¸—JAS -- , *TAIKTIKÄ• -- ; *PRATÄ«Ká¹£á¹‡A -- ,
*PRÄ• TÄ«Ká¹£á¹‡YA -- ; -- TÄ“JANÄ« -- , *TÄ“JILA -- ?
*tiá¸• á¸• a -- `grasshopper' see *TRIá¸• á¸• A -- .
tittiá¸• Ä«kÄ• -- see TINTIá¸• Ä« -- .
Addenda: tigmÃ¡ -- : A. á¹-eá¹…Ä• (phonet. teá¹…a) `sour, acrid' AFD 201? --
A. timak `flash of passion', adj. `quick of understanding' (AFD 202 wrongly
< *tviá¹£ma --).

tittirÃ¡ 5809 tittirÃ¡ m. `partridge' MaitrS., tittÃ-ri -- m. VS.,
tittirÃ-<-> m. TS., tittirika -- m. MBh., titiri -- m. lex.
Pa. Pk. tittira -- m., Pk. tittiri -- m., K. tÄ«Ë…tar m., S. titiru f., L.
tittar, Ëštur, Ëštir m., tittrÄ« f., awÄ• á¹‡. tittur, khet. á¹-iá¹-á¹-ir, P.
tittar m., WPah.bhal. tittir m., khaÅ›. tittar n., Ku. titiro, gng. titur,
N. titro, B. titir; Or. titira, Ëšri, á¹-iá¹-ira, (Sambhalpur) titer
`francoline partridge, sandpiper'; Bi. tÄ«tir `partridge', H. tÄ«tar,
tÄ«tari m., tÄ«trÄ« f., Marw. tÄ«tar m., G. tÄ«tar f., M. titar m.; -- Si.
tala -- kirittÄ• `francoline partridge' (< *kirityÄ• < *kitiryÄ• <
*titiryÄ• ?).
TAITTIRA -- .

tittirÄ«kÄ• -- , *tittilÄ« -- `tamarind' see TINTIá¸• Ä« -- .
Addenda: tittira -- : S.kcch. tittar m. `partridge', WPah.ká¹-g. tittÉ™r m.,
J. tittr m.

tÃ-thi 5810 tÃ-thi m. `the time taken by the moon to move 12Ëš from the sun'
Gobh.
Pa. tithi -- m., Pk. tihi -- m.f.; OAw. tihi -- bÄ• rÄ• (< VÄ• RA -- 2) `a
partic. festival'.
*TITHIVÄ• RA -- ; *DÄ«PATITHI -- .
Addenda: tithi -- : WPah.ká¹-g. tÄ«ËŠ in tÄ«ËŠ thn/ar m. `fair and festival'
(thn/ar < *TITHIVÄ• RA --) Him.I 93, 95.

tithivÄ• ra 5811 *tithivÄ• ra `a festival', [Cf. tithivÄ• rayoÌ„ga -- `name of
a chapter in PurÄ• á¹‡a -- sarvasva'. -- TÃ-THI -- , VÄ• RA -- 2]
S. tihÄ• á¹›o m. `festival' (á¹› from á¸• Ì ihÄ• á¹›o s.v. DIVASÃ¡ --), P.
tihÄ• r m.; WPah.bhad. tihÄ• r, pl. ËšrÃ£Ì„ n. `festival', jaun. teÌ†hÄ• r
`holiday'; Ku. tiwÄ• r, tihÄ• r, tyÄ• r `festival'; N. tiwÄ• r, ti(h)Ä• r, tewÄ• r
`the first three days of the festival of DiwÄ• li'; Or. (Sambhalpur) tihÄ• r
`festival', OAw. tevahÄ• ra m., lakh. teuhÄ• r, H. tiwhÄ• r, tewhÄ• r, tyohÄ• r
m., G. tehevÄ• r m.
Addenda: *tithivÄ• ra -- : WPah.ká¹-g. thn/ar m., kc. tyÄ• r m. `religious
festival', J. tahair m. Him.I 95.

tinta 5812 *tinta `wet'. 2. *tinna -- . [~ *STINTA -- ; -- cf. TIMITA -- .
-- âˆšTIM]
1. Pa. tinta -- `wet', Pk. tiá¹• ta -- , Gy. rum. tindo, hung. Ä• indo, germ.
rus. eng. wel. kindoÌ„, A. titÄ• , MB. tita, B. titÄ• , Or. tintÄ• ; Mth.

tÄ-Ì„tal `wet, limp'; H. tÄ«tÄ•  `wet'; Si. tet `wet', teta `wetness' (e from temanavÄ• < *TÄ“MAYATI); -- deriv. vbs.: Gy. rum. thindÌ• ar `wets'; A. titiba `to be wet'; B. titÄ• `to become moist', titÄ• na `to moisten'.
2. Pk. tiá¹‡á¹‡a -- `wet', Ku. tino.
Addenda: *tinta -- : Md. tet `wet'; A. titiba `to be wet' AFD 337.
TIP `sprinkle': â€ *TÄ“PYA -- .

tintiá¸• Ä« 5813 tintiá¸• Ä« f. `the tree Tamarindus indica', Ëšá¸• a -- m. lex., Ëšá¸• ikÄ• -- Car., Ëšá¸• Ä«kÄ• -- f. Ujjval., tittiá¸• Ä«kÄ• -- f. Pat.
2. tintilÄ«kÄ• -- f. Car. 3. *tittilÄ« -- . 4. tittirÄ«kÄ• -- f. SuÅ›r. 5. *tÄ“ntulÄ« -- . 6. *tÄ“ntara -- . 7. *tintiá¹‡Ä« -- . [Cf. sutintiá¸• Ä• -- , Ëšá¸• Ä« -- f. lex. See CIÃ±CÄ• --]
1. B. tintiá¹›Ä« (~ cintiá¹›Ä«) `tamarind', Or. tintiá¹›a, Ëšá¹›i, tintuá¹›i, H. tintiá¹›Ä« f.
2. Or. tintiá¸·i, Ëštuá¸·i.
3. Bi. titlÄ« `partic. kind of cattle fodder'.
4. P. tittarÄ«, titri f. `the tree Rhus semiolata'; N. titri `tamarind'.
5. A. t&etilde;telÄ«, B. t&etilde;tul, Bhoj. t&etilde;tulÄ«.
6. Or. t&etilde;tara.
7. Pa. tintiá¹‡Ä« -- f., Pk. tiá¹• tiá¹‡Ä« -- .
*tintiá¹‡Ä«, tintilÄ«kÄ• -- `tamarind' see prec.
tindinÄ« -- see TINDUKA -- .
tindiÅ›a -- see á¹-Iá¹‡á¸• IÅ›A -- .

tinduka 5814 tinduka m. `the tree Diospyros embryopteris', n. `its fruit (giving a resin used for calking)' MBh., Ëšdu -- , Ëšdula -- m., Ëšduki -- , ËšdinÄ« -- f. lex. 2. *tÄ“nduka -- m. `the tree', n. `its fruit' (perh. in this sense < TAINDUKA --). [Cf. KÄ“NDU -- and TUMBURU --]
1. Pa. tinduka -- , v.l. tiá¹‡á¸• uka -- m., Pk. tiá¹• duya -- m.; P. tindÅ« m. `D. lanceolata'; H. á¹-iá¹‡á¸• Ä•  m. `D. melanoxylon'.
2. Pk. teá¹• du -- , Ëšuya -- , teá¹• á¸• ua -- m. `the tree', n. `its fruit'; P. á¹-endÅ« m. `D. lanceolata'; H. tendÅ« m. `resinous fruit of the tree D. embryopteris or D. glutinosa'.
TAINDUKA -- .
tindula -- see prec.
*tinna -- `wet' see *TINTA -- .
TIP `sprinkle' see âˆšSTIP, *á¹-APP -- .

5815 *tipÅ«rayati `fills'. [Cf. atipÅ«ryati `becomes full' MBh. -- âˆšP&RCIRCLEMACR;]
Pr. tÃ¼r -- `to fill' NTS xv 302.
TIM < `be wet': *TINTA -- , *TINNA -- , TIMITA -- , TÃ-MYATI, TÄ«MAYATI, *TÄ«MANA -- , TÄ“MA -- , TÄ“MANA -- , *TÄ“MAYATI, *TAIMYA -- ; *UPATIMYATI, *SAá¹• TIMITA -- ; -- âˆšSTIM, âˆšTRIM; -- âˆšTIP, âˆšSTIP.

timita 5816 timita `wet' lex. [~ *TINTA -- ; -- cf. stimita -- Naiá¹£. -- âˆšTIM]
A. tiowÄ• `soaked or washed in water'.

timirÃ¡ 5817 timirÃ¡ `dark, gloomy' MBh. [Cf. TAMRÃ¡ -- . -- âˆšTAM]
Pa. timira -- `dark', n. `darkness', Pk. timira -- n.; K. teÌ†mbar m. pl. `cataract of the eyes'; P. timar m. `darkness'; Si. timiri -- gÄ“, timÌ†biri -- gÄ“ `lying -- in room or hut'. -- X TÃ¡MISRÄ• -- q.v.
TAIMIRA -- .

timiÅ›a 5818 timiÅ›a m. `name of a tree' R., timiá¹£a -- m. `the plant Beninkasa cerifera, watermelon' lex.
Pk. timisa -- m. `a kind of plant, gourd'; A. tÄ©yah, tÄ©h `cucumber'.
*timbaru -- `a tree' see TUMBURU -- .

timbila 5819 *timbila `a partic. kind of tree'. 2. *triyambala -- .
1. S. timiru `the tree Avicennia tomentosa'; -- altern. < 2: Ku. N. timilo `wild fig tree'.
2. P. taremal, tiamle, timbal m. `Ficus roxburghii macrophylla'.

5820 tÃ-myati, tÄ«ËŠmyati `becomes wet' DhÄ• tup. [~ *TRIMYATI. -- âˆšTIM]
Pk. timmamÄ• á¹‡a -- `becoming wet', timmia -- `wet'; OM. tÄ«maá¹‡eá¹• `to be wet', M. tÄ©bá¹‡&etilde; `to wet, be wet', timá¹‡&etilde;, tÄ©bá¹‡&etilde; n. `a partic. kind of dish of rice &c.'.
Addenda: tÃ-myati1: Md. temenÄ« `is wetted'.

5820a *timyati2 Add. 14565.

5821 tirÃ¡tÄ“ `crosses over, sails across' RV. [âˆšT&RCIRCLEMACR;]
K. tÄ“run `to conquer, gain prestige' (cf. TÄ«Rá¹‡A -- ); WPah.bhal. tirá¹‡Å« `to swim'; Ku. tirauá¹‡o `to cause to be passed over, to omit';

OAw. tiraÃ¯ `swims across, floats', lakh. tirab `to come near'; H. tirnÄ• `to cross over, swim'; M. tirá¹‡&etilde; `to swim, float'. -- X PRÃ¡TIRATI: L. awÄ• á¹‡. te_ruá¹‡ `to swim'; H. tairnÄ• `to swim, float' (not with J. Bloch BSOS v 742 â†• Drav.).
Addenda: tirÃ¡tÄ“: WPah.J. tirnu `to swim'; -- with ai or e X MIA. pair -- (< pratirati in OAw. pairata `is swimming', H. pairnÄ• ~ *PRATURATI > N. pauranu) ká¹-g. (kc.) tn/arnÃµ, H. tairnÄ• `to swim'.

tiraÅ›cÃ¡ 5822 tiraÅ›cÃ¡ `*slanting, crosswise' (n. `crossboard of bedstead' AV.), tiraÅ›cÃ¡tÄ• `transversely' RV. [Some Pk. and NIA. forms with Ä“ from *TÄ“RAKA -- ? -- TIRÃ¡S]
Pa. tiraccha -- bhÅ«ta -- `going wrong', tiracchÄ• na -- m. `animal (as opposed to man)'; Pk. tiriccha -- , Ëšchi -- , tÄ“riccha -- ,Ëšchia -- `slanting, crosswise'; Kho. (Lor.) tr*lÄ• dik `to stand with the legs separated, to straddle'; L. tirchÄ• vÃ£Ì„ `oblique, slanting', P. tirchÄ• , Ku. tircho, tercho, gng. tyarÄ‹h, N. tercho, terso, B. tirachÄ• , terchÄ• , Or. teracha, ËšchÄ• ; OAw. tirÄ«che adv. `crossways', lakh. tirchÄ• `crooked'; H. tirchÄ• `slanting', G. tirchuÌƒ, M. tirsÄ• , tersÄ• ; Si. haras `transverse', harahaá¹-a `athwart' < *ciraccha -- H. Smith JA 1950, 187 (tiras `horizontally', tirisanÄ• `animal' â†• Pa.). -- G. trÄ• suÌƒ `slanting, oblique' < *tarÄ• ch -- .

5823 tirÃ¡s `across' RV. [âˆšT&RCIRCLEMACR;]
Pa. tiroÌ„ `across, beyond'. -- Ext. with various elements: Pa. tirokkha -- `one who is outside or absent' (< *tiraska -- with oÌ„ from tiroÌ„); Pk. tirikkha -- `slanting, crosswise' (with i from tiriaá¹• s.v. *TIRIYAK); S. tirko m. `reflection of the sun's rays in a glass', tirkaá¹‡u `to slip'; P. tirkÄ• uá¹‡Ä• `to let (trousers) slip'; G. tirkas `oblique'; M. tirkÄ• , tirpÄ• `oblique', tirá¸• &etilde; n. `board transpierced with a stick', tirá¸·Ä• , tirvÄ• `squinting'.
TIRAÅ›CÃ¡ -- , *TIRIYAK.

tirimiri 5824 *tirimiri `dazzle'.
S. tirviri f. `dazzling, dimness, greasy spots on water', tirvirÄ• m. pl. `a disease of the eyes in which things appear indistinct, particles of dust in the air'; N. tirimiri `dazzle, mistiness', tirmir `dazzling light', tirmirÄ• unu `to be dazzled', tiribiri `sound of dripping water'; A. tirbir `sparkle'; H. M. tirmirÄ« f. `giddiness'; H. tirmirÄ• nÄ• `to be dazzled'.

5825 *tiriyak, tiryÃ¡k `across, obliquely' ÅšBr. (n. sg. of tiryÃ¡Ã±c -- `oblique' AV.). [TIRÃ¡S]
Pa. tiriyaá¹• `across'; Pk. tiria -- `slanting, crosswise'; OG. tiria `animals'; Si. tiraya `curtain, veil' (cf. Sk. tiraskariá¹‡Ä« -- f. `veil').
tirÄ«á¹-a -- 1 `diadem' see KIRÄ«á¹-A -- 1.
Addenda: *tiriyak: WPah.ká¹-g. tÃ-rhI, tIrI, kc. tirhe, tire f. `small window', ká¹-g. tÃ-rhÉ”, tirÉ” m. `id., small closet in the wall', J. tÄ«ri f. `small window' Him.I 93; -- Si. tiraya â†• Drav. Tam. tirai DED 2653.

5826 tirÄ«á¹-a -- ,2 m. `the tree Symplocos racemosa' Bhpr., Ëšaka<-> m. Car. [Cf. KIRÄ«á¹-Ä« --]
Pa. tirÄ«á¹-a -- m. `the tree', n. `a garment made of its bark'; Pk. tirÄ-Ì„á¸• a -- m. `a kind of tree'; M. tirá¸• Ä• , terËš m. `the flowering tree Impatiens balsamina'.
tiryÃ -- see *TILÃ-YA -- .
TIL `go': TÃ-LLATI; *PRATILATI.

tilÃ¡ 5827 tilÃ¡1 (tÃ-la -- Gr.) m. `Sesamum indicum' AV., `small particle' MBh. 2. *tilaka -- 1. 3. *tilla -- (< TILYÃ -- ?). [Prob. â†• Mu. Kuiper Festschr. W. Kirfel 157; Drav. source (T. Burrow BSOAS xii 142, 380) less likely]
1. Pa. tila -- m. `sesamum plant', n. `its seed', Pk. tila<-> m. `the seed', K. tÄ“l m., S. tiru m. `plant and seed', L. P. WPah.bhiá¸• . Ku. N. A. B. til m. `the seed', Or. tiá¸·a, OAw. tila; H. til m. `sesamum plant and seed, a minute fragment'; OMarw. tila m. `small particle'; M. tÄ«á¸· m. `sesamum seed', Åši. tala `plant and seed'. <-> P.á¸• og. tir -- caoli f. `sesamum and rice with sugar' (r through dissim. with following l).

2. Or. tiá¸·Ä• `a species of sesamum seed'; G. taá¸·Ä• -- tÃ£Ì„dá¸·Ä• m. pl. `as distinct as sesamum and rice, separated, dispersed'; M. tiá¸·Ä« f. `a small white kind of sesamum'.
3. Ku.gng. tÄ«l `sesamum seed' (unless lw. from standard dial.), Bi. tÄ«l, (SWShahabad) tillÄ« `species with a white seed'; Mth. tÄ«l, tilÄ• `sesamum seed', Bhoj. tÄ«li; G. til, tal m. `sesamum', talÄ« f. `a small variety'.
tila -- 2, tÃ-laka -- , *tilÃ-ya -- , tailÃ¡ -- ; *tilakÄ• á¹£á¹-hikÄ• -- , tilatailÃ¡ -- , *tiladhÄ• nikÄ• -- , *tilapÅ«pa -- , *tilapÅ«rikÄ• -- , tilamÃ¡ya -- .

tila 5828 tila2 m. `mole on skin' KÄ• lid. 2. tÃ-laka -- 2 m. `sectarial mark on the forehead' YÄ• jÃ±., `freckle' VarBrÌ¥S. 3. *tillaka -- . 4. *á¹-illaka -- . [Perh. same as TILÃ¡ -- 1: if so, *tillaka -- poss. < TILYÃ -- . For á¹- -- cf. *á¹-IKKA -- 1]
1. S. tiru m. `mole, freckle'; P. til m. `mole'; H. til m. `black spot, mole'; M. tÄ«á¸· m. `mole, freckle'. -- Deriv. H. tilkÄ• `freckled'.
2. Pa. tilaka -- m. `stain, mole, freckle'; Pk. tilaya -- m. `caste -- mark'; Ku. tilo `mole'; N. tili `small mole'; B. tilÄ• `freckled'; Or. tiá¸·Ä• `bits of metal put on ornaments'; Si. talÄ• -- á¹-ik `caste -- mark'. -- Deriv.: Or. tiá¸·iÄ• , Ëšá¸·uÄ• `freckled, having moles'; H. tilaihÄ• m. `turtle -- dove'.
3. P. tillá¹›Ä« f. `partic. kind of ornament'; N. tilahari `gold ornament on a woman's breast'.
4. N. á¹-ilo `piece of iron presented as a coin to the departed spirit'; G. á¹-Ä«lÉ” m., ËšluÌƒ n. `caste -- mark', M. á¹-ilÄ• m. -- PaÅ¡.lauá¹›. á¹-Ã-lÄ«, weg. á¹-Ã©lÄ« f. `forehead' (IIFL iii 3, 181)?
*PÄ«TATILÄ« -- .
tila -- 3 `right lung' see *TILIKÄ• -- .
*tilaka -- 1 `sesamum' see TILÃ¡ -- 1.
tÃ-laka -- 2 `sectarial mark' see TILA -- 2.
Addenda: tila -- 2. 3. *tillaka -- : WPah.ká¹-g. tIlll f. `nose -- ornament for women'.
*tillaka -- see TILA -- 2 Add2.

tilakÄ• á¹£á¹-hikÄ• 5829 *tilakÄ• á¹£á¹-hikÄ• `sesamum stalk'. [tilÃ¡ -- 1, kÄ• á¹£á¹-hÃ¡ --]
L. tilÄ• á¹-hÄ« f. `stalks of sesamum left standing after the buds have been picked'; Bi. tilÄ• á¹-hÄ« `dried stalks of mustard', Mth. tilá¹-hÄ«.

tilatailÃ¡ 5830 tilatailÃ¡ n. `sesamum oil' PÄ• á¹‡. vÄ• rtt [tilÃ¡ -- 1, tailÃ¡ --]
Pk. tilella -- n., M. tiá¸·yel, tiá¸·el n., Ko. tiá¸·ela n.

tiladhÄ• nikÄ• 5831 *tiladhÄ• nikÄ• `sesamum container'. [tilÃ¡ -- 1, dhÄ• ËŠna --]
N. tilÄ• ni `a pot to keep a mixture of sesamum, water, barley and kuÅ›a grass for use in ceremonies'.

tilapÅ«pa 5832 *tilapÅ«pa `sesamum cake'. [tilÃ¡ -- 1, pÅ«pa --]
P. talÅ«Ã£Ì„ m. `sweetmeats'; N. tilawÄ• `sweetmeat of sesamum and molasses', B. tiluyÄ• , H. tiluÄ• , tilwÄ• m., M. tiá¸·vÄ• m.; -- or poss. < TILAMÃ¡YA -- .

tilapÅ«rikÄ• 5833 *tilapÅ«rikÄ• `sesamum cake'. [tilÃ¡ -- 1, pÅ«ra -- 2]
N. tilauri `a sweetmeat of sesamum and molasses'.
tilamÃ¡ya -- `made of sesamum seed' PÄ• á¹‡. [tilÃ¡ -- 1, maya --]. See *TILAPÅ«PA -- .

tilikÄ• 5834 *tilikÄ• `spleen'. 2. *tillikÄ• -- 3 [tila -- 3 m. `the right lung' ÅšÄ• rá¹…gS., tilaka -- 3 m. lex. -- Deformation (ND 406 a 10) of MIA. pilihÄ• -- < PLÄ«HÃ¡N -- unlikely]
1. á¸Œ. tili, pl. Ëšiá¹…a `spleen', S. tirÄ« f., P. tilÄ« f.; -- PaÅ¡. telÄ• ËŠ `spleen'; P. tilÄ• m. `enlarged spleen'.
2. S. tilÄ« f. `spleen', H. tillÄ« f., G. talÄ« f.

tilÃ-ya 5835 *tilÃ-ya `prepared from sesamum seed', tilyÃ -- adj. and n. `field of sesamum' PÄ• á¹‡., tiryÃ -- `made from sesamum (?)' AV. [tilyÃ -- perh. in *TILLA -- s.v. TILÃ¡ -- 1]
Ku. tilyÃ£Ì„ `sesamum from which oil has been expressed'.
tilyÃ -- see prec.
*tilla -- `sesamum' see TILÃ¡ -- 1.
*tillaka -- `mark' see TILA -- 2.

5836 tÃ-llati `goes' DhÄ• tup. [Perh. â†’ Psht. tlÉ™l EVP 80, AO xviii 253. -- âˆšTIL]
Bshk. Tor. til -- `to go', Gau. till -- ; Phal. til -- `to creep'.

5837 tÃ-á¹£á¹-hati `stands' RV. [âˆšSTHÄ•]
Pa. tiá¹-á¹-hati; AÅ›.shah. tistiti, man. tistitu absol. (< *tisth -- with restitution of s IIFL iii 3, 178), gir. tisá¹-aá¹• to pres. part., kÄ• l. dh. ciá¹-hitu absol., Dhp. ciá¹-hadi, Pk. ciá¹-á¹-haÃ¯, ceá¹-á¹-haÃ¯; PaÅ¡.weg. test -- `to stand up', kuá¹›. Ä• iá¹-i -- `to rise' (â†• Kal. IIFL iii 3, 48); Kal. Ä• iá¹£á¹-im `I stand'; OSi. ciá¹-ati `exists', caus. ciá¹-avaya absol. `having established', Si. siá¹-anavÄ• , hiËš `to stand', siá¹-avanavÄ• , hiËš `to make stand, place'. -- Deriv. Pk. ciá¹-á¹-haá¹‡a -- n., Ëšá¹‡Ä• -- f. `standing'; N. ciá¹-han `large wall, revetment wall'? -- Add.

tiá¹£yÃ 5838 tiá¹£yÃ (tiá¹£yÃ¡ -- TS.) m. `the sixth or eighth asterism' RV., `name of former and future Buddhas and of various disciples and kings' BHS ii 254.
K. tÄ“Å› m. `eighth lunar asterism'; -- Pa. Tissa -- m. nom. prop., OSi. TiÅ›a, Tisa, TiÅ›aya.
*tissÄ« -- `flax, linseed', see ATASÄ«ËŠ -- .

tÄ«ká¹£á¹‡Ã¡ 5839 tÄ«ká¹£á¹‡Ã¡ `sharp' RV., `hot, pungent' MBh. 2. *trÄ«ká¹£á¹‡a- `sharp', Tibetan -- Sanskrit Dictionary of DÄ«rghÄ• yu Indrajina folio 98 a 3 has trÄ«ká¹£á¹‡aá¹• = rnaba `sharp' (H. W. Bailey): prob. X TRÌ¥á¹£á¹-Ã¡ -- (AO xix 95 tÄ«ká¹£á¹‡Ã¡ -- > *tÄ«ká¹£ra -- > *trÄ«ká¹£a --). [âˆšTIJ]
1. Pa. tikkha -- `sharp, clever', tikhiá¹‡a -- `pointed, sharp, pungent', tiá¹‡ha -- `sharp (of weapons &c.)'; Pk. tikkha -- , tiá¹‡ha -- `sharp, fine, pure'; Gy. eur. tikno `small', pal. tiknÃ¡uÄƒr `causes pain'; Ash. Kt. tÄ«n `wine' (semant. cf. CUKRA -- ); PaÅ¡. tÄ«á¹£, tÄ“á¹£arÄ«ËŠ `two year old he -- goat' (< `pungent -- smelling'? -- IIFL iii 3, 178 < *tÄ«ká¹£a -- with?), ar. tinigÃ³ `sharp' (chil. tÄ«k, weg. tÄ«x `bitter, sour' â†• Ind.); Kho. ticÌ£ `he -- goat'; Bshk. tÄ«'n `sharp'; Tor. tÄ«n `sharp', f. `edge'; Phal. tÄ“á¹‡u, f. Ëšá¹‡i `sharp'; Sh. tÄ«á¹‡á¹· `sharp, bright, clever'; S. tikho `sharp, fiery, quick'; L. tikkhÄ• `quick' (~ trikkhÄ• below), khet. tikkÄ• ; P. tikkhÄ• , tÄ«khÄ• `sharp, pointed, quick' (â†’ WPah.bhad. tikkhÄ• `quick'); Ku. tikho `sharp', gng. tikh; N. tikho `sharp, pointed', sÄ• nu -- tinu `petty'; A. tikhÄ• `steel, fit of anger'; MB.

tÄ«kha `sharp'; Or. tÄ-Ì„kha `sharp' tikhÄ• `thin sharp -- edged metal or glass bracelet'; H. tÄ«khÄ• `sharp, pungent'; G. tÄ«khuÌƒ, tÄ«nuÌƒ `sharp'; M. tÄ«kh `pungent', tÄ«kh&etilde; n. `steel'; Ko. tÄ«k `pungent'; Si. tik `sharp, fine' (`hot sunshine' perh. < TIGMÃ¡ --), tiyuá¹‡u `sharp, pricking' (and X SÅ«Ká¹£MA -- q.v.). -- Ext. -- á¸• a -- : N. tikhar `quick, savoury'; A. tikhar `quick'. -- Deriv. Pk. tikkhÄ• lia -- `sharpened', tikkhÄ• lijjaÃ¯ `is sharpened'.
2. NiDoc. tricÌ„hÌ• a `hard, difficult?' (scarcely with Burrow KharDoc 21 < titiká¹£a -- ); Tir. (Leech) trÄ«gna `sharp'; Bshk. licÌ£h `bitter'; K. tricher m. `sharpness' (tryukhu, trukhu `acute, clever' â†• Ind.); L. trikkhÄ• `sharp, quick'; P.á¸• og. trikkhanÄ• `pungent'.
TÄ«Ká¹£á¹‡ADHÄ• RA -- , *TÄ«Ká¹£á¹‡ARÅ«PA -- ; *PRATÄ«Ká¹£á¹‡A -- , *PRÄ• TÄ«Ká¹£á¹‡YA -- .
Addenda: tÄ«ká¹£á¹‡Ã¡ -- . 1. S.kcch. tikho `hot, pungent'; Md. tÅ«nu `sharp'.
2. *trÄ«ká¹‡á¹‡a -- : WPah.ká¹-g. trÃ-kkhá¹‡Ãµ `to taste (esp. something pungent)' but tr > c with metath. r in TANDRÃ¡ -- > ce_á¹‡á¸• , cÄ• á¹‡á¸• ; TÄ• MRÃ¡ -- > tambÉ”, cambo.

tÄ«ká¹£á¹‡adhÄ• ra 5840 tÄ«ká¹£á¹‡adhÄ• ra `sharp -- edged', m. `sword' MBh., Ëšaka<-> m. `name of a weapon' Gal. [TÄ«Ká¹£á¹‡Ã¡ -- , DHÄ• ËŠRÄ• -- 2]
Pa. tiá¹‡hadhÄ• ra -- `sharp -- bladed'; Ku. tikhÄ• rá¹‡o `to sharpen', N. tikhÄ• rnu; G. tikhÄ• rÉ” m. `spark'; M. tikhÄ• r `pungent', n. `steel', tikhaÌ„Ì†rá¹‡&etilde; `to sharpen'.

tÄ«ká¹£á¹‡arÅ«pa 5841 *tÄ«ká¹£á¹‡arÅ«pa `having a sharp form'. [TÄ«Ká¹£á¹‡Ã¡ -- , RÅ«PÃ¡ --]
A. tikhru `quick'?
*tÄ«mana -- `wetting' see TÄ“MANA -- .

tÄ«mayati see *TÄ“MAYATI.
tÄ«ËŠmyati see TÃ-MYATI.

5841a tÄ«mayati `wets' DivyÄ• v., cf. *TÄ“MAYATI. [âˆšTIM]
A. tiyÃ£Ì„iba `to moisten, soak' AFD 333 (< *tÄ«mÄ• payati rather than <
*TÄ“MAYATI).

tÄ«ËŠra 5842 tÄ«ËŠra n. `shore, bank' AitBr. [âˆšT&RCIRCLEMACR;]
Pa. Pk. tÄ«ra -- n.; K. tÄ«r m. `river bank', S. tÄ«ru m., Ku. tÄ«r, N. A.
B. tir, Or. tira, Mth. tÄ«r, OAw. tÄ«ra, H. tÄ«r m., OMarw. tÄ«ra f., G. M.
tÄ«r m., Si. tera.
TÄ«RABHUKTI -- ?

tÄ«rabhukti 5843 tÄ«rabhukti m. `name of a district' lex. [TÄ«ËŠRA -- ,
BHUKTI -- 1?]
Mth. tirhutiÄ• `an inhabitant of Tirhut', H. tirhut f. `the district of
Tirhut', tirhutiyÄ• adj.
TAIRABHUKTA -- .

5844 tÄ«rÃ¡yati `finishes' DhÄ• tup. [tÄ«rita -- `finished' Mn., Ã¡tÄ«rá¹‡a
-- `endless' RV. -- âˆšT&RCIRCLEMACR;]
Pa. tÄ«rÄ“ti `accomplishes'; Pk. tÄ«rÄ“i, tÄ«raÃ¯ `finishes', tÄ«raÃ¯ `is
able'; AÅ›. tÄ«lita -- daá¹• á¸• Ä• naá¹• `of those on whom judgement has been
passed'; Gy. pal. tir -- , pret. tirdÄƒ `to pay', tirnÃ¡uÄƒr `causes to
pay'; L. tirá¹‡Ä« f. `a kind of fee or tax'; N. tirnu `to pay back', caus.
tirÄ• unu.

tÄ«rá¹‡a 5845 tÄ«rá¹‡a `one who has crossed' MBh., `fulfilled, completed' R.
[Cf. Ã¡tÄ«rá¹‡a -- `endless' RV. -- âˆšT&RCIRCLEMACR;]
Pa. Pk. tiá¹‡á¹‡a -- `one who has crossed'; K. trinun `to become or be
prosperous in having many sons, grandsons, &c.' (cf. tÄ“run `to gain
prestige' < TIRÃ¡TÄ“).

tÄ«rthÃ¡ 5846 tÄ«rthÃ¡ n. `ford, steps to a river, place of pilgrimage' RV.
[~ *TÅ«RTHA -- . -- âˆšT&RCIRCLEMACR;]
Pa. Pk. tittha -- n. `ford, descent to a river, landing place'; S. tithu f.
`place of residence, end' (?); Bi. tÄ«thÄ• `catch -- basin into which the
bucket at the well is emptied'; -- Si. tit `heresy' EGS 64 is, like tit

`heretic' GS 38, â†• Pa.
*TÄ«RTHÄ• DAHANA -- ; SNÄ• NATÄ«RTHA -- .

tÄ«rthÄ• dahana 5847 *tÄ«rthÄ• dahana `burning place at a descent to a river'.
[TÄ«RTHÃ¡ -- , Ä• DÃ¡HANA --]
Ku. tÄ«thÄ• á¹‡ `burning ghÄ• á¹-'.
tÄ«varÃ¡ -- see DHÄ«VARÃ¡ -- .

tÄ«vrÃ¡ 5848 tÄ«vrÃ¡ `strong, hot, pungent' RV.
Pa. tibba -- `sharp, eager'; AÅ›.shah. man. tivre, kÄ• l. tive, gir. tÄ«vo
`zealous'; Pk. tivva -- `strong, fierce, pungent'; Tir. tre `salt' (but EVP
83 < *TRÌ¥PU -- cf. Kho. trup `salt' < TRÌ¥PRA -- 2). -- Ext. with -- Ä• la
-- in Gaw. liwÄ• ËŠlo `sharp' with *li -- assimilated by following -- l<-> to
li -- .
tÃº, tÅ«ËŠ `but, now then' RV. See PARAá¹• TU.

tuká¹£Ä• 5849 *tuká¹£Ä• `strength'. [âˆšTUJ]
K. tolÌ†ch f. (?) `power, ability, power to endure'; B. tukhaá¹› `strong,
clever'; Or. tukhaá¹›a `strong, active, clever', sb. `quarrel'. -- Pk.
tuá¹• tukkhuá¸• ia -- `quick, hasty' < *tuntuká¹£u -- ??
tuá¹…ga -- see *á¹-AKKA -- 3.
tuccha -- see next.

tucchyÃ¡ 5850 tucchyÃ¡ `empty, vain' RV., n. `emptiness' RV., tuccha --
`empty', n. `trifle' BhP., Ëšaka -- lex. 2. *tuÅ›ya -- . [tuÅ›ya -- prob.
â†• Ir., cf. Khot. tuÅ›Å›a -- , Psht. taÅ¡ < *tusya<-> EVP 84]
1. Pa. tuccha -- , Ëšaka -- `empty'; Pk. tuccha -- , cuccha -- , chuccha --
`empty, small, light'; Gy. eur. Ä• uÄ• o `empty'; K. taÄ‹h f. `trifle',
Ä‹holÌ†Ì£Ä‹u `empty, worthless'; P. tucch `contemptible'; Ku. chÅ«co `light,
contemptible'; N. chuco `mean, vile'; B. chuÌ„Ìƒc, ËšcÄ• , chuÌƒcho `mean
vile rogue'; Or. tuchÄ• , cuchÄ• , chuËš `empty, alone'; Bhoj. chuÌ„Ìƒch
`empty', OAw. chÅ«chÄ• , lakh. chuÌ„Ìƒch; H. chÅ«ch, ËšchÄ•  `empty,
contemptible' (â†' P. chÅ«chÄ• `empty, vile'); Si. sis, his `empty,
useless'. -- Ash. tÅ«Ä‹ `floor' (semant. cf. Lat. spatium > OIt. spazzo
`floor')? -- H. á¹-uccÄ•  `mean, worthless' prob. belongs to the `defective'
group s.v. *á¹-Uá¹‡á¹-A -- . -- See Add.
2. Bshk. tÅ«Å¡i `a little' (AO xviii 254 < *tuá¹£ya -- : TÃºá¹£A --); Tor.
tÅ«Å¡ `empty', Phal. Sh.koh. tiÅ¡.

TUJ `push, urge': *TUKá¹£Ä• -- , *TUÃ±JATI; *UTTUKTA -- .
Addenda: tucchyÃ¡ -- : Md. hus `empty, finished', adv. `only, absolutely'.

5851 *tuÃ±jati (3rd pl. tuÃ±jÃ¡nti RV.) `pushes, urges'. [âˆšTUJ]
S. tuÃ±aá¹‡u `to darn' or < TUNNÃ¡ -- 1 X gÌ uÃ±u m. `wrinkle'.
*tuá¸• a -- `mouth' see TUá¹‡á¸• A -- .
Addenda: *tuÃ±jati: WPah.poet. á¹-vnjÌˆá¹‡o `to stare anxiously', (coll.)
`to get along, push on'.

tuá¹‡i 5852 tuá¹‡i m. `the tree Cedrela toona' m., tunna -- lex., Ëšaka<->
m. Bhpr., tunyu -- m. `name of a tree' KauÅ›.
K. tÅ«nÄ« m. `Cedrela toona', P. tuá¹‡ f.; Ku. tuá¹‡i `a tree with a hard
and lasting timber'; N. tuni, á¹-uni (?) `Cedrela toona', B. tuÌƒd, H.
tÅ«Ë˜n m., tunÄ« f.

tuá¹‡á¸• a 5853 tuá¹‡á¸• a n. `beak, trunk, snout' T&capamacr;r. MBh.,
`contemptuous term for mouth' BÄ• dar., tÃºá¹‡á¸• ika -- `having a trunk' AV.
[Cf. troÌ„á¹-i -- f. `beak, fish's mouth' lex., and further Å›Uá¹‡á¸• Ä• -- ,
CAÃ±CU -- , *COÌ„á¹‡á¹-A -- . Cert. non -- Aryan and prob. â†• Mu. EWA i
510. Poss. same as TUNDI -- `navel' and TUNDÃ¡ -- 1 `belly' with which it
shares several variant forms. Some of these may be due to differences of
dialect in the source language, some to phonetic development within IA.
(e.g. t -- á¹- > á¹- -- á¹-), some to slang deformation]
1. tuá¹‡á¸• a -- : Pa. tuá¹‡á¸• a -- , Ëšaka -- n. `beak, mouth, snout'; Pk.
tuá¹• á¸• a -- n., Ëšá¸• Ä« -- f. `mouth, front part'; S. tunÄ« f. `spout'; Or.
tuá¹‡á¸• a `lips, mouth, beak', tuá¹‡á¸• i `muzzle', (Sambhalpur) tuÌƒá¸•
`mouth', M. tuÌƒá¸•  n.; Si. tuá¸• a `beak, snout, mouth'. 2. *tuá¸• a -- : Si.
tola (st. tol --) `lip', toá¸·u gÄ• navÄ•  `to graze (lit. rub the lips on)'.
3. *toÌ„á¹‡á¸• a -- : Pk. toá¹• á¸• a -- n. `mouth, front part'; M. tÃµá¸• m.
`mouth', Ko. toá¹• á¸• a. 4. *toÌ„á¹-á¹-a -- 1: Or. toá¹-i `throat'; M.
toá¹-Ä« f. `spout'. 5. *toÌ„nta -- : K. toÌ„Ìƒth (dat. Ëšti) f. `beak' (â†•
Ind.?). 6. *tutta -- : K. tutu `long -- faced'; WPah. bhal. tutt n. `face',
bhad. tuttar n. 7. *á¹-uá¹‡á¸• a -- 1: N. á¹-uÌƒá¹›o `mouth of animal, beak,
point of ploughshare'; Or. (JÄ• á¹‡pur) á¹-uá¹‡á¸• a `lips, mouth, beak'; Bi.
á¹-uÌ„Ìƒá¹›, Ëšá¹›Ä• `beard of wheat' (semant. cf. suÌ„Ìƒá¹› s.v.
Å›Uá¹‡á¸• Ä• -- 1). 8. *á¹-uá¹‡á¹-a -- 1: A. á¹-uÌƒá¹-li `fleshy protuberance
under chin'; B. á¹-uÌƒá¹-i `throat'. 9. *á¹-oÌ„á¹‡á¹-a -- 3: K. á¹-uÌ„Ìƒá¹-i
f. `spout' (â†•  Ind.?); Bi. á¹-Ãµá¹-Ä« `spout

of drinking vessel'; H. á¹-Ãµá¹- f. `beak', á¹-Ãµá¹-Ä« f. `spout'. 10. *
á¹-Å«á¹-á¹-a -- : P. á¹-Å«á¹-Ä« f. `spout', N. á¹-uá¹-o, Ëšá¹-i. 11. *
á¹-oÌ„á¹-á¹-a -- 3: S. á¹-oá¹-Ä« f. `mouthpiece of hookah'; H. á¹-oá¹-Ä« f.
`spout'; G. á¹-oá¹-É” m. `throat'. 12. *thuá¹‡á¸• a -- : L. thunn m. `thick
lips (opprobrious term)', awÄ• á¹‡. thun `lips'. 13 *thuntha -- : A.
thuÌƒtari `chin', B. thuÌƒti, thuÌƒtani; Or. thuÌƒti `chin, snout'. 14.
*thuttha -- : P. thÅ«thá¹‡Ä• m., thÅ«Ë˜thá¹‡Ä« f. `mouth of horse or camel';
N. thutunu `nose, snout'; A. thutari `chin'; B. thuti, thutani `chin, mouth
of animal'; Or. thuthi, Ëšti `snout, chin, beard'; Bhoj. thuthun `pig's
snout'; Mth. thÅ«thun `mouth of animal'; Aw.lakh. thÅ«thun `horse's
nostrils'; H. thÅ«thá¹›Ä• , thÅ«than, thÅ«thnÄ• m. `snout, mouth'. 15.
*thoÌ„á¸• a -- 1: Or. thoá¹›i `lower lip, chin, beard'. 16. *thoÌ„á¸• á¸• a --
: L.mult. thoá¸• m. `lip', (Ju.) thoá¸• Ì m., thoá¸• Ì Ä« f. 17. *thoÌ„ttha
-- 1: Mth. thothÄ« `mouth'; H. thoth m. `snout', thotÄ« f. `forepart of
animal's face'; M. thotrÄ«, thodrÄ« f. `side of cheek'. 18. *thoÌ„ntha -- 1:
B. thÃµtÄ• `chin'. 19. *thÄ“á¹‡á¹-ha -- 1: Or. theá¹‡á¹-a, thaá¹‡á¹-a
`beak'. 20. *á¹-huá¹‡á¸• a -- : Ku. á¹-hÅ«n m. `beak, elephant's trunk'; N.
á¹-huÌƒá¹›o `beak'; Or. á¹-huá¹‡á¸• i `lip, chin'; G. á¹-huÌƒá¸• Ä« f. `chin'.
21. *á¹-huá¸• á¸• a -- : P. á¹-huá¸• á¸• Ä• m. `beak of a paper kite'; H.
á¹-huá¸• á¸• Ä«, Ëšá¸• á¸• hÄ« f. `chin'. 22. *á¹-hoÌ„á¹‡á¸• a -- : H.
á¹-hÃµá¹›Ä« f. `chin'. 23. *á¹-hoÌ„á¸• á¸• a -- : S. á¹-hoá¸• Ì Ä« f. `chin',
P. á¹-hoá¸• Ä« f., H. á¹-hoá¹›Ä«, Ëšá¹›hÄ« f. 24. *á¹-hoÌ„á¹‡á¹-ha -- 1: A.
B. á¹-hÃµá¹- `beak'; Or. á¹-huá¹‡á¹-hi `lip, chin, beak'; Mth. H. á¹-hÃµá¹-h
f. `beak'. 25. *duá¹‡á¸• a -- : L.mult. dunn, (Ju.) dun m. `wild pig's
snout'. 26. *á¸• uá¹‡á¸• a -- 1: K. á¸• oÌ†Ì£ná¸• u m. `front of face'. 27.
*dutta -- : Dm. dut `lip'; Woá¹-. dut f. `mouth'; Bshk. dut `lip' (Leech
"dÃ¹dh" < *duddha -- ?), Tor. dÅ«t; Phal. dut `mouth' (dhut < *dhutta -- ?);

Sh.pales. dÅ«t `lip'. -- Forms with -- r -- (cf. troÌ„á¹-i -- f. `beak'
lex.) in Sh.koh. turÅ«á¹-i `lip', jij. thurÅ«á¹-i, gil. thÅ-rÅ«ËŠá¹-Å- m.
`beak'.
MUKHATUá¹‡á¸• AKA -- ; *MUKHATUTTIKÄ• -- .
Addenda: tuá¹‡á¸• a -- . 1. Md. tun `lip, beak', tunfat `lip (of humans)',
tunÌ†á¸• i `treeless spit of sand'?
11. *á¹-oÌ„á¹-á¹-a -- 3: WPah.ká¹-g. á¹-oÌ„á¹- `mouth'.
17. *thoÌ„ttha -- 1: WPah.ká¹-g. thÃ³ttI f., thÃ³tthÉ™á¹› m. `snout, mouth',
A. á¹-hÃµt (phonet. thÃµt) AFD 94.
TUP `strike': â€ *TUPATI.

5854 tuá¹‡á¸• ikÄ• f. `Momordica monadelpha' lex., tuá¹‡á¸• ikÄ“rÄ« -- f.
SuÅ›r., ËškÄ“Å›Ä« -- f. lex.
M. tÃµá¸• yÄ• , tÃµá¸• Ä• m. `an esculent herb', tÃµá¸• lÄ«, tÃµá¸• oá¸·Ä« f.
`Momordica monadelpha', tÃµá¸• l&etilde;, tÃµá¸• oá¸·&etilde; n. `its fruit'.
tuá¹‡á¸• i -- `navel' see TUNDI -- .
*tutta -- `mouth' see TUá¹‡á¸• A -- .

tutthÃ¡ 5855 tutthÃ¡ n. (m. lex.), tutthaka -- n. `blue vitriol (used as an
eye ointment)' SuÅ›r., tÅ«taka -- lex. 2. *thoÌ„ttha -- 4. 3. *tÅ«tta -- .
4. *toÌ„tta -- 2. [Prob. â†• Drav. T. Burrow BSOAS xii 381; cf. dhÅ«rta -- 2
n. `iron filings' lex.]
1. N. tutho `blue vitriol or sulphate of copper', B. tuth.
2. K. thoÌ†th, dat. Ëšthas m., P. thothÄ• m.
3. S. tÅ«tio m., A. tutiyÄ• , B. tuÌƒte, Or. tutiÄ• , H. tÅ«tÄ• , tÅ«tiyÄ• m.,
M. tutiyÄ• m.
4. M. totÄ• m.
TUD `strike': tudÃ¡ti, tudyatÄ“, *tunda -- 3, tunnÃ¡ -- 1, tá¹“ttra -- ,
toÌ„da -- , *toÌ„daka -- , *toÌ„dati; *avatudyatÄ“, *Ä• tudyatÄ“, *uttutta --
, pratudati, *pratoÌ„dana -- , pratoÌ„dayati, *vitoÌ„dana -- ,
*saá¹• toÌ„dayati; -- âˆš*stud; <-> collides in MIA. with âˆšTUJ.

5856 tudÃ¡ti `strikes, pierces, hurts' RV. [âˆšTUD]
Pa. tudati; Pk. tuaÄ“ `hurts'; -- Wg. tÃ¤yam `I place', Dm. thay -- ; Kal.
tim `I beat': all very doubtful.

5857 tudyatÄ“ `hurts (of a wound)' Car. [âˆšTUD]
Pa. tujjati `is struck'; OMarw. tujaÃ¯ `wastes away (of a body)'.

tundÃ¡ 5858 tundÃ¡1 n. `belly, pot -- belly' PÄ• á¹‡. [Poss. of same origin as TUá¹‡á¸• I -- `navel, esp. protuberant navel' and TUá¹‡á¸• A<-> `beak, snout' with which it shares several variant forms]
1. tundÃ¡ -- 1: Pk. tuá¹• da -- n. `belly'; K. tonu m. `belly below the navel'; H. tuÌ„Ìƒd f. `pot -- belly'; M. tuÌƒd `fat, plump'. 2. *toÌ„nda -- : P. tÃµd m. `pot -- belly', N. tÃµd, (Tarai) taun, Mth. ton, Aw.lakh. toÌ„Ìƒd, H. tÃµd f.; <-> Bhoj. tonÄ• il `pot -- bellied', H. tÃµdÄ«lÄ• , M. tÃµdel. 3. *duá¸• á¸• a -- 1: G. duá¸• f. `pot -- belly'. 4. *dunda -- : G. dundi f. 5. *doÌ„nda -- : M. dÃµd n., adj. dÃµdÄ«, ËšdÄ«l. 6. *á¸• uá¹‡á¸• a -- 2 G. á¸• uá¹‡á¸• f. 7. *dhuá¹‡á¸• a -- : Or. dhuá¹‡á¸• Ä• `corpulent man'. 8. *dhuddha -- : Or. dhudhlÄ• `corpulent'. 9. *dhoÌ„ddha -- : Mth. dhodh `pot -- belly'. 10. *dhoÌ„ndha -- : Bhoj. dhÃµdhÄ• il `pot -- bellied'; H. dhÃ´dhÄ• m. `pot -- belly, hillock'.
TÃºNDIKA -- , TUNDILA -- .
tunda -- 2, `navel' see TUNDI -- .

5859 *tunda -- 3, `striking, sharp'. [âˆšTUD]
P. tund `piercing, sharp, keen, strong, pure'?
*tundati `strikes'. [Cf. nÃ-tundatÄ“ `pierces' RV. <-> âˆšTUD]
See TUNNÃ¡ -- 1.

5860 tundi -- , ËšdÄ« -- , ËšdikÄ• -- f., tunda -- 2 m. `navel, esp. prominent or swollen navel' lex., tuá¹‡á¸• i -- f. SuÅ›r., ËšikÄ• -- f. lex. [Poss. of same origin as TUNDÃ¡ -- 1 `belly' (cf. esp. tundakÅ«pikÄ• <-> f. `navel' lex: PMWS 155 â†• Mu., Burrow BSOAS xii 142, 381 â†• Drav.) and TUá¹‡á¸• A -- `beak, snout' with which it shares several variant forms]
1. tundi -- , Ëšda -- : á¸Œ. tÅ«na `navel', Bshk. tin, Tor. tÄ«n, P. tunnÄ« f., H. tuÌ„Ìƒ dÄ« f. 2. *toÌ„ndi -- , Ëšda -- : K. tÅ«nu (abl. toÌ„ni) m., H. tÃµdÄ« f. 3. tuá¹‡á¸• i -- : Sh.gil. tÅ-á¹‡ m., H. tuá¹‡á¸• Ä« f. 4. * á¹-uá¹‡á¸• i -- : H. á¹-uÌ„Ìƒá¸• Ä« f. 5. *á¹-oÌ„ndi -- : H. á¹-ÃµdÄ« f. 6. * á¹-oÌ„á¹‡á¸• i -- : H. á¹-Ãµá¸• Ä« f. 7. *á¹-hoÌ„á¹‡á¸• i -- : Sh.pales. á¹-hoá¹‡e. 8. *duá¹‡á¹-i -- : G. duÌƒá¹-Ä« f., duÌƒá¹-É” m. `large projecting navel'. 9. *á¸• uá¹‡á¹-i -- : S. á¸• Ì uá¹‡á¸• Ä« f. `nipple of a dug, end of stalk attached to a fruit, knob'; G. á¸• uÌƒá¹-Ä« f. `navel'. 10. *dundi -- : L. dunnÄ«, (Ju.) dunÄ«Ëœ f. 11. *doÌ„á¹‡á¹-i -- : S. á¸• Ì uÌ„Ìƒá¸• Ä« f. `nipple'. 12. *á¸• hoÌ„á¸• á¸• hi -- : Mth. á¸• hoá¹›hÄ«. 13. *á¸• hoÌ„á¹‡á¸• hi -- : Bhoj. á¸• hoÌ„Ìƒá¹›hÄ«. 14. *dhundhi -- : L. P. dhunnÄ«

f. `navel', P. dhunn m. `protruding navel'. 15. *á¹-uá¹‡ga -- 3: Sh.jij. á¹-uá¹… `navel'.

tÃºndika 5861 tÃºndika `pot -- bellied' PÄ• á¹‡.gaá¹‡a. [TUNDÃ¡ -- 1]
H. tundÄ«.

tundilÃ¡ 5862 tundilÃ¡ `pot -- bellied' ÅšÄ• á¹…khGrÌ¥. [TUNDÃ¡ -- 1]
Pk. tuá¹• dila -- , Ëšilla -- ; -- cf. H. tÃµdÄ«lÄ• .

tunnÃ¡ 5863 tunnÃ¡1 `struck' RV., goaded' R. [Cf. tunnavÄ• ya -- m. `tailor' Mn., Pa. id. -- âˆšTUD]
Pa. tunna -- `struck', n. `goad, needle', tunna -- kamma<-> n. `patching'; Pk. tuá¹‡á¹‡ia -- `darned, patched', tuá¹‡á¹‡aá¹‡a -- n. `patching', tuá¹‡á¹‡Ä• ya -- m. `patcher, darner' (< tunnavÄ• ya -- ?); S. tunaá¹‡u `to darn, mend', tunu m. `darning' (tuÃ±u m. `darning', tuÃ±aá¹‡u `to darn' X gÌ uÃ±u m. `wrinkle' or < *TUÃ±JATI); N. tunnu `to patch, darn', tÄ• n -- tun `darning'; Or. tunibÄ• `to sew torn cloth'; G. tunvuÌƒ `to darn'; -- altern. < *TUNDATI: P. tunná¹‡Ä• , ludh. tunnanÄ• `to stow, stuff' (cf. *TOÌ„DATI); N. á¹-unnu `to delay' (?). <-> B. á¹-uni, á¹-uná¹-uni `tailor bird' perh. onom. cf. á¹-uná¹-un `ticking noise'. -- X GRANTHÃ¡YATI: P. tuá¹‡á¸• há¹‡Ä• `to darn', á¹-uá¹‡á¸• há¹‡Ä• `to sew a patch on'. -- X *VINÄ• TI: G. tuá¹‡vuÌƒ `to darn', M. tuá¹‡á¹‡&etilde;.
tunna -- 2, tunyu -- `Cedrela toona' see TUá¹‡I -- .
TUP `strike': TÃºMPATI, *TOÌ„PYATÄ“; -- âˆšTUB, âˆš*STUP.

5863a â€ *tupati `hurts'. [âˆšTUP]
Md. tuvvanÄ« `pricks'.

tuppa 5864 *tuppa `grease'. [Prob. like *CUPPA -- of non -- Aryan origin (Kan. tuppa `ghee' DED 2685 is rather â†• MIA.); but it may have induced glossing of RV. trÌ¥prÃ¡ -- 3 as `puroÌ„á¸• Ä• Å›a -- ' SÄ• y. and `ghee' Uá¹‡k.]
Pk. tuppa -- `greasy, smeared with ghee', n. `ghee', tuppia -- , Ëšpavia -- , Ëšpalia -- `smeared with ghee', uttupiya<-> `oily'; G. M. tÅ«p n. `ghee', M. tupaá¹- `oily'.
TUB `strike': *tumba -- 2, tÃºmbati, *tumbita -- ; -- âˆštup.
tubara -- 1 `astringent' see TUVARA -- .
tubara -- 2 `a pulse' see TUBARÄ« -- 2.

tubarakÄ• á¹£á¹-hikÄ• 5865 *tubarakÄ• á¹£á¹-hikÄ• `stalk of the pulse plant'.
[tubarÄ« -- 2, kÄ• á¹£á¹-hÃ¡ --]
M. turÄ• á¹-hÄ« f. `stalk of the pulse Cytisus cajan'.
tubarÄ« -- 1 `Diospyros embryopteris' see TUMBURU -- .

tubarÄ« 5866 tubarÄ«2 f. `the pulse Cajanus indicus', tubara -- 2 m.
`Sorghum, Andropogon bicolor' lex., tÅ«bara -- m. Gal., tumbarÄ« -- f.
`coriander' lex.
Pk. tuvarÄ« -- f., tuara -- m. `a kind of grain'; H. tuwar, tor f. `C.
indicus', G. tuvar, Ëšver f.; M. tÅ«r, tor f. `the pulse Cytisus cajan'.
*TUBARAKÄ• á¹£á¹-HIKÄ• -- .
tÃºbhyam see TUVÃ¡M.

5867 tÃºmpati, tumpÃ¡ti `hurts' DhÄ• tup. [~ tÃºmbati. <-> âˆštup]
Wg. (Lumsden) "tuppa -- Ãºn" `to tease (wool)'; K. toÌ†mbun `to card
cotton'; S. tumbaá¹‡u `to beat'; L. tumbaá¹‡ `to re -- pick old cotton, be
stung repeatedly by wasps'; P. tumbá¹‡Ä• `to tease cotton'.

tumba 5868 tumba1 m. `the gourd Lagenaria vulgaris', ËšbÄ-Ì„ -- , Ëšbaka<->
m., ËšbikÄ• -- f. SuÅ›r. [Cf. goÌ„á¸• umbikÄ• -- f. `a kind of cucumber',
goÌ„á¸• imba -- m. `watermelon' lex.: â†• Austro -- as. J. Przyluski JA 1926,
1, see UDUMBÃ¡RA -- and *TOÌ„RÄ« --]
Pa. tumba -- m.n. `calabash', tumbÄ« -- f. `L. vulgaris'; Pk. tuá¹• ba -- n.,
ËšbÄ« -- f. `gourd' ; K. tumba m., t&obrevdotdot;mbÃ¼ f. `L. vulgaris'; S.
tumbo m. `gourd for supporting swimmers', tumbÄ« f. `small hollowed gourd to
keep water in'; L. tumbÄ• , tummÃ£Ì„ m. `the creeper Colocynthus citrillus',
tombÄ• m. `hollowed gourd for water'; P. tummÄ• m. `C. citrillus', tÅ«mbÄ•

m. `L. vulgaris', tÅ«mbaá¹› m. `a hollow gourd', tÅ«mbÄ« f. `small do. for drinking water', tomá¹›Ä« f. `the gourd Cucurbita lagenaria'; Ku. tumá¹›o, Ëšá¹›Ä« `gourd'; N. tumbo `large dried gourd', tumbi, tummÄ© `small do. for drinking water'; B. Or. tumbÄ• , Ëšbi `gourd'; Or. tumÄ• `L. vulgaris', tumaá¹›Ä«, tumuá¹›Ä« `bagpipe made of a narrow -- necked big -- bellied bitter gourd'; Bi. tÅ«mÄ• , tumá¹›Ä« `gourd', tumbÄ• , tummÄ• `mendicant's gourd', Mth. tumá¹›Ä«; Bhoj. tÅ«mÄ• `gourd', OAw. tuá¹• bari; H. tumbÄ• m., ËšbÄ« f., tuÌ„Ìƒ bÄ• m., ËšbÄ« f., tÃµbÄ• m., ËšbÄ« f., tuÌ„Ìƒ bá¹›Ä• m., Ëšá¹›Ä« f., tÃµbá¹›Ä• m., Ëšá¹›Ä« f. `L. vulgaris', tomá¹›Ä• m. `dried gourd'; G. tuÌƒ bá¹›Ä« f., Ëšá¹›uÌƒ n. `gourd', M. tuÌ„Ìƒ bÄ• m., ËšbÄ« f., tu Ìƒ bá¸• Ä« f.; Si. tumÌ†ba `the long gourd Momordica'.
Addenda: tumba -- 1: S.kcch. tÅ«mÄ« f. `small gourd', tom m. `gourd'; WPah.ká¹-g. (kc.) tumbÉ” m. `gourd', ká¹-g. tvmá¹-I, kc. tumá¹-e f. `gourd, pot made of a gourd'; J. tumá¹›Ä• m. `gourd'.

tumba 5869 *tumba2 `obstruction, boss'. [âˆšTUB]
Or. tumbha `nave of wheel'; M. tuÌƒ bÄ• , tuÌƒ bÄ• á¸• Ä• m. `plug, back of axe, nave of wheel'; -- Si. tumÌ†basa `mound raised by white ants' or < *STUMBA -- (+?).

5870 tÃºmbati `distresses' DhÄ• tup. [~ TÃºMPATI; IIFL ii 222 cf. Mj. lib -- , Sang. dÉ™mb -- â†’ Kho. dum -- . -- âˆšTUB]
L. awÄ• á¹‡. tummuá¹‡ `to card cotton', tumá¹‡Ã£Ì„ m. `carding'; P.ludh. tummanÄ• `to clean cotton', Bi. tÅ«mab, Bhoj. tÅ«mal; H. tuÌ„Ìƒ bnÄ• , tÅ«mnÄ• `to pull cotton or wool to pieces and separate with the fingers before combing'; M. tuÌƒ bá¹‡&etilde; `to accumulate through being obstructed'.

tumbita 5871 *tumbita `struck'. [âˆšTUB]
H. tuÌ„Ìƒ biyÄ• , tÅ«miyÄ• m. `thread made of cotton separated before combing'.

tumburu 5872 tumburu n. `fruit of Diospyros embryopteris, coriander' PÄ• á¹‡.KÄ• Å›., tumbara -- m. `name of a tree' KauÅ›., n. `its fruit' Madanav. 2. *timbaru -- . 3. *á¹-imbaru -- . 4. *á¹-Ä“mbaru -- . [Cf. tubarÄ« -- 1 f. `D. embryopteris' lex.; tumbarÄ« -- f. `coriander' lex.; KUSTUMBARÄ« -- , TINDUKA --]
1. Pk. tuá¹• buru -- , Ëšbaru -- m. `a tree'.
2. Pa. timbaru -- m. `D. embryopteris, Strychnos nux vomica', timbarukkha --

(< *timbarurukkha --), timburÅ«saka -- m. `Diospyros or Strychnos'; K. tÄ«Ëœbar, tÄ«ËœbrÅ« m. `Xanthoxylon hostile', P. timbar, timmal, tÄ-Ì„mrÅ« m. `id. (seeds and bark used as a drug, twigs for cleaning teeth)'; Ku. timÅ«r `a partic. thorny tree'; N. timur `X. acanthopodium, X. alatum'; Si. timÌ†biri `D. embryopteris'.
3. Pk. á¹-imbaru -- , Ëšrua -- m., Ëšruá¹‡Ä« -- f. `D. embryopteris'; N. á¹-imur = timur above, á¹-immur `id., a kind of hot spice'; G. á¹-Ä©bruÌƒ n. `D. embryopteris', á¹-Ä©barvÃ£Ì„ n. pl. `its fruit'.
4. M. á¹-&etilde;burá¹‡Ä« f. `D. glutinosa', á¹-&etilde;bruÌ„Ìƒ, ËšbhruÌ„Ìƒ, Ëšbhr&etilde; n. `its fruit'.

tÃºmra 5873 tÃºmra `big, strong' RV.
Gy. rum. trum -- , hung. trom -- `to dare', boh. norw. trom -- `to be able': very doubtful.

turÃ¡ 5874 turÃ¡1 `quick' RV. [âˆšTVAR]
AÅ›.jau. tulÄ• ye dat. f. `hastiness, impatience', dh. tulanÄ• ya inst. f.; Pk. turÄ• -- f. `speed', B. turÄ• ; Or. tura `quickly', H. turÄ• i; Si. tura `quick'. -- Redup.: P. H. turturÄ• `nimble, active, flippant'.
TURAGA -- .
Addenda: turÃ¡ -- 1: Ko. turturi `nimble, active, flippant'.

tura 5875 *tura2 `ford'. [âˆšT&RCIRCLEMACR;]
Kt. tur `ford'? -- See also TÃ¡RA -- 1.

turÃ¡ 5876 turÃ¡3 `ill or wounded (?)' a. l. RV. 8, 79, 2. [Cf. Ä• ËŠtura -- `ill' RV., tÃºryatÄ“ `hurts' DhÄ• tup.]
S. turaá¹‡u intr. `to hurt'.

turaga 5877 turaga m. `horse' MBh., ËšgÄ« -- f. Åšatr., turaá¹• ga -- m. SuÅ›r. [TURÃ¡ -- 1 with suffix -- ga --]
Pa. turaga -- , Ëšaá¹• ga -- m., Pk. turaya -- m.; L. turÄ• Ä« f. `mare' (< *turÄ• ga -- ?); OMarw. turiyo m.
Addenda: turaga -- : OMarw. turÄ« `horse'.

5878 turÃ¡ti `hurries, presses forward' RV. [Cf. *á¹-OÌ„LL -- and á¸• ul -- ~ dul -- s.v. *DULYATI. -- âˆšTVAR]
Pa. turati `hastens', Pk. turaÃ¯; S. á¹-uraá¹‡u `to move, wander, be carried

on, pass (of time)'; L. á¹-uraá¹‡ `to start off, go, die'; P. turá¹‡Ä• ,
á¹-uËš `to set out, go, walk, depart, pass as current, succeed'. -- Caus.:
S. á¹-oraá¹‡u `to cause to move along'; L. á¹-oraá¹‡ `to make go, despatch'.
Addenda: turÃ¡ti: WPah.ká¹-g. á¹-vrnÃµ `to run, hurry'.

turÃ¡nt 5879 turÃ¡nt `hastening' AV. [âˆšTVAR]
Pk. turaá¹• ta -- (tuvaraá¹• ta -- < tvarant --); A. turante `quickly', Or.
turanta, Aw.lakh. turat, H. turant, turat, turt (â†' N. turanta, P. turant,
S. turtu), M. turÅ«t.

5880 turÄ« -- , Ëšri -- , tulÄ-Ì„ -- f. `weaver's brush' lex. [Cf. TÅ«ËŠLA
-- 1]
Pa. tulikÄ• -- f. `painter's brush or pencil'; B. turi `weaver's brush'; H.
tur f. `fibrous stick used as a brush by weavers to clean threads of woof,
brush, painter's brush'; -- S. turi f. `weaver's beam'; P. tur m. `beam of
loom'; G. tÅ«r, turÄ• Ä« f. `toggle, weaver's beam', turÄ« f. `toggle, nail
pointed at both ends'; M. tÅ«r, turaÄ« f. `toggle, nail pointed at both
ends, weaver's beam'. <-> Si. tulÄ-Ì„ `fibrous brush used by weavers' â†•
Pa.

turÄ«ËŠya 5881 turÄ«ËŠya `fourth' RV., n. `a quarter' AV., Ëšaka -- YÄ• jÃ±.,
turya -- PÄ• á¹‡.VÄ• rtt. [CATUR --]
Pk. turia -- `rth'; K. truyu m. `votive oblations made on behalf of a woman
on the 4th day after delivery'.
*TURÄ«YÄ• á¹…GULA -- .
*turÄ«yÄ• á¹…gula -- `having 4 fingers'. [Cf. turyÄ• Å›ra -- `4<-> cornered'
Hcat., turyavÃ¡h -- f. `cow 4 years old' TS. <-> TURÄ«ËŠYA -- , Aá¹…GULA --
]
See *TRÃ-YAá¹…GULA -- .

5881a *turÄ«yavÄ• sa -- Add. 14572.

turuá¹£ka 5882 turuá¹£ka m.n. `olibanum' SuÅ›r.
Pa. turukkha -- n. `olibanum', Pk. turukka -- n.; Si. turuk -- tel `fragrant
oil'.
turya -- see TURÄ«ËŠYA -- .
TUL `lift': TULANA -- , TULAYATI, TULÄ• ËŠ -- , TÃºLYA -- , TOÌ„LAKA -- ,
TOÌ„LAYATI, TOÌ„LYA -- , TAULYA -- ; Ä• TOÌ„LAYATI.

tulana 5883 tulana n. `lifting' MrÌ¥cch. [âˆšTUL]
Pa. tulanÄ• -- f. `weighing', Pk. tulaá¹‡a -- n., Ëšá¹‡Ä•  -- f.; Si. talan `beam, rafter'.

5884 tulayati `lifts' R., `weighs' MBh. [âˆšTUL]
Pa. tulÄ“ti `weighs, examines', Pk. tulÄ“i, tulaÃ¯; Kt. tuÅ• -- `to weigh', Wg. tul -- (both â†• Ind. NTS ii 197); Sh. (Lor.) tuloiki (st. tulÄ« --) `to make ready (a plough), saddle (a horse), load (a gun)'; K. tulun `to lift'; S. turaá¹‡u `to be weighed', L. tulaá¹‡, P. tuá¸·nÄ•  , caus. tuá¸·Ä• uá¹‡Ä•  ; N. tulinu `to be made', caus. tulyÄ• unu; B. tulÄ• `to raise, weigh'; Or. tuá¸·ibÄ•  `to weigh, pick'; H. tulnÄ• `to weigh, be weighed'; M. tuá¸·á¹‡&etilde; `to weigh, be equal with'.

tulasÄ« 5885 tulasÄ« f. `the sacred basil plant' BhP.
Pa. tuá¸·asi -- gaccha -- m. `basil', Pk. tulasÄ« -- , ËššiÄ• -- f., Ku. tulasÄ«, Or. tuá¸·asÄ«, tuá¸·usÄ«, H. tulsÄ« f., G. tuá¸·sÄ« f., M. tuá¸·as, tuá¸·Å›Ä« f., Si. talÄ• .

tulÄ• ËŠ 5886 tulÄ• ËŠ f. `balance, weight' VS. [âˆšTUL]
Pa. Pk. tulÄ• -- f. `balance, scales'; Sh. (Lor.) tul f. `weight, strength'; K. tul m. `weight, balance', toÌ„l f. `the sign Libra in the zodiac'; S. turÄ« f. `jeweller's scales', turÄ• á¹›o m. `balance'; P. tuá¸· f. `lever, support, strength'; Ku. tÅ«l, tuli `scales', gng. tuÉ™ `weighing ceremony'; N. tulo `scales', A. B. tul; Or. tuá¸·a `scales', tuá¸·i `ridge of a triangular thatch'; Mth. tÅ«l `weaver's scales'; H. tulÄ« f. `small scales', tulÄ• m. `large do.'; G. tuá¸·Ä•  f. `balance' (X Sk.?); M. tÅ«á¸· f. `scales', tuá¸·Ä«, tuá¸·aÄ« f. `beam'; -- Bi. tulÄ• wÄ• `two pieces of wood

supporting body of cart on axle'.
TULÄ• DHÄ• RA -- .
Addenda: tulÄ• ËŠ -- : WPah.ká¹-g. tvÌ„á¸· f. `scales': Md. tula `the sign Libra', tilafat `scales' (+ fat < PÄ• ËŠTRA --).

tulÄ• dhÄ• ra 5887 tulÄ• dhÄ• ra `bearing a balance' YÄ• jÃ±., m. `name of a merchant' MBh., `merchant' lex. [TULÄ• ËŠ -- , DHÄ• RA -- 1]
Pa. tulÄ• dhÄ• ra -- m. `jeweller'; Si. tarahalÄ• `goldsmith'.

tÃºlya 5888 tÃºlya `equal to, like' Mn. [âˆšTUL]
Pa. tulya -- , tuliya -- , tulla -- `equal, comparable', Pk. tulla -- , S. tulu, P. tull, OA. tula; Or. tula, tulÄ• `equal, level, like' (whence tulÄ• ibÄ• `to compare'), Mth. tÅ«l, H. tÅ«Ë˜l; G. tÅ«luÌƒ `free from guile'; Si. tul `equal, alike'.

5889 tuvÃ¡m (metr.), tvÃ¡m `thou'. 2. Acc. tuvÄ• ËŠm (metr.), tvÄ• ËŠm. 3. Inst. tvÄ• ËŠ 4. Gen. tÃ¡va. 5. Dat. tÃºbhya(m) RV.
1. Nom.: Pa. tuvaá¹• , tvaá¹• , NiDoc. tu, tuo, Pk. tumaá¹• , tuá¹• , taá¹• , Gy. eur. tu, pal. áº¯tu, á¸Œ. tu, Ash. tÅ«, Wg. tu, tÅ«Ì¤, Pr. iyÅ«, Dm. tu, Tir. tu, tÉ™, ta, PaÅ¡. Niá¹…g. Shum. Gaw. tu, Kal. tÅ«Ë˜, tÃ¼i, Kho. tu, Bshk. Tor. Mai. tÅ«, Sv. Phal. Sh. tu, K.rÄ• m. pog. kash. tu, S. tuÌ„Ìƒ, L. P. tuÌƒ, WPah.bhad. bhal. pÄ• á¸• . paá¹…. cur. tÅ«, khaÅ›. tuÌƒ, Ku. tÅ«, N. taÌƒ, B. Or. Bhoj. tu, OAw. tÅ«á¹• , H. OMarw. tÅ«, tuÌ„Ìƒ, M. tuÌ„Ìƒ, Ko. tÅ«. -- Not all forms come directly < tuvÃ¡m, e.g. NiDoc. tuo; Pk. tuhaá¹• after AHÃ¡M, Ap. tuhu with -- hu from ehu `this' L. A. Schwarzschild JAOS 80, 15, OA. tuhaÌƒ; G. tuÌ„Ìƒ < OG. taÃ¼á¹• after haÃ¼á¹• `I' Dave GujLg 145.
2. Acc.: Pa. taá¹• , Pk. tuvaá¹• , tumaá¹• , tuá¹• , taá¹• , Wg. tÅ«.
3. Inst.: Dm. -- p as suffix of 2nd sg. pret. (extended to aor.) e.g. kuroÌ„p orig. `it was done by thee' NTS xii 141: cf. Ap. paÃ¯Ëœ < *tvayÄ“na.
4. Gen.: Pa. NiDoc. Pk. tava, Dm. Gaw. toÌ„, B. to ODBL 817, Or. to (perh. rather < toho); -- as acc.: Shum. Sh.pales. toÌ„; -- as nom.; -- Si. toÌ„ GS 124 (or < Pk. tuha or even < tuvÃ¡m).
5. Dat.: Pk. tubbhaá¹• , Ëšbha. -- Replaced by Pa. tuyhaá¹• after mÃ¡hyam s.v. MA -- , Pk. tujjhaÌ„Ì† (as gen. abl.), A. tazu (gen.), H. tujh (gen. obl.), G. poet. tuja `thine', M. tujÌˆhÄ• ; -- < contracted *tjjha -- : Bshk. Ä• hÃ£Ì„ `thine' AO. xviii 231, Tor. Ä• hÄ«, K. Ä‹ -- (nom. Ä‹ah, acc. dat. Ä‹eÌ†, inst. Ä‹e, possessive adj. cyÃ´nu). -- *tuddha -- (cf. Ap. tudhra) as

gen. obl. in L.poá¹-h. tuddh and poss. in Gy. eur. tut (for *thud with t -- after nom. tu). -- Possessive adj. formed with -- ra -- or -- kaÌ„Ì†ra -- or -- kÄ“ra -- : Ap. tuhara -- , B. Or. tora; -- P. H. terÄ• , Ku. N. tero; -- G. tÄ• rÉ”; -- Gy. eur. tiro, arm. terav in face of SEeur. toiÌ¦Ã³, tiiÌ¦Ã- is to be connected rather with L. teá¸• Ä• .
Addenda: tuvÃ¡m: Kho. tu `thou', obl. ta, dat. tat BKhoT 73, WPah.ká¹-g. (kc.) tÅ«, tu, poet. tue pl. `you'; Garh. tu, A. tui, Md. ta.

5890 tuvara -- , tubara -- 1 `astringent' SuÅ›r., tÅ«bËš, tÅ«vËš lex.
Pk. tuvara -- `astringent'; Ap. tÅ«ra -- `cheese' (H. W. Bailey IL 16, 118 direct < &capamacr;r. *tÅ«ra --); G. tÅ«rÅ« `astringent'; M. turaá¹- `astringent', tor n. `young unripe mango'; -- Ku. á¹-aur, á¹-auro `bitter'.
*TUVARÄ• MRA -- .

tuvarÄ• mra 5891 *tuvarÄ• mra `young sour mango'. [TUVARA -- , Ä• MRÃ¡ --]
M. turÃ£Ì„bÄ• m. `young mango just formed' (= turÄ• Ã£Ì„bÄ• : perh. therefore a M. cmpd.).
*tuÅ›ya -- `empty' see TUCCHYÃ¡ -- .
TUá¹¢ `be calm, be satisfied': TUá¹£á¹-A -- , TUá¹£á¹-I -- , TÃºá¹£YATI, TOÌ„á¹£A -- , TOÌ„á¹£Ã¡YATI; SAá¹• TUá¹£á¹-A -- , SAá¹• TOÌ„á¹£A -- , SAá¹• TOÌ„á¹£AYATI.

tÃºá¹£a 5892 tÃºá¹£a m. `chaff of grain' AV. 2. *thuá¹£a -- . 3. *dhuá¹£a -- . [Variation t ~ th ~ dh suggests non -- Aryan origin: cf. also MIA. bhusa -- ~ BUSA -- 1]
1. AÅ›. Pk. tusa -- m. `chaff'; Kt. tyÃ¼s `straw', Wg. tus, PaÅ¡. tÅ«á¹£; Woá¹-. tuÅ¡ m. `wheat straw'; Gaw. tuá¹£ `hay'; Kal. Kho. tuá¹£ `straw'; K. toÌ†h, toÌ„h, tuh m. `chaff', S. tuhu m., P. tuh, ËšhÄ• , toh, ËšhÄ• m.; Ku. tuso `husk of pulse'; A. tuÌƒh `husk'; B. tus, tuÌƒs `husk of rice'; Or. tusa `chaff'; H. tÅ«Ë˜s, tusÄ• `husk of rice, straw'; M. tÅ«s m.n. `chaff' (whence tuÅ›Ä« `yellowish red'), Si. toho, toÌ„; -- L. tÅ«á¹›Ä« f. `straw, chaff' < *tuha -- á¸• Ä«.
2. Pa. thusa -- m. `husk of grain'; Dm. thus `chaff'.
3. L. dhÅ«Ä« f. `jowar chaff' (or < DHÅ«TÃ¡ -- 1?); Ku. dhuso `husk, powder', dhusi `heap of burnt millet husks, burning millet husks (for lye)'; N. dhusnu `dry grass or straw used as fuel'; Or. dhusa `refuse of corn'. -- N. á¸• husi `mildew, mould'?
*TUá¹£AMRÌ¥TTIKÄ• -- .

tuá¹£amrÌ¥ttikÄ• 5893 *tuá¹£amrÌ¥ttikÄ• `chaff and earth'. [TÃºá¹£A -- , MÅ•ÌŠTTIKÄ• --]
B. tusÄ• á¹-i, tusuá¹-i `chaff and earth mixed'.

tÃºá¹£Ä• ra 5894 tÃºá¹£Ä• ra m. sg. and pl. `frost, snow, mist, dew, thin rain' MBh., adj. `cold' KÄ• lid.
Pk. tusÄ• ra -- n. `hoarfrost, snow'; Ku. tusyÄ• ro, tosQ `frost' (y?); N. tusÄ• ro `snow, hoarfrost, dew'; B. tusÄ• r `cold, dew, drizzle'; H. tusÄ• r `cold', m. `cold, frost, snow, ice, hail, dew, mist, thin rain, blight, crop ripening in cold season', tusÄ• rÄ• , ËšrÅ« `cold, frosty'; M. tusÄ• r, ËšrÄ• m. `drizzle'; Si. tusara `dew, mist', adj. `cold'. -- K. tÅ«Ì¤run `to freeze' < *tuhÄ• r -- ?

tuá¹£á¹-a 5895 tuá¹£á¹-a `satisfied, pleased' MBh. [âˆšTUá¹£]
Pa. Pk. tuá¹-á¹-ha -- ; Sh. tÅ-ËŠá¹-u pret. of tÅ-Å¡Ã³Ä-kiÌ¯ (< TÃºá¹£YATI) and adj. `full'; K. á¹-Å«á¹-hu pp. of toÌ„á¹-hun `to become satisfied', á¹-uá¹-ha, á¹-huá¹-ha m. `a great supply of food, a wellspread table'; S. tuá¹-ho, á¹-uá¹-ho pp. of tusaá¹‡u `to be pleased'; P. tuá¹-á¹-hÄ• , truá¹-á¹-hÄ• `pleased, kind', tuá¹-á¹-hanÄ• , á¹-uá¹-á¹-há¹‡Ä• , truá¹-á¹-há¹‡Ä• `to be pleased', H. poet. tuá¹-á¹-hnÄ• , tÅ«á¹-hnÄ• ; OG. tÅ«á¹-haÃ¼ `pleased', G. truá¹-hvuÌƒ, tÅ«á¹-hvuÌƒ `to be pleased'; Si. tuá¹-u `pleased'.
Addenda: tuá¹£á¹-a -- : Brj. á¹-Å«á¹-hno `to be pleased', OMarw. tÅ«á¹-haÃ¼ `pleased'.

tuá¹£á¹-i 5896 tuá¹£á¹-i f. `satisfaction' Mn. [âˆšTUá¹£]
Pa. Pk. tuá¹-á¹-hi -- f.; -- Si. tuá¹-a `satisfaction, gladness' EGS 65 is rather < TUá¹£á¹-A -- .

5897 tÃºá¹£yati `becomes calm, is satisfied, is pleased' ÅšÄ• á¹…khÅšr. [âˆšTUá¹£]
Pa. tussati `is satisfied, is happy' (whence tussana -- n.), Pk. tussaÃ¯, tÅ«saÃ¯; Sh. gil. tÅ-Å¡Ã³Ä-kiÌ¯ `to be filled (of stomach)', koh. tÅ-Å¡oÌ„ná¹· `to be satisfied', K. toÌ„Å›un; S. tusaá¹‡u `to be pleased'; P.ludh. tussanÄ• `to appear (of smallpox)'; H. poet. tÅ«snÄ• `to be pleased'; M. tusá¹‡&etilde; `to be satisfied'; Si. tisun, tiyum (re -- formed fr. *tihun) `satisfaction, joy';

-- Or. tosibÄ• `to be pleased' with o after tosibÄ•  < TOÌ„á¹£Ã¡YATI. -- Kho. (Lor.) tuÅ¡eik `to flatter'.
tusta -- see *DHÅ«á¸• I -- .

5898 tÅ«á¹‡a -- , Ëšá¹‡i -- m. `quiver' MBh., tÅ«nÄ«ËŠ -- f. KÄ• tyÅšr. Pa. tÅ«á¹‡Ä« -- f., Pk. tÅ«á¹‡a -- , toÌ„á¹‡a -- m.n., OAw. tÅ«na, H. tÅ«n m.
TÅ«ËŠá¹‡Ä«RA -- .
Addenda: tÅ«á¹‡a -- : A. á¹-on (phonet. ton) `quiver' AFD 201.

tÅ«ËŠá¹‡Ä«ra 5899 tÅ«ËŠá¹‡Ä«ra m. `quiver' MBh. [TÅ«á¹‡A --]
Pa. tÅ«á¹‡Ä«ra -- m., Pk. toÌ„á¹‡Ä«ra -- m.n., OAw. tÅ«nÄ«ra, H. tunÄ«r m.

tÅ«ta 5900 tÅ«ta m. `mulberry tree' Bhpr., tÅ«da -- 2 m. Npr., tÅ«la -- 2 m. lex. (cf. TÅ«ËŠLA -- 1 = tÅ«da -- 1 `silk -- cotton tree'?), nÅ«da<-> m. lex. [â†• Ir.? -- Pahl. twt `mulberry' (Aram. twt', Arm. t'ut'): Ir. tÅ«t might result in Pers. tÅ«d and other dial. forms *tÅ«l, *tÅ«r and it is prob. from these that IA. words are borrowed, although B. Laufer Sino -- Iranica 582 makes the Persian a lw. from India. But ac. to NoÌ„ldeke Persische Studien ii 43 it is a loan from Semitic]
K. tÅ«Ë˜l, tal m. `the mulberry Morus indica'; P. tÅ«l f. `M. parvifolia (the fruit of which is not valued)'; A. nuni `mulberry', B. tut, tuÌƒt, nÅ«d; Or. tuta `M. indica, M. alba', tÅ«á¸·a `mulberry, tamarind'; Mth. tuÌ„Ìƒti `mulberry tree'; H. nÅ«nÄ« f. `small variety of mulberry growing in the hills'; M. tÅ«t, tutÄ« f. `mulberry tree', tut&etilde; n. `its fruit'.
tÅ«taka -- , *tÅ«tta -- `blue vitriol' see TUTTHÃ¡ -- .
tÅ«da -- 1 `the cotton tree' see TÅ«ËŠLA -- 1.

tÅ«da -- 2 `mulberry' see TÅ«TA -- .
tÅ«parÃ¡ -- see *THUBBA -- .
tÅ«bara -- 1 `astringent' see TUVARA -- .
tÅ«bara -- 2 `hornless' see *THUBBA -- .

tÅ«ra 5901 tÅ«ra m. `a musical instrument' YaÅ›., tÅ«la -- 3 BHSk. 2. tÅ«rya -- n. PÄ• á¹‡. Mn. 3. *tÅ«riya -- .
1. Pk. tÅ«ra -- , turu -- m.n.; P. turhÄ« f. `trumpet' (+?), N. turahi, turai, B. turaá¹›i, Or. tura, H. turhÄ«, turaÄ« f., G. tÅ«r n., turÄ• Ä« f.; Si. turu `drum'.
2. Pk. tujja -- n. `a musical instrument'.
3. Pa. tÅ«Ë˜riya -- n., Pk. tÅ«Ë˜ria -- n.; K. tÅ«rÄ« f. `trumpet', S. turÄ« f., Ku. turi, H. G. turÄ« f.

tÅ«rÄ« 5902 tÅ«rÄ« f. `thorn -- apple' Bhpr. [Cf. TÅ«TA -- ?]
Kho. (Lor.) tÅ«r `a kind of tree'?

tÅ«rtha 5903 *tÅ«rtha `ford, crossing, landing place'. [~ TÄ«RTHÃ¡ -- . -- âˆšT&RCIRCLEMACR;]
Pk. tÅ«ha -- n. `ford', in cmpd. -- utthiya -- `belonging to a philosophical school'; AÅ›.top. tuá¹-hÄ• yatanÄ• ni `abodes of suitable recipients' (rather than < tuá¹£á¹-a -- , tuá¹£á¹-y -- ); Kho. thÅ«rt `ford' (â†' Kal.rumb. thÅ«rt, Phal. turt NOPhal 50); Or. tuá¹-ha, toá¹-ha `ford, landing or bathing place'; Si. toá¹-a `ford, ferry, landing place'. -- Deriv. Si. toá¹-iyÄ• `ferryman'; toá¹-u `heretical' formed from toá¹-a after MIA. *tuá¹-á¹-haya -- beside *tuá¹-á¹-ha -- as Sk. tÄ«rthaka -- beside tÄ«rthÃ¡ -- .
tÅ«rya -- see TÅ«RA -- .

tÅ«ËŠla 5904 tÅ«ËŠla1 n. `tuft of grass or reeds, panicle of flower or plant' AV., `cotton' MBh., `pencil' DivyÄ• v., m. `cotton' lex., tÅ«laka -- n. `cotton', tÅ«lÄ• -- , ËšlÄ« -- f. `cotton, wick' lex., tÅ«ËŠli -- f. `painter's brush', ËšlikÄ• -- f. `panicle used as probing rod, wick' lex., tÅ«da -- 1 m. `the cotton tree' lex. [Poss. â†• Drav. Tam. tÅ«ral `painter's brush, shoot' DED 2790. -- Cf. TURÄ« --]
Pa. tÅ«la -- n. `tuft of grass, cotton', tÅ«likÄ• -- f. `mattress (of layers of grass or wool)'; Pk. tÅ«la -- n. `cotton -- wool', tÅ«lÄ« -- f. `paint -- brush', tÅ«liÄ• -- f. `mattress stuffed with cotton, paint -- brush'; á¸Œ.

tÅ«li f. `kettledrum -- stick'; PaÅ¡. tulÃ©Ä• `thread' (< *tÅ«likyÄ• -- ?), tulÄ• a `spindle'; Kho. (Lor.) tuli dik `to cast lots (by means of sticks)', tuleini `pin with which antimony is applied to eyes'; Sh. (Lor.) tÅ«li `little stick or splinter (e.g. that used for threading string through waistband)', tulu `iron spindle on which bobbin is placed'; K. tÅ«l m. `cotton wool', tal, tul f. `needle, stylus for applying collyrium to eyes, painter's brush', tulu m. `single blade of grass or straw', tujÃ¼, taÌ‡ji, t Ã¼jÃ¼, tÃ¼lÃ¼ f. `small stick (such as a straw or hair of a brush)'; S. tÅ«ru m. `crop of such plants as spring up for a second or third time', tÅ«li f. `mattress, bedding' (â†• L.); L. tÅ«l f. `underbedding of nuptial couch'; A. tulÄ• `ginned cotton', tuli `mattress, painter's brush'; B. tulÄ• , tolÄ• `cotton', tuli `wick, painter's brush'; Or. tuá¸·Ä• `picked cotton', tuá¸·i `cotton, quilt stuffed with cotton, painter's brush'; Bi. tÅ«r `cleaned cotton'; Mth. tÅ«Ë˜r cotton -- wool'; G. tÅ«r n. `tree -- cotton', tÅ«l n. `young corn plants' (< *tulla -- ); Si. tili `mattress'.
TÅ«LAVATÄ« -- .
tÅ«la -- 2 `mulberry' see TÅ«TA -- .
tÅ«la -- 3 `a musical instrument' see TÅ«RA -- .
Addenda: tÅ«ËŠla -- 1: S.kcch. tÅ«r m. `cotton of the Ä• á¹…ká¸• o tree'; WPah.ká¹-g. tvá¸·I f. `tuft of grass'.

tÅ«lavatÄ« 5905 tÅ«lavatÄ« f. `cotton cover' Bhpr., *tÅ«lÄ• vatÄ« -- .
[TÅ«ËŠLA -- 1]
L. tulÄ• Ä« f. `quilted mattress', P. tulÄ• (h)Ä« f.; H. turÄ• Ä« f. `quilt'; G. taá¸·Ä• Ä« f. `bedding'.
*tÅ«lÄ• vatÄ« -- `quilt' see prec.
tÅ«vara -- see TUVARA -- .
tÅ«sta -- see *DHÅ«á¸• I -- .

tÅ•ÌŠá¹‡a 5906 tÅ•ÌŠá¹‡a n. `grass, blade of grass, straw (often as symbol of worthlessness)' RV.
Pa. tiá¹‡a -- n. `blade of grass, straw, thatch'; Pk. taá¹‡atiá¹‡a -- n. `grass'; Kt. taÄ«Ëœ `thorn', PaÅ¡.lauá¹›. gul. trÄ«n `grass'; P. tariá¹‡, tiá¹‡ (ludh. tin) m. `blade of grass', tiá¹‡Ä• m. `small piece of silver or gold leaf'; Ku. tiá¹‡ `grass', MB. tiá¹‡a; Or. á¹-iá¹‡Ä• `a kind of grass'; G. taraá¹‡, traá¹‡uÌƒ n. `blade of grass', taá¹‡khaluÌƒ n. (+?), M. taá¹‡ n.; Ko. taá¹‡a n. `grass', Si. taá¹‡a. -- Ext. -- á¸• a -- : Ku. tiá¹‡á¹›o, tiná¹›o `blade of grass'; N. tendro, tyÄ• ndro `small piece (e.g. small blade

of grass)' < *tin -- ro? -- Ext. -- kk -- : K. tinka f. pl. `scraps'; Ku. tiá¹‡ko `blade of grass'; B. tinkÄ• `morcel'; Bi. tinkÄ• `small piece of mango -- leaf fibre'; Mth. tanik `thatching grass'; H. tinkÄ• m. `blade of grass, grass, straw', tinnak f. `blade of grass, wee thing'. -- H. tinnÄ« f. `a kind of rice' (< *trÌ¥á¹‡inÄ« -- ??).
*TRÌ¥NÄ• KARA -- ; *UTTRÌ¥á¹‡A -- , *GOÌ„TRÌ¥á¹‡A -- , *BHAKTATRÌ¥á¹‡A -- , *MARKAKATRÌ¥á¹‡A -- , *VARÄ«TRÌ¥á¹‡A -- , Å›YÄ• MÄ• KATRÌ¥á¹‡A -- .
Addenda: tÅ•ÌŠá¹‡a -- : Garh. tiá¹‡ku `blade of graÅ›s'; Md. tina `milky grass'.
â€ TRÌ¥á¹‡AKÅ«á¹-A -- .

5906a â€ trÌ¥á¹‡akÅ«á¹-a -- m.n. `heap of grass' VarBrÌ¥S. [TÅ•ÌŠá¹‡A -- , KÅ«á¹-A --]
Brj. tinaÃ¼r m. `heap of grass or straw'.

trÌ¥á¹‡Ä• kara 5907 *trÌ¥á¹‡Ä• kara `heap of grass'. [TÅ•ÌŠá¹‡A -- , Ä• KARA --]
M. taá¹‡Ä• rÄ• m. `stack of bundles of rice -- straw'.

trÌ¥á¹‡á¹‡a 5908 trÌ¥á¹‡á¹‡a `pierced, cracked' in cmpds. with Ã¡ti, Ä• ËŠ, vÃ-, sÃ¡m TS., ÅšBr. [âˆšTRÌ¥D]
K. tronu m. `dark hole, chasm'; -- P.ludh. (X vinnhanÄ• < *VINDHATI) tinnhanÄ• `to prick' (or < *TRÌ¥NDATI, not with PhonPj 134 < trÌ¥á¹‡á¸—á¸• hi). -- Ext. with -- kk -- and -- kkh -- in H. tinaknÄ• , tinakhnÄ• `to prick, throb, break into a passion'.

trÌ¥ta 5909 *trÌ¥ta1 `crossed'. [âˆšT&RCIRCLEMACR;]
Ash. (Morgenstierne) sÃ¶u teá¹›Ä«stÄ“i `a bridge has been laid', pÄ• n -- terá¹“m `I crossed a river' (with r for á¹› after pres. pÄ• n -- tá¸—rÄ«m).

trÌ¥ta 5910 *trÌ¥ta2 `third'. [TRI --]
Wg. Ã¡tÉ™Å• `day after tomorrow' Rep1 63 (< *Ä• tá¹›ta -- , cf. *Ä• TRÌ¥TÄ«YAM).

trÌ¥ti 5911 *trÌ¥ti `crossing'. [âˆšT&RCIRCLEMACR;]
Kal.rumb. trÄ«i `border'; L.mult. tiá¹› f. (Ju. m.) `ford, crossing place of river or canal' or < taá¹-Ä« -- s.v. TAá¹-A -- ?

trÌ¥tÄ«ËŠya 5912 trÌ¥tÄ«ËŠya1 `third' RV. [~ *trÌ¥tya -- , *trÌ¥ta -- 2. -- tri --]
Pa. tatiya -- , NiDoc. triti, Pk. taÄ-Ì„a -- , tÄ“a -- , tiiya -- , tÄ«a -- , taÃ¯jja -- , tiijja -- , Bshk. lÄ“, Tor. cÌ£Å«Ä«, S. á¹-rio, á¹-rÄ«jo, L. trÄ«jÄ• , tarÄ«jÄ• , awÄ• á¹‡. trÄ«Ä• , P. tÄ«Ä• , tÄ«jjÄ• , bhaá¹-. trÄ«yyÄ• ; MB. tiaja, B. tej -- bariyÄ• `bridegroom for the third time'; Mth. tijai `third', OAw. H. tÄ«jÄ• , G. tariyuÌƒ, trÄ«juÌƒ, tÄ«juÌƒ, M. tijÌˆÄ• . -- With words for `day' &c.: á¸Œ. cÌ£Ä“e -- dos `day after tomorrow', Dm. truida, Bshk. lÄ«d, Tor. cÌ£Å«Ä« -- dÄ«, Phal. truÌ„ÌƒizdÄ«, trÅ«Ä©de; -- Kho. ortiri, ohorËš `day before yesterday' (or -- < Ã¡PARA -- ), N. asti < *Ä• j -- tÄ«. -- After other ordinals in -- ama -- : K. triyumu, treÌ†yËš, trayyËš `third', S. triÃµ, WPah. bhad. á¹-á¸·eiyauÌƒ, cur. trÄ“Ã£Ì„. -- Further to *ANUTRÌ¥TÄ«YAM q.v.: Ash. Kt. nutrÄ«ËŠ `day before yesterday', Wg. nÃºtriÃ¤m, PaÅ¡. nir. nuteá¹›Ä«ËŠ, kuá¹›. nutÄ• ËŠá¹›i, ar. nutaá¹›Ä«, (gul. nÃ¤terÄ« -- de `day before yesterday or after tomorrow'), Gaw. nuÌƒlÄ«, Sv. nulia; -- *Ä• TRÌ¥TÄ«YAM q.v.: Sh. pales. eá¹-á¹›Ä«ËŠÅ¾e `day after tomorrow', koh. icÌ£Ä«zÄ-, icÌ£Ä«áº“Ä-, gil. icÌ£(h)i `day before yesterday'? Cf. *Ä• trÌ¥ta -- s.v. *TRÌ¥TA -- 2.
tÅ•ÌŠtÄ«ya -- 2, tÅ•ÌŠtÄ«yaka -- , trÌ¥tÄ«yÄ• -- ; *trÌ¥tÄ«yajanÄ« -- , *trÌ¥tÄ«yapaká¹£a -- , *trÌ¥tÄ«yamÄ• saka -- , *trÌ¥tÄ«yÄ• hana -- ; aká¹£ayatrÌ¥tÄ«ya -- , *anutrÌ¥tÄ«yam, *Ä• trÌ¥tÄ«yam.
Addenda: trÌ¥tÄ«ËŠya -- 1: WPah.ká¹-g. ciÉ”, ku. cijo, J. cÄ«yÄ• , cijÄ• , `third'; A. tÄ«yÄ• `occurring every third day' AFD 187.

Kho. trup `salt', (Lor. also) `radish': semant. cf. Tir. trÄ“ `salt' <
TÄ«VRÃ¡ -- or *TRÌ¥PU -- .
*STYÄ• TATRÌ¥PRA -- .
TRËšá¹¢ `be thirsty': TARá¹£A -- , *TRÌ¥á¹£ATI, TRÌ¥á¹£Ä• -- , TRÌ¥á¹£ITÃ¡
-- , TRÌ¥á¹£á¹‡AKA -- , TÅ•ÌŠá¹£á¹‡Ä• -- , TÅ•ÌŠá¹£YATI, *TRÌ¥á¹£YÄ• -- ,
TRÌ¥á¹£YÄ• ËŠVANT -- ; NISTRÌ¥á¹£á¹‡A -- , *PARITRÌ¥á¹£YATI; -- TRÌ¥á¹£á¹-Ã¡
-- , *TRÌ¥á¹£á¹-I -- ?

5935 *trÌ¥á¹£ati `is thirsty'. [Aor. inj. trÌ¥á¹£at AV. -- âˆšTRÌ¥á¹£]
Pa. tasati, OG. tirasaÃ¯, G. tarasvuÌƒ, tarsÄ• vuÌƒ (whence caus. tarsÄ• vvuÌƒ
`to make thirsty').

trÌ¥á¹£Ä• 5936 trÌ¥á¹£Ä• f. `thirst' SuÅ›r., trÌ¥á¹£ -- f. MBh. [âˆšTRÌ¥á¹£]
Pk. tisÄ• -- f., S. á¹-riha f., L. treh f., P. tareh, tÄ-Ì„h, teh, tihÄ• f.,
Ku. tis f., H. tis f., G. taras f. -- Pk. tisÄ• ia -- `thirsty', L.
trihÄ• iÄ• , P. tarihÄ• yÄ• , tihÄ• iÄ• , tehÄ• eÄ• , H. tisÄ• yÄ• ; -- S.
á¹-rihÄ• iá¹‡u `to be thirsty', Ku. tisÄ• á¹‡o, H. tisÄ• nÄ• ; -- Phal. triá¹£el
-- . -- X piyÄ• s < PIPÄ• SÄ• -- : B. tiyÄ• s `thirst', Bhoj. tiyÄ• si.

trÌ¥á¹£itÃ¡ 5937 trÌ¥á¹£itÃ¡ `thirsty' RV. [âˆšTRÌ¥á¹£]
Pa. tasita -- `dried up, thirsty'; Pk. tasia -- `id.', tisia<-> `thirsty',
L.awÄ• á¹‡. trÄ«, Ku. tiso (-- o for -- Ä« or -- yo after bhukho `hungry' <
*BUBHUKá¹£AKA --), OG. taraÅ›yÄ• á¹• n. pl., G. tarÅ›yuÌƒ.

trÌ¥á¹£á¹-Ã¡ 5938 trÌ¥á¹£á¹-Ã¡ `harsh, rough', trÌ¥á¹£á¹-ikÄ• ËŠ -- f. `rough
woman' AV., `pungent' (in trÌ¥á¹£á¹-Ã¡dhÅ«ma -- `having pungent breath'
AV.). [âˆšTRÌ¥á¹£]
Pa. tiá¹-á¹-ha -- `dry, hard, rough'; Dm. Ä• iá¹£á¹-a `bitter', PaÅ¡. kuá¹›.
Ä• eá¹£, Tir. trextÉ™ AO xii 188, (Leech) trixt, Kal. Ä• Ã-á¹£á¹-aka; Kho.
threá¹£á¹-Ãº `onion', (Lor.) treÅ¡á¹-u; Tor. á¹-Ä«á¹- `bitter, gall --
bladder' AO viii 310; Phal. trÄ«á¹£á¹-o `bitter', Sh.gil. cÌ£Ä-á¹-Å-, pales.
cÌ£hiá¹-ho, K. á¹-yoá¹-hu `bitter' (whence á¹-eÌ†á¹-hun `(food) to become
bitter or acrid'), L.khet. á¹-hÄ«á¹-hÄ• . -- X KAá¹-Ãº -- in S. á¹-riá¹›u
`very sour'. -- X TÄ«Ká¹£á¹‡Ã¡<-> q.v.

trÌ¥á¹£á¹-i 5939 *trÌ¥á¹£á¹-i `strong feeling'. [âˆšTRÌ¥á¹£]

K. á¹-eÌ†á¹-h, dat. Ëšá¹-hi f. `intense desire'; Ku. á¹-Ä«á¹-h `pity'; N. á¹-iá¹-h `pity, tenderness, love'; G. trÄ«á¹-hi f. `pain'.

trÌ¥á¹£á¹‡aka 5940 trÌ¥á¹£á¹‡aka `*thirsty' (`desirous' lex.). [Cf. trÌ¥á¹£á¹‡Ã¡j -- RV. -- âˆšTRÌ¥á¹£]
PaÅ¡.laur. tanÄ• ËŠ (f. ËšnÄ«), ar. tiná¹“, dar. tenÄ• ËŠ `thirsty'; M. tÄ• nhÄ• `sucking (of baby or young animal), suckling (of woman or animal)'.
Addenda: trÌ¥á¹£á¹‡aka -- : WPah.ká¹-g. tinnÉ” m. `longing' (for t -- instead of c -- , cf. TÄ• MQA -- > tambÉ”, cambo?).

tÅ•ÌŠá¹£á¹‡Ä• 5941 tÅ•ÌŠá¹£á¹‡Ä• f. `thirst' RV., `desire' R. [âˆšTRÌ¥á¹£]
Pa. taá¹‡hÄ• -- f. `thirst, desire', tasiá¹‡Ä• -- f. `craving', KharI. tasÌ„Ì£a, Dhp. tasÌ„Ì£a, tasiá¹‡a, Pk. taá¹‡hÄ• -- , tiá¹‡hÄ• -- ; Ash. tenÄ«ËŠk `thirsty', Niá¹…g. u -- tunÃ-k, Kho. thruá¹£ni; M. tÄ• nh, tahÄ• n f. `thirst', Ko. tÄ• na f., Si. taá¹‡a.
TRÌ¥á¹£á¹‡AKA -- ; *Ä• PASTRÌ¥á¹£á¹‡A -- , *UTTRÌ¥á¹£á¹‡Ä• -- , NISTRÌ¥á¹£á¹‡A -- ; MRÌ¥GATRÌ¥á¹£á¹‡I -- .

5941a â€ *trÌ¥á¹£yaka -- `thirsty'. [*TRÌ¥á¹£YÄ• -- : âˆšTRÌ¥á¹£]
Mai.ky. Ä• iÅ¡Ã© pl. `thirsty', L. tassÄ• , (Ju.) tirissÄ• , WPah.jaun. tÄ«Å›Ä• (if not < *TRÌ¥á¹£YÄ• --); kc. ciÅ›o.

5942 tÅ•ÌŠá¹£yati `is thirsty' RV. [âˆšTRÌ¥á¹£]
Gy. eur. truÅ¡ -- `to be thirsty'; L. tarsaá¹‡ `to long for', tarsÄ• vaá¹‡ `to make thirsty' (< *tariss --).
Addenda: tÅ•ÌŠá¹£yati: Pa. tassati `is thirsty' SN 1415.

trÌ¥á¹£yÄ• 5943 *trÌ¥á¹£yÄ• `thirst'. [Cf. atrÌ¥á¹£yÃ¡ -- AV. -- âˆšTRÌ¥á¹£]
Gy. pal. tirÄƒsÃ¡lÄƒ `thirsty' ( -- s -- < Å›Å›), eur. truÅ¡ f. `thirst', truÅ¡alo `thirsty'; Tor. tiÅ¡ f. `thirst'; Mai.ky. Ä• iÅ¡Ã© pl. `thirsty' (Buddruss Kan 48 < TRÌ¥á¹£Ä• -- ); K. trÄ“Å› f. `thirst'; L. tass f., tassÄ• adj. (or < TARá¹£A -- ?), (Ju.) tirissÄ• adj.; WPah.bhad. á¹-á¸·iÅ› f., l.rudh. triÅ›, roh. ciÅ› (< *cÌ£iÅ›), jaun. tÄ«Å› f., tÄ«Å›Ä• adj.
TRÌ¥á¹£YÄ• ËŠVANT -- .
Addenda: *trÌ¥á¹£yÄ• -- : WPah.ká¹-g. (kc.) cÃ-Å› f. `thirst' Him.I 52; J. cÄ«Å› f. `water', cËš lÄ• gá¹‡i `to be thirsty'; Garh. tÄ«s `thirst'.
â€ *TRÌ¥á¹£YAKA -- .

trÌ¥á¹£yÄ• ËŠvant 5944 trÌ¥á¹£yÄ• ËŠvant `thirsty' RV. [âˆšTRÌ¥á¹£]
Woá¹-. tuÅ¡Ã¡u `thirsty', Gau. Ä• eÅ¡Ãµ; -- Tor. teá¹£Ä• u -- Bshk.
ticÌ£hÄ• agÅ« (cÌ£h from bucÌ£hÄ• agu `hungry' < *BUBHUKá¹£AKA -- AO viii
310).
TRÌ„Ëš `cross': tara -- 1, taraá¹• ga -- , tÃ¡rati, tÃ¡ras -- 1, tarÃ¡s -- 2,
tari -- , tarikÄ• -- , taritra -- , *tarÄ« -- , tÃ¡ru -- 2, tÄ• rÃ¡ -- ,
tÄ• raka -- 2, tÄ• raá¹‡a -- , tÄ• rÃ¡yati, tÄ• rin -- , tirÃ¡tÄ“, tirÃ¡s,
tÄ«ËŠra -- , tÄ«rÃ¡yati, tÄ«rá¹‡a -- , tÄ«rthÃ¡ -- , tÄ«rthaka -- , *tura --
2, turÃ¡ti1, *turati2, *tÅ«rtha -- , *trÌ¥ta -- , *trÌ¥ti -- ; *atÄ• rita --
, dustara -- ; Ã¡titarati, abhÃ-taratÄ“, Ã¡vatarati, Ä• tara -- , Ä• tÄ• ra --
, *Ä• turati, Ãºttarati, uttÄ• ra -- , uttÄ• raá¹‡a -- , ÃºttÄ• rayati,
*uttrÌ¥ta -- , nistaraá¹‡a -- , nistarati, nistÄ• ra -- , nistÄ• rayati,
*nistrÌ¥ta -- , prÃ¡tarati, pratirati, prÃ¡tÄ«rá¹‡a -- , *praturati,
vÃ-tarati, sÃ¡á¹• tarati, saá¹• tÄ• ra -- , saá¹• tÄ• raka -- , saá¹• tÄ• rayati.

5945 tá¸—jatÄ“ `is sharp, sharpens' RV., tÄ“jÃ¡yati `sharpens, incites' R.
[âˆšTIJ]
Pa. tÄ“jati `is sharp, sharpens, incites'; Pk. tÄ“aÃ¯ `sharpens'; Or.
á¹-eibÄ• `to incite'; -- Pk. tÄ“avaÃ¯ `burns, shines', tÄ“avia -- `burning,
sharpened'; Or. tiÄ• ibÄ• `to blow with bellows'; H. á¹-ewnÄ• , pp. á¹-ewÄ• ,
á¹-eÄ• `to sharpen'; M. tevá¹‡&etilde; `to shine, burn'.
tÄ“janÄ« -- see *Tá¸—JILA -- .
tÄ“jÃ¡yati see Tá¸—JATÄ“.

tá¸—jas 5946 tá¸—jas n. `sharp edge of a knife, glow' RV., `clearness of
eyes' VS., `fiery energy' AV. [âˆšTIJ]
Pa. tÄ“ja -- (nom. Ëšjol„, Ëšjaá¹•) n. `heat, splendour'; Pk. tÄ“a<-> n.
`heat, brightness, courage, strength'; K. tÄ“h f. `fire, passionateness,
arrogance', teÌ†h, dat. teÌ†hi f. `arrogance', H. teh, tehÄ• m. `anger,
passion' (whence h?); OG. teya, teÃ¼ n. `light, splendour'; M. -- t&etilde;
in ust&etilde; (us -- < USRÃ¡ --) n. `first morning light'; OSi. tejin
inst. `splendour', Si. teda `light, nobility, value'.

tÄ“jila 5947 *tÄ“jila `a partic. plant'. [Cf. tÄ“janÄ« -- (ËšjinÄ« -- Npr.)
f. `Sanseviera roxburghiana' lex., `Zanthoxylon rhetsa' Bhpr., taijana --
`coming from this plant' KÄ• á¹-h.: for form cf. Pk. tÄ“illa -- = tÄ“aá¹• si
-- < tÄ“jasvin -- : -- âˆšTIJ?]
Pk. tÄ“Ä• li -- m. `a kind of tree' (?); P. teilÄ• m. `the shrub Ribes

grossularia (with small and intensely sour fruit seldom eaten)'.
*tÄ“ntara -- , *tÄ“ntulÄ« -- `tamarind' see TINTIá¸• Ä« -- .
*tÄ“nduka -- `ebony' see TINDUKA -- .
tÄ“pati see *STÄ“PA -- .

5947a â€ *tÄ“á¸• ati `summons'.
Pk. tÄ“á¸• aÃ¯ `summons', OMarw. (VÄ«saá¸·a) 1 pl.pres. teá¹›Å«á¹• .

5947b â€ *tÄ“pya -- `to be sprinkled': cf. tÄ“pati `sprinkles' DhÄ• tup.
[âˆšTIP]
A. á¹-epÄ• (phonet. tepa) `saturated with moisture' AFD 201.

tÄ“ma 5948 tÄ“ma `the becoming wet' lex. [~ stÄ“ma -- m. lex. <-> âˆšTIM]
Si. tem `act of wetting' or < *TAIMYA -- .

tÄ“mana 5949 tÄ“mana n. `moisture, moistening, sauce' lex. 2. *tÄ«mana -- .
[âˆšTIM]
1. Pa. tÄ“mana -- n. `wetting'; B. teman `sauce'; Si. temana `cooked food, stewed or boiled flesh'.
2. Pk. tÄ«maá¹‡a -- n. `condiment'; S. tÄ«vaá¹‡u m. `seasoning with rice or bread'; L.mult. tiun `salted'; Ku. tyÅ«n `sauce' (n in L. Ku.?); N. tiun `seasoning, curry', tiuntÄ• un (< tÄ• pana -- ); Or. tiuá¹‡a, tiaá¹‡a `curry'; Bi. tÄ«yan `general term for vegetables'; Mth. timan `cooked vegetables'; H. tÄ«wan m. `sauce'; G. á¹-Ä«maá¹‡ n. `dry food'.
*TÄ“MANÄ• HÄ• RA -- .

tÄ“manÄ• hÄ• ra 5950 *tÄ“manÄ• hÄ• ra or *tÄ«mËš `sauce food'. [TÄ“MANA -- , Ä• HÄ• RA --]
Ku. tyÅ«nÄ• r `vegetables' (n?).

5951 *tÄ“mayati `wets'. 2. *tÄ“mita -- . [~ *TRÄ“MAYATI; -- cf. tÄ«mayati DivyÄ• v. -- âˆšTIM]
1. Pa. tÄ“mÄ“ti `wets'; A. tiyÄ• iba `to soak in water' (or < tÄ«mayati); M. tevá¹‡&etilde; `to become moist, dissolve'; Si. temanavÄ• `to wet, water' (whence intr. temenavÄ• `to become wet').
2. Si. temi `wet'.

taiktikÄ• 5952 *taiktikÄ• `gall -- bladder'. [TIKTÃ¡ --]
Ash. telÌ„Ìƒ tÄ«ËŠ NTS xvi 119.

taittira 5953 taittira `coming from a partridge' &capamacr;Å›vGrÌ¥., m.
`partridge', n. `covey of partridges' lex. [TITTIRÃ¡ --]
Pk. tettira -- m. `partridge', G. tetar f.

tainduka 5954 tainduka `derived from the tree Diospyros embryopteris' SuÅ›r.
[TINDUKA --]
Pk. teá¹• á¸• ua -- n. `fruit of this tree'; P. á¹-endÅ« m. `D. lanceolata';
H. tendÅ« m. `resinous fruit of D. embryopteris or D. glutinosa'.

taimira 5955 taimira n. `dimness of the eyes' SuÅ›r. [TIMIRÃ¡ --]
Ku. tyÅ«ro `state of being dazzled'; A. t&etilde;ur `faintness' (whence
t&etilde;uriyÄ• adj. `fainting'); H. tewar m. `darkness before the eyes,
giddiness' (whence tewrÄ• nÄ• `to be giddy').

taimya 5956 *taimya `wetness'. [TÄ“MA -- , âˆšTIM]
H. tem f. `wetness'; -- Si. tem `act of wetting' or < TÄ“MA -- .

tairabhukta 5957 tairabhukta `of the district of Tirhut' Cat. [TÄ«RABHUKTI
--]
N. terhauÌƒt `the district of Tirhut'.

tailÃ¡ 5958 tailÃ¡ n. `sesamum oil, oil' AV. [TILÃ¡ -- 1]
Pa. tÄ“la -- n. `sesamum oil, oil', tÄ“laka -- n. `a small quantity of oil';
NiDoc. tela `oil'; Pk. tÄ“la -- , tella -- , tilla<-> n. `oil', tellaga --
m. `oil -- seller'; Gy. arm. tel `oil, fat, butter', pers. tell, as.
(KaÄ• ari) tehl; PaÅ¡. tÄ“l `oil', Kal. urt. tel, rumb. teu, Kho. Sh. tel, K.

tÄ“l m., S. telu m., L. tÄ“l m., P. tel m., WPah. (all dial.) tÄ“l m., Ku.
N. A. B. tel (B. telÄ• `oily'), Or. tela, Bi. Mth. tel, Bhoj. Aw.lakh. tÄ“l,
H. tel m. (whence tilÄ• nÄ• `to oil'), G. M. tel n., Ko. Si. tela, Md. teu.
TAILIKA -- , *TAILIYA -- ; *TAILAKUá¹-AKA -- , TAÃ-LAKUá¹‡á¸• A -- ,
*TAILATÄ• PIKÄ• -- , TAILABHÄ• á¹‡á¸• A -- ; *Ä• TAPATAILA -- , *Ä“RAá¹‡á¸• ATËš,
KAá¹…GUNÄ«TËš, *KARAÃ±JATËš, KARAá¹-ATËš, TILATAILÃ¡ -- , *DAGDHATAILA -- ,
*DÄ«PATËš, *DHATTÅ«RATËš, *NÄ• RIKÄ“LATËš, *PRIYAá¹…GUTËš, *PHULLATËš,
*Å›Iá¹• Å›APÄ• TËš, SARá¹£APATËš.
Addenda: tailÃ¡ -- : WPah.ká¹-g. (kc.) J. tÄ“l m. `oil', Garh. tel, Md.
telu, teu, teyo.
â€ toÌ„á¹-aka -- see *TROÌ„á¹-IKÄ• -- .

tailakuá¹-aka 5959 *tailakuá¹-aka `oil pot'. [TAILÃ¡ -- , KUá¹-A -- 1]
N. tilauro `pot for sesamam oil or other oils'.

taÃ-lakuá¹‡á¸• a 5960 taÃ-lakuá¹‡á¸• a n. `pot for oil' AV. [TAILÃ¡ -- ,
KUá¹‡á¸• Ã¡ -- 1]
P. talÅ«á¹‡Ä« f. `earthen oil vessel' (< *taá¸·Å«nÄ«?).

tailatÄ• pikÄ• 5961 *tailatÄ• pikÄ• `cooking pot for oil'. [TAILÃ¡ -- ,
TÄ• PAKA --]
Bi. telÄ• y `earthen vessel for cooking oil or ghee'.

tailabhÄ• á¹‡á¸• a 5962 *tailabhÄ• á¹‡á¸• a `oil -- vessel'. [TAILÃ¡ -- ,
BHÄ• á¹‡á¸• A -- 1]
Bi. telahaá¹‡á¸• Ä• , telhÃ£Ì„á¹›Ä« `oil -- vessel'; H. telhaÌƒá¹›Ä• m. `big
earthen oil -- vessel'.

tailika 5963 tailika m. `oil -- miller' Mn., ËškÄ« -- f., tailin -- m. lex.
[TAILÃ¡ --]
Pk. tellia -- m. `oilman', S. L. P. WPah.khaÅ›. bhal. telÄ« m., N. A. teli,
A. teliyÄ• , B. teli, tili, Or. teli, Bi. Mth. telÄ«, Bhoj. Aw.lakh. tÄ“lÄ«,
H. Marw. G. M. telÄ« m.; -- L. teliá¹‡ f. `oilman's wife', P. Marw. telaá¹‡
f., G. telaá¹‡i f.

tailiya 5964 *tailiya `oily'. [TAILÃ¡ --]
Pa. tÄ“liya -- `oily'; L. telia `dark bay (of horses)'; P. teliyÄ• `oily';
N. teliyÄ• `slave (from the custom of anointing on head at purchase)'; A.

teliyÄ• `oily'; Or. teliÄ• ; Bi. teÌ†liyÄ• `dark (of clay)'; H. teliyÄ•
`oily', G. teliyuÌƒ, M. telyÄ• ; Si. teliyÄ• `a kind of fish'.
*toÌ„á¹-á¹-a -- 1 `mouth' see TUá¹‡á¸• A -- .
*toÌ„á¹-á¹-a -- 2 `defective' see *á¹-Uá¹‡á¹-A -- 2.
*toÌ„á¹‡á¸• a -- `mouth' see TUá¹‡á¸• A -- .

toÌ„tta 5965 *toÌ„tta1 `stammering'. 2. *thoÌ„ttha -- 3. 3. *thoÌ„ntha -- 3.
1. P. totlÄ• `stammering'; WPah. (Joshi) totá¸·Ä• `lisping'; N. tote
`babbling, lisping'; B. totlÄ• `stammering', Or. totaá¸·Ä• , ËšalÄ• , Mth.
totrÄ• h, H. totar, totlÄ• , G. totá¸·uÌƒ, totluÌƒ, totá¹›uÌƒ, M. totá¸·Ä• ,
totrÄ• ; -- P. totlÄ• uá¹‡Ä• `to stammer'; Ku. tutlÄ• á¹‡o `to talk wildly'.
2. Or. thothÄ• , thotaá¹›Ä• (dial. thutrÄ• , thathrÄ•) `stammering', thotÄ•
`idiot'.
3. A. thÃµtÄ• `stammering'; Mth. thÃµtÄ« `babbler, garrulous'.
*toÌ„tta -- 2 `blue vitriol' see TUTTHÃ¡ -- .

tá¹“ttra 5966 tá¹“ttra n. `goad for cattle or elephants' ÅšBr. [âˆšTUD]
Pa. tutta -- n. (with u from TUDÃ¡TI?), Pk. totta -- , tutta<-> n.; Si.
tutta `elephant goad'.
*TOÌ„TTRÄ• NTA -- .

toÌ„ttrÄ• nta 5967 *toÌ„ttrÄ• nta `whip end'. [Tá¹“TTRA -- , Ã¡NTA --]
M. tutÄ• tÄ« f. `thong of a ploughman's whip'.

toÌ„da 5968 toÌ„da m. `*striking', `pricking pain' BhP. [i.e. *tá¹“da -- ~
toÌ„dÃ¡ -- m. `driver' RV. -- âˆšTUD]
Pk. toÌ„ya -- m. `pain'; Kho. (Lor.) tou, to `copulation of goats',
(O'Brien) to deik `to be in rut'.

toÌ„daka 5969 *toÌ„daka `striker'. [toÌ„dÃ¡ -- m. `driver' RV. -- âˆšTUD]
Pk. toÌ„daga -- m. `one who hurts'; Kho. (Lor.) tog `entire male goat', Sh.
(Lor.) tho.

5970 *toÌ„dati `strikes'. [Cf. toÌ„dita -- `goaded' R. -- âˆšTUD]
Kho. (Lor.) toik `to stuff, cram into, pack'; P. toá¹‡Ä• `to stuff': cf.
*tundati s.v. TUNNÃ¡ -- 1.
toÌ„dana -- see *PRATOÌ„DANA -- .
*toÌ„nta -- `mouth' see TUá¹‡á¸• A -- .

*toÌ„nda -- `belly' see TUNDÃ¡ -- 1.
*toÌ„ndi -- `navel' see TUNDI -- .

5971 *toÌ„pyatÄ“ `is obstructed'. [~ *STOÌ„PYATÄ“. -- âˆšTUP]
Or. topibÄ• , tupËš `to cover, bury'; H. topnÄ• `to bury, cover, conceal', caus. tupÄ• nÄ• .
Addenda: *toÌ„pyatÄ“: WPah.ká¹-g. topá¹‡Ãµ `to touch, grope, search'.

toÌ„ba 5972 *toÌ„ba `bag'. [Cf. á¹-oÌ„para -- `small bag' DhÅ«rtas. (but see *á¹-OÌ„PPA -- 2) and Ir. *tÅ«braka -- in Pers. Psht. toÌ„bra, tÅ«bra `nose -- bag' (â†’ P. H. tobrÄ• â†’ Bi. tobá¹›Ä• , G. tobrÉ”, M. tobrÄ•), EBal. thÄ«rag (â†’ Brah. tÅ«ra), Bakhtiyari turba, Kurd. tÅ«rik]
B. to `fold'; -- ext. -- á¸• -- : L. á¹-oá¹›Ä• m. `bag hung round a cluster of dates'; P. toá¹›Ä• m. `moneybag'; Ku. toá¹›o `bag (esp. of rupees)'; B. Or. H. toá¹›Ä• m. `leather moneybag' (â†’ N. toá¹›Ä• ), G. toá¹›É” m.; M. toá¸• Ä• m. `bag'. <-> B. torÄ• `purse' â†• Bi.?

toÌ„mÃ¡ra 5973 toÌ„mÃ¡ra m. `lance' MBh.
Pa. Pk. toÌ„mara -- m. (Pa. also n.) `spear, lance'; Si. tomuru `lance'.

tá¹“ya 5974 tá¹“ya n. `water' Mn. [â†• Drav. DED 2933]
Pa. Pk. toÌ„ya -- n. `water', Si. toÌ„.
*TOÌ„YASTHÄ• NA -- .

toÌ„yasthÄ• na 5975 *toÌ„yasthÄ• na `place for water'. [Tá¹“YA -- , STHÄ• ËŠNA --]
Si. totani `water basin' ES 36.

toÌ„raá¹‡a 5976 toÌ„raá¹‡a n. `arched or festooned doorway' MBh., `triangle supporting a large balance' ÅšivaP.
Pa. toÌ„raá¹‡a -- n. `arched doorway'; Pk. toÌ„raá¹‡a -- n. `outer door, gate'; M. torá¹‡&etilde; n. `that part of a waterwheel on which rests the fore -- extremity of the beam and under which the bullock moves'; Si. toraá¹‡a `arched gateway'.

toÌ„rÄ« 5977 *toÌ„rÄ« `gourd'. [Poss. < *tubara -- ~ TUMBA -- 1]
P. torÄ« f. `a small gourd'; Ku. toriyÃ£Ì„ `autumnal fruit of a creeper of which vegetable food is made'; N. toriyo, ËšiuÌƒ, pl. ËšiyÄ• , ËšiyÃ£Ì„ `gourd (eaten as a vegetable)'; B. torÄ• `pottage'.
*toÌ„la -- `group' see *á¹-OÌ„LA -- .

toÌ„laka 5978 toÌ„laka m.n. `a weight of gold or silver' RÄ• jat., toÌ„la -- m. lex. [âˆšTUL]
Pk. toÌ„la -- m.n. `a weight'; Sh. (Lor.) tolo m. `unit of value = 12 rupees'; S. toro m. `weight (for weighing)', L. tolÄ• m. `a partic. weight = one rupee' (â†’ S. tolo m. `a partic. weight = 90 ratÄ«s'); P. tolÄ• m. `a weight = 12 mÄ• á¹£as'; Ku. tol m. `weight, prestige', twÄ• lÄ• `weight of one rupee', gng. toÌ„l `weight'; A. B. tolÄ• `weight of one rupee', Or. toá¸·Ä• , OAw. H. tolÄ• m. (â†’ N. tolÄ• `1/80 of a seer', G. tolo m.), M. toá¸·Ä• m.

5979 toÌ„lÃ¡yati `lifts, weights, considers' MBh. [âˆšTUL]
Pk. toÌ„lÄ“i, ËšlaÃ¯ `weights'; Kt. tuÅ•e/tum `I weigh'; Dm. PaÅ¡. Gaw. Kal. Phal. toÌ„l -- `to weigh, measure'; Bshk. tol -- `to weigh, think'; Sh.gil. tolÃ³Ä-kiÌ¯, koh. toloÌ„ná¹·, gur. tolyoÌ„má¹· `to weigh, measure'; K. toÌ„lun `to weigh', S. toraá¹‡u, L. tolaá¹‡, P. toá¸·nÄ• Ku. tolá¹‡o; A. toliba `to lift, bring up ( a child)'; B. tolÄ• `to weigh'; Or. toá¸·ibÄ• `to raise, build, collect, pluck (fruit or flowers)'; H. tolnÄ• `to weigh' (taulnÄ• over -- sanskritized with au for o â†’ N. taulanu `to weigh'), G. toá¸·vuÌƒ.
toÌ„likÄ• -- f. `wall round a watch tower' BhP.
PRATOÌ„LÄ« -- ; *BHAGNATOÌ„LÄ« -- .
Addenda: toÌ„lÃ¡yati: Garh. tolá¹‡u (á¸·n?) `to weigh' rather < TOÌ„LYA -- .

toÌ„lya 5980 toÌ„lya `to be weighed', taulya -- n. `weight' Hcat. [âˆšTUL]
Pk. tolla -- n. `weight'; K. toÌ„l m. `weight', L. toÌ„l m., P. tol m.; H. tol m. `a standard weight'; M. tol n. `weight for weighing'.

Addenda: tolÌ„lya -- : WPah.ká¹-g. tolÌ„l m. `weight, unit of weight', ká¹-g. (kc.) tolá¹‡Ãµ `to weigh' (rather than < TOÌ„LÃ¡YATI); J. tolÌ„l m. `weight', tolá¹‡u `to weigh'; Garh. tol `weight'.

tolÌ„á¹£a 5981 tolÌ„á¹£a m. `satisfaction, joy' MBh. [âˆšTUá¹£]
Pa. Pk. tolÌ„sa -- m., AÅ›.shah. toá¹£o, man. toá¹£e, gir. toso, dh. tose; S. tohu m. `compassion (only of God)'; H. poet. tos m. `satisfaction', Si. tosa.

5982 tolÌ„á¹£Ã¡yati and tuá¹£Ã¡yati `satisfies, pleases' RV. [âˆšTUá¹£]
Pa. tolÌ„sÄ“ti, Pk. tolÌ„saÃ¯; Kho. (Lor.) tuÅ¡eik, thuÅ¡Ëš `to flatter' (= -- á¹£ -- ? Or caus. of *tuÅ¡ik < TÃºá¹£YATI?); B. tusÄ• `to satisfy'; Or. tosibÄ• `to please'; -- Pa. tolÌ„sÄ• pana<-> `pleasing'; S. tuhÄ• iá¹‡u `to appease'.
taulya -- see TOÌ„LYA -- .

tmÃ¡n 5983 tmÃ¡n m. `vital breath, one's own person' RV., acc. tmÃ¡nam RV., tmÄ• ËŠnam &capamacr;Å›vGrÌ¥., tmÃ¡n adv. `really' RV. [See Ä• TMÃ¡N --]
Pa. tuma -- `oneself, himself'; Gy. eur. po, obl. pes reflexive pron., hung. pumen after tumen `you' (poss., even prob., < *apo < Ä• TMÃ¡N --); Tor. pÄ• e `he'; Sh.gil. tomÅ- `own', koh. tomaÌ¯, gur. tom; K. pÄ• n m. `human body, self', kash. pÄ• n `body', kash. pog. panun `own'; S. pÄ• á¹‡a reflexive pron.; -- Si. inscr. tumaha gen., mod. tamÄ• reflexive pron. (Geiger GS 130) prob. â†• Pa. <-> N. pÄ• Ä© < PRÄ• YÄ“á¹‡A (ND 371 b 1 wrongly < tmÃ¡n --).
TYAJ `leave': TYÃ¡JATI, TYÄ• GÃ¡ -- ; *UTTYAJANA -- , PARITYAJATI.
Addenda: tmÃ¡n -- : Md. timan, ËšmÄ• `self'.

5984 tyÃ¡jati `leaves' RV., `lets go' VarBrÌ¥S. [âˆšTYAJ]
Pa. cajati `leaves', Pk. cayaÃ¯, caaÃ¯, cÄ“i; Tor. Ä• oÌ„sa, absol. Ä• ai `to let go', Ä• owÅ«sa `to leave'.

tyÄ• gÃ¡ 5985 tyÄ• gÃ¡ m. `abandonment' RV., `liberality' Mn. [âˆšTYAJ]
Pa. cÄ• ga -- m. `abandonment, generosity', Pk. cÄ• ya -- m.; OSi. caya `gift'; -- cf. NiDoc. paricaǵena inst. `liberality'.
TRAKH `go': TRÃ¡KHATI: -- *á¹-AHALL -- ?

5986 trÃ¡khati `goes' DhÄ• tup.
OG. trahÄ« `he went' < *trakhita -- .

traá¹…ga -- 1 `a kind of town' see DRAá¹…GA -- .

traá¹…ga 5987 *traá¹…ga2 `piece of cloth'. [Cf. *TRUá¹…GA --]
K. trongu m. `worn rag'; L. taraá¹…gaá¹›, Ëšá¹›Ä«, tarÄ• á¹…gaá¹›Ä« f. `large -- meshed net for loading on pack animals', P. taá¹…gaá¹› m.; N. á¹-Ä• á¹… -- á¹-uá¹… `odds and ends'.

traá¹- 5988 traá¹- `crackle', traá¹-iti HPariÅ›., traá¹-a -- traá¹-a -- PaÃ±cad., traá¹-atkÄ• ra -- m. Alaá¹• kÄ• rat., taá¹-ati `rumbles' á¹¢aá¸• vBr.
[Cf. *TRAá¹-á¹- -- , *TAá¸• APPHAá¸• --]
H. taá¹›nÄ• m. `crack, report'; G. taraá¹›vuÌƒ intr. `to crack, split', taraá¹› f. `a crack'; M. taá¸• á¹‡&etilde; intr. `to crack, split', taá¸• Ä• m. `a fissure'; -- Pa. taá¹-ataá¹-Ä• yati `rattles, grinds the teeth'; Pk. taá¸• ayaá¸• aá¹• ta -- `crackling', taá¸• ataá¸• Ä• -- f.; K. tar -- tar m. `crackle, fizz'; N. taá¹›Ä• taá¹› `briskly'; B. Or. taá¹›taá¹› `pattering, quickly'; H. taá¹›taá¹›Ä• nÄ• `to burst with a loud report'; G. taá¹›taá¹›vuÌƒ `to crackle', taá¹›taá¹› `violently'; M. taá¸• Ä• á¸• á¹‡&etilde; `to crack, split'; -- S. á¹-raá¹›ko m. `crackle', á¹-raá¹›kaá¹‡u `to crack, split, make an uproar', P. taá¹›aká¹‡Ä• `to crack, crackle'; Ku. taá¹›ak `crackle', taá¹›aká¹‡o `to crack, break'; N. taá¹›kanu `to move briskly'; B. taá¹›kÄ• `convulsion'; H. taá¹›aknÄ• `to be cracked', taá¹›kÄ• m. `dawn' (semant. cf. Eng. crack of dawn); OMarw. taá¹›ako m. `morning'; G. taá¹›akvuÌƒ `to crack', M. taá¸• aká¹‡&etilde;; -- P. taá¹›Ä• kÄ• m. `sound of cracking wood'; B. taá¹›Ä• k `sound of a sudden leap'; Mth. taá¹›Ä• k `suddenly'; H. taá¹›Ä• k f., ËškÄ• m. `sound of cracking'.
Addenda: traá¹- -- : all forms in CDIAL, except S., may be < âˆšTAá¹-.

traá¹-á¹- 5989 *traá¹-á¹- `crackle'. [Cf. TRAá¹- --]
Sh. cÌ£ÄƒÁ¹- f. `crack'; M. taá¹- -- taá¹-á¹‡&etilde; `to crackle'; Si. taá¹-ataá¹-a `trembling'.
*UTTRAá¹-á¹-ATI.

traá¹-á¹-a 5990 *traá¹-á¹-a `woven work'. 2. *traá¸• á¸• a -- . [Cf. *THAá¹-á¹-HA -- 1]
1. Pa. taá¹-á¹-ikÄ• -- f. `mat', taá¹-á¹-aka -- m. `flat bowl'; Pk. taá¹-á¹-Ä« -- f. `hedge', á¹-aá¹-á¹-Ä« -- , Ëšá¹-iÄ• -- f. `screen, curtain'; K. á¹-Ä• á¹-h, dat. Ëšá¹-as m. `sackcloth'; S. á¹-aá¹-Ä« f. `Hindu

bier'; L. traá¹-á¹-Ä« f. `screen'; P. taraá¹-á¹-Ä«, á¹-aá¹-á¹-Ä« f. `bamboo matting, screen'; Ku. á¹-Ä• á¹- `sackcloth', N. tÄ• á¹-, á¹-Ä• á¹-,; A. á¹-Ä• á¹-i `bamboo fence'; B. á¹-Ä• á¹- `temporary roofing, shed', á¹-Ä• á¹-i `bamboo mat'; Or. tÄ• á¹-a `big wicker tray', tÄ• á¹-i, á¹-Ä• Ëš `bamboo mat'; Mth. á¹-Ä• á¹- `mat, screen'; Bhoj. á¹-Ä• á¹-, Ëšá¹-Ä« `bamboo thatch'; H. á¹-Ä• á¹- f. `sackcloth, mat', Ëšá¹-Ä« f. `bamboo matting'; G. tÄ• á¹-, á¹-Ä• á¹- n. `sackcloth', tÄ• á¹-uÌƒ n. `bamboo seat', trÄ• á¹-Ä«, tÄ• á¹-Ä«, á¹-Ä• Ëš f. `bamboo matting'; M. tÄ• á¹- n. `sackcloth' (taraá¹- n. â†• G.), f. `quickset hedge', tÄ• á¹-Ä« f. `light bamboo frame', taá¹-k&etilde; n. `matted or wattled frame'; -- prob. WPah. bhad. khaÅ›. á¹-á¸·Ä• á¹- `common grass'.
2. L.awÄ• á¹‡. traá¸• á¸• Ä• `torn mat'; -- WPah.rudh. trÄ• á¹› `common grass'.
*traá¸• á¸• a -- `matting' see prec.
TRAP `jump, show feeling': *TARPATI, *TRÌ¥PYATI Add., trÌ¥prÃ¡ -- 1, *trapa -- , trÃ¡patÄ“, trÄ• pÃ¡yati *avatrapatÄ“, *avatrapya -- .
*trapa -- `jump' in *MARKAá¹-ATRAPA -- . [âˆšTRAP]
Addenda: *traá¹-á¹-a -- : WPah.ká¹-g. taá¹-I f. `plot of land in front of a house' â†• H. or EP.

5991 trÃ¡patÄ“ `is ashamed, is perplexed' PÄ• á¹‡., RÄ• jat. [âˆšTRAP]
Kal.rumb. troim `I weep'.

trÃ¡pu 5992 trÃ¡pu n. `tin' AV.
Pa. tipu -- n. `tin'; Pk. taÃ¼ -- , taÃ¼a -- n. `lead'; P. tuÌ„Ìƒ m. `tin'; Or. á¹-aÃ¼ `zinc, pewter'; OG. tarÅ«aÃ¼á¹• n. `lead', G. tarvuÌƒ n. -- Si. tumÌ†ba `lead' GS74, but rather X tamÌ†ba < TÄ• MRÃ¡ -- .

trapusa 5993 trapusa n. `the fruit of the Coloquintida and other cucumbers' KauÅ›., trapusÄ« -- f. `the plant' SuÅ›r., trapuá¹£a<-> n. lex.
Pk. taÃ¼sa -- n., ËšsÄ« -- f.; M. tavÅ›&etilde; n. `Cucumis sativus'.
*trappa -- `tap' see *á¹-APPA -- 2.

5994 trÃ¡yaá¸¥ nom. m. `three' RV. 2. *trÄ• yaá¸¥ cf. Av. qrÄ• yoÌ„ NTS xii 131. 3. trÄ«ËŠá¹‡i nom. acc. n. RV. 4. trÄ«á¹‡Ä• ËŠm gen. m. n. [TRI --]
1. Pa. tayoÌ„, AÅ›.shah. trayo, NiDoc. treya, tre, Pk. taoÌ„, taÃ¼ nom. acc. m. f., Ash. Kt. tre, Wg. trÄ“, Pr. Ä• Ä«, PaÅ¡.lauá¹›. trÃ¤, ar. trÄ“Ã¤, nir. lÄ“, Niá¹…g. á¹£lÄ“, Shum. lyÄ“, Gaw. lÄ“, Kal. trÄ“, Kho. troi (< *trayÄ“?), Sh. gil. cÌ£e, gur. jij. cÌ£Ä“, koh. cÌ£Ä“Ä- (â†’ á¸Œ. cÌ£aei), pales. á¹-á¹›Ä“, K. trih, rÄ• m. cÄ“Ä«, kash. tr&etilde;, á¸• oá¸• . trÄ“Ä«, S. á¹-re, L.khet. trÄ“, P. tare, OSi. te.
2. Dm. traÌ¸, Tir. trÄ• , Woá¹-. á¹-Ä• , (Morgenstierne) l|Ä• , Bshk. lÄ• , Tor. cÌ£Ä• , Sv. (Lentz) xÌŒÄ• , Kand. á¹-á¹›Ä• , Mai. ky. cÌ£Ä• , Phal. troÌ„, K.pog. cÄ• Ä“, L. trÄ• e, trai, awÄ• á¹‡. traÄ“, P. bhaá¹-. trai, WPah.bhal. á¹-á¸·Ä• , khaÅ›. á¹-á¸·Ä• i, bhad. paá¹…. tlÄ• Ä«, pÄ• á¸• . tlÄ• Ä“, cur. trÄ• i.
3. Pa. tÄ«á¹‡i nom. n., AÅ›. man. kÄ• l. tini, dh. jau., &c. tiá¹• ni (gir. tÄ« nom. acc. m. < trÄ«ËŠ), NiDoc. trini, Pk. tiá¹‡á¹‡i nom. acc. m.f.n., Gy. eur. trin, pal. táº¯ran, P. tinn, Ku. N. tin, A. tini, B. tin, Or. tini, Mth. tÄ-Ì„ni, Aw.lakh. tÄ«ni, Bhoj. H. Marw. tÄ«n, OG. triá¹‡á¹‡i, G. traá¹‡i, M. tÄ«n, Ko. tÄ«ni, OSi. tiá¹‡, tun, Si. tuna, Md. tin.
4. Pa. Pk. tiá¹‡á¹‡aá¹• , NiDoc. trina gen., K. treÌ†n dat., S. á¹-rini obl.
Addenda: trÃ¡yaá¸¥. 1. S.kcch. trai `3'.
2. *trÄ• yaá¸¥ cf. BHSk. trÄ• yastriá¹• Å›a `33'.
3. trÄ«ËŠá¹‡i n.pl.: Garh. tÄ«n, Md. tin `3'; -- Ap. gen. tÄ«ha, inst.loc. tihi, WPah.ká¹-g. obl. cÄ« < *trihi, kc. cÄ«n (obl. cia); -- X MIA. *trao: OG. traá¹‡á¹‡i, P. (Starkey) tan, WPah.ká¹-g. cÉ”ÌˆÌ„n, J. caun Him.I 51.

trÃ¡yaá¸¥paÃ±cÄ• Å›at 5995 trÃ¡yaá¸¥paÃ±cÄ• Å›at f. `fifty three' ÅšBr. [TRI -- , PAÃ±CÄ• Å›Ã¡T --]
Pk. tÄ“vaá¹‡á¹‡aá¹• , K. trawanzÄ• h, S. á¹-revaÃ±jÄ• ha, L. tirvaÃ±ja, WPah.bhal. triunjÌˆa, N. tirpan, B. tippÄ• nna, Aw. lakh. H. tirpan, G. tepan, M. tirpanna.
Addenda: trÃ¡yaá¸¥paÃ±cÄ• Å›at -- : Md. (old) tÄ“vanna `53'.

trayaá¸¥á¹£aá¹£á¹-i 5996 trayaá¸¥á¹£aá¹£á¹-i f. `sixty three' PÄ• á¹‡. [TRI -- , á¹£Aá¹£á¹-Ã- --]
Pa. tÄ“saá¹-á¹-hi -- , Pk. tÄ“saá¹-á¹-hiá¹• , tisËš, tÄ“vaá¹-á¹-hiá¹• , K.

trahaiá¹-h, S. á¹-rehaá¹-hi, L. trÄ“á¹-h, P. tarehaá¹-, WPah. bhal. tre_haá¹-h, N. tirsaá¹-h, B. tesaá¹-á¹-i, Or. tesaá¹-hi, Aw.lakh. tirsaá¹-hi, H. tirsaá¹-h, G. tesaá¹-h, M. tresaá¹-.
Addenda: trayaá¸¥Å›aá¹£á¹-i -- : Md. (old) tÄ“haá¹-á¹-i `63'.

trayaá¸¥saptati 5997 trayaá¸¥saptati f. `seventy three' PÄ• á¹‡. [TRI -- , SAPTATÃ- --]
Pk. tÄ“vattariá¹• , K. trasatath, S. á¹-rehatari, L. tirhattar, WPah.bhal. trehattar, N. tihattar, B. tiyÄ• ttar, Aw. lakh. tihattari, H. tihattar, G. tÃµter, M. tiryÄ• hÄ• ttar.
Addenda: trayaá¸¥saptati -- : Md. (old) tÄ“hattari `73'.

trayaÅ›catvÄ• riá¹• Å›at 5998 trayaÅ›catvÄ• riá¹• Å›at, tricËš f. `forty -- three' PÄ• á¹‡. [TRI -- , CATVÄ• RIá¹• Å›Ã¡T --]
Pk. tÄ“yÄ• lÄ«saá¹• , ËšsÄ• ; K. teÌ†yeÌ†tÃ¶jih, S. á¹-retÄ• lÄ«ha, L. tirtÄ• lÄ«, P. tartÄ• lÄ«, titËš, N. t&etilde;tÄ• lis, A. tesallix, B. titÄ• llis, Or. teyÄ• lisa, Aw.lakh. H. t&etilde;tÄ• lÄ«s, G. t&etilde;tÄ• á¸·Ä«s, M. tirtÄ• á¸·is, tretËš.
Addenda: trayaÅ›catvÄ• riá¹• Å›at -- : Md. (old) teyÄ• á¸·Ä«s `43'.

trayaskrÌ¥tu 5999 *trayaskrÌ¥tu `three -- fold'. [TRI -- , KÅ•ÌŠTU --]
G. tekhaá¹› f. `third repetition', tekhá¹›uÌƒ `threefold'; <-> Pa. tikkhattuá¹• `thrice', Pk. tikkhuttoÌ„ < trÃ¡yas kÅ•ÌŠtvaá¸¥ with ti -- from other cmpds.?

trÃ¡yastriá¹• Å›at 6000 trÃ¡yastriá¹• Å›at f. `thirty three' AV. [TRI -- , TRIá¹• Å›Ã¡T --]
Pa. tettiá¹• sa(ti) -- , Pk. tettÄ«saá¹• , titËš, amg. tÄ• yattÄ«sa, K. tÄ«trah, S. á¹-reá¹-rÄ«ha, L. tÄ“trÄ«, P. tetare, tetÄ«, WPah.bhal. tÃ©ttrÄ«, N. tettis, A. tetrix, B. tetris, Or. tetisa, Aw.lakh. teÌ„ÌƒtIs, H. tetÄ«s, t&etilde;tÄ«s, Marw. tetÄ«s, G. tetrÄ«Å›, M. tetÄ«s, OSi. tavutisÄ• -- .
Addenda: trÃ¡yastriá¹• Å›at -- : Garh. tettis `33', Md. (old) tettirÄ«s.
*trayÄ“daÅ›a see TRÃ¡YOÌ„DAÅ›A1 Add2.

6001 trÃ¡yoÌ„daÅ›a1 `thirteen'. 2. *trayÄ“daÅ›a. [TRI -- , DÃ¡Å›A]
1. NiDoc. trodaÅ›a, Wg. truÌ„ÌƒÅ¡, Dm. troÌ„Å¡, Tir. troÌˆÌ„Ì£, PaÅ¡. nir. dar. weg. kuá¹›. lÅ«i, lauá¹›. trui, Gaw. lowÃ¡ÌƒÌ„Å¡, Bshk. loÌ„„ loÌ„h,

Sh.gil. cÌ£Ãµi (â†' á¸Œ. cÌ£oÌ„i), pales. á¹-á¹›oÌ„Ä«, jij. cÌ£á¹·Ã¤i, K. truwÄ• h.
2. Pa. tÄ“lasa, tÄ“rasa, AÅ›.shah. tidaÅ›a, man. treá¸• aÅ›a, gir. traidasa, kÄ• l. dh. tedasa, Dhp. treá¸• aÅ›a, Pk. tÄ“rasa, tÄ“raha, tÄ“ra, Ash. tre_is, Kt. trÄ«Ä‹, Pr. Ä‹Å¡Ä«zÃ« Rep2 66, Niá¹…g. á¹£lewÃ¡s, Shum. lÃ¤á¹·as, Woá¹-. teherÅ• ËœËŠ, Tor. cÌ£eÅ¡, Sv. tre(w)Ä©Å¡, Phal. trÄ“Å¡, S. teraÌƒhaÌƒ, L. tÄ“rhaÌƒ, khet. tÄ“rhaÌ„Ì†, P. terÃ£Ì„, WPah.bhad. tÄ“hrÄ“, bhal. tere, pÄ• á¸• . paá¹…. cur. tÄ“hrÄ• , N. A. B. Or. tera, Mth. Bhoj. terah, Aw.lakh. tÄ“rÄ• , H. terah, Marw. terÄ• , G. tera, M. Ko. terÄ• , Si. teá¸·esa, tera, Md. tera. -- New cmpd. in Kand. á¹-á¹›igoÌ„laÅ¡, Mai. Ä• igolaÅ¡.
Addenda: trÃ¡yoÌ„daÅ›a1. 2. *trayÄ“daÅ›a: WPah.ká¹-g. (kc.) á¹-Ä“ra `13', Garh. tera, Md. tÄ“ra.

trayoÌ„daÅ›Ã¡ 6002 trayoÌ„daÅ›Ã¡2 `thirteenth' AV. 2. trayoÌ„daÅ›Ä« -- (sc. tithi -- ) f. `thirteenth day of lunar fortnight' Mn. [TRÃ¡YOÌ„DAÅ›A -- 1]
1. Pk. tÄ“rasama -- , P. terhvÃ£Ì„, WPah.bhal. N. terauÌƒ.
2. Pk. tÄ“rasÄ« -- f., K. truwÄ• h, dat. ËšwÃ¶Å›Ã¼ f., G. teraÅ› f.

trayoÌ„navati 6003 trayoÌ„navati f. `ninety three' PÄ• á¹‡. [TRI -- , NAVATÃ- --]
Pk. tÄ“á¹‡avaÃ¯á¹• , tiá¹‡Ëš, tÄ“á¹‡aÃ¼iá¹• , K. tranamath, S. triÄ• nve, P. tarÄ• á¹‡v&etilde;, N. tirÄ• nabe, Or. teyÄ• naÃ¼, Aw.lakh. tirÄ• nbÄ“, H. tirÄ• nwe, G. traá¹‡u, M. tiryÄ• á¹‡á¹‡av.
Addenda: trayoÌ„navati -- : Md. (old) teyÄ• navai `93'.

trÃ¡yoÌ„viá¹• Å›ati 6004 trÃ¡yoÌ„viá¹• Å›ati f. `twenty three' VS. [TRI -- , VIá¹• Å›AT --]
Pa. tÄ“vÄ«sa -- , Pk. tÄ“vÄ«saá¹• , Ap. tÄ“isa, K. trawuh, S. á¹-revÄ«ha, L. trÄ“vÄ«, poá¹-h. tareÄ«, P. teÄ«, WPah.bhal. á¹-á¸·ebbÄ«, N. teis, A. teix, B. teis, Or. teisa, Bhoj. Aw.lakh. tÄ“is, H. teÄ«s, G. tevÄ«Å›, M. tevÄ«s, OSi. tevisi.
TRAS `tremble, fear': *TARASATI, *TARá¹£ATI, TRASA -- , TRÃ¡SATI, TRASTA -- , *TRASTI -- , TRÄ• SA -- , TRÄ• SAYATI; Ã¡PATRASATI, *Ä• TRASA -- , *UTTRASATI, UTTRASTA -- , UTTRÄ• SA -- , PARITRÄ• SA -- , *PARITRÄ• SIN -- .
Addenda: trÃ¡yoÌ„viá¹• Å›ati -- : Md. (old) tÄ“vÄ«s `23'.

trasa 6005 trasa `*trembling' (n. `collective body of living things' MBh., Pk. tasa -- m. `living beings'). [âˆšTRAS]

P. trauh m. `alarm'. -- Ext. -- I -- : S. á¹-raharu m. `shying horse'; -- --
á¸• -- : L. tarahaá¹› `timid'. -- Kt. trus `avalanche' see TRÄ• SA -- .

6006 trÃ¡sati `trembles, is afraid' RV. 2. *tarasati, cf. tarÃ¡santÄ« pres.
part. f. `trembling (?)' RV. 3. trÃ¡syati DhÄ• tup. 4. *tará¹£ati. [âˆšTRAS]
1. Pa. tasati `trembles, is afraid'; Pk. tasaÃ¯ `fears'; K. trasun `to
become afraid'; S. á¹-rahaá¹‡u `to shy, be frightened'; L. tarahaá¹‡ `to be
timid' (or poss. < 2). awÄ• á¹‡. trÄ• Ë‹vuá¹‡; P. traihá¹‡Ä• `to be startled',
tahiká¹‡Ä• `to be frightened'; -- Pa. pp. tasita -- (replacing TRASTA --).
Pk. tasia -- ; L.awÄ• á¹‡. tr&gravemacrepsilon; `terrified'. -- Poss. Sh.
gur. cÌ£ayoÌ„Q koh. cÌ£oÌ„ná¹·, cÌ£uÅ¾oÌ„ná¹· `to be cold' (< `*to shiver').
-- See TRASTA -- , TRÄ• SAYATI.
2. K. tarsun `to be afraid'; L. tarahaá¹‡ `to be timid' (or < 1); N.
tarsanu, tarchanu `to be afraid', caus. tarsÄ• unu, tarchÄ• unu, tarso
`terror', tarsuwÄ• `nervous'; Or. tarachibÄ• `to take sudden fright'.
3. G. trÄ• svuÌƒ `to be vexed' or der. trÄ• s < TRÄ• SA -- .
4. Gy. eur. traÅ¡ -- `to fear', traÅ¡av -- `to frighten', traÅ¡ f. `fear';
-- G. trÄ• svuÌƒ or < 3. -- K. traharun `to become alarmed' with -- á¸• --
extension?

trasana 6007 trasana n. `alarm' Apte. [âˆšTRAS]
Pk. tasaá¹‡a -- n. `trembling'; S. á¹-rahiá¹‡o `shy, starting'.
trasara -- see TÃ¡SARA -- .

trasta 6008 trasta `frightened, trembling' MBh. [Pp. of TRÃ¡SATI -- âˆšTRAS]
Pk. tattha -- ; -- anal. replaced by *traá¹-á¹-ha -- : Pk. taá¹-á¹-ha -- ;
S. á¹-raá¹-ho pp. of á¹-rahaá¹‡u; L.awÄ• á¹‡. traá¹-á¹-hÄ• `frightened', OG.
trÄ• á¹-haÃ¼.

trasti 6009 *trasti `trembling'. [âˆšTRAS]
Si. tÃ¤tiya `fear, trembling'.
trÃ¡syati see TRÃ¡SATI.
trÄ• ËŠ -- m. `protector' RV. [âˆšTRAI]
Ä• TAPATRA -- , *BÄ• HUTRÄ• -- .

trÄ• gga 6010 *trÄ• gga or *tÄ• rga -- or *tÄ• gra -- `thread'. [Cf. *DHÄ• GGA --
]
Pk. tagga -- n. `gold thread, thread -- bracelet'; K. tagÃ¼rÃ¼ f. `thread

round a woman's waist'; P. tarÄ• gÄ«, tarÄ• gaá¹›Ä«, taá¹›Ä• gÄ«, taá¹›Ä• gaá¹›Ä« f. `string round waist', tÄ• gÄ• , taggÄ• m. `thread'; Ku. tÄ• g `quilting cotton', tÄ• go m. `thread -- ceremony'; N. tÄ• gÄ• `thread, sacred thread'; B. tÄ• gÄ• `thread', Or. tÄ• gaÌ„Ì†, OAw. H. tÄ• gÄ• m., G. trÄ• gÉ”, trÄ• gá¹›É”, tÄ• gá¹›É” m.; M. tÄ• g m. `plant from which a kind of

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hemp is made'; -- S. tÄ• gÌ aá¹‡u `to stitch' (lw. with t -- ); P. taggá¹‡Ä• `to sew up a wound'; N. tagnu `to quilt with cotton'; Or. tÄ• gibÄ• `to sew with thick cotton'; H. tÄ• gnÄ• `to quilt'. -- X PRAGRAHÃ¡ -- : Bi. tagahÄ« `tethering rope for cattle'.

trÄ• á¹‡a 6011 trÄ• á¹‡a n. `protection' ChUp., `armour' MBh. [âˆšTRAI]
Pa. Pk. tÄ• á¹‡a -- n. `shelter, refuge, protection'; K. trÄ• n m. `strength, courage'; L. trÄ• á¹‡ f. `strength'.
*NIá¹£á¹-RÄ• á¹‡A -- , PÄ• DATRÄ• á¹‡A -- , *HÄ• RDITRÄ• á¹‡A -- .
Addenda: trÄ• á¹‡Ã¡ -- : WPah.ká¹-g. (kc.) caá¹‡nÃµ `to make', J. cÄ• á¹‡nu; sat. LSI ix 4, 649 cÄ• á¹‡ `ready'; ká¹-g. (kc.) cÄ• á¹‡ m. `jewelry, ornaments'? (Him.I 50); OP. tÄ• á¹‡u m. `strength', (satÄ• á¹‡Ä• `strong' with SA -- 2, nitÄ• á¹‡Ä• `weak' with nis -- and not < *NISTÄ• NA --).
*trÄ• yaá¸¥ see TRÃ¡YAá¸¥ Add2.
tri -- : â€ TRIVÄ• RAM.

6012 trÄ• pÃ¡yati `perplexes' ÅšÄ• ntiÅ›. [âˆšTRAP]
K. trÄ• wun `to leave, let go'?
*trÄ• yaá¸¥ `three' see TRÃ¡YAá¸¥.

trÄ• sa 6013 trÄ• sa m. `fear' MBh. [âˆšTRAS]
Pa. Pk. tÄ• sa -- m. `trembling, fear', NiDoc. trasÌ±a; Ash. troÌˆÌ„Ì£s `ice'

(semant. cf. Dm. Å¡aÌƒkur `ice' < Å›Aá¹…KURA -- ), istroÌ„s `ice' (with is -- cf. Av. isu -- `icy' NTS ii 245); Kt. trus `avalanche' (or < TRASA -- NTS xvii 306), Wg. troÌ„s; K. trÄ• s m. `terror'; S. á¹-rÄ• hu m., Ëša f. `start, timidity'; L. awÄ• á¹‡. trÄ• Ë‹ `dread'; P. tarÄ• h m. `alarm, consternation'; WPah.bhal. á¹-á¸·Ä• hakaá¹› m. `restive bullock'; G. trÄ• s m. `fear, vexation'. -- Sh. gil. cÌ£Ä• f. `cold' and adj., koh. cÌ£hauÌƒ, gur. cÌ£&ahacek;vuÌ„ÌƒcÌ£ cf. TRÃ¡SATI, but very doubtful: perh. contains initial element of Kal. tramolÌˆÌ„Ì£nÄ‹ `cold, fever'.
*VÄ• TATRÄ• SA -- .

6014 trÄ• sayati `makes tremble, frightens' MBh. [âˆšTRAS]
Pk. tÄ• sia -- `frightened'; S. á¹-rÄ• haá¹‡u `to frighten, startle'; P. trÄ• há¹‡Ä• `id.', tÄ• há¹‡Ä• `to drive'; B. tÄ• sÄ• `to brush, dust, shuffle (cards)'; H. tÃ£Ì„snÄ• `to terrify, threaten, treat severely'; M. tÄ• saá¸• á¹‡&etilde; `to abuse'.
tri -- `three': *trÌ¥ta -- 2, trÌ¥tÄ«ËŠya -- 1, tÅ•ÌŠtÄ«ya -- 2, *trÌ¥tya -- , trÃ¡yaá¸¥, *trÄ• yaá¸¥, trikÃ¡ -- , *trikka -- , trÃ-dhÄ• , trÃ-s, *traikya -- , traidha -- ; *Ä• triÅ›vas; *trikuá¹-Ä« -- , triká¹£ura -- , triguá¹‡a -- , *trighÄ• ti -- , *tridivasavÄ• sita -- , *tridvaraka -- , *tridhÄ• ra -- , tripadikÄ• -- , *tripanthaka -- , *tripará¹‡aka -- , tripÄ• á¹-hin -- , tripÄ• daka -- , tripiá¹-aka -- , tripuá¹-a -- , *tribandhaka -- , tribhÄ• ga -- , *tribhÄ• giya -- , *trimÄ• sa -- , *triyaá¹…gula -- , *triyantara -- , *triyambuka -- , *triyahaá¹‡a -- , triyÄ• ma -- , trirÄ“kha -- , triloÌ„ka -- , trivatsÃ¡ -- , trivartman -- , trivará¹£a -- , trivali -- , trivalÄ«ka -- , *trivÄ• sa -- , trividyÄ• -- , trÃ-vidha -- , *trivivÄ• ha -- , trivÅ•ÌŠt -- , trivrÌ¥tÄ• -- , triÅ›atÃ¡ -- , triÅ›alÃ¡ -- , triÅ›iras -- , triÅ›Å«la -- , *trisÅ«trikatrihalya -- , trihÄ• yaá¹‡a -- , *trÄ“dhÄ• ra -- , traimÄ• sya -- , traividya -- , tryaá¹…gulÃ¡ -- .

triá¹• Å›Ã¡t 6015 triá¹• Å›Ã¡t f. `thirty' RV.
Pa. tiá¹• sa(ti) -- , NiDoc. triÅ›a, Pk. tÄ«saá¹• , ËšsÄ• , ËšsaÃ¯á¹• , PaÅ¡. trÄ«w, Sh.dr. cÌ£Ä«(h), K. trah, pog. trÄ«h, S. á¹-rÄ«ha, L. trÄ«h, P. tÄ«h, bhaá¹-. trÄ«hi, WPah.bhad. á¹-há¸·Ä«h, cur. trÄ«hi, Ku. tÄ«s, N. tis, A. trix, B. tris, Or. triÅ›a, Bi. Bhoj. Aw. lakh. H. Marw. tÄ«s, G. trÄ«Å›, tÄ«Å›, M. tÄ«s, Ko. tÄ«sa, Si. tisa, tiha.
*TRIá¹• Å›APÅ«LA -- .
Addenda: triá¹• Å›Ã¡t -- : Garh. trÄ«s `30'; Md. tirÄ«s â†• Ind.

triá¹• Å›apÅ«la 6016 *triá¹• Å›apÅ«la `having thirty bundles'. [TRIá¹• Å›Ã¡T -- , PÅ«LA --]
Bi. tisaur `sheaf (containing 30 small sheaves)'.

triá¸¥Å›ataka 6017 *triá¸¥Å›ataka `consisting of three hundred'. [Cf. triÅ›atÃ¡ -- `three hundred' RV., `consisting of three hundred' Hariv., triÅ›ataka -- BHSk.; for triá¸¥ cf. triá¸¥sapta -- `twenty one' &capamacr;pGrÌ¥. ~ trisaptÃ¡ -- RV. -- TRÃ-S, Å›ATÃ¡ --]
S. á¹-riso m. `a kind of cloth with three hundred threads in the woof'; L. trissÄ• m. `ordinary country cloth'.

triá¸¥sara 6018 *triá¸¥sara `triple'. 2. trisara -- n. `triple pearl -- string' PaÃ±cad. [For this use of trÃ-s cf. triá¸¥Å›rÄ“á¹‡i -- `forming three rows' AitBr. and *DVIá¸¥SARA -- . -- TRÃ-S and TRI -- , *SARÄ• -- 2]
1. S. á¹-risaro `threefold'; P. tisrÄ• it, ËšrÄ• t m.f. `third person, umpire' (+?); N. (Tarai) tisar `third'; Or. tisarÄ• `third, third day, third person'; Aw.lakh. tÄ«sar `third'; OH. tÄ«sar f. `third ploughing', H. tÄ«srÄ• `third', M. tisrÄ• ; -- te -- replacing ti -- Pischel GrPk 312: N. tesar `third person, eyewitness', tesro `third'; B. tesar, tesrÄ• `third, third day' ODBL 700; OAw. tesara `third'; OH. tesrÄ« f. `third ploughing'.
2. Pk. tisaraya -- , Ëšriya -- n. `necklace of three strings', tisarÄ• -- f. `a partic. kind of fishing net'; Or. tisirÄ« `necklace of three strings' (or < 1); OG. trasarÄ« f. adj. `having three strings'.

trikÃ¡ 6019 trikÃ¡ `triple' RV.; -- n. `loins, hips, part between the shoulders' Hariv., SuÅ›r. 2. *trikka -- . [TRI --]
1. Pa. tika -- `triple'; Pk. tiga -- , tiya -- `triple', n. `collection of three (= tiaya -- n.), place where three roads meet'; K. trila m. `group of three' < *triya -- l(l)a -- ; S. á¹-riÄ• Ä« `tripleness' (der. fr. *á¹-riyo), á¹-riá¹›o `plus three' (< *triya -- á¸• a --); P. tÄ«Ä• m. `the number three'; N. tiyo `three in counting in a game'; Or. tiÄ• `a throw of cowries in which the number 3, 7, 11 or 15 comes out'; H. tÄ«yÄ• `consisting of three, multiplied by three', m. `aggregate of three, the three in dice'; G. tariyuÌƒ `of three kinds'; -- Pk. tiya -- n. `buttock' LM 346, M. tiá¸• &etilde; n.
2. K. tricÃ¼ f. `the three in cards' (< *trikkikÄ• -- ), trakh, dat. Ëškas m. `group of three' (a?); Or. tikÄ• `the three in cards'; -- Ash. trikaá¹-ik `ankle -- joint' (+ aá¹-Ä«ËŠ s.v. Aá¹£á¹-HI --), Kt. tregarÉ™, Pr. Ä• igÄ«

NTS ii 280; PaÅ¡. (Raverty) "chik" `shoulder'; K. trakh, dat. Ëškas m. `lower part of backbone (where three bones are said to meet)'; L. tirik `loins, hips'; P. tikk m. `waist, loins, body below waist'; -- ext. -- la -- : PaÅ¡.ar. trikalÃ³, dar. weg. lekalÄ«ËŠ, chil. lexelÃ³ `tripod', Gaw. lakala; L. trikkal f. `back', awÄ• á¹‡. trikkul `neck'.
*TRAIKYA -- .
Addenda: trikÃ¡ -- . -- Ext. -- á¸• a -- : OP. teá¹›u m. `loins, body below waist', P. teá¹›.

trikuá¹-Ä« 6020 *trikuá¹-Ä« `three lines formed in frowning?'. [Cf. BHRÌ¥KUá¹-I -- . -- TRI -- , KUá¹-I --]
S. á¹-riuá¹›Ä« f. `frown'; L. trÄ“á¹›hÄ« f. `wrinkle from frowning'; P. tÄ«uá¹›Ä« f. `frown', WPah.l.rudh. triuá¹›, h.rudh. á¹-á¸·iuá¹›; H. tiurÄ«, teorÄ« f. `brow, frown', tËš pÄ«á¹-nÄ• `to frown'.
*trikka -- `group of three' see TRIKÃ¡ -- .
Addenda: *trikuá¹-Ä« -- : Brj. teur(Ä«) f. `frown'.

triká¹£ura 6021 triká¹£ura m. `Asteracantha longifolia' lex. [Cf. trikaá¹-a -- m. `id.' lex. -- TRI -- , Ká¹£URÃ¡ -- ?]
Or. tikhiri `gruel'; H. tÄ«khur f. `a starchy substance obtained from the root of Curcuma angustifolia'.

triguá¹‡a 6022 triguá¹‡a `threefold' KÄ• tyÅšr. [TRI -- , GUá¹‡Ã¡ --]
NiDoc. triguna `threefold', Pk. tiuá¹‡a -- ; S. á¹-riá¹‡u m. `having three pieces in a row in a game', á¹-rÄ«á¹‡o `treble'; L. triÅ«á¹‡Ä• `threefold', awÄ• á¹‡. trÄ«á¹‡Ä• , P. tiuá¹‡Ä• , tÄ«á¹‡Ã£Ì„, G. tamá¹‡uÌƒ (< *taá¹½aá¹‡ -- < *tivuá¹‡ -- ?); M. tivaá¹‡ f. `a triple fold (in paper &c.), tripartite leaf' (LM 347 < tripará¹‡a -- with á¹‡ unexpl.).

trighÄ• ti 6023 *trighÄ• ti `three strokes'. [TRI -- , GHÄ• TI --]
Or. tihÄ• i `the three final strokes of a tune in playing an instrument or beating time'.

triá¸• á¸• a 6024 *triá¸• á¸• a and *tiá¸• á¸• a -- `locust, grasshopper'. [L. < triËš, S. and poss. all others, incl. P. and G., < tiËš: perh. â†• Mu. PMWS 135]
Pk. tiá¸• á¸• a -- m., Ëšá¸• Ä« -- f., teá¸• á¸• a -- m. `a grain -- eating insect, locust'; S. tiá¸• Ì o m. `cricket, cockroach', tiá¸• Ì Ä-Ì„ f.

`insects such as these'; L. triá¸• á¸• Ä• , `an acrid insect', (Shahpur) triá¸• á¸• Ä• , (Ju.) tiá¸• á¸• Ä• m. `grasshopper'; P. tiá¸• á¸• Ä• , á¹-iá¸• á¸• Ä• m. `locust', Bi. á¹-Ä«á¹›Ä«, (SWShahabad) á¹-irrÄ«, H. tiá¸• á¸• Ä• m., Ëšá¸• Ä« f., á¹-iá¸• á¸• Ä«, á¹-Ä«á¹›Ä« f., G. tÄ«á¸• m., á¹-Ä«á¸• n. -- L.mult.

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á¹-iá¹‡á¸• Ä• á¹‡Ä• m. `firefly'; P. á¹-iá¸• Ä• á¹‡Ä• , á¹-aá¸• Ëš, á¹-iá¸• iÄ• á¹‡Ä• , á¹-aá¸• Ëš, tinÄ• á¹‡Ä• , taá¹‡Ä• á¹‡Ä• m. `firefly', á¹-iá¹‡á¸• aá¹‡ m., á¹-iá¹‡á¸• Ä• á¹‡Ä« f. `general name for beetles'.
tridivasa -- `tertian (of fever)' AgP. [TRI -- , DIVASÃ¡ --]
See next.
Addenda: *triá¸• á¸• a -- , cf. tardÃ¡ -- m. `a noxious insect' AV. (T. Burrow JRAS 1967 42).

tridivasavÄ• sita 6025 *tridivasavÄ• sita `three days stale'. [TRIDIVASA -- , VÄ• SITA --]
Or. tiÄ• si `third day after an event or festival'; H. tiwÄ• sÄ« `three days stale'.

tridvaraka 6026 *tridvaraka `having three doors'. [Cf. tridvÄ• ra<-> MBh. -- TRI -- , DVÄ• ËŠR --]
H. tidarÄ• `having three doors (= tidarÄ«)', m. `house with three doors'.
tridvÄ• ra -- see prec.

tridhÄ• ra 6027 *tridhÄ• ra (`having three streams' Hariv.) and *trÄ“dhÄ• ra -- `three -- fold, triple'. [Cf. tridhÄ• raka -- m. `the plant Scirpus kysoor' lex., -- Ext. of tridhÄ• ËŠ, trÄ“dhÄ• ËŠ `triply' RV. (Pa. tidhÄ• , tÄ“dhÄ• , Pk. tihÄ•), traidha -- `triple' KauÅ›., rather than cmpd. with DHÄ• ËŠRA -- 2

or dhÄ• ËŠrÄ• -- 2. -- tri --]
S. á¹-rihÄ• ra, á¹-rÄ-Ì„hara `thrice'; L. trÄ“har m. `third ploughing'; P. tihar m. `third ploughing (= tehar m. after which cauhar `fourth ploughing'), third time, triplication', teharÄ• `triple', N. teharo, tehero, B. tehÄ• rÄ• ; Or. tihorÄ« `folded thrice'; H. tihrÄ• , tehrÄ• `triple' (whence tihrÄ• nÄ• `to triplicate'), M. tiherÄ• , ËšrÄ«, tihirÄ«.

trip 6028 *trip `be wet'. [Cf. âˆš*TRIM, âˆšTIM, âˆšSTIM, âˆšTIP, âˆšSTIP]
Kt. trÃ©welÉ™ `wet'; Ash. trupalÃ¤ `wet, moist', Wg. trupala, trÉ™Ì• pala, trÌ¥pÉ™Ì• lÃ«, PaÅ¡.kuá¹›. tapaliwá¹“ (< *tripya -- ?). -- Less prob. < TRÌ¥PÃ¡LA -- .

tripadikÄ• 6029 tripadikÄ• f. `tripod stand' Tantras. [Cf. tripÃ¡d<-> `three footed' RV., tripada -- `having three metrical feet' VS. (Pa. tipada -- ; Pk. tivaya -- m. `thing with three feet'). -- TRI -- , PÃ¡D -- 2]
M. tivaÄ« f. `trivet, three -- legged table' or < TRIPÄ• DAKA -- .

tripanthaka 6030 *tripanthaka `three roads, third journey'. [Cf. tripatha -- n. `place where three roads meet' lex., Pk. tipaha -- n. and tivahaÄ• -- f. `name of Ganges'. -- TRI -- , PÃ¡NTHÄ• --]
Or. temathÄ• `meeting place of roads' (< *tevaÌƒthÄ• ); <-> L. tirvandhÄ• , tarËš m. `third and final bringing home of bride to husband's house'.

tripará¹‡aka 6031 *tripará¹‡aka `three -- leaved'. [Cf. tripará¹‡a -- m. `Butea frondosa', Ëšá¹‡Ä• -- , Ëšá¹‡Ä« -- , Ëšá¹‡ikÄ• -- f. `names of various plants' lex., Pk. tivaá¹‡á¹‡Ä« -- f. `a partic. drug'. -- TRI -- , PARá¹‡Ã¡ --]
OM. tivanÄ• `three -- leaved'. -- M. tivaá¹‡ f. `triple fold, tripartite leaf' (LM 347) rather < TRIGUá¹‡A -- .

tripÄ• á¹-hin 6032 tripÄ• á¹-hin `knowing three Vedas' MW. [TRI -- , PÄ• á¹-HA --]
Ku. tyÄ• á¹›Ä« `a partic. class of Brahmans' (tyÄ• nÄ« f. `his wife' < *tyÄ• á¹›á¹‡Ä«), Or. tiÄ• á¹›Ä«; H. tiwÄ• á¹›Ä«, tiwÄ• rÄ« m. (f. tiwaÌ„Ì†rÄ• in), `class of Brahmans who study the three Vedas', G. travÄ• á¹›Ä«, tarvÄ• á¹›Ä« m.

tripÄ• daka 6033 tripÄ• daka `three -- footed' R., tripÄ• da -- m. `tripod'

KauÅ›. [Cf. tripÃ¡d -- , nom. sg. ËšpÄ• ËŠd RV. -- TRI -- , PÄ• ËŠDA --]
Ash. trawÃ¡i `tripod, fireplace', Wg. trÃ¤wÄ• ËŠi (Kt. trÌ¥pÃ¥ËŠ, Wg. trÃ¤pÄ“i are Kaf. cmpds.); G. tarvÄ• yÉ” m. `tripod'; <-> M. tivaÄ« f. `trivet' or < TRIPADIKÄ• -- .

tripiá¹-aka 6034 tripiá¹-aka n. `the three collections of sacred texts' BHSk. [TRI -- , PIá¹-AKA --]
Pa. tipiá¹-aka -- n., Si. tevaá¸·Ä• .

tripuá¹-aka 6035 tripuá¹-aka m. `a kind of pulse' SuÅ›r., tripuá¹-a -- m. VarBrÌ¥S. [TRI -- , PUá¹-A --]
Pk. tiuá¸• aya -- n. `a kind of grain grown in MÄ• lava'; B. teoá¹›Ä• `the pulse Lathyrus sativus'; H. tiurÄ• m., ËšrÄ« f. `a kind of pulse'.
tripuá¹-Ä• -- see TRIVRÌ¥TÄ• -- .

tribandhaka 6036 *tribandhaka `having a triple joining place'. [TRI -- , BANDHÃ¡ --]
M. tivaÌƒdhÄ• m. `point of union of the boundaries of several villages'.

tribhÄ• ga 6037 tribhÄ• ga m. `a third part' Hariv. [TRI -- , BHÄ• GÃ¡ -- 2]
Pa. tibhÄ• ga -- `consisting of three portions'; Pk. tibhÄ• ya -- , tihÄ• a -- m. `a third', S. á¹-rihÄ• Ä« f., L. trihÄ• Ä« f., P. tihÄ• Ä« f., B. tehÄ• i, Bhoj. tihÄ• Ä«; H. tihÄ• Ä« f. `harvest (in which the cultivator takes one third of the produce of the first field)'; -- ext. -- á¸• a -- in H. tihÄ• á¹›Ä• m. `division into three equal parts'; -- -- la -- in H. tihÄ• lÄ« f. `cotton pods the fibre of which is one third of the whole'.
*TRIBHÄ• GIYA -- .

tribhÄ• giya 6038 *tribhÄ• giya `a third portion' 2. *tribhÄ• gya -- . [TRIBHÄ• GA --]
1. H. tihÄ• Ä« m. `a third share'.
2. WPah.bhal. á¹-á¸·ihÄ• g m. `arbitrator, judge'?
*TRIM `be wet': *TRIMYATI, *TRÄ“MAYATI, *TRÄ“MALA -- ; -- âˆšTIM, âˆšSTIM, *TRIP -- , âˆšSTIP.

6039 *trimyati `becomes wet'. [~ TÃ-MYATI. -- âˆš*TRIM]
S. á¹-rimaá¹‡u `to ooze', á¹-rimiá¹‡o `leaky', á¹-rimá¹-rimi f. `dripping';
L. trimmaá¹‡ `to drop, distil, leak', trimmo f. `leaking, distillation'.

6039a *triyaá¹…kika -- Add. 14585.

trÃ-yaá¹…gula 6040 *trÃ-yaá¹…gula `three -- fingered', tryÃ á¹…gula -- `three fingers broad' ÅšBr. [TRI -- , Aá¹…GULA --]
Kho. thriá¹…gul `pitchfork with three or four prongs', L.mult. tareiá¹…gÅ«l `three -- pronged pitchfork', (Ju.) trÄ©gal m. `pitchfork'; -- L. traá¹…glÄ« f. `pitchfork', mult. tarÄ• á¹…gal m. `wooden pitchfork with four or five prongs' poss. < *TURÄ«YÄ• á¹…GULA -- .

triyantara 6041 *triyantara `having three others'. [TRI -- , Ã¡NTARA -- 2]
OH. tiyatarÄ• , f. ËšrÄ« `born after three other children'.
*triyambala -- `a tree' see *TIMBILA -- .

triyambuka 6042 *triyambuka `meeting of three waters'. [TRI -- , Ã¡MBU --]
P. (Raghu Vira) trimmÅ« `name of a partic. canalhead at the juncture of the Chenab and the Jhelum rivers'.

triyahaá¹‡a 6043 *triyahaá¹‡a `lasting three days'. [tryahÃ¡ -- m. `three days' ÅšBr., `lasting three days' R., tryahÄ«na -- LÄ• á¹-y., Pa. tÄ«haá¹• `for three days'. -- TRI -- , Ã¡HAR --]
WPah.bhad. á¹-á¸·Ä«eá¹‡É™k n. `intermittent fever every three days'.

triyÄ• ma 6044 triyÄ• ma `containing three watches (ep. of night)' R. ËšmÄ• -- f. `night' Hariv. [TRI -- , YÄ• ËŠMA --]
Pa. tiyÄ• mÄ• -- f. `night'; Si. tiyam `period of twelve hours'.

trirÄ“kha 6045 trirÄ“kha `having three lines' lex. [TRI -- , RÄ“KHÄ• ËŠ --]
OG. tireha, ËšhaÃ¼ `having three lines'.

triloÌ„ka 6046 triloÌ„ka n. `the three worlds' Mn., m. pl. MBh. [TRI -- , LOÌ„KÃ¡ --]
Pa. triloÌ„ka -- m. `the three worlds', Pk. triloÌ„a -- m.; <-> Si. tilova (EGS 65) â†• Pa.

trivatsÃ¡ 6047 trivatsÃ¡ `three years old' VS. [TRI -- , *VATSA -- 2]
A. teoz -- beli `year before last' < *teos -- beli.
trivÃ¡rtu -- see *DUVARTU -- .

Addenda: trivatsÃ¡ -- : delete entry, see TRIVARá¹£Ã¡ -- Add2.

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trivartman 6048 trivartman `going by three paths' ÅšvetUp., sb. in trivartma -- ga -- MBh. [TRI -- , VÃ¡RTMAN --]
G. travaá¹- m. `place where three roads meet'.

trivará¹£Ã¡ 6049 trivará¹£Ã¡ `three years old' Mn., Ëšaka -- Hemac. [TRI -- , VARá¹£Ã¡ --]
Pk. tivarisa -- `three years old', K. trawuhuru, S. á¹-rivarhyo.
Addenda: trivará¹£Ã¡ -- : Brj. tyÅ«ras, tyorus, terus m. `the third year past or future'. -- A. *teos in teozbeli `year before last' (not < TRIVATSÃ¡ --).

trivali 6050 trivali `having three folds' KÄ• tyÅšr. [TRI -- , VÃ¡LI --]
Pa. tivalÄ-Ì„ -- f. `three lines on the skin'; OG. tivala `three folds on a woman's belly'.
TRIVALÄ«KA -- .

trivalÄ«ka 6051 trivalÄ«ka `having three folds on belly or neck' R. [TRIVALI --]
Pk. tivaliya -- `having three lines on the skin'; Si. tivili `a person with three dents in his belly from fatness'; -- Si. timÌ†bili `id.' EGS 64 but why mÌ†b?

6051a â€ trivÄ• ram `thrice' ÅšÄ• ktÄ• n. [TRI -- , VÄ• RA -- 2]
S.kcch. trayyÄ• r `for the third time' X trai `3'.

trivÄ• sa 6052 *trivÄ• sa `three days'. [TRI -- , VÄ• SÃ¡ -- 2]

H. tiwÄ• s m. `period of three days'.
trividyÄ• -- f. `threefold knowledge' PÄ• á¹‡. [TRI -- , VIDYÄ• ËŠ --]
TRAIVIDYA -- .

trivivÄ• ha 6053 *trivivÄ• ha `having three marriages'. [TRI -- , VIVÄ• HÃ¡ --]
Bi. teyÄ• h `widower married a third time'; H. tiÄ• h m. `third marriage, thrice -- married man'.

trivÅ•ÌŠt 6054 trivÅ•ÌŠt `threefold' RV., m. `triple cord' AV. [MIA. *tivuá¸• a -- sanskritized as tripuá¹-a -- 2 m. `a musical measure' lex. -- TRI -- , VRÌ¥T -- 2]
L. treoá¹›Ä• `treble'; A. teorÄ• `a musical measure'; B. tiuá¹›i `oven with three lumps to stand pot on' ODBL 323; Or. tioá¹›a, teoá¹›a, Ëšá¹›Ä• `third time of ploughing a field'.
TRIVRÌ¥TÄ• -- .

trivrÌ¥tÄ• 6055 trivrÌ¥tÄ• f. `Ipomoea turpethum' SuÅ›r. [MIA. *tivuá¸• Ä• <-> (â†’ Khot. trolÃ¤ H. W. Bailey BSOS viii 139) sanskritized as tripuá¹-Ä• -- f. `Convolvulus turpethum': see EWA i 535. -- TRIVÅ•ÌŠT -- ?]
Pa. tivutÄ• -- f. `Convolvulus turpethum' (learned reconstruction as tiputÄ• -- ); P. tirvÄ« f. `Ipomoea turpethum (used as a purgative)'; N. tiure `a partic. plant (used for staining nails)'; B. tiuá¹›Ä«, teuËš `I. turpethum'; Or. tiuá¹›i `the creepers I. turpethum and Operculina turpethum (root used as a laxative)'; H. tewá¹›Ä« f. `Convolvulus or Ipomoea turpethum'; M. teá¸• n. `C. turpethum', tevá¸• Ä« f. `I. turpethum'.
triÅ›atÃ¡ -- see *TRIá¸¥Å›ATAKA -- .

triÅ›alÃ¡ 6056 triÅ›alÃ¡ `three bristles long' TBr. [Cf. triÅ›alya -- `threepointed (of arrows)' MBh. -- TRI -- , Å›ALÃ¡ -- 1]
M. tisaá¸· m.f. `the thorny shrub Zanthoxylon rhetsa': less prob. with LM 347 < TRIÅ›Å«LA -- .

triÅ›iras 6057 triÅ›iras `three -- headed' Kauá¹£Up., triÅ›ira -- `threepointed' MBh., m. `name of a demon' BhP. [TRI -- , Å›Ã-RAS --]
OAw. tisira `name of a RÄ• ká¹£asa'.

triÅ›Å«la 6058 triÅ›Å«la n. `trident' MBh. [TRI -- , Å›Å«ËŠLA --]

Pk. tisÅ«la -- n. `trident'; Gy. eur. truÅ¡ul m. `cross' (whence truÅ¡ulengero `Roman Catholic'), eng. truÅ¡el `trail formed by three heaps of grass at cross -- roads', arm. tÉ™resul `church, priest'; Ku. tisÅ«l `iron trident'; Si. tisula `trident'.
trÃ-s `thrice' RV. [TRI --]
*TRIá¸¥Å›ATAKA -- , *TRIá¸¥SARA -- .
trisara -- see *TRIá¸¥SARA -- .
Addenda: triÅ›Å«la -- : Gy.boh. rus. truÅ¡il m. `cross'.
*trÄ«ká¹£á¹‡a -- see TÄ«Ká¹£á¹‡Ã¡ -- Add2.
trÄ«ËŠá¹‡i see TRÃ¡YAá¸¥ Add2.
TRUá¹¬ (read EWA i 536): â€ *TROÌ„á¹-YÄ• -- .

trisÅ«trika 6059 *trisÅ«trika `having three threads'. [Cf. trisÅ«tra<-> MaitrUp. -- TRI -- , SÅ«ËŠTRA --]
B. tisuti `woven with three threads, cloth so woven'; M. tisutÄ« `having three strands', f. `a triple thread or cord'.

trihalya 6060 trihalya `thrice -- ploughed' lex. [TRI -- , HALÃ¡ --]
L. trel f., mult. taril f. `the third ploughing'.

trihÄ• yaá¹‡a 6061 trihÄ• yaá¹‡a `three years old (of ox or cow)' KÄ• tyÅšr. [TRI -- , HÄ• ËŠYANA --]
S. á¹-rihÄ• á¹‡u m. `two or three year old animal'; L. trihÄ• á¹‡, tirhÄ• á¹‡ m.f. `camel up to three years old'; P. tarihÄ• á¹‡Ä• `three years old'.
*trÄ«ká¹£á¹‡a -- `sharp' see TÄ«Ká¹£á¹‡Ã¡ -- .
trÄ«á¹‡Ä• ËŠm, trÄ«ËŠá¹‡i see TRÃ¡YAá¸¥.

truá¹…ga 6062 *truá¹…ga `piece of cloth'. [Cf. *TRAá¹…GA -- 2]
K. troÌ†Ì£ngu m. `bundle of rags'; N. á¹-Ä• á¹… -- á¹-uá¹… `odds and ends'; Or. á¹-uá¹…geibÄ• `to cut into pieces'.
TRUá¹¬ `break'. [Prob. (despite P. Tedesco JAOS 73, 80 who derives from MIA. *truá¹-á¹-a -- , Pk. tuá¹-á¹-a -- `broken' < *trÌ¥tta -- pp. of trÌ¥á¹‡Ã¡tti) with EWA i 586 of non -- Aryan origin: cf. toÌ„á¹-ayati `breaks' RÄ• jat., vitruá¸• yati `excoriates' KÄ• tyÅšr.com. (tuá¸• Ã¡ti, tá¹“á¸• ati, tÃºá¹‡á¸• atÄ“ DhÄ• tup.) and toÌ„á¹-aka -- (DaÅ›ar.), troÌ„á¹-aka -- n. `altercation' (tÃºá¹-ati, tÃºá¸• á¸• ati, tuá¸• ati, tá¹“á¸• atÄ“ DhÄ• tup.)]
trÃºá¹-ati, truá¹-i -- 1, trÃºá¹-yati, *truá¹‡á¹-ati, troÌ„á¹-a -- ,

troÌ„á¹-aka -- , troÌ„á¹-Ã¡yati; *uttruá¹-yati, *vitruá¹-ati.

6063 trÃºá¹-ati `is broken' PÄ• á¹‡., truá¹-ita -- `broken, chapped' PaÃ±cat. [âˆšTRUá¹-]
Pk. tuá¸• aÃ¯ `is broken, comes apart'; K. troÌ„run `to dry up, form a scab (of a sore or wound)'.

truá¹-i 6064 truá¹-i1 f. `small space of time' MBh., `breaking' W. [âˆšTRUá¹-]
Pk. tuá¸• i -- f. `want of, fault'; G. taraá¹›i, taá¹›i f. `split, breach'.
truá¹-i -- 2 `small cardamon' see *TROÌ„á¹-IKÄ• .

6065 trÃºá¹-yati `is broken, falls asunder' PÄ• á¹‡. [âˆšTRUá¹-]
Pk. tuá¹-á¹-aÃ¯, á¹-uá¹-á¹-aÃ¯, á¹-iuá¹-á¹-aÃ¯ `is broken', S. á¹-ruá¹-aá¹‡u , L. á¹-uá¹-á¹-aá¹‡, (Ju.) truá¹-aá¹‡, P. taruá¹-á¹-á¹‡Ä• , á¹-uá¹-á¹-á¹‡Ä• , WPah. (Joshi) cuá¹-á¹‡u, bhiá¸• . á¹-uá¹-á¹-nu, sod. cuá¹-nÃµ, roh. cuá¹-á¹‡Ãµ, Ku. á¹-uá¹-á¹‡o, N. á¹-uá¹-nu, A. á¹-uá¹-iba, B. á¹-uá¹-Ä• , Or. tuá¹-ibÄ• , á¹-uËš, Mth. á¹-uá¹-ab, Bhoj. á¹-Å«á¹-al, Aw.lakh. á¹-Å«á¹-ab, H. tÅ«Ë˜á¹-nÄ• , á¹-Å«á¹-nÄ• , OMarw. tÅ«á¹-aÃ¯, G. tuá¹-vuÌƒ, á¹-uËš, M. tuá¹-á¹‡&etilde;, Ko. tuá¹-oá¹• k; -- Pk. tuá¹-á¹-a -- , á¹-iuá¹-á¹-a -- `broken', Or. tuá¹-Ä• , á¹-uËš, Mth. á¹-Å«á¹-, H. tÅ«á¹-Ä• , á¹-Å«Ëš (aá¹-Å«á¹- `unbroken').
Addenda: trÃºá¹-yati: S.kcch. tauá¹-á¹‡Å« `to be shattered'; WPah.ká¹-g. intr. cvá¹-á¹‡Ãµ `to break', Garh. á¹-uá¹-á¹‡u; A. á¹-uá¹-iba (phonet. tutibÉ”) `to be diminished' AFD 201. -- Deriv. OP. toá¹-a f., toá¹-i f. `deficiency, loss'.

6066 *truá¹‡á¹-ati `breaks'. [Cf. CÃºá¹‡á¹-ATI. -- âˆšTRUá¹-]
L. truá¹‡á¸• aá¹‡, taruá¹‡á¸• aá¹‡ `to take a little from a large quantity, pilfer' (semant. cf. Eng. to break into), awÄ• á¹‡. truá¹‡á¸• uá¹‡ `to pluck'; P. taruá¹‡á¸• á¹‡Ä• tr. `to break'.
TRUP `pierce, hurt'. [Cf. âˆšTRUPH and forms without r (tupÃ¡ti, tá¹“pati, tÃºmpati, tuphÃ¡ti, tá¹“phati, tÃºmphati `hurts' DhÄ• tup., prastumpati `butts') which are prob. of IE. origin EWA i 512; but ac. to T. Burrow BSOAS xii 142 âˆšTRUP is â†• Drav. see DED 2743. -- For semant. development `pierce -- abort' cf. Å›Å«LATÄ“, Å›ALYÃ¡ --]
*TRUPATI, *TRÃºPYATI, TRÃºMPATI, *TROÌ„PA -- , TRá¹“PATI, *TROÌ„PYATÄ“.

6067 *trupati `hurts', tupÃ¡ti DhÄ• tup. [~ *TRUPHATI. -- âˆšTRUP]
S. á¹-ruijaá¹‡u `to miscarry (only of animals)', L. tarÅ«á¹‡Ä• , poá¹-h. tarÅ«á¹‡Ä• , P. tÅ«á¹‡Ä• ; Ku. gng. tuiaÌƒ `aborted (of cattle)'; H. tÅ«nÄ• `to leak, fall, miscarry (of foetus or child)'; G. tarvÄ• vuÌƒ `to miscarry (only of animals)'; -- N. tuhunu `to have a miscarriage, die in the womb', tuhÄ• unu `to miscarry, cast young' poss. < *TRUPHATI.
Addenda: trÃºpati: WPah.ká¹-g. cvÌ„á¹‡Ãµ `to have an abortion'.

6068 *trupyati or *trupnÄ• ti `pierces'. [âˆšTRUP]
PaÅ¡.kuá¹›. lupiyÃ©m `I sew', Woá¹-. tuph -- Buddruss Woá¹- 129 < *thup -- â†• Gaw. lÃ¼pe -- , Sv. lup -- ; K. tr&otodhacek;pu m. `stitching'; WPah.bhal. á¹-á¸·upp f. `sewing'; P. tuppá¹‡Ä• `to sew', tarupá¹‡Ä• , turpá¹‡Ä• , turupá¹‡Ä• , á¸• og. truppanÄ« f. `needle' (â†’ Ku. turpaá¹‡o `to sew a cloth double'; A.

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turup `hem'; B. turpÄ• `to pierce, sew'; Or. turpibÄ• `to make simple long stitches'; H. turupnÄ• `to hem'); G. á¹-upvuÌƒ `to pierce, prick'; M. á¹-upá¹‡&etilde; `to pierce, enter, thrust (e.g. a needle) into'.
TRUPH `miscarry': *TRUPHATI; -- âˆšTRUP.
Addenda: *trupyati: WPah.ká¹-g. chÃºpá¹‡Ãµ (cÃº -- ?) `to pierce, prick', chÃ³pá¹‡Ãµ (cÃ³ -- ?) id.

6069 *truphati `miscarries'. [~ *TRUPATI. -- Cf. trá¹“phati DhÄ• tup. -- âˆšTRUPH]
L.awÄ• á¹‡. trÅ«Ë‹uá¹‡ `to give still birth to'; -- N. tuhunu `to have a miscarriage, to be still -- born', tuhÄ• unu `to miscarry, cast young' or poss. < TRÃºPATI.

6070 trÃºmpati `hurts' DhÄ• tup. [Cf. trÃºmphati DhÄ• tup. <-> âˆšTRUP]
K. troÌ†mbun `to prick with a needle'; S. á¹-rumbaá¹‡u `to prick, pierce, thrust', pass. á¹-rumbijaá¹‡u `to abort (of cattle)'; L. trubaá¹‡, (Ju.) turá¸‡aá¹‡ `to drop young prematurely'; G. á¹-uÌƒpvuÌƒ `to prick, pinch, strike, harass'; <-> M. á¹-umá¹‡Ä« f. `picking, goading' (X TÃºMBATI?).

trÄ“á¸• á¸• a 6071 *trÄ“á¸• á¸• a `slanting, squinting'. 2. *trÄ“á¸• á¸• ha -- .
[Cf. á¹-Ä“RAKA -- and *Å›RÄ“á¸• A --]
1. S. á¹-reá¸• Ì o `slanting, cross -- eyed'; Ku. á¹-eá¹›o `cross, perverse'; N. á¹-eá¹›o `slanting, squinting'; A. á¹-erÄ• `crooked' (or < á¹-Ä“RAKA --); B. teá¹›Ä• , á¹-eËš `crooked, squinting'; Or. á¹-eá¹›Ä• `crooked', OG. treá¸• aÃ¼, G. teá¸• uÌƒ, á¹-eËš; M. teá¸• Ä• `crooked', tiá¸• Ä• `warped'.
2. L. trÄ“á¸• hÄ• `crooked', trÄ“á¸• h f. `making a round to look for tracks'; P. á¹-eá¸• h m. `crookedness', tareá¸• hÄ• , á¹-eá¸• hÄ• `crooked', WPah.bhad. bhal. á¹-á¸·Ã¨á¸• á¸• o, Or. teá¹›hÄ• , Mth. teá¹›h, Bhoj. á¹-eá¹›h, H. á¹-eá¹›hÄ• , M. teá¸• hÄ• . -- X *á¸• Ä“VVA -- : N. á¸• euá¹›ho `crooked, crosswise', B. teoá¹›Ä• .
*trÄ“á¸• á¸• ha -- see prec.
*trÄ“dhÄ• ra -- `triple' see *TRIDHÄ• RA -- .

6072 *trÄ“mayati `makes wet'. [~ *TÄ“MAYATI. -- âˆš*TRIM]
S. á¹-rehaá¹‡u `to damp', á¹-reha f. `damping'; P. á¹-emá¹‡Ä• `to moisten the surface of a piece of bread'.

trÄ“mala 6073 *trÄ“mala `wet'. [âˆš*TRIM]
L. trÄ“á¸· f. `dew', mult. awÄ• á¹‡. treá¹› (< treá¸·? -- Semant. cf. PaÅ¡. lÄ«l s.v. *GRILLA -- ), P. tel f. -- In LongworthDames Textbook of the Balochi Language ix 26 S. trer `dew' is prob. a mistake for L. since trer is found as lw. only in NBal.
TRAI `protect': TRÄ• ËŠ -- , TRÄ• á¹‡A -- ; *PARITRÄ• -- .

traikya 6074 *traikya `group of three'. [Formed after aikya -- . <-> trikÃ¡ --]
PaÅ¡. trÃ¤ka `three walnuts hanging together' IIFL iii 3, 176.

traimÄ• sya 6075 traimÄ• sya n. `period of three months' KÄ• tyÅšr., traimÄ• sika -- `three months old' BhP. [TRI -- , MÄ• ËŠSA --]
K. tramÃ´su `three months old'.

traividya 6076 traividya `familiar with threefold knowledge' MBh., n. `such knowledge' &capamacr;p. [TRIVIDYÄ• --]
Pa. tÄ“vijja -- adj.; -- Si. tevidu sb. (EGS 67) â†• Pa.

troÌ„á¹-a 6077 *troÌ„á¹-a `breaking, breakage'. [âˆšTRUá¹-]
Pk. toÌ„á¸• a -- m. `breaking'; K. trÅ«lu m. `weariness' (< *trÅ«ru); Ku. toá¹› `breakage'; B. toá¹› `force, violence (as of a stream)'; H. toá¹› m. `breakage'; G. á¹-ollÉ” m. `delay' (< *toá¸• lÉ”); M. toá¸• m. `the line made in paper when folded'.

troÌ„á¹-aka 6078 troÌ„á¹-aka (v.l. toÌ„á¹-aka --) n. `dramatic altercation, a kind of drama' Vikram., ËškÄ« -- f. `name of a musical rÄ• ginÄ«' lex. [âˆšTRUá¹-]
S. á¹-oá¹›Ä« f. `name of a musical mode', B. toá¹›i, á¹-oá¹›i, H. á¹-oá¹›Ä« f., G. toá¹›Ä« f., M. toá¸• Ä« f.

6079 troÌ„á¹-Ã¡yati `breaks, tears' PaÃ±cat. [âˆšTRUá¹-]
Pk. toÌ„á¸• aÃ¯ `breaks'; S. á¹-roá¹›aá¹‡u `to break, pluck' (toá¹›aá¹‡u `to break' â†•  Centre), L. troá¹›aá¹‡, P. troá¹›á¹‡Ä• , tQ; WPah.bhal. á¹-á¸·oá¹›nÅ« `to pluck (a flower)', roh. coá¹›noÌ„ `to break'; Ku. toá¹›á¹‡o, á¹-oËš `to break, stop'; B. toá¹›Ä• , tuá¹›Ä• `to break', Or. toá¹›ibÄ• , Bi. tÅ«rab; Mth. torab `to break, pluck', (NETirhut) toÌ†á¹›Ä• eb `to tread out grain (for second time)'; OAw. toraÃ¯ `breaks'; H. toá¹›nÄ• `to break, pluck' (â†’ Bhoj. toá¹›al, N. toá¹›nu), Marw. toá¹›á¹‡o, G. troá¹›vÅ«, toá¹›vuÌƒ, M. toá¸• á¹‡&etilde;.
troÌ„á¹-i -- see TUá¹‡á¸• A -- .
Addenda: troÌ„á¹-ayati: S.kcch. toá¹›á¹‡Å« `to break, pick (fruit from a tree)'. WPah.ká¹-g. (kc.) coá¹›nÃµ `to run short of or out of', J. coá¹›á¹‡u; Garh. toá¹›nu `to break'.

troÌ„á¹-ikÄ• 6080 *troÌ„á¹-ikÄ• `a herb, mustard'. [Cf. truá¹-i -- 2 f. `small cardamon' lex.]
Kal.rumb. troÌ„ÌƒÅ•yak `clover'; P. toryÄ•  m. `mustard plant' (r?); Ku. toá¹›Ä« f. `mustard plant', torÄ« f. `a kind of mustard'; N. tori `mustard oil plant'; B. toá¹›i, á¹-oá¹›i `a partic. leguminous plant'; Bi. tori `an oil seed plant, mustard'; H. toá¹›Ä« f. `mustard plant and seed, rape seed'.
*TROÌ„á¹-IKÄ• KÄ• á¹£á¹-HA -- .

Addenda: *troÌ„á¹-ikÄ• -- , cf. toÌ„á¹-aka -- m.n. `white mustard seed' lex.

troÌ„á¹-ikÄ• kÄ• á¹£á¹-ha 6081 *troÌ„á¹-ikÄ• kÄ• á¹£á¹-ha `mustard stalk'.
[*TROÌ„á¹-IKÄ• -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. toÌ†riyaá¹-h `dry stalks of mustard', Mth. toÌ†riyÄ• á¹-hÄ«.

6081a â€ *troÌ„á¹-yÄ• -- f. `breakage, deficiency'. [âˆšTRUá¹-]
WPah.ká¹-g. coÌ„á¹- f. (obl. -- a) `deficiency', J. cÅ«á¹- f.

troÌ„pa 6082 *troÌ„pa `piercing, hole'. [âˆšTRUP]
L. P. á¹-oÄ• m. `hole, pit'; M. á¹-ov m. `little hole'.

6083 trá¹“pati `hurts' DhÄ• tup. [Cf. trá¹“phati ib. -- âˆšTRUP]
WPah.bhal. á¹-á¸·oi gei `(the cow) aborted'; Or. á¹-uÄ«bÄ•  `to lance (boil or blister), poke in the eye'; M. á¹-oviá¹‡&etilde; `to prick, pierce'.

6084 *troÌ„pyatÄ“ `is pierced'. [âˆšTRUP]
S. á¹-ropaá¹‡u `to bore the ears or nose, lance a sore', á¹-ropo m. `running stitch'; M. á¹-opá¹‡&etilde; `to pierce', n. `gimlet', á¹-opasá¹‡&etilde; `to pierce'.
Addenda: *troÌ„pyatÄ“: WPah.ká¹-g. chÉ™peuá¹‡Ãµ `to cause to be pierced'; Ko. toptÄ•  `pierces'.

6085 tryaá¹…gaá¹-a -- , tryaá¹…kaá¹-a -- n. `three strings suspended from either end of a carrying pole' lex. [TRI -- , Aá¹…KÃ¡ -- ? <-> or of Muá¹‡á¸• a origin PMWS 15]
S. á¹-raá¹…gaá¹›u m., Ëšgiá¹›Ä« f. `network case or bag for carrying things in' (á¹…g < á¹…k); L. traá¹…gaá¹› m. `a large -- meshed net for carrying straw &c. on a camel'; M. tÃ£Ì„gaá¸• f. `a beast's load of empty oil or ghee vessels'. -- Deriv.: B. tÄ• á¹…á¹›Ä• , tÄ• má¹›Ä•  `to store up' (from which is to be separated M. tÃ£Ì„gaá¸• á¹‡&etilde; `to tie by the legs' despite ODBL 887). -- If < -- aá¹…ka -- , Sk. B. M. forms with -- á¹…g -- are loans from NW.
tryÃ á¹…gula -- see *TRÃ-YAá¹…GULA -- .

tryaÅ›Ä«ti 6086 tryaÅ›Ä«ti f. `83' PÄ• á¹‡. [TRI -- , AÅ›Ä«TÃ- --]
Pa. tiyÄ• sÄ«ti -- , Pk. tÄ“sÄ«i, tÄ“Ä• sÄ«, K. trayeÌŒÅ›Ä«th, S. á¹-riÄ• sÄ«, L. trÄ“Ä• sÄ«, P. tirÄ• sÄ«, N. B. tirÄ• si, Or. teyÄ• asÄ«, Aw.lakh. H.

tirÄ• sÄ«, G. tyÄ• Å›Ä«, M. tiryÃ£Ì„Å›Ä«.
tryahÃ¡ -- see *TRIYAHAá¹‡A -- .
Addenda: tryaÅ›Ä«ti -- : Md. (old) teÄ• hi `83'.

tvÃ¡c 6087 tvÃ¡c f. `skin, hide' RV., `bark' KÄ• lid., tvaca -- n. R., ËšcÄ•
<-> f. lex.
Pa. tacoÌ„ n. `skin, bark'; Pk. tayÄ• -- , caÄ• -- f. `leather' (< *cacÄ• --
assim. < *tacÄ• --).
*GOÌ„TVACIKÄ• -- .
tvÃ¡m see TUVÃ¡M.
TVAR `hasten': turÃ¡ -- 1, turÃ¡ti1, turÃ¡nt -- , tvarÄ• -- .
tvarÄ• -- see TARÃ¡S -- 2.
tvÄ• ËŠ, tvÄ• ËŠm see TUVÃ¡M.
Addenda: tvÃ¡c -- , nom.sg. tvÃ¡k RV. 2. tvacya -- `health -- giving for
skin' SuÅ›r. [T. Burrow BSOAS xi 347 â†• Drav. e.g. Tel. tokka `skin', but
DED 2937 Drav. rather â†• Sk. tvÃ¡k which has IE. relative in Gk. sa/kos
`shield' Mayrhofer EWA ii 587]
2. tvacya -- : A. coc (phonet. sos) `bark, rind' (but why not *cÄ• c) AFD 216
(â†’ Sk. coÌ„ca -- n. `cinnamon bark' SuÅ›r., `bark, skin' lex., coÌ„caka --
id. ib.)?

tsaru 6088 tsaru m. `handle of a sword' MBh. [Cf. tsarumant<->
&capamacr;pÅšr.]
Pk. charu -- m. `handle of a sword'; M. sarÅ« m. `handle of a knife'; Si.
saru `handle of a sword'; -- with metath. of ts to st: Pa. tharu -- m. `hilt
of sword or other weapon, sword'; Pk. tharu -- m. `hilt of sword'; P. tharÄ«
f. `handle of sickle'; M. tharÅ« m., theruÌ„Ìƒ n. `handle of knife', Ko.
tharuÌ„Ìƒ n.

TH

*thakk -- `stop' see *STHAKK -- .

thaá¹-á¹-ha 6089 *thaá¹-á¹-ha1 `framework'. [Poss. < TAá¹£á¹-Ã¡ -- , but cf. *TRAá¹-á¹-A --]
K. á¹-hoá¹-hu m. `bridge -- pier of logs piled horizontally', á¹-haá¹-hur m. `part of a house -- wall made of logs laid horizontally'; P. á¹-haá¹-h f. `bridge -- pier'; N. á¹-hÃ£Ì„á¹-i `inn (lit. shed made of or covered with bamboo matting?)'; B. á¹-hÄ• á¹- `framework'; Or. thÄ• á¹-a `framework, skeleton', á¹-hÄ• á¹-a `bamboo framework for decoration, build of one's body, body'; Mth. á¹-hÄ• á¹- `bamboo frame of a thatch or of a mat house'; OAw. á¹-hÄ• á¹-a m. `frame of a roof on which thatch is laid'; H. á¹-hÄ• á¹-h m. `frame of a roof', á¹-hÄ• á¹-ar m. `bamboo frame'; G. á¹-hÄ• á¹-huÌƒ n. `framework, body', á¹-hÃ£Ì„á¹-huÌƒ n. `skeleton', á¹-hÄ• á¹-há¹›Ä« f. `bamboo bier'; M. thÄ• á¹-, á¹-hÄ• á¹- m. `frame of a roof'.
Addenda: *thaá¹-á¹-ha -- 1: WPah.kc. thaá¹-o m. `projecting part of a verandah'.

thaá¹-á¹-ha 6090 *thaá¹-á¹-ha2 `pomp, ceremony'. [Same as *THAá¹-á¹-HA -- 1 and < TAá¹£á¹-Ã¡ -- ??]
Pk. thaá¹-á¹-a -- m.n. `pomp, ceremony'; S. á¹-hÄ• á¹-hu m. `pomp', L. á¹-haá¹-á¹-h m., P. á¹-haá¹-h f.; Ku. á¹-hÄ• á¹- `pomp, glory, property'; N. á¹-hÃ£Ì„á¹- `fashion'; A. á¹-hÄ• á¹- `pomp, dignity'; B. á¹-hÄ• á¹- `affectation'; H. á¹-hÄ• á¹-h m. `pomp, posture, fashion, goods'; M. thaá¹-á¹‡&etilde; `to act pompously'.
*thaá¹‡á¸• ha -- `cold' see STABDHA -- .
*thantha -- `empty, blunt' see *THOÌ„TTHA -- 2.

thapp 6091 *thapp `slap, pat'. 2. *thabb -- . 3. *thipp -- . [Cf. *á¹-HAPP -- , *DHAPP -- PMWS 60]
1. K. thaph, dat. Ëšpi f. `grasping with the hand', thapa m. `seal', thopu m. `shutter, blind', thÃ´pu m. `patting' (< *thÄ• pp --); S. thaphaá¹‡u `to pat, flatter', thapthapi f. `slapping'; L. thappaá¹‡ `to slap, pat', thapp m. `slap'; P. thappá¹‡Ä• `to beat, hammer, fix'; Ku. thÄ• p `beating the ground', thÄ• po `mark of hand or foot'; A. thÄ• p `pouncing on', thapÄ• `slap'; Or. thÄ• pa `stroke of whole palm on a drum', thÄ• pi `flat piece of

wood used by potters for patting clay'; Bhoj. thÄ• pÄ« `wooden mallet'; H. thÄ• pnÄ• `to pat', thÄ• p m. `striking a drum'; G. thÄ• pvuÌƒ `to flatten by patting', thÄ• p f. `slap'; M. thÄ• pá¹‡&etilde; and thÄ• p f. `id.', thÄ• pÄ• m. `wooden instrument for breaking clods', thÄ• pÄ« f. `mason's patter'. -- Ext. -- á¸• -- : K. thÄ• pur m. `slap', S. thapaá¹›a f., P. thappaá¹› m.; Ku. thÄ• paá¹› `mark of hand or foot', thapaá¹› `slap', N. thappaá¹›; A. thapar `slight thud', thapariyÄ• iba `to slap'; B. thÄ• paá¹›, thapá¹›Ä• `slap', Or. thÄ• paá¹›a, Ëšpuá¹›a, Bhoj. Aw.lakh. thaparÄ• , H. thappaá¹› m., G. thÄ• paá¹› f., M. thÄ• paá¸• f. (G. M. thÄ• paá¹- f.); -- -- kk -- : Ku. thapkÄ• uá¹‡o `to tap'.
2. B. thÄ• bÄ• `to slap'; Or. thÄ• bÄ• `paw'; G. thÄ• baá¹›vuÌƒ `to pat', M. thÄ• bá¹‡&etilde;; -- S. thÄ• á¸‡o m. `trip, stumble'.
3. K. thipun `to slap, pat'.
Addenda: *thapp -- [Cf. â€ STHÄ• PYA --]: S. thÄ• pÄ« f. `pat, slap', P. thÄ• p m.; -- WPah.ká¹-g. thÉ”Ì• ppÉ™á¹›, thÃ¡ppÉ™á¹› m., J. thapÄ“á¹› m.; -- M. thÄ• pÄ• m. also `cowdung and straw patted into a lump'.

thar 6092 *thar `tremble'. [~ *THAL -- , *THUR -- : cf. tharatharÄ• yamÄ• na -- `trembling' BHSk.]
K. thaÌ„Ì†run `to tremble', thara f. `trembling', thÄ• r f. `trepidation'; Or. tharibÄ• `to tremble', tharaÌ„Ì† `a shiver'; -- N. tharra `trembling, convulsion' < *tharaá¸• -- , G. thará¹›Ä• Ä« f.; -- L. tharkaá¹‡ intr. `to shake' (cf. S. thaá¹›kaá¹‡u), P. tharaká¹‡Ä• , A. tharakiba, H. tharaknÄ• , G. tharakvuÌƒ, M. tharaká¹‡&etilde;; -- Pk. tharaharaÃ¯ `feels giddy'; Ku. tharrÄ• á¹‡o `to tremble'; N. tharahari `trembling'; Or. tharahara `shivering'; H. tharharÄ• nÄ• , tharrÄ• nÄ• `to tremble', M. tharÄ• rá¹‡&etilde;; -- Pk. tharatharÄ“di, tharattharaÃ¯ `feels giddy'; Sh. koh. thÄƒrthÄƒr, gur. thÄƒtharai `shivering'; K. thoÌˆÌƒtharun `to be flurried'; P. thartharÄ• uá¹‡Ä• `to tremble', Ku. thartharÄ• á¹‡o, N. thartharÄ• unu; A. tharthari `trembling'; B. thartharÄ• na `to tremble'; Or. OAw. tharathara m. `shivering'; H. thartharnÄ• `to quiver'; G. thartharvuÌƒ, thatharvuÌƒ `to tremble', M. tharthará¹‡&etilde;.
Addenda: *thar -- : Md. turuturu aá¸·anÄ« `shakes' (intr.).

thal 6093 *thal `tremble'. 2. *thall -- . [~ *THAR -- , *THUR --]
1. N. thalinu `to be ill'; -- P. thalthalÄ• uá¹‡Ä• `to shake (as flabby flesh)', tharthallÄ• m. `earthquake'; Ku. thalthalo `fat with a swollen body'; N. thalthal `shaking of loose flabby flesh', thalthalinu `to shake

(of flabby flesh)', thalthale `marshy ground'; B. thalthal `flabbiness'; H. thalthal f. `shaking'.
2. Or. thalathala `flabby'; M. thalthal f. `flabbiness', thalthalá¹‡&etilde; `to shake flabbily'.
*thall -- `tremble' see prec.

thass 6094 *thass `press down'. [Cf. *á¹-HASS --]
N. thÄ• so `heap (usu. of dung)'; B. thÄ• sÄ• `to ram down'.
*thÄ• na -- `piece of cloth' see next.

thÄ• nna 6095 *thÄ• nna `piece of cloth'. 2. *thÄ• na -- .
1. Gy. eur. than m. `cloth, bed'; Sh. K. thÄ• n m. `complete roll of cloth or silk'; S. thÄ• nu m. `a web of cloth', P. Ku. thÄ• n m.; N. thÄ• n `piece of cloth, piece, bundle (used in numbering), head of cattle' (e.g. bis thÄ• n bhaÄ©si `20 buffaloes'); A. B. thÄ• n `whole piece of cloth', Or. thÄ• na; H. thÄ• n m. `piece of cloth, covering of a horse, piece (of corn &c.), unit (in counting)'; G. M. thÄ• n n. `piece of cloth'.
2. S. thÄ• á¹‡u m. `piece of cloth', M. thÄ• á¹‡ n.

thigga 6096 *thigga `rag'. 2. *thÄ“gga -- . 3. *thiá¹…ga -- .
1. Pk. thiggala -- n. `patch for mending', P. thiglÄ« f.; <-> S. thigÌ iá¹›Ä« f. `rag'; L. thigá¹›Ä• m. `cloth', thigá¹›Ä« f. `rag' (Ju. gÌ for both); G. thigá¹›uÌƒ n., Ëšá¹›Ä« f. `patch'.
2. H. theglÄ« f. `patch of cloth'.
3. G. thÄ©gá¹›uÌƒ n., Ëšá¹›Ä« f.
*thiá¹…ga -- `rag' see prec.
*thiá¹-á¹-ha -- `defective' see *á¹-HIá¹-á¹-HA -- .
Addenda: *thigga -- : S.kcch. thighá¹›o m. `patch'.

thukk 6097 *thukk `spit'. [THÅ«T]
Pk. thukka -- n. `spittle, phlegm'; Ash. tuk `spitting'; PaÅ¡. thÅ«k `spittle', Woá¹-. tuk, Phal. thuki, Sh. thÃºki f., K. thoÌ†kh, dat. Ëški f., S. thuka f., L. thukk f., WPah.bhad. thuk n., Ku. thÅ«k, N. B. thuk, Or. thuka, Bhoj. thÅ«k, Aw.lakh. thÅ«ku, H. thÅ«k m., G. thuÌƒk n., M. thÅ«k n.f.; <-> Pk. thukkaÃ¯ `spits', K. thoÌ†kun, S. thukaá¹‡u, L. thukkaá¹‡, P. thukká¹‡Ä• , Ku. thuká¹‡o, N. thuknu, B. thukÄ• , Or. thukibÄ• , Mth. thukab, H. thÅ«knÄ• , G. thuÌƒkvuÌƒ, M. thuká¹‡&etilde;, thuÌƒká¹‡&etilde;.
*thuá¹…ga -- `hill' see *á¹-AKKA -- 3.

Addenda: *thukk -- : S.kcch. thÅ«ká¹‡Å« `to spit', WPah.ká¹-g. (kc.) thÃºká¹‡Ãµ; thÅ«ËŠk m. `spittle'.

thuá¸• a 6098 *thuá¸• a `trunk, branch'. 2. *thuá¸• á¸• a -- . 3. *thoÌ„á¸• a -- 2.
1. Pk. thuá¸• a -- n. `tree trunk', S. thuá¹›u m.; N. thur `dry branch of a tree'; G. thaá¹› n. `tree trunk', thaá¹›uÌƒ n. `trunk near root, roots of a tree'.
2. S. thuá¸• Ì Ä« f. `lower part of stalk of a plant'.
3. A. thor `unopened leaf'; B. thoá¹› `spathe of plaintain', Or. thoá¹›a; H. thoá¹› m. `spathe of any plant before it separates from stem'.

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thuá¸• á¸• 6099 *thuá¸• á¸• `kick against'.
S. thuá¸• Ì o m. `a stumble', thuá¸• Ì aá¹‡u `to kick with the toe'; L. á¹-huá¸• á¸• Ä• (Ju. -- á¸• Ì á¸• Ì --) m. `trip, stumble'; N. thuá¹›nu `to stumble'; B. thuá¹›Ä• , thoá¹›Ä• `to strike, chop'; Or. á¹-huá¹›Ä• ibÄ•  `to amass'. -- X KHURA -- in Sh. gil. thÅ-ri, pales. thurÄ« f. `heel'.
*thuá¸• á¸• a -- `trunk, branch' see *THUá¸• A -- .
*thuá¹‡á¸• a -- , *thuttha -- , *thuntha -- `mouth' see TUá¹‡á¸• A -- .
Addenda: *thuá¸• á¸• -- : X KHURA -- : Phal. thuri `heel'. -- X *khun<-> (e.g. Gaw. khunÄ«k, S. khuá¹‡yo s.v. KHURIá¹‡Ä« -- ); Dm. thuni (AO xviii 240 thuá¹‡Ä«) `heel' Buddruss ZDMG 116, 417.

thubba 6100 *thubba `defective'. 2. *thoÌ„bba -- . [Cf. tÅ«parÃ¡<-> `hornless goat' AV., `blunt' TBr., tÅ«bara -- 2 m. `hornless bull, beardless man' lex., tÅ«baraka -- m. `eunuch' MBh.]
1. B. thubuá¹›Ä• `blunt, past marriageable age'; Or. thubuá¹›Ä•  `blunt, past sexual enjoyment, shameless'.

2. B. thobá¹›Ä• = thubuá¹›Ä• , Or. thobaá¹›Ä• , thobarÄ• = thubuá¹›Ä• .

thur 6101 *thur `tremble'. [~ *THAR -- , *THAL --]
N. thurthuri `convulsively'; A. thurthuriyÄ• `tremulous with age'; B. thurthur `trembling'; Or. thurathurÄ• `decrepit'; M. thurthuraviá¹‡&etilde; `to bristle up' (cf. thuá¸• thuá¸• á¹‡&etilde; `to tremble').
*thuá¹£a -- `chaff' see TÃºá¹£A -- .

6102 thÅ«t (in THÅ«TKÄ• RA --) `sound of spitting'.
Pk. thÅ« `fie'; Gy. as. tÅ«, tÃºi `spittle'; Kho. (Lor.) thuik `to spit; Sh. thu `spitting', K. thuyÄ“ m.; S. thÅ« `fie'; P. thÅ« m. `spit, curse'; Ku. thÅ« thÅ« `fie', N. thu; A. B. Or. thu `spittle'; A. thuwÄ• iba `to spit'; H. thÅ« f. `spitting'; G. thu thu `fie', M. thÅ«; Ko. thÅ« `spitting'; Si. tu `fie'. <-> Ext. -- á¸• -- : P. thuá¹›Å« m. `curse'; N. thurnu `to abuse, curse'; B. thuá¹›i `spitting, challenge'; H. thuá¹›Ä« f. `spitting, disgrace'.
THÅ«TKÄ• RA -- , THÅ«THÅ«, *THUKK -- ; *UTTHÅ«T -- .

thÅ«tkÄ• ra 6103 thÅ«tkÄ• ra m. `sound made in spitting' RÄ• jat. [THÅ«T, KÄ• RA -- 1]
Pk. thukkÄ• ra -- m. `spitting'; Or. thukÄ• ra `spitting, spittle'.

6104 thÅ«thÅ« `imitative sound of spitting' SÅ«ktik. [THÅ«T]
Kho. thuru `spitting, saliva' (thÅ«thÅ« > *thÅ«tÅ« since -- th -- prob. > Kho. x, see PRATHÃ¡YATI, PROÌ„THA -- Add.); P. thÅ«h f. `spit'.
Addenda: thÅ«thÅ«: -- cf. Pk. thoÌ„hara -- m., ËšrÄ« -- f. `Euphorbia tree', H. thÅ«har m. (ac. Burrow SternbachVol p. 809 < *stoÌ„kadhara -- `holding drops' X *THUKK -- , THÅ«T).
*thÄ“cc -- `press' see á¹-HÄ“CC -- Add2.
â€ *thoÌ„cc -- `strike' see *á¹-HÄ“CC -- .
*thoÌ„ttha -- 1 `mouth' see TUá¹‡á¸• A -- Add2.

thÅ«mma 6105 *thÅ«mma `sexually vigorous'.
S. thuÌ„Ìƒma f. `sexual power, virility'; N. thumÄ• , thummÄ• `uncastrated ram'.
*thÄ“gga -- `rag' see *THIGGA -- .
*thÄ“cc -- `press' see *á¹-HÄ“CC -- .
*thÄ“á¹-á¹-ha -- `defective' see *á¹-HIá¹-á¹-HA -- .

*thÄ“á¹‡á¹-ha -- 1 `mouth' see TUá¹‡á¸• A -- .
*thÄ“á¹‡á¹-ha -- 2 `defective' see *á¹-HIá¹-á¹-HA -- .

thÄ“ppa 6106 *thÄ“ppa `pickle, sweetmeat'.
S. thepa f. `a kind of sweetmeat'; N. thepe, thebe `pickle, chutney (esp. of radishes and unripe mango)'.

thÄ“bba 6107 *thÄ“bba `flattened'. 2. *á¹-hibba -- .
1. N. thepco `flattened (e.g. of nose)'; B. thebrÄ• `flatnosed'; Or. thebaá¹›Ä• `flat'.
2. P. á¹-hibbÄ• `club -- footed'.
*thoÌ„á¸• a -- 1 `mouth' see TUá¹‡á¸• A -- .
*thoÌ„á¸• a -- 2 `trunk, branch' see *THUá¸• A -- .
*thoÌ„á¸• á¸• a -- 2, *thoÌ„ttha -- 1 `mouth' see TUá¹‡á¸• A -- .

thoÌ„ttha 6108 *thoÌ„ttha2 `empty, blunt'. 2. *thoÌ„ntha -- 2. 3. *thantha -- .
1. S. thotho `useless'; P. thothÄ• `hollow, toothless'; Ku. thoto `useless, rotten, toothless'; N. thoto `gap caused by loss of tooth', thote `gap -- toothed'; B. thotÄ• na `to blunten'; H. thothÄ• f. `empty, worm -- eaten, blunt', thoth f. `emptiness'; G. thothuÌƒ n. `rotten part of corn'; -- ext. -- ra -- : Ku. thotro `rotten, hollow (of wood), useless'; N. thotro `worn out, old'; H. thotar, thotrÄ• `empty, worm -- eaten, blunt'; G. thothar f. `a swelling'.
2. Mth. thÃµth, thÃµthÄ• `toothless'.
3. Or. thant(h)aá¹›Ä• , ËšarÄ• `blunt'; -- dantharÄ• `having blunt toothed edge' X dÄ• nta (< DÃ¡NTA --)?
*thoÌ„ttha -- 3 `stammering' see *TOÌ„TTA -- 1.
*thoÌ„ttha -- 4 `blue vitriol' see TUTTHÃ¡ -- .
*thoÌ„ntha -- 1 `mouth' see TUá¹‡á¸• A -- .
*thoÌ„ntha -- 2 `empty, blunt' see *THOÌ„TTHA -- 2.
*thoÌ„ntha -- 3 `stammering' see *TOÌ„TTA -- 1.

thoÌ„ba 6109 *thoÌ„ba `snout'. 2. *thoÌ„bba -- . [Cf. stuva -- m.n. `partic part of a horse's head' lex.? -- See also list s.v. TUá¹‡á¸• A --]
1. Ku. thol `snout, lips' (< *thoÌ„vala -- ?).
2. Ku. thobá¹‡o `snout, lips'; B. thobanÄ• , thubnÄ• `face or mouth of animal'; H. thobá¹›Ä• m. `snout, muzzle'.

*thoÌ„bba -- `snout' see prec.
Addenda: *thoÌ„ba -- . 2. *thoÌ„bba -- : WPah.ká¹-g. (kc.) thÃ³bbÉ™á¹› m. `snout, mouth (contemptuous slang)'; Garh. thobá¹›u `nostrils of an animal'.
*thoÌ„bba -- `snout' see *THOÌ„BA -- Add2.

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D

DAá¹€Åš `bite': DAá¹• Å›Ã¡ -- , DÃ¡á¹• Å›ATI, DAá¹• Å›ANA -- , DAá¹• Å›Ã-N -- , *DAá¹• Å›U -- , DAá¹• Å›Ä“RA -- , DÃ¡á¹• á¹£á¹-RA -- , DÃ¡Å›ATI, DAÅ›ANA -- , DAÅ›YATÄ“, DAá¹£á¹-A -- , *DÄ• á¹• á¹£á¹-RA -- ; UDDAá¹• Å›A -- , *UDDAÅ›ATI, SAá¹• DAá¹• Å›Ã¡ -- , *SAá¹• DAá¹• Å›Ä« -- ; -- *á¸• AKK -- 2.
Addenda: â€ *DÄ• á¹£á¹-RA -- .

daá¹• Å›a 6110 daá¹• Å›a m. `stinging insect' ChUp. [âˆšDAá¹• Å›]
Pa. Pk. á¸• aá¹• sa -- m. `biting insect', Pk. daá¹• sa -- m. `id., bite of snake or insect'; Ku. á¸• Ã£Ì„s `gadfly, mosquito, hornet'; N. á¸• Ã£Ì„s `horse or buffalo fly'; A. á¸• Ã£Ì„h `gadfly', B. á¸• Ã£Ì„s, Or. á¸• Ã£Ì„sa, á¸• Ä• uÌƒsa, Mth. dÃ£Ì„s, á¸• Ã£Ì„s; Bhoj. á¸• Ä• s `mosquito', Aw.lakh. á¸• Ä• s `biting insect'; H. á¸• Ã£Ì„s m. `large mosquito, a bite'; G. á¸• Ã£Ì„s m. `gadfly'; M. á¸• Ã£Ì„s, á¸• Ã£Ì„Ä‹ (scarcely to be connected with Kaf. forms below) m. `gadfly, a bite, the part bitten', Ko. á¸• hÃ£Ì„s m. `a bite'; <-> Kho. (Lor.) á¸• onzik, á¸• onsk `gadfly', Kal.rumb. daÄ‹, urt. dhaÌƒÄ‹ and perh. Sh. (Lor.) diÄ‹o are â†• Kaf.
VRÌ¥KADAá¹• Å›A -- .

6111 dÃ¡á¹• Å›ati `bites' CÄ• á¹‡. [âˆšDAá¹• Å›]
Pa. á¸• aá¹• sati `bites (esp. of insects and snakes)', Pk. daá¹• saÃ¯, á¸• aá¹• saÃ¯; Ku. á¸• Ã£Ì„sá¹‡o `to bite, scold'; N. á¸• Ã£Ì„snu `to cheat'

(semant. cf. coll. Eng. to sting); Or. daÌƒsibÄ• , á¸• aÌƒËš `to bite, sting',
H. á¸• Ã£Ì„snÄ• , á¸• aÌƒsËš, M. á¸• Ä• saÌ„Ì†á¸·á¹‡&etilde;. -- See DAá¹£á¹-A --
.
Addenda: daá¹• Å›ati `bites'. [Nasalized pres.st. *daá¹• Å›Ã¡ti with a as weak
grade of Ä• in *dÄ• Å› -- cf. Gk. fut. dh/zomai Burrow Shwa 59: see
*DÄ• á¹• á¹£á¹-RA -- Add2: âˆšDAá¹• Å›]
Garh. á¸• Ä• sá¹‡u, á¸• asËš `to bite', Brj. á¸• aÌƒsno, á¸• asËš.

daá¹• Å›ana 6112 daá¹• Å›ana n. `biting' MBh. [Cf. DAá¹• Å›Ã-N -- --
âˆšDAá¹• Å›]
Pk. daá¹• saá¹‡a -- n. `biting'; -- altern. < DAÅ›ANA -- : Kt. duÄ‹Ä©
`nettle', Dm. zaÄ‹iá¹… (< *daÄ‹anikÄ• -- ? -- NTS xii 195 < *danÄ‹ikÄ• --).

daá¹• Å›Ã-n 6113 daá¹• Å›Ã-n in cmpd. `biting' AV., m. `dog, wasp' Npr.
[âˆšDAá¹• Å›]
A. á¸• Ã£Ì„hi `hamadryad'; -- see also DAá¹• Å›ANA -- .

daá¹• Å›u 6114 *daá¹• Å›u `biting'. [Cf. dÃ¡á¹• Å›uka -- TS. -- âˆšDAá¹• Å›]
Ku. á¸• Ã£Ì„s `sour (e.g. of curds)'.
dÃ¡á¹• Å›uka -- see prec.

daá¹• Å›Ä“ra 6115 daá¹• Å›Ä“ra `inclined to bite' Uá¹‡. [~ daÅ›Ä“ra -- . <->
âˆšdaá¹• Å›]
A. dÃ£Ì„hrÄ• `gluttonous'.
dÃ¡á¹• á¹£á¹-ra -- , daá¹• á¹£á¹-rikÄ• -- see *DÄ• á¹• á¹£á¹-RA -- .
daka -- see UDAKÃ¡ -- .
DAKá¹¢ `be able': DÃ¡Ká¹£A -- , DÃ¡Ká¹£ATÄ“, DÃ¡Ká¹£AMÄ• á¹‡A -- ,
DÃ¡Ká¹£Iá¹‡A -- , DÃ¡Ká¹£Iá¹‡Ä• -- , DÄ• Ká¹£Iá¹‡A -- , DÄ• Ká¹£YA -- .

dÃ¡ká¹£a 6116 dÃ¡ká¹£a `able, clever', m. `ability, skill (of hostile or
injurious being)' RV. [âˆšDAKá¹£]
Pa. dakkha -- `skilled', n. `skill'; Pk. dakkha -- , daccha<-> `clever'; S.
á¸• Ì akho m. `menace, threatened assault'; P. dakkh `beautiful', m. `taste,
relish'; Si. das `clever', sb. `skill'; -- with `intrusive' r: Dhp. draká¹£u
`intelligence' Brough Dhp 253.
*DAKá¹£ATVANA -- , DÄ• Ká¹£YA -- .

6117 dÃ¡ká¹£atÄ“ `is able' RV. 2. dÃ¡ká¹£amÄ• á¹‡a -- pres. part. AV.

[âˆšDAKá¹£]
1. Gy. arm. lakh -- `to take, seize': very doubtful.
2. Kho. daá¹£mÃ¡n `priest'.

daká¹£atvana 6118 *daká¹£atvana `cleverness'. [Cf. daká¹£atÄ• -- f. `dexterity' KÄ• m. -- DÃ¡Ká¹£A --]
Kho. (Lor.) daá¹£á¹-an `a charm'.
dÃ¡ká¹£amÄ• á¹‡a -- see DÃ¡Ká¹£ATÄ“.

dÃ¡ká¹£iá¹‡a 6119 dÃ¡ká¹£iá¹‡a `right (hand)' RV., `southern' AV.
[âˆšDAKá¹£]
Pa. Pk. dakkhiá¹‡a -- `right, southern', Pk. Ëšá¹‡Ä• -- f. `the south'; NiDoc. dacÌ„hÌ• ina; Ash. daÄ‹uÌ„Ìƒ, dÉ™Ä‹Ãºn `right', Kt. daÄ‹Å©Ìˆ, daÄ‹&uacutedotdot;, Bashg. "datzi&etilde;"; Dm. dacÌ£hÃ¡ni `right hand', PaÅ¡.ar. doÌ„Ä• in, Phal. decÌ£hÃ-á¹‡i (~ lecÌ£hÄ«ni below and decÌ£hÃ-mi X PAÅ›CIMÃ¡ --); Sh.gil. dÄƒcÌ£hÄ-á¹‡Å- `right', koh. dÄƒá¹£Å-á¹‡Å- (and X KHARVÃ¡ -- q.v.), K. dachyunu; S. á¸• Ì akhiá¹‡u, á¸• Ì akhaá¹‡u m. `the south, south wind', L. dakkhaá¹‡, á¸• akkhiá¹‡, (Ju.) á¸• Ì akhaá¹‡ m.; P. dakkhaá¹‡, ludh. Ëškhan m. `the south' (â†’ WPah.bhad. bhal. dakkhaá¹‡ n., N. dakkhin); Bhoj. dakhin `righthand direction'; H. dakkhin, dakhin `southern', m. `the south'; G. dakhá¹‡Ä« `southern'; M. á¸• Ä• khÄ«á¹‡ f. `south wind'; Si. dakuá¹‡u `right, southern, the south'. -- With `intrusive' r: Kal.rumb. dr&atildedotdot;cÌ£Å©ËŠÅ•i `right (hand)' Morgenstierne FestskrBroch 154, Phal. lecÌ£hÄ«ni (~ decÌ£hÃ-á¹‡i above); and X PAÅ›CIMÃ¡ -- in Bshk. lÄ• cÌ£him (AO xviii 241 < *drÄ• ká¹£ima -- with unnecessary Ä•).
-- See Add.
DÃ¡Ká¹£Iá¹‡Ä• -- , DÄ• Ká¹£Iá¹‡A -- .
Addenda: dÃ¡ká¹£iá¹‡a -- : WPah.poet. dakhá¹‡o `right hand' (Him.I 97 â†• P.); Md. dekunu `south'.

dÃ¡ká¹£iá¹‡Ä• 6120 dÃ¡ká¹£iá¹‡Ä• f. `fee to priest' RV., `gift' Mn.
[DÃ¡Ká¹£Iá¹‡A --]
Pa. Pk. dakkhiá¹‡Ä• -- f. `fee, gift'; KharI. aroga -- daká¹£iá¹‡ae `for the bestowal of health'; K. dachiÃ±Ã¼ f. `fee to priest'; Si. dakuá¹‡a, dÃ¤kuma `gift, giving'. -- Bhoj. dÄ• Ë…hin `present to Brahmans' by transference of meaning of Sk. dÃ¡ká¹£iá¹‡Ä• -- to Bhoj. equivalent of dÄ• ká¹£iá¹‡a -- .
dÃ¡ká¹£u -- see DHÃ¡Ká¹£U -- .
*dag -- 1 `tremble' see *á¸• AG -- 1.

*dag -- 2 `step' see *á¸• AG -- 2.
Addenda: dÃ¡ká¹£iá¹‡Ä• -- : â€ *DÄ• Ká¹£lá¹‡Ä• -- .

dagdhÃ¡ 6121 dagdhÃ¡ `burnt' AV. [Pp. of DÃ¡HATI. -- âˆšDAH]
Pk. daddha -- , á¸Œ. d*lda `has been burnt', Sh. dÃ¡dÅ- (pret. of
daÅ¾Ã³Ä-kiÌ¯ < DAHYÃ¡TÄ“); K. dodu `burnt'; S. á¸• Ì adho (pp. of
á¸• Ì ajhaá¹‡u), á¸• Ì adhiá¹›Ä« `peas and lentils cooked in their pods',
á¸• Ì adhoru `half -- cooked' (+?); L. á¸• adhá¹›Ä«, (Ju.) á¸• Ì aËš f. `green
ears of wheat or pods of gram roasted'; P. á¸• addhaá¹‡Ä• `to be burnt, be
vexed'; OAw. dÄ• dhÄ• `burnt'; H. dÄ• dhnÄ•  intr. `to burn', dadhÄ• nÄ• `to
blaze furiously', G. dÄ• dhvuÌƒ. -- Ext. -- kk -- : N. dhadhkanu `to blaze';
H. dadhaknÄ• `to blaze furiously', dhadkÄ• r `igniting'. -- Pa. in cmpd. --
daá¸• á¸• ha -- `burnt', Pk. daá¸• á¸• ha -- , á¸• aá¸• á¸• ha -- ; Gy. eur. thar
-- `to burn'; Ku. á¸• Ä• á¹›á¹‡o `to be scorched', á¸• Ä• á¹›Ä« `remainder of
oil in which cakes have been fried', gng. á¸• aá¸• iÉ”ÌƒÌ `burnt'; N.
á¸• Ä• á¹›nu `to be burnt up' (whence also as intr. á¸• aá¹›nu); OB. dÄ• á¸• haÃ¯
intr. `burns', á¸• Ä• á¸• hÄ« `burnt rice' ODBL 495; Or. dÄ• á¹›ha `hot, sharp';
Bi. á¸• Ä• á¹›hÄ« `refuse left in boiling down ghee', á¸• hÄ• á¹›hÄ• , ËšhÄ« `hot
dry wind', (Shahabad) daá¹›huÄ• `extracted by heat (of safflower seed oil)';
Mth. á¸• Ä• á¹›hÄ« `burnt grain or milk'; Bhoj. á¸• Ä• á¹›hÄ•  `conflagration',
á¸• aá¹›hÄ• el tr. `to burn', á¸• aá¹›huÄ•  `burnt'; H. poet. dÄ• á¹›hnÄ• intr.
`to burn', á¸• Ä• á¸• hÄ•  `burnt', m. `fire'; Si. daá¸• a `tame (i.e. branded)'
ES 37. -- New MIA. pres. st. dambh<-> formed fr. pp. daddha -- < DAGDHÃ¡ --
after type laddha -- : laá¹• bhaÃ¯ (assisted by collision with dÃ¡bhati,
DAMBHÃ¡YATI?): Pk. á¸• aá¹• bhaá¹‡a -- n. `branding -- iron', Ëšá¹‡Ä• -- ,
Ëšá¹‡ayÄ• <-> f. `act of branding'; S. á¸• Ì ambhaá¹‡u `to burn, brand',
á¸• Ì ambhu m. `a burn', Ëšbhiá¹‡Ä« f. `branding -- iron'; L. (Ju.)
á¸• Ì ambhaá¹‡ `to apply a cautery', khet. dambaá¹‡ `to brand'; P.
dambhá¹‡Ä• , á¸• aËš, á¸• ammhá¹‡Ä• `to burn, brand, taunt', á¸• ambh, á¸• ammh
m. `a burn'; Ku. á¸• Ä• má¹‡o `to scorch', á¸• Ä• m, á¸• Ä• mo `a burn, blister',
dÄ• má¹›o m. `swelling (such

as caused by burning with hot oil)'; N. á¸• Ä• mnu `to brand', á¸• Ä• m `brand, scar', á¸• Ä• mro `dried blister'; G. á¸• Ã£Ì„bhvuÌƒ, á¸• Ä• mvuÌƒ `to brand', á¸• aÌƒbhÄ• vuÌƒ `to be burnt', á¸• Ä• m m. `brand, cautery'; M. dÃ£Ì„bhÄ• rá¹‡&etilde; `to prepare (a medicament) by throwing into it a red -- hot tile'. -- MIA. *dabbhaÃ¯ after type laddha -- : labbhaÃ¯: Gy. eur. thab<-> intr. `to burn', gr. tablÃ³ `hot', tabar -- tr. `to ignite, burn'; G. á¸• Ä• bh m. `brand, cautery'.
*DAGDHATAILA -- ; *DAVADAGDHA -- .
Addenda: dagdhÃ¡ -- : Gy.eur. thardimol `brandy' (formed after Germ. Branntwein with mol < MÃ¡DHU -- ) despite W. P. Schmid IF lxx 221 to be separated from tari < *TÄ• á¸• A -- 3; Brj. dÄ• dho `burnt', m. `fire, torment'; OMarw. dÄ• dhaÃ¼ `burnt'; G. dÄ• dh m. `cauterization'; -- MIA. pres. stem *dambh -- formed from pp. daddha -- : S.kcch. á¸• ambh m. `brand'; WPah.ká¹-g. á¸• Ã¡mhá¹‡Ãµ `to burn', J. á¸• Ä• má¹‡u (or < DAMBHÃ¡YATI). *daá¹…gara -- `cattle' see â€ *á¸• AGGA -- 3.

dagdhataila 6122 *dagdhataila `burnt oil'. [DAGDHÃ¡ -- , TAILÃ¡ --]
M. dÄ• á¸• hel n. `oil remaining in pan after frying'; Ko. dÄ• á¸• el `burnt oil'.

dagdhi 6123 *dagdhi `burning'. [âˆšDAH]
N. á¸• Ä• á¹› `ill -- will, envy, sharp rebuke'; A. á¸• Ä• ri `menace'; B. á¸• Ä• á¹› `sharpness, bitterness'; Or. dÄ• á¹›ha `sharp edge'; H. dÄ• dh f. `burning'; G. dÄ• á¸• hi f. `vindictiveness'; M. dÄ• á¸• h f. `ground burnt in preparation for seed, loppings strewn to be burnt, corn growing on such land'. <-> Words for `envy, &c.' poss. < DÃ¡BDHI -- .

dÃ¡gdhrÌ¥ 6124 dÃ¡gdhrÌ¥ (ËšdhÅ•ÌŠ -- ÅšBr.) m. `one who burns' RV. [âˆšDAH]
G. á¸• Ä• á¸• hu m. `burner of the dead'.
DAGH `reach to': DAGHNá¹“TI.

6125 daghná¹“ti, precative daghyÄ• á¸¥ `reaches to' RV., `strikes' DhÄ• tup. [Cf. Ä• dÃ¡ghat `will attack' TS., pradÃ¡ghaá¸¥ inf. `to perish' ÅšBr. -- âˆšDAGH]

K. dagun `to hit with the fists, pound'??
*daá¹…k -- `bite' see *á¸• AKK -- 2.
*daá¹…ga -- `hill' see *á¹-AKKA -- 3.
*daá¹…gara -- `cattle' see *á¸• Aá¹…GARA -- 1.

dacc 6126 *dacc `fear'.
N. dacko `fright', dackanu `to be frightened, be startled', M. daÄ‹kÄ• m., daÄ‹aká¹‡&etilde;.

daá¸• avaá¸• a 6127 *daá¸• avaá¸• a `onrush'.
Pk. daá¸• avaá¸• a -- `quick', m. `attack'; G. daroá¹›É” m. `attack by a band of robbers', M. daroá¸• Ä• m.

daá¹‡á¸• Ã¡ 6128 daá¹‡á¸• Ã¡ m. `stick, club' RV., `handle' AitBr., `control' Mn., `punishment' TÄ• á¹‡á¸• yaBr., `stalk, stem' MBh., daá¹‡á¸• aka -- m. `staff of banner' MBh., `row, line' ÅšÄ• á¹…khÅšr., daá¹‡á¸• ikÄ• -- f. `stick' Mn. [Prob. non -- Aryan, see *á¸• Aá¹‡á¹-HA -- . NIA. has no form attesting *dandra -- to support comparison with Gk. de/ndron]
Pa. daá¹‡á¸• a -- m. `stem of tree, stick, handle, punishment', Ëšaka -- m. `stick'; AÅ›. NiDoc. daá¹• á¸• a `punishment'; Pk. daá¹• á¸• a -- , á¸• aËš m. `stick, &c.', á¸• aá¹• á¸• aya -- m. `road', á¸• aá¹• á¸• Ä-Ì„ -- f. `seam'; Gy. eur. ran m. (wel. f.) `stick' (deriv. germ. ranyengÉ™rÄ« morin `raspberry' < daá¹‡á¸• ikÄ• --); Ash. doÌ„á¹‡ `handle', Kt. duá¹‡, á¸• un; Wg. dÅ«á¹‡ `stick, handle', á¸• Å«á¹‡Ã-á¹… `stick', deá¹‡á¸• Ä«ËŠ `shinbone'; Pr. ban -- á¸• uá¹‡á¸• u `hay fork', kuá¹‡ -- á¸• uá¹‡á¸• Å«ËŠ = Kt. kam -- á¸• en `yoke pole'; PaÅ¡. daá¹‡á¸• Ä• `roof -- beam', daá¹‡á¸• ala `plough -- handle', dar. dÃ£Ì„á¹›Ä« `stick', kuá¹›. á¸• Ä• á¹‡Ä«; Shum. d&atildedotdot;á¹›Ã¤ `stubble'; Woá¹-. á¸• oÌ„n m. `wood'; Gaw. á¸• aá¹‡á¸• -- bÄ• r `large broom' (bÄ• rik `broom'), doÌ„á¹‡á¸• Ä«ËŠk `stick', á¸• á¸—á¹‡á¸• Ä« `calf of leg, shinbone'; Tor. dan m. `handle'; Kand. dÃºá¹‡i `shinbone'; Sh. doÌ¯á¹‡Å- m. `handle (of axe &c.)', pales. á¸• á¹“nÄ« `shinbone(?)'; K. dan m. `hilt, handle (of hammer), stalk (of pear)', dÃ´nu m. `churning stick', kash. á¸• aná¸• u `back'; S. á¸• Ì anu m. `weal, tribute, hill', á¸• Ì ano m. `mark of lash, hillock', á¸• Ì anÄ« f. `bank of stream', á¸• Ì aá¹‡á¸• u m. `horn of ibex, fine', Ëšá¸• o m. `club'; L. á¸• ann, (Ju.) á¸• Ì an m. `force', á¸• Ì annÃ£Ì„ m. `carrying pole, small pieces of wood between rafters', á¸• annÄ« f. `wooden handle', á¸• aá¹‡á¸• Ä• m. `ladder': S. L. forms with á¹‡á¸• â†• Centre; P. dann m., á¸• ann (ludh. á¸• aá¹‡á¸• ) f. `fine', á¸• annÄ• (ludh.

á¸• aá¹‡á¸• Ä•) m. `stick used in a game' (â†’ H. dannÄ• m. `penis'), á¸• annÄ« (ludh. á¸• aá¹‡á¸• Ä«) f. `handle'; WPah.bhal. á¸• ann m. `bride -- price', á¸• anno m. `handle of hammer', á¸• annÄ« f. `beam of balance, razor handle'; Ku. dÄ• n `roofbeam', á¸• Ä• n, á¸• Ã£Ì„á¹› `fine, loss', á¸• Ä• no `mountain ridge', á¸• Ä• nÄ« `a kind of palanquin', gng. á¸• Ä• á¹‡ `punishment'; N. á¸• Ã£Ì„á¹› `fine', dÃ£Ì„á¹›o `rafter', á¸• Ã£Ì„á¹›o `beam, ridge, hill', dÃ£Ì„á¹›i `stick, pole', á¸• aÌƒá¹›alnu `backbone' (+?); A. á¸• Ã£Ì„r `long pole', á¸• Ã£Ì„rÄ• `channel', á¸• Ã£Ì„ri `fishing -- rod', á¸• aÌƒr `fine'; B. dÃ£Ì„á¹›, á¸• Ã£Ì„á¹› `oar, bird's perch, fine', dÃ£Ì„á¹›Ä• `stick, backbone, ridge of earth in a field (= á¸• Ã£Ì„á¹›Ä•), water -- channel', á¸• Ã£Ì„á¹›i `beam of balance'; Or. dÄ• á¹‡á¸• a, á¸• Ã£Ì„á¹›a `main road of a village', dÄ• á¹‡á¸• i `bypath', daá¹‡á¸• Ä• `side piece of cart, pole of cart, stick, path', daá¹‡á¸• i `beam of balance, septum of nose'; Bi. á¸• Ã£Ì„á¹› `paddle', (SWShahabad) `field boundary'; Mth. á¸• Ã£Ì„á¹› `staff', á¸• Ã£Ì„á¹›i `line', á¸• Ã£Ì„á¹›ab `to stand upright'; Bhoj. á¸• Ã£Ì„á¹› `oar, punishment'; Aw.lakh. á¸• Ã£Ì„á¹› `oar', á¸• Ã£Ì„á¹›Q `fine', á¸• Ã£Ì„á¹›Ä• `stalk'; H. dÃ£Ì„á¸• m. `oppression, fine', á¸• Ã£Ì„á¸• , á¸• Ã£Ì„á¹› m. `stick, oar, backbone', daá¹‡á¸• Ä• , á¸• aá¹‡á¸• Ä• m. `stake, pole of cart', á¸• Ã£Ì„á¸• Ä• , á¸• Ã£Ì„á¹›Ä• m. `boundary line (= dÃ£Ì„á¸• Ä•), ridge of earth, path', á¸• aá¹‡á¸• Ä«, á¸• Ã£Ì„á¸• Ä« f. `beam of balance, pole of litter, litter'; G. dÃ£Ì„á¸• É”, á¸• Ã£Ì„á¸• É” m. `pole, club, handle', dÃ£Ì„á¸• Ä«, á¸• Ã£Ì„á¸• Ä« f. `stick'; M. dÃ£Ì„á¸• m. `stick, ridge, footpath', dÃ£Ì„á¸• Ä• m. `club, handle, backbone, ridge, penis'; OSi. danÌ†á¸• , daá¸• `punishment, fine', Si. daá¹‡á¸• a `wood, timber, a kind of oar' < *danÌ†á¸• uva, st. danÌ†á¸• u -- .

DAá¹‡á¸• AKA -- , DAá¹‡á¸• Ã¡YATI, DÃ¡á¹‡á¸• IKA -- , DÄ• á¹‡á¸• Ä• ËŠ -- ; DAá¹‡á¸• AKARMAN -- , *DAá¹‡á¸• APÄ• LI -- , *DAá¹‡á¸• APÄ• Å›A -- , DAá¹‡á¸• APÄ• Å›IKA -- , *DAá¹‡á¸• APÅ«RA -- , DAá¹‡á¸• AVÄ• SIN -- , *DAá¹‡á¸• Ä• LI -- , *DAá¹‡á¸• IKÄ• BHÄ• RA -- ; Ä«á¹£Ä• DAá¹‡á¸• A -- , *KADAá¹‡á¸• A -- , *GOÌ„DAá¹‡á¸• A -- , *DUDAá¹‡á¸• A -- , *DUVÄ• RADAá¹‡á¸• A -- , *DRUMADAá¹‡á¸• A -- , *DHVAJADAá¹‡á¸• A -- , *PADADAá¹‡á¸• A -- , *PÄ• DADAá¹‡á¸• A -- , *VAá¹• Å›ADAá¹‡á¸• A -- , *VAá¸• ABHIDAá¹‡á¸• A -- , *VAá¸• RADAá¹‡á¸• A -- , *VALADAá¹‡á¸• A -- , *VIYAMADAá¹‡á¸• A -- , *VÄ“TADAá¹‡á¸• A -- , *SKAMBHADAá¹‡á¸• A -- .

Addenda: daá¹‡á¸• Ã¡ -- : Garh. á¸• Ã£Ì„á¸• `penalty'; Md. danÌ†á¸• i `stick'; <-> Ko. dÄ• á¹‡á¸• Ä• ro `spine of plantain leaf' (cf. Sk. daá¹‡á¸• Ä• ra<-> `a bow' lex.?).

daá¹‡á¸• aka 6129 daá¹‡á¸• aka n. `name of a forest in the Deccan' MBh. [H. W. Bailey TPS 1952, 57 < *dandraka -- as attested in Chinese, Sogdian and Khotanese translations, but see DAá¹‡á¸• Ã¡ --]
Pk. daá¹• á¸• aya -- n. `a forest in the south'; Si. daá¸• aya `forest, wilderness'.
Addenda: daá¹‡á¸• aka -- : Garh. dÃ£Ì„á¸• Å« `hill, ridge'.

daá¹‡á¸• akakarman 6130 *daá¹‡á¸• akakarman `forest -- work'. [DAá¹‡á¸• AKA -- , KÃ¡RMAN -- 1]
Si. daá¸• ayam `hunting' (EGS 69) prob. Si. cmpd.

daá¹‡á¸• akarman 6131 daá¹‡á¸• akarman n. `punishment' YÄ• jÃ±. [DAá¹‡á¸• Ã¡ -- , KÃ¡RMAN -- 1]
Pa. daá¹‡á¸• akamma -- n. `punishment', Si. danÌ†á¸• uvama.

daá¹‡á¸• apÄ• li 6132 *daá¹‡á¸• apÄ• li `row like a stick'. [DAá¹‡á¸• Ã¡ -- , *PÄ• á¸• I --]
M. dÃ£Ì„á¸• oá¸·, Ëšá¸·Ä«, dÃ£Ì„daá¸· f. `line, row, long narrow building'.

daá¹‡á¸• apÄ• Å›a 6133 *daá¹‡á¸• apÄ• Å›a `tree -- trunk noose'. [DAá¹‡á¸• Ã¡ -- , PÄ• ËŠÅ›A -- 2]
Bi. á¸• aÌƒá¹›wÃ£Ì„s `body -- rope of toddy -- collector'.

daá¹‡á¸• apÄ• Å›ika 6134 daá¹‡á¸• apÄ• Å›ika m. `hangman' Apte, `chief of police' MudrÄ• r., ËšÅ›aka -- m. `policeman' PaÃ±cat., ËšpÄ• sika -- m. `city governor' lex. [Cf. MIA. forms sansktritized as daá¹‡á¸• avÄ• sin -- , Ëšika -- m. `chief magistrate' lex., `watchman' BHS ii 261. -- DAá¹‡á¸• Ã¡ -- , PÄ• ËŠÅ›A -- 2]
Pk. daá¹• á¸• avÄ• siya -- , daá¹• á¸• apÄ• si -- m. `policeman'; Or. daá¹‡á¸• uÄ• si, daá¹‡á¸• Ä• si `caste of watchmen'.

daá¹‡á¸• apÅ«ra 6135 *daá¹‡á¸• apÅ«ra `stick -- cake'. [DAá¹‡á¸• Ã¡ -- , PÅ«RA -- 2]
N. daneuro `a stick -- shaped sweetmeat'.

6136 daá¹‡á¸• Ã¡yati `chastises, fines' YÄ• jÃ±. [DAá¹‡á¸• Ã¡ --]
NiDoc. daá¹• á¸• avo `must be punished', Pk. pres. part. pass. daá¹• á¸• ijjaá¹• ta -- , pp. daá¹• á¸• ia -- , daá¹• á¸• Ä• via -- ; S.

á¸• Ì anaá¹‡u `to flog'; P. á¸• annaá¹‡Ä•  `to fine', Ku. á¸• Ä• ná¹‡o, N. á¸• Ã£Ì„á¹›nu, A. á¸• Ã£Ì„riba, B. dÃ£Ì„á¹›Ä• , Or. daá¹‡á¸• ibÄ• , H. dÃ£Ì„á¹›nÄ• , daá¹‡á¸• nÄ• , á¸• Ã£Ì„á¸• nÄ• (whence intr. á¸• aá¹‡á¸• nÄ• `to be punished'), M. dÃ£Ì„á¸• á¹‡&etilde;.
daá¹‡á¸• avÄ• sin -- see DAá¹‡á¸• APÄ• Å›IKA -- .
Addenda: daá¹‡á¸• Ã¡yati: WPah.ká¹-g. á¸• aá¹‡á¸• á¹‡Ãµ `to punish', J. á¸• Ã£Ì„á¸• á¹‡u (both â†•  H. Him.I 84); A. á¸• aÌƒriba (phonet. d -- ) `to punish' AFD 337.

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daá¹‡á¸• Ä• li 6137 *daá¹‡á¸• Ä• li `boundary ridge'. [DAá¹‡á¸• Ã¡ -- , Ä• LI -- 1]
Mth. á¸• aÌƒrÄ• r `boundary line of a field' (á¹› assimilated to following r?).

dÃ¡á¹‡á¸• ika 6138 dÃ¡á¹‡á¸• ika `carrying a stick' PÄ• á¹‡., daá¹‡á¸• Ã-n -- `id.' ÅšBr., m. `rower' W. [DAá¹‡á¸• Ã¡ --]
Pk. daá¹• á¸• ia -- `having a stick'; B. dÃ£Ì„á¹›i, á¸• Ã£Ì„á¹›i `rower, waterman'; Or. daá¹‡á¸• iÄ• `collector of market taxes'; Mth. á¸• Ã£Ì„á¹›i `rower', H. dÃ£Ì„á¸• Ä«, á¸• Ã£Ì„á¸• Ä«, á¸• Ã£Ì„á¹›Ä« m.; G. dÃ£Ì„á¸• iyÉ”, á¸• Ã£Ì„Ëš m. `watchman'.

daá¹‡á¸• ikÄ• bhÄ• ra 6139 *daá¹‡á¸• ikÄ• bhÄ• ra `pole -- bearer'. [DAá¹‡á¸• Ã¡ -- , BHÄ• RÃ¡ --]
Ku. á¸• aÌƒá¹›eru, á¸• aneru `palanquin -- bearer', N. á¸• aÌƒá¹›er, á¸• aÌƒá¹›el.

dattÃ¡ 6140 dattÃ¡ `given' RV. 2. dÄ• ta -- in tvÄ• ËŠ -- dÄ• ta -- RV. 3. *dita -- . 4. *ditta -- . 5. *dinna -- . [dattÃ¡ -- is a NW form ac. to P.

Tedesco JAOS 43, 364. -- *dita -- (cf. vyÄ• dita<-> ~ vyÄ• tta -- MBh.) < IE. *dÉ™tÃ³ -- Tedesco ib. 363, but rather MIA. as pp. to dÄ“ti (see DÃ¡DÄ• TI) after Pk. á¹‡ia -- : á¹‡Ä“i. -- *ditta -- is NW from dattÃ¡ -- with i from *dita -- . <-> *dinna -- from *danna -- (< *dad -- na --) also with i from *dita -- or *ditta -- : NIA. forms with nh arise from cmpd. tenses, e.g. Aw. dinhesi < dinne aÌ„Ì†hesi J. Bloch BSL 51, 12. -- âˆšDÄ• 1]
1. Pa. Pk. datta -- `given', Pa. dattika -- , Ëšiya -- `given as a present'; H. dÄ• t m. `liberality' (or < DÄ• TRÃ¡ -- 1?).
2. OSi. daya, da `gave'.
3. NiDoc. dita, ditaǵa, ditaá¹• ti, dida, didae, didaá¹• ti (despite T. Burrow BSOS viii 431 < *dita -- rather than *ditta --), Kho. diru (BelvalkarVol 89 < *ditaka --), Ku. N. diyo; B. diyÄ• , de `with' ODBL 770; Or. diÄ• `given'; H. diyÄ• `given', m. `gift'; -- ext. -- ll -- : B. dila, M. dilÄ• . <-> Replaced by MIA. type of pp. with -- ddha -- (laddha -- , &c.): OH. dÄ«dhau, G. dÄ«dhuÌƒ, OM. dÄ«dhalÄ• (whence pres. st. didhá¹‡&etilde;).
4. Gy. pal. pret. sg. tá¹“mi, tá¹“ri, tÄƒ < *dtoÌ„ JGLS 3rd ser. xxxix 28; Tir. dÉ™tÉ™, Bshk. dÄ-Ì„t, Tor. Mai.ky. dit, Phal. dito, K. dyutu, á¸• oá¸• . ditto, L. dittÄ• , á¸• iËš, P. dittÄ• , WPah.bhad. bhal. dittÅ«, pÄ• á¸• . dyittÄ• , paá¹…. kiuÌƒth. dittÄ• .
5. Pa. dinna -- `given', dinnaka -- `adopted (son)'; EAÅ›. dina, diá¹• na `given', Dhp. a -- diá¹‡a -- (= a -- diá¹‡á¹‡a -- â†• Pk. Brough Dhp 98), Pk. diá¹‡á¹‡a -- (diá¹‡á¹‡aya -- m. `adopted son'), Gy. gr. dinÃ³, wel. dinoÌ„, diniloÌ„, diloÌ„; á¸Œ. denim `I gave'; S. á¸• Ì ino, WPah.sir. dÄ«nau, jaun. dÄ«noÌ„, OAw. dÄ«nha, lakh. dÄ«nh, Brj. dÄ«nau, OH. dÄ«n, dÄ«nhÄ• , OM. dinhalÄ• , OSi. dine, dini, Si. dunu, dun, 1 sg. dinim `I gave'. *PRASÄ• DADATTAKA -- , *ADINNA -- .
Addenda: dattÃ¡ -- . 5. *dinna -- : WPah.ká¹-g. dinnÉ” `given', Wkc. deá¹‡o (e from pres. stem) < *dina -- (Pk. DhP. a -- diá¹‡a -- ), kc. deá¹‡o; Md. din `given', dinum `giving'.

6141 dÃ¡dÄ• ti `gives' RV. [âˆšDÄ• 1]
Pa. dadÄ• ti `gives'; EAÅ›. fut. dÄ• haá¹• ti < dÄ• syÃ¡nti; NiDoc. dadÄ• ti, ger. dadavo, PaÅ¡.lauá¹›. day -- IIFL iii 3, 62; Kal. 2 sg. imper. deh < dÄ“hÃ-; Kho. 3 sg. imper. diyÄ• r < dÃ¡dÄ• tu, 2 sg. det < daddhÃ-; Bshk. da -- , 1st sg. pres. ya dÄ• nt (< pres. part. dÃ¡dat -- , Pa. dadantoÌ„); Mai. 1 sg. dam, imper. dÄ“, Phal. dÅ«m, deh, Sh.chil. deh, K. dih.
Pres. st. dÄ• ËŠti RV. (> Pk. dÄ• i) was replaced by dÄ“ti ~ pp. *dita --

after nÄ“ti < NÃ¡YATI (for interaction of verbs `give' and `take' see P. Tedesco JAOS 43, 364 ff.) and further influenced by 2 sg. imper. dÄ“hÃ-: Pa. dÄ“ti, NiDoc. dedi (denati after giá¹• nati < grÌ¥há¹‡Ä• ËŠti Burrow KharDoc 44), Pk. dÄ“i, Gy. 3 sg. del, pal. der, arm le -- , á¸Œ. dena, Pr. Ä• -- lye -- , Tir. 1 sg. dÄ“m, PaÅ¡. weg. chil. Woá¹-. dÄ“ -- , Kal.rumb. dem (pret. pra < PRÄ• ËŠDÄ• T), Tor. de -- , Sh. dem; K. dyunu, rÄ• m. dÄ“á¹‡u, pog. deun, kash. dyunÅ-, á¸• oá¸• . dÄ“á¹‡o, S. á¸• Ì iaá¹‡u, pres. part. á¸• Ì Ä«Ëœdo, L. devaá¹‡, á¸• eËš, (Ju.) á¸• Ì eËš, awÄ• á¹‡. deuá¹‡, P. deá¹‡Ä• , WPah. all dial. dÄ“ -- , Ku. diá¹‡o, N. dinu, A. diba, B. deoyÄ• , Or. debÄ• , Mth. deb, Bhoj. 3 sg. fut. dihÄ«, OAw. dei, H. denÄ• , Marw. deá¹‡o, G. devuÌƒ, M. deá¹‡&etilde;, Si. denavÄ• . -- See DATTÃ¡ -- .
Addenda: dÃ¡dÄ• ti: S.kcch. á¸• eá¹‡Å« `to give', WPah.ká¹-g. de_á¹‡Ãµ (pret. dinnÉ” see DATTÃ¡ -- ), Wkc. deá¹‡no (pres. dea, pres.part. dendo, á¹‡ of inf. from past deá¹‡o < *dina -- see DATTÃ¡ -- ), kc. deá¹‡o, J. deá¹‡u; ká¹-g. caus. dÉ™lauá¹‡Ãµ (â†• H. dilÄ• nÄ• ), Garh. deá¹‡u, caus. dilÉ”á¹‡u; Md. denÄ« `gives' (inf. dÄ“n, absol. dÄ«, 3 sg.pres. dÄ“; pp. din see DATTÃ¡ --), devanÄ« `gives in marriage', devenÄ« `is given'.

dadrÃº 6142 dadrÃº1 m. `cutaneous eruption' SuÅ›r., ËšrÅ« -- PÄ• á¹‡.vÄ• rtt., dardÅ« -- , dardrÅ« -- Uá¹‡. com.
Pa. daddu -- n. `a skin disease'; Pk. daddu -- m. `ringworm', Sh. Ç°Ã£Ì„áº“Ä- f. dissimilated from *JÌ£aáº“ -- < *dradr<-> < dadru -- ; K. daÌ£dÃ¼rÃ¼ f. `the itch'; L. daddar m. `ringworm', P. daddarÄ« f., EP. dadd f.; WPah.bhal. á¸• á¸·aá¸• á¸· f. `ringworm, eczema'; Ku. N. dÄ• d `ringworm', B. dÄ• ud, dÄ• id, dÄ• d, Or. dÄ• du, Bhoj. dÄ• d; H. dÄ• d m. `ringworm, herpes'; G.dÄ• dar f. `ringworm', darÄ• j f. (< *darÄ• d with j from khaj < KHARJU -- 1), M. dÄ• d f., Si. dadaya; -- X DAGDHÃ¡ -- `burnt, burning': S. á¸• Ì aá¸• hu f. `ringworm', L.mult. á¸• adhr m., (Ju.) á¸• Ì adhar m., awÄ• á¹‡. dhÃ ddur, G. dÄ• dhar f. -- X KHARJU -- : Kho. (Lorimer) dr*lÅ¾auuk `eruption, itch'. DADRULA -- .
dadru -- 2 `tortoise' see DARDRU -- .
dadruá¹‡a -- see next.
Addenda: dadrÃº -- : Md. dadu `ringworm'.

dadrula 6143 dadrula `suffering from ringworm', dardula -- , dardura -- 2, dradula -- BHSk., dadruá¹‡a -- Hcar. [DADRÃº -- 1]
S. á¸• Ì aá¸• Ì aru m. `name of a cutaneous disease'; Ku. N. dÄ• durÄ• `any eruption on skin, erysipelas, measles'; M. dÄ• dar n. `herpes'.

dadhanvÃ¡nt 6144 dadhanvÃ¡nt `containing coagulated milk' RV. [DÃ¡DHI --]
Kho. don (with rising tone) `ghee' which is churned from sour milk
(BelvalkarVol 89 < dadhÃ¡n --).

6145 dÃ¡dhÄ• ti `places, lays on, gives, seizes' RV. [Already in RV. there
was some contact of meaning with DÃ¡DÄ• TI, and in meaning `beats' it
collides with it also phonetically in Kaf. and Dard. There is similar
confusion in Iranian (e.g. Shgh. dÄ• -- `to give' and dÄ• -- `to put,
strike') Rep1 78, NTS i 53. For semantic development `sets, places <->
strikes' cf. LÄ• GAYATI in Kaf. and K., and Or. basÄ• ibÄ• `to set, flog' s.v.
VÄ• SÃ¡YATI2. -- Disappearance over most of MIA. and NIA. field due to
collision with dÃ¡hati. <-> âˆšdhÄ•]
Pa. dahati `puts, assumes'; Pr. lye -- , lyu -- `to do, make, work, say' NTS
xv 293; Tir. dÄ“ -- `to beat'; PaÅ¡.lauá¹›. day -- `to place, put, make';
Kal.rumb. diem, urt. ǵim `I hit, shoot', Kho. (Lor.) dik `to build,
shut, throw, beat' (in both pret. < prÄ• ËŠdhÄ• t s.v. PRÃ¡DADHÄ• TI); Tor. de
-- `to beat' (pret. did taken over from dit `gave' < *ditta -- s.v. DATTÃ¡
-- , owing to the phonetic fusion of both verbs in pres. stem); Sh.gil.
(Lor.) doiki `to put, build, beat', chil. deh -- `to beat'; Si. (SigGr) da
-- `to place, put, throw away' (or < JÃ¡HÄ• TI). -- Wg. dat -- `to throw, put
on, pour into, sow, make fire' < dhattá¸— or pp. *dattha -- (cf. DATTÃ¡ --
and *PRATTHA -- ~ PRÃ¡TTA --): doubtful.
Addenda: dÃ¡dhÄ• ti: P. á¸• Ä• há¹‡Ä• `to spread (a bed)', á¸• ahiá¹‡Ä• `to be
spread' (for á¸• cf. Pk. Ä• á¸• ahaÃ¯ < Ä• ËŠdadhÄ• ti); WPah.ká¹-g.
á¸• Ä• ËŠá¹‡Ãµ `to keep, put, place, employ' Him.I 84, J. á¸• Ä• á¹‡u `to
stretch, spread', sat. (LSI ix 4, 644) á¸• Ä• á¹‡au `to place', mand. (LSI ix
4, 767) dÄ• h -- `to put', suk. (LStI 216) á¸• Ä• há¹‡Ä• `to place'. Prob.
forms without h due to synonymous pÄ• á¹‡oÌ„ Him.I 84.

dÃ¡dhi 6146 dÃ¡dhi n. `thick sour milk', gen. dadhnÃ¡á¸¥ RV., in cmpd. --
dadhika -- . [NIA. < *dadhikam n.]
Pa. Pk. dadhi -- n., Pk. dahi -- n., K. dÃ¤Ä© AO xix 93, S. á¸• Ì ahÄ« f., L.
dahÄ© f., (Ju.) á¸• Ì ahÄ« f., mult. á¸• ahÄ© f., P. dahÄ«Ëœ m., WPah.khaÅ›.
daÌƒi n., Ku. dai, gng. de, N. dahi, dai, A. B. dai, Or. dahi, daÃ¯, Bi.
Mth. Bhoj. dahÄ« f., Aw. lakh. dahiu (after ghiu < GHRÌ¥TÃ¡ --), H. dahÄ«,
dhaÄ« m., G. M. dahÄ«Ëœ n., Ko. dhaÌƒi, OSi. (BrÄ• hmÄ«) di, Si. dihi, dÄ«.
DADHANVÃ¡NT -- ; *DADHICAá¹…GÄ“RA -- , *DADHIDUGDHÄ• , DADHIBHÄ• á¹‡á¸• A --

*DADHISTARA -- .
Addenda: dÃ¡dhi -- : WPah.ká¹-g. de/Ä© m. (f.) `curds', Garh. de, Brj. dahÄ«, dahiyo m.

dadhicaá¹…gÄ“ra 6147 *dadhicaá¹…gÄ“ra `tray for curds'. [DÃ¡DHI -- , CAá¹…GÄ“RÄ« --]
H. dah&etilde;gar m. `vessel for carrying coagulated milk in'.
dadhittha -- see KAPITTHA -- .

6148 *dadhidugdhÄ• `curds and milk'. [Cf. dadhipayasÄ« n. du. PÄ• á¹‡. -- DÃ¡DHI -- , DUGDHÃ¡ --]
Woá¹-. dye_d, dyed f. `curds' (Buddruss Woá¹- 100 < *doÌ„gdhikÄ•), Tor. dÄ“th (AO viii 302 < dugdhÃ¡ -- or dugdhÄ« -- ?).

dadhibhÄ• á¹‡á¸• a 6149 dadhibhÄ• á¹‡á¸• a n. `vessel for holding curds' Hit. [DÃ¡DHI -- , BHÄ• á¹‡á¸• A -- 1]
P. dahÄ«á¹‡á¸• Ä«, á¸• aËš f. `earthen vessel in which milk is coagulated'; Ku. dah&etilde;á¹›Ä« f. `small vessel to hold curds', Bi. dah&etilde;á¹›Ä«, (Patna) dahaá¹›Ä«, H. dahaÄ©á¸• Ä«, Ëšh&etilde;á¸• Ä«, Ëšh&etilde;á¹›Ä«, Ëšheá¹›Ä« f., M. dahÄ«haÌƒá¸• Ä«, dahyÃ£Ì„á¸• Ä«, dah&etilde;á¸• Ä« f.

dadhistara 6150 *dadhistara `curd -- cream'. [DÃ¡DHI -- , STARA --]
Pk. dahitthaÌ„Ì†ra -- m. `a kind of sweetmeat'; G. dahÄ«Ëœt(h)ruÌƒ n. `a kind of sweet cake'.

dan 6151 *dan `flash, bang'. [Connection with dÃ¡naá¸¥ 2 sg. `crushed' RV., dÄ• ËŠnati, dÄ• nÃ¡yati `cuts off' DhÄ• tup. is doubtful]
Ku. daá¹‡ak `blow, stroke', daá¹‡khaá¹‡o `to scold, frighten'; N.

dandanÄ• unu `to flare', danko `blaze', dankanu `to blaze', dankÄ• unu `to beat soundly'; M. daá¹‡daá¹‡á¹‡&etilde; `to roar', daá¹‡kÄ• `resounding blow', daá¹‡aká¹‡&etilde; `to become notorious'.

dÃ¡nta 6152 dÃ¡nta m. `tooth' RV. [dÃ¡nt -- RV.]
Pa. danta -- m. `tooth, tusk'; Pk. daá¹• ta -- m. `tooth, part of a mountain'; Gy. eur. dand m. `tooth', pal. dá¹“ndÄƒ, Ash. dÅ• Ë˜nt, Kt. dut, Wg. doÌ„Ìƒt, duÌ„Ìƒt, Pr. letum, lÃ¤tÉ™m, 'Ã¤tÉ™m `my (?) tooth', Dm. dan, Tir. d*lndÉ™, PaÅ¡. lauá¹›. dan(d), uzb. doÌ„n, Niá¹…g. daá¹…, Shum. dandem `my tooth', Woá¹-. dan m., Gaw. dant, Kal.urt. d*ln, rumb. dh*lndoÌ„Å•y*lk (lit. `front and back teeth'? -- see *DÄ• á¹• á¹£á¹-RA --); Kho. don, Bshk. d*lndÉ™, Tor. d*ln, Kand. dÉ”di, Mai. dÄ• n, Sv. dÄ• nd, Phal. dÄ• n, pl. dÄ• nda, Sh.gil. doÌ¯n, pl. doÌ„nyeÌ¯ m. (â†’ á¸Œ. don m.), pales. d*ln, jij. dÉ”n, K. dand m., rÄ• m. pog. á¸• oá¸• . dant, S. á¸• Ì andu m.; L. dand, mult. á¸• and, (Ju.) á¸• Ì aÌƒd m., khet. dant `tooth', (Shahpur) daÌƒd f. `cliff, precipice'; P. dand m. `tooth,' WPah.bhad. bhal. paá¹…. cur. dant, cam. dand, pÄ• á¸• . dann, Ku. N. dÃ£Ì„t (< *dÃ£Ì„d in N. dÃ£Ì„de `harrow, a kind of grass'), A. B. dÃ£Ì„t, Or. dÄ• nta, Mth. Bhoj. Aw.lakh. H. Marw. G. M. dÃ£Ì„t m., Ko. dÄ• ntu, Si. data. -- Ext. -- á¸• a -- : Dm. dandÉ™Ì• Å•i, dÃ¡nduri `horse's bit', Phal. dÃ¡ndaá¹›i. -- See Add.
DANTAKA -- , *DANTÄ• LA -- , DANTÄ• VALA -- , DANTÃ-N -- , *DANTIYA -- , DANTILA -- , DANTURÃ¡ -- , *DANTULA -- ; DANTAKÄ«LA -- , DANTAKRÅ«RAM, DANTADHÄ• VANA -- , DANTAPAVANA -- , DANTAMÄ• á¹• SA -- , *DANTÄ• PATÄ• NA -- DANTÄ• LI -- ; *UDDANTA -- , CATURDANTA -- , *DUDANTA -- , á¹£OÌ„á¸• ANTA -- ; -- DANTÄ« -- .
Addenda: dÃ¡nta -- : S.kcch. á¸• andh m.pl. `teeth'; WPah.ká¹-g. (kc.) dÄ• nd m., J. dÃ£Ì„d m., Garh. dÃ£Ì„t, Md. dat.
â€ DANTAPÄ• LI -- .

dantaka 6153 dantaka (a) `*having teeth'. (b) in cmpd. `tooth' TS. (c) m. `projection on a rock' lex. [DÃ¡NTA --]
(a) K. dondu `tusked'; Or. dÄ• ntÄ• `having teeth'; G. dÃ£Ì„tÉ” m. `a kind of rake or harrow'. -- (b) Pa. dantaka<-> m. `ivory pin'; S. á¸• Ì ando m. `tooth of an instrument'; L. á¸• andÄ• m. `tooth (of rake &c.)', dandÄ« f. `milk -- tooth'; Or. dÄ• ntÄ« `toothlike projection'; H. dÃ£Ì„tÄ• m. `large tooth, tooth (of comb &c.)', dÃ£Ì„tÄ« f. `tooth, cog'; G. dÃ£Ì„tÉ” `cog', dÃ£Ì„tÄ« f. `wedge between the teeth of a comb'; M. dÃ£Ì„tÄ• `tooth (of rake &c.), cog'; Si. dÃ¤tta, st. dÃ¤ti<-> `tooth (of a saw)'. -- (c) L. dandÄ« f.

`cliff'; N. dÃ£Ì„ti `edge of a hole used in a game'; A. dÃ£Ì„ti `edge'; -- ext. -- r -- : L.awÄ• á¹‡. dandrÄ« `edge', A. dÃ£Ì„tri `edge of platform'. <-> S. á¸• Ì andi f. `selvage of a web', L. dand f. `precipice' < *dantÄ« -- ?

dantakÄ«la 6154 dantakÄ«la `*toothpick' (`tooth -- like joinery' Apte). [DÃ¡NTA -- , KÄ«LA -- 1]
S. á¸• Ì anderÄ«, ËšdÄ«rÄ« f. `toothpick'.

6155 dantakrÅ«ram adv. `fiercely with the teeth' MBh. [DÃ¡NTA -- , KRÅ«RÃ¡ --]
Si. datkÅ«ru -- kanavÄ• `to gnash the teeth' Geiger EGS 69, but bec. of Å« prob. â†• or influenced by Sk.

dantadhÄ• vana 6156 dantadhÄ• vana n. `cleaning the teeth' KauÅ›., `tooth twig' R. [DÃ¡NTA -- , DHÄ• VANA -- 2]
Pk. daá¹• tadhÄ• vaá¹‡a -- n. `cleaning the teeth', Or. dÄ• ntuÄ• á¹‡i.

dantapavana 6157 dantapavana n. `small piece of wood to clean the teeth with' Car. [DÃ¡NTA -- , PÃ¡VANA --]
Pa. dantapoÌ„á¹‡a -- n. `tooth stick' (J. Charpentier IL ii 56 early change of n to á¹‡ after oÌ„), Pk. daá¹• tavaá¹‡a -- n., S. á¸• Ì andaá¹‡u m., L. (Ju.) á¸• Ì aÌƒdvaá¹‡, B. dÃ£Ì„tan, Bi. datuan, H. dÃ£Ì„twan, daÌ„Ì†tËš, dataun, dÃ£Ì„tan, dÄ• tun m.f. (â†' K. doÌˆÌƒtun m., P. dÄ• taá¹‡ f., Ku. datÅ«á¹‡, N. datiun), G. dÄ• taá¹‡ n., dÄ• tará¹›uÌƒ n. (< *dÃ£Ì„taá¹‡á¹›uÌƒ?), M. dÃ£Ì„tvaá¹‡ n.
Addenda: dantapavana -- : S.kcch. á¸• annaá¹‡ m. `twig for cleaning teeth'.

6157a â€ dantapÄ• li -- f. `the gums' VarBrÌ¥S. [dÃ¡nta -- , *pÄ• á¸• i<-> (pÄ• li -- 1)]
WPah.poet. dÉ”nduaá¸·á¹-e f. `row of teeth' (rather than with Him.I 100 from dÉ”ndu + -- al -- < Ä• LI --).

dantamÄ• á¹• sa 6158 dantamÄ• á¹• sa n. `the gums' SuÅ›r. [DÃ¡NTA -- , MÄ• á¹• SÃ¡ --]
Wg. doÌ„ÌƒtmoÌ„ÌƒS, duÌ„ÌƒtmËš `the gums', Kal.rumb. donmÃ³s.

dantÄ• patÄ• na 6159 *dantÄ• patÄ• na `convulsive clenching of teeth'. [DÃ¡NTA

-- , *APATÄ• NA --]
L. (Ju.) á¸• Ì aÌƒdvaá¹‡ m. `tetanus'.

dantÄ• la 6160 *dantÄ• la `toothed'. [DÃ¡NTA --]
Pk. daá¹• tÄ• la -- m., ËšlÄ« -- f. `grass -- cutting instrument'; S.
á¸• Ì andÄ• rÄ« f. `rake', L. (Ju.) á¸• Ì aÌƒdÄ• l m., ËšlÄ« f.; Ku. danyÄ• lo m.
`harrow', gng. danyÄ• w (y from danÄ«á¹›o < DANTÃ-N --); N. daÌƒtÄ• r
`tusked' (â†•  a Bi. form); A. daÌƒtÄ• l adj. `tusked', sb. `spade'; B.
dÃ£Ì„tÄ• l `toothed'; G. daÌƒtÄ• á¸· n., Ëšá¸·Ä« f. `harrow'; M. dÃ£Ì„tÄ• á¸·
`having projecting teeth', dÃ£Ì„tÄ• á¸·, Ëšá¸·Ä“, daÌƒtÄ• á¸· n. `harrow,
rake'.
Addenda: *dantÄ• la -- : Garh. daÌƒdÄ• á¸·u `forked implement', Brj. daÌƒtÄ• l,
daÌƒtÄ• ro `toothed', m. `elephant'.

dantÄ• li 6161 dantÄ• li f. `row of teeth' MW. [DÃ¡NTA -- , Ä• LI -- 1]
M. dÃ£Ì„tÄ• á¸·Ä« f. `the teeth (collectively)'.

dantÄ• vala 6162 dantÄ• vala `tusked' Kull. [DÃ¡NTA --]
H. daÌƒtÄ• wlÄ« f. `rake, harrow'.
dantikÄ• -- see DANTÄ« -- .

dantÃ-n 6163 dantÃ-n `tusked' MaitrS., m. `elephant' MBh. [DÃ¡NTA --]
Pk. daá¹• ti -- m. `elephant'; S. á¸• Ì andyo m. `a species of fish';
WPah.jaun. daÌƒdiau `harrow' < daÌƒdi hau, (< HALÃ¡ --); Ku. danÄ«á¹›o m.
`harrow'; N. dÃ£Ì„de `toothed' sb. `harrow'; A. daÌƒtÄ«yÄ•  `having new teeth
in place of the first', dÃ£Ì„tinÄ« `woman with projecting teeth'; Or.
dÄ• ntiÄ• `toothed'; H. dÃ£Ì„tÄ« f. `harrow'; G. dÃ£Ì„tiyÉ” m. `semicircular
comb', daÌƒtiyÉ” m. `harrow'.

dantiya 6164 *dantiya, dantya -- `dental, on the teeth' PÄ• á¹‡. [DÃ¡NTA --]
Bshk. dÄ“ndÄ« `horse's bit'; Mth. dÃ£Ì„tÄ« `lockjaw'.

dantila 6165 dantila `*toothy' (m. `name of a man' PaÃ±cat.). [DÃ¡NTA --]
S. á¸• Ì andiru `having large teeth, toothed'.
Addenda: dantila -- : S.kcch. á¸• andhro `having long teeth'.

dantÄ« 6166 dantÄ« f. `Croton polyandrum (yielding a pungent oil)' SuÅ›r.,
dantikÄ• -- f. lex.

Pk. daá¹• tÄ« -- , ËštiyÄ• -- f. `a big variety of Asparagus racemosa, a species of tree'; Si. dÃ¤tta, st. dÄ• ti -- `the plant Baliospermum axillare'.

danturÃ¡ 6167 danturÃ¡ `having projecting teeth' PÄ• á¹‡., KathÄ• s., Ëšaka<-> VarBrÌ¥S. [~ *DANTULA -- . -- DÃ¡NTA --]
Pk. daá¹• tura -- , Ëšriya -- `having projecting teeth'; Sh. (Lor.) dandur `a sort of harrow'; Or. dÄ• nturÄ• `having prominent teeth', M. dÃ£Ì„trÄ• ; -- M. dÃ£Ì„tur m. `the tree Ficus tsiela', dÃ£Ì„tar f. `F. parasitica' (cf. dantura -- cchada<-> `lime tree' lex.).

dantula 6168 *dantula, dantÅ«lÃ¡ -- `having teeth' PÄ• á¹‡.gaá¹‡a. [~ DANTURÃ¡ -- . -- DÃ¡NTA --]
L.awÄ• á¹‡. dandlÄ• `large -- toothed'; N. daÌƒtulo `having prominent teeth' (t from dÃ£Ì„t), H. daÌƒtulÄ• .
dantÅ«lÃ¡ -- see prec.
dantya -- see *DANTIYA -- .

dandha 6169 *dandha `stupid'. [Cf. Pa. datta -- , dattu -- `stupid' and Sk. tandatÄ“ `becomes slack', Ã¡tandra -- `untiring', tandrÃ¡yatÄ“ `is languid' (prob. of IE. origin EWA i 476) which Kuiper FestschrKirfel 176 makes non -- Aryan]
Pa. dandha -- `slothful, stupid' LÃ¼ders ZDMG 58, 700; Si. dadayÄ•  `fool'.

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dab 6170 *dab `a noise'. [Onom.]
P. dabaá¹› -- dabaá¹› `with the sound of heavy and noisy steps'; N. dabdab `mud'; H. dabdabÄ• m. `noise'; M. dabdab `noise of a slack drum'.

dabdha 6171 dabdha `broken' in Ã¡dabdha -- `unharmed' RV. [Cf. dabhrÃ¡ -- `small, deficient' RV. -- âˆšDABH]
K. dada `knotty, full of knots (of sheets of birchbark, &c.)'??

dÃ¡bdhi 6172 dÃ¡bdhi f. `hurting' TS. [âˆšDABH]
S. á¸• Ì adhi f. `incorrectness'? -- See *DAGDHI -- .
Addenda: dÃ¡bdhi -- : WPah.poet. dadhu m. `enmity' or < *dabdhu -- , rather than with Him.I 97 < *DAGDHI -- .

dabb 6173 *dabb `press'. 2. *á¸• abb -- . 3. *dapph -- . [A. Master BSOAS xii 348 â†• Drav. -- Cf. *DRAPP --]
1. Gy. eur. dab f. `blow, kick' (whence daber -- `to pummel'); Mai.ky. dab -- `to bury'; K. dabun `to press into'; S. daá¸‡aá¹‡u, daá¸‡Ä• iá¹‡u `to press down' (d -- !); L. dabbaá¹‡ `to press, bury', (Ju.) daá¸‡aá¹‡ `to be pressed down, be buried'; P. dabb f. `pressure', dabbá¹‡Ä• , dabÄ• uá¹‡Ä• `to press down', intr. dabá¹‡Ä• , dabÄ«á¹›nÄ• `to press back'; Ku. dÄ• bá¹‡o `to press, force, bury', intr. dabá¹‡o; N. dÄ• bnu `to press down', dabÄ• unu `to crush, bury', dabinu `to be put out of sight'; A. dÄ• biba `to sink', dabÄ• iba `to press'; B. dÄ• bÄ• `to press down', dÄ• bnÄ• `snub', dÄ• bá¹›i `intimidation' (ODBL 446 wrongly < DARPA -- ); Or. dÄ• bibÄ• `to press down, prohibit, reprimand', dabibÄ• , dabakibÄ• `to shrink back'; H. dÄ• b m. `pressure', dÄ• bnÄ• `to press, rule, snub', dabnÄ• intr. dabaknÄ• , `to be covered, be hidden'; G. dÄ• b m. `restraint', dÄ• bvuÌƒ `to press', dabÄ• vvuÌƒ `to press, intimidate'; M. dÄ• bá¹‡&etilde; `to press', dabá¹‡&etilde;, dabaká¹‡&etilde; `to bend under a weight'.
2. A. á¸• Ä• bi `threat', á¸• abÄ• iba `to press down'; Or. á¸• Ä• bibÄ• `to cover'; G. á¸• abÄ• vvuÌƒ `to press, intimidate', á¸• abkÉ”, á¸• apkÉ” m. `fear, apprehension'.
3. Kho. daphá¸—ik `to crush'.
*Ä• DABB -- .
*dabba -- `box' see *á¸• ABBA -- 1.
*dabbara -- `mud' see *á¸• ABBARA -- .
DABH `hurt, deceive': DABDHA -- , DÃ¡BDHI -- , DÃ¡BHATI, DABHNá¹“TI, DABHRÃ¡ -- , DAMBHÃ¡ -- , DAMBHÃ¡YATI, DAMBHIN -- , DAHARA -- , DAHRÃ¡ -- ; Ã¡DBHUTA -- , DÅ«á¸• Ã¡BHA -- .
Addenda: *dabb -- : S.kcch. dhabÄ• yá¹‡Å« `to suppress'; WPah.ká¹-g. dabá¹‡Ãµ `to cover with earth, bury', dÉ™bauá¹‡Ãµ `to press down', kc. Ëšá¹‡o `to bury'; J. dÄ• bá¹‡u `to press'. <-> S.kcch. dh < d represents spirant e.g. d

Ä• bá¹‡Å« `to press' AKÅš xxii, dabÄ• yá¹‡Å« (â†• G. dÄ• bvuÌƒ, dabÄ• vvuÌƒ?).

6174 dÃ¡bhati `hurts' RV. [âˆšDABH]
S. á¸• Ì ahaá¹‡u `to torment': more prob. < DÃ¡HATI with which it would collide in MIA.

6175 dabhná¹“ti `hurts, deceives' RV. [âˆšDABH]
X DRÃºHYATI: Pa. dubbhati `hurts, deceives'; Pk. dÅ«bhaÃ¯ `is unhappy', H. dÅ«bhnÄ• PSM 587; G. dubhvuÌƒ, dubhÄ• Ë…vvuÌƒ `to tease, vex'. -- Or pres. st. formed fr. MIA. *duddha -- < drugdhÃ¡ -- after type laddha -- : labbhaÃ¯.
dabhrÃ¡ -- see DAHRÃ¡ -- .
DAM `tame': dÃ¡ma -- , damana -- 1, damÃ¡yati, damita -- , damya -- , dÄ• ntÃ¡ -- , dÄ• nti -- , *dÄ• mayati1, *dÄ• miya -- , dÄ• ËŠmyati; durdama -- .

dÃ¡ma 6176 dÃ¡ma m. `self -- restraint' ÅšBr. [âˆšDAM]
Pa. Pk. dama -- m.; Si. dama `subjugation of one's passions'.

damana 6177 damana1 in cmpd. `taming' MBh., m. `a tamer' BhP., n. `act of taming' MBh. [âˆšDAM]
Pa. damana -- adj. and n. `taming', Pk. damaá¹‡a -- n.; H. poet. daun m. `subduing', G. damaá¹‡ n.
damana -- 2 `Artemisia indica' see *DRAMAá¹‡A -- .

damanÄ« 6178 damanÄ« f. `Solanum jacquini' lex. [Cf. *DRAMAá¹‡A -- ?]
Cf. P. damÄ• m. `a solanum with edible and medicinal fruit'; N. damÄ• (h)i -- geá¹›Ä•  `a prickly shrub with red berries in winter', damÄ• hÄ• -- geá¹›i, damauro `edible black sweet fruit of a partic. kind of tree'.

6179 damÃ¡yati `subdues' RV. 2. damita -- `tamed' PÄ• á¹‡. [~ *dÄ• mayati1. -- âˆšdam]
1. Pa. damÄ“ti, Pk. damÄ“i; B. daÄ©yÄ• na `to train, break in (an animal)'; OG. damaÃ¯ `controls', G. damvuÌƒ `to tire, trouble'; Si. damanavÄ•  `to tame, subdue' (or < *DÄ• MAYATI1)
2. Pa. damita -- `subdued', Pk. damia -- ; -- Si. dÃ¤mi `submissive' rather < *DÄ• MITA -- .
damita -- see prec.
Addenda: damÃ¡yati: WPah.ká¹-g. dÉ”Ì„Ëœá¹‡Ãµ `to tame, domesticate'; A.

dÃµwÄ• y `bends' AFD 156, Md. damanÄ« `drags' pass. demenÄ« `is dragged').

dÃ¡mÅ«nas 6180 dÃ¡mÅ«nas m. `householder, master' RV.
Sh.gil. dabÅ«ËŠn m. `owner, master, landlord, God', bro. damolÌ„n (â†' Bur. dem*ln `master' NTS xiii 92).

dambhÃ¡ 6181 dambhÃ¡ m. `deceit' Mn. [âˆšDABH]
Pk. daá¹• bha -- , á¸• aËš m. `deceit', K. á¸• Ã£Ì„b m.; H. dambh m. `deceit, arrogance'; M. daÌƒbh, á¸• aÌƒbh m. `hypocrisy'.
DAMBHIN -- .

6182 dambhÃ¡yati `hurts' RV. [âˆšDABH]
Sh. (Lor.) d*lmiÇ°oiki `to suffer (pain &c.)', d*lmiÇ°Ä• r f. `trouble, discomfort'; P. dambhá¹‡Ä• , á¸• aËš, á¸• ammhá¹‡Ä• `to taunt': or < MIA. *dambh -- `to burn' s.v. DÃ¡HATI.
Addenda: dambhÃ¡yati: WPah.ká¹-g. á¸• Ã¡mhá¹‡Ãµ `to burn, scorch', J. á¸• Ä• má¹‡u (or poss. < pres. *dambhaÃ¯ formed from pp. daddha -- < DAGDHÃ¡ --).

dambhin 6183 dambhin m. `hypocrite' YÄ• jÃ±. [âˆšDABH]
Pk. á¸• aá¹• bhia -- m. `deceiver, gamester'; H. dambhÄ« `deceitful, arrogant'; M. daÌƒbhÄ«, á¸• aÌƒbhÄ« m. `hypocrite'.

damya 6184 damya `tameable', m. `young bullock to be tamed' Mn. [~ *DÄ• MIYA -- . -- âˆšDAM]
Pa. damma -- `to be tamed (esp. of a young bullock)'; Pk. damma -- `to be tamed'; S. á¸• Ì amu `tamed'; -- ext. -- á¸• a -- : A. damrÄ• `young bull', dÄ• muri `calf'; B. dÄ• má¹›Ä• `castrated bullock'; Or. dÄ• maá¹›Ä« `heifer', dÄ• maá¹›iÄ• `bullcalf, young castrated bullock', dÄ• muá¹›, Ëšá¹›i `young bullock'.
Addenda: damya -- : WPah.ká¹-g. dÄ• m m. `young ungelt ox'.

dayÄ• ËŠ 6185 dayÄ• ËŠ f. `sympathy' ÅšBr.
Pa. Pk. dayÄ• -- f., AÅ›. daya.
NIRDAYA -- .

dara 6186 dara1 m. `fear' MBh. [âˆšD&RCIRCLEMACR;]
Pa. Pk. dara -- m. `fear', Pk. á¸• ara -- m., K. á¸• ar m., S. á¸• Ì aru m., L.

P. Ku. N. A. B. á¸• ar, Or. á¸• ara, Mth. Bhoj. Aw.lakh. H. Marw. G. M. á¸• ar m.; -- ext. -- kk -- : H. á¸• arakkÄ• m. `alarm'.
NIRDARA -- .
Addenda: darÃ¡1 -- `fear'. [See DARATI: âˆšDRÄ•]
WPah.ká¹-g. (kc.) á¸• É”Ìˆ„r m. `fear', J. á¸• ar m., A. á¸• aÌ‚r (phonet. dÉ”r).

dara 6187 dara2 `*piece', daram `a little' BhartrÌ¥., adj. `little' SÄ• h. [~ dala -- 2. -- âˆšd&rcirclemacr;]
Pk. dara -- `little', m. `a half'; Or. dara `a little, partially' (common in cmpds.).

darÃ¡ 6188 darÃ¡3 in cmpds. `cleaving' RV. (dÃ¡ra -- PÄ• á¹‡.), m. `hole in the ground, cave' R., darÃ¡tha -- m. lex. 2. darÄ« -- f. MBh. [~ *DALÄ« -- . -- âˆšD&RCIRCLEMACR;]
1. K. dar m. `cave'; B. dar `cave, hole, hollow in ground'; G. dar n. `hole, burrow'; M. dar m. `hole for putting a tree or stake in'; Si. dara `cave, chasm'; <-> ext. -- ka -- (rather than < darÃ¡tha -- ): S. á¸• Ì aro m. `hole in the ground to fix anything in'; P. darÄ• m. `passage'; Ku. daro `hole, crack'; B. darÄ• `cave, valley'; M. darÄ•  m. `deep ravine'. -- Ext. -- kk -- : Ku. darak `crack, landslip', darkaá¹‡o intr. `to crack', darkoá¹‡o tr. `to sever, lacerate'.
2. Pa. darÄ« -- f. `cave', Pk. darÄ-Ì„ -- , dariÄ•  -- f.; Kho. (Lor.) dÉ™ri `cupboard in wall'; Sh. (Lor.) dÉ™r, pl. Ëšri `underground place for storing ghee' (â†’ á¸Œ. dÉ™ri `hole'); S. á¸• Ì ari f. `hole, den, burrow (of wild animal or reptile)', á¸• Ì ariá¹›u m.; B. dari `cave, hole, hollow in ground'; Or.

dari `cave', (Sambhalpur) daer `ditch, canal'; H. G. darÄ« f. `cave, valley'; M. darÄ« f. `chasm'.
*DARÄ• KÄ• RA -- ; *NAKHADARA -- .
Addenda: dara -- 3. 1. S.kcch. á¸• ar m. `hole in the ground, burrow', dharÄ« f. `recess in a wall'; -- line 2 darÃ¡tha<-> read daratha -- 1.

daraá¹‡a 6189 daraá¹‡a n. `splitting' ÅšÄ• á¹…khÅšr. [~ DALANA -- . -- âˆšD&RCIRCLEMACR;]
G. dará¹‡uÌƒ n. `grist'.

6190 darati `is frightened' DhÄ• tup. [~ DALATI. -- Semant. cf. DÄ«RYÃ¡TÄ“, DÄ«Rá¹‡A -- . -- âˆšD&RCIRCLEMACR;]
Pk. á¸• araÃ¯ `fears', daria -- , á¸• aËš `frightened'; Gy. wel. der -- `to fear' (pp. derino s.v. DÄ«Rá¹‡A -- : all other eur. dialects < DÄ• RAYATI), K. á¸• arun, S. á¸• Ì araá¹‡u, L. á¸• araá¹‡, P. á¸• arnÄ• ; WPah.bhad. á¸• araá¹‡ n. `scarecrow', bhal. á¸• arÄ• i f. `threat'; Ku. á¸• ará¹‡o `to fear', N. á¸• arnu, A. á¸• ariba, B. á¸• arÄ• , Or. á¸• aribÄ• , Aw.lakh. á¸• arab, H. á¸• arnÄ• , Marw. á¸• ará¹‡o, G. á¸• arvuÌƒ, M. á¸• ará¹‡&etilde;. -- Ext. -- pp -- : H. á¸• arapnÄ• `to be afraid', OMarw. á¸• arapaÃ¯, G. á¸• arapvuÌƒ.
darÃ¡tha -- see DARÃ¡ -- 3.
Addenda: darati `is frightened'. [Like DARA -- 1 `fear', daratha -- 2 `flight' and presumably DÄ«Rá¹‡A -- 2 `frightened', DÄ«RYÃ¡TÄ“ `is dispersed (of an army)' are derived by Burrow Shwa 88 from dissyllabic âˆšDRÄ• `run' rather than from âˆšD&RCIRCLEMACR; `be crushed or broken']
S.kcch. á¸• ar `cowardly'; WPah.ká¹-g. (kc.) á¸• É”rnÃµ `to fear', caus. á¸• É™rauá¹‡Ãµ, Wkc. á¸• É™reuá¹‡o; Garh. á¸• arnu `to fear'.
daratha -- 1 see DARÃ¡ -- 3; daratha -- 2 see DARATI.

darÃ¡d 6191 darÃ¡d f. `bank, precipice, mountain' lex. [âˆšD&RCIRCLEMACR;?] <-> But perh. of non -- Aryan origin, cf. darÃ¡d -- `a people adjoining Kashmir' Pat., darada -- MBh., dara -- `name of a mountain' Viá¹£á¹‡uP., and dardara -- `a mountain in the south' MBh., Pa. daddara -- (poss. â†• Drav. EWA ii 21)]
M. daraá¸• f. `steep acclivity or high ground, bank'.

6192 darÃ¡yati `causes to split' RV. [~ DALÃ¡YATI. -- âˆšD&RCIRCLEMACR;]
N. daryÄ• unu `to half -- crush' caus. fr. pass. *darinu. <-> Various extensions of dar -- : -- -- kk -- : P. daraká¹‡Ä• `to be split, have

diarrhoea'; Ku. darkaá¹‡o intr. `to split'; N. darkanu `intr. `to split, be scarred (of a hillside), fall in torrents (of rain)'; Or. darakibÄ• `to be torn', H. daraknÄ• ; -- -- aÌ„Ì†á¸• -- : P. daraá¹›nÄ• `to grind coarsely'; H. darÄ• á¹› m. `crack'; M. darÄ• á¸• á¹‡&etilde; `to storm at, threaten'; <-> -- al -- : Or. daraá¸·ibÄ• `to knead, press together in a mass'. -- Redup.: P. dardarÄ• `coarsely ground' (or < DARDARA -- ); N. dardarnu `to pound'; M. dardará¹‡&etilde; `to froth up'.

darÄ• kÄ• ra 6193 *darÄ• kÄ• ra `crack -- formed'. [darÃ¡ -- 3, Ä• kÄ• ra --]
P. H. darÄ• r m. `crack, rent'.
*darikÄ• -- `split cane' see next.
Addenda: *darÄ• kÄ• ra -- : WPah.ká¹-g. dÉ™rÄ• r m. `crack, rent'.

darita 6194 *darita or *darikÄ• -- `split cane, mat'. [~ DALITA -- . -- âˆšD&RCIRCLEMACR;]
S. á¸• Ì arÄ« f. `piece of matting'; P. darÄ« f. `carpet', N. B. Or. dari, H. darÄ« f.
Addenda: *darita -- : WPah.kc. dÉ”re f. `carpet', J. darÄ« f.

dÃ¡ridra 6195 dÃ¡ridra (-- rÃ- -- TS.) `roving' VS., `poor' KathÄ• s., m. `beggar' Mn. 2. *daridr(i)ya -- `poverty'. 3. daridrita- `poor' Siddh. [âˆšDRÄ•]
1. Pa. dalidda -- , daá¸·idda -- `poor', Pk. daridda -- , dalidda -- , K. daridar, L. á¸• Ì alidhr, G. daridra, Si. dilinÌ†da.
2. Pa. daá¸·iddiya -- , daá¸·idda -- n. `poverty'; P. dariddar, daliddar m. `poverty, laziness'; G. daridra, daá¸·adar n. `poverty'.
3. Pk. dariddiya -- `poor', K. daridrÄ«, WPah.cur. daá¸·iddrÄ«, G. daridrÄ«, daá¸·adrÄ«.
DÄ• RIDRYA -- .
daridrita -- , *daridriya -- see prec.
darÄ« -- see DARÃ¡ -- 3.
Addenda: dÃ¡ridra -- : â€ *DARIDRAKÄ“á¹-á¹-A -- , â€ *DARIDRABÄ“á¹-á¹-A -- .

6195a â€ *daridrakÄ“á¹-á¹-a -- `child of a poor man'. [DÃ¡RIDRA -- , *KÄ“á¹-á¹-A --]
WPah.ká¹-g. dÉ™ljeá¹-l f. `daughter of a poor and mean man' or < â€ *DARIDRABÄ“á¹-á¹-A -- .

6195b â€ *daridrabÄ“á¹-á¹-a -- `child of a poor man'. [DÃ¡RIDRA -- , *BÄ“á¹-á¹-A --]
WPah.ká¹-g. dÉ™ljeá¹-l f. `daughter of a poor and mean man' or < â€ *DARIDRAKÄ“á¹-á¹-A -- .

dardara 6196 dardara `split, broken' lex. [âˆšD&RCIRCLEMACR;]
Pa. daddara -- m. `noise of grinding'; K. doÌ†duru `decayed, rotten', dadÃ¼r Ã¼ f. `hollow tree, hollow in a tree'; S. á¸• Ì aá¸• Ì aru `coarsely ground', m. `piece of anything coarsely ground or pounded'; L. (Ju.) á¸• Ì aá¸• Ì rÄ• `coarsely ground', P. dardarÄ• (< *draddarÄ• ? see also DARÃ¡YATI); Or. dadarÄ• `cracked, slightly broken, worn'; H. dadrÄ« f. `unripe corn cut from time to time and brought home for eating without being taken to the threshing floor'; G. dodruÌƒ `shattered' (o < Ä• in NG. LSI ix Pt. ii 329), dÃ£Ì„druÌƒ n. `roughness of skin'; Si. dÃ¤dura `a rent, a split, sound as of distant thunder', diya -- dÃ¤dura `showerbath' (semant. cf. N. darkanu s.v. DARÃ¡YATI); -- `*hole, notch' (cf. K. dadÃ¼rÃ¼ ab.) in Pk. daddara -- m. `ladder, staircase'; Ku. dÄ• dar `slats on roof to which slates or tiles are fastened'; M. dÄ• dar n. `ladderlike and movable staircase, shutter over a staircase, bridge', dÄ• drÄ« f. `bridge', dÄ• drÄ• m. `shutter over staircase, hole in roof for smoke -- vent, cloth tied over a vessel'.
*dardarita -- `split' see next.
Addenda: dardara -- : G. dÄ• dar, dÄ• drÉ” m. `ladder'.

6197 dÃ¡rdarti, dardarÄ«ti `splits' RV. 2. *dardirati fr. subj. dardirat. 3. *dardarita -- . [âˆšD&RCIRCLEMACR;]
1. K. doÌ†darun `to be worn out (of clothes), be weak (of men), decay, rot' (cf. DÄ«RYÃ¡TÄ“).
2. S. á¸• Ì aá¸• Ì iraá¹‡u `to pound or grind coarsely'; Si. dedaranavÄ• `to split, rend, perforate'.
3. Si. dÃ¤diri `opened, expanded' (EGS 74 < JARJARITA --).
*dardirati `splits' see prec.

dardurÃ¡ 6198 dardurÃ¡1 m. `frog' Mn., dardarÄ«ka -- m. Uá¹‡.vrÌ¥. [For deformations of `frog' see also MAá¹‡á¸• Å«ËŠKA --]
Pa. daddura -- m. `frog', Pk. daddura -- m., ËšrÄ« -- f.; Kho. dodÃ³r `lizard, chameleon' (or < DARDRU --); A. dÄ• dur: `frog', MB. dÄ• dura ODBL 337, Mth. Aw.lakh. H. dÄ• dur m. (â†’ P. dÄ• dur, dÄ• dar m.), G. dÄ• dur m., Si. dadarayÄ• , dÃ¤duruvÄ• ; -- Pk. á¸• eá¸• á¸• ura -- , á¸• iá¸• á¸• ura -- m.; S.

á¸• Ì eá¸• Ì aru m. `frog', á¸• Ì eá¸• Ì irÄ« f. `tadpole'; L. dedar, á¸• eá¸• ar m. `bull frog', á¸• iá¸• , (Ju.) á¸• Ì iá¸• Ì f., (Shahpur) á¸• aá¸• á¸• Å« m., á¸• aá¸• á¸• f., awÄ• á¹‡. daá¸• á¸• Å«, P. á¸• aá¸• á¸• Å«, á¸• aá¸• á¸• h, Ëšá¸• hu m., á¸• aá¸• á¸• , á¸• iá¸• , dÄ• d f., G. á¸• eá¸• kÉ”, deá¹›kÉ” m.
dardura -- 2, dardula -- `having ringworm' see DADRULA -- .
Addenda: dardurÃ¡ -- 1: S.kcch. á¸• eá¸• ar m. `frog, upper arm (< biceps?)', á¸• eá¹›ko m. `frog', A. dÄ• duri.

dardru 6199 dardru m. `a kind of bird' Car., dadru -- 2 m. `tortoise' Uá¹‡.vrÌ¥. [Cf. DARDURÃ¡ -- ? DUá¸• I -- ?]
Wg. dÉ™Ìƒ Å•É™lÄ«k, Phal. dÄ• du `hare (?)' Morgenstierne; Kal. dadrá¹“k `squirrel'; Kho. dodÃ³r `small lizard, chameleon' BelvalkarVol 89 (or poss. < DARDURÃ¡ -- 1): -- doubtful bec. of uncertainty of meanings.
dardrÅ« -- see DADRÃº -- 1.

darpÃ¡ 6200 darpÃ¡ m. `*any strong feeling', `arrogance' Mn. [Cf. drÌ¥pra -- `strong' Uá¹‡.com., dÅ«pra -- lex. -- [âˆšDRÌ¥P]
Pa. Pk. dappa -- m. `arrogance'; S. á¸• rapu m. `terror' (â†’ Bal. drap `terrified'); B. dÄ• p `arrogance', dÄ• paá¹- `might'; Or. dÄ• pa, dÄ• paá¹-a `arrogance, oppression, strength'; Mth. dÄ• p `pride, anguish'; H. dÄ• p m. `arrogance, strength'; Si. dapa `pride'. -- See *DRAPP -- .

dÃ¡rpaá¹‡a 6201 dÃ¡rpaá¹‡a m. `mirror' Hariv. [âˆšDRÌ¥P?]
Pa. dappana -- m. `mirror', Pk. dappaá¹‡a -- m.; A. dÄ• pan `mirror', dÄ• pani `a bellmetal utensil used by groom in marriage ceremony'; Si. dapaá¹‡a, dÃ¤pËš `mirror'.
Addenda: darpaá¹‡a -- : A. also spel. dÄ• pon `mirror'.

6202 darpÃ¡yati `makes arrogant' KathÄ• s., `inflames, kindles' DhÄ• tup. 2. darpita -- MBh. [âˆšDRÌ¥P]
1. N. dÄ• pnu, dÃ£Ì„pËš `to sharpen, whet'.
2. Pa. dappita -- `arrogant', Pk. dappia -- ; Si. dÃ¤piya `arrogance'; -- Si dÃ¤pi `god of love, Kandarpa' rather than with ES 38 < darpaka -- .

darbhÃ¡ 6203 darbhÃ¡ m. `tuft of grass (esp. Poa cynosuroides or kuÅ›a grass)' RV. [âˆšDRÌ¥BH]
Pa. dabbha -- m. `bunch of kuÅ›a grass'; Pk. dabbha -- , á¸• aËš m. `kuÅ›a grass'; K. dab m. `the bulrush Typha angustifolia'; S. á¸• rabhu m. `the

grass Poa cynosuroides';

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L. drabh, darabh m. `the grass Eragrostis cynosuroides', drabba, (Ju.) drab m. `the creeping grass Cynodon dactylon', dabh, á¸• abh m. `Poa cynosuroides', awÄ• á¹‡. dabh, á¸• abh `a grass'; P. dabbh m. `a kind of grass used in ceremonies, water flag'; Ku. dÄ• bo `a kind of grass that flowers in September'; Or. dÄ• b -- khar `a kind of grass used for thatching', Bi. á¸• Ä• bhÄ«; Mth. á¸• Ä• bhÄ« `a grass used for making string'; H. dÄ• bh m. (also f. X DÅ«ËŠRVÄ• -- f.), á¸• Ä• bh m., á¸• Ä• b f. `Poa cynosuroides, a grass used for making ropes'; G. dÄ• bh, á¸• Ä• bh, á¸• Ä• bhá¹›É” m. `a grass used in ceremonies'; M. dÄ• bh m. `Poa cynosuroides'; -- Gy. eur. thab, thav `thread'? -- X DÅ«ËŠRVÄ• -- : WPah.bhad. á¸• há¸·ubh `kuÅ›a grass'; Bi. dÅ«bh, dubbhÄ« `Cynodon dactylon'.
DÄ• RBHA -- ; DARBHAMÃ¡YA -- .
Addenda: dÃ¡rbha -- : A. dÄ• bÄ• cÄ• (phonet. -- s --) `grass' AFD 214.

darbhaá¹‡a 6204 darbhaá¹‡a `*stringing together' (n. `grass mat' Baudh.). [âˆšDRÌ¥BH]
M. dÄ• bhaá¹‡ m.n. `pack -- needle'.

darbhamÃ¡ya 6205 darbhamÃ¡ya `made of kuÅ›a grass' ÅšBr. [DARBHÃ¡ -- , MAYA --]
S. á¸• rÄ• bhuÌƒÃµ `id.' (X á¸• rÄ• bho < DÄ• RBHA --).
darva -- see next.

dÃ¡rvi 6206 dÃ¡rvi f. `ladle' RV., dÃ¡rvÄ« -- f. VS., darvikÄ• -- f., Ëška -- m. lex. 2. darva -- m. ÅšÄ• á¹…khGrÌ¥. [Conn. with *á¸• OÌ„VA -- or * á¸• ABBA -- improbable. -- DRU --]

1. Pa. dabbÄ« -- f. `ladle', Pk. davvÄ« -- f.; P. á¸• Ä• bbÄ« f. `wooden ladle used in cooking' (Ä• ?); Bi. dÄ• bÄ« `ladle', Mth. dÄ• b, dabiyÄ• `grain -- parcher's flat wooden stirrer', dÄ• bi `spoon for stirring pottage' (used by Hindus ~ á¸• oi s.v. *á¸• OÌ„VA -- used by Moslems); H. dabiyÄ• m. `measure of ten handfuls of corn', á¸• abbÅ«, á¸• abuÄ• ; Si. dÃ¤viya `spoon'. -- Ext. -- ll -- : Ku. dÄ• blo m. `large wooden stick for stirring treacle'; N. dÄ• bilo `piece of bamboo or wood used as a spoon'; Bi. dabilÄ• = Mth. dÄ• b above; H. dabÄ«lÄ• m. `paddle'. -- Kt. Wg. Pr. dur `ladle', Kho. dori (BelvalkarVol 90 < darvika --) < *darui -- ?
2. Bi. dÄ• bÄ• `ladle for stirring hot syrup in the cooling pan'; H. dabbÄ• m. `ladle'; -- N. (Tarai) á¸• abbu `big deep cup'; Bi. á¸• abbÅ« = dÄ• bÄ• ab.; H. á¸• abbÅ«, á¸• abuÄ• m. `large spoon'; -- N. á¸• abako `large bowl'. Addenda: dÃ¡rvi -- : Md. dabu `stirring -- spoon' â†• H. dabbÅ« m. `ladle', A. á¸• Ä• b (phonet. d -- ) `knife -- handle'.

darÅ›Ã¡ 6207 darÅ›Ã¡ (dÃ¡Ëš TS.) `*sight, glimpse' (m. `moon when just visible' AV., n. MBh.). [âˆšDRÌ¥Å›]
Pk. dÄ• sa -- m. `seeing'; S. á¸• Ì asu m. `sign'; Si. das `sight' (or poss. < DRÌ¥Å›I --).
*DAIVADARÅ›IN -- .

dÃ¡rÅ›ana 6208 dÃ¡rÅ›ana n. `seeing' RV. [âˆšDRÌ¥Å›]
Pa. dassana -- n., AÅ›.shah. man. draÅ›ana, kÄ• l. dh. jau. dasana, gir. dasaá¹‡a, NiDoc. darÅ›ana, Pk. dassaá¹‡a -- , daá¹• saá¹‡a -- , darisaá¹‡a -- n.; S. á¸• Ì asiá¹‡Ä« f. `pointing out, forefinger'; Si. dasuna `sight, view'.

darÅ›anÄ«ËŠya 6209 darÅ›anÄ«ËŠya `to be looked at, beautiful' TS. [âˆšDRÌ¥Å›]
Pa. dassanÄ«ya -- `beautiful', Pk. dassaá¹‡Ä«a -- , daá¹• saá¹‡Ä«a -- , Ëšá¹‡ijja -- , darisaá¹‡Ä«ya -- , Ëšá¹‡ijja -- , PaÅ¡. laÅ¡anÄ« IIFL iii 3, 113.

6210 darÅ›Ã¡yati `shows' AV. [âˆšDRÌ¥Å›]
Pa. dassÄ“ti, AÅ›. shah. draÅ›ayitu, man. draÅ›eti, kÄ• l. dh. jau. dasayitu, gir. dasayitpÄ• , NiDoc. darÅ›avÌ• eti, Pk. dassÄ“i, daá¹• sÄ“i, ËšsaÃ¯, darisÄ“i, ËšsaÃ¯; S. á¸• Ì asaá¹‡u `to point out'; L. dassaá¹‡, (Ju.) á¸• Ì assaá¹‡ `to show, tell', awÄ• á¹‡. dassuá¹‡ `to tell'; P.ludh. dassanÄ•

`to show, tell'; WPah. (Joshi) daÅ›á¹‡u `to point out'; -- Pk. daá¹• sÄ• vaÃ¯ `makes show', L. á¸• Ì asÄ• vaá¹‡, P. dasÄ• uá¹‡Ä• . -- N. dÃ£Ì„jnu, dÃ£Ì„dnu `to compare, compete' < MIA. daá¹• s -- ? -- X DÄ«PÃ¡YATI q.v.
Addenda: darÅ›Ã¡yati: WPah.J. daÅ›á¹‡u `to point out' (ká¹-g. dÉ”Ì• sá¹‡Ãµ â†• P. Him.I 101).

darÅ›ita 6211 darÅ›ita `exposed to view' R. [âˆšDRÌ¥Å›]
Pk. daá¹• sia -- ; L. dassÄ« f. `pattern'; N. dasi `evidence, sign, trace'?
DAL1 `split': dala -- 2, dÃ¡lati, dalana -- , dalita -- , *dalyatÄ“, *dÄ• la -- 1, dÄ• layati; avadalati, *Ä• dalati, *uddÄ• la -- 2, uddÄ• layati, *nirdalati, nirdalana -- , *pradalita -- , *pradÄ• lita -- , vidala -- , vidalati, vidalita -- , *saá¹• dÄ• la -- , *saá¹• dÄ• layati; -- dala -- 3, dala -- 4, dÄ• la -- 2, *dula -- ? -- âˆšd&rcirclemacr;.

dal 6212 *dal2 `quiver'.
B. daluyÄ• `boggy'; -- H. dalaknÄ• `to tremble, glitter'; -- N. daldal `marsh, mud'; A. daldalni `quagmire', daldaliyÄ• `muddy'; B. daldal `quagmire, flabbiness', daldaliyÄ• `boggy'; Or. daladala `tremulous'; H. M. daldal f. `marsh'.
dala -- 1 `lump' see *á¸• ALA -- .

dala 6213 dala2 n. `piece split off, fragment' SuÅ›r., `a half' VarBrÌ¥S. [~ DARA -- 2. -- Cf. dala -- 1. -- âˆšdal1]
Pk. dala -- n. `piece'; K. dÃ¼jÃ¼ f. `small piece of cloth, small plot of ground (e.g. seed -- bed)'; S. á¸• Ì aru m. `a breadth of cloth'; WPah.jaun. dalÄ« `bundle of lighted sticks of pine'; B. dal `fragment, thickness (of a board, &c.)'; M. daá¸· n. `half', daá¸·&etilde;, Ëšá¸·h&etilde; n. `patch of ground', daá¸·Ä• , Ëšá¸·hÄ• m. `banked -- up plot in a garden for vegetables'; Si. dalaya `division, part'.
*DALAYANTRIKÄ• -- .

dala 6214 dala3 n. `leaf, petal' MBh. [Same as DALA -- 2 EWA ii 24? -- âˆšDAL1?]
Pa. Pk. dala -- n. `leaf, petal', G. M. daá¸· n.

dala 6215 dala4 n. `party, band'. [T. Burrow BSOAS xii 381 â†• Drav., but perh. same as DALA -- 2 or DALA -- 1]
Pk. dala -- n. `army'; Sh. (Lor.) d*llo `party, group'; K. dal, á¸• al m.

`company, party'; L. dal, á¸• al m. `army, flight of locusts'; P. dal m. `army, swarm'; N. dal `army, band, flock'; A. B. dal `company'; Or. daá¸·a `party, herd'; OAw. dara `army'; H. dal m. `troop, company' (â†' Bhoj. dal); G. M. daá¸· n. `army'. -- Kho. (Lor.) á¸• *ll, á¸• Ä• l, dÄ• l `party, section, herd of horses' (with Ä•) is obscure.
DALAPATI -- .

6216 dÃ¡lati intr. `cracks, splits' SuÅ›r., dalayati tr. DhÄ• tup. [~ DARÃ¡YATI. -- âˆšDAL1]
Pa. dalati intr. `bursts', dalÄ“ti tr., Pk. dalaÃ¯ intr., absol. daliÅ«á¹‡a tr., pp. dalia -- ; PaÅ¡. dal -- intr. `to burst'; K. dalun `to husk grain, skin'; S. á¸• Ì araá¹‡u intr. `to split into two', tr. `to grind coarsely'; P. daá¸·á¹‡Ä• `to chop firewood, crush grain, grind coarsely'; WPah.bhal. dalá¹‡Å« `to churn'; Ku. dalá¹‡o `to split, oppress, rule over'; N. dalnu `to crush, grind, rub, trample'; A. daliba `to crush, destroy'; B. dalÄ• , á¸• aËš `to rub, grind (on a stone), knead, shampoo, flatten'; Or. daá¸·ibÄ• `to bruise, press together, destroy'; H. dalnÄ• `to grind coarsely'; G. daá¸·vuÌƒ `to crush, grind, work hard for wages'; M. daá¸·á¹‡&etilde; `to grind', Ko. daá¸·tÄ• .
Addenda: dÃ¡lati: S.kcch. á¸• ará¹‡Å« `to grind'; WPah.ká¹-g. dÉ”á¸·nÃµ `to be split, be cracked (of wood, lips etc.)', J. daá¸·á¹‡u `to split, grind coarsely'; Garh. daá¸·nu `to crush'.
*dalla -- `lump' see *á¸• ALA -- Add2.

dalana 6217 dalana `splitting' BhP., n. `breaking' GÄ«t. [~ DARAá¹‡A -- . -- âˆšDAL1]
Pk. dalaá¹‡a -- m. `one who grinds', n. `grinding, crushing'; Ash. dalalÄ«ËŠ `small roof -- beam' (semant. cf. dalika -- n. `timber' lex.); K. dalyunu m., daliÃ± f. `splitting (of timber), husking'; N. dalin `small cross rafter'; B. á¸• alan `rolling or flattening with a muller', á¸• alnÄ• `small roller, muller'; Or. daá¸·aá¹‡aÌ„Ì† `kneading', daá¸·aá¹‡Ä« `brickbat, stones'; G. daá¸·á¹‡uÌƒ n. `corn prepared for grinding, grist', M. daá¸·aá¹‡ n. -- N. dalim (= dalin above), Or. dalama `building material' are obscure.

dalapati 6218 dalapati m. Nom. prop. inscr. [dala -- 4, pÃ¡ti --]
B. dalaÃ¯, dalui `a surname' ODBL 309; Or. daá¸·Ä• i `village headman, head constable, family title of a class of ÅšÅ«dras'; M. daá¸·vai, daá¸·vÄ« m. `general'.

dalayantrikÄ• 6219 *dalayantrikÄ• `grinding mill'. [dala -- 2, yantrÃ¡ --]
H. dalaÄ©tÄ«, dal&etilde;tÄ«, dalaitÄ« f. `handmill for grinding, bruising, or splitting'.

dalita 6220 dalita `burst' MBh., `ground' ÅšiÅ›. [~ *darita -- . <-> âˆšdal1]
Ku.gng. dai `powdering coarsely, splitting grain'; <-> ext. -- ka -- : S. á¸• Ì aryo m. `coarsely ground wheat'; P. daliÄ• , ËšlyÄ• m. `coarsely ground grain'; H. daliyÄ• m. `bruised grain, split pulse'.

dalÄ« 6221 *dalÄ« `crack, cave'. [~ darÄ« -- s.v. dara -- 3. -- âˆšdal]
L. (Ju.) á¸• Ì al f. `crack, split', L. á¸• alÄ«k f. `crack in the soil'.

6222 *dalyatÄ“ `is split'. [âˆšDAL1]
L. (Ju.) á¸• Ì allaá¹‡ intr. `to split, burst'.
*dalla -- `lump' see *á¸• ALA -- .

dava 6223 dava m. `burning' Car., `fire' lex., `forest on fire' BhP. [âˆšDU1]
Pa. dava -- m. `fire', davaá¸• Ä• ha -- m. `forest -- fire'; Pk. dava -- m. `forest -- fire, forest'; Kho. dou `torch, a kind of conifer' Belvalkar Vol 89 or < DHAVA -- 1; S. á¸• Ì au m. `envy' and P. á¸• au m. `burning, burning of jungle, indignation, thirst' (á¸• -- from MIA. á¸• ah -- `burn', cf. s.v. DÄ• VÃ¡ -- ); OAw. davÄ• m. `forest -- fire', H. dau m., G. dav m.; Si. dava `fire, forest -- fire'.
*DAVADAGDHA -- , DAVÄ• GNI -- , *VANADAVA -- .
Addenda: dava -- : WPah.ká¹-g. dÉ”Ìˆ„ f. (obl. -- I) `sunshine, heat of

sun, noontide'; kiuÌƒth. dauÌƒ `sunshine' (LSI ix 4, 553); OMarw. dava `forest fire'.

6223a â€ dÃ¡vati `goes' DhÄ• tup. 2. Caus. â€ davayati `makes distant' Bhaá¹-á¹-. [âˆšDU3]
1. WPah.ká¹-g. (kc.) á¸• euá¹‡Ãµ `to go', J. á¸• ewá¹‡u, certain dialects of kc. á¸• oa `goes' Him.I 85: or < á¸• Ã¡YATÄ“.
2. WPah.ká¹-g. á¸• euá¹‡Ãµ `to lead, move' or < *á¸• Ä• PAYATI.
â€ davayati see â€ DÃ¡VATI.

davadagdha 6224 *davadagdha `forest on fire'. [Cf. davadahana -- n. `fire in a burning forest' BhP. -- DAVA -- , DAGDHÃ¡ --]
G. davÄ• á¹› m. `forest -- fire' (á¹›?).

davara 6225 davara m. `string' Kalpas., Ëšaka -- Jain., doÌ„raka -- m. `leather strap' KÄ• tyÅšr.com., á¸• oÌ„ra -- , Ëšaka -- m.n. BhavP.
Pk. davara -- m., ËšriyÄ• -- , doÌ„ra -- m., ËšrÄ« -- f., á¸• oÌ„ra -- m. `thread, string, mat fibre'; Gy. eur. dori f. `string, rope, girdle'; K. á¸• ora m. `cord', á¸• Å«rÃ¼ f. `string'; S. á¸• Ì oro m. `kite string', á¸• Ì ori f. `twine', á¸• Ì orÄ« f. `string for drawing water'; L. á¸• or f. `cotton rope', á¸• orÄ• m. `string', P. á¸• or f., á¸• orÄ• m., ËšrÄ« f.; WPah.cur. á¸• orÄ• `rope', bhal. á¸• oro m. `black woollen girdle', á¸• ori f. `fillet in a woman's hair'; Ku. á¸• or, Ëšro, ËšrÄ« `string'; N. á¸• oro `thread, line, path', á¸• ori `rope, tether' (whence á¸• oryÄ• unu `to lead'); A. á¸• ol, á¸• or `string', á¸• orÄ• `strip of cloth', á¸• uri `cord on a seam'; B. á¸• or, á¸• uri `string, thread', Or. á¸• ora, Ëšri; Bi. á¸• or, ËšrÄ« `rope'; Mth. á¸• or, ËšrÄ« `string, lace'; Bhoj. á¸• orÄ• `thread', á¸• ori `rope'; Aw.lakh. á¸• orÄ• `threads'; H. dor, daur m. `strings for slinging irrigation -- basket', dorÄ«, daurÄ« `rope to which a string of cattle are fastened (as bullocks when threshing)', á¸• or, ËšrÄ« f., ËšrÄ• m. `thread, string' (whence á¸• uriyÄ• nÄ• `to lead with a rope'); G. dor m., ËšrÉ” m., ËšrÄ« f. `string, rope', M. dor m., ËšrÄ• m., ËšrÄ« f., Ko. dorÄ«, á¸• oËš.
Addenda: davara -- [da -- reduced grade of âˆšDÄ• 2 `bind' Burrow Shwa 42]
S.kcch. á¸• orÄ« f. `string'; WPah.ká¹-g. á¸• oÌ„r m. `rope', á¸• oru m. `string', A. á¸• ol (phonet. d -- ) also `rope' AFD 207. -- Deriv. S.kcch. á¸• orá¹‡Å« `to draw a line, mark'; G. dorvuÌƒ AKÅš 42.

davÄ• gni 6226 davÄ• gni m. `forest -- fire' MBh. [DAVA -- , AGNÃ- --]

H. poet. davÄ• gi `forest -- fire'.

6227 dÃ¡Å›a `ten' RV.
Pa. dasa, AÅ›.shah. man. daÅ›a, kÄ• l. dh. jau. gir. dasa, KharI. daÅ›a, Pk. dasa, daha, Gy. eur. deÅ¡, arm. las, pal. das, Ash. dus, Kt. duÄ‹, Wg. doÌ„Å¡, Pr. lez, Dm. daÅ¡, Tir. dÄ• , PaÅ¡. dÄ• ya, Shum. dÃ¤s, Niá¹…g. das, Woá¹-. daÅ¡, Gaw. dÉ”Å¡, Kal. daÅ¡, Kho. Ç°oÅ¡ (Ç°oh -- in cmpds.: Ç°ohÇ°u, &c.), Bshk. daÅ¡, Tor. d*lÅ¡, Kand. Mai. Sv. daÅ¡, Phal. daÌ„Ì†Å¡, Sh. dÃ¡i (â†' á¸Œ. daei), K. dah, rÄ• m. das, pog. dÄ• h, kash. dah, á¸• oá¸• . dÄ• Å›, S. á¸• Ì aha, L. dÄ• h, (Ju.) á¸• Ì aÌ„Ì†h, khet. dÄ• , awÄ• á¹‡. dÄ• , P. das (â†• H.), WPah. all dial. daÅ›, Ku. N. das, A. dah, B. das, Or. dasa, Bi. das, Mth. das, dah, Bhoj. Aw.lakh. H. Marw. G. das, M. das, dahÄ• , Ko. dhÄ• , Si. dasaya, dahaya, Md. diha. -- X SAHÃ¡SRA -- q.v.
DAÅ›AKA -- , DAÅ›AMÃ¡ -- ; DAÅ›AGUá¹‡A -- , DAÅ›ABANDHA -- , DAÅ›AÅ›ATÃ¡ -- , DAÅ›Ä• HÃ¡ -- , DAÅ›OÌ„TTARA -- , *DAÅ›OÌ„T -- STHÄ• NA -- ; Aá¹£á¹-Ä• DAÅ›A, á¸—KÄ• DAÅ›A, CÃ¡TURDAÅ›A, *TRAYÄ“DAÅ›A, TRÃ¡YOÌ„DAÅ›A, DVÄ• ËŠDAÅ›A, PÃ¡Ã±CADAÅ›A, *á¹£Ä“á¸• AÅ›A, á¹£á¹“á¸• AÅ›A, SÃ¡PTADAÅ›A.
Addenda: dÃ¡Å›a: S.kcch. á¸• au `10', WPah.ká¹-g. (kc.) dÉ”Ì• Å›, Garh. das, Md. diha.

daÅ›aka 6228 daÅ›aka `consisting of ten' RPrÄ• t., n. `decad' ÅšÄ• ntis. [DÃ¡Å›A]
Pa. dasaka -- n. `decad', Pk. dasaga -- n.; K. dohu m. `group of ten'; S. á¸• Ì aho m. `group of ten, the number ten'; P. dÄ• hÄ• m. `group of ten'.

daÅ›aguá¹‡a 6229 daÅ›aguá¹‡a `tenfold' Mn. [DÃ¡Å›A, GUá¹‡Ã¡ --]
Pk. dasaguá¹‡a -- , S. á¸• Ì ahuÌ„Ìƒá¹‡o.

6230 dÃ¡Å›ati `bites' RV. [âˆšDAá¹• Å›]
Pa. á¸• asati, Pk. á¸• asaÃ¯; Ku. á¸• asá¹‡o `to bite, sting'; N. á¸• asnu `id.', á¸• asinu `to be cheated'; OAw. á¸• asaÃ¯ `bites, stings', H. á¸• asnÄ• (â†' P. á¸• as m. `a sting'), G. á¸• asvuÌƒ, M. á¸• asá¹‡&etilde;; Si. á¸• ahanavÄ• , á¸• Ä• nËš `to bite'.
Addenda: daÅ›ati see DAá¹• Å›ATI Add2.

daÅ›ana 6231 daÅ›ana m. (n. lex.) `tooth' Mn., `a bite' VÄ• tsyÄ• y. [âˆšDAá¹• Å›]
Pa. dasana -- n. `biting', m. `tooth'; Pk. dasaá¹‡a -- n. `biting', m.

`tooth', á¸• asaá¹‡a -- n. `biting, tooth'; P. dahÄ• nÄ• m. `mouth, bit (of a bridle)', H. poet. dasan m. `tooth', Si. dasan (ES 39, but prob. â†• Pa.);
-- Kaf. forms altern. < DAá¹• Å›ANA -- q.v.

daÅ›abandha 6232 daÅ›abandha m. `tenth part' Mn. [DÃ¡Å›A, BANDHÃ¡ --]
P. dasvaÌƒdh, dasauÌƒdh m. `votive offering of one -- tenth of the estimated value of a person or animal, tithe of property given in charity' (â†• H.);
N. dasauÌƒd `ten per cent., fee paid by the winner of a lawsuit'; H. dasauÌƒdh m. `offering made when a child is ten years old'; G. dasuÌƒdi f. `tenth part', dasÉ”Ìƒ dÄ«, dasuÌƒ dÄ« m. `one who claims a tenth part'.

daÅ›amÃ¡ 6233 daÅ›amÃ¡ `tenth' RV.
Pa. Pk. dasama -- , KharI. daÅ›ama -- , Woá¹-. daÅ¡É™Ì• m; Gaw. daÅ¡ama `on the tenth day'; Mai.ky. daÅ¡oÌ„ÌƒÌƒ `tenth', K. dahyumu, S. á¸• Ì ahÃµ, L. dÄ• hvÃ£Ì„, awÄ• á¹‡. dÄ• Ë‹vÃ£Ì„, P. dasvÃ£Ì„, dasmÃ£Ì„, WPah.bhad. daÅ›auÌƒ, bhal. daÅ›Å›auÌƒ, N. dasauÌƒ, Or. dasuÄ• á¸·a, OAw. dasauá¹• , H. daswÃ£Ì„, G. dasmuÌƒ, M. dahÄ• vÄ• .
DAÅ›AMÄ«ËŠ -- .
Addenda: daÅ›ama -- : WPah.ká¹-g. dÉ”Ì• Å›Å›uÉ”, dÉ”Ì• Å›Å›iÉ” `tenth', Garh. dasÉ”ÌƒÌƒ.
DAH: â€ DÄ• GHA -- , â€ *DÄ• GHYA -- , â€ SÃ¡á¹• DAHATI.

daÅ›amÄ«ËŠ 6234 daÅ›amÄ«ËŠ f. `tenth decade of life' AV., `tenth day' Pat. [DAÅ›AMÃ¡ --]
Pa. Pk. dasamÄ« -- f. `tenth day of lunar fortnight', K. daham f., S. dasaÌƒÄ© f. (lw. with d -- , -- s -- ); Ku. N. dasaÄ© `festival on tenth day of bright fortnight of Asoj'; B. dasaÃ¯, Ëšsui `tenth day', Or. daseÄ©, H. dasaÄ©, daswQ, G. dasami f.
*Ká¹£AURADAÅ›AMÄ« -- .

daÅ›aÅ›atÃ¡ 6235 daÅ›aÅ›atÃ¡ `numbering a thousand' AV. [DÃ¡Å›A, Å›ATÃ¡ --]
Pa. dasasata -- `ten times a hundred'; -- Si. dahasa, dÄ• sa `thousand' (LM 222) rather < SAHÃ¡SRA -- X DÃ¡Å›A.

daÅ›Ä• 6236 daÅ›Ä• f. `fringe of a garment' ÅšBr., `wick' Gobh.
Pa. dasÄ• -- f. `unwoven thread of the web, fringe', dasika -- in cmpd. `of a fringe'; Sh. (Lor.) daiÄ© `edge'; S. á¸• Ì ahÄ« f. `an untwisted thread, thrum'; N. dasi `fibres of hemp &c. from which rope is twisted'; A. daQi

`fringe of a woven cloth'; B. dasÄ« `loose warp thread at end of a piece of cloth, wick'; Or. dasi `loose threads of woof, skin round the nails, flange or corner of a door', dasÄ« `having loose threads hanging down, having wicks' (whence dasiÄ• `a kind of coarse cloth'); H. dasÄ« f. `thread, unwoven threads, fringe' (â†' P. dassÄ« f. `ends of warp left unwoven', L. á¸• Ì assÄ« f.), G. dasÄ« f.; M. daÅ›Ä« f.

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`unwoven thread, fringe', dasá¸• Ä« f. (contemptuous) `id.', dasÄ• á¸• &etilde; n.; Si. daha `seam'. -- PaÅ¡. dÄ• sá¹“ `thread', Shum. dÃ¡sÉ™, Gaw. dahÅ«, Bshk. dÄ• : â†• Pers. dasa, Yid. loso (cf. IIFL iii 3, 60)?

daÅ›Ä• hÃ¡ 6237 daÅ›Ä• hÃ¡ m. `period of ten days' ÅšBr., `ceremony so lasting' KÄ• tyÅšr. [DÃ¡Å›A, Ã¡HAR --]
Pa. dasÄ• ha -- m. `period of ten days'; P. dahÄ• m. `the first ten days of Muharram'.
*DAÅ›Ä• HIKA -- .

daÅ›Ä• hika 6238 *daÅ›Ä• hika `lasting ten days'. [DAÅ›Ä• HÃ¡ --]
Pk. dasÄ• hiyÄ• -- f. `a partic. ceremony lasting ten days'; OG. dasÄ• iÄ• pl. `ten days period after marriage during which ten feasts are given at the father -- in -- law's house', G. dasaiyÃ£Ì„ carvuÌƒ `to take part in the feasts given to a bride at the father -- in -- law's house'.

daÅ›Ä“ra 6239 daÅ›Ä“ra `inclined to bite' Uá¹‡., m. `beast of prey' W. [~ DAá¹• Å›Ä“RA -- ; -- cf. daÅ›Ä“raka -- m. `ass' MBh., dÄ• Å›Ä“ra, dÄ• sÄ“ra -- , Ëšaka -- m. `young camel' PaÃ±cat.? EWA ii 28. <-> âˆšDAá¹• Å›]
B. daser `beast of prey', Or. dasera.

daÅ›oÌ„ttara 6240 *daÅ›oÌ„ttara `increased by ten'. [DÃ¡Å›A, ÃºTTARA --]
NiDoc. daÅ›otara Å›ata `110', Pk. dasuttarasaya -- ; S. á¸• Ì ahotar `plus ten', Ëštiro `at 10 per cent.'; H. dasotrÄ• `at 10 per cent.', m. `a tenth'.

daÅ›oÌ„t -- sthÄ• na 6241 *daÅ›oÌ„t -- sthÄ• na `getting up on tenth day'. [DÃ¡Å›A, *UT -- STHÄ• NA --]
H. dasoá¹-han, dasÅ«á¹-han, dasá¹-haun, dasÅ«á¹-h m. `bathing on tenth day after childbirth'; G. dasuá¹-haá¹‡, n. `purification of a woman on tenth day after childbirth'.

6242 daÅ›yatÄ“ `is bitten' MBh. [âˆšDAá¹• Å›]
P.ludh. á¸• assanÄ• `to bite, sting'.

daá¹£á¹-a 6243 daá¹£á¹-a `bitten, stung' Mn., n. `a bite' SuÅ›r. [âˆšDAá¹• Å› --]
Pa. Pk. á¸• aá¹-á¹-ha -- , Pk. daá¹-á¹-ha -- ; Ku. á¸• Ä• á¹-h, á¸• Ã£Ì„á¹-h `rebuke', á¸• Ã£Ì„á¹-á¹‡o `to rebuke' (nasalization from pres. st. á¸• Ã£Ì„sá¹‡o < DÃ¡á¹• Å›ATI with same semantic development); B. á¸• Ã£Ì„á¹-Ä• `to threaten, chide', Mth. á¸• Ã£Ì„á¹-ab. -- See *á¸• AKK -- 2 and *DRAá¹- -- .
DAH `burn': daká¹£u -- , dagdhÃ¡ -- , *dagdhi -- , dÃ¡gdhrÌ¥ -- , *daha -- , dÃ¡hati, dahana -- , dahya -- , dahyÃ¡tÄ“, dÄ• ha -- , dÄ• hana -- , dÄ• hayati, dÄ• hita -- , dhÃ¡ká¹£u -- , *dhaká¹£ati, dhÃ-ká¹£atÄ“1; *apadÄ• ha -- , Ã¡vadahati, *avadÄ• hayati, *Ä• dagdha -- , *Ä• daha -- , Ä• dahati, Ä• dÃ¡hana -- , *Ä• dÄ• ha -- , *Ä• dÄ• hayati, *uddahati, *uddÄ• hayati, *nidahana -- , nidÄ• ghÃ¡ -- , *nidÄ• ghya -- , nÃ-rdahati, nirdÄ• ËŠha -- , prÃ¡dahati.

daha 6244 *daha `burning'. [âˆšDAH]
Or. dahaka, á¸• aËš `heat of fire', dahakibÄ• , á¸• aËš `to be full of live charcoal', dahaá¹›a `burning, steaming'. -- S. daho, dao m. `strong light of fire, sun, &c.' with d -- is lw.; Kho. dou `torch' prob. < DAVA -- .

6245 dÃ¡hati `burns, roasts' RV. [âˆšDAH]
Pa. dahati, á¸• aËš, Pk. dahaÃ¯, á¸• aËš, á¸Œ. daeina tr.; S. á¸• Ì ahaá¹‡u `to torment, excite'; P. dahiá¹‡Ä• `to burn, be burnt'; N. á¸• ahanu intr. `to burn (of a wound)'; A. dahiba `to burn, grieve, be grieved'; B. dahÄ• , á¸• aËš `to burn, heat'; Or. dahibÄ• `to burn, be burnt', Mth. dahab tr.,

OAw. dahaÃ¯ tr.; H. dahnÄ• `to burn, be burnt, blaze', G. dahvuÌƒ tr., M. dÄ• há¹‡&etilde; tr. (or < DÄ• HÃ¡YATI); <-> NiDoc. dahita, Pk. dahia -- ; A. á¸• e `scorched, halfburnt' (whence á¸• ewÄ• iba `to overcook'); -- Pk. dahÄ• vaá¹‡a<-> `burning'; Gy. arm. lavav -- tr. `to burn, heat' (or < DÄ• VAYATI). -- Ext. -- kk -- : P. á¸• ahaká¹‡Ä• `to be kindled'; OAw. dahakaÃ¯ `blazes up', H. dahaknÄ• .
Addenda: dÃ¡hati: WPah.ká¹-g. dÉ”Ì• Ì„á¹‡Ãµ tr. and intr. `to burn' (É”Ì• Ì„ for Ä• ËŠ after 1 sg. dÉ”Ì• u, 3 sg. dÉ”Ì• a, 3 pl. dÉ”Ì• i Him.I 100).

dahana 6246 dahana m. `fire', n. `burning by fire' KauÅ›. [âˆšDAH]
Pa. dahana -- m. `fire', n. `burning', Pk. dahaá¹‡a -- , á¸• aËš m.n.; B. dahan `burning'; Or. á¸• aaá¹‡Ä• `branding -- iron'; Mth. dahan `fire, anguish'; OH. dahani f. `burning', H. dahan m., Si. dahan.
dahara -- 1 `small' see DAHRÃ¡ -- .
*dahara -- 2 `deep water' see DRAHA -- .

dahya 6247 *dahya `to be burnt'. [âˆšDAH]
Wg. dÄ“Å¾ `fire', adj. `burning' NTS xvii 247.

6248 dahyÃ¡tÄ“ `is burnt' AV., `is distressed' MBh. [âˆšDAH]
Pa. á¸• ayhati `is burnt', Pk. dajjhaá¹• ta -- , á¸• ajjhaÃ¯; Woá¹-. dazÄ• ËŠ -- tr. `to burn'; Phal. daÇ° -- `to be burnt'; Sh. daÅ¾Ã³Ä-kiÌ¯ intr. `to burn', (Lor.) `to be frostbitten, rot' (pp. dÃ¡dÅ- < DAGDHÃ¡ -- ), koh. gur. dÄƒÅ¾oÌ„ná¹· intr. `to burn' (â†’ á¸Œ. d*lÇ°Ä• na intr. `to burn', pret. d*lda); K. dazun `to be burnt'; S. á¸• Ì ajhaá¹‡u `to be afflicted, be envious' (whence á¸• Ì Ä• jho m., Ëšjhi f. `burning desire'); L. (Ju.) á¸• Ì ajjhaá¹‡ `to be burnt'; Ku. á¸• Ä• já¹‡o `to be burnt, be scorched'; H. dÄ• jhnÄ• , dÄ• jnÄ• intr. `to burn, be jealous'; G. dÄ• jhvuÌƒ `to be burnt, be scalded, feel pity for' (whence dÄ• jhá¹‡uÌƒ n. `burning', dÄ• jhi f.); M. á¸• Ä• jÌˆá¹‡&etilde; `to be hot or sultry'.
Addenda: dahyÃ¡tÄ“: S.kcch. á¸• ajá¹‡Å« `to be scalded'.
D&capamacr;1: â€ SÄ“HUá¹‡á¸• A -- .
D&capamacr;2: DAVARA -- .

dahrÃ¡ 6249 dahrÃ¡ `small' &capamacr;p., dahrÃ¡m `a little' TS., dahara<-> ChUp., m. `younger brother' lex., Ëšaka -- `short (of day)' ÅšÄ• á¹…khBr. [Wackernagel AiGr i 253 < dabhrÃ¡ -- `small' RV. -- âˆšDABH]
Pa. dahara -- `small, delicate, young'; Pk. dhÄ• ra<-> `small, light'; M.

dhÄ• rÄ• `short, shorter', poet. `younger'.
D&capamacr;1 `give': dattÃ¡ -- , dÃ¡dÄ• ti, dÄ• ta -- 1, dÄ• ËŠti -- , dÄ• ËŠtra -- 1, dÄ• ËŠna -- , dÄ• ËŠnavant -- , dÄ• nin -- , dÄ• pÃ¡yati1, *dÄ• pti -- , dÄ• pya -- , dÄ• ya -- , dÄ• yin -- , dÄ• ru -- 1, *dita -- , *dinna -- , dÄ«yÃ¡tÄ“1, dá¸—ya -- ; *adinna -- , Ä• dÃ¡ -- , Ä• dÄ• ËŠna -- , upadÄ• na -- , paridÄ• payati, pÃ¡rÄ«tta -- , pratidÄ• na -- , *pratÄ«tti -- , prÃ¡tta -- , pradatta -- , prÃ¡dadÄ• ti, *pradÄ• ti, pradÄ• ya -- , *pradÄ• ru -- , pradi -- , prÄ• ËŠdÄ• t, vyÄ• ËŠtta -- , vyÄ• dadÄ• ti.
D&capamacr;2 `bind': dÄ• ËŠman -- 1, *dÄ• mana -- , *dÄ• mara -- , *dÄ• yayati, Ä• dÄ• na -- 2, Ä• lÄ• na -- , uddÄ• ma -- , nidÄ• ËŠna -- 1, proÌ„ddÄ• ma -- , saá¹• dÄ• ËŠna -- , saá¹• dÄ• ya -- , sÃ¡á¹• dyati.

dÄ• á¹• á¹£á¹-ra 6250 *dÄ• á¹• á¹£á¹-ra `fang, tusk, beard'. [dÃ¡á¹• á¹£á¹-ra -- n. `tusk, fang' RV., daá¹• á¹£á¹-rÄ• -- f. PÄ• á¹‡. MBh.; daá¹• á¹£á¹-rikÄ• -- f. `tusk, beard' lex.; dÄ• á¸• hÄ• -- f. `tusk' lex., dÄ• á¸• hikÄ• -- f. `beard' Mn., dÄ• á¸• aka -- m. `tooth' lex. Semant. development `fang -- tusk -- beard' is possible (Rivet BSL 83, 143). But MIA. dÄ• á¹-hÄ• -- < daá¹• á¹£á¹-rÄ• -- is phonet. difficult. On the other hand *dÄ• á¹• á¹£á¹-ra -- (with vrÌ¥ddhi -- formation meaning `pertaining to or collection of fangs' (cf. A. dÄ• r below) > `fang', cf. Wackernagel AiGr ii 2, 130 and 132) would in MIA. become NWPk. *dÄ• á¹-á¹-ha -- (in S. P. WPah. below), central daá¹• á¹-ha -- , daá¹-á¹-ha -- , amg. dÄ• á¹-ha -- , dÄ• á¸• ha -- (with simplification of consonant -- group after orig. IA. long vowel), spread of which at the cost of daá¹-á¹-ha -- was favoured by clash of the latter with daá¹-á¹-ha -- < DAá¹£á¹-A<-> and DRÌ¥á¹£á¹-Ã¡ -- . Possibility of further Drav. (J. Bloch BSOS v 741) or Mu. (PMWS 63) influence cannot be excluded. -- âˆšDAá¹• Å›]
Pa. daá¹-á¹-hÄ• -- f. `large tooth, fang, tusk'; Pk. daá¹• á¹-hÄ• -- f. `fang'; S. á¸• Ì Ä• á¹-ha f. `molar', P.pow. dÄ• á¹-hÄ• m.; WPah. jaun. á¸• Ä• á¹-ho `jaw'; -- Pk. daá¹• á¹-hi -- `having big fangs'; S. á¸• Ì Ä• á¹-hiru `tusked'.
Pa. dÄ• á¹-hÄ• -- f. (older Ëšá¹-ha -- m. BSBU 146) `large tooth, tusk', Pk. dÄ• á¸• hÄ• -- f.; Gy. rum. hung. thar, pl. Ëšra f. `back tooth', gr. tar f. `gums', wel. tar f. `jaw, gums' (DGW iv 359 wrongly < TÄ• ËŠLU --); Kal.rumb. -- doÌ„Å•y*lk in dh*lndoÌ„Å•y*lk `tooth' (see DÃ¡NTA -- ); S. á¸• Ì Ä• á¹›ha f. `molar'; L. dÄ• haá¹› f. `molar', (Ju.) á¸• Ì Ä• á¹›h f. `tusk, root of tooth, bite (of an animal)', awÄ• á¹‡. dÄ• Ë‹á¹› `long tooth'; P. dÄ• á¹›h, dÄ• há¹› f. `molar'; Ku. dÄ• á¹› `jaws', gng. `projecting tooth'; N.

dÄ• ro `tusk, fang'; A. dÄ• r `row of teeth of fish or reptile,

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teeth of saw or sickle'; B. dÄ• á¹›, dÄ• á¹›(h)Ä• , á¸• Ä• á¹› `tooth, fang'; Or. dÄ• á¹›haÌ„Ì† `tusk, fang, sting'; H. dÄ• á¹›h, á¸• Ä• á¹›h f. `molar', dÄ• á¹›hÄ• , á¸• Ä• Ëš m. `large tooth, tusk'; G. dÄ• á¸• h, á¸• Ä• á¸• h f. `molar'; M. dÄ• á¸• h f. `fang, jaw'; Si. daá¸·a `tusk, fang'. <-> Deriv. Pa. dÄ• á¹-hin -- `tusked'; Pk. dÄ• á¸• hi -- `tusked', m. `boar'; N. dÄ• re `tusked, male (of stag)'; -- S. á¸• Ì Ä• á¹›haá¹‡u `to bite'; Ku. dÄ• á¹›aá¹‡o `to bite, injure'. -- X JÃ¡MBHA -- : S. jÌ„Ä• á¹›ha, jÌ„Ä• á¹›Ä« f. `jaw'; P. jÄ• á¹›h f. `molar'; -- M. dÄ• bhÄ• á¸• n. `jaw' (X jÌˆÄ• bhÄ• á¸• < *JAMBHAHAá¸• á¸• A --). Pa. dÄ• á¹-hikÄ• -- f. `beard', Pk. dÄ• á¸• hiÄ• -- f., Gy. as. (JGLS new ser. ii 259) dari, Ash. dÃ¤á¹›Ä«ËŠ, Kt. dÃ¤Å•Ä«ËŠ, dÃ¤yÄ«, Wg. dÃ¤Å™, dÄ• Ì¤, dÄ• , Dm. daÌ,Å•i, d&acircacute;Ä«, Tir. PaÅ¡. dÄ• á¹›Ä«ËŠ (â†' Par. dhaÌ,á¹›Ä«ËŠIIFL i 249), Shum. dÄ• ËŠá¹›i, Woá¹-. deÄ• ËŠá¹›, Gaw. dÄ• ËŠá¹›Ä«, Bshk. dá¸•'r, Tor. dÃ¡Ä«, Kand. dÃ¤Ä«, Mai. dhÄ• i, Phal. dn/aá¹›Ä« f. (paá¹‡ar -- dhoÌ„á¹› `greybeard'); Sh.gil. dÃ£Ì„i, koh. gur. dÃ¡Ã¯, jij. dÃ¤ËŠá¹›Ä« `beard' (all f.), pales. daÄ« `chin'; K. dÃ¶rÃ¼ f. `beard', kash. dÄ• á¹›hi, S. á¸• Ì Ä• á¹›hÄ« f., L. dÄ• á¹›hÄ« f., (Ju.) á¸• Ì Ä• á¹›hÄ« f., khet. á¸• Ä• á¹›hÄ«, P. dÄ• á¹›hÄ« f., Ëšá¹›hÄ• m., WPah.bhal. khaÅ›. dÄ• Ë‹á¹›i f., Ku. dÄ• á¹›Ä«, N. dÄ• ri; A. dÃ£Ì„ri, á¸• Ä• ri `beard, whiskers'; B. Or. dÄ• á¹›(h)i `beard, chin'; Mth. dÄ• á¹›h `long beard'; Mth. Bhoj. dÄ• á¹›hÄ« `beard'; H. dÄ• á¹›hÄ«, á¸• Ä• Ëš f. `beard', á¸• Ä• á¹›hÄ• m. `hanging root of banyan tree'; G. dÄ• á¸• hÄ« f. `beard, chin', dÄ• á¸• huÌƒ n. (contemptuous) `unshaven chin', á¸• hÄ• á¸• hÄ« f. `beard', M. dÄ• á¸• hÄ«; Si. dÃ¤liya `beard, moustache' (rÃ¤vul `beard' < *á¸• Ä• á¸• hiÄ• -- with l -- suffix H. Smith JA 1950, 197: very doubtful).

Addenda: *dÄ• á¹• á¹£á¹-ra -- [Burrow Shwa 6 MIA. dÄ• á¹-ha < *dÄ• á¹£á¹-ra<-> with full grade dÄ• Å› -- `bite' < IE. dÄ“kÌ, -- in Gk. fut. dh/zomai, perf.

de/dhgmai; dÃ¡á¹• á¹£á¹-ra from nasalized weak grade daá¹• á¹£á¹-vÄ•
TÄ• á¹‡á¸• yaBr. (DAá¹• Å›ATI CÄ• á¹‡.)]
Pa. daá¹-á¹-hÄ• -- : A. á¸• aÌ‚á¹-h (phonet. dÉ”th) `elephant goad' (or conn.
DAá¹‡á¸• Ã¡ -- , *á¸• Aá¹-á¹-HA -- ?).
Pk. daá¹• á¹-hÄ• -- : A. dÃ£Ì„r `teeth' AFD 207.
Pa. dÄ• á¹-hÄ• -- : S.kcch. á¸• Ä• á¹› f. `molar', WPah.ká¹-g. (kc.) dÃ¡á¹›h,
dÄ• á¹›h f. (obl. -- a), J. dÄ• 'á¹› m.
Pa. dÄ• á¹-hikÄ• -- : S.kcch. á¸• Ä• á¹›Ä« f. `beard', WPah.ká¹-g. dÃ¡á¹›hI f.
`beard', J. dÄ• á¹›Ä« f.; Md. doá¸·i `jaw'.

dÄ• ká¹£iá¹‡a 6251 dÄ• ká¹£iá¹‡a `*relating to the right', `southern' W.,
Ëšá¹‡Ä• -- f. `the Deccan' Nir. [DÃ¡Ká¹£Iá¹‡A --]
S. á¸• Ì Ä• khiá¹‡o `southern'; Or. dakhuá¹‡Ä• `a southerner'; <-> Pk. (orig.
amg.?) dÄ• hiá¹‡a -- , á¸• Ä• Ëš `right, south', dÄ• hiá¹‡Ä• -- , Ëšá¹‡Ä«<-> f.
`the south'; P. daihá¹‡Ä• `right', WPah.bhal. de_haá¹‡, Ku. daiá¹‡o, N.
dÄ• inu, A. B. á¸• Ä• hin, Or. á¸• Ä• hÄ• á¹‡a; Mth. dahÄ-Ì„n, dahinÄ• `right,
southern'; OAw. daÌ„Ì†hina `right', H. daÌ„Ì†hinÄ• , dÄ• hnÄ• . -- X VÄ• MÃ¡ --
: P. dÄ• hiÃ£Ì„ m. `right hand or side'; Or. á¸• Ä• iÃ£Ì„ bÄ• iÃ£Ì„, á¸• Ä• uÌƒ
bÄ• uÌƒ, bÄ• Ã£Ì„ á¸• Ä• Ã£Ì„ `right and left' (conversely dÄ• Ã£Ì„á¹‡a
bÄ• Ã£Ì„á¹‡a); H. dÃ£Ì„yÄ• `right'. -- Bhoj. dÄ• hin see DÃ¡Ká¹£Iá¹‡Ä• -- .
Addenda: dÄ• ká¹£iá¹‡a -- : Brj. dÄ• hin, dahino `righthand'.

6251a â€ *dÄ• ká¹£iá¹‡Ä• -- `fee to brahman'. [DÃ¡Ká¹£Iá¹‡Ä• --]
AÅ›. (top. kb. mi. rp.) dÄ• khinÄ• ya ~ dakhinÄ• ye (rdh. mth.); Bhoj. dÄ• hin
`present to priest'.

dÄ• ká¹£ya 6252 dÄ• ká¹£ya n. `skill' MBh. [DÃ¡Ká¹£A --]
H. dÃ£Ì„ho `skilfully'? -- See DÄ• SA -- 2.

dÄ• gdhya 6253 *dÄ• gdhya `the being burnt'. [DAGDHÃ¡ -- . -- âˆšDAH]
K. dÃ´du m. `envy, hatred'.
dÄ• á¸• aka -- see *DÄ• á¹• á¹£á¹-RA -- .

6253a â€ dÄ• gha -- m. `burning' Apte, Pk. dÄ• gha -- m. PSM; cf. DAHA -- .
[âˆšDAH]
â€ *DÄ• GHYA -- .

6253b â€ *dÄ• ghya -- `connected with cremation'. [DÄ• GHA -- , âˆšDAH]

WPah.ká¹-g. daggh m. `burning (esp. of a body)', J. dÄ• 'g m., H. dÄ• gh (Him.I 97): all rather than â†• Sk.).

dÄ• á¸• ima 6254 dÄ• á¸• ima m. `pomegranate tree' MBh., n. `its fruit' SuÅ›r., dÄ• lima -- m. Amar., á¸• Ä• lima -- lex. 2. dÄ• á¸• imba -- m. lex. 3.
*dÄ• á¹‡á¸• u -- .
1. Pa. dÄ• lima -- m., NiDoc. daá¸• 'ima, Pk. dÄ• á¸• ima -- , dÄ• lima -- n., dÄ• á¸• imÄ« -- f. `the tree', Dm. dÄ• Ì¤Å•im, Shum. Gaw. dÄ• ËŠá¹›im, Kal. dÄ• Ì¤Å•É™m, Kho. dÃ¡á¸·um, Phal. dhe_á¹›um, S. á¸• Ì Ä• á¹›huÌ„Ìƒ m., P. dÄ• á¹›uÌ„Ìƒ, Ëšá¹›Å«, Ëšá¹›am m., kgr. dariÅ«á¹‡ (= dariuÌ„Ìƒ?) m.; WPah.bhiá¸• . de_á¹›uÌƒ n. `sour pomegranate'; (Joshi) dÄ• á¹›Å«, OAw. dÄ• rivaá¹• m., H. poet. dÄ• riuÌƒ m., OG. dÄ• á¸• imi f. `the tree', G. dÄ• á¹›am n., dÄ• á¹›em f. `the tree', Si. deá¸·um.
2. WPah.jaun. dÄ• á¹›im, Ku. daÌ„Ì†á¹›im, dÄ• lim, dÄ• limo, N. dÄ• rim, A. á¸• Ä• lim, B. dÄ• á¹›im, dÄ• lim, Or. dÄ• á¸·imba, Ëšima, dÄ• á¹›ima, á¸• Ä• á¸·imba, á¸• arami `tree and fruit'; Mth. dÄ• á¹›im `pomegranate', daá¹›imÄ« `dried mango'; H. dÄ• á¹›imb, Ëšim, dÄ• lim, á¸• Ä• á¹›im, á¸• Ä• rËš, á¸• Ä• lËš m., M. dÄ• á¸·Ä©b, Ëšá¸·Ä«m, á¸• Ä• á¸·Ä©b n. `the fruit', f. `the tree'.
3. Sh.gil. daá¹‡Å« m. `pomegranate', daá¹‡Ãºi f. `the tree', jij. á¸• *l á¹‡É™Ì• i, K. dÃ¶nÃ¼ m., P. dÄ• nÅ« m.
dÄ• á¸• imba -- see prec.
dÄ• á¸• hÄ• -- , dÄ• á¸• hikÄ• -- see *DÄ• á¹• á¹£á¹-RA -- .
Addenda: dÄ• á¸• ima -- . 2. dÄ• á¸• imba -- : Garh. dÄ• á¸·imu `pomegranate', A. á¸• Ä• lim (phonet. d --).
dÄ• á¸• imba -- see DÄ• á¸• IMA -- Add2.

dÄ• á¹‡á¸• Ä• ËŠ 6255 dÄ• á¹‡á¸• Ä• ËŠ f. `*stroke' (`a game with sticks' PÄ• á¹‡.). [Cf. dÄ• á¹‡á¸• ikÃ¡ -- `punishing' MBh. -- DAá¹‡á¸• Ã¡ --]
L. á¸• Ì Ã£Ì„á¸• f. `weal, stripe'.
*dÄ• á¹‡á¸• u -- `pomegranate' see DÄ• á¸• IMA -- .
dÄ• ta -- 1 `given' see DATTÃ¡ -- .

dÄ• ta 6256 dÄ• ta2 `mowed' PÄ• á¹‡.com. [âˆšDOÌ„]
Pa. dÄ• ta -- ; Or. duÄ• `harvested or cut (of rice)', sb. `harvesting of rice', duÄ• -- dui `id.' (whence duÄ• á¸·i `reaper').

6257 dÄ• ËŠti `cuts, mows' RV. [âˆšDOÌ„]

Pa. dÄ• yati `mows', A. dÄ• iba (pres. part. dÄ• uÌƒtÄ• , f. dÃ£Ì„ti), B. dÄ• oyÄ• ; Or. dÄ• ibÄ• `to cut rice with a sickle, mow grass'.
dÄ• ËŠti -- f. `giving' in cmpds. RV. [âˆšDÄ• 1]
*HALADÄ• TI -- .

dÄ• ËŠtu 6258 dÄ• ËŠtu n. `share' RV. [Cf. Å›atÃ¡dÄ• tu -- , sahÃ¡sradÄ• tu -- `hundredfold, thousandfold': Pers. dÄ• v `stroke, move in a game' prob. â†• IA. -- âˆšDOÌ„]
K. dÄ• v m. `turn, opportunity, throw in dice'; S. á¸• Ì Ã£Ì„u m. `mode'; L. dÄ• m. `direction', (Ju.) á¸• Ì Ä• , á¸• Ì Ã£Ì„ m. `way, manner'; P. dÄ• u m. `ambush'; Ku. dÃ£Ì„w `turn, opportunity, bet, throw in dice', N. dÄ• u; B. dÄ• u, dÃ£Ì„u `turn, opportunity'; Or. dÄ• u, dÄ• uÌƒ `opportunity, revenge'; Mth. dÄ• u `trick (in wrestling, &c.)'; OAw. dÄ• u m. `opportunity, throw in dice'; H. dÄ• Å«, dÃ£Ì„w m. `turn'; G. dÄ• v m. `turn, throw', á¸• Ä• v m. `throw'; M. dÄ• vÄ• m. `revenge'. -- NIA. forms with nasalization (or all NIA. forms) poss. < DÄ• MÃ¡N -- 2 m. `gift' RV., cf. dÄ• ya -- m. `gift' MBh., aká¹£a -- dÄ• ya -- m. `playing of dice' Naiá¹£.

dÄ• trÃ¡ 6259 dÄ• trÃ¡1 n. `gift' RV. [DÄ• -- 1]
H. dÄ• t m. `liberality' or perh. rather < DATTÃ¡ -- .

dÄ• ËŠtra 6260 dÄ• ËŠtra2 n. `knife, sickle' RV. 2. *dÄ• trÄ« -- of which dÄ• ti<-> f. Gal. is MIA. form. [Northern word Pat. MBhÄ• á¹£. i 9, 27 which may account for NW forms in H. and Brj. <-> âˆšDOÌ„]
1. Pa. dÄ• tta -- n. `sickle', Pk. datta -- n., K. drÃ´tu m., S. á¸• Ì Ã£Ì„á¹-ro m., L. á¸• Ì Ä• tr m.,; P. dÄ• ttar m. `large toothless sickle'; WPah.bhad. á¸• á¸·Ä• t n. `sickle', bhal. á¸• á¸·Ä• t n. `curved knife for cutting wood', (Joshi) dra'á¹- `sickle'; A. dÄ• `large knife'; B. dÄ• , dÄ• o `sickle, bill, chopper', Or. dÄ• , dÄ• Ä• , H. dÄ• f., darÃ£Ì„t m. (â†• NW), Brj. drÃ£Ì„t; G. dÄ• tará¹›uÌƒ n. `sickle'; Si. dÄ• Ì¤ -- kÃ¤ti `sickle' (< nom. sg. *dÄ• tÄ“ or < *dÄ• trÄ« --).
2. Pk. dattiyÄ• -- f. `little sickle'; PaÅ¡.ar. drÄ• et, chil. lÄ• it `sickle', K. drÃ¶Ä‹Ã¼ f., L. á¸• Ä• trÄ« f., awÄ• á¹‡. dÄ• trÄ« f., P. dÄ• trÄ«, á¸• Ä• trÄ«, darÄ• tÄ«, darÄ• á¹-Ä«, dÄ• t(t)Ä« f., WPah.cur. cam. drÄ• á¹-Ä«, bhad. bhal. á¸• á¸·Ä• ti, khaÅ›. Å›eu. lÄ• á¹-Ä«, roh. dace, Garh. dÄ• thi, dathaá¹›Ä«, Ku. dÄ• tÄ« f., H. darÃ£Ì„tÄ« f. (â†• P.), G. dÄ• tará¹›Q f.; -- Si. dÄ• Ì¤ -- see above.
Ext. -- ll -- : Ku. dÄ• tulo m. `sickle', dataliyÄ• `large scythe', gng.

datul, daÄ‹hul `sickle'; Or. dÄ• il, Ëšli `small weeding sickle'. -- Pr. le/ á¹-Ã«gÃ« `sickle' (NTS xv 264) rather < LAVITRA -- .
Addenda: dÄ• ËŠtra -- 2 [dÄ• ti -- is Eastern word: dÄ• tir lavanÄ• rthe prÄ• cyeá¹£u dÄ• tram udÄ«cyeá¹£u Nir. 2.2.8 = Pat. 6.6.1]
S.kcch. á¸• Ä• tro, á¸• Ã£Ì„tro, á¸• Ä• ytro m. `sickle', WPah.ká¹-g. dÄ• c m. `large knife', ká¹-g. (kc.) daccI f. `sickle', ká¹-g. dacá¹-I f. `small sickle'; Brj. dÃ£Ì„tÄ« `sickle'.

dÄ• dda 6261 *dÄ• dda `father or other elderly relative'. [Cf. *DIDDÄ• -- , TÄ• TÃ¡ --]
Gy. germ. dÄ• d `father'; á¸Œ. dÄ• do m. `grandfather'; Dm. dÃ¡di `father'; PaÅ¡.lauá¹›. dadÄ• ËŠ `elder brother', gul. dÄ• dÄ• `father', kuá¹›. dÄ• do `father's brother'; Kal. dÄ• ËŠda `father'; Bshk. dÄ• d `grandfather', dÄ“d f. `grandmother'; Phal. doÌ„do `father's father', dÄ“di `father's mother'; Sh. dÄ• do `grandfather', dÄ• di f.; S. á¸• Ì Ä• á¸• Ì o m. `father's father', á¸• Ì Ä• á¸• Ì Ä« f., L. á¸• Ì Ä• á¸• Ì Ä• m., Ëšá¸• Ì Ä« f., dÄ• dÄ• m., ËšdÄ« f., P. dÄ• ddÄ• , á¸• Ä• Ëš m., dÄ• ddÄ«, á¸• Ä• Ëš f., WPah.bhal. dÄ• do m.; Ku. daÌ„Ì†dÄ• `grandfather, elder brother', dÄ• dÄ« `grandmother, elder sister', dÄ• `term of address to an elder brother'; N. dÄ• dÄ• `old servant', dÄ• jyu, dÄ• i (X bhÄ• i < BHRÄ• ËŠTRÌ¥ -- ) `elder brother'; A. dÄ• dÄ• `elder brother'; B. dÄ• dÄ• `grandfather, elder brother', dÄ• di `grandmother'; Or. daÌ„Ì†dÄ• , dÄ• di `grandfather, father's brother, elder brother'; Mth. dÄ• dÄ• `grandfather'; H. dÄ• dÄ• m. `father's father, elder

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brother', dÄ• dÄ« f. `father's mother'; G. dÄ• dÉ” m. `father's father', dÄ• dÄ« f.; M. dÄ• dÄ• m. `elder brother', dÄ• dÄ« f. `respectful term for an old woman'.
*DÄ• DDATÄ• TA -- , *DÄ• DDAÅ›VAÅ›URA -- , *DÄ• DDAÅ›VAÅ›RÅ« -- .

Addenda: *dÄ• dda -- : S.kcch. á¸• Ä• á¸• o m. `grandfather'; WPah.ká¹-g. dÄ• d m. `father's father, elder brother', J. dÄ• dÄ• m. `grandfather'; ká¹-g. daddI f. `father's mother'.

dÄ• ddatÄ• ta 6262 *dÄ• ddatÄ• ta `father's brother'. [*DÄ• DDA -- , TÄ• TÃ¡ --]
A. dadÄ• i `father's brother'; Or. dadei `father's elder brother, (among Ká¹£atriyas) father'.

dÄ• ddaÅ›vaÅ›ura 6263 *dÄ• ddaÅ›vaÅ›ura `elder relative by marriage'. [*DÄ• DDA -- , Å›VÃ¡Å›URA --]
P. dadauhrÄ• m. `wife's or husband's father's father'; H. dÄ• dsusrÄ• , dÄ• dasrÄ• m. `wife's or husband's father -- inlaw'.

dÄ• ddaÅ›vaÅ›rÅ« 6264 *dÄ• ddaÅ›vaÅ›rÅ« `elder female relative by marriage'. [*DÄ• DDA -- , Å›VAÅ›RÅ«ËŠ --]
P. dadehas f. `wife's or husband's father's mother'; H. dÄ• das f. `wife's or husband's mother -- in -- law's mother'.

dÄ• ËŠna 6265 dÄ• ËŠna1 n. `giving, gift' RV. [âˆšDÄ• 1]
Pa. dÄ• na -- n., AÅ›.shah. man. dana -- n., gir. dÄ• na -- n., NiDoc. dana, KharI. dana, daá¹‡a, Pk. dÄ• á¹‡a -- n.; Ash. Bashg. dÃ£Ì„ `debt'; K. dÄ• n m. `gift (esp. religious or charitable)'; S. á¸• Ì Ä• á¹‡u m. `gift, charity', P. dÄ• á¹‡ m.; WPah.bhad. dÄ• á¹‡ n. `charity', bhal. dÄ• á¹‡ n. `dowry'; Ku. dÄ• á¹‡ m. `gift, alms'; N. dÄ• n `gift, duty on goods for sale, cost of ferrying'; Bhoj. dÄ• n `gift'; H. dÄ• n m. `gift, alms, dowry'; OG. dÄ• á¹‡a n. `gift', G. dÄ• á¹‡ n. `road cess, transit duty'; OSi. dane nom. sg., Si. dan `gifts, alms'.
DÄ• NIN -- ; DÄ• NAMAYA -- , DÄ• ËŠNAVANT -- , *DÄ• NAVRÌ¥TTI -- , DÄ• NAÅ›Ä• LÄ• -- ; *JANMADÄ• NA -- , *SAKTUDÄ• NA -- .
Addenda: dÄ• ËŠna -- 1: S.kcch. á¸• Ã£Ì„á¹‡ m., á¸• Ä• á¹‡ f. `toll'; WPah.ká¹-g. dÄ• á¹‡ m. `gift, marriage portion'.

dÄ• na 6266 dÄ• na2 n. `cutting off' lex. [âˆšDOÌ„]
Wg. dÄ• á¹‡aw*l -- mÄ• s, daá¹‡awÃ¤ -- mËš `weeding month' NTS xvii 249: semant. cf. *NÄ«á¸• Ä• NA -- .

dÄ• namaya 6267 dÄ• namaya `consisting of liberality' lex. [dÄ• ËŠna -- 1, maya --]

Pa. dÄ• namaya -- , Si. danumuvÄ• .

dÄ• navÃ¡ 6268 dÄ• navÃ¡ m. `class of demons' RV.
Pa. dÄ• nava -- m., Pk. dÄ• á¹‡ava -- m.; B. dÄ• no `ghost, spirit'; Bhoj.
dÄ• no `demon', H. dÄ• nÄ• m.
Addenda: dÄ• navÃ¡ -- : Brj. dÄ• no m. `a demon'.

dÄ• ËŠnavant 6269 dÄ• ËŠnavant `having gifts' RV. [DÄ• ËŠNA -- 1]
Ash. dÃ£Ì„wÃ¡ `debtor'.

dÄ• navrÌ¥tti 6270 *dÄ• navrÌ¥tti `practice of alms'. [dÄ• ËŠna -- 1, vrÌ¥tti
--]
Si. danvÃ¤á¹-a `regular almsgiving' (cf. Pa. dÄ• navaá¹-á¹-a<-> `alms').

dÄ• naÅ›Ä• lÄ• 6271 dÄ• naÅ›Ä• lÄ• f. `hall of almsgiving' Subh. [dÄ• ËŠna -- 1,
Å›Ä• ËŠlÄ• --]
Pa. dÄ• nasÄ• lÄ• -- f., Pk. dÄ• á¹‡asÄ• lÄ• -- f.; -- Si. dansala `almshouse'
(EGS 69) prob. â†• Pa.

dÄ• nin 6272 dÄ• nin `giving' BhP. [DÄ• ËŠNA -- 1]
Wg. dÃ¡ni `debtor' (NTS xvii 248 < DHANIKA --).

dÄ• ntÃ¡ 6273 dÄ• ntÃ¡ `tamed' TBr., m. `tamed ox' RÄ• jat. [âˆšDAM]
Pa. danta -- `tamed', Pk. daá¹• ta -- ; Gy. as. danda `bull'; á¸Œ. doÌ„n, pl.
dÄ• na m. `castrated bullock' (â†• Sh.?); Dm. daÌ,n `bull', Kal. doÌ„n, obl.
doÌ„ndas; Sh.gil. gur. doÌ„ná¹· m. `bull' (Lor. `castrated bullock'), jij.
dÉ”Ìˆ„du; K. dÃ£Ì„d m. `bull, bullock', kash. dÄ• nd, rÄ• m. pog. á¸• oá¸• .
dÄ• nt, S. á¸• Ì Ã£Ì„du m.; L. dÃ£Ì„d, mult. á¸• Ã£Ì„d m. `bullock fit for the
plough', awÄ• á¹‡. dÃ£Ì„d `bull', WPah. cam. dÄ• nd, bhad. bhal. cur. khaÅ›.
dÄ• nt.
*DÄ• NTAPÄ• LA -- .

dÄ• ntapÄ• la 6274 *dÄ• ntapÄ• la `oxherd'. [DÄ• NTÃ¡ -- , PÄ• LÃ¡ --]
WPah.bhal. dÃ£Ì„twÄ• l `ploughman': more prob. a WPah. formation with -- wÄ• l
from other cmpds. of pÄ• la -- .

dÄ• nti 6275 dÄ• nti f. `*restraint' (`self -- restraint' lex.). [âˆšDAM]
A. dÃ£Ì„ti `trouble, vexation', dÃ£Ì„tiyÄ• iba `to control by harsh words'.

6276 dÄ• pÃ¡yati1 `causes to be given' AV. [âˆšDÄ• 1]
Pa. dÄ• pÄ“ti (cf. AÅ›. dÄ• pakaá¹• `donation'), Pk. dÄ• vÄ“i, daÌ„Ì†vÄ• vÄ“i; PaÅ¡. daÌ„Ì†w -- `to ask for, seek'; Kho. (Lor.) deik in yÄ• d dËš `to remind'; Phal. dawÅ«ËŠm `I wish, want'; K. dÄ• wun `to cause to be given'. Addenda: dÄ• pÃ¡yati1: Kho. deik in yÄ• d or hardi deik `to remind' is rather < DHÄ• PÃ¡YATI.

6277 *dÄ• payati2 `makes shine'. [Caus. of dÄ«dÄ“ti `shines' RV. -- âˆšDÄ«3]
Pk. dÄ• vÄ“i, ËšvaÃ¯, dÄ• Ä“i `shows', M. dÄ• vá¹‡&etilde; (J. Bloch FestschrWackernagel 148 dÄ«pÃ¡yati X DARÅ›Ã¡YATI); <-> Pk. dÄ• via -- , dÄ• ia -- `shown', S. á¸• Ì Ä• Ä« f. `anything used as a mark or signal'.

dÄ• pti 6278 *dÄ• pti `liberality'. [âˆšDÄ• 1]
Pa. datti -- f. `gift'; Pk. datti -- f., Ëšiya -- m., ËšiyÄ• -- f. `as much as is given at one time'; S. á¸• Ì Ä• ti f. `liberality'.

dÄ• pya 6279 dÄ• pya `caused to be given' Mn. [âˆšDÄ• 1]
Sh. (Lor.) dÄ• p `property given at marriage by bridegroom's people'; G. dÄ• puÌƒ n. `money given to a Brahman on a marriage request'.

dÄ• bha 6280 dÄ• bha `hurting' TS. [âˆšDABH]
G. kÄ• vÉ” -- dÄ• vÉ” m. `treachery' with v for h after kÄ• vÉ” s.v. KÄ• PAá¹-A -- . -- In NIA. word for `anger, envy' perh. collides with DÄ• HA -- q.v.

dÄ• makara 6281 *dÄ• makara `string -- maker'. [dÄ• ËŠman -- 1, karÃ¡ -- 1]
L. dÄ• vur, daÌƒvar, mult. á¸• Ã£Ì„var (Ju. á¸• Ì --) m. `spider'.

dÄ• madhÄ• ra 6282 *dÄ• madhÄ• ra `holding the rope'. [dÄ• ËŠman -- 1, dhÄ• ra -- 1]
N. day&etilde;ro `the man who drives the animals treading out rice'.

dÄ• ËŠman 6283 dÄ• ËŠman1 `rope' RV. 2. *dÄ• mana -- , dÄ• manÄ« -- f. `long rope to which calves are tethered' Hariv. 3. *dÄ• mara -- . [*dÄ• mara -- is der. fr. n/r n. stem. -- âˆšDÄ• 2]
1. Pa. dÄ• ma -- , inst. ËšmÄ“na n. `rope, fetter, garland', Pk. dÄ• ma -- n.; Wg. dÄ• m `rope, thread, bandage'; Tir. dÄ• m `rope'; PaÅ¡.lauá¹›. dÄ• m `thick thread', gul. dÅ«m `net snare' (IIFL iii 3, 54 â†• Ind. or Pers.); Shum.

dÄ• m `rope'; Sh.gil. (Lor.) doÌ„mo `twine, short bit of goat's hair cord', gur. doÌ„m m. `thread' (â†' á¸Œ. doÌ„á¹… `thread'); K. gu -- dÃ´mu m. `cow's tethering rope'; P. dÃ£Ì„u, dÄ• vÃ£Ì„ m. `hobble for a horse'; WPah.bhad. dauÌƒ n. `rope to tie cattle', bhal. daÃµ m., jaun. dÃ£Ì„w; A. dÄ• mÄ• `peg to tie a buffalo -- calf to'; B. dÄ• m, dÄ• mÄ• `cord'; Or. duÃ£Ì„ `tether', dÄ• Ä© `long tether to which many beasts are tied'; H. dÄ• m m.f. `rope, string, fetter', dÄ• mÄ• m. `id., garland'; G. dÄ• m n. `tether', M. dÄ• v&etilde; n.; Si. dama `chain, rope', (SigGr) dam `garland'. -- Ext. in PaÅ¡.dar. damaá¹-Ä• ËŠ, Ëšá¹-Ä«ËŠ, nir. weg. damaá¹-Ã©k `rope', Shum. á¸• amaá¹-ik, Woá¹-. damá¹"á¹› m., Sv. dÃ¥moá¹›Ä«ËŠ; -- with -- ll -- : N. dÄ• mlo `tether for cow', dÃ£Ì„wali, dÄ• uÌƒli, dÄ• mli `bird -- trap of string', dÃ£Ì„wal, dÄ• mal `coeval' (< `tied together'?); M. dÃ£Ì„vlÄ« f. `small tie -- rope'.
2. Pk. dÄ• vaá¹‡a -- n., dÄ• maá¹‡Ä« -- f. `tethering rope'; S. á¸• Ì Ä• vaá¹‡u, á¸• Ì Ä• á¹‡u m. `forefeet shackles', á¸• Ì Ä• viá¹‡Ä«, á¸• Ì Ä• á¹‡Ä« f. `guard to support nose -- ring'; L. á¸• Ã£Ì„vaá¹‡ m., á¸• Ã£Ì„vaá¹‡Ä«, á¸• Ä• uá¹‡Ä« (Ju. á¸• Ì -- ) f. `hobble', dÄ• uá¹‡Ä« f. `strip at foot of bed, triple cord of silk worn by women on head', awÄ• á¹‡. dÄ• vuá¹‡ `picket rope'; P. dÄ• uá¹‡, dauá¹‡, ludh. daun f. m. `string for bedstead, hobble for horse', dÄ• uá¹‡Ä« f. `gold ornament worn on woman's forehead'; Ku. dauá¹‡o m., Ëšá¹‡Ä« f. `peg for tying cattle to', gng. dÉ"ÌƒÃ¹› `place for keeping cattle, bedding for cattle'; A. dan `long cord on which a net or screen is stretched, thong', danÄ• `bridle'; B. dÄ• mni `rope'; Or. daaá¹‡a `string at the fringe of a casting net on which pebbles are strung', dÄ• uá¹‡i `rope for tying bullocks together when threshing'; H. dÄ• wan m. `girdle', dÄ• wanÄ« f. `rope', dÃ£Ì„wanÄ« f. `a woman's orna<->

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ment'; G. dÄ• maá¹‡, á¸• Ä• Ëš n. `tether, hobble', dÄ• má¹‡uÌƒ n. `thin rope,

string', dÄ• má¹‡Ä« f. `rope, woman's head -- ornament'; M. dÄ• vaá¹‡ f. `picket -- rope'. -- Words denoting the act of driving animals to tread out corn are poss. nomina actionis from *DÄ• MAYATI2.
3. L. á¸• aÌƒvarÄ• vaá¹‡, (Ju.) á¸• Ì Ã£Ì„vËš `to hobble'; A. dÄ• mri `long rope for tying several buffalo -- calves together', Or. daÅ©Ìˆ rÄ• , daÃ¼rÄ• `rope'; Bi. dauÌƒrÄ« `rope to which threshing bullocks are tied, the act of treading out the grain', Mth. dÃ£Ì„mar, dauÌƒraá¹› `rope to which the bullocks are tied'; H. dÃ£Ì„wrÄ« f. `id., rope, string', daÌƒwrÄ« f. `the act of driving bullocks round to tread out the corn'. -- X *DHÄ• GGA<-> q.v. *dÄ• mayati2; *dÄ• makara -- , *dÄ• madhÄ• ra -- ; uddÄ• ma -- , proÌ„ddÄ• ma -- ; *antadÄ• manÄ« -- , *galadÄ• man -- , *galadÄ• mana -- , *goÌ„á¸• á¸• adÄ• man -- , *goÌ„á¸• á¸• adÄ• mana -- , *goÌ„á¸• á¸• adÄ• mara -- .
dÄ• mÃ¡n -- 2 m. (f.?) `gift' RV. [âˆšDÄ• 1]. See DÄ• ËŠTU -- .
*dÄ• mana -- `rope' see DÄ• ËŠMAN -- 1.
Addenda: dÄ• ËŠman -- 1. 1. Brj. dÃ£Ì„u m. `tying'.
3. *dÄ• mara -- : Brj. dÃ£Ì„wrÄ« f. `rope'.

6284 *dÄ• mayati1 `tames'. [~ DAMÃ¡YATI. -- âˆšDAM]
Ash. daÌ„Ì†m -- `to seize, reach', Kt. Bashg. dam -- ; Wg. daÌ„Ì†m -- `to seize, bite, sting'; Gaw. dÄ• m -- `to seize'; N. dÄ• unu `to break in (bullock or horse)', halo dÄ• unu `to plough'; H. dÄ• wnÄ• `to subdue, destroy'; Si. damanavÄ• `to tame, subdue' (rather than < DAMÃ¡YATI bec. of pret. dÃ¤muvÄ• ); -- Pk. dÄ• miya -- `tamed'; Si. dÃ¤mi `submissive' or both < *DÄ• MIYA -- . -- P. dÄ• uá¹‡Ä• `to hobble (horse or ass)' and words for `treading out grain' prob. der. fr. `rope', see dÄ• ËŠman -- 1, *dÄ• mana -- , *dÄ• mara -- , *dÄ• mayati2.

6285 *dÄ• mayati2 `ties with a rope'. [DÄ• ËŠMAN -- 1]
Bi. dÃ£Ì„wab `to drive bullocks trading out grain', H. dÄ• wnÄ• , dÃ£Ì„nÄ• ; G. dÄ• mvuÌƒ `to tie with a cord'. -- Nomina actionis from this verb rather than derived directly from dÄ• ËŠman -- 1, dÄ• manÄ« -- (but cf. Bi. dauÌƒrÄ« < *DÄ• MARA<-> denoting both `rope' and nomen actionis): N. (Tarai) dÄ• uni `threshing', Bi. daunÄ« `treading out corn', Mth. dÄ• uni; -- Ku. daÄ© f. `driving oxen or buffaloes to tread out grain', N. dÄ• Ä©, dÃ£Ì„i, Bi. dawÃ£Ì„hÄ«, Mth. damÄ• hÄ«; H. dÄ• &etilde; f. `tying a number of bullocks together for treading corn, the treading out, the unthreshed corn.' -- S. á¸• Ì Ä• iá¹‡u `to shackle the forelegs' and P. dÄ• uá¹‡Ä• `to hobble horse oá¹› ass' rather < *DÄ• YAYATI.

*dÄ• mara -- `rope' see DÄ• ËŠMAN -- 1.

dÄ• miya 6286 *dÄ• miya `to be tamed'. [~ DAMYA -- . -- âˆšDAM]
Kho. dÃ¡mi `colt, foal'; -- altern. < *dÄ• mita -- s.v. *DÄ• MAYATI1: Pk.
dÄ• miya -- `tamed'; Si. dÃ¤mi `submissive'.

6287 dÄ• ËŠmyati `is tamed, is tranquillized' ÅšBr., `tames' MBh. [âˆšDAM]
Dm. dam -- `to be satisfied, be fed'; PaÅ¡.ar. weg. kuá¹›. daÌ„Ì†m -- `to
become satisfied'; B. damÄ• `to sink, subside'; Or. damibÄ• `to be subdued,
cease, sink down or into'; G. damvuÌƒ `to become tamed, be exhausted, be
spent', M. damá¹‡&etilde;.

dÄ• yÃ¡ 6288 dÄ• yÃ¡ m. `share, portion' RV., `nuptial fee' lex. [âˆšDOÌ„]
Pa. dÄ• ya -- m. `gift', Pk. dÄ• a -- m. (like dÄ• ya -- m. `gift' MBh.) infl.
by âˆš DÄ• 1.
DÄ• ËŠYÄ• DYA -- .

6289 *dÄ• yayati `causes to be tied'. [âˆšDÄ• 2]
S. á¸• Ì Ä• iá¹‡u `to shackle (the forelegs of an animal)'; P. dÄ• uá¹‡Ä• `to
hobble horse or ass': rather than < *DÄ• MAYATI2.

dÄ• ËŠyÄ• dya 6290 dÄ• ËŠyÄ• dya n. `inheritance' GrÌ¥S., `near relationship'
MBh. [dÄ• yÄ• dÃ¡ -- m. `kinsman' MBh. -- DÄ• YÃ¡ -- , -- Ä• DÃ¡ --]
Pa. dÄ• yajja -- n. `inheritance, dowry'; L. dÄ• j, (Ju.) á¸• Ì Ä• j m. `dowry',
P. dÄ• j m., WPah.bhad. dÄ• jÌˆ n., Ku. daijo m., N. dÄ• ijo, OAw. dÄ• yaja m.,
H. dÄ• ij, ËšjÄ• , daijÄ• m. (LM 353 like dahez, < Dá¸—YA -- X Pers. jahez),
Marw. dÄ• yajo m., G. dÄ• yjÉ” m. -- Deriv. B. deijÄ« `wholeblooded kinsman',
M. dÄ• Ä«jÌˆ, dÄ• yajÄ« `one entitled to share in an inheritance, kinsman, ill
-- wisher, jealous person'. -- Relationship of G. dÄ• ycÉ” m. `dowry',
dÄ• ytuÌƒ n. `property (esp. a field) given by her father to the bride' is
not clear (the latter X khet `field' or poss. < *DÄ• YÄ• TTA --). -- Si.
dÄ• Ì¤vÃ¤dda `dowry' with unexpl. long Ä• Ì¤.
Addenda: dÄ• yÄ• dya -- : S.kcch. á¸• Ä• yjo m. `dowry', Garh. deju.

dÄ• yin 6291 dÄ• yin `giving' ChUp. [âˆšDÄ• 1]
Pa. -- dÄ• yin -- , dÄ• yika -- m. `donor'; Pk. dÄ• i -- `generous'; H. dÄ• Ä«
`generous', m. `donor'.

dÄ• ra 6292 dÄ• ra1 m. `rent, hole, cleft' TÄ• á¹‡á¸• yaBr., dÄ• rÄ« -- f. SuÅ›r.
[~ *dÄ• la -- 1. -- âˆšd&rcirclemacr;]
S. á¸• Ì Ä• ru m. `fissure, cleft' (or < *DÄ• LA -- 1); -- L. á¸• Ä• r, (Ju.)
á¸• Ì Ä• r, á¸• Ì Ä• l m. `herd (of deer), flock (of birds), flight (of
locusts)' semant. cf. DALA -- 4.
Å›Aá¹…KHADÄ• RAKA -- .

dÄ• rÃ¡ 6293 dÄ• rÃ¡2 m. pl. `wife' GrÌ¥S., m. sg. &capamacr;p., f. sg. BhP.
2. dÄ• rikÄ• -- f. `girl' Hariv., `harlot' lex. [If orig. meaning was `house'
(EWA ii 36 with lit.) then *GRÄ• MADÄ• RA -- is `having his home in a village'
which is borne out by meanings in NIA.]
1. Pa. dÄ• ra -- m., ËšrÄ• -- f. (sg. or pl.) `a wife'; AÅ›.kÄ• l. puta --
dÄ• le `son and wife'; KharI. sa -- putra -- darasa gen. sg. `with son and
wife'; Pk. dÄ• ra -- m.n. `wife, woman'; A. B. dÄ• rÄ• `wife'; OAw. dÄ• ra
`woman'; G. dÄ• r f. `wife'.
2. Pa. dÄ• rikÄ• -- f. `girl'; Pk. dÄ• riÄ• -- f. `girl, harlot'; Gy. pal.
dÄ• ËŠri `bride'; Kt. darÃ- `married', Pr. dri; K. dÃ¶rÃ¼ f. `child's doll';
P. dÄ• rÄ« f. `female slave taken in war'; Ku. Or. dÄ• rÄ« `harlot'; H. dÄ• rÄ«
f. `female slave, harlot'; Si. dÃ¤riya `girl'.
DÄ• RAKA -- ; *GRÄ• MADÄ• RA -- .
Addenda: dÄ• ra -- 2 [Prob. same as DÄ• RA -- 1: semant. cf. KÃ¡LATRA<-> and
*CHÄ“DU --]

dÄ• raka 6294 dÄ• raka m. `boy, son, child' MBh. [Back formation from DÄ• RIKÄ•
-- which in its turn acquires the more general meaning `girl' from dÄ• raka
-- . -- DÄ• RÃ¡ -- 2]
Pa. dÄ• raka -- m. `boy'; AÅ›.top. dÄ• laka -- m. `son'; Pk. dÄ• raga -- ,
Ëšaya -- m. `boy' (whence back -- formation dÄ• ra<-> m. `boy'?); Sh.
dÄ• riÌ¯, (Lor.) dÄ• re m. pl. `boys, sons' (used as pl. to Å¡Å«ËŠo or
pÅ«cÌ£); Si. daruvÄ• `son, child'. <-> Dm. á¸• Ä• Ì¤Å•i `friend', Kal.
dÄ• ËŠri: connexion with dÄ• raka<-> doubtful NTS xii 168.
Addenda: dÄ• raka -- : Md. dari `child, son, citizen'.

6295 dÄ• rayati `tears asunder, scatters' MBh. [~ DÄ• LAYATI. --
âˆšD&RCIRCLEMACR;]
Pk. dÄ• raá¹• ta -- `tearing, crushing', pp. dÄ• ria -- ; S. á¸• Ì Ä• raá¹‡u tr.
`to split, crack', A. dÄ• riba, H. poet. dÄ• rnÄ• , G. dÄ• rvuÌƒ; -- Gy. eur.
dar -- `to fear', caus. darav -- `to frighten' (only wel. der -- < DÃ¡RATI),

dar f. `fear'; G. á¸• Ä• rvuÌƒ `to frighten, threaten, stop', á¸• Ä• rÉ” m. `threat'.
Addenda: dÄ• rayati: S.kcch. á¸• Ä• ro m. `threat'.
*dÄ• ridrika -- see DÄ• RIDRYA -- Add2.

dÄ• ËŠrava 6296 dÄ• ËŠrava `made of wood' Mn. [DÄ• ËŠRU -- 2]
Dm. daÌ‚ru, Ëšro `wood' (or < DÄ• RUKA -- ); K. dÄ• rav m. `beam, rafter', dÄ• ruvu `wooden'.
dÄ• rikÄ• -- see DÄ• RÃ¡ -- 2.
*dÄ• ridrika -- `poor' see next.

dÄ• ridrya 6297 dÄ• ridrya n. `poverty' R., dÄ• ridra -- n. PaÃ±cat. 2. *dÄ• ridriya -- . 3. *dÄ• ridrika -- . [DÃ¡RIDRA --]
1. Pk. dÄ• ridda -- , dÄ• lidda -- n. `poverty, laziness'; H. dÄ• rid m. `poverty'; -- K. drÃ¶lid `poor'.
2. Pa. dÄ• á¸·iddiya -- n. `poverty'.
3. Pk. dÄ• riddiya -- , dÄ• liddiya -- `poor', WPah.roh. dÄ• ljÄ«.
dÄ• ru -- 1 `liberal' see *PRADÄ• RU -- .
Addenda: dÄ• ridrya -- . 1. S.kcch. á¸• Ä• á¸• dhar m. `poverty'.
3. *dÄ• ridrika -- : WPah.ká¹-g. (kc.) daljI `niggardly, poor', m. `miser'.

dÄ• ËŠru 6298 dÄ• ËŠru2 n. `piece of wood' MBh., in RV. nom. dÄ• ËŠru (gen. drÃºá¹‡aá¸¥, drá¹“á¸¥). 2. dÄ• ruka -- n. lex. [DRU --]
1. Pa. dÄ• ru -- n. `wood' Pk. dÄ• ru -- m.; PaÅ¡.lauá¹›. ar. dÄ• r,

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dar. dÄ• Ë‹r, nij. doÌ„r, kuá¹›. doÌ„ m. `firewood', ar. doÌ„r tree'; Shum. Gaw. dÄ• r `wood, tree'; Kho. dar `timber, firewood, gallows'; K. dÄ• r m. `log'; WPah. (Joshi) dÄ• 'r m. `timber', Ku. N. H. dÄ• r m.; Si. dara

`firewood'. <-> Kal.rumb. dar `ridge -- pole' (or poss. < DHÄ• ËŠRÄ• -- 2).
2. Pa. dÄ• ruka -- `wooden'; Dm. daÌ,ru, Ëšro `wood' (or < DÄ• ËŠRAVA --);
Gaw. dÄ• ËŠru (and dÄ• á¹›u?) `rafter, plank.'
DÄ• ËŠRAVA -- , DÄ• RUá¹‡Ã¡ -- , DÄ• RVA -- ; *DÄ• RUDHÄ• NAKA -- ,
*DÄ• RUBHÄ• RIKA -- ; *AKá¹£ADÄ• RUKA -- , DÄ“VADÄ• RU -- , *SPHÄ• NADÄ• RU -- .
dÄ• ruka -- see prec.
Addenda: dÄ• ËŠru -- 2. 1. WPah.ká¹-g. dÄ• r m. `timber, beam', J. dÄ• 'r m.;
Md. daru `firewood'.
3. â€ *dÄ• lu -- : Garh. á¸• Ä• á¸·Å« `a partic. kind of tree'?

dÄ• ruá¹‡Ã¡ 6299 dÄ• ruá¹‡Ã¡ `hard, harsh' ÅšBr. [Semant. cf. kÄ• á¹£á¹-hÃ¡ --
. <-> dÄ• ËŠru -- 2]
Pa. Pk. dÄ• ruá¹‡a -- `strong, harsh' (Pk. `dreadful'), Mth. dÄ• run; OAw.
dÄ• runa `terrible, cruel', H. dÄ• run, G. M. dÄ• ruá¹‡, Si. daruá¹‡u.
DÄ• RUá¹‡AKA -- .

dÄ• ruá¹‡aka 6300 dÄ• ruá¹‡aka m. `disease of the hair roots' SuÅ›r.
[DÄ• RUá¹‡Ã¡ --]
M. dÄ• ruá¹‡Ä• , dÄ• rá¹‡Ä• m. `scaldhead'.

dÄ• rudhÄ• naka 6301 *dÄ• rudhÄ• naka `heap of wood'. [dÄ• ËŠru -- 2, dhÄ• ËŠna --
]
Kho. (Lor.) darÄ• nu `stack of wood, pile (e.g. of dead ibex).'
*dÄ• rubhÄ• rika -- `wood -- carrier' see *DÄ• VABHÄ• RIKA -- .
*dÄ• rga -- `dear' see *DURARGHA -- .
*dÄ• rá¸• hiya -- see next.

dÄ• ËŠrá¸• hya 6302 dÄ• ËŠrá¸• hya n. `hardness, firmness, strength' PÄ• á¹‡.
SuÅ›r. 2. *dÄ• rdhiya -- . [DRÌ¥á¸• HÃ¡ -- : âˆšDRÌ¥á¹• H]
1. K. draá¸• f. (?) `strength'; S. á¸• Ì Ä• á¸• hu f. `severity'; L. awÄ• á¹‡.
á¸• Ä• á¸• h `strength'; P. á¸• Ä• á¸• h f. `firmness of mind'; Or. dÄ• á¹›ha
`might, stubbornness, pride': whence f. gender in K. S. P.? -- As adj.: Gy.
rum. taro `strong, firm' < *tharo; K. á¸• Ä• á¸• a `tightly fastened, bold'; S.
á¸• Ì Ä• á¸• ho `hard'; L. á¸• Ä• á¸• hÄ• , (Ju. á¸• Ì -- ) `strong'; P.
á¸• Ä• á¸• á¸• hÄ• `strong, impertinent'; WPah.bhal. á¸• Ä• Ë‹á¸• i f. adj. `strong
and well -- built (of a goat)'; M. dÄ• á¸• hÄ• `bold'.
2. K. drÃ¼á¸• Ã¼ f. `strength'; A. á¸• Ä• ri `gravely' (orig. inst.?); Si.
dÃ¤á¸• i `bulk, growth', (SigGr) `hardness'. <-> As adj.: N. á¸• hÄ• á¹›i

`massive, large'; Si. dÃ¤á¸• i `hard, firm, strong'. -- Ext. Ku. á¸• hÄ• á¹›as `courage', H. á¸• hÄ• á¹›(h)as m. (or < DHÄ• Rá¹£á¹-YA -- +?). -- See Add. Addenda: dÄ• ËŠrá¸• hya -- : WPah.ká¹-g. á¸• Ã¡á¸• á¸• hÉ” `strong, solid'.

dÄ• ËŠrtÄ“ya 6303 dÄ• ËŠrtÄ“ya `derived from skin' PÄ• á¹‡. [DÅ•ÌŠTI --]
Sh. (Lor.) JÌ£*ltaie f. `large skin bag for keeping clean rice in'.

dÄ• rbha 6304 dÄ• rbha `made of kuÅ›a grass' Laá¹-y. [DARBHÃ¡ --]
S. á¸• rÄ• bho `producing much kuÅ›a grass', m. `collection of such grass', á¸• rÄ• bhero `made of such grass'. <-> X DARBHAMÃ¡YA -- q.v.

dÄ• rva 6305 dÄ• rva `wooden' BhP. [DÄ• ËŠRU -- 2]
Pa. dabba -- `wooden', n. `tree'; Bi. dÄ• b `curved branch of sisoo wood passing under point of axle of cart'; Si. dÃ¤va `trunk of felled tree, timber'.
*DÄ• RVADHÄ• RAKA -- , *DÄ• RVAPHÄ• LAKA -- .
*dÄ• rvadhÄ• raka -- `having a wooden blade'. [DÄ• RVA -- , DHÄ• ËŠRÄ• -- 2]
See next.

dÄ• rvaphÄ• laka 6306 *dÄ• rvaphÄ• laka `wooden ploughshare'. [DÄ• RVA -- , PHÄ• ËŠLA -- 1]
H. dabehrÄ• m. `large wooden plough share fixed behind the iron share' or < *DÄ• RVADHÄ• RAKA -- .

dÄ• rÅ›a 6307 *dÄ• rÅ›a `hair'. [Cf. Wkh. dÃ¼rs, Mj. lurs, Par. d&omacrtodtod;Å¡, Orm. dÃ£Ì„Å¡ `goat's hair' < *darsa -- NTS v 43: â†’Brah. drassam `goat's hair' Bray Brah 99]
S. á¸• Ì Ä• sa f. `goat's hair', á¸• Ì Ä• sÄ« `made of it'.

dÄ• la 6308 *dÄ• la1 `tearing, splitting'. [~ DÄ• RA -- 1. -- Same as DÄ• LA -- 2? -- Separate from *á¸• Ä• la -- 1. -- âˆšdal1]
K. dÄ• la m. `skin (esp. a whole skin) of sheep, goat, &c.' (cf. dalun `to excoriate' s.v. DÃ¡LATI); WPah.bhal. dÄ• l f. `crack (in soil, wood, &c.)'.

dÄ• la 6309 dÄ• la2 m. `kind of grain, split peas' Apte. [Same as *DÄ• LA -- 1?]
Pk. dÄ• lÄ-Ì„ -- , dÄ• liyÄ• -- f. `split pea', K. dÄ• l f.; S. á¸• Ì Ä• ri f. `pulse', á¸• Ì Ä• ro m. `split half of ground grain'; L. dÄ• l f. `peas of gram

&c.'; (Ju.) á¸• Ì Ä• lÄ• m. `wheatmeal'; P. dÄ• l, á¸• Ä• l f. `split pulse', WPah. khaÅ›. dÄ• lÄ« `lentils'; Ku. dÄ• l, dÄ• li f., gng. dÄ• w, khas. dÄ• r `split peas'; N. dÄ• l `lentils'; A. dÄ• il `split pulse', B. á¸• Ä• li. á¸• Ä• il , á¸• Ä• l; Or. á¸• Ä• li `split peas', (Sambhalpur) dÄ• el, Bi. dÄ• l f.; Mth. dÄ• li `pulse, vetch', Aw.lakh. dÄ• ri, H. dÄ• l, dÄ• r f.; G. dÄ• á¸·i f. `split peas', M. dÄ• á¸·, á¸• Ä• á¸· f.
*dÄ• la -- 3 `basket' see *á¸• ALLA -- 2.
Addenda: dÄ• la -- 2: S.kcch. á¸• Ä• ro m. `preparation of coarsely ground grain'; Garh. dÄ• l `pulse' (â†• H.?).

6310 dÄ• layati `causes to burst' SuÅ›r. 2. *dÄ• lita -- `split'. [~DÄ• RAYATI. -- âˆšDAL1]
1. Pa. dÄ• lÄ“ti `causes to burst or split'; PaÅ¡. dÄ• l -- `to break, tear, chop (wood)'; Gaw. á¸• Ä• li -- `to tear asunder'; Kho. dalÃ©ik `to throw away, dismiss' (but see *DHARJAYATI); L. (Ju.) á¸• Ì Ä• laá¹‡ `to split, break, crush'; Si. dalvanavÄ• `to open (the mouth)'.
2. Si. dÃ¤liya `half'.
dÄ• lita -- see prec.
dÄ• lima -- see DÄ• á¸• IMA -- .
Addenda: dÄ• layati. 1. WPah.ká¹-g. daá¸·nÃµ tr. `to shift'.
2. *dÄ• lita -- : S.kcch. á¸• Ä• ryÄ• m.pl. `fried pulse', G. dÄ• á¸·iyÄ• (AKÅš).
*dÄ• lita -- see DÄ• LAYATI Add2.
â€ *dÄ• lu -- see DÄ• ËŠRU -- 2.

dÄ• vÃ¡ 6311 dÄ• vÃ¡ m. `forest -- fire' ÅšBr., `burning' lex., m.n. `forest (always associated with fire)' MBh. [âˆšDU1]
Pa. dÄ• vaggi -- m. `forest -- fire' (< dÄ• vÄ• gni -- m. MBh.); AÅ›.mi. rdh. mth. rp. dÄ• ve `forest'; Pk. dÄ• va -- m. `forest, forest -- fire'; Ash. Kt. dau `firewood', Wg. dÄ• u, Pr. lÃ¼&oacutemacrdotdot;; OAw. dÄ• vÄ• m. `forest -- fire'; H. dÃ£Ì„wÃ£Ì„ m. `forestfire, burning stubble'; M. dÄ• v m. `forest on fire, forest'; Si. dÃ¤vi, dÃ¤vu `conflagration', davaya `forest'; ac. to H. Smith JA 1950, 207 also á¸·Ã¤v, lÃ¤v `forest' with á¸• <-> from MIA. á¸• ah -- `burn' (GS 26 and BSOS viii 556 wrongly < aá¹-avÄ«); val `forest', mald. vÃ¤li poss. metathesis of *á¸·Ã¤v(i).
Ext. with -- á¸• -- : N. dÄ• uro `firewood'; with -- Ä• r<-> (< Ä• kÄ• ra -- ?) H. dawÄ• r m. `forest conflagration'.
*DÄ• VABHÄ• RIKA -- , *VANADÄ• VA -- .

dÄ• vabhÄ• rika 6312 *dÄ• vabhÄ• rika `carrying firewood'. [Cf.
kÄ• ËŠá¹£á¹-habhÄ• rika -- KathÄ• s. -- DÄ• VÃ¡ -- , BHÄ• RIKA -- 1]
Wg. d&omacrtodtod;wrÄ« `carrying wood' (or < *DÄ• RUBHÄ• RIKA -- ?)

6313 dÄ• vayati `burns'. [Cf. duná¹“ti AV. -- âˆšDU1]
Kho. dÃ©ik `to feel cold'; -- Gy. arm. lavav -- `to burn, heat' < MIA.
*davÄ• vÄ“i (or < DÃ¡HATI).

dÄ• ËŠÅ›a 6314 dÄ• ËŠÅ›a (dÄ• Å›Ã¡ -- Uá¹‡.)m. `fisherman, ferryman' VS., `a mixed caste' Mn. [Same as DÄ• SÃ¡ -- 1 (P. Thieme ZDMG 91, 113)?]
L. á¸• Ì ahÄ• m. `a tribe of Jats'?
dÄ• Å›Ä“ra -- see DAÅ›Ä“RA -- .

6315 dÄ• Å›Ä“raka -- , daÅ›Ëš m. pl. `name of the people of Maru (Marwar)' MBh., dÄ• sÄ“raka -- m. `name of a people' PÄ• á¹‡.KÄ• Å›. [P. Thieme ZDMG 91, 113 dial. form of dÄ• sÄ“ra -- `slave girl's son']
S. á¸• Ì Ä• hiri, á¸• Ì aharÄ« m. `name of a Sindhi tribe'; L. (Ju.)
á¸• Ì Ä• hrÄ• m. `a division of the KerÄ• r tribe.'
Addenda: â€ *dÄ• á¹£á¹-ra -- see *DÄ• á¹• á¹£á¹-RA -- .

dÄ• sÃ¡ 6316 dÄ• sÃ¡1 m. `a non -- Aryan, slave' RV., dÄ• sÄ«ËŠ -- f. `slave girl' AV.
Pa. dÄ• sa -- m. `slave', ËšsÄ« -- , ËšsikÄ• -- , ËšsiyÄ• -- f., AÅ›.shah.
man. dasa -- , kÄ• l. &c. dÄ• sa -- , NiDoc. dasÌ±a, dajha m.

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Ëšjhi f., Pk. dÄ• sa -- m., ËšsÄ« -- f.; Gy. gr. das m. `a Bulgarian', f. dasnÃ-, rum. das `man' (scarcely with H. W. Bailey TPS 1959, 113 < dasa -- :

wel. deÅ¡no `slave' with e and Å¡ is more doubtful); K. dÄ• s m. `slave'; Ku. dÄ• s m. `slave, serf', dÄ• sÄ« f.; N. dÄ• s `slave' (â†• Sk., which is replaced by kamÄ• ro < KARMAKARA --), Or. dÄ• sa m., dÄ• sÄ« f., H. G. M. dÄ• s m., dÄ• sÄ« f., OSi. dasa m., dÃ¤si f., Si. das, dÃ¤s m. (< nom. *dÄ• si).
DÄ• SATVA -- , DÄ• SYÃ -- .
Addenda: dÄ• sÃ¡ -- 1: OMarw. dÄ• si f. `slave'.

dÄ• sa 6317 dÄ• sa2 m. `knowing man' lex.
S. á¸• Ì Ä• ho `wise', á¸• Ì Ä• hi, á¸• Ì Ä• hapa f. `wisdom'; L. á¸• Ì Ä• h f. `news, information', á¸• Ì Ä• hÄ« m. `informer'; G. (NG.?) á¸• Ä• hyuÌƒ `wise'; -- or poss. < MIA. *dÄ• kha -- < DÄ• Ká¹£YA -- .

dÄ• saka 6318 *dÄ• saka `beam'.
L. á¸• Ä• hÄ• m. `piece of wood fastened to neck of cattle to prevent straying'; Ku. dÄ• so `rooftree'; N. dÄ• so `beam'; H. dÄ• sÄ• m. `broad and long piece of stone or wood'; M. dÄ• Å›Ä• (< *dÄ• siÄ• ?) `lath used to reinforce a thin wall'.

6319 dÄ• satva n. `slavery' MBh. [DÄ• SÃ¡ -- 1]
K. dÄ• sut, dat. Ëššatas m. `slavery'.
dÄ• sÄ“raka -- see DAÅ›Ä“RA -- , DÄ• Å›Ä“RAKA -- .
Addenda: dÄ• satva -- : OP. dÄ• sattaá¹‡u m. (with -- tvana --).

dÄ• syÃ 6320 dÄ• syÃ n. `slavery' ÅšBr. [DÄ• SÃ¡ -- 1]
G. dÄ• s f. `slavery, service' (< *dÄ• sÄ« -- : cf. type sÄ• magrÄ«<-> f. ~ sÄ• magrya -- n.).

dÄ• ha 6321 dÄ• ha m. `burning' KÄ• tyÅšr., `place of cremation' Vas., `fever' SuÅ›r. [âˆšDAH]
In NIA. words for `envy, malice' this perh. collides with DÄ• BHA -- . -- Pa. Pk. dÄ• ha -- , á¸• Ä• Ëš m. `burning' (Pk. dÄ• gha -- < *dÄ• gha -- ?); K. dÄ• h m. `conflagration, envy'; S. á¸• Ì Ä• hu m. `affliction, grief'; L. (Salt Range) á¸• Ì Ä• h `dysentery'; P. dÄ• h m. `flame', á¸• Ä• h m. `malice', kgr. dÄ• h m. `drought'; WPah.paá¹…. dÄ• h `compassion', roh. dÃ¥ `noon'; Ku. dÄ• h, dahÄ• `abnormal heat, pain', á¸• Ä• `pain, inflammation, hatred', dÄ• i `enemy', gng. á¸• Ä• `jealousy'; N. dÄ• h, dÄ• hÄ• `burning, cremation', á¸• Ä• h , á¸• Ä• hi `envy, hate', á¸• Ä• hi, Ëšhilo spiteful'; A. dÄ• h `burning, heat, grief'; B. dÄ• h, dÄ• `burning, heat, misfortune'; Or. dÄ• hÄ• `burning,

burning sensation', dÄ• u `heat, burning pain, torture, oppression'; Bi. dÄ• h deb `to burn (a corpse)'; Mth. dhÄ• h `flame, blaze'; H. dÄ• h, á¸• Ä• h f. `fire, inflammation, jealousy, rage', á¸• Ä• hÄ« `jealous'; G. dÄ• h m. `burning, hunger'; M. dÄ• h, dahÄ• m. `burning', á¸• Ä• hÄ• m. `envy', á¸• Ä• h (poet. á¸• Ä• ho) m. `sensation of burning', á¸• Ä• v m. `mark made with a hot iron', á¸• Ä• Ä« f. `malice'; OSi. dÃ¤ha `anger', Si. dÄ• ya `heat', á¸• aha, á¸• Ä• `sweat'.
*DÄ• HAPADA -- .
Addenda: dÄ• ha -- : WPah.ká¹-g. dÄ• ËŠ f. (obl. -- l) `pain, illness'; J. dÄ• h m. `burning'; -- with ext.: S.kcch. á¸• Ä• á¹›o m. `feast given to relatives in honour of the dead', G. dahÄ• á¹›É” m. (AKÅš 40). -- Md. dahi `greed'?, dau, dÄ• (anal. dalu) `sweat'; -- OSi. á¸• Ä• diya, Si. dÄ• á¸• iya `sweat' (+ diya < UDAKÃ¡ --).

dÄ• hana 6322 dÄ• hana n. `reducing to ashes' MBh. [âˆšDAH]
Pk. dÄ• haá¹‡a -- n. `burning up'; Ku. dÄ• á¹‡o `diarrhoea'; Or. dÄ• Ä• á¹‡i, dÄ• uá¹‡i `branding iron'; M. á¸• Ä• há¹‡Ä« f. `branding iron', á¸• Ä• haá¹‡ adv. `very (with adjectives expressing sourness, bitterness, &c.)', á¸• Ä• haá¹‡yÄ• `exceedingly sour'.

dÄ• hapada 6323 *dÄ• hapada `fireplace'. [DÄ• HA -- , PADÃ¡ -- 1]
PaÅ¡.dar. dawÄ• `fireplace' IIFL iii 3, 61.

6324 dÄ• hayati `causes to be burnt' Mn. 2. dÄ• hita -- . [âˆšDAH]
1. Sh.gil. dÄƒyÃ³Ä-kiÌ¯, koh. gur. dayoÌ„ná¹· tr. `to burn'; Or. dÄ• hibÄ• , dÄ• ibÄ• tr. `to burn', intr. `to be burnt'; Bi. á¸• Ä• hab tr. `to burn', OAw. dÄ• haÃ¯; H. dÄ• hnÄ• tr. `to set fire to, kindle, burn', á¸• Ä• hnÄ• intr. `to burn, be hot, be envious'; M. dÄ• há¹‡&etilde; tr. `to burn'.
2. Bi. á¸• Ä• hÄ« `weeds burnt as manure'.
dÄ• hita -- see prec.
Addenda: dÄ• hayati: Md. davanÄ« `prepares (food)'.

dÄ• hya 6325 dÄ• hya `to be burnt' RÄ• jat. [âˆšDAH]
P. dÄ• jh, dÄ• haj f. `burning thirst in fever' (sc. TRÌ¥á¹£Ä• -- ?).

dikka 6326 *dikka lump'. 2. *digga -- . [dikka -- m. `young elephant', diá¹…ka -- m. `young louse' lex., (cf. *á¸• HÄ“á¹…KA<-> `lump' ~ * á¸• HÄ“á¹…KUá¹‡A -- `bug'). -- See list s.v. *á¸• HIKKA -- 1]

1. G. dÄ«krÉ” m. `son', ËšrÄ« f. `daughter' (semant. cf. á¸• IMBHA -- 2?).
2. Ku. digaá¹›o m. `lump, clod of earth'.
*dig -- `tremble' see *á¸• AG -- 1.
*digga -- `lump', diá¹…ka -- see *DIKKA -- .
*dita -- , *ditta -- `given' see DATTÃ¡ -- .
Addenda: *dikka -- `lump', dikkarÄ« -- f. `adolescent girl' lex.
â€ *diá¹‡á¹-a -- `stem' see *á¸• Aá¹‡á¹-HA -- .
*dinna -- see DATTÃ¡ -- Add2.
*dilla -- see á¸• ALA -- Add2.

diddÄ• 6327 *diddÄ• `elder sister'. [diddÄ• -- f. `name of a Kashmir princess' RÄ• jat. -- Cf. *DÄ• DDA -- , *JÄ«JJA --]
K. deÌ†d f. `elderly lady, chief wife in a household', voc. deÌ†di `respectful term of address to an older woman'; WPah.paá¹…. dÄ“ddÄ«, cur. daiddÄ« `elder sister', Ku. didÄ«, dÄ«, N. didi; B. Or. didi `elder sister' (B. also `grandmother'), H. dÄ«dÄ« f.

dina 6328 dina n. `day' Mn. (in cmpds. in RV.). [âˆšDÄ«3]
Pa. dina -- n. `day', Pk. diá¹‡a -- n.m.; K. deÌ†n m. `day, daytime', á¸• oá¸• . dinÃ£Ì„ obl. pl.; S. á¸• Ì iá¹‡u m. `festival day, present sent to married daughter on such a day'; L.awÄ• á¹‡. diá¹‡vÄ• r `festival' (VÄ• RA -- 2: prob. L. cmpd., but cf. dinavÄ• ra -- m. `weekday' Gaá¹‡it.); N. din (dinahuÌƒ, dinuÌƒ `daily'); A. din `day', dinÄ• `daytime', dinÄ«yÄ• `equal to a day'; B. Mth. Aw.lakh. H. din m. `day, daytime' (â†’ P. WPah.paá¹…. cam. din m. or, like G. M. din, â†• Sk.), OG. diá¹‡a n.
DAINA -- ; DINAKARA -- ; MADHYÃ¡á¹• DINA -- .

dinakara 6329 dinakara m. `sun' KÄ• v. [DINA -- , KARÃ¡ -- 1]
Pk. diá¹‡ayara -- m., OH. poet. diniyara, dinera m. prob. â†• Pk.
*dinna -- `given' see DATTÃ¡ -- .
*dibba -- `box' see *á¸• ABBA -- 1.

6330 *diyÃ¡ti, dyÃ¡ti `cuts' AV. [âˆšDOÌ„]
Phal. dyÅ«m, dhyÅ«m, `I cut (with an axe)', absol. dyQ `having hit' rather than < DÄ“DÄ«YATÄ“.
diyÄ• ËŠvÄ• (metr.) m. du. `night and day' RV.: see DIVÃ¡ -- .
*dilla -- `lump' see *á¸• ALA -- .
DIV1 `shine': DIYÄ• ËŠVÄ• , DIVÃ¡ -- , DIVASÃ¡ -- , DIVYÃ¡ -- , DÄ“VÃ¡ -- .

DIV2 `gamble': DÄ“VIN -- , DYÅ«TÃ¡ -- ; *Ä• DYÅ«TA -- .
DIV3 `wail': PARIDÄ“VATI.

divÃ¡ 6331 divÃ¡ m. `sky' MBh., `day' (in cmpds.) PÄ• á¹‡., divÄ• `by day', divá¸— -- divÄ“ `daily' RV. [âˆšDIV1]
Pk. diva -- , dia -- n. `sky', m. `day'; Ash. Wg. dÄ« f. `sky'; Dm. dyoÌ„ `day' (poss. < DIYÄ• ËŠVÄ• NTS xii 167); PaÅ¡.lauá¹›. dÅ« m. `day', gul. dÄ“ (used with num.), Woá¹-. dá¸—u f. (Buddruss Woá¹- 97 < DIVASÃ¡ -- ), Tor. dÄ« f.; Kal.rumb. dÄ« `sky'; Mai. aá¹› -- dÄ« `noon'; K.á¸• oá¸• . dÄ« `day'; WPah. bhad. á¹-á¸·Ä“ -- dÄ« `day after tomorrow', bhal. á¹-á¸·ei -- di `day before yesterday' (lit. `the third day'); Ku. bid -- dyo, bido dyo (VÄ«DHRÃ¡ -- ) `clear sky, rainless day'; G. M. dÄ« m. `a day' (LM 352 < DIVASÃ¡ --). *DIVAVÄ“LÄ• -- , DIVÄ• KARÃ¡ -- ; IMÃ¡á¹• DIVÃ¡M, *BRÌ¥HASPATIDIVA -- , *MADHYAá¹• DIVA -- .

divavÄ“lÄ• 6332 divavÄ“lÄ• `daytime'. [DIVÃ¡ -- , Vá¸—LÄ• --]
Dm. diwyá¸—l, diwÄ“l `noon'.

divasÃ¡ 6333 divasÃ¡ m. `heaven' TBr., `day' MBh. [âˆšDIV1]
Pa. divasa -- m.n. `day', AÅ›. divasa -- n., NiDoc. divasÌ±a, KharI. divase, Pk. divasa -- , diasa -- m.n., Gy. eur. dives, pal. dÄ«s, á¸Œ. doÌ„s m., Tir. d*ls, PaÅ¡.lauá¹›. duwÄ• ËŠs, gul. diwá¹“s, ar. dÄ«Ä• s (â†’ Par. dewaÌ‚s IIFL i 252), Gaw. Bshk. doÌ„s, Mai. dis, Sv. dÄ“s, Phal. de_s m., Sh.gil. dez, pl. dÄ“zi m.,

koh. gur. dÄ“s, pl. dÄ«ziÌ¯ m., pales. dÄ“s; K.rÄ• m. pog. dÅ«s `sun', kash. doÌ„s, á¸• oá¸• . dÄ«s; S. á¸• Ì Ä«Ëœhu, á¸• Ì Ä©hu m. `daytime'; L. dÄ“huÌƒ, á¸• Ä“heÌ„Ìƒ m. `sun', (Ju.) á¸• Ì Ä«Ëœh, á¸• Ì &etilde;h m. `day, sun', mult.

á¸• Ä©h, á¸• &etilde;h m. `daytime', awÄ• á¹‡. dá¸•oÌ„Ìƒ `sun', khet. á¸• Ä“uÌ„Ìƒ `day'; P. deh, dÄ©h, d&etilde;h, á¸• &etilde;h, dihuÌ„Ìƒ m. `day, sun'; WPah. pÄ• á¸• . dÄ«sÅ« `day', dÄ«us `sun', paá¹…. dÄ“s `sun', cur. dÄ«h `day, sun', jaun. dÅ«s; Ku. dis `day'; N. diuÌƒso `daytime', OB. divasaÃ¯ loc. sg., OAw. divasa; H. daus m. `day, dawn'; OG. dÄ«s, G. M. divas, dÄ«s m. `daytime' (~ G. M. dÄ« m. `a day' < DIVÃ¡ -- ?), Ko. dÄ«su, Si. davasa, davaha, daha ( -- dÄ• in cmpds.), dava -- rÄ• Ì¤ `day and night'. -- Pk. divaha -- , diaha -- , dÄ«ha -- m. `day' poss. have -- h -- from crossing with aha -- < Ã¡HAR -- (for a different crossing of the two words in Kho. see Ã¡HAR -- ) rather than a phonetic development of -- s -- : OG. dÄ«ha m. `day'. -- Other NIA. forms with -- h -- have prob. spread from the Northwest: S. á¸• Ì ihÄ• á¹›o m. `the whole day and night', Ëšá¹›Ä« f. `a day's pay'; L. P. dihÄ• á¹›Ä• , á¸• Ä«Ëš m. `day', P. dihÄ• á¹›Ä«, á¸• iËš f. `the whole day, a day's work or pay', bhaá¹-. dihÄ• á¹›Ä• m. `sun': â†’ WPah. bhal. dihÄ• á¹›o m. `sun', Ëšá¹›i f. `day', cur. dihÄ• á¹›Ä• m. `sun', Ëšá¹›Ä« f. `day'; H. dihÄ• á¹›Ä• m., Ëšá¹›Ä« f. `day', OMarw. dihÄ• á¸• o, dhyÄ• á¸• o m., OG. dÄ-Ì„hÄ• á¸• aÃ¼ m., dyÄ• á¸• hi f., G. dahÄ• á¹›É” m. DAIVASAKA -- ; *DIVASAKÄ• LA -- , DIVASAVÄ• RA -- ; ARDHADIVASA -- , *CATURDIVASAKA -- , *TADDIVASA -- , *TRIDIVASAVÄ• SITA -- .
Addenda: divasÃ¡ -- : S.kcch. á¸• Ä«Ëœ m. `day'; WPah.kc. dÅ«s `day, sun', poet. dusá¹›u m. `sun'; jaun. dÅ«s `day'; Md. duvas `day', dÄ• in mi -- dÄ• `recently'. -- MIA. divaha -- + -- á¹-a -- : WPah.ká¹-g. dhe\á¹›É” m. `day, sun', J. dihÄ• á¹›Ä• ; kc. dhyaá¹›hi, dhyaá¹›i, ká¹-g. dhe/á¹›hi, dhe\á¹›i `daily, always'.
â€ *DIVASÄ• DÄ• NA -- .

divasakÄ• la 6334 *divasakÄ• la `daytime'. [DIVASÃ¡ -- , KÄ• LÃ¡ -- 2]
KharI. divasakale loc. sg., K. doÌ†hulu, duhËš m., Si. davahala, ËšvÄ• la, daval, dahaval, dÄ• val.
Addenda: *divasakÄ• la -- : Md. duvÄ• lu `daytime'.

divasavÄ• ra 6335 divasavÄ• ra m. `day of the week' Var. [DIVASÃ¡ -- , VÄ• RA -- 2]
L. dihvÄ• r, dihÄ• r f., mult. á¸• ivhÄ• r f., (Shahpur) dihÄ• r f. `day, daytime', (Ju.) á¸• Ì ihÄ• rÄ• m. `a day'.

6335a â€ *divasÄ• dÄ• na -- `daily wage'. [DIVASÃ¡ -- , Ä• DÄ• NA -- 1]
S.kcch. á¸• Ä«yÄ• á¹‡Ä« f. `daily wage'?

DIH: â€ *DIHATI.

divÄ• karÃ¡ 6336 divÄ• karÃ¡ m. `sun' AV. [dÃ-vÄ• s.v. DIVÃ¡ -- , *KARA -- 3]
Pa. divÄ• kara -- m., Pk. divÄ• gara -- ; -- Si. divayuru (Geiger EGS 77)
prob. â†• Pa.
divi -- see DÄ«VI -- .
divira -- see DÄ“VARÃ¡ -- .

divyÃ¡ 6337 divyÃ¡ (dÃ-vya -- PÄ• á¹‡.) `heavenly, divine' RV. [âˆšDIV1]
Pa. dibba -- (in verse divya --), AÅ›.shah. man. diva -- , kÄ• l. gir. divya
-- , dh. jau. diviya -- , NiDoc. divya, Pk. divva -- ; OG. diva `heavenly,
shining'; Si. diva `divine'.
*DIVYÄ• Ká¹£A -- .

divyÄ• ká¹£a 6338 *divyÄ• ká¹£a `supernatural sight'. [Cf. divyacaká¹£us -- n.
`supernatural vision' DaÅ›., Pa. dibbacakkhuka -- adj. <-> DIVYÃ¡ -- ,
Ã¡Ká¹£I --]
Si. divasin `by divination', divas kiyanavÄ• `to foretell'.
DIÅš `show': DÃ-Å› -- , DIÅ›Ã¡TI, DIÅ›Ä• -- , DIá¹£á¹-I, *DIá¹£á¹-RÌ¥ -- ,
DÄ“Å›Ã¡ -- , DÄ“Å›ANÄ• -- , DÄ“Å›AYATI, DÄ“á¹£á¹-RÄ«ËŠ -- ; Ä• DÄ“Å›A -- ,
Ä• DÄ“Å›YA -- , UDDÄ“Å›A -- , *UDDÄ“Å›AYATI, NIRDÄ“Å›A -- , PRÃ¡DIá¹£á¹-A --
, *PRADIá¹£á¹-I -- , SAá¹• DÄ“Å›Ã¡ -- .

dÃ-Å› 6339 dÃ-Å› f. `direction, region' RV., diÅ›Ä• -- f. MBh. [âˆšDIÅ›]
Pa. disÄ• -- f.; AÅ›. disÄ• su loc. pl. f. `in the provinces'; Pk. disÄ• -- ,
Ëšsi -- (ËšsÄ« -- in cmpds.) f. `direction, quarter'; Tor. payim diÅ¡Ä“ `on
the far side', diÅ¡Ä• `towards'; Sh. dÄ-Å¡ f. `place'; A. dih, dihÄ• `means,
direction', di `by help of', dihÄ• -- dihi `in different directions', dih --
moh `loss of direction, loss of one's way'; OAw. disi `direction'; H. poet.
dis f. `direction, side', OG. disi f., Si. dasaya.
*DIÅ›Ä• KÄ• RIN -- ; CATURDIÅ›AM.

6340 diÅ›Ã¡ti `points out' RV. (pres. part.), Mn. [âˆšDIÅ›]
Pa. disati `points out'; Pk. disaÃ¯ `tells'; H. disnÄ• `to show, exhibit'.
diÅ›Ä• -- see DÃ-Å› -- .

diÅ›Ä• kÄ• rin 6341 *diÅ›Ä• kÄ• rin `directing'. [DIÅ›Ä• -- , KÄ• RA -- 1]
MB. diÅ›Ä• rÄ« `pilot' ODBL 349.

6342 diÅ›yatÄ“ `is shown' MBh. [âˆšDIÅ›]
Collides in MIA. with DRÌ¥Å›YÃ¡TÄ“. NW forms with d<-> instead of dr -- are prob. not < diÅ›yatÄ“, but < a generalized central MIA. diss -- < drÌ¥Å›yÃ¡tÄ“ as already in Pa. dissati (cf. J. Bloch FestschrWackernagel 144).

diá¹£á¹-i 6343 diá¹£á¹-i f. `a measure of length' KauÅ›. 2. *driá¹£á¹-i -- .
[Av. diÅ¡ti -- f. `id.'; *driá¹£á¹-i -- < DÅ•ÌŠá¹£á¹-I -- given meaning of diá¹£á¹-i<-> owing to confusion of the two groups from drÌ¥Å› -- and diÅ› -- ? -- âˆšDIÅ›]
1. NiDoc. diá¹-hi `measure of length'; Dm. diá¹£á¹- `span'; Kal. Ç°iá¹£á¹- `span from thumb to little finger' < *diá¹£á¹- (with palatalization before -- iá¹£á¹- as in Ä• iá¹£á¹-im < tÃ-á¹£á¹-hÄ• mi), Kho. diá¹£á¹-; Phal. diá¹£á¹- f. `span', Sh.gil. (Lor.) diá¹-, jij. dÄ«á¹£ (â†' Werch. teÅ¡tik, Bur. tiá¹£cÌ£i â†' á¸Œ. tIá¹£cÌ£i).
2. Ash. derÃ-st, dris `span from thumb to little finger', Kt. driá¹£á¹-, Wg. dreá¹£á¹-, Bashg. "drisht", Pr. dus, PaÅ¡.ar. drÄ“á¹£á¹-, dar. lÄ“á¹£á¹-, Shum. Gaw. liá¹£á¹-, Bshk. licÌ£, Sv. leá¹£á¹-, WPah.bhad. á¸• há¸·iá¹-á¹-h (â†' khaÅ›. griá¹-á¹-, ghriá¹-á¹- with substitution of gr -- for á¸• á¸· -- since bhad. á¸• á¸· -- < Sk. dr -- , gr<-> corresponds to khaÅ›. both dr -- and gr --).
KUDIá¹£á¹-I -- , *KUDRIá¹£á¹-I -- .

6344 *diá¹£á¹-rÌ¥ `one who points out or orders'. [dÄ“á¹£á¹-rÌ¥ -- m. in cmpd. `pointer' BhP. (dÄ“á¹£á¹-rÃ¡ -- n. `indication' RV.) X diá¹£á¹-a -- ? <-> âˆšDIÅ›]
Ku. á¸• iá¹-á¹-hÄ• , á¸• iá¹-hÄ• `inspector, watchman'; N. á¸• iá¹-á¹-ho `official next in rank above mukhiyÄ• '; H. á¸• Ä«á¹-h m. `conjuror'.
DIH `smear': DÄ“HA -- , DÄ“HALÄ«ËŠ -- , DÄ“HÄ«ËŠ -- , *DÄ“HUá¸• Ä«; SAá¹• DÄ“HA -- ; -- DÄ“HIKÄ• -- , UDDÄ“HIKÄ• -- .
DÄª1 `fly'; DÄ«ËŠYATI; *UDDÄ«YATI; -- âˆšá¸• Ä«2.
DÄª2 `decay, perish': DÄ«NÃ¡ -- , DÄ«YATÄ“2.
DÄª3 `shine': *dÄ• payatÄ«3, dina -- ; -- âˆšdÄ«p.

6344a â€ *dihati `smears' (dhá¸—gdhi, dihÃ¡nti RV.). [âˆšDIH]
WPah.ká¹-g. dÄ«ËŠá¹‡Ãµ `to snow', J. dÄ«há¹‡u, diuÌƒá¹‡u; ká¹-g. dÃ-É™á¹‡, dÄ«ËŠá¹‡ f. `snowfall', J. dÄ©waá¹‡ m. (so Him.I 101 rather than < DÄ«ËŠYATI,

â€ *DÄ«YANA --).

dÄ«ká¹£Ä• ËŠ 6345 dÄ«ká¹£Ä• ËŠ f. `preparation for religious ceremony' AV.
Pa. Pk. dikkhÄ• -- f.; S. á¸• Ì ikha f. `ceremony performed with bridegroom before marriage or with boy before investiture with sacred cord'; OG. dÄ«kha f. `instruction'.

6346 dÄ«ËŠdhÄ“ti `perceives' RV. [âˆšDHYAI]
PaÅ¡.lauá¹›. dÄ“ -- , gul. dÉ™ -- , dÄ« -- `to see, perceive'; Kal. rumb. Ç°ihÃ©m `I see'; Bshk. dÄ« -- `to wish'.

dÄ«nÃ¡ 6347 dÄ«nÃ¡ `scanty' RV., `depressed, sad' Mn. [âˆšDÄ«2]
Pa. dÄ«na -- `poor, miserable', Pk. dÄ«á¹‡a -- (á¸• Ä«á¹‡a -- see dÄ«yatÄ“2); Gy. wel. dinilo, dilino `foolish'; K. dyÅ«nu, f. dÄ«Ã±Ã¼ `wretched, depressed'.
DÄªP `shine': dÄ«pa -- , dÄ«pana -- , dÄ«pta -- , dÄ«ËŠpti -- , dÄ«ËŠpyatÄ“, dÄ«prÃ¡ -- ; ÃºddÄ«pyatÄ“, pradÄ«pa -- , *saá¹• vidÄ«payati; <-> *dhipp -- .

dÄ«pa 6348 dÄ«pa m. `lamp' &capamacr;Å›vGrÌ¥., Ëšpaka -- m., ËšpikÄ• -- f. Hariv. [âˆšDÄ«P]
Pa. dÄ«pa -- , Ëšpaka -- m., ËšpikÄ• -- f., Pk. dÄ«va -- , Ëšvaya -- m., ËšvÄ« -- , ËšviÄ• -- f., á¸Œ. dÄ«a m.; Ash. diwÄ• `torch (of pine wood)', Wg. dÄ“w; S. á¸• Ì io m. `lamp', L. á¸• Ì ivÄ• m. (â†’ Kho. dÄ«wa, Sh.koh. á¸• evÄ•), khet. awÄ• á¹‡. dÄ«vÄ• m., P. dÄ«vÄ• , dÄ«Ä• m., Ku. diyo m., gng. dyÅ«, N. diyo, B. diyÄ• , Or. dial. á¸• iÄ• ; Bi. dÄ«yÄ• `lamp -- saucer'; Mth. dÄ«Ä• `lamp', Aw.lakh. diÄ• , H. dÄ-Ì„wÄ• , dÄ-Ì„yÄ• m.; G. dÄ«vÉ” m. `lamp', dÄ«vÄ« f. `lampstand'; M. divÄ• m. `lamp', divÄ« f., Si. diva. -- Ext. -- á¸• a -- : K. zuvÃ¼rÃ¼ f. `lampstand'; Or. diuá¹›Ä• , Ëšá¹›i `torch, handlamp'; Bi. diurÄ«, diyarÄ«, dÄ«rÄ« `very small lamp -- saucer'; G. divá¹›É” m. `lamp made of wheat -- flour'; -- -- ll -- : Bi. diulÄ« `small lamp -- saucer'; H. dÄ«wlÄ• m., ËšlÄ« f., dewlÄ• m., ËšlÄ« f. `small lamp, socket'.
DAIPA -- ; *DÄ«PAKÄ• á¹£á¹-HIKÄ• -- , *DÄ«PATITHI -- , *DÄ«PATAILA -- , *DÄ«PARUKá¹£A -- , DÄ«PAVARTI -- , DÄ«PAVRÌ¥Ká¹£A -- , *DÄ«PASTHÄ• NA -- , DÄ«PÄ• LÄ« -- , DÄ«PÄ• LOÌ„KA -- , DÄ«PÄ• VALI -- , DÄ«POÌ„TSAVA -- ; KULADÄ«PA -- .
Addenda: dÄ«pa -- : S.kcch. á¸• Ä«yo m. `lamp', WPah.poet. diu, ká¹-g. diwÉ”, diÉ” m., J. dÄ«wÄ• m.; Garh. diu `earthen lamp'; OMarw. diva `lamp'.

dÄ«pakÄ• á¹£á¹-hikÄ• 6349 *dÄ«pakÄ• á¹£á¹-hikÄ• `lampstand'. [DÄ«PA -- , KÄ• á¹£á¹-HÃ¡ --]
Mth. dÄ«aá¹-hi `lampstand'.
Addenda: *dÄ«pakÄ• á¹£á¹-hika -- : cf. Ko. divá¹-igÄ• `torchstand, torch' (Kan. dÄ«vaá¹-ige).

dÄ«patithi 6350 *dÄ«patithi "festival of lamps'. [DÄ«PA -- , TITHI --]
M. divaÄ« f. `festival of lamps on the full -- moon day of &capamacr;á¹£Ä• á¸• ha'.

dÄ«pataila 6351 *dÄ«pataila `lamp -- oil'. [DÄ«PA -- , TAILÃ¡ --]
G. divel n. `lamp -- oil, castor -- oil', divelÉ” m. `castor -- oil plant', divelÄ« f. `its seed'.

dÄ«pana 6352 dÄ«pana `kindling' MBh. [âˆšDÄ«P]
Cf. AÅ›.shah. man. dipana, gir. dÄ«panÄ• f. `glorification'; -- Pk. dÄ«vaá¹‡a -- n., Ëšá¹‡Ä• -- f. `lighting'; K. zyunu, dat. zinis m. `firewood'; WPah.bhal. dÄ«uá¹‡Ä« f. `brazier on a stand on which pine wood is burnt to give light'; H. diyanÄ• m. `lamp'.

dÄ«paruká¹£a 6353 *dÄ«paruká¹£a `lampstand'. [~ DÄ«PAVRÌ¥Ká¹£A -- . -- DÄ«PA -- , *RUKá¹£A --]
Pa. dÄ«parukkha -- m. `lampstand', L.awÄ• á¹‡. droÌ„khÄ• m., poá¹-h. darokhÄ• m., B. derkhuyÄ• , Ëškho (ODBL 324 < *dÄ«paraká¹£a -- ); Or. (Sambhalpur) dirkhÄ• `niche in wall'; Bi. diarakh, dekhar, diarkhÄ• , d&etilde;khrÄ• `wall -- bracket for lamp', H. deorkhÄ• m.

dÄ«pavarti 6354 dÄ«pavarti f. `lamp -- wick' DaÅ›. [DÄ«PA -- , VÃ¡RTI -- 1]
S. á¸• Ì iÄ• á¹-Ä« f. `torch, kind of lamp'; L. á¸• Ì Ä«vaá¹-, Ëšá¹-Ä« f. `candlestick, light -- holder', awÄ• á¹‡. diuá¹-, á¸• Ä«vuá¹- `wick'; P. á¸• Ä«uÌ„Ìƒá¹-, dÄ«uá¹-, dÄ«vaá¹- f. `lampstand', WPah.cam. dÄ«Å«á¹-Ä• ; B. diuá¹-i, deuËš `lamp, torch'; B. dÄ«waá¹-, dÄ«yaá¹- `lamp -- stand', Bhoj. á¸• iyaá¹-i, Aw.lakh. á¸• iaá¹-i (EA 45 < *dÄ«papaá¹-á¹-ikÄ• --), H. dÄ«waá¹-, dewËš f.; G. diveá¹- f. `wick'; M. divá¹-Ä• m., Ëšá¹-Ä« f. `torch made of oiled cloth round a stick'. -- Deriv.: B. diuá¹-iyÄ• `torch -- bearer'; OG. dÄ«vaá¹-Ä«u m. `servant carrying a torch before a king'.

dÄ«pavrÌ¥ká¹£a 6355 dÄ«pavrÌ¥ká¹£a m. `lantern, lampstand' MBh. [~ *DÄ«PARUKá¹£A -- . -- DÄ«PA -- , VRÌ¥Ká¹£Ã¡ --]
P. divÄ• khÄ• m., ËškhÄ«, davÄ• khÄ«, Ëškhá¹›Ä« f. `lampstand'.

dÄ«pasthÄ• na 6356 *dÄ«pasthÄ• na `place for lamp'. [DÄ«PA -- , STHÄ• ËŠNA --]
M. divá¹-haÌ„Ì†á¹‡ n. `place where main light of house is suspended'.
dÄ«pÄ• lÄ« -- see DÄ«PÄ• VALI -- .

dÄ«pÄ• loÌ„ka 6357 dÄ«pÄ• loÌ„ka m. `burning torch' ÅšÄ• rá¹…gP. [DÄ«PA -- , Ä• LOÌ„KA --]
Ku. dyol, dyÄ• l `inner part of pine wood used for torches'; N. diyÄ• lo `pine root used as torch'.

dÄ«pÄ• vali 6358 dÄ«pÄ• vali f. `row of lamps, festival on the new moon of &capamacr;Å›vina' BhP. [dÄ«pÄ• lÄ« -- prob. due to the influence of MIA. dÄ«vÄ• lÄ« -- rather than old cmpd. with Ä• li -- 1. -- dÄ«pa -- , Ä• vali --]
Pk. dÄ«vÄ• lÄ« -- , dÄ«vÄ• valÄ« -- f.; K. zuwÅ«Ë˜lu m. `festal arrangement of lamps'; S. á¸• Ì iÄ• rÄ« f. `the festival'; P. divÄ• lÄ«, davËš, duÄ• Ëš f. `festival on the new moon of KÄ• rtik celebrated by putting out rows of lamps'; Ku. diwÄ• lÄ«, gng. diwai, N. diwÄ• li, B. deÄ• li (â†’ Or. diÄ• li), Bhoj. diÄ• rÄ«, Aw.lakh. dewÄ• rÄ«, H. diwÄ• lÄ« f., G. M. divÄ• á¸·Ä« f. <-> Deriv.: (the failure of a merchant being indicated by one or more lamps being attached to his house) H. diwÄ• liyÄ• m. `bankrupt', B. deule `pauper' (ODBL 328 wrongly < dÄ“vakula --), whence P. davÄ• lÄ• m. `bankruptcy', H. diwÄ• lÄ• m.
Addenda: dÄ«pÄ• vali -- : S.kcch. á¸• Ä«yÄ• rÄ« f. `last day of the year (30th AÅ›vin)'; WPah.ká¹-g. deuá¸·I f. `festival in November'.
DÄª1: â€ *DÄ«YANA -- ; â€ *UDDAYATI, â€ *UDDÄ• PAYATI.

dÄ«poÌ„tsava 6359 dÄ«poÌ„tsava m. `festival of lights' BhavP. [DÄ«PA -- , UTSAVÃ¡ --]
Pk. dÄ«vÅ«sava -- m. `new moon of KÄ• rtik'; N. deusi `festival beginning on the 5th day of DiwÄ• li'.

dÄ«pta 6360 dÄ«pta `burning' MBh. [âˆšDÄ«P]
Pa. Pk. ditta -- `blazing'; K. zeÌ†ta m. `ashes with fire still in them'.

dÄ«ËŠpti 6361 dÄ«ËŠpti f. `brightness, light' ÅšBr., `flash of an arrow' Mn. [âˆšDÄ«P]
Pk. ditti -- f. `brilliance'; K. zitiÃ± f. `spark', zaÄ‹ m. `ray of light';
S. á¸• Ì iti `making much use of the eyes, looking earnestly'.

6362 dÄ«ËŠpyatÄ“ `blazes' AV. [âˆšDÄ«P]
Pa. dippati `shines', Pk. dippaÃ¯, depËš, á¸• ipËš; Kho. (Lor.) á¸• ipik `to be dazzled', á¸• ipeik `to dazzle'; Or. dÄ«pibÄ• `to radiate heat or light'; OAw. dipaÃ¯ `shines'; H. dÄ«pnÄ• `to be kindled, blaze'; G. dÄ-Ì„pvuÌƒ `to shine, be dazzled'; M. dipá¹‡&etilde;, dipÄ• vá¹‡&etilde; `to be dazzled'.

dÄ«prÃ¡ 6363 dÄ«prÃ¡ `bright' KathÄ• s., m. `fire' lex. [âˆšDÄ«P]
OMarw. dÄ«pa `brilliant'.
Addenda: dÄ«prÃ¡ -- : A. redup. dip -- lip `shining, beautiful' AFD 211.

6364 dÄ«ËŠyati `flies' RV., intens. inf. dá¸—dÄ«yitavaÃ- `to hasten away' ÅšBr. [âˆšDÄ«1]
Pa. dayati `flies'; -- Sh. dÄ-Å¾Ã³Ä-kiÌ¯ `to fall' (semant. cf. pÃ¡tati `flies, falls') or < DÄ«YATÄ“2. -- Ash. Wg. di -- , Kt. dÄ« -- , Shum. Gaw. di -- `to go' more prob. with NTS ii 253 < *ATIYÄ“TI. -- See á¸• Ã¡YATÄ“.
Addenda: dÄ«ËŠyati: WPah.ká¹-g. dÄ«ËŠá¹‡Ãµ `to snow' (hÃ¬uÌƒ dÃ-a `snow falls'), J. dÄ«há¹‡u, diuÌƒá¹‡u (Him.I 101 both < â€ *DIHATI: WPah. -- h -- also in ká¹-g. in view of high level intonation).

6365 dÄ«yÃ¡tÄ“1 is given' AV. [âˆšDÄ• 1]
Pa. dÄ«yati, diyyati `is given', Pk. dÄ«amÄ• á¹‡a -- , dijjaá¹• ta -- .
Sh.(Lor.) diÇ°oiki, S. á¸• Ì ijaá¹‡u, L. á¸• Ì icaá¹‡ (with anal. c after pp. *ditta -- s.v. DATTÃ¡ --), awÄ• á¹‡. dijÄ«vuá¹‡; OAw. dÄ«jaÃ¯ `is given', lakh. dÄ«jia `please give', H. dÄ«jiye; OG. dÄ«jaÃ¯ `is given'.

Addenda: dÄ«yÃ¡tÄ“1: A. diba (3 sg.pres. diye) `to give' AFD 330.

6366 dÄ«yatÄ“2 `decays, perishes' DhÄ• tup. [âˆšDÄ«2]
Sh. dÄ-Å¾Ã³Ä-kiÌ¯ `to fall' (semant. cf. A. xariba `to fall' < Å›Aá¹-ATI
`rots') or < DÄ«ËŠYATI; -- cf. Pk. á¸• Ä«á¹‡a -- `descended', á¸• ippaÃ¯
`rots, melts, falls' < *dÄ«pyatÄ“ pass. of a caus. formation with -- p -- ,
cf. dÄ• payati `causes to decay' Vop.?

6366a â€ *dÄ«yana -- `flying, falling'. [âˆšDÄ«1]
WPah.ká¹-g. dÃ-É™á¹‡, dÄ«ËŠá¹‡ f. `snowfall' (see DÄ«ËŠYATI), J. dÄ©waá¹‡ m.

6367 *dÄ«rayati `splits'. [Formed as caus. or tr. to DÄ«RYÃ¡TÄ“. --
âˆšD&RCIRCLEMACR;]
Gy. pal. dÃ-rÄƒr tr. `splits', (whence caus. dirnauQr); Kho. (Lor.) direik
`to taunt, mock'.

dÄ«rghÃ¡ 6368 dÄ«rghÃ¡ `long, tall, deep' RV. [~ *DRAá¹…GHA -- 1]
Pa. dÄ«gha -- `long, tall', Pk. diggha -- , dÄ«ha -- ; AÅ›.gir. dighÄ• ya
`for a long time'; Gy. pal. dÃ-rgÄƒ `long, tall'. as. dyrgha; Kt.
drÌ¥gÉ™ÌƒÅ• `long', Pr. Ç°ignÄ«ËŠ (NTS xv 259 < *dÄ«rghan --), Dm. drÄ«ga,
Tir. dÃ©rega, PaÅ¡.dar. legÄ• , ar. drÄ«i (< MIA. *drÄ«gha -- ?); Woá¹-. lig
`high (of a building)'. likh `long (of time)'; Kal.urt. drhÄ«ga, rumb.
drÄ«ga `long, tall', Bshk. lÄ«'g, lÄ«k, Tor. JÌ£Ä«k, Mai. Å¾iga, Chil.
Å¾iá¹…go (NTS xv 259 < *dÄ«rghan --), Sv. drigoÌ„u, Phal. drigo, Sh. gil.
áº“Ä-gÅ- (â†' á¸Œ. JÌ£Ä«ga), S. á¸• righo, L. drigghÄ• , (Ju.) dirighÄ• , khet.
driggÄ• ; N. digho `lasting long'; A. dÄ«gh, dÄ«ghÄ• `length', B. digh, dig;
H. poet. dÄ«ha `long'; Si. diga `long, length'. -- Ext. -- r -- : Pk.
dÄ«hara -- `long'; -- l -- : Ash. drigalÃ¤ `long', Wg. drÌ¥galÃ¤ËŠ,
PaÅ¡.kuá¹›. ligolo, Shum. ligalo, Gaw. lÄ-Ì„gÄ• lÃ¡; A. dÄ«ghal `long,
stretched out'; MB. dÄ«ghala `long'.
dÄ«rghatara -- , dÄ«rghikÄ• -- , dairghÃ¡ -- , drÄ• ghmÃ¡n -- ;
*dÄ«rghapuccha -- , dÄ«rghÄ• ËŠyus -- ; Ã¡dÄ«rgha -- ; <-> *draá¹…gha -- 1.
Addenda: dÄ«rghÃ¡ -- : S.kcch. dhrigo `high'; Md. digu `long, tall'.

dÄ«rghatara 6369 dÄ«rghatara `longer' PaÃ±cat. [DÄ«RGHÃ¡ --]
S. á¸• righero `rather tall'; L. drigherÄ• `rather long' (whence
dragheraÌ£á¹‡ `to lengthen').

dÄ«rghapuccha 6370 *dÄ«rghapuccha `long -- tailed'.
S. dighÃµchu m. `the Pintail duck' â†• N. Bi. (Monghyr) dighÃµch E. H. Johnston BSOS viii 2.

6371 dÄ«rghÄ• ËŠyus -- , voc. Ëšyol„ `long -- lived' RV. [DÄ«RGHÃ¡ -- , Ä• ËŠYUS --]
Pa. dÄ«ghÄ• yu -- , Ëšuka -- `long -- lived', dÄ«ghÄ• vu -- `venerable'; AÅ›. dÄ«ghÄ• vuse nom. sg. m. `long -- lived' or dat. sg. `for a long life'; Pk. dÄ«hÄ• u -- , Ëšuya -- `long -- lived'; Si. digÄ•  `longevity'.

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dÄ«rghikÄ• 6372 dÄ«rghikÄ• f. `oblong pond' MBh. [DÄ«RGHÃ¡ --]
Pk. digghiÄ• -- , dÄ«hiyÄ• -- f. `pond'; A. dÄ«ghi `large tank, small lake'; B. dighi, digi `oblong pond', Or. dighi, H. dÄ«Ë…ghÄ«, digg(h)Ä«, digÄ« f., Si. digu -- vil.
dÄ«rá¹‡a -- see next.

6373 dÄ«ryÃ¡tÄ“ `is split' ÅšBr., `is dispersed (of an army)' MBh., `is frightened' DhÄ• tup. 2. dÄ«rá¹‡a -- `rent' ÅšÄ• á¹…khÅšr., `frightened' MBh. [Semant. cf. DARATI. -- âˆšD&RCIRCLEMACR;]
1. S. á¸• rijaá¹‡u `to be afraid' (whence á¸• riju m. `fear', á¸• rijiá¹‡u `timid', á¸• rejÄ• raá¹‡u `to frighten').
2. Pa. a -- diá¹‡á¹‡a -- `not broken'; Gy. pal. drÄ«ËŠra `cracked', wel. derino `feared' (< *drino after pres. der -- < DARATI); S. á¸• rino pp. of á¸• rijaá¹‡u.
Addenda: dÄ«ryatÄ“1 `is dispersed', dÄ«rá¹‡a -- 1 `frightened' see DARATI Add2.

6373a dÄ«ryÃ¡tÄ“2 `is split' ÅšBr. 2. dÄ«rá¹‡a -- 2 `rent': Pa. a --

diá¹‡á¹‡a -- , Gy.pal. drÄ«ËŠrÄƒ.
DU3: â€ DÃ¡VATI, â€ DAVAYATI.

6374 dÄ«vi -- , divi -- m. `blue jay' lex. [Cf. kikidÄ«vÃ- -- m. RV.]
Pk. dÄ«viÄ• -- f. `a kind of bird'; Si. diviyÄ•  `blue jay'.
*JALADÄ«VI -- .
DU1 `hurt': dava -- , dÄ• vÃ¡ -- , dÄ• vayati, duná¹“ti, *dÅ«ta -- 2, dÅ«nÃ¡
-- 1, *dÅ«man -- , dÅ«yatÄ“; *uddÄ• vayati, *uddÅ«yatÄ“, *upadÅ«yatÄ“
*du -- 2 `two' in cmpds': *DUGUá¹‡A -- , *DUDAá¹‡á¸• A -- , *DUDANTAKA -- ,
*DUDVARAKA -- , *DUDHÄ• RA -- , *DUNADA -- , *DUNÄ• MAKA -- , *DUPAá¹-á¹-IKÄ•
-- , *DUPUá¹-AKA -- , *DUPRÄ• á¹‡AKA -- , *DUBHÄ• RYA -- , *DUMÄ• SAKA -- ,
*DUYUKTA -- , *DURAá¹…GA -- , *DURANDHRA -- , *DULÄ• VA -- , *DUVATSARA -- ,
*DUVARTU -- , *DUVARTMAKA -- , *DUVARDHA -- , *DUVIJANAKA -- , *DUVIVÄ• HA --
, *DUVRÌ¥TA -- , *DUVÄ“DA -- , *DUHASTA -- , *DUHÄ• YANA -- , *DUHIMNA -- .
DU3 `go': dÅ«tÃ¡ -- 1, *dÅ«na -- 2, dÅ«rÃ¡ -- .

duá¸¥khÃ¡ 6375 duá¸¥khÃ¡ n. `difficulty, pain' ÅšBr. [Formed after SUKHÃ¡ --
]
Pa. Pk. dukkha -- n. `misery', AÅ›. NiDoc. dukha; Gy. eur. dukh m. `pain';
Sh. (Lor.) duk `debt'; K. doÌ†kh m. `sorrow, pain', S. á¸• Ì ukhu m., L.
dukh, (Ju.) á¸• Ì ukh m., P. dukkh, dukh m., WPah.bhiá¸• . Ku. N. A. B. dukh,
Or. dukha, Mth. Aw.lakh. dukh, H. Marw. dÅ«Ë˜kh m., G. M. dukh n., Si. duka,
inst. dikin H. Smith JA 1950, 207. <-> X SUKHÃ¡ -- : Pk. duha -- n. `pain',
duhi -- , duhala -- `unhappy', duhÄ• vaÃ¯ `makes unhappy'; S. á¸• Ì uhilu
`difficult', á¸• Ì uhilo, á¸• Ì uhero `painful'; P. duhelÄ«, dahËš
`difficult', H. duhelÄ• , OG. dohilaÃ¼, G. doheluÌƒ.
DUá¸¥KHATI, DUá¸¥KHÄ• YÃ¡TÄ“, DUá¸¥KHITÃ¡ -- ; *DUá¸¥KHAMÅ«TRAKA -- ,
*DUá¸¥KHAVÄ• RTTÄ• -- ; NIRDUá¸¥KHA -- .
Addenda: duá¸¥khÃ¡ -- : â€ *DUá¸¥KHABHÄ• VA -- .

6376 duá¸¥khati `pains' Buddh., duá¸¥khÃ¡yati DhÄ• tup., duá¸¥khÄ«yati `is
pained' Hit. [DUá¸¥KHÃ¡ --]
Pa. dukkhati tr., dukkhÄ«yati intr., AÅ›. dukhÄ«yati intr., Pk. dukkhÄ“i
tr., Gy. eur. dukh -- intr. `to hurt, smart (of a wound, &c.)'; Bshk. duk --
`to be tired'; S. á¸• Ì ukhaá¹‡u intr. `to hurt' (pres. part. á¸• Ì ukhando
`painful'), L. dukhaá¹‡, (Ju.) á¸• Ì uËš, awÄ• á¹‡. dukhuá¹‡, P. dukhá¹‡Ä• ;
Ku. dukhyÅ«á¹‡o tr. (caus. of *dukhiá¹‡o intr.); N. dukhnu intr., H.
dÅ«Ë˜khnÄ• , G. dukhvuÌƒ, M. dukhá¹‡&etilde;, Ko. duktÄ• ; -- caus. Pa.

dukkhÄ• pÄ“ti, Pk. dukkhÄ• vÄ“i, Gy. eur. dukhav -- , S. á¸• Ì ukhÄ• iá¹‡u, P. dukhÄ• uá¹‡Ä• , N. dukhÄ• unu, H. dukhÄ• nÄ• , G. dukhÄ• vvuÌƒ, M. dukhaÌ„Ì†viá¹‡&etilde;.
Addenda: duá¸¥khati: WPah.ká¹-g. (kc.) dÃºká¹‡Ãµ `to pain, give pain, ache', J. dukhá¹‡u; Garh. dukhÉ”á¹‡u `to pain'.

6376a â€ *duá¸¥khabhÄ• va -- `state of misfortune'. [DUá¸¥KHÃ¡ -- , BHÄ• VÃ¡ --]
Sh.(Lor.) dukÄ• o m. `being in doubt or anxiety esp. when unable to pay a debt' (rather than der. DUá¸¥KHÄ• YÃ¡TÄ“?); S.kcch. á¸• okhÄ• v m. `ailment, pain', G. dukhÄ• vÉ” m. (AKÅš 42).

duá¸¥khamÅ«traka 6377 *duá¸¥khamÅ«traka `painful urinating'. [DUá¸¥KHÃ¡ -- , MÅ«ËŠTRA --]
L. dhakÅ«trÄ• , (Ju.) á¸• Ì akhÅ«trÄ• m. `disease in which urine is passed with pain and difficulty', P. dakhÅ«trÄ• , dukhá¹‡Å«tÄ• , dakhËš m. (< *dukharÌƒÅ«tÄ• < *dukhaá¹½Å«trÄ• ?).

duá¸¥khavÄ• rttÄ• 6378 *duá¸¥khavÄ• rttÄ• `trouble talk'. [DUá¸¥KHÃ¡ -- , VÄ• RTTÄ• --]
Ku. dukhaut `conversation about one's troubles'.

6379 duá¸¥khÄ• yÃ¡tÄ“ `feels pain' MÄ• latÄ«m. [DUá¸¥KHÃ¡ --]
á¸Œ. dukoÌ„na intr. `to ache, pain'; Sh. (Lor.) duká¹“no m. `debtor', dukÄ• o m. `being in doubt and anxiety (esp. when unable to pay a debt)'; Or. dukhÄ• ibÄ• intr. `to feel pain, be ill'.
Addenda: duá¸¥khÄ• yÃ¡tÄ“: Sh. dukÄ• o see â€ *DUá¸¥KHABHÄ• VA -- .

duá¸¥khitÃ¡ 6380 duá¸¥khitÃ¡ `pained, unhappy' Mn. [DUá¸¥KHÃ¡ --]
Pa. dukkhita -- , Pk. dukkhida -- , Ëškhia -- ; Bshk. dukÅ« `tired', Tor. dugÅ«; S. á¸• Ì ukhÄ« `afflicted', á¸• Ì ukhyo `painful'; L. á¸• Ì uhkhÄ« `afflicted, painful, sore', P. dukhÄ«, dukhÄ«Ä• ; Ku. dukhiyÄ• `unhappy', N. dukhi; A. dukhiyÄ• `poor, indigent'; Or. OAw. H. G. dukhÄ« `unhappy', H. dukhiyÄ• ; OG. dukhiyaÃ¼; Ko. duki f. `pain'.

duá¸¥Å›Ä• sana 6381 duá¸¥Å›Ä• sana `hard to control' Pat. [duá¹£ -- 2, Å›Ä• ËŠsana --]
H. poet. dusÄ• san `uncontrollable'.

duá¸¥Å›iá¹£á¹-a 6382 *duá¸¥Å›iá¹£á¹-a `malevolent'. [Cf. duá¸¥Å›Ä• ËŠsus -- RV. -- duá¹£ -- 2, Å›iá¹£á¹-a -- 2]
Sh. (Lor.) duÅ¡á¹-o `spiteful'.

duá¸¥Å›iá¹£á¹-i 6383 *duá¸¥Å›iá¹£á¹-i `malevolence'. [Cf. sÃºÅ›iá¹£á¹-i -- f. `good help' RV. -- duá¹£ -- 2, Å›iá¹£á¹-i --]
Sh. (Lor.) duÅ¡á¹-i f. `malice, envy' (whence duÅ¡á¹-ilo m. `id.').

duá¸¥Å›Ä«la 6384 duá¸¥Å›Ä«la `ill -- behaved' MBh. [duá¹£ -- 2, Å›Ä«ËŠla --]
Pa. Pk. dussÄ«la -- `ill -- behaved'; Si. disil `impious'.

duá¸¥á¹£Ã¡ma 6385 duá¸¥á¹£Ã¡ma n. `a bad year' AitBr. [duá¹£ -- 2, sÃ¡mÄ• --]
Pk. dussamÄ• -- , dÅ«samÄ• -- , dusËš f. `bad time', OG. dÅ«sama.

duá¸¥sattva 6386 duá¸¥sattva m.(?) `evil being, wild animal' R. [duá¹£ -- 2, sattvÃ¡ --]
Pk. dussatta -- `evil'; -- N. dusÄ• d `ill -- tempered, peevish, malignant': doubtful.

duá¸¥sasya 6387 *duá¸¥sasya `bad crop'. [duá¹£ -- 2, sasyÃ¡ --]
Si. dusas `bad harvest'.

duá¸¥saha 6388 duá¸¥saha `hard to bear' MBh. [duá¹£ -- 2, âˆšsah]
Pa. Pk. dussaha -- `hard to bear', Pk. dÅ«saha -- , dusËš, H. poet. dusah.
*duka -- `the number two' see *DUVAKA -- .

dukÅ«lÃ¡ 6389 dukÅ«lÃ¡ m. `a kind of plant' Hariv., n. `fine cloth made of the inner bark of this plant' MBh., dugÅ«la -- n. lex.
Pa. dukÅ«la -- n. `a partic. kind of fine cloth', Pk. dukÅ«la -- , duÅ«la -- , dualla -- n.; Si. dÅ«l `the fibrous plant Anodedron paniculatum, its fibre', diyul, duhul `fine cloth made from this fibre'. -- B. duli `a hood or shawl fastened round neck and covering head and ears'? <-> Still more doubtful is Kho. (Lor.) dugulo siri `a kind of barley'.
*PAá¹-á¹-ADUKÅ«LA -- .

duguá¹‡a 6390 *duguá¹‡a `double'. [~ dviguá¹‡Ã¡ -- . -- *du -- 2, guá¹‡Ã¡ --
]
Pk. duuá¹‡a -- `double', Ap. dÅ«á¹‡a -- , S. á¸• Ì Å«á¹‡o, L. (Ju.)
á¸• Ì Å«á¹‡Ä• , P. dÅ«á¹‡Ä• ; Ku. dÅ«á¹‡o `double', gng. duÌƒ&rtodtilde;
`twice'; N. dunoá¹- `multiplication table', duninu `to be bent'; A. dunÄ•
`double', B. dunaÌ„Ì†, Mth. dun, dunnÄ• , Bhoj. dÅ«nÄ• , Aw. lakh. dÅ«n; H.
dÅ«n, dÅ«Ë˜nÄ• `double', dÅ«n f. `state of being doubled'; G. dÅ«á¹‡uÌƒ
`double'; M. duá¹‡Ä• `double', dÅ«á¹‡ f. `fold in cloth'; Ko. duá¹‡o
`double'; -- with MIA. -- gg -- : Sh. dÅ-gÅ-ËŠá¹‡u. -- Pk. duuá¹‡ia --
`doubled'; Or. (Sambhalpur) duni `double'.
Addenda: *duguá¹‡a -- : Garh. dÅ«á¹‡u `double'.

dugdhÃ¡ 6391 dugdhÃ¡ n. `milk' AV. [âˆšDUH]
Pa. Pk. duddha -- n., Gy. eur. thud m., arm. luth, as. dud, Tir. dudh; Sh.
dut, gen. ËštÄƒi m. `milk', pales. mÅ«É™tÉ™ duth `curds'; K. doÌ†d m.
`milk', á¸• oá¸• . duddh; S. á¸• Ì udhu m. `curds'; L. duddh, mult. á¸• uËš,
(Ju.) á¸• Ì udh m. `milk', awÄ• á¹‡. dudh, P. duddh m., WPah.bhad. bhal. dÃ¹d
n., Ku. dÅ«d(h) m., N. dud(h), dut, A. B. dud(h); Or. dudha `milk, udder',
dud `young woman's breast'; Bi. Mth. dÅ«dh `milk', Mth. dudhwÄ• , Bhoj.
Aw.lakh. H. Marw. dÅ«dh m., G. M. dÅ«dh n., Ko. dÅ«d, Si. dudu. <-> Pp. to
dá¹“gdhi: S. á¸• Ì udho (pres. á¸• Ì uhaá¹‡u), L. á¸• uddhÄ« f.
DUGDHIKÄ• -- , DUGDHIN -- ; *DUGDHAGHAá¹-A -- , *DUGDHA<->

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DHÄ• RAá¹‡A -- , *DUGDHAPÄ• NÄ«YA -- , *DUGDHABHÄ• á¹‡á¸• IKÄ• -- ,
*DUGDHAHÄ• RAKA -- , DUGDHÄ• Å›RAMA -- ; *KÄ• DUGDHA -- , *DADHIDUGDHÄ• ,
*NIRDUGDHA -- , *STYÄ• TADUGDHA -- , *STYÄ• NADUGDHA -- .
Addenda: dugdhÃ¡ -- : WPah.ká¹-g. (kc.) dÃºddh, dÅ«dh m. `milk'; poet. dudhu
m. `female breast, breast -- milk'; jaun. dudhÅ« `teat'; poet. dudhá¹›e f.

`nipple'; Garh. dÅ«d `milk' (~ adj. dudhÄ• á¸·).
â€ *SPHÄ• TADUGDHA -- .

dugdhaghaá¹-a 6392 *dugdhaghaá¹-a `pot for milk'. [DUGDHÃ¡ -- , GHAá¹-A -- 1]
N. dudero `milk vessel'.

dugdhadhÄ• raá¹‡a 6393 *dugdhadhÄ• raá¹‡a `holding milk'. [DUGDHÃ¡ -- , DHÄ• ËŠRAá¹‡A --]
P.á¸• og. dÉ™dÄ• ËŠrnÃ£Ì„ `place for boiling milk'.

dugdhapÄ• nÄ«ya 6394 *dugdhapÄ• nÄ«ya `milk and water'. [DUGDHÃ¡ -- , PÄ• NÄ«ËŠYA --]
H. dudhwÄ• nÄ« m. `mixture of milk and water for washing off fruit -- juice stains'.

dugdhabhÄ• á¹‡á¸• ikÄ• 6395 *dugdhabhÄ• á¹‡á¸• ikÄ• `milk vessel'. [DUGDHÃ¡ -- , BHÄ• á¹‡á¸• A -- 1]
H. dud(h)ahaÌƒá¹›Ä«, dudhÃ£Ì„á¹›Ä« f. `small vessel for keeping or heating milk in'.

dugdhahÄ• raka 6396 *dugdhahÄ• raka `milk -- carrier'. [DUGDHÃ¡ -- , HÄ• RA -- 1]
G. dÅ«dhÄ• rÉ” m. `milkman'.

dugdhÄ• Å›rama 6397 dugdhÄ• Å›rama m. `name of the village where the Sindhu debouches on Kashmir plain' RÄ• jat. [DUGDHÃ¡ -- , Ä• Å›RAMA --]
K. DoÌ†darhÃ´mu m. `name of this village ten miles north of ÅšrÄ«nagar'.

dugdhikÄ• 6398 dugdhikÄ• f. `sort of Asclepias or Oxystelma esculentum' lex. [DUGDHÃ¡ --]
P. duddhÄ« f. `name of a plant'; Or. dudhiÄ• meá¹‡á¸• hi, dËš latÄ• `Asclepias rosea, Oxystelma esculentum'; H. duddhÄ« f. `sort of Asclepias, Euphorbia thymifolia'; G. dÅ«Ë˜dhÄ« f., dÅ«Ë˜dhiyuÌƒ n. `white pumpkin'; M. dudhÄ« f. `gourd, Malabar nightshade, Basella alba or Euphorbia tristis'.

dugdhin 6399 dugdhin `milky' W. [DUGDHÃ¡ --]
Pk. duddhia -- n. `pumpkin', duddhiá¹‡Ä« -- , Ëšá¹‡iÄ• -- f. `gourd'; P.

duddhÄ« `having a milky juice', f. `woman's breast', dÅ«dhyÄ• `giving milk, white like milk'; Ku. dudiyÄ• `breast of woman or animal giving milk'; N. dudhe `suckling', B. dudhiyÄ• ; Or. dudhiÄ• `milky'; H. dÅ«dhiyÄ• `suckling', G. dÅ«Ë˜dhiyuÌƒ; M. dudhÄ«á¹‡ f. `gourd', dudhiyÄ• m. `hemp leaves in milk'. Addenda: dugdhin -- . Ext. -- la -- : WPah.ká¹-g. (kc.) dÃºdhá¸·É” `having white spots'.

6400 duá¸• i -- , duli -- f. `small tortoise' lex., á¸• ulÄ« -- f. MBhÄ• á¹£. [Variety of form in druá¹‡Ä« -- f. and Pk. á¹‡aá¸• (á¸•)ulÄ« -- f. may support Mu. origin PMWS 124, but NIA. forms rest on duá¸• i -- . Cf. DARDRU --]
AÅ›. duá¸• i `tortoise', Pk. duli -- m.f.; A. durÄ• , durÄ• kÄ• ch `turtle'; B. duá¹›i `small or female tortoise', duá¹›o, duá¹›Ä• `a kind of small edible tortoise or turtle'; Or. duá¸·Ä-Ì„ `female tortoise'; H. duá¹›i, á¸• uli f. `small turtle, female turtle'.
*duá¸• á¸• a -- 1 `belly' see TUNDÃ¡ -- 1.

duá¸• á¸• a 6401 *duá¸• á¸• a2 `defective'. [Cf. *á¸• Uá¸• á¸• A -- and list s.v. * á¹-Uá¹‡á¹-A -- 2]
L. (Ju.) duá¸• Ì m. `stump of tree, anything useless'; G. duá¸• f. `bare tree -- trunk'.
*duá¹‡á¹-i -- `navel' see TUNDI -- .
*duá¹‡á¸• a -- `mouth' see TUá¹‡á¸• A -- .
duá¹‡á¸• ubha -- see DUNDHUBHA -- .
duta -- see DÅ«TA -- 2.

dutÄ«ya 6402 *dutÄ«ya `second'. 2. *dutÄ«yÄ• -- f. `second day of lunar fortnight'. [~ DVITÄ«ËŠYA -- . -- DAV --]
1. Pa. dutiya -- , Ëšaka -- `second', dutiyyatÄ• -- f. `friend<-> ship';
AÅ›. dutiya -- , kq. dutÄ«ya -- `second', Pk. dula -- , duijja -- ; Woá¹-. dÅ«i m. f. adj. `other'; Tor. duÄ« `second'; Sv. dÅ«i `other', Phal. dÅ«i, dÄ-Ì„; L. dÅ«jÄ• , mult. dÅ«jhÄ• , (Ju.) á¸• Ì ujhÄ• , P. dÅ«jjÄ• , dÅ«jÄ• , dÅ«Ä• , bhaá¹-. duwwÄ• , WPah.cur. dÅ«Ã£Ì„, bhad. duijauÌƒ, A. dÅ«jÄ• ; MB. duaja `second', B. doj -- bare `a bridegroom for second time' (â†• west ODBL 805); Or. dui, duÄ• , dujÄ• `second', duj -- bara `remarried widow'; Mth. dujai `secondly'; OAw. H. dÅ«jÄ• `second'; G. dujuÌƒ `other, different'; M. dujÌˆÄ• `second'.
2. K. doÌ†y f. `second day of lunar fortnight', P. dÅ«j f., OAw. dÅ«ija, H.

dÅ«j f.
*DUTÄ«YAJANÄ« -- .
Addenda: *dutÄ«ya -- : WPah.ká¹-g. (kc.) dujjÉ” `second', J. dujÄ• .

dutÄ«yajanÄ« 6403 *dutÄ«yajanÄ« `bearing a second time'. [*DUTÄ«YA -- , JÃ¡NI --]
L. (Ju.) á¸• Ì ujhiá¹‡ `having had a second calf', (Shahpur) dhÅ«in, dhÅ«jin.
*dutta -- `mouth' see TUá¹‡á¸• A -- .

dudaá¹‡á¸• a 6404 *dudaá¹‡á¸• a `having two sticks'. [Cf. dvidandin<-> Buddh. -- *du -- 2, daá¹‡á¸• Ã¡ --]
Bi. á¸• Ãµá¹›, á¸• Ãµá¹›Ä« `fishing net attached to two poles'.

dudantaka 6405 *dudantaka `having two teeth'. [~ dvÃ-dant -- . <-> du -- 2, dÃ¡nta --]
L. dundÄ• , mult. á¸• undÄ• , (Ju.) á¸• Ì uÌƒdÄ• `having two teeth (of cattle)', P. dÃµddÄ• .
*duddura -- `Datura alba' see DHATTÅ«RA -- .

dudvaraka 6406 *dudvaraka `having two doors'. [*du -- 2, *dvara --]
K. duboru.
DUDH `be violent': Dá¹“DHANT -- .

dudhÄ• ra 6407 *dudhÄ• ra `two -- edged, double'. [*du -- 1, dhÄ• ËŠrÄ• -- ,2 but see TRIDHÄ• RA --]
S. duhuro `double' (lw. with d -- ); L. dohar f. `doubled cloth'; P. dohar f. `doubling'; Ku. dohaÌ„Ì†ro, duharo `double, second, other, stranger'; N. doharo, dohoro `double', A. dohorÄ• , B. dohÄ• rÄ• ; Or. doharÄ• `double', duhurÄ• `second time', duÄ• ra `two -- pronged weapon': Mth. dohari `double sheet', doharaun `doubling'; H. dohar m. `cloth of two folds', dohrÄ• `double'; G. dohrQ m. `couplet', M. dohrÄ• m.
Addenda: *dudhÄ• ra -- : WPah.poet. doÌ„ro `double', J. dohrÄ• .

dunada 6408 *dunada `two rivers'. [*du -- 2, nadÄ«ËŠ --]
H. dunayÄ• m. `junction of two rivers'.
*DAUNADA -- .

dunÄ• maka 6409 *dunÄ• maka `having two names'. [Cf. dvÃ-nÄ• man -- Br. -- *du

-- 2, nÄ• ËŠman --]
K. dunÃ´vu `having two names, having an alias'.

6410 duná¹“ti `distresses' AV., `is consumed with internal heat or sorrow' MBh. [âˆšDU1]
Kho. dunik `to think, meditate' (rather than < DHÅ«Ná¹“TI: semant. cf. Å›UCYATI); G. dÅ«á¹‡vuÌƒ `to pain with harsh words', dÅ«Ë˜á¹‡Ä• vuÌƒ `to be burnt, bear malice, be pained by harsh words'.
*dunda -- `belly' see TUNDÃ¡ -- 1.
*dundi -- `navel' see TUNDI -- .

dundhubha 6411 dundhubha m. `non -- venomous water -- snake' AitBr. 2. duá¹‡á¸• ubha -- m. MBh. 3. á¸• uá¹‡á¸• ubha -- m. MBh. 4. á¸• iá¹‡á¸• ibha -- m. lex. 5. á¸• uá¹‡á¸• u -- f. lex. 6. dhoÌ„á¸• a -- m. `a sort of snake' lex.
[These and other variants <-> duá¹‡á¸• ubhi -- , á¸• uá¸• ubha -- , á¸• uá¸• uma -- -- discussed PMWS 68 and with further NIA. variants cert. â†• various Mu. sources]
1. H. (poet.) duÌƒduh m. `a kind of water -- snake'.
2. Pk. duá¹• á¸• ubha -- , Ëšuha -- m. `a kind of snake'.

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3. Or. á¸• uá¹‡á¸• u `non -- venomous water snake'; H. á¸• uá¹‡á¸• u m. `the footless lizard Amphisboena, a kind of snake'.
4. Cf. Pa. deá¸• á¸• ubha -- , Ëšaka -- m. `water -- snake', Si. deá¸• ubÄ• ; -- G. d&etilde;á¸• vuÌƒ n. `a small water -- snake'.
5. H. á¸• uá¹‡á¸• m. = á¸• uá¹‡á¸• u above; -- Bhoj. á¸• oÌ„ÌƒÃ¹› `watersnake'; H. á¸• Ãµá¹›, á¸• Ãµá¹›Ä• m. `footless lizard'.
6. OB. á¸• auá¸• ha ODBL 495, B. dhoá¹›, dhÃµá¹›Ä• -- sÄ• p `nonvenomous water -- snake', Or. dhoá¹›a, Mth. á¸• hÃµá¹›h; H. dhoá¹› m. `a species of water --

snake'. -- Or. dheá¹‡á¸• ua, H. á¸• &etilde;á¹›hÄ• m.; -- Or. dhaá¹‡á¸• a.

dundubhÃ- 6412 dundubhÃ- m.f. `large drum' RV., ËšbhÄ« -- f. MBh.
Pa. dundubhi -- , dudrabhi -- m.f. `drum', Pk. duá¹• duhi<-> m.f., OAw.
dÅ«á¹• du m.

dupaá¹-á¹-ikÄ• 6413 *dupaá¹-á¹-ikÄ• `two cloths'. [*du -- 2, paá¹-á¹-a -- 2]
P.á¸• og. davaá¹-á¹-Ä« f. `small headgear'.

dupuá¹-aka 6414 *dupuá¹-aka `having two folds'. [Cf. dvipuá¹-a -- lex. <->
*du -- 2, puá¹-a --]
Ku. dauá¹›o `folded double, sewn in two layers'.

duprÄ• á¹‡aka 6415 *duprÄ• á¹‡aka `pregnant'. [du -- 2, prÄ• á¹‡aka --]
WPah.cam. duprÄ• á¹‡Ä« `pregnant'.

dubhÄ• rya 6416 *dubhÄ• rya `having two wives'. [Cf. dvibhÄ• rya<-> KÄ• ty. --
*du -- 2, bhÄ• ryÄ• Ë‹ --]
P. duhÄ• jjÅ«, f. Ëšjaá¹‡ `twice -- married', duhÄ• jÅ«, Ëšjaá¹› m. `second
husband or wife'; H. duhÄ• jÅ« `taking a second wife after death of the
first'.

dumÄ• saka 6417 *dumÄ• saka `two months old'. [*du -- 2, mÄ• ËŠsa --]
K. dumÃ´su `two months old'; -- Pa. dumÄ• sika -- , Pk. dumÄ• siya -- .

dumbaka 6418 dumbaka m. `the fat -- tailed sheep' Bhpr. [â†• Ir. cf. Pahl.
dumbak `tail' s.v. *DUMBHA --]
PaÅ¡.ar. dambÉ™ -- yÉ™á¹›Ã³ m. `fat -- tailed sheep', Shum. dieme --
yeá¹›É™, L. P. dumbÄ• m.; B. dumbÄ• `fat -- tailed, fat'; Or. H. dumbÄ• m.
`the sheep'.
*dumbara -- `Ficus glomerata' see UDUMBÃ¡RA -- .

dumbha 6419 *dumbha `tail'. [Only Kal. attests an aspirate: poss. all NIA.
forms, and cert. those of Dard. with l -- , are â†• Ir., Av. duma -- , Pahl.
dumbak, Pers. dum(b), Psht. lÉ™m EVP 36. But, besides Kal., some
derivatives, e.g. s.v. *DUMBHAÅ›A -- , suggest possibility of orig. IA.
form]
Gy. eur. dumo m. `back, shoulder'; Wg. dumÃ¤ËŠÅ•, tumtÃ¤ËŠ `tail', Kt.

dÉ™mÅ•É™Ì• i, Pr. lÃ¼mÅ«Ì¤, dÉ™mÅ«ËŠ (â†• Kt. Rep1 47), PaÅ¡.gul. dum(b), nir. dumÄ• ËŠ (â†• Pers. IIFL iii 3, 55), ar. lÄ«m, Shum. lÄ«mÉ™, Gaw. limoá¹-Ã¡, Kal. dh*lmÅ•á¸—i, Kho. rÅ«m, K. dumba m.; L. dumb m. `ear of millet'; P. dumb, dumm m. `tail', N. dum, Or. duma, Mth. dom, H. dumb, dum f., G. dum f.; M. dumÄ• lÄ• m. `hind part'. <-> X *LOÌ„PI -- q.v. *DUMBHAÅ›A -- ; *DUMBHAÅ›VÄ• VIDH -- .

dumbhaÅ›a 6420 *dumbhaÅ›a `having a tail'. [DUMBHA --]
Ash. dumaÅ¡Ä«Ëœ `tail'; -- N. dumsi `porcupine' or < *DUMBHAÅ›VÄ• VIDH -- .

dumbhaÅ›vÄ• vidh 6421 *dumbhaÅ›vÄ• vidh `porcupine'. [*DUMBHA -- , Å›VÄ• VÃ-DH --]
N. dumsi `porcupine' or < *DUMBHAÅ›A -- .

duyukta 6422 *duyukta `double yoke'. [*du -- 2, yuktÃ¡ --]
Woá¹-. duÃ-t f. `ploughbeam and whole plough' (Buddruss Woá¹- 99 < *dviyuktikÄ• --).

6423 dÃºr -- , dÃºraá¸¥ acc. pl. f. `door', dura -- in cmpd. Å›atÃ¡dura -- RV. [~ *DVARA -- , DVÄ• ËŠRA -- , *DUVÄ• RA --]
PaÅ¡. dÅ«Ë˜r m. `door' (IIFL iii 3, 57 < *DUVÄ• RA -- ), Niá¹…g. Shum. durÉ™; Kal.rumb. dÅ«r `house', Kho. dur. <-> More doubtful are Ash. dÅ«ra `hole', dum -- durÃ©k `smokehole', kÃ¤sÃ¤ra -- dÅ«ËŠra `nostril' (see also *dula -- ); Wg. dÃºri, dÃ¤rÄ«ËŠg `smoke -- hole'.
*PRADURA -- .

duraá¹…ga 6424 *duraá¹…ga `two -- coloured'. [*du -- 2, raá¹…ga -- 1]
B. doraá¹…gÄ• `two -- coloured'; Or. doraá¹…ga, ËšgÄ• `piebald'; H. duraÌƒgÄ• `of two colours, of two kinds'.

durandhra 6425 *durandhra `having two holes'. [*du -- 2, rÃ¡ndhra --]
H. duraÌƒdhÄ• `having holes on both sides'.

durargha 6426 *durargha high -- priced'. 2. *daurÄ• rghya -- `time of high prices'. [Cf. durmÅ«lya -- lex. -- duá¹£ -- 2, arghÃ¡ --]
1. K. droÌ†Ì£gu `dear', droÌ†gun `to become dear'.
2. Sh.chil. drÄ• g `famine'; K. drÄ• g m. `high price, famine'; -- Kal. drÄ• gaáº“ (+ ? -- â†’ Kho. drayanáº“, Werch. derganÇ° BelvalkarVol 90 who

considers these words, which phonet.might < *dÄ• rga -- , only accidentally to resemble Slav. dragÅ- `dear'. Nevertheless the complete disappearance of the u or o of durËš, daurËš is not clear).

durÄ• Å›a 6427 durÄ• Å›a `despairing' Prab. [duá¹£ -- 2, Ä• Å›as --]
Pk. durÄ• sa -- `despairing', H. durÄ• s.

durÄ«hÄ• 6428 *durÄ«hÄ• `ill -- will'. [durÄ«ha -- `ill -- meaning'
SÅšaá¹• kar. <-> duá¹£ -- 2, Ä«hÄ• --]
S. á¸• Ì uriha f. `silent curse, complaint to God of another's tyranny'.

durgÃ¡ 6429 durgÃ¡ `impassable' AV., n. `difficult passage, danger' RV.
[duá¹£ -- 2, -- ga --]
Pa. Pk. dugga -- `difficult to pass or enter', n. `fort'; Phal. drÅ«g
`ravine'. -- X SUGÃ¡ -- .
DURGÄ• -- .

durgata 6430 durgata `unfortunate' MBh. [duá¹£ -- 2, gatÃ¡ --]
Pa. duggata -- `unfortunate', Pk. duggaya -- ; Si. dugÄ« `poor'.

durgandha 6431 durgandha `ill -- smelling' SuÅ›r., m. `bad smell' KauÅ›.,
durgÃ¡ndhi -- adj. AV. [duá¹£ -- 2, gandhÃ¡ --]
Pa. duggandha -- `stinking', Pk. duggaá¹• dha -- m., Ëšdhi<-> adj.; Si.
duganÌ†da `stink'.

DurgÄ• 6432 DurgÄ• f. `wife of Åšiva' MBh. [From durgÄ• dÄ“vÄ« T&capamacr;r.
-- DURGÃ¡ --]
Pk. DuggÄ• -- f.; B. DÅ«gÄ« `contemptuous village term for DurgÄ• ' S. K.
Chatterji BSOS viii 466.

6432a *durgrahiá¹‡Ä« -- Add. 14611.

durghaá¹-a 6433 durghaá¹-a `hard to be accomplished' BhP. [duá¹£ -- 2,
*ghaá¹-a -- 2]
Pk. dugghaá¸• a -- `hard to perform' (cf. dugghaá¸• ia<-> `badly made'); P.
aghá¹›Ä• -- dughá¹›Ä• 'difficult, tangled (of thread)'.

durjana 6434 durjana m. `villain' Mn. [duá¹£ -- 2, jÃ¡na --]

Pa. dujjana -- m., Pk. dujjaá¹‡a -- m.; S. á¸• Ì ujaá¹‡u m. `one who breeds quarrels'; OG. dÅ«jaá¹‡a m. `villain', Si. dudanÄ• . -- In Kho. (Lor.) durzan `naughty (of a child)' z and a are unexpl.

durdama 6435 durdama `hard to be subdued' MBh. [duá¹£ -- 2, âˆšdam]
Pa. Pk. duddama -- `hard to tame or conquer'; B. duÌƒdiyÄ• `unruly, intractable' (or < DVAá¹• DVIN -- ?).

durdrÌ¥á¹£á¹-a 6436 durdrÌ¥á¹£á¹-a `ill -- seen, unjustly decided' YÄ• jÃ±. [duá¹£ -- 2, drÌ¥á¹£á¹-Ã¡ --]
Pk. duddiá¹-á¹-ha -- `badly seen', Si. (SigGr) duduá¹- prob. Si. cmpd.

durdhÃ¡ra 6437 durdhÃ¡ra 'irresistable' RV. [duá¹£ -- 2, dhara --]
Pk. duddhara -- `irresistable'; K. dudara `stout and strong (of animate and inanimate)'.

durbala 6438 durbala `weak, impotent' Mn., `slender' R., `emaciated' KÄ• tyÅšr. [duá¹£ -- 2, bÃ¡la --]
Pa. dubbala -- `weak', NiDoc. durbala, durbhale; Pk. dubbala -- , Ëšliya -- `weak, thin'; Wg. dÃ¤ËŠbÃ¤lÃ¤ `boy', dabilÄ«ËŠ `woman'; Tor. (Biddulph) Ç°Å«bal `thin' (prob. for JÌ£<->

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AO viii 304), Phal. drubÄ• ËŠlu, S. á¸• Ì u&bmacr;iro; L. (Ju.) á¸• Ì uá¸‡lÄ• `thin (of an animal)', mult. á¸• ubblÄ• , khet. dublÄ• , (Salt Range) dublerÄ• ; P. dubal `weak', dublÄ• `emaciated'; Ku. dubalo `thin', gng. dubaw `weak'; N. dublo `thin, weak'; B. dubal, dubalÄ• `thin'; Or. dubulÄ• `weak, emaciated' (l?), Bhoj. dÅ«Ë˜bar, Aw.lakh. dÅ«bar, H. dÅ«Ë˜blÄ• , dÅ«bar, dÅ«brÄ• (â†' OMarw. dÅ«bara `weak, bad'); OMarw. dÅ«balaÃ¼ `lean', G.

dubá¸·uÌƒ; M. dubá¸·Ä• `poor'; Ko. dubá¸·o `weak'; Si. dubala `weak', dumÌ†bulÄ•  `old infirm person'. -- Deriv. Ku. dublÄ• á¹‡o `to become weak', H. dublÄ• nÄ• . -- Sh. dÅ-bÄ• ËŠlÅ- `unable' used as pret. to a new pres. st. dÅ-bÃ³Ä-kiÌ¯ `to be unable' (or < DHÅ«ËŠRVATI?). -- S. á¸• Ì aá¸‡alu `weak, emaciated' perh. a jingle formation like N. dublo dÄ• blo `emaciated'.
DAURBALYA -- .
Addenda: durbala -- : S.kcch. á¸• obro `poor'; Garh. dubá¸·u `thin'; A. dubalÄ• `weak' AFD 214.

durbhÃ¡ga 6439 durbhÃ¡ga `ugly (esp. of women)' AV., `unfortunate' SuÅ›r. [duá¹£ -- 2, bhÃ¡ga -- 1]
Pa. Pk. dubbhaga -- `unfortunate', Pk. dÅ«bhaga -- . -- X SUBHAGA -- : Pk. duhaga -- ; B. duhÄ• , duo, do `disliked, neglected' (do mÄ• gi `a neglected wife') ODBL 554.
DAURBHÄ• GYA -- .

durbhara 6440 durbhara `hard to bear' R. [duá¹£ -- 2, bhÃ¡ra --]
Pa. dubbhara -- ; P. dubbhar, dubbar `difficult', OAw. dÅ«bhara; H. dÅ«bhar `hard to bear', m. `incubus'.

durbhÄ• va 6441 *durbhÄ• va `bad state'. [duá¹£ -- 2, bhÄ• vÃ¡ --]
Pk. dubbhÄ• va -- m.; G. dubhÄ• vÉ” m. `pain, wasting away'.

durbhiká¹£a 6442 durbhiká¹£a n. `famine' T&capamacr;r. [duá¹£ -- 2, bhiká¹£Ä• ËŠ --]
Pa. Pk. dubbhikkha -- n. `famine', NiDoc. trubhicÌ„hÌ• a, tuá¹• bhËš, H. dubhuk m. (X bhÅ«kh < BUBHUKá¹£Ä• --), Si. dubik.

durmanas 6443 durmanas n. `bad disposition' R., `sad' MBh. [duá¹£ -- 2, mÃ¡nas --]
Pa. dummana -- `sad'; Pk. dummaá¹‡a -- , dÅ«maá¹‡a -- `sad, hated'; H. duman `unsatisfied, ill at ease, tired'; OG. dÅ«maá¹‡Ä« `sad', G. Ä• maá¹‡ -- dumá¹‡uÌƒ `dejected, deeply in debt'; Si. duman `a bad or sorrowful mind'.
DAURMANASYA -- .
Addenda: durmanas -- : Brj. duwan m. `enemy, demon' (< Pk. dÅ«maá¹‡a -- ?).

durmÄ• rga 6444 *durmÄ• rga `bad road'. [duá¹£ -- 2, mÄ• rga --]
Si. dumaá¹…, dumaga `bad road' (or Si. cmpd.?).

durlabdha 6445 *durlabdha `badly taken'. [duá¹£ -- 2, labdha --]
Si. dulada `heresy' EGS 79.

durlabha 6446 durlabha `hard to obtain, scarce' Mn., `eminent' lex.,
`beloved' (= Ëšaka --) KÄ• raá¹‡á¸• . [duá¹£ -- 2, âˆšlabh]
Pa. Pk. dullabha -- `hard to get, rare', Pk. dullaha -- , dÅ«laha -- ;
Ku.gng. dulhÉ” `bridegroom', N. duloho, Bi. Mth. dulhÄ• , Aw.lakh. dulahÄ• ,
H. dÅ«lah (â†’ P. dÅ«lo m., S. dÅ«lahu m.), dÅ«Ë˜lhÄ• m.; G. dÅ«Ë˜lÉ”
`generous, simple, frank'; -- deriv.: N. dulahi `bride', Mth. OAw. dulahini,
H. dÅ«lhin, dulhan f. -- S. dÅ«lahu m. `a fine person' â†• P. dÅ«lÄ• m.
`brave man' poss. rather < DÅ«á¸• Ã¡BHA -- . -- Si. dulaba `hard to obtain,
failure' (EGS 79) â†• Pa.
Addenda: durlabha -- : WPah.kc. dulho m. `bridegroom', dulhe f. `bride'.

durlambha 6447 *durlambha `hard to get'. [duá¹£ -- 2, lambha --]
Pk. dullaá¹• bha -- `hard to obtain,' H. poet. dÅ«lam.
DURV `hurt': DÅ«ËŠRVATI.

durvacas 6448 durvacas n. `harsh language' MBh., `abusive' R. [Cf. durvÄ• ËŠc
-- AV. -- duá¹£ -- 2, vÃ¡cas --]
Pa. dubbaca -- `abusive'; Si. duvada `abuse'.

durvÃ¡rá¹‡a 6449 durvÃ¡rá¹‡a `of bad colour, inferior' TBr. [duá¹£ -- 2,
vÃ¡rá¹‡a -- 1]
Pa. dubbaá¹‡á¹‡a -- `ugly'; Pk. duvvaá¹‡á¹‡a -- , duvaá¹‡á¹‡a -- `of bad
colour'; H. duwan `wicked', m. `enemy'; Si. duvaá¹‡a `bad colour'.

durvijÄ• tra 6450 *durvijÄ• tra `miscarriage'. [duá¹£ -- 2, *vijÄ• tra --]
M. duvet n. `miscarriage', duvetá¹‡&etilde; `to miscarry'.

durhÄ• ËŠrd 6451 durhÄ• ËŠrd `malignant' AV. [duá¹£ -- 2, hÅ•ÌŠd --]
Si. duhudu `enemy' (EGS 79) rather formed after suhuda `friend' â†• Sk.
suhrÌ¥da -- .
DUL `swing, wander'. [Widely in NIA. with á¸• -- ; cf. also *á¹-OÌ„LL -- .
T. Burrow BSOAS xii 142 â†• Drav.; the prefixed forms ANDOÌ„LÃ¡YATI and
HINDOÌ„LA -- support PMWS 66 and 135 in ascribing Mu. origin]
*dulati, *dulyati, doÌ„la -- 1, doÌ„layati, doÌ„lÄ• yatÄ“, *doÌ„lyatÄ“;

*nirdoÌ„lÄ• yatÄ“; -- *á¹-oÌ„ll -- , andoÌ„lÃ¡yati, hindoÌ„la -- ; -- *doÌ„la
-- 2.
Addenda: durhÄ• ËŠrd -- see *DVIHRÌ¥DA -- Add2.
*duvaá¹• dva -- see DVAá¹• DVÃ¡ -- Add2.
*duvardha -- see DVYARDHA -- Add2.

dula 6452 *dula `hole'. [âˆšDAL1?]
Ku. dulo m., Ëšli f., dulno m. `hole, cavity, animal's den'; N. dulo `hole, animal's hole (e.g. of a mouse)', nÄ• ka ko dulo `nostril', dulko `little hole'; -- M. á¸• uá¸·uÌ„Ìƒ n. `little hole', á¸• olÄ• m.; -- poss. Ash. dÅ«ra `hole' (kÄ• sÄ• radÅ«ËŠra `nostril', dum -- durá¸—k `smoke -- hole'); Wg. dÃºri, dorÄ«ËŠg `smoke -- hole': but these poss. < DÃºR -- . -- Connexion, if any, with P. duá¸• (h) f. `wolf's den', á¸• uá¸• á¸• f. `mouse -- hole' s.v. *á¹-OÌ„á¹-á¹-A -- 1 is obscure.
*DHURADULAKA -- .

6453 *dulati `swings'. 2. *dulyati. [âˆšDUL]
1. Pk. á¸• ulaÃ¯ `shakes'; -- altern. < 2: K. á¸• ulun `to roll'; Ku. á¸• ulá¹‡o `to wander'; N. á¸• ulnu `to walk about'; B. dulÄ• `to swing'; H. dulnÄ• , á¸• uËš `to move'.
2. S. á¸• Ì ulaá¹‡u `to wander vainly'; L. á¸• ullaá¹‡ `á¹-o be shaken', P. á¸• ullá¹‡Ä• , OMarw. á¸• Å«laÃ¯; G. dulvuÌƒ, á¸• uËš `to be absorbed in'; M. á¸• ulá¹‡&etilde; `to stagger'.
See DOÌ„LÄ• YATÄ“.

dulÄ• va 6454 *dulÄ• va `twice reaped'. [*du -- 2, lÄ• va --]
Sh. (Lor.) dulÄ• ËŠo `land on which two crops are grown in one year, second of two crops in one year', dulÄ• o bÄ• n `second sowing'.
duli -- see DUá¸• I -- .
*dulyati `swings' see *DULATI.
*duvaá¹• dva -- `pair' see DVAá¹• DVÃ¡ -- .
*duvaá¹• dvin -- `forming a pair' see DVAá¹• DVÃ-N -- .

duvaka 6455 *duvaka `the number two'. 2. *duka -- . [~ dvakÃ¡<-> RV.; *duka -- replaces dvika -- . -- DVA]
1. P. dÅ«Ä• m. `the figure 2' (â†’ S. dÅ«o m.); N. duwo `two (in counting in a game)'; Or. duÄ• `a throw of two (in dice), the two (in cards)'; OAw. dÅ«vÄ• m. `a throw of two'; H. dÅ«Ä• m. `the figure 2'; G. duÉ” m. `the two

(in cards, dice, &c.)', M. duvÄ• m.
2. Pa. duka -- n. `a two', Pk. duga -- , dua -- n.

duvatsara 6456 *duvatsara `two years old'. [*du -- 2, vatsarÃ¡ --]
Sh. (Lor.) duÄ‹hiro `two year old male castrated goat'.

duvartu 6457 *duvartu `double'. [Cf. trivÃ¡rtu -- `triple' RV. <-> *du -- 2, *vartu --]
L.awÄ• á¹‡. á¸• oÌ„á¹-Ä• `double'.

duvartmaka 6458 *duvartmaka `crossways'. [*du -- 2, vÃ¡rtman --]
WPah.cam. duÄ• á¹-Ä• `meeting of two paths'.
*duvardha -- `one and a half' see DVYARDHA -- .
duvÄ• ËŠdaÅ›a see DVÄ• ËŠDAÅ›A.

duvÄ• ra 6459 *duvÄ• ra `door'. [~ DVÄ• ËŠRA -- . -- DÃºR --]
Pa. dvÄ• ra -- n. `door'; AÅ›.dh. jau. duvÄ• la n. `means'; Pk. du(v)Ä• ra -- n. `door', duÄ• riÄ•  -- f. `small door; Gy. eur. vudar `door' (metath. < duvar.), á¸Œ. doÌ„r m., Wg. doÌ„r NTS xvii 249; P. duÄ• r m. `door, gateway', davÄ• rÄ« f.

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`door -- frame', kgr. divÄ• rÄ« f. `little door or passage through a wall' (i from divÄ• r `wall' â†•  Pers.?); WPah. cam. bhal. duÄ• r n. `door', Ku. dwÄ• r; N. duwÄ• r `door, threshold', ghar -- duwÄ• r `house'; A. duwÄ• r `door, mountain pass'; B. duÄ• r, duor, dor `door, passage' (ODBL 377 wrongly â†• Sk.); Or. duÄ• ra `door, gateway, courtyard'; Bi. duÄ• r `doorway, outer entrance room, stokehole of a confectioner's stove', duÄ• rÄ« `doorway, door of a litter'; Mth. Bhoj. duÄ• r, dwÄ• r `door', Aw.lakh. duÄ• rÄ• ; H. du(w)Ä• r

m. `door', duÄ• rÄ« f. `small door'; Si. dora `door'. -- X NIá¹£KÄ• SA -- q.v. DAUVÄ• RIKÃ¡ -- ; *DUVÄ• RAKOÌ„á¹£á¹-HAKA -- , *DUVÄ• RADAá¹‡á¸• A -- , *DUVÄ• RABANDHA -- .
*duvÄ• rakoÌ„á¹£á¹-haka -- `gate room' see DVÄ• RAKOÌ„á¹£á¹-HAKA -- .
Addenda: *duvÄ• ra -- : WPah.ká¹-g. (kc.) dwÄ• r `door', dwará¹-É”, kc. dwaá¹-o, Garh. dwÄ• r; Md. doru `doorway, window'.

duvÄ• radaá¹‡á¸• a 6460 *duvÄ• radaá¹‡á¸• a `door timber'. [*DUVÄ• RA -- , DAá¹‡á¸• Ã¡ --]
Ku. dwÄ• rÄ©á¹›o m. `the timber put upon a door -- frame'.

6461 *duvÄ• rabandha -- , dvÄ• rabandha -- `some part of a doorway' Hariv. [*DUVÄ• RA -- , BANDHÃ¡ --]
H. durauÌƒdh, ËšdhÄ• m. `lintel of a door'.

duvijanaka 6462 *duvijanaka `bearing two'. [*du -- 2, *vijanÄ• --]
Ku. dwaiá¹‡o `having borne two calves'.

duvivÄ• ha 6463 *duvivÄ• ha `twice married'. [*du -- 2, vivÄ• hÃ¡ --]
Bi. doÄ• h `widower married for second time'.

duvrÌ¥ta 6464 *duvrÌ¥ta `twofold'. [~ *DVIVRÌ¥TA -- . -- Cf. TRIVÅ•ÌŠT<-> PÄ• á¹‡.com. -- *du -- 2, vrÌ¥t -- 2]
Or. dooá¹›a `having two folds, double, twice ploughed', dooá¹›Ä• `folded double' (dohaá¹›Ä• X doharo < *DUDHÄ• RA --).
Addenda: duvrÌ¥ta -- : WPah.ká¹-g. (kc.) dá¹“á¹›u m. `large blanket', J. dohá¹›u m. id. (with h from dohrÄ• `double' < DUDHÄ• RA -- ? Him.I 101).

duvÄ“da 6465 *duvÄ“da `knowing two Vedas'. [Cf. dvivÄ“da -- PÄ• á¹‡. com. -- *du -- 2, vá¸—da --]
H. dÅ«Ë˜be m. `name of a class of Brahmans familiar with two Vedas', G. dave m.
duvaÃº see DVA -- .

duÅ›cara 6466 duÅ›cara `difficult to pass' MBh. [duá¹£ -- 2, *cÃ¡ra -- 2]
Pk. duccara -- `difficult to enter'; -- Si. duduru, duduá¸·u ES 41 < MIA. compd. *du -- cara -- ?

dÃºÅ›carita 6467 dÃºÅ›carita n. `misbehaviour' AV. [duá¹£ -- 2, caritÃ¡ --]
Pa. duccarita -- `ill -- conducted', n. `misconduct', Pk. duccaria -- adj.
and n., -- Si. dusiri `of bad habits, sin' (EGS 79) â†• Pa.

duÅ›cÄ• ra 6468 *duÅ›cÄ• ra `ill -- behaved', duÅ›cÄ• rin -- KathÄ• s. [duá¹£ --
2, cÄ• ra -- 2]
Pk. duccÄ• ra -- , Ëšri -- `ill -- behaved'; Ku. ducÄ• r `wicked'.

duÅ›citta 6469 duÅ›citta `sad' KÄ• raá¹‡á¸• . [Cf. duÅ›cÃ-t -- `evil --
minded' AV. -- duá¹£ -- 2, cittÃ¡ -- 1]
Si. dusit `evil -- minded', Ëšta `evil mind'.
DUá¹¢1 `spoil': duá¹£ -- 2, duá¹£á¹-a -- , dÅ«ËŠá¹£aá¹‡a -- , dÅ«á¹£Ã¡yati,
dÅ«á¹£ikÄ• -- , dÅ«á¹£ya -- 1, doÌ„á¹£a -- , doÌ„á¹£ayati; vÃ-dÅ«á¹£ayati.
duá¹£ -- 2 pejorative prefix. [âˆšDUá¹£1]
DUá¸¥KHÃ¡ -- , DUá¸¥Å›Ä• SANÃ¡ -- , *DUá¸¥Å›Iá¹£á¹-A -- , *DUá¸¥Å›Iá¹£á¹-I --
, DUá¸¥Å›Ä«LA -- , DUá¸¥á¹£Ã¡MA -- , DUá¸¥SATTVA -- , *DUá¸¥SASYA -- ,
DUá¸¥SAHA -- , *DURARGHA -- , DURÄ• Å›A -- , *DURÄ«HÄ• -- , DURGÃ¡ -- ,
DURGATA -- , DURGANDHA -- , DURGHAá¹-A -- , DURJANA -- , DURDAMA -- ,
DURDRÌ¥á¹£á¹-A -- , DURDHÃ¡RA -- , DURBALA -- , DURBHÃ¡GA -- , DURBHARA -- ,
DURBHÄ• VA -- , DURBHIKá¹£A -- , DURMANAS -- , *DURMÄ• RGA -- , *DURLABDHA --
, DURLABHA -- , *DURLAMBHA -- , DURVACAS -- , DURVARá¹‡A -- , *DURVIJÄ• TRA
-- , DURHÄ• ËŠRD -- , DUÅ›CARA -- , DUÅ›CARITA -- , *DUÅ›CÄ• RA -- , DUÅ›CITTA
-- , DUá¹£KÄ• LA -- , DUá¹£KRÌ¥TÃ¡ -- , DUá¹£á¹-HÃº, *DUá¹£PRIYAKÄ• RA -- ,
DUSTARA -- , DÅ«á¸• Ã¡BHA -- , DÅ«á¸• HÄ«ËŠ -- , DÅ«RAKá¹£YA -- , *DÅ«RASA --
, *DÅ«RÄ• DDHA -- , DAURHRÌ¥DA -- .

duá¹£kÄ• la 6470 duá¹£kÄ• la m. `evil time' R. [duá¹£ -- 2, kÄ• lÃ¡ -- 2]
Pk. dukkÄ• la -- m. `famine', S. á¸• Ì ukaÌ„Ì†ru m., B. dukÄ• l, OAw. dukÄ• la,
H. dukÄ• l m., OMarw. dÅ«kÄ• la, G. dukÄ• á¸· m., Ëšá¸·Ä« f., M. dukaÌ„Ì†á¸·
m.; -- deriv.: S. á¸• Ì ukÄ• rÄ« m. `one who stores grain and so raises
prices'.
Addenda: duá¹£kÄ• la -- : S.kcch. á¸• okÄ• r m. `famine'.

duá¹£krÌ¥tÃ¡ 6471 duá¹£krÌ¥tÃ¡ `wrongly done' ÅšBr., n. `evil action' RV.
[duá¹£ -- 2, krÌ¥tÃ¡ -- 1]
Pa. dukkata -- , Ëškaá¹-a -- n. `sin', AÅ›.shah. man. kÄ• l. dh. dukaá¹-a --
, gir. dukata -- n., Pk. dukkiya -- , Ëškaya -- , Ëškaá¸• a -- , dukkhaá¸• a
-- n., Si. dukuá¸·Ä• va.

duá¹£á¹-a 6472 duá¹£á¹-a `defiled, bad' ÅšrS., m. `villain' Viá¹£á¹‡.
[âˆšDUá¹£1]
Pa. Pk. duá¹-á¹-ha -- `corrupt, spoilt'; L. á¸• huá¹-á¹-Ä• `morally bad' (X
DHÅ«ËŠRTA -- ?); Ku. á¸• Å«á¹-h `ghost, goblin', bÄ• g -- á¸• Å«á¹-h
`expression used to frighten children from going outside at night' (<
VYÄ• GHRÃ¡ --); Si. duá¹-u `evil', duá¹-a `enemy'.
duá¹£á¹-Ã¡ra -- see DUSTARA -- .

6473 duá¹£á¹-hÃº adv. `badly' BCar., duá¹£á¹-hu -- adj. `ill, bad' Uá¹‡.
com. [Cf. SUá¹£á¹-HÃº. -- DUá¹£ -- 2]
Pk. duá¹-á¹-hu -- `bad'; -- ext. -- lla -- : Pa. duá¹-á¹-hulla-<-> `wicked,
lewd'; Si. duá¹-ul `wicked', tuá¸·ul `wicked, lewd' (< *tuá¸• ul with metath.
of voice rather than with Hettiaratchi Indeclinables 8 -- á¸· -- < --
á¹-á¹-h --).

duá¹£priyakÄ• ra 6474 *duá¹£priyakÄ• ra `hating'. [duá¹£ -- 2, priyakÄ• ra --]
L.awÄ• á¹‡. dupriÄ• rÄ• `not loved'; P. dupiÄ• r m. `hatred', dupiÄ• rÄ• ,
dupiryÄ• rÄ• , dup(p)irÄ• rÄ• `unloved'.

dustara 6475 dustara `difficult to overcome' MBh. [Replaced duá¹£á¹-Ã¡ra --
RV. -- duá¹£ -- 2, tÃ¡ra -- 1]
Pa. duttara -- `hard to cross', Pk. duttaÌ„Ì†ra -- ; A. dutar `severe
calamity'; H. poet. dÅ«tar `difficult'; OG. dÅ«tara `hard to cross'.
DUH `milk': dugdhÃ¡ -- , dugdhikÄ• -- , dugdhin -- , *duhati, duhyÃ¡tÄ“,
doÌ„gdhÅ•ÌŠ -- , doÌ„gdhra -- , doÌ„gdhrÄ«ËŠ -- , doÌ„ghaka -- , *doÌ„ghra
-- , dá¹“ha -- , *doÌ„haka -- , *doÌ„hati, dá¹“hana -- 1, doÌ„hÃ¡na -- 2,
doÌ„hÃ¡yati, doÌ„hÃ-n -- , dá¹“hya -- .
Addenda: dustara -- : Md. dutturau, ËšrÄ• `difficulty'.

6476 *duhati (dá¹“gdhi: duhÃ¡nti RV.) `milks'. [âˆšDUH]
Pa. duhati, Pk. duhaÃ¯; S. á¸• Ì uhaá¹‡u `to milk, suck, clear out
completely'; L. á¸• uhaá¹‡ `to milk', P. duhá¹‡Ä• , WPah. bhal. duhuá¹‡Å«, Ku.
dÅ«á¹‡o (pass. dwÄ«á¹‡o), gng. absol. dwi, N. duhunu, B. duhÄ• , duyÄ• , Or.
duhibÄ• , ËšhÄ©bÄ• ; Bi. duhÄ• eb `to give milk'; Mth. dÅ«hab, duhÄ• eb `to
milk', Aw.lakh. duhab, H. duhnÄ• ; M. duhá¹‡&etilde; `to milk', poet. `to
yield milk'. -- Mth. dÅ«hab, H. dÅ«hnÄ• with Å« from dÅ«dh < DUGDHÃ¡ -- ? --
See *DOÌ„HATI.

Addenda: *duhati: WPah.poet. dvÌ„á¹‡o `to milk', Garh. dÅ«á¹‡u.

duhasta 6477 *duhasta `pertaining to two hands'. [Cf. dvihasta<-> `two hands long' Hcat., and *dvÄ• hasta -- . -- *du -- 2, hÃ¡sta --]
Bi. duhanthÄ« `smith's bellows worked with both hands'.

duhÄ• yana 6478 *duhÄ• yana `two years old'. [~ dvihÄ• yana -- . <-> *du -- 2, hÄ• yanÃ¡ --]
H. dohÄ• n m. `two year old bullock'.

duhitÄ• jana 6479 *duhitÄ• jana `daughter's people'. [DUHITÅ•ÌŠ -- , JÃ¡NA --]
S. dhiÄ• á¹‡o `of a daughter'; P. dhiÄ• haá¹‡, dhiÄ• á¹‡, dhiÄ• (h)á¹‡Ä« f. `female descendant of daughter or sister', dhiÄ• á¹‡Ä• m. `son or male descendant of daughter or sister': doubtful. -- Or poss. < *duhitÄ• bhaginÄ« -- `daughter's young female relative' (who might be either her own daughter or her parent's sister's daughter, i.e. female cousin) with later development of masculine form.

6479a *duhitÄ• tarÄ« -- `one like a daughter'. [DUHITÅ•ÌŠ --]
A. zÄ«yÄ• rÄ« `daughter' (zÄ«yarÄ« `unmarried girl'?), B. jhiyÄ• ri; Or. jhiÄ• rÄ« `brother's daughter'. -- Bshk. dÅ«á¸—r `granddaughter' rather < *DAUHITARÄ« -- .

duhitÄ• putraka 6480 *duhitÄ• putraka `daughter's son'. 2. *duhitÄ• putrikÄ• -- `daughter's daughter'. [DUHITÅ•ÌŠ -- , PUTRÃ¡1 --]
1. Ku. dhyauto, á¸• hauto `daughter's son', H. dheotÄ• m.
2. Ku. dhyauti `daughter's daughter', H. dheotÄ« f.

*duhitÄ• bhaginÄ« -- see *DUHITÄ• JANA -- . [DUHITÅ•ÌŠ -- , BHAGINÄ« --]

duhitÅ•ÌŠ 6481 duhitÅ•ÌŠ f. `daughter' RV.
MIA. forms (with abnormal loss of syllable in a kinship term) in dhÄ«tar -- , ËšrÄ• -- , dhÄ«tÄ• -- , ËštrÄ• BHS ii 285, Pa. duhitÄ• -- , dhÄ«tar -- , ËštÄ• -- f. `daughter', dhÄ«tikÄ• -- , ËštalikÄ• -- f. `doll'; NiDoc. dhitu, dhida, pl. dhitara, KharI. dhi&tacute;a, Pk. duhiÄ• -- , dhÅ«(d)Ä• -- , dhÄ«(d)Ä• -- f. `daughter', dhÄ«ulliyÄ• -- f. `doll'; Gy. pal. dÄ«ËŠri `daughter', pers. dÄ«hÄ«r, á¸Œ. dia, pl. dÄ«riá¹…, Ash. zÅ«, Kt. Ç°u (< *du Å¾Å« Rep1 61), Wg. Ç°Å«, zÅ«, lur, Pr. lÃ¼Å¡t, lÃ¼Å¡tuk (< *duÄ‹t -- NTS xiii 233), Dm. Å¾Å«. <-> For other Dard. forms with z -- , Å¾ -- , Ç°h -- see below. <-> Tir. dÄ“, PaÅ¡.lauá¹›. wei, ar. wÄ• , dar. oÌ„y (IIFL iii 3, 182 prob. < *dwiy --), Woá¹-. dÅ«, Bshk. dÅ«ËŠi, Tor. dhÅ«, dhÄ«, Mai. Sv. Phal. dhÄ«, Sh.gil. dÄ«h, gen. diÅ¾Äƒi, pl. diÅ¾Ä• ËŠreÌ¯, koh. gur. dÄ«h, pl. diÅ¾Ä• r, pales. dhÄ«, jij. d'Ä«, K.á¸• oá¸• . dhÄ«, S. dhia, dhiu, L. dhÄ«, pl. dhÄ©rÄ©, P. dhÄ«, dhÄ«Ä• , WPah.bhal. dhe, cur. dheÌ†Å«, cam. dhÄ«Å«, Ku. dhÄ«, dhiyÄ• , Bi. dhÄ«, Mth. dhÄ«, dhia, Aw.lakh. H. dhÄ«, dhiyÄ• , OG. dhÅ«, dhÅ«ya, G. dhÄ«, M. dhÅ«v, Ko. dhÅ«Ë˜vva. -- Poss. X JÄ• TÃ¡ -- or with abnormal development of d(h) -- to j(h) -- as -- d(h)<-> > -- z -- in NWPk. (F. W. Thomas BSOS viii 791, Brough Dhp 96): Niá¹…g. zÅ« `daughter' (cf. zÄ• kÉ™Ì• `son'), Shum. Gaw. zÅ«, Kal.urt. Ç°hÅ«r, rumb. Ä• hÅ«, gen. Ä• hÅ«las, Kho. Å¾Å«ËŠr (cf. Å¾au `son'), A. zÄ«,zÄ«w; B. jhi `daughter, girl', Or. jhi, jhii, jhiu, jhua; G. jhÄ« `daughter' (~ dhÄ«), OSi. jhita, Si. duva, duvani, diyani.
DUHITRÌ¥TVA -- , DAÃºHITRA -- ; *DUHITÄ• TARÄ« -- ; *DUHITÄ• JANA -- , *DUHITÄ• PUTRA -- , *DUHITÄ• BHAGINÄ« -- , *DUHITRÌ¥KUá¸• AKA -- ; *JYÄ“á¹£á¹-HADUHITRÌ¥ -- , SAPATNÄ«DUHITRÌ¥ -- .
Addenda: duhitÅ•ÌŠ -- [E. P. Hamp JAOS 90, 228ff. < IE. dhugHter -- > IA. *dhuÇ°hitar -- (with H both becoming i and aspirating and palatalizing g) whence Kaf. forms]
S.kcch. dhÄ« f. `daughter', WPah.ká¹-g. (kc.) dhÄ«Ë‹ f., Garh. dhiyÄ• .

duhitrÌ¥kuá¸• aka 6482 *duhitrÌ¥kuá¸• aka m., Ëšá¸• ikÄ• -- f. `daughter's child'. [DUHITÅ•ÌŠ -- , *KUá¸• A -- 1]
Phal. dhyÅ«ËŠá¹›u m. `daughter's son', dhyÅ«ËŠá¹›i f. `daughter's daughter'.

duhitrÌ¥tva 6483 duhitrÌ¥tva n. `the condition of a daughter' MBh.

[DUHITÅ•ÌŠ --]
S. dhieto `having a daughter'; L. dhÄ“tÄ• `belonging to a daughter'; P. dhÄ-Ì„attÄ• , dhihattÄ• `belonging to a bride':<-> very doubtful.
duá¹£ya -- see DÅ«RÅ›Ã¡ -- .

duhimna 6484 *duhimna `two winters old'. [*du -- 2, *himna --]
Wg. dÃ¼zun -- zÄ• lÉ™ `heifer in its third year'.

6485 duhyÃ¡tÄ“ `is milked' RV. [âˆšDUH]
Pa. duyhati, Gy. germ. thÅ«Ä• -- (for *thÅ«Ç° -- ?); G. dÅ«Ë˜jhvuÌƒ, dÅ«Ë˜jvuÌƒ `to yield milk'. -- MIA. anal. pres. st. from duddha -- < dugdhÃ¡ -- after type laddha -- ~ labbhaÃ¯: Pk. dubbhaÃ¯ `is milked', S. á¸• Ì ubhaá¹‡u, L. á¸• ubhaá¹‡; M. dubhá¹‡&etilde; `to give milk'.

6486 dÅ«á¸• Ã¡bha -- , dÅ«á¸·Ã¡bha -- `hard to deceive' RV. [duá¹£ -- 2, âˆšdabh]
P. dÅ«lÄ• , dÅ«llÄ• m. `brave man'? -- Or < DURLABHA -- ?

dÅ«á¸• hÄ«ËŠ 6487 dÅ«á¸• hÄ«ËŠ `malevolent' RV. [Replaced by durdhÄ« -- MBh. -- duá¹£ -- 2, dhÄ«ËŠ --]
Wg dÅ«á¹›Ä«ËŠ `thief'.

dÅ«tÃ¡ 6488 dÅ«tÃ¡1 m. `messenger' RV. [âˆšDU3]
Pa. dÅ«ta -- m. `messenger', AÅ›.shah. man. kÄ• l. duta, gir. dÅ«ta, NiDoc. duta, duda, Pk. dÅ«a -- m., Si. dÅ« (radÅ« `king's messenger' < *rad -- dÅ« ES 41).

dÅ«ta 6489 *dÅ«ta2 `pained' (dÅ«da -- `afflicting' lex.). [Cf. DÅ«NÃ¡ -- , duta -- `pained' ÅšiÅ›., dÅ«taka -- m. `name of Agni in the form of forest -- fire' GrÌ¥hyaS. -- âˆšDU1]
NiDoc. dutaǵa `burnt (?)'; -- B. duyÄ• , do `in pain, hated' rather < DURBHÃ¡GA -- .
*DÅ«TAKÄ• RI -- .

dÅ«takÄ• ri 6490 *dÅ«takÄ• ri `illness'. [*dÅ«ta -- 2, kÄ• ri --]
S. á¸• Ì uÄ• ri f. `illness', á¸• Ì uÄ• rÄ« `ill'.

dÅ«nÃ¡ 6491 dÅ«nÃ¡1 `afflicted' AV. [~ *dÅ«ta -- 2. -- âˆšdu1]

Pk. dÅ«á¹‡a -- `exhausted'; G. duá¹‡É” m. `state of being burnt in cooking, smell of burnt food'.

dÅ«na 6492 *dÅ«na2 `distant'. [~ DÅ«RÃ¡ -- . -- âˆšDU3]
PaÅ¡.ar. Shum. dÃºnik `far, distant' IIFL iii 3, 55.

dÅ«man 6493 *dÅ«man `distress'. [âˆšDU1]
Pk. dÅ«maga -- `producing pain', dÅ«maÄ«, dummaÄ« `troubles, hurts', dÅ«maá¹‡a -- n. `hurting'; Wg. koÌ„i -- dum `work, worry'; G. dumvuÌƒ `to distress, trouble'.

6494 dÅ«yatÄ“ `is burnt, is consumed with sorrow' MBh. [âˆšDU1]
Pk. dujjaÃ¯ `is tormented'; Wg. dÅ« -- `to ache'; Pr. -- lu<-> `to hurt, ache' in Ç°Ä« wulumaso `my head aches' with Pr. prefix wu -- NTS xv 293, but poss. < *UPADÅ«YATÄ“ (see Add.) rather than *UDDÅ«YATÄ“; Kal.rumb. dÅ«ËŠan `they become frozen'; K. dayun, pp. dËšyu `to regret'; G. dÅ«jvÅ« `to suppurate, exude pus'.

dÅ«rÃ¡ 6495 dÅ«rÃ¡ `distant' RV., n. `distance' ÅšBr., dÅ«rÃ¡m, dÅ«rQ adv. `far away' RV. [~ *dÅ«na -- 2. -- âˆšdu3]
Pa. Pk. dÅ«ra -- , NiDoc. dura, Gy. eur. dur, duro (wel. dÅ«r, dÅ«ro), pal. dÄ«ËŠra, Dm. dÅ«r, dÅ«ra, Tir. PaÅ¡. dÅ«r, Woá¹-. dur, Bshk. dÅ«r, f. dÃ¼r, Tor. dÅ«, Mai. dÅ«r, Sv. dÃºro, Phal. dhÅ«ro, Sh. dÅ«r, K. dÅ«ru adj., dÅ«ri adv., S. á¸• Ì Å«ri adv. (whence adj. á¸• Ì Å«ryo); L. dur, dhur `be off!', awÄ• á¹‡. dÅ«r adv. `far off', P. dÅ«r adv., WPah. all dial. dÅ«r adv. bhal. dÅ«ro adj., bhiá¸• . dÅ«Ì¤ruÌƒ, n. pl. ËšriaÌƒ (after eggruÌƒ < AGRIMÃ¡ --), Ku. duro adj., gng. dÅ«r adv., N. A. B. dur, Or. dÅ«Ë˜ra; Mth. dÅ«Ë˜r adj., dÅ«Ë˜ri adv., Bhoj. dÅ«r, OAw. dÅ«ri; H. dÅ«r adj. and adv., dur `be off!' (whence durÄ• nÄ• `to make disappear', durnÄ• intr. `to get out of the way'); OMarw durÄ« adv., G. dÅ«ruÌƒ adj., dÅ«r adv., M. dÅ«r, Ko. dhÅ«ra; Si. dura adj., durin `from afar'. -- PaÅ¡.kch. dÉ™rÉ™Ä• ËŠr `distant', PaÅ¡.weg. dudÄ• r, Kho. dudÃ©ri poss. < dÅ«ratarÄ“ `some way off' Mn. with dissimilation of r -- d -- r; but this would separate them from PaÅ¡.dar. durÄ• á¹›, Gaw. durÄ• á¹›i, P. durÄ• á¸• á¸• Ä• . -- Kt. bÉ™dyÅ«ËŠÅ• (bÉ™ -- ?). DÅ«RATARA -- , DÅ«RATÄ• -- ; SUDÅ«RA -- .
Addenda: dÅ«rÃ¡ -- : S.kcch. á¸• Å«r, dhÅ«r `far', WPah.ká¹-g. (kc.) á¸• Å«r f. `distance', adj. `far', adv. dura `far away'; J. dÅ«r m. `distance', Garh. dÅ«r, Md. duru `far'; -- deriv. *dÅ«ratara -- : Kho. duderi

`distance', adj. `distant' BKhoT 67.

dÅ«raká¹£ya 6496 dÅ«raká¹£ya `hard to be guarded' MrÌ¥cch. [duá¹£ -- 2, raká¹£ya --]
Pa. dÅ«rakkha -- `hard to guard'; H. durkhÄ• m., dulkhÄ«. f. `a kind of butterfly which damages various crops'.
dÅ«ratara -- see DÅ«RÃ¡ -- .

dÅ«ratÄ• 6497 dÅ«ratÄ• f. `distance' W. [DÅ«RÃ¡ --]
Si. dura `distance'?

dÅ«rasa 6498 *dÅ«rasa `ill -- tasting'. [duá¹£ -- 2, rÃ¡sa --]
Pk. durasa -- (u after surasa --); K. drosu, dr&otoddotdot;su `unpalatable, not cleaned (of vegetables)', m. `unpalatably prepared vegetables' (whence droÅ›u, droÌ†Ì£Å›u m. `one who eats such'); B. dorsÄ• `half -- rotten, putrid', Or. dorasÄ• .

dÅ«rÄ• ddha 6499 *dÅ«rÄ• ddha `badly prepared'. [duá¹£ -- 2, rÄ• ddha --]
M. durdhÄ• `imperfectly ripened'.

6500 dÅ«ËŠrvati `hurts' DhÄ• tup. [âˆšDURV]
WPah.bhal. dubbá¹‡Å« `to close (e.g. a bullock's nostrils in taming)'?

dÅ«ËŠrvÄ• 6501 dÅ«ËŠrvÄ• f. `the grass Panicum dactylon' RV. 2. dhÅ«ËŠrvÄ• -ÅšBr.
1. Pk. duvvÄ• -- , duruvvÄ• -- f. `Panicum dactylon', P. dubb f., kgr. dÅ«b m., WPah.sod. jub; Ku. dÅ«b, dubo, N. dubo, A. dÅ«b, Or. dÅ«Ë˜ba, Bi. dÅ«b, Mth. dÅ«bi, Bhoj. dÅ«bi, H. dÅ«b f.; G. daro, daroi f., `sacred grass' (â†’ M. durav, durÅ« f. `the grass Agrostis linearis which is sacred to Gaá¹‡apati'). -- Ext. -- á¸• a -- : Ku. dubaá¹›o `a cord worn by women

round neck as a religious thread'; A. dubari `Cynodon dactylon'; H. dubá¹›Ä•
m. `a kind of fodder grass'. -- X DARBHÃ¡ -- : K. droÌ†b m. `a certain plant
growing among dÅ«rvÄ• -- grass with thin circular leaves which are eaten
boiled with milk'; Bi. dÅ«bh, dubbhÄ« `the grass Cynodon dactylon'.
2. G. dharÉ” f. `sacred grass'. -- X DARBHÃ¡ -- : WPah. bhad. á¸• há¸·ubh
`the grass Poa cynosuroides'.
Addenda: dÅ«ËŠrvÄ• -- . 1. WPah.ká¹-g. jÅ«b f. (obl. -- a) `the grass
Panicum dactylon', J. jÅ«b f., ká¹-g. (kc.) jubÉ™á¹› m. `grassy plain',
poet. jubá¹›e f. `grassy ground' (ká¹-g. drubÉ™á¹› m., drubá¹›I f. â†• a
dialect retaining dru --); Garh. dublu (á¸·?) `panic grass'.
2. dhÅ«ËŠrvÄ• -- : S.kcch. dhrau m. `a kind of grass', G. dharav AKÅš 50.
â€ *dÅ«hrÌ¥d -- see *DVIHRÌ¥DA -- Add2.

dÅ«rÅ›Ã¡ 6502 dÅ«rÅ›Ã¡ n. `some kind of coarse cloth' AV., dÅ«Ë˜á¹£ya -- n.
`fine cotton cloth' BHS ii 268, dÅ«Å›ya -- n. `tent'. 2. *dhÅ«rÅ›a -- . 3.
*dhoÌ„rÅ›a -- . [Prob. non -- Aryan EWA ii 57]
1. Pa. dussa -- n. `woven material, clothes'; AÅ›. dusÄ• ni n. pl. `clothes';
Pk. dÅ«sa -- n. `cloth'; L.mult. khet. dussÄ• `blanket'; H. dussÄ• m.
`coarse woollen stuff'; OM. dusa n. `a kind of stuff'; Si. juhun (spelling
for duhun < dÅ«rÅ›Ä• ni?) `garments'.
2. S. dhuso m. `woollen mantle'; L. (Shahpur) dhussa m. `coarse blanket',
awÄ• á¹‡. dhussÄ• ; P. dhussÄ• m. `a fine woollen stuff', dhussaá¹› f. `coarse
cotton cloth'; Ku. dhussÄ• `blanket or rug (of fur or soft and fine hair)';
N. dhusso `blanket'; B. dhusÄ• `a grey woollen stuff'; Or. dhusÄ• `coarse
thick woollen wrapper'; Bi. dhÅ«s `a thick blanket', H. dhussÄ• m. `coarse
woollen stuff', G. dhuÌƒsÉ” m., M. dhusÄ• m.
3. B. H. dhosÄ• m. `coarse woollen cloth', G. dhÃµsÉ” m.
*DAURÅ›IKA -- .
dÅ«Å›ya -- see prec.

dÅ«ËŠá¹£aá¹‡a 6503 dÅ«ËŠá¹£aá¹‡a `corrupting' AV., n. `fault' Mn.
[âˆšDUá¹£1]
Pa. dÅ«sana -- n. `spoiling'; K. daÅ›eÌ†n f. `fault, flaw'.

6504 dÅ«á¹£Ã¡yati `corrupts' AV., `violates (a woman)' Mn., `blames' MBh.

[âˆšDUá¹£1]
Pa. dÅ«sÄ“ti `spoils', Pk. dÅ«sÄ“i, ËšsaÃ¯; K. daÅ›eÌ†run `to blame, malign'; B. dusÄ• `to blame, impute', Or. dÅ«sibÄ• ; Mth. dÅ«sab `to jeer at'; H. dÅ«Ë˜snÄ• `to censure'; -- Kho. (Lor.) diÅ¡eik `to speak ill of, harm', Sh. (Lor.) diÅ¡oiki with unexpl. i (cf. DÅ«á¹£YA --).

dÅ«á¹£Ä«ËŠkÄ• 6505 dÅ«á¹£Ä«ËŠkÄ• f. `secretion in the eyes' AV., dÅ«á¹£ikÄ• -- f. Mn. [Cf. dÅ«ËŠá¹£i -- f. `poison' AV., dÅ«á¹£ya -- n. `id.' SuÅ›r., `pus' lex. -- âˆšDUá¹£1]
Pk. dÅ«siÄ• -- f. `secretion in the eyes', B. dusi, Or. dÅ«si.

dÅ«á¹£ya 6506 dÅ«á¹£ya1 `corruptible, wicked' MBh. 2. *dÅ«á¹£iya -- . [âˆšDUá¹£1]
1. Kho. diÅ¡ `evil, bad, distasteful'.
2. Kho. diÅ¡i `wickedness': both with unexpl. i (cf. DÅ«á¹£Ã¡YATI).
dÅ«á¹£ya -- 2 `cotton cloth' see DÅ«RÅ›Ã¡ -- .
DRËš `regard': Ä• DARA -- , *Ä• DARATI, Ä• DÄ• RÃ¡ -- , Ä• DRIYATÄ“, *NIRDARATI.
DRËšá¹€H `be firm': DRÌ¥á¸• HÃ¡ -- , *DRÌ¥á¸• HI -- , DÄ• ËŠRá¸• HYA -- ; *Ä• DRÌ¥á¹• HAá¹‡A -- .

6507 *drÌ¥ká¹£ati or *draká¹£ati `sees'. 2. *dÄ“ká¹£ati. [Early MIA. pres. st. (Pischel PkGr. 379) formed from aor. st. drÌ¥ká¹£ -- , drÄ• ká¹£ -- in RV. drÌ¥ká¹£asÄ“ `may you appear', adrÄ• ká¹£Ä«t `he has seen' ~ fut. draká¹£yÃ¡ti (poss. fut. as well as pres. in Pa. dakkhati ~ dakkhiti). Early MIA. *d(r)aká¹£ -- X PRá¸—Ká¹£ATÄ“ (Pa. pekkhati, Pk. peccha Ã¯, pÄ“haÃ¯, pekkhaÃ¯): ac. to J. Bloch FestschrWackernagel 145 adrÄ“Å›ya -- `invisible' Muá¹‡á¸• Up. ~ adrÌ¥Å›ya -- reflects invasion of âˆšDRÌ¥Å› by this Ä“ (as also in vÄ“ká¹£aá¹‡a -- Mn. ~ vÄ«ËŠká¹£atÄ“), cf. K. á¸• Ä“Å›un `to see' s.v. DRÌ¥Å›YÃ¡TÄ“. -- DRÌ¥Å›]
1. Early eastern and central MIA. *daká¹£ -- : Pa. dakkhati `sees', AÅ›.shah. man. kÄ• l. jau. dakhati, ger. dakhitaviye; Pk. dacchaÃ¯, dakkhaÃ¯ `sees', dakkhaÃ¯, dakkhaÌ„Ì†vaÃ¯ `shows'; G. dÄ• khvuÌƒ, dÄ• khavvuÌƒ `to show', M. dÄ• khaviá¹‡&etilde;; Si. dakinavÄ• `to see', dakvanavÄ• `to show'; -- MIA. *daká¹£ -- â†’ Dard.: Dm. dacÌ£h -- `to see', Phal. dacÌ£hÄ• -- , dahÄ• -- (with abnormal -- h -- < -- cÌ£h -- ?), darcÌ£Ä• <-> (r? -- Scarcely < dr --).
2. AÅ›.dh. jau. dekhati `sees' (which in NIA. has spread south -- west into M. and north -- west into S. L. P. WPah.), Pk.mh. decchiha 2 pl. fut., amg.

dÄ“haÃ¯ (< *dÄ“kkhati), Å›. etc. dekkhaÃ¯; Gy. eur. dikh -- `to see', arm. lekh -- , pal. diknauÄƒr `shows'; á¸Œ. dek -- `to see', S. á¸• Ì ekhaá¹‡u, L. á¸• ekhaá¹‡, (Ju.) á¸• Ì eËš (pres. part. á¸• Ä“dhÄ• < *á¸• Ä“haÌƒdÄ• , pp. á¸• iá¹-á¹-hÄ• < DRÌ¥á¹£á¹-Ã¡ -- ), P. dekhá¹‡Ä• (pp. á¸• iá¹-á¹-hÄ• ~ dekhiÄ• ), bhaá¹-. dikkhá¹‡Ä• , WPah.cam. dikkhá¹‡Ä• , (Joshi) dekhá¹‡u, Ku. dekhá¹‡o, N. dekhnu (absol. dekhi as postp. `from'), A. dekhiba, B. dekhÄ• , Or. dekhibÄ• , Mth. dekhab, Bhoj. dÄ“khal, OAw. dekhaÃ¯, H. dekhnÄ• , Marw. dekhá¹‡o, G. dekhvuÌƒ, M. dekhá¹‡&etilde;. -- Caus. Pk. dekkhÄ• lia -- , S. á¸• Ì ekhÄ• raá¹‡u; Or. dekhÄ• á¸·i `judge'. -- X dÄ«saÃ¯ < DRÌ¥Å›YÃ¡TÄ“: OAw. dÄ«khaÃ¯ `is seen', H. dÄ«khnÄ• (whence, as intr., also dikhnÄ•). -- Transitive forms of Gy. P. WPah. with -- i<-> are due to abnormal change of e > i or to influence of pp. diá¹-á¹-ha -- rather than as direct development from *drÌ¥ká¹£ati.
*UDDÄ“Ká¹£ATI, *UDDÄ“Ká¹£Ä• -- , *PRADÄ“Ká¹£ATI.
Addenda: *drÌ¥ká¹£ati. 1. OM. dÄ• khavaá¹‡&etilde; `to show'; Md. dakkanÄ« `shows, appears', dekkum `showing'.
2. *dÄ“ká¹£ati: S.kcch. á¸• ekhÄ• á¸• Ä«á¹‡Å« `to appear', WPah.ká¹-g. (kc.) dÃ©khá¹‡Ãµ `to see', dÉ™khe/á¸·nÃµ `to show'; OMarw. dikhÄ• á¹›aÃ¯; Md. dekenÄ« `sees, thinks'.

6508 drÌ¥á¸• hÃ¡ -- , drÌ¥á¸·hÃ¡ -- `firm, hard, strong' RV. [âˆšDRÌ¥á¹• H]
Pa. á¸• aá¸·ha -- , AÅ›.shah. man. dridh(r)a -- , kÄ• l. diá¸• ha -- , gir. daá¸• ha -- , Pk. diá¸• ha -- , daá¸• ha -- , diá¸• á¸• ha -- ; Kho. doá¸· `strong, forceful, heavy (of snowfall)'; K. doru `firm, strong'; WPah.khaÅ›. á¸• á¸·e\á¹›Ä• `obstinate'; Ku. daá¹›o `firm, strong and fat', m. `constipation'; N. daro `firm', A. á¸• ar, OB. diá¸• ha; B. daá¹›a `firm, stiff, capable'; Or. daá¹›(h)a `firm'; Mth. diá¹›hÄ• Ä« `firmness'; OAw. diá¸• ha adj., H. diá¹›h, dahaá¹›, dhaá¹›; Si. daá¸·a `thick, coarse' (H. Smith JA 1950, 197 also rala with r -- dissim. < l -- < á¸· -- < á¸• -- : very doubtful). -- Deriv. vbs.: K. darun `to become steady' (if not with EVP 22 and IIFL iii 3, 64 < DHÃ¡RATI); N. darnu `to confirm, put in writing'; A. á¸• arÄ• iba `to strengthen', H. diá¹›hÄ• nÄ• ; G. daá¹›vuÌƒ `to make hard and smooth'; M. daá¸• á¹‡&etilde; `to beat down' (or < *DRAá¹- -- ?).
*DRÌ¥á¸• HI -- , DÄ• Rá¸• HYA -- .
Addenda: drÌ¥á¸• hÃ¡ -- : A. also daá¹›hÄ• i `firmly' AFD 235.

drÌ¥á¸• hi 6509 *drÌ¥á¸• hi `firmness'. [Cf. drÌ¥á¸• hÄ«kÄ• ra -- m. and adj. `strengthening' MBh. -- âˆšDRÌ¥á¹• H]

P. dariá¹›h f., diá¹›h m. `firmness of mind'. -- Deriv.: S. á¸• Ì iá¹›hi
`firm' (< *drÌ¥á¸• hin -- ? -- not with LM 355 < DHRÌ¥á¹£á¹-Ã¡ --), N.
darilo.

drÌ¥ta 6510 *drÌ¥ta `cleft', drÌ¥daka -- m. `hole in the ground for cooking'
W. [Cf. drÌ¥ka -- n. `hole' lex. -- âˆšD&RCIRCLEMACR;]
Pk. dia -- `struck'; Sh.jij. dÉ™Ì• á¹›u `valley'.

dÅ•ÌŠti 6511 dÅ•ÌŠti m. `skin of leather, leather bag, hide, bellows' RV.
[âˆšD&RCIRCLEMACR;]
Pk. dii -- , daÃ¯ -- f. `waterskin'; Dm. drÄ« `inflated goatskin'; Gaw.
lyÃ¤rÄ« `skin bag'; Kal.urt. dril `inflated goatskin' < *drir, rumb. driu,
obl. drÄ«lÅ«na, Kho. dril (â†’ Phal. drhil NOPhal 34); K. dryÅ«ru, drÅ«ru,
drÅ«lu m. `skin of men or animals' (*drid -- > *drir -- before loss of -- d
-- in other surroundings?); P.kgr. daraÄ«Ëœ m. `inflated buffalo -- skin
used as a float'; B. daá¹›Ä-Ì„ `sinew, tendon, cord, string', daá¹›Ä•
`rope'; -- ext. -- á¸• -- : OG. daÃ¯á¸• aÃ¼ `leather ball', G. deá¹›É” m. --
K. deÌ†l m. `skin (of body), rind, husk'?
DÄ• ËŠRTÄ“YA -- ; *UPADRÌ¥TI -- , *RÌ¥á¹£ABHADRÌ¥TI -- , *CHAGADRÌ¥TI -- ,
*MRÌ¥GADRÌ¥TI -- , *LOÌ„PIDRÌ¥TI -- , *Å›Å«NADRÌ¥TI -- ; -- sc. with AUDIKÄ•
-- .
DRËšP `be excited, inflamed, arrogant': darpÃ¡ -- , darpÃ¡yati, darpita -- ,
drÌ¥ptÃ¡ -- , dÅ•ÌŠpyati; -- dÃ¡rpaá¹‡a -- ? <-> *drapp -- .
drÌ¥ptÃ¡ -- see next.
Addenda: dÅ•ÌŠti -- : WPah.ká¹-g. driÉ”, dÉ™riÉ” m. `inflated buffalo hide
for crossing rivers' (â†• a language possessing dr Him.I 104).
DRËšÅš: â€ UPADARÅ›AYATI.

6512 dÅ•ÌŠpyati `is mad, is wildly excited' ÅšBr. [Pp. drÌ¥ptÃ¡<-> ÅšBr.,
Pa. Pk. ditta -- `arrogant'. -- âˆšDRÌ¥P]
Pk. dippaÃ¯ `is pleased'; Wg. drÌ¥p -- `(a man) to copulate'

(or < *DRAPP --). -- Kal.rumb. drÅ«pem `I eat something hot': doubtful
despite dÅ«pra -- ~ drÌ¥prÃ¡ -- `strong' lex. and N. dÄ• pnu s.v. DARPÃ¡YATI.
DRËšBH `string, tie': DARBHAá¹‡A -- .
DRËšÅš `see': DARÅ›Ã¡ -- , DÃ¡RÅ›ANA -- , DARÅ›ANÄ«ËŠYA -- , DARÅ›Ã¡YATI,
*DRÌ¥Ká¹£ATI, DRÌ¥Å›I -- , DÅ•ÌŠÅ›Ä«KA -- , DRÌ¥Å›Ä«KÄ• ËŠ -- , DÅ•ÌŠÅ›YA --
, DRÌ¥Å›YÃ¡TÄ“, DRÌ¥á¹£á¹-Ã¡ -- , DÅ•ÌŠá¹£á¹-I -- , DRÌ¥á¹£á¹-VÄ• ËŠ,
*DRAKá¹£ATI, DRAKá¹£YÃ¡TI, DRÃ¡á¹£á¹-UM, DRAá¹£á¹-Å•ÌŠ -- ; Ä• DARÅ›Ã¡ -- ,
VYÄ• DRÌ¥Å›YATÄ“, SAá¹• DARÅ›ANA -- ; ANYÄ• DRÌ¥Å›A -- , *Ä• DRÌ¥Å›A -- ,
Ä“TÄ• DRÌ¥Å›A -- , KÄ«DRÌ¥Å› -- , KÄ«DRÌ¥Å›A -- , TÄ• DÅ•ÌŠÅ›A -- ,
YÄ• DÅ•ÌŠÅ›A -- , SADÅ•ÌŠK, SADÅ•ÌŠÅ›A -- , SADÅ•ÌŠKá¹£A -- ; -- *DÄ“Ká¹£ATI.

drÌ¥Å›i 6513 drÌ¥Å›i f. `power of seeing' VedÄ• ntas., dat. inf. drÌ¥Å›ayÄ“
RV. [âˆšDRÌ¥Å›]
K. drih, dat. Ëshi f. `frown, contraction of the brows'; -- Si. das `sight'
rather < DARÅ›A -- .

dÅ•ÌŠÅ›Ä«ka 6514 dÅ•ÌŠÅ›Ä«ka `splendid' RV., drÌ¥Å›Ä«kÄ• ËŠ -- f.
`appearance' RV. [âˆšDRÌ¥Å›]
Pa. -- dasika -- in duddasika -- `fierce, ugly'; WPah.sod. jiÅ›i, roh.
diÅ›ikÉ™ (Hendriksen) `early morning', (LSI and T. Grahame Bailey)
`tomorrow'; -- H. desÄ« f. `appearance' with e from dekhnÄ• s.v.
*DRÌ¥Ká¹£ATI.
Addenda: dÅ•ÌŠÅ›Ä«ka -- , drÌ¥Å›Ä«kÄ• ËŠ -- : or *drÌ¥Å›Ä• -- `appearance'
(dÅ•ÌŠÅ› -- , drÌ¥Å›Ã-<-> `seeing' RV.).
WPah.ká¹-g. (kc.) jÃ-Å›, jhÃ-Å›, jÄ«Å› f. (obl. -- a) `morning', jaun.
jhÄ«Å›Ä• `early, morning', poet. jiÅ›o `tomorrow'.
â€ *DRÌ¥Å›Ä«KÄ• HÄ• RA -- .

6514a â€ *drÌ¥Å›Ä«kÄ• hÄ• ra -- `breakfast' [DÅ•ÌŠÅ›Ä«KA -- , Ä• HÄ• RA --]
WPah.ká¹-g. jiÅ›n/arI f. `breakfast' (Him.I 55 from drÌ¥Å›Ã-<-> + Ä• HÄ• RA --
).

dÅ•ÌŠÅ›ya 6515 dÅ•ÌŠÅ›ya `visible, conspicuous' RV., `beautiful' Hariv.
[âˆšDRÌ¥Å›]

Pa. -- dassa -- in cmpd. `to be seen'; Pk. dessa -- `fit to be seen' (with e from dekkhaÃ¯ s.v. *DRÌ¥Ká¹£ATI); Si. disi `visible, bright' (< *dasia -- < *DRÌ¥Å›IYA -- ?).
ADRÌ¥Å›YA -- .

6516 drÌ¥Å›yÃ¡tÄ“ `is seen, appears' RV. [âˆšDRÌ¥Å›]
Central MIA. diss -- was generalized (in place e.g. of mh. *dass -- to avoid clash with dass -- < darÅ› -- J. Bloch FestschrWackernagel 144) and even NW forms with d -- in place of dr -- are prob. from this diss -- rather than < DIÅ›YATÄ“: Pa. dissati `is seen'; Pk. dissaÃ¯, dÄ«saÃ¯ `is seen', tr. in mh. fut. dÄ«sihisi Pischel PkGr 376; S. á¸• Ì isaá¹‡u `to see, look, expect' (has become active as pres. st. to á¸• Ì iá¹-ho Bloch op. cit.), pres. part. á¸• Ì isando `expected (of month, year, &c.: i.e. next, coming)'; L. dissaá¹‡, (Ju.) á¸• Ì issaá¹‡, mult. á¸• issaá¹‡, awÄ• á¹‡. dissuá¹‡ `to appear, be seen', P. dissá¹‡Ä• (whence disauá¹‡Ä• `to tell'), WPah.sod. diÅ›á¹‡Ãµ `to appear', (Joshi) diÅ›á¹‡u, dhiÅ›á¹‡u `to see'; OB. dÄ«saÃ¯ `is seen, appears', Or. disibÄ• , dusibÄ• (caus. disÄ• ibÄ• ), OAw. dÄ«saÃ¯; H. disnÄ• , dasnÄ• `to be seen', disnÄ• `to see'; OMarw. dÄ«saÃ¯ `is seen'; OG. dÄ«saÃ¯ `sees', G. dÄ-Ì„svuÌƒ `to appear, seem', M. disá¹‡&etilde;, Ko. distÄ• , Si. disenavÄ• (3 sg. pres. disi); -- K. á¸• Ä“Å›un `to see' Bloch op. cit. 146 X MIA. dekkh -- s.v. *DRÌ¥Ká¹£ATI.
Addenda: drÌ¥Å›yatÄ“: S.kcch. á¸• isÄ• á¹‡Å« `to come into sight', WPah.ká¹-g. (kc.) dÃ-Å›á¹‡Ãµ, dhÃ-Å›á¹‡Ãµ (whence dh?).

drÌ¥á¹£Ã¡d 6517 drÌ¥á¹£Ã¡d f. `rock, millstone (esp. the lower)' RV., drÌ¥á¹£ada -- in cmpd. Hariv., Ëšaka -- Pat.
Pk. disaÄ• -- f. `stone'; Wg. duá¹£&oacutemacrdotdot; `handmill'; Kho. driáº“ `stone shoot on mountain -- side, shale slope, handmill (= driáº“ -- xora)'. -- X NIÅ›Ä• DÄ• -- q.v.
Addenda: drÌ¥á¹£Ã¡d -- [Prob. not connected with Shgh. dÃ¯xÌŒn `stone mortar' EVSh 32]

drÌ¥á¹£á¹-Ã¡ 6518 drÌ¥á¹£á¹-Ã¡ `seen' AV. [Provides pp. and pret. of verb `to see' in many NIA. lggs. -- âˆšDRÌ¥Å›]
Pa. diá¹-á¹-ha -- `seen', Ëšaka -- `visible' (extension of i -- forms in MIA. to avoid clash with daá¹-á¹-ha -- < DAá¹£á¹-Ã¡ -- J. Bloch FestschrWackernagel 144); NiDoc. pret. drÌ¥á¹-haá¹• ti `they saw', drrÌ¥á¹-haǵa `seen'; Pk. daá¹-á¹-ha -- , diá¹-á¹-ha -- ,

deá¹-á¹-ha<-> (with e from dekkhaÃ¯) `seen'; Woá¹-. diá¹- (pret. of paÅ¡ -- `to see'); Bshk. (LSI) liá¹-h, (AO xviii 226) lÄ«cÌ£h `saw' (pret. of bÄ«cÌ£h -- < VÄ«ËŠKá¹£ATÄ“), Tor. á¸• iá¹-h, Phal. drhiá¹£á¹-u (pret. of dacÌ£hÄ• <-> < *DRÌ¥Ká¹£ATI); S. á¸• Ì iá¹-ho `seen', L. á¸• iá¹-á¹-hÄ• , (Ju.) á¸• Ì iá¹-á¹-hÄ• (pret. of vekhaá¹‡ s.v. VÄ«ËŠKá¹£ATÄ“); OB. diá¹-ha `was seen'; OAw. dÄ«á¹-hÄ• (pret. of dekhaÃ¯ < *DRÌ¥Ká¹£ATI); H. á¸• hÄ«á¹-h, Ëšá¹-hÄ• `seen', dÄ«á¹-hnÄ• , á¸• Ä«Ëš `to see, look at, take aim' (whence intr. á¸• iá¹-hnÄ• `to be seen', diá¹-haunÄ• m. `patch put on child's forehead to avert evil eye'); G. dÄ«á¹-huÌƒ `seen'; Si. duá¹-u `seen' (< *diá¹-+u < BHÅ«TÃ¡ -- ?).
DRÌ¥á¹£á¹-APÅ«RVA -- ; ADÅ•ÌŠá¹£á¹-A -- , DURDRÌ¥á¹£á¹-A -- .
Addenda: drÌ¥á¹£á¹-Ã¡ -- : A. diá¹-hak `vision' AFD 206; Md. duÅ™ `seen', pret. duÅ™Ä«m `I saw'.
DRÌ„Ëš: â€ *UDDÄ• RA -- .
*dÄ“ká¹£ati see *DRÌ¥Ká¹£ATI Add2.

drÌ¥á¹£á¹-apÅ«rva 6519 drÌ¥á¹£á¹-apÅ«rva `seen before' MBh. [DRÌ¥á¹£á¹-Ã¡ -- , PÅ«ËŠRVA --]
Si. duá¹-uvirÄ« (< * -- pirivi < *pÅ«ruvÄ“ rather than with H. Smith JA 1950, 194 < *diá¹-á¹-ha -- purikÄ“).

dÅ•ÌŠá¹£á¹-i 6520 dÅ•ÌŠá¹£á¹-i f. `seeing, sight' ÅšBr. [âˆšDRÌ¥Å›]
Pa. Pk. diá¹-á¹-hi -- f. `view'; Ku. dÄ«á¹-h, á¸• Ä«á¹-h `sight, jealous glance, evil eye', á¸• Ä«á¹-h -- bheá¹- `meeting'; N. á¸• iá¹-h `sight'; A. diá¹-hak, á¸• iËš `waking state'; MB. diá¹-hi `sight', Bhoj. dÄ«á¹-h, á¸• Ä«á¹-hi, OAw. dÄ«á¹-hÄ-Ì„, á¸• Ä«Ëš, H. dÄ«á¹-h, Ëšá¹-hÄ«, á¸• Ä«á¹-h f., M. dÄ«á¹-h f., Si. diá¹-a; -- with e from MIA. dekkhaÃ¯ s.v. *DRÌ¥Ká¹£ATI:
K. dreÌ„Ìƒá¹-h dat. Ëšá¹-has, á¸• &etilde;á¹-h m. `faculty of sight' (bec. of gender rather < drÌ¥á¹£á¹-Ã¡ -- ?); S. á¸• Ì eá¹-hÄ-Ì„ f. `meeting'; OG. dreá¹-hi f. `sight'.
*CAá¹‡ADRÌ¥á¹£á¹-I -- .

6521 drÌ¥á¹£á¹-vÄ• ËŠ absol. `having seen' AV. [âˆšDRÌ¥Å›]
Pa. daá¹-á¹-hu, diá¹-á¹-hÄ• , Pk. daá¹-á¹-hÅ«á¹‡a, Si. duá¹-a EZ i 222 (< *daá¹-u?), daá¹-aya, dÃ¤á¹-a SigGr ii 439.
DRÌ„Ëš `split': dara -- 1, dara -- 2, dara -- 3, daraá¹‡a -- , dÃ¡rati, darÃ¡tha -- , darÃ¡d -- , darÃ¡yati, *darita -- , darÄ« -- , dardara -- , *dardarita -- , dÃ¡rdarti, dÄ• ra -- 1, dÄ• rayati, *dÄ«rayati, dÄ«rá¹‡a -- ,

dÄ«ryÃ¡tÄ“, *drÌ¥ta -- , dÅ•ÌŠti -- ; *avadarati, avadÄ• rayati, *uddarati, *uddÄ• rayati, *uddÄ• rita -- , uddÄ«rá¹‡a -- , *uddÄ«ryatÄ“, *uddrÌ¥ta -- , *nidÄ• riá¹‡Ä« -- , pradarÃ¡ -- , pradÄ• rayati, vidara -- , *vidarati, vidÄ• raá¹‡a -- , vidÄ• rayati; <-> âˆšdal1.
*dÄ“ká¹£ati `sees'. see *DRÌ¥Ká¹£ATI.
dÄ“dÄ«yatÄ“ `keeps on cutting' PÄ• á¹‡. [âˆšDOÌ„]: see *DIYÃ¡TI.

dá¸—ya 6522 dá¸—ya `to be given, fit for a gift' AV., n. `gift' MBh. [âˆšDÄ• 1]
Pa. deyya -- n. `gift'; KharI. deya -- dharme `religious gift'; Pk. dejja -- , dijËš `to be given'; S. á¸• Ì eju m. `dowry', H. dejÄ• m.; G. dej n. `gift made by bridegroom or his party to the bride'; M. dejÌˆ n. `money given by the bridegroom to bride's father'. -- Si. dÄ« -- dham â†• Pa. deyyadhamma -- . -- See DÄ• ËŠYÄ• DYA -- .
*dÄ“ra -- `resting -- place' see *á¸• Ä“RA -- 1.

dÄ“vÃ¡ 6523 dÄ“vÃ¡1 `heavenly', m. `a god' RV., `devil' AV. [Some NIA. forms for `god' are prob. â†• Sk., those for `devil', though infl. in some cases by Pers., are orig. < Sk., in which a BrÄ• hmaá¹‡a tradition contrasted devas as `bad' with asuras as `good', cf. daivalaka -- `demon -- worshipper' HÄ• r. -- âˆšDIV1]
Pa. dÄ“va -- m. `god, demon, rain -- god, rain (dÄ“voÌ„ vassati = dÄ“vá¹“ var á¹£ati)'; AÅ›. devÄ• nom. pl. m. `gods', NiDoc. deva; Pk. dÄ“va -- , dÄ“a -- , dÄ“vaya -- m. `god, cloud, sky'; Ash. dÄ“i `god', gen. pl. deaÌƒ in deaÌƒ wireÄ• Å« `the gods' path, i.e the Milky Way'; Wg. dÄ“ `god, oath' (in latter sense poss. < DAÃ-VA --); PaÅ¡.lauá¹›. dÄ“w, doÌ„ m. `demon' (IIFL iii 3, 61 â†• Pers.), kch. dÄ“u `wolf' (semant. cf. Psht. lÄ“wÉ™ < Av. daÄ“vya -- EVP 40); Kal.rumb. dÄ“wa `god'; Kho. Sh. dÄ“u `demon, ogre' (â†’ á¸Œ. deu); K. dÄ-Ì„v, dÄ“v m. `god' (~ deÌ†v m. `devil' â†• Pers.?); S. á¸• Ì eu m. `devil', L. awÄ• á¹‡. deo; P. deu m. `god, devil', de m. `demon, idol' (in de thÄ• pá¹‡Ä• `to set up an image on a wall'); WPah.bhad. dÄ“Å« `rain', bhal. deu m., khaÅ›. deo, bhiá¸• . deo m. `cloud', jaun. deo `god'; Ku. dyo `god, rain', gng. dio `rain'; N. deu `god'; A. deu `evil spirit'; MB. deyÄ• `cloud, sky', de `demigod' ODBL 328; Or. deu `prince' (most prob. â†• Sk.); H. dew m. `god, demon'; G. dev m. `god, idol'; M. dev m. `god, demon'; OSi. devaha gen. sg. `god', Si. deva `rain, cloud', dÄ“ -- dunna `the gods' bow i.e. rainbow'; Md. devi `demon'.
DÄ“VÃ¡TÄ• -- , DÄ“VALA -- DÄ“VÄ«ËŠ -- , DAÃ-VA -- , *DAIVATAMA -- , DAIVIKA

-- , DAÃ-VIYA -- , DAÃ-VYA -- ; DÄ“VAKULA -- , *DÄ“VAKOÌ„á¹£á¹-HA -- , *DÄ“VAGHARA -- , DÄ“VADÄ• RU -- , DÄ“VAPUTRA -- , DÄ“VAPUTRÄ« -- , *DÄ“VAMÄ“RU -- , DÄ“VARÄ• JÃ¡ -- , DÄ“VARÅ«PA -- , DÄ“VARá¹£I -- , DÄ“VALOÌ„KÃ¡ -- , *DÄ“VALOÌ„KYA -- DÄ“VASARAS -- , DÄ“VÄ• LAYA -- , *DÄ“VÄ• VÄ• SIN -- ;

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BHÅ«DÄ“VA -- .
*dÄ“va -- 2 `left' see *á¸• AVVA -- .
Addenda: dÄ“vÃ¡ -- 1: S.kcch. á¸• ev m. `god'.

dÄ“vakula 6524 dÄ“vakula n. `temple' ÅšÄ• á¹…khGrÌ¥., ËšlikÄ• -- f. `small temple' PaÃ±cad. [dÄ“vÃ¡ -- 1, kÃºla --]
Pk. dÄ“vaÃ¼la -- , dÄ“vala -- , dÄ“ula -- n., dÄ“vaÃ¼liyÄ• -- , dÄ“uliÄ• -- f.; Ku. dyol `temple', dyoli `small temple dedicated to a goddess'; A. daul, daÌ‚l `temple', B. deul, Or. deuá¸·a, dauá¸·a; H. dewal m. `temple', ËšlÄ« f. `small shrine'; G. devaá¸· n. `temple', M. devaá¸·, deÅ«á¸· n., Si. devola, Ëšvela; <-> X dÄ“vÄ• laya -- : N. deurÄ• li `place of worship' < *deulÄ• lÄ«.
DÄ“VAKULIKA -- , *DAIVAKULA -- ; *DÄ“VAKULAPATI -- .
Addenda: dÄ“vakula -- : OMarw. devaá¸·a m. `temple'; -- WPah.ká¹-g. deurÉ” m., ËšrI f. (rather < *DÄ“VAGHARA --).

dÄ“vakulapati 6525 *dÄ“vakulapati `temple head'. [DÄ“VAKULA -- , PÃ¡TI --]
A. daÌ‚lai `chief officer of a temple'.

dÄ“vakulika 6526 dÄ“vakulika m. `temple attendant' lex. [DÄ“VAKULA --]
Pk. dÄ“ulia -- m. `temple attendant', A. dewalÄ«yÄ• , B. deuliyÄ• , Or. deuá¸·iÄ• .

dÄ“vakoÌ„á¹£á¹-ha 6527 *dÄ“vakoÌ„á¹£á¹-ha `temple'. [dÄ“vÃ¡ -- 1, ká¹“á¹£á¹-ha -- 2]
WPah.roh. deá¹-hu, dyoá¹-he `temple, god'.
Addenda: *dÄ“vakoÌ„á¹£á¹-ha -- : WPah.ká¹-g. deuá¹-hu, dá¸—á¹-hu m. `temple, temple image, name of various deities', deuthI f. `temple'.

dÄ“vaghara 6528 *dÄ“vaghara `temple'. [Cf. dÄ“vagrÌ¥hÃ¡ -- n. TBr., Pa. dÄ“vagaha -- n. -- dÄ“vÃ¡ -- 1, ghara --]
Pk. dÄ“vahara -- , Ëšaya -- n.; K. diwuru m. `lofty stone shrine'; L. á¸• Ä“hrÄ« f., mult. á¸• &etilde;hrÄ« f. `domed tomb of a Hindu saint'; P. deuhrÄ• , dehrÄ• , á¸• eËš, dihrÄ• , á¸• iËš m. `sacred sepulchral monument, temple'; A. deurÄ« `officer of a temple'; MB. deharÄ• `temple'; Or. dehuri, Ëšheri `temple servant'; OAw. devahara m. `temple; H. dehar, deuhrÄ• , dihurÄ• , dehrÄ• , dihËš m. `Hindu or Jain temple'; OG. deharaÃ¼á¹• n., G. dehruÌƒ, deruÌƒ n. `small domed temple'; M. devhÄ• rÄ• m. `shrine', Ëšr&etilde; n. `image in a shrine'.
Addenda: *dÄ“vaghara -- : S.kcch. á¸• ero m. `temple', á¸• evrÄ« f. `shrine', WPah.ká¹-g. deurÉ” m. `temple', deurI f. `temple esp. of a goddess, goddess' (Him.I 99 rather < DÄ“VAKULA --).

dÄ“vaá¹-a 6529 dÄ“vaá¹-a m. `artist, artisan' lex.
PaÅ¡.lauá¹›. dÄ“Å«ËŠá¹›, weg. doÄ«ËŠá¹› m. `weaver', isk. dyÄ“Å«ËŠá¹›, dar. diÅ«ËŠá¹› `spider' (cf. Orm. dÅ«á¹› `weaver', Par. dÄ«wuá¹›Ãºk `spider' IIFL iii 3, 60).

dÄ“vÃ¡tÄ• 6530 dÄ“vÃ¡tÄ• f. `godhead, divinity' RV. [DÄ“VÃ¡ -- 1]
Pa. dÄ“vatÄ• -- f. `god', Pk. dÄ“vayÄ• -- f.; Gy. eur. devel m. `God', arm. leval (LM 353 wrongly < DÄ“VAKULA --); Kal. deu `divine being, fairy' < *del -- (â†’ Kt. dÄ“lu); P. devÄ• m. `goddess'; Or. diaÌƒ `deity, idol'; H. dewÄ• m. `deity', Si. deviyÄ• .

dÄ“vadÄ• ru 6531 dÄ“vadÄ• ru n.m. `Himalayan cedar' MBh. [dÄ“vÃ¡ -- 1, dÄ• ËŠru -- 2]
Pa. dÄ“vadÄ• ruka -- n., Pk. dÄ“vadÄ• ru -- m., K. dÄ«Ä• r m., L. diyÄ• l m., P. diÄ• r m., WPah. (Joshi) dyÄ• r, Ku. dyÄ• r (whence dyÄ• rÄ• á¹‡i `deodar forest'), N. dewÄ• r; -- WPah. bhal. de_ri f. `a tree (used for timber, leaves like those of Melia azidirachta)'?

Addenda: dÄ“vadÄ• ru -- : WPah.kc. dyÄ• r m. `cedar tree'.

dÄ“vaputra 6532 dÄ“vaputra m. `son of a god' Hariv. 2. dÄ“vaputrÄ« -- f.
[dÄ“vÃ¡ -- 1, putrÃ¡ -- 1]
1. Pa. dÄ“vaputta -- m. `demigod', Pk. dÄ“vaÃ¼tta -- m.; Wg.
dÃ¶&omacrtodtod;tr `King of the fairies', (d&omacrtodtod;tr -- pulÌ„Ìƒt `D.'s
path, i.e. the Milky Way').
2. Kt. dewutr f. `fairy'; -- Pr. wyÃ¤Ä• Ä«ËŠ NTS xv 284 rather < *VÄ• TAPUTRÄ«
-- .

dÄ“vamÄ“ru 6533 *dÄ“vamÄ“ru `mountain of the gods'. [dÄ“vÃ¡ -- 1, mÄ“rÃº --
]
Sh. diÃ¡meÌ†r `name of the mountain Nangaparbat'.
dÄ“varÃ¡ -- see DÄ“VÅ•ÌŠ -- .

dÄ“varajÄ• ni 6534 *dÄ“varajÄ• ni f. `husband's younger brother's wife'.
[DÄ“VARÃ¡ -- , JÄ• NI --]
Pk. dÄ“(v)arÄ• á¹‡Ä« -- f.; Gaw. dÄ“rÄ• ËŠn, dÄ«Ëš `sister -- in -- law (i.e.
husband's brother's wife?), co -- wife' (for this cf. similar development of
meaning of YÄ• ËŠTRÌ¥ -- , and both meanings of Dm. abÄ“á¹‡i, Phal. abhÄ«á¹‡i
â†• Psht. bÉ™n `co -- wife' NOGaw 34); S. á¸• Ì erÄ• á¹‡Ä« `husband's
brother's wife'; L. (Ju.) á¸• Ì irÄ• á¹‡Ä« `h.'s younger b.'s wife', mult.
derÄ• á¹‡Ä«, á¸• eËš, awÄ• á¹‡. dirÄ• á¹‡Ä«, P. deurÄ• á¹‡Ä«, dirËš, darËš, Ku.
dyorÄ• á¹‡(Ä«), N. deurÄ• ni, H. deurÄ• nÄ«, dyorËš, dirËš. -- PaÅ¡. dÉ™rwanÄ«
(if to be read for dÉ™rwanwanÄ« IIFL iii 3, 57).

dÄ“varaputra 6535 *dÄ“varaputra m. `husband's younger brother's son'.
[DÄ“VARÃ¡ -- , PUTRÃ¡ -- 1]
S. á¸• Ì eroá¹-ru `h.'s b.'s son', L. diruttur. -- K. dyÄ• rathar `h.'s
younger b.'s son' is prob. a K. cmpd. with *dyÄ• ra<-> < *dÄ“vÄ• ram, see
DÄ“VÅ•ÌŠ -- ; P. daá¹› -- hutt, daá¹›ut (whence á¹› and h?).

dÄ“varÄ• jÃ¡ 6536 dÄ“varÄ• jÃ¡ m. `ruler of the gods' TBr., `Indra' MBh.
[dÄ“vÃ¡ -- 1, rÄ• ËŠjan --]
Pa. dÄ“varÄ• ja -- m. `Indra', Pk. dÄ“varÄ• ya -- m., Si. devrada.

dÄ“varÅ«pa 6537 dÄ“varÅ«pa `having the form of a god', cf. ËšpÄ•  -- f. `name
of an Apsaras' KathÄ• s., Ëšpin -- `of divine form' MBh. [dÄ“vÃ¡ -- 1, rÅ«pÃ¡

--]
Pa. devarÅ«pa `of divine appearance'; G. deruÌƒ n. `an evil spirit possessing a person'.

dÄ“vará¹£i 6538 dÄ“vará¹£i m. `a saint of the celestial class, a great rÌ¥á¹£i' MBh. [dÄ“vÃ¡ -- 1, Å•ÌŠá¹£i --]
Or. diÄ• si `one who foretells the future' or < *DAIVADARÅ›IN -- . See also *DÄ“VÄ• VÄ• SIN -- .

dÄ“valoÌ„kÃ¡ 6539 dÄ“valoÌ„kÃ¡ m. `world of the gods' TS. [dÄ“vÃ¡ -- 1, loÌ„kÃ¡ -- 1]
Pa. dÄ“valoÌ„ka -- m., Pk. dÄ“valoÌ„a -- m.; Wg. dilÅ«ËŠ `sky'; Si. devlova `world of the gods'.
*DÄ“VALOÌ„KYA -- .

dÄ“valoÌ„kya 6540 *dÄ“valoÌ„kya `belonging to heaven'. [DÄ“VALOÌ„KÃ¡ --]
Kal.rumb. dÄ“waloÌ„kÉ™Ì• n phÄ• n `path of the heavenly ones, i.e. the Milky Way'.

dÄ“vasaras 6541 dÄ“vasaras n. `name of a district in Kashmir' RÄ• jat. [dÄ“vÃ¡ -- 1, sÃ¡ras --]
K. divasar `name of a Pargana'.

dÄ“vÄ• laya 6542 dÄ“vÄ• laya m. `temple' PaÃ±cat. [dÄ“vÃ¡ -- 1, Ä• laya --]
Pk. dÄ“vÄ• laa -- m.n.; Dm. dÄ“walÃ¤ËŠi f. `sky' (NTS xii 167 with perh. unnecessary doubts); P. dewÄ• lÄ• , diwËš m. `temple' (LM 353 wrongly < dÄ“vakula --), A. dewÄ• l, H. dewÄ• laÄ« f., OG. devÄ• laÃ¼á¹• n.; -- A. daÌ‚l, daul, H. dewal m., ËšlÄ« f. rather < DÄ“VAKULA -- .

dÄ“vÄ• vÄ• sin 6543 *dÄ“vÄ• vÄ• sin `priest'. [DÄ“VÄ• VÄ• SA -- m. `temple' lex. <-> dÄ“vÃ¡ -- 1, Ä• vÄ• sa --]
MB. deyÄ• sinÄ« `female temple attendant' (ODBL 328 < *dÄ“va -- vÄ• sinÄ«); -- Or. diÄ• si `one who foretells the future' rather < DÄ“VARá¹£I -- or *DAIVADARÅ›IN -- .

dÄ“vin 6544 dÄ“vin `gambling', m. `gambler' MBh. [âˆšDIV2]
Si. ak -- diviyÄ• `dice player' (modelled after Sk. aká¹£adÄ“vin --).

dÄ“vÄ«ËŠ 6545 dÄ“vÄ«ËŠ f. `goddess' RV. [dÄ“vÃ¡ -- 1. -- âˆšdiv1]
Pa. dÄ“vÄ« -- f. `goddess'; AÅ›. devinaá¹•  gen. pl. `queen', NiDoc. devi;
Pk. dÄ“vÄ« -- f. `goddess, queen'; P. deÄ« f. `goddess', Ku. de; Or. deÄ«
`queen', jemÄ•  deÄ« `grandmother; Mth. dei, daÃ¯, dai `queen'; OMarw. deÄ«
f. `goddess'.
Addenda: dÄ“vÄ«ËŠ -- : Garh. dei `goddess, queen (?)'.

dÄ“vÅ•ÌŠ 6546 dÄ“vÅ•ÌŠ m. `husband's younger brother' RV. (dÄ“van<-> lex.).
2. dÄ“varÃ¡ -- (and dá¸—Ëš) &capamacr;Å›GrÌ¥. (Ëšaka -- Ujjval.). 3.
*dÄ“vraka -- (for formation cf. *jÄ• mÄ• traka -- s.v. jÄ• ËŠmÄ• trÌ¥ --).
1. K. dyÄ• ra<-> (< acc. *dÄ“vÄ• ram replacing dÄ“vÃ¡ram) in cmpds. dyÄ• rathar
`husband's brother's son', dyÄ• raz `h.'s b.'s daughter'.

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2. Pa. dÄ“vara -- m. `husband's brother'; Pk. dÄ“vara -- , dÄ“ara -- , diara
-- `h.'s younger b.', Dm. Gaw. dÄ“r, PaÅ¡. derau, dÄ«rÅ«, Kal. diÃ³r, Bshk.
dá¸•'r, dÄ• 'r; Tor. dÄ“ `h.'s b.'; Sv. dÄ“ro `h.'s younger b.', Phal. dÄ«r;
S. á¸• Ì eru `h.'s b.' Shirt, `wife's b.' Stack; L. deor, der `h.'s b. esp.
younger', mult. á¸• evar, á¸• er `h.'s b.' (nikkÄ•  á¸• Ëš `the younger',
vaá¸• á¸• Ä• á¸• Ëš `the elder'); P. dewar, deur, deor `h.'s younger b.',
WPah.khaÅ›. der, Ku. dyor, N. A. dewar, B. deor, Or. diara, Mth. deor, Bhoj.
dewar; H. dewar `h's b. esp. younger', OMarw. devara, G. devar, diyar, M.
der, dÄ«r, Ko. deru.
3. K. dryuyu, WPah.bhiá¸• . bhad. bhal. á¸• á¸·ebu.
For special development Ä“ > i in a term of relationship used for address,
cf. irregular h -- in Ir. Par. hÄ«war (IIFL i 261), and l -- of Lat. lÄ“vir.
-- X YÄ• ËŠTRÌ¥ q.v.
*DÄ“VARAJÄ• NI -- , *DÄ“VARAPUTRA -- .
dÄ“vyÃ -- see DAÃ-VYA -- .

*dÄ“vraka -- see DÄ“VÅ•ÌŠ -- .
*dÄ“vva -- `left' see *á¸• AVVA -- .
Addenda: dÄ“vÅ•ÌŠ -- : Garh. dyÅ«r `husband's younger brother' (dyÅ«rÄ• á¹‡ `his wife'), OMarw. devara m.

dÄ“Å›Ã¡ 6547 dÄ“Å›Ã¡ m. `point, region, part' VS., `province, country' R. [âˆšDIÅ›]
Pa. dÄ“sa -- m. `place, country'; AÅ›.shah. man. deÅ›a -- , kÄ• l. dh. gir. desa -- `portion'; NiDoc. KharI. deÅ›a m. `region, country'; Pk. dÄ“sa -- m. `part, country'; Gy. arm. les `earth, world, life', pal. dÄ“s `place, campingground'; Ash. deÅ¡Ä«ËŠ `village', Wg. dÄ“Å¡; Kal.rumb. dÄ“Å¡, `country', dÄ“Å¡a `far, distant'; Phal. dÄ“Å¡, dÄ«Å¡ `village'; PaÅ¡. kuá¹›. deÅ¡ `cultivated field'; K.kash. diÅ› m. `country', S. á¸• Ì ehu m., WPah.bhad. dÄ“Å›; Ku. N. des `country, the plains of India'; B. des `country', Or. desa, Mth. des, OAw. desa, H. des m.; Marw. desá¹›o m. `a small country'; G. M. des m. `country', Si. desa.
DÄ“Å›IN -- , DÄ“Å›Ä«ËŠYA -- , Dá¸—Å›YA -- ; *DÄ“Å›AJANA -- , DÄ“Å›AJÄ• TA -- , DÄ“Å›Ä• NTARIN -- , *DÄ“Å›Ä• PARA -- ; *APADÄ“Å›YA -- , NIDÄ“Å›A -- , PRADÄ“Å›A -- , VIDÄ“Å›YÃ -- ; *OÌ„á¸• RADÄ“Å›A -- , PARADÄ“Å›A -- , *BHALLADÄ“Å›A -- .
Addenda: dÄ“Å›Ã¡ -- : Kho. deÅ¡ `country' BKhoT 67; WPah.ká¹-g. (kc.) dÃ©Å›, dÄ“Å› m. `country, district; the plains', J. dÄ“Å›.

dÄ“Å›ajana 6548 *dÄ“Å›ajana `person of one's country'. [Cf. DÄ“Å›AJÄ• TA -- DÄ“Å›Ã¡ -- , JÃ¡NA --]
S. á¸• Ì ehÄ• á¹‡o `of one's own country'?

dÄ“Å›ajÄ• ta 6549 dÄ“Å›ajÄ• ta `native' MBh. [DÄ“Å›Ã¡ -- , JÄ• TÃ¡ --]
S. á¸• Ì ehÄ• Ä« m. `fellow -- villager'?

dÄ“Å›anÄ• 6550 dÄ“Å›anÄ• f. `instruction' SaddhP. [âˆšDIÅ›]
Pa. dÄ“sanÄ• -- f. instruction', Pk. dÄ“saá¹‡Ä• -- f., OG. desaá¹‡a f.; OSi.desun pl. `discourses', desnen inst. `by preaching'.

6551 dÄ“Å›ayati `shows, orders' MBh., `teaches' Buddh. [âˆšDIÅ›]
Pa. dÄ“sÄ“ti `points out'; NiDoc. fut. deÅ›iá¹£yaá¹• ti `will order'; Pk. dÄ“sÄ“i `tells, orders'; Si. desanavÄ•  `to teach, preach'.

dÄ“Å›Ä• ntarin 6552 dÄ“Å›Ä• ntarin `living in a foreign country', Ëšrita -- Gaut. [dÄ“Å›Ä• ntara -- n. `foreign country' Mn. -- DÄ“Å›Ã¡ -- , Ã¡NTARA -- 2]
Pk. dÄ“saá¹• taria -- ; Bshk. dÄ«Ä“l f. `foreign, strange' (AO xviii 232 < *dÄ“Å›Ä• ntarikÄ• -- with early syncope to -- ntr --).

dÄ“Å›Ä• para 6553 *dÄ“Å›Ä• para `another country'. [Cf. dÄ“Å›Ä• ntara -- . <-> DÄ“Å›Ã¡ -- , Ã¡PARA --]
H. disÄ• war m. `foreign country or market, foreign goods' (â†' P. disÄ• ur, Ëšsaur m.), disÄ• warÄ«, vill. desËš `foreign'.

dÄ“Å›in 6554 dÄ“Å›in `showing, instructing' Mn., dÄ“Å›aka -- m. `one who shows' MÄ• rkP. [DÄ“Å›Ã¡ --]
Pa. su -- dÄ“sika -- m. `good teacher', dÄ“saka -- `showing'; Pk. dÄ“siya -- , Ëšsaya -- m. `teacher'; Si. yak -- dessÄ• `exorcist'.

dÄ“Å›Ä«ËŠya 6555 dÄ“Å›Ä«ËŠya `peculiar to or inhabiting a country' ÅšrS., or *dÄ“Å›iya -- ~ dá¸—Å›ya -- `indigenous' R. [DÄ“Å›Ã¡ --]
Pk. dÄ“sia -- ; S. á¸• Ì ehÄ« `of one's own country'; N. desi `native, of the plains of India'; B. Or. desi `countrymade or -- born'; OAw. desÄ« m. `inhabitant'; Mth. H. Marw. desÄ« `native', G. M. deÅ›Ä«.
dÄ“á¹£á¹-rÌ¥ -- see *DIá¹£á¹-RÌ¥ -- .

dÄ“á¹£á¹-rÄ«ËŠ 6556 dÄ“á¹£á¹-rÄ«ËŠ f. `name of a female divinity' RV. [âˆšDIÅ›]
Kal. Ç°eá¹£á¹-ak `goddess of the hearth' or < JYá¸—á¹£á¹-HA -- ?

dÄ“ha 6557 dÄ“ha m.n. `body' T&capamacr;r. [âˆšDIH]
Pa. Pk. dÄ“ha -- m. `body', Pa. dÄ“haka -- n. pl. `limbs'; Pr. diz `idol'; K. dih m. `body (esp. human)', P. deh, dih, dehÄ« f., WPah.cam. dÄ“h, A. dehÄ• , MB. de, Or. diha, Mth. deh, Aw.lakh. deÌ„Ìƒh, H. deh f. (Banaras m.), poet. dehÄ• m., dehÄ« f., OG. dehaá¸• Ä« f., G. M. deh m.
*DÄ“HADHARA -- , *DÄ“HAVAá¸• á¸• HA -- , DÄ“HASUKHA -- ; -- DÄ“HALÄ«ËŠ -- .
Addenda: dÄ“ha -- : S.kcch. á¸• aÄ« m. `the body', WPah.ká¹-g. dÃ©l f.

6557a *dÄ“hati Add. 14621.

dÄ“hadhara 6558 *dÄ“hadhara `support of the body'. [Cf. dÄ“hadhÄ• raá¹‡a<->

n. `living' MBh. -- DÄ“HA -- , DHARA --]
N. deharÄ• `livelihood'.

dÄ“halÄ«ËŠ 6559 dÄ“halÄ«ËŠ f. `raised terrace in front of threshold, threshold' GrÌ¥S. 2. *dÄ“halla -- . 3. *dÄ“hila -- . 4. *dÄ“hula -- . [Cf. *DÄ“HUá¸• Ä« -- . -- âˆšDIH]
1. Pk. dÄ“halÄ« -- f. `threshold', P.kgr. dehal f.; Ku. deli f., dyÄ• lÄ• m. pl. `threshold, dwelling, house'; B. dehli `threshold'; Or. dehaá¸·Ä« `threshold, raised terrace in front of door'; Bi. deharÄ« `outer entrance room'; Mth. dehari `doorway, threshold'; H. dehlÄ«, dihËš, dahËš, dehrÄ« f. `threshold', dehar f. `low ground near a riverbank liable to flooding'.
2. G. derÄ«, delÄ« `raised terrace in front of house, porch, vestibule, police station', á¸• elÄ« f. `low -- roofed house, police gate or station', á¸• eluÌƒ n. `open space in front of house, gate of a street'.
3. N. dailo `door, threshold'.
4. N. dewal, deuli `heap of earth (e.g. termite mound)'; B. deul `mound, old wall'.
*dÄ“halla -- `mound' see prec.
Addenda: dÄ“halÄ« -- . 1. Brj. á¸• ehrÄ«, á¸• hahrÄ« f. `threshold', A. á¸• eurÄ«, phonet. deuri.
4. *dÄ“hula -- : WPah.ká¹-g. (kc.) dÃ©uá¸·, dá¸—á¸· f. (obl. -- l) `threshold', Garh. deá¸·; B. deul `mound, old wall'.

dÄ“hasukha 6560 dÄ“hasukha `agreeable to the body' VarBrÌ¥S. [DÄ“HA -- , SUKHÃ¡ --]
Or. dihasuhÄ• `bearable'?

dÄ“hikÄ• 6561 dÄ“hikÄ• f. `a sort of ant which throws up earth' MÄ• rk P. [By association with DÄ“HÄ«ËŠ -- and pop. etym. from variant forms represented in NIA. Cf. UPADÄ«ËŠKA -- and various forms made by pop. etym.]
Pk. dÄ«viÄ• -- f. `termite'; Ku. dhyÅ«á¹›o `termite', dhyÅ«á¹› -- koá¹- `anthill'; N. dhimilo, dhamËš `termite' (< *dhÄ©v -- ?), Or. á¸• iÃ£Ì„, diÃ£Ì„ -- poka; H. dÄ«uÌ„Ìƒ, dÄ«Ëœ f. `termite', deÄ• á¹›Ä• m. `anthill'; Si. dimiyÄ• `red ant'. -- See *DÄ“HÄ«KÄ• RA -- .
*dÄ“hila -- `mound' see DÄ“HALÄ«ËŠ -- .

dÄ“hÄ«ËŠ 6562 dÄ“hÄ«ËŠ f. `mound, bank, surrounding wall' RV. [âˆšDIH]
S. á¸• Ì ihu m. `mound, sandhill', á¸• Ì Ä©u m. `mound, heap' (poss. < dÄ“ha

-- in earlier meaning `*mound'); L. á¸• eh, pl. ËšhaÌƒ f. `site of deserted village' (L. P. deh f. `village' prob. â†• Pers. dÄ“h, dih); N. á¸• ihi `mound'.
*DÄ“HÄ«KAá¹‡á¹-HA -- , *DÄ“HÄ«KÄ• RA -- ; DÄ“HIKÄ• -- .
Addenda: dÄ“hÄ«ËŠ -- : â€ MÅ«á¹£ADÄ“HÄ« -- .

dÄ“hÄ«kaá¹‡á¹-ha 6563 *dÄ“hÄ«kaá¹‡á¹-ha `wall'. [DÄ“HÄ«ËŠ -- , KAá¹‡á¹-HÃ¡ -- (`wall' in L.P.)]
PaÅ¡.ar. diÅ• ËœËŠá¹› `wall of a house', kuá¹›. dioÌ„á¹‡, Shum. dÄ«Ä• , Gaw. dyÄ• á¹‡á¸• Ã¡, Sv. dyÄ• á¹‡á¸• o IIFL iii 3, 56; K. dyÃ´nu m. `solid foundation of a wall or the like'.

6563a *dÄ“hÄ«kÄ• á¹‡á¸• a -- Add. 14622.
*dÄ“hula -- see DÄ“HALÄ« -- Add2.

6564 *dÄ“hÄ«kÄ• ra -- . `termite.' [Cf. DÄ“HIKÄ• -- . -- DÄ“HÄ«ËŠ -- , KÄ• RA -- 1]
H. diyÃ£Ì„r f. `termite'.

dÄ“huá¸• Ä« 6565 *dÄ“huá¸• Ä« `mound, threshold'. 2. dÄ“huá¸• á¸• (h)Ä« -- . [Cf. DÄ“HALÄ«ËŠ -- , DÄ“HÄ«ËŠ -- : for variation of a, Ä-Ì„, u in suffix cf. Av.

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daÄ“za -- ~ dÄ“hÄ«ËŠ -- and vamrÃ¡ -- , ËšrÄ«ËŠ -- ~ *vamlu -- (in vÄ• malÅ«ra --). -- âˆšDIH]
1. G. devá¹›Ä« f. `platform in front of house, policestation'; -- altern. <
2: Ku. á¸• yoá¹›Ä« `threshold, gate, enclosure'; B. de(h)uá¹›i `threshold, vestibule, outer gate of mansion', Or. dehuá¹›i (whence dehuá¹›iÄ•

`gatekeeper'); H. dihuá¹›Ä«, á¸• ehuá¹›hÄ«, á¸• eoá¹›hÄ«, á¸• yoá¹›hÄ«, á¸• ihuá¹›Ä«, á¸• ihaá¹›Ä« f. `threshold, porch'; M. dehuá¸• Ä«, devá¸• hÄ«, devá¸• Ä« f. `platform in front of house, porch, vestibule'.
2. K. á¸• Ä«á¸• i, dat. á¸• Ä“á¸• eÌ† f. `entrance of a large house, portico'; S. á¸• Ì euá¸• hÄ«, á¸• Ì eá¸• hÄ« f. `porch', L. á¸• euá¸• hÄ«, (Ju.) á¸• Ì eá¸• hÄ« f.; P. á¸• euá¸• hÄ«, á¸• euá¹›hÄ« f. `threshold', N. á¸• euá¹›ho, Ëšá¹›o, Ëšá¹›i `porch', (Tarai) `door, house'; Mth. á¸• euá¹›hÄ« `doorway of a house'; Bhoj. deoá¹›hÄ« `gate'; MÄ• I. á¸• Å«á¸• hÄ« f. `threshold, porch'; G. á¸• oá¸• hÄ« f. `watchman's seat near entrance gate'.
*dÄ“huá¸• á¸• (h)Ä« -- `mound' see prec.
*dÄ“hula -- `mound' see DÄ“HALÄ«ËŠ -- .
DAI `clean': AVADÄ• TA -- Add., *UDDÄ• TA -- .

daina 6566 daina `relating to a day' lex. [DÃ-NA --]
K. dÄ“n m. `time of day, time'.

daipa 6567 daipa `belonging to a lamp' ÅšiÅ›. [DÄ«PA --]
Wg. dÄ“w `pine -- wood torch '(and prob. Ash. diwÄ• ), PaÅ¡.weg. dÄ“wÄ• `light, brightness, lamp'; Gaw. dÄ“wa `lamp' IIFL iii 3, 61; WPah.bhal. de_ Ä« f. `brazier in which pine -- wood is burnt for light'.

6568 dairghÃ¡ -- , dairghya -- n. `length' MBh. [DÄ«RGHÃ¡ --]
Phal. drhÄ“g dÅ«m `I lie down (lit. I place my length)'; S. á¸• reghu m. `height'.

daÃ-va 6569 daÃ-va n. `divine power, destiny', adj. (also daivÃ¡ -- ) `divine' AV. [DÄ“VÃ¡ -- 1]
Wg. dÄ“ `oath'.
*DAIVATAMA -- , DAÃ-VYA -- ; *DAIVADARÅ›IN -- .

daivakula 6570 *daivakula `belonging to the temple'. [DÄ“VAKULA --]
A. dewal `a brahman priest living on offerings made at a temple'. -- Rather < or â†• dÄ“vala -- , Ëšlaka -- m. `hawker of idols' PÄ• á¹‡.com. (`dÄ“vakoÌ„á¹£oÌ„pajÄ«vin -- ' Kull.).

daivatama 6571 *daivatama `most divine'. [DAÃ-VA --]
Kt. deyume `most divine' AO xxi 184.

daivadarÅ›in 6572 *daivadarÅ›in `seeing what is fated'. [DAÃ-VA -- , DARÅ›Ã¡ --]
Or. diÄ• si `one who foretells the future' or < DÄ“VARá¹£I -- . See also *DÄ“VÄ• VÄ• SIN -- .

daivasaka 6573 daivasaka `happening in one day' MBh. [DIVASÃ¡ --]
Pa. dÄ“vasika -- `daily', Ëškaá¹• adv. `every day'; Pk. dÄ“vasia -- `relative to day'; L. dehÃ£Ì„, á¸• ehÃ£Ì„, (Ju.) á¸• Ì ehÃ£Ì„ adv. `by day, tomorrow', awÄ• á¹‡. dá¸•Ã£Ì„ `tomorrow'.
*daivika -- , daÃ-viya -- see next.

daÃ-vya 6574 daÃ-vya `divine', n. `divine strength' RV., `fate' lex., cf. dÄ“vyÃ -- n. `divine power' RV. 2. daÃ-viya -- (metr. RV.), cf. daivika -- `divine' Mn., n. `fatal chance' YÄ• jÃ±. [dÄ“vÃ¡ -- 1: âˆšdiv1]
1. Pk. devva -- `divine', m.n. `fate'; Kt. dÄ“bi `divine', deb -- lole `chanting priest'; Ku. deb `sun, sky', deba kÄ« ghÄ• m `sunstroke'.
2. Pk. dÄ“viya -- `connected with the gods'; P. daÄ« m. `god, destiny'; H. daÄ« m.f. `godhead, destiny'; OMarw. daÄ« f. `fate'; Si. divi `fate, oath' (in latter sense EGS 77 < DIVYÃ¡ --).
DÅŒ `cut': dÄ• ta -- 2, dÄ• ËŠti, dÄ• ËŠtu -- , dÄ• ËŠtra -- 2, dÄ• ËŠna -- 2, dÄ• mÃ¡n -- 2, *diyÃ¡ti, dÄ“dÄ«yatÄ“; *nidÄ• na -- 2, *nirdÄ• ti, *nirdÄ• na -- , *nÄ«á¸• Ä• ti, *nÄ«á¸• Ä• na -- .

doÌ„á¸¥Å›ikhara 6575 doÌ„á¸¥Å›ikhara n. `shoulder' lex. [Dá¹“á¹£ -- , Å›IKHARA --]
Si. dasaruva `shoulder' (< *dasavura EGS 73). <-> Doubtful.

doÌ„gdhÅ•ÌŠ 6576 doÌ„gdhÅ•ÌŠ m. `milker' AV. 2. doÌ„gdhrÄ«ËŠ -- f. adj. `giving milk (of cow, &c.)' VS., doÌ„gdhrÌ¥ -- `giving milk or profit of any kind' MBh. [âˆšDUH]
1. S. á¸• Ì odhÄ« m. `milk -- seller'; L. á¸• Ì odhÄ« m. `one who brings milk across the Indus by swimming', awÄ• á¹‡. doÌ„dhÄ« m. `milkman'; H. dodh m. `cowherd', dodhÄ« f. `his wife'.
2. P. do(d)dhÄ« f. `milky juice of poppy &c.', do(d)dhÄ• `white, milky', m. `green maize'; WPah.bhal. dÃ²di f. `she -- goat giving plenty of milk'.

doÌ„gdhra 6577 doÌ„gdhra n. `milkpail' &capamacr;pÅšr. [âˆšDUH]
WPah.bhad. dÃ²dalu n. `a vessel in which to coagulate milk'.

doÌ„gdhrÄ«ËŠ -- see DOÌ„GDHÅ•ÌŠ -- .

doÌ„ghaka 6578 *doÌ„ghaka (or *doÌ„haka --) `milker'. [Cf. dá¹“gha -- (dá¹“ha<-> Kaá¹-hUp.) in cmpds. `giving milk', dá¹“gha -- , dá¹“ha -- m. `act of giving milk' RV. -- âˆšDUH]
Kho. (Lor.) dow*lk `milker'; S. á¸• Ì oho m. `one who milks cows', P. dohÄ• m.

doÌ„ghra 6579 *doÌ„ghra `milk'. [âˆšDUH]
Pr. á¸• Å«gu, á¸• ogÅ«ËŠ `milk' < *dhrogga -- < *dhoÌ„ghra -- NTS xv 258 with (?).

6580 dá¹“dhant -- , dÃºdhi -- `fierce, violent' RV. [dá¹“dhati `is angry' Naigh. -- âˆšDUDH]
Kho. (Lor.) duhÃº korik `to be angry'?

doÌ„r 6581 *doÌ„r `look at or for'.
N. dornu `to notice, discern', WN. á¸• ornu `to know how (to do something), have a thorough grasp of'; G. dorvuÌƒ `to direct'; -- S. á¸• Ì oraá¹‡u `to wander in search of' rather < DOÌ„LÄ• YATÄ“.
doÌ„raka -- see DAVARA -- .

doÌ„la 6582 doÌ„la1 `swinging' MBh., doÌ„lÄ• -- f. `litter, swing' MBh., á¸• oÌ„lÄ• -- f. `swing' BÄ• lar. [âˆšDUL]
Pa. doÌ„lÄ• -- f. `swing'; Pk. á¸• oÌ„la -- m. `eye' (X LOÌ„CANA -- in á¸• oÌ„aá¹‡a -- n.), á¸• oÌ„lÄ• -- f. `swinging to and fro, litter'; K. á¸• ula m. `rolling stone', á¸• Å«lu m., á¸• Å«li f. `litter'; S. á¸• Ì ora f. `wandering'; L. á¸• olÄ« f. `litter'; P. á¸• ol f. `rambling', á¸• olÄ• m., ËšlÄ« f. `litter'; Ku. á¸• ol `hanging basket or box', á¸• olo `litter', N. á¸• oli; A. dolÄ• `litter', á¸• olÄ• `a kind of ear -- ornament'; B. dolÄ• `litter'; Or. doá¸·a, doá¸·Ä• , doá¸·i `cradle, swing, sedan -- chair', doá¸·Ä• , á¸• oá¸·Ä• `pupil of eye'; H. á¸• ol m. `swinging', á¸• olÄ• m. `cradle, swing, litter', á¸• olÄ« f. `litter' (â†’ Kho. doli, dolei, Sh. á¸• oli, S. á¸• Ì olÄ« f., Ku.gng. á¸• oli and prob. Ku. á¸• olo, B. á¸• uli, Or. á¸• olÄ• , á¸• uli, Bi. Bhoj. á¸• olÄ«, M. á¸• olÄ« f.), OMarw. á¸• ola f.; G. á¸• oá¸· m.n. `swaggering', á¸• oá¸·Ä« f. `litter'; M. á¸• oá¸·Ä• m. `eye', á¸• oá¸·Ä« f. `litter'.
*DOÌ„LAPATHI -- ; CATURDOÌ„LA -- .

Addenda: doÌ„la -- 1: WPah.ká¹-g. (kc.) á¸• oÌ„á¸· f., á¸• oá¸·É” m. `marriage palanquin', J. á¸• oá¸·Ä•  m.; -- ká¹-g. á¸• oÌ„l `swing, merry -- goround' â†• H.

doÌ„la 6583 *doÌ„la2 `bucket'. [Poss. same as DOÌ„LA -- 1. Forms of S. Mth. Aw. G. M. < *á¸• oÌ„lla -- or are â†• H.]
Bshk. á¸• oÌ„l `brass pot'; K. á¸• ol m. `bucket', S. á¸• Ì olu m., P. á¸• ol m., WPah.bhal. á¸• ol n., Ku. N. B. Mth. á¸• ol, Aw. lakh. á¸• oÌ„lu, H. dol, á¸• ol m., G. á¸• ol f., M. á¸• ol m.
Addenda: doÌ„la -- 2: Bshk. á¸• oÌ„l `brass pot'; WPah.poet. á¸• oÌ„r m. `small pot', ká¹-g. á¸• oÌ„l m. `bucket', J. á¸• oÌ„'l m. â†• H. or < *doÌ„lla --).

doÌ„lapathi 6584 *doÌ„lapathi `wandering way'. [doÌ„la -- 1, pathi --]
K. dolaway m. `zigzag path': very doubtful.
doÌ„layati see next.

6585 doÌ„lÄ• yatÄ“ `moves to and fro' MBh. 2. doÌ„layati tr. `swings' BhartrÌ¥. 3. *doÌ„lyatÄ“ `is made to swing'. [âˆšDUL]
1. Pa. doÌ„lÄ• yati intr. `swings', Pk. á¸• oÌ„lÄ• aá¹• ta -- `shaking'; S. á¸• Ì oraá¹‡u `to wander in search of' (or poss. < *DOÌ„R -- , but see 3 bel.); Ku. á¸• olá¹‡o `to wander, roam'; A. doliba

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intr. `to swing', Or. doá¸·ibÄ• ; H. á¸• olnÄ•  intr. `to oscillate'; OMarw. á¸• olaÃ¯ `wanders'.
2. Pk. doÌ„laÃ¯, á¸• oÌ„Ës tr. `shakes'; Ku. á¸• olÄ«á¹‡o `to be made to roam'; B. dolÄ• na tr. `to swing'; Bi. dolab `to shake (fruit) down'; G. á¸• oá¸·vuÌƒ tr. `to shake'.

3. S. á¸• Ì olaá¹‡u `to wander in search of'; A. á¸• oliba `to be suspended'; Mth. á¸• olab intr. `to swing, be shaken'; OAw. á¸• olaÃ¯ intr. `wanders, swings'; G. á¸• olvuÌƒ intr. `to dangle, oscillate'.
*doÌ„lyatÄ“ `is made to swing' see prec.
*doÌ„va -- `spoon' see *á¸• OÌ„VA -- .

dá¹“á¹£ 6586 dá¹“á¹£ (nom. sg. dá¹“á¸¥, du. dá¹“á¹£Ä«) n. `forearm' RV., doÌ„á¹£Ä• -- 2 f. lex. 2. doÌ„á¹£Ã¡n -- (du. doÌ„á¹£Ã¡á¹‡Ä«, gen. sg. doÌ„á¹£á¹‡Ã¡á¸¥) n. `forearm, lower part of animal's leg' AV. 3. *doÌ„á¹£ala -- .
1. Pk. doÌ„ -- , doÌ„sa -- m. `arm'; Kt. Pr. dui `forearm'.
2. < doÌ„á¹£á¹‡ -- : Gy. pal. dá¹“ni `knee' (see also *DHOÌ„á¹…GA -- 1); Sh. (Lor.) doÌ„ni `forearm (?), lower leg'.
3. S. á¸• Ì auÌƒro m. `fleshy part of upper arm'; L. á¸• Ã´hlÄ• , á¸• Ã´á¸·Ä• `upper arm', á¸• Ã´hlÄ«, á¸• Ã´á¸·Ä« f. `upper part of quadruped's leg', (Ju.) á¸• Ì aulÄ• m. `upper arm, foreleg of animal from knee to shoulder'.
DOÌ„á¸¥Å›IKHARA -- ; *PRADOÌ„á¹£AN -- .
Addenda: dá¹“á¹£ -- . 2. doÌ„á¹£Ã¡n -- : Sh.koh. gur. doÌ„á¹‡i f. `lower leg'.

doÌ„á¹£a 6587 doÌ„á¹£a m. `fault' ChUp. [âˆšDUá¹£1]
Pa. Pk. doÌ„sa -- m., NiDoc. AÅ›.shah. man. doá¹£a -- , kÄ• l. jau. gir. dosa -- ; Gy. eur. doÅ¡ f. `blame, fault, harm'; Sh. (Lor.) doáº“o `altercation', doáº“o -- polo `guilty' (+?); S. á¸• Ì ohu m. `fault, crime', L. á¸• oh, (Ju.) á¸• Ì oh m., P. doh m.; Ku. N. B. dos `fault, blame', Or. dosa, Mth. Aw.lakh. H. Marw. dos m.; OG. dosa m. `vice'; Si. dosa `fault, mistake'.
DOÌ„á¹£AKÄ• RIN -- ; NIRDOÌ„á¹£A -- .
Addenda: doÌ„á¹£a -- : WPah.ká¹-g. dÃ³Å› m. `harm, defect, evil power of a deity'.
doÌ„á¹£Ã¡n -- see Dá¹“á¹£ -- Add2.

doÌ„á¹£akÄ• rin 6588 doÌ„á¹£akÄ• rin `pernicious' VarBrÌ¥S. [DOÌ„á¹£A -- , KÄ• RÃ-N --]
S. á¸• Ì uhÄ• rÄ« m. and adj. `criminal'.
doÌ„á¹£Ã¡n -- see Dá¹“á¹£ -- .

6589 doÌ„á¹£ayati `spoils' PÄ• á¹‡. [âˆšDUá¹£1]
B. dosÄ• `to blame', Or. dosibÄ• , H. dosnÄ• .

*doÌ„á¹£ala -- `forearm' see Dá¹“á¹£ -- .

doÌ„á¹£Ä• ËŠ 6590 doÌ„á¹£Ä• ËŠ1 f. `night, night personified' RV., doÌ„á¹£Ã¡s -- n. `evening' AV.
Pk. doÌ„sÄ• -- f. `night'; Ash. doÌ„s, dus `yesterday', Kt. dÅ«Ë˜s, Wg. doÌ„s, dÅ«s, Pr. ulus, Dm. doÌ„s, Tir. doÌ„, PaÅ¡.lauá¹›. dÅ«, dar. duoÌ„, ar. d&schwamacr;, Niá¹…g. Shum. doÌ„á¹£, Woá¹-. doÌ„, Gaw. doÌ„s (â†• Kaf. or with -- s after dÄ“s < DIVASÃ¡ --), Kal.rumb. Kho. doá¹£; Ku. dos `ghost'. -- Phal. dohá¹“á¹›, dhoÌ„á¹›, doá¹› `yesterday' (+?).
doÌ„á¹£Ä• -- 2 `forearm' see Dá¹“á¹£ -- .

dá¹“ha 6591 dá¹“ha m. `milking, milk' RV., `milkpail' MBh., dá¹“has<-> n. `milking' RV. [âˆšDUH]
Pa. doÌ„ha -- m. `miling, milk', doÌ„haka -- m. `milkpail'; Pk. doÌ„ha -- m. `milking'; Sh. (Lor.) doi f. `output of milk'; B. duyÄ• `act of miling', Or. duhÃ£Ì„.
*doÌ„haka -- `milker' see *DOÌ„GHAKA -- .
Addenda: dá¹“ha -- : â€ *DOÌ„HAPÄ• TRA -- .

6592 *doÌ„hati `milks' (dá¹“gdhi: duhÃ¡nti, subj. doÌ„hat RV.). 2. doÌ„hÃ¡yati `causes to be milked or to give milk' ÅšBr. [In several cases it is not possible to determine whether the NIA. form is < *doÌ„hati or < doÌ„hÃ¡yati. -- âˆšDUH]
1. Pa. doÌ„hati (pl. duhanti), Woá¹-. pres. doÌ„n, Bshk. dowÃ¡nt < *doÌ„hant -- , Mai. do -- , P. dohá¹‡Ä• , H. dohnÄ• , G. dohvuÌƒ, M. dohá¹‡&etilde;.
2. Ash. doem `I milk', Kt. dÄ«enom, Wg. dÅ«Ä• ËŠm, Dm. doÌ„yim, Tir. dovyÄ“m, PaÅ¡.lauá¹›. dÅ«y -- , dar. doÌ„yÄ• ËŠm, weg. doÌ„em, kuá¹›. dÄ“im -- i, Shum. doÌ„y -- , Gaw. doe -- , Kal.rumb. dÅ«im, urt. dhÉ”ÌˆÌ„im, Kho. doik, Phal. dhowÅ«ËŠ -- , dohÄ• -- , K. doÌ†yun, L. á¸• ohaá¹‡, (Ju.) á¸• Ì oËš, pres. part. á¸• uhendÄ• , Si. dovinavÄ• , dovanavÄ• , doÌ„nËš. -- See *DUHATI.
doÌ„hada -- see *DVIHRÌ¥DA -- .
Addenda: *doÌ„hati. 2. doÌ„hÃ¡yati: S.kcch. á¸• oyá¹‡Å« `to milk', á¸• oÄ• y f. `wages for milking', á¸• ovÄ• yo m. `milkpan' (or < â€ *DOÌ„HAPÄ• TRA -- ?).

dá¹“hana 6593 dá¹“hana1 n. `milking' RV., `milkpail' MBh., doÌ„hanÄ« -- f. `milkpail' KauÅ›., ËšnikÄ• -- f. Hcat. [âˆšDUH]
Pk. doÌ„haá¹‡a -- n. `milking'; Kho. donik `milking vessel'; P. dohnÄ• m. `milkpail', dohnÄ« f. `small do.'; A. dohan `act of milking'; B. dohan,

dohni `milkpail'; Or. dohaá¹‡Ä«, Ëšhuá¹‡Ä« `cord tied to leg of vicious cow while being milked'; H. dohan, dohnÄ• m., dohnÄ« f. `milkpail'; G. dohá¹‡uÌƒ n. `pot for coagulating milk', dohá¹‡Ä« f. `milktrough'; Si. dohona `milkpail'. -- With Å«Ë˜ from verbs < *DUHATI: P. duhá¹‡Ä• m., Ëšá¹‡Ä« f. `milkpail', Or. duhaá¹‡Ä«, Ëšhuá¹‡Ä«, Mth. duhnÄ«, H. dÅ«hnÄ« f. *DOÌ„HANÄ«GHAá¹-AKA -- .
Addenda: dá¹“hana -- 1: S.kcch. á¸• oá¹‡o m. `vessel for preparing curds'; -- WPah.J. dÅ«há¹‡Ä•  m. `milking pot' (with Å« X *DUHATI).

doÌ„hÃ¡na 6594 doÌ„hÃ¡na2 `giving milk' RV. [âˆšDUH]
H. dohan, dohnÄ• `giving milk'; -- with Å«Ë˜ from *DUHATI: Pa. kumbha -- dÅ«hana -- `filling the milkpails'; Ku. dÅ«á¹‡i `giving milk', N. duhuni (with gÄ• i).

doÌ„hanÄ«ghaá¹-aka 6595 *doÌ„hanÄ«ghaá¹-aka `milking vessel'. [dá¹“hana -- 1, ghaá¹-a -- 1]
N. dunhyÄ• ro, dunero `milkpail'?
doÌ„hÃ¡yati see *Dá¹“HATI.
doÌ„hala -- see *DVIHRÌ¥DA -- .
Addenda: *doÌ„hanÄ«ghaá¹-aka -- : WPah.ká¹-g. dÉ™nhÃ á¹›É” m. `state of having milk and butter in the house' (or < *doÌ„hanaghaá¹-aka -- ) with n for á¹‡ â†•  form like N. dunhyÄ• ro `milkpail'; ká¹-g. dÉ™nhe\rÉ” m. `cup or ladle for incense' with n and r â†•  form like N. dunero `milkpail'; Him.I 103 < *doÌ„hanadhÄ• ra -- , *dhÅ«panÄ«dhÄ• ra -- presents much greater difficulty.

6595a â€ *doÌ„hapÄ• tra -- `milking vessel'. [Dá¹“HA -- , PÄ• ËŠTRA --]
S.kcch. á¸• ovÄ• yo m. `milkpan' (or der. *DOÌ„HATI).
doÌ„hÃ¡yati see *DOÌ„HATI Add2.
DYUT: â€ VÃ-DYOÌ„TATÄ“.

doÌ„hÃ-n 6596 doÌ„hÃ-n `milking' PÄ• á¹‡. [âˆšDUH]
Pa. doÌ„hin -- `milking'; P. dohÄ«, dohÄ«Ä• , dohyÄ•  m. `milkman', H. dohiyÄ• m.

dá¹“hya 6597 dá¹“hya `fit for milking' MaitrS. [âˆšDUH]
Pk. dojjha -- , dujjha -- `to be milked'; P. dojh, dohaj m. `milking' (whence dojhÄ« m. `milkman', f. dojhaá¹‡).

daunada 6598 *daunada `country between two rivers'. [*DUNADA --]
P. donnÄ• m. `a country lying between two streams, name of part of the country in the Jullundur Doab'; H. don m. `junction of two rivers, land between two rivers'.
*daurÄ• rghya -- `famine' see *DURARGHA -- .

daurbalya 6599 daurbalya n. `weakness' MBh. [DURBALA --]
Pk. dobballa -- n. `weakness'; L. á¸• Ì oá¸‡al f. `leanness'.

daÃºrbhÄ• gya 6600 daÃºrbhÄ• gya n. `unhappiness of a woman disliked by her husband' AV., `misfortune' YÄ• jÃ±. [DURBHÃ¡GA --]
Pa. dobbhagga -- n. `misfortune', OG. dobhÄ• gapaá¹‡aÃ¼á¹•  n. -- X SAUBHÄ• GYA -- : Pk. dÅ«bhagga -- n. `misfortune'; S. á¸• Ì uhÄ• gÌ u, á¸• Ì ahËš m. `want or lessening of a husband's affection' (whence á¸• Ì uhÄ• gÄ« `losing the affection of others', á¸• Ì uhÄ• gÌ iá¹‡Ä« f. `wife who has lost husband's love, widow'); H. duhÄ• g m. `misfortune'; G. duhÄ• gÄ« `unfortunate', duhÄ• gaá¹‡ f. `woman who has lost husband's love'.

daurmanasya 6601 daurmanasya n. `dejection' PaÃ±cat. [DURMANAS --]
Pa. doÌ„manassa -- n. `dejection', Si. domnasa.

daurÅ›ika 6602 *daurÅ›ika `cloth -- seller', dauá¹£ika -- , dauá¹£yika -- m. Jain. [DÅ«RÅ›Ã¡ --]
Pk. doÌ„sia -- m. `cloth -- seller', OG. dosÄ« m.

daurhrÌ¥da 6603 daurhrÌ¥da n. `wickedness' MBh. [durhrÌ¥d -- `wicked' MBh. (cf. daurhÄ• rdÃ¡ -- n. PÄ• á¹‡.gaá¹‡a ~ durhÄ• ËŠrd --). <-> duá¹£ -- ,2 hÅ•ÌŠd --]
M. á¸• oá¸· n. `evil surmising, suspicion'.
*dauvardha -- see DVYARDHA -- .

dauvÄ• rikÃ¡ 6604 dauvÄ• rikÃ¡ m. `doorkeeper' Åšak. [*DUVÄ• RA --]
Pa. doÌ„vÄ• rika -- m., Pk. doÌ„vÄ• ria -- , duvËš m.; N. duwÄ• re, dwÄ• re `village official who can arrest and try petty offenders'; A. duwarÄ« `doorkeeper', duwarÄ«yÄ• `officer in charge of place of entry into a country'; Or. duÄ• rÄ« `doorkeeper'.
dauá¹£ika -- see *DAURÅ›IKA -- .

daÃºhitra 6605 daÃºhitra m. `daughter's son' Mn., dauhitraka<-> `relating to daughter's son' MBh. 2. dauhitrÄ« -- f. `daughter's daughter' MBh. 3. *dauhitarÄ« -- . [DUHITÅ•ÌŠ --]
1. Pk. doÌ„hitta -- , duhËš m., S. á¸• Ì ohiá¹-ro m., L. dohtrÄ• , á¸• ohtrÄ• , (Ju.) á¸• Ì oËš, awÄ• á¹‡. dÅ• Ë‹trÄ• , khet. doÌ„trÄ• m., P. dohat, duht, dohtrÄ• , duhËš, dohtÄ• , duhËš m., H. dohtÄ• , duhËš m., G. dohitra, doitar, ditar m. (X dhÄ« < DUHITÅ•ÌŠ -- ?).
2. Pk. doÌ„hittÄ« -- , duhittiyÄ• -- f., L. á¸• ohtrÄ«, (Ju.) á¸• Ì oËš f., P. dohtrÄ«, duhËš, dohtÄ«, duhËš f., H. dohtÄ«, duhËš f.
3. Bshk. dÅ«á¸—r `granddaughter' (AO xviii 233 < *duhitarÄ« -- or *duhitrÌ¥putarÄ« -- ?) or poss. < *DUHITÄ• TARÄ«.
dyÃ¡ti see *DIYÃ¡TI.
DYUT `shine': DYUTI -- , DYUTTÃ¡ -- , DYOÌ„TA -- , DYá¹“TATÄ“, DYOÌ„TAYATI, *DYOÌ„TYA -- ; UDDYOÌ„TA -- , VIDYÃºT -- .

dyuti 6606 dyuti f. `brightness' Mn. [~ jyutimant -- v.l. for dyuËš. <-> âˆšDYUT]
Pa. juti -- f. `splendour, light'; Pk. jui -- f. `brilliance'; Si. poho -- du `sun'; -- PaÅ¡.lauá¹›. Ç°uÄ• ËŠ, chil. zÅ«i, zÄ“Ä«, ish. Ç°oÌ„Ä«, shut. Ç°Å« `dawn, morning, tomorrow' or, with IIFL iii 3, 81, < *vyuá¹£aka -- , *vyuá¹£ikÄ• -- s.v. VYÃºá¹£ -- .
Addenda: dyuti -- : A. jui (phonet. z --) `fire' AFD 219.

dyuttÃ¡ 6607 dyuttÃ¡ `*shining', `injured' AV.. [Cf. dyutita -- KÄ• á¹›. <-> âˆšDYUT]
PaÅ¡.kuá¹›. zÅ«t `hot', lauá¹›. Ç°ut -- `to burn intr., catch fire, ache'.

dyÅ«tÃ¡ 6608 dyÅ«tÃ¡ n. `gambling' AV. [âˆšDIV2]
Pa. jÅ«ta -- n. `gambling', Pk. jÅ«a -- , jÅ«va -- n., Sh. Ç°ua, S. jÅ«Ë˜Ä•
f. (â†• L. P. &c. with f. gender in S. from ending -- Ä•), L.awÄ• á¹‡. P.
jÅ«Ä• m., Ku.gng. jÌˆÅ«, A. zuwÄ• , B. juyÄ• , jo ODBL 413, Or. jua, jÅ«Ä• ,
Bi. Bhoj. jÅ«Ä• , Aw.lakh. juÃ£Ì„, H. jÅ«Ä• m. (â†' Ku. jÅ«wÄ• , N. juwÄ• , M.
juvÄ• m.), OMarw. jÅ«wo m., OG. jÅ« n., G. j&uhacekmacr;vuÌƒ n., Si. dÅ«.
DYÅ«TAKÄ• RA -- , *DYÅ«TAKÄ• RIN -- , *DYÅ«TAVRÌ¥TTA -- .
Addenda: dyÅ«tÃ¡ -- : S.kcch. jÅ«Ä• m. `gambling', WPah.ká¹-g. juÉ" m.,
Garh. juwÄ• , Brj. jÅ«Ë˜o m.

dyÅ«takÄ• ra 6609 dyÅ«takÄ• ra m. `gambler' PaÃ±cat., Ëšaka -- m. `keeper of a
gambling house' lex., dyÅ«takara -- m. `gambler' MrÌ¥cch. 2. *dyÅ«takÄ• rin
-- . [DYÅ«TÃ¡ -- , KÄ• RA -- 1]
1. Pk. juÄ• ra -- m. `gambler'; K. zÄ• r m. `gambling', zÃ´ru m. `gambler',
Or. juÄ• ra.
2. Pk jÅ«Ä• ri -- , Ëšria -- m. `gambler', K. zÃ¶ri m., S. juÄ• rÄ« m., P.
juÄ• rÄ«, ËšrÄ«Ä• m., Ëšraá¹‡ f., ludh. juhÄ• riÄ• (PhonPj 114 < *dyÅ«tadhÄ• ra
-- : very improb.), Ku. juwÄ• rÄ-Ì„, jwÄ• Ëš, N. juwÄ• ri, Ëšre, A. zuwÄ• ri, B.
juyÄ• rÄ«, Or. Bhoj. juÄ• rÄ«, H. juwÄ• rÄ« m., OG. jÅ«Ä• rÄ« m.
Addenda: dyÅ«takÄ• ra -- : Brj. juÄ• r(Ä«) m. `gambler'.
â€ *dyoÌ„á¸¥kÄ• ra -- see â€ JYOÌ„TKÄ• RA -- .

dyÅ«tavrÌ¥tta 6610 *dyÅ«tavrÌ¥tta `gambling'. [Cf. dyÅ«tavrÌ¥tti -- m.
`keeper of a gambling house'. -- DYÅ«TÃ¡ -- , VRÌ¥TTÃ¡ --]
OG. jÅ«avaá¹-uá¹• n. `gambling'.

dyoÌ„ta 6611 dyoÌ„ta m. `light' lex. [âˆšDYUT]
Pk. joÌ„a -- m. `moon', joÌ„aá¸• a -- m. `firefly'.
KHADYOÌ„TA -- .

6612 dyá¹"tatÄ" `shines' AV., dyoÌ„tayati `illumines, makes clear' MBh. [~
jyoÌ„tatÄ" MaitrS., JYOÌ„TÃ¡YATI: cf. dyoÌ„tana -- `shining' RV., n.
`seeing' lex. -- âˆšDYUT]
Pa. joÌ„tati `shines', joÌ„tÄ"ti `makes clear'; Pk. joÌ„yaÃ¯, joÌ„vaÄ«,
joÌ„i `shines, sees', joÌ„aÃ¯ `makes clear', joÌ„aá¹‡a -- n. `eye'; P.
johá¹‡Ä• , juhá¹‡Ä• `to look, examine, try'; Mth. johab `to look for'; OAw.
johaÃ¯, jovaÃ¯ `looks for, sees'; H. jonÄ• , johnÄ• , jownÄ•  `to look at,
see'; OMarw. jovaÃ¯ `watches'; G. jovuÌƒ `to look at, consider, examine'; M.

jÌˆopÄ• vá¹‡&etilde; `to look after, watch'. -- The h of NIA. forms is obscure: scarcely < *yoÌ„h -- = Av. yaoz -- , OPers. yaud -- `set in motion' â†’ Arm. yuzem `I seek'.
*dyoÌ„tya -- `flash'. [âˆšDYUT]
*INDRADYOÌ„TYA -- .

drakk 6613 *drakk `drag'.
PaÅ¡.lauá¹›. drakaá¹› -- `to trail, be dragged along the road', kuá¹›. loÌ„ik -- ; Gau. Å¾ek -- `to pull', Sv. dark -- , Phal. drakÅ« -- , Sh. áº“akal -- ; -- Woá¹-. likh -- (with i from likh < DÄ«RGHÃ¡ -- Buddruss Woá¹- 111).
*draká¹£Ä• -- `grape' see DRÄ• ËŠKá¹£Ä• -- .

6614 *draká¹£ati, draká¹£yÃ¡ti see *DRÌ¥Ká¹£ATI.

draá¹…ga 6615 draá¹…ga m., ËšgÄ• -- f. `frontier watch -- station' Stein RÄ• jatTrans ii 291, traá¹…ga -- 1 m., ËšgÄ• -- f. `a kind of town', udraá¹…ga -- , Ëšá¹…ka -- m. `town', kudraá¹…ga -- , Ëšá¹…ka -- m. `watch house' lex. [â†• Ir. T. Burrow BSOS vii 510, H. W. Bailey JRAS 1955, 14]
NiDoc. draá¹• ga `frontier post'; K. drang f. `frontier station, toll house'.
-- Deriv.: M. á¸• Ã£Ì„gÄ«, á¸• Ã£Ì„gyÄ• m. `customs officer'. -- N. DÃ£Ì„g, DÄ• á¹… `name of a place near SallyÄ• n'?

draá¹…gha 6616 *draá¹…gha1 `long'. [Cf. Pers. diraá¹…g: IE. *dl -- on -- gho<-> (Lat. longus, &c.) ~ *del -- É™ -- gho -- (Sk. DÄ«RGHÃ¡ --) and *dol -- i -- gho -- (Gk. dolixo/s)?]
Kho. drÅ«Ë˜á¹…g `long, tall'; -- Gau. Sh.pales. áº“ugo poss., bec. of u, â†• Kho.

draá¹…gha 6617 *draá¹…gha2 `something firm or fixing'. [Cf. Av. drÉ™nÇ°aiti `strengthens', ONorse drengr `thick stick', OSlav. droÍ…gÅ- `pole' NTS xv 258]
Pr. á¸• ugÃ³ `stick, yoke-peg'; -- Si. (SigGr) dag, daá¹…ga `bound, made firm'??

draá¹- 6618 *draá¹- `press'. 2. *draá¹-á¹- -- . 3. *draá¹‡á¹- -- .
1. M. daá¸• á¹‡&etilde; `to press down', daá¸• aá¹‡ f. n. `hiding place', daá¸• Ä• m. `plug', daá¸• aká¹‡&etilde;, daá¸• apá¹‡&etilde; `to press down'.

2. Pk. saá¹• daá¹-á¹-a -- , Ëšaya -- `touching, rubbed'; K. droá¹-u `tough', droÌˆÌƒá¹-hu `hardened'; S. á¸• Ì aá¹-aá¹‡u `to bury, cork up', á¸• Ì aá¹-o m. `cork'; L. P. á¸• aá¹-á¹-Ä• m. `stopper'; P. á¸• aá¹-á¹‡Ä• `to stop'; H. á¸• Ä• á¹-nÄ• `to threaten, check, plug' (â†’ P. á¸• Ä• á¹-á¹‡Ä• `to check, cram'); G. dÄ• á¹-vuÌƒ, á¸• Ä• Ëš `to bury', dÄ• á¹-É”, á¸• Ä• Ëš m. `cork', dÄ• á¹-, Ëšá¹-Ä« f. `crowd'; M. dÄ• á¹- `thick', dÄ• á¹-á¹‡&etilde; `to be pressed in, become thick'.
3. B. á¸• Ã£Ì„á¹-Ä• `to threaten'; Or. á¸• Ä• á¹‡á¹-ibÄ• `to check'; H. á¸• Ã£Ì„á¹-nÄ• `to threaten, check, plug' (â†’ N. á¸• Ã£Ì„á¹-nu `to threaten', (Tarai) dÃ£Ì„á¹-nu). -- See DAá¹£á¹-A -- .
*draá¹-á¹- -- , *draá¹‡á¹- -- `press' see prec.

drapp 6619 *drapp `press'. [â†’ Psht. drabÉ™l `to press down' (rather than, with EVP 22, â†• *DABB -- for which no NIA. forms attest dr --). But both MIA. and NIA. forms may be conn. w. DARPÃ¡ -- , DARPÃ¡YATI, DÅ•ÌŠPYATI (with semantic development `excitement -- arrogance -- oppression <-> force') or at least have collided with them or have been affected by meaning of forms of *DABB --]
P. dap(p)aá¹-, á¸• apaá¹- m. `rebuke', dapaá¹-á¹‡Ä• , á¸• aËš `to rebuke'; N. dapkÄ• unu `to rebuke', dapoá¹- `hiding'; A. dÄ• piba `to control, reprove', dapÄ• liba `to rebuke'; B. dÄ• pÄ• `to stamp'; Mth. dÄ• pab `to press, squeeze'; H. dÄ• p m. `stamping forcibly, strength', dapaá¹-nÄ• `to rebuke'; M. dÄ• pá¹‡&etilde; `to menace', dapá¹‡&etilde; `to lie hid', dapaá¹-á¹‡&etilde; `to cram in, menace'. -- Pk. dappa -- m. `force' and S. á¸• rapu m. `fear' rather < DARPÃ¡ -- . -- Wg. drÌ¥p -- `to copulate (of a man)' poss. but less likely < DÅ•ÌŠPYATI.
DRAM `run': DRÃ¡MATI, *DRÄ• MAYATI.

dramaá¹‡a 6620 *dramaá¹‡a, damana -- 2 m. `wormwood, Artemisia indica' Mantram., Ëšaka -- VarBrÌ¥S. 2. *dramá¹‡a -- . [*dramá¹‡a -- (â†’ Brah. dranna `Artemisia') â†• Ir., cf. Pahl. dramnak, Ëšnag `wormwood' < *dramanaka -- H. W. Bailey BSOS vii 764]
1. Pk. damaá¹‡aka -- , Ëšaga -- , Ëšaya -- , davaá¹‡aya -- m. `a plant with fragrant leaves'; P.kgr. donÄ• m. `the shrub Daphne oleoides (infusion of bark and leaves used medicinally for colic and gonorrhoea), Artemisia elegans'; N. damanÄ• `Artemisia indica', A. damanÄ• , dawanÄ• , B. donÄ• ; Or. dayaá¹‡Ä• , daaá¹‡Ä• `A. indica, A. chinensis, A. latifolia, thyme'; H. daunÄ• , donÄ• m. `A. indica or lactifolia', nÄ• g -- daun m. `asparagus'; G. damaá¹‡ m. n. `a fragrant medicinal plant', damrÉ”, á¸• aËš m. `A. indica'; M. davaá¹‡Ä• m. `A. abrotanum'. -- K. dramun m. `a species of grass' rather < *DHÄ• RMAá¹‡A -- .
2. Wg. drÉ™Ìƒ `a kind of Artemisia'; Kho. (Lor.) droÌ„n `wormwood, kinds of small scrub used for firewood'; Sh. (Lor.) JÌ£Å«n `a kind of shrub (twigs of which are ground and given as a vermifuge for children)'; -- P. duruÌƒgÄ• m. `Artemisia elegans'.
Addenda: *dramaá¹‡a -- [Cf. Shgh. Ä‹Å«dm `wormwood' < Ir. *dramna -- EVSh 22]
Brj. dawan, dauno m. `Artemisia indica'.

6621 drÃ¡mati `runs' Naigh. 2. *drÄ• mayati. [Cf. dandramyatÄ“ Kaá¹-hUp. -- âˆšDRAM]
1. Kho. dromik `to flee the country'.
2. Ash. drÄ• mya -- `to frighten' (whence drÄ• m -- `to fear' NTS ii 254).
dramiá¸• a -- see *DRÄ• MIá¸• A -- .
*dramá¹‡a -- `wormwood' see *DRAMAá¹‡A -- .

dramma 6622 dramma `a coin' PaÃ±cat. [â†• Gk. draxmh/ through MPers. draxm â†’ NiDoc. drakhma, trËš F. W. Thomas JRAS 1924, 672 and Kho. droxum `silver' G. Morgenstierne BSOS viii 660]
Pk. damma -- m. `a coin'; P. damm m. `money, price'; Ku. dÄ• m m. `money, a weight (= 1 ser)'; N. dÄ• m `a small coin, price'; A. B. dÄ• m `price', Or. dÄ• ma; Mth. dÄ• m `a small coin (= 1 1/4 couries)'; Bhoj. dÄ• m `price'; H. dÄ• m `copper coin (= 1/25 paisÄ•), money, price' (â†’ S. dÄ• mu m. `price'); G. drÄ• m n. `wealth', G. M. dÄ• m m. `price'; -- H. damá¹›Ä• m. `gold, silver, riches', damá¹›Ä« f. `a coin worth 1/4 or 1/8 paisÄ• ' (â†’ Mth. damá¹›Ä« `id.', K. dumÃ¼rÃ¼ f. `1/16 anna').

Addenda: dramma -- : S.kcch. dhamá¹›Ä« f. `smallest copper coin'; Garh. dÄ• m `cost'.

dravÃ¡ 6623 dravÃ¡ `running' RV., `flowing' KÄ• á¹-h., m. `quick motion' Hariv., `fluidity, juice, stream' KÄ• v. [âˆšDRU]
Pa. dava -- m. `running'; Pk. dava -- m. `water, anything wet'; OG. davadavÄ• e `with speed'; M. daÌƒv n. `dew, dampness, exudation from damp ground' (despite gender rather than with LM 351 < Pk. daya<-> n. < UDAKÃ¡ --); Si. dav `play'; -- Ash. dro `woman's hair', Kt. drÅ«, Wg. drÅ«, druÌ„Ìƒ; Pr. á¸• ui `a hair'; Kho. dro(h) `hair', (Lor.) `hair (of animal), body hair (human)': â†’ Orm. dra, drÄ« IIFL i 392 (semant. cf. Psht. pal `fringe of hair over forehead' < *pata --).
Addenda: dravÃ¡ -- [Cf. Shgh. Ä‹Ä«w, Ä‹oÌ„w, Ä‹Å« `single hair' EVSh 24]

6624 drÃ¡vati `runs' RV. [âˆšDRU]
Pk. davaÃ¯ `goes away'; PaÅ¡.kuá¹›. lÄ“w -- `to swim'; Gaw. loÌ„e `swimming'; -- á¸Œ. dei -- `to run' prob. < DHÄ• ËŠVATI1. -- Ext. -- á¸• -- : K. dorun `to run', rÄ• m. dauá¹›nu, kash. doÌ„á¹›unu, á¸• oá¸• . dauá¹›á¹‡oÌ„; S. á¸• roá¹›aá¹‡u `to run, gallop'; L. drÃ´á¹›aá¹‡, dÃ´á¹›aá¹‡ `to run', P. dauá¹›á¹‡Ä• , WPah.paá¹…. doÌ„uá¹›á¹‡Ä• ; Ku. dauá¹›aá¹‡o `to run, hunt'; A. dÄ• uriba `to run', B. dauá¹›Ä• (â†• West ODBL 349), Or. daÃ¼á¹›ibÄ• , Aw.lakh. daurab, H. dauá¹›nÄ• (â†’ Mth. dauá¹›ab, N. dauá¹›nu); Marw. doá¹›á¹‡o, G. doá¹›vuÌƒ, M. davaá¸• á¹‡&etilde;, dauá¸• á¹‡&etilde;; -- -- kk -- : S. á¸• rokaá¹‡u `to gallop', á¸• rukaá¹‡u `to run'; L. drukkaá¹‡, (Ju.) drukaá¹‡, durkaá¹‡ `to run', dhrukkaá¹‡ (X dhÄ• vaá¹‡ < DHÄ• ËŠVATI1); -- N. dugurnu (*daur -- X *dukk -- ?). -- See DRÄ• VÃ¡YATI.
draviá¸• a -- see *DRÄ• MIá¸• A -- .
Addenda: drÃ¡vati: Md. duvanÄ«, duvenÄ« `runs', duvvanÄ« `drives' (or < DHAVATÄ“ or DHÄ• ËŠVATI1); -- WPah.ká¹-g. (kc.) dÉ”á¹›nÃµ `to run', ká¹-g. dÉ™á¹›auá¹‡Ãµ, Wkc. dÉ™á¹›euá¹‡o `to drive away'; Garh. dÉ”á¹›nu `to run'. -- Read B. dauá¹›aÌ„Ì†na.
DR&capamacr;: dara -- 1, darati, dÄ«rá¹‡a -- 1, dÄ«ryatÄ“1.

dravya 6625 dravya n. `substance' Up., `property' MBh., `drug' SuÅ›r.
Pa. dabba -- n. `material, property', Pk. davva -- , davia<-> n. (amg. davvia -- < davva -- X davia -- H. Smith JA 1950, 181); Gy. eur. drab, drap m. `drug, poison, herb, root, tobacco'; Wg. (Lumsden) "drÃº" `yeast'; Sh. (Lor.) JÌ£ap, st. JÌ£ab -- `property'; S. á¸• rabhu m. `medicine for the

eyes'; Or. á¸• Ä• ba `medical prescription'; Si. dÃ¤va, dÄ• Ì¤, deya, dÄ“ `thing' (< Pk. davviya -- H. Smith loc. cit.); -- Sh.gil. JÌ£abÄ• á¹-iÌ¯ f., gur. áº“abÄ• á¹-iÌ¯ f. `medicine' (+?).
*draÅ› -- `spread' see *DHVÃ¡á¹• SATI.

6626 drÃ¡á¹£á¹-um inf. `to see', draá¹£á¹-Å•ÌŠ -- m. `one who sees' AV., `judge' YÄ• jÃ±. [âˆšDRÌ¥Å›]
Ku. á¸• Ä• á¹-há¹‡o `to instruct, inform, tell': -- very doubtful.

draha 6627 draha m. `deep lake' lex. 2. *dahara -- 1. [Metath. of HRADÃ¡ --]
1. Pa. Pk. daha -- m. `pond, lake'; N. daha `natural pond or cistern'; A. da `deep water', adj. `deep'; B. da(h) `tank, lake, deep pool, eddy'; Or. daha `lake, deep water, marsh, mud'; Bhoj. dah `lake'; H. dah m. `deep pool'; OMarw. daha `very deep water'; Si. daha `lake, pond'. -- Deriv.: Or. dahÄ• `muddy', dahala `mud', dahalÄ• `muddy'; Mth. dahÄ• eb `to swim'.
2. L. P.kgr. á¸• ahar f. `lowlying land'; B. á¸• ahar, ËšrÄ• `deep water, lake', adj. `deep'; Or. á¸• ahara, á¸• aaÌƒra `deep pool made by eddy in river -- bed'; H. dahrÄ• , á¸• ahurÄ• m. `hole dug for water'; M. á¸• ahurÄ• m. `water -- hole'.
DR&capamacr; `run': DÃ¡RIDRA -- , *DRÄ• TA -- , DRÄ• ËŠTI, DRÄ• PÃ¡YATI: *UDDRÄ• TI.

6628 drÄ• ËŠká¹£Ä• -- , Ëšá¹£Ä• ËŠ -- f. `vine, grape' Hariv. 2. *draká¹£Ä• -- . [â†’ Par. dÉ™r&acircacute;k IIFL i 250]
1. Pk. dakkhÄ• -- f.; Gy. eur. drak(h) f. `grape', pal. idráº¯k, as. drÄ• k, pers. dÃ©rak, nirak, merak, D. dÉ™rÄ• a, Ash. drÄ• á¹£, drÄ• Å¡, drÄ• s, Kt. drÃ¥s f., Wg. drÄ• s, Pr. rÃ¡sik; Pa&scircbrev;. lauá¹›. dÄ“á¹£Ä«k f., shut. dÄ• á¹£ka, chil. deÅ¡ik (all with d -- IIFL iii 3, 60); Niá¹…g. lacÌ£, Woá¹-. lyÄ“Å¡ f. Buddruss Wot 12, (Morgenstierne) lÃ¤á¹£, leá¹£, Kal. dr(h)acÌ£, Bshk. lacÌ£h, Tor. daá¹£, Sv. lÄ• cÌ£; Phal. dhrÄ• cÌ£ `grape', kÄ• k -- dhrÄ“ecÌ£Ä« `wild vine'; Sh.gil. JÌ£Äƒ cÌ£ f. `grape' pales. áº“acÌ£, koh. Å¾Äƒ cÌ£ (Å¾ dissimil. fr. áº“?), K. dach, dat. Ëšchi f.; -- â†• Ind. *drÄ• kkha: Dm. draÌ‚k, Shum. Gaw. lÄ• k; -- S. á¸• rÄ• kha f. `vine, a small kind of grape'; L. d(a)rÄ• kh, dhrÄ• kh, dÄ• kh f., awÄ• á¹‡. dÄ• kh `grape, vine'; P. dÄ• kh f. `grape, raisin'; N. Mth. dÄ• kh `grape', OAw. dÄ• kha f., H. dÄ• k(h) f., G. darÄ• kh f.
2. Kho. drocÌ£(h) `grape, vine'.

Addenda: drÄ• ká¹£Ä• -- [< IE. *dhroghsÄ• -- T. Burrow BSOAS xxxviii 64: if so *DRAKá¹£Ä• -- attested by Kho. has dial. IA. a op.cit. 72: further W. WÃ¼st ABORI DiamondJubVol 413 -- 14]
1. WPah.kc. dÄ• kh f. `grape', J. dÄ• kkh (d -- â†• P. H.).
3. â€ dhrÄ• ká¹£Ä• -- PÄ• á¹‡.gaá¹‡a: S.kcch. dhrÄ• kh f. `grape', but kcch. dh < or â†• d (cf. DRAMMA -- , DÅ«RÃ¡ -- , *DABB -- Add2).

drÄ• ghmÃ¡n 6629 drÄ• ghmÃ¡n m. `length' MaitrS., drÄ• ghmÄ• ËŠ `in length, along' RV. [DÄ«RGHÃ¡ --]
K. drag f. `ridge, side or swell of a mountain where people rest on their way up'?
*drÄ• ta -- `run' see next.

6630 drÄ• ËŠti `runs' RV. 2. Pp. *drÄ• ta -- . [Cf. dhrÄ• ti `goes' Naigh. -- âˆšDRÄ•]
1. WPah. sod. jÄ• á¹‡Ãµ `to go', jÄ• `it is necessary' Hendriksen (or â†• H. &c. s.v. YÄ• ËŠTI). -- Ext. -- kk -- : K. drakun `to run'; S. á¸• rakaá¹‡u `to trot roughly'.
2. K. drÄ• v `come out' pp. of nÄ“run < *NÄ«RÄ«YATÄ“.

6631 drÄ• pÃ¡yati `causes to run' ÅšBr. [âˆšDRÄ•]
Pa. dÄ• pÄ“ti. -- In later MIA. it collides with DRÄ• VAYATI q.v.
*drÄ• mayati `makes run' see DRÃ¡MATI.

6632 *drÄ• miá¸• a -- , dramiá¸• a -- , drÄ• viá¸• a -- MBh., draviá¸• a -- m. Mn. `name of a people, Dravidian'. [EWA ii 73]
Pk. damila -- , daviá¸• a -- , davila -- m.; OSi. demeá¸· `Tamil', Si. demaá¸·Ä• .

drÄ• va 6633 drÄ• va m. `speed, flight' lex. [Cf. drÄ• vaá¹‡a -- n. `putting to flight' MBh. -- âˆšDRU]
S. á¸• rÄ• u m. `terror'.
Addenda: drÄ• va -- : S.kcch. dhrÄ• m. `fear' (but cf. dhrajá¹‡Å« s.v. DHÅ«YÃ¡TÄ“1).

6634 drÄ• vÃ¡yati `causes to run, makes flow, melts' RV., `drives away' MBh. [âˆšDRU]
Pk. dÄ• via -- `dropping, dripped, made soft'; Kho. dreik `to pour out, put in or down, lay (an egg), sow, cut down (a tree), shave' (G. Morgenstierne BSOS viii 663, IIFL ii 206 â†• Ir. Yid. drÄ« -- `to pour out, shave'); á¸Œ. durwÄ• na `to drive away'? -- Pa. dÄ• pÄ“ti `causes to run' rather < DRÄ• PÃ¡YATI. -- See DRÃ¡VATI.
drÄ• viá¸• a -- see *DRÄ• MIá¸• A -- .
*dribba -- `spot' see *á¸• ABBA -- 2.
*driá¹£á¹-i -- `span' see DIá¹£á¹-I -- .
DRU `run': DRAVÃ¡ -- , DRÃ¡VATI, DRÄ• VA, DRÄ• VÃ¡YATI; *ANUDRÄ• VAYATI, Ã¡PADRAVATI, APADRÄ• VAYATI, UDDRÄ• VÃ¡ -- , UPADRAVA -- , ÃºPADRAVATI, VIDRAVA -- , VIDRÄ• VAYATI.
dru -- `wood': darva -- , dÃ¡rvi -- , dÄ• ËŠru -- 2, druá¹‡a -- , drumÃ¡ -- , drá¹“á¹‡a -- 1, *droÌ„á¹‡a -- 2; *drujatula -- .
drugdhÃ¡ -- `hurtful' RV. [âˆšDRUH]: see DABHNá¹“TI.

6634a *drÄ• hyatÄ“ Add. 14633.
DRU: *UDDRÄ• VAYATI.

6634b dru -- m.n. `wood, any wooden instrument' RV. [Cf. druá¹‡a -- `bow, sword', druá¹‡aha -- `sheath' lex.]
WPah.poet. jvI f. `sheath' Him.I 55.

drujatula 6635 *drujatula `tree exudation'. [DRU -- , JÃ¡TU --]
Bshk. lowÃ¡I `wood oil (?)' AO xviii 242 with (?).

6636 druá¹‡a -- , drÅ«á¹‡a n. `bow' lex. 2. *droÌ„á¹‡a -- 2. 3. druá¹‡Ä• -- f. `bowstring' lex. [EWA ii 78. -- DRU -- ?]
1. Dm. drun `bow'.
2. Ash. Wg. droÌ„Ìƒ, druÌ„Ìƒ `bow', Kt. droÌ„Ìƒ; Pr. ur&uacutemacrtilde;

`bow', durÃº -- Å¡tar `bow and quiver', dreá¹- `pellet -- bow' (*druÌƒ+ woá¹- < *VARTA -- 3); PaÅ¡.lauá¹›. droÌ„nÄ• ËŠk, ar. drÄ“n, dar. lÅ«n `bow', Shum. lyen, Kho. drÃ³n (droÌ„nhÄ• nu `rainbow' reformed from INDRADHANÃºá¹£ -- ?).
3. WPah.bhal. á¸• á¸·uá¹‡o m. `string of balance, hemp rope' (or < GUá¹‡Ã¡ -- with `intrusive' r?).
*VARTADRUá¹‡A -- , *Å›RÌ¥á¹…GADROÌ„á¹‡A -- .
druá¹‡Ä• -- see prec.
druá¹‡Ä« -- see DUá¸• I -- .
Addenda: druá¹‡a -- [Cf. Ir. *drunÄ• -- in Shgh. etc. Ä‹an f. `bow' EVSh 22]
DRUH: line 2 *DHROÌ„Ká¹£A -- delete asterisk.
DRAI: â€ Ã¡VADRÄ• TI, â€ *AVANIDRÄ• -- .

drumÃ¡ 6637 drumÃ¡ m. `tree' MBh. [DRU --]
Pa. Pk. duma -- m. `tree', Si. duma.
*DRUMADAá¹‡á¸• A -- , *DRUMÄ“NDRA -- .

drumadaá¹‡á¸• a 6638 *drumadaá¹‡á¸• a `wooden pole'. [DRUMÃ¡ -- , DAá¹‡á¸• Ã¡ --]
Bshk. lÃºmeá¹‡á¸• `stick' AO xviii 241.

drumÄ“ndra 6639 *drumÄ“ndra `lord of trees'. [Cf. drumÄ“Å›vara -- m. `the coral tree' Hariv. -- DRUMÃ¡ -- , Ã-NDRA --]
Pa. duminda -- m. `the Bodhi tree'; Si. duminÌ†du `Ficus religiosa' prob.
â†• Pa.
DRUH `injure, deceive': DRUGDHÃ¡ -- , DRÃºHYATI, DRá¹“GHA -- , DROÌ„HA -- , DROÌ„HAYATI, DROÌ„HÃ-N -- , *DHROÌ„Ká¹£A -- ; *VIDROÌ„HAYATI.
drÃºhyati `hurts, deceives' ÅšBr. [âˆšDRUH]
X DABHNá¹“TI q.v.
drÅ«á¹‡a -- see DRUá¹‡A -- .
DRAI `sleep': NIDRÄ• ËŠ -- , NÃ-DRÄ• YATI, NIDRÄ• LÃº -- , NIDRITÃ¡ -- .

drá¹“gha 6640 drá¹“gha m. `injurious' RV., droÌ„ha -- m. `injury, treachery' Mn. [âˆšDRUH]
Pk. doÌ„ha -- m. `hatred, envy'; Sh. JÌ£o, áº“o f. `injury, deception, treachery'; S. á¸• rohu m. `deceit', á¸• roho m. `cheat'; L. droÌ„hÄ« f. `oath', drohÄ• `dishonest', awÄ• á¹‡. dhrÅ• Ë‹ `deceit'; WPah.bhal. á¸• á¸·Ã²Ä« f. `oath'; H. dho m. `malice, injury'; G. droh m. `malice', OG. drohaÃ¼

`spiteful'; Si. duhu `enemy'.
DROÌ„HÃ-N -- .

drá¹“á¹‡a 6641 drá¹“á¹‡a1 n. `wooden trough' RV., `a measure of capacity' YÄ• jÃ±., droÌ„á¹‡Ä« -- 1 f. MBh., Ëšá¹‡ikÄ• -- f. lex. 2. drá¹“á¹‡ya -- `*like a trough' (`pertaining to a trough' RV.). [In meaning `boat' perh. X *á¸• OÌ„á¹…GA -- of separate non -- Aryan origin; but for semantic relationship of `trough -- boat' cf. Bi. nÄ• w `feeding trough' < NÄ• VÄ• ËŠ -- . -- DRU --]
1. Pa. doÌ„á¹‡a -- n. `wooden pail, a measure', doÌ„á¹‡Ä« -- , Ëšá¹‡ikÄ• -- f. `wooden trough, roughly shaped canoe'; Pk. doÌ„á¹‡a -- m. `a measure', doÌ„á¹‡Ä« -- f. `boat'; Gaw. luá¹… `millrace' (< *droÌ„á¹‡aka -- ); K. á¸• Å«na m. `leaf plate', á¸• Å«nu m. `walnut'; WPah. (Joshi) jÅ«á¹‡ m. `a grain measure = 16 pÄ• thÄ• s'; Ku. doá¹‡, dÅ«á¹‡, `a grain measure = 32 ser', duá¹‡o, á¸• uá¹‡o m. `cup made of leaves sewn together'; N. dunu `leaf folded into a cup'; A. don `a grain measure = 5 ser, one bighÄ• of land', duni, dunari `small basket containing rice &c. and carried in a procession to fetch water at a marriage'; B. donÄ• `leaf cup' (ODBL 330 wrongly < damanaka --), duni `wooden trough, canoe'; Or. duuá¹‡Ä« `sloop'; Bi. don `long log of wood hollowed like a spoon to act as irrigating lever', donÄ• , donÄ« `small leaf platter', Bhoj. Aw.lakh. doÌ„nÄ• ; H. don m. `wooden trough or channel used in irrigation', donÄ• m. `leaf cup', ËšnÄ« f. `small do.', á¸• onÄ« f. `small trough, small boat, boatshaped receptacle of leaves for ghee'; G. droá¹‡ m. `leaf cup'; M. doá¹‡ f. `trough', á¸• oá¹‡ n.f. `scooped out tree as trough', á¸• oá¹‡Ä• m. `leaf cup', á¸• oá¹‡Ä« f. `small trough, canoe', á¸• oá¹‡g&etilde; n. `wooden trough'; Si. deá¹‡iya `trough', deá¹‡a `canoe'; Md. doÌ„ni `boat'.
2. L. á¸• onÄ• m. `leaf cup', P. á¸• onnÄ• , á¸• Å«nnÄ• , á¸• Å«nÃ£Ì„ m., Or. danÄ• (a = o?): or < MIA. *doá¹‡á¹‡a -- < drá¹“á¹‡a -- 1; <-> the words for `cup' in N. A. B. Bi. Aw. Bhoj. H. above may be < MIA. doÌ„á¹‡a -- or *doá¹‡á¹‡a -- .
drauá¹‡ika -- ; *droÌ„á¹‡adhÄ• nuka -- , *droÌ„á¹‡avÄ• ha -- ; <-> droÌ„nÄ« -- 2.
*droÌ„á¹‡a -- 2 `bow' see DRUá¹‡A -- .
Addenda: drá¹“á¹‡a -- 1: Garh. doá¹‡ `a weight of 32 seers'; A. doá¹‡ `basket containing a certain measure'.

droÌ„á¹‡adhÄ• nuka 6642 *droÌ„á¹‡adhÄ• nuka `rainbow'. [drá¹“á¹‡a -- 1,

dhÃ¡nus --]
Kho. droÌ„nhÄ• nu BelvalkarVol 90, but perh. rather < INDRADHANÃºá¹£ -- X
droÌ„n < *DROÌ„á¹‡A -- 2.

droÌ„á¹‡avÄ• ha 6643 *droÌ„á¹‡avÄ• ha `making the trough flow'. [drá¹“á¹‡a -- 1, vÄ• hÃ¡ --]
Bi. doÌ†nwÄ• h `man who works the hollow irrigation log'.
droÌ„á¹‡Ä« -- 1 `trough' see DRá¹“á¹‡A -- 1.

droÌ„á¹‡Ä« 6644 droÌ„á¹‡Ä«2 f. `valley' MÄ• latÄ«m., Ëšá¹‡i -- f. `id.' Nalac., `name of a country' lex., droÌ„á¹‡aka -- m. pl. `name of a people' VP. [Cf. droÌ„á¹‡ikÄ• -- f. `the hollowed tongue' AVPrÄ• t. Prob. same as droÌ„á¹‡Ä« -- 1 s.v. DRá¹“á¹‡A -- 1]
Pa. doÌ„á¹‡Ä« -- f. `hollow dug in the ground'; Pk. doÌ„á¹‡Ä« -- f. `big pond'; P. dÅ«á¹‡ f. `tract between two ridges, valley', dÅ«á¹‡Ä« f. `valley'; N. dun `foothills of Himalaya'; H. don m. `valley', dÅ«n f. `valley, tract at the foot of hills'; Si. deá¹‡iya `valley, glen'.
drá¹“á¹‡ya -- see DRá¹“á¹‡A -- 1.
droÌ„ha -- see DRá¹“GHA -- .
Addenda: droÌ„á¹‡Ä« -- 2: WPah.poet. druá¹‡e f. `mountain pasture' (â†• dialect preserving dr -- Him.I 105).

6645 droÌ„hayati `causes harm to' Gr. [âˆšDRUH]
S. á¸• rohaá¹‡u `to deceive'.

droÌ„hÃ-n 6646 droÌ„hÃ-n `harmful, perfidious' MBh. [DROÌ„HA --]
Pk. doÌ„hÄ« -- `envious, hating'; S. á¸• rohÄ« `deceitful'; P. dh(a)rohÄ« m. `deceiver'; H. dhoÄ« `injurious, malicious'; G. drohÄ« `revengeful'; Si. duhiá¹‡i `malevolent woman'.

drauá¹‡ika 6647 drauá¹‡ika `containing one droá¹‡a' PÄ• á¹‡. [DRá¹“á¹‡A -- 1]
Pa. doÌ„á¹‡ika -- ; A. dunÄ«yÄ• `holding one don or five ser'.

dva 6648 dva `two': m. dvaÃº (duvaÃº), dvÄ• ËŠ (duvÄ• ËŠ), f.n. dvá¸— (duvá¸—) RV.
Pa. dvÄ“, duvÄ“, AÅ›.shah. duvi, man. kÄ• l. jau. duve,

gir. dvo, dve, NiDoc. due, duvi, dui, du, dvi, Pk. doÌ„, bÄ“, duvÄ“, Ap. di, bi, doá¹‡á¹‡i (after tiá¹‡á¹‡i s.v. TRI --), Gy. eur. dui, rum. do, arm. lui, pal. dÄ«ËŠi, dÄ«, á¸Œ. dui, Ash. dÅ«Ë˜, doÌˆÌ„Ì£, Kt. dÃ¼, Wg. dÅ«Ì¤, dÅ«Ë˜, Pr. lÅ«Ì¤, Dm. Tir. dÅ« (< duvÄ• ËŠ NTS xii 130), PaÅ¡. doÌ„, doÌˆÌ„Ì£, dÅ«, Niá¹…g. Shum. Woá¹-. Gaw. dÅ« (Gaw. dÉ”Ì• iÅ¡Ä« `200' poss. < duvá¸— Å›atá¸—, but more prob. with NOGaw 34 < *doÅ¡ iÅ¡Ä« `20 X 10'), Kal. dÅ«Ë˜, Kho. Ç°u (< *dyu < *dui? BelvalkarVol 91), Bshk. dÅ«Ë‹, Tor. Kand. Mai. Sv. dÅ«, Phal. doÌ„, dÅ«, Sh.gil. du (gen. dÃºinyo), gur. dÅ«h, koh. jij. pales. dÅ«, K. zah (dat. doÌ†n), rÄ• m. dÄ«Ëœh, pog. dÄ«h, kash. zhe, á¸• oá¸• . dÅ«Ä«, S. á¸‡a (á¸‡eÄ« `both'), á¸• Ì uÌ„Ìƒ, L. á¸• uÌƒ, (Ju.) á¸• Ì uÌ„Ìƒ, khet. ba, awÄ• á¹‡. doÌ„, P. do, dui, bhaá¹-. doÌ„, WPah.bhad. pÄ• á¸• . paá¹…. khaÅ›. dÅ«Ä«, bhal. dÅ«, Ku. dui, dwÄ«, N. A. B. dui, Or. dui, di, poet. beni, Bi. Mth. Bhoj. Aw.lakh. dui, H. do (donÃµ `both'), Marw. do, OG. bi re -- emphasized in G. be, M. don, be (used in multiplication â†• G.), Ko. doÌ„ni, OSi. do, de, Si. deka, Md. de.
*du -- 2, *dutÄ«ya -- , *duvaá¹• dva -- , *duvaka -- , dvaá¹• dvÃ¡ -- , dvayÃ¡ -- , dvi -- , dvÃ-á¸¥, dvitÄ«ËŠya -- ; dvÄ• catvÄ• riá¹• Å›at -- , dvÄ• triá¹• Å›at -- , dvÄ• paÃ±cÄ• Å›at -- , *dvÄ• mÄ“la -- , dvÄ• viá¹• Å›ati -- , dvÄ• á¹£aá¹£á¹-i -- , dvÄ• ËŠsaptati -- , *dvÄ• hasta -- .
Addenda: dva -- : S.kcch. á¸‡a `two', WPah.ká¹-g. (kc.) dui `2', ká¹-g. dunni, dunnie, dÃºnnhi, dÃºnnhie `the two, both'; Garh. dwi, Md. de (dui -- satta `200' â†• Ind.).

dvaá¹• dvÃ¡ 6649 dvaá¹• dvÃ¡ n. `pair' TS., `quarrel' MBh. 2. *duvaá¹• dva -- .
[DVA --]
1. Pk. daá¹• da -- n. `pair, quarrel'; M. daÌƒd n. `discord'.
2. P. dund m. `tumult, enmity'; B. duÌ„ÌƒdlÄ• na `to be quarrelsome'; OAw. duá¹• da m. `pair'; H. duÌ„Ìƒdm. `uproar', duÌ„ÌƒdnÄ• `to make a row, attack'.

DVAá¹• DVÃ-N -- .
Addenda: dvaá¹• dvÃ¡ -- . 2. *duvaá¹• dva -- : Garh. dund `turmoil'; Brj. duÌ„Ìƒd m. `antagonism, quarrel'.

dvaá¹• dvÃ-n 6650 dvaá¹• dvÃ-n `forming a pair' ÅšBr., `quarrelsome' Prab. 2. *duvaá¹• dvin -- . [DVAá¹• DVÃ¡ --]
1. Pk. daá¹• di -- `quarrelsome'.
2. B. duÌƒdiyÄ• , Ëšde `id.' (or < DURDAMA --).
dvakÃ¡ -- see *DUVAKA -- .
dvayÃ¡ -- `double' RV., n. `pair' YÄ• jÃ±. [DVA --]
ADVAYA -- .

dvara 6651 *dvara `door'. [~ DVÄ• ËŠRA -- : cf. Av. acc. dvarÉ™m. <-> DÃºR --]
Wg. dÃ¡rÉ™ `threshold'; Dm. dar `door', darolÌ„Ëški `window'; Tir. darÃ¡m adv. `out'; Woá¹-. dar m. `door'; Gaw. dar `door', derÄ«ËŠ, dÃ©rÄ« `window, smoke -- hole'; Bshk. d*lr `door', Tor. der, Mai.ky. obl. darÃ£Ì„, Sv. dará¸—; Phal. dÄ• r m. `door', darÃºá¹›i `window'; Sh.gil. dÄƒr m. (whence d Äƒru `outside', dÄƒrÄ«ná¹· `foreign'), jij. der; K. dar, bar m. `door' (bara `at the door'), boru m. `hole permitting entrance, crack or fissure in wall', bÃ¼rÃ¼ f. `spy -- hole, crack in wood or stone or door'. -- At least some of the Kaf. and Dard. words with d -- are perh., like H. dar, â†• Pers. *DVARÄ• NTA -- ; *TRIDVARAKA -- , *DUDVARAKA -- , *NIRDVARA -- .

dvarÄ• nta 6652 *dvarÄ• nta `near the door'. [*DVARA -- , Ã¡NTA --]
K. brÃ£Ì„d, brÄ• nd m. `platform in front of main door, doorstep, threshold' rather than â†• Pers. barÄ• mda see vÃ¡raá¹‡á¸• a -- .
*DVAL `burn'. [âˆšJVAL X âˆšDYUT? -- But jval -- > dval<-> is perh. phonetic, cf. equivalence of -- dvara -- , -- ddara<-> with -- jvara -- in Pa. Brough Dhp 186]
*DVALA -- , *DVALATI, *DVALITA -- , *DVÄ• LANA -- , *DVÄ• LAYATI; *UDDVÄ• LA -- .

dvala 6653 *dvala `burning'. [~ JVARÃ¡ -- , JVALÃ¡ -- . -- âˆš*DVAL]
S. á¸‡aro m. `fever'.

6654 *dvalati intr. `burns'. [~ JVÃ¡RATI, JVÃ¡LATI. -- âˆš*DVAL]
PaÅ¡. bal -- `to flash (?)'; S. á¸‡araá¹‡u `to burn, blaze', L. balaá¹‡, P.

balá¹‡Ä• , Ku. balá¹‡o, N. balnu, Aw.lakh. barab; H. balnÄ• , barnÄ• `to be lighted'; OMarw. balaÃ¯ intr. `burns', G. baá¸·vuÌƒ.
Addenda: *dvalati: S.kcch. bará¹‡Å« `to burn, scald (with hot water)'; WPah.ká¹-g. bÉ”á¸·nÃµ intr. `to burn'.

dvalita 6655 *dvalita `burnt'. [~ JVALITA -- . -- âˆš*DVAL]
Ku.gng. baÄ©a `burnt'.

dvÄ• catvÄ• riá¹• Å›at 6656 dvÄ• catvÄ• riá¹• Å›at MBh., dvicËš PÄ• á¹‡. [DVA -- , CATVÄ• RIá¹• Å›Ã¡T --]
Pa. dvÄ• cattÄ• lÄ«sa -- , Pk. bÄ• yÄ• lÄ«sa, biyÄ• la, S. á¸‡Ä• etÄ• lÄ«ha, L. bá»…tÄ• lÄ«, P. baitÄ• lÄ«, bitËš, WPah.bhal. bitÄ• li, N. bayÄ• lis, B. biyÄ• llis, Or. bayÄ• á¸·isa, Aw.lakh. H. bayÄ• lÄ«s, OG. baÄ«tÄ• lÄ«sa, G. betÄ• lÄ«Å›, M. beÄ‹Ä• á¸·, Ëšá¸·is.
Addenda: dvÄ• catvÄ• riá¹• Å›at -- : Md. (old) bayÄ• á¸·Ä«s `42' â†• Ind.

dvÄ• ËŠtriá¹• Å›at 6657 dvÄ• ËŠtriá¹• Å›at f. `thirty two' TS. [DVA -- , TRIá¹• Å›Ã¡T --]
Pa. dvattiá¹• sa, Pk. battÄ-Ì„saÌ„Ì†, Ap. batÄ«sa, K. doÌ†yeÌ†trah, S. á¸‡aá¹-rÄ«ha, L. battrÄ«(h), P. battarÄ«, battÄ«, WPah.bhal. bettrÄ«, N. battis, A. batrix, OB. batisa, B. battis, Or. batisa, Aw.lakh. H. battÄ«s, G. batrÄ«s, M. battÄ«s.
Addenda: dvÄ• ËŠtriá¹• Å›at -- : Garh. battÄ«s `32', Md. (old) battirÄ«s.

6658 dvÄ• ËŠdaÅ›a `twelve' RV. 2. duvÄ• ËŠdaÅ›a RV.
1. Pa. dvÄ• dasa, bÄ• rasa, AÅ›.shah. badaya (Hultsch badaÅ›a), gir. dbÄ• dasa, NiDoc. dvadaÅ›a, badaÅ›a, Pk. bÄ• rasa, bÄ• raha, Ash. bÃ¤is, bÄ• s, Wg. bÄ• Å¡, Niá¹…g. bas, Dm. bÃ¡Å¡, Tir. boÌˆÌ„Ì£, Niá¹…g. bas, Shum. bÄ• s, Woá¹-. bÄ• roÌ„Ìƒ, Gaw. bÄ• Å¡, Bshk. bÄ• h, Sv. baÌ„Ì†Å¡, Phal. bÄ• Å¡, boÌ„Å¡, Sh. bÄ• Ä- (â†’ á¸Œ. baÄ«), K. bÄ• h, S. á¸‡Ä• raÌƒhaÌƒ (á¸‡Ä• raho m. `the figure 12' < Pk. bÄ• rasaya -- n.), L. bÄ• r(h)aÌƒ, khet. bÄ• rhaÌ„Ì†, P. bÄ• rÃ£Ì„, bhaá¹-. bÄ• rÄ• , WPah. bhad. bÄ• hrÄ“, bhal. bÄ• re, pÄ• á¸• bÄ• rah, paá¹…. cur. bÄ• hrÄ• , Ku. N. A. B. Or. bÄ• ra, Mth. bÄ• rah, Bhoj. bÄ• rÄ“, Aw.lakh. bÄ• rÄ• , H. bÄ• rah, bÄ• rÄ• , OMarw. bÄ• rÄ• , G. bÄ• r, M. Ko. bÄ• rÄ• , Md. bÄ• ra.
2. AÅ›.man. duvaá¸• aÅ›a, kÄ• l. duvÄ• á¸• asa, jau. duvadasa, dh. duvÄ• dasa, Pk. duvÄ• lasa, Kt. dyÄ«Ä‹, Pr. wÅ«Ì¤zu, Ã¼z, PaÅ¡. duwÄ• ËŠi, Tor. duÄ• Å¡, Kand. dwÄ• laÅ¡, Mai. dwÄ• laÅ¡, ky. duwÄ• ËŠleÅ¡, Si. doá¸·asa, doá¸·aha, Md. doá¸·os.

DVÄ• DAÅ›Ã¡ -- , DVÄ• DAÅ›AMA -- .
Addenda: dvÄ• ËŠdaÅ›a: WPah.ká¹-g. (kc.) bÄ• ra `12', Garh. bÄ• ra, Md. (old) doá¸·as (bÄ• ra â†• Ind.).

dvÄ• daÅ›Ã¡ 6659 dvÄ• daÅ›Ã¡ `twelfth' VS. 2. dvÄ• daÅ›Ä«ËŠ -- `twelfth day of lunar fortnight' KÄ• tyÅšr. [DVÄ• ËŠDAÅ›A]
1. K. bÄ• h in bÄ• hi wahareÌ† `in the twelfth year'.
2. K. bÄ• h, dat. bÃ¶Å›Ã¼ f. `twelfth day of lunar fortnight', G. bÄ• rasi f.

dvÄ• daÅ›ama 6660 dvÄ• daÅ›ama `twelfth' MBh. [DVÄ• ËŠDAÅ›A]
Pa. dvÄ• dasama -- , Pk. duvÄ• lasama -- , bÄ• rasama -- , S. á¸‡Ä• rhÃµ, N. bÄ• rauÌƒ, H. bÄ• rahwÃ£Ì„, G. bÄ• rmuÌƒ, M. bÄ• rÄ• vÄ• .

dvÄ• paÃ±cÄ• Å›at 6661 dvÄ• paÃ±cÄ• Å›at f. `fifty two' Hariv. 2. dvipaÃ±cÄ• Å›at- PÄ• á¹‡. [DVA -- , PAÃ±CÄ• Å›Ã¡T --]
1. Pk. bÄ• vaá¹‡á¹‡a, bÄ• vaá¹‡a, K. doÌ†wanzÄ• h, S. á¸‡Ä• vaÃ±jÄ• ha, L. bavaÃ±jÄ• (h), P. bavaÃ±jÄ• , N. bÄ• unna, A. bÄ• wan, B. bÄ• Ä• nna, Or. bÄ• Ä• na, bÄ• na, Aw.lakh. H. bÄ• wan, G. M. bÄ• van.
2. WPah.bhal. biunjÌˆa.
Addenda: dvÄ• paÃ±cÄ• Å›at -- : Md. (old) bÄ• vanna `52' â†• Ind.

dvÄ• mÄ“la 6662 *dvÄ• mÄ“la `confluence of two streams'. [DVA, MÄ“LA --]
Dm. d&acircacute;men `name of a village in a side valley on left bank of the Kunar river a few miles above Mirkhani', adj. daÌ‚miÄ•  NTS xii 198, Kho. dame/l, Kal.rumb. damiÄ• , urt. damÅ•n/a; K. domel `name of a place'.

dvÄ• ËŠra 6663 dvÄ• ËŠra n. `door' ÅšBr., dvÄ• rÄ« -- f. ÅšÄ• á¹…khÅšr. [~ *DUVÄ• RA -- . -- DÃºR --]
Pa. dvÄ• ra -- n., NiDoc. dvara, Pk. dÄ• ra -- , bÄ• ra -- n.; Gy. pal. bÃ¡rÄƒ `outside', arm. bar `door'; K. dÄ• r f., `door', dÃ¶rÃ¼, pl. dÄ• reÌ† f. `postern -- gate, window'; S. L. (Ju.) á¸‡Ä• rÄ« f. `small window', L.awÄ• á¹‡. bÄ• rÄ« f.; P. bÄ• r m. `door, mouth of a vessel', bÄ• rÄ« f. `window'; WPah.bhal. bhid. jaun. dÄ• r n. `door'; Ku. bÄ• r `household, family'; N. ghar -- bÄ• r `family' (whence ghar -- bÄ• ri `married'); Bi. bÄ• rÄ•  `opening in a bangle -- maker's furnace'; OAw. bÄ• ru m. `door'; H. ghar -- bÄ• r, -- dÄ• r m. `house and home'; OMarw. bÄ• ra m. `door, house'; G. bÄ• r n. `door, courtyard in front of house', bÄ• ruÌƒ n. `door, gate, harbour', bÄ• rÄ« f. `window'; M. dÄ• r n. `door', dÄ• r&etilde;, bÄ• r&etilde;

n. `hole in a fence to carry a water -- channel', bÄ• rÄ« f. `window, passage through hedge or fence'.
DVÄ• RAKOÌ„á¹£á¹-HAKA -- , DVÄ• RAPAKá¹£A -- , *DVÄ• RAPRÌ¥á¹£á¹-HA -- ,

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DVÄ• RAVARTMAN -- , *DVÄ• RAÅ›Ä«Rá¹£A -- , *DVÄ• RASKAMBHASTHA -- , DVÄ• RAS
-- ; *GÄ“HADVÄ• RA -- , *GHARADVÄ• RA -- , CATURDVÄ• RA -- , TRIDVÄ• RA -- ,
BAHIRDVÄ• RA -- .
Addenda: dvÄ• ËŠra -- : S.kcch. bÄ• yá¹‡o m. `door', WPah.kc. dÄ• r m. `door', jaun. dÄ• r; kc. daá¹-á¹-o m. `door' (< *dÄ• rá¹-o Him.I 87), G. bÄ• rá¹‡uÌƒ n.

dvÄ• rakoÌ„á¹£á¹-haka 6664 dvÄ• rakoÌ„á¹£á¹-haka m. `room over a gate, gate' BHSk. 2. *duvÄ• rakoÌ„á¹£á¹-haka -- . [DVÄ• ËŠRA -- , Ká¹“á¹£á¹-HA --]
1. Pa. dvÄ• rakoá¹-á¹-haka -- m. `room over gate, gateway'; K. broÌ„Ìƒá¹-h, boÌ„Ìƒá¹-h `before, in front (of place and time)' Morgenstierne FestskrBroch 154; Aw.lakh. baroá¹-h `the middle hall'; H. baroá¹-hÄ• m. `threshold, vestibule, sitting -- room'.
2. Si. doraá¹-uva `gateway'.

dvÄ• rapaká¹£a 6665 dvÄ• rapaká¹£a m. `door panel, gate' &capamacr;Å›vGrÌ¥., Ëšaka -- m. KÄ• d. [DVÄ• ËŠRA -- , PAKá¹£Ã¡ --]
Sh. (Lor.) dÉ™rocÌ£o m. `gateway'.

dvÄ• raprÌ¥á¹£á¹-ha 6666 *dvÄ• raprÌ¥á¹£á¹-ha `lintel'. [DVÄ• ËŠRA -- , PRÌ¥á¹£á¹-HÃ¡ --]
M. dÄ• rvaá¹-hÄ• , ËšvaÌƒá¹-hÄ• , dÄ• rÄ©vá¹-hÄ• m. `upper crosspiece or lintel of door'.
Addenda: *dvÄ• raprÌ¥á¹£á¹-ha -- : Md. dorÄ• á¹›i, doroÌ„á¹›i `gateway'?

dvÄ• ravartman 6667 dvÄ• ravartman n. `gateway' MW. [DVÄ• ËŠRA -- , VÃ¡RTMAN --]
á¸Œ. dÉ™roti f. `component of a door', pl. `door -- frame'; M. dÄ• rvaá¹-Ä• , dÄ• raÌƒvá¹-Ä• m. `ground under or near a door, threshold'.

6667a *dvÄ• raÅ›Ä• khÄ« -- Add. 14638.

dvÄ• raÅ›Ä«rá¹£a 6668 *dvÄ• raÅ›Ä«rá¹£a `top of door'. [DVÄ• ËŠRA -- , Å›Ä«Rá¹£Ã¡ --]
Dm. dará¹£Ã-á¹£ `upper door -- lintel'.

dvÄ• raskambhastha 6669 *dvÄ• raskambhastha `resting on doorpost'. [Cf. dvÄ• rastambha -- m. `doorpost' lex. -- DVÄ• ËŠRA -- , SKAMBHÃ¡ -- , STHA --]
Dm. darkÃ¡mbat `door -- frame'.

dvÄ• lana 6670 *dvÄ• lana `kindling'. [~ *JVÄ• LANA -- . -- âˆš*DVAL]
S. á¸‡Ä• raá¹‡u m. `fuel'; L. bÄ• luá¹‡, (Ju.) á¸‡alaá¹‡ m. `firewood', P. bÄ• laá¹‡ m.

6671 *dvÄ• layati `kindles'. [~ JVÄ• LAYATI. -- âˆš*DVAL]
S. á¸‡Ä• raá¹‡u `to kindle, excite'; L. bÄ• laá¹‡, (Ju.) á¸‡Ä• laá¹‡ `to kindle', P. bÄ• laá¹‡Ä• , Ku. bÄ• lá¹‡o, N. bÄ• lnu, Bi. Aw.lakh. bÄ• rab, H. bÄ• lnÄ• , G. bÄ• á¸·vuÌƒ.
Addenda: *dvÄ• layati: S.kcch. bÄ• rá¹‡Å« tr. `to burn', WPah.ká¹-g. bÉ™á¸·auá¹‡Ãµ tr. `to kindle, light'.

dvÄ• ËŠviá¹• Å›ati 6672 dvÄ• ËŠviá¹• Å›ati f. `twenty two' ÅšBr. [DVA -- , VIá¹• Å›ATÃ- --]
Pa. dvÄ• vÄ«sati, bÄ• vËš, Pk. bÄ• vÄ«sa, bÄ• isa, S. á¸‡Ä• vÄ«ha, L. bÄ• vÄ«(h), P. bÄ• Ä«, WPah.bhal. bÃ¨i, N. bÄ• is, A. bÄ• ix, B. bÄ• is, Or. bÄ• isa, Bhoj. Aw.lakh. bÄ• is, H. bÄ• Ä«s, G. bÄ• vÄ«s, M. bÄ• vÄ«s, bevÄ«s.
Addenda: dvÄ• ËŠviá¹• Å›ati -- : WPah.ká¹-g. bÃ¡yh `22', J. bÄ• ih; Md. bÄ• vÄ«s â†• Ind.

dvÄ• á¹£aá¹£á¹-i 6673 dvÄ• á¹£aá¹£á¹-i f. `sixty two' MBh. 2. dviá¹£aá¹£á¹-i -- MBh. [DVA -- , á¹£Aá¹£á¹-Ã- --]
1. Pa. dvÄ• saá¹-á¹-hi, dvaá¹-á¹-hi, Pk. bÄ• saá¹-á¹-hi, bÄ• vaá¹-á¹-hi, K. doÌ†haiá¹-h, S. á¸‡Ä• haá¹-hi, L. baÌ„Ì†iá¹-h, P. bÄ• haá¹-, WPah.bhal.

bÄ• haá¹-h, N. bÄ• saá¹-h, A. bÄ• á¹£aá¹£á¹-i, Or. bÄ• saá¹-hi, Aw.lakh. bÄ• saá¹-hi, H. bayÄ• saá¹-h, G. bÄ• saá¹-hi, M. bÄ• saá¹-.
2. Pk. bisaá¹-á¹-hi.
Addenda: dvÄ• á¹£aá¹£á¹-i -- : Md. (old) bÄ• haá¹-á¹-i `62' â†• Ind.

dvÄ• ËŠsaptati 6674 dvÄ• ËŠsaptati f. `seventy two' ÅšBr. 2. dvisaptati -- Mn. [DVA -- , SAPTATÃ- --]
1. Pk. baÌ„Ì†hattari, bÄ• vattari, S. á¸‡Ä• hatari, P. bahaÌ„Ì†ttar, N. bahattar, A. baxattar, B. bÄ• oyÄ• ttar, Aw.lakh. bahattari, H. bahattar, G. bÄ• ter, M. bÄ• hattar, bahÄ• ttar.
2. Pk. bisattari, bisayari.
Addenda: dvÄ• saptati -- : Md. (old) bÄ• hattari `72' â†• Ind.

dvÄ• hasta 6675 *dvÄ• hasta `two arms long'. [DVA -- , HÃ¡STA --]
G. bÄ• th f. `span of the two arms' (gender after v&etilde;t s.v. VITASTI -- ?).
dvi -- `two' in cmpds. [~ *du -- 2. -- dva --]
dviguá¹‡Ã¡ -- , *dvighaá¹-a -- , dvijÃ¡ -- , dvÃ-dant -- , dvidala -- , dvinavati -- , dvipaÃ±cÄ• Å›at -- , *dviyardha -- , *dviyaha -- , *dvivatsikÄ• -- 1, *dvivatsikÄ• -- 2, *dvivaraka -- , *dvivrÌ¥ta -- , dviá¹£aá¹£á¹-i -- , dvisaptati -- , dvihalya -- , dvyaÅ›Ä«ti -- .
dvÃ-á¸¥ `twice' RV. [DVA --]
*DVIá¸¥SARA -- , DVIRÄ• GAMANA -- .

dviá¸¥sara 6676 *dviá¸¥sara `twofold'. [Cf. *TRIá¸¥SARA -- . -- DVÃ-á¸¥, *SARÄ• -- 2]
Or. disarÄ• `two -- stringed (of necklace)'. -- di -- replaced by du -- : Ku. dÅ«sro `second', Or. dial. dusar, dusarÄ• , OAw. dÅ«sara, H. dÅ«Ë˜srÄ• (â†' P. dÅ«sarÄ•), OMarw. dÅ«saro, G. dusruÌƒ, M. dusrÄ• ; -- by do -- : N. dosro, A. dosorÄ• ; B. dosar `second comrade', dosrÄ• `second'; Or. dosaraÌ„Ì† `another, second', dosariÄ• `two -- stringed'; Aw. lakh. doÌ„sar `second'.
dvika -- see *DUVAKA -- .

dviguá¹‡Ã¡ 6677 dviguá¹‡Ã¡ `double' ÅšBr. [~ *DUGUá¹‡A -- . -- DVI -- , GUá¹‡Ã¡ --]
Pa. diguá¹‡a -- `double', NiDoc. diguna, Pk. diuá¹‡a -- , biuá¹‡a -- , S. á¸‡Ä«á¹‡o, Si. diyuá¹‡u.

dvighaá¹-a 6678 *dvighaá¹-a `set of two pots'. [DVI -- , GHAá¹-A -- 1]
L. behaá¹› m. `set of two waterjars one above the other' G. beá¹›uÌƒ n.,
Ëšá¹›É” m.

dvijÃ¡ 6679 dvijÃ¡ `twice -- born' PÄ• á¹‡.com., m. `a Brahman' AV. [dvijÄ• ËŠ
-- `twice -- born' RV. -- DVI -- , JA --]
Pa. dvija -- , dija -- m. `a Brahman', Pk. dia -- m., Si. dadayÄ• .

dvitÄ«ËŠya 6680 dvitÄ«ËŠya `second' RV., m. `foe, friend' ÅšBr. 2. dvitÄ«yÄ•
-- f. `second day of lunar fortnight' KÄ• tyÅšr. [~ *DUTÄ«YA -- . -- DVA --]
1. NiDoc. dviti, biti, bhiti, gen. bitiyasÌ±a, Pk. biia -- , bÄ«a -- ,
biijja -- , Ap. bijjaya -- ; Tor. bÄ« `again'; K. bi -- in byÄ“kh, dat.
biyis `another', biyeÌ† `again'; S. á¸‡Ä«o, á¸‡Ä«jo `second, another',
á¸‡iaá¹›u m. `fever returning every other day'; L bÄ«, biÄ• `second,
another', adv. `again'; H. poet. biya, bÄ-Ì„yÄ• `second', m. `enemy'; G.
bÄ«juÌƒ `second'.
2. Pk. bÄ«Ä• -- f. `second day of lunar fortnight', S. á¸‡Ä«ja f., G. bÄ«j
f., M. bÄ«jÌˆ f.
DVAITÄ«YAKA -- ; *DVITÄ«YAPAKá¹£A -- .
Addenda: dvitÄ«ËŠya -- : S.kcch. á¸‡yo `second'.

dvitÄ«yapaká¹£a 6681 *dvitÄ«yapaká¹£a `belonging to the second fortnight'.
[DVITÄ«ËŠYA -- , PAKá¹£Ã¡ --]
Si. diyavaka `second day after new or full moon'.

6682 dvÃ-dant -- , dvidÃ¡nt -- `having only two teeth (as mark of age)'
PÄ• á¹‡. [~ *DUDANTAKA -- . -- DVI -- , DÃ¡NTA --]
See s.v. DVIHÄ• YANA -- .
dvidala -- see BIDALA -- .

dvinavati 6683 dvinavati f. `ninety two' MBh. [DVI -- , NAVATÃ- --]
Pa. dvÄ• navuti, Pk. bÄ• á¹‡aÃ¼i, bÄ• á¹‡uvaÃ¯, P. biÄ• á¹‡v&etilde;,
bÄ• nv&etilde;, N. bayÄ• nnabe, bÄ• nabe, B. birÄ• naÃ¯, Or. bayÃ£Ì„nabe,
Aw.lakh. bÄ• nbe, H. bayÄ• nawe, G. bÄ• á¹‡u, M. byÄ• á¹‡á¹‡av.
dvÃ-nÄ• man -- see *DUNÄ• MAKA -- .
dvipaÃ±cÄ• Å›at -- see DVÄ• PAÃ±CÄ• Å›AT -- .
dvipuá¹-a -- see *DUPUá¹-AKA -- .

dvibhÄ• rya -- see *DUBHÄ• RYA -- .
*dviyardha -- see DVYARDHA -- .
*dviyaha -- see DVYAHÃ¡ -- .
Addenda: dvinavati -- : Md. (old) bayÄ• navai `92' â†• Ind.

dvirÄ• gamana 6684 dvirÄ• gamana n. `the second entry of a bride into husband's house' lex. [DVÃ-á¸¥, Ä• GAMANA --]
N. durÄ• n (< *durÄ• gamana -- ?).

6684a *dvivatsikÄ• -- 1 `having two calves'. [DVI -- , VATSÃ¡ -- 1]
Or. diuchi `a woman who ceases to conceive after bearing only two children'.

dvivatsikÄ• 6685 *dvivatsikÄ• 2 `two years old'. [Cf. trivatsÃ¡ -- `three years old (of cattle)' VS. -- DVI -- , *VATSÃ¡ -- 2]
Sv. byÄ• Ä‹i f. `calf'; Phal. bÄ“Ç°i f. `heifer (one to two years old)'.

dvivaraka 6686 *dvivaraka `set of two garments'. [DVI -- , VARAKA -- 1]
L. beÄ• r, (Ju.) á¸‡iÄ• r, á¸‡evar m. `suit of two garments for women'; P. bevar, beor, beur m. `id.', veur m. `woman's veil or bodice'.

dvivrÌ¥ta 6687 *dvivrÌ¥ta `twofold'. [~ *DUVRÌ¥TA -- . -- DVI -- , VRÌ¥T -- 2]
G. bevaá¹› `double' (with e from be `two').
dvivÄ“da -- see *DUVÄ“DA -- .
DVIá¹¢ `hate': DVá¸—á¹£A -- ; *UPADVIá¹£á¹-A -- .
dviá¹£aá¹£á¹-i -- see DVÄ• á¹£Aá¹£á¹-I -- .
dvisaptati -- see DVÄ• ËŠSAPTATI -- .

dvihalya 6688 dvihalya `twice -- ploughed' lex. [DVI -- , HALÃ¡ --]
S. á¸‡elha, á¸‡ela f. `second ploughing' (whence á¸‡el(h)aá¹‡u `to plough a second time'), L. bihal m., bÄ“l, (Ju.) á¸‡el f., P. beil m.; M. belh&etilde;, pl. ËšhÄ«Ëœ n. `deep furrows ploughed with narrow interstices'.
dvihasta -- see *DUHASTA -- and *DVÄ• HASTA -- .

dvihÄ• yana 6689 dvihÄ• yana `two years old' Mn., ËšnÄ« -- f. `two year old cow' lex. [~ *DUHÄ• YANA -- . -- DVI -- , HÄ• YANÃ¡ --]
S. á¸‡ihÄ• á¹‡u m. `foal'; L. (Ju.) á¸‡ihÄ• á¹‡ m. `colt', f. `filly', khet. bihan `colt' (other forms perh. confused with *biand < dvÃ-dant -- see *DUDANTA -- : Ju. Shahpur á¸‡ihÃ£Ì„tÄ• m. `a young donkey after weaning' = L. bihÄ• ná¹-Ä• m. `id.', mult. `colt'); P. behÄ• n f. `filly from six months to two years old'.

dvihrÌ¥da 6690 *dvihrÌ¥da `pregnant' (dvihrÌ¥dayÄ• -- f. SuÅ›r.) with dvi<-> replaced by MIA. du -- in *duhada -- , Ëšhaá¸• a -- whence doÌ„hada -- (m. R., m.n.lex.) `pregnancy' KÄ• lid. and (with sanskritized v.l. dauhrÌ¥da --) `morbid longings of pregnant woman' YÄ• jÃ±., doÌ„hala -- n. (?) `id.' MÄ• lav., Ëšlaka-<-> m. Buddh. [EWA ii 68 with lit. -- DVI -- or *du -- 2, hÅ•ÌŠd --]
Pa. doÌ„haá¸·a -- m. `longing of pregnant woman, intense longing', Pk. doÌ„hala -- , á¸• oÌ„Ëš m.; B. dohal `longing'; H. dohal m. `morbid longing of pregnant woman', M. á¸• ohá¸·Ä• , á¸• ohÄ• á¸·Ä• m., Si. doá¸·a.
Addenda: *dvihrÌ¥da -- [Sk. dvihrÌ¥da -- rather by pop. etym. < MIA. doÌ„haá¸·a -- `morbid desires' (â†’ Sk. dauhrÌ¥da -- SuÅ›r., daurhrÌ¥da -- lex.); -- MIA. doÌ„á¸¥aá¸·a -- poss. deriv. in sense `pangs' or `malignancy' from â€ *DÅ«HRÌ¥D -- `malignant', durhÄ• ËŠrd -- AV., durhrÌ¥d -- MBh., durhrÌ¥daya -- PÄ• á¹‡.gaá¹‡a; -- Pk. dÅ«haa -- `tormenting', dÅ«hala -- `unfortunate', Ap. dohaya -- `malicious (Ä«rá¹£yÄ• lu PSM)'; -- there is no trace of the supposed *duhada -- `pregnant', and later complex forms suggest `pregnancy' < `pangs' (doÌ„hadaduá¸¥kha -- KÄ• lid.; dvaihrÌ¥dayya -- Car. ~ dauhrÌ¥da -- ; dvihrÌ¥dayÄ• -- ~ dauhrÌ¥dinÄ« -- SuÅ›r., daurhrÌ¥da -- , ËšdinÄ« -- lex.) J.C.W.]
M. á¸• oá¸· n. `evil surmise, suspicion'?

dvÄ«pÃ¡ 6691 dvÄ«pÃ¡ m.n. `land, island' RV. [DVA -- , Ã¡P --]
Pa. dÄ«pa -- m.n., Ëšaka -- m. `island', Pk. dÄ«va -- m.; B. (in cmpds.) --

dÄ«yÄ• , -- de ODBL 505; G. dÄ«v n. `island, name of a partic. island'; Si. diva, dÅ«va `island'. -- With j -- < dv -- : K. zuwu m. `island'; M. jÌˆuv&etilde;, jÌˆuÌ„Ìƒ n. `island in a river'.
dvÄ«pÃ-n -- , dvÄ«ËŠpya -- ; *dvÄ«parÄ“trikÄ• -- , *dvÄ«pÄ• kÄ• ra -- ; jambudvÄ«pa -- , navadvÄ«pa -- , *malladvÄ«pa -- , *laá¹…kÄ• -<-> dvÄ«pa -- .
Addenda: dvÄ«pÃ¡ -- : Md. dÅ« (duvek) `island'; A. diyÄ• `island in river'.
â€ Slá¹• HALADVÄ«PA -- .

dvÄ«parÄ“trikÄ• 6692 *dvÄ«parÄ“trikÄ• `island sandbank'. [DVÄ«PÃ¡ -- , RÄ“TRA --]
L. birÄ“tÄ« f. `sandy island'.

dvÄ«pÄ• kÄ• ra 6693 *dvÄ«pÄ• kÄ• ra `island -- shape'. [DVÄ«PÃ¡ -- , Ä• KÄ• RA --]
Or. diÄ• rÄ• `land newly formed by the recession of a river'; Bi. Mth. dÄ«yar `field on island in a river'; H. diyÄ• rÄ• , ËšÄ• á¹›Ä• m. `island formed in the middle of a river, alluvial land' (á¹› over -- hindiized from rustic r?).

dvÄ«pÃ-n 6694 dvÄ«pÃ-n m. `tiger, panther, leopard' AV. [DVÄ«PÃ¡ --]
Pa. dÄ«pin -- , dÄ«pika -- m. `panther', Pk. dÄ«vi -- , Ëšia -- m. `leopard'; PaÅ¡. dÃ©wio `young leopard?' (but IIFL iii 3, 61 compares dÄ“w `wolf' â†• Pers.); Sh.gil. dÄ«Ëœ(h) m. `tiger', koh. gur. dÄ«Ëœ m. `leopard' (â†’ á¸Œ. dÄ«á¹… m.); Si. diviyÄ• `leopard'.

dvÄ«ËŠpya 6695 dvÄ«ËŠpya `*spotted' (`living on an island' VS.). [Cf. DVÄ«PÃ-N -- . -- DVÄ«PÃ¡ --]
G. dipá¹›É” m. `panther, tiger', Ëšá¹›uÌƒ n. `small do.'.

dvá¸—á¹£a 6696 dvá¸—á¹£a m. `hatred' ÅšBr. [âˆšDVIá¹£]
OSi. des `curse'; -- cf. Pk. dÄ“si -- `hating' < dvÄ“á¹£in<-> MBh.

dvaitÄ«yaka 6697 dvaitÄ«yaka `recurring every other day' lex. [DVITÄ«ËŠYA --]
S. á¸‡&etilde;Ãµ, á¸‡&etilde;yÃµ m. `tertian ague' (with nasalization from ordinals in -- ama --).
*dvaiyardha -- `one and a half' see DVYARDHA -- .
*dvaiyahaka -- `lasting two days' see DVYAHÃ¡ -- .

dvyardha 6698 dvyardha `one and a half' SÅ«ryap. 2. *dviyardha -- . 3. *dvaiyardha -- . 4. *duvardha -- . 5. *dauvardha -- . [DVI -- and *du -- 2, ardhÃ¡ -- 2. The late Helmer Smith in a personal communication denying the reality of the vrÌ¥ddhi -- forms derived modern forms with e from ia, with o from ua, and eu < dvÄ“ -- a -- , but the last owing their u to contamination with *duvardha -- point to the existence of *dvaiyardha -- or at least a MIA. *dÄ“aËš]
1. WPah.bhad. daá¸• á¸• h `one and a half'.
2. Pa. diyaá¸• á¸• ha -- , AÅ›.man. kÄ• l. diyaá¸• ha -- , shah. diyadha -- , L. á¸• iá¸• á¸• h, M. dÄ«á¸• h, dÄ«á¸• , á¸• Ä«á¸• h; -- X *duvardha -- : Pk. divaá¸• á¸• ha -- . -- Forms with e may belong here (e < ia) or to 3 below. -- For Si. yÄ“á¸·a, yeá¸·a see *Ã¡DHIYARDHA -- .
3. S. á¸• eá¸• hu, L. (Ju.) á¸• Ì eá¸• hÄ• , awÄ• á¹‡. á¸• á¸•á¸• h, P. á¸• eá¸• h, bhat. á¸• aiá¸• h, WPah.cur. á¸• eá¸• á¸• h, N. á¸• eá¹›, á¸• eá¹›o, A. á¸• er, B. deá¹›, á¸• Ëš, deá¹›Ä• , á¸• Ëš, Or. deá¹›ha, Ëšá¹›hÄ• , Mth. Bhoj. H. á¸• eá¹›Q (â†’ Aw.lakh. Ku.), Ko. dÄ“á¸• ; -- X *duvardha -- : P. á¸• euá¸• h f. `increasing by 1 1/2', á¸• euá¸• hÄ• `1 1/2 fold', Ku. dewaá¹›o, dyauá¹›o, Bi. á¸• eoá¹›hÄ• , Aw.lakh. á¸• euá¹›he.
4. Tir. dowaá¸• Ä«, K. á¸• oÌ†á¸• , P. á¸• uá¸• á¸• hÄ• , á¸• Å«á¸• h, Ëšá¸• hÄ• , EP. á¸• Å«á¹›h.
5. G. dÉ”á¸• h.
Addenda: dvyardha -- . 2. *dviyardha -- : Garh. dyÉ”á¸• hu `1 1/2', á¸• eá¸• . 3. *dvaiyardha -- X 4. *duvardha -- : WPah.ká¹-g. deuá¸• h `1 1/2fold', dÃ©á¸• á¸• h, dÄ“á¸• h `1 1/2'.

dvyaÅ›Ä«ti 6699 dvyaÅ›Ä«ti f. `eighty -- two' PÄ• á¹‡. [DVI -- , AÅ›Ä«TÃ- --]
Pk. bÄ• sÄ«i, bÄ• sÄ«, bÄ“Ä• sÄ«, S. á¸‡iÄ• sÄ«, L. beÄ• sÄ«, P. biÄ• sÄ«, N. bayÄ• si, A. birÄ• xi, B. birÄ• si, Or. bayÄ• asÄ«, Aw.lakh. H. bayÄ• sÄ«, G. byÄ• Å›Ä«, M. byÄ• yÅ›Ä«.
Addenda: dvyaÅ›Ä«ti -- : Md. (old) bÄ• Ä• hi `82' â†• Ind.

dvyahÃ¡ 6700 dvyahÃ¡ `*lasting two days', m. `period of two days, a two days' ceremony' ÅšBr. 2. *dviyaha -- or *dvaiyahaka -- , cf. dvaiyahnika -- PÄ• á¹‡.KÄ• Å›. [DVI -- , Ã¡HAR --]
1. Pa. dÄ«haá¹• `for two days'.
2. L. (Ju.) á¸‡ehÄ• m. `food cooked yesterday'; P. behÄ« (and vehÄ«?) f.

`sweetmeats placed before wedding party at the bride's house for the two days after wedding'.

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DH dhakk 6701 *dhakk `push, strike'. [dhakkayati `annihilates' DhÄ• tup.]
K. daka m. `a push, blow', S. dhaku m., L. P. dhakkÄ• m.; Ku. dhakkÄ• `collision', dhÃ£Ì„kÄ• `forcibly pushing'; N. dhakkÄ• `collision, push'; B. dhaÌ„Ì†kkÄ• `push', Or. dhakÄ• ; H. dhak m. `shock, sudden terror', dhakkÄ• m. `push'; OMarw. dhakÄ• -- dhakÄ« f. `rush'; G. dhakkÉ” m. `push', M. dhakÄ• , á¸• hakÄ• m.; -- P. dhakká¹‡Ä• `to push, oust'; -- S. dhakiá¹›aá¹‡u `to half -- clean rice by beating it in a mortar'; -- Ku. dhakelá¹‡o `to push', N. dhakelnu, H. dhakelnÄ• , á¸• haËš, G. dhakelvuÌƒ.
Addenda: *dhakk -- : S.kcch. dhakko á¸• eá¹‡o `to push'; WPah.ká¹-g. dhÃ kkÉ” m. `push, dash', J. dhÄ• kÄ• m.
â€ *dhakkha -- `defective' see *á¸• AGGA -- 2.

6702 dhÃ¡ká¹£u -- , dÃ¡ká¹£u -- , daká¹£Ãºs -- `flaming, burning' RV. [âˆšDAH]
K. dochu `dark -- coloured, black (esp. of bears and other wild animals), black -- hearted' or < dÃ¡ká¹£u -- ; -- P. á¸• hakk `the tree Butea frondosa' which "in bloom looks like fire on horizon" Platts UD s.v., á¸• hakkÄ« f. `forest of these trees'; OAw. á¸• haÌ„Ì†á¹• kha m. `B. frondosa', H. á¸• hÄ• kh, á¸• hÄ• k m. (â†’ P. á¸• hÄ• k), dhÄ• khÄ• m. `the tree', á¸• hÄ• k(h)Ä• m. `thick wood of these trees'.

6703 *dhaká¹£ati `burns' [Cf. fut. part. vidhaká¹£yÃ¡nt -- , aor. part. dhÃ¡ká¹£at RV. -- âˆšDAH]
G. dhakhvuÌƒ `to get into a passion', dhakhÄ• vvuÌƒ `to make hot', dhakh f. `thirst'.

Addenda: dhÃ¡ká¹£u -- : S.kcch. á¸• akho m. `quarrel'; B. dhak `sudden blaze', Or. dhaka `blaze' (rather than < *DHAGG --).

dhagg 6704 *dhagg `throb, glitter'. [Cf. dhagiti `at once' KÄ• d., dhagad -- dhagiti `crack!' HPariÅ›., and *á¸• AG -- 1]
Pk. dhagadhagaÃ¯ `flares', dhagadhaggamÄ• á¹‡a -- , dhaggÄ«kaya -- `blazing'; H. dhagdhagÄ• nÄ• `to throb, glitter'; G. dhagdhagvuÌƒ `to burn fiercely'; M. dhagdhagá¹‡&etilde; `id., to beat (of heart)'; -- S. dhakdhaki f. `palpitation'; N. dhakÄ• unu `to pant'; B. dhak `sudden blaze', dhakdhakÄ• na `to throb, glitter'; Or. dhaka `blaze', dhakadhaka `throbbing, blazing'; H. dhakdhakÄ• nÄ• , dhadhaknÄ• `to blaze', G. dhakdhakvuÌƒ; M. dhakdhaká¹‡&etilde; `to palpitate'.
*dhaá¹…ga -- `defective' see *á¸• AGGA -- 2.
Addenda: *dhagg -- : Ko. dhaggu `heat', dhagdhagu `blazing heat'.
â€ *dhagga -- `defective' see á¸• AGGA -- 2.

dhajja 6705 *dhajja `pomp'. [Cf. DHVAJA -- m. `penis' SuÅ›r., `arrogance' lex., *DHÄ• KKA -- `pomp', *DHAKK -- `push': similar mngs. s.vv. DARPÃ¡ -- , *DRAPP -- , *DABB --]
K. daza m. `ostentatious pride'; S. dhajÌ„u `dressed up'; P. dhaj f. `style'; Ku. dhaj m. `immense riches'; N. dhaj `pomp'; H. G. dhaj f. `style', M. dhajÌˆ f.

dhaá¹-a 6706 dhaá¹-a1 m. `scale of a balance, a balance' Mit. 2. dhaá¹-aka -- m. `a partic. weight = 42 raktikÄ• ', Ëšá¹-ikÄ• <-> f. LÄ«l. (`5 ser' Apte). [MIA. < DHRÌ¥TÃ¡ -- (with or sc. tulayÄ• ) `measured, weighed' MBh. -- âˆšDHRÌ¥]
1. K. dar m. `large fixed scales for heavy loads, calculation of the weight of a load'; S. dhaá¹›u m. `weighing'; Ku. dhaá¹› `weighing of one's body against grain to be given in alms'.
2. S. dhaá¹›o m. `a weight (for weighing)'; S. L. P. dhaá¹›Ä« f. `a partic. weight = 5 ser' (P. = 10 ser); Ku. dhaá¹›o m. `weight, weighing', dhaá¹›i f. `weight of 5 ser; B. dhÄ• á¹›Ä• `balance, weight of 5 ser'; Or. dhaá¹›Ä• `scalebeam, counterpoise'; H. dhaá¹›Ä• m. `counterbalancing weight', dhaá¹›Ä« f. `weight of 5 ser'; G. dhaá¹›É” m. `counterweight', dhaá¹›Ä« f. `a weight, guess'; M. dhaá¸• Ä• m. `weight of 10 ser', dhaá¸• Ä« f. `counterweight'. -- L. dhaá¹›ath, P. dhaá¹›at(h) f. `charge on weighing' (+?).

*DHAá¹-AVÄ• HIN -- .

dhaá¹-a 6707 *dhaá¹-a2, dhaá¹-Ä« -- f. `old cloth, loincloth' lex. [Drav., Kan. daá¹-á¹-i `waistband' etc., DED 2465]
Ku. dhaá¹›o `piece of cloth', N. dharo, B. dhaá¹›Ä• ; Or. dhaá¹›Ä• `rag, loincloth', dhaá¹›i `rag'; Mth. dhariÄ• `child's narrow loincloth'.
*DHAá¹-AVASTRA -- .
Addenda: *dhaá¹-a -- 2. 2. â€ *dhaá¹-á¹-a -- : WPah.ká¹-g. dhÃ á¹-á¹-u m. `woman's headgear, kerchief', kc. dhaá¹-u m. (also dhaá¹-hu m. `scarf', J. dhÄ• á¹-(h)u m. Him.I 105).
â€ *dhaá¹-á¹-a -- see *DHAá¹-A -- 2.

dhaá¹-a 6708 *dhaá¹-a3 `edge', dhaá¹-ika -- `(cloth) with hemmed edges' BHS ii 275. [Same as *DHAá¹-A -- 2?]
S. dhaá¹›Ä« f. `coloured edge to cloth'; L. dhaá¹›Ä• m. `field boundary'; P. dhaá¹›Ä« f. `line'; Or. dhaá¹›i `edge'; H. dhaá¹›Ä« f. `line'; M. dhaá¸• f. `brink, edge (esp. of a raised place)', dhaá¸• Ä« f. `border of cloth'; -- ext. in N. dharko `stripe, line', dharcho, dharso `streak, line, shred of cloth, long narrow piece of land'.

dhaá¹-avastra 6709 *dhaá¹-avastra `cloth garment'. [*dhaá¹-a -- 2, vÃ¡stra --]
M. dhaá¸• ot n. `any piece of strong and common clothing'.

dhaá¹-avÄ• hin 6710 *dhaá¹-avÄ• hin `scales -- carrier'. [dhaá¹-a -- 1, vÄ• hin --]
S. L. P. dhaá¹›vÄ• Ä« m. `village weighman'; H. dhaá¹›wÄ• Ä« m. `market officer who weighs grain', M. dhaá¸• vaÄ« m.

dhaá¸• 6711 *dhaá¸• `throb, beat'.
Pk. dhaá¸• ahaá¸• ia -- n. `thunder'; N. dhaá¹›nu `to press (for payment)', dhaá¹›Ä• dhaá¹› `boldly'; Or. dhaá¹› -- dhaá¹› `palpitation'; H. G. dhaá¹›Ä• dhaá¹› `dashingly'; M. dhaá¸• Ä• dhaá¸• `id.', dhaá¸• -- dhaá¸• `palpitatingly'. -- Ext. -- kk -- : S. dhaá¹›kaá¹‡u `to palpitate, winnow'; P. dhaá¹›ká¹‡Ä• `to palpitate with fear', dhaá¹›kÄ• m. `fear'; N. dharkanu `to be torn, be grieved', dhaá¹›kanu `to beat loudly (of heart), walk smartly'; Aw. lakh. dharkab `to throb'; H. dhaá¹›aknÄ• `to throb, blaze up'; G. dhaá¹›akvuÌƒ `to throb', dhaá¹›ak f., dhaá¹›Ä• kÉ” m. `quick push',

dhaá¹›kaá¹‡ `timid'; M. dhaá¸• aká¹‡&etilde; `to throb', dhaá¸• Ä• kÄ• m. `throbbing'.

dhaá¸• a 6712 *dhaá¸• a `trunk of body'.
Pk. dhaá¸• a -- n. `trunk of body', S. dhaá¹›u m., P. dhaá¹› f.; Ku. dhaá¹› m. `trunk of body or tree, middle part of anything'; B. dhaá¹› `trunk of body', Or. dhaá¹›a `trunk of body or tree'; Mth. dhar `headless body'; OAw. dhara m. `body, heart'; H. dhaá¹› m. `trunk of body' (â†' Mth. N. dhaá¹›), OMarw. dhaá¹›a m., G. dhaá¹› n.; M. dhaá¸• n. `headless body'. -- L. dhaá¹› f., dhaá¹›Ä• m. `heap, party'??
*DHAá¸• Ä• á¹…GAKA -- .

dhaá¸• Ä• á¹…gaka 6713 *dhaá¸• Ä• á¹…gaka `headless body'. [*DHAá¸• A -- , Ã¡á¹…GA -- 1]
L. dhaá¹›aá¹…gÄ• m. `partly consumed carcase'.
*dhaá¸• á¸• ha -- `belly' see *á¸• HIá¸• á¸• HA -- 2.

6713a â€ *dhatta -- pp. for DÃ¡DHÄ• TI formed like dattÃ¡ -- ~ DÃ¡DÄ• TI; Pk. dhatta -- `laid down'. [âˆšDHÄ•]
â€ *AVADHATTA -- .

dhattÅ«ra 6714 dhattÅ«ra m. `the white thorn -- apple Datura alba', Ëšaka -- m. SuÅ›r. 2. *dhastÅ«ra -- . 3. dhuttÅ«raka -- m. BHSk. 3. dhustÅ«ËŠra -- m. KathÄ• s., dhÅ«stÅ«ra -- , dhustura-<-> m. lex. 5. *duddura -- . 6. dhÅ«rta -- 2 m., dhÅ«rtakrÌ¥t<-> m. lex.
1. Pk. dhattÅ«ra -- m. `Datura', n. `its flower'; Sh. dÄƒtÅ«ËŠro m. `Datura'; K. daturu m. `D. alba'; S. dhÄ• tÅ«ro m. `D. fastuosa' (< *dhÄ• ttÅ«raka -- ?); P. dhatÅ«rÄ• m. `D. stramonium', Ku. dhaturo, gng. dhatur; N. dhaturo `D. fistulosa', A. dhaÌƒturÄ• ; Or. dhaÌ„Ì†turÄ• `D. fastuosa'; H. dhatÅ«r, ËšrÄ• m. `D. alba' (hence dhatÅ«riyÄ• m. `poisoner, knave, cheat': but cf. M. dhaturÄ• m. `trickery' s.v. *DHÅ«RTAKÄ• RA --), Marw. dhatÅ«ro m., G. dhatÅ«rÉ”, dhaÌƒtËš m.
2. Mth. dhathÅ«r.

3. A. dhuÌƒturÄ• , B. Or. dhuturÄ• , H. dhutÅ«rÄ• m., M. dhutrÄ• , dhotrÄ• m.
4. B. dhuthurÄ• , Mth. dhuthur.
5. Or. dudurÄ• .
6. Pk. dhutta -- m.
*DHATTÅ«RATAILA -- , *DHATTÅ«RAPATTRA -- .
Addenda: dhattÅ«ra -- : A. also dhÅ«tÅ«rÄ• AFD 204.

dhattÅ«rataila 6715 *dhattÅ«rataila `datura oil'. [DHATTÅ«RA -- , TAILÃ¡ --]
M. dhutrel f. `oil of thorn -- apple'.

dhattÅ«rapattra 6716 *dhattÅ«rapattra `datura leaf'. [DHATTÅ«RA -- , PÃ¡TTRA --]
K. dataÌ‡riwaÌ£thar, dat. Ëštras m. `datura leaf'.
DHAN `run': DHÃ¡NA -- , DHANÃ¡YATI.

dhÃ¡na 6717 dhÃ¡na n. `contest, prize, booty, property' RV. [âˆšDHAN]
Pa. dhana -- n. `wealth', Pk. dhaá¹‡a -- n.; Sh. (Lor.) don `herd of goats';
S. dhaá¹‡u m. `herd of cattle, flock of sheep'; P. dhaá¹‡ m. `herd of cattle, wealth'; WPah.cam. dhaá¹‡ `herd', bhal. dhaá¹‡ n. `flock of goats and sheep'; B. dhan `wealth in cattle'; H. dhan m. `cattle'; G. dhaá¹‡ n. `herd of cattle'; M. dhaá¹‡ f. `enrichment'; Si. dana `possessions'. -- Prob. â†• Sk.: K. dana m. `wealth', N. A. B. Mth. H. dhan m. as certainly S. dhanu m., Ku. dhan, Or. dhana, G. M. dhan n.
DHANÃ-N -- , DHANIKÄ• -- , DHANÄ«YÄ• -- ; DHANAPÄ• LÃ¡ -- , *DHANAVÄ• HIN -- ; NIRDHANA -- ; *KHÄ• DADHANA -- ; GOÌ„DHANA -- .
Addenda: dhÃ¡na -- : S.kcch. dhaá¹‡ m.pl. `herd of cattle'.
â€ DHÃ¡NIá¹£á¹-HA -- , â€ DHÃ¡NYA -- .

dhanapÄ• lÃ¡ 6718 dhanapÄ• lÃ¡ m. `guardian of possessions' AV. [DHÃ¡NA -- , PÄ• LA --]
S. dhaá¹‡Ä• ru, dhanÄ• ru (dissim. fr. earlier *dhaá¹‡avÄ• á¸·u?), dharÄ• ru m.

`cowherd, goatherd', L. dhaá¹‡á¹‡vÄ• l m., Ëšliá¹‡ f., (Ju.) dhaá¹‡vÄ• l, dhanvÄ• l m. `cowherd'.

6719 dhanÃ¡yati `sets in motion', dhanÃ¡yatÄ“ `hastens' RV. [âˆšDHAN]
Pa. dhanÄ• yati `strives for, desires'; L. dhaá¹‡Ä«vaá¹‡ `to be put to bull (of cows)', dhaá¹‡Ä• vaá¹‡ `to put to bull'; P. dhaá¹‡nÄ• `to mount (of bull on cow), subdue'; -- L. dhaá¹‡Ä“oÌ„ f. `cow in heat, milch cow' < dhanayitavyÄ• -- ?

dhanavÄ• hin 6720 *dhanavÄ• hin `herdsman'. [Cf. aÅ›va -- vÄ• ha -- m. `horseman' lex. -- DHÃ¡NA -- , VÄ• HIN --]
L. dhaá¹‡Ä• Ä« m. `cowherd', dhaá¹‡Ãªá¹‡ f. `his wife', (Shahpur) dhanÄ• Ä« m., awÄ• á¹‡. dhanÄ• Ë‹Ä«.

dhanikÄ• 6721 dhanikÄ• f. `virtuous woman, wife' lex. [Cf. dhanika<-> `virtuous', m. `husband' lex.: sanskritization of Pk. dhaá¹‡ia -- `praiseworthy' < dhÃ¡nya -- (metr. dhÃ¡nia --) `rich' RV., `having or bringing good fortune' MBh., `virtuous' lex., dhanyÄ• -- f. `name of Dhruva's wife' VP. <-> DHÃ¡NA --]
Pk. dhaá¹‡iÄ• -- f. `praiseworthy wife'; B. Mth. dhani `lady', Mth. dhania; H. poet. dhani f. `young woman'.
Addenda: dhanikÄ• -- : WPah.ká¹-g. dhÉ”Ì„Ë‹á¹‡ f. (obl. -- I) `wife'; OMarw. dhaá¹‡i, Ëšá¹‡a f. `lady'.

dhanÃ-n 6722 dhanÃ-n `rich' RV., m. `creditor' Mn., dhanika<-> PaÃ±cat., m. Mn. [DHÃ¡NA --]
Pa. dhanika -- , Ëšiya -- m. `creditor'; Pk. dhaá¹‡ia -- `rich', m. `master'; S. dhaá¹‡Ä« m. `master' (whence dhaÃ±Ä• á¹‡Ä«, dhaÌƒyÄ• á¹‡Ä« f. `mistress'); P. WPah.bhal. dhaá¹‡Ä« `rich', m. `rich man', N. dhani; A. B. dhani `rich'; Bi. dhanÄ« `moneylender'; Mth. dhani `rich'; Aw.lakh. dhanÄ« `master'; H. dhanÄ« `rich', m. `owner, creditor' (dhanyÄ• nÄ« f. `mistress'); Marw. dhaá¹‡Ä«Ëœ m. `owner'; G. dhaá¹‡Ä« m. `master,' (dhaá¹‡iyÄ• á¹‡Ä« f. `mistress'); M. dhaá¹‡Ä« m. `master' (dhaá¹‡Ä«á¹‡ f. `mistress' < dhaninÄ« -- ). -- H. dhanÄ« m., G. dhaá¹‡Ä« m. `husband' poss. dhanika -- s.v. DHANIKÄ• -- .
*Ä• TMADHANIKA -- , *MAHIá¹£ADHANIN -- .
Addenda: dhanin -- : WPah.ká¹-g. dhÉ”á¹‡I, kc. Ëšá¹‡e m. `master, lord', OMarw. dhaá¹‡Ä-Ì„.

6722a â€ dhÃ¡niá¹£á¹-ha -- `very rich' ÅšÄ• á¹…khÅšr.; Ëšá¹-hÄ• -- f. `24th asterism'. [DHÃ¡NA --]
Pk. dhaá¹‡iá¹-á¹-hÄ• -- f. `this naká¹£atra', Md. dinaÅ™a.

dhanÄ«yÄ• 6723 dhanÄ«yÄ• f. `covetousness' lex. [Like dhÃ¡naka -- m. `id.' PÄ• á¹‡. deriv. of dhanÄ• yati `prospers' VS., `seeks (obj. dhanam)' Kir., ËštÄ“ `seeks wealth' MBh., dhanÄ«yati `id.' PÄ• á¹‡.com., Pa. dhanÄ• yati `desires'. -- DHÃ¡NA --]
M. dhaá¹‡Ä« f. `desire, craving, satiety'; -- or poss. with Pk. dhaá¹‡i -- f. `satisfaction' < *DHRÌ¥á¹‡I -- : DHRÄ• ËŠYATI.
dhanÃº -- 1 `bow' see DHÃ¡NUS -- .

dhÃ¡nu 6724 dhÃ¡nu2 (dhanÅ«ËŠ -- AV.) f. `dry land', dhÃ¡nvan -- 2 m. `desert' RV.
Phal. dhÄ• n, dÄ• n `hillside' NOPhal 34.

dhanurvant 6725 *dhanurvant `having a bow'. [DHÃ¡NUS --]
OSi. dunuvÄ• `bowman'?

dhÃ¡nus 6726 dhÃ¡nus n. `bow' RV., dhanÃº -- 1 m. Hit.
Pa. dhanu -- n. `bow', Ëšuka -- n. `small bow'; Pk. dhaá¹‡u -- , Ëšuha -- , Ëšukka -- m., ËšuhÄ« -- f., D. d*lnua, Sh. dÄ• n&utodgrave; m.; P. dhaá¹‡uk(h), Ëšá¹‡ak(h) m. bow', dhaá¹‡ukhÄ« f. `carding -- bow'; WPah.jaun. dhaá¹‡u, bhal. dhaá¹‡uÌƒ f. `bow', kÄ• dhaá¹‡Å« f. `rainbow' (kaÌƒ -- ?); Or. á¸• haá¹‡a `bow', Bi. dhanuhi; H. dhan, dhanuÄ• m. `bow', dhanuÄ« f. `small bow', dhanuhÄ«, ËšhiyÄ• f. `child's bow'; OG. dhaá¹‡uá¹• n. `bow', Si. dunna, st. dunu -- , Md. duni. -- X DHÅ«Ná¹“TI: H. dhunwÄ« f. `cottoncarding bow', Or. dial. dhuá¹‡a.
*dhanurvant -- , dhÃ¡nvan -- 1; indradhanÃºá¹£ -- , *vÄ«dhradhanus -- .
Addenda: dhÃ¡nus -- : WPah.ká¹-g. dhÉ”Ë‹á¹‡É” m. `bow', J. dhaá¹‡u m.; Md. duni `arrow'; -- Pk. dhÄ• á¹‡ukka -- m. `archery expert' (â†’ dhÄ• nuá¹£ka -- m. MBh.) der. dhaá¹‡ukka -- m.n. `bow' (dhanuá¹£ka -- n. LÄ• á¹-y.): OP. dhÄ• á¹‡aku m. `member of a low caste of hunters', H. dhÄ• nak.

dhandha 6727 dhandha, dhÄ• ndhya -- n. `awkwardness' lex.
Pk. dhaá¹• dhÄ• -- f. `shame'; Gy. germ. than `thing'; S. dhandho m. `business, perplexing affair'; P. Ku. dhandÄ• m. `business, work'; N.

dhand(h)Ä• `household affair, worry', A. dhand, B. dhÃ£Ì„dÄ• , Or. dhandÄ• ;
H. dhandhÄ• m. `craft, way of life'; G. dhandhÉ” m. `fuss'; M. dhandÄ• m.
`trade'; -- P. dhaÌƒdÄ• l f. `business, entanglement'; G. dhÃ£Ì„dhal f.
`fuss'.
dhÃ¡nya -- see DHANIKÄ• -- .
dhanvaga -- , dhanvaá¹…ga -- see DHARMAá¹‡A -- 2.
Addenda: dhandha -- : WPah.ká¹-g. dhÃ nde m.pl. `business, concern,
engagement', J. dhandÄ• m.

6727a â€ dhÃ¡nya -- `rich' RV., `fortunate, happy' Mn. [DHÃ¡NA --]
Pk. dhanna -- , dhaá¹‡á¹‡a -- , dhaá¹‡ia -- `fortunate', OP. dhannu `blessed
is!, happy is!', P. dhann.
dhanyÄ• ka -- see DHÄ• NAKA -- .
â€ dhanvana -- see DHARMAá¹‡A -- 1,2.

dhÃ¡nvan 6728 dhÃ¡nvan1 n. `bow' RV. [DHÃ¡NUS --]
Pa. daá¸·ha -- dhamma -- `having a strong bow' (< dá¹›á¸• hadhanvan -- MBh.);
Pk. dhamma -- m. `bow'; Kal.rumb. thum, urt. thÄ• m `bow' (th -- due to Ir.
influence, cf. Av. qanvarÉ™ `bow'?).
dhÃ¡nvan -- 2 `desert' see DHÃ¡NU -- 2.

dhapp 6729 *dhapp `slap, drive'. [Cf. *THAPP -- : PMWS 60 â†• Mu.?]
L. dhappÄ• m. `blow with both hands'; P. Ku. dhappÄ•  m. `slap'; Ku. dhÄ• p
`striking the earth with the hand in cursing'; N. dhÄ• p `slap'; B. dhÄ• p
`leap'; Or. dhÄ• pa `oppression, attack', dhÄ• paá¹›a `slap'; H. dhappÄ• m.
`slap', G. dhappÉ” m., dhÄ• pluÌƒ n.; M. dhÄ• p f. `panting'; <-> Ku.
dhapyoá¹‡o `to force to run', dhapkaá¹‡o `to leap'; N. dhÄ• pinu `to be
strained', dhapÄ• unu `to drive away'; H. dhaÌ„Ì†pnÄ•  `to be weary'; G.
dhapvuÌƒ `to proceed'; M. dhÄ• pá¹‡&etilde; `to pant'.
*dhappa -- `spot' see *á¸• ABBA -- 2.
DHAM or DHM&capamacr; `blow': DHAMÃ¡ -- , DHÃ¡MATI, DHAMANA -- , DHAMÃ¡NI --
, DHAMANÄ« -- , DHAMYÃ¡TÄ“, DHMÄ• TÃ¡ -- , DHMÄ• TÅ•ÌŠ -- , *DHMÄ• TRA -- ,
DHMÄ• NA -- ; Ä• DHMÄ• NA -- , Ä• ËŠDHMÄ• YATI, UDDHAMA -- , *UDDHÄ• MA -- ,
UDDHMÄ• NA -- , *UDDHMÄ• YATÄ“, UPADHMÄ• ËŠNA -- , PRÃ¡DHAMATI, VIDHMÄ• PA

dhamÃ¡ 6730 dhamÃ¡ in cmpds. `blowing' PÄ• á¹‡., dhamaka -- m. `blacksmith'
Uá¹‡.com. [âˆšDHAM]
Pa. dhama -- , Ëšaka -- m. `one who blows', Pk. dhamaga<-> m.; K. dam m.

`blast of furnace or oven, steam of stewing'; -- Kho. Sh.(Lor.) dam `breath, magical spell' â†• Pers. dam.
VÄ• TAá¹• DHAMA -- .

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6731 dhÃ¡mati `blows' RV. [âˆšDHAM]
Pa. dhamati `blows, kindles', Pk. dhamaÃ¯, ËšmÄ“i; K. damun `to roar (of wind), blow up a fire'; S. dhaÌƒvaá¹‡u `to blow (with bellows), beat (of pulse)'; P. dhauá¹‡Ä• `to blow (with bellows)', WPah.khaÅ›. rudh. dhamá¹‡Å«, G. dhamvuÌƒ. -- Kt. dÉ™moÌ„ -- , Pr. -- lemo -- `to winnow' rather < DHMÄ• YÃ¡TÄ“. -- Kho. (Lor.) damik `to work a charm on' deriv. dam `charm' â†• Pers. rather than < *dhÄ• mayati. -- Ext. -- kk -- or X MIA. phukk -- , phuá¹• k -- s.v. *PHÅ«TKA -- : L. dhauÌƒkaá¹‡ `to blow (with bellows)'; P. dhauk(h)á¹‡Ä• , dhauÌƒk(h)á¹‡Ä• `to blow (with bellows), bellow, brawl'; Ku. dhauÌƒká¹‡o `to blow, breathe', dhauÌƒkalo `bellows'; H. dhauÌƒknÄ• `to blow (with bellows), breathe on, pant'.

dhamana 6732 dhamana n. `blowing with bellows' lex. [âˆšDHAM]
K. damun m. `bellows'. -- Ash. dom&oacutetilde; `wind' (â†’ Pr. dumÅ«ËŠ), Kt. dyÄ«mi, Wg. dam&uacutetildemacr;, Bashg. damu; PaÅ¡.lauá¹›. dÄ• mÄ• ËŠn, kuá¹›. domÃ³n, uzb. damÅ«n `rain' (< `*storm' â†’ Par. dhamÄ• ËŠn `wind' IIFL i 248): these Kaf. and Dard. forms altern. < DHMÄ• NA -- ?

dhamÃ¡ni 6733 dhamÃ¡ni f. `vein, nerve' AV., `throat, neck' lex. [âˆšDHAM]
Pa. dhamani -- f. `vein', Pk. dhamaá¹‡Ä-Ì„ -- ; Kt. gÉ™Å•É™k -- dÉ™Ì• mÉ™ `adam's apple'; Wg. damÅ•eÌ„ÌƒÅ•, damÉ™ÌƒÅ• `neck', Pr. lÃºmu, lÃ¼mÄ«ËŠ; L. dhauá¹‡, dhÃ´á¹‡ f. `nape of neck', awÄ• á¹‡. dhauá¹‡, Ëšá¹‡Ä« f. `neck'; P. dhauá¹‡, dhaun f. `nape of neck'.

dhamanÄ« 6734 dhamanÄ« f. `bellows' KÄ• tySm., `sort of perfume' Bhpr. [âˆšDHAM]
Pk. dhamaá¹‡Ä-Ì„ -- f. `bellows', S. dhaÌƒvaá¹‡i f., H. dhaunÄ« f., G. dhamaá¹‡i f. (whence dhamaá¹‡vuÌƒ `to blow with bellows'); -- K. daman, dat. ËšmÃ¼Ã±Ã¼ f. `bad smell (esp. of stale curd or other bad food)'.

dhamm 6735 *dhamm `noise'. [Cf. dhamadhamÄ• `with the noise of bellows or trumpet' MW., dhamadhamÄ• yatÄ“ `roars' NÄ• g., `quakes' MÄ• latÄ«m.]
Pk. dhamadhamaÃ¯ `makes a noise'; P. Ku. dhamÄ• dham m. `noise of beating'; N. dhamÄ• dham `incessantly'; A. dhamdhamÄ• iba `to roar'; B. dhamdham `blowing repeatedly'; Or. dhamÄ• dham `with a thump'; OAw. dhamari f. `tumultuous movement', dhamadhama m. `tumult'; H. dhamÄ• dham `noisily, suddenly'; G. dhamÄ• dham f. `scuffle', M. dhamÄ• dhamÄ« f.; -- P. dhammaá¹›dhussÄ• m. `noisy stamping'; N. dhamardhus `fat, stalwart', H. dhamdhÅ«sar.
*DHAMMAKKA -- .

dhammakka 6736 *dhammakka `threat'. [Ext. of *DHAMM --]
P. dhamkÄ« f. `threat', N. dhamki, A. B. dhamak, Or. dhamaka, H. G. M. dhamkÄ« f.; -- S. dhamkaá¹‡u `to take fright'; P. dhamkÄ• uá¹‡Ä• `to threaten'; Ku. dhamkoá¹‡o `to scold'; N. dhamkÄ• unu `to threaten', B. dhamkÄ• na, Or. dhamakÄ• ibÄ• , H. dhamkÄ• nÄ• , G. dhamkÄ• vvuÌƒ, M. dhamkÄ• viá¹‡&etilde;.

6737 dhamyÃ¡tÄ“ `is blown on' RV. [âˆšDHAM]
L. dhammaá¹‡ `(night) to turn into dawn' (< `*to be kindled'), dhammÄ«, ËšmÄ«Ëœ f. `dawn' < MIA. pp. *dhammiÄ• sc. *rÄ• ttÄ«.

6738 dhÃ¡yati `sucks milk' RV. [âˆšDHÄ“]
Pk. pres. part. dhayaá¹• ta -- `sucking'; Kho.(Lor.) doyik `to be suckled' (1 sg. pres. daÃ¯m).

dhayinÄ« 6739 *dhayinÄ« `suckling'. [âˆšDHÄ“]
G. dheá¹‡ f. `a bride in her first pregnancy'?
Addenda: *dhayinÄ« -- : WPah.ká¹-g. dhe_á¹‡ f. `daughter', J. dhaiá¹‡ f.

dhara 6740 dhara `holding, supporting' usu. in cmpd. MBh. [âˆšDHRÌ¥]
Kho.(Lor.) dor `hopper of a mill' (â†’ Kal. dhor, Phal. dhoÌ„r m.?); K.

dara, dat. Ëšras m. `prop'; P. dhare jÄ• á¹‡Ä• `to be imprisoned'; A. dhar `embankment, boundary'; G. dharÄ« f. `a support'; M. dhar m. `power of holding, hold'; -- ext. -- á¸• a -- : Ku. dharaá¹›, dharaá¹›o m. `scaffold'.
*DHARAKÄ• á¹£á¹-HA -- ; DURDHÃ¡RA -- , *NIRDHARA -- ; Ä«á¹£Ä• DHARA -- , CATURDHARA -- , JALADHARA -- , *DÄ“HADHARA -- , *DHURADHARA -- , PAYOÌ„DHAR -- , *MAá¹‡á¸• ADHARA -- , *MUKHADHARA -- , *YUGADHARA -- , VÄ• DYADHARA -- , VIá¹£ADHARA -- , Å›AÅ›ADHARA -- , *SUVARá¹‡ADHARA -- , HASTADHARA -- .

dharakÄ• á¹£á¹-ha 6741 *dharakÄ• á¹£á¹-ha `support timber'. [DHARA -- , KÄ• á¹£á¹-HÃ¡ --]
MB. dharÄ• á¹- `special deck in a boat' ODBL 664.

dhÃ¡raá¹‡a 6742 dhÃ¡raá¹‡a1 `supporting' VS., n. `prop' KÄ• v. [Cf. dharÃºá¹‡a -- adj. and n. RV. -- âˆšDHRÌ¥]
Pa. dharaá¹‡a -- in cmpd. `supporting'; Pk. dharaá¹‡a -- n. `support'; Ku.gng. dharaá¹‡ `timber'; N. dharan `large beam'; A. dharnÄ• `beam', dharni `cross -- beam, ligature to prevent spread of snake -- poison'; Or. dharaá¹‡Ä• `prop'; Bi. dharan `cross -- beam supporting ridge -- pole', dharnÄ• `beam over well on which drawer stands'; Mth. dharan `beam for pressing indigo'; G. M. dharaá¹‡ n. `dam', M. dharaá¹‡ -- khÃ£Ì„b m. `the main post reaching from ground to roof'; -- Pk. dharaá¹‡a -- n. `the sitting by a creditor fasting at his debtor's door to enforce payment', S. Ku. dhará¹‡o m.; N. dharnÄ• basnu `so to sit'; B. dharnÄ• , dhannÄ• , Or. dharaá¹‡Ä• , H. dharnÄ• m., G. dhará¹‡uÌƒ n., M. dhará¹‡&etilde; n.; -- Ku. dhará¹‡Ä« `last and fatal stage of a cattledisease (consisting of constipation)'.
DHÄ• RAá¹‡AKA -- .

dharaá¹‡a 6743 dharaá¹‡a2 m.n. `a partic. weight (= 10 palas)' Mn. [Same as DHÃ¡RAá¹‡A -- 1? cf. dhaá¹-a -- 1. -- âˆšdhrÌ¥]
Pk. dharaá¹‡a -- n. `a weight (= 16 tolÄ• s)', G. dharaá¹‡ f. (= 1/3 tolÄ•).

dharÃ¡á¹‡Ä« 6744 dharÃ¡á¹‡Ä«1 f. `ground' MBh. [F. of DHÃ¡RAá¹‡A -- 1 sc. bhÅ«ËŠmi -- . -- âˆšDHRÌ¥]
Pa. Pk. dharaá¹‡Ä« -- f. `earth', Bshk. d*lrÃ-n, Tor. dÉ™rÄ«n f., Sv. daharÃ-á¹‡, Phal. dharÃ¡á¹‡, daharÄ• ËŠá¹‡; K. dran, dat. drÃ¼Ã±Ã¼ f. `low marshy ground near lakes'; WPah.roh. dhÃ¥rne adv. `on the ground, down'; OAw. dharani f. `the earth', G. dharaá¹‡ f., Si. deraá¹‡a H. Smith JA 1950,

208.
*DHARAá¹‡Ä«CALA -- .
Addenda: dharÃ¡á¹‡Ä« -- 1: WPah.ká¹-g. (kc.) dhÉ”Ë‹rni, dhÉ”Ë‹nni `on the ground, down (on the ground)', kua. (LStH 160) dhauni `on the ground'.

dharaá¹‡Ä« 6745 dharaá¹‡Ä«2 f. `vein in the body' lex. [Cf. DHARÄ• -- 2: same origin as DHARÃ¡á¹‡Ä« -- 1?]
P. dharan f. `umbilical vein, its painful displacement'.

dharaá¹‡Ä«cala 6746 *dharaá¹‡Ä«cala `earth tremor'. [dharÃ¡á¹‡Ä« -- 1, cala -- 2]
PaÅ¡. dhÄ• ËŠnÇ°al `earthquake' IIFL iii 3, 64 (rather than < *dharmacala -- as in IIFL i 249).

6747 dhÃ¡rati `holds, keeps' DhÄ• tup. [Pres. st. formed from fut. dhariá¹£yá¸— AV., inf. dhartum, &c., cf. DHÄ• RÃ¡YATI, dÄ• dhÄ• ËŠra RV. -- âˆšDHRÌ¥]
Pa. dharati `holds, supports', intr. `continues'; Pk. dharaÃ¯ `holds, catches'; Gy. rum. ther -- , gr. ter -- `to hold, have', hung. ther -- , boh. ter -- `to stand', arm. thar -- `to have'; Wg. (Lumsden) "durren" `to survive'; Pr. la -- , pret. lÃ¤yo `to have' (NTS xv 292 with?); Dm. daro `it is' NTS xii 138; PaÅ¡. dhar -- `to remain, stay' (â†’ Par. dhar -- , Psht. daredÉ™l IIFL iii 3, 64), Woá¹-. dar -- ; Kho. dorik `to hold, keep, rear (a child), set (a trap)', intr. `to wait, rest'; Tor. dÄ“rÄ« `they remained'; K. darun `to fast' (in sense `to become steady or firm' rather der. fr. doru < DRÌ¥á¸• HÃ¡ -- despite EVP 22 and IIFL iii 3, 64); S. dharaá¹‡u `to place, keep', L. dharaá¹‡, awÄ• á¹‡. dharuá¹‡, P. dharnÄ• ; Ku. dhará¹‡o `to hold, place, deposit', N. dharnu, A. dhariba; B. dharÄ• `to hold, catch', intr. `to continue, hold off, cease (of rain)'; Or. dharibÄ• `to hold', Mth. dharab (pp. dhail < DHRÌ¥TÃ¡ -- with -- illa); Aw.lakh. dharab

`to put down'; H. dharnÄ• `to keep, place, pledge', Marw. dhará¹‡o; G. dharvuÌƒ `to hold, catch'; M. dhará¹‡&etilde; `to hold', intr. `to sit on, stick to'; Ko. dhartÄ• `holds'. -- See DHÄ• RÃ¡YATI, DHRÌ¥TÃ¡ -- .
Addenda: dhÃ¡rati: WPah.poet. dhÉ”Ë‹rno `to hold, keep, bear', J. dhará¹‡u.

dharÄ• 6748 dharÄ• 1 f. `the earth' Mn. [Cf. dharÃ¡á¹‡Ä« -- 1. -- âˆšdhrÌ¥]
Pk. dharÄ• -- f. `the earth', G. dhar f., Si. daraya; -- S. dhara f. `support, prop'.

dharÄ• 6749 dharÄ• 2 f. `womb' Bhpr., `vein or other tubular vessel' lex. [Cf. DHARAá¹‡Ä« -- 2: same as DHARÄ• -- 1?]
P. dhar f. `umbilical vein, its displacement'; N. dhar -- naro `tendon Achilles'; A. dhar `artery'; -- H. dhar m. `rope'?
*dharÄ• gga -- `thread' see *DHÄ• GGA -- .

dhÃ¡ritrÄ« 6750 dhÃ¡ritrÄ« f. `female carrier' VS., `the earth' BhP. [âˆšDHRÌ¥]
S. dhartÄ« f. `the earth'; L.awÄ• á¹‡. dharut `bottom'; P. dharat, dhartÄ« f. `the earth', WPah.jaun. Ku. dhartÄ« f., N. dharti, Or. dharati, Mth. H. dhartÄ« f., OAw. OMarw. dharatÄ« f., G. M. dhartÄ« f. -- Poss. in Kho. (Lor.) d*lhrti -- p*ll*l/Å¡ `weeds' (if < `*earth leaves' see PALÄ• Å›Ã¡ --).
Addenda: dharitrÄ« -- : WPah.ká¹-g. dhÉ”rtI, dhÉ”trI f. `the earth, this world', â†• P. dhartÄ« (rather than â†• dialect with tr preserved), J. dhartÄ« Him.I 107.
â€ *dharga -- see *DHÄ• GGA -- .

6751 *dharjayati `makes go'. [dhÃ¡rjati `goes, moves' DhÄ• tup. -- âˆšDHRAJ]
Kho.(Lor.) daá¸·eik `to drive (animals), drive out, expel, dismiss' (but Morgenstierne dalÃ©ik < DÄ• LAYATI).

dhartrÃ¡ 6752 dhartrÃ¡ n. `prop, support' VS., `house' lex. [âˆšDHRÌ¥]
WPah.khaÅ›. tart (with low rising tone) `roof'.

dhÃ¡rma 6753 dhÃ¡rma m. `what is established, law, duty, right' AV.

[dhÃ¡rman -- n. RV. -- âˆšDHRÌ¥]
Pa. dhamma -- m. (rarely n.), AÅ›.shah. man. dhrama -- , gir. kÄ• l. &c.
dhaá¹• ma -- ; NiDoc. dhamÌ„a `employment in the royal administration'; Dhp.
dharma -- , dhama -- , Pk. dhamma -- m.; OB. dhÄ• ma `religious conduct'; H.
kÄ• mdhÄ• m `work, business'; OSi. dama `religion' (Si. daham â†• Pa.).
DHARMIN -- , DHARMIá¹£á¹-HA -- , DHARMYA -- , DHÄ• RMÃ¡ -- , DHÄ• RMIKÃ¡ -- ;
DHARMAGHAá¹-A -- , *DHARMAPRÄ“Ká¹£Ä• -- , DHARMARAKá¹£ITA -- , *DHARMÄ• Å›A
-- ; GRÄ• MYADHARMA -- , SADDHARMA -- .
Addenda: dhÃ¡rma -- : â€ Ã¡DHARMA -- ; â€ DHARMAÅ›Ä• LÄ• -- .

dharmaghaá¹-a 6754 dharmaghaá¹-a m. `jar of fragrant water offered daily in
the month VaiÅ›Ä• kha' lex. [DHÃ¡RMA -- , GHAá¹-A -- 1]
P.dog. á¹-É™Ì• maeá¹›a m. `daily offering meals to a priest in the month
&capamacr;á¹£Ä• á¸• ha'.
*dharmacala -- `earth tremor'. [dharmÃ¡n -- 2, cala -- 2]
See *DHARAá¹‡Ä«CALA -- .

dharmaá¹‡a 6755 dharmaá¹‡a1 m. `species of snake' lex.
P. dhÄ• maá¹‡ m. `a non -- poisonous snake', N. dhÄ• man; Or. dhÄ• maá¹‡aÌ„Ì†,
á¸• hÄ• Ëš `the snake Zamenis mucosus'; H. dhÄ• man, Ëšmin, dhÄ• wan m. `a large
harmless snake', G. dhÄ• maá¹‡i f.; M. dhÄ• maá¹‡, ËšmÄ«á¹‡ f. `species of
coluber'.
Addenda: dharmaá¹‡a -- 1 m. `species of snake', 6756 dharmaá¹‡a -- 2 m.
`species of Grewia tree' properly dhÄ• nvana -- `living or growing in desert
land' KÄ• m. (cf. dhanvanyÃ -- AV., dhanvaja -- SuÅ›r., dhÄ• nva -- Car.),
`*species of snake and Grewia tree' (cf. dhanvana -- m. `kind of animal'
VarBrÌ¥S., `species of Grewia' lex., dhÄ• nvana -- `made of its wood'
ÅšÄ• á¹…khÅšr.); -- dharmaá¹‡a -- id. â†• MIA. (T. Burrow JRAS 1967 42).
[Transferred to the tree (used for making bows) after reinterpretation with
dhÃ¡nvan -- 1; cf. dhanvaga -- , Ëšvaá¹…ga -- `the tree' showing influence
of `snake' words BHUJAá¹…GA -- , etc.: <-> DHÃ¡NVAN -- 2]

dharmaá¹‡a 6756 dharmaá¹‡a2 m. `the tree Grewia elastica' lex. [dhanvaga --
, Ëšvaá¹…ga -- m. Bhpr. pop. etym. from its use for bows]
Pk. dhammaá¹‡a -- m. `a tree'; L. dhamman m. `Grewia vestita'; P.kgr.
dhammaá¹‡ m. `G. elastica, G. oppositifolia'; Or. dhÄ• maá¹‡a `G.
tiliaefolia, Cordia macleodii'; H. dhÄ• man m. `the bamboo Grewia tiliaefolia
(used for making bows)'; M. dhÄ• maá¹‡, dhÄ• má¹‡Ä« f. `the screw tree

Helicteres isora'; Si. daminiya, davanÄ«ya -- gasa `G. tiliaefolia'.

dhÃ¡rman 6757 dhÃ¡rman1 n. `support, prop, established order' RV. [âˆšDHRÌ¥]
Shum. lyÄ“mÄ« `roof', Kal.rumb. drÄ• mÄ«ËŠ; A. dhÄ• m `big cross beam supporting a platform'.
SUDHÃ¡RMAN -- .

dharmÃ¡n 6758 dharmÃ¡n2 m. `supporter' RV. [As `*earth' â†’ Par. dharÃ¡m earth' IIFL i 249. -- âˆšDHRÌ¥]
*DHARMACALA -- .

dharmaprÄ“ká¹£a 6759 dharmaprÄ“ká¹£a `having an eye for what is right' R. [DHÃ¡RMA -- , PRÄ“Ká¹£Ä• --]
Cf. MIA. cmpd. AÅ›. dhaá¹• mapekha `regard for morality'; H. dhamek `name of the stÅ«pa at SÄ• rnÄ• th'.

6760 dharmaraká¹£ita -- , cf. ËštÄ• -- f. `a woman's name' DaÅ›. [DHÃ¡RMA -- , RAKá¹£ITÃ¡ --]
Pa. dhammarakkhita -- nom. prop., OSi. damarakita GS 41.

6760a â€ dharmaÅ›Ä• lÄ• -- f. `charitable asylum' lex. [DHÃ¡RMA -- , Å›Ä• ËŠLÄ• --]
Pk. dhammasÄ• lÄ• -- f., Brj. dhamsÄ• rÄ« f. `charitable institution'.

dharmÄ• Å›a 6761 *dharmÄ• Å›a `religious meal'. [DHÃ¡RMA -- , Ä• Å›Ã¡ --]
P. dhamÃ£Ì„h, ËšmÃ£Ì„ m. `Hindu ceremony on 13th day after birth when capÄ• tÄ«s and sÄ«rÄ• are distributed to relatives'.

dharmin 6762 dharmin `pious, just' Gaut. [DHÃ¡RMA --]
Pa. dhammika -- `righteous'; NiDoc. dharmiyasÌ±a gen. sg. `title of a king'; Pk. dhammi -- , Ëšia -- `righteous' (dhamma -- < DHARMYA -- , cf. Pa. dhammiya -- , or < DHÄ• RMÃ¡ -- ); PaÅ¡.ar. drÃ¤m `friend'; Si. dÃ¤mi `righteous'.
DHARMIá¹£á¹-HA -- , DHÄ• RMIKÃ¡ -- .

dharmiá¹£á¹-ha 6763 dharmiá¹£á¹-ha `very righteous' Mn. [DHARMIN --]
Pk. dhammiá¹-á¹-ha -- `very righteous'; Si. dÃ¤miá¹-u, damQ `kind'.
dharmya -- `customary' Mn., `endowed with qualities' Kaá¹-hUp., n. `a

customary donation' PÄ• á¹‡. [DHÃ¡RMA --]
See DHARMIN -- , DHÄ• RMÃ¡ -- , DHÄ• RMIKÃ¡ -- .
DHAV `run': *DHAVAKA -- , DHAVATÄ“; -- âˆšDHÄ• V.

dhavÃ¡ 6764 dhavÃ¡ m. `Grislea tomentosa or Anogeissus latifolia' AV. 2. dhÄ• takÄ« -- f. `Grislea tomentosa' SuÅ›r., dhÄ• vanQ<-> f. 3. dhavala -- 1 m. `Anogeissus latifolia' lex., dhaura -- 1 m. `Grislea tomentosa' Bhpr.
1. Pa. dhava -- m. `Grislea tomentosa'; Pk. dhava -- m. `a partic. tree'; Kho. dou, do, dog `blue pine, torch' (BelvalkarVol 49 < DAVA -- ); Or. dhaa, á¸• haÅ«, á¸• haa `Anogeissus latifolia, A. tomentosa'; H. dhau f., dhawÄ• m. `Grislea tomentosa (used in dyeing) or Lythrum fruticosum'; Si. davu `the timber tree Anogeissus latifolia'.
2. Pk. dhÄ• yaÄ« -- f. `a partic. tree'; P. dhÄ• vÄ• m., ËšvÄ« f., á¸• hÄ• vÄ« f. `Grislea tomentosa', kgr. dhÄ• m., dÄ• vÄ« f.; Or. á¸• hÄ• u `Anogeissus latifolia, A. tomentosa', dhÄ• i `Grislea tomentosa or Woodfordia floribunda'; H. dhÄ• w, dhÄ• wÄ• m. `Grislea tomentosa', M. dhÄ• yá¹-Ä« f.; -- ext. -- á¸• a -- : N. dhÄ• iro, dhaÌƒyÄ• ro, dhaá¹…ero `name of various flowering trees'; H. dhÄ• wá¹›Ä• m. `Grislea tomentosa'; G. dhÄ• vá¹›Ä« f. `a partic. tree (roots and flowers used medicinally)'; M. dhÄ• vá¸• Ä• m. `Grislea tomentosa'.
3. Ku. dhaul `a partic. tree used for firewood'; Or. dhaÃ¼rÄ• `Anogeissus latifolia'; H. dhaulÄ« f. `a partic. large tree'; M. dhÄ• yrÄ« f. `a partic. tree'.

dhava 6765 *dhava2 `white'.
M. dhavÄ• `white', Ko. dhavo.
DHAVALÃ¡ -- 2.
dhavÃ¡ -- 3 m. `man' Naigh., `husband' BhP. [Extracted from VIDHÃ¡VÄ• --]
*GOÌ„RDHAVA -- .

6765a *dhavaka -- `running'. [âˆšDHAV]
Or. dhuÃ£Ì„ `running'.

6766 dhavatÄ“ `runs' RV. [âˆšDHAV]
K. dawun `to run'; G. dhavvuÌƒ `to rush to'. -- See Add.
dhavala -- 1 `Anogeissus latifolia' see DHAVÃ¡ -- 1.
Addenda: dhavatÄ“: S.kcch. dhoá¹›á¹‡Å« `to run'; -- Md. duvanÄ«, ËšvenÄ« `runs', duvvanÄ« `drives' (or < DHÄ• ËŠVATI1 or DRÃ¡VATI).

dhavalÃ¡ 6767 dhavalÃ¡2 `dazzling white' PaÃ±cat. [*DHAVA -- 2]
Pa. Pk. dhavala -- `white', S. dhauÌƒro; L. dhÃ´á¸·a `whitish (of cattle)';
P. dhaulÄ• `white'; WPah.cam. dhauá¸·Ä• `white

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(of hair)'; Ku. dhaulo `white', gng. dhÉ”ÌˆÌ„l (-- l -- < -- ll --), A. B.
dhala, dhalÄ• , Or. dhaÃ¼á¸·Ä• , dhaá¸·Ä• ; Bi. dhaÌ„Ì†war, dhaur `light grey
(of cattle)'; OAw. dhaÃ¼rÄ• `white'; H. dhaur m. `white pigeon', dhaulÄ• ,
dhaurÄ• , dhorÄ• `white', OG. dhaÃ¼laÃ¼, G. dhÉ”á¸·uÌƒ, M. dhavaá¸·,
á¸• havá¸·Ä• i, Si. davalu. -- Deriv.: Pk. dhavalaÃ¯ `whitens', dhavalÄ• i `is
white'; S. dhauÌƒrÄ• iá¹‡u `to whiten'; A. dhawali `whitewashed'; Or.
dhaaá¸·ibÄ• , dhaÃ¼á¸·Ä• ibÄ• , dhaaá¸·Ëš `to whitewash', G. dhÉ”á¸·vuÌƒ.
*DHAVALAGHARA -- .
Addenda: dhavala -- 2: S.kcch. dhauro `white'.
â€ DHAVALÄ« -- .

dhavalaghara 6768 *dhavalaghara `white house'. [Cf. dhavalagrÌ¥ha -- n.
`upper story of a house painted white' Hit. -- dhavalÃ¡ -- 2, ghara --]
P. dhaullhar, dhaular m. `palace', Mth. dharahar, OAw. dhaÃ¼rÄ• hara m.; H.
dhauraÌ„Ì†har, dhawarhar, ËšrÄ• har, dharÄ• har, dharharÄ• m. `upper balcony
or terrace of a large house'; M. dhavlÄ• r n. `house with a whitened
balcony'.
*dhastÅ«ra -- `Datura alba' see DHATTÅ«RA -- .
DH&capamacr; `place': dÃ¡dhÄ• ti, dhÄ• kÃ¡ -- , dhÄ• ËŠtu -- , dhÄ• ËŠna -- ,
dhÄ• payati1, dhÄ• ËŠman -- 1, dhÄ• yÃ¡ -- , dhi -- , dhÄ«yÃ¡tÄ“1, hitÃ¡ -- ;
atyÄ• dhÄ• na -- , Ã¡pidadhÄ• ti, apidhÄ• ËŠna -- , avadadhÄ• ti, avadhÄ• na -- ,
Ä• ËŠdadhÄ• ti, Ä• dhÄ• ËŠna -- , Ä• dhÄ• payati, Ä• dhi -- , uddhÄ• na -- 1,
*uddhÄ• payati, uddhÃ- -- , Ãºddhita -- , uddhÄ«yatÄ“, upÄ• dhi -- 1,

nÃ-dadhÄ• ti, nidhÄ• ËŠ -- , nidhÄ• ËŠna -- , *nidhÄ• man -- , nidhÃ- -- , nÃ-rdadhÄ• ti, pÃ¡ridadhÄ• ti, paridhÄ• ËŠna -- , pÃ¡ridhÄ• payati, paridhÄ• ya -- , pÃ¡rihita -- , pidadhÄ• ti, pidhÄ• na -- , pidhÄ• payati, pihita -- , prÃ¡tidadhÄ• ti, pratisaá¹• dadhÄ• ti, pratisaá¹• dhi -- , *prattha -- , pradadhÄ• ti, pradhÄ• naka -- , pradhÄ«yatÄ“, prÄ• dhÄ• t, vÃ-dadhÄ• ti, vidhÄ• ËŠ -- , vidhÄ• tÅ•ÌŠ -- , vidhÄ• ËŠna -- , vidhÄ• payati, vidhi -- , vÃ-hita -- , vyavadhÄ• na -- , sÃ¡á¹• dadhÄ• ti, saá¹• dhÄ• ËŠ -- , saá¹• dhÄ• ËŠna -- , *saá¹• dhÄ• payati, saá¹• dhÄ• ya, saá¹• dhÃ- -- , saá¹• dhÄ«yatÄ“, saá¹• dhyÄ• ËŠ -- , samÄ• dhÄ• na -- , *samuddadhÄ• ti; Å›rÃ¡ddadhÄ• ti, Å›raddhÄ• ËŠ -- .
dhÄ• kÃ¡ -- m. `receptacle' lex., ËškÄ• -- f. PÄ• á¹‡. [âˆšDHÄ•]
*CÅ«Rá¹‡ADHÄ• KA -- , *TÄ• MRADHÄ• KA -- .

6768a â€ dhavalÄ« -- f. `name of a river' lex. [DHAVALA -- 2]
Garh. dhÉ”á¸·i `name of the Alakananda river in Gaá¹›hwÄ• l'.
DH&capamacr;: â€ *dhatta -- , â€ dhÄ• tra -- ; â€ *avadhatta -- ; <->
dhÄ• á¹-Ä« -- ?

dhÄ• kka 6769 *dhÄ• kka `pomp, boast'.
S. dhÄ• ka f., Ëško m. `fame, awe'; P. dhÄ• k f. `pomp'; Ku. dhÄ• k `eager wish'; N. dhÄ• k `pomp, boasting'; H. dhÄ• k f. `pomp, grandeur'; G. dhÄ• k f. `awe', M. dhÄ• k m.

dhÄ• gga 6770 *dhÄ• gga `thread'. 2. *dharÄ• gga -- . [Poss. X dhara<-> m. `flock of cotton', Pk. dhara -- n. `raw cotton': but cf. *TRÄ• GGA --]
1. S. dhÄ• gÌ o m. `thread, twine'; L. dhÄ• ggÄ• m. `small string by which thong attaching yoke to plough -- shaft is itself fastened to peg in shaft', awÄ• á¹‡. dhÄ• gÄ• `thread', P. dhÄ• ggÄ• m., Ku. N. dhÄ• go; Or. dhÄ• gÄ• , á¸• hÄ• gÄ• `single stitch'; H. dhÄ• gÄ• m. `thread'; G. dhÄ• gÉ” m. `thread, piece of cloth', dhÄ• gÄ« f. `patchwork quilt'; M. dhÄ• gÄ• m. `thread'; -- ext. -- l -- : Ku. dhÄ• gulo `bracelet', H. dhagulÄ• m. -- X DÄ• ËŠMAN -- 1: Gy. eur. thav m. `thread', pal. dÄƒf, as. def?
2. Pk. dharagga -- m. `cotton'.
*DH&capamacr;á¹¬ `drive out, attack': *DHÄ• á¹-AYATI, DHÄ• á¹-Ä« -- ; NIRDHÄ• á¹-AYATI.
Addenda: *dhÄ• gga -- [Rather â€ *dhÄ• rga -- ~ â€ *DHARGA -- with dial. a ~ Ä• < IE. o (*dhorgo -- in NPers. darz `suture', darzmÄ• n `thread'); Pk. dharagga -- < *dhargga -- < *dharga -- T. Burrow BSOAS xxxviii 73]
WPah.J. dhÄ• gÄ• m. `thread', ká¹-g. dhÃ ggÉ” m., poet. dhaguá¸·o, Ëšgá¸·o,

Ëšgá¸·u m. `bracelet' (Him.I 105).

6771 *dhÄ• á¹-ayati `drives out'. [âˆš*DHÄ• á¹-]
Pk. dhÄ• á¸• Ä“i `drives out, sends, destroys', (intr. dhÄ• á¸• aÃ¯ `goes out');
H. dhÄ• á¹›nÄ• `to send out, pour out, cast (metal)'; M. dhÄ• á¸• á¹‡&etilde;
`to send'.

dhÄ• á¹-Ä« 6772 dhÄ• á¹-Ä« f. `assault' lex. [âˆš*DHÄ• á¹-]
Pk. dhÄ• á¸• Ä« -- f. `assault, robber band'; K. dÄ• ra m. `robber band'; S.
dhÄ• á¹›a f., Ëšá¹›o m. `attack by robbers, robber band' (whence dhÄ• á¹›Ä• Ä«,
dhÄ• á¹›elu, Ëšlo m. `robber'); L. dhÄ• á¹›Ä• m. `robbery'; P. dhÄ• á¹› f.
`robber band', dhÄ• á¹›Ä• m. `id., crowd, plunder'; Or. dhÄ• á¹›i `onslaught,
array'; H. dhÄ• á¹› f. `attack by robbers'; G. dhÄ• á¹› f. `sudden assault,
attack by robbers', dhÄ• á¹›uÌƒ n. `gang of robbers, gang'; M. dhÄ• á¸• ,
dhÄ• á¸• Ä« f. `attack', Ko. dhÄ• á¸• i f.
dhÄ• takÄ« -- see DHAVÃ¡ -- 1.
Addenda: dhÄ• á¹-Ä« -- [< â€ *dhÄ• rti -- < IE. *dhorti -- from root in Gk.
qrw/skw, e)/qoron (Pokorny IEW 256) T. Burrow BSOAS xxxviii 68 or cf. (with
t ~ á¹-) Ir. *dÄ• ti (< d<-> or dh -- ?) in Shgh. dÄ• Ì¤d `war, fighting',
Ishk. dÄ“d EVSh 30]

dhÄ• ËŠtu 6773 dhÄ• ËŠtu n. `substance' RV., m. `element' MBh., `metal,
mineral, ore (esp. of a red colour)' Mn., `ashes of the dead' lex., `*strand
of rope' (cf. tridhÄ• ËŠtu -- `threefold' RV., ayugdhÄ• tu -- `having an
uneven number of strands' KÄ• tyÅšr.). [âˆšDHÄ•]
Pa. dhÄ• tu -- m. `element, ashes of the dead, relic'; KharI. dhatu `relic';
Pk. dhÄ• u -- m. `metal, red chalk'; N. dhÄ• u `ore (esp. of copper)'; Or.
á¸• hÄ• u `red chalk, red ochre' (whence á¸• hÄ• uÄ• `reddish'; M. dhÄ• Å«, dhÄ• v
m.f. `a partic. soft red stone' (whence dhaÌ„Ì†vaá¸• m. `a caste of iron --
smelters', dhÄ• vá¸• Ä« `composed of or relating to iron'); -- Si. dÄ•
`relic'; -- S. dhÄ• Ä« f. `wisp of fibres added from time to time to a rope
that is being twisted', L. dhÄ• Ä«Ëœ f.

6773a â€ dhÄ• tra -- n. `receptacle, *support' lex. cf. dhÄ• tÅ•ÌŠ<->
`creator, supporter' RV. [âˆšDHÄ•]
WPah.ká¹-g. (kc.) dhÃ cá¹‡Ãµ `to rear, bring up, feed', kiuÌƒth. dhÄ• cá¹‡Å«
`to feed' LSI ix 4, 553.

dhÄ• trÄ« 6774 dhÄ• trÄ« f. `nurse' MBh. [âˆšDHÄ“]
Pa. dhÄ• tÄ« -- f. `wetnurse', AÅ›.top. rdh. mth. rp. dhÄ• ti (single -- t -- after Ä• ), Pk. dhattÄ« -- , amg. dhÄ• Ä« -- f.; K. dÄ• y f. `nurse, maidservant'; Ku. dhÄ• Ä« `wetnurse', N. A. B. Or. dhÄ• i, H. OG. dhÄ• Ä« f. (G. dhÄ• i f. `woman's teat' rather < *DHÄ• PITA --). -- X DHÄ• PÃ¡YATÄ“: Pk. dhÄ• vÄ« -- f., G. dhÄ• vi f.
Addenda: dhÄ• trÄ« -- : WPah.ká¹-g. dhÃ I f. `wet nurse'.

dhÄ• ËŠna 6775 dhÄ• ËŠna n. (in cmpds.) `receptacle' RV., dhÄ• nÄ« -- f. (in cmpds.) `id.' KauÅ›., `site of habitation' lex. [âˆšDHÄ•]
Pa. dhÄ• na -- n. `receptacle (e.g. of dust, ashes, &c.)', dhÄ• nÄ« -- f. in rÄ• ja -- dhËš `royal town'; K. dÄ• n m. `earthen fireplace'; Ku. dhÄ• á¹‡ik `mousetrap'; H. dhÄ• nÄ• m. `the portion of a village inhabited by Gonds' (cf. *á¸• OÌ„MBADHÄ• NA -- ). -- Deriv.: N. dhÄ• nnu `to support, maintain, manage to do'.
AGNIDHÄ• ËŠNA -- , Aá¹…GÄ• RADHÄ• NÄ« -- , *UTSADHÄ• NÄ« -- , *UDADHÄ• NÄ« -- *UROÌ„DHÄ• NÄ« -- , *KADALADHÄ• NIKÄ• -- , *Ká¹£Ä• RADHÄ• NIKÄ• -- , KHALADHÄ• -- , KHALÄ“DHÄ• NÄ« -- , *GRÄ• MADHÄ• NA -- , CITÄ• DHÄ• NA -- , *CULLÄ«DHÄ• NA -- , *CYUTADHÄ• NA -- , *JUá¹£á¹-IDHÄ• NA -- , *á¸• OÌ„MBADHÄ• NA -- , *TILADHÄ• NIKÄ• -- , *DÄ• RUDHÄ• NAKA -- , *DHÅ«á¸• IDHÄ• NA -- , *NAá¸• ADHÄ• NIKÄ• -- , *PÄ• KADHÄ• NA -- , MAá¹£IDHÄ• NA -- , *RAKá¹£Ä• DHÄ• NA -- , *RATHYADHÄ• NÄ« -- , *Å›IROÌ„DHÄ• NA -- .
Addenda: dhÄ• ËŠna -- : Garh. dhÄ• á¹‡ `work, occupation'?

dhÄ• naka 6776 dhÄ• naka n. `coriander' Bhpr., dhÄ• nÄ• -- 2 f. lex. 2. dhÄ• nÄ“ya -- , Ëšaka -- n. MBh. 3. dhanyÄ• ka -- , dhÄ• nyaÌ„Ì†ka -- n. lex. [DHÄ• NÄ• ËŠ -- 1?]
1. Pk. dhÄ• á¹‡Ä• -- f. (orig. m. pl.?), Kho. (Lor.) danu, S. dhÄ• á¹‡o m., L. dhÄ• á¹‡&etilde; m. pl. `the seed and plant', G. dhÄ• á¹‡Ä• m. pl.
2. P. dhanÄ«Ä• , ËšnyÄ• f., pl. ËšnÄ«Ã£Ì„, ËšnyÃ£Ì„ (EP. or â†• H.?), Ku. dhaá¹‡iyÄ• , N. A. B. dhaniyÄ• , Or. dhaá¹‡iÄ• , Bi. dhaniyÃ£Ì„, H. dhaniyÄ• m.; -- K. daÃ±ewal f. (+?).
3. M. dhanÄ• , dhaá¹‡Ä• m. (< *dhaÌ„Ì†nÄ• ka -- ?).
*BÄ«JADHÄ• NA -- 2.

dhÄ• nÄ• ËŠ 6777 dhÄ• nÄ• ËŠ1 f. `corn, grain (esp. parched grain)' RV. Kho. dÄ• n `parched grain'; S. dhÄ• á¹‡yuÌ„Ìƒ f. pl. `boiled grain dried and parched'; P. dhÄ• á¹‡Ã£Ì„ f. pl. `parched grain'; H. guá¹› -- dhÄ• nÄ« f.

`parched wheat and molasses'; G. dhÄ• á¹‡Ä« f. `parched grain'; -- P. dhÄ• á¹‡ m. `rice before threshing'; WPah.bhad. bhal. dhÄ• á¹‡ n. `growing rice'.
DHÄ• NYÃ -- ; *KÄ• á¹£á¹-HADHÄ• NA -- , *BÄ«JADHÄ• NA -- 1.
dhÄ• nÄ• -- 2, dhÄ• nÄ“ya -- `coriander' see DHÄ• NAKA -- .
dhÄ• ndhya -- see DHANDHA -- .
Addenda: dhÄ• nÄ• ËŠ -- [Cf. Ir. *dÄ• nÄ• -- , Shgh. dÅ«n `parched grain', X. Rosh. doÌ„n, Yghn. don EVSh 31]

dhÄ• nyÃ 6778 dhÄ• nyÃ `pertaining to grain' RV., n. `grain, corn' RV., `rice' SuÅ›r. [DHÄ• NÄ• ËŠ -- 1]
Pa. dhaÃ±Ã±a -- n. `grain, corn'; Pk. dhaá¹‡á¹‡a -- n. `corn, growing rice', dhaá¹‡á¹‡Ä• -- f. `corn'; Gy. pal. dÄƒn `crops', pers. dÄ• hÄ• n `wheat'; K. dÄ• Ã±eÌ† m. `growing or unhusked

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rice'; S. dhÄ• Ã±u m. `grain'; L. dhÄ• Ã±j m. `rice', (Ju.) dhÃ£Ì„j m. `seedling rice before transplanting', khet. dhÄ• n `rice', P.ludh. dhÄ• n m. (but cf. P. dhÄ• á¹‡ s.v. DHÄ• NÄ• ËŠ -- 1); Ku. N. A. B. dhÄ• n `growing or unhusked rice', Or. dhÄ• na, Bi. Mth. Bhoj. Aw.lakh. H. dhÄ• n m.; G. dhÄ• n n. `grain, corn'; M. dhÄ• n n. `growing rice', Si. dan.
*DHÄ• NYAKÄ«á¹-AKA -- , DHÄ• NYAKá¹£Ä“TRA -- , *DHÄ• NYABHARA -- , *DHÄ• NYAÅ›Ä• LÄ• -- ; *KÄ• LADHÄ• NYA -- , *JÄ• á¸• YADHÄ• NYA -- , *BÄ«JADHÄ• N -- .
Addenda: dhÄ• nyÃ -- : S.kcch. dhÃ£Ì„Ä«Ëœ m. `food, corn'; WPah.ká¹-g. (kc.) dhÄ• Ë‹n m. `rice plant', J. dhÄ• 'n m.pl.; ká¹-g. dhÉ™nsÃ³É” m. `grains of anise' (soÉ” â†• H. soÄ• , P. soe < *Å›ATATAMA -- 2 Him.I 108); Garh. dhÄ• n `paddy'; Md. dan in godan (see GOÌ„DHÅ«ËŠMA --).
â€ dhÄ• nvana -- see DHARMAá¹‡A -- 1,2.

dhÄ• nyakÄ«á¹-aka 6779 *dhÄ• nyakÄ«á¹-aka `an insect in corn'. [DHÄ• NYÃ -- , KÄ«á¹-A --]
G. dhaneá¹›uÌƒ n. `an insect found in corn'.

dhÄ• nyaká¹£Ä“tra 6780 dhÄ• nyaká¹£Ä“tra n. `corn -- or rice -- field' MW. [DHÄ• NYÃ -- , Ká¹£á¸—TRA --]
Bi. dhankhet, ËštÄ« `rice -- land'.

dhÄ• nyabhara 6781 *dhÄ• nyabhara `bearing corn'. [DHÄ• NYÃ -- , BHÃ¡RA --]
Bi. dhanhar `rice -- land, land which has been under rice'?

dhÄ• nyaÅ›Ä• lÄ• 6782 *dhÄ• nyaÅ›Ä• lÄ• `grain store'. [DHÄ• NYÃ -- , Å›Ä• ËŠLÄ• --]
N. dhansÄ• r `grain store' (â†• Mth.?).

6783 dhÄ• payati `causes to be placed' PÄ• á¹‡. [âˆšDHÄ•]
Kho. (Lor.) hardi deik `to remind'. -- Gy. eur. thov<-> `to place, plant' (Miklosich Mund viii 82), arm. thav<-> `to set, place' (Finck AZ 71) rather < STHÄ• PÃ¡YATI.
Addenda: dhÄ• payati: Kho. yÄ• d or hardi (< *HÄ• RDIKA --) deik `to remind' with deik < dhÄ• payati rather than < DÄ• PÃ¡YATI1.

6784 dhÄ• pÃ¡yatÄ“ `suckles' RV. 2. Pp. *dhÄ• pita -- . 3. Pass. *dhÄ• pyatÄ“. [âˆšDHÄ“]
1. Pk. dhÄ• vaá¹‡ayÄ• -- f. `act of suckling'; Kho. (Lor.) daweig `suckling (as a wetnurse)', daiek `to suckle, foster'; S. dhÄ• iá¹‡u `to suck', L. dhÄ• vaá¹‡ (of animals); G. dhÄ• vvuÌƒ `to suck at the breast' (whence dhavÄ• á¹›vuÌƒ `to suckle'), dhÄ• vaá¹‡ n. `mother's milk, the breasts', dhÄ• vá¹‡uÌƒ n. `nurseling', dhÄ• vá¹‡Ä« f. `baby's comforter'.
2. G. dhÄ• i f. `woman's breast or teat'.
3. S. dhÄ• paá¹‡u `(milk) to flow from the breast, give milk'.
*dhÄ• pita -- , dhÄ• pyatÄ“ `is suckled' see prec.
dhÄ• ËŠman -- 1 n. `dwelling place' RV. [âˆšDHÄ•]
*NIDHÄ• MAN -- ; *KAá¹-IDHÄ• MAN -- .
Addenda: dhÄ• pÃ¡yatÄ“: S.kcch. dhÄ• vaá¹‡ m. `mother's milk'.

dhÄ• man 6785 *dhÄ• man2 `sucking'. [âˆšDHÄ“]
K. dÄ• m m. `drinking by sucking'.

dhÄ• yÃ¡ 6786 dhÄ• yÃ¡ n. `layer, stratum' KauÅ›. [âˆšDHÄ•]
Kho. (Lor.) dai `heap of corn or straw (on threshing floor)'. -- Sh. dai
`fat on the top of soup' (but cf. dau `fat meat' and Bur. daá»µ `fat,
stout').

dhÄ• ra 6787 dhÄ• ra1 in cmpds. `holding', dhÄ• raka -- m. `receptacle' SuÅ›r.,
ËšrikÄ• -- f. `prop' Hcat. [âˆšDHRÌ¥]
Kal. dhÄ• rÄ• `veranda'; H. dhÄ• r m. `hollow tree inserted into a well to
keep it from falling in'; G. dhÄ• rÉ” m. `law, custom'.
DHÄ• RIN -- ; KARá¹‡ADHÄ• RA -- , *GAá¹‡ADHÄ• RÄ« -- , CÄ• MARADHÄ• RI -- ,
*CIHNADHÄ• RA -- , *CULLÄ«DHÄ• RA -- , TULÄ• DHÄ• RA -- , *DÄ• MADHÄ• RA -- ,
*PATTRÄ«DHÄ• RA -- , *PRÌ¥á¹£á¹-HADHÄ• RÄ« -- , YUGADHÄ• RA -- , *VAMADHÄ• RIK
-- , SÅ«TRADHÄ• RA -- .
Addenda: dhÄ• ra -- 1: â€ *PÄ• NÄ«YADHÄ• RAKA -- 1.

dhÄ• ËŠra 6788 dhÄ• ËŠra2 `stream' in dhÄ• ËŠra -- pÅ«ta -- RV., adj.
`streaming down' SuÅ›r., m. `heavy rain' Hariv. 2. dhÄ• ËŠrÄ• -- 1 f.
`stream, flood' RV.
1. Pk. dhÄ• ra -- n. `spring water'; Kho. (Lor.) dar `flowing rapidly'; P.
dhÄ• rÄ• m. `stream, current'; Ku. dhÄ• ro `spring'; N. dhÄ• ro `spring, stream
(e.g. of tears)'; H. dhÄ• r m. `heavy rain', dhÄ• lÄ• m. `stream, current'.
<-> M. dhÄ• r&etilde; n. `hole in roof or wall for smoke' (cf. dhÄ• rÄ• <->
`hole in pitcher' lex.): very doubtful.
2. Pa. dhÄ• rÄ• -- f. `stream, current'; Pk. dhÄ• rÄ• -- f. `stream, rain';
Kho. (Lor.) dar `swift water in river'; K. dÄ• r f. `stream of falling
liquid'; S. dhÄ• ra f. `stream, current'; L. dhÄ• r, pl. ËšraÌƒ f. `stream
(esp. of milk)', awÄ• á¹‡. dhÄ• r f. `current'; P. dhÄ• r f. `stream, current';
WPah.bhal. nak -- dhÄ• r `nose -- bleeding'; Ku. dhÄ• r `flow of water'; A. B.
dhÄ• r `current', Or. dhÄ• ra, Mth. dhÄ• r; OAw. dhÄ• ra `spring, stream'; H.
dhÄ• r f. `stream, current, flow of milk from cow'; G. M. dhÄ• r f. `current';
OSi. diya -- dÃ¤rÃ¤ `in the flow of the waters', Si. daraya `torrent, heavy
rain'.
SUDHÄ• RÃ¡ -- ; *Uá¹£á¹‡ADHÄ• RA -- , *JHARADHÄ• RA -- , *JHÄ• LADHÄ• RAKA -- ,
*PÄ• NÄ«YADHÄ• RAKA -- .
Addenda: dhÄ• ËŠra -- 2. 2. dhÄ• ËŠrÄ• -- 1: WPah.ká¹-g. (kc.) dhÄ• Ë‹r f.
(obl. -- a) `stream', J. dhÄ• 'r f., poet. dharna f.

dhÄ• ËŠraá¹‡a 6789 dhÄ• ËŠraá¹‡a n. `act of holding' ÅšBr., dhÄ• raá¹‡Ä•  -- f. `id.' MBh., `fixed rule' Mn. [âˆšDHRÌ¥]
Pk. dhÄ• raá¹‡a -- n. `keeping', dhÄ• raá¹‡Ä•  -- f. `limit'; Phal. dhÄ• ran `vessel into which flour falls from the millstones'; L. dhÄ• raá¹‡ f. `quantity weighed at one time', P. dhÄ• ran f.; N. dhÄ• rni `a measure of weight'; Or. dhÄ• raá¹‡Ä•  `prop, lintel of doorway or window'; G. dhÄ• raá¹‡ n. `holding', f. `prop, support of a building, weighing, weight', dhÄ• rá¹‡iyÉ” m. `prop, pillar'; M. dhÄ• raá¹‡ m., dhÄ• rá¹‡Ä« f. `main post from ground to roof', dhÄ• raá¹‡ f. `current price'; Si. daraá¹‡uvÄ•  `circle of twined canes to place vessels on'.
*DUGDHADHÄ• RAá¹‡A -- , *VALÄ«DHÄ• RAá¹‡A -- .

dhÄ• raá¹‡aka 6790 dhÄ• raá¹‡aka m. `debtor' YÄ• jÃ±. [DHÃ¡RAá¹‡A -- 1]
Pa. dhÄ• raá¹‡aka -- m. `debtor', NiDoc. dharaá¹• naǵa.

6791 dhÄ• rÃ¡yati `holds, carries, keeps' RV. [âˆšDHRÌ¥]
Pa. dhÄ• rÄ“ti `carries, gives, owes'; NiDoc. dhareti `owes'; Pk. dhÄ• rÄ“i, pres. part. dhÄ• riá¹• ta -- , Ëšraá¹• ta -- `holds, owes'; Gaw. mui lÄ« dÄ• rum `I had beaten'; Kal.rumb. dhÄ• r -- `to keep (pret. dhÃ¡rila < dhÄ• rita -- ); Kho. (Lor.) darik `to hold, bear, endure'; K. dÄ• run `to place, have on loan, owe'; S. dhÄ• raá¹‡u `to have, keep, rear, engage (a servant)'; P. dhÄ• rnÄ• `to keep, wear, take on oneself, owe'; WPah.bhal. dhÄ• rnÅ« `to support, rear'; B. dhÄ• rÄ• `to be indebted, owe'; Or. dhÄ• ribÄ•  `to be in debt to, owe'; OAw. dhÄ• raÃ¯ `holds, places'; H. dhÄ• rnÄ•  `to hold, have, support, owe'; OMarw. dhÄ• raÃ¯ `supports'; G. dhÄ• rvuÌƒ `to consider, guess, stare at'; Si. daranavÄ• (pret. dÃ¤ruvÄ• < dhÄ• rita --) `to support, suffer'; -- PaÅ¡. dÄ• r<-> `to have, hold' (~ dhar -- < DHÃ¡RATI) perh. â†• Pers. with IIFL iii 3, 56. -- See DHÄ• RAYITAVYA -- , DHÄ• RITA -- .
*PADDHÄ• RAYATI.
Addenda: dhÄ• rÃ¡yati: S.kcch. dhÄ• rá¹‡Å« `to exact'; WPah.ká¹-g. (kc.) dhÃ rnÃµ `to hold, keep'; Md. daranÄ« `is in debt', darani `debt', derum `owing'.

dhÄ• rayitavya 6792 dhÄ• rayitavya `to be held'. [âˆšDHRÌ¥]
Pk. dhÄ• rÄ“yavva -- ; L. dhÄ• rvÃ£Ì„ `that which is kept or selected (esp. of the sheaf selected by the reaper as his wages)'. -- See DHÄ• RÃ¡YATI.
dhÄ• ËŠrÄ• -- 1 `stream' see DHÄ• ËŠRA -- 2.

6792a â€ *dhÄ• rayitru -- , cf. Sk. dhÄ• rayitrÌ¥ -- m. `supporter, bearer, who keeps in remembrance' T&capamacr;r. [âˆšDHRÌ¥]
WPah.ká¹-g. dhÃ rcu m. `a person who meets another carrying a load of grass etc. to take over the load' Him.I 106.
dhÄ• ËŠrÄ• -- 1 see DHÄ• ËŠRA -- 2.

dhÄ• ËŠrÄ• 6793 dhÄ• ËŠrÄ• 2 f. `sharp edge, rim, blade' RV., `edge of mountain' lex.
Pa. Pk. dhÄ• rÄ• -- f. `edge of weapon'; NiDoc. cliuradhara `knife -- blade'; Ash. Wg. dÄ• `mountain, pass', Kt. dÃ¥ (â†' Pr. doÌ„ NTS xv 257); Dm. daÌ‚r `hill', PaÅ¡. dhÄ• r, Shum. Niá¹…g. dÄ• r, Woá¹-. dÄ• r m., Gaw. d'Ä• r f. (â†' Kho. dahÄ• r `ridge of hill' Rep2 49), Sv. dhÄ• rÄ“, Sh. (Lor.) dÄ• r `ridge of hill'; K. dÄ• r f. `edge or point of weapon or tool', kash. dhÄ• r f. `hill'; S. dhÄ• ra f. `edge of weapon or tool'; L. dhÄ• r f. `edge'; P. dhÄ• r f. `edge of weapon, ridge of mountain', bhaá¹-. dhÄ• r `hill'; WPah. bhad. bhal. cur. dhÄ• r f. `hill', khaÅ›. (obl.) dhÄ• ra; Ku. dhÄ• r `edge, ridge, summit of hill', dhÄ• ri `edge, mouth (of mill)'; N. dhÄ• r `edge, blade of knife, cliff' (whence dhÄ• rilo `sharp'); A. dhÄ• r `edge of weapon, blade' (whence dharÄ• iba `to sharpen'), dhÄ• ri `line, row'; B. dhÄ• r `edge, sharpness of a blade', dhÄ• ri `edge, edge of mud veranda'; Or. dhÄ• ra `blade'; Bi. dhÄ• r `edge or point

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of ploughshare', dhÄ• rÄ« `deep furrow'; Mth. dhÄ• r `line'; Bhoj. dhÄ• r `curved blade of mattock'; OAw. dhÄ• rÄ« `line'; H. dhÄ• r f. `edge, line, boundary', dhÄ• rÄ« f. `line, groove'; G. M. dhÄ• r f. `edge of tool, brink'; Ko. dhÄ• ra `sharpness'; Si. daraya `edge, sharpness'. -- Kal.rumb. dar `ridge -- pole' or poss. < DÄ• ËŠRU -- 2.
*DHÄ• RÄ• MRÌ¥TTIKÄ• -- ; *Ä“KKADHÄ• RA -- , *CATURDHÄ• RA -- ,

TÄ«Ká¹£á¹‡ADHÄ• RA -- , *TRIDHÄ• RA -- , *DÄ• RVADHÄ• RAKA -- , *DUDHÄ• RA -- , *PRÌ¥á¹£á¹-HADHÄ• RA -- , *MÄ• á¹• SADHÄ• RÄ• -- , *SÄ«TÄ• DHÄ• RÄ• -- .
Addenda: dhÄ• ËŠrÄ• -- 2: WPah.ká¹-g. (kc.) dhÄ• Ë‹r f. `edge, mountain ridge', J. dhÄ• 'r f.; -- ká¹-g. dhÃ rkÉ” `steep, curved'; dhÃ rá¹-I, dhÃ á¹-á¹-I f. `ridge of a hill'; Md. dÄ• ra `edge' â†• G. M. dhÄ• r f.

dhÄ• rÄ• mrÌ¥ttikÄ• 6794 *dhÄ• rÄ• mrÌ¥ttikÄ• `banked earth'. [dhÄ• ËŠrÄ• -- 2, mÅ•ÌŠttikÄ• --]
B. dharÄ• á¹-i `earth heaped up for an embankment' (ODBL 687 < *dharÄ• mrÌ¥ttikÄ• --).

dhÄ• rita 6795 dhÄ• rita `borne, held' T&capamacr;r. [âˆšDHRÌ¥]
Pk. dhÄ• riya -- ; Kal.rumb. dhÃ¡rila `guarded'; A. dhÄ• re `on credit'; OMarw. pp. dhÄ• ryo `supported'; Si. pret. dÃ¤ruvÄ• `bore'. -- See DHÄ• RÃ¡YATI.
dhÄ• rin -- `carrying' Muá¹‡á¸• Up. [dhÄ• ra -- 1: âˆšdhrÌ¥]
*JÄ• LADHÄ• RIN -- , *PARá¹‡ADHÄ• RIN -- , Å›Ä• SANADHÄ• RIN -- .
Addenda: â€ *dhÄ• rga -- see *DHÄ• GGA -- .
â€ *dhÄ• rti -- see DHÄ• á¹-Ä« -- .

dhÄ• rmÃ¡ 6796 dhÄ• rmÃ¡ `relating to dharma' ÅšBr. [DHÃ¡RMA --]
S. dhÄ• mo m. `one person's share in a feast, invitation'; P. dhÄ• mmÄ• , dhÄ• mÃ£Ì„ m. `great feast, invitation to a Brahman to a feast'; K.kash. WPah.paá¹…. jaun. dhÄ• m `feast'; G. dhÄ• mÉ” m. `long and continuous stay as a guest'. -- Pa. Pk. dhamma -- `righteous' rather < DHARMYA -- .

dhÄ• rmaá¹‡a 6797 *dhÄ• rmaá¹‡a `a kind of grass'. [Cf. DHARMAá¹‡A -- 2?]
K. dramun, dat. Ëšmanas m. `the grass Panicum dactylon or Cynodon dactylon' (rather than < *DRAMAá¹‡A -- ); L. dhÄ• man m. `the excellent grass Pennisetum cenchroides', mult. dhÄ• mhuá¹‡ m., P. dhÄ• maá¹‡ m.; H. dhÄ• man m. `a grass of good quality'.
Addenda: dhÄ• rmaá¹‡a -- : WPah.poet. damno (Ëšá¹‡o?) `grassy' Him.I 98.

dhÄ• rmikÃ¡ 6798 dhÄ• rmikÃ¡ `righteous' Mn., m. `judge' lex., `juggler' RatnÄ• v. [DHARMIN --]
Ku. dhÄ• mÄ« m. `drummer who excites people to dance under the inspiration of a deity'; N. dhÄ• mi `wizard', dhamini `his wife'; H. dhÄ• miyÃ£Ì„ m. pl. `a Hindu sect who are followers of PrÄ• nnÄ• th'; M. dhÄ• myÄ• , ËšmÄ• , dhÄ• m --

gaÌƒá¸• m. `insulting term of address to a MÄ• dhyandina or YajurvedÄ«' (LM 354 < dharmya --).
Addenda: dhÄ• rmikÃ¡ -- : Garh. dhÄ• mÄ« `a priest of folk -- religion'.

dhÄ• rá¹£á¹-ya 6799 dhÄ• rá¹£á¹-ya n. `boldness, violence' R. [DHRÌ¥á¹£á¹-Ã¡ --]
K. drÃµË…á¹-hu `audacious, rough, hard, hardened (as a fruit or sprout previously soft)', but see DHRÌ¥á¹£á¹-Ã¡ -- . <-> Ext. in Ku. á¸• hÄ• á¹›as `courage', H. á¸• hÄ• á¹›(h)as m. (unless < DÄ• ËŠRá¸• HYA --).
DH&capamacr;V1 `run': *dhÄ• va -- , dhÄ• vaka -- , dhÄ• ËŠvati1, dhÄ• vana -- 1, dhÄ• vÃ¡yati1; *uddhÄ• va -- , *uddhÄ• vati, *uddhÄ• vayati, sÃ¡á¹• dhÄ• vati; -- âˆšdhav.
DH&capamacr;V2 `wash': dhÄ• ËŠvati2, dhÄ• vana -- 2, dhÄ• vayati2, dhÄ• vita -- , dhuta -- , *dhuvati2, dhÅ«tÃ¡ -- 2, *dhÅ«yatÄ“2, dhautÃ¡ -- 2, *dhauvati; -- âˆšdhÅ«.

dhÄ• va 6800 *dhÄ• va `act of running'. [âˆšDHÄ• V1]
Pa. dhÄ• va -- m. `running'; Pk. dhavva -- m. `speed'; P. dhÄ• vÄ• m., dhÄ• Ä« f. `running, assault, invasion'; Ku. dhÃ£Ì„Ä«Ëœ `attack'; N. dhÄ• wÄ• `speed, attack'; A. dhÄ• wÄ• , dhewÄ• `war'; B. dhÄ• oyÄ• `running'; Or. dhÄ• Ã£Ì„, dhÃ£Ì„ `haste', dhÄ• Ä© `walking fast'; H. dhÄ• wÄ• m. `speed, attack'; M. dhÄ• v f. `running'. -- Ext. with -- á¸• a -- : WPah.khaÅ›. dhauá¹› `race'; Or. dhÄ• uá¹›a `race', dhÄ• uá¹›i `attack'.
DHÄ• VAKA -- .

dhÄ• vaka 6801 dhÄ• vaka `one who runs' in puratoÌ„ -- dhÄ• vaka -- m. `forerunner' R. [*DHÄ• VA --]
P. dhÄ• vÄ• m. `messenger'.

6802 dhÄ• ËŠvati1 `runs, flows' RV. 2. dhÄ• vÃ¡yati1 `makes run, drives' ÅšBr. [âˆšDHÄ• V1]
1. Pa. dhÄ• vati `runs', Pk. dhÄ• vaÃ¯, dhÄ• aÃ¯, dhÄ• i; Gy. wel. thab -- `to run, flow,' rum. thavd -- , gr. tavd -- (d?), pal. dÃ¡uÄƒr `hastens, runs, flows'; PaÅ¡.gul. daw -- `to run' (earlier *dhÄ• w -- â†’ Par. dhÄ• w --); K. dawun `to run', pog. dhauÌƒnu `to walk'; L. dhÄ• vaá¹‡ `to enter with a rush, pervade'; P. dhÄ• uá¹‡Ä• `to run, make an attack'; N. dhÄ• unu `to follow closely, go to and fro, frequent'; A. dhÄ• iba `to run, rush into battle'; B. dhÄ• oyÄ• `to run', Or. dhÃ£Ì„ibÄ• , Mth. dhÄ• eb, OAw. dhÄ• vaÃ¯; H. dhÄ• wnÄ• ,

dhÄ• nÄ• `to run, hasten', G. dhÄ• vuÌƒ, M. dhÄ• vá¹‡&etilde;, dhÃ£Ì„vËš, Ko. dhÃ£Ì„vtÄ• , dÄ• uÃ±. -- Ext. with -- á¸• -- : Aw. dhaurab `to run'; M. dhÄ• vaá¸• á¹‡&etilde; `to run, make run'; -- with other elements: K.pog. dhauÌƒtulnu `to run', WPah.khaÅ›. dhabá¹›nu (pret. dhavá¹›Ä•), Or. dhupibÄ• . -- X DRÃ¡VATI q.v. -- See Add.
2. PaÅ¡.gul. dÄ• w -- `to make run'; Kho. (Lor.) deik `to make run', intr. `to run, gallop' (â†' á¸Œ. dei -- `to run' rather than < DRÃ¡VATI); Or. dhuÄ• Ä©bÄ• `to make run'.
Addenda: dhÄ• ËŠvati1: Md. duvanÄ«, ËšvenÄ« `runs', duvvanÄ« `drives' (or < DHAVATÄ“ or DRÃ¡VATI).
*dhiá¹…ga -- see *á¸• AGGA -- 2 Add2.

6803 dhÄ• ËŠvati2 `rinses, washes, polishes' RV. 2. dhÄ• vayati2 `washes' Mn. 3. dhÄ• vita -- `purified' MBh. [âˆš DHÄ• V2]
1. Pa. dhÄ• vati `cleans, washes', Pk. dhÄ• vaÃ¯; Gy. pal. dÃ¡uÄƒr `washes'; S. dhÃ£Ì„vaá¹‡u `to wash one's body'; L. dhÃ£Ì„vaá¹‡ `to wash oneself, bathe' (whence caus. dhavÄ• vaá¹‡), awÄ• á¹‡. dhÄ• vuá¹‡; WPah.bhal. dhÉ”Ìˆ„á¹‡Å« `to wash'; H. dhonÄ• -- dhÄ• nÄ• `to wash thoroughly'.
2. S. dhÃ£Ì„iá¹‡u `to bathe, wash'.
3. N. Or. dhoi -- dhÄ• i `thorough washing'.
See *dhuvati2, *dhauvati, *dhÅ«yatÄ“2.

dhÄ• vana 6804 dhÄ• vana1 n. `running' SuÅ›r., `attack' RÄ• jat. [âˆšDHÄ• V1]
Pa. dhÄ• vana -- n. `running', Pk. dhÄ• vaá¹‡a -- n.; P. dhÄ• uá¹‡Ä« f. `attack'; N. dhÄ• uni `frequenting, going to and fro'; M. dhÄ• vaá¹‡, dhÄ• vá¹‡Ä« f. `running, pursuit'.

dhÄ• vana 6805 dhÄ• vana2 n. `washing' MBh. [âˆšDHÄ• V2]
Pa. dhÄ• vana -- n. `washing', Pk. dhÄ• vaá¹‡a -- n.; Gy. pal. dÃ¡uni `soap'; P. dhauá¹‡ m. `water that has been used for washing'; H. dhaun m. `water in which rice has been washed'.
DANTADHÄ• VANA -- .
dhÄ• vanÄ« -- see DHAVÃ¡ -- 1.
dhÄ• vÃ¡yati1 `makes run' see DHÄ• ËŠVATI1.
dhÄ• vayati2 `washes' see DHÄ• ËŠVATI2.

6806 dhÄ• vayati3 `causes to be shaken' Vop. [âˆšDHÅ«]
Gy. wel. thav m. `a shake', thavyer -- tr. `to shake', gr. tab m.;

PaÅ¡.chil. dÄ• -- `to winnow' IIFL iii 3, 51 with (?).
dhÄ• vita -- see DHÄ• ËŠVATI2.

dhÄ• ËŠsas 6807 dhÄ• ËŠsas m. `mountain' Ujjval.
Kho. (Lor.) das `waste land never cultivated, desert, wilderness'.
dhi -- in cmpds. `receptacle' (e.g. iá¹£u -- dhÃ- -- m. `quiver' RV.).
[âˆšDHÄ•]
*PADADHI -- .
dhik `fie!' Up.: DHIKKÄ• RA -- .

dhikkÄ• ra 6808 dhikkÄ• ra m. `reproach' BhP. [dhikkaroÌ„ti MBh., dhikkrÌ¥ta -- n. pl. DaÅ›., Pa. dhikkita -- `cursed' -- DHIK, KÄ• RA -- 1]
Pk. dhikkÄ• ra -- m. `abuse', dhikkÄ• rijjaÃ¯ `is cursed'; S. dhikÄ• ru m. `curse', P. dhikkÄ• r m., dhikkÄ• rá¹‡Ä•  vb.; Ku. dhikÄ• rá¹‡o vb., gng. dhikÄ• r `fie!'; A. dhikÄ• r `curse', B. dhikkÄ• r, Or. dhik(k)Ä• ra, dhikkÄ• ribÄ•  `to humiliate', H. dhikÄ• r m., G. M. dhikkÄ• r m., G. dhikkÄ• rvuÌƒ vb., M. dhikkÄ• rá¹‡&etilde; vb.

6809 dhÃ-ká¹£atÄ“1 `kindles' DhÄ• tup. [Cf. didhaká¹£ati `is about to burn' MBh. -- âˆšDAH]
H. dhiknÄ• `to be hot, be red hot', dhikÄ• nÄ•  `to heat'; G. dhÄ«kvuÌƒ `to be heated, be lighted', dhikÄ• vvuÌƒ `to light (a fire)', dhÄ«ká¹›Ä« f. `heat', dhÄ«kdhÄ«ktuÌƒ `burning'.

6810 dhÃ-ká¹£atÄ“2 `lives' DhÄ• tup.
L. dhÄ«khá¹‡Ã£Ì„ m. `livelihood, means of existence'.

*dhiá¹…ga -- `defective' see *á¸• AGGA -- 2.

*dhiá¸• á¸• ha -- `lump' see *á¸• HÄ“á¸• á¸• HA -- 1.

dhipp 6811 *dhipp `flicker, shine'. [Onom.? Cf. *DHAPP -- and poss. influence of âˆšDÄ«P]
Pk. dhippaÃ¯ `shines', dhippira -- `shining'; N. dhipdhip `glimmering light', dhipdhipÄ• unu `to flicker', dhipko `gleam'; A. dhipdhipÄ• iba `to palpitate'; Mth. dhÄ«pal `warm', dhipÄ• eb `to set alight, to warm'; -- Ku. dhuppa f. `faint gleam', dhupdhupÄ• á¹‡o `to glimmer, twinkle, flame'.

6812 dhiyÄ• yÃ¡ti `notices' RV., dhyÄ• ËŠyati `thinks of' AitBr. [âˆšDHYAI]
S. dhyÃ£Ì„iá¹‡u `to ponder'; Ku. dhyÄ• á¹‡o `to think about, wish well for'; A. dhiyÄ• iba `to reflect on', B. dheyÄ• na, Or. dhiÄ• ibÄ• , H. dhyÄ• wnÄ• , dhiÄ• nÄ• , Brj. dhiyÄ• nau, G. dhyÄ• vuÌƒ, M. dhyÄ• á¹‡&etilde;.
Addenda: dhiyÄ• yÃ¡ti: Garh. dhyÄ• á¹‡u `to remember'.

dhiá¹£Ã¡á¹‡Ä• 6813 dhiá¹£Ã¡á¹‡Ä• f. `name of a goddess' RV., dhiá¹£Ã¡á¹‡a -- m. `name of an evil being' AV.
Pk. dhisaá¹‡a -- m. `BrÌ¥haspati'; Ash. dÃ¤sÃ¤ni `ogress'; Kt. dis&atildedotdot;Å•i `name of a goddess', Pr. dÄ-Ì„snÄ«ËŠ, (Elphinstone) "dissaune" `wife of Geesh (gÄ«á¹£)'.
DHÄª `reflect' see âˆšDHYAI.
dhÄ«ËŠ -- f. `thought' RV. [âˆšDHYAI]
DÅ«á¸• HÄ«ËŠ -- .

dhÄ«mma 6814 *dhÄ«mma `slow'. [Cf. *á¸• HÄ«MMA -- `lump'?]
P. dhÄ«mÄ• `slow', Ku. dhÄ«mo, N. A. B. Or. dhimÄ• , H. dhÄ«mÄ• , G. dhÄ«muÌƒ, M. dhim(m)Ä• .
Addenda: *dhÄ«mma -- : A. also á¸• himÄ• (phonet. dh --) `slow, languid' AFD 210.

6815 dhÄ«yÃ¡tÄ“1 `is placed, is made' RV. [âˆšDHÄ•]
Pa. dhÄ«yati `is contained'; Pk. dhÄ«yaÄ“ `is held'; Sh. (Lor.) diÇ°oiki `to be loaded on, be built, be struck, strike against (intr.)'.

6816 dhÄ«yatÄ“2 `is suckled' Gr. [âˆšDHÄ“]
Kho. diik `to be suckled, suck milk'.

dhÄ«ËŠra 6817 dhÄ«ËŠra `wise, clever' RV., `steady, resolute' R. [âˆšDHYAI.

-- In mng. `steady': âˆšDHRÌ¥?]
Pa. Pk. dhÄ«ra -- `wise, firm'; Pk. dhÄ«ra -- n. `courage', dhÄ«raÃ¯ `is courageous'; K. dÄ«r `steady, constant'; S. dhÄ«ru `firm, patient', Ëšre `quietly'; P. dhÄ«rÄ• `patient, grave', Ëšre `slowly'; Ku. dhiro `thoughtful, slow'; N dhir `peaceful', dhiro `sedate'; A. B. dhir `steady', Ëšre `slowly', Or. dhirÄ• adj., Ëšre adv.; Mth. dhÄ«r `patience', Ëšre `slowly'; H. dhÄ«r, ËšrÄ• `steadfast'; G. dhÄ«ruÌƒ `slow', Ëšre adv., dhÄ«r f. `patience, trust', dhÄ«rvuÌƒ `to trust, lend'; M. dhirÄ• `slow', Ëšre adv., dhÄ«r m. `patience'.
DHÄ«RYÃ -- .
dhÄ«rÃ-ya -- see next.

dhÄ«ryÃ 6818 dhÄ«ryÃ n. `intelligence' RV. 2. dhÄ«rÃ-ya -- (metr. RV) n. [DHÄ«ËŠRA --]
1. P. dhijÄ• m. `trust, reliance'; G. dhÄ«j f. `ordeal'.
2. Pk. dhÄ«ria -- n. `courage'; K. dÄ«rÄ« f. `firmness of mind'; Si. diriya `courage'.
Addenda: dhÄ«ryÃ -- : S.kcch. dhÄ«j m. `huff' (?); WPah.ká¹-g. (kc.) dhijÌˆÉ” m. `confidence, belief', J. dhÄ«j f.; ká¹-g. dhijÌˆá¹‡Ãµ `to have confidence', J. dhÄ«já¹‡u.

dhÄ«varÃ¡ 6819 dhÄ«varÃ¡ m. `a partic. mixed caste' Gaut., `fisherman' MBh., Ëšraka -- m. MBh., ËšrÄ« -- f. `a woman of this caste' KathÄ• s. 2. tÄ«varÃ¡ -- m. `caste of hunters (offspring of a Ká¹£atriya with a Rajput woman)' BrahmavP.
1. Pk. dhÄ«vara -- m. `caste of fishermen'; L. dhÄ«varÄ« f. `fisherman's wife', awÄ• á¹‡. á¸• hÄ«vur m. `cook'; P. jhÄ«var, jhiur m. `water -- carrier'; H. dhÄ«war, dhÄ«Ëœwar, dhÄ«mar m. `caste of fishermen', G. dhÄ«mar m., M. á¸• hivar, á¸• hÄ©var m., Ko. divaru.
2. Pa. tÄ«varÄ• m. pl. `name of a people'; B. tiyar `subcaste of fishermen', Or. tiara.
Addenda: dhÄ«varÃ¡ -- . 3. â€ *jhÄ«vara -- : WPah.ká¹-g. jÌˆhÃ¨wÉ™á¸· m. `fisher', P. H. jhÄ«war m.; P. jhÄ«ur, jhiÅ«r m. `water -- carrier'.

dhukk 6820 *dhukk `tremble'.
Pk. dhukkÄ• dhukkaÃ¯ `trembles'; N. dhukdhuki `palpitation', H. dhukdhukÄ« f.; M. dhukdhuká¹‡&etilde; `to palpitate', dhukmuk `with palpitation'.
DHUKá¹¢ `kindle': DHÃºKá¹£ATÄ“; SAá¹• DHUKá¹£ATÄ“.

6821 dhÃºká¹£atÄ“ `kindles, is weary' DhÄ• tup. [âˆšDHUKá¹£]
S. dhukhaá¹‡u intr. `to burn, be kindled, be excited'; L. dhukhaá¹‡ intr. `to smoke, smoulder', (Ju.) dukhaá¹‡ (caus. dukhÄ• vaá¹‡ `to fumigate'); P. dhukhá¹‡Ä• `to catch fire, have a burning sensation, be numb, be weary'; B. dhokhÄ• , dhÃµkÄ• `to pant, be weary'; Or. dhukibÄ• `to blow, fan (a fire)'; OAw. dhukaÃ¯ `blazes'. -- Prob. N. dhoknu `to drink immoderately', Ku. N. dhoko `intense desire' (rather than < *DHROÌ„Ká¹£A --).
dhÃºá¹…ká¹£Ä• -- see DHVÄ• ËŠá¹…Ká¹£A --
*dhuá¹‡á¸• a -- `belly' see TUNDA -- 1.
dhuta -- 1 `shaken' see DHÅ«TA -- 1.
dhuta -- 2 `cleansed' see *DHUVATI2.
dhuttÅ«raka -- see DHATTÅ«RA -- .
*dhuddha -- `belly' see TUNDA -- 1.
Addenda: dhÃºká¹£atÄ“: S.kcch. dhokhÄ• á¹‡Å« `to kindle (a fire)', dhokho keá¹‡Å« `to mourn' (semant. cf. Å›OÌ„KA --); A. á¸• hukÄ• iba (phonet. dh --) `to be exhausted, die'.

6822 dhunayatÄ“ `flows noisily' RV. [âˆšDHVAN]
OAw. dhunaÃ¯ `makes a din'.

dhÃºni 6823 dhÃºni `roaring, boisterous' RV. [âˆšDHVAN]
Pk. dhuá¹‡i -- , jhuá¹‡i -- f. `noise'; P. dhuá¹‡, EP. dhun f. `tune'. -- Other NIA forms prob. â†• Sk. LM 355: S. dhuni f. `sound'; Or. dhÅ«nibÄ• `to make a sound'; G. dhÅ«nQ f. `sound'; M. dhÅ«n f. `prolonged hum'; -- N. dhum `noise, tune'; Mth. OAw. dhuni f. `sound'.
dhunoÌ„ti see DHÅ«Ná¹“TI.

dhunman 6824 *dhunman `noise'. [Cf. dhÃºnimant -- `noisy' RV.; âˆšDHVAN. -- Very doubtful: S. L. P. point in part to *dhÅ«mmÄ• --]
Kal. thumaá¹›a `dust -- storm'; S. dhÅ«ma f. `noise', L. P. dhumm f., P. dhÅ«m f.; Ku. dhÅ«m f. `gaiety, abundance'; N. dhum `riot, outcry'; A. dhum `noise of an explosion'; B. dhum `thump'; Or. dhÅ«ma `noise'; OAw. dhÅ«ma f. `uproar', lakh. dhÅ«m `pomp'; H. G. dhÅ«m f. `bustle'; M. dhÅ«m f. `ardour'. -- Redup. L. P. Ku. dhÅ«m -- dhÄ• m f. `tumult, pomp, pageantry', N. B. Or. dhum -- dhÄ• m, H. dhÅ«m -- dhÄ• m f., G. M. dhum -- dhÄ• m f. -- See Add.
*dhunvati `shakes' see DHÅ«Ná¹“TI.
*dhundhi -- `navel' see TUNDI -- .

dhuppÄ• 6825 *dhuppÄ• `sunshine'. [Cf. *DHAPP -- , *DHIPP --]
S. dhupa f. `heat of sun', L. dhupp f., awÄ• á¹‡. dhup; P. WPah. dhupp f. `sunshine', Ku. dhÅ«p, N. dhup; A. dhupiba `to pant with heat'; B. dhup, Or. OAw. dhÅ«pa, H. G. M. dhÅ«p f.; -- NOGaw 37 in Gaw. handÄ• ËŠdup `darkness' -- dup < *dhuppÄ• -- ; but perh. it is adup `absence of sunshine' with Gaw. negative prefix.

dhÃºr 6826 dhÃºr f. `yoke or yoke -- pin' RV., dhurÄ• -- f. `id.' &capamacr;past., dhurikÄ• -- f. `axle -- pin' KÄ• tyÅšr.com., dhurÃ¡ -- m. (in cmpds.) `burden' MBh.
Pa. dhura -- m.n. `yoke, pole, forepart of anything, leader'; Pk. dhura -- n., ËšrÄ• -- f. `pole, load', dhurÄ« -- f. `cart -- yoke, pole, axle'; S. dhuru m., Ëšri f. `origin, source' (Ëšri f. also `side, party'), dhuro m. `side stick of a lathe holding the article being turned'; L. dhur f. `beginning', dhurÄ• m. `base of spinning -- wheel, cross -- piece'; P. dhur m. `axletree, extremity, beginning', dhurÄ« f. `axletree', dhurÄ• m. `pole'; Ku. dhÅ«r, dhuri f. `ridge on a roof', dhuro m. `ridge, mountain peak'; N. dhuro `pole between a pair of yoked animals', dhuri `axletree, rooftree',

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(Tarai) dhur `a partic. measure of land'; A. dhurÄ• `axle', dhur `a measure of land'; B. Or. dhurÄ• `pole'; Or. dhuri `in front', á¸• huri `triangular prop for front of a cart'; Bi. dhÅ«rÄ• , ËšrÄ« `axle'; Mth. dhur `embankment, road', dhurÄ« `pole of waggon'; H. dhur m. `forepart of pole where yoke is fixed, beginning, limit, end', dhurÄ• m. `axle, axletree, pole, yoke, border, limits of village', dhurÄ« f. `pole, iron part of axle'; G. dhur n. `yoke', dhar f. `yoke, beginning', dharÄ« f. `axle'; M. dhÅ«r f. `pole, thill -- yoke, front part', dhurÄ• m. `boundary of village', dhurÄ« f. `pole

of cart or plough'.
*DHURIYA -- , *DHAURA -- , DHAURÄ“YÃ¡ -- , *DHAURYA -- ; *DHURADULAKA -- , *DHURADHARA -- , *DHURAPAá¹-á¹-A -- , *DHURÄ• á¹‡I -- , *DHÅ«RÅ›ALA -- ; AKá¹£ADHUR -- .
dhuraá¹• dhara -- see *DHURADHARA -- .
Addenda: dhÃºr -- : WPah.ká¹-g. dhÅ«Ë‹r, dhÃ¹rÉ” m. `extremity, end of rope or loincloth or field, mountain peak'; J. dhÅ«r f. `uppermost part of a roof, peak, direction'.

dhuradulaka 6827 *dhuradulaka `hole in roof'. [DHÃºR -- , *DULA --]
M. dhuroá¸·&etilde; n. `smoke -- vent in roof'.

6828 *dhuradhara -- , dhuraá¹• dhara -- `bearing a yoke, fit to be harnessed' MBh. [DHÃºR -- , DHARA --]
Pk. dhuraá¹• dhara -- `capable of bearing a load'; G. dharÄ• r, dharÄ• á¸· `able to bear the yoke'.

dhurapaá¹-á¹-a 6829 *dhurapaá¹-á¹-a `axle board'. [DHÃºR -- , PAá¹-á¹-A -- 1]
Bi. dhurauá¹-Ä« `sides of cart projecting over wheels'.

dhurÄ• á¹‡i 6830 *dhurÄ• á¹‡i `yoke -- pin'. [DHÃºR -- , Ä• á¹‡Ã- --]
M. dhurÄ• á¹‡Ä« f. `yoke -- pin'.

6831 *dhuriya -- , dhÃºrya -- `fit to be harnessed' PÄ• á¹‡., `foremost' AV., m. `beast of burden' Mn., dhurÄ«ya -- `fit for a burden', m. `beast of burden' lex. [DHÃºR --]
Wg. durÄ«ËŠ `bull'; Bi. dhÅ«rÄ«, dhuriyÄ• `the wheeler in a team of three bullocks'. -- In Bi. dhÅ«r `bullock, cattle (in general)' loss of final syllable is unexpl.
DHAURÄ“YA -- .
dhurÄ«ya -- , dhÃºrya -- see prec.

6832 dhuvÃ¡ti1 `shakes' (with nÃ-) AV., dhÅ«vati KÄ• á¹-h. [âˆšDHÅ«]
Pk. dhu(v)aÃ¯ `shakes', dhuvaá¹‡a -- adj.; K. á¸• uwun `to sweep' (or < *DHUVATI2), WPah.bhal. dhuÌƒá¹‡Å« (or < *DHUVATI2?). -- S. dhuá¸‡aá¹‡u `to shake' orig. pass. < MIA. *dhuvvaÃ¯ ~ act. dhuvaÃ¯ (cf. Pk. dhuvvaÃ¯ `washes') or < dhÅ«vati with -- uvv -- < -- Å«v -- .

6833 *dhuvati2 `washes'. 2. dhÅ«tÃ¡ -- 2 `rinsed (of soma)' RV., dhuta -- 2 `cleansed' R. [Same as DHUVÃ¡TI1 and dhÅ«tÃ¡ -- 1? -- âˆšdhÄ• v2]
1. Pk. dhu(v)aÃ¯ `washes'; Dm. dÅ«wÄ• y -- `to wash', Bshk. du -- , Phal. dhÅ«v -- ; K. á¸• uwun `to sweep' (or < DHUVÃ¡TI1); WPah.bhal. dhuÌƒá¹‡Å« `to wash', cam. dhÅ«á¹‡Ä• , M. dhu(v)á¹‡&etilde;; Ko. dhuttÄ• `washes', dhuvaá¹‡a n. `washing'. -- S. dhuaá¹‡u, N. dhunu (both with pp. dhoyo) prob. < dho -- s.v. *DHAUVATI. -- Anal. pass. stems in P. dhuppá¹‡Ä• `to be washed', M. dhupá¹‡&etilde; `to be washed, to wash', caus. dhupaviá¹‡&etilde; (after MIA. type chuvaÃ¯ ~ chuppaÃ¯) and P. dhuccá¹‡Ä• (after type paaÃ¯ ~ paccaÃ¯).
2. Gy. kar. duhend `they washed off'; Dm. pret. duwam `I washed', Phal. dhÅ«wÄ“li; WPah.bhal. pp. dhuho `washed' (<*dhuo huo?); Or. dhuÄ• `bleached'.
*DHÅ«TAMÄ• á¹£YA -- .
*dhuá¹£a -- `chaff' see TÃºá¹£A -- .
Addenda: *dhuvati2: S.kcch. dhÅ«á¹‡Å« `to wash'.

dhuá¹£á¹-a 6834 *dhuá¹£á¹-a `dust, powder'? [See *DHÅ«á¸• I --]
N. á¸• huá¹-o `powder, bran'.
dhustÅ«ËŠra -- see DHATTÅ«RA -- .
DHÅª `shake': dhÄ• vayati3, *dhunvati, dhuvÃ¡ti1, dhÅ«tÃ¡ -- 1, dhÅ«na -- , dhÅ«ni -- , dhÅ«ná¹“ti, *dhÅ«ya -- , dhÅ«yatÄ“1, dhÅ«vati; *uddhavati, uddhÅ«ta -- , vÃ-dhÅ«noÌ„ti; <-> dhÅ«pa -- , dhÅ«pana -- ; -- âˆšdhÄ• v2.
dhÅ«ËŠá¹…ká¹£á¹‡Ä• -- see DHVÄ• ËŠá¹…Ká¹£A -- .

dhÅ«á¸• i 6835 *dhÅ«á¸• i m., dhÅ«li -- f. `dust, powder' PaÃ±cat., dhÅ«likÄ• -- f. `pollen, fog, mist' lex. [Prob. < *dhÅ«Ë˜áº“á¸• i -- (IE. origin and comparison with OSlav. dÅ-Å¾dÄ- `rain' given in ND 331 a 23 wrongly rejected in EWA ii 110): three other words with poss. original meaning `dust' may belong here, *DHUá¹£A -- , *DHUá¹£á¹-A -- and DHÅ«SARA -- (~ dhvas(i)rÃ¡ --). The variation dh ~ t seen in tÅ«sta -- n. `dust' PÄ• á¹‡.KÄ• Å›., tusta -- m.n. lex., though suggesting non -- Aryan origin, may be due to influence of TUá¹£A --]
Pk. dhÅ«lÄ-Ì„ -- f. `dust'; Gy. arm. thuli `earth, ashes, snow', pal. dÄ«l, dÄ«ËŠli `dust, ashes, clay', dÃ-ri -- kerar `makes ashes, scatters, winnows'; Tir. (Leech) "dÃ¹da" `dust'; PaÅ¡. weg. duá¹›Ä«ËŠ, dar. dÅ«ËŠri `dust -- storm'; Tor. dur m. `mist'; Phal. dÃºá¹›i `dust', S. dhÅ«á¹›i f.;

L. dhÅ«á¹› f. `dust (in the air)'; P. dhÅ«á¹›, dhÅ«l f., dhor m. `dust', dhÅ«á¹›Ä• m. `fine dust of anything pulverized', kgr. dhÅ«r f. `thick mist or cloud'; WPah.bhal. dhuá¹› f. `dust', cam. jaun. dhÅ«á¹›, bhad. dhuá¹›o `grey'; Ku. dhÅ«l, dhuli `dust', dhulo `dust, flour', dhuliyÄ• `flour'; N. dhulo `dust, powder'; A. dhuli, dhulÄ• `dust', B. dhul, dhulÄ• ; Or. dhuá¸·i, dhÅ«á¸·Ä• , (dial.) dhÅ«ri `dust, pollen'; OAw. dhÅ«rÄ« f. `dust', H. dhÅ«l, dhÅ«r, dhÅ«liyÄ• f. (whence dhÅ«Ë˜riyÄ• nÄ• `to throw dust on, winnow'); OMarw. dhÅ«li f. `dust, ashes'; G. dhÅ«á¹›, dhÅ«á¸·i f. `dust', M. dhÅ«á¸· f., Ko. dhÅ«á¸·i.
*UDDHÅ«á¸• I -- , UDDHÅ«LANA -- , UDDHÅ«LAYATI; *DHÅ«á¸• IDHÄ• NA -- , *DHÅ«á¸• IPAá¹-á¹-A -- .
Addenda: *dhÅ«á¸• i -- : S.kcch. dhÅ«á¹› f. `dust', WPah.ká¹-g. dhvÌ€á¸·É” m., J. dhÅ«á¸· f.; Garh. dhÅ«á¸·Å« `dust', dhÅ«á¹›u `flour'.

dhÅ«á¸• idhÄ• na 6836 *dhÅ«á¸• idhÄ• na `dust -- heap'. [*DHÅ«á¸• I -- , DHÄ• ËŠNA --]
N. dhuryÄ• n, Ëšren `dunghill, midden'.

dhÅ«á¸• ipaá¹-á¹-a 6837 *dhÅ«á¸• ipaá¹-á¹-a `board with dust on it'. [*DHÅ«á¸• I -- , PAá¹-á¹-A -- 1]
N. dhulauá¹-o `board with dust sprinkled on it for writing on'.

dhÅ«á¹‡a 6838 dhÅ«á¹‡a m. `gum or resin esp. of Shorea robusta', dhÅ«naka -- , dhÅ«rá¹‡a -- m. lex. [MIA. < DHÅ«PANA -- ?]
A. dhunÄ• `a kind of resin of Canarium bengalense or Artemisia indica'; B. dhun, dhunÄ• `resin'; Or. jhuá¹‡Ä• `resin (used as incense)'; H. dhÅ«nÄ• m. `gum, resin of Shorea robusta'; Si. dun -- gaha `the large resinous tree Doona zeylanica (Diptero -- carpaceae)'.

dhÅ«á¹‡á¸• h 6839 *dhÅ«á¹‡á¸• h `seek'. 2. *á¸• hÅ«á¹‡á¸• h -- (á¸• huá¹‡á¸• hati `seeks' lex.).
1. Or. dhuá¹‡á¸• hibÄ• , Ëšá¸• ibÄ• , dhundibÄ• `to search', G. dhuá¹‡á¸• vuÌƒ, M. dhuÌƒá¸• á¹‡&etilde;, dhuÌƒá¸• Ä• á¸·á¹‡&etilde;.
2. Pk. á¸• huá¹• á¸• hullaÃ¯, á¸• haá¹• Ëš, á¸• haá¹• á¸• holÌ„laÃ¯ `wanders round, seeks'; Gy. eur. rod -- (wel. with unvoiced r -- ) `to seek', arm. lor -- `to find'; S. á¸• huÌ„ÌƒÌ„á¸• haá¹‡u `to seek', L. á¸• hÅ«á¹‡á¸• haá¹‡, á¸• hÅ«á¸• aá¹‡, P. á¸• huÌ„ÌƒÌ„á¸• há¹‡Ä• , Ku. á¸• huná¹‡o, N. á¸• huÌƒá¹›Ä• lnu, B. á¸• huÌƒá¹›Ä• , á¸• hÃµá¹›Ä• , Aw. lakh. á¸• huÌ„ÌƒÌ„á¹›hab, H. á¸• huÌ„ÌƒÌ„á¸• hnÄ• ,

G. á¸• huÌƒá¸• hvuÌƒ, á¸• huÌƒá¸• vuÌƒ, M. á¸• huÌƒá¸• hÄ• á¸·n&etilde;,
á¸• hÃ£Ì„á¸• huá¸·á¹‡&etilde;.
*Ä• DHÅ«á¹‡á¸• H -- .

dhÅ«tÃ¡ 6840 dhÅ«tÃ¡1 `shaken' RV., dhuta -- 1 MBh. [âˆšDHÅ«]
Pa. dhÅ«Ë˜ta -- , Pk. dhÅ«Ë˜a -- ; -- L. dhÅ«Ä« f. `jowar chaff' rather <
*DHUá¹£A -- .
dhÅ«tÃ¡ -- 2 `rinsed' see *DHUVATI2.

dhÅ«tamÄ• á¹£ya 6841 *dhÅ«tamÄ• á¹£ya `washed beans'. [Cf. dhÅ«masÄ« -- f.
`flour of baked beans' lex. -- dhÅ«tÃ¡ -- 2, mÄ• ËŠá¹£ya --]
P. dhuÃ£Ì„s f. `flour of washed pulse of beans'; H. dhuwÃ£Ì„s f. `pulse
flour from which thin cakes are made'.

dhÅ«na 6842 dhÅ«na `shaken' PÄ• á¹‡. [âˆšDHÅ«]
Si. dunu `agitation'; -- P. jhÅ«á¹‡Ä• m. `shaking a tree' rather der. from
vb. jhÅ«naá¹‡Ä• s.v. DHÅ«Ná¹“TI.
*DHÅ«NAKÄ• RA -- , *DHÅ«NAKÄ• á¹£á¹-HA -- .
dhÅ«naka -- see DHÅ«á¹‡A -- .

dhÅ«nakÄ• ra 6843 *dhÅ«nakÄ• ra `cotton -- carder'. [DHÅ«NA -- , KÄ• RA -- 1]
B. dhunÄ• ri, Ëšnuri `cotton -- carder'.

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dhÅ«nakÄ• á¹£á¹-ha 6844 *dhÅ«nakÄ• á¹£á¹-ha `carding frame'. [DHÅ«NA -- ,
KÄ• á¹£á¹-HÃ¡ --]
Bi. dhunaiá¹-h, Ëšneá¹-hÄ« `machine for carding cotton', Mth. dhunaiá¹-h,
Ëšnahaá¹-h.

dhÅ«ni 6845 dhÅ«ni f. `shaking, agitation' lex. [âˆšDHÅ«]
S. dhÅ«á¹‡a f. `shaking'; P. dhuá¹‡ f. `absorbing thought'; Ku. dhuá¹‡ `agitation, eagerness'; N. dhun `utmost endeavour'; H. dhun f. `agitation, ardent desire', dhÅ«Ë˜nÄ« `assiduous'; -- P. Ku. G. forms with n either < MIA. -- uá¹‡á¹‡ -- < -- Å«n -- or â†• H. type or Sk.: P. dhun f. = dhuá¹‡; Ku. dhun = dhuá¹‡, dhÅ«Ë˜nÄ« `eager'; G. dhÅ«ni f. `deep thought'.

6846 dhÅ«ná¹“ti `shakes' RV., dhunoÌ„ti KÄ• tyÅšr., dhunÄ• ti DhÄ• tup., opt. nir -- dhunÄ“t MBh. 2. *dhunvati. [âˆšDHÅ«]
1. Pa. dhunÄ• ti `shakes', dhunana -- n., Pk. dhuá¹‡aÌ„Ì†i, dhÅ«Ë˜á¹‡ia -- pp., dhuá¹‡Ä• vaÃ¯ caus., dhuá¹‡aá¹‡a -- n.; PaÅ¡. dun -- `to card wool'; K. danun `to shake', dÅ«nun (pp. dÅ«nu) `to sweep', doÌ„nun (pp. dÅ«nu) `to scutch cotton'; S. dhÅ«á¹‡aá¹‡u `to shake', dhuá¹‡aá¹‡u `to choose', dhÅ«Ë˜á¹‡o m. `chooser' (semant. cf. Lat. cogitare); P. dhuá¹‡yÃ£Ì„ m. `cottoncarder'; WPah.jaun. dhÅ«á¹‡Å«á¹‡oÌ„Ìƒ `to shiver', cur. dhuá¹‡á¹‡Ä• `to prepare' (orig. cotton &c. by carding?); N. dhunnu `to scutch cotton, A. dhuniba, B. dhunÄ• , dhonÄ• vb., dhunan sb.; Or. (Sambhalpur) dhunibÄ• , caus. dhunÄ• ibÄ• , dhun `carding bow' (X DHÃ¡NUS -- ), Bi. dhÅ«nab; Mth. dhuniÄ• `cotton -- carder', Bhoj. dhunÄ• Ä« `carding'; OAw. dhunaÃ¯ `scutches cotton'; H. dhunnÄ• `to beat, make strenuous effort, scutch cotton', dhuniyÄ• m. `carder'; G. dhÅ«Ë˜á¹‡vuÌƒ intr. `to shake', dhuá¹‡Ä• vvuÌƒ tr.; -- P. jhÅ«naá¹‡Ä• `to shake a tree'; Or. jhuá¹‡ibÄ• `to shake'. -- Ext. -- kk -- : P. dhuá¹‡ak(k)á¹‡Ä• `to scutch cotton'; Or. (Sambhalpur) dhunki `carding bow'; H. dhunaknÄ• `to scutch', dhunkÄ« f. `carding bow'; M. dhuá¹‡aká¹‡&etilde; `to scutch'. <-> Kho. dunik `to consider' (cf. S. dhuá¹‡aá¹‡u above), but perh. rather < DUNá¹“TI.
2. Ku.gng. dhunaÌƒ&rtodtilde; `to scutch (cotton or wool)'. -- Forms of N. A. B. Or. (Sambhalpur) Bi. Mth. Aw. H. in 1 above (in which -- Å«Ë˜n -- and -- unv -- both > -- Å«Ë˜n --) may be < *dhunvati.
Addenda: dhÅ«ná¹“ti: WPah.ká¹-g. dÉ™á¹‡hÃ uá¹‡Ãµ (phonet. dÉ™&rtodtilde;hËš) `to cause to shiver' (a good omen in a sacrificial animal when sprinkled with water: cf. G. dhÅ«Ë˜á¹‡vuÌƒ `to be under demonic influence'), J. dhuá¹‡Ä• wá¹‡u `to cause to shiver', jaun. dhÅ«á¹‡Å«á¹‡Ãµ `to shiver'; Garh. dhuá¹‡nu `to shake'.

dhÅ«pa 6847 dhÅ«pa m. `incense' KÄ• á¹-h. [~ DHÅ«MÃ¡ -- as DHÅ«PANA -- , dhÅ«pÃ¡yati ~ dhÅ«mana -- , dhÅ«mayati]
Si. dÅ«villa `dust' W. Geiger BSOS viii 555: very doubtful.

dhÅ«pana 6848 dhÅ«pana n. `incensing, fumigation' KÄ• tyÅšr., n.m. `incense' Mn. [dhÅ«pÃ¡yati `fumigates' VS. -- See DHÅ«PA --]
Pa. dhÅ«pana -- n. `burning of incense', Pk. dhÅ«vaá¹‡a<-> n.; PaÅ¡. dowan -- `to expose to smoke, let smell smoke' IIFL iii 3, 61; K. dÅ«Ã±Ã¼ f. `smoke -- fire over which an ascetic sits and inhales'; S. dhÅ«á¹‡Ä« f. `smoky fire', L. awÄ• á¹‡. dhÅ«á¹‡Ä«Ëœ; P. dhÅ«á¹‡Ä« f. `exorcising with aromatic smoke'; WPah.bhal. dhÅ«á¹‡ n. `incense -- holder'; Ku. dhÅ«á¹‡Ä« `fire kindled before an ascetic', N. dhuni; A. dhuni `fire which is kept burning'; B. dhuni `ascetic's fire, incense -- pot' (â†’ Or. dhuni `ascetic's smoky fire'); H. dhÅ«nÄ« f. `burning of incense, smoke, smoky fire'; G. M. dhuá¹‡Ä« f. `ascetic's smoky fire'; Si. dun -- kuá¸• u `snuff', dun -- kola `tobacco'. -- See DHÅ«á¹‡A -- .
Addenda: dhÅ«pana -- : S.kcch. dhoá¹‡Ä« f. `ascetic's smoky fire'; A. dhÅ«nÄ• `incense' AFD 209.

dhÅ«mÃ¡ 6849 dhÅ«mÃ¡ m. `smoke, vapour, mist' RV. 2. dhÅ«mikÄ• -- f. `smoke' KathÄ• s., `fog' lex., or *dhÅ«miyÄ• -- , dhÅ«myÄ• -- f. `thick cloud of smoke' MÄ• latÄ«m.
1. Pa. Pk. dhÅ«ma -- m. `smoke'; Gy. eur. thuv m. `smoke', pal. dif `tobacco'; á¸Œ. dÅ«m m. `smoke', Ash. dÅ«m, Wg. dum, Kt. dyÅ«m, Pr. ulyÅ«mo, Dm. dum, Tir. (Leech) "dhÃ¹ng", PaÅ¡.lauá¹›. dhÅ«m, gul. dÅ«m, Shum. dÅ«m, Niá¹…g. Woá¹-. Gaw. dum, Kal.rumb. thum (thumaá¹›a `dust -- storm?'), urt. dhÅ«m, Sh.gil. dum m., gur. koh. dÅ«m m., pales. d(h)Å«m, jij. d'Å«m (koh. Å-dÅ-m `dust' X Å-dÅ- < *UDDHÅ«á¸• I --); L. dhuÌ„Ìƒ m. `smoke', dhÅ«Ã£Ì„ m. `small lighted heap of rubbish, place where such rubbish is kept', awÄ• á¹‡. dhÅ«Ã£Ì„ m. `smoke'; P. dhuÌ„Ìƒ, dhÅ«Ã£Ì„ m. `smoke', Ku. dhuwÃ£Ì„„ gng. dhuÌƒw, N. dhuwÃ£Ì„„ A. dhÅ«wÄ• , dhÃµwÄ• , B. dhuÌƒyÄ• , dhÃµyÄ• , Or. Mth. Bhoj. dhuÃ£Ì„„ OAw. dhÅ«Ä• á¹• m., H. dhÅ«Ã£Ì„„ dhuwÃ£Ì„ m., G. dhÅ«m, dhÅ«vQ dhumÄ• á¹›É” m., Si. duma. -- S. duÌ„Ìƒ hÃµ m. `smoke' < *DHÅ«MAÅ›A -- ? -- See Add.
2. Pk. dhÅ«miÄ• -- f. `fog, mist'; Bshk. dÄ«mÄ« `smoke', Tor. dhimÄ«, Sv. dhumá¸—, Phal. dhÅ«mÄ«ËŠ f.; P. dhÅ«Ä«Ëœ f. `small heap of burning chaff round which Moslems sit while listening to praises of Pir Sayad Ahmad'; B. dhuÌƒi `an ascetic's fire'; M. dhuÄ« f. `fog.'.
*DHÅ«MARA -- , DHÅ«MARÄ« -- , DHÅ«MALA -- , *DHÅ«MAÅ›A -- , DHÅ«MÄ• YATI, DHÅ«MIKÄ• -- , *DHÅ«MIYÄ• -- , DHÅ«MRÃ¡ -- ; *DHÅ«MAKAá¹-ACCHU -- , DHÅ«MÃ¡GANDHI -- , *DHÅ«MAGHARA -- , DHÅ«MÄ• KÄ• RA -- , *DHÅ«MÄ• KHARA -- ,

*DHÅ«MÄ• NDHA -- , DHÅ«MOÌ„DGÄ• RA -- .
Addenda: dhÅ«mÃ¡ -- : 1. S.kcch. dhuÌ„Ìƒ Ä• á¹›o m. `smoke'; WPah.ká¹-g. (kc.) dhuÌ„Ìƒ with high falling tone, ká¹-g. dh&ugravetilde;É” m. id., dh&vgravetilde;I f. `mist, fog'; J. dhuwÃ£Ì„ m. `smoke', Garh. dhuwÃ£Ì„, Md. dum.
â€ ALAá¹• DHÅ«MA -- .

dhÅ«makaá¹-acchu 6850 *dhÅ«makaá¹-acchu `incense ladle'. [DHÅ«MÃ¡ -- , KAá¹-ACCHU --]
Si. dumoá¸·osu `ladle filled with incense'.

dhÅ«mÃ¡gandhi 6851 dhÅ«mÃ¡gandhi `smelling of smoke' RV. [DHÅ«MÃ¡ -- , GANDHÃ¡ --]
H. dhuÃ£Ì„yaÌƒdh `smelling of smoke'.
*dhÅ«maghara -- `smoke -- hole'. [DHÅ«MÃ¡ -- , GHARA --]
See *DHÅ«MÄ• KHARA -- .

dhÅ«mara 6852 *dhÅ«mara `smoky'. [~ DHÅ«MALA -- . -- DHÅ«MÃ¡ --]
H. dhuÌ„Ìƒwar `smoke -- coloured'; M. dhÅ«r m. `smoke, haze'; Ko. dhuvoÌ„ru `smoke'. -- Si. dumÌ†buru `tawny' rather < DHÅ«MRÃ¡ -- .

dhÅ«marÄ« 6853 dhÅ«marÄ« f. `fog, mist' lex. [*DHÅ«MARA --]
Pk. dhÅ«marÄ« -- f. `fog'; G. dhuÌƒvar, dhumar f. `fog, mist'; M. dhÅ«rÄ« f. `fumigation'.

dhÅ«mala 6854 dhÅ«mala `smoke -- coloured, purple' lex. [~ *DHÅ«MARA -- . -- DHÅ«MÃ¡ --]
A. dhuÌƒwali -- kuÌƒwali `haziness caused by mist, dust or smoke'; Si. dumÌ†bul `smoke, soot'.

dhÅ«maÅ›a 6855 *dhÅ«maÅ›a `smoky'. 2. *dhÅ«mÄ• Å›a -- . [With coloursuffix of kapiÅ›Ã¡ -- &c.? -- DHÅ«MÃ¡ --]
1. S. duÌ„Ìƒ hÃµ m. `smoke, vapour', duÌ„Ìƒ hÄ«Ëœ f. `slight smoky fire' (â†’ K. dah, dÃ¼h m. `smoke'?), duÌ„Ìƒ hÃ£Ì„iá¹‡u `to smoke, be smoky'; B. dhuÌ„Ìƒs `embers, cinders'; G. dhumas `smoky'.
2. L. dhuÃ£Ì„h f. `soot', P. dhavÃ£Ì„h, dhuÄ• hÃ£Ì„, dhamÄ• hÃ£Ì„; N. dhuwÃ£Ì„so `smoky, soot'; H. dhuwÃ£Ì„sÄ• `smoky'.
dhÅ«masÄ« -- see *DHÅ«TAMÄ• á¹£YA -- .

dhÅ«mÄ• kÄ• ra 6856 dhÅ«mÄ• kÄ• ra `having the form of smoke' MW. [DHÅ«MÃ¡ -- , Ä• KÄ• RA --]
S. duÌ„Ìƒ hÄ• ro `smoky'; WPah.bhal. dhuÌƒ Ä• ri f. `mist'.

dhÅ«mÄ• khara 6857 *dhÅ«mÄ• khara `smoke -- hole'. [DHÅ«MÃ¡ -- , Ä• KHARÃ¡ --]
Ku. dhwÃ£Ì„ro m. `chimney'; Aw.lakh. dhuÌƒ Ä• rÄ• `ventilator'; H. dhuÃ£Ì„rÄ• m. `smoke -- hole in roof'. -- But poss. < *dhÅ«maghara -- (cf. B. cmpd. dhuÌƒ yÄ• -- gharÄ• `chimney').

dhÅ«mÄ• ndha 6858 *dhÅ«mÄ• ndha `dim -- sighted'. [Cf. dhÅ«mÄ• ká¹£Ã¡ -- `dimeyed' AV. -- DHÅ«MÃ¡ -- , ANDHÃ¡ --]
Pa. dhÅ«mandha -- `blind with smoke'; S. dhundhu m. `mist', dhundhÄ• ro m. `dust -- storm' (X aÌƒ dhÄ• ro < ANDHAKÄ• RA -- ); L. dhundh, dhudd f. `dimness of sight', awÄ• á¹‡. dhud `cataract', (Ju.) dhuÌ„Ìƒ dhÄ• `dimsighted'; P. dhund f. `mist, haziness', dhundlÄ• `misty'; N. dhundhalÄ• `dimsighted'; Bi. dhuÌ„Ìƒ dh `daytime fog'; OAw. dhuá¹• dha m. `mist, gloom'; H. dhund(h) m. `purblindness, haze', dhuÌ„Ìƒ dhrÄ• , dhundhlÄ• `purblind'; G. dhuÌƒ dhá¸·uÌƒ `misty'; M. dhuÌƒ d `purblind, misty', dhuÌƒ dÄ« f. `dim sight'.

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6859 dhÅ«mÄ• yati `smokes, is smoky' ÅšÄ• á¹…khBr. [DHÅ«MÃ¡ --]
Pa. dhÅ«maÌ„Ì†yati `smokes, smoulders, chokes, is obscured'; Pk. dhÅ«mÄ• aÃ¯ `smokes, is smoky', N. dhuwÄ• unu, B. dhuÌƒ Ä• na; H. dhuÃ£Ì„nÄ• `to be smoked'. -- S. duhÃ£Ì„iá¹‡u `to be smoky' der. *DHÅ«MAÅ›A -- ? *dhÅ«mÄ• Å›a -- `smoky' see *DHÅ«MAÅ›A -- .

dhÅ«moÌ„dgÄ• ra 6860 dhÅ«moÌ„dgÄ• ra m. `ascending of smoke' KÄ• lid. [DHÅ«MÃ¡ -- , UDGÄ• RA --]

P. dhuÌƒgÄ• r, á¸• hËš m. `smoking a milk vessel with fumes of ghee',
dhuÌƒgÄ• rnÄ• , á¸• hËš `so to do'.
*dhÅ«mmÄ• -- `noise' see *DHUNMAN -- .
dhÅ«myÄ• -- see DHÅ«MÃ¡ -- .

dhÅ«mrÃ¡ 6861 dhÅ«mrÃ¡ `smoke -- coloured, grey, purple' VS. [Cf. *DHÅ«MARA -- . -- DHÅ«MÃ¡ --]
Pk. dhumma -- `smoke -- coloured', m. `smoke'; Wg. drÅ«ËŠmÉ™ÌƒÅ™ `greyish, mixed yellow and blue and grey'; Ku. dhumro `brown, dusky, reddish or yellowish, mild (of sunshine)', dhumailo `bluish', gng. dhumre_l `brown'; N. dhumma `cloudy', dhumminu `to become foggy', dhumilo, dhamËš, dhimËš `hazy, dim'; B. dhumala `smokecoloured'; Or. dhumÄ• `smoky, smoke -- coloured', dhumaÌ„Ì†á¸·a `smoke -- coloured', dhumasÄ• `dark fat person'; OAw. dhÅ«ma `smoky, dusky, black'; H. dhÅ«mÄ• m. `smoke -- colour', dhÅ«mrÄ• , dhumÄ• rÄ• , dhÅ«mlÄ• , dhumilÄ• `smoke -- coloured', G. dhumar; M. dhum&etilde; n. `fog', dhumá¹‡&etilde; `to smoulder', dhumrÄ• `smoky', dhumasá¹‡&etilde; `to smoulder'; Si. dumÌ†buru `brown, purple, dark red'.
Addenda: dhÅ«mrÃ¡ -- : â€ DHÅ«MRÄ• BHA -- .

6861a â€ dhÅ«mrÄ• bha -- m. `air, wind' lex. [DHÅ«MRÃ¡ -- , Ä• BHÄ• --]
A. dhumuhÄ• `storm' AFD 208.

dhÅ«ya 6862 *dhÅ«ya `to be shaken, to be swept up'. [âˆšDHÅ«]
P. dhujj m. `heap'; N. dhujo `piece, shred'.

6863 dhÅ«yÃ¡tÄ“1 `is shaken' AV. [âˆšDHÅ«]
G. dhujvuÌƒ intr. `to tremble, be shaken', dhujÄ• vvuÌƒ caus., dhujÄ• rÉ” m., ËšrÄ« f. `trembling'; -- with unexpl. r: dhrujvuÌƒ, dhrujÄ• vvuÌƒ, dhrujÄ• rÉ”, ËšrÄ«.
Addenda: dhÅ«yÃ¡tÄ“1: S.kcch. dhrajá¹‡Å« `to fear, tremble' (but cf. dhrÄ• s.v. DRÄ• VA --).

6864 *dhÅ«yatÄ“2 `is washed'. [Same as dhÅ«yÃ¡tÄ“1? -- âˆšdhÄ• v2]
Sh.gil. duÅ¾Ã³Ä-kiÌ¯ tr. `to wash', (Lor.) duÇ°iÇ°oiki `to be washed', koh. diÅ¾Ä• roÌ„ná¹· tr., gur. duÅ¾Ä• ryoÌ„ná¹·.
dhÅ«rá¹‡a -- see DHÅ«á¹‡A -- .

dhÅ«ËŠrta 6865 dhÅ«ËŠrta1 `cunning', m. `rogue' YÄ• jÃ±., Ëšaka -- m. MBh.

[âˆšDHÅ«RV]
Pa. dhutta -- adj. and m., dhuttikÄ• -- f. `courtesan'; Pk. dhutta -- m., ËštÄ« -- f. `rogue, gambler'; S. dhÅ«to m. `pimp', dhÅ«tÄ« f. `bawd', dhutiru m. `cheat'; L. dhÅ«tÄ•  m. `talebearer', awÄ• á¹‡. dhÅ«tÄ• `stupid'; P. dhÅ«ttÄ•  `stupid, fat (like a buffalo)', m. `male buffalo' (semant. cf. *DAá¹…GARA -- 1, 2); Ku. dhÅ«t `oppressive'; N. dhutÄ• hÄ• `cheat'; H. dhÅ«t m. `rogue'; Si. dut `crafty, vicious;' -- Pk. dhuttayaá¹• ta -- `cheating'; S. dhutaá¹‡u `to swindle', N. dhutnu, H. dhÅ«tnÄ• , G. dhÅ«tvuÌƒ. -- X DUá¹£á¹-A -- in L. á¸• huá¹-(á¹-)Ä•  m. `depraved wretch'?
DHAÃºRTAKA -- ; *DHÅ«RTAKÄ• RA -- .
dhÅ«rta -- 2 `Datura alba' see DHATTÅ«RA -- .
Addenda: dhÅ«ËŠrta -- 1: WPah.poet. dhutá¹›o m. `evil spirit, ghost' (or poss. deformed from bhutá¹›É”, see BHÅ«TÃ¡ -- ? Him.I 108).
DHRËš: â€ Ã¡DHRÌ¥TA -- , â€ *DHÄ• RAYITRU -- .

dhÅ«rtakÄ• ra 6866 *dhÅ«rtakÄ• ra `cheat'. [dhÅ«ËŠrta -- 1, kÄ• ra -- 1]
S. dhutÄ• ru m. `cheat'; G. dhutÄ• ruÌƒ `cheating'; M. dhutÄ• rÄ• m. `cheat', dhaturÄ•  m. `trickery'; -- N. dhutÄ• hÄ• r < *dhutÄ• r X dhutÄ• hÄ• . -- Deriv. Pk. dhuttÄ• raÃ¯ `cheats', S. dhutÄ• raá¹‡u; OG. dhÅ«tÄ• rivaÃ¼á¹•  n. `cheating'; M. dhutÄ• rá¹‡&etilde; `to cheat'.

dhÅ«rtÃ- 6867 dhÅ«rtÃ- f. `injury' RV. [âˆšDHÅ«RV]
Pk. dhutti -- f. `old age'; Wg. dÃ¼tÄ«ËŠ `a lie'; Gaw. dÅ«tÃ¤i `a lie', dÅ«tÃ¤la `liar'; S. dhuta f. `injury'; L. dhÅ«t m. `calumny'; N. dhut `extortion'.
DHÅªRV `injure': dhÅ«ËŠrta -- 1, dhÅ«rtÃ- -- , dhÅ«ËŠrvati.

6868 dhÅ«ËŠrvati `injures, causes to fall RV. [âˆšDHÅ«RV]
Sh. dubÃ³Ä-kiÌ¯ `to be unable'? See also DURBALA -- .
dhÅ«ËŠrvÄ• -- see DÅ«ËŠRVÄ• -- .
*dhÅ«rÅ›a -- `cloth' see DÅ«RÅ›Ã¡ -- .

dhÅ«rÅ›ala 6869 *dhÅ«rÅ›ala `pole and pin'. [DHÃºR -- , Å›ALÃ¡ -- 1]
G. dhuÌƒÅ›aá¸· n. `yoke' (dhuÅ›aá¸· -- muÅ›aá¸· n. `yoke with wooden pestle &c. given by bride's mother to bridegroom)', dhuÌƒsruÌƒ n., ËšrÄ« f. `yoke', jhusrÄ«, jhuÌƒsËš f. (X jusrÄ« < *YUGAÅ›ALA --).
dhÅ«li -- see *DHÅ«á¸• I -- .
dhÅ«vati see DHUVÃ¡TI1.

dhÅ«sara 6870 dhÅ«sara `dusty, grey' BhartrÌ¥. [See *DHÅ«á¸• I --]
Pa. Pk. dhÅ«sara -- ; Ku. dhusro, dhusero `white and red'; N. dhusro `ash -- coloured, grey'; A. duhar `dust -- or ash -- coloured'; B. dhusara `dust -- coloured, grey', Or. dhusara (whence dhusuribÄ• `to be soiled by dust by grovelling in it'); H. dhÅ«sar `grey', dhÅ«srÄ• , dhÅ«slÄ• `dust -- coloured'; G. M. dhÅ«sar `grey'.
*dhÅ«ss -- `push' see *á¸• HÅ«SS -- .
DHRËš `hold': dhara -- , dhÃ¡raá¹‡a -- 1, dharaá¹‡a -- 2, dharÃ¡á¹‡Ä« -- 1, dharaá¹‡Ä« -- 2, dhÃ¡rati, dharÄ• -- 1, dharÄ• -- 2, dhÃ¡ritrÄ« -- , dhartrÃ¡ -- , dhÃ¡rma -- , dhÃ¡rman -- 1, dharmÃ¡n -- 2, dhÄ• ra -- 1, dhÄ• ËŠraá¹‡a -- , dhÄ• rÃ¡yati, dhÄ• rayitavya -- , dhÄ• rita -- , dhÄ• rin -- , dhÄ«ra -- , dhrÌ¥tÃ¡ -- 1, dhÅ•ÌŠti -- 1, dhriyÃ¡tÄ“; apadhÄ• rayati, avadhÄ• rayati, Ä• dhara -- , Ä• dhÄ• rÃ¡ -- , Ä• dhÄ• raá¹‡a -- , Ãºddharati, *uddharÄ• -- , uddhÄ• rÃ¡ -- , uddhÄ• rayati, Ãºddhrì¥ta -- , *upadhÄ• ra -- , *nirdhrì¥ta -- , *vidharati, *saá¹• dharati, saá¹• dhÄ• raá¹‡a -- , saá¹• dhÄ• rayati; *paddhÄ• rayati; <-> dhaá¹-a -- 1.

dhrÌ¥á¹‡i 6871 *dhrÌ¥á¹‡i `satisfaction'. [~ dhrÌ¥ti -- 2. -- âˆšdhrai]
Pk. dhaá¹‡i -- f. `satisfaction'; M. dhaá¹‡Ä« f. `satiety' (in mng. `desire, craving' rather < DHANÄ«YÄ• --).

dhrÌ¥tÃ¡ 6872 dhrÌ¥tÃ¡1 `held, supported' RV., `worn' MBh., `weighed' MBh. (see dhaá¹-a -- 1). [âˆšdhrÌ¥]
Pa. dhata -- `firm, resolved'; Gy. wel. thil -- `to hold, grasp'; B. dhaá¹›Ä• , Ëšá¹›i `cloak' ODBL 355; Mth. dhail `held' (pp. of dharab < DHÃ¡RATI).
*dhrÌ¥ta -- 2 `sated' see DHRÌ¥TI -- 2.

dhÅ•ÌŠti 6873 dhÅ•ÌŠti1 f. `holding, firmness' RV. [âˆšDHRÌ¥]
Pa. dhiti -- f. `steadfastness', AÅ›.dh. jau. dhiti, Pk. dhii -- , dihi -- f.; K. driy f. `solemn obligation, vow'; M. dhiyÄ• m. `fortitude'.
Addenda: dhÅ•ÌŠti -- : WPah.Wkc. dhÉ”e f. `possession, property' Him.I 106.

6873a dhrÌ¥ti -- 2 f. `satisfaction' SÄ• h., PaÃ±cat. 2. *dhrÌ¥ta -- 2 `satisfied'. [âˆšDHRAI]
1. N. dhar `peace'; G. dhar f. `satisfaction' (< *dhri). -- X TÅ•ÌŠPTI -- :
Ku. dhÄ«t f. `satisfaction, satiety'; N. dhit `satisfaction, trust'.

2. M. dhaá¸• n. `well -- being', dhaá¸• Ä• m. `satisfaction'.
DHRËšá¹¢ `be bold': DHÄ• Rá¹£á¹-YA -- , DHRÌ¥á¹£Ã¡T -- , DHRÌ¥á¹£á¹-Ã¡ -- , DHRÌ¥á¹£á¹-I -- .

dhrÌ¥á¹£Ã¡t 6874 dhrÌ¥á¹£Ã¡t `bold', dhrÌ¥á¹£atÄ• ËŠ `boldly', dhrÌ¥á¹£Ã¡j -- m. `hero' RV. [âˆšDHRÌ¥á¹£]
OM. dhasÄ• la `rash, thoughtless'.

dhrÌ¥á¹£á¹-Ã¡ 6875 dhrÌ¥á¹£á¹-Ã¡ `bold, impudent' RV., pejorative at end of cmpds. PÄ• á¹‡. [âˆšDHRÌ¥á¹£]
Pk. dhiá¹-á¹-ha -- , dhaá¹-á¹-ha -- `bold'; Tir. (Leech) "drÄ«st" `false'; Bshk. diá¹- `brave'; K. dreÌ„Ìƒá¹-hun `to become hard' (< *dhriá¹-á¹-ha -- ? -- but drÃµË…á¹-hu `audacious, hard' < *dhrÄ• á¹-á¹-ha -- < dhÄ• rá¹£á¹-ya -- ); S. á¸• Ì Ä«á¹-hu, á¸• Ì iá¹-ho `obstinate'; L. darÄ«á¹-h `impudent'; P. á¸• haá¹-á¹-h `thick', á¸• haá¹-á¹-Ä• `overbearing, strong, heavy, fat', m. `bull', á¸• hÄ«á¹-h(Ä•) `bold'

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(whence á¸• heá¹-h, Ëšá¹-hÄ• m. `frowardness'); Ku. á¸• hiá¹-o `bold', gng. á¸• hÄ«á¹-; N. á¸• hiá¹-o `impudent'; A. á¸• Ä• á¹-h `strong, firm', á¸• Ä• á¹-huwÄ• `courageous'; B. á¸• Ã£Ì„á¹- `strong, hard, unripe', á¸• hiá¹-(h), dhiá¹- `snubbed'; Or. dhiá¹-a `shameless'; Mth. á¸• hÄ«á¹-h `firm'; Bhoj. á¸• hÄ«Ëœá¹-h `insolent'; Aw.lakh. á¸• hÄ«á¹-h `obstinate'; H. á¸• hÄ«á¹-(h) `bold, impudent'; OG. dhÄ«á¹-hÄ« f. adj. `deceitful', G. dhÄ«á¹- `bold'; M. dhaá¹-(á¹-), dhÄ«á¹-, dhiá¹-á¹- `bold'.
DHÄ• Rá¹£á¹-YA -- .
Addenda: dhrÌ¥á¹£á¹-Ã¡ -- : Brj. á¸• hÄ«á¹-h(o) `bold, obstinate'; Garh. á¸• hÄ«á¹- `arrogant'.

dhrÌ¥á¹£á¹-i 6876 dhrÌ¥á¹£á¹-i f. `boldness' ÅšÄ• á¹…khÅšr., dhÅ•ÌŠá¹£á¹-i -- `bold' VS. [âˆšDHRÌ¥á¹£]
P. á¸• hiá¹-h f. `firmness of mind'; Ku. á¸• hÄ«á¹- `courage'; N. á¸• hiá¹- `impudence'; A. á¸• Ä• á¹-hi kaÃ¯ba `to speak firmly or emphatically'.
DHÄ' `suckle': dhÃ¡yati, *dhayinÄ« -- , dhÄ• trÄ« -- , dhÄ• payatÄ“, *dhÄ• pita -- , *dhÄ• pyatÄ“, *dhÄ• man -- 2, dhÄ«yatÄ“2, dhÄ“nÃº -- , dhaÃ-nava -- .

dhÄ“nÃº 6877 dhÄ“nÃº `milch', f. `milch -- cow', pl. `milk drink' RV., dhá¸—nukÄ• -- f. `milch -- cow' AV., dhá¸—nÄ• -- f. RV. [âˆšDHá¸—]
Pa. dhÄ“nu -- f. `milch -- cow'; Pk. dhÄ“á¹‡u -- f. `recently calved cow'; Tir. (Leech) dhen `cow', á¸• Ä“n AO xii 180; P. dheá¹‡ f. `cow', dheá¹‡vÃ£Ì„, dhÄ«á¹‡vÃ£Ì„, dhiuá¹‡Ä• `milch'; WPah. bhad. dhaá¹‡Ä• lÅ« n. `milk and milk products' (+?); A. B. dhenu `milch -- cow'; Or. dhaá¹‡uÄ• `milch', á¸• haá¹‡uÄ• `milchcow'; Bi. dhen, (S. of Ganges) á¸• hen, (Patna) dhenÅ«, á¸• henÅ« `cow within 6 months of calving'; Mth. dhen `milch -- cow'; H. á¸• hen, dhenÅ« f. `cow lately calved'; Si. dena `cow, female animal' (e.g. divi -- dena `tigress').
DHAÃ-NAVA -- ; *DHÄ“NUVÄ• á¹-A -- , PUNARDHÄ“NU -- .
Addenda: dhÄ“nÃº -- : â€ DHAINUKA -- .

dhÄ“nuvÄ• á¹-a 6878 *dhÄ“nuvÄ• á¹-a `cowpen'. [DHÄ“NÃº -- , VÄ• á¹-A -- 1]
WPah.bhal. dhiá¹‡uÄ• ËŠá¹› n. `sheep -- and goat -- pen in open fields'.
*dhÄ“ra -- `lump' see *á¸• HÄ“RA -- 1.

dhaÃ-nava 6879 dhaÃ-nava `produced from a cow' PÄ• á¹‡. gaá¹‡a. [DHÄ“NÃº --]
P. dheá¹‡vÃ£Ì„, dhÄ«á¹‡vÃ£Ì„ m. `milk, sour milk'.
*MANDADHAINAVA -- .
Addenda: dhaÃ-nava -- `pertaining to milch cows' PÄ• á¹‡.gaá¹‡a. [DHÄ“NÃº --]
S.kcch. dheá¹‡Å« m. `the being in milk (of a cow), milch cattle' (or < dhá¸—nukÄ• -- see DHÄ“NÃº -- ; or < â€ DHAINUKA -- n. `herd of cows' lex.).
â€ dhainuka -- see DHAÃ-NAVA -- .

dhoÌ„kka 6880 *dhoÌ„kka1 `sacking, matting'. 2. *dhoÌ„kha -- . 3. *dhoÌ„á¹…ga -- 2. 4. *á¸• hoÌ„kka -- 1. [Cf. *á¹-OÌ„KKA -- 1]
1. Ext. -- á¸• -- : N. dhokro `large jute bag', B. dhokaá¹›; Or. dhokaá¹›a `cloth bag'; Bi. dhoÌ†krÄ• `jute bag'; Mth. dhoká¹›Ä• `bag, vessel, receptacle'; H. dhuká¹›Ä« f. `small bag'; G. dhoká¹›uÌƒ n. `bale of cotton';

-- with -- á¹-á¹- -- : M. dhoká¹-Ä« f. `wallet'; -- with -- n -- : G. dhoká¹‡uÌƒ n. `bale of cotton'; -- with -- s -- : N. (Tarai) dhokse `place covered with a mat to store rice in'.
2. L. dhoh&etilde; (pl. dhÅ«hÄ«Ëœ) m. `large thatched shed'.
3. M. dhÃµgá¸• Ä• m. `coarse cloth', dhÃµgá¹-Ä« f. `wallet'.
4. L. á¸• hok f. `hut in the fields'; Ku. á¸• hwÄ• kÄ• m. pl. `gates of a city or market'; N. á¸• hokÄ• (pl. of *á¸• hoko) `door'; -- OMarw. á¸• hokaro m. `basket'; -- N. á¸• hokse `place covered with a mat to store rice in, large basket'.
*dhoÌ„kka -- 2 `defective' see *á¸• OÌ„KKA -- 2.
*dhoÌ„kha -- `matting' see *DHOÌ„KKA -- 1.
*dhoÌ„á¹…ga -- 1 `lump' see *á¸• HIKKA -- 1.
*dhoÌ„á¹…ga -- 2 `matting' see *DHOÌ„KKA -- 1.
dhoÌ„á¸• a -- see DUNDHUBHA -- .

dhoÌ„tta 6881 *dhoÌ„tta `cloth'. 2. dhoÌ„tra -- ODBL 506 (lex.?). [Cf. *DHAUTA -- 1 which is poss. same as DHAUTÃ¡ -- 2, replaced in MIA. by anal. *dhoÌ„tta -- in WPah.l.rudh. dhoÌ„tÄ• s.v. *DHAUVATI. -- If dhoÌ„tra -- is old, then it could be source of all NIA. forms (E forms with meaning `loin -- cloth' with -- t(t) -- having spread to K. S. L. P.). But if it is sanskritization of MIA. *dhotta -- , then the dhotar of L. P. Ku. H. G. M. may derive from an extended *dhotta -- ra --]
1. K. dÅ«ti (with definite article doÌ„tyÄ• h) f. `loin -- cloth'. S. dhotÄ« f., dhotyo m., P. dhottÄ« f., Ku. dhotÄ«, dhotÄ• m. pl., gng. dhweti, N. dhoti, A. dhuti, B. Or. dhoti, dhuti, Bi. Mth. H. dhotÄ« f., G. dhotÄ« f., dhotiyÅ« n., dhotlÄ« f. `small do.'. -- Or. dhotaá¹›a `worn out and torn'.
2. L. dhoÌ„tar m. `thin country cloth'; P. dhotar f. `very thin coarse cotton cloth' (â†’ Ku. H. dhotar f.); G. dhotar n. `loin -- cloth' (â†’ M. dhotar n.). -- Connexion with L. adhoÌ„tar m. `thin country cloth', OH. adhotara m. `a coarse country cloth' is unexpl. (scarcely with HÅšS 1716 < adhoÌ„ -- vastra --).
*BÄ• LADHOÌ„TTA -- .
dhoÌ„tra -- see prec.
Addenda: *dhoÌ„tta -- : S.kcch. dhotyo m. `man's white garment round waist and tucked in behind'.

dhoÌ„dda 6882 *dhoÌ„dda `hollow, swollen'. 2. *dhoÌ„nda -- . [Cf. *á¸• OÌ„á¹-á¹-HA -- , *á¹-HOÌ„á¹-á¹-HA --]

1. N. dhodro, dhotro `hollow'; A. dhod `sluggard'; M. dhodyÄ• , dhodar `swollen, puffy', dhodÅ›Ä« f. `puffiness, flabbiness'; -- N. dhollo `flabby' < *dhodlo?
2. A. dhond `hollow in a tree'.
*dhoÌ„ddha -- `belly' see TUNDA -- 1.
*dhoÌ„nda -- `hollow' see *DHOÌ„DDA -- .
*dhoÌ„ndha -- `belly' see TUNDA -- 1.
*dhoÌ„rÅ›a -- `cloth' see DÅ«RÅ›Ã¡ -- .
*dhaukyatÄ“ `is brought' see *á¸• HAUKYATÄ“.

dhauta 6883 *dhauta1 `cloth, thread', dhautaka -- `made of bleached silk' Pat., dhautakaá¹-a -- m. `bag of coarse cloth' lex. [Perh. same as DHAUTÃ¡ -- 2: see also *DHOÌ„TTA --]
WPah.bhal. dhou m. `thread (wool or cotton)'?
dhautÃ¡ -- 2 `washed' see *DHAUVATI.
dhaura -- 1 see DHAVÃ¡ -- 1.
*dhaura -- 2, *dhaurya -- `pertaining to the yoke' see next.

dhaurÄ“yÃ¡ 6884 dhaurÄ“yÃ¡ (a) m. `beast of burden' lex., Ëšaka -- m. Veá¹‡Ä«s. (b) `being foremost' (cf. dhÃºrya -- `foremost' AV.).
2. *dhaura -- 2. 3. *dhaurya -- . [*DHURIYA -- : DHÃºR --]
1. (a) Pa. dhoÌ„reyya -- `accustomed to the yoke'. dhoÌ„rayha -- m. `beast of burden' (X dhÅ«rvaha -- m. `id.'?); Pk. dhoÌ„rÄ“ya -- , Ëšriya -- `capable of bearing a load'; P. dhorÄ«, dhoryÄ• m. `ox', H. G. dhorÄ« m. -- (b) Pk. dhoÌ„rÄ“ya -- . Ëšriya -- m. `leader'; H. dhore `near'; G. dhorÄ« `main (of a road)'.
2. PaÅ¡. doÌ„r `face, mouth, side' IIFL iii 3, 57; -- H. á¸• hor m. `cattle'?
3. Pk. dhojja -- `capable of bearing a load', m. `leader'.

dhaÃºrtaka 6885 dhaÃºrtaka n. `roguery' PÄ• á¹‡.gaá¹‡a. [DHÅ«ËŠRTA -- 1]
H. dhotÄ• `cunning', m. `rogue'.

6886 *dhauvati `washes'. 2. dhautÃ¡ -- 2 `washed' SV. [*dhauvati replaces DHÄ• VATI2 after dhautÃ¡ -- 2. -- âˆšDHÄ• V2]
1. Pa. dhoÌ„vati `washes', dhoÌ„vana -- n., Pk. dhoÌ„(v)aQ (whence pp. dhoÌ„ia -- , pass. dhovvaÃ¯), dhoÌ„aá¹‡a -- n., Gy. eur. thoÌ„v -- , arm. thov -- , á¸Œ. do -- , Tir. doÌ„ -- , Shum. doÌ„y -- , Gaw. doÌ„a -- , Kal.rumb. dhÉ”Ìˆ„ -- , S. dhuaá¹‡u, pass. dhoijaá¹‡u, L. dhovaá¹‡, caus.

dhoÄ• vaá¹‡, poá¹-h. toÌ„ -- (with low rising tone); P. dhoá¹‡Ä• vb., dho m. `a washing', dhoQ m. `water that has been used for washing'; Ku. dhoá¹‡o vb., N. dhunu; A. dhoiba vb., dhowan `act of washing'; B. dhuyÄ• vb., 3 sg. dhoy, dhoyÄ• sb., Or. dhoibÄ• vb., caus. dhuÄ• Ä©bÄ• ; Bi. dhoeb `to beat (clothes in washing)'; Mth. dhoeb `to wash', Bhoj. dhowal, Aw.lakh. dhoÌ„ab; H. dhownÄ• , dhonÄ• vb., dhowan m. `water that has been

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used for washing'; Marw. dhoá¹‡o vb., G. dhovuÌƒ vb., dho m. `a wash', Si. dovanavÄ• , pret. devuvÄ• (< dhoÌ„via -- ). <-> Pa. dhoÌ„pÄ“ti (2 pl. imper. dhoÌ„pÄ“tha) `washes' formed after causatives in -- Ä• pÄ“ti? -- Subsequent passive formations with MIA. -- pp -- in S. dhopaá¹‡u `to beat the wash'; L. dhoÌ„paá¹‡ `to be washed', awÄ• á¹‡ dhoÌ„puá¹‡; A. dhop `a washing', dhupÄ• liba `to clean (e.g. the teeth)'; B. dhopÄ• la `washed', dhop `washing of clothes', dhopÄ• `washerman'. -- Forms with b originated in the East from MIA. pass. dhovvaÃ¯: A. dhob `a washing', A. B. Or. dhobÄ• `washerman', Or. dhoba `washed clean, a washing', dhobalÄ• `white'; H. dhob m. `a wash', dhobÄ« m. `washerman', dhobin f. `his wife' (â†’ into all languages: P. dhobÄ«, dhobÄ• m. â†’ K. doÌ†Ì£bu m. â†’ Sh. dubu, dÅ-bÃ-; S. G. M. &c. dhobÄ« m.).
2. Pa. dhoÌ„ta -- `washed, bleached', Pk. dhoÌ„a -- , WPah. khaÅ›. dhoÄ• ; Or. dhuÄ• `bleached'; Bhoj. dhowÄ• ; -- anal. -- tt -- in WPah.l.rudh. dhotÄ• .
DHM&capamacr; see âˆšDHAM.
Addenda: *dhauvati: WPah.ká¹-g. (kc.) dhÅ• Ë‹á¹‡Ãµ `to wash, clean', kc. dhoiá¹‡o `to wash oneself', caus. ká¹-g. (kc.) dhwÃ uá¹‡Ãµ, Md. donnanÄ« `washes', absol. dove.
â€ dhrÄ• ká¹£Ä• -- PÄ• á¹‡.gaá¹‡a: see DRÄ• Ká¹£Ä• -- .
*dhrÄ• ta -- , *dhrÄ• pyatÄ“ see DHRÄ• ËŠYATI Add2.

dhmÄ• tÃ¡ 6887 dhmÄ• tÃ¡ `blown' RV. [âˆšDHAM]
Ku. dhwÃ£Ì„ `being out of breath, panting' (< *dhumÄ• a -- ); A. dhaÌ„Ì†Ä© `panting, asthma'.
dhmÄ• tÅ•ÌŠ -- see next.

dhmÄ• tra 6888 *dhmÄ• tra `fireplace'. [dhmÄ• tÅ•ÌŠ -- n. `implement for smelting' RV. -- âˆšDHAM]
Phal. dhatÄ• ËŠr, dahatÄ• ËŠr m. `fireplace' (â†' Bshk. dÄ• tar), Sv. dÄ• ntar -- kuá¹-ha.
dhmÄ• na -- n. `puffing' SuÅ›r.: see DHAMANA -- . [âˆšDHAM] *VÄ• TADHMÄ• NA -- .

dhyÄ• na 6889 dhyÄ• na n. `meditation' ChUp. [âˆšDHYAI]
Pa. jhÄ• na -- n. `contemplation', Khar I. jhana, NiDoc. jÄ• na, Pk. jhÄ• á¹‡a -- n., OB. OG. jhÄ• á¹‡a n., Si. dan (dahan, dÃ¤hÃ¤nâ†• Pa.).
dhyÄ• mala -- `black' see *JHÄ• MALA -- .
dhyÄ• ËŠyati see DHIYÄ• YÃ¡TI.
DHYAI `reflect': DÄ«ËŠDHÄ“TI, DHIYÄ• YÃ¡TI, DHÄ«ËŠ -- , DHÄ«ËŠRA -- , DHYÄ• NA -- ; ABHIDHYÄ• -- , *NIDHYÄ• -- , NIDHYÄ• YATI.
DHRAJ `move': *DHARJAYATI, *VIDHARGA -- .
DHRAS `glean, throw up': *UDDHRASÄ• -- . -- See DHVÃ¡á¹• SATI.
*dhrÄ• ta -- `satisfied' see DHRÄ• ËŠYATI.
dhrÄ• ËŠti see DRÄ• ËŠTI.
*dhrÄ• payati, *dhrÄ• pyatÄ“ `is satisfied' see next.

6890 dhrÄ• ËŠyati `is satisfied' DhÄ• tup. 2. *dhrÄ• ta -- .
3. *dhrÄ• payati. 4. *dhrÄ• pyatÄ“. [âˆšDHRAI]
1. S. á¸• hrÄ• iá¹‡u `to be satisfied, be filled', tr. `to satisfy' (whence pass. á¸• hrÄ• ijaá¹‡u); G. dh(a)rÄ• vuÌƒ `to be satisfied'; M. dhÄ• á¹‡&etilde; `to be glutted'.
2. Pa. dhÄ• ta -- `satisfied, fed'; Pk. dhÄ• ya -- `id.', n. `good harvest, plenty'; Gy. pal. drÃ¡rÄƒ `satisfied, happy, rich'; Ku. dha, dhau `satiety'.
-- Pr. lÄ• r, lÄ• ro `satisfied' â†• an unrecorded Dardic form?? -- Equally doubtful is loss of r in Phal. dhÄ• atum `I am satisfied (with food)' if < *dhrÄ• tta -- : poss. < dhvasta -- s.v. DHVÃ¡á¹• SATI.
3. S. á¸• hravÄ• iá¹‡u `to cause to be satisfied'; G. dharÄ• vvuÌƒ `to satisfy'.

4. S. á¸• hrÄ• paá¹‡u `to become satisfied'; P. dharÄ• pá¹‡Ä• `to satisfy'; H. dhÄ• pnÄ• `to be satisfied, to satisfy' (whence intr. dhapnÄ• , caus. dhapÄ• nÄ•).
Addenda: dhrÄ• ËŠyati. 2. *dhrÄ• ta -- : S.kcch. dhrau thÄ«á¹‡Å« `to be satiated', G. dharav thavuÌƒ (AKÅš 50).
4. *dhrÄ• pyatÄ“: WPah.ká¹-g. jhapá¹‡Ãµ `to be satisfied or fed'.

6891 dhriyÃ¡tÄ“ `is firm' RV., `resolves on' AV. [âˆšDHRÌ¥]
P. dhijá¹‡Ä• `to have confidence'; H. dhÄ«jnÄ• `to be steadfast'.

6891a *dhrÄ«yatÄ“ `is satisfied'. [âˆšDHRAI]
H. dhÄ«jnÄ• `to be satisfied'.

dhruvÃ¡ 6892 dhruvÃ¡ `fixed' RV., `steady (of a cow when milked)' AV., m. `pole -- star' GrÌ¥S., `refrain in a song' W., Ëšam `certainly' Mn., Ëšaka -- m. `post' lex.
Pa. dhuva -- `fixed', Ëšaá¹• `certainly, constantly'; AÅ›. shah. man. dhruvaá¹• `constantly', kÄ• l. dhuve, jau. dhuvaá¹• , gir. dhuvo; Pk. dhuva -- `fixed'; S. á¸• Ì Å«Ë˜hu `stationary', m. `pole -- star', dhÅ« `exactly' (â†• E); P. dharÅ«h, dhÅ« m. `pole -- star'; B. dhuyÄ• `refrain'; OAw. dhuva m. `pole -- star'; H. poet. dhua, dhuw, dhÅ« `firm'; OG. dhuva `firm', G. dharu `certain'; Si. duva `firm, pole -- star'.
*DHRUVAKÄ• RA -- .
Addenda: dhruvÃ¡ -- : A. dhuwÄ• `a refrain' AFD 209.

dhruvakÄ• ra 6893 *dhruvakÄ• ra `chorus singer'. [DHRUVÃ¡ -- , KÄ• RÃ¡ -- 2]
B. dohÄ• r `singers in chorus' ODBL 349.
DHRAI `satisfy': *dhrÌ¥á¹‡i -- , *dhrÌ¥ta -- 2, dhrÌ¥ti -- 2, *dhrÄ• ta -- , *dhrÄ• payati, *dhrÄ• pyatÄ“, dhrÄ• ËŠyati, *dhrÄ«yatÄ“.

dhroÌ„ká¹£a 6894 *dhroÌ„ká¹£a `deceit'. [Cf. fut. dhroÌ„ká¹£yati MaitrS. <-> âˆšDRUH]
P. dhokkhÄ• m. `deceit', WPah.bhal. dhokho m., Ku. dhoko, N. dhokÄ• , B. dhokÄ• , dhÃµkÄ• ; Or. dhokÄ• `injury, doubt, fear'; H. dhok(h)Ä• m. `deceit, fear'; G. dhok(h)É” m. `anger, fear, danger'; M. dhokÄ• m. `fear'. -- Ku. N. dhoko `eagerness, intense desire' perh. rather deriv. of DHÃºKá¹£ATÄ“.
DHVAá¹€S `fall': DHVAá¹• SÃ¡ -- , DHVÃ¡á¹• SATI, DHVAá¹• SÃ¡YATI, *DHVASA -- , DHVASÃ¡TI, DHVASTA -- , DHVASYATÄ“, *DHVÄ• SA -- , *DHVÄ• SANA -- ,

*DHVÄ• SAYATI; UDDHVAá¹• SATÄ“, VIDHVAá¹• SAYATI.
Addenda: dhroÌ„ká¹£a -- PÄ• á¹‡.gaá¹‡a: WPah.ká¹-g. (kc.) dhÃ³kkhÉ” m. `deceit, mistake'; J. dhokÄ• m. `misunderstanding'.

dhvaá¹• sÃ¡ 6895 dhvaá¹• sÃ¡ m. `falling down, destruction' TBr. [See DHVÃ¡á¹• SATI. -- âˆšDHVAá¹• S]
N. dhÃ£Ì„jo, dhÃ£Ì„do `fissure in the ground': very doubtful.

6896 dhvÃ¡á¹• sati `falls to pieces' MBh. 2. dhvasÃ¡ti `*falls' (atidhvasÃ¡n RV.). 3. dhvasyatÄ“ `is destroyed' PÄ• á¹‡. KÄ• Å›. 4. dhvasta -- `fallen, destroyed' R., `scattered, covered' MBh. 5. dhvaá¹• sayati `scatters, destroys' TBr., `violates (a woman)' KathÄ• s. 6. *dhvÄ• sayati. 7. *dhvÄ• sa -- . 8. *dhvÄ• sana -- . [Forms of S. with á¸• r<-> (and poss. of L. P. with á¸• h -- which may however owe their retroflex to anal. pp. á¸• haá¹-á¹-ha -- ) are prob. < MIA. dhas -- with unexpl. `intrusive' r, rather than < âˆšDHRAS `glean, throw up', Pa. dhasati (caus. dhÄ• sÄ“ti) `gleans' SaddanÄ«ti DhÄ• tumÄ• lÄ• 1645. Forms of S. L. P. with á¸• (r) -- may be due to dissimilation with following -- h<-> (< -- s --) or á¹-á¹-h (which replaced tth). In L. P. á¸• hah, á¸• ah, á¸• ha may be variant spellings for á¸• followed by a vowel with low -- rising -- low tone. L. dassaá¹‡ can be for dhassaá¹‡ after á¸• ahaá¹‡; but d -- forms appear also in N. OAw. and H. Are these loans from NW or has another wordgroup (*draÅ›ati, *draá¹£á¹-a -- , &c.) collided with dhvÃ¡á¹• sati &c.? -- âˆšDHVAá¹• S]
1. Pa. dhaá¹• sati `falls', Pk. dhaá¹• saÃ¯, á¸• hËš (caus. dhaá¹• sÄ• á¸• aÃ¯); H. dhaÌƒsnÄ• `to sink into' (caus. dhaÌƒsÄ• nÄ•); M. dhÃ£Ì„saá¸·á¹‡&etilde;, dhÄ• sËš `to fall'; -- Kho. donzik `to mince meat' (rather than < caus. dhvaá¹• sÃ¡yati).
2. Pk. dhasaÃ¯ `enters'; S. á¸• rahaá¹‡u, á¸• rahijaá¹‡u `to fall', L. dhrá»…vaá¹‡, á¸• hÃªvaá¹‡, (Ju.) á¸• haá¹‡, á¸• ahaá¹‡ (caus. á¸• ahÄ• vaá¹‡); P. á¸• hahiá¹‡Ä• `to fall', á¸• ahiá¹‡Ä• `to be spread, sink into, copulate with'; WPah.cam. á¸• hÄ“há¹‡Ä• `to fall'; N. dhasnu `to pierce, thrust, press'; B. dhasÄ• , á¸• hËš `to fall in'; Or. dhasibÄ• `to sink down (as soil under heavy footstep), crumble, become delapidated' (caus. dhasÄ• ibÄ•); Mth. dhasab `to sink, be in disorder'; H. dhasnÄ• `to sink in' (caus. dhasÄ• nÄ•), dhasaknÄ• `to slip down, pierce'; G. dhasvuÌƒ `to push through, be undermined'; M. dhasá¹‡&etilde; `to sink in', tr. `to drive into'.

3. L. dhassaá¹‡, dassaá¹‡ (pass. dasÄ«jaá¹‡) `to throw a man on his back (in wrestling)'; P. dhasá¹‡Ä• `to sink in' (or â†• H. dhasnÄ• above); -- H. dasnÄ• `to be spread'.
4. Pk. dhattha -- `destroyed'; S. á¸• raá¹-ho `fallen' (with anal. á¹-h), á¸• rÄ• á¹-ho `laid low' (with Ä• from caus. á¸• rÄ• hiá¹‡u); L.awÄ• á¹‡. P. á¸• haá¹-á¹-hÄ• `fallen', P. á¸• aá¹-á¹-há¹‡Ä• `to be spread, begin to wrestle'; -- N. dhatÄ• unu `to be delirious'? <-> Phal. dhÄ• atum `I am satisfied (with food)' < `finished' cf. dhvÃ¡sti -- `cessation' MÄ• rkP.: very doubtful, see *DHRÄ• TA -- .
5. Pa. dhaá¹• sÄ“ti `destroys'.
6. Wg. dasÄ• -- `to extinguish (a fire)'; S. á¸• rÄ• hiá¹‡u, Ëšhaá¹‡u `to throw down, lay low'; L. á¸• hÄ• haá¹‡ `to throw down', á¸• Ä• haá¹‡ `to throw, place', awÄ• á¹‡. á¸• hÄ• vuá¹‡; P. á¸• hÄ• há¹‡Ä• , á¸• hÄ• á¹‡Ä• , á¸• hÄ• uá¹‡Ä• `to throw down', á¸• Ä• há¹‡Ä• , á¸• Ä• huá¹‡Ä• `to spread (a bed), spread out (grain), water (a horse), engage someone in business'; -- OAw. á¸• Ä• saÃ¯ `spreads (a bed)', H. á¸• Ä• snÄ• .
7. S. á¸• rÄ• ha f. `bursting of a dam, collapse of a building'.
8. N. á¸• asnÄ• `small rug for lying on'; H. á¸• Ä• san m. `bedding'.
dhvaá¹• sayati see prec.
Addenda: dhvÃ¡á¹• sati. 2. dhvasÃ¡ti: A. dhahiba `to fall off' AFD 209, 225.
6. *dhvÄ• sayati: WPah.kc. á¸• hauá¹‡o `to pull down, ruin (a city)'; J. á¸• Ä• 'á¹‡u `to bend down'.
dhvasÃ¡ti see DHVÃ¡á¹• SATI Add2.

dhvajÃ¡ 6897 dhvajÃ¡ m. `flag' RV., `penis' SuÅ›r.
Pa. Pk. dhaja -- m. `flag', Pk. dhaa -- , jhaya -- m., ËšyÄ• <-> f.; Si. dadaya `flag, erected penis'; Md. dida `flag'.
*DHVAJADAá¹‡á¸• A -- , DHVAJAPAá¹-A -- ; INDRADHVAJA -- .

dhvajadaá¹‡á¸• a 6898 *dhvajadaá¹‡á¸• a `flagstaff'. [Cf. dhvajayaá¹£á¹-i -- MBh. <-> DHVAJÃ¡ -- , DAá¹‡á¸• Ã¡ --]
S. jhaá¹‡á¸• o m. `flagstaff, flag', L. P. jhaá¹‡á¸• Ä• m., Ëšá¸• Ä« f., N. B. jhaá¹‡á¸• Ä• , Ëšá¸• i, Or. dhaá¹‡á¸• Ä• , Ëšá¸• i, jhaá¹‡á¸• Ä• , H. jhaá¹‡á¸• Ä• m., Ëšá¸• Ä« f., G. jhaÌƒá¸• É", jhuá¹‡á¸• É" m.; M. jh&etilde;á¸• Ä• m. `flagstaff, flag', dh&etilde;á¸• oá¸·Ä«, ËšolÄ«, jh&etilde;á¸• oá¸·Ä«, ËšolÄ« f. `torch of grass waved round cattle'.

dhvajapaá¹-a 6899 dhvajapaá¹-a m. `flag' KÄ• v. [DHVAJÃ¡ -- , PAá¹-A --]
Pk. dhayavaá¸• a -- m. `flag', OG. dhayavaá¸• a m.

6900 dhvÃ¡nati `sounds, roars' KÄ• v., dhvanayati `meaQ'. [âˆšDHVAN]
Pa. dhanita -- `sounded'; -- Phal. dÄ• na `I speak'?

dhvanÃ- 6901 dhvanÃ- m. `sound, echo' AV. [âˆšDHVAN]
Pa. dhani -- m. `noise', Pk. dhaá¹‡i -- m.; K. dÅ«Q f. `outcry from a distance'; Si. danuva `sound, noise'.
dhvÃ¡rati see *á¸• HALATI.

dhvasa 6902 *dhvasa `fall'. [See DHVÃ¡á¹• SATI. -- âˆšDHVAá¹• S]
Or. dhasÄ• `place from which earth is falling down, soil which gives way because of water below'; H. dhas m. `dive'; M. dhas m. `steep slope'.
dhvasÃ¡ti, dhvasta -- , dhvasyatÄ“ see DHVÃ¡á¹• SATI.

dhvÄ• ËŠá¹…ká¹£a 6903 dhvÄ• ËŠá¹…ká¹£a m. `crow, the white crane Ardea nivea' lex., dhÅ«ËŠá¹…ká¹£á¹‡Ä• -- f. `white crane' TS., dhÃºá¹…ká¹£Ä• -- f. VS.
2. á¸• hÄ“á¹…ka -- 3 (*á¸• hÄ“kka -- 3, *á¸• hiá¹…ka -- 3, *á¸• hikka -- 3) m. `a kind of bird' Vasantar.
1. Pa. dhaá¹…ka -- m. `crow', Pk. dhaá¹• kha -- , á¸• haQ, á¸• haá¹• ka -- m.
2. Pk. á¸• heá¹• ka -- m. `a kind of bird', ËškÄ« -- f. `crane'; L. á¸• hÄ«á¹…g f. `Ardea nivea', (Ju.) baá¸• hÄ«Ëœg m. (ba -- ?), P. á¸• hÄ«Ëœg m.; H. á¸• h&etilde;kÄ• , á¸• hek m. `Ardea sibirica, a longlegged person'; -- Pk. á¸• hiá¹• ka -- , á¸• hiá¹• ga -- m. `a kind of bird'; N. á¸• kikicyÄ• u `a kind of bird, longlegged spider'; -- L.khet. (LSI) dhÄ«á¹…g `crane'.
Addenda: dhvÄ• ËŠá¹…ká¹£a -- [< IE. *dhwoá¹…kso -- ~ *dhuá¹…ksÄ• -- T. Burrow BSOAS xxxviii 64]
*dhvÄ• sayati see DHVÃ¡á¹• SATI Add2.

6904 dhvÄ• á¹…ká¹£ati `desires' DhÄ• tup.
OG. dhÄ• á¹• kha f. `strong wish'.

dhvÄ• niya 6905 *dhvÄ• niya `to be hummed'. [dhvÄ• nayati `makes to sound' DhÄ• tup. -- âˆšDHVAN]
Kho. dani `melody'.
*dhvÄ• sa -- , *dhvÄ• sana -- , *dhvÄ• sayati `makes fall' see DHVÃ¡á¹• SATI.

N

6906 nÃ¡ `not' RV.
Pa. na, AÅ›. na, kÄ• l. nÄ• , Dhp. na, Pk. á¹‡a, á¹‡Ä• , Gy. eur. arm. na, pal. na, nu, Ash. nÉ™, nÄ• Ë…, Wg. na, Pr. nÄ• Ë…, Tir. nÄ• Ë…, PaÅ¡. Woá¹-. Gaw. na, Kho. na, no (or < Ná¹“), Bshk. Tor. Mai. Phal. Sh. K. S. L. P. WPah.bhad. bhal. khaÅ›. Ku. N. A. na, B. nÄ• , Or. nÄ• Ë…, Mth. na, H. nÄ• Ë…, Marw. G. na, M. Si. naÌ„Ì†.
NAKÄ• RA -- , NA KHALU, NA JÄ• NANT -- , NÃ¡ JÄ• NÄ• TI, NA PÄ• RAYATI, NAHÃ-, NÄ• ËŠPI, NÄ• ËŠSTI, NAIKA -- , NAIVA, Ná¹“.
Addenda: nÃ¡: S.kcch. nÃ£Ì„ `no'; WPah.ká¹-g. kc. na `not', ká¹-g. na, nÃ£Ì„ `no', Md. na -- , nu -- , ne -- .

nakÄ• ra 6907 nakÄ• ra m. `the word not' Naiá¹£. [NÃ¡, KÄ• RA -- 1]
M. nÄ• rÄ• m. `negativing'.

nakulÃ¡ 6908 nakulÃ¡ m. `mongoose' AV., nakulÄ« -- f. MBh., ËšlikÄ• <-> f. KÄ• d.
Pa. nakula -- m., Pk. á¹‡aÃ¼la -- m., ËšlÄ« -- f.; á¸Œ. naul `animal like a small weasel'; PaÅ¡. (Kunar Valley) noÅ-l `otter'; Sh.jij. nÉ”Ìˆ Ì„le/

`marmot'; K. nÅ«l m. `mongoose'; S. noru m. `weasel, ferret, mongoose', noriaá¹›u m. `squirrel'; L. nÃ´luÌƒ m. `mongoose', poá¹-h. naulÃµ m., naul f., P. naul m.f., neulÄ• m., WPah.bhal. neráº›u n., bhiá¸• . n&omacrtodtod;l n., Ku. nyaulo, gng. nyÉ”Ì^Ì„w, N. nyauri, neuri, A. B. neul, Or. nauá¸·a, neuá¸·a, neur mÅ«sa, Bhoj. nÄ“ur, Aw.lakh. neurÄ• , H. naul, ËšlÄ• , neul, ËšlÄ• , nyaulÄ• m., naulÄ«, neulÄ« f., G. nÉ”á¸·iyÉ” m.

nakka 6909 *nakka `nose'. [nakra -- 2 n., ËšrÄ• -- f. lex., narka -- n. Gal. sanskritizations of Pk. á¹‡akka -- poss. < *naá¸¥ka<-> i.e. *nas -- ka -- (LM 357) with s treated as final (or < *nast -- ka -- ? See NASTA --). -- NÃ¡S --]
Pk. á¹‡akka -- m. `nose', Gy. eur. nak, wel. nakh m., arm. lank. á¸Œ. nok, K. nÄ• kh m. (naka `big -- nosed'), rÄ• m. á¸• oá¸• . nakk, S. naku m. (whence nÄ• kÄ« `nasal'), L. nakk m., awÄ• á¹‡. khet. nak, P. nakk m., WPah.bhal. nakk n., Ku. nÄ• kh (whence nakk(h)Å« `long -- nosed'), N. A. B. nÄ• k, Or. nÄ• ka, Mth. Bhoj. nÄ• k, H. nÄ• k, nÃ£Ì„k f., G. M. nÄ• k n., Si. nakuá¹-u.
*NÄ• KKA -- ; *NAKKAKÄ«LA -- , *NAKKASIRÄ• -- .
Addenda: *nakka -- : S.kcch. nakk m. `nose', WPah.ká¹-g. kc. Garh. nÄ• k m. `nose', J. nÄ• 'k m.

nakkakÄ«la 6910 *nakkakÄ«la `nose peg'. [*NAKKA -- , KÄ«LA --]
P. H. nakel f. `wooden or iron pin fixed in a camel's nose'; N. nakel `bullock's nose -- rope'.

nakkasirÄ• 6911 *nakkasirÄ• `nose vein'. [*NAKKA -- , SIRÄ• ËŠ --]
Pk. á¹‡akkasirÄ• -- f. `nostril'; S. nakahÄ«ra, ËšrÄ«, nakerÄ« f. `bleeding at the nose'; H. naksÄ«r f. `a vein of the nose, nose -- bleeding'.
naktaka -- see *LATTA -- 1.
nakra -- 1 `alligator' see NÄ• ËŠKRA -- .
nakra -- 2 `nose' see *NAKKA -- .
NAKá¹¢ `reach': NÃ¡Ká¹£ATI; -- âˆšNAÅ›2.

6912 nÃ¡ká¹£ati `comes near, arrives at' RV., `attains' VS. [âˆšNAKá¹£]
Gy. eur. nak -- , rum. nakh -- `to pass, pass by (of time)', nakav -- `to swallow'. -- Very doubtful.
Addenda: nÃ¡ká¹£ati: Brj. nÄ• kh -- tr. `cross' (R. S. McGregor 6.4.67).

nÃ¡ká¹£atra 6913 nÃ¡ká¹£atra n. `star, the stars' RV., `asterism' AV.

Pa. nakkhatta -- n. `constellation', AÅ›.dh. nakhatena inst., NiDoc.
nacÌ„hÌ• atra, nicÌ„hÌ• Ëš, Pk. á¹‡akkhatta -- m.n.; K. neÌ†chatur, neÌ†chotu
m. `lunar asterism'; S. nakhaá¹-ru m. `star, constellation', P. nakhattar
m.; Bi. nakhat `lunar asterism'; Aw.lakh. H. nakhat `star, constellation',
G. nakhetar n., Si. nakata, nÃ¤kÃ¤ta.
Addenda: nÃ¡ká¹£atra -- : Md. nakat `asterism'.

nakhÃ¡ 6914 nakhÃ¡ m.n. `nail (of finger or toe), claw' RV. 2. *nakkha -- .
1. Pa. nakha -- m., Pk. á¹‡aha -- m., Gy. eur. nai m. (gr. f.), S. naÌƒhuÌƒ
m., L. nauÌƒh m., khet. naÌƒhuÌƒ, awÄ• á¹‡. naÉ”ËœËŠ, P. nahi, ËšhÄ©, nahuÌƒ,
nauÌƒh m., á¸• og. n&tildemacrepsilon; m., WPah. bhad. nÄ• Ë‹, l.rudh. ne\,
Ku. naÌƒ, gng. naá¹…, N. naá¹…, Or. naha, Mth. nah, nauh, Bhoj. noÌ„Ìƒh, H.
nahaÌƒ m. (bagh -- nÄ• m. `claws of tiger worn as necklace'), OG. naha m.
(G. nahiyuÌƒ n. `skin near nail'), Si. niya. -- With various additions: Ash.
nauÌƒÄ‹a, Wg. nuÌ„ÌƒÄ• Ã¤ËŠ, Kt. naÄ• eÌ„Ìƒ, Pr. neÄ• , PaÅ¡.ar. nawÉ™Ä• o,
Shum. nauÌƒÄ‹ikye -- m; -- WPah.bhal. ne_Å›. -- With early nasalization: Dm.
naá¹…, Phal. nÄ• á¹…g, noÌ„á¹…g, K. nam m. (< *naá¹…g?); -- Kal.rumb.
nÄ• ËŠá¹…guÅ¡.
2. Pk. á¹‡akkha -- m., Bshk. nakh, Sv. nakáº—, Tor. noÌ„kh; -- PaÅ¡.kur.
nakuÄ‹ik (cf. Shum. above); -- WPah. h.rudh. nekhÉ™r, Å›eu. nÃ¨gÉ™r.
*NAKHARIN -- ; *NAKHAKARA -- , *NAKHAKARAá¹‡A -- , *NAKHAGHRÌ¥á¹£á¹-A -- ,
NAKHACCHÄ“DA -- , *NAKHADARA -- , *NAKHAHARAá¹‡A -- ; KUNAKHIN -- ,
CAKRANAKHA -- .
Addenda: nakhÃ¡ -- . 1. S.kcch. nÃµ m. `nail of finger or toe'; -- Si.
niyapotu, Md. niyafati?
X â€ *Aá¹…GUá¹£ -- in Aá¹…GUá¹£á¹-HÃ¡ -- and *Aá¹…GÅ«á¸• I -- : WPah.ká¹-g.
nÉ”Ì• Å›, kc. nÉ”ÌˆÌ„Å› m. `fingernail, claw', J. nauÅ›, bhal. neÅ›; Kal.
(IIFL iv 127) nÄ• ËŠá¹…guÅ¡ `nail'; -- Ko. nÄ• á¹…kÅ«á¹-a `nail' (X
Aá¹…GUá¹£á¹-HÃ¡ -- ?).

nakhakara 6915 *nakhakara `nail -- parer'. [Cf. nakhÄ• ni karoÌ„ti `cuts
nails' KauÅ›. -- NAKHÃ¡ -- , KARÃ¡ -- 1]
N. nahar `nail -- cutter'; Mth. naheri `barber'.

nakhakaraá¹‡a 6916 *nakhakaraá¹‡a `nail -- cutter'. [NAKHÃ¡ -- , KÃ¡RAá¹‡A
--]
K. nyÄ• ryunu m. `nail -- cutter', S. naÌƒherá¹‡i f., L. naheraá¹‡, awÄ• á¹‡.
nahÄ“ruá¹‡, P. nahernÄ• m., WPah. (Joshi) nhernu m., Ku. naraá¹‡i, B. narun,

Or. nahuruá¹‡i, naÃ¼Ëš, lahuËš, Bi. nahran, Mth. naharnÄ«, lahËš, Bhoj. naharnÄ«, H. naharnÄ• , nuhËš m., naharnÄ«, nuhËš, nahannÄ«, nahanÄ« f., G. narÄ• á¹‡Ä«, Ëšreá¹‡Ä«, nerá¹‡Ä« f., M. nar(h)Ä• á¹‡Ä«, nará¹‡Ä« f. -- Pk. á¹‡ahaharaá¹‡Ä« -- , á¹‡aharaá¹‡Ä« -- f. perh. < *nakhaharaá¹‡a -- .
Addenda: *nakhakaraá¹‡a -- : S.kcch. naiá¹‡ f. `a barber's instrument'.

nakhaghrÌ¥á¹£á¹-a 6917 *nakhaghrÌ¥á¹£á¹-a `nail -- scratch'. [NAKHÃ¡ -- , GHRÌ¥á¹£á¹-A --]
H. nahaá¹-á¹-Ä• , nuhËš m. `scratch with nail or talon'.

nakhacchÄ“da 6918 nakhacchÄ“da m. `nail -- cutting' MW. [nakhacchÄ“dana -- n. Mn. -- NAKHÃ¡ -- , CHÄ“DA --]
Mth. lauchuÄ• `ceremony of cutting bride's nails'.

nakhadara 6919 *nakhadara `tearing with the claws'. [Cf. nakhadÄ• raá¹‡a -- m. `falcon' lex. -- NAKHÃ¡ -- , DARÃ¡ -- 3]
P. naÌ„Ì†har m. `tiger', H. nÄ• har m.: or < *NAKHARIN -- ?

nakharÃ¡ 6920 nakharÃ¡ `shaped like a claw' ÅšBr., m.n. `claw' PaÃ±cat., `nail -- scratch' Cat. [NAKHÃ¡ --]
Pk. á¹‡ahara -- m. `nail', á¹‡aharÄ« -- f. `knife'; á¸Œ. naura pl. `fingernails'; Dm. nawur `claw' (< *nakhura -- NTS xii 181); PaÅ¡.weg. nÃ¡war `nail', lauá¹›. nawarÃ-, Sh.gil. noÌ„rá¹· m., gur. pales. noÌ„r m.; Ku. naá¹…iro m. `claw, nail'; N. naá¹…ro `claw'; G. nahÉ”r m. `claw', nÉ”r m. `scratch made on body with nails'.
*NAKHARIN -- .

nakharin 6921 *nakharin `having claws'. [NAKHARÃ¡ --]
P. naÌ„Ì†har m. `tiger', H. nÄ• har m.; or < *NAKHADARA -- ?
*nakhaharaá¹‡a -- `nail -- cutter'. [NAKHÃ¡ -- , HARAá¹‡A --]
See *NAKHAKARAá¹‡A -- .

6922 na khalu `by no means' R. [NÃ¡, KHÃ¡LU]
Pk. á¹‡akhu, á¹‡ahu L. A. Schwarzschild JRAS 1959, 46; -- Kho. (Lor.) nohla emph. `no', Sh. nÄƒyÃ¡l?

nagajÄ• 6923 nagajÄ• f. `a kind of plant' lex.
Si. niyada, ËšyanÌ†da `the plant Sanseviera zeylanica'.

6924 nagarÃ¡ -- , nÃ¡gara -- n. `town' T&capamacr;r., nagarÄ« -- f. Mn.
Pa. nagara -- n., ËšrÄ« -- f. `stronghold, city,' Ëšraka -- n. `small do.',
AÅ›.shah. man. nagareá¹£u loc. pl., kÄ• l. dh. nagalesu, NiDoc. nagara, Dhp.
nakara -- , Pk. á¹‡agara -- , á¹‡yara -- n., ËšrÄ« -- f.; Kho. nogÃ³r `fort,
castle'; K. Alam -- nÃ´ru m. `name of a village'; Or. na(h)ara `palace,
king's harem'; H. (poet.) nair m. `town', OG. nayara m., ËšrÄ«, niyari f.,
G. -- nÄ• r in place -- names; M. Ner, Ner&etilde;, NerÄ« `names of places in
Khandesh'; OSi. (BrÄ• hmÄ«) nagaraka `town', nakara (= nayara), Si. nuvara,
niyari.
NAGARÄ«YA -- , NÄ• GARA -- , NÄ• GARIKA -- ; ANTARNAGARA -- , GIRINAGARA -- ,
NAVANAGARA -- , PIPPALANAGARA -- .

nagarÄ«ya 6925 nagarÄ«ya `belonging to a town' KÄ• v. [NAGARÃ¡ --]
Or. naariÄ• `relating to a palace'.

nagnÃ¡ 6926 nagnÃ¡ `naked' RV., nÃ¡gnaka -- AV. [In mngs. `shameless, wanton
(cf. NAGNÄ• ËŠ --), small boy or girl' poss. influenced by, or influencing,
`defective' words (e.g. *LAKKA -- , *LIá¹…GA -- 2), cf. lagnikÄ• -- (lex.) ~
nagnikÄ• <-> (MBh.) `young girl'. -- See Add.]
Pa. nagga -- , naggiyÄ• -- f., Pk. á¹‡agga -- , á¹‡agiá¹‡a -- ; Gy. eur.
naá¹…o, nango `naked', arm. nÉ™gal -- `to unclothe', as. nangoldi; Bshk.
n*ln `naked', Phal. nÄ• ano (nÄ• l -- po `barefoot'), Sh.gil. nÃ¡nÅ-, koh.
gur. nonÅ-, K. nonu, S. naá¹…gu, Ëšgo, L. P. naá¹…gÄ• , WPah.bhal. nago; Ku.
nÃ£Ì„g, nÄ• á¹… `nakedness', nÄ• gá¹›o, nÄ• á¹…á¹›o `naked', nÄ• go `a class of
ascetics', gng. nÄ• g `naked'; N. nÄ• á¹…go `naked', nÄ• go `debauched or
wanton soldier', naá¹…ginu `to be uncovered'; OB. lÄ• ga `naked', B.
nÄ• á¹…gÄ• , nÄ• á¹…Ä• , neá¹…aá¹-, neá¹…á¹-Ä• ; Or. naá¹…g(h)Ä• , laá¹…ghÄ•

`naked, unsheathed', naá¹…gaá¸·Ä• , laËš `naked', naá¹…guá¸·Ä«, laËš `naked ascetic', nÄ• gÄ• `a class of naked ascetics'; Mth. nÃ£Ì„gaá¹- `naked', Bhoj. nÄ• gÄ• , laá¹…Ä• ; H. naÌƒg, naÌƒgÄ• , naÌƒgá¹-Ä• `naked', naÌƒgiyÄ• nÄ• `to strip', nÄ• gÄ• m. `naked mendicant'; G. nÄ• guÌƒ `naked', nÄ• gá¹›uÌƒ `naked, lean, shameless'; M. nÄ• gÄ• , nÄ• gá¸• Ä• , nÄ• ká¹-Ä• , nÄ• gvÄ• `naked', naá¹…gÄ• `penniless' (â†• H.); Ko. nÄ• gá¸• o `naked'. -- In additions to dissimilations shown above the word `naked' was liable to various deformations: Pk. á¹‡igiá¹‡a -- , Ash. nutuá¹›Ã-á¹…, luËš; Wg. nÄ©giá¹-i `in want' (cf. B. leá¹…aá¹- `naked' s.v. *LIá¹…GA -- 2), nitoá¹… (< *NIKTÄ• á¹…GA -- ?), nipteÅ•e_ `naked', Pr. ninÇ°eÌ„Ìƒyigi; -- poss. < *NIá¹£á¹-RÄ• á¹‡A -- : Dm. nicÌ£Ã-á¹‡, Kal. liá¹£á¹-Ã¤n, Gaw. niÄ‹hÄ• á¹…g, Sv. niÄ‹aá¹….
NAGNÄ• ËŠ -- ; *NAGNAPADARA -- , *NAGNÄ• á¹…GA -- ; *UNNAGNA -- .
Addenda: nagnÃ¡ -- [Dial. Ä• ~ a < apophonic IE. o (cf. IE. *nogwnÃ³ -- ~ Hit. nekumant -- `naked') T. Burrow BSOAS xxxviii 70]
WPah.ká¹-g. naá¹…gÉ” `naked', J. nÄ• á¹…gÄ• , Garh. nÃ£Ì„gu; <-> Garh. nÉ”ni (or < *NÄ• NNA -- ?) `small girl'.

nagnapadara 6927 *nagnapadara `barefoot'. [NAGNÃ¡ -- , *PADARA --]
K. nanawÃ´ru `barefoot'.

nagnÄ• ËŠ 6928 nagnÄ• ËŠ f. `wanton woman' AV., `girl before menstruation' PaÃ±cat., nagnikÄ• -- f. `small girl' MBh. [See NAGNÃ¡ --]
Si. nagÄ• , nanÌ†gÄ• `younger sister (term of endearment)'.

nagnÄ• á¹…ga 6929 *nagnÄ• á¹…ga `naked -- bodied'. [NAGNÃ¡ -- , Ã¡á¹…GA -- 1]
Wg. nÄ• ËŠnuá¹… `boy'; Kt. nenoÌ„á¹…oÌ„ `naked' (NTS ii 270 < *nanÄ• gna -- ?), PaÅ¡. nÉ™naÄ«ËŠn (IIFL iii 3, 132 < nagnÃ¡ -- +?), P. nÄ• á¹…an.

6930 naá¹…ká¹£yati `will perish' MBh. [âˆšNAÅ›1]
H. nÄ• khnÄ• `to destroy, spoil, throw' (semant. cf. NÄ• Å›Ã¡YATI in Wg., Ká¹£APAYATI); OMarw. nÄ• á¹• khaÃ¯, nÄ• khaÃ¯ `puts, lays, drops, strews'; OG. nÄ• á¹• khaá¹‡ahÄ• ra `one who throws away' BSOS iv 533, lÄ• á¹• khaÃ¯ `throws', G. nÃ£Ì„khvuÌƒ, nÄ• khËš `to throw, put on, leave, vomit', naÌƒkhÄ• vuÌƒ `to be fatigued, to vomit'.

na jÄ• nant 6931 na jÄ• nant `not knowing'. [JÄ• NÃ¡NT --]
S. niÄ• á¹‡o m. `son -- in -- law', niÄ• á¹‡Ä« f. `girl, daughter'; L. niÄ• á¹‡Ä«Ëœ f. `sister's daughter'; P. niÄ• á¹‡Ä• , EP. niÄ• nÃ£Ì„ `of immature

judgement, young, little'.

6932 nÃ¡ jÄ• nÄ• ti `does not know'.
Pk. á¹‡a Ä• á¹‡aÃ¯; OM. neá¹‡aá¹‡eá¹• `not to know'; Ko. neá¹‡a `I do not know'.
*NAá¹¬ `shake': *NAá¹-ATI, *NAá¹-YATI, *NÄ• á¹-AYATI; UNNAá¸• A -- ; -- âˆš*LAá¹-.

nÃ¡á¹-a 6933 nÃ¡á¹-a m., naá¹-Ä« -- f. `dancer, actor' MBh., Ëšaka -- m. lex. [Prob. MIA., cf. nrÌ¥tÃº -- `dancing' RV., and to be separated from NAá¹-ATI1 (despite Kuiper IL 16, 105) which is â†• Drav. -- See âˆšNRÌ¥T]
Pa. naá¹-a -- , Ëšá¹-aka -- m. `dancer', Ëšá¹-ikÄ• -- f., Pk. á¹‡aá¸• a -- m.; B. naá¹› `caste of actors'; G. naá¹› m. `low -- caste man'; Si. naá¸·uvÄ• `dancer, actor' (or < NÄ• á¹-AKA --), niá¸·Ä« `dancing girl'. NÄ• á¹-AKA -- , NÄ• á¹-YA -- .

6934 *naá¹-ati `trembles, totters'. 2. *nÄ• á¹-ayati. 3. *naá¹-yati. [~ *LAá¹-ATI, *LÄ• á¹-AYATI: cf. unnaá¹-ati `jumps up' KÄ• Å›. on PÄ• á¹‡. ~ *ULLAá¹-ATI. Prob. â†• Drav. Kuiper IL 16, 104. -- âˆš*NAá¹-]
1. B. naá¹›Ä• intr. `to shake, flinch, move', caus. naá¹›Ä• na; Or. naá¹›ibÄ• intr. `to shake', naá¹›a -- naá¹›a `unsteady, shaking'. -- Poss. also Pk. á¹‡aá¸• aÃ¯ `is distraught'; Ku. naá¹›ak `scolding', naá¹›kyÅ«á¹‡o `to scold, frighten'; Mth. narab `to refuse scornfully'; G. naá¹›vuÌƒ `to obstruct'; M. naá¸• á¹‡&etilde; `to go with difficulty, be embarrassed'.
2. B. nÄ• á¹›Ä• tr. `to shake, agitate'. -- M. nÄ• á¸• á¹‡&etilde; `to rob'?
3. K. naá¹-un intr. `to shake, tremble, be afraid'.

naá¹-á¹-a 6935 *naá¹-á¹-a `defective'. 2. *naá¹-á¹-ha -- . 3. *naá¸• á¸• ha -- . 4. *naá¹‡á¸• ha -- . 5. *niá¸• á¸• ha -- . [Cf. *laá¹‡á¹-ha -- , *laá¸• á¸• ha -- , *laá¹‡á¸• ha -- , *liá¸• á¸• a -- in group of `defective 'words s.v. LAá¹-á¹-A -- 1. -- *naá¹-á¹-ha -- prob. orig. separate from NAá¹£á¹-Ã¡- with which it collided in MIA. and from which in some cases it is difficult both phonet. and semant. to distinguish it]
1. S. naá¹-u m. `knave'; P. nÄ• á¹-Ä• m. `dwarf'; Ku. nÄ• á¹-o, naá¹-uwÄ• , naá¹-á¹-al `unmarried'; Bi. nÄ• á¹-Ä• , naá¹-wÄ• `stunted bullock'; Mth. nÄ• á¹- `dwarf'; H. nÄ• á¹-Ä• `short, dwarfish, vile, dissolute'; M. nÄ• á¹-Ä• `vile'.
2. Ku. naá¹-halo `childless'; N. nÄ• á¹-ho `contemptuous term for a wifeless

man, paramour'; Or. nÄ• á¹-hÄ• `dwarfish, having no heirs'; H. nÃ£Ì„á¹-hÄ• `deceased without heirs' (perh. < NAá¹£á¹-Ã¡ -- , see NAá¹£á¹-I -- in Ku.), nÃ£Ì„á¹-h m. `the estate of such a person', naá¹-hiyÄ• m. `scoundrel'; G. naá¹-hÄ• ruÌƒ `rude, unbecoming'; M. naá¹-hÄ• rÄ• `bad, useless'.
3. Woá¹-. nÄ• á¹› m. `boy', nyÄ• á¹›, nye_á¹› f. `girl'; L. naá¸• á¸• hÄ• `small, young', (Salt Range) naá¸• hÄ• m. `bridegroom', (Hindko of Peshawar) naá¸• á¸• hÄ• m. `boy', awÄ• á¹‡. naá¸• hÄ• `young boy'; P. naá¸• á¸• hÄ• m. `old person'; Si. naá¸• i `large, stout, bulky', naá¸• a `filth, any impure thing' (or < LAá¹‡á¸• A -- 1).
4. S. naá¹‡á¸• ho `small, short, low, unimportant'; L. (Tinauli) naá¹‡á¸• Ä• `boy'.
5. L. niá¸• á¸• hÄ• `small, young', (Shahpur) niá¸• hÄ• .
*naá¹-á¹-ha -- `defective' see *NAá¹-á¹-A -- .
*naá¹-yati intr. `shakes' see *NAá¹-ATI.
Addenda: *naá¹-á¹-a -- . 1. Garh. nÄ• á¹- `childlessness'.
5. *niá¸• á¸• ha -- : S.kcch. niá¹‡á¸• ho `small'.
NAD: â€ VINADATI.

naá¸• Ã¡ 6936 naá¸• Ã¡, naá¸·Ã¡ -- m. `a species of reed' RV., nalÃ¡ -- m. PÄ• á¹‡. MBh. 2. naá¸• aka -- n. `hollow of bone' KÄ• tyÅšr., nalaka<-> n. `any long bone' SuÅ›r., nalikÄ• -- f. `tubular organ' lex. [< NADÃ¡ -- 2 (which is Indo -- ir. and IE. H. W. Bailey TPS 1952, 61) poss. through contact with Drav. (cf. Kan. naá¸·á¸·u `reed, Tam. Ã±eá¸· `to be hollow' T. Burrow TPS 1946, 23) or Mu. PMWS 82]
1. Pa. naá¸·a -- , nala -- m. `reed'; Pk. á¹‡aá¸• a -- , á¹‡ala -- n. `reed', á¹‡alaya -- n. `khaskhas grass'; Kt. n&atildedotdot;Å•i `reed' (Rep1 62 < NÄ• á¸• Ä«ËŠ --); PaÅ¡. nÄ• l `a kind of wild vegetable' (IIFL iii 3, 131 < naÌ„Ì†la -- ?); Kho. noá¸· `reeds, grass growing in deep water'; Phal. naá¹›Ä«ËŠ, nÃ¤á¹›Ä«ËŠ f. `reed', Sh. (Lor.) nei; K. nar m. `reed', nari f. `a kind of reed used as swamp -- fodder', nal m. `hollow stalk of a vegetable'; S. naá¹›u m. `the reed Arundo karka or tibialis'; L. naá¹›, naá¸·Ä• m. `reed', naá¹›Ä« f. `the reed Arundo donax', awÄ• á¹‡.

naá¹›, naá¹›Ä« `reed'; P. naá¹›Ä• m. `cane', nal m. `bamboo tube'; WPah.bhal. naá¹›É”lli f. `flute'; Ku. nal m. `stalk of plant, pipe'; N. nar -- kaá¹- `stalk of reed, reed' (-- kaá¹- < KÄ• á¹£á¹-HÃ¡ -- ?), nal `stalk (of corn and esp. of Eleusine indica)'; A. narÄ• `stubble of rice', nal `the reed Arundo karka', nalÄ• `lotus stalk'; B. naá¹›, nal `the reed A. karka or tibialis', naá¹›i `stick'; Or. naá¹›a `reed', naá¹›Ä• , laËš (Itara narÄ• ) `hollow stalk of rice &c., straw', naá¸·a `A. tibialis, tube, shallow river'; Bi. nar -- kaá¹- `reeds', nar `short smoking stem of coconut pipe'; Mth. nal `stalk of lotus &c., tube, conduit'; H. naá¹› m. `A. tibialis', nal m. `id., tube', narÄ• m. `reed tube for winding thread'; G. naá¸· m. `pipe, drain, gut', neá¸· f. `hookah pipe, narrow lane', nará¹›É” m., Ëšá¹›Ä« f. `gullet'; M. naá¸• á¹‡&etilde; `to clear a field of stubble' (X nidá¹‡&etilde; < *NIRDÄ• TI?), naá¸· n. `lotus stalk', m. `pipe, conduit'; Ko. naá¸·u `pipe'; Si. naá¸·aya `reed'.
2. K. noru m. `arm of sleeve of a coat', nÃ¼rÃ¼ f. `arm (from shoulder to hand), sleeve', naÌ‡li f. `tube'; S. naá¹›o m. `tube', naá¹›Ä« f. `long tube, bone of leg or arm', niá¹›Ä« f. `windpipe', naro m. `urethra'; P. nalÄ« f. `hollow reed, shinbone, hookah tube'; WPah.bhal. á¸• há¸·ak -- naá¹›u m. `throat'; Ku. nalÄ« `tube'; N. nali `tube', nali -- hÄ• á¹› `shinbone'; A. nalÄ• , Ëšli `tube, drain, spout'; B. nalÄ• `armbone, arm', Ëšli `bone of arm or shin'; Or. naá¸·i `slender tube, shinbone'; Bi. narÄ« `hollow cane for blowing up jeweller's fire'; Mth. narÄ« `spool of weaver's shuttle'; H. nalÄ• m. `hollow reed, windpipe, shinbone'; G. naá¸·É” m. `shinbone', Ëšá¸·Ä« f. `tube'; M. naá¸·Ä• m., Ëšá¸·Ä« f. `joint of bamboo, shinbone'; Ko. naá¸·Ä« `tube'. -- Gy. wel. nai f. `knee' not with DGW iv 240 < nalaka -- , but perh. â†• Eng.
*naá¸• ina -- , naá¸• valÄ• ËŠ -- , nÄ• á¸• Ä«ËŠ -- 1; *naá¸• akara -- , *naá¸• adhÄ• nikÄ• -- .
naá¸• aka -- see prec.

naá¸• akÄ• ra 6937 *naá¸• akÄ• ra `reed -- worker'. [NAá¸• Ã¡ -- , KÄ• RA -- 1]
Pa. naá¸·akÄ• ra -- m. `basket -- maker', Si. naá¸·Ä• ra.

naá¸• adhÄ• nikÄ• 6938 *naá¸• adhÄ• nikÄ• `reed -- bed'. [NAá¸• Ã¡ -- , DHÄ• ËŠNA --]
A. nalani `a place covered with the reed Arundo karka'?

6939 *naá¸• ina -- , nalinÃ¡ -- n. `lotus flower' MBh., naá¸• Ã-nÄ« -- f. `reed -- bed' PÄ• á¹‡.gaá¹‡a, nalinÄ« -- f. `lotus pond, lotus' MBh. [< *naá¸• in -- ? -- NAá¸• Ã¡ --]
Pa. nalinÄ« -- f. `pond'; Pk. á¹‡aliá¹‡a -- n. `red lotus', Ëšá¹‡Ä-Ì„ -- f. `lotus pond'; Si. neá¸·un, Ëšum, ËšumÌ†ba `lotus flower'.
*naá¸• á¸• ha -- `defective' see *NAá¹-á¹-A -- .

naá¸• valÄ• ËŠ 6940 naá¸• valÄ• ËŠ f. `reed -- bank' VS., ËšlÃ¡ -- `reedy' PÄ• á¹‡., n. `reedbank' MBh. [NAá¸• Ã¡ --]
K. nambal f. `a lake grass -- grown or choked by vegetation'.
*naá¹‡á¸• ha -- `defective' see *NAá¹-á¹-A -- .
NAD `sound': NADATHU -- , NADÄ«ËŠ -- , NÄ• DÃ¡ -- ; UNNADATI, UNNÄ• DA -- , VINADA -- , *VINADANA -- , VINÄ• DAYATI, SAá¹• NÄ• DAYATI.
nadÃ¡ -- 1 `roarer' see NADATHU -- .

nadÃ¡ 6941 nadÃ¡2 m. `reed' RV. [See NAá¸• Ã¡ --]
Ash. noÌ„ `reed', Pr. nulÅ«.

nadathu 6942 nadathu m. `noise' ChUp. [Cf. nadÃ¡ -- 1 m. `roarer' RV., Pa. nada -- m. `roaring', Pk. á¹‡ada -- m. -- âˆšNAD]
S. naÌƒho m. `gong'.
nadÄ• ËŠla -- see LALÄ• ËŠá¹-A -- .

nadÄ«ËŠ 6943 nadÄ«ËŠ f. `river' RV. [âˆšNAD]
Pa. nadÄ« -- f. `river', Pk. á¹‡aÄ« -- f., Gy.eur. len f.; K. nay f. `a hill forest'; S. naÌƒÄ© f. `mountain torrent'; L. naÄ© f. `natural watercourse, flood from the hills'; P. naÄ«Ëœ, nai f. `river'; WPah.cam. nei `stream'; A. nai `river', B. naÃ¯; Or. naÃ¯, naÄ« `small river', H. naÄ« f., OG. naÃ¯(á¹•) f., M. na(h)Ä« f., Ko. nhaÌƒi, Si. niya. -- With early nasalization *nandÄ« -- : Ash. neÌ„ÌƒdÄ«, nÄ“dÄ«ËŠ, Wg. naÌƒdÄ«ËŠ, Kt. nanÄ«ËŠ, Dm. nalÄ« < *nanÄ« NTS xii 126, PaÅ¡.lauá¹›. nandÄ«ËŠ, ar. nÃ¡dÄ«, Niá¹…g. nandÄ«ËŠ, Shum. nÃ¤ËŠdÄ«, Woá¹-. nyed f., Gaw. ná¸—ndi, Bshk. n*lndÉ™, Tor. ned m., Sv. nÄ“elÄ«.
*DUNADA -- .

Addenda: nadÄ«ËŠ -- : S.kcch. nay f. `river', WPah.ká¹-g. ne_ f. (obl. --
I), kc. nÉ”ÌˆÌ„, nÉ”e, J. naÄ« f., nau f., Brj. nai f.

naddhÃ¡ 6944 naddhÃ¡ `tied', n. `band, fetter, trace' AV. [âˆšNAH]
Pa. naddha -- `tied, put on'; NiDoc. nadha `parcel'; Pk. á¹‡addha -- `tied,
put on, clothed'; Bi. nÄ• dhÄ• `leather thongs attaching yoke to beam of
plough', Mth. lÄ• dhÄ• (lÄ• dh `string attached to post of sugarmill'), H.
nÄ• dhÄ• m.; -- deriv.: Bi. har nÄ• dhab `to yoke oxen to plough'; H.
nÄ• d(h)nÄ• , nÃ£Ì„d(h)nÄ• `to yoke, begin'. -- X BANDHÃ¡ -- : Pa. yuganandha
-- `yoking together'. -- X BANDHANA -- : Bi. nÄ• dhan, nadhnÄ• `rope of straw
in sugarmill'; -- X NÄ“TRÃ¡ -- 1: Mth. ledhÄ• `string attached to post of
sugarmill'.

naddhi 6945 naddhi in barsa -- naddhi -- f. `tying of a knot' AitBr.
[âˆšNAH]
Pa. nandhi -- f. `thong' (X BANDHATI); Si. nÃ¤di sb. `tying'.
nanÄ• ËŠ -- see *NÄ• NNA -- .

nÃ¡nÄ• ndrÌ¥ 6946 nÃ¡nÄ• ndrÌ¥ f. `husband's sister' RV., nanandrÌ¥ -- ,
nandÄ• -- , nandinÄ« -- f. lex. [nandÄ• -- due to association with nÃ¡ndati
(EWA ii 131) and perh. infl. by early NIA. nan(a)d --]
Pa. nanandar -- f.; Pk. á¹‡aá¹‡aá¹• dÄ• -- `husband's younger sister'; Shum.
nanÄ• ËŠnikyem `my brother's wife'; S. niá¹‡un f. `husband's sister'; L.
ninÄ• á¹‡ f. `husband's brother's wife', (Ju.) `husband's sister', awÄ• á¹‡.
ninÄ• á¹‡ `his sister'; P. nanÄ• á¹‡, naá¹‡ad f. `his sister', naá¹‡Ä• nÅ« f.
`his younger sister', ludh. nanaÌƒd f. `his sister', WPah. (Joshi) naá¹‡ad
f.; Ku. nand `his younter sister', gng. naÌƒ&rtodtilde;d, N. nanda, A.
nandi, B. nanad, Or. naá¹‡a(n)da; Mth. nan(a)dÄ« `his sister'; H. nana(n)d,
nanadÄ«, ËšdiyÄ• , nandÄ« f. `husband's sister', nanadinÄ« f. `husband's or
wife's sister'; Marw. naá¹‡ad f. `husband's sister'; OG. naá¹‡aá¹• dara f.,
G. naá¹‡aÌƒd, naá¹‡dal, naá¹‡dÄ« f. `his younger sister'; M. naá¹‡aÌƒd,
Ëšá¹‡ad, naá¹‡dolÄ«, ËšdulÄ« f. `his sister', Ko. naá¹‡ada; Si. nÃ¤(nÌ†)dÄ«,
nÃ¤ndÄ• `father's sister, wife's mother'.
NÄ• ËŠNÄ• NDRA -- ; NANÄ• NDRÌ¥PATI -- , *NANÄ• NDRÌ¥PUTRA -- .

6947 nanÄ• ndrÌ¥pati -- , Ëšduá¸¥pati -- m. `husband's sister's husband' lex.
[NÃ¡NÄ• NDRÌ¥ -- , PÃ¡TI --]
L.awÄ• á¹‡. ninÄ• á¹‡vaÃ¯Ä• , P. naÌƒdoÄ«, ËšdoÄ«Ä• , ËšdoyÄ• m., WPah. (Joshi)

naá¹‡doi m., B. nandÄ• i, Or. naá¹‡andei, H. nandoÄ« m., G. naá¹‡doÄ« m., M. naá¹‡doÄ«, naá¹‡adyÄ• , naá¹‡aÌƒdÄ• m.
Addenda: nanÄ• ndrÌ¥pati -- : Brj. nandoÄ«, ËšdeÅ« m. `husband's sister's husband'.

nanÄ• ndrÌ¥putra 6948 *nanÄ• ndrÌ¥putra `husband's sister's son'. [NÃ¡NÄ• NDRÌ¥ -- , PUTRÃ¡ -- 1]
P.kgr. nanotar, á¸• og. nanÅ«ttar.
NAND `rejoice': nÃ¡nda -- , nÃ¡ndati, nandana -- 1, nandin -- ; Ä• nandÃ¡ -- , *unnandaka -- .

nÃ¡nda 6949 nÃ¡nda m. `joy' RV., nÃ¡ndi -- m. MBh. [âˆšNAND]
Pa. nandÄ-Ì„ -- f., Pk. á¹‡aá¹• di -- f.; H. nÃ£Ì„dÄ« f. `joy, prosperity, praise'; Si. nada `joy'.

6950 nÃ¡ndati `rejoices' RV. [âˆšNAND]
Pa. nandati, Pk. á¹‡aá¹• daÃ¯; H. nÃ£Ì„dnÄ• `to be happy, live long and well'; OG. nÄ• á¹• daÃ¯ `takes delight in'; OM. nÄ• á¹• daá¹‡eá¹• `to stay long, dwell', M. nÃ£Ì„dá¹‡&etilde; `to suit'.

nandana 6951 nandana1 n. `gladness' MBh. [âˆšNAND]
Pa. nandana -- n., ËšnÄ• -- f. `rejoicing, Pk. á¹‡aá¹• daá¹‡a -- n., Si. na(nÌ†)dana.
NÄ• NDANÃ¡ -- .

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nandana 6952 nandana2 m. `a partic. poisonous plant' SuÅ›r.
Si. nÃ¤(nÌ†)dun `the large timber tree Pericopsis mooniana (Leguminosae)'?
nandÄ• -- see *NÄ• NDA -- .

nandin 6953 nandin `rejoicing', m. `name of one of Åšiva's attendants' MBh., `Åšiva's bull' W. [âˆšNAND]
Ku. nÄ• diyÄ• `bull dedicated to Åšiva, image of Åšiva's bull'; H. nÃ£Ì„diyÄ• , nÄ• dËš, nÃ£Ì„á¹›iyÄ• m. `the bull and vehicle of Åšiva'.

nÃ¡pÄ• t 6954 nÃ¡pÄ• t m. `grandson' RV.
Ash. nawÄ• ËŠ, Wg. naÌƒvÄ• ËŠ, Kt. nÉ™vÉ”Ì• , nÉ™vÄ• ËŠk, Kal.rumb. navÅ• ËœËŠu, gen. navÄ• ËŠlas, urt. navÄ• ËŠr. -- Early loans â†• Pers. (cf. newÄ• se) in Kt. nÉ™vÃ¥s, Dm. naw&acircacute;sa, Gaw. nawÄ• ËŠsa, namasÃ¡, Kho. nÉ™ves, PaÅ¡.gul. nawasÅ« IIFL iii 3, 135. -- See NÃ¡PTRÌ¥ -- , NAPTÄ«ËŠ -- .

6955 na pÄ• rayati `is not able'. [PÄ• RÃ¡YATI1]
A. nowÄ• riba `to be unable', MB. nÄ• r -- , Or. nuÄ• ribÄ• .

6955a naptÄ«ËŠ -- f. `granddaughter' RV., ËštÃ- -- AV., ËštrÄ« -- SV&capamacr;r.
Pk. á¹‡attÄ« -- , ËštiÄ• -- f., Ash. Wg. noÌ„t, Kt. nÅ«t, Pr. natÄ«ËŠ, nÉ™tÃ-k, PaÅ¡. natÄ«ËŠ, M. nÄ• t f., Ko. nÄ• ti. -- See NÃ¡PÄ• T -- , NÃ¡PTRÌ¥ -- .

6955b nÃ¡ptrÌ¥ -- (RV. in weak cases only) m. `grandson' TS.
Pa. nattar -- m., AÅ›.shah. nataro nom. pl., man. natare, kÄ• l. natÄ• le, dh. jau. nati, Pk. á¹‡attu -- , Ëštua -- , Ëštia<-> m.; P. nattÄ• m. `great -- grandson'; Ku. nÄ• tÄ« m. `grandson', N. A. nÄ• ti, B. nÄ• ti, (Manbhum) lÄ• ti, Or. nÄ• ti, Mth. nÃ£Ì„tÄ«, Bhoj. nÄ• tÄ«; H. nÄ• tÄ« m. `daughter's son'; M. nÄ• tÅ« m. `grandson', Ko. nÄ• ttu. -- Deriv.: Pk. á¹‡attuÄ• -- , ËštuÄ« -- , Ëštuá¹‡iÄ• -- f. `granddaughter', á¹‡attuiá¹‡Ä« -- f. `grandson's wife'; Ku. nÄ• tiá¹‡Ä« f. `granddaughter', gng. nÄ• tÄ©rÌƒ, N. B. nÄ• tini, Or. nÄ• tuá¹‡i, Bhoj. nÄ• tini, H. nÄ• tin(Ä«) f., M. nÄ• tÄ«á¹‡ f. -- See NÃ¡PÄ• T -- , NAPTÄ«ËŠ -- .
*PRAá¹‡APTRÌ¥ -- , *PRAá¹‡APTÄ« -- .
NABH `tear asunder': UNNÄ• BHA -- .
Addenda: nÃ¡ptrÌ¥ -- : Garh. nÄ• ttÄ« `grandson'.

6955c *nabhalikÄ• -- `cloud'. [Cf. Lat. nebula, &c. -- NÃ¡BHAS --]
Ash. Wg. nalÄ«ËŠ `cloud', Shum. nalÄ«ËŠ, nÄ• ËŠli, Gaw. larÄ«ËŠ (< *lalÄ« < *nalÄ«?); PaÅ¡.lauá¹›. nalÄ«ËŠ, ar. nolÄ« `cloud', uzb. nÄ• ËŠlÄ« `fog' IIFL

iii 3, 131 with (?).

6955d nÃ¡bhas -- n. `mist, clouds' RV., n. du. `heaven and earth' AV., n. `sky' MBh.
Pa. nabhas -- , Ëšbha -- n. `cloud, sky', Pk. á¹‡aha -- n., Si. nu(mÌ†)ba.
*NABHALIKÄ• -- .

6955e nÃ¡bhya -- n. `nave of a wheel' AV. [NÄ• ËŠBHI --]
M. nÄ• bhÄ• m. `nave'; Si. nÃ¤ba `navel, nave'.
NAM `bend': NÃ¡MATI, NAMANA -- , NAMÃ¡YATI, NÃ¡MAS -- , NAMITA -- , NAMYATÄ“, NAMRÃ¡ -- , NÄ• MÃ¡YATI, NÄ• MITA -- ; AVANATA -- , *AVANAMAKA -- , AVANAMATI, AVANÄ• MAYATI, Ä• ËŠNAMATI, Ä• NÄ• MAYATI, UNNATÃ¡ -- , UNNATI -- UNNAMATI, *NIRá¹‡AMRA -- , NIRá¹‡Ä• MAYATI, PARIá¹‡Ä• MAYATI, PRAá¹‡AMATI, VINATI -- , VINAMATI, VINAMITA -- , SÃ¡á¹• NATA -- .

6956 nÃ¡mati tr. `bends', ËštÄ“ intr. `bows' RV. 2. namÃ¡yati `makes bend' RV. [âˆšNAM]
1. Pa. namati tr. and intr. `bends'; Pk. á¹‡amai, á¹‡avai intr. `bows, stoops', K. namun (whence naÌ£marun tr.), S. naÌƒvaÌƒá¹‡u, nuÌ„ÌƒÌƒá¹‡u, WPah.jaun. nauá¹‡oÌ„ÌƒÌƒ, N. nuhunu, B. nuyÄ• , Or. naÃ¯ËœbÄ• , laËš, OAw. navaÃ¯, H. naunÄ• , G. namvuÌƒÌƒ, M. lavá¹‡&etilde;, Si. namanavÄ• , navanavÄ• .
-- S. nivaá¹‡u `to bow, stoop', L. nivaá¹‡, awÄ• á¹‡. nimuá¹‡, P. neuá¹‡Ä• , H. niunÄ• , neuËš: either < or infl. by NÃ-PATATI. -- X VÃ¡NDATÄ“: Si. namanÌ†dinavÄ• `to bow down, worship' H. Smith JA 1950, 214.
2. Pa. namÄ“ti `makes bow or bend', Pk. á¹‡amÄ“i whence MIA. *namÄ• vÄ“i in N. nuwÄ• unu, B. nuyÄ• na, Or. nuÃ£Ì„ibÄ• , luÃ£Ì„Ëš, Mth. namÄ• eb, H. nawÄ• nÄ• , G. namÄ• vvuÌƒÌƒ. -- Similarly either < or infl. by NÃ-PÄ• TAYATI: S. nivÄ• iá¹‡u `to make bend', L. nivÄ• vaá¹‡, P. nivÄ• uá¹‡Ä• , H. niwÄ• nÄ• , newQ, OMarw. nivÄ• vaÃ¯. -- See NÄ• MÃ¡YATI.
Addenda: nÃ¡mati: S.kcch. namá¹‡Å« `to bow' â†• G.

namana 6957 namana n. `bowing down' MÄ• rkP. [âˆšNAM]
Pk. á¹‡amaá¹‡a -- n. `bending'; K. namiÃ± f. `humility'; S. noá¹‡i, nuÌ„ÌƒÌƒá¹‡i f. `stooping, low land'; Or. neuá¸·a -- muhQ, neuá¸·Ä• `dragging loads with head bent downward' dissim. < *neuá¹‡ -- ; OMarw. navaá¹‡i f. `salute'; G. namá¹‡Å« `bent and well -- shaped', namá¹‡Ä« f. `rope tied to horns and forelegs of a bull to make him hold his head down'; M. lavaá¹‡ n.f. `depressed or low spot, hollow', lavá¹‡Ä« f. `hollow under bent body or

limb'.
namÃ¡yati see NÃ¡MATI.

nÃ¡mas 6958 nÃ¡mas n. `bow, adoration' RV. [âˆšNAM]
Pa. namas -- , Ëšma -- n. `homage'; Pk. á¹‡amoÌ„ `hail!'; -- L. nÄ“uÌƒ m. `standing with bent head'; Or. nuÃ£Ì„ `act of bending': both perh. derivatives of verbs < NÃ¡MATI.
NAMASYÃ¡TI; NAMASKAROÌ„TI, NAMASKÄ• RÃ¡ -- , NÃ¡MASKRÌ¥TA -- .

6959 namaskaroÌ„ti (nÃ¡maá¸¥ krÌ¥á¹‡oÌ„ti RV.) `salutes' Siddh. 2.
nÃ¡maskrÌ¥ta -- MW. [NÃ¡MAS -- , KARá¹“TI]
1. Si. namakaranavÄ• `to salute'.
2. Si. namakaá¸·a `worshipped'.

namaskÄ• rÃ¡ 6960 namaskÄ• rÃ¡ m. `adoration' AV. [NÃ¡MAS -- , KÄ• RA -- 1]
Pk. á¹‡amakkÄ• ra -- , á¹‡avakÄ• ra -- m. `obeisance', OG. naÃ¼kÄ• ra m., Si. namakara.
nÃ¡maskrÌ¥ta -- see NAMASKAROÌ„TI.

6961 namasyÃ¡ti `pays homage, worships', namasyÃ -- adj., namasyÄ• ËŠ -- f. RV. [NÃ¡MAS --]
Pa. namassati `honours', NiDoc. namasyati, Pk. á¹‡amaá¹• saÃ¯; M. navasá¹‡&etilde; `to consecrate, vow', navas m. `vow'; -- Pk. á¹‡amasia -- , á¹‡avasia -- n. `request'; OM. navasÄ« n. `vow'.

namita 6962 namita `bent down' KÄ• v. [âˆšNAM]
Pa. namita -- in cmpds. `bent on, disposed to'; Pk. á¹‡amia -- , á¹‡avia -- `bent'; Or. laÃ¯Ëœ `stooping, hunchbacked'; OAw. naeu `bent'; G. namyuÌƒ `yielding'.

namÄ“ru 6963 namÄ“ru m. `Elaeocarpus ganitrus' KÄ• lid.
Kho. namÄ“r `mistletoe'?
namyatÄ“ `is bent' TUp., nÄ• myatÄ“, Ëšti MBh. [âˆšNAM]
See next.

namrÃ¡ 6964 namrÃ¡ `bent, submissive' RV., namraka -- `bowed down' lex., namrita -- inscr. [âˆšNAM]
Pk. á¹‡amira -- `bending'; A. nÄ• m `lower part, bottom'; Si. nÃ¤(mÌ†)buru

`bent'. -- A. nÄ• miba `to descend' (caus. namÄ• iba), B. nÄ• mÄ• , EB. lÄ• mÄ• (despite MB. nÄ• mbe, B. nÄ• bÄ•) prob. < NAMYATÄ“.
*NIRá¹‡AMRA -- .

nÃ¡ya 6965 nÃ¡ya m. `conduct, plan' MBh., `wisdom' R. [âˆšNÄ«1]
Pa. naya -- m. `conduct', Pk. á¹‡aya -- m.; Si. niya `intellect'.
*NAYAÅ›Ä• LÄ• -- .

6966 nÃ¡yati `leads' RV., `carries off' AV. [âˆšNÄ«1]
Pa. nayati, nÄ“ti `leads'; Pk. á¹‡ayaÃ¯, á¹‡Ä“i `takes'; Gy. pal. nÄ«r, nar `leads, sends'; á¸Œ. ná¸—ina `to take away, carry off'; PaÅ¡.laur. nay -- , dar. nÄ“ -- `to lead, carry away'; Shum. nÄ« -- `to lead'; Woá¹-. nÄ“ -- `to take away'; Kho. neik, 1 sg. pret. oneitam `to take out, put on, wear' (BelvalkarVol 93 < NÄ• VAYATI1); Bshk. nÄ« -- `to take away, take to wife'; Tor. ne -- `to take away'; K. nyunu (fut. 1 sg. nima, 3 sg. niyi, 3 pl. nin) `to lead, take away'; S. nihaá¹‡u `to take away' (X lahaá¹‡u < LÃ¡BHATÄ“), L. nevaá¹‡, P. neá¹‡Ä• , á¸• og. nenÃ£Ì„, WPah.bhal. ne_á¹‡Å«, paá¹…. neá¹‡Ä• , jaun. nÄ“á¹‡oÌ„Ìƒ; A. niba `to carry from one place to another', caus. niyÄ• iba; B. neoyÄ• `to take, carry, receive'; Or. nebÄ• `to take, remove, spend (time)', caus. niÄ• ibÄ• ; M. neá¹‡&etilde; `to lead away, take away'.
-- X DÃ¡DÄ• TI, LÃ¡BHATÄ“, HÃ¡RATI qq.v. -- See NÄ«TÃ¡ -- , NÄ• YAYATI.
Addenda: nÃ¡yati: WPah.ká¹-g. (kc.) nÄ«á¹‡Ãµ `to lead, lead away, take to wife' (I from pret. niÉ” < NÄ«TÃ¡ --).

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nayana 6967 nayana1 n. `leading' Hariv. [âˆšNÄ«1]
Pk. á¹‡ayaá¹‡a -- n. `taking'; Or. deá¹‡ neá¹‡ `giving and taking', neá¹‡Ä• , Ëšá¹‡i `act of taking, money or anything due'.

nayanÃ¡ 6968 nayanÃ¡2 n. `eye' MBh. [Cf. NÄ“TRA -- 2: EWA ii 138 separates from âˆšNÄ«1]
Pa. nayana -- n. `eye', Pk. á¹‡ayaá¹‡a -- n.m., S. neá¹‡u m., OMarw. naiá¹‡a m., G. neá¹‡ n.; Si. nuvana `eye, insight, intelligence'.
Addenda: nayanÃ¡ -- 2, cf. nayanÄ• -- , ËšnÄ« -- f. `pupil of eye' lex.
WPah.ká¹-g. naá¹‡I f. `beloved girl, pretty girl'; sat. (LSI ix 4, 651)
nÃ£Ì„á¹‡Ä« `wife'; poet. ne_á¹‡ m. `eye', neá¹‡e f. `beloved or pretty girl'; N. nainu `pupil of eye, darling'.

nayaÅ›Ä• lÄ• 6969 *nayaÅ›Ä• lÄ• `school'. 2. nayaÅ›Ä• lin -- `schooled in political wisdom' KathÄ• s. [NÃ¡YA -- , Å›Ä• ËŠLÄ• --]
1. OG. nesÄ• la `school', G. niÅ›Ä• á¸· f. (or < *NÄ«TIÅ›Ä• LÄ• -- ?)
2. OG. nesÄ• lÄ«u m. `scholar', G. niÅ›Ä• á¸·iyÉ” m.
nayuta -- see NÃ-YUTA -- .

nÃ¡ra 6970 nÃ¡ra m. `man, male' TS. [nÅ•ÌŠ -- m. RV.]
Pa. nara -- m. `man', pl. `people', Pk. á¹‡ara -- m.; Kt. nÉ™r -- kuk `cock', Wg. nÉ™Å™ -- kÃ¼kÅ«Ì¤ (nÃµ -- Ä‹uÌ„Ìƒ `he -- dog', n&atildedotdot;Å™e -- guÅ™ `stallion'), Kal. n*lr -- kÅ•Å«ku; S. naru `male'; Or. nare `people'; Bi. nar `man', H. nar, (poet.) narÄ• m., Si. narayÄ• , ËšrÄ• .
NÃ¡RYA -- , NÄ• RÃ¡ -- , *NÄ• RIYA -- ; NÃ¡RAPATI -- , NARÄ• DHIPA -- , NARÄ“NDRA -- , NARÄ“Å›A -- , NARÄ“Å›VARA -- ; KIá¹• NARA -- .

nÃ¡rapati 6971 nÃ¡rapati m. `king' PÄ• á¹‡. [NÃ¡RA -- , PÃ¡TI --]
Pk. á¹‡aravaÃ¯ -- m. `king', OG. naravaÃ¯ m.
narÄ• ca -- see NÄ• RÄ• CÃ¡ -- .

narÄ• cÄ«ËŠ 6972 narÄ• cÄ«ËŠ f. `some sort of plant (?)' AV. [Cf. NÄ• RÄ• CÃ¡ -- ?]
H. narÄ• Ä«, narwÄ• Ä« f. `stem of beard of wheat, hollow stem of some sort of plant, a sort of grass growing near swamps'.

narÄ• dhipa 6973 narÄ• dhipa m. `king' Mn. [NÃ¡RA -- , ADHIPÄ• ËŠ --]
Pk. á¹‡arÄ• hiva -- m. `king', OG. narÄ• hiva m.

narÄ“ndra 6974 narÄ“ndra m. `king' MBh. [NÃ¡RA -- , Ã-NDRA --]
Pk. á¹‡areá¹• da -- , á¹‡ariá¹• da -- m., OAw. OG. nariá¹• da, Si. nirinÌ†du.

narÄ“Å›a 6975 narÄ“Å›a m. `king' MBh. [NÃ¡RA -- , Ä«Å›Ã¡ --]
Pk. á¹‡arÄ«sa -- m. `king', OG. naresu m.

narÄ“Å›vara 6976 narÄ“Å›vara m. `king' MBh. [NÃ¡RA -- , Ä«Å›VARÃ¡ --]
Pk. á¹‡arÄ“sara -- , á¹‡arÄ«sËš m. `king' (with -- s -- after á¹‡arÄ«sa --
), OG. naresaru m.
narka -- see *NAKKA -- .

nartÃ¡ 6977 nartÃ¡ `dancing', nÃ¡rtaka -- m. `dancer' MBh. [âˆšNRÌ¥T]
Pk. á¹‡aá¹-á¹-a -- , Ëšá¹-aa -- m., Ëšá¹-iyÄ• -- f. `dancer', K. naá¹-h
(dat. Ëšá¹-as) m.; S. naá¹-u m. `juggler'; L. naá¹-á¹- m. `acrobat',
awÄ• á¹‡. naá¹-; N. naá¹-uwÄ• `male dancer, buffoon', naá¹-ui `dancing girl';
A. naá¹-uwÄ• `dancing boy'; B. nÄ• á¹-uyÄ• `dancer', Or. nÄ• á¹-uÄ• , Mth. H.
naá¹-uÄ• m.; M. naá¹-(u)vÄ• m. `dancer, buffoon'; Si. naá¹-ayÄ• `dancer'.
Addenda: nartÃ¡ -- : WPah.poet. naá¹-á¹-o m. `dance with song' (prob. â†• H.
Him.I 162).

nartana 6978 nartana n. `dancing' lex. (m. `dancer' MBh.). [âˆšNRÌ¥T]
Pk. á¹‡attaá¹‡a -- n. `dancing', Si. naá¹-ana.

6979 nartÃ¡yati `makes dance' RV. [âˆšNRÌ¥T]
Kho. (Lor.) nohortik (= no&hacekr;tik?) `to dance standing and stamping on
the ground'; -- forms in Pk. PaÅ¡. Tor. Sh. H. Si. altern. < NÅ•ÌŠTYATI q.v.

nartita 6980 nartita n. `dance' MBh. [âˆšNRÌ¥T]
Si. nÃ¤á¹-ili `dancing' with -- l -- suffix H. Smith JA 1950, 196.
NARD `roar': NARDA -- , NÃ¡RDATI.
Addenda: nartita -- : WPah.ká¹-g. naá¹-á¹-I f. `dance, tune, musical scale'.

narda 6981 narda `bellowing' in goÌ„ -- narda -- m. `a name of Åšiva' MBh.
[âˆšNARD]
Or. nÄ• da `roaring'.

6982 nÃ¡rdati `roars, bellows' RV. [âˆšNARD]
Pk. á¹‡addia -- n. `noise'; WPah.jaun. nÃ£Ì„dá¹‡oÌ„Ìƒ `to roar (of tiger or
leopard)'; A. nÄ• diba `to roar'; B. nÄ• dÄ• `to bellow'; Or. nÄ• dibÄ• `to
roar, bellow'; H. naÌ„Ì†dnÄ• , nÃ£Ì„dËš `to roar, bellow, thunder'.

nÃ¡rya -- `manly' RV. [NÃ¡RA --]
See *NÄ• RIYA -- .
nalÃ¡ -- , nalaka -- see NAá¸• Ã¡ -- .
nalinÃ¡ -- see *NAá¸• INA -- .

nÃ¡va 6983 nÃ¡va1 `new, young' RV., navaka -- 1 VÄ• s.
Pa. nava -- , Ëšaka -- , AÅ›. nava -- , Pk. á¹‡a(v)a -- , Gy. eur. nevo,
pal. nÃ¡wÄƒ, á¸Œ. n*lmÃ¡, Ash. nuá¹…Ã¤, Wg. nÃºge, (Lumsden) "nÃºngÄ• h", Dm.
nuÌ„Ìƒ(w)a, PaÅ¡.dar. noÌ„ÌƒÄ• , lauá¹›. nÅ«á¹…ga, weg. nogÄ• ËŠ, ar. nÉ™gá¹“
(< *noÌ„á¹…k -- < navaka -- IIFL iii 3, 132), Woá¹-. nam, Gaw. nÃºá¹…ga;
Kho. nog `new, first day of lunar month'; Kal.rumb. nhok `new', Bshk. n*lm,
f. nim; Tor. nam `new', nem f. `the new moon'; Phal. nÄ• ËŠwu, nÃ£Ì„o `new',
Sh.gil. nÄ• vá¹· (Lor. nauwo, f. naii), koh. gur. nÄ• , K. novu; S. naÌƒÃµ
`new', m. `first eating of new grain'; L. navaÌƒ, awÄ• á¹‡. navvÃ£Ì„ `new',
(Ju.) lavÄ• `young' (X lauhkÄ• < LAGHÃº -- ); P. navÃ£Ì„ `new', WPah.jaun.
noÌ„, A. na; B. na `young', naÃ¯ `young heifer'; Or. nÅ«Ä• , lÅ«Ä• `new,
young'; OAw. nava `new', lakh. naÄ« f., H. nawÄ• , f. naÄ«, Marw. navo, G.
navuÌƒ, M. navÄ• , Ko. nav&etilde;; Si. nava, laÌ„Ì† `new, young'.
NÃ¡VATARA -- , NAVATVA -- , *NAVARA -- , *NAVALA -- , NÃ¡VIYA -- ,
NÃ¡VIá¹£á¹-HA -- , NAVÄ«NA -- , NÃ¡VÄ«YAS -- , NÃ¡VYA -- ; *NAVAKARMAN -- ,
*NAVAKÄ• á¹£á¹-HA -- , NAVAGHÄ• SA -- , *NAVAJANÄ« -- , *NAVAJANMITA -- ,
NAVAJÄ• ËŠ -- , NÃ¡VAJÄ• TA -- , NAVADVÄ«PA -- , NAVANAGARA -- , NAVANÄ« -- ,
NÃ¡VANÄ«TA -- , *NAVAPHALA -- , *NAVAPHULLA -- , *NAVAMÄ• TRÌ¥ -- ,
*NAVAVARAKA -- , *NAVAVARá¹£A -- , *NAVAVRÌ¥DDHA -- , *NAVASÅ«RIYA -- ,
*NAVAHALA -- , *NAVÄ• GRYA -- , *NAVÄ• DANA -- , NAVÄ• NNA -- , NAVOÌ„á¸• HA --
; -- NAVAMALLIKÄ• -- ?
Addenda: nÃ¡va -- 1: S.kcch. nauÌ„ÌƒÌƒ, nayÃµ `new', WPah.ká¹-g. nÉ”uwÉ” `new,
young', f.pl. nÉ”Ä© (sc. bÄ• t f.) `news' (or < NÃ¡VYA -- ?), J. nawÄ• ,
OMarw. navaÃ¼.
â€ *NAVAJÃ±A -- , â€ NAVATÄ• -- , â€ *NAVÄ• HÄ• RA -- .

6984 nÃ¡va2 `nine' RV.
Pa. nava, Pk. á¹‡ava, á¸Œ. nau, Ash. no, nÅ«, Wg. nuÌ„ÌƒÌƒ, Pr. nÅ«, Dm.
noÌ„ÌƒÌƒ, Tir. nÄ• b, PaÅ¡.lauá¹›. nÄ• ËŠwa, ar. nÄ• u, dar. noÌ„, Shum. nÅ«,
Niá¹…g. nuÌ„ÌƒÌƒ, Woá¹-. nau, Gaw. nuÌ„ÌƒÌƒ, Kal.rumb. noÌ„, Kho. nyoh (whence
y? -- h from Pers.? BelvalkarVol 94), Bshk. nab, num, Tor. nom, Kand.
nÄ• uÌƒÌƒ, Mai. nauÌƒÌƒ, Sv. noÌ„u, Phal. nau, nÅ«, nuÌ„ÌƒÌƒ, Sh.gil. nÃ¡Å-, pales.
nÄ• uÌƒÌƒ, K. nav, nau, nam, pog. nÄ• u, rÄ• m. kash. á¸• oá¸• . nau, S. naÌƒÌƒvaÌƒÌƒ,

L. nÃµË…, khet. nauÌƒ, awÄ• á¹‡. naÉ”Ìƒ, P. nauÌƒ, bhaá¹-. nau, WPah.bhal. paá¹…. cur. nao, Ku. nau, gng. nÉ”, N. nau, A. B. na, Or. na, naa, Bi. Mth. Aw.lakh. nau, H. nau, nam, OMarw. nova, G. nav, M. nav, naÅ«, Ko. nav, OSi. nava, Si. namaya, Md. nuva.
navaka -- 2, navatÃ- -- , navamÃ¡ -- ; *navaguá¹‡a -- , nÃ¡vadaÅ›a, navanavati -- , navarÄ• tra -- , navÄ• Å›Ä«ti -- .
navaka -- 1 `new' see NÃ¡VA -- 1.
Addenda: nÃ¡va2: S.kcch. nÃµ `9', WPah.ká¹-g. (kc.) nÉ”ÌˆÌ„, nÉ”u, J. nau, Garh. nÉ”, Md. nuva.

navaka 6985 navaka2 `consisting of 9' RVPrÄ• t., n. `collection of 9' R. [NÃ¡VA2]
Pk. á¹‡avaga -- n. `collection of 9', K. nomu m., H. nawwÄ• , nammÄ• m.; G. navvÉ” m. `the 9 in cards'.
*navakatva -- `newness' see NAVATVA -- .

navakarman 6986 *navakarman `new work'. [Cf. navakarmika -- m. `superintendent of new construction' (but see BHS ii 291), KharI. navakarmiga -- . -- nÃ¡va -- 1, kÃ¡rman -- 1]
Pa. navakamma -- n. `repairs to buildings'; Si. navÄ• ma `new work, repairs' GS 87.

navakÄ• á¹£á¹-ha 6987 *navakÄ• á¹£á¹-ha `new piece of wood'. [nÃ¡va -- 1, kÄ• á¹£á¹-hÃ¡ --]
Bi. nawá¹-hÄ• , lawËš `plough with a new full -- sized block'; Mth. lawaá¹-hÄ• `new plough', Bhoj. nawaá¹-hÄ• , nauá¹-hÄ• .

navaguá¹‡a 6988 *navaguá¹‡a `ninefold'. [nÃ¡va2, guá¹‡Ã¡ --]
S. naÌ„Ì†uÌ„Ìƒá¹‡o `ninefold', P. nauá¹‡Ä• .

navaghÄ• sa 6989 navaghÄ• sa m. `new food' Vait. [nÃ¡va -- 1, ghÄ• sÃ¡ --]
Sh. (Lor.) noÌ„z `a springtime rejoicing after winter during which meat is dried for future use'.

navajanÄ« 6990 *navajanÄ« `having newly brought forth'. [nÃ¡va -- 1, jÃ¡ni --]
Ku. laini `milch, newly calved'; N. lainu `new -- born, newly calved', lainu or Ëšni gÄ• i `newly calved cow'.

navajanmita 6991 *navajanmita `new -- born'. [nÃ¡va -- 1, *janmita --]
L. nimmiÄ• m. `embryo'; P. nimmiÄ• m. `new -- born infant, newly conceived embryo': or < nirmita -- s.v. NIRMÄ• TI?

navajÄ• ËŠ 6992 navajÄ• ËŠ `new, young' RV., Ëšja -- MBh. [nÃ¡va -- 1, jÄ• ËŠ --]
Si. lada `young, tender'.

nÃ¡vajÄ• ta 6993 nÃ¡vajÄ• ta `*having new -- born offspring' (`new' RV.). [nÃ¡va -- 1, jÄ• tÃ¡ --]
OAw. lavÄ• Ä« f. adj. `newly calved', H. lawÄ• Ä« f. `newly calved cow'.

6993a â€ *navajÃ±a -- `new -- born, young'. [Cf. navajÄ• ËŠ -- : nÃ¡va -- 1, *jÃ±a -- 2]
Garh. (LSI) nauno `son' (= nÉ”nu?), naunÄ« `daughter'?

nÃ¡vatara 6994 nÃ¡vatara `younger, fresher' ÅšBr. [NÃ¡VA -- 1]
Pa. navakatara -- `young'; N. nawÄ• r, nuwËš `new, youthful'; B. lamerÄ• `rice which has sown itself'; H. poet. nor `new' (or < *NAVARA -- or *NAVALA --); OG. naveru `quite young'; -- Kal. nora `new' poss. with hapl. < *norara, *nolara but prob. rather < *NAVARA -- .

6994a â€ navatÄ• -- f. `newness' KÄ• lid. [NÃ¡VA -- 1]
S.kcch. navÄ• y f. `astonishment'; G. navÄ• i f. `novelty, wonder'.

navatÃ- 6995 navatÃ- f. `90' RV.
Pa. navuti -- f., Pk. á¹‡avaÄ«, á¹‡aÃ¼iá¹• , PaÅ¡.ar. naweu, S. nave, la.

noi, L. navve, nÄ©vve, P. navve, bhaá¹-. nabbe, WPah.bhal. cur. N. nabbe, A. nawai, B. nai, nabbaÃ¯, Ëšbui, Or. naÃ¼, laÃ¼, nabe, Bi. nabbai, Bhoj. nabbe, H. nawwe, nabbe, G. nevuÌƒ, Ko. á¹‡oi, á¹‡ay; Si. anÅ«va (a -- after asÅ« `80' LM 356). -- K. namath and M. nav(v)ad â†• Sk. NAVATITAMA -- .
Addenda: navatÃ- -- : Md. (old) navai `90'.

navatitama 6996 navatitama `90th' MBh. [NAVATÃ- --]
S. naviÃµ `90th'.

navatva 6997 navatva n. `newness' RÄ• jat. 2. *navakatva -- . [NÃ¡VA -- 1]
1. K. nawuth, dat. Ëšwatas m. `newness'.
2. K. navyuth, dat. ËšveÌ†tas m. `id.'

6998 nÃ¡vadaÅ›a `19' VS. [nÃ¡va2, dÃ¡Å›a]
Pk. á¹‡avadaha, Kt. nÃ¤Ä‹, Pr. nÄ• lÄ‹, nÄ• liz, PaÅ¡.lauá¹›. nawÄ«ËŠ, dar. nau, ar. nÃ¡weu.

navadvÄ«pa 6999 navadvÄ«pa m. `name of a place in Bengal' Ká¹£itÄ«Å›. [nÃ¡va -- 1, dvÄ«pÃ¡ --]
B. Nadiye, Node `name of a town at the junction of the Bhagirathi and Jalangi rivers'.

navanagara 7000 navanagara n. `name of a town' lex. [nÃ¡va -- 1, nagarÃ¡ --]
K. NÅ«nar m. `name of a village'.

navanavati 7001 navanavati f. `99' R. [nÃ¡va2, navatÃ- --]
Pk. á¹‡avaá¹‡aÃ¼i, K. namanamath, S. navÄ• nave, L. naá¹›innave, P. ninÄ• á¹‡v&etilde;, A. nirÄ• nawai, B. nirÄ• naÃ¯, Aw. lakh. ninnÄ• nbe, H. ninÄ• n(a)we, ninÄ• nbe, G. nav(v)Ä• á¹‡uÌƒ, M. navyÄ• á¹‡á¹‡av.

navanÄ« 7002 navanÄ« f. `fresh butter' BrahmavP. [nÃ¡va -- 1, âˆš*nÄ«2]
Ku. nauá¹‡ `butter', Bi. neun, lain, Mth. neun, nen, H. neÅ«n m.

nÃ¡vanÄ«ta 7003 nÃ¡vanÄ«ta n. `fresh butter' ÅšBr., navanÄ«taka -- n. `clarified butter' lex. [nÃ¡va -- 1, nÄ«ta -- 2]
Pa. navanÄ«ta -- , noÌ„nÄ«ta -- n. `fresh butter', Pk. á¹‡avaá¹‡Ä«a<-> n.,

Gy. arm. nol, pers. nul, Ash. nuÌƒrÅ«ËŠ, Wg. n&atildedotdot;Å™; Kt. nuÌ„Ìƒ Å•Ä«, nuÄ« `butter', niwo, nyuwo `buttermilk'; Pr. nÃ³nduk, nÅ«ËŠdux `butter', wÄ«ËŠeÌ„Ìƒ, yÄ«Ëœ `butter -- milk'; PaÅ¡.lauá¹›. noÌ„nÄ«, weg. nÅ«nÄ« `butter', Shum. nÅ«ËŠnÄ«, Gaw. nÄ• unÄ«ËŠl, Sv. nounÄ«ËŠle, L.awÄ• á¹‡. lÅ«á¹‡Ä«, P. nauá¹‡Ä« f., ludh. naunÄ« f., Ku. nauá¹‡Ä«, gng. nÉ”Ì„Ëœ&rtodtilde;i, N. nauni, A. laÌ,ni, lawanÅ«, B. nani, laËš, Or. na(h)uá¹‡i, la(h)uá¹‡i, nahaá¹‡i, Bi. nainu, nenu, lainu, Aw.lakh. nainÅ«, H. nonÄ«, lonÄ«, lÅ«nÄ« f., naynÅ« m., M. loá¹‡Ä« n.f., Ko. noÌ„á¹‡i, loÌ„á¹‡i.
Addenda: nÃ¡vanÄ«ta -- : Garh. nÉ”á¹‡i `butter', A. also naÌ,nÄ« AFD 90.

navaphala 7004 *navaphala `new fruits'. [Cf. navaphalikÄ• -- f. `girl in whom menses have just begun' lex. -- nÃ¡va -- 1, phÃ¡la --]
OM. navhÄ• lÄ« f. `first fruits of the season, prime of youth'.

navaphulla 7005 *navaphulla `having new flowers'. [nÃ¡va -- 1, phulla --]
P. neuhulÄ• `fresh, blooming'.

navamÃ¡ 7006 navamÃ¡ `9th' RV., Ëšaka -- Åšrut. [NÃ¡VA2]
Pa. navama -- , Pk. á¹‡avama -- , Woá¹-. nawÉ™Ì• m, S. nÃ£Ì„Ãµ, P. nauvÃ£Ì„, naumÃ£Ì„, WPah.bhal. nauauÌƒ, Or. nauÄ• , OAw. navaÃ¼á¹• , H. nawÃ£Ì„, OMarw. nauvu, OG. numu, G. navmuÌƒ, M. navvÄ• , Si. navama.
NAVAMÄ« -- .
Addenda: navamÃ¡ -- : WPah.ká¹-g. nÉ”uÉ” `9th', Garh. nawÉ”Ìƒ.

navamallikÄ• 7007 navamallikÄ• f. `Jasmimum sambac' KÄ• v., ËšlÄ« -- f., ËšmÄ• likÄ• -- f. SuÅ›r., ËšlÄ« -- f. lex. [Cf. NAIPÄ• LÄ« --]
Pa. navamallikÄ• -- , ËšmÄ• likÄ• -- f. `Arabian jasmine', Pk. á¹‡avamÄ• liyÄ• -- f.; PaÅ¡.lauá¹›. naumÄ• lÄ«, nir. dar. naumalÄ«ËŠ `jasmine'.

navamÄ• trÌ¥ 7008 *navamÄ• trÌ¥ `step -- mother (?)'. [nÃ¡va -- 1, mÄ• tÅ•ÌŠ --]
PaÅ¡. naumaÄ«ËŠ `father's sister' ??
navamÄ• lÄ« -- see NAVAMALLIKÄ• -- .

navamÄ« 7009 navamÄ« f. `ninth day of lunar fortnight' KÄ• tyÅšr. [sc. tithi -- . -- NAVAMÃ¡ --]
Pk. á¹‡avamÄ« -- f. `id.', S. nÃ£Ì„Ä«Ëœ f., P. nauvÄ«Ëœ, naumÄ«Ëœ f., B.

naÃ¼Ä©, G. nÉ”mi f.

navara 7010 *navara `new'. [~ *NAVALA -- . -- NÃ¡VA -- 1]
Pk. á¹‡avaraá¹• , Ëšri, Ëšria `immediately after, at once' (mng. infl. by *NÅ«RAM?); Kal. nora `new' (or < NÃ¡VATARA -- ?), H. poet. nor (or < *NAVALA -- or NÃ¡VATARA --).

navarÄ• tra 7011 navarÄ• tra m. `period of nine days' AitBr., n. `festival of DurgÄ• during first nine days of light half of &capamacr;Å›vina' lex. [nÃ¡va2, rÄ• ËštrÄ« --]
S. norÄ• to m. `nine day festival in &capamacr;Å›vina and Caitra'; P. nauÌƒrÄ• tr&etilde; m.pl., nurÄ• trÄ• , narËš, nurÄ• ttÄ• , narËš m. `the nine days of DurgÄ• -- pÅ«jÄ• '; Ku. nauratÄ• `festival during first nine days of bright half of &capamacr;Å›vina and Caitra'; N. naurathÄ• `ninth day of the DasaÄ© festival'; G. navrÄ• tar m.pl., ËštruÌƒ, navrÄ• t, nÉ”rtuÌƒ n. `the nine days of DurgÄ• pÅ«jÄ• '.
Addenda: navarÄ• tra -- : Garh. nÉ”rÄ• ttu `a festival continued for nine nights'.

navala 7012 *navala `new'. 2. *navalla -- . [~ *NAVARA -- : cf. navalÄ• -- f. `name of a woman' VP. -- NÃ¡VA -- 1]
1. M. navaá¸·kÄ• `new'; -- H. nor (or < *NAVARA<-> or NÃ¡VATARA --).
2. Pk. á¹‡avalla -- , á¹‡avullaá¸• aya -- ; S. navalu, navilo `new, shy', nolo `new, strange'; Or. naÃ¼li, laËš `new, tender', sb. `young woman'; G. navluÌƒ `new', naval f. `a wonder', M. naval n.; -- altern. < *navala -- :
Ku. N. naulo `new, strange'; A. nomal, numaliyÄ• `born late in the season, last born'; MB. na(h)alÄ« f. adj. `fresh, new'; Mth. nabal `new' (dissim. from *namal); OAw. navala `fresh, unspoilt'; H. naul `new, wonderful', m. `sapling'.
*navalla -- `new' see prec.
Addenda: *navala -- . 2. S.kcch. naulo `strange'; -- OP. navelÄ• `new, fresh, young'.

navavaraka 7013 *navavaraka `newly wed', f. navavarikÄ• -- lex. [nÃ¡va -- 1, varÃ¡ -- 2]
M. navrÄ• , naurÄ• m. `bridegroom, young man of age to marry', navrÄ« f. `bride (esp. before puberty)'.

navavará¹£a 7014 *navavará¹£a `new year'. [nÃ¡va -- 1, vará¹£Ã¡ --]
K. nawareÌ†h m. `New Year's day' (< *nawawareÌ†h).

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navavrÌ¥ddha 7015 *navavrÌ¥ddha `newly grown'. [nÃ¡va -- 1, vrÌ¥ddhÃ¡ -- 2]
H. naudh, ËšdhÄ• `newly planted', m. `sapling, fresh shoot'.

navasÅ«riya 7016 *navasÅ«riya `newly risen sun'. [nÃ¡va -- 1, *sÅ«riya --]
Si. lahiru `newly risen sun'.

navahala 7017 *navahala `new plough'. [nÃ¡va -- 1, halÃ¡ --]
Bi. nawahrÄ• `plough with new full -- sized block'.

navÄ• grya 7018 *navÄ• grya n. `first -- fruits'. [nÃ¡va -- 1, agryÃ¡ --]
N. n(u)wÄ• gi `first -- fruits of the rice harvest dipped in curds and sugar'
(less likely < *LAVÄ• GRYA --).
*navÄ• dana -- `eating first -- fruits'. [nÃ¡va -- 1, Ã¡dana --]
See next.

navÄ• nna 7019 navÄ• nna n. `first -- fruits' AitBr. [nÃ¡va -- 1, Ã¡nna --]
Ku. nawÄ• á¹‡ `festival of eating first -- fruits'; Bi. newÄ• n `a little
grain cut first', newÄ• n, ËšnÄ«, nemÄ• n `ceremony of eating some of the
newly cut grain' (dissim. in Mth. nebÄ• n); H. nawÄ• n m. `ceremony of sucking
sugarcane juice on the 11th of bright fortnight of KÄ• rtik'; G. M. navÄ• n,
navÄ• á¹‡ n. `a kind of rice'. -- Ku. G. M. forms with -- á¹‡ -- prob. from
EMIA. -- Ä• n -- < -- Ä• nn -- , but poss. < *NAVÄ• DANA -- .
Addenda: navÄ• nna -- : Garh. nawÄ• n `first -- fruits'.

navÄ• Å›Ä«ti 7020 navÄ• Å›Ä«ti f. `89' R. [nÃ¡va2, aÅ›Ä«tÃ- --]

Aw.lakh. nawÄ• si, H. naw(w)Ä• sÄ«, G. navyÄ• Å›Ä«, nevËš, M. navyÄ• yÅ›Ä«.

7020a â€ *navÄ• hÄ• ra -- `breakfast'. [nÃ¡va -- 1, Ä• hÄ• ra --]
WPah.ká¹-g. nhwÃ rI f. `breakfast', J. nhwÄ• rÄ« f. (Him.I 170 with ?).

nÃ¡viya 7021 nÃ¡viya see NÃ¡VYA -- .

nÃ¡viá¹£á¹-ha 7022 nÃ¡viá¹£á¹-ha `newest, youngest, last' RV. [NÃ¡VA -- 1]
Ash. nustar adv. `first', nustÃ¤ËŠri `before', nustariÄ“ËœËŠ `formerly'; Wg. nÅ«Å¡t, nÅ«Ì¤Å¡t `formerly, before'; Kt. nÃ¼Å¡tÃ©Å• `before', niÅ¡terwai `first'; Bashg. "nishr" `front': -- very doubtful.

navÄ«na 7023 navÄ«na `new' KÄ• v. [NÃ¡VA -- 1]
P.á¸• og. navÄ©nÉ™ -- kor `quite new' ( -- kor < *KOÌ„RA -- `fresh').

navoÌ„á¸• hÄ• 7024 navoÌ„á¸• hÄ• f. `newly -- married' KÄ• v. [nÃ¡va -- 1, Å«á¸• hÃ¡ --]
OH. naoá¹›ha f. `newly -- wed wife'.

nÃ¡vya 7025 nÃ¡vya `new' RV. 2. nÃ¡viya -- (metr.) RV. [NÃ¡VA -- 1]
1. Pk. á¹‡avva -- `new'; N. nÄ• bo `growing in a field after it has been reaped'.
2. Pk. á¹‡avia -- `new', Kt. nuÄ«ËŠ, P. naiÄ• , B. nai, nayÄ• (â†• H.), Bi. H. nayÄ• , f. naÄ«, OMarw. nayaÃ¼.
NAÅš1 `perish': NAá¹…Ká¹£YATI, *NAÅ›Iá¹£á¹-HA -- , NÃ¡Å›YATI, NÃ¡Å›VARA -- , NAá¹£á¹-Ã¡ -- , NAá¹£á¹-I -- , NÄ• Å›A -- , NÄ• ËŠÅ›ANA -- , NÄ• Å›Ã¡YATI, NÄ• á¹£á¹-RÄ• ËŠ -- ; *NIRá¹‡Ä• Å›AYATI, PRÃ¡á¹‡AÅ›YATI, VÃ-NAÅ›YATI, VÃ-NAá¹£á¹-A -- , VINÄ• Å›A -- , VINÄ• Å›ANA -- , VÃ-NÄ• Å›AYATI, SAá¹• NAá¹£á¹-A -- .
NAÅš2 `reach': *PRAá¹‡AÅ›ATI; -- âˆšNAKá¹£.
Addenda: nÃ¡vya -- . 1. WPah.ká¹-g. nÉ”uwÉ” `new, young' (or < NÃ¡VA -- 1), kc. nÉ”bo.
NAÅš1: â€ NÃ¡Å›ATI.

7025a â€ nÃ¡Å›ati `is lost' RV., naÅ›ana -- n. `fleeing' lex. [âˆšNAÅ›1]
WPah.rÄ• mp. nÄ• ËŠá¹‡Ãµ `to go away' (pres. naÅ›Å› -- , pret. naá¹-á¹-hÉ”).

naÅ›iá¹£á¹-ha 7026 *naÅ›iá¹£á¹-ha `most destructive'. [Cf. Av. nasiÅ¡ta --

`id.' <-> âˆšNAÅ›1]
H. nasÄ«á¹-h m. `bad omen'?

7027 nÃ¡Å›yati `is lost, perishes, runs away' RV. 2. Pp. naá¹£á¹-Ã¡ -- RV. [âˆšNAÅ›1]
1. Pa. nassati, NiDoc. naÅ›yati, naÅ›ati; Pk. á¹‡assaÃ¯, á¹‡Ä• saÃ¯ `perishes, runs away'; Gy. eur. naÅ¡ -- `to run away, go away', arm. nasu -- `to run away, be lost'; á¸Œ. n*lÅ¡ -- `to be lost'; Shum. nas -- `to flow (of tears, water, &c.)'; Woá¹-. naÅ¡ -- `to become bad (of milk)', naÅ¡el `bad (of milk)'; Kal.rumb. nÄ• Å¡ -- `to die'; Sh.gil. naÅ¡Ã³Ä-kiÌ¯ `to be lost', koh. noÌ†Å¡oÌ„ná¹·, gur. nÄƒÅ¡oÌ„ná¹·; K. naÅ›un `to be destroyed, disappear', á¸• oá¸• . naÅ›á¹‡o `to run'; L. nassaá¹‡ `to flee', awÄ• á¹‡. nasuá¹‡, P. nassá¹‡Ä• , bhaá¹-. nhasá¹‡Ä• ; WPah.bhaá¸• . naÅ›á¹‡Å« `to run', bhiá¸• . naÅ›Å›u pp. n. sg., paá¹…. cur. naÅ›á¹‡Ä• ; Ku. nÄ• sá¹‡o `to perish, leave, go' (whence nasá¹‡o to distinguish from tr.); Or. nasibÄ• `to be destroyed, shrink back in fear' (with a from caus. nasÄ• ibÄ• ); OAw. nÄ• saÃ¯ `perishes'; H. naÌ„Ì†snÄ• `to be lost, escape, flee'; G. nÄ• svuÌƒ `to flee'; M. nÄ• sá¹‡&etilde; `to be spoilt'; Ko. nÄ• stÄ• `curdles (of milk)'; Si. nasinavÄ• , nahiËš `to die'.
2. Forms pp. and pret. to present stems from nÃ¡Å›yati: Pa. naá¹-á¹-ha -- , Pk. á¹‡aá¹-á¹-ha -- ; Gy. eur. naÅ¡to `gone away', pal. nÄƒÅ¡t -- `to flee'; á¸Œ. n*ltha (= -- á¹-h -- ?); Dm. naá¹£á¹-o `he died' (pret. of br -- < MRIYÃ¡TÄ“), Kal. nÄ• Å¡ta NTS xii 160, rumb. naá¹£á¹-a -- Ç°Ä«re `burial feast'; Sh. naá¹-Å-; K. nÅ«á¹-hu, nuÌ„ÌƒÃ¹-hu; L. naá¹-á¹-hÄ• ; P. naá¹-á¹-há¹‡Ä• `to flee'; WPah. cur. naá¹-hÄ• , (Joshi) naá¹-há¹‡u `to flee'; A. nÄ• á¹-h `lost'; B. nÄ• á¹-(h) `spoilt, corrupted', naá¹-hÄ• `to go sour (of milk)'; OAw. nÄ• á¹-hi f. `she was lost'; H. nÄ• á¹-h m. `destruction', nÄ• á¹-hnÄ• , nÃ£Ì„á¹-hËš `to be destroyed' (whence tr. `to destroy' and intr. naá¹-hnÄ• `to be destroyed'); G. nÄ• á¹-huÌƒ `fled'; M. nÄ• á¹- `lost'; Si. naá¹-a `destroyed'. -- In some cases difficult, both phonet. and semant., to separate from *naá¹-á¹-ha -- s.v. *NAá¹-á¹-A -- . But < naá¹£á¹-Ã¡ -- prob. M. nÄ• á¹- `bankrupt' ~ Pa. naá¹-á¹-hÄ• yika -- ; and poss. H. naá¹-hiyÄ• m. `scoundrel' (cf. esp. OMarw. vinaá¹-hÄ« f. `wretch' < VÃ-NAá¹£á¹-A --); M. nÄ• á¹-(h)Ä• `vile'; M. naá¹-hÄ• rÄ• `bad, useless', G. naá¹-hÄ• ruÌƒ `rude, unbecoming'.
Addenda: nÃ¡Å›yati. 1. WPah.ká¹-g. nÃ¡Å›á¹‡Ãµ `to go, run away', J. naÅ›á¹‡u (rÄ• mp. nÄ• ËŠá¹‡Ãµ `to go away' see â€ NÃ¡Å›ATI).
2. naá¹£á¹-Ã¡ -- : WPah.rÄ• mp. (pret. of nÄ• ËŠá¹‡Ãµ) naá¹-á¹-hÉ”; <-> OP.

nÄ• á¹-hÄ«, nÄ• á¹-hiaá¹›Ä• m. `fleeting visitor'.

nÃ¡Å›vara 7028 nÃ¡Å›vara `perishing' PÄ• á¹‡., `destructive' W. [âˆšNAÅ›1]
Pk. á¹‡assara -- `perishable', A. nÄ• r `spoilt, defiled' < *nÄ• har; M.
nÄ• srÄ• `destructive'.
naá¹£á¹-Ã¡ -- see NÃ¡Å›YATI.

naá¹£á¹-i 7029 naá¹£á¹-i f. `loss, destruction' BhP., nÄ• á¹£á¹-rÄ• ËŠ -- f.
`destroying, destruction' AV. [âˆšNAÅ›1]
K. we -- naá¹-h f. `palsy' (< VÄ“PA -- i.e. `shaking disease'?); P. nÄ• á¹-h
f. `flight'; Ku. nÄ• á¹- f. `loss, disappearance, childlessness' (in last
sense perh. < *NAá¹-á¹-A --), gng. nÃ£Ì„á¹-; A. nÄ• á¹-h `loss'; H.
n(a)hÄ• á¹- f. `flight'.
nÃ¡s -- 1 `nose': *NAKKA -- , NASA -- , NASTA -- , NASTAKA -- , NASTÄ• -- ,
*NASTÄ« -- , *NASTU -- , *NASTYA -- , NÃ¡SYA -- , *NÄ• SAKA -- , NÄ• ËŠSÄ• --
, NÄ• ËŠSIKÄ• -- , NÄ• SYÃ¡ -- .
Addenda: naá¹£á¹-i -- [K. and P. with Ä• perh. < â€ NÄ• á¹£á¹-RÄ• ËŠ -- (< IE.
*nokÌ,trÄ• -- T. Burrow BSOAS xxxviii 61) and perh. all NIA. forms similarly
< NÄ• á¹£á¹-RÄ• ËŠ --]

7030 nas2 enclitic pronoun of 1st person plural RV.
Pa. noÌ„ acc. gen. dat., Shum. -- ne, -- ni as direct object of verb and
gen. after substantive (e.g. lÄ• ma -- ne `our village') NTS xiii 254.
nasa -- in cmpd. urÅ«á¹‡asÃ¡ -- `broadnosed' RV. [Cf. nasÄ• <-> f. `nose'
lex. -- NÃ¡S -- 1]
GOÌ„NASA -- ?

nasta 7031 nasta m. `nose' lex. 2. nastaka -- m. `septum of nose, hole bored
through it in oxen' MBh. 3. *nastÄ« -- . 4. *nastu -- . 5. nastÄ• -- f.
`hole bored in septum of nose' lex. 6. *nastya -- . [A stem *nast -- perh.
in nastÃ¡s `from or into the nose' ÅšBr. and in Ir. *nÄ• stÄ-Ì„ > Par. nÄ“Å¡t
`nose' IIFL i 277, poss. also in *nakka -- if < *NASTKA --]
1. PaÅ¡.lauá¹›. nÄ• st, nÄ• s m., ar. noÌ„É™st, gul. nÅ«st, chil. nÄ• st
`nose'; L. nath m. `nose ring'; M. nÄ• th m. `nose string'; -- orig. gender
unknown: Tir. n*lst `nose', Kal. urt. nÄ• st; Kho. nast `in front of' (<
*nÄ• sta -- ?); Tor. nat `nostril', natkoÌ„l `nose', Sh.pales. n*ltká¹“l
(+?); Mai. nathÅ«r `nose'; Ku. nÄ• thÅ«r, Ëšthuro `bleeding from nose' (+?);
K. nath -- `nose' (in nath -- wÃ¶jÃ¼ f. `nose ring'), kash. nasth, pog.

nÄ• ht.
2. Kand. natho `nose', Sh.koh. pales. n*ltho, gil. (Lor.) natho, (T. G. Bailey) natÅ- m., koh. notÅ-, gur. noÌ„ttÅ- m.
3. Woá¹-. nyet f. `nose'; Phal. naÌ„Ì†st f. `nose', nasti -- á¹£á¹“á¹›a `nostril'; Sh.jij. nÃ¶ËŠti `nose'.
4. Pa. natthu -- f. `nose'.
5. Pk. á¹‡atthÄ• -- f. `nose string'; S. natha f. `nose ring, rope through nose of ox or camel'; L. natth f. `nosering'; P. natth f. `nose string'; N. nÄ• th `rope through bullock's nose', Bi. nÄ• th; Mth. nÄ• th `nose ring', Bhoj. nathunÄ«; Aw.lakh. nÄ• th `nose rope', H. G. nÄ• th f.; H. nathiyÄ• f. `nose ring'; -- ext. -- á¸• a -- : N. nÄ• thri `nostrils', nÄ• thro `eye

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of a needle'. -- With a (â†• NW?): Ku. nath f., nathuli f., Ëšlo m. `nose ring for women', B. nath, Or. natha, notha, G. M. nath f. -- Verbal deriv.: Pk. á¹‡atthaá¹‡a -- n. `boring the nose'; S. nathaá¹‡u `to pierce the nose', L. natthaá¹‡, P. natthá¹‡Ä• , N. nÄ• thnu, H. nÄ• thnÄ• (whence intr. nathnÄ• `to have the nose bored'), G. nÄ• thvuÌƒ, M. nÄ• thá¹‡&etilde;.
6. Niá¹…g. neÄ• Å«ËŠ `nose', Shum. naÄ• Å«; -- Kal.rumb. nÄ• ËŠÄ• ur.
Addenda: nasta -- . 5. nastÄ• -- : S.kcch. nath f. `nose ring, nose rope'; WPah.ká¹-g. nÉ™kthvÌ• á¹‡I f. `nostril' (metath. *nath + kvá¹‡e < KOÌ„á¹‡A -- Him.I 168), nÉ™kthÃ³á¸·I f. `nostril'; J. nakthroÌ„ f. `bleeding from the nostrils' (similarly metath. *nathkoÌ„l -- , Ëškor).

nastapuá¹-ika 7032 *nastapuá¹-ika `coming from nostril'. [Cf. NÄ• SÄ• PUá¹-A -- . -- NASTA -- , PUá¹-A --]
Kho. nastuá¸·i `mucus of nose'.
nastÄ• -- , *nastÄ« -- , *nastu -- , *nastya -- `nose' see NASTA -- .

nÃ¡sya 7033 nÃ¡sya `belonging to or being in the nose' ÅšBr., n. `hairs in the nose' VS. [Cf. nasyÄ• -- f. `nose cord' YÄ• jÃ±., Pk. á¹‡assÄ•  -- f. `nose'. -- NÃ¡S -- 1]
H. nÄ• sÄ• m. `tumour in nose, polypus'; -- Bi. nÄ• s(Ä• ) `sole of plough to which share is fixed' (or < NÄ• ËŠSÄ• --).
NÄ• SYÃ¡ -- .
NAH `tie': NADDHÃ¡ -- , NADDHI -- , NAHATI,; *AVANAHATI, Ä• NADDHA -- , Ä• ËŠNAHYATI, Ä• NÄ• HA -- , *UNNAHATI, UNNÄ• HA -- , UPÄ• NÃ¡H -- , PARIá¹‡Ä• HA -- , PINADDHA -- , *PINAHATI, *PINÄ• HAYATI, *PRAá¹‡AHATI, SÃ¡á¹• NADDHA -- , SAá¹• NÄ• HA -- .

7034 nahati `binds, ties' MBh. [Cf. nÃ¡hyati RV. -- âˆšNAH]
H. nahnÄ• `to bind, tie'. -- X GRATHNÄ• ËŠTI: Ku. nÄ• thá¹‡o `to bind, entangle, subdue'; A. nÄ• thiba `to tie with several coils of rope'. -- X BANDHATI: Or. nandhibÄ•  `to tie front end of beam of cart to middle of yoke'.

7035 nahÃ- `surely not' RV., nÃ¡ hÃ- MaitrS.
Pa. nahi, Pk. á¹‡ahi, Si. nÄ• Ì¤ GS 166. -- Ac. to L. A. Schwarzschild JRAS 1959, 44 Pk. á¹‡ahi, á¹‡ahu (< NA KHALU), á¹‡avi (< NÄ• ËŠPI) and á¹‡Ä• iá¹• (formed after adverbs of time e.g. kayÄ• iá¹• ~ kadÄ• cit) produced amg. á¹‡Ä• hi, whence H. nahÄ«Ëœ, OG. nahÄ«aá¹• after adverbs in -- hÄ«aá¹• .
Addenda: nahÃ- [L. A. Schwarzschild's derivation of H. nahÄ«Ëœ etc. doubted by W. Schmid IF 70, 350]
S.kcch. naÄ©, nÃ£Ì„y `not'.

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`stalk of lotus and other plants, navel string', Ëšá¹›i `hollow stem of grass, tube, vein', nÄ• á¸·a, Ëšá¸·i `stem of plants, rivulet'; Bi. nÄ• r `navel string', nÄ• r, ËšrÄ• , naruÄ• , nerËš, lÄ• r, laruÄ• , lerËš `straw after cutting of ears, stalks (esp. of Eleusine coracana)', nÄ• rÄ« `hollow cane for blowing up jeweller's fire'; Mth. nÄ• r `stubble', lÄ• rÄ« `jeweller's blowpipe', nÄ• l `stalk of plants'; Aw.lakh. nÄ• rÄ•  `pipe, channel'; H.

nÄ• á¹›, nÄ• r m. `windpipe, pulse', nÄ• á¹›Ä«, nÄ• rÄ« f. `stalk, tube, vein, pulse', nÄ• l m. `hollow stalk, tube, throat', ËšlÄ• m. `watercourse, ravine'; G. nÄ• á¹› f. `vein, pulse, navel string', Ëšá¹›Ä« f. `pulse', nÄ• á¸· m. `tube, navel string', Ëšá¸·uÌƒ n. `rivulet, ravine', nÄ• yá¹›Ä« f. `bow (for arrows)'; M. nÄ• á¸• f. `tube, artery', Ëšá¸• Ä« f. `pulse', nÄ• á¸· n. `lotus stalk, navel string', f. `furrow torn by water'. <-> Dm. narouÅ• `throat', Phal. nÄ• reá¹› `adam's apple' (+?). -- WPah.bhal. nÄ• (pl. nÄ• i) f. `mill -- race, gun -- barrel, hookah tube', nÄ• i (pl. nÄ• yÄ•) f. `pipe of bellows, river, valley': rather < NÄ• VYÄ• Ë‹ -- .
nÄ• á¸• Ä« -- 2; pranÄ• á¸• Ä« -- ; padmanÄ• la -- .
Addenda: nÄ• á¸• Ä«ËŠ -- 1: S.kcch. nÄ• á¹› f. `vein, rope connecting yoke to pole of cart', nÄ• á¹›o m. `trouser -- cord', nÄ• r f. `tube, gun'; WPah.ká¹-g. naá¹›I f. `nerve, vein'; J. nÄ• á¹›Ä« f. `tube, vein, probe'; Garh. nÄ• á¹›i `nerve'. -- WPah.ká¹-g. nÄ• á¸· m., naá¸·I, kc. Ëšá¸·e f. `small stream, ravine', naá¸·á¹-o m. `waterfall', ká¹-g. naá¸·á¹-I f. `long stem of huqa' (but cf. J. nareá¸·á¹-u id. < NÄ• RIKÄ“LA -- ); Garh. nÄ• á¸· `spinning -- wheel string'.

nÄ• á¸• Ä« 7048 nÄ• á¸• Ä«2 f. `measure of time' VarBrÌ¥S., nÄ• á¸• ikÄ• -- f. `measure of length' MÄ• rkP., `of time' VarBrÌ¥S., nÄ• lÄ« -- f. SÄ• h., nÄ• likÄ• -- f. RÄ• jat. [Orig. same as NÄ• á¸• Ä«ËŠ -- 1]
Pa. nÄ• á¸·Ä« -- f. `measure of capacity'; Pk. á¹‡Ä• liÄ• -- f. `waterclock'; Ku. nÄ• lÄ« f. `wooden vessel for measuring corn, measure of land (= 240 square yards)', gng. nai `wooden vessel holding 1 1/2 seers', khas. nÄ• ri; N. nÄ• lÄ• `a kind of ladle'; Or. nÄ• á¸·iÄ• `large grain basket'; Si. nÃ¤liya `measure of capacity (= 3 pints)'.
Addenda: nÄ• á¸• Ä« -- 2: Garh. nÄ• á¸·i `vessel holding 2 seers'; Md. nÄ• á¸·i `a partic. measure' â†• Ind.

nÄ• á¸• Ä« 7049 nÄ• á¸• Ä«3 f. `rope' lex.
Pk. á¹‡Ä• á¸• Ä-Ì„ -- f. `strap, rope'; S. nÄ• á¹›o m. `rope attaching yoke to plough'; L. nÄ• á¹›Ä« f. `thong', nÄ• á¸·Ä• m. `trousersstring'; P. nÄ• á¹›Ä• m. `rawhide rope'; Ku. nÄ• á¹›o `rope or strap tying oxen to yoke, trousers -- string'; N. nÄ• ro `gut or leather strap attaching yoke to plough'; Bi. (ChampÄ• ran) nÄ• ran, (SE) lÄ• ran, (Shahabad) naraili `leather thongs attaching yoke to beam of plough', Mth. larani; H. nÄ• á¹›Ä• m. `trousers -- string'; G. nÄ• á¹› f., Ëšá¹›aá¹‡ n. `leather thong', nÄ• á¹›uÌƒ n. `rope, string, tape', nÄ• yá¹›Ä« f. `thin leather thong' (< *nÄ• á¸• a -- á¸• iÄ•); M.

nÄ• á¸• Ä• m. `thong, rope', Ëšá¸• Ä« f. `tape'. -- Deriv.: N. nÄ• rnu `to yoke', G. nÄ• á¹›vuÌƒ.
nÄ• á¸• Ä«kÄ• ËŠ -- see NÄ• á¸• Ä«ËŠ -- 1.
nÄ• á¸• Ä«kÄ“rÄ« -- see NÄ• RIKÄ“LA -- .

nÄ• á¹‡aka 7050 nÄ• á¹‡aka n. `coin, anything stamped' YÄ• jÃ±.
Pk. á¹‡Ä• á¹‡aka -- , Ëšá¹‡aga -- n. `stamped coin'; S. nÄ• á¹‡o m. `money'; G. nÄ• á¹‡uÌƒ n. `a coin, money, price'; M. nÄ• á¹‡&etilde; n. `a coin'.
N&capamacr;TH `seek aid': NÄ• THÃ¡ -- ; *SAá¹• NÄ• THAYATI.
Addenda: nÄ• á¹‡aka -- : S.kcch. nÄ• á¹‡o m. `money'.

nÄ• thÃ¡ 7051 nÄ• thÃ¡ n. `refuge, help' AV., m. `protector, master' MBh. [âˆšNÄ• TH]
Pa. nÄ• tha -- m., Pk. á¹‡Ä• ha -- m.; A. Or. nÄ• hÄ• `husband, master'; Mth. nÄ• h `husband, lover'; OAw. nÄ• hu m. `husband, master'; H. nÄ• h(Ä• ) m. `protector, master'; OMarw. nÃ£Ì„ in dhoba -- nÃ£Ì„ `address to a washerman'; OG. nÄ• hu, nÄ• halu m. `husband', G. nÄ• v, nÄ• vlÉ”, ËšliyÉ” m. `newly wed husband'; M. nÄ• h `master', Si. nÄ• . -- Cf. AÅ›.shah. anatha -- , kÄ• l. anÄ• tha -- `helpless, poor' < anÄ• thÃ¡ -- .
JAGANNÄ• THA -- , LOÌ„KANÄ• THA -- , *MUKHANÄ• THA -- , *SANÄ• THAYATI.
Addenda: nÄ• thÃ¡ -- [In a -- nÄ• thÃ¡ -- RV.]
OMarw. nÄ• ha `husband'.

nÄ• dÃ¡ 7052 nÄ• dÃ¡ m. `roaring' RV., `sound, noise' R. [âˆšNAD]
Pa. nÄ• da -- m. `roar, loud noise'; Pk. á¹‡Ä• ya -- m. `noise'; Si. sÄ« -- nay `lion's roar', nay, nÄ• `noise'.

7053 nÄ• ËŠnÄ• `variously' RV.
Pa. nÄ• nÄ• `variously', AÅ›. nÄ• nÄ• -- in cmpd., Pk. á¹‡Ä• á¹‡Ä• ; Si. nan adv. `differently', adj. `of different kinds, several'.

nÄ• ËŠnÄ• ndra 7054 nÄ• ËŠnÄ• ndra m. `husband's sister's son' PÄ• á¹‡.gaá¹‡a. [NÃ¡NÄ• NDRÌ¥ --]
S. nÄ• á¹‡Ä• á¹-ru m. with á¹-r for á¸• r after cmpds. in -- putra -- .

nÄ• nda 7055 *nÄ• nda `pot', nandÄ• -- f. `small earthen waterjar', ËšdikÄ• -- f. lex.
Pk. á¹‡aá¹• da -- n. `pot'; S. nÄ• du m., ËšdÄ« f. `large water vessel', P.

nÃ£Ì„d m.; A. nadÄ«yÄ• `large earthen pot', B. nÄ• dÄ• , Or. nandiÄ• `big open -- mouthed pot'; Bi. nÃ£Ì„d, nÄ• d, lÄ• d, lÄ• ed `earthen feeding trough for cattle', nadiyÄ• `vessel for curds'; H. nÃ£Ì„d f. `large open earthen waterpot', M. nÃ£Ì„d(Ä«) f.
*NÄ• NDAKÅ«PIKÄ• -- , *NÄ• NDATAPIKÄ• -- .
Addenda: *nÄ• nda -- [~ nandÄ• -- with dial. a ~ Ä• < IE. o T. Burrow BSOAS xxxviii 73]

nÄ• ndakÅ«pikÄ• 7056 *nÄ• ndakÅ«pikÄ• `earthen oil vessel'. [*NÄ• NDA -- , KÅ«PA -- 3]
Bi. nadoÌ†i `leather vessel for holding oil'.

nÄ• ndatapikÄ• 7057 *nÄ• ndatapikÄ• `cooking vessel'. [*NÄ• NDA -- , *TAPAKA --]
Bi. nadoÌ†i `earthen cooking vessel'.

nÄ• ndanÃ¡ 7058 nÄ• ndanÃ¡ n. `pleasure garden' SV., nandana -- n. `Indra's paradise' MBh. [NANDANA -- 1]
Pk. á¹‡aá¹• daá¹‡a -- n. `Indra's pleasure garden on Meru', Si. nadun.

nÄ• nna 7059 *nÄ• nna `term of respect for an older relative'. [Cf. nanÃ£Ì„ -- f. `mother' RV.]
Pk. á¹‡aá¹‡á¹‡a -- m. `eldest brother'; á¸Œ. n*lna `grandmother'; Ash. nÃ¤nÄ«ËŠ `father's sister'; Kt. nanÄ«ËŠ, nuÌ„Ìƒ `mother's sister'; Pr. nan, nÃ¤n `mother, wife's mother'; Dm. nan `mother's sister'; K. nÄ• Ã± f. `father's or mother's mother'; S. nÄ• no m. `mother's father', ËšnÄ« `her mother' nÄ• nÄ• á¹‡o `belonging to mother's family'; L. P. nÄ• nÄ• m. `mother's father', ËšnÄ« f. `her mother', WPah.bhal. Ku. nÄ• no m., ËšnÄ« f.; N. nÄ• ni `baby, term of address to younger woman'; B. nÄ• nÄ• `mother's father', Ëšni `her mother'; Or. nÄ• nÄ• `mother's father', Ëšni `mother's mother, father's sister, elder sister', nÄ• na `son', nanÄ• `elder brother, mother, daughter', nani `term of address for a Brahman's daughter'; H. nÄ• nÄ• m. `mother's father', ËšnÄ« f. `her mother', naniyÄ• `belonging to mother's grandfather'; M. nÄ• nÄ• m., ËšnÄ« f. `respectful term of address'. -- L.khet. nÄ• á¹‡Ä• `grandmother' < *nÄ• nakÄ• -- ?
*NÄ• NNÄ«PITÄ• KULA -- .
Addenda: *nÄ• nna -- : WPah.ká¹-g. nÄ• n m. `mother's father', J. nÄ• n(Ä• ) m.; ká¹-g. nannI f. `mother's mother', J. nÄ• nÄ« f.; Garh. nÉ”ni `a small girl'

(or < NAGNÃ¡ --).

nÄ• nnÄ«pitÄ• kula 7060 *nÄ• nnÄ«pitÄ• kula `mother's father's house'. [*NÄ• NNA -- , PITÅ•ÌŠ -- , KÃºLA --]
Bhoj. naniÄ• ur `mother's father's house'.

7061 nÄ• ËŠpi `not'. [NÃ¡, Ã¡PI]
Pa. na . . . nÄ• pi `neither . . . nor', Pk. á¹‡avi, á¹‡aÃ¯, á¹‡Ä• iá¹• , OG. navi, G. (poet.) nav.
nÄ• pitÃ¡ -- see *SNÄ• PITRÌ¥ -- .
nÄ• bha -- see next.

nÄ• ËŠbhi 7062 nÄ• ËŠbhi f. `navel, nave of wheel' RV., nÄ• bhikÄ• ËŠ -- f. `navel -- like cavity' ÅšBr. 2. nÄ• bha -- in cmpds.
1. Pa. nÄ• bhÄ-Ì„ -- f. `navel, nave', Pk. á¹‡Ä• (b)hi -- m.; Dm. n&acircacute;ya `navel', Tir. nÄ• i, Kal.rumb. nyoÌ„yak, Kho. naÃ¯, Phal. ná¸—wi; S. nÃ£Ì„hÄ«Ëœ f. `nave'; WPah.bhal. n&agravetilde;i f. `navel', jaun. nÄ• Ä«, A. nÄ• i, B. nÄ• i, nÄ• , (Manbhum) lÄ• i; Or. nÄ• (h)i `navel, nave'; OG. nÄ• hi f. `navel', G. nÄ• iá¹›Ä« f. `nave'; <-> K. nÄ• n (dat. Ëšni) f. `navel'??
2. B. nÄ• `nave', Bi. naÌ„Ì†h, nÄ• hÄ• , H. nahÃ£Ì„ m. -- See NABHYA -- .
*NÄ• BHIYÄ• VARTA -- ; *ABHINÄ• BHI -- , Å«Rá¹‡ANÄ• ËŠBHI -- , CAKRANÄ• BHI -- , MRÌ¥GANÄ• BHI -- .
Addenda: nÄ• ËŠbhi -- : WPah.ká¹-g. nÃ¡I (obl. -- i) f. `navel', jaun. nÄ• Ä«.

7063 *nÄ• bhiyÄ• varta -- , nÄ• bhyÄ• varta -- m. `navel cavity' MW. [NÄ• ËŠBHI -- , Ä• VARTÃ¡ --]
Ku. nauá¹-o, Ëšá¹-Ä« `navel', N. nÄ• iá¹-o.
nÄ• bhyÄ• varta -- see prec.

7064 nÄ• ËŠma `indeed' RV. [acc. sg. of NÄ• ËŠMAN --]
Pa. nÄ• ma, AÅ›.shah. man. nama, gir. kÄ• l. dh. top. nÄ• ma; NiDoc. nama `by name'; Pk. á¹‡Ä• ma `indeed'; N. na, nai emph. particle, B. nÄ• , Or. nÃ£Ì„;
Si. nam `as if, that is'.
Addenda: nÄ• ËŠma: WPah.ká¹-g. kc. na (encl.) `indeed, you know'.

nÄ• maka 7065 nÄ• maka in cmpds. `having the name of'. [NÄ• ËŠMAN --]
K. nÃ´mu `having a name'.

nÄ• makaraá¹‡a 7066 nÄ• makaraá¹‡a n. `ceremony of naming after birth' KauÅ›.
[NÄ• ËŠMAN -- , KÃ¡RAá¹‡A --]
Pa. nÄ• makaraá¹‡a -- . n. `ceremony of naming a child', N. nÄ• uÌƒrÄ• n,
nwÄ• ran.

nÄ• ËŠman 7067 nÄ• ËŠman n. `name' RV.
Pa. nÄ• man -- n., Pk. á¹‡Ä• ma -- n., Gy. eur. nav, anav m. (pal. nam â†•
Pers.), á¸Œ. noÌ„m, pl. nÄ• ma m., Ash. Wg. nÄ• m, Kt. nÃ¥m, Pr. nom,
nÉ™mÉ™Ì• , Tir. nÄ• m, PaÅ¡.lauá¹›. nÄ• m (nÄ• mim `my name' < *nÄ• mÄ“ mÄ“), ar.
noÌ„m, Shum. Woá¹-. nÄ• m, Gaw. nam, Kal.rumb. nom, Kho. nam, Bshk. Tor.
nÄ• m, Mai. nÃ£Ì„, Gau. nouÌƒ, Phal. noÌ„Ìƒ, Sh.gil. nom m., koh. gur. noÌ„m
m., K. nÄ• m, nÄ• v m., rÄ• m. pog. kash. nÄ• m, S. nÃ£Ì„uÌƒ m., L. naÌƒ, obl.
pl. naÌƒvaÌƒ m., (Ju.) nÃ£Ì„ m., awÄ• á¹‡. nÄ• , P. nÃ£Ì„ m., ludh. nÄ• uÌƒ m.,
WPah.bhal. bhad. paá¹…. nauÌƒ, jaun. nÃ£Ì„w, pÄ• á¸• . cur. nÃ£Ì„, nÄ• , Ku.
nÃ£Ì„w, gng. nÉ”Ì„Ëœ, N. nÄ• uÌƒ, B. nÄ• m, Or. nÄ• , nÃ£Ì„, nÄ• Ã£Ì„, Bhoj.
Aw.lakh. nÃ£Ì„u; H. nÃ£Ì„u m. `name', nÃ£Ì„wÃ£Ì„ m. `name, price'; OMarw.
nÄ• va m. `name', G. nÄ• m n., M. nÃ£Ì„v, nÄ• v n., Ko. nÃ£Ì„va, Si. nama. --
Pk. á¹‡Ä• mÄ“á¹‡a `by name', Kho. namen, K. nÃ¶mi, S. nÃ£Ì„Ä©.
NÄ• ËŠMA, NÄ• MAKA -- , NÄ• MIN -- ; NÄ• MAKARAá¹‡A -- ; Ã¡NÄ• MAN -- ,
*NIRá¹‡Ä• MAKA -- ; KIá¹• NÄ• MAN -- , *GOÌ„NÄ• MAKA -- , *DUNÄ• MAKA -- .
Addenda: nÄ• ËŠman -- : Kho. nÄ• m `name' or â†• Pers. BKhoT 71; S.kcch. nÃ£Ì„
m. `name', WPah.ká¹-g. nauÌƒ (obl. nauÌƒ, nauÌƒa), kc. nauÌƒ (obl. nama)
`name, reputation', Wkc. neuÌƒ m. (obl. nema) (e from i in obl. cases in
MIA.? Him.I 164), Garh. nÉ”Ìƒ, Md. nam.

7068 nÄ• mÃ¡yati `makes bend' R. [âˆšNAM]
Pk. á¹‡Ä• mÄ“i; WPah.roh. nauá¹‡o (pres. nÄ• ma) `to cause (somebody to do

something)'; B. nÄ• mÄ• na `to make bend'; OAw. nÄ• vaÃ¯ `causes to bow, lowers', lakh. nÄ• wab `to pour'; H. nÄ• wnÄ• `to make bend'; G. nÄ• mvuÌƒ `to pour out, spill'.
Addenda: nÄ• mÃ¡yati: WPah.ká¹-g. (kc.) nauá¹‡Ãµ `to bend, to make or cause to (with inf. in obl.)', Wkc. nÉ”uá¹‡o `to make or cause to'; jaun. nauá¹‡Ãµ.

nÄ• mita 7069 nÄ• mita `bent' R. [âˆšNAM]
Pk. á¹‡Ä• miya -- `bent', Si. nÃ¤mi.

nÄ• min 7070 nÄ• min `named' RÄ• matUp., nÄ• mikÃ¡ -- `relating to nouns' PÄ• á¹‡. [NÄ• ËŠMAN --]
K. nÃ¶mÄ« `famous'; Si. -- nÃ¤mÃ¤ `having the name of'.

7071 nÄ• yayati `causes to be led' Mn. [âˆšNÄ«1]
Gy. pal. nÃ¡uÄƒr `seeks', as. naun `to bring, fetch'; Or. ku -- nÄ• ibÄ• `to send word' (ku -- < KATHÄ• ËŠ --).

nÄ• rÃ¡ 7072 nÄ• rÃ¡ `human' Mn., m. `man' T&capamacr;r. [NÃ¡RA --]
Si. nara `human'.

nÄ• raá¹…gÃ¡ 7073 nÄ• raá¹…gÃ¡ m. `orange tree' SuÅ›r., ËšgÄ« -- f. ÅšÄ• rá¹…gP., nÄ• ryaá¹…ga -- , nÄ• garaá¹…ga -- m. lex.
Pa. nÄ• raá¹…ga -- m., Pk. á¹‡Ä• raá¹• ga -- m. `the tree', n. `its fruit', Ëšriá¹• ga -- n.; K. nÄ• rang m., ËšgÄ« f. `orange'; S. nÄ• raá¹…gÄ« f. `sweet lime'; P. naÌ„Ì†raá¹…gÄ« f. `small orange'; N nÄ• raá¹…gi `orange', B. nÄ• raá¹…g, ËšgÄ«, Or. nÄ• raá¹…gÄ• , ËšgÄ«; OAw. nÄ• raá¹• gu m. `the tree and fruit', H. nÄ• raá¹…g m., ËšgÄ« f., G. nÄ• raÌƒgÄ« f.; M. nÄ• raÌƒg m., ËšgÄ« f. `the tree', nÄ• raÌƒg n. `its fruit'.

nÄ• rÄ• cÃ¡ 7074 nÄ• rÄ• cÃ¡ m. `iron arrow' MBh.
Pa. naÌ„Ì†rÄ• ca -- m. `arrow, javelin'; Si. narada `arrow'; -- poss. P. narÄ• `penis (esp. of horse or bull)'; Si. narada `plough'.
nÄ• rÄ• yaá¹‡Ã¡ -- see *MÅ«LANÄ• RÄ• YAá¹‡A -- .
nÄ• rikÄ“ra -- see next.

nÄ• rikÄ“la 7075 nÄ• rikÄ“la m. `coconut palm and fruit' MBh., nÄ• rikÄ“ra<-> m., nÄ• likÄ“la -- n. SuÅ›r., nÄ• á¸• Ä«kÄ“rÄ« -- f., nÄ• lÄ«kÄ“ra -- n. BHSk.

[With J. Bloch BSOS v 74 â†• Drav. cmpd. cf. Tam. nÄ• ri `fibre', kÄ“á¸·i `coconut palm': EWA ii 155]
Pa. nÄ• á¸·ikÄ“ra -- m. `coconut palm', Ëšrika -- adj., Pk. á¹‡Ä• riÄ“la -- , ËšÄ“ra -- , á¹‡Ä• liÄ“ra -- , Ëšiara -- m. `the nut', ËšiÄ“rÄ« -- f. `the palm'; K. nÃ¶rila m. `coconut', S. nÄ• relu, nÄ• iru m., L. awÄ• á¹‡. narÄ“l, P. naÌ„Ì†rel, naler(Ä•), laner(Ä•), laler(Ä•), naliyar, nariyal, nirel m., Ku. naÌ„Ì†rÅ«l, N. nariwal, Or. naá¹›hera, naá¹›iÄ• , Bi. nariyarÄ«, Bhoj. Aw.lakh. nariar, H. nÄ• riyal, Ëšyar m., OMarw. nÄ• rela, nÄ• lera m., G. nariyeá¸·, nÄ• riyaá¸· n. `the nut', Ëšá¸·Ä« f. `the palm', M. nÄ• reá¸· m. `the nut', f. (and nÄ• rá¸·Ä« f.) `the palm', Ko. nÄ• rlu, OSi. nÃ¤rul, Si. nerala; Md. nÄ• Å™i `coconut shell'.
*NÄ• RIKÄ“LATAILA -- .
Addenda: nÄ• rikÄ“la -- : S.kcch. nÄ• yyar m. `coconut', WPah.ká¹-g. nÉ™rÄ“á¸· m. `huqa, stem of huqa', J. nareá¸·á¹-u m., Garh. naryÄ• á¸·; OMarw. nÄ• á¸·era `coconut'; Md. nÄ• Å™i `whole coconut', niroá¸·u `coconut wood'.

nÄ• rikÄ“lataila 7076 *nÄ• rikÄ“lataila `coconut -- oil'. [NÄ• RIKÄ“LA -- , TAILÃ¡ --]
M. nÄ• rá¸·el n. `coconut -- oil'.

nÄ• riya 7077 *nÄ• riya `male', nÄ• ryÃ¡ -- m. `name of a man' RV. [NÃ¡RYA --]
Kho. nari `male', nari -- kuku `cock' (BelvalkarVol 93 < nÃ¡rya --).

nÄ• ËŠrÄ« 7078 nÄ• ËŠrÄ« f. `woman, wife' RV. [NÅ•ÌŠ --]
Pa. nÄ• rÄ« -- f., Pk. á¹‡Ä• rÄ« -- f., S. nÄ• ri f., L. P. H. nÄ• r f., OMarw. nÄ• ri f., G. nÄ• ri f., M. nÄ• r f.
nÄ• lÃ¡ -- see NÄ• á¸• Ä«ËŠ -- 1.
nÄ• likÄ“la -- see NÄ• RIKÄ“LA -- .
nÄ• lÄ« -- see NÄ• á¸• Ä«ËŠ -- 1.

7079 nÄ• vayati1 `removes' á¹¢aá¸• Br. [âˆšNU1]
Kho. neik `to take out' BelvalkarVol 93: see NÃ¡YATI.

7080 nÄ• vayati2 `makes shout' Gr. [nÃ¡vatÄ“ `shouts, bellows' RV. -- âˆšNU2]
Kho. (Lor.) naieik `to frighten (game)'.

nÄ• vÄ• ËŠ 7081 nÄ• vÄ• ËŠ f. `boat' RV. [NAÃº --]
Pa. nÄ• vÄ• -- f., Pk. á¹‡Ä• vÄ• -- f., Sh. (Lor.) nÄ• o, pl. n*lwi, K. nÄ• v,

dat. nÄ• wi f., P. nÄ• u, nÄ• o f., Ku. nau, N. A. nÄ• u, OB. nÄ• Ä«, B. nÄ• , lÄ• , Or. nÄ• , nÄ• (h)Ä• ; Bi. nÄ• w, naiyÄ• `boat', (Champaran) nÄ• w `feeding trough' (semant. cf. DRá¹“á¹‡A --); Mth. nÄ• o `boat', Aw.lakh. H. nÄ• u f., G. nÄ• v n., nÄ• vá¹›Ä« f., Ëšá¹›uÌƒ n., M. nÄ• v f., Si. nÃ¤va; -- ext. -- kk -- in S. nÄ• uk f. `a boat used on the Indus'. -- Deriv.: B. nÄ• uá¹›, Ëšá¹›iyÄ• `boatman', Or. nÄ• uá¹›i, M. nÄ• vÄ• á¸• Ä« m.
NÄ• ËŠVIKA -- , NÄ• VYÄ• Ë‹ -- ; *NIRá¹‡Ä• VA -- ; *GHAá¹-ANÄ• VIKÄ• -- , *PARá¹‡ANÄ• VIKÄ• -- .
Addenda: nÄ• vÄ• ËŠ -- : Md. nau, nÄ• , navu -- (navek) `boat'.

nÄ• ËŠvika 7082 nÄ• ËŠvika m. `sailor, helmsman' MBh. [NÄ• VÄ• ËŠ --]
Pa. nÄ• vika -- m. `sailor', Pk. á¹‡Ä• via -- m., MB. nÄ• iyÄ• , B. neye; H. naiyÄ• m. `boatman, ferryman'; Si. nÃ¤vi `sailor'.
Addenda: nÄ• ËŠvika -- : Md. nevi `navigator'.

nÄ• vyÄ• Ë‹ 7083 nÄ• vyÄ• Ë‹ f. `navigable stream, stream' RV., nÄ• vya -- n. KÄ• Å›. on PÄ• á¹‡. [NAÃº --]
Pa. nÄ• vÄ• -- f. JÄ• taka vi 160 `canal (?)'; Ash. noÌ„Ìƒ, nuÌ„Ìƒ, nÄ• wa `mill -- race' NTS vii 101, Wg. Kt. nuÌ„Ìƒ; PaÅ¡.weg. nawÄ• , ar. nÄ• Ä• k, chil. nÅ«Ä• k, Kal. nuk; Kho. na `mill -- race or aqueduct consisting of hollowed logs'; Tor. nÄ• `mill -- race' (or < NÄ• á¸• Ä«ËŠ -- 1); WPah. jaun. nÄ• wÄ• `brook, ravine', bhal. nÄ• , pl. nÄ• i f. `mill -- race, gun -- barrel, hookah tube', nÄ• i, pl. nÄ• yÄ• f. `stream, ravine, pipe of bellows' (these bhal. words have same range of meaning as nÄ• á¸• Ä«ËŠ -- which also provides word for `mill -- race' in Bshk. and Phal.). -- Ac. to IIFL iii 3, 130 the Kaf. and Dard. words â†• Ir. cf. Pers. nÄ• va and Par. naÌ‚x `gutter'.

nÄ• Å›a 7084 nÄ• Å›a m. `destruction, ruin, death' KÄ• tyÅšr. [âˆšNAÅ›1]
Pa. nÄ• sa -- m. `destruction'; Pk. á¹‡Ä• sa -- m. `loss'; Kho. naÅ¡ `miscarriage' (cf. naÅ›yat -- prasÅ«ti -- f. `woman who has had a still -- birth' lex.); P. naheá¹›Ä• m. `ruin'; WPah.jaun. nÄ• Å› `destruction'; Ku. nÄ• s `loss', gng. nÃ£Ì„s, N. B. nÄ• s, Or. nÄ• sa, H. M. nÄ• s m., M. nÄ• sÄ• á¸• f., Ëšá¸• Ä• m.
NÄ• Å›AKA -- , NÄ• Å›IN -- .
Addenda: nÄ• Å›a -- : S.kcch. nÄ• s m. `destruction', WPah.ká¹-g. nÃ¡Å› m. â€ nÄ• á¹£á¹-rÄ• ËŠ -- see NAá¹£á¹-I -- .

nÄ• Å›aka 7085 nÄ• Å›aka `destroying, wasting' MBh. [NÄ• Å›A --]
K. wata -- nÃ´Å›u m. `highway -- robber' (-- Å› -- ?); A. nÄ• hÄ•
`destroyer'.

nÄ• ËŠÅ›ana 7086 nÄ• ËŠÅ›ana `destroying' VS., n. `destruction, removing'
&capamacr;past. [âˆšNAÅ›1]
Pa. nÄ• sana -- n. `destruction', Pk. á¹‡Ä• saá¹‡a -- n.; Kho. naÅ¡onu
`prematurely delivered (of a woman)'; H. nÄ• san m. `ruin'.

7087 nÄ• Å›Ã¡yati `destroys, drives away, removes' RV. [âˆšNAÅ›1]
Pa. nÄ• sÄ“ti, Pk. á¹‡Ä• sÄ“i, ËšsaÃ¯, ËšsavaÃ¯; Gy. eur. naÅ¡av -- `to lose,
be lost'; á¸Œ. n*lÅ¡a -- `to expel, lose'; Wg. (Lumsden) "nÃ¡shÃºn" `to
waste', "nachun" `to ravage', "mÃ¡sshÃºn" (for n -- ?) `to ruin', naÅ¡ --
`to throw, put' NTS xvii 282 (semant. cf. NAá¹…Ká¹£YATI: but poss. <
NYÃ SYATI); PaÅ¡. weg. dar. naw -- `to disappear'; Kal.rumb. nÄ• Å¡ -- `to
kill'; Kho. (Lor.) naÅ¡ik `to deceive, decoy away'; Mai. (LSI) naÅ¡Ä• o `to
destroy'; Sh.gil. nÄƒyÃ³Ä-kiÌ¯ `to lose, waste, destroy', koh. nÄƒyoÌ„ná¹·,
gur. nayoÌ„ná¹·; K. nahÄ• wun `to pull down, erase'; N. nÄ• snu `to destroy',
B. nÄ• sÄ• , Or. nÄ• sibÄ• , H. nÄ• snÄ• , M. nÄ• sá¹‡&etilde;, Ko. nÄ• saytÄ• , Si.
nasanavÄ• , nahaËš.

nÄ• Å›in 7088 nÄ• Å›in `destroying' MBh. [NÄ• Å›A --]
Pk. á¹‡Ä• si -- `perishing'; H. nÄ• sÄ« `destroying'.
nÄ• á¹£á¹-rÄ• ËŠ -- see NAá¹£á¹-I -- .
*nÄ• saka -- `nose' see next.

nÄ• ËŠsÄ• 7089 nÄ• ËŠsÄ• f. `nose' Mn. (nÄ• ËŠsÄ• f. du. AV.). 2. nÄ• ËŠsikÄ• --
f. `nostril' (nÄ• ËŠsikÄ• -- f. du. `nose' RV.). 3. *nÄ• saka -- . [NÃ¡S -- 1]
1. Pa. nÄ• sÄ• -- f. `nose', Pk. á¹‡Ä• sÄ• -- f., K. nas f.; -- orig. gender

unknown: Wg. nÄ• s, nasÅ«ËŠ, Pr. nas, nÃ«s, nesÉ™, Dm. naÌ‚s, Tir. nas, Sv. nÄ• s, nÄ• sá¸—i, Si. nas, nahaya; -- Bi. nÄ• s `sole of plough' or < NÃ¡SYA -- . -- Kho. nasa, Ëšsi `near to', Ëšsar `from' BelvalkarVol. 93 with (?).
2. Pk. á¹‡Ä• sigÄ• -- f. `nose', Gaw. nÄ• sÄ«ËŠ; OSi. nÃ¤ha `nose', Si. nÄ• Ì¤ya `nose, leading rope through nose of ox'; Md. nÄ“ `nose'.
3. Bi. nÄ• sÄ• `sole of plough'; OAw. nÄ• sÄ• `nose', H. nÄ• sÄ• m.
NÄ• SYÃ¡ -- ; NÄ• SÄ• PUá¹-A -- .
Addenda: nÄ• ËŠsÄ• -- . 2. nÄ• ËŠsikÄ• -- : A. nÄ• hi `hooked point of cutting instrument' AFD 225.
nÄ• ËŠsikÄ• -- see NÄ• ËŠSÄ• -- Add2.

nÄ• sÄ• puá¹-a 7090 nÄ• sÄ• puá¹-a m. `nostril' SuÅ›r. [NÄ• ËŠSÄ• -- , PUá¹-A --]
Pa. nÄ• sÄ• puá¹-a -- m. `nostril'; Ash. nÄ• suá¹›i `nose', Kt. nasÃºÅ•, (Kamdesh) nazÃºá¹›, Bshk. nÄ• zoÌ„r AO xviii 246 with -- z -- unexpl.
nÄ• ËŠsikÄ• -- see NÄ• ËŠSÄ• -- .

7091 nÄ• ËŠsti `is not' RV. [NÃ¡, Ã¡STI]
Pa. natthi, Pk. á¹‡atthi, AÅ›.shah. man. nasti, gir. nÄ• sti, kÄ• l. jau. dh. nathi, NiDoc. nasti, Gy. eur. nasti `impossible' (DGW iv 13 f.); arm. nath in lase -- n ak mÉ™ nath `from ten one is not', i.e. `nine' F. N. Finck Die Sprache der armenischen Zigeuner 118; G. nathÄ« `is not', M. nÄ• thi, Si. nÃ¤ti, Ëšta, nÃ¤t.
NÄ• STIKA -- .
Addenda: nÄ• ËŠsti: Md. net, netÄ« `is not'.

nÄ• stika 7092 nÄ• stika m. `atheist' Mn. [NÄ• ËŠSTI]
Pa. natthika -- m. `atheist', Pk. á¹‡atthia -- m.; -- N. nÄ• thu `simple, ignorant', nÄ• the `rogue, villain': very doubtful.

nÄ• syÃ¡ 7093 nÄ• syÃ¡ n. `errhine (?)' in nÄ• sya -- grÄ• sam Hariv. (`nose cord' Mn.), cf. NÃ¡SYA -- n. `id.' MBh. 2. *nÄ• syÄ• -- . [NÃ¡S -- 1]
1. K. nÄ• s m. `snuff'; G. nÄ• s m. `inhalation of smoke through nose'.
2. Pk. á¹‡assÄ• -- f. `nose'; L. nÄ• s, pl. ËšsaÌƒ f. `nostril'; -- S. nÄ• sa f. `snuff', L. P. nÄ• s f., B. nÄ• s, Or. nÄ• sa, H. M. nÄ• s f.: unexpl. short a in N. M. nas f.
nÃ- `down, in': NITARÄ• ËŠM; -- NIá¹‡YÃ¡ -- .
niá¸¥kasana -- see *NIá¹£KASATI.

niá¸¥ká¹£atra 7094 niá¸¥ká¹£atra `*having no estate' (`having no military caste' BhP.). [Ká¹£ATRÃ¡ --]
Pk. á¹‡ikkhatta -- `without authority'; L. nikhattar, ËšttrÄ• `childless' usu. in Ã´trÄ• (< APUTRA --) nikhattrÄ• `without child or land', (Ju.) Ä• utr -- nikhatr `childless'; P. nakhattrÄ• , ËšttÄ• `poor, wretched, worthless, stupid'.

7095 *niá¸¥ká¹£arati `flows out', or *niká¹£arati `flows down'. [~ *NIá¸¥Ká¹£ALATI, *NIRJHARATI: -- âˆšKá¹£AR]
P. nikkharnÄ• `to clear (of the sky), be cleared, be bleached'; Ku. nikhará¹‡o `to flow gently, drip, drop'; N. nikhranu `to come to an end'; Bhoj. nikharal `to clean'; H. nikharnÄ• `to be strained, be settled, become clear, be peeled'; G. nikharvÅ« `to be washed clean'; M. nikhará¹‡&etilde; `to be clean gone (of clouds &c.)', nisará¹‡&etilde; `to slip, slide' rather than < NIá¸¥SARATI. -- See *NIá¸¥Ká¹£Ä• RAYATI.

7096 *niá¸¥ká¹£alati `rinses out' or *niká¹£alati. [~ *NIá¸¥Ká¹£ARATI, *NIRJHARATI. -- âˆšKá¹£AL]
Bi. (Gaya) nicharab `to beat (clothes in washing)'. <-> See *NIá¸¥Ká¹£Ä• LAYATI.

niá¸¥ká¹£Ä• ra 7097 *niá¸¥ká¹£Ä• ra `flowing out', or *niká¹£Ä• ra -- . [~ *NIá¸¥Ká¹£Ä• LA -- . -- âˆšKá¹£AR]
Sh. (Lor.) niÄ• hÄ• r (-- cÌ£h -- ?) `investigation'; L. nikhÄ• r m. `any substance for cleaning clothes'; P. nakhÄ• r m. `soap or potash for bleaching or washing cloth'; Ku. nikhÄ• r `drainage, distillation'; G. nikhÄ• r m. `ebbing of tide'.

7098 *niá¸¥ká¹£Ä• rayati `causes to flow out', or *niká¹£Ä• rayati. [~ *NIá¸¥Ká¹£Ä• LAYATI. -- âˆšKá¹£AR]
Sh. (Lor.) niÄ• haroiki (-- cÌ£h -- ?) `to pick out, separate, investigate'; L. nikhÄ• raá¹‡ `to clean or bleach clothes'; P. nikhÄ• rá¹‡Ä• , nakhËš `to cleanse'; Ku. nikhÄ• rá¹‡o `to let fall in drops, distil'; N. nikhÄ• rnu `to wring out water, take away completely'; Or. nikhÄ• ribÄ• `to examine a thing by scratching, examine closely'; H. nikhÄ• rnÄ• `to strain, clarify, make settle, peel'; G. nikhÄ• rvuÌƒ `to bleach'; M. nikhÄ• rá¹‡&etilde; `to clear away'.

niá¸¥ká¹£Ä• la 7099 *niá¸¥ká¹£Ä• la `rinsing', or *niká¹£Ä• la -- . [~ *niá¸¥ká¹£Ä• ra -- . <-> âˆšká¹£al]
Bi. (Champaran) nikhÄ• r `well washed clothes'.

7100 *niá¸¥ká¹£Ä• layati `rinses out', or *niká¹£Ä• layati. [~ *NIá¸¥Ká¹£Ä• RAYATI. -- âˆšKá¹£AL]
Mth. nikhÄ• rab `to beat (clothes in washing)'; G. nichÄ• á¸·vuÌƒ `to cleanse an earthen vessel by rubbing it inside with cloth'.

7101 *niá¸¥ká¹£uá¹-ati `is released'. [âˆš*Ká¹£Uá¹-]
S. nichuá¹›aá¹‡u `to become separate'. -- Cf. Pk. á¹‡icchuá¹-á¹-a -- `released'.

7102 *niá¸¥ká¹£urati `scrapes off'. [âˆšKá¹£UR]
M. nikhará¹‡&etilde; `to scrape off'.

7103 *niá¸¥ká¹£oÌ„á¹-ayati `casts out'. [âˆš*Ká¹£Uá¹-]
Pk. á¹‡icchoÌ„á¸• Ä“i `causes to be driven out or deserted', Ëšá¸• aá¹‡Ä• -- f.; B. nichuá¹›iyÄ• `forlorn, destitute'.

7104 *niá¸¥ká¹£oÌ„rayati `scrapes off'. [âˆšKá¹£UR]
H. nikhornÄ• `to scratch with the nails'.

niá¸¥Å›akna 7105 *niá¸¥Å›akna `gone out'. [âˆš*Å›AK2]
Pa. nissakka -- m. `a name of the ablative case', nissakkana -- n. `going out'; N. niskanu `to go out, escape' rather than by metath. < *niksanu s.v. NIá¹£KASATI.

niá¸¥Å›aá¹…ka 7106 niá¸¥Å›aá¹…ka `fearless' R. [Å›Aá¹…KÄ• --]
Pk. á¹‡issaá¹• ka -- , á¹‡Ä«saá¹• ka -- `free from fear or doubt'; K. nahang `fearless', S. nisaá¹…gu, L. nisaá¹…g adv.; P. nisaá¹…g, nasËš `certainly'; B. Or. nisaá¹…ka `fearless', H. nisaÌƒk, nisÃ£Ì„k; Si. nisÃ¤ka, nisaka `undoubted'.
Addenda: niá¸¥Å›aá¹…ka -- : WPah.ká¹-g. nÉ™Å›É”Ì• Ì„á¹…g `fearless'.

niá¸¥Å›uddhi 7107 *niá¸¥Å›uddhi `without certainty'. [Å›ÃºDDHI --]
Ku. nisÅ«Ë˜dh `careless'.

niá¸¥Å›Ä“á¹£a 7108 niá¸¥Å›Ä“á¹£a `without remainder, complete' MBh. [Å›Ä“á¹£A --]
Pa. nissÄ“sa -- `whole, all', Pk. á¹‡issÄ“sa -- , á¹‡Ä«sÄ“sa -- ; -- Si. nises (EGS 90) â†• Pa.

niá¸¥Å›auca 7109 *niá¸¥Å›auca `without purity'. [Å›AUCÃ¡ --]
G. naso m. `uncleanliness'.
niá¸¥Å›rayaá¹‡Ä« -- see NIÅ›RAYAá¹‡Ä«ËŠ -- .

niá¸¥Å›rÄ«ka 7110 niá¸¥Å›rÄ«ka `ugly, unfortunate' MBh. [Å›RÄ«ËŠ --]
Pa. nissirÄ«ka -- `unfortunate'; -- Si. nisiri (EGS 90) â†• Pa.
niá¸¥Å›rÄ“á¹‡i -- see NIÅ›RAYAá¹‡Ä«ËŠ -- .

niá¸¥Å›vÄ• sa 7111 niá¸¥Å›vÄ• sa1 m. `sigh' Mn. [Sb. from niá¸¥Å›vasiti: in MIA. collides with NIÅ›VÄ• SA -- m. `breathing out or in' R. ~ NIÅ›VASITI. -- âˆšÅ›VAS]
Pk. á¹‡issÄ• sa -- , á¹‡Ä-Ì„sÄ• sa -- m. `sigh'; Ku. nisÄ• s `sorrow', nisÄ• sÄ«á¹‡o `to sigh after, be melancholy'; N. nisÄ• snu `to sigh', nisÄ• sinu `to be suffocated'; MB. nisÄ• sa `sigh', H. nisÄ• s(Ä•), nisÃ£Ì„s(Ä•) m., Marw. nisÄ• so m.; OG. nÄ«sÄ• sa m. `exhalation', G. nisÄ• sÉ” m. `respiration, sigh, groan'; M. nisÄ• s m. `exhalation', nisÄ• sá¹‡&etilde; `to pant'.
Addenda: niá¸¥Å›vÄ• sa -- 1: S.kcch. nÄ«sÄ• so m. `sigh'; WPah.kc. nÉ™sasiá¹‡o, ká¹-g. nÉ™sÃ¡sá¹‡Ãµ `to breathe heavily, to sigh' (Him.I 168 â†• lg. in which Å› > s; but rather assim. Å› -- s > s -- s), Wkc. nÉ™ksasiá¹‡o `to sigh' ( -- k -- from nÄ• k < *NAKKA -- Add2); poet. nÉ™saso m. `sigh', OA. niÅ›Ä• h, A. niyÄ• h AFD 224.

niá¸¥Å›vÄ• sa 7112 *niá¸¥Å›vÄ• sa2 `breathless'. [Å›VÄ• SÃ¡ --]
L. nisÄ• hÄ• `breathless'.
*niá¸¥á¹£Ä• ra -- `exit' see *NIá¸¥SÄ• RA -- .

7113 *niá¸¥á¹£Ä• vyatÄ“ `is caused to be produced'. [Cf. sÄ• vayati `causes to be born' Gr. -- âˆšSÅ«]
M. nisaÌ„Ì†vá¹‡&etilde; `to shoot into ears (of corn)'.
niá¸¥á¹£upta -- see *NIá¹£UPTA -- .
*niá¸¥á¹£katta -- `jumped out' see next.

7114 *niá¸¥á¹£kadati `jumps out'. 2. Pp. *niá¸¥á¹£katta -- . [Cf. caniá¹£kadat, inf. -- skÃ¡das, -- skÃ¡dÄ“ RV., aor. askadat Gr. <-> âˆšSKAND]
1. Bshk. (LSI) nÅ«k -- as `he came out', (Biddulph) nikki `away' (absol. of *nik -- `to go away'?); Tor. nik -- , nig -- `to come or go out'; Phal. nikh -- `(the sun) to rise': AO xviii 245 connects with Sh. nikhayÃ³Ä-kiÌ¯ < NIá¹£KASATI, but without explanation of loss of -- s -- .
2. Tor. nigÄ• t `he came out'; Phal. sÅ«ri nikhá¸—ti `the sun came out': these phonet. could be < *NIá¹£KASTA<-> but see above.

7115 *niá¸¥á¹£kavati `pokes out'. [âˆšSKU]
Pk. á¹‡ikkhaviya -- `destroyed'; Kho. (Lor.) niÅ¡kik (= á¹£k?) `to pick, dig into, drill or cut a hole'.

niá¸¥á¹£kÄ• vana 7116 *niá¸¥á¹£kÄ• vana `poking out'. [âˆšSKU]
Bi. nikÄ• wan `superficial weeding', nikaunÄ« `digging'.

7117 *niá¸¥á¹£kÄ• vayati `pokes out'. [Cf. niá¸¥á¹£kÄ• ËŠvam `to tear' TS., skÄ• vayati Gr. -- âˆšSKU]
Bi. nikÄ• eb `to weed', H. nikÄ• nÄ• .

7118 *niá¸¥á¹£á¹-hÄ«yatÄ“ `is finished', nÃ-á¸¥á¹£á¹-hita -- `grown forth' RV., `prepared, finished' ÅšBr. [Cf. nistiá¹£á¹-hati `finishes' ChUp., niá¹£á¹-hÄ• payati KÄ• tyÅšr., Pa. niá¹-á¹-hÄ• ti `is finished', Pk. á¹‡iá¹-á¹-haÌ„Ì†i. -- âˆšSTHÄ•]
Pa. niá¹-á¹-hita -- `finished', Pk. á¹‡iá¹-á¹-hiya -- ; N. niá¹-hinu `to be forced'; G. niá¹-hvuÌƒ `to be ended, be exhausted, pass, glide away', caus.

niá¹-hÄ• á¹›vuÌƒ, niá¹-hiyÉ” m. `want, deficiency'; Si. niá¹-á¹-Ä• venavÄ• `to be ended' (-- á¹-á¹- -- < Si. -- á¹-y -- ?).

niá¸¥sattva 7119 niá¸¥sattva `weak, miserable' MBh. [SATTVÃ¡ --]
Pa. nissatta -- `unsubstantial, weak'; Pk. á¹‡issatta -- , á¹‡Ä«saËš `without courage, weak'; S. nisatu, Ëšto `weak'; N. nisto `weak, mere'; Or. nisata, (Sambhalpur) nisatiÄ• `weak, untrue, lying'; H. poet. nisat `untrue'; OG. nÄ«sata `weak, faithless'; M. nisat `shameless, nistÄ• `mere, simple'; -- P. nestÄ« `poor, wretched, worthless' < *naiá¸¥sattvika -- ?

niá¸¥samaka 7120 *niá¸¥samaka `unequal'. [SAMÃ¡ --]
K. neÌ†somu `unequal, different'.

niá¸¥saraá¹‡a 7121 niá¸¥saraá¹‡a n. `going forth or out' MBh., `egress, gate' lex. [âˆšSRÌ¥]
Pa. nissaraá¹‡a -- n. `going out, escape', Pk. á¹‡issaraá¹‡a -- , á¹‡Ä«saËš n.; G. nisará¹‡Ä« f. `ladder' (not with P. B. Paá¹‡á¸• it IL xvi 123 < NIÅ›RAYAá¹‡Ä«ËŠ -- : poss. < *nisaraá¹‡a -- `approach' with ni -- as in NIYÄ• ËŠNA -- . See Å›RITÃ- --).

7122 niá¸¥sarati `goes or comes out' Mn. [âˆšSRÌ¥]
Pa. nissarati `comes out', Pk. á¹‡issaraÃ¯, á¹‡Ä«saËš, Gy. wel. niser -- ; S. nisiraá¹‡u `to shoot out to ear (of grain), shoot up, be coming to a head'; L. nissaraá¹‡, (Ju.) nisraá¹‡ `to come into ear, spring up (of a plant), blossom', awÄ• á¹‡. nissur imper. `be free'; P. nissarnÄ• `to issue'; WPah. (Joshi) nisrá¹‡u `to come into ear'; OAw. nisaraÃ¯ `escapes'; H. nÄ-Ì„sarnÄ• `to come out, depart'; OMarw. nÄ«saraÃ¯ `comes out, escapes'; OG. nÄ«saraÃ¯ `goes out', G. nisarvuÌƒ `to issue, go, depart'. -- M. nisará¹‡&etilde; `to slip, slide' rather < *NIá¸¥Ká¹£ARATI.

niá¸¥sarala 7123 *niá¸¥sarala `very straight'. [For intensive nis -- cf. *nirguru -- 1. -- sarala --]
P. nisslÄ• , ËšlÄ«Ã£Ì„ `straight'.

7124 niá¸¥sarpati `steals away' ÅšrS. [âˆšSRÌ¥P]
Ext. -- á¹-á¹- -- in M. nispaá¹-á¹‡&etilde; `to slip aside'.
niá¸¥saha -- `weak' KathÄ• s. [âˆšSAH]
See next.

niá¸¥sahÄ• ya 7125 niá¸¥sahÄ• ya `without helpers' MÄ• latÄ«m. [SAHÄ• YA --]
Or. nisÄ• hÄ• `helpless'; -- or < niá¸¥saha -- `weak' KathÄ• s.; Pk. á¹‡issaha -- `weak, slow'.

niá¸¥sÄ• ra 7126 niá¸¥sÄ• ra1 m. `coming out' MBh. 2. *niá¸¥á¹£Ä• ra -- . [âˆšSRÌ¥]
1. Pk. á¹‡issÄ• raya -- , á¹‡Ä«sÄ• Ëš adj.; S. nesÄ• ro m. `spout projecting from roof to throw off rain'; L. nisÄ• r f. `trough to conduct water from well'; P. nisÄ• rÄ• m. `coming out'.
2. Dm. dar -- niÅ¡Ä• ra `threshold' (Å¡?).

niá¸¥sÄ• ra 7127 niá¸¥sÄ• ra2 `pithless, worthless' Hariv. [SÄ• ËŠRA -- 2]
Pa. nissÄ• ra -- `sapless', Pk. á¹‡issÄ• ra -- , Ëšaga -- , á¹‡Ä«sÄ• ra -- , K. neÌ†sÄ• r; Si. nisaru `empty, fruitless'.
Addenda: niá¸¥sÄ• ra -- 1: â€ *VIBHÄ• NIá¸¥SÄ• RA -- .

7128 niá¸¥sÄ• rayati `expels' MBh. [âˆšSRÌ¥]
Pa. nissÄ• raá¹‡a -- n. `expulsion'; Pk. á¹‡issÄ• rÄ“i, á¹‡Ä«sÄ• raÃ¯ `drives out', á¹‡Ä«sÄ• raá¹‡a -- n.; OAw. nisÄ• raÃ¯ `drives out'; H. nisÄ• rnÄ• `to expel'.

niá¸¥sÄ• hasa 7129 *niá¸¥sÄ• hasa `without courage'. [SÄ• HASA --]
B. nisÄ• has `cowardly', Or. nisÄ• hÄ• si.

niá¸¥siÃ±ca 7130 *niá¸¥siÃ±ca `without emission'. [*SIÃ±CA --]
OG. nisÄ«á¹• ca `impotent'.

niá¸¥srÌ¥ta 7131 niá¸¥srÌ¥ta `gone out' Up. [âˆšSRÌ¥]
Pa. nissaá¹-a -- `come out', WPah.bhal. pp. nisso.
Addenda: niá¸¥srÌ¥ta -- : WPah.ká¹-g. nÄ©ËŠsá¹‡Ãµ `to come out, slip out, get loose', caus. nÉ™se/uá¹‡Ãµ `to make come out (e.g. the string from the sewn canal in trousers), loosen (something that has got stuck)'.
â€ *niá¸¥sravaá¹‡a -- see â€ *NISRAVAá¹‡A -- .

niá¸¥srÌ¥á¹£á¹-a 7132 *niá¸¥srÌ¥á¹£á¹-a `sent forth'. [Cf. nÃ-á¸¥srÌ¥jati RV., and nisrÌ¥á¹£á¹-a -- Mn. -- âˆšSRÌ¥J]
Pa. nissaá¹-á¹-ha -- `dismissed, handed over'; AÅ›. niá¹£iá¹-hÄ• nom. sg. f.

`bestowed'; Pk. á¹‡Ä«saá¹-á¹-ha -- , á¹‡isËš, á¹‡isiá¹-á¹-ha<-> `expelled';
M. nisaá¹-á¹‡&etilde; `to slip away'.

niá¸¥stavana 7133 *niá¸¥stavana `without pride'. [STAVANA --]
OG. nÄ«thuá¹‡a (for -- thoá¹‡ -- after thuá¹‡aÃ¯ < *STUNOÌ„TI?).

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niá¸¥sthÄ• man 7134 niá¸¥sthÄ• man `*without place' (`powerless' DeÅ›Ä«n.).
[STHÄ• ËŠMAN --]
S. nithÃ£Ì„Ãµ `without place of residence' perh. a S. cmpd. from thÄ• uÌƒ.

niá¸¥svara 7135 *niá¸¥svara `noise'. [Cf. nÃ-á¸¥svarati `chants away'
KÄ• á¹-h. -- âˆšSVRÌ¥]
Si. nisara `sound, noise' or < *NISVARA -- .

7136 nikaá¹-am, Ëšá¹-Ä“, Ëšá¹-Ä• t adv. `near' R. [Despite EWA ii 158
derivation with P. Tedesco JAOS 65, 161 f. from nikrÌ¥á¹£á¹-a -- is phonet.
impossible, and Mu. origin with F. B. J. Kuiper Debrunner -- Festschrift 247
unlikely. Derived from nikrÌ¥ta -- adverbially preserving the mng. `*put at'
(semant. cf. saá¹• nihita -- `near') afterwards replaced by `put down,
humbled' (J.C.W.)]
Pa. nikaá¹-a -- `near', Pk. á¹‡iaá¸• a -- , á¹‡iala -- , á¹‡iaá¸• ia -- , Dm.
nyeiÅ•, nyÃ¤ya, PaÅ¡.kuá¹›. nyoÌ„á¹›á¹“, Gaw. nyÄ• á¹›É”, Bshk. nÄ«ËŠer Tor.
nioÌ„, Sv. nyeá¹›o, Phal. nihÄ• ËŠá¹›a, K. adj. nyÅ«ru, f.nÄ«rÃ¼, adv. nÄ“ri
(< nikaá¹-Ä“), rÄ• m. nÄ“á¹›Ä“, pog. nÄ“á¹›i, kash. nioÌ„á¹›u, L. neá¹›e; P.
neá¹›Ä• m. `vicinity', neá¹›e `near'; WPah.bhad. nÄ“á¹›oÌ„, paá¹…. cur.
nÄ«á¹›; Ku. neá¹›o adj., N. nira adv., OB. niaá¸• i, B. niyaá¹›, Or.
niÄ• á¹›a, Mth. Bhoj. niyar, OAw. niyara, lakh. nÄ“rÄ“, H. neá¹›e, nÄ«á¹›e,
nÄ«re, G. neá¹›e.

NAIKAá¹-YA -- .
Addenda: nikaá¹-am: WPah.ká¹-g. nÃ©á¸• á¸• hi, neá¸• i `near' adv., Wkc. neá¹›u , J. neá¹›Ä“, kiuÌƒth. neÌ†Å«á¹›Ä“ (u < rÌ¥ in nikrÌ¥ta -- ?).

nikara 7137 nikara m. `heap' MBh. [âˆšK&RCIRCLEMACR;1 or âˆšK&RCIRCLEMACR;1?]
Pa. nikara -- m. `multitude'; Pk. á¹‡igara -- , á¹‡iara -- m. `heap'; P. nÄ«rÄ• m. `stack, fodder' (in latter sense prob. < NIGARA --).

7138 *nikartati `cuts off'. [Cf. NÃ-KRÌ¥NTATI. -- âˆšKRÌ¥T1]
Dm. niÃ¤á¹-h -- `to cut, shear, clip'; Phal. nyÄ• á¹- -- `to shear (wool)';
K. neÌ†tun `to cut or pluck off hair of an animal, shear'.

nikaá¹£Ã¡ 7139 nikaá¹£Ã¡ m. `roller, harrow' &capamacr;past., `touchstone' MBh. [âˆšKAá¹£]
Pa. nikasa -- `whetstone'. -- X NIGHARá¹£A -- q.v.

nikÄ• yÃ¡ 7140 nikÄ• yÃ¡ m. `heap' Mn. [âˆšCI1]
Pa. nikÄ• ya -- m. `collection'; Pk. á¹‡ikÄ• ya -- m. `heap'; L. niÄ• Ä© f. `manured land near village'; P. niÄ• Ä«Ëœ f. `midden, cesspool, cultivation round a house or village'.

nikÄ• rÃ¡ 7141 nikÄ• rÃ¡ m. `tossing up, piling up or winnowing of corn' lex. [âˆšK&RCIRCLEMACR;1]
P. niÄ• rÄ• m. `mass of rubbish containing gold or silver'; Ku. nyÄ• ro `dust in a goldsmith's shop which contains atoms of gold and silver'; Bi. niyÄ• rÄ• `ashes collected by a gold -- washer'; Mth. niyÄ• r -- dhoÄ• `goldwasher'; H. niyÄ• rÄ• , nyÄ• Ëš m. `scoria left after refining gold'; M. nerÄ• m. `rubbish of a goldsmith's shop'. <-> Deriv.: P. niÄ• ryÄ• m. `washer of gold and silver filings'; Or. niyÄ• riÄ• `a person who picks out different articles from a miscellaneous heap, one who searches for gold dust in a goldsmith's shop'; Bi. niyalÌ„Ì†riyÄ• `gold -- washer'; H. niyÄ• riyÄ• m. `one who buys ashes and rubbish from a goldsmith's shop for sifting'.

nikiraá¹‡a 7142 *nikiraá¹‡a `scattering'. [âˆšK&RCIRCLEMACR;1]
K. nirun, dat. Ëšranas m. `thatching grass'; P. nÄ«ran m. `layer of straw'.

7143 *nikirati `scatters'. [Pa. nikiá¹‡á¹‡a -- `hidden away' < *nikÄ«rá¹‡a

-- . -- âˆšK&RCIRCLEMACR;1]
L. nÄ«raá¹‡, pres. part. nirÄ“ndÄ• `to scatter'; H. nÄ«rnÄ• `to scatter, sprinkle, water (rather than < NÄ«RÃ¡ --)'.

nikuá¹-á¹-a 7144 *nikuá¹-á¹-a `cutting'. [nikuá¹-á¹-ana -- n. `pounding', Pk. á¹‡ikuá¹-á¹-Ä“i `cuts, beats'. -- âˆšKUá¹-á¹-]
P. n&etilde;uÌƒá¹- m. `the block or plank on which a carpenter hews his timber'.
nikrÌ¥ta -- see NIKAá¹-AM.

nikrÌ¥tti 7145 *nikrÌ¥tti `cutting off'. [nikrÌ¥tta -- MBh. -- âˆšKRÌ¥T1]
K. neÌ†th, dat. n&ebrevdotdot;Ä‹Ã¼ f. `removing wool of sheep &c. by cutting or plucking'.

7146 nÃ-krÌ¥ntati `cuts off' KÄ• tyÅšr., ËštÄ“ `cuts oneself', nakhÄ• ËŠni nËš `cuts one's nails' TS. [âˆšKRÌ¥T1]
Pa. nikantati `cuts off', Pk. á¹‡ikiá¹• taÃ¯; PaÅ¡. n&etilde;á¹› -- `to shave' IIFL iii 3, 132. -- See *NIKARTATI.

nikrÌ¥á¹£á¹-a 7147 nikrÌ¥á¹£á¹-a `debased, despised' MBh. 2. `near', n. `nearness' SuÅ›r. [Cf. nÃ-kará¹£ati `draws down' TS. <-> âˆšKRÌ¥á¹£]
1. Pa. nikaá¹-á¹-ha -- `debased', Pk. á¹‡ikkiá¹-á¹-ha -- , á¹‡ikkaá¹-á¹-ha <-> `low, mean, thin, weak'; N. neá¹-hnu `to do one's worst to, reprimand'; Si. nikuá¹-u `low, base'.
2. Pa. nikaá¹-á¹-hÄ“ `near'; -- M. neá¹-Ä« H. Smith BSL 101, 115, but rather < NAIKAá¹-YA -- .
*nikka -- `clean' see NIKTÃ¡ -- .

nikkhuá¹-á¹-a 7148 *nikkhuá¹-á¹-a `finished'. [*KHUá¹-á¹-A -- 2]
P. nakhuá¹-á¹-á¹‡Ä• `to be decreased, be reduced to nothing'.

nikkhuriya 7149 *nikkhuriya `wretched'. [Cf. nikhurya -- pÃ¡ -- `protector of the afflicted' TS. (trans. A. B. Keith p. 595 note 7.)]
Pk. á¹‡ikkhuria -- `infirm'; H. nikhorÄ• , Ëšoá¹›Ä• `miserable', M. nikhorá¸• Ä• LM 358.

niktÃ¡ 7150 niktÃ¡ `washed, purified' RV. [âˆšNIJ]
Wg. nÄ©tÉ™ -- `bald', Dm. nitÃ³i; -- replaced in MIA. by *nikka -- : Pk.

á¹‡ikka -- `clear'; Woá¹-. nik `thin'; K. nyuku, f. nicÃ¼ `fine, small' (whence nikun `to become small'), á¸• oá¸• . nikko `small'; L. P. nikkÄ• `small, young', awÄ• á¹‡. nik `shortness', khet. niká¹›Ä• `small', nikÄ« aá¹…gÉ™l `third finger'; WPah.bhad. niká¹›o `small', bhal. nikki lo f. `early dawn', niká¹›o `younger', cur. nikkÄ• `small'; Ku. niko `good, kind', gng. nik; N. niko `healthy, well'; A. nikÄ• `clean'; B. nikÄ• `to wipe, plaster with cowdung'; Or. nika `fine and clean (only of rice)', nikÄ• `sweeping a house clean', nikÄ• ibÄ• `to cleanse'; Mth. nÄ-Ì„k `good', nikÄ• h, Aw.lakh. nÄ«k; H. nÄ«kÄ• `good, beautiful' (nekÄ• infl. by Pers. nÄ“k); OMarw. nÄ«kÄ• adv. `well'; G. nÄ«kuÌƒ `clear, pure, fine'; M. nikÄ• `pure, good'. -- See *NIGNA -- .
*ANIKTA -- ; *NIKTÄ• á¹…GA -- .
Addenda: niktÃ¡ -- : A. nikÄ• iba `to cleanse' AFD 337.

niktÄ• á¹…ga 7151 *niktÄ• á¹…ga `with clean body'. [NIKTÃ¡ -- , Ã¡á¹…GA -- 1]
Wg. nitoá¹… `bald, naked, destitute': see NAGNÃ¡ -- .

nikrÃ¡maá¹‡a 7152 nikrÃ¡maá¹‡a n. `putting down the feet, footstep' RV. [âˆšKRAM]
Kho. (Lor.) nikrenoÌ„nu `a horizontal cutting in a hillside' with assimilation of n -- r -- m -- n to n -- r -- n -- n?
*niká¹£arati `flows down' see *NIá¸¥Ká¹£ARATI.
niká¹£Ä• -- see LIKá¹£Ä• ËŠ -- .
*niká¹£Ä• ra -- `flowing down' see *NIá¸¥Ká¹£Ä• RA -- .
*niká¹£Ä• rayati see *NIá¸¥Ká¹£Ä• RAYATI.
*niká¹£alati see *NIá¸¥Ká¹£ALATI.
*niká¹£Ä• la -- see *NIá¸¥Ká¹£Ä• LA -- .
*niká¹£Ä• layati see *NIá¸¥Ká¹£Ä• LAYATI.

7153 niká¹£ipati `throws, puts down, leaves' YÄ• jÃ±. [âˆšKá¹£IP]
Pa. nikkhipati `puts down, leaves', Pk. á¹‡ikkhivaÃ¯; OG. nÄ«á¹• khÄ«u `thrown away, left' < -- khiviya -- .

niká¹£ipta 7154 niká¹£ipta `deposited, abandoned' Mn. [âˆšKá¹£IP]
Pa. nikkhitta -- `laid down', Ëšaka -- m. `one to whose charge something has been committed'; AÅ›. nikhitÄ• nom. sg. f. `deposited'; Pk. á¹‡ikkhitta -- `put down,

abandoned'; Si. inscr. nikata `deposited'. -- X Ká¹£UBDHA -- : L. nakhiddh `worthless', P. nikhiddh, nakhËš `unfit to be touched, of the lowest sort'; -- S. nikhedaá¹‡u `to disgrace' tr. pres. st. formed from *nikhidh -- , whence nikhedu `disgraceful, vile' with e from the verb.

niká¹£utta 7155 *niká¹£utta `stamped in'. [âˆšKá¹£UD]
Pk. á¹‡ikkhutta -- n. `certainty'; OG. nikhÅ«á¹• tÄ« f. adj. `absorbed in'.

nikhÄ• da 7156 *nikhÄ• da `pressing and cutting into'. 2. *nikhÄ• dana -- .
[Cf. nÃ-khidati `presses into' RV. -- âˆšKHID]
1. P. naihÄ• m. `turner's gouge'.
2. Pa. nikhÄ• dana -- n. `a partic. sharp instrument, chisel' Morris JPTS 1884, 83; P. nahÄ• á¹‡ m., nihÄ• á¹‡Ä« f. `turner's gouge'; Ku. nihÄ• á¹‡ `chisel for wood or stone'; B. nin `chisel', Or. nihÄ• á¹‡a, Ëšá¹‡Ä«, nihaá¹‡a, H. nihÄ• nÄ«, nahanÄ« f., Si. niyana.
*nikhÄ• dana -- `chisel' see prec.
nikhuryapÃ¡ -- see *NIKKHURIYA -- .
Addenda: *nikhÄ• da -- . 2. *nikhÄ• dana -- : WPah.ká¹-g. nh&gravemacrepsilon; á¹‡ m. `tool for carving, chisel'.
*nikhÄ• dana -- see *NIKHÄ• DA -- Add2.

nigaá¸• a 7157 nigaá¸• a m.n. `iron chain for legs' Hariv., nigala<-> BHSk.
Pa. nigaá¸·a -- m. `fetter'; Pk. á¹‡iaá¸• a -- , á¹‡iala -- m.n. `fetter, anklet like a fetter'; S. niaru, neru, nelu m. `shackles for forefeet of animals'; L. nayal m. `chain for legs of camel or horse'; Ku. nelo, pl. nyÄ• lÄ• m. `fetter', N. nel, A. nihal, B. niÄ• lÄ«, G. nevaá¸· f.
Addenda: nigaá¸• a -- 1: OP. nivalu m. P. niul m.

7157a â€ *nigaá¸• a -- 2 `throat'. [*gaá¸• a -- 6 see GALA -- 2]
S.kcch. niá¹›Ä«, niá¸·Ä« f. `throat, front of throat'?

nigamÃ¡ 7158 nigamÃ¡ m. `marketplace' &capamacr;past. [âˆšGAM]
Pa. nigama -- m. `market town', Pk. á¹‡igama -- m.; OSi. niyama `marketplace'.
*NIGAMAGRÄ• MA -- .

nigamagrÄ• ma 7159 *nigamagrÄ• ma `market village'. [NIGAMÃ¡ -- , GRÄ• ËŠMA --]
Si. niyamgama `large village'.

nigara 7160 nigara m. `swallowing' W. [âˆšG&RCIRCLEMACR;2]
P. nÄ«rÄ• m. `fodder'. -- See NIGÄ• RÃ¡ -- .

nigaraá¹‡a 7161 nigaraá¹‡a n. `eating' Åšaá¹• k., or nigiraá¹‡a -- n. `swallowing' KathÄ• s. [âˆšG&RCIRCLEMACR;2]
G. nÄ«raá¹‡ n. `grass thrown to cattle as fodder'.

7162 *nigarayati `makes swallow'. [Cf. nigÄ• rayati PÄ• á¹‡. -- âˆšG&RCIRCLEMACR;2]
H. nÄ«rnÄ• `to provide with food'; G. nÄ«rvuÌƒ `to place grass before cattle as fodder'.

7163 nigalati `swallows' BhartrÌ¥. 2. *nigilati. [âˆš*GAL2]
1. Kho. (Lor.) neglik `to swallow up'; Ku. nelaá¹‡o `to swallow', gng. nyawaÌƒ&rtodtilde;É™, pp. neiaÌƒ; -- with MIA. anal. -- gg -- : K. neÌ†ngalun `to swallow', L. (Ju.) nigÌ laá¹‡, P. nigalá¹‡Ä• , Ku. nÄ©galá¹‡o, nÄ©gaá¹‡o, N. (West) niá¹…galnu, H. nigalnÄ• , nÄ©gËš, OMarw. nÄ«galaÃ¯.
2. Pa. niggilati `swallows down'; P. nillá¹‡Ä• `to eat to satiety'; N. nilnu `to swallow', H. lÄ«lnÄ• .

nigalana 7164 nigalana n. `swallowing' lex. [~NIGARAá¹‡A -- . -- âˆš*GAL2]
K. neÌ†ngalan m. `act of swallowing'.

7165 *nigÄ• ti `learns', nyÃ¡gÄ• t `went down' RV. [Cf. nigantavya -- `to be learnt' &capamacr;past., nigacchati `acquires knowledge' lex., Pk. á¹‡iacchaÃ¯ `sees'. -- âˆšGÄ•]

Pk. á¹‡iaÃ¯ `sees'; Ash. niá¹…Ä• ËŠ -- `to know, recognize'; Wg. niá¹…Ä• -- `to understand'.

nigÄ• rÃ¡ 7166 nigÄ• rÃ¡ m. `swallowing' PÄ• á¹‡. [âˆšG&RCIRCLEMACR;2]
H. niyÄ• r, nyÄ• r m. `fodder for cattle'. -- See NIGARA -- .
nigÄ• rayati see *NIGARAYATI.
nigiraá¹‡a -- see NIGARAá¹‡A -- .
nigilati see NIGALATI.

nigna 7167 *nigna `washed'. [Cf. NIKTÃ¡ -- . -- âˆšNIJ]
Kal.rumb. nÃ-gim `I wash'; Kho. nigik `to wash (hands, clothes, &c.)', nigeik `to wash something for someone else'.

7168 *nigranthati `intertwines'. [Cf. punar -- nigrantham `intertwining again' AitBr. -- âˆšGRANTH]
Pa. nigandá¹‡Ä• , nagËš `to quilt', nigandÄ• , nagËš m. `a stitch in quilting'.

nigraha 7169 nigraha m. `restraint, punishment' Mn. [âˆšGRAH]
Pa. niggaha -- m. `restraint, rebuke', Pk. á¹‡iggaha -- m.; Si. nigÄ• `contempt, insult'.

nighará¹£a 7170 nighará¹£a m. `rubbing' KÄ• v. [âˆšGHRÌ¥á¹£]
Pa. nighaá¹• sa -- m., Pk. á¹‡ihaá¹• sa -- m., Si. nahas. <-> X NIKAá¹£Ã¡ -- :
Pk. á¹‡ighasa -- , á¹‡ihasa -- m. `touchstone'.
nighasa -- see *NIGHÄ• SA -- .

nighÄ• tana 7171 *nighÄ• tana `striking on'. [Cf. NIGHÄ• TI -- . -- âˆšHAN1]
A. niyÄ• ri `anvil', B. nihÄ• n, nehËš, neyÄ• n, nihÄ• ni, nehËš, nihÄ• li, Or. nihÄ• nÄ« (-- n -- ?), H. nihÄ• lÄ« f.

nighÄ• ti 7172 nighÄ• ti f. `iron hammer' lex. [Cf. nighÄ• ta -- m. `blow' Gaut., Pa. nighÄ• ta -- `struck down', Ëšti -- f. `defeat', Pk. á¹‡ihÄ• ya -- m. `blow'. -- âˆšHAN1]
N. lihi `anvil', B. nihÄ• i, nehËš, neyÄ• i, Or. nehÄ• i, nehi, lihÄ• i, Bi. nihÄ• i, nehËš, Mth. nehÄ• Ä«, nahËš, lihÄ• i, lahËš; Bhoj. nahÄ• i, nihÄ• Ä« f. `anvil', nihÄ• u m. `iron hammer'.
*NIGHÄ• TIKÅ«á¹-A -- .

nighÄ• tikÅ«á¹-a 7173 *nighÄ• tikÅ«á¹-a `hammer'. [NIGHÄ• TI -- , KÅ«á¹-A -- 1]
Mth. lihÄ• war `large hammer'.

nighÄ• sa 7174 *nighÄ• sa `food put down'. [Cf. nighasa -- m. `food' lex. -- âˆšGHAS]
N. niyÄ• so `leavings of animals' fodder'. -- See *NIRGHÄ• SA -- .

7175 *nighuá¹-ati `returns'. [âˆšGHUá¹-]
Pk. á¹‡ihoÌ„á¸• aÃ¯ `returns, drives back'; MB. nihuá¹› -- `to return'.
Addenda: *nighuá¹-ati: Pk. á¹‡ihoÌ„á¸• aÃ¯ `makes fall (in pp. á¹‡ihoÌ„á¸• iya -- ), prevents, destroys' (`*causes to turn, *drives back' ~ ghoÌ„á¸• aÃ¯ `turns'?); -- X NÃ-PATATI q.v.
*niá¸• á¸• ha -- see *NAá¹-á¹-A -- Add2.

nighrÌ¥á¹£á¹-a 7176 nighrÌ¥á¹£á¹-a `rubbed' MBh. [âˆšGHRÌ¥á¹£]
Pk. á¹‡ihaá¹-á¹-ha -- (cf. á¹‡ihasiÅ«á¹‡a absol. < *nighrÌ¥á¹£ati); OM. nihaá¹-aá¹‡eá¹• `to rush forcibly', M. nehaá¹-á¹‡&etilde;, neheá¹-Ëš, neá¹-Ëš `to press hard on'.

7177 *nicamati `sips'. [nicamana -- n. `sipping', cÃ¡mati `sips' Nir. -- âˆšCAM]
Pr. -- nÇ°Ã¼m -- `to sup soup'.

niá¹…gÄ• la 7178 *niá¹…gÄ• la `cane'.
P. nirgal m., lÄ« f., riá¹…gal `the hill bamboo Arundinaria utilis', WPah.jaun. niá¹…Ä• wo, niá¹…alÄ«; Ku. nigÄ• lo, niá¹…Ä• lo `a small bamboo'; N. nÄ©gÄ• lo, niá¹…Ä• lo `the small bamboo A. intermedia'; Bi. H. nigÄ• lÄ« f. `cane stem of hookah'.

nicula 7179 nicula m. `the tree Barringtonia acutangula' SuÅ›r.
Pa. nicula -- m. `id.', Pk. á¹‡icula -- m.; -- Si. nisuá¸·u (ES 46) with -- s -- prob. â†• Pa.

nicchÄ• ya 7180 *nicchÄ• ya `shady'. [Cf. Pers. (Fars) nisÄ• , Yid. nusÄ«y `shady side of a valley' IIFL ii 233. -- CHÄ• YÄ• ËŠ --]
Ash. nÄ«Ä• e `shady, shady side of a valley, shade'; Kho. niÄ• hÃ¡g `shady side of anything' (â†’ Yid. niÄ• Ä• ËŠg).

NIJ `wash': NIKTÃ¡ -- , *NIGNA -- , *NIJYATI, NÄ“JAKA -- ; *ANIKTA -- , *AVANIJYATI, *Ä• NIJYATI.

nijÃ¡ 7181 nijÃ¡ `constant' AV., `innate, of one's own country, one's own' Hit. [âˆšJAN]
Pa. nija -- , niya -- , Ëšaka -- `own'; NiDoc. ni genitive affix; Pk. á¹‡ia -- `own', Mth. nia, OG. niya.
*NIJAKÄ• LA -- .

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nijakÄ• la 7182 *nijakÄ• la `continual'. [NIJÃ¡ -- , KÄ• LÃ¡ -- 2]
Woá¹-. nÄ“ilÄ«ËœËŠ, ËšlÄ«ËŠn, ËšlÄ« `always'.

7183 *nijahÄ• ti `leaves'. [Cf. jÃ¡hÄ• ti RV., nÃ-hÄ«yate `is lost' RV. -- âˆšHÄ• 3]
Pr. -- nzÉ™ -- `to put, place'; -- Kho. niÅ¾ik `to take off clothes, flay' (BelvalkarVol 94 < *nijahaya --) rather < *NIRJAHÄ• TI.
*nijjhara -- `waterfall' see NIRJHARA -- 1.
*nijjharati `flows down' see *NIRJHARATI.

7184 *nijjhulati `nods'. [âˆš*JHUL]
S. nijhuraá¹‡u `to nod from weariness'.

7185 *nijyati `washes'. [Cf. pass. nijyatÄ“ MBh. and poss. Gk. ni/zw with IE. gwiÌ¯. -- âˆš NIJ]
Ash. nijÌˆ -- , ninjÌˆ -- `to wash', Wg. niÇ° -- , niÅ¾ -- , Kt. niÇ° -- , ninÇ° -- .
niá¹-ala -- , Ëšá¹-Ä• la -- , Ëšá¹-ila -- see LALÄ• ËŠá¹-A -- .
*niá¸• á¸• ha -- `defective' see *NAá¹-á¹-A -- .

7186 *niá¸• á¸• halati `falls down'. [âˆš*á¸• HAL]
M. niá¸• haá¸·á¹‡&etilde; `to fall down'.

niá¹‡yÃ¡ 7187 niá¹‡yÃ¡ `inner, hidden, secret' RV. [NÃ-]
Kt. nyiÅ•e `down', nÄ«ËœÅ• `east'; Dm. nye_Å•a, nyoÅ•aÌƒ `under, below', ny Ã¤Å• -- pÄ• `sole of foot', Kal.rumb. nÉ™ÌƒÅ• `lower part', nÉ™ÌƒÅ•una `below'; L.khet. niÃ±jÄ• `south' (or < NÃ-YAÃ±C --).

nitapta 7188 *nitapta `hot'. [nÃ-tapati `emits heat, consumes by fire' AV. -- âˆšTAP]
WPah.kiuÌƒth. niÄ• tau, Ëštu `hot'.
Addenda: *nitapta -- : WPah.ká¹-g. nettÉ” `hot, warm (esp. of air, weather)', kc. nyato, poet. netá¸·o.

7189 nitarÄ• ËŠm `downwards' TBr., `especially' R., `completely' VedÄ• ntas. [NÃ-]
OM. nirhÃ£Ì„ `completely, extremely' Tulpule OMR 219. -- Sh. (Lor.) nÉ™r(É™) `down'?

nÃ-tya 7190 nÃ-tya `continual', Ëšyam `always' RV.
Pa. nicca -- `constant', AÅ›.gir. nice nom. sg., ËšcÄ• pl. `permanent, indispensable'; Pk. á¹‡icca -- `constant' (á¹‡iiya -- , á¹‡Ä«ya -- < *nitiya -- ); Kho. niÄ• o `very nearly, exactly, by all means, constantly' (or < NIÅ›CAYA --); WPah.bhad. niÄ‹h `always'; OM. nica `constant'; Si. nisa -- dÄ«, nisÃ¤ -- di `always' ( -- dÄ-Ì„ < divasa -- ). -- Si. niti `always' (GS 51) â†• Sk.

7191 nÃ-dadhÄ• ti `lays down' RV. [âˆšDHÄ•]
Pa. nidahati `lays down, accumulates'; Pk. absol. á¹‡ihÄ• ya, imper. á¹‡ihÄ“u `put down'; P. nehá¹‡Ä• `to make (a pot) stand on the ground'; Or. nihibÄ• `to place'. <-> Mth. neá¹›Ä• eb, naá¹›Ëš `to lay, place, lay aside' with -- á¹› -- < -- á¸• á¸• -- poss. rather < NÃ-RDADHÄ• TI.

nidahana 7192 *nidahana `burning'. [Cf. nÃ-dahati RV. -- âˆšDAH]
N. niyÄ• nu `hot (esp. of weather)'; Si. niyan `hot dry season'.

nidÄ• ghÃ¡ 7193 nidÄ• ghÃ¡ m. `heat, hot season' ÅšBr. [âˆšDAH]

Pa. nidÄ• gha -- m. `heat, summer heat, drought'; Pk. á¹‡idÄ• ha -- , á¹‡iÄ• ha -- m. `hot season'; Gy. gr. nilÃ¡y m., germ. niyal, boh. linay, eng. lÃ-lei `summer'; Kal.urt. nirÃ¡, rumb. nelÃ¡ `summer' (â†' Ash. niraÌƒ `early spring', Kt. nilÅ«, nyile `spring festival'; Phal. nÄ«lu -- basand `spring'); Or. niÃ£Ì„ `fire, burnt or spoiled condition, anger'.
*NIDÄ• GHYA -- ; NIDÄ• GHAKÄ• LA -- .

nidÄ• ghakÄ• la 7194 nidÄ• ghakÄ• la m. `heat of summer' MBh. [NIDÄ• GHÃ¡ -- , KÄ• LÃ¡2 --]
Gy. germ. niÄ• lo `summer', niyÄ• le `in summer'.

nidÄ• ghya 7195 *nidÄ• ghya `heat'. [NIDÄ• GHÃ¡ --]
L.awÄ• á¹‡. nigh `heat'; P. niggh m. `warmth', nigghÄ• `moderately warm'; WPah.bhal. nÃ-ggo `warm'; Si. niyaga, niyanÌ†ga, niyaá¹… `dry hot season' (EGS 88 wrongly < NIDÄ• GHÃ¡ --).

nidÄ• ËŠna 7196 nidÄ• ËŠna1 n. `band, halter, primary cause' RV. [âˆšDÄ• 2]
Pa. nidÄ• na -- n. `tying down to ground, cause'; Pk. á¹‡idÄ• á¹‡a -- , á¹‡iÄ• Ëš n. `primary cause'; L. neÄ• á¹‡aÌƒ m. `kicking rope', nyÄ• á¹‡aá¹‡ `to tie calf to leg of cow when being milked'; P. niÄ• á¹‡Ä• , Ëšá¹‡Ã£Ì„, niÄ• nÄ• , neÄ• Ëš m. `rope to tie legs of cow when milking, strap with which dasher of churn is twisted'; H. nihÄ• nÄ• m. `rope to tie legs of cow when milking', poet. niyÄ• n m. `end', adv. `finally' (â†• Pk.?).

nidÄ• na 7197 *nidÄ• na2 `cutting down'. [Cf. *NÄ«á¸• Ä• NA -- . -- âˆšDOÌ„]
Pk. á¹‡iÄ• á¹‡iÄ• -- f. `rooting up bad grass'; Dm. ny&atildedotdot;Å•Ã¤i `weeding' (NTS xii 181 < *ni -- kaá¸• á¸• h --), Sh. nÄ«n (or < *NÄ«á¸• Ä• NA --).

nidÄ• riá¹‡Ä« 7198 *nidÄ• riá¹‡Ä« `tearing'. [âˆšD&RCIRCLEMACR;]
WPah.bhal. niÄ• rin f. `a tool used by blacksmiths for planing wood'?

nidÄ“Å›a 7199 nidÄ“Å›a m. `vicinity', ËšÅ›Ä“ `near' Mn. [DÄ“Å›Ã¡ --]
K.kash. niÅ›a postp. `near', niÅ›i `than'.

nidrÄ• ËŠ 7200 nidrÄ• ËŠ f. `sleep' RV. [âˆšDRAI]
Pa. niddÄ• -- f. `sleep', Pk. á¹‡iddÄ• -- , á¹‡eddÄ• -- f., Ap. á¹‡iá¹• da nom. sg. f., á¹‡iddaá¸• Ä« -- f., Gy. eur. lindr, Ëšra, Ëšri f., as. nendir,

Kt. mÄ«nÉ”, Tir. nÄ«ndar, Bshk. Tor. nÄ«n f., Phal. nÄ«drÉ™, nÄ«ndra, K. neÌ†ndar f., S. niá¹‡á¸• ra f., L. nindr f., awÄ• á¹‡. nÄ«Ëœdur, P. nÄ«Ëœdar, nÄ«Ëœd f., á¸• og. nÄ«ËœdÉ™rÉ™ f., Ku. nÄ«n, N. nÄ©d, nin, A. nind, B. nid, nÄ«Ëœd, Or. nida, Mth. nÄ«Ëœd, nÄ«n, Bhoj. niniÃ±Ä• , Aw.lakh. nÄ«Ëœd, H. nÄ«d, nÄ«Ëœd f., OMarw. nÄ«da f., G. nÄ«dar, nidará¹›Ä«, nÄ«Ëœd f., M. nÄ«d f., Ko. nÄ©da f., Si. ninda, st. ninÌ†di -- . -- Mai. niÅ¾ `sleep' (< *niáº“ with Å¾ after i Buddruss Kan 12), Sh.gil. nir f. (â†’ á¸Œ. ni, niya?), koh. gur. nÄ«ËœÅ¡ (cf. Mai. ab.), pales. neá¹£ (< *neáº“, phonet. cf. YANTRÃ¡ -- > gil. yÃµÌ¯r, koh. gur. yÃµá¹£, stem yÃµáº“ --). -- But Mai. niÅ¾, Sh. nÄ«ËœÅ¡ (if with Å¡ < final -- Å¾), with WPah. (Joshi) nÄ«j f. `sleep', M. nÄ«jÌˆ f. (nijÌˆá¹‡&etilde; `to sleep', G. nijvuÌƒ) phonet. might be < NIRYÄ• ËŠ -- , NIRYÄ• TI or both phonet. and semant. < NÃ-PADYATÄ“. -- K. neÌ†h f. `sleep' â†• another Dard. dialect with *niá¹£ as in Sh.? -- or < NIÅ›Ä• -- `night'?? NÃ-DRÄ• YATI, NIDRÄ• LÃº -- , NIDRITÃ¡ -- .
Addenda: nidrÄ• ËŠ -- : S.kcch. nÄ-Ì„ndhar f. `sleep', Garh. nind f., Md. nidi.
dr > j: WPah.kc. nÄ«j f. (obl. -- a) `sleep', ká¹-g. nÄ«Ã±j f., á¹‡Ä«Ã±j f. (Him.I 161 á¹‡ -- < n -- attracted by a reflex consonant group on its way from dr to jj, but poss. < *AVANIDRÄ• -- with unexpl. loss in MIA. of initial o/uá¹‡i -- with which the transference of an initial u -- to an interior syllable may be compared, e.g. WPah. dhwÄ• Ë‹r < uddhÄ• ra --). On the other hand, if NIA. forms with j(j) ascribed to nidrÄ• ËŠ -- are not â†• Himalayan dialects in which dr > j(j) e.g. WPah.J. jÅ«b < *druvvÄ• -- < dÅ«rvÄ• -- , all are poss. < NIRYÄ• ËŠ -- .

7201 nÃ-drÄ• yati `falls asleep, sleeps' ÅšBr. [âˆšDRAI]
Pa. niddÄ• yati `sleeps', Pk. á¹‡iddÄ• adi, á¹‡iddÄ• i; S. niá¹‡á¸• rÄ• ijaá¹‡u `to be sleepy'; Ku. ninÄ• á¹‡o `to sleep', N. nid(h)<-> Ä• unu, Or. nidÄ• ibÄ• , OM. nidaá¹‡eá¹• ; Ko. niddatÄ• `sleeps', nidÄ• ytÄ• `puts to sleep'; Si. nidanavÄ• , ninÌ†dËš `to sleep', Md. nidi 2 sg. imper. -- G. nijvuÌƒ, M. nijÌˆá¹‡&etilde; see NIDRÄ• ËŠ -- .
Addenda: nÃ-drÄ• yati: Md. nidanÄ« `sleeps' (caus. nindanÄ« `puts to sleep').

nidrÄ• lÃº 7202 nidrÄ• lÃº `sleepy' YÄ• jÃ±. [NIDRÄ• ËŠ -- . -- âˆšDRAI]
Pa. niddÄ• lu -- `sleepy', M. nidÄ• á¸·Å«.

nidritÃ¡ 7203 nidritÃ¡ `sleeping' Naiá¹£. [NIDRÄ• ËŠ -- . -- âˆšDRAI]
Si. nidi `asleep'.

nidhÄ• ËŠ 7204 nidhÄ• ËŠ f. `*putting down' (`net, snare' RV.). [âˆšDHÄ•]
Pk. á¹‡ihÄ• -- f. `deception'; -- Kho. niya `place where there is litter and rubbish' semant. rather < NIDHÃ- -- .

nidhÄ• ËŠna 7205 nidhÄ• ËŠna n. `place for depositing anything' RV., `store' Mn. [âˆšDHÄ•]
Pa. nidhÄ• na -- n. `receptacle, accumulation'; Pk. á¹‡idhÄ• á¹‡a -- , á¹‡ihÄ• á¹‡a -- n. `store'; Or. nihaá¹‡a `rice plants spread out in rows after reaping'; OG. nihÄ• á¹‡a n. `receptacle'.

nidhÄ• man 7206 *nidhÄ• man `depository'. [dhÄ• ËŠman -- 1: âˆšdhÄ•]
S. nihÃ£Ì„Ä«Ëœ f. `potter's kiln'?

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nidhÃ- 7207 nidhÃ- m. `setting down (food), hoard' RV. [âˆšDHÄ•]
Pa. nidhi -- m. `receptacle, treasure'; Pk. á¹‡ihi -- m. `storehouse'; Si. nÄ« `subterranean treasure -- chamber, mine'; -- Kho. (Lor.) niya `a place where there is litter and rubbish' phonet. rather < NIDHÄ• ËŠ -- .

nidhyÄ• 7208 *nidhyÄ• `seeing'. [âˆšDHYAI]
P. nÄ«jh f. `looking closely at'; WPah.khaÅ›. nÃ¬jÌˆ f. `peeping'.

7209 nidhyÄ• yati `sees, observes' AitBr. [âˆšDHYAI]
Pa. nijjhÄ• yati `meditates', nijjhÄ• pÄ“ti `wins over' (semant. cf. N. bujhnu ~ bujhÄ• unu s.v. BÃºDHYATÄ“); AÅ›. nijhapayitave `to reflect on'; Pk. á¹‡ijjhÄ• aÃ¯, ËšjhÄ• i `looks at, reflects'; WPah.bhad. nijÌˆjÌˆhÃ³á¹‡Å« `to peep'; H. nijhÄ• nÄ• `to see, pry into'.

7210 nÃ-nayati `leads to' RV. [âˆšNÄ«1]
OM. niá¹‡aá¹‡eá¹• `to lead to'.
NIND `blame': NÃ-NDATI, NINDÄ• ËŠ -- , NINDITÃ¡ -- ; PARIá¹‡INDATI, PARIá¹‡INDANA -- , PRAá¹‡INDATI, PRAá¹‡INDANA -- .

7211 nÃ-ndati `blames, ridicules' RV. [âˆšNIND]
Pa. nindati `blames', Ëšdana -- n., Pk. á¹‡iá¹• daÃ¯, Ëšdaá¹‡a -- n., K. neÌ†ndun; S. nindaá¹‡u `to revile'; P. nindá¹‡Ä• , nÄ©dËš `to blame', B. nindÄ• , Or. nindibÄ• , H. nÄ«ËœednÄ• (in sense `to deny, disown' poss. < NIHNAVATÄ“), OG. nÄ«á¹• daÃ¯, M. nÄ©dá¹‡&etilde;.

nindÄ• ËŠ 7212 nindÄ• ËŠ f. `blame' AV. [âˆšNIND]
Pa. nindÄ• -- f. `blame', Pk. á¹‡iá¹• dÄ• -- f., Mth. nÄ«ËœdÄ• (-- Ä• infl. by Sk.).

ninditÃ¡ 7213 ninditÃ¡ `blamed, despicable' RV. [âˆšNIND]
Pa. nindita -- `blamed', Pk. á¹‡iá¹• diya -- ; Si. ninÌ†di, nidi `infamous'.
nipa -- see NÄ«PA -- 2.

7214 nÃ-patati `falls in ruin' AV., `settles down' MBh., `falls at the feet of' KathÄ• s. 2. nÃ-pÄ• tayati `makes fall' RV. [In MIA. nÃ-pÄ• tayati might collide with nÃ-pÄ• dayati `fells' RV. -- âˆšPAT]
1. Pa. nipatati `falls down'; Pk. á¹‡ivayaá¹• ta -- pres. part., á¹‡ivaÃ¯a -- pp., á¹‡ivaá¸• aÃ¯; S. niuá¹›aá¹‡u `to bend down, stoop, bow'; L. nivá¹›aá¹‡ `to bend, stoop', nivaá¹› m. `standing with hands on knees'; Ku. nyÅ«á¹›aá¹‡o `to stoop'; H. niwaá¹›nÄ• `to bend down'. -- Forms with -- h -- may belong here (or altern. < NÃ-BHRÌ¥TA -- s.v. *NIBHARATI): S. nihoá¹›aá¹‡u `to press down' (tr. formed from *nihuá¹› -- ), N. ni(h)uranu `to bend, crouch'; Or. nihuá¹›ibÄ• , lehuá¹›Ëš `to kneel down'; H. nihuá¹›nÄ• `to stoop'. -- Poss. < NÃ¡MATI: S. nivaá¹‡u `to bow, steep', L. nivaá¹‡, awÄ• á¹‡. nimuá¹‡, P. neuá¹‡Ä• , H. niwnÄ• , neunÄ• .
2. Pk. á¹‡ivÄ• yaÃ¯, á¹‡ivÄ• á¸• Ä“i `makes fall'; L. nivÄ• á¹›aá¹‡ `to cause to bend or stoop'; WPah.paá¹…. nuÄ• i -- chÄ• á¹‡Ä• `to squander'. -- Other forms poss. < NÃ¡MATI: S. nÄ©vÄ• iá¹‡u `to make bend', L. nivÄ• vaá¹‡, P. nivÄ• uá¹‡Ä• .
Addenda: nÃ-patati. 1. Forms with -- h -- poss. X *NIGHUá¹-ATI (Pk. á¹‡ihoÌ„á¸• aÃ¯ `makes fall, prevents, destroys') -- OP. H. nihorÄ• m. `obligation, necessity'?

7215 nÃ-padyatÄ“ `lies down, rests' RV. [âˆšPAD1]
Pa. nipajjati `lies down to sleep'; Pk. á¹‡ivajjaÃ¯ `sits down'; -- Mai. niÅ¾ `sleep', Sh.koh. gur. nÄ«ËœÅ¡ f., WPah. (Joshi) nÄ«j f.; G. nijvuÌƒ `to sleep', M. nijÌˆá¹‡&etilde;, nÄ«jÌˆ f. `sleep' (rather than < NIRYÄ• TI, but see also NIDRÄ• ËŠ -- ); -- Pr. -- nÇ°i -- `to fall'?
nÃ-pÄ• tayati, nÃ-pÄ• dayati see NÃ-PATATI.

nÃ-pÄ• na 7216 nÃ-pÄ• na n. `watering place' Mn. [âˆšPÄ• 1]
Pk. á¹‡i(v)Ä• á¹‡a -- n. `watering trough for cattle beside well or tank'; G. navÄ• á¹‡ n. `watering place'.

7217 *nipÄ• rayati `rescues'. [~ nipÄ• layati `protects' MBh. -- âˆšPRÌ¥ or âˆšP&RCIRCLEMACR;]
P. nivÄ• rnÄ• `to help, carry through, set free'.
nipÄ• layati see prec.

nÃ-piá¹£á¹-a 7218 nÃ-piá¹£á¹-a `crushed' AV. [âˆšPIá¹£]
A. neoá¹-hiba `to gin (cotton)', neoá¹-hani `cotton -- gin'.

7219 nipÄ«á¸• ayati `presses close to' MBh. [âˆšPÄ«á¸•]
Or. niuá¹›ibÄ• `to squeeze, wring out, pour out, sprinkle'.

7220 *nipÄ“Å›ayati `writes'. [âˆšPIÅ›]
Very doubtful: Kal.rumb. Kho. nivá¸—Å¡ -- `to write' more prob. â†• EPers. Morgenstierne BSOS viii 659. <-> Ir. pres. st. *nipaiÅ¡ -- (for *nipais -- after past *nipiÅ¡ta --) in Yid. nuviÅ¡ -- , Mj. nuvuÅ¡ -- , Sang. Wkh. nÉ™viÅ¡ -- ; -- AÅ›. nipista<-> â†• Ir. *nipista -- (for *nipiÅ¡ta -- after pres. *nipais --) in SBal. novÄ«sta or nimiÅ¡ta kanag `to write'.

7221 nibadhyatÄ“ `is bound' Mn. [âˆšBANDH]
G. nojhÄ• á¹‡uÌƒ, (T. N. Dave) nÉ”Ìƒjhá¹‡uÌƒ n. `cord for tying cow's hind legs at milking'.

nibandha 7222 nibandha m. `fastening' R., `grant of property' YÄ• jÃ±., `literary composition' BhP. [âˆšBANDH]
Pa. nibandha -- m. `bond', Pk. á¹‡ibaá¹• dha -- m.; M. nÃµd m. `copying into a book'.

7223 *nibandhati, nÃ-badhnÄ• ti `binds on' AV., `composes, writes down' Mn.
Pk. á¹‡ibaá¹• dhaÃ¯ `binds'; G. nÉ”Ìƒdhvuìƒ `to note down, enter in a book', nÉ”Ìƒdhi f. `note book'; M. nÃµdá¹‡&etilde; `to copy and enter a document'.

7224 nÃ-bÄ• dhatÄ“ `presses down' RV. 2. Pass. *nibÄ• dhyatÄ“. [âˆšBÄ• DH]
1. Sh. niÃ³Ä-kiÌ¯ `to press, oppress'.
2. Sh. nieÅ¾Ã³Ä-kiÌ¯, (Lor.) niaÇ°oiki `to be pressed, be squeezed, be squashed'; Ku. nimjÅ«á¹‡o `to oppress, harass, torment' (caus. fr. *nimajá¹‡o), nimjyÅ«á¹‡o `id.' fr. pass. nimajÄ«á¹‡o `to be vexed, get tired, dislike'.
*nibÄ• dhyatÄ“ `is pressed' see prec.

7225 nibiá¸• Ã¡ -- , nivËš `dense, compact' MBh.
Pk. á¹‡ibiá¸• a -- , á¹‡iviËš `dense'; OG. nivaá¸• a `firm, strong'.

nibha 7226 nibha at end of cmpds. `like' MBh., n.m. `appearance, pretext' DaÅ›. [âˆšBHÄ•]
Pa. nibha -- `like'; Pk. á¹‡iha -- `like', n. and ËšhÄ• -- f. `deceit' (or < NIDHÄ• ËŠ -- ?); Ku. niyÃµ `excuse, evasion', niyÄ• le `under pretext of'; N. ni(h)uìƒ `excuse'.

7227 *nibharati `bears down'. 2. nÃ-bhrÌ¥ta -- `decided (?)' RV., `concealed, modest' MBh. [Cf. praá¹‡Ä• ma -- nibhrÌ¥ta<-> `respectful' MudrÄ• r. -- âˆšBHRÌ¥]
1. S. nihuraá¹‡u `to bury'; P. H. nihurnÄ• `to bow, stoop': u from pp.?
2. Pk. á¹‡ibhua -- , á¹‡ihua -- , á¹‡ibhia -- `hidden, still'; -- S. nihoá¹›aá¹‡u `to press down'; Ku. nyÅ«á¹›aá¹‡o `to stoop'; N. ni(h)uranu `to bend, stoop'; Or. nihuá¹›ibÄ• , lehuá¹›Ëš `to kneel down'; H. nihuá¹›nÄ• `to stoop': all these altern. < NÃ-PATATI.
*nibhÄ• rayati `looks at' see next.

7228 nibhÄ• layati `perceives' ChUp. 2. *nibhÄ• rayati. [âˆšBHAL1]
1. Pk. á¹‡i(b)hÄ• lÄ“i `sees'; Mai. nihÄ• la imper. `look', ky. nahÄ• l -- , S. nihÄ• raá¹‡u; WPah. (Joshi) nhyÄ• á¸·á¹‡u `to wait for'; N. niyÄ• lnu `to look', A. nihÄ• liba, MB. nihÄ• le ODBL 336; Mth. nihÄ• rab `to look toward, spy'; Bhoj. nihÄ• ral `to see', Aw.lakh. nihÄ• rab, G. nihÄ• á¸·vuìƒ; M. nihÄ• á¸·á¹‡&etilde;, nehËš `to look at carefully'.

2. P. nihÄ• rnÄ• `to look for, expect'; A. nihÄ• riba `to look at', B. nihÄ• rÄ• , nehËš, Or. nihÄ• ribÄ• , H. nihÄ• rnÄ• . Poss.

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forms with r have spread from Bi. Mth. area on one hand into H. (whence or from S. into P.) and on the other into Or., B. (with older l -- form) and A. (with variant l -- form).
Addenda: nibhÄ• layati. 1. S.kcch. nyÄ• rá¹‡Å«, nerá¹‡Å« `to look, see, watch'; WPah.ká¹-g. nhe\á¸·nÃµ `to wait for'.

nibhukta 7229 *nibhukta `bent'. [Cf. nibhugna -- 1 MBh. -- âˆšBHUJ1]
Pk. á¹‡ihutta -- `sunken'; -- replaced by MIA. *nibhukka -- in H. nihuÌƒknÄ• `to bend, stoop'.
nibhugna -- 1 `bent' see prec.

nibhugna 7230 *nibhugna2 `enjoyed'. [âˆšBHUJ2]
G. negvuÌƒ `to eat'??
*nibhujyatÄ“ `is bent' see next.

7231 *nibhuÃ±jati `bends down'. 2. Pass. *nibhujyatÄ“ [Cf. nibhujati `bends (head and knees)' Pat. -- âˆšBHUJ1]
1. Kho. nuhunÇ°ik, nihinÇ°ik `to put to rest, make keep still, establish'.
2. Kho. nuhuÇ°ik `to be at peace, be pleased'.
nÃ-bhrÌ¥ta -- see *NIBHARATI.

7232 nimajjati `dives in, sinks in' AitBr. [âˆšMAJJ]
Pa. nimujjati `dives in', Pk. á¹‡imajjaÃ¯, á¹‡umËš; Sh. (Lor.) n*lmiÇ°oiki intr. `to bathe, be washed'; -- deriv. fr. apparent pass.: n*lmoiki `to dip (sheep)'.

nimantra 7233 *nimantra `invitation'. [MÃ¡NTRA --]
S. n&etilde;á¸• ra f. `invitation to a feast'; L. nÄ“ndar m. `subscription to a wedding feast', awÄ• á¹‡. neÌ„Ìƒ drÄ• ; P. neudrÄ• , neuÌƒ dÄ• m. `invitation, contribution by guests to defray expenses', á¸• og. nÄ«ËœdrÄ• m. `invitation to wedding feast', nÉ™Ìƒ dÉ™roá¹› m. `relative so invited'; WPah. (Joshi) nyoÌ„Ìƒ dÄ• m. `invitation', Ku. nyÅ«to m.; N. niuÌƒ to, nimto `invitation (esp. to a meal)'; Or. niuÌƒ tÄ• , neutÄ• `invitation, family feast'; Bi. n&etilde;wtÄ• , newËš `invitation to wedding', Mth. neot, (ETirhut) nawat, Bhoj. neotÄ• , OAw. nevata m., H. nyÃµtÄ• , neutÄ• , nautÄ• m., G. nÉ”truÌƒ n. (â†’ S. notiro m.).
Addenda: *nimantra -- : S.kcch. nauÌƒ tro m. `invitation', WPah.ká¹-g. niundrÉ” m. (â†• P. Him.I 166), J. nyÃµdÄ• m., A. neÃµtÄ• AFD 203.

nimantraka 7234 nimantraka m. `inviter' MBh. [MÃ¡NTRA --]
Pa. nimantaka -- m. `inviter'; S. neá¹‡á¸• ro m. `messenger carrying invitation to wedding feast'.

7235 nimantrayatÄ“ `invites' &capamacr;Å›vGrÌ¥. [MÃ¡NTRA --]
Pa. nimantÄ“ti `invites', Pk. á¹‡imaá¹• tÄ“i, Ku. nyÅ«taá¹‡o, N. nimtyÄ• unu (caus. fr. pass. *nimtinu), H. newatnÄ• , nyotËš, nauÌƒ tËš, nautËš, notËš, OG. nihuá¹• trÄ«tÄ• m. pl. pres. part. pass., G. nÉ”tarvuÌƒ.

nimala 7236 *nimala `with impurities sunk down'. [MÃ¡LA --]
M. nivaá¸· `clear, pure, limpid' or prob. < NIRMALA -- .

nimÄ• ti 7237 *nimÄ• ti `measure'. [âˆšMÄ•]
Kho. nimÃ¡r `measure, weight, weight of 2 maunds, skin bag holding 2 maunds'.

nimÄ• tra 7238 *nimÄ• tra `measure'. [âˆšMÄ•]
Bi. newat, neÌ†wtÄ• , nawtÄ• `a false balance', Mth. lewat.

nimÄ• na 7239 nimÄ• na n. `measure' PÄ• á¹‡. [âˆšMÄ•]
Kho. (Lor.) roi -- nim*ll `measure of a man'; WPah. (Joshi) nwÄ• á¹‡ m. `measurement'.

7240 *nimÄ• payati `measures'. [nÃ-mimÄ«tÄ“ RV., nimÄ• tavya<-> Pat. -- âˆš

MÄ•]
Kho. nimeik `to measure (quantity), weigh' BelvalkarVol 93; -- cf. Pk. á¹‡imÄ“i, ËšmaÃ¯ `sets up'.

nimitta 7241 nimitta n. `cause' Up., `omen' Mn.
Pa. nimitta -- n. `cause'; AÅ›.dh. jau. nimitaá¹• `for the sake of'; Pk. á¹‡imitta -- n.; Si. nimiti, niviti pl. `omens'.

nimuá¹£á¹-i 7242 nimuá¹£á¹-i m.f. `a measure' KauÅ›., nimuá¹£á¹-ika -- `smaller than a closed hand'. [MUá¹£á¹-Ã- --]
N. nimá¹-ho `brimful'??

nimÄ“á¹£Ã¡ 7243 nimÄ“á¹£Ã¡ m. `winking' TS., `moment' ÅšBr. [âˆšMIá¹£]
Pa. nimÄ“sa -- , nimisa -- m. `twinkling of an eye'; -- Si. nimesa, nimisa (EGS 88) â†• Pa.

nimnÃ¡ 7244 nimnÃ¡ n. `low ground', ËšnaÃ-á¸¥ `downwards' RV., adj. `low' VarBrÌ¥S., nimnayati `humbles', nimnita -- `depressed' MBh.
Pa. ninna -- `lowlying, bent down'; Pk. á¹‡iá¹‡á¹‡a -- `low'; -- H. ninaunÄ• `to make bend, lower' rather < NIRá¹‡Ä• MAYATI.

nÃ-mba 7245 nÃ-mba m. `the tree Azadirachta indica' Gobh., nimbaka -- m. lex.
Pa. nimba -- m., Pk. á¹‡iá¹• ba -- , liá¹• ba -- , Ëšaá¸• a -- m.; K. nyombu m. `bitter berry of Melia azadirachta used as febrifuge'; S. nimu, liËš f. `M. azadirachta', L. nim f., P. nimb, nimm f., N. A. B. nim, Or. nima, lima, Mth. Bhoj. nÄ«m, H. nÄ«Ëœb, nÄ«b, nÄ«m m., G. lÄ©bá¹›É” m., M. nÄ©b, lÄ©b m., Si. nimÌ†ba.
*NIMBAGULIKÄ• -- .
Addenda: nÃ-mba -- : S.kcch. nimm m. `the tree Azadirachta indica'; A. nim `a partic. tree' AFD 231.

nimbagulikÄ• 7246 *nimbagulikÄ• `berry of Melia azadirachta'. [NÃ-MBA -- , GUá¸• A -- 1]
Pk. á¹‡iá¹• boÌ„liyÄ• -- f., S. nimÅ«rÄ« f., L. nabolÄ« f., P. namolÄ« f. H. nÄ©baulÄ«, nibolÄ«, ËšbaurÄ« f., G. lÄ©boá¸·Ä« f., M. nÄ©boá¸·Ä«, Ëšbuá¸·Ä« Ëšboá¹‡Ä« f.
Addenda: *nimbagulikÄ• -- : S.kcch. nimorÄ« f. `fruit of Melia azadirachta'.

7247 nimbÅ« -- , ËšÅ«ka -- m. `the lime Citrus acida' lex., limpÄ• ka<-> m.n. lex. [â†• Austro -- as. EWA 166 with lit.]
K. nyombu m. `lemon'; S. lÄ«mo m. `lime'; L. niboÄ• , (Ju.) naboÄ• `lime', awÄ• á¹‡. nimmuÌ„Ìƒ `lemon'; P. nimbÅ«, nibÅ« m. `lime'; Ku. nÄ©bÅ«, nimÅ«, ËšmuwÄ• , limÅ«, ËšmuwÄ• `lime, lemon'; N. nÄ«Ëœbu `lime', nÄ©buwÄ• , nibËš, nimuwÄ• `a big lime'; Bhoj. nÄ«bÅ« `lemon', OAw. nÄ«uá¹• ; H. nimbÅ«, nÄ«bÅ«, nÄ«mÅ«, lÄ«ËœbÅ«, lÄ«mÅ« m. `lime'; G. lÄ©bu, lÄ«bu n. `lime, lemon', lÄ©boi, lÄ©beá¹‡ f. `lemon tree'; M. nÄ«ËœbuÌ„Ìƒ n. `lime', nÄ©bÅ«á¹‡, Ëšbuá¹‡Ä«, Ëšboá¹‡Ä«, ËšbÄ« f. `the tree'; Ko. nimbuvo, limbiyo `lemon'. -- With e, due to variant source of loan rather than < *naimbuka -- `like a lime': P.ludh. ná¸—mbÅ« m. `lemon'; A. nemu `lime', B. nebu, lebu, Or. nembu, leËš, lemu; H. lemÅ« m. `lemon'.
Addenda: nimbÅ« -- : WPah.ká¹-g. nimbu, poet. nimu, kc. lImo m. `lemon'; Garh. nimbu `a citrus fruit'; Md. lunÌ†boÌ„ `lime fruit' â†• G.?

7248 nÃ-yaÃ±c -- , nyÃ Ã±c -- `bent down, downward' RV. [âˆšAÃ±C]
L.khet. niÃ±jÄ• `south' (semant. cf. AÅ›. nica s.v. NÄ«CÃ¡ --) or < NIá¹‡YÃ¡ -- .

nÃ-yata 7249 nÃ-yata `fastened' RV., `controlled' Mn., `devoted to' MBh. [âˆšYAM]
Pa. niyata -- ; Pk. á¹‡iaya -- `bound by a vow'; Sh. (Lor.) nyuÌƒ, nyÃµ `a good wife'; OSi. niyate `he granted'.
*niyanna -- `foodless' see NIRANNA -- .

niyamÃ¡ 7250 niyamÃ¡ m. `restraint' Mn., `fixed law' R. [âˆšYAM]
Pa. niyama -- m., AÅ›.top. niyame; Pk. á¹‡iama -- m. `rule, vow'; B. neo `a law, institution'; H. newÄ• m. `custom, method'; G. nÄ«m, nÄ«v m. `rule, vow'; -- < niyamÄ“na: WPah.sod. niuÌƒe `modestly, restrainedly', roh. neuÌƒe, niuÌ„Ìƒe `slowly, humbly' Hendriksen; OSi. niyamen `in accordance with the regulation'.
Addenda: niyamÃ¡ -- , niyamÄ“na: P. nÄ«viÃ£Ì„ `humbly', WPah.poet. niuÌƒe `humbly, slowly' (Him.I 166).

7251 niyamayati `restrains' MBh. [âˆšYAM]
Pa. niyamÄ“ti `ties down, fixes'; Pk. á¹‡iamiya -- pp. `controlled'; G. nemvuÌƒ, nimËš `to fix, appoint, resolve'.

Addenda: niyamayati: S.kcch. nimá¹‡Å« `to appoint' (â†• G.?).

niyÄ• ËŠna 7252 niyÄ• ËŠna n. `way, access' RV. [âˆšYÄ•]
Ku. nyÄ• á¹‡o `wooden stair or steps (to upper storey or living part of house)': for `ladder' see Å›RITÃ- -- .

niyÄ• maka 7253 niyÄ• maka `controlling' MBh., m. `charioteer, sailor' lex.
[Cf. niryÄ• ma -- m. `sailor' lex., Pk. á¹‡ijjÄ• maya -- , á¹‡ijjÄ• vaya -- m. -- âˆšYAM]
Pa. niyÄ• ma -- , Ëšaka -- m. `ship's captain, pilot'; Pk. á¹‡iÄ• maya -- `controlling'; Si. niyamuvÄ• `pilot, captain'.
*niyÄ• ya -- see NYÄ• YÃ¡ -- .
Addenda: niyÄ• maka -- : Md. niyami, niyemi `steersman'.
*niyÄ• ya -- see NYÄ• YÃ¡ -- Add2.

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niyukta 7254 niyukta `bound on' AitBr., `appointed' MBh. [âˆšYUJ]
Pa. niyutta -- `tied to, appointed'; Pk. á¹‡iutta -- `engaged in'; Si. niyut `busy with'.
nÃ-yuta -- 1 `fastened' see NÃ-YUVATI.

niyuta 7255 niyuta2 n. `a very large number' (1,000,000 in ÅšÄ• á¹…khÅšr., 10,000 in BhP.), nayuta -- m.n. `100,000,000,000' BHS ii 291.
Pa. nahuta -- n., Pk. amg. á¹‡aÃ¼(y)a -- ; Si. nuhuva `10,000'.

7256 nÃ-yuvati `binds on, fastens' RV. [Cf. niyÃºt -- f. `team of horses', nÃ-yuta -- 1 `fastened' RV., Pk. á¹‡iua -- `well joined'. -- âˆšYU1]
Pr. nuÌ„Ìƒ -- `to plough' NTS xv 296.

niyoÌ„ga 7257 niyoÌ„ga m. `order' Mn., `tying' in niyoÌ„ga -- pÄ• Å›a -- m. `carriage trace' Hariv. [âˆšYUJ]
Pa. niyoÌ„ga -- m. `order'; Pk. á¹‡ioÌ„a -- `order, engagement'; Si. niyoÌ„ `determination'; -- OAw. noÄ« `rope for tying cow's feet when milking', H. noÄ• m., noÄ« f.; -- L. nÄ“hÄ« f. `frame of churn', nÄ“hÃµ f. `branching stick on which pots are hung', P. n&etilde;hÄ«Ëœ f. (cf. similar meanings s.v. NIYOÌ„JANA --).
NIYOÌ„GYA -- .

niyoÌ„gya 7258 niyoÌ„gya m. `master' Vop. [NIYOÌ„GA --]
A. neog `head peon at the court of Ahom kings'.

niyá¹“jana 7259 niyá¹“jana n. `that with which anything is tied' AV. [âˆšYUJ]
S. nÅ«Ã±aá¹‡u m. `rope for tying cow's hind leg when milking' (< *nioá»¹aá¹‡u); L. nihnÄ« cf. `forked branch on which pots are hung', poá¹-h. nehá¹‡Ä« f. `upright post supporting shaft of churn'; P. n&etilde;huá¹‡ m. `rope attaching yoke to tongue of a hackery'; OH. noinÄ« f. `tether for cow when milking', H. nain, nainÄ• m. `rope round neck or legs of bullock or cow'.

7260 niyoÌ„jayati `harnesses' Hit. [nÃ-yunakti `fastens' AV. -- âˆšYUJ]
Pa. niyoÌ„jÄ“ti `urges'; Pk. á¹‡ioÌ„Ä“di `engages in'; H. nownÄ• , naunÄ• , nonÄ• `to tether cow's legs when milking'.

niraká¹£ara 7261 niraká¹£ara `not knowing letters' HPariÅ›. [AKá¹£Ã¡RA --]
Pk. á¹‡irakkhara -- `stupid'; Si. nilaguru `illiterate person' (with g for k after guru).

niraá¹…gulÃ¡ 7262 niraá¹…gulÃ¡ `fingerless' PÄ• á¹‡.KÄ• Å›. [Aá¹…GULA --]
Or. niraá¹…guá¸·a `fingerless' (â†• Sk.?).

nirati 7263 nirati f. in cmpd. `delighting in, attachment to' VarBrÌ¥S. [cf. nirata -- `pleased' Mn., Pa. nirata -- , Pk. á¹‡iraya -- . -- âˆšRAM]
AÅ›.shah. man. nirati, kÄ• l. nilati `joy'; Sh. nirÄƒi f. `pity, kindness'; Ku. narai f. `earnest longing to meet someone'.

niranta 7264 *niranta `endless'. [Ã¡NTA --]

Pk. á¹‡iraá¹• taya -- `endless'; Si. nirata `always, uninterruptedly'.

nirantara 7265 nirantara `without interval, perpetual', Ëšram `immediately' MBh. [Ã¡NTARA -- 2]
Pa. nirantara -- `continuous', Pk. á¹‡iraá¹• tara -- ; Si. naraturu `uninterrupted'.

niranna 7266 niranna `starving' MBh. 2. *niyanna -- . [Ã¡NNA -- : for niy -- cf. nyará¹‡a -- `waterless' ÅšÄ• á¹…khÅšr. Confusion of ni and nis due to their falling together before words beginning s+consonant and wider confusion in MIA.; or poss. ni -- a -- < *niáº“ a -- with an original normal development of final -- áº“, see NÃ-RÄ“TI]
1. Sh. nÄ-rÃ¡nÅ- `hungry', koh. nÄ“rÅ-nÅ- (nÅ-rnÄ« `hunger'); L. narinnÄ• haÌƒ `fasting'; P. nirnÄ• `not yet having eaten'; H. nirannÄ• , nirnÄ• `without food'. -- G. nará¹‡uÌƒ `fasting' rather < NIRAÅ›ANA -- .
2. WPah.bhal. nyenno `empty -- bellied', jaun. ninoÌ„ `fasting', Ku. nino.
nirabhra -- see *NIRVÄ• RDALA -- .
Addenda: niranna -- : S.kcch. nirÄ• á¹‡Å« `fasting' rather < NIRAÅ›ANA -- .

7267 nirartha -- , Ëšaka -- `useless, vain' MBh. [Ã¡RTHA --]
Pa. nirattha -- , Ëšaka -- `worthless'; AÅ›.shah. niraá¹-hriya -- , man. nirathriya -- , gir. niratha -- , dh. nilaá¹-hiya -- , kÄ• l. nilathiya -- `useless', Pk. á¹‡irattha -- , Ëšaá¹-á¹-ha -- , Ëšá¹-haya -- ; G. nartuÌƒ `bad, wrong' doubtful with t for th; Si. niratu `empty, vacant' EGS 89, but perh. â†• Pa.

7268 nÃ-rarpayati `ruins, destroys' ÅšBr.
M. nirapá¹‡&etilde; `to push aside with the hand, scrape off'; Si. nerapanavÄ• `to put away, set aside, expel, do away with, persecute'.

niraÅ›ana 7269 niraÅ›ana `fasting' Hariv. [Ã¡Å›ANA --]
Pa. nirasana -- `fasting', Pk. á¹‡irasaá¹‡a -- ; G. nará¹‡uÌƒ `fasting' (from a north dialect in which -- Å› -- > -- h -- rather than < NIRANNA --).
Addenda: niraÅ›ana -- : S.kcch. nirÄ• á¹‡Å« `fasting' rather than < NIRANNA -- .

7270 nÃ-rasyati `casts out' ÅšBr. 2. Pass. nirasyatÄ“. [âˆšAS2]

1. Pa. nirassati `throws off'; Pk. á¹‡irasaÃ¯ `casts out'; M. nirasá¹‡&etilde; `to reject, cast out'.
2. M. nirasá¹‡&etilde; `to pass off or away, die away'.
Addenda: nirasyati. 2. nirasyatÄ“: (ni -- a -- < *niáº“ -- a --) Kho. nisik `to come out, go out, issue from, climb, go up onto, rise (of sun)', pret. 3 sg. nIsaii.
nirasyatÄ“ see NIRASYATI Add2.

nirÄ• kÄ• ra 7271 nirÄ• kÄ• ra `shapeless'. [Ä• KÄ• RA --]
Pk. á¹‡irÄ• yÄ• ra -- `without form'; Bi. (Patna) nirÄ• rÄ« `masonry work at the mouth of a well' (semant. cf. *MUá¹‡á¸• ATARA --).

nirÄ• kula 7272 nirÄ• kula `unconfused' PaÃ±cat. [Ä• KULA --]
Pa. nirÄ• kula -- `undisturbed'; -- Si. niraval `untroubled' (EGS 89) prob. â†• Pa.

nirÄ• nti 7273 *nirÄ• nti `peace'. [Cf. *RÄ• NTI -- , nÃ-ramatÄ“ `is at rest' ÅšBr. -- âˆšRAM]
G. nirÃ£Ì„ti f. `peace, tranquility', nirÃ£Ì„te `at one's ease'.

nirÄ• miá¹£a 7274 nirÄ• miá¹£a `fleshless' MBh., `free from sensual desires' Mn. [Ä• MIá¹£Ã¡ --]
Pa. nirÄ• misa -- `without meat, free from sensual desires'; Pk. á¹‡irÄ• misa -- `free from desire'; Or. nirÄ• Ä©sa, nireÄ©sa `not containing meat or fish'.

nirÄ• yatana 7275 *nirÄ• yatana `without refuge'. [Ä• YÃ¡TANA --]
Or. nirÄ• á¹‡a `helpless, shelterless'.

7276 *nirÄ• yayati `scatters'. [Caus. of nÃ-riá¹‡Ä• ti `scatters, tears' RV. -- âˆšRÄ«]
M. nirÄ• viá¹‡&etilde; `to separate and spread abroad, to open and lay out loosely'.

nirÄ• laya 7277 *nirÄ• laya `without resting -- place'. [Ä• LAYA --]
Pa. nirÄ• laya -- `homeless'; Pk. á¹‡irÄ• laa -- `homeless, not staying in one place'; P. nirÄ• lÄ• `lonely, separate'; Ku. nirÄ• lo, nyÄ• ro, nyÄ• r `lonely, aloof'; N. nirÄ• lo `alone, helpless'; B. nirÄ• lÄ• `lonely, secluded'; OAw.

nirÄ• rÄ• separate'; H. nirÄ• lÄ• `uninhabited, separate', m. `separate or desolate place', nirÄ• r(Ä•) `separate, apart'; G. nirÄ• á¸·uÌƒ, narÄ• á¸·uÌƒ, Ëšá¸·vuÌƒ `lonely, separate'; M. nirÄ• á¸·Ä• `parted, separate'.

nirÄ• Å›a 7278 nirÄ• Å›a `hopeless' MBh. [Ä• Å›Ä• ËŠ --]
Pa. nirÄ• sa -- `desireless'; Pk. á¹‡irÄ• sa -- `hopeless', WPah. bhal. nirÄ• Å›o, Ku. N. B. nirÄ• s, Or. nirÄ• sa, Mth. nirÄ• s, OAw. nirÄ• sa, H. nirÄ• s(Ä•) (â†' P. nirÄ• sÄ• , S. nirÄ• so), G. nirÄ• s; M. nirÄ• s f. `despair'.
Addenda: nirÄ• Å›a -- : S.kcch. nirÄ• s m. `despair'.

nirÄ• hÄ• ra 7279 nirÄ• hÄ• ra m. `fasting' YÄ• jÃ±. [Ä• HÄ• RA --]
Pa. nirÄ• hÄ• ra -- m. `fasting'; Pk. á¹‡irÄ• hÄ• ri -- `withoutfood'; P.á¸• og. niruÄ• r m. `a twenty -- four hours fast', Ku. nirÄ• l; N. nilÄ• hÄ• r, nilÄ• r adj. `fasting'; M. nirhÄ• r m.

7280 nirÄ«ká¹£atÄ“ `looks at' MBh. 2. nirÄ«ká¹£Ä•  -- f. `regarding' R. [âˆš Ä«Ká¹£]

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1. Pk. á¹‡irikkhaÃ¯, á¹‡irakËš `sees'; P. nirakkhá¹‡Ä•  `to spy, look out'; A. nirakhiba `to look, see'; Or. nirikhibÄ•  `to inspect minutely'; Mth. nirakhab `to watch', OAw. nirakhaÃ¯; H. nirÄ«khnÄ• , nirakhËš `to look at', G. nirakhvuÌƒ, narËš, M. nirakhá¹‡&etilde;; -- with e from *DÄ“Ká¹£ATI &c.: Or. nirekhibÄ• , Bi. nirekhab, Bhoj. nirekhal, M. nirekhá¹‡&etilde;.
2. P. nirakh f. `knowledge'; Ku. nirakh `consideration, judgement'; -- Or. nirikhÄ• `observation', G. nirakh, narËš m. formed from verb.

nÃ-rukta 7281 nÃ-rukta `spoken out, loud, distinct' ÅšBr. [âˆšVAC]
Pk. á¹‡irutta -- `spoken', Ëštaá¹•  `certainly'; Or. nirutÄ• `genuine, pure';

OG. niruta, ËštaÃ¼ `clear, decided'; M. nirutÄ• `clear, certain', Ëšt&etilde; adv. `certainly'.

nirukti 7282 nirukti f. `explanation of a word' MBh. [âˆšVAC]
Pa. nirutti -- f. `explanation', Pk. á¹‡irutti -- f.; OG. niruti, nirati, narati f. `news'.

niruta 7283 niruta `unwoven (?)' PÄ• á¹‡.com. [âˆšVÄ“]
H. niruÄ• nÄ• `to undo, unravel'.

nirudaka 7284 nirudaka `without water' PÄ• á¹‡. [UDAKÃ¡ --]
Pa. nirudaka -- `free from water, unmixed with water, pure (of milk)'; Or. niruÃ£Ì„ `unadulterated'; G. naryuÌƒ `pure, unmixed', M. nirÅ«. -- See also NÄ«RAJA -- .
nÃ-ruddha -- see *NIRUNDHATI.

niruddhÄ• ra 7285 *niruddhÄ• ra `free from debt'. [UDDHÄ• RÃ¡ --]
H. nirdhÄ• r `free from debt'.

7286 *nirundhati, nÃ-runddhÄ“ `restrains, wards off' RV. 2. Pp. nÃ-ruddha -- RV. [âˆšRUDH2]
1. Pa. nirundhati `stops', Pk. á¹‡iruá¹• bhaÃ¯ (anal. fr. pp. after type laddha -- : laá¹• bhaÃ¯); OM. niruá¹• dhaá¹‡eá¹• `to confine, restrain'.
2. Pa. niruddha -- `broken up, dissolved'; AÅ›. niludhasi loc. sg. `limited (?)'; Pk. á¹‡iruddha -- `hindered'; M. niruÌƒd `narrow' (uÌƒ from pres. st.?).

nirÅ«á¸• ha 7287 nirÅ«á¸• ha `put aside, separated' Gaut., `purged' Car. [nÃ-rÅ«hati `puts aside' AV., Pk. á¹‡irÅ«ha -- m. `a sort of purge or enema'. -- âˆšÅ«H1]
OM. niruá¸• haá¹‡eá¹• `to push aside'.

7288 nÃ-rÄ“ti `goes out, departs' RV. [*niáº“ Ä“ti with final áº“ apparently > *ni Ä“ti (see NIRANNA -- ) and phonet. collided with NYá¸•TI. Confusion of nis and ni, phonet. in origin, further seen in AÅ›. Ã±ayÄ• su `went out'. -- âˆšI2]
Pk. nÄ«i `goes'; PaÅ¡. nÄ“ -- , nÄ« -- `to go out' IIFL iii 3, 128.

niroÌ„jas 7289 *niroÌ„jas `without strength'. [á¹“JAS --]
Pa. niroÌ„ja -- `tasteless, insipid'; Si. niroda `lacking vitality or power'.

niroÌ„dha 7290 niroÌ„dha m. `confinement, control' Mn. [âˆšRUDH2]
Pa. niroÌ„dha -- m. `restraint', Pk. á¹‡iroÌ„ha -- m.; Bi. niroh `exit for oil from oil -- mill together with cavity containing the oil vessel', Mth. naroh.

7291 niroÌ„payati `transplants' RÄ• jat. 2. Pass. niroÌ„pyatÄ“. [âˆšRUP]
1. M. niraviá¹‡&etilde; `to hand over, commit to the care of'.
2. Mth. niropab `to put, place'. -- L. narop m. `first year crop' < *niroÌ„pya -- ?

nirgaá¸• a 7292 *nirgaá¸• a `dripping'. [âˆšGAá¸•]
Or. nigaá¹›Ä• `squeezing out the juice, liquid squeezed out', (dial.) niá¹…gá¹›Ä• `spring of water, hill streamlet'.

7293 *nirgaá¸• ati `drips out'. [âˆšGAá¸•]
B. niá¹…á¹›Ä• na `to cause to drip, squeeze'; Or. nigiá¹›ibÄ• `to ooze, be squeezed out', caus. nigaá¹›eibÄ• . -- Altern. < *NIRGARATI: A. nigariba `to drip, come out', caus. ËšrÄ• iba; H. nigrÄ• `squeezed out' in nËš ras m. `thick sugarcane juice'.

nirgama 7294 nirgama m. `departure, outlet' R. [âˆšGAM]
Pa. niggama -- m. `conclusion'; Pk. á¹‡iggama -- m. `going out, road leading out'; OM. nigÄ• vÄ• m. `way out'.

7295 *nirgamati `departs'. [Cf. aor. subj. nÃ-rgamÄ• ni RV. <-> âˆšGAM]
Pa. niggamana -- n. `going away', Pk. pres. part. á¹‡iggamamÄ• á¹‡a -- ; G. nigamvuÌƒ `to elapse, drop gently'.

7296 nirgamayati `makes set out' BhP. [âˆšGAM]
Pk. á¹‡iggamia -- `expelled'; OG. nÄ«á¹• gamaÃ¯, nÄ«gavaÃ¯ `loses', G. nigamvuÌƒ `to get rid of'.

nirgara 7297 *nirgara `dripping'. [âˆš*G&RCIRCLEMACR;1]
Or. niá¹…grÄ• `spring of water, hill streamlet'. -- See *NIRGAá¸• A -- .

*nirgaraá¹‡Ä« -- `trickle' see *NIRGALANÄ« -- .

7298 *nirgarati `drips out'. [~ *NIRGALATI. -- Cf. nirgÄ«rá¹‡a -- `vomited out' R. -- âˆš*G&RCIRCLEMACR;1]
Or. niá¹…gribÄ• `to be squeezed out'. -- Altern. < *NIRGAá¸• ATI: A. nigariba `to drip, come out', caus. ËšrÄ• iba; H. nigrÄ• `squeezed out' in nËš ras m. `thick sugarcane juice'.

nirgarva 7299 nirgarva `humble' RÄ• jat. [GARVÃ¡ --]
P. nagauá¸• Ä« `humble' (< *niggavaá¸• á¸• ia -- < *niggavvaá¸• ia -- ?). -- See Add.

nirgalanÄ« 7300 *nirgalanÄ« `oozing out', or *nirgaraá¹‡Ä« -- . [âˆšGAL1 or âˆš*G&RCIRCLEMACR;1]
Bi. nigraÄ«n `branch of a shallow spring'.

7301 *nirgalati `oozes out'. 2. *nirgilati. [~ *NIRGARATI. <-> Cf. nirgalita -- `flowed out' KÄ• lid. -- âˆšGAL1]
1. Ku. nÄ©galno pres. part. `coming to an end (of a period of time)', N. nigaldo (ND 344 a 2 wrongly < nikaldo); G. nÄ«Ëœgaá¸·vuÌƒ `to drip'.
2. Pk. á¹‡iggiliya -- `vomited'.

7302 *nirgÄ• á¸• ayati `causes to drip'. [âˆšGAá¸•]
Or. nigÄ• á¹›ibÄ• `to squeeze out juice, pour off liquid to the last drop'.

7303 *nirgÄ• ti `goes out'. 2. Pp. *nirgÄ• ta -- . [Cf. aor. nÃ-rgÄ• t RV. -- âˆšGÄ•]
1. Pk. á¹‡iggaÃ¯ `comes out', OM. nigaá¹‡eá¹• .
2. Ext. -- lla -- : OM. nigÄ• le m.pl.

7304 *nirgÄ• rayati `causes to drip'. [~ *NIRGÄ• LAYATI. -- Cf. nirgÄ«rá¹‡a -- `vomited' R., Pk. á¹‡iggiá¹‡á¹‡a -- . -- âˆš*G&RCIRCLEMACR;1]
Ku. niá¹…Ä• rá¹‡o `to dissolve, digest, grind'; H. nigrÄ• nÄ• `to separate, decide, make clear' (semant. cf. *PARIGÄ“LAYATI).

nirgÄ• la 7305 *nirgÄ• la `trickling out'. [âˆšGAL1]
L. nigÄ• l (Ju. -- gÌ --) m. `water running from a well, right to irrigate from a well'; Ku. nÄ©gÄ• l, niá¹…Ä• l `expiry, latter part (of a period of

time)'; G. nÄ©gÄ• á¸·É” m. `stream of dripping or oozing liquid', Ëšá¸·Ä• pl. `sediment'.

7306 *nirgÄ• layati `causes to drip'. [~ *NIRGÄ• RAYATI. -- âˆšGAL1
Pk. á¹‡iggÄ• liya -- `melted'.
*nirgilati `oozes out' see *NIRGALATI.

nirguá¹‡a 7307 nirguá¹‡a `worthless, bad' MBh. [GUá¹‡Ã¡ --]
Pa. nigguá¹‡a -- `worthless', Pk. á¹‡igguá¹‡a -- , OH. nigunÄ«; OG. nÄ«guá¹‡a `bad', G. naguá¹‡uÌƒ `ungrateful'.
Addenda: nirguá¹‡a -- : S.kcch. nÅ«gá¹‡o `ungrateful'.

nirguá¹‡á¸• Ä« 7308 nirguá¹‡á¸• Ä« f. `the shrub Vitex negundo' SuÅ›r., Ëšguá¹‡á¹-Ä«-<-> f. lex.
Pa. nigguá¹‡á¸• Ä« -- f. `Vitex negundo', Pk. á¹‡igguá¹• á¸• Ä« -- f.; Or. niguá¹‡á¸• i `V. negundo, V. trifolia'; G. nagoá¹› f. `a kind of plant'; M. nigÅ«á¸• , Ëšgaá¸• , Ëšgá¸• Ä« f. `V. negundo or trifoli'.

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nirgupti 7309 *nirgupti `guarding'. [Cf. nirjugoÌ„pa `guarded' Bhaá¹-á¹-. and GÃºPTI -- . -- âˆšGUP]
M. nigÅ«t f. `keeping carefully, care, heed, aptitude'.

nirguru 7310 *nirguru1 `very heavy'. 2. `not heavy'. [For intensive nis cf. NIá¸¥SARALA -- , NIá¹£á¹-HURA -- and similar use of ud in *UDGURU -- . -- GURÃº --]
1. P. H. niggar `heavy, solid', H. nigar.
2. H. nigaru `light'.

nirguru 7311 *nirguru2 `without a teacher'. [GURÃº]-
S. niguro; P. nigurÄ• `without a religious teacher, unprincipled'; Or. niguruÄ• `without a teacher', H. nigurÄ• ; G. nagruÌƒ `having no leader, shameless'; M. nigurÄ• , ËšryÄ• `without a teacher, orphan'.
Addenda: *nirguru -- 2: WPah.poet. niá¹…guro, ká¹-g. niá¹…grÉ” `merciless, heartless', jaun. nigurÄ• `cruel'.

nirgrantha 7312 nirgrantha `free from all ties' BhP., m. `religious mendicant' Buddh. [GRANTHA --]
Pa. nigaá¹‡á¹-ha -- m. `Jain ascetic', AÅ›. nigaá¹• á¹-ha -- , Pk. á¹‡iggaá¹• tha -- , á¹‡iaá¹• á¹-ha -- m.; -- Si. nivaá¹-u, nuvËš `ascetic' â†• Pa.?

nirgrÄ• mika 7313 *nirgrÄ• mika `without a village'. [GRÄ• ËŠMA --]
B. nigÃ£Ì„i `without a village home'.

7314 *nirghaá¹-á¹-ati `decreases'. [*GHAá¹-á¹- -- 2]
H. nighaá¹-nÄ• `to be greatly decreased'.

nirghara 7315 *nirghara `houseless'. [Cf. nirgrÌ¥ha -- PaÃ±cat. <-> GHARA --]
H. nigharÄ• `homeless'.

7316 *nirgharati `flows out'. 2. *nirghalati. [âˆšGHRÌ¥1]
1. P. nigghará¹‡Ä• `to be immersed, be swallowed up, be destroyed'.
2. G. nÄ«Ëœghaá¸·vuÌƒ `to be ripe and ready to fall'; M. nighaá¸·á¹‡&etilde; `(grist) to pass through the mill'. -- See *NIRGHÄ• RAYATI.
*nirghalati `flows out' see prec.

nirghÄ• ra 7317 *nirghÄ• ra `flowing out'. 2. *nirghÄ• la -- . [âˆšGHRÌ¥1]
1. P. nighÄ• r, naghËš, naghÄ• rÄ• m. `engulfment, destruction'; N. nighÄ• r `foam on fermented rice liquor'.
2. M. nighaá¸· m. `grist which adheres to pin of mill (and is afterwards let down to ground)'.

7318 *nirghÄ• rayati `makes flow out'. 2. *nirghÄ• layati. [âˆšGHRÌ¥1]
1. S. nighÄ• raá¹‡u `to purify' or < 2; P. nighÄ• rá¹‡Ä• , naghËš `to engulf, overwhelm, eat up'.

2. M. nighaá¸·á¹‡&etilde; `to let (grist) run through mill'.
*nirghÄ• la -- `flowing out' see *NIRGHÄ• RA -- .
*nirghÄ• layati `makes flow out' see *NIRGHÄ• RAYATI.

nirghÄ• sa 7319 *nirghÄ• sa `food left over?' [âˆšGHAS]
Bi. nighÄ• s `refuse straw and fodder', Mth. (NETirhut) nighÄ• s, (SETirhut) nighes. -- See *NIGHÄ• SA -- .

nirghrÌ¥á¹‡a 7320 nirghrÌ¥á¹‡a `merciless' MBh. [GHRÌ¥á¹‡Ã¡ --]
Pk. á¹‡igghiá¹‡a -- `merciless', Ëšghaá¹‡a -- , OG. nÄ«ghuá¹‡a.

nirghoÌ„á¹£a 7321 nirghoÌ„á¹£a m. `sound, rattling' MBh. [âˆšGHUá¹£]
Pa. nigghoÌ„sa -- m. `proclamation'; Pk. á¹‡igghoÌ„sa -- m. `loud indistinct noise'; Si. nigosa `sound, echo'.

nirjana 7322 nirjana `unpeopled' MBh. [JÃ¡NA --]
Pk. á¹‡ijjaá¹‡a -- `uninhabited'; H. poet. nÄ«jana `desolate'.

nirjara 7323 nirjara `unaging' BhP. [JARÄ• ËŠ --]
Pa. nijjara -- `free from decay'; Si. nidara `imperishable'.

7324 *nirjahÄ• ti `leaves'. [âˆšHÄ• 3]
Kho. niÅ¾ik `to take off clothes, flay', caus. niÅ¾eik (BelvalkarVol 94 < nijahaya -- see NÃ-JAHÄ• TI) or poss. < *NIRYAUTI.

nirjÄ«va 7325 nirjÄ«va `lifeless' MBh. [JÄ«VÃ¡ -- 1]
Pa. nijjÄ«va -- `lifeless', Pk. á¹‡ijjÄ«va -- ; K. neÌ†zuwu `lifeless, weak', G. najÄ«vuÌƒ; OM. nijÄ«va `lifeless'.

nirjÃ±aka 7326 *nirjÃ±aka `stupid'. [JÃ±Ä• --]
K. nyoÃ±u, f. n&ebrevdot;Ã±Ã¼ `sluggish, poor -- spirited'.

nirjhara 7327 nirjhara1 m. `waterfall, torrent' MBh., or *nijjhara -- . [âˆš*JHAR]
Pa. nijjhara -- m. `waterfall', Pk. á¹‡ijjhara -- m.; A. nizarÄ• `small hill stream, spring'; H. nÄ«jhar, nijjhar m. `waterfall, spring'; M. nijÌˆhar m. `gentle trickling'; Si. nidÃ¤ra `cascade' (or < *nirjhÄ• ra -- ?).

nirjhara 7328 *nirjhara2 `quite worn -- out'. [Cf. *nirjhÅ«ra -- . <-> âˆš*jh&rcirclemacr;]
Pk. á¹‡ijjhara -- `worn -- out'; -- N. nijer `slender, weak, slight'?

7329 *nirjharati `flows out', or *nijjharati. [~ *NIá¸¥Ká¹£ARATI, *NIá¸¥Ká¹£ALATI. -- âˆš*JHAR]
A. nizariba `to flow gently, ooze out, drip'; M. nijÌˆhará¹‡&etilde; `to drip, leak'; -- cf. Pk. á¹‡ijjharaá¹‡a -- n. `waterfall', Ëšá¹‡Ä« -- f. `river'.
*nirjhÄ• ra -- `waterfall' see NIRJHARA -- 1.

nirjhÅ«ra 7330 *nirjhÅ«ra `quite worn -- out'. [Cf. *nirjhara -- 2. <-> âˆš*jh&rcirclemacr;]
Pk. á¹‡ijjhÅ«ra -- `worn -- out'; M. nijÌˆhÅ«r `poor, lean, meagre'.

nirá¹‡amra 7331 *nirá¹‡amra `bending down'. [Cf. nirá¹‡ata -- KÄ• á¹-h., Pa. ninnata -- . -- NAMRÃ¡ --]
Si. (SigGr) ninabu `bent down'?

7332 nÃ-rá¹‡ayati `takes away' AV. [âˆšNÄ«1]
Kal.rumb. nin -- `to take out'.

nirá¹‡Ä• maka 7333 *nirá¹‡Ä• maka `nameless'. [NÄ• ËŠMAN --]
A. ninÄ• u `nameless'; H. ninÃ£Ì„wÄ• m. `anything unlucky to name, (esp.) cholera, the thrush', ninÄ• yÄ• m. `the thrush, bug'; G. nanÄ• muÌƒ `anonymous', M. ninÃ£Ì„vÄ• , ËšnÄ• vÄ• , ËšnÄ• vyÄ• .
Addenda: *nirá¹‡Ä• maka -- : P. ninÄ• vÃ£Ì„ m. `a certain skin disease', WPah.ká¹-g. nÉ™neuá¹‡I f. `skin disease (prickly heat?)' < *nirá¹‡Ä• manÄ« -- .
*nirdÄ• ti see *NÄ«á¸• Ä• TI Add2.

7334 nirá¹‡Ä• mayati `puts out (tongue)' DivyÄ• v. [Cf. nirá¹‡Ä• mÃ¡<-> m. `joint of a wing' ÅšBr., nirá¹‡ata -- `bent outwards' KÄ• á¹-h. -- âˆšNAM]
Pa. ninnÄ• mÄ“ti `bends down, puts out (tongue)'; H. ninaunÄ• `to make bend, lower' (rather than < NIMNÃ¡ --).

nirá¹‡Ä• va 7335 *nirá¹‡Ä• va `not having a boat'. [NÄ• VÄ• ËŠ --]
B. ninÄ• o, ËšnÄ• i `one without a boat' ODBL 711.

7336 *nirá¹‡Ä• Å›ayati (nÃ-r anÄ«naÅ›at RV.) `drives away, destroys'. [âˆšNAÅ›1]
Pk. á¹‡iá¹‡á¹‡Ä• sÄ“i `destroys'; OM. ninÄ• saá¹‡eá¹• `to destroy completely'.

7337 nÃ-rdadhÄ• ti `takes out' RV. [âˆšDHÄ•]
Mth. neá¹›Ä• eb, naá¹›Ëš `to lay, place, lay aside' rather than <
NÃ-DADHÄ• TI; -- Pa. niddhÄ• pÄ“ti `throws out'.

nirdaya 7338 nirdaya `pitiless' MBh. [DAYÄ• ËŠ --]
Pa. niddaya -- `pitiless', Pk. á¹‡iddaya -- ; -- B. niday (< *nirdayin -- or
â†• Sk.?).

nirdara 7339 nirdara `*fearless' (`pitiless' lex.). [DARA -- 1]
Pa. niddara -- `fearless', S. niá¸• Ì aru, P. niá¸• á¸• ar, Ku. N. niá¸• ar; Or.
nidara `fearless, fearlessness', niá¸• ara adj., H. G. niá¸• ar.

7340 *nirdarati `disregards'. [For this meaning of nis as verbal prefix cf.
nirÄ• caá¹£á¹-Ä“ `refutes'. -- âˆšDRÌ¥]
H. nidarnÄ• `to treat with contempt'.

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7341 *nirdalati `splits asunder'. [Cf. nirdÄ• rayati Hariv. <-> âˆšDAL1]
Pk. á¹‡iddalia -- `split, crushed'; A. nidaliba `to crush, destroy'.

nirdalana 7342 nirdalana n. `splitting' RÄ• jat. [âˆšDAL1]
Pk. á¹‡iddalaá¹‡a -- n. `crushing, splitting', H. poet. nidalan m.

7343 nÃ-rdahati `burns up' RV. [âˆšDAH]

Pk. á¹‡iddahaÃ¯; H. nidahnÄ• tr. `to burn'; M. nidhá¹‡&etilde; `to become hot or glowing (of body, ground, food)'.
*nirdÄ• ti `weeds' see *NÄ«á¸• Ä• TI.
*nirdÄ• na -- `weeding' see *NÄ«á¸• Ä• NA -- .

nirdÄ• ËŠha 7344 nirdÄ• ËŠha adj. `burning' AV. [âˆšDAH]
M. nidhÄ• m. `glow (of fire or anything heated)'.

nirduá¸¥kha 7345 nirduá¸¥kha `free from pain' MBh. [DUá¸¥KHÃ¡ --]
Pa. niddukkha -- `without fault'; Pk. á¹‡iddukkha<-> `happy', Si. niduk.

nirdugdhaka 7346 *nirdugdhaka `without milk'. [DUGDHÃ¡ --]
M. nidudhÄ« f. adj. `giving little milk'.

nirdÄ“Å›a 7347 nirdÄ“Å›a m. `instruction, order' Mn. [âˆšDIÅ›]
Pa. niddÄ“sa -- m. `explanation'; OAw. nidesa `order'.

7348 *nirdoÌ„lÄ• yatÄ“ `staggers'. [âˆšDUL]
OAw. niá¸• oÌ„laÃ¯ `faints, staggers'.

nirdoÌ„á¹£a 7349 nirdoÌ„á¹£a `faultless' MBh. [DOÌ„á¹£A --]
Pa. niddoÌ„sa -- `faultless', Pk. á¹‡iddoÌ„sa -- ; Or. nidosa `freedom from vice', nidosi `guiltless', Si. nidos.

nirdvara 7350 *nirdvara `out of doors'. [*DVARA --]
K. neÌ†bar adv. `outside, out of doors, not at home'.

nirdhana 7351 nirdhana `poor' MBh. [DHÃ¡NA --]
Pa. niddhana -- `poor', Pk. á¹‡iddhaá¹‡a -- , S. nidhaá¹‡ko, A. nidhani, B. nidhana, OH. nÄ«dhanÄ• , H. nidhanÄ«, OG. nÄ«dhaá¹‡aÃ¼, Si. nidana.

nirdhara 7352 *nirdhara `without support'. [DHARA --]
S. nidharu, Ëšro `helpless', N. nirdho (< *nidhro?).
Addenda: *nirdhara -- : cf. OP. nidhÄ• ru `helpless'.

7353 nirdhÄ• á¹-ayati `*drives out' (`uses ill' ÅšÄ«l.). [âˆš*DHÄ• á¹-]
Pk. á¹‡iddhÄ• á¸• iya -- `driven out', á¹‡iddhÄ• á¸• Ä• viya -- , á¹‡iddhÄ• á¸• aá¹‡a -- n.; OG. nidhÄ• á¸• aÃ¯ `rejects'.

nirdhrÌ¥ta 7354 *nirdhrÌ¥ta `settled'. [Aor. pass. niradhÄ• ri ÅšiÅ›. <-> âˆšDHRÌ¥]
N. nidho, nido `confirmation'; M. nidhá¸• Ä• , nidhÄ• á¸• Ä• m. `certainty'.

nirbandha 7355 nirbandha m. `perseverance' MBh. [âˆšBANDH]
Pk. á¹‡ibbaá¹• dha -- m. `obstinacy'; Si. nibanÌ†da `continuously'.

nirbala 7356 nirbala `weak' Hit. [BÃ¡LA --]
Pk. á¹‡ibbala -- `weak', P. nibal, ËšlÄ• (â†' S. niá¸‡alu, Ëšlo), Or. nibaá¸·a, OH. nÄ«mara (< *nÄ©bala), H. nimal adj., nibalÄ• Ä« f. sb., G. nabá¸·uÌƒ, M. nibaá¸·, nabá¸·Ä• (â†• G.?).
Addenda: nirbala -- : S.kcch. nabá¹›o `weak'.

nirbÄ«ja 7357 nirbÄ«ja `seedless' Tattvas. [BÄ«ËŠJA --]
M. nibÄ«Ëœ n. `utter extirpation' (< *nirbÄ«jiyam?).

nirbhagna 7358 nirbhagna `broken asunder' MBh. [Cf. nÃ-rbhanakti AV. -- âˆšBHAÃ±J]
M. nibhagá¹‡&etilde; `to be cracked (of a vessel)'.

nirbhaya 7359 nirbhaya `fearless' Mn. [BHAYÃ¡ --]
Pa. nibbhaya -- `fearless', Pk. á¹‡ibbhaya -- , Si. nabaya, Ëšbiya.

nirbhara 7360 nirbhara `excessive, violent' Hit. [BHÃ¡RA --]
Pk. á¹‡ibbhara -- `full'; OG. nÄ«bhara `thick', G. nÄ«Ëœbhar, nibbhar `heavy, strong, full, hard, old and useless'; M. nibar, nibbar `hard, compact, old and tough'.

nirbhÄ• ga 7361 nirbhÄ• ga `*portionless' (`without parts' Kap.). [BHÄ• GÃ¡ --]
L. nibhÄ• Ä« f. `luckless woman'.

nirbhÄ• gya 7362 nirbhÄ• gya `unfortunate' lex. [BHÄ• GYA -- 1]
Pk. á¹‡ibbhagga -- ; S. nibhÄ• gÌ u m. `misfortune', nibhÄ• gÌ o `unfortunate'; P. nabhÄ• g `unlucky', H. nibhÄ• gÄ• , OG. nÄ«bhÄ• ga.

nirbhrÄ• trÌ¥ka 7363 *nirbhrÄ• trÌ¥ka `brotherless'. [BHRÄ• ËŠTRÌ¥ --]

S. nibhÄ• yo `without brothers (term of abuse)'.

nirmanasin 7364 *nirmanasin `without human feeling'. [Cf. manasÃ-n<-> `having mind or soul' TS., nirmanaska -- `without mind' KÄ• m. -- MÃ¡NAS --]
Ku. nimaá¹‡sÄ« `without human feeling, inhuman, cruel'.

nirmarda 7365 *nirmarda `rubbing'. [Cf. nirmardayati `rubs' BHSk., Pk. á¹‡immaddiya -- `rubbed', á¹‡immaddaga -- m. `one who continually rubs'. -- âˆšMRÌ¥D]
Bi. nimÄ• á¹› `well washed clothes'.

nirmala 7366 nirmala `spotless, clean' Up. [MÃ¡LA --]
Pa. nimmala -- `clean, pure', Pk. á¹‡immala -- ; á¸Œ. nimoÌ„l `clear sky, clear weather', Gaw. nimalÃ¡; P. nimmal, nimbal `clear'; WPah. (Joshi) nimá¸·u `clear (e.g. of water)'; Bi. nÄ«man `beautiful (esp. of a garment)'; Bhoj. nÄ«man `good'; H. nÄ«man `good, healthy'; Si. nimala `pure, spotless'; -- M. nivaá¸· `pure, clear' ( -- v -- < -- m -- following n -- : or < *NIMALA -- ). -- Ash. nimalÄ• -- `to change dress'; Wg. nimal `changing, exchange'; Bashg. nimÄ“lÄ• `changed' (cf. nirmalÄ« -- krÌ¥ --) NTS ii 269.
Addenda: nirmala -- : S.kcch. nimro `healthy'; WPah.ká¹-g. nImá¸·É”, nImbá¸·É” `clear', J. nimá¸·Ä• .

nirmÄ• á¹• sa 7367 nirmÄ• á¹• sa `fleshless, emaciated' R., `*abstaining from flesh'. [MÄ• á¹• SÃ¡ --]
Pa. nimmaá¹• sa -- `fleshless'; Pk. á¹‡immaá¹• sa -- `fleshless, dry'; -- Ku. nimalÌƒso `abstaining from flesh'.

nirmÄ• á¹‡a 7368 nirmÄ• á¹‡a n. `measuring' R., `making' MBh., `best of anything' lex. [âˆšMÄ•]
Pa. nimmÄ• na -- n. `measuring, creation'; Pk. á¹‡immÄ• á¹‡a<-> n. `making, arranging'; H. niman `well finished' (or der. nirmiá¹‡oÌ„ti?).

7369 nirmÄ• ti KÄ• v., nÃ-rmimÄ«tÄ“ `measures' AV., `builds, produces' TS. 2. nÃ-rmita -- `formed' ÅšBr. 3. nirmÄ• payati `causes to be made' RÄ• jat. [âˆšMÄ•]
1. Pa. nimmÄ• yati `measures, forms'; Pk. á¹‡immaÃ¯, ËšmÄ“i `makes'; L. nimmaá¹‡ `to be impregnated'.
2. Pa. nimmita -- `measured out, planned, created'; Pk. á¹‡immia -- `made';

-- L. nimmiÄ• m. `embryo'; P. nimmiÄ• m. `new -- born infant, newly conceived embryo': or < *NAVAJANMITA -- ?
3. Pk. á¹‡immÄ• vaÃ¯ `causes to be made'. -- Si. nimavanavÄ• `to cause to end, to settle' and M. nimá¹‡&etilde; `to cease', Si. nimenavÄ• `to cease', nimi `finished', nimiya `end' are perh. rather < NÃ-RVÄ• YATI, NIRVÄ• PAYATI.
Addenda: nirmÄ• ti. 2. nirmÄ• payati: Md. nimmanÄ« `finishes (tr.), decides', nimenÄ« `is finished, ends (intr.)'.

nirmÄ• trÌ¥ 7370 *nirmÄ• trÌ¥ `motherless'. [MÄ• TÅ•ÌŠ --]
Pa. nimmÄ• ta -- pitika -- `without mother or father'; WPah.l.rudh. namaoá¹›Ä• `motherless', khaÅ›. namÄ• á¹‡Ä• `orphan' (< -- mÃ£Ì„ -- á¹›Ä• ?); G. namÄ• yuÌƒ `motherless'.

nirmÄ• na 7371 nirmÄ• na `free from pride' MBh. [MÄ• NA -- 1]
Pa. nimmÄ• na -- `humble', Pk. á¹‡immÄ• á¹‡a -- , S. nimÄ• á¹‡o; L. nimÄ• á¹‡Ã£Ì„ `humble, poor'; P. namÄ• á¹‡Ä• `poor, helpless', m. `leper'; WPah. (Joshi) nmÄ• á¹‡Ä• `anxious, full of care'; Ku. nimÄ• á¹‡o `humble'; H. nimÄ• nÄ• `artless'.
nirmÄ• payati see NIRMÄ• TI.
Addenda: nirmÄ• na -- : Garh. nimÄ• á¹‡u `humble, gentle'.

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7372 nirmiá¹‡oÌ„ti `makes by miracle' DivyÄ• v. [âˆšMI]
Pa. nimminÄ• ti `fashions'; H. nimnÄ• nÄ• `to finish off well', niman `well -- finished' (or < NIRMÄ• á¹‡A -- ?).
nÃ-rmita -- see NIRMÄ• TI.

nirmukta 7373 nirmukta `loosed, lost' MBh. 2. *nirmukna -- . [Cf. nÃ-rmukti -- f. `liberation' AV. -- âˆš MUC]

1. Gaw. nimata -- `to lose, finish' NOGaw 45 (for u -- a > a -- a see ÃºTTARA --).
2. Pk. á¹‡immukka -- `freed'; H. nibuknÄ• `to be loosed, come out of', tr. `to loosen, set free, separate'.
*nirmukna -- `loosed' see prec.

nirmukha 7374 *nirmukha `mouthless'. [MÃºKHA --]
Ku. nimuwÄ• `quiet (of a place), out of the way, far from markets and town'; A. nimuwÄ• `reserved, reticent'; H. nimuhÄ• `voiceless, dumb, meek'.

nirmÅ«la 7375 nirmÅ«la `rootless' MBh. [MÅ«ËŠLA --]
Pa. nimmÅ«la -- `without roots', Pk. á¹‡immÅ«la -- , Or. nimÅ«á¸·a.

nirmrÌ¥á¹£á¹-a 7376 nirmrÌ¥á¹£á¹-a `rubbed out, destroyed' KÄ• v. [nÃ-rmÄ• rá¹£á¹-i `rubs away' ÅšBr. -- âˆšMRÌ¥J]
Ku. nimiá¹-Ä«á¹‡o, nibiËš `to end, perish, be done for': rather < NIRVRÌ¥TTA -- .
nirmoÌ„ka -- see next.

nirmoÌ„ká¹£a 7377 nirmoÌ„ká¹£a m. `deliverance' MBh. [Cf. nirmoÌ„ka -- m. `snake's slough', Pa. nimmoÌ„ka -- m., Pk. á¹‡immoÌ„a -- m. <-> âˆšMUC]
Pk. á¹‡immukkha -- m. `deliverance'; Si. nimok `snake's slough' (or â†• Pa.).

7378 *nirmoÌ„á¹-ati `wrings'. [âˆšMUá¹-]
Pk. á¹‡immoÌ„á¸• aá¹‡a -- n. `destruction'; Ku. nimoraá¹‡o `to wring, twist, crush' (â†• EH. or Bi. with -- r -- < -- á¹› --).

nirmoÌ„hyamÄ• na 7379 *nirmoÌ„hyamÄ• na (or *nirmoÌ„hyÄ• na -- ?) pres. part. pass. of nirmoÌ„hayati `bewilders' MBh. [âˆšMUH]
P. nimÅ«jhÄ• á¹‡, Ëšá¹‡Ä• `vexed in mind, sorrowful'.

nirmaulya 7380 *nirmaulya `without price'. [MAULYA --]
Pk. á¹‡immolla -- `without price'; M. nimolÄ• `valueless'.

niryaÅ›asvin 7381 *niryaÅ›asvin cf. niryaÅ›aska -- `inglorious' MBh. [YAÅ›ASVÃ-N --]
H. nijassÄ« `inglorious, infamous'.

niryÄ• ËŠ -- , niryÄ• ta -- see next.

7382 niryÄ• ti `goes out', MBh., `dies' Car., pp. niryÄ• ta<-> MBh., niryÄ• ËŠ -- f. `going out' TS. [âˆšYÄ•]
Pa. niyyÄ• ti `goes out', AÅ›.gir. imper. niyÄ• tu, Pk. á¹‡ijjÄ• yaÃ¯, pp. á¹‡ijjÄ• ya -- , Kal. pret. niÄ• ËŠla (< niryÄ• ta -- ?). -- Ac. to BrÌ¥&capamacr;rUp. 4, 3, 12 the soul leaves the body in sleep, a belief still held in Orissa (K. B. Tripathi): just poss. then Mai. niÅ¾ `sleep', Sh.koh. gur. nÄ«ËœÅ¡, WPah. (Joshi) nÄ«j f., M. nÄ«jÌˆ f. `sleep' (< niryÄ• ËŠ -- ), G. nijvuÌƒ `to sleep', M. nijÌˆá¹‡&etilde;. But more prob. < NÃ-PADYATÄ“. -- See also NIDRÄ• ËŠ -- .
niryÄ• ma -- see NIYÄ• MAKA -- .
Addenda: niryÄ• ti [The view that the Ä• tman -- withdraws from the world of the senses in deep sleep (ChUp. 4, 3, 19) is set out by T. K. John ABORI lvii 119] see NIDRÄ• ËŠ -- Add2.

niryuj 7383 *niryuj `tying'. [Cf. niryoÌ„ga -- m. `rope for tying cows' BhP. -- âˆšYUJ]
H. nÄ«j m., nÄ«jÅ« f. `rope'?

7384 *niryauti `unfastens'. [Cf. yauti `fastens'. -- âˆšYU2]
See *NIRJAHÄ• TI.

nirlajja 7385 nirlajja `shameless' MBh. [LAJJÄ• --]
Pk. á¹‡illajja -- `shameless', Ku. nilajo, A. nilÄ• z, B. nilÄ• j, Bhoj. nilajj, OAw. nilaja, H. nilaj, nilajjÄ• , OG. nÄ«laja, M. nilÄ• jÌˆrÄ• .

nirlaá¹‡á¸• a 7386 *nirlaá¹‡á¸• a `free from excrement'. [LAá¹‡á¸• A --]
Kho. (Lor.) nil*lndik `to clean up (a child after defecating)'??

nirlÄ• ká¹£a 7387 *nirlÄ• ká¹£a `without lac'. [LÄ• Ká¹£Ä• ËŠ --]
M. nilÄ• kh `not filled with lac'.

nirlÄ• vaá¹‡ya 7388 *nirlÄ• vaá¹‡ya `free from saltness'. [LÄ• ËŠVAá¹‡YA --]
Sh. (Lor.) nilÄ• lo `tasteless, insipid, mawkish'.

7389 *nirlÄ«yatÄ“ `comes out'. 2. Pp. *nirlÄ«na -- . [~ *NÄ«RÄ«YATÄ“. -- âˆšLÄ«2]

1. Sh. niliÅ¾Ã³Ä-kiÌ¯, 3 sg. pres. nilÄ«ËŠÅ¾eÌ†i `to sprout, come up, grow in'. -- Cf. Pk. á¹‡Ä«laÃ¯ `comes out' < *nirlayatÄ“.
2. Sh. nilÄ«ËŠlÅ- `sprouted'.

nirloÌ„bha 7390 nirloÌ„bha `free from desire, unavaricious' RÄ• jat. [LOÌ„BHA --]
Pa. nilloÌ„bha -- `free from greed', Pk. á¹‡illoÌ„ha -- ; H. niloh, nilo, nillo `without fault, blameless, unadulterated'.

nirvara 7391 *nirvara `without bridegroom'. [VARÃ¡ -- 2]
G. narvÄ« f. `unmarried'; Si. nivarÄ• `virgin'.

7392 *nirvarati `restrains'. 2. nirvrÌ¥ta -- 1 `satisfied' Mn., `at peace, extinguished, ceased' MÄ• rkP. [âˆšVRÌ¥1]
1. S. nibiraá¹‡u `to be finished' (whence caus. niberaá¹‡u).
2. Pa. nibbuta -- `happy'; Pk. á¹‡ivvuá¸• a -- , Ëšvua -- , Ëšvaya<-> `calm', á¹‡ivvaá¸• aÃ¯ `ceases from pain'; P. nibbaá¹›nÄ• `to be finished, be settled' (whence tr. nibeá¹›nÄ• , nabËš); Ku. nimaá¹›á¹‡o `to be finished, be spent, disappear' (whence tr. nimÄ• á¹›á¹‡o, nimÄ• á¹‡no `to consume, spend'); B. nibá¹›Ä• `to be finished' (caus. nibá¹›Ä• na), Or. nibaá¹›ibÄ• (whence tr. nibÄ• á¹›ibÄ• `to accomplish'); H. nibaá¹›nÄ• `to be accomplished' (whence tr. nibÄ• á¹›nÄ• , nibeá¹›nÄ• `to accomplish, settle, adjust': but see NÃ-RVARTATÄ“); G. nivaá¹›vuÌƒ, nimaá¹›vuÌƒ `to turn out, come up, become conspicuous' (whence nivÄ• á¹›É”, niveá¹›É” m. `settlement, decision'); M. nivaá¸• á¹‡&etilde; `to decide', nivÄ• á¸• Ä• m. `settlement'; -- Si. niviyÄ• `peasant i.e. the contented' (EGS 89) â†• Pa.

7393 *nirvarayati `chooses'. 2. Pp. *nirvrÌ¥ta -- 2. 3. *nirvrÌ¥ti -- `choice'. [Cf. nÃ-rvrÌ¥á¹‡Ä«tÄ“ `chooses' RV., varayati Gr. -- âˆšVRÌ¥2]
1. Wg. niweriÃ¡m `I pick'; Kho. (Lor.) niwerik `to choose, separate'.
2. Pk. á¹‡ivvaá¸• aÃ¯ `to be separate'; M. nivaá¸• `choice, picked', nivaá¸• á¹‡&etilde; `to choose, pick'.
3. M. nivaá¸• f. `choosing'.
*nirvarta -- , nirvartaka -- `accomplishing' Pat. [âˆšVRÌ¥T]
*NIRVARTAKARA -- .
Addenda: *nirvarayati: Md. nerenÄ« `extracts' or < *NÄ«RÄ«YATÄ“ or â€ *NÄ«HARATI.

nirvartakara 7394 *nirvartakara `accomplishing'. [*NIRVARTA -- , KARÃ¡ -- 1]
N. nibá¹-ero `settlement, agreement', H. nibá¹-erÄ• m.

7395 nÃ-rvartatÄ“ `comes forth, develops' ÅšBr., `is accomplished, is finished' Mn. 2. nirvrÌ¥tta -- `accomplished, produced, ended' Mn. 3. nÃ-rvartayati `creates, finishes' RV. [âˆšVRÌ¥T]
1. Pa. nibbattati `comes out of, is produced'; Ku. nimaá¹-á¹‡o `to end, perish, disappear'; H. nibaá¹-nÄ• `to be settled' (< *nibÄ• á¹- -- whence new tr. nibÄ• á¹›nÄ•  and further intr. nibaá¹›nÄ•  unless < NIRVRÌ¥TA -- ; nipaá¹-nÄ•  from caus. nipá¹-Ä• nÄ•  < nibá¹-Ä• nÄ• ); M. nivaá¹-á¹‡&etilde; `to come out clear'. <-> Si. navatinavÄ• intr. `to stop' (GS 22) rather < NÃ-VARTATE.
2. Pa. nibbatta -- `existing'; AÅ›.shah. nivuá¹-aspi, man. nivuá¹-asi loc. sg. `attained'; Pk. á¹‡ivvatta -- , á¹‡ivvutta<-> `produced, made'; Ku. nibiá¹-Ä«á¹‡o, nimiá¹-Ëš `to end, perish, be done for' (or < NIRMRÌ¥á¹£á¹-A -- ?).
3. Pa. nibbattÄ“ti `produces, performs'; AÅ›.shah. man. nivaá¹-eti, kÄ• l. nivateti `attains, accomplishes'; Pk. á¹‡ivattÄ“i, á¹‡ivaá¹-á¹-Ä“i `produces, makes'; Ku. nibá¹-auá¹‡o, nimá¹-Ëš `to dispose (of a contention), decide, exhaust,

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destroy'; H. nibá¹-Ä• nÄ• see ab.; M. nivaá¹-á¹‡&etilde; `to destroy, kill' (LM 360 < NÃ-VARTAYATI).
nÃ-rvartayati see prec.

nÃ-rvastu 7396 *nÃ-rvastu `poor'. [Cf. nirvasu -- RÄ• jat. -- VÃ¡STU --]
Si. nivatÄ• `poor man' or < NIRVASTRA -- .
nirvastra -- `unclothed' Subh. [VÃ¡STRA --]

See prec.

7397 nÃ-rvahati `leads out of' RV., `accomplishes' SuÅ›r., `succeeds' Hit.
2. nirvÄ• hayati `performs' KathÄ• s., `passes (time)' PaÃ±cat. 3. nirvÄ• ha -- m. `accomplishing, completing' KÄ• v., `livelihood' RÄ• jat. [âˆšVAH]
1. Pa. nibbahati `leads out'; Pk. á¹‡ivvahaÃ¯ `passes (time), is finished'; S. nibahaá¹‡u `to live, pass (time), be ended'; L.awÄ• á¹‡. nibbhuá¹‡ `to be finished'; P. nibhá¹‡Ä• `to be accomplished'; Ku. nibhaá¹‡o `to pass time well, go on, live with honour'; OAw. nibahaÃ¯ `is completed'; H. nibahnÄ• , nibhnÄ• `to last, be accomplished, succeed'; -- â†• Centre: K. nibun `to be accomplished'; G. nibhvuÌƒ, nabhvuÌƒ `to endure, continue, be held on'; M. nibhá¹‡&etilde; `to be accomplished, get through, come well out of'.
2. Pa. nibbÄ• hati `leads out, removes' (for *nibbÄ• hÄ“ti infl. by *nibbÄ• hati < nirbÄ• dhati `wards off, removes'?); Pk. á¹‡ivvÄ• hia -- `passed (of life)', á¹‡ivvÄ• haá¹‡a -- n. `completion'; S. nibÄ• haá¹‡u, nibhÄ• iá¹‡u `to accomplish, pass (time)'; L. nibhÄ• vaá¹‡ `to accomplish', P. nibÄ• huá¹‡Ä• , nabËš, nibhÄ• uá¹‡Ä• ; Ku. nibhauá¹‡o `to manage, maintain, help'; Bhoj. nibÄ• hal `to carry on, pass on'; OAw. nibÄ• haÃ¯ `completes, accomplishes'; H. nibÄ• hnÄ• `to accomplish, conduct, carry on'; -- â†• Centre (Pa. nibbÄ• hÄ• pÄ“ti `causes to be led out'): K. nibÄ• wun `to accomplish, conduct, manage, pass (time)'; OG. nabhavÄ• vaÃ¯ `accomplishes'; G. nibhÄ• vvuÌƒ `to accomplish, bring safely and well out of, overlook, pass by', nibhÄ• vaá¹‡, nabhËš n. `act of so doing', nibhÄ• v, nibhÄ• vÉ”, nabhËš m. `passing through well, endurance'; M. nibhÄ• viá¹‡&etilde; `to accomplish, bring safely through' (whence intr. nibhÄ• vá¹‡&etilde; `to be accomplished, come well out of', nibhÄ• v m. `success').
3. Pk. á¹‡ivvÄ• ha -- m. `completion'; S. nibÄ• hu, Ëšho m. `living, getting on, settlement'; P. nibÄ• h, nabËš, nibhÄ• u m. `accomplishment, sufficiency, concord'; Mth. nibÄ• h `accomplishment, protecting'; OAw. nibÄ• ha m. `success, livelihood'; H. nibÄ• h m. `accomplishing'.
In N. and Or. the meaning `extinguish' is due to collision with nib -- < NÃ-RVÄ• YATI: N. nibhnu `to be extinguished', caus. nibhÄ• unu; Or. nibhibÄ• , liËš `to vanish, be hidden, be extinguished', caus. nibhÄ• ibÄ• .
Addenda: nirvahati. 1. Garh. nibhá¹‡u `to live satisfactorily with, to put up with'.
3. nirvÄ• ha -- : Garh. nibhÉ”ÌˆÌ„ `completion'.

7397a â€ nirvÄ• kya -- `speechless' R. [nirvÄ• c -- id. BhP.: replacing

earlier avÄ• ËŠc -- , â€ AVÄ• KKÃ¡ -- id. ÅšBr. -- VÄ• KYA --]
Deriv. A. (OA. with v?) nivÄ• ku `speechless' AFD 229, -- nibokÄ• `taciturn' rather der. from *BOÌ„KKA -- 2.
nirvÄ• ha -- see NÃ-RVAHATI Add2.

nirvÄ• á¹‡a 7398 nirvÄ• á¹‡a n. `blowing out, death, final emancipation' MBh. [âˆšVÄ• 2]
Pa. nibbÄ• na -- n. `NirvÄ• á¹‡a', KharI. nirvana, Dhp. nivaá¹‡a; Pk. á¹‡ivvÄ• á¹‡a -- n. `extinguishing, release, happiness'; Ku. nimÄ• á¹‡ `extinguishing'; M. nivaá¹‡ n. `cooling application for eyes', nivÄ• á¹‡&etilde; n. `destruction', nivá¹‡&etilde; n. `hole near fireplace where pot is set to cool'.
NAIRVÄ• á¹‡A -- .
nirvÄ• ta -- 1 `windless' see NIVÄ• TÃ¡ -- .
*nirvÄ• ta -- 2 `refreshed' see NÃ-RVÄ• YATI.
nÃ-rvÄ• payati see next.

7399 nÃ-rvÄ• yati `is extinguished' TS., nirvÄ• ti `blows (as wind)' R., `is cool, is refreshed' MBh. 2. nÃ-rvÄ• payati `extinguishes' RV. 3. *nirvÄ• ta -- 2 `refreshed'. [âˆšVÄ• 2]
1. Pa. nibbÄ• ti, ËšÄ• yati `becomes cold'; Pk. á¹‡ivvÄ• i `rests'; P. nibá¹‡Ä• `is reduced to nothing, is finished, is accomplished' (in this mng. infl. by nibhá¹‡Ä• < NÃ-RVAHATI); N. nimnu `to be extinguished', B. nibÄ• ; M. nivá¹‡&etilde; `to become cool', nimá¹‡&etilde; `to cease'; Si. nivenavÄ• , nimeËš `to become cold, go out, cease', nimi `finished', nimiya `end'.
2. Pa. nibbÄ• pÄ“ti `extinguishes'; Pk. á¹‡ivvaÌ„Ì†vÄ“i `cools, extinguishes'; Ku. nimÅ«á¹‡o `to extinguish', N. nimÄ• unu; A. numÄ• iba `to extinguish, destroy', B. nibÄ• na; M. nivaviá¹‡&etilde; `to make cool'; Si. nivanavÄ• (< *nivavanavÄ• EGS 88), nimanavÄ• , nimavanavÄ• `to extinguish, put an end to, settle'.
3. Pk. á¹‡ivvÄ• ya -- `rested'; Si. navÄ• `rest', nivÄ• -- tÃ¤na, navËš `rest house, rest, place screened from wind' (in last mng. prob., and in other mngs. perh. < NIVÄ• TÃ¡ -- : altern. < NIVÄ• SA --).
In M. and Si. nim -- `cease, settle' poss. < NIRMÄ• TI, NIRMITA -- , NIRMÄ• PAYATI. -- In N. and Or. the mng. of nib -- `extinguish' has been transferred to nibh -- `accomplish, finish' < NÃ-RVAHATI: N. nibhnu `to be extinguished', caus. nibhÄ• unu; Or. nibhibÄ• , liËš `to vanish, be hidden, be extinguished', caus. nibhÄ• ibÄ• .

nirvÄ• rdala 7400 *nirvÄ• rdala `cloudless'. [Replaces nirabhra -- MBh. <->
VÄ• RDALA --]
Bi. nibaddar.
nirvÄ• ha -- , nirvÄ• hayati see NÃ-RVAHATI.
nirvrÌ¥ta -- 1 `satisfied, ceased' see *NIRVARATI.
*nirvrÌ¥ta -- 2 `chosen', *nirvrÌ¥ti -- `choice' see *NIRVARAYATI.
nirvrÌ¥tta -- see NÃ-RVARTATÄ“.

nirvrÌ¥tti 7401 nirvrÌ¥tti f. `originating, growth' Mn. [âˆšVRÌ¥T]
Pa. nibbatti -- f. `constitution, product, rebirth'; AÅ›. nivuá¹-i -- f.
`attainment, success'; Pk. á¹‡ivvatti -- , Ëšvitti -- , Ëšvutti -- f.
`production, making'; Si. nivat `birth, existence' EGS 89.

7402 *nirvÄ“dhati `pierces'. [nÃ-rvidhyati `pierces' RV., nirviddha --
`wounded' R., `separated' MBh. -- âˆšVYADH]
Pa. nibbÄ“dhÄ“ti `pierces'; H. nibehnÄ• `to release, separate'.

nirharaá¹‡a 7403 nirharaá¹‡a n. `taking out' MBh. [âˆšHRÌ¥]
Kal.rumb. nÉ™hÅ•Ãºn `weeding' despite h rather < *NÄ«á¸• Ä• NA -- .

7404 nÃ-rharati `takes out, destroys' RV., `gets rid of' &capamacr;past.
[âˆšHRÌ¥]
Pa. nÄ-Ì„harati `takes out, drives out', Pk. á¹‡Ä-Ì„haraÃ¯; <-> Si.
neranavÄ• `to set aside, put out of the way', intr. `to protrude' (EGS 92)
rather with H. Smith JA 1950, 212, since nÄ«har -- would > *nÄ«r -- , â†•
Tam. neri -- `to erase, put to flight'.
Addenda: nÃ-rharati see â€ *NÄ«HARATI.

nÃ-rhasta 7405 nÃ-rhasta `handless' AV. [HÃ¡STA --]
L.awÄ• á¹‡. nihatthÄ• `armless'; P. nihatthÄ• `handless, without tools'; OA.
nihÄ• thÄ• `helpless'; H. nihatt(h)Ä• `unarmed, empty -- handed'.

nilajjÄ• pita 7406 *nilajjÄ• pita `put to shame'. [âˆšLAJJ]
Sh. (Lor.) nilÇ°Ä• o, f. ËšÄ• i `id.'

nilaya 7407 nilaya m. `den, lair, home' MBh. [âˆšLÄ«1]
Pa. nilaya -- m. `dwelling, lair, nest'; Pk. á¹‡ilaya -- m. `house, resting

-- place'; OB. nilaa `abode' ODBL 912; Si. nila `house'.

7408 nÃ-lÄ«yatÄ“ `hides oneself, disappears' RV. 2. nÃ-lÄ«na- `clinging to, hidden in' AV. [âˆšLÄ«1]
1. Pa. nilÄ«yati `settles, remains hidden'; Pk. á¹‡ilÄ-Ì„aÃ¯, Ëšlijja Ã¯ `clings to, is hidden'; Sh. niliÅ¾Ã³Ä-kiÌ¯ `to hide oneself'; -- Pa. nilÄ«yÄ• pÄ“ti tr. `hides', Sh. nilyÃ³Ä-kiÌ¯.
2. Pa. nilÄ«na -- `perched, hidden'; Sh. nilÄ«ËŠlÅ- pp. `hidden', 3 sg. pret. `hid himself'.

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nivaá¹• Å›a 7409 *nivaá¹• Å›a `supporting beam'. [VAá¹• Å›Ã¡ --]
Pr. nÄ«nÄ‹É™, nÄ«nzÉ™, nÄ«ËœzÉ™ `main roof beam'.
nivarÃ¡ -- see NIVÄ• RA -- .

nivÃ¡rta 7410 nivÃ¡rta m. `*turning back' (`causing to turn back' RV.). [âˆšVRÌ¥T]
Pk. á¹‡iaá¹-á¹-a -- m. `turning back'; B. neuá¹- `coming and going, intercourse'.

7411 nÃ-vartatÄ“ intr. `turns back' RV. 2. nÃ-vartayati tr. `turns back' AV., `accomplishes' R., `destroys' Mn. [âˆšVRÌ¥T]
1. Pa. nivattati `turns back, returns, disappears'; NiDoc. nivartiá¹£yati `will return'; Pk. á¹‡i(v)attaÃ¯, á¹‡i(v)aá¹-á¹-aÃ¯ `goes back'; Mai.ky. noá¹-Ä«Ëœ `again' (scarcely with Buddruss Kan 64 < *nava -- vartin --); B. neuá¹-Ä• `to turn back' (ND 346 b 25 wrongly < nÃ-rvartatÄ“), Or. neuá¹-ibÄ• , nauá¹-Ëš, leuá¹-Ëš; Si. navatinavÄ• intr. `to stop'.
2. Pa. nivattÄ“ti, nivattÄ• pÄ“ti `sends back', NiDoc. nivartavitaá¹• ti 3 pl. pret.; Pk. á¹‡ivattÄ“i, á¹‡ivattÄ• vÄ“i tr. `turns back', á¹‡ivattia --

`stopped', á¹‡iaá¹-á¹-iya -- `turned back'; B. neuá¹-Ä• na, leuá¹-Ëš tr. `to turn back'; Si. navatanavÄ• , ËštvanavÄ• tr. `to stop'.

nivÃ¡rtana 7412 nivÃ¡rtana n. `turning back' RV. [âˆšVRÌ¥T]
Pa. nivattana -- n. `returning', Pk. á¹‡ivattaá¹‡a -- , á¹‡ivaá¹-á¹-Ëš n.; Or. (Sambhalpur) leuá¹-en `return of bride to father's house after living with husband'.
nÃ-vartayati see NÃ-VARTATÄ“.

nivasana 7413 nivasana n. `putting on a garment' R., `undergarment' lex. [âˆšVAS1]
Pk. á¹‡i(v)asaá¹‡a -- , á¹‡iyaá¹• saá¹‡a -- n. `garment'; M. nesaá¹‡, nesá¹‡&etilde; n. `clothing of middle part of body'.
*nivasta -- `clothed' see next.

7414 nivastÄ“ `puts on over another garment' KÄ• tyÅšr. 2. Pp. *nivasta -- . 3. Caus. nivÄ• sayati MBh. [âˆšVAS1]
1. Pk. á¹‡iasaÃ¯, á¹‡iyaá¹• saÃ¯ `puts on clothes', M. nesá¹‡&etilde; (caus. nesaviá¹‡&etilde; tr. `to clothe'), Ko. nistÄ• .
2. Pa. nivattha -- `clothed, dressed in'.
3. Pa. nivÄ• sÄ“ti `clothes'.
*NAIVASTYA -- .

nivÄ• cya 7415 *nivÄ• cya `abuse'. [Cf. nivÃ¡cana -- n. `invocation' RV., nivakti `reviles' MBh., nivÄ• cayati lex. -- âˆšVAC]
A. neosÄ• `a curse' (whence neosiba `to curse').

nivÄ• tÃ¡ 7416 nivÄ• tÃ¡1 `sheltered from wind' MBh., n. `place so sheltered, absence of wind, a calm' ÅšBr. [~ nirvÄ• ta -- 1 `windless' PaÃ±cat., m. `a calm' MBh., Pk. á¹‡ivvÄ• ya<-> `windless'. Confusion of ni -- and nir -- was furthered by the existence of nivÄ• tÃ¡ -- 2 (`safe' VS., `impregnable' MBh.: âˆšVAN, cf. Av. nivÄ• ti -- `victory') and of Ã¡vÄ• ta<-> `unconquerable' (âˆšVAN) ~ avÄ• tÃ¡ -- `windless' (J. C. W.). -- VÄ• ËŠTA --]
Pa. nivÄ• ta -- `sheltered from wind', Ëšaka -- (n.?) `sheltered place'; Pk. á¹‡ivÄ• ya -- `windless', S. nivÄ• o adj., ËšÄ• Ä« f. `calm'; H. nÄ«wÄ• m. `calm', niwÄ• yÄ• `sultry', niwÄ• Ä« f. `sultriness'; Si. navÄ• `rest', nivÄ• -- tÃ¤na, navËš `place screened from wind, rest house, rest' (in mng. `rest' perh. < *nirvÄ• ta -- 2 s.v. NÃ-RVÄ• YATI: altern. < NIVÄ• SA --).

nivÄ• tÃ¡ -- 2 `safe' see prec.
Addenda: nivÄ• tÃ¡ -- 1: Md. nivai, ËšvÄ• (Ëšvalek) `shelter'.

nivÄ• ra 7417 nivÄ• ra m. `keeping off, impediment', Ëšaka -- m. `defender' MBh. [âˆšVRÌ¥1]
Pa. nivÄ• ra -- m. `prevention'; Pk. á¹‡ivÄ• raya -- `warding off'; K. neÌ†war m. `putting off, getting rid of (e.g. a beggar)', neÌ†wÄ• r dyunu `to finish off somehow or other'; M. nivÄ• rÄ• m. `shelter (from wind, rain or sun)'; Si. niyara `dike, dam between rice -- fields', nera `abattis' (EGS 89 < nivarÃ¡ -- m. `covering' RV.).

nivÄ• raá¹‡a 7418 nivÄ• raá¹‡a n. `keeping back, preventing' MBh. [âˆšVRÌ¥1]
Pa. nivÄ• raá¹‡a -- adj. and n. `warding off', Pk. á¹‡ivÄ• raá¹‡a<-> n.; G. nivÄ• raá¹‡ n. `removal of a trouble, cure'; Si. nivaraá¹‡a `hindrance'.

7419 nivÄ• rayati `wards off, restrains' MBh., `removes' KathÄ• s. [âˆšVRÌ¥1]
Pa. nivÄ• rÄ“ti `keeps back, obstructs'; Pk. á¹‡ivÄ• rÄ“i `wards off'; Kho. (Lor.) niwerik, nuwËš `to separate (e.g. young of cattle from mother), wean calf &c.' (or < *NIRVARAYATI?); K. neÌ†wÄ• run `to ward off, prevent'; S. nivÄ• raá¹‡u `to prevent'; P. nivÄ• rnÄ• `to remove, accomplish'; Bhoj. niwÄ• ral `to protect'; OAw. nivÄ• raÃ¯ `wards off'; H. niwÄ• rnÄ• , nawËš `to prevent, surround, forbid'; OMarw. nivÄ• raÃ¯ `keeps back, allays'; G. nivÄ• rvuÌƒ tr. `to turn back, ward off, avert', M. nivÄ• rá¹‡&etilde;; -- Mth. nebÄ• rab `to prevent' â†• Sk. rather than < *nirvÄ• rayati.

nivÄ• la 7420 *nivÄ• la `hair'. [VÄ• ËŠLA --]
G. nimÄ• á¸·Ã£Ì„ m.pl. `hair'?

nivÄ• sa 7421 nivÄ• sa m. `resting place, dwelling, night quarters' MBh. [âˆšVAS2]
Pa. nivÄ• sa -- m. `stopping -- place', Pk. á¹‡ivÄ• sa -- m.; OAw. nevÄ• su m. `dwelling'; OG. nivÄ• si loc. sg. m. `stay'; Si. navÄ• `rest', nivÄ• -- tÃ¤na, navËš `rest house, rest, place screened from wind' (or < NIVÄ• TÃ¡ -- 1 or < *nirvÄ• ta -- 2 s.v. NÃ-RVÄ• YATI); -- cf. NiDoc. nivasaǵa `neighbour'.
NIVÄ• SIN -- .
nivÄ• sayati see NIVASTÄ“.

nivÄ• sin 7422 nivÄ• sin m. `inhabitant' Mn. [NIVÄ• SA --]
Pa. nivÄ• sin -- , Ëššika -- `dwelling'; Pk. á¹‡ivÄ• si -- `stopping at'; H. niwÄ• sÄ« m. `inhabitant'.
niviá¸• Ã¡ -- see NIBIá¸• Ã¡ -- .

7423 *nividhati `strikes down'. [nÃ-vidhyati `kills, throws down', nÃ-viddha -- RV., Pk. á¹‡ividdha -- `cast -- down'. For pres. st. vidha -- cf. Pk. uvvihaÃ¯ `throws up' ~ UDVIDDHA -- . -- âˆšVYADH]
P. nihá¹‡Ä• `to kill, take under'.
nivÄ“dya -- see NAIVÄ“DYA -- .

7423a â€ nivrÌ¥tti -- f. `cessation, disappearance' ÅšrS. [âˆšVRÌ¥T]
Pa. nivatti -- f. `return', Pk. á¹‡ivatti -- `causing to turn back'; WPah.ká¹-g. neutI f. `childlessness, death of an only child, extinct family, family on edge of extinction', neutiÉ” m. `an only son', neutie f. `only daughter' (Him.I 165 with ?).

nivÄ“Å›Ã¡ 7424 nivÄ“Å›Ã¡ m. `dwelling place' RV., `encamping' MBh. [âˆšVIÅ›]
Pa. nivÄ“sa -- m. `house, entrance'; Pk. á¹‡ivÄ“sa -- m. `resting -- place, camp, entrance'; OG. nesaá¸• u m. `hut', G. nes, nesá¹›É”, nehá¹›É” m. `shepherd's hut'; Si. nivesa `dwelling -- place, camp, entrance', nÄ«ya `approach'.
Addenda: nivÄ“Å›Ã¡ -- : S.kcch. nes m. `water -- side, watering place'?

nivá¸—Å›ana 7425 nivá¸—Å›ana n. `entrance' RV. [âˆšVIÅ›]
Pa. nivÄ“sana -- n. `entrance'; Pk. á¹‡ivÄ“saá¹‡a -- n. `restingplace, several houses with only one door'; Kho. (Lor.) niweÅ¡onu `piece of wood with which or place where water for mill is turned on or off'.

7426 nÃ-vÄ“Å›ayati `brings to rest' RV., `causes to sit' MBh. [âˆšVIÅ›]
Pa. nivÄ“sÄ“ti `causes to enter'; Pk. á¹‡ivÄ“sÄ“i, ËššaÃ¯ `seats'; OG. nivesÄ«ya `seated'.

niÅ›amana 7427 *niÅ›amana `calming'. [Cf. nÃ-Å›amayati `calms' AV. <-> âˆš Å›AM1]
Si. nahamana `calm'.

niÅ›Ä• 7428 niÅ›Ä• f. `night' GrÌ¥Åšr., niÅ› -- f. Mn.

Pa. nisÄ• -- f. `night', Pk. á¹‡isÄ• -- f.; -- H. poet. nis f., G. niÅ› f.:
both prob. â†• Sk. -- K. neÌ†h f. `sleep' prob. < NIDRÄ• ËŠ -- .
NIÅ›Ä«THÃ¡ -- ; NIÅ›Ä• KARA -- .

niÅ›Ä• kara 7429 niÅ›Ä• kara m. `moon' MBh. [NIÅ›Ä• -- , *KARA -- 3]
Pa. nisÄ• kara -- m. `moon', Pk. á¹‡isÄ• ara -- m.; -- Si. nisayuru (GS 32)
rather â†• Pa.

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niÅ›Ä• dÄ• 7430 niÅ›Ä• dÄ• in NIÅ›Ä• DÄ• -- PUTRA -- m., -- Å›ilÄ• -- f.
`pestle' lex. [Cf. Å›Ä• dÄ•  -- f. `brick' Gobh., niÅ›Ä• tayati `cuts down'
MÄ• rkP.<-> âˆšÅ›AD?]
Pa. nisadÄ• -- f. `grindstone, lower stone in handmill' (X DRÌ¥á¹£Ã¡D -- ?),
Pk. á¹‡isÄ• -- f. `pounding stone': G. niÅ›Ä•  f. `slab of stone on which
things are pounded or crushed'.

niÅ›Ä• dÄ• putra 7431 niÅ›Ä• dÄ• putra m. `pestle' lex. [Cf. drÌ¥á¹£atputra --
m. `upper and smaller millstone' Gobh. -- NIÅ›Ä• DÄ• -- , PUTRÃ¡ -- 1]
G. nisÄ• trÉ” m. `pounding stone, pestle'.

niÅ›Ä• na 7432 niÅ›Ä• na n. `whetting' Vop. [âˆšÅ›OÌ„1]
Pa. nisÄ• na -- m. `hone', Pk. á¹‡isÄ• á¹‡a -- n., M. nisÄ• á¹‡Ä• , nisá¹‡Ä• m.;
Si. nihuá¹‡u -- gÄ• navÄ• `to whet'.
Addenda: niÅ›Ä• na -- : Garh. nisÄ• á¹‡ `symbol'?

niÅ›Ä• ma 7433 niÅ›Ä• ma m. `perceiving' Vop. [âˆšÅ›AM2]
Pa. nisÄ• maka -- `observant'; Si. nahama `perceiving'.

7434 niÅ›Ä• mayati `observes, hears' MBh. [âˆšÅ›AM2]

Pa. nisÄ• mÄ“ti `listens to, observes'; Pk. á¹‡isÄ• mÄ“i `hears'; Si. (SigGr) nahamanavÄ• `to observe, look'.
Addenda: niÅ›Ä• mayati: poss. WPah.ká¹-g. Å›Ä• ËŠá¹‡Ãµ `to see, observe, watch, herd (cattle)' with loss of initial unstressed syllable (Him.I 199 < â€ Å›Ä• MAYATI2).

nÃ-Å›ita 7435 nÃ-Å›ita `sharpened' RV. [âˆšÅ›OÌ„1]
Pa. nisita -- `sharpened', Pk. á¹‡isia -- , OM. nisilÄ• , Si. niyu.

niÅ›Ä«thÃ¡ 7436 niÅ›Ä«thÃ¡ m.n. `midnight, night' MBh. [Cf. nÃ-Å›itÄ• -- f. `night' TS. -- NIÅ›Ä• --]
Pa. nisÄ«tha -- m. `midnight', Pk. á¹‡isÄ«ha -- m.n.; B. Or. Mth. nisi `night', G. niÅ›i f.
Addenda: niÅ›Ä«thÃ¡ -- [Cf. Ã¡niÅ›ita -- `unresting' RV. EWA ii 168]

7437 *niÅ›rÌ¥á¹‡oÌ„ti `hears'. [âˆšÅ›RU]
Pk. á¹‡isuá¹‡Ä“i, Ëšá¹‡aÃ¯ `listens to', OG. nisuá¹‡aÃ¯, nisaá¹‡aÃ¯.

niÅ›oÌ„trÄ• 7438 niÅ›oÌ„trÄ• f. `Ipomoea turpethum' Bhpr., nisrÌ¥tÄ• -- f. lex.
P. nisot, nasÅ«t f. (< *niÅ›roÌ„trÄ• -- ?), H. nisoth f.; G. niÅ›otar n. `a plant used as a purgative'.

niÅ›caya 7439 niÅ›caya m. `enquiry, conviction' Mn., ËšyenÄ• `certainly' Mn. [âˆšCI2]
Pa. nicchaya -- m. `discrimination, certainty', Pk. á¹‡iccaya -- , á¹‡icchaya -- m.; Kho. (Lor.) niÄ• o `exactly'; S. nihico m. `conference, certainty' (ext. -- á¸• a -- : nicheá¹›o, nichoá¹›o m. `decision, settlement'); WPah. (Joshi) nÄ«hcÄ• m. `belief, patience'; MB. nicaya `certainty'; Or. nic&etilde; `certainly'.

7440 *niÅ›cayati `observes'. [Cf. niÅ›cinoÌ„ti `investigates' MBh., cikáˬti `observes' TS. -- âˆšCI2]
Pk. á¹‡icchayaÃ¯ `investigates'; Pr. -- njÌˆe -- `to see, look'.

7441 nÃ-Å›carati `comes forth' RV. [~ *NIÅ›CALATI. -- âˆšCAR]
Pa. niccharati `comes out', niccharaá¹‡a -- n. `emanation'; N. nicarnu `to wring out'; M. niÄ‹ará¹‡&etilde; `to ooze out'.

7442 *niÅ›calati `comes out'. [~ NÃ-Å›CARATI. -- âˆšCAL]
Pk. á¹‡iccalaÃ¯ `drips, falls, leaks'.

niÅ›cala 7443 niÅ›cala `motionless' MBh. [cala -- 2: âˆšcal]
Pa. niccala -- `not moving, firm', Pk. á¹‡iccala -- , P. nicall, ËšlÄ• (ll from callá¹‡Ä• < *CALYATI), niclÄ• , N. nicÄ• l, MB. nicala, Or. nicaá¸·a, H. niclÄ• , M. niÄ‹aá¸·, niÄ‹al (l from Ä‹alá¹‡&etilde;); Si. nisal `firm'.

niÅ›cÄ• raka 7444 niÅ›cÄ• raka m. `voiding excrement' lex. [âˆšCAR]
M. niÄ‹rÄ• m. `matter exuding (from a wound &c.)'.

7445 niÅ›cÄ• rayati `makes issue' Car. [~ *niÅ›cÄ• layati. <-> âˆšcar]
Pa. nicchÄ• rÄ“ti `emits'.

7446 *niÅ›cÄ• layati `makes issue'. [~ NIÅ›CÄ• RAYATI. -- âˆšCAL]
Ku. nichÄ• lá¹‡o `to throw water from, let water drip from'.

niÅ›cinta 7447 niÅ›cinta `thoughtless' MBh. [CINTÄ• ËŠ --]
Pk. á¹‡icciá¹• ta -- free from care'; Or. nicinta `thoughtless, free from care', OAw. niciá¹• ta, H. nicint, G.nacint, M. nicÄ©t.

niÅ›cihnaka 7448 *niÅ›cihnaka `without distinctive mark'. [CIHNA --]
A. nisinÄ• `similar, alike'.

7449 *niÅ›coÌ„á¹-ayati `presses out'. [CUá¹-Ã¡TI: influenced in meaning by *NIÅ›CYOÌ„TAYATI?]
S. nicoá¹›aá¹‡u `to wring out (clothes &c.), squeeze out (juice &c.)'; P. nicoá¹›á¹‡Ä• , ludh. nacoá¹›nÄ• `to wring' (whence intr. nicá¹›aá¹‡Ä• `to drip'); Ku. nicoá¹›á¹‡o `to squeeze out', N. nicornu, Bhoj. nicoral, H. nicoá¹›nÄ• (whence intr. nicuá¹›nÄ• , nicaá¹›Ëš `to ooze out').
Addenda: *niÅ›coÌ„á¹-ayati: S.kcch. nÄ«corá¹‡Å« `to squeeze' (r?); Garh. nicoá¹›nu `to squeeze out (?)'.

7450 *niÅ›cyavayati `causes to fall out'. 2. *niÅ›cyÄ• vayati. [Cf. cyavayati ÅšÄ• á¹…khBr., cyÄ• vÃ¡yati RV. -- âˆšCYU]
1. G. nicavvuÌƒ `to wring, squeeze'.
2. N. nicÄ• unu `to squeeze'.

*niÅ›cyÄ• vayati see prec.

7451 *niÅ›cyoÌ„tayati `causes to trickle out'. [Cf. niÅ›coÌ„tayati
KÄ• Å›Ä«kh. -- âˆšCYUT]
S. nicoiá¹‡u `to drain off, extract water from food'; H. niconÄ• `to wring
out'; G. nicovvuÌƒ, nacËš `to squeeze out' X nicavvuÌƒ < *NIÅ›CYAVAYATI. --
See *NIÅ›COÌ„á¹-AYATI.

niÅ›chala 7452 *niÅ›chala `free from deceit'. [CHALA --]
Or. nichaá¸·a, Ëšá¸·iÄ• `frank'; H. nichal `free from deceit'.
Addenda: *niÅ›chala -- : A. nichalÄ• (phonet. nisÉ”la) `harmless, innocent'
AFD 229.
â€ niá¹£ -- intensive prefix: see *kacca -- 1, *koÌ„ra -- , *boÌ„kka -- 2;
-- MIA. ni -- see *CIPPIá¹-á¹-A -- , *BIá¸• á¸• A -- (â†’ Sk. nibiá¸• a -- 2
`crook -- nosed').

niÅ›chÄ• dana 7453 *niÅ›chÄ• dana `without covering'. [CHÄ• DANA --]
H. nichÄ• n `clear, frank, unmixed'?

7454 *niÅ›chÄ• dayati `uncovers'. [âˆšCHAD1]
A. nisÄ• iba `to remove the thatch from'.

7455 *niÅ›chyati `cuts off'. [âˆšCHOÌ„]
Or. nichibÄ• `to scrape off'; M. nisá¹‡&etilde; `to peel, strip off skin'.

7456 nÃ-Å›yati `sharpens' AitBr. [âˆšÅ›OÌ„1]
Or. nisibÄ• `to whet'.

niÅ›raya 7457 niÅ›raya m. `refuge' lex. [âˆšÅ›RI]
Pa. nissaya -- m. `support', OSi. nisa.

niÅ›rayaá¹‡Ä«ËŠ 7458 niÅ›rayaá¹‡Ä«ËŠ f. `ladder, staircase' ÅšBr.,
nihÅ›rayaá¹‡Ä« -- , Ëšyiá¹‡Ä« -- , ni(á¸¥)Å›rÄ“á¹‡Ä-Ì„ -- f. MBh. [âˆšÅ›RI]
Pa. nissÄ“ni -- f. `ladder', Pk. á¹‡issÄ“á¹‡Ä-Ì„ -- , á¹‡Ä-Ì„sÄ“á¹‡i -- ,
á¹‡Ä«saá¹‡Ä« -- , Ëšá¹‡iÄ• -- f., Or. nisiá¹‡i, Ëšsuá¹‡i, (Sambhalpur)
nisÄ• nÄ« (< *niÅ›rÄ• yaá¹‡a -- ?), OAw. nisenÄ«, OH. nasÄ«nÄ« f., H. nisenÄ«
f., M. niÅ›Ä«á¹‡, nisaá¹‡ f., Ko. nisaá¹‡i, Si. nisiá¹‡iya. -- G. nisará¹‡Ä«
(P. B. Paá¹‡á¸• it IL xvi 123) rather < NIá¸¥SARAá¹‡A -- .

7459 nÃ-Å›rayati `leans on' ÅšBr. [âˆšÅ›RI]
Pa. nissÄ• ya absol. `near, by means of, on account of'; Si. nisÄ• `near', postp. `because of'.

niÅ›rita 7460 *niÅ›rita `leaning on'. [âˆšÅ›RI]
Pa. nissita -- `hanging on', Ëšaka -- m. `adherent'; Pk. á¹‡issiya -- `resting on'; Si. nisi `suitable' EGS 90.
niÅ›rÄ“á¹‡i -- see NIÅ›RAYAá¹‡Ä«ËŠ -- .

7461 niÅ›vasiti `draws in breath' MBh., nÃ-Å›vasita -- n. `breathing' ÅšBr. [âˆšÅ›VAS -- 1]
Pk. á¹‡issasaÃ¯, á¹‡Ä«sasaÃ¯ `breathes', á¹‡Ä«sasia -- n. `breathing'; H. nisaÌƒsnÄ• `to pant'.

niÅ›vÄ• sa 7462 niÅ›vÄ• sa m. `breathing in or out' R. [In MIA. collides with niá¸¥Å›vÄ• sa -- 1. -- âˆšÅ›vas]
Or. nisÄ• sa `inhalation', nisÄ• sibÄ• `to breathe'; Mth. nisÄ• s `breathing'.

7463 *niÅ›vÄ«yatÄ“ `is swollen'. [âˆšÅ›VI]
G. nasÄ«jvuÌƒ `(an ox) to get the muscles of the neck much inflamed by hard driving'.

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niá¹£aá¹‡á¹‡Ã¡ 7464 niá¹£aá¹‡á¹‡Ã¡ `seated' ÅšBr. [âˆšSAD]
Pk. á¹‡isaá¹‡á¹‡a -- `sitting'; Si. nisan, nisal `near' EGS 90; -- Pa. nisinna -- `sitting' (with i from pres. nisÄ«dati); Ash. niÅ¡inÃ¤stam `I have sat down', Kt. niÅ¡inÃ¥ `sat'.

niá¹£Ã¡dana 7465 niá¹£Ã¡dana n. `sitting down' RV. [âˆšSAD]
Wg. niá¹£É™Ìƒ™, niá¹£Ã£ËŠ `chair'.

7466 nÃ-á¹£Ä• dayati `causes to sit down' RV. [âˆšSAD]
Ash. Wg. niÅ¡Ä• ËŠ -- `to make sit down', Dm. niÅ¡Ã£Ì„y -- ; <-> Gaw. niÅ¡Ä• -- , Kho. niÅ¡eik (both with Å¡ due to borrowing from Kaf.?).

7467 nÃ-á¹£Ä«dati `sits down' RV. 2. *nisÄ«dati. [âˆšSAD]
1. Pa. nisÄ«dati `sits down', Pk. á¹‡isÄ«aÃ¯, Ash. Wg. Kt. Dm. niÅ¡i -- , Pr. -- Å¡il -- (Kaf. Å¡ after i NTS xiii 232: â†' Gaw. niÅ¡ -- , Kho. niÅ¡ik), PaÅ¡.lauá¹›. nÄ“ -- , gul. nÄ« -- .
2. Shum. nisÄ« `sitting', Kal.rumb. nisim `I sit down'.

niá¹£upta 7468 *niá¹£upta `asleep'. 2. *niá¹£upti -- `sleep'. [nÃ-á¹£vapati `falls asleep' RV., niá¸¥á¹£upta -- PÄ• á¹‡. -- âˆšSVAP1]
1. B. nisut `sound asleep'.
2. B. nisuti `sound sleep' (ODBL 502 < *niá¹£upta --).
*niá¹£upti -- `sleep' see prec.
Addenda: nÃ-á¹£upta -- [Cf. Ir. *niÅ¡ -- hwÄ• paya -- (or ni -- Å¡wËš?) in Shgh. nixÌŒÄ• Ì¤b -- `to rock to sleep' EVSh 51; nÃ-á¹£vÄ• payati RV., niá¸¥á¹£vÄ• payati PÄ• á¹‡.]

niá¹£ubha 7469 *niá¹£ubha `striking on'. [Cf. niÅ›umbhati s.v. SUMBHATI. -- âˆšSUBH]
Bi. nisuhÄ• `fodder chopping -- block'; Mth. nisuÄ• `block on which sugarcane is chopped'; H. nesuÄ• m. `chopping -- block'.

niá¹£kÃ¡ 7470 niá¹£kÃ¡ m.n. `gold ornament for neck or breast' RV., `specific weight of gold' YÄ• jÃ±.
Pa. nikkha -- , nekËš m.n. `gold necklace, a weight of gold'; Pk. á¹‡ikkha -- m. `gold', m.n. `a coin'; Si. nik `a goldsmith's weight'.

niá¹£kaá¹‡a 7471 *niá¹£kaá¹‡a `without grain'. [KÃ¡á¹‡A --]
Pk. á¹‡ikkaá¹‡a -- `without grain, very poor'; M. nikaá¹‡ `empty (of ears of grain), threshed'.

niá¹£kapardika 7472 niá¹£kapardika `without cowries'. [KAPARDA --]
B. nikaá¹›iyÄ• `penniless', Or. nikauá¹›Ä«Ä• , H. nikauá¹›iyÄ• ; -- Bi. Mth.

nikauriyÄ• Grierson BPL 1070 â†• H. with a false H. Bi. equivalence of á¹› ~ r?

niá¹£kara 7473 niá¹£kara `free from taxes' Vas. [KARA -- 2]
OG. nikaru `exempt from taxes', G. nakruÌƒ.

7474 nÃ-á¹£karoÌ„ti `expels' RV., `breaks in pieces' Bhaá¹-á¹-. [âˆšKRÌ¥1]
K. nikarun `to chop up, reduce to small pieces', nikaran f. `act of so doing'; Or. nikaribÄ• `to draw (water)', dial. nikribÄ•  `to come out', nikrÄ• ibÄ• `to expel'; M. nikará¹‡&etilde; `to push aside, scrape off, wipe off'.
*niá¹£kartati `cuts off': see *NIá¹£KRÌ¥TYATÄ“.

niá¹£karman 7475 niá¹£karman `inactive' Kull. [KÃ¡RMAN -- 1]
Pa. nikkamma -- `unoccupied', Pk. á¹‡ikkamma -- ; K. neÌ†kaÌ£ma `useless, unemployed', S. nikamo, L. nikamma, P. nikammÄ• , nakËš (â†' H. Bhoj. nikammÄ•), Ku. nikamo; Or. nikamÄ• `idle', H. nikhamÄ• , Si. nikam. -- Deriv. of or influenced by kÄ• m < KÃ¡RMAN -- 1: B. nikÄ• m `idle, useless', H. nikÄ• m, ËšmÄ• , N. Or. nikÄ• mi, M. nikÄ• mÄ«.
Addenda: niá¹£karman -- : WPah.ká¹-g. nÉ™kammÉ” `bad, useless', nÉ™kammuÉ” `lazy'; Md. nikam `fairly well', nikameti `poor, helpless'.

niá¹£kará¹£a 7476 niá¹£kará¹£a m. `extracting, oppressing by taxes' MBh. [âˆšKRÌ¥á¹£]
M. nikÅ›Ä« f. `urging, pressing', adj. `strict, exact'.

niá¹£kala 7477 niá¹£kala `without parts' Up., `decayed, infirm' MBh., `impotent' lex. [KALÄ• ËŠ -- 1]
Pk. á¹‡ikkala -- `without parts'; OG. nikala `impotent, unmanly'.

7478 *niá¹£kalati `comes out'. [Back -- formation from NIá¹£KÄ• LAYATI. -- âˆšKAL2]
Gy. as. nigyldum `I went out' JGLS N.S. ii 332, arm. nÉ™kl -- `to go out, stand up', eur. span. nikil' -- `to go out', rum. nikl -- `to take out', imper. É™nklÃ- `go out', gr. nikl -- , nik -- `to go out' (pp. niklisto X NIá¹£KASTA --), nikav -- `to take out'; á¸Œ. nIkhilna `to come up, go up on' (pret. nIkhiá¹- -- < NIá¹£KRÌ¥á¹£á¹-A --); S. nikiraá¹‡u `to issue' (whence caus. nikeraá¹‡u); L. nikkilaá¹‡, nikkalËš, (Ju.) niklaá¹‡ `to come

out', (Shahpur) nikhlaá¹‡, awÄ• á¹‡. imper. nikul, P. nikkalá¹‡Ä• ; WPah.bhad. nikalá¹‡Å« `to come out', imper. nikul `go away'; Ku. nikalá¹‡o `to come out', N. niklanu; A. nikaliba `to come out, be driven out'; B. nikalÄ• `to come out', Or. nikaá¸·ibÄ• , Aw.lakh. nikarab, H. nikalnÄ• , OMarw. nÄ-Ì„kalaÃ¯, OG. nÄ«kalaÃ¯, nÄ«á¹• kËš, G. nikaá¸·vuÌƒ, Ko. nikkaltÄ• . Addenda: niá¹£kalati: S.kcch. nikkará¹‡Å« `to go through (a door etc.)', bÄ• yr nakará¹‡Å« `to go out'; WPah.ká¹-g. (kc.) nikkÉ™lá¹‡Ãµ, ká¹-g. nÃ-kkhÉ™á¸·nÃµ `to come out, appear. escape'; OMarw. nÄ«kaá¸·aÃ¯ `comes out'; -- read Ko. nikkaá¸·tÄ• .

7479 *niá¹£kasati `goes out'. [niá¸¥kasana -- n. Kauá¹-. -- âˆšKAS]
NiDoc. nikasati, nikhaËš `goes out', Pk. á¹‡ikkasijjaÃ¯ pass. `is expelled' (á¹‡ikkasaá¹‡a -- n. `going out'); Sh.gil. nikhayÃ³Ä-kiÌ¯ `to come out', koh. nÄ-khÄƒzoÌ„ná¹· `to come down' (or poss. < *NIá¹£KHASATI); Ku. nikasá¹‡o `to go or come out or away'; Mth. nikasab `to come out'; OAw. nikasaÃ¯ `goes out', H. nikasnÄ• (â†' P. niksaá¹‡Ä•), G. nikasvuÌƒ. <-> N. niskanu `to come or go out' metath. < *niksanu or perh. < *NIá¸¥Å›AKNA -- . -- Bshk. (LSI). nÅ«k -- as `came out', (Biddulph) nikki `away' (absol. of *nik -- `to go away'?), Tor. nik -- , nig -- `to come or go out', Phal. nikh<-> `to rise (of sun)' AO xviii 245 without explanation of loss of -- s -- : perh. rather < *NIá¸¥SKADATI. -- See *NIá¹£KASTA -- , NIá¹£KÄ• SAYATI.

niá¹£kasta 7480 *niá¹£kasta `gone out'. [âˆšKAS]
NiDoc. nikhasta, Ëšaǵa, nikasta, Ëšaǵa `went out, gone out'; Sh. nikhÄ• tu `came out'; S. nikhto, nikto `gone out'; L. nixtÄ• , mult. nikatthÄ• `came out' (ND 343 a 24 wrongly < niá¹£krÌ¥tÃ¡ --); -- Tor. nigÄ• t `came out', Phal. sÅ«ri nikhá¸—ti `the sun rose' poss. < *niá¸¥skatta -- . <-> X *niá¹£kalati in Gy. gr. niklisto pret. of nikl -- .

niá¹£kÄ• raá¹‡a 7481 niá¹£kÄ• raá¹‡a `causeless' MBh. [KÄ• RAá¹‡A --]
Pa. nikkÄ• raá¹‡Ä• adv. `without reason'; Pk. á¹‡ikkÄ• raá¹‡a<-> `causeless', Si. nikaruá¹‡a.

niá¹£kÄ• rya 7482 niá¹£kÄ• rya `worthless' KÄ• v. [KÄ• RYÃ --]
Pk. á¹‡ikkajja -- `fickle'; H. nikÄ• j `useless'.

niá¹£kÄ• la 7483 *niá¹£kÄ• la `exit, expulsion'. [âˆšKAL2]
P. nikÄ• l f. `outlet', ËšlÄ• m. `exile'; N. nikÄ• lÄ• `banishment'; H. nikÄ• l

m. `expulsion', ËšlÄ•  m. `eruption on skin'; -- G. M. nikÄ• l m. `passage' < *niá¹£kÄ• lya -- ?

7484 niá¹£kÄ• layati `drives out' KathÄ• s. [âˆšKAL2]
NiDoc. nikhaleti `drives out', fut. nikaliá¹£yati, pass. nikhalyati; Pk. á¹‡ikkÄ• lÄ“i `takes out'; Dm. nikhaÌ‚l -- `to draw out'; Tor. nigÄ• l -- `to excavate'; Sh.gil. nÄ-khÄƒlÃ³Ä-kiÌ¯ `to take out or off, dismiss', koh. nÄ-khaloÌ„ná¹· `to take down or off'; S. nikÄ• raá¹‡u `to drive out, cause to issue', P. nikÄ• laá¹‡Ä• , Ku. nikÄ• lá¹‡o; N. nikÄ• lnu `to take out'; A. nikÄ• liba `to drive out', B. nikÄ• lÄ•  (â†’ Or. nikÄ• libÄ•  `to take out'); H. nikÄ• lnÄ• `to drive out, take out' (â†’ Mth. nikÄ• lab); M. nikhaá¸·á¹‡&etilde; `to hoist out, take to pieces'. <-> See *NIá¹£KALATI.
Addenda: niá¹£kÄ• layati: Gy.eur. inkalÃ a `to bring out' (GWZS 2157) ~ nikl -- , niglav -- `to go out' < *NIá¹£KALATI W. Schmid IF 70, 350.

niá¹£kÄ• sa 7485 niá¹£kÄ• sa m. `egress' R. [âˆšKAS]
Ku. nikÄ• s, Ëšso m. `issue, source, spring (of water), export'; N. nikÄ• s `outlet', ËšsÄ• `release', Ëšsi `exit, export'; A. nikÄ• hi `the projecting part of anything'; B. nikÄ• s `outlet for water, removal of obstacle, settlement, end'; Or. nikÄ• sa `settlement of accounts,' Ëšsi `finish'; Bi. nikÄ• s `main doorway'; H. nikÄ• s m. `exit, export', ËšsÄ« f. `output'; OMarw. nÄ«kÄ• sÄ« f. `bridegroom's procession in the marriage ceremony'; G. nikÄ• s f. `export'; -- X *DUVÄ• RA -- : Bi. niksÄ• r `main doorway'.

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7486 niá¹£kÄ• sayati `drives out' PaÃ±cat. [âˆšKAS]
Pk. á¹‡ikkÄ• siya -- `expelled'; Ku. nikÄ• sá¹‡o `to drive out', N. nikÄ• snu; Or. nikÄ• sibÄ• `to settle, finish'; Mth. nikÄ• sab `to make (an animal) get up and to drive it along a village road'; OAw. nikÄ• saÃ¯ `drives out', H.

nikÄ• snÄ• (â†’ P. nikÄ• sá¹‡Ä•). -- See *NIá¹£KASATI.

niá¹£kula 7487 niá¹£kula `having no kindred' Mn. [KÃºLA --]
Si. nukula `of no caste'; -- more prob. Si. cmpd. with nu -- `not'.

niá¹£krÌ¥tÃ¡ 7488 niá¹£krÌ¥tÃ¡ `expiated' RV., `removed, expelled' BhP. [âˆšKRÌ¥1]
MIA. *nikkhiá¸• a -- , *nikkhaá¸• a -- : -- L. nikkhaá¹›aá¹‡ `to be separated', awÄ• á¹‡. nikhá¹›un `to separate'; P. nikkhaá¹›nÄ• `to separate, distinguish'; -- whence tr.: S. nikheá¹›aá¹‡u `to purify (sugar)'; L. nakheá¹›aá¹‡ `to separate', P. nakheá¹›nÄ• .

7489 *niá¹£krÌ¥tyatÄ“ `is cut off'. [nÃ-á¹£krÌ¥ntati `cuts off or out or asunder' RV. -- âˆšKRÌ¥T1]
A. nikaá¹-iba `to be sent off, be peeled off', niká¹-Ä• iba `to peel off': or < *niá¹£kartati with change in mng. to passive.

niá¹£krÌ¥á¹£á¹-a 7490 niá¹£krÌ¥á¹£á¹-a `pulled out, extracted' SuÅ›r. [âˆšKRÌ¥á¹£]
á¸Œ. nIkhiá¹-a `he came out' (pret. of nIkhilna < *NIá¹£KALATI); M. nikaÌ„Ì†á¹-á¹‡&etilde; `to take oneself off'.
Addenda: niá¹£krÌ¥á¹£á¹-a -- : A. nikaá¹-Ä• iba (phonet. -- t --) `to peel off' AFD 337.

7491 *niá¹£koÌ„á¹£ati `plucks out', inf. niá¹£koÌ„á¹£á¹-um, Ëšá¹£itum PÄ• á¹‡. [niá¹£kuá¹£ati `extracts' BhP. -- âˆšKUá¹£]
H. nikosnÄ• `to grow teeth, gnash the teeth'.

7492 nÃ-á¹£kramati `goes out' RV. 2. Pp. niá¹£krÄ• nta -- MBh. [âˆšKRAM]
1. Pa. nikkamati, nikkhamËš, AÅ›.shah. man. nikramatu, kÄ• l. dh. jau. nikham -- (caus. nikhÄ• mayisati), Pk. á¹‡ikkamaÃ¯, á¹‡ikkhamËš; Si. nikmenavÄ• `to go away', caus. nikmavanavÄ• .
2. Pa. nikkhanta -- , Pk. á¹‡ikkaá¹• ta -- , á¹‡ikkhaËš; Si. nikut `departed, dead'.
niá¹£krÄ• nta -- see prec.
Addenda: nÃ-á¹£kramati. 1. Md. nikunnanÄ«, nukËš, abs. nukume `goes out, results'.
2. niá¹£krÄ• nta -- : Md. nikut, nukËš `gone out'.

niá¹£krÄ• nta -- see NÃ-á¹£KRAMATI Add2.

7493 nÃ-á¹£krÄ«á¹‡Ä«tÄ“ `buys back' AV. [âˆšKRÄ«]
Pa. nikkiá¹‡ati `redeems', Pk. á¹‡ikkiá¹‡Ä• i; Ku. nikhiá¹‡aá¹‡o, nikhaá¹‡Ëš `to buy back, redeem, ransom', N. nikhannu.

niá¹£kvÄ• tha 7494 niá¹£kvÄ• tha m. `decoction' SuÅ›r. [âˆšKVATH]
M. nikÄ• á¸• hÄ• m. `second decoction of medicinal herbs'.

7495 *niá¹£khasati `falls down'. [âˆš*KHAS1]
Sh.koh. nÄ-khÄƒzoÌ„ná¹· `to come down or off'; -- more prob. < *NIá¹£KASATI.

niá¹£khoÌ„á¹-a 7496 *niá¹£khoÌ„á¹-a `without blemish'. [*KHOÌ„á¹-I --]
N. nikhur `pure (of colour), all of one colour', nikharo `pure, unalloyed'.

7497 *niá¹£khoÌ„á¹-ayati `tears out'. [âˆš*KHUá¹-1]
H. nikhoá¹›nÄ• `to pull off, pluck out'.
Addenda: *niá¹£khoÌ„á¹-ayati: -- ps. > intr. OP. nikhuá¹-á¹-aá¹‡u `to be destroyed, come to an end'.

niá¹£khoÌ„á¹-á¹-a 7498 *niá¹£khoÌ„á¹-á¹-a `without blemish'. [*KHOÌ„á¹-á¹-A --]
P. N. H. nikhoá¹- `unblemished'.

niá¹£khoÌ„ll 7499 *niá¹£khoÌ„ll `to loosen'. [*KHOÌ„LL --]
Ku. nikholá¹‡o `to loosen, let slip', intr. nikhulá¹‡o `to slip, fall'.
nÃ-á¹£á¹-anati see *NISTANATI.

niá¹£á¹-i 7500 niá¹£á¹-i f. `neck -- band' T&capamacr;r.com.
Ash. ná¸—st&etilde;, nÄ“iste `turban'; Kt. niÅ¡te `belt' NTS ii 269.

niá¹£á¹-iyÄ• 7501 *niá¹£á¹-iyÄ• `collection'. [Cf. nÃ-á¹£á¹-yÄ• yatÄ“ `crowds together' VS., stÃ-yÄ• -- f. `pool of stagnant water (?)' RV. -- âˆšSTYAI]
P. neá¹-hÄ« f. `quantity of anything gathered together'?

niá¹£á¹-rÄ• á¹‡a 7502 *niá¹£á¹-rÄ• á¹‡a `without protection or armour'. [TRÄ• á¹‡A --]
Dm. nicÌ£Ã-á¹‡ `naked' (< *niá¹£á¹-in NTS xii 180), Kal. liá¹£á¹-Ã¡n, Gaw.

niÄ‹hÄ• á¹…g (< niá¹£á¹-rÄ• á¹‡aka -- ?), Sv. niÄ‹aá¹…: all doubtful. -- See NAGNÃ¡ -- .

niá¹£á¹-hÄ• 7503 niá¹£á¹-hÄ• f. `decision' Gaut., `firmness' Mn. [âˆšSTHÄ•]
Pa. niá¹-á¹-hÄ• -- f. `base, foundation, conclusion'; A. niá¹-h `certain';
Or. niá¹-hÄ• `perseverance', adj. `thoroughgoing', niá¹-hÄ• ibÄ• `to do things thoroughly, persevere'; H. nÄ«á¹-h f. `basis, confirmation'; G. niá¹-hi `certainly'.

7504 niá¹£á¹-hÄ«vati `spits', niá¹£á¹-hyÅ«ta -- n. `spittle' Mn. [âˆš á¹£á¹-HÄ«V]
Ash. liÅ¡tÃ-k, Ash. Wg. luÅ¡tÄ«ËŠk `saliva' (l -- from lez -- , les<-> `to lick' s.v. *LÄ“HATI).

niá¹£á¹-hura 7505 niá¹£á¹-hura `hard, cruel' MBh., niá¹£á¹-hÅ«rin -- MBh.
[Poss. < *niá¸¥á¹£á¹-hura -- (with intensive nis: see *NIRGURU -- 1): conn. STHÅ«RÃ¡ -- EWA ii 170]
Pa. niá¹-á¹-hura -- , Ëšrin -- `cruel, harsh', Pk. á¹‡iá¹-á¹-hura -- , á¹‡iá¹-á¹-hula -- ; S. niá¹-haru `obstinate'; Ku. niruá¹-ho `harsh', gng. niá¹-hur; N. niá¹-hur `cruel'; B. niá¹-hur `cruel, mischievous'; Or. niá¹-hura `cruel', Mth. Bhoj. Aw.lakh. H. niá¹-hur, OG. nÄ«á¹-hura; G. naá¹-hor `impudent'; M. niá¹-hÅ«r `cruel'. -- Deriv. in AÅ›. niá¹-hÅ«Ë˜liye n. `cruelty'.
Addenda: niá¹£á¹-hura -- : Garh. niá¹-hÅ«r `cruel'.

7505a â€ *niá¹£á¹‡Ä• yayati `causes to bathe in', niá¹£á¹‡Ä• yÄ• t `be deeply absorbed in' BhP., niá¹£á¹‡Ä• ta -- `deeply versed in' MBh. [âˆšSNÄ•]
WPah.ká¹-g. nÉ™á¹‡he\uá¹‡Ãµ `to cause to take a bath'.

7505b â€ niá¹£paá¹…ka -- `free from mud, clean' MBh. [PÃ¡á¹…KA --]
OP. nipaá¹…gu id.

niá¹£paá¹…gura 7506 *niá¹£paá¹…gura `very lame'. [PAá¹…GÃº --]
H. nipÃ£Ì„gur `paralysed in hands and feet'.

7507 *niá¹£paá¹-ati `is torn or rooted out' (as intr. cf. *UTPAá¹-ATI). 2. *niá¹£pÄ• á¹-ayati `roots out'. 3. *niá¹£pÄ• á¹-yatÄ“. [âˆšPAá¹-1]
1. Kho. niá¹£puá¸·ik `to come out by the roots, move from its place (of

river or mountain), leave its place or fall of itself'.
2. Kho. (Lor.) niÅ¡p*lá¸·ik `to tear out or off, pull out or up (of weeds), castrate (by removal of testicles)': if for *niá¹£paá¸·ik, it is to be separated from niá¹£peá¸·ik < NIá¹£PÄ«á¸• AYATI.
3. M. nipaá¹-á¹‡&etilde; `to scrape or wipe or scour off (esp. with hand or fingers)'.

niá¹£paá¹-á¹-a 7508 *niá¹£paá¹-á¹-a `without clothes'. [PAá¹-á¹-A -- 2]
G. nipaá¹- `shameless'.

niá¹£patti 7509 niá¹£patti f. `going forth' Hariv. [âˆšPAD1]
Pa. nipp(h)atti -- f. `result'; AÅ›.dh. niphatiyÄ• abl. sg. f. `attainment';
Pk. á¹‡ipp(h)atti -- f. `origin'; Si. niput `birth'.

niá¹£pattra 7510 niá¹£pattra `leafless' MBh. [PÃ¡TTRA --]
Pk. á¹‡ippatta -- `leafless, bare', A. nipÄ• t, OAw. nipÄ• ta.

7511 nÃ-á¹£padyatÄ“ `falls out' ÅšBr., `comes forth, becomes ripe' Mn. 2.
Pp. niá¹£panna -- R. 3. Caus. niá¹£pÄ• dayati MBh. [âˆšPAD1]
1. Pa. nipp(h)ajjati `is produced, happens', Pk. á¹‡ipp(h)ajjaÃ¯; S. nipajÌ„aá¹‡u `to be reared, be cherished'; H. nipajnÄ• `to be produced', G. nipajvuÌƒ, OM. nip(h)ajaá¹‡eá¹• , M. nipajÌˆá¹‡&etilde;; -- caus. G. nipjÄ• vvuÌƒ `to produce', Si. nipadavanavÄ• .
2. Pa. nipp(h)anna -- `accomplished'; Pk. á¹‡ipp(h)aá¹‡á¹‡a<-> `produced'; S. nipano pp. of nipajÌ„aá¹‡u; H. niphan `complete'; OG. nÄ«panaÃ¼á¹• `befallen'; OM. niphanaá¹‡eá¹• `to be produced, happen'; Si. nipan `born, birth, origin'.
3. Pa. nipp(h)Ä• dÄ“ti `produces', Pk. á¹‡ipphÄ• Ä“i; S. nipÄ• iá¹‡u `to rear, support'; OG. nÄ«pÄ• yaÃ¼á¹• pp., G. nipÄ• vvuÌƒ `to produce'.
niá¹£panna -- see prec.
Addenda: niá¹£padyatÄ“. 3. niá¹£pÄ• dayati: S.kcch. nipyÄ• yá¹‡Å« `to create', OMarw. (VÄ«saá¸·a) f.sg.pp. nipÄ• Ä«.
niá¹£pÄ• dayati see NIá¹£PADYATÄ“ Add2.

7512 nÃ-á¹£parati `comes out' TS. 2. nÃ-á¹£pÄ• rayati `takes out, rescues' RV. [nÃ-á¹£piparti `brings out' RV. -- âˆšPRÌ¥]
1. H. nipharnÄ• `to pierce right through, come right through and out the other side'.

2. H. niphÄ• rnÄ• `to bore right through, take right through and out the other side'.

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niá¹£pÄ• ta 7513 niá¹£pÄ• ta m. `*fall' (`throbbing motion' BhP.). [Cf. nÃ-á¹£pÄ• tayati `causes to fall out' AV., niá¹£pÄ• tita -- `fallen, ruined' R. -- âˆšPAT]
K. neÌ†pÄ• v m. `ruin by fall from a height'.
nÃ-á¹£pÄ• tayati see prec.
nÃ-á¹£pÄ• dayati see NÃ-á¹£PADYATÄ“.

niá¹£pÄ• dya 7514 niá¹£pÄ• dya `to be brought about' SÄ• h. [âˆšPAD1]
S. nipÄ• jÌ„u, nepËš m. `nourishing, nutriment'; Si. nipada `birth, production'; -- M. nipajÌˆ m. rather deriv. nipajÌˆá¹‡Ä“.

niá¹£pÄ• nÄ«ya 7515 *niá¹£pÄ• nÄ«ya `without water'. [PÄ• NÄ«ËŠYA --]
Bi. nipaniyÃ£Ì„ `unirrigated crops'; M. nipÄ• á¹‡Ä« `scantily supplied with water'.
nÃ-á¹£pÄ• rayati see NÃ-á¹£PARATI.
*niá¹£pÄ• va -- `winnowing' see NÃ-á¹£PUNÄ• TI.

7516 niá¹£pÄ«á¸• ayati `presses out or together or against' &capamacr;Å›vGrÌ¥. [âˆšPÄ«á¸•]
Pa. nippÄ«á¸·Ä“ti `squeezes', Ëšá¸·ana -- n., Pk. á¹‡ippÄ«á¸• ia -- , ËšÄ«liya -- pp., Ëšlaá¹‡a -- n.; Kho. niá¹£peá¸·ik `to squeeze out, pull out' BelvalkarVol 93; L. napÄ«á¹›aá¹‡ `to squeeze', pass. napá¹›Ä«vaá¹‡; P. napÄ«á¹›á¹‡Ä• `to press, grind, vex', intr. `to suffer from', napÄ«á¹› f. `suffering'; H. nipÄ«á¹›nÄ• `to press, squeeze (e.g. sugarcane)'. -- S. nipÅ«á¹›aá¹‡u `to press, squeeze', nipÅ«á¹-aá¹‡u tr. `to bruise' apparently

< *niá¹£pÅ«á¹-a -- , -- pÅ«á¹-ya -- (X nir -- muá¹- -- , *NIRMOÌ„á¹-ATI??).
Addenda: niá¹£pÄ«á¸• ayati: S.kcch. nipoá¹›á¹‡Å« `to wring (clothes)'.

niá¹£puá¹-aka 7517 *niá¹£puá¹-aka `unfolded'. [PUá¹-A --]
Ku. nipuá¹›o `penis'.

7518 *niá¹£puá¹-ati `unfolds'. [PUá¹-A --]
N. lÃ£Ì„á¹›o neparnu `to pull back the foreskin'; H. nipuá¹›nÄ• tr. `to open' (nipoá¹›nÄ• with typical o for tr. verb).

niá¹£putra 7519 niá¹£putra `childless' Hit. [PUTRÃ¡ -- 1]
K. neÌ†poÌ†thar, neÌ†poÌ†turu, S. nipuá¹-ro, P. niputtÄ• , napËš; Ku. naputo `childless', niputi, napËš `childlessness'; H. nipÅ«t, ËštÄ• `childless'; -- N. niputri `childless woman' ext. with -- á¸• a -- or like M. niputrÄ« f. infl. by Sk.
Addenda: niá¹£putra -- : Garh. nipÅ«tu `childless'.

7520 nÃ-á¹£punÄ• ti `purifies, winnows' ÅšBr. [Cf. *niá¹£pÄ• va -- in Pa. nippÄ• va -- m. `winnowing'. -- âˆšPÅ«]
N. niphannu `to winnow, sift, choose'.

niá¹£praá¹£á¹-ha 7521 *niá¹£praá¹£á¹-ha `absolutely foremost'. [PRAá¹£á¹-HA --]
Pk. á¹‡ippaá¹-á¹-ha -- `more, additional'; -- all NIA. forms without aspiration: S. nipaá¹-u `completely', P. nipá¹-, B. nipaá¹-; Or. nipaá¹-a, Ëšá¹-i `completely, very'; H. G. M. nipaá¹- `completely'. -- partial sanskritization in N. nispaá¹-á¹-a. -- All very doubtful.
Addenda: *niá¹£praá¹£á¹-ha -- : S.kcch. nippaá¹- `entirely'.

niá¹£phala 7522 niá¹£phala `fruitless, seedless, impotent' Mn. [PHÃ¡LA -- 1]
Pa. nipphala -- `fruitless', Pk. á¹‡ipphala -- , S. nipharo; Or. niphaá¸·a `fruitless'; H. niphal `worthless'; M. niphaá¸· `fruitless (esp. in figurative sense)'; -- N. ni(p)phar, nipher `weak, fragile', sb. `an invalid' â†• Mth. area; <-> S. niphalo `fruitless', Bhoj. niphal, OAw. niphala infl. by Sk. or â†• H. area.

7523 *niá¹£phÄ• yatÄ“ `swells, is complete, arrives'. [For semantic development cf. SPHÄ• ËŠYATÄ“, *ATIá¹£PHÄ• YATÄ“, PÅ«RYATÄ“, PRÃ¡BHÅ«TA -- .

-- âˆšSPHÄ• Y]
Sh. (Lor.) nifayoiki `to arrive'. -- Deriv. nifaroiki `to conduct'.

niá¹£phÄ• lika 7524 *niá¹£phÄ• lika `without a ploughshare'. [PHÄ• ËŠLA -- 1]
M. niphÄ• á¸·Ä« `without a share (of a plough)'.

7525 *niá¹£mÄ• rayati `reminds'. [âˆšSMRÌ¥]
Kho. (Lor.) niÅ¾merik `to pronounce clearly, make clear, distinguish, separate'. -- Very doubtful.
*nisaraá¹‡a -- `approach' see NIá¸¥SARAá¹‡A.
*nisÄ«dati `sits' see NÃ-á¹£Ä«DATI.
nisrÌ¥tÄ• -- see NIÅ›OÌ„TRÄ• -- .
nisrÌ¥á¹£á¹-a -- see *NIá¸¥SRÌ¥á¹£á¹-A -- .

7526 *nistanati, `roars' (nÃ-á¹£á¹-anati RV.). [âˆšSTAN]
Pa. nitthanati `groans'; M. nithaá¹‡á¹‡&etilde; `to gnash the teeth at'.

nistaraá¹‡a 7527 nistaraá¹‡a n. `coming out' Kull. [âˆšT&RCIRCLEMACR;]
Pa. nittharaá¹‡a -- n. `getting across'; Pk. á¹‡ittharaá¹‡a -- n. `going through or across'; G. nitraá¹‡ n. `that which has oozed out'.

7528 nistarati `comes forth' MBh. [MIA. and NIA. forms with tth ~ tt are prob. dial. (cf. NÃ-á¹£KRAMATI) and not < ni -- strÌ¥ -- ND 345 a 25. -- âˆšT&RCIRCLEMACR;]
Pa. nittharati `comes out, crosses over, leaves behind'; Pk. á¹‡itthara¯ `comes through', caus. á¹‡ittharÄ“i; L. nitraá¹‡ `to be refined', awÄ• á¹‡. nitruá¹‡ `to be separated'; P. nittarnÄ• `to go aside, be squeezed, be clarified', á¸• og. nittharnÃ£Ì„ `to be distilled'; WPah. (Joshi) nitrá¹‡u `to dry by letting drop'; Ku. nitará¹‡o, nithará¹‡o `to fall in drops, drip, leak'; N. nitalnu `to continue pressing for juice after the juice has been extracted'; B. nitalÄ• ni `free from dregs'; H. nitharnÄ• `to be made clear'; G. nitarvuÌƒ `to ooze, settle'; M. nitará¹‡&etilde;, nithará¹‡&etilde; `to run off (of liquids)', nitaá¸·, nithaá¸· `clear, limpid'.

nistÄ• na 7529 *nistÄ• na `not taut'. [TÄ• NA --]
P. nitÄ• á¹‡Ä• , natËš `weak, faint'.
Addenda: *nistÄ• na -- : delete this entry -- see TRÄ• á¹‡A -- Add2.

nistÄ• pa 7530 *nistÄ• pa `without heating'. [TÄ• PA --]
M. nitÄ• v `unassayed by fire'.

nistÄ• ra 7531 nistÄ• ra m. `deliverance' BhartrÌ¥., `discharge of debt' Hit. [See NISTARATI. -- âˆšT&RCIRCLEMACR;]
Pa. nitthÄ• ra -- m. `rescue, payment, acquittance'; Pk. á¹‡itthÄ• ra -- m. `saving'; P. nitÄ• r m. `clear liquid remaining after all sediment is deposited'; Ku. nitÄ• r, nithÄ• r `drainage, watershed'; N. nithÄ• r `residue, sediment'; Si. natara `support, sustenance, livelihood'.

7532 nistÄ• rayati `delivers from' Mn. [See nistarati. <-> âˆšt&rcirclemacr;]
Pa. nittÄ• rÄ“ti, nitthÄ• rÄ“ti `brings through'; Pk. á¹‡itthÄ• rÄ“i `takes across, saves, lets go'; L. nitÄ• raá¹‡ `to skim, decant, pour off', awÄ• á¹‡. nitÄ• ruá¹‡ `to be clarified'; P. nitÄ• rá¹‡Ä• `to clarify', ludh. natÄ• ËŠrnÄ• ; Ku. nitÄ• rá¹‡o, nithÄ• rá¹‡o `to set free, drain off, distil'; N. nitÄ• rnu `to press the last juice out', nithÄ• rnu `to pour right out'; H. nitÄ• rnÄ• , nithÄ• rnÄ• `to draw off, purify'; G. nitÄ• rvulÌƒ `to make settle or ooze'.

nistrÌ¥ta 7533 *nistrÌ¥ta `brought out'. [Cf. nistÄ«rá¹‡a -- `rescued, escaped' MBh., Pk. á¹‡itthiá¹‡á¹‡a -- . -- âˆšT&RCIRCLEMACR;]
L. nitrÄ«Ä• `limpid, clear' or < *nittaria -- ~ Pk. á¹‡ittharia -- pp. of á¹‡itthara¯ < NISTARATI.

nistrÌ¥á¹£á¹‡a 7534 nistrÌ¥á¹£á¹‡a `free from desire' DivyÄ• v. [tÅ•ÌŠá¹£á¹‡Ä• -- . <-> âˆštrÌ¥á¹£]
Pa. nittanha -- `free from thirst or desire'; K. neÌ†trihunu, nitrihonu `void of affection, not returning affection'.

nisthÄ• na 7535 *nisthÄ• na `low place'. [STHÄ• ËŠNA --]
S. nithÄ• á¹‡u m. `tank for water'? -- Or < *NÄ«PASTHÄ• NA -- ?

7535a â€ *nisravaá¹‡a -- or â€ *niá¸¥sravaá¹‡a -- `flowing down or out'. Cf. nisrava -- m. `flowing down' MBh., nisrÄ• va -- m. `scum of boiled rice' (AFD 226 has nisravaá¹‡a --). [âˆšSRU]
A. nihaÌ,ni `boiled rice -- water'.
NÄª1: â€ *PARIá¹‡Ä“TRA -- .

nisvara 7536 *nisvara `sound'. [Cf. nisvana -- m. s.v. NISVÄ• NA<-> (nisvarÃ¡ -- `noiseless' < *niá¸¥svara -- ?). -- âˆšSVRÌ¥]
Si. nisara `sound' EGS 90 or < *NIá¸¥SVARA -- .

nisvÄ• na 7537 nisvÄ• na m. `sound' MBh. [Cf. nisvana -- m. YÄ• jÃ±., Pk. á¹‡issaá¹‡a -- , á¹‡Ä«saá¹‡a -- m. -- âˆšSVAN]
MB. nisÄ• na `music' (ODBL 324 < *niá¸¥svÄ• na -- ), Bhoj. nisÄ• n; H. nÄ«sÄ• n m. `kettledrum'; OG. nÄ«sÄ• á¹‡a, nÄ«á¹• sËš m. `announcing drum'; OM. nisÄ• á¹‡a m. `large drum'.

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7538 nÃ-hanti `strikes in, kills' RV. [nÃ-hata -- RV., Pa. nihata<-> `slain, humbled', Pk. á¹‡ihaya -- . -- âˆšHAN1]
Pk. á¹‡ihaá¹‡aÃ¯ `strikes, throws'; P. nihaá¹‡nÄ• `to tease, harass'; H. nihannÄ• `to strike, kill'.
nihÄ• ra -- see NÄ«HÄ• RÃ¡ -- .

7539 nihnavatÄ“ `makes amends for' Br., `disowns, denies' Mn. [âˆšHNU]
Pk. á¹‡iá¹‡havaÃ¯ `denies'; -- H. nÄ«ËœednÄ• `to deny, disown' more prob. < NÃ-NDATI.
NÄª1 `lead': nÃ¡ya -- , nÃ¡yati, nayana -- 1, nÄ• yayati, nÄ«tÃ¡ -- 1, nÄ«ti -- , nÄ«yatÄ“, nÄ“trÃ¡ -- 1; atipraá¹‡Ä«ta -- , anunaya -- , apanaya -- , avanÄ• yÃ¡ -- , Ä• naya -- , Ä• nayati, Ä• nayana -- , Ä• nÄ• yayati, Ä• ËŠnÄ«ta -- , unnayati, ÃºnnÄ«ta -- , Ãºpanayati, nÃ-nayati, nÃ-rá¹‡ayati, pariá¹‡aya -- , pÃ¡riá¹‡ayati, pariá¹‡ayana -- , pariá¹‡Ä• payati, pariá¹‡Ä«ta -- , pariá¹‡Ä«yatÄ“, pariá¹‡Ä“tavya -- , *pariá¹‡Ä“tra -- , *pÄ• riá¹‡Ä“tra -- , praá¹‡aya -- , prÃ¡á¹‡ayati, prÃ¡á¹‡Ä«ta -- , praá¹‡Ä«tÄ• -- , vinayÃ¡ -- , vinÄ• yaka -- , vinÄ«ta -- , *vinÄ«yatÄ“, sÃ¡á¹• nayati; grÄ• manÄ«ËŠ -- .
*NÄª2 `churn milk': nÄ«ta -- 2, nÄ“tra -- 3; navanÄ« -- .

nÄ«cÃ¡ 7540 nÄ«cÃ¡ `low' Mn., nÄ«caka -- `low' lex., `gentle' MBh., nÄ«caga -- `belonging to a lower caste'; nÄ«cÄ• ËŠ `below' RV., nÄ«caÃ-á¸¥ AV., nÄ«cÄ• ËŠt `from below' RV. [NYÃ Ã±C -- : âˆšAÃ±C]
Pa. nÄ«ca -- `low, humble', Pk. á¹‡Ä«ya -- , á¹‡ia -- ; AÅ›.shah. nica, man. nicaá¹• `in the south'; Si. nidu `low, outcaste' (ND 344 a 32 wrongly as lw. from Sk.); -- P. nÄ«hal adv. `below', m. `low country', nÄ«hlÄ• `undermost' (+?).
With -- cc -- after opposite UCCA -- rather than < nÄ«cya<-> `western' AitBr.: Pk. á¹‡icca -- low', K. nyÅ«Ä‹u, S. nÄ«cu; L. mult. nÄ«c `wicked'; P. nÄ«c `low, mean', nÄ«cÄ• `low', Ku. nÄ«c, nÄ«co, N. nic, nico; A. nis `low', B. nica, Or. nicaÌ„Ì†, nice adv.; Mth. nÄ«c `low, vile'; H. nÄ«c, nÄ«cÄ• `low'; OMarw. nÄ«caÃ¯ `below'; G. nÄ«c, nÄ«cuÌƒ `low', nÄ«ce adv.; M. nÄ«Ä‹ `low', nÄ©Ä‹Ä• `inferior in quality'.
nÄ«cya -- see prec.
Addenda: nÄ«cÃ¡ -- : WPah.ká¹-g. nÃ-Å›á¹-É” `low' < *nicá¹-É” (cf. baÅ›á¹-u < *vac -- á¹-u, but uÄ‹ -- á¹-É” < UCCA -- Him.I 167).
â€ *NÄ«CAGHALA -- or â€ *NÄ«CATALA -- .

7540a â€ *nÄ«caghala -- `low valley' [NÄ«CÃ¡ -- , *GHALA -- ] or â€ *nÄ«catala -- `low plain' [NÄ«CÃ¡ -- , TALA --]
P. nÄ«haá¸· m. `low country'; WPah.J. newul, nÄ“ol m. `a hot place', Njub. (LStH 187) nÄ«Å«á¸· `plain', in.sir. nÄ«haá¸·; ká¹-g. neuá¸·, neoá¸· m. `hot low country', nÄ«á¸· m. `low country'.

7541 nÄ«á¸• Ã¡ -- , nÄ«á¸·Ã¡ -- m. `resting place, nest' RV., `seat of a carriage' ÅšBr., nÄ«á¸• aka -- m. `nest' MBh.
Pa. nÄ«á¸• a -- , niá¸• á¸• a -- m. `nest', Pk. á¹‡Ä«á¸• a -- , á¹‡Ä“á¸• a -- , á¹‡iá¸• á¸• a -- , á¹‡eá¸• á¸• a -- n.; Wg. (Lumsden) "neal -- ameh" `nest' < nÄ«á¸·Ã¡<-> (*nÄ«á¸• ala -- NTS xvii 281) with AMÄ• ËŠ; -- K. nyÅ«ru, dat. nÄ«ris m. `a meadow (at the foot of or in the midst of mountains)'?

7542 *nÄ«á¸• Ä• ti `cuts down, weeds'. 2. *nirdÄ• ti. [< *niáº“á¸• Ä• ti (cf. Wkh. neÅ¾dun `weeding' < *niÅ¾dÄ• na -- , but IIFL ii 533 < *niÅ¾ -- dhÄ• na --) replaced by *nirdÄ• ti, cf. nirdÄ• trÌ¥<-> m. `weeder, reaper' Mn. -- âˆšDOÌ„]
1. Pa. niá¸• á¸• Ä• yati `cuts out, weeds', caus. niá¸• á¸• Ä• pÄ“ti; A. nirÄ• iba `to weed', B. niá¹›Ä• , niá¹›Ä• na; H. nirÄ• nÄ• , narËš, nalËš `to reap, clear

weeds'; Si. nelanavÄ• `to pluck up weeds, gather fruit, pluck, break'.
2. Pk. á¹‡iá¹• diá¹‡Ä« -- f. `rooting up bad grass'; K. neÌ†nd f. `weeding a rice -- field', neÌ†nda f. `weeding'; P.kgr. nadÄ• Ä« f. `weeding', nadÄ• vÄ• m. `weeder'; WPah.bhal. niddá¹‡Å«, neddá¹‡Å« `to weed a field', (Joshi) nÄ©dá¹‡u; Or. nindibÄ• `to weed a rice -- field'; H. nidÄ• nÄ• , nÄ©dËš `to cut, reap'; G. nÄ«dvuÌƒ, nÄ«ËœdËš `to weed', M. nidá¹‡&etilde;, nÄ©dËš, nidhËš.
Addenda: *nÄ«á¸• Ä• ti. 1. A. also nÄ«rÄ• iba `to weed out' AFD 333.
2. nirdÄ• ti: WPah.ká¹-g. nIá¹‡á¸• á¹‡Ãµ `to weed, harrow', J. nÄ©dá¹‡u.

nÄ«á¸• Ä• na 7543 *nÄ«á¸• Ä• na `weeding'. 2. *nirdÄ• na -- . [Psht. lalÅ«n `weeding' â†• IA. *niá¸·Ä• n. -- See *NÄ«á¸• Ä• TI. -- âˆšDOÌ„]
1. Kho. niá¸·Ã¡á¹…g, (Lor.) niá¸·Ä• n (NTS xii 181 < *ni -- kaá¸• á¸• h --), Sh. (Lor.) nÄ«n (or < *NIDÄ• NA --); B. niá¹›Ä• ni `weeding hook'; -- Kal.rumb. nÉ™hÅ•Ãºn `weeding' poss. < NIRHARAá¹‡A -- .
2. Pa. niddÄ• na -- n. `cutting off, mowing'; G. nÄ«ËœdÄ• á¹‡ n. `weeds plucked and thrown away' (nÄ«Ëœdaá¹‡ n. `id.' from nÄ«ËœdvuÌƒ).

nÄ«tÃ¡ 7544 nÄ«tÃ¡1 `led' RV. [âˆšNÄ«1]
Pa. nÄ«ta -- , NiDoc. nita, nitaǵa; Pk. á¹‡ia -- `taken away'; -- forms pret. for pres. st. from NÃ¡YATI: Tor. nÅ« `he took away', K. nyÅ«v 3 sg. m., nÄ«y 3 pl., WPah.bhal. nio (and neo after pres. st. neá¹‡Å«), khaÅ›. nÄ«Ä• (l.rudh. nittÄ• after dittÄ• s.v. *DITA --); Or. niÄ• `act of taking, buying'; -- ext. -- ll -- in B. nila `brought'.
SUNÄ«TA -- .
Addenda: nÄ«tÃ¡ -- 1: WPah.ká¹-g. (kc.) pret. niÉ” `led, taken to wife' (nÄ« á¹‡Ãµ < NÃ¡YATI with vowel from pret. Him.I 167).

nÄ«ta 7545 nÄ«ta2 n. `fresh butter' &capamacr;pÅšr. [âˆš*NÄ«2]
Kt. niwÃ¥ `buttermilk', Kal.rumb. nÄ«Ëœu, obl. nÄ«luna, urt. nir; -- Dm. nÄ«t < MIA. *nÄ«tta -- .
NÃ¡VANÄ«TA -- , *STANYANÄ«TA -- .
Addenda: nÄ«ta -- 2 [Cf. Ir. X. Rosh. nay -- , pret. nid `to churn' EVSh 62]

nÄ«ti 7546 nÄ«ti f. `conduct' Mn. [âˆšNÄ«1]
Pa. nÄ«ti -- f. `conduct', AÅ›.dh. jau. nitiyaá¹•  loc. sg. f., Pk. á¹‡Ä«i -- , á¹‡itti -- f.; Si. niya `law'.
*NÄ«TIÅ›Ä• LÄ• -- ; AGRAá¹‡Ä«TI -- .

nÄ«tiÅ›Ä• lÄ• 7547 *nÄ«tiÅ›Ä• lÄ• (or *NAYAÅ›Ä• LÄ• --) `school'. [NÄ«TI -- , Å›Ä• ËŠLÄ• --]
G. niÅ›Ä• á¸· f. `school', niÅ›Ä• á¸·iyÉ” m. `schoolboy, student'.

nÄ«pÃ¡ 7548 nÄ«pÃ¡1 `situated low, deep' KÄ• á¹-h. [Cf. nÄ«ËŠpya -- VS. -- Ã¡P -- ?]
L. nÄ«vÃ£Ì„ `low, poor', (Ju.) nÄ«wÃ£Ì„ `low', m. `land fertilized by alluvial silt'; P. nÄ«vÃ£Ì„, nÄ«mÃ£Ì„ `low, bent'; B. neo `depressed, low, soft and muddy (of soil)', neoyo `soft and juicy (esp. of jack -- fruit)';
M. nÄ«v m. (Ko. n.) `side of a sloping roof'. -- P. nivÄ• á¹‡, nimÄ• á¹‡ m. `valley, low ground'; H. niwÄ• n `low (as ground), level'.
*NÄ«PASTHÄ• NA -- .
Addenda: nÄ«pÃ¡ -- 1: see NÄ«VRA -- Add2.

nÄ«pa 7549 nÄ«pa2 m. `the tree Nauclea cadamba' KÄ• lid., nipa -- m. lex.
Pa. nÄ«pa -- m. `the kadamba tree', Pk. á¹‡Ä«va -- , á¹‡Ä«ma -- m.; M. nÄ«v m. `a partic. kind of tree', n. `its fruit'; Si. nÄ« `Nauclea (or Anthocephalus) cadamba'.

nÄ«pasthÄ• na 7550 *nÄ«pasthÄ• na `lowlying place'. [nÄ«pÃ¡ -- 1, sthÄ• ËŠna --]
S. nithÄ• á¹‡u m. `tank for water'? -- Or < *NISTHÄ• NA -- ?

7551 nÄ«yÃ¡tÄ“ `is led, is taken' RV. [âˆšNÄ«1]
Pa. nÄ«yati, niyyati `is led away', NiDoc. niyati; S. nijaá¹‡u `to be carried away'.

nÄ«rÃ¡ 7552 nÄ«rÃ¡ n. `water' MBh., nÄ«vara -- n. `water', m. `marsh' lex. [â†• Drav. EWA ii 172 with lit., though H. W. Bailey IL xvi 117 believes it IE. and connects with words under âˆš*NÄ«2]
Pk. á¹‡Ä«ra -- n. `water'; L. nÄ«r m. `water' (mult. `tear'); WPah. (Joshi) nÄ«r m. `tears', bhad. nÄ«rÅ« `river', jaun. nÄ«r `clear water'; H. nÄ«rÄ• m. `water', nÄ«rnÄ• `to water' (or < *NIKIRATI); G. nÄ«rÉ” m. `toddy juice', M. nirÄ• m.; -- Ash. nÄ«l f. `lake', Kt. nyil&eacutedotdot; NTS ii 269 with (?).

nÄ«raká¹£aka 7553 *nÄ«raká¹£aka `without protection'. [RAKá¹£Ä• --]

P. narakkhÄ• `not taken care of, neglected, belonging to no one'.

nÄ«raá¹…ga 7554 *nÄ«raá¹…ga `colourless'. [Cf. nÄ«rÄ• ga -- KathÄ• s., nÄ«rakta<-> lex. -- RAá¹…GA -- 1]
OAw. niraá¹• ga `without colour'.

nÄ«raá¹…gÄ« 7555 nÄ«raá¹…gÄ« f. `head veil' KathÄ• s.
Pk. á¹‡Ä«raá¹• gÄ« -- f. `head veil'; Si. nirinÌ†gi `veil'.

nÄ«rasa 7556 nÄ«rasa `sapless, tasteless' Hariv. [RÃ¡SA --]
Pa. nÄ«rasa -- `sapless, insipid', Pk. á¹‡Ä«rasa -- ; A. nirah `slightly dry, slightly wet' (whence nirahÄ• iba `to make slightly dry'); B. niras `dry, sapless'; Or. nirasaÌ„Ì† `sapless, defective, bad'; Mth. nÄ-Ì„ras `deficient, less'; H. nirasÄ• , nirsÄ• `tasteless, insipid'; G. nÄ-Ì„ras `tasteless, insipid, without juice, dry', naras, narsuÌƒ `of inferior quality, wicked'; M. niras, naras, nirsÄ•  `of inferior quality', nirsÄ• `unscalded and unmixed with water (of milk)' (whence nirÅ›Ä« f. `tastelessness, disgust').
Addenda: nÄ«raja -- : for 7557 read 7556 and transpose; <-> WPah.Wkc. niro `pure' (in sense of `in good health' < NÄ«RUJA --), ká¹-g. niri, nÃ-rhi `completely, only'.

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nÄ«raja 7557 nÄ«raja `free from dust' MBh. [RÃ¡JAS --]
Pk. á¹‡Ä-Ì„raya -- `free from dust, pure'; S. niro `pure, unalloyed'; L. P. nirÄ• `only, merely'; WPah.roh. niro `complete'; Ku. niro `pure, unmixed'; H. nirÄ•  `pure, unalloyed', adv. `completely'; G. niruÌƒ, naruÌƒ `pure, unmixed'; M. nirÄ• `pure, simple'. -- Or. niruÃ£Ì„ `unadulterated', M. nirÅ« `pure, unmixed' and perh. G. naryuÌƒ prob. < NIRUDAKA -- . -- Derivation of

all above words from NÄ«RUJA -- LM 359 is unacceptable.
Addenda: nÄ«rasa -- : for 7556 read 7557 and transpose.

nÄ«rÄ• jya 7558 *nÄ«rÄ• jya `absence of rule'. [RÄ• JYÃ¡ --]
Ku. nirajÄ« f. `anarchy'.
nÄ«ËŠriá¹‡Ä• ti see next.

7559 *nÄ«rÄ«yatÄ“ `comes out, is separated'. 2. Caus. *nÄ«rÄ“payati. [~ *NIRLÄ«YATÄ“. -- Cf. rÄ«ËŠyatÄ“, rÄ“payati Gr., nÄ«ËŠriá¹‡Ä• ti `separates from' RV. -- âˆšRÄ«]
1. Kho. (Lor.) nurik `to be separated from, part from'; K. nÄ“run, absol. nÄ«rith `to come out, be produced, be completed'.
2. Kho. (Lor.) nureik tr. `to separate'.
Addenda: *nÄ«rÄ«yatÄ“: WPah.ká¹-g. nn/arnÃµ `to stop, warn, deny, dissuade'; Md. nerenÄ« `extracts', neruvanÄ« `drives out'; or < NIRVARAYATI or on ac. of WPah. intonation more prob. < â€ *NÄ«HARATI (Him.I 164).

nÄ«ruja 7560 nÄ«ruja `well, in health' MBh. [RUJÄ• --]
Pa. nÄ«ruja -- `in good health', Pk. á¹‡irua -- , G. narvuÌƒ.
Addenda: nÄ«ruja -- : S.kcch. narÅ«o `healthy'; WPah.Wkc. niro `in good health' (in sense of `pure' prob. < NÄ«RAJA --).

nÄ«roÌ„ga 7561 nÄ«roÌ„ga `in good health' SuÅ›r. [Rá¹“GA --]
Pa. nÄ«roÌ„ga -- `well', Pk. á¹‡Ä«roÌ„ga -- , á¹‡iroÌ„ya -- , S. niroyo, L. naroÄ• , awÄ• á¹‡. niroÄ• , niroiÄ• , P.ará¹“Ä• ,ará¹“eÄ• , á¸• og. naroÄ• , Si. niroÌ„.

nÄ«roÌ„hÃ¡ 7562 nÄ«roÌ„hÃ¡ `shooting out, growing' TS. [âˆšRUH1]
Si. niri `second crop, second and inferior crop of grain or grass' phonet. difficult bec. of -- i: < *nÄ«ruhita -- ?

nÄ«ËŠla 7563 nÄ«ËŠla `dark blue, dark green, black' RV., nÄ«laka -- lex. 2. nÄ«ËŠla -- n. `blue substance' ÅšBr., `indigo' YÄ• jÃ±.
1. Pa. nÄ«la -- , Ëšaka -- `dark blue, blue -- green'; Pk. á¹‡Ä«la<-> `blue, green', Gy. pal. nÄ«ËŠlÄƒ; á¸Œ. nÄ«la `blue, dark green'; Ash. nÄ«ËŠlestÉ™ `green, blue'; Wg. nyÄ«lÉ™, nÄ«rÉ™ `blue', Kt. nÄ«lÉ™, ninyÃ-lÃ«, Pr. nÄ«l, nyÄ«ËŠli, Dm. nÄ«la; Tir. nÄ«lÉ™ `green blue'; PaÅ¡. nil `dark blue'; Shum. nÄ«l `blue', Gaw. nÄ«ËŠla, Kal.urt. nÄ«ËŠl*l, Bshk. (Biddulph) nÃ¼l, f.

nÄ«l, Tor. nÄ«ËŠlÉ™; Phal. nÄ«ËŠlo `green, blue', Sh. nÄ«lá¹·, K. nyÅ«lu, dat. nÄ«lis; S. nÄ«ro `blue', L. nÄ«lÄ• , P. nÄ«lÄ• , lÄ«lÄ• ; WPah.bhal. nÄ«l m. `wild cock', nÄ«lo `blue, green', jaun. lÄ«lo `blue'; Ku. nÄ«l m. `a bruise'; N. nilo `blue', A. nil, B. nila, Or. niá¸·a; Mth. nÄ«l `dark blue, black'; H. nÄ«lÄ• , lÄ«l(Ä•) `blue', G. nÄ«á¸·uÌƒ, nÄ«luÌƒ, lÄ«luÌƒ, M. nÄ«á¸·, niá¸·Ä• ; Si. nil `green, blue'; Md. nÅ«, nulÄ“ `blue'. -- X *LOÌ„HILA -- q.v.
2. S. nÄ«ru m. `blue colour, indigo'; L. nÄ«l m. `indigo', P. nÄ«l, lÄ«l m., Or. nÄ«á¸·Ä• , (Sambhalpur) nirÄ• .
*NÄ«LIYA -- , NÄ«LÄ« -- , *NAILIYA -- ; Ä• NÄ«LA -- ; *NÄ«LAKÄ• RA -- , NÄ«LAMAá¹‡I -- , NÄ«LAVARá¹‡A -- , NÄ«LOÌ„TPALA -- ; INDRANÄ«LA -- .
Addenda: nÄ«ËŠla -- . 1. S.kcch. nÄ«lo `green'; Md. nÅ« `blue', nulÄ“ `is blue'.
2. nÄ«ËŠla -- n.: WPah.poet. nÄ«á¸· m. `indigo', J. nÄ«á¸· m. `inner part of the blue or other pine'.

nÄ«lakÄ• ra 7564 *nÄ«lakÄ• ra `dyer'. [NÄ«ËŠLA -- , KÄ• RA -- 1]
L. nirÄ• lÄ« m. `indigo dyer', awÄ• á¹‡ lilÄ• rÄ« m. `dyer', P. lilÄ• rÄ«, lalËš m., H. lilÄ• rÄ« m.

nÄ«lamaá¹‡i 7565 nÄ«lamaá¹‡i m. `sapphire' DhÅ«rt. [NÄ«ËŠLA -- , MAá¹‡Ã- -- 1]
Pa. nÄ«lamaá¹‡i -- m. sapphire', Pk. á¹‡Ä«lamaá¹‡i -- m.f., Si. nilmiá¹‡a.

nÄ«lavará¹‡a 7566 nÄ«lavará¹‡a `blue' Hit. [NÄ«ËŠLA -- , VÃ¡Rá¹‡A -- 1]
Pa. nÄ«lavaá¹‡á¹‡a -- `blue, green'; Si. nilvan `blue'.

nÄ«liya 7567 *nÄ«liya `blue colour'. [NÄ«ËŠLA --]
Pk. á¹‡Ä«lia -- `blue'; OG. nÄ«lÄ« obl. sg. n. `blue colour'; Si. nili `colour of clouds', nilla `green or blue colour' (< *nilya).

nÄ«lÄ« 7568 nÄ«lÄ« f. `indigo plant, indigo' Mn. [NÄ«ËŠLA --]
Pa. nÄ«lÄ« -- f. `indigo', Pk. á¹‡Ä«lÄ« -- f.; Gy. pal. nÄ«ËŠli `species of edible mallow'; P. nÄ«l f. `indigo', Ku. nÄ«l, N. A. B. nil, Or. nila, Bi. lÄ«l; H. nÄ«lÄ« f. `indigo plant', lÄ«l f. `indigo', M nÄ«á¸· f.

nÄ«loÌ„tpala 7569 nÄ«loÌ„tpala n. `the blue lotus, Nymphaea cyanea' MBh. [NÄ«ËŠLA -- , UTPALA -- 1]

Pa. nÄ«luppala -- m. `the blue lotus', Pk. á¹‡Ä«luppala -- n., Si. nilupul, nilipËš.
nÄ«ËŠvati see *NÄ«VARA -- 2.
nÄ«vara -- 1 `water' see NÄ«RÃ¡ -- .

nÄ«vara 7570 *nÄ«vara2 `fat'. [Cf. nÄ«ËŠvati `becomes fat' DhÄ• tup. and PÄ«VARÃ¡ --]
Si. neranavÄ• , neriyanavÄ• `to become fat'??

nÄ«vÄ• ËŠra 7571 nÄ«vÄ• ËŠra m. `wild rice' VS., nÄ«vÄ• raka -- m. SuÅ›r.
Pa. nÄ«vÄ• ra -- m. `wild rice'; K. niwar `a kind of hardy rice growing at high altitudes'; H. nyÄ• r m. `wild rice'; G. navÄ• r, namÄ• r m. `rice growing spontaneously'.
NAIVÄ• RÃ¡ -- .

nÄ«vÃ- 7572 nÄ«vÃ- f. `piece of cloth wrapped round waist' AV.
Pk. á¹‡Ä«vÄ« -- f. `waist -- string'; Ko. nevaá¸·&etilde; `silver or gold girdle worn round waist'; Si. niviya `waist -- fold' (EGS 89 wrongly < nÃ-vÄ«ta -- or nivrÌ¥ta --).

nÄ«vra 7573 nÄ«vra m. `eaves of a roof' lex.
Pk. á¹‡ivva -- n. `roof, eaves'; G. nev, pl. ËšvÃ£Ì„ n. `eaves of a roof, streams of water from the roof, tiles'.
Addenda: nÄ«vra -- , also nÄ«pra -- (X NÄ«PÃ¡ -- 1) ArthaÅ›., w.r. nÄ«dhra<-> RÄ• jat. [â†• MIA. < NÄ«PÃ¡ -- 1, cf. Mo. Ko. s.v.]
S.kcch. nev m. `edge of a roof thatch' or < NÄ“MÃ- -- .

7573a â€ nÄ«Å›Ä• ra -- m. `warm cloth or outer garment' Pat., `curtain, screen, outer tent' lex.
Pk. á¹‡Ä«sÄ• ra -- m. `pavilion'; A. nihÄ• li `blanket' AFD 229.

7573b â€ *nÄ«harati, nÃ-rharati `drives out' RV. [niáº“ -- h -- > nÄ« -- h<-> Turner ColPa 42: âˆšHRÌ¥]
Pa. nÄ«harati `drives out, expels', Pk. á¹‡Ä«haraÃ¯; WPah.ká¹-g. nn/arnÃµ `to stop, warn, dissuade' on ac. of intonation, rather than < NIVÄ• RAYATI Him.I 164 or *NÄ«RÄ«YATÄ“; Md. nerenÄ« `extracts', neruvanÄ« `drives out' (or < *NÄ«RÄ«YATÄ“ or *NIRVARAYATI).

nÄ«hÄ• rÃ¡ 7574 nÄ«hÄ• rÃ¡ m. (once n.) `fog, dew, hoarfrost' RV., nihÄ• ra<-> m. lex.
Pk. á¹‡Ä«hÄ• ra -- m. `hoarfrost, frost'; WPah.bhal. nihÄ• ËŠr m. `mist'; A. niyar `dew'; B. nihÄ• r, nÄ«or `hoarfrost, dew', (Manbhum) liar; H. nÄ«hÄ• r m. `fog, mist'; Si. nihara `dew'.
NU1 `move': NÄ• VAYATI1.
NU2 `shout': nÄ• vayati2; *Ä• navana -- , *vinavati.
nÃº `now' RV.: NÅ«ËŠTANA -- , NÅ«NÃ¡M, *NÅ«RAM.
nuá¸• Ã¡ti see LUá¸• Ã¡TI.
*nunna -- `defective' see NYÅ«Ë‹NA -- .

nÅ«ËŠtana 7575 nÅ«ËŠtana `new, fresh' RV. [NÃº]
Pa. nÅ«tana -- `recent, new'; Pr. iÅ«ni `new' (< *nyÅ«<-> Rep1 48).
nÅ«da -- see TÅ«TA -- .

7576 nÅ«nÃ¡m `now' RV. [~ *NÅ«RAM. -- NÃº]
Pa. nÅ«naá¹• , Ëšna `dubitative or asseverative particle', Pk. á¹‡Å«á¹‡aá¹• , Ëšá¹‡a; Wg. nuÌ„Ìƒ `today', PaÅ¡. nÅ«, Shum. nun, Gmb. nuÌ„Ìƒ, Gaw. nÅ«n; -- Kho. hanÃºn (with Kho. emph. particle ha -- ?); -- Aw.lakh. restrictive particle -- n EA 322; -- nÅ« -- `now' in Ash. Kt. nutrÄ«ËŠ `day before yesterday', Wg. nÃºtriÃ¤m, Gaw. nuÌƒlÄ«, Sv. nulia; Ash. nÃ¼Ä‹yÅ«ËŠá¹- `three days ago', Wg. nuÄ• etÃºm, Gaw. nÃºÄ‹orom; Ash. napá¹“Ä‹eá¹›&etilde; `four days ago'.
*Ä• NÅ«NAM.

nÅ«pura 7577 nÅ«pura m.n. `ornament for ankles or toes' MBh. [MIA. á¹‡Ä“ura -- infl. by KÄ“YÅ«RA -- EWA ii 177 or indication of non -- Aryan origin, e.g. Sant. lipur F. B. J. Kuiper AO xvi 306]
Pa. nÅ«pura -- m. `anklet', Pk. á¹‡Å«ura -- n.; L. nÅ«rÄ• m. `silver anklet'; Si. nuruva `rings &c. on the hands and feet of dancers' < *nuvura EGS 91; -- Pk. á¹‡Ä“ura -- , á¹‡Ä«yura -- , á¹‡iura -- n. `anklet', P. neur f.; Ku.gng. neur `bell on necks of cattle'; N. newar `anklet', B. neur; H. newar, neur, nyaur m. `anklet', f. `ankle or pastern joint of horse'; OG. neura, G. nevar, nevaá¸· n. `anklet'; M. nevar, neÅ«r n.m. `contrivance placed over ankles or pasterns of horses to prevent rubbing'.

7578 *nÅ«ram `now'. [Cf. OPers. nÅ«ram, Av. nÅ«rÉ™m, Oss. nur `now' ~ NÅ«NÃ¡M. -- NÃº]

Gaw. nÅ«ri `now'. -- Cf. Pk. á¹‡avaraá¹• , Ëšri, Ëšria `immediately after, at once' with mng. infl. by *nÅ«ram?
nÅ•ÌŠ -- m. `man' RV.: NÃ¡RA -- , NÄ• ËŠRÄ« -- .
NRËšT `dance'. [Collides with or infl. by âˆš*NAá¹- `shake' (cf. e.g. Or. nÄ• cibÄ• `to dance, shake, vibrate' < NÅ•ÌŠTYATI and K. naá¹-un intr. `to shake' phonet. as well < nÅ•ÌŠtyati as < *NAá¹-YATI]
NÃ¡á¹-A -- , NARTÃ¡ -- , NARTANA -- , NARTÃ¡YATI, NARTITA -- , NÄ• á¹-AKA -- , NÄ• á¹-YA -- , NRÌ¥TÃ¡TÄ“, NRÌ¥TTÃ¡ -- , NRÌ¥TYA -- , NÅ•ÌŠTYATI; VINRÌ¥TYATI; -- UNNAá¸• A -- ?

7579 nrÌ¥tÃ¡tÄ“ `dances' RV. [nÃ¡á¹-ati2 PaÃ±cat. -- âˆšNRÌ¥T]
Pa. naá¹-ati `dances'. -- See NÃ¡á¹-A -- and NAá¹-ATI1.
nrÌ¥tÃº -- see NÃ¡á¹-A -- .

nrÌ¥ttÃ¡ 7580 nrÌ¥ttÃ¡ n. `dancing' AV. [âˆšNRÌ¥T]
Pk. á¹‡aá¹-á¹-a -- , Ëšaa -- n., Ash. Wg. nÄ• á¹-, Kt. nÃ¥á¹-, Pr. naá¹-, ne á¹-É™Ì• , Dm. naÌ‚á¹-, PaÅ¡.lauá¹›. nÄ• á¹-, kuá¹›. noÌ„á¹-, Gaw. naá¹-, Kal. rumb. nÄ• á¹-, Bshk. "nÄ“á¹-ah", Tor. (Biddulph) "nÄ• r" (= nÄ• á¹›?), Mai. neá¹-, Phal. nÄ• á¹-, Sh. nÄƒá¹-eÌ† m. pl., A. B. nÄ• á¹-, Or. nÄ• á¹-a, H. nÄ• á¹- m., G. nÄ• á¹- n.

nrÌ¥tti 7581 *nrÌ¥tti `dancing, quivering'. [âˆšNRÌ¥T]
K. naá¹-h, dat. Ëšá¹-i f. `quivering, trembling' or more prob. deriv. of naá¹-un s.v. NAá¹-ATI1.

nrÌ¥tya 7582 nrÌ¥tya n. `dancing' MBh. [Replaced NRÌ¥TTÃ¡ -- through influence of NÅ•ÌŠTYATI. -- âˆšNRÌ¥T]

Pa. nacca -- n. `dancing', Pk. á¹‡acca -- n., N. nÄ• c, A. nÄ• s, B. nÄ• c, Or. nÄ• ca, Bhoj. Aw.lakh. H. nÄ• c m. (â†' P. nÄ• c m., K. nach, dat. Ëšcas m., WPah.bhad. nÄ• Ä‹ n., S. nÄ• cu m.), G. nÄ• c m., M. nÄ• Ä‹ n.
Addenda: nrÌ¥tya -- : WPah.ká¹-g. (kc.) nÄ• Ä‹ m. `dance', Garh. nÄ• c, Garh. nÄ• c, A. spel. nÄ• c.

7583 nÅ•ÌŠtyati `dances' RV. [âˆšNRÌ¥T]
Pa. naccati `dances', Pk. á¹‡accaÃ¯, Gy. pal. nÄƒÄ• -- , K. naÄ‹un, pog. nasnu, kash. naÄ‹unu, S. nacaá¹‡u, L. naccaá¹‡, P. naccá¹‡Ä• , WPah.bhal. naÄ‹Ä‹u 3rd sg. pret. `there was dancing', Ku. nÄ• cá¹‡o, N. nÄ• cnu, A. nÄ• siba, B. nÄ• cÄ• ; Or. nÄ• cibÄ• `to dance, shake, vibrate'; Mth. Aw.lakh. nÄ• cab `to dance', H. naÌ„Ì†cnÄ• , G. nÄ• cvuÌƒ, M. nÄ• Ä‹á¹‡&etilde;, Ko. nÃ£Ì„ctÄ• ; -- Wg. (Lumsden) "nachÃºn" â†• Ind.; Si. nÃ¤suma `dancing' â†• Pa. -- Altern. < NARTÃ¡YATI: Pk. á¹‡aá¹-á¹-aÃ¯, PaÅ¡. nÄ• á¹- -- ; Tor. "nor -- " (= noá¹› -- ?) `to play', Sh. koh. noá¹-oÌ„nÅ-; H. naÌ„Ì†á¹-nÄ• `to dance', Si. naá¹-anavÄ• , Md. naÅ™an.
Addenda: nÅ•ÌŠtyati: S.kcch. nacá¹‡Å« `to dance', WPah.ká¹-g. (kc.) naÄ‹á¹‡Ãµ, ká¹-g. nÉ™Ä‹auá¹‡Ãµ `to cause to dance'; Garh. nÄ• cá¹‡u `to dance', Md. naÅ™anÄ« `dances' (neÅ™um `dancing').

nrÌ¥Å›Ã¡á¹• sa 7584 nrÌ¥Å›Ã¡á¹• sa `malicious' KÄ• tyÅšr. [See Add.]
Or. nisaÌƒsiÄ• , f. ËšsÄ«, ËšseÄ« `cruel', H. nisaÌƒs.

nÄ“jaka 7585 nÄ“jaka m. `washerman' Mn. [âˆšNIJ]
S.la. nÄ-Ì„o m. `washerman'.

nÄ“trÃ¡ 7586 nÄ“trÃ¡1 n. `leading' AV. [âˆšNÄ«1]
Pa. netta -- n. `guidance'; -- K. nÄ“thar, dat. Ëštras m. `marriage ceremony' (cf. *PARINÄ“TRA -- and nayatÄ“ `marries' MBh.).
*PÄ• NÄ«YANÄ“TRIKA -- , *PUNARá¹‡Ä“TRA -- , *VARAá¹‡Ä“TRA -- .

nÄ“tra 7587 nÄ“tra2 n. `eye' KauÅ›. [Cf. NAYANA -- 2: EWA ii 138 separates from âˆšNÄ«1]
Pa. netta -- n. `eye', Pk. á¹‡etta -- m.n., Si. neta.
SUNÄ“TRA -- .

nÄ“tra 7588 nÄ“tra3 n. `cord of churning stick' MBh. [âˆš*NÄ«2]
L. P. netrÄ• m., WPah.bhal. nÄ“á¹-á¸·i f.; N. neti `cord round neck of oil

-- flask'; Bi. net `cord of churning stick', Mth. neto, H. netÄ« f., G. netruÌƒ n.; -- ext. in Ku. netá¹‡i `cord of churning stick'; H. netlÄ« f. `thin cord'.
*NÄ“TRAYOÌ„KTRA -- .

nÄ“tra 7589 nÄ“tra4 n. `veil' R., `a kind of cloth' lex.
A. neá¹- `a kind of fine silk cloth'; B. net `a kind of fine cloth'; Or. neta `a kind of thin silk, banner'.
Addenda: nÄ“tra -- 4 `a kind of cloth'. [< IE. (s)nÄ“ -- `to spin, weave', IA. *nÄ• itra -- Burrow Shwa 17]

nÄ“trayoÌ„ktra 7590 *nÄ“trayoÌ„ktra `churning staff thong'. [nÄ“tra -- 3, yá¹“ktra --]
Bi. newat, neÌ†watÄ• `cord of churning stick' (= jotÄ« in SBhagalpur).
nÄ“pathya -- see *NAIVASTYA -- .

nÄ“pÄ• la 7591 nÄ“pÄ• la m. `people and country of Nepal' VarBrÌ¥S.
Pk. á¹‡Ä“vÄ• la -- , á¹‡Ä“mÄ• la -- m.; N. newÄ• r `the inhabitants and former rulers of the Kathmandu Valley in Nepal'.
NAIPÄ• LA -- , NAIPÄ• LÄ«-.

nÄ“mÃ- 7592 nÄ“mÃ- f. `rim, felly' RV., `framework for well -- rope, foundation of wall' lex., nÄ“ma -- m. `boundary, foundation of wall' lex.
Pa. nÄ“mi -- f. `rim, felly', Ëšma -- m. `edge, point, root'; Pk. á¹‡Ä“mi -- m., ËšmÄ« -- f. `felly'; P. nÄ«uÌƒ, nÄ«Ëœ f. `foundation', WPah.bhal. niuÌƒ f., B. neo, Or. niaÌƒ; Bi. new `foundation of a house wall', Bhoj. neÄ«Ëœ; Aw.lakh. niu `foundation', neiyÃ£Ì„ `earthen support for jars'; H. nÄ«Ëœw, neu, nei f., nÄ«wÄ• m. `foundation'; Si. nima `iron rim of wheel'.
*NÄ“MIYA -- ; *NÄ“MIYÄ• KÄ• RA -- , *NÄ“MILAá¹£á¹-I -- .
Addenda: nÄ“mÃ- -- : S.kcch. nev m. `edge of a roof thatch' or < NÄ«VRA -- ; OP. nÄ«á¹• hi f. `foundation', P. nÄ«Ëœh.

nÄ“miya 7593 *nÄ“miya `pertaining to the edge or felly'. 2. *nÄ“mya -- .
[NÄ“MÃ- --]
1. Pa. nÄ“miya -- `having a rim'.
2. Mth. nÄ«m dhÅ«rÄ« `the second pair of spokes of a cartwheel' (illustration in BPL 29).
*NÄ“MIYÄ• RA -- , NÄ“MIYÄ• KÄ• RA -- .

nÄ“miyÄ• kÄ• ra 7594 *nÄ“miyÄ• kÄ• ra `shaped like a felly'. [NÄ“MÃ- -- or *NÄ“MIYA -- , Ä• KÄ• RA --]
H. niwÄ• r f. `wooden ring or wheel at bottom of a well forming foundation for the superstructure of earth or masonry'; -- less likely < *NÄ“MIYÄ• RA -- .

nÄ“miyÄ• ra 7595 *nÄ“miyÄ• ra `felly -- spoke'. [*NÄ“MIYA -- , ARÃ¡ --]
Bi. (Shahabad) lewÄ• rÄ• `second pair of spokes of a cartwheel', Mth. (SE Tirhut) neÌ†bÄ• rÄ• ; -- Bi. nimÄ• rÄ• < *niá¹½ -- or poss. < *nÄ“myÄ• ra -- . -- H. niwÄ• r see *NÄ“MIYÄ• KÄ• RA -- .

nÄ“milaá¹£á¹-i 7596 *nÄ“milaá¹£á¹-i `support stick'. [NÄ“MÃ- -- , *LAá¹£á¹-I --]
Bi. newnaá¹-h `support of a washerman's board'.
nÄ“á¹£á¹-u -- see LOÌ„á¹£á¹-Ã¡ -- .
*naiá¸¥sattvika -- `weak' see NIá¸¥SATTVA -- .

naika 7597 naika `many' YÄ• jÃ±. [NÃ¡, á¸—KA --]
Pa. nÄ“ka -- `several', Pk. á¹‡Ä“a -- , Si. nÄ“, ne -- in cmpds. (or Ã¡NÄ“KA --).

naikaá¹-ya 7598 naikaá¹-ya n. `nearness' KathÄ• s. [NIKAá¹-AM]
M. neá¹-Ä« adv. `near': less likely with H. Smith BSL 101, 115 < NIKRÌ¥á¹£á¹-A -- or with LM 119 < M. *neá¸• -- X Sk. nikaá¹-am.

naipÄ• la 7599 naipÄ• la `produced in Nepal', m . `a species of radish' SuÅ›r. [NÄ“PÄ• LA --]
Pk. á¹‡Ä“vÄ• la -- `belonging to or coming from Nepal'; Bi. newÄ• r (mÅ«lÄ«) `a large radish'.
NAIPÄ• LÄ« -- .

naipÄ• lÄ« 7600 naipÄ• lÄ« f. `name of Jasmimum sambac (among other plants)' lex. [Cf. NAVAMALLIKÄ• -- . -- NAIPÄ• LA --]
N. newÄ• ri `jasmine'; A. newÄ• li `Jasmimum sambac', MB. neÄ• lÄ« (< navamallika -- ODBL 520); Or. niÄ• á¸·i `J. arborescens'; Mth. newÄ• r `a partic. scentless flower'; OAw. nevÄ• rÄ« f. `jasmine', lakh. newÄ• ri (BRS 71 < *nÄ«pÄ• valÄ« -- ); H. newÄ• rÄ«, niwËš, nawËš f. `J. sambac or elongatum';

M. nevÄ• á¸·, nevÄ• á¸·Ä«, navËš f. `J. elongatum', nevÄ• á¸·&etilde; n. `its flower'.
Addenda: naipÄ• lÄ« -- : A. newÄ• lÄ-Ì„ (phonet. newali).

nairvÄ• á¹‡a 7601 nairvÄ• á¹‡a `extinguished' BHSk. [NIRVÄ• á¹‡A --]
Pk. amg. á¹‡evvÄ• á¹‡a -- n. `extinction, peace'; Bi. nemÄ• n `happiness'.

7602 *nailiya -- , nailya -- n. `blue colour' Hariv. [NÄ«ËŠLA --]
Or. neá¸·i `blue colour', neá¸·iÄ• `blue, bluish'.

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7603 naiva `not indeed'. [NÃ¡, Ä“VÃ¡1]
Pa. nÄ“va `not indeed', NiDoc. neva, Pk. á¹‡Ä“va, á¹‡Ä“a; Gy. as. ni `not', eur. rum. ni, hung. ni . . . ni `neither . . . nor'; á¸Œ. ni `not', Ash. Kt. Wg. ne, Pr. nÃ¤, PaÅ¡. ne, Dm. ne, ni, Woá¹-. ne, ni (Buddruss Woá¹- 116 variation of NÃ¡ in proclitic position),Sh. nÄ“, Ku. nÄ-Ì„ (usu. in imperative), A. ne.

naivastya 7604 *naivastya `dressing up'. [*NIVASTA --]
Pk. á¹‡Ä“vaccha -- n. `dress, arranging of dress, dressing up, disguise' (whence the hypersanskritism nÄ“pathya<-> `ornament, decoration esp. of actors' MBh. H. LÃ¼ders ZDMG 95, 260; Pk. á¹‡Ä“vattha -- < *naivast(r)a -- or more prob. < MIA. nivattha -- with Ä“ from á¹‡Ä“vaccha --); MB. neuchÄ• `adornment' ODBL 328, B. nichani `dressing'; OMth. neÃ±ocha `adornment' ODBL 521.

naivÄ• rÃ¡ 7605 naivÄ• rÃ¡ `made of wild rice' TS. [NÄ«VÄ• ËŠRA --]
B. neyÄ• l `rice -- straw, cord made of rice -- straw, strawrope'.

naivÄ“dya 7606 naivÄ“dya n. `offering of food to an idol' BhP. [Cf. nivÄ“dya -- n. MBh. -- nivÃ-d -- f. `invocation', nÃ-vÄ“dayati `offers' ÅšBr. -- âˆšVID]
Pk. á¹‡Ä“vejja -- , Ëšvijja -- n. `food offered to a deity'; S. nevaju, neju `a kind of cake eaten cold on 7th day of dark half of ÅšrÄ• vaá¹‡a'.

7607 ná¹“ `not' RV. [NÃ¡, U1]
Pa. noÌ„ `certainly not'; AÅ›. no `not', Pk. á¹‡oÌ„; Ash. noÌ„o `or not' (?) NTS vii 100, as in Kho. na (or no) . . . no `neither . . . nor' (or < NÃ¡); Sh. nÅ-Å¡ `is, am, are not' (< ná¹“ Å›Ä“tÄ“?); K. noÌ„ `not', nu . . . nu `neither . . . nor'; A. no, nu `not', B. no; Si. no `not' (and as negative prefix) H. Smith JA 1950, 209.
naÃº -- f. `boat': NÄ• VÄ• ËŠ -- , NÄ• VYÄ• Ë‹ -- ; NAUJÄ«VIKA -- .

naujÄ«vika 7608 naujÄ«vika m. `boatman' VarBrÌ¥S. [NAÃº -- , JÄ«VÃ¡ -- 1]
Or. noi `boatman, head boatman'.

nyakkÄ• ra 7609 nyakkÄ• ra m. `contempt' BhP. [NYÃ Ã±C -- , KÄ• RA -- 1]
B. nÄ• kÄ• r, nekÄ• r `contempt, disgust' ODBL 456.

nyagrá¹“dha 7610 nyagrá¹“dha m. `the banyan tree or Ficus indica' AV. [NYÃ Ã±C -- , *ROÌ„DHA --]
Pa. nigroÌ„dha -- m. `banyan', Pk. á¹‡aggoÌ„ha -- , á¹‡iggoÌ„ha<-> m., AÅ›. nigoÌ„hÄ• ni nom. pl., Si. nuga.
nyÃ Ã±c -- see NÃ-YAÃ±C -- .

7611 nyÃ rpayati `throws down' AV. [âˆšRÌ¥]
L. nappaá¹‡ `to seize', awÄ• á¹‡. nappuá¹‡ `to take, hold', napÄ“vaá¹‡ `to catch', poá¹-h. napaá¹‡ `to seize'.

nyasta 7612 nyasta `deposited' Mn. [âˆšAS2]
Pk. á¹‡attha -- `deposited'; Si. natuva `inheritance', natuvÄ• `heir' (LM 357 wrongly < nÃ¡ptrÌ¥ --).

7613 nyÃ syati `throws down, puts down' AV. [âˆšAS2]
Wg. naÅ¡ -- `to throw, put' (or poss. < NÄ• Å›Ã¡YATI); Pr. nis -- `to send down'.

nyÄ• yÃ¡ 7614 nyÄ• yÃ¡ m. `rule, manner, method' TS. 2. *niyÄ• ya -- . [âˆšI2]
1. Pa. Ã±Ä• ya -- m. `method, right means, justice', Pk. á¹‡Ä• ya -- m.; OG. nÄ• ya m. `proper conduct'; Si. naya `mode, manner'.
2. Pk. á¹‡iÄ• ga -- m. `conduct' (á¹‡Ä“Ä• ia -- `just' < naiyÄ• yika<-> `studying NyÄ• ya'); S. niÄ• u m. `justice', L. neaÌƒ m., P. niÄ• uÌƒ m., Ku. nyÄ• w, gng. nyo, A. niyÄ• , Bhoj. n(i)yÄ• w, H. niÄ• u m., OM. nyÄ• vo m., M. nyÄ• v m., Si niyÄ• va `way, method'.
*ANIYÄ• YA -- .
Addenda: nyÄ• yÃ¡ -- . 1. -- Ap. á¹‡Ä• vaÃ¯, á¹‡Ä• i `like, as if', H. nÄ• Ä«Ëœ, (later) kÄ« nÄ• Ä«Ëœ (rather than < *JÃ±Ä• YATÄ“ or *JÃ±Ä• TI -- 2) C. Shackle.
2. *niyÄ• ya -- : Md. niyau, niyÄ• `judgment'; -- OP. niÄ• Ä«á¹• `like', P. H. niÄ• Ä«Ëœ.

nyÄ• sa 7615 nyÄ• sa m. `deposit, pledge' Mn. [âˆšAS2]
Pk. á¹‡Ä• sa -- m. `deposit', N. nÄ• so, G. nÄ• s m.

nyÅ«Ë‹na 7616 nyÅ«Ë‹na `shortened, wanting, defective' ÅšBr., pÄ• dair nËš `having a defect in the feet' BhP., n. `vulva' TS. 2. *nunna -- . [Å«NÃ¡ -- 1]
1. Pk. á¹‡Å«á¹‡a -- `wanting, less'.
2. Ku. nÅ«ni `paralysed in hands or feet'; B. nuni `penis puerilis'; Or. nÅ«ni, nunni `id., breast of a young woman'; H. nÅ«nÄ« f. `penis puerilis', M. nunnÄ« f.

7617 nyá¸•ti `comes into' RV. [âˆšI2]
PaÅ¡.dar. ne -- `to come (down?)' IIFL iii 3, 129. <-> Collides with NÃ-RÄ“TI.

pa -- 1 in cmpds. `drinking'. [âˆšPÄ• 1]
PÄ• DÃ¡PA -- .
pa -- 2 in cmpds. `protecting'. [âˆšPÄ• 2]
*GOÌ„CARAPA -- , GOÌ„PÃ¡ -- , *BHÄ• RIYÄ• PA -- , VANAPÃ¡ -- .

pakk 7618 *pakk `move forward, reach'. [Loss of final syllables and of -- m -- in K. would make derivation from prÃ¡kramati doubtful. Pk. paccala -- `sufficient, able' suggests connection with PAKVÃ¡ --]
Pk. pakka -- `reached, sufficient, able', pakkaá¹‡a -- `able'; K. pakun `to go, tread, advance, go on well, succeed'; Or. pakÄ• ibÄ• `to make move, throw, throw away, place, put'; -- A. B. pÄ• k `bend, twist, eddy, rounds of a field in ploughing'?
Addenda: *pakk -- [< prÌ¥ká¹£Ã¡ -- `strong' RV. (semant. cf. PÅ«RYÃ¡TÄ“)? -- (But Pk. pakka -- `pakÄ• huÄ• , trÌ¥pta, garvit, samartha, pakkÄ• ' PSM, WPah.ká¹-g. pakkÉ” `ripe, clever' may confirm der. from PAKVÃ¡ -- ; Pk. pakka<-> `pahuÌƒcÄ• huÄ• ' PSM suggests PAKVÃ¡ -- collides with a Pk. pakka -- < PRÄ• ËŠPTA -- like mukka -- < MUKTA -- , etc. J.C.W.)]

pakkaá¸• 7619 *pakkaá¸• `seize'. 2. *paggaá¸• -- . [Cf. Pk. paggaÃ¯, paá¹• gaÃ¯, piá¹• gaÃ¯ `seizes'. -- Obscure and doubtful connexion with PRAGRAHÃ¡ -- , prÃ¡grÌ¥há¹‡Ä• ti `holds' AV., Pa. paggaá¹‡hati, pp. paggahita -- , Pk. paggahiya --]
1. P. pakaá¹›á¹‡Ä• , phaËš `to seize', Ku. pakaá¹›á¹‡o, N. pakranu, A. pÄ• kariba, B. pÄ• kaá¹›Ä• , Or. pakaá¹›Ä• ibÄ• , Aw.lakh. pakarab, H. pakaá¹›nÄ• , Marw. pakaá¹›á¹‡o, G. pakaá¹›vuÌƒ, M. pakaá¸• á¹‡&etilde;.
2. P. pagaá¹›á¹‡Ä• `to seize', Or. pagaá¹›ibÄ• .
Addenda: *pakkaá¸• -- : S.kcch. pakaá¹›á¹‡Å« `to catch', WPah.ká¹-g. (kc.) pakÉ™á¹›nÃµ, Wkc. pÉ”kÉ™á¹›no, J. pÄ• ká¹›nu `to arrest'.

pakkaá¹‡a 7620 pakkaá¹‡a m.n. `hut of a Caá¹‡á¸• Ä• la, village inhabited by barbarians' MBh. [â†• Drav. T. Burrow BSOAS xii 382]
Or. pakÄ• á¹‡a `woodman's hut, hamlet of woodmen's huts'.
*pakta -- `cooked' see *APAKTA -- .

pakvÃ¡ 7621 pakvÃ¡ `cooked, ripe' RV., pakvakÃ¡ -- AV., pakvÃ¡ -- n. `cooked food' RV., `ripe corn' AV. 2. *pikva -- . [âˆšPAC]

1. Pa. Pk. pakka -- `ripe, cooked'; Gy. gr. wel. pako `bald, bare'; Wg. pukÉ™lÉ™ `rotten' (semant. cf. Dm. paÄ• alisan s.v. PACYÃ¡TÄ“); Kt. pkye `(apple) ripened'; Phal. pÄ• ËŠko `cooked'; Sh. pakÅ- `ripe, cooked' and as pret. of pÄƒÄ• Ã³Ä-kiÌ¯; K. popu `ripe', poku (â†• Ind.); S. pako `ripe, cooked' and as pp. of pacaá¹‡u; L. pakk adv. `certainly', pakkÄ• `ripe'; P. pakk m. `maturity', pakkÄ• `ripe'; Ku. pÄ• ko `ripe, well cooked', gng. pÄ• k `ripe'; N. pÄ• k `cooking, sugar boiled for conserves', pÄ• ko `ripe, experienced, old'; A. pÄ• g `cooking'; B. pÄ• kÄ• `ripe, mature'; OAw. pÄ• ka `ripe, real', lakh. pÄ• k `ripe'; H. pakkÄ• `cooked, ripe, mature, real' (â†• P.); OMarw. pÄ• ka `ripe', pÄ• kaá¸• o `heated, purified'; G. pÄ• k m. `sugar boiled for conserves', pÄ• kuÌƒ `ripe'; Ko. pÃ£Ì„ku `syrup'; Si. paka `ripe fruit, fruit'; -- Ap. pakÄ• vaÃ¯ `cooks'; K. papun `to ripen', pÄ• kawun `to cook esp. by boiling' (â†• Ind.); L. pakkaá¹‡ `to ripen', pakÄ• vaá¹‡ tr. `to ripen, cook', awÄ• á¹‡. pakuá¹‡ intr. `to ripen', P. pakká¹‡Ä• , caus. pakÄ• uá¹‡Ä• ; Garh. pÄ• kyuÌƒ pp. `cooked'; Ku. pÄ• ká¹‡o `to become ripe (= pÄ• gá¹‡o), be cooked or boiled, come to a head, become grey', caus. pakoá¹‡o, gng. pakiÉ”Ìƒ pp. `cooked'; N. pÄ• knu `to become ripe, be boiled (of water)', pÄ• keko `hoary', caus. pakÄ• unu tr. `to ripen, cook (esp. by boiling)'; A. pakÄ• uÌƒtÄ• `one who causes to ripen', pagÄ• iba `to thicken by boiling'; B. pÄ• kÄ• `to become ripe'; Or. pÄ• kaá¸·a `ripe', (Sambhalpur) pÄ• kbÄ• `to become ripe', Bi. pÄ• kab; Mth. pÄ• kal `ripe'; OAw. pÄ• kaÃ¯ `becomes ripe'; H. paknÄ• `to be cooked, become ripe, suppurate' (with a for Ä• as intr., whence new tr. pÄ• knÄ• `to boil in syrup'); OMarw. pÄ• kaÃ¯ `becomes ripe'; G. pÄ• kvuÌƒ `to become ripe, suppurate', caus. pakavvuÌƒ.
2. Pk. mh. pikka -- `cooked, ripe'; Gy. eur. peko `cooked', pek -- `to cook'; M. pÄ«k n. `ripe crop', pikÄ• `ripe', piká¹‡&etilde; `to become ripe', caus. pikaviá¹‡&etilde;, Ko. piktÄ• intr.
*PAKVATARA -- , PAKVATÄ• -- , *PAKVIá¹£á¹-HA -- ; APAKVA -- ; *PAKVAPÅ«PAá¸• A -- , *PAKVAVAá¹-A -- .
Addenda: pakvÃ¡ -- : Gy.serb. pakÃ³ `ripe'; S.kcch. pako `baked, clever', pakÄ• yá¹‡Å« `to process a hide'; WPah.ká¹-g. (kc.) pakkÉ” `cooked, ripe, strong, clever', paká¹‡Ãµ `to be cooked, ripen', J. pÄ• ká¹‡u; Garh. pakyuÌƒ `ripe' pp. of vb. paká¹‡u `to ripen'; A. pakÄ• `ripe' AFD 188; Md. fakkÄ• `ripe, very good' (â†• H.).

pakvatara 7622 *pakvatara `better cooked'. [PAKVÃ¡ --]
L.awÄ• á¹‡. pakÄ“rÄ• `stronger'.

pakvatÄ• 7623 pakvatÄ• f. `ripeness' lex. [PAKVÃ¡ --]
K. papay f. `season of ripening'.

pakvapÅ«paá¸• a 7624 *pakvapÅ«paá¸• a `cooked cake'. [PAKVÃ¡ -- , PÅ«PA --]
P. pakauá¹›Ä• m. `sweetmeat of grain moistened and fried in oil', Ëšá¹›Ä« f. `small do.'; H. pakauá¹›Ä«, ËšaurÄ« f. `a thin flat cake of flour fried in oil'.

pakvavaá¹-a 7625 *pakvavaá¹-a `cooked ball'. [PAKVÃ¡ -- , VAá¹-A -- 3]
S. pakoá¹›o m. `dish of pease meal'; Or. pakoá¹›i `ball of fried gram flour', H. pakoá¹›Ä• m., G. pakoá¹›Ä« f.

pakviá¹£á¹-ha 7626 *pakviá¹£á¹-ha `very well cooked'. [PAKVÃ¡ --]
H. pÄ• kaá¹-h `cooked, ripe, old, strong'?

paká¹£Ã¡ 7627 paká¹£Ã¡ m. `wing, feather, fin, shoulder, side' RV., `side of a building' AV., `party, troop' MBh., pÃ¡ká¹£as -- n. `side' RV., `side of door' VS., paká¹£aka -- m. `side' ÅšiÅ›., `fan' Gal.
Pa. pakkha -- m. `wing, side (of body or house), faction'; KharI. paká¹£e loc. sg. `lunar fortnight'; Pk. pakkha -- m. `wing, side, fortnight'; Gy. eur. phak f., wel. pakh f. `wing', pal. páº¯kÄƒ `locust', pÄƒkÄ«ËŠlÄƒ `feather', pÄƒkÃ-lÄƒ `porcupine'; Pr. obÃºÄ‹ `side, direction'; Kal.rumb. pacÌ£h `feather', pacÌ£há¸—Å•ik `butterfly'; Kho. pocÌ£(h) `feather, quill (of porcupine)'; Bshk. pÄ• ËŠkhÄ“l `wing' (â†• Ind.); Sh. pacÌ£ m. `fortnight', (Lor.) ph*lÄ• Ã³ `tail', phacÌ£Ä• liÌ¯ f. `wing'; K. pach m. `faction, fortnight' (pakh f. `wing', pakha m. `fan' both â†• Ind.); S. pakhu m. `feather, partiality, fortnight', pakho m. `fan'; L. pakkhÄ• , (Ju.) pakhÄ• m. `honeycomb, fan', pakkhuá¹› m. `plateau', pakkhÅ« m. `bird', awÄ• á¹‡. pakh `fortnight', pakkhuá¹› `mountain -- side'; P. pakkh m. `side, party, fortnight', pakkhÄ• m. `fan'; Ku. pÄ• kh `fortnight', pÄ• kho m. `slope, upper part of building, roof', gng. pÄ• kh `wing'; N. pÄ• kho `side, hillside', pÄ• khuro `upper arm'; A. pÄ• khÄ• `side wall', pÄ• khi `wing, fin, feather' (whence paÌ,khiyÄ• iba `to pluck off feathers or hair'); B. pÄ• kh(Ä• ) `wing, side, feather, fin', pÄ• khÄ• `fan', pÄ• khurÄ•  `upper arm'; Or. pÄ• kha `side, nearness', pakhÄ•  `side, shoulderblade, fan', pakhi `tail'; Bi. pÄ• kh(Ä• ) `gable and wall of house'; H. pÄ• kh m. `side', pÄ• khÄ•  m. `side -- wall, shed', pakhÅ«Ë˜Ä• m. `side, gable -- end, arm'; G. pÄ• kh f. `side, party'; M. pÄ• kh m. `wing, fortnight, side of roof', ËškhÄ•  m. `side

of roof or bodice', Ëškh&etilde; n. `side of roof or udder'; Ko. pÄ• k `wing, feather'; Si. paka `part, share, fortnight'. -- WPah. forms with -- Ä• kh -- are loans from H. or more eastern Pah. areas rather than < PÄ• Ká¹£Ã¡ -- : bhal. pÄ• ËŠkhu n. `fan used in a flour mill', pÄ• kh f. `wing of bird or butterfly', pÄ• khoá¹› f. `arm', bhad. pÄ• khaá¹› `arm', kiuÌƒth. pÄ• kharo `enemy', roh. pakhulo `stranger'. <-> With nasalization (X PUá¹…KHA -- ?): Pk. paá¹• kha -- m. `wing', paá¹• khuá¸• Ä« -- , Ëšá¸• iyÄ• -- f.; P. phaá¹…gh m. `wing', WPah.bhal. phÃ á¹…g m.; Ku. pÃ£Ì„kh `feather', pÃ£Ì„khuá¹Ÿo m.

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`wing (of bird), arm'; N. pwÃ£Ì„kh, pÃµkh `wing, feather' (rather than < PUá¹…KHA --); A. pÄ• á¹…khÄ• `fan'; Or. Mth. paá¹…khÄ• `wing, fan'; Mth. pÃ£Ì„khi `wing'; Bhoj. pÃ£Ì„kh `wing', pÃ£Ì„khi `feather'; OAw. pÄ• á¹• khu `wing, feather'; H. pÃ£Ì„kh, pÃ£Ì„khá¹›Ä• m. `wing', paá¹…khÄ• m. `fan'; OMarw. pÄ• á¹• kha m. `wing, feather'; G. pÃ£Ì„kh f. `wing, pectoral fin, side', pÃ£Ì„khuÌƒ n. `branch', pÃ£Ì„khá¹›Ä« f. `hand, arm, petal', paá¹…khÉ” m. `fan'; M. pÃ£Ì„kh m. `wing, side of roof, fortnight'.
paká¹£Ã-n -- , paká¹£yÃ -- 1, pÄ• ká¹£a -- , pÄ• ká¹£ika -- ; apaká¹£a -- , pratipaká¹£a -- ; *paká¹£akhallÄ• -- , paká¹£ataá¹-aka -- , *paká¹£apaá¹-á¹-a -- , *paká¹£apará¹‡ikÄ• -- , *paká¹£apÄ• á¹-aka, paká¹£apuá¹-a -- , *paká¹£avÄ• ra -- , *paká¹£Ä• toÌ„dya -- ; *ardhapaká¹£a -- , *aá¹£á¹-apaká¹£a -- , cÃ¡tuá¹£paká¹£a -- , *trÌ¥tÄ«yapaká¹£a -- , dvÄ• rapaká¹£a -- , *dvitÄ«yapaká¹£a -- , *mayÅ«rapaká¹£ala -- .
Addenda: paká¹£Ã¡ -- : Kho. pocÌ£, obl. pocÌ£Ã³ `feather' BKhoT 72; S.kcch. pakh f. `wing'; WPah.ká¹-g. pÃ¡á¹…kh m., pÃ¡á¹…khá¹›É” m., poet. paá¹…kho m. `wing, feather', kc. pakhá¹›o `feather'; Garh. pÄ• khu `hillside', pÄ• khá¹›u `arm'; Md. fankÄ• `fan' â†• H.
*ANDHAKÄ• RAPAKá¹£A -- .

paká¹£akhallÄ• 7628 *paká¹£akhallÄ• `leather water -- skin'. [PAKá¹£Ã¡ -- , KHALLA -- 1]
S. pakhÄ• la f. `waterskin', P. N. H. G. M. pakhÄ• l (LM 361 < *payas -- khalla --): very doubtful.

paká¹£ataá¹-aka 7629 *paká¹£ataá¹-aka `side slope'. [PAKá¹£Ã¡ -- , TAá¹-A --]
N. pakhero `precipitous slope' (ND 356 b 18 wrongly < *paká¹£atara --).

paká¹£apaá¹-á¹-a 7630 *paká¹£apaá¹-á¹-a `wing'. [PAKá¹£Ã¡ -- , PAá¹-á¹-A -- 1]
H. pakhauá¹-Ä• m. `wing'; G. pakhoá¹-uÌƒ n. `arm'.

paká¹£apará¹‡ikÄ• 7631 *paká¹£apará¹‡ikÄ• `side leaf'. [PAKá¹£Ã¡ -- , PARá¹‡Ã¡ --]
G. pakhvÄ• nÄ« f. `earring, small piece of pith put in hole in lobe of ear'.

paká¹£apÄ• á¹-aka 7632 *paká¹£apÄ• á¹-aka `side -- expanse'. [PAKá¹£Ã¡ -- , PÄ• á¹-A --]
H. pakhwÄ• á¹›Ä• , ËšwÄ• rÄ• m. `side, gable -- end of house'.

paká¹£apuá¹-a 7633 paká¹£apuá¹-a m. `wing' Hariv. [PAKá¹£Ã¡ -- , PUá¹-A --]
H. pakhauá¹›Ä• m. `shoulder -- blade'.

paká¹£avÄ• ra 7634 *paká¹£avÄ• ra `fortnight'. [PAKá¹£Ã¡ -- , VÄ• RA -- 2]
OAw. pakhavÄ• rÄ• `lunar fortnight', H. pakhwÄ• rÄ• m.

paká¹£Ä• toÌ„dya 7635 *paká¹£Ä• toÌ„dya `side -- drum'. [PAKá¹£Ã¡ -- , Ä• TOÌ„DYA --]
Pk. pakkhÄ• ujja -- n. `drum', P. pakhÄ• uj, ËšÄ• waj, pakhauj m.; Or. pakhÄ• uja, Ëškhauja `cylindrical drum covered with skin at both ends'; OAw. pakhÄ• uja `drum', H. pakhÄ• uj, ËšÄ• waj m.; -- with metathesis of Ä• u or X VÄ• DYA -- , Pk. vajja -- : S. pakhvÄ• ja f. (lw. with j), N. pakhwÄ• j, B. pÄ• khÄ• j, G. pakhvÄ• j, ËškhÄ• j f., M. pakhvÄ• jÌˆ m.
*paká¹£ikarÅ«pa -- `bird' see *PAKá¹£IRÅ«PA -- .

paká¹£Ã-n 7636 paká¹£Ã-n `winged', m. `bird' RV., paká¹£i -- m. MBh. [PAKá¹£Ã¡ --]

Pa. pakkhin -- adj. and m.; AÅ›. pakhi -- `bird', Pk. pakkhi -- , Ëškhia -- , Ëškhiá¹‡a -- , paá¹• khi -- m., Ëškhiá¹‡Ä« -- f.; Pr. Ã¼Å¡um -- wiÄ‹Ä«ËŠ `bat' (< *paká¹£Ä«ka -- NTS xv 251); Dm. phacÌ£i `bird', PaÅ¡.lauá¹›. paá¹£Ã-n, nij. pacÌ£Ã-n, kuá¹›. pÄ• Ä• Ã-n, gul. paxÄ«ËŠn, Gaw. phÄ“cÌ£in; Kal.rumb. pacÌ£hÄ©ËŠak `sparrow'; Bshk. pacÌ£hin `bird', Tor. paÅ¡Ä«n, Sv. phÄ“cÌ£ina, K. pachin m., ËškhiÃ± f., kash. pachaá¹‡, S. pakhÄ« f., L. pakkhÄ« m., awÄ• á¹‡. khet. pakhÄ«, P. pakkhÄ«, paá¹…khÄ«, B. pÄ• khi, Or. pakhÄ«, Mth. pÃ£Ì„khi; OAw. pÄ• á¹• khÄ« m. `bird', lakh. pÃ£Ì„khÄ« `small winged insects'; H. pÃ£Ì„khÄ« m. `bird, winged insect', paÌƒkhÄ« f. `bird'; G. paá¹…khÄ« m. `bird', paá¹…khiyuÌƒ `winged'; Si. pak `bird'. *PAKá¹£IRÅ«PA -- , *PAKá¹£IKARÅ«PA -- ; *MADHUKAPAKá¹£IN -- . paká¹£Ã-ya -- see PAKá¹£YÃ -- 1.
Addenda: paká¹£Ã-n -- : S.kcch. pakhi f. `bird', WPah.poet. paá¹…khá¹›u m., J. pÄ• á¹…khá¹›u m., ká¹-g. pÃ¡nÄ‹hI m.; J. pÄ• Ã±chÄ« m.pl. `birds (in general)'; poet. paá¹…khá¹›e, pakhá¹›e f. `small insect'.

paká¹£irÅ«pa 7637 *paká¹£irÅ«pa `bird'. 2. *paká¹£ikarÅ«pa -- . [PAKá¹£Ã-N -- , RÅ«PÃ¡ --]
1. P.bhaá¹-. pakhrÅ« `bird', WPah.pÄ• á¸• . poÌ†kkhar, bhal. pekkhrÅ« m., bhiá¸• . pekhrÃµ, pl. Ëšru n., paá¹…. pakhrÅ«, cur. pÄ• khru, M. pÄ• khruÌ„Ìƒ n.; Ko. pÄ• k(h)ruÌƒ `birdlike'.
2. L. pakhÄ“rÅ« m. `bird', P. paá¹…kherÅ« m., OAw. pakherÅ« m., H. pakherÅ«, ËšruwÄ• m., G. paÌƒkheruÌƒ n., M. paÌƒkheruÌ„ÌƒÌƒ n.

pÃ¡ká¹£man 7638 pÃ¡ká¹£man n. (sg. and pl.) `eyelashes' TS., `hair of a deer, filament of a flower' ÅšiÅ›., `petal of a flower' KÄ• d., `a thin thread' lex. [Cf. paká¹£malÃ¡ -- `with long eyelashes' SuÅ›r., `long -- haired, shaggy' ÅšiÅ›.]
Forms with various (dialectic?) developments of -- ká¹£m -- are widespread throughout NIA.: -- khum -- , -- á¹£m -- (-- á¹£á¹£ -- , -- á¹£p -- , -- mh -- , -- mbh --), -- kkh -- , -- pp -- . Forms, esp. of the North -- west, with -- á¹£p -- , -- á¹£ -- , -- m(b)h -- and meaning `wool', may with G. Morgenstierne BSOS viii 668, though not certainly, be â†• Ir., cf. Pers. paÅ¡m `wool'. <-> Pa. pakhuma -- , pamha -- n. `eyelash'; Pk. pamha -- , pomha<-> (< *pahuma -- X pamha -- ) m.n. `eyelash, lotus filament, fine down', pamhaya -- n. `a kind of thread'; á¸Œ. p*lma f. `wool', Kal.rumb. paá¹£, Kho. poá¹£p, Bshk. p*lm, Tor. Phal. pÄ• m; Sh.gil. pÄƒá¹£ m., pales. paá¹£ `wool', koh. papÄƒÄ© f. `eyelid'; K. phamb m. `cotton -- wool'; S.

pimbiá¹‡Ä« f. `an eyelash hair'; L. pippá¹‡Ä«, pipplÄ« f. `eyelashes'; P. phammhan m., bhapphan m. (X bhavÃ£Ì„ s.v. BHRÅ«ËŠ --) `eyelashes', phamb(h) f. `fine kind of Tibetan wool'; WPah.bhal. bimphá¹‡i f. `eyelash'; Bi. pambhÄ«, (W) pÃ£Ì„bhÄ«, pÃ£Ì„kÄ«, (Patna) pakhnÄ« `fine chaff blown away in winnowing of winter crop'; Mth. papanÄ« `eyelash'; Bhoj. pÄ• mhÄ« `little whisker'; H. papnÄ« f. `eyelash', pakhuá¹›Ä«, ËšurÄ«, pÃ£Ì„k(h)á¹›Ä«, ËškhrÄ« f. `petal, flower leaf'; G. pÃ£Ì„paá¹‡i f. `eyelash', pÃ£Ì„khá¹›Ä« f. `petal'; M. pÄ• pá¹‡Ä« f. `eyelid', pÄ• ká¸·Ä«, pÃ£Ì„kËš, pÄ• kolÄ« f. `petal of a flower'; Ko. pÄ• ká¸·i `eyelid', Si. (SigGr) piyum.
*PAKá¹£MAPAá¹-á¹-A -- .

paká¹£mapaá¹-á¹-a 7639 *paká¹£mapaá¹-á¹-a `eyelid'. [PÃ¡Ká¹£MAN -- , PAá¹-á¹-A -- 3]
H. papoá¹-Ä• m. `eyelid'; -- WPah.bhiá¸• . pÉ”Ì• á¹‡á¹-hÉ™, pl. Ëšá¹-haÌƒ n. `eyelash' (< *pahumavaá¹-á¹-a --)?

paká¹£yÃ 7640 paká¹£yÃ 1 `belonging to the wings, changing every fortnight' RV. 2. paká¹£Ã-ya -- . [PAká¹£Ã¡ --]
1. K. pochu `occurring in or lasting for a fortnight'.
2. Sh. (Lor.) pacÌ£i `sticks laid over rafters of roof'; OG. pÄ• khÄ«iá¹•
loc. sg. f. `last day of the fortnight'.

paká¹£ya 7641 *paká¹£ya2 `hot'. [For formation cf. *RIKá¹£YA -- . -- âˆšPAC[
Kal. pÄ“cÌ£Ä«ËŠ `heat'; Kho. pecÌ£ `hot' BelvalkarVol 94, (Lor.) pecÌ£i `heat', pecÌ£eik `to heat'.
*paggaá¸• -- `seize' see *PAKKAá¸• -- .

paggapaá¹-á¹-a 7642 *paggapaá¹-á¹-a `turban'. [*PAGGÄ• -- , PAá¹-á¹-A -- 2]
M. pÄ• goá¹-&etilde; n. `turban'.

paggala 7643 *paggala `mad'. [pÄ• gala -- BrahmavP. -- Poss. a `defective' word of the group PAá¹…GU -- (cf. esp. Or. pÄ• á¹…guá¸·Ä•)]
K. P. pÄ• gal `mad', Ku. pÄ• gal, paglo, N. A. B. pÄ• gal; Or. pÄ• gaá¸·a, Ëšgala, pagaá¸·Ä• , ËšgalÄ• `mad', pÄ• á¹…guá¸·Ä• `madness' (or < PAá¹…GULA -- ?); H. pÄ• gal, paglÄ• `mad'.
Addenda: *paggala -- : WPah.ká¹-g. (kc.) pagÉ™l `mad' (prob. â†• H. Him.I 109).

paggÄ• 7644 *paggÄ• `headdress'. [Scarcely with ODBL 461 < PRAGRAHA --]
K. pag f. `turban', S. pagÌ a f., L. pagg, pl. ËšgaÌƒ f., (Ju.) pagÌ f., P.
pagg f., Ku. pÄ• g f., N. A. B. pÄ• g, Or. pÄ• ga, Bi. Mth. H. pÄ• g f., G.
pÄ• gh f.; -- ext. -- á¸• a -- : K. pagÃ¼rÃ¼ f., S. pagÌ iá¹›Ä« f., L.
pagá¹›Ä« f., P. paggaá¹› m.; Ku. pÄ• gá¹›o m. `turban, loin -- sheet'; N.
pagari `turban, cap'; A. pÄ• guri `turban', B. pÄ• gá¹›i, Or. pagaá¹›i, Bi.
pagrÄ«, H. pagá¹›Ä« f. (â†' Mth. pagaá¹›Ä«), G. pÄ• ghá¹›Ä« f.; M. pagá¸• Ä«
f. `child's turban'.
*PAGGAPAá¹-á¹-A -- .
Addenda: *paggÄ• -- : S.kcch. pÄ• g, pÄ• gh `turban', WPah.ká¹-g. pagg (prob.
â†• P. Him.I 109), pÄ• g f., J. pÄ• g f., A. pÄ• g AFD 182; Md. faguá¸• i
`turban' â†• Ind.

pÃ¡á¹…ka 7645 pÃ¡á¹…ka m.n. `mud, mire' Mn.
Pa. paá¹…ka -- m. `mud', Pk. paá¹• ka -- m.n., Dhp. paga; S. paá¹…go `watery,
weak'; Ku. pÄ• á¹…o, pÄ• á¹…aá¹›o `wet mud'; N. pÃ£Ì„go `silt'; A. p&etilde;k
`mud'; B. pÃ£Ì„k, p&etilde;k `mud', p&etilde;kÄ• `muddy'; Bi. pÃ£Ì„k `wet
alluvial deposit'; Mth. pÃ£Ì„k `mud at bottom of a pond'; Bhoj. pÃ£Ì„k
`mud'; H. pÃ£Ì„k, pÃ£Ì„kÄ• , paá¹…kÄ• , pÃ£Ì„g m. `mud, alluvial deposit'. --
X KARDÃ¡MA -- : Si. pÃ¤kama, Ëškuma, pÃ¤kan, Ëškun `mud'.
Addenda: pÃ¡á¹…ka -- : Garh. pÃ£Ì„gu `mud'.
â€ NIá¹£PAá¹…KA -- .

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paá¹…ktÃ- 7646 paá¹…ktÃ- f. `group of five' AV., `row, troop' Mn. [PÃ¡Ã±CA]
Pa. panti -- f. `line, row', Pk. paá¹• tÄ-Ì„ -- f., Ëštiya -- n.; Ku. pÃ£Ì„t,
Ëšti `line, row, turn' (semant. cf. *PÄ• á¸• I --), gng. pÃ£Ì„ti; N. A.
pÃ£Ì„ti `line, row'; B. pÃ£Ì„t, pÃ£Ì„ti, pÃ£Ì„it `line, row, heap'; Or.
panti, ËštÄ• `row'; Bi. pÃ£Ì„tÄ« `row of trees on either side of road'; Mth.

pÃ£Ì„ti `row, necklace', pÃ£Ì„tÄ•  `roadside trees'; Bhoj. pÃ£Ì„t, pÃ£Ì„ti `row', Aw.lakh. pÃ£Ì„tÄ« f. pl., H. pÃ£Ì„t, Ëšti, Ëštu f. (â†' K. poÌ„Ìƒth, paÄ©th, poÌˆÌƒth f.); G. pÃ£Ì„ti f. `row of people', pÃ£Ì„tÄ« f. `party, side, share, quota'; M. pÃ£Ì„t, pÄ• t, pÃ£Ì„th, pÄ• th f. `row'; Si. peta `line, row' EGS 113, H. Smith JA 1950, 206, (P. B. F. Wijeratne) pÃ¤tta, pl. pÃ¤ti `side (e.g. of road), party'.
Addenda: paá¹…ktÃ- -- : S.kcch. Garh. pÃ£Ì„t f. `row'; Md. fati `seam, line, row'.
PAC: â€ *UPAPACATI.

paá¹…gÃº 7647 paá¹…gÃº `lame, crippled in legs' AVPar., YÄ• jÃ±. 2. *pÄ“á¹…ga -- . 3. *phÄ“á¹…gu -- . [Variant forms suggest non -- Aryan origin (PMWS 87 with further reference to VAá¹…KÃº -- â†• Mu., T. Burrow BSOAS xii 382 â†• Drav.). Cf. PHAKKA -- m. `cripple' lex., Pa. pakkha -- `crippled'. But this perh. belongs to a group of more generally `defective' words, cf. *PAGGALA --]
1. Pa. paá¹…gu -- `lame, crippled', Pk. paá¹• gu -- ; H. paá¹…gÄ• `crooked, deformed'; M. paÌƒgÅ« `lame', pÃ£Ì„gÄ• `crippled, limping, bowlegged'.
2. A. peá¹…Ä• `limping'; Or. peá¹…gÄ• `crippled, lame'; G. p&etilde;gu `limping, powerless'; M. p&etilde;gá¹‡&etilde; `to limp, be listless', p&etilde;gá¸·Ä• `slack, dull' (or < *pÄ“á¹…gula -- s.v. PAá¹…GULA --).
3. M. ph&etilde;gá¸• Ä• , phegËš `bowlegged'.
PAá¹…GULA -- , *PIá¹…GULA -- , *PÄ“á¹…GURA -- .

paá¹…gur 7648 *paá¹…gur `cover'.
Pk. paá¹• guraÃ¯ `covers', paá¹• guraá¹‡a -- n. `cloth, garment'; G. pÃ£Ì„graá¹‡ n. `small kind of dhotÄ« worn by men, bodice'; OM. pÄ• á¹• guraá¹‡eá¹• `to cover loosely, put on loosely', pÄ• á¹• guraá¹‡a n. `covering, sheet'.

paá¹…gula 7649 paá¹…gula `lame' lex., n. `lameness' SuÅ›r. 2. *piá¹…gula -- . 3. *pÄ“á¹…gula -- . 4. *pÄ“á¹…gura -- . [Cf. pÄ• á¹• Å›ula -- , Ëšura -- , Ëšuva -- m. `cripple' lex. -- PAá¹…GÃº --]
1. Pa. paá¹…gula -- `lame', Pk. paá¹• gula -- , P. pÃ£Ì„gulÄ• , H. paá¹…g(u)lÄ• , G. pÃ£Ì„gá¸·uÌƒ, M. pÃ£Ì„gÅ«á¸·, pÃ£Ì„gá¸·Ä• ; -- Or. pÄ• á¹…guá¸·Ä• `madness' (see *PAGGALA --). -- N. pÄ• gal `ass's colt', Marw. pÃ£Ì„gal m. `camel'?
2. S. piá¹…gulo `maimed in hands and feet'; P. piá¹…galÄ• , pÄ©glÄ• `lame'

(cf. piÃ±jalÄ•).
3. M. p&etilde;gá¸·Ä• `slack, dull'.
4. A. peá¹…urÄ• `lame' (or ext. -- á¸• a -- of PAá¹…GÃº --).
*NIá¹£PAá¹…GURA -- .
PAC `cook': *pakta -- , pakvÃ¡ -- , *pakáá¹£ya -- 2, pÃ¡cati, pÃ¡cana -- , pacya -- , pacyÃ¡tÄ“ -- , pÄ• kÃ¡ -- , pÄ• kalÃ¡ -- , pÄ• cana -- , pÄ• cÃ¡yati; *apakta -- , apÄ• ka -- , Ä• pakva -- , Ä• pÄ• ka -- , *utpakva -- , *utpacyatÄ“, prapacati, *prapacyatÄ“.

7650 pÃ¡cati `cooks' RV., `bakes (bricks)' ÅšBr. [âˆšPAC]
Pa. pacati `cooks', Pk. payaÃ¯, Sh. (Lor.) paioiki; K. payun `to bake (earth or bricks), heat red hot, scorch'; -- Pa. caus. pacÄ• pÄ“ti; K. peÌ†wun `to start preparations for cooking'.

pÃ¡cana 7651 pÃ¡cana n. `means for cooking' RV., pacanikÄ• -- f. `frying pan' lex. [âˆšPAC]
Pa. pacana -- n. `cooking', Pk. payaá¹‡a -- , Ëšá¹‡aga -- n. `cooking pot'; L.awÄ• á¹‡. paeá¹‡Ä« `a partic. measure'; N. paini `earthen vessel in which rice -- spirit is distilled'; G. peá¹‡É” m. `large frying pan', Ëšá¹‡Ä« f. `small do.'.

pacchi 7652 *pacchi `basket'.
Pa. Pk. pacchi -- f. `basket'; L. pacchÄ« f. `basket (woven from grass, wheat straw, palm leaves or ends of reeds)'; A. pÄ• si `bamboo basket'; Si. pÃ¤sa, pÃ¤hÃ¤ `basket'; <-> deriv. Or. pÄ• chiÄ• `kept in a basket (of milk for curdling)'.

pacya 7653 pacya `becoming ripe' in krÌ¥á¹£á¹-a -- pacyÃ -- `cultivated VS. [Cf. pÄ• cya -- `capable of being ripened' ÅšvetUp. <-> âˆšPAC]
Sh. pÄƒÄ• á¹· `fruitful (of trees)'.

7654 pacyÃ¡tÄ“ `is cooked, is digested' RV., pÃ¡cyatÄ“ `becomes ripe' RV. [âˆšPAC]
Pa. paccati `is boiled', Pk. paccamÄ• á¹‡a -- pres. part.; Dm. paÄ• -- `to be cooked, be ripe'; PaÅ¡. paÄ• -- `to be boiled, ripen', tr. `to boil, cook'; Shum. paÄ‹ -- `to be cooked', paÄ‹á¹“l `ripe'; Kal. paÄ• -- tr. `to cook'; Kho. poÄ• ik `to be cooked, come to the boil, ripen', tr. `to cook'; Bshk. pÄ• Ä• -- `to cook', paÄ• Ä• l `ripe'; Sv. paÄ• ilá¹“no `cooked'; Sh.

pÄƒÄ• Ã³Ä-kiÌ¯, 3 sg. pÄƒÄ• áº¯i `to be cooked, ripen', (Lor.) also tr. `to cook' (whence anal. tr. paÅ¾Ã³Ä-kiÌ¯, 3 sg. pÄ• ËŠÅ¾eiÌ¯ `cooks bread, bakes, roasts, cooks on hot coals' after type mÅ-ËŠÄ• eiÌ¯ < MÃºCYATÄ“ ~ muÅ¾eiÌ¯ < MUÃ±CÃ¡TI); K. pacun `to become digested' (â†• Ind.); S. pacaá¹‡u `to be cooked, ripen, fester, be digested', tr. `to digest'; L. pacaá¹‡ `to be digested', P.ludh. pacnÄ• ; A. pasiba `to rot'; B. pacÄ• `to be digested, rot'; Or. pÄ• cibÄ• `to ripen, rot (= pacibÄ•)'; Mth. pacab `to be cooked, be digested'; OAw. pacaÃ¯ `is boiled'; H. pÄ• cnÄ• (with transference from intr. to tr.) `to cook' (whence intr. pacnÄ• `to be digested'); OG. pÄ• caÃ¯ `is boiled', G. pacvuÌƒ `to be digested, rot'; M. paÄ‹á¹‡&etilde; `to be digested'; Si. pÃ¤senavÄ• intr. `to ripen' (whence caus. pÃ¤savanavÄ• `to cook, cause to ripen'), pisanavÄ• , pihaËš `to cook' with i from pp. *pidi < *PACITA -- (H. Smith JA 1950, 187 i from MIA. pikka -- s.v. PAKVÃ¡ --). -- Pp. *paccita -- : PaÅ¡. paÄ• Ä«k `ripened'; Si. pÃ¤si `cooked, ripe' (not with EGS 103 < pÄ• cita --). -- Caus. *paccÄ• pÄ“ti: Ash. puÄ• Ä• ËŠ -- `to boil, cook', Wg. paÄ• Ä• ËŠ -- , Kt. pÄ• Ã¥ -- , Dm. paÄ• Ä• y -- , Shum. paÌ„Ì†Ä‹ay -- , Woá¹-. pÉ™Ä‹Ä• ËŠ -- , Gaw. paÄ‹a -- , Kho. paÄ• eik, Phal. 1 sg. paÄ• Å«ËŠm, pret. paÄ• oÌ„olu; S. pacÄ• iá¹‡u `to digest', L. pacÄ• vaá¹‡, P. pacÄ• uá¹‡Ä• ; Ku. pacauá¹‡o `to ripen, digest'; N. pacÄ• unu `to digest'; A. pasÄ• iba `to cause to rot', B. pacÄ• na; Or. pacÄ• ibÄ• `to cause to ripen or rot'; H. pacÄ• nÄ• `to digest', G. pacaÌ„Ì†vvuÌƒ, M. paÄ‹aviá¹‡&etilde;. pajja -- see PÄ• YYA -- .
Addenda: *pacyÃ¡tÄ“ [Cf. Ir. *paÄ• ya -- in Shgh. pis -- `be boiled, ripen' EVSh 61]
S.kcch. pacá¹‡Å« `to ripen', pacÄ• á¹‡Å« `to tan', pacÄ• yá¹‡Å« `to digest', WPah.kc. paÄ‹á¹‡o `to become ripe', J. pacá¹‡u `to be digested'; Md. fihanÄ« `bakes'.
PAJ: â€ *PAÃ±JANA -- .

7655 pÃ¡Ã±ca `five'.
Pa. paÃ±ca, Dhp. paja, NiDoc. Pk. paá¹• ca, Gy. eur. panÇ°, panÄ• , wel. panÅ¡, pal. pÅ-nÇ°, ËšÇ°i, as. penÄ• , Ash. ponÄ‹, punÄ‹ (apoÄ‹&atildedotdot; `four days hence' = Wg. apÄ• Ã-n), Wg. puÌ„ÌƒÄ• , Kt. puÄ• , Pr. wuÄ• u, Dm. pÃ£Ì‚Ä• , Tir. panz, PaÅ¡.lauá¹›. pÄ• ËŠnÇ°a, uzb. poÌ„nÇ°, dar. painÇ°, kuá¹›. paiÃ±, chil. pa&etilde;, Niá¹…g. paá¹‡, Shum. poÌ„n, Woá¹-. panjÌˆ, Gaw. poÌ„nÄ‹, Kal.urt. paÃ±Å¡, rumb. poÃ±, Kho. ponÇ°, Bshk. panÅ¾, Tor. painÇ°, Kand. pÃ£Ì„s, Mai. panz, Sv. pÄ• nÇ°, Phal. pÄ• nÅ¾, Sh.gil. poÄ© (â†’ á¸Œ. poi), gur. poÌ„ÌƒÅ¡, pales. poÅ¡, K. pÄ• nÄ‹ (â†• H.?), rÄ• m. kash.

panÄ‹, pog. pÃ£Ì„Ä‹, á¸• oá¸• . pÄ• nÄ‹, S. paÃ±ja, L. paÃ±j, khet. pÄ• Ã±j, P. paÃ±j, WPah.bhad. bhal. panÄ‹, paá¹…. cur. paÃ±j, khaÅ›. paÌƒs, Ku. N. pÃ£Ì„c, A. pÃ£Ì„s, B. pÃ£Ì„c, Or. pÄ• Ã±ca, Mth. Aw.lakh. H. Marw. G. pÃ£Ì„c, M. pÃ£Ì„Ä‹, Ko. pÃ£Ì„Ã±ca, OSi. paca, Si. pasa, paha, Md. fas.
PAá¹…KTI -- , PÃ¡Ã±CAKA -- , PAÃ±CATI, PAÃ±CAMA -- ; PÃ¡Ã±CADAÅ›A, PAÃ±CÄ• Å›Ã¡T -- ; *PAÃ±CAKULA -- , PAÃ±CAGUá¹‡A -- , PÃ¡Ã±CACATVÄ• RIá¹• Å›AT -- , PÃ¡Ã±CATRIá¹• Å›AT -- , PAÃ±CANAVATI -- , PAÃ±CAPAÃ±CÄ• Å›AT -- , PAÃ±CAPATTRA -- , PAÃ±CAPUá¹-A -- , PAÃ±CAMÄ• SYA -- , PÃ¡Ã±CAVIá¹• Å›ATI -- , PAÃ±CAÅ›ATA -- , PAÃ±CAá¹£Aá¹£á¹-I -- , PAÃ±CASAPTATI -- , *PAÃ±CÄ• á¹…KA -- , PAÃ±CÄ• á¹…GA -- , PAÃ±CÄ• á¹…GULA -- , PAÃ±CÄ• á¹…GULI -- , PAÃ±CÄ• Å›Ä«TI -- , PAÃ±COÌ„TTARA -- .
Addenda: pÃ¡Ã±ca: S.kcch. panj `5', WPah.ká¹-g. (kc.) pÄ• njÌˆ `5', panjÌˆi `the 5'; Garh. pÃ£Ì„c `5', Md. fas (fahek).

pÃ¡Ã±caka 7656 pÃ¡Ã±caka `consisting of five' Mn., m.n. `pentad' Hariv. [PÃ¡Ã±CA]
Pa. paÃ±caka -- `fivefold', n. `pentad'; Pk. paá¹• caya -- , paá¹‡aga -- n. `pentad'; K. ponzu m. `group of five'; S. paÃ±jo m. `the number 5'; Bi. pÃ£Ì„cÄ• `five -- pronged stick for pushing sheaves under bullocks when threshing'; G. pÃ£Ì„cuÌƒ n. `five times table'.

paÃ±cakula 7657 *paÃ±cakula `consisting of five families'. [PÃ¡Ã±CA, KÃºLA --]
Pk. paá¹• caÃ¼la -- n. `panchayet'; -- deriv.: Pk. paá¹• caÃ¼liya -- m. `one who deliberates in a panchayet'; H. pacaur, pacaulÄ« m. `village headman'.

paÃ±caguá¹‡a 7658 paÃ±caguá¹‡a `fivefold' MBh. [PÃ¡Ã±CA, GUá¹‡A --]
Pk. paá¹• caguá¹‡a -- `fivefold', S. paÃ±jÅ«á¹‡o, L. paÃ±jÅ«á¹‡Ä• , P.

paÌƒjauá¹‡Ä• , pajËš, pacËš (â†• H.).

pÃ¡Ã±cacatvÄ• riá¹• Å›at 7659 pÃ¡Ã±cacatvÄ• riá¹• Å›at f. `forty -- five' ÅšBr.
Pk. pacaÄ• lÄ«sa, paá¹‡ayÄ• lÄ«sÄ• , paá¹‡ayÄ• la, NiDoc. paá¹• cacapariÅ›a, K. pÃ¶nÄ‹atÃ¶jih, S. paÃ±jetÄ• lÄ«ha, L. pá»…tÄ• lÄ«, P. paÄ©tÄ• lÄ«, pantËš, WPah.bhal. panÄ‹tÄ• li, N. paÄ©tÄ• lis, B. paÌƒyatÄ• llis, Or. paÃ±cÄ• á¸·Ä«sa, paÃ¯ËœecËš, Aw.lakh. H. paÄ©tÄ• lÄ«s, G. pistÄ• á¸·Ä«Å›, M. pastÄ• á¸·, OSi. pansÄ• lis.
Addenda: pÃ¡Ã±cacatvÄ• riá¹• Å›at -- : Md. (old) fansayÄ• á¸·Ä«s `45'.

7660 pÃ¡Ã±cati `spreads out, arranges' DhÄ• tup. [Cf. PAá¹…KTÃ- -- . -- PÃ¡Ã±CA]
Ku. pÃ£Ì„já¹‡o `to put in order, store, take care of', pÃ£Ì„jo m. `arrangement, order'; N. pÃ£Ì„jnu tr. `to spread out', pÃ£Ì„jinu `to be scattered', paÌƒjyÄ• unu `to spread out, arrange', paÌƒjani `annual festival for renewal of service'; A. pÃ£Ì„siba `to send'; B. pÃ£Ì„cÄ•  `to consider'; Or. pÄ• Ã±cibÄ• `to consider the pros and cons of, consult'. -- Sh. paÅ¾Ã³Ä-kiÌ¯ `to cook bread (i.e. spread out on griddle plate?)' rather anal. tr. from paÄ• Ã³Ä-kiÌ¯ s.v. PACYÃ¡TÄ“.

pÃ¡Ã±catriá¹• Å›at 7661 pÃ¡Ã±catriá¹• Å›at f. `thirty -- five' ÅšBr.
Pk. paá¹‡atÄ«saá¹• , K. pÄ• nÄ‹atrah, S. paÃ±jaá¹-rÄ«ha, L. pá»…trÄ«, P. paÄ©tÄ«, WPah.bhal. pe_ntri, N. paÄ©tis, A. paÌƒÃ¯trix, B. paÌƒÃ¯triÅ›, Or. paaÌƒtisa, paÄ©trisa, Aw.lakh. H. paÄ©tÄ«s, G. pÃ£Ì„trÄ«(Å›), M. pastÄ«s, Si. pantis.

7662 pÃ¡Ã±cadaÅ›a `fifteen' RV.
Pa. paÃ±cadasa, paá¹‡á¹‡arasa, NiDoc. paá¹• cadaÅ›a, Pk. paá¹• cadasa, pannaÌ„Ì†rasa, paá¹‡arasa, Ash. paÄ‹Ã©is, paÄ‹Å«s, Wg. paÄ• Ä«Å¡, Kt. pÄ• iÄ‹, Pr. wiÅ¡Ã-lÄ‹, Dm. panÄ• á¸—Å¡, paÌƒÄ• Ëš, Tir. panzÄ«ËŠe, PaÅ¡.lauá¹›. panÇ°Ä«ËŠ, dar. panÇ°Å«ËŠ, chil. paÌƒzÄ«u, ar. paÄ©nyÅ«, Niá¹…g. panjÌˆá¸—s, Shum. painyes, Gaw. pinÄ• Ä• Å¡, Bshk. pÄ• nÅ¾a, poÌ„nÅ¾a, Tor. pÄ“Ä«nÅ¡, Kand. panÇ°alaÅ¡, Mai. panzalaÅ¡, Chil. p*lnÇ°iÅ¡, Gau. pÃ¡nÇ°is, Sv. penÇ°Ä«ËŠÅ¡, Phal. panÇ°Ä“Å¡, ËšÇ°Ä«Å¡, Sh.gil. pÄƒnzÄƒi, (Lor.) p*lnzei (â†’ á¸Œ. p*lnzaei), gur. panzuleÄ©, koh. panzileÄ©, jij. p*lzilÃ¤Ä«, pales. p*lnzÉ™laÄ«ËŠ (as in Kand. and Mai. -- l -- < -- d -- of paÃ±ca -- daÅ›a recreated after loss of orig. -- d --), K. pandÄ• h, S. pandrahaÌƒ, pandhrÃ£Ì„, la. panirÃ£Ì„, L. P. pandrÃ£Ì„, bhaá¹-. pandrÄ• , WPah.bhad.

bhal. parne, pÄ• á¸• . pandrah, paá¹…. pandrÄ• , cur. pandhrÄ• , N. pandra, A. pondara, B. panera, ponara, Or. pandara, Aw.lakh. pandarÄ• , H. pandrah, ËšrÄ• , OG. panara, G, pannar, pandar, M. pandhrÄ• , OSi. paá¹‡ara, Si. pasaá¸·os, pahaËš, pahaá¸·ova, Ëšá¸·aha.
PAÃ±CADAÅ›Ã¡ -- .
Addenda: pÃ¡Ã±cadaÅ›a: WPah.kc. pandra, ká¹-g. pÉ”ndra `15', Garh. paÌƒdra, Md. fanara, A. also pondhara AFD 210.

paÃ±cadaÅ›Ã¡ 7663 paÃ±cadaÅ›Ã¡ `fifteenth' AV., paÃ±cadaÅ›Ä« -- f. `fifteenth day of lunar fortnight' TBr. [PÃ¡Ã±CADAÅ›A]
Pa. paÃ±cadasa -- `fifteenth', ËšsÄ« -- f. `fifteenth day', paá¹‡á¹‡arasa -- (ËšsÄ« -- f.), pannarasa -- , AÅ›. paá¹• naá¸• asa -- , KharI. paá¹• cadaÅ›e loc. sg.; Pk. paá¹• cadasÄ« -- f. `fifteenth day'; Kho. panÇ°araÅ¡ `day of full moon' (-- r -- < -- d -- of paÃ±cadaÅ›a recreated after loss of orig. -- d --); Woá¹-. pÄ• ruÌ„Ìƒ `fifteenth' (< *pÃ£Ì„ruÌ„Ìƒ Buddruss Woá¹- 120); Sh. (Lor.) p*lnzei `fifteenth day of lunar fortnight', Si. paá¹‡ara.
PAÃ±CADAÅ›AMA -- .

paÃ±cadaÅ›ama 7664 paÃ±cadaÅ›ama `fifteenth' KÅ«rmaP. [PAÃ±CADAÅ›Ã¡ --]
Pa. pannarasama -- `fifteenth'; NiDoc. paá¹• cadaÅ›ami `fifteenth day of lunar fortnight'; Pk. paá¹• cadasama<-> `fifteenth', S. pandhrÃµ, N. pandrauÌƒ.

paÃ±canavati 7665 paÃ±canavati f. `ninety -- five' MBh.
Pk. paá¹• caÌ„Ì†á¹‡aÃ¼i, paá¹‡aá¹‡aÃ¼i, paá¹‡aá¹‡uvaÃ¯, K. pÃ¶nÄ‹anamath, S. L. paÃ±jÄ• nave, P. paÃ±jÄ• nav&etilde;, Ëšnam&etilde;, N. pacÄ• nabe, A. paÌƒsÄ• nnabe, B. paÌƒcÄ• naÃ¯, ËšnabbaÃ¯, Or. paÃ±cÄ• nabe, Aw.lakh. paÃ±cÄ• nbe, H. pacÄ• nwe, G. paÌƒcÄ• á¹‡uÌƒ, M. paÌƒcyÄ• á¹‡av.
Addenda: paÃ±canavati -- : Md. (old) fansayÄ• navai `95'.

pÃ¡Ã±capaÃ±cÄ• Å›at 7666 pÃ¡Ã±capaÃ±cÄ• Å›at f. `fifty -- five' ÅšBr.
Pa. paÃ±capaÃ±Ã±Ä• sa, Pk. paá¹• cÄ• vaá¹‡á¹‡a, paá¹‡(á¹‡)avaá¹‡á¹‡aá¹• , paá¹‡aaá¹‡á¹‡a, K. pÃ¶nÄ‹awanzÄ• h, S. paÃ±jvaÃ±jÄ• ha, L. pacvaÃ±ja, N. pacpanna, A. paÌƒspan, paspanna, Or. paÃ±cÄ• wana, Aw.lakh. H. pacpan, G. paÌƒcÄ• van, M. paÌƒÄ‹Ä• vanna.

paÃ±capattra 7667 paÃ±capattra `having five feathers' R., m. `a species of bulbous plant' lex. [PÃ¡Ã±CA, PÃ¡TTRA --]

A. paÌ‚saÌ‚tÄ«yÄ• `the shrub Vitex negundo'.

paÃ±capuá¹-aka 7668 *paÃ±capuá¹-aka `fivefold'. [PÃ¡Ã±CA, PUá¹-A --]
L. paÃ±joÌ„á¹›Ä• `quintuple'.

paÃ±camÃ¡ 7669 paÃ±camÃ¡ `fifth' AV., Ëšaka -- lex. 2. paÃ±camÄ« -- f.
`fifth day of lunar fortnight' ÅšrGrÌ¥. [PÃ¡Ã±CA]
1. Pa. paÃ±cama -- , Ëšaka -- fifth', KharI. paá¹• came loc. sg., Pk.
paá¹• cama -- , Woá¹-. panjÌˆÉ™Ì• m; Gaw. panÄ‹am*l/ `four days hence'; Tor.
panÇ°am `fifth', S. paÃ±jÃµ, L. paÃ±javÃ£Ì„, P. paÃ±jvÃ£Ì„, ludh.
pÃ¡Ã±jamÃ£Ì„, bhaá¹-. paÃ±jÅ«Ã£Ì„, WPah.bhad. bhal. panÄ‹auÌƒ, khaÅ›.
panÄ‹uÌƒÄ• , Å›eu. paÌƒsuÃ£Ì„, cur. peÃ±juÃ£Ì„, N. pÃ£Ì„cauÌƒ, OAw.
pÄ• á¹• cavaá¹• , lakh. paÌƒcawÃ£Ì„, H. pÃ£Ì„cwÃ£Ì„, OMarw. pÄ• cavu, G.
pÃ£Ì„cmÉ”, M. pÃ£Ì„Ä‹vÄ• , Ko. pÃ£Ì„cvo.
2. NiDoc. paá¹• cami `fifth day of lunar fortnight', Pk. paá¹• camÄ« -- f.,
Tor. painÇ°É™m dÄ«, S. paÃ±jaÌƒÄ© f., P. paÃ±jvÄ«Ëœ, Ëšjm Ä«Ëœ f., N.
pÃ£Ì„cawÄ©, B. pÃ£Ì„cui, H. pÃ£Ì„caÄ© f., G. pÃ£Ì„cem f.; M. pÃ£Ì„Ä‹vÄ« f.
`worship of DurgÄ• on fifth day after parturition'.
PAÃ±CAMAHALA -- .
Addenda: paÃ±camÃ¡ -- : WPah.ká¹-g. (kc.) panjÌˆuÉ”, ká¹-g. ËšjÌˆiÉ” `5th',
Garh. pÃ£Ì„cÉ”ÌƒÄ•.

paÃ±camahala 7670 *paÃ±camahala `fifth ploughing'. [PAÃ±CAMÃ¡ -- , HALÃ¡ -- 1]
P. pajauhar f. `fifth ploughing (usu. crosswise)'.

paÃ±camÄ• sya 7671 paÃ±camÄ• sya `happening every five months' AitBr.
[PÃ¡Ã±CA, MÄ• ËŠSA --]
H. paÌƒcwÃ£Ì„sÄ• m. `ceremony in fifth month after conception'.
paÃ±camÄ« -- see PAÃ±CAMÃ¡ -- .

pÃ¡Ã±caviá¹• Å›ati 7672 pÃ¡Ã±caviá¹• Å›ati f. `twenty -- five' VS.
Pa. paÃ±cavÄ«sa(ti), paá¹‡á¹‡avÄ«sati, paá¹‡á¹‡uvÄ«saá¹• , AÅ›.
paá¹• navÄ«sati, NiDoc. pacaviÅ›a, Pk. paá¹‡avÄ«sa(i), ËšvÄ«saá¹• ,
paá¹‡á¹‡uvÄ«sa, Ap. pacÄ«saá¹• , K. pÅ«Ì¤nÄ‹Ã¼h, S. paÃ±jvÄ«ha, L. paÃ±jÄ«h,
P. paÃ±j(h)Ä«, ludh. paccÄ«, WPah.bhal. panÄ‹ei, N. pacis, A. paÌƒsix, B.
paÌƒcis, Or. pacisa, Mth. Aw.lakh. H. pacÄ«s, G. pacÄ«Å›, M. paÌƒÄ‹avÄ«s,
Si. pasvisi.

Addenda: pÃ¡Ã±caviá¹• Å›ati -- : Garh. paccis `25'; -- Md. fansavÄ«s `25', (old) fassihi `24' (see PAÃ±CÄ• Å›Ã¡T -- Add2).

paÃ±caÅ›ata 7673 paÃ±caÅ›ata `amounting to 500' YÄ• jÃ±., `500th' MBh., n. pl. `500' MBh. [PÃ¡Ã±CA, Å›ATÃ¡ --]
Pa. paÃ±casata -- `500'; K. panzÄ• ha `of which the warp contains 500 threads (of cloth)'.

paÃ±caá¹£aá¹£á¹-i 7674 paÃ±caá¹£aá¹£á¹-i `sixty -- five' MBh.
Pk. paá¹• casaá¹-á¹-hi, paá¹‡asaá¹-á¹-hiá¹• , K. pÃ¶nÄ‹ahÃ¶á¹-h, S. paÃ±jahaá¹-hi, L. pá»…á¹-h, mult. paÃ±jÄ• iá¹-á¹-h, P. paÄ©saá¹-h, WPah. bhal. pe_heá¹-h, N. paÄ©saá¹-h, A. paÌƒsxaá¹£á¹-i, paÌƒÃ¯xaá¹£á¹-i, B. paÌƒÃ¯saá¹-á¹-i, Or. paÃ±casaá¹-hi, paaÌƒsËš, Aw.lakh. paÌƒÄ©saá¹-hi, H. paÄ©saá¹-h, G. pÃ£Ì„saá¹-h, M. pÃ£Ì„saá¹-.

paÃ±casaptati 7675 paÃ±casaptati f. `seventy -- five' MBh.
Pk. paá¹• cahattari, paá¹‡á¹‡attari, K. pÃ¶nÄ‹asatath, S. paÃ±jahatari, L. P. paÃ±jhattar, N. pacahattar, A. paÌƒsxattar, paÌƒÃ¯xËš, B. paÌƒcÄ• tta(r), Or. paÃ±cattari, Aw.lakh. pac -- hattari, H. pachattar, G. paÌƒcoter, M. paÌƒcyÄ• hattar.

paÃ±cÄ• á¹…ka 7676 *paÃ±cÄ• á¹…ka m. `the figure 5'. [PÃ¡Ã±CA, Aá¹…KÃ¡ --]
P. pacÃ£Ì„g m. `the figure 5'.

paÃ±cÄ• á¹…ga 7677 paÃ±cÄ• á¹…ga `five -- limbed', m. `tortoise, turtle' lex. [PÃ¡Ã±CA, Ã¡á¹…GA -- 1]
Pa. paÃ±caá¹…ga -- n. `set of five qualities'; Pk. paá¹• caá¹• ga<-> `five -- limbed'; Si. pasanÌ†ga `tortoise, turtle' (â†• Sk.?).
pÃ¡Ã±cÄ• á¹…guri -- see PAÃ±CÄ• á¹…GULI -- .

paÃ±cÄ• á¹…gula 7678 paÃ±cÄ• á¹…gula `measuring five fingerbreadths', m. `castor -- oil plant, Ricinus communis' SuÅ›r. [PÃ¡Ã±CA, Aá¹…GULA --]
Pk. paá¹• caá¹• guli -- m. `castor -- oil plant', Si. pasanÌ†gul.

paÃ±cÄ• á¹…guli 7679 paÃ±cÄ• á¹…guli `five -- fingered' Caá¹‡á¸• ., pÃ¡Ã±cÄ• á¹…guri -- AV. [PÃ¡Ã±CA, Aá¹…GÃºLI --]
Pa. paÃ±caá¹…gulika -- m. `the five -- finger mark'; Pk. paá¹• caá¹• guli -- m. `hand'; Si. pasanÌ†gili `five -- fingered'.

paÃ±cÄ• lÃ¡ 7680 paÃ±cÄ• lÃ¡ m. `name of a tribe in North India' ÅšBr.
Pk. paá¹• cÄ• la -- m. `id.'; K. panzÄ• l m. `the PÄ«r PanjÄ• l range south of the valley of Kashmir'.
PAÃ±CÄ• LIKÄ• -- , PÄ• Ã±CÄ• LA -- .

paÃ±cÄ• likÄ• 7681 paÃ±cÄ• likÄ• f. `a style of singing' lex., pÄ• Ã±cÄ• lÄ« -- f. `a partic. poetic style' DaÅ›ar. [PAÃ±CÄ• LÃ¡ --]
Pk. paá¹• cÄ• liÄ• -- f. `a style of singing'; B. pÃ£Ì„cÄ• lÄ« `a kind of verse composition'.

paÃ±cÄ• Å›Ã¡t 7682 paÃ±cÄ• Å›Ã¡t f. `fifty' AV.
Pa. paÃ±Ã±Ä• sa, paá¹‡á¹‡Ä• sa, NiDoc. paá¹• caÅ›a, Pk. paá¹‡á¹‡Ä• sÄ• <-> f., Ëšsa -- n., paá¹‡á¹‡Ä• -- f., Ëšá¹‡a -- n., K. panÄ‹Ä• h, pog. kash. panÄ‹Ä• , rÄ• m. panzÄ• h, á¸• oá¸• . panzÄ• , S. paÃ±jÄ• ha, L. paÃ±jÄ• h, P. paÌƒjÄ• h, bhaá¹-. paÃ±jÄ• h, WPah.bhal. panjÌˆÄ• Ë‹, N. pacÄ• s, B. paÃ±cÄ• s, Or. paÃ±cÄ• sa, Mth. H. pacÄ• s, H. paÌƒcÄ• s, G. pacÄ• s, M. pannÄ• s, Si. panas, Ëšnaha, Md. fasÄ• s. -- PaÅ¡. panÇ°Ä• , pinÇ°Ä• â†• Pers. IIFL iii 3, 143.
Å«NAPAÃ±CÄ• Å›AT -- , EKOÌ„NAPAÃ±CÄ• Å›AT -- .
Addenda: paÃ±cÄ• Å›Ã¡t -- : S.kcch. piÃ±jÄ• `50', WPah.poet. pÉ™jÌˆÄ• h, Garh. pacÄ• s; -- Md. fansÄ• s `50', (old) fanas `48'.

paÃ±cÄ• Å›Ä«ti 7683 paÃ±cÄ• Å›Ä«ti f. `eighty -- five' MBh. [PÃ¡Ã±CA, AÅ›Ä«TÃ- --]
Pk. paá¹• cÄ• sÄ«iá¹• , paá¹‡asÄ«iá¹• , K. pÃ¶nÄ‹aÅ›Ä«th, S. L. paÃ±jÄ• sÄ«, P. pacÄ• sÄ«, N. pacÄ• si, A. paÌƒsÄ• xi, B. paÌƒcÄ• sÄ«, Or. paÃ±cÄ• si, Aw.lakh. H. pacÄ• sÄ«, G. M. paÌƒcyÄ• Å›Ä«.

paÃ±coÌ„ttara 7684 *paÃ±coÌ„ttara `more by five'. [PÃ¡Ã±CA, ÃºTTARA --]
Pk. paá¹• cuttarasaya -- `105th'; S. paÃ±jotar `plus five'; P. paÃ±jotrÄ• m.
`5% tax levied in addition to the revenue tax'; H. pacotar `more by five';
M. paÌƒÄ‹otrÄ• m. `interest at 5%'.
*paÃ±ja -- `heap' see PUÃ±JA -- .

7684a â€ *paÃ±jana -- `stiffening'. [pajrÃ¡ -- `firm', Ã¡pa pÄ• pajÄ“ `was
transfixed (?)' RV. -- âˆšPAJ --]
WPah.ká¹-g. panjÌˆá¹‡I f. `piece of wood fastened to middle of bow to
strengthen it' (Him.I 112 without etym.).

paÃ±jara 7685 paÃ±jara n. `cage, dovecot, net' MBh., `skeleton, ribs' Prab.,
Ëšaka -- m.n. `cage' MBh. 2. piÃ±jara -- 2 n. `cage, skeleton' lex.
[Scarcely with ND 650 a 9 fr. *prÌ¥Ã±jara --]
1. Pa. paÃ±jara -- m.n. `cage', Pk. paá¹• jara -- n.; K. panzur m.
`skeleton'; S. paÃ±aru m. `rough rafter or post'; A. pÃ£Ì„zar `side of body,
side'; B. pÃ£Ì„jar, pÃ£Ì„jrÄ• `the ribs, a rib, side'; Or. paÃ±jarÄ•
`skeleton, ribs, one of the sloping halves of a thatch', paÃ±juri, Ëšuá¹›i (
á¹› also in H. see 2) `cage'; Mth. pÃ£Ì„jar, paÌƒjarÄ• `side of body, side';
Bhoj. pÃ£Ì„jar `side'; OAw. pÄ• á¹• jara `cage, skeleton', lakh. pÃ£Ì„jar
`skeleton'; H. pÃ£Ì„jar m. `ribs, side, quarter', paÃ±jrÄ« f. `rib'; OG.
pÄ• á¹• jaraÃ¼á¹• n. `cage', G. pÃ£Ì„jruÌƒ n. `cage, frame, skeleton',
pÃ£Ì„jrÄ« f. `framework in rear of a cart'; M. pÃ£Ì„jÌˆrÄ• m. `cage', Ko.
pÃ£Ì„Ã±jir&etilde;; Si. panÌ†dura `cage, thicket'. -- X KAá¹…KÄ• LA -- q.v.
-- H. paÌƒjÄ• lÄ« f. `doorframe' is obscure.
2. S. piÃ±aro m. `cage, trap for birds and rats &c., the ribs' (whence
piÃ±irÃ£Ì„Ãµ `latticed'); L. piÃ±jar m. `an animal's chest', piÃ±jrÄ• m.
`cage'; P. piÃ±jar m. `thorax, skeleton', piÃ±jarÄ• m., ËšrÄ« f. `cage';
Ku.gng. pÄ©jÌˆar `net'; N. pÄ©jarÄ• `cage'; A. pÄ©zarÄ• `birdcage'; B.
pÄ©jrÄ• `cage', Or. Mth. piÃ±jarÄ• , Bhoj. Aw.lakh. pÄ©jarÄ• , H. pÄ«Ëœjar,
pÄ«ËœjrÄ• , piÃ±jar, Ëšaá¹›, piÃ±jarÄ• , Ëšaá¹›Ä• m., piÃ±jarÄ« f., G. pÄ©jar,
pÄ©jruÌƒ n., M. pÄ©jÌˆar n., pÄ©jÌˆrÄ• m.
Addenda: paÃ±jara -- . 2. piÃ±jara -- : S.kcch. piÃ±jaro m. `cage',
WPah.ká¹-g. pInjÌˆrÉ” m., J. piÃ±jrÄ• m.

paÃ±jÄ• pÄ• ka 7686 *paÃ±jÄ• pÄ• ka `kiln for a heap'. [*PAÃ±JA -- , Ä• PÄ• KA --
]
P. paÃ±jÄ• vÄ• , paÌƒjËš m. `brick kiln'; B. pÃ£Ì„jÄ• `kiln', G. pajÄ• vÉ” m.

-- ND 372 a 42 wrongly.

paÃ±jÄ• li 7687 *paÃ±jÄ• li `row of heaps'. [*PAÃ±JA -- , *Ä• á¸• I -- 2]
A. pazÄ• li `small heaps of mustard plants harvested and left on the field to dry'.

paÃ±ji 7688 paÃ±ji, ËšjÄ«, ËšjikÄ• -- f. `ball of cotton from which thread is spun' lex. [â†• Drav. T. Burrow BSOAS xii 382 and DED 3173. Cf. PIÃ±JÄ• -- and *PAÃ±JA -- (s.v. PUÃ±JA --) with which it collides in NIA.]
A. pÃ£Ì„zi `wisp of cotton, roll of cotton or thread'; B. pÃ£Ì„ij `wisp, roll (esp. of cotton)'.

paÃ±jikÄ• raka 7689 paÃ±jikÄ• raka m. `almanac -- maker' lex., paÃ±jikara -- , paÃ±jikÄ• kÄ• raka -- m. lex. [PAÃ±JÄ« -- , KÄ• RA -- 1]
Mth. pajiÄ• r (ËšÄ• á¹› hyperhindiism) `hereditary genealogist (whose special duty is to arrange marriages)', (ETirhut) paÌƒjiyÄ• r `hereditary genealogist of SotÄ« Brahmans'.

7690 paÃ±jÄ« -- , ËšjikÄ• -- f. `register, almanac' lex. [Same as PAÃ±JI -- EWA ii 188]
A. pÃ£Ì„zi `almanac', B. pÃ£Ì„ji; Or. pÄ• Ã±ji `almanac, accounts written on a palm -- leaf'; Mth. pÃ£Ì„jÄ« `genealogical register of SotÄ« Brahmans'.
PAÃ±JIKÄ• RAKA -- ; KULAPAÃ±JÄ« -- .
PAá¹¬1 `split': *paá¹-yati, pÄ• á¹-Ã¡yati, pÄ• á¹-yatÄ“; Ä• pÄ• á¹-yatÄ“, *utpaá¹-ati, *utpaá¹-yati, utpÄ• á¹-a -- , utpÄ• á¹-ayati, utpÄ• á¹-yatÄ“, *niá¹£paá¹-ati, *niá¹£pÄ• á¹-ayati, *niá¹£pÄ• á¹-yatÄ“; <-> pÄ• á¹-a -- ? -- âˆš*pal.

paá¹- 7691 paá¹-2 `sudden noise', paá¹-at, paá¹-iti, paá¹-atpaá¹-aditi, paá¹-atpaá¹-iti, paá¹-atpaá¹-Ä“ti `with a crack', paá¹-apaá¹-Ä• karolÌ„ti `makes a cracking noise' lex.
P. paá¹-kaá¹‡Ä• , paá¹-Ä• ká¹‡Ä• `to dash against'; Ku. paá¹-Ä• k(o) `slap', paá¹-aká¹‡o `to dash against', paá¹›kÅ«á¹‡o `to beat'; N. paá¹›yÄ• á¹…á¹…a `explosively', paá¹›kanu `to explode', paá¹-akka `asunder', paá¹-Ä• paá¹- `incessantly'; B. paá¹› `sound of tearing', paá¹- `with a crash', paá¹-paá¹-Ä• na `to crackle', paá¹-kÄ• na `to throw down'; Or. paá¹›paá¹› `crackling sound'; H. paá¹-aknÄ• `to dash against'; G. paá¹- `suddenly', paá¹-Ä• kÉ” m. `loud crack'; M. paá¹-aká¹‡&etilde; `to dash down'.

paá¹-a 7692 paá¹-a m. `woven cloth' MBh., Ëšaka -- m., paá¹-ikÄ• -- f. lex., paá¹-Ä«ËŠ -- f. PÄ• á¹‡.gaá¹‡a. [Cf. paá¹-á¹-a -- 2, paá¹-á¹-a -- 3, *palla -- 3, pallava -- 2. -- Prob. with KARPAá¹-A -- and KARPÄ• SA -- â†• Austro -- as. J. Przyluski BSL xxv 70; less likely with A. Master BSOAS xi 302 â†• Drav.]
Pa. paá¹-a -- m., Ëšá¹-i -- , Ëšá¹-ikÄ• -- f. `cloth, garment'; Pk. paá¸• a<-> m. `cloth', Ëšá¸• Ä« -- , Ëšá¸• iyÄ• -- f. `a kind of garment'; Wg. paá¹›Ä«k `shawl'; S. paá¹›u m. `covering of cloth for a saint's grave', paá¹›o m. `petticoat'; Si. paá¸·a, pala `cloth, garment', piá¸·iya `cloth, clothes'; Md. feli `cotton cloth'.
PAá¹-Ä• NTA -- ; DHVAJAPAá¹-A -- , *PAÅ›CAPAá¹-A -- , *PÄ• DAPAá¹-A -- , PRACCHADAPAá¹-A -- .
*paá¹-aá¹…ga -- `flying insect' see PATAá¹…GÃ¡ -- .

paá¹-ala 7693 paá¹-ala1 n. `veil, cover' BhP., `membrane (esp. round eyes), cataract' SuÅ›r. [Cf. paá¹-a -- m. `veil' and *PAá¹-á¹-A -- 3]
Pa. paá¹-ala -- n. `covering, membrane (of liver, stomach, &c.)'; G. paá¹›aá¸· n. `film over eye', M. paá¸• aá¸· n. -- N. parelo prob. with H. Smith BSL 101, 116 < PARIVÄ• RA -- .

paá¹-ala 7694 paá¹-ala2 n. `roof, thatch' VarBrÌ¥S. [Same as PAá¹-ALA -- 1?]
Pa. paá¹-ala -- n. `roof, ceiling'; Pk. paá¸• ala -- n. `thatching grass'; A. parali `covering or screen of thatching grass'; -- Si. paá¸·Ä“ (pl. paá¸·a) `thatch of a house' < *paá¸·al?
*PAá¹-ALÄ• LI -- .
Addenda: paá¹-ali -- 2: read A. paÌ‚rali.

paá¹-alÄ• li 7695 *paá¹-alÄ• li `the line of a thatch'. [paá¹-ala -- 2, *Ä• á¸• i -- 2]
G. paá¹›Ä• á¸· n.f. `slope of a roof', paá¹›Ä• á¸·Ä« f. `one half of sloping thatch, shed'?

paá¹-aha 7696 paá¹-aha m. `kettle -- drum' MBh. [â†•  Mu. (PMWS 88)? or Drav. (T. Burrow BSOAS xii 382)? -- Thieme KZ 67, 183 metath. fr. *pahaá¹-a -- < prahrÌ¥ta -- `struck': very doubtful]
Pa. paá¹-aha -- m. `drum', Pk. paá¸• aha -- m., ËšhiyÄ•  -- f., B. paá¹›Ä• ; OG. paá¸• aha m. `proclamation by beat of drum',

paá¸• ahaÃ¼ m. `drum', G. paá¹›É” m. `drum', paá¹›Ä« f. `proclamation'; Si. paá¸·ahaya `drum'.
paá¹-Ä• kÄ• -- see PATÄ• KÄ• -- .

paá¹-Ä• nta 7697 paá¹-Ä• nta m. `hem or edge of a garment' MBh. [PAá¹-A -- , Ã¡NTA --]
Or. paá¹‡anta, paá¹‡ata `end of a garment, one half of a cloth'.

paá¹-oÌ„lÃ¡ 7698 paá¹-oÌ„lÃ¡ m. `the gourd Trichosanthes dioeca', n. `its fruit' SuÅ›r., ËšlÄ« -- , ËšlikÄ• -- f. `a sort of cucumber' lex. [â†• Drav. T. Burrow BSOAS xii 383: NIA. has a number of variant forms]
Pa. paá¹-oÌ„la -- m. `Trichosanthes dioeca', Pk. paá¸• oÌ„la -- m., paoÌ„la -- m. (< *patoÌ„la -- ); P. paá¸• ol, paá¹‡á¸• ol, pandol m. `T. anguina'; B. paá¹›ol `T. dioeca', Or. paraá¹›Ä• , Bi. paror(Ä• ), Mth. paroá¹›, parol, G. paÌƒá¸• oá¸·uÌƒ n.; M. paá¸• oá¸·, paá¸• vaá¸· f. `T. dioeca or anguina', n. `its fruit'; Ko. paá¸• á¸• ula n. `T. dioeca'; -- P. paá¹›vÄ• l, parvÄ• l m. `T. dioeca', N. parwar, B. parol, parlÄ• , paroyar, Ëšal, Bi. parwar, Ëšal, OAw. paravara m., H. parwar, palwal m., G. parvaá¸· n., M. parvar f. n.

paá¹-á¹-a 7699 paá¹-á¹-a1 m. `slab, tablet' MBh., Ëšá¹-aka -- m., Ëšá¹-ikÄ• -- f. KathÄ• s. [Derivation as MIA. form of pÃ¡ttra -- (EWA ii 192), though very doubtful, does receive support from Dard. *paá¹-á¹-a -- `leaf' and meaning `metal plate' of several NIA. forms of PÃ¡TTRA --]
Pa. paá¹-á¹-a -- m. `slab, tablet'; Pk. paá¹-á¹-a -- , Ëšá¹-aya -- m., Ëšá¹-iyÄ• <-> f. `slab of stone, board'; NiDoc. paá¹-ami loc. sg., paá¹-i `tablet'; K. paá¹-a m. `slab, tablet, metal plate', poá¹-u m. `flat board, leaf of door, etc.', pÃ¼á¹-Ã¼ f. `plank', paá¹-Ã¼rÃ¼ f. `plank over a

watercourse' (< -- aá¸• ikÄ• --); S. paá¹-o m. `strip of paper', Ëšá¹-i f. `boat's landing plank', Ëšá¹-Ä« f. `board to write on, rafter'; L. paá¹-á¹- m. `thigh', f. `beam', paá¹-á¹-Ä• m. `lease', Ëšá¹-Ä« f. `narrow strip of level ground'; P. paá¹-á¹- m. `sandy plain', Ëšá¹-Ä• m. `board, title deed to land', Ëšá¹-Ä« f. `writing board'; WPah.bhal. paá¹-á¹- m. `thigh', Ëšá¹-o m. `central beam of house'; Ku. pÄ• á¹-o `millstone', Ëšá¹-Ä« `board, writing board'; N. pÄ• á¹-o `strip, plot of land, side', Ëšá¹-i `tablet, slate, inn'; A. pÄ• á¹- `board', paá¹-Ä• `stone slab for grinding on'; B. pÄ• á¹-, Ëšá¹-Ä• `board, bench, stool, throne', Ëšá¹-i `anything flat, rafter'; Or. pÄ• á¹-a `plain, throne', Ëšá¹-i, paá¹-Ä• `wooden plank, metal plate'; Bi. pÄ• á¹- `wedge fixing beam to body of plough, washing board', Ëšá¹-Ä« `side -- piece of bed, stone to grind spices on', (Gaya) paá¹-á¹-Ä• `wedge'; Mth. pÄ• á¹- `end of handle of mattock projecting beyond blade', Ëšá¹-Ä• `wedge for beam of plough'; OAw. pÄ• á¹-a m. `plank, seat'; H. pÄ• á¹-, Ëšá¹-Ä• m. `slab, plank', Ëšá¹-Ä« `side -- piece of bed', paá¹-á¹-Ä• m. `board on which to sit while eating'; OMarw. pÄ• á¹-Ä« f. `plank'; OG. pÄ• á¹-Ä«uá¹• n. `plank', pÄ• á¹-alaÃ¼ m. `dining stool'; G. pÄ• á¹- f., pÄ• á¹-lÉ” m. `bench', pÄ• á¹-É” m. `grinding stone', Ëšá¹-iyuÌƒ n. `plank', Ëšá¹-á¹›É” m., Ëšá¹-á¹›Ä« f. `beam'; M. pÄ• á¹- m. `bench', Ëšá¹-Ä• m. `grinding stone, tableland', Ëšá¹-Ä« f. `writing board'; Si. paá¹-a `metal plate, slab'. -- Deriv.: N. paá¹-Ä• unu `to spread out'; H. pÄ• á¹-nÄ• `to roof'.
PAá¹-á¹-AKILA -- ; *AKá¹£APAá¹-á¹-A -- , *UPPARAPAá¹-á¹-A -- , KAá¹£APAá¹-á¹-IKÄ• -- , *CATUá¹£PAá¹-á¹-A -- , CANDANAPAá¹-á¹-A -- , *TALAPAá¹-á¹-A -- , *TÄ• MRAPAá¹-á¹-A -- , *DHURAPAá¹-á¹-A -- , *DHÅ«á¸• IPAá¹-á¹-A -- , *PAKá¹£APAá¹-á¹-A -- , *PRASTARAPAá¹-á¹-A -- , *PHALAPAá¹-á¹-A -- , LALÄ• á¹-APAá¹-á¹-A -- , Å›ILÄ• PAá¹-á¹-A -- , *Å›RÌ¥á¹…GAPAá¹-á¹-A -- , *SKANDHAPAá¹-á¹-A -- .
Addenda: paá¹-á¹-a -- 1: WPah.ká¹-g. pÄ• á¹- m. `mill -- stone' (poss. Wkc. pÄ• á¹- m. `female genitals', paá¹-á¹-É” m. `buttocks, back'; bhal. paá¹-á¹- m. `thigh' Him.I 110); ká¹-g. paá¹-á¸·É” m. `small wooden stool'.

paá¹-á¹-a 7700 paá¹-á¹-a2 m. `cloth, woven silk' KÄ• v., `bandage, fillet turban, diadem' MBh. [Prob. like PAá¹-A -- and *PHÄ“á¹-á¹-A -- 1 from non -- Aryan source, of which *patta -- in Gy. and *patra -- in Sh. may represent aryanization of paá¹-á¹-a -- . Not < PÃ¡TTRA -- nor, with P. Tedesco Archaeologica Orientalia in Memoriam Ernst Herzfeld 222, < *prÌ¥á¹£á¹-a<-> `woven', while an assumed borrowing from IA. in Bur. ph*llto -- Ä• iá¹… `puttees' is too flimsy a basis for *palta -- (~ Eng. fold, &c.) as the

source NTS xiii 93]
Pa. paá¹-á¹-a -- m. `woven silk, fine cloth, cotton cloth, turban', Ëšá¹-aka -- `made of a strip of cloth', n. `bandage, girdle', Ëšá¹-ikÄ•  -- f.; NiDoc. paá¹-a `roll of silk' LÃ¼ders Textilien 24; Pk. paá¹-á¹-a -- m. `cloth, clothes, turban'; PaÅ¡. paá¹-Ä•  `strip of skin', ar. weg. paá¹-Ä«ËŠ `belt'; Kal.rumb. pÄ• ËŠá¹-i `scarf'; Phal. paá¹-á¹-aá¹›a `bark'; K. paá¹-h, dat. Ëšá¹-as m. `long strip of cloth from loom', poá¹-u m. `woollen cloth', pÃ´á¹-u m. `silk, silk cloth' (â†• Ind.?); S. paá¹-Å« m. `silk', paá¹-uÌ„Ìƒ m. `a kind of woollen cloth', paá¹-o m. `band of cloth', Ëšá¹-Ä« f. `bandage, fillet'; L. paá¹-á¹- m. `silk', awÄ• á¹‡. paá¹-á¹-Ä« f. `woollen cloth'; P. paá¹-á¹- m. `silk', paá¹-á¹-Ä« f. `coarse woollen cloth, bandage'; WPah.bhal. peá¹-á¹-u m. sg. and pl. `woman's woollen gown'; Ku. pÄ• á¹- `silk'; N. pÄ• á¹- `flax, hemp'; A. B. pÄ• á¹- `silk' (B. also `jute'); Or. pÄ• á¹-a `silk, jute', paá¹-Ä• `red silk cloth, sheet, scarf', (Bastar) pÄ• á¹-Ä•  `loincloth'; Bhoj. paá¹-uÄ• `jute'; OAw. pÄ• á¹-a m. `silk cloth'; H. paá¹- m. `cloth, turban', paá¹-á¹-Å« m. `coarse woollen cloth', paá¹-á¹-Ä« f. `strip of cloth', paá¹-kÄ•  m. `loincloth'; G. pÄ• á¹- m. `strip of cloth', Ëšá¹-É” m. `bandage', Ëšá¹-Ä« f. `tape'; Ko. pÄ• á¹-á¹-o `strap'; Si. paá¹-a `silk, fine cloth', paá¹-iya `ribbon, girdle, cloth screen round a tent'. -- Gy. rum. pato `clothing', gr. patavo `napkin', wel. patavoÌ„ `sock', germ. phÄ• r `silk, taffeta'; Sh.koh. gur. pÄ• cÌ£á¹· m. `cloth', koh. pocÌ£e `clothes'.
*PAá¹-á¹-AKARA -- , *PAá¹-á¹-ADUKÅ«LA -- , *PAá¹-á¹-APATI -- , PAá¹-á¹-ARAá¹…GA -- , PAá¹-á¹-ARÄ• JÃ±Ä« -- , *PAá¹-á¹-AVAYA -- ; *NIá¹£PAá¹-á¹-A -- ; *ANTARAPAá¹-á¹-A -- , *ANDHAPAá¹-á¹-A -- , *KAKá¹£APAá¹-á¹-A -- , *KARPAá¹-APAá¹-á¹-IKÄ• -- , *GHUMBAPAá¹-á¹-A -- , CARMAPAá¹-á¹-A -- , *DUPAá¹-á¹-IKÄ• -- , *PAGGAPAá¹-á¹-A -- , *PAÅ›CAPAá¹-á¹-A -- , *LAá¹…GAPAá¹-á¹-A -- , *VASANAPAá¹-á¹-A -- , Å›Ä«Rá¹£APAá¹-á¹-AKA -- .
Addenda: paá¹-á¹-a -- 2: WPah.poet. pakáá¹-e f. `woman's woollen gown' (metath. of *paá¹-ke with -- akka -- ); Md. foÅ™Ä•  `cloth or Sinhalese sarong', faÅ™u(v)i `silk', faÅ™ `strip, chain', faÅ™ jehum `wrapping' (jehum verbal noun of jahanÄ« `strikes').

paá¹-á¹-a 7701 *paá¹-á¹-a3 `veil'. [Poss. < *parta -- ~ Pers. parda `veil' < *partaka -- Rep1 62? -- But cf. PAá¹-Ã¡LA --]
Ash. aÄ‹i -- paá¹-Ã¡ `eyelashes', Wg. aÄ• eÌ„Ìƒ -- pÃ³á¹-, Kt. aÄ• ipaá¹-É™lÃ³k, Pr. iÅ¾i -- wot, PaÅ¡.lauá¹›. acÌ£i -- paá¹-ala, Kho.

pÃ¡á¹-uk (â†’ Sang. patak `eyelid').

paá¹-á¹-akara 7702 *paá¹-á¹-akara `cloth -- maker'. [Cf. paá¹-á¹-akarman -- n. `weaving' PaÃ±cat. -- paá¹-á¹-a -- 2, kara -- 1]
Or. pÄ• á¹-arÄ• `a Hindu caste of cloth -- dealers'; Bi. paá¹-aherÄ• `maker of fancy silk'; -- cf. Pk. paá¹-á¹-akÄ• ra -- m. `weaver'.

paá¹-á¹-akila 7703 paá¹-á¹-akila m. `tenant of royal land' Vet. -- .
[*paá¹-á¹-akin: PAá¹-á¹-A -- 1]
Pk. paá¹-á¹-aÃ¯l(l)a -- m. `village headman'; G. paá¹-el m. `hereditary headman' (whence paá¹-lÄ• á¹‡i f. `his wife'); OM. pÄ• á¹-aÃ¯lu, M. pÄ• á¹-el, Ëšá¹-Ä«l m. `village headman'.

paá¹-á¹-adukÅ«la 7704 *paá¹-á¹-adukÅ«la `fine silk cloth'. [paá¹-á¹-a -- 2, dukÅ«lÃ¡ --]
OG. paá¹-aÃ¼laÃ¼á¹• n., G. paá¹-oá¸·uÌƒ n. `a fine silk cloth worn by women'?
Addenda: *paá¹-á¹-adukÅ«la -- : S.kcch. paá¹-oro m. `silk sÄ• á¹›Ä«'; OMarw. paá¹-oá¸·Ä« `a partic. female garment'.

paá¹-á¹-ana 7705 paá¹-á¹-ana n. `town' Kauá¹-., ËšnÄ« -- f. lex. 2. pÃ¡ttana -- n. MBh. [Prob. â†• Drav. T. Burrow BSOAS xii 383 and EWA ii 192 with á¹-á¹- replaced by IA. tt. But its specific meaning as `ferry' in S. L. P. B. H. does lend support to its derivation by R. A. Hall in Language 12, 133 from *partana -- (âˆšPRÌ¥ ~ Lat. portus, &c.). Poss. MIA. pattana -- , paá¹-á¹-ana -- `*ferry' has collided with Drav. loanword for `town']
1. Pa. paá¹-á¹-ana -- n. `city', Ëšaka -- n. `a kind of village'; Pk. paá¹-á¹-aá¹‡a -- n. `city'; K. paá¹-an m. `quarter of a town, name of a village 14 miles NW of Åšrinagar'; N. pÄ• á¹-an `name of a town in the Nepal Valley'; B. pÄ• á¹-an `town, market'; Or. paÌ„Ì†á¹-aá¹‡Ä• , ËšanÄ• `town, village, hamlet on outskirts of a big village'; Bi. paá¹-nÄ• `name of a town'; H. pÄ• á¹-an m. `town', G. pÄ• á¹-aá¹‡ n.; M. pÄ• á¹-aá¹‡ `name of a town'; Si. paá¹-una `town'. -- Pa. paá¹-á¹-ana -- n. `harbour, port', Pk. paá¹-á¹-aá¹‡a -- n.; H. paá¹-nÄ«, paÌ„Ì†á¹-aunÄ«, pÄ• á¹-Å«nÄ« m. `ferryman'; Si. paá¹-una `harbour, seaport'.
2. Pk. pattaá¹‡a -- n. `town', Si. patana. -- S. pataá¹‡u m. `ferry' (whence pÄ• taá¹‡Ä« m. `ferryman', f. `ferry boat'); L. pattan, (Ju.) pataá¹‡ m. `ferry'; P. pattaá¹‡ `ferry,

landing -- place', pattaá¹‡Ä«, Ëštuá¹‡Ä« m. `ferryman, one who lives near a ferry'; B. pÄ• tanÄ« `ferryman'.

paá¹-á¹-apati 7706 *paá¹-á¹-apati `master of the turban'. [paá¹-á¹-a -- 2, pÃ¡ti --]
G. pÄ• á¹-vÄ« -- kuÌƒvar m. `heir to the crown'.

paá¹-á¹-araá¹…ga 7707 paá¹-á¹-araá¹…ga `*silk -- dyer' (m. `Caesalpina sappan used in dyeing' lex. See pattrÄ• á¹…ga --). [paá¹-á¹-a -- 2, raá¹…ga -- 1]
P. paá¹-raá¹…g(Ä•) m. `silk -- dyer'.
paá¹-á¹-araÃ±jaka -- , paá¹-á¹-arÄ• ga -- see PATTRÄ• á¹…GA -- .

paá¹-á¹-arÄ• jÃ±Ä« 7708 paá¹-á¹-arÄ• jÃ±Ä« f. `turbaned queen' lex. [paá¹-á¹-a -- 2, rÄ• jÃ±Ä« --]
S. paá¹-arÄ• á¹‡Ä« f. `chief queen', P. paá¹-rÄ• á¹‡Ä« f., N. paá¹-arÄ• ni, B. pÄ• á¹-rÄ• ni, Or. pÄ• á¹-arÄ• á¹‡i, H. paá¹-rÄ• nÄ« f., G. paá¹-rÄ• á¹‡Ä« f., M. paá¹-á¹-arÄ• á¹‡Ä« f.

paá¹-á¹-avaya 7709 *paá¹-á¹-avaya `silk -- weaver'. [paá¹-á¹-a -- 2, vaya -- 1]
G. paá¹-vÉ” m. `maker of fringes and silk network'.
*paá¹-á¹-iá¹…ga -- `flying insect' see PATAá¹…GÃ¡ -- .

paá¹-á¹-Ä“raka 7710 paá¹-á¹-Ä“raka m. `the grass Cyperus hexastachyus communis' lex.
N. paá¹-elo `a kind of sharp -- bladed grass', paá¹-er `brushwood'; B.

paá¹-Ä«r `a kind of radish'; H. paá¹-er, ËšrÄ•  m. `Cyperus hexastachyus communis'; -- M. paá¹-iá¹…g n. `a coarse mountain grass'.
*paá¹-á¹-ha -- `young animal' see *PAá¹£á¹-HA -- .

7711 *paá¹-yati `splits'. [âˆšPAá¹-1]
S. paá¹-aá¹‡u `to dig up, pluck out'; L. paá¹-á¹-aá¹‡ `to dig up, bite', awÄ• á¹‡. paá¹-á¹-uá¹‡ `to uproot'; P. paá¹-á¹-á¹‡Ä•  `to dig up, open'; N. paá¹-nu `to lie fallow' (i.e. after being dug up?); H. paá¹-nÄ•  `to be levelled, be irrigated'. -- See PÄ• á¹-AYATI.
PAá¹¬H `recite, read': PÃ¡á¹-HATI, PAá¹-HANA -- , PÄ• á¹-HA -- , PÄ• ËŠá¹-HAKA -- , PÄ• á¹-HAYATI, PÄ• á¹-HIN -- ; *Ä• PAá¹-HATI, PARIPÄ• á¹-HA -- ; -- âˆšPRATH.
Addenda: *paá¹-yati: WPah.ká¹-g. pÉ”á¹-á¹‡Ãµ `to uproot', J. paá¹-á¹‡u.

7712 pÃ¡á¹-hati `repeats aloud' T&capamacr;r., `reads' Mn. [MIA. form < *prÌ¥thati rather than prÃ¡thatÄ“ `extends', prathÃ¡yati `spreads abroad' RV. bec. of *Ä• PAá¹-HATI < *Ä• prÌ¥thati ~ Pk. appÄ• hÄ“i < *Ä• prÄ• thayati. -- âˆšPAá¹-H]
Pa. paá¹-hati `reads', Pk. paá¸• haÃ¯, PaÅ¡. paá¹› -- , Shum. pÃ¤á¹›iam `I read', Sh.gur. payoÌ„ná¹·, koh. pÄƒá¹›oÌ„ná¹·; K. parun `to read, recite', vill. paá¸• un; S. paá¹›haá¹‡u `to read', L. paá¹›haá¹‡, P. paá¹›há¹‡Ä• , WPah.bhad. paá¹›hnÅ«, bhiá¸• . pÃ á¹›nÅ«, paá¹…. paá¹‡hÄ• , Ku. paá¹›há¹‡o, gng. paá¹‡, N. parnu, A. pariba, B. paá¹›(h)Ä• , Or. paá¹›hibÄ• , Mth. Aw.lakh. paá¹›hab (not necessarily with BRS 52 â†• H.), Bhoj. paá¹›hal, H. paá¹›hnÄ• ; OMarw. paá¸• haÃ¯ `recites'; G. paá¸• hvuÌƒ `to read', M. paá¸• há¹‡&etilde;. -- Caus. Pk. paá¸• hÄ• vÄ“i `teaches', S. paá¹›hÄ• iá¹‡u, P. paá¹›hÄ• uá¹‡Ä• , WPah.bhiá¸• . paá¹›hÄ• o `taught', N. parÄ• unu, A. parÄ• iba, B. paá¹›Ä• na, Or. paá¹›hÄ• ibÄ• , H. paá¹›hÄ• nÄ• , G. paá¸• hÄ• vvuÌƒ.
Addenda: pÃ¡á¹-hati: WPah.ká¹-g. (kc.) pÉ”Ì• á¹›hnÃµ `to read', Garh. paá¹›nu.

paá¹-hana 7713 paá¹-hana n. `reading' KÄ• v. [âˆšPAá¹-H]
Pa. paá¹-hana -- n. `reading, reciting'; Pk. paá¸• haá¹‡a -- n. `reading, study'; A. paran `reading'; B. paá¹›an `a reading', Or. paá¹›haá¹‡a; M. paá¸• há¹‡&etilde; n. `knowledge, learning'.
*paá¸• á¸• a -- `white' see PÄ• á¹‡á¸• Ãº -- .
paá¸• á¸• ika -- see *PÄ• á¸• á¸• A -- .
PANÌ£ `bargain': paá¹‡a -- 1, pÃ¡á¹‡ya -- ; Ä• paá¹‡Ã¡ -- .

paá¹‡a 7714 paá¹‡a1 m. `wager' YÄ• jÃ±., `stake, wages' MBh. [Cf. pÃ¡á¹‡atÄ“ `barters' ÅšBr. (EWA ii 194 < *prÌ¥á¹‡Ä• ti?), Pa. paá¹‡ati `bargains, bets'. -- âˆšPAá¹‡]
Pk. paá¹‡a -- `wealth, bet, promise'; A. pan `wager, vow'; B. pan `oath, promise, dowry'; Or. paá¹‡a `vow'; OMth. pana `stipulation, bargain'; H. pan m. `promise'; OG. paá¹‡a m. `stake'; G. paá¹‡ n. `promise'; M. paá¹‡ m. `bet, promise'; Si. paá¹‡a `bet, wages'.
*AGRYAPAá¹‡A -- , *GHARAPAá¹‡A -- .

paá¹‡a 7715 paá¹‡a2 m. `a coin (= 80 cowries)' Mn. [â†• Austro -- as. EWA ii 196 with lit.]
S. paá¹‡u m. `a dry measure'; Si. paá¹‡a `a measure of account in cowries (= 80)'.
MÅ«LAKAPAá¹‡A -- ; -- KÄ• Rá¹£Ä• PAá¹‡Ã¡ -- ?

paá¹‡ava 7716 paá¹‡ava m. `drum' MBh. (hypersanskritism in praá¹‡ava -- m. lex.). [â†• Drav. T. Burrow TPS 1946, 10]
Pa. Pk. paá¹‡ava -- m. `small drum', Si. paá¹‡Ä• .

paá¹‡á¸• Ã¡ 7717 paá¹‡á¸• Ã¡ m. `eunuch, weakling' lex., pÃ¡á¹‡á¸• aka -- m. MaitrS., pÃ¡á¹‡á¸• aga -- AV., paá¹‡á¸• ra -- 1, Ëšaka -- m. MÄ• rkP. [A `defective' word: see lists s.vv. BAá¹‡á¸• Ã¡ -- , VAá¹‡á¹-A -- 2.<-> Cf. Khot. pandara `foolish']
Pa. paá¹‡á¸• aka -- m. `eunuch', Pk. paá¹• á¸• a -- , Ëšaga -- , Ëšaya<-> m.; B. pÃ£Ì„á¹› `huge, ungainly, ugly, full -- grown, overripe'; Or. paá¹‡á¸• Ä• `fruitless (of a tree), male buffalo, male calf not yet broken to the plough'; H. pÃ£Ì„á¸• f. `a woman without breasts or milk'; M. pÃ£Ì„á¸• Ä• , Ëšá¸• yÄ• m. `half -- grown tiger -- cub'.

paá¹‡á¸• itÃ¡ 7718 paá¹‡á¸• itÃ¡ `learned, clever' BrÌ¥&capamacr;rUp, m. `scholar, teacher' MBh. [No certain etymology. EWA ii 197 poss. < *prajÃ±ita -- (cf. paá¹‡á¸• Ä• -- f. `wisdom' ~ prajÃ±Ä• ËŠ -- ) > MIA. *paá¹‡á¹‡ita -- > paá¹‡á¸• ita -- as hypersanskritism, reversing Pk. á¹‡á¹‡ ~ Sk. á¹‡á¸• . H. W. Bailey BSOAS xxiv 479 connects rather with Khot. pandara `foolish' (see PAá¹‡á¸• Ã¡ --). DED 3299 â†• Drav. with (?)]
Pa. paá¹‡á¸• ita -- , Ëšaka -- m. `learned man', Dhp. paá¹‡ida, Pk. paá¹• á¸• ia -- m., P. paá¹‡á¸• Ä• m.; N. pÃ£Ì„á¹›e `a class of Brahmans'; OB.

pÄ• á¹‡á¸• iÄ• , B. pÃ£Ì„á¹›e `a North Indian Brahman'; Or. pÄ• á¹‡á¸• a `a class of Brahmans in Northwest India', paá¹‡á¸• Ä• `Brahman priest of lower status'; Bhoj. Aw.lakh. pÃ£Ì„á¹›e `a class of Brahmans'; H. pÃ£Ì„á¸• e, pÃ£Ì„á¹›e, pÃ£Ì„á¸• Ä• m. `learned man', paá¹‡á¸• Ä• m. `priest presiding at a temple'; G. paá¹‡á¸• yÉ” m. `Brahman'; M. pÃ£Ì„á¸• yÄ• m. `a class of Brahmans'; -- Si. panÌ†á¸• i `learned' EGS 93 is â†• Pa.
paá¹‡á¸• ra -- 1 `eunuch' see PAá¹‡á¸• Ã¡ -- .
*paá¹‡á¸• ra -- 2 `white' see PÄ• á¹‡á¸• Ãº -- .
Addenda: paá¹‡á¸• itÃ¡ -- : Garh. pÃ£Ì„á¸• e `a Brahman sub -- caste', OMarw. (VÄ«saá¸·a) voc.sg.m. paá¹• á¸• yÄ• .
PAT: â€ UTPATYATÄ“ see ÃºTPATATI.

pÃ¡á¹‡ya 7719 pÃ¡á¹‡ya n. `article for sale' ÅšBr. [âˆšPAá¹‡]
Pa. paá¹‡iya -- `to be sold or bought', n. `article for trade', Pk.
paá¹‡á¹‡a -- , paá¹‡ia -- n.
PAá¹‡YAÅ›Ä• LÄ• -- .

paá¹‡yaÅ›Ä• lÄ• 7720 paá¹‡yaÅ›Ä• lÄ• f. `shop' lex. [PÃ¡á¹‡YA -- , Å›Ä• ËŠLÄ• --]
Pk. paá¹‡iÄ• sÄ• lÄ• -- f.; -- X PRASÄ• RIN -- q.v.
PAT `fly, fall'. [MIA. forms with paÌ„Ì†á¸• -- influenced by Drav. (Tel. paá¸• u `to fall', Kan. Tam. paá¸• u `to lie', &c.) J. Bloch BSOS v 739]
pataá¹…gÃ¡ -- , pÃ¡tati, *patatha -- , pÃ¡tana -- , patÃ¡yati, patitÃ¡ -- , *patta -- 3, pÃ¡ttra -- , pÄ• ta -- , pÄ• tÃ¡yati; atipÄ• ta -- , anupatati, anupatana -- , avapatita -- , Ä• ËŠpatati, Ä• ËŠpatayati, *Ä• ptÄ• yati, utpatati, *utpatta -- , utpÄ• ta -- , utpÄ• tayati, Ãºpapatati, nÃ-patati, nÃ-pÄ• tayati, niá¹£pÄ• ta -- , nÃ-á¹£pÄ• tayati, pÃ¡ripatati, *pratipÄ• ta -- , prÃ¡patati, prapatana -- , prapÄ• ta -- , prÃ¡pÄ• tayati, sÃ¡á¹• patati, *saá¹• pÄ• tana -- , saá¹• pÄ• tayati.

pataá¹…gÃ¡ 7721 pataá¹…gÃ¡ `ep. of divine (flying) things' RV., m. `bird' lex.; patÃ¡á¹…ga -- m. `(noxious) insect' BrÌ¥&capamacr;rUp.; pataá¹…ga<-> m. `insect' MBh., Ëšgama -- m. BhP., pataga -- m. MBh. (`bird' lex.). 2. *pattaá¹…ga -- . 3. *paá¹-aá¹…ga -- . 4. *paá¹-á¹-iá¹…ga -- . 5. *phattiá¹…ga -- . 6. *phaá¹-iá¹…ga -- , phaá¸• iá¹…gÄ• -- f. `grasshopper' lex. 7. *phaá¹-á¹-iá¹…ga -- . [*patan<-> `wing' with suffix -- ga -- (EWA ii 198) X some nonAryan word. -- âˆšPAT]
1. Pk. payaá¹• ga -- m. `grasshopper'.

2. Woá¹-. patÃ¡á¹…g `butterfly', Tor. (Biddulph) "pattang" m., Sv. pataá¹…g; H. patiá¹…gÄ• m. `grasshopper'.
3. Pa. paá¹-aá¹…ga -- m. `grasshopper', Ku. pilaá¹…aá¹-.

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4. Ku. piá¹-aá¹…o m. `insect'.
5. H. phatiá¹…gÄ• m. `grasshopper'.
6. A. phariá¹… `any winged insect, grasshopper'; B. phaá¹›iá¹… `winged insect', phaá¹›iá¹…gÄ• `cricket'; Or. phaá¹›iá¹…ga `locust, cricket'; H. phaá¹›iá¹…gÄ• , phaá¹…gÄ• m. `grasshopper', Si. palanÌ†gÄ• .
7. N. phaá¹-eá¹…ro `grashopper'; -- Dm. phaá¹-á¹-Ã¤i `butterfly', Phal. phÄ• á¹-uá¹›Ä«ËŠ f.
pataá¹…gikÄ• -- , pataÃ±cikÄ• -- see PRATAÃ±CÄ• -- .
Addenda: pataá¹…gÃ¡ -- . 2. *pattaá¹…ga -- : S.kcch. pataá¹…gh m. `moth'.

7722 pÃ¡tati `flies' RV., `falls' Mn. 2. Pp. patitÃ¡ -- AV. 3. Pp. *patta -- 3. [âˆšPAT]
1. Pa. patati `alights, falls'; Woá¹-. pyÄ“ -- `to lie down'; Gaw. pÄ“i -- `to fall, lie down, go to sleep'; Kal.rumb. pÄ• ËŠlim `I fall'; Kho. porik `to lie down, sleep'; Sh.gil. poÄ-kiÌ¯, gur. poÌ„ná¹· `to fall' (â†’ á¸Œ. peina), K. pyonu, á¸• oá¸• . absol. paiÄ«Ëœ; S. pavaá¹‡u `to fall, happen', L. pÃªvaá¹‡ (pres. part. pÃ´nda), poá¹-h. pe_nÄ• , awÄ• á¹‡. pres. part. paunÄ• `lying'; P. paiá¹‡Ä• , pauá¹‡Ä• `to fall', WPah.bhal. pe_á¹‡Å«, cur. pÅ«á¹‡Å«. (Above forms with -- v -- perh. < PRÃ¡PATATI). -- Pk. paá¸• aÃ¯ `falls', Ap. palaÃ¯, Gy. eur. per -- , pp. pelo, arm. par -- ; Ku. paá¹›á¹‡o `to lie down, sleep, happen'; N. parnu `to happen, be necessary'; A. pariba `to fall', B. paá¹›Ä• (MB. pret. paÃ¯la for paá¹›ila after kaÃ¯la < KRÌ¥TÃ¡ -- ); Or. paá¹›ibÄ• `to fall, happen', Mth. parab, Bhoj. paral, Aw.lakh. parab, H. paá¹›nÄ• (â†’ Bhoj. paá¹›al `to lie down', P. paá¹›á¹‡Ä• `to

fade', S. paá¹›aá¹‡u `to be quits, be fulfilled'); OMarw. paá¸• aÃ¯ `falls, lies'; G. paá¹›vuÌƒ `to fall, happen', M. paá¸• á¹‡&etilde;, Ko. paá¸• tÄ• .
2. Pa. patita -- `fallen', Ëšaka -- `dropped, thrown into'; á¸Œ. pia `he fell'; Kho. poriru `lying down'; K. pyoÌ„s `I fell' (< patitoÌ„ 'smi), pog. pÄ“ `he fell', kash. peÌ†oÌ„u, S. pio; L. pÄ“Ä• `he fell, lay', (Ju.) pÄ«Ä• `horizontal'; WPah.bhal. peu `fallen', bhad. pÃ¶uÌƒ `it was necessary', khaÅ›. peuÌƒ `it began'.
3. Kt. ptÃ¥ `he fell' Rep1 60.
Addenda: pÃ¡tati. 1. S.kcch. poá¹‡Å« `to fall'; WPah.ká¹-g. (kc.) pÉ”á¹›nÃµ `to fall, lie down', Garh. paá¹›nu.
2. patitÃ¡ -- : S.kcch. pyo rÅ«á¹‡Å« (roá¹‡Å«?) `to lie down'.

patatha 7723 *patatha `wing'. [~ pÃ¡tatra -- n. RV., cf. -- yÄ• tha -- ~ yÄ• trÄ• -- . -- âˆšPAT]
Si. piyÄ• `wing of a bird' (EGS 105 wrongly < pÃ¡tatra --).

pÃ¡tana 7724 pÃ¡tana n. `act of flying or alighting' RV. [âˆšPAT]
Pa. patana -- n. `falling', Pk. padaá¹‡a -- , payaá¹‡a -- , paá¸• aá¹‡a -- n., A. paran; B. paá¹›an `a tumble', Or. paá¹›aá¹‡a.

7725 patÃ¡yati `flies' RV. [âˆšPAT]
Kho. (Lor.) pireik `to flutter' (with unexpl. -- i --).

patÄ• kÄ• 7726 patÄ• kÄ• f. `flag' MBh. 2. paá¹-Ä• kÄ• -- f. lex. 3. *phaá¹-Ä• kÄ• -- . [Prob. â†• a non -- Aryan word containing p(h)aá¹- aryanized with t EWA ii 200]
1. Pa. patÄ• kÄ• -- f. `flag'.
2. Pa. paá¹-Ä• ka -- n., Pk. paá¸• Ä• ga -- m., paá¸• Ä• yÄ• -- , paá¸• Ä• iÄ• -- f., mh. paá¸• Ä• ha -- m.; G. paá¹›Ä• i f. `paper kite'.
3. Kal.rumb. phÅ•Ä• `flag'; Or. phaá¹›kÄ• (perh. influenced by Or. phaá¹›a -- phaá¹›a `with a sudden movement' s.v. *PHAá¹- --).
Addenda: patÄ• kÄ• -- . 2. paá¹-Ä• kÄ• -- : S.kcch. paá¹›Ä• Ä« f. `paper kite'.

pÃ¡ti 7727 pÃ¡ti m. `master, husband' RV.
Pa. pati -- m., `master, husband' Pk. paÃ¯ -- m.; S. paÃ¯ m. `husband', L. pai, (Ju.) pae m., P. paÄ« m., Ku. pai, N. poi (with o from joi -- poi `husband and wife' s.v. YUVATÃ- -- ), A. pai; Si. piya `master, husband'. -- Gy. pal. pai, poi `husband' with unexpl. loss of -- t -- ?

PÃ¡TNÄ« -- ; *PATIKULA -- , *PATIBHAGINÄ« -- ; Ã¡DHIPATI -- , UPAPATÃ- -- ; *GAá¸• HAPATI -- , GRÌ¥HAPATI -- , *CAKRAPATI -- , JÄ• MIPATI -- , DALAPATI -- , *DÄ“VAKULAPATI -- , NANÄ• NDRÌ¥PATI -- , NÃ¡RAPATI -- , *PAá¹-á¹-APATI -- , BÅ•ÌŠHASPÃ¡TI -- , BHAGINÄ«PATI -- , MAHÄ• PATI -- , SAá¹• GHAPATI -- , SÄ“NÄ• PATI -- , Sá¹“MAPATI -- , STHAPÃ¡TI -- , *SYÄ• LÄ«PATI -- .
Addenda: pÃ¡ti -- : S.kcch. pai m. `father' rather than < PITÅ•ÌŠ -- (cf. A. pai `husband'); -- ext. with -- á¹- -- : WPah.poet. peá¹›o m. `family, male member of family' (or with Him.I 114 poss. < PÄ«á¹-HA -- , *PÄ“á¸• HA -- 1. patitÃ¡ -- see PÃ¡TATI Add2.

patikula 7728 *patikula `husband's family'. [PÃ¡TI -- , KÃºLA --]
Ku. payel, ËšyÄ• l `husband's house', N. poil (poila jÄ• nu `to go from the husband's house', i.e. `to run off with another man'); Si. pavula `family, household'.
*paticchÄ• yÄ• -- `shadow' see PRATICCHÄ• YÄ• -- .
patitÃ¡ -- see PÃ¡TATI.

patibhaginÄ« 7729 *patibhaginÄ« `husband's sister'. [PÃ¡TI -- , BHAGINÄ« --]
Ku. paauá¹‡Ä«, pauá¹‡Ä« f. `husband's elder sister'.

pativÄ“cya 7730 *pativÄ“cya `to be sifted'. [Cf. Ir. *pativaiÄ• ana -- in Psht. pÄ“zna `sieve' NTS ii 271. -- âˆšVIC]
Ash. pá¸—iÄ‹É™, pá¸—Ä‹Ã¤ `sieve', Wg. p&omacrtodtod;Ä• a, Kt. pÅ¡&atildedotdot;: rather than < *parivÄ“cya -- s.v. *PARIVÄ“CANA -- .

7731 *patta1 -- `gone'. [~ PANNA -- pp. of pÃ¡dyatÄ“ `goes, falls' RV. NTS xv 298 with (?). -- âˆšPAD1]
Pr. -- ptÉ™ -- `to go'; Kt. pÃ¤tolÌ„ -- sum `I went'.

patta 7732 *patta2 `back'. 2. *pattama -- . 3. *pattama -- . [Poss. < apÄ• ktÃ¡á¸¥ AV., Ã¡pÄ• ktÄ• t RV. `from behind', Ã¡pÄ• Ã±c<-> `behind' RV.: âˆšAÃ±C. -- But as a specifically NW word it may derive from Indo -- Ir. *pati (Av. paiti, &c. ~ Sk. prÃ¡ti) with doubling of -- t -- as in iyattakÃ¡ -- or Pk. itti ~ Ã-TI (J. C. W.)]
1. Ash. patÄ“ËœËŠi `after', Wg. alÃ© patÃ¡i, PaÅ¡. pat; Gaw. pata `behind', patae `afterwards'; Woá¹-. padá¸— `back, again'; Bshk. (Biddulph) pat `after', patai `second', patka `again'; Tor. pat, pad `behind', Mai. patolÌ„,

Sh. phÄƒtÃº (ph Q); K. potu `hinder, subsequent', paÌ‡ti `behind';
WPah.bhal. pÃ¡tte `behind'; Ku. patÄ«r `after, beyond' (+?).
2. WPah.bhal. pattar `further behind', pattrauÌƒ `hinder'.
3. NiDoc. patama adv. `back'; -- with -- ima -- : K. patyumu `hindmost';
WPah.bhiá¸• . pettiÃµ `hinder'.
*patta -- 3 `fallen' see PÃ¡TATI.
*pattaá¹…ga -- `flying insect' see PATAá¹…GÃ¡ -- .
pattana -- see PAá¹-á¹-ANA -- .
*pattama -- , *pattara -- , `behind' see *PATTA -- 2.

7732a â€ patti -- m. `footsoldier, pedestrian' VS. [PÃ¡D -- 2]
Pa. Pk. patti -- m. `footsoldier, pedestrian', A. pÄ• ti `pedestrian'.
â€ *PATTIHAá¹• SA -- .

7732b â€ *pattihaá¹• sa -- m. `domestic goose that does not fly'. [PATTÃ- --
, HAá¹• SÃ¡ --]
A. pÄ• tihÃ£Ì„h `domestic goose that does not fly'.

pÃ¡ttra 7733 pÃ¡ttra n. `wing -- feather' VS., `wing' (in cmpd.) RV., `leaf,
petal' KÄ• tyÅšr., `leaf of book' KÄ• v., Ëštraka -- m.n. lex., ËštrikÄ• -- f.
KÄ• v. [< earlier pÃ¡tra -- Wackernagel AiGr ii 2, 855. -- See also paá¹-á¹-a
-- 1. -- âˆšpat]
Pa. patta -- n. `wing, feather, leaf', ËštÄ« -- , ËštikÄ• -- f. `leaf'; Pk.
patta -- , Ëštaya -- n., ËštiÄ• -- f. `wing, leaf, page'; Gy. eur. patri,
patrin f. `leaf'; PaÅ¡. Å¡Ä• paÌ„Ì†tr `butterfly' (â†• Orm. Å¡Ä• parak X *patr
< pÃ¡ttra -- IIFL iii 3, 165); Bshk. pal `leaf', Tor. pÄ• á¹£, K. paÌ£thar,
dat. Ëštras m. (in cmpd. dupotru `two -- leaved'); S. paá¹-ru m. `band of
iron to tighten anything, tire of a wheel', chilu -- paá¹-ru m. `goods and
chattels' (< `*skin and feathers'?); L. pattar m. `leaf, foliage', pattrÄ•
m. `palm -- leaf fibre', (Ju.) patrÄ• m. `page', patrÄ« f. `leaf', awÄ• á¹‡.
pattar, pl. patrÄ• m. `leaf'; P. patt, pattrÄ• , pattÄ• m. `leaf', pattrÄ«,
pattÄ« f. `leaf, almanac, thin slip of iron'; WPah.bhal. paá¹-á¸· n. `leaf,'
bhiá¸• . paá¹-á¸·Ãµ n.; Ku. pÄ• t `leaf, leaves and grass', pÄ• to `horoscope,
metal plate used to repair something broken', pÄ• tÄ« `leaves, letter'; N.
pÄ• t `leaf', pÄ• to `page, blade of a knife', pÄ• ti `leaf, flowers used in
worship'; A. pÄ• t `leaf, page', patÄ• `thin metal plate'; B. pÄ• t `leaf',
pÄ• tÄ• `leaf, blade', pÄ• ti `epistle'; Or. pÄ• ta `metal -- foil', patÄ•
`eyelid', pÄ• tiÄ• `thin slip of metal'; Bi. pÄ• t `leaf', pÄ• tÄ• `blade of

paddle', pÄ• tÄ• , pattÄ• `leaf of yoke of plough' (semant. cf. PALLAVA -- 1);
Mth. pÄ• t, pattÄ• `leaf, page, epistle'; Bhoj. pÄ• t, pataÄ« `leaf', Aw.lakh.
pÄ• tÄ• , pÄ• tÄ«; H. pÄ• t m. `leaf, thin metal plate', pÄ• tÄ• , pattÄ• m.
`leaf', pÄ• tÄ«, pattÄ« f. `leaf, epistle, clue'; G. pÄ• truÌƒ, pÄ• tuÌƒ n.
`leaf', pÄ• trÄ« f. `packet of leaves and flowers', pÄ• tÄ« f. `epistle'; M.

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pÄ• t n. `eyelid, blade of tool or weapon', m. `pinnateshaped leaf',
pÄ• t&etilde; n. `leaf, blade', pÄ• tÄ« f. `narrow leaf'; Si. pata (pl. pat)
`wing, feather, leaf', patta (pl. patu < pattraka -- ) `board, stick', petta
(pl. peti) `slice, thin piece of wood', pÃ¤tta `slice, side of body, side'
(both < pattrikÄ• --); Md. fat, fai, `leaf'. -- Kaf. and Dard. forms with
-- á¹-á¹- -- (cf. PAá¹-á¹-A -- 1): Wg. pÃ¥á¹-, pÉ”Ì^Ì„á¹-, paá¹-Ä• ËŠ `leaf';
Pr. pÉ™á¹-egÄ“ `feather', wÉ™á¹- `wing', wÉ™á¹-Ã«gÃ« `letter paper'; Dm.
ph*lá¹- `leaf', PaÅ¡.lauá¹›. paá¹-Ä• , gul. pÅ«á¹-, ar. pÃ¡á¸• á¸• ak, kuá¹›.
phÄ• á¹-ak, Shum. pÃ¡á¹-á¹-a m., Woá¹-. paá¹› f., Gaw. phaá¹-a, Sh.gil.
pÄƒá¹-á¹· m. `a long leaf' (â†’ á¸Œ. poá¹-, pl. p*lá¹-a m.), gur. pÄ• á¹-Å-
m. `leaf', jij. p*lá¹-u, koh. pÄƒá¹-há¹· m., pales. pÃ¡á¹-hÉ™.
PATTRAKA -- , PATTRALÃ¡ -- , PATTRIN -- ; PATTRARATHA -- , *PATTRALAVA -- ,
*PATTRAVAá¹-A -- , *PATTRÄ«DHÄ• RA -- ; NIá¹£PATTRA -- , *PRAPATTRA -- ;
KARá¹‡APATTRAKA -- , *KÄ• LAPATTRA -- , KUá¹…KUMAPATTRIKÄ• -- , KHARAPATTR
-- , *CAKRAPATTRA -- , CATUá¹£PATTRÄ« -- , CARMAPATTRÄ• -- , *JÄ• TIPATTRIKÄ•
-- , JÄ• TÄ«PATTRÄ« -- , *JÅ«Rá¹‡APATTRA -- , *JÄ“MANAPATTRA -- ,
TÄ• MRAPATTRA -- , *DHATTÅ«RAPATTRA -- , PAÃ±CAPATTRA -- , *PAÅ›CAPATTRA --
*PRASTHAPATTRA -- , *MADHÅ«KAPATTRIKÄ• -- , *RAá¹…GAPATTRA -- ,
VRÌ¥Å›CIKAPATTRIKÄ• -- , Å›ARAPATTRA -- , Å›Uá¹£KAPATTRA -- , SÄ• RAPATTRA --
; -- KARAPATTRA -- ?
Addenda: pÃ¡ttra -- : WPah.ká¹-g. (kc.) J. pÄ• c m. `leaf', ká¹-g. paccI f.
`small leaf', kc. pÉ™cÄ• á¸· (pl. pÉ™caá¸·na) `leaf', Wkc. pl. pÉ™ceá¸·na

(+?), Garh. pÄ• t, Md. fat.

pattraka 7734 pattraka n. `leaf (esp. of Laurus cassia)' Bhpr. [PÃ¡TTRA --]
K. paÌ£tar, paÌ£tÃ¼rÃ¼ f. `leaf (esp. of Cinnamomum albiflorum)'; P. patrÄ•
m. `C. albiflorum'.
pattraá¹…ga -- see PATTRÄ• á¹…GA -- .

pattraratha 7735 pattraratha m. `bird' MBh. [PÃ¡TTRA -- , RÃ¡THA --]
Si. patriya (ES 49) is rather Si. cmpd. after the Sk.

pattralÃ¡ 7736 pattralÃ¡ `leafy' lex. 2. `*leaflike, thin' (n. `thin sour
milk' lex.). [Cf. pattalÄ« -- karoÌ„ti `beats into thin leaves' Bhpr.,
pÄ• traá¹-a -- `thin' lex. and semant. pattrin -- . <-> pÃ¡ttra --]
1. Pk. pattala -- `leafy', n. `leaf, leaves'; K. (â†• Ind.) patulu m. `mat
made of pieces of wood and reeds', patÃ¼jÃ¼ f. `mat of leaves or straw'; P.
pattal f. `leaf -- platter'; Ku. pÄ• tal `bush', pÄ• tlo m., Ëšli f. `plate of
leaves sewn together'; N. pÄ• tal `thick clump of bushes' (whence pÄ• tale
`growing in clumps' in pËš sisnu `the wild nettle'); G. pÄ• tal f. `leaf --
platter'.
2. Pk. pattala -- `thin' DeÅ›Ä«n.; Ku. patalo `thin, liquid'; N. pÄ• talo,
Ëštulo `thin', A. pÄ• tal, B. pÄ• tal, pÄ• tlÄ• , Or. pÄ• taá¸·a, paÌ„Ì†taá¸·Ä• ;
Bi. pÄ• tar, patlÄ• `sowing wide apart'; Mth. pÄ• tar `slender, delicate';
Aw.lakh. pÄ• tar, f. Ëšri `thin'; H. pÄ• tar, Ëštur, patlÄ• `thin, weak' (â†'
L. P. patlÄ•); G. pÄ• tá¸·uÌƒ `thin', M. pÄ• taá¸·, Ko. pÄ• ttaá¸·a; -- Si.
pÃ¤tali, petËš `flat' (or < PRASTARA -- ?).
Addenda: pattrala -- . 2. WPah.ká¹-g. (kc.) patá¸·É”, poet. pÉ”tá¸·o `thin,
slender', J. pÄ• tá¸·Ä• (< MIA. pattala --).
pÃ¡d -- 2: â€ PATTÃ- -- ; -- line 1 for PÃ¡DYA -- read PÃ¡DYA -- 1.

pattralava 7737 *pattralava `cutting leaves'. [PÃ¡TTRA -- , LAVA --]
H. patlo `leaves cut off from the culm of the reed Saccharum spontaneum and
used for thatching, dead leaves fallen from a tree'.

pattravaá¹-a 7738 *pattravaá¹-a `leaves and lumps (of pulse)'. [Cf.
*PARá¹‡AVATAKA -- . -- PÃ¡TTRA -- , VAá¹-A -- 3]
P. patauá¹›, Ëšá¹›Ä• m. `leaves or vegetables cooked with flour of chick --
pea and oil'.

pattrÄ• á¹…ga 7739 pattrÄ• á¹…ga m. `red sandal', n. `Caesalpinia sappan' SuÅ›r., pattraá¹…ga -- n. `red sandal' lex. [pattrÄ• á¸• hya -- n. `C. sappan', paá¹-á¹-araá¹…ga -- , ËšrÄ• ga -- , ËšraÃ±jaka -- n. lex.: various forms through pop. etym. of unknown original with which cf. paá¹-ira -- m. `sandal tree' Bhpr. EWA ii 201]
Si. patanÌ†gi, patÃ¤nÌ†gi `red sandal, sandalwood tree, Pterocarpus santalinus, Caesalpinia sappan'.
pattrÄ• á¸• hya -- see prec.

pattrin 7740 pattrin `winged, feathered' MBh., m. `bird' Hariv. 2. `*leaflike, thin' (cf. PATTRALÃ¡ --). [PÃ¡TTRA --]
1. Gy. arm. pantri `bird, hen'; A. patÄ«yÄ• `having leaves, leaflike'.
2. S. paá¹-riá¹›o `thin'; A. B. Or. pÄ• ti `a little'; H. patÄ«l, ËšlÄ• `thin' (< *pattil(l)a -- : â†' S. patiro, patilo `thin').

pattrÄ«dhÄ• ra 7741 *pattrÄ«dhÄ• ra `holding the leaf'. [PÃ¡TTRA -- , DHÄ• RA -- 1]
WPah.bhal. pÃ¶ËŠá¹-á¸·iÄ• r m. `the man who carries the myrtle from the bridegroom's house to the bride's'.

pÃ¡tnÄ« 7742 pÃ¡tnÄ« f. `mistress, wife' RV. [PÃ¡TI --]
Pk. pattÄ« -- f. `wife'.
SAPÃ¡TNÄ« -- ; *VIVÄ• HAPATNÄ« -- .

pathÃ¡ 7743 pathÃ¡ m. `path' MBh., pÄ• tha -- PÄ• á¹‡.gaá¹‡a. [PÃ¡NTHÄ• --]
Pa. patha -- m. `path', Pk. paha -- m.; K. pav m. `navigable channel in shallow lake or wide river'; L. pÄ• h f. `cattlepath between hedges', pÄ• hÄ• m. `path between fields'; P. pahÄ• m. `footpath'; H. paha, pÄ• hÄ• m. `path between fields of betel or other tall crops'.
Ä«RYÄ• PATHA -- , *GIRIPATHA -- , GOÌ„PATHA -- , *PADAPATHA -- .

pathÃ- 7744 pathÃ- `path' RV. [PÃ¡NTHÄ• --]
P. paihá¹›Ä• m. `path', á¸• og. pe_ m. -- Altern. < *PADAVÄ«THI -- or *PADAPATHA -- : P. pahiÄ• , paihÄ• , pahÄ“Ä• , pÄ“hÄ• m. *DOÌ„LAPATHI -- .

pathika 7745 pathika m. `traveller' MBh. [PÃ¡NTHÄ• --]
Pk. pahia -- m. `traveller', OG. pahiya m.; G. pai in parÉ”á¹‡É” -- pai m.

`visitor, guest'.
*VARTMAPATHIKA -- .
pathipÄ• ËŠ -- see *PANTHAPÄ• LA -- .
pathirÃ¡ká¹£as -- see *PANTHARAKá¹£AKA -- .

pÃ¡thya 7746 pÃ¡thya `suitable' YÄ• jÃ±. 2. `*traveller'. [Cf. pathyÄ• Ë‹ -- f. `path' RV. -- PÃ¡NTHÄ• --]
1. Si. pasaya `requisite, support', inscr. paca `requisites' (GS 49 < pratyaya --).
2. K. poÄ‹hu m. `guest', N. pÄ• hunÄ• -- pÄ• chÄ• `guests': rather < *PRÄ• RTHYAKA -- .
ANTAá¸¥PATHYA -- .
PAD1 `fall': *patta -- 1, pÃ¡dyatÄ“, panna -- , pÄ• dÃ¡yati; adhyutpÄ• dayati, Ä• patti -- , Ä• pad -- , Ä• ËŠpadyatÄ“, Ä• ËŠpanna -- , utpatti -- , utpadyatÄ“, utpanna -- , utpÄ• da -- 1, utpÄ• dayati, utpÄ• dya -- , Ãºpapadyatä“, upapanna -- , nÃ-padyatÄ“, nÃ-pÄ• dayati, niá¹£patti -- , niá¹£padyatÄ“, niá¹£panna -- , niá¹£pÄ• dayati, niá¹£pÄ• dya -- , pratipatti -- , pratipÃ¡d -- , prÃ¡tipadyatÄ“, pratipanna -- , prapatti -- , vipatti -- , vipad -- , vipadyatÄ“, vipanna -- , vyutpÄ• dayati, saá¹• patti -- , saá¹• pÃ¡d -- , sÃ¡á¹• padyatÄ“, sÃ¡á¹• panna -- , samÄ• patti -- , samÄ• panna -- , samutpatti -- , *suvÄ• pÄ• dya -- , *sÅ«papÄ• dya -- .
pÃ¡d -- 2 `foot': padÃ¡ -- 1, pÃ¡dika -- , *padu -- , pÃ¡dya -- , pÃ¡dyÄ• -- , pÄ• ËŠda -- , pÄ• dÃº -- , pÄ• ËŠdya -- ; *prabda -- ; *padagra -- , *padaá¹…ga -- , *padÄ• á¹• cÄ• ra -- , padga -- , *paddhÄ• rayati; cÃ¡tuá¹£pada -- , tripadikÄ• -- , Å›atÃ¡pad -- , á¹£Ã¡á¹-pada -- .

padÃ¡ 7747 padÃ¡1 `footstep, track, place' RV. [PÃ¡D -- 2]
Pa. pada -- n. `footstep, pace, foot'; KharI. padaá¹‡i n. pl. `footsteps'; Pk. paya -- m.n. `footstep, foot'; Wg. -- poÌ„ in paÌ„Ì†poÌ„ `foot' (Lumsden "pÃ¡pÃº" `footprint') NTS xvii 288; Pr. -- vÉ™I in á¹-eÌ„Ìƒ -- vÉ™I `sole of foot' Rep1 66; Sh. (Lor.) pÃµ m. `footstep, step'; Ku. payo `leg'; B. payÄ• `leg or foot of a chair'; Or. pui `bedpost'; OG. paya m. pl. `feet'; G. payuÌƒ, paiyuÌƒ n. `foot -- track, esp. the track over which bullocks move when drawing water'; Si. piya `footmark'; Md. fiya `foot'.
*PADAá¸• A -- , PADARA -- ; *PADAGÅ«á¸• HA -- , *PADADAá¹‡á¸• A -- , *PADADHI -- , *PADAPATHA -- , *PADAVÄ«THI -- , *PADAVRAá¹‡A -- , *PADASTHÄ• NA -- , *PADÄ• á¹• Å›A -- , *PADÄ• KÄ• RA -- , *PADÄ• NTARA -- ; JANAPADÃ¡ -- , *DÄ• HAPADA -- , BHADRAPADÄ• -- , *MADHYAPADA -- .

Addenda: padÃ¡ -- 1: S.kcch. pÄ«yo m. `bullock track at a well' or <
*PADAVÄ«THI -- .

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pada 7748 *pada2 `tendon'. [Cf. Psht. pala `tendon, nerve', Pers. pai]
Pr. wyele `tendon' NTS xv 278; Kho. (Lor.) poi `tendon, sinew'.

padagÅ«á¸• ha 7749 *padagÅ«á¸• ha `hobble'. [padÃ¡ -- 1, *gÅ«á¸• ha --]
Bi. paiá¹›h, paiá¹›hÄ• `hobble for cattle'.

padagra 7750 *padagra n., cf. pÄ• dÄ• gra -- n. `point of the foot' KÄ• lid.
[pÃ¡d -- 2, Ã¡gra --]
OAw. paÃ¯ga m. `foot'.

padaá¹…ga 7751 *padaá¹…ga n. `foot'. [pÃ¡d -- 2, Ã¡á¹…ga -- 1: in contrast
to Ã¡á¹…ga -- alone which is restricted to `arm' in several Dard. lggs.]
Kho. poá¹…(g) `foot, leg, bottom end', poá¹…gu `leg of a bedstead'. -- Or. <
PADGA -- q.v.
Addenda: *padaá¹…ga -- : line 5 for Or. read Altern.

padaá¸• a 7752 *padaá¸• a `footstep, foot'. [PADÃ¡ -- 1]
L. pÃªá¹›Ä• m. `track, rope for tying feet of cattle (= Ju. paiá¹›Ä•)',
mult. pauá¹›Ä« f. `step of ladder' (u from unenlarged nom. sg. *pau <
padÃ¡m?); P. paiá¹› m. `footprint, track', paiá¹›Ä• m. `step, foot';
WPah.bhal. pe_á¹›i f. `place for foot in beam of husking pedal'; Ku. paiá¹›i
`steps, stairs, feet'; H. paiá¹› m. `foot', paiá¹›Ä• m. `track made by
oxen', paiá¹›Ä« `step of ladder &c.'; M. peá¸• m. `tableground, hillock'; --
altern. < *PADARA -- : K. pair, par, pÅ«ru m. `foot', N. payar; A. paÃ¯rÄ•
`foot (of hill, vessel, road), base of plough'; Mth. pair, pÄ• er (Ä• from

pÄ• ËŠda -- ?) `the feet'; OAw. paÃ¯rÄ« f. `anklet', OH. payara.
Addenda: *padaá¸• a -- : WPah.ká¹-g. pe_á¹›I; kc. pÉ”ÌˆÌ„á¹›e f. `step of ladder'.

padadaá¹‡á¸• a 7753 *padadaá¹‡á¸• a `footpath'. [Cf. H. cmpd. pagdaá¹‡á¸• Ä«. <-> padÃ¡ -- 1, daá¹‡á¸• Ã¡ --]
P. paÄ©á¸• Ä• m. `road, distance', paÄ©á¸• aá¹› m. `robber'; Mth. paÄ©á¹›Ä• `road'; OH. pÄ• yaá¹›Ä• m. `footpath' (< *pÄ• dadaá¹‡á¸• a -- ?), H. paÄ©á¸• , p&etilde;á¸• f., paÄ©á¸• Ä• , paÄ©á¸• hÄ• m. `track, path'.
Addenda: *padadaá¹‡á¸• a -- : WPah.ká¹-g. pe_á¹‡á¸• , peá¹‡á¸• É” m. `path, road', J. paiá¹‡á¸• Ä• (prob. â†• H. Him.I 113).

padadhi 7754 *padadhi or *padadhÄ• -- `footprint'. [padÃ¡ -- 1, -- dhi --]
Kho. poh `footprint, track'.

padapatha 7755 *padapatha `footpath'. [padÃ¡ -- 1, pathÃ¡ --]
P. pahiÄ• , paihÄ• , pahÄ“Ä• , pÄ“hÄ• m. `path': altern. < PATHÃ- -- or *PADAVÄ«THI -- .

padara 7756 *padara `foot'. [PADÃ¡ -- 1]
S. peru m. `footwork, foot, paw', pero m. `footmark, track', perá¹›yo `on foot'; L. pair, pÃªr, pÄ“r m. `foot', pÄ“rÄ• m. `track', (Shahpur) pÄ“rÄ• m. `foundation'; P. pair m. `foot'; Or. payara `leg', paaÌƒrÄ«, paÃ¯rÄ«, paÄ©rÄ«, pa&etilde;ri `anklet'; H. pair m. `foot'; -- altern. < *PADAá¸• A -- q.v.: forms in K. N. A. Mth. OAw. -- Scarcely with LM 366 < PÄ• DÄ• KÄ• RA -- . *NAGNAPADARA -- .
Addenda: *padara -- : WPah.ká¹-g. pe_r m. `foot', J. pair m.

padavÄ«thi 7757 *padavÄ«thi `footpath'. [padÃ¡ -- 1, vÄ«thi --]
P. pahiÄ• , paihÄ• , pahÄ“Ä• , pÄ“hÄ• m. `path': altern. < *PATHI -- or *PADAPATHA -- .
Addenda: *padavÄ«thi -- : S.kcch. pÄ«yo m. `bullock -- track at a well' or < PADÃ¡ -- 1.

padavraá¹‡a 7758 *padavraá¹‡a `foot abscess'. [padÃ¡ -- 1, vraá¹‡Ã¡ --]
K. pona f. `blister or fissure on sole of heel, frost crack in foot or hand'.

padasthÄ• na 7759 *padasthÄ• na `place for feet'. [padÃ¡ -- 1, sthÄ• ËŠna --]
A. pathÄ• n `foot of bed', OB. paithÄ• na, B. paythÄ• n.

padÄ• á¹• cÄ• ra 7760 *padÄ• á¹• cÄ• ra `stepping place for the feet'. [pÃ¡d -- 2, cÄ• ra -- 2]
Bshk. panÇ°Ä• ËŠr `ladder, stairs' (AO xviii 247 < *paÌ„Ì†daá¹• cÄ• ra --).

padÄ• á¹• Å›a 7761 *padÄ• á¹• Å›a `quarter part'. [padÃ¡ -- 1, Ã¡á¹• Å›a --]
H. paisÄ• m. `quarter anna' (â†' S. paiso, L. P. paisÄ• and prob. N. Or. M. paisÄ• , G. paisÉ").
Addenda: *padÄ• á¹• Å›a -- : Md. faisÄ• `money' â†• H.

padÄ• kÄ• ra 7762 *padÄ• kÄ• ra `name of a metre'. [padÃ¡ -- 1, Ä• kÄ• ra --]
A. payÄ• r `versification'; B. payÄ• r `a metre of two lines of fourteen syllables each', Or. payÄ• ra; H. payÄ• r m. `a two -- lined metre' ODBL 315.
padÄ• ntara -- see PÄ• DÄ• NTARA -- .

pÃ¡dika 7763 pÃ¡dika `going on foot' PÄ• á¹‡.gaá¹‡a. [PÃ¡D -- 2]
Kho. (Lor.) poi `on foot'.

padu 7764 *padu `place, quarter'. [Contained in padavÄ«ËŠ -- m. `place (?)' RV., `footsteps, way' MBh., `place' R. <-> PÃ¡D -- 2]
S. paÌƒuÌƒ m. `ace in dice (i.e. a quarter of the highest throw of 4 dots)', P. pau m., N. pau, Or. paa, OAw. paÃ¼ m., H. pau f., G. po m., M. pav, pau m.
PÄ• DÃº -- ; *PADÅ«NA -- .

padÅ«na 7765 *padÅ«na `less by a quarter'. [Cf. pÄ• doÌ„na -- &capamacr;past., pÄ• dÅ«na -- lex. -- *PADU -- , Å«NÃ¡ -- 1]
S. paÃ¼á¹‡o adj., pauÌ„Ìƒá¹‡i f. `three quarters', L. pauá¹‡Ã£Ì„, P. pauá¹‡e, ludh. paun, ËšnÄ• , WPah.bhad. pauá¹‡Å«, Ku. pauá¹‡, B. paune, Bhoj. pawan, H. paun, ËšnÄ• , G. pÉ"á¹‡uÌƒ, M. auá¹‡Ä• -- pauá¹‡Ä• . -- K. dÅ«nu if belonging here has unexpl. d -- . -- Or. pÄ• uá¹‡Ä• , M. pÄ• uá¹‡ -- (in cmpd.), Ko. pÄ• uá¹‡ rather < PÄ• DOÌ„NA -- .
Addenda: *padÅ«na -- : Garh. pÉ"á¹‡u `3/4'.

padga 7766 padga `afoot', m. `footsoldier' lex. [pÃ¡d -- 2, ga --]
Kal. pag `foot'; Kho. poá¹…(g) `foot, leg, bottom end', poá¹…gu `leg of a

bedstead' (or poss. < *PADAá¹…GA --); P. pag f. `foot, ace in dice'; OAw. pagu m. `foot'; H. pag m. `foot, footstep', OMarw. OG. paga m., G. paÌ„Ì†g m. `foot, leg', M. pag n. -- Ext.: OG. pagalaÃ¼á¹• n. `footstep'; G. pÄ• gá¹›uÌƒ n. `stirrup'; M. pagá¸• Ä• m. `foot, dot on dice'. <-> The single g of P. and a of most other forms is unexplained. -- G. pÄ• g X pÃ£Ì„t, see PÄ• DÄ• NTA -- .
Addenda: padga -- : S.kcch. pag á¸• eá¹‡Å« `to step on', pagÄ« m. `a tracker of thieves', pÄ• gá¹›o m. `stirrup'; OMarw. paga `foot'.

paddhara 7767 *paddhara `straight, level'. [prÄ• dhvara -- ? See Add. -- Ã¡DHVAN --]
Pk. paddhara -- `straight'; S. padharu m. `open plain, enclosure round a house, yard', padhiro `open, plain, well -- known', m. `a plain'; L. paddhar m. `open treeless plain', (Ju.) paddharaá¹‡ intr. `to spread'; P. paddhar m. `open plain', paddharÄ• `smooth and even', bhaá¹-. padhrÄ• `plain'; WPah.paá¹…. paddhar, cur. padhr `plain', jaun. pÄ• droÌ„ `right, straight'; OG. pÄ• dharaÃ¼á¹• `straight', G. pÄ• dhar `plain, open', pÄ• dhruÌƒ `straight, upright, not crooked'.
Addenda: *paddhara -- : S.kcch. padhar m. `confines of a village'? (see PADRÃ¡ -- ), padhro `straight, open -- minded', WPah.kc. pÉ”dhro `level, plain', jaun. pÄ• dro `right, straight'.

7768 *paddhÄ• rayati `steps'. [OG. pÄ• u dhÄ• raÃ¯ suggests pÃ¡d -- 2, dhÄ• rÃ¡yati: but see *PADDHARA -- Add.]
Pk. pÄ• dhÄ• raÃ¯ `steps'; S. padhÄ• raá¹‡u `to bring to visit', padhÄ• rjaá¹‡u `to go, come, visit, die'; H. padhÄ• rnÄ• `to proceed, sit down, depart'; OMarw. padhÄ• raÃ¯ `comes, goes'; G. padhÄ• rvuÌƒ `to go, come, go in peace and safety'.

pÃ¡dma 7769 pÃ¡dma m.n. `lotus' MBh., padma -- `lotus -- coloured' á¹¢aá¸• vBr.
Pa. paduma -- , Ëšaka -- n. `lotus', Pk. padama -- , paÃ¼ma -- , pamha -- , poÌ„ma -- , pomma -- n.; Kho. (Lor.) pom `a kind of garden plant with yellow leaves, an edible plant with red leaves'; K. pam -- poÌ„Å› m. `the lotus Nelumbium speciosum', pamba -- loÌ†khar f. `nut -- case of the lotus', pamba -- Ä‹Ä• lan `rhubarb', pamba -- hÄ• kh m. `stalk of wild rhubarb'; OB. paá¹• uÄ• `lotus', Si. piyuma. -- Si. Ã¤pamÌ†ba `the fern Lygodium dichotomum'? -- The development *padda -- was perh. avoided in MIA. as

clashing with padda -- < PARDA -- BSOAS xii 643.
PADMAKA -- , PADMINÄ« -- , PÄ• DMA -- ; PADMANÄ• LA -- , PADMARÄ• GA -- , PADMASARAS -- , PADMÄ• Ká¹£A -- .

padmaka 7770 padmaka n. `wood of Cerasus puddum' MBh. `a kind of tree' R., padmavrÌ¥ká¹£a -- n. `C. puddum' lex. [PÃ¡DMA -- ?]

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Pa. padmaka -- m.n. `the tree Costus speciosus or arabicus'; Ku. paÌ„Ì†yÃ£Ì„ `the wild cherry Prunus puddum', N. paiyuÌƒ.
Addenda: padmaka -- : cf. WPah.poet. pajÌˆo m. `cherry' (Him.I 110 without etym.), J. pÄ• jÄ• m. `a kind of hill cherry' < â€ *PADYA -- 2?
â€ *padya -- 2 `cherry' see PADMAKA -- .

padmanÄ• la 7771 padmanÄ• la m. `lotus stalk' lex. [PÃ¡DMA -- , nÄ• la -- s.v. NÄ• á¸• Ä«ËŠ -- 1]
Bhoj. pawaÌƒnÄ• r `lotus and stalk'; OAw. paÃ¼nÄ• rÄ« f. `lotus stalk', OH. paunÄ• ri f., H. paunÄ• r m.

padmarÄ• ga 7772 padmarÄ• ga m. `ruby' lex. [PÃ¡DMA -- , RÄ• ËŠGA -- 1]
Pa. padumarÄ• ga -- m. `ruby', Pk. paÃ¼marÄ• ya -- m., Si. piyumrÄ• .

padmasaras 7773 padmasaras n. `name of several lakes' MBh. [PÃ¡DMA -- , SÃ¡RAS --]
Pa. padumasara -- n. `lotus -- pond', Pk. paÃ¼masara -- n.; K. pambasar m. `lake full of lotuses'.

padmÄ• ká¹£a 7774 padmÄ• ká¹£a n. `lotus -- seed' lex. [PÃ¡DMA -- , AKá¹£Ã¡ -- 2]

K. pambuch, dat Ëšbachas m. `lotus -- seed, lotus -- plant'.
padmÄ• á¹-a -- see PRAPUá¹‡Ä• á¹-A -- .

padminÄ« 7775 padminÄ« f. `the lotus' MBh. [PÃ¡DMA --]
Pa. paduminÄ« -- f. `lotus -- pond, lotus plant'; Pk. paÃ¼miá¹‡Ä« -- , poÌ„mËš f. `lotus flower and plant'; S. paá¸‡uá¹‡i f. `collection of lotuses, lotus flower and plant', paá¸‡iá¹‡Ä« f. `lotus fruit or seed'; L. pabaá¹‡ m. `lotus', (Ju.) paá¸‡iá¹‡ f., mult. pabbiá¹‡, Ëšbaá¹‡ f., P. pabban f.; OG. poiá¹‡Ä« f., G. poyaá¹‡i, poyá¹‡Ä« f. `lotus plant', poyá¹‡uÌƒ n. `lotus'.

pÃ¡dya 7776 pÃ¡dya `relating to a foot' RV., pÄ• ËŠdya -- ÅšBr. [PÃ¡D -- 2]
Pa. pajja -- n. `oil or salve for the feet'; Pk. pajja -- n. `water for washing the feet'; H. pÄ• jÄ« m. `foot -- soldier, guard, watchman'.
PÃ¡DYÄ• -- ; *PADYÄ• KÄ• RA -- .

7777 pÃ¡dyatÄ“ `falls' AV., `goes to, resorts to' MBh. 2. Pp. panna -- `fallen' lex. [âˆšPAD1]
1. Pa. pajjati `goes to' (doubtful a(. l.); Pr. pÉ™zÉ™ -- (with prefixes -- bÉ™zÉ™ -- ) `to go' NTS xv 299 with (?); K. pazun `to be proper or suitable, be true', pp. pozu `true' (Morgenstierne GÃ¶teborgs HÃ¶gskolas Ã…rsskrift xli 35, 3, 36 < padya --).
2. Sh. (Lor.) p*lno `dissappointed, without help'.
Addenda: pÃ¡dyatÄ“. 2. panna -- : WPah.ká¹-g. pannÉ” `gelded, castrated (of domestic animals)'.

pÃ¡dyÄ• 7778 pÃ¡dyÄ• f. pl. `footsteps' RV., `path, road' lex. [PÃ¡DYA --]
Pa. pajja -- m. `path'; Pk. pajjÄ• -- f. `flight of steps, road'; Sh. (Lor.) p*lÅ¾, p*lÄ• (pl. p*lÇ°e) `step of stone staircase'; G. pÄ• j f. `bridge, quay'; M. pÄ• jÌˆ f. `mountain pass'.

padyÄ• kÄ• ra 7779 *padyÄ• kÄ• ra `foot -- shaped'. [PÃ¡DYA -- , Ä• KÄ• RA --]
P. pajÄ• r m. `shoe'.

padrÃ¡ 7780 padrÃ¡ m. `village, road in a village' lex. [â†• Drav. cf. Kur. padda `village'? -- Whether or not connected with PALLÄ«1 (also â†• Drav.), scarcely, with EWA ii 236, hyper -- sanskritism for this, since NIA. forms attest early padra --]

Pk. padda -- n. `site of a village, small village'; B. pÄ• á¹›Ä• `quarter of a village'; Or. paá¹›Ä• `quarter of a town or village, village'; H. pÄ• á¹›Ä• m. `quarter of a town'; G. pÄ• dar n. `gate of a village, confines of a village, uncultivated land near a village'.
*VAá¹-APADRA -- .
Addenda: padrÃ¡ -- : with Pk. padda -- , G. pÄ• dar (= S.kcch. padhar m. `confines of a village') same as or X *PADDHARA -- ? -- and to be distinguished from B. pÄ• á¹›Ä• , Or. paá¹›Ä• , H. pÄ• á¹›Ä• (= A. pÄ• rÄ• `settlement, quarter of a village') < PÄ• á¹-AKA -- .

panasÃ¡ 7781 panasÃ¡ m. `the breadfruit tree Artocarpus integrifolia' MBh., n. `its fruit' SuÅ›r. 2. *phanasa -- , cf. phalasÃ¡ -- , phalina -- m. lex.
[Prob. â†• Drav. EWA ii 209 with lit.]
1. Pa. panasa -- m. `breadfruit tree', Pk. paá¹‡asa -- m., B. panas, Or. paá¹‡asa, H. panas m., M. paá¹‡as m., Ko. paá¹‡asu m., Si. panasa, Ëšnaha, ËšnÄ• .
2. Pk. phaá¹‡asa -- m., Or. (Bastar) phanasa, G. phaá¹‡as n. `the fruit', phaá¹‡sÄ« f. `the tree', M. phaá¹‡as m.

7782 panasÄ« -- , ËššikÄ• -- f. `a disease of pustules on ears and neck' SuÅ›r.
B. H. panasÄ• `a pustular inflammation of the skin'. <-> N. pÄ• nisaro `a kind of rapidly disappearing rash like measles' (X pÄ• ni `water' < PÄ• NÄ«ËŠYA -- ?): -- ro < -- á¸• a -- ? But cf. OG. pÄ• á¹‡Ä«rasaÃ¼ m. `a disease' (X pÄ• á¹‡Ä« `water'?).

panthapÄ• la 7783 *panthapÄ• la `guarding the road'. [Cf. pathipÄ• ËŠ<-> MaitrS. -- PÃ¡NTHÄ• -- , PÄ• LÃ¡ --]
Phal. panwÄ• ËŠl `road -- guard'.

pantharaká¹£aka 7784 *pantharaká¹£aka `road -- guard'. [Cf. pathirÃ¡ká¹£as<-> `protecting roads' VS., ËšrÃ¡ká¹£i -- RV. -- PÃ¡NTHÄ• -- , RAKá¹£Ã¡ --]
Sh. (Lor.) ponracÌ£o `road -- guard, advance guard of an army, anyone giving information about the state of a road'.

pÃ¡nthÄ• 7785 pÃ¡nthÄ• m. `path, road' RV.
Pa. panthan -- , Ëštha -- m., AÅ›.gir. paá¹• thesÅ« loc. pl., NiDoc. paá¹• da,

Pk. paá¹• tha -- , ËšthÄ• á¹‡a -- m., Gy. arm. panth, pal. pand, Wg. poÌ„Ìƒt, puÌ„Ìƒt, Kt. put, Bashg. "pott" (f.?), Pr. wÅ«tu, Å«t, Dm. phan, Tir. pand; PaÅ¡.lauá¹›. pan(d --) f., gul. poÌ„nd, ar. pÄ• n, pwÄ• n `road, journey, Milky Way'; Niá¹…g. pÄ• nt, Shum. poÌ„Ìƒt, Woá¹-. pyenth f. (< *panthikÄ• Buddruss Woá¹- 122); Gaw. phÅ• Ë˜nt `road', phant `Milky Way'; Kal. phon(d -- ) `road', Kho. pon, Bshk. pand, Mai. pan, Tor. pÄ• n m., Sv. phantÄ“; Phal. paÌ„Ì†nd `path, Milky Way'; Sh poÌ¯n f. `path' (â†' á¸Œ. p*lna f.), pales. pon; S. pandhu m. `travelling'; L. pandh, paddh m. `road, distance', (Ju.) paÌƒdh m. `stage, journey'; P. pandh m. `road, journey', pandhá¹›Ä• m. `path'; A. pÃ£Ì„th `margin, margin of a book'; G. pÃ£Ì„thÄ« f. `parting of the hair'; M. pÃ£Ì„th m. `road', f. (X PAá¹…KTÃ- -- ?) `line, row', pÃ£Ì„thÄ• m. `way, manner, method'; Si. patun `road' (< pÃ¡nthÄ• nam).
PATHÃ¡ -- , PATHÃ- -- , PATHIKA -- , PÃ¡THYA -- , *PANTHIN -- , *PANTHIYA -- , PÄ• THÃ¡ -- , PÄ• NTHÃ¡ -- ; *PANTHAPÄ• LA -- , *PANTHARAKá¹£AKA -- ; *APANTHAKA -- , UTPATHA -- , UTPATHIKÄ• -- ; *ANTAá¸¥PANTHÄ• -- , *ARDHAPANTHAKA -- , UTTARÄ• PATHA -- , *CATUá¹£PANTHA -- , *TRIPANTHAKA -- , PARIPANTHA -- , PRÃ¡PATHA -- , PRAPÄ• THA -- , MAHÄ• PATHA -- , *MAHÄ• PANTHA -- .
Addenda: pÃ¡nthÄ• -- : S.kcch. pandh m. `path'.
panna -- see PÃ¡DYATÄ“ Add2.

panthin 7786 *panthin `travelling'. [PÃ¡NTHÄ• --]
Pk. paá¹• thia -- m. `traveller'; S. pandhiá¹›yo `on foot', m. `traveller'.

panthiya 7787 *panthiya `appertaining to the road'. [Cf. pÄ• thÄ“ya<-> n. `food for a journey' MBh. -- PÃ¡NTHÄ• --]
Kho. pondi `food for the road'.
panna -- see PÃ¡DYATÄ“.

pannagÃ¡ 7788 pannagÃ¡ m. `snake, snake demon' MBh.
Pa. pannaga -- m. `snake', Pk. paá¹‡á¹‡aya -- m., Si. panvÄ• .

pamarÄ• 7789 pamarÄ• f. `a kind of fragrant substance' lex.
WPah.bhal. paÃµr f. `a deodar leaf'?

pÃ¡yas 7790 pÃ¡yas n. `any fluid (esp. milk)' RV. [âˆšPÄ«]
Pa. paya -- n `milk, juice'; Pk. paya -- n.m. `milk, water'; Mai. pai `milk'; -- Si. paya, pÄ• `milk, water' or < PÄ• YASA -- .

PAYASYÃ¡TI, PÄ• YASA -- ; PAYOÌ„DHARA -- .

7791 payasyÃ¡ti `flows' PÄ• á¹‡. [PÃ¡YAS --]
H. pÄ• snÄ• `milk to descend into the udder, have a flow of milk' rather < PRÃ¡SRAVATI.

payoÌ„dhara 7792 payoÌ„dhara m. `woman's breast, udder' MBh. [PÃ¡YAS -- , DHARA --]
Pa. payoÌ„dhara -- m. `woman's breast, cloud', Pk. paoÌ„hara -- , payahara -- m., Si. piyayura, Ëšavura.

pÃ¡ra 7793 pÃ¡ra `distant, further, other', m. `enemy' RV. 2. Oblique cases: param `after, but', paratÃ¡s MBh., parás̥—, pÃ¡rÄ“á¹‡a RV. `afterwards, beyond'.

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1. Pa. para -- `other', AÅ›. para -- , pala -- , NiDoc. Pk. para -- ; S. paru m. `stranger'; G. par pl. `others' (T. N. Dave), paruÌƒ `distant'. -- Ext. -- illa -- : Pk. parilla -- `other'; L. parlÄ• `belonging to the other side'; Ku. pallo, palo `next, second'; H. parlÄ• `next, yonder'. -- Aw.lakh. parÄ• r `belonging to another' (+? -- BRS 205 < *para -- kÄ• ra --).
2. Pa. paraá¹• `further', parÄ“na `later on'; AÅ›. paraá¹• , palaá¹• `beyond, after'; Pk. paraá¹• `but', ËšraoÌ„, ËšrÄ“á¹‡a `after'; K. par `but, still'; S. par `but, still', pare `beyond'; L. par `but', ËšrÄ• , ËšraÌƒ `further', Ëšro `from a distance', Ëšre, Ëšr&etilde; `far off'; P. pare, Ëšreḁ́• e `beyond, further'; N. para `further' (ND 364 b 5 < pÄ• ra --); H. par `but, still'; G. parÄ• , ËšrÃ£Ì„ `at a distance'; M. par `but'.
PARATARA -- , PARATRA, PARAMÃ¡ -- , PARÃ¡S, PÄ• RAKYA -- ; PARAá¹• TU, PARAGATA -- , *PARAGRÄ• MA -- , PARADÄ“Å›A -- , PARAPUá¹£á¹-A -- ,

*PARAPAUTRA -- , PARALOÌ„KA -- , PARAÅ›VAS, *PARAHASTA -- , *PARAHÄ«YAS, *PARAHYAS, *PARÄ• JÃ±A -- , PARÄ• ËŠRI, PAROÌ„PAGA -- ; *ADAPARA -- , *KHÄ• DANAPARA -- .
Addenda: pÃ¡ra -- . 2. S.kcch. paro `far', pare roá¹‡Å« `to avoid, abstain from'; WPah.ká¹-g. (kc.) pÉ”r `but', poet. pÉ”re `on the other or opposite side', kc. pÉ”rla `away, aside', poet. pÉ”rhi, pÉ”ri `afterwards', Garh. Ku. par `but'.

7794 paraá¹• tu `but' MBh. [PÃ¡RA -- , TÃº]
Pk. paraá¹• tu `but', OMarw. parata.

paraá¹• parÄ• 7795 paraá¹• parÄ• f. `series, tradition' MBh., `lineage' lex. [PÃ¡RA --]
Pa. paramparÄ• -- f. `series', NiDoc. paraá¹• para, Pk. paraá¹• parÄ• -- f.; Si. parapura `family, lineage' EGS 96 or < PÄ• RAá¹• PARA -- .

paragata 7796 paragata `belonging or relating to another' MBh. [PÃ¡RA -- , GATÃ¡ --]
Pk. parÄ• ya -- , parÄ• yaga -- `belonging to another'; Tir. parÃ¡k `guest' (AO xii 185 cf. pÃ¡ra -- ?); K. parÃ¶yi `belonging to another, alien, foreign', S. parÄ• yo, L. parÄ• eÄ• ; P. parÄ• Ä« m. f. `strange', parÄ• yÄ• m. `stranger'; WPah. bhal. parÄ• , parÄ• Ä«Ëœ m. `neighbour'; Ku. parai, parÄ• yo `another's', m. `stranger'; N. parÄ• yÄ• `stranger'; A. paruwÄ• `another's'; OAw. (Pad.) parÄ• vÄ• `another, stranger', (TulsÄ«dÄ• s) parÄ• ya, parÄ• va `another's'; H. parÄ• yÄ• m. `stranger'; OMarw. parÄ• Ä« `another's, foreign', G. parÄ• yuÌƒ; M. parÄ• yÄ• , parÄ• vÄ• `foreign', m. `stranger'; Si. parayÄ• `outcaste' (rather than with Geiger EGS 96 < pÃ¡ra -- ). -- LM 362 < parÄ• gata -- (presumably as `come, arrived' < parÄ• -- Ä• gata -- , not pÃ¡rÄ• -- gata -- `gone, deceased' AV., Ap. parÄ• ia -- `gone'). Perh. those words denoting `guest, neighbour, stranger' are < parÄ• gata -- , those denoting `belonging to another' < paragata -- . Possibility of connexion with parÄ• ká¸—, ËškÄ• ËŠt `at or from a distance' RV. cannot be excluded.

paragrÄ• ma 7797 *paragrÄ• ma `another village'. [PÃ¡RA -- , GRÄ• ËŠMA --]
G. pargÄ• m n. `another village, foreign parts', pargÄ• mÄ« `foreign, outside'.

paratara 7798 paratara `further away' MW. [PÃ¡RA --]

L. parÄ“re adv. `further away'; P. parere `at a distance, on the other side'; Si. piriru `distant'; -- H. poet. parera m. `sky, heaven'?

7799 paratra `elsewhere, hereafter' Mn. [PÃ¡RA --]
Pa. paratta `in the next world', AÅ›.shah. man. paratra, gir. paratrÄ• , Ëšta , kÄ• l. dh. jau. palata; L. partÄ• adj., ËštÄ“ adv. `further, on the other side'. -- Pa. Pk. parattha `elsewhere' X or < pÃ¡rastÄ• t.

7799a paradÄ“Å›a -- m. `foreign country' KathÄ• s. [PÃ¡RA -- , DÄ“Å›Ã¡ --]
Pk. paraÄ“sa -- m., `foreign country, H. pares m.

7799b parapuá¹£á¹-a -- m. `cuckoo' MBh. [PÃ¡RA -- , PUá¹£á¹-Ã¡ --]
Pa. parapuá¹-á¹-ha -- m. `cuckoo', Pk. paraÃ¼á¹-á¹-ha -- m.; Si. paruá¹-uvÄ• `cuckoo, beggar'. -- Si. parapuá¹-uvÄ• â†• Pa.

7799c *parapautra -- `great -- grandson'. [PÃ¡RA -- , PAÃºTRA --]
H. purotÄ• m. `great -- grandson'.

7799d paramÃ¡ -- `extreme, last' AV. 2. Replaced by *parima -- . [PÃ¡RA --]
1. Pa. Pk. parama -- `highest'.
2. Pa. parima -- `highest'; S. paryÃµ adj. and adv. `further off', ËšyÃ£Ì„ `at or from a distance'.
PARAMAKA -- , PÄ• RAMÄ« -- ; PARAMÄ• á¹‡U -- .

7799e paramaka -- `most excellent' MBh. [PARAMÃ¡ --]
OSi. parumaka, purumaku, purumu (pl. Ëšmuvo) `a term of honour'.

7799f paramÄ• á¹‡u -- m. `infinitesimal particle' YÄ• jÃ±. [PARAMÃ¡ -- , Aá¹‡U -- 2]
Pa. Pk. paramÄ• á¹‡u -- m.; -- Si. paramuá¹‡uva (EGS 96) rather â†• Pa.

7799g paraloÌ„ka -- m. `the next world' ÅšBr. [PÃ¡RA -- , LOÌ„KÃ¡ --]
Pa. paraloÌ„ka -- m., AÅ›. dh. palalokaá¹• acc. sg., jau. Ëšlogaá¹• , Pk. paraloÌ„ga -- , ËšoÌ„a -- m., Si. paralova; -- Kal. pÄ• riloÌ„i `heaven' (â†’ Kt. pÄ• riloÌ„i Morgenstierne) or < pÄ• ralaukika -- , pÄ• raloÌ„kya -- `pertaining to the other world' MBh., AÅ›.shah. man. paralokika, gir. pÄ• ralokikÄ• , kÄ• l. palalokikyÄ• , Pk. pÄ• raloÌ„ia -- .

7799h paraÅ›u -- m. `axe' RV. 2. *pharaÅ›u -- .
1. Pa. Pk. parasu -- m. `axe'; H. parsÄ• `hatchet', parsiyÄ• f. `reaping hook'; Si. porova `axe' H. Smith JA 1950, 208 (or < 2), Md. furoÌ„.
2. Pa. Pk. pharasu -- m. `axe', Ku.gng. phars; N. pharsÄ• `long -- handled battle -- axe'; B. H. pharsÄ• m. `axe', G. pharÅ›Ä« f.; M. pharas m. `battle -- axe', pharÅ›Ä« f. `battleaxe, large chisel'.
See PARÅ›U -- 2.
Addenda: paraÅ›Ãº -- : read thus with accent.

7799j paraÅ›vas adv. `the day after tomorrow' MBh. [Cf. APARAÅ›VAS. -- PÃ¡RA -- , Å›VÃ¡S]
Pa. parasuvÄ“ `the day after tomorrow'; L. parsuÌ„Ìƒ, ËšsÃµ `the day before yesterday or after tomorrow'; P. parsÃµ `id.', bhaá¹-. parsÅ« `the day after tomorrow', WPah.cur. parÅ›Å«, N. parsi; A. parhui `the day after tomorrow or before yesterday', B. parsu; Aw.lakh. parauÌƒ `the day before yesterday'; H. parsuÌ„Ìƒ, ËšsÃµ `the day after tomorrow or before yesterday', M. parvhÃ£Ì„, ËšvÃ£Ì„; Ko. parvÃ£Ì„ `the day after tomorrow': abnormal h < s in an adv. of time in Aw. M. Ko. -- PaÅ¡.weg. pÄ• re, ar. pá¹“ru, phoÌ„rÅ«ËŠ, kuá¹›. phÄ• ËŠrau `the day after tomorrow' (IIFL iii 3, 145 < PÄ• RÃ¡ -- 1). -- Further deriv.: N. niparsi, nikorsi `three days hence'; H. narsÃµ `three days hence or before', carsÃµ (X cÄ• r `four') `four days do.'. -- X * Ä• TRIÅ›VAS (add B. tarsu `the day after tomorrow or before yesterday'). parÃ¡s `beyond': see PÃ¡RASTÄ• T, PARá¹“Ká¹£A -- .
pÃ¡rastÄ• t see PARATRA.
Addenda: paraÅ›vas: WPah.ká¹-g. pÉ”rÅ›i, kc. ËšÅ›e `day after tomorrow', J. porÅ›u (or poss. < â€ *PRAPARAÅ›VAS), Garh. parsyÃµ, A. parahi (phonet. pÉ”rÉ”hi) `day after tomorrow, day before yesterday' AFD 226.
â€ *PRAPARAÅ›VAS.

7799k *parahasta -- `another's hand'. [PÃ¡RA -- , HÃ¡STA --]
Pa. parahattha -- m. `hand of an enemy'; P. parhatthÄ«Ëœ, ËšthÄ« adv. `by another person, at second hand'.

7799l *parahÄ«yas `the day before yesterday'. 2. *parahyas. [PÃ¡RA -- , *HÄ«YAS (HYAS)]
1. S. parÄ©haÌƒ `the day after tomorrow'; WPah.cur. parhÄ“ `the day before yesterday', bhal. pÄ• á¸• . paá¹…. parÄ“, Ko. pairi, Si. pereyi -- dÄ• , perÄ“ -- dÄ• .

2. WPah.bhad. prejÌˆ `the day before yesterday', (Joshi) frÄ“j, frejoÌ„.
*parahyas `the day before yesterday' see prec.
parÄ• `away' in PARÄ• VÃ¡T -- , and verbal prefix in PARÄ• KRAMA -- , PARÄ• GATA -- , PÃ¡RÄ• JAYATÄ“, PÃ¡RÄ• BHAVATI, PÃ¡LÄ• YATÄ“.
parÄ• kÄ• ËŠt see PARAGATA -- .
Addenda: *parahÄ«yas. 1. S.kcch. parÄ«y&etilde;, pary&etilde; `day before yesterday, day after tomorrow'; -- A. parahi id. rather, like parhui, < PARAÅ›VAS.
2. *parahyas: WPah.ká¹-g. pÉ”Ì• rhÉ™jÌˆ, phÉ”Ì• rÉ™jÌˆ `on the day before yesterday', kc. phÉ™rÄ“jÌˆ (X parÄ“dyuá¸¥ `tomorrow' W.?).
*parahyas see *PARAHÄ«YAS Add2.

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7799m parÄ• krama -- m. `attack, courage' MBh. [âˆšKRAM]
Pa. Pk. parakkama -- m. `courage, energy, activity'; AÅ›.shah. man. parakramena, gir. parÄ• kramena, kÄ• l. palakamenÄ• , dh. palakamena `with exertion', NiDoc. parakrama; OSi. pÃ¤rÃ¤kmen `with the power', Si. pÃ¤rakuma `power, strength'.

7799n parÄ• ga -- m. `pollen' Pur.
Pk. parÄ• ya -- m. `pollen', Si. puru.
parÄ• gata -- see PARAGATA -- .

7799p parÄ• jaya -- m. `conquest, defeat' MBh. [âˆšJI]
Pa. Pk. parÄ• jaya -- m. `defeat'; Si. paradu `prize, stake in a game'.

7799q pÃ¡rÄ• jayatÄ“ `is conquered' RV., `conquers' MBh. 2. Pp. pÃ¡rÄ• jita -- RV. [âˆšJI]
1. Pa. parÄ• jÄ“ti `defeats', Pk. parajjaÃ¯; Si. paradanavÄ• `to conquer',

paradinavÄ• `to be conquered'.
2. Pa. parÄ• jita -- , Pk. parÄ• ia -- , Dhp. parayidu, Si. pÃ¤rada.
parÄ• jita -- see prec.

7799r *parÄ• jÃ±a -- `subject to another'. [PÃ¡RA -- , Ä• JÃ±Ä• --]
OG. parÄ• á¹‡i, G. parÄ• á¹‡e `forcibly'; Si. paraá¹‡a `slave' EGS 96.
parÄ• pÃ¡yati see PÃ¡LÄ• YATÄ“.

7799s pÃ¡rÄ• bhavati `perishes, yields' AV., `overcomes' R., pÃ¡rÄ• bhÄ• vayati `overthrows' AV. [âˆšBHÅ«]
Pa. parÄ• bhavati `goes to ruin, wins through', parÄ• bhava -- m. `defeat';
Pk. parÄ• bhavaÃ¯ `loses', parÄ• hava<-> m. `defeat'; Si. parayanavÄ• (pret. pÃ¤rÃ¤yu) `to conquer' (SigGr ii 446 wrongly < parÄ• ji --).
parÄ• ËŠyaá¹‡a -- see PÃ¡LÄ• YATÄ“.

7799t parÄ• ËŠri `in the year before last' PÄ• á¹‡. [< *parayÄ• ri with abnormal phonet. development in an adverb of time? -- PÃ¡RA -- , *YÄ• R --]
NiDoc. parari -- vará¹£i `the year before last'; Pk. parÄ• ri `two years hence'; Sh. pÄƒrÄ• r `the year before last'; K. prÃ´ru adj. `belonging to the year before last', prÃ¶ryus adv. (+?); L. parÄ• r `two years ago', awÄ• á¹‡. prÄ• r; P. parÄ• r `two years ago or hence' (á¸• og. `two years ago');
WPah.bhal. parhÄ• l `the year before last' (+?), Ku. parÄ• r, parÄ• ri ber, N. parÄ• ri, B. parÄ• ri; Or. (Sambhalpur) parhur `last year, next year'; G. parÄ• r `two years ago or hence'.
parÄ• rÄ«ka -- see PALÄ• á¹‡á¸• Ãº -- .
parÄ• vÃ¡t -- f. `distance', `euphem. name for nÃ-rrÌ¥ti -- ' L. Renou IL xvi 12. [PARÄ•]
PÄ• ËŠRÄ• VATA -- .
pÃ¡ri. [Ac. to H. Smith JA 1950, 186 pari -- > Si. pere<-> and all Si. words with piri -- ~ Sk. pari -- are â†• Pa.]
PARÃ-TAS.
Addenda: parÄ• ËŠri: WPah.ká¹-g. (kc.) pÉ™rÄ• r `the year before last', J. parÄ• r, Garh. parÄ• r.

7799v *parikamra -- `near the back'. [Cf. paripÄ• rÅ›va -- `near the side' KÄ• tyÅšr. -- *KAMRA --]
Ash. parikamÃ¡ `behind the shoulder'.

7799w parikarman -- n. `perfuming the body (after bathing)' MBh., `preparation' KathÄ• s. [âˆšKRÌ¥1]
Pa. parikamma -- n. `preparation'; Pk. parikamma -- , parÄ“yammaá¹‡a -- n. `decoration'; Si. piriyama `adorning, any beautiful or well -- finished work'.
parikiraá¹‡a -- n. `scattering' KauÅ›.com. [âˆšK&RCIRCLEMACR;]
Poss. Kaf. and Dard. words listed s.v. PARIPAVANA -- .

parikramaá¹‡a 7800 parikramaá¹‡a n. `walking about' ÅšÄ• á¹…khBr. [âˆšKRAM]
Pa. parikkamaá¹‡a -- n. `rambling'; Kho. (Lor.) p*lrkum*ln `siege', Sh. parkumÃ¡n; G. parkamá¹‡uÌƒ n. `circumambulation'.

7801 pÃ¡rikrÄ• mati `walks round'. [âˆšKRAM]
Pk. parikkÄ• madi `walks'; Kho. parkemik `to surround, besiege, enclose'.

pariká¹£Ä“pa 7802 pariká¹£Ä“pa m. `encircling' MBh. [âˆšKá¹£IP]
Pa. parikkhÄ“pa -- m. `surrounding neighbourhood'; Pk. parikkhÄ“va -- m. `circuit'; Si. pirikeva `encircling' EGS 106, but â†• Pa. H. Smith JA 1950, 187.

parikhÄ• 7803 parikhÄ• f. `ditch' Mn. [âˆšKHAN]
Pa. parikhÄ• -- f. `ditch, moat', Pk. parihÄ• -- f., Si. piri; -- connexion with Pk. pharihÄ• -- , phalihÄ• -- , phaá¸• ihÄ• -- f. `id.' is obscure.

7803a *parigÄ• layati Add. 14673.

7804 *parigÄ“layati `causes to fall through'. [Caus. fr. *parigilati, cf. *PRAGILATI. -- âˆšGAL1]
N. pargelnu `to sift, separate, clean (e.g. rice)' with MIA. -- gg -- .

parigrahÃ¡ 7805 parigrahÃ¡ m. `enclosing, surrounding' ÅšBr. [âˆšGRAH]
Pa. Pk. pariggaha -- m. `taking, possessions'; Si. pirigÄ• `acquisition' prob. â†• Pa.

parighÃ¡ 7806 parighÃ¡ m. `iron bar for closing a gate' ChUp., `iron club' MBh. 2. paligha -- m. `id.' PÄ• á¹‡. 3. parighÄ• ta -- m. `iron club' lex. (`killing' VarBrÌ¥S., Pk. parÄ«ghÄ• ya -- m. `destruction'). [âˆšHAN1]
1. Pa. parigha -- m. `cross -- bar'; Pk. pariha -- m. `bar, bolt'.

2. Pa. paligha -- , palikha -- m. `cross -- bar'; Pk. paliha<-> m. `bar, bolt' (phaliha -- , phaá¸• iha -- m. `id.' with ph -- from phalaa -- `board' < PHÃ¡LA -- 3?); -- H. palÄ« f. `iron ladle for taking oil &c. from a vessel', palÄ• m. `large ladle' rather < PALA -- 1.
3. G. parÄ• , parÄ• i f. `crowbar, pestle'. -- With metath. *pahÄ• ri -- : G. pÄ• rÄ« f. `crowbar'; M. pahÄ• r, pahÄ• ray f. `pointed iron bar, crowbar': or less likely < PRAHÄ• RA -- .
parighÄ• ta -- see prec.

paricaya 7807 paricaya m. `acquaintance with' MBh., `practice' KÄ• v. [âˆšCI2]
Pa. paricaya -- m. `familiarity'; Pk. paricaa -- , pariyaya-<-> m. `acquaintanceship'; Si. puruduva, purudda `habit, custom'.

paricita 7808 paricita `known, familiar' Hariv. [âˆšCI2]
Pa. paricita -- `familiar'; Pk. pariida -- `recognized' (with anal. -- cc -- in pariccia -- `known'); Si. purudu `accustomed, used, practised'.

pariciti 7809 pariciti f. `familiarity, acquaintance' ÅšÄ• ntiÅ›. [âˆšCI2]
K. parÄ« f. `acting after close and thorough inspection, discrimination'.

paricchatti 7810 *paricchatti `covering'. [âˆšCHAD1]
L. parchatÄ« f. `receptacle for goods made by placing a beam across a room and flooring the interval between it and the wall'; Or. parchit, Ëšti `thatched wall of earth'; H. parchattÄ«, ËšchatÄ«, Ëšchaá¹-Ä« f. `a small thatch thrown over mud walls and roofs of houses'.

paricchada 7811 paricchada m. `cover, covering dress' ÅšÄ• á¹…khÅšr. [âˆšCHAD1]
Pa. paricchada -- m. `covering'; L. parchÄ• m. `mat of palm leaves for lying on'.

7812 *paricchindati, pÃ¡ricchinatti `cuts off on both sides' ÅšBr., `limits, determines' KÄ• v. [âˆšCHID]
Pa. paricchindati `marks out, determines'; Pk. paricchiá¹• daÃ¯ `cuts off, determines'; -- Si. pirisinÌ†dinavÄ• `to ascertain' (EGS 107) â†• Pa.

paricchinna 7813 paricchinna `cut off, limited' R. [âˆšCHID]
Pa. paricchinna -- `restricted'; Pk. paricchiá¹‡á¹‡a -- `cut off'; -- Si.
pirisun `limited, defined' (EGS 107) â†• Pa.

paricchÄ“da 7814 paricchÄ“da m. `severance' SuÅ›r., `accurate definition'
KÄ• d. [âˆšCHID]
Pa. paricchÄ“da -- `exact definition, limit, division', Pk. paricchÄ“a --
m.; -- Si. piriseyi, Ëšsey, ËšsÄ“ `limit, extent, chapter' â†• Pa.

7815 parijvalati intr. `burns' Kir. [âˆšJVAL]
OAw. parajaraÃ¯ `blazes up' or < PRATIJVALATI.

7816 pÃ¡rijÄ• nÄ• ti `notices, learns' RV. [âˆšJÃ±Ä•]
Pa. parijÄ• nÄ• ti `knows accurately, recognizes', Pk. pariyÄ• á¹‡aÃ¯; Woá¹-.
pirÄ• ËŠn -- `to know, recognize'; S. paryÄ• á¹‡u, Ëšá¹‡o m. `counsel,
thought, assignation'; WPah.pÄ• á¸• . paryanaá¹‡ `to recognize', paá¹….
paryaá¹‡nÄ• , cur. paryÄ• á¹‡á¹‡Ä• .

parijÅ«rá¹‡a 7817 *parijÅ«rá¹‡a `worn out'. [Cf. parijÄ«rá¹‡a -- MBh., Pa.
parijiá¹‡á¹‡a -- . -- âˆšJ&RCIRCLEMACR;]
Pk. parijuá¹‡á¹‡a -- `worn out'; Si. (SigGr) pirijun `ruined'.

7817a parijvalati: for 7815 read 7817a and transpose.

7817b *parijvÄ• layati Add. 14675.

pariá¹‡aya 7818 pariá¹‡aya m. `leading bride round fire, wedding' GrÌ¥Åšr.
[âˆšNÄ«1]
S. pará¹‡o m. `wedding', L. parnÃ£Ì„ m., khet. parnÄ• , P. parnÄ• hu m. (-- h

-- from vyÄ• h s.v. VIVÄ• HÃ¡ --).

7819 pÃ¡riá¹‡ayati `leads round' RV., `marries (a wife)' MBh. [âˆšNÄ«1]
Pa. pariá¹‡Ä“ti `leads round'; Pk. pariá¹‡Ä“i `marries', S. pará¹‡aá¹‡u, L. parneÌ„Ìƒ dÄ• (pres. part. of parnÄ«vaá¹‡ `to marry' caus. from pass. parnÄ« -- < *PARIá¹‡Ä«YATÄ“), OMarw. paraá¹‡aÃ¯, G. paraá¹‡vuÌƒ, M. paraá¹‡á¹‡&etilde;.

pariá¹‡ayana 7820 pariá¹‡ayana n. `marrying' ÅšrS. [âˆšNÄ«1]
Pk. pariá¹‡ayaá¹‡a -- n., Ëšá¹‡Ä• -- f. `marrying', OG. pariá¹‡ayaá¹‡a n. (G. paraá¹‡ n. is deriv. of verb paraá¹‡vuÌƒ).

7821 pariá¹‡Ä• payati `causes a man to marry' PaÃ±cad. [âˆšNÄ«1]
Pk. pariá¹‡Ä• vaÃ¯ `causes to be married'; L. parnÄ• vaá¹‡ `to marry'; P. parnÄ• huá¹‡Ä• `to give in marriage' (-- h -- from vyÄ• há¹‡Ä• s.v. VIVÄ• HAYATI), H. parnÄ• nÄ• , OMarw. paraá¹‡Ä• i, G. pará¹‡Ä• vvuÌƒ.

7822 pariá¹‡Ä• mayati `ripens' ÅšvetUp., `brings to an end' R. [âˆšNAM]
Pa. pariá¹‡Ä• mÄ“ti `bends to, turns to use'; Pk. pariá¹‡Ä• mÄ“i `brings to fruition'; Ku. parnauá¹‡o `to continue, complete'; Si. pirinamanavÄ• `to set apart, offer'.

pariá¹‡Ä• ha 7823 pariá¹‡Ä• ha m. `circumference, width' MBh. [Cf. parÄ«á¹‡Ã¡h -- f. `anything enclosed' RV. -- âˆšNAH]
Pa. Pk. pariá¹‡Ä• ha -- m. `circumference, extent, disc'; Wg. zÃ£Ì„ -- pÄ• rnÄ“k `knee -- cap' (semant. cf. Yid. parvaxÌŒin `id.' < Ir. *paripaqana -- NTS xvii 318).

7824 pariá¹‡indati, pariniËš `blames greatly' MBh., parinindana -- n. PÄ• á¹‡.gaá¹‡a. [âˆšNIND]
K. prinun `to reproach', prinan m. `censure': < *p(a)rininun or < *praninun < PRAá¹‡INDATI.

pariá¹‡Ä«ta 7825 pariá¹‡Ä«ta `married' MBh. [âˆšNÄ«1]
Pk. pariá¹‡Ä«a -- , Ëšá¹‡iya -- `married'; L. parniÄ• (Ju. ËšnÄ«Ä• ) m., parnÄ« f. `married person'; H. parnÄ« f. `bride, maiden'; OMarw. 3 sg. f. pret. paraá¹‡Ä«.

7826 *pariá¹‡Ä«yatÄ“ `is married'. [âˆšNÄ«1]
NiDoc. pariniyaá¹• ti 3 pl. pres., Pk. pariá¹‡Ä«yamÄ• á¹‡a -- , Ëšá¹‡ijjaá¹• ta -- pres. part.; L. parnÄ«jaá¹‡, parnÄ«vaá¹‡ `to be given in marriage', awÄ• á¹‡. parnivuá¹‡.

pariá¹‡Ä“tavya 7827 pariá¹‡Ä“tavya `to be given in marriage' PaÃ±cad. [âˆšNÄ«1]
Pk. pariá¹‡Ä“yavva -- `to be married'; L. parnevÄ• m. `marriage'.
Addenda: pariá¹‡Ä“tavya -- : L. parnevÄ• rather < *PARIá¹‡Ä“TRA -- .

pariá¹‡Ä“tra 7828 *pariá¹‡Ä“tra `wedding'. [âˆšNÄ«1]
G. pará¹‡etar, paá¹‡tar, pará¹‡et n. `wedding, wife'.
*PÄ• RINÄ“TRA -- .
Addenda: *pariá¹‡Ä“tra -- `wedding'. [Cf. pariá¹‡Ä“trÌ¥ -- m. `husband' KÄ• lid. -- âˆšNÄ«]
L. parnevÄ• m. `marriage' (< early MIA. *pariá¹‡Ä“ta<-> rather than < PARIá¹‡Ä“TAVYA -- since -- vy > S. L. P. -- b -- as KARTAVYA -- , *SÄ“CITAVYA -- , *SÄ“VYA --).

paritapikÄ• 7829 *paritapikÄ• `frying pan'. [Cf. *TAPAKA -- and pÃ¡ritapat `burns all round' RV. -- âˆšTAP]
H. paruÄ« f. `pan for parching grain'.

7830 parÃ-tas `round about' AV., `everywhere, all around' MBh. [PÃ¡RI]
Pa. paritoÌ„ `around'; NiDoc. paride with gen. `from'; Pk. paridoÌ„ `all round', Si. piri.

7831 *paritrÌ¥á¹£yati `longs for', paritrÌ¥á¹£ita -- KÄ• raá¹‡á¸• . [âˆšTRÌ¥á¹£]
Pa. paritassati `shows longing for'; Si. piritÃ¤suma `prayer, request' EGS 106 with (?): prob. â†• Pa.

7832 parityajati `abandons' Mn. [âˆšTYAJ]
Pa. pariccajati `gives up, rejects', AÅ›.shah. man. paritijitu absol., dh. jau. palitijitu, kÄ• l. palitiditu, gir. paricajitpÄ• ; Pk. pariccayaÃ¯ `abandons', pariccia -- `thrown away or up'; -- Kho. (Lor.) pÉ™riÄ• ik, pÉ™reÄ• ik `to throw, throw away' (or < *PRARÄ“CYATÄ“; and prob. to be separated from perÄ‹ -- , pehÄ‹ -- `to leave, place, throw' NTS xii 194).

Addenda: parityajati: Kho. (Lor.) pÉ™riÄ• ik, pÉ™reÄ• ik `to throw away' > *perÄ• ik > *pehÄ‹ik > peÄ‹hik (so BKhoT 72 who derives from *UPARIC --): but, if rightly pareÄ• hik (BelvalkarVol 94), rather < *PARÄ“CCHATI.

paritrÄ• 7833 *paritrÄ• `protection'. [Cf. paritrÄ• á¹‡a -- n. Mn., Pk. parittÄ• á¹‡a -- n. -- âˆšTRAI]
Pa. parittÄ• -- f., Ëšta -- n. `protection'; Si. pirita `protection (by charms)'.

paritrÄ• sa 7834 paritrÄ• sa m. `fright' MBh. 2. *paritrÄ• sin -- `frightening'. [âˆšTRAS]
1. Pk. parittÄ• sa -- m. `sudden fear'; Si. piritÃ¤s `fear'
2. Si. piritÃ¤s adj. `oppressing'.
*paritrÄ• sin -- `frightening' see prec.

7835 pÃ¡ridadhÄ• ti `sets round' RV., `puts on (clothes)' AV. 2. pÃ¡ridhÄ• payati `causes to put on, clothes with' AV. 3. Pp. pÃ¡rihita -- RV. [âˆšDHÄ•]
1. Pa. paridadhÄ• ti, paridahati, paridahÄ“ti, paridhÄ“ti `puts on (clothes), wears', Pk. parihaÃ¯, pahiraÃ¯, fut. parihÄ• issaÃ¯, parihissaÃ¯; Kho. purdÃºik `to cover oneself, put on a cloak' (< *pordoh -- < par(i)dadh -- ?); K. pairun, pÃ¶run `to put on, wear', S. paraÌ„Ì†haá¹‡u, paharaá¹‡u, WPah. jaun. paharnoÌ„Ìƒ, Ku.gng. pe_r*l_&rtodtilde;, N. pairanu, MB. parhe, B. parÄ• (ODBL 509 < paridhÄ«yatÄ“), Or. paharibÄ• , pÄ• huribÄ• , Mth. Aw.lakh. pahirab, Bhoj. pahiral, H. pahirnÄ• , OMarw. paharaÃ¯, OG. pahiraÃ¯, G. pahervuÌƒ.
2. Pa. paridahÄ• pÄ“ti (after simplex) `to clothe', Pk. absol. parihÄ• ivi, pahirÄ• vÄ“i, K. pairÄ• wun, S. paharÄ• iá¹‡u, P. pahirÄ• uá¹‡Ä• , Ku. pahrÅ«á¹‡o, pairoá¹‡o, N. pairÄ• unu, B. parÄ• na, Or. paharÄ• ibÄ• , parÄ• ibÄ• , Mth. pahirÄ• eb, OAw. pahirÄ• i, H. pahrÄ• nÄ• , OMarw. pret. paharÄ• yo, G. paherÄ• vvuÌƒ; -- Bi. pahrÄ• wÄ• `clothes', M. pehrÄ• v m.
3. Pk. pahiriya -- `clothed'; N. pret. pairyo `put on', H. pahirÄ• .
Addenda: pÃ¡ridadhÄ• ti. 1. S.kcch. perá¹‡Å« `to wear (clothes)'; Garh. pernu `to put on (clothes)'.

7836 paridÄ• payati `causes to be given' MBh. [pÃ¡ridadÄ• ti `gives up' RV., Pk. paridijjaÃ¯ `is given', pariyÄ• á¹‡a -- n. `general gift'. -- âˆš DÄ• 1]
Ku. paryÅ«á¹‡o `to give a share to everyone, distribute'. -- See PÃ¡RÄ«TTA

-- .

7837 paridÄ“vati `wails' MBh. [âˆšDIV3]
Pa. paridÄ“vati `laments'; KharI. parideva -- `lamentation'; Pk. paridÄ“vaÄ“ `laments'; M. paravá¹‡&etilde; `to groan, moan'.

paridhÄ• ËŠna 7838 paridhÄ• ËŠna (ËšnÃ¡ -- ÅšBr.) n. `garment, (esp. undergarment)' AV. [âˆšDHÄ•]
Pk. parihaÌ„Ì†á¹‡a -- n. `garment'; Dm. pyÄ“rÃ¡Ìƒ Ì„Ä« `shirt', Bshk. pÄ• ËŠren, Tor. puÄ• ËŠn, Phal. perá¹“á¹‡ m.; S. pahirÄ• á¹‡u m. `shirt' (paharaá¹‡u m. `clothes' der. from verb s.v. PÃ¡RIDADHÄ• TI), parhyÄ• á¹‡Ä« f. `the turban and mantle given to bridegroom and his party by bride's father'; N. pairan `clothes', Or. paharaá¹‡a, paraá¹‡a, Mth. parihan, H. pahirnÄ• m., OG. pahiraá¹‡a, G. paheraá¹‡ n., M. pehraá¹‡ n. -- Kho. pirÄ• an

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`shirt, woman's shirt' â†• Pers. pÄ“rÄ• han (and poss. also forms of Dm. Bshk. Tor. AO xviii 247).
pÃ¡ridhÄ• payati see PÃ¡RIDADHÄ• TI.

paridhÄ• ya 7839 paridhÄ• ya m. `receptacle for water', Ëšaka -- m. `fence' lex. [âˆšDHÄ•]
Bi. (Patna) pariyÄ• , (SWShahabad) parÄ• i `saucer used as a cover for other vessels'.
parinindati see PARIá¹‡INDATI.

7840 parinirvÄ• ti `is completely extinguished' Lalit. [âˆšVÄ• 2]
Pa. parinibbÄ• ti, ËšbÄ• yati `is completed, is emancipated from desire'; Pk. pariá¹‡ivvÄ• yaÃ¯ `is calmed, gets salvation'; -- Si. pirinivanavÄ• `to die'

(ES 54) â†• Pa.?

7841 pÃ¡ripatati `flies or runs about' RV., `leaps down from' MBh. [âˆšPAT]
Pa. paripaá¹-ati `comes to ruin'; Pk. parivaá¸• aÃ¯ `falls'; G. parvaá¹›vuÌƒ
`to be becoming, be fitting, be possible, turn out at (in price)'.

7842 paripantha -- , Ëšam `in the road' PÄ• á¹‡., paripanthÃ-n<-> `standing
in the way, hindering' RV., Ëšthika -- m. `adversary' MBh. [PÃ¡NTHÄ• --]
Pa. paripantha -- m. `ambush, obstacle'; Pk. paripaá¹• thaga -- , Ëšthiga --
, Ëšthia -- , parivaá¹• thi -- m. `enemy'; Si. pirivat `danger'.
*paripavati see PÃ¡RIPUNÄ• TI.

paripavana 7843 paripavana n. `cleaning, winnowing' Kull., `winnowing
basket' Nir. [Cf. PÃ¡RIPUNÄ• TI. -- âˆšPÅ«]
Wg. parÃ©n `sieve', PaÅ¡.chil. pÃ¤erá¸—n, kuá¹›. parÄ«ËŠn, al. parÅ«n, Gaw.
pairÅ«n; Kho. (Lor.) p*lrÅ«n `sieve for flour (made of skin strips)', Bshk.
pÃ¡reá¹‡, Tor. poÌ„Ã©n, Phal. parÅ«á¹‡; K. paryunu m. `sieve, strainer', L.
parÅ«á¹‡ m., khet. paá¹›Å«n (LSI: mistake for parÅ«á¹‡?), awÄ• á¹‡. prÅ«á¹‡,
WPah. (Joshi) priuÌƒá¹‡i f. -- Si. perahana sb. `straining, filtering',
penÄ“raya `sieve' rather < PARISRÄ• VAá¹‡A -- . <-> Kaf. and Dard. forms less
likely < *PARIVÄ“CANA -- or, with IIFL iii 3, 146, < PARIKIRAá¹‡A -- .

paripÄ• á¹-ha 7844 paripÄ• á¹-ha m. `full description in detail' MBh.
[âˆšPAá¹-H]
M. parvaá¸• f. `lengthy and tedious account, wearisome detail'.

7845 pÃ¡ripunÄ• ti `strains' RV. 2. *paripavati (cf. pÃ¡vatÄ“ RV.). 3.
pÃ¡ripÅ«ta -- `strained, winnowed' RV. [See PARIPAVANA -- . -- âˆšPÅ«]
1. Kho. (Lor.) pvrvnik `to sift'.
2. Si. peraá¹‡avÄ• `to strain, filter' or < *PARISRÄ• VAYATI Add.
3. Pk. paripÅ«ya -- `strained', Si. pret. peruvÄ• .
pÃ¡ripÅ«ta -- see prec.

paripÅ«ya 7846 *paripÅ«ya `purulent'. [âˆšPÅ«Y]
G. paru n. `puss, purulent matter' or < *PRAPÅ«YA -- ?

paripÅ«rá¹‡a 7847 paripÅ«rá¹‡a `quite full' KauÅ›. [âˆšP&RCIRCLEMACR;]
Pa. Pk. paripuá¹‡á¹‡a -- `filled'; Si. piruá¹‡u `filled, completed' (or

pret. of pirenavÄ• s.v. PÅ«RAYATI).
*paribuddha -- `understood' see next.

7848 *paribudhyatÄ“ `understands'. 2. Pp. *paribuddha -- . 3. *paribÅ«á¸• ha -- . [Cf. pariboÌ„dhana -- n. `exhortation' KÄ• d. -- âˆšBUDH]
1. NiDoc. paribujiÅ›atu fut. `understand'; Ash. puruz -- , purez -- `to hear'; Wg. prÅ«Ç° -- , prÅ«Ì¤Ç° -- `to enquire about, get informed about'; Bashg. purÇ° -- `to recognize, think'; Woá¹-. parz -- `to understand, be able'; Gaw. parÅ«ËŠz -- `to understand', Bshk. pÅ«rÇ°Ã¡ -- ; Sh.gil. pÄƒrÅ-Å¾Ã³Ä-kiÌ¯ `to hear, understand', koh. pÄƒrÅ-Ç°oÌ„ná¹·, gur. pÄƒrÅ-Å¾oÌ„ná¹·; S. purjhaá¹‡u; -- K. parzanawun `to recognize' (X zÄ• nun < JÄ• NÄ• ËŠTI?).
2. Sh. pp. pÄƒrÅ-ËŠdÅ-, S. pp. purdho.
3. S. parÅ«á¹›aá¹‡u `to understand, think', parÅ«á¹›a f. `understanding, opinion'.
*paribÅ«á¸• ha -- `understood' see prec.

pariboÌ„dha 7849 pariboÌ„dha m. `reason' Åšak. [âˆšBUDH]
S. paro, paru m. `consciousness, knowledge, search'.

paribhÄ• á¹‡á¸• a 7850 paribhÄ• á¹‡á¸• a n. `furniture, utensils' &capamacr;past. [BHÄ• á¹‡á¸• A -- 1]
Pa. paribhaá¹‡á¸• a -- `plastered flooring' Kern Toev i 36; NiDoc. parivanae dat. `stock of provisions carried by a horse' Burrow KharDoc 104; -- Si. piribaá¸• a `smearing, rubbing on' (EGS 106) â†• Pa.

pÃ¡ribhinna 7851 pÃ¡ribhinna `broken, split' ÅšBr. [âˆšBHID]
Pa. paribhinna -- `broken'; -- Si. piribun `destroyed' (EGS 106) prob. â†• Pa.; -- cf. Pk. paribhiá¹• daÃ¯, palibh `breaks'.

pÃ¡ribhÅ«ti 7852 pÃ¡ribhÅ«ti f. `superiority' RV., `injury' KathÄ• s. [Cf. paribhÅ«ta -- `overcome' Pur., Pk. parihÅ«a -- . -- âˆšBHÅ«]
Si. piri `enforcement, stress'?
*parima -- `furthest' see PARAMÃ¡ -- .

7853 parimardati `rubs, strokes' MBh., `wipes away' R. [âˆšMRÌ¥D1]
Pa. parimaddati `rubs, shampoos, crushes'; Pk. parimaddaÃ¯ `rubs'; Si. pirimaá¸• inavÄ• `to rub, stroke'.

parimala 7854 parimala m. `copulatory pleasure' Kir., `fragrance arising from the tituration of substances' KÄ• v., `fragrance' Kir. [âˆš*MAL1]
Pk. parimala -- m. `fragrance'; -- G. pimaá¸· m. `fragrance', pimaá¸·vuÌƒ `to give out a sweet odour'?
Addenda: parimala -- : Ko. parmaá¸·a `fragrance', parmaá¸·tÄ• `is fragrant'.

parimÄ• ËŠá¹‡a 7855 parimÄ• ËŠá¹‡a n. `measure' RV. [âˆšMÄ•]
Pa. Pk. parimÄ• á¹‡a -- n. `measure, extent, limit'; P. parvÄ• á¹‡, parmÄ• á¹‡ `measure, quantity, equality (of age)'; Bi. pariyÄ• nÄ« `scales (usu. a goldsmith's)'; G. parmÄ• á¹‡uÌƒ n. `measure' (or < PRAMÄ• á¹‡A --).

parimÄ• ËŠrja 7856 parimÄ• ËŠrja m. `stroking' PÄ• á¹‡.vÄ• rtt. [âˆšMRÌ¥J]
Si. pirimada sb. `rubbing, polishing'.

7857 *parimÄ• rjati `rubs'. [Cf. pÃ¡rimÄ• rá¹£á¹-i `wipes all round' RV., `touches lightly, strokes' MBh. -- âˆšMRÌ¥J]
Pa. parimajjati `rubs, strokes', OSi. pirimanÌ†dinu, Si. pirimadinavÄ• .

parimÄ• rjana 7858 parimÄ• rjana n. `wiping off' KÄ• tyÅšr.
Pa. parimajjana -- n.; K. parmÅ«zun, dat. Ëšzanas m. `wiping off, the emptying of the remains in the vessels (esp. after making offerings)'.

7859 pÃ¡rimrÌ¥Å›ati `touches' RV. 2. parimrÌ¥Å›yatÄ“ `is touched' SuÅ›r. [âˆšMRÌ¥Å›]
1. Pa. parimasati `touches, strokes'; Pk. parimusaÃ¯ `strokes, rubs'; OM. pariá¹• vasaá¹‡eá¹• `to touch, experience'; Si. pirimasanavÄ• , ËšmahaËš `to eke out'.
2. P. palosá¹‡Ä• , panoËš `to stroke, rub with the hand'?
parimrÌ¥Å›yatÄ“ see prec.

pariyaá¹-á¹-a 7860 *pariyaá¹-á¹-a `wandering washerman'. [paryaá¹-aka -- m. `tramp' MrÌ¥cch.com. -- âˆšAá¹-]
Pk. pariaá¹-á¹-a -- m. `washerman', S. parÄ«á¹-u m.; G. pariyaá¹-, Ëšyeá¹- m. `washerman who goes round collecting clothes'; M. parÄ«á¹- m. `washerman'.
*pariyanta -- `boundary' see PARYANTÃ¡ -- .
*pariyasta -- `thrown about' see PARYASTA -- .

pariyÄ• á¹‡a -- see PARYÄ• á¹‡A -- 1.
*pariyÄ• pta -- `completed' see PARYÄ• PTA -- .

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7860a *pariyÄ• vartaka -- `revolving'. [Cf. paryÄ• varta -- m. `exchange' BhP., paryÄ• ËŠvartatÄ“ `turns round' RV. -<-> âˆšVRÌ¥T1]
N. palyÃ£Ì„á¹-o, pal&etilde;á¹-o `millstone': very doubtful.

7861 *pariyuá¹£ita -- , paryuá¹£ita -- `stale' Mn. 2. *pariyuá¹£á¹-a -- , paryuá¹£á¹-a -- `old, faded' BhP. 3. *parivasya -- `to be kept overnight'. [Cf. parivasati `stays' KÄ• tyÅšr., Pk. parivasaÃ¯ `stays overnight'. -- âˆš VAS2]
1. Pk. pari(v)usia -- , parijusia -- `stale'; M. pÄ• rusá¹‡&etilde; `to become stale'.
2. Pa. parivuá¹-á¹-ha -- `staying ( a period'); G. pÄ• roá¹-h `decayed through long disuse'; -- Pa. Pk. parivuttha<-> `having stayed' (with -- tth -- from *parivasta -- ); S. pÄ• rÅ«tho `stale', L. parÅ«thÄ• `stale', m. `food cooked overnight'.
3. P. parossÄ• m. `food set aside for one who has not joined the party, food to be sent to a friend'; M. pÄ• ravsÄ• , pÄ• rosÄ• `stale', m. `one who has not yet performed his daily ablutions'.

pariyÄ“á¹£a 7862 *pariyÄ“á¹£a `searching for'. [Cf. á¸—á¹£a -- m. `act of seeking' RV. -- âˆšIá¹£2]
Si. piriyasa `seeking'.

7863 *pariyÄ“á¹£ati -- , paryÄ“á¹£ati `seeks for' ChUp. 2. *pariyÄ“á¹£aá¹‡Ä• -- , paryÄ“á¹£aá¹‡Ä• -- f. `investigation' PÄ• á¹‡.vÄ• rtt. [âˆšIá¹£2]
1. Pa. pariyÄ“sati `seeks for'; M. pariyesá¹‡&etilde;, parisá¹‡&etilde;,

Ëšrasá¹‡&etilde; `to listen, hear', caus. parisaviá¹‡&etilde;.
2. Pa. pariyÄ“sana -- n., ËšnÄ• -- f. `search, enquiry', Pk. pariÄ“saá¹‡Ä•
-- f.; Si. piriyasun `searching'.

7864 pÃ¡riraká¹£ati `guards well' RV., `keeps' Mn. [âˆšRAKá¹£]
Pa. parirakkhati `guards', Pk. parirakkhaÃ¯; -- H. parakhnÄ•  `to obtain,
secure' or < PRARAKá¹£ATI.

parirÄ• va 7865 *parirÄ• va `reverberation'. [âˆšRU]
S. parlÄ• u m. `reverberation, echo, sound, voice'.

7866 *parilaá¹-ati `turns over'. [âˆš*LAá¹-]
Si. peraá¸·anavÄ• `to upset' (H. Smith JA 1950, 195 < Pk. pariyalla --
replacing PÃ¡RIVARTATÄ“).

7867 *parivabhati `weaves round'. [âˆšUBH]
OH. pirohanÄ• `to plait, weave on, string (beads &c.)', but see PARIVAYATI.

parivayaá¹‡a 7868 *parivayaá¹‡a n. `weaving round'. [âˆšVÄ“]
K. piranun `to string (beads &c.)'.

7869 parivayati `interweaves' BhP. [Cf. pÃ¡ryuta -- `set with' ÅšBr. --
âˆšVÄ“]
K. pirun `to string (beads &c.)'; H. pironÄ•  `to plait, weave on, string
(pearls &c.), thread a needle' (in view of OH. pirohanÄ• poss. <
*PARIVABHATI); -- altern. < PRÃ¡VAYATI or PRATUDATI: L.awÄ• á¹‡. parovuá¹‡
`to perforate (with a needle), wreathe'; P. paroá¹‡Ä• , pirËš, purËš `to
string (beads &c.)'.
Addenda: parivayati [Cf. Ir. *pariwaya -- in Sar. parwey -- `to wrap', Sogd.
prw'y -- EVSh 60]

7870 pÃ¡rivarati `surrounds, keeps back' RV. [âˆšVRÌ¥1]
Pk. parivaria -- `surrounded', OG. parivariu.

parivarta 7871 parivarta m. `revolving' SÅ«ryas., `exchange' YÄ• jÃ±., Ëšaka
-- `causing to turn round' KathÄ• s., m. `barter' Vas. [âˆšVRÌ¥T]
Pa. parivatta -- m. `exchange', Ëšaka -- m. `circle', parivaá¹-á¹-a -- m.
`round, succession'; Pk. parivatta -- , pariaá¹-á¹-a -- m. `overturning,

exchange'; Bi. paretÄ• , partÄ• `winder on which thread is wound off from spinningwheel'; H. paretÄ• , partÄ• m. `large reel', paretÄ« f. `small reel', G. partÄ« f.; M. parvat m. `business dealing'. -<-> See *PALLAá¹-á¹- -- .

7872 pÃ¡rivartatÄ“ `revolves, turns round' RV., `changes' MBh. 2. pÃ¡rivartayati `rolls near' RV., `exchanges' MBh., `oversets' R. [âˆšVRÌ¥T]
1. Pa. parivattati tr. `turns round', intr. `changes'; Pk. parivattaÃ¯, pariyattaÃ¯, parivaá¹-á¹-aÃ¯ tr. and intr. `revolves, overturns'; PaÅ¡. paraá¹-i -- tr. `to turn round' Buddruss Woá¹- 120, Woá¹-. parthÄ• -- (or poss. < *pariyasta -- s.v. PARYASTA --); Gaw. parati -- `to fall'; Gau. pÄ• rtoÌ„n `fallen'; Sv. parat -- intr. `to turn round', paratw<-> tr.; L. partaá¹‡ intr. `to return', partÄ• vaá¹‡ tr.; P. partaá¹‡Ä• `to change the side of anything by turning it', partÄ• uá¹‡Ä• `to examine, try'; G. paratvuÌƒ `to pound into a fine powder'; M. paratá¹‡&etilde; intr. `to turn, revolve, return'; <-> Si. peraá¸·anavÄ• `to upset' (H. Smith JA 1950, 195 < Pk. pariyalla -- replacing parivarta --) rather < *PARILAá¹-ATI.
2. Pa. parivattÄ“ti `causes to turn round or twist'; NiDoc. pariyaá¹-itaá¹• ti `they exchanged', parivaá¹-ida; S. pará¹-aá¹‡u `to pour into a mould, spill'; M. paratá¹‡&etilde; tr. `to return, turn over'.
See *PALLAá¹-á¹- -- .
pÃ¡rivartayati see prec.
*parivasta -- `having stayed overnight' see *PARIYUá¹£ITA -- .
*parivasya -- `to be kept overnight' see *PARIYUá¹£ITA -- .

7873 pÃ¡rivahati `carries round' RV., `flows round' TS. [âˆšVAH]
Pa. parivahati `carries (children) about'; Pk. parivahaÃ¯ `conducts'; H. parohnÄ• `to draw off water in a leather bucket, to irrigate'. -- See PARIVÄ• HA -- .

parivÄ• á¹-a 7874 *parivÄ• á¹-a `surrounding fence'. [VÄ• á¹-A -- 1]
S. palvÄ• á¹›o, Ëšveá¹›o m. `wall or fence round a house, wall or screen round a roof, screen'; G. parvÄ• á¹› f. `a village fence, precincts of village or town'.

parivÄ• dÃ¡ 7875 parivÄ• dÃ¡ m. `blame' AV. [âˆšVAD]
Pk. parivÄ• da -- , parÄ-Ì„vÄ• ya -- m. `blame'; H. paruÄ• m. `disgrace, exchange of insults'; Si. pirivaya `disgrace'.
Addenda: parivÄ• dÃ¡ -- see â€ *PRAVÄ• DYA -- .

parivÄ• ra 7876 parivÄ• ra m. `cover, surroundings' MBh., `hedge' Gal. 2. `followers' MBh. [âˆšVRÌ¥1
1. Pa. parivÄ• ra -- m. `surroundings'; NiDoc. parivara `enclosure', Pk. parivÄ• ra -- ËšÄ• la -- , pariÄ• la -- n. `sheath'; K. paÌ‡liyÄ• r f. `fence, hedge'; N. parelo `eyelash' H. Smith BSL 101, 116.
2. Pa. parivÄ• ra -- m. `entourage, followers'; KharI. parivara -- `company'; Pk. parivÄ• ra -- , ËšÄ• la -- , pariÄ• la -- m. `attendants'; P. parvÄ• r m. `family (including progenitors, descendants, dependants)'; N. pareli `hon. term for a married woman'; A. pariyÄ• l `family, family members'; G. parvÄ• r m. `family, dependants'; -- Si. pirivara `attendants' (EGS 107) is â†• Pa.

7877 pÃ¡rivÄ• rayati `surrounds' AV. [âˆšVRÌ¥1]
Pa. parivÄ• rÄ“ti `surrounds', Pk. parivÄ• rayaá¹• ta -- ; Si. pirivaranavÄ• `to surround (as followers)'.

7878 parivÄ• ha -- , parÄ«vËš m. `overflow of a tank, channel to draw off excess water' MBh. [Cf. parivÄ• hÃ-n -- `overflowing' VS. -- âˆšVAH]
Pk. parivÄ• ha -- m. `overflow'; H. parohÄ• m. `large leather bucket for drawing water in'; M. parvÄ• m. `water -- channel', parhyÄ• m. `streamlet, brook'; -- H. pareh, ËšhÄ• m. `land flooded before ploughing'? -- See PÃ¡RIVAHATI.

pariviá¹£á¹-a 7879 pariviá¹£á¹-a `offered (as food)' KÄ• tyÅšr. [âˆšVIá¹£]
Pk. pariviá¹-á¹-ha -- `served (of food)'; P. parÄ«á¹-hÄ• m. `a quantity of food given to a relative on a joyful occasion' (Ä« fr. pres. parÄ«há¹‡Ä• < PÃ¡RIVÄ“á¹£ATI).

parivrÌ¥tta 7880 parivrÌ¥tta `turned round' MBh. [âˆšVRÌ¥T]
Pa. parivatta -- `exchanged', Pk. pari(v)atta -- ; Si. piruvaá¹-a, pirivËš `garment sent by a washerman in place of one being washed'.

parivrÌ¥tti 7881 parivrÌ¥tti f. `turning' MBh., `exchange' BhP. [âˆšVRÌ¥T]
Pk. parivitti -- f. `turning back'; -- Si. pirivÃ¤tiya `overturning, change'
(EGS 107) is, with t, â†• Pa. *parivatti -- .

parivÄ“cana 7882 *parivÄ“cana `sifting'. 2. *parivÄ“cya -- `to be sifted'.
[Cf. *VICYATÄ“. -- âˆšVIC]
1. Poss. Dard. forms listed s.v. PARIPAVANA -- .
2. Dm. parÄ“ËœËŠÄ• i `sieve', Kal.rumb. parÃ©Ä• (â†' or poss. â†• Par.
parÄ«Ä• -- , Shgh. parwÄ«z -- `to sift' Morgenstierne IIFL i 280, BSOS viii
671). -- Ash. pá¸—iÄ‹É™, pá¸—Ä‹Ã¤ `sieve', Wg. p&omacrtodtod;Ä• a, Kt.
pÅ¡&atildedotdot; rather < *PATIVÄ“CYA -- .
*parivÄ“cya -- `to be sifted' see prec.
Addenda: *parivÄ“cana -- [Cf. Ir. *pariwaiÄ• a -- in Shgh. parwÄ“j -- `to
sow, sift', Rosh. Brt. parwÄ«zd, Yazgh. pÉ™rwiÇ° -- EVSh 60]

parivÄ“á¹‡a 7883 *parivÄ“á¹‡a `monk's or nun's cell' BHS ii 330.
Pa. parivÄ“á¹‡a -- n. `id.', Si. piriven, Ëšeá¹‡a.

parivÄ“Å›a 7884 parivÄ“Å›a (v.l. parivÄ“á¹£a -- 2) m. `circle' MBh.
[âˆšVIÅ›]
Pa. parivÄ“sa -- m. `halo round moon or sun'; Pk. pari(v)Ä“sa -- m.
`circuit, wrapping up'; M. parÅ«s, parsuÌ„Ìƒ n. `enclosure round a house
(esp. round the back part)'; -- Si. pirivesa `disc of sun or moon, halo'
(EGS 107) â†• Pa.
Addenda: parivÄ“Å›a -- see â€ *PARIVÄ“Å›ATI.
WPah.poet. pÉ™á¸·eÅ› m. `winding' Him.I 124 (Eastern form with -- á¸· --
poss. due to the collision of PARIVÄ“Å›A<-> and PARIVÄ“á¹£A -- as often in
Sk. texts).

7884a â€ *parivÄ“Å›ati `surrounds', pÃ¡riviÅ›ati `besets, besieges' TS.,
parivÄ“Å›ana -- n. `circumference of a wheel' MBh., pÃ¡rivÄ“Å›as -- m.
`neighbour' AV. [âˆšVIÅ›]
WPah.ká¹-g. pÉ™á¸·e/Å›á¹‡Ãµ `to wrap, wind'.

parivÄ“á¹£Ã¡ 7885 parivÄ“á¹£Ã¡1 m. `serving of food' AV. [âˆšVIá¹£]
Ku. parauso, paroso m. `a meal for one person placed before him in a dish';
Or. parasÄ• `serving of food'; H. parosÄ• m. `dish of food sent to neighbour
or friend or offered to guest'.
parivÄ“á¹£a -- 2 `circle' see PARIVÄ“Å›A -- .
Addenda: parivÄ“á¹£a -- 1: S.kcch. pÄ• rÄ«so m. `dish of cooked food served
on some special occasion'.

parivÄ“á¹£aka 7886 parivÄ“á¹£aka m. `one who serves food' MBh. [âˆšVIá¹£]
Pa. parivÄ“saka -- `serving at meals'; P. parÄ«hÄ• m. `one who serves food
at table' (paroÌ„ssÄ• m. `id.' â†• H.?).

parivá¸—á¹£aá¹‡a 7887 parivá¸—á¹£aá¹‡a n. `attendance, serving at meals'
ÅšBr. [âˆšVIá¹£]
Pa. parivÄ“saá¹‡Ä• -- f. `serving food', Pk. parivÄ“saá¹‡a -- n., Ëšá¹‡Ä• --
f., parÄ«saá¹‡a -- n.; P. parÄ«há¹‡Ä« f. `distributing food'; Or.
parasuá¹‡Ä«, parusËš, parasÄ• á¹‡a, parusËš `serving a meal'.

7888 pÃ¡rivÄ“á¹£ati `attends, serves food' AV. [âˆšVIá¹£]
Pa. parivisati `waits upon, serves with'; Pk. pari(v)Ä“saÃ¯ `serves food';
L. prÄ«há¹‡Ä• `to serve a meal', P. parÄ«há¹‡Ä• , B. parasÄ• (ODBL 332
wrongly < parivÄ“Å›ayati), Or. parusibÄ• , parasËš, Bhoj. parosal, OAw.
parosaÃ¯, parasaÃ¯; H. parosnÄ• `to offer food to a guest or send to a
neighbour' (â†’ P. parosá¹‡Ä•); OMarw. purÅ«saÃ¯, purasËš `serves a meal';
OG. prÄ«saÃ¯ `serves', G. parÄ«svuÌƒ, parasËš `to serve faithfully',
pirasvuÌƒ `to serve a meal'.
Addenda: pÃ¡rivÄ“á¹£ati: S.kcch. parasá¹‡Å« `to serve (food)'.

7889 pÃ¡rivyayati, ËštÄ“ `wraps oneself up' RV. [âˆšVYÄ“]
Si. peravanavÄ• `to wrap round, cover, double'.

parivyÄ• varta 7890 *parivyÄ• varta `exchange'. [Cf. PARIVARTA -- and
VYÄ• VARTA -- . -- âˆšVRÌ¥T]
OSi. parivavaá¹-a `exchange (?)' EZ iii 116.

7890a pÃ¡rivrajati Add. 14676.

7890b *pariÅ›Ä• lÄ• -- Add. 14677.

pariÅ›uddha 7891 pariÅ›uddha `cleaned' MBh. [âˆšÅ›UDH]
Pa. Pk. parisuddha -- `purified'; -- Si. pirisudu, Ëššidu `clean, pure, chaste' (EGS 107) is â†• Pa.

pariÅ›rama 7892 pariÅ›rama m. `fatigue, pain' MBh. [âˆšÅ›RAM]
Pa. parissama -- m. `fatigue, toil'; Pk. parissama -- , parÄ«sama -- `effort'; G. parÄ«sÉ” m. `pain, distress, adversity'.

pariá¹£Ã¡d 7893 pariá¹£Ã¡d `surrounding' RV., f. `assembly' ÅšBr. [âˆšSAD]
Pa. Pk. parisÄ• -- f. `assembly', AÅ›.man. shah. pariá¹£a, gir. parisÄ• , kÄ• l. dh. palisÄ• ; L. parh&etilde; f., (Ju.) parehÃ£Ì„ m. `meeting, panchayet'; P. parhe, parihÄ• , parhÄ• f. m. `assembly, council'; -- Si. pirisa `retinue, followers' (EGS 107) is prob. â†• Pa.

pariá¹£kÄ• ra 7894 pariá¹£kÄ• ra m. `ornament' MBh. [âˆšSKRÌ¥, KRÌ¥1]
Pa. parikkhÄ• ra -- m. `apparatus'; -- Si. pirikara `ornament, requisites' â†• Pa.?

7895 pÃ¡riá¹£á¹-hÄ• payati `besets, surrounds' AV., `places near' KathÄ• s. [âˆšSTHÄ•]
Pk. pariá¹-á¹-haÌ„Ì†vÄ“i `sets up, leaves, deserts'; OG. paraá¹-havaÃ¯ `places' (Dave GujLg 158 wrongly < pratiá¹£á¹-hÄ• payati), G. paraá¹-hvuÌƒ `to settle' (whence pará¹-haá¹‡ n. `dowry').

parisÄ«man 7896 parisÄ«man m. `boundary' W. [SÄ«MÃ¡N --]
S. paÌƒhyaru m. `hedge, fence' < *parihÄ©va.

7896a *paristÄ• ra -- Add. 14678.

parisrava 7897 parisrava m. `flow, stream' MBh. [Cf. parisrÄ• va -- m. `efflux' SuÅ›r. -- âˆšSRU]
AÅ›.shah. gir. parisrave, man. parisave, kÄ• l. dh. palisave `stream'; Pk. parissava -- m. `stream of events'; Or. parasÄ• `urine' (or poss. â†• Sk. prasrÄ• va -- `id.'). <-> Cf. Pa. parissuta -- `overflowing'.

parisrÄ• vaá¹‡a 7898 parisrÄ• vaá¹‡a n. `straining vessel, filter' lex. [Cf. pÃ¡risravati `trickles' RV. -- âˆšSRU]

Pa. parissÄ• vana -- n. `water -- strainer', Si. perahana.

7898a *parisrÄ• vayati Add. 14679.

7899 pÃ¡riharati `leads round' TS., `puts aside' ÅšBr., `does not heed' &capamacr;past. [âˆšHRÌ¥]
Pa. pariharati `carries about, takes care of'; AÅ›. inf. palihaá¹-ave `to bring up (a child)'; Pk. pariharaÃ¯ `leaves'; L. palhraá¹‡ `to forgive, forego'; OAw. pariharaÃ¯, parahËš `forsakes', H. pariharnÄ• ; G. parharvuÌƒ `to remove, avert, abandon'.

parihasta 7900 *parihasta `having the hand round it'. [Cf. parihastÃ¡ -- m. `amulet put round the hand to secure birth of a child' AV. -- HÃ¡STA --]
Bi. parihath, Ëšhat `handle of plough'.
Addenda: *parihasta -- [Cf. Ir. *paridastya -- in Ishk. pÉ™rÄ“Å¡t, X. Sar. pardist `bracelet', Rosh. pardÄ“s, Yazgh. pÉ™rdast EVSh 58]

pÃ¡rihÄ• ra 7901 pÃ¡rihÄ• ra m. `leading round' KÄ• tyÅšr., `shunning' ÅšBr. [âˆšHRÌ¥]
Pa. parihÄ• ra -- m. `attention, care'; Pk. parihÄ• ra -- m. `serving, desertion'; PaÅ¡. parihÄ• r `exile, refugee'; Si. perahara, `protection, safety' EGS 114.

parihÄ• sa 7902 parihÄ• sa m. `jesting, ridiculing' MBh. [âˆšHAS]
Pa. Pk. parihÄ• sa -- m. `laughter, mockery'; Gy. hung. germ. peryas, wel. paias m. `fun, sport, joke'; OMth. parihÄ• sa `jesting'; H. parihaÌ„Ì†s m. `laughing'.
pÃ¡rihita -- see PÃ¡RIDADHÄ• TI.
parihÄ«á¹‡a -- see next.

7903 parihÄ«yatÄ“ `passes away' MBh. 2. Pp. parihÄ«á¹‡a -- . [âˆšHÄ• 3]
1. Pa. parihiyyati `is left, comes to ruin'; Si. pirihenavÄ• ` to waste away, be destroyed'.
2. Pa. parihÄ«na -- `deficient', Ëšaka -- m. `one who has fallen short'; Pk. parihÄ«á¹‡a -- `left, less, destroyed'; OSi. pirihuá¹‡u `wasted away', Si. pirihun `wasted, lost', pret. pirihuá¹‡Ä• .

7904 pÃ¡rÄ«ká¹£atÄ“ `observes, examines' ÅšBr. 2. parÄ«ká¹£aá¹‡a- n.

`testing' Mn. 3. parÄ«ká¹£Ä•  -- f. `inspection, test' Mn. 4. parÄ«ká¹£in -- in nÄ• á¹‡aka -- parËš m. `coin tester' W. [âˆšÄ«Ká¹£]
1. Pa. parikkhati `looks round, examines', Pk. parikkhaÃ¯, paricchaÃ¯; S. parkhaá¹‡u `to inspect'; L. parikkhaá¹‡, awÄ• á¹‡. parkhuá¹‡ `to test' (â†' K. parkhun), P. parakhá¹‡Ä• , Ku. parkhaá¹‡o, Or. parikhibÄ• , parakhËš, Bi. parkhab, (SE) parekhab, OMth. parikhaba, H. parakhnÄ• , poet. parÄ«khËš, OMarw. pass. parakhiye, OG. parikhaÃ¯, G. parakhvuÌƒ, pÄ• rËš (â†•  M.); M. pÄ• rakhá¹‡&etilde; `to examine' â†• Centre.
2. Pa. Pk. parikkhaá¹‡a -- n. `examining', H. parekhan m.
3. Pa. parikkhÄ• -- f. `examination'; AÅ›. palÄ«khÄ• ya inst. f. `self -- examination'; Pk. parikkhÄ• -- , paricchÄ• -- f. `examination', S. parkha f., L. P. parakh f.; N. parekh `recognition'; B. parakh `examination', Or. parikha, parakha, H. parakh f., OG. parÄ«khaá¸• Ä« f., G. parakh, pÄ• rËš

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f. (â†• M. or with Ä• from pÄ• rkhuÌƒ n. < *pÄ• rÄ«ká¹£ya -- ?); M. parÄ«s, Ëšras `as (in comparison)' LM 362 (pÄ• rakh f. `test' â†• Centre).
4. Pk. parikkhi -- m. `tester', Bi. parkhÄ«, (Patna) parÄ«kh, (SE.) parekhiyÄ•  `coin tester', G. parÄ«kh, parkhiyÉ" m.
Addenda: parÄ«ká¹£atÄ“: WPah.ká¹-g. (Wkc.) pÉ"Ì• khá¹‡Ãµ `to wait for': semant. difficult, but so is contamination with *pekh<-> < PRÃ¡TÄ«Ká¹£ATÄ“ Add2; Garh. parakhá¹‡u `to test'.

7905 *parÄ«cchati `serves'. [Cf. paryÄ“á¹£ati `seeks' ChUp., parÄ«á¹£á¹-i -- f. `willingness, readiness, homage' lex., `service' Naiá¹£., PRATÄ«CCHATI `welcomes' MBh. -- âˆšIá¹£2]
S. parchaá¹‡u `to serve up food', parÄ«cha, parcha f. `dish of food sent to a faqir'.

pÃ¡rÄ«tta 7906 pÃ¡rÄ«tta `given up' VS. [âˆšDÄ• 1]
S. parto `delivered in charge' (pres. st. parnaá¹‡u anal. after MIA. type vitta -- ~ viá¹• daÃ¯). -- See PARIDÄ• PAYATI.

7907 parÃºt adv. `last year' PÄ• á¹‡.
NiDoc. paru -- vará¹£a `last year'; Ap. paraá¹• `next year'; Kal.rumb. pÄ• r heman `last winter'; PaÅ¡. pÄ• r kÄ• l `last year' (IIFL iii 3, 146 infl. by Pers. pÄ• r), Kho. por, Phal. pÄ• r, Sh. par (â†' á¸Œ. poÌ†r), K. parus (-- s from?), á¸• oá¸• . parÅ«, S. paru f., L. par; P. par `last year, next year', á¸• og. paruÌƒ f. `last year', WPah.bhal. pe/rÅ«; Or. paru `last year', dial. paharu `last year, next year'; -- with unexpl. o (< *paur < paru?): Ku. por, pori `last year', N. por, pohor; G. pÉ"r `last year, next year'; Ko. porÅ«, ËšruÌ„Ìƒ `last year' (scarcely with FOK 199 < *paur(u)vam). -- NTS ii 275 compares Kaf. forms with Pers. pÄ• r: Ash. p&omacrtodtod;w `last year', Wg. pÃ¶w, Kt. pÅ«Ã¥.
PARUTTNÃ¡ -- .
Addenda: parÃºt: WPah.ká¹-g. pÉ"ÌˆÌ„r `last year', J. poÌ„'r.

paruttnÃ¡ 7908 paruttnÃ¡ `belonging to last year' PÄ• á¹‡. vÄ• rtt. [PARÃºT]
PaÅ¡.kuá¹›. paroká¹" koÌ„l `last year'; Sh. pÄƒrÅ-kÅ• Ë‹ `of last year' (â†' á¸Œ. porkvnÃ¡), S. paroko, L. paroÌ„kÄ• , G. pÉ"rukuÌƒ; -- K. parsuku `of last year' has replaced *paruku with s from parus.

paruá¹£Ã¡ 7909 paruá¹£Ã¡1 `spotted' RV.
P. pharÅ«hÄ• m. `spotted cloth'.

paruá¹£Ã¡ 7910 paruá¹£Ã¡2 `knotty' AV., `uneven, hard' MBh., `harsh, cruel' KathÄ• s. [PÃ¡RVAN --]
Pk. parusa -- `rough', Si. parusa; -- Pa. pharusa<-> `rough, hard, cruel', Pk. pharusa -- ; -- Si. paharas `hard, solid' â†• Pa.?
paruá¹£a -- 3 `Grewia asiatica' see next.

parÅ«á¹£aka 7911 parÅ«á¹£aka m. `Grewia asiatica' ÅšÄ• á¹…khÅšr., n. `its fruit', parÅ«á¹£a -- m. SuÅ›r., paruá¹£a -- 3 m.n. lex.; pÄ• ruá¹£aka -- m.n. `a species of flower' lex.
Pa. phÄ• rusaka -- m. `Grewia asiatica', S. phÄ• ruo; N. phÄ• lso `a small edible plant (Grewia asiatica?)', phosro `G. asiatica or Litsea elongata'; B. phaÌ„Ì†lsÄ• m. `G. asiatica', Or. phÄ• rasÄ• , H. phÄ• lsÄ• m., G.

phÄ• á¸·sÄ« f. `the tree', phÄ• á¸·suÌƒ n. `the berry'; M. phaá¸·Å›Ä« f. `G. asiatica', phÄ• lsÄ• (â†• H.?) m. `G. orientalis'.

7912 pÃ¡rÄ“ká¹£atÄ“ `looks at' TS. [âˆšÄ«Ká¹£]
P. parekhÄ• m. `examination'; Bi. (SE) parÄ“khab `to examine'; H. parekhnÄ• `to look all round', parekhÄ• m. `examination'. -- Or perh. < PÃ¡RÄ«Ká¹£ATÄ“ infl. by *DÄ“Ká¹£ATI, &c.

7913 *parÄ“cchati `throws away'. [âˆšIá¹£1]
Kho. pareÄ• hik `to throw away forcibly' Belvalkar Vol 94.
pÃ¡rÄ“ta -- see PRá¸—TA -- .
Addenda: *parÄ“cchati: like Kho. pareÄ• hik `to throw away', here also (Lor.) pÉ™re/iÄ• ik id. (rather than < PARITYAJATI or *PRARÄ“CYATÄ“).

7914 pÃ¡raiti `goes, goes away' RV. [âˆšI2]
Pa. parÄ“ti `sets out for, goes on to'; PaÅ¡. par -- , 1st sg. aor. parÃ¡m `I shall go', Kal. pres. sg. parÄ«m, ËšrÄ«s, Ëšreu < pÃ¡raimi, Ëšaiá¹£i, Ëšaiti. -- â†' Par. par -- `to go, become', Psht. parÄ“dÉ™l `to run' IIFL i 280.

pará¹“ká¹£a 7915 pará¹“ká¹£a `invisible' AV., parolÌ„ká¹£Ä“á¹‡a `secretly' Br. [PARÃ¡S, Ã¡Ká¹£I --]
Pa. parokkha -- `invisible', ËškhÄ• `in the absence of'; Pk. parokkha -- , parukËš `out of sight'; P. parokhÄ• `invisible', parokhe `secretly'.

parolÌ„paga 7916 parolÌ„paga `relating to something else' lex. [PÃ¡RA -- , UPAGA --]
G. parovÄ• yuÌƒ `not one's own, foreign'.
parkaá¹-Ä« -- , *parkuá¹-Ä« -- `Ficus infectoria' see PLAKá¹£Ã¡ -- .

parjÃ¡nya 7917 parjÃ¡nya m. `raincloud, god of rain' RV.
Pa. pajjunna -- m. `id.', Pk. pajjaá¹‡á¹‡a -- m.; Si. pÃ¤duma `cloud, rain'.

pará¹‡Ã¡ 7918 pará¹‡Ã¡ n. sg. or pl. `plumage, foliage (of tree)' RV., `betel leaf' lex., m. `Butea frondosa' RV. 2. pÄ• rá¹‡a- `made of wood of Butea frondosa' TÄ• á¹‡á¸• Br., `made of leaves' lex.
1. Pa. paá¹‡á¹‡a -- n. `leaf', Ëšaka -- n. `green leaves, written leaf', paá¹‡á¹‡ikÄ• -- f. `green leaves'; Pk. paá¹‡á¹‡a -- n. `leaf', Ash. pÄ• r,

Kt. pÃ¥r, poÌ„n (â†• Ind.), Pr. pÃ¡rÉ™g, Kal.rumb. puÅ•É™Ìƒ, pÅ•uÌƒ (<
*puá¹‡ G. Morgenstierne FestskrBroch 151), Mai. "pÃ¡á¹‡a" NTS xviii 124; K.
pan m. `leaf (esp. of a tree)'; S. panu m. `leaf', pano m. `page of book',
panÄ« f. `tinfoil'; L. pannÃ£Ì„, (Ju.) panÃ£Ì„ m. `page of book, sheet of
paper'; P. pannÄ• m. `leaf, page', pannÄ« f. `gilt leather'; N. pÄ• nu `leaf,
page'; Bhoj. pÄ• n `leaf', OAw. pÄ• na m.; H. pÄ• n m. `leaf', pannÄ• m. `leaf,
page', pannÄ« f. `metal foil, grass for thatching'; Marw. pÄ• n m. `leaf'; G.
pÄ• n n. `leaf', pÄ• nuÌƒ n. `blade', pÃ£Ì„dá¹›uÌƒ n. `leaf', Ëšá¹›Ä« f.
`petal'; M. pÄ• n n. `leaf', Ko. pÄ• nu; Si. pana `leaf, bulrush'. -- In sense
`betel leaf' poss. < pÄ• rá¹‡a -- , which would however collide with pará¹‡Ã¡
-- except in the North -- west: Ku. N. A. B. pÄ• n `betel leaf', Or. pÄ• na,
Bi. Mth. Bhoj. H. pÄ• n m. (whence pÄ• ná¹›Ä« f. `betel plant'), Marw. pÄ• n
m., G. M. pÄ• n n.
2. K. pÄ• n m. `betel leaf', S. pÄ• nu m. (if not â†• H.); <-> poss. all the
words for `betel leaf' in 1.
PARá¹‡Ã-N -- , PARá¹‡ILÃ¡ -- , PÄ• Rá¹‡A -- ; *PARá¹‡AKARA -- , PARá¹‡AKÄ• RA
-- , *PARá¹‡ADHÄ• RIN -- , *PARá¹‡ANÄ• VIKÄ• -- , *PARá¹‡APÄ• á¹-AKA -- ,
*PARá¹‡AVAá¹-AKA -- , *PARá¹‡AVARTIKÄ• -- , PARá¹‡AÅ›Ä• LÄ• -- ,
*PARá¹‡Ä• KÄ• RA -- , PARá¹‡OÌ„TSA -- ; SUPARá¹‡Ã¡ -- , *SUPARá¹‡IKÄ• -- ;
ARKAPARá¹‡A -- , *KARAPARá¹‡A -- , GRANTHIPARá¹‡Ä« -- , *CATUá¹£PARá¹‡A -- ,
CHATTRAPARá¹‡A -- , *JÅ«Rá¹‡APARá¹‡A -- , *TRIPARá¹‡AKA -- , *PAKá¹£APARá¹‡A
-- , PRÌ¥á¹£á¹-APARá¹‡Ä« -- , Å›Ä• LAPARá¹‡Ä« -- , SAPTAPARá¹‡A -- .
Addenda: pará¹‡Ã¡ -- : S.kcch. pann m. `leaf', panÃ£Ì„ m.pl. `pages', pano
kaá¸• há¹‡Å« `to sharpen'; Md. fan `coconut leaves'; -- read Ko. pÄ• na n.
â€ Å›RÄ«PARá¹‡Ä« -- .
parkaá¹-i -- see PLÃ¡Ká¹£A -- Add2.

7919 *pará¹‡akara -- , cf. pará¹‡akÄ• ra -- m. `seller of betel leaves' lex.
[PARá¹‡Ã¡ -- , KARÃ¡ -- 1]
Or. pÄ• narÄ• `seller of betel leaves', H. panerÄ« m.

pará¹‡adhÄ• rin 7920 *pará¹‡adhÄ• rin `leaf -- carrier'. [PARá¹‡Ã¡ -- ,
DHÄ• RIN --]
M. pÄ• nÄ• rÄ« m. `a class of people who bring in loads of leaves to be sold
as plates'.

pará¹‡anÄ• vikÄ• 7921 *pará¹‡anÄ• vikÄ• `leaf boat'. [PARá¹‡Ã¡ -- , NÄ• VÄ• ËŠ
--]

G. panÄ• Ä« f. `very small boat (such as is used on the NarmadÄ•)'.

pará¹‡apÄ• á¹-aka 7922 *pará¹‡apÄ• á¹-aka `leaf -- plate'. [PARá¹‡Ã¡ -- , PÄ• á¹-A --]
OAw. panavÄ• rÄ• m. pl. `leaf -- plate', OMarw. panavÄ• á¸• o m.

pará¹‡avaá¹-aka 7923 *pará¹‡avaá¹-aka `leaf cake'. [Cf. *pattravaá¹-a -- . <-> pará¹‡Ã¡ -- , vaá¹-a -- 3]
H. pÄ• naurÄ• m. `cake made of betel leaves'.

pará¹‡avartikÄ• 7924 *pará¹‡avartikÄ• `betel box'. [PARá¹‡Ã¡ -- , *VARTA -- 2]
Bi. panauá¹-Ä« `box to hold betel' (= Bi. cmpd. panbaá¹-á¹-Ä«).

pará¹‡avÄ• á¹-ikÄ• 7925 *pará¹‡avÄ• á¹-ikÄ• `betel garden'. [PARá¹‡Ã¡ -- , VÄ• á¹-A -- 1]
P. panvÄ• á¹›Ä« f. `betel garden'.

pará¹‡aÅ›Ä• lÄ• 7926 pará¹‡aÅ›Ä• lÄ• f. `arbour' R. [PARá¹‡Ã¡ -- , Å›Ä• ËŠLÄ• --]
Pa. paá¹‡á¹‡asÄ• lÄ• -- f. `ascetic's hut'; Si. pansala `dwelling for Buddhist monks'.

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pará¹‡Ä• kÄ• ra 7927 *pará¹‡Ä• kÄ• ra `having the form of a leaf'. [PARá¹‡Ã¡ -- , Ä• KÄ• RA --]
Pa. paá¹‡á¹‡Ä• kÄ• ra -- m. `special message, gift'; Si. panara, panÌ†á¸• ura `present, tax'.

pará¹‡Ã-n 7928 pará¹‡Ã-n `winged, leafy' RV., m. `a tree' MBh. [PARá¹‡Ã¡ --]
S. pani f. `the bulrush Typha angustifolia', -- pani in á¹-ripani `an indigofera with three leaflets to the leaf'.

pará¹‡ilÃ¡ 7929 pará¹‡ilÃ¡ `leafy' Uá¹‡.com. [PARá¹‡Ã¡ --]
S. paniru `leafy'.

pará¹‡oÌ„tsa 7930 pará¹‡oÌ„tsa m. `name of a place' RÄ• jat.
K. prÅ«nÄ‹h, dat. ËšÄ‹has m. `the country west of Kashmir, Punch'.
*partana -- `ferry' see PAá¹-á¹-ANA -- .
PARD `fart'; PARDA -- , PÃ¡RDATÄ“.

parda 7931 parda m. `fart', pardi -- m.f. `name of a person' lex. [âˆšPARD]
K. pad, dat. pÃ¼zÃ¼ f. `fart' (< pardi -- ?); S. paá¸• Ì u m. `boast'; L. padd in padd -- baheá¹›Ä• m. `an inedible toadstool', (Ju.) paá¸• Ì m. `fart', awÄ• á¹‡. pad, P. paá¸• á¸• , padd m., Ku. N. A. B. pÄ• d, Or. pÄ• á¹›a (deformed as penda?), Mth. H. pÄ• d m., G. pÄ• d n. f., M. pÄ• d m., Ko. pÄ• du, Si. paá¸• aya.
*PARDAKARA -- .

pardakara 7932 *pardakara `farting'. [PARDA -- , KARÃ¡ -- 1]
Or. pÄ• á¹›arÄ• , Ëšá¹›urÄ• `one who is always breaking wind', M. pÄ• drÄ• .

7933 pÃ¡rdatÄ“ `farts' Sarasv., pardana -- n. lex. [âˆšPARD]
Dm. pÃ£Ì„á¸• -- , Kal.rumb. 1 sg. pres. pÄ• dÉ™m, K. padun, S. paá¸• Ì aá¹‡u (also `to boast'), L. (Ju.) paá¸• Ì aá¹‡ (whence L. pÄ• á¸• Ä• m. `one who does so'), awÄ• á¹‡. padduá¹‡, P. paddaá¹‡Ä• , WPah.bhal. paddá¹‡Å«, Ku. pÄ• dá¹‡o, N. pÄ• dnu, A. pÄ• diba, B. pÄ• dÄ• , Or. pÄ• á¹›ibÄ• , Mth. Aw.lakh. pÄ• dab, H. pÄ• dnÄ• , G. pÄ• dvuÌƒ, M. pÄ• dá¹‡&etilde;, Si. paá¸• inavÄ• (pp. pÃ¤á¸• i, pret. pÃ¤á¸• á¸• Ä• < *pardita --).
parpa -- 1 m. `house' Uá¹‡.com.
Kho. phorp `unroofed pen, enclosure for cattle or sheep' Lor., `shed' BelvalkarVol 95.
parpa -- 2 `young grass' see PARPAá¹-A -- 2.

pÃ¡rpaá¹-a 7934 pÃ¡rpaá¹-a1 m. `thin cake of rice or pease -- meal' lex., parpaá¹-Ä« -- f. W. 2. *pharpaá¹-a -- . [Forms of K. S. L. P. with Ä• are

â†• Centre rather than < *pÄ• rpaá¹-a --]
1. Pa. bhÅ«mi -- pappaá¹-aka -- m. `a kind of mushroom (?)' BHS ii 333; Pk. pappaá¸• a -- , Ëšá¸• aga -- m., Ëšá¸• iyÄ•  -- f., pappala<-> m. `a thin cake'; Bshk. papar `large bread'; Sh. (Lor.) p*lpaÃµ, p*lphaÃµ `thin cake of bread'; K. papar m. `thin cake'; S. pÄ• paá¹›u m. `thin crisp cake of pulse', pÄ• piá¹›Ä« f. `lobe of ear'; L. pÄ• pá¹›Ä« f. `thin cake of silt', mult. pÄ• pá¹›Ä« f. `lobe of ear', awÄ• á¹‡. papá¹›Ä« `layer'; P. pÄ• paá¹› m. `thin cake', papá¹›Ä« f. `scab', pepá¹›Ä« f. `flakes of dried mud'; Ku. pÄ• pá¹›o m. `cake of fried rice -- flour', pÄ• pá¹›Ä« f. `crust of sweetmeats'; N. pÄ• pro `thin cake, scale, dry mucus in nose'; B. pÃ£Ì„paá¹›, Ëšpar (â†• Bi.?) `thin cake of ground pulse', pÄ• pá¹›Ä« `petal'; Or. pÄ• paá¹›aÌ„Ì†, pÄ• mpaá¹›a, pÄ• pari (â†• Bi.?) `a thin cake'; Bi. pÄ• par, paprÄ•  `crisp cake of pulse flour', paprÄ« `crust formed on soil after rain'; Bhoj. pÃ£Ì„par `cake made of pulse'; H. pÄ• paá¹› m. `thin cake of pulse, crust, scab', papá¹›Ä« f. `thin crust, scab'; G. pÄ• paá¹› m. `a thin cake', M. pÄ• paá¸• m., pÄ• pá¸• Ä« f.
2. Ku. phÄ• pá¹›o, phapÄ• á¹›o m. `outer layer, crust (e.g. of bread)'; A. phÄ• par `scurf, mange, roughness of skin'.

parpaá¹-a 7935 parpaá¹-a2; Ëšá¹-aka -- m., Ëšá¹-ikÄ• -- f. `species of medicinal plants' SuÅ›r., Ëšá¹-Ä« -- f. `red -- flowered Oldenlandia' Bhpr. [Cf. parpa -- 2 `young grass' lex., Pk. pappaga -- n. `a partic. plant']
Pa. pappaá¹-aka -- m. `a partic. water plant'; L. papaá¹› m. `the box tree Buxus sempervirens'; P. pÄ• pá¹›Ä• m. `the medicinal bitter herb Fumaria parviflora', pÄ• pá¹›Ä«, pÄ• prÄ« f. `the shrub Podophyllum emodi (with red fruit)'; WPah.bhal. pappá¹›i f. `a small shrub (eaten by goats)'; Ku. pÄ• paá¹› `leaves of the sweet yam', pÄ• pá¹›o m. `wild yam'; N. pÄ• pre laharÄ•  `the creeper Porana racemosa with a scaly fruit' (< PÃ¡RPAá¹-A -- 1?); Or. pÄ• paá¹›i, pÄ• mpËš `the medicinal plant Podophyllum emodi', pÄ• paá¹›Ä•  `a timber tree'.
paryaá¹…ka -- see PALYAá¹…KA -- .
paryaá¹-aka -- see *PARIYAá¹-á¹-A -- .
Addenda: parpaá¹-a -- 2: â€ Ká¹£Ä“TRAPARPAá¹-A -- .

paryantÃ¡ 7936 paryantÃ¡ m. `circuit' TBr. 2. *pariyanta -- . [Ã¡NTA --]
1. KharI. -- paryata `as far as'; Pk. pajjaá¹• ta -- , pÄ“raá¹• ta<-> m. `limit'.
2. Pa. pariyanta -- m. `border, limit, end'; Pk. pariaá¹• ta -- , paliËš m.

`boundary'; -- Si. piriyata `completion, end' (ES 54) rather < PARYÄ• PTA --
.

paryaya 7937 paryaya m. `revolution, turn' MBh., paryÄ• yÃ¡ -- m.
`revolution' KÄ• tyÅšr., `regularly recurring series' Br. 2. *palyaya -- (cf.
PÃ¡LYAYATÄ“). [âˆšI2]
1. Pk. pajjaya -- , Ëšjava -- m. `succession, order', pajjÄ• ya -- ,
pariyÄ• ya -- m.
2. Pk. pallava -- m. `succession, order'; Gy. wel. pÄ• ÌŠlÄ“ `back, back
again, in return'; Ku. pÄ• lo, ËšlÄ« `turn, time, rotation', N. pÄ• lo, Ëšli,
A. pÄ• l, B. H. pÄ• lÄ• m. -- The above languages, as recorded, do not
distinguish MIA. -- all -- and -- Ä• l -- and -- Ä• ll -- , but those which do
all presuppose MIA. pÄ• l -- or pÄ• á¸• -- . It is therefore probable that
both they and the foregoing forms are derived rather from *PÄ• á¸• l -- q.v.
paryayaá¹‡a -- see PALYÄ• á¹‡A -- .
Addenda: paryaya -- : A. also pÄ• lÄ• `turn' AFD 236.

paryasta 7938 paryasta `thrown about' MBh., `overturned' BhartrÌ¥. 2.
*pariyasta -- . [âˆšAS2]
1. Pk. pallattha -- , palhaËš `overturned'; M. pÄ• lthÄ• `overturned',
pÄ• lathá¹‡&etilde; tr. `to overturn'.
2. Bi. parthan, ËšnÄ«, (SMunger) palethan `dry flour scattered on paste
board to prevent sticking'; -- poss. Woá¹-. parthÄ• -- tr. `to turn round'
(Buddruss Woá¹- 120 < PÃ¡RIVARTATÄ“ leaves th unexpl.).
PARYASTIKÄ• -- .

paryastikÄ• 7939 paryastikÄ• f. `sitting on the hams' SuÅ›r. [PARYASTA --]
Pk. pariyatthi -- , pallatthi -- , palhaËš f. `squatting position'; S.
palthÄ« f. `sitting with the feet crossed under the buttocks', L. P.
palatthÄ« f., Mth. palathÄ«, H. palthÄ« f.; -- G. palÃ£Ì„á¹-hÄ«,
palÉ”Ìƒá¹-hÄ« f.
Addenda: paryastikÄ• -- see PALYAá¹…KA -- Add2.

paryÄ• á¹‡a 7940 paryÄ• á¹‡a1 n. `circuit' AitBr. [< pariyÄ• á¹‡a -- n. PÄ• á¹‡.
KÄ• Å›., Pk. pariyÄ• á¹‡a -- n. `a walk'. -- âˆšYÄ•]
H. palÄ• n m. `space of ground between two occupied lots left for future
disposal'.
paryÄ• á¹‡a -- 2, paryÄ• á¹‡ayati see PALYÄ• á¹‡A -- .

7941 *paryÄ• tapati `burns' [âˆšTAP]
G. pajavvuÌƒ `to torment, vex'.

paryÄ• pta 7942 paryÄ• pta `finished, adequate', pÃ¡ryÄ• pti -- f. `end' ÅšBr.
2. *pariyÄ• pta -- . [âˆšÄ• P]
1. Pk. pajjatta -- `sufficient', Ëšti -- f. `sufficiency'.
2. Pa. pariyatta -- `capable of', Ëšti -- f. `adequacy'; -- Si. piriyata `completion, end', adj. `finished' rather â†• Pa. than with EGS 107 < PARYANTÃ¡ -- .
paryÄ• yÃ¡ -- see PARYAYA -- .

paryÄ• sÃ¡ 7943 paryÄ• sÃ¡ m. `trimming' ÅšBr., `rotation' BhP., `inverted order' W. [âˆšAS2]
Pa. vipallÄ• sa -- m. `inversion'; N. paleso `exchange, recompense, revenge', pÄ• lsi `method of speaking with the order of the syllables in a word inverted'.

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paryuá¹£aá¹‡a 7944 paryuá¹£aá¹‡a n. `spending the rainy season', Ëšá¹‡Ä• -- f. Buddh. [âˆšVAS2]
Pk. pajjusaá¹‡Ä• -- f. `id.'; OG. pajÅ«saá¹‡a n. `a Jain annual festival' Dave GujLg 157.
paryuá¹£ita -- see *PARIYUá¹£ITA -- .
paryuá¹£á¹-a -- see *PARIYUá¹£á¹-A -- .
pÃ¡ryÄ“ti see PÃ¡LYAYATÄ“.
paryÄ“á¹£aá¹‡Ä• -- , paryÄ“á¹£ati see *PARIYÄ“á¹£ATI.

pÃ¡rvata 7945 pÃ¡rvata1 m. `rock, mountain' RV.

Pa. pabbata -- , Ëštaka -- m. `mountain', AÅ›. pavatasi loc. sg., Dhp. parvada, NiDoc. parvata, Pk. pavvaya -- , Ëšyaya -- m.n., L.mult. pabbÄ« f. `peak of a hill'; P. pabbÄ« f. `hill'; OSi. pavata, pavaya, Si. pavuva `rock, hill'; <-> ext. -- ll -- in Or. (Sambhalpur) pÄ• buli `hill'.
PÄ• ËŠRVATA -- .

parvata 7946 parvata2 m. `the fish Silurus paba' lex.
A. pÄ• bha `the fish Callichrus paba'; Or. pobuÄ• `a small scaleless fish'.

pÃ¡rvan 7947 pÃ¡rvan n. `knot, joint' RV.
Pa. pabba -- n. `knot in a stalk, joint', Pk. pavva -- n.; A. pÄ• b `space between two joints' (whence pabÄ• l, Ëšli `having long joints', pabiyÄ• iba `to cut into small sections'); B. pÄ• b `joint (in body or plant), knuckle, protuberance'.
paruá¹£Ã¡ -- 2, *parvara -- ; Å›ataparvaka -- .
*parvara -- `joint' see *POÌ„RA -- 2.

pÃ¡rÅ›u 7948 pÃ¡rÅ›u1 m. `rib' AV., parÅ›ukÄ• -- f. SuÅ›r. 2. pÄ• rÅ›ukÄ• - f. lex.
1. Gy. wel. pÃ¥Å¡, pÃ¥Å¡avo m. `rib', Ash. paá¹£Å«ËŠ (paá¹£u -- aá¹-Ã-, paá¹£u -- wÄ• tr, paá¹£uwÄ• ËŠk), Wg. paá¹£&uacutemacrdotdot;, Kt. paá¹£ -- Ä• Å«á¹-; Pr. paÅ¡Ä« `breast'; PaÅ¡.lauá¹›. ar. paá¹£Å«ËŠ, kuá¹›. chil. pÄ• á¹£Å« `rib', Shum. pÄ• ËŠá¹£u -- m `my rib', Gaw. poá¹£Å«ËŠ, Kal.rumb. paÅ¡, Kho. praÅ¡ (â†• Phal. or similar dial. Morgenstierne FestskrBroch 150), Sv. praá¹£Å«ËŠ, Bshk. paá¹£Å«ËŠ, Phal. prÄ• Å¡uÌƒ f., Sh.gil. prÄ• Å¡iÌ¯ f., jij. pÃ¡Ä• i; S. pasuÌ„ÌƒÌƒ m. `rib of a boat'; H. pÃ£Ì„sÅ«Ë˜ f. `rib'; -- G. pÄ• suÌƒ n. bec. of gender rather < PÄ• RÅ›VÃ¡ -- . -- Ext. -- la -- : Pk. paá¹• suliÄ• -- f. `rib', L. paslÄ« f., khet. paslÃ£Ì„ pl., P. passalÄ«, paslÄ« f., Aw.lakh. pasurÄ«, H. pasulÄ«, paslÄ«, vill. pÄ• surÄ« f., G. pÃ£Ì„sá¸·Ä« f., Ëšá¸·uÌƒ n. (gender after pÄ• suÌƒ?), M. pÄ• soá¸·Ä«, pÃ£Ì„sËš f.; -- N. pÃ£Ì„sulo `shin -- bone'?
2. Pa. pÄ• suka -- , pÄ• suá¸·a -- m. `rib'. -- With unexpl. ph -- : Pa. phÄ• sukÄ• -- , Ëšsuá¸·Ä• -- , Ëšsuá¸·Ä« -- , ËšsulikÄ• -- f. `rib' (whence upphÄ• sulika -- `having the ribs showing'), G. phÄ• sá¸·Ä«, phÄ• soá¸·Ä« f. PÄ• RÅ›VÃ¡ -- ; *PARÅ›UPÄ• á¹-AKA -- .
Addenda: pÃ¡rÅ›u -- 1: WPah.ká¹-g. Å›Ã¡pá¹›É” m. `rib (of human body)' metath. of *paÅ›u + -- á¹-a -- .

parÅ›u 7949 parÅ›u2 m. `axe' R. [See PARAÅ›Ãº -- : -- â†’ Par. pÃ¡Å¡&omacrtodtod; IIFL i 281]
Pk. paá¹• su -- m. `axe', Ash. poÌ„s, Kt. peÄ‹ `large axe', Bashg. peÄ‹, poÄ‹; Or. pÄ• uÌƒsi `vegetable chopper'; Si. pihiya, ËšyÄ“, pÄ«haya `knife, chopper'; -- N. pÄ• so see PARÅ›VADHA -- .

parÅ›upÄ• á¹-aka 7950 *parÅ›upÄ• á¹-aka `expanse of the ribs'. [pÃ¡rÅ›u -- 1, pÄ• á¹-a --]
P. pasuÄ• á¹›Ä• m. (usu. pl.) `region of the ribs, the side'.

parÅ›vadha 7951 parÅ›vadha m. `axe' lex. [Cf. paraÅ›vadha -- m. MBh. (< *paraÅ›u -- vadha -- EWA ii 214). -- parÅ›u -- 2, vadha --]
N. pÄ• so `head of iron instrument (such as axe or spade)' rather (with H. pÄ• sÄ• m. `lump of metal') < PÄ• Å›A -- 1.
*pará¹£i -- `dung' see PÄ• á¹£I -- .
*PAL `burst': utpala -- 1, *utpalati; -- âˆšpaá¹-.

pala 7952 pala1 n. `a partic. weight' Mn., `a fluid measure' Nir., `a measure of time' Gaá¹‡it.
Pa. pala -- (in cmpds.) `a partic. weight', Pk. pala -- n.; K. pal m. `a weight (= 4 toals)'; P. pal m. `a second of time', palÄ• m. `a ladle holding 1/4 seer of oil'; Ku. pal `a measure of capacity, a second', palÄ« `spoon to take oil out of a jar, spoonful'; N. pal, palo `a moment', A. B. pal; Or. paá¸·a `a weight (= 4 tolas), a second'; H. pal, palÄ• m. `a moment', G. paá¸· n. f.; M. paá¸· n. `a weight, a second', paá¸·Ä« f. `ladle', Ëšá¸·Ä• m. `large do.'; Si. pala `a weight of gold or silver (= 4 kará¹£as), asecond'; -- H. palÄ• m., ËšlÄ« f. `ladle' (see s.v. PARIGHÃ¡ --).
*pala -- 2 `stone' see ÃºPALA -- .
pala -- 3 m. `straw' lex.: PÃ¡LÄ• LA -- , PALÄ• ËŠVA -- .
palakyÄ• -- , palaá¹…kyÄ• -- see PÄ• LAKYÄ• -- .
Addenda: pala -- 3 m. `straw' lex. 1. H. pal m. `rice straw'.
2. â€ *palla -- 4 `straw': WPah.ká¹-g. (kc.) pallÉ” `unhusked (of rice)', m. `husk' -- or â†• H. pal m. `rice -- straw' Him.I 113.

7953 pÃ¡lala -- , or palalÃ¡ -- m. `mud' R.
Ash. palÃ¡l `earth, clay', Wg. palÄ• ËŠl, Kt. pÉ™lÃ¥ËŠl.

palÄ• á¹‡á¸• Ãº 7954 palÄ• á¹‡á¸• Ãº m. (rarely n.) `onion' Mn. [Cf. palÄ• rÄ«ka

-- m., parÄ• rÄ«ka -- m., ËškÄ• -- f. `leek' &capamacr;past.]
Pa. palaá¹‡á¸• uka -- m. `onion', Pk. palaá¹• á¸• u -- m., K. prÄ• n, abl. Ëšna m.
Addenda: palÄ• á¹‡á¸• u -- : A. panaru (phonet. ponoru) `onion' AFD 230.

7955 pÃ¡lÄ• yatÄ“ `flees' TS. 2. Caus. *palÄ• payati. [parÄ• ËŠyaá¹‡a -- n. `departure' RV., parÄ• pÃ¡yati `bids go away' KauÅ›. -- âˆšI2]
1. Pa. palÄ• yati, palÄ“ti `runs away'; NiDoc. palayiti absol. `having fled'; Pk. palÄ• yaÃ¯, palaÃ¯ `flees', paá¸• Ä• iavva -- ; Dm. palÃ©im `I flee', Tir. imper. palá¸—, Woá¹-. pal -- , Kal. 1st sg. pres. palÄ• ËŠam; P. palÄ• uá¹‡Ä• `to run away'; A. palÄ• iba `to escape, lie hidden'; B. palÄ• na `to run away', Or. paá¸·Ä• ibÄ• , dial. parÄ• Ëš, Mth. parÄ• eb, OAw. parÄ• i, H. palÄ• nÄ• , parÄ• nÄ•  (EH. rather than < *parÄ• yatÄ“); G. paá¸·vuÌƒ `to run'; M. paá¸·á¹‡&etilde; `to flee'; Si. palayanavÄ•  `to escape', imper. pala `go away!'.
2. Pa. palÄ• pÄ“ti `puts to flight', Pk. palÄ• vÄ“i, A. paluwÄ• iba, M. paá¸·aviá¹‡&etilde;, Si. palavanavÄ• .

palÄ• yana 7956 palÄ• yana n. `flight' MBh. [parÄ• ËŠyaá¹‡a -- n. `departure' RV. -- âˆšI2]
Pa. palÄ• yana -- n. `running away', Pk. palÄ• yaá¹‡a -- , palÄ• á¹‡a -- n.; P. palÄ• iá¹‡ f. `flight, retreat', A. palÄ• yan (prob. â†• Sk.), B. pÄ• lÄ• n, Or. palÄ• uá¹‡i (re -- formed from verb s.v. PÃ¡LÄ• YATÄ“); M. paá¸·aá¹‡ n. `general flight'. -- Deriv.: NiDoc. palayanaǵa `fugitive'; OMarw. palÄ• á¹‡aÃ¯ `runs'.

pÃ¡lÄ• yita 7957 pÃ¡lÄ• yita `fled' TS. [âˆšI2]
Pa. palÄ• yita -- `run away, Pk. palÄ• ia -- , ËšlÄ• ya -- , paá¸• Ä• ia -- ; Or. paá¸·ei `a woman who is always running away from her husband'.
palÄ• rÄ«ka -- see PALÄ• á¹‡á¸• Ãº -- .

pÃ¡lÄ• la 7958 pÃ¡lÄ• la n. `stalk, straw' Mn., `millet straw' SuÅ›r., palÄ• lÄ«ËŠ -- f. `straw' AV.
Pa. palÄ• la -- n.m. `straw', Pk. palÄ• la -- , parÄ• la -- n.; Woá¹-. palyel f. `rice -- straw'; K. prÃ¶jÃ¼, Ëšji (in cmpd. prÄ• ji --) f. `chaff and chopped straw'; S. parÄ• ru, palÄ• lu m. `ricestraw'; L. parÄ• lÄ« f. `straw', awÄ• á¹‡. parÄ• lÄ« `bed'; P. parÄ• l, palari m. `straw', parÄ• lÄ« f. `straw of rice or millet'; WPah. bhal. palÄ• l m. `straw of rice or barley'; Ku.

parÄ• l, ËšlÄ« f. `straw, rice -- straw'; N. parÄ• l `straw, stubble'; A. parÄ• l `act of husking rice', paralÄ«yÄ• `not well husked or cleaned (of rice)'; B. palÄ• l `straw after threshing'; Or. palÄ• á¸·a `straw, hay'; H. palÄ• l m., parÄ• l f. `straw', G. M. parÄ• á¸· n.; -- with dissim. of l -- l (rather than metath. of PALÄ• ËŠVA -- : see *BALILLA -- ): B. poyÄ• l, pohÄ• l `straw'; Or. puÄ• á¸·a, pÄ• á¸·a `crushed straw'; Bi. puÄ• r, poÌ†Ä• r, puarÄ• , porÄ• `loose straw that has been threshed', Mth. poÄ• r, porÄ• ; H. payÄ• l, payÄ• r, puÄ• l, puÄ• r f. `straw for thatching'; Si. pala `straw' (or < PALÄ• ËŠVA -- ?).
Addenda: pÃ¡lÄ• la -- : WPah.ká¹-g. pÉ™á¸·au m. `bundle of grass' (or X PÅ«LA -- or < PALÄ• ËŠVA --).

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palÄ• ËŠva 7959 palÄ• ËŠva m. `chaff, husks' AV.
Pa. palÄ• pa -- m. `chaff or corn'; H. palÄ• u m. `thatching' (whence palÄ• nÄ• `to thatch'); -- Si. pala `straw' rather < PÃ¡LÄ• LA -- .
Addenda: palÄ• ËŠva -- : WPah.ká¹-g. pÉ™á¸·au m. `bundle of grass' (or < PÃ¡LÄ• LA -- or X PÅ«LA -- ?).
â€ *paluva -- `grey' see *PALVA -- .

palÄ• Å›Ã¡ 7960 palÄ• Å›Ã¡ n. `leaf, foliage' ÅšBr. (apalÄ• Å›Ã¡ -- `leafless' RV.). 2. m. `Butea frondosa'. [Semant. cf. PARá¹‡Ã¡ --]
1. Pa. Pk. palÄ• sa -- n. `leaf', Pk. palÄ• ha -- , paá¸• Ä• sa -- n., Ap. palasa -- n.; Kho. (Lor.) d*lhrti -- p*ll*l/Å¡ `weeds' (< `earth -- leaves'? see DHÃ¡RITRÄ« -- ); OSi. palaha `vegetables', Si. palÄ• `greens, vegetables', Md. filÄ• .
2. Pa. Pk. palÄ• sa -- m. `Butea frondosa', P. palÄ• h m., N. palÃ£Ì„s, A. palÄ• h, B. palÄ• s, Or. paá¸·Ä• sa, Bi. parÄ• s, OAw. parÄ• sa, palÄ• sa, H. parÄ• s, palÄ• s m. (â†’ S. palÄ• su m.), M. paá¸·as m.; -- Si. palas (EGS 97)

prob. â†• Pa. <-> (X PHULLA -- ?) L.awÄ• á¹‡. phulÄ• Ë‹ `B. frondosa', H. pharÄ• s m.
PÄ• ËŠLÄ• Å›A -- ; *PALÄ• Å›AVANA -- .

palÄ• Å›avana 7961 *palÄ• Å›avana `grove of Butea frondosa'. [PALÄ• Å›Ã¡ -- , VÃ¡NA --]
B. palÄ• san `name of a place in Bengal' (ODBL 347)?
paligha -- see PARIGHÃ¡ -- .

palitÃ¡ 7962 palitÃ¡ `grey, hoary, old' RV., n. `old age' AV.
Pa. palita -- `grey -- haired', Dhp. palida, Pk. palia -- (ext. with -- l -- in palila -- ) n. `grey hair'; S. paryo `old', m. `a white hair' (whence paryÄ• iá¹‡o `to age'); L. paliyÄ• , pallyÄ• , (Ju.) paliÄ• m. `a grey hair when it first appears'; OG. palyu n., G. paá¸·Ä«, paá¸·iyuÌƒ n. `grey hair, old age'; <-> Si. pulu `grey hair' poss. rather < *PALVA -- . -- Pa. phalita -- `grey -- haired' X phalati `ripens' (semant. cf. H. bÄ• lÃµ kÄ• paknÄ• `greying, lit. ripening, of the hair').
*PALVA -- .
*paliyaá¹…ka -- `bed' see PALYAá¹…KA -- .

palya 7963 palya n. `sack for corn' KÄ• tyÅšr., palla -- 1 m. `large granary' SuÅ›r., pallÄ« -- 2 f. `measure of grain' KÄ• tyÅšr. com. [EWA ii 235, 236 with lit. separates palya -- from palla -- 1. -- Cf. *PALLA -- 2?]
Pk. palia -- , palla -- , Ëšaga -- m. `round sack for grain'; S. palu m. `place attached to a house for storing grain', palÄ« f. `a mat bag for grain'; L. pall, pallÄ• m. `stack of straw or grain, two concentric walls of grass ropes on masonry cylinder of a well between which earth from the well is placed'; P. pall f. `large bamboo bin (holding 200 -- 300 maunds)', pallÄ• `cloth spread for holding grain'; WPah.khaÅ›. pallÄ• `udder of cow or buffalo (as opposed to those of sheep and goats)'; Ku. pÄ• lÄ« `small wooden dish', pallo `basket work interwoven with grass and leaves for thatching', palaá¹›o `one of the baskets of a balance', palyÄ• lo `a wooden vessel'; A. pal `a bamboo basket for catching fish', palÄ• `rattan basket for pressing mustard oil'; B. pÄ• laÃ¯ `granary, rick of corn, stack of straw or hay'; H. pÄ• lÄ• m. `stack of corn', pallÄ• m. `grain sack, cloth spread for grain'; G. pÄ• lÄ« f. `any measure of capacity, a measure of 4 seers'.
*ARDHAPALYA -- .

palyaá¹…ka 7964 palyaá¹…ka m. `bed' PÄ• á¹‡., `sitting cross -- legged' lex., paryaá¹…ka -- m. `bed, litter' Kauá¹£Up. 2. *paliyaá¹…ka -- . [âˆšAÃ±C]
1. Pa. pallaá¹…ka -- m. `bed, sitting cross -- legged'; Pk. pallaá¹• ka -- m. `bed', Phal. palaá¹…g (prob. â†• Ind.), K. prang m. (prob. < *plaá¹…g, scarcely < paryaá¹…ka --), S. palaá¹…gu m.; L. palaggh m. `large bed with painted legs', awÄ• á¹‡. palugh `bed', P. palaá¹…gh, pahlaÌƒg m., palaÌƒgÄ«rÄ« f., B. pÄ• laá¹…ka; Or. paÌ„Ì†laá¹…ka `bed', pÄ• laá¹…ki `litter'; OAw. palaá¹• kÄ• m. `bed', lakh. palakÄ• ; H. pÄ• lak, palkÄ• m. `bed', pÄ• lkÄ« f. `litter'; OMarw. pÄ• lakÄ« f. `litter'; G. pÄ• lakh f. `cradle', M. pÄ• lak(h) m.; G. pÄ• lkhÄ« f. `litter', M. pÄ• lk(h)Ä« (whence aspirate? Cf. P.); Ko. pÄ• lki `litter'; Si. palak -- , nom. palanÌ†ga `stool, sitting cross -- legged' (poss. inherited form X lw. from India).
The NW form with á¹…g was borrowed widely as `bed': K. palang m., A. pÄ• loá¹…g, B. pÄ• laá¹…, Bi. palaá¹…g, palaÌƒgrÄ« `cot'; OAw. (Pad.) palaá¹• ga `a luxurious couch'; H. palaá¹…g m. `bed', OMarw. pilaá¹• ga, G. M. palaÌƒg m.
The Central and SW form, type H. pÄ• lkÄ«, was borrowed widely as `litter': K. pÃ¶likh f., S. pÄ• lkÄ« f.; P. pÄ• lkÄ« f. `cradle'; A. B. pÄ• lki, Or. pÄ• laki, Bi. Bhoj. pÄ• lkÄ«.
2. Pk. paliaá¹• ka -- m. `bed'.
Addenda: palyaá¹…ka -- . 1. S.kcch. pÄ• lakh m. `small cradle (for gods)'; WPah.ká¹-g. pÉ”lg m. `luxurious bed (e.g. for royalty)', poet. pÉ”lgo m. `palanquin', ká¹-g. pÉ”lgI, kc. Ëšge f.; A. pÄ• leá¹… `couch' AFD 236; Md. falanÌ†gu `bedspread, ornate sheet'; -- X PARYASTIKÄ• -- : Ko. pÄ• lkÄ• ti `sitting on the hams' and poss. words in G. M. with aspirate.

7965 pÃ¡lyayatÄ“ `goes round' ÅšBr. [Cf. pÃ¡ryÄ“ti `goes round' RV. -- âˆšI2]
Kho. polik, 1 sg. palim, `to roll up, wind or wrap round'; Sh. (Lor.) paloiki `to wind on, apply to, rub on', paliÇ°oiki `to be smeared on, be contagious'.
palyayana -- see next.

palyÄ• á¹‡a 7966 palyÄ• á¹‡a n. `saddle' Schmidt Nachtr 250, palyayana -- Vcar., paryÄ• á¹‡a -- 2 KathÄ• s., paryayaá¹‡a -- lex. 2. palyÄ• á¹‡ayati `saddles' Bhojacar., paryÄ• á¹‡ayati, Nalac., pallÄ• nati Mv. [EWA ii 227 with lit. â†• Ir. *paridÄ• na -- in Pers. pÄ• lÄ• n `pack -- saddle': borrowed before -- p -- > -- v-<-> (see *APALYÄ• á¹‡A --) and poss. assimilated in

form to Sk. PARYÄ• á¹‡A -- n. `circuit']
1. Pk. pallÄ• á¹‡a -- , paá¸• Ä• yÄ• á¹‡a -- n., Sh.gur. pÄƒloÌ„n m., koh. pÄƒloÌ„ m., K. palÄ• n, Ëšlana m.; S. pÄ• laá¹‡o m. `pannier for camels' (metath. < *palÄ• á¹‡o?); L. P. palÄ• á¹‡, Ëšá¹‡Ä• m. `packsaddle', B. pÄ• lÄ• n, Or. palÄ• á¹‡a; Bi. palÄ• n `pad for a bullock's back'; H. palÄ• n, ËšnÄ• m. `packsaddle' (pÄ• lÄ• n m. â†• Pers.), G. palÄ• á¹‡ n., M. palÄ• á¹‡, pÄ• á¸·Ä• á¹‡, pÄ• lhÄ• á¹‡ n.
2. Pk. pallÄ• á¹‡Ä“i `saddles', pallÄ• á¹‡ia -- , paá¸• Ä• yÄ• á¹‡iya -- ; Mth. palÄ• nab `to spread (as cloth or skin)'; OAw. palÄ• naÃ¯ `saddles'; H. palÄ• nnÄ• `to saddle horse or bullock'.
*APALYÄ• á¹‡A -- , *UTPALYÄ• á¹‡A -- .
palla -- 1 `grain store' see PALYA -- .
*palla -- 2 `stone' see ÃºPALA -- .
Addenda: palyÄ• á¹‡a -- : S.kcch. palÄ• á¹‡ m. `saddle'.

palla 7967 *palla3 `cloth'. [Cf. PALLAVA -- 2, and further PAá¹-A -- and poss. PALYA --]
S. pÄ• lu m. `tent' (â†• Centre or G.?); L.awÄ• á¹‡. pallÄ• `cloth, scarf'; Ku. pÄ• l `canopy'; N. pÄ• l `tent'; A. pÄ• l `sail, large sheet of cloth, palanquin'; B. pÄ• l `sail', pÄ• il `sail, awning'; Or. pÄ• la `sail'; H. pÄ• l m. `sail', pallÄ• m. `sheet, border'; G. pÄ• l m. `cloth curtain for side of tent'; M. pÄ• l n. `large cloth to form a tent'; Si. pala `cotton cloth' (or < PAá¹-A -- ). -- P. H. pallÄ• m. `cloth spread out for grain' poss. < PALYA -- .
Addenda: *palla -- 3: S.kcch. pÄ• l m. `big jute cloth'.
â€ *palla -- 4 see PALA -- 3.

pallaá¹-á¹- 7968 *pallaá¹-á¹- `turn, overturn'. [Origin very doubtful: < *palyaá¹-á¹- -- < *paliaá¹-á¹- -- (cf. Pk. pariaá¹-á¹-a -- ) < PÃ¡RIVARTATÄ“? -- Or < *paly -- aá¹-yati `goes round' (cf. paryaá¹-ati `roams' MBh.? -- Or X PARYASTA -- LM 367]
Pk. pallaá¹-á¹-aÃ¯, palaá¹-á¹-aÃ¯ `turns over', allaá¹-á¹-a -- pallaá¹-á¹-a<-> n. `turning from side to side' DeÅ›Ä«n.; Dm. palaá¹- -- intr. `to roll, fly (of things, e.g. a stone)'; PaÅ¡.lauá¹›. palaá¹-Ä«ËŠ `rolling about'; K. palaá¹-un `to melt'; S. palá¹-aá¹‡u `to cast metal'; P. palá¹-aá¹‡Ä• intr. `to turn, change', palá¹-Ä• uá¹‡Ä• tr., palá¹-Ä• m. `turn'; WPah.bhal. pale_á¹-nÅ« `to fold'; Ku. palá¹-aá¹‡o intr. `to return', palá¹-auá¹‡o tr. `to send back, overturn', palaá¹-, palá¹-o `exchange'; N.

palá¹-anu intr. `to overturn', palá¹-Ä• unu tr., palá¹-a, Ëšá¹-o `time, occasion'; A. pÄ• lá¹-iba intr. `to overturn', pÄ• lá¹-Ä• iba tr., pÄ• laá¹- `exchange'; B. pÄ• lá¹-Ä• na tr. `to turn, change', pÄ• laá¹- `exchange'; Or. pÄ• laá¹-ibÄ• `to overturn', pÄ• laá¹-a `exchange', Ëšá¹-Ä• `change of clothes'; Mth. palá¹-ab `to be reversed'; OAw. palaá¹-aÃ¯ intr. `returns'; H. palaá¹-nÄ• intr. `to overturn', palá¹-Ä• nÄ• tr., palá¹-Ä• m. `turn'; G. paÌ„Ì†laá¹-vuÌƒ intr. `to change', palá¹-É” m. `rise and fall in music', pÄ• lá¹-É” m. `return, recompense'; M. pÄ• laá¹- m. `turn', palÄ• á¹-aá¹‡, paleá¹-aá¹‡ n. `turn, wandering'. -- See PARIVARTA -- , PÃ¡RIVARTATÄ“. Addenda: *pallaá¹-á¹- -- : WPah.Wkc. pÉ”lá¹-á¹‡o, Ëšá¹-iá¹‡o `to turn back, return (into)', pÉ™lá¹-euá¹‡o `to cause to retract'; A. pÄ• laá¹- `turned up (AFD 204), turned down (236)', pÄ• laá¹-iba `to turn back' (337); OMarw. palaá¹-aÃ¯ `alters'.

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pallava 7969 pallava1 m.n. `sprout, twig, blossom' MBh.
Pa. pallava -- n. `sprout', Pk. pallava -- m. `sprout, leaf'; Phal. palÄ• ËŠ m. `leaf'; S. palÄ« f. `leaves of gram and peas (used as vegetable)'; L. pallÄ« f. `green leaves of gram (similarly used)', P. pallhÄ« f.; Ku. pÄ• lo `vegetation', paluwÄ• `new shoots of trees (used as fodder)'; N. pÄ• luwÄ• `sprig, shoot'; B. pÄ• lÄ• `twig, bundle of twigs'; Or. pa(h)lÄ• `tiny hut made of leaves' (rather than < PALLÄ« -- 1), (Ganjam) `seedling'; Bi. pallÄ• , (SMunger) palaÄ« `leaf of the yoke of a plough', (N of Ganges) pÄ• lo `yoke of a plough', Mth. pÄ• lÄ• (semant. cf. PÃ¡TTRA -- in Bi.); OAw. pÄ• lava `sprout'; H. pÄ• lau, ËšlÄ• , palhÄ• m. `twig, tender leaves, leaves of jujube tree' (whence Ä• lÄ• -- pÄ• lÄ• m. `leaves'), palwÄ• m. `sprouts of sugarcane used for planting', palaÄ« f. `young branch or spray of a tree'; G. pÄ• lav, ËšlÉ” m. `tuft of foliage', pÄ• luÌƒ n. `temporary shed of leaves', pÄ• l m. `tender shoots' (?); M. pÄ• lav, ËšlÄ• m. `tuft of foliage,

sprout', pÄ• l&etilde; n. `foliage', pÄ• lvÄ• m. `green stick plucked from hedge', pÄ• lvÄ« f. `the sprouting of plants'; Ko. pÄ• llo `sprout, bud', Si. palla, pl. palu.
PALLAVAYATI.
Addenda: pallava -- 1 [IE. *petlawos: âˆšpet `to spread out' cf. Gk. pe/talon `leaf, metal plate' Burrow Tau vii 458]
S.kcch. palÄ« f. `matted foliage of the jujube tree'; WPah.poet. paulo m. `leaf, bud, sprout', ká¹-g. paulá¹-I f. `shoot of a tree'.

pallava 7970 pallava2 m. `strip of cloth' KÄ• d. [Cf. *PALLA -- 3]
Dm. pÃ¡lau `hem, border'; K. palav m. `clothes, garment, coat'; S. palaÃ¼ m. `edge of cloth, purse'; L. pallo m. `border of a shawl', awÄ• á¹‡. pallÄ• `scarf' (or < *PALLA -- 3?); P. pallÅ« m. `border of garment', pallÄ• m. `edge of cloth, purse'; N. pallo `inner covering or edge (e.g. of a quilt), turned back edge of garment used as purse'; H. pallÄ• m. `edge of cloth, purse' (â†' M. pallÄ• m.); OMarw. palÄ• m. pl. `corners of a garment' (-- a -- ?); G. pÄ• lav m. `skirts or hem of a garment', pallav m. `edge of cloth, purse', M. pÄ• lav m.
Addenda: pallava -- 2: WPah.ká¹-g. (kc.) pallÉ” m. `the lowermost part of skirt or gown, apron -- like part of woman's gown'; J. pÄ• lÄ• m. `corner of scarf'.

7971 pallavayati `puts forth young shoots' GÄ«t., pallavati Åšatr. [PALLAVA -- 1]
Pa. pallavita -- `sprouting', Pk. pallavia -- ; P. palá¹‡Ä• `(fruit) to become tender or soft'; N. pal(h)Ä• unu `to become green after rain, begin to sprout, get better after illness, thrive'; OAw. paluhaÃ¯ `blooms, is fresh and invigorated' (rather than < *PRARUHATI); H. paluhnÄ• , pahlnÄ• `to sprout', palnÄ• `to become tender, thrive'; M. pÄ• lavá¹‡&etilde; `to sprout'.
pallÄ• nati see PALYÄ• á¹‡A -- .
Addenda: pallavayati: OMarw. pÄ• lhavaÃ¯ `sprouts, thrives'.

7972 pallÄ« -- 1, Ëšli -- f. `small village' KathÄ• s., `hut' lex. [â†• Drav. Tam. paá¸·á¸·i T. Burrow TPS 1946, 10: see PADRA --]
Pk. palli -- f. `small village'; Si. pÃ¤la `hut'. -- Or. pa(h)lÄ• `tiny hut made of leaves' rather < PALLAVA -- 1.
pallÄ« -- 2 f. `a measure of grain' KÄ• tyÅšr.com. See PALYA -- .

7973 pallÄ« -- 3, ËšlikÄ• -- f. `small house lizard' lex.
M. pÄ• l f. `common house lizard'.

palva 7974 *palva `grey'. [IE. *polwo -- , Lith. pa&ltilde;vas `pale yellow' WP ii 52. -- PALITÃ¡ --]
Si. pulu `grey hair' < *paluva -- : very doubtful. <-> Woá¹-. palÄ• ËŠ, Bshk. pÃ¡la `blue, green' rather < PALÄ• Å›Ã¡ -- .
*PALVARA -- .
Addenda: *palva -- . 2. â€ *paluva -- : WPah.ká¹-g. pÉ”á¸·u m.pl. `grey hair', J. paá¸·u m.pl., Si. pulu.

palvara 7975 *palvara `grey'. [Cf. PAá¹‡á¸• ARA -- . -- *PALVA --]
WPah.bhad. pallar, pl. pallrÃ£Ì„ n. `grey hair', bhal. pallrÃ£Ì„ n. pl.

palvalÃ¡ 7976 palvalÃ¡ n. `pool, pond' MBh., palvara -- n. BHSk. [Cf. palvalyÃ  -- `marshy' TS.]
Pa. Pk. pallala -- n. `marsh, pond'; S. palharu m. `pond, pool'.

pÃ¡vana 7977 pÃ¡vana1 n. `sieve, strainer' AV. [âˆšPÅ«]
Pa. pavana -- n. `winnowing'; L. poá¹‡Ä•  m. `straining cloth'; P. poá¹‡ m. `what remains after straining whey from churned curd', poá¹‡Ä•  m. `strainer, sieve'; H. ponÄ• m. `perforated iron ladle for skimming or straining'. <-> Forms with au prob. < PRAPAVAá¹‡A -- : Bi. paunÄ•  `iron ladle for removing scum from boiling sugar juice', pauniyÄ• `confectioners's skimmer'; Mth. pauniyÄ•  `iron cullender', H. paunÄ• m.
*PAVANAGHAá¹-A -- ; DANTAPAVANA -- .

pavana 7978 pavana2 m. `wind' MBh. [âˆšPÅ«?]
Pk. pavaá¹‡a -- , payaá¹‡a -- m. `wind', P. pavaá¹‡, pauá¹‡ f. (pauá¹‡ -- cakkÄ« f. `windmill'); WPah. (Joshi) pauá¹‡ f. `wind, storm'; Si. pavan `wind'.
pavana -- 3 `potter's kiln' see *PÅ«R -- .
Addenda: pavana -- 2: WPah.poet. pÉ”Ìˆ„á¹‡ f. (obl. -- a) `wind, storm', Garh. pÉ”á¹‡.

pavanaghaá¹-a 7979 *pavanaghaá¹-a `pot for refining'. [pÃ¡vana -- 1, ghaá¹-a -- 1]

Bi. punhar `goldwasher's crucible in which baser metals are destroyed leaving gold and silver untouched'.

pavanÄ• la 7980 pavanÄ• la m. `Andropogon bicolor' lex. [Cf. yavanÄ• la -- for which PW considers this a mistake]
Or. dial. panarÄ• `a kind of maize'; H. punerÄ• m. `a kind of grain'.
*pavara -- `fire' see *PÅ«R -- .

pavala 7981 *pavala `cleaning'. [Ext. of pavÄ• ËŠ -- f. `purification' RV., pava -- m. `winnowing' PÄ• á¹‡.com. -- âˆšPÅ«]
Wg. palÄ• -- , p&omacrtodtod;lá¸— -- `to wash one's hands' NTS xvii 286?
pavÃ¡sta -- see POÌ„TA -- 2.
pavÄ• ËŠ -- see *PAVALA -- .

pavÃ- 7982 pavÃ- m. `fire' lex. [Cf. *PÅ«R --]
Sh. (Lor.) poi, poÄ© `fire'?

pavÃ-tra 7983 pavÃ-tra n. `strainer' RV., `kuÅ›a grass for straining' ÅšBr., `sacred cord' MBh. [âˆšPÅ«]
Pk. paÃ¯tta -- , pavitta -- m. `darbha grass', Ëšaya -- n. `ring'; P. pavitrÄ• m. `ring made of darbha grass'; B. paitÄ• `sacred thread, ceremony of investiture therewith'; Or. paÃ¯tÄ• , paetÄ• `sacred thread'; H. paÄ©tÄ« f. `ring of twisted kuÅ›a grass worn on finger during Å›rÄ• ddha and other ceremonies'; G. pavitruÌƒ n. `sacred thread, gold ring worn on forefinger during rites', pavitrÄ« f. `ring of twisted darbha grass'; M. paut&etilde;, povt&etilde; n. `new sacred string taken in the month ÅšrÄ• vaá¹‡a, any sacred thread worn by a Brahman'.
PAÅš1 `see': paÅ›yÃ¡ -- , pÃ¡Å›yati, *pÄ• Å›ayati1; vipaÅ›yana -- .
PAÅš2 `bind': pÄ• ËŠÅ›a -- 2, pÄ• Å›Ã¡yati2, *pÄ• Å›yatÄ“; -- âˆšspaÅ›.

paÅ›Ãº 7984 paÅ›Ãº m., pÃ¡Å›u -- n. `domestic or sacrificial animal' RV. m. `goat' lex.
Pa. pasu -- , Ëšuka -- m. `cattle'; AÅ›.shah. man. paÅ›u -- , gir. kÄ• l. dh. jau. pasu -- `beast', NiDoc. paÅ›u; Pk. pasu<-> m. `animal, horned quadruped, goat, sheep', Ap. pasuva -- m.; Kt. paÄ‹É™ -- moÄ• `shepherd'; S. paha f. `goat'; A. paÌ,ha `animal of the deer class, any quadruped'; H. pas f. `buffalo -- heifer', pasÅ« m. `animal (such as goat or sheep)'.
PAÅ›UTÄ• -- , *PAÅ›UVANT -- ; PAÅ›UPÄ• ËŠ -- , PAÅ›UPÄ• LA -- , PAÅ›URÅ«PÃ¡ --

.
Addenda: paÅ›Ãº -- : S.kcch. pauÌƒ f. `she -- goat'; WPah.poet. pÉ”Å›u m. `cattle, head of cattle, animal' (Him.I 117 â†• H.).
â€ *PAÅ›UPÄ• á¹-A -- , â€ *PAÅ›UVÄ• á¹-A -- .
â€ *paÅ›upÄ• á¹-a -- see â€ *PAÅ›UVÄ• á¹-A -- .

paÅ›utÄ• 7985 paÅ›utÄ• f. `condition of being a sacrificial animal' Mn. [PAÅ›Ãº --]
Kho. puÅ¡ur `meat, flesh, muscle' (BelvalkarVol 94 < PIÅ›ITÃ¡ --).

paÅ›upÄ• ËŠ 7986 paÅ›upÄ• ËŠ m. `herdsman' RV., paÅ›upa -- m. MBh. [PAÅ›Ãº -- , PÄ• -- 2]
Ash. pÄ“Å¡(i)pÄ• ËŠ, piÅ¡ipÄ• ËŠ `shepherd', Wg. paÅ¡(i)pÄ• ËŠ, Kt. pÄ‹Ä• ÌŠ, Pr. wuzÄ• ËŠ, Å«za; Bashg. psawai `herding'.

paÅ›upÄ• la 7987 paÅ›upÄ• la m. `herdsman' MBh., Ëšlaka -- m., ËšlikÄ• -- f. PÄ• á¹‡.vÄ• rtt.com. [PAÅ›Ãº -- , PÄ• LÃ¡ --]

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NiDoc. paÅ›uvala `herdsman'; PaÅ¡. lauá¹›. paá¹£awÄ• ËŠl (= Å¡?), nir. paÅ¡wala `shepherd', Kho. paÅ¾Ã¡l; Sh. pÄƒyÄ• lá¹· m. `herdsman of sheep or goats or cows' (â†’ Bshk. payÄ• l `shepherd' AO viii 248 and á¸Œ. paelalo m.), K. pahÃ´lu m., ËšhÃ¶jÃ¼ f., kash. poÌ†hÄ• l; S. eli -- pavharu m. `goatherd'; P. bhaá¹-. puhÄ• l `shepherd', WPah.bhad. bhal. paá¹…. puhÄ• l, cur. puÄ• l, pÄ• á¸• . pahÄ• l.
Addenda: paÅ›upÄ• la -- : S.kcch. paÌƒvÄ• r m. `goatherd'; WPah.ká¹-g. (kc.) phwÄ• ËŠl m. `shepherd' â†• P. Him.I 129, sat. LSI ix 4, 651 phuÄ• l, mandi p. 717 puhÄ• l.

paÅ›urÅ«pÃ¡ 7988 paÅ›urÅ«pÃ¡ n. `anything representing a sacrificial animal' ÅšBr. [PAÅ›Ãº -- , RÅ«PÃ¡ --]
S. paharÅ« m. `goat'; WPah.bhiá¸• . pÃ¶rÃµ, pl. Ëšru n. `flock of sheep or goats', khaÅ›. pÃ³rÅ« `sheep and goats'; -- with unexpl. Ä• : L. pahÄ• rÅ« m. `sheep or goats'; P. pahÄ• rÅ« m. `ram, young lamb, one head of goats or sheep'.

paÅ›uvant 7989 *paÅ›uvant `rich in cattle'. [Cf. paÅ›umÃ¡nt -- RV. <-> PAÅ›Ãº --]
Sh. poyoÌ„nÅ- `rich, prosperous'.

7989a â€ *paÅ›uvÄ• á¹-a -- `enclosure for sheep and goats' [PAÅ›Ãº -- , VÄ• á¹-A -- 1] or â€ *paÅ›upÄ• á¹-a -- . [PAÅ›Ãº -- , PÄ• á¹-A --]
WPah.ká¹-g. (kc.) phÉ”Ì• á¹› m. `second storey of a house used for storage and sleeping in winter and (according to kc. informant) keeping goats and sheep' Him.I 127.

paÅ›ca 7990 *paÅ›ca `hinder part'. [Extracted in MIA. from cmpds. with paÅ›cÄ• (t) -- . -- PAÅ›CÄ• ËŠT]
Pk. paccha -- n. `hinder part'; A. pÄ• s `the back, the rear'; B. pÄ• ch(Ä•) `back part of anything', Or. pacha; H. pÄ• ch m. `kicking out with the hind legs'; Si. passa `the hinder part'; -- X PRÌ¥á¹£á¹-HÃ¡ -- : S. picho m. `rear '; P. picchÄ• m. `hinder part, rear'; Ku. picho `pursuit'; A. pis `the rear', B. pichÄ• ; Or. pichÄ• `posterior, buttocks, hind legs (of a horse)'; H. pÄ«chÄ• m. `rear'; G. pÄ«chÉ” m. `pursuit'. -- Oblique cases replace adverbs paÅ›cÄ• ËŠ, paÅ›cÄ• ËŠt: Pa. pacchatoÌ„, Pk. pacchÄ• doÌ„, pacchaoÌ„, Ap. paccha¯; Gy. pal. pá°¯Ä• i `behind'; á¸Œ. p*lÄ• i, `behind, after' p*lÄ• o `from behind'; Dm. paÄ• an -- bÃ¤ËŠÄ© `behind'; PaÅ¡.gul. paÄ• awÄ• ËŠ `afterwards'; Woá¹-. pasÄ«Ëœ `after, then'; Tor. pÄ• Ç°i, paiÅ¾ `behind'; L. pacchaÌƒ `in the evening', picche, ËšchaÌƒ, ËšchÄ• haÌƒ `behind', P. picche, WPah.cur. pÄ«cchÄ“, jaun. pachÄ«Ëœ; Ku. pachÄ• `afterwards', pachin `behind', N. pachi, A. pÄ• se, B. pÄ• che, Or. pache, (MedinÄ«pur) pÄ• chu, Mth. pÄ• chÅ«, ËšchuÌƒ, Aw.lakh. pÄ• chÄ“, H. pÄ• che, pÄ«che, OMarw. OG. pÄ• chaÃ¯; G. pachÄ« `after', pÄ• chuÌƒ `again'; Si. pasu `afterwards', passen `from behind'. <-> M., in which *pÄ• s collided with pÄ• s < pÄ• rÅ›va -- , has replaced it by pÄ• á¹-hÄ«Ëœ < PRÌ¥á¹£á¹-HÃ¡ -- .
*PAÅ›CAPAá¹-A -- , *PAÅ›CAPAá¹-á¹-A -- , *PAÅ›CAPATTRA -- , *PAÅ›CAPÄ• á¹-A -- , *PAÅ›CABHITTI -- , *PAÅ›CAMUKHA -- , *PAÅ›CAMÅ«RDHAN -- ,

*PAÅ›CAVÄ• á¹-A -- .
Addenda: *paÅ›ca -- : S.kcch. pÄ• cho `back', pÄ«cho keá¹‡Å« `to chase'; WPah.ká¹-g. pÃ¡Ä‹Ä‹ha `backwards, after', ká¹-g. (kc.) pÃ¡Ä‹Ä‹he, pÃ¡Ä‹Ä‹hi `after, back'; Md. fas `end, behind, backwards', fahanÄ«, fassanÄ« `chases', fahat `behind', fahu `after, last'.

paÅ›capaá¹-a 7991 *paÅ›capaá¹-a `cloth worn behind'. [*PAÅ›CA -- , PAá¹-A --]
B. pÄ• chuá¹›i `head -- kerchief'; Or. pÄ• chuá¹›Ä• `sheet, scarf'; H. pachoá¹›Ä« f. `head -- kerchief', M. pÄ• soá¸• Ä• m.; -- Ku. pichauá¹›o `head -- kerchief', H. pichauá¹›Ä• , ËšaurÄ• m., G. pichoá¹›Ä« f. -- N. pacheuro `head -- kerchief' perh. rather < PRACCHADAPAá¹-A -- .

paÅ›capaá¹-á¹-a 7992 *paÅ›capaá¹-á¹-a `hinder bandage'. [*PAÅ›CA -- , PAá¹-á¹-A -- 2]
P. pichauá¹-Ä« f. `bandage passed round a load on the back'.

paÅ›capattra 7993 *paÅ›capattra `having late leaves'. [*PAÅ›CA -- , PÃ¡TTRA --]
G. pÄ• star n. `second crop in a field', pÄ• chotruÌƒ `produced late in the season', pÄ• chetruÌƒ (with e from OG. pÄ• chaÃ¯ s.v. *PAÅ›CA --).

paÅ›capÄ• á¹-a 7994 *paÅ›capÄ• á¹-a `hindquarter'. [Collides with *PAÅ›CAVÄ• á¹-A -- . -- *PAÅ›CA -- , PÄ• á¹-A --]
P. pachvÄ• á¹›Ä• m., Ëšá¹›Ä« f. `rear'; Mth. pachuÄ• á¹› adj. `behind, hinder', G. pachvÄ• á¹›uÌƒ; -- H. pichwÄ• á¹›Ä• `hindmost', Ëšá¹›Ä« f. `rear'.

paÅ›cabhitti 7995 *paÅ›cabhitti `back wall'. [*PAÅ›CA -- , BHITTÃ- --]
H. G. pachÄ«t f. `back wall of a house'.

paÅ›camukha 7996 *paÅ›camukha `facing back'. [*PAÅ›CA -- , MÃºKHA --]
OH. pichauÌƒhai adv. `behind, from behind'.
Addenda: *paÅ›camukha -- : Pk. pacchÄ• muha -- `turning the face back'; WPah.ká¹-g. pÉ™Ä‹hÉ”ËœËŠwh (so corrected by Hendriksen 2.4.77) `backwards', pÉ™Ä‹hÃ¡uÌƒÅ›e `behind', Ä‹hÉ”ËœËŠwh.

paÅ›camÅ«rdhan 7997 *paÅ›camÅ«rdhan `having the head to the back'. [*PAÅ›CA -- , MÅ«RDHÃ¡N --]

H. pichauÌƒá¹› `having the face turned back', Ëšá¹›Ä•  `behind'.

paÅ›cavÄ• á¹-a 7998 *paÅ›cavÄ• á¹-a `rear enclosure'. [Collides with *PAÅ›CAPÄ• á¹-A -- . -- *PAÅ›CA -- , VÄ• á¹-A -- 1]
Bi. pachuÄ• r, pichuÄ• r `the space behind a house'.
paÅ›cÄ• ËŠ see PAÅ›CÄ• ËŠT.
PAÅ›CÄ• ËŠTÄ• T; *PAÅ›CÄ• BHAKTA -- , *PAÅ›CÄ• BHUKTA -- , PAÅ›CÄ• RDHÃ¡ -- , *PAÅ›COÌ„TTÄ• PA -- .

7999 paÅ›cÄ• ËŠt `from behind, behind' RV. [Collides in MIA. with paÅ›cÄ• ËŠ RV.]
Pa. pacchÄ• `behind'; AÅ›.shah. man. pacha, paca, gir. kÄ• l. dh. pachÄ•  `in future'; Dhp. pacha, NiDoc. pacÌ„a, Pk. pacchÄ• ; PaÅ¡.lauá¹›. paÄ• a -- kana `behind', Tor. paÌ„Ì†Å¡; Ku. pÄ• ch `afterwards'; H. pÄ• ch `behind', OMarw. pÄ• cha; Si. pas `afterwards', Md. fahun. -- Replaced by obl. cases of MIA. paccha -- , *piccha -- see *PAÅ›CA -- .
PAÅ›CIMÃ¡ -- , PAÅ›CÄ• TTARA -- ; PAÅ›CÄ• TTÄ• PA -- , PAÅ›CÄ• DVARTIN -- , PAÅ›CÄ• DVÄ• TÃ¡ -- .
Addenda: paÅ›cÄ• ËŠt: Garh. pÄ• ch `afterwards (?)'.

8000 paÅ›cÄ• ËŠtÄ• t `from behind' RV. [PAÅ›CÄ• ËŠ]
Kho. aÄ• hÃ¡r, aÄ• (h)a `afterwards, behind' or < *paÅ›cÄ• tas.

paÅ›cÄ• ttara 8001 paÅ›cÄ• ttara `following after, later' AÅ›vÅšr. [PAÅ›CÄ• ËŠT]
PaÅ¡. paÅ¡tarÄ• ËŠ `later, second'.
paÅ›cÄ• ttÄ• pa -- see *PAÅ›COÌ„TTÄ• PA -- .

paÅ›cÄ• dvartin 8002 paÅ›cÄ• dvartin `remaining behind' MW. [PAÅ›CÄ• ËŠT, VARTIN --]
N. pachauá¹-e `hinder, late'.

paÅ›cÄ• dvÄ• tÃ¡ 8003 paÅ›cÄ• dvÄ• tÃ¡ m. `west wind' TS. [PAÅ›CÄ• ËŠT, VÄ• ËŠTA --]
Pk. pacchÄ• vÄ• ya -- m., Bi. H. pachwÄ• m.

paÅ›cÄ• bhakta 8004 *paÅ›cÄ• bhakta `after -- meal'. [PAÅ›CÄ• ËŠ, BHAKTÃ¡ --]
Pa. pacchÄ• bhattaá¹• `after the midday meal'; -- Si. pas(u)bat `afternoon'

(ES 51) is â†• Pa.

paÅ›cÄ• bhukta 8005 *paÅ›cÄ• bhukta `back portion'. [PAÅ›CÄ• ËŠ, BHUKTÃ¡ --]
Pk. pacchÄ• hutta -- `hinder'; H. pichÅ«t m. `back part of a house', adv. `behind'.

paÅ›cÄ• rdhÃ¡ 8006 paÅ›cÄ• rdhÃ¡ m. `western side' ÅšBr. 2. `hinder part' ÅšBr. [PAÅ›CÄ• ËŠ, Ã¡RDHA -- 1]
1. L. pacÄ• dh, ËšÄ• d m.f. `the west, western portion of a district', pacÄ• dhÄ«, Ëšdhar `western'; P. pacÄ• dh m. `western portion of the Panjab', ËšdhÄ•  m. `westerner'; <-> H. pachÃ£Ì„h m. `western region', pachÄ• hÄ«Ëœ, ËšchÃ£Ì„hiyÄ•  `western'.
2. Pk. pacchaddha -- , paccaËš n. `back part'; K. pachÃ¶ri f. `heel -- rope' (â†• Ind. with ch?); S. pachÄ• á¹›Ä« f. `end, heel -- rope'; N. pachÄ• á¹›i `behind'; Or. pachÄ• á¹›a `hind part, back part of a house'; H. pachÄ• á¹›Ä« f. `rear', G. pachÄ• á¹›uÌƒ n.; -- X PRÌ¥á¹£á¹-HÃ¡ -- : Ku. pichÄ• á¹›Ä« `rear'.
Addenda: paÅ›cÄ• rdhÃ¡ -- : WPah.ká¹-g. pÉ™Ä‹hÃ¡á¹›I f., kc. Ëšá¹›e f. `hinder part'. -- S.kcch. pachÄ• á¹› f. `latter part of day'.

paÅ›cimÃ¡ 8007 paÅ›cimÃ¡ `later, hinder, western' Mn. [PAÅ›CÄ• ËŠT]
Pa. pacchima -- `western, last', Ëšaka -- `last'; NiDoc. pacÌ„ima `later'; Pk. pacchima -- `hinder, western'; K. pachyumu m. `the west' (â†•  Ind. with ch?); P. pachvÄ•  `western', H. pach(i)wÃ£Ì„; Si. pÃ¤sim `last', pÃ¤sum `last, west'.
PAÅ›CIMÄ• -- ; *PAÅ›CIMAVÄ• TA -- .
Addenda: paÅ›cimÃ¡ -- : WPah.ká¹-g. pÃ¡Ä‹Ä‹huÉ” `situated behind or further up the mountain slope, past, previous' (cf. AGRIMÃ¡ -- Add2); -- poet. paÄ‹hu `backwards'?

paÅ›cimavÄ• ta 8008 *paÅ›cimavÄ• ta `west wind'. [PAÅ›CIMÃ¡ -- , VÄ• ËŠTA --]
Bi. pacheÄ• , H. pachiyÄ• , ËšyÄ• u m.

paÅ›cimÄ• 8009 paÅ›cimÄ• f. `the west' Mn. [sc. dÃ-Å› -- . -- PAÅ›CIMÃ¡ --]
L. pacco f. `west wind'; P. paccholÌ„lÌƒ f. `the west, west wind'.

paÅ›coÌ„ttÄ• pa 8010 *paÅ›coÌ„ttÄ• pa `repentance'. [Cf. paÅ›cÄ• ttÄ• pa -- , paÅ›cÄ• nutÄ• pa -- m. MBh., Pa. pacchÄ• tÄ• pa -- , pacchÄ• nutÄ• pa -- m., Pk. pacchÄ• dÄ• va -- , pacchÄ• yÄ• va -- , Ëšyava -- , pacchÄ• á¹‡utÄ• va -- m. <-> PAÅ›CÄ• ËŠ, UTTÄ• PA --]
Pk. pacchuttÄ• via -- `repented'; S. pachotÄ• u, pachutËš m. `repentance', pachotÄ• iá¹‡u, pachutËš `to repent', P. pachotÄ• vÄ• , pachÃµtËš, pastËš m., pachÃµtÄ• á¹‡Ä• , pastËš, N. pachutÄ• u, pachitËš, pachtËš, pachutÄ• unu, pachitËš, pachtËš, A. pastÄ• iba, B. pastÄ• na, Or. pastÄ• , pastÄ• ibÄ• , Mth. pachtÄ• eb, pactËš, H. pachtÄ• u, ËštÄ• wÄ• m., pachtÄ• nÄ• , pastËš, OMarw. pichatÄ• i, pisaËš, G. pastÄ• v, ËšÄ• vÉ” m., pastÄ• vuÌƒ, M. pastÄ• v, ËšvÄ• m., pastÄ• vá¹‡&etilde;, Si. pasutÃ¤v (pasutÃ¤villa with -- l -- suffix < *paÅ›cÄ• ttÄ• pikÄ• -- H. Smith JA 1950, 196); -- K. pachatÄ• wun â†• Ind.
Addenda: *paÅ›coÌ„ttÄ• pa -- : S.kcch. pastÄ• vo thÄ«á¹‡Å« `to repent', WPah.ká¹-g. pÉ™Ä‹tau m. `repentance, condolence', Garh. pachtÉ”, OMarw. pachitÄ• i `repents'.

paÅ›yÃ¡ 8011 paÅ›yÃ¡ `seeing, rightly understanding' Muá¹‡á¸• Up., paÅ›yaka -- m. `seer' BHSk. [âˆšPAÅ›1]
Pa. passa -- m. `one who sees'; Pk. pÄ• sa -- n. `eye', pÄ• saga -- m. `one who sees'; Sh. (Lor.) p*lÅ¡u `witchfinder'.

8012 pÃ¡Å›yati `sees' RV. [âˆšPAÅ›1]
Pa. passati, AÅ›.gir. pasati, Dhp. paÅ›adi, NiDoc. paÅ›idavo, Pk. passaÃ¯, pÄ• saÃ¯, Wg. Niá¹…g. pas -- , Woá¹-. paÅ¡<-> (caus. pÉ™Å¡Ä• --), Kal.rumb. pÄ• ËŠÅ¡im `I see', Kho. poÅ¡ik, Bshk. p*lÅ¡ -- , Tor. Mai. paÅ¡ -- , Sh. paÅ¡Ã³Ä-kiÌ¯ (3 sg. pÄ• ËŠÅ¡eÌ†i, pass. paÅ¡iÅ¾Ã³Ä-kiÌ¯), gur. pÄƒÅ¡yoÌ„ná¹·, koh. pÄƒÅ¡oÌ„ná¹·; Phal. absol. paÅ¡i `from, for' (semant. cf. N. dekhi), paÅ¡iÇ° -- `to appear'; K. paÅ›un `to see', pog. paÅ›un; S. pasaá¹‡u `to look at' (caus. pasÄ• iá¹‡u `to show'); WPah.khaÅ›. paÅ›Å›nÅ« `to stand the sight of'. -- X *DÄ“Ká¹£ATI q.v. -- See *PÄ• Å›AYATI1.

paá¹£á¹-a 8013 *paá¹£á¹-a `breast'. [Identification with IE. *pekÌ‚t -- in Lat. pectus &c. very doubtful NTS xiii 229]
Pr. wustÅ«ËŠ, ustÅ«ËŠ `breast, rib'.

paá¹£á¹-Ä• na 8014 *paá¹£á¹-Ä• na `Afghan'. [â†• Ir. cf. Psht. paÅ¡tÅ«n, pl. ËštÄ• nÉ™ < *prÌ¥á¹£á¹-Ä• na -- `hill people' EVP 61]
K. paá¹-hÄ• n m., Ëšá¹-hÃ¶Ã±Ã¼ f. `Pathan', S. paá¹-hÄ• á¹‡u m., P. paá¹-hÄ• á¹‡ m., N. paá¹-hÄ• n, A. B. pÄ• á¹-hÄ• n, Or. paá¹-hÄ• á¹‡a, H. paá¹-hÄ• n m., G. M. paá¹-hÄ• á¹‡ m.

paá¹£á¹-ha 8015 *paá¹£á¹-ha `young animal'. 2. *pÄ• á¹£á¹-ha -- . [Connexion with paá¹£á¹-havÃ¡h -- `four or five year old bull' VS. (ND 374 a 21, EWA ii 241) very doubtful: and in absence of other evidence for -- á¹£á¹-h -- orig. rather *paá¹-á¹-ha -- , *pÄ• á¹-á¹-ha<-> ~ *PÄ• á¸• á¸• A -- q.v.]
1. S. paá¹-ha f. `kid of 8 or 9 months'; L. paá¹-á¹-h, paá¹-á¹-há¹›Ä« f., paá¹-hoÌ„rÄ• m., ËšrÄ« f. `kid', paá¹-á¹-hÄ• m., Ëšá¹-hÄ« f. `young donkey'; P. paá¹-á¹-h f. `young she -- goat not yet giving milk, pullet', paá¹-á¹-hÄ• m. `young he -- goat or cock or man or grass', paá¹-á¹-hÄ« f. `young girl before puberty', paá¹-hor, ËšrÄ« f., ËšrÄ• m. `young goat'; WPah. bhal. paá¹-he_r m.f. `well -- developed lamb'; Ku. pÄ• á¹-ho m., Ëšá¹-hÄ« f. `kid, lamb', paá¹-á¹-hÄ• `young man', paá¹-haá¹…aro `young she -- goat', gng. pÄ• á¹-h m., pyeá¹-h f. `kid'; N. pÄ• á¹-ho m., Ëšá¹-hi f. `kid'; A. paá¹-hÄ• `full -- grown uncastrated goat', pÄ• á¹-hÄ« `she -- goat'; B. pÃ£Ì„á¹-(h)Ä• `he -- goat, young ram', pÃ£Ì„á¹-hi `young she -- goat, any young female animal'; Or. peá¹‡á¹-hÄ• m., Ëšá¹-hÄ« f. `kid, lamb'; Bi. pÄ• á¹-hÄ• m., Ëšá¹-hÄ«, paá¹-hiyÄ• f. `kid', Bhoj. pÄ• á¹-hÄ• , paá¹-á¹-hÄ• ; H. pÄ• á¹-hÄ• , paá¹-á¹-hÄ• , paá¹-h m. `young full grown animal', paá¹-hiyÄ• f. `young she -- goat'; M. pÄ• á¹-(h) f. `kid'; Si. pÃ¤á¹-avÄ• , pÃ¤á¹-iyÄ• `young of any animal, young person', -- ext. kk -- : Sh. faá¹-ikeÌ†r m.f. `foal'; Si. pÃ¤á¹-ikkÄ« `girl'.
2. K.pog. pÄ• á¹-h `kid'; S. pÄ• á¹-ho, pÄ• á¹-huru m. `10 or 12 months old kid'; P. pÄ• á¹-hÄ• m. `young elephant'; H. pÄ• á¹›hÄ« f. `young buffalo' (or < *PÄ• á¸• á¸• A -- ?).
*PAá¹£á¹-HARÅ«PA -- ; *AJAPAá¹£á¹-HA -- , *AVIPAá¹£á¹-HA -- .
Addenda: *paá¹£á¹-ha -- : S.kcch. paá¹-á¹-h m. `young goat'.

paá¹£á¹-harÅ«pa 8016 *paá¹£á¹-harÅ«pa `young animal'. [*PAá¹£á¹-HA -- ,

RÅ«PÃ¡ --]
Bi. paá¹-hrÅ« `kid, lamb'; Bhoj. paá¹-harÅ« `buffalo calf'.
paá¹£á¹-havÃ¡h -- see *PAá¹£á¹-HA -- .

pastÃ-ya 8017 pastÃ-ya (ËštyÃ --) n., ËštÃ-yÄ• -- (ËštyÄ• Ë‹ --) f.
`dwelling' (metr.) RV.
Kal.rumb. pastÄ«ËŠ `storehouse'; Kho. (Lor.) pesti `storeroom for chaff,
barn'.
*pasphÄ• yatÄ“ see *PRASPHÄ• YATÄ“.

pahuÃ±ca 8018 *pahuÃ±ca `forearm, wrist'.
L. pÃ´cÄ• m. `paw', (Shahpur) paucÄ•  m. `paw, claw'; P. pahuÌƒcÄ• m. `wrist,
paw'; N. pauÌƒjÄ• `paw'; OAw. pahuá¹• cihi obl. sg. f. `wrist'; H. pahuÌƒcÄ•
m. `forearm, wrist'; G. pÉ”ÌƒhÉ”ÌƒcÉ” m. `wrist', M. pohaÌƒcÄ« f.
P&capamacr;1 `drink': pa -- 1, pÄ• ËŠtra -- , pÄ• ËŠna -- , pÄ• nÄ«ËŠya -- ,
pÄ• yÃ¡yati, *pipÄ• saka -- , pipÄ• sÄ• ËŠ -- , pipÄ• sitÃ¡ -- , pÃ-bati, pÄ«tÃ¡
-- 1, pÄ«yÃ¡tÄ“, pÄ“ya -- ; Ä• pÄ• na -- 1, nipÄ• na -- , prapÄ• ËŠ -- .
P&capamacr;2 `protect': pa -- 2, pÄ• -- ; *Ä• pÄ• na -- 2.
pÄ• -- in cmpds. `protecting': ADHIPÄ• ËŠ -- , TANÅ«PÄ• ËŠ -- , PAÅ›UPÄ• ËŠ --
; -- PA -- 2.
Addenda: *pahuÃ±ca -- : S.kcch. pauÌƒco m. `wrist', WPah.ká¹-g.
pÉ”Ì• Ì„njÌˆÉ” m.

pÄ• á¹• Å›u 8019 pÄ• á¹• Å›u (MBh.), pÄ• á¹• sÃº -- (AV.) m. `crumbling soil,
dust, sand' AV., `dung, manure', pÄ• á¹• Å›uka -- m. `dust' MBh. [pÄ• á¹• sÃº --
is the earlier spelling, but pÄ• á¹• Å›u -- appears to be attested by Gy.,
Kaf., and poss. the somewhat doubtful Dard. forms (all others are
indifferent). The s of Av. paÍ…snu -- and OSlav. peÌŒsÆ¶kÆ¶ has been assumed
to be original (IEW 824, EWA ii 243), but it may represent IE. s or kÌ,. Cf.
similar confusion between s and Å› in SÃ-KATÄ• -- with reciprocal borrowing
between IA. and Ir.]
Pa. paá¹• su -- m. `dust, dirt', Ëšuka -- `dusty'; Pk. paá¹• su -- , pÄ• su --
m. `dust'; Gy. rum. poÅ¡ `dust', boh. poÌ„Å¡i f. `sand', hung. poÅ¡i, gr.
poÅ¡Ã-k f. `earth'; Pr. puÄ‹Ã© `earth, clay', Wg. pasil&atildedotdot;
`dusty' (`perhaps misheard for paÄ‹ -- ' Morgenstierne May 1955); Kt.
pÉ™Å•es `dust', Pr. pÉ™rÄ‹Ã© `earth' with unexpl. r; PaÅ¡.lauá¹›. paÃº, uzb.
pÄ• ÌŠu, ar. poÌ„(u) `earth, dust' (< *pÃ£Ì„huka -- NTS xii 186); Shum. poÌ„
`clay'; Kal. phÄ• u `earth, soil'; K. pÄ• h f. `human dung used as manure'; L.

pÄ• h f. `manure of pulverized cow or buffalo dung' (whence pahoá¹›Ä• m. `wooden tool for removing dung'), awÄ• á¹‡. pÄ• Ë‹ `manure'; B. pÃ£Ì„s `ashes', Or. pÄ• uÌƒsa (gaÃ¯Ëœá¹-hÄ• -- pÄ• uÌƒsÄ• `ashes produced by burning cowdung'); Aw.lakh. pÃ£Ì„si f. `manure'; OH. pÃ£Ì„su f., H. pÃ£Ì„s f. `dust, dung' (whence pÃ£Ì„snÄ• `to manure'); G. pÃ£Ì„su f. `dust'; OSi. pasu `silt, sand', Si. pasa `dust, earth', Md. fas. -- The forms of K. prob., of L. Aw. H. poss., < PÄ• á¹£I -- .
PÄ• á¹• Å›ULÃ¡ -- ; PÄ• á¹• Å›UKÅ«LIKA -- .
Addenda: pÄ• á¹• Å›u -- : Md. fas `earth, soil'.

pÄ• á¹• Å›ukÅ«lika 8020 pÄ• á¹• Å›ukÅ«lika m. `one who wears clothes made of rags from a dustheap' BHSk. [pÄ• á¹• Å›ukÅ«la -- n. `dustheap, rags in a dustheap used by monks as clothes' BHSk., Pa. paá¹• sukÅ«la -- n. -- PÄ• á¹• Å›Ãº -- , KÅ«ËŠLA -- 1]
Pa. paá¹• sukÅ«lika -- m.; Si. pasiliyÄ• `monk, hermit'.

pÄ• á¹• Å›ulÃ¡ 8021 pÄ• á¹• Å›ulÃ¡ (R.), pÄ• á¹• sulÃ¡ -- (ÅšBr.) `dusty, sandy', pÄ• á¹• surÃ¡ -- RV. [PÄ• á¹• Å›Ãº --]
Pk. paá¹• sula -- `dusty', paá¹• sulia -- `made dusty'; H. pÃ£Ì„sul `dusty'.
pÄ• á¹• sÃº -- see PÄ• á¹• Å›U -- .
pÄ• á¹• surÃ¡ -- see PÄ• á¹• Å›ULÃ¡ -- .

pÄ• kÃ¡ 8022 pÄ• kÃ¡ m. `cooking' ÅšrS., `baking (of bricks)' Mn. [âˆšPAC]
Pa. pÄ• ka -- m. `cooking', Pk. pÄ• ya -- m., OSi. in cmpd. maha -- paka -- .
PÄ• KALÃ¡ -- ; PÄ• KADHÄ• NA -- .
Addenda: pÄ• kÃ¡ -- [In cmpd. ká¹£Ä«rapÄ• kÃ¡ -- , Å›rÌ¥tapÄ• ËŠka -- RV.]

pÄ• kadhÄ• na 8023 *pÄ• kadhÄ• na `kiln'. [Cf. pÄ• kasthÄ• na -- n. lex. <-> PÄ• KÃ¡ -- , DHÄ• ËŠNA --]
B. poyÄ• n `potter's kiln'.

pÄ• kalÃ¡ 8024 pÄ• kalÃ¡ `quite black' TS., `ripening, causing suppuration' lex. [PÄ• KÃ¡ --]

K. pail, pÃ¶l m. `purulent matter, white pus (of a boil)'; P. pÄ• il f. `mangos spread in grass to be ripened', pÄ• ilÄ« `ripened in straw (of fruit)'; H. pÄ• l m. `layers of straw in which unripe mangos are placed to ripen'.

pÄ• ká¹£a 8025 pÄ• ká¹£a adj. from PAKá¹£Ã¡ -- W.
Poss. in WPah.bhal. pÄ• khu n. `fan used in a flour mill', f. `wing of bird or butterfly', pÄ• khoá¹› f. `arm', bhad. pÄ• khaá¹› `arm'. -- See PAKá¹£Ã¡ -- .

pÄ• ká¹£ika 8026 pÄ• ká¹£ika `favouring a party' Pur. [PAKá¹£Ã¡ --]
Pa. pakkhika -- in cmpd. `siding with'; Pk. pakkhia<-> `taking sides'; H. pakhiyÄ• m. `quarrelsome person'.
pÄ• gala -- see *PAGGALA -- .

pÄ• cana 8027 pÄ• cana n. `cooking, dissolvent' Car., Ëšaka -- n. `dissolvent' Car., m. `borax' lex. [âˆšPAC]
Pa. pÄ• cana -- n. `bringing to the boil'; Bi. pÄ• en `brazier's flux or borax', Mth. panawÄ• lÄ• .

8028 pÄ• cÃ¡yati `causes to be cooked' ÅšBr. [âˆšPAC]
Pa. pÄ• cÄ“ti `makes boil', Dhp. payedi 3 pl.; Pr. pejÌˆÉ™<-> `to cook, boil', Tir. paz -- (â†• Kaf.: NTS xii 186 < pÃ¡cati).

pÄ• ËŠÃ±cÄ• la 8029 pÄ• ËŠÃ±cÄ• la `of the PaÃ±cÄ• las' MBh. [PAÃ±CÄ• LA --]
H. paÌƒcÄ• l `clever, deceitful'?
pÄ• Ã±cÄ• lÄ« -- see PAÃ±CÄ• LIKÄ• -- .

pÄ• á¹-a 8030 pÄ• á¹-a m. `breadth, expanse' lex., Ëšaka -- m. `long span, flight of steps' lex. [âˆšPAá¹-1?]
Pa. pÄ• á¹-ikÄ• -- f. `stone steps'; Pk. pÄ• á¸• aa -- m. `road'; Kho. (Lor.) pÄ• á¸· `resting -- place in a cliff, ledge' (or poss. < *PÄ• DAá¸• A --); L.

pÄ• á¹› m. `pit sunk to the sand in which a well is built', (Shahpur) `hole made by thief in a hedge', pÄ• á¹›Ä• m. `space left in ploughing', awÄ• á¹‡. pÄ• á¹› `hole'; P. pÄ• á¹›Ä• m. `space, space between two lines of ploughed land'; N. pÄ• ro `shaft in handle of khukri or any instrument', kan -- pÄ• ro `temple, brow, gill' (: kÄ• n `ear'); H. pÄ• á¹›(Ä•) m. `scaffold, wooden frame over a well'.
*AGRIYAPÄ• á¹-A -- , *ARDHAPÄ• á¹-A -- , *GALAPÄ• á¹-AKA -- , *CATUá¹£PÄ• á¹-A -- , *PAKá¹£APÄ• á¹-AKA -- , *PARá¹‡APÄ• á¹-AKA -- , *PARÅ›UPÄ• á¹-AKA -- , *PAÅ›CAPÄ• á¹-A -- , *YUGAPÄ• á¹-IKÄ• -- , *SPHIYAPÄ• á¹-A -- ; -- MÄ“DAPÄ• á¹-A -- ?
Addenda: pÄ• á¹-a -- [< *polto -- (with Ä• < o) < *polHto -- (cf. Hit. palhÌ®iÅ¡ `broad') T. Burrow BSOAS xxxviii 58]
WPah.Wkc. paá¹›o m. `female genitals'; paá¹›a `under', ká¹-g. paá¹›e `down under', paá¹›i, Ëšá¹›hi `under' (semant. cf. TALA -- Him.I 112).
â€ *PAÅ›UPÄ• á¹-A -- , â€ *VÄ• SAPÄ• á¹-Ä« -- .

pÄ• á¹-aka 8031 pÄ• á¹-aka m. `quarter of a town or village'. [â†• Drav. T. Burrow BSOAS xii 383, but perh. same as PÄ• á¹-A<-> EWA ii 245]
S. pÄ• á¹›o m. `quarter of a town, vicinity'; H. pÄ• á¹›Ä• m. `quarter of a town'.
Addenda: pÄ• á¹-aka -- m. `kind of village, part of village' lex. [MIA. pÄ• á¸• a(ya) -- `quarter, street' ~ Drav. Tam. pÄ• á¹-a(ka)m id. DED 3347 and perh. conn. PALLÄ« -- 1 â†• Drav. DED 3309]
Pk. pÄ• á¸• a -- , pÄ• á¸• aya -- m.; A. pÄ• rÄ• , B. pÄ• á¹›Ä• , Or. paá¹›Ä• , H. pÄ• á¹›Ä• m., M. pÄ• á¸• Ä• m.

8032 pÄ• á¹-Ã¡yati `splits' MBh., `opens, plucks out, removes' YÄ• jÃ±. 2. Pass. pÄ• á¹-yatÄ“ SuÅ›r. [âˆšPAá¹-1]
1. Pa. pÄ• á¹-Ä“ti `removes'; Pk. pÄ• á¸• aÃ¯ `splits'; L. pÄ• á¹›aá¹‡ `to split, tear', P. pÄ• á¹›nÄ• (caus. paá¹›Ä• uá¹‡Ä• ); Bi. pÄ• rab `to dig'; OMarw. pÄ• á¸• aÃ¯ `draws, strikes'.
2. L. pÄ• á¹-aá¹‡ `to be split, be torn', P. pÄ• á¹-á¹‡Ä• .

pÄ• á¹-ala 8033 pÄ• á¹-ala `pale red, pink' KauÅ›.
Pa. pÄ• á¹-ala -- `pale red'; Pk. pÄ• á¸• ala -- `red and white, pink'; PaÅ¡. pg. palalu `brown' IIFL iii 3, 147; A. paralÄ• , f. pÄ• raÌ,lÄ« `brownish, dusky brown'; Si. paá¸·ol `brown, reddish' ES 53 with unexpl. o.
PÄ• á¹-ALI -- .

8034 pÄ• á¹-ali -- , ËšlÄ« -- f. `Bignonia or Stereospermum suaveolens' SuÅ›r., Ëšla -- m. MBh., ËšlÄ• -- f., Ëšlaka -- n. BHSk. [PÄ• á¹-ALA --]
Pa. pÄ• á¹-alÄ« -- f. `Bignonia suaveolens', Pk. pÄ• á¸• alÄ-Ì„ -- , ËšlÄ• <-> f.; N. pÄ• á¹›ari `the small tree Stereospermum chelonoides', A. pÄ• rali; OB. pÄ• ralÄ«, B. pÄ• rul `Bignonia suaveolens'; H. pÄ• á¹›al, pÄ• ral, pÄ• á¹›ar, pÄ• á¸• hal, Ëšar f. `Bignonia or Stereospermum suaveolens or chelonoides'; M. pÄ• á¸• aá¸·, pÄ• á¸• á¸·Ä« f. `B. chelonoides'; Si. paá¸·ol `S. suaveolens' (with o from paá¹-oÌ„lÃ¡ -- EGS 102). -- Poss. Wg. palÄ• `apple' NTS xvii 286, PaÅ¡.lauá¹›. parÄ• ËŠá¹›, weg. nir. parÄ• l, uzb. paraá¹›Ä«ËŠ, Kal. paloÌ„u, obl. palÄ• l -- IIFL iii 3, 146 (for other Kaf. and Dard. words for `apple' see PHÃ¡LA -- 1).
*pÄ• á¹-á¹-ha -- `young animal' see *PAá¹£á¹-HA -- .
pÄ• á¹-yatÄ“ see PÄ• á¹-Ã¡YATI.

pÄ• á¹-ha 8035 pÄ• á¹-ha m. `text of a book' ÅšrS., `study' KÄ• v. [âˆšPAá¹-H]
Pa. pÄ• á¹-ha -- m. `reading, passage from a text'; Pk. pÄ• á¸• ha -- m. `reading'.
PÄ• á¹-HIN -- ; CATUá¹£PÄ• á¹-HÄ« -- , TRIPÄ• á¹-HIN -- .

pÄ• ËŠá¹-haka 8036 pÄ• ËŠá¹-haka m. `reader, teacher' Mn. [âˆšPAá¹-H]
Pa. pÄ• á¹-haka -- m. `reciter'; Pk. pÄ• á¸• haya -- m. `reader'; P. pÄ• há¹›Ä• m. `a reader (contemptuous)'.

8037 pÄ• á¹-hayati `causes to read' PÄ• á¹‡.com., `reads' KathÄ• s. [< *prÄ• thayati see PÃ¡á¹-HATI. -- âˆšPAá¹-H]
Pk. pÄ• á¸• hÄ“i, Ëšá¸• haÃ¯ `teaches', S. pÄ• á¹›haá¹‡u.
Addenda: pÄ• á¹-hayati: WPah.ká¹-g. (kc.) pÉ™á¹›hÃ uá¹‡Ãµ `to cause to be read, teach', Wkc. pÉ™á¹›heuá¹‡o.

8038 pÄ• á¹-hÄ• -- , Ëšá¹-hikÄ• -- f. `the creeper Clypea hernandifolia' lex.
Pk. pÄ• á¸• hÄ• -- f. `a kind of creeper'; Ku. pÄ• á¹›Ä« `an autumnal wild creeper (leaves are used to heal wounds)'; H. pÄ• á¹›h `C. hernandifolia'.

pÄ• á¹-hin 8039 pÄ• á¹-hin m. `one who has studied, student' Mn. [PÄ• á¹-HA -- . -- âˆšPAá¹-H]
Or. pÄ• á¹›hi `a low class of Brahmans serving in a temple'.

pÄ• á¹-hÄ«na 8040 pÄ• á¹-hÄ«na m. `the fish Silurus pelorius or boalis' Mn. Pa. pÄ• á¹-hÄ«na -- m. `id.'; Pk. pÄ• á¸• hÄ«á¹‡a -- m. `a kind of fish'; H. paá¹›h(i)nÄ• , pahinÄ• m. `a kind of river or pond fish'.

pÄ• á¸• i 8041 *pÄ• á¸• i `row, line, turn', pÄ• lÃ- -- 1, ËšlÄ« -- `boundary, edge' MBh., `row, line' RatnÄ• v., `dam, dike' RÄ• jat. [Perh. < *prÄ• á¸• i -- ~ *Ä• á¸• I -- 2 (cf. prÄ• nta -- ~ Ã¡nta --); semant. for `line' > `turn' cf. Ku. pÃ£Ì„t `line, turn, rotation' < PAá¹…KTÃ- -- . -- Other suggestions with lit. EWA ii 263 s.v. pÄ• liá¸¥]
Pa. pÄ• á¸·i -- f. `line, row, text'; Pk. pÄ• li -- f. `edge, boundary, bank of tank', ËšlÄ« -- f. `line, direction', ËšliÄ• -- f. `handle of sword'; L. pÄ• I f. `arrangement in line'; P. pÄ• I, ËšlÄ« f. `line, row, series'; Ku. pÄ• I `covering of a roof'; N. pÄ• ri `border, hem', pÄ• li `lower edge of thatched roof', pÄ• ro `beat in music'; A. pÄ• ri `line of teeth, embroidered border'; B. pÄ• á¹›i, pÄ• iá¹› `edge, border, one of side pieces of thatched roof', pÄ• li `edge, border'; Or. pÄ• á¹› `border of cloth, high bank of a tank', pÄ• eá¹› (Sambhalpur pÄ• er) `small embankment, ridge of a field', pÄ• á¸·i `turn'; Bi. pÄ• rÄ« `field'; Mth. pÄ• á¹›hi, Ëšá¹›hiÄ• `edge, margin, coloured edge of cloth'; H. pÄ• á¹› m. `edge of cloth', pÄ• á¹›Ä• m. `boundary of field', pÄ• I f. `raised bank, dam, causeway', pÄ• lÄ• m. `heap of earth to separate two sides in the game kabaá¸• á¸• Ä«', (EH.?) pÄ• rÄ« f. `time, turn' (â†’ Ku. pÄ• rÄ«); G. pÄ• á¹›É” m. `column in multiplication', pÄ• á¸·i f. `edge, parapet', pÄ• á¸·Ä« f. `turn'; M. pÄ• á¸• Ä• m. `column in multiplication', pÄ• á¸· f. `edge, parapet', pÄ• á¸·Ä« f. `encircling line, turn'; Ko. pÄ• á¸·i `turn, chance'; Si. peá¸·a `row, line, text (as opposed to commentary)', paá¸·i `revenge', pella `turn' (< *peá¸·ya -- ?).
In the languages which do not distinguish MIA. -- Ä• I<-> or -- Ä• á¸· -- from -- all -- the words may, but less prob., represent MIA. *pallaya -- < PARYAYA -- : Gy. wel. pÄ• ÌŠlÄ“ `back, in return'; Ku. pÄ• lo, ËšlÄ« `turn, time, rotation', N. pÄ• lo, Ëšli, A. pÄ• I, B. H. pÄ• lÄ• .
*AGRAPÄ• LI -- , Aá¹…KAPÄ• LI -- , *DAá¹‡á¸• APÄ• LI -- .
Addenda: *pÄ• á¸• i -- : S.kcch. pÄ• r f. `border, bank', WPah.J. pÄ• á¸·i f. `turn'; Garh. pÄ• á¸· `wall' rather than < PÄ• LÃ¡ -- ?
â€ DANTAPÄ• LI -- .

pÄ• á¸• á¸• a 8042 *pÄ• á¸• á¸• a `young of buffalo or goat', paá¸• á¸• ika -- m. `calf' lex. 2. *pÄ“á¸• á¸• a -- . [Cf. *KAá¸• á¸• A -- and *PAá¹£á¹-HA -- . -- Prob. â†• Drav. DED 3208]

1. Pk. paá¸• á¸• aya -- m. `buffalo', Ëšá¸• Ä« -- f. `cow or buffalo that has calved once', Ëšá¸• iyÄ• -- f. `id., small buffalo cow', pÄ• á¸• Ä« -- f. `young buffalo', paá¸• á¸• acchÄ« -- f. `buffalo cow'; PaÅ¡.dar. nir. pÄ• á¹›ek f., weg. pÄ• yaá¹›Ã©k `goat'; S. pÄ• á¸• Ì o m. `buffalo calf'; Ku. pÄ• á¹›o `wild goat, fawn'; N. pÄ• á¹›o m., Ëšá¹›i f. `buffalo calf', Bi. pÄ• á¹›Ä• m., Ëšá¹›Ä« f., H. paÌ„Ì†á¹›Ä• , paá¹›Å«Ä• , paÌƒá¹›wÄ• m., pÄ• á¹›hÄ«, paá¹›iyÄ• f., G. pÄ• á¸• É” m., Ëšá¸• Ä« f., Ëšá¸• uÌƒ n.; OM. pÄ• á¸• asa n. `fawn' (< *paá¸• á¸• accha -- ?), M. pÄ• á¸• Ä• m., Ëšá¸• Ä« f. `buffalo calf', pÄ• á¸• &etilde; n. `calf of a cow'.
2. Pk. peá¸• á¸• a -- m., Ëšá¸• Ä• -- f. `buffalo'; A. perÄ• `stout male buffalo', perÄ« `buffalo cow'; Or. peá¹›Ä• `young buffalo'.
*PÄ• á¸• á¸• ARÅ«PA -- .

pÄ• á¸• á¸• arÅ«pa 8043 *pÄ• á¸• á¸• arÅ«pa `young buffalo'. [*PÄ• á¸• á¸• A -- , RÅ«PÃ¡ --]
Bi. paá¹›rÅ« `buffalo calf', Mth. paá¹›aru, paá¹›aá¹›u, Bhoj. paá¹›arÅ«, H. paÌƒá¹›arÅ« m.

pÄ• á¸• haka 8044 *pÄ• á¸• haka `a spotted deer'. [MIA. (amg.) < *pÄ• rá¹£á¹-aka<-> ~ *PRÌ¥á¹£á¹-A -- 2 `spotted': very doubtful]
S. phÄ• á¹›ho m. `hogdeer or Cervus porcinus', L. pÄ• há¹›Ä• m., Ëšá¹›Ä« f., P. pÄ• á¹›hÄ• m.; H. pÄ• á¹›hÄ• m. `spotted antelope, hogdeer'.

pÄ• á¹‡Ã- 8045 pÄ• á¹‡Ã- m. `hand' RV.
Pa. Pk. pÄ• á¹‡i -- m., Dhp. praá¹‡i -- (considered by Brough Dhp 102 as `learned' spelling for pÄ• á¹‡i -- rather than < *paÌ„Ì†rá¹‡i -- ); Ash. pÃ£Ì„ `palm of hand', Wg. pÉ™Å•, pÅ•eÌ„Ìƒ, Kt. paÅ•, pan, pÄ• á¹‡o, Pr. Ä«nik

, Kal.rumb. pÅ•&etilde; < *pe_á¹‡ -- Morgenstierne FestskrBroch 151; Mth. pÄ• nÄ« `hand' (â†•  Sk.?), Si. peá¹‡a H. Smith JA 1950, 206. -- Kho. phan `palm of hand' (< pÄ• á¹‡Ã- -- or â†• Ir. cf. Wkh. pun BelvalkarVol 95) poss. < or influenced by SPHÄ• NA -- .
*PÄ• á¹‡IKÄ• -- .

pÄ• á¹‡ikÄ• 8046 *pÄ• á¹‡ikÄ• `spoon'. [PÄ• á¹‡Ã- -- ?]
Pa. pÄ• á¹‡ikÄ• -- f. `a sort of spoon'; -- Ku. paá¹‡yuÌƒ `a spoon to stir rice -- water with'; N. paniuÌƒ, puniuÌƒ `ladle to stir rice'; G. paá¸·Ä« f. `ladle, dipper', paá¸·É” m. `large ladle': phonet., but not semant., rather < PRAá¹‡Ä«TÄ• -- .

pÄ• ËŠá¹‡á¸• ara 8047 pÄ• ËŠá¹‡á¸• ara `whitish -- yellow, yellow, pale, white' ÅšBr. 2. pÄ• á¹‡á¸• urÃ¡ -- R. [PÄ• á¹‡á¸• Ãº --]
1. Pa. paá¹‡á¸• ara -- `white, pale, yellowish'; Pk. paá¹• á¸• ara<-> `white'; Gy. pal. pnÃ¡rÄƒ, prÃ¡nÄƒ `white, snow, lime'; Tir. parÃ¡na `white', Bshk. p*lá¹‡ar, p*lna, Chil. p*lnaro, Mai. panara obl., Sv. paraÌƒá¹›Ã³, Phal. paá¹‡Ä• ËŠru, f. Ëšá¹‡á¸—ri (paá¹‡á¸—ri `white of the eye'); Or. pÄ• á¹‡á¸• arÄ•  `yellowish -- white, grey', dial. paá¹‡á¸• arÄ• `white'; H. pÃ£Ì„á¸• rÄ•  m. `species of sugarcane', pÃ£Ì„á¸• rÄ« f. `white chalky soil'; Si. panÌ†á¸• ara, panÌ†á¸• uru `whitish, yellow, white lotus'.
2. Pk. paá¹• á¸• ura -- , Ëšraya -- , Ëšria -- `white', Or. pÄ• á¹‡á¸• urÄ• ; M. pÃ£Ì„á¸• har f. `white soil', pÃ£Ì„á¸• hrÄ• `white', pÃ£Ì„á¸• hurkÄ•  `whitish'.

pÄ• á¹‡á¸• ava 8048 pÄ• á¹‡á¸• ava m. pl. `the five sons of PÄ• á¹‡á¸• u' MBh. Pk. paá¹• á¸• ava -- m.; Ash. panÃ¡u, panauÌƒ `name of a god', Kt. pÄ• neu, Pr. paá¹‡É™Ì• , (Raverty) "pÃ¡ndÃº"; Wg. paá¹‡Ä• ËŠ `name of seven divine brothers'; S. pÄ• naÃ¼ m. `a brave man'.
*PÄ• á¹‡á¸• AVAGRÄ• MA -- .

pÄ• á¹‡á¸• avagrÄ• ma 8049 *pÄ• á¹‡á¸• avagrÄ• ma `village of the PÄ• á¹‡á¸• avas'. [PÄ• á¹‡á¸• AVA -- , GRÄ• ËŠMA --]
Dm. Panagram `name of the principal village in the Damel valley' NTS xii 116, 128.

pÄ• á¹‡á¸• aÅ›a 8050 *pÄ• á¹‡á¸• aÅ›a `yellowish'. [~ PÄ• ËŠá¹‡á¸• ARA -- : cf. *dhÅ«maÅ›a<-> ~ dhÅ«mara -- . -- pÄ• á¹‡á¸• Ãº --]
Wg. prÌƒ&atildedotdot;sÉ™ `grey'.

pÄ• á¹‡á¸• Ãº 8051 pÄ• á¹‡á¸• Ãº `white, yellowish, pale' ÅšBr. 2. *paá¹‡á¸• ra -- 2. 3. *paá¸• á¸• a -- . [These variants, together with PUá¹‡á¸• RA -- 1 and PUá¹‡á¸• Ã¡RÄ«KA -- point to non -- Aryan origin: prob. with PMWS 91 â†• Mu.]
1. Pa. paá¹‡á¸• u -- `yellowish, reddish'; Pk. paá¹• á¸• u<-> `whitish yellow, white'; Gy. eur. parno `white', SEeur. paiÌ¦no, germ. pÄ• rni `chalk'; P. pÃ£Ì„á¸• Å« m. `white clay mixed with water and used by children for writing on wooden tablets'; Or. paá¹‡á¸• u `yellowish, brown', paá¹‡á¸• uÄ• kÄ• batÄ• `a kind of big dove', (Sambhalpur) paá¹‡á¸• iÄ• `grey'; Si. panÌ†á¸• u `whitish, yellow'. -- Ext. -- ll -- : Pk. paá¹• á¸• ullaÃ¯ya -- `white', Si. pÃ¤nÌ†á¸• ili `white, whiteness', pÃ¤á¸• ili `white'.
2. K. pronu `white, pure, clean', pranun `to become white' (Morgenstierne FestskrBroch 149 < *pandra --).
3. Pk. paá¸• á¸• a -- `white'.
PÄ• ËŠá¹‡á¸• ARA -- , *PÄ• á¹‡á¸• AÅ›A -- , PÄ• á¹‡á¸• URÃ¡ -- .
pÄ• á¹‡á¸• urÃ¡ -- see PÄ• ËŠá¹‡á¸• ARA -- .
Addenda: pÄ• á¹‡á¸• Ãº -- [< IE. *pondu -- T. Burrow, BSOAS xxxviii 55 with Sk. Ä• (or dial. a in *PAá¹‡á¸• RA -- 2) < IE. o]
Md. fanÌ†á¸• u `dim, pale, faded'.

pÄ• ta 8052 pÄ• ta m. `flight, fall, shot' MBh. [âˆšPAT]
Pa. -- pÄ• ta -- m. `fall', Pk. pÄ• ya -- m.; -- K. Ä• v -- pÄ• v m. `sudden death'?
PÄ• TÄ• LA -- ; *MANDAPÄ• TA -- , *VAá¹-APÄ• TIKÄ• -- , *SARIPÄ• TA -- .

8053 pÄ• tÃ¡yati `throws' AV., `pours out, destroys' MBh. [Poss. collides with PÄ• DÃ¡YATI in K. S. L. P. -- âˆšPAT]
Pa. pÄ• tÄ“ti `fells'; K. pÄ• wun `to make fall, lay down', S. pÄ• iá¹‡u `to slaughter for food, (a river) to wear away a bank' (pÄ• Ä©daá¹›u `wearing away' < pÄ• tayant --); L. pÄ• vaá¹‡, pres. part. pÃªnda `to throw, pour, put on, wear'; P. pÄ• uá¹‡Ä• `to pour'; -- Pk. pÄ• á¸• Ä“i `makes fall'; K. pÄ• run `to throw dice or a coin'; Ku. pÄ• á¹›á¹‡o, pÄ• á¹‡á¹‡o `to pour out (water in a religious ceremony), produce'; N. pÄ• rnu `to cause to fall into, pour'; A. pÄ• riba `to spread out, bring down'; B. pÄ• á¹›Ä• `to fell, lay down'; Or. pÄ• á¹›ibÄ• `to spread on the ground, lay (eggs)'; Bi. Mth. pÄ• rab `to cut (sugarcane)'; H. pÄ• á¹›nÄ• , pÄ• rnÄ• `to cause to fall', OMarw. pÄ• á¹›aÃ¯; G. pÄ• á¹›vuÌƒ `to knock down, make'; M. pÄ• á¸• á¹‡&etilde; `to make fall, lay down, frame'; Ko. pÄ• á¸• aytÄ• `causes to fall'; OSi. absol. paá¸• avaya

`having caused to fall into'.
Addenda: pÄ• tÃ¡yati: WPah.ká¹-g. (kc.) pÄ• á¹‡Ãµ `to throw, pour, put, put on', J. pÄ• á¹‡u `to throw in'.

pÄ• ËŠtÄ• la 8054 pÄ• ËŠtÄ• la n. `hole in the earth, one of the seven subterranean regions' &capamacr;ruá¹‡Up. [With Wackernagel AiGr ii 2, 288 from PÄ• TA --]
Pa. pÄ• tÄ• la -- n. `cliff, abyss'; Pk. pÄ• yÄ• la -- n.m. `underground world'; WPah.bhad. piÄ• l n. `the lower world'.

pÄ• ËŠtra 8055 pÄ• ËŠtra n. `drinking vessel, dish' RV., Ëšaka -- n., pÄ• trÄ«ËŠ<-> `vessel' GrÌ¥ÅšrS. [âˆšPÄ• 1]
Pa. patta -- n. `bowl', Ëšaka -- n. `little bowl', pÄ• tÄ-Ì„ -- f.; Pk. patta -- n., ËštÄ« -- f., amg. pÄ• da -- , pÄ• ya -- n., pÄ• Ä« -- f. `vessel'; Sh. pÄƒtiÌ¯ f. `large long dish' (â†• Ind.?); K. pÄ• thar, dat. Ëštras m. `vessel, dish', pÃ´turu m. `pan of a pair of scales' (gahana -- pÄ• th, dat. pÃ¶Ä‹Ã¼ f. `jewels and dishes as part of dowry' â†• Ind.); S. pÄ• á¹-ri f. `large earth or wooden dish', pÄ• á¹-roá¹›o m. `wooden trough'; L. pÄ• trÄ« f. `earthen kneading dish', parÄ• t f. `large open vessel in which bread is kneaded', awÄ• á¹‡. pÄ• trÄ« `plate'; P. pÄ• tar m. `vessel', parÄ• t f., parÄ• tá¹›Ä• m. `large wooden kneading vessel', á¸• og. pÄ• ttar m. `brass or wooden do.'; Ku.gng. pÄ• i `wooden pot'; B. pÄ• til `earthern cooking pot', Ëšli `small do.' Or. pÄ• tiá¸·a, Ëštuá¸·i `earthen pot', (Sambhalpur) sil -- pÄ• `stone mortar and pestle'; Bi. patÄ-Ì„lÄ• `earthen cooking vessel', patlÄ• `milking vessel', pailÄ• `small wooden dish for scraps'; H. patÄ«lÄ• m. `copper pot', patukÄ« f. `small pan'; G. pÄ• truÌƒ n. `wooden bowl', pÄ• teluÌƒ n. `brass cooking pot', parÄ• t f. `circular dish' (â†’ M. parÄ• t f. `circular edged metal dish'); Si. paya `vessel', pÃ¤ya (< pÄ• trÄ«ËŠ --).
*KÄ• CAPÄ• TRA -- , KHAá¸• GAPÄ• TRA -- , TÄ• MRAPÄ• TRA -- .
pÄ• thÃ¡ -- m. `way, path' PÄ• á¹‡.gaá¹‡a. [PÃ¡NTHÄ• --]
Å›ABDAPÄ• THA -- .
Addenda: pÄ• ËŠtra -- : S.kcch. pÄ• tar f. `round shallow wooden vessel for kneading flour'; WPah.ká¹-g. (kc.) pÉ™rÄ• t f. (obl. -- l) `large plate for kneading dough' â†• P.; Md. tilafat `scales' (+ tila < TULÄ• ËŠ --).
â€ *DOÌ„HAPÄ• TRA -- , â€ SÄ“KAPÄ• TRA -- .

pÄ• ËŠda 8056 pÄ• ËŠda m. `foot' RV., `foot or leg of inanimate object' AV., pÄ• dakÃ¡ -- m. `small foot' RV. 2. `a fourth part, line of a verse' ÅšBr.

[In many NIA. forms a final -- u or -- v

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may be < nom. and acc. sg. m. -- oÌ„, -- aá¹• which, confined originally to dir. sg. (~ obl. sg. and pl. stem pÄ• (y) --), were often incorporated in the stem and even in derivatives. Possibly however, though not very probably, some of these forms are < PÄ• DÃº -- q.v. -- Words for `quarter' with -- u or -- v are still more probably < nom. and acc. sg. pÄ• doÌ„, Ëšdaá¹• . -- PÃ¡D -- 2]
1. Pa. pÄ• da -- m. `foot', Ëšaka -- n. `basis, foundation'; NiDoc. padade `on foot'; Pk. pÄ• da -- , pÄ• (y)a -- m. `foot'; Gy. arm. pav `foot', pal. pau `foot, leg'; Wg. pÄ• `feet of sheep &c.'; Dm. paÌ,wÃ¡ `sole of foot'; Tir. pÄ• `foot', PaÅ¡.lauá¹›. pÄ• , pÄ• i (pÄ• y -- a `his feet'), ar. poÌ„, chil. poy -- em `my foot'; Tor. paÄ© de -- `to kick' (< pÄ• ËŠdÄ“na); Kand. pÉ”ÌˆÌ„ `foot', Sh.gil. pÄ• , pl. pÄ• yeÌ† m. (â†’ á¸Œ. po, pl. pÄ• m. `foot, leg, treadle of loom'), koh. pa&ihacek; m.; K. pÄ• v m. `foot (of a centipede)', pÃ´wu m. `step in a staircase'; S. pÄ• o m. `foot of a table &c.'; L. pÄ• vÄ• m. `foot of bed', awÄ• á¹‡. pÄ• vÄ• `foot of sheep, leg of bed'; P. pÄ• iÄ• m. `foot', pÄ• vÄ• , ËšvÃ£Ì„, pÄ• mÄ• m. `foot of bed'; WPah.bhad. pÄ• oÌ„ `foot'; Ku. pau, pl. paÄ© `foot', pÄ• yo `leg', gng. pÉ”; N. pÄ• u `foot'; A. pÄ• w `foot, leg'; MB. pÄ• wa, B. pÄ• `foot', Or. pÄ• (Ä• ), Mth. pÄ• e pl., Bhoj. pÃ£Ì„w, OAw. pÄ• ya, pÄ• Å«á¹• , pl. pÄ• vaá¹• ; H. pÃ£Ì„, pÃ£Ì„i, pÄ• u, pÃ£Ì„u m. `foot, leg, footprint'; OMarw. pÄ• ya, pÄ• va, pÄ• á¹• va m. `foot'; G. pÄ• y m. `foot', pÄ• yÉ”, pÄ• iyÉ” m. `leg, base of hill, foundation'; M. pÄ• y m. `foot', pÄ• yÄ• m. `foot of hill, basis, foundation'; Ko. pÄ• y `foot', OSi. pata (-- t -- written for -- y --), paya, Si. paya, piya, pÄ• (< pay GS 17); Md. fÄ• , fai, `foot, leg'.
2. Pa. pÄ• da -- m. `quarter of a verse, coin (worth 1/4 kahÄ• paá¹‡a)'; Pk. pÄ• ya -- m. `quarter -- verse'; K. pÄ• v f. `quarter'; S. pÄ• u `a measure (=

1/4 seer)'; L. pÄ• m. `quarter'; P. pÄ• , pÄ• u m. `quarter', pÄ• iÄ• m. `1/4 seer'; Ku. pau `quarter', N. pÄ• u, A. powÄ• ; B. po, pau, poÄ• `quarter'; Or. eka -- paÌ„Ì† `quarter', dial puÄ• `1/4 seer'; Aw.lakh. pÄ• u `quarter'; H. pÄ• u m. `quarter', pauwÄ• m. `1/4 seer'; G. pÄ• , pÄ• v m. `quarter', M. pÄ• v, pÄ• y m., Ko. pÄ• v; Si. paya `a measure of land (= 1/4 kiriya)'.
*pÄ• daá¸• a -- , *pÄ• dala -- , pÄ• dikÃ¡ -- ; *pÄ• dakÄ• á¹£á¹-ha -- , pÄ• datala -- , pÄ• datrÄ• á¹‡a -- , pÄ• dÃ¡pa -- , *pÄ• dapaá¹-a -- , *pÄ• dapÄ• nÄ«ya -- , *pÄ• davarti -- , *pÄ• davartman -- , *pÄ• dasthala -- , *pÄ• dasthÄ• na -- , *pÄ• dÄ• kÄ• ra -- , pÄ• dÄ• nta -- , pÄ• dÄ• ntara -- , pÄ• doÌ„na -- , pÄ• doÌ„pastha -- ; utpÄ• da -- 2, *pratipÄ• daka -- , vipÄ• dikÄ• -- , sapÄ• da -- ; aá¹£á¹-apÄ• da -- , kuá¸• yapÄ• da -- , caturthapÄ• dikÄ• -- , cÃ¡tuá¹£pÄ• da -- , *talapÄ• da -- , tripÄ• daka -- , *bhÄ• rapÄ• datÄ• -- , *madhyapÄ• da -- , *Å›irapÄ• da -- , *Å›airapÄ• da -- .
Addenda: pÄ• ËŠda -- . 1. S.kcch. pÄ• v m. `leg (of a thing)'.
2. S.kcch. pÄ• ylo m. `a coin used in Kacch, 1/4 kori'.
â€ *pÄ• daká¹£Ä• ra -- see Ká¹£Ä• RÃ¡ -- 1.

pÄ• dakÄ• á¹£á¹-ha 8057 *pÄ• dakÄ• á¹£á¹-ha `scaffold'. [PÄ• ËŠDA -- , KÄ• á¹£á¹-HÃ¡ --]
H. pÄ• yaá¹-h m. `scaffold'.

pÄ• daá¸• a 8058 *pÄ• daá¸• a `footing (?)'. [PÄ• ËŠDA --]
Pk. pÄ• yaá¸• a -- n. `courtyard' (semant. cf. Aá¹…GANA -- ); <-> Kho. (Lor.) paá¸· `resting -- place in a cliff, ledge' rather < PÄ• á¹-A -- .

pÄ• datala 8059 pÄ• datala n. `sole of foot' MBh. [Cf. *talapÄ• da -- . <-> pÄ• ËŠda -- , tala --]
Pa. pÄ• datala -- n. `sole'; N. pÄ• ilo `footstep, footprint' (or < *PÄ• DALA -- ?). -- Si. palla `that which is underneath, ground'?

pÄ• datrÄ• á¹‡a 8060 pÄ• datrÄ• á¹‡a n. `shoe' SuÅ›r. [PÄ• ËŠDA -- , TRÄ• á¹‡A --]
Pk. pÄ• yattÄ• á¹‡a -- n. `shoe'; M. pÄ• ytaá¹‡, Ëšan, pÄ• ythaá¹‡ n. `shoe, sandal'.
*pÄ• dadaá¹‡á¸• a -- `footpath' see *PADADAá¹‡á¸• A -- .

pÄ• dÃ¡pa 8061 pÄ• dÃ¡pa m. `tree, plant' MBh. [PÄ• ËŠDA -- , PA -- 1]
Pa. pÄ• dapa -- m. `tree', Pk. pÄ• yava -- , pÄ• yaya -- m., Ku. gng. paÌƒá»¹,

Si. pÄ• , pÄ“.

pÄ• dapaá¹-a 8062 *pÄ• dapaá¹-a `cloth for feet'. [PÄ• ËŠDA -- , PAá¹-A --]
H. pÃ£Ì„waÌƒá¹›Ä• , pÄ• wËš m. `cloth put down in someone's path as sign of honour', pÃ£Ì„waá¹›Ä«, pÄ• wËš, pÃ£Ì„waÌƒrÄ«, pÄ• wËš f. `slippers'.

pÄ• dapÄ• nÄ«ya 8063 *pÄ• dapÄ• nÄ«ya `water for washing feet'. [Cf. pÄ• doÌ„daka n. MBh. -- PÄ• ËŠDA -- , PÄ• NÄ«ËŠYA --]
OM. pÄ• yavaá¹‡Ä« n. `water for washing feet of holy persons'.

pÄ• damÅ«la 8064 pÄ• damÅ«la n. `sole of foot (used as a term of respect)' R. [PÄ• ËŠDA -- , MÅ«ËŠLA --]
Pa. pÄ• damÅ«la -- m. `sole of foot' (pÄ• damÅ«lika -- m. `servant'), Pk. pÄ• yamÅ«la -- ; OSi. 12th cent. pamÌ†bul, Si. pÄ• mul `at the feet of', pÄ• mula `foot (of bed or person)'.

8065 pÄ• dÃ¡yati `causes to fall' AV. [âˆšPAD1]
Pk. pÄ• Ä“i `makes go'; -- altern. < PÄ• TÃ¡YATI with which it collides in NIA.: K. pÄ• wun `to make fall'; S. pÄ• iá¹‡u `to slaughter for food, (a river) to wear away its bank'; L. pÄ• vaá¹‡ `to throw, pour, put on'; P. pÄ• uá¹‡Ä• `to pour'.

pÄ• dala 8066 *pÄ• dala `appertaining to feet'. [PÄ• ËŠDA --]
K. pÃ¶yil f. `bamboo ladder'; WPah.bhal. peilo m. `support of a bedstead'; OAw. pÄ• yala f. `anklet'; H. pÄ• yal, Ëšyil `sure -- footed'; G. pÄ• á¸·uÌƒ `on foot', pÄ• á¸·É” m. `footsoldier'; -- N. pÄ• ilo `footmark, track, step' or < PÄ• DATALA -- .

pÄ• davarti 8067 *pÄ• davarti `lamp on a base'. [PÄ• ËŠDA -- , VÃ¡RTI -- 1]
H. pÄ• utÄ« f. `a kind of lamp'.

pÄ• davartman 8068 *pÄ• davartman `footpath'. [PÄ• ËŠDA -- , VÃ¡RTMAN --]
G. pÄ• vaá¹- m. `sloping path into a pond or tank'.

pÄ• dasthala 8069 *pÄ• dasthala `plain at foot of mountain'.
K. pÄ• thulu, dat. Ëšthalis m. `low plain at foot of mountain, valley'.

pÄ• dasthÄ• na 8070 *pÄ• dasthÄ• na `place for the foot'. [PÄ• ËŠDA -- ,

STHÄ• ËŠNA --]
Bi. pauthÄ• nÄ• , (Gaya) poÌ†thÄ• nÄ« `foot of bed', Mth. pathÄ• nÄ• , pathaunÄ«.

pÄ• dÄ• kÄ• ra 8071 *pÄ• dÄ• kÄ• ra `having the shape of the foot'. [PÄ• ËŠDA -- , Ä• KÄ• RA --]
G. M. pÄ• yrÄ« f. `footstep'; Si. piyavara `footstep, track' (EGS 105 < *padÄ• kÄ• ra --).
pÄ• dÄ• ti -- see *PÄ• YAKKA -- .

pÄ• dÄ• nta 8072 pÄ• dÄ• nta m. `extremity of the feet' MW., ËštÄ“ `at the feet' Amar. [PÄ• ËŠDA -- , Ã¡NTA --]
Sh.gur. payoÌ„n `foot -- end of a bed', P. pÃ£Ì„d, paÄ©d f., H. pÃ£Ì„itÄ• ; m., ËštÄ« f.; G. pÃ£Ì„t f. M. pÄ• Ä«t, pÄ• yt&etilde; n., ËštÄ• m., pÄ• yth&etilde; n. ËšthÄ• m. ` foot (of bed, hill, field &c.); -- P. parÃ£Ì„dÄ« f. `foot of bed' X sarÃ£Ì„dÄ« `head of bed' < *Å›IRAANTA -- ; -- G. pÃ£Ì„gat f. `foot of bed' X pÄ• g `foot' < PADGA -- . -- See *PÄ• DUVANTA -- .

pÄ• dÄ• ntara 8073 pÄ• dÄ• ntara n. `interval of one step', ËšrÄ“ `close by' MBh., padÄ• ntara -- n. KÄ• lid., a -- paËš MBh. [PÄ• ËŠDA -- , Ã¡NTARA -- 2]
H. paitrÄ• m. `a way of placing the feet when turning in fencing or wrestling'; OM. pÄ• yaá¹• tareá¹• n. `step'; <-> P. paÄ©t(a)rÄ• m. `footstep, planting the foot in a path, stepping -- stone, something sent a short distance ahead on the occurrence of unfavourable omens' â†• H., but P. paÄ©tÄ• , pÄ• itÄ• m. `id.'?

pÄ• dikÃ¡ 8074 pÄ• dikÃ¡ `worth a quarter' PÄ• á¹‡.gaá¹‡a R., pÄ• dikÄ• -- f. `a coin' Pat. [PÄ• ËŠDA --]
S. pÄ• Ä« f. `1/12 anna', pÄ• iá¹›Ä« f. `1/4 yard', pÄ• iku `of a quarter'; L. pÄ• Ä« f. `a measure of capacity, 1/12 anna'; P. pÄ• Ä«, pai f. `1/4 seer, 1/12 anna'; A. pÄ• i `1/12 anna'; B. pÄ• i `1/12 or 1/4 anna'; Or. pÄ• i `1/12 anna'; H. pÄ• Ä« f. `1/12 or 1/4 anna'; G. pÄ• i f. `1/12 anna'; M. pÄ• Ä« f. `quarter, 1/4 anna'.
Addenda: pÄ• dikÃ¡ -- : WPah.poet. paia m. `unit of weight (= 1/4 seer)' (prob. lw. Him.I 109).

pÄ• dÃº 8075 pÄ• dÃº m. `foot (?)' RV. 10, 27, 24. [It is difficult to ascribe the persistent occurrence of u and v in the word for `foot' and many

derivatives only to incorporation of

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a final -- u resulting from pÄ• doÌ„ nom. sg. of pÄ• ËŠda -- . On the other hand pÄ• dÃº -- (cf. *PADU --), though occurring only once in RV. prob. as `foot' and once in MÄ• nGrÌ¥. as `place', does give pÄ• ËŠdukÄ• -- `shoe' known to PÄ• á¹‡ini and pÄ• duka -- `little foot' in Pali. Nevertheless it remains doubtful whether all or indeed any of the NIA. words listed below descend from pÄ• dÃº -- rather than pÄ• ËŠda -- . <-> pÃ¡d -- 2]
Pa. pÄ• duka -- `little foot'; Gy. arm. pav `foot', pal. pau `foot, leg'; Dm., paÌ‚wÃ¡ `sole of foot'; K. pÄ• v m. `foot (of centipede)', pÃ´wu m. `step in a staircase'; L. pÄ• vÄ• m. `foot of bedstead', awÄ• á¹‡. pÄ• vÄ• `foot of sheep, leg of bedstead'; P. pÄ• vÄ• , pÄ• vÃ£Ì„, pÄ• mÄ• m. `foot of bed'; Ku. pau `foot', N. pÄ• u; A. pÄ• w `feet, legs'; MB. pÄ• wa `foot', OAw. pÄ• Å«á¹• , dir. pl. pÄ• vaá¹• m., Bhoj. pÃ£Ì„w; H. pÄ• u, pÃ£Ì„u m. `foot, leg, footprint'; OMarw. pÄ• va, pÄ• á¹• va m. `foot'; -- ext. with -- á¸• -- : P. pÄ• uá¹›, pauá¹›, m. `hoof'; WPah.jaun. pÄ• uá¹› `stone steps' (~ paiá¹›); H. pÃ£Ì„uá¹›Ä« f. `fetters'; G. pÄ• vá¹›É” m. `iron step of a carriage, notch in a tree, pedal, leg', pÄ• vá¹›uÌƒ n. `step'; -- with -- ll -- : G. pÄ• vluÌƒ n. `foot'.
PÄ• ËŠDUKÄ• -- ; *PÄ• DUVANTA -- ; *VIPÄ• DUKÄ• -- .
Addenda: pÄ• dÃº -- : WPah.ká¹-g. pau m. `foot, bedpost', J. pÃ£Ì„w m.; with ext. OP. paÃ¼á¹›Ä« f. `step, rung', P. pauá¹›Ä«; Ko. pÄ• ul `footprint', pÄ• vli `1/4 rupee', pÄ• vá¹-i `footstep' -- also rather < PÄ• ËŠDA -- .

pÄ• ËŠdukÄ• 8076 pÄ• ËŠdukÄ• f. `shoe, slipper' MBh., pÄ• dÅ«ËŠ -- f. lex. [Cf. pÄ• dÅ«Ë˜krÌ¥t -- `shoemaker' RÄ• jat. -- PÄ• DÃº --]
Pa. pÄ• dukÄ• -- f. `shoe'; Pk. pÄ• uÄ• -- f. `wooden shoe'; P. paÅ«ËŠÄ• m. `wooden sandal'. -- Following are extentions of pÄ• dÃº -- or pÄ• dÅ«ËŠ --

rather than of pÄ• ËŠdukÄ• -- : -- with -- á¸• -- : K. pÄ• wuru m. `slipper, sandal'; Ku. pauá¹›Ä« f. `loose wooden shoe', gng. kaá¹-h -- pÉ”ÌˆÌ„á¹› `sandal'; OAw. pÄ• á¹• vari f. `wooden shoe', H. pÄ• oá¹›Ä«, pÃ£Ì„wá¹›Ä« f., G. pÄ• vá¹›Ä« f.; -- with -- ll -- : Pk. pÄ• ulla -- n. `wooden shoe'; P. paullÄ• m. `shoe', Ku. paulÄ• m. pl.
*KÄ• á¹£á¹-HAPÄ• DUKÄ• -- , CARMAPÄ• DUKÄ• -- .

pÄ• duvanta 8077 *pÄ• duvanta `foot end'. [Cf. PÄ• DÄ• NTA -- . -- PÄ• DÃº -- , Ã¡NTA --]
Sh.gil. pavon m. `foot of bed', L. puÃ£Ì„d f., (Ju.) poÃ£Ì„dÄ« f., awÄ• á¹‡. pavÃ£Ì„d, P. pÄ• uÌƒd, ËšdÄ«, pÄ• uÌƒt, ËštÄ« f.

pÄ• doÌ„na 8078 pÄ• doÌ„na `less by a quarter' &capamacr;past., pÄ• dÅ«na -- lex.
[PÄ• ËŠDA -- , Å«NÃ¡ -- 1]
Or. pÄ• uá¹‡Ä• , M. pÄ• uá¹‡ -- (in cmpd.), Ko. pÄ• uá¹‡. -- See *PADÅ«NA -- .

pÄ• doÌ„pastha 8079 *pÄ• doÌ„pastha `foot -- support'. [PÄ• ËŠDA -- , UPASTHÃ¡ -- 2]
Bi. pÄ• waá¹-h, pauá¹-hÄ• `wooden beam on which the water -- drawer stands at a well', Mth. goá¹› -- pauá¹-Ä• .
pÄ• ËŠdya -- see PÃ¡DYA -- .

pÄ• dma 8080 pÄ• dma `relating to lotuses' Pur. [PÃ¡DMA --]
S. pÄ• á¸‡oá¹›o m. `thorns of the water -- lily Nelumbium speciosum, pod of the giant swallow -- wort Calotropis gigantea'.

pÄ• ËŠna 8081 pÄ• ËŠna n. `drinking' RV., `a drink' ÅšBr., pÄ• naka -- n. MBh. [âˆšPÄ• 1]
Pa. pÄ• na -- , Ëšaka -- n. `drink'; Pk. pÄ• á¹‡a -- n. `drinking, drink'; PaÅ¡.weg. dar. pÄ• n, ar. poÌ„n `udder'; P. pÄ• á¹‡Ä• m. `a mash for cattle of ground barley or oilcake mixed with water'; B. khÄ• n -- pÄ• n `eating and drinking', pÄ• nÄ• `a drink, sherbet'; Or. paá¹‡Ä• `a drink, sherbet, juice pressed from sugarcane'; G. pÄ• á¹‡ n. `drenching, soaking (esp. cloth)'; M. pÄ• á¹‡ -- poÄ« (< PRAPÄ• ËŠ --) f. `stand for water for travellers'; Si. pÃ¤n `drink' (< *pÄ• ne, or with ES 59 < PÄ• NÄ«ËŠYA --).
UDAPÄ• NA -- .

pÄ• nÄ«ËŠya 8082 pÄ• nÄ«ËŠya `water' MBh. [âˆšPÄ• 1]
Pa. pÄ• nÄ«ya -- n., pÄ• ni -- H. Smith BSL 101, 116, Pk. pÄ• á¹‡Ä-Ì„a -- n.,
Gy. eur. pÄ• ni, arm. pani, pal. pÃ¡ni, pers. pounÃ³, á¸Œ. pÄ• ni, Woá¹-.
pyÄ• á¹‡Ä«ËŠ, Woá¹-. pyÄ• nÄ«ËŠ, K. pÃ´Ã±u, abl. pÄ• Ã±i m., rÄ• m. pÄ• á¹‡Ä-,
á¸• oá¸• . pÄ• á¹‡Ä«, kash. pÄ• Ã±, pog. pÄ• Ä«Ëœ, S. L. P. WPah.bhal. bhad.
paá¹…. cur. Ku. pÄ• á¹‡Ä« m., N. A. B. pÄ• ni, Or. pÄ• á¹‡i, (Sambhalpur)
pÄ• in, Mth. Bhoj. Aw.lakh. H. pÄ• nÄ« m., Marw. pÄ• á¹‡Ä« m., G. M. pÄ• á¹‡Ä«
n., Ko. pÄ• á¹‡i, Si. pÃ¤n `water' (in sense `a drink' poss. < PÄ• ËŠNA --),
Md. fen.
*PÄ• NÄ«YADHÄ• RAKA -- , *PÄ• NÄ«YANÄ“TRIKA -- , *PÄ• NÄ«YABHAKTA -- ,
*PÄ• NÄ«YABHÄ• á¹‡á¸• A -- , *PÄ• NÄ«YÄ• GÄ• RAKA -- , PÄ• NÄ«YÄ• MALAKA -- ,
*PÄ• NÄ«YAVÄ• HA -- ; *NIá¹£PÄ• NÄ«YA -- , *SAPÄ• NÄ«YA -- ; *ANNAPÄ• NÄ«YA -- ,
*Ä• MIá¹£APËš, *Uá¹£á¹‡APËš, *CAá¹‡APËš, *CHAKANAPËš, DUGDHAPËš, *PÄ• DAPËš
*BHAKTAPËš, *MÄ• á¹£APËš, *VAá¸• ABHIPËš, *VARTAPËš, *VARTMAPËš, *SARIPËš,
*HASTAPËš.
Addenda: pÄ• nÄ«ËŠya -- : WPah.ká¹-g. (kc.) paá¹‡I m. `water, rain', --
ká¹-g. pÉ™á¹‡euá¹‡Ãµ `to give to drink'; Garh. pÄ• á¹‡Ä« m. `water'; Md. fen
`water, juice, watery'.
â€ *PÄ• NÄ«YADHARAKA -- 1.
â€ *pÄ• nÄ«yadhÄ• raka -- 1 `water -- carrier' [PÄ• NÄ«YA -- , DHÄ• RA -- 1] --
see *PÄ• NÄ«YAHÄ• RA -- .

pÄ• nÄ«yadhÄ• raka 8083 *pÄ• nÄ«yadhÄ• raka `flow of water'. [Cf. udadhÄ• rÄ• --
MW. -- PÄ• NÄ«ËŠYA -- , DHÄ• ËŠRA -- 2]
Ku. panyÄ• ro `spring of water', N. pan(h)ero, pandhero (H. Smith BSL 101,
116 der. from panhere s.v. *PÄ• NÄ«YAHÄ• RA --).
Addenda: *pÄ• nÄ«yadhÄ• raka -- 2: WPah.poet. pÉ™á¹‡he_r m. `canal', J.
paá¹‡ihÄ• r, paá¹‡hyair m. `watering place of village'.

pÄ• nÄ«yanÄ“trika 8084 *pÄ• nÄ«yanÄ“trika `one who leads the water'.
[PÄ• NÄ«ËŠYA -- , NÄ“TRÃ¡ -- 1]
G. pÄ• á¹‡tÄ« m. `man who directs course of water in irrigated fields'.

pÄ• nÄ«yabhakta 8085 *pÄ• nÄ«yabhakta `rice in water'. [PÄ• NÄ«ËŠYA -- ,
BHAKTÃ¡ --]
Bi. panihatÄ• `a dish made by adding water to rice left over from previous
night'; Bhoj. pantÄ• `boiled rice kept in water for use next day'.

pÄ• nÄ«yabhÄ• á¹‡á¸• a 8086 *pÄ• nÄ«yabhÄ• á¹‡á¸• a `water vessel'. [PÄ• NÄ«ËŠYA -- , BHÄ• á¹‡á¸• A -- 1]
Bi. pan(i)haá¹‡á¸• Ä• `vessel for cooling hot iron'.

pÄ• nÄ«yavÄ• ha 8087 *pÄ• nÄ«yavÄ• ha `water -- drawer'. [Cf. jalavÄ• haka -- m. PaÃ±cat. -- PÄ• NÄ«ËŠYA -- , VÄ• HÃ¡ --]
Bi. paniwÄ• h `man who distributes water on field with a shovel'.

pÄ• nÄ«yahÄ• ra 8088 *pÄ• nÄ«yahÄ• ra `water -- carrier'. [Cf. udahÄ• rÃ¡ -- m. AV., Pa. udahÄ• raka -- . -- H. Smith BSL 101, 116 reconstructs *pÄ• ni -- hÄ• rika -- . -- PÄ• NÄ«ËŠYA -- , HÄ• RA -- 1]
Pk. pÄ• á¹‡iahÄ• rÄ« -- f., K. pÄ• Ã±uru m., pÄ• Ã±eÌ†reÌ†Ã± f., P. panihÄ• r(Ä•) m., ËšrÄ«, Ëšraá¹‡ f., N. pan(h)ere m., Ëšerni f.; Bi. panihÄ• rÄ• `water -- drawer for irrigating'; OAw. panihÄ• rÄ« f.; H. panhaÌ„Ì†rÄ• m., panh(i)yÄ• rÄ« f., OMarw. G. pÄ• á¹‡iyÄ• rÄ« f.
Addenda: *pÄ• nÄ«yahÄ• ra -- : WPah.ká¹-g. (Wkc.) pÉ™á¹‡he\rI f. `watercarrier, rainbow', poet. pÉ™á¹‡ará¹-e f.; kc. pÉ™á¹‡h(y)are f., pÉ™á¹‡hÄ• r m. `rainbow', J. paá¹‡hyairÄ«; Garh. panyÄ• rÄ« f. `water -- carrier' (n â†• H.?); -- altern. < â€ *PÄ• NÄ«YADHÄ• RAKA -- 1.

pÄ• nÄ«yÄ• gÄ• raka 8089 *pÄ• nÄ«yÄ• gÄ• raka `room for water'. [PÄ• NÄ«ËŠYA -- , AGÄ• RA --]
G. pÄ• á¹‡iyÄ• ruÌƒ n. `place in a house where waterpots are kept'.

pÄ• nÄ«yÄ• malaka 8090 pÄ• nÄ«yÄ• malaka n. `Flacourtia cataphracta' lex. [PÄ• NÄ«ËŠYA -- , Ä• MALAKA --]
H. paniyÄ• lÄ• , ËšyÄ• rÄ• , ËšyÄ• r m. `the fruit Flacourtia cataphracta'.

pÄ• nthÃ¡ 8091 pÄ• nthÃ¡ m. `traveller' MBh. [PÃ¡NTHÄ• --]
Pk. paá¹• tha -- m. `traveller', S. pÃ£Ì„dhÄ«, Ëšdheru m., P. pÄ• ndhÄ« m.

pÄ• pÃ¡ 8092 pÄ• pÃ¡ (pÄ• ËŠpa -- ÅšBr.) `wicked' RV., n. `evil, sin' AV., pÄ• ËŠpaka -- adj. and n. ÅšBr.
Pa. pÄ• pa -- `wicked', n. `sin', Ëšaka -- adj. and n., AÅ›. shah. man. papa -- , gir. kÄ• l. pÄ• pa -- , kb. pÄ• paka -- n., Dhp. pava, Ëšaka, Pk. pÄ• va -- , pÄ• ya -- adj. and n., pÄ• vaya -- adj.; OG. pÄ• va `sin', Si. pava (st. pav -- > pÄ• --).
PÄ• ËŠPIá¹£á¹-HA -- ; PÄ• PARDDHI -- .

pÄ• parddhi 8093 pÄ• parddhi f. `hunting' PaÃ±cat., Ëšika -- m. `hunter'.
[PÄ• PÃ¡ -- , Å•ÌŠDDHI --]
See PRÄ• RABDHI -- .

pÄ• ËŠpiá¹£á¹-ha 8094 pÄ• ËŠpiá¹£á¹-ha `most wicked' AV. [PÄ• PÃ¡ --]
Pa. pÄ• piá¹-á¹-ha -- `id.', Pk. pÄ• viá¹-á¹-ha -- ; Si. paviá¹-u `sinful'.

pÄ• mÃ¡n 8095 pÄ• mÃ¡n m. `skin -- disease, scab' AV., pÄ• mÄ• -- f. SuÅ›r.
Pk. pÄ• mÄ• -- f. `itch, scab'; L. pÃ£Ì„ f. `itch (in humans or animals)',
awÄ• á¹‡. pÃ£Ì„, obl. pÄ• Å«, P. pÃ£Ì„uÌƒ, pauÌƒ f.
PÄ• MARÃ¡ -- .
Addenda: pÄ• mÃ¡n -- : S.kcch. pÄ• m f. `itch' (â†• a lg. like G. retaining --
m --).

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pÄ• marÃ¡ 8096 pÄ• marÃ¡ `affected with skin disease' lex., `wicked, base'
Hit. [PÄ• MÃ¡N --]
Pk. pÄ• mara -- m. `fool, farmer'; OAw. pÄ• á¹• vara `wretch'; H. pÃ£Ì„war
`wicked, debased'.

pÄ• yakka 8097 *pÄ• yakka `foot soldier'. [â†• Ir. cf. Pahl. paik, Pers. paig
J. Charpentier Oriental Studies in honour of C. E. Pavry 78 with lit.
(Pischel GrPk 141 wrongly < pÄ• dÄ• tika --). MIA. form sanskritized as
pÄ• yika -- m. lex.]
Pk. pÄ• yakka -- , pÄ• ikka -- , paÃ¯k(k)a -- m.; H. pÄ• yak, pÄ• ik m.
`footsoldier, messenger'; M. pÄ• Ä«k m. `petty village official, armed
attendant'.

8098 pÄ• yÃ¡yati `gives to drink' RV. [âˆšPÄ• 1]
Pa. pÄ• yÄ“ti `gives to drink, irrigates'; AÅ›. pÄ• yamÄ«nÄ• pres. part. nom. pl. f. `being in milk'; NiDoc. payita `watered (of land)'; Pk. pÄ• Ä“i, pajjÄ“i `gives to drink', pÄ• yÄ• viya -- pp., OMarw. pÄ• i, OG. pÄ• yaÃ¯, G. pÄ• vuÌƒ (whence pavÄ• á¹›vuÌƒ `to make drink'), M. pÄ• jÌˆá¹‡&etilde;, Si. povanavÄ• whence pevenavÄ• `to imbibe, soak, steep, saturate').

pÄ• yasa 8099 pÄ• yasa `made of milk' GrÌ¥Åšr., m.n. `food prepared with milk, rice boiled in milk' Mn. [PÃ¡YAS --]
Pa. pÄ• yÄ• sa -- m. `rice boiled in milk' (X Ä• sa -- `food' < Ä• Å›Ã¡ -- ?), -- pÄ• yasa -- (a(.l. MahÄ• vaá¹• sa 196, 220); Pk. pÄ• yasa<-> m.n. `milk, rice boiled in milk'; A. pÄ• ha `rice boiled in milk'; Si. payas `fluid, water, milk' and (altern. < PÃ¡YAS --) paya, pÄ• .
pÄ• yika -- see *PÄ• YAKKA -- .
Addenda: pÄ• yasa -- : Garh. pÄ• is `rice boiled in milk'.

pÄ• rÃ¡ 8100 pÄ• rÃ¡1 `bringing across' RV. n. `further bank, furthest end' RV., pÄ• rÃ¡tas `from the further side' RV., pÄ• rÄ“ `on the other side'. [~ pÄ• lÃ¡ -- , pÄ• rÃ¡yati1: âˆšprÌ¥ and âˆšP&RCIRCLEMACR;?]
Pa. Pk. pÄ• ra -- n. (Pk. also m.) `further bank'; K. pÄ• r m. `further bank', pÃ´ru m. `side'; S. pÄ• ru m. `limit, boundary, side'; L. pÄ• r m. `bank'; P. pÄ• r m. `further bank'; Ku. pÄ• r m. `end, limit'; A. pÄ• r `river bank, shore, side'; B. pÄ• r `opposite side, end, border', Or. pÄ• ra; OMth. pÄ• ra `further bank', H. pÄ• r m.; G. pÄ• r m. `further bank, end, bottom'; M. pÄ• r m. `bank, limit'. -- Adverbial forms: Pa. pÄ• raá¹• `beyond', pÄ• ratoÌ„ `from the other side'; Sh.gil. pÄ• r, gur. pari `on the other side', gil. pÄ• ro `from beyond'; K. pÄ• ri `from'; S. pÄ• ri `on the opposite side, across, through', pÄ• rÃµ `from the opposite side'; L. pÄ• r(e) `beyond', pÄ• rÃµ `from beyond', pÄ• ruÌƒ `by means of', awÄ• á¹‡. pÄ• r `across'; P. pÄ• r(e) `beyond', WPah. all dial. pÄ• r; Ku. par `at a distance, aside', gng. pÄ• r `beyond'; N. pÄ• ri `beyond', pÄ• r postp. w. obl. `on the other side of', para `aside'; B. Mth. H. pÄ• r `on the other side of, across', OAw. pÄ• ra; G. pÄ• ri `beyond', M. pÄ• r. -- (With emphatic aspiration?) Kho. phar `on the further side, far away, across'; Phal. phÄ• (r) `across', pharaá¹›o pron. `that (in front)', Ëšá¹›Ä• `there'; -- cf. Tor. phÄ“m s.v. *PÄ• RIMA -- . <-> PaÅ¡.weg. pÄ• rÄ“, ar. pá¹“ru, phoÌ„rÅ«ËŠ, kuá¹›. phÄ• ËŠrau `the day after tomorrow' (IIFL iii 3, 145) rather < PARAÅ›VAS?
*PÄ• RIMA -- , PÄ• ËŠRIYA -- ; APÄ• RÃ¡ -- , *AVAPÄ• RA -- , *UPAPÄ• RA -- ,

*VIPÄ• RA -- , SUPÄ• RÃ¡ -- .
pÄ• ra -- 2 `quicksilver' see PÄ• RADA -- .
Addenda: pÄ• rÃ¡ -- 1: S.kcch. pÄ• r keá¹‡Å« `to cross'; WPah.ká¹-g. (kc.) para `from or to the opposite side', poet. pare `to or on the opposite side', pari, parhi `on the opposite side', kc. paá¸• e `to or on the further side' (< par de Him.I 110).
â€ *PÄ• RÄ• NTA -- .

pÄ• raá¹• para 8101 pÄ• raá¹• para `*succession' (adj. `future' KÄ• d.). [Cf. pÄ• raá¹• parÄ« -- f. Subh., Ëšrya -- n. Mn., Pk. pÄ• raá¹• pariya -- , Ëšpajja -- n. -- PARAá¹• PARÄ• --]
Pk. pÄ• raá¹• para -- n. `succession'; -- Si. parapura `family, lineage', inscr. parapuren `from that and that family' or with EGS 96 < PARAá¹• PARÄ• -- .

pÄ• rakya 8102 pÄ• rakya `belonging to another, alien' Mn. [PÃ¡RA --]
Pk. paÌ„Ì†rakka -- `belonging to another', K. paruku; OG. pÄ• rakaÃ¼ `of another', G. pÄ• rkuÌƒ `not one's own, foreign'; M. paÌ„Ì†rkÄ• , paÌ„Ì†rkhÄ• `other, foreign'.
Addenda: pÄ• rakya -- : metath. in WPah.ká¹-g. pÃ¡khlÉ” `strange, foreign', poet. pakhulo id., m. `strange', J. pÄ• khá¸·Ä• m., kiuÌƒth. pÄ• kharo `enemy' (cf. M. pÄ• rkhÄ• `foreign' Him.I 109, but suggesting der. PAKá¹£Ã¡ --).

pÄ• raá¹‡a 8103 pÄ• raá¹‡a n. `carrying over or through' MBh., `conclusion, conclusion of a fast' KÄ• v. [âˆšPRÌ¥]
A. pÄ• rani `ferry charge'; -- Pk. pÄ• raá¹‡a -- , Ëšá¹‡aya -- n., Ëšá¹‡Ä• -- f. `feast on conclusion of a penance'; G. pÄ• rá¹‡uÌƒ n. `breaking a fast, feasting', M. pÄ• rá¹‡&etilde; n.
pÄ• rata -- see next.

pÄ• rada 8104 pÄ• rada m. `quicksilver' SuÅ›r., pÄ• rata -- m. KathÄ• s., pÄ• ra -- 2 m. lex. [â†• Ir. cf. Pers. paranda EWA ii 257]
Pk. pÄ• raya -- m. `quicksilver', S. pÄ• ro m., L.awÄ• á¹‡. P. pÄ• rÄ• m., Ku.gng. pÄ• r, N. pÄ• ro, A. B. Or. pÄ• rÄ• , OAw. pÄ• ra m., H. M. pÄ• rÄ• m., G. pÄ• rÉ” m.

8105 pÄ• ramÄ« -- , ËšmitÄ• -- f. `perfection' Buddh. [PARAMÃ¡ --]
Pa. pÄ• ramÄ« -- , ËšmitÄ• -- f. `id.', Pk. pÄ• ramiyÄ• -- f.; Si. peruma

`hope, wish, intention' EGS 114.

8106 pÄ• yÃ¡yati1 `brings over, rescues, brings to an end' RV., `is a match for' Mn. `is capable of' KÄ• v. [~ PÄ• LÃ¡YATI. -- âˆšPRÌ¥ and (in mng. `accomplish, be able') âˆšP&RCIRCLEMACR;?]
Pa. pÄ• rÄ“ti `makes go through, bores through', Pk. pÄ• rÄ“i `crosses, completes, is able (= pÄ• raÃ¯)', pÄ• riya<-> `ended'; Gy. germ. par -- , parÉ™v -- `to deal with, exchange', gr. paruv -- `to exchange', wel. pÄ• ÌŠrav -- `to change, exchange, change oneself', pal. pÃ¡rÄƒr `takes, buys, conceives'; Pr. par -- `to win'; K. pÄ• run `to complete'; S. pÄ• raá¹‡u `to perform, fulfil, make equal'; Ku. pÄ• rá¹‡o `to produce'; N. pÄ• rnu `to make, cause, use' (collides with pÄ• rnu < PÄ• TÃ¡YATI); A. pÄ• riba `to be able', B. pÄ• rÄ• ; Or. pÄ• ribÄ• `to be able, grow up'; OMth. pÄ• raÃ¯ `is able', Mth. pÄ• rab `to take across'; OAw. pÄ• raÃ¯ `completes, fulfils, is able'; H. pÄ• rnÄ• `to accomplish, finish'; OG. pÄ• rÄ«ya `completed'; M. pÄ• rá¹‡&etilde; `to make nutritious or salutary'.
NA PÄ• RAYATI.

8107 pÄ• rÃ¡yati2 `fills' DhÄ• tup. [~ PÅ«RÃ¡YATI. -- âˆšP&RCIRCLEMACR;]
Pk. pÄ• rÄ“i `fills'; Ash. p*lr -- , pÉ™r -- `to fill', p*lrÄ“i `full'; Wg. parÄ• -- `to fill, pour into', par -- `to be filled'; Kt. par<-> `to fill', pÃ¡rÉ™ `full'; -- PaÅ¡.kuá¹›. pÄ“r -- `to fill'?
pÄ• ralaukika -- see PARALOÌ„KA -- .

pÄ• rasika 8108 pÄ• rasika `Persian' MBh., ËšsÄ«ka -- KÄ• lid., ËšsÄ« -- f. `Persian language'. [â†• MPers. pÄ• rsÄ“g P. Thieme ZDMG 91, 95]
Pk. pÄ• rasa -- , Ëšsiya -- , ËšsÄ«a -- `Persian', ËšsÄ« -- f. `Persian language'; P. pÄ• rsÄ« `Persian', B. pÄ• rÅ›i; H. pÄ• rsÄ« `Persian', m. `a Parsee'; G. pÄ• rsÄ« m. `a Parsee', f. `language of brokers'; M. pÄ• rÅ›Ä« m. `a Parsee'.
pÄ• rÄ• pata -- see next.

8108a â€ *pÄ• rÄ• nta -- `further end'. [pÄ• rÃ¡ -- 1, Ã¡nta --]
> *pÄ• rnd -- > pÄ• á¹‡á¸• Him.I 111: WPah.ká¹-g. (kc.) pÄ• á¹‡á¸• m. `second or third storey of a house used for storing corn and other provisions', sat. (outer sir. LSI ix 4, 651) pÄ• á¹‡á¸• `top storey of a house', J. pÃ£Ì„á¸• Ä• adj. `across'; poet. paá¹‡á¸• ke adv. `there', J. pÃ£Ì„á¸• kÄ• adj. `across there'.

pÄ• ËŠrÄ• vata 8109 pÄ• ËŠrÄ• vata m. `turtle -- dove, pigeon' VS.,
pÄ• rÄ• pata<-> KÄ• d. [Deriv. of parÄ• vÃ¡t -- f. euphem. name of nÃ-rrÌ¥ti<->
(L. Renou IL xvi 12) whose messenger the dove was (RV. 10, 165, 1): F. B. J.
Kuiper in EWA ii 258. Forms with -- p -- by pop. etym. from pÃ¡tati? MIA.
and NIA. e is unexpl.]
Pa. pÄ• rÄ• pata -- , pÄ• rÄ“vata -- m. `dove, pigeon'; Pk. pÄ• rÄ• vaya -- ,
pÄ• rÄ• ya -- , pÄ• rÄ“vaya -- m. `pigeon', N. parewÄ• , A. pÄ• ra, B. payrÄ• ,
Or. pÄ• rÄ• , pÄ• riÄ• , (Bastar) pÄ• ruÄ• ; Mth. parawÄ• `pigeon, dove'; OAw.
parÄ• vÄ• , parevÄ• m. `pigeon', H. parewÄ• m., G. pÄ• revÉ” m., M. pÄ• rvÄ• m.,
Ko. pÄ• rvo; Si. paraviyÄ• , parevi -- , peraviyÄ• `dove'.
*PÄ• RÄ• VATAHÄ• RIN -- .
Addenda: pÄ• ËŠrÄ• vata -- : S.kcch. pÄ• revo m. `dove, pigeon'.

pÄ• rÄ• vatahÄ• rin 8110 *pÄ• rÄ• vatahÄ• rin `dove -- catcher'. [PÄ• ËŠRÄ• VATA --
, HÄ• RIN --]
S. pÄ• á¹›herÄ« m. `pigeon -- catcher' with á¹› -- r < r -- r??

pÄ• rijÄ• ta 8111 pÄ• rijÄ• ta m. `the coral tree Erythrina indica' MBh.,
pÄ• riyÄ• tra(ka) -- BHSk. [EWA ii 259; â†’ Khotanese and Tocharian: forms
given by H. W. Bailey JRAS 1955, 20]

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Pa. pÄ• rijÄ• ta -- m. `the coral tree', Pk. pÄ• rijÄ• ya -- , pÄ• riyÄ• ya -- ,
pÄ• riya -- m.; -- Pa. pÄ• ricchatta -- , Ëšaka -- m. â†’ Si. parasatu.

pÄ• riá¹‡Ä“tra 8112 *pÄ• riá¹‡Ä“tra `wedding dress'. [Cf. pÄ• riá¹‡Ä• yya -- n.
`paraphernalia received by woman at time of wedding' Vas. ~ PARIá¹‡AYA -- .
-- *PARIá¹‡Ä“TRA --]

G. pÄ• netar n. `garment of silk or fine cotton worn by bride at wedding'.

pÄ• rima 8113 *pÄ• rima `belonging to the further bank'. [PÄ• RÃ¡ -- 1]
Pa. pÄ• rima -- tÄ«ra -- n. `the further shore'; Tor. payim, phÄ“m `on the other side, across'; K. pÃ¶ryumu `belonging to the country beyond i.e. Panjab'; WPah.bhal. pÄ• rÄ© b*lte `by yonder way'.

pÄ• ËŠriya 8114 pÄ• ËŠriya `final', n. `end' RV., pÄ• ËŠrya -- `being on the further bank' TS. [PÄ• RÃ¡ -- 1]
Pk. pÄ• ria -- `completed' (or < pÄ• rita -- s.v. PÄ• RAYATI1); Ku. pÄ• rÄ« f. `country on other side of river KÄ• lÄ«, i.e. Nepalese territory'; A. i -- paÌ‚riyÄ• `living on this side'; Or. pÄ• ri `the opposite bank', pÄ• riÄ• `situated on the further side'.

pÄ• riÅ›a 8115 pÄ• riÅ›a m. `Thespesia populneoides' lex., pÄ• rÄ«á¹£a -- m. Bhpr., phalÄ«Å›a -- m. lex.
H. pÄ• ris -- pÄ«pal m. `a tree with fruit shaped like cotton pods'.
pÄ• riá¹£adya -- see PÄ• Rá¹£ADYA -- .

pÄ• rÄ«ká¹£ya 8116 *pÄ• rÄ«ká¹£ya `examination'. [PARÄ«Ká¹£Ä• --]
G. pÄ• rkhuÌƒ n. `test'.
pÄ• rÄ«á¹£a -- see PÄ• RIÅ›A -- .
pÄ• ruá¹£aka -- see PARÅ«á¹£AKA -- .
pÄ• rá¹‡a -- see PARá¹‡Ã¡ -- .
pÄ• ËŠrya -- see PÄ• ËŠRIYA -- .
Addenda: *pÄ• rÄ«ká¹£ya -- : S.kcch. pÄ• rkho keá¹‡Å« `to test by tasting'.

pÄ• ËŠrvata 8117 pÄ• ËŠrvata `belonging to the hills' MBh., pÄ• ËŠrvatÄ« -- f. `a mountain stream' Naigh. [PÃ¡RVATA -- 1]
NiDoc. parvatasÌ±a gen. sg. `name of a person' (?); L. pÄ• bÄ• `belonging to the hills'; -- PaÅ¡.dar. weg. lawarÄ• ËŠ `mountain goat' (â†• a dialect with -- r -- < -- t -- or with IIFL iii 3, 116 < *pÄ• rvata -- ra --).
pÄ• rÅ›ukÄ• -- see PÃ¡RÅ›U -- 1.

pÄ• rÅ›vÃ¡ 8118 pÄ• rÅ›vÃ¡ n. `region of the ribs, side' RV., `nearness' MBh., pÄ• rÅ›vaka -- m. `rib' YÄ• jÃ±. 2. Adverbs: pÄ• rÅ›vatÃ¡s `sideways' ÅšBr., pÄ• rÅ›vÄ“ `near' MBh. [pÃ¡rÅ›u -- 1]
1. Pa. passa -- n.m. `side, mountain -- slope'; Pk. passa -- , pÄ• sa -- m.

`side'; Gy. eur. paÅ¡ m. `half, part'; Dm. paÌ‚Ä‹ `breast, flank' (<
*pÄ• rÄ‹va -- NTS xii 182; â†’ Kho. pÄ• z `breast, flank' Morgenstierne
FestskrBroch 148); Kal. paÅ¡ `flank'; Kho. praÅ¡ `rib' (rather than as loan
of a word < PÃ¡RÅ›U -- 1 in some other dialect), `side, flank, slope of a
hill'; K. pÄ• ha -- lara f. pl. `the ribs'; S. pÄ• so m. `side, direction', L.
pÄ• ssÄ• m., awÄ• á¹‡. pÄ• sÄ• , P. pÄ• ssÄ• m.; A. pÄ• ha `side of embankment
covered with grass, fringe of short hair round head'; Or. pÄ• sa `side'; Mth.
pÄ• s `neighbourhood'; OAw. pÄ• sa `side'; OG. pÄ• saÃ¼á¹• n. `side', G.
pÄ• suÌƒ n. `rib, side'; Si. pasa `side, quarter, neighbourhood'.
2. Gy. eur. paÅ¡, paÅ¡al (< *paÅ›Å›Ä• to); S. pÄ• se `on one side'; L. pÄ• sse
`towards', Ä• sse pÄ• sse `on all sides', (Ju.) pÄ• se `by the side of'; P.
pÄ• s, pÄ• h `with, near', pÄ• sÃµ `from'; Ku.gng. pÄ• Å› `near', B. pÄ• s, Or.
pÄ• se, Mth. pÄ• s, pÄ• se, Bhoj. pÄ• s, OAw. pahaá¹• , Ëšhiá¹• , H. pÄ• s, OMarw.
pÄ• si, OG. pÄ• haÃ¯á¹• , G. pÄ• se, OM. pÄ• sÄ• v `from' (< Pk. passÄ• doÌ„), M.
pÄ• s, pÄ• Å›Ä«Ëœ `near', Ko. pÄ• sa; Si. paha `aside'.
PÄ• RÅ›VALÃ¡ -- , *PÄ• RÅ›VIYA -- ; *PÄ• RÅ›VAKÄ«LA -- , *PÄ• RÅ›VAPUá¹-AKA -- ;
UPAPÄ• RÅ›VA -- ; *AGRAPÄ• RÅ›VA -- , *Ä“KKAPÄ• RÅ›VA -- , CATUá¹£PÄ• RÅ›VA -- .
Addenda: pÄ• rÅ›vÃ¡ -- : Dard. *pÄ• Å›pa -- â†’ Par. paÌ‚Å¡p `side, flank' GM
9.3.76. (Par. now surrounded by PaiÅ›Ä• cÄ« which advanced from KapiÅ›a and
had no Å¡p < Å›v); S.kcch. pÄ• so kaá¸• há¹‡Å« `to avoid'; -- WPah.ká¹-g. pÄ• ,
pÄ• ËŠ `after', kiuÌƒth. phÄ• `from'; ká¹-g. pae, pÃ¡e postp. `behind'.

pÄ• rÅ›vakÄ«la 8119 *pÄ• rÅ›vakÄ«la `side post'. [PÄ• RÅ›VÃ¡ -- , KÄ«LA --]
L. pasel, pl. ËšlaÌƒ f. `side beam of roof'.

pÄ• rÅ›vapuá¹-aka 8120 *pÄ• rÅ›vapuá¹-aka `fold of the ribs'. [PÄ• RÅ›VÃ¡ -- ,
PUá¹-A --]
WPah. jaun. paÅ›auá¹›Ä• `the ribs'.

pÄ• rÅ›valÃ¡ 8121 pÄ• rÅ›valÃ¡ `relating to the side' PÄ• á¹‡.gaá¹‡a.
[PÄ• RÅ›VÃ¡ --]
Pk. pÄ• salla -- m. `side', pÄ• salli -- `lying on one's side'; Gy. germ.
pÄ• Å¡lo `lying'; S. pÄ• sirÄ« f. `the ribs'; P. pÄ• slÄ• `belonging to a side,
being near'.

8122 *pÄ• rÅ›viya -- , pÄ• rÅ›vika -- `belonging to the side' W. [PÄ• RÅ›VÃ¡ --
]
Kho. (Lor.) praÅ¡i pon `a level road (i.e. one that skirts the hill --

side);' Mth. pÄ• sÄ« `side piece of a bed'.

pÄ• rá¹£adya 8123 pÄ• rá¹£adya m. `member of an assembly' lex. [Cf.
pÄ• riá¹£adya -- m. lex., Pa. Pk. pÄ• risajja -- m. -- PARIá¹£Ã¡D --]
OSi. pahejja `member of assembly'.
pÄ• rá¹£Ä« -- see PÄ• á¹£I -- .
*pÄ• rá¹£á¹-aka -- `spotted (?)' see *PÄ• á¸• HAKA -- .

8123a â€ *pÄ• rá¹£á¹-ha -- `on the back', cf. pÄ• ËŠrá¹£á¹-hÄ“ya -- `within
the ribs' AV. [PRÌ¥á¹£á¹-HÃ¡ --]
G. pÄ• á¹-huÌƒ n. `tumour on backbone' rather than < prÌ¥á¹£á¹-hÃ¡ -- .

pÄ• ËŠrá¹£á¹‡i 8124 pÄ• ËŠrá¹£á¹‡i f. (m. lex.) `heel' RV.
Pa. paá¹‡hi -- f.m., ËšikÄ• -- f., Kt. paÅ¡yuÌ„Ìƒ, Pr. wiÅ¡e, wiá¹£É™,
&schwamacr;á¹£É™Ìƒ, Kal.rumb. paá¹£nÄ«ËŠ, urt. paÌ„Ì†áº“nÄ«ËŠ, P. pÄ• sá¹‡Ä•
m., WPah. jaun. phÄ• ynÄ• , G. pÄ• nÄ« f. -- The vowel of Tor. pÄ«n `heel' (AO
xviii 307), WPah. (Joshi) phinÄ« `ankle' is difficult: both rather < or
infl. by PÃ-á¹‡á¸• A -- ?
Addenda: pÄ• ËŠrá¹£á¹‡i -- [< IE. *porsni -- (cf. Hit. parÅ¡ina) ~
*persnÄ• <-> T. Burrow BSOAS xxxviii 63]
S.kcch. penÄ« f. `heel', WPah.ká¹-g. phe/nI f., kc. pheno m., jaun.
phÄ• ynÄ• .

pÄ• lÃ¡ 8125 pÄ• lÃ¡ m. `protector' R., `herdsman' Mn., pÄ• laka -- m.
`guardian' MBh. 2. *pÄ• ËŠla -- `protection'. [Originally l -- form of PÄ• RÃ¡
-- 1 (see PÄ• LÃ¡YATI), but replaces PÄ• -- in cmpds. -- âˆšPRÌ¥ or
âˆšP&RCIRCLEMACR;]
1. Pk. pÄ• la -- , Ëšaya -- m. `keeper'; Pr. palÄ“ `servant' NTS xv 268; K.
pÄ• l `shepherd'; Ku. pÄ• lsÄ« `shepherd' (-- sÄ«?); N. pÄ• lo `guard'; Si. --
pallÄ• < *paluvÄ• in gopallÄ• `cattle -- keeper'.
2. Kal. palá¹“(i) `cattle -- shed', Bshk. palá¹“; Sh. (Lor.) pÄ• lo m. `young
of animal' (â†’ á¸Œ. pÄ• lo); P. pÄ• lÄ« m. `herdsman, shepherd' deriv. of
*pÄ• l `flock'; N. pÄ• lo `act of guarding'; A. B. pÄ• l `flock'; Or. pÄ• á¸·a
`herd'; H. pÄ• l(Ä• ) m. `shelter'; G. pÄ• á¸·É” m. `flock'; Si. pal `support,
protection'.
*PÄ• LAGRÄ• MA -- ; AJAPÄ• LÃ¡ -- , AVIPÄ• LÃ¡ -- , AÅ›VAPÄ• LA -- ,
Uá¹£á¹-RAPÄ• LA -- , KALYAPÄ• LA -- , KOÌ„á¹-á¹-APÄ• LA -- , KOÌ„á¹£á¹-HAPÄ• LA
-- , *KHARAPÄ• LA -- , GOÌ„PÄ• LÃ¡ -- , GOÌ„á¹£á¹-HAPÄ• LA -- ,

*GHAá¹-á¹-APÄ• LA -- , *GHARAPÄ• LA -- , *DÄ• NTAPÄ• LA -- , DHANAPÄ• LÃ¡ -- , PAÅ›UPÄ• LA -- , PRAPÄ• PÄ• LÄ« -- , *BARKARAPÄ• LA -- , *BHAKTAPÄ• LA -- , *BHÄ• GAPÄ• LA -- , BHÅ«PÄ• LA -- , *BHÄ“á¸• RAPÄ• LA -- , *MATTAPÄ• LA -- , MAHIá¹£APÄ• LA -- , *MÄ“DAPÄ• LIKÄ• -- , RAKá¹£APÄ• LA -- , *VARTMAPÄ• LA -- , SÄ• MANTAPÄ• LA -- , HASTIPÄ• LA -- ; -- KARAPÄ• LA -- , *BHUJAPÄ• LA -- ?
Addenda: pÄ• lÃ¡ -- . 2. `protection': Garh. pÄ• á¸· `wall' rather < *PÄ• á¸• l
-- .
â€ *MADHUPÄ• LA -- .

pÄ• lakyÄ• 8126 pÄ• lakyÄ• f. `Beta bengalensis' Car., palakyÄ• -- f. lex. 2. pÄ• laá¹…kÄ« -- f. lex., pÄ• laá¹‡kya -- n., ËšyÄ• -- f. Bhpr., palaá¹…kyÄ• <-> f. lex.
1. Pk. pÄ• lakkÄ• -- f. `a kind of spinach'; Kho. (Lor.) p*ll*lk, ËšlÄ• k `spinach, a kind of hot green vegetable eaten raw with bread'; K. pÄ• lakh, dat. Ëški f. `spinach'; S. pÄ• laka f. `Spinachia tetranda'; P. pÄ• lak m. `Beta vulgaris'; Ku. pÄ• lak `a kind of winter vegetable'; Bi. pÄ• lak, pÄ• lkÄ« `S. oleracea'; H. pÄ• lak `a sort of spinach'; M. pÄ• lak(h) m.f. `beet' (l?).
2. Pk. pÄ• laá¹• ka -- n. Ëšaá¹• gÄ• -- f. `a sort of vegetable'; PaÅ¡. lauá¹› pÃ¡lÃ¤á¹… `greens'; Ku. pÄ• laá¹… `a kind of winter vegetable'; N. pÄ• luá¹…go `a kind of spinach'; A. pÄ• laá¹…, Ëšleá¹… `S. oleracea'; B. pÄ• laá¹…, Ëšlam `spinach'; Or. pÄ• laá¹…ka, Ëšlaá¹…ga `beet, spinach'; Bi. palÃ£Ì„k(Ä«) `S. oleracea', Mth. palÃ£Ì„kÄ«.

pÄ• lagrÄ• ma 8127 *pÄ• lagrÄ• ma `herdsmen's village'. [PÄ• LÃ¡ -- , GRÄ• ËŠMA --]
K. PÄ• lgrÄ• m m. `name of a village in the Liddur Valley'.
pÄ• laá¹…kÄ« -- see PÄ• LAKYÄ• -- .

pÄ• lana 8128 pÄ• lana n. `protecting, nourishing' Mn., `milk of a recently calved cow' lex. [PÄ• LÃ¡YATI. -- âˆšPRÌ¥ or âˆšP&RCIRCLEMACR;]
Pa. pÄ• lana -- n. `keeping going, living', ËšnÄ• -- f. `protection', AÅ›.
pÄ• lanaá¹• n., ËšnaÌ„Ì† f., Pk. pÄ• laá¹‡a -- n.; B. pÄ• lan `milk of a recently calved cow'; Or. pÄ• á¸·aá¹‡aÌ„Ì† `maintaining, saving'; H. lÄ• lan -- pÄ• lan m. `caressing and cherishing'; M. pÄ• á¸·aá¹‡ n. `preserving, nourishing'; Ko. pÄ• á¸·á¹‡&etilde;, pÄ• á¸·á¸·&etilde; `cradle'; Si. palna `protection'.

8129 pÄ• lÃ¡yati `guards, protects' AV. [An l -- form of PÄ• RÃ¡YATI1, as pÄ• lÃ¡ -- of pÄ• rÃ¡ -- 1, replacing and in pop. etym. associated with âˆšPÄ• 2 `protect' EWA ii 262 with lit. <-> âˆšPRÌ¥ or âˆšP&RCIRCLEMACR;]
Pa. pÄ• lÄ“ti `guards', Pk. pÄ• lÄ“i; Sh. palÃ³Ä-kiÌ¯ (3 sg. pal&egrevebrev;i) `to hand something to someone'; K. pÄ• lun `to protect, nourish', á¸• oá¸• . palurÌ„ `kept (of animals)'; S. pÄ• raá¹‡u `to support, supply with food' (pÄ• laá¹‡u `to maintain, rear' â†• Centre); L. pÄ• á¸·aá¹‡, (Ju.) pÄ• laá¹‡ `to nourish, feed up', awÄ• á¹‡. pÄ• luá¹‡, P. pÄ• laá¹‡Ä• , Ku. pÄ• laá¹‡o; N. pÄ• lnu `to keep, tame, (hon.) go'; A. pÄ• liba `to nourish, tend'; B. pÄ• lÄ• `to rear, keep', Or. pÄ• á¸·ibÄ• , H. pÄ• lnÄ• , OMarw. pÄ• laÃ¯, G. pÄ• á¸·vuÌƒ, M. pÄ• á¸·á¹‡&etilde;. -- Intransitives with -- a -- replacing -- Ä• -- :
L.awÄ• á¹‡. paluá¹‡ `to be nourished' (whence again tr. in mult. pallaá¹‡ `to nourish'); P. palá¹‡Ä• `to be nourished, grow'; N. palÄ• unu `to thrive'; H. palnÄ• `to be reared, be fattened, become tender'; G. paá¸·vuÌƒ `to be nurtured'.
Addenda: pÄ• lÃ¡yati: S.kcch. pÄ• lá¹‡Å« `to cherish'; WPah.ká¹-g. paá¸·nÃµ `to rear, breed, foster'.

pÄ• ËŠlÄ• Å›a 8130 pÄ• ËŠlÄ• Å›a `green' VarBrÌ¥S. (`coming from Butea frondosa' ÅšBr.), pÄ• lÄ• Å›akÃ¡ -- adj. from palÄ• Å›Ã¡ -- PÄ• á¹‡.gaá¹‡a. [PALÄ• Å›Ã¡ --]
Pk. pÄ• lÄ• sa -- `coming from B. frondosa'; Wg. palaÅ¡Ã³ `green'; Niá¹…g. palasÉ™Ì• `green, blue'; Gaw. palÄ• ËŠÅ¡o `raw', Sv. palaÅ¡Ã³; Si. palÄ• -- van `green'. -- Woá¹-. palÄ• ËŠ, Bshk. pÃ¡la `green', (despite loss of -- Å› --) rather than connected with palitÃ¡ -- ND 650 a 25.
pÄ• li -- 1 `boundary' see *PÄ• á¸• l -- .

pÄ• li 8131 pÄ• li2 m. `food prescribed for a student' lex.

Tir. pÄ• ËŠli `bread' AO xii 185?

pÄ• Å›a 8132 pÄ• Å›a1 m. `die, dice' MBh., Ëšaka -- m. MrÌ¥cch. [Poss. with LÃ¼ders PhilInd 120 hyper -- sanskritism from MIA. pÄ• sa(ka) -- < prÄ• saka -- m. `die' lex. (cf. prÄ• syati `lays a wager' TÄ• á¹‡á¸• Br. and PRÄ• SA -- ). It does not appear in any language differentiating pr -- from p -- or -- s -- from -- Å› -- . Moreover the meaning `lump of metal' in N. H. M. may indicate a different origin]
Pa. pÄ• saka -- m. `die', Pk. pÄ• saga -- m., Ku. pÃ£Ì„so, N. B. pÄ• sÄ• ; Or. pasÄ• , (Bastar) pÄ• sÄ• `game of dice', OAw. sÄ• ri -- pÄ• á¹• sÄ• ; H. pÄ• sÄ• m. `die' (â†' P. pÄ• sÄ• m.), G. pÄ• sÉ" m., M. phÄ• sÄ• m. (infl. by forms of pÄ• Å›a -- 2 ~ *spÄ• Å›a -- with p -- ~ ph -- ?), Si. pasa -- Ã¤á¹-a. -- N. pÄ• so `head of an iron instrument (such as axe or spade)' rather than < PARÅ›VADHA -- ; Or. pasÄ• `iron ring through which plough iron is thrust'; H. pÄ• sÄ• m. `lump, cube, lump of metal'; M. pÄ• s f. `silver ingot, iron share of harrow'.

pÄ• ËŠÅ›a 8133 pÄ• ËŠÅ›a2 m. `noose, snare, cord, fetter' RV., pÄ• Å›aka -- m. lex., pÄ• Å›Ä« -- f. `rope, fetter' Åši Å›., ËšÅ›ikÄ• -- f. `leather strap on plough' KrÌ¥á¹£is. [~ SPÄ• Å›A -- . -- âˆšPAÅ›2]
Pa. pÄ• sa -- m. `sling, tie, fetter', Ëšaka -- m. `a bow (for dress)'; Pk. pÄ• sa -- , Ëšaya -- m. `noose', pÄ• siyÄ• -- f. `little do.'; Kt. poÌ„Å¡ `trap, net'; Kho. (Lor.) paÅ¡ `bird -- snare of a horsehair noose, noose' (but phaÅ¡ in BelvalkarVol 95); WPah.jaun. pÄ• Å›iyÄ• `snare', (Joshi) pÄ• Å›Ä« `hanging'; Ku. pÃ£Ì„so `suffocation by hanging' (whence pasyÅ«á¹‡o `to throttle'); N. pÄ• so `net'; A. pÄ• h `fringe of short hair', pÄ• h -- zÄ• l `fishing -- net'; B. pÄ• s `noose'; Or. pÄ• sa `net'; Mth. pÄ• s `net', kes -- pÄ• s `lock of hair'; H. pÄ• s, pÄ• sÄ• , pÃ£Ì„sÄ• m. `noose', pÄ• sÄ« f. `hobble for a horse'; OG. pÄ• saÃ¼ m. `noose', Ko. pÄ• su; Si. pasa `sling, net (to capture wild animals)'. -- Ext. with -- á¸• a -- in Bi. pasrÄ• `fishing -- net'.
PÄ• Å›Ã-N -- ; *Ä• NTRAPÄ• Å›A -- , *KHURAPÄ• Å›A -- , *GHARAPÄ• Å›A -- , * á¸• HÄ"LLAPÄ• Å›A -- , *DAá¹‡á¸• APÄ• Å›A -- , DAá¹‡á¸• APÄ• Å›IKA -- , *VÄ• LAPÄ• Å›Ä« -- , *HASTAPÄ• Å›A -- .

8134 *pÄ• Å›ayati1 `shows'. [Cf. spÄ• Å›Ã¡yatÄ" RV. -- âˆšPAÅ›1]
Kal.rumb. paÅ¡Ã-m `I show', Kho. paÅ¡Ä"ik, Phal. paÅ¡awÅ«ËŠm `I show'; N. pasÄ• unu `(of a plant) to show flower or fruit'; Si. pÄ• navÄ• `to show,

display'.

8135 pÄ• Å›Ã¡yati2 `fastens, binds' DhÄ• tup. 2. Pass. *pÄ• Å›yatÄ“. [~ SPÄ• Å›Ã¡YATI, *SPÄ• Å›YATÄ“. -- âˆšPAÅ›2]
1. P. pahÄ• uá¹‡Ä• `to entangle'; Si. pahanavÄ• , pÄ• hËš `to fasten, weld, solder'; Md. fahan `to sew'.
2. P. caus. pasÄ• uá¹‡Ä• `to cause to stick, to entangle, thrust in'.

pÄ• Å›in 8136 pÄ• Å›in `laying snares', m. `birdcatcher' &capamacr;past., pÄ• Å›ika<-> m. VarBrÌ¥S. [PÄ• ËŠÅ›A -- 2]
Pk. pÄ• siya -- `using a noose'; B. pÄ• sÄ« `man who taps palm trees'; Bi. pÄ• sÄ« `seller of palm -- juice'; H. pÄ• sÄ«, pÃ£Ì„sÄ« m. `fowler'.
pÄ• Å›Ä« -- see PÄ• á¹£Ä« -- .
*pÄ• Å›yatÄ“ `is bound' see PÄ• Å›Ã¡YATI2.

pÄ• á¹£aka 8137 pÄ• á¹£aka m. `ornament for the feet' BrahmavP.
B. pÄ• Å›(u)lÄ« `a ring for the toes'.

pÄ• á¹£Ä• á¹‡Ã¡ 8138 pÄ• á¹£Ä• á¹‡Ã¡ `stone' á¹¢aá¸• vBr. 2. pÄ• á¹£Ä• á¹‡Ä« -- f. `small stone used as a weight' lex. [Cf. PÄ• á¹£Ä« -- . Early occurrence of -- h -- in Pk. and thence in NIA. (though in S. P. Si. -- á¹£<-> regularly > -- h --) is unexplained. Poss. connexion with *PÄ• HÄ• á¸• A --]
1. Pa. pÄ• sÄ• á¹‡a -- , Ëšaka -- m. `stone, rock', Pk. pÄ• sÄ• á¹‡a -- , pÄ• haÌ„Ì†á¹‡a -- m.; S. pahaá¹‡u m. `stone', Ëšá¹‡Ä« f. `pebble'; P. pÄ• haá¹‡ m. `stone', Mth. pÄ• han, OAw. pÄ• hana m., H. pÄ• haÌ„Ì†n m., OG. pÄ• haá¹‡iá¹• inst. sg. m., G. pÄ• á¹‡, pahÄ• á¹‡É”, pÄ• á¹‡É” m., Si. pahaá¹‡a, pÄ• á¹‡a. -- X Å›Ä• NA -- .
2. B. pÄ• á¹£Ä• á¹‡ `the excess of weight in one scale which disturbs the equipoise'.
Addenda: pÄ• á¹£Ä• á¹‡Ã¡ -- : S.kcch. pÄ• yaá¹‡, pÄ• yá¹‡o, pÄ• á¹‡o m. `stone'.

pÄ• á¹£i 8139 pÄ• á¹£i `dry cowdung' BHSk., pÄ• rá¹£Ä« -- f. `dung' lex. 2. *pará¹£i -- .
1. Dm. pÄ“á¹£ `dung'; Shum. pÄ• á¹£, `cowdung', Kal. peá¹£, Bshk. pÄ• á¹£, Phal. poÌ„á¹£; Sh. paá¹£ f. `manure'; K. pÄ• h f. `human dung used as manure'; L. pÄ• h f. `manure of pulverized cow or buffalo dung', awÄ• á¹‡. pÄ• Ë‹ `manure', Aw.lakh. pÃ£Ì„si; H. pÃ£Ì„s f. `dust, dung'. -- Forms of K. and L. poss. and of Aw. and H. prob. rather < PÄ• á¹• Å›Ãº -- .

2. Kho. poá¹£ `dung, cowdung'. -- Poss. Ash. puÅ¡kÄ• ËŠk, pÉ™stÃ-k `goat's dung', Wg. piÅ¡tik, Kt. peÅ¡kÃ¥k; PaÅ¡.lauá¹›. puá¹£, puá¹£É™wÄ• ËŠl `sheep's dung' (IIFL iii 3, 149 compares Pers. puÅ¡k).

pÄ• á¹£Ä«ËŠ 8140 pÄ• á¹£Ä«ËŠ (SÄ• y.), pÄ• Å›Ä« -- (KauÅ›.) f., gen. du. pÄ• á¹£yÅ• Ë‹á¸¥ RV. `stone, rock'. [Kt. points to *pará¹£Ä« -- (Morgenstierne FestskrBroch 151) â†' Psht. pará¹£a `rock' EVP 59. -- Cf. PÄ• á¹£Ä• á¹‡Ã¡ -- ?]
Kt. parÅ¡i m. `mountain, pass' (< acc. *pará¹£Ã-am, &c.); Ash. Wg. paá¹£Å«ËŠ `rock, precipice'; PaÅ¡. paá¹£Ä«ËŠ `wall'; -- H. pÄ• h f. `a kind of stone which is ground with alum and cloves and opium as a poultice for sore eyes' with unexpl. h (see also PÄ• á¹£Ä• á¹‡Ã¡ --).
*pÄ• á¹£á¹-ha -- `young animal' see *PAá¹£á¹-HA -- .
Addenda: pÄ• á¹£Ä«ËŠ -- : OP. pÄ• hu m. `solution of alum etc. in which clothes are steeped before dyeing', P. pÄ• h m.f., H. pÄ• h f. id.

pÄ• hÄ• á¸• a 8141 *pÄ• hÄ• á¸• a `rock, hill'. [Despite EWA ii 266 prob. connected with PÄ• á¹£Ä«ËŠ -- , PÄ• á¹£Ä• á¹‡Ã¡ --]
K. pahÄ• r m. `mountain', L. P. Ku. pahÄ• á¹› m.; N. paharo `rock, cliff' (pahÄ• á¹› `mountain' â†• H.); B. pÄ• hÄ• á¹› `hill, steep bank'; Or. pÄ• hÄ• á¹›a `hill'; Mth. H. G. pahÄ• á¹› m., M. pahÄ• á¸• m.
pi prefix = Ã¡PI: *PIKÄ• LA -- , *PIKá¹£OÌ„á¹-AYATI, *PIKá¹£OÌ„BHAYATI, *PIJÄ• NÄ• TI, PIDADHÄ• TI, PIDHÄ• NA -- , PINADDHA -- , *PINAHATI, PINÄ• SA -- , *PIBANDHATI, *PIVRÌ¥DDHA -- , PIHITA -- .
Addenda: *pÄ• hÄ• á¸• a -- : WPah.ká¹-g. pÄ• ËŠá¹› m. `mountain, hill', pÄ• ËŠá¹›I `mountainous', m. `mountaineer', f. `language of mountaineers'; Garh. pÄ• á¹› `mountain'; -- WPah.poet. pwÄ• á¹› m. `hill, mountain' (< â€ *UTPÄ• HÄ• á¸• A -- ?).
â€ *UTPÄ• HÄ• á¸• A -- .
pi prefix: â€ *PIBANDHA -- , â€ *PIBANDHITA -- .

8142 piá¹• á¹£Ã¡ti (piá¹• á¹£Ã¡ imper. AV., pinÃ¡á¹£á¹-i RV.) `grinds'. [âˆšPIá¹£]
Pa. piá¹• sati, pisati `grinds', Pk. pÄ-Ì„saÃ¯, Gy. eur. piÅ¡ -- , pal. pis -- , Wg. piá¹£(a) -- , Kt. pÅ¡e -- , Dm. pÄ-Ì„á¹£ -- , PaÅ¡.weg. pinÇ° -- (caus. pinÇ°Ä•  -- ), kuá¹›. pinz -- , Kal.rumb. pÄ-Ì„á¹£ -- , Bshk. pÄ• á¹£ -- (Ä• ?), Phal. pÄ©á¹£ -- (pret. piá¹£á¹-o s.v. PIá¹£á¹-Ã¡ -- ); K. pihun `to grind, beat, goad'; S. pÄ«haá¹‡u `to grind', L. pÄ«haá¹‡ (pp. pÄ«á¹-hÄ•), awÄ• á¹‡. pÄ«Ë‹vuá¹‡, khet. pÄ«nan (with n from pinÃ¡á¹£á¹-i?), P. pÄ«há¹‡Ä• (caus. pihÄ• uá¹‡Ä• : pÄ«sá¹‡Ä• â†• H. or reformed as tr. from intr. pisá¹‡Ä• s.v. *PIá¹£YATÄ“), WPah. bhal. pÄ«ËœehuÌƒ n. sg. of pp., Ku. pÄ«sá¹‡o, N. pisnu (pÄ©dhnu see PRABHINDATI), A. pÄ©hiba, pihËš, B. pisÄ• ; Bi. pisanÄ• `act of grinding'; Mth. Aw.lakh. pÄ«sab `to grind', H. pÄ«snÄ• , G. pÄ-Ì„svuÌƒ, M. pisá¹‡&etilde;.
Addenda: piá¹• á¹£Ã¡ti: S.kcch. pÄ«sá¹‡Å« `to grind', WPah.ká¹-g. pÃ-Å›á¹‡Ãµ, J. piÅ›á¹‡u, pÄ«Ëœhá¹‡u; Garh. pisá¹‡u `to pound'.

pikÄ• la 8143 *pikÄ• la `day'. [For Ã¡pi in an expression of time cf. apiÅ›arvarÃ¡m `early in the morning' RV. -- KÄ• LÃ¡ -- 2]
Shum. piÄ• l m. `day'?

pikkÄ• 8144 *pikkÄ• `saliva'.
S. pika f. `spittle'; P. pÄ«k f. `spittle spat out when chewing betel'; A. pik `juice of betel nut chewed and spat out, spittle'; B. pik `spittle'; Or. pika `betelstained saliva'; Mth. pik -- dÄ• nÄ« `spittoon'; H. pÄ«k f. `juice of betel -- nut spat out'; G. pik f. `do., saliva'; M. pÄ©k, pÄ©kÄ«, pikÄ« f. `spittle (esp. when chewing tobacco, betel, &c.)', pÄ«k n. `spittle'.

8145 *piká¹£oÌ„á¹-ayati `throws on'. [âˆš*Ká¹£Uá¹-]
WH.bÄ• ng. pichoá¹›nÄ• `to winnow' IL 17, 158.

8146 *piká¹£oÌ„bhayati `sets in motion'. [âˆšKá¹£UBH]
Phal. picÌ£hÅ«ËŠm `I sweep'?

piá¹…ga 8147 piá¹…ga `yellow, reddish -- brown' MBh. [~ piÃ±ja -- 1. <-> âˆšpiÃ±j]

Pa. piá¹…giya -- `reddish -- brown'; Pk. piá¹• ga -- `yellow'; Dm. piá¹… `a partic. kind of reddish bird' (cf. piá¹…galÄ• -- f. `a kind of owl' VarBrÌ¥S.); M. pÄ©gÄ• `yellowish, tawny'; Si. pinÌ†gu `tawny'; -- ext. with -- á¹-á¹- -- : A. piá¹…gaá¹-a, Ëšá¹-Ä«yÄ• `reddish -- brown', M. pÄ©gaá¹- `yellowish, tawny'.
PIá¹…GALÃ¡ -- ; *ARDHAPIá¹…GA -- .

piá¹…galÃ¡ 8148 piá¹…galÃ¡ `reddish -- brown' AV. [PIá¹…GA --]
Pa. piá¹…gala -- `reddish -- yellow', Pk. piá¹• gala -- `greenishyellow'; Ku.gng. piá¹…aw `yellow'; A. piá¹…gala, ËšlÄ«yÄ• `reddish -- brown'; MB. piá¹…ala `tawny'; M. pÄ©gá¸·Ä• `tawny, yellowish'; Si. pinÌ†gul, Ëšla `tawny'. -- See Add.
*piá¹…gula -- `lame' see PAá¹…GULA -- .
piccaá¹-a -- see *PICCIKÄ• -- .

8149 piccayati `presses flat' DhÄ• tup., pp. piccita -- SuÅ›r. [Cf. picchayati `id.' DhÄ• tup., picchana -- n. `pressing' Car. <-> Connexion with picati `contracts', utpicati `stretches out', nipicati, nipikna -- `bends' (see EWA ii 269) is doubtful]
Pk. picciya -- `pounded, beaten'; P. pÄ«cá¹‡Ä• `to be hard and tight'; Ku. picÄ«á¹‡o `to be crushed, be powdered'; H. piccÄ« `crushed, smashed, jammed'; Or. pici -- kiá¸·Ä• `bamboo pins in plough -- hole to tighten the beam'; <-> ext. with -- kk -- : P. picaká¹‡Ä• `to be squeezed' (caus. pickÄ• uá¹‡Ä•); Or. picikibÄ• `to spurt, (of water) to spurt out', (Sambhalpur) pickÄ• ibÄ• `to press out (pus from a wound, stone from a mango)'; H. picaknÄ• `to be pressed' (caus. pickÄ• nÄ•).
Addenda: piccayati: G. pÄ«clÄ• vuÌƒ `to be pressed between' (~ S.kcch. cÄ«plÄ• á¹‡Å« < *CIPP -- AKÅš 31).

piccikÄ• 8150 *piccikÄ• `mucus in the eyes'. [Cf. piccaá¹-a -- m. `ophthalmia', piÃ±jaá¹-a -- m. `excretion from the eyes' lex. which are â†• Drav. T. Burrow BSOAS xii 384]
S. picÄ« f. `mucus in the eyes', picyaru m. `one from whose eyes mucus exudes'.
Addenda: *piccikÄ• -- : Ko. piÄ‹Ä‹aá¸• a `secretion from eye'.

piccha 8151 piccha n. `tail -- feather' MBh., Ëšchaka -- m.n. lex., ËšchikÄ• -- f. `a kind of chowrie, bunch of peacock's feathers (?)' RatnÄ• v. 2.

*piÃ±ja -- 2. [piÃ±jÄ• -- f. `switch' lex., piÃ±jalÄ« -- f. `bunch of grass' Gobh., Ëšla -- n. lex., piÃ±julÃ¡ -- n. PÄ• rGrÌ¥., piÃ±jÅ«lÄ« -- f. KauÅ›., (with darbhÃ¡ --) ËšlÃ¡ -- n. MaitrS., piÃ±jÄ«lÃ¡ -- n., puÃ±jÄ«la -- n. TS. -- If *piÃ±ja -- `bunch' (~ puÃ±ja -- `heap'?) is the earlier word, then piccha -- , (Pa.) piÃ±cha -- `*bunch of tail -- feathers' are poss. from *piÃ±ja<-> X PÃºCCHA -- . Neither EWA ii 271 (piccha -- and pÃºccha<-> < *prÌ¥á¹£á¹-hya --) nor T. Burrow BSOAS xi 348 (â†• Drav., contested in PMWS 132) are convincing]
1. Pa. piccha -- , piÃ±cha -- n. `tailfeather'; Pk. piccha -- , piá¹• cha -- , Ëšaá¸• a -- n. `tail -- feather, tail', B. p&etilde;cÄ• `tail -- piece (as of a fish)', Or. picha `tail -- feather', OM. piá¹• cha; G. pÄ«ch, pÄ«chuÌƒ, pÄ«Ëœch n. `feather', M. pÄ«s; Si. pihÄ•  `wing'.
2. Pa. piÃ±ja -- n. `tail -- feather'; Si. penÌ†da `bird's tail'; <-> Gy. pal. pÃ-nÇ°i `tail' rather < PÃºCCHA -- .
Addenda: piccha -- : A. phichÄ• (phonet. -- s --) `tail of a fish' AFD 212, pich (phonet. -- s) `rear' AFD 218.

picchala 8152 picchala `slimy, slippery' MBh. [~ picchilÃ¡ -- . <-> picchÄ• --]
Pk. picchala -- `greasy, slippery'; Bshk. piÄ• Ä• ËŠl `smooth', Tor. piÅ¡al, f. ËšÅ¡el (â†' K. piÅ›olu `smooth, tender, soft', but cf. H. phisalnÄ•  `to slip'); Phal. picÌ£há¹“lu `smooth'; A. pisala `slippery'; B. pichal `slimy, slippery, smooth'; Or. pichaá¸·a `slippery', OMth. pichala, pichaá¸• a (< *picchaá¹-a -- , cf. PICCAá¹-A -- ?), Mth. picchaá¹›, pichaá¹› `slipperiness'. -- Deriv. K. piÅ›elun `to become soft'; Or. (Sambhalpur) pichalibÄ• `to slip, trip'; H. pichalnÄ•  `to slip'.
PICCHALÄ• -- .

picchalÄ• 8153 picchalÄ• f. `Dalbergia sissoo, Bombax heptaphyllum' lex. [PICCHALA --]
A. pisalÄ• `a kind of forest tree'.

picchÄ• 8154 picchÄ• f. `scum of boiled rice' PÄ• á¹‡., `slimy saliva' Car., `gum of Bombax heptaphyllum' lex. [Cf. *PICCIKÄ• -- , PICCAá¹-A -- . -- Non -- Aryan EWA ii 271; prob. â†• Drav. T. Burrow TPS 1945, 110, poss. â†• Mu. Kuiper Myth 9]
Ash. piÄ‹ `cream', Kal.urt. pÄ«Ä• ; S. picha, pichÄ« f. `ricewater', L. P. picch f., H. pÄ«c(h) f.

PICCHALA -- , PICCHILÃ¡ -- .
Addenda: picchÄ• -- : S.kcch. pico m. `mucus or gum of eye'.

picchÄ• kÄ• ra 8155 *picchÄ• kÄ• ra `tail -- feather -- shaped'. [PICCHA -- , Ä• KÄ• RA --]
M. pisÄ• rÄ• m. `feathered end of arrow, feathered state, plumage, feather'.

picchilÃ¡ 8156 picchilÃ¡ `slimy, slippery' PÄ• á¹‡. MBh. 2. *picchilikÄ• - `name of a plant' (cf. picchilaka -- m. `Grewia elastica', picchilÄ•  -- f. `Dalbergia sissoo, Bombax heptaphyllum' lex.). [~ PICCHALA -- . -- PICCHÄ• --]
1. Pa. Pk. picchila -- `slippery'; Dm. peÄ• ili `sliding'; Gaw. piÄ‹ili -- , peÄ‹Ës `to slip'; Sh. phÄ-Ä• Ä«lÅ- `smooth'.
2. Kho. piÄ• hÃ-li `a kind of spinach'.

8157 *pijÄ• nÄ• ti `knows'. [âˆšJÃ±Ä•]
PaÅ¡.lauá¹›. piÄ“n -- , ar. piÄ• n -- , kuá¹›. pian -- , dar. pÄ«n -- `to know, recognize, hear'; Shum. piÄ“n -- `to know', Gaw. piÄ• n -- .
PIÃ‘J `paint': piá¹…ga -- , piá¹…galÃ¡ -- , piÃ±ja -- 1, piÃ±jÃ¡ra -- 1.

piÃ±ja 8158 piÃ±ja1 `*red, yellow' (m. `turmeric' lex.). [~ PIá¹…GA -- . -- âˆšPIÃ±J]
WPah.bhal. pijÌˆjÌˆ, pejÌˆjÌˆ f. `wild goat of a reddish colour'.
PIÃ±JÃ¡RA -- .
*piÃ±ja -- 2 `tail -- feather' see PICCHA -- .
piÃ±jaá¹-a -- see *PICCIKÄ• -- .

8159 *piÃ±jati `cards cotton'. [Cf. piÃ±jÃ¡yati `strikes' DhÄ• tup. -- PIÃ±JÄ• --]
Pk. piá¹• jaÃ¯ `cards cotton', S. piÃ±aá¹‡u, L. piÃ±jaá¹‡, awÄ• á¹‡.

piÃ±juá¹‡, P. piÃ±já¹‡Ä• , paÌƒjÄ• uá¹‡Ä• , B. pÄ©jÄ• , p&etilde;jÄ• , Or. piÃ±jibÄ• , H. pÄ«ËœjnÄ• , G. pÄ«ËœjvuÌƒ, M. pÄ©jÌˆá¹‡&etilde;. -- â†• NW. piÃ±Ã± -- : EP. pinnanÄ• , H. pÄ«nnÄ• (whence pinnÄ• `to be carded').

piÃ±jana 8160 piÃ±jana n. `*act of carding', `bow for carding' lex. [PIÃ±JÄ• --]
Pk. piá¹• jaá¹‡a -- n. `carding cotton'; Kho. (Lor.) piÅ¾onu `ball of wool or cotton ready for spinning'; B. p&etilde;jan `carding', G. pÄ©jaá¹‡ n.; -- S. piÃ±aá¹‡i f. `cotton -- carding bow', L. piÃ±jaá¹‡ m., P. piÃ±juá¹‡ m., G. pÄ©já¹‡Ä« f., M. pÄ©jÌˆá¹‡Ä« f.
Addenda: piÃ±jana -- : S.kcch. pinnaá¹‡ f. `machine for carding cotton'.
piÃ±jara -- see PAÃ±JARA -- Add2.

piÃ±jÃ¡ra 8161 piÃ±jÃ¡ra1 `reddish -- yellow' MBh. [~ piá¹…galÃ¡ -- . <-> piÃ±ja -- 1]
Pa. piÃ±jara -- `golden -- yellow, tawny'; Pk. piá¹• jara -- , Ëšria -- `reddish -- yellow'; M. pÄ©jÌˆar f. `saffron of a full bright red colour'; Si. piduru `rice -- straw, straw, dry grass'.
piÃ±jara -- 2 `cage' see PAÃ±JARA -- .
piÃ±jalÄ« -- see PICCHA -- .

piÃ±jÄ• 8162 piÃ±jÄ• f. `cotton' lex., ËšjikÄ• -- f. `roll of cotton' lex. [Cf. picu -- m. `cotton' Car., picavya -- , Ëšcula -- m. lex. and PAÃ±JI -- and further aberrant forms s.v. *PÅ«NA --]
*PIÃ±JÄ• KÄ• RA -- ; -- *PIÃ±JATI, PIÃ±JANA -- .

piÃ±jÄ• kÄ• ra 8163 *piÃ±jÄ• kÄ• ra `cotton -- carder'. [PIÃ±JÄ• -- , KÄ• RA -- 1]
S. piÃ±Ä• ro m. `cotton -- carder', H. pÄ©jÄ• rÄ• , paÌƒjËš m., G. pÄ©jÄ• rÉ” m., ËšrÄ« f., M. pÄ©jÌˆÄ• rÄ« m.
piÃ±jÄ«lÃ¡ -- , piÃ±jÅ«lÃ¡ -- see PICCHA -- .

piá¹-aka 8164 piá¹-aka1 n. `basket, box' Mn., piá¹-a -- m.n. lex. 2. pÄ“á¹-a- m.n. `basket, bag', Ëšá¹-Ä« -- f., Ëšá¹-aka -- m. lex. 3. *pÄ“á¹-á¹-a -- 1. 4. *pÄ“á¹-á¹-Ä• ra -- . 5. *poÌ„tta -- 4. 6. *poÌ„ttha -- 3

[Non -- Aryan, though PMWS 145 denies identity with *pÄ“á¹-á¹-a -- `belly'. Derivation < *prÌ¥á¹£á¹-a -- `woven' (P. Tedesco Festschr Herzfeld 208) is phonet. unacceptable]
1. Pa. piá¹-aka -- m. `basket'; Pk. piá¸• a -- , Ëšá¸• aya -- m., Ëšá¸• iÄ• <-> f. `bamboo basket'; P. piá¹›Ä• m. `small covered basket'.
2. Pa. pÄ“á¸·Ä• -- , Ëšá¸·ikÄ• -- f. `basket, chest'; NiDoc. peá¸• 'a `basket'; Pk. pÄ“á¸• Ä• -- , Ëšá¸• iÄ• -- f. `box', Ëšá¸• Ä• la -- m. `big do.'; K. pÄ«r f. `half walnut shell'; P. peá¹› m. `goldsmith's or blacksmith's box of tools', peá¹›Ä« f. `box'; N. peruá¹…go `basket'; A. perÄ• `box'; B. peá¹›Ä• , p&etilde;á¹›Ä• `covered basket'; Or. peá¹›Ä• , Ëšá¹›i `box, covered basket'; Bi.mag. parwe `basket for catching fish', Mth. peÌ†rwÄ• ; Si. peá¸·a, Ëšá¸·i `box, chest', OSi. pekaá¸• aka, peyaá¸·aka `a measure of capacity' (metath. < *pÄ“á¸• aka -- S.Paranavitana EZ iii 184), Si. pÄ• Ì¤á¸·a.
3. G. peá¹-Ä« f. `small box'; M. peá¹-, Ëšá¹-Ä« f. `box', peá¹-Ä• m. `box -- trap for tigers'; Si. peá¹-á¹-iyÄ• `basket'.
4. K. piá¹-Ä• ra m. `large covered basket'; P. piá¹-Ä• r, ËšrÄ• m., ËšrÄ« f., paá¹-Ä• r, ËšrÄ• m., ËšrÄ« f. `basket', Ku. piá¹-Ä• r, Ëšro, ËšrÄ«; N. peá¹-Ä• ro `tapering lidded basket'; A. peá¹-Ä• ri `covered cane basket'; B. peá¹-Ä• rÄ• , p&etilde;á¹-arÄ• `basket', Or. peá¹-arÄ• ; Bi. peá¹-Ä• r, peÌ†á¹-Ä• rÄ• , ËšrÄ« `light travelling box'; Mth. peá¹-Ä• r `basket', H. peá¹-Ä• rÄ• m., ËšrÄ« f., piá¹-Ä• rÄ• m.; G. peá¹-Ä• rÉ”, paá¹-Ëš m. `large box'; M. peá¹-Ä• rÄ• m. `basket'.
5. Ku. pot `basket'.
6. H. pothlÄ• m. `porter's load esp. of grain'.
TRIPIá¹-AKA -- .
piá¹-aka -- 2 `blister' see PIá¸• AKA -- .

8165 piá¹-á¹-ayati `stamps into a solid mass' KÄ• tyÅšr.com. 2. piá¹-á¹-ita -- `pressed flat' lex. 3. *piá¹-á¹-yatÄ“ `is struck'. [In view of complete absence of aspiration derivation from PIá¹£á¹-Ã¡ -- (LM 368) is most doubtful]
1. Pk. piá¹-á¹-Ä“i, Ëšá¹-aÃ¯ `beats, hurts', S. piá¹-aá¹‡u `to strike (head &c. in grief)'; L. piá¹-á¹-aá¹‡ `to beat the breast', P. piá¹-á¹-anÄ• ; Ku. pÄ«á¹-á¹‡o `to beat', N. piá¹-nu, A. piá¹-iba, B. piá¹-Ä• , Or. piá¹-ibÄ• ; Bi. pÄ«á¹-ab `to beat clothes in washing' (X khÄ«Ëœcab < *KHIÃ±C -- : phÄ«Ëœcab `to beat'); Bhoj. pÄ«á¹-al `to beat', Aw.lakh. pÄ«á¹-ab, H. pÄ«á¹-nÄ• , G. pÄ«á¹-vuÌƒ, M. piá¹-á¹‡&etilde;; -- caus.: Pk.

piá¹-á¹-Ä• vaá¹‡ayÄ• -- f., P. piá¹-Ä• uá¹‡Ä• `to have beaten, beat'; Ku. piá¹-oá¹‡o `to vex'; B. piá¹-Ä• na, Or. piá¹-Ä• ibÄ• , H. piá¹-Ä• nÄ• , G. piá¹-aÌ„Ì†vvuÌƒ. -- Ext. with -- kk -- : S. piá¹-ako m. `beating the head'; A. piá¹-ikiba `to press with the hands, shampoo'.
2. Pk. piá¹-á¹-iya -- `beaten'; A. piá¹-iyÄ• iba `to flatten (the sheath of tara plants in making ropes)'.
3. Pk. piá¹-á¹-aÃ¯ `falls'; Dm. piá¹- -- `to be closed (e.g. of a door)'; K. piá¹-un (with impersonal construction) `the breast to be struck in wailing'.
piá¹-á¹-ita -- , *piá¹-á¹-yatÄ“ see prec.
Addenda: piá¹-á¹-ayati (cf. WPah.ká¹-g. á¹-Ipá¹‡Ãµ `to pinch', kiuÌƒth. á¹-ipá¹‡a `to beat', á¹-ipuá¹‡a `to fight' (refl.) < â€ *á¹-ippa -- 3 ~ *á¹-appa -- 2 `blow' Him.I 81): WPah.ká¹-g. (kc.) piá¹-á¹‡Ãµ `to beat', ká¹-g. piá¹-há¹‡Ãµ `to quarrel', pÉ™á¹-auá¹‡Ãµ `to cause to be beaten'; Garh. piá¹-á¹‡u `to beat'.

piá¹-hara 8166 piá¹-hara n., ËšrÄ« -- f. `pot, pan' MBh., Ëšraka -- m.n. Hariv., ËšrikÄ• -- f. DivyÄ• v.
Pa. piá¹-hara -- m.n. `pot, pan', Pk. piá¸• hara -- , pihaá¸• a<-> (for á¹-h -- r ~ h -- á¸• cf. KUá¹-HÄ• RA --), Gy. wel. pÄ«rÄ« f. (< *pihaá¸• iÄ• -- BSOAS xxii 494).
Addenda: piá¹-hara -- : Gy.eur. piri f. `pot, saucepan' (GWZS 2435).

piá¸• aka 8167 piá¸• aka m., ËškÄ• -- f. `small boil, pimple' SuÅ›r. [piá¹-aka -- 2 m. VarBrÌ¥S., piá¹-á¹-aka -- m. BHSk. -- Prob. belongs to group of words for `lump' s.v. PÃ-á¹‡á¸• A --]
Pa. piá¸·aka -- m. `boil', pÄ«á¸·aka -- m. (with Ä« from PÄ«á¸• Ä• -- ?); Pk. pilÄ• ga -- n. `boil, pimple'; L. piá¹›iaÌƒ f. pl. `smallpox'; Ku. pilo `abscess, bubo, tumour'; N. pilo `boil'.
*UPAPIá¸• IKÄ• -- ; *STANAPIá¸• AKA -- .

pÃ-á¹‡á¸• a 8168 pÃ-á¹‡á¸• a m. `lump, clod, piece' RV., `mouthful, ball of rice &c.' GrÌ¥Åšr., `calf of leg' MÄ• latÄ«m., piá¹‡á¸• aka -- m.n. `lump' SuÅ›r., Ëšá¸• Ä« -- f. `lump, lump of food' &capamacr;past., Ëšá¸• ikÄ• <-> f. `any fleshy swelling, esp. calf of leg' YÄ• jÃ±. (cf. piá¹‡á¸• ilÃ¡ -- `having large calves' lex. and â†’ Psht. paá¹‡á¸• aÄ« `calf of leg' EVP 57). [For `lump' see also PIá¸• AKA -- , *PÄ“á¹‡á¸• A -- , *PÄ“á¹‡á¸• HA -- , *PÄ“á¸• A -- , *PÄ“á¸• HA -- , *PÄ“NDA -- , *PÄ“NTHA, *PUá¹‡á¸• A -- , *POÌ„DDA -- , *POÌ„NDA -- . This variety of phonetic form suggests non -- Aryan (â†• Mu.

PMWS 142, 162; â†• Drav. T. Burrow TPS 1946, 23) rather than IE. origin EWA ii 275. P. Thieme's derivation < *piá¹• á¹£á¹-a<-> (ZDMG 93, 133) is phonetically unacceptable]
Pa. piá¹‡á¸• a -- m. `lump, ball', Ëšá¸• i -- f. `small do.', Ëšá¸• aka<-> m. `alms -- food', Dhp. piá¹‡a; Pk. piá¹• á¸• a -- , Ëšá¸• aya -- m. `ball, mass, part of the body', Ëšá¸• Ä« -- f. `bunch', Ëšá¸• iyÄ•  -- f. `ball, calf of leg'; Gy. SEeur. piiÌ¦Ã³ `foot', gr. pinrÃ³, pirnÃ³, pirÃ³ m., hung. pindro, germ. pÄ«ro; á¸Œ. pÄ«ni `the lower leg'; Dm. maá¹-hi -- pin `brick', piá¹‡á¸• á¸—rik `calf of leg'; PaÅ¡.dar. weg. pÄ«Ëœá¹› `firestone', ar. piá¹‡á¸• e/r `calf of leg', dar. piá¹‡á¸• Ã³k, Shum. piá¹‡á¸• erkyem `calf of my leg'; Gaw. phiá¹‡á¸• oá¹›Ã¡ `hip'; Kal.rumb. piá¹‡(á¸•) `wet cheese', piá¹‡á¸• Ä« `stone platform for resting burdens on'; Kho. pin `calf of leg', piá¹‡á¸• Ã¡lu `globe, ball of string &c.'; Bshk. pÄ«á¹‡ `calf of leg'; Tor. pÄ«n `heel' (rather than with AO viii 307 < PÄ• ËŠRá¹£á¹‡I --); Mai. pÄ«á¹‡ `leg'; Phal. pÃ-á¹‡á¹‡i `calf of leg'; Sh. (Lor.) pÄ«ni `lower leg'; K. peÌ†ná¸•  m. `lump', p&ebrevdotdot;ná¸• Ã¼ f. `house -- altar'; S. pinu m. `lump or ball of anything', pinÄ« f. `dregs, funeral obsequies performed by heir ten days after death'; L. pinnaÌƒ m. `lump, bundle, body', pinnÄ« f. `calf of leg', khet. pinniyÄ•  `id.', awÄ• á¹‡. pinnÄ«Ëœ `ball, shin'; P. pinn m. `ball of rice or sugar', pinnÄ• m. `ball of twine', pinnÄ« f. `mass of wet sand, calf of leg'; WPah. bhal. pilli f. `calf of leg' (< *pinnli), cur. pÄ«á¹‡á¸• Ä•  `body', (Joshi) phinÄ« `ankle' (X PÄ• ËŠRá¹£á¹‡I -- ?); Ku. pinÄ« `thigh, leg (e.g. of goat)'; N. pÄ©á¹›o `ball of flour', pÄ©á¹›i `seat on either side of door', pÄ©á¹›ulo `calf of leg, thigh'; A. pirÄ•  `severed leg of an animal with flesh still attached', pÄ«ri `lump of earth taken with a plant for transplanting'; B. pÄ©á¹›Ä• , pÄ©á¹›i `stool without legs, front earthen floor of hut'; Or. piá¹‡á¸• a `lump', piá¹‡á¸• i `platform', piá¹‡á¸• uá¸·Ä• , Ëšá¸• uá¸·Ä«, Ëšá¸• oá¸·Ä• `lump of clay'; Bi. pÄ«Ëœá¹› `embankment round a tank or between two reservoirs, rim of mud round edge of sugarmill', pÄ«Ëœá¹›Ä« `platform of lingam'; Mth. pÄ©á¹›, pÄ©á¹›Ä•

`lump'; H. pÄ«Ëœá¸• m. `roller', piá¹‡á¸• Ä• m. `lump', pÄ«Ëœá¹›Ä«, piá¹‡á¸• lÄ« `calf of leg, shin, leg'; G. pÄ«Ëœá¸• É” m. `ball of thread', piá¹‡á¸• Ä« f. `calf of leg', pÄ©á¸• lÉ” `round lump of moistened clay or dough', pilluÌƒ n. `small ball of thread'; M. pÄ©á¸• m. `ball', pÄ©á¸• Ä• `ball of thread', pÄ©á¸• Ä« f. `calf of leg'; Si. piá¸• a `lump, ball', piá¸• Ã¤lla `clod, sod'.
PIá¹‡á¸• Ã¡YATI, *PIá¹‡á¸• ARA -- ; *PIá¹‡á¸• AKÅ«á¹-A -- , PIá¹‡á¸• Ä• LU -- ; *MUSALÄ«PIá¹‡á¸• A -- , *VRÌ¥á¹£APIá¹‡á¸• A -- .
Addenda: pÃ-á¹‡á¸• a -- : WPah.ká¹-g. pÄ«n m. `morsel, small piece of bread' (pIá¹‡á¸• m. `body' â†• H.), kc. pInne f. `egg'; ká¹-g. pIlll f. `calf of leg' (H. piá¹‡á¸• lÄ«, phillÄ« f. id. Him.I 119); -- OP. paá¹‡á¸• a f. `bundle', P. paá¹‡á¸• f.?

piá¹‡á¸• akÅ«á¹-a 8169 *piá¹‡á¸• akÅ«á¹-a `lump used as hammer'. [PÃ-á¹‡á¸• A -- , KÅ«á¹-A -- 1]
Bi. (Patna) piá¹›haur, pÄ©á¹›hurÄ« `rammer for consolidating potter's clay', (Gaya) pÄ©á¹›hur, Mth. (SBhagalpur) pinaurÄ«.

8170 piá¹‡á¸• Ã¡yati, pÃ-á¹‡á¸• atÄ“ `collects' DhÄ• tup. [PÃ-á¹‡á¸• A --]
Pa. piá¹‡á¸• Ä“ti `collects in a ball'; Pk. piá¹• á¸• Ä“i `collects', PaÅ¡. piá¹‡ -- ; S. pinaá¹‡u `to ask alms', pina f. `alms', piniá¹‡o m. `beggar'; L. pinnaá¹‡ `to beg alms', P. pinnaá¹‡Ä• .
Addenda: piá¹‡á¸• Ã¡yati: S.kcch. piná¹‡Å« `to beg', pinnaá¹‡ f. `alms'.

piá¹‡á¸• ara 8171 *piá¹‡á¸• ara `round like a lump'. [PÃ-á¹‡á¸• A --]
Pk. piá¹• á¸• araya -- m. `pomegranate'; Dm. piá¹‡á¸• á¹“r `round', Kho. piá¹‡á¸• Ã³ru; Kal. piá¹‡á¸• á¹“r `penis', piá¹‡á¸• Å«ËŠri `round', Phal. piá¹‡á¸• Å«ËŠra.

piá¹‡á¸• Ä• ra 8172 piá¹‡á¸• Ä• ra m. `cowherd, buffalo -- herd, beggar' lex. [Poss. a tribal name: meaning `beggar' due to association with PIá¹‡á¸• Ã¡YATI?]
Pk. piá¹• á¸• Ä• ra -- , peá¹• Ëš m. `cowherd'; S. penÄ• ru m. `beggar'; P. piá¹‡á¸• Ä• rÄ• m. `MarÄ• á¹-hÄ• freebooter'; OH. pirÄ• rÄ• m. `robber', H. piá¹‡á¸• Ä• rÄ• m.; G. pÄ©á¸• Ä• rÉ” m. `herdsman, bandit', pÄ©á¸• hÄ• rÉ” m.

`freebooter'; M. p&etilde;á¸• hÄ• r n., ËšrÄ• m. `body of marauders', ËšrÄ« m. `marauder'.
Addenda: piá¹‡á¸• Ä• ra -- : OMarw. (VÄ«saá¸·a) bhaiá¹• sa -- piá¸• Ä• ra `buffaloherdsman'.

piá¹‡á¸• Ä• lu 8173 piá¹‡á¸• Ä• lu m. `a species of Cocculus, Dioscorea globosa' lex., Ëšluka -- n. `a kind of bulbous plant' lex., ËšlÅ«ka -- m.n. `a partic. edible root'. [PÃ-á¹‡á¸• A -- , Ä• LU --]
Pk. piá¹• á¸• Ä• lu -- m. `a partic. kind of bulb'; Ku. pinÄ• lu m. `sweet potato or yam'; N. pÄ©á¹›Ä• lu `the edible arum Calladium arumaciae'; Or. piá¹‡á¸• Ä• á¸·u `yam', H. pÄ©á¸• Ä• lÅ«, p&etilde;á¸• Ëš m., M. p&etilde;á¸• Ä• á¸·Å« m.n.

piá¹‡yÄ• ËŠka 8174 piá¹‡yÄ• ËŠka n. `oil -- cake' Mn. &capamacr;past. Pa. piÃ±Ã±Ä• ka -- n. `oil -- cake', Pk. piá¹‡á¹‡Ä• ya -- m.; Sh. (Lor.) pino `kernels from which oil has been expressed' (â†’ á¸Œ. pinoÌ„n); Ku. pinÄ• `oil -- seed refuse', N. pinÄ• ; Bi. pÄ«nÄ• , pinnÄ• `oil -- cake of poppy seed'; H. pÄ«nÄ• m. `oil -- cake'; <-> Si. punakku?

pituá¸¥kula 8175 *pituá¸¥kula `father's family'. [PITÅ•ÌŠ -- , KÃºLA --]
Pk. piukula -- n. `id.'; -- WPah.bhad. pÃ¶ku n. `wife's father's home', bhal. peuke adv. `in a woman's paternal home'?
Addenda: *pituá¸¥kula -- : delete entry (see PAITRIKA -- Add2).

pituá¸¥Å›Ä• lÄ• 8176 *pituá¸¥Å›Ä• lÄ• `father's house'. [PITÅ•ÌŠ -- , SÄ• ËŠLÄ• --]
OH. pyosÄ• ra m. `wife's father's house'.

pituá¸¥á¹£vasrÌ¥ 8177 pituá¸¥á¹£vasrÌ¥ f. `father's sister' PÄ• á¹‡., pitrÌ¥á¹£vasrÌ¥ -- MBh. [PITÅ•ÌŠ -- , SVÃ¡SRÌ¥ --]
Pa. pitucchÄ• -- f. `father's sister'; Pk. piussiyÄ• -- , piusiÄ• -- , piucc(h)Ä• -- , ËšcchÄ« -- f. `father's sister' (piucc(h)Ä• -- also `woman's female friend'); A. pehÄ« `father's sister' (whence pehÄ• `her husband'), B. pisi, Or. piusÄ«, pisÄ« (whence piusÄ• , pisÄ• `her husband').
*PITUá¸¥á¹£VASRÌ¥PUTRA -- .

pituá¸¥á¹£vasrÌ¥putra 8178 *pituá¸¥á¹£vasrÌ¥putra `father's sister's son'. [PITUá¸¥á¹£VASRÌ¥ -- , PUTRÃ¡ -- 1]

Pa. pitucchÄ• putta -- m. `id.'; B. piusutÄ• , pistutÄ• `father's sister's children'.

pitÅ•ÌŠ 8179 pitÅ•ÌŠ (nom. sg. pitÄ• ËŠ, acc. pitÃ¡ram, gen. pitÃºá¸¥, nom. pl. pitÃ¡raá¸¥) m. `father' RV., pitÃ¡rÄ• du. `father and mother' RV.
Pa. pitÄ• nom., pitaraá¹• , pituá¹• acc. `father', AÅ›. pitÄ• nom., man. shah. pituna inst., Dhp. pidara acc., KharI. pitaraá¹• , pidara acc., pidu gen., NiDoc. pita nom.; Pk. piu -- , piua -- `father', piarÄ• `father and mother'; Gy. as. (BaluÄ• i: orig. a S. or L. dialect?) piu `father' JGLS new ser. ii 259; á¸Œ. piÄ• ra (pl. of baba `father') â†• Sh. *piare, Pr. yÄ• , yÄ• Ì¤, S. piu m. (pl. piura with u from sg.), L. peo m., khet. piÅ«ËŠ, awÄ• á¹‡. pio, mÄ• -- pe `mother and father' < *piÄ• , pÄ“rÄ“ `parents' (< piarÄ• with dir. pl. ending -- Ä“ of m. nouns); P. piu, peo m., mÄ• -- pe `mother and father'; Or. piara `father', H. piu m., OG. pÄ«ya, OSi. pita (gen. Ëštaha), Si. piyÄ• .
PÃ-TRIYA -- , PÃ-TRYA -- , PAÃ-TRÌ¥KA -- , PAITRIKA -- ; *PITUá¸¥KULA -- , *PITUá¸¥Å›Ä• LÄ• -- , PITUá¸¥á¹£VASRÌ¥ -- , *PITRÌ¥GHARA -- , PITRÌ¥á¹£VASRÌ¥ -- , *PITRANTARA -- ; *NÄ• NNÄ«PITÄ• KULA -- , *MAHÄ• PITRÌ¥ -- .

pitrÌ¥ghara 8180 *pitrÌ¥ghara `father's house'. [PITÅ•ÌŠ -- , GHARA --]
Pk. piuhara -- n. `father's house' (pÄ“Ä«hara -- n. < *paitrÌ¥kaghara -- ?), L.awÄ• á¹‡. pÄ“rÄ“ loc. sg.; H. piuhar, pÄ«hËš m. `wife's father's house', Marw. pÄ«har, OG. pÄ«hara n., G. piyar, Ëšyer n.
pitrÌ¥á¹£vasrÌ¥ -- see PITUá¸¥á¹£VASRÌ¥ -- .

pittÃ¡ 8181 pittÃ¡ n. `bile' AV. [~ PÄ«TA -- 2: cf. PITTALA -- 1 and 2 ~ PÄ«TALA -- 1 the NIA. forms of which show some inconsistencies. Prob. with PMWS 92 â†• Mu. rather than with T. Burrow BSOAS xi 345, xii 385 â†• Drav. See EWA ii 292]
Pa. Pk. pitta -- n. `bile'; Sh. (Lor.) pit `a small vessel with blood in it on the liver (?) of an ibex'; K. peÌ†th, dat. Ëštas m. `bile', S. pitu m., P. pitt m.f., Ku. piti f.; A. pit `bile, gall -- bladder, courage'; Or. pita `bile', H. pit m.; G. pit, pat n. `bile', pat f. `a kind of leprosy'; Si. pita `bile, anger'; -- unexpl. th in L. (Ju.) pith `gallbladder' beside pitlÄ• mÃ£Ì„ m. `liver and lights' (+?). -- See Add.
*pittaka -- , pittalÃ¡ -- 1, *pittika -- , paitta -- , paittikÃ¡ -- ; *utpitta -- .
Addenda: pittÃ¡ -- : Md. fit `bile'.

pittaka 8182 *pittaka `relating to bile'. [PITTÃ¡ --]
Woá¹-. pith `sour' (< *pithu with unexpl. aspirate); Gaw. pitÃ¡ `sour, bitter'; Sv. pitÃ³ `bitter', Or. pitÄ• ; <-> S. pito m. `gall -- bladder'; P. pittÄ• m. `gall -- bladder, bile'; Ku. pitto m. `bile, anger' (whence pitÄ• á¹‡o intr. `to get vexed', tr. `to tease'); N. pito `gall -- bladder', H. pittÄ• m. (also `bile'), G. pittÉ” m.

pittalÃ¡ 8183 pittalÃ¡1 `bilious' SuÅ›r. [Prob. of later formation than pittala -- 2. -- pittÃ¡ --]
M. pitá¸·Ä• `choleric'.

pittala 8184 pittala2 n. `brass' lex. [pÄ«tala -- 2 n. `brass' lex. -- Cf. PÄ«TALA -- 1: see PITTÃ¡ --]
Pk. pittala -- n. `brass'; P. pittal m. (â†’ S. pitalu m.), Ku. pÄ-Ì„tal, N. A. B. pital, Or. pitaá¸·a, Bi. Bhoj. pÄ«tar, H. pÄ«tal m., G. pÄ-Ì„taá¸· n., M. pitaá¸· n. -- Deriv.: P. pitlÄ«, ËšlÄ«Ä• `brazen'; A. pitalÄ«yÄ• `made of brass'; -- Ku. pitlaiá¹‡o `tasting of brass, rather bitter'; H. pitrÄ• Ä« f. `verdigris'.
PAITTALA -- ; PITTALAGANDHA -- .
Addenda: pittala -- 2: S.kcch. pittar m. `brass', WPah.ká¹-g. pItÉ™á¸· m., J. pitá¸· m.

pittalagandha 8185 *pittalagandha `smell of brass'. [pittala -- 2, gandhÃ¡ --]
H. pitarÄ• Ä©dh f. `smell or taste of brass'.

pittika 8186 *pittika `having bile'. [PITTÃ¡ --]
Pa. pittika -- `bilious', Pk. pittiya -- ; G. patiuÌƒ n. `a kind of leprosy' (cf. pitta -- kuá¹£á¹-ha -- n. Gal.).

pitrantara 8187 *pitrantara `another father'. [PITÅ•ÌŠ -- , Ã¡NTARA -- 2]
L. (Ju.) pitaÌƒdar m. `stepfather'.

pÃ-triya 8188 pÃ-triya `paternal' (metr.) RV., m. `eldest brother who takes place of father' lex. 2. pÃ-trya -- RV. [Replaces pitrÌ¥vya -- m. `father's brother' Mn. -- PITÅ•ÌŠ --]
1. Pk. pittiya -- , pittijja -- m. `father's brother' (X pitrÌ¥vya -- >

piijja -- m.), Dm. pÃ-tri, Tor. piáº“Ä«, Bshk. pilli

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(pilÄ“ `his wife'), Mai. (Barth) "picÌ£hÄ«"; Phal. pÃ-trÄ« `father's brother, male relation'; Sh.gil. picÌ£i, koh. piÄ• Ä• ËŠ, gur. piÄ• Ä«ËŠ, pales. pityÄ• ËŠ (ty = Ä• ?) `father's brother', K. rÄ• m. pitrÄ«, L. patrÄ«yÄ• m., P.á¸• og. patarÄ«Ä• m., WPah. bhal. piá¹-á¸·Ä• , bhiá¸• . piá¹-á¸·eÃ¶á¹-u n. `young paternal uncle'; Mth. pittÄ« `father's brother', H. pit(i)yÄ• m. -- L. pitrer, pitrerÄ• m. `father's brother's son' X *PUTRATARA -- q.v.
2. K. peÌ†Ì£tar m. `father's brother', kash. peÌ†trÄƒ, pog. pecow obl.; K. pituru `related through father's brother', m. `cousin, near kinsman'.
*PITRIYAJÄ• NI -- , *PITRIYAPUTRA -- , *PITRIYAÅ›VAÅ›URA -- , *PITRIYAÅ›VAÅ›RÅ«; *PITRYAJÄ• TA -- .
Addenda: pÃ-triya -- : or < PAITRA -- , PAITRIKA -- , paitrya -- , since pitriya -- lex. may reflect MIA. pittiya -- = pettika -- .
paitra -- in deriv. G. pitrÄ• i bhÄ• i, pitrÄ• yuÌƒ (rather than < *PITRYAJÄ• TA --); Or. puturÄ• `brother's son' (X PUTRÃ¡ -- 1, rather than < *PUTRATARA -- , cf. M. putá¹‡Ä« `niece'; for -- r -- and -- n -- ext., cf. *mÄ• tulÄ“ra -- in Add. 14745 and MÄ• TULÄ• NÄ«ËŠ --); -- L. pitrer(Ä•) `paternal cousin' (X L. mavlÄ“r `maternal cousin' < *mÄ• tulÄ“ra -- , rather than X *PUTRATARA --), (Ju.) patrer. J.C.W.

pitriyajÄ• ni 8189 *pitriyajÄ• ni `wife of one of father's family'. [PÃ-TRIYA -- , JÄ• NI --]
G. pitrÄ• á¹‡Ä«, pitreá¹‡i f. `wife of a member of one's family'; -- WPah.bhal. piá¹-á¸·iÄ• á¹‡i f. `paternal aunt'; H. pit(i)yÄ• nÄ« f. `father's brother's wife'.
Addenda: *pitriyajÄ• ni -- : M. putá¹‡Ä« `(man's) brother's daughter' X (rather than <) PUTRÃ¡ -- 1; deriv. putá¹‡yÄ• `brother's son', Ko.

puttoá¹‡yo; -- but rather G. M. Ko. der. PAITRA -- (cf. MÄ• TULÄ• MÄ«ËŠ --), and WPah. H. der. paitrya -- ; see PÃ-TRIYA -- Add2. J.C.W.

pitriyaputra 8190 *pitriyaputra `father's brother's son'. [PÃ-TRIYA -- , PUTRÃ¡ -- 1]
Mth. pitiot `id.', Bhoj. pitiÄ• ut.

pitriyaÅ›vaÅ›ura 8191 *pitriyaÅ›vaÅ›ura `spouse's father's younger brother'. [PÃ-TRIYA -- , Å›VÃ¡Å›URA --]
L. pitrorÄ• m. `id.', P. patiau(h)rÄ• m.
Addenda: *pitriyaÅ›vaÅ›ura -- , 8192 *pitryaÅ›vaÅ›rÅ« -- : poss. rather < MIA. phrase (cf. *MÄ• TULAÅ›VAÅ›URA -- Add2), based on PAITRA -- , paitrÄ« -- in the case of L. pitrorÄ• , P. patÄ«h(a)s and on PAITRIKA -- , paitrya -- in the case of P. patiauhrÄ• . J.C.W.

pitriyaÅ›vaÅ›rÅ« 8192 *pitriyaÅ›vaÅ›rÅ« `spouse's father's younger sister'. [PÃ-TRIYA -- , Å›VAÅ›RÅ«ËŠ --]
P. patrÄ«s, patÄ«(h)s f. `id.'
pÃ-trya -- see PÃ-TRIYA -- .

pitryajÄ• ta 8193 *pitryajÄ• ta `father's brother's son'. [PÃ-TRYA -- , JÄ• TÃ¡ --]
G. pitrÄ• i, pitrÄ• yuÌƒ `relating to father's brother', pitrÄ• i bhÄ• i m. `father's brother's son', pËš bahen f. `father's brother's daughter'.
Addenda: *pitryajÄ• ta -- see PÃ-TRIYA -- Add2.

8194 pidadhÄ• ti `closes' Mn. 2. pidhÄ• payati `causes to shut' BhP. 3. pihita -- `hidden, covered 'MBh. (cf. Ã¡pihita -- RV.) [Cf. Ã¡PIDADHÄ• TI. -- âˆšDHÄ•]
1. Pa. pidahati `covers, conceals'; Pk. pihÄ• i, pihÄ“i `covers, shuts'; A. piyÄ• iba `to join by thrusting the end of a thing into that of another'; Or. pihibÄ• `to overspread'; Si. piyanavÄ• `to cover, close'.
2. Si. piyavanavÄ• `to cause to be shut'.
3. Pa. pihita -- `covered, obstructed', Pk. pihia -- ; Si. piyu, pivu, pÄ« `shut', piyu `hiding'.

pidda 8195 *pidda `a small bird'. [Cf. pidvÃ¡ -- m. `some kind of animal' VS.?]

L. (Ju.) piddÄ« f. `tom -- tit, robin, honeysucker'; P. piddÄ• m., ËšdÄ« f., pidá¹›Ä• m., Ëšá¹›Ä« f. `a kind of small bird, tom -- tit'; H. pÄ«dá¹›Ä« f. `tom -- tit'.
pidvÃ¡ -- see prec.

pidhÄ• na 8196 pidhÄ• na n. `cover, sheath, lid' MBh. [Cf. APIDHÄ• ËŠNA-<-> RV. -- âˆšDHÄ•]
Pa. pidhÄ• na -- n. (pidahana -- n. from pidahati < PIDADHÄ• TI), Pk. pidhÄ• á¹‡a -- , pihÄ• á¹‡a -- , pihaá¹‡a -- n., pihÄ• á¹‡Ä« -- , Ëšá¹‡iÄ• -- f., pihiá¹‡a -- n., Ap. piá¹• dhaá¹‡a -- n. (X PINADDHA -- ?); Kho. pin `covering over the face (?)', pin dik `to close a lid well'; N. pihÄ• n `outlet for rainwater'; Or. pihÄ• á¹‡a `flat pan used as a lid'; Bi. peÌ†hÄ• n, peÌ†hanÄ• `cover of a granary, (Gaya) peÌ†hÄ• nÄ« `lid of a basket'; H. pihÄ• n m. `plug for closing the mouth of a granary'; Si. piyana `cover, lid'.
pidhÄ• payati see PIDADHÄ• TI.
Addenda: pidhÄ• na -- : Md. fiyan `lid'.

pinaddha 8197 pinaddha `dressed' MBh. [Cf. Ã¡pinaddha -- `covered, concealed' RV. -- âˆšNAH]
Pk. piá¹‡addha -- `put on', piá¹‡addhaÃ¯, ËšdhÄ“i `puts on (clothes)'; A. pindhiba `to put on, wear', B. pindhÄ• , pÄ©dhÄ• ; Or. pindhÄ• `dress', pindhibÄ• `to wear' (or < *PIBANDHATI); -- caus.: Pk. piá¹‡addhÄ• vida -- , A. pindhÄ• iba, Or. pindhÄ• ibÄ• , (dial.) pÄ©dhaÃ¯bÄ• . -- X BANDHATI: Pa. pilandhati `puts on, adorns'; Si. palanÌ†dinavÄ• intr. `to dress', ËšdenavÄ• tr. `to dress, adorn', caus. palandanavÄ• .

8198 *pinahati `ties on', absol. pinahya `having dressed' MBh. 2. Caus. *pinÄ• hayati. [Ã¡pinahyati Ved. replaced by pinah -- felt to be a simple verb as evidenced by the negatived a -- pinahya MBh. -- âˆšNAH]
1. K. pahanun `to wear handsome clothes'; P. pahiá¹‡nÄ• `to wear'; MB. pinahe `puts on'; Mth. penhab `to put on, wear', H. pinhnÄ• , pahinnÄ• , pahanËš; -- Pa. pilayhati.
2. P. pahiá¹‡Ä• uá¹‡Ä• `to clothe', H. pin(h)Ä• nÄ• , pah(i)nÄ• nÄ• .
*pinÄ• sa -- `catarrh' see PÄ«NASA -- .
*pipÄ• saka -- `thirsty' see PIPÄ• SITÃ¡ -- .

pipÄ• sÄ• ËŠ 8199 pipÄ• sÄ• ËŠ f. `thirst' ÅšBr. [âˆšPÄ• 1]

Pa. pipÄ• sÄ• -- f. `thirst, hunger'; Pk. pivÄ• sÄ• -- f. `thirst', Ap. piÄ• sa f., N. piyÄ• s, A. piyÄ• h, B. piyÄ• s (tiyÄ• s X TRÌ¥á¹£Ä• --), Or. piÄ• sa, Mth. Bhoj. Aw.lakh. piÄ• s, H. p(i)yÄ• s f. (â†' P. piÄ• s, peÄ• s f., S. piÄ• sa f., K. pyÄ• s m.), G. M. pyÄ• s f.; Si. pavasa, puvËš `thirst, desire'.

pipÄ• sitÃ¡ 8200 pipÄ• sitÃ¡ `thirsty' MBh. 2. *pipÄ• saka -- . [âˆšPÄ• 1]
1. Pa. pipÄ• sita -- , Pk. pivÄ• sia -- , S. piÄ• sÄ« (â†• Centre), B. piyÄ• sÄ«, Or. piÄ• si.
2. Pk. pivÄ• saa -- , OAw. piyÄ• sÄ• , H. piyÄ• sÄ• (â†' P. peÄ• sÄ•).

pipÄ«lÃ¡ 8201 pipÄ«lÃ¡ m. `ant' RV., Ëšlaka -- m. `large black ant' ChUp., pipÄ«ËŠlikÄ• -- f. `small red ant' AV., pÄ«laka -- m. `ant' lex. 2. *piphÄ«la -- . 3. *pippÄ«la -- . 4. *pipphÄ«la -- . 5. *pippÄ«á¸• a -- . 6. *pilÄ«la -- . [Variety of MIA. and NIA. forms for `ant' may be due partly to its (unknown) nonAryan origin (EWA ii 285), partly to contamination with kÄ«á¹-Ã¡ -- and kÅ•ÌŠmi -- , but mainly to some sort of taboo for a noxious insect. Although there appear to be six main types, not all NIA. forms can be grouped exactly under them]
1. Pa. pipÄ«likÄ• -- , pipillikÄ• -- f. `ant', Pk. pipÄ«liÄ• -- f., Ëšlia<-> m., pivÄ«liÄ• -- f., Wg. pÄ«milÄ«ËŠk, pilÄ«ËŠk, Gaw. pilo, Tor. pel f.; -- dissim. of p -- p (Wackernagel AiGr i NachtrÃ¤ge 158) or X KÄ«á¹-Ã¡ -- : Pa. kipillaka -- m., ËšlikÄ• -- f., AÅ›. kq. aá¹• bÄ• -- kipilikÄ• nom. pl., top. -- kapÄ«lika, rdh. -- kapilika `a kind of ant', S. kiulÄ« f., kÄ©ulÄ« f. (X KÅ•ÌŠMI -- ?); L. kavÄ«lÄ« f. `small red ant'; N. kamilo, (< *kaÌƒwilo rather than < KARMÃ-N --).
2. Kal.urt. phÄ«wilÃ-k `ant'; L. pehlÄ• m. `large black ant', ËšlÄ« f. `small red ant' (< *pahÄ-Ì„l -- ), awÄ• á¹‡. á¸•lÄ• , ËšlÄ«; WPah.Å›eu. prI Ã¹li `ant', I.rudh. prIvÌ€lli (X *PRIÅ›U -- ?), khaÅ›. h.rudh. bIÃ¹li.
3. Or. pipÄ«á¸·i `ant'; -- P. piplÄ«hÄ« f. (cf. Pk. forms with -- p -- in 1 ab.).
4. Dm. phipilÄ«ËŠ, phempilÄ« `ant'.
5. OB. piá¹• paá¸• Ä• `ant', MB. pÄ©pÄ«á¹›Ä• , B. pÄ©p(i)á¹›Ä• , pipiá¹›Ä• , Or. pimpuá¹›i, Mth. pipá¹›Ä«; H. pipá¹›Ä• m. `large black ant', Ëšá¹›Ä« f. `small red ant'; -- Pk. pippaá¸• Ä• -- f. `a kind of ant' (cf. *PIPPA -- 2); A. piparÄ• `ant' (paruwÄ• `ant' < *pawarÄ• < *papaá¸• a -- ?).
6. Kal.rumb. pilÄ«ËŠly*lk `ant', Kho. pilÃ-li, Bshk. pilÃ-l, Phal. pilÄ«ËŠlu m.; -- Sh. phÄ-lÄ«liÌ¯ f.
Addenda: pipÄ«lÃ¡ -- . 1. WPah.ká¹-g. phÃ-mpÉ™á¹›I f. `butterfly', J.

fimfá¹›i f.; -- ká¹-g. kImblI, khÃ-mblI f. `ant' with dissimilation of ph -- p to kh -- b as bh -- ph to g -- ph in â€ *BÄ• HUá¹£PHARA -- .
5. *pippÄ«á¸• a -- : A. also pipaÌƒrÄ• (AFD 211), OA. pimparÄ• `ant'.

pippa 8202 *pippa1 `pipe (for playing), mouthpiece'. [Onom.?]
L. pÄ«pÄ« f. `reed of a pipe'; P. pÄ«pnÄ« f. `fife'; N. pipri `mouthpiece of a flute'; G. pÄ«pÄ«, pÄ«puá¹›Ä« f. `pipe, mouthpiece'; M. pÄ©pÄ• á¹‡Ä«, Ëšpoá¹‡Ä«, ËšpÄ• rÄ« f. `mouthpiece of a wind instrument'.

pippa 8203 *pippa2 `fly'.
Pk. pippaya -- m. `mosquito' (cf. pippaá¸• Ä• -- s.v. PIPÄ«LÃ¡ -- ); N. pipso `fly, small child', piuso `small insect which worries cattle'.

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pÃ-ppakÄ• 8204 pÃ-ppakÄ• f. `a species of bird' VS., pippÄ«kÄ• -- f. VarBrÌ¥S.
B. jal -- pipi `a kind of bird' ODBL 510; -- S. papiho m. `the bird Cuculus melanolencos'; OAw. pÄ• pÄ«hÄ• , ËšharÄ• m. `pied cuckoo'.

pÃ-ppala 8205 pÃ-ppala n. `berry (esp. of Ficus religiosa)' RV., m. `F. religiosa' YÄ• jÃ±., pimparÄ-Ì„ -- f. lex., su -- piá¹£palÄ• ËŠ -- MaitrS. 2. pippalÄ«ËŠ -- (v.l. piá¹£palÄ«ËŠ --) f. `berry' AV., `peppercorn, Piper longum' R., pippali -- f. &capamacr;past. [Prob. of nonAryan origin EWA ii 285: cf. PIPLU -- from a similar source?]
1. Pa. pipphala -- m. `Ficus religiosa', Pk. pippala -- m. `the tree', n. `its fruit', K. pipal -- kulu m., S. pipiru m., L. pippal, Ëšpil, (Ju.) pipul m., P. pippal m. (pippalÄ« f. `a tree like F. religiosa'), Ku. pÄ«pal, gng. pip*lw, N. pipal, B. pippal; Or. pipaá¸·Ä• `wooden pegs put on the frames of furniture' (< `*berries'?), pippaá¸·a `F. religiosa', Bi. Mth.

Bhoj. Aw.lakh. pÄ«par, H. pÄ«pal m. `the tree', pÄ«plÄ• `appertaining to it', OMarw. pÄ«pala m., G. pÄ«paá¸·, pipá¸·É” m., M. pÄ©paá¸· m. `the tree', pÄ©paá¸·, Ëšpar, Ëšpr&etilde;, ËšpruÌ„Ìƒ (cf. PIPLU -- ) n. `its fruit', Ko. pimpaá¸·; -- Pa. pippala -- m. `pepper'; S. pipirÄ• -- mÅ«ru m. `root of long pepper'; L. awÄ• á¹‡. pippul `pepper' (< *pippalu); P. pipplÄ• -- mÅ«l m. `long pepper', piplÃ£Ì„ f. pl. `red peppers'; Ku. piplÄ• m. pl. `long peppers'; N. piplÄ• `a partic. spice'; H. pÄ«plÄ• `pertaining to the long pepper plant', piprÄ• -- mÅ«l m. `root of long pepper'.
2. Pa. pipphalÄ« -- f. `long pepper', NiDoc. pipali, Pk. pippalÄ-Ì„ -- , pipparÄ« -- f., K. pipijÃ¼ f., S. pipirÄ«, L. (Ju.) piplÄ« f., WPah.bhal. pIpplI f., A. pipali, B. pipul, pÄ©pËš, Or. pip(p)aá¸·i; H. pÄ«pal, piplÄ« f. `long pepper', pÄ«plÄ« f. `fruit of Ficus religiosa'; G. pÄ«pari f. `long pepper', piprÄ« -- mÅ«á¸· n. `root of Piper dichotomum'; M. pÄ©pá¸·Ä« f. `P. longum, pod of P. betel', pÄ©paá¸· -- mÅ«á¸· `root of P. dichotomum', pÄ©prÄ«, pÄ©pará¹‡Ä« f. `the tree Hibiscus populneoides'; Si. (SigGr) tipli `long pepper'.
PIPPALANAGARA -- .
Addenda: pÃ-ppala -- . 1. S.kcch. pippar f. `the tree Ficus religiosa', WPah.ká¹-g. pIpÉ™á¸· m., Garh. pÄ«phaá¸·.
2. pippalÄ«ËŠ -- : S.kcch. pÄ«par f. `peppermint'; WPah.ká¹-g. pIpá¸·I, kc. Ëšá¸·e f. `long pepper, chilli', J. pipá¸·Ä« f., A. pipali also `a medicinal herb' AFD 211.
pippalÄ«ËŠ -- see PÃ-PPALA -- Add2.
*pippÄ«á¸• a -- see PIPÄ«LÃ¡ -- Add2.

pippalaka 8206 pippalaka m. `pin' Car.
Pa. pippalaka -- n. (?) `scissors (?)'; Pk. pippala-<-> `knife'; H. pÄ«plÄ• m. `striking part of a sword (about a span from point), end or point of sword, metallic tip of sheath'; M. pÄ©piá¸·Ä• m. `instrument for cutting plaintain leaves (sometimes fastened to a stick)'.

pippalanagara 8207 pippalanagara m. `name of a town' LM 368. [PÃ-PPALA, NAGARÃ¡ --]
M. Pimpalá¹‡er `name of a town'.
pippalÄ«ËŠ -- see PÃ-PPALA -- .
pippÄ«kÄ• -- see PÃ-PPAKÄ• -- .
*pippÄ«á¸• a -- , *pippÄ«la -- , *pipphÄ«la -- `ant' see PIPÄ«LÃ¡ -- .

piplu 8208 piplu `*berry' (`mole, freckle' Nal.). [Poss. of same non -- Aryan origin as PÃ-PPALA -- EWA ii 286]
L. pipp, pl. ËšpuÌƒ f. (Ju. pip, pl. ËšpuÌ„Ìƒ) f. `fruit of Ficus religiosa', P. pipp f.
*piphÄ«la -- `ant' see PIPÄ«LÃ¡ -- .
Addenda: piplu -- : S.kcch. pippÅ« m. `fruit of banyan'.

8209 pÃ-bati `drinks' RV. [âˆšPÄ• 1]
Pa. pibati, pivati (pipa -- in imper. pipa and pres. part. pipaá¹• is prob. hyper -- paliism for piva -- or due to pipÄ• sÄ• -- , &c.), NiDoc. pivaá¹• ti 3 pl., Pk. pibaÃ¯, pi(v)aÃ¯, Gy. eur. pÄ-Ì„ -- , arm. pi -- , pal. pÄ« -- , á¸Œ. pÄ«na, Ash. pÄ-Ì„ -- , Wg. Kt. pÄ« -- , Pr. wÄ« -- , Dm. pi -- , Tir. PaÅ¡.pÄ« -- , Niá¹…g. Shum. pi -- , Woá¹-. poÌ„ -- (pres. poÌ„n, f. pyÄ“n < *pivantoÌ„, ËštÄ«), Gaw. Kal. Kho. pi -- , Bshk. Tor. pÅ« -- (< *piu -- AO xviii 246), Phal. pÄ« -- , Sh.gil. piÃ³Ä-kiÌ¯, koh. gur. pyoÌ„ná¹·, K. (LallÄ•) piwun (cyonu `to drink', caus. cyÄ• wun with c < py??), S. piaá¹‡u, L. pÄ«vaá¹‡, P. pÄ«á¹‡Ä• , WPah.bhad. bhal. pÄ• á¸• . paá¹…. bhiá¸• . pÄ« -- , cur. pe -- , Ku. piá¹‡o, N. piunu, A. piba, B. piyÄ• , Or. piibÄ• , Mth. piab, Bhoj. piyal, OAw. piaÃ¯, H. pÄ«nÄ• , OG. pÄ«i, G. pÄ«vuÌƒ, M. piá¹‡&etilde;, Ko. pittÄ• 3 sg. pres., Si. bonavÄ• , pret. bÄ«vÄ• , pÄ«ma sb. `drink, drinking'. -- Pa. pivana -- n. `drinking'; Pk. pi(v)aá¹‡a -- n. `drinking, milk'; Ku. piá¹‡o `mother's milk'; M. pÄ«á¹‡ f. `sucking of the breasts'. -- See Add.
Addenda: pÃ-bati: S.kcch. pÄ«á¹‡Å« `to drink', caus. pyÄ• rá¹‡Å« `to irrigate (a field)'; WPah.ká¹-g. (kc.) pÄ«á¹‡Ãµ `to drink', Garh. peá¹‡u, caus. pilÉ”á¹‡u; Md. bonÄ« `drinks' (absol. boi, boyi, boÌ„; buim `I drank, the act of drinking'), bovanÄ« `is thirsty'; bovenÄ« `gets drunk up'.

8210 *pibandhati `fastens on'. [apibadhnÄ• ti &capamacr;Å›vGrÌ¥., apibaddha -- R. -- âˆšBANDH]
NiDoc. pivaá¹• naá¹• nae `to put on' Burrow KharDoc 106; -- altern. < PINADDHA -- : A. pindhiba `to put on, wear', B. pindhÄ• , pÄ©dhÄ• , Or. pindhibÄ• . pimparÄ« -- see PÃ-PPALA -- .

piyÄ• la 8211 piyÄ• la m. `the tree Buchanania latifolia', priyÄ• la -- m. MBh., ËšlÄ• -- f. `vine, bunch of grapes' lex. [priyÄ• la -- infl. by priyÃ¡ -- ? Cf. tÄ• pasa -- priya -- m. `B. latifolia']
Pa. Pk. piyÄ• la -- m. `B. latifolia', A. B. piyÄ• l; Or. piyÄ• á¸·a `B.

latifolia, Chirolia sapida'; H. piyÄ• r m. `B. latifolia'; Si. piyal `the tree Nephelium longana'.

pira 8212 *pira `sharp, pungent'.
Ku. piro `irritating', pirpiro `angry -- looking'; N. piro `sharp, pungent', pirpirÄ• unu `to tingle'; A. pirpirÄ• iba `to irritate, tickle slightly'; M. piraká¹‡&etilde; `to have a sudden and scanty stool'.
Addenda: *pira -- : cf. WPah.J. pirprÄ• `bitter'.
â€ *PIRATARA -- .

8212a â€ *piratara -- `rather pungent'. [*PIRA --]
WPah.poet. pÉ™rero `pungent, sharp (of taste)': (Him.I 123 suggests comparative suffix -- tara -- and compares WPah.J. pirprÄ• `bitter', N. pirpirÄ• unu `to tingle', and H. parparÄ• nÄ• id.).

pilippilÃ¡ 8213 pilippilÃ¡ `slippery' VS., pilpilÃ¡ -- MaitrS.
H. pilpilÄ• , pulpulÄ• `slippery, smooth', pilpilÄ• nÄ• `to become soft or flaccid (esp. of penis)', pulpulÄ• nÄ• `to soften by chewing'.
*pilÄ«la -- `ant' see PIPÄ«LÃ¡ -- .
pilpilÃ¡ -- see PILIPPILÃ¡ -- .

pilla 8214 *pilla `small, child, young of animal', pillika -- m. `chicken' MÄ• nas. [â†• Drav. Tam. piá¸·á¸·ai DED 3449, LM 368]
Pa. pillaka -- m. `young of animal, child'; Pk. pilha -- n. `fledgeling', pÄ«lua -- , pella -- , Ëšaga -- m. `child'; B. pil `young of animal', cÄ• liyÄ• -- pilÄ• , cele -- pile `children'; Or. pila `small tubers coming from root of plaintain', pilÄ• `small', sb. `child'; Bhoj. pillÄ• `puppy', Aw.lakh. pilawÄ• , H. pillÄ• m.; G. pÄ«lÉ” m. `sprout, shoot'; M. pÄ«l, pil&etilde;, ËšluÌ„Ìƒ, pilluÌ„Ìƒ, pilkuÌ„Ìƒ n., pilÄ• , pilvÄ• m. `young of animal'; Si. pilavÄ• , pillÄ• `young of animal, maggot'.
*VAá¹• Å›APILLAKA -- .
pillika -- see prec.
*pivanÄ« -- , *pivarÄ« -- `ball of cotton' see *PÅ«NA -- .
Addenda: *pilla -- 1: S.kcch. pill m. `a partic. kind of very small berry'.

8214a â€ pilla -- 2 `blear -- eyed' lex. [< *pitla -- , cf. Gk. pti/los (pti/llos with expressive ll) < *pitilo -- Burrow Tau 156: X culla -- 1 > cilla -- 1]

pivrÌ¥ddha 8215 *pivrÌ¥ddha `grown'. [Cf. abhivrÌ¥ddha -- MBh. (abhÃ- in later Sk. often replaces Ã¡pi). -- âˆšVRÌ¥DH]
G. pÄ«á¸• h `old, experienced, wise'.
PIÅš `carve': PIÅ›ITÃ¡ -- , PÄ“Å›A -- , PÄ“Å›ALÃ¡ -- , PÄ“Å›Ä«ËŠ -- ; *NIPÄ“Å›AYATI.

piÅ›Ä• cÃ¡ 8216 piÅ›Ä• cÃ¡ m. (ËšcÃ- -- m. RV.), ËšcÄ«ËŠ -- f. `demon' AV., piÅ›Ä• caka<-> m. MBh. [If Pr. < *piÅ›Ä• ËŠÅ›Ä« -- , cf. description piÅ›itam aÅ›nÄ• ti]
Pa. pisÄ• ca -- , Ëšaka -- m. `demon' pisÄ• cinÄ« -- f. `witch', pisÄ• cillikÄ• -- f. `tree -- goblin'; Pk. pisÄ• ya -- , pisalla -- m. `demon', pisÄ• ji -- `demon -- ridden'; Pr. peÅ¡Ä• Å¡i `a female demon' (â†• Ind. NTS xv 283); M. pisÄ• `mad', piÅ›&etilde;, pisÄ• l&etilde; n. `madness'; Ko. pisso, piÅ›Å›i `mad'; -- Si. pissu `mad' â†• Ind., pisas `demon' â†• Pa. -- X MLÄ“CCHÃ¡ -- q.v.

piÅ›itÃ¡ 8217 piÅ›itÃ¡ `made ready', n. `prepared flesh, meat' AV. [âˆšPIÅ›]
Pk. pisia -- n. `meat'; -- Kho. puÅ¡ur `meat, flesh, muscle' poss. rather < PAÅ›UTÄ• -- . -- PaÅ¡.lauá¹›. pÉ™Ä«, ar. chil. kuá¹›. pÄ«eu, al. poÌ„i, pÄ« `meat' rather < PÄ«ËŠVAS -- ?
PIá¹¢ `grind': PIá¹• á¹£Ã¡TI, PIá¹£á¹-Ã¡ -- , *PIá¹£YATÄ“, PÄ“á¹£Aá¹‡A -- , PÄ“á¹£AYATI, PÄ“á¹£ITA -- ; UTPIá¹£á¹-A -- , NÃ-PIá¹£á¹-A -- , *BHIPIá¹• á¹£ATI.
Addenda: piÅ›itÃ¡ -- : Kmd. pÄ‹ -- É™Ìƒ stÉ™ -- `to chop (meat)' GM 28.6.71.

piá¹£á¹-Ã¡ 8218 piá¹£á¹-Ã¡ `crushed, ground' RV., n. `flour' BhP., m. `cake' lex., Ëšá¹-aka -- n. `flour' Subh., Ëšá¹-Ä« -- f. Bhpr., Ëšá¹-ika -- n.

`cake of rice -- flour' lex. [âˆšPIá¹£]
Pa. piá¹-á¹-ha -- n. `crushed seeds, flour'; Pk. piá¹-á¹-ha -- , peá¹-á¹-ha -- n. `flour', Woá¹-. PÄ«á¹- m.; Phal. piá¹£á¹-o pret. of pÄ©á¹£<-> < PIá¹• á¹£Ã¡TI; Ku. pÄ«á¹-ho m. `rice -- flour', piá¹-hi `powder of grain or pulse'; N. piá¹-ho `flour, powder'; A. piá¹-hÄ• `powder, powdered rice, cake -- bread'; B. Or. piá¹-hÄ• `cake'; Bi. pÄ«á¹-hÄ• , piá¹-á¹-hÄ• `boiled meal pudding', piá¹-á¹-hÄ« `small do.'; Mth. piá¹-hÄ• r `rice pounded in water' (+? -- scarcely < vÄ• ËŠri --); Bhoj. pÄ«á¹-hÄ• `cake'; Aw.lakh. pÄ«á¹-hÄ• `powdered pulse'; H. pÄ«á¹-hÄ• m. `sweetmeat of riceflour with coconut and sugar', pÄ«á¹-hÄ«, piá¹-á¹-hÄ« f. `pulse steeped in water and then peeled and ground'; G. pÄ«á¹-h n. `flour', pÄ«á¹-huÌƒ n. `flour of millet', pÄ«á¹-hÄ« f. `yellow powder applied to bodies of bride and bridegroom'; M. pÄ«á¹-h n. `flour', piá¹-hÄ« f. `fine flour (e.g. of rice)'; Ko. piá¹-á¹-i `powder, meal'; Si. piá¹-i `meal, dust'; -- with Ä« from prs. st. pÄ«h -- : S. pÄ«á¹-ho pp., pÄ«á¹-hÄ« f. `dough of pulsefl'; L. pÄ«á¹-hÄ• pp.; P. pÄ«á¹-á¹-hÄ• pp. (whence pÄ«á¹-há¹‡Ä• `to grind'), pÄ«á¹-h f. `ground barley mash for calving cows', pÄ«á¹-hÄ« f. `pulse -- flour'.
PIá¹£á¹-APÅ«RA -- , PIá¹£á¹-OÌ„DAKA -- ; *CAá¹‡APIá¹£á¹-A -- , *CÄ• VALAPIá¹£á¹-A -- .
Addenda: piá¹£á¹-Ã¡ -- : WPah.ká¹-g. pÃ-á¹-á¹-hÉ”, kc. pIá¹-ho m. `flour, dough', J. piá¹-hÄ• ; Md. fuÅ™ `powder, flour, dough'.
â€ *KOÌ„DRAVAPIá¹£á¹-A -- , â€ *CHALLÄ«PIá¹£á¹-A -- , â€ YAVAPIá¹£á¹-A -- , â€ *VALLARÄ«PIá¹£á¹-A -- .
PÄª: â€ Ä• PÄ«NA -- , â€ *Ä• PÄ«NYA -- , â€ Ä• PYÄ• YA -- .

piá¹£á¹-apÅ«ra 8219 piá¹£á¹-apÅ«ra m. `a cake of flour and butter' lex. [PIá¹£á¹-Ã¡ -- , PÅ«RA -- 2]
H. piá¹-haurÄ« f. `cake made of flour &c.'.

piá¹£á¹-oÌ„daka 8220 piá¹£á¹-oÌ„daka n. `water mixed with flour' MBh. [PIá¹£á¹-Ã¡ -- , UDAKÃ¡ --]
Or. piá¹-hou, Ëšá¹-haÃ¼, Ëšá¹-hÄ• u `liquid paste of moistened ground rice used for making cakes'.

8221 *piá¹£yatÄ“ `is ground'. [âˆšPIá¹£]
L. pÄ«saá¹‡ `to be ground' (with -- Ä« -- from act. pÄ«haá¹‡ < PIá¹• á¹£Ã¡TI), P. pisá¹‡Ä• (or intr. from pÄ«sá¹‡Ä• â†• H.?), H. pisnÄ• (for *pÄ«s -- with -- i -- as intr. ~ tr. pÄ«snÄ•).

piá¹£palÄ«ËŠ -- see PÃ-PPALA -- .
pihita -- see PIDADHÄ• TI.
PÄª `swell, abound': PÃ¡YAS -- , PÄ«ËŠVAN -- , PÄ«VARA -- , PÄ«ËŠVAS -- , *PÄ«VRA -- .

pÄ«á¹-ha 8222 pÄ«á¹-ha n. `stool, bench' GrÌ¥S., Ëšaka -- m.n. BhP., pÄ«á¹-hÄ« -- , Ëšá¹-hikÄ• -- f. R. 2. *pÄ“á¸• ha -- 1. 3. *pÄ“á¸• á¸• ha -- . [Variety of form suggests non -- Aryan origin]
1. Pa. pÄ«á¹-ha -- , Ëšaka -- n., pÄ«á¹-hikÄ• -- f.; Pk. pÄ«á¸• ha -- , Ëšaga <-> n. `stool', pÄ«á¸• hÄ« -- f. `supporting beam of a house', Ëšá¸• hiÄ• <-> f. `a kind of seat'; Pr. pÄ«rÉ™ `outside wall' NTS xv 269; K. pÄ«r, pÄ«rÃ¼ f. `stool'; S. pÄ«á¹›hÄ« f. `throne'; L. pihá¹›Ä• m., Ëšá¹›Ä« f. `stool', awÄ• á¹‡. pÄ«Ë‹á¹›Ä• , P. pÄ«á¹›hÄ• m., Ëšá¹›hÄ« f., Ku. pÄ«á¹›o m.; N. pirÄ• `stool, bench'; A. pirÄ• `stool', pÄ«ri `beam of a boat, flat pieces of wood fixed crosswise over shafts of a cart'; Or. piá¹›ha `altar, platform', piá¹›hÄ• `stool', piá¹›hi `footstool'; Bi. pÄ«á¹›hÄ• , Ëšá¹›hÄ«, piá¹›hiyÄ• `wooden seat on which a woman sits at the handmill', piá¹›hiyÄ• `apex triangle in front of driver's seat in a cart', (Gaya) pÄ«á¹›hÄ• `pastry -- board'; Mth. pÄ«á¹›hÄ• , Ëšá¹›hi `stool', Bhoj. pÄ«á¹›hÄ• , OAw. pÄ«á¸• ha; H. pÄ«á¹›hÄ• m. `large square stool', pÄ«á¹›hÄ« f. `small do.'; G. pÄ«á¸• hiyuÌƒ n. `beam to which floor planks are fastened', pÄ«á¸• hi f., `molar tooth', pÄ«á¸• hiyuÌƒ n. `molar tooth, gums' (cf. dantapÄ«á¹-hÄ• á¸¥ m. pl. `tooth sockets' VS. com. and semant. bÃ¡rsva -- `tooth -- socket ~ bunch, bolster' P. Thieme ZDMG 62, 47); M. piá¸• h&etilde; n. `stool'; Si. piá¸·a, pila `ledge along a house to sit on, veranda, portico'.
2. Pk. pÄ“á¸• ha -- m., Ëšá¸• hÄ« -- , Ëšá¸• hiÄ• -- f. `stool'.
3. PaÅ¡.weg. nir. peá¹›Ä• ËŠ `stairs' (IIFL iii 3, 147 < pÄ«á¹-ha -- ?); S. peá¸• hÄ« f. `shelf fixed in a wall'; G. peá¸• hÄ« f. `step of a ladder'; M. peá¸• hÄ« f. `raised place on the floor'.
PÄ«á¹-HAGA -- , PÄ«á¹-HASARPÃ-N -- , *PÄ«á¹-HÄ• LAYA -- .
Addenda: pÄ«á¹-ha -- . 1. H. P. pÄ«á¹›hÄ« also `generation'.
2. *pÄ“á¸• ha -- 1: WPah.poet. peá¹›o m. `family, male family member' (Him.I 114) or poss. < PÃ¡TI -- with -- á¹-a -- .

pÄ«á¹-haga 8223 pÄ«á¹-haga `moving about on a stool, crippled' MBh. [Cf. pÄ«á¹-hasarpÃ-n -- VS., Pa. pÄ«á¹-hasappi -- , Pk. pÄ«á¸• hasappi -- . -- PÄ«á¹-HA -- , -- GA --]
Si. piá¸·u `cripple'.

pÄ«á¹-hasarpÃ-n -- see prec.

pÄ«á¹-hÄ• laya 8224 *pÄ«á¹-hÄ• laya `platform -- place'. [PÄ«á¹-HA -- , Ä• LAYA --]
A. pirÄ• li `outer portion of the floor of a house, the plinth of a house'.
PÄªá¸Œ `press'. [Its early (RV.) occurrence and the dependence of nearly all NIA. forms upon a single pÄ«á¸• <-> support derivation from IE. *pizd -- (EWA ii 291 with lit.), although not much weight can be given to the doubtful Kati word piÅ¾dÃ¥ s.v. PÄ«á¸• Ä• ËŠ -- . -- See Add.]
PÄ«á¸• ANA -- , PÄ«á¸• Ã¡YATI, PÄ«á¸• Ä• ËŠ -- , PÄ«á¸• ITA -- , PÄ«á¸• YATÄ“; Ä• PÄ«á¸• AYATI, NIPÄ«á¸• AYATI, NIá¹£PÄ«á¸• AYATI, PRÃ¡PÄ«á¸• AYATI, PRAPÄ«á¸• YATÄ“, SAá¹• PÄ«á¸• AYATI.

pÄ«á¸• ana 8225 pÄ«á¸• ana n. `act of pressing or squeezing' R. [âˆšPÄ«á¸•]
Pa. pÄ«á¸·ana -- n. `injury, oppression'; Pk. pÄ«laá¹‡a -- n. `pressing'; WPah.bhal. pÄ«á¹›nÅ« n. `squeezing cloth while washing it'.

8226 pÄ«á¸• Ã¡yati `presses, squeezes' AV. (perf. pipÄ«á¸·á¸— RV.), `hurts' Mn. 2. Pass. pÄ«á¸• yatÄ“ MBh. [âˆšPÄ«á¸•]
1. Pa. pÄ«á¸·Ä“ti `presses, molests'; Pk. pÄ«á¸• Ä“di, pÄ«á¸• aÃ¯ `presses', pÄ«lÄ“i, ËšlaÃ¯ `presses, hurts'; Kho. (Lor.) peá¸·ik `to wring out, squeeze, twist'; Sh. (Lor.) pioiki `to press, embrace, hold, seize'; S. pÄ«á¹›aá¹‡u `to press, oppress'; P. pÄ«á¹›á¹‡Ä• `to press (oil seeds, sugarcane, &c.)', á¸• og. pÄ«á¹›á¹‡Ä• `to squeeze', WPah.bhal. pÄ«á¹›nÅ«; Ku. piá¹›oá¹‡o, piá¹›Å«á¹‡o `to feel with the hand, touch', piá¹›Ä• á¹‡o `to torture', pilaá¹‡o `to press on, toil, plod'; N. pirÄ• unu `to torment', pilinu `to be made anxious'; A. piriba `to oppress'; B. piá¹›Ä• `to press'; Or. piá¹›ibÄ• `to press (sugarcane)'; Mth. pirÄ• `pained, tired' (piá¹›ab `to suffer pain' intr. from *pÄ«á¹› -- â†• B. or H.); Bhoj. pirÄ• wal tr. `to hurt', Aw.lakh. pirÄ• b; H. piá¹›wÄ• nÄ• `to cause to be pressed' (or caus. from peá¹›nÄ• < PRÃ¡PÄ«á¸• AYATI); OG. pÄ«á¸• aÃ¯ `crushes', G. pÄ«á¹›vuÌƒ `to press, afflict'; M. piá¸·á¹‡&etilde; `to squeeze' (pÄ«á¸• á¹‡&etilde; `to hurt' prob. â†• Sk.); Si. peá¸·anavÄ• tr. `to hurt', peá¸·enavÄ• `to be hurt', peá¸·u `threshed, winnowed'. -- Pk. pellÄ“i (= *pill -- ?) `presses, hurts' prob. a secondary formation from pÄ«l -- ; G. pÄ«lvuÌƒ `to press, squeeze'.
2. Pk. piá¸• á¸• aÃ¯ `falls' (< `*is pressed out', semant. cf. K. pÄ“á¸• un `to drop' < PRAPÄ«á¸• YATÄ“), tr. `presses, hurts'.

Addenda: pÄ«á¸• Ã¡yati. 2. OP. pÄ«á¸• Ä• `fast (of a knot)' cf. M. pÄ«á¸• á¹‡&etilde;, G. pÄ«á¸• f.

pÄ«á¸• Ä• ËŠ 8227 pÄ«á¸• Ä• ËŠ f. `pain, damage' Mn. [âˆšPÄ«á¸•]
Pa. pÄ«á¸·Ä• -- f. `oppression, pain', Pk. pÄ«á¸• Ä•  -- , pÄ-Ì„lÄ•  -- f.; K. pÄ«r f. `criminal charge (esp. when made to an official)'; S. pÄ«á¹›a f. `pain'; L. pÄ«á¹› f. `pain, cattle -- disease'; Ku. pÄ«á¹› `pain, sympathy', pÄ«l `bruise, wound', gng. pÄ«Ëœá¹›É™ `pains of labour'; N. pir `anxiety'; OAw. pÄ«ra f. `pain', H. pÄ«á¹› f., OMarw. pÄ«á¸• a f., Si. piá¸·a, peá¸·a H. Smith JA 1950, 205. -- G. pÄ«á¸•  f. < *piá¸• á¸• Ä•  -- ? -- Doubtful is Kt. piÅ¾dÃ¥, pidÃ¥ `avalanche' NTS ii 200 (but semant. cf. Wg. troÌ„s s.v. TRÄ• SA -- , Kho. reÅ¡t s.v. RÃ-á¹£á¹-I --).
Addenda: pÄ«á¸• Ä• ËŠ -- : Garh. piá¹›Ä• `pain'.

pÄ«á¸• ita 8228 pÄ«á¸• ita `pressed, squeezed' Mn., n. `a method of coitus' Ratir., Ëšaka -- n. Kandarp. [âˆšPÄ«á¸•]
Pa. pÄ«á¸·ita -- `pressed, crushed'; NiDoc. piá¸• 'ita adv. `expressly'; Pk. pÄ«á¸• ia -- `pressed, hurt', pÄ«lia -- `pressed'; Ash. pÉ™á¹›Ä«ËŠ `pudendum muliebre', Kt. pÅ™Ä“i; Shum. piá¹›e `soft'; Or. piá¹›iÄ• `oil -- cake', (Jayapur) piri `crushed straw'; Si. pelu `thrashed, winnowed'.
pÄ«á¸• yatÄ“ see PÄ«á¸• Ã¡YATI.

pÄ«tÃ¡ 8229 pÄ«tÃ¡1 `drunk up' RV. [âˆšPÄ• 1]
Pa. pÄ«ta -- `drunk', Pk. pÄ«a -- , Gy. eur. pret. pilo, pal. pÄ«ËŠrÄƒ `wine'; K. pp. pyuwu, WPah.bhal. pio, khaÅ›. pia; Or. piÄ• `act of drinking'; Si. pÄ« `drunk up' ES 55.

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pÄ«ta 8230 pÄ«ta2 `yellow' GrÌ¥S., Ëšaka -- MBh. [See PITTÃ¡ --]

Pa. pÄ«ta -- , Ëšaka -- `yellow', Pk. pÄ«a -- ; P. pÄ«Ëœ m. `yellow colour of saffron'; G. pÄ«yÉ” m. `mucus or gum in the eyes'.
pÄ«tala -- 1; Ä• pÄ«ta -- ; *pÄ«tatilÄ« -- , pÄ«tamrÌ¥dikÄ• -- .

pÄ«tatilÄ« 8231 *pÄ«tatilÄ« `yellow mark'. [pÄ«ta -- 2, tila -- 2]
G. piyaá¸·i f. `red mark on forehead made with saffron and turmeric'.

pÄ«tamrÌ¥dikÄ• 8232 *pÄ«tamrÌ¥dikÄ• `yellow earth'. [pÄ«ta -- 2, mÅ•ÌŠd -- 2]
K. pivÃ¼rÃ¼ f. `a kind of yellow earth used for colourwash on walls'; S. peviá¹›Ä« f. `a kind of yellow colour or dye'; P. peorÄ« f. `a precipitate dried from urine of cows fed on mango leaves'; A. p&etilde;uri `a yellow substance for painting women's foreheads'; B. piuá¹›i `yellow ochre, yellowish colour'; H. piyÅ«á¹›Ä«, pewá¹›Ä« f. `yellow chalk'; M. pivá¸• Ä«, pevá¸• Ä« f. `a yellow pigment'.

pÄ«tala 8233 pÄ«tala1 `yellow' lex. 2. *pÄ«thala -- . 3. *pÄ«vala -- . 4. *pÄ«vaá¸• a -- . [pÄ«tala(ka) -- n. `brass' lex. ~ PITTALA -- 2: see PITTÃ¡ -- . -- PÄ«TA -- 2]
1. Pk. pÄ«ala -- `yellow', Ap. pÄ«ara -- , PaÅ¡.ar. piÄ• ËŠlo, dar. pá¸—la, Woá¹-, pyÄ“l (m. and f.), Gau. pÄ«lÅ«, Sh.pales. pÄ«ËŠlo, S. piaro, L. P. pÄ«lÄ• (P. also pillÄ• `pale, yellow'), B. pilÄ• , Or. piá¸·Ä• ; Bi. pÄ«ar, piarÄ• `yellow (of cattle)', pÄ«yar, piyarÄ• `half -- fired brick', (Shahabad) pÄ«yar `gram with yellow pointed grain'; Mth. pÄ«ar `yellow', pÄ«rÄ« `yellowness', Bhoj. pÄ«lÄ• adj., OAw. piyari sb., lakh. piar adj., H. pÄ«lÄ• , OMarw. pÄ«la, G. pÄ«á¸·uÌƒ adj., pÄ-Ì„yaá¸·, pÄ-Ì„á¸·i f. `painting women's foreheads esp. with red' (whence pÄ-Ì„á¸·vuÌƒ `to colour yellow, to dirty'). -- Bshk. pÃ¡la `blue, green' (AO viii 307) rather < PALITÃ¡ -- or *PALVA -- .
2. Gaw. phialÃ¡ `yellow', Sv. phyalÃ³, Ku. pÄ«hÄ• lo, pÄ©halo, N. pa(h)&etilde;lo; -- Tor. pihÄ«l `green' (but AO viii 307 doubts).
3. Pk. (DeÅ›Ä«n.) pÄ«vala -- `yellow'; Ku. pyÅ«lÄ« `a small wild flower', pyuraá¹›Ä« `a small yellow bird'; B. piuli `yellow colour, the flower Hypericum cernuum'; Or. piuá¸·i `yellow', M. pivá¸·Ä• .
4. B. piuá¹›i `yellow tawny colour'; Or. piuá¹›i `yellow'.
*PÄ«TALATVANÄ• -- ; *PÄ«TALAVARá¹‡A -- .
pÄ«tala -- 2 `brass' see PITTALA -- 2.
Addenda: pÄ«tala -- 1. 1. S.kcch. pÄ«ro `yellow'.

3. *pÄ«vala -- : WPah.ká¹-g. (kc.) piuá¸·É” `yellow', J. pyuÌ„Ìƒá¸·Ä• .

pÄ«talatvanÄ• 8234 *pÄ«talatvanÄ• `yellowness'. [PÄ«TALA -- 1]
L.awÄ• á¹‡. pilattuá¹‡, P. pilattaá¹‡ f., ludh. palÄ• ËŠttan f. (with Ä• from adj. pÄ«lÄ• ?).

pÄ«talavará¹‡a 8235 *pÄ«talavará¹‡a `yellow -- coloured'. [pÄ«tala -- 1, vÃ¡rá¹‡a -- 1]
Mth. piraun(h) `yellowish'.

pÄ«tsa 8236 *pÄ«tsa `pine'. [Cf. pÄ«ËŠtudÄ• ru -- n. `deodar' NTS ii 271 and Lat. pÄ«nus (< *pitsnu --) &c. IEW 794]
Shum. -- wiÄ• in lyÄ“wiÄ• `pine', but prob. with Kaf. words for `pine' < *POÌ„Å›Ä« -- q.v.
*pÄ«thala -- `yellow' see PÄ«TALA -- 1.

8237 pÄ«nasa -- , v.l. pinËš, apÄ«nasa -- m. `cold in the nose' SuÅ›r. 2. *pinÄ• sa -- . [pi ~ Ã¡pi, NÃ¡S -- 1: cf. apikaká¹£Ã¡ -- m. `region of the armpits' RV., apikará¹‡Ã¡ -- n. `do. of the ears' RV. Other more generally accepted derivations in EWA ii 293]
1. B. pinas `catarrh'; Or. pinasa `cold in the head', pinisa `polypus in nose'; H. pÄ«nas m. `catarrh', pinsÄ« f. `ulcer in nose'.
2. Pa. pinÄ• sa -- m. `catarrh in nose', N. pinÄ• s; B. pinÄ• s `malignant ulcer in nose'. -- M. pinÄ• s m. `disease in which mucus and pus come from nose after a cold' < pÄ«nas â†• Sk.
Addenda: pÄ«nasa -- . 1. Ko. piá¹‡so `nasal mucus'.

8238 pÄ«yÃ¡tÄ“ `is drunk' AV. [âˆšPÄ• 1]
Pk. pÄ«aÃ¯, pijjaÃ¯ `is drunk'; WPah.bhiá¸• . pÄ«juÌƒ `was drunk' (~ piuÌƒ `drank'); OG. pÄ«jataÃ¼á¹• pres. part. n. sg. `being drunk'; -- Pk. pijjaÃ¯ `drinks' whence caus. pijjÄ• via -- ; Ku. pijauá¹‡o `to allow to suck'. -- X SICYÃ¡TÄ“: L. pÄ«caá¹‡ `to be moistened, be irrigated, absorb water', P. pÄ«cá¹‡Ä• .

pÄ«lÃº 8239 pÄ«lÃº1 n. `fruit of a partic. tree' AV., m. `the tree Salvadora persica or Careya arborea', pÄ«luka -- m. `a tree' lex., pilu -- m. SuÅ›r.
Pk. pÄ«lu -- m. `a partic. tree', H. pÄ«lÅ« m. `S. persica'; G. pÄ«luá¹›Ä« f. `a bush with golden berries', Ëšá¹›uÌƒ n. `its fruit' (dissim. <

*pÄ«á¸·Å«r -- ?).

pÄ«lu 8240 pÄ«lu2 m. `worm' lex. [â†• Drav. EWA ii 296 with lit.]
Bi. pillÅ«, piluÄ• `small white maggot in cotton or safflower or grain';
Mth. pÄ«lu `worm'; H. pillÅ«, pilÅ«Ë˜Ä•  m. `worm, insect'.

pÄ«yÅ«ËŠá¹£a 8241 pÄ«yÅ«ËŠá¹£a m. `ep. of Soma', n. `milk, soma juice' RV., m.n. `beestings' KauÅ›., pÄ“yÅ«á¹£a -- Kull., lex. [Despite EWA ii 295 prob. not of Mu. origin, but belongs with PÃ¡YAS -- , PÄ«ËŠVAN -- , PÄ«ËŠVAS -- to âˆšPÄ« (J.C.W.)]
Pk. pÄ«Å«sa -- , pÄ“Å«sa -- n. `nectar'; Kho. pioá¹£ `beestings (of cow or goat)'; Or. peyusa `beestings (within seven days of birth of calf)'; H. pyÅ«s, peus, pewas m., pyÅ«sÄ« f. `beestings' (ext. -- á¸• a -- in pyÅ«sar m., pyausarÄ« f.); -- S. pisu m. â†• Centre. -- X phen < PHá¸—NA -- : A. ph&etilde;h, Bi. phenus, ËšsÄ• , H. phenus m. (â†’ Sant. pÄ©á¹›uÌƒs).
*pÄ«vaá¸• a -- `yellow' see PÄ«TALA -- 1.
Addenda: pÄ«yÅ«á¹£a -- : A. also ph&etilde;hu `beestings' AFD 212.
*pÄ«vala -- see PÄ«TALA -- 1 Add2.

pÄ«ËŠvan 8242 pÄ«ËŠvan (f. pÄ«ËŠvarÄ« --) `well -- nourished, abundant' RV. 2. pÄ«vara -- `strong, stout' MBh. 3. *pÄ«vra -- . [âˆšPÄ«]
1. M. pivÄ• `fat, plump, robust' (< *pÄ«vaka -- or < 3?).
2. NiDoc. pivarae `fat', Pk. pÄ«vara -- ; K. pyÅ«ru `greasy, slimy, slippery' (whence pÄ«run `to become greasy &c.').
3. PaÅ¡.ar. plÄ«eu, kuá¹›. lÄ-Ì„u, snj. prÄ«wa `fat, grease' (IIFL iii 3, 140 < *pÄ«v(a)ra -- ): bec. of Ä« (not Ä“) rather than < KLÄ“DU -- . -- More doubtful are Pk. deÅ›Ä«n. pivva -- , pibba<-> n. `water' (cf. pÄ«vÄ• -- f. `water' lex.); P. H. pÄ«b, pÄ«p f. `pus', Ku. N. pip.
pÄ«vara -- see prec.
*pÄ«vala -- `yellow' see PÄ«TALA -- 1.

pÄ«ËŠvas 8243 pÄ«ËŠvas n. `nourishment (milk, fodder, &c.)' RV. [âˆšPÄ«]
Kho. paÄ« `fat' < pÄ«voÌ„? -- See Add.
*pÄ«vra -- `fat' see PÄ«ËŠVAN -- .
puá¹• nÄ• ga -- see PÃºá¹• NÄ• MAN -- .
puá¹• nÄ• á¹-a -- , ËšÄ• á¸• a -- see PRAPUNÄ• á¹-A -- .

puá¹• nÄ• man 8244 puá¹• nÄ• man (`having a masculine name' ÅšBr.) m. `Rottleria

tinctoria' lex., puá¹• nÄ• ga -- m. `R. tinctoria, Calophyllum inophyllum' lex., pÅ«rá¹‡aka -- m. `species of tree' R.
Pa. punnÄ• ga -- m. `name of a tree'; Pk. puá¹‡á¹‡Ä• ma -- , Ëšá¹‡Ä• ga -- , Ëšá¹‡Ä• ya -- m. `a tree with fine flowers'; P. pÅ«nnÄ• m. `the tree Ehretia serrata', pÅ«nÄ• m. `E. aspera'; M. punav m. `Sterculia foetida'; Si. puna `the tree Calophyllum inophyllum, pomegranate'.
puá¹• s -- m. `male' RV. -- See next.

puá¹• savana 8245 puá¹• savana n. `rite performed in third month after conception' GrÌ¥S. [PUá¹• S -- , SÃ¡VANA --]
M. pusvaá¹‡ n. `purificatory rite when vitality begins in the foetus'.

pukkÄ• r 8246 *pukkÄ• r `shout'. [Onom.: cf. pÅ«tkarolÌ„ti `makes a noise of loud breathing' PaÃ±cat.]
Pk. pukkaÌ„Ì†rÄ“i, pokkÄ• rÄ“i, pokkaraÃ¯ `shouts', pukkÄ• ra -- , pokËš m. `shout' (pukkaÃ¯, pokËš `shouts', pukkÄ• -- f.), S. pukÄ• raá¹‡u, pukÄ• ro m., P. pukÄ• rnÄ• , pukÄ• r f., Ku. pukÄ• r, N. pukÄ• rnu, OAw. pukÄ• raÃ¯, pukÄ• rÄ• m., H. pukÄ• rnÄ• ; OMarw. pukÄ• ra f. `complaint'; G. pukÄ• rvuÌƒ, pokËš `to shout', pokÄ• r m. `loud noise', M. pukÄ• rá¹‡&etilde;, pukÄ• rÄ• m.

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puá¹…kha 8247 puá¹…kha m. `feathered shaft of an arrow' MBh.
Pa. puá¹…kha -- m. `id.', poá¹…khÄ• nupoá¹…khaá¹• `arrow after arrow, constantly'; Pk. puá¹• kha -- m. `top part of arrow' -- Connexion with N. pwÃ£Ì„kh, pÃµkh `wing, feather' (ND 398 b 32) is very doubtful: this is more prob. some dial. pronunciation of *pÃ£Ì„kh < PAKá¹£Ã¡ -- .
puá¹…ga -- see PÅ«ËŠGA -- 1.

pucca 8248 *pucca `vulva'. [See list s.v. PÅ«TA -- 2]

M. puccÄ« f. `pudendum muliebre'.
Addenda: *pucca -- : cf. H. pÅ«c `worthless'? -- deriv. OP. pocÄ• raá¹‡u `to caress', P. H. puckÄ• rnÄ• .

pÃºccha 8249 pÃºccha m.n. `tail, hinder part' AV., pucchaka -- n. lex. [See PICCHA --]
Pa. Pk. puccha -- n. `tail', Pk. puá¹• cha -- m.n., Gy. pal. pÃ-nÇ°i (< MIA. *puá¹• chiÄ• -- rather than *PIÃ±JA -- 2); Kho. puÄ• (h) `penis'; K. poÄ‹hu, puÄ‹hu, poÌ†Ì£Ä‹hu m. `tail'; S. puchu m. `tail', ËschÄ« f. `fish's tail'; L.khet. puch `tail of fattailed sheep'; P. pucch f. `tail', Ku. pÅ«ch, Or. pucha; Bi. pÅ«chÄ« `upper end of pestle of oilmill'; Mth. pÃµch `tail', (SE Tirhut) pucch `loose end of loincloth hanging in front'; H. puÌ„Ìƒch f. `tail', pÅ«chÄ« f. `fish's tail'; G. puÌƒch n. `tail', OM. pÅ«Ë˜á¹• sa n.; -- ext. -- á¸• a -- : Sh. phoÄ• Å• Ë‹ m. `tail'; K. poÄ‹huru m. `stumpy tail'; S. puchaá¹›u m. `tail of lizard', Ëschiá¹›Ä« f. `tail of snake, end of whiplash'; L. puchaá¹› m. `tail'; WPah.bhad. pÃµÄ‹haá¹› n. `tail', h.rudh. pÃµsÉ™á¹› n. `tail of cattle' (l.rudh. `penis'); Ku. puchaá¹›, Ëšá¹›o `tail'; N. puchar `tail, stump, bottom'; G. puchá¹›uÌƒ n. `tail'; -- with -- la -- : L. pÅ«chal m. `tail', awÄ• á¹‡. puchul, H. puÌ„Ìƒchl Ä• m. -- Wg. puá¹›ia -- pÃºs s.v. PUá¹-ATI.
PUCCHIN -- ; *DÄ«RGHAPUCCHA -- .
Addenda: pÃºccha -- . 1. S.kcch. pucch m. `tail', Garh. pÅ«c, puchá¹›u. 2. â€ *puÃ±cha -- : Pk. puá¹• cha -- m.n.; Gy.pal. pÃ-nÇ°i; WPah.ká¹-g. punjÌˆhÉ™á¹› m., poet. punjÌˆhá¹-a m. `(big) tail', ká¹-g. (kc.) pÃºnjÌˆhá¹›I f., pÃºnjÌˆhá¹-I f. `(small) tail', J. puÃ±jaá¹› m., H. puÌ„Ìƒch f.
â€ *puÃ±cha -- see PÃºCCHA -- .

pucchin 8250 pucchin `having a tail' lex. [PÃºCCHA --]
Tor. pÅ«Å¡ m. `fox', pÄ«Å¡ f. `vixen'; H. puchiyÄ• m. `longtailed ram'.

puÃ±ja 8251 puÃ±ja m. `heap, quantity' MBh. 2. *paÃ±ja -- (cf. paÃ±jala -- , Ëšjara -- m. `a kind of bulbous plant' lex.). [Cf. PÅ«ËŠGA -- 1, ËšgÃ¡ -- m.n. `mass' Mn., puá¹…ga -- m.n. `heap' lex. Derivation fr. *prÌ¥Ã±ja -- ~ prÌ¥á¹‡Ã¡kti `mixes, gives lavishly' RV. (ND 372 a 33) is very doubtful; so also connection with Mu. (PMWS 147). Cf. also PAÃ±JI -- and PIÃ±JÄ• <-> which, even if not orig. connected, have to some extent collided with *paÃ±ja -- in NIA.]

1. Pa. puÃ±ja -- , Ëšaka -- m. `heap', Pk. puá¹• ja -- , Ëšaya -- m.n.; Ku. puÌ„Ìƒji `stock, property', N. puÌƒji; A. puÌƒzi `heap, deposit money'; B. puÌƒji `heap, capital'; Or. puÃ±jÄ• `collection, aggregate of four', Ëšji `heap, cluster, capital'; Bi. puÌ„Ìƒj `stack with grain heads inside', puÌ„ÌƒjÄ« `capital'; OMth. puá¹• ja `heap'; H. puÌ„ÌƒjÄ« f. `heap, mass, store' (â†’ P. puÌ„ÌƒjÄ« f.); G. puÌƒjÉ” m. `sweepings', puÌƒjÄ« f. `heap'; M. puÌƒjÌˆÄ• m. `quantity of thread', puÌƒjÄ« f. `little heap'; Si. podiya `bundle' (semant. cf. L. pinnÄ•  < PÃ-á¹‡á¸• A -- ). <-> Deriv.: Pk. puá¹• jaÃ¯ `heaps together', caus. pp. puá¹• jÄ• viya -- ; G. puÌƒjvuÌƒ `to gather, sweep', puÌƒjá¹‡Ä« f. `broom (used by Jain ascetics)'; M. pujÌˆÄ• viá¹‡&etilde; `to gather in a heap'.
2. Pa. paÃ±ja -- m. `heap'; Kho. (Lor.) p*lnÇ°i `heap of stones as a memorial cairn'; N. pÃ£Ì„jo `row of cut corn laid out to dry'; B. pÃ£Ì„jÄ• `wisp, bundle, stack, brickkiln'; M. pÃ£Ì„jÄ« f. `offering of food to a ghost'.
*PUÃ±JAKÅ«á¹-A -- ; -- *PAÃ±JÄ• PÄ• KA -- , *PAÃ±JÄ• LI -- .

puÃ±jakÅ«á¹-a 8252 *puÃ±jakÅ«á¹-a `heap'. [PUÃ±JA -- , KÅ«á¹-A -- 2]
Bi. puÌƒjaur `stack with heads of grain turned inside'.
puÃ±jÄ«la -- see PICCHA -- .

puá¹-a 8253 puá¹-a m.n. `cavity, small receptacle, fold' MBh. (Å«á¹£apuá¹-Ã¡ -- MaitrS.), Ëšá¹-aka -- n. MBh., Ëšá¹-Ä« -- f. ÅšÄ• ntiÅ›., -- pÅ«á¹-ikÄ• <-> f. PaÃ±cat. [For poss. IE. origin see EWA ii 300. But with *POÌ„á¹-á¹-A -- 1 prob. non -- Aryan (and poss. conn. with `hollow' words having initial poÌ„ -- s.v. *POÌ„KA --): â†• Drav. T. Burrow TPS 1945, 111 or â†• Mu. PMWS 148?]
Pa. puá¹-a -- m. `container to carry food in (usu. of leaves)', Ëšaka -- n. `wallet'; Pk. puá¸• a -- , Ëšá¸• aya -- m.n., Ëšá¸• iyÄ• -- f. `wallet'; Dm. pÃºÅ•i `bark', Bshk. pir; K. pÅ«ri f. `any small thing (esp. powder) wrapped up in paper or leaves'; S. puá¹›u m. `lid, cover', Ëšá¹›Ä« f., Ëšá¹›o m. `paper in which drugs or spices are wrapped'; L. puá¹› m. `millstone', Ëšá¹›Ä• m. `parchment of a drum', Ëšá¹›Ä« f. `small parcel', awÄ• á¹‡. puá¹› `cover, slab, mill -- stone'; P. puá¹› m. `mill -- stone, one layer of a pile', Ëšá¹›Ä• m. `packet of spices etc.', Ëšá¹›Ä« f. `small packet'; WPah.rudh. puá¹›, khaÅ›. puá¹›Å« `eyelashes', bhal. puá¹›o m. `leather of a drum'; Ku. pÅ«á¹› `bird's nest', puá¹›o, puá¹›ko `vessel of leaves sewn together', puá¹›Ä« f. `food given to ascetics in a leaf cup', Ëšá¹›iyÄ• f.

`small packet'; N. purÄ• `remnants of food'; A. puriyÄ• `packet of red -- lead'; B. puá¹›Ä• , puÌƒá¹›Ä• `straw vessel for grain', EB.(?) puriyÄ• `small packet'; Or. puá¹›Ä• `packet (esp. of leaves)', Ëšá¹›i `small do.'; Aw.lakh. puriyÄ• `anything wrapped in paper or leaves'; H. puá¹›Ä• m. `large packet', puá¹›iyÄ• f. `anything wrapped in paper or leaves' (â†' Bhoj. puá¹›iyÄ•), nak -- puá¹›Ä« f. `nostril'; G. paá¹› n. `fold, layer, upper mill -- stone', Ëšá¹›É” m. `packet', Ëšá¹›Ä« f. `small packet of drugs' (also puá¹›É”, Ëšá¹›Ä«); M. pÅ«á¸• m.n. `pocket, compartment, cell, bale', puá¸• Ä• m., Ëšá¸• Ä« f. `packet', Ko. pÅ«á¸• i; Si. puá¸·a `nostril'.
PUá¹-ATI, PUá¹-ITA -- ; *NIá¹£PUá¹-AKA -- , *NIá¹£PUá¹-ATI, PRAPUá¹-A -- , SAá¹• PUá¹-A -- ; *AKá¹£APUá¹-A -- , *ARDHAPUá¹-A -- , *Ä• NTRAPUá¹-A -- , KAKá¹£APUá¹-Ä« -- , KARá¹‡APUá¹-A -- , *GALAPUá¹-A -- , *GALLAPUá¹-A -- , CATUá¹£PUá¹-A -- , TRIPUá¹-AKA -- , *DUPUá¹-AKA -- , *NASTAPUá¹-IKÄ• -- , NÄ• SÄ• PUá¹-A -- , PAKá¹£APUá¹-A -- , *PAÃ±CAPUá¹-AKA -- , *PÄ• RÅ›VAPUá¹-AKA -- , *MÄ• á¹• SAPUá¹-AKA -- , *MUá¹£KAPUá¹-IKÄ• -- , MÅ«TRAPUá¹-A -- , *RAKá¹£Ä• PUá¹-AKA -- , *VAá¹…GAPUá¹-A -- , *VALLAPUá¹-A -- , *Å›Uá¹‡á¸• Ä• PUá¹-A -- , *STANAPUá¹-AKA -- ; -- PUá¹-AKÃ-NÄ« -- ?
Addenda: puá¹-a -- : WPah.ká¹-g. pvá¹›É” m. `skin stretched on a drum'.

puá¹-akÃ-nÄ« 8254 puá¹-akÃ-nÄ« f. `lotus' VÄ• sav. [Formed from puá¹-aka -- 1 (s.v. PUá¹-A -- ) as `with cup -- shaped flower' or poss., like padminÄ« -- `lotus plant' from padma -- , from puá¹-aka -- 2 `lotus' lex. containing a *puá¹-a -- ~ *puá¹‡á¸• a -- `lotus' (sanskritized as PUá¹‡á¸• RA -- and in PUá¹‡á¸• ARI -- ) like PÄ• á¹-ALA<-> `pallid' (MW.) ~ PÄ• á¹‡á¸• Ãº -- with which they are perh. connected (J. C. W.)]
Pk. puá¸• aÃ¯á¹‡Ä« -- f. `lotus pond'; H. poet. puraÃ¯n, Ëšrain, Ëšraini f. `lotus, lotus leaf'.

8255 puá¹-ati `enfolds, envelops' Bhpr. 2. puá¹-ita -- `sewn' lex. [PUá¹-A --]
1. Pr. -- pÃ¼rÃ¼ -- `to hide' (cf. Psht. puá¹- `hidden' â†• IA. NTS xv 297).
2. Wg. puá¹›ia -- pÃºs `hedgehog'.
*puá¹-á¹-a -- 1 `rump' see PÅ«TA -- 2.

puá¹-á¹-a 8256 *puá¹-á¹-a2 `small, dwarfish', puá¹-á¹-Ã¡yati `is or becomes small' DhÄ• tup. [With T. Burrow BSOAS xii 385 â†• Drav. (Kan. Tu. puá¹-á¹-a `small, dwarfish' etc. DED 3498)]
N. puá¹-á¹-a `chubby'; -- ext. with -- kk -- in N. puá¹›ko `dwarf'.

puá¹-á¹-Ã¡yati see prec.
*puá¸• a -- , *puá¹‡á¸• a -- `lump' see *PÄ“á¸• A -- .

puá¹‡á¸• ari 8257 puá¹‡á¸• ari (in cmpd.) `lotus' TS., puá¹‡á¸• arin -- m. `Hibiscus mutabilis', puá¹‡á¸• Ä• rÄ«yaka -- n. `its flowers', puá¹‡á¸• arya -- n. `a medicinal plant for sore eyes' lex. [Conn. puá¹‡á¸• ra -- 1, puá¹‡á¸• Ã¡rÄ«ka -- and poss. PUá¹-AKÃ-NÄ« --]
H. puÌƒá¸• rÄ«, puÌƒá¸• ariyÄ• m. `a medicinal plant the juice of which is used for diseased eyes', cf. paniá¹›Ä« f. `id.'.

puá¹‡á¸• Ã¡rÄ«ka 8258 puá¹‡á¸• Ã¡rÄ«ka n. `white lotus flower' RV. [Cf. PUá¹‡á¸• ARI -- . Like this and PUá¹‡á¸• RA -- 1 conn. with PÄ• á¹‡á¸• Ãº --]
Pa. puá¹‡á¸• arÄ«ka -- n. `white lotus', Pk. puá¹• á¸• arÄ«a -- , Ëšriya -- , poá¹• á¸• arÄ«a -- , Ëšriya -- m., Si. panÌ†á¸• era (panÌ†á¸• uru `id.' < or infl. by panÌ†á¸• uru `whitish' < PÄ• á¹‡á¸• ARA --).

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puá¹‡á¸• ra 8259 puá¹‡á¸• ra1 `*pale', m. `(white) lotus flower, (red variety of) sugarcane' lex. 2. pauá¹‡á¸• ra -- m. `straw -- coloured sugarcane' SuÅ›r. [Perh. hypersk. for puá¹‡á¸• a -- (`sectarian mark' lex.) beside PUá¹‡á¸• ARI -- ~ pÄ• á¹‡á¸• Ãº -- , pÄ• á¹‡á¸• a -- beside pÄ• á¹‡á¸• ura -- , pÄ• á¹‡á¸• ara -- ~ pÄ• á¹-Ä• ËŠ -- (`a plant' AV.) beside pÄ• á¹-alaÌ„Ì† -- (for poss. connection with which see PUá¹-AKÃ-NÄ« --) J. C. W.]
1. Pk. puá¹• á¸• a -- `white', m. `a kind of sugarcane'; Pr. pÅ«á¹-u, f. pÅ«á¹-i `red', pÅ«á¹-u `rainbow' < *puá¸• (â†’ Kt. puá¸• `red'); P. puá¹‡á¸• ar `white'; N. puÌƒá¹›i gÄ• i `a partic. kind of red cow'; A. mikir -- purÄ• `a variety of sugarcane' (Mikir are a hill tribe in Assam); B. puÌƒá¹› `sugarcane', puÌƒá¹›i `a red variety of sugarcane'; M. puÌƒá¸• Ä• `white (of cattle)', puá¸• Ä• , puÌƒá¸• Ä• Å«s, puÌƒá¸• yÄ• m. `a variety of

sugarcane'.
2. Pk. poá¹• á¸• a -- `white', m. `a variety of sugarcane', P. poá¹‡á¸• Ä• , ponnÄ• , ponÄ• m., M. pÃµá¸• Ä• , pËš Å«s m.; -- Ku. pauÌƒá¹›o m.; H. pauÌƒá¸• Ä• `straw -- coloured or red variety of sugarcane'.
Addenda: puá¹‡á¸• ra -- 1. 1. Garh. puÌ„Ìƒá¸• u `species of sugarcane', A. also puÌƒrÄ• `red variety of sugarcane' AFD 234.

puá¹‡á¸• ra 8260 puá¹‡á¸• ra2 m. `name of a people' AitBr., Ëšaka -- m. Mn. [Orig. `light -- skinned' and same as PUá¹‡á¸• RA -- 1? Cf. pÄ• á¹‡á¸• Ãº -- , pÄ• á¹‡á¸• a -- ~ PÄ• á¹‡á¸• u -- , PÄ• á¹‡á¸• a -- (J. C. W.)]
B. puÌƒá¹›i `name of a caste'.

pÃºá¹‡ya 8261 pÃºá¹‡ya `pleasant, beneficial' RV., n. `beneficent act' ÅšBr.
Pa. puÃ±Ã±a -- n. `merit, virtue', AÅ›.shah. man. puÃ±a -- , gir. puá¹• Ã±a -- , kÄ• l. puá¹• na -- , Dhp. NiDoc. puÃ±a, Pk. puá¹‡á¹‡a<-> n.; K. punu m. `rectitude, solemn meals eaten during ten days after a death'; S. puÃ±u m. `virtue'; P. punn m. `charity, alms', WPah.jaun. dÄ• n -- pÅ«n; Ku. nino -- puno `ceremonially pure on awaking and before eating' (see NIRANNA -- ); B. pun `virtue', OMth. puna, Bhoj. H. pÅ«n m., G. pÅ«n n.; OSi. puni `virtue, kindness', Si. pina (not with H. Smith JA 1950, 207 â†• Tam. puá¹‡á¹‡iyam).
PUá¹‡YAVANT -- ; APUá¹‡YA -- , SUPUá¹‡YA -- ; PUá¹‡YÄ• HÃ¡ -- .
Addenda: pÃºá¹‡ya -- : WPah.ká¹-g. punn m. `meritorious work' (prob. â†• P. Him.I 120), J. pun m.

puá¹‡yavant 8262 puá¹‡yavant `righteous' MBh., `auspicious' Hit. [PÃºá¹‡YA --]
Pa. puÃ±Ã±avant -- `possessing merit, auspicious', Pk. puá¹‡á¹‡amaá¹• ta -- (< -- mant -- ), G. panÉ”tuÌƒ `fortunate, auspicious', euphem. panÉ”tÄ« f. `partic. inauspicious configuration of planets, ill fate'.

puá¹‡yÄ• hÃ¡ 8263 puá¹‡yÄ• hÃ¡ n. `auspicious day' ÅšBr. [PÃºá¹‡YA -- , Ã¡HAR --]
WPah.khaÅ›. poá¹‡hÄ• ËŠ, rudh. poá¹‡hÄ• ËŠo, marm. puá¹‡Ä• Ë‹ `first day of ploughing'.
puta -- see PÅ«TA -- 2.
*putta -- 1 `vulva' see PÅ«TA -- 2.

putta 8264 *putta2 `insect', puttikÄ• -- f. `white ant' Mn. (Sanskritized as

putra -- 2 m. `small animal' Car., putraka -- 2 m. `id.' SuÅ›r., `grasshopper' lex.). 2. *puttala -- 2, puttalikÄ•  -- 2 f. `fly' YaÅ›ast.com. [Like (pipÄ«lika --)puá¹-a -- n. `anthill' MBh., â†•  Drav. T. Burrow TPS 1945, 111, EWA ii 304 (Tam. puá¹›á¹›u, Kan. puttu, Tel. puá¹-á¹-a, Prj. putkal `white ant hill': DED 3556)]
1. Ku. dhan -- putÄ• `winged ants'; N. putko `a kind of small bee'.
2. Ku. putalo m., pur -- putalÄ« f. `butterfly', dhanputalÄ« f. `winged ant'; N. putali `butterfly'.
puttala -- 1 `puppet' see *PUTRALA -- .
*puttala -- 2 `insect' see *PUTTA -- 2.
puttalikÄ• 1 -- `puppet' see *PUTRALA -- .
puttalikÄ• -- 2 `fly' see *PUTTA -- 2.
puttikÄ• -- 1 `puppet' see *PUTRALA -- .
puttikÄ• -- 2 `white ant' see *PUTTA -- 2.

putrÃ¡ 8265 putrÃ¡1 m. `son' RV.
Pa.Pk.putta -- m. `son', AÅ›.shah. man. gir. putra, kÄ• l. dh. puta, Dhp. NiDoc. putra, Gy. pal. pÃ³trÄƒ, pers. putur, Kt. pÄ-Ì„t&hacekr;, Wg. pÅ«tr, Dm. putr, Tir. pvÌ• tÉ™r, PaÅ¡.lauá¹›. pÅ«tr, dar. pul, ar. putriem `my son' (< *putrÄ“ mÄ“), Shum. pul, Woá¹-. puá¹› (puá¹›É™ or puá¸·É™ NTS xvi 130: with Woá¹- 120 < putrÃ¡ -- rather than < Pk. puá¸• (á¸•)a -- `son' which is prob. conn. with words for `lump' see *PÄ“á¸• A --), Gaw. pÅ«l, Kal.rumb. pÅ«tr, Bshk. pul, Tor. Mai.ky. pÅ«cÌ£, Sv. pul, Phal. putr, Sh.gil. pÅ-cÌ£ m. (pl. dÄ• riÌ¯ < DÄ• RAKA --), koh. gur. pucÌ£h (pl. pÄ“ < Pá¹“TA -- 1? -- â†’ á¸Œ. pÅ«cÌ£, pl. pe_), dr. puá¹£, pales. jij. pucÌ£, K. poÌ†Ì£thar, dat. poÌ†tras m., á¸• oá¸• . puttur, S. puá¹-ru m.; L. puttur, pl. Ëštar m. `son, bridegroom', khet. putrÌ¥ `son', P. putt m., bhaá¹-. puttar, WPah.cur. puttar, Ku. pÅ«t, N. put, A. puta, B. put (nÄ• ti -- puti `sons and grandsons'), Or. puta, Bhoj. pÅ«t, Aw.lakh. pÅ«tu, H. pÅ«t m., G. putra, pÅ«t m., M. pÅ«t m., Ko. pÅ«tu, OSi. puta, Si. put -- , pit -- (< nom. sg. *puttÄ“), Md. futu.
putrakÃ¡ -- 1, *putratara -- , *putrala -- , putrÄ«ËŠ -- , paÃºtra -- ; *putrayÄ• trÄ• -- , putravadhÅ« -- ; apÃºtra -- , niá¹£putra -- , saputra -- ; *uttamaputra -- , Ä“kaputraka -- , *Ä“kkalaputra -- , kulaputra -- , jyÄ“á¹£á¹-haputra -- , *duhitÄ• putraka -- , dÄ“vaputra -- , *dÄ“varaputra -- , *nÄ• nÄ• ndrÌ¥putra -- , niÅ›Ä• daputra -- , *pituá¸¥á¹£vasrÌ¥putra -- , *pitriyaputra -- , *phupphÄ• putra -- , bÄ• laputÅ•a -- , *bhaginÄ«putra -- , bhrÄ• trÌ¥putra -- , *mÄ• tuá¸¥á¹£vasrÌ¥kÄ• putra -- , *mÄ• maputra -- ,

*yÄ• trÌ¥putra -- , rÄ• japutrÃ¡ -- , *vÄ• á¹‡ijaputra -- , sapatnÄ«putra -- ,
*syÄ• laputra -- , *svajanaputra -- , svasrÌ¥putra -- .
putra -- 2 `insect' see *PUTTA -- 2.
Addenda: putrÃ¡ -- 1: S.kcch. puttar m. `son'; WPah.kc. puttÉ™r (voc.)
`son!' (â†• P. Him.I 119); Garh. pÅ«t; Md. (old) fut(u) `son, daughter'.

putrakÃ¡ 8266 putrakÃ¡1 m. `little son' RV. [PUTRÃ¡ -- 1]
Pa. puttaka -- `little son' m.; Pk. puttaya -- m. `son'; Ku. puto m. `little
son, small fruit'; Or. putÄ• `son, term of address from elder to much
younger person'; Bi. dhiyÄ• putÄ• `sons and daughters'.
putraka -- 2 `grasshopper' see *PUTTA -- 2.

putratara 8267 *putratara `like a son'. [PUTRÃ¡ -- 1]
Or. puturÄ• `brother's son'; -- X PÃ-TRIYA -- : L. pitrer(Ä•), (Ju.) patrer
m. `father's brother's son'.
Addenda: *putratara -- see PÃ-TRIYA -- Add2.

putrayÄ• trÄ• 8268 *putrayÄ• trÄ• `bridegroom's procession'. [Cf. varayÄ• trÄ•
-- . -- putrÃ¡ -- 1, yÄ• trÄ• --]
L. putrÄ“te m.pl. `the bridegroom's people at a wedding'.

putrala 8269 *putrala `puppet, pupil of eye'. [Cf. putrÄ« f. `puppet' lex.,
putraka -- m., ËšrikÄ• -- f. KathÄ• s., puttikÄ• -- 1 f. BhP., puttala -- 1
m., ËšlikÄ• -- f. Cat. -- Central forms with -- tt -- â†’ K. S. P. --
Semant. cf. meanings `girl, pupil of eye' in kanÄ«ËŠnakÄ• -- f. AV. and
WPah.bhal. koi f. `id.' -- PUTRÃ¡ -- 1]
Pk. puttalÄ« -- , ËšliyÄ• -- f., Ëšlaya -- m. `doll'; K. poÌ†tulu m.
`statue', poÌ†tÃ¼jÃ¼ f. `doll', S. putilÄ« f., P. putlÄ• m., ËšlÄ« f.; Ku.
putalo m. `effigy made of kuÅ›a grass, photograph, a kind of eye disease',
putalÄ« f. `doll'; N. putalo `old clothes of a man buried to bring back
their owner', putali `doll'; A. putalÄ• `image', putalÄ« `doll, pupil of
eye'; B. putul, putlo `image', putli `doll, pupil of eye'; Or. putuá¸·Ä• ,
pitËš, putuá¸·i, pitËš `doll, pupil of eye', puttaá¸·i `doll'; Bi. putlÄ• ,
ËšlÄ« `doll'; OMth. putari `doll, pupil of eye'; Mth. putrÄ• `doll'; OAw.
putarÄ« f. `wooden image'; H. pÅ«Ë˜tlÄ• m., ËšlÄ« f. `doll'; G. putá¸·uÌƒ n.
`small image', Ëšá¸·Ä« f. `doll, pupil of eye'; M. putá¸·Ä• m., Ëšá¸·Ä« f.
`doll', Si. petÃ¤lla.
Addenda: *putrala -- : OMarw. pÅ«taá¸·Ä« `image (in a temple)'.

putravadhÅ« 8270 putravadhÅ« f. `son's wife'. [putrÃ¡ -- 1, vadhÅ«ËŠ --]
L. patrá¹“h, partá¹“h f. `son's wife', P. partoh f., Mth. putahu, Bhoj.
patoh, patohu, Aw.lakh. patoÌ„h, H. patoh(Å«) f.

putrÄ«ËŠ 8271 putrÄ«ËŠ f. `daughter' MBh., putrikÄ• -- f. Mn. [PUTRÃ¡ -- 1]
Pa. puttÄ« -- f. `daughter', Pk. puttÄ« -- , ËštiÄ• -- f., P. puttarÄ« f.,
Ku. puti f., M. potÄ« f.
DÄ“VAPUTRÄ« -- , *VÄ• TAPUTRÄ« -- .

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8272 pudgala -- , puá¹…gala -- m. `body, soul, person' lex., `material
object' Åšaá¹…k. [Cf. pÅ«ËŠga -- 1, puá¹…ga --]
Pa. puggala -- m. `person, soul'; Pk. puggala -- , pogËš, poggara -- m.n.
`something having form'; OSi. pugul, Si. punÌ†gulÄ•  `person, soul'.
*PAUDGALA -- .

8273 pÃºnar `back, again, moreover, however' RV.
Pa. punaÌ„Ì†, ËšnoÌ„ (before vowels punar -- , Ëšam -- , Ëšad --) `again,
but', pana `but' (with a < u in unstressed conjunction EWA ii 305 with
lit.); AÅ›.shah. man. gir. puna, kÄ• l. punaÌ„Ì†, shah. man. dh. jau. pana
`however'; Dhp. puá¹‡u, muá¹‡o, maá¹‡o, maá¹‡a `again' Brough Dhp 109,
NiDoc. punu, Ëšna; Pk. puá¹‡oÌ„, Ëšá¹‡u, Ëšá¹‡aÌ„Ì†, uá¹‡oÌ„, uá¹‡aÌ„Ì†,
`again, moreover'; S. paá¹‡a `also, but, nevertheless'; WPah. cur. paá¹‡
`but'; A. punu `on the other hand', punu punu `repeatedly'; Or. puá¹‡a
`again'; Mth. pun, Ëšnu `again, nevertheless'; H. pun `again'; OG.
puá¹‡aÌ„Ì† `but'; G. M. paá¹‡ `also, but'; Si. puna, pana `again'. -- X
*PHIRATI: Or. phiá¹‡, (Cuttack) pheá¹‡ `again'; Bhoj. Ä• phinu `and' (Ä• -- <
APARAM); H. phun `again'.

PUNAR API, *PUNARá¹‡Ä“TRA -- , PUNARDHÄ“NU -- ; KAá¸¥ PUNAR.
Addenda: pÃºnar: OMarw. piá¹‡i `but'.
â€ PÃºNARVASU -- .

8274 punar api `even again'. [PÃºNAR, Ã¡PI]
Pa. punappi, punapi, Pk. puá¹‡avi, puá¹‡Ä• i(á¹•), uá¹‡Ä• i; S. puá¹‡i, piá¹‡i `also'; N. paá¹‡i `also, although'; Mth. H. puni `again'; OMarw. paá¹‡Ä-Ì„ `but'; OG. puá¹‡i `but', paá¹‡i `even'.

punará¹‡Ä“tra 8275 *punará¹‡Ä“tra `second marriage'. [Cf. punarvivÄ• ha<-> m. SÄ• y. -- PÃºNAR, NÄ“TRÃ¡ -- 1]
K. poÌ†nÄ“thar, dat. Ëštaras m. `second or later marriage of a man)', poÌ†nÄ“turu `married for a second time (of a man)'.

punardhÄ“nu 8276 punardhÄ“nu f. `a cow that again gives milk' LÄ• á¹-y. [PÃºNAR, DHÄ“NÃº --]
L. puá¹›dhÄ“n f. `a cow soon after calving again', mult. purdhÄ«n, pudhrÄ“n f.

8276a â€ pÃºnarvasu -- m. `5th or 7th lunar mansion' RV. [PÃºNAR, VÃ¡SU --]
Pk. puá¹‡avvasu -- m. `a partic. asterism'; Md. funoÌ„s `7th lunar mansion'.

8277 punÄ• ËŠti `purifies' RV. [âˆšPÅ«]
Pa. punÄ• ti `cleans, sifts'; AÅ›.kÄ• I. punÄ• ti `purifies'; Pk. puá¹‡aÃ¯ (pass. puá¹‡ijjaÃ¯) `cleans, winnows'; L. puá¹‡aá¹‡ `to strain, abuse', awÄ• á¹‡. puá¹‡uá¹‡ `to sift'; P. puá¹‡nÄ• `to strain, darn, abuse'; WPah.bhal. pÅ«á¹‡nÅ« `to strain through cloth', jaun. pÅ«á¹‡noÌ„Ìƒ `to winnow'; G. pÅ«Ë˜á¹‡vuÌƒ `to harass, pain'; -- Kho. phunik `to winnow, throw up' with ph -- from phuik s.v. PHÅ«T.
puppuá¹-a -- , pupphula -- , pupphusa -- see PHUPPHUSA -- .
Addenda: punÄ• ËŠti: WPah.ká¹-g. (kc.) pvá¹‡nÃµ `to winnow'; Garh. puá¹‡nu `to clean'.

pÃºra 8278 pÃºra n. `fortress, town, gynaeceum' MBh., `the city of PÄ• á¹-aliputra' lex. [pÃºr -- f. `stronghold' RV., purÄ« -- f. `fort, city' T&capamacr;r.]
Pa. Pk. pura -- n. `fortress, town' (Pk. purÄ« -- , purÄ• -- f. < pÃºr --);
K. pÅ«ru m. `hamlet, quarter of a town'; P. purÄ• m. `section of a city';

Ku. puro `storey of a house'; B. Pur `the city of Patna'; H. purÄ• m. `large village, town, ward'; G. paruÌƒ n. `suburb'; M. purÄ• m. `ward of a town'; Si. pura `large village, town' (puraya, purÄ“ â†• Sk.).
PAURA -- ; UPAPURA -- ; ANTAá¸¥PURA -- , RÄ• JAPURA -- , Å›RÌ¥á¹…GAVÄ“RAPURA -- .

8279 purÃ¡ Ä“ti `goes before' RV. [purÃ¡ti `precedes, leads' DhÄ• tup. from MIA. *purÄ“i, *puraÃ¯. (J. C. W.). -- PURÃ¡S, á¸—TI]
S. puraá¹‡u `to go before, advance'; Si. puranavÄ•  `to start, begin'; -- N. puryÄ• unu `to lead, bring right up to' (caus. of *purinu `to be led').
Addenda: purÃ¡ Ä“ti: Md. furanÄ« `sets forth'.

puraá¸¥stha 8280 puraá¸¥stha `standing before the eyes, present' MÄ• latÄ«m. [PURÃ¡S, STHA --]
NiDoc. puraá¹-ha, puraá¹-hida `in the presence of'; Pk. purattha -- `being in front'; K. b(r)oÌ„Ìƒá¹-h adv. `in front'; Si. puraá¹-u, Ëšatu adv. `in front', peraá¹-u, Ëšatu `standing in front' (or < PURÃ¡STÄ• T); -- Pk. puratthima -- `being in front'; K. bruÌ„Ìƒá¹-hyumu `belonging to former or future time'. -- For K. see also *DVÄ• RAKOÌ„á¹£á¹-HAKA -- .
purÃ¡ti see PURÃ¡ Ä“TI.

8281 purÃ¡s `in front, before', purÄ• ËŠ `formerly' RV., puratas Kaá¹-hUp.
Pa. purÄ“ `in front, formerly', purÄ•  `before'; AÅ›.shah. man. pura, kÄ• l. pule `formerly'; Pk. puroÌ„, ËšrÄ“, Ëšraá¹•  , ËšrÄ• , ËšraoÌ„ `in front', PaÅ¡.lauá¹›. purunÄ• , gul. purana (+?), K. bruÌƒh; L.awÄ• á¹‡. pure `in the north'; OSi. pere `formerly', pura `in front of, near' (< purÄ• ËŠ GS 31), Si. pera adv. `in front, easterly', prep. `in front of, near', adj. `former'.
PURÃ¡STÄ• T, PURÄ• á¹‡Ã¡ -- , PURÄ• TANA -- , *PURIMA -- , *PURYA -- ; PURÃ¡ Ä“TI, PURAá¸¥STHA -- , PUROÌ„GAMANA -- , PUROÌ„VÄ• TÃ¡ -- , PURá¹“HITA -- .

8282 purÃ¡stÄ• t `in or from in front' RV. [PURÃ¡S]
Pa. puratthaá¹• , Ëšthatoi„ `in front', Pk. puratthaÌ„Ì†, Ëšthaoi„; Or. (Sambhalpur) purthi `in front, near, to'; Si. puratu adv. `in front', peratu `standing in front' (or < PURAá¸¥STHA --).

purÄ• á¹‡Ã¡ 8283 purÄ• á¹‡Ã¡ `ancient' RV. [PURÃ¡S]
Pa. Pk. purÄ• á¹‡a -- `old, worn out', Dhp. puraá¹‡a, NiDoc. puranaǵa,

Gy. eur. purano, as. pÃ¼nÃ¡ri, á¸Œ. prÄ• na, Dm. pur&acircacute;na, PaÅ¡.ar. purÄ• ËŠno, Kho. parÃ¡nu, Bshk. pÅ«rÉ™n, f. Ëšren; Tor. Puran -- gÄ• m a place -- name (`Old Village') Grierson Tor 172; Phal. purá¹“á¹‡o `old, ancient', Sh.gil. pÅ-roÌ„ná¹·, gur. proÌ„á¹‡á¹·, koh. poÌ„á¹‡á¹·, K. prÃ´nu, S. purÄ• á¹‡o; L. purÄ• á¹‡ f. `old branch of a river', purÄ• á¹‡Ä• `ancient', P.ludh. purÄ• nÄ• ; Ku. purÄ• á¹‡o `old and worn out', gng. purÃ£Ì„&rtodtilde;; N. purÄ• nu `ancient', A. purÄ• n, puraÌ„Ì†ni, B. purÄ• naÌ„Ì†, Or. purÄ• á¹‡a, puruá¹‡Ä• , Bhoj. purÄ• n, H. purÄ• nÄ• , G. purÄ• á¹‡uÌƒ, M. purÄ• á¹‡Ä• , Si. paraá¹‡a, pÃ¤raá¹‡i.
PAURÄ• á¹‡A -- ; *PURÄ• á¹‡AKÄ• á¹£á¹-HA -- .
Addenda: purÄ• á¹‡Ã¡ -- : WPah.kc. puraá¹‡o `old (of things and plants, e.g. trees)', ká¹-g. pÉ™raá¹‡É”, J. prÄ• á¹‡Ä• .

purÄ• á¹‡akÄ• á¹£á¹-ha 8284 *purÄ• á¹‡akÄ• á¹£á¹-ha `old wood'. [PURÄ• á¹‡Ã¡ -- , KÄ• á¹£á¹-HÃ¡ --]
Ku. purá¹‡iyÃ£Ì„á¹-h `fuel cut and dried some years ago'.

purÄ• tana 8285 purÄ• tana `ancient' MBh. [PURÃ¡S]
Pa. purÄ• tana -- , Pk. purÄ• aá¹‡a -- . -- In NIA. it would collide with purÄ• á¹‡Ã¡ -- except in Gy. and Kho.: but prob. all NIA. forms, like those of Gy. and Kho., are < PURÄ• á¹‡Ã¡ -- .

purima 8286 *purima `earlier'. [~ purÄ• ËŠ as paÅ›cima -- ~ paÅ›cÄ• ËŠ. <-> PURÃ¡S]
Pa. purima -- , Ëšaka -- `early, being in front', Pk. purima -- ; Si. pirimi `male', pirimiyÄ• `man, boy'; Md. firimÄ«ha `married man' (lit. `going in front' ~ Pa. dutiyikÄ• -- f. `wife' SigGr ii 448).

pÃºrÄ«á¹£a 8287 pÃºrÄ«á¹£a n. `fullness (?)' RV. (cf. purÄ«á¹£Ã-n -- , purÄ«á¹£yÃ <-> `having or giving fullness' RV.), `(rubble as a) filling' TS., `suppletion' ÅšÄ• á¹…khBr., `ordure' ÅšBr. (cf. ending of kÃ¡rÄ«á¹£a -- 1). [âˆšp&rcirclemacr;]
Pk. purÄ«sa -- m.n. `dung'; Ku. paraso m. `manure'; H. puras m. `dust, manure'.
Addenda: pÃºrÄ«á¹£a -- : â€ GOÌ„PURÄ«á¹£A -- .

purÃº 8288 purÃº `much, many' RV., puruha -- , Ëšhu -- lex. [âˆšP&RCIRCLEMACR;]

Pk. puru -- `much'; -- B. puru `thick, coarse, consistent'?
PRÄ• YAS.

8289 pÃºruá¹£a -- , pÅ«ËŠruá¹£a -- m. `man, male' RV.
Pa. purisa -- m. `man, servant', Ëšaka -- m. `little man'; AÅ›.top. &c.
pulisa -- `servant, agent'; Dhp. puruá¹£a `man'; Pk. purusa -- , purisa --
m. `man, servant'; Kal.rumb. pÅ«ËŠruá¹£ `man, male', (Leitner) "purush"
`bridegroom'; S. purihu m. `measure of a man's height'; N. pursÄ• `fathom';
Bi. pÅ«ris `a man's height'; H. purus m. `man, a man's stature', pursÄ• `of
a man's height'; -- Si. puris

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`man' (EGS 112) â†• Pa. -- X MÃ¡NUá¹£A -- , MANUá¹£YÃ -- , MÄ• ËŠNUá¹£A --
qq.v. -- See Add.
PAURUá¹£Ã¡ -- .

purolì„gamana 8290 purolì„gamana n. `going before' W. [Cf. Sk. Pk. purolì„gama
-- `leading' MBh. -- PURÃ¡S, GÃ¡MANA --]
Si. peramunÄ“ `going to meet a visitor, van of an army'.

8291 purolì„á¸• Ä• ËŠÅ› -- , Ëšá¸·Ä• Å› -- (nom. sg. Ëšá¸·Ä• á¸¥) RV.,
Ëšá¸• Ä• Å›Ã¡ -- m. AV. `mass of ground rice rounded into a kind of cake and
offered as an oblation in fire'.
Or. puroá¹›Ä• `roll of bread made of barley flour'? <-> more prob. <
*PÅ«RAPUá¹-A -- .

purolì„vÄ• tÃ¡ 8292 purolì„vÄ• tÃ¡ m. `east wind' TS. [PURÃ¡S, VÄ• ËŠTA --]
Pk. purÄ“vÄ• ya -- m. `east wind', L. purÄ• m., P. parvÄ• Ä« f., purÄ• m., Bi.
H. purwÄ• , ËšwaiyÄ• m. (or <*PÅ«RUVAVÄ• TA --).

purá¹“hita 8293 purá¹“hita m. `family priest' RV. [PURÃ¡S, HITÃ¡ --]
Pa. puroÌ„hita -- m., Pk. puroÌ„hia -- m.; Si. peraviyÄ• , perevËš `royal
councillor'.

purya 8294 *purya `being in front'. [PURÃ¡S]
WPah.khaÅ›. pujÌˆjÌˆÄ• vÄ• lÄ• `first'.
pula -- see *Ä• PULA -- .
pulaka -- see *POÌ„KKA -- 2.

8294a â€ pula -- 1 `shoe' BHSk. [Cf. PÅ«LA -- `shoe' ac. to H. W. Bailey
JRAS 1935, 20: lw. in Sogd. pwd'y `shoe']
K. pul m. `straw (of rice etc., cf. PALA -- 2), pl. `straw shoes'.

pulÄ• ka 8295 pulÄ• ka1 m.n. `lump of boiled rice' lex. (pulÄ• koÌ„daka<-> n.
`rice -- water' SuÅ›r.). [Identity with PULÄ• KA -- 2, though possible, is
doubtful. PMW 143 connects with words for `lump' s.v. *PÄ“á¸• A --]
L. pulÄ• m. `dish of rice and meat'; H. pulÄ• u, palÄ• u m. `dish of rice
boiled in soup with meat and spices' (â†’ Pers. pilÄ• v); -- G. pulÄ• v,
palÄ• v m. â†• H. or Pers.
pulÄ• ka -- 2 `shrivelled or bad grain' see *PÅ«LIYA -- .

pÃºlina 8296 pÃºlina n. `sand bank, islet' MBh.
Pa. puá¸·ina -- , pulina -- n. `sandy bank, grain of sand'; Pk. puliá¹‡a --
n. `shore'; A. pulin `sandy beach, islet in river'; M. puá¸·aá¹‡ n. `sandy
bank, plain'; Ko. puá¸·aá¹‡ f. `sand'.

pulindÃ¡ 8297 pulindÃ¡ m.pl. `name of a barbarous tribe' AitBr.
Pk. puliá¹• da -- m.; Si. pulinÌ†dÄ• (st. pulinÌ†du --) `a barbarian, a
VÃ¤ddÄ• '. -- X MLÄ“CCHÃ¡ -- q.v.

puÅ›Å›Ä« 8298 *puÅ›Å›Ä« `cat'. [Onom., cf. Psht. piÅ¡oÌ„, Pers. puÅ¡ek, Eng.
puss]
Ash. pisÃ£ËŠs, Wg. pisÃ¡Ìƒ Ì„, Kt. pÅ¡Ã¤s f., Pr. pÅ¡igÄ«, Dm. puÌ„Ìƒ Å¡i,
PaÅ¡.ar. pisÃ£Ì„so, kuá¹›. pisÅ• ËœËŠsoÌ„, lagh. piÅ¡Å«ËŠndak (-- á¹‡á¸• --
? <-> X uá¹‡á¸• ar s.v. UNDURA -- IIFL iii 3, 148), Gaw.
pÅ¡&atildemacrdotdot;Å¡Ä«, Kho. puÅ¡Ä«, Bshk. piÅ¡Ä«ËŠr, Tor. pÄ«Å¡, Kand.
pÃºÅ¡i, Sv, piÅ¡i, Phal. pÃºÅ¡Ä«, Sh.pales. pÃºÅ¡o, (Lor.) bÅ«Å¡i f., S.

phÅ«sÄ«, phÅ«snÄ« f., Or. pusi; H. pus pus `affectionate call for a cat'. --
X MÅ«á¹£A -- 1 q.v.
PUá¹¢ `nourish': PUá¹£á¹-Ã¡ -- , PÃºá¹£á¹-I -- , PÃºá¹£YATI, Pá¹“á¹£A -- ,
POÌ„á¹£Aá¹‡A -- , POÌ„á¹£Ã¡YATI, POÌ„á¹£ITA -- , *POÌ„á¹£IYA -- , Pá¹“á¹£YA
-- ; *ATIPUá¹£á¹-A -- , *PRAPUá¹£á¹-A -- , PRÃ¡PUá¹£YATI, *VIPUá¹£á¹-A -- ;
-- PUá¹£KARA -- , PUá¹£KALÃ¡ -- , PÃºá¹£PA -- , PÃºá¹£YA -- 1?

8298a pÃºá¹£kara -- n. `blue lotus' AV. [âˆšPUá¹£?]
Pk. pukkhara -- n. `lotus' -- See PAUá¹£KARA -- .

puá¹£kalÃ¡ 8299 puá¹£kalÃ¡ `rich, best' AV., `abundant' MBh. [âˆšPUá¹£?]
Pk. pukkala -- `abundant'; -- N. pukkhal, Ëšli `sincere, frank'?

puá¹£á¹-Ã¡ 8300 puá¹£á¹-Ã¡ `nourished, big' Mn., n. `growth, property' RV.
[âˆšPUá¹£]
Pa. Pk. puá¹-á¹-ha -- `nourished'; PaÅ¡.al. pÅ«á¹£á¹-Ä• `stout', lauá¹›.
puá¹-hÄ«ËŠ aá¹…guá¹›Ä«ËŠ `thumb'; K. poá¹-hu, f. pÃ¼á¹-hÃ¼ `plump'; P.
puá¹-á¹-hÄ• `fat'; Si. puá¹-u `nourishment'.
*KATPUá¹£á¹-A -- , PARAPUá¹£á¹-A -- .

puá¹£á¹-Ã- 8301 puá¹£á¹-Ã- (pÃºá¹£á¹-i -- AV.) f. `fatness, prosperity' RV.
[âˆšPUá¹£]
Pk. puá¹-á¹-hi -- f. `nourishment'; P. puá¹-á¹-h bannhá¹‡Ä« `to grow fat'.

puá¹£á¹-ikÄ• 8302 puá¹£á¹-ikÄ• f. `oyster' lex.
B. puÌƒá¹-hi `species of small fish'?

pÃºá¹£pa 8303 pÃºá¹£pa n. `flower' AV. 2. *puá¹£pya -- . [âˆšPUá¹£?]
1. Pa. puppha -- n. `flower, menses', Ëšaka -- n. `flood (esp. menstrual)';
Pk. puppha -- n. `flower', Dhp. NiDoc. puá¹£pa, Ash. pÉ™sÃºp, PaÅ¡.al.
pÅ«á¹£pa, OAw. puhupa m., H. puph, phÅ«p, pÅ«Ë˜hup m., Si. pup.
2. Pr. (w)iÅ¡pÄ«k NTS xv 277.
PUá¹£PITÃ¡ -- , PUá¹£PYÃ¡TI; Å›ATAPUá¹£PA -- , *Å›ATAá¹• PUá¹£PA -- .
puá¹£pasa -- see PHUPPHUSA -- .
Addenda: pÃºá¹£pa -- (cf. pÃºá¹£pavat -- , apuá¹£pÃ¡ -- , puá¹£pÃ-n -- RV.).

puá¹£pitÃ¡ 8304 puá¹£pitÃ¡ `flowering' MBh. [PÃºá¹£PA --]
Pa. pupphita -- `flowering', Pk. pupphia -- ; Or.phup(h)i `mildew'; Si. pipi

`blown (of flowers)'.
*puá¹£pya -- `flower' see PÃºá¹£PA -- .

8305 puá¹£pyÃ¡ti `flowers' MBh. [PÃºá¹£PA --]
Pa. pupphati `flowers', Si. pipenavÄ• .
Addenda: puá¹£pyÃ¡ti: Md. fufenÄ« `is puffed up'?

pÃºá¹£ya 8306 pÃºá¹£ya1 n. `vigour' RV., puá¹£yÄ• ËŠ -- f. `a kind of plant' AV. [âˆšPUá¹£?]
Pa. pussa -- `flower' (in pussa -- tÄ“la -- ), Pk. pÅ«sa -- (in nom. prop. paá¹• capÅ«sa -- = paÃ±capuá¹£pa -- ), Wg. pÅ«Å¡, pÅ«Ì¤Å¡, Kt. piÅ¡, Dm. puÅ¡, PaÅ¡.kuá¹›. ar. puÅ¡Ã©k, Woá¹-. puÅ¡; Kho. (Lor.) puÅ¡i `catkins of walnut trees (?)'; Tor. paÅ¡Å« m. `flower', Phal. piÅ¡Ä«ËŠk, pÅ¡Ä«k; Sh.gur. puÅ¡Å- m. `flower', gil. pÅ-Å¡i f. `scab of inoculation, pimple, boil'; K. poÌ„Å› m. `flower'; S. pusÄ« f. `flower of Capparis aphylla', L. pussÄ« f.; B. pusÄ• `a partic. plant'; Or. pusÄ• `Aconitum napellus'; Si. pus `mildew'.
-- With á¹£á¹£ < á¹£y (as in Dhp. fut. -- iá¹£ati Brough Dhp 104 rather than < *puá¹£man -- assumed by H. Smith MSL xxiii 271 as earlier form of PÃºá¹£PA --): Dhp. puá¹£a -- , Gaw. puá¹£a NOGaw 12, Kal.rumb. puá¹£Ã-k. -- With ph -- (from PHULLA -- ?): Pa. phussita -- `flowering'; and more doubtfully (see *PHUSSA -- ) Ku. phÅ«s `husk of grain, chaff, grass', phusi `dirt on penis'; Bi. H. phÅ«s m. `dry grass' (â†’ P. K. phÅ«s m.); G. phÅ«s n. `grass'; M. phus -- kaá¹- n. `bits of chaff and grass'. -- See Add.
PUá¹£YARATHA -- ; *AVAPUá¹£YA -- ; *KARá¹‡APUá¹£YA -- .
Addenda: puá¹£yÃ -- 2: Md. fus `8th asterism'; Garh. pÅ«s `name of a month'.

puá¹£yÃ 8307 puá¹£yÃ 2 m. `the 6th or 8th asterism' AV., `the month December -- January' VP.
Pk. pussa -- , pÅ«sa -- m. `the asterism'; Ku. pÅ«s `the month', N. pus, A. puh, Or. pusa, Bi. Bhoj. Aw.lakh. H. M. pÅ«s m.; Si. pusa -- nÃ¤kata `the 8th asterism'; -- Pa. phussa -- m. `the asterism, the month' (cf. initial aspiration in PÃºá¹£YA -- 1).
PAUá¹£A -- .

8308 pÃºá¹£yati `thrives' RV. [âˆšPUá¹£]
AÅ›. pusitaviye `to be fed' (Woolner Glos 114 wrongly < poÌ„á¹£itavya --);
Pk. pÅ«saÃ¯ `flourishes'; K. poÌ„Å›un (pp. pÅ«Å›u) `to prevail, be completed

successfully, be sufficient'.

puá¹£yaratha 8309 puá¹£yaratha m. `a carriage for pleasure' ÅšiÅ›. [Cf. puá¹£paratha -- m. R. -- pÃºá¹£ya -- 1, rÃ¡tha --]
Pa. pussaratha -- , phuËš m.; Si. pusriya `a kind of cart', puyariya `chariot used on festive occasions'.
PUS `diminish, lose': *pusati, *pusta -- 1, poÌ„sÃ¡yati1; *utpusati; -- *phuss -- 1?

8310 *pusati `leaves, is left'. 2. Pp. *pusta -- 1 whence pustayati `*makes disappear, diminishes' (`disrespects' DhÄ• tup.). [poÌ„sayati1 `decreases' Apte (cf. IE. *paus<-> IEW 790). But poÌ„sÃ¡yati2 `emits' DhÄ• tup. (to which

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NTS xiii 232 refers these words) is MIA. < *proÌ„á¹£ayati (: PRUá¹£YATI1 `sprinkles'), Pa. poÌ„situá¹• `to sprinkle' (cf. Pk. poÌ„sa -- m. `anus, penis', poÌ„saá¹‡a -- n. `anus' < *proÌ„á¹£a -- , proÌ„á¹£aá¹‡a --). -- For forms of Dm. Gaw. Phal. cf. also *phuss -- 1. -- âˆšpus]
1. Ash. pÉ™s -- (pret. pusÃ³u) `to lose', Wg. pus -- , pÃ¼sÄ• -- ; Pr. ps -- (pÄ‹ -- ?) `to leave behind, lose (?)'; PaÅ¡. pÉ™s -- `to hide'; Woá¹-. pusÄ• ËŠ -- `to lose', Gaw. phusa -- ; Phal. phus<-> `to make disappear'.
2. Ash. pus `lost', Wg. pÃ¼s, Kt. pyÃ¼s, pÄ«s; PaÅ¡.kuá¹›. pus `disappeared, hidden'; Dm. Gaw. phus `lost'.
*pusta -- 1 `lost' see prec.
pusta -- 2 n. `working in clay' see POÌ„TA -- 2.
pustaka -- see *POÌ„STAKA -- .

pusphura 8311 *pusphura `flashing'. [Cf. apusphurat, pusphuriá¹£ati, poÌ„sphuryatÄ“ Gr. -- âˆšSPHUR]

Si. pupura `spark' or < *PRASPHURA -- .
PÅª `purify': pÃ¡vana -- 1, *pavala -- , pavÄ• ËŠ -- , pavÃ-tra -- , pÄ• vana -- , punÄ• ËŠti, pÅ« -- , pÅ«tÃ¡ -- 1, poÌ„trÃ¡ -- 1; utpunÄ• ti, utpÅ«yatÄ“, *niá¹£pÄ• va -- , nÃ-á¹£punÄ• ti, *paripavati, paripavana -- , pÃ¡ripunÄ• ti, pÃ¡ripÅ«ta -- , prapavaá¹‡a -- ; <-> pavana -- 2?
pÅ« -- `cleaning' in cmpds. [âˆšPÅ«]
KHALAPÅ«ËŠ -- .

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pÅ«ni 8327 *pÅ«ni `pus'. [Cf. PÅ«ËŠTI -- and pÅ«yana -- n. `pus' lex. -- âˆšPÅ«Y]
L. pÅ«n f. `pus' (n?).
pÅ«pa -- see APÅ«PÃ¡ -- .
*PAKVAPÅ«PAá¸• A -- .
pÅ«palÄ• -- see APÅ«PÃ¡ -- .
PÅªY `stink': PÅ«ËŠTI -- , PÅ«TIKA -- , *PÅ«NI -- , PÅ«ËŠYA -- , PÅ«YANA -- , *PAUTYA -- ; *PARIPÅ«YA -- , *PRAPÅ«YA -- .

pÅ«ËŠya 8328 pÅ«ËŠya m.n. `pus' ÅšBr. [âˆšPÅ«Y]
Pa. pÅ«ya -- m. `pus', Pk. pÅ«a -- n., L. puÌ„Ìƒ f., M. pÅ« m.; <-> < MIA. *puyya -- : A. puÌ„Ìƒz, B. puÌƒj, Or. pÅ«ja (whence pÅ«jiÄ• `full of purulent wounds', pÅ«jÄ• ibÄ• `to suppurate'); -- Pa. pubba m. `pus' < *puvva -- < *pÅ«va -- < pÅ«a -- (phonet. cf. Pk. puvvaÃ¯ < pÅ«yÃ¡tÄ“) rather than < orig. *pÅ«va -- as in Lith. pÅ«vÃ¹ `I rot'.
pÅ«yana -- see *PÅ«NI -- .
Addenda: pÅ«ËŠya -- : A. also pÅ«z `pus' AFD 187.

8329 *pÅ«r -- , or *pavara -- `fire'. [Cf. PAVÃ- -- `fire', pavana -- 3 n. `potter's kiln', pÄ• vana -- m. `fire' lex., pÄ• vakÃ¡ -- (metr. pavÄ• kÃ¡ --) `bright', m. `Agni' RV. -- Gk. pu=r, &c.]
Wg. puÅ™, pur&uacutedotdot;i `embers' NTS xviii 289 with (?); PaÅ¡. lauá¹›.
pÅ«r `big fire, bonfire', ar. puer, dar. poÌ„r (IIFL iii 3, 146 < *paura -- or *pÄ• vara -- ); Shum. poÌ„r `burning embers'.

pÅ«ra 8330 pÅ«ra1 `filling' BhP., m. `flood' SuÅ›r., pÅ«raka -- `filling'
MBh., m. `flood' BhP. [âˆšP&RCIRCLEMACR;]
Pa. pÅ«ra -- `full', pÅ«raka -- `filling'; Pk. pÅ«ra -- m. `flood', pÅ«raya
-- `filling'; Gy. arm. por `full'; Wg. purá¹“ `finished'; PaÅ¡.lauá¹›. dar.
purÄ• ËŠ `full, passed'; Shum. pura `full', Gaw. pÅ«r, Kal.rumb. pÅ«ri; Sh.
pÅ«rá¹· `complete, correct, all'; K. pÅ«ru `full, complete', pog. pÅ«ra
`fully'; S. pÅ«ru m. `load of people in a ferry, the filling of a pit',
pÅ«ro `full'; L. pÅ«rÄ• `full'; P. pÅ«r m. `fullness, boatload', pÅ«rÄ•
`full'; Ku. pÅ«r, puro `full, perfect'; N. puro `complete', purÄ• pur
`fully'; A. pÅ«r, pÅ«rÄ• `full'; B. pÅ«Ë˜r `flow, stream', pÅ«ra, purÄ• ,
porÄ• `full'; Or. purÄ• `full', sb. `filling of a sandwich'; H. pÅ«rÄ•
`full', OMarw. puraÃ¼; G. pÅ«Ë˜r n. `flood', pÅ«ruÌƒ `full', M. purÄ• , Ko.
pÅ«rÄ• ; Si. pura `fortnight of the waxing moon', purÄ• `full'.
*PÅ«RIá¹£á¹-HA -- ; SAá¹• PÅ«RAKA -- ; *GANDHAPÅ«RIKÄ• -- , *MADHYAPÅ«RA -- .
Addenda: pÅ«ra -- 1: S.kcch. pÅ«ro keá¹‡Å« `to finish'; WPah.ká¹-g. (kc.)
purÉ” `full, complete'.
â€ *APÅ«RAKA -- .

pÅ«ra 8331 pÅ«ra2 m. `cake' R., Ëšraka -- m. `ball of meal for the
ancestors' lex., ËšrikÄ• -- f. `cake' MBh. [Poss. < *pÅ«va -- ra<-> ~
APÅ«PÃ¡ -- : but ac. to EWA 323 it may be same as PÅ«RA -- 1 and abstracted
from cmpds. such as ghrÌ¥tapÅ«ra -- ~ ghrÌ¥tapÅ«rá¹‡a --]
Pk. pÅ«ra -- m. `cake'; K. pÅ«ru m. `a kind of cake fried in ghee', S. P.
pÅ«rÄ« f., Ku. purÄ« f.; A. pÅ«ri `unleavened bread fried in ghee'; B. pur,
puri `a sort of wheaten bread fried in ghee'; Or. puri `roll of flour fried
in ghee'; Bi. pÅ«rÄ« f. `thin cake boiled in ghee'; OAw. H. pÅ«rÄ« f. `fried
cake', G. M. purÄ« f.; -- N. -- pro in masepro `lump of ground pulse'? --
Mth. pÅ«rÄ« `wheaten dough for making cakes' rather < *pÅ«á¹›Ä« see APÅ«PÃ¡
-- .
*PÅ«RAPUá¹-A -- ; *KACCAPÅ«RA -- , *GUá¸• APÅ«RA -- , GHRÌ¥TAPÅ«RA -- ,
*TIKTAPÅ«RA -- , *TILAPÅ«RA -- , *TRÌ¥TTAPÅ«RA -- , *DAá¹‡á¸• APÅ«RA -- ,
PIá¹£á¹-APÅ«RA -- , *PHULLAPÅ«RA -- , *BHRÌ¥á¹£á¹-APÅ«RA -- ,
*BHRAá¹£á¹-RAPÅ«RA -- , *MÄ• á¹£APÅ«RA -- , *VAá¹-APÅ«RA -- .

pÅ«ËŠraá¹‡a 8332 pÅ«ËŠraá¹‡a n. `act of filling' AV. [âˆšP&RCIRCLEMACR;]
Pa. pÅ«raá¹‡a -- `filling', n. `expletive particle'; Pk. pÅ«raá¹‡a -- n.
`filling'; P. pÅ«raá¹‡ m. `a filling'; A. pÅ«ran `act of filling'; G.

pÅ«Ë˜raá¹‡ n. `stuffing (in food)'; M. puraá¹‡ n.f. `stuffing, ingredients, rubble to fill a wall'.
PÅ«RAá¹‡Ä« -- .

pÅ«raá¹‡Ä« 8333 pÅ«raá¹‡Ä« f. du. `the cross threads in weaving cloth'
RÄ• jat. [PÅ«ËŠRAá¹‡A --]
N. purani `flowered design on cloth'?

pÅ«rapuá¹-a 8334 *pÅ«rapuá¹-a `cake -- roll'. [pÅ«ra -- 2, puá¹-a --]
Or. puroá¹›Ä• `roll of bread made of barley flour'; <-> poss., but less likely, < PUROÌ„á¸• Ä• ËŠÅ› -- .

8335 pÅ«rÃ¡yati `fills' ÅšBr. [~ pÄ• rÃ¡yati2. -- âˆšp&rcirclemacr;]
Pa. pÅ«rÄ“ti, Pk. pÅ«rÄ“i; Pr. -- pÃ¼rÃ¼ `to hide' (semant. cf. meaning `bury' below: scarcely with NTS xv 297 < puá¹-a --); Dm. poÌ„r -- , pÅ«Ë˜r -- `to fill'; Gaw. poÌ„ri -- `to fill', Mai. pÅ«r -- , ky. poÌ„r -- , Phal. pÅ«r -- ; Sh. pÅ-rÃ³Ä-kiÌ¯ `to fill, complete, load (a gun)'; K. pÅ«run `to fill'; S. pÅ«raá¹‡u `to close, bury'; L. pÅ«raá¹‡ `to fill a ditch, bury'; P. pÅ«rnÄ• `to fill'; N. purnu `to fill up, bury'; A. puriba `to satisfy, multiply'; B. purÄ• , porÄ• `to fill, become full'; Or. pÅ«ribÄ• `to become full, be completed' (ext. with -- á¸• -- ; puruá¹›ibÄ• `to fill up a ditch'); Mth. pÅ«Ë˜rab `to fill, complete, be filled'; OAw. pÅ«raÃ¯ `fulfils'; G. pÅ«Ë˜rvuÌƒ `to fill, block, lock up, bury'; M. purá¹‡&etilde; `to satisfy, bury'; Ko. purtÄ• `buries'; Si. puranavÄ• `to fill'. -- Caus. Pa. pÅ«rÄ• pÄ“ti, P. purÄ• uá¹‡Ä• ; N. purÄ• unu `to complete', A. purÄ• iba, B. purÄ• na, Or. pÅ«rÄ• ibÄ• , Mth. purÄ• eb; H. purÄ• nÄ• `to fill, finish'; M. puraviá¹‡&etilde; `to supply to the full'; Si. puravanavÄ• `to fill up'. -- MIA. pass. *pÅ«rÄ«aÃ¯: Ku. puriá¹‡o `to form (of grain), granulate (of wounds), be completed' (whence caus. puryoá¹‡o `to complete, finish', N. puryÄ• unu).<-> See Add.
Addenda: pÅ«rÃ¡yati: S.kcch. pÅ«rá¹‡Å« `to plug (a leak)'; Garh. pÅ«rnu `to fill', Md. furanÄ« (absol. furi `completely'), caus. foÌ„ranÄ« `reaches, effects' (or rather < â€ PRAPÅ«RAYATI?).
â€ *pÅ«ruvÄ• -- see â€ PÅ«RVÄ• -- .
â€ *pÅ«ruvÄ• á¹£Ä• á¸• hÄ• -- see PÅ«RVÄ• á¹£Ä• á¸• HÄ• -- .

pÅ«rita 8336 pÅ«rita `filled' MBh. [âˆšP&RCIRCLEMACR;]
Pa. pÅ«rita -- `filled', Pk. pÅ«riya -- ; Sh.gur. pÅ-rá¸— `full'; OAw. pÅ«ri

`completely'; Si. piri `filled'; -- ext. -- illa -- : Woá¹-. pÅ«ryel `full'
(< *pÅ«rita -- illa --), Phal. pÅ«rilo, Sh.koh. pÅ-rÄ«ËŠlo. -- See Add.

pÅ«riá¹£á¹-ha 8337 *pÅ«riá¹£á¹-ha `very full'. [PÅ«RA -- 1]
A. pÅ«raá¹-h `mature'?
*pÅ«ruva -- `fore' see PÅ«ËŠRVA -- .

pÅ«ruvavÄ• ta 8338 *pÅ«ruvavÄ• ta `east wind'. [Cf. pÅ«rvavÄ• yu -- m.
VarBrÌ¥S. and PUROÌ„VÄ• TÃ¡ -- . -- PÅ«ËŠRVA -- , VÄ• ËŠTA --]
H. purwÄ• m. `east wind' Gupta GrÄ• m 225.
pÅ«ËŠruá¹£a -- see PÃºRUá¹£A -- .

pÅ«rá¹‡Ã¡ 8339 pÅ«rá¹‡Ã¡ `filled, full' RV., aka -- MBh. 2. n. `fullness,
abundance' AV. [âˆšP&RCIRCLEMACR;]
1. Pa. Pk. puá¹‡á¹‡a -- `full', Tir. puni f. adj., Tor. pÅ«nil, Sh.koh.
pÅ«á¹‡á¹·; K. punun `to be filled, come true'; S. puno (pp. of pujÌ„aá¹‡u <
PÅ«RYÃ¡TÄ“), L. punnÄ• (pp. of pujjaá¹‡), P. punnÄ• `full' (and pp. of
pujjá¹‡Ä•); H. pÅ«n `full', Si. pun, punu, pinu.
2. Kal.rumb. pÅ•uÌ„Ìƒ `grape harvest and festival'.
*PÅ«Rá¹‡IYA -- ; PÅ«Rá¹‡Ã¡MÄ• S -- , PÅ«Rá¹‡Ã¡MÄ• SA -- ; APÅ«Rá¹‡A -- ,
PARIPÅ«Rá¹‡A -- .
pÅ«rá¹‡aka -- see PÃºá¹• NÄ• MAN -- .
Addenda: pÅ«rá¹‡Ã¡ -- : Md. fun `deep, deep place'?, funi `pile'?

pÅ«rá¹‡Ã¡mÄ• s 8340 pÅ«rá¹‡Ã¡mÄ• s m.f. `full -- moon (day, &c.)' ÅšBr., ËšsÄ«
-- f. &capamacr;pÅšr.com. 2. pÅ«rá¹‡Ã¡mÄ• sa -- TS. 3. pÅ«rá¹‡imÄ• -- f.
RÄ• jat. (pÅ«rá¹‡amÄ• -- f. lex.). [PÅ«Rá¹‡Ã¡ -- , MÄ• ËŠS --]
1. Pa. puá¹‡á¹‡amÄ• -- , ËšmÄ• sÄ« -- f. `day or night of full moon', AÅ›.
puá¹• namÄ• siyaá¹• loc.; Pk. puá¹‡á¹‡amÄ• sÄ« -- f. `full moon festival'; S.
pÅ«naÌƒuÌƒ, pÅ«naÌƒÄ© f. `full moon night', H. pÅ«nauÌƒ, ËšnÃµ, Ëšnau f., M.
punav f.
2. Pa. puá¹‡á¹‡amÄ• sÄ“ loc. `on full moon day', OSi. (4th cent.) puá¹‡amasa,
(10th cent.) punmas, loc. punmashi.
3. Pk. puá¹‡á¹‡imasÄ« -- (and puá¹‡á¹‡imÄ• siá¹‡Ä« --), puá¹‡á¹‡imÄ• -- f.
`full -- moon festival'; K. punimÃ¼ f. `full -- moon day', Tor. pin, P.
punniÃ£Ì„ m., punneoÌ„ÌƒÌƒ f., Ku. punyuÌƒ, N. purnyÄ• (with r â†• Sk.), MB.
pÅ«nima ODBL 326, Or. punamÄ«, punyÃ£Ì„, ËšneÄ©, OAw. pÅ«niuá¹• , H. pÅ«nyo,
ËšyÄ• f.

pÅ«rá¹‡imÄ• -- see prec.
Addenda: pÅ«rá¹‡amÄ• s -- . 1. WPah.ká¹-g. punnÃµ f. `full moon' (prob. â†• H. Him.I 120), J. pÅ«noÌ„.
3. pÅ«rá¹‡imÄ• -- : WPah.kc. punya f. `full moon', J. punyÄ• f.
pÅ«rá¹‡imÄ• -- see PÅ«Rá¹‡AMÄ• S -- Add2.

pÅ«rá¹‡iya 8341 *pÅ«rá¹‡iya `fullness'. [PÅ«Rá¹‡Ã¡ --]
Si. piá¹‡i `fullness'.

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8342 pÅ«ryÃ¡tÄ“, pÅ«ËŠryatÄ“ `is filled' RV. [âˆšP&RCIRCLEMACR;]
Pk. pujjaÃ¯; PaÅ¡. pul -- `to arrive' IIFL iii 3, 141; Bshk. pÅ«Å¾Ä• l, f. ËšÅ¾il `full'; Phal. pÅ«nÅ¾Ä« `is full'; K. pujun `(of work done) to be pleasing, suit one's wishes, satisfy' (â†• Ind. with j); S. pujÌ„aá¹‡u `to be accomplished, arrive at' (pp. puno < PÅ«Rá¹‡Ã¡ -- ); L. pujjaá¹‡, (Ju.) pujÌ„aá¹‡ (pp. punnÄ• ) `to be finished, arrive', awÄ• á¹‡. pujjuá¹‡ `to reach, suit'; P. pujjá¹‡Ä•  (pp. punnÄ• ) `to arrive', bhaá¹-. pujá¹‡Ä• , WPah.bhad. bhal. puzá¹‡Å«, pÄ• á¸• . puÅºaá¹‡, paá¹…. cur. pujá¹‡Ä• , roh. pujá¹‡Ãµ, Ku. pujá¹‡o; OAw. pÅ«jaÃ¯ `is fulfilled, is satisfied, reaches'; H. pÅ«Ë˜jnÄ•  `to be filled, be completed'; OG. pÅ«jaÃ¯ `reaches'; -- MIA. pp. *pugga -- after type bhajjaÃ¯ ~ bhagga -- : K. pugun `to fall fast asleep'; L. (Shahpur) pugga `having all eight teeth', L. puggaá¹‡, (Ju.) pugÌ aá¹‡ `to be completed, reach', awÄ• á¹‡. pugguá¹‡ `to be finished'; P. puggá¹‡Ä•  `to be completed, reach'; N. pugnu `to be fulfilled, be sufficient, arrive'; Brj. puganauÌƒ `to reach', G. pugvuÌƒ.
Addenda: pÅ«ryÃ¡tÄ“: S.kcch. pujá¹‡Å« `to reach, arrive', WPah.ká¹-g. (kc.) pujá¹‡Ãµ; caus. ká¹-g. pÉ™jeuá¹‡Ãµ, Wkc. Ëšá¹‡o `to lead to (a destination)'.

pÅ«ËŠrva 8343 pÅ«ËŠrva `fore, first, eastern, ancient' RV. 2. *pÅ«ruva -- .
1. Pa. pubba -- (in cmpds. only), pubbaka -- `former, ancient', AÅ›.shah.
man. -- pruve, NiDoc. purva, Dhp. puvi; Pk. puvva -- `former', puvvi(á¹•)
`formerly', puvvÄ• <-> f. `the east'; Ash. Wg. p&omacrtodtod;w (Wg. also pÃ¶w
wÄ“l) `last year', Kt. pÅ«Ã¥; A. B. pub `the east'; Or. pÅ«bÄ• `eastern';
Mth. pÅ«b `the east', pÅ«bÄ• `an easterner'; OH. puba `former'; Si. puva
(pÅ« -- in cmpds.) `old, former'.
2. AÅ›.jau. puluvaá¹• `formerly'; PaÅ¡. puruwÄ• ËŠla `first'; K. pÅ«ru m.
`the east'; OA. pÅ«ruwa `previous time'; Bi. purwe `the second ploughing';
OG. pÅ«rava `former'; Si. -- viri in cmpds. e.g. no -- van -- viri `not
entered previously', duá¹-uvirÄ« = DRÌ¥á¹£á¹-APÅ«RVA -- ; -- Pk. puruv(v)a
-- , purava -- `former' < early MIA. *purva -- (with same development as Pa.
acchariya -- < Ä• Å›CARYA --) or < *pÅ«ruva -- X puvva -- .
PÅ«RVIYÃ¡ -- ; *PÅ«RUVAVÄ• TA -- , *PÅ«RVAÅ›RÄ• VAá¹‡A -- , PÅ«RVÄ• RÄ• MA -- ,
PÅ«RVÄ• RDHÃ¡ -- , PÅ«RVÄ• á¹£Ä• á¸• HÄ• -- ; ANUPÅ«RVÃ¡ -- , APÅ«RVÃ¡ -- ,
Ä• NUPÅ«RVA -- ; DRÌ¥á¹£á¹-APÅ«RVA -- .
Addenda: pÅ«ËŠrva -- : â€ PÅ«RVÄ• -- .

pÅ«rvaÅ›rÄ• vaá¹‡a 8344 pÅ«rvaÅ›rÄ• vaá¹‡a `the month preceding ÅšrÄ• vaá¹‡a'.
[PÅ«ËŠRVA -- , Å›RÄ• VAá¹‡A --]
Si. poson `the month June -- July'.
Addenda: â€ pÅ«rvÄ• -- , â€ *pÅ«ruvÄ• -- f. `the three asterisms
pÅ«rvaphalgunÄ« -- , PÅ«RVÄ• á¹£Ä• á¸• HÄ• -- and pÅ«rvabhadrapadÄ« -- '
VarBrÌ¥S. [PÅ«ËŠRVA --]
Md. fura `11th lunar asterism'.

pÅ«rvÄ• rÄ• ma 8345 pÅ«rvÄ• rÄ• ma `name of a Buddhist monastery' Buddh.
[PÅ«ËŠRVA -- , Ä• RÄ• MÃ¡ --]
Pa. pubbÄ• rÄ• ma -- m. `name of a locality east of SÄ• vatthÄ«'; Si. inscr.
puvaram `name of a monastery'.

pÅ«rvÄ• rdhÃ¡ 8346 pÅ«rvÄ• rdhÃ¡ m. `eastern side' TS., paurvÄ• rdha<->
`eastern' KÄ• Å›. 2. *pÅ«rvÄ• rdhiya -- , pÅ«rvÄ• rdhya -- `eastern' KÄ• tyÅšr.,
paÃºrvÄ• rdhika -- `dwelling in the east' KÄ• Å›. [PÅ«ËŠRVA -- , Ã¡RDHA -- 1]
1. L. povÄ• dh m. `East', khet. povÄ• á¸• h; P. puÄ• dh, povÄ• dh m. `eastern
part of a district'.
2. L. P. povÄ• dhÄ« `eastern'.

pÅ«rvÄ• á¹£Ä• á¸• hÄ• 8347 pÅ«rvÄ• á¹£Ä• á¸• hÄ• f. `first of the two constellations called aá¹£Ä• á¸• hÄ• , 18th or 20th lunar mansion' Pur. [PÅ«ËŠRVA -- , Ã¡á¹£Ä• á¸• HÄ• --]
Pk. puvvÄ• sÄ• á¸• hÄ• -- f. `id.'; Si. puvasaá¸·a `the 20th lunar mansion'.
Addenda: pÅ«rvÄ• á¹£Ä• á¸• hÄ• -- , â€ *pÅ«ruvËš: Md. furahaá¸·a `20th lunar mansion'.

8348 pÅ«rviyÃ¡ -- , metr. for pÅ«rvyÃ¡ -- (sometimes pÅ«ËŠrvya --) `former, foremost, most excellent' RV. [PÅ«ËŠRVA --]
OSi. puviya -- (before titles) `excellent'. -- B. pubiÄ• , Ëšbe `eastern',
Or. pÅ«bei prob. B. Or. derivatives from B. pub and Or. pÅ«bÄ• .
pÅ«rvyÃ¡ -- see prec.

pÅ«la 8349 pÅ«la m. `bunch, bundle' MÄ• nGrÌ¥., pl. `straw' &capamacr;Å›vÅšr. com., Ëšaka -- m. KÄ• tyÅšr.com.
Pk. pÅ«la -- m. `sheaf'; K. pul m. `straw'; P. pÅ«lÄ• m., ËšlÄ« f. `sheaf', Ku. pulo m.; N. pulo `bundle of grass'; A. polÄ• `large bundle (of reeds &c.)'; B. pulÄ• `sheaf'; Or. puá¸·Ä• (dial. poá¸·Ä•) `handful', puá¸·i `small do.'; Bi. pÅ«lÄ• , pullÄ• `bundle of straw', (south) pÅ«rÄ« `third smallest sheaf'; H. pÅ«lÄ• m. `small bundle of grass or straw', pÅ«lÄ« f. `bundle of sheaves of corn given at harvest time to village officers'; G. pÅ«Ë˜á¸·É” m. `bundle of grass', Ëšá¸·Ä« f. `small do.', M. pulÄ• m., ËšlÄ« f. (< *pulla --).
*TRIá¹• Å›APÅ«LA -- , *MUÃ±JAPÅ«LAKA -- , *RASAPÅ«LIKÄ• -- .
Addenda: pÅ«la -- BHSk. m.pl. `buskin(s)'. [Cf. â€ PULA -- 1]
WPah.ká¹-g. pvá¸·É” m. `shoe, esp. one made of jute', J. puá¸·Ä“ m.pl. `a kind of jute shoes'; ká¹-g. pvá¸·á¹›É” m. `shoe, esp. one made of jute for men', pvá¸·á¹›I f. `woman's shoe, esp. of jute'. -- (X PALÄ• LA -- or poss. < PALÄ• VA -- or PALÄ• LA --) pÉ™á¸·au m. `bundle of grass', J. puá¸·Ä• m.

pÅ«liya 8350 *pÅ«liya `rotten'. [Cf. pÅ«ËŠlya -- n. `shrivelled grain' AV., pulÄ• ka -- 2 m. `shrivelled or bad grain' Mn., Pa. pulaka -- m. `a shrivelled grain', Pk. pulÄ• ga -- , ËšÄ• ya -- m.n. `poor tasteless food consisting of chick -- peas and dry grain'. -- If not of IE. origin (Lith. pÅ«ËŠliai `pus', &c. EWA ii 326), then poss. conn. with words for `hollow' s.v. *POÌ„á¸• A --]
Kho. pÃºli `rotten, addled' BelvalkarVol 94, (Lor.) pulik `to become addled or rotten or crumbly or worn out (as egg, stone, wood, clothes), be lost (as

a sum owed)'. -- Or < PRÃ¡LÄ«YATÄ“?
pÅ«ËŠlya -- see prec.
PRËš `cross': *PARTANA -- , PÄ• RÃ¡ -- , PÄ• RAá¹‡A -- , PÄ• ËŠRIYA -- ;
*ATIPÄ• RA -- , NÃ-á¹£PARATI, NÃ-á¹£PÄ• RAYATI, *VIYÄ• PÄ• RA -- , *VIYÄ• PRÌ¥TA
-- , *VYÄ• PARATI, VYÄ• PÄ• RA -- , VYÄ• PÄ• RAYATI, *VYÄ• PRÌ¥TA -- , SUPÄ• RÃ¡ --
. -- Perh. rather from âˆšp&rcirclemacr;: pÄ• rÃ¡yati1, pÄ• la -- , pÄ• lana --
, pÄ• lÃ¡yati, na pÄ• rayati, *nipÄ• rayati, saá¹• pÄ• rayati.

8351 *prÌ¥ká¹£ati `sprinkles'. [Cf. pÅ•ÌŠÅ›ni -- `spotted' RV. and
âˆšPRÌ¥á¹£]
Dm. precÌ£h -- `to splash, sprinkle (e.g. water)' NTS xii 184.
PRËšC `mix, join': SAá¹• PARKA -- , *SAá¹• PRÌ¥Ã±CATI.

8352 prÌ¥cchÃ¡ti `asks' RV. [âˆšPRACH]
Pa. pucchati `asks', NiDoc. prichati, pruchati, prochida, Pk. pucchaÃ¯, Gy.
eur. phuÄ• -- (gr. puÄ• -- , rum. puÅ¡ -- , span. pruÄ• -- , puÄ• --), arm.
puÄ• h -- , Dm. puÄ• h -- , Kal.urt. phuÄ• -- , Chil. puÄ‹ -- , K. priÄ‹hun,
pog. prusnu, á¸• oá¸• . puÄ‹á¹‡oÌ„, S. puchaá¹‡u, L. puchaá¹‡, P. pucchá¹‡Ä• ,
ludh. pucchanÄ• , WPah. bhad. pucchá¹‡Å«, paá¹…. cur. pucchá¹‡Ä• , Ku.
pÅ«chá¹‡o, N. puchnu, A. pusiba, posËš, B. puchÄ• , Or. puchibÄ• , Mth.
pÅ«chab, Bhoj. puchal, Aw.lakh. pÅ«chab, H. pÅ«Ë˜chnÄ• , OMarw. pÅ«chaÃ¯; OG.
pÅ«chaÃ¯ `asks', G. pÅ«Ë˜chvuÌƒ `to ask, heed, care about', OG. prÄ«chaÃ¯
`understands' (< `asks about'?), G. prichvuÌƒ `to understand, recognize,
console'; M. pusá¹‡&etilde; `to ask', Md. fuhÄ“n; -- caus. Pa. pucchÄ• pÄ“ti,
Pk. pucchÄ• vaÃ¯, P. puchÄ• uá¹‡Ä• , G. puchÄ• vvuÌƒ.
Addenda: prÌ¥cchÃ¡ti: S.kcch. puchá¹‡Å« `to ask', WPah.ká¹-g. (kc.)
pvÄ‹há¹‡Ãµ, Garh. pÅ«chá¹‡u.

prÌ¥cchana 8353 prÌ¥cchana n. `asking' W. [âˆšPRACH]
Pk. pucchaá¹‡a -- n., Ëšá¹‡Ä« -- f. `question', N. puchni.

prÌ¥cchÄ• 8354 prÌ¥cchÄ• f. `asking' KÄ• v. [âˆšPRACH]
Pa. Pk. pucchÄ• -- f. `asking', K. priÄ‹h f., S. pucha f., P. pucch f., N.
puch, Or. puchÄ• , H. puch f.; G. puchÄ• -- puch, puch -- parach, -- pÄ• ch,
(<*pracchÄ• -- ?) f. `questioning', prich f. `recognition'.

prÌ¥ta 8355 *prÌ¥ta `filled'. [âˆšP&RCIRCLEMACR;]
S. puá¹›aá¹‡u `to arrive, reach, come up to, be equal, be completed'; -- N.

puryÄ• unu `to bring right up to, cause to arrive' rather < PURÃ¡ Ä“TI.
pÅ•ÌŠthak `separately' RV. -- See next.

prÌ¥thagjana 8356 prÌ¥thagjana m. `man of lower caste', pl. `the common people' Mn. [PÅ•ÌŠTHAK, JÃ¡NA --]
Pa. puthujjana -- m. `ordinary man', Si. puhudunÄ• .

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8357 prÌ¥thivÄ«ËŠ -- , prÌ¥thvÄ«ËŠ -- f. `the earth' RV. [The `laryngeal' explanation of prÌ¥thivÄ«ËŠ -- (accepted EWA ii 334) is most doubtful: Av. yezivÄ«, which cannot be shown to have schwa, is poss., with Humbach Die Gathas ii 94, metr. dissyllabic like RV. yahvÄ«ËŠ -- . Apart from Pk. pahivÄ«<-> which agrees with Sk., MIA. and NIA. show only -- u<-> and -- a -- . Poss. there was an alternation *prÌ¥thuvÄ« ~ *prÌ¥thavyÄ• á¸¥ like vÃ¡svÄ« ~ vasavyÃ m, while prÌ¥thivÄ«ËŠ -- is a phonet. conditioned variant like pÃºruá¹£a -- beside *pÅ«rá¹£a -- , *puriá¹£a -- and prÃ¡tÅ«rti -- beside tÄ«rá¹‡Ã¡ -- (J. C. W.). -- âˆšPRATH]
Pa. pathavÄ« -- , puthËš, puthuvÄ« -- , paá¹-havÄ« -- f. `the earth', Dhp. pradhavi, paá¸• haÃ¯; KharI. praá¸• hravi, paá¸• hravi `land'; Pk. pahivÄ« -- , pahu(v)Ä« -- , puha(v)Ä« -- , puá¸• havÄ« -- f. `the earth', Mth. puhamÄ«, OAw. puhumi, OG. puhavÄ«, puhuvÄ« f., Si. poá¸·ova, Ëšá¸·ava (inst. peá¸·evin).

prÌ¥thÃº 8358 prÌ¥thÃº `wide'. [âˆšPRATH]
Pk. pihu -- , puhu -- `wide'; -- PaÅ¡.kuá¹›. ar. piá¹›ik, dar. pÃ©á¹›ek, weg. pá¹›ek `palm of hand', Shum. piá¹›Ã-k (IIFL iii 3, 147 prÌ¥thÃº -- +? -- Cf. *PRATHASKA --): doubtful.
prÌ¥thivÄ«ËŠ -- , prÌ¥thuka -- 1, prÌ¥thulÃ¡ -- .

prÌ¥thuka 8359 prÌ¥thuka1 m.n. `flattened rice or grain' TBr. [PRÌ¥THÃº --]
Pa. puthuka -- m. `rice in the ear'; Pk. pihuya -- m.n., pahuá¹• ka -- m. `flattened rice'; G. pahuÌƒÄ• , pauÌƒ(v)Ä• m. pl. `rice parched and beaten flat', M. pohÄ• m. (usu. pl. pohe, pohÅ«, phau), Ko. phoÌ„vu.

prÌ¥thuka 8360 prÌ¥thuka2 m. `boy, young of any animal' Hariv., prathuka -- m. `young of an animal' lex.
Pa. puthuka -- m. `child'; Si. piá¸·u, Ëšá¸·Ä• `young of an animal'; -- H. pohÄ• m. `any large non -- carnivorous domestic animal', pl. `cattle'?

prÌ¥thulÃ¡ 8361 prÌ¥thulÃ¡ `broad' MBh. [PRÌ¥THÃº --]
Pa. puthula -- `broad, flat'; Pk. pihula -- `wide', L. pÃ´hlÄ• , khet. phoÌ„lÄ• ; P. pá¹“hlloÌ„, pohloÌ„, puhloÌ„ `fat'; G. pahÉ”á¸·uÌƒ, pÉ”á¸·uÌƒ `wide, loose'; Si. paá¸·al, puá¸·ul `wide, open', Md. fuá¸·au.
Addenda: prÌ¥thulÃ¡ -- : S.kcch. pauá¸·o `broad'; Md. fuá¸·au, Ëšá¸·Ä• (st. fuá¸·al -- ) `broad, breadth'.

pÅ•ÌŠdÄ• ku 8362 pÅ•ÌŠdÄ• ku m. (prÌ¥dÄ• kÅ«ËŠ -- f. AV.) `snake' RV., prÌ¥dÄ• ku -- m. `tiger, panther' lex. [If with H. W. Bailey BSOAS xi 782 orig. meaning is `spotted', both may be same word and the latter not necessarily â†• Ir. (Psht. pá¹›Ä• ng, &c.): see EWA ii 335 with lit.]
L. pará¹›Ä• m., Ëšá¹›Ä« f. `leopard' (< *praá¸• Ä• --). -- Kho. purdÃ¹m < *prÌ¥dhÅ«ma -- Belvalkar Vol 94 with (?).
prÌ¥Å›nipará¹‡Ä«ËŠ -- see PRÌ¥á¹£á¹-APARá¹‡Ä« -- .
PRËšá¹¢ `sprinkle': *PRÌ¥Ká¹£ATI, PRÌ¥á¹£A -- , PRÌ¥á¹£ATÃ¡ -- , *PRÌ¥á¹£ATI, *PRÌ¥á¹£á¹-A -- 2.

prÌ¥á¹£a 8363 prÌ¥á¹£a `*drop' (in cmpd. `speckled'). [Cf. pÅ•ÌŠá¹£at<-> `spotted' AV., `ghee' (in pÅ•ÌŠá¹£advant -- RV.), n. `drop of water' Hariv. and Ir. *prÌ¥Å¡aka -- in Pers. puÅ¡k, Par. p&omacrtodtod;rk `dung of sheep or goats' IIFL i 281. -- âˆšPRÌ¥á¹£]
PaÅ¡.lauá¹›. al. puá¹£ `sheep's dung' or <*PARá¹£I -- .
*PRÌ¥á¹£ATARA -- , PRÌ¥á¹£OÌ„DARÃ¡ -- .

prÌ¥á¹£atÃ¡ 8364 prÌ¥á¹£atÃ¡ `spotted' m., `spotted deer' VS. 2. prÌ¥á¹£ita -- `*spotted' (n. `rain' Gobh.). [pÅ•ÌŠá¹£at -- `spotted' AV., m. `spotted antelope' R. -- âˆšPRÌ¥á¹£]
1. Pa. pasata -- miga -- m. `spotted deer'; Pk. pasaya -- m. `a kind of

deer'.
2. Pk. pusia -- m. `id.'.
*PRÌ¥á¹£ATATARA -- .

prÌ¥á¹£atatara 8365 *prÌ¥á¹£atatara or *prÌ¥á¹£atara -- `rather dappled'.
[PRÌ¥á¹£ATÃ¡<-> or PRÌ¥á¹£A --]
H. piserÄ• m. `a small deer brown above and black below' rather than <
PRÌ¥á¹£OÌ„DARÃ¡ -- .

8366 *prÌ¥á¹£ati `sprinkles'. [pÃ¡rá¹£ati DhÄ• tup. -- âˆš PRÌ¥á¹£]
PaÅ¡.weg. puá¹£ -- `to sprinkle'.
prÌ¥á¹£ita -- see PRÌ¥á¹£ATÃ¡ -- .

prÌ¥á¹£oÌ„darÃ¡ 8367 prÌ¥á¹£oÌ„darÃ¡ `having a speckled belly' TS. [PRÌ¥á¹£A
-- , UDÃ¡RA --]
Pa. pisoÌ„dara -- `id.'; -- H. piserÄ• see *PRÌ¥á¹£ATATARA -- .

prÌ¥á¹£á¹-Ã¡ 8368 prÌ¥á¹£á¹-Ã¡1 `asked' RV. [âˆšPRACH]
Pa. Pk. puá¹-á¹-ha -- `asked'; OG. puá¹-hiiá¹• inst. sg. n. `request'.
*prÌ¥á¹£á¹-a -- 2 `spotted'. [âˆšPRÌ¥á¹£]
*PÄ• Rá¹£á¹-AKA -- ; PRÌ¥á¹£á¹-APARá¹‡Ä« -- .

prÌ¥á¹£á¹-apará¹‡Ä« 8369 prÌ¥á¹£á¹-apará¹‡Ä« f. `Hermionitis cordifolia'
lex. [Cf. prÌ¥Å›nipará¹‡Ä«ËŠ -- f. `H. cordifolia or Uraria lagopoides'
ÅšBr. -- *prÌ¥á¹£á¹-a -- 2, pará¹‡Ã¡ --]
A. piá¹-hÄ• nÄ« `the medicinal plant H. cordifolia'; Or. piá¹-hauá¹‡i,
piá¹-hoá¹‡i `H. cordifolia, Uraria lagopoides, Herpeotis monniera'; Mth.
piá¹-hwan `a kind of herb'; H. piá¹-hwan, piá¹-haunÄ« f. `a creeper used
medicinally'; M. piá¹-hvaá¹‡ f. `the plant Hedysarum lagopoides'.

8370 prÌ¥á¹£á¹-Ã- -- , Ëšá¹-Ä«ËŠ -- f. `vertebrae' RV., AV., `back'
KauÅ›.com. [`ribs' ÅšBr. by association with PÃ¡RÅ›U -- (cf. Av. parÅ¡tÄ«<->
f. `back' ~ Psht. puÅ¡taÄ« `rib')]
Pa. piá¹-á¹-hÄ-Ì„ -- , Ëšá¹-hikÄ• -- f. `back', Pk. piá¹-á¹-hÄ-Ì„ -- ,
puá¹-á¹-hÄ« -- , paá¹-á¹-hi -- f., Ash. piá¹£á¹-Ä«, pá¹£á¹-Ä«, Wg. yÃ£Ì„ --
paá¹-Ä«, Kt. pá¹-Ä«, Shum. Gaw. piá¹£á¹-Ä«ËŠ; S. puá¹-hi f. `back, rear',
Ëšá¹-hÄ« f. `back'; L. puá¹-á¹-h f. `back', P. piá¹-á¹-h, puá¹-á¹-h f.,
WPah.mid.rudh. piá¹-á¹-hÄ«, bhal. piá¹-á¹-h f., Ku. pÄ«á¹-h, piá¹-hÄ«, N.

piá¹-h, piá¹-hyuÌƒ, A. Or. piá¹-hi, Mth. pÄ-Ì„á¹-hi, pÄ«á¹-h, Bhoj. pÄ«á¹-hi, OAw. pÄ«á¹-hÄ«, OH. pÅ«á¹-hi, puÌ„Ìƒá¹-h f., H. pÄ«á¹-h, piá¹-á¹-hÄ«, piá¹-hiyÄ• f.; OG. pÅ«á¹-hi f., pÅ«á¹-hiiá¹• `after'; G. pÄ«á¹-h, pÅ«á¹-h f. `back', puÌƒá¹-hiyuÌƒ n. `rear'; M. pÄ• á¹-h f. `back', Ko. pÄ• á¹-i, Si. peá¹-a < *pÄ• á¹-i (piá¹-i in cmpds. piá¹-i -- bim `ground at the back', he -- viá¹-i `land by river' â†• Pa.). -- In absence of final -- i or distinction of gender altern. < PRÌ¥á¹£á¹-HÃ¡ -- : Gy. pal. piÅ¡t `back', D. phÄ«á¹-, Kal.rumb. piá¹£á¹-, Tor. pÄ«á¸• , B. Or.dial. piá¹-h, Aw.lakh. pÄ«á¹-h.
Addenda: prÌ¥á¹£á¹-Ã- -- : WPah.ká¹-g. pIá¹-á¹-h f. (obl. -- I), kc. pÄ«á¹-h f. `the back, support', J. pÄ«á¹-h f. `back', Garh. pÄ«á¹-h (or < PRÌ¥á¹£á¹-HÃ¡ --); -- read Ko. phÄ• á¹-i, dial. pÄ• á¹-i (S. M. Katre).

prÌ¥á¹£á¹-hÃ¡ 8371 prÌ¥á¹£á¹-hÃ¡ n. `back, hinder part' RV., Ëšaka -- n. R. Pa. piá¹-á¹-hÄ“ `on', Ëšá¹-hÄ“na `beside, along'; Pk. piá¹-á¹-ha -- , puá¹-á¹-ha -- , paá¹-á¹-ha -- n. `back', piá¹-á¹-haoÌ„ `from behind'; Dm. piá¹£á¹- `hillside'; Kal. pÄ«á¹£á¹-o `after'; Sh. pÄ-á¹-Å- m. `back'; K. pyuá¹-hu, dat. piá¹-his m. `back', peÌ†á¹-h `on', peÌ†á¹-ha `from on', rÄ• m. á¸• oá¸• . piá¹-á¹-h `back'; S. puá¹-ho m. `pasteboard cover of a book'; L. puá¹-á¹-hÄ• m. `hindquarter of an animal', (Ju.) puá¹-h m. `back, wrongside of cloth'; P. puá¹-á¹-hÄ• m. `buttock of an animal'; WPah.bhad. piá¹-á¹-h `back', bhal. piá¹-á¹-hÄ“ `on the back', paá¹…. piá¹-á¹-h `on', bhad. bhal. puá¹›; Ku. pÅ«á¹-h `back' (also used in counting cattle e.g. cÄ• r pÅ«á¹-h goru `four oxen'), puá¹-ho m. `back, hind part of body'; N. puá¹-á¹-hÄ• `buttock'; Or. paá¹-hÄ• `small grassy eminence in a river', (Bastar) pÄ• á¹-hale `behind'; H. pÅ«á¹-h m. `buttock', pÅ«á¹-hÄ• m. `cover of a book', puá¹-á¹-hÄ• m. `rump'; G. pÄ• á¹-huÌƒ n. `fatal tumour on backbone, anthrax, carbuncle', pÅ«á¹-huÌƒ n. `cover of a book, hips', puá¹-hiyÃ£Ì„ n. pl. `felloes of a wheel, hips', puá¹-he adv. `next'; M. puá¹-hÄ• , puá¹-á¹-hÄ• m. `buttock of an animal, leather cover of account book'; Si. piá¹-a `back', piá¹-u `pages of a book', piá¹-a `outside', piá¹-in `from outside'. -- For other forms poss. < prÌ¥á¹£á¹-hÃ¡<-> see PRÌ¥á¹£á¹-Ã- -- .
-- X PAÅ›CÄ• ËŠT q.v. -- See Add.
prÌ¥á¹£á¹-hyÃ -- 1; *Ä• prÌ¥á¹£á¹-ha -- , *utprÌ¥á¹£á¹-ha -- , praprÌ¥á¹£á¹-hÃ¡ -- ; *prÌ¥á¹£á¹-hadhÄ• ra -- , *prÌ¥á¹£á¹-hadhÄ• rÄ« -- , *prÌ¥á¹£á¹-hÄ• kÄ• ra -- ; kÄ• laprÌ¥á¹£á¹-ha -- , *khalaprÌ¥á¹£á¹-ha -- , *dvÄ• raprÌ¥á¹£á¹-ha -- , malaprÌ¥á¹£á¹-ha -- , *sroÌ„traprÌ¥á¹£á¹-ha -- .
Addenda: prÌ¥á¹£á¹-hÃ¡ -- : S.kcch. puá¹-á¹-hÄ• `hip', pauá¹-hÄ• m.pl.

`back' (or poss. < PRAPRÌ¥á¹£á¹-HA -- ); Garh. pÅ«á¹-hu `hip'; G. pÄ• á¹-huÌƒ
n. (or perh. < â€ *PÄ• Rá¹£á¹-HA --); -- WPah.ká¹-g. (kc.) plá¹-á¹-h f.
`back', J. pÄ«á¹-h f., Garh. pÄ«á¹-h (or < PRÌ¥á¹£á¹-Ã- --).
PRÌ„Ëš: â€ *Ä• pula -- 2, â€ prapÅ«rayati; -- line 3 for *Ä• PULA -- read *
Ä• PULA -- 1.

prÌ¥á¹£á¹-hadhÄ• ra 8372 *prÌ¥á¹£á¹-hadhÄ• ra `plateau'. [PRÌ¥á¹£á¹-HÃ¡ -- ,
DHÄ• ËŠRÄ• 2]
M. paá¹-hÄ• r n., ËšrÄ• m. `plateau' or < *PRÌ¥á¹£á¹-HÄ• KÄ• RA -- ?

prÌ¥á¹£á¹-hadhÄ• rÄ« 8373 *prÌ¥á¹£á¹-hadhÄ• rÄ« `holding to the back'.
[PRÌ¥á¹£á¹-HÃ¡ -- , DHÄ• RA -- 1]
M. paá¹-hÄ• r f. `girth of a packsaddle': very doubtful.
*prÌ¥á¹£á¹-hÄ• kÄ• ra -- `back -- shaped'. [PRÌ¥á¹£á¹-HÃ¡ -- , Ä• KÄ• RA --]
See *PRÌ¥á¹£á¹-HADHÄ• RA -- .

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prÌ¥á¹£á¹-hyÃ 8374 prÌ¥á¹£á¹-hyÃ 1 `on the back' RV. 4, 3, 10.
[PRÌ¥á¹£á¹-HÃ¡ --]
Or. paá¹-hÄ• `boil on the back'.
prÌ¥á¹£á¹-hya -- 2 `horse' see PROÌ„á¹£á¹-HA -- 2.
PRÌ„Ëš `fill': pÄ• rÃ¡yati2, pÃºrÄ«á¹£a -- , purÃº -- , pÅ«ra -- 1,
pÅ«ËŠraá¹‡a -- , pÅ«rÃ¡yati, pÅ«rita -- , pÅ«rá¹‡Ã¡ -- , pÅ«ryÃ¡tÄ“, *prÌ¥ta
-- ; *atipÄ• ra -- , apÅ«rá¹‡a -- , *aprÌ¥ta -- , *aprÌ¥ti -- , *Ä• pÄ• rayati,
*Ä• pula -- , Ä• pÅ«ra -- , Ä• ËŠpÅ«rayati, Ä• pÅ«rta -- , utpÅ«rayati,
*tipÅ«rayati, paripÅ«rá¹‡a -- , *pratipÅ«rta -- , vipula -- , saá¹• pÅ«raka
-- , saá¹• pÅ«rayati, saá¹• pÅ«rá¹‡a -- . -- Perh. also (rather than from
âˆšprÌ¥) pÄ• rÃ¡ -- 1, pÄ• rayati1, pÄ• la -- , pÄ• lana -- , pÄ• lÃ¡yati, na
pÄ• rayati, *nipÄ• rayati, saá¹• pÄ• rayati.

*pÄ“á¹…ga -- `lame' see PAá¹…GÃº -- .
*pÄ“á¹…gura -- , pÄ“á¹…gula -- `crippled' see PAá¹…GULA -- .

pá¸—caka 8375 pá¸—caka m. `owl' Uá¹‡Ä• dis.
B. p&etilde;cÄ• `owl', Or. pecÄ• .
pÄ“á¹-a -- , *pÄ“á¹-á¹-a -- 1 `basket' see PIá¹-AKA -- 1.
Addenda: pÄ“caka -- : A. ph&etilde;cÄ• (phonet. phe_sa) `owl' AFD 155.

pÄ“á¹-á¹-a 8376 *pÄ“á¹-á¹-a2 `belly'. 2. *pÄ“á¸• á¸• uka -- . 3. *poÌ„á¹-á¹-a -- 2. 4. *poÌ„tta -- 3. [Similar phonetic range in words for `basket' (pÄ“á¹-a -- , *pÄ“á¹-á¹-a -- 1, *poÌ„tta -- 4) with which these may be identical]
1. Pk. peá¹-á¹-a -- , piá¹-á¹-a -- n. `belly', Gy. SEeur. peiÌ¦, wel. pÄ“rÌ„ m., boh. germ. pÄ“r, gr. rum. hung. per m., arm. per, pal. pÄ“t, á¸Œ. pÄ“á¹-, pl. Ëšá¹-a, K.rÄ• m. á¸• oá¸• . pÄ“á¹-; S. peá¹-u m. `belly, womb, foetus' (whence peá¹-yo m. `food'); P. peá¹-, peá¹-á¹›Ä• m. `belly', peá¹-(á¹-)Ä• m. `tripe, guts', peá¹-(á¹-)Ä« f. `girdle'; WPah.bhad. bhal. pe_á¹-, pl. Ëšá¹-aÌƒ n., pÄ• á¸• . pÄ“á¹-, paá¹…. pÄ“á¹-h `belly', Ku. N. A. peá¹-; A. peá¹-u `entrails', peá¹-i `girdle'; B. peá¹- `belly', Or. peá¹-a, Mth. peá¹-(h), Bhoj. Aw.lakh. peá¹- m.; H. peá¹-, peá¹-Ä• m. `belly', peá¹-Ä« f. `girth'; OMarw. peá¹-a m. `belly', G. peá¹- n.
2. P. peá¸• Å« m. `lower belly'; H. peá¹›Å« m. `lower belly, pubes'; G. peá¸• uÌƒ n. `belly below navel'.
3. Pk. poá¹-á¹-a -- , puá¹-á¹-a -- n. `belly'; Gy. SEeur. poiÌ¦ `navel', boh. pora `intestines', gr. it. por m. `belly', span. po, poriÃ¡; P. poá¹-á¹-Ä• m. `fowl's crop'; B. pÃµá¹-Ä• `entrails'; Or. puá¹-Ä• , Ëšá¹-i `bowels, viscera, lungs', poá¹-Ä• `animal's entrails, bladder of fish'; H. poá¹-Ä• m. `bird's crop', Ëšá¹-Ä« f.; M. poá¹- n. `belly'.
4. WPah.bhal. pÉ”ÌˆÌ„t n. `stomach'.
*pÄ“á¹-á¹-Ä• ra -- `basket' see PIá¹-AKA -- 1.
Addenda: *pÄ“á¹-á¹-a -- 2. 1. WPah.ká¹-g. kc. pÄ“á¹- m. `stomach, belly', J. pÄ“'á¹- m.; ká¹-g. peá¹-á¹-I m. `man with protruding belly', f. `waistband'; Garh. peá¹- `belly'.
3. poÌ„á¹-á¹-a -- 2: WPah.ká¹-g. kc. poÌ„á¹- m. `stomach of an animal, protruding part of a wall, bag made of animal's stomach', Wkc. poá¹-kro m., Garh. poá¹-gu.

pÄ“á¸• a 8377 *pÄ“á¸• a `lump'. 2. *pÄ“á¸• ha -- 2. 3. *pÄ“á¹‡á¸• a -- . 4.

*pÄ“ntha -- . 5. *pÄ“nda -- . 6. *puá¸• a -- . 7. *puá¹‡á¸• a -- . 8. *poÌ„dda -- . [See PÃ-á¹‡á¸• A --]
1. Pa. yaka -- pÄ“á¸·a -- `liver'; Pk. pÄ“á¸• a -- , Ëšaya -- n. `collection, troop'; K. per f. `lump of dough'; S. peá¹›o m. `lump of clay'; L.awÄ• á¹‡. P. peá¹›Ä• `lump'; Ku. pyÄ• á¹›Ä• m. pl. `balls made of inspissated milk'; B. peá¹›Ä• `lump of dough'; Or. peá¹›Ä• `sweetmeat of sugar and thickened milk', Bi. peá¹›Ä• ; H. peá¹› m. `lump', peá¹›Ä• m. `lump of dough'; M. peá¸·uÌ„Ìƒ n. `boil'; Ko. peá¸• m. `raised bench, hillock'.
2. Pk. pÄ“á¸• ha -- n. `lump', pÄ“á¸• hÄ• la -- `round'.
3. Pk. peá¹• á¸• a -- n. `lump', B. p&etilde;á¹›Ä• `sort of sweetmeat' (or < 1); Or. peá¹‡á¸• Ä• `cluster, calf of leg', peá¹‡á¸• i `small cluster', peá¹‡á¸• u `ball'; H. p&etilde;á¸• m. `rising ground'; G. p&etilde;á¸• É” m. `lump of clay, a kind of sweetmeat'; M. p&etilde;á¸• m. `large turf or clod, mud attached to shoes', p&etilde;á¸• Ä• m. `lump of cowdung'.
4. Or. penthÄ• , Ëšthi `cluster, bunch'.
5. K. peÌ†nd f. `ball', Si. penÌ†da.
6. Pk. puá¸• a -- , puá¸• á¸• a -- m. `son', puá¸• aÃ¯a -- `lump -- shaped'.
7. Pk. puá¹• á¸• aÃ¯a -- `lump -- shaped, globular', poá¹• á¸• a -- , Ëšaya -- m. `fruit'; Ash. puá¹‡Å«ËŠ `kidneys'; Wg. puÌƒÅ™ `spleen, calf of leg', pÅ«á¹‡Ä« `calf of leg', puÌ„ÌƒÅ™Ä«k, puá¹‡á¸• rá¹“k `kidney'; Kt. puá¹‡Ãº `kidney, calf of leg', puá¹‡yuk `swollen'; Pr. puá¹‡á¸• ik `upper knob of an axe', puá¸• o -- musuk `calf of leg', puá¸• Ãºk `bullet', yÃ¼á¹‡á¸• o -- bokso `swollen (of a boil)', oá¸• obigyÄ« `thumb'; Tir. (Leech) "pondÃ®" `calf of leg'; N. puÌƒá¹›i `sow' (lit. `having teats'?); Or. puá¹‡á¸• Ä• `herd of cows &c." adj. `corpulent', puá¹‡á¸• ukÄ• `a person with stout body and swollen cheeks'.
8. G. podá¸·É” m. `lump of dung, indolent person'.
*pÄ“á¸• á¸• a -- `young buffalo' see *PÄ• á¸• á¸• A -- .
*pÄ“á¸• á¸• uka -- `belly' see *PÄ“á¹-á¹-A -- 2.
pÄ“á¸• ha -- 1 `stool' see PÄ«á¹-HA -- .
*pÄ“á¸• ha -- 2 `lump' see *PÄ“á¸• A -- .
Addenda: *pÄ“á¸• a -- 1: S.kcch. peá¹›Ä« f.pl. `offerings', WPah.ká¹-g. peá¹›É” m. `a partic. kind of sweetmeat prepared from milk' (poss. â†• H. P. peá¹›Ä• Him.I 114).

8377a â€ *pÄ“á¸• a -- 2 `tree': P. peá¹› m. `tree', WPah.ká¹-g. pÄ“á¹› m., J. pÄ“'á¹› m., H. peá¹› m.
*pÄ“á¸• ha -- 1 see PÄ«á¹-HA -- Add2.

pÄ“á¹‡Ä• hi 8378 *pÄ“á¹‡Ä• hi `pelican'.
Pa. pÄ“á¹‡Ä• hi -- , ËšikÄ• -- f. `a species of bird'; S. peá¹‡i f.
`pelican', L. peiá¹‡, pÃªá¹‡, (Ju.) pain f.
*pÄ“á¹‡á¸• a -- `lump' see *PÄ“á¸• A -- .
*pÄ“á¹‡á¸• ha -- `packet' see *POÌ„á¹-á¹-A -- 1.
*pÄ“ntha -- `lump' see *PÄ“á¸• A -- .

pÄ“nda 8379 *pÄ“nda1 `bottom'. 2. *poÌ„nda -- . [Cf. poÌ„ta -- 4, Ëšaka -- ,
poÌ„á¹-a -- m. `foundation of a house' lex., poÌ„á¹-Ä« -- f. `rectum'
PÄ• rGrÌ¥.com. and `buttock' group s.v. PÅ«TA -- 2]
1. P. p&etilde;dÄ• m., ËšdÄ« f. `bottom'; N. pÄ©d, pÄ©dh, pin `bottom,
fundament, buttocks'; A. penda `lower or inner extremity of the alimentary
canal or the vagina'; Or. pendi `earth bulging at bottom side of a brick
when in the mould, depression at bottom of a pot, pedestal of a cup'; Bi.
p&etilde;d(Ä•), ËšdÄ«, penÄ« `bottom of a granary', Mth. p&etilde;do; H.
p&etilde;dÄ• m. `bottom'; M. p&etilde;d n. `tuft of grass', p&etilde;dÄ«,
p&etilde;dhÄ« f. `bottom'; Si. penÌ†da `bird's tail'; Md. fÄ«ndu `hips',
fidu `posterior'.
2. K. pÃµË…du m. `vulva', poÌ„n m. `anus, female parts'; Ku. pÅ«n, punaá¹›
m. `backside, loin, vulva'; B. pÃµd `anus, posterior, hips'; M. pÃµd n. `the
bottom (as of a vessel)'.
*pÄ“nda -- 2 `lump' see *PÄ“á¸• A -- .
Addenda: *pÄ“nda -- 1: Md. finÌ†du `private parts'.

pÄ“ya 8380 pÄ“ya `to be drunk', n. `beverage' MBh., m. `drink offering'
ÅšÄ• á¹…khÅšr., pÄ“yÄ• -- f. `rice -- gruel' MBh. [âˆšPÄ• 1]
Pa. peyya -- in cmpds. `drinkable'; Pk. pÄ“Ä• -- , pejjÄ• -- , pijjÄ• -- f.
`rice -- gruel'; S. pejÌ„u m. `drinking', pejÌ„u, ËšjÌ„o m. `watering of
rice land after sowing', pejÌ„a, ËšjÌ„Ä« f. `ricewater'; Or. peja `rice --
gruel'; H. pej f. `thickened milk'; M. pejÌˆ f. `rice -- gruel', pej&etilde;
n. `milk'.
pÄ“yÅ«á¹£a -- see PÄ«YÅ«ËŠá¹£A -- .
Addenda: pÄ“ya -- : â€ *PÄ“YAPHALA -- .

8380a â€ *pÄ“yaphala -- `fruit to drink'. [PÄ“YA -- , PHÃ¡LA -- 1]
OG. pÄ«jahalaÃ¼á¹• n. `fruit to drink' ÅšSB.

pÄ“la 8381 pÄ“la m. `testicle' KÄ• vyÄ• d., Ëšaka -- m. lex.
Gy. eur. pelo m. `testicle', arm. pelav `penis'; K. pyolu, dat. peÌ†lis m.
`testicle', P. pehlÄ• , pihlÄ• m., WPah. bhal. pe/llho m., A. B. pel; Or.
peá¸·a `testicle, penis'; H. pelÄ• m. `testicle', G. peá¸·, peá¸·vÉ” (+?)
m., Si. pella, pilla (pl. peli, pili); -- ext. -- á¸• a -- : P. pehlaá¹›,
pihËš m., H. pelaá¹›, pelhaá¹›, pelhá¹›Ä• m. -- G. periyuÌƒ n. `penis' <
*pÄ“lika<-> `having testicles' (-- r -- < -- á¸· -- cf. LSI ix, ii 326).
pá¸—Å›a -- m. `ornament' AitBr. [âˆšPIÅ›]
*PÄ“Å›AKÄ• RA -- .
Addenda: pÄ“la -- [W. WÃ¼st ABORI Diamond Jubilee Vol. 420 < *pazla -- with
IE. l as in OHG. fasal `membrum virile', conn. Sk. pÃ¡sas -- n. id. AV., Gk.
pe/os]

8382 *pÄ“Å›akÄ• ra -- , cf. pÄ“Å›askÄ• rÄ«ËŠ -- f. `female embroiderer' VS.
[Pá¸—Å›A -- , KÄ• RA -- 1]
Pa. pÄ“sakÄ• ra -- m. `weaver', Si. peherÄ• .

pÄ“Å›alÃ¡ 8383 pÄ“Å›alÃ¡ `adorned' VS., `lovely' MBh., `soft, delicate'
KÄ• lid. [âˆšPIÅ›]
Pa. Pk. pÄ“sala -- `pleasant, beautiful'; K. piÅ›olu, piÅ›ulu `tender,
delicate, soft (of woollen goods)'.
pÄ“Å›askÄ• rÄ«ËŠ -- see *PÄ“Å›AKÄ• RA -- .

pÄ“Å›Ä«ËŠ 8384 pÄ“Å›Ä«ËŠ f. `piece of flesh' Gobh., `muscle' YÄ• jÃ±., `rind
of fruit', ËšikÄ• -- f. SuÅ›r. [âˆšPIÅ›]
Pa. pÄ“sÄ« -- f. `lump (usu. of flesh), piece'; Pk. pÄ“sÄ« -- f. `piece of
meat', ËššiÄ• -- f. `piece'.
Ä• MRAPÄ“Å›Ä« -- .

pÄ“á¹£aá¹‡a 8385 pÄ“á¹£aá¹‡a n. `crushing or grinding of grain' KÄ• tyÅšr., `handmill' lex. [âˆšPIá¹£]
Pk. pÄ“saá¹‡Ä• -- f. `grinding'; Ash. pisÃ£ËŠ `millet' (NTS ii 274 compares Russ. pÅ¡enÃ³ `husked millet', OSlav. pÄ-Å¡eno `si=tos'); Kho. (Lor.) pÄ“Å¡Å«n (= á¹£?) korik `to grind (grain)'; K. pihan f. `act of grinding'; pihonu m. `oxgoad' (cf. pihun `to grind, thrash, goad', see PIá¹• á¹£Ã¡TI); P. pÄ«haá¹‡ m. `grain ready to be ground'. -- Perh. both K. and P. forms are mod. deriv. from verb pÄ-Ì„h -- < PIá¹• á¹£Ã¡TI.
Addenda: pÄ“á¹£aá¹‡a -- : S.kcch. pÄ«yaá¹‡Å« m. `grain prepared for grinding'.

8386 pÄ“á¹£ayati `grinds' GrÌ¥S. 2. Pp. *pÄ“á¹£ita -- . [âˆšPIá¹£]
1. Pk. pÄ“sayaá¹• ta -- `grind', Shum. piÄ“á¹£i -- , Gaw. pÄ“á¹£i -- , Kho. peá¹£ -- , Sh.gil. peáº“Ã³Ä-kiÌ¯, gur. peáº“oÌ„ná¹·; L. (Shahpur) pehÄ• vaá¹‡Ä« f. `wages for grinding'; B. pesÄ• `to grind'; Or. pesibÄ• `to grind, knead'.
2. Kho. peá¹£iru `flour', Sv. piá¹£á¹“u; Or. pesi `linseed' (which is crushed for oil: cf. Pa. piá¹-á¹-ha -- n. `crushed seeds' < PIá¹£á¹-Ã¡ --).
paÃ-trÌ¥ka -- see PAITRIKA -- .
*paitrÌ¥kaghara -- see *PITRÌ¥GHARA -- .

paitta 8387 paitta `pertaining to bile' SuÅ›r. [PITTÃ¡ --]
Sh.pales. pÄ“t `bladder' AO xviii 242.

paittala 8388 paittala `made of brass' lex. [PITTALA -- 2]
L.awÄ• á¹‡. pÄ“tlÄ• `made of bronze'.

paittikÃ¡ 8389 paittikÃ¡ `bilious' PÄ• á¹‡.vÄ• rtt., SuÅ›r. [PITTÃ¡ --]
P. petÄ« `bilious'.

paitrika 8390 paitrika `paternal'. 2. paitrÌ¥ka -- Mn. [paitra<-> `paternal' ÅšÄ• á¹…khÅšr., paitrya -- `relating to the ancestors' MÄ• rkP. -- PITÅ•ÌŠ --]
1. Pa. pettika -- `paternal', NiDoc. petri.
2. Pk. pÄ“ia -- (piiya -- , piuya -- < pitrÌ¥ka --); P. peyÄ• `belonging to wife's father's house'.
*PAITRÌ¥KAGHARA -- .

Addenda: paitrika -- . -- < *paituá¸¥ka -- : P. pe(u)ke m.pl. `father's household' (ext. with -- á¸• -- : loc.sg. OP. pevakaá¹›ai `in woman's paternal home'); WPah.ká¹-g. peukÉ” m. `woman's paternal home' (also as postp.: peu kÄ• le = peu ke le `to the father's house'), J. pÄ“okÄ• m., bhad. pÃ¶ku n., bhal. peuke loc.sg.
WPah.ká¹-g. peu kÄ• suggests that NIA. -- kÄ• may derive from kinship adjectives: H. pitÄ• kÄ• etc. on the basis of *peukÄ• -- `paternal'. Similarly B. mÄ• mÄ• -- r etc. may der. *mÄ• ulera `avuncular' < *mÄ• tulÄ“ra -- s.v. MÄ• TULÄ“YA -- Add. J.C.W.

poÌ„ka 8391 *poÌ„ka `hollow'. 2. *poÌ„kkala -- . 3. *poÌ„kkhara -- . 4. *poÌ„ggala -- . 5. *poÌ„á¹…ka -- 1. 6. poÌ„á¹…ga -- 1. 7. *phoÌ„kka -- . 8. *phoÌ„kkara -- . 9. *phoÌ„á¹…ka -- . [See also *POÌ„CCA -- 1, *POÌ„á¸• A -- (poÌ„ra -- 1, *poÌ„la -- , *poÌ„lla -- , *phoÌ„ra -- , *phoÌ„lla --), *PHOÌ„TTARA -- , *POÌ„PPA -- (*phoÌ„ppha -- , *phoÌ„mpha --), *PHOÌ„SSA -- , *BHOÌ„KKA -- (*bhoÌ„á¹…ka -- 2, *bhoÌ„á¹…ga --), *BHOÌ„SA -- . -- Prob. â†• Drav. which has similar series of words DED 3646]
1. M. poy&etilde;, pov&etilde; n. `honeycomb in hollow of wood or stone'.
2. G. M. pokaá¸· `hollow', G. poká¸·Ä« f. `cavity'.
3. B. phukar `hole'; Or. pokhara `cavity in tree trunk'; M. pokhaÌ„Ì†r `hollowed, excavated', pokhar n., pokhÄ• r(Ä• ) m. `hole, cavity'.
4. G. pogaá¸· f. `hollowness', pogar f. `a hollow, vacuum'.
5. Ko. pÃµkaá¹‡ n. `a hollow grain'.
6. H. pÃµgÄ• `empty, hollow'.
7. Pk. phukkÄ• `in vain' DeÅ›Ä«n.; K. phoÌ†ka `hollow', S. phoku, P. phokÄ• ; N. phoko `blister, bubble'; Or. (Bastar) phok -- hÄ• `useless'; H. phok, ËškÄ• `hollow'; OG. phoka `in vain', G. phok `hollow'; -- S. phokaá¹-u `uselessly'; P. phokaá¹- m. `dregs'; N. phokaá¹-o `unirrigated field'; H. phokaá¹- m. `worthless thing or person'; G. phokaá¹-, phogaá¹- `in vain'; M. phukaá¹- `gratis'; -- Ku. phokso `swollen'; N. phokso `lung'; -- Ku. phokÄ• á¹‡o, ËšÄ• no m. `the bladder, penis'; -- Mth. phokcÄ• `a small fish (whose belly, blown up by cruel boys, swells enormously)'.
8. B. phokar `hole'.
9. K. phoÌ†Ì£ngu `hollow, pithless'; H. phÃµk `hollow'.
Addenda: *poÌ„ka -- `hollow'. 7. *phoÌ„kka -- : WPah.J. fokÄ• `empty'.
8. *phoÌ„kkara -- : WPah.ká¹-g. phÃºkhrÉ” `worthless man'.

poÌ„kka 8392 *poÌ„kka1 `bundle, fold'. [For words of this type in many

languages see F. W. Thomas AO xiii 54]
Ku. poko `thigh, loins, back, rectum'; N. poko `receptacle made by doubling up a handkerchief or the slack of a dhoti'; A. pokaá¹› `buttock, posterior, back, anus'.

poÌ„kka 8393 *poÌ„kka2 `worm, grub'. [Cf. pulaka -- m. `kind of insect or vermin' lex. and similar phonet. relationship in JALÅ«KÄ• -- ~ *JOÌ„KKÄ• --]
A. pok `worm'; B. pokÄ•  `insect, worm'; Or. poka `insect, worm, maggot, moth', pokaá¹›Ä•  `worm -- eaten'; H. pokÄ• , pÃµkÄ• m. `caterpillar, worm, wood -- worm; <-> big flying insect on plants (= bÃµkÄ• m.)'.
*poÌ„kkala -- , *poÌ„kkhara -- `hollow' see *POÌ„KA -- .
poÌ„ganá¸• a -- , *poÌ„gga -- `young' see *POÌ„á¹…GA -- 2.
*poÌ„ggala -- , *poÌ„á¹…ka -- `hollow' see *POÌ„KA -- .
*poÌ„á¹…ka -- 2 `young' see *POÌ„á¹…GA -- 2.
*poÌ„á¹…ga -- 1 `hollow' see *POÌ„KA -- .

poÌ„á¹…ga 8394 *poÌ„á¹…ga2 `young of animal or plant'. 2. *poÌ„gga -- . 3. *poÌ„á¹…ka -- 2. [Cf. poÌ„gaá¹‡á¸• a -- , paugaá¹‡á¸• a -- `not fully grown, deformed', m. `boy' BhP., Pk. poÌ„aá¹• á¸• a -- m. `eunuch'. -- Belongs to the group of Pá¹“TA -- 1]
1. H. puÌ„Ìƒgá¹›Ä• m. `boy'; M. pÃµgÄ•  m. `young snake, shoot', pÃµgá¸• Ä• m. `stripling', pÃµgá¸• Ä« f. `girl'.
2. P. poggÄ• m. `tender branch' (rather than < PROÌ„DGATA --).
3. B. pÃµk `young shoot of coconut'.

poÌ„cca 8395 *poÌ„cca1 `hollow'. [See list s.v. *POÌ„KA --]
Pk. pocca -- `very soft', poccaá¸• a -- , pucËš `sapless, worthless, dirty'; WPah.jaun. poÌ„croÌ„ `hollow'; G. poc f. `unhusked rice which is soft and has no grains in it', pocuÌƒ `soft, feeble'.
*poÌ„cca -- 2 `cloth' see POÌ„TA -- 2.
poÌ„á¹-a -- see *PÄ“NDA -- 1.
poÌ„á¹-Ä« -- see PÅ«TA -- 2 and *PÄ“NDA -- 1.
Addenda: *poÌ„cca -- 1: S.kcch. poco `hollow, tender'.
*poÌ„á¹-á¹-a -- 2 `belly' see *PÄ“á¹-á¹-A -- 2 Add2.

poÌ„á¹-á¹-a 8396 *poÌ„á¹-á¹-a1 `bundle'. 2. poÌ„á¹-á¹-ala -- n., ËšlÄ« -- f. lex., Ëšlaka -- n., poÌ„á¹-ala -- m. Car. 3. *pÄ“á¹‡á¸• ha -- . [Cf. PUá¹-A

--]
1. Pk. poá¹-á¹-a -- n. `bundle'; S. poá¹-iá¹›Ä« f. `bag, satchel'; P. poá¹-
f. `bag, load'; N. poá¹-i `bulb (e.g. of garlic)', poá¹-inu `(ears) to be
filled with grain', poá¹-ilo `filled with grain (of an ear)'; H. poá¹- f.
`bundle, bale'; G. poá¹- `bundle', poá¹-kuÌƒ n. `packet'.
2. Pk. poá¹-á¹-ala -- n., ËšliyÄ• -- f., puá¹-á¹-ala -- , Ëšlaya -- m.n.,
ËšliyÄ• -- f. `bundle' (whence poá¹-á¹-aliya -- m. `porter'); P. poá¹-lÄ« f.
`small bag'; B. pÃµá¹-lÄ• , puÌƒá¹-al, Ëšá¹-uli `bundle', Or. poá¹-aá¸·aÌ„Ì†,
Ëšá¸·i, H. poá¹-lÄ• m., ËšlÄ« f. `small do.', G. poá¹-lÉ” m., ËšlÄ« f.,
ËšluÌƒ n.; M. poá¹-á¸·Ä• m., Ëšá¸·Ä« f. `bundle of stuff'.
3. M. p&etilde;á¸• hÄ« f. `packet'.
*poÌ„á¹-á¹-a -- 2 `belly' see *PÄ“á¹-á¹-A -- 2.
*poÌ„á¹-á¹-a -- 3 `young' see Pá¹“TA -- 1.
poÌ„á¹-á¹-ala -- see *POÌ„á¹-á¹-A -- 1.

poÌ„á¸• 8397 *poÌ„á¸• `burn'. [Cf. PAULI -- and Pk. paÃ¼(l)laÃ¯ `cooks',
paÃ¼liya -- `cooked, burnt', appaÃ¼liya -- , appoÌ„li -- `uncooked fruit
cake': S. K. Chatterji ZII ix 40 wrongly connects with Gk. pu=r, &c.]
Kho. (Lor.) pÅ«lik `to be burnt', p*lleIk `to burn', (LSI) pulÄ« `having
burnt'; N. polnu `to burn, bake, cook'; OA. poliba `to burn', A. poriba; B.
poá¹›Ä• , puá¹›Ä• `to burn, be burnt', caus. puá¹›Ä• na; Or. poá¹›ibÄ• ,
puá¹›Ëš `to set fire to, heat, burn, be afflicted with grief', caus.
poá¹›Ä• ibÄ• , puá¹›eibÄ• ; M. poá¸·á¹‡&etilde; `to burn'.
*Ä• POÌ„á¸• -- .
Addenda: *poÌ„á¸• -- : Kho. pÄ• leik `to burn (tr.)' BKhoT 71.

poÌ„á¸• a 8398 *poÌ„á¸• a `hollow'. 2. *poÌ„ra -- 1. 3. *poÌ„la -- . 4.
*poÌ„lla -- . 5. *phoÌ„ra -- . 6. *phoÌ„lla -- . [Cf. Pa. poÌ„á¹-a --
`bubble'. <-> See also list s.v. *POÌ„KA -- ; -- poss. conn. with *PÅ«LIYA
--]
1. Ku. nak -- poá¹› `nostril'; N. poro `small hole' (or < 2); G. poá¹›uÌƒ n.
`thin scaly crust' (semant. cf. *POÌ„PPA --); M. poá¸·, Ëšá¸·&etilde; n.
`honeycomb' (or < 3: semant. cf. *POÌ„KA --).

2. S. poru m. `cavity', poro m. `hollow' (or < 3); P. por f. `hollow bamboo' (or < *POÌ„RA -- 2); N. see 1.
3. S. see 2; L. polÄ• `hollow, porous, loose (of soil)'; M. see 1.
4. Pk. polla -- , Ëšaá¸• a -- , pulla -- `hollow'; P. pollÄ• `hollow', pol m., pulÄ• Ä« f. `hollowness'; Or. pola `hollow', sb. `puffed -- up pastry', polÄ• `empty'; G. poli f. `cavity', poluÌƒ, polruÌƒ `hollow', polÄ• á¹‡ n. `hollowness'; M. pol n. `empty tube or grain', polÄ• `hollow'; -- altern. < 3: Woá¹-. poÌ„l, f. pyÄ“l `light (in weight)'; Gaw. poÌ„lÃ¡, f. poÌ„lÄ« `small'; K. poÌ†Ì£lu `weak', poÌ†luru `plump but unsubstantial'; Ku. polo `hollow, weak', m. `beehive' (l or á¸·?); N. pol, pwÄ• l `hole', polo, pwÄ• lo `beehive'; A. pola -- kaá¹-Ä• `burglar'; B. polo `basket open at both ends for catching fish'; H. pol f. `hollowness', polÄ• `hollow, empty, flabby'.
5. B. Or. phorÄ• `hollow'.
6. P. pholuá¹› m. `chaff'; H. pholÄ• m. `blister'; G. pholvuÌƒ `to husk'; M. phol n. `hollow grain'.
Addenda: *poÌ„á¸• a -- `hollow'. [~ Drav. DED 3726]
4. *poÌ„lla -- : WPah.ká¹-g. pollÉ” `hollow', J. polÄ• .

8399 pá¹“ta -- 1, Ëšaka -- m. `young of animal or plant' MBh. 2. *poÌ„tara -- . 3. *poÌ„tala -- , poÌ„talaka -- m. `young animal' BHSk., goÌ„ -- poÌ„talikÄ• -- f. `heifer' Pat. 4. *poÌ„tÄ• la -- . 5. *poÌ„tta -- 1. 6. *poÌ„á¹-á¹-a -- 3. 7. *poÌ„na -- 1. 8. *poÌ„ttha -- 1. 9. *phoÌ„ta -- . 10. *phoÌ„tta -- 2. [Variety of form points to non -- Aryan origin (scarcely with Wackernagel AiGr ii 2, 591 < putrÃ¡ --): prob. with T. Burrow BSOAS xii 386 â†• Drav. Tam. poÌ„ttu &c. DED 3748. -- Cf. poÌ„á¹-Ä• -- f. `female slave', poÌ„á¹-aka -- m. `servant' KÄ• tyÅšr. com. -- See also *POÌ„á¹…GA -- 2]
1. Pa. poÌ„ta -- , Ëšaka -- m. `young of an animal', AÅ›. potake nom. sg. m.; NiDoc. potaǵa `young (of camel)'; Pk. poÌ„a -- , Ëšaya -- m. `young snake, child'; Dm. paÌ,i `son'; PaÅ¡. oÌ„ya `boy, child, daughter' < *woÌ„yÄ• with special development in word of address (IIFL iii 3, 188 sandhi form < poÌ„taka -- ); Bshk. poÌ„, pÉ”ÌˆÌ„ `son, boy'; Tor. poÌ„ m. `child';

Sh.koh. gur. pÄ“ `sons' (pl. of pucÌ£h < PUTRÃ¡ -- ) â†’ á¸Œ. pe_ (pl. of pÅ«cÌ£); P. poÄ• m. `tender twig'; Ku.gng. poÌ„i `budding of trees in spring'; A. B. po `son'; Or. po, poa, pua `son, shoot of plaintain', puÄ• `plaintain seedling', poi `small girl, shrimp'; Mth. poÄ• `tobacco seedling'; Bhoj. poÌ„i `sugarcane sapling'; H. poÄ• m. `young of an animal'; G. poÄ« f., M. poy f. `spike of coconut or other palms containing the spadix'; M. povÄ• m. `young snake'; OSi. povÄ• pl. `youths', Si. povuvÄ• (st. pov -- , poÌ„ -- ) `young of an animal'. -- X *KUá¸• A<-> q.v.
2. G. porÉ” m. `insect', porÄ« f. `little girl', poriyÉ” m. `boy'; M. por m. f. n. `young child or animal'.
3. Pk. poÌ„alaya -- m. `child'; Gaw. poÌ„lÃ¡, f. ËšlÄ« `small', poliá¹›Ã¡ `younger'; A. puli `young plant'; B. polÄ• `child, son'; M. poá¸· m. `bull dedicated to the gods'; Si. pollÄ• `young of an animal'.
4. Pk. poÌ„Ä• la -- m. `child, bull'; A. powÄ• li `young of animal or bird'.
5. K. poÌ†Ì£tu m. `son (esp. an only son), child', pÅ«tu m. `young chick', á¸• oá¸• . poÌ„toÌ„ `bird', kash. Ä‹Ä• wali -- pÅ«t `goat's kid'; H. potÄ« f. `young female of any animal'.
6. H. poá¹-Ä• m. `young of animal, unfledged bird'.
7. A. B. ponÄ• `young fish' (A. also `affectionate term of address to a child').
8. Ku. potho `any young animal', pothilo `young of a bird'; N. pothi `hen bird', pothro `young tree, bush'.
9. Phal. phoÌ„ `boy', phoyÄ«ËŠ, phoÌ„Ä« `girl'.
10. Ku. photo m. `young child, small cucumber, testicle', photi f. `girl', phwÄ• tÄ• -- photi `children'.
POÌ„TÄ• DHÄ• NA -- , *POÌ„TÄ• DHÄ• RA -- ; *VÄ«RAPOÌ„TA -- , *SARPAPOÌ„TALA -- .
Addenda: poÌ„ta -- 1. 10. *phoÌ„tta -- : WPah.ká¹-g. phÉ”Ì• tÉ™á¹› m. `penis, scrotum', J. pothaá¹› m. `penis'.

poÌ„ta 8400 poÌ„ta2 m. `cloth', poÌ„tikÄ• -- f. lex. 2. *poÌ„tta -- 2 (sanskritized as poÌ„tra -- 2 n. `cloth' lex.). 3. *poÌ„ttha -- 2 ~ pavÃ¡sta<-> n. `covering (?)' RV., `rough hempen cloth' AV. T. Chowdhury JBORS xvii 83. 4. poÌ„ntÄ« -- f. `cloth' DivyÄ• v. 5. *poÌ„cca -- 2 < *poÌ„tya -- ? (Cf. poÌ„tyÄ• = poÌ„tÄ• nÄ• á¹• samÅ«haá¸¥ PÄ• á¹‡.gaá¹‡a. -- pá¹“ta -- 1?). [Relationship with proÌ„ta -- n. `woven cloth' lex., PLOÌ„TA -- `bandage, cloth' SuÅ›r. or with pavÃ¡sta -- is obscure: EWA ii 347 with lit. Forms meaning `cloth to smear with, smearing' poss. conn. with or infl. by pusta -- 2 n. `working in clay' (prob. â†• Drav., Tam. pÅ«cu &c. DED

3569, EWA ii 319)]
1. Pk. poÌ„a -- n. `cloth'; PaÅ¡.ar. poÌ„wok `cloth', poÌ„g `net, web' (but lauá¹›. dar. pÄ• wÄ• k `cotton cloth', Gaw. pÄ• k IIFL iii 3, 150).
2. Pk. potta -- , Ëštaga -- , Ëštia -- n. `cotton cloth', pottÄ« -- , ËštiÄ• -- , ËštullayÄ• -- , puttÄ« -- f. `piece of cloth, man's dhotÄ«, woman's sÄ• á¹›Ä«', pottia -- `wearing clothes'; S. potÄ« f. `shawl', potyo m. `loincloth'; L. pot, pl. ËštaÌƒ f. `width of cloth'; P. potá¹›Ä• m. `child's clout', potá¹‡Ä• `to smear a wall with a rag'; N. poto `rag to lay on lime -- wash', potnu `to smear'; Or. potÄ• `gunny bag'; OAw. potaÃ¯ `smears, plasters'; H. potÄ• m. `whitewashing brush', potÄ« f. `red cotton', potiyÄ• m. `loincloth', potá¹›Ä• m. `baby clothes'; G. pot n. `fine cloth, texture', potuÌƒ n. `rag', potÄ« f., ËštiyuÌƒ n. `loincloth', potá¹›Ä« f. `small do.'; M. pot m. `roll of coarse cloth', n. `weftage or texture of cloth', potr&etilde; n. `rag for smearing cowdung'.
3. Pa. potthaka -- n. `cheap rough hemp cloth', potthakamma -- n. `plastering'; Pk. pottha -- , Ëšaya -- n.m. `cloth'; S. potho m. `lump of rag for smearing, smearing, cloth soaked in opium'.
4. Pa. ponti -- `rags'.
5. Wg. poÌ„Ä• `cotton cloth, muslin', Kt. puÄ• ; Pr. puÄ• `duster, cloth', pÅ«ËŠÄ• uk `clothes'; S. poco m. `rag for plastering, plastering'; P. poccÄ• m. `cloth or brush for smearing', pocá¹‡Ä• `to smear with earth'; Or. pucaÌ„Ì†ra, pucurÄ• `wisp of rag or jute for whitewashing with, smearing with such a rag'.
*MAá¹£IPOÌ„TTA -- .
poÌ„ta -- 3 `boat' see *PLOÌ„TRA -- .
poÌ„ta -- 4 `foundation' see *PÄ“NDA -- .
*poÌ„tara -- `young', poÌ„talaka -- see Pá¹“TA -- 1.
Addenda: poÌ„ta -- 2. 2. *poÌ„tta -- 2: S.kcch. potyo m. `small dhoti'.
*poÌ„tta -- 2 see POÌ„TA -- 2 Add2.
â€ *BÄ• LAPOÌ„TTA -- .

poÌ„tÄ• dhÄ• na 8401 poÌ„tÄ• dhÄ• na n. `shoal of young fish' VÄ• sar. [pá¹“ta -- 1, Ä• dhÄ• ËŠna --]
Or. pahuá¹‡Ä• , Ëšá¹‡i, dial. pohaá¹‡Ä• `shoal of young fish'.

poÌ„tÄ• dhÄ• ra 8402 *poÌ„tÄ• dhÄ• ra `shoal of young fish'. [pá¹“ta -- 1, Ä• dhÄ• ra --]
Mth. pohÄ• r `collection of young fish' ABORI xxi 112. -- See prec.

poÌ„tÄ• ra -- see *PLOÌ„TRA -- .
*poÌ„tÄ• la -- `young' see Pá¹“TA -- 1.
poÌ„tikÄ• -- see PÅ«TÄ«ËŠKA -- .
*poÌ„tta -- 1 `young' see Pá¹“TA -- 1.
*poÌ„tta -- 2 `cloth' see POÌ„TA -- 2.
*poÌ„tta -- 3 `belly' see *PÄ“á¹-á¹-A -- 2.
*poÌ„tta -- 4, `basket' see PIá¹-AKA -- 1.

poÌ„ttÄ« 8403 *poÌ„ttÄ« `glass bead'.
Pk. pottÄ« -- f. `glass'; S. pÅ«ti f. `glass bead', P. pot f.; N. pote `long straight bar of jewelry'; B. pot `glass bead', puti, puÌƒti `small bead'; Or. puti `necklace of small glass beads'; H. pot m. `glass bead', G. M. pot f.; -- Bi. pot `jeweller's polishing stone' rather than < POÌ„TRÃ¡ -- 1.
*poÌ„ttha -- 1 `young' see Pá¹“TA -- 1.
*poÌ„ttha -- 2 `cloth' see POÌ„TA -- 2.
*poÌ„ttha -- 3 `bundle' see PIá¹-AKA -- 1.

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poÌ„trÃ¡ 8404 poÌ„trÃ¡1 `*cleaning instrument' (`the PotrÌ¥'s soma vessel' RV.). [âˆšPÅ«]
Bi. pot `jeweller's polishing stone'? -- Rather < *POÌ„TTÄ« -- .
poÌ„tra -- 2 `cloth' see POÌ„TA -- 2.
*poÌ„dda -- `lump' see *PÄ“á¸• A -- .
*poÌ„na -- 1 `young' see Pá¹“TA -- 1.
*poÌ„na -- 2 `ball of cotton' see *PÅ«NA -- .
poÌ„ntÄ« -- see POÌ„TA -- 2.
*poÌ„nda -- `bottom' see *PÄ“NDA -- 1.

poÌ„ppa 8405 *poÌ„ppa `hollow'. 2. *phoÌ„ppha -- . 3. *phoÌ„mpha -- . [See

list s.v. *POÌ„KA --]
1. P. H. poplÄ• `toothless'; -- Or. poparÄ• `hollow, worn out'; -- G. popá¹›uÌƒ, n., Ëšá¹›Ä« f., Ëšá¹›É” m., popcuÌƒ n. `detached scaly crust' (semant. cf. *POÌ„á¸• A -- ), popá¹-É” m. `pod', poplÃ£Ì„ n. pl. `vain struggles'.
2. S. phopho `hollow'; M. phopÄ• m. `puffed out or flabby person'; -- B. phopar `hollow'; Or. phoparÄ• `full of holes, decayed, spongy', (Sambhalpur) phuphlÄ• `toothless'.
3. B. phÃµparÄ• `hollow'; H. phÃµphÄ« f. `hollow reed, pipe', phÃµphar `hollow'.
*poÌ„ra -- 1 `hollow' see *POÌ„á¸• A -- .
Addenda: *poÌ„ppa -- . 2. *phoÌ„ppha -- : A. phopolÄ• `hollow' AFD 212.
*poÌ„lla -- `hollow' see *POÌ„á¸• A -- Add2.

poÌ„ra 8406 *poÌ„ra2 `joint'. [Cf. Å›ata -- poÌ„ra(ka) -- n. `species of sugarcane' SuÅ›r., nÄ«la -- poÌ„ra -- , -- paura -- m. lex. -- Connexion. with PÃ¡RVAN -- (through *parvara -- as Gk. pei=rar ~ gen. pei/ratos) very doubtful]
Pk. poÌ„ra -- n.m. `knot', poÌ„raga -- n.m. `a sort of plant with knots'; P. por f. `hollow bamboo for drilling seed' (or < *poÌ„ra -- 1 s.v. *POÌ„á¸• A -- ), porÄ• m. `joint of bamboo'; Ku. por, porÄ« `knot or joint of bamboo'; H. por f. `space between two joints', porÄ• m. `beam', poruÄ• m. `knuckle'; Si. puruka `knot or joint of bamboo, knob, link'. -- M. per n. `joint, articulation'?
*poÌ„la -- `hollow' see *POÌ„á¸• A -- .
poÌ„lÄ« -- see PAULI -- .
*poÌ„lla -- `hollow' see *POÌ„á¸• A -- .

poÌ„Å›Ä« 8407 *poÌ„Å›Ä« `pine'. [Cf. Gk. peu/kh f. `pine', Lith. puÅ¡Ã¬s, OPruss. peuse NTS xiii 229]
Ash. piÄ‹ -- kandÉ™ `pine', Kt. pÅ«Ì¤Ä‹i, piÄ‹i, Wg. puÄ‹, pÃ¼Ä‹ (pÅ«Ì¤Ä‹ -- kÉ™Å• `pine -- cone'), Pr. wyoÄ‹, Shum. lyÄ“wiÄ• (lyÄ“ -- ?). -- In Shum. ts > Ä• , and earlier for the forms with i NTS ii 271 suggested *PÄ«TSA -- , but they are scarcely to be separated.

pá¹“á¹£a 8408 pá¹“á¹£a m. `growth, prosperity' RV., `upbringing, nourishment' MÄ• rkP. [âˆšPUá¹£]
Pa. poÌ„saka -- `nourishing', poÌ„sikÄ• -- f. `nurse'; Pk. poÌ„sa<-> m.

`nourishing'; Pr. pÃºsuk `ear of corn' NTS xv 269; K. poÌ„h m. `present given to husband's relatives by bride's on birth of her first child'; Ku. pos m. `nutrition'; B. pos `tameness, docility', posÄ• , pusÄ• `nutrition'; Or. posaÌ„Ì†, pusÄ• `cherishing, bringing up'; H. pos m. `care (esp. of animals), training and bringing up (of animals)'.

poÌ„á¹£aá¹‡a 8409 poÌ„á¹£aá¹‡a n. `nourishing' MBh. [âˆšPUá¹£]
Pa. poÌ„sana -- n. `nourishing', Pk. poÌ„saá¹‡a -- n., Ëšá¹‡ayÄ• -- f., A. pohan; H. posan m. `bringing up, care of'; M. posá¹‡Ä• , posaá¹‡yÄ• `adopted, kept and used on condition of feeding it (of a beast)'; Si. pohoni, pusna `nourishment'.
poÌ„á¹£adha -- see UPAVASATHÃ¡ -- .

8410 poÌ„á¹£Ã¡yati `nourishes, rears' RV. 2. Pass. poÌ„á¹£yatÄ“. [âˆšPUá¹£]
1. Pa. poÌ„sÄ“ti `nourishes', NiDoc. inf. poá¹£aá¹• naya, ger. poá¹£idavo, Ku. posá¹‡o (pass. posiá¹‡o, caus. posyÅ«á¹‡o), N. posnu (pass. posinu `to be fat, to blossom'), A. pohiba; B. posÄ• , pusÄ• `to nourish, rear, domesticate', Or. posibÄ• , pusËš, Mth. posab, Bhoj. poÌ„sal, H. posnÄ• , G. posvuÌƒ, M. posá¹‡&etilde;; <-> caus. Pa. poÌ„sÄ• pÄ“ti, B. posÄ• na, Or. posÄ• ibÄ• .
2. Pk. poÌ„saÃ¯ `is nourished'; P. posá¹‡Ä• `to nourish'; Mth. posab `to be nourished, to grow up'; M. posá¹‡&etilde; `to thrive'.
Addenda: poÌ„á¹£Ã¡yati: Garh. posá¹‡u `to bring up, rear'.

poÌ„á¹£ita 8411 poÌ„á¹£ita `nourished' MW. [âˆšPUá¹£]
Pa. poÌ„sita -- `nourished', Pk. poÌ„sia -- ; -- M. poÅ›Ä• `fostered, bred as one's own (of a child)' or < Pá¹“á¹£IYA -- .
pá¹“á¹£iya -- see next.

pá¹“á¹£ya 8412 pá¹“á¹£ya `thriving' RV., `to be maintained' MBh., poÌ„á¹£ya -- putraka -- m. `adopted son' Pur. 2. pá¹“á¹£iya- (metr.) RV. [âˆšPUá¹£]
1. Pa. poÌ„sa -- `to be fed'; B. posÄ• `domesticated'; Or. posÄ• , pusÄ• `reared, tame, adopted (of a child)'; Bi. poÌ†s put `adopted son'.
2. Pk. poÌ„sia -- `to be nourished'; Bi. posiyÄ• leb `to adopt (a child)'; -- M. poÅ›Ä• `fostered, bred as one's own (of a child)' or < POÌ„á¹£ITA -- .
poÌ„á¹£yatÄ“ see POÌ„á¹£Ã¡YATI.
poÌ„sÃ¡yati see *PUSATI.

poÌ„staka 8413 *poÌ„staka `book'. [pusta -- m.n., ËštÄ•  -- f. `book' VarBrÌ¥S., Ëštaka -- m.n., ËštikÄ• -- f. Hariv. -- â†• Ir., e.g. Sogd. pwstk `book' ~ Pers. poÌ„st `skin' (< OPers. pavastÄ• -- â†' PAVÃ¡STA -- : see also *POÌ„STIKÄ• --) EWA ii 319 with lit.]
Pa. potthaka -- m. `book', Pk. puttha -- , Ëšthaya -- n., ËšthiyÄ•  -- f., K. pÅ«thi, dat. poÌ„theÌ† f.; S. pothu m. `large book', ËšthÄ« f. `smaller do.', P. po(t)thÄ• m., ËšthÄ« f., Ku. pothÄ« f., N. pothi, A. puthi, B. pothÄ• , Ëšthi, puthi, puÌƒthi, Or. pothÄ• , Ëšthi, puthi, Mth. pothÄ• , ËšthÄ« , Bhoj. poÌ„thÄ«, Aw.lakh. H. pothÄ• m., ËšthÄ« f., G. pothuÌƒ n., ËšthÄ« f., M. pothÄ« f., Si. pota.
*PAUSTAKA -- .
Addenda: *poÌ„staka -- : WPah.ká¹-g. pÃ³tthI f. `(small) book', pÃ³tthu m. `small book', J. pothÄ« f., Garh. poÌ„thÄ«, Md. fot.

poÌ„stikÄ• 8414 *poÌ„stikÄ• `skin'. [â†•  Ir., e.g. Pers. poÌ„st `skin' and so ultimately of same origin as *POÌ„STAKA --]
NiDoc. camÌ„a pothi `skin' Burrow KharDoc 107; L. pothÄ« f. `fleece'.
paugaá¹‡á¸• a -- see *POÌ„á¹…GA -- .
pauá¹‡á¸• ra -- see PUá¹‡á¸• RA -- 1.
pautikÄ« -- see PÅ«TÄ«ËŠKA -- .

pautya 8415 *pautya `stink'. [PÅ«TI --]
Or. poca `fetid smell'; -- pocakÄ• , pocarÄ•  `rotten, putrid'.

paÃºtra 8416 paÃºtra m. `son's son' AV., pautraka -- m. KÄ• v. [PUTRÃ¡ -- 1]
AÅ›.gir. potrÄ• , potÄ• m. pl., KharI. potreá¹‡a inst. sg., Pk. potta -- m., Bshk. poÌ„l, Mai. (Barth) "pÃ¥áº“h", Phal. pÅ«ËŠtru, Sh. poÌ„cÌ£á¹· m., K. puturu m., S. poá¹-ro m., L. poÌ„trÄ• m., P. pot, potrÄ• , pottÄ• m.; WPah.bhiá¸• . pÃ³á¹-á¸·á¹›u n. `young grandson'; B. H. potÄ•  m. `son's son'.
PAUTRÄ« -- ; *PRATIPAUTRA -- , PRAPAUTRA -- ; *PARAPAUTRA -- .
Addenda: paÃºtra -- : S.kcch. potro m. `grandson', WPah.ká¹-g. pocá¹-u m.

pautrÄ« 8417 pautrÄ« f. `son's daughter' MBh. [PÃ¡UTRA --]
Pk. pottiÄ• -- f., Mai. (Barth) "puáº“h", Phal. pÅ«trÄ-Ì„, Sh. poÌ„cÌ£iÌ¯ f., K. putÃ¼rÃ¼ f., L. poÌ„trÄ« f., P. pottÄ« f., H. potÄ« f.
Addenda: pautrÄ« -- : S.kcch. potrÄ« f. `granddaughter', WPah.ká¹-g. pocá¹-I f.

paudgala 8418 *paudgala `personal'. [Cf. paudgalika -- `material' ÅšÄ«l., Pk. poggaliya -- . -- PUDGALA --]
Si. pugul `personal, individual'.

paura 8419 paura m. `citizen' Gaut., `prince engaged in war in certain circumstances' VarBrÌ¥S. [PÃºRA --]

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Pa. poÌ„ra -- `belonging to the city, polite (of speech)'; Pk. poÌ„ra -- `born in a city'; Si. pora `fighter, wrestler' (GS 75 < prahÄ• ra --).

paurÄ• á¹‡a 8420 paurÄ• á¹‡a `relating to the past, ancient' MBh. [PURÄ• á¹‡Ã¡ --]
Pa. poÌ„rÄ• á¹‡a -- , Ëšaka -- `ancient', AÅ›. porÄ• á¹‡Ä• f. sg., Pk. poÌ„rÄ• á¹‡a -- , Ko. porno; Si. poraá¹‡a `ancient', puraá¹‡a `fallow or waste land, land where crop has been reaped'.

pauruá¹£Ã¡ 8421 pauruá¹£Ã¡ `manly' ÅšBr., n. `manly strength' MBh. [PÃºRUá¹£A --]
Pa. poÌ„risa -- `human', m. `servant', n. `human activity, height of a man'; Pk. poÌ„rusa -- , poÌ„risa -- n. `manly deed'; Bi. porsÄ• `height of a man'; G. pÉ”ras m. `pride, delight'.
PAÃºRUá¹£Ä“YA -- .

paÃºruá¹£Ä“ya 8422 paÃºruá¹£Ä“ya `human' RV., n. `work of a man' AV. [PAURUá¹£Ã¡ --]
S. porhyo m. `labour, price of labour, wages'; L. porheÄ• m. `labour for wages'. -- Deriv.: S. porhyatu m. `labourer', L. purhÄ• yat m.
paurvÄ• rdha -- , Ëšdhika -- see PÅ«RVÄ• RDHÃ¡ -- .

pauli 8423 pauli m. `a cake of scorched grain and ghee', ËšlikÄ•  -- f., poÌ„lÄ« -- , ËšlikÄ•  -- f. lex. [Perh. conn. with Pk. paÃ¼laÃ¯ `cooks' s.v. *POÌ„á¸• -- LM 372, or with pÅ«palÄ• -- s.v. APÅ«PÃ¡ --]
Pk. poÌ„liÄ• -- f. `a kind of cake', S. porÄ« f. `a fried cake', P. polÄ«, pollÄ« f.; Ku. poli (=á¸·?), poi `cake'; B. puli `fried cake', G. poá¸·Ä« f.; M. poá¸·Ä« f. `wheaten cake', Ëšá¸·Ä•  m., Ëšá¸·&etilde; n. `cake -- form portion of honeycomb'.

pauá¹£Ã¡ 8424 pauá¹£Ã¡ m. `the month December -- January' GrÌ¥Åšr. [PUá¹£YÃ -- 2]
Pk. poÌ„sa -- m. `id.', K. pÅ• Ë˜h, puh m., S. pohu m., L. poÌ„h m., awÄ• á¹‡. pÅ• Ë‹, P. poh m., WPah.bhal. pÉ”u m., G. pos m. <-> PaÅ¡.lauá¹›. paÅ«ËŠá¹£ early loan â†• Sk. IIFL iii 3, 149.
Addenda: pauá¹£Ã¡ -- : WPah.ká¹-g. pÃ³Å›, loc. pÃ³Å›Å›e, kc. poÌ„Å› m. `the month mid December to mid January'.

pauá¹£kara 8425 pauá¹£kara `pertaining to the blue lotus' MBh. [PÃºá¹£KARA --]
Pa. pokkhara -- n. `lotus plant'; Pk. pokkhara -- , pukËš `pertaining to lotuses', n. `lotus, water'; K. poÌ†khur m. `irrigation basin round base of a tree', poÌ†khÃ¼rÃ¼ f. `brick well'; P. po(k)khar m. `pond', Ku. pokhar, gng. pwokhar; N. pokhari `pool, tank, lake', A. pukhurÄ«, OB. pokhirÄ«, B. pukhur(i), pukur, pakËš, Or. pokhari, Bi. pokhar, poÌ†khrÄ•  , Mth. pokhar, ËšrÄ«, Bhoj. poÌ†kharÄ•  , ËšrÄ«, H. pokhar, pokhrÄ•  m., M. pokhar n.; Si. pokura `lotus flower'.
PAUá¹£KARIá¹‡Ä« -- .
Addenda: pauá¹£kara -- : Garh. pokhru `pond'.

pauá¹£kariá¹‡Ä« 8426 pauá¹£kariá¹‡Ä« f. `lotus pool, pond' lex. [Cf. puá¹£karÃ-á¹‡Ä«<-> f. `id.' RV. -- PAUá¹£KARA --]
Pa. pokkharaá¹‡Ä« -- f. `lotus pool'; KharI. pukariá¹‡i, Ëšraá¹‡i `pond'; Pk. pokkhariá¹‡Ä« -- , pukËš f. `pond, lotus'; M. pokhraá¹‡ f. `small lake or pond'; Si. pokuruá¹‡i, pokuá¹‡a `lake, pond'.

paustaka 8427 *paustaka `keeper of books'. [*POÌ„STAKA --]
Si. pota `keeper of books' SigGr ii 449?
PYAI see âˆšPÄ«.

prakaá¹-Ã¡ 8428 prakaá¹-Ã¡ `manifest' PÄ• á¹‡. [< prÃ¡krÌ¥ta -- ? Cf. prÃ¡ krÌ¥á¹‡oÌ„ti `brings to light' RV. -- âˆšKRÌ¥1]
Pa. pÄ• kata -- , Ëškaá¹-a -- `wellknown'; NiDoc. praǵaá¹-a nikhal -- `to bring out into the open'; Pk. payaá¸• a -- , Ëšyala -- `published, open'; OG. payaá¸• u `famous, well known'; Si. pahaá¸·a, pÄ• á¸·a `clear, open, wellknown', paá¸·a karanavÄ• `to publish'.
Addenda: prakaá¹-Ã¡ -- : Md. fÄ• á¸·u kuranÄ« `declares'.

prakaá¹-ana 8429 prakaá¹-ana n. `bringing to light' ÅšÄ• rá¹…gP. [PRAKAá¹-Ã¡ --]
Pr. parnÉ™Ì• `morning' NTS xv 269: see PRAROÌ„CANA -- .

8430 *prakaá¸• á¸• hati `pulls forward'. [Cf. prakará¹£ati `stretches', prakrÌ¥á¹£á¹-a -- `prolonged' MBh. -- âˆš*KAá¸• á¸• H]
Pk. pakaá¸• á¸• ha -- `dragged', pagaá¸• á¸• hijjamÄ• á¹‡a -- `being dragged', payaá¸• á¸• haá¹‡Ä« -- f. (â†’ Tam. pagaá¹-u `force' J. Bloch, ThomasEIS 34); Or. pÄ• á¹›hibÄ• `to put off payment on various pretexts, purchase on credit'.

prakara 8431 prakara m. `scattered heap' MBh. [Cf. *prakÄ• ra -- 2. -- âˆšk&rcirclemacr;1]
Pk. pagara -- , payaËš m. `collection, heap'; Or. (Sambhalpur) paer, ËšrÄ« `treading of paddy sheaves by bullocks'; Bi. pair (Gaya) `heap of grain and chaff ready for winnowing', (Shahabad) `crop spread out for threshing', pÄ• er (Patna), pairÄ• (Gaya) `seed sown on unploughed land', (NW) `mixed crop of peas, grain, barley and wheat', Mth. (WTirhut) pair `id.'; Bhoj. paÃ¯ri `scattered heap of corn for threshing'; M. per m. `rice stalks &c. cast on threshing floor to be trodden out' (LM 370 < pradara -- ); -- Ku. N. pairo `landslip' (< `*heap of earth and stones') poss. < PRADARA -- or less likely still < *PRAGIRA -- ; -- Kho. (Lor.) pÄ“ri `snowdrift' must be separated from prakara -- which would be Kho. *pogor. -- See *PRAKURA -- .

prakaraá¹‡a 8432 prakaraá¹‡a n. `treatise' GrÌ¥Åšr. [âˆšKRÌ¥1]
Pa. pakaraá¹‡a -- n., Pk. payaraá¹‡a -- n.; -- Si. pavuruá¹‡aya `literary composition' (EGS 98) â†• Pa.

8433 prÃ¡karoÌ„ti `effects, makes fit for, gains' RV. 2. *praskaroÌ„ti.

[âˆšSKRÌ¥: âˆšKRÌ¥1]
1. Pa. pakaroÌ„ti, Ëškubbati `effects'; Pk. pakarÄ“i, Ëškuá¹‡aÃ¯, ËškuvvaÃ¯ `begins to do'; -- with anal. -- kk -- : Pk. pakkarÄ“i `harnesses or equips (a horse)'; L. pakkaraá¹‡, Ëškiraá¹‡ `to come to one's aid, prove good', awÄ• á¹‡. pakruá¹‡ `to be serviceable in a difficulty'.
2. Pk. pakkharia -- `equipped, harnessed'; OM. pÄ• kharaá¹‡eá¹• `to organise, build up'.

prakÄ• á¹…ká¹£ita 8434 prakÄ• á¹…ká¹£ita pp. of prakÄ• á¹…ká¹£ati `desires' SuÅ›r. [âˆšKÄ• á¹…Ká¹£]
G. pÃ£Ì„kyuÌƒ `wished for, expected, resolved on'.

prakÄ• ra 8435 prakÄ• ra1 m. `sort, manner' KauÅ›., prakÄ• raiá¸¥ `in one way or another' R., kÄ“na prakÄ• rÄ“á¹‡a `how?' PaÃ±cat. [âˆšKRÌ¥1]
Pa. pakÄ• ra -- m. `way, mode', Pk. payÄ• ra -- , payara<-> m.; -- inst. payarÄ“á¹‡a with further abnormal shortening of first syllable in an adverb > *pariá¹• and with additional inst. suffix OG. pariiá¹• `in that manner'; Or. je pari `in which way', peri, piri adv. `like, as'; Mth. kon pari `how?'; Marw. pari adv. `like, as': from which a substantive was extracted in S. pari f. `custom'; N. pari `way, means, method'; G. peri f. `means'; M. par, parÄ« f. `way, manner, style, sort' (J. C. W.). -- Not with J. Bloch, ThomasEIS 34, < *parÄ«ti -- .

prakÄ• ra 8436 *prakÄ• ra2 `heap, layer'. [Cf. PRAKARA -- . -- âˆšK&RCIRCLEMACR;1]
M. pÄ• rÄ• m. `a layer (as of bricks on a wall)' rather than < PRÄ• KÄ• RA -- .

prakÄ• Å›Ã¡ 8437 prakÄ• Å›Ã¡ m. `clearness, lustre' RV. [âˆšKÄ• Å›]
Pa. pakÄ• sa -- m. `lustre'; Pk. payÄ• sa -- m. `light'; WPah. sod. praÅ›o, pyaÅ›o `light (of sun, lamps, &c.)'; Si. pÃ¤hÃ¤ `lustre' (EGS 103 < PRABHÄ• ËŠ -- ?).
Addenda: prakÄ• Å›Ã¡ -- : WPah.ká¹-g. pre/Å›Å›É” m. kc. praÅ›o, pyaÅ›o m., Wkc. peÅ›o m. `light'.

8438 prakÄ• Å›atÄ“ `becomes visible' MBh. [pracÄ• ËŠkaÅ›at -- `surveying' RV. -- âˆšKÄ• Å›]
Pa. pakÄ• sati `shines forth, becomes visible or known'; Kt. pakÄ‹e -- `to look for'; Si. pÄ• yanavÄ• `to rise (of sun), shine, become clear' (or <

PRÃ¡BHÄ• TI or PRABHÄ• SATÄ“).

prakÄ• Å›ana 8439 prakÄ• Å›ana `illuminating' R., n. `displaying' MBh. [âˆšKÄ• Å›]
Pa. pakÄ• sana -- n. `explaining, information'; Pk. payÄ• saá¹‡a -- n. `illumination'; -- Si. pahan `light, morning, dawn, lamp' or < PRABHÄ• NA -- (EGS 102 â†• Pk. pahÄ• na -- ), peuheli, penella `torch' (+hella `spear').

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8440 prakÄ• Å›ayati `makes visible' Up. [âˆšKÄ• Å›]
Pa. pakÄ• sÄ“ti `makes known'; Pk. payÄ• sÄ“i `makes shine'; -- G. pÄ• svuÌƒ `to make bright'; OSi. absol. pahayay `illuminating', Si. pÄ• navÄ• `to show': both poss. < PRABHÄ• SAYATI or *PÄ• Å›AYATI -- 1.

prakÄ• Å›ita 8441 prakÄ• Å›ita `published' MBh. [âˆšKÄ• Å›]
Pa. pakÄ• sita -- `made known', NiDoc. praǵÄ• Å›ita, Pk. payÄ• siya -- ; Si. pÃ¤vasu `information'.

prakiraá¹‡a 8442 prakiraá¹‡a n. `scattering' MÄ• rkP. [âˆšK&RCIRCLEMACR;1]
M. perá¹‡Ä« f. `sowing of seed'.

8443 prÃ¡kirati `scatters' ÅšBr. [âˆšK&RCIRCLEMACR;1]
Pa. pakirati `scatters, lets down (hair)'; Pk. (with anal. -- kk -- ) pakkiramÄ• á¹‡a -- `being thrown' (paÃ¯á¹‡á¹‡a -- see next); Bhoj. pairÄ• `scattering seed broadcast'; M. perá¹‡&etilde; `to scatter, strew, spill, sow' (LM 370 wrongly < pradarÃ¡ --); Si. (SigGr) pihira -- `to scatter, strew, comb (the hair)'.

prakÄ«rá¹‡a 8444 prakÄ«rá¹‡a `scattered, thrown about' MBh.

[âˆšK&RCIRCLEMACR;1]
Pk. paÃ¯á¹‡á¹‡a -- `very much spread out'; Bi. pain, paini `deep furrow used as irrigation channel': or poss. < PRÃ¡TÄ«Rá¹‡A -- .

prakura 8445 *prakura `heap'. [âˆšK&RCIRCLEMACR;1]
Mth. paur, ËšrÄ« `crop spread out ready for threshing', paur `mixed crop of peas, gram, barley and wheat'. <-> See PRAKARA -- .
prÃ¡krÌ¥ta -- see PRAKAá¹-Ã¡ -- .

prakrÌ¥ti 8446 prakrÌ¥ti f. `cause, source, nature' Mn. [âˆšKRÌ¥1]
Pa. pakati -- f. `original nature'; AÅ›. pakiti `rule, standard'; Pk. paÃ¯i -- , pagaÃ¯ -- , payaá¸• i -- f. `nature'; -- Si. piyavi `natural shape' (EGS 105) certainly â†• Pa.

prakrÌ¥tta 8447 *prakrÌ¥tta `cut up'. [prÃ¡krÌ¥ntati AV. -- âˆšKRÌ¥T1]
Ku. paito `powdered, mutilated, rotten'; N. paito `small particle of pulse'; G. paituÌƒ n. `circular slice of fruit, circular piece of iron or pot &c. used in games'.

prakrÌ¥á¹£á¹-a 8448 prakrÌ¥á¹£á¹-a `protracted' MBh., `superior' Mn., `strong' RatnÄ• v. [âˆšKRÌ¥á¹£]
Pa. pakaá¹-á¹-haka -- `troublesome'; Pk. pakiá¹-á¹-ha -- , pagiËš `leading, best'; -- H. pÄ• kaá¹-h `strong' or <*PAKVIá¹£á¹-HA -- ?

8449 *prakÄ“rayati `scatters'. [âˆšK&RCIRCLEMACR;1]
H. pawernÄ• `to scatter seed in a field', pawerÄ• m. `scattering seed by hand': X pawÃ£Ì„rnÄ• `id.' < PRÃ¡PÄ• TAYATI rather than < *PRAVAPAKARA -- .

prakoÌ„á¹£á¹-hÃ¡ 8450 prakoÌ„á¹£á¹-hÃ¡ m. `forearm' SuÅ›r.
Pk. pakoá¹-á¹-ha -- , paoá¹-á¹-ha -- , paÃ¼á¹-Ëš, pavaá¹-Ëš m. `forearm'; Ku. pauÌƒá¹-ho `wrist', N. pauÌƒá¹-ho, puÌƒá¹-ho (rather than with ND 393 a 45 < *pramuá¹£á¹-i --).
prakkhara -- see PRAKá¹£ARA -- .

8451 *prakvathati `boils'. 2. Pp. *prakvathita -- . [Cf. prakvÄ• tha -- m. `boiling' JÄ• tak. -- âˆšKVATH]
1. Si. (SigGr) kakiya -- `to boil, ache'.
2. Pa. pakkaá¹-hita -- `boiling'; Si. kÃ¤kuá¸·uvan gen. pl. of pp. `boiled'

after which was re -- formed pres. st. kakara<-> `to boil, simmer, cause to ache'.
praká¹£Ã¡ -- see PLAKá¹£Ã¡ -- .
Addenda: *prakvathati: Md. kakkanÄ« `cooks'.

praká¹£ara 8452 praká¹£ara m. `iron armour for horse or elephant' lex., pra(k)khara -- m. lex. [Sanskritization of MIA. pakkhara<-> < *praskara -- , cf. prakÄ«rá¹‡a -- m. `horse' lex. (< `saddled, accoutred'?); LM 364 < upaskara -- . -- âˆšKRÌ¥1]
Pa. pakkhara -- m. `bordering or trimming (of a carriage)'; Pk. pakkhara -- m., ËšrÄ• -- f. `horse -- armour'; S. pakhara f. `dress given by faqir to layman'; H. pÄ• khar m. `armour for elephant or horse' (â†' P. L. pÄ• khar m. `saddle with its gear'); G. pÄ• khar f. `net of flowers for bed -- cover, horse -- armour' (whence pÄ• khariyÉ" m. `a species of horse'); M. pÄ• khar f. `caparison of a horse'.

praká¹£arita 8453 *praká¹£arita `flowed out'. [prÃ¡ká¹£arati RV. ~ *PRAJJHARATI. -- âˆšKá¹£AR]
Or. pokhari `diarrhoea, cholera' or < *PROÌ„TKá¹£ARITA<-> Add.

8454 *praká¹£Ä• rayati `makes flow'. [~ prÃ¡ká¹£Ä• layati. <-> âˆšká¹£ar]
P. pakhÄ• raá¹‡Ä• `to wash'.

praká¹£Ä• la 8455 praká¹£Ä• la `flowing', praká¹£Ä• laka -- `washing' Mn. [âˆšKá¹£AL]
Ku. pakhÄ• l m. `pool on the floor inside the house', phakhÄ• l `pool, reservoir'; N. pakhÄ• lÄ• `diarrhoea', pakhÄ• l -- pukhul `washing thoroughly'; Or. pakhÄ• á¸·a `washing, stale watered rice'; H. pakhÄ• l m. `dysentery, rubbish, mud', ukhÄ• l -- pukhÄ• l m. `cholera' (< pakhÄ• l after ukhÄ• l < UTKá¹£Ä• LA --).
Addenda: praká¹£Ä• la -- : S.kcch. pakhÄ• lÄ« m. `water -- man'.

8456 prÃ¡ká¹£Ä• layati `washes away' ÅšBr. [~ *PRAKá¹£Ä• RAYATI. -- âˆšKá¹£AL]
Pa. pakkhÄ• lÄ"ti `washes', Pk. pakkhÄ• ladi, pacchÄ• lÄ"i, P. pakhÄ• laá¹‡Ä• , Ku.gng. pakhoi absol., N. pakhÄ• lnu, A. pakhÄ• liba, B. pÄ• khÄ• lÄ• , pÄ• khalÄ• na; Or. pakhÄ• á¸·ibÄ• `to wash, moisten stale rice with water'; Bhoj. pakhÄ• ral `to wash the feet'; OAw. pakhÄ• re `washes'; H. pakhÄ• lnÄ• , ËšÄ• rnÄ• `to rinse, wash', G. pakhÄ• á¸·vuÌƒ; M. pakhÄ• á¸·á¹‡&etilde;,

pÄ• khaá¸·Ëš `to scour an idol'. -- Pk. pakkhÄ• lia -- `rinsed'; N. pakhÄ• le `lees of curds left in the dish and washed out with water, whey'.

prÃ¡ká¹£Ä«á¹‡a 8457 prÃ¡ká¹£Ä«á¹‡a `destroyed, waned (of moon)' AV. [âˆšKá¹£I2]
Pk. pakkhÄ«á¹‡a -- `absolutely destroyed'; PaÅ¡. laÅ¡in `faded' IIFL iii 3, 114.

praká¹£urikÄ• 8458 *praká¹£urikÄ• `scraper'. [Cf. Ká¹£URAPRA -- . -- âˆšKá¹£UR]
Bi. pakhurÄ« `goldwasher's iron scraper for collecting ashes'.

praká¹£Ä“pa 8459 praká¹£Ä“pa m. `throwing into' Mn., `anything thrown in, ingredient' lex., Ëška -- m. lex. [âˆšKá¹£IP]
Pa. pakkhÄ“pa -- m. `throwing', Pk. pakkhÄ“va -- , Ëšaga<-> m.; Bi. pakhew, ËšwÄ• `food given to cows when they calve'; H. pakhew m. `food given to cows and buffaloes for six days after calving'.

8460 *praká¹£oÌ„á¹-ayati `throws forth'. [âˆš*Ká¹£Uá¹-]
Pk. pakkhoÌ„á¸• aÃ¯ `sweeps off, makes fall by sweeping, spreads, opens', Ëšá¸• aá¹‡a -- n. `shaking', pakkhoÌ„laá¹‡a -- n. `tripping up'; Ku. pachoá¹›á¹‡o `to winnow, dash, strike against a stone, wash'; B. pachá¹›Ä• na `to winnow', Or. pÄ• chuá¹›ibÄ• ; H. pachoá¹›nÄ• `to winnow (with a basket)', Ëšá¹›an f. `chaff which flies off when winnowing'.

prakhanÄ« 8461 *prakhanÄ« `ditch'. [Cf. KHANÃ- -- and aor. prÄ• khÄ• n KathÄ• s. -- âˆšKHAN]
Or. pahaá¹‡Ä« `ditch, water channel'.
prakhara -- see PRAKá¹£ARA -- .

prakhÄ• tikÄ• 8462 *prakhÄ• tikÄ• `ditch'. [âˆšKHAN]
M. pÄ• Ä« f. `trench round a tent'.

prakhyÄ• na 8463 prakhyÄ• na n. `the being known' PÄ• á¹‡., `information, report' R. [prakhyÄ• ta -- MBh., Pk. pakkhÄ• ya -- `celebrated'. -- âˆšKHYÄ•]
P. pakhÄ• á¹‡Ä• m. `proverb', Ku. pakhÄ• á¹‡o; H. pakhÄ• nÄ• m. `report, story'.
Addenda: prakhyÄ• na -- : Garh. pakhÄ• á¹‡u `proverb' (LFG 76 paghÄ• á¹‡u by

mistake?).

pragaá¸• á¸• a 8464 *pragaá¸• á¸• a `ditch'. [*GAá¸• á¸• A -- 1]
With MIA. -- gg -- : B. pagÄ• á¹› `trench, ditch, trench and bank, bank round field'. -- With unexpl. -- r -- (< *pragÄ• á¸• a -- ?): B. pagÄ• r `id.', Or. pagÄ• ra `ridge round field'; H. pagÄ• r m. `mound, bank': poss. â†• Mu., cf. Sant. pagar `fence' (see PRÄ• KÄ• RA --).

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8465 *pragamati `goes forward'. [prÃ¡gamat 3 sg. aor. subj. RV. -- âˆšGAM]
M. p&etilde;vá¹‡&etilde; `to swim'; -- Ko. pÃµvtÄ• `swims' or < PRÃ¡VAHATI.

pragara 8466 *pragara `flow'. [âˆš*G&RCIRCLEMACR;1]
M. pagar m. `irregular or excessive menstruation' with MIA. -- gg -- .

8467 *pragarati `flows'. [~ *PRAGALATI. -- âˆš*G&RCIRCLEMACR;1]
N. pagranu `(milk) to flow into the udder'.

8468 pragalati `drips' KÄ• lid. 2. *pragilati. 3. pragÄ• layati `causes to fall' Car. [~ *PRAGARATI, *PRAGÄ• RAYATI. -- âˆšGAL1]
1. Pa. paggalita -- `dripping', Pk. pagalaá¹• ta -- ; Ku. pagalá¹‡o `to melt, thaw', N. paglanu; M. pÄ• gaá¸·á¹‡&etilde; `to melt, drip'.
2. Ku. pigalá¹‡o, pÄ©gËš `to melt, be dissolved', H. pigalnÄ• , G. pigaá¸·vuÌƒ.
3. P.á¸• og. pargÄ• lnÄ• tr. `to melt' (or < *PARIGÄ• LAYATI Add.), N. pagÄ• lnu.
Addenda: pragalati. 1. WPah.Wkc. pÉ”gÉ™á¸·no `to melt (intr.)', caus. pÉ™gá¸·euá¹‡o.
2. *pragilati: WPah.ká¹-g. pIgÉ™á¸·nÃµ `to melt'.

pragÄ• maka 8469 *pragÄ• maka `yearling'. [Cf. Mj. fragomÃ¯y `kid' fr. *pragÄ• ma -- in Par. rhagÃ¥m `springtime' Rep2 67 and EVP 89 rather than with Tomaschek Centralasiatische Studien ii 765 cf. Gk. ta\ pro/bata which E. Benveniste BSL xlv 92 interprets as `those moving in front'. <-> âˆšGAM]
Kt. pÅ•ome `yearling kid', Wg. prÄ• ma; Pr. pÄ• mÉ™ `kid, lamb', pumÃ³k `new -- born lamb'.
Addenda: *pragÄ• maka -- [Cf. Shgh. faryÄ“mÄ• `heifer', Wkh. reyÅ«m EVSh 33]
*pragilati see PRAGALATI Add2.

pragÄ• ra 8470 *pragÄ• ra `flowing forth'. [âˆš*G&RCIRCLEMACR;1]
N. pagÄ• r `causing the milk to flow in the breast', Ëšro `milk with which teat is wetted to make calf suck'; H. pagÄ• r m. `wet earth or clay for building a wall or plastering' (cf. *GÄ• RA -- ); M. pÄ• gÄ• r m. `wooden instrument for sowing corn'.

8471 *pragÄ• rayati `causes to flow'. [~ PRAGÄ• LAYATI. <-> âˆš*G&RCIRCLEMACR;1]
N. pagÄ• rnu `to cause to flow into the udder'.
pragÄ• layati see *PRAGALATI.

pragira 8472 *pragira `fall'. [âˆš*G&RCIRCLEMACR;1]
Ku. N. pairo `landslip' rather < PRAKARA -- or PRADARÃ¡ -- .
*pragilati `drips' see *PRAGALATI.

praguá¹‡a 8473 praguá¹‡a `proper, suitable' Car., `straightforward' MÄ• latÄ«m. [praguá¹‡Ä«bhÅ« -- `be friendly' MBh., praguá¹‡Ä«krÌ¥<-> `make straight' Car. -- GUá¹‡Ã¡ -- ?]
Pa. paguá¹‡a -- `clever'; Pk. paÃ¼á¹‡a -- `without fault, clever'; A. pon `straight, upright, erect'; Si. (inscr.) puhuá¹‡u `proficient', puhuá¹‡uva `improvement of the mind'.

pragupta 8474 *pragupta `guarded, hidden'. [Cf. pragoÌ„payati `guards' PaÃ±cat., `conceals' lex. -- âˆšGUP]
A. pot `underground part of a post, deep muddy place', potiba `to bury, fill up with earth'; B. pÃµt `the length of anything buried underground', potÄ• , pÃµtÄ• , putÄ• , puÌƒtÄ• `to bury'; Or. potÄ• `foundation', potibÄ• , putËš `to bury'.

pragura 8475 *pragura `chewing'. 2. *pragula -- . [âˆšG&RCIRCLEMACR;2]
With MIA. anal. -- gg -- : 1. N. pÄ• gur `chewing the cud'; Bi. pÄ• gur, pagurÄ«, H. pÄ• gur m. -- X *PRAGHARATI q.v.
2. Or. pÄ• guá¸·Ä• , Ëšá¸·i `chewing the cud'.
Addenda: *pragura -- . 2. *pragula -- : A. pÄ• gul `chewing the cud' AFD 194.
*pragula -- see *PRAGURA -- Add2.

8476 *pragurati `chews'. [Cf. guratÄ“ `chews' DhÄ• tup. <-> âˆšG&RCIRCLEMACR;2]
A. pÄ• guliba `to chew the cud', H. pÄ• gurÄ• nÄ• .
*pragula -- `chewing the cud' see *PRAGURA -- .

pragrathana 8477 pragrathana n. `stringing together' SÄ• y. [âˆšGRANTH]
G. pÄ• graá¹‡ n. `bedding, decorations'.

pragrahÃ¡ 8478 pragrahÃ¡ m. `holding in front' MBh., `bridle' Kaá¹-hUp., `thong' MBh. 2. `kindness' MBh. [Cf. pragrÄ• hÃ¡ -- m. `bridle, rein' lex.; connexion with *PAGG -- , *PAKKAá¸• -- uncertain and obscure. -- âˆšGRAH]
1. Pk. paggaha -- m. `tether'; S. pagÌ ahu m. `rope to tie boat'; N. pagÄ• hÄ• `tether', A. B. Or. paghÄ• , Bi. Mth. Bhoj. Aw.lakh. pagahÄ• , H. paghÄ• m.; G. pÄ• gar f. `act of towing a boat'. -- Ext. -- á¸• -- : N. pagÄ• ro `tether'; Or. pÄ• gaá¹›a `tow -- rope'. -- In A. pÄ• g `tether', G. M. pÄ• g m. `tether, painter (of boat)' loss of final syllables is unexpl., cf. Pk. paggaÃ¯ `seizes 'and *PAKKAá¸• -- . -- X *TRÄ• GGA -- q.v.
2. Pa. paggaha -- m. `favour, kindness', Si. pagÄ• `bribe' SigGr ii 445.
pragrÄ• hÃ¡ -- see prec.
Addenda: pragrahÃ¡ -- : for *PAGG -- read *PAGGÄ• -- .

8479 pragrÄ• hayati `receives' MBh. [Cf. prÃ¡grÌ¥há¹‡Ä• ti `holds' AV., Pa. paggaá¹‡hÄ• ti `takes up', caus. paggahÄ“ti, pp. paggahita -- , Pk. paggahiya -- (paggaÃ¯ `seizes' see *PAKKAá¸• --). -- âˆšGRAH]
Woá¹-. bakÄ• -- `to take' (pret. gat < *GHRÌ¥PTA --) dissim. fr. *pagÄ• -- Buddruss Woá¹- 92.

praghaá¹-á¹-aka 8480 *praghaá¹-á¹-aka `something to rub with'. [âˆšGHAá¹-á¹-1]
Bi. pahá¹-Ä• , paihá¹-Ä• , paiá¹-Ä• , pÄ• á¹-Ä• `long stick for smoothing

plaster'.

praghara 8481 *praghara `flowing forth'. 2. *praghala -- . [âˆšGHRÌ¥1]
1. S. pagharu m. `sweat', L. pagghur m., khet. pagghar.
2. M. pÄ• ghaá¸· m. `ooze, trickling'.
Addenda: *praghara -- : S.kcch. paghar m. `sweat'.

8482 pragharati `oozes out' DivyÄ• v. 2. *praghalati. [âˆšGHRÌ¥1]
1. Pa. paggharati `oozes, trickles, drips'; L. (Ju.) pagharaá¹‡ `to melt, liquefy', awÄ• á¹‡. paghruá¹‡. -- X *PRAGURA -- in Bi. paghurÄ« `chewing the cud', paghurÄ• eb `to chew the cud'?
2. M. pÄ• ghaá¸·á¹‡&etilde;, paghËš `to ooze, trickle, drip, melt, dissolve'.

8483 praghará¹£ati `rubs to pieces' KauÅ›. [âˆšGHRÌ¥á¹£]
Pk. paghaá¹• saÃ¯, Ëššaá¹‡a -- n. `rubbing again and again'; Si. pÄ• sinavÄ• , pÄ• hiËš `to pound, clean rice by pounding, grind, bruise, cut'.
*praghala -- `flowing forth' see *PRAGHARA -- .
*praghalati `flows forth' see PRAGHARATI.

praghÄ• ra 8484 *praghÄ• ra `flowing forth'. 2. *praghÄ• la -- . [âˆšGHRÌ¥1]
1. L. paghÄ• rÄ• m. `sweat'.
2. M. pahÄ• á¸· f. `mountain stream', pahÄ• á¸·Ä« f. `shower'.

8485 *praghÄ• rayati `makes flow forth'. 2. *praghÄ• layati. [âˆšGHRÌ¥1]
1. S. paghÄ• raá¹‡u `to melt, dissolve', L. paghÄ• raá¹‡; P. paghÄ• rá¹‡Ä• `to melt by heating'; A. paghÄ• riba `to flavour curry with condiments and ghee or oil'.
2. M. paghaá¸·á¹‡&etilde; tr. `to spread out, widen, enlarge', pÄ• ghËš `to let fall in drops, let run'; -- H. pighÄ• lnÄ• tr. `to melt, fuse, dissolve' with pi -- fr. pighalnÄ• < *PRAGHILATI.
*praghÄ• la -- `flowing forth' see *PRAGHÄ• RA -- .
*praghÄ• layati `makes flow forth' see *PRAGHÄ• RAYATI.

8486 *praghirati `flows forth'. 2. *praghilati. [âˆšGHRÌ¥1]
1. S. paghiraá¹‡u `to be melted', paghirjaá¹‡u `to be melted, sweat': or <
2.
2. H. pighalnÄ• (older paghilnÄ• , caus. paghilÄ• nÄ•) `to

be dissolved, be melted, be fused', P. pighalnÄ• , M. pighaá¸·á¹‡&etilde;.
*praghilati `flows forth' see prec.
praghÅ«rá¹‡a -- see next.
Addenda: *praghirati. 1. WPah.ká¹-g. phÄ“rnÃµ `to milk'.
2. *praghilati: S.kcch. pighará¹‡Å« `to melt', WPah.J. pighá¸·á¹‡u.
3. â€ *praghilyatÄ“: WPah.ká¹-g. phe/lá¹‡Ãµ `to be spread' with H. phailnÄ• , etc. rather < PRATHITA -- .
*praghilati, â€ *praghilyatÄ“ see *PRAGHIRATI.

8487 *praghoÌ„layati `stirs'. [Cf. praghÅ«rá¹‡a -- `turning round or rolling violently' W. and GHOÌ„LAYATI. -- *GHÅ«R --]
Pk. pahoÌ„á¸• aÃ¯ `swings', pahoÌ„lira -- m. `one who swings or shakes'; -- P. paÌ„Ì†hul m. `a Sikh initiatory rite involving the stirring of a bowl of sherbet'?

pracaya 8488 pracaya m. `collecting' PÄ• á¹‡., `heap' SuÅ›r. [âˆšCI1]
Ku. payo `wall, wall of a house'.

pracala 8489 pracala `tremulous, shaking' MBh. [Cf. pracalÄ• ËŠkÄ• <-> f. `springing up' TS., pracalÄ• ka -- m. `peacock's tail or crest' lex. -- âˆšCAL]
Pa. pacala -- `tremulous', Pk. payala -- ; Pr. pÅ¡lyÅ« `woman's long hair' NTS xv 269 (semant. cf. cÄ• la -- 1, caÃ±cala -- , cÃ¡rcara --).

8490 pracalati `starts up from' R. [âˆšCAL]
Pa. pacalati `dangles'; Pk. payalaÃ¯ `goes, stumbles', payallaÃ¯ `spreads out' intr.; Ash. plÄ“il -- `to stretch oneself' (NTS vii 102 < prÄ“r -- ? or pratan -- ??).

8491 pracalayati `wags, jogs' KÄ• v. [Cf. pracÄ• layati `causes to tremble' R., Pa. pacÄ• lÄ“ti `sways'. -- âˆšCAL]
Pa. pacalita -- `shaken', Pk. payalÄ“i `makes go'; Kt. pÄ• il -- `to shake' (NTS ii 197 < *pati -- calaya --).

pracÄ• h 8492 *pracÄ• h `look for'. [Cf. prÃ¡caká¹£ayati `illumines' RV., pracaká¹£atÄ“ `considers, supposes' Mn. -- *CÄ• H --]
S. pahaá¹‡u `to consider', caus. pahÄ• iá¹‡u; A. pÄ• iba `to be fit or proper'; Or. pÄ• ibÄ• `to suit, tally with, seem, think'; M. pÄ• há¹‡&etilde; `to see, search', pÄ• hije `it is necessary': -- or < PRÃ¡BHÄ• TI?

8492a â€ *pracÅ«rá¹‡a -- `ground to dust'. [Aor. prÄ• cucÅ«rá¹‡at Bhaá¹-á¹-. -- CÅ«Rá¹‡A --]
Pk. pacunniya -- `in small pieces'; OP. paracÅ«nu `very few'; P. parcÅ«n m. `meal, flour' (â†’ H. id.). J.C.W.

pracchaá¹- 8493 *pracchaá¹- `be knocked, fall'. 2. *pracchÄ• á¹- -- . [*CHAá¹- --]
1. P. pachaá¹›nÄ• `to be thrown (in wrestling), fall'; B. pachá¹›Ä• na `to knock down'.
2. Pk. pacchÄ• á¸• ida -- `washed'; S. pachÄ• á¹›aá¹‡u `to knock down', P. pachÄ• á¹›nÄ• ; N. pachÄ• rnu `to knock down, beat (clothes in washing)'; H. pachÄ• á¹›nÄ• `to knock down', G. pachÄ• á¹›vuÌƒ; M. pachÄ• á¸• á¹‡&etilde; `to throw (in wrestling)'.
Addenda: *pracchaá¹- -- . 2. S.kcch. pachÄ• á¹›á¹‡Å« `to stamp (the feet)'.

pracchaá¹-á¹- 8494 *pracchaá¹-á¹- `strike'. [~ *PRACCHAá¹‡á¹- -- . -- *CHAá¹-á¹- --]
P. pachaá¹-á¹-á¹‡Ä• `to defame'.

pracchaá¹‡á¹- 8495 *pracchaá¹‡á¹- `strike'. [~ *PRACCHAá¹- -- , *PRACCHAá¹-á¹- -- . -- *CHAá¹‡á¹- --]
S. pachaá¹‡á¸• aá¹‡u `to winnow, throw violently'; P. pachaá¹‡á¸• á¹‡Ä• `to thresh, winnow', pachaá¹‡á¸• Ä• m. `kicking'.

pracchada 8496 pracchada m. `cover, wrapper' lex. [pracchÃ¡d -- f. VS. -- âˆšCHAD1]

Pa. pacchada -- m. `cover, garment'; Pk. pacchaya -- m. `a kind of garment'.
PRACCHADAPAá¹-A -- .

pracchadapaá¹-a 8497 pracchadapaá¹-a m. `covering' lex. [PRACCHADA -- , PAá¹-A --]
OG. pachevaá¸• aÃ¼ m., Ëšá¸• Ä« f., pacheá¸• Ä« f. `outer garment'; -- N. pacheuro `head -- kerchief' perh. rather than < *PAÅ›CAPAá¹-A -- .

prÃ¡cchanna 8498 prÃ¡cchanna `covered, shut up' ÅšBr. [âˆšCHAD1]
Pa. pacchanna -- `covered, hidden', Pk. pacchaá¹‡á¹‡a -- ; Si. pisan `covering, concealment, disappearance' (i?).

pracchardita 8499 pracchardita `let flow forth'. [pracchardayati `vomits' SuÅ›r., Pk. pacchaá¸• á¸• aá¹‡a -- n. `throwing out, vomiting'. -- âˆšCHRÌ¥D]
Bi. pachÄ• á¹›Ä« `refuse liquid from which saltpetre can be educed'.
*pracchÄ• á¹- -- `strike' see *PRACCHAá¹- -- .

pracchÄ• ya 8500 pracchÄ• ya n. (?) `dense shade' Hariv. 2. *pacchÄ• yÄ• -- . [CHÄ• YÄ• ËŠ --]
1. Pa. pacchÄ• yÄ• -- f. `place in the shade'; Pk. pacchÄ• a<-> `very shady'; S. pachÃ£Ì„o m. `shadow, shade' (pÄ• cho, pÄ• chuo m. < *prÄ• cchÄ• yaka -- ?), L. pachÄ• vÃ£Ì„ m., P. parchÄ• vÃ£Ì„.
2. Wg. peÄ‹á¹“u (or < *PATICCHÄ• YÄ• --); -- poss. Pr. wuÄ‹Ä• (or < APACCHÄ• YÄ• --).

pracchita 8501 pracchita `cut, lanced' SuÅ›r. [âˆšCHOÌ„]
Pa. pacchita -- `cut off, skinned'; L. (Ju.) pachÄ« f. `act of scarifying poppy heads to extract juice, sugarcane that has passed through the press', mult. pacchÄ« f. `such sugarcane', pÄ• chÄ« f. `scarifying of poppy heads'; P. pacchÄ« f. `sugarcane after expression of juice'.

8502 *pracchindati, prÃ¡cchinatti `cuts off or through' AV. [âˆšCHID]
Pa. pacchindati `cuts short, puts an end to', Pk. pacchiá¹• daÃ¯; Si. pasinÌ†dinavÄ• `to root out, destroy'.

pracchinna 8503 *pracchinna `cut off'. [âˆšCHID]
Pa. pacchinna -- `cut short'; N. uchin -- pÄ• chin `mutual attempt to outstrip'; Si. pasun `cut off, judged'.

pracchupita 8504 *pracchupita `put on'. [âˆšCHUP]
Bi. pachÅ«Ä• `extra handful of grain thrown in to make up for dust &c.' (or
< PRAÅ›CUTITA --).

8505 pracchyati `scarifies' SuÅ›r. [âˆšCHOÌ„]
Pa. pacchita -- `cut off, skinned'; Pk. pacchaá¹‡a -- n. `scraping'; S.
pachaá¹‡u `to scrape', pachu, Ëšchiá¹›o m. `incision'; L. pacchaá¹‡, (Ju.)
pachaá¹‡ `to scrape, lance', awÄ• á¹‡. pacchuá¹‡, P. pacchá¹‡Ä• ; WPah.bhal.
paÄ‹Ä‹há¹‡Å« `to cut a log with an axe', paÄ‹Ä‹h m. `cut (in shaving)'; N.
pÄ• chnu `to scratch, tickle', pÄ• ch `a scratch'; Bi. pÄ• chab `to scarify
poppy heads'; H. pÄ• chnÄ• `to make an incision, scarify', pÄ• ch m.
`incision, inoculation'.
PRACH `ask': prÌ¥cchÃ¡ti, prÌ¥cchana -- , prÌ¥cchÄ• -- , prÌ¥á¹£á¹-Ã¡ -- 1,
praÅ›nÃ¡ -- ; pratiprÌ¥cchati, *pratiprÌ¥cchÄ• -- , *pratiprÌ¥á¹£á¹-a -- .

prajana 8506 prajana m. (rarely n.) `begetting, bearing' Mn. MBh. [âˆšJAN]
K. pÄ«n m. `childbirth', dupÄ«Ã±Ã¼ f. `a woman who has had two children'.

8507 prÃ¡janayati `causes to propagate' RV., `causes to be reproduced' ÅšBr.
[âˆšJAN]
K. pÄ«nawun `(a midwife) to deliver a woman'.

8508 prajalpati `talks, proclaims' YÄ• jÃ±.
Pk. payaá¹• paÃ¯ `speaks, chatters'; OG. payaá¹• paÃ¯ `talks'.

prÃ¡jÄ• ta 8509 prÃ¡jÄ• ta `born' RV., prajÄ• tÄ•  -- f. `woman who has borne a
child' Mn. [âˆšJAN]
Pk. payÄ• ya -- `born', payÄ• yÄ•  -- f. `who has borne a child'; K. prÄ• yeÌ†
beÌ†hun `to crouch in labour', pyÄ• v m. `act of giving birth', pyÄ• y f.
`woman who has borne a child', pyÄ• yeÌ† f. pp. of pasun < PRASÅ«YATÄ“.

8509a â€ prÃ¡jÄ• nÄ• ti `knows, understands' RV. [âˆšJÃ±Ä•]
Pa. pajÄ• nÄ• ti `knows, understands'; WPah.kc. praá¹‡no, ká¹-g. (Wkc.) pre
á¹‡nÃµ `to recognize, estimate' Him.I 124.

8510 prÃ¡jÄ• yatÄ“ `is born' RV., `bears, begets' MBh. [âˆšJAN]
Pa. pajÄ• yati `is born'; Pk. payÄ• i `gives birth', A. pÄ• iba, Or. pÄ• ibÄ• .

prajjhara 8511 *prajjhara `flowing'. [âˆš*JHAR]
M. pÄ• jÌˆhar m. `gentle trickle, oozing'.

8512 *prajjharati `flows'. [~ *prajjhalati, prÃ¡ká¹£arati. <-> âˆš*jhar]
Pk. pajjharaÃ¯ `falls, drips'; M. pÄ• jÌˆhará¹‡&etilde; `to drip down'.

8513 *prajjhalati `flows'. [~ *PRAJJHARATI. -- âˆš*JHAL1]
Pk. pajjhalaÃ¯ `drips, falls'.

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prajÃ±apta 8514 prajÃ±apta `ordered, arranged' BHS ii 358. 2. prajÃ±apti -- f. `teaching' BhP. [âˆšJÃ±Ä•]
1. Pa. paÃ±Ã±atta -- `ordained'; Pk. paá¹‡á¹‡atta -- `explained, arranged'; Si. panata `law, regulation'.
2. Pa. paÃ±Ã±atti -- f. `description, making known', NiDoc. praÃ±ati; Pk. paá¹‡á¹‡atti -- f. `special knowledge'.

prajÃ±Ä• ËŠ 8515 prajÃ±Ä• ËŠ f. `wisdom' ÅšBr. [âˆšJÃ±Ä•]
Pa. paÃ±Ã±Ä• -- f. `intelligence', Pk. paá¹‡á¹‡Ä• -- , pajjÄ• -- f.; Si. pÃ¤á¹‡a, pÃ¤na `wisdom'; -- B. pÄ• ne `in the direction of' ODBL 305? SAPRAJÃ±A -- .

8516 prajÃ±Ä• yatÄ“ `is discovered'. 2. prÃ¡jÃ±Ä• payati `shows, points out' ÅšBr. [prÃ¡jÄ• nÄ• ti RV. -- âˆšJÃ±Ä•]
1. Pa. paÃ±Ã±Ä• yati `is known, appears'; Pk. paá¹‡á¹‡Ä• yaÃ¯ act. `knows well'; Si. pÃ¤nenavÄ• , peá¹‡Ëš, penËš `to appear, be visible', caus. penvanavÄ• `to show'.
2. Pa. paÃ±Ã±Ä• pÄ“ti `makes known'; Pk. paá¹‡á¹‡avÄ“i `teaches'; Si.

paá¹‡avanavÄ• , panaËš `to appoint, fix, settle as law, cause to be'.
Addenda: prajÃ±Ä• yatÄ“: Md. fennanÄ« `appears, seems good' (3 sg.pres. fenÄ“, hon. fenuvvanÄ«).

prajvala 8517 *prajvala `burning'. [âˆšJVAL]
Si. padula `shining, brilliant'.

8518 prajvalati `begins to burn, is kindled' TBr. [âˆšJVAL]
Pa. pajjalati `blazes up'; Pk. pajjalaá¹• ta -- `burning', caus. pajjalÄ“i; OK. pazalun `to become lighted', K. pazaÌ£lun `to shine'; S. pajÌ„iraá¹‡u `to be lit up, be jealous'; H. pajalnÄ• , pajarnÄ• `to catch fire'; G. parjaá¸·vuÌƒ `to burn brightly' (or < PARIJVALATI).

prajvÄ• ra 8519 prajvÄ• ra m. `heat of fever' BhP. [~ *prajvÄ• la -- . <-> âˆšjvar]
Ash. pÅ•azÄ• , plÉ™zÄ• `fever', Wg. pÅ•aÇ°Ä• , Dm. praÅ¾ar, PaÅ¡.ar. plaÇ°á¹“r, weg. laÇ°Ä• ËŠr, kuá¹›. lÄ• zá¹“, Shum. lÃ¡zar.

prajvÄ• la 8520 *prajvÄ• la `setting alight', prajvÄ• lÄ• -- f. `flame' R. [~ PRAJVÄ• RA -- . -- âˆšJVAL]
S. pajÌ„Ä• ro m. `blowing up a fire'.

8521 prajvÄ• layati `sets on fire, inflames' GrÌ¥Åšr. [âˆšJVAL]
Pk. pajjÄ• laÃ¯ `lights'; S. pajÌ„Ä• raá¹‡u `to brighten a fire by blowing on it'; Bhoj. pajÄ• ral `to kindle'; G. parjÄ• á¸·vuÌƒ `to ignite', intr. `to burn brightly' (or < *PARIJVÄ• LAYATI Add.); M. pÄ• jÌˆaá¸·á¹‡&etilde; `to kindle'.

praá¹‡aptÄ« 8522 *praá¹‡aptÄ« `great -- granddaughter'. [NAPTÄ«ËŠ --]
M. paá¹‡at f. -- See next.

praá¹‡aptrÌ¥ 8523 *praá¹‡aptrÌ¥ `great -- grandson' (nom. sg. prÃ¡á¹‡apÄ• t m. RV.) [NÃ¡PTRÌ¥ --]
AÅ›.shah. pranatika nom. pl., man. paá¹‡atika, kÄ• l. panÄ• tikyÄ• , dh. panati; P. parnattÄ• , paá¹›nËš m. `descendant of the 6th degree'; N. panÄ• ti, palÃ£Ì„ti `great -- grandson', M. paá¹‡tÅ« m., Ko. paá¹‡tu. -- Deriv. N. panÄ• tini, palÃ£Ì„tini `great -- granddaughter'; Or. paá¹‡anÄ• ti `grandson's grandson', M. nipaá¹‡tÅ«. -- See prec.

8524 praá¹‡amati `bows, makes obeisance' MBh. [âˆšNAM]
Pa. paá¹‡amati `bows', Pk. OG. paá¹‡amaÃ¯.

praá¹‡aya 8525 praá¹‡aya m. `guidance, affection' MBh. [âˆšNÄ«1]
Pa. paá¹‡aya -- m. `affection', AÅ›.dh. jau. paá¹‡ayaá¹•  acc. sg. m., Pk. paá¹‡aya -- m.; K. ponu m. `grief, mourning (on death of a dear one)'; Si. paá¹‡a `love, affection'.

8526 prÃ¡á¹‡ayati `conveys (esp. fire or water or soma to its place)' RV., `inflicts punishment' Mn., prÃ¡á¹‡ayatÄ“ `draws in (breath)' ÅšBr. [âˆšNÄ«1]
Pa. paá¹‡Ä“ti `brings out', daá¹‡á¸• aá¹•  pËš `decrees a punishment'; Or. paá¹‡ibÄ• `to push in (rice into pounding machine), fill up with, adminster (blows), swallow greedily'.
praá¹‡ava -- see PAá¹‡AVA -- .
Addenda: prÃ¡á¹‡ayati: Md. fonuvanÄ« `sends', fonuvÄ• lum `expulsion from Male'.

8527 *prÃ¡á¹‡aÅ›ati `reaches' (subj. prÃ¡á¹‡aÅ›at RV.) [âˆšNAÅ›2]
Ku. paá¹‡asÄ«á¹‡o `to enter'.

8528 prÃ¡á¹‡aÅ›yati `is lost, disappears' RV. [âˆšNAÅ›1]
Pa. panassati `is lost', NiDoc. pranaÅ›iá¹£yati fut., Pk. paá¹‡aá¹-á¹-ha -- pp., paá¹‡Ä• sÄ“i caus.; N. pansÄ• unu, panchÄ• unu `to push aside, put on one side'.

8529 *praá¹‡ahati `ties up'. [âˆšNAH]
Aw. pahnab `to shut up, put in a fold' NIA i 397.
praá¹‡Ä• á¸• Ä« -- see PRANÄ• á¸• Ä« -- .
praá¹‡indati `blames' Bhaá¹-á¹-., Ëšdana -- n. PÄ• á¹‡.com. [âˆšNIND]
See PARIá¹‡INDATI.

8530 *praá¹‡iÅ›rÄ• ya `having recourse to'. [âˆšÅ›RI]
Si. piá¹‡isa `on account of' (ES 104) rather < PRATÄ«TYA.

8531 *praá¹‡iÅ›rÄ• vayati `instructs'. [âˆšÅ›RU]
OSi. piá¹‡isvÄ• absol. `having instructed', piá¹‡isvÅ«van `persons who have been instructed'.

prÃ¡á¹‡Ä«ta 8532 prÃ¡á¹‡Ä«ta `led forward, offered' RV., `excellent (esp. of food)' BHSk. [See Add. -- âˆšNÄ«1]
Pa. paá¹‡Ä«ta -- `brought out, excellent'; Pk. paá¹‡Ä«ya -- , Ëšá¹‡ia -- `famous, beautiful'; Si. piá¹‡i `sweet, pleasant'.
PRAá¹‡Ä«TÄ• -- .
Addenda: prÃ¡á¹‡Ä«ta -- : Md. fani `syrop', foni `sweet'.

praá¹‡Ä«tÄ• 8533 praá¹‡Ä«tÄ• f. `sacrificial vessel' lex. [Cf. prÃ¡á¹‡Ä«tÄ• á¸¥ f. pl. `holy water' ÅšBr., praá¹‡Ä«tapraá¹‡Ã¡yana -- n. `vessel in which holy water is fetched' ÅšBr. -- PRÃ¡á¹‡Ä«TA --]
Ku. paá¹‡yuÌƒ `a spoon to stir rice -- water with'; N. paniuÌƒ, punËš `ladle to stir rice with'; G. paá¸·Ä« f. `ladle, dipper', paá¸·É” m. `large ladle': semant., but not phonet., rather < *PÄ• á¹‡IKÄ• -- .

prataÃ±cÄ• 8534 *prataÃ±cÄ• `bowstring'. [Cf. pataÃ±cikÄ• -- f. `id.' lex., pratyaÃ±cÄ• -- f. HÅšS 2230, pataá¹…gikÄ• -- f. Apte. -- Prob. of non -- Aryan origin]
Pk. paá¸• aá¹• cÄ• -- , paá¸• aá¹• suÄ• -- f. `bowstring'; N. parÄ©jo `pocket between strings of pellet -- bow to hold shot when being fired, forked stick of a sling' (rather than with ND 365 b 34 < *pratijya -- `near the bowstring').

8535 prÃ¡tapati `kindles' RV., `warms' ÅšBr., `roasts' R. [âˆšTAP]
Pk. opt. paavejja `may he warm', pp. payavia -- , pass. pres. part. paavijjaá¹• ta -- ; Or. poÄ©bÄ• `to warm oneself', poibÄ• , puibÄ• `to fry cakes in ghee'; H. ponÄ• `to heat (an oven), bake bread'; M. pová¹‡&etilde; `to soften (plaintain leaves &c.) by exposure to fire or sun or steam'.

8536 prÃ¡tarati `succeeds' RV., `crosses' ÅšBr. [âˆšT&RCIRCLEMACR;]
Pa. patarati `crosses over'; Or. paharibÄ• , pahaÌƒrËš `to float, swim'; -- H. pairnÄ• `to swim' or < PRÃ¡TIRATI.

pratÄ• pa 8537 pratÄ• pa m. `heat, warmth' KÄ• v. [âˆšTAP]
Pa. patÄ• pa -- m. `splendour'; Pk. payÄ• va -- m. `great heat'; Or. puÃ£Ì„ `act of warming oneself'.

pratÄ• pana 8538 pratÄ• pana n. `heating' MBh. [Cf. pratÄ• pa -- m. `energy'

Mn. -- âˆšTAP]
Pk. payÄ• vaá¹‡a -- n. `heating, cooking'; WPah. (Joshi) prÄ• wá¹‡Ä« f. `haste'.

8539 pratÄ• payati `makes warm' GrÌ¥Åšr. [âˆšTAP]
Pa. patÄ• pÄ“ti `scorches'; Pk. payÄ• vÄ“i `heats'; A. puwÄ• iba `to warm oneself by the fire', B. poyÄ• na, pohÄ• na; Or. puÄ• Ä©bÄ• `to warm oneself (by fire or sun)', puÄ• ibÄ• `to fry cakes in ghee'; H. poÄ• nÄ• `to warm by sun or steam, bask in the sun, have bread baked'.

8540 prÃ¡ti `towards, against' RV., `near, beside' AitBr.
Pa. pati w. acc. `towards, near'; Ash. pÉ™ `to, at, in', Kt. pÉ™, p, b; Pr. pa `to'. -- In cmpds. with prati -- , Si.

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forms with peá¸·e -- are inherited, those with piá¸·i -- are loanwords from Pali: H. Smith JA 1950, 186.
*PRATILLA -- , *PRÄ• TIYA -- .
Addenda: prÃ¡ti: Brj. pai postp. denoting dat. and pass. agent (A. W. Entwistle, The RÄ• s mÄ• n ke pad of KevalarÄ• ma, Groningen, 1983).

pratikaká¹£a 8541 *pratikaká¹£a `near the armpit'. [KÃ¡Ká¹£A -- 1]
G. paá¹›khuÌƒ n. `side rib, side, neighbourhood'.

8541a pratikaroÌ„ti Add. 14706.

pratikarman 8542 pratikarman n. `requital' MBh. [KÃ¡RMAN -- 1]
Pa. paá¹-ikamma -- n. `redress, atonement', Dhp. paá¸• ikama, Pk. paá¸• ikamma -- n.; N. parma `mutual exchange of labour or beasts'; Si. piá¸·iyama

`recovery, healing, mending'.

pratikÄ• rin 8543 pratikÄ• rin `retaliating' Apte. [pratikÄ• ra -- m.
`requital, reward' R., Pa. paá¹-ikÄ• ra -- m., NiDoc. pratiǵara, Pk.
paá¸• iÄ• ra -- m. -- âˆšKRÌ¥1]
Pa. appaá¹-ikÄ• rika -- `not making amends'; Ku. paá¹›iyÄ• l `one with whom
one has reciprocal relations'.

pratikÄ• á¹£á¹-ha 8544 *pratikÄ• á¹£á¹-ha `wooden block'. [For the prep. cf.
pratikÄ• ya -- `target'. -- KÄ• á¹£á¹-HÃ¡ --]
Bi. pariyÄ• á¹-hÄ• `wooden framework over a well on which the drawer stands',
(Gaya) `carpenter's block, anvil block', (Patna) pareá¹-hÄ• `anvil block';
Mth. pariaá¹-h, paraiá¹-h, parhaá¹-Ä• `fodder chopping block'.

pratikÅ«ËŠla 8545 pratikÅ«ËŠla `contrary, opposite' Mn., Ëšlam `contrarily'
AV. [KÅ«ËŠLA --]
Pk. paá¸• iÅ«la -- , paliÅ«la -- , paÃ¯Å«la -- `opposite, unwished'; H.
pailÄ• r adv. `beyond' (< *pratikÅ«latara -- ?); G. peluÌƒ `that, yonder'
-- l -- < MIA. -- ll --); M. pail `opposite', pailÄ• `coming from the
other bank' (LM 371 deriv. of MIA. paÃ¯ < prÃ¡ti, see *PRATILLA --); --
with anal. -- kk -- : Pa. paá¹-ikkÅ«la -- `averse, objectionable', Pk.
paá¸• ikkÅ«la -- ; Si. piá¸·ikul `dirty, disgusting' EGS 109.

pratikrÌ¥ti 8546 pratikrÌ¥ti f. `counterpart' MBh. [âˆšKRÌ¥1]
Pk. padikidi -- , paÃ¯gii -- , paá¸• ikidi -- f. `exchange' (paá¸• ikkaa<-> m.
< pratikrÌ¥ta -- n. MBh.); M. paá¸• kay f. `lending labour and cattle and
receiving same in return' LM 361; Si. paá¸·iya `revenge, satisfaction for an
injury' < *paá¸·iaá¸·i?

pratikrÌ¥tya 8547 *pratikrÌ¥tya `to be repaid'. [pratikaroÌ„ti `repays'
MBh., cf. PRATIKRÌ¥TI -- . -- âˆšKRÌ¥1]
Ku. paÄ©c, Ëšco, paÄ©jo `loan', N. paÄ©co; Bi. paÄ©c `exchange of labour by
farmers'; Mth. paÄ©c, ËšcÄ• `borrowing', (ETirhut) jan -- paÄ©cÄ• `exchange
of labour'; H. paÄ©cÄ• m. `loan, repayment': nasalization is unexpl.

8548 *pratikÄ“layati `scatters'. [pratikirati `scatters towards' PÄ• á¹‡.,
Pa. paá¹-ikirati `strews about'. -- âˆšK&RCIRCLEMACR;1]
N. pargelnu `to sift rice' < *parkeËš with MIA. anal. -- kk<-> (or <

*PARIGÄ“LAYATI)?

pratikkhara 8549 *pratikkhara `harsh against'. [KHARA -- 2 with anal. -- kkh --]
Pk. paá¸• ikkhara -- `cruel'; M. paá¸• khar `rude' (LM 361 with misprint paá¸• ikkhÄ• ra wrongly < *pratiká¹£Ä• ra --).

8550 *pratikramati `steps back'. [prÃ¡tikrÄ• mati, pratikrÃ¡maá¹‡a -- n. `stepping to and fro' ÅšBr. -- âˆšKRAM]
Pa. paá¹-ikkamati `steps back', Pk. paá¸• ikkamaÃ¯; OG. paá¸• ikamaÃ¯ `prays'.

pratiká¹£Ä“pa 8551 pratiká¹£Ä“pa m. `contest' MBh. [âˆšKá¹£IP]
Pa. paá¹-ikkhÄ“pa -- m. `opposition'; -- Si. piá¸·ikeva `contest, rejection' (Geiger EGS 109) â†• Pa. H. Smith JA 1950, 209.

pratigamana 8552 pratigamana n. `return' R. [Cf. pratyÄ• gamana -- n. `coming home again' MBh., prÃ¡tigacchati `goes to meet' RV., `goes home' MBh., Pa. paá¹-igacchati gÄ“haá¹• `leaves one's home'. -- âˆšGAM]
Pk. paá¸• igamaá¹‡a -- n. `turning back'; Ku. palÅ«á¹‡ `the second going of the bride to husband's house'.

8553 prÃ¡tigrÌ¥há¹‡Ä• ti `seizes' AV., `accepts' RV. [âˆšGRAH]
Pa. paá¹-iggaá¹‡hÄ• ti `accepts', Si. piá¸·igannavÄ• ; -- cf. Pk. paá¸• iggÄ• haÃ¯ `accepts'.

pratigrahÃ¡ 8554 pratigrahÃ¡ m. `receiving (of gifts)' ÅšBr., `chamber vessel' Car., `spittoon' lex. [âˆšGRAH]
Pa. paá¹-iggaha -- m. `reception, receptacle'; KharI. pratigrahe `acceptance'; Pk. paá¸• iggaha -- m. `bowl'; Mth. paá¹›igahÄ• `spittoon'; G. paá¹›ghÄ« f. `stand for a pot'; M. paá¸• ghÄ• , ËšgÄ• m., Ëšgh&etilde;, Ëšg&etilde; n. `wooden bowl', ËšghÄ«, ËšgÄ« f. `stand for a pot'.

pratigrahaá¹‡a 8555 pratigrahaá¹‡a n. `receipt, a vessel' ÅšÄ• á¹…khGrÌ¥. [âˆšGRAH]
Pa. paá¹-iggahaá¹‡a -- n. `acceptance'; Bi. pargahanÄ«, parghanÄ« `jeweller's iron ingot mould'; M. paá¸• gÄ• haá¹‡ n. `pawn ticket'.

8555a â€ *pratighoÌ„á¹£a -- `echo'. [pratighoÌ„á¹£in -- `crying out against'

ÅšÄ• á¹…khÅšr., semaná¹-. cf. PRATIÅ›ABDA -- . -- âˆšGHUá¹£]
S.kcch. paá¹›gho á¸• eá¹‡Å« `to make an echo of' with anal. retention or lengthening of -- gh -- in cmpd.

praticchattika 8556 *praticchattika `near the roof'. [*CHATTI --]
P. paá¹›chattÄ« f. `shelf under roof'.

praticchada 8557 *praticchada `covering'. [Cf. Pa. paá¹-icchÄ• da -- m. `covering, clothes'. -- âˆšCHAD1]
S. paá¹›ichu m. `small mat'; L. paá¹›chÄ• m. `mat'.

praticchanna 8558 praticchanna `covered, concealed' MBh. [âˆšCHAD1]
Pa. paá¹-icchanna -- `concealed', Pk. paá¸• icchaá¹‡á¹‡a -- ; Si. piá¸·isun `covered, hidden', Ëššana `concealment, disappearance' ES 55.

8559 praticchÄ• dayati `covers, conceals' KauÅ›. [âˆšCHAD1]
Pa. paá¹-icchÄ• dÄ“ti `covers'; Pk. paá¸• icchÄ• yaá¹‡a -- n. `cloth to cover the body'; OSi. piá¸·isoyanu `to hide'.

praticchÄ• yÄ• 8560 praticchÄ• yÄ• f. `reflection' Hariv. 2. *paticchÄ• yÄ• -- . [CHÄ• YÄ• ËŠ --]
1. Pk. paá¸• icchÄ• yÄ• -- f. `reflection'; L. pichÄ• vÃ£Ì„ m. `shade, shadow', P. paá¹›chÄ• Ä«Ëœ f., paá¹›chÄ• vÃ£Ì„ m., OAw. parichÄ• hÄ«á¹• ; H. parchÃ£Ì„, ËšchÃ£Ì„(h)Ä« f., ËšchÃ£Ì„wÄ• m. `reflection, influence of an evil spirit'; G. paá¹›chÄ• yÉ” m. `shadow, reflection'.
2. Wg. peÄ‹á¹“u `shade' or < *pacchÄ• yÄ• -- s.v. PRACCHÄ• YA -- .
Addenda: praticchÄ• yÄ• -- : S.kcch. paá¹›chÃ£Ì„yyo m. `reflection, shadow'.

8561 *pratijÄ• graá¹‡a -- , pratijÄ• garaá¹‡a -- n. `watching' MÄ• rkP. [âˆšJÄ• GRÌ¥]
Pa. paá¹-ijaggana -- n. `attention, care'; Si. piá¸·idagin `favour, protection'.

8562 *pratijÄ• grati, prÃ¡tijÄ• garti `watches beside' RV. [âˆšJÄ• GRÌ¥]
Pa. paá¹-ijaggati `tends', Pk. paá¸• ijaggaÃ¯; Si. piá¸·idaginavÄ• `to cherish'.

pratijÃ±Ä• 8563 pratijÃ±Ä• f. `promise' MBh. [âˆšJÃ±Ä•]

Pa. paá¹-iÃ±Ã±Ä• -- f. `promise, vow', AÅ›.dh. paá¹-iá¹• Ã±Ä• , jau. paá¹-iá¹• nÄ•  f., Pk. paá¸• iá¹‡á¹‡Ä•  -- , paÃ¯á¹‡á¹‡Ä•  -- , paÃ¯jjÄ•  -- f.; P. paij f. `vow, solemn resolution', OAw. paÃ¯ja f.; H. paij f. `vow, promise, solemn declaration' (whence paijnÄ•  `to promise'); M. paijÌˆ f. `bet, promise', paiá¹‡ f. `bet, agreement'; Si. piá¸·ina `promise, agreement'.
*pratijya -- `near the bowstring'. [JIYÄ• ËŠ --]
See *PRATAÃ±CÄ• -- .

8564 pratijvalati `blazes' MBh. [âˆšJVAL]
OAw. parajaraÃ¯ `blazes up' or < PARIJVALATI.

pratitÄ• na 8565 *pratitÄ• na `woof'. [âˆšTAN]
B. paá¹›iyÄ• n, (Calcutta) poá¹›en `woof'; Or. paá¹›iÄ• á¹‡a, pariËš `woof of a cloth, weft'.

8566 prÃ¡tidadhÄ• ti `puts on or near' RV. [âˆšDHÄ•]
Bshk. Ä• Ä• -- `to build' AO xviii 229 with (?). -- Rather < CÄ• YAYATI.

pratidÄ• na 8567 pratidÄ• na n. `gift in return' PÄ• á¹‡. [âˆšDÄ• 1]
Pa. paá¹-idÄ• na -- n. `reciprocal gift', Pk. paá¸• idÄ• á¹‡a -- n.; Ku. paiá¹‡o m. `reciprocal presents among friends or kinsmen or neighbours of any unusual thing supposed to be a dainty'.

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pratipaká¹£a 8568 pratipaká¹£a m. `hostile party' MBh. [PAKá¹£Ã¡ --]
Pa. paá¹-ipakkha -- m. `opponent', Pk. paá¸• ivakkha -- , Ëšvaccha -- m., Si. piá¸·ivak EGS 110.

pratipatti 8569 pratipatti f. `gaining' Gaut., `perception, knowledge' MBh. [âˆšPAD1]
Pa. paá¹-ipatti -- f. `method, practice'; Pk. paá¸• ivatti -- f. `knowledge, promise'; -- Si. piá¸·iveta `knowledge, observance' (EGS 110) â†• Pa.

pratipÃ¡d 8570 pratipÃ¡d f. `entrance' VS., `beginning' TS., `first day of lunar fortnight' (= pratipadÄ• -- , ËšdÄ« -- f.) AgP. [âˆšPAD1]
Pa. paá¹-ipadÄ• -- f. `entrance'; AÅ›. paá¹-ipadÄ• -- `first day of lunar fortnight', Pk. paá¸• ivayÄ• -- f., P. paá¹›vÄ• , parvÄ• m., Ku. paá¹›yawÄ• , gng. paá¹›yÄ• w, N. parewÄ• , Mth. paá¹›Ä«b, paá¹›ibÄ• , Aw.lakh. parÄ“wÄ• , H. paá¹›iwÄ• , paá¹›wÄ• , parÄ-Ì„wÄ• f., G. paá¹›vÉ” m.
PRÄ• TIPADÃ¡ -- .

8571 prÃ¡tipadyatÄ“ `sets foot on, enters' VS., `meets with' ChUp. 2. Pp. pratipanna -- YÄ• jÃ±. [âˆšPAD1]
1. Pa. paá¹-ipajjati `enters upon, follows out (a plan)'; AÅ›. opt. paá¹-ipajeya `follow (dharma)'; Pk. paá¸• ivajjaÃ¯ `agrees to'; H. paijnÄ• `to enter', paij f. `entrance'. -- Si. piá¸·ipadinavÄ• `to keep, observe (rule)' EGS 109 is â†• Pa.
2. Pa. paá¹-ipanna -- `following up'; Pk. paá¸• ivaá¹‡á¹‡a -- `obtained, agreed', Ap. paá¸• ivanniya -- ; Si. piá¸·ivan, puá¸·uvan `able, possible' EGS 113.
pratipanna -- see prec.

pratipÄ• ta 8572 *pratipÄ• ta `falling against'. [Cf. pratipatati `hastens towards' MBh. -- âˆšPAT]
Pa. paá¹-ipÄ• á¹-i -- f. `order, succession'; Pk. paá¸• ivÄ• ya -- m. `falling again'; -- Si. piá¸·iveá¸·a `order, degree' (EGS 110) â†• Pa.

pratipÄ• daka 8573 *pratipÄ• daka `leg -- support'. [PÄ• ËŠDA --]
Pa. paá¹-ipÄ• daka -- m. `support (of a bed)'; G. paá¹›vÄ• yÉ”, ËšvaiyÉ” m. `wooden support for the leg of a cot, wooden support for the leg during a meal'.

pratipÅ«rta 8574 *pratipÅ«rta `filled'. [prÃ¡tiprÌ¥á¹‡Ä• ti RV., pratipÅ«rá¹‡a<-> ChUp., Pk. paá¸• ipuá¹‡á¹‡a -- . -- âˆšP&RCIRCLEMACR;]
Bshk. Ä• ipuá¹-, Ä• Ã¼puá¹- `full' AO xviii 230.

8575 pratiprÌ¥cchati `questions' R. [âˆšPRACH]
Pa. paá¹-ipucchati `questions', Pk. paá¸• ipucchaÃ¯ (with -- p<-> from simplex), Si. piá¸·ivisinavÄ• ; -- Pk. paá¸• ipucchana<-> n. `inquiring', Si. puá¸·uvusnÄ• .

pratiprÌ¥cchÄ• 8576 *pratiprÌ¥cchÄ• `question'. [âˆšPRACH]
Pa. paá¹-ipucchÄ• -- f. `question', Pk. paá¸• ipucchÄ• -- f., G. paá¹›puch f. (< MIA. *paá¸• iprucchÄ• -- ?).

pratiprÌ¥á¹£á¹-a 8577 *pratiprÌ¥á¹£á¹-a `questioned'. [âˆšPRACH]
Si. puá¸·uvut `inquired into' (with t after *puá¸·uvut `answered' < pratyukta -- , Pa. paá¹-ivutta -- , Pk. paá¸• ivutta -- ?).

pratipautra 8578 *pratipautra `great -- grandchild'. [PAÃºTRA --]
Pk. paá¸• iputta -- , paá¸• ipottaya -- m. `grandson'; L. paá¹›otrÄ• m., ËšrÄ« f. `son's son's child', P. paá¹›otarÄ• , paá¹›o(t)tÄ• m., paá¹›otarÄ«, ËštÄ« f.

pratiprajÃ±Ä• 8579 *pratiprajÃ±Ä• `knowledge'. [Cf. pratiprajÃ±Ä• ti -- f. `ascertainment' AitBr. -- âˆšJÃ±Ä•]
Si. piá¸·ipan `knowledge'.

pratibandha 8580 pratibandha m. `connexion' Kap. [âˆšBANDH]
Pa. paá¹-ibandha -- `connected with'; Pk. paá¸• ibaá¹• dha -- , paá¸• ivaá¹• dha -- m. `connexion'; G. pe_dhuÌƒ n. `habit, practice'.

8581 pratibandhati `fixes to' Hariv., prÃ¡tibadhnÄ• ti ÅšBr. [âˆšBANDH]
Pa. paá¹-ibandhati `holds back'; Pk. paá¸• ibaá¹• dhaÃ¯ `stops'; G. pe_dhvuÌƒ, pe_dhÄ• vuÌƒ `to be accustomed to visit, frequent'.

8582 pratibhÄ• ti `appears to the mind' Up. [âˆšBHÄ•]
Pa. paá¹-ibhÄ• ti `occurs to'; Pk. paá¸• ibhÄ• di, paá¸• ihÄ• i, ËshÄ• yaÃ¯ `is clear, is known'; MB. paá¹›ihÄ• e `comes into the mind' ODBL 497.

pratibhÄ• ryÄ• 8583 *pratibhÄ• ryÄ• `rival wife'. [BHÄ• RYÄ• Ë‹ --]
S. pahÄ• ja, ËšÄ• jÌ„a, pahija, ËšijÌ„a f. `rival wife, co -- wife (so called by the other or other wives)', pahÄ• jÌ„iá¹›Ä« f. `image of a former deceased wife worn round the neck by her successor'; L. pahÄ• j f. `rival wife'.

pratimalla 8584 pratimalla m. `opponent in wrestling, adversary' Hariv. [MALLA -- 1]
Pa. paá¹-imalla -- m. `opponent', Pk. paá¸• imalla -- m.; Si. piá¸·imal `opponent, enemy'.

pratimÄ• ËŠ 8585 pratimÄ• ËŠ f. `image, likeness' RV. [âˆšMÄ•]
Pa. paá¹-imÄ• -- f. `likeness', Pk. paá¸• imÄ• -- f.; Si. piá¸·imaya `likeness, picture'.

8586 *pratiyÄ• bhayati `causes to have intercourse'. [pratiyabdhum `to copulate' TBr.com. -- âˆšYABH]
Bi. pariyÄ• eb `to be covered (by a bull)'.
*pratiyuttara -- `answer' see PRATYUTTARA -- .

pratirajju 8587 *pratirajju `string'. [RÃ¡JJU --]
Pr. pÃºrÇ°u `thin thread'.

8588 prÃ¡tirati `sets out' RV., `crosses, goes to sea' ÅšBr. [~ *PRATURATI. -- âˆšT&RCIRCLEMACR;]
OAw. paÃ¯rata `is swimming'; H. pairnÄ• `to swim, float': or < PRÃ¡TARATI. -- X TIRÃ¡TÄ“ q.v.

pratirÄ• va 8589 *pratirÄ• va `echo'. [Cf. pratiravÃ¡ -- m. `calling to' ÅšBr., Pa. paá¹-irava -- m.; Pk. paá¸• irava -- m. `echo'. <-> âˆšRU1]
Si. piá¸·irÃ¤v `echo'.

prÃ¡tirÅ«pa 8590 prÃ¡tirÅ«pa `like' RV., m. `likeness' MBh. [RÅ«PÃ¡ --]
Pa. patirÅ«pa -- , paá¹-iËš `fitting'; Pk. paá¸• irÅ«(v)a -- `beautiful', n. `likeness'; Si. piá¸·iruva `likeness, image'.

8591 pratilaá¹…ghayati `transgresses' MBh., `mounts' Sarvad. [âˆšLAá¹…GH]
Ash. palÃ¤á¹… -- , puruá¹… -- `to wander, turn', Wg. pÄ• laá¹…g -- , Kt. pÉ™luá¹… -- : or < *PRALAá¹…GHATI.

8592 *pratilati `goes forward'. [âˆšTIL]
K. pilun `to arrive, reach to, succeed in doing': very doubtful.

8593 *pratilÄ“khayati `causes to be delineated'. [~ pÃ¡rilikhati `delineates' ÅšBr., `copies' Hcat. -- âˆšLIKH]
Pk. paá¸• ilÄ“hÄ“i `inspects, considers'; OG. paá¸• ilehaÃ¯ `acts up to' Dave GujLg 157.

pratilla 8594 *pratilla `opposite'. [PRÃ¡TI]
H. pailÄ• r adv. `beyond'; G. peluÌƒ `that, yonder'; M. pail `opposite', pailÄ• `coming from the other bank' LM 371 (but rather < PRATIKÅ«ËŠLA --).

prativacana 8595 prativacana m. `verse serving as an answer' &capamacr;pÅšr., n. `answer' MrÌ¥cch. [âˆšVAC]
Pa. paá¹-ivacana -- n. `answer', Pk. paá¸• ivayaá¹‡a -- n., Si. piá¸·ivadana.

8596 *prativaÃ±cati `goes back to'. [âˆšVAÃ±C]
Gaw. lÄ“nÄ• -- `to go, enter' (NOGaw 42 < praviÅ› -- , fut. pravÄ“ká¹£yati?).

prativÄ“dha 8597 prativÄ“dha m. `intellectual penetration' BHSk. [Cf. prÃ¡tividhyati `takes aim' RV., `hits' MBh. -- âˆšVYADH]
Pa. paá¹-ivÄ“dha -- m. `insight'; -- Si. piá¸·ivÄ“ `understanding' â†• Pa.?

prÃ¡tivÄ“Å›a 8598 prÃ¡tivÄ“Å›a `neighbouring', m. `neighbour' RV., prativÄ“Å›atÃ¡á¸¥ `from the neighbourhood' ÅšBr., pratÄ«vÄ“Å›a<->

`neighbouring' PÄ• á¹‡.vÄ• rtt. [From *prativiÅ›ati rather than cmpd. with vá¸—Å›a -- (EWA ii 360) or vÄ“Å›Ã¡ -- (P. Thieme ZDMG 91, 107). -- âˆšVIÅ›]
Pk. paÄ“sa -- m. `neighbour', Kt. puÅ¡Å«; Ku. paá¹›os `neighbourhood', H. paá¹›aus, paá¹›os, paros m., G. paá¹›os n., ËšoÅ› f.; M. paá¸• os adv.

`near', paá¸• osÄ•  m. `neighbourhood'.
PRATIVÄ“Å›YA -- , PRÄ• TIVÄ“Å›YA -- .

prativÄ“Å›ya 8599 prativÄ“Å›ya m. `neighbour' MBh. 2. *prativÄ“Å›iya -- .
[Cf. prativÄ• sin -- MBh. -- PRÃ¡TIVÄ“Å›A --]
1. Pa. paá¹-ivissaka -- m. `neighbour'; P.kgr. paá¹›es m. `neighbourhood';
Or. paá¹›isÄ• `neighbour'; -- deriv.: S. paá¹›esÄ«, paá¹›osÄ« m.
`neighbour', P. paá¹›esÄ«, paá¹›aussÄ«, paá¹›osÄ« m.
2. AÅ›.shah. man. prativeÅ›iya -- , gir. kÄ• l. paá¹-ivesiya<-> `neighbour';
Pk. paá¸• ivÄ“sia -- `neighbouring'; Ku. paá¹›osÄ« `neighbour', OB.
paá¸• iyeÅ›Ä«, MB. paá¹›iÅ›Ä«, B. paá¹›sÄ«, Or. paá¹›osÄ«, Bhoj. Aw.lakh.
parosÄ«, H. paá¹›ausÄ«, paá¹›osÄ«, parosÄ« m., G. paá¹›oÅ›Ä« m., M.
paá¸• oÅ›Ä« m.

pratiÅ›abda 8600 pratiÅ›abda m. `echo' MBh., Ëšaka -- m. KÄ• d. [Å›Ã¡BDA --]
Pk. paá¸• isadda -- m., S. paá¹›Ã£Ì„á¸• Ì o m., L. (Ju.) paá¹›aá¸• Ì á¸• Ì o f.,
M. paá¸• sÄ• d m.

pratiÅ›Ä• lÄ• 8601 *pratiÅ›Ä• lÄ• `outhouse'. [Å›Ä• ËŠLÄ• --]
G. paá¹›sÄ• á¸· f. `veranda'; M. paá¸• sÄ• á¸· f. `penthouse, shed'.

pratiÅ›Ä• li 8602 *pratiÅ›Ä• li `secondary shoot'. [Å›Ä• LI --]
M. paá¸• sÄ• á¸·, Ëšsaá¸· f. `sprouts from corn -- stalks after reaping,
secondary eruption in smallpox'.

pratiÅ›Ä• sana 8603 pratiÅ›Ä• sana n. `rival command' Ragh., `sending a
servant with a message' lex. [Å›Ä• ËŠSANA --]
Pa. paá¹-isÄ• sana -- n. `counter -- message'; Si. piá¸·ihasuna `written
reply'.

pratiÅ›yÄ• ya 8604 pratiÅ›yÄ• ya m. `a cold, catarrh', pratiÅ›yÄ• -- f. SuÅ›r.
[âˆšÅ›YAI]
M. paá¸• s&etilde; n. `a cold in the head'.

8605 *pratiÅ›yÄ• yati `is cold'. [âˆšÅ›YAI]
M. paá¸• sÄ• vá¹‡&etilde;, paá¸• Å›eá¹‡&etilde; `to have a cold'.

pratiá¹£Ä“dha 8606 pratiá¹£Ä“dha m. `warding off, prevention' ÅšrS.

[âˆšSIDH1]
Pa. paá¹-isÄ“dha -- m. `warding off'; Pk. paá¸• isÄ“ha -- m. `prevention';
Si. piá¸·iseva `prohibition'.

8607 prÃ¡tiá¹£á¹-hati `stands up' RV., `advances towards' ÅšBr., `sets out'
&capamacr;Å›vGrÌ¥. 2. *prasthÄ• ti. 3. Absol. prasthÄ• ya. 4. prÃ¡sthÄ• payati
`puts aside' AV., `sends' MBh. [âˆšSTHÄ•]
1. Ash. pÄ“ist -- `to go'.
2. Pk. patthaá¹• ta -- pres. part. `going away'; Gy. eur. prast -- `to run';
K. paá¹-hun `to turn out successfully'; G. paraá¹-hvuÌƒ `to go'; Md. faÅ™an
`to begin'.
3. Pa. paá¹-á¹-hÄ• ya `thenceforward'; Si. paá¹-Ä• `beginning from, since',
vaá¸·ay postp. `from the time of' Hettiaratchi Indeclinables 8.
4. Pa. paá¹-á¹-hapÄ“ti `sends', Pk. paá¹-á¹-hÄ• vÄ“i, paá¹-á¹-havaÃ¯, S.
paá¹-haá¹‡u, L. paá¹-á¹-haá¹‡, P. paá¹-hÄ• uá¹‡Ä• , Ku. paá¹-hÅ«á¹‡o, gng.
paá¹-hÉ”Ì„Ëœ&rtodtilde;, N. paá¹-hÄ• unu, A. paá¹-hÄ• iba, B. paá¹-hÄ• na, Or.
paá¹-hÄ• ibÄ• , OMth. paá¹-hÄ• vaÃ¯, Bhoj. paá¹-hÄ• wal, Aw.lakh. paá¹-hawab, H.
paá¹-hÄ• nÄ• , G. paá¹-hÄ• vvuÌƒ, pÄ• á¹-havvuÌƒ, M. pÄ• á¹-haviá¹‡&etilde;; Si.
paá¹-avanavÄ• `to load up, impose a tax on'. -- See PRÃ¡STHITA -- .
Addenda: prÃ¡tiá¹£á¹-hati. 2. *prasthÄ• ti: Garh. pÄ• thá¹‡u `to spread' (or <
PRASTHA -- 3?); Md. faÅ™anÄ« `begins' etc. (or < *PRATIá¹£á¹-HÄ• TI?).
4. prÃ¡sthÄ• payati: A. paá¹-hÄ• iba `to send'.

pratiá¹£á¹-hÄ• ËŠ 8608 pratiá¹£á¹-hÄ• ËŠ f. `foundation, prop' RV.,
`homestead' AV., `performance of any ceremony' KathÄ• s. [âˆšSTHÄ•]
Pa. patiá¹-á¹-hÄ• -- f. `prop'; Pk. paÃ¯á¹-á¹-hÄ• -- , paá¸• iá¹-á¹-hÄ• -- f.
`prop, foundation, resort'; N. payeá¹-h, paÄ©á¹-h `prop'; B. paiá¹-hÄ• ,
paÃ¯á¹-he `masonry steps at the bottom of a building'; Or. paÃ¯á¹-hi
`support, step of a staircase'; G. pe_á¹-h f. `signature on a document'; Si.
pihiá¹-a `help, favour'; -- Mth. peá¹-hi `market'; H. p&etilde;á¹-h,
paÄ©á¹-h f. `market, market day'; M. peá¹-h, p&etilde;á¹-h f. `town, quarter
of a town, market'; Ko. p&etilde;á¹-a `marketplace'; -- PaÅ¡.ar. plÄ• ist,
kuá¹›. lÄ• eÄ‹, kurd. plÄ• Å¡t `New Year's day'; Shum. lÃ¡Ä• uk `spring
season'?

8609 *pratiá¹£á¹-hÄ• ti `abides, thrives' (inj. prÃ¡tiá¹£á¹-hÄ• t RV. 2.
prÃ¡tiá¹£á¹-hita -- `fixed, firm, thriving' AV. 3. prÃ¡tiá¹£á¹-hÄ• payati
`fixes, establishes' TS. [âˆšSTHÄ•]

1. Pa. patiá¹-á¹-hÄ• ti, paá¹-iËš, patiá¹-á¹-hahati `stands firm, stays'; G. paiá¹-hvuÌƒ `to settle'; Si. pihiá¹-anavÄ• `to be established, work (of medicine)'.
2. Pa. patiá¹-á¹-hita -- `standing firm', Pk. paá¸• iá¹-á¹-hia -- , paÃ¯á¹-á¹-hiya -- ; WPah.bhal. peá¹-hyoá¹‡Å« `to recover from illness'; OSi. patiá¹-hite `was established', Si. pihiá¹-i `fixed'.
3. Pa. patiá¹-á¹-hÄ• pÄ“ti `establishes', KharI. pratistavayati, pradiá¹-havedi, Pk. paá¸• iá¹-á¹-hÄ• vÄ“i, paÃ¯á¹-á¹-hÄ• viya -- ; WPah.bhal. peá¹-hyoá¹‡Å« tr. `to straighten a crooked thing by heating it in a fire'; Si. pihiá¹-uvanavÄ• `to fix, plant, establish'.
Addenda: *pratiá¹£á¹-hÄ• ti: Md. faÅ™anÄ« (inf. faÅ™Ä• n, hon. faá¹-á¹-anÄ«), feÅ™enÄ« `begins' (feÅ™um, hon. feá¹-á¹-evum): or < *PRASTHÄ• TI.

pratiá¹£á¹-hÄ• ËŠna 8610 pratiá¹£á¹-hÄ• ËŠna n. `foundation' PÄ• rGrÌ¥., `foundation of a city' SkandaP., `name of a town' MBh. [âˆšSTHÄ•]
Pa. patiá¹-á¹-hÄ• na -- n. `setting up'; KharI. pratiá¹-hanaá¹• `foundation'; Pk. paÃ¯á¹-á¹-hÄ• á¹‡a -- n. `foundation of a building, city'; G. paiá¹-haá¹‡ n. `agreement, contract'; M. paiá¹-haá¹‡ `name of a town'.
prÃ¡tiá¹£á¹-hÄ• payati, prÃ¡tiá¹£á¹-hita -- see *PRATIá¹£á¹-HÄ• TI.

8611 pratisaá¹• dadhÄ• ti, pratisaá¹• dhattÄ“ `puts together again' ÅšBr. [âˆšDHÄ•]
Pa. paá¹-isandahati `undergoes reunion'; Pk. paá¸• isaá¹• dhaÄ“ `agrees'; Si. piá¸·isinÌ†denavÄ• `to be conceived in the womb' EGS 110. -- See PRATISAá¹• DHI -- .

pratisaá¹• dhi 8612 pratisaá¹• dhi m. `reunion' MBh., `rebirth' DivyÄ• v. [âˆšDHÄ•]
Pa. paá¹-isandhi -- m. `rebirth'; -- Si. piá¸·isanÌ†da EGS 110, but rather â†• Pa. -- See PRATISAá¹• DADHÄ• TI.

8613 *pratisaá¹• stÄ• ra -- , pratisaá¹• stara -- m. `friendly reception' lex. [âˆšSTRÌ¥]
Pa. paá¹-isanthÄ• ra -- m. `friendly reception', Dhp. paá¸• isadhara -- ; -- Si. piá¸·isanÌ†dara `friendly greeting' (EGS 110: -- d -- from Ä• dara?) â†• Pa.

8614 prÃ¡tisarati `goes round from place to place' TS., `rushes upon'

Hariv., `returns home' BhP. 2. pratisÄ• rayati `causes to go back' Car. 3. *pratisÄ• ra -- , pratisÄ• rin -- `going from one to the other' MBh. [NIA. forms more prob. der. from, or at least infl. by pehaá¹‡u, paisnÄ• < PRÃ¡VIÅ›ATI. -- âˆšSRÌ¥]
1. Pa. paá¹-isarati `runs back'; Pk. paÃ¯saraÃ¯ `enters'.
2. Pk. paÃ¯sÄ• raÃ¯ `makes enter', S. pihÄ• raá¹‡u.
3. Pa. paá¹-isÄ• rin -- `falling back upon'; Pk. paá¸• isÄ• ra -- m. `going away, preparation'; H. paisÄ• r m. `entrance, reach, compass, ability'.
*pratisÄ• ra -- , pratisÄ• rayati see prec.

pratiskhalana 8615 *pratiskhalana `deviation, obstruction'. [pratiskhalita -- `warded off' ÅšiÅ›. -- âˆšSKHAL]
Pk. paá¸• ikkhalaá¹‡a -- n. `falling, obstacle', paá¸• ikkhalaÃ¯ `falls, gets out of the way, is stopped', tr. `stops'; M. paá¸• khaá¸·aá¹‡ n. `light copper ring worn in an ear just bored (to ward off misfortune?)'.

pratistÄ• ra 8616 *pratistÄ• ra `platform'. [âˆšSTRÌ¥]
G. paá¹›thÄ• r m. `veranda, portico'?
*pratisrÄ• va -- `diffusion' see next.

8617 *pratisrÄ• vayati `makes flow back'. 2. Pass. *pratisrÄ• vyatÄ“. 3. *pratisrÄ• va -- . [âˆšSRU]

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1. Pk. paá¸• issÄ• vi -- `dripping, dropping'; M. paisÄ• viá¹‡&etilde; `to reduce or thin out a crowd'.
2. M. paisÄ• vá¹‡&etilde; intr. `to open out and spread freely, become loose and unconfined'.
3. M. paisÄ• v m. `widely diffused state' LM 371.

*pratisrÄ• vyatÄ“ `is made to flow back' see prec.

pratihÄ• ra 8618 pratihÄ• ra m. `a closure' RPrÄ• t., `door' (in cmpd.) BhP., pratÄ«hÄ• rÃ¡ -- m. `conclusion (of SÄ• man)' AV., `door' lex.; pratihÄ• ra -- m. `doorkeeper' R. (pratÄ«hËš BhP.), `juggler' lex. [âˆšHRÌ¥]
Pk. paá¸• ihÄ• ra -- m. `doorkeeper', OB. paá¸• ihÄ• rÄ«, Or. paá¹›hiÄ• rÄ«; G. paá¸• hiyÄ• r m. `a caste of labourers'.
*PRÄ• TIHÄ• RIYA -- .
pratihÄ• rya -- see *PRÄ• TIHÄ• RIYA -- .
prÃ¡tÄ«ka -- see *PRATYAKA -- .

pratÄ«ká¹£aka 8619 pratÄ«ká¹£aka `waiting' R. [âˆšÄ«Ká¹£]
MB. paá¹›ichÄ• `attendant, courtier' ODBL 315.

8620 prÃ¡tÄ«ká¹£atÄ“ `looks at, beholds' AV., `waits for' TS. [âˆšÄ«Ká¹£]
Pa. paá¹-ikkhati `expects', Pk. paá¸• ikkhaÃ¯, paá¸• icchaÃ¯, NiDoc. praticÌ„hÌ• idavo, N. parkhanu `to wait for'; OG. paá¸• akhaÃ¯ `looks for, watches'; M. paikhá¹‡&etilde;, Ëšká¹‡&etilde; `to wait for'.
Addenda: prÃ¡tÄ«ká¹£atÄ“: WPah.ká¹-g. (kc.) pÉ”Ì• khá¹‡Ãµ `to wait for' < *pÉ”rkh -- (N. parkhanu id.; cf. P. N. H. par -- < PRATIPÃ¡D -- ; but H. parakhnÄ• seems to mean only `to test' not `to wait for' as stated Him.I 115).

pratÄ«ká¹£ita 8621 pratÄ«ká¹£ita `expected', pratÄ«ká¹£ya -- `to be expected' Mn. [âˆšÄ«Ká¹£]
Pk. paá¸• ikkhia -- `expected', paá¸• icchiÄ• -- f. `buffalo that has not borne for a long time (i.e. has long been expected to bear)'; M. pÄ• á¸• Å›Ä« f. `sterile cow' LM 365.

pratÄ«ká¹£á¹‡a 8622 *pratÄ«ká¹£á¹‡a `very sharp'. [TÄ«Ká¹£á¹‡Ã¡ --]
Woá¹-. paÄ«ËŠn `sharp', P.bhaá¹-. painnÄ• , WPah.pÄ• á¸• . pain, paá¹…. painnÄ• , cur. pÄ«nÄ• ; Ku. paiá¹‡o `pointed, sharp'; Aw.lakh. pain `sharp', H. painÄ• (whence painÄ• nÄ• `to sharpen').
*PRÄ• TÄ«Ká¹£á¹‡YA -- .
Addenda: *pratÄ«ká¹£á¹‡a -- : WPah.ká¹-g. pennÉ” `sharp', J. paiá¹‡Ä• (-- á¹‡ -- !).

8623 prÃ¡tÄ«cchati `strives after' RV. 2. pratÄ«cchaka -- m. `one who

receives' Mn. [âˆšIá¹£2]
1. Pa. paá¹-icchati `accepts, receives', NiDoc. paá¸• 'icchati, Pk.
paá¸• icchaÃ¯. -- Caus. Pa. paá¹-icchÄ• pÄ“ti `entrusts to'; Pk.
paá¸• icchÄ“mÄ• á¹‡a -- `making accept', pass. paá¸• icchÄ• vÄ«adi; S.
paá¹›chaá¹‡u, imper. paá¹›che `to serve up food'; OSi. 2 sg pres.
piá¹‡isvÄ«, 3. sg. puá¹‡usvayi = Pa. paá¹-icchÄ• pÄ“ti (for á¹‡ < á¸· see
SAá¹• PRATÄ«CCHATI, PRATÄ«TYA). -- See *PARÄ«CCHATI.
2. Pa. paá¹-icchaka -- `receiving', Pk. paá¸• icchaya -- m.

prÃ¡tÄ«ti 8624 prÃ¡tÄ«ti f. `going toward' RV., `understanding' KathÄ• s.,
`trust' DaÅ›. [âˆšI2]
Pk. paÄ«i -- f. `trust'; S. paÄ« f. `concord, agreement'.

pratÄ«tti 8625 *pratÄ«tti `giving back'. [Cf. Ã¡pratÄ«tta -- `not given
back' AV. -- âˆšDÄ• 1]
OAw. paÃ¯á¹• ta f. `stake, throw in dice'?

8626 pratÄ«tya `resorting to, on account of' BHSk.. [prÃ¡tyÄ“ti `goes to
meet, resorts to' RV. -- âˆšI2]
Pa. paá¹-icca `on account of'; Si. piá¹‡isa `on account of, for the purpose
of, for' < *piá¸·isa (for á¹‡ < á¸· see PRATÄ«CCHATI, SAá¹• PRATÄ«CCHATI);
but ES 104 < *praá¹‡iÅ›rÄ• ya.)
prÃ¡tÄ«rá¹‡a -- `having put to sea' ÅšBr., `having spread over' KÄ• lid.
[âˆšT&RCIRCLEMACR;]
See PRAKÄ«Rá¹‡A -- .

8627 pratudati `cuts through, pierces' MBh. [âˆšTUD]
OMarw. povaÃ¯ `kneads (bread)'; -- altern. < PRÃ¡VAYATI or PARIVAYATI:
L.awÄ• á¹‡. parovuá¹‡ `to perforate (with a needle), wreathe'; P. paroá¹‡Ä• ,
pirËš, purËš `to string (beads &c.)'; -- altern. < PRÃ¡VAYATI: S. puaá¹‡u
`to thread (beads etc.)', L. po(v)aá¹‡, WPah. (Joshi) proá¹‡u, Ku. poá¹‡o (~
poiá¹‡o < PRATOÌ„DAYATI), OMarw. povaÃ¯; H. ponÄ• `to thread a needle', G.
parovvuÌƒ, poravvuÌƒ, povuÌƒ.

8628 *praturati `succeeds' (cf. prÃ¡tiratÄ“ `prospers' RV.). 2. `crosses'.
[~ PRÃ¡TIRATI; -- cf. supratÃºr -- `very victorious' RV. --
âˆšT&RCIRCLEMACR;]
1. K. poÌ„run `to be efficient, be able, conquer'.

2. N. pauranu `to swim'; Or. pahuÌƒribÄ• `to float, swim'; OH. paÌƒwarnÄ• , pauÌƒrnÄ• `to swim across'.

pratrÌ¥á¹‡á¹‡a 8629 pratrÌ¥á¹‡á¹‡a `*pierced' (n. `recitation of PadapÄ• á¹-ha' AitBr.). [Cf. prÃ¡trÌ¥dya `having thrust through' ÅšBr. <-> âˆšTRÌ¥D]
L. pen m. `hole in the iron of a mattock to take the handle'.
Addenda: pratrÌ¥á¹‡á¹‡a -- : read ÅšBr. Ait&capamacr;r. instead of AitBr.

pratoÌ„dana 8630 *pratoÌ„dana m. `goad'. [Cf. pratoÌ„dÃ¡ -- m. `goad, whip AV., Pa. patoÌ„da -- , Pk. paoÌ„da -- m. (paotta -- n. < *pratoÌ„ttra --) and toÌ„dana -- m. `goad' lex. -- âˆšTUD]
G. parÉ”á¹‡É” m. `goad', Ëšá¹‡Ä« f. `id., piece of thread put through eye of needle' (less likely < PRAVAYAá¹‡A -- 1, 2).

8631 pratoÌ„dayati `urges on' MBh. [âˆšTUD]
Ku. poiá¹‡o `to sew' (~ poá¹‡o < PRATUDATI).
Addenda: pratoÌ„dayati: S.kcch. porÄ• yá¹‡Å« `to stab'?

pratoÌ„lika 8632 *pratoÌ„lika `gatekeeper'. [PRATOÌ„LÄ« --]
H. pauliyÄ• , polËš, pauriyÄ• m. `gatekeeper', G. poá¸·iyÉ” m.

pratoÌ„lÄ« 8633 pratoÌ„lÄ« f. `gate of town or fort, main street' MBh. [Cf. TOÌ„LIKÄ• -- . -- Perh. conn. with TOÌ„RAá¹‡A -- EWA ii 361, less likely with *á¹-OÌ„LA --]
Pk. paoÌ„lÄ« -- f. `city gate, main street'; WPah. (Joshi) prauá¸· m., Ëšá¸·i f., pauá¸· m., Ëšá¸·i f. `gateway of a chief', proá¸· `village ward'; H. paul, pol m. `gate, courtyard, town quarter with its own gate', paulÄ« f. `gate'; OG. poli f. `door'; G. poá¸·i f. `street'; M. pauá¸·, poá¸· f. `wall of loose stones'. -- Forms with -- r -- poss. < *PRADURA -- : OAw. paÃ¼ri `gatepost'; H. paur, ËšrÄ«, paÌƒwar, ËšrÄ« f. `gate, door'.
*PRATOÌ„LIKA -- .
prÃ¡tta -- see PRÃ¡DADÄ• TI.
Addenda: pratoÌ„lÄ« -- : WPah.poet. prÉ”ÌˆÌ„á¸· m., prÉ”á¸·o m., prÉ”á¸·e f. `gate of palace or temple'.

pratyaka 8634 *pratyaka `face'. [prÃ¡tÄ«ka -- n. `face, surface' RV. <-> PRATYÃ¡Ã±C --]

PaÅ¡.weg. laÄ• Ä«ËŠ `chin' IIFL iii 3, 116 with (?).

pratyaká¹£a 8635 pratyaká¹£a `visible' TUp. [Ã¡Ká¹£I --]
Pa. Pk. paccakkha -- `visible', NiDoc. pacacÌ„hÌ• a; -- Si. pasak
`perceivable by the senses, real' (EGS 98) â†• Pa.

pratyaá¹…ga 8636 pratyaá¹…ga n. `minor member of body' MBh. [Ã¡á¹…GA --]
Pa. paccaá¹…ga -- n. `smaller limb', Pk. paccaá¹• ga -- n.; <-> Si. pasanÌ†ga
(EGS 98) â†• Pa.
pratyÃ¡Ã±c -- `facing towards' RV. [âˆšAÃ±C]
*PRATYAKA -- .

8637 pratyabhijÄ• nÄ• ti `recognizes' MBh. [âˆšJÃ±Ä•]
Pk. paccabhiÄ• á¹‡Ä• di, paccahiyÄ• á¹‡aÃ¯ `recognizes', K. pachÄ• nun (â†•
Ind.), P. pachÄ• á¹‡nÄ• , bhaá¹-. pucheÌ†Ä• á¹‡á¹‡Ä• , WPah.bhad.
puÅ›Ä• á¹‡á¹‡Å«, Ku. pachyÄ• á¹‡aá¹‡o, N. pahicÄ• nnu, paicËš; MB. pahicÄ• na
`recognition'; Aw.lakh. pahicÄ• nab `to recognize', H. pahicÄ• nnÄ• ,
paichÄ• nnÄ• , pahcÄ• nnÄ• , Marw. pichÄ• á¹‡á¹‡o, G. pichÄ• á¹‡vuÌƒ.
Addenda: pratyabhijÄ• nÄ• ti: WPah.ká¹-g. pÉ™Ä‹he/á¹‡nÃµ `to recognize',
pÉ™Ä‹he/á¹‡É” m. `friend', kc. pÉ™Ä‹hyaá¹‡no `to recognize'.

pratyabhijÃ±Ä• na 8638 pratyabhijÃ±Ä• na n. `recognition' MBh. [âˆšJÃ±Ä•]
Pa. paccabhiÃ±Ã±Ä• na -- n. `recognition', Pk. paccabhiá¹‡á¹‡Ä• á¹‡a<-> n.;
Gy. eur. prinÇ°an -- , prinÇ°ar -- , pinÄ• ar -- , pinÇ° -- , penÄ• -- `to
know, recognize' prob. all denom. < *prinÄ• an `recognition' < *prahinaccÄ• na
-- < *praccahinnÄ• na -- .

8639 *pratyabhivartatÄ“ `advances to meet'. [Cf. Ã¡bhivartatÄ“ `meets' RV.
-- âˆšVRÌ¥T]
Or. pÄ• choá¹-ibÄ• `to advance some distance to meet an honoured guest and
accompany to destination'.

pratyaya 8640 pratyaya m. `belief, trust' Mn. 2. pratyÄ• yayati `convinces'
PaÃ±cat. â†' MIA. *pattiyÄ• yÄ“ti. [âˆšI2]
1. Pa. paccaya -- m. `ground for belief, confidence'; Pk. paccaya -- m.
`belief', absol. paá¸• iyacca; K. poÄ‹u m. `trust', paÄ‹un `to believe in';
Si. pasa `faith'.
2. Pa. pattiya -- `trusting', n. `trust', pattiyÄ• yati `trusts', ËšÄ• yana --
n.; Pk. pattia -- adj. and n., pattiaÃ¯, pattiÄ• aÃ¯, pattijjaÃ¯ `trusts',
caus. pattiÄ• vÄ“i, pattijjÄ• vaÃ¯; Gy. eur. paÄ• -- , pats -- `to believe';
P. patÄ«já¹‡Ä• `to trust', patiÄ• uá¹‡Ä• `to trust, to inspire trust'; Ku.
patyÅ«á¹‡o `to trust', N. patyÄ• unu; A. paÌ‚tiyan `belief'; Or. patÄ• ibÄ•
`to trust', Mth. patiÄ• eb, OAw. patiyÄ• i, H. patyÄ• nÄ• , G. patijvuÌƒ, M.
pÄ• tyaviá¹‡&etilde;. -- Deriv.: P. patiÄ• rÄ• m. `trust', Ku. patyÄ• ro, N.
patyÄ• r, Ëšro, H. patiyÄ• rÄ• m., G. patiyÄ• r m.
Addenda: pratyaya -- . 2. pratyÄ• yati: WPah.ká¹-g. pÉ™teuá¹‡Ãµ `to
reconcile, appease', J. patewá¹‡u; OMarw. patÄ«jaÃ¯ `trusts'.
pratyÄ• yati see PRATYAYA -- .

pratyara 8641 *pratyara `beside the spoke'. [ARÃ¡ --]
P. paccar f. `wedge'; Bi. paccar `wedge driven through segment of felly to
tighten spokes'; M. pÄ• Ä‹ar n.f. `wedge to tighten a post &c.' -- In. Bi.
paccaá¹› `wedge to tighten spokes' (but whence paccÄ« `id.'?), Mth. paccaá¹›
`linch -- pin' á¹› may be hyperhindiism for r. -- G. phÄ• car f. `wedge',
phÄ• cruÌƒ `flat' with unexpl. ph -- . -- Semant. Pa. paccarÄ« -- f. `raft',
Si. pasura, pahura `boat, raft' appear separate.

8642 pratyÃ¡vÄ“ká¹£atÄ“ `looks at' ÅšBr. [âˆšÄ«Ká¹£]
Pa. paccavekkhati `considers, regards', Pk. paccavekkhida -- ; Si. pasvikma
`contemplation'.
pratyÄ• yayati see PRATYAYA -- .

pratyÄ• Å›Ä• 8643 *pratyÄ• Å›Ä• `expectation'. [Ä• Å›Ã¡S --]
Pa. Pk. paccÄ• sÄ• -- f. `expectation, hope'; Si. pasasa `joy, happiness'.

pratyÄ• sanna 8644 pratyÄ• sanna `closely connected' &capamacr;past., `near'

Mn. [âˆšSAD]
Pa. paccÄ• sannÄ“ adv. `near'; AÅ›. pat(i)yÄ• saá¹• nesu `among those who are near'; Pk. paccÄ• saá¹‡á¹‡a -- `near', Si. pasunu (pasal < *pasusal EGS 99?).

pratyuttara 8645 pratyuttara n. `answer' PaÃ±cat. 2. *pratiyuttara -- . [ÃºTTARA --]
1. Pa. Pk. paccuttara -- n. `answer' (â†' Si. pasutura).
2. Pk. paá¸• iuttara -- n., Si. piá¸·itura.

pratyÅ«á¹£a 8646 pratyÅ«á¹£a m. `dawn' MBh. [âˆšVAS3]
Pa. paccÅ«sa -- m. `dawn', Pk. paccÅ«sa -- , ËšcÅ«ha -- m., Si. pasos H. Smith JA 1950, 250.
PRATYÅ«á¹£AKÄ• LA -- .

pratyÅ«á¹£akÄ• la 8647 pratyÅ«á¹£akÄ• la m. `time of dawn' MBh. [PRATYÅ«á¹£A -- , KÄ• LÃ¡ -- 2]
Pa. paccÅ«sakÄ• lÄ“ `in the morning'; Si. pasossal `early dawn' EpZ i 919.
PRATH `spread out': pÃ¡á¹-hati, prÌ¥thivÄ«ËŠ -- , prÌ¥thÃº -- , pÅ•ÌŠthuka -- 1, prÌ¥thulÃ¡ -- , prÃ¡thatÄ“, *prathaska -- , prathita -- .
prÃ¡thatÄ“ see PÃ¡á¹-HATI.

prathamÃ¡ 8648 prathamÃ¡ `first' RV., Ëšmaka -- Åšrutab. [Pa. paá¹-hama -- , &c., Pk. pudhuma -- (also in Sh.) prob. < *prÌ¥thama<-> BSOS viii 205 (despite EWA ii 363), cf. Ir. *frÌ¥tama -- in Psht. wá¹›umbai EVP 93. -- Replaced in NIA. widely by *PRATHILA -- L. A. Schwarzschild JAOS 82, 517]
Pa. paá¹-hama -- `first', KharI. praá¸• hame, paá¸• haá¹• maá¹• mi, NiDoc. prathama, pratama, pradame, praá¹-hame, paá¸• 'ama, Dhp. pradhamu, paá¸• hama, Pk. pathama -- , pudhama -- , Ëšdhuma -- , paá¸• hama -- , Ëšá¸• huma -- , puá¸• hama -- , Ëšá¸• huma -- , puá¸• ama -- , paá¸• hamilla -- , Sh. pumuÌ„Ìƒko (pum -- < pudha/um --), Si. paá¸·amu.
*PRATHILA -- ; PRATHAMAJÄ• ËŠ -- .

8649 prathamajÄ• ËŠ -- , ËšjÃ¡ -- `first born' RV., prathamajÄ• ta<-> AitBr. [PRATHAMÃ¡ -- , JÄ• ËŠ --]
Or. paá¹›huÃ£Ì„ `eldest, eldest child', pËš gÄ• i `cow that has calved for the first time', duÄ• pËš `the second child'.
prÃ¡thas -- see next.

8649a prathÃ¡yati Add. 14707.

prathaska 8650 *prathaska `palm'. [prÃ¡thas -- n. `width, extension' RV.: semant. cf. PRÌ¥THÃº -- . -- âˆšPRATH]
PaÅ¡.lauá¹›. lÄ• k, nij. á¹£Ã¡kk -- iam, uzb. á¹£oÌˆÌ„Ì£k (IIFL iii 3, 107 poss. < prathÄ• -- with -- ka -- or *pÄ• r -- ka < PÄ• á¹‡Ã- --).

prathita 8651 prathita `spread out' MBh. [âˆšPRATH]
Pk. pahia -- `spread, published, well -- known'; -- ext. -- lla -- in MIA. *pahilla -- : S. phelÄ• u m. `expansion', P. phailÄ• uá¹‡Ä• , ËšlÄ• rá¹‡Ä• tr. `to spread', N. phailanu intr., ËšlÄ• unu tr., phailÄ• o `expanse'; B. phelÄ• `to throw' (X *PRÄ“LAYATI?), phailÄ• u `scattered'; Or. phaÃ¯l, phael `scattered'; H. phailnÄ• intr. `to spread', ËšlÄ• nÄ• tr., phailÄ• w m. `expanse', OMarw. phaÃ¯laÃ¯ intr., G. phelvuÌƒ intr., ËšlÄ• vvuÌƒ tr., M. phailÄ• vá¹‡&etilde; intr., ËšlÄ• viá¹‡&etilde; tr.
Addenda: prathita -- : S.kcch. phailÄ• yá¹‡Å« `to diffuse', WPah.ká¹-g. phe/lá¹‡Ãµ `to be spread, be expanded' rather, like all entries under PRATHITA -- , than < â€ *PRAGHILYATÄ“.

prathila 8652 *prathila `first'. 2. *prathilla -- . [Cf. Pk. paá¸• hamilla -- : See L. A. Schwarzschild JAOS 82, 517. -- PRATHAMÃ¡ --]
1. Pk. pahila -- ; S. pahryÃµ (with Ãµ -- from -- amaka -- in other ordinals, but poss. < *prathamilaka --).
2. Pk. pahillaÃ¯ `makes first'; L. peihlÄ• `first', P. paihllÄ• , pahilÄ• , bhaá¹-. paihlÄ• , WPah.bhad. paihlÅ«, bhal. p&gravemacrepsilon;lo, cur. peÌ†ihlÄ• , Ku. pailo, gng. p&tildemacrepsilon;l, N. pailo, A. pahila, B. pahilÄ• , paylÄ• ; Or. pahila `first, first -- born', paÃ¯lÄ• `first', Mth. Aw.lakh. pahil; H. pahil, Ëšhal m. `beginning', pahilÄ• , pahlÄ• `first', OMarw. pahalo, OG. pahilaÃ¼á¹• , G. paheluÌƒ, M. pahilÄ• , Ko. pailo. *PRATHILAJANÄ« -- , *PRATHILASÅ«NÄ• -- .
Addenda: *prathila -- . 2. *prathilla -- : WPah.ká¹-g. pn/alÉ” `first', kc. pÉ”ila, pÉ”ÌˆÌ„la adv. `first, previously'; Garh. pelu `first'.
*prathilla -- see *PRATHILA -- Add2.

prathilajanÄ« 8653 *prathilajanÄ« `having borne once'. [*PRATHILA -- , JÃ¡NI --]
L. peihliá¹‡ f. `cow which has calved once'.

prathilasÅ«nÄ• 8654 *prathilasÅ«nÄ• `bearing for first time'. [*PRATHILA -- , SÅ«NA --]
P. pahilÅ«á¹‡ f. `cow or buffalo which is bearing or has just borne its first calf'.
*prathilla -- `first' see *PRATHILA -- .
prathuka -- see PRÌ¥THUKA -- 2.
pradatta -- see next.

8655 prÃ¡dadÄ• ti `gives away' RV. 2. *pradÄ• ti (cf. dÄ• ËŠti and aor. prÄ• ËŠdÄ• t RV.). 3. Pp. prÃ¡tta -- TS. 4. pradatta -- R. 5. *praditta -- (cf. *ditta -- s.v. DATTÃ¡ --). [âˆšDÄ• 1]
1. Pa. padadÄ• ti `gives', Ash. 1st sg. pÅ•em, plem, Kt. pÅ•e -- , Wg. 1st sg. prÄ• m, imper. prÄ“, Pr. -- pli -- , -- &hacekb;li -- , Dm. 1st sg. prim, imper. pre, Shum. li -- , Gaw. lÄ“Ì† -- , li -- .
2. Pa. padÄ• ti; Kal.urt. prau `he gave', rumb. pra, Kho. prai.
3. Ash. pÅ•á¹“tÃ¤, plÃ¥tÉ™ `gave', Kt. ptÃ¥, Wg. pratoi, Dm. prate_.
4. Pk. payatta -- `given'; Shum. lÄ• Ì¤itam `he gave to me'.
5. Kho. pretam `I gave', Gaw. lit (NOGaw 42 < prÃ¡tta -- with i from *ditta --).

8656 pradadhÄ• ti (prÃ¡dadhirÄ“ RV.) `places before'. 2. Aor. prÄ• dhÄ• t. 3. Pass. pradhÄ«yatÄ“. 4. Pp. prahita -- 2 (`appointed' KÄ• v.). [Collides with prÃ¡dadÄ• ti in Kal. Kho. Gaw. as dÃ¡dhÄ• ti with dÃ¡dÄ• ti. -- âˆšDHÄ•]
1. Pa. padahati `confronts, strives'; Gaw. lÄ“Ì† -- , li -- `to beat'; Sh. prÄƒyÃ³Ä-kiÌ¯, 3 sg. prá°¯yÄƒi `to mend' (Lor. also `to prepare'); Si. (SigGr) pa -- `to place before, show, present'.
2. Kal. pret. pra, prau `he hit', Kho. prai (both have pres. < DÃ¡DHÄ• TI).

3. Sh. (Lor.) praiiÇ°oiki `to wash and dress up, turn oneself out finely (e.g. in order to attract a husband)'.
4. Pk. pahia -- `churned, stirred' (or PRAHRÌ¥TA -- ?)<-> Si. (SigGr) pret. pÄ• Ì¤ `placed before, presented'. -- Kho. pret. phretam `I beat' < *prahitta -- with -- tt -- after *praditta -- in pretam `I gave' s.v. PRADADÄ• TI.

pradarÃ¡ 8657 pradarÃ¡ m. `cleft in earth' VS., `rout (of an army)' MBh. [âˆšD&RCIRCLEMACR;]
Pa. padara -- n. `cleft, fissure, board, plank' (patara<-> with t as Si. spelling for d as frequently in Si. inscr.: otherwise Trenckner Notes 6216, Geiger PLS 39); Pk. payara -- m. `splitting, breaking'; K. paira, pÃ¶r, Ëšra m. `fear, agitation'; Si. puvara `plank'; -- Ku. N. pairo `landslip' rather from PRAKARA -- .

8658 prÃ¡dahati `burns, consumes' AV. [Cf. pradahyatÄ“, Pa. paá¸• ayhati, Pk. paá¸• ajjhamÄ• á¹‡a -- . -- âˆšDAH]
Pk. padahaá¹‡a -- n. `heat'; Si. palahanavÄ• tr. `to burn' < paá¸• ah -- (EGS 97 wrongly < PLUá¹£YATI).
*pradÄ• ti `gives' see PRÃ¡DADÄ• TI.

pradÄ• ya 8659 pradÄ• ya n. `gift' Mn. [âˆšDÄ•]
K. prai, pray f. `receipt' or < PRADI -- .

8660 pradÄ• rayati `tears asunder' MBh. [~ *PRADÄ• LITA -- . -- âˆšD&RCIRCLEMACR;]
Pa. padÄ• raá¹‡a -- n. `tearing'; G. pÄ• rvulÌƒ `to pluck up weeds'.

pradÄ• ru 8661 *pradÄ• ru `gift'. [Cf. DÄ• RU -- 1 and pradÄ• ËŠna -- n. TS. <-> âˆšDÄ• 1]
Pr. py&omacrtodtod;rÃ¼ `gift'.

pradÄ• lita 8662 *pradÄ• lita `split'. [~ PRADÄ• RAYATI. -- âˆšDAL1]
Pa. padÄ• lÄ“ti `cleaves', pp. padÄ• lita -- (cf. Pk. payalia<-> `broken'); Si. piyalla, st. Ëšali -- `rag, half a globe (e.g. of a coconut), seed lobe' in the latter sense cf. BIDALA -- .

pradi 8663 pradi m. `gift' PÄ• á¹‡.com. [âˆšDÄ• 1]
K. prai, pray f. `receipt' or < PRADÄ• YA -- .

prÃ¡diá¹£á¹-a 8664 prÃ¡diá¹£á¹-a `ordained' RV., `assigned' Mn. 2.
*pradiá¹£á¹-i -- `assigning'. [âˆšDIÅ›]
1. Or. paÃ¯á¹-ha `paid, handed over' or < PRÃ¡VIá¹£á¹-A -- .
2. S. peá¹-hi f. `money due'; Or. paÃ¯á¹-ha `depositing money, payment, delivery': or < *PRAVIá¹£á¹-I -- .
*pradiá¹£á¹-i -- `assigning' see prec.

pradÄ«pa 8665 pradÄ«pa m. `lamp' MBh. [âˆšDÄ«P]
Pa. padÄ«pa -- m. `light, lamp'; Pk. padÄ«va -- , paÄ«va -- , palÄ«va -- , palÄ-Ì„vaga -- m. `lamp'; Or. payÄ• , ËšyÃ£Ì„ `new moon in the month KÄ• rtik' (= H. diwÄ• lÄ« `festival of lamps'). <-> In cmpds. intervocalic -- d -- of âˆšDÄ«P frequently appears as -- l -- in MIA. Pischel GrPk 170:
Ä• ËŠdÄ«payati RV., Ä• dÄ«pta<-> MBh. in Pa. Ä• limpÄ“ti `kindles' (from pass. *Ä• lippati, pp. *Ä• litta -- after type Ä• lippati `is smeared', Ä• litta -- , Ä• limpÄ“ti PTSD 110), Pk. Ä• lÄ«viya -- , Ä• litta -- ; prÃ¡dÄ«pyatÄ“, prÃ¡dÄ«pta<-> ÅšBr., pradÄ«payati KÄ• tyÅšr. in Pk. palippaÃ¯, palitta -- , palÄ-Ì„vÄ“i (< paá¸• ivÄ“i ~ pratidÄ«pta -- Hariv.?); saá¹• pradÄ«pta -- MBh. in Pk. saá¹• palitta -- . -- d -- remains in Pa. Ä• dÄ«pita, Ä• dittaka -- , paridÄ«pÄ“ti, and after consonant in Pk. uddÄ«via -- , saá¹• dÄ«viya -- .

pradura 8666 *pradura `doorway'. [Cf. pradvÄ• r -- f. `place before a gate' MBh., pradvÄ• ra -- n. R., Pa. padvÄ• ra -- n. -- DUR --]
OAw. paÃ¼ri `gatepost'; H. paÌƒwar, ËšrÄ«, paur, ËšrÄ« f. `gate, door, threshold', pauriyÄ• m. `gatekeeper': more prob. < PRATOÌ„LÄ« -- , *PRATOÌ„LIKA -- .

8667 *pradÄ“ká¹£ati `sees'. [*DÄ“Ká¹£ATI]
Pk. padekkhaÃ¯ `sees'.

pradÄ“Å›a 8668 pradÄ“Å›a m. `region, country' MBh. [DÄ“Å›Ã¡ --]
Pa. padÄ“sa -- m., NiDoc. pradejËŠa; KharI. pratreÅ›ro (= pradeÅºo?) `portion of land'; Pk. paÄ“sa -- , paddÄ“sa -- m. `region, country, part'; Bi. pais `small piece of field left untouched by plough', Mth. pais, puis; M. pais m. `place, space'; Ko. pais `far'; Si. piyesa, piyasa `place, district', piyas `near', piyasa `neighbourhood' rather than with EGS 105 < PRAKÄ• Å›Ã¡ -- .
*CHANNAPRADÄ“Å›A -- .

pradoÌ„á¹£an 8669 *pradoÌ„á¹£an `extended forearm'. [Cf. prahasta -- m. `extended hand' KÄ• tyÅšr.com. -- Dá¹“á¹£ --]
Ku. paus `handful, palmful'.
pradvÄ• r -- see *PRADURA -- .

8670 prÃ¡dhamati `blows' AV., `blows into' MBh. [âˆšDHAM]
Si. pumbanavÄ• `to blow air in, swell', pret. pumbu SigGr ii 448?

pradhÄ• naka 8671 pradhÄ• naka n. `the original germ out of which the universe is evolved' Tattvas., pradhÄ• na -- n. `chief thing' KÄ• tyÅšr. [âˆšDHÄ•]
Pa. padhÄ• na -- n. `exertion'; Pk. pahÄ• á¹‡a -- `chief', OG. pahÄ• á¹‡o; -- PaÅ¡. lÄ• á¹…g `box' semant. difficult IIFL iii 3, 112.

pradhÃ- 8672 pradhÃ- m. `felly' RV.
Pk. paÃ¯a -- n. `wheel', pÄ• ya -- m. DeÅ›Ä«n., K. pahÄ« f. `felly, wheel (of cart or well -- rope)'; P. pahÄ«Ä• m. `wheel', N. pahiyÄ• , paiyÄ• ; Or. paÃ¯ `felly, tyre of wheel, wheelmark', pahiyÄ• , paÃ¯Ä• , payÄ• `wheel, rim of wheel'; Bi. H. pahiyÄ• m. `wheel of cart'; -- ext. -- á¸• a -- in G. paiá¹›uÌƒ n.
pradhÄ«yatÄ“ see PRADADHÄ• TI.
Addenda: pradhÃ- -- : WPah.ká¹-g. paiÉ” m. `wheel'.

pranÄ• á¸• Ä« 8673 pranÄ• á¸• Ä« f. `outlet pipe, drain' ÅšBr. (inst. praá¹‡Ä• á¸• yÄ• `indirectly' ÅšBr.com.), pranÄ• lÄ« -- f. lex., praá¹‡Ä• lÄ« -- f. `channel' R., ËšlikÄ• -- f. `spout' KÄ• tyÅšr.com. -- NÄ• á¸• Ä«ËŠ -- 1]
Pa. panÄ• lÄ« -- , ËšlikÄ• -- f. `watercourse, gutter, pipe', Pk. paá¹‡Ä• la -- m., ËšlÄ« -- , ËšliÄ• -- f.; L. parnÄ• lÄ• m. `gutter on roof', awÄ• á¹‡. `water channel'; P. parnÄ• lÄ• m. `gutter, drain', ËšlÄ« f. `small do.'; Ku.gng. panyÄ• w `wooden drain'; N. panÄ• lo `drain'; Mth. Aw.lakh. panÄ• r `channel'; H. panÄ• lÄ• , ËšnÄ• rÄ• m. `gutter, drain'; G. parnÄ• á¸·i f. `waterpipe' (â†’ M. pará¹‡Ä• á¸·Ä« f. `gutter, channel'); M. panhaá¸· m., Ëšá¸·Ä« f. `pipe, tube' (whence nh?); Si. penela, Ëšli `drain, gutter, pit'.
pranindati see PRAá¹‡INDATI.

8674 prapacati `begins to cook' PÄ• á¹‡., `is accustomed to cook' R. 2. Pass. *prapacyatÄ“. [âˆšPAC]
1. OAw. pp. poe m. pl. `cooked' < *pavaÃ¯a -- .

2. Pa. papaccati `is cooked, ripens'.
Addenda: prapacati: read PÄ• á¹‡.KÄ• Å›.

8675 prÃ¡patati `flies down, falls down' RV. [âˆšPAT]
Pa. papatati `falls down or into'; Pk. pavaá¸• aÃ¯ `falls'; S. pavaá¹‡u (but pp. pio) `to fall, happen'; L. pÃªvaá¹‡, pres. part. pÃ´nda (but pp. pÄ“Ä• ) `to fall', (Ju.) povaá¹‡ `to fall, happen, lie down', awÄ• á¹‡. pres. part. paunÄ• `lying'; P. pauá¹‡Ä• (~ paiá¹‡Ä•) `to fall', WPah.cur. pÅ«á¹‡Å« (but pp. pÄ“Ä•). -- NIA. forms poss. < PÃ¡TATI with -- v -- to avoid hiatus.

prapatana 8676 prapatana n. `falling down' Gaut., `steep rock' lex. [âˆšPAT]
Pa. papatana -- n. `falling', Pk. pavaá¸• aá¹‡a -- n.; S. paÃ¼á¹‡u n. `pitfall dug to catch wild animals'.
Addenda: prapatana -- : WPah.ká¹-g. pÉ”Ìˆ„á¹‡ m. `act of falling' Him.I 115.

prapatti 8677 prapatti f. `pious devotion' ÅšÄ• á¹‡á¸• . [âˆšPAD1]
S. pavati f. `concord, friendship'.

prapattra 8678 *prapattra `having its leaves fallen'. [Cf. prapará¹‡a<-> `id.' Pat. -- PÃ¡TTRA --]
L.poá¹-h. parvattÄ« f. `name of a parasitic creeper which has neither roots nor leaves'.

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prÃ¡patha 8679 prÃ¡patha m. `way, journey' RV. 2. prapÄ• tha -- m. `road' lex. [PÃ¡NTHÄ• --]
1. Marw. pavi `road'.
2. L. pÄ• vÄ• h m. `cattle -- path between two hedges, land near a village',

(Ju.) pavÄ• h, pÄ• h f. `cattle -- path between two hedges', mult. pavÄ• h `land near a village', (Shahpur) pavÄ• hÄ• .
prÃ¡pad -- see *PRABDA -- .

8679a â€ *praparaÅ›vas `day after tomorrow'. [PARAÅ›VAS]
WPah.ká¹-g. pÉ”rÅ›i, kc. ËšÅ›e `day after tomorrow', J. porÅ›u? -- or < PARAÅ›VAS?

prapavaá¹‡a 8680 prapavaá¹‡a n. `purifying, straining' PÄ• á¹‡.com. [âˆšPÅ«]
Ash. pÅ•oÌ„Ìƒá¹›Ã¤ËŠ, ploÌ„Ìƒá¹›É™ `comb', Wg. proÌ„Ìƒw&atildedotdot;, pÅ•owÃ£ËŠ, pÅ™uá¹…Ã¤ËŠ (< prapavaá¹‡a -- ka --), kuá¹‡i -- pruÌƒ (see KÃ¡á¹…KATA --); -- poss. forms in Bi. Mth. H. s.v. PÃ¡VANA -- 1.

prapÄ• ËŠ 8681 prapÄ• ËŠ f. `roadside fountain or cistern' AV. [âˆšPÄ• 1]
Pa. papÄ• -- f. `shed where water is supplied at roadside'; KharI. prapa `watering place', Pk. pavÄ• -- f.; P. pau m. `watering place, resthouse' (whence paÅ«Ä• m. `one who gives water to travellers to acquire merit'); WPah. (Joshi) prau, pau m. `watering place'; Ku. pau `religious distribution of water at roadside, place where it is distributed'; N. pauwÄ• `inn'; H. pau f. `place for watering cattle'; M. pÄ• á¹‡ -- poÄ« f. `shed or stand for supply of water to travellers'; -- in G. parab, parabá¹›Ä« f. `watering -- place at roadside' (deriv. parbiyÉ” m. `man who there gives water') b for v is obscure.
PRAPÄ• PÄ• LÄ« -- , *PRAPÄ• Å›Ä• LÄ• -- .
Addenda: prapÄ• ËŠ -- : WPah.ká¹-g. prÉ”ÌˆÌ„ m. (obl. prÉ”a) `place for providing water (esp. for travellers and visitors at a fair)', J. prau, pau m.

prapÄ• ta 8682 prapÄ• ta m. `falling from, precipice' MBh. [âˆšPAT]
Pa. papÄ• ta -- m. `fall, precipice'; Pk. pavÄ• ya -- m. `precipice, ravine'; Si. pavÄ• `precipice, cascade, valley' (rather than < PRAVÃ¡T --).

8683 prÃ¡pÄ• tayati `makes fly away' AV., `chases, throws down' MBh. [âˆšPAT]
Pk. pavÄ• á¸• Ä“mÄ• á¹‡a -- `making fall'; P. puÄ• uá¹‡Ä• `to cause to be cast or poured or put'; H. pawÃ£Ì„rnÄ• `to throw, make fall, scatter seed in a field'.
prapÄ• tha -- see PRÃ¡PATHA -- .

8684 prapÄ• pÄ• lÄ« -- , ËšlikÄ• -- f. `woman who distributes water to travellers' Vcar. [PRAPÄ• ËŠ -- , PÄ• LÃ¡ --]
Pk. pÄ• vÄ• liÄ• -- f. `id.' (< *pavÄ• vÄ• liÄ• -- ); N. pauwÄ• li `innkeeper'.

prapÄ• Å›Ä• lÄ• 8685 *prapÄ• Å›Ä• lÄ• `shed for supply of water'. [PRAPÄ• ËŠ -- , Å›Ä• ËŠLÄ• --]
Aw.lakh. pausarÄ• `place where water can be obtained'; H. pausalÄ• f. HÅšS, pausarÄ• m. (with partly sanskritized pauÅ›Ä• lÄ• f.) Platts UD s.v. `place for giving water to drink'.

8686 prÃ¡pÄ«á¸• ayati `presses, squeezes' ÅšBr. [âˆšPÄ«á¸•]
Pa. papÄ«á¸·ita -- `worn -- out (of soles of sandals)'; Pk. pavÄ«laÄ“ `presses, oppresses'; P. pelá¹‡Ä• `to cause to press upon'; Ku. pelá¹‡o `to press'; A. periba `to press out juice, gin cotton'; B. peá¹›Ä• na `to press, grind'; Or. peá¹›ibÄ• `to press, squeeze out (juice)'; Bi. perab, peá¹›ab `to work an oil mill'; H. peá¹›nÄ• `to squeeze'; M. pivaá¸·á¹‡&etilde; `to wrench, wring' < *paviá¸· -- .
Addenda: prÃ¡pÄ«á¸• ayati: WPah.ká¹-g. peá¹›nÃµ `to press, crush, torment'.

8687 prapÄ«á¸• yatÄ“ `is pressed, is tormented' BhP. [âˆšPÄ«á¸•]
K. pÄ“á¸• un `to ooze, drop out'.

prapuá¹-a 8688 prapuá¹-a m. `large cornucopia (= drÌ¥á¸• haá¸¥ puá¹-aá¸¥ com.)' KauÅ›. [PUá¹-A --]
WPah. khaÅ›. piuá¹›u, Å›eu. priuá¹›u, l.rudh. prauá¹›u `goat's or sheep's udder'.

8689 prapunÄ• á¹-a -- , ËšÄ• á¸• a -- m. `the tree Cassia tora' SuÅ›r., prapuá¹• naá¸• a -- , ËšnÄ• á¹-a -- , ËšnÄ• da -- , ËšnÄ• la -- m. lex., padmÄ• á¹-a<-> m. Bhpr., puá¹• nÄ• á¹-a -- , ËšÄ• á¸• a -- m. lex.
Pk. paÃ¼á¹‡Ä• á¸• a -- , paÃ¼mÄ• á¸• a -- , ËšÄ• ra -- , pÄ• mÄ• á¸• a -- , poÌ„mËš m. `Cassia tora', H. paÌƒwÄ• á¹›, puÌƒwÄ• á¹› m.
prapuá¹£á¹-a -- see next.

8690 prÃ¡puá¹£yati `nourishes' RV. 2. Pp. prapuá¹£á¹-a -- . [âˆšPUá¹£]
1. Ku. pausaá¹‡o `to come into ear (of grain)'.
2. K. pÅ«á¹-hu (f. pÅ«á¹-hÃ¼) `stout, plump, thick' (whence poÌ„á¹-hun `to become stout &c.').

prapÅ«ya 8691 *prapÅ«ya `purulent'. [âˆšPÅ«Y]
See *PARIPÅ«YA -- .

8691a â€ prapÅ«rayati `fills, completes' MBh. [âˆšP&RCIRCLEMACR;]
Md. foÌ„ranÄ« `reaches, affects' or < PÅ«RÃ¡YATI?

praprÌ¥á¹£á¹-hÃ¡ 8692 praprÌ¥á¹£á¹-hÃ¡ `having prominent or protuberant back' PÄ• á¹‡.com. [PRÌ¥á¹£á¹-HÃ¡ --]
Or. paÃ¯á¹-ha `placing the hand down with back up'; <-> L. P. puá¹-á¹-hÄ• `upside down' rather < *UTPRÌ¥á¹£á¹-HA -- .
Addenda: praprÌ¥á¹£á¹-ha -- : S.kcch. pauá¹-hÄ• m.pl. `back' (perh. rather than < PRÌ¥á¹£á¹-HÃ¡ --).

prapautra 8693 prapautra m. `great -- grandson' KathÄ• s., Ëšaka -- m. YÄ• jÃ±., prapautrÄ« -- f. `great -- granddaughter' Hcat. [PAÃºTRA --]
AÅ›.man. prapotra, gir. ËštrÄ• , shah. papotra, jau. ËštÄ• , kÄ• l. pÄ• potÄ• m. pl. `great -- grandsons', NiDoc. prapotra, Pk. papotta -- , paputta -- , pavotta -- , paoppaya -- , paÃ¼pËš m., Sh. (Lor.) paoÌ„Ä• o m., ËšÄ• i f. (= cÌ£?), L. palotrÄ• m., ËšrÄ« f., P. parotÄ• m., parotarÄ«, ËštÄ« f.
prapyasÃ¡ -- see PHUPPHUSA -- .

praphulla 8694 praphulla `blooming, expanded' MBh. [PHULLA --]
Pk. papphulla -- `expanded', papphullaÃ¯ intr. `expands'; Or. phaÃ¼libÄ• `to be swollen, be puffed up'.

prabandha 8695 prabandha m. `band, tie, connexion' SuÅ›r. [âˆšBANDH]
Pa. pabandha -- `continuous'; Pk. pabaá¹• dha -- m. `tie, connexion, continuity'; M. pÃµdhÄ• m. `pin confining plough -- handle'; -- Si. pabanÌ†da `narrative' (EGS 95) â†• Pa.
prababhra -- see PRAVABHRA -- .

prabala 8696 prabala `strong', prabalÃ¡m adv. `greatly' ÅšBr. [BÃ¡LA --]
Pa. Pk. pabala -- `strong', Pk. pavala -- ; N. paul `sufficiency'; -- with anal. -- bb -- : Pk. pabbala -- `strong', Si. pabala `strength'.

prabuddha 8697 prabuddha `awakened' MBh. [âˆšBUDH]
Pa. Pk. pabuddha -- `awakened'; -- with anal. -- bb -- : Pk. pabbuddha -- ;

Si. pubuda `awake, expanded, blossomed', with dissim. kubudu, kumÌ†bËš `half -- blown flower'.

8698 prÃ¡budhyatÄ“ `wakes up' RV., `expands, blossoms' MBh. [âˆšBUDH]
Pa. pabujjhati `wakes up', Gaw. plÄ“wuz -- , Bshk. Ä• Å«Å¾ -- ; Tor. pÄ«Ç°il `awake'; Si. pÅ«dinavÄ• `to blossom, be in ear', kÅ«ddanavÄ• `to awaken' (dissim. < earlier puvud --); <-> with anal. -- bb -- (cf. PRABUDDHA --):
Si. pubudinavÄ• intr. `to wake up' (whence pibidenavÄ• intr. and caus. pubuduvanavÄ• , pubuddanavÄ•), with dissim. kubudinavÄ• , kibidenavÄ• , caus. kubuddanavÄ• .
*prabrÌ¥á¸• ha -- `strong' see PRAUá¸• HA -- .

praboÌ„dha 8699 praboÌ„dha m. `awakening' R., `knowledge' KÄ• v. [âˆšBUDH]
Pk. paboÌ„ha -- m. `awareness'; Tor. (Biddulph) poa `skill'; -- K. pav m. `acquirement of dexterity, exercise, practice'? -- L. *poÌ„h â†’ Psht. poÌ„h `understanding, wise' NTS vii 104.

8700 praboÌ„dhati `understands' MBh. [âˆšBUDH]
Pa. paboÌ„dhati tr. and intr. `awakes'; Bshk. poÌ„h -- `to understand'; Or. pu(h)Ä• ibÄ• `to remain awake all night'.

8701 praboÌ„dhayati `awakes' MBh., `stimulates (by friction)' ÅšÄ• rá¹…gS., `admonishes, convinces' MBh. [âˆšBUDH]
Pa. paboÌ„dhÄ“ti `arouses, enlightens'; Pk. pp. paboÌ„hia<-> `awakened', pass. paboÌ„hÄ«aÃ¯; P. pohá¹‡Ä• , puhuá¹‡Ä• `to produce an influence (as of heat, cold, poison), to influence, act upon, affect'.

prabda 8702 *prabda `forepart of foot'. [prÃ¡pad -- m. (?) `id.' AV., Pa.

papada -- m.(?). Cf. Av. frabda -- . Full discussion BSOAS xii 639. -- PÃ¡D
-- 2]
K. podu m. `sole of foot, foot, elephant's or camel's foot'; -- with metath.
*pradba -- : S. paá¸‡u m. `ball of foot'; L. prabb m. `ball of foot', (Ju.)
paá¸‡ f. `ball or front part of sole of foot or shoe', awÄ• á¹‡. pab `toe';
P. pabb m. `forepart of foot'.

prabhaá¹…gÃ¡ 8703 prabhaá¹…gÃ¡ m. `breaker, crusher' RV. [Cf. prÃ¡bhanakti
`breaks' RV., prabhagna -- `crushed to pieces' MBh. -- âˆšBHAÃ±J]
Pa. pabhaá¹…ga -- m. `destruction, brittleness'; M. pÃ£Ì„gá¹‡&etilde; intr.
`to disperse, separate in various directions'.

prabhavÃ¡ 8704 prabhavÃ¡ `prominent' RV. [âˆšBHÅ«]
Pa. pabhava -- m. `source'; AÅ›.shah. man. prabhave `power'; Pk. pahava --
m. `origin'; -- Si. poho -- `much, strong' rather < PRÃ¡BHÅ«TA -- .

8704a â€ prÃ¡bhavati `appears, happens' RV. [âˆšBHÅ«]
Pa. pabhavati, pahoÌ„ti `is sufficient', Pk. pahavaÃ¯ replaced by pahuvaÃ¯
`is able, reaches' (with u after pahÅ«a -- < PRÃ¡BHÅ«TA --) from which
pass. *pahuvvaÃ¯ (pres.part. pahuvvaá¹• ta --); WPah.ká¹-g. phÉ”bá¹‡Ãµ `to
be found, be met with' Him.I 127.

prabhÄ• ËŠ 8705 prabhÄ• ËŠ f. `light' Mn. [âˆšBHÄ•]
Pa. Pk. pabhÄ• -- f. `light', Pk. pahÄ• -- f.; K. prawa f. pl. `rays of
light, sunshine'; S. piriha f. `dawn'; L. pÃ´h f. `dawn', (Ju.) pau f.,
mult. parah f., P. pauh, paih, Ëshi f., á¸• og. pao f.; OA. puhÄ• , A. puwÄ•
`sunrise, morning time'; H. pah, poh, pau f. `dawn'; OM. pÄ• he f. `dawn,
next day'; Si. paha `fire', pÃ¤hÃ¤ `light, brilliance' (or < PRAKÄ• Å›Ã¡ --
), paba `light, brightness (â†• Pa.?); -- ext. -- á¸• a<-> (or < next): N.
paÌ„Ì†hÄ• r `sunshine, sunny place', A. pohar `light'; -- M. pahÄ• á¹- f.
`period before sunrise, dawn' (+?).
*PRABHÄ• LA -- ; PRABHÄ• KARA -- .

prabhÄ• kara 8706 prabhÄ• kara m. `sun' MBh., `light' lex. [PRABHÄ• ËŠ -- ,
KARÃ¡ -- 1]
Pk. pahÄ• yara -- m. `sun'; N. pahÄ• r, pÄ• hËš `sunshine, sunny place'; A.
pohar `light'; -- or < PRABHÄ• ËŠ -- with -- á¸• a -- .

prabhÄ• ta 8707 prabhÄ• ta `shone forth' MBh., n. `daybreak' Gaut. [âˆšBHÄ•]
Pa. pabhÄ• ta -- `shining', n. `dawn', Pk. pahÄ• ya -- , ËšÄ• iya<-> m.n.; Or. pÄ• Ã£Ì„ -- tarÄ• , puÃ£Ì„Ëš `morning -- star'; G. pahÉ”, pÉ”h m. `dawn'; Ko. phÄ• yi `tomorrow' (< prabhÄ• tÄ“); -- ext. -- á¸• a -- in G. paroá¸• h, Ëšoá¹› m. n., paroá¸• hiyuÌƒ, Ëšoá¹›iyuÌƒ n. `dawn' (rather < PRAROÌ„HA --).
PRABHÄ• TAKÄ• LA -- .
Addenda: prabhÄ• ta -- : A. puwÄ• `dawn'.

prabhÄ• takÄ• la 8708 prabhÄ• takÄ• la m. `dawn' SuÅ›r. [PRABHÄ• TA -- , KÄ• LÃ¡ -- 2]
OB. pohÄ• ili `dawn', B. pohÄ• la.

8709 prÃ¡bhÄ• ti `shines forth' RV. 2. `appears, seems' MBh. [âˆšBHÄ•]
1. Pa. pabhÄ• ti `shines forth'; B. pohÄ• na `to dawn', Or. pÄ• ibÄ• , pÄ• hÄ• nti `dawn'; OM. pÄ• he `shines', pÄ• hÄ• tÄ« `dawn'; Si. pÄ• yanavÄ• `to rise (of sun), shine, become clear' (or < PRABHÄ• SATÄ“ or PRAKÄ• Å›ATÄ“).
2. S. pahaá¹‡u `to consider'; A. pÄ• iba `to be fit or proper'; Or. pÄ• ibÄ• `to suit, tally with, seem, think'; M. pÄ• há¹‡&etilde; `to see, search', pÄ• hije `it is necessary': these poss. < *PRACÄ• H -- .

prabhÄ• na 8710 prabhÄ• na n. `light' PÄ• á¹‡.com. [âˆšBHÄ•]
Si. pahana `light, dawn, morning, lamp' (or < PRAKÄ• Å›ANA -- ?), penheli, penella `torch' (+hella `spear').

prabhÄ• la 8711 *prabhÄ• la `light'. [Cf. bhÄ• la -- 3 n. `splendour' Inscr. -- PRABHÄ• ËŠ -- : âˆš BHÄ•]
Dm. pral `light'; Gaw. plal, plÉ”l `light, iris of eye', adj. `light, bright'; Kal. (Leitner) pralik, rumb. prelÃ-k `light', Bshk. Ä• Ä• l, Ä• Ã¤l, Chil. Ä• ulo; Sv. plal adj. `light, bright'; Gau. Ä• ou sb., Phal. prÄ• l; Sh. cÌ£aloÌ„ m. `lighted torch' (on ac. of a and oÌ„ perh. rather < *PRALOÌ„KA --); N. pÄ• lÄ• `lamp' AO xviii 230.

8711a â€ *prabhÄ• vyatÄ“ pass. of prabhÄ• vayati `provides more amply' Br. [âˆšBHÅ«]
WPah.ká¹-g. phÃ¡bá¹‡Ãµ `to get, meet', J. fÄ• bá¹‡u Him.I 125.

8712 prabhÄ• satÄ“ `shines' MBh. [âˆšBHÄ• S]
Pk. pahÄ• saÃ¯ `shines'; -- Si. pÄ• yanavÄ• `to shine, become clear, rise (of

sun)' or < PRÃ¡BHÄ• TI or PRAKÄ• Å›ATÄ“?

8713 prabhÄ• sayati `makes shine, illumines' MBh. [âˆšBHÄ• S]
Pa. pabhÄ• sÄ“ti `illumines'; -- G. pÄ• svuÌƒ `to make bright'; OSi. (10th cent.) absol. pahayay `illumining', Si. pÄ• navÄ• `to show': or both < PRAKÄ• Å›AYATI?

8714 *prabhindati, prÃ¡bhinatti `splits' RV. [âˆšBHID]
Pa. pabhindati `splits asunder'; N. pÄ©dhnu, pÄ©dnu, pinnu `to grind corn' (infl. in meaning by pisnu < PIá¹• á¹£Ã¡TI?)

prabhÃº 8715 prabhÃº `strong, capable' RV., m. `lord' MBh. [âˆšBHÅ«]
Pa. pabhu -- m. `master', pahÅ« -- `able'; Pk. pabhu -- , pahu -- `fitting', m. `master', OA. paha, MB. pahu; Mth. pahÅ« `husband, lover'; -- Si. poho -- `much, strong' rather < PRÃ¡BHÅ«TA -- .

prÃ¡bhÅ«ta 8716 prÃ¡bhÅ«ta `much, great' ÅšBr. [âˆšBHÅ«]
Pa. pahÅ«ta -- , Ëšaka -- `sufficient' (cf. pabhavati, pahoÌ„ti `is sufficient or able' < prÃ¡bhavati); Pk. pabhÅ«ya -- , pahÅ«a -- `much', (whence pahuvaÃ¯ `is strong, reaches' after type dhÅ«a -- ~ dhuvaÃ¯; OG. pahuvaÃ¯ `reaches'); Si. poho -- `much, strong' (or < PRABHAVÃ¡ -- or PRABHÃº --); <-> Pk. pahutta -- `strong, sufficient, reached' (as pp. of pahuvaÃ¯ after type suvaÃ¯ ~ sutta -- ); S. pahuto `reached', L.awÄ• á¹‡. paÃ¹tÄ• ; P. pahutá¹‡Ä• , pahuá¹-nÄ• (á¹-?) `to arrive'; Ku. pauÌƒt f. `strength, ability, power'; OG. prahutaÃ¼, pahutËš, puhutËš `reached', G. pahÉ”tuÌƒ, pÉ”tuÌƒ; -- Pk. pahuppaÃ¯ `is powerful, reaches' (after type litta -- ~ lippaÃ¯); -- Pk. pahuccaÃ¯ `is powerful, reaches' (after type mutta -- ~ muccaÃ¯); S. pahucaá¹‡u `to reach'; P. pahuc f. `arrival'; WPah.jaun. pahÅ«caá¹‡oÌ„ÌƒÌƒ `to approach'; Mth. pahucab `to arrive', H. pahucnÄ• , OMarw. pahÅ«caÃ¯, puhacËš, puhÅ«cËš, OG. pahucÄ«jaÃ¯; -- MIA. *pahuá¹• c -- (after mutta -- ~ muá¹• caÃ¯): L. (Ju.) pahoÃ±caá¹‡ `to arrive', P. pahuÌƒcá¹‡Ä• ; Ku. pauÌƒch f. `reach, access, power'; N. pahuÌƒcnu, pauÌƒcËš `to arrive', B. pauÌƒchÄ• , Or. pahuÃ±cibÄ• , pahaÃ±cËš, Mth. pahuÌƒcab, Bhoj. pahuÌƒcal, cahuÌƒpal, Aw. lakh. pahuÌƒcab, H. pahuÌ„ÌƒcnÄ• , pahuÌƒcËš, OMarw. pahuá¹• caÃ¯, G. pahÉ”ÌƒcvuÌƒ, M. pohaÌƒÄ‹á¹‡&etilde;.
prÃ¡bhrÌ¥ta -- see PRÄ• BHRÌ¥TA -- .
Addenda: prÃ¡bhÅ«ta -- : S.kcch. pauc hoá¹‡Ä« `to be able'; WPah.ká¹-g. pÉ”Ì• Ì„Ä‹á¹‡Ãµ, kc. pÉ”nÄ‹á¹‡o `to reach, arrive', Garh. pÉ”ÌƒchÁ¹‡u (?). --

Read B. pauÌƒchaÌ„Ì†na.

8717 pramajjati `immerses oneself' KÄ• á¹-h. [âˆšMAJJ]
Si. kimidinavÄ• `to dive' (X kinÌ†danavÄ• `to sink' < KLÃ-NDATI).

pramadÃ¡ 8718 pramadÃ¡ m. `joy, pleasure' MBh., `wanton' KÄ• lid. [Cf. prÃ¡madati `enjoys' RV. -- âˆšMAD1]
Pa. pamada -- m. `pleasure', Pk. pamaya -- m.; Si. pama, ËšmÄ• `love, affection'.
PRAMADÄ• -- .

pramadÄ• 8719 pramadÄ• f. `young wanton woman' Mn. [PRAMADÃ¡ --]
Pa. pamadÄ• -- f. `young woman'; Pk. pamayÄ• -- `desirable young woman'; Si. pama, ËšmÄ• va `woman, dancing girl'.

pramantra 8720 *pramantra `talk, tale'. [MÃ¡NTRA --]
Pr. pÉ™mÃ¡á¹-ik, pumËš `tale' NTS xv 268 with (?).

pramarda 8721 pramarda `*crushing' (m. `a partic. position of the moon in an asterism' SÅ«ryapr.). [âˆšMRÌ¥D]
Pk. pamadda -- m. `act of crushing'; G. pÉ”Ìƒ dÉ” m. `a thing crushed'.

8722 *pramardati `crushes'. [PRAMRÌ¥DNÄ• TI MBh., pramardita -- R. -- âˆšMRÌ¥D]
Pa. pamaddati `crushes', Pk. pamaddaÃ¯, G. pÉ”Ìƒ dvuÌƒ.

pramÄ• á¹‡a 8723 pramÄ• á¹‡a n. `measure' KÄ• tyÅšr., `standard, authority' GrÌ¥Åšr., `proof' YÄ• jÃ±. [Cf. pramÄ• ËŠ -- f. RV. -- âˆšMÄ•]

Pa. Pk. pamÄ• á¹‡a -- n. `measure', NiDoc. pamana, Ap. paramÄ• á¹‡a -- , pavÄ• á¹‡a -- ; P. parmÄ• á¹‡ m. `attestation, proof, measure', hÄ• á¹‡ -- parvÄ• á¹‡ or -- parmÄ• á¹‡ m. `equality in age' (hÄ• á¹‡ -- < HÄ• YANÃ¡ -- ); B. pÄ• nÄ• `width of a wall, foundation of a wall'; G. parmÄ• á¹‡ n. `standard', parmÄ• á¹‡uÌƒ n. `measure, size' (or < PARIMÄ• ËŠá¹‡A --), Ëšá¹‡Ã£Ì„ n. pl. `certificate, authority' (whence parmÄ• á¹‡vuÌƒ `to accept as true, acknowledge'); OSi. pamaá¹‡in `according to scale', Si. pamaá¹‡a `measure, sufficiency', pamaá¹‡ak `only'.
PRÄ• MÄ• á¹‡IKA -- .

pramÄ• da 8724 pramÄ• da m. `negligence' KauÅ›. [âˆšMAD2]
Pa. pamÄ• da -- m. `carelessness', Pk. pamÄ• ya -- m., Si. pama, ËšmÄ• va.

8725 pramÄ• payati `measures, proves' MW. [prÃ¡mimÄ«tÄ“ `measures out' AV., Pa. paminÄ• ti. -- âˆšMÄ•]
Pa. pamÄ• ya absol.; Pk. pamÄ«yaÄ“ `is proved'; Ku. poá¹‡o `to measure (e.g. a turban)'.

pramÄ• rÃ¡ 8726 pramÄ• rÃ¡ m. `dying' AV., pramarÃ¡ -- m. `death' RV. [Cf. prÃ¡mÄ• rayati `puts to death' AV., Pa. pamÄ• rÄ“ti. <-> âˆšMRÌ¥]
Pk. pamÄ• ra -- m. `onset of death', pamhaÌ„Ì†ra -- m. `sudden death' (h?); P. paÌƒvÄ• r, puÄ• r m. `trance (supposed to be actual death followed by revivification)'.
*pramukna -- , prÃ¡mucyatÄ“ see next.

8727 prÃ¡muÃ±cati `discharges, emits' AV. 2. prÃ¡mucyatÄ“ `is loosened' ÅšBr., `frees oneself' MBh. 3. *pramukna- cf. pramukta -- `released, shed' R. [âˆšMUC]
1. Pa. pamuÃ±cati `emits'; Pk. pamuá¹• caÃ¯ `leaves'.
2. Pa. pamuccati `is freed', Pk. pamuccaÃ¯; Pr. -- pÅ«Ì¤Ä• i<-> `to flee'.
3. Pk. pamukka -- `left' (cf. Pa. Pk. pamutta -- `emitted'); H. pÃµknÄ• `to void liquid dung, to scour (an animal).'

pramÅ«rdhan 8728 *pramÅ«rdhan `forepart of head'. [For formation cf. prÃ¡pad -- s.v. *PRABDA -- , prabÄ• hu -- . -- MÅ«RDHÃ¡N --]
M. pÃµdh m. `forepart of head, sinciput', pÃµdhÄ« f. `hollow on back of head'.

8729 prÃ¡mrÌ¥Å›ati `touches, handles' AV., pramrÌ¥Å›a -- `laying hold of' VS. [âˆšMRÌ¥Å›]
Pk. pamhusaÃ¯ `touches' (for mh cf. PRAMÄ• RÃ¡ -- , *PRAMRÌ¥á¹£ATI, and pamhusaÃ¯ < pramuá¹£ -- ); Or. Ä• uÌƒsÄ• pÄ• uÌƒsÄ• `massage' (Ä• to rhyme with Ä• uÌƒsÄ• -- s.v. Ä• MRÌ¥Å›ATI).

8730 *pramrÌ¥á¹£ati `forgets'. 2. *pramrÌ¥á¹£yati. 3. Pp. *pramrÌ¥á¹£á¹-a -- . [pramÅ•ÌŠá¹£Ä“ inf., prÃ¡mamará¹£a perf., pramará¹£iá¹£á¹-hÄ• á¸¥ aor., mrÌ¥á¹£yatÄ“ RV. -- âˆšMRÌ¥á¹£]
1. Pk. pamhasaÃ¯, Ëšmhusa Ã¯, Ëšmhuha Ã¯ `forgets' (mh from *pamharaÃ¯ < PRASMARATI), Pr. puá¹£ -- , Dm. pramuá¹£ -- , Gaw. plemuá¹£ -- , Kal. prÄ• muá¹£ -- .
2. Pa. pamussati `forgets', PaÅ¡.kuá¹›. Å¡amaÅ¡ -- (â†• a dialect like uzb. with Å¡ -- < pr --).
3. Pa. pamuá¹-á¹-ha -- `forgotten', Pk. pamhaá¹-á¹-ha -- , pamhuá¹-á¹-ha -- ; Ash. pumiá¹£á¹-, pÉ™rmiÅ¡t, pumuÅ¡t `forgot', Wg. pramuá¹£á¹-oi, pramuÅ¡t -- , Kt. pÉ™miá¹£á¹-yo, pÅ•É™muÅ¡tyo.
*pramrÌ¥á¹£á¹-a -- , *pramrÌ¥á¹£yati `forgets' see prec.

pramÄ“ha 8731 pramÄ“ha m. `urinary disease' SuÅ›r. [âˆšMIH]
Pk. pamÄ“ha -- m. `urinary disease'; P. parme, Ëšmeu m. `gonorrhoea', G. parmÉ”, ËšmiyÉ” m.

prayÄ• ËŠá¹‡a 8732 prayÄ• ËŠá¹‡a n. `setting out, journey' RV., `death' ÅšBr., Ëšaka -- n. `journey' KÄ• v. [âˆšYÄ•]
Pk. payÄ• á¹‡a -- n. `journey'; A. payÄ• n `expedition, attack, death'; B. payÄ• n `march, departure, escape'; Or. payÄ• á¹‡a `departure'; OMth. OAw. payÄ• na `departure, death'; H. payÄ• n, ËšnÄ• m. `departure'; OG. pÄ«Ä• á¹‡aÃ¼á¹• n. `march', G. piyÄ• á¹‡uÌƒ n. `pilgrim party'; M. peá¹‡&etilde; n. `stage of a journey, halting place'.

prayÄ• bha 8733 *prayÄ• bha `copulation'. [Cf. prayabhati `copulates TBr. -- âˆšYABH]
Si. piyamÌ†ba `copulation'.

prayukta 8734 prayukta `yoked' MBh. [Cf. prÃ¡yuá¹…ktÄ“ RV. -- âˆšYUJ]
Pa. payutta -- `yoked', Ëšaka -- m. `one put to a bad task, spy'; Pk.

paÃ¼tta -- `used'; S. potu `a pair, a match, two of equal size'.
Addenda: prayukta -- [Cf. Ir. *fra -- yaugana -- , Shgh. firÅ¯yn `band fastening yoke to plough -- beam' EVSh 33]

prayoÌ„ga 8735 prayoÌ„ga m. `undertaking' ÅšBr., `use' GrÌ¥Åšr., `means' MBh. [âˆšYUJ]
Pa. payoÌ„ga -- m. `undertaking, means'; Pk. paoÌ„a -- m. `use, action'; Si. piyoÌ„ `effort, use, trick'.
*prarakta -- see *PRARAJYATÄ“.

8736 praraká¹£ati `guards' PaÃ±cat. [âˆšRAKá¹£]
Ku. parkhaá¹‡o `to drive away calamity (esp. by waving something magically round head of sufferer)'; H. parakhnÄ• `to secure, obtain' (or < PÃ¡RIRAKá¹£ATI?).

8737 *prarajyatÄ“ `is pleased, is excited'. 2. Pp. *prarakta -- . [âˆšRAJ]
1. Pk. palajjaá¹‡a -- `fond of'; -- with anal. -- cc -- (see RAJYATÄ“): S. parcaá¹‡u `to be happy, be reconciled'; L. parcÄ• vaá¹‡ `to console', parcÄ• m. `friendship'; P. parcÄ• uá¹‡Ä• `to divert, entertain', parcÄ• u, ËšÄ• vÄ• m. `amusement'; H. paracnÄ• `to be habituated'.
2. S. parto pp. of parcaá¹‡u; -- With -- kk -- for -- tt -- (after MIA. type muccaÃ¯ ~ mukka --): Pk. palakka -- `covetous, lustful'; Ku. palkaá¹‡o `to find a relish in, be tempted'; N. palkanu `to get a craving for, be in the habit of'; H. paraknÄ• `to acquire a habit'; G. paá¸·akvuÌƒ `to get a liking for, be often tempted'.

prarikta 8738 *prarikta `empty, left'. [prÃ¡ricyatÄ“ `becomes empty' TS. -- âˆšRIC]
Kho. pirtak `sterile (of animals and women), not giving milk (of cows)'; Mth. partÄ• `land left fallow'; Bi. parÄ«t, partÄ« `waste land, land left fallow', partÄ• `land accidentally gone out of cultivation' (= parÄ• t, ËšrÃ£Ì„t, ËšrÄ• tÄ• of which -- Ä• -- is unexpl.). -- See *PRARÄ“CYATÄ“.
*prarÄ«á¹‡a -- see PRÃ¡RÄ«YATÄ“.

prarÄ«ti 8739 *prarÄ«ti `stream'. [âˆšRÄ«]
PaÅ¡.ish. parÄ«ËŠ `small irrigation runnel in field'.

8740 prÃ¡rÄ«yatÄ“ `streams forth' RV. 2. Pp. *prarÄ«á¹‡a -- . [âˆšRÄ«]

1. Si. pereá¹‡avÄ• `to flow'. 2. Si. pret. peruá¹‡Ä• .

8741 *praruá¹£yati `is angry'. [For pra with verbs of `anger' cf. prakupyati. -- âˆšRUá¹£]
OG. paruá¹• sÄ«i `is angry'.

8742 *praruhati `shoots up'. [prÃ¡roÌ„hati VS. -- âˆšRUH1]
OAw. paluhaÃ¯ `blooms, is fresh and invigorated'; H. (poet.) paluhanÄ• `to sprout': rather < PALLAVAYATI.

8743 *prarÄ“cyatÄ“ `is abandoned'. [Cf. prÃ¡rÄ“cayati `abandons' RV. -- âˆšRIC]
Pk. pariccia -- `thrown away or up' (pp. of *pariccaÃ¯ < prÃ¡ricyatÄ“ TS.);
Kho. (Lor.) pÉ™riÄ• ik, pÉ™reÄ• ik `to throw, throw away' or < PARITYAJATI. -- See *PRARIKTA -- .
Addenda: *prarÄ“cyatÄ“ see PARITYAJATI, *PARÄ“CCHATI in Add2.

8743a â€ *praroÌ„ka -- `light' ~ *PRALOÌ„KA -- . [âˆšRUC]
S.kcch. piro m. `dawn' or < *PRALOÌ„KA -- or < PRAROÌ„HA -- .

praroÌ„kk 8744 *praroÌ„kk `stop'. [Cf. prÃ¡ruá¹‡addhi `stops' ÅšBr. <-> *ROÌ„KK --]
OM. pÄ• rukhaá¹‡eá¹• `to stop'.

praroÌ„cana 8745 praroÌ„cana n. `*shining forth' (`praising' ChUp.). [prÃ¡roÌ„catÄ“ RV. -- âˆšRUC]
Pr. parnÉ™Ì• `morning': loss of -- c -- phonet. difficult, perh. rather with NTS xv 269 < PRAKAá¹-ANA -- .

prará¹“dhana 8746 prará¹“dhana n. `ascending' TS., praroÌ„haá¹‡a -- n. `growth' MBh. [âˆšRUDH1]
Bi. parohan `animal for riding'.

praroÌ„ha 8747 praroÌ„ha m. `sprout, excrescence' SuÅ›r., `ray' (prabhÄ• praroÌ„ha -- `ray of light') KÄ• lid. [âˆšRUH]
Pk. paroÌ„ha -- m. `sprout'; G. paroá¸• h, Ëšoá¹› m.n., paroá¸• hiyuÌƒ, Ëšoá¹›iyuÌƒ n. `dawn' (*paroÌ„ha -- á¸• a -- accounts for o better than PRABHÄ• TA --).
praroÌ„haá¹‡a -- see PRARá¹“DHANA -- .
Addenda: praroÌ„ha -- : S.kcch. piro m. `dawn' or < â€ *PROÌ„KA<-> or *PRALOÌ„KA -- .

pralagna 8748 *pralagna `clinging to'. [âˆšLAG]
L.poá¹-h. palaÌƒgá¹‡Ä• m. `string fastened round neck of a pot'.

8749 *pralaá¹…ghati `jumps'. [âˆšLAá¹…GH]
Pk. palaá¹• ghejjÄ• opt. `overpass', palaá¹• ghaá¹‡a -- , pallaËš n.; Wg. pÄ• laá¹…g -- `to go, run, turn', Kt. peleá¹…e -- ; P. palÃ£Ì„gh m. `jumping' (Ä• ?); H.bÄ• á¹…g. phalÃ£Ì„gá¹‡Ä• `to jump across'.

8750 *pralaÃ±cayati `bribes, entices'. [LAÃ±CÄ• --]
WPah.khaÅ›. pÉ™lÃµjÌˆnu `to coax, cajole', Å›eu. pÉ™laÌƒjÌˆnu.

8751 pralabhatÄ“ `seizes' MBh. [âˆšLABH]
Mai. (LSI) chÄ• lÄ• -- thÅ« `he has found', ky. cÌ£aÌ„Ì†l -- , 1 sg. aor. cÌ£alam `to find, get', Chil. Ä• Ã lÃµ `to receive'.

pralamba 8752 pralamba `hanging down' MBh. [âˆšLAMB]
Pk. palaá¹• ba -- `hanging'; OG. palaá¹• ba `prominent'; Si. palaba `hanging down, long'.
Addenda: pralamba -- : A. palam `delay'.

8753 pralambatÄ“ `hangs down' SuÅ›r. [âˆšLAMB]
Pa. palambati `hangs down', Pk. palaá¹• baÄ“; L. palamaá¹‡ intr. `to hang'; P. palamá¹‡Ä• , palamhá¹‡Ä• `to hang, be inclined'.

8754 pralambhayati `cheats, deceives', pralambhana -- n. BhP. [Cf. PRALABHATÄ“ `befools' MBh. -- âˆšLABH]
Pa. palambhÄ“ti `deceives'; Si. polamÌ†banavÄ• `to entice, desire, instigate' (pret. pelamÌ†buvÄ•), pelamÌ†buma `enticement, love' (X polobanavÄ• s.v. PRALOÌ„BHAYATI, cf. ES 57).

pralaya 8755 pralaya m. `dissolution, destruction of the world' ChUp. [âˆšLÄ«2]
Pk. palaya -- m. `destruction'; Kho. (Lor.) pr*lloÌ„g `silt left in field by irrigation water, water in flooded field' (< *pralayaka -- or + UDAKÃ¡ -- ?).
PRÄ• LÄ“YA -- ?

pralÃ¡yana 8756 pralÃ¡yana n. `place of repose, bed' AV. [âˆšLÄ«1]
Ku. paleá¹‡ `tiredness, exhaustion'.

pralÄ• pÃ¡ 8757 pralÄ• pÃ¡ m. `talk' AV. [âˆšLAP]
Pa. palÄ• pa -- m. `prattling, nonsense', Pk. palÄ• va -- m.; OG. palÄ• va m. `lamentation'.

pralÄ• la 8758 *pralÄ• la `chatter'. [âˆšLAL]
L. P. palÄ• l m. `idle talk, chatter'?

8759 *pralÄ• layatÄ“ `slobbers'. [Cf. lÄ• layatÄ“ BhartrÌ¥. <-> LÄ• LÄ• --]
G. palÄ• á¸·vuÌƒ `to make wet, soak' (whence intr. palaá¸·vuÌƒ `to be wet').

pralipta 8760 pralipta `smeared' MBh. [âˆšLIP]
Pa. palitta -- `smeared'; G. palitÄ• m. pl. `pieces of cake steeped in ghee and allowed to cool'. -- See PRALÄ“PAYATI.
pralÄ«na -- see next.

8761 prÃ¡lÄ«yatÄ“ `is dissolved, disappears' ÅšBr. 2. Pp. pralÄ«na -- MBh. [Cf. prÃ¡riá¹‡Ä• ti `takes away' RV. <-> âˆšLÄ«2]
1. Kho. pulik `to become addled or rotten or crumbly or worn -- out (egg, stone, wood, clothes), be lost (as a sum owed)', pÃºli `rotten, addled' or perh. with BelvalkarVol 94 < *PÅ«LIYA -- .
2. Pk. palÄ«á¹‡a -- , pallÄ«á¹‡a -- `destroyed'; Si. pilin venavÄ• `to become putrified or stale (as rice left for a day or two)', pilun vËš `to

become unfit for use (of meat)'.

pralubdha 8762 pralubdha `seduced' Mn. [pralubhyati `is lustful
ÅšÄ• á¹…khGrÌ¥. -- âˆšLUBH1]
Pa. paluddha -- `seduced'; Si. paludu `fond of, greedy', sb. `desire, passion'. -- See PRALOÌ„BHAYATI.

pralÅ«na 8763 pralÅ«na `cut off' MW. [Cf. pralavÃ¡ -- m. `chip' ÅšBr. <-> âˆšLÅ«]
Ku. paluá¹‡i `small wickerwork screen to cover doors as a curtain'?

8764 pralÄ“payati `rubs on' MBh. [Cf. prÃ¡limpati ÅšBr. <-> âˆšLIP]
Pa. palÄ“pana -- n. `smearing'; Sh. (Lor.) paloiki `to rub on, apply to' (â†’ á¸Œ. p*ll -- `to rub on'), paliÇ°oiki `to be smeared on, be in contact with, stick to' (rather than < PÃ¡LYAYATÄ“). -- See PRALIPTA -- .

pralÄ“ha 8765 pralÄ“ha m. `a kind of broth' lex. [âˆšLIH]
L. palehÄ• m. `juice, sap'; Ku. palyo m. `a kind of curry made of curds and whey boiled with spices'; B. pÄ• lo `gruel'; Bi. pareh `pea soup, sauce'; H. paleo, pareh m. `rice soup'.

praloÌ„ka 8766 *praloÌ„ka `light'. [Cf. prÃ¡roÌ„catÄ“ `shines forth' RV. <-> âˆšLUC]
Sh. cÌ£aloÌ„ m. `lighted torch' (AO xviii 230 < *PRABHÄ• LA --).
Addenda: *praloÌ„ka -- : S.kcch. piro m. `dawn' or < â€ *PRAROÌ„KA-<-> or PRAROÌ„HA -- .

8767 *praloÌ„kayati `looks at'. [âˆšLOÌ„K]
Pk. paloÌ„Ä“i, ËšoÌ„aÃ¯ `sees', Ko. paá¸·aytÄ• .

8768 *praloÌ„payati `destroys'. [pralumpati `plucks out' Hariv., Pa. palumpati `plunders'; pralupyatÄ“ `is robbed, is destroyed' MBh. -- âˆšLUP]
P. palovaá¹‡Ä• , paloá¹‡Ä• `to destroy'.

8769 praloÌ„bhayati `causes to lust after, entices' MBh. [âˆšLUBH1]
Pa. paloÌ„bhÄ“ti `is greedy'; Pk. paloÌ„bhÄ“di `tempts, entices'; -- Si. polobanavÄ• `to entice' (â†• Pa.?). -- See PRALUBDHA -- .

8770 *pralolÌ„rtati `rolls over'. [âˆšLOÌ„RT]
Pk. paloá¹-á¹-aÃ¯, paluá¹-á¹-aÃ¯ intr. `is upset, turns back, rolls on the ground', tr. `throws down' (= paloá¹-á¹-Ä“i), paloá¹-á¹-a -- , paroá¹-á¹-a -- `thrown down, turned over'; Kt. pÉ™lá¹- -- `to roll down, fall'; Dm. palÃ¡á¹- -- `to roll, fly'; WPah.Å›eu. pÉ™lá¹-inu, h.rudh. pleá¹-ona `to writhe in spasms'; G. paá¸·oá¹-vuÌƒ, paloá¹-Ëš `to knead, shampoo, mould, break'. -- For Kaf. Dard. WPah. forms see also *PALLAá¹-á¹- -- .

pralolÌ„la 8771 pralolÌ„la `agitated, in violent motion' R. [âˆšLUá¸•]
Si. piá¸·ila `wave'?

pravaá¹• ga 8772 pravaá¹• ga, Ëšvaga -- m. `monkey' lex., plavaá¹• ga -- , Ëšvaga-<-> m. MBh. [Cf. plava -- m. `monkey, frog' lex., plavaga<-> m. also `frog' R., plavaka -- m. `frog' lex., plavaá¹• gama<-> (= praËš lex.) m. `monkey' Mn., `frog' R. Forms with -- aá¹• ga -- infl. by PATAá¹• GÃ¡. -- âˆšPRU --]
Pk. pavaá¹• ga -- m. `monkey'; Si. pavanÌ†ga, Ëšvaga `the black monkey Presbytes cephalopterus'.

pravacana 8773 pravacana n. `exposition' ÅšBr. [In MIA. collides with pravadana -- n. `proclamation' ÅšÄ• á¹…khÅšr. -- âˆšVAC]
Pk. pavayaá¹‡a -- n. `Jain scripture'; G. poá¹‡ n. `promise, vow, resolution'.

pravaá¸• ra 8774 *pravaá¸• ra `very large'. [VAá¸• RA --]
Mth. poá¹›Ä• `stout, robust' (or < PRÃ¡VRÌ¥DDHA -- ?).

pravaá¹‡Ã¡ 8775 pravaá¹‡Ã¡ `sloping' TS., m. `slope, side of a hill' RV.
Pa. polÌ„á¹‡a -- `sloping down', polÌ„á¹‡ika -- `prone', pavana -- n. `side of a hill'; Pk. pavaá¹‡a -- `intent on'; Kho. (Lor.) pronu `lying face down, prone'.

pravÃ¡t 8776 pravÃ¡t f. `slope of a mountain' RV.
Si. pavÄ• `valley' rather < PRAPÄ• TA -- .

pravatsara 8777 *pravatsara `previous year'. [VATSARÃ¡ --]
Shum. lyÄ“Ä• &aacutemacrdotdot;r `last year'?
pravadana -- see PRAVACANA -- .

8778 *pravadhati `cuts up'. [pravadhyatÄ“ `is killed' PaÃ±cat. -- âˆšVADH]
H. pohnÄ• `to cut, pierce, grind, rub'?

pravapaka 8779 *pravapaka `sprinkling'. [Cf. prÃ¡vapati `sows, scatters'
RV., Pa. pavapati. -- âˆšVAP]
Kho. (Lor.) prux `light sprinkling of snow on hilltops, first snow of the
season, ground slightly white with snow' perh. rather â†• Ir. Yid. pÉ™rx
`hoarfrost' IIFL ii 240.
*PRAVAPAKARA -- .

pravapakara 8780 *pravapakara `sowing'. [*PRAVAPA -- , KARÃ¡ -- 1]
H. pawerÄ• m. `sowing seed by hand'. -- See PRAKÄ“RAYATI.

8781 *pravabhati `weaves on, strings'. [Absol. proÌ„bhya `having fastened'
ÅšÄ• á¹…khGrÌ¥. -- âˆšUBH, âˆš*VABH]
H. pohnÄ• `to string, plait, thread'.

pravabhrÃ¡ 8782 pravabhrÃ¡ m. `a name of Indra' MaitrS., prababhra<->
KÄ• á¹-h.
Kal. prÄ• ba `name of a god'?

pravayaá¹‡a 8783 pravayaá¹‡a1 m. (n. lex.) `goad' PÄ• á¹‡. [âˆšVÄ«]
Pk. pavayaá¹‡a -- m. `whip'; P.kgr. paren m. `ox -- goad' (ND 371 b 12
wrongly < *pratÄ«ká¹£á¹‡a --); Bi. paenÄ• , painÄ• , penÄ• `bamboo ox --
whip'; Mth. painÄ• `whip or goad for cattle'; H. painÄ• m. `goad'. -- G.
parÉ”á¹‡É” m., Ëšá¹‡Ä« f. `goad' more prob. < *PRATOÌ„DANA -- (with -- É” --
< -- aoÌ„ --).

pravayaá¹‡a 8784 pravayaá¹‡a2 n. `upper part of a piece of woven cloth' AitBr. [âˆšVÄ“]
Pk. poÌ„aá¹‡a -- n., Ëšá¹‡Ä• -- f. `weaving, plaiting'; -- G. parÉ”á¹‡Ä« f. `piece of thread put through eye of needle' more prob. < *PRATOÌ„DANA -- .

8785 prÃ¡vayati `weaves on' RV. [Cf. prá¹“ta -- `pervaded by' ÅšBr., `sewed on' ChUp. -- âˆšVÄ“]
Pk. poÌ„aÃ¯ `plaits' (poÌ„a -- `plaited' < prá¹“ta --); M. pová¹‡&etilde; `to gather the threads of the warp into the part of the loom for raising and depressing them'; -- altern. < PARIVAYATI or PRATUDATI: L.awÄ• á¹‡. parovuá¹‡ `to perforate with a needle, wreathe'; P. paroá¹‡Ä• , pirËš, purËš `to string (beads &c.)'; WPah. (Joshi) proá¹‡u `to thread, string'; -- altern. < PRATUDATI: S. puaá¹‡u `to thread (beads &c.)'; L. poaá¹‡, povaá¹‡ `to thread or string flowers &c.'; Ku. poá¹‡o `to sew'; H. ponÄ•  `to thread a needle, string pearls'; OMarw. povaÃ¯ `strings pearls'; G. parovvuÌƒ, poravvuÌƒ, povuÌƒ `to thread a needle, string pearls, connect'.
Addenda: prÃ¡vayati: S.kcch. porÄ• á¹‡Å« `to thread'.

pravara 8786 pravara `best' Mn. [VÃ¡RA -- 1]
Pa. Pk. pavara -- `excellent', OG. Si. pavara.

pravÃ¡rta 8787 pravÃ¡rta m. `a round ornament (?)' AV. [âˆšVRÌ¥T]
Bi. pautÄ• , ËštÄ« `a little box made of bamboo slips', Mth. pauÌƒtÄ«.

8788 prÃ¡vartatÄ“ `happens' VS., `is set in motion' ChUp. 2. Pp. prÃ¡vrÌ¥tta -- VS. 3. prÃ¡vartayati `sets in motion' RV. [âˆšVRÌ¥T]
1. Pa. pavattati `moves, goes on, exists', Pk. pavattaÃ¯, paÃ¼ttËš, pavaá¹-á¹-Ëš, payaá¹-á¹-Ëš intr. `begins'; Si. pavatinavÄ• `to last, exist, be' (i is secondary H. Hendriksen BSOAS xiii 154), caus. pavatvanavÄ• .
2. Pa. pavatta -- `happening'; Pk. pavitta -- , paÃ¯tta -- , paÃ¼tta -- , pavaá¹-á¹-a -- , payaá¹-á¹-a -- `begun'; Ku. paito m. `commencement of a journey', paiá¹-aá¹‡o `to make preparations to go, start'; N. paiá¹-inu `to begin to be used', caus. paiá¹-yÄ• unu.
3. Pa. pavattÄ“ti `causes to go on'; AÅ›. pavatayevÅ« opt., pavatitaviyÄ• ger. `to perform'; Pk. pavattÄ“i tr. `begins'.

8789 prÃ¡vardhate `grows up' RV. [Mng. `lie down, sleep' in Pk. NIA. <

`*stretched out' (cf. pravrÌ¥ddha -- `expanded' W.). -- âˆšVRÌ¥DH]
Pa. pavaá¸• á¸• hati `grows up, increases'; Pk. pavaddhaÃ¯ `increases', pavaá¸• á¸• haÃ¯ `grows, sleeps'; S. poá¸• haá¹‡u `to rest, lie down'; Ku.gng. pÉ”ÌˆÌ„á¹›*l_&rtodtilde; `to sleep'; OAw. paÃ¼á¸• haÃ¯ `lies down', lakh. pauá¹›hab; H. pauá¹›hnÄ• , pauÌƒá¸• hnÄ• `to rest, lie down', caus. pauá¹›hÄ• nÄ• `to put to sleep'; OMarw. pauá¸• haÃ¯, poá¸• hËš, pahoá¸• hËš `to lie down, sleep'; G. pÉ”á¸• hvuÌƒ, pÉ”á¸• vuÌƒ, pahÉ”á¸• vuÌƒ `to sleep'; M. pauá¸• há¹‡&etilde; `to lie down in order to rest'; -- Bhoj. paudhal `to shoot (of a plant)'.
Addenda: prÃ¡vardhatÄ“: Md. foÌ„denÄ« `matures'? (why d, not á¸• ?).

8790 prÃ¡vardhayati `strengthens' RV. [âˆšVRÌ¥DH]
AÅ›.man. pavaá¸• hayiÅ›aá¹• tu, kÄ• l. dh. jau. Ëšisaá¹• tu fut. `to promote'; Si. poá¸• avaya absol. `having restored (ruins)' EZ iii 166.

pravalhikÄ• 8791 pravalhikÄ• f. `riddle' AitBr., Ësha -- m. &capamacr;Å›vÅšr. [âˆšVALH]
S. pirholÄ«, pirolÄ« f. `riddle'.

8792 prÃ¡vahati `carries forward', ËštÄ“ intr. `drives on' RV. [Cf. pravÄ• hayati `causes to swim away' MÄ• rkP. <-> âˆšVAH]
Pa. pavayha `urgently'; Pk. pavahaÃ¯ `flows'; H. pohnÄ• `to place in or on'; OM. pavhaá¹‡eá¹• `to swim', M. pohá¹‡&etilde; `to swim, float, abound in'; -- Ko. pÃµvtÄ• `swims' or < *PRAGAMATI.

pravahana 8793 pravahana n. `ship '(= Ëšaá¹‡Ä« -- f.) R., `carriage (for women)' MrÌ¥cch., `a kind of litter` lex. [âˆšVAH]
Pk. pavahaá¹‡a -- n.m. `ship, carriage', Ap. paÃ¼haá¹‡a -- ; P. pohaá¹‡, ludh. pohan m. `cart'; OMarw. pauhaá¹‡a, pÃµhËš m. `conveyance'.

pravÄ• á¸• a 8794 pravÄ• á¸• a m.n. `coral' BHSk., pravÄ• la -- 2, prabÄ• la -- m.n. MBh. [â†• Drav., Tam. pavaram &c., DED 3295]
Pa. pavÄ• á¸·a -- , ËšÄ• la -- m.n., Pk. pavÄ• la -- m.; S. pavÄ• á¹›Ä« f. `seed of safflower (from which is made a dark red powder for dyeing)'; N. puwÃ£Ì„lo `coral'; A. pawÄ• l, powËš `red coral'; MB. pÃµÄ• ra, B. palÄ• `coral', Or. pohaá¸·Ä• , Ëšhoá¸·Ä• , OG. pavÄ• laÃ¼ m., G. parvÄ• á¸·uÌƒ n., M. pavá¸·&etilde;, paÌƒvËš, povËš, pová¸·Ä«Ëœ n.; Si. pavaá¸·a, Ëšá¸·u `red coral'.

pravÄ• da 8795 pravÄ• da m. `speaking forth' &capamacr;Å›vÅšr., `talk, rumour' MBh. [âˆšVAD]
Pa. pavÄ• da -- m. `talk'; Pk. pavÄ• ya -- m. `report'; <-> ext. -- á¸• a -- :
S. pavÄ• á¹›o m. `noise, tumult'; H. pawÄ• á¹›Ä• , paÌƒwËš m. `long story'; G. pavÄ• á¹›É” m. `useless talk, slander, satire, epic poem'; M. povÄ• á¸• Ä• , paÌƒvËš m. `historical ballad, epic'.
Addenda: pravÄ• da -- : â€ *PRAVÄ• DYA -- .

8795a â€ *pravÄ• dya `speaking ill'. [PRAVÄ• DA -- : -- âˆšVAD]
WPah.ká¹-g. pÉ™rÄ• jÌˆ, prÄ• jÌˆ f. (obl. -- a) `slander, backbiting'; pÉ™rajÌˆá¹‡Ãµ, prajÌˆá¹‡Ãµ, pÉ™rajÌˆhá¹‡Ãµ, prajÌˆhá¹‡Ãµ `to backbite' Him.I 122: very doubtful, rather < *parivÄ• dya -- .

pravÄ• raá¹‡a 8796 pravÄ• raá¹‡a1 n. `prohibition' lex. [âˆšVRÌ¥1]
Si. pavruá¹‡a `rejection'.

pravÄ• raá¹‡a 8797 pravÄ• raá¹‡a2 n. `fulfilment of wish' MBh. [âˆšVRÌ¥2]
Pa. pavÄ• raá¹‡Ä• -- f. `satisfaction'; Si. pavruá¹‡a `prayer, request'.

8798 pravÄ• rayati1 `wards off' MBh. [âˆšVRÌ¥1]
H. paÌƒwÄ• rnÄ• `to drive off'.

8799 pravÄ• rayati2 `pleases' R. [prÃ¡vrÌ¥á¹‡Ä• ti `chooses' RV., pravarayati MBh. -- âˆšVRÌ¥2]
Pa. pavÄ• rÄ“ti `invites', Si. pavaraá¹‡avÄ• .

pravÄ• la 8800 pravÄ• la1 m. `young shoot' MBh. [VÄ• ËŠLA -- ?]
Bi. puÄ• r, poÄ• r, puarÄ• `loose straw that has been threshed', Mth. porÄ• ? -- Rather < PÃ¡LÄ• LA -- .
pravÄ• la -- 2 `coral' see PRAVÄ• á¸• A -- .

pravÄ• Å›man 8801 *pravÄ• Å›man `cawing'. [pravÄ• Å›ant -- `beginning to cackle' VarBrÌ¥S. -- âˆšVÄ• Å›]
Bhoj. poÌ„mhi `noise': very doubtful.

pravÄ• sÃ¡ 8802 pravÄ• sÃ¡ m. `dwelling abroad' RV.
Pa. pavÄ• sa -- m. `dwelling abroad'; AÅ›.shah. pravase, man. pravasaspi, gir. pravÄ• saá¹• mhi, kÄ• l. dh. jau. pavÄ• sasi `at starting on a journey'; Si. puvaha `sojourning abroad'.

8803 prÃ¡viÅ›ati `enters' RV. 2. prÃ¡viá¹£á¹-a -- `entered' RV., `invested (of money)' YÄ• jÃ±. [âˆšVIÅ›]
1. Pa. pavisati `enters', Dhp. praviÅ›i absol., Pk. pavisaÃ¯, paÃ¯saÃ¯, Gy. arm. pes -- , S. pehaá¹‡u, pihËš, L. pehaá¹‡, N. pasnu (X basnu < VÃ¡SATI?), A. pahiba (paxiba â†• B.?), MB. paise, B. pasÄ• , Or. pasibÄ• , Mth. paisab, Bhoj. paisal, H. paisnÄ• , OG. paÃ¯saÃ¯, G. pesvuÌƒ, Si. pivisenavÄ• ; -- Pk. pass. paÃ¯sijjaÃ¯; Ku. pausÄ«á¹‡o `to enter, penetrate'. -- Deriv.: M. paisÄ• á¸·Å« `imported (of goods)'; -- S. pihÄ• raá¹‡u `to cause to enter'; H. paisÄ• r m. `entrance': see also PRÃ¡TISARATI.
2. Pa. paviá¹-á¹-ha -- `entered', Pk. paviá¹-á¹-ha -- , paÃ¯á¹-á¹-ha -- (m. `road'), NiDoc. praviá¹-ha; S. peá¹-ho `entered' (pp. of pehaá¹‡u); Ku. paiá¹-haá¹‡o `to enter into, begin'; OB. paÃ¯á¹-hÄ• `entered'; Or. paÃ¯á¹-ha `paid, handed over' (or < PRÃ¡DIá¹£á¹-A -- ?); Mth. paiá¹-hab `to enter', Bhoj. paiá¹-hal, OAw. paÃ¯á¹-ha pp., paÃ¯á¹-haÃ¯ pres., H. paiá¹-hnÄ• , G. pe á¹-huÌƒ pp.; M. paiá¹-hÄ• m. `entrance'; Si. piviá¹-u `entered', sb. `entrance, arrival'; -- deriv. N. paiá¹-hÄ• ri `import'.
prÃ¡viá¹£á¹-a -- see prec.
Addenda: prÃ¡viÅ›ati: WPah.ká¹-g. pe/Å›á¹‡Ãµ `to enter'.

praviá¹£á¹-i 8804 *praviá¹£á¹-i `entrance, deposit'. [âˆšVIÅ›]
H. paiá¹-h f. `entrance'; -- altern. < *PRADIá¹£á¹-I -- : S. peá¹-hi f. `money due'; Or. paÃ¯á¹-ha `depositing money, payment, delivery'.

pravistara 8805 pravistara m. `extent' ÅšivaP. [âˆšSTRÌ¥]
Pk. pavitthara -- m. `extent'; Si. puvatara `publicity, renown'.

*pravuá¸• á¸• ha -- , *pravuá¸• ha -- `strong' see PRAUá¸• HA -- .
prÃ¡vrÌ¥tta -- see PRÃ¡VARTATÄ“.

pravrÌ¥tti 8806 pravrÌ¥tti f. `advance' GrÌ¥Åšr., `use, conduct' Mn., `continuance' R. [âˆšVRÌ¥T]
Pa. pavatti -- , pavutti -- f. `event'; Pk. pavatti -- , Ëšvitti -- , Ëšvaá¹-á¹-i -- f. `use'; L. pirt f. `custom'; N. paiá¹-i `the beginning to consume corn kept long in reserve'; Or. pÄ• iá¹-i `household work' (ND 389 b 48 quotes wrongly pÄ• iá¹-hi and derives fr. *prÄ• viá¹£á¹-i -- ); Si. puvaá¹-u `a happening' (puvata `continuance, news' â†• Pa.); -- H. pot m. `quality, disposition'?

prÃ¡vrÌ¥ddha 8807 prÃ¡vrÌ¥ddha `grown up, great' RV., `strong, old' MBh. [âˆšVRÌ¥DH]
Pa. pavuddha -- , pavaá¸• á¸• ha -- `grown up, big', Pk. pavaá¸• á¸• ha -- , paviá¸• á¸• ha -- , pavuá¸• á¸• ha -- ; Kt. purdu, f. purdik `old', Pr. purdÃº, f. Ëšdi; -- Kho. (Lor.) phordu `sprout, shoot, seedling' (< *phrordu?); WPah.jaun. polÌ„dh `plant'; Ku. paud m. `seedling'; H. paudh, paud f. `young plants for transplanting', paudhÄ• , ËšdÄ• m. -- Altern. < PRAUá¸• HA -- (*pravuá¸• á¸• ha --): P. poá¸• hÄ• `stout, cunning'; Or. poá¹›ha, puá¹›ha `male buffalo'; Mth. poá¹›Ä• `stout, robust' (or< *PRAVAá¸• RA -- ); H. poá¹›h, poá¹›hÄ• , pauá¹›hÄ• `mighty, firm, stiff'; OG. poá¸• haÃ¼ `big'.

pravÄ“á¹‡Ä« 8808 pravÄ“á¹‡Ä« f. `braid of hair worn by widows' R. [VÄ“á¹‡Ã--]
Pa. pavÄ“á¹‡i -- f. `braid of hair'; Ku. paiá¹‡ `twist of a cord'; Si. paveá¹‡i, puvËš `lock of hair'.

pravÄ“Å›a 8809 pravÄ“Å›a m. `entrance' MBh. [âˆšVIÅ›]
Pa. Pk. pavÄ“sa -- m. `entrance'; Ku.gng. pe_Å› `ceremony of entering a house'; Or. paÃ¯sa `entrance', OG. pavesa m.; Si. pivisa `entering, approach'.

8810 prÃ¡vrajati `goes forth' ÅšBr., `leaves home to be an ascetic' Mn. 2. Pp. pravrajita -- Mn. [âˆšVRAJ]
1. Pa. pabbajati `goes forth, becomes an ascetic', Pk. pavvayaÃ¯; G. parvarvuÌƒ `to go, depart' (or < PÃ¡RIVRAJATI Add.).
2. Pa. pabbajita -- `gone forth as a monk'; AÅ›.shah. man. pravrajita -- ,

gir. pavajita -- m. `ascetic'; OSi. pÃ¤viji, Si. pÃ¤viddÄ• `gone forth as a monk'.
pravrajita -- see prec.
*pravrajiyÄ• -- see next.

pravrajyÄ• 8811 pravrajyÄ• f. `going abroad', MBh., `wandering about (of ascetics)' Mn. 2. *pravrajiyÄ• -- . [âˆšVRAJ]
1. Pa. pabbajjÄ• -- f. `becoming an ascetic', Pk. pavvajjÄ• -- f.
2. Pk. pavvaÃ¯a -- n.; Si. pÃ¤vidi, pÃ¤vÃ¤di `the first order of priesthood'.

8812 prÃ¡Å›aá¹• sati `proclaims, extols' RV., praÅ›aá¹• sana -- n. VedÄ• ntas., praÅ›aá¹• sÄ• ËŠ -- f. `praise' ÅšBr. [âˆšÅ›Aá¹• S]
Pa. pasaá¹• sati `speaks out, commends', pasaá¹• sana -- n., pasaá¹• sÄ• -- f., Dhp. praÅ›ajÌ„adi; Pk. pasaá¹• saÃ¯ `praises', pasaá¹• saá¹‡a -- n., pasaá¹• sÄ• -- f.; Si. pasasanavÄ• `to praise', pasasnÄ• `excellent', pasasa `praise, fame'.

8813 *praÅ›amyati `is calmed'. [Cf. praÅ›Ä• myati Mn. (from which Pa. Pk. NiDoc. may derive), Å›amyatÄ“ PÄ• á¹‡. <-> âˆšÅ›AM1]
Pa. pasammati `is allayed', NiDoc. praÅ›ameyasÌ±i, Pk. pasammaÃ¯; -- with anal. -- ss -- : P. pasamá¹‡Ä• `to have the teats stroked preparatory to milking' (whence pasmÄ• uá¹‡Ä• `so to stroke a cow's teats').
praÅ›Ä• tikÄ• -- see PRASÄ• TIKÄ• -- .
praÅ›Ä• myati see *PRAÅ›AMYATI.

praÅ›Ä• lÄ• 8814 *praÅ›Ä• lÄ• `front portion of building'. [Å›Ä• ËŠLÄ• --]
G. parsÄ• á¸· f. `front one -- storeyed portion of a house, separate building attached to a house' (or < *PARIÅ›Ä• LÄ• -<-> Add.).
praÅ›Å«na -- see PRASÅ«NA -- .

8815 *praÅ›Å«yatÄ“ `is swollen'. [âˆšÅ›VI]
Ku. pasujaá¹‡o `to steam, get steamed, convert into vapour', Ëšjiá¹‡o `to be steamed, be covered with steam'.

8816 *praÅ›candati `leaps forward, falls'. [Cf. prÃ¡skandati `leaps forth' TS., `falls into' R., Pk. pakkhaá¹• daÃ¯ `stumbles'. -- âˆš*Å›CAND2]
Pk. pacchaá¹• daÃ¯ `goes'; PaÅ¡.al. lazand -- `to fall'.

praÅ›cutita 8817 praÅ›cutita `dripped down' Gobh. [âˆšÅ›CUT]
S. pachÅ«, Ëšcho m. `prolapsus recti, the prolapsed gut'; Bi. pachÅ«Ä•
`extra grain thrown in with a purchase to make up for dust &c.' (or <
*PRACCHUPITA -- ?).

praÅ›nÃ¡ 8818 praÅ›nÃ¡ m. `question, astrological inquiry into the future'
ÅšBr. [âˆšPRACH]
Pa. paÃ±ha -- m. `question', Pk. pasiá¹‡a -- , paá¹‡ha -- m., ËšhÄ• -- f.,
Si. pÃ¤naya.

praÅ›vÄ• sa 8819 praÅ›vÄ• sa m. `breathing in' SuÅ›r. [Cf. praÅ›vasiti MBh.,
caus. prÃ¡Å›vÄ• sayati ÅšBr. -- âˆšÅ›VAS1]
Pa. passÄ• sa -- m. `inhalation'; S. pasÄ• hu m. `respiration'; Si. asas --
pasas `breathing in and out'.
*praá¹£u -- `flea' see PLÃºá¹£I -- .
prÃ¡á¹£á¹-i -- see next.

praá¹£á¹-ha 8820 praá¹£á¹-ha `leading, going first' PÄ• á¹‡. [Replaces
prÃ¡á¹£á¹-i<-> RV. in sense of `leader, leading horse'? -- âˆšSTHÄ•]
Pk. paá¹-á¹-ha -- `going in front', m. `headman'; PaÅ¡. laá¹£á¹-Ä•
`comrade'; -- Kho. pruá¹£á¹- `being in front', pruá¹£á¹-o `former, first',
pruá¹£á¹-i, Ëšá¹-a adv. `in front, before' (â†’ Kal. rumb. pruá¹£á¹- `good')
bec. of u prob. < *prÌ¥á¹£á¹-ha -- (scarcely with BelvalkarVol 94 <
PRÌ¥á¹£á¹-HÃ¡ --).

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prasattÃ¡ 8821 prasattÃ¡ `satisfied, pleased' RV. (SÄ• y.) [~ PRASANNA -- .
-- âˆšSAD]

S. pahatu `fitting', m. `concord', pÄ• hatu m. `concord, money given to person bearing expenses of any rite'.

prasatti 8822 prasatti f. `favour' BÄ• lar. [âˆšSAD]
S. pahati f. `pleasure, approval, reconciliation, concord'.

prasanna 8823 prasanna `pleased' MaitrUp., `clear, bright' MBh. [~ PRASATTÃ¡ -- . -- âˆšSAD]
Pa. pasanna -- `pleased, clear'; AÅ›.shah. man. prasana, gir. prasaá¹• nÄ• , kÄ• l. paá¹£aá¹• nÄ• m. pl. `devoted to'; Pk. pasaá¹‡á¹‡a -- `pleased', K. prasonu; Si. pasan, pahan `glad', pasana `joy'.

prasara 8824 prasara m. `advance, extension' KÄ• lid. [âˆšSRÌ¥]
Pk. pasara -- m. `extension'; Ku. pasar `extension of family, lineage, family, household'; N. pasal `booth, shop'; B. Or. pasarÄ• `tray of goods for sale'; M. pasar m. `extension'; -- N. pasar `the two hands placed together to receive something, one hand so held out', H. pasar m. `hollowed palm of hand': rather < PRASRÌ¥TA -- .

8825 prÃ¡sarati intr. `advances, extends' RV., `breaks out (of disease)' MBh. [âˆšSRÌ¥]
Pa. pasarati intr. `extends, scatters', Pk. pasaraÃ¯ (~ pasallia -- `sent' < *prasalyati?); S. paharjaá¹‡u `to be put to graze (of cattle)'; Ku. pasará¹‡o `to lie at full length, sleep, be idle'; N. pasrinu `to lie down'; Bhoj. pasaral intr. `to spread'; OAw. pasaraÃ¯ `is spread out', lakh. pasarab `to spread out, lie down'; H. pasarnÄ• intr. `to spread out', G. pasarvuÌƒ, M. pasará¹‡&etilde;, Ko. pasratÄ• . <-> Deriv.: H. pasar f. `grazing cattle at night on forbidden pastures'; G. pasar f. `grazing cattle in the morning'. <-> With MIA. anal. -- ss -- : S. pasiraá¹‡u intr. `to expand'; P. passará¹‡Ä• , ludh. pÃ¡sarnÄ• `to be spread out'. -- See PRÃ¡SÄ• RAYATI, PRÃ¡SRÌ¥TA -- .
Addenda: prÃ¡sarati: Garh. pasarnu `to spread oneself out'.

8826 prÃ¡sarpati `glides into' RV., `streams forth' MBh. [Cf. prasarpa -- m., Pk. pasappa -- m. `extension'. -- âˆšSRÌ¥P]
K. paÅ›pun `to ooze, drip, perspire', caus. paÅ›pÄ• wun (< *prasrapp -- : for Å› cf. Å›rawun ~ srawun < srÃ¡vati).

prasavÃ¡ 8827 prasavÃ¡ m. `procreation' VS. [âˆšSÅ«]
Pa. Pk. pasava -- m. `bringing forth, offspring'; Si. pasava `the giving birth'.

8828 prasavati `bears, begets' MBh. 2. *prasavayati `causes to be born'. 3. Pass. *prasavyatÄ“. [âˆšSÅ«]
1. Pa. pasavati `produces'; NiDoc. prasÌ±avita, Ëšaǵa `granted'; Pk. pasavaÃ¯ `produces', pp. pasavia -- ; G. prasavvuÌƒ `to bear'; -- N. pasÄ• unu `to sprout, (flower or fruit) just to show' (replaces *pasaunu?).
2. Pa. pasavÄ“ti `brings forth, produces'; K. prasawun `to cause a child to be born, to make a woman give birth (by medical means)'; M. pasaviá¹‡&etilde; `to bear, to foal (of mares and asses).'
3. AÅ›.shah. man. prasavati, kÄ• l. pasËš `is produced'; M. pasavá¹‡&etilde;, posavá¹‡&etilde;, poÅ›eá¹‡&etilde; `(corn) to shoot into ear' (o from posá¹‡&etilde; < POÌ„á¹£Ã¡YATI?).

prasavanaka 8829 *prasavanaka `begetting, bearing'. [prasavana -- n. `bearing of children' Hit. -- âˆšSÅ«]
K. prasawunu m. `man who is always begetting children', prasavÃ¼nÃ¼ f. `woman always bearing children'.
*prasavayati `produces', *prasavyatÄ“ see PRASAVATI.

prasÄ• tikÄ• 8830 prasÄ• tikÄ• f. `a kind of small -- grained rice' MÄ• rkP., praÅ›Ä• Ëš Car., prasÄ• dhikÄ• -- f. `wild rice' Bhpr.
Pa. pasÄ• diyÄ• -- f. `a kind of rice' (~ saá¹• sÄ• diyÄ• -- f.); H. pasÄ• Ä«, pasahÄ« f. `a wild rice growing in shallow ponds'.

prasÄ• da 8831 prasÄ• da m. `clearness, calmness' Kaá¹-hUp., `kindness, favour' MBh. [âˆšSAD]
Pa. pasÄ• da -- m. `clearness, satisfaction'; AÅ›.shah. prasado, man. Ëšde, gir. prasÄ• do, kÄ• l. paá¹£Ä• de nom. sg. m. `devotion'; Pk. pasÄ• ya -- m. `happiness'; H. pasÄ• u m. `favour'; G. M. pasÄ• y m. `favour, riches'; Si. pasaya `gift'; -- ext. -- á¸• a -- : P. pasÄ• uá¹›Ä« f. `food given to family barber at weddings'.
*PRASÄ• DADATTAKA -- .

prasÄ• dadattaka 8832 *prasÄ• dadattaka `given as a favour'. [Cf. prasÄ• dadÄ• na -- n. `propitiatory gift' MW. -- PRASÄ• DA -- , DATTÃ¡ --]

G. pasÄ• ytuÌƒ n. `land set apart for religious purposes or for maintenance of village artisans'.

8833 prasÄ• dayati `makes clear, purifies' KÄ• vyÄ• d., `appeases' Mn. 2. prasÄ• dyatÄ“ `is gladdened' Mn. [âˆšSAD]
1. Pa. pasÄ• dÄ“ti `calms, gladdens'; Pk. pasÄ• Ä“i `gladdens'; S. pahÄ• iá¹‡u `to reconcile'.
2. Si. pahadinavÄ• `to become clear, be pleased' (whence pahadanavÄ• `to make clear, praise', pahadavanavÄ• `to make pleased, convert'). -- See PRASÄ«DATI, PRASATTÃ¡ -- , PRASANNA -- .
prasÄ• dyatÄ“ see prec.
Addenda: prasÄ• dayati. 2. prasÄ• dyatÄ“: Md. fÄ• ddanÄ« `filters, penetrates' (also fÄ“denÄ«).
prasÄ• dyatÄ“ see PRASÄ• DAYATI Add2.

8834 prÃ¡sÄ• dhayati `accomplishes' RV., `arranges' AV., `adorns' KÄ• v. [âˆšSÄ• DH]
Pa. pasÄ• dhÄ“ti `adorns'; Pk. pasÄ• hÄ“i `completes, subdues'; P. pasÄ• huá¹‡Ä• `to perform the ceremony of stripping and purifying and adorning a bridegroom'.
prasÄ• dhikÄ• -- see PRASÄ• TIKÄ• -- .

prasÄ• ra 8835 prasÄ• ra m. `extension' SuÅ›r., `trader's shop' Nalac. [Cf. prasÄ• rayati `spreads out for sale' Mn. -- âˆšSRÌ¥]
PaÅ¡. lÄ• sar `bench -- like flower beds outside the window' IIFL iii 3, 113; K. pasÄ• r m. `rest' (semant. cf. PRÃ¡SARATI in Ku. N. Aw.); P. puhÄ• rÄ• m. `breaking out (of fever, smallpox, &c.)'; Ku. pasÄ• ro `extension, bigness, extension of family or property, lineage, family, household'; N. pasÄ• r `extension'; B. pasÄ• r `extent of practice in business, popularity', Or. pasÄ• ra; H. pasÄ• rÄ• m. `stretching out, expansion' (â†’ P. pasÄ• rÄ• m.; S. pasÄ• ro m. `expansion, crowd'), G. pasÄ• r, ËšrÉ” m., M. pasÄ• rÄ• ; -- K. pasÃ´ru m. `petty shopkeeper'; P. pahÄ• rÄ• m. `goldsmith's workshop'; A. pohÄ• r `small shop'; -- â†• Centre: S. pasÄ• ru m. `spices'; P. pasÄ• r -- haá¹-á¹-Ä• m. `druggist's shop'; -- X PAá¹‡YAÅ›Ä• LÄ• -- : Ku. pansÄ• rÄ« f. `grocer's shop'.
PRASÄ• RIN -- .

prasÄ• ËŠraá¹‡a 8836 prasÄ• ËŠraá¹‡a n. `spreading out' ÅšBr. [âˆšSRÌ¥]

Pa. pasÄ• raá¹‡a -- n. `stretching out'; Si. pasaraá¹‡a `cloth spread on ground, carpet, lacquer work, enamel'.

prasÄ• raá¹‡Ä« 8837 prasÄ• raá¹‡Ä« f. `Paederia foetida' lex., Ëšriá¹‡Ä« -- f. Bhpr., `Mimosa pudica' lex. [PRASÄ• RAá¹‡A --]
Or. pasÄ• ruá¹‡i `a partic. creeping plant'.

8838 prÃ¡sÄ• rayati `stretches out, extends' VS. [âˆšSRÌ¥]
Pa. pasÄ• rÄ“ti `extends', Pk. pasÄ• rÄ“i; Gy. rum. prasar<-> `to win'; K. pasÄ• run, paÌ£sarun `to beat out a metal plate thin, pare off the edges of a metal plate'; Ku. pasÄ• rá¹‡o `to stretch, throw, lay flat'; B. pasÄ• rÄ• tr. `to spread out'; Or. pasÄ• ribÄ• `to spread out, exhibit for sale'; Mth. Aw. lakh. pasÄ• rab `to spread out', Bhoj. pasÄ• ral, H. pasÄ• rnÄ• , Marw. pasÄ• rá¹‡o, G. prasÄ• rvuÌƒ, pasËš, M. pasará¹‡&etilde;, Si. paharanavÄ• ; -- with anal. -- ss -- or â†• Centre: S. pasÄ• raá¹‡u tr. `to stretch out', P. pasÄ• rá¹‡Ä• .
Addenda: prÃ¡sÄ• rayati: Garh. pasÄ• rnu `to spread'.

prasÄ• rin 8839 prasÄ• rin `spreading out' PÄ• rGrÌ¥. [PRASÄ• RA --]
Ku.gng. pasÄ• ri `shopkeeper', A. pohÄ• ri; B. pasÄ• ri `druggist, petty trader'; Or. pasÄ• ri `druggist, pedlar', f. Ëšruá¹‡Ä«, H. M. pasÄ• rÄ« m. `seller of spices' (â†’ S. P. pasÄ• rÄ« m.). -- X PAá¹‡YAÅ›Ä• LÄ• -- : N. pansÄ• ri `grocer', H. pansÄ• rÄ«, paÌƒsËš m. `seller of spices' (â†’ P. pansÄ• rÄ« m.).

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prasikta -- see *PRASIKNA -- .

prasikti 8840 *prasikti `pouring out'. [Cf. siktÃ- -- f. `effusion' RV. <->

âˆšSIC]
S. pahati f. `sugarcane juice after first boiling, grain boiled in water and served up thin'.

prasikna 8841 *prasikna `poured out'. [~ prasikta -- SuÅ›r., prÃ¡siÃ±cati `pours out' AV., Pk. pasiá¹• caÃ¯. -- âˆšSIC]
Ku. paskaá¹‡o `to distribute cooked food'; N. paskanu `to take food out of the pot, deal out (a meal)'.

prÃ¡siddha 8842 prÃ¡siddha `celebrated' TS. [âˆšSIDH2]
Pa. Pk. pasiddha -- ; -- Si. pasidu `famous, wellknown' (EGS 99) â†• Pa.?

8843 prasÄ«dati `settles down, becomes clear or calm' MBh., `is pleased' Mn.
2. Pass. *prasÄ«dyatÄ“. [âˆšSAD]
1. Pa. pasÄ«dati `is purified, is pleased and calm'; Pk. pasÄ«yaÃ¯ `is happy'; S. pahaá¹‡u `to be reconciled' (or der. fr. tr. pahÄ• iá¹‡u < PRASÄ• DAYATI?).
2. Pk. pasijjaá¹‡a -- n. `being pleased'; Ku.gng. paÅ›ijÌˆaÌƒ&rtodtilde; `to be pleased'. -- See PRASÄ• DAYATI, PRASATTÃ¡ -- , PRASANNA -- .
*prasÄ«dyatÄ“ `is pleased' see prec.

prasÄ«vyaka 8844 *prasÄ«vyaka `sack'. [prasÄ“va -- m. `sack' lex., Ëšaka -- m. `sack, bag' SuÅ›r., Pk. pasÄ“vaya -- m., ËšviÄ• -- f. -- âˆšSIV]
Pa. pasibbaka -- m.n. `sack'; Si. pihivÄ• `bag, sack'.
prÃ¡sÄ«vyati see *PRASYÅ«YATI.

8845 *prasupati `falls asleep'. [prÃ¡svapiti ÅšBr. -- âˆšSVAP1]
Pa. passupati `sleeps, rests'; Kal.rumb. prasÅ«ËŠim `I fall asleep'.

prasupti 8846 prasupti f. `sleepiness' ÅšÄ• rá¹…gS. [âˆšSVAP1]
Pk. pasutti -- f. `a sort of leprosy ending in unconsciousness' (cf. pasutta -- `asleep'); Ash. prust, plus `bed', Kt. pÅ•uiÅ¡t, Pr. pÅ«st, puÅ¡t; Wg. proÌ„Å¡t, proÌ„Å¡, prÅ«Ë˜Å¡t `sleep, dream, bed'.

prasÅ«kÄ• 8847 prasÅ«kÄ• f. `mare' lex. [Cf. prasÅ«ËŠ -- `bearing', Pk. pasÅ« -- : would collide with prÃ¡sÅ«tÄ• -- f. `woman recently delivered' AV., Pa. pasÅ«tÄ• -- , Pk. pasÅ«Ä• -- `having given birth'; prasÅ«tikÄ• -- `recently calved cow' CÄ• á¹‡. -- âˆšSÅ«]

M. pasÅ« f. `brood -- mare'.
prÃ¡sÅ«tÄ• -- see prec.

prasÅ«na 8848 prasÅ«na `born' lex., n. `flower' MBh., Ëšaka -- n. lex. [As `flower' poss. < praÅ›Å«na -- `swollen' SuÅ›r. (semant. cf. PHULLA --), but cf. Pk. pasÅ«a -- n. `flower' < prasÅ«ta<-> n. `id.' lex. ~ prasava -- m. (n.) `id.' MBh., prasÅ«ti -- f. `coming forth (of flowers)' KÄ• lid. which do not, however, rule out possibility of collision in all these words of âˆš Å›VI with âˆšSÅ«]
Pk. pasÅ«á¹‡a -- n. `flower', Si. poson pl.

8849 prÃ¡sÅ«yatÄ“ `begets, bears' ÅšBr., `is born' Mn. [âˆšSÅ«]
Pk. pasÅ«amÄ• á¹‡a -- `bearing'; K. prasun `to bear young' (pp. pyÄ• v, f. pyÄ• yeÌ† < PRÃ¡JÄ• TA --).

prÃ¡srÌ¥ta 8850 prÃ¡srÌ¥ta `stretched out' TBr., m. `palm of hand hollowed and held out' ÅšBr. [âˆšSRÌ¥]
Pa. pasata -- n. `handful'; Pk. pasaya -- , pasia -- `extended'; S. paho m. `handful of raw cotton'; A. pohÄ• `hollowed palm held out'; H. pasÄ• m. `as much as can be held in both hands open'; G. paslÉ” m. `hollow of both hands', ËšlÄ« f. `do. of one'; M. pasÄ• m. `hand hollowed (to hold grain, water, &c.), handful'; OSi. [pa]á¸·Ã¤ -- `wide -- spread'; -- N. H. pasar m. `hollowed palm of the hand held out' < MIA. *pasaá¹-a -- rather than < PRASARA -- : see next.

prasrÌ¥ti 8851 prasrÌ¥ti f. `palm of hollowed hand' KauÅ›., `handful as a measure' YÄ• jÃ±. [âˆšSRÌ¥]
Pk. pasaÃ¯ -- f. `double handful, a partic. measure'; N. pasari `hollowed hands or hand' (< MIA. *pasaá¹-iÄ• --); OG. pasaÃ¯ f. `the two hands put together'.

prasÄ“ka 8852 prasÄ“ka m. `flowing forth' MBh., `resin' R. [âˆšSIC]
Or. (Bastar) pasiÄ• `water filtered from boiled rice'; Bi. pasewÄ• `juice draining off fresh opium'.

8853 prasÄ“cayati `pours into' YÄ• jÃ±. [Cf. prÃ¡siÃ±cati `pours out' AV. -- âˆšSIC]
Ku. pasyÅ«á¹‡o `to drain extra water off rice while cooking'.

prasÄ“va -- see *PRASÄ«VYAKA -- .
prÃ¡skandati see *PRAÅ›CANDATI.
*praskara -- 1 `equipment' see PRAKá¹£ARA -- .

praskara 8854 *praskara2 `scattering'. [âˆš*SK&RCIRCLEMACR;: âˆšK&RCIRCLEMACR;1]
M. pakhará¸• Ä• m., pakhaá¸· f. `litter, rubbish'.
*praskaroÌ„ti `equips' see PRÃ¡KAROÌ„TI.

8855 *praskirati `scatters'. 2. Caus. *praskÄ“rayati. 3. Pp. *praskrÌ¥ta -- . [âˆš*SK&RCIRCLEMACR;: âˆšK&RCIRCLEMACR;1]
1. M. pakhará¹‡&etilde;, pakhaá¸·Ëš `to scatter, strew', pakhará¹‡Ä« f. `scattering'.
2. S. pakheraá¹‡u `to spread out, diffuse'.
3. S. pakheá¹›aá¹‡u `id.' der. *pakhiá¹› -- .
*praskrÌ¥ta -- , *praskÄ“rayati `scatters' see prec.

8856 praskhalati `staggers forward, totters' MBh. [âˆšSKHAL]
Pa. pakkhalati `stumbles, trips, staggers'; Pk. pakkhalaÃ¯ `stumbles, falls'; Si. pÃ¤kilenavÄ• `to stumble, fall, be hindered', caus. pÃ¤kilavanavÄ• .

prastarÃ¡ 8857 prastarÃ¡ m. `anything strewn, grass to sit on' RV., `flat surface' Mn., `(v.l. PRASTÄ• RA -- ) plain' Hariv., `rock, stone' Hit. [âˆšSTRÌ¥]
K. pathur, Ëšthuru (dat. Ëštharas, Ëštharis) m. `levelled area, bare floor', pathÃ¼rÃ¼ f. `level piece of ground, plateau, small village'; S. patharu m. `rug, mat'; Or. athuripathuri `bag and baggage'; Bi. pÄ• thar `outside of edge of felly when flat (not bevelled), sowing wide apart'; G. pÄ• thrÉ” m. `cut grass lying in a field'; M. pÄ• thrÄ• m. `a line (of plants &c.) set out to dry'; Si. patara `anything that spreads itself' (or < PRASTÄ• RA --); -- Pa. Pk. patthara -- m. `stone', S. patharu m., L. (Ju.) pathar m., khet. patthar, P. patthar m. (â†’ forms of Bi. Mth. Bhoj. H. G. below with atth or ath), WPah.jaun. pÄ• tthar; Ku. pÄ• thar m. `slates, stones', gng. pÄ• th*lr `flat stone'; A. B. pÄ• thar `stone', Or. pathara; Bi. pÄ• thar, patthar, patthal `hailstone'; Mth. pÄ• thar, pathal `stone', Bhoj. pathal, Aw.lakh. pÄ• thar, H. pÄ• thar, patthar, pathar, patthal m., G. patthar, pathrÉ” m.; M. pÄ• thar f. `flat stone'; Ko. phÄ• ttaru `stone'; Si. patura `chip, fragment';

-- S. pathirÄ« f. `stone in the bladder'; P. pathrÄ« f. `small stone'; Ku. patharÄ« `stone cup'; B. pÄ• thri `stone in the bladder, tartar on teeth'; Or. pathurÄ« `stoneware'; H. patthrÄ« f. `grit', G. pathrÄ« f.
*PRASTARAPAá¹-á¹-A -- , *PRASTARAMRÌ¥TTIKÄ• -- , *PRASTARÄ• SA -- .
Addenda: prastarÃ¡ -- : WPah.ká¹-g. pÃ¡tthÉ™r m. `stone, rock'; pÉ™threuá¹‡Ãµ `to stone'; J. pÄ• thar m. `stone'; OMarw. pÄ• tharÄ« `precious stone'.

prastarapaá¹-á¹-a 8858 *prastarapaá¹-á¹-a `stone slab'. [PRASTARÃ¡ -- , PAá¹-á¹-A -- 1]
Ku. pathrauá¹-Ä« f. `pavement of slates and stones'.

prastaraá¹‡a 8859 prastaraá¹‡a m. `couch, seat' Hariv. [âˆšSTRÌ¥]
Pk. pattharaá¹‡a -- n. `spreading out'; Gy. wel. pÃ¥Å¡tenoÌ„ m. `carpet, rug', gr. pasternÃ- `carpet'; S. patharaá¹‡Ä«, pathirá¹‡Ä« f. `bedding, mattress, bed'; G. pÄ• thraá¹‡ n. `cloth for sitting on, bedding'.

8860 *prastarati `spreads out'. [prÃ¡strÌ¥á¹‡oÌ„ti AV. -- âˆšSTRÌ¥]
Pa. pattharati tr. `spreads out, scatters', Pk. pattharaÃ¯

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patthuraÃ¯; L. (Ju.) patharaá¹‡ `to spread, turn over'; Mth. pathrab intr. `to lie scattered'; G. pÄ• tharvuÌƒ tr. `to spread'; Si. paturanavÄ• `to spread abroad, proclaim' (whence caus. paturuvanavÄ• and intr. pÃ¤tirenavÄ• `to be extended'); Md. faturÄ• n `to spread out'; -- Pk. pattharia<-> `spread out'; Si. pÃ¤tali `flat, level, plain' (rather than < PATTRALÃ¡ --). -- See *PRASTÄ• RAYATI, *PRASTRÌ¥TA -- .
Addenda: *prastarati: S.kcch. pÄ• thará¹‡Å« `to spread'; caus. Ko. pÄ• tlÄ• ytÄ• `spreads out (bed, etc.)' S. M. Katre, Md. faturuvanÄ« tr.

`spreads', feturenÄ« intr. (absol. feturi).

prastaramrÌ¥ttikÄ• 8861 *prastaramrÌ¥ttikÄ• `stones and clay'. [PRASTARÃ¡ -- , MÅ•ÌŠTTIKÄ• --]
Bi. pathrauá¹-Ä«, pathraá¹-iyÄ• `clay mixed with fine gravel'.

prastarÄ• sa 8862 *prastarÄ• sa `stone -- throwing'. [PRASTARÃ¡ -- , Ä• ËŠSA -- 2]
P. pathrÄ• h m. `stoning' (whence pathrÄ• uá¹‡Ä• `to stone').

prastÄ• rÃ¡ 8864 prastÄ• rÃ¡ m. `spreading out' MBh., `bed of straw, (v.l. PRASTARA --) plain' Hariv., `overgrown jungle' lex. [âˆšSTRÌ¥]
Pk. patthÄ• ra -- m. `expansion, bed of leaves', ËšrÄ« -- f. `bed'; N. pathÄ• rÄ• `sick bed, prostration through illness'; A. pathÄ• r `level land cleared of trees, meadow', pathÄ• li `width', adj. `extending crosswise'; B. pÄ• thÄ• r `large expanse of water'; Bi. khet -- pathÄ• r `the whole cultivation of a proprietor', pathÄ• rÄ« `place where cowdung cakes are made', (Saran) `cut crop left on field to dry'; Bhoj. pathÄ• r `spreading out grain to dry'; G. parthÄ• r m. `bed' (or < *PARISTÄ• RA -- Add.?), pathÄ• r, ËšrÉ” m. `expanse', ËšrÄ« f. `bedding'; M. pathÄ• rÄ« f. `mattress'; Si. patara `anything that spreads itself (liquid, water, dust), assembly, mass', patura `planed piece of wood' (or < PRASTARÃ¡ --).
*PRASTÄ• RAKÅ«á¹-A -- .
Addenda: prastÄ• rÃ¡ -- : Md. feturi `ringworm' or der. feturenÄ« see *PRASTARATI.

prastÄ• rakÅ«á¹-a 8865 *prastÄ• rakÅ«á¹-a `heap of things laid out'. [PRASTÄ• RÃ¡ -- , KÅ«á¹-A -- 2]
Bi. (S of Ganges) pathraur `place where cowdung cakes are made'.

8866 *prastÄ• rayati `causes to be spread out'. [âˆšSTRÌ¥]
Dm. prastÄ• r -- `to stretch out'; N. pathÄ• rnu `to roll or flatten out dough'. -- See *PRASTARATI.

prastrÌ¥ta 8867 *prastrÌ¥ta `spread out'. [Cf. prÃ¡stÄ«rá¹‡a -- AV. -- âˆšSTRÌ¥]
Pa. patthaá¹-a -- `spread out', Pk. patthaá¸• a -- ; Si. pataá¸·a, Ëštuá¸·a `diffused'.

prastha 8868 prastha1 m. `flat land' MBh. [The basic mng. seems to be `flat' (~ OSlav. prostÆ¶ `simple'?), cf. prastha<-> `vistÄ• raá¸¥' lex. and in Pa. and NIA.; also vanaprastha<-> prob. `forest wilderness' rather than `forest situated on elevated land' BR, vÄ• naprastha -- `living in wilderness'. Hence hardly, against EWA ii 373, to prÃ¡+ âˆšsthÄ• in a sense `prominent', and if conn. prÌ¥á¹£á¹-hÃ¡ -- `back' as ablaut variant, the sense `ridge' of prÌ¥á¹£á¹-hyÄ• -- , Germ. First and the sense `vertebrae' of PRÌ¥á¹£á¹-Ã- -- may be secondary -- cf. Dm. (J. C. W.)]
Pa. pattha -- m. `lonely place, wilderness'; NiDoc. prastami loc. sg. Burrow KharDoc 108 `elevated land' (taken presumably from meaning attributed to Sk. word in BR &c.); K. bumi -- path m. `wide level plain', Ä• ra -- path m. `land in the bed of a stream'; -- Dm. pras `instep, edge (?)' NTS xii 184 with (?).

prastha 8869 prastha2 m.n. `a measure of weight or capacity = 32 palas' MBh. Pa. pattha -- m. `a measure = 1/4 Ä• á¸·haka, cooking vessel containing 1 pattha'; NiDoc. prasta `a measure'; Pk. pattha -- , Ëšaya -- m. `a measure of grain'; K. path m. `a measure of land requiring 1 trakh (= 9 1/2 lb.) of seed'; L. patth, (Ju.) path m. `a measure of capacity = 4 boras'; Ku. pÄ• tho `a measure = 2 seers'; N. pÄ• thi `a measure of capacity = 1/10 man'; Bi. pathiyÄ• `basket used by sower or for feeding cattle'; Mth. pÄ• thÄ• `large milk pail', pathiyÄ• `basket used as feeding trough for animals'; H. pÄ• thÄ« f. `measure of corn for a year'; Si. pata `a measure of grain and liquids = 1/4 nÃ¤liya'.
*PRASTHAPATTRA -- .
Addenda: prastha -- 2: WPah.poet. patho m. `a grain measure about 2 seers' (prob. â†• Ku. Mth. form) Him.I 110.

prastha 8870 prastha3 `setting out, expanding' lex., `firm' W. [Cf. prÃ¡sthita -- `standing forth' RV. -- âˆšSTHÄ•]
Wg. apraÅ¡t `risen (of wind or steam), open (of mouth), recovered (from illness)': NTS xvii 227 < loc. a -- + *pra -- sthi -- with (?).
Addenda: prastha -- 3: Garh. pÄ• thá¹‡u `to spread'? (or < *PRASTHÄ• TI s.v. PRÃ¡TIá¹£á¹-HATI).
*prasthÄ• ti, prÃ¡sthÄ• payati see PRÃ¡TIá¹£á¹-HATI Add2.

prasthapattra 8871 *prasthapattra `seed account'. [prastha -- 2, pÃ¡ttra --

]
K. pathawaturu m. `memorandum showing the area sown'.
*prasthÄ• ti `stands forth' see PRÃ¡TIá¹£á¹-HATI.

prasthÄ• na 8872 prasthÄ• na n. `setting out' MBh. [âˆšSTHÄ•]
Pa. paá¹-á¹-hÄ• na -- n. `setting forth'; Pk. patthÄ• á¹‡a -- ,
paá¹-á¹-hÄ• á¹‡a -- n. `setting out, journey'; Si. paá¹-an `beginning',
postp. `from'.
prÃ¡sthÄ• payati, prasthÄ• ya see PRÃ¡TIá¹£á¹-HATI.

prÃ¡sthita 8873 prÃ¡sthita `set forth' RV., n. `setting out' BhartrÌ¥.
[âˆšSTHÄ•]
Pk. patthida -- , paá¹-á¹-hia -- `set out'; Or. paá¹-hiÄ• `sent', sb.
`sending'.

prasthÃ-ti 8874 prasthÃ-ti f. `setting out' KÄ• d. [âˆšSTHÄ•]
Si. pÃ¤á¹-iya `beginning'.

prasnava 8875 prasnava m. `flow (of milk, water, &c.)' MBh. [âˆšSNU]
Pk. paá¹‡hava -- , Ëšhaa -- m. `flow of milk in breast'; A. pÄ• hÄ• n diba `to
let milk into udder (of cows)'; B. pÄ• nÄ• `udder (of cow or goat)'; Or.
pahnÄ• , panÄ• `udder (of animals, esp. of cows)'; G. pÄ• nÉ” m. `flow of milk
(into breast or udder)', M. pÄ• nhÄ• m.; Ko. pÄ• nno `udder.'

8876 *prasnavati `flows (of milk into breast)'. 2. Pres. part. *prasnavant
-- . 3. Pp. prasnuta -- MBh. 4. Caus. *prasnÄ• vayati. [prÃ¡snauti `emits
fluid' TS., prasnutÄ“ `yields milk' PÄ• á¹‡.com., prasnÄ• vin -- `dripping'
Nir. -- âˆšSNU]
1. Pk. paá¹‡haaÃ¯ `drips', pp. paá¹‡havia -- ; K. pranun `to flow'; M.
pÄ• nhá¹‡&etilde; `to let down milk into udder (of cows)'.
2. L. pÃ£Ì„dÄ• m. `stream of milk from teat of buffalo' < *panhandÄ• .
3. Pk. paá¹‡hua -- `dripped'; Ap. panhu m. `flow of milk in breast'.
4. B. pÄ• nÄ• na `to cause milk to flow into udder'; Or. panÄ• ibÄ• `(cow or
goat) to show signs of having a full udder ready for milking'; H. pan(h)
Ä• nÄ• , palÄ• nÄ• `(milk) to come into udder'; M. pÄ• nhaviá¹‡&etilde; `to let
down milk into udder (of cows)'.

prasnavana 8877 prasnavana n. `emission of fluid' &capamacr;pÅšr.com.

[âˆšSNU]
K. panavÃ¼Ã±Ã¼ f. `making a cow's milk come by letting its calf have one suck'; M. pÄ• nhavaá¹‡ n. `food placed before cow to induce flow of milk into udder'.

prasnÄ• ta 8878 *prasnÄ• ta `wetted'. [prÃ¡snÄ• ti `enters water' RV. <-> âˆšSNÄ•]
M. pÄ• n(h)Ä• `turned yellowish or musty by rain after being stacked or while ripening, uncut (of grain crops)'.
*prasnÄ• vayati, *prasnuta -- , prÃ¡snauti see *PRASNAVATI.

8879 *prasphÄ• yatÄ“ `swells'. [Cf. prasphÄ• ra -- `puffed up' Nalac. -- âˆšSPHÄ• Y]
H. phÃ£Ì„pnÄ• `to swell, be swollen'; or < intensive *pasphÄ• yate or *pamphÄ• yatÄ“. -- See PHALPH -- .

8880 prasphuá¹-ati `is burst open' MBh. 2. *prasphuá¹-yati. 3. prasphoÌ„á¹-ayati `claps the hands' MBh. [âˆšSPHUá¹-]
1. L. phapphiá¹›aá¹‡ `to sprout (esp. of withered crops)';

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N. pÄ• phranu, Ëšrinu `to jump about' (or < PRÃ¡SPHURATI); M. pÄ• phuá¸• á¹‡&etilde; intr. `to blister, scale off, fly into a rage'; Ko. phÄ• ppuá¸• tÄ• `shakes to and fro vigorously'.
2. Pk. papphuá¹-á¹-aÃ¯ intr. `bursts'.
3. Pa. papphoÌ„á¹-Ä“ti, pappoÌ„á¹-hÄ“ti `strikes, flaps (wings &c.)', Pk. papphoÌ„á¸• aÃ¯ `dashes down'.
*prasphuá¹-yati `is burst open' see prec.

prasphura 8881 *prasphura `flashing'. [Cf. prasphuliá¹…ga -- m.n. `sparkle' Mcar. -- âˆšSPHUR]
Si. pupura `spark' or < *PUSPHURA -- .

8882 prÃ¡sphurati `quivers, palpitates' RV., `pushes away' AV., `flashes' Hariv. [âˆšSPHUR]
Pk. papphuraÃ¯ `trembles, throbs'; N. pÄ• phranu, Ëšrinu `to jump about' (or < PRASPHUá¹-ATI); Si. pupuranavÄ• `to burst', caus. pupuravanavÄ• `to crack (a whip)', pipirenavÄ• intr. `to burst, crack' (EGS 111 < poÌ„sphuryatÄ“).
prasphuliá¹…ga -- see *PRASPHURA -- .

prasphoÌ„á¹-a 8883 *prasphoÌ„á¹-a `bursting forth'. [âˆšSPHUá¹-]
L. phapphoá¹› `sprouting (esp. of withered crops)'; H. phapholÄ• m. `bubble, blister'.
prasphoÌ„á¹-ayati see PRASPHUá¹-ATI.

prasmara 8884 *prasmara `forgetfulness'. [See prasmarati. <-> âˆšsmrÌ¥]
Or. pasora, Ëšsura `forgetfulness'.

8885 prasmarati `forgets' BÄ• lar. (prÄ• smaranta `remembered' MBh. is corrupt). [Scarcely with S. K. Chatterji Calcutta Review 1936, 292 sanskritization of *passaraÃ¯, *pamharaÃ¯ < *apasmarati: rather for mng. `forget' cf *PRAMRÌ¥á¹£ATI and use of cognate prefix in Eng. forget. <-> âˆšSMRÌ¥]
A. pÄ• hariba `to forget' (whence caus. pÄ• harÄ• iba), B. pÄ• sarÄ• , Or. pÄ• soribÄ• , pÄ• surËš.

8886 *prasyÅ«yati `sews up'. [Cf. SYÅ«TÃ¡ -- , prÃ¡sÄ«vyati `sews up' ÅšBr., Pa. pasibbita -- . -- âˆšSIV]
P. pasÅ«jaá¹‡Ä• `to sew with a running stitch', pasÅ«j m. `sewing with a running stitch, basting', H. pasÅ«jnÄ• , pasÅ«j f.

prasrava 8887 prasrava m. `flow of milk into udder' Mn. [âˆšSRU]
G. pÄ• rsÉ” mÅ«kvÉ” `to let milk flow into udder (of cows)'.

8888 prÃ¡sravati `flows forth' AV. [Cf. prasrÃ¡vaá¹‡a -- n. `gushing forth' RV. (`of milk from udder' YÄ• jÃ±., `of urine' lex.), Pk. passavaá¹‡a -- n. `urine'. -- âˆšSRU]

Pa. passavati `flows out'; S. pasoijaá¹‡u `to contain milk (breasts or udder)'; H. pÄ• snÄ• `milk to flow into udder' (rather than < PAYASYÃ¡TI); -- G. *pÄ• svuÌƒ whence pÄ• s m. `cow's udder'. -- See PRASRUTA -- , PRASRÄ• VAYATI.

prasrÄ• va 8889 prasrÄ• va m. `urine' Car., `overflowing scum of boiling rice' lex. [âˆšSRU]
Pa. passÄ• va -- m. `urine'; S. pasÄ• u m. `a method of cooking rice'; Bi. pasÄ• wÄ• `scum of boiled sugarcane juice mixed with water and again boiled'.

prasrÄ• vaá¹‡a 8890 *prasrÄ• vaá¹‡a `causing to flow forth'. [âˆšSRU]
Bi. pasÄ• wan `skim milk' (semant. cf. Mth. channÄ• dÅ«dh lit. `strained milk'); H. pasÄ• wan m. `overflow from anything boiling, scum of rice'.

8891 *prasrÄ• vayati `causes to flow forth'. [prÃ¡srÄ• vayatÄ“ `urinates' ÅšBr. -- âˆšSRU]
P. pasÄ• (h)uá¹‡Ä• `to pour off water from boiled rice'; H. pasÄ• nÄ• `to pour off superfluous water, skim off scum from boiling rice'. -- See PRÃ¡SRAVATI.

prasruta 8892 prasruta `flowed forth, wet, moist' MBh., prasruti -- f. `oozing out' lex. [âˆšSRU]
P. pasoÄ• m. `fomenting feet and legs in warm water'; Bi (SW) pasoÄ«, (SE) pasewÄ• `place where earth begins to get moist when digging a well'. -- See PRÃ¡SRAVATI.
prÃ¡svapiti see *PRASUPATI.

prasvÄ• pa 8893 prasvÄ• pa `soporific' MBh., m. `sleep, dream' BhP. [âˆšSVAP]
Dm. prÄ• Å¡a `dream' (Å¡? -- Cf. proÌ„Å¡ s.v. PRASUPTI --).

prasvitta 8894 *prasvitta `sweated'. [~ PRASVINNA -- . -- âˆšSVID]
Sh.jij. pastoÌ„ `sweat'; -- Gaw. paÅ¡Ã-t, plaÅ¡á¸—d (see also PRASVÄ“DA --).

8894a â€ *prasvidati, prasvÄ“datÄ“ `begins to sweat' SuÅ›r. [âˆšSVID]
WPah.ká¹-g. (kc.) pÉ™sÄ«ËŠá¹‡Ãµ `to sweat'.

prasvidana 8895 *prasvidana `sweating'. [âˆšSVID]
P. pasÄ«á¹‡Ä• m. `sweat', Ku. pasiá¹‡o; -- altern. < PRASVINNA -- : P.ludh.

pasÄ«nÄ• m., N. pasinÄ• , H. pasÄ«nÄ• m.

8896 *prasvidyati `sweats'. [Cf. SVIDYATÄ“. -- âˆšSVID]
P. parsijjá¹‡Ä• , pasËš, ludh. pasÃ-jjanÄ• `to sweat', Ku. pasÄ«jaá¹‡o, OAw. pasÄ«jaÃ¯, H. pasÄ«jnÄ• .

prasvinna 8897 prasvinna `sweated' R. [~ *PRASVITTA -- . -- âˆšSVID]
P. parsÄ«nÄ• m. `sweat', Or. (Bastar) pasanÄ• , G. pasÄ«nÉ” m.; -- altern. <
*PRASVIDANA -- : P.ludh. H. pasÄ«nÄ• m., N. pasinÄ• .
Addenda: prasvinna -- : WPah.ká¹-g. pÉ™rsÃ-nÉ” m. `sweat' â†• P.

prasvÄ“da 8898 prasvÄ“da m. `great sweat' MBh. [âˆšSVID]
Pk. passÄ“a -- , pasÄ“a -- m. `sweat', L. (Shahpur) parse m., mult. passe
m., awÄ• á¹‡. parseo, P. parse, parseu m., WPah. bhal. parso, OAw. paseu; H.
paseu, ËšewÄ• m. `sweat, heat, effervescence', OG. paraÅ›evu m., G. parsev,
ËšvÉ” m.; -- Dm. praÅ¡pyel, Gaw. plaÅ¡á¸—d (see also *PRASVITTA --),
Kal.urt. preá¹£pe/l, Phal. praÅ¡pÄ«ËŠl: origin of l and of Å¡ ~ á¹£ is not
clear: l poss. < -- d -- with dial. borrowing, but Å¡ ~ á¹£ scarcely from
*pariá¹£vÄ“da -- (parisvÄ“dayati SuÅ›r.).
*prahaka -- `spleen' see PLÄ«HÃ¡N -- .

prahaá¹-á¹- 8899 *prahaá¹-á¹- `drive away'. [*HAá¹-á¹- --]
H. pahaá¹-nÄ• `to run behind someone in order to drive away'.

prahara 8900 prahara m. `a division of time = about 3 hours, a watch'
KathÄ• s., Ëšaka -- m. ÅšiÅ›. [Sanskritization of Pers. pahra `watch'?]
K. pahar m., `watch of 3 hours', S. paharu m., L. pÃ´hur, obl. pÄ• har m.,
awÄ• á¹‡. paÃ¹r, pÄ• Ë‹r; P. pahar, pauhr, paihr m. `watch'; Ku. pahar `watch
of 3 hours', N. pahar, A. par, B. pahar, par, Or. pahara, Mth. Bhoj. pahar,
OAw. pahara m., H. pahar m., OMarw. pahara m., G. pahÉ”r, pÉ”hÉ”r, pÉ”r m.,
M. pahÄ• r, pÄ• r m.; <-> P. paihrÄ• m. `watchman'; Ku. paharo `watch, guard,
turn, time'; N. B. paharÄ• `watch, guard'; H. paharÄ•  m. `watch, watchman';
G. paherÉ”, pÉ”hÉ”rÉ”, pÉ”rÉ” m. `a guard'.
PRAHARIN -- ; *CATUá¹£PRAHARA -- .
Addenda: prahara -- : WPah.ká¹-g. pÉ”Ì• Ì„r m. `period of three hours,
watch', pÉ”Ì• Ì„rnÃµ `to watch over, guard'; J. pauhar m. `watch'; Md. faharu
`time, occasion', ekfaharu `once' (prob. â†• Ind.).

prahÃ¡raá¹‡a 8901 prahÃ¡raá¹‡a n. `attack, weapon' MBh., `striking' PaÃ±cat.
2. praharaá¹‡Ä«ya -- n. `a weapon' MBh. [âˆšHRÌ¥]
1. Pa. paharaá¹‡a -- n. `striking', Ëšaka -- adj.; Pk. paharaá¹‡a -- n.
`striking, weapon'; Si. paraá¹‡a `stroke, blow, flogging'.
2. Or. pÄ• hÄ• ruá¹‡i `iron -- studded stick used in threshing rice'.
praharaá¹‡Ä«ya -- see prec.

8902 prÃ¡harati `thrusts forward, offers' RV., `strikes' AV., `throws out'
ÅšÄ• á¹…khÅšr. 2. prÃ¡hrÌ¥ta -- `thrown' AV., `struck' MBh. [âˆšHRÌ¥]
1. Pa. paharati `strikes', NiDoc. praharidavo, Pk. paharaÃ¯; Or. paharibÄ• ,
pahalÌƒrËš, pahulÌƒrËš `to sweep clean'; Si. paharanavÄ• `to strike',
pÄ• ranavÄ• intr. `to hurt (of a wound)'; -- Pa. paharÄ• pÄ“ti `causes to be
struck', OSi.

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paharavaya absol., Si. pÄ• ravanavÄ• `to squeeze or hit against a boil'.
2. Pa. pahaá¹-a -- `struck'; Pk. pahaya -- `struck' (or < prahata --),
pahia -- `churned'; Si. pahaá¸·a, pÄ• á¸·a `struck'.

praharin 8903 praharin m. `gong -- man, watchman' lex. [PRAHARA --]
Ku. paharÄ« `village watchman', A. parÄ«yÄ• , B. pahari, Ëšhuri, Or. paharÄ«,
H. paharÄ«, ËšriyÄ• m.

8904 prahasati `bursts into laughter' MBh. [âˆšHAS]
Pa. pahasati `laughs', Pk. pahasaÃ¯; Gy. eur. pras -- , wel. pas -- `to mock
at, shame'.

prahÄ• á¹‡a 8905 prahÄ• á¹‡a n. `abandoning' ÅšiÅ›. [âˆšHÄ• 3]
Pa. pahÄ• na -- n. `abandoning, rejection'; Pk. pahÄ• á¹‡a<-> n.

`destruction', Si. pahana.
prahÄ• ya see PRAHÄ«YATÄ“.

prahÄ• ra 8906 prahÄ• ra m. `blow' Mn. [âˆšHRÌ¥]
Pa. Pk. pahÄ• ra -- m. `blow, wound'; Kt. proÌ„r `wound', Pr. pÄ• r, pÄ• rÉ™Ì• `wounded' (â†• Ind. NTS ii 198); Dm. praÄ• Å•u, praÄ• l `wound' (with dissim. of r -- r NTS xii 130), PaÅ¡.lauá¹›. lahÄ• ËŠr, ar. ploÌ„or, weg. lahÄ• r, uz. á¹£awá¹“r, Shum. lÄ• ar; L. pahÄ• r f. `internal, wound'; Or. pÄ• hÄ• ra `blow, beating, pestle of rice -- pounding machine' (whence pÄ• hurÄ• ibÄ• `to pound with a pestle'); Bi. paharuwÄ• `pestle of husking machine'; Si. pahara, pÄ• ra `blow'; Md. fÄ• ru `wound'. -- Altern. < PARIGHÄ• TA -- : Or. pu(h)Ä• ri `small iron chisel'; G. pÄ• rÄ« f. `crowbar'; M. pahÄ• r, pahÄ• ray f. `iron bar, crowbar'. -- Psht. parhÄ• r `wound' (â†• Ind. EVP 58) â†’ Tir. Woá¹-. parÄ• ËŠr m. `wound', Sv. Phal. parhÄ• ËŠr, Bshk. parÄ• ËŠr Buddruss Woá¹- 120.
Addenda: prahÄ• ra -- : Md. etifaharu `blows'.

prahÄ• sa 8907 prahÄ• sa m. `loud laughter, derision' MBh. [âˆšHAS]
Si. (SigGr) pahas `insult'.

8908 prÃ¡hiá¹‡oÌ„ti `despatches, sends' RV. 2. prÃ¡hita -- 1 `sent' RV., `sent away' MBh. [âˆšHI]
1. Pa. pahiá¹‡ati `despatches'; Mai.ky. cÌ£eÌ„Ìƒ -- `to send' (wrongly rejected by Buddruss Kan 49), Chil. Ä• ehÃµ, Gau. Ä• iyoÌ„Ìƒ, Sh.koh. cÌ£hÄ-á¹‡oÌ„ná¹· (< *cÌ£ahiá¹‡ --), gur. cÌ£Ä-á¹‡yoÌ„ná¹·, gil. cÌ£haá¹‡Ã³Ä-kiÌ¯.
2. Pa. pahita -- `sent', NiDoc. prahita, Pk. pahia -- , Mai. "chhai -- gil" pret., ky. cÌ£Ä“Ì† -- ; Tor. pe -- , inf. pyÅ«sa `to send'.
prÃ¡hita -- 1 `sent' see prec.
prahita -- 2 `placed' see PRÃ¡DADHÄ• TI.
*prahita -- 3 `abandoned' see next.

8909 prahÄ«yatÄ“ `is abandoned' Mn. 2. Pp. *prahita -- 3. 3. Absol. prahÄ• ya. [prÃ¡jahÄ• ti `leaves' ÅšBr., prajahitÃ¡<-> RV., prahÄ«á¹‡a -- MBh. -- âˆšHÄ• 3]
1. Pa. pahÄ«yati `is abandoned, vanishes', Pk. pahijjamÄ• á¹‡a -- pres. part.; Si. piya -- `to abandon' SigGr ii 447 (or < 2?).
2. Si. pivu `removed far off, separating from', pÅ« `thrown, cast' SigGr ii 449.

3. Pa. Pk. pahÄ• ya, Si. piyÄ• absol.
prÃ¡hrÌ¥ta -- see PRÃ¡HARATI.

prahrÌ¥á¹£á¹-a 8910 prahrÌ¥á¹£á¹-a `bristling, thrilled with delight' MBh.
[âˆšHRÌ¥á¹£]
Pa. Pk. pahaá¹-á¹-ha -- `delighted', Pk. pahiá¹-á¹-ha -- , Si. pahaá¹-a.

prahÄ“likÄ• 8911 prahÄ“likÄ• f. `riddle' KÄ• vyÄ• d., ËšlÄ• -- f.
`playfulness' PaÃ±cat.
Pk. pahÄ“liyÄ• -- f. `poem with a hidden meaning'; P. parhelÄ«, pahá¸—lÄ« f.
`riddle'; Or. pahaá¸·Ä« `riddle, proverb'; H. pahelÄ«, paherÄ« f. `riddle'.

8912 prahlÄ• dayati `makes glad' MBh. [âˆšHLÄ• D]
Aw.lakh. palhÄ• wab `to coax (a cow to give milk)'; OG. palhÄ• lataÃ¼ `making
glad' < *paralhÄ• a -- , G. palÄ• á¸·vuÌƒ `to gladden, persuade, win over'.

prÄ• á¹• sara 8913 *prÄ• á¹• sara `erect, straight'. [Or *prÄ• á¹• Å›ura -- , ext.
-- ra<-> of prÄ• á¹• Å›u -- `tall, high' MBh., `long, intense' KÄ• v., Ëšuka<->
`large (of an animal)' HYog. If of non -- Aryan origin (and not, with EWA ii
374, conn. Aá¹• Å›Ãº --), cf. prÄ• Ã±jala -- `upright, straight, level' ~
prÄ• jya -- `much, large, long' (J. C. W.)]
G. pÃ£Ì„sruÌƒ `erect, straight, steady'.

prÄ• kÄ• ra 8914 prÄ• kÄ• ra m. `wall, rampart' Mn. [Poss. sanskritization of a
lw. from Mu., cf. Sant. pagar `fence' Bagchi Pre -- Aryan xix, with which
cf. H. B. pagÄ• r `bank, ditch' s.v. *PRAGAá¸• á¸• A -- : cf. also PRÄ• CÄ«RA --
? -- EWA ii 374 prefers derivation from *prakÄ• ra -- 2: âˆšk&rcirclemacr;1]
Pa. pÄ• kÄ• ra -- m. `wall, rampart'; Pk. paÌ„Ì†yÄ• ra -- , pÄ• Ä• ra
-- m. `fort'; Md. fauru `wall'; -- M. pÄ• rÄ• m. `a layer (as of bricks on a
wall)' rather < *PRAKÄ• RA -- 2.
*PRÄ• KÄ• RAVÄ• á¹-A -- .

prÄ• kÄ• ravÄ• á¹-a 8915 *prÄ• kÄ• ravÄ• á¹-a `wall enclosure'. [PRÄ• KÄ• RA -- ,
VÄ• á¹-A -- 1]
M. pÄ• ravá¸• Ä• m. `quarter of a village' (LM 366 < prÄ• kÄ• ra --).

prÄ• gra 8916 prÄ• gra n. `highest point' Nir., prÄ• grya -- `chief' MBh. [
Ã¡GRA --]

Cf. Pk. paggima, paggimva `usually'? -- Ext. -- la -- : Bi. pÃ£Ì„gal `cutting ears without the stalks'; -- -- á¸• a -- : Mth. pÄ• gar `leaves at top of sugarcane', pagá¹›Ä• (or < *prÄ• gragaá¹‡á¸• a -- , cf. *AGRAGAá¹‡á¸• A -- ?).
*PRÄ• GRÄ• HA -- .
*prÄ• gragaá¹‡á¸• a -- `top joint' see prec.

prÄ• grÄ• ha 8917 *prÄ• grÄ• ha `the day in front'. [PRÄ• GRA -- , Ã¡HAR --]
K. pagÄ• h `on the following day, tomorrow'?
prÄ• ghuá¹‡a -- , prÄ• ghÅ«rá¹‡a -- see PRÄ• HUá¹‡A -- .

8917a â€ *prÄ• á¹…ka -- `something curved or hooked'. [PRÃ¡, Aá¹…KÃ¡ --]
WPah.ká¹-g. pÄ• á¹…g f. (obl. -- a), poet. paá¹…go m. `branch', J. pÃ£Ì„gÄ• m. Him.I 111.

prÄ• á¹…kÅ«ra 8918 *prÄ• á¹…kÅ«ra `sprout'. [Aá¹…KÅ«RÃ¡ --]
Ku. paÌƒgÅ«r `new leaves, germination'. -- Deriv.: Ku. paÌƒgurá¹‡o `to germinate'; G. pÃ£Ì„garvuÌƒ `to blossom' (â†• NW.?).
Addenda: *prÄ• á¹…kÅ«ra -- : WPah.ká¹-g. paá¹…gÉ™r m.pl. `children' (Him.I 111 rather < *prÄ• á¹…kura -- ), paá¹…gra `brother' (in language of outcastes Him.I 111 -- vocative?).

prÄ• á¹…gana 8919 prÄ• á¹…gana n. `a kind of drum' lex.
H. pÄ• gan m. `drum'
*prÄ• cayati `drives'. [âˆšAÃ±C]
See *PRÄ• JAYATI.

prÄ• cÄ«ËŠna 8920 prÄ• cÄ«ËŠna `facing front, east' RV. [PRÄ• ËŠÃ±C --]
Pa. pÄ• cÄ«na -- `eastern', Pk. pÄ• Ä-Ì„á¹‡a -- adj., pÄ• Ä«á¹‡Ä• -- f. `the East'; OSi. (5 cent.) pajina, Si. pÃ¤dum `the East, sunrise' ( -- m after pÄ• sum `west' < PAÅ›CIMÃ¡ --).

prÄ• cÄ«ra 8921 prÄ• cÄ«ra m.n. `enclosure, fence, wall' Kull. [Cf. PRÄ• KÄ• RA -- ?]
B. pÃ£Ì„cil `rampart' ODBL 247.
*prÄ• cchÄ• yaka -- `shady' see PRACCHÄ• YA -- .

prÄ• cyÃ 8922 prÄ• cyÃ and ËšyÃ¡ -- `being before, eastern' AV. [PRÄ• ËŠÃ±C

--]
Dm. preÅ¾bÃ¤Ä© `in front of' (Å¾ < Ä• before b NTS xii 129).

prÄ• jaka 8923 prÄ• jaka m. `driver of beasts of burden' Mn. [âˆšAJ]
Si. paduvÄ• , paddÄ• `man of a caste of elephanttenders, palanquin -- carriers, &c.'.

prÄ• jana 8924 prÄ• jana m. (n. lex.) `goad' PÄ• á¹‡. [âˆšAJ]
Pa. pÄ• jana -- n. `goad', P. parÄ• iá¹‡, purÄ• (i)á¹‡ f., G. parÄ• á¹‡É” m., Ëšá¹‡Ä« f. (â†’ M. parÄ• á¹‡Ä« f.). -- Pa. pÄ• cana -- n. (cf. pÄ• cÄ“ti s.v. *PRÄ• JAYATI); B. pÃ£Ì„can -- bÄ• á¹›i `cowherd's stick' ODBL 471.
Addenda: prÄ• jana -- : read PÄ• á¹‡.KÄ• Å›., Gobh.; -- A. pÄ• can (phonet. -- s --) `goad' AFD 211 (for c see *PRÄ• JAYATI and â€ *PRÄ• Ã±CATI).

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8925 *prÄ• jayati `drives'. [âˆšAJ]
Pa. pÄ• jÄ“ti `drives, throws (dice)'; Si. padinavÄ•  `to row, pull, swing to and fro', pret. pÃ¤ddÄ• < prÄ• jita -- . <-> Or < *prÄ• cayati, Pa. pÄ• cÄ“ti `drives, urges', cf. Pa. pÄ• cana -- ~ pÄ• jana -- s.v. PRÄ• JANA -- and RV. Ã¡pÄ• c -- beside Ã¡pÄ• j -- `drive away'. PLS 57 wrongly assumes -- c -- < -- j -- as dial., LÃ¼ders BSBU 140 as false paliization of E pÄ• jati (*pÄ• yati).
prÄ• ËŠÃ±c -- `directed forward, eastern' RV. [âˆšAÃ±C]
PRÄ• CÄ«ËŠNA -- , PRÄ• CYÃ -- .

8925a â€ *prÄ• Ã±cati `directs forward'. [âˆšAÃ±C]
A. pÃ£Ì„ciba (phonet. -- s --) `to send forth on an errand' AFD 333.

8926 *prÄ• Ã±jati `smears' [âˆšAÃ±J]

M. pÃ£Ì„jÌˆá¹‡&etilde; `to smear paste on the warp'; -- H. pÃ£Ì„jnÄ• `to solder' (< `spreading or smearing the solder': ND 372 a 41 wrongly connects with N. pÃ£Ì„jnu, see PÃ¡Ã±CATI).

prÄ• ËŠÃ±jana 8927 prÄ• ËŠÃ±jana n. `paint or cement (on an arrow)' AV. [âˆšAÃ±J]
G. pÃ£Ì„jaá¹‡, pÃ£Ì„já¹‡Ä« f. `paste for smearing on thread'; M. pÃ£Ì„jÌˆaá¹‡ n.f. `warp -- paste'.
prÄ• Ã±jala -- see *PRÄ• á¹• SARA -- .

prÄ• á¹‡Ã¡ 8928 prÄ• á¹‡Ã¡ m. `breath of life' RV., `vigour' MBh. [âˆšAN]
Pa. pÄ• á¹‡a -- m., in pl. also n., `life, living being'; AÅ›. shah. man. praá¹‡a -- , gir. prÄ• á¹‡a -- , kÄ• l. pÄ• na -- `living being'; Pk. pÄ• á¹‡a -- , parÄ• á¹‡a -- (despite Pischel GrPk 102) m. `life'; Ash. pÅ•Ã£Ì„, plÃ£Ì„ `babe' (NTS ii 273 < prÄ• á¹‡Ã-n --); A. pÄ• n `sensitive part of the waist on either side'; Si. paá¹‡a `breath, life'.
PRÄ• á¹‡AKA -- , PRÄ• á¹‡AVANT -- , PRÄ• á¹‡Ã-N -- ; PRÄ• á¹‡Ä• TIPÄ• TA -- ; SAPRÄ• á¹‡A -- .
Addenda: prÄ• á¹‡Ã¡ -- : WPah.ká¹-g. praá¹‡e m.pl. `breath, life'.

prÄ• á¹‡aka 8929 prÄ• á¹‡aka m. `living being, animal, worm' lex. [PRÄ• á¹‡Ã¡ --]
Pa. pÄ• á¹‡aka -- m. `living being'; Wg. praá¹… `goats and sheep'; PaÅ¡. l Ä• á¹… `he -- goat'; Shum. laá¹…g `goats', Gaw. plaá¹…; Si. paá¹‡u `living', paá¹‡uvÄ• `worm, insect'.
*DUPRÄ• á¹‡AKA -- .
Addenda: prÄ• á¹‡aka -- : Md. fani `larva, worms'.

prÄ• á¹‡avant 8930 prÄ• á¹‡avant `living' KÄ• tyÅšr. [PRÄ• á¹‡Ã¡ --]
Sh. praá¹‡uÌ„Ìƒ with low -- rising tone, pl. Ëšá¹‡uÌ„Ìƒ or Ëšá¹‡uvi m. `soul, moth'.

prÄ• á¹‡Ä• tipÄ• ta 8931 prÄ• á¹‡Ä• tipÄ• ta m. `destruction of life' MBh. [PRÄ• á¹‡Ã¡ -- , ATIPÄ• TA --]
Pa. pÄ• á¹‡Ä• tipÄ• ta -- m. `murder', Pk. pÄ• á¹‡Ä• ivÄ• ya -- m., Si. paá¹‡ivÄ• .
prÄ• á¹‡Ä• hita -- see UPÄ• NÃ¡H -- .

prÄ• á¹‡Ã-n 8932 prÄ• á¹‡Ã-n `living', m. `living creature' ÅšBr. [PRÄ• á¹‡Ã¡

--]
Pa. pÄ• á¹‡in -- m. `living being', Pk. pÄ• á¹‡i -- m.; Pr. pÄ«eÌ„Ìƒ `big boy', pÄ«ËŠnik `small son' (NTS xv 268 with?).
*PRÄ• á¹‡Ä«Å›A -- .

prÄ• á¹‡Ä«Å›a 8933 *prÄ• á¹‡Ä«Å›a `lord of animals'. [Cf. mrÌ¥garÄ• ja -- m. `lion' MBh. -- PRÄ• á¹‡Ã-N -- , Ä«Å›A --]
PaÅ¡.ar. ploÌ„nÄ«Å¡, dar. lÄ• nÄ«Å¡ `leopard'.

prÄ• tipadÃ¡ 8934 prÄ• tipadÃ¡ `forming the beginning' ÅšÄ• á¹…khÅšr. [PRATIPÃ¡D --]
Pa. pÄ• á¹-ipada -- m. `first day of the lunar fortnight', Ëšaka -- adj., Pk. pÄ• á¸• ivaya -- adj.; M. pÄ• á¸• vÄ• m. `first day of fortnight or year'; Ko. pÄ• á¸• vo `first day of fortnight'.

prÄ• tiya 8935 *prÄ• tiya `western'. [Cf. pratyÃ¡Ã±c -- `western' AV. <-> PRÃ¡TI]
Si. pÃ¤á¸·a `western' (MIA. deriv. *pÄ• á¸• iya -- from paá¸• i H. Smith JA 1950, 184).

prÄ• tivÄ“Å›ya 8936 prÄ• tivÄ“Å›ya `neighbouring' YÄ• jÃ±., m. `neighbour' Mn., Ëšaka -- m. PaÃ±cat. 2. *prÄ• tivÄ“Å›iya -- . [PRATIVÄ“Å›A --]
1. OH. pÄ• yasÄ• m. `neighbourhood', G. pÄ• á¹›os m.; <-> deriv.: S. pÄ• á¹›osÄ« m. `neighbour', G. pÄ• á¹›oÅ›Ä« m.
2. Pk. pÄ• á¸• ivÄ“siya -- , pÄ• á¸• oÌ„sia -- `neighbouring'.

8937 *prÄ• tihÄ• riya -- , prÄ• tihÄ• rya -- n. `juggling' Lalit. [pratihÄ• rya -- n. R., Pk. paá¸• ihÄ• riya -- n. -- PRATIHÄ• RA --]
Pa. pÄ• á¹-ihÄ• riya -- , ËšhÄ«ra -- n. `wonder, miracle'; Pk. pÄ• á¸• ihÄ• riya -- n. `magic for getting things back', ËšhÄ“ra -- n. `a partic. kind of worship'; Si. peá¸·ahara, ËšhÃ¤ra `miracle, religious procession'.

prÄ• tÄ«ká¹£á¹‡ya 8938 *prÄ• tÄ«ká¹£á¹‡ya n. `state of being very sharp'. [*PRATÄ«Ká¹£á¹‡A --]
Ku. paiá¹‡ `edge of a weapon, strength'; N. pÄ• in `temper of a blade, strength'; B. pÄ• in `act of tempering'.
prÄ• ËŠdÄ• t see PRÃ¡DADÄ• TI.

8938a â€ prÄ• ËŠdÄ• t aor. 3 sg. to PRÃ¡DADÄ• TI RV. [âˆšDÄ• 1]
Kho. prai `gave'.

prÄ• dya 8939 *prÄ• dya `to be eaten up'. [Cf. prÄ• ËŠdan 3 pl. pres. subj. ÅšBr. and Ä• dyÃ -- 1. -- âˆšad]
Mth. (Tirhut) pÄ• j karab `to chew the cud'.
prÄ• dhÄ• t see PRADADHÄ• TI.

prÄ• nta 8940 prÄ• nta n.m. `tip, point' KauÅ›., `end, edge' MBh. [Ã¡NTA --]
Pa. panta -- `remote, solitary', NiDoc. paá¹• da; Pk. paá¹• ta -- `last'; PaÅ¡. lÄ• ndi `point of a knife' (IIFL iii 3, 111 with?); S. pÄ• ndu m. `border of a garment', pÄ• ndÄ« f. `roll of spun thread as taken off the spindle', pÄ• nduá¹›u m. `leaves of sugarcane or millet'; L. pÄ• nd, pÃ£Ì„d m. `end, tail of camel, top of sugarcane'; P. parÃ£Ì„dÄ• m. `particoloured yarn used by women for tying up their hair'; Or. pantÄ• á¹›a, Ëšra `end', pantuÄ• `end of cloth worn by a woman during her period'.

prÄ• ntara 8941 prÄ• ntara n. `long desolate road' MÄ• rkP., `country between two villages' lex. [Ã¡NTARA -- 1]
OMth. pÃ£Ì„tara `tract of uninhabited land'; H. pÃ£Ì„tar `desert field, desert, dangerous place'; -- Or. pantÄ• ra, ËštÄ• á¹›a `open land between two villages, treeless desert'.

prÄ• paá¹‡a 8942 prÄ• paá¹‡a n. `attainment'. 2. prÄ• paá¹‡Ä«ya -- `to be obtained' MBh. [âˆšÄ• P]
1. Pk. pÄ• vaá¹‡a -- n. `act of getting', A. B. pÄ• on; B. pÄ• onÄ• `dues'; Or. pÄ• uá¹‡Ä• `money due'; H. pÄ• n m. `getting', pÄ• nÄ• `outstanding dues; M. pÄ• vaá¹‡ n. `ceremony of bringing the bride to her father's house'.
2. Ku. pauá¹‡i `reward for the recovery of a lost thing'; A. pÄ• uni adj. `due, payable', sb. `dues'.

8943 prÄ• payati `causes to be obtained' TBr., `obtains' R. [âˆšÄ• P]
Pa. pÄ• pÄ“ti `makes obtain, brings to'; Pk. pÄ• vaÃ¯ `obtains', Ap. parÄ• vaÃ¯; Gy. as. pav -- `to arrive', pal. pau 2 sg. imper. `come'; Kt. proÌ„ -- `to reach'; Pr. -- poÌ„u -- `to arrive'; Tor. pow -- `to obtain', Gau. Ä• aiyoÌ„Ìƒ, K. prÄ• wun, S. pirÄ• iá¹‡u, pÄ• iá¹‡u, L. pÄ• vaá¹‡, P. pÄ• uá¹‡Ä• ; WPah.bhal. á¹-á¸·Ä• á¹‡Å« `to take, catch'; Ku. pauá¹‡o `to obtain', N. pÄ• unu, A. pÄ• iba, B. pÄ• oyÄ• , Or. pÄ• ibÄ• , Mth. pÄ• eb, OAw.

pÄ• vaÃ¯, H. pÄ• nÄ• , OMarw. pÄ• vÃ£Ì„ 1 sg., G. pÄ• vuÌƒ, M. pÄ• vá¹‡&etilde;; Ko. pÄ• vtÄ• `reaches'; Si. pavÄ• `up to, till' absol. of *pav -- `to reach'.
-- See PRÄ• ËŠPTA -- .
Addenda: prÄ• payati: Garh. pÉ”á¹‡u `to get'.

prÄ• piya 8944 *prÄ• piya `land abounding in water'. [prÄ• ËŠpa -- `abounding in water' PÄ• á¹‡.vÄ• rtt. -- Ã¡P --]
Pk. pÄ• via -- `well -- watered'; Kho. prawi `lowlands'.

prÄ• ËŠpta 8945 prÄ• ËŠpta `one who has reached' AV., `obtained' Mn. [âˆšÄ• P]
Pa. Pk. patta -- , AÅ›. pata -- in patavadha -- `condemned to death'; Wg. (Lumsden) "prut -- chÃºn" `to reach' NTS xvii 291 with (?); K. prÃ´tu `that which has come of itself (e.g. riches without working)'; S. pÄ• to pp. of pÄ• iá¹‡u `to obtain'; A. pÄ• tiba `to place in proper position, appoint'; OM. pÄ• taá¹‡eá¹• `to reach', M. pÄ• tlÄ• `arrived'; Si. pat `arrived at, attained to, proper'.
Addenda: prÄ• ËŠpta -- : S.kcch. patÄ• yá¹‡Å« `to complete'; G. patÄ• vvuÌƒ `to have done with, settle, decide' whence intr. patvuÌƒ `to be settled'?

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prÄ• ËŠpti 8946 prÄ• ËŠpti f. `advent' AV., `acquisition' Mn. [âˆšÄ• P]
Pa. Pk. patti -- f. `obtaining, profit'; Si. peta `profit, acquisition' (for e see H. Smith JA 1950, 206); -- inscr. daka -- patiya `relating to the revenue derived from water' < *prÄ• ptika -- .
Addenda: prÄ• ËŠpti -- : S.kcch. pattÄ« f. `share, portion'?

8947 prÄ• ËŠpnoÌ„ti `attains to, obtains' AV. [âˆšÄ• P]
Pa. pÄ• puá¹‡Ä• ti, pappoÌ„ti `obtains', AÅ›.shah. prapuá¹‡ati, gir. prÄ• puá¹‡ati, dh. jau. kÄ• l. pÄ• punÄ• ti, ru. br. sd. pÄ• potave inf., rdh.

mth. rp. pÄ• pova 3 sg. opt., Dhp. pramuá¹‡i (Sten Konow JBombayRAS 1925, 6 = praá¹½uni), Pk. pÄ• uá¹‡aÃ¯, pappoÌ„i, pÄ• maÃ¯, OG. prÄ• maÃ¯, G. pÄ• mvuÌƒ; Si. pÃ¤minenavÄ• `to get, arrive', caus. pamunuvanavÄ• (pÃ¤min < *pÃ¤vin<-> GS 67).
Addenda: prÄ• ËŠpnoÌ„ti [Cf. Shgh. firÄ• p -- `to reach, arrive at' EVSh 33] OMarw. pÄ• mijaÃ¯ `is obtained'.

prÄ• bhrÌ¥ta 8948 prÄ• bhrÌ¥ta n. `gift' KathÄ• s., Ëšaka -- n. MÄ• latÄ«m. [prÃ¡bhrÌ¥ta -- `brought forward', prabhrÌ¥thÃ¡ -- n. `offering' RV. -- âˆšBHRÌ¥]
Pa. pÄ• bhata -- n. `present, bribe'; NiDoc. pahudÌ• Ì£a `gift', Pk. pÄ• huá¸• a -- n., Ëšá¸• iÄ• -- f., H. (poet.) pÄ• hura m.

prÄ• mÄ• á¹‡ika 8949 prÄ• mÄ• á¹‡ika `founded on authority' DÄ• yabh., m. `chief of a trade' W. [PRAMÄ• á¹‡A --]
B. pÄ• ni, pÃ£Ì„in, pÄ• in a surname?
prÄ• yÃ¡ -- see PRÄ• YAS.

prÄ• ËŠyaÅ›citta 8950 prÄ• ËŠyaÅ›citta n. `atonement' ÅšBr.
Pk. pacchitta -- n. `atonement', G. parÄ• chit n.

8951 prÄ• yas `for the most part' MBh. 2. prÄ• yÄ“á¹‡a Mn. [Orig. a comparative conn. with PURÃº -- (cf. Av. frÄ• yoÌ„): later association with prÄ• yÃ¡ -- m. `going forth' RV., `anything prominent' ÅšBr. produced prÄ• yÄ“á¹‡a, prÄ• yaÅ›as EWA ii 377]
1. Pk. pÄ• yaá¹• `for the most part', Ap. pÄ• u; N. po `slightly adversative particle'; M. pÃ£Ì„ `expletive particle' LM 363.
2. Pa. pÄ• yÄ“na `for the most part', Pk. pÄ• Ä“á¹‡a, Ëšá¹‡aá¹• ; Ku. pai `particle of emphasis'; N. pÄ• Ä© `particle added to pronouns' (tapÄ• Ä© hon. 2 pers. pron., mapÄ• Ä© `I myself': wrongly ND 371 b 5); M. pÄ• Ä©, paÄ© `certainly, generally' LM 370.
prÄ• yÄ“á¹‡a see prec.

prÄ• rabdhi 8952 prÄ• rabdhi f. `*killing' (`beginning' W.). [Cf. prÄ• rabdha -- `undertaken' MBh., Ä• labhatÄ“ `kills' AitBr. (Ä• labh -- , Ä• rabh -- in AÅ›.); Pk. pÄ• raddhi -- was changed by pop. etym. and doctrine of ahiá¹• sÄ• to pÄ• vaddhi -- `increase of sin', sanskritized as pÄ• parddhi -- f. `hunting', Ëšika -- m. `hunter' EWA ii 255 with lit. -- âˆšRABH]

Pk. pÄ• raddhi -- f. `hunting' (changed to pÄ• vaddhi -- , Ëšaá¸• á¸• hi --),
Or. pÄ• ridhi, G. pÄ• radh f., M. pÄ• radh, Ëšad f. <-> Deriv.: Pk. pÄ• raddhia
-- m. `hunter', Or. pÄ• ridhiÄ• , OAw. pÄ• radhi m., G. pÄ• rdhÄ« m., M.
pÄ• rdhÄ«, ËšrdÄ« m.

prÄ• ruta 8953 *prÄ• ruta `roaring'. [Cf. prÃ¡rauti `roars' RV. -- âˆšRU1]
S. pÄ• ru m. `lamentation for the dead'.

prÄ• rthana 8954 prÄ• rthana n. `wish' MBh. [Ã¡RTHA --]
Pa. patthanÄ• -- f. `request', Pk. patthaá¹‡a -- n., Ëšaá¹‡Ä• -- f.; -- Si.
patun (ES 49) prob. â†• Pa.

8955 prÄ• rthayatÄ“ `wishes for' Kaá¹-hUp., `asks for' MBh. [Ã¡RTHA --]
Pa. patthÄ“ti `requests', Pk. patthÄ“i; K. prÄ• run `to expect, wait for'
-- Ä• r -- < -- *Ä• á¹-h -- < -- Ä• rth -- ?); -- Si. patanavÄ• `to expect,
hope for' (ES 49) prob. â†• Pa.

prÄ• rthyaka 8956 *prÄ• rthyaka `pertaining to hospitality'. [Der. prÄ• rthya
-- n. `reception of a guest' TBr. (v.l.). Cf. prÄ• ËŠrtha -- `travelling (as
beggar?)' AV., prÄ• rthana -- n. `petition', Av. frÄ• raiqya -- `relating to
pleas(?)'. (J.C.W.) . -- Ã¡RTHA --]
Pr. piÇ°gÃ-m `guest' (gem `village'), Dm. prÄ• Ä• hÃ¡, Bshk. Ä• aÄ• , Phal.
prÄ• Ä• u, K. poÄ‹hu, abl. paÄ‹hi m.; N. pÄ• hunÄ• pÄ• chÄ• `guests' (ND 373 a 48
wrongly < *pathyaka --); <-> AO xviii 229 < *prathyaka -- < *pathyaka -- X
PRÄ• HUá¹‡A -- .

prÄ• lamba 8957 prÄ• lamba `hanging down' R., n. `garment hanging down from
the breast' KÄ• lid., Ëšbaka -- n., ËšbikÄ• -- f. lex. [âˆšLAMB]
M. pÄ• laÌƒbÄ« f. (-- l -- ?), pÄ• raÌƒbÄ« f. `descending shoot of Ficus
indica and certain other trees'.

prÄ• lasa 8958 *prÄ• lasa `very lazy'. [ALASÃ¡ --]
S. pÄ• lho `idle, disengaged, empty', L. pÄ• lhÄ• .

prÄ• lÄ“ya 8959 prÄ• lÄ“ya `produced by melting' PÄ• á¹‡., n. `hail, frost,
snow, dew' KÄ• lid. [âˆšLÄ«2]
S. pÄ• ro m. `ice, frost, hoarfrost'; L. pÄ• lÄ• m. `frost, snow, cold'; P.
pÄ• lÄ• m. `frost, winter, cold, a chill'; WPah.jaun. pÄ• wÄ• `hoarfrost'; Ku.

pÄ• lo m. m. `frost, hoarfrost, dew'; Or. (Sambhalpur) palÄ• `dew'; Bi. pÄ• lÄ• , pallÄ• `wind that cuts the crops'; Mth. pÄ• lÄ• `snow'; OAw. pÄ• lÄ• m. `frost'; H. pÄ• lÄ• m. `hoarfrost, dew'; G. pÄ• á¸·É” m. `drop of dew'; M. (MÄ• vaá¸· district) pÄ• ruÌ„Ìƒ n. `dew'.
Addenda: prÄ• lÄ“ya -- : WPah.ká¹-g. paá¸·É” m. `frost', J. pÄ• á¸·Ä• m. -- < *prÄ• laya -- (Him.I 113) or *prÄ• lÄ• ya -- as adaptation of Sk. prÄ• lÄ“ya -- ?

prÄ• vara 8960 prÄ• vara m. `an enclosure' lex. [âˆšVRÌ¥1]
K. pÄ• vÃ¼rÃ¼ f. `surrounding on all sides' rather < PRÄ• VRÌ¥TI -- .
prÄ• vÃ¡raá¹‡a -- see *PRÄ• VURATI.

prÄ• viá¹£á¹-i 8961 *prÄ• viá¹£á¹-i `work'. [âˆšVIá¹£]
Or. pÄ• iá¹-hi `household work'.

8962 *prÄ• vurati `covers'. 2. Pp. prÄ• ËŠvrÌ¥ta -- RV. 3. prÄ• vÃ¡raá¹‡a -- n. `cloak' ÅšBr. [Cf. prÄ• ËŠvrÌ¥á¹‡oÌ„ti `covers' ÅšBr., Pk. pÄ• uá¹‡aÃ¯. -- âˆšVRÌ¥1]
1. Pa. pÄ• purati `covers, veils' ( -- p -- hyper -- paliism for -- v -- ), metath. pÄ• rupati (or < *pÄ• ruvati with earlier metath. of *pÄ• vurati), pÄ• puraá¹‡a -- , pÄ• rupaá¹‡a -- n. `clothing'; Si. porovanavÄ• , poravËš, peravËš `to put on clothes', poravanaya, poronËš `robe, vesture'; Md. foruvÄ• n `to clothe, bedeck'.
2. Pk. pÄ• vaya -- , Ëšvua -- `covered'; -- metath. Pa. pÄ• ruta -- .
3. Pk. pÄ• varaá¹‡a -- n. `cloak'; -- Pa. pÄ• vuraá¹‡a -- n. with -- u -- from pres. st.
prÄ• ËŠvrÌ¥á¹‡oÌ„ti, prÄ• ËŠvrÌ¥ta -- see *PRÄ• VURATI.
Addenda: *prÄ• vurati: Md. foruvanÄ« `covers, hoards, hides'.

prÄ• vrÌ¥ti 8963 prÄ• vrÌ¥ti f. `enclosure' lex. [Cf. PRÄ• ËŠVRÌ¥TA -- . -- âˆšVRÌ¥1]
K. pÄ• vÃ¼rÃ¼ f. `surrounding on all sides' (rather than < prÄ• vara --).

prÄ• vÅ•ÌŠá¹£ 8964 prÄ• vÅ•ÌŠá¹£ f. `the rainy season' RV., prÄ• vrÌ¥á¹£a -- m. Hariv., Ëšá¹£Ä• -- f. lex. [âˆšVRÌ¥á¹£]
Pa. pÄ• vusa -- m. `rain, the rainy season'; Pk. pÄ• vasa -- , pÄ• usa -- m. `the rainy season', MB. pÄ• usa, Mth. pÄ• os, OAw. pÄ• vasa f., H. pÄ• was, pÄ• us f., OG. pÄ• vasa, G. pÄ• vas m., M. pÄ• Å«s m.; Ko. pÄ• usu `rain'; Si.

pavusa `rain cloud'.
*PRÄ• VRÌ¥á¹£AKÄ• LA -- .

prÄ• vrÌ¥á¹£akÄ• la 8965 *prÄ• vrÌ¥á¹£akÄ• la `the rainy season'.
[prÄ• vrÌ¥á¹-kÄ• la -- m. MÄ• rkP. -- PRÄ• VRÌ¥á¹£ -- , KÄ• LÃ¡ -- 2]
M. pÄ• vsÄ• á¸·Ä• m., Ëšá¸·Ä« f. `the rainy season', Ëšá¸·&etilde; n. `rainy state'.

prÄ• Å›a 8966 prÄ• Å›a m. `eating, food' KauÅ›., prÄ• Å› -- f. `food' AV.
[âˆšAÅ›2]
Kt. pÅ•oÄ‹ `small cheese' (â†’ Yid. plÄ• Ä‹ `Kafir cheese') NTS xiii 229.

prÄ• Å›anÄ«ya 8967 prÄ• Å›anÄ«ya n. `food' MBh., or poss. *prÄ• Å›anikÄ• -- .
[Cf. prÄ• Å›ana -- n. `feeding' GrÌ¥Åšr., `first feeding of an infant' Mn.,
prÄ• Å›ayati `feeds' &capamacr;Å›vGrÌ¥. -- âˆšAÅ›2]

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Ku. pÄ• siá¹‡i f. `ceremony of giving a baby grain during 6th or 7th month for the first time'; N. pÄ• sni `the first giving of food to an infant'; H. pÄ• snÄ«, pasanÄ« f. `ceremony of feeding an infant with rice'.

prÄ• Å›Ä• 8968 prÄ• Å›Ä• f. `ardent desire' TÄ• á¹‡á¸• Br. [Ä• Å›Ã¡S --]
K. prah, dat. Ëshi f. `love, adoring love'.
prÄ• Å›Ãº -- see PLÃºá¹£I -- .

prÄ• sa 8969 prÄ• sa m. `throwing' Br., `barbed missile' MBh. [âˆšAS2]
Pa. pÄ• sa -- m. `a throw, spear'; Pk. pÄ• sa -- m. `spear'; K. prÄ• s m. `customary return of a certain portion of gift sent by bride's father to husband's family on certain festive occasions, the portion so returned'; N.

pÄ• so `anything unwanted that is left or deposited'; A. pah `weapon, arrow'.
-- See PÄ• Å›A -- 1.
prÄ• saka -- see PÄ• Å›A -- 1.

prÄ• sana 8970 prÄ• sana n. `throwing forth or down' ÅšrS. [âˆšAS2]
Ku. pÄ• saá¹‡ `what is thrown into scales as a makeweight'.

prÄ• sÄ• da 8971 prÄ• sÄ• da m. `lofty seat or terrace' ÅšÄ• á¹…khÅšr., `lofty mansion' MBh. [âˆšSAD?]
Pa. pÄ• sÄ• da -- m. `lofty platform, terrace, high building'; Pk. pÄ• sÄ• ya -- m. `palace'; Si. pahaya, pÄ• ya `mansion, palace'.

prÄ• sta 8972 prÄ• sta `thrown away' BrÌ¥&capamacr;rUp. [âˆšAS2]
Ku. pÄ• tho lÄ• gá¹‡o `to fall over (of crops, e.g. under heavy rain)'.
prÄ• havaá¹‡Ä«ya -- see next.

8973 prÄ• huá¹‡a -- , Ëšaka -- m. `guest' KathÄ• s., prÄ• huá¹‡Ä« -- , Ëšá¹‡ikÄ• -- f., prÄ• ghuá¹‡a -- , Ëšá¹‡aka -- , Ëšá¹‡ika -- m. KathÄ• s., prÄ• ghÅ«rá¹‡a -- , Ëšá¹‡aka -- , Ëšá¹‡ika -- m. PaÃ±cat. [Vá¹›ddhi to *prahuá¹‡a -- = prahuta -- n. `hospitality' Mn., i.e. `one who receives hospitality' (J. C. W.). -- Forms with -- gh -- infl. by GHÅ«ËŠRá¹‡ATI, cf. prÄ• ghÅ«rá¹‡a -- m. `wanderer' PaÃ±cat. <-> âˆšHU]
Pa. pÄ• huna -- , Ëšaka -- m. `guest', n. `guest meal' (pÄ• huneyya -- `deserving to be a guest' sanskritized as prÄ• havaá¹‡Ä«ya -- BHSk.); Pk. pahuá¹‡a -- , pÄ• huá¹‡a -- , Ëšá¹‡aya -- , Ëšá¹‡ia -- m. `guest', L. parÄ• há¹‡Ä• , (Shahpur) parÄ• hna, pirËš m., P. parÄ• huá¹‡Ä• , parauhá¹‡Ä• , pÄ• huá¹‡Ä• m., WPah.jaun. pÄ• oÌ†á¹‡Ä• , (Joshi) prÄ• wá¹‡Ä• , Ku. pauá¹‡o, gng. pÉ”Ì„Ëœ&rtodtilde;; N. pÄ• hun -- sÄ• l `guest house', pÄ• hunu `guest', MB. pÄ• huna, Or. (LariÄ•) pahanÄ• ; Mth. pahunÄ• `guest, bridegroom'; Bhoj. pÄ• hun `guest', Aw.lakh. pÄ• hunÄ• ; H. pÄ• hun m. `guest' (ËšnÄ« f.), ËšnÄ• m. `guest, daughter's husband'; Marw. pÄ• huá¹‡o m. `guest', Ëšá¹‡Ä« f., G. parÉ”á¹‡É” m., Ëšá¹‡Ä« f., parÄ• á¹‡É” m., M. pÄ• huá¹‡Ä• , Ëšhoá¹‡Ä• m. -- Poss. X PATHYA -- see PRÄ• RTHYA -- .
*pricu -- `flea' see PLÃºá¹£I -- .
Addenda: prÄ• huá¹‡a -- : WPah.ká¹-g. prauá¹‡É” m. `guest', pauá¹‡É”, kc. Ëš á¹‡o m., J. prÄ• wá¹‡Ä• m., jaun. pÄ• oá¹‡Ä• , Garh. pÉ”á¹‡u.

priyÃ¡ 8974 priyÃ¡ `beloved' RV. [âˆšPRÄ«]

Pa. Pk. piya -- `beloved', NiDoc. priya, Dhp. pria; K. piyeÌ† `dear (address to child or husband)', pyuyu, dat. piyis m. `dearly loved child'; S. pirÄ« `beloved', m. `darling', pÄ-Ì„u m. `lover'; L. pÄ«Ä• m. `lover, husband'; P. pÄ«, pÄ«Ä• m. `friend', pÄ«u m. `lover, husband'; OA. piu `lover'; MB. piyÄ• `dear'; Bi. (poet.) pÄ«, pÄ«yÄ• `husband', Mth. piÄ• , Bhoj. piyÄ• ; OAw. piu, pÄ« m. `lover, husband', lakh. piyÄ• , H. piu, pÄ«, piyÄ• m., OMarw. pÄ«va n.; OG. prÄ«u, prÄ«yaá¸• aÃ¼, prÄ«á¸• aÃ¼ `beloved', G. piyu, piyuá¹›É” m. `lover, husband', M. piyo, pihÅ« m.; Si. piya `pleasant, dear'; -- Pk. piÄ• -- , piaÄ• -- f. `wife'; Si. piya `wife, woman'. <-> In some forms collides with PRÄ«TÃ¡ -- 1 q.v.
PRIYATVA -- , PRIYÄ• YÃ¡TÄ“; PRIYAKÄ• RA -- ; VÃ-PRIYA -- .
Addenda: priyÃ¡ -- : â€ Ã¡PRIYA -- .

priyakÄ• ra 8975 priyakÄ• ra `doing a kindness' MBh., Ëšaka -- `agreeable' Mn. [PRIYÃ¡ -- , KÄ• RA -- 1]
Pk. piÄ• ra -- m. `love', ËšrÄ« -- f. `wife', Ëšrin -- `loving'; Ap. piyÄ• raya -- `dear' (L. Alsdorf Harivaá¹• Å›apurÄ• á¹‡a 479 < priyatara --); K. pyÄ• r m. `love', pyÃ´ru `dear'; S. piÄ• ru m. `love', Ëšro `dear', L.awÄ• á¹‡. piÄ• rÄ• ; P. peÄ• r, piÄ• r m. `love', peÄ• rÄ• , piÄ• Ëš `dear'; WPah.bhad. á¹-á¸·Ä• r `love', ËšrÄ• `dear', bhiá¸• . á¹-á¸·Ä• ru n. adj., Ku. pyÄ• ro; N. piyÄ• r `love', Ëšro adj.; A. piyÄ• ru, Ëšri `beloved one'; B. peyÄ• r, ËšrÄ• `beloved', piyÄ• ri `affection'; Or. piÄ• ra `a woman's lover', ËšrÄ• `dear'; Mth. piÄ• r, f. Ëšri `beloved'; Bhoj. piyÄ• r `love', piyÄ• ri f. adj.; OAw. piyÄ• rÄ• adj.; H. piyÄ• r m. `love', piyÄ• rÄ• adj.; OMarw. pyÄ• ra m. `love'; G. pyÄ• r m. `love', ËšruÌƒ adj.; M. pyÄ• r, ËšrÄ• `beloved', pyÄ• r f. `love'.
*DUá¹£PRIYAKÄ• RA -- .
Addenda: priyakÄ• ra -- : WPah.ká¹-g. (kc.) pyÄ• r m. `love', Garh. pyÄ• r.

priyÃ¡á¹…gu 8976 priyÃ¡á¹…gu m.f. `Panicum italicum' VS., `Sinapis ramosa' MBh., `long pepper' lex., ËšgukÄ• -- f. `P. italicum' SÄ• mavBr. [See KAá¹…KU --]
Pa. piyaá¹…gu -- f. `a panic seed, a medicinal plant'; Pk. piaá¹• gu -- m. `millet, a partic. kind of tree (= piamÄ• -- f.)'; K. pinga f. `P. italicum'; M. pÄ©gvÄ«, ËšgÄ« f. `heart -- pea, Cardiospermum halicacabum', pÄ«gv&etilde;, Ëšg&etilde; n. `its seed'; Si. piyanÌ†gu `millet', puvanÌ†gu `the plant Sinapis nigra', puvanÌ†gu, pavanÌ†ga `the lofty tree Myristica horsfieldia'.

*PRIYAá¹…GUTAILA -- .
Addenda: priyÃ¡á¹…gu -- [â†’ Ir. in Shgh. pinÇ° `Panicum italicum', Wj. punÇ°ev EVSh 56]

priyaá¹…gutaila 8977 *priyaá¹…gutaila `oil made from the priyaá¹…gu plant' [PRIYÃ¡á¹…GU -- , TAILÃ¡ --]
M. pÄ©gvel, Ëšgel n. `oil made from the seed of Cardiospermum halicacabum or heart -- pea'.

priyatva 8978 priyatva n. `the being dear' Mn. [PRIYÃ¡ --]
Pa. piyatta -- n. `pleasantness'; K. pyuyuth, dat. piyeÌ†tas m. `love, affection'.
priyÄ• yÃ¡tÄ“ see PRÄ«ËŠYATÄ“.
priyÄ• la -- see PIYÄ• LA -- .
*priá¹£u -- `flea' see PLÃºá¹£I -- .
PRÄª `love': PRIYÃ¡ -- , -- PRÄ« -- , PRÄ«á¹‡ANA -- , PRÄ«á¹‡Ä• ËŠTI, PRÄ«TÃ¡ -- , PRÄ«TI -- , PRÄ«ËŠYATÄ“, PRÄ“MÃ¡N -- ; Ä• ËŠPRÄ«á¹‡Ä• TI.
-- prÄ« -- in cmpd.: *BÄ• LAPRÄ« -- .

prÄ«á¹‡ana 8979 prÄ«á¹‡ana n. `act or means of pleasing' MBh. [âˆšPRÄ«]
Pa. pÄ«á¹‡ana -- n. `gladdening', Pk. pÄ«á¹‡aá¹‡a -- n.; Si. piá¹‡ana `satisfaction'.

8980 prÄ«á¹‡Ä• ËŠti `pleases', prÄ«á¹‡Ä«tá¸— `is pleased' RV., prÄ«á¹‡ayati `pleases' &capamacr;Å›vGrÌ¥. [âˆšPRÄ«]
Pa. pÄ«á¹‡Ä“ti `pleases'; Pk. pÄ«á¹‡ia -- `pleased'; Si. piá¹‡anavÄ• `to be glad'.

prÄ«tÃ¡ 8981 prÄ«tÃ¡ `pleased' RV., `beloved' Hit., n. `mirth' lex. [âˆšPRÄ«]
Pk. pÄ«a -- `pleased'; OG. pÄ«ya n. `pleasure, affection'. -- Collides with PRIYÃ¡ -- q.v.

prÄ«ti 8982 prÄ«ti f. `pleasure' GrÌ¥Åšr., `love' MBh. [âˆšPRÄ«]
Pa. pÄ«ti -- f. `pleasure', AÅ›.shah. priti, gir. pÄ«tÄ«, kÄ• l. piti, NiDoc. priti, Dhp. pridi; K. pray f. `tender love'; -- K. priwa f. pl. `love, devotion' (-- wa? -- Poss. < PRÄ“MÃ¡N --).

8983 prÄ«ËŠyatÄ“ `enjoys oneself' MBh. [âˆšPRÄ«]
Gy. gr. piryav -- `to whore, lead astray', hung. pir -- `to love', germ. pirÄ“no `dear', wel. pirav -- `to woo', sp. pirab<-> `to sleep with' (or < priyÄ• yÃ¡tÄ“ `makes friends with' RV.?); K. prayun `to be pleasing, be liked'.
*prÄ«han -- `spleen' see PLÄ«HÃ¡N -- .
PRU `jump': PRAVAá¹• GA -- .
*pruci -- `flea' see PLÃºá¹£I -- .

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PRUá¹¢1 `sprinkle'. [MIA. and NIA. forms with ph<-> poss. < *spruá¹£ --]
pruá¹£itÃ¡ -- , *pruá¹£á¹-i -- , *pruá¹£ya -- , *pruá¹£yati1, prÃºá¹£vÄ• -- ; *utpruá¹£ati.
PRUá¹¢2 `burn': *pruá¹£yati2, prá¹“á¹£ati; -- âˆšpluá¹£.
*pruá¹£i -- `flea' see PLÃºá¹£I -- .

pruá¹£itÃ¡ 8984 pruá¹£itÃ¡ `sprinkled, wet' RV. [Cf. pruá¹£Ä• yÃ¡ti `sprinkles' RV., Pa. poÌ„situá¹• `to sprinkle', phusÄ• yati `drizzles', phoÌ„sÄ“ti `sprinkles'. -- âˆšPRUá¹£1]
Pa. phusita -- `speckled', n. `rain -- drop'; Pk. pusia -- , phusia -- `sprinkled', phusia -- m.n. `drop'; N. phusi `semen'.
Addenda: pruá¹£itÃ¡ -- [Cf. Ir. in Shgh. Bj. purx -- `to sprinkle, splash water']

pruá¹£á¹-i 8985 *pruá¹£á¹-i `sprinkling, wetting'. [âˆšPRUá¹£1]
L. puá¹-á¹-h f. `a liquid solution'.

pruá¹£ya 8986 *pruá¹£ya `sprinkled'. [âˆšPRUá¹£1]
Pa. phussa -- `speckled'; N. phusphus `gentle rain'; <-> ext. -- á¸• a -- :

N. phusro `grizzled'.

8987 *pruá¹£yati1 `is wet'. [vÃ-pruá¹£yati `oozes out' ÅšBr. <-> âˆšPRUá¹£1]
L. pussaá¹‡ `to be wetted', pussÄ« f. `moisture, hot fomentation' (< MIA.
pp. *pussia -- ?).

8988 *pruá¹£yati2 `burns'. [~ PLÃºá¹£YATÄ“. Cf. prá¹“á¹£ati DhÄ• tup. --
âˆšPRUá¹£2]
Kal.rumb. preÅ¡em `I roast'. -- See PLÃºá¹£I -- Add.

8989 prÃºá¹£vÄ• -- , pruá¹£vÄ• ËŠ -- f. `drop of water, rime, ice' AV. ÅšBr.
[Cf. prÌ¥á¹£va -- TS. (`adj.' Com.) and pÃ¡rá¹£ati = pruá¹£Ä• yÃ¡ti. --
âˆšPRUá¹£1]
G. paras f. `dew' (B. D. Jain BSOS iv 320 < *pariÅ›yÄ• --); -- relationship
is not clear with Gaw. pulus `dew' (â†• Kaf.?), Dm. palÃ¤Å¡, Bshk. palas.
*PRUá¹£VÄ• KARA -- , *PRUá¹£VÄ• KÄ• RA -- .
Addenda: prÃºá¹£vÄ• -- [Cf. Ir. in Av. parÅ¡uya -- `hoarfrost', Shgh. pirxÌŒ
`hoarfrost, hail'; Ir. â†’ Kho. prux `light sprinkling of snow' EVSh 61]

pruá¹£vÄ• kara 8990 *pruá¹£vÄ• kara `collection of hoarfrost', or
*pruá¹£vÄ• kÄ• ra -- `having the form of hoarfrost'. [PRÃºá¹£VÄ• -- , Ä• KARA
-- or Ä• KÄ• RA --]
Kho. praáº“gÃ¡r, (Lor.) preÅ¾gÄ• r `dew, hoarfrost' BelvalkarVol. 94 <
*pruá¹£vÄ• kara -- .

prÄ“ká¹£aá¹‡a 8991 prÄ“ká¹£aá¹‡a n. `viewing' GrÌ¥S., `public show' Mn.,
Ëšaka<-> m. `spectator' YÄ• jÃ±., n. `spectacle' BÄ• lar. [âˆšÄ«Ká¹£]
Pa. pekkhaá¹‡a -- n. `sight'; Pk. pekkhaá¹‡a -- , pikkhËš, pecchaá¹‡a -- ,
picchËš, pÄ“haá¹‡a -- n. `seeing', pekkhaá¹‡aya -- , pecchËš, picchËš n.
`show, spectacle'; A. pekhan `dancing display of tail feathers by a
peacock'; H. pekhnÄ• m. `puppet show'; G. pekhá¹‡uÌƒ n. `a display'.
PRÄ“Ká¹£Aá¹‡IKA -- .

prÄ“ká¹£aá¹‡ika 8992 prÄ“ká¹£aá¹‡ika m. `actor' Vet. [PRÄ“Ká¹£Aá¹‡A --]
H. pekhniyÄ• m. `actor'.

prÄ“ká¹£aá¹‡Ä«ya 8993 prÄ“ká¹£aá¹‡Ä«ya `to be looked at, sightly' MBh. [âˆš
Ä«Ká¹£]

Pk. pekkhaá¹‡ijja -- , pecchËš, picchËš `to be observed'; P. pekhnÄ« f. `an image used in certain shows' or der. PRÄ“Ká¹£Aá¹‡A -- ; Si. pekaá¹‡iya `navel (i.e. the uncovered part of the body, esp. of women, between breast and belly), nave of a wheel', roá¸• . pekiá¹‡itta `body above the navel' EGS 113.

8994 prá¸—ká¹£atÄ“ `looks at' TS. [âˆšÄ«Ká¹£]
Pa. pekkhati `sees', Pk. pekkhaÃ¯, pikkhËš, peccha Ã¯, picchËš, pÄ“haÃ¯; Gy. germ. piÄ• -- `to seem, look like'; P. pekhá¹‡Ä• `to see'; A. pekhiba `to look at', MB. pekh -- , OMth. OAw. pekhaÃ¯; H. poet. pekhnÄ• `to see, desire'; G. pekhvuÌƒ `to observe closely'; M. pekhá¹‡&etilde; `to look for' (poss dial. < paikhá¹‡&etilde; < PRÃ¡TÄ«Ká¹£ATÄ“); -- Si. pÄ“navÄ• `to be visible' to be separated from pÃ¤nenavÄ• < PRAJÃ±Ä• YATÄ“?

prÄ“ká¹£Ä• 8995 prÄ“ká¹£Ä• f. `seeing' MBh. [âˆšÄ«Ká¹£]
Pa. pekkhÄ• -- , pÄ“khÄ• -- f. `view, show at a fair'; Pk. pekkhÄ• -- , pÄ“hÄ• -- f. `sight', pecchÄ• -- , picchÄ• -- f. `show, spectacle'; Brajbuli pekhi `sight', Si. pehu.

prÄ“á¹…khÃ¡ 8996 prÄ“á¹…khÃ¡ `swaying' RV., m. `swing' Br., prÄ“á¹…khÄ• -- f. Br., plÄ“á¹…khÃ¡ -- m. TS. [âˆšÄ«á¹…KH]
Pk. piá¹• khÄ• -- f. `swing, dooly'; S. pÄ«Ëœgho m. `swinging cradle', pÄ«Ëœgha f. `swing'; L. pÄ«Ëœgh, pÄ«gh f. `swing', pÄ«ËœghÄ• , pÄ«ghÄ• m. `swinging cradle', awÄ• á¹‡. pÄ«gh f. `swing', P. pÄ«Ëœgh, pÄ«Ëœg f.; WPah.bhal. á¹-á¸·eá¹…g m. `a rope on which clothes are hung'; N. piá¹… `swing'; -- NW. â†’ H. p&etilde;g, pÄ«Ëœg f. `swinging, ropes of a swing'; G. p&etilde;gá¹›uÌƒ, pÄ©gËš n. `stirrup'. -- Deriv.: prÄ“á¹…khoÌ„la -- m. `swing hammock' Vcar.; Pk. peá¹• khoÌ„lamÄ• á¹‡a -- , piá¹• Ëš `swinging'; H. pÄ©ghÅ«lÄ• , ËšÅ«rÄ• m. `child's hammock'; -- L. pÄ©ghÅ«á¹›Ä• , pighËš m. `swinging cradle', H. pÄ©gÅ«á¹›Ä• m.
Addenda: prÄ“á¹…khÃ¡ -- : S.kcch. piá¹…ghauá¹›o m. `cradle'; WPah.ká¹-g. pI á¹…g f. (obl. -- a) `swing, swinging rope', poet. pIá¹…go m. `a swing'.

8997 prá¸—á¹…khayati `swings oneself' RV. [âˆšÄ«á¹…KH]
Pk. peá¹• khia -- `swinging'; L.poá¹-h. pÄ«Ëœghuá¹‡ `to swing', awÄ• á¹‡. pÄ«ghuá¹‡.
Addenda: prá¸—á¹…khayati: WPah.ká¹-g. pIá¹…gá¹‡Ãµ `to swing'.

prá¸—ta 8998 prá¸—ta `dead' ÅšBr., m. `spirit of a dead person' Mn. [âˆšI2]
Pa. pÄ“ta -- `dead', m. `departed spirit'; Pk. pÄ“a -- m. `ghost'; G. pariyÄ• m. pl. `forefathers' (or < pÃ¡rÄ“ta<-> `dead' RV., m. `ghost' lex.; Pk. parÄ“a -- m. `goblin'); Si. pÄ“ `ghost'.

prÄ“mÃ¡n 8999 prÄ“mÃ¡n m.n. `love' TS. [âˆšPRÄ«]
Pa. pÄ“ma -- , Ëšaka -- m.n. `love', Pk. pÄ“ma -- , pemma -- , pimma -- m.n., MB. OAw. Si. pema; -- K. priwa f. pl. `love, devotion' (with -- w -- < -- m -- dissim. by preceding p? -- Or. poss. < PRÄ«TI --).

prÄ“raá¹‡a 9000 prÄ“raá¹‡a n. `driving on' lex., Ëšá¹‡Ä• -- f. RÄ• jat. [âˆš Ä«R]
Pk. pÄ“raá¹‡a -- n., Ëšá¹‡Ä• -- f. `impelling'; K. prÄ«ran f. `act of sending'.

9001 *prÄ“ratÄ“ `moves forward'. [prá¸—rtÄ“ `moves, appears' RV. -- âˆšÄ«R]
Mai. cÌ£Ä“Ì†I -- `to arrive', caus. cÌ£elÄ• -- , Chil. "chÃªloÌ„á¹‡".

9002 prá¸—rayati `sets in motion, pushes on' RV. 2. *prÄ“layati. [âˆšÄ«R]
1. Pk. pÄ“raÃ¯ `sends', pass. pÄ“rijjaá¹• ta -- ; K. prÅ«run `to send (a message)', prÄ«run `to dispatch, instigate, order' (dial. or â†• Sk.?); G. prervuÌƒ `to send, despatch, urge, cause to do'.
2. Pk. pellÄ“i, `sends' (with -- ell -- < -- Ä“l -- or caus. of pass. *prÄ“lyatÄ“ cf. LM 370), pellaÃ¯, pillaÃ¯ `throws'; Tir. imper. prela `draw (water)'; PaÅ¡.gul. prÄ“l -- , lauá¹›. lÄ“l -- , weg. lÄ“l -- `to herd (cattle), stretch out (hand)'; P. pelá¹‡Ä• `to push', Ku. pelá¹‡o, N. pelnu; A. pelÄ• iba `to throw away'; MB. pel -- `to throw down' (B. phelÄ• see PRATHITA -- ); Or. pelibÄ• `to push', Bhoj. pelal; OAw. pelaÃ¯ `pushes, drives away, tramples on', lakh. pÄ“lab `to enter by force'; H. pelnÄ• `to push', M. pelá¹‡&etilde;. -- A. pelani `fit to be thrown away' < MIA. *pellaá¹‡Ä-Ì„a -- .
Addenda: prá¸—rayati: WPah.ká¹-g. pernÃµ `to pour'.

9003 prÄ“á¹£ayati `throws, sends forth' MBh., prá¸—á¹£ita -- `thrown' ÅšBr. [âˆšIá¹£1]
Pa. pÄ“sÄ“ti `sends forth (esp. on a message)'; NiDoc. preá¹£eyati `sends', Pk. pÄ“sÄ“i, ËšsaÃ¯, Wg. (LSI) "preshyÄ• " `he was sent', (Lumsden) "pureshÃºn" `to send', "preshe" `to appoint' (= preá¹£ -- NTS xvii 290); OG.

pesÄ«ya `sent'; M. pesá¹‡&etilde; `to send a demon to someone'.
prÄ“á¹£ya -- see next.

praiá¹£yÃ¡ 9004 praiá¹£yÃ¡ (with jÃ¡na --) `servant' AV., m. Mn.,
prÄ“á¹£ya<-> m. MBh. [âˆšIá¹£1]
Pa. pessa -- , pessiya -- , Ëšiyaka -- m., ËšiyÄ• -- f. `messenger,
servant'; NiDoc. preá¹£i `servant'; Si. pessa `servant, slave'.

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proÌ„ká¹£a 9005 proÌ„ká¹£a m. `act of sprinkling on' &capamacr;pÅšr.
[âˆšUKá¹£]
L. pokh m. `mode of rice cultivation by scattering seed on ploughed ground';
G. pÃµkh, pÃµk m. `parched grains of fresh millet'.

prá¹“ká¹£aá¹‡a 9006 prá¹“ká¹£aá¹‡a n. `consecration by sprinkling' TS.
[âˆšUKá¹£]
G. pÃµkhá¹‡Ã£Ì„ n. pl. `ceremony of receiving the bride and bridegroom,
things with which it is performed'.

9007 prá¹“ká¹£ati `sprinkles upon' RV. [âˆšUKá¹£]
S. pokhaá¹‡u `to sow'; N. pokhnu `to spill, pour over'; G. pÃµkhvuÌƒ,
puÌƒkhËš `to sow, sprinkle bride and bridegroom'; -- deriv. S. pokha f.
`sowing, farming, crop', pukhaá¹‡u `to be sown'.
Addenda: prá¹“ká¹£ati: S.kcch. pokhá¹‡Å« `to sow', paukh, pauÌƒkh f. `act of
sowing'.

prá¹“ká¹£ita 9008 prá¹“ká¹£ita `sprinkled' ÅšBr. [âˆšUKá¹£]
L. pokhÄ« `self -- sown (of a crop that springs up of itself)'.

9009 proÌ„jjvalati `burns brightly' Hariv. [âˆšJVAL]
L. (Ju.) pujÌ„laá¹‡ `to be burnt'.

9010 *proÌ„jjvÄ• layati `causes to burn'. [âˆšJVAL]
L. (Ju.) pujÌ„Ä• laá¹‡ tr. `to burn, set on fire'.

9011 proÌ„Ã±chati `wipes off' MrÌ¥cch. [Connexion with âˆšUÃ±CH `glean' (EWA i 100) is semant. difficult and derivation from *pramrÌ¥ká¹£ -- (P. Tedesco JAOS 77, 195) phonet. unacceptable in view of absence of -- m -- in Pa. and Si. or of nasalization in some MIA. and NIA. forms. But proÌ„Ã±ch -- could be sanskritization of MIA. *poá¹• ch -- which, with its variety of forms (Pa. puÃ±ch -- , puÃ±j -- , Pk. puá¹• ch -- , pucch -- , puá¹• s -- , pus -- , phuá¹• s --) and p -- in NW is perh. â†• Drav. (Tam. pÅ«cu `to smear, rub, wash', Kan. pÅ«sa `to smear, rub', Tu. pÅ«juni, Tel. pÅ«yu: DED 3569)]
Pa. puÃ±chati (v.l. puÃ±jati) `wipes off', Pk. puá¹• chaÃ¯, pucchaÃ¯, puá¹• saÃ¯, pusaÃ¯, phuá¹• sadi, L. pÅ«jhaá¹‡, (Ju.) puÌ„Ìƒjhaá¹‡, awÄ• á¹‡. pujhuá¹‡, P. puÌ„Ìƒjhá¹‡Ä• , WPah.bhal. puÌƒÄ‹há¹‡Å«; Ku. pÃµchá¹‡o `to wipe with cloth'; N. puchnu `to wipe', B. pÃµchÄ• , puÌƒc(h)Ä• (X mÄ• jÄ• < MÄ• RJATI in muchÄ• ); Or. pochibÄ• `to wipe, smear'; Mth. pochab `to wipe off', OAw. pauÃ±chaÃ¯, lakh. poÌ„Ìƒchab, H. pÃµchnÄ• , pochnÄ• ; OMarw. puchaÃ¯ `wipes', rÄ• cha -- pocha `ashes and dust'; G. puÌƒchvuÌƒ `to wipe', M. pusá¹‡&etilde;, Si. pisinavÄ• , pihiËš.
Addenda: proÌ„Ã±chati: Garh. pÃµjá¹‡u `to wipe', A. pÃµchiba (phonet. -- s -- ); Md. fussanÄ« `wipes out', fuhenÄ«, fohËš (absol. fuhe) tr. `wipes'.

proÌ„Ã±chana 9012 proÌ„Ã±chana n. `wiping out' Naiá¹£. [See prec.]
Pa. puÃ±chana -- n. `wiping', ËšnÄ« -- f. `cloth for wiping'; Pk. puá¹• chaá¹‡a -- n. `wiping', Ëšá¹‡Ä« -- f. `small grass -- whisk'; P. puÌ„Ìƒjhaá¹‡, puÌ„Ìƒjhuá¹‡ m. `settlings, dregs, wiping cloth'; Or. pochuá¹‡i `wiping rag'; H. pÃµchan m. `wiping'; M. pusá¹‡&etilde; n. `wiping rag'; OSi. pusana `broom', Si. pisana, pisina `cleaning'.
proÌ„á¸• ha -- see PRAUá¸• HA -- .
prá¹“ta -- see PLOÌ„TA -- .

9012a *proÌ„tká¹£arita -- Add. 14709.

9012b proÌ„tha -- Add. 14710.

proÌ„dgata 9013 proÌ„dgata `projecting' KathÄ• s. [âˆšGAM]
P. poggÄ• m. `shoot, twig, tender branch'; -- more prob. < *poÌ„gga -- s.v. *POÌ„á¹…GA -- 2.

proÌ„ddÄ• ma 9014 proÌ„ddÄ• ma `immense, extraordinary' Inscr. [UDDÄ• MA -- ?]
Si. puduma `surprising, surprise, wonder'; -- prob. â†• Tam. putumai `newness, novelty'.

proÌ„dbhava 9015 *proÌ„dbhava `coming forth'. [Cf. proÌ„dbhÅ«ta -- `come forth' Hariv. -- âˆšBHÅ«]
Si. poba sb. `opening (as of a flower)'.

9016 *proÌ„nmÄ• dayati `makes delighted'. [Cf. proÌ„nmÄ• dyati `begins to be in rut' Inscr. -- âˆšMAD1]
Pk. poÌ„mÄ• iya -- `praised, delighted'; G. pomÄ• vuÌƒ `to be delighted' L. Alsdorf Harivaá¹• Å›apurÄ• á¹‡a 479.

9017 prá¹“á¹£ati `burns' DhÄ• tup. 2. plá¹“á¹£ati ib. [âˆšPRUá¹£2]
1. S. pohaá¹‡u `to roast in ashes'.
2. Pk. piloÌ„sa -- , pulËš m. `burning'.

prá¹“á¹£á¹-ha 9018 prá¹“á¹£á¹-ha1 m. `bench, stool' TBr. (proÌ„á¹£á¹-hÄ“Å›ayÃ¡ -- `reclining on a seat' RV.). [< *pra -- ut -- stha -- Johansson IF 19, 135? -- âˆšSTHÄ• ?]
Si. puá¹-uva `bench, stool'; -- L. phÅ«há¹› m. `matting', Ëšá¹›Ä« f. `mat for sitting or kneeling on' < MIA. *poÌ„á¹-ha -- ?

proÌ„á¹£á¹-ha 9019 proÌ„á¹£á¹-ha2 m. `bull' KÄ• Å›. [Poss. sanskritization of MIA. *poá¹-á¹-hiya -- (posited by NIA.) deriv. of puá¹-á¹-hÄ« -- `back' (see PRÌ¥á¹£á¹-Ã- --) ~ prÌ¥á¹£á¹-havÄ• ha -- m. `draught ox' NÄ«lak. (J. C. W.)]
S. poá¹-hÄ« m. `beast trained for carrying burdens'; L. poá¹-hÄ« m. `riding bullock'; G. poá¹-hÄ«, Ëšá¹-hiyÉ” m. `packbullock, caravan'.

proÌ„á¹£á¹-hÄ« 9020 proÌ„á¹£á¹-hÄ« f. `the fish Cyprinus pausius' Bhpr., proÌ„á¹£á¹-hikÄ• <-> f. `C. sophore' lex.
A. puá¹-hi `a kind of small fish', B. puÌƒá¹-hi, Ëšá¹-i; Or. puá¹-hi, Ëšá¹-i `a kind of carp'; Mth. poá¹-hÄ« `a small fish'; H. pÃµá¹-hÄ«, Ëšá¹-Ä« f. `the carp C. pausius'.

prauá¸• ha 9021 prauá¸• ha (*pravuá¸• ha --) `full of' MBh., `strong, fullgrown, skilful' (prauá¸• hÄ• -- `experienced mistress') KÄ• v. 2. proÌ„á¸• ha -- Apte (proÌ„á¸• ham PÄ• á¹‡.gaá¹‡a?). 3. *pravuá¸• á¸• ha -- . [< *prabrÌ¥(á¸• )á¸• ha -- (cf. pÃ¡ribrÌ¥á¸• ha -- `strong' ÅšBr.: *brÌ¥á¸• á¸• ha -- poss. in *BUá¸• á¸• HA -- 2) X PRÃ¡VRÌ¥DDHA -- and further infl. by non -- Aryan *PRAVAá¸• RA -- (and vÄ«á¸·Ãº<-> `firm' RV.?). -- âˆšBRÌ¥H1]
1. Pk. pavÅ«á¸• ha -- `firm'; Si. puvaá¸·u `strong, firm, hard, haughty'; H. pauá¹›hÄ• `mighty, firm, stiff'.
2. Pk. poÌ„á¸• ha -- `grown up, capable, clever'; S. poá¹›ho `very old'. -- Altern. < 3: Or. poá¹›ha, puá¹›ha `male buffalo'; Mth. poá¹›Ä• `stout, robust' (or < *PRAVAá¸• RA --); H. poá¹›h(Ä•) = pauá¹›hÄ• ; OG. poá¸• haÃ¼ `big'.
3. P. poá¸• hÄ• `stout, cunning'.

plaká¹£Ã¡ 9022 plaká¹£Ã¡ m. `Ficus infectoria' AV., `F. religiosa, Thesperia populneoides' lex., praká¹£Ã¡ -- (in etymological exegesis) TS. 2. plÄ• ËŠká¹£a -- `belonging to F. infectoria' TS., m. `its fruit' lex. 3. parkaá¹-Ä« -- f., Ëšá¹-in -- m. `F. infectoria' Hit. 4. *parkuá¹-Ä« -- .
[The theory (EWA ii 221 with lit.) that parkaá¹-Ä« -- is sanskritization of a MIA. *pakkha -- á¸• a -- < praká¹£Ã¡ -- would unite all the NIA. words, but does not account for the absence of aspiration in B. Or. Bhoj. H. M. On the other hand parka -- á¹-Ä«<-> is poss. a genuine ablaut variant: IE. *perká¹· -- u -- in *parku -- á¹-Ä« -- (replaced by parkaá¹-Ä« -- with commoner ending?), Lat. quercus `oak': *preká¹· -- s -- in praká¹£Ã¡ -- : *prÌ¥ká¹· -- in OHG. forha `pine' IEW 822 (J. C. W.). In this case the aspiration of the H. P. M. words < parkaá¹-Ä«<-> might be due to collision with *pakkha -- < praká¹£Ã¡ --]
1. Pa. pilakkha -- m. `Ficus infectoria'; Pk. palakkha -- , pilakkhu -- , pilaá¹• khu -- , piliá¹• khu -- , pilukkha -- , piluá¹• ka<-> m. `the banyan F. indica'; OH. pilakhana m. (obl. pl.?) `F. infectoria', H. pÄ«lkhÃ£Ì„ m. `a kind of tree'.
2. P. palÄ• kh m. `F. infectoria', H. pÄ• khal m. with metath.
3. Bhoj. pÄ• kaá¹›i `a fig tree'; H. pÄ• k(h)aá¹›, pÄ• kar m., ËškariyÄ• f. `F. infectoria' (â†’ P. pÄ• khar f.); -- M. pÄ• k(h)aá¸• m., pÄ• khar f. (â†• H.?) `the scandent plant Clypea burmanni'?
4. B. pÄ• kuá¹› `F. infectoria', Or. pÄ• kuá¹›a.
Addenda: plÃ¡ká¹£a -- [plÄ• ËŠká¹£a -- is vrÌ¥ddhi, not with T. Burrow BSOAS

xxxviii 72 dial. variant with a ~ Ä• < IE. o]
1. Md. fok `name of a tree'?
3. parkaá¹-Ä« -- : A. pÄ• karÄ« `Ficus religiosa', OB. pÄ• kaá¹›Ä«.

plava 9023 plava m. `flooding, flood' MBh. [âˆšPLU]
Pk. pava -- m. `flood'; H. pawÄ« f. `dike or channel for letting water in or out'.
JALAPLAVA -- .
plavaá¹• ga -- see PRAVAá¹• GA -- .

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9024 plÃ¡vatÄ“ `floats' RV., `vanishes by degrees' ÅšBr. [âˆšPLU]
Pa. plavati, palavati, pilËš `floats', pavati `hurries on'; Pk. pavaÃ¯ `swims'; Si. pihinanavÄ• , pÄ«nËš `to swim, float' < *pivilËš < *pilivËš EGS 55; -- A. pamiba intr. `to melt, dissolve'?
Addenda: plÃ¡vatÄ“: Ko. pÃµvtÄ• `floats, swims, leaks'.

plavantÄ« 9025 *plavantÄ« `waterfowl'. [Pres. part.: cf. plavÃ¡ -- m. `a kind of aquatic bird' VS. -- âˆšPLU]
K. pind, dat. Ëšdi f. `the waterfowl Tachybaptes albipennis'?
*plavayati `inundates' see PLÄ• VAYATI.
plÄ• ËŠká¹£a -- see PLAKá¹£Ã¡ -- .

plÄ• vanaka 9026 *plÄ• vanaka `boatman'. [Cf. plÄ• vana -- n. `bathing' MBh., Pk. pÄ• vaá¹‡a -- n. `stream'. -- âˆšPLU]
M. pÄ• vá¹‡Ä• m. `sailor'.

9027 plÄ• vayati `causes to float, inundates' KÄ• tyÅšr. 2. *plavayati. 3. plÄ• vita -- `flooded' MBh., plavita -- n. `swimming' Lalit. [âˆšPLU]

1. Pk. pÄ• vÄ“i `floods', pavvÄ• laÃ¯ `floods, wets'.
2. H. palenÄ• `to irrigate land after ploughing'.
3. Pk. palÄ• via -- `wetted'; H. paleÅ«, paleo m. `land irrigated after ploughing'.
plÄ• vita -- see prec.
plihan -- see next.

plÄ«hÃ¡n 9028 plÄ«hÃ¡n (later plÄ«ËŠhan --) m. `spleen' AV., plÄ«hÄ• -- f. lex., plihan -- m. YÄ• jÃ±. 2. *prÄ«han -- . 3. *prahaka -- . 4. *splÄ«han -- . [See TILA -- 3 and PLÃºá¹£I -- Add.]
1. Pa. pihaka -- n. `spleen', Pk. pilihÄ• -- f., WPah.bhal. á¹-á¸·eÃ¬ m., B. pilihÄ• , pilÄ• , Ëšle; Or. pilhÄ• i, piá¸·ehi `spleen, enlarged spleen'; Bi. pilhÄ« `enlarged spleen, swelling of liver (in cattle)'; Bhoj. pilahÄ« `spleen'; H. pÄ«lhÄ• , pilaÄ« f. `spleen, enlarged spleen'; M. pÄ« f., piyÄ• hÄ• , pihÄ• m. `spleen', Si. pilÄ• va.
2. Pr. pÅ¡tigÃ« `spleen' (< *priz+).
3. Ash. ploÌ„, (Wama) proÌ„, PaÅ¡.ar. ploÌ„, Shum. ploÌ„á¹·É™, K. pohu, powu (in cmpd. paÌ‡hi --) m.; -- Dm. praÌ,kaá¹-Ä«ËŠ (+?).
4. Ku. N. phiyo. -- With metath. *lispÄ• : L.awÄ• á¹‡. liph `spleen'; P. lipph f. `enlarged spleen'. -- Wg. Å¡peÌ„Ìƒ `spleen' < *sprÄ«zn -- (NTS xvii 300 < *sprÌ¥zna).
Connexion, if any, is obscure in Gmb. paÇ°eá¹›Ã£ËŠ `spleen', Gaw. Sv. pÄ“nÇ°uá¹›ik, PaÅ¡.kuá¹›. pizuá¹›Ã-k, weg. peÇ°oá¹›Ã©k.
PLU `float': PLAVÃ¡ -- , PLÃ¡VATÄ“, *PLAVANTÄ« -- , *PLAVAYATI, *PLÄ• VANAKA -- , PLÄ• VAYATI, PLÄ• VITA -- , *PLOÌ„TRA -- ; ABHIPLAVÃ¡ -- , UTPLAVATÄ“, UTPLAVÄ• -- , *UTPLÄ• VAYATI.
PLUá¹¢ `burn': PLUá¹£á¹-A -- , PLÃºá¹£YATI, PLá¹“á¹£ATI; -- âˆšPRUá¹£2.

plÃºá¹£i 9029 plÃºá¹£i m. `a partic. noxious insect, (prob.) flea' RV. 2. *pruá¹£i -- 3. *pruci -- . 4. *pricu -- . 5. *priá¹£u -- . 6. *praá¹£u -- (or *prÄ• á¹£u -- : X prÄ• Å›Ãº -- `very quick' RV.??). [Variety of forms due to alteration, throu h taboo, of the name of a noxious insect, as in other IE. languages EWA ii 386 with lit. -- See Add.]
1. Kho. pulÃºá¹£u `flea', Ko. puÅ›Ä«.
2. Gy. gr. hung. boh. eng. puÅ¡um, á¸Œ. purá¹£um m.
3. Ash. puÄ• , Wg. prÅ©Ì„Ìˆ Ä• , Kt. Å•uÄ‹Ã-, Pr. pÅ«Ì¤Å¡Ã¼gÅ«ËŠ, PaÅ¡.dar. nir. lÅ«Ä• .
4. PaÅ¡.ar. plÄ“iÄ• , Shum. lyÄ“Ä‹uk.

5. Pk. pisua -- m., ËšuÄ• -- f., Gy. rum. piÅ¡om, wel. piÅ¡um, PaÅ¡.uzb. á¹£iá¹£, Gaw. pleá¹£uk, peá¹£uk, Kal.rumb. prÄ«á¹£u, Tor. (Barth) "pyu -- mÃ¥sh" (+MAÅ›AKA --), Mai. (Barth) "qÄ«á¹£h" (= cÌ£Ä«á¹£? NTS xviii 124), Sv. preá¹£uko, Phal. prÄ«Ëœá¹£u, Sh. gil. prÄ«Ëœáº“á¹· m., gur. prÄ«áº“á¹·, koh. piáº“a (pr -- , p -- , not cÌ£ -- !), K. pyuÅ›u, dat. piÅ›is m.; L. pihuÌƒ, (Ju.) pissuÌ„Ìƒ m. `flea', awÄ• á¹‡. pÄ«uÌ„Ìƒ `gnat'; P. pissÅ« m. `flea', WPah.bhad. á¹-á¸·i&ugravetildemacr;, khaÅ›. pi&ugravetildemacr;, l.rudh. priÅ«Ë‹, jaun. piÅ›Å«, B. pisu, H. pÄ«hÅ« (â†•  NW), pissÅ«, pÄ«sÅ« m., M. pisÅ« m., pÄ«s n. (collective) `fleas'.
6. Dm. praá¹£&uacutetildemacr;, PaÅ¡.lauá¹›. laá¹£Å«k, Bshk. Ä• Ä• 'á¹£. pluá¹£á¹-a -- see next.
Addenda: pluá¹£i -- [Cf. Ir. in Psht. wrÉ™&ghacek;a `flea', Sogd. 'bÅ¡'h < Ir. *fruÅ¡Ä• ; Yid. frÄ«go, Mj. fÉ™rÄ«ga < Ir. *fruÅ¡ikÄ• ; Yazgh. fÉ™rÉ™Å¡, Par. ruÄ• , Orm. Å• Ì£rak < Ir. *fruÅ¡Ä• Ä«; Shgh. frÃ¤gj < *frÄ• Å¡ikÄ• ? EVSh 33]

9030 plÃºá¹£yatÄ“ `is burnt, is scorched' SuÅ›r., plÃºá¹£yati DhÄ• tup. 2. pluá¹£á¹-a -- `burnt' RËštus. [âˆšPLUá¹£]
1. N. pilsinu `to be burnt', caus. pilsyÄ• unu `to cook partially'; Si. pulussanavÄ• tr. `to burn, roast, set on fire', intr. pilissenavÄ•  `to be burnt'.
2. Pk. paluá¹-á¹-ha -- , pilËš, pulËš `burnt'; N. adha -- piá¸·to `halfcooked'; Si. puluá¹-u `roasted'.
plÄ“á¹…khÃ¡ -- see PRÄ“á¹…KHÃ¡ -- .

ploÌ„ta 9031 ploÌ„ta m. or n. (?) `cloth, bandage' SuÅ›r. [Cf. ploÌ„ti -- f. `thread' DivyÄ• v.; proÌ„ta -- n. `woven cloth' lex. -- Poss. < prá¹“ta -- `sewn' ChUp. But see poÌ„ta -- 2. -- âˆšvÄ“]
Pa. piloÌ„tikÄ• -- f. `rag, bandage'; Pk. poÌ„a -- n. `cloth' (or < POÌ„TA -- 3); Si. piyalla `rag' < *pilellia with l -- suffix H. Smith JA 1950, 197 (EGS 105 < *pradalita --).

ploÌ„tra 9032 *ploÌ„tra `boat'. [poÌ„ta -- 3 m. `boat' MBh. is MIA. (amg.?) < *ploÌ„tra -- (EWA ii 346 < *plavata --), poÌ„tÄ• ra<-> m. or n. BHSk. < *ploÌ„trÌ¥ -- ? -- âˆšPLU]
Ku. pot `boat'.
plá¹“á¹£ati see PRá¹“á¹£ATI.
PS&capamacr; `eat': PSÄ• TÃ¡ -- .

psÄ• tÃ¡ 9033 psÄ• tÃ¡ `eaten' ÅšBr., `hungry' lex. [psÄ• -- f. `eating, hunger' lex. -- âˆšPSÄ•]
Pa. chÄ• ta -- , Ëšaka -- `hungry', chÄ• tatÄ• -- f. `hunger'; Pk. chÄ• ya -- `hungry'; Si. saya, sÄ• , sÄ• ya `hunger, drought'.

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PH phakk 9034 *phakk1 `toss food into the mouth'.
PaÅ¡.lauá¹›. gul. pak -- `to eat (mulberries, grain and similar things)', Shum. pheki -- ; S. phakaá¹‡u `to jerk into mouth (when eating from hand)', phaku m. `handful so eaten', ËškÄ« f. `dose of powdered medicine'; L. phakkÄ• m. `mouthful'; P. phakká¹‡Ä• `to toss food into mouth', phakkÄ• m. `quantity so thrown', N. phakyÄ• unu, phÃ£Ì„k, Ëško; Mth. phakÄ• `act of so eating'; H. phÃ£Ì„knÄ• `to jerk any dry food into mouth', phÄ• k, phÃ£Ì„k m. `as much as can be so eaten, bit, piece', phÃ£Ì„kÄ« f. `mouthful of dry grain &c.'; G. phÄ• kvuÌƒ `so to eat', phÄ• kÉ” m. `mouthful', M. phÄ• ká¹‡&etilde;, phÃ£Ì„kËš, phÄ• kÄ• , phÃ£Ì„kÄ• m.
Addenda: *phakk -- 1: WPah.ká¹-g. phÃ¡kkÉ” m. `handful of eatables (e.g. grain)', J. fÄ• kÄ• m. `handful of roasted grain'.

phakk 9035 *phakk2 `deceive'. 2. phakkikÄ• -- f. `proposition' Naiá¹£., `(in logic) statement to be refuted, sophism, fraud' lex. [Cf. phakkati `propounds a statement to be refuted' DhÄ• tup., `acts wrongly' lex. -- Similar meanings in *PHAá¹- -- 2]
1. K. phakun `to state one's poverty as inability to give'; S. phakiá¹›Ä« f. `altercation'; P. phakkaá¹›, Ëšá¹›Ä« f. `abuse'; WPah.jaun. phÄ• kÅ«á¹‡oÌ„ÌƒÌƒ `to dispute'; N. phakÄ• unu `to flatter, seduce'; A. phÄ• kaá¹-i `deception'; B. phakÄ• `to be disappointed', phakkaá¹› `hoaxer'; Or phakaá¹›i `fraud'; H. phakkaá¹› m. `abuse', phÃ£Ì„ká¹›Ä• m. `vain boaster' (â†’ P. phÃ£Ì„ká¹›Ä•

m.); G. phÃ£Ì„kÉ” m. `pretension', phagvuÌƒ `to be misled' (X á¹-hagvuÌƒ s.v. *á¹-HAGG -- ?); M. phÄ• kaá¸• `flashy'.
2. Pk. phakkiyÄ• -- f. `passage in a text hard to interpret'; WPah. (Joshi) fÄ• kÄ« f. `complaint'; A. phÄ• ki `deception, trick', B. Or. phÃ£Ì„ki; H. phÃ£Ì„kÄ« f. `objection (in logic), trick, fraud'; M. phÃ£Ì„kÄ« f. `proposition, sentence'.

phakk 9036 *phakk3 `open'.
P. phakká¹‡Ä• `to squander'; N. phakranu intr. `to open (of flowers)', phaklÃ£Ì„se `spendthrift'; B. phÃ£Ì„k `opening'; H. phÃ£Ì„knÄ• `to open'; M. phÄ• ká¹‡&etilde;, phÄ• kaá¹-á¹‡&etilde; `to open wide'.

phakka 9037 phakka m. `cripple' lex. 2. *phikka -- `defective'. [Cf. *PHAá¹‡á¹-A -- , *PHATTA -- (*phadda -- , *phutta --), *PHUCCA -- , *PHISSA -- , *BAGGHA -- , list s.v. *BUKKA -- 4, and PHALGÃº -- 3]
1. Ku. phakaá¹› `penniless, beggar'; N. phakkaá¹› `rascal', phakullo `fat worthless fellow'; Or. pha(k)kÄ• `light -- coloured'; G. phakkaá¹› m. `libertine'; M. phakkaá¸• `stubborn, independent'.
2. K. phrika `vain, worthless, fickle', phyoku m. `a small amount'; S. phiko `pale, insipid'; L.awÄ• á¹‡. phikkÄ• `tasteless'; P. phikk m. `want of taste', phikkÄ• `insipid, pale'; Ku. phÄ«ko `thin, weak, worthless'; N. phiko `weak (of tea or curry), pale', B. phikÄ• , phÄ©kÄ• ; Or. phikÄ• `pale'; Mth. phÄ«kÄ• `tasteless', OAw. phÄ«ka; H. phÄ«kÄ• `pale, tasteless', G. phÄ«kuÌƒ, M. phikÄ• .
phakkikÄ• -- see *PHAKK -- 2.
Addenda: phakka -- . 2. *phikka -- : WPah.ká¹-g. phÃ-kkÉ” `pale, insipid'.

phaá¹- 9038 *phaá¹-1 `sudden movement'. 2. *phaá¹-á¹- -- 1. [Cf. phÃ¡á¹- interj. `crack!' AV. -- sphÃ¡á¹-ati `breaks, tears' DhÄ• tup. prob. hyper -- sk. for ph --]
1. Ash. paá¹›ak&aacutemacrdotdot;Ä© `lightning, flicker' NTS ii 274; S. phaá¹›phaá¹›i f. `flapping', phaá¹›kaá¹‡u `to tremble, flutter, throb'; P. phaá¹›phaá¹›Ä• uá¹‡Ä• `to move convulsively'; B. phaá¹› `flapping, explosion', phaá¹›phaá¹› `flapping'; Or. phaá¹›aphaá¹›a `sound of flapping, fluttering, tearing'; H. phaá¹›phaá¹›Ä• nÄ• `to move convulsively'; G. phaá¹› m. `bang', phaá¹›phaá¹›vuÌƒ `to flutter', M. phaá¸• phaá¸• á¹‡&etilde;; -- altern. < *SPHARATI: N. pharpharÄ• unu `to twitch, flutter, flap'; A. pharpharÄ• iba `to tingle'; OAw. pharakaÃ¯ `throbs', Mth. pharkab.

2. S. phaá¹-aá¹‡u `to wound', phaá¹-Ä• ko m. `cracker'; P. phÄ• á¹-á¹-á¹‡Ä• `to beat', phaá¹-aká¹‡Ä• `to winnow', phaá¹-kÄ• rá¹‡Ä• `to shake'; Ku. phaá¹-aká¹‡o `to winnow, fan', phaá¹-koá¹‡o `to `beat', gng. ph*lá¹-k *l_&rtodtilde; `winnowing'; N. phaá¹›kanu `to jump about, winnow', phaá¹›kÄ• rnu `to shake', phaá¹-phaá¹-Ä• unu `to flap about'; A. phaá¹-phaá¹-Ä«yÄ• `shining', phaá¹-kÄ• `cracker'; B. phaá¹-kÄ• `speckled'; Or. phaá¹-akÄ• `fireworks'; H. phaá¹-phaá¹-Ä• nÄ• `to flap about', phaá¹-aknÄ• `to winnow', phaá¹-kÄ• rnÄ• `to beat clothes'; G. phaá¹-ak f. `throbbing', phaá¹-akvuÌƒ `to beat', phaá¹-kÄ• rvuÌƒ `to slash'; M. phÄ• á¹-á¹‡&etilde; `to wander wildly', phaá¹-aká¹‡&etilde; `to winnow, fan', phaá¹-kÄ• rá¹‡&etilde; `to slash'.
Addenda: *phaá¹- -- 1. 1. WPah.ká¹-g. phÉ™á¹›aká¹‡Ãµ `to separate grain from impurities with a bhÉ”Ë‹á¹-á¹-I, to remove dust'.
2. *phaá¹-á¹- -- 1: WPah.ká¹-g. phÉ”Ì• á¹-á¹-a -- phÉ”Ì• á¹-á¹-a `quickly', poet. phÉ™á¹-kÄ• á¹‡o `to throw, fling'.

phaá¹- 9039 *phaá¹-2 `cheat'. 2. *phaá¹-á¹- -- 2. [Cf. phaá¹-Ä• `a cheat' lex. (â†• NIA. cf. B. below?) and similar meanings s.v. *PHAKK -- 2; sphaá¹‡á¹-ayati, sphiá¹‡Ëš, sphuá¹‡Ëš `mocks' DhÄ• tup.]
1. K. phar m. `cock and bull story', phoru m. `ridicule', pharun `secretly to help oneself to the results of another's success'.
2. N. phaá¹-á¹-i `liar, funny', phaá¹-Ä• hÄ• `exaggerater', phaá¹-phaá¹-inu `to plead poverty when help is asked'; B. phaá¹-, phaá¹-Ä• `cheat'; M. phaá¹-aviá¹‡&etilde; `to cheat'.
*PHAá¹-á¹-AGÄ• NA -- .
Addenda: *phaá¹- -- 2. 2. *phaá¹-á¹- -- : Ko. phaá¹-á¹-i `false', phaá¹-iá¹…gu `a cheat'.
*phaá¹-á¹- -- 1 see *PHAá¹- -- 1 Add2.

phaá¹-a 9040 phaá¹-a n. `expanded hood of snake' MBh. 2. *phÄ“á¹-á¹-a -- 2. [Cf. phuá¹-a -- m., Ëšá¹-Ä• -- f., sphuá¹-a -- m. lex., Ëšá¹-Ä• -- f. PaÃ±cat. (Pk. phuá¸• Ä• -- f.), sphaá¹-a -- m., Ëšá¹-Ä• -- f., sphoÌ„á¹-Ä• -- f. lex. and PHAá¹‡A -- 1. Conn. words in Drav. T. Burrow BSOAS xii 386]
1. Pk. phaá¸• a -- m.n. `snake's hood', Ëšá¸• Ä• -- f., M. phaá¸• Ä• m., Ëšá¸• Ä« f.
2. A. pheá¹-, ph&etilde;á¹-.
*phaá¹-Ä• kÄ• -- `flag' see PATÄ• KÄ• -- .
*phaá¹-iá¹…ga -- `flying insect' see PATAá¹…GÃ¡ -- .

*phaá¹-á¹- -- 1 `sudden movement' see *PHAá¹- -- 1.
*phaá¹-á¹- -- 2 `cheat' see *PHAá¹- -- 2.

phaá¹-á¹-agÄ• na 9041 *phaá¹-á¹-agÄ• na `joking song'. [*phaá¹-á¹- -- 2, gÄ• na --]
G. phaá¹-Ä• á¹‡uÌƒ n. `song full of joking'.
PHANÌ£1 `spring': phÃ¡á¹‡ati1, phÄ• á¹‡ayati1.
*PHANÌ£2 `swell, rise, boil': phaá¹‡Ã¡ -- 2, *phaá¹‡ati, phÄ• á¹‡ayati2, phÄ• á¹‡ita -- ; *utphaá¹‡ati, *utphÄ• á¹‡a -- , *utphÄ• á¹‡ayati.

phaá¹‡a 9042 phaá¹‡a1 m. `expanded hood of snake (esp. of cobra)' MBh. 2. *phÄ“á¹‡a -- 2. [Cf. PHAá¹-A -- , *PHÄ“á¹-á¹-A -- 2 and *PHAá¹‡ATI2. -- For mng. `shoulder -- blade' &c. cf. association of shape in phaá¹‡Ä• phalaka -- BhartrÌ¥. ~ aá¹• saphalakÃ¡ -- ÅšBr. and cf. phÄ“na -- n. `cuttlefish bone' Car.]
1. Pa. phaá¹‡a -- m. `expanded hood of snake', Pk. phaá¹‡a -- m., Ëšá¹‡Ä• -- f.; Wg. paá¹‡ -- Å¡Ä« `big snake' (+Å¡ai `head'? NTS xvii 287); K. phan m. `expanded hood of snake', S. phaá¹‡i f., L.awÄ• á¹‡. phaá¹‡, P. phaá¹‡, Ëšá¹‡u f., ludh. phan m., WPah. (Joshi) faá¹‡ m., Ku. phaá¹‡, Ëšá¹‡i, N. phani, A. phanÄ• , B. phan, ËšnÄ• , Or. phaá¹‡aÌ„Ì†, Mth. phanÄ• , Bhoj. phan, H. phan, ËšnÄ• m., G. pheá¹‡ (< *phaá¹‡i), phaá¹‡Ä« f., M. phaá¹‡ m., Ëšá¹‡Ä« f., Si. paá¹‡a, peá¹‡a. -- S. phaá¹‡i f.

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`shoulderblade'; H. phanÄ« f. `wedge'; G. phaá¹‡É” m. `fore part of foot'.
2. A. phenÄ• `expanded hood of snake', Or. pheá¹‡aÌ„Ì†.
PHAá¹‡IN -- , PHAá¹‡AKARA -- .
phaá¹‡Ã¡ -- 2 `froth' see PHÄ• á¹‡ITA -- .
Addenda: phaá¹‡a -- 1: S.kcch. phaá¹‡ f. `snake's hood, front part of foot',

phaá¹‡Ä« f. `weaver's toothed instrument for pressing and closing the woof'; WPah.ká¹-g. phÉ”Ì• á¹‡ m. `cobra's hood'; Garh. phaá¹‡ `snake's hood'.

phaá¹‡akara 9043 phaá¹‡akara m. `cobra' lex. [Cf. phaá¹‡Ä• kara -- , phaá¹‡adhara -- , phaá¹‡Ä• dhËš m. lex. -- phaá¹‡a -- 1, karÃ¡ -- 1]
L. phaniar m., P. phanyar m., WPah. (Joshi) fanÄ• 'r m. (all with n, not á¹‡ ?).
Addenda: phaá¹‡akara -- : WPah.ká¹-g. phÉ”Ì• á¹‡É™r m. `cobra', J. fanÄ• 'r m. (ká¹-g. phÉ”Ì• á¹‡ir m. poss. â†• P. Him.I 127).
*phara -- 2 `board' see PHALA -- 3 Add2.

9044 phÃ¡á¹‡ati1 `*springs' (`goes' DhÄ• tup.). 2. phÄ• á¹‡ayati1 `makes spring' RV. [Ä• -- pÃ¡nÄ«phaá¹‡at `springs over' RV. <-> âˆšPHAá¹‡1]
1. Kho. phonik `to dance'; Si. paninavÄ• `to spring, jump'.
2. WPah. (Joshi) fÄ• ná¹‡u `to card wool'; H. phÄ• nnÄ• `to scutch cotton'.

9045 *phaá¹‡ati2 `swells, rises, boils'. [Cf. phaá¹‡Ã¡ -- 2, phá¸—na -- , phÄ“á¹‡a -- `froth'; PHAá¹‡A -- 1, *phÄ“á¹‡a -- 2, phÄ“na -- 2, PHAá¹-A<-> `expanded hood', phÄ• á¹‡á¸• in -- `name of serpent demon' lex.; perh. also phÄ• á¹‡ayati2, phÄ• á¹‡á¹-Ã¡ -- s.v. PHÄ• á¹‡ITA -- ; PMWS 163 associates phaÌ„Ì†á¹‡á¸• a -- `belly' with phaá¹-a -- . <-> âˆš*PHAá¹‡2]
P. phaá¹‡phaá¹‡Ä• uá¹‡Ä• `to foam, boil, raise the hood (of cobra)', phaá¹‡aká¹‡Ä• `to rise'; N. phanphaninu `to show anger by movement', phankanu `to rise unceremoniously, get angry'; Or. phaá¹‡aphaá¹‡a `slightly swollen'; G. phaá¹‡akvuÌƒ `to rise'; M. phaá¹‡phaá¹‡á¹‡&etilde; `to be in a glow (from anger &c.)', phaá¹‡kÄ• m. `fit of anger'.
*phaá¹-á¹-iá¹…ga -- , phaá¸• iá¹…gÄ• -- see PATAá¹…GÃ¡ -- .

phaá¹‡in 9046 phaá¹‡in `hooded (of snake, esp. cobra)' KathÄ• s. [PHAá¹‡Ã¡ -- 1]
Pk. phaá¹‡i -- m. `snake'; P. phaá¹‡Ä« `flat -- headed (of snake)'; A. phanÄ« `snake'; Or. phaá¹‡Ä« `hooded', sb. `snake'; H. phanÄ« `hooded'; G. phaá¹‡Ä« m. `snake', Si. paá¹‡iya.

phaá¹‡á¹-a 9047 *phaá¹‡á¹-a `barren'. [Cf. BAá¹‡á¸• Ã¡ -- and list of `defective' words s.v. PHAKKA --]
S. phaá¹‡á¸• Ä« f. adj. `barren, having ceased bearing'; L. phaá¹‡á¸• ar, Ëšá¸• ir f. `an old cow or buffalo which has ceased calving or giving milk';

P. phaá¹‡á¸• ar `barren (of animals)'; -- poss. Dm. phaá¹‡á¸• a `anus, vulva' (semant. cf. similar meanings in BAá¹‡á¸• Ã¡ -- , LAá¹‡á¸• A -- and many `defective' words).

phatta 9048 *phatta `defective'. 2. phadda -- . [Cf. *PHUTTA -- and list s.v. PHAKKA --]
1. Ku. phatÄ«á¹‡o `to be disgraced or misused'; N. phataro `babbler', phatarinu `to talk nonsense', phatphatÄ• unu `to be garrulous'; Or. phatuÄ• `unsuccessful, liar, malignant'; G. phÄ• tá¹›É” m. `fool, eunuch'; M. phÄ• tmÄ• y f. `fat bloated woman', phatulÄ• m. `an impotent, imbecile'.
2. L.awÄ• á¹‡. phaddÄ• `toothless'; P. phaddaá¹› `very fat and ugly, without energy, worthless'; G. phadiyuÌƒ n. `value of 4 pies only'; M. phadÅ«l `puffed up, bloated, flabby', phadyÄ• m. `small copper coin, a paisÄ• '.
*phattiá¹…ga -- `flying insect' see PATAá¹…GÃ¡ -- .
*phadda -- `defective' see *PHATTA -- .
*phanasa -- `breadfruit' see PANASÃ¡ -- .

phapphara 9049 *phapphara `buckwheat'.
P. phaphrÄ• , phÄ• phËš m. `buckwheat'; WPah.jaun. phÄ• phrÄ• `husk of wheat'; Ku. phÄ• par `a kind of buckwheat growing near the snow -- line'; N. A. phÄ• par `buckwheat'; M. phÄ• prÄ« f. `a kind of pot -- herb'.
*phara -- 1 `blade' see PHALA -- 2.
*phara -- 2 `board' see PHALA -- 3.
phara -- 3 `shield' see PHALAKA -- 2.

9050 *pharati `moves, turns'. [Cf. phÃ¡lati3, phá¸—lati `goes' DhÄ• tup. -- See *PHIRATI]
Ku. pharaká¹‡o `to turn round'; N. pharkanu `to turn back'; G. pharakvuÌƒ `to move'; M. pharaká¹‡&etilde; `to move out of the way'; -- G. pharvuÌƒ `to turn, return' rather < *PHIRATI.
*pharpaá¹-a -- `thin crust' see PÃ¡RPAá¹-A -- 1.
PHAL `burst': phala -- 2, phala -- 3, phÃ¡laka -- 1, phÃ¡lati2, *phÄ• la -- 2, phÄ• layati; viphalati; -- phÃ¡la -- 1, phÄ• ËŠla -- 1?
Addenda: *pharati: WPah.ká¹-g. phÉ™rkauá¹‡Ãµ `to fling', J. farkÄ• wá¹‡u.

9050a â€ *pharv -- `prosper'. [Cf. prapharvÄ«ËŠ -- `wanton girl' RV. Add. 14712]
Garh. fabá¹‡u `to prosper' or < *SPARVATI.

phÃ¡la 9051 phÃ¡la1 n. `fruit' RV., `*grain' (in suphÃ¡lÄ• ep. of furrow RV.), `seed of a fruit' Amar., `spot on dice' MBh. [Cf. Tam. paá¹›am `ripe fruit', Tel. paá¹‡á¸• u `to ripen', &c. DED 3299 (EWA ii 394). Perh. conn. PHULLA -- and with other onom. `expand, burst' words beginning with ph -- . -- â†’ Par. ph&omacrtodtod;á¹›, pl. phÄ• á¹› `corn, fruit' IIFL i 279]
Pa. Pk. AÅ›. phala -- n. `fruit' (AÅ›. `result'); NiDoc. phalophala `fruits of all kinds'; Ash. pol `grain', Kt. pul, pyuÅ•; Wg. pol `a single grain'; Tir. (Leech) phallÄ« `grain'; PaÅ¡.lauá¹› phal `fruit, seed', wÄ• l `numerative in counting grain' (e.g. sÄ• tÉ™ wÄ• l gum `7 grains of wheat'); Shum. phÃ¤l `a single grain'; Kal.rumb. phÄ• ËŠlak `grain', ph*llÃ-k `a single grain', Kho. pholok; Phal. phalÅ«ËŠá¹›Ä« `grain', Ëšá¹›o `a single grain'; K. phal m. `fruit', pholu m. `a single grain, small amount of grain, single fruit of a bunch'; S. pharu m. `fruit, young of animal' (phalu m. `result' â†• Sk.); L. phal m. `fruit', P. phal m., bhaá¹-. phaá¸·, WPah. paá¹…. cur. phaá¸·, bhal. bhiá¸• . phal m., Ku. phal, gng. phaw, N. A. B. phal, Or. phaá¸·a, (Bastar) phara; Bi. phar `seed -- capsule of tobacco'; Mth. phar `fruit' (phal â†•  B. or H., phaá¹› hyper -- hindiism), Bhoj. phar, OAw. phara, lakh. phal (â†•  H.), H. phal m., G. M. phaá¸· n., Ko. phaá¸·a, Si. pala; -- S. pharÄ« `fruit of plaintain, pod of pulse'; L. phallÄ« f. `pod'; P. phalÄ« f. `seed -- pod of any leguminous plant'; Ku. phalÄ« f. `beans'; H. phalÄ« f. `pod (esp. of peas)', G. phaá¸·Ä« f. -- Connexion is doubtful with words for `apple' (see also PÄ• á¹-ALI --): Wg. polÄ• ËŠ, palÄ• ËŠ, Kt. pÃ¡Å•É™ f., Pr. wÄ• , Kho. palá¹“g, Sh. phÄƒlÄ• . phalatÄ• -- , phÃ¡lati1, phalÃ-n -- , phalya -- ; phalÄ• hÄ• ra -- , phalÄ“ndrÄ• -- ; niá¹£phala -- , viphala -- , saphala -- ; kaá¹-phala -- , kaá¹‡á¹-aphala -- , citraphala -- , *navaphala -- , Å›rÄ«phala -- .
Addenda: phÃ¡la -- 1: S.kcch. phar m. `fruit', WPah.ká¹-g. phÉ”Ì• á¸· m.; -- (+?) phÉ™á¸·É”Ì• Ì„r `bloom, (first etc.) sowing of crop'.
â€ *KHÄ• DYAPHALA -- , â€ *PÄ“YAPHALA -- .

phala 9052 phala2 n. `point of arrow' KauÅ›., `blade of knife' MBh. 2. *phara -- 1. [i.e. `splitting' ~ PHALA -- 3 `what is split'. -- âˆšPHAL]
1. Pa. phala -- n. `point of arrow or sword', Pk. phala<-> n. `point of arrow'; K. phal `tip of arrow, blade of mattock'; S. pharu m. `blade, arrowhead'; L.awÄ• á¹‡. P. N. phal `blade', B. phal, ËšlÄ• ; Or. phaá¸·Ä• `blade', phaá¸·Ä« `arrowhead'; H. phal m. `blade', G. M. phaá¸· n.; M. phaá¸·&etilde; n. `spear -- head'.

2. P. pharhÄ• m. `blade, nib'.
Addenda: phala -- 2. 1. Md. fali `oar' or < *PHÄ• LA -- 2?

phala 9053 phala3 n. `gaming board' MBh., phÃ¡laka -- 1 n. `board, lath, bench' ÅšBr., phalahaka -- n. `board' KathÄ• s. 2. *phara -- 2. [Poss. same as PHALAKA -- 2, phara -- 3. <-> âˆšPHAL]
1. Pa. phalaka -- n. `board'; AÅ›. silÄ•  -- phalakÄ• ni `stone slabs'; Pk. phalÄ« -- f., phalaya -- , phalaha -- , Ëšhaga -- m.n., ËšhÄ« -- , ËšhiÄ• -- f. `board'; Ash. kaá¹-a -- pol `rafter', Kt. kaá¹-a -- pá¹“l; K. phal f. `strip of wood' (or < *PHÄ• LA -- 2?); S. pharaho m. `board, flagstone', ËšhÄ« f. `small do.'; P. phalhÄ•  m. `square wooden frame'; WPah. (Joshi) faá¸·Ä• m. `small

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plank'; N. phaliyo, phalek `board, plank'; A. phali `blackboard, slate, copper plate'; Bi. pharhÄ• `broad wooden board in cotton carding machine', Mth. pharehÄ• , ËšruhÄ• ; Aw.lakh. pharrÄ•  `plank'; M. phaá¸·&etilde; n. `coarsely cut plank', phaá¸·Ä•  m. `plank', Ëšá¸·Ä« f., Ko. phaá¸·&etilde; n.
2. Pk. phara -- , Ëšaya -- m. `board'; L. phar, ËšrÄ« f. `shoulder -- blade of cattle', pharÄ• m. `wooden scraper'; P. phar, pharh m. `shoulder -- blade', M. phar f., ËšrÄ• m., Ëšr&etilde; n. (also `blade of thigh bone').
*PHALAKAMAÃ±CA -- , *PHALAPAá¹-á¹-A -- .
phala -- 4 `shield' see PHALAKA -- 2.
phala -- 5 `ploughshare' see PHÄ• ËŠLA -- 1.
phÃ¡laka -- 1 `board' see PHALA -- 3.
Addenda: phala -- 3. 1. WPah.ká¹-g. phÉ”Ì• lá¹-É” m. `plank', J. faá¸·Ä• , falá¹-Ä•  m.; A. phalÄ•  `a slate' AFD 212.
2. *phara -- 2: WPah.ká¹-g. phÉ”Ì• rI f. `thigh muscle, front thigh of domestic animals'.

phalaka 9054 phalaka2 m.n. `shield' MBh., phala -- 4 lex. 2. phara -- 3 n. lex., Ëšaka -- m. BHSk., sphara -- , Ëšaka -- m. lex. [phalaka -- 2 and phara -- 3 are hardly to be separated (despite EWA ii 392 f.), and are cognate with or â†• Ir. spara -- `shield' and poss. identical with phalaka -- 1, phala -- 3]
1. Pa. phalaka -- n. `shield', Pk. phala -- , Ëšlaa -- m.n., Or. phaá¸·Ä• m., H. phalÄ« f., Si. paliha (palisa with s after other words with s ~ h).
2. P. pharhÄ«, pharÄ« f. `small shield'; A. B. phar `shield', Or. phara, Ëšri.
Addenda: phalaka -- 2. 2. phara -- 3: A. phaÌ‚r `shield' AFD 212.

phalakamaÃ±ca 9055 *phalakamaÃ±ca `plank platform'. [phala -- 3, maÃ±ca --]
N. phalaÄ©cÄ• `platform'.

phalatÄ• 9056 phalatÄ• f. `the being fruit' KathÄ• s. [PHÃ¡LA -- 1]
Pa. phalatÄ• -- f. `condition of bearing fruit'; K. phalay f. `season of fruiting, harvest -- time (for grain crops)'.

9057 phÃ¡lati1 `bears fruit' MBh. [PHÃ¡LA -- 1]
Pa. phalati `ripens'; Pk. phalaÃ¯ `bears fruit', K. phalun; S. pharaá¹‡u `to be fruitful, be with young'; P. phaá¸·nÄ• `to bear fruit', Ku. phalá¹‡o, N. phalnu, A. phaliba, B. phalÄ• , Or. phaá¸·ibÄ• , Mth. phaá¹›ab (hyper -- hindiism for phar --), OAw. pharaÃ¯, lakh. pharab, H. phalnÄ• , G. phaá¸·vuÌƒ, M. phaá¸·á¹‡&etilde;.
Addenda: phÃ¡lati1: WPah.ká¹-g. phÉ”Ì• á¸·nÃµ `to bear fruit, flower'; Garh. phaá¸·nu `to bear fruit'.

9058 phÃ¡lati2 intr. `splits, bursts' MBh. 2. phÄ• layati tr. Gr. 3. phÄ• lita -- `expanded' MBh. [âˆšPHAL]
1. Pa. phalati intr. `splits'; K. phalun `to be split'; P. phaá¸·nÄ• `to have boils'.
2. Pa. phÄ• lÄ“ti tr. `splits', Pk. phÄ• lÄ“i; Dm. phaÌ‚l -- `to tear', Phal. phÄ• l -- ; K. phÄ• lawun `to split, cleave'; A. phÄ• liba `to split, tear'; M. phÄ• á¸·á¹‡&etilde; `to tear'.
3. Pa. phÄ• lita -- `split', Pk. phÄ• lia -- ; NiDoc. phalitaǵa `some kind of horse feed (split peas?)'.
phÃ¡lati3 `goes' see *PHARATI.

phalapaá¹-á¹-a 9059 *phalapaá¹-á¹-a `board'. [phala -- 3, paá¹-á¹-a -- 1]
Mth. pharauá¹-Ä• `broad wooden board (in cottoncarding machine)'.
phalasÃ¡ -- see PANASÃ¡ -- .

phalÄ• hÄ• ra 9060 phalÄ• hÄ• ra m. `living on fruit' SuÅ›r. [phÃ¡la -- 1, Ä• hÄ• ra --]
P. phalÄ• hÄ• r, Ëšhar, Ëšhal, phalÄ• ir f. `edible fruits'; Ku. gng. pharÄ• w `eating fruit only' (< *pharÄ• l); B. phalÄ• r `feast (esp. of sweetmeats)'; Or. phaá¸·Ä• hÄ• ra `fruit diet', Bhoj. pharhÄ• r, Aw.lakh. pharahar; H. phalÄ• r m., ËšrÄ« f., phalyÄ• r m., ËšrÄ« f. `light meal of vegetables and fruit'; G. M. phaá¸·Ä• r, pharÄ• á¸· m. `slight repast'; Ko. phaá¸·Ä• ru `eating fruit only'.

9060a phalÃ-n -- `bearing fruit' RV., phalita -- MBh. [PHÃ¡LA -- 1]
Pa. phalin -- , Ëšlita -- `fruitful', Pk. phalia -- , N. phali, Or. phaá¸·Ä«, H. phalÄ« (whence phaliyÄ• nÄ• `to bear fruit'); <-> ext. -- lla -- in N. phalilo.
phalina -- see PANASÃ¡ -- .
phalÄ«Å›a -- see PÄ• RIÅ›A -- .

phalÄ“ndrÄ• 9061 phalÄ“ndrÄ• f. `a species of rose -- apple tree Eugenia jambolana' Bhpr. [PHÃ¡LA -- , Ã-NDRA --]
Aw. phareÌ„Ìƒ dÄ• `rose -- apple tree', H. phar&etilde;d, ËšdÄ• m.

phalgÃº 9062 phalgÃº1 `reddish, red' TS., f. `red powder thrown at Holi festival' W., `spring season' lex.
Pa. phaggu -- m. `special period of fasting'; Pk. phaggu -- m. `spring festival', K. phoÌ„g m.; S. phÄ• gÌ u m. `sport at Holi festival, the 11th month FebruaryMarch'; P. phÄ• g f., phaguÄ• m. `Holi festival'; Ku. phÄ• go `dust', gng. phÄ• g `pollen of pines'; N. phÄ• gu `Holi festival', A. phÄ• ku, phÃ£Ì„k (with k from a word for `powder' in, e.g., Or phÃ£Ì„ki?); B. phÄ• ug, phÄ• g `red powder thrown during Holi', Or. phagu; Mth. phÄ• gu `Holi festival, the powder thrown during it'; Bhoj. phaguÄ• `Holi festival', OAw. phÄ• ga m.; H. phÄ• g, phÄ• k, phaguÄ• m. `Holi festival, song then sung, powder then thrown'; G. M. phÄ• g m. `Holi festival'.
PHÃ¡LGUNA -- , PHÄ• LGUNÃ¡ -- .
Addenda: phalgÃº -- 1: WPah.ká¹-g. phÄ• ËŠg m. `the Holi festival (in the

month of phÃ¡ggÉ™á¹‡ February -- March)'.

pnÌ€algu 9063 pnÌ€algu2 f. `Ficus oppositifolia' lex. 2. *phÄ• lgu -- .
1. P. phagvÄ• á¹›Ä• m. `Ficus caricoides', Ëšá¹›Ä« f., phagÅ«á¹›Ä• m. its fruit'; -- with unexpl. e or e: WPah.bhiá¸• . phegÃµ, pl. ËšgÅ« n. `fig', (Joshi) fegÅ« m. `fig tree', fegá¹›Ä• m. `its fruit'.
2. Phal. phÄ• g `fig', Sh. phÄ• g, pl. phÄƒgÃ- m., P. phÄ• g; WPah.bhal. phÄ• gu, pl. ËšgÅ« m. `fig tree', pl. ËšguÃ£Ì„ n. `its fruit'; -- Woá¹-. phÄ• u m. `fig' (< MIA. *phÄ• gu -- < *phÄ• ggu -- ?).
Addenda: phalgu -- 2. 2. *phÄ• lgu -- . [With dial. a ~ Ä• < IE. o T. Burrow BSOAS xxxviii 72]
â€ *PHÄ• LGAVA -- .

phalgÃº 9064 phalgÃº3 `small, pithless' VS., phalgvÃ -- `weak (of voice)' RV. [Poss. connexions in Drav. or Mu. EWA ii 396. -- Cf. other `defective' words in list s.v. PHAKKA --]
Pk. phaggu -- `worthless, sapless', pariphaggu -- `worthless'; Kal. phaugi `lean'; -- Pa. pheggu -- (v.l. phaggu -- ) `worthless soft wood', Ëšuka -- `having worthless wood, weak, inferior'.

phÃ¡lguna 9065 phÃ¡lguna `reddish' TS., `born under the asterism phÃ¡lgunÄ«' AV., `the month February -- March' lex. [PHALGÃº -- 1]
S. phagÌ uá¹‡u m. `February -- March', L. phaggaá¹‡ m., awÄ• á¹‡. phagguá¹‡, P. phaggaá¹‡ m., ludh. Ëšan m.; -- other lggs. altern. < PHÄ• LGUNÃ¡ -- q.v.
Addenda: phÃ¡lguna -- : S.kcch. phagaá¹‡ m. `5th month'.

phalph 9066 phalph `grow, increase' KÄ• tyÅšr.com. [viphalpha -- , vipharpha -- `abundant' KÄ• tyÅšr. -- Cf. also redup. formations phupphu -- , papphÄ• -- s.v. PHUPPHUSA --]
P. phaphiÄ• uá¹‡Ä• `to be swollen, be inflamed'; B. phÃ£Ì„p `a puffy swelling'; Or. phÄ• mpibÄ• `to swell', phampÄ• `a swelling, inflation', adj. `hollow'; H. phÃ£Ì„pnÄ• `to swell'. -- See *PRASPHÄ• YATÄ“ and Add.

phalya 9067 phalya `*collection of fruit' (n. `flower, bud' lex.). [PHÃ¡LA -- 1]
L. mult. phall m. `fruit'; G. phÄ• l m.f. `crop, abundance'.

phass 9068 *phass `loose'. [Cf. *PHUSS -- 1]

K. phasun `to become opened or dismembered or tender'; S. phasu `wearied'; Ku. phaskano `flabby, swollen'; N. phasphase `loosely woven', phasko `loose, brittle'; B. phaskÄ•  `loose'; Or. phasaá¹›a `fruitless, vain', phaskÄ• `loose'; H. phas, phasphasÄ• `loose, soft', phasaknÄ•  `to become loose'; G. phasakvuÌƒ `to burst, come to nothing', M. phasaká¹‡&etilde;.

phÄ• á¹-á¹-akka 9069 *phÄ• á¹-á¹-akka `gate, door'. [< *prahaá¹-á¹-a -- ~ HAá¹-á¹-A -- ??]
P. N. phÄ• á¹-ak m. `gate'; A. phÄ• á¹-ak `prison', phaá¹-ak `gate'; B. phaÌ„Ì†á¹-ak `gate, prison'; Bi. H. phÄ• á¹-ak m. `gate'; G. phaá¹-kiyuÌƒ bÄ• rá¹‡uÌƒ n. `a single shutter to close a door'; M. phÄ• á¹-ak, phÄ• kaá¹- n., phaá¹-kÄ• m. `gate (of a village &c.)'.
phÄ• á¹‡Ã¡yati1 `makes spring' see PHÃ¡á¹‡ATI1.
phÄ• á¹‡ayati2 `skims' see next.

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phÄ• á¹‡ita 9070 phÄ• á¹‡ita m.n. `inspissated juice of sugarcane and other plants' &capamacr;past., phÄ• á¹‡i -- f. `molasses, meal mixed with curds' lex. [Pp. of phÄ• á¹‡ayati2 `skims' LÄ• á¹-y. (caus. of *PHAá¹‡ATI2?); cf. phaá¹‡Ã¡ -- m. `scum, froth' TBr., phÄ• á¹‡á¹-Ã¡<-> `filtered' á¹šgvidh., n. `first particle of butter in churning' ÅšBr. -- âˆš*PHAá¹‡2]
Pa. phÄ• á¹‡ita -- n. `sugarcane juice'; Pk. phÄ• á¹‡ia -- m.n. `molasses', Or. phÄ• á¹‡i; Si. pÃ¤ni `juice of ripe fruit, spume of coconut toddy, molasses'.

phÄ• á¹‡á¹- 9071 *phÄ• á¹‡á¹- `separate by beating or cutting'.
K. phaná¸• un `to beat out (e.g. dust from a carpet)'; S. phÄ• á¹‡á¸• aá¹‡u `to separate, apportion'; P. phÃ£Ì„á¹- f. `piece'; WPah.bhal. phaá¹‡á¸• nÅ«, ph*lnnÅ« `to gin cotton', phÄ• no m. `one who gins', (Joshi) fÃ£Ì„á¸• á¹‡u `to

divide, distribute'; Ku. phÃ£Ì„á¹-aá¹‡o `to divide'; N. phÃ£Ì„á¹›nu `to cut (esp. bushes and scrub)'; G. phaÌƒá¹-Ä• vuÌƒ `to be divided'; M. phÃ£Ì„á¹-Ä• m. `long divergent piece'.
phÄ• á¹‡á¹-Ã¡ -- see PHÄ• á¹‡ITA -- .
Addenda: *phÄ• á¹‡á¹- -- : WPah.ká¹-g. phÃ¡á¹‡á¹- m. `contribution given by each village to a temple or common fund' â†• H. (Him.I 125: semant. comparing svÌ• á¹‡á¸• < samÅ«á¸• ha --).

phÄ• ËŠla 9072 phÄ• ËŠla1 m. `ploughshare' RV., `mattock' R. [Cf. phala -- 5 n. `ploughshare' lex.: prob. conn. PHÃ¡LATI2. Poss. < *spÄ• la -- ~ Ir. *spÄ• ra -- in Pers. supÄ• r, Sar. spur (EVP 68). If so, it may have been influenced by Mu. or Drav. to account for early ph -- (cmpds. also show -- ph -- , not -- pph --): EWA ii 397 with lit. -- âˆšPHAL]
Pa. Pk. phÄ• la -- m.n. `ploughshare', Wg. pÄ• l, Kt. poÌ„l, Dm. phal, Tir. phÄ• l, PaÅ¡.chil. kuá¹›. phÄ• l, ar. Ä• l -- pÃ¤á¹›Ä«ËŠ (HALÃ¡ -- ), Shum. phÄ• l, Ä• Ì¤l -- phÃ¤leik, Gaw. phÄ• l, Kho. phal, Bshk. Tor. phÄ• l, Sv. phal, Phal. phoÌ„l, Sh.pales. phÄ• l; K. phÄ• l m. `ploughshare, metal blade of mattock &c.' (cf. phal < PHALA -- 2); S. phÄ• ru m. `ploughshare, steel edge of a tool'; L. phÄ• lÄ• m. `ploughshare', awÄ• á¹‡. phÄ• l, P. phÄ• lÄ• m., ËšlÄ« f. `small do.', WPah.bhal. phÄ• l f., jaun. phÄ• wÄ• , (Joshi) fÄ• á¸·Ä• m., Ku. phÄ• lo, gng. phÄ• w, N. phÄ• li, A. B. phÄ• l, Or. phÄ• á¸·a, (Bastar) phÄ• ra, Bi. phÄ• r, Mth. phÄ• r, ËšrÄ• , phÄ• lÄ• , Bhoj. phÄ• r, H. phÄ• l, ËšlÄ• m., ËšlÄ« f., phÄ• r, ËšrÄ• m., M. phÄ• á¸· m.
*PHÄ• LAGHARA -- ; *ARDHAPHÄ• LA -- , *DÄ• RVAPHÄ• LAKA -- , *NIá¹£PHÄ• LIKA -- , *BADDHAPHÄ• LA -- , *HALAPHÄ• LA -- .
Addenda: phÄ• ËŠla -- 1: â€ *LOÌ„HAPHÄ• LA -- .

phÄ• la 9073 *phÄ• la2 `piece split off'. [Cf. phala -- 3. -- âˆšphal]
Pa. phÄ• la -- m. (?) `board, slab', phÄ• laka -- `splitting'; Gy. eur. phal `board', wel. phal f. `pailing, rail, stake'; K. phal f. `strip of wood' (or < PHALA -- 3?); S. phÄ• ra f. `slice'; P. phÄ• l f. `wedge'; Ku. phÄ• lo `piece of wood or metal, iron bar'; N. phÄ• li `thin strip of metal'; A. phÄ• li `strip'; B. phÄ• lÄ• `chip', Ëšli `strip'; Or. phÄ• á¸·iÄ• `chip'; Bi. phÄ• rÄ« `half a hide'; H. phÄ• l m. `lump of areca -- nut', (poet.) phÄ• r m. `piece'; G. phÄ• á¸·É” m. `share'; M. phÄ• á¸· `slip of wood'.
Addenda: *phÄ• la -- 2: Md. fali `oar' or < PHALA -- 2?
â€ phÄ• la -- 3 `jump' see SPHÄ• LA -- .

phÄ• laghara 9074 *phÄ• laghara `ploughshare socket'. [phÄ• la -- 1, ghara --]
WPah.bhad. phÄ• lÄ• r n. `hole in the sole of plough in which share is fixed'.
phÄ• layati see PHÃ¡LATI2.

9074a *phÄ• lgava -- `name of a plant'. [PHALGU -- 2]
Pa. phaggava -- n. `a kind of creeper' SN 1629.

phÄ• lgunÃ¡ 9075 phÄ• lgunÃ¡ `relating to the asterism phÃ¡lgunÄ«' ÅšBr., m. `the month February -- March' Mn. [PHALGÃº -- 1]
Pa. phagguna -- m. `February -- March', KharI. phaguá¹‡e loc. sg., Pk. phagguá¹‡a -- , phÄ• guá¹‡a -- m., K. phÄ• gun m., WPah.bhal. phÄ• guá¹‡ m., (Joshi) fÄ• ggaá¹‡ m., Ku. phÄ• guá¹‡ m., N. A. Bi. Bhoj. H. phÄ• gun m., G. M. phÄ• gaá¹‡. -- All forms, except K. and WPah., altern. < PHÃ¡LGUNA -- .
*phikka -- `defective' see PHAKKA -- .
Addenda: phÄ• lgunÃ¡ -- : WPah.ká¹-g. phÃ¡ggÉ™á¹‡, kc. phaguá¹‡ m. `the month mid February to mid March', Garh. phÄ• guá¹‡.
*phikka -- `defective' see PHAKKA -- Add2.
â€ *phiÃ±ca -- `defective' see *PHISSA -- .

phiá¹…gaka 9076 phiá¹…gaka m. `forktailed shrike' lex.
B. phiá¹…gÄ• `forktailed shrike', H. phiá¹…gÄ• , ph&etilde;gÄ• m.

phiÃ±c 9077 *phiÃ±c `scatter'. [PIá¹-á¹-AYATI X *KHIÃ±C -- ??]
Ku. phÄ©jlaá¹‡o `to scatter, strew over'; N. phÄ©jnu `to scatter, spread out'; Bi. phÄ«Ëœcab `to beat clothes in washing'. -- WPah. (Joshi) fÄ©cá¹‡u `to rub, press'?

9078 *phirati intr. `moves, wanders, turns'. 2. *phÄ“rayati `makes moves &c.' 3. *phÄ“ra -- `turn, turning'. [Cf. *PHARATI `moves, turns' (with phÃ¡lati3, phá¸—lati `goes' DhÄ• tup.). Poss. phar -- and phir -- are MIA. < *spar -- , *spir -- and belong to âˆšSPRÌ¥ for which the basic meaning `convey' (~ âˆšPRÌ¥) would account for the uses `rescue (from: abl.)', `help (towards: dat.)', `attain, win' (cf. *SPARATI). With this Ir. *spar -- (usu. attributed to Sk. sphurÃ¡ti: Bartholomae AirWb 1613 for Av. spar -- `tread, hasten', Horn NPE 155) may be cognate in some of its meanings, e.g. Pers. sipardan `to travel' (J. C. W.)]
1. Pk. phiraÃ¯ `goes, returns'; Gy. eur. phir -- , gr. pir<-> `to wander round, walk about, walk'; Sh.gil. phÄ-rÃ³Ä-kiÌ¯ intr. `to turn, return',

koh. phÄ-roÌ„ná¹·, gur. phÄ-ryoÌ„ná¹· tr. `to turn'; K. phirun tr. `to turn over', kash. phirunu `to turn'; S. phirá¹‡Ä« f. `spinning jenny'; L.awÄ• á¹‡. phiruá¹‡ `to be moved'; P. phirnÄ• `to wander'; WPah.paá¹…. phirá¹‡Ä• `to turn', (Joshi) firá¹‡u `to whirl, wander'; Ku. phirá¹‡o `to wander'; N. phirnu `to wander, turn', A. phiriba; B. phirÄ• intr. `to turn'; Mth. phirab intr. `to turn, twist, leap'; Bhoj. phiral `to return'; OAw. phiraÃ¯ `wanders, returns'; H. phirnÄ• intr. `to turn'; OMarw. phiraÃ¯ `turns, walks about, moves'; G. pharvuÌƒ `to wander'; M. phirá¹‡&etilde; `to wander, turn'; -- absol. as adverb: Dm. phÄ«ri `again', Sh.koh. phÄ-rÄ«, gur. phÄƒrá¸—, P. phir, WPah.bhal. phirÄ«, OAw. phiri, H. phir, G. pharÄ«.
2. Pk. phÄ“raá¹‡a -- n. `turning'; Sh.gil. pherÃ³Ä-kiÌ¯ tr. and intr. `to turn, turn back; K. phÄ“run intr. `to wander'; S. pheraá¹‡u tr. `to turn'; L. pheraá¹‡ tr. `to return', awÄ• á¹‡. pheruá¹‡ tr. `to move'; P. pherá¹‡Ä• tr. `to turn' (phervÃ£Ì„, phermÃ£Ì„ `liable to be turned' < *phÄ“ritavya --); WPah. (Joshi) ferá¹‡u `to send back'; Ku. pheraá¹‡o tr. `to return, move from one place to another, set in motion'; N. phernu tr. `to change'; B. pherÄ• tr. `to turn'; Or. pheribÄ• intr. `to turn, come back, change', pherÄ• ibÄ• tr.; Mth. pherab tr. and intr. `to turn aside'; OAw. pheraÃ¯ tr. `turns, changes'; H. phernÄ• intr. `to turn, wheel, return', phirÄ• nÄ• tr.; G. pheravvuÌƒ tr. `to turn', M. pherá¹‡&etilde;; -- absol. as adverb: P. L. pher `again', N. pheri, B. pher, Or. phera, Bi. H. G. M. pher.
3. Sh. (Lor.) pheri `whirlpool'; K. phÄ“ra, phyÅ«ru m. `sauntering'; S. pheru m. `turn', Ëšro m. `circle'; L. pher, ËšrÄ• m., ËšrÄ« f. `turn, time'; P. pher m. `turn', ËšrÄ• m. `circle'; WPah. (Joshi) ferÄ• m. `bad turn, swindle'; Ku. pher `turn', Ëšro `circle'; N. pher `edge, hem', Ëšro `circle'; A. pher `turn of fortune', pherÄ• `particle placed after nouns to denote a small quantity'; B. pher `turn'; Or. phera `coil, twist of a rope', ËšrÄ• `circle'; Bi. pher `turn'; Mth. pherÄ• , ËšrÄ« `circuit, routine'; OAw. phera `circumambulation'; H. pher m. `turn', ËšrÄ• m. `circle'; Marw. phero m. `circumambulation of the marriage fire'; G. pher m. `turn', ËšrÉ” m. `circle', M. pher, ËšrÄ• m.
Addenda: *phirati. 1. S.kcch. pherá¹‡Å« `to go round'; WPah.ká¹-g. (kc.) phÃ-rnÃµ `to turn round, return, wander', J. firá¹‡u; ká¹-g. phÃ-rI f. `turn', caus. phÉ™reuá¹‡Ãµ `to make turn', phÃ-r adv. and postp. `round', phÃ-ri, Ëšrhi `again', J. firi; Md. firukenÄ« `creeps', furoá¸·u `wheel', furoá¸·anÄ« `rolls, turns over, changes'?
2. *phÄ“rayati: S.kcch. pharÄ• yá¹‡Å« tr. `to spin (a top)'; WPah.ká¹-g. (kc.) phÃ©rnÃµ `to turn upside down'.

3. *phÄ“ra -- : WPah.ká¹-g. (kc.) phÃ©rÉ” m. `circle, turn, time'.

phis 9079 *phis `burst'.
S. phisaá¹‡u intr. `to split, burst', phehaá¹‡u tr. (intr. -- iss<-> ~ tr.
-- Ä“s --); L. phissaá¹‡ `to be squeezed, be bruised, be rotten'; P.
phissá¹‡Ä• intr. `to burst'.

phiss 9080 *phiss `slip' [Cf. PICCHALA --].
S. phiskaá¹‡u `to slip', P. phisalá¹‡Ä• , WPah. (Joshi) fisalnu, fiÅ›ká¹‡u,
Ku. phislaá¹‡o, H. phisalnÄ• ; M. phiskaá¹-á¹‡&etilde; `to fall away'.
Addenda: *phiss -- `slip'. [Onom. *PUSATI, *PHASS -- , *PHUSS -- , peth. X
PICCHÄ• -- in PICCHALA -- , PICCHILA -- and WPah. *ph(r)iÅ›Å›aá¸· --]:
WPah.ká¹-g. phrÃ-Å›Å›É™á¸·nÃµ `to slip, slide' (intrusive r as in phraá¹›nÃµ
< SPHÄ• á¹-AYATI?).

phissa 9081 *phissa `defective'. [See list s.v. PHAKKA --]
N. phissa `easily torn', phisphise `easily giving way'; G. phÄ«sulÌƒ `weak,
faded'.
Addenda: *phissa -- [Semant. `defective' as `genital' cf. *PHUSSA --]
1. PaÅ¡.ar. phisÅ« `vulva' Morgenstierne IIFL iii 3; S.kcch. phisso
`tasteless'.
2. â€ *phiÃ±ca -- : WPah.ká¹-g. phÄ«ËŠnÄ‹ f., phÃ-nÄ‹É” m. `testicle'.

9082 *phukyatÄ“ `is opened, untied'. 2. *phoÌ„kayati `unties'.
1. Kal.rumb. phÉ”k `loose'; N. phuknu intr. `to open, loosened', phuko
`free, untied'.
2. Pk. phoÌ„iaya -- `set free, spread out' DeÅ›Ä«n.; N. phunu,

absol. phoi `to unfasten', H. phonÄ• . -- X *KHOÌ„LL -- : S. pholhaá¹‡u `to open', P. pholá¹‡Ä• .
Addenda: *phukyatÄ“: WPah.ká¹-g. phÃºká¹‡Ãµ `to be untied or loosened'.

phuá¹…ga 9083 *phuá¹…ga `mustache'. [Scarcely with AO viii 307 < *spaá¹• Å›uka -- ~ Å›MÃ¡Å›RU -- . Cf. *JUá¹…GHA --]
Dm. phuÌ„Ìƒka `mustache', Kal. uá¹£ -- phuá¹… (uá¹£á¹- < á¹“á¹£á¹-HA --), Bshk. Tor. phuá¹…, Phal. phuá¹…ga m. pl., Sh.gil. phÅ-á¹… m., pales. phugg*l, jij. phuge.

phucca 9084 *phucca `defective'. [Cf. *bucca -- 1, *bhucca -- and list s.vv. PHAKKA -- and *BUKKA -- 4]
Ku. phucco `undersized, short, dwarfish'; N. phuco `small, little boy', phuci `little girl', phucunu `little fellow'; A. phusuá¹… `worthless'; Si. pus `empty, blank, blighted (of fruit)', puhu `empty (of fruit)', pussa `unproductive, blighted, having no kernel', pussÄ• `animal born without testicles or castrated when very young', pussÄ« `barren cow', pusiyÄ• `old and decrepit ox'.

phutta 9085 *phutta `insignificant'. [Cf. *PHATTA --]
Bshk. phut `fly', phit `mosquito'; Phal. phutto `fly', phutti f. `mosquito'.

phupphÄ• putra 9086 *phupphÄ• putra `father's sister's son'. [*PHUPPHU -- , PUTRÃ¡ -- 1]
K. poÌ†phaturu bÃ´yu m. `father's sister's son', poÌ†phatar, ËštÃ¼rÃ¼ f. `her daughter', S. puphÄ• á¹-ru m.

9087 *phupphÄ«Å›vaÅ›ura -- . [*PHUPPHU -- , Å›VÃ¡Å›URA --]
P. phuphiauhrÄ• m. `spouse's father's sister's husband'.

9088 *phupphÄ«Å›vaÅ›rÅ« -- . [*PHUPPHU -- , Å›VAÅ›RÅ«ËŠ --]
P. phuphehas f. `spouse's father's sister'.

9089 *phupphu -- , *phupphÄ« -- , *phapphÄ« -- `father's sister'.
Pk. pupphÄ• -- , ËšphÄ« -- , ËšphiÄ• -- f., Dm. phaÌ,pi, Gaw. pÄ«pÄ«ËŠ; Bshk. pÄ“p `father's or mother's sister'; Tor. pÄ• p, pabÄ« `father's sister', Phal. phá¸—pÄ«, Sh.gil. pales. phÄ«pÄ«, koh. gur. phÄ«piÌ¯ `father's sister, mother's brother's wife'; K. phoÌ†ph, poÌ†ph `father's

sister', poÌ†phuwu m. `her husband', S. puphÄ« f., puphaá¹›u m.; L. phupphÄ« f. `father's sister', phupphuá¹› m. `her husband', phupphÄ“r m. `her son'; P. phupphÄ« f. `father's sister', phupphÄ• m. `her husband', WPah.bhal. pupphi f., puppho m., Ku. phÅ«phÅ« f., phÅ«p(h)Ä• m., N. phupu f., phupÄ• ju m., H. phÅ«phÅ«, ËšphÄ«, phÅ«Ä• f., phÅ«phÅ«, ËšphÄ• m., G. phoÄ«, phui, phai f., phuvÉ” m.; M. phuÄ« f. `father's sister, husband's mother' (used esp. by women).
*PHUPPHÄ• PUTRA -- , *PHUPPHÄ«Å›VAÅ›URA -- , *PHUPPHÄ«Å›VAÅ›RÅ«ËŠ -- .
phupphukÄ• raka -- see next.
Addenda: *phupphu -- : OG. phÅ«ihÄ• Ä«u ÅšSB, G. phoiyÄ• i m. `father's sister's son'.

phupphusa 9090 phupphusa m. `lungs' SuÅ›r., phuphusa -- n. ÅšÄ• rá¹…gS., pupphusa -- m. lex. [MIA. and NIA. show a, i or u in first two syllables, with or without a suffix -- sa -- , -- á¸• a -- , -- ra -- . In P. Or. H. a similar word means `swollen'. Prob. an onom. (or at least partially onom.) word connected with the sound of blowing or puffing (see PHÅ«T, *PHÅ«TKA -- and cf. phupphukÄ• raka -- `panting' lex. EWA ii 398, pupphula -- lex.) and with words for `swelling' cf. prapyasÃ¡ -- AV. and puppuá¹-a -- m. `swelling of the gums and palate' SuÅ›r. EWA ii 307. -- â†’ Psht. paá¹›pus `lungs, animal's entrails' EVP 60, Par. pap&oacutemacrdotdot; `lung' IIFL i 280]
Pa. papphÄ• sa -- n. `lungs', Pk. phupphusa -- , phopphasa -- , phipphisa -- , phepphasa -- , phoÌ„phasa -- , phÄ“phasa -- n., Ash. papÃºs, Wg. papÃ¼s, Kt. pÉ™py&uacutedotdot;s, Bashg. pabÃ-s, Pr. pÃ¼p&uacutedotdot;s, pÃ¼byÃ¼s, pÃ¼sugu, Dm. phÃ¡pus, Tir. p*lpÅ«ËŠs, PaÅ¡.ar. papÅ«ËŠs, lauá¹›. papÅ«ËŠ, Shum. phÃ¡pus, Gaw. phÃ¡puÄ‹, pÄ• ËŠpus, Bshk. phÃ¡phÉ™, Tor. phÄ• p, Sv. phapusá¸—, pÄ• ËŠpus, Phal. phÄ• pu m., S. phiphiá¹›u m., L. phipphur m., mult. phipphuá¹› m.; P. phipphrÄ• , Ëšphá¹›Ä• m. `lungs', phipphar -- gallhÄ• `having swollen cheeks'; Ku. phÄ• phaso, phÄ• baso, phÄ• pro, phep(h)aá¹›o, phipaá¹›o m. `lungs', B. phopar, phÃµprÄ• ; Or. phuphusa, phopsÄ• , phoppÄ• `lungs', phapasÄ• `lungs', adj. `porous, hollow, corpulent and weak'; H. phep(h)á¹›Ä• m. `lungs', phapphas, phaphsÄ• , phophsÄ• `swollen, flabby, watery, insipid'; G. phephsuÌƒ n. `lungs', M. phopÄ«s n.m.; Si. papuvÄ• , pl. papu `heart and liver and lungs, breast, bosom'.
phuphusa -- see prec.
Addenda: phupphusa -- : S.kcch. phipphaá¹›, phephso m. `lung'.

phura 9091 *phura `blossoming'. [Cf. PHULLA --]

WPah.bhal. phurá¹›Å«, pl. Ëšá¹›uÃ£Ì„ n. `flower'.
Addenda: *phura -- : WPah.ká¹-g. phÃºru m. `multi -- coloured tassel or tuft at the four corners of a female headdress', J. fÅ«ru m. `tail of a turban'.

phulla 9092 phulla `expanded, blown (of flowers)' MBh., `inflated (of cheeks)' BÄ• lar., `open' (in su -- phulla -- R.), n. `fullblown flower' KÄ• lP. [NIA. shows basic mng. `expanded, swollen' rather than `split, burst' assumed in BR. <-> Semant. as `flower' cf. praÅ›Å«na -- s.v. PRASÅ«NA -- , and as `white in the eye, cataract' cf. puá¹£pa -- m. `albugo' SuÅ›r. -- Cf. *PHURA --]
Pa. phulla -- `blossoming'; Pk. phulla -- `opened, blossoming', n. `flower'; Ash. pul `testicles'; Gaw. phul `the white of the eye' (â†' Psht. pÅ«l `film on the eye': but EVP 56 < Av. pÅ«iti --); K. aá¸• a -- phoÌ†lu `half -- blown', phulu m. `cataract of eyes'; S. phulu m. `flower, the menses', phulo m. `albugo'; L. phull m. `flower', awÄ• á¹‡. phul (and X PALÄ• Å›Ã¡ -- q.v.); P. phull m. `flower, menstrual flow, white speck in eye (= phollÄ• m.)'; WPah. bhad. phull n. `cataract', bhal. phulli f. `leucoma of eye', khaÅ›. phull `blister due to burn', (Joshi) fÅ«l m. `flower', fulÄ• m. `cataract'; Ku. phÅ«l `flower, testicle', phulo `cataract'; N. phul `flower, menstrual flow, egg', phulo `cataract, white streak in the nail'; A. phul `flower, film on eye'; B. phul `flower, menstrual flow, cataract (= phuli)'; Or. phula `flower, menses, placenta, cataract', phulÄ• `swelling, inflation, frog spawn, cataract', phul(u)kÄ• `swollen'; Bi. Mth. Bhoj. Aw.lakh. H. phÅ«l m. `flower', OMarw. phÅ«la; G. phÅ«l n. `flower, menstrual flow, opacity of eye', phÅ«luÌƒ n. `cataract'; M. phÅ«l n. `flower, ovary, albugo'; Ko. phÅ«la `flower'; Si. pil `expanded', pul `open flower, peacock's tail', pola `cataract'. -- X pÃºá¹£ya -- 1, bhÃ¡sman -- qq.v. PHÃºLLATI; *PHULLATAILA -- , *PHULLAPÅ«RA -- , *PHULLAVÄ• á¹-IKÄ• -- , *PHULLÄ“NDRA -- ; UTPHULLA -- , PRAPHULLA -- , SAá¹• PHULLA -- ; *Ä“RAá¹‡á¸• APHULLIKÄ• -- , *NAVAPHULLA -- .
Addenda: phulla -- [But T. Burrow Tau vii 137 < *sphutlo -- , âˆšSPHUT/á¹- `to bloom' with Pk. ph --]
S.kcch. phaull m. `flower', phaullo m. `white speck in eye', phaullÄ• m.pl. `parched juwar'; WPah.ká¹-g. (kc.) phÅ«ËŠl m. `flower', poet. phulá¹›u m.; J. fÅ«l.
â€ *PHULLABHÅ«TA -- .

9093 phÃºllati `expands, opens (as a flower)' MBh. [PHULLA --]

Pa. phullita -- `blossomed'; Pk. phullaÃ¯ `blossoms'; K. phoÌ†lun `to expand, open (as a flower)'; S. phulaá¹‡u `to blossom', L. phullaá¹‡; P. phullá¹‡Ä• `to swell'; WPah. (Joshi) fulá¹‡u `to bloom, become old'; Ku. phulá¹‡o `to swell, blossom, become overgrown, grow grey', phulphulÄ«á¹‡o `to get puffed up', phulyÅ«á¹‡o `to flatter' (caus. of pass. *phulÄ«á¹‡o); N. phulnu `to swell, blossom, thrive', phulinu `to be puffed up' (whence phulyÄ• unu `to flatter'); A. phuliba `to blossom'; B. phulÄ• `to swell, blossom'; Or. phulibÄ• `to swell, expand'; Mth. phulab `to blossom', OAw. phÅ«laÃ¯; H. phÅ«lnÄ• , (with intr. u) phulnÄ• `to swell, blossom'; OMarw. phÅ«laÃ¯ `blossoms'; G. phulvuÌƒ `to swell, blossom', M. phulá¹‡&etilde;. Addenda: phullati: WPah.ká¹-g. (kc.) phÃºlá¹‡Ãµ, phÃºlhá¹‡Ãµ `to blossom, open (of a flower), swell', caus. kc. phÉ™lauá¹‡o, Wkc. phÉ™leuá¹‡o; -- phÃºlhá¹‡Ãµ X â€ *PHULLABHÅ«TA -- .

phullataila 9094 *phullataila `oil of flowers'. [PHULLA -- , TAILÃ¡ --]
K. phoÌ†lila m. `flower -- scented oil'; S. phulelu m. `any fluid perfume'; P. phulel m. `a partic. scent'; N. phulel `a cheap scent made from flowers'; Or. phuleri, Ëšlauri, Ëšlori, Ëšluri `floral oil', Mth. phulel, OAw. phulÄ• ela m., H. phulel m., G. M. phulel n.

phullapÅ«ra 9095 *phullapÅ«ra `puffed cake'. [PHULLA -- , PÅ«RA -- 2]
P. phalaurÄ« `a puffed cake'; N. phulauro, phuraulo `a cake of ground pulse with oil or ghee, a dwarfish person'; Or. phulauri, Ëšlori, Ëšluri, Ëšleri `a cake of lentil paste fried in oil or ghee', Bi. phulaurÄ• ; Aw.lakh. phulaurÄ« `a kind of scone'; H. phulaurÄ« f. `small puffed cake of fruit and pulse fried in ghee'.

9095a â€ *phullabhÅ«ta -- `come into flower'. [PHULLA -- , BHÅ«TÃ¡ --]
WPah.ká¹-g. phÃºllhuI absol. of phÃºl(h)á¹‡Ãµ `to come into flower'.

phullavÄ• á¹-ikÄ• 9096 *phullavÄ• á¹-ikÄ• `flower garden'. [Cf. puá¹£pavÄ• á¹-Ä« -- , Ëšá¹-ikÄ• <-> f. PaÃ±cat. -- PHULLA -- , VÄ• á¹-A -- 1]
OAw. phulavÄ• rÄ« f. `flower garden', H. phulwÄ• á¹›Ä«, (poet.) ËšwÄ• rÄ« f.

phullÄ“ndra 9097 *phullÄ“ndra `best of fiowers'. [PHULLA -- , Ã-NDRA --]
N. phaledo ("phullidha" Blatter and Millard, Some Beautiful Indian Trees 56) `Erythrina arborescens'.

phuss 9098 *phuss1 `be loose'. [Cf. *PHASS -- on the one hand, and aspirated forms of *PUSATI on the other]
N. phuskanu `to be loosened, slip'; Or. phusuki jibÄ• `to miscarry (of a work)'; H. phusphus f. `looseness, flabbiness', phusphusÄ• , phuskÄ• `loose, flabby, soft'; G. phusphusiyuÌƒ `flimsy'; M. phusaká¹‡&etilde; `to break off', phuskaá¹-á¹‡&etilde; `to fall away'; -- Sh. gil. phuÌ„Ìƒá¹£ku, gur. phÅ«Å¡u `empty'?
Addenda: *phuss -- 1 `be loose'. [Cf. also *PHISS -- Add2]
WPah.ká¹-g. luÅ› -- phuÅ›Å›É” `slippery, sliding' (cf. *LUSSA-<-> `defective', *PHUSSA -- `defective').

phuss 9099 *phuss2 `hissing, whispering'.
Ku. phusphusÄ• á¹- `whispering', phuskaá¹‡o `to whisper', phuskÄ« f. `whisper'; N. phusphus `whisper'; B. phusphus `whispering', phuslÄ• na `to flatter'; Mth. phÅ«sab `to whisper', phusiÄ• `whisperer, deceiver'; H. phusphus f. `hissing'.

phussa 9100 *phussa `defective'. [Cf. *bhussa -- 1, *bussa -- , and BUSA1]
H. phÅ«s m. `old dried straw, rubbish, anything decayed', phÅ«sÄ« f. `chaff, rubbish', phÅ«sá¹›Ä• , phÅ«srÄ• m. `rags and tatters'; -- WPah. (Joshi) fusÄ• m., ËšsÄ« f. `pudendum muliebre'. -- See PÃºá¹£YA -- 1.
Addenda: *phussa -- [Semant. for `defective' word in sense of `genitals' cf. *PHISSA -- Add2]
WPah.ká¹-g. phvÌ• ssI f. `female genitals', phvÌ• Å›á¹-I f. (for Å› cf. PÃºá¹£YA -- 1), J. fusi. -- Gy.eur. phus m. `straw, hay' ~ Gy.pal. bis despite W. Schmid IF 70, 350 rather < *BHUSA -- .

9101 phÅ«t -- , phut -- with âˆšKRÌ¥1 `blowing, puffing'.

Kho. phu korik, phuik `to blow', phu dik `to be blown up, be distended'. --
X PUNÄ• ËŠTI q.v.
*PHÅ«TKA -- , PHÅ«TKAROÌ„TI, PHÅ«TKÄ• RA -- .

phÅ«tka 9102 *phÅ«tka `blowing'. [PHÅ«T --]
Pk. phukkaÃ¯ `blows', phuá¹• kÄ• -- f. `blowing'; Gy. wel. phÅ«ko `distended', gr. pukÃ³ `swollen up', boh. phuknÃ- `bellows', hung. phukni f. `bag'; Ash. puk `breath', Wg. puk, pÅ«Ì¤ `breath, soul'; Dm. phÅ«ky -- `to breathe, blow'; PaÅ¡.kuá¹›. phuk -- `to winnow'; Woá¹-. phuk reflexive pron. `self'; Gaw. phÅ«k `breath, life'; Tor. pug -- `to blow'; Phal. phÅ«k -- `to blow out'; K. phoÌ†kh, dat. Ëškas m. `puff, blowing', phukh, dat. Ëškas m. `blowpipe', phukun `to blow up (a fire)', phoÌ†kun intr. `to blow (of wind)'; S. phÅ«kaá¹‡u `to blow', phÅ«ka f. `blast, puff'; P. phÅ«Ë˜ká¹‡Ä• `to blow', phukk f. `soul'; WPah.bhal. phukki f. `puff of air (from bellows or mouth)', (Joshi) fuká¹‡u `to burn, cremate'; Ku. phuká¹‡o `to blow', phÅ«k `breath, life, soul', phuÌ„Ìƒká¹‡o `to practise magic'; N. phuknu `to blow', phukphÄ• k `incantation'; A. phuÌƒkiba `to blow', B. phuÌƒkÄ• , Or. phuá¹…kibÄ• , Mth. phÅ«kab, phuÌ„ÌƒkËš, H. phuknÄ• , phuÌ„ÌƒkËš, phuÌƒkËš, OMarw. phÅ«kaÃ¯, G. phuÌƒkvuÌƒ, M. phuÌƒká¹‡&etilde;. -- X ÃºTPUNÄ• TI q.v.
Addenda: *phÅ«tka -- : S.kcch. phÅ«kÄ• yá¹‡Å« `(wind) to blow'; Garh. phuká¹‡u `to blow', phÅ«k `blowing with the mouth'.

9103 phÅ«tkaroÌ„ti `blows' PaÃ±cat. [PHÅ«T, KARá¹“TI]
B. phukrÄ• `to shout'; H. phuÌƒkarnÄ• `to blow, puff'.
Addenda: phÅ«tkaroÌ„ti: WPah.ká¹-g. phÃºkÉ™rnÃµ `to blow, puff', J. fukr f. `blowing up the fire'.

9104 phÅ«tkÄ• ra -- , phutËš m. `blowing' KathÄ• s. [PHÅ«T -- , âˆšKRÌ¥ -- 1]
Pk. phukkÄ• ra -- m. `blowing', phuá¹• kÄ• ra -- m. `hissing of a snake'; K. phukÄ• r m. `puff of breath', phukÄ• run `to puff out the breath'; S. phÅ«kÄ• ro m. `hiss of snake, snort of horse', phÅ«kÄ• raá¹‡u `to hiss, snort'; P. phukÄ• rá¹‡Ä• , phuÌƒkËš `to blow, hiss'; Ku. phukÄ• r `cry, complaint'; B. phukÄ• rÄ• `to call aloud, shout'; Or. phukÄ• ra `hissing', phukÄ• ribÄ• `to call aloud, roar'; H. phuÌƒkÄ• rnÄ• `to hiss'; G. phuÌƒkÄ• rÉ” m. `puff, blow, hiss', phuÌƒkÄ• rvuÌƒ `to blow'.
Addenda: phÅ«tkÄ• ra -- : WPah.poet. phÉ™kÄ• r m. `call, invocation'.

phÅ«ha 9105 *phÅ«ha `wantonness'.

S. phÅ«hu m. `pride of youth'; -- ext. -- á¸• a -- : S. phÅ«haá¹›u `intemperate in language'; P. phÅ«haá¹› `obscene'; N. phohar, Ëšhor, phor `obscene language'; Or. (Sambhalpur) puhar `dirt, filth'; H. pÅ«haá¹› `obscene'; G. phuaá¹›, phueá¹› `filthy'.
Addenda: *phÅ«ha -- : S.kcch. phÅ«vaá¹› `filthy, slatternly (of women)'.

phÄ“kk 9106 *phÄ“kk `throw'. 2. *phÄ“á¹…k -- . 3. *phÄ“á¹…g -- .
1. B. phekÄ• `to throw', Mth. phekab.
2. N. ph&etilde;knu, phyÃ£Ì„kËš, H. ph&etilde;knÄ• , G. ph&etilde;kvuÌƒ, M. ph&etilde;ká¹‡&etilde;, phekËš.
3. Or. pheá¹…gibÄ• .
*phÄ“á¹…k -- , *phÄ“á¹…g -- `throw' see prec.
*phÄ“á¹…ga -- `lame' see PAá¹…GÃº -- .
Addenda: *phÄ“kk -- . 2. *phÄ“á¹…k -- : WPah.ká¹-g. phe/á¹…ká¹‡Ãµ `to throw' â†• H. Him.I 126.
*phÄ“á¹…k -- see *PHÄ“KK -- Add2.

9106a â€ *phÄ“á¹-á¹- -- `to run, stumble'.
Pk. phiá¹-á¹-aÃ¯ `falls'; WPah.kc. pheá¹- marne `to run', kiuÌƒth. (LSI ix 4, 617) pheá¹-á¹‡Å«.

phÄ“á¹-á¹-a 9107 *phÄ“á¹-á¹-a1 `strip of cloth'. 2. *phÄ“á¹‡á¹-a -- . [Cf. phuá¹-á¹-aka<-> n. `a kind of cloth' BHSk., Ëšá¹-ikÄ• -- f. KathÄ• s.; PAá¹-á¹-A -- 2]
1. S. pheá¹-o, ph&etilde;á¹-o m. `strip of cloth used as turban'; Ku. pheá¹-, Ëšá¹-o `end of a sheet'; N. pheá¹-Ä• `turban'; B. pheá¹-i `turban, skein of thread'; Bi. pheá¹-wÄ• l `a kind of cotton'; H. pheá¹-, ph&etilde;á¹- f. `waistband', pheá¹-Ä• , ph&etilde;á¹-Ä• m. `waistband, small turban'; G. ph&etilde;á¹-É” m. `turban'; M. pheá¹- `skirt'.
2. Gy. eur. (boh.) pherno `head -- cloth'.
*phÄ“á¹-á¹-a -- 2 `snake's hood' see PHAá¹-A -- .
phÄ“á¹‡a -- 1 `foam' see PHá¸—NA -- .
*phÄ“á¹‡a -- 2 `hood of snake' see PHAá¹‡A -- 1.
*phÄ“á¹‡á¹-a -- `strip of cloth' see *PHÄ“á¹-á¹-A -- 1.

phá¸—na 9108 phá¸—na (later phÄ“á¹‡a -- 1) m. `foam, froth' RV. 2. *phÄ“Ã±ja -- . 3. *phÄ“á¹• sa -- . [Cf. sphÄ“na -- MantrapÄ• á¹-ha. -- Poss. of IE. origin (EWA ii 399 with lit.), but á¹‡ ~ n is attested by Pa., Kaf. and

Dard. and, like *phÄ“Ã±ja -- , *phÄ“á¹• sa -- , prob. due to non -- Aryan origin or influence (see PMWS 163). -- Cf. PHAá¹‡Ã¡ -- , âˆš*PHAá¹‡2]
1. Pa. phÄ“á¹‡a -- , Ëšaka -- m. `scum, foam'; Pk. phÄ“á¹‡a -- m. `foam', Ash. pieÌ„Ìƒá¹›e, p&etilde;á¹›e `scum, foam' (< phÄ“á¹‡a -- : not with EWA 399 < *phÄ“á¹‡á¸• a --), Wg. pe_Å•, pÅ™eÌ„Ìƒ, Kt. pÅ•eÌ„Ìƒ, Dm. phÄ«na, PaÅ¡.lauá¹›. phÄ“n, uzb. phyÄ“n, Gaw. phÄ“á¹‡, Kal.rumb. pheá¹‡u â†• Kho. phenu (phÄ“á¹‡u NTS xii 186), Bshk. phÄ• Ì¤n, Phal. phÄ«n, phin, Sh.gil. fÄ«á¹‡eÌ† m. pl., koh. jij. phÄ«á¹‡, K. phÄ«na f., S. phÄ«á¹‡u m.f.; Ku. pheá¹‡ `foam' (gng. ph&etilde;&rtodtilde;i `bubbles'), N. A. phen, B. phen, ËšnÄ• , Or. pheá¹‡a, Bhoj. phÄ“n, OAw. phena, H. phen, ËšnÄ• m., G. pheá¹‡, phÄ«á¹‡ n., M. pheá¹‡ m., Si. peá¹‡a, pana.
2. N. phÄ©j `foam, scum', Si. penÌ†da.
3. M. ph&etilde;s, phes m. `froth, foam'.
PHÄ“NÄ• YATÄ“, PHÄ“NIKÄ• -- , PHÄ“NILA -- ; *UTPHÄ“NAYATI.
Addenda: phá¸—na -- : Md. fonu `foam'.
*phÄ“ra -- , *phÄ“rayati `turns' see *PHIRATI Add2.
*phoÌ„tta -- `young' see Pá¹“TA -- 1 Add2.
*phoÌ„ppha -- `hollow' see *POÌ„PPA -- Add2.

9109 phÄ“nÄ• yatÄ“ `foams, froths' MBh. [PHá¸—NA --]
Pk. phÄ“á¹‡Ä• yamÄ• á¹‡a -- `frothing', Or. phenibÄ• ; H. phennÄ• `to make frothy by stirring'; M. pheá¹‡á¹‡&etilde; `to foam, froth'.

phÄ“nikÄ• 9110 phÄ“nikÄ• f. `ground rice boiled in water' Bhpr., Ëšnaka<-> m., ËšnakÄ• -- , ËšnÄ« -- f. lex. [PHá¸—NA -- ?]
Pk. phÄ«á¹‡iyÄ• -- f. `a sweetmeat'; Bshk. phiná¸—r `a kind of soft bread' (+?); P. pheá¹‡Ä« f. `a sweetmeat of powdered rice and ghee', Ku. phiá¹‡Ä«, N. phini, A. B. pheni, Or. pheá¹‡i, Bi. H. phenÄ« f., M. pheá¹‡Ä« f.

phÄ“nila 9111 phÄ“nila `foaming, frothy' MBh. [PHá¸—NA --]
Or. pheniá¸·a `foaming'.
*phÄ“ra -- , *phÄ“rayati `turns' see *PHIRATI.

phÄ“ru 9112 phÄ“ru m. `jackal' BhP., Ëšrava -- m. MÄ• latÄ«m. 2. phÄ“ruá¹‡á¸• a -- , Ëšraá¹‡á¸• a -- m. lex. 3. *phÄ“u -- . [Onom. cf. phÄ“á¹- -- kÄ• ra -- , phÄ“t -- kËš m. `howling' and bhÄ“raá¹‡á¸• a(ka) -- m. `jackal' BHS ii 412, Pa. bhÄ“raá¹‡á¸• aka -- m.; Pk. bhÄ“ruá¹• á¸• a<-> m. `leopard']
1. A. pheruwÄ• `jackal'.

2. Or. pheraá¹‡á¸• Ä• `jackal'.
3. A. pheu `jackal's cry'; B. pheu `fox, jackal'; -- P. phauhÄ« f. `jackal'; WPah. (Joshi) fÄ“waá¹-Ä• m. `a kind of

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jackal'; Ku. phyÅ«á¹‡o m. `inferior kind of jackal'; N. phyÄ• uro `a kind of fox', Ëšri `its vixen'.
phÄ“ruá¹‡á¸• a -- see prec.
*phoÌ„kayati `unties' see *PHUKYATÄ“.
*phoÌ„kka -- , *phoÌ„kkara -- , *phoÌ„á¹…ka -- `hollow' see *POÌ„KA -- .
*phoÌ„ta -- , *phoÌ„tta -- `young' see Pá¹“TA -- 1.

phoÌ„ttara 9113 *phoÌ„ttara `hollow'. [See list s.v. *POÌ„KA --]
G. photruÌƒ n. `chaff'.
*phoÌ„ppha -- , *phoÌ„mpha -- `hollow' see *POÌ„PPA -- .
*phoÌ„ra -- , *phoÌ„lla -- `hollow' see *POÌ„á¸• A -- .

phoÌ„ssa 9114 *phoÌ„ssa `hollow'. [See list s.v. *POÌ„KA --]
A. phÃµhÄ• `blister'; -- Dm. phoÌ„sÄ«ËŠra `rotten'; <-> P. phosaá¹› m. `idle fellow'; N. phosro `empty, useless'; <-> B. H. phoskÄ• m. `blister'.

B

BAá¹€H `be big': BAHALA -- , BAHÃº -- , BÄ• á¸• HÃ¡ -- .

9115 baka -- m. `the bird Ardea nivea' Mn. [Prob. onom. in origin: hence retention of -- kk -- , -- k -- , -- g -- in MIA. and NIA. forms (as also in Drav. T. Burrow BSOAS xii 387): see EWA ii 400 and W. WÃ¼st IL Turner Jubilee Vol. i 336, 347]
Pa. baka -- m. `crane', Pk. baka -- , bakka -- , baga -- , baya<-> m., bagÄ« -- f.; K. brag m. `the blue heron Ardea cinerea'; S. bagu, bago, bagulo m. `crane', P. baglÄ• , N. bakullo, A. bag, B. bak, Or. baga, H. bag, bakulÄ• , bagulÄ• , baglÄ• m., G. M. bag m.
bÃ¡kura -- see *BOÌ„RA -- 2.

bakula 9116 bakula m. `the tree Mimusops elengi', n. `its flower' MBh. 2. vakula -- m.n. MBh. 3. makula -- 1, makura -- 1 m. lex. [Prob. of same non -- Aryan origin as Drav. words for this tree, e.g. Kan. pagaá¸• e, Tel. pogaá¸• a DED 3148. -- Cf. similar interchange of initials in MUKULA --]
1. Pa. bakula -- m. `Mimusops elengi', Pk. baÃ¼la -- m., Ku. gng. bÉ”ÌˆÌ„l `the flower', Or. baÃ¼á¸·a `the tree', baÃ¼á¸·Ä• `like its flower'.
2. Pa. vakula -- m., M. ÃµÅ«á¸· f. `the tree', Ãµvaá¸·, vauÌ„Ìƒá¸· n. `its flower', Ãµvá¸·Ä« f. `the tree and its flower'.
3. Pk. maÃ¼ra -- m., H. maulsarÄ«, ËšsirÄ« f. (cf. Pk. baÃ¼lasirÄ« -- f.).
BÄ• KULA -- .

bakk 9117 *bakk `chatter'.
Pk. bakkara -- n. `laughter'; K. bakun `to prate'; S. bakaá¹‡u `to prattle', P. baká¹‡Ä• , N. baknu, A. bakiba, B. bakÄ• , Or. bakibÄ• , H. baknÄ• , G. bakvuÌƒ, M. baká¹‡&etilde;; <-> redupl.: S. bakbaki f. `prattling', Ku. N. bakbak, Or. bakabaka, H. G. M. bakbak f.
*BAKKAVÄ• DA -- .
Addenda: *bakk -- : WPah.ká¹-g. baká¹‡Ãµ in jÄ• t baká¹‡I `to open the mouth, to talk', J. bÄ• ká¹‡u `to stretch the mouth'.

bakkavÄ• da 9118 *bakkavÄ• da `chatter'. [*BAKK -- , VÄ• DA --]
G. bakvÄ• m.f., ËšvÉ” m. `prattle'.

baggaá¸• a 9119 *baggaá¸• a `a kind of rice'.
P. bagaá¹› f. `coarse grass, a kind of red rice'; Ku. bagaá¹› `a kind of rice'; N. bagaá¹›Ä• `a kind of coarse rice'; H. bagaá¹›, bagá¹›Ä• m. `rice roughly cleaned', M. bagaá¸• f.

baggha 9120 *baggha `defective'. [Cf. PHAKKA -- and other `defective' words with initial b -- s.vv. BAá¹‡á¸• Ã¡ -- , *BUKKA -- 4]
P. bagghÅ« m. `fat stupid person, scarecrow, bugbear'.

baá¹-u 9121 baá¹-u m. `boy (esp. a young Brahman), term applied contemptuously to an adult' MBh., baá¹-uka -- m. KathÄ• s. [PMWS 99 of Mu. origin: prob. one of a group of `defective' words, cf. *baá¸• u -- s.v. BAá¹‡á¸• Ã¡ -- and *BÄ“á¹-á¹-A -- . <-> There appears to be a base baÌ„Ì† -- in both IE. and nonAryan `defective' and `nursery' words and interjections: cf. batÃ¡ -- `wretch' RV., BÄ• LÃ¡ -- `fool, child', balÄ• -- `youngest sister' lex., *BÄ• -- , Lat. bÄ• roÌ„ `fool'; bata, bÃ¡á¹-, baá¸·Ä• ËŠ RV., bÄ• ËŠl AV., Av. bÄ• , bÄ• da interjections. Attempts to distinguish between such IE., non -- Aryan, and spontaneous creations (with *baÌ„Ì† -- ~ *vaÌ„Ì†) seem fruitless (J. C. W.)]
Pk. baá¸• u -- , Ëšua -- m. `boy', Ku. baá¹›uÄ• `caste of inferior Brahmans, cheat'; B. baá¹›u `a Brahman title'; Or. baá¹›u `servant'; H. baá¹›uÄ• m. `Brahman boy, pupil'; OG. baá¸• Å«u, G. baá¹›vÉ” m. `Brahman boy who is being initiated'.

baá¸• abaá¸• a 9122 *baá¸• abaá¸• a `grumble, mutter'. [~ *VAá¸• AVAá¸• A -- . <-> Onom.]
Pk. baá¸• abaá¸• aÃ¯ `laments' DeÅ›Ä«n.; S. baá¹›baá¹›Ä• iá¹‡u `to grumble', P. baá¹›baá¹›Ä• uá¹‡Ä• , Ku. baá¹›baá¹›Ä• á¹‡o; N. barbarÄ• unu `to grunt, grumble, mutter in sleep'; B. baá¹›baá¹› `murmur, grumble', baá¹›baá¹›Ä• na `to murmur'; Or. baá¹›abaá¹›a `grumbling'; H. baá¹›baá¹›Ä• nÄ• `to grumble', G. baá¹›baá¹›vuÌƒ, M. baá¸• baá¸• á¹‡&etilde;.

baá¸• iÅ›a 9123 baá¸• iÅ›a m.n. `hook, fish -- hook' MBh., baliÅ›a -- , bariÅ›a -- , vaá¸• iÅ›a -- , valiÅ›a -- lex., bilÃ-Å›a -- m.n. Supará¹‡. [Of nonAryan, perh. Mu. (PMWS 94) origin]
Pa. baá¸·isa -- m.n. `fish -- hook', Pk. baá¸• isa -- , balisa -- , biá¸• isa -- n., Ku. balsÄ«, balchÄ«, N. balsi, balchi (whence balche `barbed'), A.

barahi, B. baá¹›is, baá¹›si, ËšsÄ• , baÌƒá¹›si; Or. baá¹›isa, Ëšsi, banasi, Ëšnisi `fishing -- rod and line' (whence banasiÄ• , ËšnisiÄ• `angler'); Mth. bansi `fish -- hook', OAw. banasÄ«, Si. balasa, biliya, bili -- kaá¹-uva.
*baá¸• u -- `defective' see next.
Addenda: baá¸• iÅ›a -- : WPah.poet. bÉ”rÄ‹ho m. `long stick with an iron tip, spear'; J. baá¹›chÄ• m. `spear'; Md. buá¸·i `hook'.
*baá¸• á¸• u -- see BAá¹‡á¸• Ã¡ -- Add2.

baá¹‡á¸• Ã¡ 9124 baá¹‡á¸• Ã¡ `maimed (in hands, feet or tail)' AV., `impotent' ÅšrS.com. 2. *baá¹‡á¸• ha -- . 3. *baá¸• u -- (cf. BAá¹-U --). 4. *baá¸• á¸• u -- . 5. *baá¸• á¸• hu -- . 6. *bÄ• á¸• a -- . 7. *bÄ• á¹‡á¹-a -- . [Scarcely with P. Tedesco JAOS 65, 86 < vrÌ¥ddha<-> `cut', but one of a series of words with initial labial expressing a defect of body, mind or character, whether of Mu. (PMWS 95) or Drav. origin (T. Burrow BSOAS xii 387): cf. PAá¹‡á¸• Ã¡ -- , *PHAá¹‡á¹-A -- , *BHAá¹‡á¸• U -- , VAá¹‡á¹-A -- 2. Of these at least vaá¹‡á¹-a -- 2 is poss. an IA. deformation of Indo -- ir. *vanta -- in Khot. vanda `short', Bal. gwand, Par. gan&oacutemacrdotdot;k&omacrtodtod; IIFL i 256 (cf. KUá¹‡á¹-HA -- ~ Pers. kund) associated with similar Mu. or Drav. words. -- Full list of `defective' words with initial b -- and bh<-> s.v. *BUKKA -- 4. Similar series s.vv. kuá¹‡á¹-ha -- , *á¹-uá¹‡á¹-a -- 2, *naá¹-á¹-a -- , phakka -- , maá¹-á¹-a -- , *rakka -- , *lakka -- 1, *Å›aá¹-á¹-a --]
1. Ku. bÄ• no `different from its proper kind'; A. bÃ£Ì„ri `widow', bariyÄ• `widow's illegitimate son'; B. bÃ£Ì„á¹›Ä• `penis', bÃ£Ì„á¹›iyÄ• , b&etilde;á¹›e `tailless'; Or. bÄ• á¹‡á¸• a, baá¹‡á¸• Ä• `penis'; Bi. bÃ£Ì„á¹› `old dry bed of a river, blighted and grainless head of small millet, bullock with broken tail (= baá¹‡á¸• Ä• )'; H. bÃ£Ì„á¹› `tailless, docked', bÃ£Ì„á¹›Ä• m. `a tailless or docked animal', bÃ£Ì„á¸• Ä• `maimed, crippled'; G. bÃ£Ì„á¸• uÌƒ `tailless', bÃ£Ì„á¸• iyÉ” `contemptuous term for a Moslem (because circumcised)'; M. bÃ£Ì„á¸• `shrunken or diminished from blight, stout and lusty (of person), coarse (of cloth), seditious', m. `stalk of blasted corn', n. `field of such'.
2. Bi. baá¹‡á¸• hÄ• `bullock with a broken tail' (or < *VAá¹‡á¸• HA --).
3. Ku. baá¹›uwÄ• `spider'; G. baá¹›vÉ” `shaven -- headed, ugly'.
4. G. bÄ• á¸• uÌƒ `squint -- eyed, purblind', bÄ• á¸• uvÃ£Ì„ n. pl. `poor simple little children'.
5. G. bÄ• á¸• huvÃ£Ì„ n. pl. = 4.
6. PaÅ¡.lauá¹›. bÄ• á¹›Ä• `boy, young man' (â†’ Par. baÌ‚lÃ¶), bÄ• á¹›Ä« `girl

friend'.
7. S. á¸‡Ã£Ì„á¸• u m. `tree rotted by action of water', á¸‡Ã£Ì„á¸• o `emaciated', m. `blackguard'; P. bÃ£Ì„á¸• Ä•  `having crooked legs or hands'.
*baá¹‡á¸• ha -- `defective' see prec.
Addenda: baá¹‡á¸• Ã¡ -- . 2. *baá¹‡á¸• ha -- : S.kcch. bÄ• á¹‡á¸• ho `having lost the tail'.
4. *baá¸• á¸• u -- : S.kcch. bÄ• á¸• Ä« f.adj. `one -- eyed'.
*baá¹‡á¸• ha -- see BAá¹‡á¸• Ã¡ -- Add2.

bÃ¡dara 9125 bÃ¡dara n. `fruit of the jujube tree (Zizyphus jujuba)' VS., m. `the tree' lex., badarÄ« -- f. `the tree' ÅšÄ• á¹…khÅšr., ËšrikÄ•  -- f. `the fruit' Hit.

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Pa. badara -- m.n. `the fruit', ËšrÄ« -- f. `the tree'; Pk. baara -- n. `the fruit', Shum. bÄ«r; K. braÌ£y f. `fruit of Z. vulgaris'; S. á¸‡eri f. `Z. vulgaris, Z. jujuba', á¸‡eru m. `their fruit'; L. bÄ“r m. `the fruit', f. pl. bÄ“rÄ«Ëœ `the tree', (Ju.) á¸‡er f. `the tree and its fruit'; P. ber m. `the fruit', WPah.bhiá¸• . be_rÃµ n., Ku. ber; N. bayar, bair `the tree and its fruit', B. bair; Or. baara `the fruit', Bi. bair, Mth. baer, Bhoj. bÄ“r, OAw. bayara; H. bair, ber m. `the fruit', bairÄ«, berÄ« f. `the tree', M. bher f.; -- with unexpl. -- oÌ„ -- : Pk. boÌ„ra -- n. `the fruit', ËšrÄ« -- f. `the tree', Or. dial. bura; H. baur, bor m. `small bells worn and the feet and resembling the jujube fruit'; G. bor n. `the jujube fruit', borá¹›Ä« f. `the tree'; M. bor n. `the fruit', f. `the tree'. <-> Si. á¸• ebara `the tree and its fruit' metath. < *baá¸• arÄ« -- ?
Addenda: bÃ¡dara -- : S.kcch. ber m. `fruit of the jujube', berÄ« f. `the tree', Garh. ber.

baddhÃ¡ 9126 baddhÃ¡ `bound' RV., bÃ¡ddhaka -- m. `captive' AV. [âˆšBANDH]
Pa. Pk. baddha -- `bound'; Sh. bÄƒdÅ- `froze' (pret. of bÄƒÅ¾Ã³Ä-kiÌ¯ < BADHYATÄ“), (Lor.) bado m. `prisoner'; K. bodu, obl. badi m. `handful (of rice -- straw cut by sickle, of leaves or twigs)'; S. á¸‡adho `bound' (pp. of á¸‡ajhaá¹‡u); L. baddhÄ• `tied', (Ju.) á¸‡adhaá¹‡ `to tie up'; P. baddhÄ• `tied, imprisoned'; WPah.roh. bado `all', jub. bÄ• ddhe; Ku. bÄ• dhá¹‡o, bÄ• dá¹‡o `to bind, pack, dress'; OB. bÄ• dhÄ• `bound'; Bi. bÄ• dhÄ• `clog held on foot with strings or straps'; G. bÄ• dhuÌƒ `whole, entire, (of money) in large blocks'; OSi. bad, baj (j written for d) `attached to', Si. bada `fastened, united'; -- Kho. botik `to tie, fix', caus. boteik (with t poss. from *bot < *bod NTS ii 200).
*BADDHAPHÄ• LA -- ; MUKUá¹-ABADDHA -- .
Addenda: baddhÃ¡ -- : S.kcch. badhá¹‡Å« `to tie, build'; WPah.ká¹-g. (kc.) baddhÉ” `all, entire, (pl.) all together', J. badhkÄ• `unlimited'; Md. baddanÄ« (absol. bade, bede) `encloses, imprisons, overcomes', bedenÄ« `is imprisoned, is frozen' (or < BANDHATI).

baddhaphÄ• la 9127 *baddhaphÄ• la `having ploughshare stopped'. [BADDHÃ¡ -- , PHÄ• ËŠLA -- 1]
Bi. badahÄ• r `centre plot in a field round which ploughing bullocks have no room to turn'.

baddhi 9128 *baddhi `act of tying'. [âˆšBANDH]
S. á¸‡adhÄ« f. `unanimity, an even number'.

baddhrikÄ• 9129 *baddhrikÄ• `belt'. [âˆšBANDH]
Kal. badrÄ« `belt', Phal. á¸• Ä• k -- badhrá¸—i NOPhal 34: rather < vardhrikÄ• -- s.v. VÃ¡RDHRA -- .

badhirÃ¡ 9130 badhirÃ¡ `deaf' RV., badhiraka -- m., ËšrikÄ• -- f. `nom. prop.' PÄ• á¹‡.gaá¹‡a.
Pa. badhira -- `deaf', Pk. bahira -- ; Kt.berÉ™Ì• `dumb, mad', Dm. bÄ“rÃ¡, biÄ“ra (cf. *BÄ“á¸• á¸• A --); N. bairo `deaf', OB. bÄ• hira ODBL 513; Or. bahira `deaf', ËšrÄ• `deaf person'; Mth. Bhoj. bahir `deaf', H. bahirÄ• , bahrÄ• ; G. bahirÉ”, berÉ” `deaf', baÄ©rÉ” `disobedient (of children)'; M. bahÄ«r, bahirÄ• , bherÄ• `deaf'; Si. bihirÄ• , bÄ«rÄ• `deaf man', ËšrÄ« `deaf woman'. -- Bshk. bÉ”Ì„Ë‹'r `deaf' AO xviii 228, Tor. boo NTS ii 249 rather < *boÌ„á¸• a -- s.v. *BUá¹-á¹-A -- 1; -- L.khet. bhoÌ„rÄ• < *BHOÌ„RA --

`defective'. -- N. bahilo `barren (of cattle)', H. bahilÄ• , which EWA ii 405 deriving from *badhila -- takes to indicate an originally more general defective meaning of badhirÃ¡ -- , are rather connected with VÄ“HÃ¡T -- . BADHIRITA -- , *BADHIRÄ« -- .
Addenda: badhirÃ¡ -- : Garh. beru `deaf'.

badhirita 9131 badhirita `deafened' DaÅ›. [BADHIRÃ¡ --]
Pk. bahiriya -- `deafened'; Si. bihiri, bÄ«ri `deaf'.

badhirÄ« 9132 *badhirÄ« `deafness'. [BADHIRÃ¡ --]
G. beheri, beri f. `deafness'.

9133 badhnÄ• ËŠti `binds' RV., `suppresses' YÄ• jÃ±. [âˆšBANDH]
PaÅ¡.ar. bada -- `to extinguish (fire)' IIFL iii 3, 31 with (?), WPah. (Joshi) badhÄ• wá¹‡u. -- See Add.

9134 badhyÃ¡tÄ“ `is bound' RV. [âˆšBANDH]
Pa. bajjhati `is bound', Pk. bajjhaÃ¯; PaÅ¡. baÇ° -- `to become stiff, coagulate, freeze'; Sh. bÄƒÅ¾Ã³Ä-kiÌ¯ `(of water) to freeze' (pret. bÄƒdÅ-); S. á¸‡ajhaá¹‡u `to be bound, be coagu<-> lated'; L. bajjhaá¹‡, (Ju.) á¸‡ajhaá¹‡ `to be bound', awÄ• á¹‡. bajhuá¹‡ `to be arrested'; P. bajjhá¹‡Ä• `to be bound'; H. bÄ• jhnÄ• `to be entangled' (whence bajhnÄ• `id.', caus. bajhÄ• nÄ• ); G. bÄ• jhvuÌƒ `to seize'; -- M. bÄ• jÌˆhá¹‡&etilde; `to bear fruit' is semant. difficult. -- Altern. < BÄ• DHYATÄ“: PaÅ¡. baÇ° -- `to get tired'; N. bÄ• jhnu `to quarrel'; H. bÄ• jhan f. `a fight'; G. bÄ• jhvuÌƒ `to stick close to, catch hold of, fight'; Si. badanavÄ• `to seize, wrestle'.
badhra -- see VÃ¡RDHRA -- .
badhrya -- see *VARDHRYA -- .
Addenda: badhyatÄ“: S.kcch. bajá¹‡Å« `to quarrel' or < BÄ• DHYATÄ“.

bandÄ« 9135 bandÄ« f. `captive slave -- girl' Bhaá¹-á¹-., bandin -- m. `captive' BhP. [Formed with f. suffix -- Ä« -- from *banda -- â†• MPers. bandag `slave -- girl' P. Thieme ZDMG 91, 88]
Pk. baá¹• dÄ« -- f. `female slave', baá¹• da -- n. `prisoner'; P. bandÄ« f., ËšdÄ• m. `slave', WPah. (Joshi) bÃ£Ì„dÄ« m., A. bÄ• ndi f., B. bÃ£Ì„dÄ«, OH. bÃ£Ì„da m., H. bÃ£Ì„dÄ« f., M. bÃ£Ì„dÄ« f., ËšdÄ• m.; -- OSi. (10 cent.) bÃ¤di `slaves' rather < BANDHITA -- .
BANDH `bind': baddhÃ¡ -- , *baddhi -- , *baddhrikÄ• -- , badhnÄ• ËŠti,

badhyÃ¡tÄ“, bandhÃ¡ -- , bandhati, bÃ¡ndhana -- , *bandhÄ• na -- , bandhita -- , *bandhÄ«ya -- , bÃ¡ndhu -- 1, *bandhÄ“yya -- , *bÄ• ndha -- , bÄ• ndhavÃ¡ -- ; avabaddha -- , avabandha -- , avabandhati, Ä• baddha -- , Ä• badhyatÄ“, Ä• bandha -- , *upabadhyatÄ“, upabandhati, nibadhyatÄ“, nibandha -- , *nibandhati, nirbandha -- , *pibandhati, pratibandha -- , pratibandhati, prabandha -- , vibaddha -- , *vibadhyatÄ“, saá¹• bandha -- , saá¹• bandhati, saá¹• bandhin -- , *samÄ• baddha -- .
Addenda: bandÄ« -- : Garh. bÃ£Ì„d `damsel'; OMarw. bÄ• á¹• dÄ« f. `slavegirl'.

bandhÃ¡ 9136 bandhÃ¡ m. `bond' RV., `damming' MÄ• rkP., `custody' Mn., `deposit, pledge' RÄ• jat., bandhaka -- m. `dam' lex. [âˆšBANDH]
Pa. bandha -- m. `bond', Pk. baá¹• dha -- m.; Gy. pal. mÄƒÇ°bÃ¡ni `girdle'; Wg. baná¸— `horizontal log in wall of house'; Kho. bond `bridge made of two logs'; Phal. bandi `string'; Sh.gil bÄƒn m. `joint in body or sugarcane or bamboo' (â†’ á¸Œ. b*ln `joint'), gur. ban m., koh. bÄƒn m., bandÄ«ËŠ f., jij. b*ln `wrist'; K. boÌ†Ì£nu m., ban f. `heap, pile'; S. á¸‡andhu m. `embankment', á¸‡ano m. `small bank to keep back water'; L. bannh f. `pond', mult. m. `dam', awÄ• á¹‡. bÃ n `pond'; P. bannh m. `fastening, embankment'; WPah.bhad. b*l\ndu n. `betrothal, present to fiancÃ©e on betrothal', bhal. b*l\nn m. `iron ring round musket barrel', b*l\nu n. `betrothal'; Ku. bÄ• n `dam'; N. bÃ£Ì„dh -- chÃ£Ì„dh `tying up', bÃ£Ì„dh `dam', bÃ£Ì„dho `pledge, what is promised to a god in a vow and destroyed on fulfilment of vow', bÃ£Ì„dhÄ• basnu `to agree to serve a master till debt is paid off'; A. bÄ• ndh `knot', bÄ• n `dam'; B. bÃ£Ì„dh `bond, dam', bÃ£Ì„dhÄ• `a fastening, settlement'; Or. bÄ• ndha -- mÄ• ra `binding and beating', bandhÄ• `act of binding, mortgage, security', bÄ• ndhi `low ridges in a betel plantation on which the creepers are planted'; Bi. bÃ£Ì„dh, bÄ• nh `dam, boundary embankment, granary made of straw'; Mth. bÃ£Ì„dh `embankment', Bhoj. bÃ£Ì„dh, bÄ• nh; Aw.lakh. bÃ£Ì„dh `string'; H. G. bÃ£Ì„dh m. `dam'; G. bÃ£Ì„dhÉ” m. `structure'; M. bÃ£Ì„d(h) m. `dam', bÃ£Ì„dhÄ• m. `structure'; OSi. bad `dam', Si. banÌ†da `body', badda, st. badu -- `lease, rent, tax'; -- Kt. mÉ™ne `rope' (â†’ Pr. m*l/n*l) assim. from *ban NTS xv 264 with (?).
-- X NADDHÃ¡ -- and *SPÄ• Å›A-<-> qq.v.
*BÄ• NDHA -- ; *BANDHAKARA -- , BANDHAKARAá¹‡A -- ; *GALABANDHA -- , *GRANTHABANDHA -- , *GRÄ«VÄ• BANDHA -- , TRIBANDHAKA -- , DAÅ›ABANDHA -- , *DUVÄ• RABANDHA -- , VIá¹• Å›ABANDHA -- .
Addenda: bandhÃ¡ -- : S.kcch. bandh keá¹‡Å« `to shut'; WPah.ká¹-g. bÃ¡ndh m. `rope, rope made of a certain kind of grass' (used in diwÄ• li festival)',

bÃ¡ndhÉ” m. `pledge' (â†•  H. P. Him.I 135); Garh. bÃ£Ì„dh `embankment'; Md. bandu `hoop, band'.

bandhakara 9137 *bandhakara `tying'. [Cf. bandhakartrÌ¥ -- m. `restrainer' MBh. -- BANDHA -- , KARÃ¡ -- 1]
N. baÌƒdhernu `to obstruct'; G. baÌƒdhÄ• rÉ” m. `a binder, knitter, one employed in tying and folding clothes which are to be dyed, calenderer'.

bandhakaraá¹‡a 9138 bandhakaraá¹‡a n. `binding, restraining' KathÄ• s. [BANDHA -- , KÃ¡RAá¹‡A --]
G. baÌƒdhÄ• raá¹‡ n. `arrangement, construction'.

9139 bandhati `binds' MBh., caus. bandhÃ¡yati ÅšBr. [âˆšBANDH]
Pa. bandhati, caus. bandhÄ“ti, NiDoc. pp. baá¹• nidaǵa, 2 sg. pret. baá¹• nidesÌ±i, Pk. baá¹• dhaÃ¯, caus. inf. baá¹• dhÄ“uá¹• ; Gy. eur. phand -- `to bind, shut', arm. banth -- , pal. ban -- , kar. bahandum `I shut'; Pr. -- moÌ„dÉ™ -- `to bind' NTS xv 294; Dm. Shum. ban -- `to put on (clothes)'; Kal.urt. bhÄ• nim, rumb. bhoÌ„nim `I bind'; Sh.gil. bÄƒnÃ³Ä-kiÌ¯ `to put on (clothes)', koh. bonoÌ„ná¹·; S. á¸‡andhaá¹‡u `to tie, bind' (pp. á¸‡adho), L. bannhaá¹‡, (Ju.) á¸‡anhaá¹‡ (pp. baddhÄ• ), P. bannhá¹‡Ä• , WPah.bhad. bhal. bÃ ná¹‡Å«, paá¹…. cur. cam. bannhá¹‡Ä• , jaun. bÃ£Ì„dhá¹‡oÌ„ÌƒÌ, (Joshi) bÃ£Ì„dhá¹‡u; Ku. bÃ£Ì„dhá¹‡o `to tie, dress'; N. bÃ£Ì„dhnu `to bind, tie', A. bÄ• ndhiba, B. bÃ£Ì„dhÄ• , Or. bÄ• ndhibÄ• , Bi. Mth. Aw.lakh. bÃ£Ì„dhab, bÄ• nhab, H. bÃ£Ì„dhnÄ• , bÃ£Ì„dnÄ•  (whence bandhnÄ• , bandnÄ•  `to be tied'), OMarw. bÄ• á¹• dhaÃ¯, G. bÃ£Ì„dhvuÌƒ, M. bÃ£Ì„dhá¹‡&etilde;, Ko. bÄ• ndtÄ• , Si. banÌ†dinavÄ• ; -- Pa. bandhÄ• pÄ“ti `causes to be bound', NiDoc. pp. baá¹• dhavita, Pk. baá¹• dhÄ• via -- ; Dm. banÄ• y -- `to dress (another)'; P. banhÄ• uá¹‡Ä• , B. bÃ£Ì„dhÄ• na, Or. bandhÄ• ibÄ• , H. baÌƒdhÄ• nÄ• , Si.

bandanavÄ• . <-> X GUPHÃ¡TI, *GOÌ„PHAYATI, NAHATI, VÃ¡YATI, SPÄ• Å›AYATI qq.v. -- See BADHNÄ• ËŠTI Add., BADDHÃ¡ -- .
Addenda: bandhati: WPah.ká¹-g. (kc.) bÃ¡nhá¹‡Ãµ `to bind', J. Garh. bÃ£Ì„dhá¹‡u; Md. baddanÄ« (absol. bade, bede) `encloses, imprisons, overcomes', bedenÄ« `is imprisoned, is frozen' (or < BADDHÃ¡ -- ); bannanÄ« (pp. ban, absol. banÌ†de) `binds, builds' (`builds' < VÃ¡NATI?); <-> S.kcch. bhanÄ• yá¹‡Å« `to prepare, create' â†• G. < VÃ¡NATI?

bÃ¡ndhana 9140 bÃ¡ndhana `tying' RV., n. `bond, tether' ÅšBr., `prison' Mn., `embanking' MBh. [âˆšBANDH]
Pa. bandhana -- n. `bond, fetter'; AÅ›. baá¹• dhana -- n. `imprisonment'; NiDoc. inf. baá¹• nanae `to bind'; Pk. baá¹• dhaá¹‡a -- n. `bond, imprisonment'; S. á¸‡andhaá¹‡u m. `halter'; P. bandhaá¹‡, bannhaá¹‡ m. `fastening'; Ku. bÄ• naá¹‡i `enclosing wall near house and courtyard'; N. bÃ£Ì„dhan `embankment, dam'; A. bÄ• ndhan `fastening'; B. bÃ£Ì„dhan, Ëšni `bond, tie, knot'; Or. bÄ• ndhaá¹‡Ä• , Ëšá¹‡i `rope for tying'; Bi. banhnÄ• `rope put round roots of transplanted tree while being transported', Mth. jaá¹› -- baÌƒdhnÄ• ; H. baÌƒdhnÄ« f. `bandage, tie'; OG. bÄ• á¹• dhaá¹‡Ä« f. `knitting', G. bÃ£Ì„dhaá¹‡ n., bÃ£Ì„dhá¹‡Ä« f. `dam'; M. bÃ£Ì„dhaá¹‡ n. `dammed -- up rice -- field', bÃ£Ì„dhá¹‡&etilde; n. `dammed -- up part of a stream', bÃ£Ì„dhá¹‡Ä« f. `embankment, dam'; Si. bÃ¤mma `bond, ligature' < *bÃ¤nÌ†dma EGS 120.
*KAá¹-IBANDHANA -- , *GALABANDHANA -- , *YUGABANDHANA -- .

bandhÄ• na 9141 *bandhÄ• na `bond'. [Poss. from *bandhÄ• nam acc. of *bandhan -- . -- âˆšBANDH]
PaÅ¡. badÄ• ËŠn m. `rope, cord' IIFL iii 3, 31; -- S. á¸‡andhÄ• á¹‡u m. `promise'?

bandhita 9142 bandhita `caused to be bound, imprisoned for debt' PÄ• á¹‡.com. [âˆšBANDH]
NiDoc. baá¹• nidaǵa `prisoner'; N. baÌƒdhiyÄ• `bondsman'; B. bÃ£Ì„dhi `fixed, settled, laid in store for sale'; OSi. (10th cent.) bÃ¤di `slaves, serfs' rather than < BANDÄ« -- .

bandhÄ«ya 9143 *bandhÄ«ya `to be bound'. 2. *bandhÄ“yya -- . [Cf. bandhya -- YÄ• jÃ±. -- âˆšBANDH]
1. G. baÌƒdhÄ« f. `stipulation, prohibition'.

2. S. á¸‡andheju m. `retention of semen'; P. baÌƒdhej m. `method of tying on turban'; WPah.roh. band(h)e `pledge of betrothal'; N. band(h)ej `discipline, arrangement'; H. bandhej m. `parsimony, stability'; M. baÌƒdhejÌˆ n. `continence'.

bÃ¡ndhu 9144 bÃ¡ndhu1 m. `kinsman' RV. [âˆšBANDH]
Pa. bandhu -- m. `kinsman', Pk. baá¹• dhu -- m., K. band m.; A. bÄ• ndh `friend'.
BÄ• NDHAVÃ¡ -- ; *Ä“TADBANDHU -- , SOÌ„MABANDHU -- .
bandhu -- 2, bandhujÄ«va -- `Pentapetes phoenicea' see BANDHÅ«LI -- .

bandhura 9145 bandhura1 `bent, rounded, beautiful' KÄ• lid., `deaf, injurious', m. `vulva', ËšrÄ• -- f. `harlot' lex. [`Defective' word: cf. *BHAá¹‡á¸• U -- and similar forms s.v. BAá¹‡á¸• Ã¡ -- . <-> Even attestations glossed as `beautiful' mainly refer to things which are pleasantly curved (J. C. W.)]
1. Pk. baá¹• dhura -- `bent, beautiful'; Si. banÌ†duru, baduru `good, beautiful'.
2. Pk. baá¹• dhula -- m. `harlot's son'; Or. bandhÅ«Ë˜á¸·a `humble', sb. `bastard'.
bandhura -- 2 `Pentapetes phoenicea' see BANDHÅ«LI -- .
bandhula -- 1 `bent' see BANDHURA -- 1.
bandhula -- 2, bandhÅ«ËŠka -- `Pentapetes phoenicea' see next.

bandhÅ«li 9146 bandhÅ«li m. `the flowering plant Pentapetes phoenicea', bandhu -- 2 m. lex., bandhÅ«ËŠka -- m. SuÅ›r., bandhula -- 2, bandhura -- 2 m. lex., bandhujÄ«va -- m. `the plant', n. `the flower' SuÅ›r.
B. bÃ£Ì„dhuli `P. phoenicea', Or. bandhÅ«á¸·i, Ëšá¸·a, badhuli; -- Pa. bandhuka -- puppha -- , bandhujÄ«vaka -- , bhaá¹‡á¸• ika -- m., Pk. baá¹• dhÅ«ya -- m., baá¹• dhujÄ«va -- m.
*bandhÄ“yya -- , bandhya -- see *BANDHÄ«YA -- .
Addenda: bandhÅ«li -- : A. bandÅ«li `a partic. flower' AFD 208.

bappuá¸• a 9147 *bappuá¸• a `wretched'. [Orig. an exclamation like the nursery words BÄ• PPA -- , *BÄ• BBA --]
Pk. bappuá¸• a -- `wretched'; N. bÄ• phre `exclamation of sorrow'; H. bÄ• pá¹›Ä• , bÄ• purÄ• `wretched', Brj. bÄ• prÄ• , G. bÄ• pá¹›uÌƒ, M. bÄ• puá¸• Ä• , bÄ• pá¸• Ä• , bÄ• bá¸• Ä• .

babbula -- see next.

babbÅ«la 9148 babbÅ«la m. `Acacia arabica' ÅšÄ• rá¹…gP. 2. *babbhÅ«la -- . 3. *barvula -- . [Other forms: babbula -- , barbura -- Subh., varvÅ«ra -- , vavvoÌ„la -- lex., vavÅ«la -- Madanav.]
1. Pk. babbÅ«la -- m. `Acacia arabica', S. á¸‡aá¸‡uru m. P. babÅ«l f.; N. babul `A. arabica', babur `a partic. tree'; B. bÄ• bul `A. arabica', Or. babura, Ëšri, babula, Mth. babur, OAw. babÅ«ra; H. babÅ«r, babÅ«l f. `Mimosa arabica'.
2. M. bÄ• bhÅ«á¸·, bÄ• bhaá¸·, bÄ• bhá¸·Ä« f. `Acacia arabica'.
3. G. bÄ• vaá¸· f. `Acacia arabica', bÄ• vá¸·Ä« f. `a longthorned variety'.
*BÄ• BBÅ«LAKA -- .
*babbhÅ«la -- `acacia' see prec.

babhrÃº 9149 babhrÃº `reddish brown' RV., babhrukÃ¡ -- `brownish' ÅšBr. (babhruÅ›Ã¡ -- PÄ• á¹‡.gaá¹‡a, babhluÅ›Ã¡ -- VS.). 2. As name of an animal bÃ¡bhruka -- m. `ichneumon' VS., babhru -- m. MBh.
1. Si. bamÌ†baru, Ëšburu `purple or brown colour'; -- Bi. babhnÄ« `light red soil' (< *babhru -- la -- dissim. to *babhruna -- ?).
2. Pa. babbu -- , Ëšuka -- m. `cat'; P.kgr. barabbu m. `bear'; WPah.bhad. á¸• há¸·abbÅ« `brown bear', bhal. á¸• há¸·ebbÅ«, paá¹…. khaÅ›. bhrabbÅ«, cam. bhrabÅ«, Å›eu. bhrebbÅ«, bhiá¸• . á¸• há¸·ebbhÃ¶á¹-u n. `young brown bear'.

bamba 9150 *bamba `big, swollen'.
S. bamjaá¹‡u `to be swollen'; Ku. bamÄ• á¹‡o `to be puffed up, be proud, grow', bamkaá¹‡o `to be puffed up', bamá¹-yÄ• á¹‡o `to become mad', bamato `much, plenty', bÄ• mto m. `ardent desire', bamtaá¹‡o `to become mad'; N. bam -- phasel `good harvest', bamme `crowded', bamkanu `to boast'; G. M. baÌƒb `vast, full'.
bambhara -- see BHAMBHA -- .
baraá¹-a -- see VARAá¹-A1.
barivarda -- see BALIVÃ¡RDA -- .
bariÅ›a -- see BAá¸• IÅ›A -- .

baru 9151 *baru `a kind of reed or grass'.
Pk. barua -- n. `a kind of grass like sugarcane'; S. á¸‡arÅ« m. `a species of grass'; P. barÅ« m. `a kind of coarse grass'; H. barÅ«, baro m. `a tall grass or reed, species of Saccharum (used for pens), Arundo karka or Calamus scriptorius'; G. baru m. `a reed', baroá¹›uÌƒ n. `reed -- stick'; M. barÅ« m. `the writing -- reed Calamus scriptorius'.

barka 9152 *barka `fawn'. [Cf. BÃ¡RKARA --]
L. bakk m.f. `fawn'; -- WPah. (Joshi) bÄ• ká¹-u m., Ëšá¹-Ä« f. `kid'.

bÃ¡rkara 9153 bÃ¡rkara m. `kid, lamb' &capamacr;pÅšr., `goat' lex., varkaraka<-> m. YaÅ›astil. [Cf. *BARKA --]
Gy. eur. bakro m., Ëšri f. `sheep', boh. bakroÌ„ri `little sheep', pal. báº¯kra `ram', Ëšri `ewe', pers. bÃ¶kÃ¶rÃ¡ `goat, sheep', á¸Œ. b*lkÃ-ra m.; Tir. bakarÃ¡ `ram'; Bshk. bÃ¡kar `goats'; Tor. "bogho" m. `sheep'; Phal. bakÄ• ËŠra `goats', bhakar -- bhÄ• á¹‡Ä• ËŠl `goat -- house'; K. bakar m. `goat', rÄ• m. á¸• oá¸• . bakrÄ« f., S. á¸‡akaru, á¸‡akiro m., á¸‡akirÄ« f., L. bakkrÄ• m., ËšrÄ« f., awÄ• á¹‡. bakrÄ• m., P. bakkar, bakkrÄ• m., ËšrÄ« f., bhaá¹-. bakrÄ• m., WPah.paá¹…. bakrÅ« m., ËšrÄ« f., pÄ• á¸• . cur. cam. bakrÄ• m., ËšrÄ« f., jaun. bÄ• kroÌ„ m., (Joshi) bÄ• krÄ• m., ËšrÄ« f., Garh. bÄ• khro, Ku. bÄ• k(h)ro m., gng. bÄ• kar, N. bÄ• khro m., Ëšri f., B. bakar, bakrÄ• , Ëšri, Or. bakara m., Ëšri f., Bi. Mth. bakkar (Mth. also bÄ• kar) `goat (in general)', bakrÄ• m., ËšrÄ« f., Bhoj. Aw.lakh. bakarÄ• m., ËšrÄ« f., H. bakrÄ• m., ËšrÄ« f., G. bÄ• krÉ” m., ËšrÄ« f., M. bÄ• krÄ• m., ËšrÄ« f. <-> X *BOÌ„KKA -- 1 in H. bokrÄ• m., ËšrÄ« f. -
*BÄ• RKARAKA -- ; *BARKARAPÄ• LA -- , *BARKARAVÄ• LA -- .
Addenda: bÃ¡rkara -- : WPah.ká¹-g. (kc.) bakrÉ” m. `he -- goat', ËšrI f., bakru m. `kid, goat's flesh', J. bÄ• krÄ• m. `goat', Garh. bÄ• khrÄ« f., Ëšru m., Md. bakari (â†• Ind.).

barkarapÄ• la 9154 *barkarapÄ• la `goatherd'. [BÃ¡RKARA -- , PÄ• LÃ¡ --]
Tor. boÌ†guvÄ• l m. `shepherd'; WPah.jaun. bakrÄ• wÄ• m., ËšwÄ« f. `goatherd';

Phal. bak(a)rÄ• ËŠl `shepherd', Ku. bakhar(w)Ä• lo m.

barkaravÄ• la 9155 *barkaravÄ• la `goat's hair'. [BÃ¡RKARA -- , VÄ• ËŠLA --]
WPah.jaun. bakrÄ• oÌ„.

bardha 9156 *bardha `shield'. [IE. *bherdho -- (WP ii 163) in Anglo -- Saxon bord `shield' NTS ii 247 with (?)]
Ash. baá¸• Ã¡ `shield'.
barbaá¹-a -- see VARVAá¹-A -- .

9157 barbÃ¡ra -- 1, ËšbarÃ¡ -- `stammering' PÄ• á¹‡.gaá¹‡a (barbaratÄ• <-> RPrÄ• t.), m. `non -- Aryan' MBh., `blockhead' Hit.
Or. bÄ• barÄ• `mad, unsettled'; H. babrÄ• -- kherÄ« f. `noisy altercation', babrÅ«tÄ• m. `awkward clumsy young man'; Si. bamÌ†burÄ• `barbarian'; -- Pa. babbhara -- n. `confused rumbling noise' see also BHARBHARÄ• .

barbara 9158 barbara2 `curly (of hair)' KÄ• á¹-h., barbarÄ« -- f. `curly hair', ËšrÄ«ka -- n. lex., barbarin -- `curly -- haired' PaÃ±cad.
Pk. babbarÄ« -- f. `a way of dressing the hair'; S. á¸‡Ä• á¸‡uryuÌ„Ìƒ f. pl. `tufts of a faqir's tangled hair'; P. bÄ• brÄ«yÃ£Ì„, babrÄ• nÄ• f. pl. `faqir's long dishevelled hair', bÄ• varÃ£Ì„, ËšrÄ«Ã£Ì„ f. pl. `hair too short to be tied in a knot'; Ku. bÄ• bari f. `cluster of hair'; N. bÄ• bari `long uncombed hair'; B. bÄ• bri `long or curled and frizzy hair hanging down to the neck'; Or. babura, Ëšri `(of hair) curled and grown down to the neck'; H. bÄ• brÄ« f. `long locks on head', babrÄ« f. `forelock, curly hair of camel'; G. bÄ• brÃ£Ì„ n. pl., ËšrÄ« f. `loose hair', M. bÄ• bar, bÄ• brÄ« f.
barbara -- 3, barbarÄ« -- see next.

barbÄ• 9159 barbÄ• f. `a species of Ocimum' lex. 2. barbarÄ« -- f. `id.' Bhpr., barbara -- 3 or varvara -- m. `Clerodendrum siphonantus, Cleone pentaphylla, Unguis odoratus', barbarÄ«ka -- n. lex.
1. B. bÄ• baÃ¯, bÄ• bui `sweet basil'; Or. bÄ• bui `a kind of rush or long grass'; Aw.lakh. baib `a kind of grass'; H. babaÄ« f. `the basil Ocimum pilosum and its seed'.
2. K. babÃ¼rÃ¼ f. `sweet basil'; L. (Ju.) á¸‡aá¸‡rÄ« f. `Ocimum basilicum'; N. bÄ• bari `a flower like basil', bÄ• bari -- phule `Ocimum racemosum'; A. bÄ• bari `sweet basil'; H. bÄ• bar m. `a kind of grass'.
barbura -- , *barvula -- see BABBÅ«LA -- .

bÃ¡rsva -- see PÄ«á¹-HA -- .

bÃ¡rhiá¹£á¹-ha 9160 bÃ¡rhiá¹£á¹-ha `highest' RV. [âˆšBRÌ¥H1]
Tir. brexta `hill' prob. despite AO xii 178 to be separated from Kal.
bhruÌ„Ìƒá¹£iá¹£ < *BHRAá¹• Å›Iá¹£á¹-HA -- .
*BAL `burn' see âˆš*DVAL.

bÃ¡la 9161 bÃ¡la n. `power, strength' RV. 2. `strong' lex.
1. Pa. Pk. NiDoc. bala -- n. `strength'; Kal.rumb. bau, gen. bÄ• las `army',
Kho. bÃ²l; K. bal m. `strength'; L. (Ju.) á¸‡al m. `strength, ability' (â†'
S. á¸‡alu m.), P. Ku. bal, gng. baw, N. A. B. bal, Or. baá¸·a, Mth. bal,
OAw. bara m., H. bal m., G. M. Ko. baá¸· n. (G. also `army'); Si. balaya
`strength, army'; -- bÃ¡lÄ“na: K. bali `suddenly without cause'; OH. bare
`forcibly', OG. baliiá¹• , G. baá¸·e_, M. baá¸·&etilde;, OSi. belen.
2. Pa. balaka -- `strong'; K. bolu, f. bÃ¼jÃ¼ `recovered in health' (or <
BHALLA -- 1); -- Pk. balaya -- m. `ox' (see BALIVÃ¡RDA --)?
*BALATARA -- , BÃ¡LAVANT -- , BALÄ• YATÄ“, *BALITAMA -- , BALÃ-N -- ,
*BALILLA -- , BÃ¡LIá¹£á¹-HA -- , BALYÃ¡ -- ; ABALÃ¡ -- , DURBALA -- ,
NIRBALA -- , PRABALA -- ; BALAKARA -- , *BALAKÄ• RA -- , BALASTHA -- ,
BALÄ• TKÄ• RA -- ; -- BALÃ- -- ?
Addenda: bÃ¡la -- : â€ SÃ¡BALA -- in Add2 supplement.

balakara 9162 balakara `strengthening' R. [BÃ¡LA -- , KARÃ¡ -- 1]
P. balerÄ• `much, many, long (of time)' or < *BALATARA -- .

balakÄ• ra 9163 *balakÄ• ra `making strong'. [BÃ¡LA -- , KÄ• RA -- 1]
OAw. baliyÄ• rÄ• `strong'; H. bariyÄ• r, ËšrÄ• `strong, vigorous, fertile (of
soil)'; -- Pa. Pk. balakÄ• ra -- m. `violence, force' see BALÄ• TKÄ• RA -- . --
See BALAKARA -- .

balakk 9164 *balakk `bubble, throb'. [-- kk -- ext. of bal -- in *UBBAL --
?]
Ku. balkaá¹‡o `to throb'; N. balak -- balak `throbbing of the pulse',
balkanu `to become hot and excited (esp. of clitoris)'; B. balak `swelling
up in boiling (e.g. milk)', balkÄ• `boiled only once'; H. balaknÄ• `to
bubble'.

balatara 9165 *balatara `stronger'. [Cf. bala -- adj. lex. -- BÃ¡LA --]

P. balerÄ• `much, many, long (of time)' or < BALAKARA -- .

bÃ¡lavant 9166 bÃ¡lavant `strong' VS. [BÃ¡LA --]
Pa. in cmpd. balava -- `strong', balavaá¹•  `exceedingly'; Pk. balava -- ,
Ëšvaga -- , Ëšvaá¹• ta -- `strong'; Wg. (Lumsden) "bullÃ¡wÃ¡h" `fat'; Dm.
baloÌ„ `big', f. baloÌ„i (< balavatÄ«); -- ext. -- kk -- : Kt. balok `able',
Pr. wolok -- , Ëšog -- `to be able'.

balastha 9167 balastha `strong', m. `warrior' MBh. [BÃ¡LA -- , STHA --]
Pa. balaá¹-á¹-ha -- m. `palace guard'; OSi. balat pl. `guards'.

balÄ• ËŠkÄ• 9168 balÄ• ËŠkÄ• f. `crane' VS., balÄ• ka -- m. Gaut., balÄ• kikÄ•
-- f. `a small kind of crane' lex.
Pa. balÄ• kÄ• -- f. `crane', Pk. balÄ• yÄ• -- , balayÄ• -- , balÄ• hagÄ• <-> f.,
Si. balÄ• .

balÄ• tkÄ• ra 9169 balÄ• tkÄ• ra m. `violence' KÄ• lid. [Sanskritization of MIA.
balakkÄ• ra -- (~ Pa. Pk. balakÄ• ra -- m. `violence') with -- kk -- after
*balakkita -- (sanskritized as balÄ• tkrÌ¥ta<-> `overpowered' MBh.) <
balakrÌ¥ta -- (through *balakrita --) `done by force' Mn. -- BALA -- ,
KÄ• RA -- 1]
Pa. Pk. balakkÄ• ra -- m. `violence'; OSi. balakarin `by force'.

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9170 balÄ• yatÄ“ `puts forth strength' Nir. [Cf. Pa. balÄ«yati `overpowers'.
-- BÃ¡LA --]
WPah.roh. (Hendriksen) bÃ¥lá¹‡Ãµ `to be able'; -- Kho. balÃ©ik, (Lor.)
baá¸·eik `to overcome, defeat', if with genuine -- á¸· -- , rather <
VARJÃ¡YATI.

Addenda: balÄ• yatÄ“: WPah.ká¹-g. bÉ”á¸·nÃµ `to be able'.

balÃ- 9171 balÃ- m. `tribute, offering' RV. [Cf. baliman -- (in cmpd.) `strength' ChUp., balyÃ¡ -- `strengthening' PÄ• á¹‡? EWA ii 420 accepts `Volksreligion' origin of balÃ- -- , but in RV. it is not an `Art der Opferspende' but an offering conceived as a national tribute; the common factor of the Vedic and popular usages is `offering of nourishment', hence perh. conn. BÃ¡LA -- (J. C. W.)]
Pa. bali -- m. `tax, religious offering'; Pk. bali -- m.f. `religious offering'; K. bal m. `offering to spirits'; P. balÄ« f. `offering' (â†’ S. á¸‡ali f.); Ku.gng. bai `food offered to the gods'; N. A. B. bali `offering, sacrifice', Or. baá¸·i, H. bal m., G. baá¸·Ä« f., M. baá¸· f.; Si. billa, st. bili<-> `tribute, tax, sacrifice'.
BÄ• LÄ“YA -- ; BALIKARMAN -- .
Addenda: balÃ- -- : â€ BALIHÄ• RÃ¡ -- .

balikarman 9172 balikarman n. `offering oblations to all creatures' GrÌ¥S. [BALÃ- -- , KÃ¡RMAN -- 1]
Pa. balikamma -- n. `offerings to gods and spirits', Pk. baliyamma -- n.; Si. biliyama `ceremony of making offerings to demons'.

balitama 9173 *balitama `very strong'. [Cf. Pa. balikataraá¹• `more intensely'. -- BALÃ-N --]
Kt. bÃ©limo `O most powerful!' AO xxi 180.

balÃ-n 9174 balÃ-n `strong' RV. [BÃ¡LA --]
Pa. balin -- , in cmpd. balika -- ; Pk. bali -- , balia -- `strong, stout'; P. balÄ« `strong' (â†’ S. á¸‡alÄ«), Ku. baliyo, gng. bai, N. baliyo, emph. balliyo, A. B. bali; Or. baá¸·Ä« `strong', baá¸·iÄ• `a wild ferocious dog'; G. baá¸·Ä«, baá¸·iyuÌƒ `strong', M. baá¸·Ä«, baá¸·iyÄ• .
*BALITAMA -- , *BALILLA -- , BÃ¡LIá¹£á¹-HA -- ; -- BALIVÃ¡RDA -- ?

balilla 9175 *balilla `ox'. [Ext. -- lla -- of BALÃ-N -- H. Smith JA 1950, 196. -- For loss of -- l -- see also MALINÃ¡ -- and PÃ¡LÄ• LA --]
Pk. baÃ¯lla -- , bellaga -- m. `ox'; P. bail m. `bull, ox'; Ku. belo m. `ox, buffalo -- bull'; Or. bael, baÃ¯lÄ• , baala `ox', Bi. Mth. bail, OAw. baÃ¯la m., H. bail m., G. bel m., M. bail, ËšlÄ• m.
balivanda -- see next.

Addenda: *balilla -- (for MALINÃ¡ -- read *MALIN --): WPah.ká¹-g. belá¹‡Ãµ `to talk nonsense', be/lhuÉ” `silly, mad' cf. H. bail `ox, fool' Him.I 138: doubtful, as is also der. from *badhilla -- ~ BADHIRÃ¡ -- `deaf'.

balivÃ¡rda 9176 balivÃ¡rda (balÄ«vËš ÅšBr.) m. `ox, bull' TBr., balivanda<-> m. KÄ• á¹-h., barivarda -- m. lex. [Poss. a cmpd. of balÃ-n -- (cf. *BALILLA -- ) and a non -- Aryan word for `ox' (cf. esp. NahÄ• lÄ« baddÄ« and poss. IA. forms like Sik. pÄ• á¸• olÌ„ `bull < *PÄ• á¸• á¸• A -- : EWA ii 419 with lit.)]
Pa. balivadda -- m. `ox', Pk. balÄ-Ì„vadda -- , balidda -- , baladda -- m. (cf. balaya -- m. < *balaka -- ?); L. baledÄ• , mult. baled m. `herd of bullocks' (â†’ S. á¸‡aledo m.); P. bald, baldh, balhd m. `ox', baled, baledÄ• m. `herd of oxen', ludh. bahld, balÄ“d m. `ox'; Ku. balad m. `ox', gng. bald, N. (Tarai) barad, A. balad(h), B. balad, Or. baá¸·ada, Bi. barad(h), Mth. barad (hyper -- hindiism baá¹›ad), Bhoj. baradh, Aw.lakh. bardhu, H. balad, barad(h), bardhÄ• m. (whence baladnÄ• `to bull a cow'), G. baá¸·ad m.
BALIVARDIN -- .
Addenda: balivÃ¡rda -- [Cf. Ap. valivaá¹‡á¸• a -- `mighty', OP. balavaá¹‡á¸• Ä• ]: WPah.kc. bÉ”á¸·É™d m., ká¹-g. bÉ”á¸·d m. (LNH 30 boÌ†á¸·d), J. bald m., Garh. baá¸·da `bullock'.

balivardin 9177 balivardin m. `*oxherd' (nom. prop. KÄ• Å›.). [BALIVÃ¡RDA --]
P. baledÄ« m. `oxherd'; Ku. baldiyÄ• `cattle -- dealer'; H. baredÄ« m. `herdsman'
baliÅ›a -- see BAá¸• IÅ›A -- .

bÃ¡liá¹£á¹-ha 9178 bÃ¡liá¹£á¹-ha `very strong' ÅšBr. [BÃ¡LA --]
Pk. baliá¹-á¹-ha -- `very strong', M. dial. balá¹-hÄ• .
balÄ«vÃ¡rda -- see BALIVÃ¡RDA -- .

9178a â€ balihÄ• rÃ¡ -- m. `offer of tribute' AV., `offer of oblation' GrÌ¥S. [Cf. balihÅ•ÌŠt -- (RV.), Ëšharaá¹‡a -- (GrÌ¥S.), balibhrÌ¥t-<-> (MBh.), balikrÌ¥t -- (AitBr.) `offering tribute': BALÃ- -- , HÄ• RA -- 1]
Deriv. OP. balihÄ• raá¹‡u `to sacrifice, devote'.

bÃ¡lbaja 9179 bÃ¡lbaja m. `Eleusine indica (a coarse grass not liked by

cattle)' TS., balbaja -- stukÄ• ËŠ -- RV.
Pa. babbaja -- m. `a coarse grass (used for making slippers)'; N. bÄ• biyo `a kind of grass (used for thatching)'.

balyÃ¡ 9180 balyÃ¡ `giving strength' PÄ• á¹‡., n. `semen' lex. [BÃ¡LA --]
OSi. bÃ¤la `strength'.

baá¹£kÃ¡ya 9181 baá¹£kÃ¡ya ep. of vatsÃ¡ -- RV. i 164, 5: (Oldenberg) `grown up', (SÄ• yaá¹‡a) `one year old'. 2. baá¹£kayiá¹‡Ä« -- , Ëšyaá¹‡Ä« -- f. `cow with a young calf' lex. [Cf. bÃ¡á¹£kiha -- VS., vÃ¡Ëš MaitrS. `having calved long since (?)'. -- NIA. words point on the one hand to a calf weaned (or old enough to be) and on the other to a cow whose milk is beginning to fail when its calf is grown. MahÄ«dhara's interpretation of bÃ¡á¹£kiha -- as `ciraprasÅ«tÄ• ' may therefore be correct (and so intended by BR with `effetus' in literal sense, but taken as `old, decrepit' by MW). Perh. a `defective' word `weak, young' and cognate with bÄ• á¹£ka -- `weak' SÅ«. (quoted by EWA ii 422) with the long Ä• that appears in P.]
1. Ext. -- á¸• -- : P. vÄ• khá¹›Ä• , bÄ• khá¹›Ä• (< *vÄ• á¹£ka --) `having given milk for some time (of cow or buffalo), rich (of its milk)'; H. bÄ• khá¹›Ä«, bÄ• khlÄ« f. `cow or buffalo which has been five months in calf or which calved five months ago, young cow or buffalo'; G. bÄ• khá¹›Ä« f. `cow or buffalo about to cease giving milk after a long time'; M. bhÄ• kaá¸• `ceasing to give milk'; -- N. bakernu `young calf just weaned', bakerni `ceasing to give milk'.
2. B. bakan `heifer'; Bi. baken, bakenÄ• `cow more than six months after calving'; H. baken f. `cow that has long calved but is still giving milk', bakainÄ« f. `cow whose milk is running dry'.
baá¹£kayiá¹‡Ä« -- , bÃ¡á¹£kiha -- see prec.
baá¹£á¹-a -- see *vaá¹-á¹-ha -- s.v. VAá¹‡á¹-A -- 2.
bastÃ¡ -- see BHASTRÄ• -- .

bahala 9182 bahala `thick' SuÅ›r. [i.e. baha -- la -- , cf. bahayati Pat. <-> âˆšBAá¹• H]
Pa. Pk. bahala -- `dense, thick'; L. (Shahpur) bÄ• Ë‹la `much'; P. bÄ• hlÄ• `much, excessive'; Or. bahaá¸·a `great, plentiful, thick' (whence bahaá¸·eibÄ• `to thicken'); M. bahaá¸· `exuberant, plentiful'; Si. bahala `firm, solid'.

bahira 9183 *bahira `external'. [BAHÃ-S]
Pk. bahira -- `outside'; S. á¸‡aharu m. `the outside', á¸‡ahari adv. `outside', G. bahir adv.
*BÄ• HIRA -- ; *BAHIRÄ• NTA -- .

bahirÄ• nta 9184 *bahirÄ• nta `outside'. [*BAHIRA -- , Ã¡NTA --]
Gaw. berÃ¡Ìƒ Ì„t, Ëšte `outside'.

bahirdvÄ• ra 9185 bahirdvÄ• ra n. `outer gate' MBh. [BAHÃ-S, DVÄ• ËŠRA --]
Si. bihidora `outer gate of a house' (EGS 123) prob. Si. cmpd.

9186 bahÃ-s `outside, except' ÅšBr.
Pa. bahi, Ëšhiá¹• `outside', NiDoc. bahi, Ëšhiyade, Pk. bahi, Ëšhiá¹• , ËšhiyÄ• ; MB. bahi, B. baÃ¯ `outside, without'; Si. bihi `outside'; -- Shum. bÄ• -- in bÄ• ge `out', bÄ• á¹›Ä• `outside' (= PaÅ¡.ar. boÌ„re)?
*BAHIRA -- , *BÄ• HIRA -- , BÄ• ËŠHYA -- ; BAHIRDVÄ• RA -- .

bahÃº 9187 bahÃº `much, many, great' RV., bahuka -- `costing much' lex. [âˆšBAá¹• H]
Pa. bahu -- , Ëšuka -- `much', AÅ›. bahu n. sg. `much', bahuka -- `large'; NiDoc. bahu sg. and pl., bahuvÌ• e pl. `much, many', Pk. bahu -- , Ëšuga -- , ËšÅ«Ë˜a -- , Ëšuaya -- ; Gy. eur. buhu `much', arm. buhu `large, much, very', as. (BaluÄ• i) bahu; PaÅ¡.lauá¹›. bÅ«, dar. weg. chil. boÌ„(h) `many', Shum. boÌ„, Kal.rumb. boh; Kho. bo(h) `much, many'; S. á¸‡ahuÌ„Ìƒ

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`much' (< bahukam); L. (Ju.) á¸‡ahuÌ„Ìƒ, bahuÌ„Ìƒ `much, many, great', awÄ• á¹‡. bÃ uÌ„Ìƒ, P. bahu, bahuÌƒ, A. B. Or. Mth. G. bahu; OM. bauhÄ• `much', Ko. bhav, bho; Si. bohoÌ„, boÌ„ `much, many' (bosoÌ„ learned

spelling for bohoÌ„; buhu â†• Pa. H.Smith JA 1950, 186).
BAHUTITHÃ¡ -- , BAHUTVA -- , BAHUDHÄ• ËŠ, BAHURA -- , BAHULÃ¡ -- ; BAHUKÄ• RA -- , BAHUMÄ• NA -- , BAHURÅ«PÃ¡ -- , BAHUVÄ• RA -- .
Addenda: bahÃº -- : Kho. bo `much, very' BKhoT 66.
â€ BAHUTARA -- .

bahukÄ• ra 9188 bahukÄ• ra `effecting much' VS. [bahukara -- PÄ• á¹‡., m. `sweeper' lex. (derisory hon. term? Cf. H. mehtar `id.': see VARDHANA -- 2), bahukarÄ• -- , ËšrÄ« -- f. `broom' lex. <-> BAHÃº -- , KÄ• RA -- 1]
Pa. bahukÄ• ra -- `of great service'; Pk. baÃ¼hÄ• rÄ« -- , bahuriyÄ• -- , boÌ„hÄ• rÄ« -- f. `brush'; S. á¸‡uhaÌ„Ì†ru m. `sweepings, refuse', á¸‡uhÄ• rÄ« f. `broom'; L. bohÄ• r m. `sweepings, dust', (Ju.) á¸‡ohÄ• r m., bohÄ• rÄ« f. `broom'; P. buhÄ• rÄ• m., ËšrÄ«, bahÄ• rÄ«, ËšrÅ« f. `broom'; H. buhÄ• rÅ« m. `sweeper'. <-> Deriv.: S. á¸‡uhÄ• raá¹‡u `to sweep', P. H. buhÄ• rnÄ• , G. bÄ• rvuÌƒ `to sweep', borvuÌƒ `to clean (a privy)'.
Addenda: bahukÄ• ra -- : S.kcch. bauÄ• r m. `rubbish, dirt', bËš kaá¸• há¹‡Å« `to sweep', bauÄ• rÄ« f. `broom'.

9188a â€ bahutara -- `more, many' MBh. [BAHÃº --]
Md. baivaru `many'?; S.kcch. baurÄ• pl. `many', WPah.ká¹-g. (kc.) bhÉ”Ë‹ri indecl. `much, many, very', jaun. bharÄ« `many', kiuÌƒth. bhaurÄ« `much' -- or < BAHURA -- .

bahutithÃ¡ 9189 bahutithÃ¡ `manifold, many, much', Ëštham `much, greatly' MBh. [Not cmpd. with tÃ-thi -- (despite EWA i 501 with lit.). Numeral suffix -- tha -- (in katithÃ¡ -- : kÃ¡ti, katipayatha -- : katipaya --) with *bahuti -- cf. bahÃºtaya<-> `manifold' TS. Late katititha -- after bahutithÃ¡ wrongly divided (J. C. W.). -- BAHÃº --]
Or. bahe `much, too much, many'.

bahutva 9190 bahutva n. `abundance' MBh. [Development as an adjective is attested by Ko. mhop < MIA. *bahuppa -- . But Pk. bahutta -- was influenced as an adjective by pahutta -- < PRÃ¡BHÅ«TA -- (as bahÅ«a -- for bahua -- by pahÅ«a --). -- BAHÃº --]
Pa. bahutta -- n. `abundance, multiplicity'; Pk. bahutta -- , bahÅ«a -- `much' (X pahutta -- , pahÅ«a -- < PRÃ¡BHÅ«TA -- ?); Gy. eur. bÅ«Ë˜t `much, many'; Tor. but `much', P. bahut, bauhat, bahutÄ• , Ku. bhaut, N. A. B. bahut, Or. bahuta, bhauta, bout; Mth. bahut, Ëšto `much, many', OAw. bahuta,

H. bahut, OMarw. bahuta, bahota, bhota, G. bahut, bÉ”t, M. bahÅ«Ë˜t, Ko. (LSI) mhop, mop; -- with -- er -- < -- a -- tara -- : P. bauhterÄ• , batherÄ• `abundant'; H. bahuter, ËšrÄ• `very many, most', adv. `for the greater part'. -- Sh.pales. buá¹-e `much, many' AO xviii 228 (â†’ á¸Œ. bÅ«Ë˜á¹-, Bur. buá¹-) is obscure and connected rather with Mai. bÅ«á¹- `all', ky. buá¹-a, Sh.gil. bÅ-á¹-á¹·.
Addenda: bahutva -- : WPah.poet. bÉ”ÌˆÌ„to `much, (pl.) many', J. bohit `much, abundant'; Garh. bhÉ”t `much'.

9191 bahudhÄ• ËŠ `in many ways' RV. [BAHÃº --]
Pa. bahudhÄ• `in many ways', Pk. bahuhÄ• ; Or. buhÄ• e, Ëšeka `abundantly, much'.

bahumÄ• na 9192 bahumÄ• na m. `high esteem' MBh. [BAHÃº -- , MÄ• ËŠNA -- 1]
Pa. bahumÄ• na -- m. `honour', Pk. bahumÄ• á¹‡a -- m.; <-> Si. bahuman `honour, love' (EGS 124) rather â†• Pa. H. Smith JA 1950, 186.

bahura 9193 bahura `much, thick' AitBr. [~ BAHULÃ¡ -- . -- BAHÃº --]
PaÅ¡.lauá¹›. bÅ«ra, bÅ«rak `much, many', ar. b&schwamacr;erÄ«, Shum. boÌ„rÉ™; -- < *brahua -- : Tir. broÌ„k `many'; PaÅ¡.lauá¹›. lau `large', chil. lÄ• go `many'; Gaw. lÄ• u, lou `much, many' (â†’ Woá¹-. lao, lau Buddruss Woá¹- 110), Gau. Å¾ow. <-> Forms with l -- are ambiguous and may, like Dm. lÃ¤ya `much, many' have orig. l -- NOGaw 41.
Addenda: bahura -- : S.kcch. baurÄ• pl. `many'; WPah.ká¹-g. (kc.) bhÉ”Ë‹ri indecl. `much, many, very' (collides with bhÉ”rÉ” `full' pp. of bhÉ”Ë‹rnÃµ < BHÃ¡RATI, cf. LSI jaun. bharÄ« `many', bhaurnÃµ `to fill' Him.I 158), LSI kiuÌƒth. bhaurÄ« `much'; -- or < â€ BAHUTARA -- .

9193a bahurÅ«pÃ¡ -- `variegated' VS., n. `place -- name in Kashmir' RÄ• jat. [BAHÃº -- , RÅ«PÃ¡ --]
K. bÄ«rÅ« m. `name of a village 13 miles SW of ÅšrÄ«nagar'.

bahulÃ¡ 9194 bahulÃ¡ `large, thick' RV. [~ BAHURA -- . -- BAHÃº --]
Pa. Pk. bahula -- `much, abundant'; Gy. germ. buxlo `wide', pal. boÌ„l, bá¹“li `much, great'; A. bahul `much, abundant'; Or. bahuá¸·a `much, thick'; Si. bahula, bola `thick, solid'.
BAHULÄ• -- ; BAHULÄ«KRÌ¥TA
Addenda: bahulÃ¡ -- : Md. boÌ„ `thick', bolÄ“ `is thick'.

bahulÄ• 9195 bahulÄ• f. pl. `the Pleiades' VarBrÌ¥S., ËšlikÄ• -- f. pl. lex. [BAHULÃ¡ --]
Kal. bahul `the Pleiades', Kho. bÃ³l, (Lor.) boul, bolh, Sh. (Lor.) b*lle.

bahulÄ«krÌ¥ta 9196 bahulÄ«krÌ¥ta `*thickened' (`augmented' MBh.). [BAHULÃ¡ -- , KRÌ¥TÃ¡ --]
L. bÃ´hlÄ« f. `milk of a cow newly calved'.

bahuvÄ• ra 9197 bahuvÄ• ra m. `the tree Cordia myxa' Bhpr., Ëšaka -- m. Kull. [BAHÃº -- , VÄ• ËŠRA -- 1?]
Pa. bahuvÄ• raka -- m. `Cordia myxa', Or. bahÄ• á¸·u, bÄ• hÄ• lu, boÄ• á¸·u, bhuÃ£Ì„ra, bhuÃ£Ì„á¸·a; H. bahÅ«Ä• r m. `its fruit'; <-> M. bhokar, bhÃµkar f. `the tree', n. `its fruit', bhokrÄ«, bhÃµkrÄ« f. `the tree'.
bahÄ“á¹-aka -- see VIBHÄ«ËŠDAKA -- .

bÄ• 9198 *bÄ• `father'. 2. *bÄ• Ä« -- `mother'. [Cf. *BÄ• PPA -- , *BÄ• BBA -- . -- Nursery words]
1. Pk. bÄ• a -- m. `child'; PaÅ¡.weg. Shum. bÄ• `father'; N. bÄ• `father', bÄ• jyÄ• `grandfather', bÄ• jei `grandmother'.
2. Pk. bÄ• iyÄ• -- f. `mother', G. bÄ• Ä« f.
*bÄ• Ä« -- `mother' see prec.
bÄ• kurÃ¡ -- see *BOÌ„RA -- 2.

bÄ• kula 9199 bÄ• kula `pertaining to the tree Mimusops elengi' SuÅ›r., n. `its fruit' lex. [BAKULA --]
S. bÄ• uru m. `Acacia farnesiana'; Or. baÃ¼á¸·Ä• `like the flower of M. elengi' (or < BAKULA --).

bÄ• jja 9200 *bÄ• jja `defective'. [Cf. lists s.vv. BAá¹‡á¸• Ã¡ -- , *BUKKA -- 4]
P. bÄ• jjÄ• m. `fool, idiot'.

bÄ• jjara 9201 *bÄ• jjara `millet'. [HÅšS 2422 and POBh. s.v. quote Sk. varjarÄ« --]
S. á¸‡Ä• jhari, á¸‡Ä• jhirÄ« f., Ëšro m. `the grain Holcus spicatus'; L. bÄ• jrÄ• m., mult. bÄ• jhrÄ• m., ËšrÄ« f. `spiked millet'; P. bÄ• jrÄ• m., ËšrÄ« f. `millet', N. bÄ• juro, B. bÄ• jrÄ• , Or. bÄ• jarÄ• ; Bi. bÄ• já¹›Ä•

`millet', bÄ• jrÄ« `a small pea'; Mth. bÄ• já¹›Ä• `millet', H. bÄ• jrÄ• ,
bÄ• já¹›Ä• m.; G. bÄ• jrÄ« f. `millet', ËšrÉ” m. `a large variety'; M.
bÄ• jÌˆrÄ• m. `millet', ËšrÄ« f. `a small variety'.
*bÄ• á¸• a -- `defective' see BAá¹‡á¸• Ã¡ -- .
Addenda: *bÄ• jjara -- [Without explaining S. á¸‡ -- etc. T. Burrow BSOAS
xxxviii 73 posits *vÄ• rjara -- ~ varjarÄ« -- with a ~ Ä• < IE. o, and
without support of other IE. words]

9202 bÄ• á¸• hÃ¡ -- , bÄ• á¸·hÃ¡ -- (in cmpd.), bÄ• á¸·há¸— `well, greatly' RV.,
vÄ• á¸• ham `assuredly' MBh. [âˆšBAá¹• H]
Pa. bÄ• á¸·haá¹• `very much'; AÅ›. bÄ• á¸• haá¹• `chiefly'; Pk. bÄ• á¸• ha --
`thick', Ëšaá¹• `extremely'; Bshk. bÄ• r `much, many' (AO xviii 228 < VAá¸• RA
--); Tor. bÄ• r, f. bÃ¤r `thick, fat'; A. bÄ• ru `larger', adv. `very well'.

bÄ• á¹‡Ã¡ 9203 bÄ• á¹‡Ã¡ (bÄ• ËŠá¹‡a -- AV.) m. `reed -- shaft, arrow' RV. 2.
vÄ• á¹‡Ã¡ -- 1 m. `arrow, pipe', vÄ• á¹‡Ä«ËŠ -- f. `reed' RV. [Cf. *VÄ• á¹‡A --
2. <-> Differing Austro -- as. sources suggested by J. Przyluski BSL xxv 56
and PMWS 34. -- â†’ Par. baÌ,n&omacrtodtod;, baÌ,nug `arrow' IIFL i 240]
1. Pa. Pk. bÄ• á¹‡a -- m. `arrow'; Kal.rumb. buÅ•É™Ìƒ `arrowhead'; K. bÄ• n m.
`arrow', S. á¸‡Ä• á¹‡u m., L. P. bÄ• á¹‡ m., Ku.gng. bÃ£Ì„&rtodtilde;É™, A. B.
bÄ• n, Or. bÄ• á¹‡a (whence bÄ• á¹‡uÄ• `hunter'), Bi. bÄ• n, OAw. bÄ• na m., H.
bÄ• n, m., G. bÄ• á¹‡ n., M. bÄ• á¹‡ m., Si. baá¹‡a.
2. P. vÄ• á¹‡ m. `arrow'.
BÄ• á¹‡Ä• SANA -- ; *ANTARABÄ• á¹‡A -- .
Addenda: bÄ• á¹‡a -- : WPah.ká¹-g. bÄ• á¹‡ m. `arrow'.
B&capamacr;DH: â€ SÃ¡á¹• BÄ• DHATÄ“.

9203a bÄ• á¹‡Ä• sana -- n. `bow' KÄ• lid. [BÄ• á¹‡Ã¡ -- , Ä• ËŠSANA -- 1]
Si. baá¹‡asun (ES 60) rather â†• Sk.
*bÄ• á¹‡á¹-a -- `defective' see BAá¹‡á¸• Ã¡ -- .
B&capamacr;DH `obstruct': BÄ• ËŠDHATÄ“, BÄ• DHITÃ¡ -- , BÄ• DHYATÄ“,
BÄ«ËŠBHATSATÄ“; AVABÄ• DHATÄ“, *Ä• BÄ• DHYATÄ“, NÃ-BÄ• DHATÄ“, *NIBÄ• DHYA

9204 bÄ• ËŠdhatÄ“ `drives away, harasses' RV., `prevents' MBh. [âˆšBÄ• DH]
Pa. bÄ• dhati `oppresses, hinders', bÄ• hÄ“ti `wards off, prevents'; Pk. bÄ• haÃ¯ `prevents, hurts'; WPah.roh. (Hendriksen) bÃ¥á¹‡Ãµ `to press, shut'; Bi. bÄ• hab `to copulate (of animals)' rather than < VÄ• ËŠHATÄ“ (semant. cf. saá¹• bÄ• dhÃ¡ -- m. `the female organ' VÄ• m.); OSi. bahanavÄ• `to place outside'.

bÄ• dhitÃ¡ 9205 bÄ• dhitÃ¡ `hard -- pressed' RV. [âˆšBÄ• DH]
Pa. bÄ• dhita -- `oppressed'; Pk. bÄ• dhiya -- , bÄ• hia -- `obstructed'; L. bÃ£Ì„hÃ£Ì„ m., ËšhÄ«Ëœ f., (Ju.) á¸‡Ã£Ì„Ëš `slave'; Si. bÃ¤hÃ¤, bÄ• Ì¤ `impossible'.

9206 bÄ• dhyatÄ“ `is pressed' PaÃ±cat.
PaÅ¡. baÇ° -- `to get tired' (IIFL iii 3, 33 < badhyÃ¡tÄ“); Or. bÄ• jibÄ• tr. `to hurt, pain'. -- Altern. < BADHYÃ¡TÄ“: N. bÄ• jhnu `to quarrel', H. bÄ• jhan f. `a fight', G. bÄ• jhvuÌƒ `to stick close to, catch hold of, fight'; Si. badanavÄ• `to seize, to wrestle'.
Addenda: bÄ• dhyatÄ“: S.kcch. bajá¹‡Å« `to quarrel' or < BADHYATÄ“.

bÄ• ndha 9207 *bÄ• ndha `slave'. [BANDHÃ¡ --]
Pk. baá¹• dha -- m. `servant'; S. á¸‡Ä• nho m., ËšhÄ« f. `slave', L. bÄ• nhÃ£Ì„ m., ËšhÄ« f., (Ju.) á¸‡Ä• Ëš; N. bÃ£Ì„dho `servant, bondservant'.
Addenda: *bÄ• ndha -- : S.kcch. bhandho m. `slave'.

bÄ• ndhavÃ¡ 9208 bÄ• ndhavÃ¡ m. `kinsman (esp. maternal)' Mn., bÄ• ndhavÄ« -- f. `female relative' KathÄ• s. [BÃ¡NDHU -- 1]
Pa. bandhava -- m. `kinsman', Pk. baá¹• dhava -- m.; A. bÄ• ndhai `term of endearment for a beloved woman'.
Addenda: bÄ• ndhavÃ¡ -- : A. bÄ• ndha `friend' AFD 213.

bÄ• ppa 9209 *bÄ• ppa `father'. 2. *bÄ• bba -- . [Cf. *BÄ• -- . -- Nursery words]
1. Pk. bappa -- m. `father', Gy. arm. bap; Dm. bÃ p `father, grandfather';

Gaw. Tor. bÄ• p `father'; L. bÄ• pÅ« m. `grandfather'; P. bÄ• p, bÄ• pÅ« m. `father', N. bÄ• p; A. bÄ• p `father', bÄ• pÄ• `term of address to a father or of affection to a young man', bÄ• pu `term of address to a learned Brahman'; B. bÄ• p `father', bÄ• pu `father, child'; Or. bÄ• pa `father', bapÄ• `term of endearment to younger persons', bÄ• pu `term of address to a father or to a young person', (Puri) bÄ• pÄ• `father's father'; Mth. bÄ• p, bappÄ• `father', Aw.lakh. H. G. M. bÄ• p m., Si. bapa.
2. á¸Œ. baba `father, father's brother' (pl. piÄ• ra < PITÅ•ÌŠ -- ), b*lbÃ³ m. `grandfather'; PaÅ¡.ar. bÄ• ba `father', Shum. bÄ• ËŠbÄ• ; Bshk. bab `father', bobÉ™ `father's brother'; Sv. bÄ• b, bÄ• bu `father'; Phal. bÄ• ËŠbu `father', bÄ• bÃ¡ `father's brother'; Sh.gil. bÄ• bá¹· m. `father', pales. bubÄ• ; K. bab m. `father, grandfather', bÄ• b m. `father', rÄ• m. babb, pog. baub, á¸• oá¸• . babboÌ„; P. bÄ• bbÄ• m. `father, grandfather', bÄ• bÅ« m. `term of respect', kgr. babb m. `father', WPah. bhad. bÄ• boÌ„, bhal. bÄ• b, cur. bÄ• bb, cam. babb, khaÅ›. babb (voc. bÄ• vÄ•); Ku. bÄ• bu `father', babÄ• `affectionate term for father or child'; N. bÄ• bu `father', bÄ• bai `term of address to child', babuwÄ• `father, (Tarai) affectionate term for son'; B. bÄ• bÄ• `father, baby', bÄ• bu `gentleman'; Or. bÄ• bÄ• `father', babÄ• `father's elder brother', bÄ• bu `gentleman', babuÄ• `term of endearment to juniors'; Mth. baÌ„Ì†bÄ• `father', bÄ• bu `title of respect'; H. bÄ• bÅ« m. `father', babuwÄ• m. `child'; G. M. bÄ• bÅ« m. `term of respect'; M. bÄ• bá¸• Ä• `term of endearment to a child'.
*BÄ• PPAGHARA -- ; *BÄ• BBAJÄ• NI -- .
Addenda: *bÄ• ppa -- . 1. WPah.ká¹-g. (kc.) bÄ• p m. `father', ká¹-g. bapu m. (used by Rajputs), J. bÄ• pÅ« m., Md. (upper class) bappa, (lower class) bafÄ• .
2. *bÄ• bba -- : WPah.ká¹-g. (kc.) bÄ• b m. `father', babu (used by Rajputs), J. bÄ• bÅ« m.

bÄ• ppaghara 9210 *bÄ• ppaghara `father's house'. [*BÄ• PPA -- , GHARA --]
Mth. bapahar `spouse's father's mother's house'.
*bÄ• bba -- `father' see *BÄ• PPA -- .

bÄ• bbajÄ• ni 9211 *bÄ• bbajÄ• ni `father's wife'. [*BÄ• BBA -- , JÄ• NI --]
WPah.bhal. babÄ• á¹‡i `stepmother'.

bÄ• bbÅ«laka 9212 *bÄ• bbÅ«laka `pertaining to Acacia arabica'. [BABBÅ«LA --]
S. á¸‡Ä• á¸‡Å«ro `pertaining to this tree'; B. bÄ• blÄ• `the tree', H.

babÅ«lÄ• m.

bÄ• ru 9213 *bÄ• ru `betel leaf'. [â†• Austro -- as. J. Przyluski BSL xxiv 257: cf. TÄ• MBÅ«LÃ¡ --]
B. bÄ• ru `betel'.
*BÄ• RUJÄ«VIN -- .

bÄ• rujÄ«vin 9214 *bÄ• rujÄ«vin `having one's livelihood from betel'. [*BÄ• RU -- , JÄ«VÃ¡ -- 1]
B. bÄ• rui `caste of betel -- growers'.

bÄ• rkaraka 9215 *bÄ• rkaraka `pertaining to goats'. [BÃ¡RKARA --]
S. á¸‡Ä• kiro `caprine', L. bÄ• krÄ• , (Ju.) á¸‡Ä• Ëš.

bÄ• lÃ¡ 9216 bÄ• lÃ¡ `young' GrÌ¥S., `foolish' Mn., m. `boy (under five years old)' Mn., Ëšaka -- adj. and sb. MBh., m. `fool' lex., bÄ• lÄ• -- f. `girl (esp. under sixteen years old)' Mn. [Despite the various etymologies listed in EWA ii 426, it perh. belongs to the `defective' group s.v. BAá¹‡á¸• Ã¡ -- which proprovides, like other `defective' groups, several words for `child', e.g. *bÄ• á¸• a -- in PaÅ¡. bÄ• á¹›Ä• `boy', bÄ• á¹›Ä« `girl', *bÄ• á¸• á¸• a -- in G. bÄ• á¸• uvÃ£Ì„ `poor simple little children': note esp. the meanings `ignorant, fool' in Pa. Pk.]
Pa. bÄ• la -- `ignorant, young', bÄ• laka -- m. `boy, fool'; AÅ›. balika f. pl. `women'; Pk. bÄ• la -- , f. ËšlÄ•  -- , bÄ• laa -- , f. ËšliÄ•  -- `young' (cf. bÄ• lisa -- `foolish'); PaÅ¡.lauá¹›. bÄ• l(a)kul m. pl. `boys, children', nij. boÌ„lÅ« `boy' (â†’ Par. baÌ‚lÃ¶ IIFL iii 3, 34); Sh. bÄ• l m. gil. `child, servant', koh. gur. `boy'; K. bÄ• la `young', m. `boy (16 -- 20 years old)', bÄ• l, dat. Ëšli f. `girl (of the same age)'; S. á¸‡Ä• ru m. `baby'; L. bÄ• l m., bÄ• lá¹›Ä« f. (Ju. á¸‡ -- ) `child', khet. bÄ• l `infant'; P. bÄ• lÄ• m. `child'; Ku. bÄ• lo `very young', gng. bÄ• w `boy', bÄ• i `girl'; A. bÄ• l `infant'; MB. bÄ• lÄ• `a youth', B. bÄ• l `boy'; Or. bÄ• á¸·a `child', baá¸·Ä• `son', bÄ• á¸·Ä« `young woman'; Mth. bÄ• ri (f.?) `tender, young'; OAw. bÄ• ra m. `boy', bÄ• rÄ« f. `daughter'; H. bÄ• l, bÄ• r, bÄ• lÄ• `young', m. `child', bÄ• l, bÄ• lÄ« f. `girl'; OMarw. bÄ• la m. `boy'; G. bÄ• á¸· n. `child', bÄ• á¸·Ä« f. `girl (under 16 years old)', bÄ• á¸·uÌƒ -- bhoá¸·uÌƒ (< *bhoÌ„la<-> s.v. *BHULLA --) `young and innocent'; M. bÄ• á¸· `young', bÄ• á¸·Ä« f. `young woman before puberty'; Si. bal `young, stupid, simple', sb. `child, fool'. -- Ext. -- kk -- (or â†• Sk. bÄ• laka --): K. bÄ• lukh,

dat. Ëšlakas m. `boy under ten years old'; WPah. (Joshi) bÄ• lak m.f. `babe';
N. bÄ• lakha `child'. -- Gy. eur. bÄ• lo m. `pig' (< `*young pig' LM 376
with?), pers. baldi `child, boar'?
*BÄ• LATARA -- , *BÄ• LATVANA -- , *BÄ• LADHOÌ„TTA -- , *BÄ• LAPUTRA -- ,
*BÄ• LAPRÄ« -- .
Addenda: bÄ• lÃ¡ -- . [T. Burrow BSOAS xxxviii 76 derives < IE. *wolo --
`stupid' in OSl. volÅ- `ox']
WPah.poet. bÄ• á¸· m. `young boy', ká¹-g. baá¸·É” `young, dear', baá¸·I f.
`young girl'.
â€ *BÄ• LAPOÌ„TTA -- .

bÄ• latara 9217 *bÄ• latara `rather young'. [BÄ• LÃ¡ --]
Pa. bÄ• latara -- `rather stupid'; G. bÄ• á¸·eruÌƒ `young'; Si. balal `young,
immature'.

bÄ• latvana 9218 *bÄ• latvana `childhood'. [Cf. bÄ• latva -- n. Pur. <-> BÄ• LÃ¡
--]
G. bÄ• á¸·paá¹‡ n. `childhood'.

bÄ• ladhoÌ„tta 9219 *bÄ• ladhoÌ„tta `child's cloth'. [BÄ• LÃ¡ -- , *DHOÌ„TTA --
]
G. bÄ• á¸·otiyuÌƒ n. `cloth for a baby'.
Addenda: *bÄ• ladhoÌ„tta -- : S.kcch. bÄ• roto m. `swaddling cloth'. <-> Or <
â€ *BÄ• LAPOÌ„TTA -- .
â€ *bÄ• lapoÌ„tta -- `child's cloth' [BÄ• LÃ¡ -- , *POÌ„TTA -- 2] see
*BÄ• LADHOÌ„TTA -- .

bÄ• laputra 9220 bÄ• laputra `having children' MBh., Ëšaka -- m. `a little
son' KathÄ• s. [BÄ• LÃ¡ -- , PUTRÃ¡ -- 1]
B. rÃ£Ì„á¹›i bÄ• lti `a widow with small children only' ODBL 692; Or.
bÄ• á¸·uta `boy', ËštÄ« `girl'.

bÄ• laprÄ« 9221 *bÄ• laprÄ« `love of a child'. [BÄ• LÃ¡ -- , -- PRÄ« --]
G. bÄ• á¸·api f. `love to a child': very doubtful.

bÄ• lÄ“ya 9222 bÄ• lÄ“ya `fit for an offering' KÄ• lid. [BALÃ- --]
OAw. bÄ• rÄ« `one who offers himself, an offering'.
bÄ• á¹£ka -- see BAá¹£KÃ¡YA -- .

bÄ• á¹£pÃ¡ 9223 bÄ• á¹£pÃ¡ m. `tear, tears' MBh., `vapour' R., bÄ• á¹£paka -- m. `steam' SuÅ›r. 2. vÄ• á¹£pÃ¡ -- Uá¹‡. iii 28. 3. *bhÄ• á¹£pa -- . 4. *bÄ• á¹£ma -- . [Derivation from *vará¹£man -- `rain' (P. Tedesco, Language 22, 184 and accepted doubtfully in EWA ii 427) does not account for Ä• and early b -- (which

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appears also in K. S. G. M. Si.) nor for the absence of meaning `rain' in MIA. and NIA. The original form, attested poss. by Kaf. PaÅ¡. K. P. Or., may be *BÄ• á¹£MA --]
1. Pa. bappa -- m. `tear'; Pk. bappha -- m.n. `vapour', bapphÄ• -- f. `tear', bÄ• ha -- (< early MIA. *bÄ• pha -- ) m. `tear'; K. bÄ• ha m. `steam', bahÄ• m. `steam, mist, sweat' (< *bÄ• pha -- or, more prob., < *bÄ• á¹£ma -- see 4); S. á¸‡Ä• pha f. `steam', Ku. N. Bhoj. Aw.lakh. H. G. M. bÄ• ph (H. M. f., G. m. f.); Si. bapa `tears'.
2. Pa. vappa -- m. `tear'; Pk. vÄ• ha -- m. `tear', vapphÄ• ula<-> `very hot' (< *vÄ• á¹£pÄ• kula -- ?); M. vÄ• ph f. `steam'.
3. N. A. B. bhÄ• p `steam', Or. bhÄ• pa, H. bhÄ• p(h) m., bhÄ• ph f.
4. Ash. bas `steam' (for Kaf. s ~ Ind. á¹£ see Rep1 56), Wg. bÄ• s (separate from bÄ• s `wind' < BHÃ¡SMAN -- 1), PaÅ¡. uz. bÄ• se (â†• Kaf.?); K. bÄ• ha m. `steam', bahÄ• m. `steam, sweat, mist' (or < MIA. *bÄ• pha see 1); P. bhÄ• s f. `steam' (for bh -- see 3), Or. bÄ• mpha.
BÄ• á¹£PÄ• YATÄ“; *BÄ• á¹£PÄ• KÄ• RA -- .
Addenda: bÄ• á¹£pa -- [T. Burrow JRAS 1969 114 < *vÄ• psa -- ~ Lat. vapor]
1. Garh. bhÄ• p `vapour'.
3. *bhÄ• á¹£pa -- : A. also bhÃ£Ì„p `steam' AFD 211.
4. *bÄ• á¹£ma -- : read Wg. bÄ• s `wind' < VÄ• SA -- 3.

bÄ• á¹£pÄ• kÄ• ra 9224 *bÄ• á¹£pÄ• kÄ• ra `having the form of vapour'. [BÄ• á¹£PÃ¡ -- , Ä• KÄ• RA --]
P. bhaphÄ• rÄ• m. `medicinal inhalation of steam'; Ku. baphÄ• ro `steam from a cooking -- pot, vapour from burning ghee'; N. baphÄ• ro `fumigation'; H. baphÄ• rÄ• m. `vapour'; G. baphÄ• rÉ” m. `vapour, sultriness, sweat'; M. vÄ• phÄ• rÄ• m. `fumigation'.

9225 bÄ• á¹£pÄ• yatÄ“ `emits vapour' lex. [BÄ• á¹£PÃ¡ --]
S. á¸‡Ä• phaá¹‡u `to cook by steam'; G. bÄ• phvuÌƒ `to boil', baphÄ• vuÌƒ `to be oppressed by heat'; -- P. bhÄ• phá¹‡Ä• `to inhale steam'; B. bhÄ• pÄ• `to emit steam, to reek', caus. bhÄ• pÄ• na; Or. bhÄ• pibÄ• `to emit vapour'.
*bÄ• á¹£ma -- `vapour' see BÄ• á¹£PÃ¡ -- .
bÄ• sta -- see BHASTRÄ• -- .
*bÄ• hiya -- `outside' see BÄ• ËŠHYA -- .

bÄ• hira 9226 *bÄ• hira `external'. [Cf. bÄ• hÄ«kÃ¡ -- PÄ• á¹‡.vÄ• rtt. -- BAHÃ-S]
Pa. bÄ• hira -- `external', Ëšraá¹• adv. `outside'; AÅ›.man. bahiresu, gir. bÄ• hiresu, kÄ• l. bÄ• hilesu loc. pl. `outlying'; Pk. bÄ• hira -- , bÄ• hara -- `external', bÄ• hiraoÌ„ adv. `outside'; á¸Œ. bÄ• r adv. `out', barÄ“ni adv. and postp., PaÅ¡. bÄ• rÉ™ adv., Bshk. bÄ• rÅ«ËŠ, K. bahÄ• r, á¸• oá¸• . bÄ“ihr; S. á¸‡Ä• haru m. `the outside', á¸‡Ä• hari adv., ËšrÃ£Ì„ `from outside'; L. bÄ• hir, (Ju.) á¸‡Ä• Ëš, awÄ• á¹‡. bÄ• Ë‹r adv.; P. bÄ• har m.; WPah.bhad. bÄ“hr, pÄ• á¸• . bÄ• hr, paá¹…. bÄ“har, cur. bÄ“Ä«r, khaÅ›. bhÄ«r, bhal. be_r adv., beirÄ• l n. `outer portion of house' (after antrÄ• ËŠl < ANTARÄ• LA -- ); Ku. bhair adv., N. bÄ• ira, A. bÄ• hir, B. bÄ• hir, bÄ• r; Or. bÄ• hÄ• ra `outside', bhÄ• ri `out'; Mth. bÄ• har adv.; OAw. bÄ• hara m., bÄ• hiraÃ¯ adv.; H. bÄ• hir, Ëšhar adv., OMarw. OG. bÄ• hari, G. bÄ• her, bahÄ• r, M. bÄ• her, Ko. bhÄ• ira, Si. bÃ¤hÃ¤r; -- Pa. bÄ• hiraka -- m. `outsider, nonBuddhist'; N. bÄ• iro `exposed'; A. bÄ• hirÄ• `living outside'; H. bÄ• hirÄ• m. `the off side'; Si. bÃ¤hÃ¤ra sb. and adj. `outside'; -- Pk. bÄ• hirilla -- `external', L. (Ju.) á¸‡Ä• hirlÄ• , P. bÄ• harlÄ• .
BÄ• HIRIKA -- , *BÄ• HIRIMA -- .
Addenda: *bÄ• hira -- : S.kcch. bÄ• yr adv. `out'; WPah.ká¹-g. (kc.) bÄ• ËŠra `from outside, out', J. bÄ• har, ká¹-g. bÄ• ËŠrÉ” adj. `outdoor', bÄ• ËŠrÅ›a `from outside', jaun. (LSI) bÄ• rÄ• Å›o `outside', poet. bÄ• rhuo adj. `outdoor', ká¹-g. bÄ• ËŠrhuÉ” `mad, naughty' (< `beside oneself'? Him.I 136); <-> poet. bÉ”á¹…ge adv. `outside' < *baÌ„Ì†hÄ©(r) -- + postp. -- ge (cf.

reductions in LSI adverbs kiuÌƒth. baiá¹‡á¸• -- kÅ«, jaun. bÃ£Ì„á¸• o `outside' ~ kiuÌƒth. bÄ• Ä©á¸• Ä• ; ac. Him.I 141 < bahiraá¹…ga -- `extrinsic'); Garh. bher adv., Md. bÄ“ru, (ext. -- á¸• --) beiraÅ™, bÄ“raÅ™.

bÄ• hirika 9227 bÄ• hirika `external, (Apte) an alien' Kauá¹-. [*BÄ• HIRA --]
Pk. bÄ• hiriya -- ; Kho. bÃ©ri adv. `outside', beriar `from outside'; L. bÄ• harÄ« m. `outside bullock (of a pair), outside player (in a game)'; N. bÄ• iri `the outside', bÄ• iriyÄ• `one outside the family', bÄ• iryÄ• unu `to exclude'; OSi. bÃ¤hÃ¤ri `exterior'.

bÄ• hirima 9228 *bÄ• hirima `external'. [*BÄ• HIRA --]
Pa. bÄ• hirima -- `external'; Gaw. bÄ• rima `guest'; Tor. baiyim adv. `out'.

bÄ• hÃº 9229 bÄ• hÃº m. (f. lex.) `arm' RV., bÄ• hÄ• -- f. Uá¹‡.
Pa. bÄ• hÄ• -- f., (later) bÄ• hu -- m. `arm', NiDoc. bahu, Pk. bÄ• hu -- m.f., bÄ• ha -- m., bÄ• hÄ• -- f.; Gy. eur. bay, pl. Ëšya `sleeve', á¸Œ. baowa f.; Pr. wÉ™z `arm', Dm. bazoÌ„, Kal. bazÃ¡ and Kho. bazÅ«ËŠ (â†• Kaf. or Ir.); Bshk. boÌ„ -- in boÌ„khin `elbow', Tor. be -- in bekhÃ-á¹‡ `upper part of arm', Phal. bÄ• u -- gÄ• ËŠá¹›u (< GÄ• á¸• HÃ¡ -- ) m. `arm above elbow'; Sh.gil. bÃµi, pl. bÃµyeÌ† f. `sleeve', ba -- khÃºni, jij. b*l -- khvÌ• á¹‡i `elbow' (â†' á¸Œ. b*lkuni); K. bÄ• Å« m. `forearm', bÃ¶wÃ¼ f. `thigh (esp. of birds), posterior aspect of thigh'; S. á¸‡Ã£Ì„h f. `arm, sleeve', á¸‡Ã£Ì„hÄ«Ëœ f. `set of ivory arm ornaments'; L. bÄ• hÅ« m. `horse's shoulder', bÃ£Ì„h (Ju. á¸‡ -- ), pl. ËšhaÌƒ f. `arm, sleeve', bÄ• hÄ« f. `side piece of ladder or frame or bed', (Ju.) á¸‡Ã£Ì„hÄ«Ëœ `side piece of bed', khet. bÄ• hÅ« `arm', awÄ• á¹‡. bÄ• Ë‹, pl. bÄ• Ë‹vÃ£Ì„; P. bÃ£Ì„h f. `arm', bÄ• hÄ«, bÃ£Ì„hÄ« f. `side piece of bed'; WPah. bhad. bÄ• ÌƒË‹ `pulse'; Ku. bÃ£Ì„(h) f. `arm, wrist, elbow', gng. bÉ”ÌƒÌ `arm'; N. bÃ£Ì„h, bÃ£Ì„hÃ£Ì„ `arm', bÃ£Ì„Ä© `bangle'; A. bÄ• h `arm, forearm, hand'; B. bÄ• h, bÄ• hÄ• `arm'; Or. bÄ• hÄ• `arm', bÄ• hi `set of bangles from wrist to elbow'; Bi. bÃ£Ì„hu, bÃ£Ì„hÄ« `bangle'; Mth. bÃ£Ì„h, bÃ£Ì„hu, bÃ£Ì„hi `arm', Bhoj. bÃ£Ì„hi; OAw. bÄ• á¹• ha f. `arm', bÄ• á¹• hÅ« f. `ornament on arm'; H. bÄ• h, bÃ£Ì„h, bÄ• hÄ• f. `upper arm'; OMarw. bÄ• ha f. `arm'; OG. bÄ• á¹• ha f. `arm', G. bÄ• hu m., bÄ• vá¹›uÌƒ n. `upper arm', bÃ£Ì„hya f. `arm, sleeve'; M. bÄ• hÄ« f. `arm'; Si. ba `arm, hand'; <-> H. bÄ• uá¹-Ä• m. `armlet worn by Hindu women'; M. bÄ• huá¹-Ä• m. `upper arm'.
*BÄ• HULA -- ; *BÄ• HUCÅ«á¸• A -- , *BÄ• HUTRÄ• -- , *BÄ• HURAKá¹£A -- ;

Å«RDHVÃ¡BÄ• HU -- , CATURBÄ• HU -- .
Addenda: bÄ• hÃº -- : WPah.ká¹-g. (kc.) bÄ• ËŠ f. (obl. -- l) `arm', bÃ¡l f.;
A. bÄ• u `border of a wicker basket'.
â€ *BÄ• HUá¹£PHARA -- .

bÄ• hucÅ«á¸• a 9230 *bÄ• hucÅ«á¸• a `bracelet'. [BÄ• HÃº -- , CÅ«á¸• A -- 2]
Phal. bhayÅ«ËŠá¹›i `bracelet'.

bÄ• hutrÄ• 9231 *bÄ• hutrÄ• `arm -- armour'. [bÄ• hutra -- m.n. Apte: cf.
bÄ• hutrÄ• á¹‡a -- n. lex. -- BÄ• HÃº -- , TRÄ• ËŠ --]
A. bÄ• hati `armour for the arms'.

bÄ• huraká¹£a 9232 *bÄ• huraká¹£a `protecting the arm'. [Cf. bÄ• huraká¹£Ä• --
f. `armour for the upper arm' lex. -- BÄ• HÃº -- , RAKá¹£Ã¡ --]
Ku. baurakh m. `wrist'; OG. bahirakhu, ËškhaÃ¼ m. `bracelet'.

bÄ• hula 9233 bÄ• hula n. `armour for the arms' lex. [BÄ• HÃº --]
Pk. bÄ• hulaga -- m. `arm'; Gy. pal. baÃºlÄƒ `bracelet'; L. bÃ´hlÄ«, mult.
bÄ• hvlÄ«, (Ju.) á¸‡Ä• lhÄ« f. `action of the arms in swimming', á¸‡Å«hlÄ« f.
`sleeve'; P. bÄ• hulÄ« f. `sleeve', ludh. bauhlÄ« f.; Ku. bauÌƒlÄ« `hand,
arm', bauÌƒlo `sleeve', gng. bÉ”Ì„Ëœ*l_; N. bÄ• ulo `sleeve', Ëšli `small
do.'; Or. bÄ• huá¸·a `armour for the arms'; M. bÄ• huá¸·Ä• , bÄ• vá¸·Ä• m.
`region of the shoulderjoint'.

9233a â€ *bÄ• huá¹£phara -- `arm near shoulder'. [BÄ• HÃº -- , SPHARA --]
WPah.ká¹-g. (kc.) bhÉ”Ì• mphÉ™r m., bhÃ³mËš `shoulder, that part of shoulder
nearest the arm', J. bhofar m.; <-> ká¹-g. ghÉ”Ì• mphÉ™r, gÉ”Ì• Ëš with
dissim. of bh -- ph to gh -- ph as ph -- p to kh -- b in PIPÄ«LÃ¡ -- (Him.I
41, 158).

9234 bÄ«ËŠbhatsatÄ“ `feels aversion for, shrinks from' ÅšBr. [bÄ«bhatsa --
`disgusting' ÅšÄ• á¹…khBr., Pa. Pk. bÄ«bhaccha -- , Pk. bÄ«haccha -- . --
âˆšBÄ• DH]
Ku. bichÄ«á¹‡o `to be disliked (of food or drink), be disgusting to'.

bÄ• ËŠhya 9235 bÄ• ËŠhya `external' AV., bÄ• ËŠhyÄ“na (ÅšBr.), Ëšyam (MBh.),
ËšyÄ“ (R.) adv. `outside'. 2. *bÄ• hiya -- . [BAHÃ-S]
1. Pk. bajjha -- `external'; Ash. bÉ™zá¸—i `cloak', bazÅ« `black trousers',

Kt. bÉ™zÄ«ËŠ `black jacket', Pr. bÃ¼z&uacutedotdot; `cloak (?)' (semant. cf. bahirvÄ• sas -- n. `outer garment' BhP. NTS ii 249); S. á¸‡Ä• jhÃ£Ì„ `except'; L. bÄ• jh, bÄ• jhuÌ„Ìƒ, (Ju.) á¸‡Ä• Ëš `without', P. bÄ• jh, bÄ• (j)jhÃµ, bÄ• je; A. bÄ• z adj. and sb. `outside', bazÄ• iba `to stay outside', bazuwÄ• `staying outside'.
2. Pa. bÄ• hiya -- `foreign'.
Addenda: bÄ• ËŠhya -- : WPah.J. bÄ• j prep. without; -- kc. bÄ«jÌˆ prep. `without', ká¹-g. bIjÌˆa (I from bIá¹‡ < VÃ-NÄ• Him.I 145).

biggÄ• Ä« 9236 *biggÄ• Ä« `a kind of insect'.
Pk. biggÄ• Ä« -- , biggÄ• iÄ• -- f.; G. bagÄ• Ä« f. `an insect found on the body of cattle'.
Addenda: *biggÄ• Ä« -- : S.kcch. baghÄ• Ä« f. `fly -- like insect on body of cattle'.

bÃ-á¸• Ä• la 9237 bÃ-á¸• Ä• la m. `cat' Mn., biá¸• Ä• lÄ• -- f. R., Ëšlaka -- m. Cat., ËšlikÄ• -- f. `kitten' Subh., bilÄ• la -- , birÄ• la -- m. `cat' lex. 2. *billa -- .
1. Pa. biá¸·Ä• la -- , biá¸·Ä• ra -- m., ËšrikÄ• -- f., Pk. biá¸• Ä• la -- m., ËšlÄ« -- , ËšliÄ• -- f., bilÄ• á¸• a -- , bilÄ• la -- m., ËšliÄ• -- f., birÄ• la -- , Ëšlaa -- m., ËšlÄ« -- ,

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ËšliÄ• -- f., Gy. pal. blÃ¡ri, brÃ¡ri, K. brÃ´ru m., brÃ¶rÃ¼ f., vill. byÃ´ru, rÄ• m. á¸• oá¸• . bilÄ• á¹›, pog. brÄ• á¹›, kash. brauá¹›Å-, WPah. paá¹….
balÄ• á¹› m., Ëšá¹›Ä« f., cur. beÌ†rÄ• á¸· m., Ëšá¸·Ä« f., khaÅ›. bilÄ• ËŠá¹› n., bhad. pÄ• á¸• . balÄ• m., ËšlÄ• Ä« f., bhiá¸• . bilÄ• ËŠo m., (Joshi) brail f., bhal. ghoá¹› -- balÄ• m. `wild cat'; Ku. birÄ• lÅ«, ËšlÄ«, birlÄ• Å«, gng. birÄ• u, N. birÄ• lo, A. birÄ• l, birali, B. birÄ• l, bilÄ• l, bilÄ• i, Or.

biá¹›Ä• á¸·a, bilÄ• á¸·a, bilÄ• ra, birÄ• la, birÄ• á¹›i, bilÄ• i, Mth. bilÄ• r, Ëšri, Aw.lakh. bilÄ• rÄ«, H. bilÄ• á¹› m., Ëšá¹›Ä« f., bil(l)Ä• r m., bilÄ• Ä« f., G. bilÄ• á¹›uÌƒ n. `cat', Ëšá¹›É” m. `large cat', Ëšá¹›Ä« f., Si. baá¸·alÄ• m., bÃ¤á¸·alÄ« f.; -- Kal.rumb. bir&atildemacrdotdot;Å•u `rat'; -- Kho. bat -- biÃ¡l `wild cat' (bat -- ?), Sh. bag -- biaá¹›u `leopard' BelvalkarVol 88. -- X UNDURA -- q.v.
2. S. á¸‡ilo m., ËšlÄ« f. `cat', Ëšliá¹›o m. `small cat'; L. billÄ• m., ËšlÄ« f. `cat', biloá¹›Ä• m., Ëšá¹›Ä« f. `child' (< *billa -- kuá¸• a<-> `kitten'?); P. billÄ• m., ËšlÄ« f. `cat', WPah.cam. billÄ«, B. billi, H. billÄ• m., ËšlÄ« f., bilrÄ• m., bilauá¹-Ä• m. `kitten'.
Addenda: biá¸• Ä• la -- : WPah.kc. bÉ™raá¸·e f. `cat', ká¹-g. (Wkc.) bÉ™rÉ”á¸·I f., ká¹-g. (Wkc.) bÉ™reá¸·É” m., J. braiá¸·i, Garh. birÄ• á¸·Ä« f., Ku. birÄ• á¸·u, Md. buá¸·au, Ëšá¸·Ä• (Ëšá¸·alek).

biá¸• á¸• a 9238 *biá¸• á¸• a `defective'. 2. *bÄ“á¹-á¹-a -- . 3. *bÄ“á¸• a -- . 4. *bÄ“á¸• á¸• a -- . 5. *bÄ“á¹‡á¸• a -- . [Cf. nibiá¸• a -- 2 `crook -- nosed' KÄ• Å›., `low' KÄ• d. and *BHÄ“á¸• á¸• A -- and VIá¹-A -- : see list s.v. *BUKKA -- 4]
1. L. biá¸• á¸• Ä• `flat -- nosed'.
2. Pk. biá¹-á¹-a -- m. `boy', Ëšá¹-Ä« -- f. `girl' (= *beÌ†á¹-á¹-a -- ?); Phal. bÄ“á¹-Ä«ËŠ, Ëšá¹-Ã- `lamb'; K. bÄ«á¹-h -- cod m. `one guilty of incest with daughter'; S. á¸‡eá¹-o m. `boy', Ëšá¹-Ä« f. `girl', L. beá¹-Ä« f., P. beá¹-Ä• m., Ëšá¹-Ä« f., Ku. N. beá¹-o m., Ëšá¹-i f.; A. beá¹-Ä• `boy', beá¹-i `slavegirl'; B. beá¹-Ä• `son', Ëšá¹-i `daughter', Mth. beá¹-Ä• , Ëšá¹-uÄ• m., beá¹-Ä«, Ëšá¹-iÄ• f.; OAw. beá¹-Ä• m. `boy', lakh. biá¹-iyÄ• `daughter', H. beá¹-Ä• m., beá¹-Ä«, biá¹-iyÄ• f., Marw. beá¹-o m., Ëšá¹-Ä« f., G. beá¹-É” m., Ëšá¹-Ä« f., M. beá¹-Ä• m., Ëšá¹-Ä« f.
3. Ash. beá¹›Ä• `dumb'; Wg. beá¹›e `dumb, stupid, mad'; PaÅ¡.kuá¹›. beá¹›á¹“ `deaf', dar. beá¹›Ä• ËŠ `dumb', ar. bÃ¤á¹›o `stupid'; Woá¹-. bá¸—á¹›a `dumb' (Buddruss Woá¹- 93 < BADHIRÃ¡ -- with á¹› from boá¹› `deaf', see *BOÌ„á¸• A -- ); -- altern. < *bÄ“á¸• á¸• a -- : Or. beá¹›Ä• `dumb, idiotic'; M. beá¸• Å«k m. `frog', beá¸• kÄ« f. `small frog' (~ MAá¹‡á¸• Å«ËŠKA --).
4. L. bÄ“á¸• Ä• `belonging to the Plains', awÄ• á¹‡. bÄ“á¸• Ä• `foolish'.
5. M. b&etilde;á¸• Å« `small and stout (of man or beast)'.
Addenda: *biá¸• á¸• a -- . 2. *bÄ“á¹-á¹-a -- : WPah.ká¹-g. beá¹-á¹-É” (voc. Ëš á¹-a) m. `son', Ëšá¹-I f. `daughter, girl'; J. beá¹-Ä• m. `son'.
5. *bÄ“á¹‡á¸• a -- : WPah.ká¹-g. bÄ«á¹‡á¸• m. `bachelor'.
6. â€ *binta -- : WPah.ká¹-g. bIndÉ” m. `baby with an abnormality (e.g. with

2 heads, 4 arms, or one eye in forehead)' Him.I 146.
â€ *DARIDRABÄ“á¹-á¹-A -- .
â€ *binta -- `defective' see *BIá¸• á¸• A -- .

bidala 9239 bidala n.(?) `a half' (in bidala -- saá¹• hita -- `composed of halves' AitBr., bidala -- kÄ• rÄ«ËŠ -- f. `woman who splits bamboos' VS.), vidala -- 1 n. `split bamboo' Mn. (vÄ“á¹‡u -- vidala<-> Gaut.), `split pea' SuÅ›r. (masÅ«ra -- viËš RÄ• jat.). [Despite EWA ii 430 to be separated from VIDALATI `rends' R. (vidala -- 2 m. W., Ëšlana -- n. KÄ• v., Ëšlita -- GÄ«t., VIDARA -- m. lex.) to the influence of which, however, it prob. owes its form with v -- . Other contaminated forms: -- vidalÄ«krÌ¥ta -- MBh. `rent' < `*split in two' (cf. dvividalÄ«krÌ¥ta<-> Hariv.) and (via dvidala -- `forked' Hariv. hypersanskritism for bidala -- ) veá¹‡udala -- n. `a split bamboo' Mn., dala -- n. `half' VarBrÌ¥S. Conn. bindati (and bilati, bÄ“layati, vÄ“lËš?) `splits' DhÄ• tup.? (J. C. W.)]
Pa. bidala -- n. `split -- bamboo, split pea'; OSi. bayali `beans', Si. biyalla (st. Ëšyali --) `division of a seed, seedglobe'. -- Pk. vidala -- n. `bamboo, split dried rice' (vidalida -- `crushed'); A. biyalÄ« -- mÄ• h `husked pulse with ghee'; B. biuli `split and unhusked pulse ready for cooking'.

bindÃº 9240 bindÃº m. `drop, spot' AV., Ëšuka -- m. R., later often viËš. 2. *bundu -- . [Cf. Ã-ndu -- : poss. conn. with wordgroup under VÄ«á¹-Ä• --]
1. Pa. bindu -- m. `drop, spot', Pk. biá¹• du -- m.n., K. beÌ†nd m.; S. á¸‡indu f. `semen' (with nd â†• E or Sk.); P. bind f. `semen', bindÄ« f. `dot'; Ku. bÄ©d m. `drop, seed, semen', binailo `male', bÄ«nÄ« `female animal with a spot on its forehead'; Or. binda `dot'; G. bÄ©du n. `drop'; M. bÄ©d m., Ëšd&etilde; n. `drop of semen', bÄ©dÄ« f. `a sort of headornament'; Si. binÌ†da `drop'.
2. S. á¸‡undo m. `a sort of ear -- ornament' (buÌ„Ìƒda f. `drop' with b -- â†• E); L. bundÄ• m. `drop', P. bund f., Ku. bÅ«n, B. buÌƒd, Or. bunda, ËšdÄ• ; Mth. bÅ«n, buÌƒd `drop of water', bunÄ• `cypher'; Bhoj. bÅ«nÄ« `drop'; Aw.lakh. buÌ„Ìƒd `rain<-> drop'; H. buÌ„Ìƒd f. `drop', ËšdÄ• m. `large do.'; G. bund n. `drop', M. buÌƒd m., Ko. buÌ„Ìƒdi.
*HIMABUNDU -- .
Addenda: bindÃº -- . 2. *bundu -- : S.kcch. bhÅ«ndh m. `drop', Garh. bund.

9241 bibhá¸—ti `fears' RV. [âˆšBHÄ«]

Pk. bihÄ“i, bÄ«hÄ“i, bÄ«haÃ¯, bhÄ-Ì„haÃ¯, Gy. arm. bi -- , pal. bÄ«ËŠÄƒr `fears' (pret. bÄ«ËŠroÌ„m < BHÄ«TÃ¡ -- ), Tir. biyÄ• m `I fear', Kal. rumb. bihÃ-m, Bshk. bÄ-Ì„y -- ; Tor. biad `timid' (< *bibhiyant -- ? -- but normally -- nt -- > -- n -- ); Mai. ky. bhÄ«y -- `to fear', Phal. bhiy -- AO xviii 229, bih -- NOPhal 30, K.pog. bÄ«nu, OG. bÄ«haÃ¯, pres. part. bihitu, G. bihvuÌƒ, bÄ«vuÌƒ, M. bihiá¹‡&etilde;, bhiá¹‡&etilde;, bheá¹‡&etilde;, caus. bhivaviá¹‡&etilde;, Ko. bhittÄ• `fears'. <-> See BHÄ«TÃ¡ -- , BHÄ«YATÄ“.

bimba 9242 bimba m.n. `round form (of sun or moon)' MÄ• rkP., (in general) MBh., `a form and its reflexion' R., `image, reflexion' BhP., bimbaka -- n. `round form' BHSk., ËšbikÄ• -- f. lex., vimba -- n. `image of sun (?)' ÅšvetUp.
Pa. bimba -- n. `image, shape'; Pk. biá¹• ba -- n. `reflection'; Or. bimbÄ• `disc of sun or moon', Si. bimÌ†bu.
*BIMBARÅ«PA -- .

bimbarÅ«pa 9243 *bimbarÅ«pa `image'. [BIMBA -- , RÅ«PÃ¡ --]
Si. bimÌ†buru `image, picture, statue'.

bimbÄ• 9244 bimbÄ• f. `the gourd Momordica monadelpha' lex., ËšbÄ« -- f. SuÅ›r., Ëšba -- n. `its fruit' MBh., Ëšbaka -- n., ËšbikÄ• -- f. lex., bimbu -- m. `betel -- nut tree' lex. [Perh. < *VRÌ¥MRA<-> q.v.]
Pa. bimba -- , Ëšaka -- n. `red fruit of M. monadelpha, species of amaranth'; Pk. biá¹• bÄ« -- f. `a partic. creeper', Ëšba -- n. `its fruit'; Or. bimbÄ• `M. monadelpha and its fruit'; Si. bimÌ†bu `the plant Bryonia grandis'.
Addenda: bimbÄ• -- : Ko. bimbÅ«la id.

bÃ-la 9245 bÃ-la1 n. `cave, hole, pit, opening' RV., billa -- n. `hole, reservoir' lex. 2. vila -- n. BhP. 3. *vira -- 2. [Variation of b -- and v -- and of -- l -- , -- ll -- , -- r -- and (if nibiá¸• Ã¡ -- `dense' ~ virala -- `sparse' belongs or if, with basic mng. `split' conn. viá¸• a -- m. `piece' W., bila -- m.n. BHSk.) -- á¸• -- supports origin from Drav. word -- group DED 4459, T. Burrow BSOAS xii 388. Conn. bilati, bÄ“layati, vÄ“Ëš `splits' DhÄ• tup.?]
1. Pa. Pk. bila -- n. `cave, hole'; Kho. bil `opening, mouth of vessel, muzzle of gun', (`lid of vessel' poss. < *BILA -- 2), (Lor.) bIlÃ³g `niche,

recess, hole in wall'; Sh. (Lor.) bIl `opening, hole in roof, mouth (of vessel, well or bag), edge (of precipice)'; S. á¸‡iru m. `animal's hole or burrow'; Ku. bil `hole, crack'; A. bil `lake'; B. bil `marshy hollow'; Or. biá¸·a `hole, deep pool formed by change of river course', biá¸·Ä• `hole, anthill'; H. bil, bilÄ• `hole of mouse or rat'; M. bÄ«á¸· n. `hole (of snake, rat, &c.), den (of tiger, &c.)'; Si. bala `cave, hole', bila `cave', bilÄ“ `hollow in tree -- trunk'.
2. Si. vila `hole, chasm, pond'.
3. G. virá¹›É”, viyaá¹›É” (< *vira -- á¸• a --) m. `pit made in a river -- bed to get filtered water'.
VIRALA -- , NIBIá¸• Ã¡ -- ; *BILAVAPÄ• -- .
Addenda: bÃ-la -- 1. 1. billa -- : Kho. bil `opening' BKhoT 66; WPah.ká¹-g. bÄ«l f. `the front part (away from the mountain slope) of a terraced field'; J. bÄ«l f. `hole, chasm'.
2. vila -- : Md. vilu -- `shoal, pool'.

bila 9246 *bila2 `cover'. [Cf. vilati `covers' DhÄ• tup.]
Kho. bil `lid or cover of a vessel' (Rep1 72: but poss. further semant. development of `opening' < BÃ-LA -- 1); P. bil m. `cornice round opening of an earthen corn -- bin'?

bilavapÄ• 9247 *bilavapÄ• `heap made from a hole'. [bÃ-la -- 1, vapÄ• ËŠ -- 2]
Or. biá¸·uÃ£Ì„ `anthill'.
bilÃ-Å›a -- see BAá¸• IÅ›A -- .

bilvÃ 9248 bilvÃ m. `the wood -- apple tree Aegle marmelos' AV. [Of Drav. origin DED 4535]
Pa. billa -- `fruit of Aegle marmelos', Pk. billa -- m. `the tree and its fruit'; K. bil, beÌ†l m. `the tree', P. bill m., ludh. bil, H. bÄ«l m.; G. bÄ«l n. `its leaf', bÄ«lÄ« f. `the tree', bÄ«luÌƒ n. `its fruit'.
BAILVÃ¡ -- .
Addenda: bilvÃ -- [W. WÃ¼st in ABORI Diamond Jub. Vol. 414 -- 5 argues for acceptance of Pokorny's suggested connection with *abel -- `apple' rather than Burrow's origin in Dravidian accepted by Mayrhofer EWA s.v., and refers to the Oscan town of Abella to which Vergil gives the epithet malifera]

bÃ-sa 9249 bÃ-sa n. `edible stalk of lotus' AV. 2. *bhisa -- .
1. Pk. bisa -- n. `lotus stalk', Or. bisa.
2. Pa. Pk. bhisa -- n., S. bihu m. (< *bhihu), L. bhe, P. bhÄ“h, bheÌ„Ìƒ,
bhÄ“ m., H. bhÄ-Ì„s m., M. bhis&etilde; n.; -- Si. bisa â†• Pa.

bÄ«ËŠja 9250 bÄ«ËŠja n. `seed, semen' RV., bÄ«jaka -- n. SuÅ›r.
Pa. bÄ«ja -- n. `seed', Ëšaka -- `offspring'; NiDoc. bijËŠi, bhijËŠa, bhiÅ›a
`seed', Pk. bÄ«a -- n., Ash. Wg. Kt. bÄ« `seed, grain' (prob. â†• Ind. NTS
ii 247, xvii 236), Dm. bÄ« `grain'; PaÅ¡. bÄ« `seed', Woá¹-. bÄ«ËŠu; Gaw.
bÄ«u `a single grain'; Kal.rumb. bÄ« `grain'; Kho. bi `seed, semen'; Bshk.
bÄ« `grain'; Sh.gil. bi m. `seed', koh. gur. bÄ«h m., L. bÄ« m., awÄ• á¹‡.
bÄ«, pl. bÄ«Ëœ; P. bÄ« m. `seed', bÄ«Ëœ m. `seed, cutting of a plant';
WPah.bhal. bÄ« n. `seed', cur. cam. bÄ«, Ku. bÄ©yo, biyÃµ; N. biu `seed',
biyuÌƒ `grain of rice remaining unhusked', pl. biyÃ£Ì„ `seeds of fruits
other than corn'; B. biÄ• `seed', Bi. bÄ«yÄ• , Mth. bÄ-Ì„Ä• , Bhoj. bÄ«yÄ• ,
Aw. lakh. biÄ• , H. bÄ«Ä• , bÄ-Ì„yÄ• m., G. bÄ«, bÄ«yuÌƒ n., M. bÄ«Ëœ n., bÄ«
f., Ko. bÄ«.
bÄ«ËŠjya -- , *baijya -- ; *bÄ«jakÄ• la -- , *bÄ«jadhÄ• na -- 1, *bÄ«jadhÄ• nya
-- , *bÄ«javÄ• á¹-Ä« -- , bÄ«javÄ• pa -- , *bÄ«jÄ• kara -- , *bÄ«jÄ• laya -- ,
*bÄ«jÄ• sa -- ; nirbÄ«ja -- ; *Ä• mlÄ• bÄ«ja -- , *karpÄ• sabÄ«ja -- .

bÄ«jakÄ• la 9251 *bÄ«jakÄ• la `seed -- time'. [BÄ«ËŠJA -- , KÄ• LÃ¡ -- 2]
L. biyÄ• l f. (?) `seed -- time, grain given by farmers to village artisans
at seed -- time'.

bÄ«jadhÄ• na 9252 *bÄ«jadhÄ• na1 `seed -- corn'. [BÄ«ËŠJA -- , DHÄ• NÄ• ËŠ -- 1]
S. á¸‡Ä«haá¹‡u m. `seed'; M. b(i)yÄ• á¹‡&etilde; n. `seed for sowing'. -- See
*BÄ«JADHÄ• NYA -- .

bÄ«jadhÄ• na 9253 *bÄ«jadhÄ• na2 `coriander'. [Cf. bÄ«jadhÄ• nya -- , dhÄ• nyabÄ«ja -- n. `coriander' lex. -- DHÄ• NÄ• ËŠ -- 2]
WPah. (Joshi) bihaá¹‡ m. `Coriandrum sativum'.

bÄ«jadhÄ• nya 9254 *bÄ«jadhÄ• nya `seed -- corn'. [BÄ«ËŠJA -- , DHÄ• NYÃ --]
Kho. bian `rice sown and not transplanted'; Ku. binÄ• m. pl. `seed -- corn, young plants sown in a bed for transplantation'; Or. bihaÌ„Ì†na `seed -- corn'; Bi. bÄ«han `seed', Mth. bihnÄ• Ä«; H. behan m. (HÅšS) `seed -- corn', f. (Platts UD) `nursery for rice -- plants' = bÄ«han f.
*BÄ«JADHÄ• NYAVÄ• á¹-Ä« -- .

bÄ«jadhÄ• nyavÄ• á¹-Ä« 9255 *bÄ«jadhÄ• nyavÄ• á¹-Ä« `seed -- bed'. [*BÄ«JADHÄ• NYA -- , VÄ• á¹-A -- 1]
H. bihnaur f. `seed -- bed'.

bÄ«javÄ• á¹-Ä« 9256 *bÄ«javÄ• á¹-Ä« `seed -- plot'. [BÄ«ËŠJA -- , VÄ• á¹-A -- 1]
H. bÄ«aá¹›, biaÌ„Ì†r f. `seed -- bed' (â†' N. biÄ• á¹› `seed -- bed esp. for rice').

bÄ«javÄ• pa 9257 bÄ«javÄ• pa m. `sowing seed' lex. [BÄ«ËŠJA -- , VÄ• PA -- 3]
L. biÄ• Ä« f. `sowing'.

bÄ«jÄ• kara 9258 *bÄ«jÄ• kara `collection of seeds'. [BÄ«ËŠJA -- , Ä• KARA --]
G. biyÄ• ruÌƒ n. `a collection of various seeds'.

bÄ«jÄ• laya 9259 *bÄ«jÄ• laya `seed -- bed'. [BÄ«ËŠJA -- , Ä• LAYA --]
K. byÃ´lu m. `seed'.

bÄ«jÄ• sa 9260 *bÄ«jÄ• sa `casting of seed'. [BÄ«ËŠJA -- , Ä• ËŠSA -- 2]
H. biyÄ• s, bÄ«Ä• s m. `land cultivated to be sown in the following year'.

bÄ«ËŠjya 9261 bÄ«ËŠjya `produced from seed' PÄ• á¹‡.gaá¹‡a. [BÄ«ËŠJA --]
Tor. biÅ¾ f. `seed'; S. ghaá¹‡a -- á¸‡ijo `having many seeds'; L.khet. bÄ«j `seed', mult. bÄ«jÄ• m. `sugarcane cutting to be used as seed'; WPah.bhad. bÄ«jÌˆ n. `seed', jaun. bÄ«j, (Joshi) bÄ«j m.; Ku.gng. bÄ«j `seed', pl. bÄ©j `grains'.
bukka -- 1 `heart' see *VRÌ¥KKÃ¡ -- .

bukka -- 2 `goat' see *BOÌ„KKA -- 1.
Addenda: bÄ«ËŠjya -- : S.kcch. bijj m.pl. `seeds', WPah.J. bÄ«j m. `seed', ká¹-g. (kc.) bÄ«jÌˆ m. `grain, seed' (bÄ«j â†• H. or Sk.), bÉ™jhÃ¬ur m. `seed, semen' (+? Him.I 149 suggests BÄ«JYA -- or VÄ«RÌ¥YÃ -- + *HIMARA -- `snow'), Garh. bÄ«j `seed'.
â€ *BÄ«JYÄ• NTARA -- .

9261a â€ *bÄ«jyÄ• ntara -- `intervening space in sown land'. [Cf. Ã¡NTARA -- 1 in Bi. Mth.: -- BÄ«JYA -- , Ã¡NTARA -- 1]
WPah.J. bijandrÄ« f. `furrow left in sown field' (see â€ *VARGÄ• NTARA --) Him.I 149.
*bÄ«á¹-a -- `handle' see VÄ«á¹-Ä• -- .

9261b bÄ«ËŠbhatsatÄ“: for 9234 read 9261b and transpose.

bukka 9262 *bukka3 `handful'.
Pk. bukkÄ• -- f. `handful, handful of rice'; K. boÌ†Ì£ku m. `hand with fingers extended to hold grain'; S. á¸‡uku m. `the full of both palms closed', á¸‡ukÄ« f. `handful of grain put into the mill'; L. P. bukk m. `double handful'; Ku. buká¹‡Ä• `parched rice for chewing', bukauá¹‡o `to eat'; N. bukÄ• unu `to eat by throwing handfuls into the mouth'; H. bÅ«knÄ• `to eat', buká¹-Ä• , buá¹›kÄ• m. `snap, bite'; G. bÅ«k m. `morsel', bukvuÌƒ `to eat parched rice'; M. bukÄ« f. `blow with fist'; Si. boku `hand bent to receive water', bukula `blow with fist'.

bukka 9263 *bukka4 `defective'. 2. *bugghara -- . 3. *buá¹…ka -- . 4. *bÅ«kkhara -- . 5. *boÌ„kka -- 2. 6. *boÌ„kkha -- . 7. *boÌ„ggha -- . 8. *boÌ„á¹…ga -- . [Other groups of `defective' words with initial b -- , bh -- are *BUCCA -- 1 (*bÅ«ccara -- , *boÌ„cca -- , *boÌ„Ã±ca --), *BUá¹-á¹-A -- 1 (*buá¹-á¹-ha -- , *buá¸• á¸• ha -- , *buá¹‡á¹-a -- , *buá¹‡á¹-ha -- , *bÅ«á¹-a -- 1, *boÌ„á¹-á¹-a -- 1, *boÌ„á¸• a -- , *boÌ„á¸• á¸• a -- , *boÌ„á¹‡á¹-ha --), *BUTTA -- (*buttha -- , *buddha -- 2, *buntala -- , *bunda -- , *bundha -- 2, *boÌ„tta -- , *boÌ„ttha -- , *boÌ„dda -- , *boÌ„ddha -- , *boÌ„ntha -- , *boÌ„nda --), *BURA -- (*boÌ„ra -- 1), *BULLA -- (*bÅ«la --), *BUSSA<-> (*bÅ«ssara --), *BHUKKHARA -- (*bhÅ«kka -- , *bhoÌ„á¹…ka --), *BHUCCA<-> (*bhuccara -- , *bhujjara -- , *bhoÌ„cca --), *BHUá¹-á¹-A -- (*bhuá¹-á¹-ha -- , *bhuá¸• a -- , *bhuá¸• á¸• a -- , *bhuá¹‡á¹-a -- , *bhuá¹‡á¹-ha -- , *bhuá¹‡á¸• a -- 1, *bhoÌ„á¹-á¹-a -- , *bhoÌ„á¸• a -- ,

*bhoÌ„á¸• á¸• a -- , *bhoÌ„á¹‡á¹-a -- , *bhoÌ„á¹‡á¸• a --), *BHUTTA -- 2 (*bhuttara -- , *bhudda -- , *bhuntha -- , *bhunda -- , *bhoÌ„tta -- , *bhoÌ„ttha -- , *bhoÌ„dda -- , *bhoÌ„ntha -- , *bhoÌ„nthara -- , *bhoÌ„nda --), *BHOÌ„RA -- , *BHULLA -- (*bhoÌ„la -- , *bhoÌ„lla --), *BHUSSA -- 1 (*bhussara, *bhoÌ„ssa --), *BÄ“á¹…GA -- , *BIá¸• á¸• A<-> (*bÄ“á¹-á¹-a -- , *bÄ“á¸• a -- , *bÄ“á¸• á¸• a -- , *bÄ“á¹‡á¸• a --), *BHÄ“KKA -- 1 (*bhÄ“á¹…ka -- , *bhÄ“á¹…ga --), *bhÄ“á¸• a -- 2, *bhÄ“dda -- , bhÄ“la -- 2 (*bhÄ“lla -- 1), *BHÄ“SA -- (*bhÄ“sara --). -- Similar series s.vv. kuá¹‡á¹-ha -- , *á¹-uá¹‡á¹-a -- 2, *naá¹-á¹-a -- , baá¹‡á¸• Ã¡ -- , *maá¹-á¹-a -- , *rakka -- , *lakka -- 1, *Å›aá¹-á¹-a -- , *habba --]

1. Ash. bukeste/ `blunt', Wg. bukÉ™; PaÅ¡.chil. bukuno `lamb', ar. buguno, Shum. bukunik; Tor. bÅ«k `blunt'; Ku. buko `chaff, husk, powder'; N. bukuro, bukunu `a little fellow'; M. buká¹‡Ä• m. `dumpy person, tuskless elephant'.
2. P. bugghar `fat -- cheeked'.
3. Ku. buÌƒgá¹›o, buá¹…á¹›o `small, undersized, simple, humble'.
4. P. bÅ«khar `fat and stupid'.
5. Dm. boÌ„ka `blunt'; B. bokÄ• `senseless', boká¹›Ä• `coarse, rough'; Or. bokÄ• `blockhead'; M. bokÄ• m. `lout, unwieldy person'.
6. G. bokhuÌƒ, bokhluÌƒ `toothless'.
7. G. boghluÌƒ `simple, guileless'.
8. M. bÃµgÄ• `loutish, clumsily big, dull, idiot'.

Addenda: *bukka -- 4. 5. *boÌ„kka -- 2: WPah.ká¹-g. boÌ„k `dull, clownish'; A. bakiba `to babble', nibokÄ• `taciturn' (with intensive â€ NIá¹£ -- , -- rather than < â€ NIRVÄ• KYA<-> AFD 229).

6. *boÌ„kkha -- : S.kcch. bokho `toothless, leafless'.

bukka 9264 *bukka5 `powder', bukkÄ• -- f. `fragrant powder' T. Burrow BelvalkarVol 8. 2. *bhukka -- .

1. Pk. bukka -- m.n. `chaff'; S. á¸‡ukÄ« f. `powdered medicine'; P. bukkÄ• m. `dust'; N. buko `dry', bukuwÄ• `powdered turmeric and other spices'; B. Or. bukni `powder'; Bi. bukuÄ• `bean flour and powdered pepper'; H. bÅ«kÄ• m., buknÄ« f. `powder', bÅ«Ë˜knÄ• `to pulverize'; M. bukÄ• m. `a partic. fragrant powder', bukÄ« f., buká¹‡Ä• m., buká¹-Ä« f. `powder'.
2. P. bhukkÄ« f. `powder', bhukká¹‡Ä• `to sprinkle'.

9265 bÃºkkati `barks' DhÄ• tup. 2. *bhukkati.

1. Pk. bukkaÃ¯ `barks, bellows'.
2. Pk. bhukkaÃ¯ `barks', bhukkaá¹‡a -- m. `dog'; Gy. eur. phukav -- `to say'

(semant. cf. K. bakun `to bark, chatter'); Ku. bhuká¹‡o `to bark', N. bhuknu, A. bhukiba, Or. bhukibÄ• , bhokËš, H. bhuÌ„Ìƒ knÄ• , G. bhukvuÌƒ, M. bhuká¹‡&etilde;. -- Pa. bhoÌ„bhukka -- m. `dog'; S. bhauÌƒ kaá¹‡u `to bark', H. bhauÌƒ knÄ• , G. bhÉ”Ìƒ kvuÌƒ.
bukkasa -- see *BOÌ„KKASA -- .
*buká¹£aka -- , *buká¹£Ä• -- `hungry, hunger' see *BUBHUKá¹£AKA -- , BUBHUKá¹£Ä• -- .
*bugghara -- , *buá¹…ka -- `defective' see *BUKKA -- 4.
Addenda: bÃºkkati. 2. *bhukkati: WPah.poet. bhuká¹‡o `to bark', Garh. bhÉ”Ìƒ ká¹‡u, A. also bhokiba AFD 331.

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bucca 9266 *bucca1 `defective'. 2. *bÅ«ccara -- . 3. *boÌ„cca -- . 4. *boÌ„Ã±ca -- . [Cf. *BHUCCA -- , *PHUCCA -- , and rhyming *CUCCA -- 1: see list s.v. *BUKKA -- 4]
1. S. á¸‡ucu m. `tuft of hair', á¸‡uco `scanty -- bearded, having only a tuft on chin', á¸‡ucÄ« f. `scanty beard'; L. (Ju.) á¸‡uccÄ• `scanty -- bearded', awÄ• á¹‡. buccÄ• ; P. buccÄ• `crop -- eared'; Ku. buco `empty, unadorned'; N. buco `cropped of ears or tail &c.', sb. `tame boar', buckÄ• `stubble'; H. bÅ«cÄ• `crop -- eared'; G. bucuÌƒ `flat -- nosed', buciyuÌƒ `flat -- nosed, earless', bucÉ” m. `boy', ËšcÄ« f. `girl'; M. buÄ‹Ä• `crop -- eared', buÄ‹kÄ• m. `tuft'.
2. L. bÅ«car m. `husks of millet'.
3. Bshk. boÄ• `vulva'; WPah.bhal. bocci f. `goat with very small ears'; M. boÄ‹Å« `silly, paltry', m. `catamite'.
4. B. bÃµcÄ• `crop -- nosed, crop -- eared, shameless, wicked'; M. bÃµÄ‹ará¸• Ä• `toothless, gap -- toothed'.
Addenda: *bucca -- 1. 1. M. buccÄ«, puccÄ« f. `pudendum muliebre'.

bucca 9267 *bucca2 `plug'. 2. *buÃ±ca -- . 3. *bujja -- . [Cf. *BUá¹-á¹-A -- 2]
1. N. buco `plug, stopper', bucinu `to be plugged'; G. buc m. `plug', M. buÄ‹ m.
2. S. á¸‡uÃ±jo m. `plug', ËšjÄ« f. `cork'.
3. L. bujjÄ• m. `plug'; P. bujjÄ• m. `stopper, menstrual cloth', ËšjÄ« f. `plug'; Ku. bujá¹‡o `to stop, shut (eyes &c.)'; N. bujo `cork, stopper', bujinu `to be stopped up'; B. bujÄ• , buÌƒjÄ• `to shut'; Or. bujÄ• `shutting', bujibÄ• tr. `to shut, enclose, fence', intr. `to be closed, be filled up'; H. bujnÄ• m. `pessary'; M. bujÌˆ m. `plug', bujÌˆá¹‡&etilde; `to stop up'. -- Cf. Pk. vujjaá¹‡a -- n. `lid'.
*bujja -- , *buÃ±ca -- `plug' see prec.

buá¹-á¹-a 9268 *buá¹-á¹-a1 `defective'. 2. *buá¹-á¹-ha -- . 3. *buá¸• á¸• ha -- 1. 4. *buá¹‡á¹-a -- . 5. *buá¹‡á¹-ha -- . 6. bÅ«á¹-a -- 1 in bÅ«á¹-akará¹‡a<-> `crop -- eared (as nom. prop.)' R. Pischel ZDMG 58, 372.
7. *boÌ„á¹-á¹-a -- 1. 8. *boÌ„á¸• a -- . 9. *boÌ„á¸• á¸• a -- . 10. *boÌ„á¹‡á¹-ha -- . [Poss. also *boÌ„á¸• á¸• ha -- sanskritized in bauá¸• hya -- vihÄ• ra -- m. `name of an offering to the Rudras' GrÌ¥S. -- Cf. *BUTTA -- , *BIá¸• á¸• A -- , *BHUá¹-á¹-A -- , and perh. BULI -- : see list s.v. *BUKKA -- 4]
1. S. á¸‡uá¹-o `wanting ears or horns or tail'; L. (Ju.) á¸‡uá¹-Ä• `one -- eared, hare -- lipped, unadorned, spoilt, cracked, chipped'; P. buá¹-á¹- m. `toothless gum', buá¹-á¹-Ä• `unadorned'; N. buá¹-o `stump', (with emph. doubling) buá¹-á¹-o `unadorned'; A. buá¹-Ä• `of short stature', buá¹-Ä« `worn -- out, blunt'; Or. buá¹-iÄ• `dwarfish'; G. bÅ«á¹- f. `lobe of ear'; M. bÅ«á¹- m. `hammer -- headed shark', buá¹-kÄ• `broken -- tipped, dwarfish'.
2. Ku. buá¹-hli f. adj. `without clothes or ornaments'; Or. (Sambhalpur) buá¹-hi `dwarf'; G. buá¹-á¹-huÌƒ `blunt, reduced to a stump', buá¹-á¹-hÉ” m. `ear of millet'.
3. Bshk. gaá¹…gar -- bÅ«ËŠá¹- `spider', Phal. buá¸• á¹“lo, Sh. talbÅ«á¹›á¹·; Si. buá¸• á¸• ayÄ• `stupid man'. -- Cf. *BUá¸• á¸• HA -- 2.
4. S. buá¹‡á¸• o, buá¹‡á¸• ro `blunt, stupid'.
5. M. buÌƒá¹-hÄ• `reduced to a stump', buÌƒá¹-haá¹‡ n. `stump, stub'.
6. P. bÅ«á¹›Ä• `earless, having the nose bored'; G. buá¹›iyal, buá¹›thal `stupid' (cf. Sh. tal -- bÅ«á¹›á¹· in 3?).
7. P. boá¹-i m. `unfeathered young sparrow'; Ku. boá¹-i `vulva'; H. boá¹-Ä•

m. `log'; M. boá¹-kÄ• `blunt', boá¹-Å«k n. `stump'.
8. Pk. boÌ„á¸• a -- `young', boÌ„á¸• iya -- `bald'; Ash. bÃºá¹›istÄ“i `unripe, uncooked'; Wg. buá¹›oÌ„ `deaf, dumb'; Dm. bÃºÅ•a `deaf', PaÅ¡.lauá¹›. boá¹›Ä• ËŠ, ar. bÉ™á¹›á¹“ (â†' Par. bÅ«á¹›Å« IIFL iii 3, 38), Shum. boÌ„á¹›a, Woá¹-. kana -- bá¹“á¹›, f. -- bá¸—á¹›, Gaw. buá¹›Ã³, Bshk. bÉ”Ì„Ë‹'r, f. bÄ“'r (AO xviii 228 < BADHIRÃ¡ -- ), Tor. boo, Sv. buá¹›o, Phal. bhÅ«ru (or < *BHOÌ„á¸• A -- ), S. á¸‡oá¹›o; P. boá¹›Ä• `broken (of teeth)', m. `one with broken teeth'; G. boá¹›uÌƒ `bare -- headed', boá¹›Ä« f. `widow', boá¹›kuÌƒ `shaven -- headed, bald', ËškÄ« f. `widow', boá¹›vuÌƒ `to shave'; -- altern. < 9: Ku. boá¹›o `man without beard or mustache'; M. boá¸• n. `contemptuous term for head', boá¸• Ä• m. `penis', boá¸• kÄ• `bare, bare -- headed, stripped of fruit, hornless, toeless, fingerless'.
9. P. boá¸• á¸• Ä• `rotten'; -- Ku. M. forms see 8; -- cf. Pk. voá¸• á¸• a -- m. `fool'.
10. M. bÃµá¹-hÄ• `reduced to a stump', bÃµá¹-haá¹‡, bÃµá¹-hÅ«k n. `stump'.
*BUá¹-á¹-Ä• á¹…GA -- .
Addenda: *buá¹-á¹-a -- 1: S.kcch. bÅ«á¹-o m. `remnant after stalk is cut off'.
5. *buá¹‡á¹-ha -- : S.kcch. bÅ«á¹‡á¸• h m. id.
8. *boÌ„á¸• a -- : S.kcch. boá¹›o á¸• eá¹‡Å« `to ferment', G. boá¸·É” devÉ”.
-- S.kcch. bauá¹›o `deaf', OP. P. bolÄ• .

buá¹-á¹-a 9269 *buá¹-á¹-a2 `plug'. [Cf. *BUCCA -- 2]
S. á¸‡uá¹-ijaá¹‡u `to be blocked'; L. (Ju.) á¸‡uá¹-aá¹‡ `to stop, close (ears or mouth)'; M. buá¹-á¹‡&etilde; n. `cork, stopper'.

buá¹-á¹-Ä• á¹…ga 9270 *buá¹-á¹-Ä• á¹…ga `stump -- bodied'. [*buá¹-á¹-a -- 1, Ã¡á¹…ga -- 1]
M. buá¹-aÌƒgÄ• , buá¹-uÌƒgÄ• `short, low (of persons or things)'. -- Ext. M. buá¹-aÌƒgá¹‡Ä• , buá¹-uÌƒgá¹‡Ä• `id.'.
*buá¹-á¹-ha -- `defective' see *BUá¹-á¹-A -- 1.
*BUá¸Œ `sink': *BUá¸• YATI, *BOÌ„á¸• AYATI; -- *á¸• UBB -- , *á¹-UBB -- .
buá¸• abuá¸• a `bubblingly' see BUDBUDÃ¡ -- .
*buá¸• á¸• ha -- 1 `defective' see *BUá¹-á¹-A -- 1.

buá¸• á¸• ha 9271 *buá¸• á¸• ha2 `old'. [Initial b -- in all lggs. seems to preclude direct derivation < VRÌ¥DDHÃ¡ -- 2. Either same as *BUá¸• á¸• HA -- 1 (but infl. by MIA. vuá¸• á¸• ha -- < vrÌ¥ddhÃ¡ -- 2) or < *brÌ¥á¸• á¸• ha --

replacing *brÌ¥á¸• ha -- (âˆšBRÌ¥H1) see PRAUá¸• HA -- .
Pa. Pk. buá¸• á¸• ha -- `old', Gy. eur. phuro; PaÅ¡.weg. buá¹›Ä• lÃ©k `old woman', (LSI) buá¸• ai; Shum. buá¹›Ä• ËŠla, f. Ëšlek `old'; Gaw. bÃºá¹›a, bÃºá¸• a `grandfather', bÃºá¹›i, bÃºá¸• i `grandmother'; Mai. bÃºá¸• a `old man', Ëšá¸• Ä« `old woman'; Phal. bÅ«á¹›, bÅ«á¸• o, f. buá¹›i `old'; K. buá¸• u `old' (whence buá¸• un `to become old'), S. á¸‡uá¸• ho; L. buá¸• á¸• h, buá¸• á¸• hÄ« f. `old channel of Chenab river', buá¸• á¸• hÄ• , buá¸• há¹›Ä• , (Ju.) á¸‡uá¸• hÄ• `old', P. buá¸• á¸• hÄ• ; WPah.bhad. buá¸• happaá¹‡ n. `old age', khaÅ›. bÃ¹á¸• á¸• Ä• `old', bhal. bÃ¹á¸• , f. bÃ¹á¸• á¸• i (whence buá¸• he_ á¹‡Å« `to make old'), Ku. buá¹›ho, buá¸• á¸• ho, gng. buá¹›, N. buá¹›(h)o, A. burÄ• , B. buá¹›Ä• ; Or. buá¹›ha `old cow', buá¹›hÄ• `old'; Mth. bÅ«á¹›h, f. bÅ«á¹›hi `old', buá¹›hiÄ• `old woman'; Bhoj. bÅ«Ë˜á¹›h `old', OAw. bÅ«á¸• ha, lakh. bÅ«á¹›h, H. bÅ«á¹›hÄ• , OMarw. bÅ«á¸• haÃ¼, G. bÅ«á¸• h adj., buá¸• hiyÉ” m. `old man'.
Addenda: *buá¸• á¸• ha -- 2: S.kcch. boá¸• hau `old', WPah.ká¹-g. bvÌ• á¸• á¸• hÉ”, kc. bvá¹›o `old (of age)', ká¹-g. bvÌ• á¸• há¸·É” `old'; Garh. buá¸• á¸• yÄ• `old', buá¹›Ä• pu `old age'.

9272 *buá¸• yati `sinks'. 2. Caus. *boÌ„á¸• ayati. [buá¸• á¸• ati SubhÄ• á¹£., vruá¸• ita -- RÄ• jat., boÌ„layati `submerges' DhÄ• tup, bruá¸• ati `is immersed' RÄ• jaÅ›. -- Metath. *á¸• UBB -- , *á¹-UBB -- . -- Onom. cf. BUá¸• ABUá¸• A?]
1. Pk. buá¸• á¸• aÃ¯ `sinks', buá¸• á¸• a -- `sunk' (whence buá¸• á¸• ira<-> m. `buffalo'); Dm. buá¸• -- `to sink, set (of sun)'; PaÅ¡.lauá¹›. buá¸• -- , kuá¹›. buá¹› -- `to bury'; Sh.koh. buá¹›oÌ„ná¹· `to set (of sun &c.)', gil. bÅ-á¹›iÅ¾Ã³Ä-kiÌ¯ `to sink, set (of sun)'; K. boÌ†á¸• un `to dive, sink', S. á¸‡uá¸• Ì aá¹‡u; L. buá¸• á¸• aá¹‡ (Ju.) á¸‡uá¸• Ì aá¹‡ `to sink, be drowned', awÄ• á¹‡. buá¸• á¸• Ä• `drowned'; P. buá¸• á¸• á¹‡Ä• `to sink'; Ku. buá¹›á¹‡o `to sink in, pierce'; N. buá¹›nu `to sink', A. buriba (bÅ«r `immersion'), B. buá¹›Ä• , Or. buá¹›ibÄ• ; Mth. bÅ«á¹›ab `to be drowned', Bhoj. buá¹›al, OAw. bÅ«á¸• aÃ¯, lakh. buá¹›ab, H. bÅ«Ë˜á¹›nÄ• , G. buá¸• vuÌƒ, M. buá¸• á¹‡&etilde;; -- Pk. buá¸• á¸• Ä• vaÃ¯ `makes sink', Sh. bÅ-á¹›Ã³Ä-kiÌ¯, L.awÄ• á¹‡. pres. part. buá¹›Ä“nÄ• ; Ku. buá¹›auá¹‡o `to pierce, prick', N. buá¹›Ä• unu; A. burÄ• iba `to make sink', B. buá¹›Ä• na, Or. buá¹›Ä• ibÄ• , H. buá¹›Ä• nÄ• , G. buá¸• Ä• vvuÌƒ, M. buá¸• aviá¹‡&etilde;. -- Or. (Sambhalpur) buthibÄ• `to dive'?
2. Pk. boÌ„lÄ“i, ËšlaÃ¯ `submerges'; Gy. eur. bol -- `to dip, bless' (whence biboldo `Jew'); S. á¸‡oá¹›aá¹‡u `to dip', L. boá¹›aá¹‡, (Ju.) á¸‡oËš, OAw.

boraÃ¯, lakh. borab, G. boá¸·vuÌƒ, M. boá¸·á¹‡&etilde;.
*buá¹‡á¹-a -- , *buá¹‡á¹-ha -- `defective' see *BUá¹-á¹-A -- 1.
Addenda: *buá¸• yati. 1. OMarw. buá¸• aÃ¯ `sinks'.
2. Caus. boÌ„á¸• ayati: S.kcch. boá¹›á¹‡Å« tr. `to dip into'.
*buá¹‡á¹-ha -- `defective' see *BUá¹-á¹-A -- 1 Add2.
*buá¹‡á¸• a -- `bottom' see BUNDHA -- 1.

butta 9273 *butta `defective'. 2. *buttha -- . 3. *buddha -- 2. 4. *buntala -- . 5. *bunda -- 2. 6. *bundha -- 2. 7. *bÅ«dha -- . 8. *boÌ„tta -- . 9. *boÌ„ttha -- . 10. *boÌ„dda -- . 11. *boÌ„ddha -- . 12. *boÌ„ntha -- . 13. *boÌ„nda -- . [Cf. *buá¹-á¹-a -- 1, *bhutta -- : see list s.v. *BUKKA -- 4]
1. P. butt `stupid, dumb', buttÄ• m. `fraud'.
2. L. butthÄ• `rotten, old'.

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3. L. (Ju.) á¸‡udhÄ• m. `fool'; P. buddho `silly'; N. budhune `squat, short', budhunÄ• `a fish with a large head'; H. buddhÅ« m. `fool'; G. budhuÌƒ n. `cudgel'.
4. L. (Ju.) buÌƒdul `stout, fat, strong'.
5. Pk. buá¹• di -- m.f. `pig' (see also *bundi -- s.v. *BHÅ«á¹‡á¸• A -- ), buá¹• dÄ«ra -- m. `buffalo'; M. buÌƒdkÄ• `squat'.
6. P. bunnhÄ• `stupid'; G. buÌƒdhÄ« `dull, stupid'.
7. G. bÅ«hÉ” m. `foolish man'.
8. P. bot m. `unfeathered young sparrow', bottÄ• m., ËštÄ« f. `young camel'; Or. botÄ• `refuse and rind of jackfruit', boti `emptied pods of pulse', botiÄ• `evil -- smelling, fetid'; G. bot m. `fool', botá¹›É” m. `young camel'.
9. G. bothaá¹› `dull, stupid'.
10. S. bodilo `simple, artless'; P. boddÄ• `rotten'; Ku. bodo, bodlo `weak,

rotten'; B. bodÄ• `evil -- smelling'; Or. boda `stunned, numbed', bodÄ• `fat person, male goat or sheep' (semant. cf. *bukka -- 2,4, *boÌ„kka -- 1,2); H. bodÄ• `weak', bodlÄ• `silly'; G. boduÌƒ `hoarse', n. `ill -- burnt or cracked pot'; M. bod `flat, dull (of sound)'; -- altern. < 11: Woá¹-. bodÄ• `quiet (of speech)'; K. boÌ„da `stupid'.
11. N. bodho `blunt, sluggish'; Or. bodha, Ëšdhu `stunned, numb'; -- Woá¹-. K. forms see 10.
12. M. bÃµthÄ• , bothÄ• `blunt, dull'.
13. A. bondÄ• `of inferior quality (of bell -- metal)', sb. `male cat', bondÄ• rÄ• , f. bundari `dwarfed'; M. bÃµdar n. `dirty and much used cloth', bÃµdrÄ• `careless, untidy'.
*buttha -- `defective' see *BUTTA -- .
Addenda: *butta -- . 2. *buttha -- : S.kcch. butth m. `stunted tree'.
*buttha -- `defective' see *BUTTA -- Add2.

budabuda 9274 *budabuda `murmur'. [Onom.]
N. budbud `murmuring', budbudÄ• unu `to mutter, grumble'; H. budbudÄ• nÄ• `to mutter'.

budda 9275 *budda `vulva'. [Cf. *putta -- s.v. PÅ«TA -- 2 and `defective' group s.v. *BUTTA --]
L. buddÄ« f. `vulva'.

buddha 9276 buddha1 `known, understood' &capamacr;past., `awakened, conscious, wise' MBh. 2. *bhutta -- 1. [âˆšBUDH]
1. Pa. buddha -- `understood, enlightened', m. `the Buddha'; AÅ›. Budhe nom. sg.; Pk. buddha -- `known, awakened'; Wg. bÅ«dÄ• Ä« `truth'; Bshk. budh `he heard'; Tor. bÅ«do pret. of bÅ« -- `to see, know' < Bá¹“DHATI; Phal. bÃºddo pret. of buÇ°Ç° -- `to understand' < BÃºDHYATÄ“; Sh. gil. budo `awake', gur. budyoÌ„ná¹· intr. `to wake'; K. boÌ†Ì£du `quick of understanding (esp. of a child'); S. á¸‡udho pp. of á¸‡ujhaá¹‡u `to understand' < BÃºDHYATÄ“, WPah.paá¹…. buddhÄ• pret. of bujá¹‡Ä• `to know'; Si. buj (j written for d), budu, bud -- , but -- `the Buddha'.
2. Ash. bet&oacutemacrdotdot; `he understood'.
*buddha -- 2 `defective' see *BUTTA -- .

buddhi 9277 buddhi f. `intelligence, discernment' Mn. 2. *bÅ«á¸• hi -- . [buddhi -- replaced *bÅ«á¸• hi -- < *budzdhi -- . -- âˆšBUDH]

1. Pa. Pk. buddhi -- f.; Kt. bidÄ«, bÉ™dÄ« `mind', Pr. bÃ¼dÃ¼, bÃ¼t `mind, intention' (â†• Ind.? Rep1 60, NTS ii 200); Sh. (Lor.) budi, bud*lk `a clever wise thing', bod*lk (rather â†•  K. bÅ«d â†•  boÌ„dha -- ?) `knowledge, wisdom'; K. boÌ†d, dat. b&obrevdotdot;zÃ¼ f. `intelligence'; S. á¸‡udhi f. `sense'; L. (Ju.) á¸‡udh f. `knowledge, understanding'; P. buddh f. `wisdom, sense', buddhÄ« f. `mind'; Ku.gng. buddi `intelligence' (â†• Sk.); A. budhi `counsel, means, instigation'; MB. Or. budhi `intellect', Or. budhiá¸·a `wise'; Mth. budhi `intelligence, wisdom', Bhoj. budhi, OAw. budhi, H. budh f., OMarw. budhÄ« f., M. bÅ«dh f., Si. budu (or < BUDDHA -- 1).
2. Ash. bÅ«Ë˜á¹› `mind, thought'; Wg. buá¹›Ä•  , buá¹›oÌ„k `mind, intention'. *budbuá¸• a -- `bubble' see next.
Addenda: buddhi -- : Md. buddi `sense' â†•  Pa.; WPah.ká¹-g. bvddhI f. `intelligence' (â†• H. Sk. Him.I 148).

budbudÃ¡ 9278 budbudÃ¡ `bubble' (in budbudÃ¡ -- yÄ•  Å›u -- RV.) m. MBh., budbudaka -- BHSk. 2. *budbuá¸• a -- . 3. buá¸• abuá¸• a `bubblingly' HPariÅ›.
1. Pk. bubbua -- m. `bubbling', bubbuyaÃ¯ `bubbles'; WPah.bhal. bÃ³bÉ”i `bubble'.
2. Pa. bubbuá¸·a -- , Ëšaka -- m. `bubble', K. bubur m.; Si. bubuá¸·a, bibuá¸·a, bibiá¸·a `well, spring, blister, boil'.
3. Pk. buá¸• abuá¸• Ä“i `bubbles', bulabula -- m., bulaá¹• bulÄ•  -- f. `bubbling', S. buá¹›buá¹›i f., buá¹›kaá¹‡u `to bubble'; A. burburni `small bubbles'; M. buá¸• buá¸• `sound of bubbling', buá¸• buá¸• á¹‡&etilde; `to bubble'.
BUDH `perceive': buddha -- 1, buddhi -- , bÃºdhyatÄ“, *bundhati, *bÅ«á¸• hi -- , boÌ„dhÃ¡ -- , bá¹“dhati, boÌ„dhana -- , boÌ„dhÃ¡yati, boÌ„dhi -- , baudha -- ; ÃºdbudhyatÄ“, *paribuddha -- , *paribudhyatÄ“, *paribÅ«á¸• ha -- , pariboÌ„dha -- , prabuddha -- , prabudhyatÄ“, praboÌ„dha -- , praboÌ„dhati, praboÌ„dhayati, vibuddha -- , vibudhyatÄ“, saá¹• budhyatÄ“. budhnÃ¡ -- see *BUNDHA -- 1.

9278a budhavÄ• ra -- Add. 14720.

9279 bÃºdhyatÄ“ (Ëšti Ep.) `is awakened, observes, understands' RV. [âˆšBUDH]
Pa. bujjhati `is awake, knows'; NiDoc. bujiÅ›atu fut. imper. `to know', Pk. bujjhaÃ¯; Wg. buÇ° -- , buÅ¾ -- intr. `to wake', PaÅ¡. lauá¹›. buÇ° -- , kuá¹›. buz -- , Kal.rumb. bÅ«ËŠÇ°em intr. `I wake' (whence tr. buÇ°Ã©m);

Bshk. buÇ°Ç° -- `to hear' (pret. budh < BUDDHA -- 1), Tor. buÇ° -- (pret. bÅ«do); Phal. buÇ°Ç° -- `to understand' (pret. bÃºddo and buÇ°Ç°ilo), bhÅ«Ç° `awake', bhuÇ°Å«ËŠm tr. `I wake'; Sh. koh. bÅ-Å¾Ä• roÌ„ná¹· tr. `to wake', gur. Ëšryoì„ná¹·; K. boÌ„zun, absol. bÅ«zith `to understand', kash. boÌ„zun `to hear'; S. á¸‡ujhaá¹‡u `to understand, be heard or known' (pp. á¸‡udho); L. (Ju.) á¸‡ujjhaá¹‡ `to understand', awÄ• á¹‡. bujjhuá¹‡; P. bujjhá¹‡Ä• `to guess, solve'; WPah.bhal. bhÃ¹jÌˆá¹‡Å« `to understand, ascertain', paá¹…. bujá¹‡Ä• (pp. buddhÄ• ), cam. bujjhá¹‡Ä• , (Joshi) bujhá¹‡u, Ku. bujhá¹‡o (whence pass. bujÄ«á¹‡o `to suit'), N. bujhnu, A. buziba, B. bujhÄ• , bojhÄ• , Or. bujhibÄ• , Mth. bÅ«jhab, Bhoj. bÅ«Ë˜jhal, Aw.lakh. bÅ«jhab, H. bÅ«jhnÄ• , OMarw. bÅ«jhaÃ¯, G. bujvuÌƒ, M. bujÌˆ(h)á¹‡&etilde;; Si. budiyanavÄ• `to take a nap'; -- caus. Pa. bujjhÄ• pÄ“ti, Pk. bujjhÄ• vÄ“i, Wg. buÇ°ew -- ; `to waken'; K. kash. boÌ„zÄ• wun `to persuade'; L. bujhÄ• vaá¹‡ `to beckon'; Ku. bujhauá¹‡o `to explain', N. bujhÄ• unu (also `to persuade'), A. buzÄ• iba, B. bujhÄ• na, Or. bujhÄ• ibÄ• , H. bujhÄ• nÄ• , M. bujÌˆ(h)aviá¹‡&etilde;. -- See BUDDHA -- 1.
*buntala -- , *bunda -- 2 `defective' see *BUTTA -- .
*bundi -- `pig' see *BHÅ«á¹‡á¸• A -- and *bunda -- 2 s.v. *BUTTA -- .
*bundu -- `drop' see BINDÃº -- .
Addenda: bÃºdhyatÄ“: S.kcch. bujá¹‡Å« `to know'; WPah.ká¹-g. bÃºjÌˆhá¹‡Ãµ `to understand, solve (a riddle)', bvÌ• jÌˆhá¹‡I f. `understanding', bÉ™jÌˆ(h)Ä• á¹‡I f. `riddle, puzzle'; Garh. bujhÉ”á¹‡u `to advise', bujhá¹‡u `to understand'.
*bundu -- see BINDÃº -- Add2.

bundha 9280 bundha1 `bottom'. 2. *bunda -- 1. 3. *buá¹‡á¸• a -- . [Cf. budhnÃ¡ -- m. `bottom' RV., Pk. buddha -- n. `bottom of tree'; and for metathesis of n Lat. fundus ~ Gk. puqmh/n]
1. Pk. buá¹• dha -- n. `foot of tree, any root'; Dm. bun `below'; PaÅ¡. kuá¹›. bune, ar. buni `root', bunia `under' (IIFL iii 3, 35 â†• Pers. bun); Woá¹-. bun m. `depth', adj. `deep' (Buddruss Woá¹- 93 â†• Pers.); Phal. bhunaá¹›o `that below', Ëšá¹›Ä• adv. `below'; K. boÌ†n `down'; P.kgr. bunnh, bunh `downwards, below'; WPah.bhad. bunh `down', bhal. bÃ¹n; G. buÌƒdhuÌƒ n. `bottom of pot'; M. buÌƒdh n. `bottom of pot', buÌƒd n. `bottom or base of anything'; OSi. bundnen inst. sg. `deposit', Si. bunna, st. bun<-> `root of a tree'; -- adj. *bundhima -- : Phal. bhunimi aá¹…gÃºá¹›i `little finger', bhunamá¹“á¹£á¹-i aËš `index and ring finger'; WPah.bhiá¸• . bunhÄ©Ãµ `lower'.
2. Pa. bunda -- `root of tree' (but LÃ¼ders PhilInd 566 < bundÃ¡ --

`arrow'); N. bundi `boy kept for pederasty'; Or. bund `root of tree'.
3. S. á¸‡uá¹‡á¸• aá¹›u m. `buttock, rump, hip'; L. buá¹‡á¸• á¹›Ä« f. `anus, buttock', awÄ• á¹‡. buá¹‡á¸• `anus', P. buá¹‡á¸• m., H. buÌ„Ìƒá¸• m.; M. bÅ«á¸• n. `bottom'.
*bundha -- 2 `defective' see *BUTTA -- .
Addenda: bundha -- 1. 3. *buá¹‡á¸• a -- : Md. buá¸• u `base', buá¸• uganÌ†á¸• u `roots'.

9281 *bundhati `heeds'. [Poss. old, cf. Gk. punqa/nomai: cf. bÃºndati `perceives' Bhaá¹-á¹-. -- âˆšBUDH]

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S. á¸‡undhaá¹‡u `to hear, obey' (pp. á¸‡udho), caus. á¸‡undhÄ• iá¹‡u: more prob. anal. pres. st. from pp. á¸‡udho < BUDDHA -- 1 after type á¸‡adho ~ á¸‡andhaá¹‡u.

buba 9282 *buba `father'. [Cf. *BÄ• BBA -- , *BÄ• PPA -- . -- Nursery word]
Ku. buwÄ• `father', bubo -- jyu `title of address to husband's father', bubu `father's sister'; N. (used by RÄ• nÄ• s) bubÄ• `father', (children's language) buwÄ• ; Or. buÄ• `term of endearment to father or to young child'; M. buvÄ• m. `respectful term for an older man'.
Addenda: *buba -- : WPah.ká¹-g. bvI f. (obl. bui, buie) `father's sister'.

bubba 9283 *bubba `woman's breast'. [Nursery word]
S. bubo m. `breast', bubÄ« f. `man's or girl's nipple'; L. bubbÄ• `woman's breast'; N. (children's language) bubu `milk'.
Addenda: *bubba -- : S.kcch. bhubho m. `woman's breast', WPah.ká¹-g. bubu m. `nipple of female breast'.

bubhuká¹£aka 9284 *bubhuká¹£aka `hungry'. [For this type of desiderative adjective see Whitney SkGr Â§ 1038. -- Altern. *b(h)uká¹£aka -- (and *b(h)uká¹£Ä• -- , *bhuká¹£ita -- , *bhuká¹£u -- s.vv. BUBHUKá¹£Ä• -- , BUBHUKá¹£ITÃ¡ -- , BUBHUKá¹£U --) ~ d(h)Ã¡ká¹£u<-> RV. (didhaká¹£u -- MBh.): cf. esp. Pk. bhukkhÄ• -- , bhukkhia<-> ~ buhukkhÄ• -- , buhukkhia -- . -- âˆšBHUJ2]
Gy. arm. bukhav `hungry' (< *buká¹£aka -- ?), pers. bukÄ• , Woá¹-. busÃ¡u, f. bisËš Buddruss Woá¹- 94, Bshk. (LSI) bÅ«á¹-ho (with unexpl. á¹-h), Sv. bucÌ£hÄ• ËŠl, Phal. bucÌ£hÄ• ËŠ (bucÌ£hÄ• l -- `to become hungry'), K. boÌ†Ì£chu, á¸• oá¸• . bucchÄ• , L. bhukkhÄ• , (Ju.) bukhÄ• , awÄ• á¹‡. bhukhÄ• , P. bhukkhÄ• , WPah.bhad. á¸• há¸·ukkhoÌ„, paá¹…. á¸• hukhÄ• , Ku. bhukho, N. bhoko, A. B. Or. bhukhÄ• , Or. bhokÄ• , OAw. H. bhÅ«khÄ• , OMarw. bhÅ«khaÃ¼, G. bhÅ«khuÌƒ.
Addenda: *bubhuká¹£aka -- : WPah.ká¹-g. bhÃºkkhÉ”, kc. bhokho `hungry', cur. bhrukhá¹‡Ä• (Him.I 36 compares ká¹-g. khÉ™á¹‡Ä“c < Ká¹£á¸—TRA -- with cur. khá¹‡ in bhrukhá¹‡Ä•).

9285 bubhuká¹£atÄ“ `wishes to eat, is hungry' MBh. [âˆšBHUJ2]
Pk. buhukkhaÃ¯ `is hungry', Bshk. bucÌ£h -- , Tor. buá¹£ -- , K. boÌ†chun, WPah.cur. bhrukkhá¹‡Ä• , Mth. bhÅ«khab, Bhoj. bhÅ«khal, M. bhuká¹‡&etilde;.
Addenda: bubhuká¹£atÄ“: WPah.ká¹-g. bhÃºkhá¹‡Ãµ `to be hungry'.

bubhuká¹£Ä• 9286 bubhuká¹£Ä• f. `desire to eat, hunger' MBh. [âˆšBHUJ2]
Pk. bubhukkhÄ• -- , buhukkhÄ• -- , bhukkhÄ• -- (< *bhuká¹£Ä• -- ?) f. `hunger', Gy. eur. bokh f. (< *buká¹£Ä•  -- ? -- Deriv. bokhalo `hungry'), as. bkÄ• la `hungry'; Tor. buÅ¡ (= á¹£?) `hunger', Mai. buÄ• h, obl. ËšÄ• ha, K. boÌ†cha f., kash. bhoÌ†ch, S. bukha f., L. bhukkh f., (Ju.) bukh f., P. bhukkh f., WPah.bhad. á¸• há¸·ukkh, khaÅ›. bhukk, (Joshi) bhukh f., Ku. bhÅ«kh, gng. bhÅ«k, N. bhok(h), A. bhok, B. bhukh, Or.bhuk(h)a, bhoka, Bhoj. bhÅ«khi, Aw.lakh. bhÅ«kh, H. bhÅ«k(h) f., OMarw. bhÅ«kha f., G. bhÅ«kh f., M. bhÅ«k f., Ko. bhÅ«ka.
Addenda: bubhuká¹£Ä• -- : WPah.ká¹-g. bhÃºkkh, kc. bhoÌ„kh f. (obl. -- a), J. bhukh f. `hunger', Garh. bhÅ«k.

bubhuká¹£itÃ¡ 9287 bubhuká¹£itÃ¡ `hungry' Mn. [âˆšBHUJ2]
Pa. bubhukkhita -- , Pk. buhukkhia -- , bhukkhia -- (< *bhuká¹£ita?), Gy. pal. ibkÃ¡rÄƒ, S. bukhyo, A. bhukÄ«yÄ• , Or. bhukhi, bhoki, bhuk(h)ilÄ• , OG. bhÅ«khiu, G. bhÅ«khyuÌƒ.

bubhuká¹£u 9288 bubhuká¹£u `hungry' MÄ• rkP. [âˆšBHUJ2]
Bshk. buá¹£ `hungry'; WPah.bhal. bhuch m.f. `habitual beggar' (or <
BHIKá¹£Ãº -- ?).

bura 9289 *bura `defective'. 2. *boÌ„ra -- 1. [Cf. *BHOÌ„RA -- : see list
s.v. *BUKKA -- 4]
1. S. buro `noseless, bad'; P. burÄ• `wicked'; WPah. bhad. buro `ugly, bad',
bhal. buro `bad', burá¹›i f. `sheep with small ears', paá¹…. cam. burÄ•
`bad', cur. bÅ«rÄ• ; Ku. N. buro `wicked'; Or. burÄ• `inferior, improper'; H.
burÄ• `bad, wicked', G. bÅ«ruÌƒ, M. burÄ• .
2. Or. borÄ• `wicked'.
*BURAKÄ• RA -- .
Addenda: *bura -- : WPah.ká¹-g. burÉ” `bad, wicked', J. burÄ• , Garh. buru;
Ko. buro `scrotum'.

burakÄ• ra 9290 *burakÄ• ra `evildoer'. [*BURA -- , KÄ• RA -- 1]
P. buriÄ• r m. `evildoer'.
buri -- see next.

buli 9291 buli f. `vulva, anus' lex. BHS ii 401, buri -- f. `vulva' Gal.
[Poss. IE. EWA ii 439, but variation l ~ á¹› in H. suggests connexion with
`defective' words *buá¸• a -- s.v. *BUá¹-á¹-A -- 1 and BULVÃ¡ --]
Gy. eur. bul f. `backside, anus, vulva', arm. bul `posterior' (vorov -- bul
`buffalo' < `*having a large rump'); Mth. bÅ«ri `vulva', H. bul, bur f.,
buá¹› f. (< *BUá¸• A -- ?).

bulvÃ¡ 9292 bulvÃ¡ `defective' (`crooked?' ÅšBr.). 2. *bÅ«la -- . [Connexion
with bÃ¡lbalÄ«ti (Wackernagel AiGr i 181) very doubtful. -- Cf. *BHULLA --
and, for ending, KULVA -- and MALVÃ¡ -- : see list s.v. *BUKKA -- 4]
1. L. bullÄ« f. `penis'; M. bulÄ« f. `penis puerilis'.
2. Pk. bÅ«la -- `dumb'; M. buá¸·Ä• `impotent'. -- See BULI -- .

busa 9293 busa n. `chaff, any rubbish' KauÅ›., buÅ›a -- , bÅ«Ë˜á¹£a -- lex.
2. *bhusa -- . 3. *bhussa -- 2. [PMWS 98 with TÃºá¹£A -- â†• Mu., NTS xiii
232 â†• a Kaf. dialect; but prob. belongs to the `defective' word -- group
s.v. *BUSSA -- (semant. cf. meaning `chaff &c.' in L. bÅ«car < *BÅ«CCARA --
, Ku. buko < *BUKKA -- 4, N. bucko < *BUCCA -- 1, Si. bol < *BHOÌ„LA --).

Cf. further *PHUSSA -- . -- Despite EWA ii 441 poss. same as *BUSSA -- and its variants *bhussa -- 1, *bhussara --]
1. Pk. busa -- n. `chaff', busiÄ• -- f. `barley chaff'; Ash. bus `straw'; S. á¸‡uho m., ËšhÄ« f. `chaff of millet'; Ku. bÅ«s, buso `chaff' (cf. busilo s.v. *BUSSA -- ); Or. busa `husks, chaff'; -- altern. < 2: Gy. pal. bis `straw', á¸Œ. bÅ«s `broken straw'; K. bosu, boÌ†Ì£su m. `chopped straw'; Si. busa `chaff, dried cowdung'.
2. Pa. bhusa -- m., bhusikÄ• -- f. `chaff', Pk. bhusa -- m.; Gy. eur. phus m. `straw', arm. phus, Mai. bhÅ«s, Phal. bhus; S. buhu m. `chaff and broken up stalks of wheat'; L. bhuÌƒh, bhuÌƒ, bhÃµh m. `chaff, straw of grain', awÄ• á¹‡. bhuÌ„Ìƒ `straw'; P. bhoh, bho, bhÃµ m. `chaff'; WPah. (Joshi) bhÅ« m. `fodder'; Ku. bhÅ«s, bhuso `chaff' (as `blasted grain' < *BHUSSA -- 1), N. bhus; B. bhusi `chopped straw' (â†’ A. bhusi `chaff'); Or. bhusi `chaff'; H. bhus, bhusÄ• m. `husk, straw, chaff, bran'; G. bhuÌƒsuÌƒ n. `chaff', M. bhuÌ„ÌƒS n., bhusÄ• , bhuÌƒsÄ• m., bhuÅ›Ä«, bhuÌƒÅ›Ä« f., `fine chaff'; -- Gy. pal., á¸Œ., K. and Si. forms, see 1.
3. P. bhussÄ« f. `chaff', WPah.jaun. bhÅ«s; Bi. bhÅ«s, bhÅ«sÄ• , bhuÌ„ÌƒsÄ• , bhussÄ• `husks of grain', bhuÌ„ÌƒsÄ« `bran'; Mth. bhussÄ• , bhussÄ« `chaff'; H. bhÅ«s, ËšsÄ• , bhuÌ„ÌƒS, ËšsÄ• m., bhÅ«sÄ« f. `chaff, bran, straw'.
*BUSAKUá¹-IKÄ• -- ; -- *BHUSAKUá¹-AKA -- , *BHUSAKULA -- , *BHUSAGHARAKA -- , *BHUSAMARDAKA -- , *BHUSAÅ›Ä• LÄ• -- , *BHUSÄ• KARA -- .

9293a â€ busÃ¡ -- 2 n. `bad weather' RV. [Despite EWA ii 440 with lit. perh. same as BUSA -- 1: semant. `dust ~ mist' cf. *DHÅ«á¸• I -- or as `defective' see *BHÅ«SA -- Add2]
P. bhÅ«har f., bhÅ«r m. `fine rain, drizzle'; G. bÅ«hakuÌƒ n. `shower of rain'; M. bhusÄ“ n. `drizzle, mist'.

busakuá¹-ikÄ• 9294 *busakuá¹-ikÄ• `hut for chaff'. 2. *bhusakuá¹-aka -- . [BUSA -- , KUá¹-Ä« --]
1. Ku. busauá¹›i `storehouse for chaff and husks'.
2. Ku. bhusauá¹›o m. `id.', H. bhusaurÄ« f.

busta 9295 busta m. `burnt exterior of roast meat, husks or shell of fruit' lex. [Cf. BUSA -- `chaff'; and *BUTTHA -- `defective'?]
Pk. bhutthalla -- `waste food thrown to cats'; B. bhut(u)á¹›Ä« `entrails, contents of jackfruit &c.', (Dacca) bothÄ• `inedible inside portion of a jackfruit' ODBL 515.

bussa 9296 *bussa `defective'. 2. *bÅ«ssara -- . [Cf. *BHUSSA -- 1 and poss. BUSA -- : see list s.v. *BUKKA -- 4]
1. S. á¸‡uso `crop -- eared, short -- eared, shaven -- headed, without ornaments'; L.awÄ• á¹‡. bussÄ• `without ornaments'; P. bussÄ• `unadorned, sad', bussá¹‡Ä• `to stink, rot'; Ku. busilo `empty (of grain)', m. `empty grain'; G. bÅ«suÌƒ `blunt, stupid, tasteless'; Si. busa `sour curds'.
2. P. bÅ«sar `tall and stout but stupid'.
bÅ«kka -- see VRÌ¥KKÃ¡ -- .
*bÅ«kkhara -- `defective' see *BUKKA -- 4.
bÅ«khan -- see VRÌ¥KKÃ¡ -- .

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*bÅ«ccara -- `defective' see *BUCCA -- 1.
bÅ«á¹-a -- 1 `defective' see *BUá¹-á¹-A -- 1.
Addenda: *bussa -- : WPah.ká¹-g. (kc.) bÃºÅ› `chat, talk' (cf. ká¹-g. nÄ‹, Å› s.v. PHISSA -- , PHUSSA -- `defective')?

bÅ«á¹-a 9297 *bÅ«á¹-a2 `bush, plant'. 2. *bÅ«á¹-á¹-a -- . 3. *boÌ„á¹-á¹-a -- 2. 4. *bhÅ«á¹-a -- . [Cf. Pers. boÌ„ta `plant' â†’ Par. bÅ«Ë˜ta IIFL i 243]
1. Gy. eur. buro `thornbush, bramble'; S. á¸‡Å«á¹›o m. `bush'.
2. K.rÄ• m. buá¹-a obl. `tree'; S. á¸‡Å«á¹-o m., Ëšá¹-Ä« f. `bush, flower', L. P. bÅ«á¹-Ä• m., Ëšá¹-Ä« f.; WPah.bhal. bhiá¸• . buá¹-á¹- n. `tree', cur. buá¹-á¹-, bhad. cam. bÅ«á¹-Ä• ; Ku. buá¹-Ä« `herb'; N. buá¹-Ä• -- buá¹-i `shrubs'; A. B. buá¹- `chickpea', buá¹-Ä• `flower on cloth'; Or. buá¹-a, buá¹‡á¹-a `chickpea', buá¹-Ä• `flower on cloth'; Bi. Bhoj. buÌ„Ìƒá¹- `the chickpea Cicer arietinum'; OAw. bÅ«á¹-Ä« f. `root of a plant, drug'; H. bÅ«á¹-Ä• m. `bush, sprig, flower, plant of chickpea', bÅ«á¹-Ä« f. `sprig'; G. buá¹-á¹-É” m., Ëšá¹-Ä« f. `painted flower', M. bÅ«á¹-, Ëšá¹-Ä• m.,

Ëšá¹-Ä« f. -- K. bÅ«ta m. `flower on cloth' â†• Pers.?
3. L. boá¹-Ä• m. `plant'; P. boá¹-á¹-Ä•  m. `sugarcane slip for planting'; WPah.pÄ• á¸• . boÌ†á¹-á¹- `tree'; Ku. N. boá¹- `tree, stem, trunk'; H. boá¹-Ä• m. `log' (or < *BOÌ„á¹-á¹-A -- 1?).
4. Ku. bhÅ«á¹› `bush, hedge'.
*bÅ«á¹-á¹-a -- `bush' see prec.
*bÅ«á¸• hi -- `intelligence' see BUDDHI -- .
*bÅ«dha -- `defective' see *BUTTA -- .
Addenda: *bÅ«á¹-a -- . 2. *bÅ«á¹-á¹-a -- : WPah.ká¹-g. (kc.) bvÌ„á¹- m. `tree', ká¹-g. bvá¹-á¹-I f. `plant, tree', poet. bvá¹-á¹›e f. `plant'.
*bÅ«á¹-á¹-a -- see *BÅ«á¹-A -- Add2.

bÅ«ra 9298 *bÅ«ra `powder'. 2. *bhÅ«ra -- .
1. S. á¸‡Å«ru m. `buds and blossoms of fruit trees, young heads of grain', á¸‡Å«ro m. `sawdust, filings, fine sugar', á¸‡Å«rÄ« f. `feathery excrescences on heads of millet', á¸‡Å«raá¹‡u `to reduce to powder'; L. bÅ«r, bÅ«rÄ• m. `pollen'; P. bÅ«r m. `sawdust'; H. bÅ«r f. `sawdust', bÅ«rÄ• m. `powder'; G. bÅ«ruÌƒ n. `inferior sugar'; M. burÄ•  m. `mould'; -- ext. -- kk -- : S. á¸‡urkaá¹‡u `to powder'; P. burká¹‡Ä•  `to sprinkle'; Ku. burko m. `powder', burkaá¹‡o `to fill with powder'; N. burki `unhusked rice strewn along the way a bier is carried to burning place'; H. burkÄ« f. `pinch of dust', buraknÄ• `to sprinkle'; -- redup.: S. á¸‡urá¸‡uri f. `pimples'; Ku. burburoá¹‡o `to pulverize, sprinkle with powder', burburÄ• á¹‡o `to drizzle'; N. burbur `sprinkling', burburinu `to become dry and dusty'; H. burburnÄ• , burburÄ• nÄ• `to sprinkle'; M. burbará¹‡&etilde; `to drizzle'.
2. Ku. bhuro m. `coarse powder, chaff, sawdust'; B. bhurÄ•  `sawdust'; Or. bhurÄ• `powder'; H. bhurbhurÄ• nÄ•  `to sprinkle'.
*bÅ«la -- `defective' see BULVÃ¡ -- .

bÅ«sta 9299 *bÅ«sta `lip'.
PaÅ¡.chil. bÅ«est `lip', kuá¹›. bes, lauá¹›. bustÅ«ËŠá¹›, ar. bÃºstÉ™á¹›, dar. bostaá¹›, Shum. bá¹“staá¹›, Gau. boÌ„t; K. buthu m. `face' (LM 402 wrongly < vaktra --); S. á¸‡Å«thu m. `mouth', á¸‡Å«thÄ« f. `lower part of face', á¸‡Å«thÄ• á¹›Ä« f. `id. (contemptuous), muzzle for horse'; L. bÅ«th, m., bÅ«thÄ« f. (Ju. á¸‡ -- ) `mouth or face of an animal', (Ju.) á¸‡uthÄ• á¹› m. `face, mouth'; P. bÅ«th m. `face of horse, camel, &c.', bÅ«thÄ• m., bÅ«thÄ« f. `mouth or snout of an animal'.
*bÅ«ssara -- `defective' see *BUSSA -- .

Addenda: *bÅ«sta -- : S.kcch. bÅ«th m. `mouth'.

9300 bÅ•ÌŠá¹• hati `shouts, trumpets (of an elephant)' MBh. [bÃ¡rhati DhÄ• tup. -- âˆšBRÌ¥H2]
M. bÄ• há¹‡&etilde; `to call, cry'.
brÌ¥á¸• hÃ¡ -- see BUá¸• á¸• HA -- 2.

brÌ¥sÄ«ËŠ 9301 brÌ¥sÄ«ËŠ f. `roll of twisted grass, cushion' ÅšrS. [Borrowing from Ir. (P. Thieme ZDMG 92, 51 and EWA ii 445), though prob., does not explain variation of b<-> with bh --]
Pa. bhisi -- f. `cushion, pad', bhisikÄ• -- f. `small do.'; Pk. bisÄ« -- , busÄ« -- , vusÄ« -- , bhisÄ« -- , ËšsiÄ• -- f. `a sort of seat, ascetic's seat'; M. bhÄ«Ëœs f. `shaggy hair or wool'; Si. bissa, st. bisi -- , bihi -- `bundle of straw at door to wipe feet on, clod thickly overgrown with grass, ascetic's seat'.
BRËšH1 `increase': bÃ¡rhiá¹£á¹-ha -- , brÌ¥á¸• hÃ¡ -- , brÌ¥hÃ¡nt -- , bÅ•ÌŠhaspÃ¡ti -- , *brÌ¥hyatÄ“, brÃ¡hman -- 1, brahmÃ¡n -- 2, brÄ• hmaá¹‡Ã¡ -- ; *prabrÌ¥á¸• ha -- , prauá¸• ha -- .
BRËšH2 `call': BÅ•ÌŠá¹• HATI.

brÌ¥hÃ¡nt 9302 brÌ¥hÃ¡nt `tall, high' RV. [âˆšBRÌ¥H1]
Kal.urt. brhÉ” `high mountain'; -- Mai. boÌ„ `up', ky. bui `high' (doubtful since bhr -- > Mai. áº“ --).

bÅ•ÌŠhaspÃ¡ti 9303 bÅ•ÌŠhaspÃ¡ti m. `name of a deity' RV., `the planet Jupiter' R. [âˆšbrÌ¥h1, pÃ¡ti --]
Pk. bihapp(h)aÃ¯ -- , buhËš, bahËš, bihassaÃ¯ -- , buhËš, bahËš, bhiapp(h)aÃ¯ -- , bhuaËš, bhayaËš, bhiassaÃ¯ -- , bhuaËš m.
*BRÌ¥HASPATIDIVA -- , BRÌ¥HASPATIVÄ• RA -- .

brÌ¥haspatidiva 9304 *brÌ¥haspatidiva `Thursday'. [BÅ•ÌŠHASPÃ¡TI -- , DIVA --]
Ku. bipai, gng. bÄ“pe, N. biphe -- , bihi -- , bi -- bÄ• r, H. bihphai, biphai, bÄ«ph m.

brÌ¥haspativÄ• ra 9305 brÌ¥haspativÄ• ra m. `Thursday' MW. [BÅ•ÌŠHASPÃ¡TI -- , VÄ• RA -- 2]
Ku. bipyÄ• r; -- K. braswÄ• r f. â†• Sk.

Addenda: brÌ¥haspativÄ• ra -- : Garh. bhipyÄ• r `Thursday'; Md. burÄ• sfati â†• Ind. â†• Sk.
*bÄ“á¹-á¹-a -- `small' see BIá¸• á¸• A -- Add2.

9306 *brÌ¥hyatÄ“ `is increased'. [Cf. brÌ¥á¹• hati ÅšBr., brÌ¥hati AV. `is thick, grows strong', brÌ¥á¹• hayati `increases' MBh. -<-> âˆšBRÌ¥H1]
M. bÄ• jÌˆhá¹‡&etilde;, bÄ• jÌˆá¹‡&etilde; (bÄ• dá¹‡&etilde; from anal. past st. *bÄ• dh<-> after MIA. type bajjhaÃ¯ ~ baddha --) intr. `to bear (of fruit or flower trees)', bÄ• jÌˆh m. `crop'.

bÄ“á¹…ga 9307 *bÄ“á¹…ga `defective'. [Cf. *BHÄ“KKA -- : see list s.v. *BUKKA -- 4]
A. beá¹…Ä• `idiotic'; B. beá¹…Ä• `left -- hand'; Or. beá¹…ga `fetid smell'; Bi. b&etilde;gÄ• , b&etildebrev;gwÄ• `loose sandy sub -- soil in which a clay well does not work' (semant. cf. *BHUá¸• á¸• A -- and *BHUDDA -- in H.): all less likely < *vÃ-yaá¹…ga -- s.v. VYÃ á¹…GA -- 1.
*bÄ“á¹-á¹-a -- `small', *bÄ“á¸• a `defective' see *BIá¸• á¸• A -- .

bÄ“á¸• Ä• 9308 bÄ“á¸• Ä• f. `boat' lex. 2. vÄ“á¸• Ä• , vÄ“á¹-Ä« -- f. lex. 3. bhÄ“á¸• a -- 3 m., bhÄ“la -- 1, Ëšaka -- m.n. lex.
1. Pk. bÄ“á¸• a -- , Ëšaya -- m., bÄ“á¸• Ä• -- , Ëšá¸• iyÄ• -- f. `boat', Gy. eur. bero, S. á¸‡eá¹›o m., Ëšá¹›Ä« `small do.'; L. bÄ“á¹›Ä• (Ju. á¸‡ --) m. `large cargo boat', bÄ“á¹›Ä« f. `boat', P. beá¹›Ä• m., Ëšá¹›Ä« f.; Ku. beá¹›o `boat, raft', N. beá¹›Ä• , OAw. beá¸• Ä• , H. beá¹›Ä• m., G. beá¹›É” m., beá¹›i f., M. beá¸• Ä• m.
2. Pk. vÄ“á¸• a -- m. `boat'.
3. Pk. bhÄ“á¸• aka -- , bhÄ“laa -- m., bhÄ“lÄ« -- f. `boat'; B. bhelÄ• `raft', Or. bheá¸·Ä• .
*bÄ“á¸• á¸• a -- , *bÄ“á¹‡á¸• a -- `defective' see *BIá¸• á¸• A -- .
Addenda: bÄ“á¸• Ä• -- . 1. S.kcch. beá¹›Ä« f. `boat', beá¹›o m. `ship'; WPah.poet. beá¹›e f. `boat', J. beá¹›Ä« f.
3. bhÄ“á¸• a -- 3: A. bhel `raft' (phonet. bhel) `raft' AFD 89.
*bÄ“á¹‡á¹-a -- `handle' see VÄ«á¹-Ä• -- .
*bÄ“á¹‡á¸• a -- `defective' see *BIá¸• á¸• A -- Add2.

baijya 9309 *baijya `relating to seed'. [Cf. baijika -- Mn. -- BÄ«ËŠJA --]
S. á¸‡ejo m. `first sowing of rice for future transplanting, crop so sown', á¸‡ejÄ« `kept for seed'; WPah.pÄ• á¸• . bÄ“jÌˆÄ• `seed', paá¹…. baijÌˆÅ«.

*bailuva -- `wood -- apple' see next.
Addenda: *baijya -- : WPah.ká¹-g. bejÌˆÉ” m. `seed, semen'.

bailvÃ¡ 9310 bailvÃ¡ `pertaining to the tree Aegle marmelos' ÅšBr., n. `its fruit' lex. 2. *bailuva -- . [BILVÃ --]
1. Pa. Pk. bella -- n.m. `its fruit'; WPah. (Joshi) bÄ“l m. `the tree and its fruit'; Ku. N. A. B. bel `the tree', Or. bela, Mth. Bhoj. Aw.lakh. H. bel m.; OM. bela m. `its leaves', M. bel m. `the tree', n. `its fruit'; Si. bela, beli `the tree'.
2. Pa. bÄ“luva -- m. `the tree', n. (?) `its wood'.
Addenda: bailvÃ¡ -- : Garh. bel `the tree Aegle marmelos or woodapple and its fruit'.

boÌ„kk 9311 *boÌ„kk `carry'. [Poss. < `carry on the back': cf. bukka -- 1 s.v. VRÌ¥KKÃ¡ --]
Sh.koh. boÌ„kiÌ¯ f. `load'; Ku. boká¹‡o `to carry', N. boknu; -- A. bokosÄ• `load carried on back' or â†•  H. buqca `bag for carrying things'?
Addenda: *boÌ„kk -- : S.kcch. boká¹‡Å« `to catch (something thrown)'; Garh. boká¹‡u `to carry'.
*boÌ„kka -- 2, *boÌ„kkha -- `defective' see *BUKKA -- 4 Add2.
*boÌ„á¸• a -- `defective' see *BUá¹-á¹-A -- 1 Add2.
*boÌ„á¸• ayati see *BUá¸• YATI Add2.

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boÌ„kka 9312 *boÌ„kka1 `he -- goat'. [Cf. bukka -- 2 m. `goat' lex. Poss. of IE. origin EWA ii 436: note phonetic parallelism with `defective' *boÌ„kka -- 2 s.v. *BUKKA -- 4 and cf. Or. bodÄ•  `male goat or sheep' ~ `defective' *boÌ„dda -- s.v. *BUTTA --]
Pk. bokkaá¸• a -- m. `goat'; S. á¸‡oka f. `cry of a goat', á¸‡okijaá¹‡u `to

be with young (of goats)'; L. bok m. `bleat of a goat', (Ju.) á¸‡okaá¹‡ `to bleat'; P. bok m. `goat'; Ku. boko m. `goat', bokyÄ• m. `full grown goat', bokyÄ• á¹‡ f. `smell of a he -- goat'; N. boko `he -- goat', B. bokÄ• ; Or. bokÄ• , bukÄ• `sheep or goat as sacrificial victim'; Bi. bokÄ• `he -- goat', Mth. boká¹›Ä• ; H. bok, ËškÄ• m. `ram', bokrÄ• m. `goat'; OG. bokaá¸• aÃ¼ m. `he -- goat', G. boká¹›uÌƒ n., M. bokaá¸• m. -- `made of goatskin': K. bÅ«kh, dat. bÅ«kas m. `well -- bucket', S. á¸‡oko m., L. bokÄ• (Ju. á¸‡ --) m., P. bokkÄ• m., H. bokÄ• m. `well -- bucket (usu. of goatskin)'; G. bokh f. `bucket'.
*boÌ„kka -- 2 `defective' see *BUKKA -- 4.

boÌ„kkasa 9313 *boÌ„kkasa `name of a people'. [Cf. bukkasa -- m. `a man of the lowest stratum' lex.]
Pk. bokkasa -- m. `a non -- Aryan people'; Ku. bogso `wizard'; N. bokso `wizard', boksi `witch'.
*boÌ„kkha -- , *boÌ„ggha -- , *boÌ„á¹…ga -- `defective' see *BUKKA -- 4.
*boÌ„cca -- , *boÌ„Ã±ca -- `defective' see *BUCCA -- 1.
*boÌ„á¹-á¹-a -- 1 `defective' see *BUá¹-á¹-A -- 1.
*boÌ„á¹-á¹-a -- 2 `bush' see *BÅ«á¹-A -- 2.
*boÌ„á¸• a -- `defective' see *BUá¹-á¹-A -- 1.
*boÌ„á¸• ayati `immerses' see *BUá¸• YATI.
*boÌ„á¸• á¸• a -- `defective' see *BUá¹-á¹-A -- 1.
*boÌ„tta -- , *boÌ„ttha -- , *boÌ„dda -- , *boÌ„ddha -- `defective' see *BUTTA -- .

boÌ„dhÃ¡ 9314 boÌ„dhÃ¡ m. `waking, consciousness' AV. [âˆšBUDH]
Pa. boÌ„dha -- m. `understanding, knowledge', Pk. boÌ„ha<-> m., A. bhÅ«.

9315 bá¹“dhati `perceives' DhÄ• tup. [âˆšBUDH]
Tor. bÅ« -- `to know, see, look at' (pret. bÅ«do).
Addenda: bá¹“dhati `is aware' RV.

boÌ„dhana 9316 boÌ„dhana n. `awakening' KÄ• tyÅšr., `perceiving' KÄ• lid., `causing a spell to work' Cat. [âˆšBUDH]
Pa. boÌ„dhana -- n. `knowing'; Pk. boÌ„haá¹‡a -- n. `advice'; H. bohnÄ« f. `first sale of the day (which sets omen for the day's subsequent sales)'.

9317 boÌ„dhÃ¡yati `wakes, admonishes' RV., `informs' MBh. [âˆšBUDH]

Pa. boÌ„dhÄ“ti `instructs'; Pk. boÌ„hÄ“i `wakes, informs'; OG. bohaá¹• taÃ¼ pres. part. `to instruct'; M. bohá¹‡&etilde; `to call'.

bá¹“dhi 9318 bá¹“dhi m.f. `perfect knowledge' Bcar. [âˆšBUDH]
Pa. boÌ„dhi -- f. `enlightenment', Pk. boÌ„hi -- f., OSi. boy, Si. boÌ„.
*boÌ„ntha -- , *boÌ„nda -- `defective' see *BUTTA -- .

boÌ„bba 9319 *boÌ„bba `dumb'. [Onom.]
A. B. bobÄ• `dumb', A. bubuwÄ• iba `to speak indistinctly'; Or. bobÄ• `dumb, stammering'; G. bobá¹›uÌƒ `stammering'; M. bobá¸• Ä• `lisping, speaking indistinctly'.
*boÌ„ra -- 1 `defective' see *BURA -- .

boÌ„ra 9320 *boÌ„ra2 `sacking, sack'. [Orig. `of goat's hair' for which jute was substituted esp. in the East. -- Poss. < bÃ¡kura -- RV. if this means `bag or bellows made of goat skin' (= bÄ• kurÃ¡ -- dÅ•ÌŠti -- RV., vÄ• kura -- JaimBr.)]
Sh. borÃ- f. `sack'; S. á¸‡oro m. `cloth made of goat's hair, bag or sack made of the same (= á¸‡orÄ« f.)'; L. boÌ„rÄ• m. `large sack, measure of grain', boÌ„rÄ« f. `bag made of goat's or camel's hair'; P. borÄ• m., borÄ« f. `sack, coarse bag (for pack animals)'; N. boro `sack'; B. Or. Bi. Mth. H. borÄ• m. `gunny bag (made of jute)', H. borÄ« f. `money bag'; G. borÉ” m. `a kind of carpet'; M. borÄ• m. `stuff for carpet or sack, sack made of it', borÄ« f. `money bag'.
boÌ„layati see *BUá¸• YATI.
Addenda: *boÌ„ra -- 2: WPah.ká¹-g. borI f. `sack, bag'.

boÌ„ll 9321 *boÌ„ll `speak'. [bahu -- boÌ„llaka -- m. `great talker' DivyÄ• v. L. Schwarzschild JAOS 77, 205 derives Ap. vollaÃ¯ `speaks' from Pk. vayaÃ¯ (< vÃ¡dati and vÃ¡kti) ~ vutta<-> (< uktÃ¡ -- , with o in inf. vottuá¹• , fut. vocchami) after type á¹‡utta -- ~ á¹‡ollaÃ¯ (< *nud -- la -- ?). If so, early appearance of b -- in Pk. and BHSk. (only b -- forms are attested in NIA.) may be due to collision with MIA. forms of brÃ¡vÄ«ti in which abnormal sound -- change in a word of `saying' produced bÄ“mi (< brÃ¡vÄ«mi), pres. part. beá¹• ta -- . Borrowing from Drav. word -- group of Tam. vakuá¸·i DED 4256 (J. Bloch BSOS v 742) is very doubtful]
Pk. bollaÃ¯, bullaÃ¯ `speaks', Ap. vollaÃ¯, K. boÌ„lun, rÄ• m. boÌ„lyÄ• `it was said', S. á¸‡olaá¹‡u, L. bolaá¹‡, pres. part. bulendÄ• , (Ju.) á¸‡olaá¹‡,

P. bolá¹‡Ä• , WPah.pÄ• á¸• . bolaá¹‡, paá¹…. cur. cam. bolá¹‡Ä• , rudh. bÃ²lla 2 pl. imper., Ku. bolá¹‡o, N. bolnu, A. boliba, B. bolÄ• , balÄ• , Or. bolibÄ• , Mth. Aw.lakh. boÌ„lab, H. bolnÄ• , OMarw. bolaÃ¯, G. bolvuÌƒ, M. bolá¹‡&etilde;; <-> caus. Pk. bollÄ• viya -- ; Ku.gng. buluÌƒ&rtodtilde; `to call', N. bolÄ• unu, A. bolÄ• iba, B. bolÄ• na, balËš, OAw. bulÄ• vaÃ¯, H. bulÄ• nÄ• , G. bolÄ• vvuÌƒ, M. bolaviá¹‡&etilde;; -- Pk. bollÄ• -- f. `talk', K. boÌ„l m., bÅ«li f. `language'; S. á¸‡ola f., Ëšlu m. `promise', ËšlÄ« f. `language', L. (Ju.) á¸‡olÄ«, P. bol m., bollÄ« f., Ku. N. boli, B. bol, Ëšli, Or. bola, Ëšli; Mth. bol, Ëšli `speech, promise'; H. bol m., ËšlÄ« f. `speech'; OMarw. bola `promise'; G. M. bol m. `words', ËšlÄ« f. `language'.
boÌ„llaka -- see prec.
bauá¸• hya -- see *BUá¹-á¹-A -- 1.
Addenda: *boÌ„ll -- : S.kcch. bolá¹‡Å« `to speak', WPah.ká¹-g. (kc.) bolá¹‡Ãµ `to speak, say', boÌ„l m. `speech, mention', bollI f. `speech, language'; J. bolá¹‡u `to speak'.

baudha 9322 baudha `relating to the planet Mercury' SÅ«ryas., (with ahar -- ) `Wednesday' Viá¹£á¹‡. [Der. budhÃ¡ -- `wise' Mn., m. `Mercury' MBh., budhÄ“ `on Wednesday' lex. <-> âˆšBUDH]
Sh. (Lor.) bodo `Wednesday' (-- do < DIVASÃ¡ --).

bradhnÃ¡ 9323 bradhnÃ¡1 `ruddy, bay (esp. of horses)' RV.
K. boduru m. `tawny bull', bÃ¼dÃ¼rÃ¼ f. `tawny cow': < *bradhna -- á¸• a -- or poss. *bradhra -- .
bradhna -- 2, bradhma -- `a disease' see VARDHMAN -- .

brÃ¡hman 9324 brÃ¡hman1 n. `hymn' RV. [âˆšBRÌ¥H1]
Pa. brahma -- (â†• Sk.) n. `supreme good, Vedic text'.
brahmÃ¡n -- 2, brÄ• hmaá¹‡Ã¡ -- ; Ã¡brahman -- .

brahmÃ¡n 9325 brahmÃ¡n2 m. `hymner, priest' RV. [âˆšBRÌ¥H1]
Pk. bamha -- , baá¹• bha -- , baá¹• bhÄ• á¹‡a -- m. `Brahman'; P. barahmaá¹‡ m. `Brahman', Ëšá¹‡Ä« f. `Brahman woman', pammÄ• , ËšmÃ£Ì„ `contemptuous term used by Sikhs for a Brahman'; Si. bamÌ†ba `Brahman', bamÌ†ba -- in cmpds. `good'.
brahmÄ« -- see BRÄ• HMÄ« -- .

9326 *brÄ• kati `bleats'. 2. *blÄ• kkati. [Cf. ORuss. blekati `to bleat', IE.

blÄ“ IEW 102]
1. Kho. (Lor.) brag sb. `bleating', brageik (O'Brien "brÄ• gÃ¶ik") `to bleat'; Sh. (Lor.) braÌƒ `bleating' (with br<-> retained in onom. word?).
2. Bshk. lÄ• k -- `to bleat', 3 sg. pres. lÄ• kent.

brÄ• hmaá¹‡Ã¡ 9327 brÄ• hmaá¹‡Ã¡ m. `one who has sacred knowledge, Brahman' RV. 2. brÄ• ËŠhmaá¹‡Ä« -- f. KÄ• á¹-h. [BRÃ¡HMAN -- 1]
1. Pa. brÄ• hmaá¹‡a -- m. (â†• Sk.), AÅ›.shah. bramaá¹‡a -- ,

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man. bamaá¹‡a -- , kal. baá¹• bhana -- , gir. braÌ„Ì†hmaá¹‡a -- , baÌ„Ì†mhaá¹‡a -- , KharI. bramhaá¹‡eá¹‡a inst. sg., NiDoc. bramaá¹• na, Dhp. bra(m)maá¹‡a, Pk. bamhaá¹‡a -- , baá¹• bhaá¹‡a -- m., S. á¸‡Ã£Ì„bhaá¹‡u m., L. (Ju.) á¸‡Ã£Ì„bhaá¹‡ m., P. barÄ• hmaá¹‡, bÄ• mhaá¹‡, ludh. bÄ• mhan m., Ku. bÄ• maá¹‡, N. bÄ• man, bÄ• wan, bÄ• hun, A. bÄ• mun, OB. bÄ• mbhaá¹‡a, B. bÄ• man, Ëšmun, bÄ• mnÄ• `a low Brahman', Or. bÄ• mbhuá¹‡a, bÄ• bhuá¹‡a, bÄ• muá¹‡a, (Sambhalpur) bÄ• mnÄ• , Bi. Mth. bÄ• bhan, bÄ• man, Bhoj. bÄ• mhan, bÄ• bhan, Aw.lakh. bÄ• mhan, bÃ£Ì„bhan, H. bÄ• mhan m., G. M. bÄ• maá¹‡ m., M. bÃ£Ì„bhurá¸• Ä• , bÄ• murá¸• Ä• m. `term of reproach for a Brahman', Si. bamuá¹‡Ä• .
2. Pa. brÄ• hmaá¹‡Ä« -- f., Pk. baá¹• bhaá¹‡Ä« -- , S. á¸‡Ã£Ì„bhaá¹‡Ä«, P. bÄ• mhaá¹‡Ä«, Ku.gng. bÄ• mÄ©&rtodtilde;É™, B. bÄ• mni, Or. bÄ• m(h)uá¹‡Ä«, H. bÄ• mhnÄ«, G. bÄ• má¹‡Ä«, M. bÄ• mhá¹‡Ä«, Si. bÃ¤miá¹‡Ä«.
Addenda: brÄ• hmaá¹‡Ã¡ -- : S.kcch. bhrÄ• maá¹‡ m. `Brahman'; WPah.ká¹-g. bammÉ™á¹‡ m., bamá¹‡I f., J. bÄ• m(m)aá¹‡ m., Garh. bÄ• maá¹‡.

brÄ• hmÄ« 9328 brÄ• hmÄ« f. `the fish Macrognathus pancalus', brahmÄ«<-> f. lex.
P. bÄ• m f. `eel', N. bÄ• m, A. bÄ• mi; H. bÃ£Ì„b, bÄ• m, bÃ£Ì„bÄ« f. `eel,

snake'; G. bÄ• m m. `eel', M. bÄ• m f.
BRÅª `speak': ÃºDBRUVATÄ“, ÃºPABRÅ«TÄ“; -- *BOÌ„LL -- ?
*blÄ• kkati `bleats' see *BRÄ• KATI.

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BH bhakabhaka 9329 *bhakabhaka `panting, puffing'. [Onom. cf. bhakabhakÄ• yatÄ“ `croaks' SubhÄ• á¹£., bhakkikÄ• -- f. `cricket' lex.]
P. bhakar -- bhakar `greedily'; N. bhakbhak `stammeringly', bhakÄ• bhak `one mouthful after another'; B. bhakbhak `gushingly'; Or. bhakbhak `chatter'; H. bhakbhak f. `puffing'; G. M. bhakbhak `gushingly'.

bhakkha 9330 *bhakkha `lump'. 2. *bhikkha -- .
1. á¸Œ. b*l/kula `thick' (Lorimer á¸ŒumLg 150 wrongly < bahala -- ); PaÅ¡.dar. bakoá¹-Ä• ËŠ, ar. baguá¹-á¹“ `stout, fat'; Bshk. bakÅ«ËŠl `strong, thick, fat'; Phal. bhakulo `strong'; Sh.pales. bhÄ• k `bull'; S. bhakÅ« m. `blockhead', bhakuo `stupid'; L. bhakrain m. `hammer for breaking lumps of earth' (+?); P. bhakÅ«Ä• `foolish'; Ku. bhakuno `stock of grain'; N. bhakku `short stout man', bhakullo `chubby, plump', bhakÄ• nu `lump, clod', bhakuá¹‡á¸• o `wooden ball used in a game'; B. bhÄ• kus `stupid, awkward'; Or. bhaku, ËškÄ• , ËškuÄ• `fool', bhÄ• kuá¹›i `short and stout', Ëšá¹›a `whoreson'; Mth. bhakkÅ« `fool', H. bhakuÄ• m.; G. bhÄ• khrÉ” m. `lump of bread', M. bhÄ• kar f.; Si. baka `big', bakkÄ• `big man or animal', bakkan `large, plump, clumsy'.
2. P. bhikk f., bhikkÄ• m., bhikkaá¹› m.f. `lump, clod of earth'.

bhaktÃ¡ 9331 bhaktÃ¡ n. `food? (Geldner: Speiseanteil)' RV., `meal, food' Mn., `boiled rice' Uttarar. [âˆšBHAJ1]
Pa. bhatta -- n. `meal, food', Pk. bhatta -- n. `food, rice'; Wg. boÌ„t `rice'; Pr. bÅ«ËŠtÅ«Ë˜, butÅ«ËŠ `flour'; Niá¹…g. boÌ„t `cooked rice', Shum.

bÄ• Ì¤t, Gaw. bat; Kho. bot (with rising tone) `evening meal' (Lor. b*lt `rice cooked alone' â†• Ind.); Bshk. batt `cooked rice', Tor. bÄ• t, Phal. bhÄ• t, bat, Sh. bÄƒt m.; K. bata m. `boiled rice, meal'; S. bhatu m. `boiled rice'; L. bhat m. `bruised corn, boiled rice'; P. bhatt m., (children) bhappÄ• `boiled rice', WPah.bhad. bhiá¸• . bhatt n., (Joshi) bhÄ• t m., Ku. N. A. B. bhÄ• t, Or. bhÄ• ta, Bi. Bhoj. bhÄ• t, Aw.lakh. bhÄ• tu; H. bhÄ• t m. `boiled rice', bhÄ• tÄ« f. `custom of sending cooked rice to a house where there has been a death'; OMarw. bhÄ• ta `boiled rice', G. bhÄ• t m. (â†• H.?), M. bhÄ• t n.; Ko. bhÄ• ta `husk of rice'; Si. bata `cooked rice'; Md. bat, bai `rice, meal'. -- Perh. rather < *BHÄ• RTA -- : P. bhattÄ• m. `extra pay to public servants or soldiers, travelling allowance', ludh. bhattÄ• `food taken to farmers in fields'; H. bhÄ• tÄ• , bhattÄ• m. `advances made to ploughmen without interest'; G. bhÄ• tuÌƒ n. `extra allowance above pay given to public servants &c.'; Si. bata `daily ration or pay of coolie or soldier'.
BHAKTAKARA -- , BHAKTAKÄ• RA -- , *BHAKTATRÌ¥á¹‡A -- , *BHAKTAPÄ• NÄ«YA -- , *BHAKTAPÄ• LA -- , *BHAKTÄ• DHÄ• RA -- ; Ã¡BHAKTA -- ; Ä“KABHAKTA -- , GOÌ„BHAKTA -- , *PAÅ›CÄ• BHAKTA -- , *PÄ• NÄ«YABHAKTA -- .
Addenda: bhaktÃ¡ -- : S.kcch. bhÃ£Ì„t `cooked rice' â†• G., WPah.ká¹-g. (kc.) bhÄ• Ë‹t m., J. bhÄ• 't m., Garh. bhÄ• t, Md. bat.
â€ *BHAKTÄ• HÄ• RA -- .

bhaktakara 9332 bhaktakara m. `cook' Pat. [BHAKTÃ¡ -- , KARÃ¡ -- 1]
P. bhater m. `a head cook', á¸• og. pater (with low rising tone on first syllable) m. `manager of a kitchen'.

bhaktakÄ• ra 9333 bhaktakÄ• ra m. `cook' lex. [BHAKTÃ¡ -- , KÄ• RA -- 1]
Pa. bhattakÄ• raka -- m. `cook'; N. bhatiyÄ• r, Ëšter `feast'.

bhaktatrÌ¥á¹‡a 9334 *bhaktatrÌ¥á¹‡a `rice -- straw'. [BHAKTA -- , TÅ•ÌŠá¹‡A --]
M. bhÄ• tyaá¹‡, Ëšteá¹‡, Ëštyeá¹‡ n. `rice -- straw'.

bhaktapÄ• nÄ«ya 9335 *bhaktapÄ• nÄ«ya `rice -- water'. [BHAKTÃ¡ -- , PÄ• NÄ«ËŠYA --]
Or. bhÄ• tuÄ• á¹‡i `water boiling in pot for cooking rice'.

bhaktapÄ• la 9336 *bhaktapÄ• la `food -- controller'. [Cf. the office of Pa.

bhattuddÄ“saka -- . -- BHAKTÃ¡ -- , PÄ• LÃ¡ --]
OSi. batapalaha gen. sg. `food -- controller'.

bhaktÄ• dhÄ• ra 9337 *bhaktÄ• dhÄ• ra `vessel for food'. [BHAKTÃ¡ -- , Ä• DHÄ• RÃ¡ --]
WPah.bhal. bhattÄ• har m. `a very large basket in which cooked meal is stored during a wedding'.
Addenda: *bhaktÄ• dhÄ• ra -- : S.kcch. bhatÄ• r m. `food carried on a journey' or < â€ *BHAKTÄ• HÄ• RA -- .

9337a â€ *bhaktÄ• hÄ• ra -- `food consisting of boiled rice'. [BHAKTÃ¡ -- , Ä• HÄ• RA --]
S.kcch. bhatÄ• r m. `food carried on a journey' or < *BHAKTÄ• DHÄ• RA -- .

bhaktÃ- 9338 bhaktÃ-1 f. `possession' RV., `worship, devotion' ÅšvetUp., `attribute' Nir., `decoration' Hariv., `arrangement' lex., `*form, manner'.
[In senses `decoration' and `manner', bhakti -- falls together with bhaá¹…gÄ-Ì„ -- , Ëšga<-> (in cmpds.) `ornament' Ragh. KathÄ• s. and bhaá¹…gi<-> `semblance, shape, manner, fashion' KÄ• v. From this association stems the nasal of Ap. and NIA. -- With *UDBHAKTI -- `bad drawing' cf. bhakticitra -- n. `drawings' R. -- âˆšBHAJ1]
Pa. bhatti -- f. `service, devotion', bhatti -- kamma -- n. `making lines, decoration'; Pk. bhatti -- f. `devotion, arrangement, sort'; Ap. bhaá¹• ti -- f. `sort'; S. bhati f. `ways, manner, habit'; Mth. bhÄ• ti, bhÃ£Ì„ti `form, appearance'; OAw. bhÄ• á¹• tÄ« f. `way, manner'; H. bhÃ£Ì„t, bhÃ£Ì„tÄ« f. `sort' (â†’ S. bhÃ£Ì„ti f., P. bhÃ£Ì„t m., Ku. N. bhÃ£Ì„ti, N. bhÃ£Ì„t); OMarw. bhÃ£Ì„ti f. `manner, kind', G. bhÄ• ti f., M. bhÃ£Ì„t f.; Si. bÃ¤tiya `love, honour'.
BHÄ• KTIKÃ¡ -- ; *UDBHAKTI -- .

bhakti 9339 bhakti2 f. `part' AitBr., `section' LÄ• á¹-y., `analysis' SÄ• h. (cf. sÅ«traá¹• bhanakti Siddh.). [âˆšBHAJ2]
See BHÄ• GYA -- 2.
BHAKá¹¢ `eat': BHAKá¹£Ã¡ -- , BHAKá¹£Ã¡YATI, BHAKá¹£YA -- , ABHAKá¹£A -- ; -- âˆšBHAJ1.

bhaká¹£Ã¡ 9340 bhaká¹£Ã¡ m. `eating, food' RV. [âˆšBHAKá¹£]
Pk. bhakkha -- m. `eating, meal'.

ABHAKá¹£A -- ; BHAKá¹£AKÄ• RA -- .

bhaká¹£akÄ• ra 9341 bhaká¹£akÄ• ra `*eating', m. `cook' lex.
[bhaká¹£aá¹• kÄ• ra<-> `furnishing food' MaitrS., bhaká¹£Ã¡á¹• krÌ¥ta -- `eaten' TS. <-> BHAKá¹£Ã¡ -- , KÄ• RA -- 1]
Dm. bá¸—Å¾ar `leopard (?)' NTS xii 162; PaÅ¡.ar. baÄ• á¹“r `leopard', chil. baÄ• Ã³r `wolf (?)'; Shum. bacÌ£hÄ• ËŠr `leopard' IIFL iii 3, 30.

9342 bhaká¹£Ã¡yati `eats, drinks' RV., bhÃ¡ká¹£ati MBh. [âˆšBHAKá¹£]
Pa. bhakkhati `eats', Pk. bhakkhÄ“i, pres. part. Ëškhaá¹• ta -- ; P. bhakkhá¹‡Ä• , bhacchá¹‡Ä• `to devour'; WPah.marm. bhakkhnÅ« `to eat quickly in large quantities', khas. bhakknÅ«, rudh. bhakknÄ• .

bhaká¹£iyarÅ«pa 9343 *bhaká¹£iyarÅ«pa `food'. [BHAKá¹£YA -- , RÅ«PÃ¡ --]
S. bakhirÅ« m. `a plant with a prickly pod (Tribulus alatus eaten by the poor?)': see BHAKá¹£YA -- .

bhaká¹£ya 9344 bhaká¹£ya `eatable', n. `food' Mn. MBh. [Cf. bhaká¹£Ã¡<-> m. RV., Pk. bhakkha -- m. `eating'. -- âˆšBHAKá¹£]
Pa. bhakkha -- `eatable', n. `food'; P. bhakk(h)á¹›Ä• m. `the thorny medicinal plant Tribulus alatus (used as food by the poor)'; -- P. abakkh `uneatable' from *bakkh.
*BHAKá¹£IYARÅ«PA -- , *BHAKá¹£YÄ• GÄ• RA -- .

bhaká¹£yÄ• gÄ• ra 9345 *bhaká¹£yÄ• gÄ• ra n. `food -- store'. [BHAKá¹£YA -- , AGÄ• RA --]
Ku. bhakÄ• r `large wooden box to hold grain'; N. bhakÄ• ro `small shed', bhakÄ• ri `basket for storing grain'.

bhÃ¡ga 9346 bhÃ¡ga1 m. `good fortune, sexual pleasure' RV. [âˆšBHAJ1]
Pk. bhaga -- , bhaya -- m. `good fortune'; OG. bhaÄ« inst. sg. `with pleasure'; Si. bÄ• `good fortune' (or < BHÄ• GÃ¡ -- 1 ~ bÄ• `half' < BHÄ• GA -- 2).
bhagÃ-n -- , bhÄ• gya -- 1; durbhÃ¡ga -- , subhÃ¡ga -- .

bhaga 9347 bhaga2 m. `vulva' Mn. [Associated with BHÃ¡GA -- 1, but orig. belonging to a `curved, crooked' word -- group s.v. BHAá¹…GI -- or more generally `defective', cf. *BHÄ“GGA -- ?]
See BHAGINÄ« -- .

bhagÃ-n 9348 bhagÃ-n `prosperous, happy' AV. [BHÃ¡GA -- 1]
PaÅ¡. bai `good' IIFL iii 3, 27; Shum. bÃ¤i `good (of grass for pasture), well (of health)'; Gaw. bÃ¤i (m. and f.) `good'.
BHAGINÄ« -- .

bhaginÄ« 9349 bhaginÄ« f. `sister' Mn., ËšnikÄ• -- f. KathÄ• s. [J. Gonda AO xxi 23 supports derivation from BHAGA -- 2 `vulva' (which, if it belongs to the `crooked' or `defective' word -- groups of BHAá¹…GURÃ¡ -- or *VAá¹…KA -- 2, might with a variant *bagha -- account for *baghinÄ« -- ~ bhaginÄ« --). But EWA ii 460 sees in it more prob. the feminine of bhagÃ-n -- as an expression of good wish -- bhÃ¡gaá¸¥ kanÄ«ËŠnÄ• m of RV. i 163, 8 -- to an unwed sister (note that in NIA. bhaginÄ« -- is usu. the younger sister). The transference of aspiration from the initial to the interior presents difficulty, unless as a conscious avoidance of similarity with bhaga -- 2 `vulva'. The argument in AO xxi 30 that no *baghinÄ« -- is attested and that therefore the transference could have occurred only at the stage bhaÃ¯á¹‡Ä«<-> is not conclusive that a form *baghinÄ« -- never in fact existed between the age of AÅ›oka and the first emergence of Pk. bahiá¹‡Ä« -- . It is significant that in BHÄ• GINÄ“YA -- no such transference occurred. The new bahiá¹‡Ä« -- belonged to the Centre, the older bhaÃ¯á¹‡Ä« -- remaining on the periphery in Dard., S., L., P., some WH. dialects, EA., Or., and Ko. -- For distribution of SVÃ¡SRÌ¥ -- and BHAGINÄ« -- in NIA. see AO xxi 27. -- BHAGÃ-N --]
Pa. bhaginÄ« -- f., AÅ›.kÄ• l. bhaginina, dh. ËšnÄ«naá¹• gen. pl., Pk. bha(g)iá¹‡Ä« -- , Ëšá¹‡iÄ• -- , bahiá¹‡Ä« -- f., Gy. eur. phen, pal. bÄ“n, á¸Œ. beIn, Woá¹-. baÄ«nÉ™, Woá¹-. baÄ«ËŠn, Mai. bh&etilde;, (Barth NTS xviii

127) "byÃ¥wn", ky. bhÄ«Ëœ, Chil. bihÃ£Ì„; Phal. bhe_á¹‡, behe_á¹‡ `sister, brother's wife'; K. beÌ†Ã±eÌ† `sister', biÃ±, biÃ±Ã¼ `term of address to woman of equal or moderate age', kash. bhain, rÄ• m. á¸• oá¸• . bahiá¹‡, pog. bÄ“an, obl. bÄ«ni, S. bheá¹‡, Ëšá¹‡u, L. bhÃªá¹‡, obl. Ëšá¹‡Å«, pl. Ëšá¹‡aÌƒ, khet. bhe_á¹‡, awÄ• á¹‡. bh&gravemacrepsilon;á¹‡, P. bhaiá¹‡ (bhaá¹-. `younger sister'), ludh. bhain, WPah.bhad. cam. baihá¹‡, bhal. bhe_á¹‡, pl. Ëšá¹‡Ä«, pÄ• á¸• . cur. bhÄ“á¹‡, paá¹…. bhaiá¹‡ `younger sister'; Ku. baiá¹‡Ä«, gng. b&tildemacrepsilon;á¹›i; N. baini `younger sister', A. bahini, bhani; B. bain, buin, bon ODBL 308, (E and SE) bhain, Or. bhaÃ¯á¹‡Ä«, bhaaá¹‡Ä«, bhaÃ¼á¹‡Ä«, bhaeá¹‡Ä«, (Itar) bhaÃ¼á¹‡á¸• Ä«, bahiá¹‡Ä«, baheá¹‡Ä«, Mth. bahin, Ëšni, Bhoj. Aw.lakh. bahini, H. bahin, bahan, (Bhulia) bhaÃ¯n, Brj. bhaÃ¯nÄ«, OMarw. bahaá¹‡a, bhaá¹‡a; OG. bahina, G. bahen, ben `sister', benÄ« `dear sister, confidante' (n is unexpl.), ghis. bhen, paá¹-. bhun, M. bahÄ«á¹‡, Ko. bhaiá¹‡i; Si. buhunÄ• , st. Ëšn -- `elder sister', bihinÄ«, st. Ëšn -- .
BHÄ• GINÄ“YA -- ; BHAGINÄ«PATI -- , *BHAGINÄ«PUTRA -- ; *JÄ• MÄ• TRÌ¥BHAGINÄ« -- , *PATIBHAGINÄ« -- .
Addenda: bhaginÄ« -- : S.kcch. bhaiá¹‡ f. `sister', WPah.ká¹-g. bn/aá¹‡, bh&gravemacrepsilon;á¹‡ f. (obl. -- I), kc. bÉ”iá¹‡, bhÉ”iá¹‡ f., J. baiá¹‡ f., Garh. beá¹‡.
*bhagna -- 2 see BHAJYÃ¡TÄ“ Add2.

bhaginÄ«pati 9350 bhaginÄ«pati m. `sister's husband' KathÄ• s. [BHAGINÄ« -- , PÃ¡TI --]
Pk. bhaÃ¯á¹‡Ä«vaÃ¯ -- m. `sister's husband', K. bema m. (X BHÄ• MA -- 2?), S. bheá¹‡Ä«vio m., L. bhanÅ«iÄ• , bhanvÄ«a, bhunÄ«a, (Ju.) bhaá¹‡vÄ«Ä• , mult. bhaá¹‡veiÄ• m., awÄ• á¹‡. bhaá¹‡Ä«Ä• , bhá¹‡Ä«Ä• , P. bhaá¹‡oÄ«, baihnoÄ«, bhanoÄ«, ËšoiÄ• , ba(h)noÄ«, bhaá¹‡vayyÄ• , bhanvayyÄ• , ËšvÄ«yyÄ• m.; Ku. bhinÄ• `elder sister's husband', N. bhenÄ• , bhinÄ• -- ju; A. bainÄ• i, bhaunÄ• i, bhinihi `younger sister's husband'; B. banui, banÄ• i `sister's husband' (Ä• after nandÄ• i s.v. NANÄ• NDRÌ¥PATI --), Or. bheá¹‡oÄ©, Ëšá¹‡eÄ© , bhiá¹‡oi, H. bhinoÄ«, ËšneÅ«, bahnoÄ«, ËšneÅ«, bhÄ«nÄ• m., OMarw. bahaá¹‡eu m., G. banevÄ« m. (n < á¹‡h? But cf. G. n -- forms s.v. BHAGINÄ« --).

bhaginÄ«putra 9351 *bhaginÄ«putra `sister's son'. [Cf. bhaginÄ«suta -- m. PaÃ±cat. -- BHAGINÄ« -- , PUTRÃ¡ -- 1]
K. beÌ†nathar m. `sister's son', H. bahnot m.

bhagna -- 1 `broken', *bhagna -- 2 `fled' see BHAJYÃ¡TÄ“.

bhagnatoÌ„lÄ« 9352 *bhagnatoÌ„lÄ« `where the wall is broken'. [bhagna -- 1, toÌ„likÄ• --]
G. bhÄ• goá¸·, bhÄ• gaá¸· f. `gate in wall of town or village, precincts of a village'.

bhaá¹…gÃ¡ 9353 bhaá¹…gÃ¡1 `breaking' VS., m. `a break' Mn., `piece' KÄ• lid. [âˆšBHAÃ±J]
Pa. bhaá¹…ga -- n. `breaking up', sÄ• khÄ• -- bhaá¹…ga -- `layer of broken off branches'; Pk. bhaá¹• ga -- m. `destruction, broken portion, piece' (Ap. adj. `broken'); Gy. rum. phang -- `to break'; S. bhaá¹…gu m. `obstacle', bhÄ• á¹…o m. `share' (Ä• ?); WPah.bhal. bhaá¹…gá¹›i f. `sheep with black or white spots on face'; N. bhaá¹…Ä• lo `fork in a stream'; A. bhÄ• á¹…iba tr. `to break'; B. bhÄ• á¹…Ä• `to be broken'; Or. bhaá¹…gÄ• `act of breaking', bhÄ• á¹…gibÄ• tr. and intr. `to break'; Mth. bhÃ£Ì„gaá¹-h `breakage'; OG. bhÄ• á¹• gaÃ¼ m. `piece', G. bhÃ£Ì„guÌƒ `broken to pieces', bhÃ£Ì„gvuÌƒ tr. and intr. `to break'; M. bhÃ£Ì„g m. `parting in a woman's hair', bhÃ£Ì„gÄ• m. `division of a field, field', bhÃ£Ì„gá¹‡&etilde; `to divide', bhaá¹…gá¹‡&etilde; `to break, destroy'.
*BHAá¹…GÄ• KARA -- .
Addenda: bhaá¹…ga -- 1: A. bhaÌ‚á¹… `defeat' (â†• Sk.?) AFD 214.

bhaá¹…gÃ¡ 9354 bhaá¹…gÃ¡2 m. `hemp' AV., bhaá¹…gÄ• -- f. ÅšÄ• rá¹…gS. Pa. bhaá¹…ga -- n. `hemp, coarse hempen cloth'; Pk. bhaá¹• gÄ• -- , ËšgÄ« -- f. `hemp'; Kho. boá¹… `hemp, bhang'; K. banga f. `hemp', S. bhaá¹…ga f., P. bhaá¹…g f.; WPah.bhal. bhaá¹…g `bhang'; Ku. bhÄ• á¹… `hemp, bhang', bhÄ• á¹…o `hempseed'; N. A. B. bhÄ• á¹… `hemp', Or. bhÄ• á¹…ga, Bi. Mth. bhÃ£Ì„g, Bhoj. bhÄ• á¹…; H. bhÃ£Ì„g, bhaá¹…g f. `hemp, bhang'; G. M. bhÃ£Ì„g f. `hemp'; Si. banÌ†gahara `intoxicating drink, arak', Md. ba(n)gurÄ• (-- hara, -- rÄ• < RÃ¡SA --). -- Deriv.: S. H. bhaá¹…gÄ«; m. `hemp addict'; -- A. bhaá¹…uwÄ• `addicted to hemp'; -- Ku. bhaá¹…elo `coarse hempen cloth', H. bhaá¹…gelÄ• m.
*BHAá¹…GAKARA -- .
Addenda: bhaá¹…gÃ¡ -- 2: S.kcch. bhaá¹…g f. `a drink made from hemp'; WPah.ká¹-g. bhÄ• Ë‹á¹…g f. `hemp plant and drug produced from it', J. bhÄ• á¹…g f.

bhaá¹…gakara 9355 *bhaá¹…gakara `hemp -- maker'. [bhaá¹…gÃ¡ -- 2, karÃ¡ -- 1]
P. H. bhaÌƒgerÄ• m. `maker and seller of hemp', P. Ëšraá¹‡ f. `his wife', H. Ëšran f., M. bhaÌƒgerÄ• , ËšrÄ« m.

bhaá¹…gÄ• kara 9356 *bhaá¹…gÄ• kara `collection of broken pieces'. [bhaá¹…gÃ¡ -- 1, Ä• kara --]
G. bhaÌƒgÄ• r m. `broken pots, a collection of broken pots'.

bhaá¹…gi 9357 bhaá¹…gi f. `bend, curve' DhÅ«rtas. [See BHAá¹…GURÃ¡ --]
A. bhÄ• á¹…i `a curved adze used in making dugouts'.

bhaá¹…gurÃ¡ 9358 bhaá¹…gurÃ¡ `crooked' (in bhaá¹…gurÄ• ËŠvant -- `having crooked ways' RV.), `bent, curled' KathÄ• s., m. `bend in a river' lex. 2. `fragile, breakable' KÄ• v. [Like bhaá¹…gi -- , it belongs to a non -- Aryan word -- group (PMWS 88) for `crooked, bent' in vaá¹…ka -- 1, vaá¹…kÃº -- , vaá¹…kara -- 1, perh. identical with more general `defective' words s.v. *VAá¹…KA -- 2, cf. bhaá¹…gurÃ¡ -- ~ paá¹…gÃº -- , paá¹…gula -- . Mng. `breakable' from association with BHAá¹…GA -- 1. Also BHAGA -- 2 `vulva' (with poss. variation *bagha -- , see BHAGINÄ« -- ) may belong here, either as `bend, curve' or as general `defective' word, such as in so many cases provides sexual terms]
1. A. bheá¹…ur `a bend', bheá¹…urÄ•  `crooked' (for -- e -- cf. `defective' *BHÄ“á¹…GA --).

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2. Pk. bhaá¹• gura -- `breakable', G. bhÃ£Ì„gruÌƒ `breakable, brittle'.
BHAJ1 `impart, possess, enjoy': bhaktÃ¡ -- , bhaktÃ- -- 1, bhÃ¡ga -- 1, bhagÃ-n -- , bhÃ¡jati1, bhajana -- , *bhajyati1, bhÄ• gÃ¡ -- 1, bhÄ• gya -- 1,

bhÄ• jana -- 1, bhÄ• jÃ¡yati1, bhÄ• jÄ« -- Add.; Ã¡BHAKTA -- , *UDBHAKTI -- , DURBHÃ¡GA -- , DAURBHÄ• GYA -- , SUBHÃ¡GA -- , SAÃºBHÄ• GYA -- ; -- âˆšBHAKá¹£, âˆšBHIKá¹£.
BHAJ2 `divide, distribute'. [Ac. to EWA ii 462 same as âˆšBHAJ1. But the forms given below are prob. rather to be connected with âˆšBHAÃ±J, cf. bhanakti `divides' Siddh., H. bhaÌƒjnÄ• `to be divided', M. bhÃ£Ì„jÌˆá¹‡&etilde; `to distribute' < *BHAÃ±JATI (J. C. W.)]
bhakti -- 2, bhajati2, *bhajyati2, bhÄ• ga -- 2, bhÄ• gya -- 2, bhÄ• jana -- 2, bhÄ• jayati2, bhÄ• jya -- ; *Ä• bhakta -- , vibhakta -- , vibhakti -- .
BHAJ3 `flee': *bhagna -- 2, bhajati -- 3, *bhajyati3, *bhÄ• jana -- 3; bhÄ• jayati3; for these see BHAJYÃ¡TÄ“.

9359 bhÃ¡jati1 `imparts' (bhÃ¡jatÄ“ `receives, enjoys') RV., `practises' Mn., `reveres, loves' MBh. 2. *bhajyati1. 3. bhÄ• jÃ¡yati1 `imparts' RV., `causes to enjoy' ÅšBr., `cooks (food)' Vop. [âˆšBHAJ1]
1. Pa. bhajati `associates with, cherishes'; Pk. bhayaÃ¯ `cherishes, serves'.
2. Pk. bhajjaÃ¯ `serves (?)'.
3. M. bhÄ• á¹‡&etilde; `to make a meal'.

9360 bhajati2 `distributes' Mn. 2. *bhajyati2. 3. bhÄ• jayati2 `distributes' Gaut., `divides' SÅ«ryas. [âˆšBHAJ2]
1. Pk. bhayaÃ¯ `distributes'.
2. Pk. bhajjaÃ¯ `distributes'; Kal.rumb. phÄ• Å¾im `I divide (a portion)'; Kho. boÅ¾ik `to apportion, share out, divide' (BelvalkarVol 88 < bhajati); K. bazun `to give away (prizes &c.), distribute'.
3. Pa. bhÄ• jÄ“ti (usu. vibhËš) `distributes'; Gy. pal. bauÄƒr `he shares'; Si. bedanavÄ• `to apportion'.
bhajati3 `flees' see BHAJYÃ¡TÄ“.

9360a bhajana -- n. `*cooking pot' (`devotion' Prab.com.). [~ bhÄ• jana -- 1. -- âˆšbhaj1]
G. bheá¹‡uÌƒ n. `earthen cooking pot'; Si. badana, Ëšduna `pot' (or < BHÄ• JANA -- 1). -- See Add.
*bhajyati1 `serves' see BHÃ¡JATI1.
*bhajyati2 `distributes' see BHAJATI2.
*bhajyati3 `flees' see BHAJYÃ¡TÄ“.
Addenda: bhajana -- : S.kcch. bhÄ• á¹‡ m. `a vessel', bhÄ• á¹‡o m. `dish' or <

9361 bhajyÃ¡tÄ“ `is broken' AV. 2. bhagna -- 1 `broken, torn, defeated, lost' MBh., n. `break of a bone' SuÅ›r. 3. *bhÄ• jana -- 3 `putting to flight'. [J. Bloch BSL xxxi 62, despite bhanakti `puts to flight' MW. and Pk. bhaá¹• jÄ• via -- `put to flight', dissociates NIA. words meaning `flee' from âˆšBHAÃ±J and associates with IE. *bhegw -- (Gk. fe/bomai `I flee', &c., IEW 116) in (diÅ›oÌ„)' bhÄ• jayat `drove out' (see 3 below), (diÅ›oÌ„) 'bhyabhajatÄ• m `fled' Bhaá¹-á¹-., diÅ›oÌ„bhÄ• ga -- `fleeing' PaÃ±cat. But in view of parallel semantic development of DÄ«RYÃ¡TÄ“, DÄ«Rá¹‡Ã¡ -- , it is not necessary to assume a separate *bhajyati `flees', pp. *bhagna -- 2 which in any case would have coalesced completely with bhajyÃ¡tÄ“, bhagna -- 1 from âˆšBHAÃ±J]
1. Pk. bhajjaÃ¯ `is broken'; S. bhajÌ„aá¹‡u `to be broken, flee, gallop' (whence bhÄ• jÌ„Å« m. `deserter'); L. bhajjaá¹‡ `to be broken, flee', (Ju.) bhajÌ„jÌ„aá¹‡, awÄ• á¹‡. bhajjuá¹‡; P. bhajjá¹‡Ä• , ludh. bhajjanÄ• `to flee'; WPah.jaun. bhÄ• já¹‡oÌ„Ìƒ `to retire from a case'; Ku. bhÄ• já¹‡o `to flee, run, escape'; OB. bhÄ• jaÃ¯ `is broken'; Or. bhÄ• jibÄ• `to be broken, be routed, flee'; Aw.lakh. bhÄ• jab `to run away', H. bhÄ• jnÄ• (whence bhajnÄ•); OMarw. bhÄ• jaÃ¯ `disappears, runs'; -- caus.: S. bhajÌ„Ä• iá¹‡u `to put to flight', L. bhajÄ• vaá¹‡, P. bhajÄ• uá¹‡Ä• , Ku. bhajÅ«á¹‡o; N. bhajÄ• unu `to change money'; H. bhajÄ• nÄ• `to put to flight'. -- See *BHAÃ±JATI.
2. Pa. bhagga -- `broken'; Pk. bhagga -- `broken, fled', Ap. bhaggia -- ; Gy. eur. phago `broken', phag -- `to break', pal. bÄƒg -- `to break, lose (by a transaction)'; S. bhagÌ o `broken, fled' (pp. of bhajÌ„aá¹‡u); P.ludh. bhagganÄ• `to run', bhagel `cowardly'; WPah.bhal. bhaggá¹‡Å« `to break', cur. bhagÄ“ 3 pl. pret. `were deducted'; Ku. bhÄ• gá¹‡o `to flee', N. bhÄ• gnu, bhÄ• gÄ• -- bhÄ• g `flight'; A. bhagÄ• `broken, cracked', bhÄ• giba intr. `to crack, be ruined, flee'; B. bhÄ• g `flight', bhÄ• gÄ• `to flee'; Or. bhagÄ• `broken', bhÄ• gibÄ• `to be broken, to flee'; Mth. bhÄ• gab `to flee, run', bhÄ• gal `defeated'; Aw.lakh. bhÄ• gab `to run away'; H. bhÄ• gÄ• `running', bhÄ• gnÄ• `to flee'; OMarw. bhÄ• gaÃ¯ `runs'; G. bhÄ• guÌƒ `broken, idle', bhÄ• gvuÌƒ `to break, flee'; M. bhÄ• gá¹‡&etilde; `to give way (of a pillar &c.), get away, be tired'; Ko. bhÄ• gtÄ• `wastes away'. <-> Replaced by *bhanna -- (~ pres. st. bhajjaÃ¯ after type bhijjaÃ¯ ~ bhiá¹‡á¹‡a --): L. bhannÄ• `broken, fled' (pp. of bhajjaá¹‡), bhannaá¹‡ `to break, pass (time)', awÄ• á¹‡. bhanuá¹‡; P. bhann m. `crease', f. `beating, change (of money)', bhaná¹‡Ä• (ludh. bhannanÄ•) `to break', bhanÄ• uá¹‡Ä• `to change

(money)'; WPah.cam. bhaná¹‡Ä• `to break', (Joshi) bhÄ• ná¹‡u tr. `to break', bhÄ• 'n m. `small coins'; Ku. bhanoá¹‡o `to change (money)', bhanyoá¹‡o (from pass. *bhÄ• niá¹‡o); Mth. bhÄ• nab `to be dispersed, be dissipated'; H. bhÄ• nnÄ• `to break', bhunnÄ• `to be changed (of money)', caus. bhunÄ• nÄ• (with unexpl. u).
3. P. bhÄ• á¹‡ f. `flight, rout (of an army)'.
*BHAGNATOÌ„LÄ« -- .
BHAÃ‘J `break': bhagna -- 1, bhaá¹…gÃ¡ -- 1, bhajyÃ¡tÄ“, *bhaÃ±ja -- , *bhaÃ±jati, bhaÃ±jana -- ; udbhagna -- , *udbhajyatÄ“, nirbhagna -- , prabhaá¹…gÃ¡ -- , vibhaá¹…ga -- , *vyÄ• bhaá¹…ga -- . -- See âˆšBHAJ2.
Addenda: bhajyÃ¡tÄ“. 1. S.kcch. bhaje vaná¹‡Å« `to run away', bhajÄ• yá¹‡Å« `to abduct'; WPah.ká¹-g. bhÃ jÌˆá¹‡Ãµ `to run away, refuse', Wkc. bhajÌˆá¹‡o `to be broken'.
2. *bhagna -- 2: WPah.ká¹-g. bhÃ gá¹‡Ãµ, Ëšá¹‡o `to run away', ká¹-g. bÉ™ghauá¹‡Ãµ `to chase away'; J. bhÄ• gá¹‡u `to flee'; A. (+ -- á¹- -- ) bhÄ• gar `fatigue' AFD 214.
After type Pk. bhijjaÃ¯ ~ bhiá¹‡á¹‡a -- : WPah.kc. bhaná¹‡o `to break, destroy', J. bhÄ• ná¹‡u `to be broken'.

bhaÃ±ja 9362 *bhaÃ±ja `breaking', bhaÃ±jaka -- m. `breaker (of doors)' Kull. [âˆšBHAÃ±J]
Pa. bhaÃ±jaka -- in cmpd. `breaking', Pk. bhaá¹• jaa -- ; S. bhaÃ±u f. `interruption'; P. bhÃ£Ì„j f. `flight'; Ku. bhÃ£Ì„cÄ« `interruption, obstacle' (for -- c -- see *BHAÃ±JATI), N. bhÃ£Ì„jo, Ëšji, bhÃ£Ì„ci; A. bhÃ£Ì„z `bend, contraction, distortion', bhaÌƒzuwÄ• `bent'; B. bhÃ£Ì„j `fold, folding'; Or. bhaÃ±jÄ• `breaking'; Bi. bhÃ£Ì„j `one turn of working a sugarcane mill'; H. bhÃ£Ì„j f. `twisting', bhÃ£Ì„jÄ« f. `interruption'.

9363 *bhaÃ±jati, bhanÃ¡kti, pl. bhaÃ±jÃ¡nti `breaks' RV. [âˆšBHAÃ±J]
Pa. bhaÃ±jati; Pk. bhaá¹• jaÃ¯ `breaks', bhaá¹• jia -- `fled', Phal. bhanÇ°Å«ËŠm `I beat'; S. bhaÃ±aá¹‡u `to break, split'; Ku. bhÃ£Ì„cá¹‡o `to turn a metal article into another shape', gng. bhÃ£Ì„jÌˆaÌƒ&rtodtilde; `to break'; N. bhÃ£Ì„cnu (c from *bhÃ£Ì„jcha &c. > bhÃ£Ì„ccha?); B. bhÃ£Ì„jÄ• `to fold'; Or. bhÄ• Ã±jibÄ• `to break in pieces, fold', intr. `to flee'; Bhoj. bhÃ£Ì„jal `to fold'; H. bhÃ£Ì„jnÄ• `to break, twist, turn' (whence intr. bhaÌƒjnÄ• `to be divided'); G. bhÃ£Ì„jvuÌƒ `to break'; M. bhÃ£Ì„jÌˆá¹‡&etilde; `to distribute'; -- Pk. bhaá¹• jÄ• via -- `put to flight'; N. bhaÌƒjÄ• unu `to change (money)'; Or. bhaÃ±jeibÄ• `to cause to be

broken or folded'; H. bhaÌƒjÄ• nÄ• `to change (money)'. -- See BHAJYÃ¡TÄ“.

bhaÃ±jana 9364 bhaÃ±jana n. `breaking' MBh. [âˆšBHAÃ±J]
Pa. bhaÃ±jana -- n. in cmpd. `breaking (e.g. of an axle)', Pk. bhaá¹• jaá¹‡a -- n., Ëšá¹‡Ä• -- f.; G. bhÃ£Ì„já¹‡Ä« f. `dividing, division, dividend'.

bhaá¹- 9365 *bhaá¹- `sudden movement or noise'. 2. *bhaá¹-á¹- -- . [Cf. bhaá¹-abhaá¹-Ä• yatÄ“ `gurgles' Cat.]
1. H. bhaá¹› m. `crackle, rush'; M. bhaá¸• f. `crackling fuel'; -- redup.: P. bhaá¹›bhaá¹›Ä« f. `alarm'; Ku. bhaá¹›bhaá¹›Ä• á¹- m. `startling noise, crackling of fire'; Or. bhaá¹›abhaá¹›a

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`snuffling'; G. bhaá¹›bhaá¹› `violently', bhaá¹›Ä• bhaá¹› `smartly'; -- ext. -- kk -- : Pk. bhaá¸• akka -- m. `noise'; PaÅ¡. lÄ• mbÉ™l -- bá¹›Ä• k `lightning' IIFL iii 3, 110; S. bhaá¹›ka f. `flash', bhaá¹›kaá¹‡u `to blaze'; P. bhaá¹›k f. `flash', bhaá¹›ká¹‡Ä• `to be angry'; Ku. bhaá¹›Ä• k `blow', bhaá¹›kaá¹‡o `to be angry'; N. bharkanu `to take fright, start'; A. bharak `boast, display'; B. bhaá¹›ak `display', Or. bhaá¹›aka; B. bhaá¹›kÄ• na `to take fright', Or. bhaá¹›akibÄ• ; H. bhaá¹›ak f. `flash, display', bhaá¹›aknÄ• `to be excited, take fright'; G. bhaá¹›kuÌƒ n. `blaze', bhaá¹›Ä• kÉ” m. `crash, blaze', bhaá¹›akvuÌƒ `to take fright, start'; M. bhaá¸• ak f. `display', bhaá¸• aká¹‡&etilde; `to blaze, take fright'.
2. G. M. bhaá¹- `suddenly'; -- ext. -- kk -- : S. bhaá¹-kaá¹‡u, bhiá¹-Ëš `to wander'; Ku. bhaá¹-kaá¹‡o `to writhe'; N. bhaá¹-ak `display', bhaá¹›kanu `to start, rise (of penis)'; H. bhaá¹-aknÄ• `to be restless'; G. bhaá¹-akvuÌƒ `to blaze, start'; M. bhaá¹-aká¹‡&etilde; `to wander' (LM 377 < bhraá¹£á¹-a --).

bhaá¹-a -- see BHRÌ¥TA -- .
bhaá¹-abhaá¹-Ä• yatÄ“ see *BHAá¹- -- .
*bhaá¹-á¹- -- `sudden movement or noise' see *BHAá¹- -- .
bhaá¹-á¹-a -- 1 m. `lord' see BHÃ¡RTRÌ¥ -- .
Addenda: *bhaá¹- -- : OP. bhaá¹›athÅ« m. `uproar', P. bhaá¹›thÅ« m. (+?).

bhaá¹-á¹-a 9366 bhaá¹-á¹-a2 m. `mixed caste of bards' lex. [Cf. bhaá¹-a -- m. `mixed caste' lex., bhaá¸• a -- m. Cat., bhaá¹‡á¸• a -- m. BrahmavP.
Pk. bhaá¹-á¹-a -- m. `bard'; K. bÄ• á¹-h, dat. Ëšá¹-has m. `bard, panegyrist', S. bhaá¹-u m., P. bhaá¹-á¹- m., Ku. N. A. B. bhÄ• á¹-, Or. bhÄ• á¹-a, Bhoj. Aw.lakh. H. G. M. bhÄ• á¹- m., Si. bÃ¤á¹-á¹-ayÄ• ; -- S. bhaá¹-iá¹‡Ä« f. `woman of this caste', P. bhaá¹-á¹-aá¹‡, Ëšá¹‡Ä« f., N. bhaá¹-ini, H. bhÄ• á¹-an f.; -- N. bhaá¹-yÄ• unu `to lead a chorus'.
bhaá¹-á¹-Ä• ra -- see BHÃ¡RTRÌ¥ -- .
Addenda: bhaá¹-á¹-a -- 2: WPah.ká¹-g. (kc.) bhÄ• Ë‹á¹- m. `poet and singer', ká¹-g. bhÄ• Ë‹á¹-á¹-É™á¹‡, kc. bhÄ• á¹-iá¹‡ f. `his wife'; Garh. bhÄ• á¹- `bard'.

bhaá¹-á¹-Ä• rikÄ• maá¹-ha 9367 bhaá¹-á¹-Ä• rikÄ• maá¹-ha m. `name of a quarter of ÅšrÄ«nagar' RÄ• jat. (PW). [bhaá¹-á¹-Ä• ra -- s.v. BHÃ¡RTRÌ¥ -- , MAá¹-HA --]
K. BraÌ‡á¸• imar m. < *baá¹-arimar?

bhaá¸• á¸• u 9368 *bhaá¸• á¸• u `cooking vessel'. [Cf. BHÄ• á¹‡á¸• A -- 1]
P. bhaá¸• á¸• Å« m. `copper cooking vessel', N. bhaá¸• á¸• u.
bhaá¹‡ati see BHÃ¡NATI.

bhaá¹‡á¹-Ä• kÄ« 9369 bhaá¹‡á¹-Ä• kÄ« f. `the egg -- plant Solanum melongena' lex. 2. bhrÌ¥á¹‡á¹-ikÄ• -- f. `a species of plant' lex. 3. vrÌ¥ntÄ• ka -- m. `egg -- plant', n. `its fruit' Bhpr. [Beside bhrÌ¥á¹‡á¹-ikÄ• -- cf. bhiriá¹‡á¹-ikÄ• -- f. `white variety of Abrus precatorius' lex. and BHIá¹‡á¸• Ä• -- f. -- As `Solanum melongena' cf. also vrÌ¥nta -- 2, vÄ• rttÄ• ka -- m., ËškÄ« -- f., Ëšku -- m. SuÅ›r., vÄ• rttÄ• -- 2 f., ËštÄ• kin -- m., Å›Ä• kavindaka -- m. lex.; kaá¹‡á¹-akÄ« -- f. `a species of Melongena' SuÅ›r. (cf. ká¹£udra -- kaá¹‡á¹-akÄ« -- = ká¹£udra -- bhaá¹‡á¹-Ä• kÄ« -- Bhpr.). -- Further names, of poss. same ultimate origin, s.v. VÄ• TIá¹…GANA --]
1. Pa. bhaá¹‡á¸• Ä• kÄ« -- f. `Solanum melongena', B. bhÃ£Ì„á¹-Ä• , Bi.

bhaá¹‡á¹-Ä• , Mth. Aw.lakh. bhÃ£Ì„á¹-Ä• , Si. baá¹-u.
2. Pk. bhiá¹• á¹-iyÄ• -- f., N. bhÄ©á¹›Ä• , bh&etilde;á¹›Ä• , bhÄ©á¹›i `a small variety'.
3. Pk. viá¹• tÄ• gÄ« -- , vuá¹• tÄ• kÄ« -- f.
Addenda: bhaá¹‡á¹-Ä• kÄ« -- : Md. baÅ™i `brinjal'.

9370 bhaá¹‡á¹-uka -- , bhaá¹‡á¸• uka -- m. `Calosanthes indica' lex.
B. bhÃ£Ì„á¹-ui `the grass Andropogon aciculatum'.
BHANÌ£á¸Œ `reprove, mock': bhaá¹‡á¸• a -- 2, bhÃ¡á¹‡á¸• atÄ“, bhaá¹‡á¸• ana -- , bhaá¹‡á¸• ita -- , *bhÄ• á¹‡á¸• a -- 2.
bhaá¹‡á¸• a -- 1 `utensil' see BHÄ• á¹‡á¸• A -- 1.

bhaá¹‡á¸• a 9371 bhaá¹‡á¸• a2 m. `jester, mime' BhP. 2. bhÄ• á¹‡á¸• a -- 2 n. `mimicry' lex. [âˆšBHAá¹‡á¸•]
1. Pk. bhaá¹• á¸• a -- m. `jester', P. bhaá¹‡á¸• m. (â†’ S. bhaá¹‡á¸• u m. `caste of actors'), WPah.bhal. bhann m., Ku. bhÄ• n, bhanyÄ• lo; N. bhÃ£Ì„á¹› `buffoon' (whence bhaÌƒá¹›ini `his wife'), B. bhÃ£Ì„á¹›; Or. bhÄ• á¹‡á¸• a `buffoon'; Mth. bhÃ£Ì„á¹› `rogue, pimp'; Bhoj. bhÃ£Ì„á¹› `buffoon'; H. bhÃ£Ì„á¹› m. `caste of jesters', G. M. bhÃ£Ì„á¸• m.
2. Ku.gng. bhÃ£Ì„á¹› `impersonation'; Or. bhaá¹‡á¸• Ä• `cheating'; -- K. bÃ£Ì„á¸• m. `buffoon'; S. bhÄ• nu m. `begging musician'.
Addenda: bhaá¹‡á¸• a -- 2. 2. bhÄ• á¹‡á¸• a -- 2: WPah.ká¹-g. bhÃ á¹‡á¸• I f. `joke, mischief'.

9372 bhÃ¡á¹‡á¸• atÄ“ `reproves, mocks, jests' DhÄ• tup. [See BHÃ¡NATI. -- âˆšBHAá¹‡á¸•]
Pa. bhaá¹‡á¸• ati `reviles' (~ uppaá¹‡á¸• Ä“ti `ridicules'), Pk. bhaá¹• á¸• aÃ¯, S. bhanaá¹‡u, P. bhaá¹‡á¸• á¹‡Ä• (â†’ L. awÄ• á¹‡. bhaá¹‡á¸• uá¹‡); WPah. (Joshi) bhÃ£Ì„á¸• á¹‡u `to abuse'; Ku. bhanyÅ«á¹‡o `to bring shame on' (caus. of pass. *bhÄ• niá¹‡o); N. bhÃ£Ì„á¹›nu `to spoil (children)', bhÃ£Ì„á¹›inu `to get out of hand'; A. bhÃ£Ì„riba `to cheat'; B. bhÃ£Ì„á¹›Ä• na `to deceive, harass'; Or. bhÄ• á¹‡á¸• ibÄ• `to cheat'; H. bhÃ£Ì„á¸• nÄ• `to reproach, abuse', G. bhÃ£Ì„á¸• vuÌƒ, M. bhÃ£Ì„á¸• á¹‡&etilde;. -- Si. baá¹‡inavÄ• `to abuse' (GS 146) rather < BHÃ¡NATI.

bhaá¹‡á¸• ana 9373 bhaá¹‡á¸• ana n. `mischief, war' lex. [âˆšBHAá¹‡á¸•]
Pa. bhaá¹‡á¸• ana -- n. `quarrelling'; Pk. bhaá¹• á¸• aá¹‡a -- n., Ëšá¹‡Ä• -- f. `mockery'; M. bhÃ£Ì„á¸• aá¹‡ n. `quarrelling'.

bhaá¹‡á¸• ita 9374 bhaá¹‡á¸• ita `derided' lex. [âˆšBHAá¹‡á¸•]
P. bhaá¹‡á¸• Ä« f. `slander' (â†’ L. bhaá¹‡á¸• Ä« f. `reproach').

bhaá¹‡á¸• ila 9375 bhaá¹‡á¸• ila m. `Acacia or Mimosa sirissa' lex.,
bhaá¹‡á¸• Ä«ra<-> m. `Ficus indica' R., `Acacia sirissa', bhaá¹‡á¸• ira -- m.
lex.
Pa. bhaá¹‡á¸• ila -- m. `Mimosa sirissa', Pk. bhaá¹• á¸• Ä«ra -- m.,
bhaá¹• á¸• Ä« -- , Ëšá¸• iÄ• -- f.; Si. baá¸• ila `Tamarindus indica'.

bhaá¹‡á¸• u 9376 *bhaá¹‡á¸• u `hairless'. [`Defective' word (sanskritized in
BHADRÄ• KARAá¹‡A -- ?): cf. list s.v. BAá¹‡á¸• Ã¡ --]
Pa. bhaá¹‡á¸• u -- `bald, shaven', Pk. bhaá¹• á¸• u -- n. `shaving'; N.
rÃ£Ì„á¹› -- bhÃ£Ì„á¹› `abusive term for a widow', M. rÃ£Ì„á¸• -- bhÃ£Ì„á¸•
f.
bhaá¹‡á¸• uka -- see BHAá¹‡á¹-UKA -- .

bhadrÃ¡ 9377 bhadrÃ¡1 `fortunate, delightful' RV., bhadraka -- `good' Mn. [~
BHALLA -- 1]
Pa. bhadda -- `good, happy', n. `good fortune', Ëšaka<-> `good, honoured';
AÅ›. bhadake nom. sg. m. `prosperous'; KharI. bhadrasa gen. sg. `worthy';
Pk. bhadda -- , Ëšdaa<-> `good, fortunate', n. `good fortune'; Tir. bretÉ™
`good', br*lte `truth' (AO xii 178 with? -- for t cf. atere < Ä• RDRÃ¡ --);
P. bhaddar `good, fine', bhaddÄ• `simple, clumsy'; WPah. bhad. bhaá¸• á¸· n.
`shaving the head (in mourning)'; Mth. H. bhaddÄ• `stupid, clumsy'; G.
bharyuÌƒ -- bhÄ• dryuÌƒ `(of house) well -- furnished' (< *bhÄ• druÌƒ to rhyme
with bharyuÌƒ `filled'); OM. bhÄ• dÄ« f. adj. `good'; OSi. bada `auspicious',
Si. bada -- kaá¸·a `happy, beautiful'. -- Gy. wel. fededÄ“r `better' <
*pheder with comparative suffix from Pers.?
BHADRATARA -- , *BHANDÄ«YAS -- ; BHADRAPADÄ• -- , *BHADRAVADHÅ« -- ,
BHADRÄ• KARAá¹‡A -- , BHÄ• DRAPADA -- .
bhadra -- 2 `name of a people' see BHALLA -- 4.

bhadraka 9378 bhadraka m. `Cyperus pertenuis' Saá¹• skÄ• rak., `Pinus deodara'
lex.
Pa. bhadda -- n. `a kind of fruit, hogplum'; K. badar, badulu m. `the fir --
tree Abies webbiana'.
bhadratara -- see *BHALLATARA -- .

bhadrapadÄ• 9379 bhadrapadÄ• f. `the third or fourth lunar asterism' VarBrÌ¥S. [BHADRÃ¡ -- , PADÃ¡ -- 1]
Pa. bhaddapadÄ• -- f., Pk. bhaddavayÄ• -- f.; L. bhaddrÅ«, Ëšr&etilde; m. `the month of August -- September'; -- S. baá¸• ro m. (for *bhaá¸• ro after Psht. bÄ• dro â†• IA.).
BHÄ• DRAPADA -- .
Addenda: bhadrapadÄ• -- : S.kcch. bhadhro m. `11th month' -- or <
BHÄ• DRAPADA -- .

bhadravadhÅ« 9380 *bhadravadhÅ« `brother's wife'. [Cf. B. cmpd. bhÄ• dar -- bau `younger brother's wife'. -- bhadrÃ¡ -- 1, vadhÅ«ËŠ --]
N. bhadoho `wife's brother's son', bhadai `wife's brother's daughter'.

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bhadrÄ• karaá¹‡a 9381 bhadrÄ• karaá¹‡a n. `shaving' lex. [Cf. bhadrÄ• karoÌ„ti `shaves' DaÅ›., madrÄ• karoÌ„ti PÄ• á¹‡., bhÄ• á¹‡á¸• i -- `razor -- case' s.v. BHÄ• á¹‡á¸• A -- 1, and *BHAá¹‡á¸• U -- in Pa. bhaá¹‡á¸• ukamma -- n. `shaving'. -- BHADRÃ¡ -- 1 (cf. WPah.bhad. bhaá¸• á¸· s.v.), KÃ¡RAá¹‡A --]
P. bhaddaá¹‡ karvÄ• uá¹‡Ä• `to shave in sign of mourning' < *bhaddaraá¹‡; M. bhÄ• dará¹‡&etilde; `to shave'.
BHAN1 `speak': bhÃ¡nati, *bhanita -- , *bhÄ• na -- 2; Ä• bhÄ• á¹‡aka -- .

bhan 9382 *bhan2 `buzz'. 2. *bhin -- . 3. *bhun -- . [Onom. (cf. bhÄ• á¹‡ ÅšBr. ~ bhrÃ¡á¹‡ati DhÄ• tup.) replacing IE. *bhrÌ¥m<-> (see BHRÌ¥NGÄ• -- ) as in bhaá¹…kÄ• rÄ« -- ~ bhaá¹…gÄ• rÄ« -- f. `gadfly' lex.]
1. L. bhaá¹‡bhaá¹‡ m. `buzz, hum'; Ku. bhaá¹‡bhaá¹‡Ä• á¹‡o `to buzz'; N. bhanbhan `buzzing', bhanbhanÄ• unu `to murmur, grumble'; A. bhanbhanÄ• iba `to buzz'; B. bhanbhan `muttering'; Or. bhaá¹‡abhaá¹‡a `buzzing, muttering';

Mth. bhanbhanÄ• baá¹-i `a humming'; H. bhanbhanÄ• nÄ• `to mutter', M. bhaá¹‡bhaá¹‡á¹‡&etilde;; -- ext. -- kk -- : Ku. bhaá¹‡ak `faint noise', bhaá¹‡kaá¹‡o `to buzz'; N. bhanak `reproach', bhanakka `abruptly', bhankanu `to stagger with anger, abuse'; H. bhanak f. `hum, buzz', G. bhaá¹‡kÉ” m., M. bhaá¹‡kÄ• .
2. P. bhiá¹‡bhiá¹‡Ä• uá¹‡Ä• `to buzz, swarm'; Ku. bhiá¹‡bhiá¹‡Ä• á¹‡o `to buzz, hum'; H. bhinbhin f. `buzzing'; -- ext. -- kk -- : P. bhiá¹‡aká¹‡Ä• `to buzz'; H. bhinaknÄ• `to ring, buzz'.
3. S. bhuá¹‡bhuá¹‡i f. `buzzing'; P. bhuá¹‡bhuá¹‡Ä• m. `a partic. insect'; N. bhunbhun `buzzing of a fly', bhunubhunu `humming of a bumble bee'; A. bhunbhun `buzzing', bhunbhunÄ• iba `to buzz'.

9383 bhÃ¡nati `calls aloud, speaks' RV., bhaá¹‡ati BhP. [bhaá¹‡ati in class. Sk. and Pa. with MIA. -- á¹‡ -- or from paribhaá¹‡ati JaimBr., or more prob. early change in word for `saying' (cf. forms of N. Aw. M. below). <-> bhÃ¡nati is poss. IE. (EWA ii 469); but PMWS 32 proposes Mu. origin for bhaá¹‡ -- (with replacement of -- á¹‡ -- by -- n -- in Vedic) and associates it with BHAá¹‡á¸• ATÄ“ `reviles' (~ upper -- class *BHANDATI `orders': bhan -- ?). -- âˆšBHAN1]
Pa. bhaá¹‡ati `says, tells' (bhaá¹‡Ä“ `I say!'); Pk. bhaá¹‡aÃ¯ `says'; Gy. eur. phen -- `to speak', arm. phan -- ; N. bhannu `to say', bhani [vh*lni] `that' (with reported speech); A. bhaniba `to compose'; B. bhanÄ• `to say, speak, compose'; Or. bhaá¹‡ibÄ• `to say', Mth. bhanab, OAw. bhanaÃ¯, Aw. mane `that' (with reported speech) < *mhane < *bhane BRS 312; H. bhannÄ• `to speak'; OMarw. bhaá¹‡aÃ¯ `recites'; G. bhaá¹‡vuÌƒ `to say, repeat, study', bhaá¹‡Ä« `towards'; M. mhaá¹‡á¹‡&etilde; `to say' (mh -- < bh -- with abnormal change in a word for `saying', cf. Aw. above), Ko. mhaá¹‡tÄ• ; Si. baá¹‡anavÄ• , baá¹‡inavÄ• `to speak, say, abuse' (pret. OSi. biá¹‡avÄ• replaced by bÃ¤nnÄ• ); Md. bunan `to speak'.
Addenda: bhÃ¡nati: S.kcch. bhaá¹‡á¹‡Å« `to study'; Md. bunanÄ« `says'.

9384 *bhanita -- , bhaá¹‡ita -- `spoken', n., Ëšti -- f. `speech' KÄ• v. [âˆšBHAN1]
Pk. bhaá¹‡ia -- `said', bhaá¹‡ii -- f. `speech', Si. biá¹‡u `speech, saying'.

9385 *bhandati `orders'. [Aryanized form of BHAá¹‡á¸• ATÄ“ `reviles'? -- See BHÃ¡NATI]

Gaw. (LSI) bandaÃ¼s pret. `to order', Kal. bhand -- , Kho. bandeik (â†' Yid. bandawÄ• ËŠ -- IIFL ii 198: but Kho. baá¹‡á¸• Ä“ik NOGaw 31), Phal. band -- , 2 sg. imper. bandaye NOPhal 29.

bhandÄ«yas 9386 *bhandÄ«yas `fortunate'. [Comparative of BHADRÃ¡ -- 1, cf. bhÃ¡ndiá¹£á¹-ha -- RV.]
OAw. bhadesaÌ„Ì† `very good'.

bhabbÄ• 9387 *bhabbÄ• `apple'.
Gy. eur. phab, phabÃ¡i f. `apple', á¸Œ. b*lbÄ• i f.; Wg. babÉ™Ì• Å• `pear (?)'; Dm. baÌ‚baÌ‚ `apple' AO viii 300, babÄ• i NOPhal 28, Gaw. boÌ„bÃ¡i, Bshk. boÌ„bÃ¤ËŠi, Tor. babaÃ- f., Gau. "bÃ bou", Sv. boÌ„bÃ¡i, Phal. babÃ¡i f.

bhabh 9388 *bhabh `blaze'. [Onom. Cf. bhambha -- `aperture of stove' Car., `smoke' lex.?]
S. bhabhaá¹›u, bhabhaá¹-u m. `flare'; N. bhabÄ• unu `to burn (esp. with pain)'; -- ext. -- kk -- : S. bhabhaka f. `flare'; P. bhabak f. `glare'; H. bhabaknÄ• `to burst into flame'; G. bhabhkÉ” m. `threat'; M. bhabaká¹‡&etilde; `to rise (of fire)'.
*bhama -- `anger' see BHÄ• ËŠMA -- 1.

bhambha 9389 bhambha m. `fly', b(h)ambharÄ• lÄ« -- f. `fly', ËšlikÄ• -- f. `gnat', bambhara -- m. `bee' lex.
H. bhaÌƒb(h)Ä«rÄ« f. `butterfly'. -- Similar formations for `bee, wasp' in Kaf. and Dard. words s.v. BHRAMARÃ¡ -- 2.
*bhambhala -- `confused' see BHARBHARÄ• .

bhayÃ¡ 9390 bhayÃ¡ n. `fear, peril' RV. [âˆšBHÄ«]
Pa. Pk. bhaya -- n. `fear', AÅ›. bhayena inst., NiDoc. bhaya, PaÅ¡.ar. bay, kuá¹›. bÃ£Ì„i, Shum. bÃ¤i, S. bhaÃ¼ m., L. bhau m.; P. bhau m. `fear, danger', bhaÅ« m. `bugbear', bhaÅ«Ä• m. `terror'; H. bhau m. `fear', G. bhÉ”, bhe m., M. bh&etilde; n., Si. baya, bÄ• ; -- ext. -- kk -- : Sh. (Lor.) bvyuk `snowslip with wind, terrific wind from falling snow or avalanche'.
ABHÃ¡YA -- , NIRBHAYA -- ; *VYÄ• GHRABHAYA -- .
Addenda: bhayÃ¡ -- : S.kcch. bhau m. `danger'; WPah.ká¹-g. bh&gravemacrepsilon; m. `fear'.
â€ *VYÄ• GHRABHAYA -- .

9391 bhÃ¡yatÄ“ `fears' RV. [âˆšBHÄ«]
PaÅ¡. bay -- `to fear' IIFL iii 3, 40. -- Replaced by Pa. bhÄ• yati (after caus. bhÄ• yayatÄ“ < BHÄ• YÃ¡YATÄ“), 2 pl. imper. in mÄ• bhÄ• tha, Pk. bhÄ• yaÃ¯, bhÄ• aÃ¯, bhÄ• i, Si. 3 sg. bayi < *bhÄ• ti H. Smith JA 1950, 212.

bhayana 9392 bhayana n. `fear' lex. [âˆšBHÄ«]
Si. benu `fear'.
*bhar -- `bubble, swell' see *BHAL -- 2.

bhÃ¡ra 9393 bhÃ¡ra m. `carrying, carrying away, booty' RV., `weight, mass' KÄ• v. [âˆšBHRÌ¥]
Pk. bhara -- m. `load, fullness'; Sh. bar, pl. bÄƒrÃ- m. `load'; S. bharu m. `prop', bharÄ« f. `load'; L. bharÄ« f. `heavy load'; P. bhar m. `plenty', bharÄ« f. `porter's load, sheaf of straw'; Ku. bhar `fullness, surety'; N. bhar `faith, trust, support' (`*plenty' in deriv. bharilo `abundant'), bharo `tax, rent'; A. bhar `weight, reliance, support', bharÄ• `load'; B. bhar `dependence', bharÄ• `load', bhari `a small weight = 1 tolÄ• '; Or. bharÄ• `load'; Mth. bhar `load, fullness'; H. bhar, bharÄ• m. `load'; OG. bhara m. `loaded cart', G. bhar m. `cartload (of grass or fuel), fill, measure'; M. bhar m. `load', bharÄ• m. `a corn measure'; Si. bara `load' (or < BHÄ• RÃ¡ --).
*BHARAKÄ• á¹£á¹-HA -- , *BHARAVAÅ›YA -- ; DURBHARA -- , NIRBHARA, SUBHÃ¡RA -- ; *ASAMABHARA -- , *DHÄ• NYABHARA -- , *MÄ• SABHARA -- , *Å›ATAMBHARA -- , *Å›AMYÄ• BHARA -- .
Addenda: bhÃ¡ra -- : S.kcch. bharÄ« f. `bundle (of sticks, grass, etc.)'.

bharakÄ• á¹£á¹-ha 9394 *bharakÄ• á¹£á¹-ha `supporting beam'. [BHÃ¡RA -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. bharÃ£Ì„á¹-h, Ëšraiá¹-h `plank over the top of a doorway on which the wall is built'.

bhÃ¡raá¹‡a 9395 bhÃ¡raá¹‡a n. `bearing (in womb)' RV. [âˆšBHRÌ¥]
Pa. Pk. bharaá¹‡a -- n. `bearing, supporting' (Pk. also `filling'); Ku. bharaá¹‡ `support, means of support'; N. bharnu `fulfilment, enlistment'; A. B. bharan `act of filling'; Or. bharaá¹‡Ä• `fullness', bharaá¹‡i `act of filling, woof -- thread'; Bi. bharnÄ• `stuffing of a quilt', (Gaya) `plank over doorway on which wall is built up'; H. bharnÄ• m. `vessel which

receives expressed sugarcane juice'; G. bharaá¹‡ n. `a filling, stuffing, application of sulphate of zinc to eyelashes', bhará¹‡uÌƒ n. `completing, piece placed on top of pillar to support a beam', bhará¹‡Ä« f. `filling materials'; M. bhará¹‡&etilde; n. `piece of wood filled in between head of post and crosspiece', bhará¹‡Ä« f. `filling materials'; Si. baraá¹‡iya `pot'.
BHÃ¡RAá¹‡Ä« -- .

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bhÃ¡raá¹‡Ä« 9396 bhÃ¡raá¹‡Ä« f. sg. or pl. `7th asterism (figured by pudendum muliebre)' AV. [BHÃ¡RAá¹‡A --]
Pa. Pk. bharaá¹‡Ä« -- f. `2nd asterism' (Pk. `a partic. asterism'); -- Si. beraá¹‡i, Ëšá¹‡a `2nd lunar mansion' prob. â†• Pa.
Addenda: bhÃ¡raá¹‡Ä« -- : Md. burunu `the 7th asterism'.

9397 bhÃ¡rati `bears, brings, keeps' RV., `fills' PaÃ±cat. (bharita -- `nourished, full' MBh.). [âˆšBHRÌ¥]
Pa. bharati `bears, supports, feeds' ( -- bharita -- `filled with'); Pk. bharaÃ¯ `supports, fills'; Gy. eur. pher -- `to fill', arm. phar -- `to place oneself on, ride' (semant. infl. by Ir. NTS v 340), pal. báº¯rdÄƒ `full'; K. barun `to endure, fill', pog. bharnu `to fill, draw water', kash. bharunÅ- `to fill', á¸• oá¸• . bhará¹‡oÌ„; S. bharaá¹‡u `to fill', L. bharaá¹‡; P.ludh. bharnÄ• `to bear'; WPah.bhal. bharnÅ« `to fill, weed for a second time'; Ku. bhará¹‡o `to support, feed, fill'; N. bharnu `to fill'; A. bhariba `to put in'; B. bharÄ• `to load'; Or. bharibÄ• `to fill'; Bi. bharab `to irrigate'; Mth. bharab `to fill', Bhoj. bharal; OAw. bharaÃ¯ `bears, endures, fills, covers'; H. bharnÄ• `to fill, be full'; OMarw. bharaÃ¯ `fills', G. bharvuÌƒ; M. bhará¹‡&etilde; `to carry, fill'; Ko. bhartÄ• `fills'; -- caus.: N. bharÄ• unu `to cram into'; A. bharÄ• iba `to fill'; G.

bharÄ• vvuÌƒ `to fasten'; M. bharaviá¹‡&etilde; `to feed'.
Addenda: bhÃ¡rati: S.kcch. bhará¹‡Å« `to fill, load, embroider'; WPah.ká¹-g. (kc.) bhÉ”Ë‹rnÃµ `to fill, heap, pay, pour (liquids into a bucket etc.)', J. bhará¹‡u, jaun. bhaurnÃµ (WPah.ká¹-g. (kc.) bhÉ”Ë‹ri `much, very' < BAHURA -- ); Garh. bharnu `to fill up'.

bharavaÅ›ya 9398 *bharavaÅ›ya `dependence on support'. [bhÃ¡ra<-> (q.v.) means `support' in NIA., traceable in PaÃ±cat. bharaá¹• karoÌ„ti `leans his weight on, supports himself on'. -- BHÃ¡RA -- , VÃ¡Å›A --]
S. bharvaso, bharoso m. `confidence', P. bharossÄ• m.; Ku. bharosÄ• , bharsÄ• `trust, dependence, support'; N. bharos, bhoras `support'; B. bharas, bharasÄ• `reliance, trust' (â†’ A. bharaxÄ•), Or. bharasÄ• ; Mth. bharos `hope, consolation'; H. bharos, bharosÄ• m. `confidence', Marw. bharoso m., G. bharÉ”ÌƒsÉ”, baruÌƒsÉ” m., M. bharvasÄ• m.
*bharitrÌ¥ -- `husband' see *BHÄ• RIYÄ• PA -- .
Addenda: *bharavaÅ›ya -- : Md. baroÌ„sÄ• `confidence' â†• H.

bharukaccha 9399 bharukaccha m. `name of a country', pl. `of a people' MBh., marukaccha -- m. MBh.
Pa. bharukaccha -- m. `name of a town', Ëšaka -- m. `an inhabitant thereof'; Pk. bharuaccha -- m. `a town in Gujarat', Ptolemy baruga/za, G. bharuc n. `the town of Broach'.

bharjana 9400 bharjana n. `act of parching or roasting' KÄ• tyÅšr., bhrajjana -- n. lex. [âˆšBHRAJJ]
Pk. bhajjaá¹‡a -- , Ëšaya -- n. `id.'; A. bhÄ• zan `act of frying', B. bhÄ• jan, bhÄ• jnÄ• ; M. bhÄ• jÌˆaá¹‡, bhÄ• jÌˆá¹‡&etilde; n. `act of parching, grain put to be parched'; Si. badina -- tel `frying oil'. <-> Kho. (Lor.) bediá¹… `wheat parched or ground' < *bharjanikÄ• -- ?
bharjayati see BHRÌ¥JJÃ¡TI.

bharjita 9401 bharjita `fried, parched' SuÅ›r. [âˆšBHRAJJ]
Pk. bhajjia -- `fried', bhajjiÄ• -- f. `fried vegetables'; Pr. bÃ¡zÉ™, bÄ• ËŠzÉ™ `meat' NTS xv 255; K. abozu `cooked in water and not fried in oil'; S. bhÄ• jÌ„Ä« f. `vegetables' (Ä• ?), Ku. bhÄ• jÄ«; N. bhÄ• ji `brinjal fried in oil'; A. bhÄ• zi `fried vegetables'; B. Or. bhÄ• ji `anything fried'; H. bhÄ• jÄ« f. `fried greens, greens'; G. M. bhÄ• jÄ« f. `vegetables'. <-> See *BHRÌ¥JJITA -- and BHÄ• JÄ« -- Add.

Addenda: bharjita -- : WPah.ká¹-g. bhÃ jÌˆI, kc. bhajÌˆe f. `vegetables, greens, mushrooms', J. bhÄ• ji f.

9402 bhÃ¡rtrÌ¥ -- , acc. bhÃ¡rtÄ• ram m. `husband', bhartÅ•ÌŠ -- m. `bearer' RV.: > MIA. bhaá¹-á¹-Ä• ra -- m. `noble lord' lex., Ëšaka -- m. Hit., bhaá¹-á¹-a -- 1 `term of address from lowborn to superior, lord' DaÅ›. [âˆšBHRÌ¥]
Pa. bhattÄ• nom., bhattÄ• raá¹• acc. sg. m. `husband'; NiDoc. bhaá¹-ara, Ëšaǵa `master', bhaá¹-ariyae gen. sg. f. `mistress'; Pk. bhattu -- , Ëšti -- , bhaá¹-á¹-u -- , Ëšá¹-i -- m. `husband, master', bhaá¹-á¹-iá¹‡Ä« -- f. `mistress, non -- anointed queen', bhaá¹-á¹-Ä• raya -- m. `worshipful one, (in drama) king', bhaá¸• Ä• raya -- with abnormal change of -- á¹-á¹- -- in term of address (> K. brÃ´ru m. `god, esp. Åšiva', brÃ¶rÃ¼ f. `goddess'); K. baá¹-a m. `a Brahman'; á¸Œ. bitá¹“r, pl. ËštÄ• ËŠra `husband', S. bhatÄ• ru m., Ku. A. bhatÄ• r, OB. bhatÄ• ra, B. bhÄ• tÄ• r, Bi. bhatÄ• r, Aw.lakh. bhatarÄ• ; H. bhatÄ• r m. `husband, master'. -- See *bharitrÌ¥ -- s.v.
*BHÄ• RIYÄ• PA -- .
BHAá¹-á¹-Ä• RIKÄ• MAá¹-HA -- .
BHARTS `threaten': BHARTSANA -- .
Addenda: bhÃ¡rtrÌ¥ -- : WPah.ká¹-g. (kc.) bhÄ• Ë‹á¹- m. `member of a brahman caste, priest', J. bhÄ• á¹- m. `term for a brahman'; A. bhatarÄ• `uncastrated bull' AFD 204.

bhartsana 9403 bhartsana n. `threatening' KathÄ• s. [bhartsayati `threatens' MBh., bhartsyÄ• ËŠmi AV., bhartsita -- BhP., Pk. bhacchia -- `threatened, abused'. -- âˆšBHARTS]
PaÅ¡.ar. blosÃ³n `curse, oath' IIFL iii 3, 35.

9404 bharbharÄ• in bhËš bhavati `becomes confounded' MaitrS. 2. *bhambhala -- . [Cf. BARBÃ¡RA -- 1]
1. Pa. babbhara -- n. `confused rumbling noise'; N. bhÄ• brinu `to be confused'; OB. bhÄ• bharÄ« `coquetry' ODBL 512, B. bhÄ• bá¹›Ä• na `to get confused; OAw. bhabharaÃ¯ `is agitated', lakh. bhabbhar `agitation'.
2. Pk. bhaá¹• bhala -- `mad, foolish'; S. bhambhuljaá¹‡u `to become confused, be filled with pride'; P. bhambalbhÅ«se `confused, not knowing what to do'; G. bhÃ£Ì„bhá¸·uÌƒ `saltish (of water)'; M. bhÃ£Ì„bhaá¸· `forgetful, astonished'.
BHAL1 `attend to, observe': bhÃ¡latÄ“, *bhÄ• la -- 2, bhÄ• lÃ¡yatÄ“;

nibhÄ• layati, *saá¹• bhalati, saá¹• bhÄ• layati.

9404a â€ bharma -- n. `wages' lex. [âˆšBHRÌ¥]
G. bhÄ• m n. `tax on leather'.

bhal 9405 *bhal2 `bubble, swell'. 2. *bhar -- . [Cf. âˆšBHUR, *BHUL --]
1. P. bhal f. `swelling'; N. bhal `rush of waters, flood', bhalnu `to toss up, throw for places (in games)'; <-> redup.: N. bhalbhale `bubbling with a hiss'; M. bhaá¸·bhaá¸·á¹‡&etilde; `to gush forth'; -- ext. -- kk -- : Ku. bhalko m. `bubble', bhalkaá¹‡o `to bubble', bhalkyÅ«á¹‡o `to cook by boiling'; N. bhalkanu intr. `to boil'.
2. H. bharbharÄ• nÄ• , bhabhrÄ• nÄ• `to swell'.

9406 bhÃ¡latÄ“ `expounds, describes' DhÄ• tup. [âˆšBHAL1]
Ash. bel -- (1 sg. aor. belÃ-m, fut. balÄ• ËŠlem) `to speak' NTS ii 247. --
Pk. bhalaÃ¯ `arranges'?

bhaluha 9407 bhaluha m. `dog', bhallÅ«ka -- 2 m. lex.
Si. balu, ballÄ• (< *baluvÄ•) `dog', bÃ¤lli `bitch'; Md. balu `dog'.
Addenda: bhaluka -- : Md. baá¸·u `dog' (also baá¸·u `crooked' < ?).

bhalla 9408 bhalla1 `auspicious' lex. [< *bhadla -- ~ BHADRÃ¡ -- 1: bhalla -- is rustic according to VÄ• mana (Regnaud RhÃ©t. Sanskrite 141). -- NIA. forms have abnormal shortening of -- ll -- or later of -- Ä• -- in a word for `good']
Pk. bhalla -- , Ëšaya -- `good', Woá¹-. bal; Sv. bhÄ• lo `good, true'; K. bolu `recovered in health' (or < BÃ¡LA -- ); S. bhalu m. `goodness', bhalo `good', m. `advantage'; L. bhalÄ• `well', mult. bhall `however, but', bhallÄ• `well', awÄ• á¹‡. bhallÄ• `good'; P. bhalÄ• `good', vhalÄ• adv. `then, in that case'; WPah. (Joshi) bhalÄ• `good', bhalnu `to get well'; Ku. bhal, bhalo `good', N. bhalo; A. bhÄ• l `nice, proper, pleasing, auspicious'; B. bhÄ• la `good', Or. bhala, bhalÄ• ; Mth. bhÄ• l, bhal `beautiful'; Bhoj. Aw. lakh. H. bhalÄ• , OMarw. bhalaÃ¼, f. bhÄ• lÄ«, OG. bhalaÃ¼, G. bhaluÌƒ adj., n. `welfare', (bhÄ• á¸·uÌƒ adv. `well' cf. bhala RV.?); M. bhalÄ• `good'.
*BHALLATARA -- .
bhalla -- 2 `bear' see BHALLÅ«ËŠKA -- 1.
Addenda: bhalla -- 1: S.kcch. bhalo `good'; WPah.ká¹-g. bhÉ”Ë‹lÉ” `good, proper', Garh. bhalu, f. Ëšli.

bhalla 9409 bhalla3 m. (n. ÅšÄ• rá¹…gP.) `a kind of arrow' MBh. 2. bhallÄ« -- 1 f. `arrowhead of a partic. shape' MW., bhalli -- f. `a kind of arrow' DharmaÅ›. [K. S. P., unless borrowed from Centre, point to *BHÄ• LLA --]
1. Pk. bhalla -- m.n. `spear', K. bÄ• la m., S. bhÄ• lo m., P. bhÄ• llÄ• m., Ku. N. bhÄ• lo; Or. bhÄ• lÄ• `spear, crescentheaded arrow'; Bi. bhÄ• lÄ• `spear for driving an elephant'; Mth. bhÄ• lÄ• `spear'; H. bhÄ• lÄ• m. `large spear'; G. bhÄ• luÌƒ n. `spear', M. bhÄ• lÄ• m.

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2. Pk. bhallÄ« -- f. `spear'; Or. bhÄ• lÄ« `crescent -- headed arrow, spear'; H. bhÄ• l f. `arrowhead, iron spike, lance'; M. bhÄ• l f. `head of lance or arrow'. -- Connexion with PaÅ¡. balÄ«ËŠ `a kind of mountain grass' (semant. cf. Å›ARÃ¡ -- 1 `grass, reed, arrow' IIFL iii 3, 34) is very doubtful.
*BHALLAKÅ«á¹-A -- .
Addenda: bhalla -- 3 [< IE. *bhatlo -- âˆšbhÄ• t/bhat `strike' Burrow Tau vii 157 IEW ii 111]

bhalla 9410 bhalla4 m. pl. `name of a people' PÄ• á¹‡.com. [Cf. MALLA -- 2 ib., bhadra -- AVpariÅ›., bhadraka -- R. which ac. to J. Przyluski JA 1929, 313 were names of a Muá¹‡á¸• a people in Panjab]
WPah.bhal. bhÄ• l m., bhÄ• li f. `native of Bhales', bhÄ• li f. `the Bhalesi language'.
*BHALLADÄ“Å›A -- .

bhallakÅ«á¹-a 9411 *bhallakÅ«á¹-a `spearhead'. [bhalla -- 3, kÅ«á¹-a -- 4]
Pk. bhalloÌ„á¸• a -- m.n. `tip of an arrow'; G. bhÄ• loá¹›uÌƒ n. `spearhead fixed to the end of an arrow'.

bhallatara 9412 *bhallatara `better'. [~ bhadratara -- `happier' MBh. -- BHALLA -- 1]
L. bhalerÄ• `better'; P. bhalerÄ• , bhaleraá¹›Ä• `good', OAw. bhaleraÃ¼, H. bhalerÄ• , G. bhaleruÌƒ.

bhalladÄ“Å›a 9413 *bhalladÄ“Å›a `name of a country'. [bhalla -- 4, dÄ“Å›Ã¡ --]
WPah. bhaleÅ›, ËšleiÅ› n. `the northern portion of BhadrawÄ• h in Jammu'.

bhallÄ• ta 9414 bhallÄ• ta m. `the tree Semecarpus anacardium (cashew or marking nut)', n. `its fruit' ÅšÄ• rá¹…gS., bhallÄ• taka -- m.n. MBh., ËštakÄ« -- f. lex., bhallÄ« -- 2 f. Bhpr., ËšlikÄ• -- f. lex. [â†’ Pers. balÄ• dur Laufer 482 who quotes also New. pÄ• lÄ• la. J. Przyluski BSL xxx 200 posits Austro -- as. origin, but connexion with MALLA -- 3 or N. malÄ• tÄ• `the tree Macaranga denticulata' is very doubtful]
Pa. bhallÄ• á¹-aka -- m., ËškÄ« -- f., bhallÄ« -- f., Pk. bhallÄ• ya -- , ËšÄ• aya -- m., bhillÄ• yaÄ« -- f.; S. bhelÄ• o m. `the nut'; P. bhilÄ• vÄ• m. `nut and tree'; Ku. bhalyÄ• , Ëšyo `a broadleaved tree growing in the BhÄ• bar and used medicinally'; N. bhalÄ• yo `the nut'; A. bhalÄ• `nut and tree', Or. bhÄ• lÄ• , bhÄ• liÄ• , (Sambhalpur) bheluÃ£Ì„, H. bhilÄ• wÃ£Ì„, Ëšwan m., bhallÄ« f., G. bhilÄ• mÉ” m. `the tree', ËšmuÌƒ n. `the nut', M. bhilÄ• vÄ• m. `the nut'; Si. bala `the tree Nothopegia colebrookiana (Anacardiaceae)', badulla, baduluruk `Semecarpus anacardium'.
bhalli -- , bhallÄ« -- 1 see BHALLA -- 3.
bhallÄ« -- 2 see BHALLÄ• TA -- .
bhallÃºka -- , *bhallukka -- see next.

bhallÅ«ËŠka 9415 bhallÅ«ËŠka1 m. `bear' MBh., bhallÃºka -- m., bhÄ• lÅ«Ë˜ka<-> m. lex. 2. *bhallukka -- . 3. bhalla -- 2. [Poss. < IE. *bheru -- (cf. *BHRÄ• RU -- ) with expressive -- ll -- EWA ii 485. -- J. Przyluski BSL xxx 196 considered it Austro -- as. ~ MALLU -- m. `bear' lex.]
1. Ku. bhÄ• lÅ« `bear', N. Or. bhÄ• lu, Bi. bhÄ• ul, Mth. Bhoj. bhÄ• lu, OAw. bhÄ• lÅ«Ë˜, H. M. bhÄ• lÅ« m.
2. A. B. bhÄ• luk `bear', H. bhÄ• lÅ«Ë˜k m. (Å« from bhÄ• lÅ«?), M. bhÄ• lÅ«k m.
3. Pk. bhalla -- m. `bear' (bhallu -- DeÅ›Ä«n.), H. bhÄ• l m.
*RÌ¥Ká¹£ABHALLA -- .
bhallÅ«ka -- 2 `dog' see BHALUHA -- .
bhavÃ¡ -- m. `origin, birth' YÄ• jÃ±. [âˆšBHÅ«]

SUBHAVA -- .
Addenda: bhallÅ«ËŠka -- : Garh. bhÄ• lluÌ‡ `bear'.

9416 bhÃ¡vati `becomes, is' RV. [âˆšBHÅ«]
Pa. bhavati, hoÌ„ti, AÅ›.gir. bhavati, shah. man. bhoti, shah. man. kÄ• l. &c. hoti, NiDoc. bhavati, hoati, huati, uhati, Dhp. bhavadi, bhodi; Pk. bhavaÃ¯, ËšaÄ“ `is got', hoÌ„i `is', huaÃ¯, Gy. germ. hom 1 sg., gr. uv -- , hung. ov -- , pal. hoÌ„r `he is', há¹“ri `it is possible'; á¸Œ. huÃ-na, pres. st. ho<-> `to become, be', Ash. boÌ„m `I am'; Wg. b -- , 2 sg. imper. bÅ« `to become'; Dm. bum 1 sg. fut., bÄ«m 1 sg. pres., PaÅ¡. lauá¹›. hÄ• m, gul. Ä«m, nij. yam; Shum. bo -- `to become', Woá¹-. woÌ„ -- , au woÌ„n 1 sg. pres. (< bhÃ¡vant --), Gaw. b -- , boÌ„ 2 sg. imper., bima 1 sg. fut., Kal. hÄ• w -- `to become', rumb. him 1 sg. pres., Kho. bik, boÌ„m 1 sg. pres. `to become', hoi, oi 3 sg. pret. (< Ã¡bhavat?), bÄ• r 3 sg. pres. subj. (< bhÃ¡vÄ• ti?), Bshk. hÅ« -- , huwant 1 sg. pres., Tor. hoÌ„ 2 sg. imper. `be, become', Mai.ky. hÅ• Ë˜ -- , hÅ«Ë˜, Phal. h -- , hinu 3 sg. pres.; Sh.gil. boÄ-kiÌ¯ `to become', koh. gur. boÌ„ná¹· `to be'; K. boÌ†wun `to become', á¸• oá¸• . bhoÌ„á¹‡oÌ„; S. huaá¹‡u `to be'; L. ho -- `to become, be', (h)aÌƒ 1 sg. pres., (h)Ä“ 3 sg., (h)in 3 pl.; P. hoá¹‡Ä• `to be', bhaá¹-. hauá¹‡Ä• , hundÄ• pres. part.; WPah.bhad. bhal. cur. bhoÌ„á¹‡Å« `to become', pÄ• á¸• . bhoÌ„á¹‡, paá¹…. bhÅ«á¹‡Ä• , cam. hÅ«á¹‡Ä• ; Ku. huá¹‡o `to be', N. hunu, ho 3 sg. pres. (negative hoina), A. hÄ• ba, B. haoyÄ• , Or. hebÄ• , Bi. Mth. hoeb, Aw.lakh. hoi 3 sg. `may be', H. honÄ• , OMarw. hoi, OG. hÅ«i 3 sg. pres., G. hÉ”vuÌƒ, M. hoá¹‡&etilde;, Si. venavÄ• < *u -- (< *hu --) with -- e -- of intr. verbs (scarcely with H. Smith JA 1950, 188 extracted from type Buduve mi (< *BuddhakÄ“ smi) giving Budu -- vemi). -- Pres. part. bhÃ¡vant -- , Pa. bhavanta -- , honta -- , Pk. hoá¹• ta -- , K. genitive affix -- hondu, -- sondu (< -- as hondu rather than < SANTAKA -- NTS xii 146). -- See BHÅ«TÃ¡ -- , BHÄ• VAYATI.
Addenda: bhÃ¡vati: X Ã¡STI in Gy.eur. asom, som (GWZS 1105); -- Kho. be -- `to become' BKhoT 66; -- WPah.ká¹-g. (kc.) hÉ”Ì„Ë‹á¹‡Ãµ (pret. hÃ¹É”, pres.part. hÃ¹ndÉ”, hÉ”Ë‹ndÉ”) `to be, become', hÅ• Ë‹, hÃ²e, hÃ²u (< bhavatu) `yes', kc. encl. he `it is', J. hoá¹‡u, ká¹-g. (LNH 29) au(h)á¹‡au, Garh. hoá¹‡u; Md. vanÄ« (1 sg.pres. vum, inf. vÄ• n, absol. ve) `becomes, is'; A. 3 sg.pres. haÌ‚y.

bhavana 9417 bhavana n. `place of abode' Mn. [âˆšBHÅ«]
Pa. bhavana -- n. `dwelling', Pk. bhavaá¹‡a -- n.; Mai.ky. bhÃ£Ì„, bhÄ•

`house' (Buddruss Kan 46 < BHÄ• VÃ¡ --).

bhÃ¡vant 9418 bhÃ¡vant pres. part. of BHÃ¡VATI in sense `turns out well' RV.
[Cf. bhÅ«tÃ- -- `prosperity' RV. -- âˆšBHÅ«]
Ku. huÌƒdo `well -- to -- do, prosperous'.

bhavantÄ« 9419 bhavantÄ« f. `*existence' (`the present tense' Pat.).
[âˆšBHÅ«]
P. hÃµd f. `existence'; H. hÃµt f. `wealth'.

bhavita 9420 bhavita `been' lex. [âˆšBHÅ«]
Pk. bhavia -- `been', Ku. bhayo, bhyo, N. bhayo, OAw. bhaeu, Brj. bhayÄ• , G. bhayÉ” (as interj. `enough!'); -- Pk. bhaÃ¯la -- ; Mth. bhel `he became'; Bhoj. bhayal `finished'.
Addenda: bhavita -- : Md. vÄ« past tense of vanÄ« `is'.

bhaviá¹£yÃ¡nt 9421 bhaviá¹£yÃ¡nt `future', n. `future time' AV. [âˆšBHÅ«]
Pk. bhavissa -- m. `the future', Ap. bhavÄ-Ì„sa -- m., P. bhaviss m.
BHAá¹¢ `bark': BHAá¹£Ã¡ -- , BHÃ¡á¹£ATI.

bhaá¹£Ã¡ 9422 bhaá¹£Ã¡ `barking' VS., m. `dog' lex. [âˆšBHAá¹£]
Si.roá¸• . bÅ«Ë˜ssÄ• `dog'?

9423 bhÃ¡á¹£ati `barks, growls' MBh. [âˆšBHAá¹£]
Pa. bhasati `barks', Pk. bhasaÃ¯, S. bahaá¹‡u; G. bhasvuÌƒ `to bark, speak (contemptuous)'; -- ext. -- kk -- : S. bahukaá¹‡u `to bark'. -- Cf. S. bhauÌƒkaá¹‡u, H. bhauÌƒsnÄ• , bhuÌ„ÌƒsnÄ• , bhuÌ„ÌƒknÄ• s.v. BÃºKKATI.
bhasÃ¡d -- f. `pudendum muliebre' see *bhoÌ„ssa -- s.v. *BHUSSA -- 1.
Addenda: bhÃ¡á¹£ati [See BHÄ• á¹£ATÄ“ Add2]
S.kcch. bhasá¹‡Å« `to bark'.

9423a â€ *bhaá¹£ma -- `lung'. 2. â€ *bhÄ• á¹£ma -- . [Him.I 158 rightly rejects attribution of Sh. WPah. words to VÃ¡Ká¹£AS<-> though without suggesting another etym.; -- poss. same as *BÄ• á¹£MA -- (BÄ• á¹£PA -- , *BHÄ• á¹£PA -- ) `vapour' semant. cf. PHUPPHUSA -- `sound of blowing > lungs' (J.C.W.), rather than conn. IE. âˆšbhel `swell']
1. Sh.gil. baá¹£ m. `lung', WPah.bhal. bheÅ›Å› (cf. variation in PHUPPHUSA --), J. bhaÅ› m., ká¹-g. bhÉ”Ì• Å› m.

2. â€ *bhÄ• á¹£ma -- : Sh.koÌ„lÄ• bhÄ• á¹£, jij. pales. bÄ• á¹£ with low tone.

bhÃ¡strÄ• 9424 bhÃ¡strÄ• f. `leathern bag' ÅšBr., `bellows' KÄ• v., bhastrikÄ• -- f. `little bag' DaÅ›. [Despite EWA ii 489, not from a âˆšbhas `blow' (existence of which is very doubtful). -- Basic meaning is `skin bag' (cf. BAKURA<-> `bellows' ~ bÄ• kurÃ¡ -- dÅ•ÌŠti -- `goat's skin'), der. from bastÃ¡ -- m. `goat' RV. (cf. bastÄ• jina -- n. `goat's skin' MaitrS. = bÄ• staá¹• carma Mn.); with bh -- (and unexpl. -- st -- ) in Pa. bhasta -- m. `goat', bhastacamma -- n. `goat's skin'. Phonet. Pa. and all NIA. (except S. with a) may be < *bhÄ• sta -- , cf. bÄ• sta -- above (J. C. W.)]
With unexpl. retention of -- st -- : Pa. bhastÄ• -- f. `bellows' (cf. vÄ• ta -- puá¹‡á¹‡a -- bhasta -- camma -- n. `goat's skin full of

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wind'), biá¸·Ä• ra -- bhastÄ• -- f. `catskin bag', bhasta -- n. `leather sack (for flour)'; K. khÄ• ra -- basta f. `blacksmith's skin bellows'; -- S. bathÄ« f. `quiver' (< *bhathÄ«); A. Or. bhÄ• ti `bellows', Bi. bhÄ• thÄ«, (S of Ganges) bhÃ£Ì„thÄ«; OAw. bhÄ• thaÌ„Ì† `quiver'; H. bhÄ• thÄ• m. `quiver', bhÄ• thÄ« f. `bellows'; G. bhÄ• thÉ”, bhÄ• tÉ”, bhÄ• thá¹›É” m. `quiver' (whence bhÄ• thÄ« m. `warrior'); M. bhÄ• tÄ• m. `leathern bag, bellows, quiver', bhÄ• taá¸• n. `bellows, quiver'; <-> (X BHRÃ¡á¹£á¹-RA -- ?) N. bhÃ£Ì„á¹-i `bellows', H. bhÄ• á¹-hÄ« f.
*KHALLABHASTRÄ• -- .
Addenda: bhÃ¡strÄ• -- : OA. bhÄ• thi `bellows' AFD 206.

bhÃ¡sman 9425 bhÃ¡sman n. `ashes' AV., bhasma -- ÅšivaP. 2. *bhÄ• sma -- , cf. bhÄ• smana -- `ashy' ÅšiÅ›.
1. Pa. bhasman -- n. `ashes' (â†• Sk. H. Smith MSL xxiii 270); Pk. bhassa -- m. (-- ss -- , not -- mh -- , through dissimilation with -- n -- H. Smith

ib. or with bh -- J. Bloch MSL xxiii 266), bhappa -- m. (collides with
BÄ• á¹£PA<-> J. Bloch ib.), bhasama -- , Ëšsuma -- m.; K. bas f. `fine dust
or powder (of charcoal, fuel, cowdung, &c.)'; S. bhasu f. `ashes',
L.awÄ• á¹‡. bhas; P. bhass f. `ashes', bhassÄ« f. `powder'; WPah.bhad.
bhiá¸• . bhass m. `dust'; Ku. bhÄ• si `powdered tobacco leaves without
molasses'; N. bhÄ• s -- bhus (< *BHUSA -- 1) `trifles', bhasbhasi
á¸• aá¹›Ä• unu `to burn to ashes'; Bi. bhÄ• s `fine sand that falls in and
chokes a well' (or < BHRÄ• ËŠÅ›YA --); M. bhÃ£Ì„s f. `dust from husking',
bhÄ• s -- bhÅ«s f. `trash'.
2. Pk. bhÄ• sa -- m. `ashes', L.awÄ• á¹‡. bhÄ• Ë‹.
*BHASMARA -- ; *BHASMÄ• KÄ• RA -- .
Addenda: bhÃ¡sman -- : A. (+?) bhacahu (phonet. bhosohu) `simple, idiotic'
(cf. P. bhassar `dusty' < *BHASMARA -- , N. bhasÄ• r, Ëšri `dirty, untidy' <
*BHASMÄ• KÄ• RA -- ?) AFD 214.

bhasmara 9426 *bhasmara `ashy'. [BHÃ¡SMAN --]
P. bhassar `dusty'.
Addenda: bhasmara -- `ashy' BaudhÅšr.

bhasmÄ• kÄ• ra 9427 *bhasmÄ• kÄ• ra `in the form of ashes'. [BHÃ¡SMAN -- ,
Ä• KÄ• RA --]
N. bhasÄ• r, Ëšri `dirty, untidy'.
BH&capamacr; `shine': bhÄ• ta -- , bhÄ• ËŠti, bhÄ• na -- 1, bhÄ• nÃº -- ,
bhÄ• payatÄ“, *bhÄ• pyatÄ“; Ä• bhÄ• -- , Ä• bhÄ• ti, nibha -- , pratibhÄ• ti,
pratibhÄ• na -- , prabhÄ• ËŠ -- , prabhÄ• ta -- , prÃ¡bhÄ• ti, prabhÄ• na -- ,
*prabhÄ• la -- , vÃ-bhÄ• ti, *vibhÄ• na -- , vibhÄ• ËŠvan -- .

bhÄ• ktikÃ¡ 9428 bhÄ• ktikÃ¡ m. `dependant' PÄ• á¹‡. (nityabhËš m. `permanent
retainer' &capamacr;past., Pa. niccabhattika -- m.). [BHAKTÃ- -- 1]
Pa. bhattika -- `attending'; S. bhÄ• tÄ« m. `fellow -- resident, messmate'.

bhÄ• gÃ¡ 9429 bhÄ• gÃ¡1 m. `enjoyment, gift' RV. [âˆšBHAJ1]
Si. bÄ• `good fortune' (or < BHÃ¡GA -- 1: ~ bÄ•  `half' < BHÄ• GA -- 2).

bhÄ• ga 9430 bhÄ• ga2 m. `portion, fraction' ÅšvetUp., bhÅ«mi -- bhÄ• ga<-> m.
`piece of land, place' MBh. [âˆšBHAJ2]
Pa. bhÄ• ga -- m. `portion' (bhÄ• gasoÌ„ `in even portions'): AÅ›.shah. bhagi,
man. bhage, gir. kÄ• l. bhÄ• ge `part, period (?)', Dhp. bhaku; NiDoc.

bhaǵa, bhaǵena, baǵena `on behalf of'; KharI. bhaga, bhaǵa `portion'; Pk. bhÄ• ga -- , bhÄ• a -- m. `share'; Gy. pal. bÃ¡wi `share', L. bhÄ• m.; P. bhÄ• m. `mode of dividing produce 2/5 to landlord and 3/5 to tenant', ludh. bhau m. `share'; Si. bÄ• `share, half' (< *baya ~ bÄ• `good fortune' < BHÃ¡GA -- 1 or BHÄ• GÃ¡ -- 1); Md. bai `share'; -- ext. -- kk -- : Bshk. bÄ• ke `place' AO xviii 227?
bhÄ• gin -- , bhÄ• gya -- 2; *bhÄ• gapÄ• la -- ; nirbhÄ• ga -- ; ardhabhÄ• ga -- , *kaá¹-ibhÄ• ga -- , *kubhÄ• ga -- , tribhÄ• ga -- .
Addenda: bhÄ• ga2 -- : Md. bai `part', in cmpds. `half'.
*BHÄ• GIKÄ• RTHAKA -- Add.

bhÄ• gapÄ• la 9431 *bhÄ• gapÄ• la `holding a share'. [bhÄ• ga -- 2, pÄ• lÃ¡ --]
L. bhÄ“ivÄ• l, (Ju.) bhÄ• Ä«vÄ• l m. `partner, sharer', P.á¸• og. piÄ• l m. (low -- rising tone on pi --).

9431a *bhÄ• gikÄ• rthaka -- Add. 14728.

bhÄ• gin 9432 bhÄ• gin `having a share in' Mn. [BHÄ• GA -- 2]
Pa. bhÄ• gin -- `sharing', Pk. bhÄ• gi -- , bhÄ• i -- ; -- deriv. S. bhÄ• yÄ• á¹‡o `belonging to a partner'; -- bhÄ• yÄ• á¹-ho, Ëšyoá¹-ho, bhÄ• Ä«á¹-ho `that in which different people have shares', m. `partner', bhÄ• eá¹-hÄ« f. `partnership' < *BHÄ• GIKÄ• RTHAKA<-> Add.

bhÄ• ginÄ“ya 9433 bhÄ• ginÄ“ya m. `sister's son' PÄ• rGrÌ¥., Ëšyaka -- m. MBh., ËšyÄ« -- f. `sister's daughter' MW. [BHAGINÄ« --]
Pa. bhÄ• gineyya -- m. `sister's son', Pk. bhÄ• giá¹‡Ä“ya -- , bhÄ• iá¹‡Ëš, bhÄ• giá¹‡ejja -- , bhÄ• iá¹‡Ëš, bhÄ• yaá¹‡ijja -- , bhÄ• iá¹‡Ëš m.; K. beÌ†Ì£naza f. `sister's daughter'; S. bhÄ• á¹‡ejo, bhÄ• á¹‡iju, Ëšjo m., L. bhaá¹‡eÄ• m., ËšeÄ« f., (Ju.) bhaá¹‡ejÄ• m., ËšjÄ« f., awÄ• á¹‡. bhaÌƒá¹›Ä“Ä• m., P. bhÄ• á¹‡jÄ• m., ËšjÄ« f., ludh. bhÄ• najÄ• m., (Lahore) bhanÄ“(v)Ã£Ì„ m., ËšvÄ«Ëœ f., WPah.bhal. bhaá¹‡e_jÌˆ m., ËšjÌˆi f., Ku. bhÄ• á¹‡ij, Ëšjo, bhÄ• á¹‡jo m., N. bhÄ• nij m., bhÄ• nji f., Or. bhaá¹‡ajÄ• m., bhÄ• á¹‡iji f., OH. bhaine m., H. bhÃ£Ì„jÄ• m., bhanejan, bhÃ£Ì„jÄ« f., G. bhÄ• á¹‡ej, Ëšá¹‡iyÉ”, Ëšá¹‡É”, bhÄ• á¹‡kÉ” m., bhaÌ„Ì†á¹‡ejÄ«, bhÄ• á¹‡jÄ«, bhÄ• á¹‡kÄ« f.; Si. bÃ¤hÃ¤nÄ• , bÄ• Ì¤nÄ• `sister's son, elder brother, daughter's husband'.
Addenda: bhÄ• ginÄ“ya -- : S.kcch. bhÄ• á¹‡o m. `sister's son'; WPah.poet. bhÃ á¹‡É™jÌˆ f. (obl. -- a), ká¹-g. bhÃ á¹‡jÌˆI f. `sister's daughter', J.

bhÄ• á¹‡jÄ« f.; ká¹-g. bhÃ á¹‡jÌˆÉ” m. `sister's son', J. bhÄ• á¹‡jÄ• m.,
Garh. bhÄ• á¹‡ju m.

bhÄ• gya 9434 bhÄ• gya1 n. `fortune, lot' MBh. [BHÃ¡GA -- 1]
Pa. bhÄ• gya -- , bhagga -- n. `fortune'; Pk. bhagga -- n. `good fortune,
lot'; K. bÃ´gu m. `good fortune'; S. bhÄ• gÌ u m. `fortune, fate'; L. (Ju.)
bhÄ• gÌ m. `good fortune', P. bhÄ• g m.; Ku. bhÄ• g `fate', bhalÄ• -- bhÄ• g
`good fortune'; A. B. bhÄ• g `fortune', Or. bhÄ• ga, Mth. bhÄ• g, OAw. bhÄ• ga,
H. bhÄ• g m., OMarw. bhÄ• ga m. -- Deriv.: S. bhÄ• gÌ yo `fortunate', H.
bhÄ• gÄ«.
ABHÄ• GYA -- , NIRBHÄ• GYA -- , DURBHÄ• GYA -- , SAÃºBHÄ• GYA -- .
Addenda: bhÄ• gya -- 1: WPah.ká¹-g. (kc.) bhÄ• Ë‹g m. `fate, good luck', J.
bhÄ• 'g m., Garh. bhÄ• g.
â€ SABHÄ• GYA -- , â€ *ASABHÄ• GYA -- .

bhÄ• gya 9435 bhÄ• gya2 `divisible' Vop., `entitled to a share' PÄ• á¹‡.
gaá¹‡a, `per cent.' PÄ• á¹‡.com.; -- (as substantive through analogy with
BHÄ• GYA -- 1) `*part'. [BHÄ• GA -- 2]
Pk. bhagga -- n. `share'; Phal. bhÄ• g -- `to divide (property into shares)';
Sh. bÄ• gá¹· m. `share', K. bÃ´gu, dat. bÄ• gi m. (~ bÃ´gu `good fortune' <
BHÄ• GYA -- 1?); N. bhÄ• g `share', G. M. bhÄ• g m. (bec. of gender â†• bhÄ• ga
-- 2?); Si. bÃ¤gin `in order, according to order, severally' < bhÄ• gyÄ“na
EGS 120 (H. Smith JA 1950, 188 â†• Pa.: semant. cf. bhaktyÄ• , bhaktiÅ›aá¸¥
`in succession' MW. from BHAKTI -- 2).

bhÄ• ËŠjana 9436 bhÄ• ËŠjana1 `eating, enjoying' ÅšBr., n. `receptacle, pot,
plate' MBh. [âˆšBHAJ1]
Pa. bhÄ• jana -- n. `bowl (of earth or metal)', Pk. bhÄ• yaá¹‡a -- n. m.; G.
bhÄ• á¹‡uÌƒ n. `food, meal, dish'; M. bhÄ• á¹‡&etilde; n. `meals, dish ready
for making a meal'; Ko. bhÄ• á¹‡a `large vessel'; Si. badana, Ëšduna `pot'
(or < BHAJANA --); -- less certainly: S. bhÄ• á¹‡u m. `place where cattle
are kept, cowpen, dunghill, dung of cows or buffalos', bhÄ• á¹‡o m. `cattle
-- fold'; L. bhÄ• á¹‡, bhÄ• á¹‡Ä• m. `cattle -- shed' (with which AO 228
compares Phal. bhÄ• á¹‡á¹“l, see BHÄ• á¹‡á¸• Ä• GÄ• RA --). -- K. bhÄ• na m.
`vessel' see BHÄ• á¹‡á¸• A -- 1.
Addenda: bhÄ• ËŠjana -- 1: S.kcch. bhÄ• á¹‡ m. `a vessel', bhÄ• á¹‡o m. `dish',
or < BHAJANA -- .

bhÄ• jana 9437 bhÄ• jana2 n. `dividing' Col. [Cf. bhÄ• jayati2 s.v. bhajati2. -- âˆšbhaj2]
P. bhÄ• á¹‡ f. `line made by trampling down in standing crops for purpose of division, small change for a rupee' (semant. cf. BHAJYÃ¡TÄ“, BHAGNA -- 1).
*bhÄ• jana -- 3 `putting to flight' see BHAJYÃ¡TÄ“.
bhÄ• jÃ¡yati1 `imparts' see BHÃ¡JATI.1
bhÄ• jayati2 `distributes' see BHAJATI2.
bhÄ• jayati3 `drives away' see BHAJYÃ¡TÄ“.

9437a bhÄ• jÄ« -- Add. 14729.

bhÄ• jya 9438 bhÄ• jya `to be divided' SiddhÄ• ntaÅ›. [âˆšBHAJ2]
L. bhÄ• j m. `threshing floor' (where the grain is divided out), bhÄ• jaá¹› m. `heap of grain collected for threshing (and subsequent division)', (Ju.)
bhÄ• jaá¹› m. `threshing floor', bhÄ• jÌ„Ä« f. `share of food given at marriages, present, contribution'.
*BHÄ• JYAVÄ• á¹-A -- .

bhÄ• jyavÄ• á¹-a 9439 *bhÄ• jyavÄ• á¹-a `place for division'. [BHÄ• JYA -- , VÄ• á¹-A -- 1]
L. (Ju.) bhÄ• jÌ„vaá¹› m. `threshing floor'.
bhÄ• á¹-a -- , bhÄ• á¹-i -- see *BHÄ• RTA -- .

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bhÄ• á¹‡á¸• a 9440 bhÄ• á¹‡á¸• a1 n. `pot, dish, vessel, ornament, wares' Mn., `harness' MBh., `treasure' lex., Ëšaka -- m. `small cup, goods' KathÄ• s., bhaá¹‡á¸• a -- n. `utensils' &capamacr;past., bhÄ• á¹‡á¸• i -- f. `razor -- case' PÄ• á¹‡.gaá¹‡a (bhÄ• á¹‡á¸• ika -- m. `barber' lex.). [Cf. *HÄ• á¹‡á¸• A -- , *BHAá¸• á¸• U --]

Pa. bhaá¹‡á¸• a -- n. `stock -- in -- trade, goods', -- bhaá¹‡á¸• aka -- n. `articles, implement', bhaá¹‡á¸• ikÄ• -- f. `collection of goods, heap, bundle', assa -- bhaá¹‡á¸• a -- `harness'; NiDoc. bhana, baá¹• na `vessel (?)'; Pk. bhaá¹• á¸• a -- m.n. `vessel, utensils, goods (= bhaá¹• á¸• aga -- , Ëšá¸• aya -- m.n.), ornament, barber's utensils, razor', bhaá¹• á¸• iÄ• -- f. `bag'; Tir. bhaá¹‡a, bÄ• na `vessel, dish'; Kho. (Lor.) bÄ• nu `a kind of dish'; Sh. koh. boÌ„á¹‡ m., gur. boÌ„n m. `cooking pot', K.á¸• oá¸• . bhÄ• á¹‡á¸• o; S. bhÄ• nÄ« f. `barber's razor case'; WPah.cur. bhÄ• á¹‡á¸• `cooking pot', jaun. bhÃ£Ì„á¸• e pl. `metal vessels'; Ku. bhÄ• no `cooking pot', bhÄ• n -- kuni (collectively), gng. bhÄ• á¹‡, bhÄ• á¹‡o, bhÄ• á¹‡ -- kuá¹‡i; N. bhÃ£Ì„á¹›o `large pot for cooking rice', bhÃ£Ì„á¹›i `goldsmith's small hammer'; B. bhÃ£Ì„á¹› `small earthen pot', bhÃ£Ì„á¹›i, bhÃ£Ì„iá¹› `razor case'; Or. bhÄ• á¹‡á¸• a `cooking pot'; Bi. bhÃ£Ì„á¹› `necked vessel for milk or ghee', bhÃ£Ì„á¹›Ä• `milking vessel'; Mth. bhÃ£Ì„á¹› `large earthen pot, vessel for milk or ghee'; Bhoj. bhÃ£Ì„á¹› `utensil'; Aw.lakh. bhÃ£Ì„á¹›Ä• `treasure', bhaÌƒá¹›iyÄ• `earthen pot'; H. bhÃ£Ì„á¸• , bhÃ£Ì„á¸• Ä• m. `earthen pot' (â†’ P. bhÃ£Ì„á¸• Ä• m. `cooking pot', L.mult. bhÄ• á¹‡á¸• Ä• m. `vessel, utensil, granary', awÄ• á¹‡. bhÃ£Ì„á¸• Ä• `utensil'); G. bhÃ£Ì„á¸• uÌƒ n. `pot', M. bhÃ£Ì„á¸• , bhÃ£Ì„á¸• &etilde; n.; Si. baá¸• uva `movable goods, wares' (baá¸• a `belly, womb', Md. ba(n)á¸• u `body'?); -- NKal. "phan" (= phaá¹‡(á¸• -- )?) `box'; K. bÄ• na m. `vessel', bÃ¶Ã±Ã¼ f. `collection of pots, large milk vessel' â†• a language in which á¹‡á¸• > n (e.g. S. above) rather than < BHÄ• ËŠJANA -- .

BHÄ• á¹‡á¸• AÅ›Ä• LÄ• -- , BHÄ• á¹‡á¸• Ä• GÄ• RA -- ; PARIBHÄ• á¹‡á¸• A -- ; *KÄ• á¹• SYABHÄ• á¹‡á¸• A -- , Ká¹£URABHÄ• á¹‡á¸• A -- , *GHRÌ¥TABHÄ• á¹‡á¸• A -- , *TÄ• MRABHÄ• á¹‡á¸• A -- , *TAILABHÄ• á¹‡á¸• A -- , DADHIBHÄ• á¹‡á¸• A -- , *DUGDHABHÄ• á¹‡á¸• IKÄ• -- , *PÄ• NÄ«YABHÄ• á¹‡á¸• A -- , BHRÄ• TRÌ¥BHÄ• á¹‡á¸• A , *MATHABHÄ• á¹‡á¸• A -- , LAUHABHÄ• á¹‡á¸• A -- .

bhÄ• á¹‡á¸• a -- 2 `mimicry' see BHAá¹‡á¸• A -- 2.

Addenda: bhÄ• á¹‡á¸• a -- 1 [< IE. *bhondo -- , Lat. fundus T. Burrow BSOAS xxxviii 55 with Sk. Ä• (and dial. a in bhaá¹‡á¸• a -- 1 &capamacr;past.) < IE. o]

S.kcch. bhÄ• nÄ« f. `bag for a barber's instruments'; WPah.ká¹-g. bhÃ á¹‡á¸• É” m. `pot, vessel' (â†• H.? Him.I 155); Garh. bhÃ£Ì„á¸• u m. `large pot', bhÃ£Ì„á¸• Ä« f. `small do.'; Md. banÌ†á¸• u `stomach, womb', banÌ†á¸• iyÄ• `metal pot'.

bhÄ• á¹‡á¸• a -- 2 see BHAá¹‡á¸• A -- 2 Add2.

bhÄ• á¹‡á¸• aÅ›Ä• lÄ• 9441 bhÄ• á¹‡á¸• aÅ›Ä• lÄ• f. `storehouse' Åšatr. 2. *bhÄ• á¹‡á¸• aÅ›Ä• la- `having a store'. 3. *bhÄ• á¹‡á¸• aÅ›Ä• lin -- .
[bhÄ• á¹‡á¸• a -- 1, Å›Ä• ËŠlÄ• --]
1. OH. bhaá¹›asÄ• ra f. `cupboard for keeping food in', H. bhaÌƒá¸• sÄ• l, ËšsÄ• r, bhansÄ• l f. `storehouse, granary'; Si. baá¸• ahala `pottery'.
2. Si. baá¸• ahal, baá¸• Ä• lÄ• `goldsmith', baá¸• al -- vÃ¤á¸• a `goldsmith's trade'.
3. Si. baá¸• ahÃ¤l `potter'.
Addenda: bhÄ• á¹‡á¸• aÅ›Ä• lÄ• -- : Md. baá¸• aha (Ëšhalek), banÌ†á¸• Ëš, banÌ†á¸• ahage (ge < GÄ“HÃ¡ --) `pantry'.

bhÄ• á¹‡á¸• Ä• gÄ• ra 9442 bhÄ• á¹‡á¸• Ä• gÄ• ra n. `treasury' YÄ• jÃ±. [bhÄ• á¹‡á¸• a -- 1, agÄ• ra --]
Pk. bhaá¹• á¸• Ä• gÄ• ra -- , Ëšá¸• Ä• Ä• ra -- , Ëšá¸• Ä• ra -- m. `treasury'; Phal. bhakar -- bhÄ• á¹‡Ä• ËŠl `goat -- house', bhÄ• á¹‡á¹“l m. `cow -- or sheeppen in the hills, hill -- pasture', Bshk. banÄ• l `hill -- pasture' (AO xviii 228 compares L. bhÄ• á¹‡Ä• , see BHÄ• ËŠJANA -- 1); S. bhaá¹‡á¸• Ä• ru m. `storehouse'; L. bhaá¹‡á¸• Ä• r m. `granary, spinning -- bee' (S. L. bec. of -- á¹‡á¸• -- â†• H.); P. bhaÌƒá¸• Ä• r m. `storehouse', bhaÌƒá¸• eÄ• ËŠr m. `store, a company of girls'; WPah.cam. bhaá¹‡á¸• Ä• r `treasury'; Ku. bhanÄ• r m. `storehouse', N. bhaÌƒá¹›Ä• r, A. bhaÌƒrÄ• l, B. bhÃ£Ì„á¹›Ä• r, Or. bhaá¹‡á¸• Ä• ra, Mth. Bhoj. bhaÌƒá¹›Ä• r, OAw. bhaá¹• á¸• Ä• rÅ«, H. bhaÌƒá¸• Ä• r(Ä•), bhÃ£Ì„á¸• Ä• r m., OMarw. bhaá¹›Ä• ra m., G. bhaÌƒá¸• Ä• r m. (old n.), M. bhÃ£Ì„á¸• Ä• r n.
BHÄ• ËŠá¹‡á¸• Ä• GÄ• RIKA -- .
Addenda: bhÄ• á¹‡á¸• Ä• gÄ• ra -- : WPah.ká¹-g. bÉ™á¸• hÄ• Ë‹r m. `storehouse, granary', J. bhá¸• Ä• r, Garh. bhaá¹‡á¸• Ä• r; Md. baná¸• Ä• ra `Government, Attorney -- General' â†• Ind. (with full nasal).

bhÄ• ËŠá¹‡á¸• Ä• gÄ• rika 9443 bhÄ• ËŠá¹‡á¸• Ä• gÄ• rika m. `treasurer' KathÄ• s.
[BHÄ• á¹‡á¸• Ä• GÄ• RA --]
Pa. bhaá¹‡á¸• Ä• gÄ• rika -- m. `storekeeper', Pk. bhaá¹• á¸• Ä• gÄ• ri(a) -- , bhaá¹• á¸• Ä• ri(a) -- m., P. WPah.cam. bhaá¹‡á¸• Ä• rÄ«; N. bhaÌƒá¹›Ä• ri `treasurer, partic. class of Brahmans'; A. bhaÌƒrÄ• li `storekeeper', B. bhÃ£Ì„á¹›Ä• ri, Or. bhaá¹‡á¸• Ä• ri(Ä• ), Bi. bhaÌƒá¹›Ä• rÄ« m., Aw. H. G. bhaÌƒá¸• Ä• rÄ« m., M. bhÃ£Ì„á¸• Ä• rÄ« m.; OSi. inscr. baá¸• akarika, Ëšiya ( -- k -- = -- y -- ), Si. baá¸• ahÃ¤ra, banÌ†á¸• Ã¤ri, badÃ¤riyÄ•  `treasurer'.
Addenda: bhÄ• á¹‡á¸• Ä• gÄ• rika -- : WPah.ká¹-g. bÉ™á¸• hÃ rl m. `man in charge

of treasure and stores of a temple', J. bhá¸• Ä• ri m.; Garh. bhaÌƒá¸• Ä• ri `store -- keeper'; Md. banÌ†á¸• Ä“ri `treasurer'.

bhÄ• ta 9444 bhÄ• ta `shining' lex. [âˆšBHÄ•]
Pa. bhÄ• ta -- `shining'; OAw. bhÄ• ye m. pl. `befitting, beautiful'; H. abhÄ• yÄ• `unbefitting'.

9445 bhÄ• ËŠti `shines' RV., `is splendid, appears' MBh. 2. bhÄ• payatÄ“ `makes shine' Gr. 3. *bhÄ• pyatÄ“ `is made to appear'. [âˆšBHÄ•]
1. Pa. bhÄ• ti `shines', Pk. bhÄ• i, bhÄ• adi, pres. part. bhaá¹• ta -- ; L. bhÄ• vaá¹‡, pres. part. bhÄ• nda, fut. bhÃ£Ì„sÄ« `to be agreeable to, please, suit'; Ku. bhÄ• á¹‡o `to look well, be liked, suit'; MB. bhÄ• ye `appears'; H. bhÄ• nÄ• `to be acceptable, be known'.
2. Pk. bhÄ• vÄ“i `likes', bhÄ• vaÃ¯ `shows'; K. bÄ• wun `to show, tell, disclose one's thoughts', bÄ• wazun `to be liked, be tasty' (with -- az -- after woÌ†pazun < UTPADYATÄ“ ~ *woÌ†pawun < UTPÄ• DAYATI?); S. bhÃ£Ì„iá¹‡u `to like'; P. bhÄ• uá¹‡Ä• `to be agreeable or suitable'; Ku. bhÄ• uá¹‡o `to like, suit'; OAw. bhÄ• vaÃ¯ `befits, is pleasing'; H. bhÄ• unÄ• `to be acceptable'; G. bhÄ• vvuÌƒ `to please, be agreeable to, be pleased with, approve'; M. bhÄ• vá¹‡&etilde; `to like' (LM 379 wrongly < bhÄ• vayati).
3. Ku. bhÄ• pá¹‡o `to notice, remark, know by observation'.
Addenda: bhÄ• ËŠti: deriv. OP. P. bhÄ• á¹‡Ä• , bhÄ• nÄ• `pleased'.

bhÄ• dra 9446 bhÄ• dra m. `the 5th month August -- September' RÄ• jat. [Shortened from BHÄ• DRAPADA --]
A. bhÄ• d `id.', OB. bhÄ• da, Or. bhoda.
*BHÄ• DRABHÅ«TA -- .
Addenda: bhÄ• dra -- : WPah.ká¹-g. bhÉ”Ë‹ddÉ™r m. `the month' (dial. -- dr-<-> or X Sk.?).

bhÄ• drapada 9447 bhÄ• drapada m. `the 5th month August -- September' SuÅ›r. [BHADRAPADÄ• --]
Pk. bhaddavaya -- m. `the 5th month'; PaÅ¡. bÄ• drau `first month of winter' (â†• Ind.); P. bhÄ• drÃµ, bhÄ• dÃµ m. `the month August -- September', WPah.bhal. bhÄ• á¸• á¸·o m., Ku. bhÄ• do, N. bhadaÌ„Ì†u; Or. bhoduÄ• `the month', adj. `produced or harvested in Bh.'; Bi. bhÄ• dÃµ `the month', Mth. bhÄ• daw, bhadauÄ• , Bhoj. bhÄ• doÌ„, Aw.lakh. bhÄ• dauÌƒ, H. bhÄ• dÃµ m., G. bhÄ• darvÉ” m., M. bhÄ• dvÄ• .

BHÄ• DRAPADÄ« -- .
Addenda: bhÄ• drapada -- : S.kcch. bhadhro m. `11th month' -- or < BHADRAPADÄ• -- ?; WPah.kc. bhadro (â†• Sk. H. bhÄ• dra ac. Him.I 155), Wkc. bhÉ”jo; -- also A. OB. bhÄ• da and Or. bhoda (rather than < BHÄ• DRA --) ac. AFD 72.

bhÄ• drapadÄ« 9448 bhÄ• drapadÄ« f. `full moon day in month of BhÄ• drapada' KÄ• tyÅšr.com. [BHÄ• DRAPADA --]
K. bÃ¶dri -- mÄ• was f. `id.'
*BHÄ• DRAPADÄ«YA -- .

bhÄ• drapadÄ«ya 9449 *bhÄ• drapadÄ«ya `produced in the month BhÄ• drapada'. [Cf. Ä• á¹£Ä• á¸• hÄ«ya -- ~ Ä• á¹£Ä• á¸• hÄ« -- . -- BHÄ• DRAPADÄ« --]
A. bhadiyÄ• `rice harvested in Bh.', adj. `produced or born in Bh.'; B. bhÄ• daÃ¯, Ëšdui `rice which ripens in Bh.'; Or. bhodei `produced or harvested in Bh.', Bi. bhadaiyÄ• ; H. bhÄ• dÃµwÄ«, bhÄ• daÄ« f. `autumn crop'; M. bhÄ• dvÄ« f. `after -- crop of rice'.

bhÄ• drabhÅ«ta 9450 *bhÄ• drabhÅ«ta `occurring in the 5th month AugustSeptember'. [BHÄ• DRA -- , BHÅ«TÃ¡ --]
H. bhadauÌƒh `id.'.

bhÄ• na 9451 bhÄ• na1 n. `appearance' VedÄ• ntas. [âˆšBHÄ•]
Pk. bhÄ• á¹‡a -- n. `appearance'; S. bhÄ• á¹‡o m., bhÄ• á¹‡Ä« f. `will of God'; P. bhÄ• á¹‡Ä• m. `will'; N. bhÄ• n `appearance, pretence'; B. bhÄ• n `appearance'; Or. bhÄ• á¹‡a `pretence'; Mth. bhÄ• nab `to appear, resemble'; H. bhÄ• n m. `appearance'.

bhÄ• na 9452 *bhÄ• na2 `speech'. [âˆšBHAN1]
Pa. bhÄ• á¹‡a -- n. `recitation of scripture'; Mth. bhÄ• n `speech, saying, word'; Si. baá¹‡a `recitation, word'.

bhÄ• nÃº 9453 bhÄ• nÃº m. `brightness, light' RV., `sun' MBh. [âˆšBHÄ•]
Pa. bhÄ• nu -- `light, bright red'; Pk. bhÄ• á¹‡u -- m. `sun'; P. bhÄ• á¹‡ f. `rays of the sun'; G. bhÄ• á¹‡ m. `sun'.
bhÄ• payatÄ“, *bhÄ• pyatÄ“ see BHÄ• ËŠTI.
BH&capamacr;M `be angry': bhÄ• ËŠma -- 1, bhÄ• mitÃ¡ -- .

9453a â€ *bhÄ• bbha -- a nursery word: WPah.ká¹-g. bhÃ bbI f. `elder brother's wife'; J. bhÄ• bi f. `brother's wife'; H. bhÄ• bhÄ« f. `elder brother's wife' Him.I 155.

bhÄ• ËŠma 9454 bhÄ• ËŠma1 m. `blaze (of anger)' RV. 2. *bhama -- . [âˆšBHÄ• M]
1. K. boÌ„m m. `anger'; G. bhÄ• m f. `angry woman, young and seductive woman' (See Add.).

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2. K. bam m. `something that causes disappointment or anger', bomu (f. bÃ¼m Ã¼) `angry'.

bhÄ• ma 9455 bhÄ• ma2 (Ëšaka -- lex.) m. `sister's husband' BhP. [Prob. MIA. pet name, like mÄ• ma -- , formed from bhÄ• u -- , bhÄ• i -- < BHRÄ• ËŠTRÌ¥ -- , cf. bhÄ• vuka -- m. `sister's husband' in drama EWA ii 496]
K. bema m. `sister's husband' (X BHAGINÄ«PATI -- ?).
*BHÄ• MAKAJÄ• NI -- .

bhÄ• makajÄ• ni 9456 *bhÄ• makajÄ• ni `husband's brother's wife'. [bhÄ• ma -- 2, jÄ• ni --]
PaÅ¡. baá¹…gyanÄ« `husband's brother's wife'.

bhÄ• mitÃ¡ 9457 bhÄ• mitÃ¡ `enraged' RV. [âˆšBHÄ• M]
H. bhÄ• Ä«Ëœ `fearful, terrible' (bhÄ• &etilde; bhÄ• &etilde; karnÄ• `to be terrifying'): or < bhÄ• mÃ-n -- `blazing' RV. (bhÄ• minÄ« -- f. `angry woman' BhP.com., Pk. bhÄ• miá¹‡Ä« -- f.).

9458 bhÄ• yÃ¡yatÄ“ (Ëšti KÄ• lid.) `frightens' PÄ• á¹‡.com. [âˆšBHÄ«]
Pa. bhÄ• yayatÄ“, bhÄ• yÄ• pÄ“ti `frightens' (see BHÃ¡YATÄ“), Pk. bhÄ• Ä“i,

bhÄ• aÃ¯, bhÄ• Ä• vÄ“i; MB. bhayÄ• unÄ« `frightful' ODBL 665; H. bhayÄ• nÄ• `to be afraid, to frighten'; OSi. bavanu `to frighten'.

bhÄ• rÃ¡ 9459 bhÄ• rÃ¡ m. `burden, weight' RV., bhÄ• raka -- m. `weight' Mn. [âˆšBHRÌ¥]
Pa. bhÄ• ra -- , -- bhÄ• raka -- m. `load', Dhp. bhara, NiDoc. bhara, bara; Pk. bhÄ• ra -- , Ëšaya -- m. `load, weight'; Gy. eur. pharo `heavy', pal. bar `trouble, vexation'; Ash. bÄ• r m. `burden, load', Kt. bÃ¥r; Wg. bÄ• `load, bundle'; Dm. baÌ,r `load', PaÅ¡. bhÄ• r, Shum. bÄ• r; Woá¹-. pÄ• r, f. pyÄ“r `heavy' (p -- from poÌ„l `light' Buddruss Woá¹- 119); Kal. rumb. phaÌ„Ì†r `load', urt. bhÄ• r; Kho. bar (with rising tone) `load, burden, present of food on conclusion of marriage from bride's house and the return present'; Phal. bhÄ• ËŠru `burden'; Sh. bar m. `load, bundle of wood', gur. bÄ• r m.; K. bÄ• r, bÃ´ru m. `load', bÄ• ra `heavy'; L. P. bhÄ• r m. `load', bhÄ• rÄ• `heavy'; WPah.bhad. bhÄ• roÌ„ `load', bhal. cam. bhÄ• r, pÄ• á¸• . paá¹…. cur. bhÄ• rÄ• ; Ku. bhÄ• ro `load, debt'; N. bhÄ• r `load, weight', bhÄ• rÄ• `debt', bhÄ• ri `bundle'; A. bhÄ• r `load carried on pole over shoulder, weight, responsibility'; B. bhÄ• r `load', bhÄ• rÄ• `debt'; Or. bhÄ• ra `load', Mth. bhÄ• r, OAw. bhÄ• ra, H. bhÄ• r, bhÄ• rÄ• m.; G. bhÄ• r m. `load', bhÄ• rÉ” m. `load, beam', bhÄ• rÄ« f. `bundle of sticks'; M. bhÄ• r, bhÄ• rÄ• m. `load', bhÄ• rÄ« f. `bundle of sticks'; Si. bara, bÃ¤ra `load, weight', baruva `weight on a fishing line'; Md. baru `burden, load'.
bhÄ• ratara -- , bhÄ• rika -- 1, bhÄ• rika -- 2, bhÄ• rin -- ; *bhÄ• rapÄ• datÄ• -- ; saá¹• bhÄ• rin -- , *sabhÄ• rikÄ• -- , *chÄ• dyabhÄ• ra -- , *daá¹‡á¸• ikÄ• bhÄ• ra -- .
Addenda: bhÄ• rÃ¡ -- : Kho. bÄ• rÄ• ËŠn obl.pl. BKhoT 66; WPah.ká¹-g. bhÄ• r m. `a grain measure' (16 tÃ¡á¹-á¹-h = 1 bhÄ• r, 20 bhÄ• r = 1 khÄ• r); J. bhÄ• r m. `a seed measure'; Garh. bhÄ• ru `load', OMarw. bhÄ• ra m.; Md. baru, bura `weight', adj. `heavy'.

bhÄ• raá¹‡a 9460 *bhÄ• raá¹‡a `supporting'. [âˆšBHRÌ¥]
Ku. bhÄ• raá¹‡ m. `support, maintenance, means of support'; G. bhÄ• raá¹‡ n. `a weight, pressure'.

9460a â€ bhÄ• rata -- n. `the story of the sons of Bharata' MBh. WPah.poet. bharo m. `song, epic'; -- J. bÄ• r f. `song'? Him.I 156.

bhÄ• ratara 9461 bhÄ• ratara `heavy' DivyÄ• v. [BHÄ• RÃ¡ --]

Pa. bhÄ• ratara -- `forming a heavier load'; P. bharerÄ• `heavy, fat, elderly'.

bhÄ• rapÄ• datÄ• 9462 *bhÄ• rapÄ• datÄ• `elephantiasis'. [Cf. bhÄ• rika -- `swollen (by elephantiasis)' SuÅ›r. -- BHÄ• RÃ¡ -- , PÄ• ËŠDA --]
Pa. bhÄ• rapÄ• datÄ• -- f. `elephantiasis of the leg', Si. baravaya, ËšvÄ“.

9463 bhÄ• rayati `causes to bear, engages for hire' MBh. [âˆšBHRÌ¥]
Kal.rumb. pharÃ©m `I load'; Kho. (Lor.) bÉ™reIk `to carry or make up or take up as a load'; L. bhÄ• raá¹‡ `to spread or bring out from a kiln'; H. bhÄ• rnÄ• `to give a load to, load, carry, press'; G. bhÄ• rvuÌƒ `to keep live coals buried in ashes'; -- altern. < BHÄ• LÃ¡YATÄ“: G. bhÄ• rvuÌƒ `to charm, fascinate'; M. bhÄ• rá¹‡&etilde;, bhÄ• á¸·á¹‡&etilde; `to make strong by charms (weapons, rice, water), enchant, fascinate'.

bhÄ• rika 9464 bhÄ• rika1 m. `porter' RÄ• jat. [BHÄ• RIN --]
Pa. bhÄ• rika -- `loaded', Pk. bhÄ• ria -- ; Ash. barÄ« `blacksmith, artisan, slave, servant', Wg. barÄ«ËŠ, bÄ• ËŠrÄ«, Kt. barÄ«ËŠ, Pr. bÄ• ËŠrÄ« NTS xvii 238; Ku. bhÄ• rÄ« m. `porter', N. bhariyÄ• , A. B. bhÄ• ri, Or. bhÄ• riÄ• , Mth. bhariÄ• , Si. bariyÄ• EGS 119.
*DÄ• RUBHÄ• RIKA -- , *DÄ• VABHÄ• RIKA -- .

bhÄ• rika 9465 bhÄ• rika2 `forming a load, heavy' SuÅ›r. [Cf. bhÄ• ri<-> `ponderous (of a tone)' ÅšiÅ›. -- BHÄ• RÃ¡ --]
P. Ku. bhÄ• rÄ« `heavy', N. A. B. Or. Bi. bhÄ• ri, Aw.lakh. H. G. M. bhÄ• rÄ«, Si. bÃ¤ra; Md. biru `impossible', bura `difficult'; -- ext. -- ll -- : Pk. bhÄ• rilla -- `heavy'; N. bharilo `well -- filled, stout and strong'.
Addenda: bhÄ• rika -- 2: WPah.ká¹-g. (kc.) bhÃ ri `weighty, heavy, big, much' (bÉ”á¹›É” bhÃ ri adv. `very much'), J. bhÄ• ri.

bhÄ• rin 9466 bhÄ• rin `bearing a load' Mn., f. bhÄ• riá¹‡Ä« -- KÄ• vyÄ• d. [BHÄ• RÃ¡ --]
Si. bÃ¤riá¹‡Ä« `pregnant woman'.
BHÄ• RIKA -- 1.
*bhÄ• riyÄ• -- `wife' see BHÄ• RYÄ• Ë‹ -- .

bhÄ• riyÄ• pa 9467 *bhÄ• riyÄ• pa `husband'. [BHÄ• RYÄ• Ë‹ -- , PA -- 2]
Dm. baryeu `husband' (NTS xii 161 < *bharitrÌ¥<-> with ?), Kal.rumb.

bhn/aru, Tor. be (Grierson Tor 141 < VARÃ¡ -- 2), Phal. bharÄ«ËŠu, Sh. bÄƒreÌ†á¹“ m.; -- Gaw. heriou (h -- < bh -- in a term of address?).

bhÄ• rta 9468 *bhÄ• rta `pertaining to servants': > MIA. bhÄ• á¹-a -- m.n. `wages' lex., bhÄ• á¹-aka -- m. `wages (esp. of prostitution)' &capamacr;ryav. 2. *bhÄ• rti -- `pertaining to wages': > MIA. bhÄ• á¹-i -- f. `wages (esp. of prostitution)' KathÄ• s. [bhÄ• á¹-a -- , bhÄ• á¹-i -- poss. MIA. formations from bhaá¹-a -- < bhrÌ¥ta -- , but more prob. early MIA. < *bhÄ• á¹-á¹-a -- , *bhÄ• á¹-á¹-i -- (with reduction of double consonant after long vowel proper to an eastern (amg.) dialect?) < *bhÄ• rta -- , *bhÄ• rti -- , vrÌ¥ddhi -- formations from BHRÌ¥TA -- , BHÅ•ÌŠTI -- . -- âˆšBHRÌ¥]
1. Pk. bhÄ• á¸• aya -- n. `hire', S. bhÄ• á¹›o m.; L.awÄ• á¹‡. bhÄ• á¹›Ä• `rent, fare', poá¹-h. pÄ• ËŠrÄ• (with low rising tone); P. bhÄ• á¹›Ä• m. `rent, hire'; WPah.bhad. bhÄ• á¹›u, pl. Ëšá¹›Ã£Ì„ n. `charge for grinding corn'; Ku. bhÄ• á¹›o m. `wages, hire'; A. bhÄ• rÄ• `hire, rent', B. bhÄ• á¹›Ä• ; Or. bhaá¹›Ä• `rent of house, wages of prostitution'; Bi. bhÄ• r `wage for parching grain'; Mth. bhÄ• r `wages', bhÄ• á¹›Ä• `hire, price of labour', (SBhagalpur) bhÄ• ro `wage for parching grain'; H. bhÄ• á¹› m. `wages of prostitution, pimp', bhÄ• á¹›Ä• m. `hire, fare, freight, rent (of house)', G. bhÄ• á¹›uÌƒ n., M. bhÄ• á¸• &etilde; n.; <-> deriv. S. bhÄ• á¹›aá¹‡u `to hire'; -- L. bhaá¹›uÄ• m. `cuckold'; Ku. bhaá¹›uwÄ• m. `pimp', H. bhÄ• á¹›Å« m. (â†’ Mth. bhaá¹›uÄ• , N. bhaá¹›uwÄ•). -- MIA. *bhatta -- , *bhaá¹-á¹-a -- (< *bhÄ• rta<-> rather than BHAKTÃ¡ --): Pa. bhaá¹-á¹-ha -- (for *bhaá¹-á¹-a -- ?), v.l. bhatta -- `wages, tip'; P. bhattÄ• m. `extra pay to public servants or soldiers' (ludh. `food taken to farmers in fields'); H. bhÄ• tÄ• , bhattÄ• m. `advances made to ploughmen without interest'; G. bhÄ• tuÌƒ n. `extra allowance above pay given to public servants &c.'; Si. bata `daily ration or pay of coolie or soldier'.
2. Pk. bhÄ• á¸• Ä« -- , Ëšá¸• iyÄ• -- f. `hire, tax'; S. bhÄ• á¹›i f. `wages of a pimp'; P. H. bhÄ• á¹› f. `prostitute's wage'; G. bhÄ• á¹›i f. `profit on letting out prostitutes', M. bhÄ• á¸• f.; Si. bÃ¤laya, st. bÃ¤la -- `wages, hire'. -- Deriv.: Pk. bhÄ• á¸• iya<-> `hired'; S. bhÄ• á¹›Ä«, bhÄ• á¹›yo m. `pimp'; P. bhÄ• á¹›Ä« m. `one who lets out oxen &c. on hire, pack -- carrier'; Ku. bhaá¹›iyÄ• `paid servant'; Si. inscr. bÃ¤layaá¹-a dat. pl. `for the servants'.
*BHÄ• RTAJÄ«VIN -- , *BHÄ• RTAVRÌ¥TTI -- .

bhÄ• rtajÄ«vin 9469 *bhÄ• rtajÄ«vin `living by wages', bhÄ• á¹-akajÄ«vikÄ• --

f. HYogÅš. [*BHÄ• RTA -- , JÄ«VÃ¡ -- 1]
Ku. bhaá¹›oÄ« m. `paid servant'.

bhÄ• rtavrÌ¥tti 9470 *bhÄ• rtavrÌ¥tti `having livelihood from wages'.
[*BHÄ• RTA -- , VRÌ¥TTI --]
Ku. bhaá¹›et m. `paid servant'; H. bhaá¹›auá¹-Ä«, Ëšá¹›oá¹-Ä« m. `one who plies for hire'.

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*bhÄ• rti -- `wages' see *BHÄ• RTA -- .
bhÄ• ryÃ -- `to be borne or cherished' TS. [âˆšBHRÌ¥]
BHÄ• RYÄ• Ë‹ -- , *ABHÄ• RIYA -- .

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bhiká¹£Ä• cara 9486 bhiká¹£Ä• cara m., ËšrÄ« -- f. `mendicant' R. 2. *bhiká¹£Ä• carin -- . [BHIKá¹£Ä• ËŠ -- , CARÃ¡ -- 1]
1. Pa. bhikkhÄ• cariyÄ• -- f. `alms -- begging'; Pk. bhikkhÄ• yara -- , Ëšbhicchaara -- m. `beggar', H. bhikhÄ• r m.; -- G. bhikhÄ• ru (with suffix -- u < -- uka --).
2. Ap. bhiccÄ• ri -- m., P. bhikhÄ• rÄ« m., Ku. N. bhikÄ• ri, A. bhikhÄ• ri, B. bhik(h)Ä• ri, bhikiri, Or. bhik(h)Ä• ri, f. Ëšruá¹‡i, Bhoj. bhikhÄ• ri, H. bhÄ-Ì„k(h)Ä• rÄ«, f. Ëšrin, G. bhikhÄ• rÄ«, f. Ëšreá¹‡, M. Ko. bhikÄ• rÄ« m.
Addenda: bhiká¹£Ä• cara -- : Garh. bhikhÄ• rÄ« m. `beggar'.

bhiká¹£ita 9487 bhiká¹£ita `obtained alms' YÄ• jÃ±. [âˆšBHIKá¹£]
L. (Ju.) bikhiÄ• m. `alms', Mth. bhÄ«khi, Bhoj. bhÄ«khi.

bhiká¹£Ãº 9488 bhiká¹£Ãº m. `mendicant' Mn., bhiká¹£uka -- GrÌ¥S. [âˆšBHIKá¹£]
Pa. bhikkhu -- m. `mendicant monk', AÅ›. bhikhu -- , NiDoc. bhicÌ„hÌ• u, KharI. bhiká¹£usa gen. sg., Dhp. bhikhu<-> (â†• Centre), Pk. bhikkhu -- m.; WPah.bhal. bhuch m.f. `habitual beggar' (or < BUBHUKá¹£U -- ?); B. bhik adj. `begging'; OSi. (BrÄ• hmÄ«) biku, buku `Buddhist monk'; -- Si. bik â†• Pa.

bhicc 9489 *bhicc `press'.
H. bhÄ«cnÄ• `to press, squeeze'; -- ext. -- kk -- and -- á¸• -- : G. bhacakvuÌƒ `to be struck, to pierce', bhacaá¹›vuÌƒ `to press, squeeze'. -- Cf. G. bhÄ©svuÌƒ `to press', bhe_cÉ” m. `crushing'.
*BHIá¹¬ `meet, throng': *BHIá¹- -- , *BHÄ«á¹- -- , *BHÄ“á¹- -- , *BHÄ“á¹-á¹- -- , *BHÄ“L -- , *BHÄ“LL -- ; *Ä• BHIá¹- -- , *Ä• BHÄ“á¹- -- , *UDBHIá¹- -- , *SAá¹• BHIá¹- -- ; -- cf. âˆš*MIá¸• , âˆšMIL. [Any connexion with abhÄ«ËŠvrÌ¥ta -- `surrounded' or abhÃ-vartatÄ“ `approaches' is very unlikely. Poss. with âˆš*MIá¸• of Mu. origin PMWS 148 and with âˆšPÄ«á¸• (see Add.) if also of non -- Aryan origin. Sanskritized as bhitra -- n. `a dance' Saá¹• gÄ«t. ?]

bhiá¹- 9490 *bhiá¹- `meet, throng'. 2. *bhÄ«á¹- -- . 3. *bhÄ“á¹- -- . 4. *bhÄ“á¹-á¹- -- . 5. *bhÄ“l -- . 6. *bhÄ“ll -- . [âˆš*BHIá¹-]
1. Pk. bhiá¸• aÃ¯ `meets, fights'; S. bhiá¹›aá¹‡u `to meet', bhiá¹›Ä• iá¹‡u `to mix'; L. bhiá¹›aá¹‡ `to fight'; P. bhiá¹›á¹‡Ä• `to fight', caus. bhiá¹›Ä• uá¹‡Ä• ; WPah.bhal. bhiá¹›nÅ« `to be tight', biá¹› `near' (with abnormal loss of aspiration in postposition), cur. bhiá¹›nÄ• `to fight'; Ku. bhiá¹›á¹‡o `to quarrel with'; N. bhirnu `to put on, gird on', bhirÄ• unu `to cause to wear'; A. bhirÄ• iba `to tie (two buffaloes) together'; B. bhiá¹›Ä• `to come close', bhiá¹›Ä• na `to bring alongside'; H. bhiá¹›nÄ• `to come close, embrace, fight', bhiá¹›Ä• nÄ• `to bring together'; G. bhiá¹›vuÌƒ `to come close, fight', bhiá¹›Ä• vvuÌƒ `to embrace'; M. bhiá¸• á¹‡&etilde; `to come close, fight'.
2. Pk. bhÄ«á¸• aÃ¯ `meets, fights'; K. bÄ«r f. `crowd', S. bhÄ«á¹›a f.; P. bhÄ«á¹› `crowd', bhÄ«á¹›nÄ• `to close'; Ku. bhÄ«á¹› `crowd'; N. bhiá¹› (lw. with á¹›); A. bhir `pressure', bhiriba `to press, crush, be bent', bhirÄ• iba tr. `to bend'; B. bhiá¹› `crowd'; Or. bhiá¹›a `crowd', bhiá¹›ibÄ• `to draw

tight, hug, tie'; Mth. bhÄ«rab `to tie'; Aw.lakh. bhÄ«r `crowd', H. G. bhÄ«á¹› f., M. bhÄ«á¸• f.
3. S. bheá¹›o `joined'; P. bheá¹›nÄ• `to close, compare'; WPah.bhal. bhe_ á¹›nÅ« `to tighten'; H. bheá¹›nÄ• `to close in' (â†' N. bheá¹› `clash'), bheá¹›Å« `quarrelsome'.
4. Pk. bhiá¹-á¹-ijjaÃ¯ `meets', bhiá¹-á¹-aá¹‡a -- n. `present'; S. bheá¹-aá¹‡u `to complete'; P. bheá¹-aá¹‡ f. `procuress'; Ku. bheá¹-á¹‡o `to meet'; N. bheá¹-nu `to meet', bheá¹-Ä• unu `to fall in with, accomplish'; A. bheá¹-iba, bh&etilde;á¹-Ëš `to obstruct', bheá¹-Ä• `dam'; B. bheá¹-Ä• `to meet', Or. bheá¹-ibÄ• , Mth. bheá¹-ab, bh&etilde;á¹-Ëš, OAw. bheá¹• á¹-aÃ¯, H. bheá¹-nÄ• , G. bheá¹-vuÌƒ, M. bheá¹-á¹‡&etilde;; -- Pk. bhiá¹-á¹-Ä• -- f. `present' (semant. cf. UPÄ• YANA -- ), S. bheá¹-a f., P. bheá¹- f.; Ku. bheá¹-aulÄ« f. `presents sent to sister in month of Cait'; N. A. B. Or. bheá¹-i `a present' (A. also bh&etilde;á¹-i); Mth. bh&etilde;á¹- `interview'; OAw. bheá¹• á¹-a f. `present', lakh. bheÌ„ÌƒÁ¹-, H. bheá¹-Ä« f.; G. bheá¹- f. `meeting', bheá¹-iyÉ” m. `bearer of a gift'; M. bheá¹- f. `meeting, present'. -- WPah. (Joshi) mhiá¹-á¹‡u, miá¹-á¹‡u `to meet' X milá¹‡u < MILÃ¡TI.
5. Pk. bhÄ“lÄ“i `mixes', caus. bhÄ“lavia -- ; H. bhel f. `mixture'; G. bheá¸· m. `mixture', bheá¸·uÌƒ `mixed up', bheá¸·avvuÌƒ `to mix'; M. bheá¸· f. `mixture', bheá¸·á¹‡&etilde; tr. and intr. `to mix'.
6. N. bhelÄ• `crowd'; B. bhel `deception'; Or. bhela `alloy, deception'; M. bhelá¹‡&etilde; tr. and intr. `to mix'.
Addenda: *bhiá¹- -- . 1. WPah.ká¹-g. (Wkc.) bhiá¹›nÃµ `to put on, wear', caus. bÉ™á¹›he\uá¹‡Ãµ `to clothe'.
4. *bhÄ“á¹-á¹- -- : S.kcch. bheá¹-á¹‡Å« `to embrace', Garh. bh&etilde;á¹-á¹‡u; OMarw. bheá¹-i f. `meeting, embrace'. -- X MIL: WPah.ká¹-g. mIá¹-há¹‡Ãµ `to meet, gather, be possessed (by the god), dance ecstatically', J. mhiá¹-á¹‡u, miá¹-á¹‡u `to meet'; -- ká¹-g. meá¹-á¹‡Ãµ tr. `to gather, roll together', meá¹-há¹‡Ãµ intr. `to gather, meet'.
5. *bhÄ“l -- : S.kcch. bherá¹‡Å« `to mix'.

bhiá¹-á¹-a 9491 *bhiá¹-á¹-a `mound'. 2. *bhÄ«á¹-a -- . 3. *bhiá¹‡á¸• a -- .
1. S. bhiá¹-a f. `sandhill'; Ku. bhiá¹-o m. `ridge, terrace, upper side of field', bhiá¹-uko m. `ridge, terrace, hillock'; N. bhiá¹-o `wall holding up a terraced field'; B. bhiá¹-Ä• `mound, mound on a ruined site, homestead' (in last sense ODBL 66 refers to OB. cmpds. with -- hiá¹-á¹-i -- , -- viá¹-á¹-i -- and Tam. viá¸• u, viá¹-á¹-u `house'); H. bhÄ«á¹- f.

`embankment'.
2. Ku. bhÄ«á¹›, bhiá¹›o `terrace, wall'; N. bhir `steep slope, precipice'.
3. Mth. bhÄ«Ëœá¹›, bhÄ©á¹›wÄ• `mound round a tank'.
*bhiá¹‡á¸• a -- `mound' see prec.
Addenda: *bhiá¹-á¹-a -- . 4. â€ *bhiá¹‡á¹-a -- : WPah.ká¹-g. bhÃ¬ndI f., poet. bhrInde f. `stone fence round threshing floor'.
5. â€ *bhÄ“á¹-á¹-a -- : A. bh&etilde;á¹-Ä• (phonet. bhe_ta) `dam, enclosure' AFD 214, 421, bh&etilde;á¹-i (phonet. bh&etilde;ti) `site of a house' AFD 202.
â€ *bhiá¹‡á¹-a -- `mound' see *BHIá¹-á¹-A -- .

bhiá¹‡á¸• Ä• 9492 bhiá¹‡á¸• Ä• f. `the vegetable Abelmoschus esculentus' PaÃ±cat., Ëšá¸• a -- , Ëšá¸• aka -- , Ëšá¸• Ä«taka -- m. lex.
P. bhiá¹‡á¸• Ä« f. `Hibiscus esculentus'; Ku. bhÄ©á¹›Ä« `an autumn vegetable with long beans'; Or. bheá¹‡á¸• Ä« `a vegetable'; Bi. H. bhiá¹‡á¸• Ä« f. `Abelmoschus or Hibiscus esculentus'; G. bhÄ©á¸• É” m. `H. esculentus', bhÄ©á¸• Ä« f. `flax, hemp'; M. bh&etilde;á¸• Ä• m. `H. esculentus'.
bhiá¹‡á¸• ipÄ• la -- see BHINDIPÄ• LA -- .

bhitta 9493 bhitta n. `*split timber', `fragment' ÅšÄ• á¹…khGrÌ¥., `wall' Inscr. [âˆšBHID]
Pk. bhittaya -- n. `piece, half'; á¸Œ. bit*lli f. `shelf'; Kt. bitÃ-l `plank, roof -- plank', Wg. bÃ©telÉ™; Dm. bit `rafter, roof -- plank, table'; PaÅ¡.ar. bidÃ³k `table', ish. bitilÄ«ËŠ `rafters, roof -- shingles'; Gaw. bitalÃ¡ `rafter'; Kal.urt. bÄ«t `roof -- plank', rumb. bitÄ• la `tile, slate'; Kho. bit `plank, roof -- plank, shelf', (Lor.) bitIli `plank for sitting on', bitolu `board on which bread is made'; Phal. bhittu, pl. Ëšta `roof -- plank'; P. bhitt m. `half of double door, window', kgr. bhittu m. `board, door, half of double door'; Ku. bhito `rafter on which slates are laid'; N. bhit `piece of cloth stretched below rafters to form ceiling', bhitto `wall' (cf. BHITTÃ- --); A. bhiti `side, direction'; B. bhita, bhite `towards'; Or. bhita, ËštÄ• `side, edge, quarter, direction', (Medinipur) bhitÄ• mÄ• ribÄ• `to cut slices of earth from the side of a ridge'; Bi. bhÄ«t `door', bhÄ«tÄ• `top of wall'; Mth. bhÄ«tÄ• `deep furrow used as irrigation channel'; G. bhÄ«tÉ” m. `beam resting on a wall'.

bhittÃ- 9494 bhittÃ- f. `mat of split reeds' ÅšBr., `panel, partition, wall' MaitrUp., bhÃ-ttikÄ• -- f. lex. [âˆšBHID]

Pa. Pk. bhitti -- f. `wall' (Pa. bhittika -- `having walls'); Sh. bÄ-tkoÌ„r f. `wall' (+?), S. bhiti f., P. bhÄ«t f. (â†•  H.?); WPah.bhal. bhitti f. `sitting -- room with hearth in middle'; Ku. bhÄ«t `wall, terrace', bhÄ«tÄ« `wall, stone or brick fence, terrace'; B. bhit `wall', Bi. bhÄ«t, Mth. bhÄ«t, bhÄ«ti, bhitti, Bhoj. bhÄ«ti, H. bhÄ«t, bhÄ«Ëœt, bhÄ«ti f., OG. bhÄ«ti f., G. bhÄ«Ëœt, bhitá¹›Ä«, bhÄ©tËš, bhitará¹›Ä«, bhÄ©tËš f., M. bhÄ«Ëœt, bhint f., Si. bita, pl. bit; -- N. bhitto `wall' prob. < BHITTA -- .

BHID `split': BHITTA -- , BHITTÃ- -- , BHIDYÃ¡TÄ“, BHINDATI, BHINNÃ¡ -- , BHá¸—TTUM, BHÄ“DYA -- ; UDBHIDYATÄ“, PÃ¡RIBHINNA -- , *PRABHINDATI, *VIBHITTA -- , VIBHINNA -- , VIBHÄ“DANA -- , VIBHÄ“DAYATI.

Addenda: bhittÃ- -- : S.kcch. bhitt f. `wall', WPah.ká¹-g. (kc.) bhÄ«Ë‹t f. (obl. -- I), J. bhÄ«t f., Md. bit.

9495 bhidyÃ¡tÄ“ `is split, is broken' ÅšBr., `is altered in mind' KÄ• v. [âˆšBHID]

Pa. bhijjati `is broken', Pk. bhijjaÃ¯; H. bhÄ«jnÄ•  `to be affected by grief'.

*bhin -- `buzz' see *BHAN -- 2.

9496 bhindati (bhinÃ¡tti RV.) `splits' DhÄ• tup. [âˆšBHID]

Pa. bhindati `splits, breaks'; NiDoc. biá¹• naá¹• ti `they break', pret. 3 sg. biá¹• nida, bhinita, Pk. bhiá¹• daÃ¯, pp. bhiá¹• dia -- ; M. bhÄ©dá¹‡&etilde; `to pierce, penetrate, soak into'; Si. binÌ†dinavÄ• , pret. bindÄ•  `to break, be broken'; -- Pa. caus. bhindÄ• pÄ“ti, Si. binÌ†davanavÄ• , binÌ†duvËš tr. `to break'.

Addenda: bhindati: Md. binnanÄ« `splits (a coconut), picks' (absol. binÌ†de), binÌ†denÄ« `cracks' intr., bindanÄ« `snaps' tr.

bhindipÄ• la 9497 bhindipÄ• la m. `short javelin or arrow thrown by hand or shot through a tube' MBh., bhiá¹‡á¸• ipÄ• la -- m. BHSk., bhiá¹‡á¸• imÄ• la -- m. (and other variants) lex.
Pa. bhindivÄ• la -- m. `a sort of spear'; Pk. bhiá¹• divÄ• la -- , bhiá¹• á¸• imÄ• la -- , Ëšá¸• ivÄ• la -- m. `a sort of weapon'; Si. benÌ†divala, benÌ†duvËš `a sort of spear' EGS 124.

bhinnÃ¡ 9498 bhinnÃ¡ `split' RV., `opened' MBh., `different' GrÌ¥Åšr., bhinnaka -- `broken' MantraBr. [âˆšBHID]
Pa. bhinna -- `broken, not agreeing'; NiDoc. biá¹• na `broken', Pk. bhiá¹‡á¹‡a -- ; K. beÌ†n m. `difference', byonu `separate', beÌ†nun `to be separated'; P. bhinn m. `separation, difference', bhinn -- bhinn `separate, apart'; A. B. bhin `separate', Mth. bhÄ«n; M. bhiná¹‡&etilde; `to pierce, penetrate, soak in'; Si. bun `broken, open (of flowers)'; -- S. bhejÌ„abhinÄ« f. `dawn' see BHÄ“DYA -- .

9499 *bhipiá¹• á¹£ati `grinds upon'. [Cf. abhi with verbs meaning `press, rub, break' viz. âˆšpÄ«á¸• , âˆšmrÌ¥d, âˆšbhaÃ±j]
G. bhÄ«ËœsvuÌƒ `to press'.

bhiyagna 9500 *bhiyagna `smeared, wet'. 2. *bhyagna -- . [Cf. abhyÃ kta -- `anointed' ÅšBr.: pp. of *bhiyaÃ±jati. <-> âˆšaÃ±j]
1. P. bhiggá¹‡Ä• `to get wet', Ku. bhigá¹‡o, N. bhignu; Or. bhigÄ• `wet', bhigibÄ• `to get wet', H. bhÄ«gnÄ• ; -- *bhigga<-> replaced by *bhinna -- as pp. to passive *bhijjaÃ¯ < *BHIYAJYATÄ“ after type bhijjaÃ¯ < bhidyÃ¡tÄ“ ~ bhinnÃ¡ -- : S. bhino `wetted', P. bhinnÄ• ; OAw. bhÄ«naÃ¼ `wet', G. bhÄ«nuÌƒ.
2. Pk. bhagga -- `smeared, lime -- washed'.

bhiyaá¹…ga 9501 *bhiyaá¹…ga `smearing, wetting'. [Cf. abhyaá¹…ga -- . <-> âˆšaÃ±j]
H. bhÄ«ËœgÄ• `wet'.

9502 *bhiyajyatÄ“ `is smeared, gets wet'. [Cf. adhyÃ á¹…ktÄ“ `anoints oneself' RV. -- For connexion of `unctuous' and `wet' cf. Pk. abbhatta -- (< abhyakta --) `smeared with oil, sprinkled, wetted', and Pk. forms of *UPÄ• Ã±JATI, and in the reverse sense forms under âˆšSNIH. -- âˆšAÃ±J]

Dm. biÅ¾ -- `to pour out (e.g. water)'; S. bhijÌ„aá¹‡u `to get wet', P. bhijjá¹‡Ä• , Ku. bhijá¹‡o, N. bhijnu, A. bhiziba, B. bhijÄ• , Or. bhijibÄ• , Bi. bhÄ«jab; Mth. bhijlÄ• h `wet'; Bhoj. bhÄ«jal `to get wet', Aw.lakh. bhÄ«jab; H. bhÄ«jnÄ• `to be wet', G. bhijvuÌƒ, M. bhijÌˆá¹‡&etilde; (LM 379 < abhyaÃ±jana --), Ko. bhijtÄ• .
Addenda: *bhiyajyatÄ“ [Cf. ajyÃ¡sÄ“ RV.]: S.kcch. bhijÄ• yá¹‡Å« `to wet'; WPah.ká¹-g. (kc.) bhÃ¬jÌˆá¹‡Ãµ `to be wet', J. bhijá¹‡u, ká¹-g. (Wkc.) bÉ™jÌˆhe\uá¹‡Ãµ `to make wet'; Garh. bhijá¹‡u `to be wet'.
*bhiyakta -- (cf. abhyÃ kta -- `anointed' ÅšBr., Pa. abbhatta -- `sprinkled'): S. OP. bhÄ«ti f. `grain sprinkled to snare birds', P. bhittÄ« f.? (J.C.W.)

9503 *bhiyaÃ±jati `anoints, wets, is wetted'. [Cf. abhyÃ á¹…ktÄ“ `wets' RV., abhyanakti `anoints' AitBr., Pa. abbhaÃ±jati; abh(i)yÃ¡Ã±jana -- n. ÅšBr., Pk. abhiá¹• jaá¹‡a -- n. -- âˆšAÃ±J]
Pk. bhiá¹• jÄ• -- f. `anointing, massaging'; Bi. bhÄ«Ëœjab `to be wetted', Bhoj. bhÄ«Ëœjal; G. bhÄ©jÄ• vuÌƒ `to be wetted', bhÄ©javvuÌƒ `to wet'.

9503a â€ *bhiyanta -- adj. `interior'. [Cf. ADHYANTá¸—NA ~ â€ *ADHYANTARA -- also with loss of first syllable in adv.; -- Ã¡NTA --]
WPah.kc. bhita, bhite adv. and postp. `in, inside', J. bhithkÄ• `inside, in'.

bhiyantara 9504 *bhiyantara `inner'. [Cf. ABHYANTARA -- . -- Ã¡NTARA -- 1]
Pk. bhittara -- n. `inside' (X abbhaá¹• tara -- in abbhiá¹• tara -- ); Ku. bhitar, Ëšter, gng. bhatar `inside', N. bhitra, A. B. bhitar; Or. bhitara `harem', adj. `intermediate', adv. `inside'; Mth. bhitrÄ« adv. and postp. `inside', Bhoj. Aw.lakh. H. G. bhÄ«tar, M. Ko. bhitar (LM 379 < abhyantara --).
*BHIYANTARIKA -- ; *BHIYANTARAMÄ• á¹• SA -- .
Addenda: *bhiyantara -- : WPah.ká¹-g. (kc.) bhÃ¬ttÉ™r postp. and adv. `inside, in', bhÃ¬tra `from within'; Garh. bhitra `inside' Him.I 159.

bhiyantaramÄ• á¹• sa 9505 *bhiyantaramÄ• á¹• sa `entrail'. [*BHIYANTARA -- , MÄ• á¹• SÃ¡ --]
Ku. bhitrÃ£Ì„s `entrails of animals', N. bhitrÃ£Ì„s, ËšryÃ£Ì„s, ËšryÃ£Ì„su.

bhiyantarika 9506 *bhiyantarika `belonging to the inside'. [Cf. Pa.

abbhantarika -- m. `an intimate', Pk. abbhiá¹• taria -- m. <-> *BHIYANTARA --
]
Ku. bhitariyÄ• `member of one's household', N. bhitriyÄ• ; Or. bhitari,
ËšriÄ• `internal, relating to the harem'; H. bhÄ«tariyÄ• m. `an intimate'.
Addenda: *bhiyantarika -- : WPah.ká¹-g. bhÃ¬triÉ” `inner' Him.I 159.
BHÄª: â€ BHÄ“TAVYA -- .

bhiyÃ¡s 9507 bhiyÃ¡s n. `fear' RV., bhiyÄ• -- f. lex. [âˆšBHÄ«]
OSi. biyen inst. `through fear', Si. biya: rather < BHAYÃ¡ -- or BHÄ«TI -- .

9508 *bhiyÄ• jayati `smears, wets'. [âˆšAÃ±J]
P. bheuá¹‡Ä• `to wet', Bhoj. bheil.

bhiyÄ• nÃ¡ 9509 bhiyÄ• nÃ¡ `fearing' RV. [âˆšBHÄ«]
Dm. biÄ• ËŠn `afraid' (ai bËš im `I am (lit. go) afraid', ai bËš gyem `I was
afraid'), P. bhiÄ• á¹‡Ä• , ludh. bhayÄ• nÄ• .

bhilla 9510 bhilla m. `a mountain tribe in the Vindhya' KathÄ• s.
Pk. bhilla -- m.; B. bhil `name of a savage tribe'; Or. bhila `a BhÄ«l', G.
bhÄ«l m., bhilá¹›Ä« f.; Si. billÄ• `kidnapper, bogey to frighten children'
(< *biluvÄ•).
bhiá¹£Ã¡j -- see BHAÃ-á¹£AJYA -- .
*bhisa -- `stalk of lotus' see BÃ-SA -- .
BHÄª `fear': BIBHá¸—TI, BHAYÃ¡ -- , BHÃ¡YATÄ“, BHAYANA -- , BHÄ• YÃ¡YATÄ“,
BHIYÃ¡S -- , BHIYÄ• NÃ¡ -- , BHÄ«TÃ¡ -- , BHÄ«TI -- , BHÄ«MÃ¡ -- , BHÄ«YATÄ“,
BHÄ«RÃº -- , BHÄ«á¹£Ä• -- , BHAIRAVA -- ; ABHAYA -- , ABHÄ«TA -- ;
*UDBHÄ• YAYATI, *VIBHAYATÄ“, *AVIBHÄ«TA -- , *SAá¹• BHÄ• YAYATI.
*bhÄ«á¹- -- `meet' see *BHIá¹- -- .
*bhÄ«á¹-a -- `mound' see *BHIá¹-á¹-A -- .

bhÄ«tÃ¡ 9511 bhÄ«tÃ¡ `frightened' RV. [âˆšBHÄ«]
Pa. bhÄ«ta -- `afraid', Pk. bhÄ«a -- ; Gy. pal. bÄ«ËŠrÄƒ `coward',
bÄ«ËŠroÌ„m `I feared' (< bhÄ«tá¹“ 'smi: pret. of bÄ«ËŠÄƒr < BIBHá¸—TI); OM.
bheá¸• a `timid' < *bhÄ«a -- á¸• a -- ; -- Phal. bhÄ«tum `I feared' < *bhÄ«tta
-- .

bhÄ«ti 9512 bhÄ«ti f. `fear' YÄ• jÃ±. [âˆšBHÄ«]
Pk. bhÄ«i -- f. `fear', Tor. bid f. (< *bhÄ«tti -- ?), Si. biya (or < BHAYÃ¡

--).

bhÄ«mÃ¡ 9513 bhÄ«mÃ¡ `terrible, fearful' RV. [âˆšBHÄ«]
Pa. Pk. bhÄ«ma -- ; Kho. bim `afraid'; Si. bem `dreadful', sb. `demon, devil' H. Smith JA 1950, 205.
Addenda: bhÄ«mÃ¡ -- : Kho. bim `fear' or â†• Pers. BKhoT 66.

bhÄ«masÄ“na 9514 bhÄ«masÄ“na m. `a kind of camphor' lex.
OAw. bhÄ«vaá¹• senÄ• m. `camphor'.

9515 bhÄ«yatÄ“ (impers.) `fears' Gr. [âˆšBHÄ«]
Sh. bÄ-Å¾Ã³Ä-kiÌ¯ `to fear', (Lor.) bÄ«Ç°am 1 sg. pres., gur. biÅ¾oÌ„ná¹· (â†’ á¸Œ. biÇ°oÌ„na), H. poet. bhiyanÄ• . -- Gy. arm. bi -- , pal. bÄ«ËŠÄƒr 3 sg. pres., Tir. biyÄ• m 1 sg. pres., Mai.ky. bhÄ«y -- , Phal. bhiy -- : all prob. < BIBHá¸—TI.

bhÄ«rÃº 9516 bhÄ«rÃº `timid' RV., bhÄ«ËŠruka -- MBh., bhÄ«lu -- lex., bhÄ«ËŠluka<-> KathÄ• s. [âˆšBHÄ«]
Pa. bhÄ«ru, Ëšuka -- `timid, shy', Pk. bhÄ«ru -- , Ëšua -- ; Si. biru, biri `fearful, dreadful'; Md. biru `afraid'.
BHAIRAVA -- .
Addenda: bhÄ«rÃº -- 1: Pa. bhÄ«ru -- also `dreadful, terrible'; Md. biru `fear' in biru gannanÄ« `fears', hit biru `timid'.

9516a â€ bhÄ«ru -- 2 m. `jackal, tiger' lex. [Same as BHÄ«RÃº -- 1: but cf. phÄ“ru -- m. `jackal, tiger']
WPah.ká¹-g. bhÃ¬rá¹-I, bhÃ¬á¹-á¹-I, kc. bhIrá¹-e, bhIá¹-á¹-e f. `maneating leopardess', ká¹-g. bhÃ-rá¹-há¹‡Ãµ, bhÃ-á¹-há¹‡Ãµ, kc. bhirá¹-iá¹‡o, bhiá¹-á¹-iá¹‡o `to become a man -- eating leopard(ess)'.
*bhukkati see BÃºKKATI Add2.

bhÄ«la 9517 *bhÄ«la `dreadful'. [bhÄ«ra -- `intimidating' ÅšiÅ›. Cf. bhÄ«rÃº -- ~ bhÄ«lu -- . -- âˆšBHÄ«]
Mai.ky. bhÄ«l m. `fear', Chil. bihil f. (Buddruss Kan 46 < bhÄ«ti -- with l -- suffix).

bhÄ«á¹£Ä• 9518 bhÄ«á¹£Ä• f. `frightening' Mn., bhÄ«á¹£Ä• ËŠ inst. sg. RV. [âˆšBHÄ«]

Pk. bhÄ«saÃ¯ `frightens'; Gy. pal. bÄ«ËŠÅ¡i, biÅ¡wÃ¡i `fear'.
*bhukka -- `powder' see *BUKKA -- 5.
*bhukkati `barks' see BÃºKKATI.

bhukkhara 9519 *bhukkhara `defective'. 2. *bhÅ«kka -- . 3. *bhoÌ„á¹…ka -- 1. [See list s.v. *BUKKA -- 4]
1. G. bhÅ«khar `unproductive, barren'.
2. S. bhÅ«ku m. `blockhead'.
3. H. bhÃµká¹›Ä• `very large and fat'; -- bhÃµkas m. `wizard' rather < *BOÌ„KKASA -- .

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bhukta 9520 bhukta `eaten', m. `one who has eaten' KauÅ›., n. `food' MBh. [~ *bhugna -- 2. -- âˆšbhuj2]
Pa. Pk. bhutta -- `eaten', m. `one who has eaten', n. `eating, food'; S. bhuto `digested, embezzled' (pp. of bhucaá¹‡u s.v. BHUJYATÄ“); Si. but `eating, food' (EGS 123 < BHUKTI -- 2).
bhukti -- 1 `*curve, fold' (f. `daily movement of a star' SÅ«ryas.). [âˆšBHUJ1]
TÄ«RABHUKTI -- ?

bhukti 9521 bhukti2 f. `enjoyment, eating' &capamacr;Å›vGrÌ¥., `food' RÄ• jat. [âˆšBHUJ2]
Pa. Pk. bhutti -- f. `enjoyment, eating, food' (Pk. also `a village given to provide maintenance for someone'); -- Si. but `eating, food' rather < BHUKTA -- .
*bhuká¹£aka -- , *bhuká¹£Ä• -- , *bhuká¹£ita -- , *bhuká¹£u -- `hunger, hungry' see *BUBHUKá¹£AKA -- , BUBHUKá¹£Ä• -- , BUBHUKá¹£ITÃ¡ -- , BUBHUKá¹£U -- .

bhugna 9522 bhugna1 `bent, crooked' &capamacr;Å›vGrÌ¥. [âˆšBHUJ1]
Pa. bhogga -- `bent' (with o from bhoÌ„ga -- m. `coil'?); Pk. bhugga -- `bent, crooked'; Si. bun `bent'; -- see *BHUGNA -- 2 for poss. forms in L. P.

bhugna 9523 *bhugna2 `enjoyed, eaten'. [~ BHUKTA -- . -- âˆšBHUJ2]
B. bhugÄ• , bhogÄ• `to enjoy, experience'; Si. bun `eaten' (prob. < MIA. *bhunna -- ~ pres. st. bhuÃ±j -- , bhujj -- after type bhinna -- ~ bhijjaÃ¯); -- altern. poss. < BHUGNA -- 1: L. bhuggÄ• `ant -- eaten, decayed, rotten', awÄ• á¹‡. bhuggÄ• `eaten away, rotten'; P. bhuggÄ• `rotten'.

bhucca 9524 *bhucca `defective'. 2. *bhuccara -- . 3. *bhuccha -- . 4. *bhujjara -- . 5. *bhoÌ„cca -- . [Cf. *BUCCA -- 1: see list s.v. *BUKKA -- 4]
1. S. bhÅ«Ë˜cu `long -- haired, having long straggling hair', m. `long tangled hair', bhÅ«cu m. `fool'; P. bhucc `ignorant, fat'; Ku. bhuc `foolish, rude, uncivilized', bhuco `young shoot or plant, stalk'; N. bhuccuk `ignorant, foolish'; H. bhuc m. `clown, blockhead'; G. bhuciyÉ” `brittle'.
2. P. bhuccar m. `corpulent man'; Ku. bhucrÄ«á¹‡o `to be dwarfed, be stunted'; -- Woá¹-. basá¹“r `vulva'?
3. S. bucho, buchiá¹›o `ugly, bad, wicked'.
4. Ku. bhujrÄ«á¹‡o `to become dwarfish'.
5. Bshk. boÄ• `vulva', Sv. boiÄ• u; A. bhosoko `stumpy'.
*bhuccara -- , *bhuccha -- `defective' see prec.
BHUJ1 `bend': bhukti -- 1, bhugna -- 1, bhÃºja -- , bhujaá¹• ga -- ; *udbhukta -- , nibhugna -- 1, *nibhujyatÄ“, *nibhuÃ±jati.
BHUJ2 `enjoy': *bubhuká¹£aka -- , bubhuká¹£atÄ“, bubhuká¹£Ä• -- , bubhuká¹£itÃ¡ -- , bubhuká¹£u -- , bhukta -- , bhukti -- 2, *bhugna -- 2, bhujyatÄ“, bhuÃ±jatÄ“, bhá¹“ga -- , bhoÌ„gin -- , bhá¹“gya -- , bhoÌ„jÃ¡ -- , bhá¹“jatÄ“, bhá¹“jana -- , bhoÌ„jyÃ -- ; abhukta -- , *abhugna -- , *nibhugna -- 2, *samÄ• bhukta -- .
Addenda: *bhucca -- . 3. *bhuccha -- : S.kcch. bhucchap f. `shame, inferiority'.
*bhuccha -- `defective' see *BHUCCA -- Add2.
BHUJ2: â€ BHUJYÃº -- .

bhuja -- : â€ *BHUJÄ• RGALÄ• -- .

bhÃºja 9525 bhÃºja m. `arm' MBh. [âˆšBHUJ1]
Pa. bhuja -- m. `arm'; Pk. bhua -- m. `arm, hand'.
*BHUJAPÄ• LA -- .

bhujaá¹• ga 9526 bhujaá¹• ga m. `snake' SuÅ›r., bhujaga -- m. MBh. [BHUJ1]
Pa. bhujaá¹…ga -- , bhujaga -- m., Pk. bhuaá¹• ga -- , bhuaa<-> m.; P. bhuaá¹…g, bhavaá¹…g m. `a kind of snake'; OAw. bhuaá¹• ga `snake', H. poet. bhuwaÌƒg m.

bhujapÄ• la 9527 *bhujapÄ• la `sword'. [Formed from BHÃºJA -- after KARAPÄ• LA --]
B. bhujÄ• li, bhojËš `short sword' ODBL 349: very doubtful.
*bhujjara -- `defective' see *BHUCCA -- .

9527a â€ *bhujÄ• rgalÄ• -- `curved bolt (?)'. [BHUJA -- , *ARGAá¸• A --]
G. bhuÌƒgaá¸· f. `door -- bar, tube' (G. bhÄ• goá¸·, Ëšgaá¸· f. `village gate, environs of village' by metathesis: A. Master Dec. 1966).
â€ bhujyÃº -- `wealthy' RV. [âˆšBHUJ2] -- see BHOÌ„JYÃ <-> Add2.

9528 bhujyatÄ“ `is enjoyed, is made use of' Br. [âˆšBHUJ2]
Pk. bhujjaá¹• ta -- pres. part. `being enjoyed'; Ku. bhujá¹‡o `to be accustomed to, get acquainted, find out, know'; -- anal. after MIA. type muccaÃ¯ ~ mutta -- : S. bhucaá¹‡u `to be digested, be embezzled' ~ pp. bhuto < BHUKTA -- ; Ku. bhucá¹‡o = bhujá¹‡o, bhuciá¹‡o `to be experienced, to know'.

9529 bhuÃ±jatÄ“ `enjoys' Mn., bhuá¹…ktá¸— RV. [âˆšBHUJ2]
Pa. bhuÃ±jati `enjoys'; AÅ›. gir. bhuá¹• jamÄ• nasa gen. sg. pres. part. `eating'; Pk. bhuá¹• jaÃ¯ `enjoys, eats', A. bhunziba; Or. bhuÃ±jibÄ• `to eat, experience (pain or pleasure)'; OAw. bhuÌ„ÌƒjaÃ¯ `enjoys'; H. bhuÌ„ÌƒjnÄ• , bhuÌƒjËš `to enjoy, experience'; OM. bhuá¹• jaá¹‡eá¹• `to enjoy, experience, use'; Si. budinavÄ• `to eat'; -- Ku. bhuÌƒcá¹‡o `to be accustomed to, get acquainted, find out, know' from *bhuÌƒjá¹‡o after bhucá¹‡o s.v. BHUJYATÄ“; -- Pk. bhuá¹• jia -- `eaten', Si. bidi; -- Pa. bhuÃ±jana -- n. `act of eating', Pk. bhuá¹• jaá¹‡a -- n.; A. bhunzan `enjoyment'; OSi. bujana -- tela `cookingoil' (but Si. badinatela < BHARJANA

--).

bhuá¹-á¹-a 9530 *bhuá¹-á¹-a `defective'. 2. *bhuá¹-á¹-ha -- . 3. *bhuá¸• a -- . 4. *bhuá¸• á¸• a -- . 5. *bhuá¹‡á¹-a -- . 6. *bhuá¹‡á¹-ha -- . 7. *bhuá¹‡á¸• a -- 1. 8. *bhoÌ„á¹-á¹-a -- . 9. *bhoÌ„á¸• a -- . 10. *bhoÌ„á¸• á¸• a -- . 11. *bhoÌ„á¹‡á¹-a -- . 12. *bhoÌ„á¹‡á¸• a -- . [Cf. *bhutta -- 2, *buá¹-á¹-a -- 1: see list s.v. *BUKKA -- 4]
1. S. bhuá¹-u `ruined' (or < BHRÌ¥á¹£á¹-A -- 2); N. bhuÌƒá¹-u `careless'; A. bhuá¹-krÄ• `dwarf in stature'; B. bhuá¹-a `ruined'.
2. G. bhÅ«á¹-huÌƒ `scared, ashamed'.
3. N. bhuro `young (of fish)', sb. `small boy', bhuri `small girl', bhure `small, young'; G. bhuá¹›kas `little children'.
4. S. bhuá¸• Ì o `toothless'; H. bhÅ«á¹› f. `soil of the fourth quality, sandy soil' (cf. bhÅ«dÄ• < *bhudda -- s.v. *BHUTTA -- 2), bhÅ«á¹›Ä• m. `sand, dust'; Si. buá¸• á¸• ayÄ• `fool' (or < *BUá¸• á¸• HA -- 1).
5. P. bhuá¹‡á¸• Ä• `ugly'; Ku. bhuÌƒá¹›Å« `foolish, rude'.
6. G. bhuÌƒá¹-huÌƒ `humiliated'.
7. Ku. bhunlo `hornless, simple' (or < *BHUNDA -- ); Bi. bhuÌ„Ìƒá¹›Ä• , bhuÌƒá¹›wÄ• `hornless bullock', bhuÌƒá¹›iyÄ• `beardless wheat' (cf. muÌƒá¹›iyÄ• < MUá¹‡á¸• A -- ); H. bhuÌ„Ìƒá¸• , Ëšá¸• Ä• `ugly', bhuá¹‡á¸• Ä• `hornless'; G. bhuÌƒá¸• uÌƒ `bad'; M. bhuÌƒá¸• Ä• `hornless, bare'.
8. Or. bhoá¹-i `corpulent'; G. bhoá¹- m. `fool'.
9. Phal. bhÅ«ru `deaf' (or < *BOÌ„á¸• A --).
10. L. bhoá¸• Ä• `hornless', awÄ• á¹‡. bhoá¸• Ä• `having an ugly face or forehead'; P. bhoá¸• Ä• `hornless', roá¸• Ä• -- bhoá¸• Ä• `shaven -- headed'.
11. P. bhoá¹‡á¸• Ä• `ugly'; H. bhÃµá¹-Ä• `blunt, stupid'.
12. H. bhÃµá¸• `ugly', m. `dung -- beetle', bhÃµá¸• Ä• `ugly'; M. bhÃµá¸• Ä• `decrepit'.
*bhuá¹-á¹-ha -- , *bhuá¸• a -- , *bhuá¸• á¸• a -- , *bhuá¹‡á¹-a -- , *bhuá¹‡á¹-ha -- , bhuá¹‡á¸• a -- 1 `defective' see prec.

bhuá¹‡á¸• a 9531 *bhuá¹‡á¸• a2 `belly'.
N. bhuÌƒá¹›i `belly', A. bhuÌƒri, bhuÌƒru (bhuÌƒrulÄ• `potbellied'), B. bhuÌƒá¹›i; Or. bhuá¹‡á¸• i `pot -- belly', bhuá¹‡á¸• Ä• `potbellied'.
*bhutta -- 1 `understood' see BUDDHA -- 1.
Addenda: *bhuá¹‡á¸• a -- 2: S.kcch. bhÅ«dh f. `pot -- belly', bhÅ«dho m. `belly' or < *BHUDDA -- see *BHUTTA -- 2 Add2.

bhutta 9532 *bhutta2 `defective'. 2. *bhuttara -- . 3. *bhudda -- . 4. *bhuntha -- . 5. *bhunda -- . 6. *bhoÌ„tta -- . 7. *bhoÌ„ttha -- . 8. *bhoÌ„dda -- . 9. *bhoÌ„ntha -- . 10. *bhoÌ„nthara -- . 11. *bhoÌ„nda -- .
[Cf. *BHUá¹-á¹-A -- , *BUTTA -- : see list s.v. *BUKKA -- 4]
1. L. bhutÄ• n `stupid'; Ku. bhuto `stump of a plant, stick, millet stems (after cutting)', bhutÄ• á¹›o `rag'; N. bhutte `blunt'; Or. bhutÄ• `stupid'.
2. N. bhutro `penis (used in abuse)'; H. bhutrÄ• `blunt'.
3. H. bhÅ«dÄ• m. `light sandy soil' (cf. bhÅ«r < *bhuá¸• á¸• a s.v. *BHUá¹-á¹-A --).

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4. G. bhuÌƒthuÌƒ `ugly'.
5. WPah. (Joshi) bhuÌƒdu m. `fool'; Ku. bhunlo `hornless, simple' (or < *BHUá¹‡á¸• A -- 1); N. bhunu `very small'; B. bhuÌƒdo -- mukho `swollen -- faced'; Or. bhundaá¹› `stupid'.
6. P. bhoto m. `simpleton'; A. B. H. bhotÄ• `blunt'.
7. Mth. bhoÌ†thrÄ• `patchwork quilt' (semant. cf. Bi. l&etilde;drÄ• `id.' < *lÄ“nda -- s.v. *LITTA --); H. bhothÄ• `blunt'; G. bhothaá¹› m. `simpleton'.
8. A. bhodÄ• `dull, simple, foolish'.
9. B. bhÃµtÄ• `blunt', H. bhÃµthÄ• .
10. H. bhÃµthrÄ• `blunt'.
11. B. bhÃµdÄ• , bhÃµdaá¹› `stupid'; Or. bhondaá¹›a `scowling, foolish'; H. bhÃµdÅ« `silly, artless'; -- S. bhauÌƒdÅ« `silly' (auÌƒ?).
*bhuttara -- , *bhudda -- `defective' see prec.
*bhun -- `buzz' see *BHAN -- 2.
*bhuntha -- , bhunda -- `defective' see *BHUTTA -- 2.
Addenda: *bhutta -- 2. 3. *bhudda -- : S.kcch. bhÅ«dh f. `pot -- belly', bhÅ«dho m. `belly', or < *BHUá¹‡á¸• A -- 2.

7. *bhoÌ„ttha -- : S.kcch. bhotho m. `fool'.
*bhudda -- `defective' see *BHUTTA -- 2 Add2.

bhubbhala 9533 *bhubbhala `burning ember'.
P. bhubbal f. `burning ember', N. bhubro, bhumro, H. bhÅ«bhal, Ëšbal m.
BHUR `more quickly': bhuraá¹‡yÃº -- , bhurÃ¡ti; <-> *bhurvati, *bhul -- ; --
bhrÌ¥á¹‡Ä• ËŠti2?

bhuraá¹‡yÃº 9534 bhuraá¹‡yÃº `quick, active' RV. [âˆšBHUR]
Si. baraá¹‡Ä• `snake' EGS 118.

9535 bhurÃ¡ti `moves rapidly, palpitates' RV. [âˆšBHUR]
P. bhurbhurÄ• `fickle'; N. bhurukka `suddenly'; G. bhurakvuÌƒ `to be
terrified'; M. bhurbhur `suddenly', bhurbhurá¹‡&etilde; `to bristle up'. --
Rather < *BHÅ«RA -- : S. bhuraá¹‡u `to crumble', L. bhuraá¹‡; H. bhurbhurÄ•
`powdery, crisp', bhurbhurÄ• nÄ• `to sprinkle (with sugar, salt, &c.)'.

9536 *bhurvati `boils'. [Cf. bhurvÃ¡n -- `rush (of waters)' RV. -- Ir. *barv
-- in Par. garv -- , Shgh. wÅ«rv -- `to boil' NTS i 74, Lat. ferveo, &c. --
âˆšBHUR]
PaÅ¡.dar. loÌ„p -- , lub -- `to be boiling' < *bhrub -- < *bhurv<-> IIFL iii
3, 112.

bhul 9537 *bhul `bubbling'. [Cf. âˆšBHUR, *BHAL -- 2]
N. bhulla `suddenly', bhulbhulinu `to spout out', bhulko `spouting up (of
water)', bhulukka `bubblingly'; B. bhulkÄ• `spring of water'; -- H.
bhulasnÄ• `to be burnt'?

bhull 9538 *bhull `err, forget'. 2. *bhoÌ„l -- `lead astray'. [L. A.
Schwarzschild JAOS 77, 206 Pk. bhulla -- replaced *bhuá¹-á¹-ha -- <
BHRÌ¥á¹£á¹-A -- 2 `fallen': doubtful]
1. Pk. bhulla -- `forgotten', bhullaÃ¯ `falls, errs'; K. bulun `to be led
astray'; S. bhulaá¹‡u `to err, forget'; L. bhullaá¹‡ `to lose the way, err',
P. bhullá¹‡Ä• ; Ku. bhulá¹‡o `to err, forget', gng. bhulaÌƒ&rtodtilde;, N.
bhulnu, A. bhuliba, B. bhulÄ• , Or. bhulibÄ• ; Mth. bhÅ«lab `to go astray,
err'; Bhoj. bhulal `to forget'; OAw. bhÅ«laÃ¯ `goes astray, errs, forgets',
H. bhÅ«lnÄ• , OMarw. bhÅ«laÃ¯, G. bhulvuÌƒ, M. bhulá¹‡&etilde;.
2. Pk. bhoÌ„laÃ¯, bhoÌ„lavaÃ¯ `deceives'; Mth. bhorala `he forgot, was

bewildered', bhor `forgetful' (cf. *BHOÌ„LA -- ); G. bhoá¸·avvuÌƒ `to deceive'.
Addenda: *bhull -- . 1. S.kcch. bhÅ«lá¹‡Å« `to forget'; WPah.ká¹-g. bhÅ«Ë‹l f. `mistake', ká¹-g. (kc.) bhulá¹‡Ãµ `to be mistaken, forget'; Garh. bhulá¹‡u `to forget'.
2. *bhoÌ„l -- : WPah.ká¹-g. nÉ™bhÃ²á¸·pie, ËšpÉ™á¹‡ie `innocently, inadvertently'.

bhulla 9539 *bhulla `defective'. 2. *bhoÌ„la -- (bhoÌ„la -- m. `a mixed caste' lex.). 3. *bhoÌ„lla -- . [Cf. *BHOÌ„RA -- , BULVÃ¡ -- : see list s.v. *BUKKA -- 4]
1. Ku. bhulo `simple, frank, honest'.
2. Pk. bhoÌ„la -- `straightforward'; S. bhoro `foolish'; L.awÄ• á¹‡. P. bhoÌ„lÄ• `simple -- minded'; Or. bhoá¸·a `maddened, enchanted', sb. `forgetfulness' (cf. *BHOÌ„L -- ), bhoá¸·Ä• `mad, intoxicated'; Mth. bhorÄ• `bewildered, forgetful'; OAw. bhorÄ• `simple'; G. bhoá¸·uÌƒ `foolish, credulous'; M. bhoá¸·Ä• `foolish'; Ko. bhoá¸·o `simple'; -- altern. < *bhoÌ„lla -- : WPah. (Joshi) bholÄ• `simple -- minded'; Ku. bholo `simple, artless'; N. bholo `foolish'; A. bholÄ• `foolish, simple, frank, peaceful'; H. bholÄ• `foolish, guileless'; Si. bol `chaff' (for this meaning see BUSA --).
3. S. bholo `foolish', Or. bholÄ• ; OAw. bholÄ« f. adj. `simple'; -- forms of Ku. N. A. H. Si. s.v. *bhoÌ„la<-> above.
*bhusa -- `chaff' see BUSA -- .
*bhusakuá¹-aka -- `chaff -- store' see *BUSAKUá¹-IKÄ• -- .
Addenda: *bhulla -- . 2. *bhoÌ„la -- : OP. bholattaá¹‡u m. `simplicity'; WPah.ká¹-g. (kc.) bhÃ²á¸·É” `simple minded, honest, dull'; OMarw. (VÄ«saá¸·a) f.adj. bhoá¸·Ä« `simple'.
3. *bhoÌ„lla -- : WPah.J. bholÄ• `simple'.

bhusakula 9540 *bhusakula `house for chaff'. [*BHUSA -- , KÃºLA --]
Bi. bhuÌƒsaur, bh&otildebrev;saulÄ• `house for storing chaff', Mth. bhusaul ghar.

bhusagharaka 9541 *bhusagharaka `chaff -- store'. [*BHUSA -- , GHARA --]
H. bhusehrÄ• m. `place for storing chaff or straw or corn'.

bhusamardaka 9542 *bhusamardaka `pounding straw and chaff'. [*BHUSA -- ,

MARDA --]
H. bhusauÌƒdÄ• m. `place for keeping straw or chaff or grain'.

bhusaÅ›Ä• lÄ• 9543 *bhusaÅ›Ä• lÄ• `chaff -- store'. [*BHUSA -- , Å›Ä• ËŠLÄ• --]
P.kgr. bhÅ«hÄ• lÅ« m. `shed in which chaff is stored'.

bhusÄ• kara 9544 *bhusÄ• kara `heap of chaff'. [*BHUSA -- , Ä• KARA --]
M. bhusÄ• r&etilde; n. `rick or pile of chaff'.

bhussa 9545 *bhussa1 `defective'. 2. *bhussara -- . 3. *bhoÌ„ssa -- . [Cf. *BUSSA -- , and *BHUSSA -- 2 `chaff' s.v. BUSA -- : see list s.v. *BUKKA -- 4]
1. L.awÄ• á¹‡. bhussÄ• `pale'; Ku. bhus `foolish, wild, uncivilized, rude', bhÅ«s, bhuso `blasted grain' (as `chaff' < *BHUSSA -- 2 s.v. BUSA --), bhusÄ«á¹‡o `to lose energy' (or < BHÅ•ÌŠÅ›YATI), bhusá¹›o `penis', bhusá¹›Ä« `vulva'; N. bhusÄ• hÄ•  `worthless'.
2. L. (Shahpur) bhusra `grey', m. `sandstone'; H. bhusrÄ• m. `inferior kind of wheat'.
3. P. bhosá¹›Ä• m., Ëšá¹›Ä« f. `large vulva'; Ku. bhosá¹›o `penis', bhosá¹›Ä« `vulva'; B. bhÃµs `fool'; H. bhosá¹›Ä• m., Ëšá¹›Ä« f. `large vulva (term of abuse to women)'; G. bhos, bhoÅ›, bhosá¹›Ä« f., Ëšá¹›É” m. `vulva', M. bhosá¸• Ä«, bhÃµsá¸• Ä« f. -- These words are prob. independent of bhasÃ¡d -- f.
*bhussa -- 2 `chaff' see BUSA -- .
*bhussara -- `defective' see *BHUSSA -- 1.
BHÅª `become': BHAVÃ¡ -- , BHÃ¡VATI, BHAVANA -- , BHÃ¡VANT -- , BHAVANTÄ« -- , BHAVITA -- , BHAVIá¹£YÃ¡NT -- , BHÄ• VÃ¡ -- , BHÄ• VANA -- , BHÄ• VAYATI, BHÅ«ËŠ -- , BHÅ«TÃ¡ -- , BHÅ«TÃ- -- , BHÅ«ËŠMAN -- , BHÅ«MYÃ¡ -- , BHÅ«ËŠYAS, BHÅ«ËŠYIá¹£á¹-HA -- ; ABHÃ-BHAVATI, UDBHAVA -- , UDBHÅ«TA -- , PÃ¡RÄ• BHAVATI, PÃ¡RIBHÅ«TI -- , PRABHAVÃ¡ -- , PRABHÃº -- , PRÃ¡BHÅ«TA -- , *PROÌ„DBHAVA -- , SAá¹• BHAVÃ¡ -- , SÃ¡á¹• BHAVATI, SAá¹• BHÄ• VAYATI.
Addenda: *bhussa -- 1. 2. *bhussara -- : OP. bhusarÄ« f. `bread', P. bhusrÄ« f.
BHÅª: â€ UDBHÄ• VA -- , â€ PRÃ¡BHAVATI, â€ *PRABHÄ• VYATÄ“.

bhÅ«ËŠ 9546 bhÅ«ËŠ f. `world' RV., `ground' Mn. [âˆšBHÅ«]
Pa. bhuvi loc. sg., Pk. bhÅ« -- f.; Gy. pal. bÄ«ËŠtÄƒ `earth' (+?); -- poss.

in Wg. Woá¹-. s.v. BHÅ«TÃ- -- .
BHÅ«KAMPA -- , *BHÅ«KÅ«PA -- , *BHÅ«GHARA -- , *BHÅ«CALA -- , BHÅ«DÄ“VA -- , *BHÅ«RIá¹…GA -- .

bhÅ«kampa 9547 bhÅ«kampa m. `earthquake' YÄ• jÃ±. [Cf. BHÅ«MIKAMPA -- . -- BHÅ«ËŠ -- , KAMPA --]
L. bhoamb, buhamb(h), bhamb, bhamm m. `earthquake', awÄ• á¹‡. bham.

bhÅ«kÅ«pa 9548 *bhÅ«kÅ«pa `hole in the ground'. [BHÅ«ËŠ -- , KÅ«ËŠPA -- 1]
G. bhuvÉ” m. `circular pit in the ground made by a whirlpool of water'.

bhÅ«ghara 9549 *bhÅ«ghara n. `chamber in the ground'. [Cf. bhÅ«grÌ¥ha<-> n. Car. -- BHÅ«ËŠ -- , GHARA --]

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P. bhohrÄ• m. `dungeon, pit in which potters place newly made pots to keep moist' (or < *BHAUMAGHARA -- ); Mth. bhÅ«r `hole'; -- cf. *BHÅ«MIGHARA -- , *BHÅ«MIYAGÄ• RA -- , *BHAUMAGHARA -- .

bhÅ«cala 9550 *bhÅ«cala `earth tremor'. [BHÅ«ËŠ -- , CALA -- 2]
Sh. bÅ©Ë˜yÄ• l f. `earthquake'.
*bhÅ«á¹-a -- `bush' see *BÅ«á¹-A -- 2.
*bhÅ«á¸• á¸• a -- `pig' see next.

bhÅ«á¹‡á¸• a 9551 *bhÅ«á¹‡á¸• a `pig'. 2. *bhÅ«á¸• á¸• a -- . 3. *bundi -- .
[Cf. `defective' and `belly' words *bhuá¹‡á¸• a -- 1, 2, *bhuá¸• á¸• a -- , *bunda -- 2?]
1. Pk. bhuá¹• á¸• a -- , bhoá¹• á¸• a -- m. `pig', bhuá¹• á¸• Ä« -- , Ëšá¸• iá¹‡Ä« -- f., Ëšá¸• Ä«ra -- m., L. bhÅ«n, bhÅ«á¹‡á¸• f., mult. bhÅ«á¹‡á¸• in f.,

(Shahpur) bhoá¹‡, bhuÌ„Ìƒá¸• f., N. bhuni f., OG. bhÅ«á¹• á¸• a m., G. bhuÌƒá¸• n., bhuÌƒá¸• aá¹‡ f.
2. S. bhÅ«á¸• Ì iá¹‡i f.
3. Pk. buá¹• di -- m.f. (see also *BUNDA -- 2).
Addenda: *bhÅ«á¹‡á¸• a -- : S.kcch. bhÅ«á¹‡á¸• haá¹‡ f. `sow'.

bhÅ«tÃ¡ 9552 bhÅ«tÃ¡ `become, been, past' RV. 2. n. `any being' RV., `spirit, demon' GrÌ¥S. [âˆšBHÅ«]
1. Pa. bhÅ«ta -- `grown, become'; AÅ›.shah. man. bhutapruva -- (< bhÅ«tapÅ«rva -- ), gir. bhÅ«tapurva -- , kÄ• l. hutapuluva -- , dh. jau. hÅ«tapuluva -- ; NiDoc. bhuta `happened'; Pk. bhÅ«a -- `been', hÅ«Ë˜a -- , huva -- ; Gy. hung. Å«l'o `was', pal. hrÄƒ, á¸Œ. huÃ-s 1 sg.; Dm. bum 1 sg., baÌ, 3 sg. m., bui f. `became'; Tir. wa `he was'; Woá¹-. wÅ« `became'; Gaw. bÅ«im 1 sg., boÌ„a 3 sg. m., bÄ« f. `was'; Kho. biru pp. `become'; Bshk. hÅ«t, Å«th, f. hÄ«t `became' (< *bhÅ«tta -- ?), LSI hÅ«, Tor. hÅ«, f. hÄ«, Sh. bÅ-lÅ-, K.á¸• oá¸• . bhÅ«e, WPah.bhad. bhal. bhÅ«o m., bhuÌƒ n. (bhal. bhouÌƒ n.), pÄ• á¸• . bhoÌ„, paá¹…. bhÅ«Ä• , cur. bhoÌ„Ä• , khaÅ›. bhui f., H. huÄ• , OMarw. hÅ«vo, OG. hÅ«u; Si. vÅ« `been' (< *Å« < hÅ«a<-> with v -- from venavÄ• < huati &c.).
2. Pa. bhÅ«ta -- n. `nature, supernatural being, demon'; AÅ›.shah. man. kÄ• l. bhuta -- , gir. bhÅ«ta -- `creature'; Pk. bhÅ«a -- n. `being, demon'; Si. bÅ« `demon, ghost'.
*ABHRABHÅ«TA -- , *BHÄ• DRABHÅ«TA -- , VINÄ• BHÅ«TA -- .
Addenda: bhÅ«tÃ¡: Gy.germ ulo `born'; WPah.ká¹-g. (kc.) hÃ¹É” `became'; Md. pp. vi `became'; -- also Sk. bhÅ«ta -- â†’ H. bhÅ«t m. `demon' â†’ WPah.ká¹-g. bhÅ«Ë‹t m. + -- á¹-a -- > bhÃ¹tá¹›É” m. `ghost', in form or meaning X dhutá¹›o m. `evil spirit, ghost' < DHÅ«RTA -- Him.I 108.

bhÅ«tÃ- 9553 bhÅ«tÃ- (bhÅ«ËŠti -- AV.) f. `wellbeing' RV., `earth, ground' AitBr. (ac. to SÄ• yaá¹‡a). [âˆšBHÅ«]
Pk. bhÅ«i -- f. `wealth'; Wg. bÅ«i `ground', Woá¹-. bÅ«Ä« f. (Buddruss Woá¹-91 â†• L. &c. bhÅ«Ä«Ëœ < BHÅ«ËŠMI --): see BHÅ«ËŠ -- .

bhÅ«dÄ“va 9554 bhÅ«dÄ“va m. `title used of Brahmans by themselves' Cat. [BHÅ«ËŠ -- , DÄ“VÃ¡ -- 1]
G. bhuvÉ” m. `worshipper in a temple' rather < BHRÌ¥TA -- .

bhÅ«pÄ• la 9555 bhÅ«pÄ• la m. `king' Hit. [BHÅ«ËŠ -- , PÄ• LÃ¡ --]

Pk. bhÅ«vÄ• la -- , bhoÌ„vËš m. `king', OAw. bhuÄ• la (â†• Pk.?), H. poet. bhu(w)Ä• l, bhu(w)Ä• r m.

bhÅ«ËŠman 9556 bhÅ«ËŠman n. `earth, world' RV. [âˆšBHÅ«]
Pa. bhumma -- n. `soil' (phonet. cf. bhummi -- ~ bhÅ«mi -- ); NiDoc. bhuma `land'; Ash. bÅ«Ë˜m m. `earth, ground', Wg. bÅ«m, Kt. byÃ¼m, bÄ«m, Pr. bÄ«m, Dm. bum, obl. Ëšma, Shum. bÅ«m m.; -- forms in Tir. Gaw. Kal. Kho. Sv. Tor. Phal. (without gender recorded): if m., < bhÅ«ËŠman -- ; if f., < BHÅ«ËŠMI -- q.v. -- Or all above poss. < BHÅ«MYÃ¡ -- .

bhÅ«ËŠmi 9557 bhÅ«ËŠmi f. `earth, ground' RV., `place' ÅšBr., bhÅ«mikÄ• ËŠ<-> f. KÄ• Å›. [âˆšBHÅ«]
Pa. bhÅ«mi -- f. `earth, ground', ËšikÄ•  -- f. `storey', bhummi -- f. `soil, storey'; Pk. bhÅ«mi -- , bhummi -- f. `ground', bhÅ«miÄ• -- f. `storey'; Gy. eur. phuv f. `ground', kar. buih `earth', PaÅ¡. bhÅ«m f.; K. bÅ«m, bum, abl. Ëšmi f. `land, soil', S. bhuÌ„Ìƒ, bhuÌ„Ìƒi f., L. bho&etilde;, pl. bhÅ«Ä© f., awÄ• á¹‡. bhÅ«Ä«Ëœ, P. bhuÌ„Ìƒ, bhoÌ„Ìƒ, bhuÌ„ÌƒÄ« f., WPah.cam. bhuÄ«Ëœ, jaun. bhÅ«Ä«Ëœ, Ku. bhÄ«Ëœ, bhÄ«, N. bhuÄ©, A. B. bhuÌƒi, Or. Mth. Bhoj., Aw.lakh. bhuÄ©, H. bhuÌ„Ìƒ, bhÃµ, bhÅ«Ä«Ëœ f.; OG. bhuiá¹• f. `ground, storey', G. bhÉ”Ìƒ, bhÉ”Ìƒÿÿÿ

bhÅ«mighara 9559 *bhÅ«mighara n. `underground chamber'. [Cf. bhÅ«ËŠmigrÌ¥ha -- `whose house is the earth, i.e. buried' AV., n. `cellar' KathÄ• s. -- BHÅ«ËŠMI -- , GHARA --]
Pk. bhÅ«mighara -- , Ëšihara -- n. `cellar', H. bhuÌ„Ìƒharä• m., G. bhÉ”Ìƒyaruìƒ n. -- Cf. *BHÅ«GHARA -- , *BHÅ«MIYAGÄ• RA -- , *BHAUMAGHARA -- .

bhÅ«micala 9560 bhÅ«micala m. `earthquake' KauÅ›. [BHÅ«ËŠMI -- , CALA -- 2]
Wg. bÅ«nÇ°Ä«l, boÌ„Ç°Ä«ËŠl `earthquake' (IIFL iii 3, 35 < bhauma -- ?), Shum. boÌ„Ìƒzil, Gaw. banzÃ-l, Kal.urt. bhÅ«ËŠnÇ°il, rumb. bhÅ«ËŠÇ°eu, Bshk. bumÃ¤ËŠl, Tor. bÅ«mel m., K. buÃ±ulu m.; -- Kho. bolmuÅ¾i < *bumÅ¾ol after bÃ²l `army (of the fairies, which causes earthquakes)' BelvalkarVol 87; <->
Phal. ghoÌ„mÄ• l, ghÅ«mËš, gahumËš f. deformed after ghoÌ„m, ghuma `wheat' to avoid ill -- luck?

bhÅ«micÄ• ra 9561 *bhÅ«micÄ• ra `wandering over the earth'. [BHÅ«ËŠMI -- , CÄ• RA -- 1]
N. bhuÌƒyÄ• r `vagabond'?

bhÅ«micchattra 9562 bhÅ«micchattra n. `mushroom' lex. [BHÅ«ËŠMI -- , CHÃ¡TTRA -- 1]
B. bhuichÄ• tÄ• `mushroom', Or. bhuÄ©chatu: prob. NIA. cmpds.
*bhÅ«miya -- `of the earth' see BHÅ«MYÃ¡ -- .

bhÅ«miyagÄ• ra 9563 *bhÅ«miyagÄ• ra n. `underground chamber'. [BHÅ«ËŠMI -- , AGÄ• RA --]
Ku bhyÃ£Ì„ro, bhiyÄ• ro m. `cellar, one -- storeyed house'; H. bhuÌ„Ìƒyä• rä• m. `cellar'. -- Cf. *BHÅ«MIGHARA -- , *BHÅ«GHARA -- , *BHAUMAGHARA -- .

bhÅ«misÄ“cana 9564 *bhÅ«misÄ“cana `sprinkling earth, worm'. [Cf. bhÅ«misnu -- m. `earthworm' lex. -- BHÅ«ËŠMI -- , SÄ“CANA --]
K. bumasin, bimasyunu m., bimasiÃ±Ã¼ f. `earthworm'.
bhÅ«misnu -- see prec.

bhÅ«mihÄ• ra 9565 *bhÅ«mihÄ• ra `carrier of earth'. [BHÅ«ËŠMI -- , HÄ• RA -- 1]
Bhoj. bhuÄ©hÄ• r `name of a caste'.

bhÅ«myÃ¡ 9566 bhÅ«myÃ¡ `terrestrial' RV. 2. (metr.) bhÅ«miyÃ¡ -- . [BHÅ«ËŠMI --]

1. Pa. bhumma -- `terrestrial, earthy', n. `soil, ground'; WPah.cam. jaun. bhÅ«mÄ« `bit of ground'; M. bhÅ«m, bhom n. `white ant hill'; -- altern. forms in Pa. NiDoc. Ash. Wg. Kt. Pr. Dm. Shum. < BHÅ«ËŠMAN -- q.v. <-> Deriv. H. bhÅ«myÄ• , ËšyÃ£Ì„, bhÅ«miyÄ• , ËšyÃ£Ì„, bhumyÃ£Ì„ m. `landholder'. 2. B. bhuÌƒiyÄ• `landed, landed proprietor'; Or. bhuÄ©Ã£Ì„ `pertaining to cornfields', sb. `feudal lord, sylvan deity'; H. bhuÌ„Ìƒiyä• , bhuÌ„ÌƒyÄ• m. `landholder'.

9567 bhÅ«ËŠyas `exceedingly, still more' RV., `again' Mn. [âˆšBHÅ«]

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AÅ›.shah. man. kÄ• l. bhuye, gir. bhuya, dh. bhÅ«ye adv. `still more'; NiDoc. bhui, buo `moreover', KharI. bhuya, bhui; Pk. bhÅ«oÌ„, bhujjoÌ„ `again'; -- Pa. bhiyyoÌ„ `more, further', bhiyyoÌ„soÌ„ `still more', NiDoc. bhiyo Burrow KharDoc 110; Kho. (Lor.) biÅ¾a, biÇ°a `extremely, excessively, very'. BHÅ«ËŠYIá¹£á¹-HA -- .

bhÅ«ËŠyiá¹£á¹-ha 9568 bhÅ«ËŠyiá¹£á¹-ha `most numerous, chief' RV., bhÅ«ËŠyiá¹£á¹-ham adv. `mostly' ÅšBr. [BHÅ«ËŠYAS. -- âˆšBHÅ«] Pk. bhÅ«iá¹-á¹-ha -- `very much'; Mai. bÅ«á¹- `all', ky. buá¹-a; Tor. buá¹- `all, whole, entire', Sh.gil. bÅ-á¹-á¹· (â†' á¸Œ. bÅ«á¹-a, Bur. buá¹-), pales. buá¹-e `much, many'.
*bhÅ«ra -- `powder' see *BÅ«RA -- .

bhÅ«riá¹…ga 9569 *bhÅ«riá¹…ga `creeping on the earth'. [BHÅ«ËŠ -- , RIá¹…GI --]
G. bhoriá¹…g m. `adder'?

bhÅ«rja 9570 bhÅ«rja m. `the birch tree Betula bhojpattra' KÄ• á¹-h. 2.

*bhaurja -- `pertaining to the birch tree'. [Early â†' Psht. barÇ° EVP 15]
1. Pa. bhÅ«ja -- m. `a kind of willow', bhÅ«ja -- patta -- m. `a kind of birch' (with -- j -- < *bhÅ«jja --); Pk. bhujja -- , bhÅ«ja -- m., bhua -- n. `birch', Wg. brÅ«Ç°, Pr. Ã¼dro (< *bujra FestskrBroch 147), Dm. bruÌ„Ìƒ Å¡ (< *brÅ«Å¾ NTS xii 127), PaÅ¡.kuá¹›. bÃºá¹›u IIFL iii 3, 38, Gaw. bluz, Kho. buá¸·i (â†' Kal.rumb. phoÅ™Ä«ËŠ, urt. buÅ™Ä«ËŠ), Bshk. Ç°iÇ° (< *bhrujji AO xviii 236), Sv. brÃ¼Å¾, Phal. brhuÇ°, bruÇ°; Sh.gil. Ç°Å«á¹£ m. `birch', (Lor.) JÌ£Å«á¹£, pl. JÌ£Å«JÌ£i `birch bark', jij. JÌ£Å«á¹£ `birch', WPah. bhal. bhujj m., N. bhuj.
2. Sh.gil. joÌ„Ìƒáº“iÌ¯ f. (Lor. áº“oÌ„náº“i) `birch tree, birch bark'; S. bhoja -- paá¹-ru m. `birch bark used for tubes of hookahs'; P. bhoj m. `birch', WPah. (Joshi) bho'j, Ku. bhoj, B. bhoj -- pÄ• tÄ• , Or. bhoja -- patra, H. G. bhoj m., M. bhojÌˆ m.

bhÅ«va 9571 *bhÅ«va `fine hair'. [In Drav. cf. Mal. pÅ«á¹-a `down of birds, wool, fine hair', Nk. bÅ«r `down, fine feathers', &c. DED 3575?]
N. bhuwÄ• `fine down on body of young animal'; B. bhuyÄ• `mildew'; Bi. bhÅ«Ä• `hair on ear of maize, hairy worm'; H. bhÅ«wÄ• , bhÅ«Ä• m. `a sort of downy cotton from the tree Bombax heptaphyllum, cotton -- wool, caterpillar', bhuÄ« f. `a sort of insect or caterpillar'; Si. bÅ« `hairy (of plants)', bÅ«va `down on leaves or fruit or insects'.
BHÅªá¹¢ `adorn': BHÅ«á¹£Aá¹‡A -- , BHÅ«á¹£Ä• -- .

bhÅ«á¹£aá¹‡a 9572 bhÅ«á¹£aá¹‡a n. `ornament' MBh. [âˆšBHÅ«á¹£]
Pa. bhÅ«sana -- n. `ornament', Pk. bhÅ«saá¹‡a -- n., H. poet. bhÅ«san m.
Addenda: bhÅ«á¹£aá¹‡a -- : S.kcch. bhÅ«saá¹‡ m. `decoration'.

bhÅ«á¹£Ä• 9573 bhÅ«á¹£Ä• f. `ornament' KathÄ• s.
Pa. Pk. bhÅ«sÄ• -- f. `ornament'.
*KARABHÅ«á¹£Ä• -- .

bhÅ«sa 9574 *bhÅ«sa `fine rain'.
M. bhus&etilde; n. `drizzling rain'; -- ext. -- r -- : P. bhÅ«har f. `fine rain'.
BHRËš `bear': bhaá¹-a -- bhÃ¡ra -- , bhÃ¡raá¹‡a -- , bhÃ¡raá¹‡Ä« -- , bharata -- , bhÃ¡rati, *bharitrÌ¥ -- , bhÃ¡rtrÌ¥ -- , bhÄ• á¹-a -- , bhÄ• á¹-i -- , bhÄ• rÃ¡ -- , *bhÄ• raá¹‡a -- , bhÄ• ratara -- , bhÄ• rayati, bhÄ• rika -- 1, bhÄ• rika -- 2, bhÄ• rin -- , *bhÄ• rta -- , *bhÄ• rti -- , bhrÌ¥ta -- ,

bhrÌ¥tÃ- -- , bhriyÃ¡tÄ“; apabharati, *abhÄ• riya -- , abhrÌ¥ta -- , Ã¡vabharatÄ“, Ä• bharaá¹‡a -- , Ä• ËŠbharati, Ä• bhrÌ¥ta -- , *udbhara -- , Ãºdbharati, *udbhÄ• ra -- , *udbhÄ• rayati, *udbhrÌ¥ta -- , durbhara -- , *nibharati, prÃ¡bhrÌ¥ta -- , prÄ• bhrÌ¥ta -- , sÃ¡á¹• bharati, saá¹• bhÄ• rÃ¡ -- , sÃ¡á¹• bhrÌ¥ta -- , saá¹• bhrÌ¥ti -- .
Addenda: *bhÅ«sa -- `fine rain' same as *bhussa -- 1, *bhussara<-> `defective' (L. bhusra `grey'), â€ BUSÃ¡ -- 2 `bad weather (opp. SVÃ R)' RV. ~ *bhusa -- , *bhussa -- 2, busa `chaff'.
BHRËš: â€ BHARMA -- ; â€ ÃºPABHARATÄ“.

bhrÌ¥kuá¹-i 9575 bhrÌ¥kuá¹-i f. `frown' MBh., bhrakuá¹-i -- YaÅ›ast. [bhrÌ¥ -- and bhra -- (though the latter is given by PÄ• á¹‡. as the form of bhrÅ«ËŠ -- in cmpds.) were orig. independent of bhrÅ«ËŠ -- and may be of Austro -- as. and Mu. origin (cf. esp. Sant. kuá¹-i<-> `brows'); though later replaced in bhrÅ«Ë˜kuá¹-i -- MBh., Pa. bhÅ«kuá¹-i -- . -- EWA ii 517 with lit.]
Pa. bhakuá¹-i -- f. `frown', Pk. bhiuá¸• i -- f.; OG. bhayaá¸• i<-> f. `eyebrow'. -- Cf. *TRIKUá¹-Ä« -- .

bhrÌ¥kta 9576 bhrÌ¥kta `roasted, fried' lex. [~ BHRÌ¥á¹£á¹-Ã¡ -- 1. With anal. -- k -- or < IE. *bhrÌ¥g -- ~ *bhrÌ¥Ä• -- (EWA ii 520), cf. *BHRÌ¥Gá¹‡A -- . -- âˆšBHRAJJ]
H. bhuttÄ• m. `spike of maize' (semant. cf. BHRÌ¥á¹£á¹-Ã¡ -- 1); -- Pk. bhattoÌ„sa -- n. `parched grain' (+? -- PSM s.v. < *bhaktoÌ„á¹£a --).

bhrÌ¥gá¹‡a 9577 *bhrÌ¥gá¹‡a `fried, roasted'. [~ BHRÌ¥KTA -- . -- âˆšBHRAJJ]
S. bhugÌ o pp. of bhujÌ„aá¹‡u and bhuÃ±aá¹‡u (< BHRÌ¥JYATÄ“ and *BHRÌ¥Ã±JATI), bhugÌ Ä« f. `piece of fried meat', bhugÌ iá¹›o m. `parched gram', L. (Ju.) bhugÌ á¹›e m. pl. -- Replaced by MIA. *bhuá¹‡á¹‡a -- as pp. of bhujjaÃ¯ after type bhijjaÃ¯ ~ bhiá¹‡á¹‡a -- : Kho. bunik `to parch, fry', L. bhunnaá¹‡, P. bhunnaá¹‡Ä• (caus. bhunÄ• uá¹‡Ä• ), Ku. bhunaá¹‡o; B. bhunÄ• `to fry, parch', sb. `parched corn'; Bhoj. bhÅ«nal `to parch', OMarw. bhÅ«naÃ¯. -- P. bhuá¹‡Ä• Ä« f. `wages for parching' with unexpl. -- á¹‡ -- , unless (poss. also Kho. and B.) < bhrÌ¥á¹‡Ä• ti1 `fries' DhÄ• tup., while other forms with -- unn -- or -- Å«n -- are < *bhrÌ¥á¹‡vati ~ *bhrÌ¥á¹‡oÌ„ti, which is improbable.
bhrÌ¥á¹…ga -- 1 `bee' see BHÅ•ÌŠá¹…GÄ• -- .

bhrÌ¥á¹…ga 9578 bhrÌ¥á¹…ga2 m. `forktailed shrike' VÄ• gbh., Ëšaka -- m. lex.

[See BHÅ•ÌŠá¹…GÄ• --]
Pk. bhiá¹• ga -- m. `a sort of bird'; H. bhuÌƒgÄ• , bhaÌƒgÄ•  m. `forktailed shrike'.
*BHRÌ¥á¹…GACAá¹-AKA -- .
bhrÌ¥á¹…ga -- 3 `Eclipta prostrata' see BHRÌ¥á¹…GARÄ• JA -- .
Addenda: bhrÌ¥á¹…ga -- 2: cf. A. phiá¹…Ä• `a kind of bird' AFD 212.

bhrÌ¥á¹…gacaá¹-aka 9579 *bhrÌ¥á¹…gacaá¹-aka `a sort of bird'. [bhrÌ¥á¹…ga -- 2, caá¹-aka --]
N. bhaá¹…ero `sparrow' (or *BHRÌ¥á¹…GÄ“RAKA -- ?).

bhrÌ¥á¹…garÄ• ja 9580 bhrÌ¥á¹…garÄ• ja, Ëšrajas -- m. `the shrub Eclipta prostrata' SuÅ›r., Ëšraja -- Bhpr., bhrÌ¥á¹…ga -- 3, bhrÌ¥á¹…gÄ• ra -- m. lex.
Pa. bhiá¹…garÄ• ja -- m. `Eclipta prostrata', Pk. bhaá¹• garaya-<-> m.; N. bhÄ• á¹…ro `a kind of plant from which cloth is woven, nettle'; H. bhaÌƒgrÄ• , bhaÌƒgá¹›Ä• m. `Eclipta prostrata'; G. bhÃ£Ì„grÉ” m. `Verbesina prostrata'; Si. banÌ†gaya, binÌ†gu `Verbesina erecta, Eclipta alba'.
bhrÌ¥á¹…garoÌ„la -- see next.

bhÅ•ÌŠá¹…gÄ• 9581 bhÅ•ÌŠá¹…gÄ• f. `large black bee' AV., bhrÌ¥á¹…ga -- 1 m. `bee' BhP., Ëšaka -- m. KathÄ• s., bhrÌ¥á¹…gÄ« -- f. KÄ• v., bhrÌ¥á¹…gÄ• á¹‡a -- m. `large black bee' lex. 2. bhrÌ¥á¹…gÄ• rÄ« -- , ËšrikÄ•  -- f. `cricket' lex., bhrÌ¥á¹…gÄ• lÄ« -- `bee' Bhaá¹-á¹-. 3. bhrÌ¥á¹…garoÌ„la -- m. `a kind of wasp' VÄ• s. (for ending cf. VAROÌ„LA --). [< *bhrÌ¥m -- ga<-> (with same suffix as in PATAá¹… -- GÃ¡ --) ~ BHRAMARÃ¡ -- 2 from IE. *bhrem -- `buzz' in Lat. fremo, &c. (bherem2 in IEW 142): cf. EWA ii 519, 529. -- Cf. *bhrÌ¥m -- ka -- in bhaá¹…kÄ• rÄ«<-> ~ bhaá¹…gÄ• rÄ« -- f. `gadfly' lex., Pa. bhiá¹…ka -- m. `small animal', bhiá¹…kÄ• rÄ« -- f. `a bird']
1. Pk. bhiá¹• ga -- m. `bumble -- bee'; PaÅ¡.kch. lÄ“nÄ•  `bee' (< *bhrÌ¥á¹…gicÄ« -- IIFL iii 3, 111); H. bhÄ©g, bhÄ«ËœgÄ« m. `black bumble -- bee', bhuÌƒgÄ• , bhaÌƒgÄ•  m. `wasp'; M. bhuÌƒgÄ• m. `black bee', bhÄ©gruá¹-Ä« f. `cricket'; Si. binÌ†ga `big black bee, wasp'.
2. Pk. bhiá¹• gÄ• rÄ« -- f. `cricket, gnat, gadfly'; G. bhÄ©gÄ• rÉ” m. `wasp', bhÄ©gÄ• rÄ« f. `a kind of wasp'.
3. B. bhimrul `hornet' ODBL 325.
bhrÌ¥á¹…gÄ• ra -- see BHRÌ¥á¹…GARÄ• JA -- .
bhrÌ¥á¹…gÄ• rÄ« -- see BHÅ•ÌŠá¹…GÄ• -- .

Addenda: bhÅ•ÌŠá¹…gÄ• -- . 2. bhrÌ¥á¹…gÄ• rÄ« -- : S.kcch. bhÄ«á¹…gÄ• ro m. `beetle, wasp'; Garh. bhÃ£Ì„gru `cricket'. -- < *bhrÌ¥á¹…gÄ• tara -- or *bhrÌ¥á¹…gÄ• kÄ• ra -- ?

bhrÌ¥á¹…gÄ“raka 9582 *bhrÌ¥á¹…gÄ“raka `small bird'. [< *bhrÌ¥á¹…gÄ« -- ra -- ~ bhrÌ¥á¹…gÄ«<-> `bee' as BHRÌ¥á¹…GÄ• -- RÄ« -- ~ BHÅ•ÌŠá¹…GÄ• --] N. bhaá¹…ero `sparrow' (or < *BHRÌ¥á¹…GACAá¹-AKA -- ?).

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9583 bhrÌ¥jjÃ¡ti `fries, parches' RV. 2. bharjayati SuÅ›r., bhrajjayati Gr., bharjatÄ“ DhÄ• tup. [Not distinguishable in many NIA. forms. -- âˆšBHRAJJ]
1. Pa. bhajjati `fries, parches', Pk. bhajjaÃ¯, Kho. buá¸·ik, K. buzun, S. bhujÌ„aá¹‡u, L.awÄ• á¹‡. bhujjuá¹‡, WPah. (Joshi) bhujá¹‡u, Ku. bhujá¹‡o, H. bhÅ«Ë˜jnÄ• (â†’ M. bhujÌˆá¹‡&etilde;), M. bhÄ• jÌˆá¹‡&etilde; (or < 2).
2. Pk. bhajjÄ“i `fries, parches'; K. bazun `to cook in hot ghee'; A. bhÄ• ziba `to fry, parch', B. bhÄ• jÄ• , Or. bhÄ• jibÄ• , H. bhÄ• jnÄ• , M. bhÄ• jÌˆá¹‡&etilde; and Ko. bhÄ• jtÄ• (see above), Si. badinavÄ• .
Addenda: bhrÌ¥jjÃ¡ti: WPah.ká¹-g. bhÃ¹jÌˆá¹‡Ãµ `to fry', J. bhujá¹‡u.

bhrÌ¥jjita 9584 *bhrÌ¥jjita `fried, parched'. [âˆšBHRAJJ]
Pk. bhujjiya -- ; Wg. bÅ™Å«Ç°a, buá¹›Ç°Ä• ËŠo `food, grain' NTS xvii 239; K. abuzu `not parched, raw (of grain)'; P. bhurjÄ«, bhujjÄ« f. `fried potherbs'; Ku. bhÅ«jÄ« `roast or parched vegetable food, vegetables'; N. bhujÄ• `parched fresh rice'; B. bhujÄ•  `parched corn'; Or. bhujÄ• `parched rice'; Mth. bhÅ«jÄ« `burnt, dry', bhÅ«jÄ• `parched grain'; H. bhÅ«jÄ«, bhujiyÄ•  f. `fried potherbs, greens'. -- See BHARJITA -- .

9585 bhrÌ¥jyatÄ“ `is fried' Nir. [âˆšBHRAJJ]
S. bhujÌ„aá¹‡u `to be fried, be parched'; L. (Ju.) bhujÌ„jÌ„aá¹‡ `to be

roasted'; P.ludh. bhujjanÄ• `to be parched'; M. bhÄ• jÌˆá¹‡&etilde; `to catch in the fire, be burnt, be singed'.

9586 *bhrÌ¥Ã±jati `parches'. [From pres. st. *bhrÌ¥á¹‡akti cf. bhrÌ¥á¹‡Ä• ti1. -- âˆšbhrajj]
S. bhuÃ±aá¹‡u `to fry, parch, Or. (Bastar) bhuÃ±jibÄ• ; Bi. bhuÌ„Ìƒ jÄ• , (Shahabad) bhuÌƒ jnÄ• `parched grain'; OAw. bhÅ«á¹• jaÃ¯ `parches', bhuá¹• jaunÄ• m. `thing fried or parched like grain'; H. bhuÌ„Ìƒ jnÄ• `to parch, fry', bhuÌ„Ìƒ jÄ• `fried', m. `fried mouthfuls'; G. bhuÌƒ jvuÌƒ `to roast'.
bhrÌ¥á¹‡Ä• ti1 `fries' see *BHRÌ¥Gá¹‡A -- , *BHRÌ¥Ã±JATI.

9587 bhrÌ¥á¹‡Ä• ËŠti2 `is crooked' DhÄ• tup. [âˆšBHUR]
S.la. bhuá¹‡aá¹‡u `to wander about'.
*bhrÌ¥á¹‡vati `fries' see *BHRÌ¥Gá¹‡A -- .

bhrÌ¥ta 9588 bhrÌ¥ta `carried, brought' MBh. 2. `hired, paid' Mn., m. `hireling, mercenary' YÄ• jÃ±.com., bhrÌ¥taka -- m. `hired servant' Mn.: > MIA. bhaá¹-a -- m. `hired soldier, servant' MBh. [âˆšBHRÌ¥]
1. Ash. 3 sg. pret. bÉ™á¹›É™, f. Ëšá¹›Ä« `brought', Kt. bÅ•Ã¥; Gaw. (LSI) bá¹›oet `they begin'.
2. Pa. bhata -- `supported, fed', bhataka -- m. `hired servant', bhaá¹-a -- m. `hireling, servant, soldier'; AÅ›.shah. man. kÄ• l. bhaá¹-a -- `hired servant', kÄ• l. bhaá¹-aka -- , gir. bhata -- , bhataka -- ; Pk. bhayaga -- m. `servant', bhaá¸• a -- m. `soldier', bhaá¸• aa -- m. `member of a non -- Aryan tribe'; PaÅ¡. buá¹›Ä«ËŠ `servant maid' IIFL iii 3, 38; S. bhaá¹›u `clever, proficient', m. `an adept'; Ku. bhaá¹› m. `hero, brave man', gng. adj. `mighty'; B. bhaá¹› `soldier, servant, nom. prop.', bhaá¹›il `servant, hero'; Bhoj. bhar `name of a partic. low caste'; G. bhaá¹› m. `warrior, hero, opulent person', adj. `strong, opulent', ubhaá¹› m. `landless worker' (G. cmpd. with u -- , `without', i.e. `one without servants'?); Si. beá¸·Ä“ `soldier' < *baá¸·aya, st. baá¸·a -- ; -- Pk. bhuaga -- m. `worshipper in a temple', G. bhuvÉ” m. (rather than < BHÅ«DÄ“VA --).
*BHÄ• RTA -- ; ABHRÌ¥TA -- ; SUBHAá¹-A -- .
Addenda: bhrÌ¥ta -- : S.kcch. bhaá¹› `brave'; Garh. (ÅšrÄ«nagrÄ« dial.) bhÉ”á¹›, (SalÄ• nÄ« dial.) bheá¹› `warrior'.

bhrÌ¥takarman 9589 *bhrÌ¥takarman `soldier -- work'. [BHRÌ¥TA -- , KÃ¡RMAN

-- 1]
Si. baá¸·Ä• m `warfare'.

bhrÌ¥tagÄ• tu 9590 *bhrÌ¥tagÄ• tu `hero song'. [BHRÌ¥TA -- , GÄ• TÃº -- 2]
Ku. bhaá¹›au `song about the prowess of ancient heroes'.

bhrÌ¥tÃ- 9591 bhrÌ¥tÃ- (bhÅ•ÌŠti -- ÅšBr.) f. `support, food' RV., `wages, hire' Mn. [âˆšBHRÌ¥]
Pa. bhati -- f. `wages', bhatikÄ• -- f. `fee'; NiDoc. Å›arira<-> huá¸• iyami `in the maintenance of the body'; Pk. bhaÃ¯ -- , bhii -- , bhui -- f. `wages'; -- B. bhaá¹›il `servant' (or der. from BHRÌ¥TA -- ?).
*BHÄ• RTI -- ; *BHRÌ¥TIVRÌ¥TTA -- .
Addenda: bhrÌ¥tÃ- -- : â€ HALABHRÌ¥TI -- .

bhrÌ¥tivrÌ¥tta 9592 *bhrÌ¥tivrÌ¥tta `livelihood from wages'. [BHRÌ¥TÃ- -- , VRÌ¥TTÃ¡ --]
Ku. bhuá¹›to m. `wages, hire'.
bhrÌ¥ntikÄ• -- see BHAá¹‡á¹-Ä• KÄ« -- .
bhrÌ¥malÃ¡ -- `stunned, torpid' AV. [âˆšBHRAM]
X VIHVALA -- q.v.
BHRËšÅš `fall': bhÅ•ÌŠÅ›yati, bhrÌ¥á¹£á¹-a -- 2, bhrÌ¥á¹£á¹-i -- 2; -- âˆšbhraá¹• Å›.

9593 bhÅ•ÌŠÅ›yati `falls down' DhÄ• tup. [âˆšBHRÌ¥Å›]
Pa. bhassati `falls, drops, droops' (or < BHRÃ¡Å›YATI); Ku. bhusÄ«á¹‡o `to die out, wear out, lose energy, disappear', caus. bhusyoá¹‡o `to omit, neglect, slight, abolish' (rather than < *BHUSSA -- 1); Or. bhusibÄ• `to thrust with pointed weapon or horn, ram (earth into a hole)', bhusÄ• mÄ• á¹-i `loose soil', bhusuá¹›ibÄ• `to collapse, come down, give way'.

bhrÌ¥á¹£á¹-Ã¡ 9594 bhrÌ¥á¹£á¹-Ã¡1 `fried, roasted' GrÌ¥Åšr. [âˆšBHRAJJ]
Ku. bhuá¹-á¹‡o `to parch', bhuá¹-aá¹‡, bhuá¹-á¹‡o m. `oil for frying', gng. bhuá¹-iÉ”Ìƒ `fried'; N. bhuá¹-nu `to parch, fry in ghee'; B. bhuá¹-Ä• `maize cob', H. bhuá¹-á¹-Ä• m. (â†’ Ku. N. bhuá¹-á¹-Ä•), G. bhuá¹-á¹-hÉ” m., M. bhuá¹-Ä• m. -- See BHRÌ¥KTA -- .
BHRÌ¥á¹£á¹-AKÄ• RA -- , *BHRÌ¥á¹£á¹-APÅ«RA -- ; *Ä• LLABHRÌ¥á¹£á¹-A -- .
Addenda: bhrÌ¥á¹£á¹-Ã¡ -- 1: S.kcch. bhuá¹-á¹-o m. `maize cob'.

bhrÌ¥á¹£á¹-a 9595 bhrÌ¥á¹£á¹-a2 `fallen' lex. [âˆšBHRÌ¥Å›]
Pa. bhaá¹-á¹-ha -- `fallen' (or < BHRAá¹£á¹-A -- ); S. bhuá¹-u `ruined' (or < *BHUá¹-á¹-A --); N. bhuá¹-o `unnecessary encumbrance'; B. bhuá¹-a `ruined'; Bi. bhÄ«á¹-h `land which retains moisture', (SMunger) bhÄ«á¹-hÄ• `site of ruined village'; Mth. bhÄ«á¹-h `light friable soil suitable for spring crops'; H. bhÄ«á¹-Ä• m. `ruins of a house'; -- MIA. *bhuá¹-á¹-ha -- poss. replaced by Pk. bhulla -- see *BHULL -- .

bhrÌ¥á¹£á¹-akÄ• ra 9596 bhrÌ¥á¹£á¹-akÄ• ra m. `preparer of roasted meat' R. [bhrÌ¥á¹£á¹-Ã¡ -- 1, kÄ• ra -- 1]
S. baá¹-hÄ• ro m. `innkeeper'; P. bhaá¹-hiÄ• rÄ• m. `grainparcher, innkeeper (who lets rooms or prepares food for travellers)'; N. bhaá¹-hiyÄ• rÄ• `innkeeper'; B. bhÄ• á¹-iyÄ• rÄ• `liquor -- seller'; Aw.lakh. bhaá¹-hiyÄ• rini `landlady', ËšyÄ• ren `her husband'; H. bhaá¹-hiyÄ• rÄ• m. `innkeeper'; G. bhaá¹-hiyÄ• rÉ” m. `eating -- house keeper, cook, baker'; M. bhaá¹-Ä• rÄ« m. `innkeeper'. -- Deriv. N. bhaá¹-Ä• rnu `to parch (grain)', bhaá¹-Ä• r -- bhuá¹-ur `hurried cooking of rice'.
*bhrÌ¥á¹£á¹-apÅ«ra -- see *BHRAá¹£á¹-RAPÅ«RA -- .

bhrÌ¥á¹£á¹-i 9597 bhrÌ¥á¹£á¹-i1 f. `act of frying or parching' lex. [âˆšBHRAJJ]
N. bhÄ• á¹- -- bhuá¹- `frying', bhuá¹-i -- bhÄ• á¹-i `hasty frying'.

bhrÌ¥á¹£á¹-i 9598 bhrÌ¥á¹£á¹-i2 f. `deserted cottage or garden' lex. [âˆšBHRÌ¥Å›]
Bi. bhÄ«á¹-h `land in homestead' (semant. cf. á¸• Ä«h `old village site ~ land in homestead'); H. bhÄ«á¹- f. `ruins of a house'.
Addenda: bhrÌ¥á¹£á¹-i -- 2 f. `stretch of pebbles' ArthaÅ›.

bhrÌ¥á¹£á¹-Ã- 9599 bhrÌ¥á¹£á¹-Ã-3 f. `spike, top, edge' RV.
K. boá¹-hu m. `high ground, bank (of river, round garden, &c.), high waste ground near foot of mountain', bÃ¼á¹-hÃ¼, dat. bacheÌ† f. `heap, bank rising out of level ground'.
BHRÌ„Ëš1 `fry': bhrÌ¥á¹‡Ä• ti1, *bhrÌ¥á¹‡vati.
BHRÌ„Ëš2 `be crooked': BHRÌ¥á¹‡Ä• ËŠTI2.

bhá¸—ka 9600 bhá¸—ka m. `frog' MaitrUp., bhÄ“kaá¹-a -- , bhÄ“kani -- m. `kind of fish' lex. 2. *bhÄ“kka -- 2. [Onom. EWA ii 524]

1. Pa. bhÄ“ka -- m. `frog', Pk. bhÄ“ga -- m.
2. Ku. bhekÄ• no `frog', N. beguto, byÄ• gËš, A. bhek, bhekulÄ«, bh&etilde;kolÄ• ; Or. bheká¹-Ä• `a kind of fish'.

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bhÄ“kka 9601 *bhÄ“kka1 `defective'. 2. *bhÄ“á¹…ka -- . 3. *bhÄ“á¹…ga -- . [Cf. *BÄ“á¹…GA -- : see list s.v. *BUKKA -- 4]
1. Ku. bhekuwÄ• `foolish, blunted, unlettered', bhekal, bheklo `foolish, lazy, unreliable', bhekaluwÄ• `foolish'; A. bhekerÄ• `blunt'.
2. A. bh&etilde;ko `foolish, stupid'.
3. S. bhÄ«Ëœga f. `waste'; L. bhÃªá¹…gÄ• `squinting', Ju. bh&etilde;gÄ• , awÄ• á¹‡. bheá¹…gÄ• , WPah.bhal. bheá¹…gro; N. bhyÄ• á¹…ga `ugliness'; A. bheá¹…gurÄ• `crooked'; B. bheá¹…guá¹›Ä• `crippled', bheá¹…gÄ• na `to grimace'; H. bh&etilde;gÄ• `squinting'.
*bhÄ“kka -- 2 `frog' see BHá¸—KA -- .

bhÄ“kkha 9602 *bhÄ“kkha `lump'. 2. *bhÄ“gga -- . [Cf. *BHÄ“LLA -- and `defective' word -- group s.v. *BHÄ“KKA --]
1. G. bhekhaá¹› f. `lump, mass'.
2. G. bheg m. `mixture', bheguÌƒ `collected, mixed together'.
*bhÄ“gga -- `lump' see prec.
*bhÄ“á¹…ka -- , *bhÄ“á¹…ga -- `defective' see *BHÄ“KKA -- 1.

bhÄ“jj 9603 *bhÄ“jj `send'. [Not with P. Tedesco JAOS 65, 154 < visarjayati, but poss. < *(a)bhi -- ajyatÄ“ `is led to' (abhyÃ jati RV.): âˆšAJ; or < MIA. *bhejjÄ“ti anal. caus. to *bhijjati < *(a)bhi -- iyati `approaches' (abhyá¸•ti RV. and abhiyÄ• payati `sends' BhP.): âˆšI2]
á¸Œ. biÇ°Ä• lina `to send', K.rÄ• m. á¸• oá¸• . bhej -- , P. bhejá¹‡Ä• , WPah.bhad. bhal. bhejÌˆá¹‡Å«, khaÅ›. bhejÌˆ -- , Ku. bhejá¹‡o, N. bhejnu, B.

bhejÄ• , Or. bhejibÄ• , Mth. bhejab, H. bhejnÄ• , OMarw. bhejaÃ¯.
*bhÄ“á¹- -- , *bhÄ“á¹-á¹- -- `meet' see *BHIá¹- -- .
Addenda: *bhÄ“jj -- : WPah.ká¹-g. (kc.) bhÃ¨jÌˆá¹‡Ãµ `to cause (to be done), make (somebody do something)'.
bhÄ“á¸• a -- 3 see BÄ“á¸• Ä• -- Add2.

bhÄ“á¸• a 9604 bhÄ“á¸• a1 m. `sheep', bhaiá¸• aka -- `of sheep' lex. [BHÄ“á¸• RAX Ä“á¸• A -- ?]
Ash. biar `she -- goat', Pr. byÃ¤r, Bshk. bÃ¼r; Tor. birÄ• á¹-h `he -- goat', Phal. bhÄ«á¹›o: all with AO viii 300 doubtful.

bhÄ“á¸• a 9605 *bhÄ“á¸• a2 `defective'. [Cf. *BIá¸• á¸• A -- , *BHÄ“DDA -- : see list s.v. *BUKKA -- 4]
Ku. bheá¹› `idiot, foolish, rude'; A. bherÄ• `dull -- headed', bheruwÄ• `dull, stupid, timid'.
bhÄ“á¸• a -- 3 `raft' see BÄ“á¸• Ä• -- .

9605a â€ *bhÄ“á¸• a -- 4 `lump'. [Cf. *BHÄ“LLA -- 2]
WPah.poet. bheá¹›É™á¹‡ m. `paste of poppy seed, salt, pepper and other ingredients sandwiched between two pieces of bread' (Him.I 157 connects rather with *BHÄ“L -- `meet, mix').

9606 bhÄ“á¸• ra -- , bhÄ“á¹‡á¸• a -- m. `ram' lex. [â†• Austro -- as. J. Przyluski BSL xxx 200: perh. Austro -- as. *mÄ“á¸• ra ~ bhÄ“á¸• ra collides with Aryan Má¸—á¸• HRA -- 1 in mÄ“á¹‡á¸• hra -- m. `penis' BhP., `ram' lex. -- See also bhÄ“á¸• a -- 1, mÄ“á¹£Ã¡ -- , Ä“á¸• a -- . -- The similarity between bhÄ“á¸• a -- 1, bhÄ“á¸• ra -- , bhÄ“á¹‡á¸• a -- `ram' and *BHÄ“á¸• A -- 2 `defective' is paralleled by that between má¸—á¸• hra -- 1, mÄ“á¹‡á¸• ha -- 1 `ram' and *mÄ“á¹‡á¸• a -- 1, *mÄ“á¹‡á¸• ha -- 2 (s.v. *MIá¸• á¸• A --) `defective']
á¸Œ. bÄ“á¸• a f. `sheep', K.á¸• oá¸• . bheÌ†á¸• Äƒ pl., L. bheá¸• Ì f., awÄ• á¹‡. bheá¸• , bhiá¸• , P. bheá¸• , Ëšá¸• Ä« f., Ëšá¸• Ä• m.; WPah.bhal. (LSI) á¸• hleá¸• á¸• , (S. Varma) bheá¹›, pl. Ëšá¹›aÌƒ f. `sheep and goats', bhad. bheá¸• á¸• , cur. bhraá¸• á¸• , bhÄ“á¸• á¸• Å«, cam. bhÄ“á¹›, khaÅ›. bhiá¸• á¹›u n. `lamb'; Ku. N. bheá¹›o `ram', bheá¹›i `ewe'; A. bherÄ• , bh&etilde;rÄ• `sheep'; B. bheá¹› `ram', Ëšá¹›Ä• `sheep', Ëšá¹›i `ewe', Or. bheá¹›Ä• , Ëšá¹›i, bh&etilde;á¹›i; Bi. bh&etilde;á¹› `sheep', Ëšá¹›Ä• `ram'; Mth. bh&etilde;á¹›o, Ëšá¹›Ä«; Bhoj. bheá¹›Ä• `ram'; Aw.lakh. bh&etilde;á¹›Ä«

`sheep'; H. bheá¹›, Ëšá¹›Ä« f., Ëšá¹›Ä• m., G. bheá¹›i f.; -- X MÄ“á¹£Ã¡ --
: Kho. beá¹£ `young ewe' BelvalkarVol 88.
*BHAIá¸• RAKA -- ; *BHÄ“á¸• RAKUá¹-IKÄ• -- , *BHÄ“á¸• RAPÄ• LA -- ,
*BHÄ“á¸• RAVRÌ¥TI -- .
Addenda: bhÄ“á¸• ra -- : WPah.ká¹-g. (kc.) bhÃ¨á¹› m. `sheep', bhÃ¨á¹›I f.,
J. bheá¸• m.
â€ *BHÄ“á¸• RAVÄ• á¹-A -- , â€ *BHÄ“á¸• RIYA -- .

bhÄ“á¸• rakuá¹-ikÄ• 9607 *bhÄ“á¸• rakuá¹-ikÄ• `sheepfold'. [BHÄ“á¸• RA -- ,
KUá¹-Ä« --]
WPah.cam. bhaá¹›oÌ„á¹›Ä« or < *BHÄ“á¸• RAVRÌ¥TI -- .

bhÄ“á¸• rapÄ• la 9608 *bhÄ“á¸• rapÄ• la `shepherd'. [BHÄ“á¸• RA -- , PÄ• LÃ¡ --]
G. bharvÄ• á¹› m. `shepherd or goatherd', Ëšá¹›aá¹‡i f. `his wife' (<
*bhaá¸• vÄ• r).
*bhÄ“á¸• ravrÌ¥ti -- `sheepfold'. [BHÄ“á¸• RA -- , VRÌ¥TI --]
See *BHÄ“á¸• RAKUá¹-IKÄ• -- .
Addenda: *bhÄ“á¸• rapÄ• la -- : WPah.ká¹-g. (kc.) bÉ™á¸• hÃ á¸·É” m.,
bÉ™á¹›aá¸·É” m. `shepherd'.

9608a â€ *bhÄ“á¸• ravÄ• á¹-a -- `sheepfold'. [BHÄ“á¸• RA -- , VÄ• á¹-A -- 1]
WPah.kc. bÉ™rhaá¹›o n. `storey in house where sheep and goats are kept',
ká¹-g. bÉ™á¹›h&gravemacrepsilon;á¸· m. id. (< *bhÄ“á¸• rÄ«vÄ• á¹-a -- ?),
bÉ™á¹›hÄ• Ë‹á¸· m. `sheep shed' Him.I 151, 152.

9608b â€ *bhÄ“á¸• riya -- `sheep -- killer'. [BHÄ“á¸• RA -- semant. cf.
*HUá¸• AHÄ• RA --]
WPah.kc. bheá¹›io m. `jackal'; H. bheá¹›iyÄ•  m. `wolf'.

9608c â€ bhÄ“tavya -- `to be feared' MBh. [âˆšBHÄ«]
Pk. bhÄ“avva -- `to be feared'; A. bhebuwÄ•  `struck with fear, amazed' AFD
214, B. bhebÄ• , bhyÄ• bÄ• <-> very doubtful.

9609 bhá¸—ttum inf. `to break' MBh., bhÄ“ttÅ•ÌŠ -- m. `breaker' RV.,
bhÄ“ttavya -- ger. R. [âˆšBHID]
AÅ›. bhetave inf. `to break', Pk. bhettuá¹• , bhitËš inf., bhettÅ«á¹‡aá¹•
absol., bhittu -- m. `breaker'; M. bhetá¹‡&etilde; `to divide lengthwise',
bhet n.f. `cut' LM 780; Ko. bhettÄ•  `breaks'.

bhÄ“dÃ¡ 9610 bhÄ“dÃ¡ n. `cleft, fissure' RV., `division, separation, distinction' ÅšrS. [âˆšBHID]
Pa. bhÄ“da -- m. `break, disunion, dissension'; Pk. bhÄ“a -- m. `separation, sort, kind'; N. bheu `nature, condition'; Or. bheu `a secret' (whence bheuÄ• `spy'), OAw. bheÅ«Ë˜, H. bheu, bhewÄ• m.; OG. bhev `way, means', G. bhev m. `secret'; Si. beya, bÄ“ `part, division, distinction'; -- P. abheu `indistinguishable'; H. abhew m. `similarity'; -- ext. -- kk -- : N. bhek `locality'; M. bhek n. `slice, division', bheká¹‡&etilde; `to split, slice'.
-- Ku. bhiyÃµ m. `share of the meat of an animal killed for sale'?
BHÄ“DAKARA -- .
Addenda: bhÄ“dÃ¡ -- : WPah.ká¹-g. bhÃ¨u m. `information, secret'.

bhÄ“dakara 9611 bhÄ“dakara `breaking down' YÄ• jÃ±. [BHÄ“DÃ¡ -- , KARÃ¡ -- 1]
Pa. bhÄ“dakara -- `causing division', Pk. bhÄ“akara -- ; Si. bÄ“ranavÄ• `to separate, sift, settle (disputed accounts &c.)'.

bhÄ“dda 9612 *bhÄ“dda `defective'. [Cf. *BHÄ“á¸• A -- 2: see list s.v. *BUKKA -- 4]
Or. bhedo `corpulent'.

bhÄ“dya 9613 bhÄ“dya `to be split' MBh. [âˆšBHID]
Pa. a -- bhejja -- `not to be split'; -- S. bhejÌ„abhinÄ« f. `dawn' (see BHINNÃ¡ --)?

bhÄ“na 9614 *bhÄ“na `honey'. [Cf. Bal. bÄ“nag `honey' (but Orm. pÄ«n): IE. *bhei -- `bee' NTS xii 159 with (?)]
Dm. bin `honey', binakÃ¡ `bee' (â†• Ir. NTS v 41); PaÅ¡. lauá¹›. &c. bÄ“n, ar. bÄ“en `honey', Shum. bÉ™en IIFL iii 3, 35.
bhÄ“raá¹‡á¸• a -- see PHÄ“RU -- .

9615 bhá¸—rÄ« -- , Ëšri -- f. `kettledrum' MBh., bhÄ“ra -- m. lex.
Pa. bhÄ“ri -- f., AÅ›.shah. man. bheri -- , gir. bherÄ« -- , kÄ• l. dh. bheli -- , Pk. bhÄ“rÄ-Ì„ -- f., S. bheri f., L. bhÄ“har, bhÄ“hr m., (Shahpur) bhá¸•r, G. bheri f., M. bher f.; Si. beraya, berÄ“ `small drum'.
*BHÄ“RÄ«VÄ• DAKA -- .
Addenda: bhá¸—rÄ« -- : Md. beru `drum'.

bhÄ“rÄ«vÄ• daka 9616 *bhÄ“rÄ«vÄ• daka `drum -- player'. [BHá¸—RÄ« -- , VÄ• DAKA --]
Pa. bhÄ“rivÄ• daka -- m. `drummer', Si. beravÄ• yÄ• .
*bhÄ“l -- `meet' see *BHIá¹- -- .
bhÄ“la -- 1 `raft' see BÄ“á¸• Ä• -- .

bhÄ“la 9617 bhÄ“la2 `foolish' lex. 2. *bhÄ“lla -- 1 `defective'. [See list s.v. *BUKKA -- 4]
1. Or. bheá¸·eka, bheá¸·akÄ• , bheá¸·ikÄ• `stupid, bewildered'; -- altern. < *bhÄ“lla -- : Ku. bhelo `weak, infirm'; A. bhelerÄ• , bhelekÄ• `simple -- minded, foolish'; B. bhela `ignorant, foolish, adulterated'.
2. Or. bhelÄ• `ugly'.
*bhÄ“ll -- `meet' see *BHIá¹- -- .
*bhÄ“lla -- 1 `defective' see BHÄ“LA -- 2.

bhÄ“lla 9618 *bhÄ“lla2 `lump'. [Cf. *BHÄ“KKHA -- and `defective' wordgroup s.v. BHÄ“LA -- 2]
P. bhellÄ• m. `lump'; A. bhel `corpse'; Or. H. bhelÄ• m. `lump, clod'.
Addenda: *bhÄ“lla -- 2 `lump'. [Cf. â€ *BHÄ“á¸• A -- 4]
WPah.poet. bhelle f. `lump of molasses'.

bhÄ“sa 9619 *bhÄ“sa `defective'. 2. *bhÄ“sara -- . [Cf. *BHUSSA -- : see list s.v. *BUKKA -- 4]
1. Ku. bhyÄ• s, bhesaá¹› `foolish, rude, uncivilized'; A. bh&etilde;hiyÄ• iba `to make faces'; Or. bhesaá¹›Ä• `ugly'.
2. Or. bhesarÄ• `ugly'.

bhaiká¹£Ã¡ 9620 bhaiká¹£Ã¡ n. `asking alms' Mn., `alms' GrÌ¥S. [BHIKá¹£Ä• ËŠ

--]
Pk. bhikkha -- n. `collection of alms, alms'; K. bÄ“cha m. `alms'.
bhaiá¸• aka -- see next.

bhaiá¸• raka 9621 *bhaiá¸• raka `pertaining to sheep', bhaiá¹‡á¸• aka -- , bhaiá¸• Ëš lex. [BHÄ“á¸• RA --]
S. bheá¸• Ì o m. `game played with the knuckle -- bones of a sheep'.
bhaiá¹‡á¸• aka -- see prec.

bhairava 9622 bhairava `frightful' MBh. [BHÄ«RÃº --]
Pa. bhÄ“rava -- `frightful'; Pk. bhÄ“rava -- n. `fear'; Si. (inscr.) bera -- `frightful'.

bhaÃ-á¹£ajya 9623 bhaÃ-á¹£ajya n. `healing efficacy' VS., `remedy, drug' ÅšBr. [bhÄ“á¹£ajyÃ -- `curative' TS., bhiá¹£Ã¡j -- RV.]
Pa. Pk. bhÄ“sajja -- n. `medicine', OSi. (9th cent.) behed -- , Si. beheda, beheta (t from pl. behet), Md. bÄ“s.

bhoÌ„kka 9624 *bhoÌ„kka `hollow'. 2. *bhoÌ„á¹…ka -- 2. 3. *bhoÌ„á¹…ga -- . [See list s.v. *POÌ„KA --]
1. Ku. bhokro, bhokÄ• ro `hollow, concave'; G. bhok n. `hole', bhokvuÌƒ `to pierce', bhokÄ• ruÌƒ n. `hollowness'; M. bhok n. `hole', bhokÅ« m. `perforation', bhoká¹‡&etilde; `to pierce', bhoksÄ•  m. `rude gap'; Si. boku `hollow, oval'.
2. N. bhwÄ• á¹… `hole', H. bhÃµk m. `stab'; G. bhÃµk m. `hole'; M. bhÃµk m. `hollowness'.
3. M. bhÃµgaá¸·, bhÃµgá¸·Ä• `hollow, loose', bhÃµgá¸·Ä« f. `hollow of a tube'.

bhá¹“ga 9625 bhá¹“ga m. `enjoyment' RV., `use, possession' ÅšBr., `hire, wages' lex. [âˆšBHUJ2]
Pa. bhoÌ„ga -- m. `enjoyment, wealth'; NiDoc. boǵa `enjoyment'; Pk. bhoÌ„a -- m. `enjoyment, food, rent'; P. bhoÄ•  m. `the share of cotton or saffron received by a gatherer'; Si. boÌ„ -- karanavÄ• `to rear, breed (animals)'.
BHOÌ„GIN -- ; *Aá¹• Å›ABHOÌ„GIN -- .

bhoÌ„gin 9626 bhoÌ„gin `wealthy' MBh., m. `headman of a village, barber'

lex. [BHá¹“GA --]
Pa. bhoÌ„gin -- m. `wealthy man, owner' (cf. gÄ• mabhoÌ„jaka -- m. `village headman'); Pk. bhoÌ„i -- , bhoÌ„ia -- m. `village headman, royal official (P. Thieme ZDMG 91, 116)', bhoÌ„iá¹‡Ä« -- f. `his wife'; H. bhoÄ«, bhuÄ« m. `head of a Goá¹‡á¸• village, palanquin -- bearer, porter', bhoyin, ËšnÄ« f. `his wife'; G. M. bhoÄ« m. `palanquin -- bearer'.
Addenda: bhoÌ„gin -- [bhoÌ„gika -- m. `village headman' Hemac.; Pa. bhoÌ„gin -- also id. -- Emeneau Sk. bhoÌ„gin -- concludes that Drav. Mal. and Tu. boÌ„yi `caste of palanquinbearers and fishermen' DED 3750, Go. poÌ„Ä« `fisherman' DEDS are â†• IA.]
Or. bhoi `village accountant'; poss. bhuiÄ• `caste of weavers (LOL), fisherman (Emeneau Sk. bhoÌ„gin<-> 216)', bhuÄ©aÌƒ `caste of wild hillmen'; -- bhuiÃ£Ì„ `pertaining to cornfields', m. `feudal lord, sylvan deity' < BHÅ«MIYÃ¡ -- .

bhá¹“gya 9627 bhá¹“gya `to be enjoyed, profitable' AV., n. `possession, grain' lex. [âˆšBHUJ2]
Pa. Pk. bhogga -- `to be enjoyed', n. `property'; L. (Ju.) bhogÌ m. `suffering', bhogÌ aá¹‡ `to suffer, receive punishment'; B. bhog `cooked or served food'; OSi. begi `possessions'.
*bhoÌ„á¹…ka -- 1 `defective' see *BHUKKHARA -- .
*bhoÌ„á¹…ka -- 2, *bhoÌ„á¹…ga -- `hollow' see *BHOÌ„KKA -- .
*bhoÌ„cca -- `defective' see *BHUCCA -- .
Addenda: bhá¹“gya -- : S.kcch. bhog m. `a share in harvest'; WPah.poet. bhoga `enjoyable, good', m. `food', bhogá¹‡o `to enjoy'.

bhoÌ„jÃ¡ 9628 bhoÌ„jÃ¡ `bestowing enjoyment, bountiful' RV., bhoÌ„jaka<-> `giving to eat' YÄ• jÃ±. [âˆšBHUJ2]
Pa. gÄ• ma -- bhoÌ„jaka -- m. `village headman'; Pk. bhoÌ„aga<-> m. `protector'; OSi. bojaka, beji -- , beja -- `village headman'.

9629 bhá¹“jatÄ“ `enjoys' RV., `enjoys (a woman)' GrÌ¥hyas. [âˆšBHUJ2]
Pk. bhoÌ„yaÃ¯ `feeds'; Gy. germ. phuy -- , wel. phÅ«Ä«er -- `to enjoy (a woman)'.

bhá¹“jana 9630 bhá¹“jana n. `enjoying, eating, food' RV. [âˆšBHUJ2]
Pa. bhoÌ„jana -- n. `food, meal', NiDoc. boyaá¹• na, Pk. bhoÌ„aá¹‡a -- n., OG. bhoyaá¹‡a, Si. bodana, Ëšduna.

*GOÌ„BHOÌ„JANA -- .

bhoÌ„jyÃ 9631 bhoÌ„jyÃ `eatable' MaitrUp., n. `food, meal' MBh. [âˆšBHUJ2]
Pa. Pk. bhojja -- `eatable'; P. Ku. N. bhoj m. `feast', A. bhoz, B. bhoj,
Or. bhoja; Bi. bhoj `feast given to brotherhood at a wedding'; OAw. bhojÅ«
m. `feast', H. bhoj m.; Si. bodu `boiled rice, food'.
bhoÌ„á¹-a -- see BHAUá¹-á¹-A -- .
bhoÌ„á¹-Ä• nta -- see *BHAUá¹-á¹-Ä• NTA -- .
bhoÌ„á¹-Ä«ya -- see *BHOÌ„á¹-á¹-Ä«YA -- .
*bhoÌ„á¹-á¹-a -- `defective' see *BHUá¹-á¹-A -- .
Addenda: bhoÌ„jyÃ -- : (infl. by BHUÃ±JATÄ“) WPah.ká¹-g. bhÃ¹njÌˆu `a
festival celebrated in BhÄ• drapada' (Him.I 160 poss. < BHUJYÃº -- `wealthy'
RV., `food' lex.); J. bhoÌ„'j m. `feast'.
*bhoÌ„ttha -- `defective' see *BHUTTA -- 2 Add2.

bhoÌ„á¹-á¹-Ä«ya 9632 *bhoÌ„á¹-á¹-Ä«ya `Tibetan'. [bhoÌ„á¹-Ä«ya -- lex. --
See BHAUá¹-á¹-A --]
Ku. bhoá¹-iyÄ• `inhabitant of the higher mountains of Kumaon' (~ huá¹‡iyÄ•
`Tibetan' < HÅ«á¹‡A -- ); N. bhoá¹-e `Tibetan'; A. bhuá¹-Ä«yÄ• `living in
Bhutan', Or. bhuá¹-iÄ• .
*bhoÌ„á¸• a -- , *bhoÌ„á¸• á¸• a -- , *bhoÌ„á¹‡á¹-a -- , *bhoÌ„á¹‡á¸• a --
`defective' see *BHUá¹-á¹-A -- .
*bhoÌ„tta -- , *bhoÌ„ttha -- , *bhoÌ„dda -- , *bhoÌ„ntha -- , *bhoÌ„nthara
-- , *bhoÌ„nda -- `defective' see *BHUTTA -- 2.

bhoÌ„ra 9633 *bhoÌ„ra `defective'. [~ *BHOÌ„LA -- . Cf. *BURA -- : see list
s.v. *BUKKA -- 4]
L.khet. bhoÌ„rÄ• `deaf'; N. bhor `deception'; Si. boru `false', boruva `a
lie' (P. Goldschmidt IA 6, 325 wrongly < aparÄ• dha --).

9634 *bhoÌ„rÄ• -- , *bhoÌ„lÄ• -- `daybreak'. [Cf. bhoÌ„lÄ• -- nÄ• tha -- m.
`name of Åšiva as husband of Uá¹£as', bhaulÄ« -- f. `name of a musical
mode']
P. bhor m. `dawn', N. B. bhor, Or. bhora, Mth. H. G. bhor f.; -- Ku. bhol
`tomorrow', N. bholi.
*bhoÌ„l -- `lead astray' see *BHULL -- .
*bhoÌ„la -- , *bhoÌ„lla -- `defective' see *BHULLA -- .
*bhoÌ„lÄ• -- `daybreak' see *BHOÌ„RÄ• -- .

Addenda: *bhoÌ„rÄ• : Garh. bhoá¸· `tomorrow'.
*bhoÌ„l -- `mislead' see *BHULL -- Add2.
*bhoÌ„la -- , *bhoÌ„lla -- `defective' see *BHULLA -- Add2.

bhoÌ„sa 9635 *bhoÌ„sa `hollow'. [Cf. *PHOÌ„SSA -- . -- For other `hollow' words see list s.v. *POÌ„KA --]
B. bhÃµs `abyss'; M. bhosá¹‡&etilde; `to thrust into', bhÃµskaá¹- n. `gap in wall or fence'; Si. buhuru `hole, pit' (< *bhoÌ„sara -- ? -- ES 63 wrongly < vivara --).
*bhoÌ„ssa -- `defective' see *BHUSSA -- 1.

bhauá¹-á¹-a 9636 bhauá¹-á¹-a m. `Tibetan' RÄ• jat., bhoÌ„á¹-a -- m. `Tibet' Cat. [Tib. bod `Tibet']
K. boá¹-a `Tibetan'; N. bhoá¹- `Tibet'; A. B. bhoá¹- `inhabitant of Bhutan'; Or. bhoá¹-a `Bhutanese blanket'; H. bhoá¹- m. `Bhutan'. -- See
*BHOÌ„á¹-á¹-Ä«YA -- .
*BHAUá¹-á¹-Ä• NTA -- .

9637 *bhauá¹-á¹-Ä• nta -- , bhoÌ„á¹-Ä• nta -- m. `name of a country' Cat. [BHAUá¹-á¹-A -- , Ã¡NTA --]
Pk. bhoá¹-á¹-aá¹• ta -- m. `a country near Nepal'; N. bhoá¹-Ä• n `Bhutan', A. bhoá¹-Ä• nt, Or. bhuá¹-Ä• n (lw. with n).

bhaumÃ¡ 9638 bhaumÃ¡1 `relating to the earth' VS., bhaumÄ« -- f. in cmpd. `floor, storey' MBh. [BHÅ«ËŠMI --]
Pk. bhoÌ„ma -- `relating ot the earth'; Si. bumu `storeyed, having several layers'.
*BHAUMAGHARA -- .

bhauma 9639 bhauma2 m. `the planet Mars' MBh., `relating to Mars or its day (Tuesday)' Vet.

Pk. bhoÌ„ma -- m. `the planet Mars'; G. bhom m. `Tuesday'.
BHAUMAVÄ• RA -- .

bhaumaghara 9640 *bhaumaghara n. `cellar'. [bhaumÃ¡ -- 1, ghara --]
P. bhohrÄ• m. `dungeon, pit in which potters place newly -- made vessels to keep moist' (or < *BHÅ«GHARA -- ); H. bhÃµharÄ• , bhauÌƒrÄ• m. `cellar, cavern' (cf. H. cmpd. bhÃµgharÄ•). -- Cf. *BHÅ«GHARA -- , *BHÅ«MIGHARA -- , *BHÅ«MIYAGÄ• RA -- .

bhaumavÄ• ra 9641 bhaumavÄ• ra m. `Tuesday' KÄ• tyÅšr.com. [bhauma -- 2, vÄ• ra -- 2]
K. boÌ„ÌƒwÄ• r f. `Tuesday' (-- m -- lost occlusion between b and v?).

bhaumika 9642 bhaumika `being in the earth, collected on a partic. piece of ground' Mn. [BHÅ«ËŠMI --]
G. bhomi f. `a partic. piece of land, field' (~ bhÉ”Ìƒ `any land' < BHÅ«ËŠMI --).
*bhaurja -- `birchen' see BHÅ«RJA -- .
*bhyagna -- see *BHIYAGNA -- .
BHRAá¹€Åš `fall': bhraá¹• Å›a -- , bhraá¹• Å›ayati, bhraá¹• Å›ita -- , *bhraá¹• Å›iá¹£á¹-ha -- , *bhraÅ›ati, bhrÃ¡Å›yati, bhraá¹£á¹-Ã¡ -- , bhrÄ• Å›ayati, *bhrÄ• Å›ya -- ; -- âˆšbhrÌ¥Å›: bhÅ•ÌŠÅ›yati, bhrÌ¥á¹£á¹-a -- 2, bhrÌ¥á¹£á¹-i -- 2.

bhraá¹• Å›a 9643 bhraá¹• Å›a m. `cessation, disappearance' MBh., `falling' KÄ• lid. [âˆšBHRAá¹• Å›]
Pk. bhaá¹• sa -- m. `tripping up, destruction'; Si. bÄ• <-> `ebb' in vaá¸• a -- bÄ• -- diya `ebb and flow of tide' (cf. same meaning s.v. BHRAá¹£á¹-Ã¡ --).
bhraá¹• Å›ayati see BHRÄ• Å›AYATI.

bhraá¹• Å›ita 9644 bhraá¹• Å›ita `made to fall, thrown down' MBh. [âˆšBHRAá¹• Å›]
PaÅ¡. laá¹£Ä«ËŠ `fallen walnuts' (if mistake for *laÅ¡Ä«ËŠ IIFL iii 3, 114)?

bhraá¹• Å›iá¹£á¹-ha 9645 *bhraá¹• Å›iá¹£á¹-ha `very steep'. [Cf. bhraá¹• Å›a -- m. `falling' KÄ• lid. -- âˆšBHRAá¹• Å›]
Kal.rumb. bhruÌ„Ìƒá¹£iá¹£ `precipice' (LSI broeÅ¡á¹-ona `from the top' prob. mistake for *bhruÌ„Ìƒá¹£iá¹£á¹-una).
bhrakuá¹-i -- see BHRÌ¥KUá¹-I -- .
BHRAJJ `fry': bharjana -- , bharjayati, bharjita -- , bhrÌ¥kta -- , *bhrÌ¥gá¹‡a -- , bhrÌ¥jjÃ¡ti, *bhrÌ¥jjita -- , bhrÌ¥jyatÄ“, *bhrÌ¥Ã±jati, bhrÌ¥á¹£á¹-Ã¡ -- 1, bhrÌ¥á¹£á¹-i -- 1, bhrÃ¡á¹£á¹-ra -- , bhrÄ• á¹£á¹-ra -- ; *udbhrÌ¥jjati.
bhrajjana -- see BHARJANA -- .
bhrajjayati see BHARJAYATI.
BHRAM `moves to and fro': bhrama -- , bhramaá¹‡a -- , bhrÃ¡mati, bhramant -- , bhramara -- 1, *bhramyati, bhrÄ• nti -- , bhrÄ• mÃ¡ -- , bhrÄ• maá¹‡a -- , bhrÄ• mayati, bhrÄ• mayant -- , bhrÄ• marÄ« -- , bhrÄ• min -- , bhrÌ¥malÃ¡ -- ; saá¹• bhramati.

bhrama 9646 bhrama m. `giddiness' SuÅ›r., `mistake' Hariv. (bhramÃ¡ -- m. `flame' RV. < `flickering' cf. BHRAMARA -- 1 in PaÅ¡.). [âˆšBHRAM]
Pk. bhama -- m. `wandering, error'; L. P. bhauÌƒ m. `giddiness'; A. bhuwÄ• `deceit'; Or. bhuÃ£Ì„ `wrong way taken by mistake'; H. bhawÃ£Ì„ m. `turning, circling round'; M. bhaÌƒvaÌƒá¸• f. `giddiness', Si. bama.

bhramaá¹‡a 9647 bhramaá¹‡a n. `revolution' MBh., `wandering' KÄ• lid. [âˆšBHRAM]
Pk. bhamaá¹‡a -- n. `turning round in a circle'; S. bhaÃ¼á¹‡u m., Ëšá¹‡Ä« f. `roller between two posts fixed on edge of well for rope to run over', bhauÌƒá¹‡aá¹‡u `to wander in search of'; EP. bhaunÄ« f. `wheel over which well -- rope passes, any similar wheel or pulley'; Si. bamaá¹‡aya sb. `turning, whirling'.

9648 bhrÃ¡mati `moves to and fro, reels' ÅšBr., `revolves, wanders' MBh., `errs, doubts' Bhag. [âˆšBHRAM]
Pa. bhamati `spins (of wheel), whirls about, roams'; Pk. bhamaÃ¯ `wanders, revolves'; K. bramun `to wander'; S. bhaÌƒvaá¹‡u, bhaÃ¼á¹‡u `to go round in a circle, wander'; L. bh&etilde;vaá¹‡, pres. part. bhÃµË…nda intr. `to turn', (Ju.) bhaÃµvaá¹‡ `to be giddy, wander about', awÄ• á¹‡. bhavuá¹‡ `to stroll', poá¹-h. bhe_á¹‡; P. bhauÌƒá¹‡Ä• intr. `to turn, be giddy', ludh. bhauÌƒnÄ• `to wander'; OAw. bhaá¹• vaÃ¯ `wanders, reels'; H. bhaÌƒwnÄ• ,

bhaunÄ• intr. `to revolve, turn'; OG. bhamaÃ¯, G. bhamvuÌƒ `to wander'; M. bhaÌƒvá¹‡&etilde;, bhÃµvá¹‡&etilde; intr. `to turn'; Ko. bhÃµvtÄ• intr. `moves'; Si. bamanavÄ• `to move in a circle'; -- Pk. bhamaá¸• aÃ¯ `wanders'; M. bhÃµvaá¸• á¹‡&etilde; intr. `to turn'; -- Pk. bhamÄ• á¸• ia -- `caused to turn'; G. bhamÄ• á¹›vuÌƒ tr. `to turn round'; -- Pk. bhamÄ• vÄ“i tr. `to turn'; L. bhaÌƒvÄ• vaá¹‡ `to turn, send back', P. bhuÄ• uá¹‡Ä• ; N. bhayÄ• unu `to lead astray (of evil spirits)'; H. bhaÌƒwÄ• nÄ• tr. `to turn'; G. bhamÄ• vvuÌƒ `to mislead.'

bhramant 9649 bhramant pres. part. `revolving' MBh. [âˆšBHRAM]
Bhoj. bhawaÌƒtÄ• `a kind of toy, whirligig'; H. bhauÌƒtuwÄ• m. `ox that turns oilpress, a sort of water -- skating beetle'.

bhramara 9650 bhramara1 `*moving unsteadily, revolving' (m. `potter's wheel' lex.), bhramaraka -- m. `spinning top' BÄ• lar., `whirlpool, lock of hair' lex. [Cf. bhramÃ¡ -- m. `flame' RV. -- âˆšBHRAM]
Pa. bhamarikÄ• -- f. `humming top'; Pk. bhamarÄ« -- , bhamalÄ« -- , ËšliyÄ• -- f. `dizziness'; K. bambur m. `flurry'; S. bhauÌƒrÄ« f. `curl'; L. bhaÌƒvar m. `whirlpool', bhaÌƒvarÄ« f. `whirl of date -- palm leaves'; P. bhaÌƒvar f. `whirlpool', bhauÌƒrÄ«, bhaurÄ« f. `curl of hair'; Ku. bhauÌƒr, bhauÌƒro m., bhauÌƒrÄ« f. `whirlpool, whirlwind, tempest'; N. bhuÌƒwari, bhumari, bhauÌƒri `whirlwind, whirl, whorl of hair, crown of head'; Or. bhauÌƒra `turning lathe', bhaaÌƒra `auger, gimlet', bhauÌƒrÄ• , bhaÃ¯ËœrÄ• `spinning top', pÄ• á¹‡ibhaÅ©Ìˆri `whirlpool'; Bi. bhauÌƒr -- kalÄ« `iron link fastened to rope close to oilmill bullock's neck', bhauÌƒriyÄ• `ploughing a field round and round'; OAw. bhaá¹• vara m. `whirlpool'; H. bhaÌƒwar, bhauÌƒr, bhaur m. `whirlpool', bhauÌƒrÄ« f. `revolution, lock of hair'; G. bhamar f. `whirlpool', bhamrÉ” m. `large do.', bhamrÄ« f. `giddiness', bhamará¹›É” m. `spinning top'; M. bhÃµvrÄ• m. `whorl of hair', bhÃµvrÄ« f. `whirling round'; Ko. bhÃµvro `spinning top'; Si. bamaraya, bamarÄ“, bamÌ†baraya `humming top', bamÌ†buru `curled', bamÌ†buru -- kes `curl'; -- prob. PaÅ¡.ar. blÃ¤mÃºr, kuá¹›. lÄ• mbÉ™l -- bá¹›ak `lightning', Gaw. Sv. lÄ• maÄ‹Ãºlik (IIFL iii 3, 110 < *bhramala --).
BHRÄ• MARÄ« -- .
Addenda: bhramara -- 1: Md. bumaru `spinning top'.

bhramarÃ¡ 9651 bhramarÃ¡2 m. `large black bee' MBh., Ëšaka -- m. lex. [See BHÅ•ÌŠá¹…GÄ• --]

Pa. bhamara -- m. `bumble -- bee'; Pk. bhamara -- m., ËšrÄ« -- f. `bee', ËšriyÄ• -- f. `wasp', bhavara -- m. `bee'; S. bhauÌƒru m. `bee'; L. (Ju.) bhaÌƒvar m. `large black bee', mult. `moth', awÄ• á¹‡. bhaur `bee'; P. bhaÌƒvar, ËšrÄ• , bhaur, ËšrÄ• , bhauÌƒrÄ• m. `black bee'; WPah.bhal. bhauÌƒr m. `bee'; Ku. bhauÌƒr, bhauÌƒro m. `black bee, a kind of beetle'; A. bhomorÄ• `bee'; B. bhomar, bhomrÄ• `bumble -- bee'; Or. bhaaÌƒra `bumble -- bee', pÄ• á¹‡i -- bhaaÌƒra, ËšrÄ• `water -- beetle'; Mth. bhaÌƒwar `black bee', Bhoj. bhaÌƒwrÄ• , OAw. bhaá¹• vara m.; H. bhauÌƒr, bhaur, bhauÌƒrÄ• m. `large black bee' (bhauÌƒrÄ• lÄ• `black as a bee or beetle'); G. bhamar m. `bee, wasp', bhamrÉ” m. `large black bee, wasp, beetle', bhamrÄ« f. `queen wasp, bee' (poet. bhÉ”Ìƒ rÄ« f. `black bee' â†• Centre); M. bhÃµvar m. `black bee'; Ko. bhoÌ„varu `bee';

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Si. bamarÄ• , bamÌ†barÄ• `bumble -- bee', bamarÄ“ `hive of black bees'; Md. maburu `bee' (< *bamuru). -- Dard. (and perh. Kaf.) words seem not to derive directly from bhramarÃ¡ -- , but from similar onom. forms (as in Sk. BHAMBHA -- m. q.v., b(h)ambharÄ• lÄ« -- f. `fly', ËšlikÄ• -- f. `gnat', bambhara -- m. `bee' lex.): -- *bhrama -- á¸• a -- (or bhramarÃ¡ -- ?): Ash. bamÃ¡ÌƒÌ„ `wasp, hornet'; Wg. bramÃ¡ÌƒÌ„, bramÉ™ÌƒÅ• `wasp', Kt. bÉ™mÃ¥o; -- *bhramba -- á¸• a -- : Dm. brimbuÅ•Ã³k `bumble -- bee'; Phal. brhimbá¹“á¹›i `bee, wasp'; -- *bhambara -- or bambhara -- : Kal.rumb. bhÅ«mbur `wasp'; Kho. bumbur (with rising tone in first syllable) `large wasp, hornet'; K. bombur m. `bumble -- bee' (or < *bhramba -- á¸• a -- or < bhramarÃ¡ -- : for development of b in this position cf. kÃ£Ì„bal ~ kÄ• mal < KÄ• MALÄ• -- ); -- *b(h)amb(h)ana -- : Shum. bobÃ³n `wasp'.
Addenda: bhramarÃ¡ -- 2: WPah.ká¹-g. bh&cmirrorgravetilde;r, bh&cmirrorgravetilde;rÉ” m. `big black and yellow bee' (prob. â†• H. P. Him.I 158), bh&cmirrorgravetilde;ru m. `bee', Garh. bhÉ”Ìƒr.

9652 *bhramyati `moves to and fro'. [Cf. bhramyÄ• t PÄ• rGrÌ¥. -- âˆšBHRAM]
Pk. bhammaÃ¯ `turns round, wanders'; S. bhamaá¹‡u `to wander aimlessly'.

9653 *bhraÅ›ati `sinks'. [Cf. inj. bhraÅ›at RV. -- âˆšBHRAá¹• Å›]
Pk. mhasaÃ¯ `falls'; Bi. bhasal `fallen in (of a clay well)'; -- P. bahiá¹‡Ä• `to sink', bahÄ• uá¹‡Ä• `to let down a rope into a well for drawing water' (loss of aspiration before following -- h -- points to a loan from L.: vahÄ• uá¹‡Ä• `to let down a vessel into a well', if correct, may be due to collision of EP. bahiá¹‡Ä• `to sink' with bahiá¹‡Ä• `to float' (< VÃ¡HATI) ~ WP. vahiá¹‡Ä• and vahÄ• uá¹‡Ä• `to make float'.

9654 bhrÃ¡Å›yati `falls' RV. [âˆšBHRAá¹• Å›]
Pa. bhassati `falls, drops, droops' (or < BHÅ•ÌŠÅ›YATI), Pk. bhassaÃ¯; L. bhasÄ• vaá¹‡ `to overcome', bhasÄ«jaá¹‡ `to be overcome, be exhausted'; Ku.gng. bhÄ• Å›i `depressed, degraded'; N. bhÄ• sinu `to descend, sink in', bhasÄ• unu `to lower'; B. bhÄ• sÄ• `to float, drift along, overflow', bhÄ• sÄ• na `to throw into the water'; Or. bhÄ• sibÄ• `to float', bhasÄ• ibÄ• `to set afloat'; Bi. bhÄ• sab `to be flooded'; Mth. bhÄ• sab `to float'; H. bhasnÄ• `to sink, go down, float, float away' (intr. formation from *bhÄ• snÄ• ), bhasÄ• nÄ• `to launch', bhasaknÄ• `to fall'; Si. basinavÄ• , bahiËš `to descend, set', bÃ¤henavÄ• `to subside (e.g. of flood)', basvanavÄ• , bassanËš `to cause to descend'.
Addenda: bhraÅ›yati: read bhraÅ›yatÄ“ T&capamacr;r.

bhraá¹£á¹-Ã¡ 9655 bhraá¹£á¹-Ã¡ `fallen' AV., `ruined' MBh. [âˆšBHRAá¹• Å›]
Pa. bhaá¹-á¹-ha -- `fallen down, dropped'; Pk. bhaá¹-á¹-ha<-> `fallen, destroyed'; PaÅ¡.lauá¹›. lÃ¤á¸·á¹-Ä«ËŠ `earring' (< *bhraá¹£á¹-ikÄ• -- : semant. cf. Eng. ear -- drop); K. baá¹-ha `dented, bent'; S. bhÄ• á¹-ho m. `ebb -- tide' (< *bhrÄ• á¹£á¹-a -- ? and why not b -- before following aspirate?); L. baá¹-h interj. `be off, bad luck to you!', baá¹-á¹-hÄ• m. `hole in wall of well below water level'; A. bhÄ• á¹-Ä• `ebb -- tide', bhÄ• á¹-i `lower part of stream, western part', adj. `western', bhËš deba `to decline (as sun, age, &c.)'; B. bhÄ• á¹-Ä• , Ëšá¹-i, bhÃ£Ì„á¹-Ä• , Ëšá¹-i `lowlying land, ebb -- tide'; Or. bhaá¹-Ä• `ebb -- tide', bhÄ• á¹-ibÄ• `to ebb'; Bi. bhaá¹-á¹-hÄ• `fallen in (of a well)', bhÄ• á¹-h `land which retains moisture' (cf. bhÄ«á¹-h < BHRÌ¥á¹£á¹-A -- 2); Mth. bhÄ• á¹-h `grain left on threshing floor after removal of bulk of crop'; H. bhÄ• á¹-h f. `earth

carried by river in flood and deposited when it subsides', bhÄ• á¹-hÄ• m. `flow, tide, ebbtide', bhÄ• á¹-hÄ« f. `ebbing of water, stream, downstream' (bhaá¹-hiyÄ• nÄ• `to go downstream'); G. bhÄ• á¹-h, bhÄ• á¹-hÄ« f., bhÄ• á¹-huÌƒ n. `deep -- sunk ulcer, shoal, shallow, sandbank', bhÄ• á¹-helÉ” m. `a low Brahman'; Si. baá¹-a `descended, sunk (e.g. in mud)', sb. `descent, the West'; -- ext. -- kk -- : Ku. bhaá¹-kaá¹‡o `to wander, be delirious', bhaá¹-kauá¹‡o `to dash, beat'; H. bhaá¹-aknÄ• `to wander'; M. bhaá¹-aká¹‡&etilde; `to stagger'; -- replaced by *bhattha -- after type tasaÃ¯ ~ tattha -- : N. bhatkanu `to collapse', bhatÄ• rinu `to be upset'; Bi. bhath -- kÅ«Ã£Ì„ `well that has fallen in'.
Addenda: bhraá¹£á¹-Ã¡ -- : S.kcch. bhaá¹-á¹-ho m. `ulcer'; A. bhÄ• á¹-i, also `falling, receding' AFD 203.

bhrÃ¡á¹£á¹-ra 9656 bhrÃ¡á¹£á¹-ra n. `frying pan, gridiron' MaitrS. [âˆšBHRAJJ]
Pk. bhaá¹-á¹-ha -- m.n. `gridiron'; K. bÃ¼á¹-hÃ¼ f. `level surface by kitchen fireplace on which vessels are put when taken off fire'; S. baá¹-hu m. `large pot in which grain is parched, large cooking fire', baá¹-hÄ« f. `distilling furnace'; L. bhaá¹-á¹-h m. `grain -- parcher's oven', bhaá¹-á¹-hÄ« f. `kiln, distillery', awÄ• á¹‡. bhaá¹-h; P. bhaá¹-á¹-h m., Ëšá¹-hÄ« f. `furnace', bhaá¹-á¹-hÄ• m. `kiln'; N. bhÄ• á¹-i `oven or vessel in which clothes are steamed for washing'; A. bhaá¹-Ä• `brick -- or lime -- kiln'; B. bhÄ• á¹-i `kiln'; Or. bhÄ• á¹-i `brick -- kiln, distilling pot'; Mth. bhaá¹-hÄ«, bhaá¹-á¹-Ä« `brick -- kiln, furnace, still'; Aw.lakh. bhÄ• á¹-hÄ• `kiln'; H. bhaá¹-á¹-hÄ• m. `kiln', bhaá¹- f. `kiln, oven, fireplace'; M. bhaá¹-á¹-Ä• m. `pot of fire', bhaá¹-á¹-Ä« f. `forge'. -- X BHÃ¡STRÄ• -- q.v.
BHRÄ• á¹£á¹-RA -- ; *BHRAá¹£á¹-RAPÅ«RA -- , *BHRAá¹£á¹-RÄ• GÄ• RA -- .
Addenda: bhrÃ¡á¹£á¹-ra -- : S.kcch. bhaá¹-á¹-hÄ« keá¹‡Ä« `distil (spirits)'.

bhraá¹£á¹-rapÅ«ra 9657 *bhraá¹£á¹-rapÅ«ra `gridiron -- cake'. [Cf. bhrÄ• á¹£á¹-raja -- `produced on a gridiron' lex. -- BHRÃ¡á¹£á¹-RA -- , PÅ«RA -- 2]
P. bhaá¹-hÅ«har, ËšhrÄ• , bhaá¹-hÅ«rÄ• , Ëšá¹-horÅ« m. `cake of leavened bread'; -- or < *bhrÌ¥á¹£á¹-apÅ«ra -- .

bhraá¹£á¹-rÄ• gÄ• ra 9658 *bhraá¹£á¹-rÄ• gÄ• ra `grain parching house'. [BHRÃ¡á¹£á¹-RA -- , AGÄ• RA --]

P. bhaá¹-hiÄ• r, ËšÄ• lÄ• m. `grainparcher's shop'.
BHR&capamacr;J `shine': BHRÄ• ËŠJATÄ“, BHRÄ• ËŠJAS -- .

9659 bhrÄ• ËŠjatÄ“ `shines' RV. 2. bhrÄ• ËŠjas -- n. `shine, spark' RV.
1. Pk. bhÄ• jaÃ¯ `shines'; WPah.bhad. á¸• á¸·e_u `it dawned' < *bhrÄ• jitam; -- `burn' > `pain': Ash. bÅ•Ä• z&omacrtodtod;e, blÄ• zÄ“i `aches' NTS ii 249, PaÅ¡.ar. lohi NTS vii 85.
2. Ash. bÅ•Ä• zÉ™ `pain, painful'; Kt. bÅ•azÉ™ `pain', Bashg. "brdso"; Pr. by Ã¤iz, bÄ“z `ill, sick' NTS xv 255.
bhrÄ• ËŠjas -- see prec.

bhrÄ• turjÄ• yÄ• 9660 bhrÄ• turjÄ• yÄ• f. `brother's wife' lex.,
[bhrÄ• trÌ¥jÄ• yÄ• -- f. KÄ• lid. -- BHRÄ• ËŠTRÌ¥ -- , JÄ• YÄ• ËŠ --]
Pk. bhÄ• ujÄ• yÄ• -- , bhÄ• ujjÄ• -- , ËšjÄ• iÄ• -- f., Dm. brÄ• Å¾Ã¤i, PaÅ¡. lauá¹›. lÄ• Ç°Ä• ËŠ, Gaw. blÄ• zá¹“e, Kho. braÅ¾ayu; Bshk. Ç°Ä• Ç°Ä• `brother's wife, father's brother's son's wife'; Tor. beÅ¾á¸— `brother's wife', Phal. brahÃ Å¾Ã¤i, brÄ• Ç°Ã¤i; Sh. jÄƒáº“á¸— f. `(woman's) brother's wife, husband's sister' (â†’ á¸Œ. jaje); S. bhÄ• jÌ„Ä• Ä« f. `brother's wife', L. P. bharjÄ• Ä« f.; Ku. bhauj, ËšjÄ« `elder brother's wife', N. bhÄ• uju, Ëšjyu (< bhÄ• uj jyu); OB. bhÄ• uja, B. bhÄ• uj, bhÄ• ji, bhÄ• j, Or. bhÄ• uja; Mth. bhaujÄ• i, bhÄ• uÌƒji `elder brother's wife'; Bhoj. Aw.lakh. bhaujÄ• Ä« `brother's wife', H. bhaujÄ• Ä«, bhaujÄ«, bhÄ• uj f., OMarw. bhÄ• vaja f., G. bhÉ”jÄ• Ä« f., M. bhÄ• vjÌˆaÄ« f., Ko. bhÄ• vaja. -- Pk. bhÄ• ujjÄ• -- &c. shortened from *bhÄ• ujjÄ• yÄ• <-> rather than bhrÄ• trÌ¥bhÄ• ryÄ• -- f. Gaut.
Addenda: bhrÄ• turjÄ• yÄ• -- : S.kcch. bhojÄ• Ä« f. `brother's wife', WPah.poet. bhraujÌˆ f. (obl. -- I) `brother's (esp. elder brother's) wife'.

bhrÄ• ËŠtrÌ¥ 9661 bhrÄ• ËŠtrÌ¥ m. `brother' RV., bhrÄ• trÌ¥ka -- m. KÄ• lid. Pa. bhÄ• tÄ• nom. sg., bhÄ• tika -- , bhÄ• tiya -- , in cmpd. -- bhÄ• tuka -- m., AÅ›. inst. sg. shah. bhratuna, man. bhatuna, gir. bhÄ• trÄ• , ËštÄ• , kÄ• l. dh. jau. bhÄ• tinÄ• , NiDoc. bhrata, bhrada nom. sg., bhratara pl., Pk. bhÄ• Ä• nom. sg., bhÄ• i -- , bhÄ• ia -- , bhÄ• u -- , bhÄ• ua -- , Gy. eur. phral, phal, arm. phal, pal. bar, á¸Œ. biraeya, pl. birÄ• ËŠra, Ash. bÅ•a, bla, Wg. brÄ• , Kt. bÅ•Ã¥, Dm. braÌ¸, Tir. brÄ• , pl. brÄ• re, PaÅ¡. lauá¹›. lÄ• Ä«, kch. lÄ• yÄ• -- m `my brother', kuá¹› loÌ„ -- m, gul. broÌ„i, shut. bá¹›Ä•  -- om, ar. bloÌ„ -- m, Niá¹…g. lÄ• , Shum. lÄ• , lÄ• a -- m (â†’ Woá¹-. lÄ•  `cousin'), Woá¹-. á¹›Ä• , pl. lÄ• ËŠá¹›Ä“ < *rÄ• á¹›Ä“ < *á¹›Ä• rÄ“ Buddruss Woá¹- 112), Gaw. blÄ• ya, Kal. (children) bÄ• ya pl., Kho. brar (perh. < *brarar <

bhrÄ• ËŠtaram BelvalkarVol 88: cf. ispusÄ• r < svÃ¡sÄ• ram), Bshk. Ç°Ä• Ë‹, Tor. bhÄ• , Mai. Å¾Ä• , ky. áº“Ä• , Chil. áº“Ä• , Gau. Å¾yuÌ„Ìƒ, Sv. brÄ• , brÄ• Å«ËŠ, Phal. brhoÌ„, Sh. áº“Ä• , pl. áº“Ä• rá¹·, K. bÃ´yu, dat. bÄ• yi, á¸• oá¸• . rÄ• m. brhÄ• , kash. bhauÄ«, S. bhÄ• u, bhÄ• Ä«, pl. bhÄ• ura, bhÄ• ira, L. bhrÄ• , awÄ• á¹‡. bhirÄ• , khet. bhÄ• , P. bh(a)rÄ• , bharÄ• u, bhÄ• , bhÄ• Ä« (bhaÄ« as term of address), WPah.bhad. á¸• há¸·Ä• , bhal. bhÃ¨Ä«, paá¹…. bhÄ• Å« `elder brother', bhÄ• Ä« `younger brother', khaÅ›. bhrÄ• ; Ku. bhai `younger brother', N. A. bhÄ• i; B. Or. Mth. Bhoj. bhÄ• i `brother', Aw.lakh. H.

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Marw. bhÄ• Ä«, G. bhÄ• i, M. bhÄ• Å«, bhÄ• Ä« (â†• Centre LM 378), Ko. bhÄ• u, Si. bÄ• Ì¤yÄ• , st. bÄ• Ì¤ -- .
BHRÄ• TRÌ¥TVÃ¡ -- , BHRÄ• ËŠTRÌ¥VYA -- , BHRÄ• TRÃ¡ -- , BHRÄ• TRÄ«ËŠYA -- , BHRÄ• TRYA -- ; BHRÄ• TURJÄ• YÄ• -- , *BHRÄ• TRÌ¥JÄ• NI -- , BHRÄ• TRÌ¥PUTRA -- BHRÄ• TRÌ¥BHÄ• á¹‡á¸• A -- , BHRÄ• TRÌ¥BHÄ• RYÄ• -- , BHRÄ• TRÌ¥VADHÅ« -- , BHRÄ• TRÌ¥Å›VAÅ›URA -- , *BHRÄ• TRÌ¥STRÄ«KÄ• -- ; *NIRBHRÄ• TRÌ¥KA -- .
Addenda: bhrÄ• ËŠtrÌ¥ -- : S.kcch. bhÄ• m. `brother'; WPah.ká¹-g. (kc.) bhÃ i m. `brother, younger brother', bhÃ u m. `younger brother, male baby', m.pl. (< bhrÄ• taraá¸¥) brÄ• ra, Garh. bhÄ• i `brother'; Md. bei, bÄ“ `brother, older man', pl. bein, bÄ“n.
â€ *BHRÄ• TRÌ¥STHU -- .

bhrÄ• trÌ¥jÄ• ni 9662 *bhrÄ• trÌ¥jÄ• ni (or *bhrÄ• tÄ• jÄ• ni -- ?) `brother's wife'. [BHRÄ• ËŠTRÌ¥ -- , JÄ• NI --]
WPah.bhal. bhÄ• á¹‡i f. `brother's wife'.
Addenda: *bhrÄ• trÌ¥jÄ• ni -- : rather der. from BHRÄ• TRÌ¥ -- (see *PITRIYAJÄ• NI -- Add2). J.C.W.

bhrÄ• trÌ¥tvÃ¡ 9663 bhrÄ• trÌ¥tvÃ¡ n. `brotherhood' RV. [BHRÄ• ËŠTRÌ¥ --]

OAw. bhÄ• yapa `brotherhood'.

bhrÄ• trÌ¥putra 9664 bhrÄ• trÌ¥putra m. `brother's son' lex. [BHRÄ• ËŠTRÌ¥ -- . PUTRÃ¡ -- 1]
PaÅ¡.lauá¹›. lÄ• otr, dar. weg. lÄ• ul, Gaw. blÄ• ul, Bshk. Ç°Ä• Å«l, Tor. bowÅ«Å¡ m., beyÄ«Å¡ f., Mai. (Barth) "áº“halÄ«t, jalÄ«cÌ£h" (for * áº“Ä• lÄ«cÌ£ NTS xviii 127).
Addenda: bhrÄ• trÌ¥putra -- : WPah. Wkc. bhÉ”cá¹›u m. `brother's son'.

bhrÄ• trÌ¥bhÄ• á¹‡á¸• a 9665 bhrÄ• trÌ¥bhÄ• á¹‡á¸• a m.n. `twin -- brother' HPariÅ›. [BHRÄ• ËŠTRÌ¥ -- , BHÄ• á¹‡á¸• A -- 1]
Pk. bhÄ• ihaá¹• á¸• a -- n. `brothers and sisters', G. bhÃ£Ì„vaá¸• n.

bhrÄ• trÌ¥bhÄ• ryÄ• 9666 bhrÄ• trÌ¥bhÄ• ryÄ• f. pl. `wives of brothers' Gaut. [BHRÄ• ËŠTRÌ¥ -- , BHÄ• RYÄ• Ë‹ --]
See BHRÄ• TURJÄ• YÄ• -- .

bhrÄ• trÌ¥vadhÅ« 9667 bhrÄ• trÌ¥vadhÅ« f. `brother's wife' lex. [BHRÄ• ËŠTRÌ¥ -- , VADHÅ«ËŠ --]
H. bhaho, bhaihÅ«, Ëšhu̇Ì„Ìƒ f. `younger brother's wife'.

bhrÄ• ËŠtrÌ¥vya 9668 bhrÄ• ËŠtrÌ¥vya m. `brother's son (?), rival' AV. [Orig. `brother's son' (EWA ii 531 with lit.: corresponding Ir. forms in EVP 89 s.v. wrÄ• rÉ™): then transferred to `father's brother's son', i.e. the children of the house use their father's term for his brother's son, viz. their cousin. -- BHRÄ• ËŠTRÌ¥ --]
Ash. boÄ• ËŠtrÌ¥ `cousin, male relation' (ac. to NTS vii 86 contains -- putra -- ), Dm. brÄ• dÄ« (also used as pl. of braÌ, `brother' NTS xii 160: < *brÄ• drÄ« NTS xii 130), Gaw. blÄ“idÄ«; Sh. (Lor.) áº“auwo, JÌ£auËš `wife's sister's son, husband's sister's son, woman's brother's son', áº“auwi `wife's sister's daughter, husband's sister's daughter, woman's brother's daughter'.

bhrÄ• trÌ¥Å›vaÅ›ura 9669 bhrÄ• trÌ¥Å›vaÅ›ura m. `husband's eldest brother' lex. [BHRÄ• ËŠTRÌ¥ -- , Å›VÃ¡Å›URA --]
B. bhÄ• sur `husband's elder brother'; Bhoj. bhasur `elder brother -- in -- law'; H. bhaÌ„Ì†sur m. `husband's eldest brother'.

bhrÄ• trÌ¥strÄ«kÄ• 9670 *bhrÄ• trÌ¥strÄ«kÄ• `brother's wife'. [BHRÄ• ËŠTRÌ¥ -- , STRÄ«ËŠ --]
Gaw. lÄ• ËŠlulÄ« `husband's sister' < *lÄ• lulÄ« NOGaw 42.

9670a â€ *bhrÄ• trÌ¥sthu -- `standing for a brother', bhrÄ• trÌ¥sthÄ• na<-> m. `a brother's representative' &capamacr;Å›vGrÌ¥. [BHRÄ• ËŠTRÌ¥ -- , STHU --]
WPah.ká¹-g. bhe/tthu m. `brother, friend'; J. bhÄ• ithu m. `adopted brother' (Him.I 156 compares BHRÄ• TRÌ¥STHÄ• NA --).

bhrÄ• trÃ¡ 9671 bhrÄ• trÃ¡ n. `brotherhood' RV. [Cf. mÄ• turbhrÄ• trÃ¡ -- m. `mother's brother' MaitrS. -- BHRÄ• ËŠTRÌ¥ --]
K. bÄ• bathar m. `brother's son' more prob. < K. cmpd. *bÄ• -- puthar. BHRÄ• TRYA -- .

bhrÄ• trÄ«ËŠya 9672 bhrÄ• trÄ«ËŠya m. `brother's son' PÄ• á¹‡., bhrÄ• trÄ“ya -- m. BhP. [BHRÄ• ËŠTRÌ¥ --]
Pk. bhattijja -- m. `brother's son'; K. bÄ• waza f. `brother's daughter'; S. bhÄ• iá¹-ryo m. `brother's son' (X bhÄ• Ä« < BHRÄ• ËŠTRÌ¥ -- ), L. bhatrÄ«a m., bhatrÄ« f. `his daughter', (Ju.) bhatrÄ«jÄ• m., ËšjÄ« f., awÄ• á¹‡. bhatrÄ«Ä• m., khet. bÄ• trÄ«ja m., P. bhatrÄ«yÄ• , ËštrÄ«jÄ• , bhatÄ«j, ËštÄ«yÄ• , ËštÄ«jÄ• m., bhatÄ«y, ËštÄ«jÄ« f., WPah.bhal. bhatrÄ«jo m., Ku. bhatijo, bhajito, (used by women) bhadyo m., N. bhatijo m., Ëšji f., A. bhatizÄ• m., Ëšzi f., Mth. bhÄ• tij, bhatÄ«jÄ• m.; H. bhatÄ«jÄ• m. `brother's son, wife's brother's son', G. bhatrÄ«jÉ” m.
Addenda: bhrÄ• trÄ«ËŠya -- : S.kcch. bhatrÄ«yo m. `nephew', bhÄ• tray f. `brother's daughter' (< *bhrÄ• trÄ“yÄ• -- ?); Garh. bhatiju `brother's son'.
*bhrumu -- see BHRÅ«ËŠ -- Add2.

bhrÄ• trya 9673 bhrÄ• trya `*pertaining to a brother' (n. `brotherhood' MBh. = BHRÄ• TRÃ¡ -- n. RV.). [BHRÄ• ËŠTRÌ¥ --]
Pk. bhacca -- m. `sister's son', M. bhÄ• Ä‹Ä• m. (bhÄ• cÄ« f. `sister's daughter'): semant. cf. bhÄ• vuka -- m. `sister's husband' HPariÅ›. if, with EWA ii 497, < MIA. (Pa.) bhÄ• tuka -- `brother'.

bhrÄ• nti 9674 bhrÄ• nti f. `wandering, error' KathÄ• s. [âˆšBHRAM]
Pk. bhaá¹• ti -- f. `error'; OB. bhÄ• á¹• tieá¹• inst. `through error'.

bhrÄ• mÃ¡ 9675 bhrÄ• mÃ¡ m. `unsteadiness' GÄ«t. [âˆšBHRAM]

G. bhÄ• mÉ” m., ËšmÃ£Ì„ n. pl. `vain attempts, superstition', ËšmuÌƒ n. `superstition'; -- S. bhÃ£Ì„uá¹-Ä« f. `giddiness'; N. bhÄ• uá¹‡á¸• a, bhÄ• unna `vertigo, faintness' (+?).

bhrÄ• maá¹‡a 9676 bhrÄ• maá¹‡a n. `turning round' MÄ• rkP. [âˆšBHRAM]
Pk. bhÄ• maá¹‡a -- n. `making turn round'; OG. bhÄ• maá¹‡aÃ¼á¹• n., G. bhÄ• má¹‡Ã£Ì„ n. pl. `ceremony to remove evil by whirling arm above head of sufferer'.

9677 bhrÄ• mayati `causes to revolve' Up., `causes to wander' MBh. 2. Pres. part. bhrÄ• mayant -- . [bhramayati MBh., Pa. bhamÄ“ti. -- âˆšBHRAM]
1. Pk. bhÄ• mÄ“i `makes turn, makes wander'; Sh. (Lor.) br*lmoiki `to circulate, wave' (â†• K., cf. bramun < bhrÃ¡mati?); L. bhÃ£Ì„vaá¹‡u tr. `to return, send back'; H. bhÃ£Ì„wnÄ• `to turn on a lathe'.
2. B. bhÃ£Ì„utÄ• `whirlpool'; Bi. bhÃ£Ì„wat, bhauÌƒti `handle of crank driving wheel of spinning -- wheel'.

bhrÄ• marÄ« 9678 bhrÄ• marÄ« f. `giddiness' lex., bhrÄ• ËŠmara -- n. `giddiness' lex., `whirling round' W., bhrÄ• marin -- `affected by giddiness' Mn. [bhramara -- 1. -- âˆšbhram]
Pk. bhÄ• marÄ« -- f. `circumambulation (in worship)'; K. bÃ£Ì„bar, bÃ£Ì„bÃ¼r Ã¼ f. `fluster'; A. bhÄ• waÌƒrÄ« `flywheel rotating spindle on which silk is wound'; B. bhÃ£Ì„ur `distorted'; Mth. bhÄ• ur, bhaurÄ« `whirlpool'; OAw. bhÄ• á¹• vari f. `circumambulation'; H. bhÃ£Ì„war, ËšrÄ« f. `going round'.

bhrÄ• min 9679 bhrÄ• min `*turning' (`confused' BhartrÌ¥.). [âˆšBHRAM]
H. bhÄ• Ä«Ëœ m. `a turner'.

bhrÄ• ru 9680 *bhrÄ• ru `bear'. [So NTS xvii 238, comparing H. bhÄ• lÅ« < BHALLÅ«ËŠKA -- q.v.]
Wg. br&omacrtodtod;, burÅ« `black bear' (ND 480 b 36 wrongly < *bhrÅ«ra --).
BHR&capamacr;Åš `shine': *BHRÄ• Å›A -- .

bhrÄ• Å›a 9681 *bhrÄ• Å›a `flame'. [bhrÄ• ËŠÅ›atÄ“ `shines' PÄ• á¹‡., bhrÄ• ËŠÅ›ya -- n. `weapon' RV. -- âˆšBHRÄ• Å›]
K. brÄ• h m. `flame', brÄ“h, dat. brÄ«Å›Ã¼ f. (< *bhrÄ• Å›Ä« -- ?).

9682 bhrÄ• Å›ayati `causes to fall' Gr. (nÃ- bhrÄ• Å›Ã¡yant -- RV.)
[bhraá¹• Å›ayati KÄ• tyÅšr., Pk. bhaá¹• saÃ¯. -- âˆšBHRAá¹• Å›]
A. bhÄ• hiba intr. `to float', bhÄ• hanÄ«yÄ• `inundating', bhÄ• hÄ• iba `to cause to float'; Si. bahanavÄ• , bÄ• navÄ• `to lower, let down, put in, fix, place' H. Hendriksen BSOAS xii 162 (or < bhraá¹• Å›ayati), caus. bÄ• vanavÄ• `to lay or put down, cause to lie down'.

bhrÄ• Å›ya 9683 *bhrÄ• Å›ya `to be felled'. [Cf. BHRÄ• Å›AYATI and pass. bhraá¹• Å›yatÄ“ KÄ• tyÅšr. -- âˆšBHRAá¹• Å›]
Phal. brÄ• Å¡ bayÄ• mu tr. `I lay down'; -- Bi. bhÄ• s `stratum of fine sand that falls in and chokes a well' (or < BHÃ¡SMAN -- ?).

bhrÄ• á¹£á¹-ra 9684 bhrÄ• á¹£á¹-ra m. `gridiron' Nir., adj. `cooked on a gridiron' PÄ• á¹‡., Ëška -- m. (n.?) `frying pan' PaÃ±cat. [NIA. forms all < eastern MIA. *bhÄ• á¹-ha -- , but like Pk. none show medial aspirate except G. with -- á¸• -- poss. < -- á¸• h -- . -- BHRÃ¡á¹£á¹-RA -- , âˆšBHRAJJ]
Pk. bhÄ• á¸• a -- n. `oven for parching grain'; Phal. bhaá¹›<-> `to roast, fry' (NOPhal 31 < bhrÌ¥kta -- with ?); L. bhÄ• á¹› `oven'; Ku. bhÄ• á¹› `iron oven, fire, furnace'; Bi. bhÄ• r

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`grain -- parcher's fireplace', (N of Ganges) bhaá¹› -- bhuÌ„Ìƒ jÄ• `grain -- parcher'; OAw. bhÄ• rÅ«, pl. ËšrÄ• m. `oven, furnace'; H. bhÄ• á¹› m. `oven, grain -- parcher's fireplace, fire'; G. bhÄ• á¸• i f. `oven', M. bhÄ• á¸• n.
*BHRÄ• á¹£á¹-RAÅ›Ä• LIKÄ• -- .

bhrÄ• á¹£á¹-raÅ›Ä• likÄ• 9685 *bhrÄ• á¹£á¹-raÅ›Ä• likÄ• `furnace house'.
[BHRÄ• á¹£á¹-RA -- , Å›Ä• ËŠLÄ• --]
H. bharsÄ• rÄ« f. `furnace, oven'.

9686 bhriyÃ¡tÄ“ `is carried' RV., `is maintained, is kept' MBh. [âˆšBHRÌ¥]
K. biyun `(food) to be spoilt by being kept too long'?
BHRÄª `injure': *BHRÄ«á¹‡A -- , BHRÄ«á¹‡Ä• ËŠTI.
*bhrÄ«á¹‡a -- `cut' see next.

9687 bhrÄ«á¹‡Ä• ËŠti `injures, hurts' (3 pl. bhrÄ«á¹‡Ã¡nti) RV. 2. *bhrÄ«á¹‡a -- `cut'. [Corresponding forms in Ir., e.g. MPers. brÄ«nÄ“t, mean `cut' EWA ii 532 with lit.]
1. Kho. brenik (with rising tone on root syllable) `to clip, shear'.
2. Kho. (Lor.) gÉ™rd*ln -- bren `having the neck shaved (term of ridicule)'.

bhrÅ«ËŠ 9688 bhrÅ«ËŠ f. `eyebrow' RV., du. bhruvaÃº, in cmpd. -- bhrÅ«ka -- , -- bhruva -- PÄ• á¹‡. 2. *bhrumu -- . [-- m -- scarcely by pop. etym. from forms of âˆšbhram from which Uá¹‡. ii 68 derives bhrÅ«ËŠ -- : rather, but not certainly, with EWA ii 535 as dissim. from *bhruvÄ• --]
1. Kho. bru `eyebrow'; -- Wg. aÄ• Ä« -- br&uacutemacrdotdot; `eyebrow', Kt. Ã¡Ä• i -- prÅ« (< earlier *aÄ• prÅ«?), Dm. Ä©Ä• -- bruk, N. Ã£Ì„khi -- bhuÄ© (all prob. modern cmpds. rather than directly < aká¹£ibhruva --).
2. With dissim. of u -- u to a -- u: BHSk. bhramu<-> `eyebrow', Pa. bhamu -- f., Pk. bhumÄ• -- , ËšmayÄ• -- , bhamayÄ• <-> f.; -- Pa. bhamuka -- m., bhamukha -- (BHSk. bhrumukha -- : infl. by MÃºKHA -- ?), Pk. bhamuha -- n. (cf. muha -- n.), bhamuhÄ• -- , bhaÃ¼mhÄ• -- , bhaÃ¼hÄ• -- f., Ap. bhoÌ„hÄ• -- f. This -- h<-> is attested in the Centre (Mth. Bhoj. Aw. H. EP.) and may have existed earlier in all the following NIA. forms: Gy. eur. phov m. (< *bhaÃ¼ma -- ?); K. bumb, bum f. (< bhaÃ¼mha -- ?); P. bhauÌƒh, bhauÌƒ, pl. bhavÃ£Ì„ f., WPah.bhad. á¸• há¸·auÃ£Ì„, bhal. á¸• há¸·auÌƒ, khaÅ›. bhÃ¡ruÃ£Ì„, l.rudh. bÃ ruÃ£Ì„, h.rudh. bhrammÅ« (< *bhramhua -- ?), jaun. bhauÌƒ, pl. bhauÃ£Ì„, Ku. bhauÌƒ, WN. Ã£Ì„khi -- bhauÌƒ, B. bhomÄ• (< pl. *bhaá¹½Ä• ?), Mth. bhauÌƒh, Bhoj. bhaÌƒhuÌƒ, OAw. bhaÃ¼á¹• ha f., H. bhauÌƒ(h), bhÃµ(h), pl. bhauÃ£Ì„, G. bhavuÌƒ n., bhavari (< bhrav -- ?), bhammari f., M. bhaÌƒvaÄ«, bhÃµvaÄ«, bhÃµÄ«, bhuÌƒvaÄ« bhÄ©vaÄ« f., Si. bÃ¤ma -- ya (why Ã¤ ?), Md. buma.
AKá¹£IBHRUVA -- .
bhrÅ«kuá¹-i -- see BHRÌ¥KUá¹-I -- .
Addenda: bhrÅ«ËŠ -- . 2. *bhrumu -- : Md. buma `eyebrow', WPah.kc. bhauÌƒ, bhrauÌƒ, Wkc. bhÉ”uÌƒ m., ká¹-g. bhrÃ¬uÌƒ, bhrÃ¨uÌƒ, bhrÉ”Ì„Ëœ with falling tone; jaun. bhauÌƒ, J. bhryuÌ„ÌƒÅ›.

bhrÅ«á¹‡Ã¡ 9689 bhrÅ«á¹‡Ã¡ n. `embryo' RV.
Pa. bhÅ«nahunoÌ„ pl. prob. `destroyers of an embryo' (= bhrÅ«á¹‡ahÃ¡n -- AV.); Pk. bhÅ«á¹‡a -- , bhuá¹‡á¹‡a -- m. `embryo, child'; H. bhÅ«n m. `foetus'.

bhrÅ«ra 9690 *bhrÅ«ra `brown'. [IE. *bhrÅ« -- ro -- ~ *bhrÅ« -- no -- IEW 136. -- See BABHRÃº --]
Sh. (Lor.) buro `(of horse or cow) whitish' (br -- dissim. to b -- or â†• Ind.); K. bura m. `coarse white sugar'; S. bhÅ«ro `brownish, whitish'; L. P. bhÅ«rÄ• `brown'; Ku. bhÅ«Ë˜ro `white, fair', bhuriyÄ• `white people, Englishmen'; N. bhuro `brown'; B. Or. bhurÄ• `brown sugar', Bi. bhÅ«rÄ• ; H. bhÅ«rÄ• `brown'; G. bhÅ«ruÌƒ `brown, white'; M. bhurÄ• `light brown'; -- ext. -- á¸• -- : N. bhurrÄ• `black and white pigeon'; Bi. bhÅ«rrÄ• `brown sugar'; -- -- ll -- : Mth. bhulla `light brown'; -- -- kk -- : M. bhurkÄ• `dirty white'.
Addenda: *bhrÅ«ra -- [Cf. Ir. *barwa -- (or *b(r)Å«ra -- ?) Shgh. v&uangstrommacr;r `brown', Yaghn. vur, Mj. vÅ«r, Pers. bÅ«r EVSh 85] WPah.ká¹-g. bÉ™rhÃ¬á¸·É” `brown (or bay?)'.

M

ma 9691 ma base of singular oblique cases of 1st person pronoun: acc. mÄ• ËŠm, inst. mÃ¡yÄ• , dat. mÃ¡hyam, gen. mÃ¡ma, encl. mÄ“.
Pa. maá¹• , mayÄ• , mayhaá¹• , mama; AÅ›. acc. maá¹• , inst. mayÄ• , gen. shah. man. maa, gir. kÄ• l. dh. mama; NiDoc. gen. dat. mama, mahi; Pk. acc. maá¹• , mamaá¹• , inst. maÄ“, gen. mama, majjhaá¹• , Ap. inst. maÃ¯Ëœ. -- Except in some peripheral NIA. languages a form based for the most part on Pk. inst.

maÄ“ (with substitution of nominal inst. ending -- eá¹• < -- Ä“na) has taken
the place of old nominative AHÃ¡M; Gy. eur. me `I', pal. áº¯ma; Chil. Gau.
Sv. Phal. Sh. ma (but Phal. inst. mÄ“, mÄ«), S.srk. mÃ£Ì„, muÌ„Ìƒ; L. maÄ©,
me_ nom. and inst., P. maÄ©, WPah.jaun. meÌ„Ìƒ (nom. also hÄ• uÌƒ, auÌƒ);
Garh. maÄ©, mÄ© (inst. maÄ©n), Ku. maÄ©, mÄ« (inst. maÄ©le), N. ma, emph.
maÄ© (inst. maile), A. maÃ¯, B. (vulgar) mui, Or. mu, muÌƒ; OAw. maÃ¯á¹•
nom. and inst.; H. maÄ© (inst. maÄ©ne), OMarw. m&etilde;, M. mÄ«Ëœ, mÄ«. --
Other forms: Pr. É™m gen.; Tir. masi `to me'; Kho. ma acc. and gen.; Tor.
Sv. mÄ« gen.; K. meÌ† dat. inst. abl.; S. encl. -- mi `of, to, by me' < mÄ“,
L. encl. -- m; WPah.bhad. maÄ© inst. (auÌƒ nom.), G. me_; Si. mama nom.; --
H. mujh obl.; OG. majha dat., M. majÌˆ obl., mÄ• jÌˆhÄ• `my', Ko. majjo. <->
The genitive is replaced by a declinable adjective with various suffixes:
Gaw. moÌ„na, Tir. myÄ• na, K. myÃ´nu; <-> Gy. gr. minro, SEeur. moiÌ¦Ã³ m.,
meiÌ¦Ã- f., L. maÄ©á¸• Ä• , maiá¸• Ä• ; -- Ap. mahÄ• riya -- , mÄ“ra -- , WP.
me_rÄ• , P. merÄ• , WPah. jaun. Garh. Ku. N. mero, A. mohora, mora, Or.
mohara, OAw. moraÃ¼, H. merÄ• , OMarw. meraÃ¼, OG. mÄ• haraÃ¼, G. mÄ• ruÌƒ. --
See AHÃ¡M, MÄ• MAKÃ¡ -- .
MAá¹€H `give': MÃ¡HAS -- 2.
Addenda: ma -- : Kho. ma `me' obl. BKhoT 70; WPah.ká¹-g. muÌƒ `I'; Md. ma
`I, me' (gen. ma -- ge, dat. maÅ™aÅ™).
â€ MÃ¡MAT.
â€ makkaá¹‡a -- see MATKUá¹‡A -- 2.

mÃ¡kara 9692 mÃ¡kara1 m. `crocodile' VS.
Pa. makara -- m. `sea -- monster'; Pk. magara -- , mayara<-> m. `shark', Si.
muvarÄ• , moÌ„rÄ• , Md. miyaru. -- NIA. forms with -- g -- (e.g. H. G. magar
m. `crocodile') or -- á¹…g<-> (S. maá¹…gar -- macho m. `whale', maá¹…guro m.
`a kind of sea fish' â†’ Bal. mÄ• ngar `crocodile') are loans from Pk. or Sk.
or directly from non -- Aryan sources from which these came, e.g. Sant.
maá¹…gaá¹› `crocodile'.

makara 9693 makara2 m. `a species of insect or small animal' SuÅ›r.
WPah.bhal. meru m. `maggot often found infesting skin of goats'.

makaranda 9694 makaranda m. `juice of flowers' BhP.
Pa. makaranda -- m. `id.'; Pk. mayaraá¹• da -- m. `juice of flowers, pollen',
Si. muvaranÌ†da, Ëšrada.
makuá¹-a -- see MUKUá¹-A -- .

makura -- 1 `Mimusops elengi' see BAKULA -- .
makura -- 2 `bud' see MUKULA -- .
makula -- 1 `Mimusops elengi' see BAKULA -- .
makula -- 2 `bud' see MUKULA -- .
makuá¹£á¹-a -- , *makusta -- `bean' see MUKUá¹£á¹-HA -- .
makÅ«laka -- see MUKÅ«LAKA -- .

9695 makkula -- , makkoÌ„la -- m. `red chalk' lex.
H. makol f. `chalk'; Si. makul `clay, pipe clay'.
*makta -- pp. of *MACYATÄ“.

mÃ¡ká¹£Ä• 9696 mÃ¡ká¹£Ä• f., mÃ¡ká¹£ -- m. f. `fly' RV., mÃ¡ká¹£ikÄ• -- f. `fly, bee' RV., maká¹£ika -- m. Mn.
Pa. makkhikÄ• -- f. `fly', Pk. makkhiÄ• -- f., macchÄ« -- , ËšchiÄ• -- f.;
Gy. hung. makh `fly', wel. makhÄ« f., gr. makÃ- f., pol. maÄ• in, germ. maÄ• lin, pal. máº¯ki `mosquito', mÄƒkÄ«ËŠla `sandfly', mÄƒkÄ«ËŠli `house -- fly'; Ash. maÄ• Ä«ËœËŠ `bee'; PaÅ¡.dar. mÄ“Ä• ek `bee', weg. meÄ• Ä«ËŠk `mosquito', ar. muÄ• É™k, muÄ• ag `fly'; Mai. mÄ• cÌ£hÄ« `fly'; Sh.gil. mÄƒá¹£Ä«ËŠ f., (Lor.) m*lcÌ£Ä« `fly' (â†’ á¸Œ. m*lcÌ£hi f.), gur. mÄƒcÌ£hÄ«ËŠ `fly' (`bee' in gur. mÄƒcÌ£hiÌ¯kraá¹‡, koh. mÄƒcÌ£hi -- gÅ-n `beehive'); K. maÌ‡chi f. `fly, bee, dark spot'; S. makha, makhi f. `fly, bee, swarm of bees, sight of gun', makho m. `a kind of large fly'; L. (Ju.) makhÄ« f. `fly', khet. makkÄ«ËŠ; P. makkh f. `horsefly, gnat, any stinging fly', m. `flies', makkhÄ« f. `fly'; WPah.rudh. makkhÄ« `bee', jaun. mÄ• kwÄ• `fly'; Ku. mÄ• kho `fly', gng. mÃ£Ì„kh, N. mÄ• kho, A. mÄ• khi, B. Or. mÄ• chi, Bi. mÄ• chÄ«, Mth. mÄ• chÄ«, mÃ£Ì„chÄ«, makhÄ« (â†• H.?), Bhoj. mÄ• chÄ«; OAw. mÄ• khÄ«, lakh. mÄ• chÄ« `fly', ma -- mÄ• khÄ« `bee' (MÃ¡DHU -- ); H. mÄ• chÄ«, mÄ• khÄ«, makkhÄ« f. `fly', makkhÄ• m. `large fly, gadfly'; G. mÄ• kh, mÄ• khÄ« f. `fly', mÄ• khÉ” m. `large fly'; M. mÄ• s f. `swarm of flies', n. `flies in general', mÄ• Å›Ä« f. `fly', Ko. mÄ• su, mÄ• Å›i; Si. balu -- mÃ¤kka, st. -- mÃ¤ki -- `flea', mÃ¤ssa, st. mÃ¤si -- `fly'; Md. mehi `fly'.
*MAKá¹£Ä• TARA -- , *MÄ• Ká¹£A -- , MÄ• Ká¹£IKÃ¡ -- ; *MAKá¹£Ä• KIRAá¹‡A -- , *MAKá¹£Ä• CAMARA -- , *MAKá¹£Ä• CÄ• LANA -- , *MAKá¹£IKÄ• KULA -- ; *MADHUMAKá¹£IKÄ• -- .
Addenda: mÃ¡ká¹£Ä• -- : S.kcch. makh f. `fly'; WPah.ká¹-g. mÃ¡kkhÉ”, mÃ¡á¹…khÉ” m. `fly, large fly', mÃ¡kkhI (kc. makhe) f. `fly, bee', mÃ¡á¹…khI f., J. mÄ• khÄ« f.pl., Garh. mÄ• khi.

maká¹£Ä• kiraá¹‡a 9697 *maká¹£Ä• kiraá¹‡a `flywhisk'. [MÃ¡Ká¹£Ä• -- , KIRAá¹‡A --]
P. makherá¹‡Ä• m. `fringe of leather and thread over horse's eyes to keep off flies'.

maká¹£Ä• camara 9698 *maká¹£Ä• camara `flywhisk'. [MÃ¡Ká¹£Ä• -- , CAMARÃ¡ --]
N. makhauro `flywhisk'.

9698a *maká¹£Ä• cÄ• lana -- `flywhisk'. [MÃ¡Ká¹£Ä• -- , CÄ• LANA --]
L.mult. makhÄ• lnÃ£Ì„ m. `fly -- fringe over horse's eyes'.

maká¹£Ä• tara 9699 *maká¹£Ä• tara `rather like a fly or bee'. [MÃ¡Ká¹£Ä• --]
Sh. (Lor.) m*lcÌ£hari `wasp, hornet': more prob. same as m*lcÌ£hari `bee' < *MÄ• Ká¹£IKAKARA -- .

maká¹£ikÄ• kula 9700 *maká¹£ikÄ• kula `swarm of flies'. [Cf. MÄ• Ká¹£AKULIKA -- . -- MÃ¡Ká¹£Ä• -- , KÃºLA --]
P. makheÄ• l m. `beehive'; Ku. makhyol `swarm of flies'.
makhÃ¡ -- see MÃ¡HAS -- 2.

maggara 9701 *maggara `back of head or neck'.
P. magar m. `back of shoulder, back'; WPah.pÄ• á¸• . magir `head', paá¹…. magar.
Addenda: *maggara -- : WPah.ká¹-g. mÉ”grÉ”, poet. mÉ”gru m. `the part of an animal's neck nearest the head'.
*maá¹…kuá¹‡a -- see MATKUá¹‡A -- 1 Add2.
*macya -- see *MACYATÄ“ Add2.

maggÅ«Å›a 9702 maggÅ«Å›a m. `mongoose' Bhoj., madguÅ›a -- m. Hem. [â†• Drav. DED 4014]
Pk. maá¹• gÅ«Ë˜sa -- , muggasa -- , muggusu -- , maá¹• kusa -- m. `mongoose',
H. maÌƒgÅ«s, muÌƒgÅ«s m., M. maÌƒgÅ«s, muÌƒgas, muÌƒgÅ«s m.

magha 9703 magha `*fragrance', n. `kind of flower', m. `a drug' lex., magha -- gandha -- m. `Mimusops elengi' Kir. com.
Pk. maghamaghaÃ¯, mahamahaÃ¯ `gives out fragrance'; N. mahak `fragrance', Or. mahaka, H. mahak f., G. mehek m., mehekvuÌƒ `to emit fragrance' (maghmaghvuÌƒ â†• Pk.?).

maghÄ• ËŠ -- see MÄ• GHÃ¡ -- .

9704 mÃ¡á¹…katÄ“ `moves' DhÄ• tup. [Cf. maá¹…kÃº -- `staggering (?)' ÅšBr. (durmaá¹…ku -- `refractory' lex.), Pa. maá¹…ku -- , BHSk.

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maá¹…ku -- , maá¹…gu -- , madgu -- `disturbed in mind' BHS ii 414, which EWA ii 547 considers not of Drav. origin (see DED 3890)]
Pk. maá¹• kia -- n. `advancing by leaps'; Bhoj. mÃ£Ì„kal `to jump, leap' Gupta GrÄ• m 242.
*maá¹…kuá¹‡a -- `bug' see MATKUá¹‡A -- 1.

maá¹…ga 9705 maá¹…ga m.n. `head of a boat, mast or side of a ship' lex. (maá¹…ginÄ« -- f. `ship' HPariÅ›.). [Cf. *MAJJHIKA -- ?]
H. maÌƒg m. `head of a boat', maÌƒgrÄ• m. `ridgepole'.

maá¹…galÃ¡ 9706 maá¹…galÃ¡ n. `auspicious sign' (in cmpds.) RV., `anything auspicious' ÅšBr., `happiness' Mn., `the planet Mars' lex.
Pa. maá¹…gala -- `auspicious', n. `good omen, festivity', maá¹…galaá¹• karoÌ„ti `gets married'; AÅ›. maá¹• gale, magale nom. sg. n. `auspicious ceremony', Pk. maá¹• gala -- adj. and m.; S. maá¹…aru m. `fire'; P. maá¹…gal m. `gladness'; Ku. mÃ£Ì„gal `auspicious song', gng. mÃ£Ì„á¹…aw, khas. mÃ£Ì„á¹…ar, N. mÄ• gal, mÄ• á¹…al; H. maá¹…gal `fortunate'; Si. manÌ†gula, magula `happy event, festival, wedding', magul -- `the planet Mars'; -- PaÅ¡. in cmpds. with trÃ¤ -- , Ä• Ä• r -- , cÌ£ha -- maá¹…gal `on the 3rd or 4th or 6th day from now' (< `*3rd &c. day of good omen') IIFL iii 3, 123.
MAá¹…GALYÃ -- ; MAá¹…GALAKÄ• RAKA -- ; AMAá¹…GALA -- , SUMAá¹…GÃ¡LA -- ; Aá¹£á¹-AMAá¹…GALA -- .

maá¹…galakÄ• raka 9707 maá¹…galakÄ• raka `causing welfare' MBh. [MAá¹…GALÃ¡ -- , KÄ• RA -- 1]
Ku. maÌƒgalyÄ• ri `woman who sings auspicious songs'.

maá¹…galyÃ 9708 maá¹…galyÃ `auspicious' KauÅ›. [MAá¹…GALÃ¡ --]
Pa. maá¹…galya -- n. `auspicious event'; Pk. maá¹• galla<-> `auspicious', Si. magula, manÌ†gul -- , magul -- .
MAC `knead, increase, raise': *MAKTA -- , *MACYA -- , *MACYATÄ“; *UNMACYATÄ“; -- MAÃ±CA -- ?

macc 9709 *macc `sound of cracking or smacking'. [Onom. <-> Cf. *MAá¹-á¹- --]
P. macc m. `smacking sound in eating'; B. mac `creaking'; M. maÄ‹maÄ‹ f. `creaking of jaws'; -- ext. -- kk -- : P. macak f. `smacking sound', macaká¹‡Ä• `to make such a sound in eating'; N. mackanu `to creak'; B. mackÄ• na `to be wrenched'; Or. macakibÄ• , makacibÄ•  `to wrench, crush, tread'; H. macaknÄ• `to creak'.
*macya -- `to be kindled' see next.

9710 *macyatÄ“ `is produced, grows, is kindled, is rubbed'. 2. *macya -- .
3. Pp. *makta -- . [mÃ¡catÄ“ `grinds, is arrogant', mÃ¡Ã±catÄ“ `id., grows high, shines' DhÄ• tup. <-> It is difficult in NIA. to separate forms of âˆšMAC meaning `excite, excited' from âˆšMAD (MÄ• ËŠDYATI, MATTÃ¡ --) of which in MIA. pres. st. majj -- was partially replaced by macc -- after the type sitta -- ~ siccaÃ¯. -- The meanings in NIA. support IE. origin (Gk. ma/ssw, &c.) IEW 730. -- âˆšMAC]
1. Pk. maccaÃ¯ `is excited'; S. macaá¹‡u `to be excited, increase, rise to full strength, be fattened', caus. macÄ• iá¹‡u; L. maccaá¹‡ `to burn brightly, be excited', awÄ• á¹‡. maccuá¹‡ `to rise, be kindled (of fire)'; P. maccá¹‡Ä• `to be stirred up, be made', macÄ• uá¹‡Ä•  `to kindle, produce'; N. maccinu `to be flourished, be made', macÄ• unu `to lift up, flourish'; A. masiba `to rub' (or < MRÌ¥Å›Ã¡TI as loanword from a dialect preserving -- s -- ); H. mÃ£Ì„cnÄ•  `to be begun', macÄ• nÄ• `to raise up, produce'; OMarw. maá¹• cÄ• vaÃ¯ `creates, brings about'; G. macvuÌƒ `to swell', macÄ• vvuÌƒ `to set on foot, make'; M. mÄ• Ä‹á¹‡&etilde; `to fill up', maÄ‹á¹‡&etilde; `to swell', maÄ‹aviá¹‡&etilde; `to make'; -- Si. masanavÄ• , mahaËš `to sew, fetter' (EGS 130 wrongly < MYÃ¡Ká¹£ATI)?
2. S. macu m. `blaze'; L. macc m. `bonfire'; P. macc m. `activity, power';

Ku. mÄ• c `excitement'; N. mÄ• cÄ• mÄ• c, mic -- mÄ• c `pressure of work'.
3. Kho. matÃ- `paste smeared on umbilical cord' (< *maktika -- BelvalkarVol 93); S. mato `increased, excited, fattened' (pp. of macaá¹‡u); G. mÄ• tulÌƒ, mÄ• telulÌƒ `stout, plump, arrogant'; M. mÄ• tá¹‡&etilde; `to be puffed up'.
MAJJ `sink': MÃ¡JJATI, MAJJIKÄ• -- ; *UNMAGNA -- , ÃºNMAJJATI, PRAMAJJATI, NIMAJJATI.
Addenda: *macyatÄ“. 2. *macya -- : S.kcch. macc m. `heat'.

9711 mÃ¡jjati `sinks, perishes' RV., majjÃ¡yati `submerges' ÅšBr. [âˆšMAJJ]
Pk. majjaÃ¯ `sinks'; B. majÄ• `to sink, become flabby, silt up' (a from caus.); Mth. mÄ• jab `to plunge into', OH. majjanaÃ¼á¹• `to sink, bathe'; -- Pk. majjÄ• vittÄ• absol. `submerging'; B. majÄ• na `to immerse, ruin, make soft (of fruit)'; -- Pa. in cmpds. -- mujjati Mayrhofer HPa 35.
Addenda: mÃ¡jjati: with Pa. -- mujjati cf. A. muziba `(eyes) to shut up'? AFD 220, A. maziba `to become soft (as a fruit)' AFD 331?

9712 majjÃ¡n -- , gen. maj(j)Ã±Ã¡á¸¥ m. `marrow, pith' RV., majjÄ• ËŠ -- f. ÅšBr., majjas -- n. SuÅ›r. 2. *majjhra -- . [The phonetic changes to explain the various forms in MIA. and NIA., summarized with lit. in EWA ii 550, are not entirely satisfactory, being all of an occasional, not regular, character: Pa. -- iÃ±j -- < -- ajj -- (whereas normally -- ajj -- remains), metathesis of aspirate in bhejj -- < mijjh<-> and development of e < i. Survival of an orig. IA. aspirate jjh < IE. zgh (P. Tedesco Lg 19, 18, JAOS 67, 88) has some additional support in Kal. But other agencies may have been at work: taboo, as with `spleen' and `liver', or contamination with other words, such as Má¸—DAS -- ~ bhejj -- , N. mÄ• s (< MÄ• á¹• SÃ¡ --) ~ mÄ• si?]
1. majjÃ¡n -- , ËšjÄ• ËŠ -- : Pk. majjÄ• -- f. `marrow, fat'; Kho. muÅ¾ `marrow'; S. majÌ„Ä• lo m. `brain' (+?); B. mÄ• j, mÄ• ij `core or pith of a plant', mÄ• j -- kÄ• á¹-h `heart -- wood'; Or. maÃ±ja `heart -- wood', maÃ±jÄ• `pith of plaintain plant'; H. mÃ£Ì„j m. `pus, matter'; Si. mada -- ya, madulla `kernel or pulp or flesh of a fruit'; Md. madu `marrow'; -- majjÃ± -- : Dm. mÄ• ËŠnulÌƒ `marrow' NTS xii 178, Kal.rumb. muÃ±; <-> mijj -- : S. mijÌ„a f. `marrow, brain', L. (Ju.) mijÌ„ f., mult., mijj f., P. mij f.; G. mÄ«c f. (with abnormal -- c); -- miÃ±j -- : Pa. miÃ±jÄ• -- f., Ëšja -- n. `marrow, kernel', tÄ“la -- miÃ±jaka -- `kernel of oil -- seed'; Pk. miá¹• jÄ• -- f. `marrow, fat'; S. miÃ±a, miÃ±u f. `marrow, brain'; G. mÄ«Ëœj f. `kernel'; Si. midulu `marrow' H. Smith JA 1950, 196; -- mijjh -- , miÃ±jh -- : L.awÄ• á¹‡. mÃ¬jh (< *mhijh), mijh `marrow', P. mijjh, miÃ±jh f. (cf. L.

m&etilde;jh f. `fat', WPah.bhal. me\njÌˆ f. s.v. MÄ“DYA --); <-> bhejj -- :
P. bhejjÄ• m. `brain, marrow'; H. bhejÄ• m. `marrow'; G. bhejuÌƒ n. `brain, intellect'; -- X MÄ• á¹• SÃ¡ -- : N. mÄ• si (see also MÄ• á¹• SI -- ); -- X MASTÃ-á¹£KA -- : S. mikha f. `marrow, brain'?
2. Kal.urt. bhrÄ• nz `marrow'.
Addenda: majjÃ¡n -- [a < non -- apophonic IE. o (OSl. moÅ¾danÅ-, etc.) T. Burrow BSOAS xxxviii 69]
WPah.ká¹-g. mÄ«njÌˆ f. `fat', mInjÌˆÉ” m. `brain'; A. mazÄ• `core, inner part'.

majjikÄ• 9713 majjikÄ• f. `female of Indian crane' W. [âˆšMAJJ]
Pr. manÇ°Ä« `duck'.
*majjÅ«ra -- `peacock' see MAYÅ«ËŠRA -- .

majjhika 9714 *majjhika `boatman'. [Cf. MAá¹…GA -- ?]
N. mÄ• jhi, mÃ£Ì„jhi `boatman'; A. mÄ• zi `steersman', B. mÄ• ji; Or. mÄ• jhi `steersman', majhiÄ• `boatman', Bi. Mth. H. mÃ£Ì„jhÄ« m.
*majjhra -- `marrow' see MAJJÃ¡N -- .

maÃ±ca 9715 maÃ±ca m. `stage, platform' MBh., `bed' DivyÄ• v., maÃ±caka -- m.n. `stage' MBh., `bed' KathÄ• s., maÃ±cikÄ• -- f. `trough on legs' SuÅ›r. [âˆšMAC?]
Pa. maÃ±ca -- , Ëšaka -- m. `bed'; Pk. maá¹• ca -- m. `platform', ËšcÄ« -- f. `bed'; PaÅ¡.gul. mÃ¡nÇ°Å« `bed'; K. manzulu m. `child's swinging cot'; S. maÃ±jo m. `poor bed', ËšjÄ« f. `low stool'; L. maÃ±jÄ• m., ËšjÄ« f. `bed, cot', awÄ• á¹‡. maÃ±jÄ«, P. maÃ±jÄ• , maÃ±jolÄ• m., WPah.bhal. manjÌˆo m., pÄ• á¸• . manzÄ• , paá¹…. cur. maÃ±jÄ• ; Ku. mÃ£Ì„co m. `platform'; N. mÃ£Ì„c `platform to keep fodder on'; A. mÄ• siyÄ• `chair'; B. mÄ• cÄ• `platform, scaffolding'; Or. maÃ±cÄ• `platform', (Sambhalpur) macÄ• `scaffolding inside a thatched house'; Bi.

mÃ£Ì„c `mason's scaffolding', mÄ• cÄ« `posts rising from the body of a cart', maciyÄ• , macolÄ• `four -- legged wooden stool'; Mth. mÄ• cÄ«, maciÄ• `seat'; Bhoj. mÃ£Ì„c `watchman's platform', maÌƒciyÄ• `raised platform, chair'; H. mÃ£Ì„cÄ• m. `watchman's platform, bed', ËšcÄ« f. `four -- legged stool', maÌƒjÄ• m. `bed' (â†• P.); G. mÃ£Ì„cÄ« f. `stool', mÃ£Ì„cá¹›É” m. `platform'; M. mÄ• Ä‹ m. `platform', mÄ• Ä‹Ä• m. `bed', Ko. mÃ£Ì„nÄ‹o; Si. mÃ¤ssa, pl. mÃ¤hi `platform on posts, watch hut in rice fields' < maÃ±cikÄ• -- .
*GHAá¹-AMAÃ±CA -- , *PHALAKAMAÃ±CA -- .
Addenda: maÃ±ca -- : WPah.ká¹-g. manjÌˆÉ” m. `cot, bedstead', J. mÃ£Ì„jÄ• m.

9716 maÃ±jari -- , ËšrÄ« -- f. `cluster of blossoms' MBh., maÃ±jara<-> n. lex., maÃ±jarÄ« -- f. `a partic. tree' lex.
Pa. maÃ±jari -- , ËšikÄ• -- f. `branching flower -- stalk, sprout'; Pk. maá¹• jarÄ« -- , ËšriÄ• -- f. `new tender sprout'; S. maÃ±aru m. `a kind of earring'; L. miÃ±jar f. `flower of Prosopis spicigera'; Mth. majar `cluster of blossoms (esp. of mango)'; H. maÃ±jar, maÃ±jrÄ« f. `cluster of blossoms', maÌƒjrÄ• nÄ• `to blossom', G. mÃ£Ì„jar n., M. maÌƒjirÄ« f.; -- Si. mÃ¤diri -- ya `name of a tree', kaá¸·u -- mËš `Diospyros oppositifolia'.

maÃ±jiá¹£á¹-ha 9717 maÃ±jiá¹£á¹-ha `bright red' MBh. [K. mÃ¶nzÃ¼ = maÃ±jiá¹£á¹-hÄ• <-> supports this as superlative from MAÃ±JÃº --]
Pa. maÃ±jeá¹-á¹-ha -- , Ëšaka -- `crimson'; Pk. maá¹• jiá¹-á¹-ha -- , Ëšaa<-> `red', P. maÌƒjÄ«á¹-hÄ• , majËš; Bi. majÄ«á¹-hÄ• , maÄ©á¹-hÄ• `the duck Nyroca fuligina' (wrongly given by E. H. Johnston BSOS viii 600 as majÄ«á¹-Ä• , maÄ©á¹-Ä• and connected with âˆšmajj); Si. madaá¹-a -- van `red colour'. MAÃ±JIá¹£á¹-HÄ• -- .
Addenda: maÃ±jiá¹£á¹-ha -- : S.kcch. maÌƒÄ«á¹-h `red'.

maÃ±jiá¹£á¹-hÄ• 9718 maÃ±jiá¹£á¹-hÄ• f. `the Indian madder (Rubia cordifolia and its dye)' KauÅ›. [MAÃ±JIá¹£á¹-HA --]
Pa. maÃ±jeá¹-á¹-hÄ« -- f. `madder', Pk. maá¹• jiá¹-á¹-hÄ• -- f.; K. mazÄ“á¹-h, dat. Ëšá¹-hi f. `madder plant and dye (R. cordifolia or its substitute Geranium nepalense)'; S. maÃ±uá¹-ha, maÄ©á¹-ha f. `madder'; P. majÄ«á¹-(h), maÌƒjËš f. `root of R. cordifolia'; N. majiá¹-ho `R.

cordifolia', A. mezÄ• á¹-hi, mazËš, OAw. maá¹• jÄ«á¹-ha f.; H. maÌƒjÄ«á¹-(h), majËš f. `madder', G. majÄ«á¹-h f., Ko. maÃ±jÅ«á¹-i; -- Si. madaá¹-a `a small red berry', madaá¹-iya `the tree with red wood Adenanthera pavonina (Leguminosae)'; Md. madoÅ™i `a weight'.
MÄ• Ã±JIá¹£á¹-HA -- .
Addenda: maÃ±jiá¹£á¹-hÄ• -- [Cf. Drav. Kan. maÃ±caá¹-ige, maÃ±jÄ• á¸• i, maÃ±jeá¹-á¹-i S. M. Katre]: S.kcch. majÄ«á¹-h f. `madder'.

maÃ±jÄ«ra 9719 maÃ±jÄ«ra m.n. `foot ornament, anklet' BhP.
Pa. maÃ±jÄ«ra -- m. `anklet', Pk. maá¹• jÄ«ra -- n.; P. maÌƒjÄ«rÄ• , majËš m. `cymbal', N. majirÄ• , mujurÄ• pl.; A. mazir `anklet'; Aw.lakh. maÌƒjÄ«rÄ• `cymbal', H. maÌƒjÄ«rÄ• , majËš m., G. maÌƒjirÄ• m. pl., M. maÌƒjirÄ« f. -- See Ä• MAÃ±JU -- .

maÃ±jÃº 9720 maÃ±jÃº `charming, lovely' MBh. [Poss. â†• Drav. J. Bloch BSOS v 741, T. Burrow BSOAS xii 389]
Pa. maÃ±ju -- `beautiful', maÃ±juka -- `sweet -- voiced'; Pk. maá¹• ju -- `charming'; K. mÃ¶nzÃ¼, maÄ©z, moÌˆÌƒz f. `henna (a red -- orange dye), madder' (< *maÃ±jukÄ• --).
MAÃ±JIá¹£á¹-HA -- , MAÃ±JIá¹£á¹-HÄ• -- ; Ä• MAÃ±JU -- .

maÃ±jÅ«á¹£Ä• 9721 maÃ±jÅ«á¹£Ä• f. `box, chest' MBh. [Poss. â†• Drav. cf. DED 3791]
Pa. maÃ±jÅ«sÄ• -- f. `casket (used for documents)'; Pk. maá¹• jÅ«Ë˜sÄ• -- f. `box, chest'; Bi. majusÄ« f. `projection on wall of indigo vat on which pressing beam is supported'; M. mÃ£Ì„dÅ«s f. `box, coffer' (d?), Si. manÌ†dos -- a, madËš H. Smith JA 1950, 205.

maá¹- 9722 *maá¹- `crackle, snap'. 2. *maá¹-á¹- -- . [Onom. -- Cf. maá¹-aÌ„Ì†maá¹-Ä• yati Gr., maá¸• amaá¸• iti BÄ• lar., *MACC --]
1. B. maá¹›maá¹› `crashing noise'; -- ext. -- kk -- : P. maá¹›kaá¹‡Ä• `to break in folding'; N. markanu `to be sprained'; B. maá¹›kÄ• `brittle'.
2. S. maá¹-ijaá¹‡u `to be angered'; A. B. maá¹- `sound of snapping'; Or. maá¹-maá¹- `staring with wide -- opened eyes'; G. maá¹-maá¹-Ä• vuÌƒ `to open and close quickly'; M. maá¹-maá¹- `sound of quick movement'; -- ext. -- kk -- : P. maá¹-aká¹‡Ä• `to crackle, behave affectedly'; N. maá¹-akka `absolutely'; B. maá¹-kÄ• na `to crack'; Or. maá¹-kÄ• `fragile'; H. maá¹-aknÄ• `to twinkle'.

*maá¹-á¹- -- `crackle' see prec.

maá¹-á¹-a 9723 *maá¹-á¹-a `defective'. 2. *maá¹-á¹-ara -- 2. 3. *maá¹-á¹-ha -- 1. 4. *maá¹-á¹-hara -- . 5. *maá¹-ha -- (in maá¹-hara -- `drunk' lex., `insistent' RÄ• jat.). 6. *maá¸• a -- (maá¹-a -- m. `son of a VaiÅ›ya and a Kuá¹-Ä«' lex., maá¹-aha -- `little, poor' YaÅ›ast., maá¹-Å«á¹£ikÄ• -- , v. ll. ma(á¹‡)á¸• Å«Ëš, ma(n)dhÅ«Ëš f. `dwarfish girl' GrÌ¥S.). 7. *maá¸• á¸• a -- . 8. *maá¹‡á¹-a -- . 9. *maá¹‡á¹-ha -- . 10. *maá¹‡á¹-hara -- . 11. *maá¹‡á¸• a -- 4. 12. *mÄ• á¸• a -- 1. 13. *mÄ• á¸• ha -- . 14. *mÄ• á¹‡a -- . 15. *mÄ• á¹‡á¸• ha -- . [Cf. other `defective' word -- groups with initial m -- : *MATTHARA -- (*madda -- , *maddha -- , *manthara -- , manda -- , mandara -- , *mandhyara --), malvÃ¡ -- , *mÄ“á¹…ga -- 1, *mÄ“cca -- , *miá¸• á¸• a -- (*miá¹‡á¸• ha -- 1, *mÄ“á¹-á¹-a -- 1, *mÄ“á¹‡á¸• a -- 1, *mÄ“á¹‡á¸• ha -- 1), *MITTA -- (*middha -- , mindÄ• ËŠ -- , *mindha -- , *mindhara -- , *mÄ«na -- , *mÄ“dda -- 1), *MÄ“SSA -- , MÅ«ËŠKA -- (*mÅ«ga -- , *mukka -- 2, *mukkara -- , *mugga -- , *muá¹…ga -- , *moÌ„kka -- , *moÌ„gga --), *MUCCHA -- (*moÌ„ccha --), *MUá¹-á¹-A -- 1 (*muá¹-á¹-ha -- 1, *muá¹-á¹-hara -- , *muá¸• a -- , *muá¸• á¸• a -- , *muá¸• á¸• ha -- 1, *muá¹‡á¹-a -- , *muá¹‡á¹-ara -- , muá¹‡á¸• a -- 1, *muá¹‡á¸• ha -- , *muá¹‡á¸• hara -- , *moÌ„á¹-á¹-a -- 1, *moÌ„á¹-á¹-ha -- , *moÌ„á¹-á¹-hara -- , *moÌ„á¸• á¸• a -- , *moÌ„á¹‡á¸• a --), *MUTTA -- (*muttha -- 1, *mutthara -- 1, *munna -- , *moÌ„tthara -- 1, *moÌ„dda -- 1, *moÌ„ddha --), *MUSSA -- . -- Similar series s. vv. kuá¹‡á¹-ha -- , *á¹-uá¹‡á¹-a -- 2, *naá¹-á¹-a -- , baá¹‡á¸• Ã¡ -- , *bukka -- 4, *rakka -- , *lakka -- 1, vaá¹‡á¹-a -- 2, *Å›aá¹-á¹-a --]

1. Pk. maá¹-á¹-a -- `hornless'; Mai. mÄ• á¹-, ky. maÌ„Ì†á¹- `boy, youth' (Buddruss Kan 62 < MÃ¡RTA -- , but cf. K. WPah. words for `child' < *maá¹-á¹-ha -- 1 below, and generally very many `defective' groups which provide words for `child'); B. mÄ• á¹-a `slow, sluggish'.

2. S. maá¹-aru `obstinate, perverse'; L. maá¹-á¹-ar f. `troublesome cow, cow giving little milk'; P. maá¹-á¹-ar `not allowing milk to descend into udder (of cows)'.

3. Pk. maá¹-á¹-ha -- `lazy'; K. moá¹-hu `dull, worthless', á¸• oá¸• . maá¹-á¹-ho `child', rÄ• m. maá¹-á¹-hÅ- `small'; S. maá¹-hu m. `base metal, alloy, dross', maá¹-ho `bad, weak, diluted'; L. maá¹-á¹-hÄ• `lazy, slow, blunt, cheap', m. `cheapness, glut', awÄ• á¹‡. maá¹-á¹-hÄ• `slow'; P. maá¹-h -- lÅ«á¹‡Ä• `imperfectly salted', maá¹-á¹-hÄ• `blunt', maá¹-hlÄ• m. `home -- made earthen vessel', maá¹-hunn m. `blockhead' (poss. < *maá¹-á¹-huá¹‡á¸• a<-> with same ending as bhÄ“ruá¹‡á¸• a -- `terrible' MBh.);

WPah. bhad. maá¹-á¹-hÅ« `boy', bhal. maá¹-h, khaÅ›. maá¹-á¹-hu, pÄ• á¸• . mÄ• á¹-haá¹› `small', cur. mÄ• á¹-há¹›Ä• , paá¹…. maá¹-há¹›Ä• ; Ku. mÄ• á¹-hu `slowly'; N. mÄ• á¹-ho `slow'; A. mÄ• á¹-h `blunt, slow', maá¹-hÄ• `immature, coarse (of rice)'; B. mÄ• á¹-ha `blunt, slow, sluggish'; Or. maÌ„Ì†á¹-huÄ• `slow, lazy'; H. mÄ• á¹-hÄ• , maá¹-á¹-hÄ• `slow', mÄ• á¹-hÅ« m. `buffoon, ape'; G. mÄ• á¹-huÌƒ `vicious, bad, unfortunate', mÄ• á¹-heruÌƒ `a little, not much' (< *maá¹-á¹-ha -- tara --); M. mÄ• á¹-h `dumpy, stunted', mÄ• á¹-hÄ• m. `blockhead'.
4. K. moÌˆÌƒá¹-huru `lazy, inert'; Bhoj. maá¹-á¹-har `slow, lethargic'; M. mÄ• á¹-hará¹‡&etilde; `to become dull or languid'.
5. S. maá¹›hu m. `sluggard', maá¹›ho m. `sluggard, feeble old man'.
6. Pk. maá¸• abha -- `hunchback, dwarfish', maá¸• aha -- , maá¸• ahulla -- `small'; OMarw. maá¸• Ä« f. adj. `wretched'; M. maá¸• m. `hateful fellow', maá¹-gÄ• `too small' (< *maá¸• kÄ• ?).
7. H. maá¸• á¸• Ä« `stupid', m. `fool'; -- altern. < *mÄ• á¸• a -- 1: Ku. mÄ• á¹›o `thin'; M. mÄ• á¸• Ä• `left fallow (of fields)'.
8. S. maá¹‡á¸• u m. `lameness', maá¹‡á¸• o `lame', maá¹‡á¸• Ä• iá¹‡u `to limp'; L. maá¹‡á¸• m. `lameness', maá¹‡á¸• Ä• `lame'.
9. Pk. maá¹‡á¹-ha -- `dissolute'; L. maá¹‡á¸• hÄ• `small'.
10. L. maá¹‡á¸• hrÄ• `contemptibly small'.
11. Or. mÄ• á¹‡á¸• uÄ• `dull, foolish, coarse, fat'.
12. S. mÄ• á¹›o `thin, wicked'; L. mÄ• á¹›Ä• `bad, thin, poor';

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P. mÄ• á¹›Ä• `thin, weak, bad, worthless, little, scarce' (whence maá¹›appaá¹‡ m. `leanness'); WPah.jaun. mÄ• á¹›oÌ„ `weak', (Joshi) mÄ• á¹›u, mÄ• á¹›Ä• ; Si. mala `miserly, niggardly' (or < MALVÃ¡ --), maá¸·i `lazy'; -- altern. < *maá¸• á¸• a -- : Ku. mÄ• á¹›o `thin'; M. mÄ• á¸• Ä• `left fallow'.
13. M. mÄ• á¸• hÄ• `left fallow'.

14. Ku. mÄ• á¹‡o `man without beard or mustache' (or < MÄ• NAVÃ¡ --).
15. P. mÃ£Ì„á¸• hÄ• `dwarfish'.
*MAá¹-á¹-HÄ• á¹…GAKA -- .
Addenda: *maá¹-á¹-a -- . 3. *maá¹-á¹-ha -- 1: S.kcch. mÄ• á¹-h `silent'; WPah.ká¹-g. mÃ¡á¹-á¹-hÉ”, mÃ¡á¹‡á¹-hÉ” `small, young', mÃ¡á¹-á¸¥á¹›É”, mÃ¡á¹‡á¹-há¹›É”, mÃ¡á¹-hÉ™á¹›á¸• É” `smaller, younger'; J. mÄ• á¹-hÄ• `small', mÄ• á¹-há¹›Ä• `smaller, younger'.
9. *maá¹‡á¹-ha -- : S.kcch. maá¹‡á¸• hyo `stubborn', maá¹‡á¸• hÄ• á¹‡Å« `to limp'.
11. *maá¹‡á¸• a -- 4 (maá¹‡á¸• Å«ra -- 2 `bodily defective' RV., `rust of iron' lex. ~ *mandÅ«ra -- `iron dross' s.v. *MATTHARA -- Add2).
12. *mÄ• á¸• a -- 1: WPah.ká¹-g. maá¹›É” `weak, bad', J. mÄ• á¹›Ä• `feeble'.
*maá¹-á¹-ha -- 1 `defective' see *MAá¹-á¹-A -- Add2.

maá¹-á¹-ara 9724 *maá¹-á¹-ara1 `pea'. 2. *maá¹-á¹-ha -- 3.
1. S. maá¹-aru m. `a grain of the pulse Lathyrus sativus'; L. maá¹-á¹-ar m. `the pea Pisum sativum'; P. maá¹-á¹-ar, mattar m. `pea', N. maá¹-ar, A. maá¹-ar -- mÄ• h (MÄ• ËŠá¹£A -- 1), B. maá¹-ar, Or. maá¹-ara; Bi. maá¹-ar `P. sativum', (SWShahabad) maá¹‡á¹-ar; H. maá¹-ar m. `P. sativum', maá¹-rÄ• m. `large variety of pea', ËšrÄ« f. `small do.'.
2. G. M. maá¹-h m. `pea': see also MUKUá¹£á¹-HA -- .
*maá¹-á¹-ara -- 2, *maá¹-á¹-ha -- 1 `defective' see *MAá¹-á¹-A -- .

maá¹-á¹-ha 9725 *maá¹-á¹-ha2 `lump'. [Other `lump' words with initial m -- are *MIKKARA -- (*mÄ“á¹…ga -- 2, *mÄ“á¹…gana --), *mÄ“Ã±ca -- 2, *mÄ“á¹-á¹-a -- 2 (*mÄ“á¹‡á¸• a -- 2), *mÄ“dda -- 2, *mucca -- , *muá¸• á¸• ha -- 2 (*muá¹‡á¸• a -- 2), *MUTTHA -- 2 (*mutthara -- 2, *moÌ„tthara -- 2, *moÌ„dda -- 2). -- Cf. similar `defective' word -- groups s.v. *MAá¹-á¹-A --]
P. maá¹-hunnÄ« f. `lump of clay or dough' (< *maá¹-á¹-huá¹‡á¸• a -- ? -- Cf. maá¹-hunn s.v. *MAá¹-á¹-HA -- 1).
*maá¹-á¹-ha -- 3 `pea' see *MAá¹-á¹-ARA -- 1.
*maá¹-á¹-hara -- `defective' see *MAá¹-á¹-A -- .

maá¹-á¹-hÄ• á¹…gaka 9726 *maá¹-á¹-hÄ• á¹…gaka `stout -- bodied'. [*maá¹-á¹-ha -- 1, Ã¡á¹…ga -- 1]
A. maá¹-haá¹…Ä• `stout and rough'.
*maá¹-rakka -- `frog' see MAá¹‡á¸• Å«ËŠKA -- .

maá¹-ha 9727 maá¹-ha1 m. `hut, cottage, esp. cell of an ascetic' MBh.,
maá¹-hikÄ• -- f. DaÅ›. [See MAá¹‡á¸• APA --]
Pk. maá¸• ha -- m.n., Ëšá¸• hÄ« -- f. `hut'; K. mar m. `hut', moru m. `dove -- cot, fowl -- house'; S. maá¹›hu m. `place of residence', maá¹›hÄ« f. `place where an ascetic lives'; L. mahá¹›Ä« f., mult. maá¹›hÄ« f. `small tomb over ashes of a Hindu'; P. maá¹›h m., maá¹›hÄ« f. `monument, tomb'; Ku. maá¹›Ä« f. `hut', maá¹›ulÄ« f. `shed'; N. mar(h)o `any temporary erection'; A. marÄ• `tuft of grass at either end of ridgepole of a house'; Or. maá¹›iÄ•  `hut'; Bi. maraÄ« `grass hut', (Patna) marukÄ•  `shed on threshing floor'; Mth. maá¹›hÄ« `hut, house', maá¹›hahÄ« `forest hut'; H. maá¹›hÄ• , maá¸• hÄ• , maÌƒá¸• hÄ• m. `open hut or shed', maá¹›hÄ« f. `cottage, hut, shed, cell, small temple'; G. maá¸• h m. `temple', maá¸• hÄ«, Ëšá¸• huá¹›Ä« f. `hut', M. maá¸• h m., maá¸• hÄ« f.; Si. maá¸·u -- vÄ• `hut'. -- Rather < MAá¹‡á¸• APA -- : Bi. (Patna) maá¹›aÄ« `shed on threshing floor'; Mth. maá¹›aiÄ• `hut'.
BHAá¹-á¹-Ä• RIKÄ• MAá¹-HA -- .
*maá¹-ha -- 2, maá¹-hara -- `defective' see *MAá¹-á¹-A -- .
*MAá¸Œ `effervesce': see *Ä• MAá¸• -- , *UMMAá¸• -- with further connexions.
*maá¸• a -- `defective' see *MAá¹-á¹-A -- .
Addenda: maá¹-ha -- 1: Md. muá¸·i `chicken -- coop'; -- WPah.ká¹-g.
mhÅ• Ë‹á¹› m. `shed for sheep on high altitudes' or poss. <
â€ *MÄ“á¹£AKUá¹-Ä« -- .
â€ *MÄ“á¹£AMAá¹-HA -- .
*maá¹‡á¹-ha -- `defective' see *MAá¹-á¹-A -- Add2.

maá¸• aka 9728 maá¸• aka m. `the small grain Eleusine corocana' lex.,
maá¹-á¹-aka -- m. lex.
L. maá¹‡á¸• uÄ• , mÃ£Ì„á¸• vÄ• , manduÄ• m. `Eleusine corocana', P. maá¹‡á¸• uÄ• , maá¹‡á¸• huÄ• , maá¹‡á¸• hul, manduÄ•  m.; Ku. maá¹›uwÄ• , maá¹‡uwÄ• , manuwÄ• `millet'; N. maá¹›uwÄ• `fermented drink made from millet'; A. maruwÄ• `millet'; B. mÄ• á¹›uyÄ• , meá¹›Ëš `E. corocana', Or. mÄ• á¹‡á¸• iÄ• , Bi. maá¹›Å«Ë˜Ä• , maÌƒá¹›uÄ• ; Mth. maá¹›uÄ•  `the grain Artinissia vulgaris (used by the poor)'; Bhoj. marh `a kind of grain'; H. maá¹›uwÄ• , maÌƒá¹›Ëš m. `E. corocana'.
*maá¸• á¸• a -- `defective' see *MAá¹-á¹-A -- .

maá¸• h 9729 *maá¸• h `cover'.
Pk. maá¸• hia -- `covered, set', mÄ• á¸• hia -- `covered with armour',

mÄ• á¸• hÄ« -- f. `armour'; S. maá¹›haá¹‡u `to cover (book, drum, chair)'; P. maá¹›há¹‡Ä• `to cover with cloth'; H. maá¹›hnÄ• , maÌƒá¸• hnÄ• `to cover, overspread, encrust'; G. maá¸• hvuÌƒ `to cover (book, drum, &c.)'; M. maá¸• há¹‡&etilde; `to cover, encrust'.

maá¹‡a 9730 maá¹‡a m. (n.?) `a partic. measure of grain' Col.
Sh. mÄƒn m. `maund (a weight of about 52 lb.)', K. man m., S. maá¹‡u m., L. maá¹‡ m., P. maá¹‡ m.f., N. man, A. mon (muniyÄ• `weighing a maund'), B. man, mon, Or. maá¹‡a, Mth. H. man m., OMarw. maá¹‡a m., G. M. maá¹‡ m. *ARDHAMAá¹‡A -- .

maá¹‡Ã- 9731 maá¹‡Ã-1 m. `jewel, ornament' RV.
Pa. maá¹‡i -- m. `jewel', NiDoc. mani, maá¹• ni, Pk. maá¹‡i<-> m.f.; Gy. pal. mÃ¡ni `button'; K. man m. `precious stone', muÃ±u m., mÃ¼Ã±Ã¼ f. `pupil of eye'; S. maá¹‡i f. `jewel', maá¹‡yo m. `jewels'; P. maá¹‡Ä« f. `jewel', N. mani, Or. maá¹‡Ä«, Mth. manÄ«, H. man m., manÄ« f., maniyÃ£Ì„ m.; M. maá¹‡Ä« m. `pearl, jewel'; Si. miá¹‡a, pl. miá¹‡i `jewel'; -- ext. -- kk -- : Gy. gr. minriklÃ³ m. `ornament', rum. mÉ™rÉ™nklÃ³, hung. miriklo `pearl, coral', boh. miliklo, germ. merikle `agate', eng. mÃ©rikli `bead'; Kal.rumb. mÅ•&atildedotdot;Å•ik `bead necklace'; K. manka m. `snake -- stone'; L. maá¹‡kÄ• m. `bead', awÄ• á¹‡. miá¹‡kÄ• ; P. maá¹‡kÄ• m. `bead, jewel'; G. maá¹‡kÉ” m. `gem, bead'; M. maá¹‡kÄ• m. `large gem or bead'.
*MÄ• á¹‡IYA -- , MÄ• ËŠá¹‡IKYA -- ; MAá¹‡IKÄ• RÃ¡ -- , *MAá¹‡IGRANTHI -- ; KAá¹‡á¹-HAMAá¹‡I -- , CINTÄ• MAá¹‡I -- , CÅ«á¸• Ä• MAá¹‡I -- , NÄ«LAMAá¹‡I -- . SPHAá¹-IKAMAá¹‡I -- .

maá¹‡i 9732 maá¹‡i2 m. `hump of camel' MBh., `glans penis' SuÅ›r., `clitoris' lex., `fleshy excrescence on a goat's neck' VarBrÌ¥S., `thyroid cartilege (= kaá¹‡á¹-hamaá¹‡i -- ), wrist' lex., maá¹‡ika -- m. `globular formation of flesh on an animal's shoulder' AitBr., maá¹‡ilÃ¡ -- `having fleshy excrescences (e.g. on the dewlap)' TS. [Semantic development is prob. `protuberance -- Adam's apple <-> throat, neck', hence connexion with MÃ¡NYÄ• -- and (despite EWA ii 557) with MAá¹‡Ã- -- 1 is unlikely]
Gy. eur. men f. `nape of neck, neck, throat', in wel. mend -- d is secondary from mendrÄ« `necklet' < menrÄ« ext. with -- á¸• a -- (LM 386, DGW iv 219 < mÃ¡nyÄ• -- with unexpl. e); Bshk. maá¹‡ `neck'; Sh. mÄ• á¹‡iÌ¯ f. `Adam's apple' with unexpl. Ä• ; K. mÃ¼Ã±Ã¼ -- gÃ´á¸• u m. `flesh of nape of neck', mËš -- gÃ¶á¸• Ã¼ f. `nape of neck'; S. maá¹‡i f. `vertebrae of neck'; M.

maá¹‡Ä« f. `clitoris, knob of wood, pulley block'. -- Ext. with -- kk -- :
S. maá¹‡iko m. `vertebrae of neck, Adam's apple'; L. maá¹‡kÄ• m. `nape of neck, vertebra of neck'; G. maá¹‡kÉ” m. `single vertebra of neck'; M. maá¹‡kÄ• m. `Adam's apple, amulet worn round neck' . -- X SKANDHÃ¡ -- : Ash. mandÃ¤ËŠ `neck', Wg. moÌ„Ìƒda, muÌ„Ìƒda; PaÅ¡. mandÄ• ËŠ m. `neck', kuá¹›. mandelÃ-k `throat'; Shum. mÃ¡dolik `neck', Niá¹…g. muÌƒndÉ™, Gaw. manda, Sv. mandapilá¸—. -- With unexpl. contaminations or additions: Kt. maÅ•Ä• Ì¤Å•Ã-k `neck'; WPah.khaÅ›. manthÄ« `back of neck', marm. manÄ• á¹-Ä«, bhad. miá¹-á¹-Å«; N. maná¹-o, muná¹-o `head, neck'. -- Par. maá¹‡á¸• &oacutemacrdotdot; (â†• IA. IIFL i 272, iii 3, 120) â†• *maá¹‡d -- (still with á¹‡ of maá¹‡i -- 2) or *maá¹‡á¸• -- , i.e. X kaá¹‡á¹-hÃ¡ -- . *MAá¹‡IGRANTHI -- .

maá¹‡ikÄ• rÃ¡ 9733 maá¹‡ikÄ• rÃ¡ m. `jeweller' VS. [maá¹‡Ã- -- 1, kÄ• ra -- 1] Pa. maá¹‡ikÄ• ra -- m. `jeweller', Pk. maá¹‡iÄ• ra -- m., K. manar, manÃ¼rÃ¼ m.; P. maniÄ• r, ËšrÄ• , maneÄ• rÄ• m. `seller or maker of glass bangles'; Or. maá¹‡ihÄ• rÄ« `jeweller'; Bi. manihÄ• r `glass bangle maker'; H. maniyÄ• r, ËšrÄ• , manihÄ• r, manhiyÄ• r m. `bracelet maker and seller'; G. maá¹‡Ä«yÄ• r, ËšÄ«hÄ• r m. `seller of bangles'; M. maá¹‡yar, Ëšá¹‡er, Ëšá¹‡erÄ« m.

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`jeweller', Si. miá¹‡iyara, miá¹‡Ä«r; -- forms with -- h -- influenced by -- hÄ• r from cmpds. in -- DHÄ• RA -- 1.

maá¹‡igranthi 9734 *maá¹‡igranthi `wrist'. 2. `bracelet'. [Primary mng. is `wrist' (â†’ Tam. maá¹‡ikaá¹-á¹-u `wrist', Tu. maá¹‡igaá¹‡á¹-&ucircle; `wrist -- bone'); mng. `bracelet' due to association with MAá¹‡Ã- -- 1. It replaces maá¹‡ibandha -- m. (with similar double mngs.) `wrist' SuÅ›r., `ornament' KÄ• lid. <-> maá¹‡i -- 2, granthÃ- --]

1. H. mangaá¹- f. `wrist, ankle, pastern', M. maá¹‡gaá¹- n.
2. H. mangaá¹-Ä«, maá¹…gËš f. `bracelet set with jewels', M. maá¹‡gaá¹-Ä« f.
*maá¹‡á¹-a -- `defective' see *MAá¹-á¹-A -- .
maá¹‡á¹-apa -- see MAá¹‡á¸• APA -- .
*maá¹‡á¹-rakka -- `frog' see MAá¹‡á¸• Å«ËŠKA -- .
*maá¹‡á¹-ha -- , *maá¹‡á¹-hara -- `defective' see *MAá¹-á¹-A -- .
MANÌ£á¸Œ `adorn'. [Scarcely < *MRÌ¥NDATI `rubs'; nor is P. Thieme's derivation (ZDMG 93, 133) as MIA. < *mrÌ¥á¹• á¹£á¹-Ä“ (âˆšMRÌ¥J) phonet. convincing. Prob. with J. Bloch BSOS v 741 â†• Drav. (Tam. maá¹‡á¹‡u `to decorate' DED 3833]
maá¹‡á¸• a -- 2, maá¹‡á¸• ana -- , maá¹‡á¸• Ã¡yati.

maá¹‡á¸• Ã¡ 9735 maá¹‡á¸• Ã¡1 m.n. `scum of boiled rice' Nir., `cream' ÅšvetUp., maá¹‡á¸• aka -- m. `rice -- gruel' Hariv., `a sort of pastry or baked flour' PaÃ±cat.
Pa. maá¹‡á¸• a -- m. `scum, cream', maá¹‡á¸• aka -- m. `cream of milk, whey (in dadhi -- mËš), scum of stagnant water'; Pk. maá¹• á¸• a -- m. `scum, juice', maá¹• á¸• aa -- m. `an eatable, pastry (?)', maá¹• á¸• Ä« -- f. `starch'; Gy. gr. manrÃ³ `bread', hung. germ. boh. maro, rum. maniÌ¦o, SEeur. maiÌ¦o, arm. malav, pal. mÃ³nÄƒ `bread, loaf'; Dm. man `bread'; Bshk. man `very soft bread'; Phal. hÄ• á¹- -- mÄ• á¹‡á¸• `dough'; K. moÌ†Ì£ná¸• u m. `gruel -- water', mana -- wÃ´Ã±u m. `whey' (-- wÃ´Ã±u < PÄ• NÄ«ËŠYA --); S. mÄ• nÄ« f. `bread, loaf, cake, food' (Ä• ?); L. mann m., (Ju.) man m. `large wide scone', khet. mÄ• á¹‡i `bread'; P. mann, mannÄ« f. `a thick cake', maá¹‡á¸• Ä• m. `a very thin cake', maá¹‡á¸• á¹‡Ä• `to starch'; WPah.bhal. mÃ¡nni f. `a large cake', maá¹‡á¸• o m. `upper or rougher portion of bread'; Ku. mÄ• nÄ• `loaf made of the fluid of rice flour', mÃ£Ì„á¹›Ä« `gruel, food', gng. mÃ£Ì„á¹‡ `water of boiled rice'; N. mÃ£Ì„á¹› `rice gruel, food'; A. mÄ• r `rice water, size made from boiling rice, starch' (= B. mÄ• á¹›); B. mÄ• á¹›i `paste'; Or. maá¹‡á¸• a `rice water', maá¹‡á¸• Ä• `a kind a cake boiled in steam', mÄ• á¹‡á¸• ua `cake made of cheese'; Bi. mÃ£Ì„á¹› `rice gruel', maá¹‡á¸• Ä• `wheat', mÄ• á¹›Ä• , mÃ£Ì„á¹›hÄ• `grains of Panicum frumentosum boiled and parched' (= Mth. mÄ• á¹›); Mth. mÄ• á¹›Ä« `overboiled rice'; Bhoj. mÃ£Ì„á¹› `gruel, starch'; OAw. mÄ• á¹• á¸• a m. `a kind of thin cake', lakh. maá¹‡á¸• Ä« `grain market'; H. mÃ£Ì„á¸• , mÃ£Ì„á¹› m. `rice water, paste, starch', mÃ£Ì„á¸• Ä• m. `a sort of pastry', mÃ£Ì„á¹›Ä« f. `paste, starch', mÃ£Ì„á¹›nÄ• , mÃ£Ì„á¸• nÄ• `to starch'; G. mÃ£Ì„á¸• É”, mÄ• á¸• É” m. `thin crust of a millet and wheat flour cake'; M. mÃ£Ì„á¸• Ä• m.

`preparation of wheat flour'; Si. maá¸• a `foam, cream, slime, mud', maá¸• a -- bima `swamp'; -- Pk. maá¹• á¸• illa -- m. `a cake'; Wg. m&atildedotdot;Å™É™li, meli `bread', Sv. mÄ“á¹‡á¸• ili; Phal. mÄ• á¹‡á¸• ili `very soft bread'.
Addenda: maá¹‡á¸• Ã¡ -- 1: Ko. maá¸• á¸• u `scum' = Drav. Kan. maá¸• á¸• u, maá¸• á¸• i `dregs', Tam. maá¹‡á¹-i EWA ii 560.

maá¹‡á¸• a 9736 maá¹‡á¸• a2 m. `ornament' lex. [âˆšMAá¹‡á¸•]
Pk. maá¹• á¸• aya -- `adorning'; Ash. moÌ„á¹‡á¸• a, moÌ„nda, mÅ«nda NTS ii 266, moÌ„á¹‡É™ NTS vii 99 `clothes'; G. mÃ£Ì„á¸• m. `arrangement, disposition, vessels or pots for decoration', mÄ• á¹‡ f. `beautiful array of household vessels'; M. mÃ£Ì„á¸• m. `array of instruments &c.'; Si. maá¸• a -- ya `adornment, ornament'.
*MAá¹‡á¸• ADHARA -- .
maá¹‡á¸• a -- 3 `castor -- oil plant' see Ä• MAá¹‡á¸• A -- .
*maá¹‡á¸• a -- 4 `defective' see *MAá¹-á¹-A -- .
maá¹‡á¸• a -- 5 m. `frog' lex. [Cf. *MAá¹‡á¸• A -- 4 and semant. VYÃ á¹…GA -- . -- See MAá¹‡á¸• Å«ËŠKA --]
*MAá¹‡á¸• Ä• DAKA -- .

maá¹‡á¸• a 9737 maá¹‡á¸• a6 `some sort of framework (?)'. [In nau -- maá¹‡á¸• á¸— n. du. `the two sets of poles rising from the thwarts or the two bamboo covers of a boat (?)' ÅšBr. (as illustrated in BPL p. 42); and in BHSk. and Pa. boÌ„dhi -- maá¹‡á¸• a -- n. perh. `thatched cover' rather than `raised platform' (BHS ii 402). If so, it may belong to MAá¹‡á¸• APÃ¡ -- and MAá¹-HA --]
Ku. mÃ£Ì„á¹›Ä• m. pl. `shed, resthouse' (if not < *mÃ£Ì„á¹›hÄ• < *maá¹‡á¸• haka -- s.v. MAá¹‡á¸• APÃ¡ --).
*MAá¹‡á¸• Ä• DHÄ• NA -- .
*maá¹‡á¸• a -- 7 `disc' see MÃ¡á¹‡á¸• ALA -- .

maá¹‡á¸• adhara 9738 *maá¹‡á¸• adhara `ornament carrier'. [maá¹‡á¸• a -- 2, dhara --]
N. maá¹›her, maá¹›er `one who carries ornaments &c. in the marriage procession'.

maá¹‡á¸• ana 9739 maá¹‡á¸• ana n. `adorning' MBh., maá¹‡á¸• anÃ¡ -- adj. PÄ• á¹‡. [âˆšMAá¹‡á¸•]

Pa. maá¹‡á¸• ana -- n., Pk. maá¹• á¸• aá¹‡a -- n. and adj.; OMarw. mÄ• á¹• á¸• aá¹‡a m. `ornament'; G. mÃ£Ì„á¸• aá¹‡ n. `decorating foreheads and cheeks of women on festive occasions'.

maá¹‡á¸• apa 9740 maá¹‡á¸• apa m.n. `open temporary shed, pavilion' Hariv., ËšpikÄ• -- f. `small pavilion, customs house' KÄ• d. 2. maá¹‡á¹-apa -- m.n. lex. 3. *maá¹‡á¸• haka -- . [Variation of á¹‡á¸• with á¹‡á¹- supports supposition of non -- Aryan origin in Wackernagel AiGr ii 2, 212: see EWA ii 557. -- Prob. of same origin as MAá¹-HA -- 1 and MAá¹‡á¸• A -- 6 with which NIA. words largely collide in meaning and form]
1. Pa. maá¹‡á¸• apa -- m. `temporary shed for festive occasions'; Pk. maá¹• á¸• ava -- m. `temporary erection, booth covered with creepers', ËšviÄ• -- f. `small do.'; Phal. maá¹‡á¸• au m. `wooden gallery outside a house'; K. maná¸• av m. `a kind of house found in forest villages'; S. manahuÌƒ m. `shed, thatched roof'; Ku. maÌƒá¹›yÄ• , manyÄ• `resthouse'; N. kÄ• á¹-hmÃ£Ì„á¹›au `the city of Kathmandu' (kÄ• á¹-h -- < KÄ• á¹£á¹-HÃ¡ --); Or. maá¹‡á¸• uaÌ„Ì† `raised and shaded pavilion', paá¹-Ä• -- maá¹‡á¸• oi `pavilion laid over with planks below roof', muá¹‡á¸• oi, Ëšá¸• ei `raised unroofed platform'; Bi. mÃ£Ì„á¹›o `roof of betel plantation', maÌƒá¹›uÄ• , maá¹›Ëš, malwÄ• `lean -- to thatch against a wall', maá¹›aÄ« `watcher's shed on ground without platform'; Mth. mÄ• á¹›ab `roof of betel plantation', maá¹›wÄ• `open erection in courtyard for festive occasions'; OAw. mÄ• á¹• á¸• ava m. `wedding canopy'; H. maÌƒá¹›wÄ• m., ËšwÄ« f., maá¹‡á¸• wÄ• m., ËšwÄ« f. `arbour, temporary erection, pavilion', OMarw. maá¹• á¸• avo, mÄ• á¸• hivo m.; G. mÃ£Ì„á¸• av m. `thatched open shed', mÃ£Ì„á¸• vÉ” m. `booth', mÃ£Ì„á¸• vÄ« f. `slightly raised platform before door of a house, customs house', mÃ£Ì„á¸• aviyÉ” m. `member of bride's party'; M. mÃ£Ì„á¸• av m. `pavilion for festivals', mÃ£Ì„á¸• vÄ« f. `small canopy over an idol'; Si. maá¸• u -- va `hut', maá¸• a `open hall' SigGr ii 452.
2. Ko. mÄ• á¹• á¹-av `open pavilion'.
3. H. mÃ£Ì„á¸• hÄ• , mÄ• á¹›hÄ• , maÌƒá¸• hÄ• m. `temporary shed, arbour' (cf. OMarw. mÄ• á¸• hivo in 1); -- Ku. mÃ£Ì„á¹›Ä• m.pl. `shed, resthouse' (or < MAá¹‡á¸• A -- 6?]
*CHÄ• YÄ• MAá¹‡á¸• APA -- .
Addenda: maá¹‡á¸• apa -- : S.kcch. mÄ• á¹‡á¸• hvo m. `booth, canopy'.
*maá¹‡á¸• ukka -- see MAá¹‡á¸• Å«ËŠKA -- Add2.

9741 maá¹‡á¸• Ã¡yati `adorns, decorates' Hariv., mÃ¡á¹‡á¸• atÄ“, Ëšti DhÄ• tup.

[âˆšMAá¹‡á¸•]
Pa. maá¹‡á¸• Ä“ti `adorns', Pk. maá¹• á¸• Ä“i, Ëšá¸• aÃ¯; Ash. mÅ«Ë˜á¹‡á¸• -- , moá¹‡ -- intr. `to put on clothes, dress', muá¹‡á¸• aÄ• ËŠ -- tr. `to dress'; K. maná¸• un `to adorn', H. maá¹‡á¸• nÄ• ; OMarw. mÄ• á¹• á¸• aÃ¯ `writes'; OG. mÄ• á¹• á¸• Ä«iá¹• 3 pl. pres. pass. `are written', G. mÃ£Ì„á¸• vuÌƒ `to arrange, dispose, begin', M. mÃ£Ì„á¸• á¹‡&etilde;, Ko. mÃ£Ì„á¹‡á¸• tÄ• .

mÃ¡á¹‡á¸• ala 9742 mÃ¡á¹‡á¸• ala n. `disc' ÅšBr., `ball for playing' MBh., `circle, district' AVPariÅ›., adj. `circular' VarBrÌ¥S.,

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maá¹‡á¸• alaka -- n. `disc' YÄ• jÃ±., ËšlikÄ• -- f. `group' ÅšiÅ›. 2. *mandala -- . 3. *maá¹‡á¸• a -- 7 (in maá¹‡á¸• acaravant<-> `having a noose' BaudhÅšr.?). 4. *manda -- . [P. Tedesco's derivation (JAOS 65, 84) from *vrÌ¥tta -- la -- is phonet. unacceptable. Variation of á¹‡á¸• with nd, if the words in Bshk. Tor. K. for `thigh' belong, supports non -- Aryan origin, for which T. Burrow's proposal (BSOAS xii 389) of Drav. *moÌ†á¹‡á¸• ale (> Tam. muá¹-alai `globe, ball') is attractive]
1. Pa. maá¹‡á¸• ala -- m. `circle, disc of sun or moon'; Pk. maá¹• á¸• ala -- n. `circle, round fence, country', ËšlÄ« -- f. `circle'; Gy. pers. mandal `village'; PaÅ¡. mÄ• ndar `flat stone, flagstone' (IIFL iii 3, 123 with?); Kal.urt. mÄ• á¹‡á¸• al `coffin', rumb. mÄ• á¹‡á¸• au, obl. st. mÄ• á¹‡á¸• al -- ; K. maná¸• ul, dat. Ëšá¸• alas m. `circle', maná¸• Ã¼jÃ¼ f. `group sitting in a circle'; L. mannlÄ• m. `lid of a churn'; P. maá¹‡á¸• al m. `circle, orb, disc of sun or moon', maá¹‡á¸• lÄ« f. `assembly'; N. maá¹›euli `woman who with others carries a chowrie and encircles the pitcher in marriage procession' < *maá¹›aleuli deriv. of *maá¹›ali; A. mÄ• ral `inner reception room in women's quarters', mÄ• ral -- ghar `outer house for sitting or working in'; Or. maá¹‡á¸• aá¸·a, muá¹‡á¸• uá¸·Ä• , Ëšá¸·Ä« `circle', maá¸·Ä• `circle, ring of

straw to stand pots on, basin at foot of tree' (< *maÌƒá¹›á¸·Ä• ?); Mth. maá¹›arÄ• `slip of bamboo round edge of winnowing basket', mÃ£Ì„á¹›ari `circle, circle round moon', (SBhagalpur) maá¹›ro `iron ring round block of sugar mill'; H. maÌƒá¸• al m. `disc of sun or moon' (â†• Sk.?), maÌƒá¸• lÄ« f. `circle, disc, ring'; OG. mÄ• á¹• daliiá¹• loc. sg. `circle'; M. maÌƒá¸• aá¸· n. `circle', mÃ£Ì„á¸• aá¸· f. `ring round head of pestle or similar tool', mÃ£Ì„á¸• á¸·Ä«, f. `circular stack of sheaves'; OSi. manÌ†á¸• ula, Si. maá¸• ulla, st. Ëšá¸• ulu -- , mÃ¤á¸• illa, st. Ëšá¸• ili -- `ring, circle, circular hall'; Md. maá¸• ulu `district'.
2. Bshk. mÃ¡nd*ll `thigh' AO viii 306, Tor. m*lnd*ll; K. mandul m. `hip'.
3. N. mÃ£Ì„á¹›o `circuit, circle'.
4. Sh. (Lor.) mÄ• no `hip, hip -- bone', muÃ±i `woman's lap'; Or. mandÄ• = maá¸·Ä• in 1 above.
MAá¹‡á¸• ALIN -- ; *UPAMAá¹‡á¸• ALA -- ; GOÌ„MAá¹‡á¸• ALA -- , CANDRAMAá¹‡á¸• ALA -- , JAá¹-Ä• MAá¹‡á¸• ALA -- , *RAá¹…GAMAá¹‡á¸• ALA -- , RAÅ›MIMAá¹‡á¸• ALA -- , VÄ• TAMAá¹‡á¸• ALÄ« -- , VÄ• YUMAá¹‡á¸• ALA -- .

maá¹‡á¸• alin 9743 maá¹‡á¸• alin `forming a circle' KathÄ• s., m. `snake' MBh.; -- `ruler of a province' Lalit. [MÃ¡á¹‡á¸• ALA --]
Pa. maá¹‡á¸• alin -- `circular', maá¹‡á¸• alika -- m. `district officer (= maá¹‡á¸• alaka -- rÄ• jÄ•)'; Pk. maá¹• á¸• ali -- m. `snake, provincial ruler'; B. moá¹›al `headman of village'; Si. mÃ¤á¸• illÄ• `snake'.

maá¹‡á¸• Ä• daka 9744 *maá¹‡á¸• Ä• daka `frog -- eater'. [maá¹‡á¸• a -- 5, ada --]
Kho. maá¸• ag `heron' BelvalkarVol 93.

maá¹‡á¸• Ä• dhÄ• na 9745 *maá¹‡á¸• Ä• dhÄ• na `framework support'. [maá¹‡á¸• a -- 6 (?), Ä• dhÄ• ËŠna --]
G. maÌƒá¸• Ä• á¹‡ n. `wooden frame on a well for irrigation bucket'?
*maá¹‡á¸• ukka -- `frog' see next.

maá¹‡á¸• Å«ËŠka 9746 maá¹‡á¸• Å«ËŠka m. `frog', maá¹‡á¸• Å«kÄ«ËŠ -- f. RV., ËškÃ-kÄ• -- f. Supará¹‡., marÅ«ka -- m. lex. 2. *maá¹‡á¸• ukka -- . 3. maá¹‡á¸• Å«ra -- m. lex. 4. maá¹‡á¸• a -- 5 m. lex. 5. *maá¹‡á¹-rakka -- or *maá¹-rakka -- . [The many aberrant forms in NIA. are due to taboo (EWA ii 561 with lit.: see also DARDURÃ¡ --) as well as onom. influences (as, e.g., *maá¹-rakka -- ~ Gk. ba/traxos). P. Thieme's derivation (ZDMG 93, 135) as

MIA. < *mrÌ¥á¹• á¹£á¹-a -- is phonet. unacceptable. -- â†’ Orm. maá¹›yÅ«g `frog' IIFL i 401]
1. Pa. maá¹‡á¸• Å«ka -- m., ËškÄ« -- f. `frog', Pk. maá¹• á¸• Å«Ë˜ka -- , Ëšá¸• Å«a -- , Ëšá¸• uga -- m., WPah.bhiá¸• . m&tildemacrepsilon;á¸• Ãµ, pl. Ëšá¸• Å« n., bhal. mÄ• ËŠá¹‡Å« n. (+ go < GOÌ„DHÄ• ËŠ -- in maá¹‡go f. `large frog'), khaÅ›. mn/aá¸• Å«, marm. mÃ¡Ìƒ„á¸• Å«, Si. maá¸• u -- vÄ• , mÃ¤nÌ†á¸• i, mÃ¤á¸• i -- yÄ• (< maá¹‡á¸• Å«kÄ«ËŠ --).
2. Pk. maá¹• á¸• ukka -- m., ËškiyÄ• -- , ËškaliyÄ• -- f., á¸Œ. minik m., Ash. muá¹‡á¸• Ãºk, Wg. Ä• vmeá¸• Ã¡k, Ä• mÉ™Ì• á¹›k (Ä• v -- , Ä• -- < Ä• ËŠpaá¸¥ s.v. Ã¡P --), Kt. muá¹‡Ãºk, (Kamdesh) á¹“maá¹‡uk, Pr. mÄ• ËŠá¹‡á¸• ux, mÄ• á¹‡á¸• uk, mÃ£Ì„á¸• É™k, PaÅ¡.kuá¹›. chil. marÃ¡k, ËšrÃ©k, Gaw. muá¹‡á¸• Ä• ËŠka, miá¹‡Ëš, Bshk. mÃ¤nÄ• ËŠk (< maá¹‡á¸• -- or mandr -- AO xviii 244), Sv. miá¹‡á¸• Ä• ËŠka, Sh. mÄƒá¹‡Å«ËŠká¹· m., K. miÃ±eÌ†moÌ†ná¸• ukh, dat. Ëšdakas m. (see 4), P. meÌ„ÌƒÌ„á¸• uk, Ëšá¸• ak, mÄ«Ëœá¸• uk, Ëšá¸• ak m., WPah.rudh. mÃ-nku, (Joshi) minkÄ• m.; Ku. munki -- á¹-aulo `tadpole'; OMarw. mÄ«á¸• ako m. `frog', mÄ«á¹• á¸• akÄ« f. `small frog', G. me_á¸• ak, meá¸• Ëš m., me_á¸• kÄ«, meá¸• Ëš f.; M. m&etilde;á¸• Å«k -- mukh n. `frog -- like face'.
3. Pk. maá¹• dÅ«ra -- m.
4. K. main, mÃ¶n m., miÃ± f., miÃ±eÌ† -- moÌ†ná¸• ukh m. (orig. `female and male frog'?).
5. Wg. Ä• wmaá¹-rakoÌ„g, Dm. maá¹-rak, PaÅ¡.lauá¹›. mÃ¡á¹-rax, uzb. mÃ¡á¹-roÌ„k, katrá¹“x, nir. kch. maá¹-eá¹…, dar. maá¹-á¸—x, weg. maá¹-Ã©k, ar. matrek, Shum. maá¹-É™rok, Kal.rumb. maá¹‡á¸• rÃ¡k, urt. maá¸• rÃ¡k, Phal. maá¹-roÌ„k m.
*MAá¹‡á¸• Ä• DAKA -- .
maá¹‡á¸• Å«ra -- see prec.
*maá¹‡á¸• haka -- `open shed' see MAá¹‡á¸• APA -- .
*matÃ-ya -- `harrow' see MATYÃ -- .
Addenda: maá¹‡á¸• Å«ËŠka -- . 2. *maá¹‡á¸• ukka -- : WPah.ká¹-g. (kc.) ml á¹‡á¸• kÉ” m. `frog', J. minkÄ• m.
3. Read *maá¹‡á¸• Å«ra -- 1: Pk. maá¹• á¸• Å«ra -- m.
â€ maá¹‡á¸• Å«ra -- 2 see *MATTHARA -- .
*matÃ-ya -- see MATYÃ -- Add2.

matkuá¹‡a 9747 matkuá¹‡a1 m. `bed bug' Mn. 2. *maá¹…kuá¹‡a -- . [Cf. KUá¹‡A -- , UTKUá¹‡A -- , *DHÄ“á¹…KUá¹‡A -- : â†• Austro -- as. PMWS 40 and EWA ii 564]
1. Pk. makkuá¹‡a -- m. `bug'; H. mÄ• khun m. `bug, flea'; G. mÄ• kaá¹‡ m.

`bug'; Si. makuá¹‡Ä•  `bug, spider', Md. makunu `spider' (cf. MARKAá¹-A -- 2 with both meanings). -- Cf. M. bhikÅ«á¹‡ m. `bug' (X bhÄ«k < BHIKá¹£Ä• ËŠ -- ?).
2. Pa. maá¹…kuá¹‡a -- , Ëšuna -- m. `bug, flea'; Pk. maá¹• kuá¹‡a -- , Ëškaá¹‡a -- m. `bug', K. moÌˆÌƒkun, mÃµË…kun m., S. muá¹…ghiá¹‡u m., P. mÃ£Ì„gnuÌ„Ìƒ m.
Addenda: matkuá¹‡a -- 1 (for *DHÄ“á¹…KUá¹‡A -- read *á¸• HÄ“á¹…KUá¹‡A --).
1. S.kcch. makaá¹‡ m. `bedbug'; Md. makunu `bug', rÄ• mÄ• makunu `monkey'; -- Ko. bikkÅ«á¹‡u `bug'.
2. *maá¹…kuá¹‡a -- : WPah.ká¹-g. maá¹…gá¹‡I f. `bug', J. maá¹…g(u)á¹‡Ä« f.pl.

matkuá¹‡a 9748 matkuá¹‡a2 m. `tuskless elephant, beardless man', Ëšá¹‡Ä• <-> f. `pudendum muliebre before growth of hair' lex. [PMWS 40 connects with kuá¹‡á¹-ha -- â†• Mu., but rather â†• Drav. (Tel. mokkaá¸• i `elephant with short tusks', Tam. mokku `bluntness', mokkaá¹‡ `stout person or thing') DED 4192 -- 3]
EP. maknÄ• `(of an elephant) undersized' (â†’ S. makano m. `fierce elephant'?); N. makunÄ• `tuskless elephant'; A. makhanÄ•  `tuskless male elephant', mÄ• khundi `female elephant'; B. mÄ• kundÄ•  `beardless'; Or. mÄ• khunÄ• `small tuskless male elephant (= mÄ• kaá¸·Ä• ), beardless youth'; Bi. Mth. makunÄ•  `male elephant with small tusks'; Bhoj. makunÄ• `tuskless elephant'; H. makunÄ•  m. `tuskless elephant, man without a moustache', makhnÄ• m. `tuskless elephant, cock without spurs'; M. muká¹‡Ä•  `tuskless (of an elephant)'.
Addenda: matkuá¹‡a -- 2, also makkaá¹‡a -- m. `tuskless elephant' ArthaÅ›.

matkoÌ„á¹-aka 9749 matkoÌ„á¹-aka m. `termite or white ant' HPariÅ›., markoÌ„á¹-a -- pipÄ«likÄ•  -- f. `small black ant' lex.
Pk. makkoÌ„á¸• a -- m., Ëšá¸• Ä« -- f. `a partic. kind of insect'; S. makoá¹›o m. `large black ant'; L. makoá¹›Ä• m. `black ant' (kÄ«á¹›e makoá¹›e pl. `insects'), awÄ• á¹‡. makauá¹›Ä• `grasshopper'; P. makauá¹›Ä• , makoá¹›Ä•  m. `large black ant'; H. makoá¹›Ä• m. `a partic. kind of small insect numerous in the Rains'; G. makoá¹›É”, maÌƒkËš m. `very large black ant', makoá¹›Ä«, maÌƒkËš f. `smaller do.'.
Addenda: matkoÌ„á¹-aka -- : S.kcch. mÄ• kÅ«á¹›o m. `very large black ant'.

mattÃ¡ 9750 mattÃ¡ `delighted, intoxicated' AV., `ruttish, mad' MBh.,

mattaka -- `slightly drunk or mad' Hariv. [âˆšMAD1]
Pa. Pk. matta -- `intoxicated, proud'; Gy. eur. mato `drunk'; Sh.gur. mÄƒtu `mad'; K. motu `mad, intoxicated'; S. mato `excited' (pp. of macaá¹‡u: see MÄ• ËŠDYATI and *MACYATÄ“); P. matt `foolish', mattÄ• `intoxicated', Ku. mÄ• to; N. mÄ• to `drunk, mad'; Or. matuÄ• `intoxicated, maddened' (-- u -- from matuÄ• á¸·a < *MATTAPÄ• LA --); Mth.

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OAw. mÄ• ti f. adj. `drunk'; H. mÃ£Ì„t `mad', mÄ• tÄ• `drunk'; G. mÄ• tuÌƒ `arrogant'; Si. mat `drunk, mad'; -- deriv.: K. maÄ‹ar `madness'; Sh. (Lor.) m*ltÉ™roiki `to incite'; N. mÄ• tinu `to become drunk'; A. mÄ• tiba `to enjoy (a woman)'; Or. mÄ• tibÄ• `to be infatuated, be excited'; Mth. mÄ• tab `to be drunk', OAw. mÄ• á¹• taÃ¯, H. mÄ• tnÄ• ; M. mÄ• tá¹‡&etilde; `to be puffed up'. -- See MÄ• ËŠDYATI and *MACYATÄ“
*MATTAPÄ• LA -- .

mattapÄ• la 9751 *mattapÄ• la `drunkard'. [MATTÃ¡ -- , PÄ• LÃ¡ --]
Pk. mattavÄ• la -- m. `drunkard'; P. matvÄ• lÄ• `drunk, mad'; B. mÄ• tÄ• l `drunkard', Or. matuÄ• á¸·a; OAw. matavÄ• rÄ• `drunk, mad'; H. matwÄ• l m. `drunkard'.

mattÄ• 9752 mattÄ• f. `spirituous liquid' lex. [âˆšMAD1]
Bshk. mad `wine' prob. for *mat AO xviii 243.

matti 9753 *matti `intoxication'. [âˆšMAD1]
A. mÄ• ti `excitedly'; B. mÄ• t `delight, ecstasy, pomp'; Or. mÄ• ta `intoxication', mÄ• t or mÄ• ti uá¹-hibÄ• `excitement to arise in oneself, itching to begin (of ringworm)'; M. mÄ• t f. `pomp'.

matthara 9754 *matthara `defective'. 2. *madda -- . 3. *maddha -- . 4. manthara -- (f. ËšrÄ«ËŠ -- PÄ• á¹‡.gaá¹‡a) `slow, lazy, dull, bent, hunchbacked' lex., Ëšraka -- m. `name of a hunchback' PaÃ±cat. 5. manda -- `dull -- witted' Kaá¹-hUp., `slow, idle, weak' MBh., `bad' MÄ• rkP., Ëšaka -- `simple, stupid'. 6. mandara -- `slow, tardy, large, thick' lex. [A `defective' word -- group poss. developed, with variations similar to those of other such groups, from manda<-> (âˆšMAND2): but cf. also MINDÄ• ËŠ -- f. `bodily defect' TS. <-> See *MANDHYARA -- and list s.v. *MAá¹-á¹-A --]
1. K. mathoÌ„ra, f. ËšthÃ¼rÃ¼ `corpulent'; N. matthar `slow, dim, dull'.
2. N. madauro `sick' (+ ?); Or. mÄ• dÄ• `lazy, dull, slow'.
3. N. madhauro, Or. mÄ• dhÄ• : both as in 2.
4. Pk. maá¹• thara -- `slow, dull, crooked'; S. mandhiro `dwarfish, short, low, little'; L. madhrÄ• , (Ju.) mandhrÄ• , (Shahpur) madhra `short', P. mandhrÄ• `short in stature'; N. madhuro `dim, tasteless'.
5. Pa. manda -- `slow, lazy, stupid, unprofitable'; Pk. maá¹• da -- `slow, lazy, small, base', n. `illness'; K. mondu, f. mÃ¼nzÃ¼ `slow, dull, stupid'; S. mando `bad, wicked'; L. mandÄ• m. `evil -- speaking', maÌƒdÄ• Ä« f. `wickedness', awÄ• á¹‡. mandÄ• `bad', mÃ£Ì„dÄ• `sick, dying' (â†• Centre or G.?); P. mand `little, slight, faint', mandÄ• `bad'; WPah. bhal. manno `bad'; Or. mÄ• ndÄ• `lazy, slow', (Sambhalpur) maÌƒd `bad'; Mth. mandÄ• `vile, slow, gentle'; Aw.lakh. mÃ£Ì„dÄ• `sick'; H. mÃ£Ì„d `faded, tarnished, stale', f. `dull colour, dunghill', mandÄ• `slow, sluggish, stupid'; G. mÃ£Ì„duÌƒ `sick'; M. mÃ£Ì„dÄ• `sick' (LM 383 â†• Pers.), mand, madaÌ„Ì†á¸• , maÌƒdaá¹- `slow, stupid', maÌƒdÄ• `relaxed, abated, cheap'; Si. manÌ†da, mada `small, weak', (SigGr) mad `insufficient', madi `defective, insufficient, low, vile'; Md. madu `slow'. -- Vocalization obscure in Or. mÄ• undÄ• `slow, lazy'; M. maÄ©d `lazy, stupid'.
6. H. mandrÄ• `short, stumpy, squat'.
MANDATARA -- , MANDIMÃ¡N -- ; *MANDADHAINAVA -- , *MANDAPÄ• TA -- , MANDÄ• Ká¹£A -- , MANDÄ• GNI -- .
Addenda: *matthara -- [MINDÄ• ËŠ -- TS. ~ MAá¹‡á¸• Å«RA -- RV.]. 4. *manthara -- : S.kcch. mandhro `dwarfish, shortstatured'.
5. manda -- : S.kcch. mÄ• ndho `sick'; OP. manÅ«ru m. `scrap iron, iron dross, slag' (~ â€ MAá¹‡á¸• Å«RA -- 2 `bodily defective' RV., `rust on iron' lex. s.v. *MAá¹-á¹-A -- Add2) C. Shackle.

matyÃ 9755 matyÃ n. `club with iron points' AV., `a kind of harrow' TS. 2. *matÃ-ya -- . 3. *madya -- 2. [Cf. matÄ«karoÌ„ti `harrows' AitBr., Pa. su --

mati -- kata -- `well harrowed'; -- explanation of madi -- , madikÄ•  -- f. `a kind of harrow or roller' KrÌ¥á¹£is., madÄ« -- f. `any agricultural implement (e.g. a plough)' lex. as MIA. forms (EWA ii 566) does not account for *madya -- in NIA.]
1. WPah.bhal. maÄ‹Ä‹ n. `implement for levelling a rice -- field' (whence maÄ‹Ä‹á¹‡Å« `to level ploughed ground').
2. Pk. maÃ¯ya -- n. `harrow'; L.awÄ• á¹‡. may `implement for levelling'; WPah. (Joshi) moÄ« f. `implement for smoothing land after sowing'; Ku. mayo `harrow con<-> sisting of a plank for breaking up clods after ploughing', gng. me `harrow'; A. mai `harrow' (whence mayÄ• iba `to harrow'), maiá¹-Ä• `single bamboo with its knot on used as a ladder'; B. maÃ¯, moi `harrow, ladder, ladder used as harrow'; Or. maÃ¯ `ladderlike harrow'; H. maÄ« f. `harrow'; M. maÄ©d m. `rude harrow or clod breaker' (+ ?).
3. K. maj (gender and spelling? for *maz?) `harrow consisting of a log'; P.á¸• og. maÌƒjÌˆ f. `ladder'.
*VAá¹• Å›AMATIYA -- .
Addenda: matyÃ -- . 2. *matÃ-ya -- : WPah.ká¹-g. m&tildemacrepsilon; f. (obl. -- l) `a kind of harrow'; J. moÄ« f. `a kind of plough to smoothe land after sowing'.

matsarÃ¡ 9756 matsarÃ¡1 `exhilarating' RV., `jealous' KÄ• v. [âˆšMAD1]
Pa. Pk. macchara -- `envious', Pk. macchala -- .
MÄ• TSARYA -- .

matsara 9757 matsara2 m. `mosquito, fly' lex. [Explanation of this as a hyper -- sanskritism from Pk. macchara -- ~ MÃ¡Ká¹£Ä• -- , though possible, is not supported by any corresponding -- kkh -- form nor by comparison with Wg. macÌ£arÄ«ËŠk (EWA ii 542) which like P. makhÄ«r is < *MÄ• Ká¹£IKAKARA -- . <-> Poss. same as MATSARÃ¡ -- 1 and so called from its humming: semant. cf. Si. maduru (if < MANDRÃ¡ --)]
S. macharu m. `mosquito, swarm of mosquitos'; L. macchur m. `mosquito', P. N. Mth. H. macchar m., H. mÄ• char m.; G. machruÌƒ n. `gnat'. -- Si. maduru `mosquito' perh. with EGS 127 < MANDRÃ¡ -- , but poss. -- tsar -- > -- dar -- (denied by H. Smith JA 1950, 187: see SAá¹• VATSARÃ¡ --).
*matsiya -- see next.

mÃ¡tsya 9758 mÃ¡tsya m. `fish' RV., matsyaka -- m. `little fish' MBh. 2. *matsiya -- .

1. Pa. maccha -- m., ËschÄ« -- f. `fish', AÅ›. macha -- m., Dhp. matsa -- ,
Pk. maccha -- m., Gy. eur. maÄ• o m., maÄ• in f., SEeur. maÄ• hÃ³, arm.
manÄ• hav, as. maÄ• a, Ash. moÌ„Ä‹, Wg. maÄ‹, Pr. toÌ„Ä• ËŠ -- mÃ¼sÅ«Ì¤ (toÌ„Ä•
-- from to -- `in' with Ä• -- `water' cf. next), Dm. aÌ‚u -- mraÄ‹ (< Ã¡P --
: -- r -- unexpl.), PaÅ¡.lauá¹›. mÄ• s, ar. mÄ• Ä‹, dar. mÄ• Ä• , Niá¹…g.
moÌ„Ä‹, Shum. mÄ• Ä‹, Woá¹-. macÌ£á¸—á¹- f., Gaw. maÄ‹oá¹-Ã¡, maÄ• oá¹-Ã¡,
Bshk. m*lÄ‹, pl. ËšÄ‹in, Tor. maÇ° m., Sv. mÃ¡Ä• oá¹-oÌ„, K. maÄ‹h, dat.
ËšÄ‹as m., S. machu m. `large fish', ËschÄ« f. `fish', P. macch m., ËschÄ«
f., WPah. jaun. mÄ• chÄ• , Ku. mÄ• cho, gng. mÄ• Ä‹h, NKu. mÃ£Ì„h, N. mÄ• cho, A.
mÄ• s, B. mÄ• ch, Or. mÄ• cha, H. mÄ• ch m., ËschÄ« f., OMarw. maá¹• chÄ• m.,
ËschÄ« f., OG. mÄ• chaÃ¼ m., M. mÄ• sÄ• m., Si. masÄ• , mahÄ• , Md. mas; -- ext.
with -- l -- : Pk.mg. maÅ›calÄ« -- f., WPah.bhad. bhal. maÄ‹hli, rudh.
machlÄ«, khaÅ›. meÄ‹hlÄ«, Å›eu. machli, pl. mÄ«chlÄ«, Bi. machlÄ«, Aw.lakh.
macharÄ«, H. machlÄ« f., OMarw. mÄ• chalÄ« f., M. Ko. mÄ• sá¸·Ä« f.; -- -- ll
-- : G. mÄ• chlÄ« f.
2. Kt. maÄ‹Ã-, oÌ„ -- maÄ‹i, Kal.rumb. maÄ‹Ä«ËŠ, urt. Å« -- maÄ‹Ä«ËŠ, Kho.
maÄ‹Ã-, (Lor.) m*lÄ‹hi, L.awÄ• á¹‡. macchÄ«, khet. machÄ«ËŠ.
MÄ• TSYIKÃ¡ -- ; MATSYAJÄ«VIN -- , MATSYARAá¹…GA -- , MATSYAHÃ¡N -- ,
*MATSYAHÄ• RA -- ; *RÄ• GAMATSYA -- , ROÌ„HITAMATSYA -- .
Addenda: matsya -- . 1. S.kcch. macch m. `fish', WPah.poet. maÄ‹há¸·u m.,
ká¹-g. mÃ¡Ä‹há¸·I f., Garh. mÄ• chu, A. spel. mÄ• ch AFD 218, Md. mas in ammas
`a kind of fish' (am<-> < ? -- also spel. ak -- , an --).
2. *matsiya -- : S.kcch. machi f. `fish', WPah.ká¹-g. (kc.) mÃ¡Ä‹Ä‹hI f.

matsyajÄ«vin 9759 matsyajÄ«vin m. `fisherman' PaÃ±cat. [MÃ¡TSYA -- , JÄ«VÃ¡
--]
L. machÄ« m. `a tribe occupied in fishing (also weavers and woodcutters: the
women act as bakers, cornparchers, and midwives)'; Si. masdiv `fisherman'.

9760 matsyaraá¹…ga -- , Ëšraá¹…gaka -- , Ëšraá¹…ka -- m. `kingfisher' lex.
[MÃ¡TSYA -- + ?]
H. machraÌƒgÄ• m. `kingfisher'.

matsyahÃ¡n 9761 matsyahÃ¡n m. `fisherman' ÅšBr. [MÃ¡TSYA -- , HÃ¡N --]
L. (Ju.) machÄ• nÄ« m. `fisherman': prob. mistake for machÄ• á¹‡Ä« (= P.
mÄ• chaá¹‡) f. `wife of mÄ• chÄ« m. (< MÄ• TSYIKÃ¡ --)'.

matsyahÄ• ra 9762 *matsyahÄ• ra `fisherman'. [MÃ¡TSYA -- , HÄ• RA -- 1]

L. (Ju.) maÃ±charÄ« m. `fisherman'; OSi. mahavar `fishmonger (?)'.

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mathÃ¡ 9763 mathÃ¡ m. `churning' PÄ• á¹‡.gaá¹‡a. [âˆšMANTH]
S. mahu `mixed'; Or. muhÃ£Ì„ `the churning of curds'.
*MATHABHÄ• á¹‡á¸• A -- .

mathana 9764 mathana n. `whirling, stirring, churning' MBh. [âˆšMANTH]
Pa. mathana -- n. and adj. `shaking up, crushing, confusing' (used with maddana -- ); Pk. mahaá¹‡a -- n. `churning'; B. maÃ¼ni `churning -- stick'; Bi. mahan, moÌ†han `act of churning, pestle of oil or sugar mill', math -- mahan `churn'; Mth. mahan, mohan `upright pestle of sugar mill', mahanÄ« `churning stick', (NETirhut) moÌ†hain `pestle of oil mill', mahaniyÄ• adj. `where beating takes place' in mËš haud `indigo -- beating vat'; OH. mahana m. `churning', mahaniyÄ• m. `one who churns'.

mathabhÄ• á¹‡á¸• a 9765 *mathabhÄ• á¹‡á¸• a `churning vessel'. [MATHA -- , BHÄ• á¹‡á¸• A -- 1]
Bi. mahÃ£Ì„á¹›Ä• , (Patna) mahÄ• á¹›Ä• `vessel for making curds in'.

9766 mathÄ• yÃ¡ti `produces fire by friction' RV., `shakes' AV., replaced by mathayati `causes to be churned' MBh., mÃ¡thati `churns' DhÄ• tup., in cmpd. MBh. [âˆšMANTH]
Pa. mathÄ“ti `agitates, crushes, upsets'; Pk. mahejjÄ• opt. `to beat, kill, churn'; OB. mahaÃ¯ `churns', B. maoyÄ• `to agitate, churn'; Bi. mahab `to churn', mahÄ• i keÌ† hauj `indigo -- beating vat'; H. mahnÄ• `to churn', mahÄ• Ä« f. `churning of indigo'. -- X MOÌ„DAYATI: Or. mohibÄ• , mohÄ©bÄ• `to cook by mixing an ingredient, churn', muhÄ• ibÄ• `to mix, churn'.

mathitÃ¡ 9767 mathitÃ¡ `stirred, churned' RV., n. `buttermilk churned without water' KauÅ›. [âˆšMANTH]
Pa. mathita -- `upset mentally', n. `buttermilk'; Pk. mahia -- `churned'; Gy. arm. mihil `buttermilk', Bshk. mÃ¤Ä«ËŠn (-- n from dadhÄ«ËŠni s.v. DADHÃ- -- ? -- or + PÄ• NÄ«ËŠYA -- ?); S. mahÄ« f. `sour milk and water churned together, buttermilk'; N. mahi `buttermilk'; Or. mahi `sour whey used for curdling'; Mth. mahiyÄ• `refuse left in boiling down ghee'; H. mahÄ« f. `buttermilk', mahiyÄ• m. `foam from boiling sugarcane juice', maher m., ËšrÄ« f. `rice or other grain boiled in buttermilk' = Bi. (SWShahabad) maher (< *mahia -- á¸• a -- or *MATHITAYAVÄ• GU -- ); G. mahi, mahÄ«á¹›uÌƒ n. `buttermilk'; -- lws. from a dialect such as Kal. in which -- t -- > -- l -- , or ext. -- ll -- : Sv. mÄ“l `buttermilk', Phal. mehn/al f., Sh.gil. mail (with low tone) m., pales. mÄ“l.
*MATHITAYAVÄ• GÅ« -- , *MATHITAHÄ• RA -- .

mathitayavÄ• gÅ« 9768 *mathitayavÄ• gÅ« `buttermilk and rice gruel'. [MATHITÃ¡ -- , YAVÄ• GU --]
Ext. -- á¸• a -- : Bi. mahiyÄ• ur `mess of rice &c. in buttermilk'; -- (SWShahabad) maher, H. maher m., ËšrÄ« f. (or < *mahia -- á¸• a -- s.v. MATHITÃ¡ -- ?).

mathitahÄ• ra 9769 *mathitahÄ• ra `curd -- carrier'. [MATHITÃ¡ -- , HÄ• RA -- 1]
G. mahiyÄ• rÄ« f. `milkwoman, curd -- seller'.

mathurÄ• ËŠ 9770 mathurÄ• ËŠ f. `name of a town' VP.
Pk. madhurÄ• -- , mahurÄ• -- f., OH. (Al -- bÄ«rÅ«nÄ«) mÄ• hÅ«ra, (Al -- `utbÄ«) mahura BSOS viii 460.

9771 mathnÄ• ËŠti `whirls (stick for fire)' RV., `churns' TS. [Cf. abhimathnÄ• ti `rubs (for fire)' MBh., Pa. abhimatthati `crushes, rubs (for fire)'. -- âˆšMANTH]
Pk. mahuá¹‡iá¹• ta -- pres. part. `to churn', Kt. met -- ; K. mathun `to cut, pound, churn'; S. mathaá¹‡u `to churn'; P. mathá¹‡Ä• `to ponder' (cf. Pa. cittaá¹• mathÄ“ti `agitates the mind'); -- with unexpl. a (infl. by Sk. forms?): N. mathnu `to churn', A. mathiba, B. mathÄ• ; Or. mathÄ• `act of churning'; Mth. mathab `to churn'; H. mathnÄ• `to knead, stir round, churn'; G. mathvuÌƒ `to churn', M. mathá¹‡&etilde;.

Addenda: mathnÄ• ËŠti: Garh. mathá¹‡u `to churn'.

mathya 9772 mathya `to be rubbed or pounded' in Ãºlmuka -- mathya<-> `to be rubbed out of a torch' ÅšBr., sindhu -- mathya -- BhP. [âˆšMANTH]
K. maÄ‹h, dat. ËšÄ‹hi f. `meat pounded to a paste in a mortar'.
MAD1 `be exhilarated': mattÃ¡ -- , mattÄ• -- , *matti -- , mÃ¡da -- , mÃ¡dana -- 1, madÃ-n -- , madirÄ• -- , mÃ¡dya -- 1, mÄ• da -- 1, mÄ• ËŠdana -- , mÄ• ËŠdyati; Ãºnmatta -- , unmada -- , *unmadati, unmadita -- , unmÄ• da -- , pramadÃ¡ -- , pramadÄ• -- , *proÌ„nmÄ• dayati.
MAD2 `be sluggish': *mÄ• da -- 2, *mÄ• diya -- , *mÄ• dya -- ; pramÄ• da -- ; -- mÃ¡stu -- ? -- âˆšmand2.

mÃ¡da 9773 mÃ¡da m. `intoxication, spirituous liquor' RV., `wantonness, pride, ichor from an elephant's temples' MBh. [âˆšMAD1]
Pa. mada -- m. `intoxication, sexual excess'; Pk. maya -- m. `intoxication, pride, ichor', maÄ« -- f. `wine, spirits'; Pr. mÅ«ËŠlu `wine' (or < MÃ¡DHU --); S. maÃ¼ m. `intoxication, arrogance'; P. maÃ¼, mau m.f. `sexual desire (of animals), rut, heat', maÄ© f. `pride, selfishness'; WPah. (Joshi) maiá¹›Ä• m. `love, eagerness'; H. poet. mai in mai -- maÌƒta `intoxicated with pride'; Si. mihi `ichor from elephants' temples in rutting season', mÄ« `spirituous liquor, toddy'.
MADÃ-N -- ; *MADATÄ• á¸• IKÄ• -- .
Addenda: mÃ¡da -- : â€ MADAKALA -- .

9773a â€ madakala -- `maudlin, intoxicated' MBh., `ruttish, mad' KÄ• lid. [By pop. etym. for *madagala -- cf. madacyÃºt -- id. RV., madaprasravaá¹‡a -- m. `rutting' MBh. -- MÃ¡DA -- , GALA -- 1]
Pk. mayagala -- `rutting', m. `rutting elephant', OP. maigalu m.

madatÄ• á¸• ikÄ• 9774 *madatÄ• á¸• ikÄ• `intoxicating palm juice'. [MÃ¡DA -- , *TÄ• á¸• A -- 3]
H. mÄ• á¹›Ä« f. `fermented juice of the palmyra'.

mÃ¡dana 9775 mÃ¡dana1 m. `love, god of love' MBh., n. `intoxicating' MW., ËšnÄ• -- f. `any intoxicating drink' lex. [âˆšMAD1]
Pa. madana -- n. `intoxication'; Pk. mayaá¹‡a -- m. `god of love'; H. poet. main m. `sexual love'; G. mÄ«á¹‡É” m. `intoxicating element in certain nuts'.

madana 9776 madana2 m. `species of bird', madana -- sÄ• rikÄ• -- f. `Turdus salica' lex.
Pk. mayaá¹‡Ä• -- f. `the bird Gracula religiosa or Maina'; Kho. (Lor.) mayon `golden oriole', Sh. maiyun; H. mainÄ• m. `Gracula religiosa' (â†’ P. N. Or. M. mainÄ• m., G. menÄ• and prob. A. maÃ¯nÄ• , B. Bhoj. maynÄ• , Aw.lakh. mainÄ•).
Addenda: madana -- : Kho. mÄ• yan `a partic. bird' (acc. to O'Brien and Lorimer, Golden Oriole) BKhoT 70.

madana 9777 madana3 m. `the plant Vanguiera spinosa' SuÅ›r., madanaka -- m. `Artemisia indica' (euphem. for damanaka -- s.v. *DRAMAá¹‡A -- ?) lex.
Pk. mayaá¹‡a -- phala -- n. `name of a fruit'; S. meá¹‡ -- phalu m. `Randia dumetorum'; P. maiá¹‡Ä• `the plant Medicago denticulata (gathered for fodder and as a potherb)', CP. mainÄ« f. `the plant Trigonella polyserrata'; Ku. maiá¹‡o `a vegetable used for poisoning fish'; N. mainkÃ£Ì„á¹›Ä• `the creeper Toddalia aculeata', main -- kÄ• á¹-h `Tetrameles nudiflora'; B. maynÄ• `the thorny bush Vanguiera spinosa'; Or. mayaá¹‡a, maeá¹‡a `the bushes Randia dumetorum and R. longispina (used medicinally)'; H. main m. `V. spinosa', main -- phal m. `Nux vomica'.

madana 9778 madana4 m. `beeswax' lex., Ëšaka -- n. Bhpr.
Pk. mayaá¹‡a -- n. `beeswax', S. meá¹‡u m., L. meá¹‡ f., WPah.jaun. maiá¹‡, Ku. maiá¹‡o, N. mayan, main, Or. maaá¹‡a, mahaá¹‡a ( -- h -- from mahu `honey' < MÃ¡DHU -- ?), H. main m., G. mÄ«á¹‡ n. (whence mÄ«á¹‡iyuÌƒ `oily', n. `waxcloth'), M. meá¹‡ n., Ko. meá¹‡a.
madi -- see MATYÃ -- .

madÃ-n 9779 madÃ-n `exhilarating' RV. [MÃ¡DA --]
S. maÃ¯ `intoxicated, wanton'.

madirÄ• 9780 madirÄ• f. `wine' Mn. [madirÃ¡ -- `intoxicating' RV. <-> âˆšMAD1]
Pa. madirÄ• -- f. `intoxicating drink', Pk. maÃ¯rÄ• -- f.; <-> Or. mirÄ• `wine'?

madgura 9781 madgura m. `the fish Macropteronatus magur' Bhpr., Ëšaka -- , maá¹…gura -- m. lex.
Pa. maggura -- m. `a kind of fish'; B. mÄ• gur `the fish Silurus pelorius'; Or. mÄ• gura `the scaleless freshwater fish Clarius magur'; Bhoj. mÃ£Ì„gur `a kind of fish'; H. magurÄ« f. `the fish Macropteronatus magur or Silurus pelorius'; Si. magurÄ• `a river fish, skeat -- fish'.
*madda -- , *maddha -- `defective' see *MATTHARA -- .
Addenda: madgura -- : A. mÄ• gur `a kind of fish' AFD 193.

mÃ¡dya 9782 mÃ¡dya1 `intoxicating' RV., n. `spirituous liquor' Mn. [âˆšMAD1]
Pa. majja -- n. `intoxicant, wine, drinking -- place'; Pk. majja -- n. `spirits'; M. mÄ• jÌˆ m. `sexual heat'; Si. mada -- ya `arak'; -- H. mÄ• jÄ• m. `foam on the water of the early rains'? -- K. mas m. `wine' see MÃ¡DHU.
*madya -- 2 `harrow' see MATYÃ -- .
madrÃ¡ -- m. `a country in North West India', pl. `its people' ÅšBr. [See MALLA -- 2]
*MADRARÄ• á¹£á¹-RA -- .

9782a madrÃ¡ -- `a tribe in the PanjÄ• b' see also MALLA -- 2 Burrow Tau vii 154.

madrarÄ• á¹£á¹-ra 9783 *madrarÄ• á¹£á¹-ra `country of the Madras'. [MADRÃ¡ -- , RÄ• á¹£á¹-RÃ¡ --]
Pa. maddaraá¹-á¹-ha -- n. `id.'; Si. maduraá¹-a `a country in India' EGS 127.

mÃ¡dhu 9784 mÃ¡dhu n. `honey, mead' RV.
Pa. madhu -- n. `honey, wine made from blossoms of Bassia latifolia'; NiDoc. masu `wine' (H. LÃ¼ders SBAW 1933, 1000; Brough Dhp 94); Pk. madhu -- , mahu -- n. `honey'; á¸Œ. mo m. `wine', Pr. mÅ«ËŠlu NTS xv 206 (or < MÃ¡DA -- Rep2

66), Sh. mo m., K. mas m. (â†• NWPk.?); WPah.jaun. mauh `honey', Ku. mau, gng. mÉ”, N. maha, A. B. mau, Or. mahu, maÃ¼; Aw.lakh. ma -- mÄ• khÄ« `honey bee'; H. mau m. `honey'; M. moh, moho n.m. `honeycomb, hive'; Ko. mhoÌ„vu `honey, mead'; OSi. (BrÄ• hmÄ« inscr.) miya, Si. mihi, mÄ« `honey', mÄ«ya `beehive' (i from dÄ« < DÃ¡DHI -- ?). -- Gy. arm. mahl `wine, brandy', eur. mol f. (wel. m.) `wine' prob. â†• Pers. mul: but both poss. < MADHULÃ¡ -- .
madhuka -- 1, madhurÃ¡ -- , madhuraka -- , madhurÄ• -- , madhuratÄ• -- , madhulÃ¡ -- , *madhuá¹£ya -- , *mÄ• dhuka -- 2, mÄ• dhurÄ« -- ; madhukara -- , madhukÄ• ra -- , *madhukuá¹‡á¸• ikÄ• -- , *madhukula -- , madhumaká¹£Ä• -- , *madhulaá¹£á¹-i -- ; mÄ• ká¹£ikamadhu -- .
Addenda: mÃ¡dhu -- : WPah.ká¹-g. (kc.) mÉ”Ì• Ì„ m. (obl. -- a) `honey', jaun. mauh; Md. mÄ• mui `honey' (mÄ• `flower' < MÄ• LÄ• -- ); -- Gy.eur. thardimol (thardi `burnt' < DAGDHÃ¡ --) after Germ. Branntwein.
â€ *MADHUPÄ• LA -- .

madhuka 9785 madhuka1 n. (m. lex.) `liquorice' SuÅ›r. [MÃ¡DHU --]
Kho. (Upper Chitral) moiyu `wild liquorice (roots given to animals)' Lor.
madhuka -- 2 `Bassia latifolia' see MADHÅ«ËŠKA -- .

madhuka 9786 madhuka3 m. `the bird Parra jacana or goensis' lex.
Pk. mahua -- m. `name of a bird'.
*MADHUKAPAKá¹£IN -- .

madhukapaká¹£in 9787 *madhukapaká¹£in `name of a bird'. [madhuka -- 3, paká¹£Ã-n --]
OAw. mahokhaÌ„Ì† `name of a bird'; H. mahokhÄ• m. `the bird Parra jacana'.

madhukara 9788 madhukara m. `bee' Hariv., ËšrÄ« -- f. PaÃ±cat. [MÃ¡DHU -- , KARÃ¡ -- 1]
Pa. madhukara -- m. `bee', Pk. mahuara -- m., ËšrÄ« -- , ËšriyÄ• -- f., N. mauri.
Addenda: madhukara -- : Garh. mÄ• ri `bee'.

madhukÄ• ra 9789 madhukÄ• ra m. `bee' BhP., ËšrÄ« -- f. R. [MÃ¡DHU -- , KÄ• RA -- 1]
Ku. mwÄ• ro `bee'.

madhukuá¹‡á¸• ikÄ• 9790 *madhukuá¹‡á¸• ikÄ• `beehive'. [MÃ¡DHU -- , KUá¹‡á¸• Ã¡

-- 1]
Ku. mauni `beehive'.

madhukula 9791 *madhukula `beehive'. [MÃ¡DHU -- , KÃºLA --]
M. mohÅ«á¸· n. `bee's nest (hive and comb)'.

9791a â€ *madhupÄ• la -- `honey -- seller'. [MÃ¡DHU -- , PÄ• LÃ¡ --]
WPah.ká¹-g. mÉ”Ì• aá¸·É” m. `honey -- seller' (also mÉ”Ì• a aá¸·É”).

9792 madhumaká¹£ikÄ• -- , Ëšmaká¹£Ä• -- f. (or Ëšmaká¹£a -- m.) `bee' KauÅ›.
[MÃ¡DHU -- , MÃ¡Ká¹£Ä• --]
Pa. madhumakkhikÄ• -- f. `bee', Pk. mahumakkhiyÄ• -- , ËšmacchiÄ• -- f.,
WPah.jaun. moÌ„kÄ«; -- Si. mÄ«mÃ¤ssÄ• , st. ËšmÃ¤si -- perh., like Aw.lakh.
ma -- mÄ• khÄ«, a new cmpd.
madhuyaá¹£á¹-i -- see *MADHULAá¹£á¹-I -- .

madhurÃ¡ 9793 madhurÃ¡ `sweet' &capamacr;Å›vGrÌ¥. [~ MADHULÃ¡ -- . -- MÃ¡DHU
--]
Pa. madhura -- `sweet', Pk. mahura -- , Ash. murÃ¤ËŠ, moÌ„ru -- ste, Wg.
mÅ«ra, Kt. (Kamdesh) moÌ„r, Dm. maÃ¼ra, Kal.urt. mahura, rumb. mÃ£Ì„urÃ¤,
Phal. mohá¹“ro; Sh. moÌ„rá¹· `sweet, mild -- natured' (Lor. also `grape
juice'); OG. muhura `sweet'; Si. miyuru, mihiri, mÄ«ri `sweet, soft'; Md.
mÄ«ru `pleasant'.
MADHURAKA -- , MADHURATÄ• -- , MADHURÄ• -- , MÄ• DHURÄ« -- ;
*MADHURAVRÌ¥Ká¹£A -- .
Addenda: madhurÃ¡ -- : Md. mÄ«ru `sweet'.

madhuraka 9794 madhuraka n. `seed of Anethum panmorium' SuÅ›r., ËšrikÄ• --
f. lex. [MADHURÃ¡ --]
NiDoc. mahuraǵa `aniseed (?)' for which Burrow KharDoc 111 suggests
rather mahoÌ„raga -- ; B. maÃ¼ri `aniseed'.

madhuratÄ• 9795 madhuratÄ• f. `sweetness' KÄ• v. [MADHURÃ¡ --]
Pa. madhuratÄ• -- f. `sweetness', Si. mihira.

madhuravrÌ¥ká¹£a 9796 *madhuravrÌ¥ká¹£a `a tree with sweet fruit'. [Cf.
madhuvá¹›ká¹£a -- m. `Bassia latifolia' lex. -- MADHURÃ¡ -- , VRÌ¥Ká¹£Ã¡ --
]

Kho. mracÌ£(h) `mulberry', Phal. maharocÌ£ BelvalkarVol 93.

madhurÄ• 9797 madhurÄ• f. `liquorice' lex. [MADHURÃ¡ --]
Kho. (Lower Chitral) moruk `liquorice' Lor. (< *madhurakÄ• -- ?).

madhulÃ¡ 9798 madhulÃ¡ `sweet' RV., n. `intoxicating drink' lex. [~ MADHURÃ¡ -- . -- MÃ¡DHU --]
Ku. maluwÄ• `sweet' (< *mawulÄ• ?); -- Gy. arm. mahl `wine, brandy', eur. mol f. (wel. m.) `wine' (prob. â†• Pers. mul): see MÃ¡DHU -- .

madhulaá¹£á¹-i 9799 *madhulaá¹£á¹-i `liquorice'. [Cf. madhuyaá¹£á¹-Ä-Ì„ -- , Ëšá¹-ikÄ• -- f. lex. -- MÃ¡DHU -- , *LAá¹£á¹-I --]
Pa. madhulaá¹-á¹-hikÄ• -- f. `liquorice'; Pk. mahulaá¹-á¹-hi -- f. `liquorice plant, sugarcane'; -- P. mulaá¹-á¹-hÄ« f. `liquorice', H. mulaiá¹-hÄ«, mulahá¹-Ä«, mulhaá¹-á¹-Ä« f.: or poss. < *MÅ«LAYAá¹£á¹-I<-> which would phonet. better account for H.

madhuá¹£ya 9800 *madhuá¹£ya `sweet'. [mÃ¡dhus -- n. `sweetness' TS. <-> MÃ¡DHU --]
Sv. muÅ¡á¹“ `sweet'?
mÃ¡dhus -- see prec.

madhÅ«ËŠka 9801 madhÅ«ËŠka m. `the tree Bassia latifolia (from the blossoms of which arak is distilled)' ÅšÄ• á¹…khGrÌ¥., madhuka -- 2 m. R. [Cf. mÄ• dhukÃ¡ -- `coming from this tree' TS. -- MÃ¡DHU --]
Pa. madhuka -- n. `the tree and its fruit', Pk. mahÅ«Ë˜a<-> m.n. `the tree', L.awÄ• á¹‡. mÃ Å«Ä• ; P. mahuÄ• m. `B. latifolia, B. longifolia'; N. mauwÄ• `the trees Engelhardtia spicata and E. acerifolia'; A. mahwÄ• `Bassia latifolia'; B. mahuÄ• , mauyÄ• `B. longifolia and its fruit'; Or. mahuÄ• `B. latifolia', Bi.Mth. mahÅ«, mahuÄ• , Bhoj. mahÅ«Ä• , Aw.lakh. mahuÄ• , H. mah&uhacekmacr;Ä• , moÄ• m., G. mahuá¹›É”, mauá¹›É” m., M. moh, mhÃµv, mohÄ• m., OSi. mÄ-Ì„ -- van, mÄ« -- gas, Si. mÄ« -- gaha, mihinÌ†gu. -- Ext. -- ll -- : B. maÃ¼l `B. longifolia';

Or. mahula `B. latifolia'; H. mahulÄ•  `of the colour of Bassia dye', m. `bullock of that colour'.
*MADHÅ«KAPATTRIKÄ• -- , *MADHÅ«KAVAá¹-A -- .

madhÅ«kapattrikÄ• 9802 *madhÅ«kapattrikÄ• `leaf of the tree Bassia latifolia'. [MADHÅ«ËŠKA -- , PÃ¡TTRA --]
H. mahotÄ« f. `fruit of B. latifolia'.

madhÅ«kavaá¹-a 9803 *madhÅ«kavaá¹-a `Bassia flower cake'. [MADHÅ«ËŠKA -- , VAá¹-A -- 3]
Bi. mahuar `soaked and crushed Bassia flowers made into a cake with flour, gram, pease or linseed'.

mÃ¡dhya 9804 mÃ¡dhya `middle', n. `the middle' RV., `waist' ÅšBr. Equivalent to postpositions with genitive: madhyam `among' MBh., mÃ¡dhyÄ“na `between' ÅšBr., madhyÄ• t `from' R., madhyÄ“ `in, among' Mn.
Pa. majjha -- `middle', n. `the middle', in cmpd. -- majjhaka -- `being in the middle', AÅ›.dh. majha -- , Pk. majjha -- adj. and n.; Gy. germ. maÅ¡kÉ™r, rum. maÅ¡kÃ¡r, gr. maskarÃ©, wel. maskal `in, between' (+?), arm. manÇ° `middle, waist', pal. mÄƒnÇ° `middle, loins', mÄƒÇ° -- bÃ¡ni `girdle'; Ash. mÃ¤z, mÉ™z `the middle', m*lzi adj., Wg. manÇ° (in manÇ°aá¹…Å•&eacutedotdot; `middle finger'), Kt. miÇ°, Pr. munÇ°; Tir. manz `waist' (or â†• Psht. AO xii 184); PaÅ¡.lauá¹›. manÇ°Ä• ËŠ `between', ar. mainÅ¾ f. adj. (with Ã¤á¹…guá¹› `finger'), mÃ¤ËŠinÇ°ea, mÃ¤ya `space between thumb and forefinger'; Shum. mÃ£Ì„z -- ge `into'; Gaw. manz `middle (finger)', manza `with'; Kal. moÌ„ÌƒÄ• ai `in the middle' (with -- Ä•  -- from final -- Ä•  < -- Ç°?); Kho. muÅ¾ `middle', muÅ¾en `through', muÅ¾ar `from in', muÅ¾i `in the middle' (with u < normal o), meh `waist' (< *madhiya -- ? -- But why not *mehi? BelvalkarVol 93); Mai. maz `in'; Phal. miÄ“nÇ°, me_ Ç°Ä« f. adj. `middle (finger)'; Sh.gil. gur. mÄƒÅ¾Ä• `in, among, between', mÄƒÅ¾Ä«nÅ- adj. `middle'; K. manz m. `middle', manza `from in', maÌ‡nzi `between', pog. kash. manz `in'; S. maÃ±jhu m. `the inside, a secret',

ËšjhÃ£Ì„ `out of', Ëšjhi `in, into'; L. majjh m. `waist', (Ju.) maÃ±jh f. `lower part from waist down', awÄ• á¹‡. majh `waist'; P.á¸• og. majÌˆÄ• `from the middle'; WPah.bhad. mÃ jÌˆjÌˆ n. `girdle', bhal. mÃ jÌˆ n., majÌˆ `in', cur. majh; N. mÄ• jh `the middle', mÄ• jhi f. adj. `middle (finger)'; A. mÄ• z `the middle', mÄ• ze `through'; B. mÄ• j(h) `middle', mÄ• jhÄ• `waist'; Or. mÄ• jha `the middle, waist, inside', Mth. Bhoj. mÃ£Ì„jh; OAw. mÄ• á¹• jha m. `middle', postp. `among'; H. mÃ£Ì„jh adj. and m. `middle', mÃ£Ì„jhÄ• m. `girth, trunk of tree'; M. mÄ• jÌˆ m. `middle', mÄ• jÄ«Ëœ `among'; OSi. (BrÄ• hmÄ« inscr.) made, mÃ¤da adj. and sb. `middle', Si. mÃ¤dda, st. mÃ¤di -- sb., Md. medu adj. -- Ext. -- II -- : Pk. majjhilla -- adj. (with i from majjhima<-> s.v. MADHYAMÃ¡ --); L. majjhlÄ• , mult. maÃ±jhlÄ• m. `waistcloth', adj. `belonging to the middle'; P. majhlÄ• `middle, intermediate', N. mÄ• jhilo, Mth. mÄ• jhil, ËšlÄ• , Bhoj. mÄ• jhil; Aw.lakh. mÃ£Ì„jhil `the second son'; H. majh(i)lÄ• `midmost'. -- Abnormal loss of occlusion (through association with similar forms of postpositions? -- see below): N. mÄ• Ä©lo adj. `middle (finger)', sb. `second eldest brother'; G. mÄ• ylÉ” `internal', mÄ• yruÌƒ n. `ceremony of marriage performed in an inner room'; -- in postpositions: Tir. ma `from'; Bshk. m&etilde; `in', Tor. me, mÄ-Ì„, mo; S. mÃ£Ì„, mÃ£Ì„hÄ«Ëœ `out of'; WPah.bhad. mÃ£Ì„ `in'; Ku. mu `in', mai `with, in'; N. mÃ£Ì„ `in', EB. mi ODBL 751, Mth. mÃ£Ì„(h), maÌƒ(h), OAw. mÄ• á¹• ha, mahaá¹• , maÌ„Ì†hiá¹• , H. m&etilde;; OMarw. mÄ• hÄ« `in, into', mÄ• hÅ« `through'; G. mÃ£Ì„he_, mahi, mÃ£Ì„hÄ«, mÃ£Ì„ `in'. -- X Å›LAKá¹£á¹‡Ã¡ -- q.v.
MADHYAMÃ¡ -- , *MADHYÄ• RA -- , MÄ• DHYÃ -- ; MADHYÃ¡á¹• DINA -- , *MADHYAá¹• DIVA -- , *MADHYACÄ• RA -- , *MADHYAPADA -- , *MADHYAPÄ• DA -- , *MADHYAPÅ«RA -- , *MADHYAYAá¹£á¹-I -- , *MADHYAVASAR -- , *MADHYAVÄ• RA -- , *MADHYÄ• GÄ• RA -- , MADHYÄ• á¹…GULI -- , MADHYÄ• NTA -- , MADHYÄ• HNA -- , MADHYÄ“MÄ• SA -- , *MADHYÄ“á¹£á¹-HA -- , *MADHYÄ“SASYA -- .
Addenda: mÃ¡dhya -- : S.kcch. miÃ±j, ËšjÄ• `in, inside'; WPah.ká¹-g. mÃ£Ì„, ma&etilde; postp. `in the middle of, among, in', poet. manjÌˆh, ËšjÌˆhe, ká¹-g. (kc.) mÃ¡njÌˆhi; Md. medu `middle'.

madhyÃ¡á¹• dina 9805 madhyÃ¡á¹• dina n. `midday' RV. [MÃ¡DHYA -- , DINA -- ] Pk. majjhiá¹• dina -- n. `id.' -- Si. mÃ¤dindina (ES 70) prob. â†• Sk. MÄ• ËŠDHYAá¹• DINA -- .

madhyaá¹• diva 9806 *madhyaá¹• diva `midday'. [Cf. madhyÃ¡á¹• dina -- . <-> mÃ¡dhya -- , divÃ¡ --]

S. maÃ±jhandi f. `early afternoon, midday meal'; or poss. < *MADHYÄ• NTA or less likely MADHYÄ• HNA -- .

madhyacÄ• ra 9807 *madhyacÄ• ra `going between'. [Cf. madhyacÄ• rin<-> Hit. -- MÃ¡DHYA -- , CÄ• RA -- 1]
Sh. (Lor.) m*lÇ°Ä• ro m., f. Ëšri `go -- between (for lover), pimp'.

madhyapada 9808 *madhyapada or ËšpÄ• da -- `middle footing'. [MÃ¡DHYA -- , PADÃ¡ -- 1 or PÄ• ËŠDA --]
Bi. maÌƒjhwÄ• `connecting bar between crosspieces of foundations of a spinning wheel'.
*madhyapÄ• da -- see prec.

madhyapÅ«ra 9809 *madhyapÅ«ra `middling full'. [MÃ¡DHYA -- , PÅ«RA -- 1]
Wg. maÇ°ewá¸—, maÄ©weoÌ„ `half -- full'?

madhyamÃ¡ 9810 madhyamÃ¡ `middlemost' RV., Ëšmaka -- MrÌ¥cch. AÅ›.gir. majhama -- `id.'; -- with -- ima -- after PAÅ›CIMÃ¡ -- : Pa. Pk. majjhima -- , AÅ›. majhima -- , Ash. maÌ„Ì†zuma, Wg. mÃ£Ì„nÇ°imoÌˆÌƒ, Kt. maÅ¾ime; Tir. manzum `in, from among'; PaÅ¡.lauá¹›. manÇ°umÄ• ËŠ `the middle brother', nij. manÇ°emÄ«ËŠ f. adj.: `middle (finger)', Shum. mÃ£ËŠzimÉ™; K. manzyumu, f. ËšzimÃ¼ `middle', A. mÄ• ziu; B. mejha `the middle, the second born', mejo `second' (< *mÄ• jhuÄ• ODBL 392?); OSi. (BrÄ• hmÄ« inscr.) majhima `middle', Si. mÃ¤dim, mÃ¤dum; -- Bshk. mÃ¤Ä«ËŠm `middle', Tor. maimÃºsÉ™ `middle (finger)' < *madhima -- replacing madhyamÃ¡ -- (earlier than Pa. &c. majjhima --) rather than with AO xviii 243 < *madhiyama -- .
Addenda: madhyamÃ¡ -- : WPah.poet. manjÌˆhuo `being in the middle, middlemost'.

madhyayaá¹£á¹-i 9811 *madhyayaá¹£á¹-i `middle stick'. [MÃ¡DHYA -- , YAá¹£á¹-Ã- --]
H. majeá¹-hÄ« f. `stick joining the two sticks which support wheel of spinning -- wheel' or < *MADHYÄ“á¹£á¹-HA -- ?

madhyavasar 9812 *madhyavasar `midday'. [MÃ¡DHYA -- , VASAR --]
Pr. munÇ°us, ËšÇ°Ã¼s, ËšÇ°esÃº `midday'.

madhyavÄ• ra 9813 *madhyavÄ• ra `middle projection'. [MÃ¡DHYA -- , VÄ• RA -- 2]

Mth. maÌƒjhwÄ• ra `projecting knob in middle of upper part of yoke of a plough'.
madhyastha -- see *MADHYÄ“á¹£á¹-HA -- .

madhyÄ• gÄ• ra 9814 *madhyÄ• gÄ• ra `the middle of a house'. [MÃ¡DHYA -- , AGÄ• RA --]
Pk. majjhaÄ• ra -- n. `middle space'; N. majhyÄ• ri `floor'; Ko. mÄ• jÄ• r `middle part of a house'.

madhyÄ• á¹…guli 9815 madhyÄ• á¹…guli f. `the middle finger' lex. [MÃ¡DHYA -- , Aá¹…GÃºLI --]
Si. mÃ¤dÃ¤nÌ†gilla `id.'.

madhyÄ• nta 9816 madhyÄ• nta `*near the middle'. [MÃ¡DHYA -- , Ã¡NTA --]
Pa. majjhantika -- (with or without kÄ• la -- or samaya --) m. `midday', Pk. majjhaá¹• tia -- n.; S. maÃ±jhandi f. `early afternoon, midday meal' (but why -- and -- not -- Ä• nd -- ? Perh. rather < *MADHYAá¹• DIVA -- , less likely < MADHYÄ• HNA --).
*MÄ• DHYÄ• NTA -- .

madhyÄ• ra 9817 *madhyÄ• ra `the middle'. 2. *madhyÄ• riya -- `being in the middle'. [~*madhyÄ• na -- in Av. maidyÄ• na<-> (EWA ii 572), cf. madhyanya -- `intermediate (esp. in rank)' lex. (J. C. W.). -- MÃ¡DHYA --]
1. S. majhÄ• ro adj. `inside'; B. mÄ• jhÄ• r `the middle', H. majhÄ• r, maÌƒjhÄ• r m., majhÄ• rÄ• adj.; OG. majhÄ• ri postp. `into'; M. mÄ• jÌˆhÄ• rÄ«Ëœ adv. `within'.
2. WPah.bhal. majÌˆhÄ• riuÌƒ n. adj. `coming in the middle

(of children)'; B. mÄ• jhÄ• ri `middling -- sized'; OAw. maá¹• jhÄ• rÄ« `middlemost'.
Addenda: *madhyÄ• ra -- [Altern. < *madhyatara -- , Pk. (HÄ• la) majjhaara -- `being in the middle' (v.l. majjhaÄ• ra -- < majjhaara -- X *majjhÄ• ra -- ?) J.C.W.]
S.kcch. minjÄ• rÄ• `in, inside'.

madhyÄ• hna 9818 madhyÄ• hna m. `midday' Mn. [MÃ¡DHYA -- , Ã¡HAR --]
Pa. majjhanha -- , Ëšá¹‡ha -- m. `midday', Pk. majjhaá¹‡ha -- , Ëšá¹‡á¹‡a -- m.; -- Si. maddahana, maddÄ• na (EGS 127) prob. â†• Pa.; -- S. maÃ±jhandi < *MADHYAá¹• DIVA -- .
MÄ• DHYÄ• HNIKA -- .
*madhyÄ“á¹£á¹-ha -- `standing in the middle'. [madhyastha<-> YÄ• jÃ±. -- MÃ¡DHYA -- , STHA --]
See *MADHYAYAá¹£á¹-I -- .

9818a *madhyÄ“á¹£á¹-ha -- : WPah.ká¹-g. manjÌˆá¹-he `in the middle' Him.I 173.

madhyÄ“mÄ• sa 9819 *madhyÄ“mÄ• sa `middle of the month'. [MÃ¡DHYA -- , MÄ• ËŠSA -- 1]
Si. inscr. mÃ¤ndimasÃ¤ `in the middle of the month' prob. a Si. cmpd.

madhyÄ“sasya 9820 *madhyÄ“sasya `intermediate crop'. [MÃ¡DHYA -- , SASYÃ¡ --]
Si. inscr. madehasahi `at the intermediate harvest' prob. a Si. cmpd.
MAN `think': mÃ¡nas -- , manasyÃ¡ti, manutá¸—, mÃ¡ntra -- , mÃ¡nyatÄ“, manyÃº -- , mÄ• ËŠna -- 1, mÄ• nana -- , mÄ• nÃ¡yati, mÄ«mÄ• á¹• syÃ¡tÄ“, *munÄ• ti, mÃºni -- ; Ã¡numata -- , apamÄ• na -- , abhimanyu -- , abhimÄ• na -- , avamÄ• na -- , Ä• ËŠmana -- , *Ä• manutÄ“, *unmÄ• nayati, saá¹• mata -- .

manaÄ• pa 9821 manaÄ• pa `attractive, beautiful' lex. [MÃ¡NAS -- , Ä• PA --]
Pa. manÄ• pa -- , Ëšpika -- `pleasant'; Si. manÄ• `beautiful, good'.

mÃ¡nas 9822 mÃ¡nas n. `mind' RV. [âˆšMAN]
Pa. manoÌ„, Ëšnaá¹• nom., manasoÌ„ gen. n. `mind, thought', NiDoc. manaá¹• , Pk. maá¹‡a -- n., K. man m., á¸• oá¸• . maá¹‡Ä“ obl., L. maá¹‡á¹‡ m., N. A. B. man; Or. maá¹‡a karibÄ• `to break in (horse or bullock)', maá¹‡i Ä• á¹‡ibÄ•

`to consider', maá¹‡Ä•  `understanding, knowledge'; Mth. man `mind, memory'; H. man m. `mind', OG. maá¹‡i loc. sg. m., Si. mana. -- Deriv.: P. aá¹‡maá¹‡Ä• `troubled in mind', aá¹‡manÄ• á¹‡Ä•  `to be perplexed'; H. anman `dejected', anmanÄ• nÄ•  `to be out of sorts'; G. aá¹‡maá¹‡uÌƒ `sad': see ANYAMANAS<-> Add.
MANASYÃ¡TI; MANAÄ• PA -- , MANOÌ„RAMA -- ; ANYAMANAS<-> Add., durmanas -- , daurmanasya -- , *nirmanasin -- , sumÃ¡nas -- 1, saumanasÃ¡ -- .
Addenda: mÃ¡nas -- : WPah.ká¹-g. (kc.) mÉ”n m. `mind', J. man m. (â†• H. Him.I 176).

9823 manasyÃ¡ti `has in mind' RV., `intends' TBr. [MÃ¡NAS --]
K. manalsun `to give something in fulfilment of a vow', manasawun `to make a solemn promise'; P. maá¹‡sá¹‡Ä• `to consecrate in fulfilment of a vow', maá¹‡sÄ• uá¹‡Ä•  `to cause to be given'; N. mansanu `to exorcise', caus. mansÄ• unu; B. mÄ• nsÄ•  `offering promised to a deity'; OAw. manasaÃ¯ `thinks of, imagines'.

9824 manÄ• ËŠk adv. `a little' KÄ• v.
Pa. manaá¹• `a little'; AÅ›. mana `at least'; Pk. maá¹‡Ä• , Ëšá¹‡aá¹• , Ëšá¹‡ayaá¹• Ëšá¹‡Ä• u(á¹•), Ëšá¹‡Ä• gaá¹• , Ëšá¹‡iaá¹• `a little'; N. man<-> in man -- tÄ• to `lukewarm'.

9825 mÃ¡nu -- , mÃ¡nus -- m. `man' RV.
P. manÅ«Ä• m. `monkey'; N. manuwÄ•  `man'; H. manÅ« m. `man', manuÄ•  m. `man, monkey', mannÅ« m. `monkey'.
MÃ¡NUá¹£A -- , MANUá¹£YÃ -- , MÄ• ËŠNUá¹£A -- , MÄ• NAVÃ¡ -- .

9826 manutá¸— `thinks' RV. 2. *manvati from 3 pl. manvatá¸— RV. [âˆšMAN]
1. Pa. manutÄ“ `thinks, discerns'; AÅ›.jau. dh. manÄ• ti (read jÄ• nÄ• ti by LÃ¼ders) `knows'; Or. maá¹‡ibÄ• `to know, think, agree', caus. maá¹‡Ä• ibÄ• `to cause to agree or understand, to gratify, train (a beast of burden)'; -- Bshk. man -- `to say', mÃ¤nÄ•  -- `to read'; Chil. Phal. man -- `to say' AO viii 244, but poss. with IIFL iii 3, 123, like PaÅ¡. man -- ~ mar -- , < MANTRÃ¡YATÄ“ with abnormal soundchange in a word for `say'.
2. S. manaá¹‡u `to accede to, obey'.

mÃ¡nuá¹£a 9827 mÃ¡nuá¹£a m. `man' RV.
Pk. manusa -- m. `man', Wg. manÃ¡á¹£, Gmb. madÃ¡á¹£ (both altern. <

MÄ• ËŠNUá¹£A --), Sh.gil. mÄƒnÃºáº“Å-, koh. mÄƒnÅ«áº“Å-, gur. mÄƒnÅ«ËŠáº“ m.; K. mahanyuwu m. `man, servant, slave'; WPah.bhad. manÅ«, `man', bhiá¸• . me_á¹‡Å«, khaÅ›. m&gravetildeepsilon;nÅ«, cur. mÄ“há¹‡Å«; -- Tir. manas with unexpl. s. -- X *puriá¹£a -- s.v. PÃºRUá¹£A -- : á¸Œ. meniá¹£ m. `man', adj. `male'.
MANUá¹£YÃ -- .

manuá¹£yÃ 9828 manuá¹£yÃ `human', m. `human being, man' RV. [Collides in various degrees with PÃºRUá¹£A -- and also has various degrees of shortening, due prob. to use as a term of relationahip and address. -- MÃ¡NUá¹£A --]
Pa. manussa -- m. `man', AÅ›.shah. man. manuÅ›a -- , gir. manusa -- , kÄ• l. manuá¹£a -- , NiDoc. maá¹• nuÅ›a, Pk. maá¹‡ussa -- , maá¹‡Å«sa -- m., Gy. arm. manus (or < MÄ• ËŠNUá¹£A -- ), pal. mÃ¡nÅ-s, pers. mÃ´ness, Woá¹-. maniÅ¡ m.; L. maá¹‡us `man', mÃºá¹‡as m. `husband', mult. muá¹‡s, muá¹›s, awÄ• á¹‡. muá¹‡us, P. munas, muns, munsá¹›Ä•  m., WPah. bhad. muá¹‡aÅ›, cur. muá¹‡Å›; Bi. Mth. manus `man, person'. -- X PÃºRUá¹£A -- : Gy. eur. murÅ¡ `man, brave young man, boy'; S. mursu m. `man, husband', L.khet. murs; -- Pr. muÅ¡, mÅ«Å¡Å« (or < MÃ¡RTYA -- ?); Sh.gil. muÅ¡Ä• ËŠ `man', koh. pales. jij. muÅ¡Ä•  `husband', Ku. muso. -- X MIA. purisa -- s.v. PÃºRUá¹£A -- : AÅ›.dh. jau. and all E inscrr. munisa -- , WPah.bhal. miniÅ› `man', meá¹‡Å› `husband'; A. munih `man, hired farmworker'; B. munis `day labourer', minsÄ• `fellow (contemptuous)'; Or. maá¹‡isa `man, servant, labourer', pilÄ• mËš `a mere child', (Sambhalpur) munus, (MedinÄ«pur) munisa `labourer'; Ko. munis `man'; Si. minisÄ• , minihÄ•  `man', miniya, minÄ« `corpse'; Md. mÄ«hu `man'; -- Bshk. mÄ«Å¡, mÄ«ËœÅ¡ `young man, husband' (pl. mÄ• nuÅ¡); Sv. miÅ¡ `husband', Phal. mÄ“Å¡, mÄ«Å¡ (pl. moÌ„Å¡a, mÄ• Å¡É™), Ku. mais; -- with unexpl. -- s -- : Shum. maÄ©sa, Ëšse `man', Niá¹…g. maisÉ™. -- X MÄ• ËŠNUá¹£A<-> or poss. MÃ¡RTYA -- : Dm. maÌ‚Å¡ `men' (pl. of maÄ• < mÃ¡rtya --); Kho. moÅ¡ `man, husband', Mai. "mÄ• sh", WPah.bhal. mÃ£Ì„Å› (after which á¹-há¸·Ã£Ì„Å› `woman' ~ STRÄ«ËŠ -- in á¹-há¸·Ã£Ì„Å› -- miniÅ› `woman and man'). -- Corresponding feminine forms (cf. mÄ• nuá¹£Ä« -- f. MBh., manuá¹£Ä« -- f. lex.): Wg. mÅ• ËœÌˆÅ¡Ä« `wife, woman' (NTS xvii 279 poss. < *mÃ£Ì„syakÄ« --), PaÅ¡.lauá¹›. mÄ• Å¡Ä«, chil. moÌ„Ìƒ Å¡Ä«, Shum. m&atildedotdot;iÅ¡Ä«, Gaw. maÅ¡Ä«ËŠ.
AMANUá¹£YA -- , MANUá¹£YATVÃ¡ -- ; MANUá¹£YAMÄ• TRA -- , *MANUá¹£YARÅ«PA -- , MANUá¹£YALOÌ„KÃ¡ -- .
Addenda: manuá¹£yÃ -- : Garh. maá¹‡sa `man' (pl.?); Md. mini -- kiru

`breast milk', mini -- marÄ• `executing'; mÄ«s, mÄ«hÄ• (pl. mÄ«hun) `man, people'; Kho. moÅ¡ `man'? BKhoT 71.

manuá¹£yatvÃ¡ 9829 manuá¹£yatvÃ¡ n. `manhood, humanity' TBr. [MANUá¹£YÃ --]
Pa. manussatta -- n. `manhood'; Si. minisat -- bava `state of humanity'.

manuá¹£yamÄ• tra 9830 manuá¹£yamÄ• tra `*length of a man' (`only a man' MBh.). [Cf. puruá¹£amÄ• trÃ¡ -- `of the height of a man' ÅšBr., n. `height of a man' TS. -- MANUá¹£YÃ -- , MÄ• TRÄ• --]
P. munsÄ• t, mansÄ• t f. `depth of 3 1/2 or 4 cubits'.

manuá¹£yarÅ«pa 9831 *manuá¹£yarÅ«pa `the form of a man'. [MANUá¹£YÃ -- , RÅ«PÃ¡ --]
H. manserÅ«, mansaruÄ• m. `man, male'.

manuá¹£yalÌ„kÃ¡ 9832 manuá¹£yalÌ„kÃ¡ m. `the world of men' VS. [MANUá¹£YÃ -- , LOÌ„KÃ¡ -- 1]
Pa. manussalÌ„ka -- m. `the world', Si. minislova.

manoÌ„rama 9833 manoÌ„rama `attractive, beautiful' MaitrUp. [MÃ¡NAS -- , RAMA --]
Pk. maá¹‡oÌ„rama -- `attractive'; Si. manaram `beautiful'; -- OSi. manumaraka `grandson' ES 65, Si. munuburÄ• , munupurÄ• (Goldschmidt IA 6, 325 who compares Sk. nandinÄ« -- f. `daughter, husband's sister')?

mÃ¡ntra 9834 mÃ¡ntra m. `thought, prayer, spell, counsel' RV. [âˆšMAN]
Pa. manta -- m. (n. pl.) `spell, advice', Pk. maá¹• ta -- m.; NiDoc. matra or madra deti `declares'; Wg. (Lumsden)

"mÃºt" `command' (NTS xvii 279 = *muÌ„Ìƒtr?); Kal.urt. mandr `language', rumb. mun; K. moÌˆÌƒthar, dat. Ëštras m. `magical spell', muÌ„Ìƒtrun `to be subject to a spell' (â†• Sk., or poss. WPah., with tr?); S. maá¹‡á¸• ru m. `a charm'; L. mandar, (Ju.) mandr m. `a charm, incantation', awÄ• á¹‡. mandur; P. mand m. `a charm, art, skill'; WPah.bhiá¸• . maá¹‡á¹-á¸· n. `incantation'; A. mÄ• t `voice, utterance, speech'; -- Si. maturu `magic spell' (ES 65) is â†• Sk.
MANTRAá¹‡A -- , MANTRÃ¡YATÄ“, MANTRÃ-N -- , MÄ• NTRIKA -- ; MANTRAKÄ• RA -- ; Ä• MÃ¡NTRAá¹‡A -- , Ä• MANTRAYATÄ“, *UPANIMANTRÄ• -- , *NIMANTRA -- , NIMANTRAYATÄ“, *PRAMANTRA -- , SAá¹• MANTRAá¹‡A -- , SAá¹• MANTRAYATI.
Addenda: mÃ¡ntra -- : â€ *Ä• MANTRA -- .
MANTH: â€ *Ä• MANTHATI.
*manthara -- `defective' see *MATTHARA -- Add2.

mantrakÄ• ra 9835 mantrakÄ• ra m. `reciter of mantras' MÄ• nGrÌ¥. [MÃ¡NTRA -- , KÄ• RA -- 1]
L.awÄ• n. madÄ• rÄ« m. `juggler'; P. madÄ• rÄ« m. `wizard, juggler' (â†’ H. M. madÄ• rÄ« m.); N. madÄ• ri `snake charmer'.

mantraá¹‡a 9836 mantraá¹‡a n. `consultation' MBh. [See MANTRÃ¡YATÄ“. -- MÃ¡NTRA --]
Pa. mantaá¹‡Ä• -- , ËšanÄ• -- f. `counsel, consultation', Pk. maá¹• taá¹‡a -- n.; A. mÄ• tan `act of speaking'.

9837 mantrÃ¡yatÄ“ `speaks' RV., `consults with' ÅšBr., `advises' MBh. [MÃ¡NTRA --]
Pa. mantÄ“ti `announces, takes counsel, advises'; NiDoc. maá¹• treti, madradi `announces'; Pk. maá¹• tÄ“i, ËštaÃ¯ `advises'; Wg. matrÄ• m `I ask, say', matrÄ• `speech' NTS ii 247, xvii 279, Ash. mÅ«lu -- `to understand' (â†• a dialect like Shum. with -- l -- < -- tr --); Dm. matr -- `to read'; Shum. mÅ«le -- `to understand' (NTS xiii 243 with?); Kal.rumb. maÌƒtrem `I speak' (â†• Kaf.: see MÃ¡NTRA -- ); P. mandará¹‡Ä• `to chant a magical formula'; A. mÄ• tiba `to speak, recite, invite', caus. matÄ• iba. -- With abnormal sound -- change in a verb of saying: PaÅ¡.lauá¹›. mar -- ~ man -- `to say' (maram 1 sg. fut. < *man(d)ram, maá¹…gÄ• m 1 sg. pres. *man(d)rgÄ• hÄ• m IIFL iii 3, 123); á¸Œ. munina `to say, read', mvnÄ• na `to ask, question': also (or <

MANUTá¸— AO xviii 244) Bshk. man -- `to say', mÃ¤nÄ•  -- `to read', Chil. Phal. man -- `to say'.

mantrÃ-n 9838 mantrÃ-n `wise, eloquent' VS., m. `counsellor' Mn., `conjuror' BhartrÌ¥. [MÃ¡NTRA --]
Pa. mantin -- m. `minister', Pk. maá¹• ti -- , Ëštiá¹‡a -- m., WPah.roh. mÃ£Ì„dri; H. dial. mÃ£Ì„á¹-Ä« m. `master' (á¹-? -- Platts UD 984); Si. mÃ¤tiya `counsellor'; -- X AMÄ• ËŠTYA -- : Si. 4th and 5th cent. ameti, mod. Ã¤mÃ¤ti (perh. rather with H. Smith JA 1950, 181 â†•  Tam. amÄ• ttiyaá¹‰). MANTH `crush, rub, churn': mathÃ¡ -- , mathana -- , mathÄ• yÃ¡ti, mathitÃ¡ -- , mathnÄ• ËŠti, mathya -- , manthÃ¡ -- , mÃ¡nthati, manthana -- , mÃ¡nthÄ• -- 1, manthÄ• na -- , *manthÄ• rikÄ• -- , mÄ• tha -- , mÄ• thayati; *unmathyatÄ“, unmÄ• tha -- , *unmÄ• thayati.
manthÃ¡ -- see MÃ¡NTHÄ• -- 1.

9839 mÃ¡nthati `whirls, shakes, rubs, grinds' RV., `churns' TS., `uses friction on any part of body' Hariv. [âˆšMANTH]
Pk. maá¹• thaÃ¯ `hits, harms, churns'; PaÅ¡.dar. mand -- `to churn'; Kho. manik `to rub, smoothe, plaster, paste on' (Belvalkar Vol 93 < âˆšMAá¹‡á¸• ); Bshk. mad -- `to churn'; Sh. manÃ³Ä-kiÌ¯, 1 sg. mÄ• naÌ¯m `to rub with hands or feet', (Lor.) `to thresh, churn (buttermilk), tread or knead (clothes), wash'; K. mandun `to churn'; L. mandhaá¹‡ `to knead, mix well, rumple'; P. mandhá¹‡Ä• , maddhá¹‡Ä• `to press, churn', maÌƒdholá¹‡Ä• , madhËš `to rumple, tumble, spoil'; Or. manthÄ• `churned'; M. maÌƒthá¹‡&etilde; `to churn'. -<->
X *mrÌ¥ndati s.v. MÃ¡RDATI q.v.

manthana 9840 manthana n. `kindling fire by friction' ChUp., `churning milk into butter' MBh., m. `churning -- stick' Hariv., manthanÄ« -- f. `vessel for butter' lex. [âˆšMANTH]
Pk. maá¹• thaá¹‡a -- n. `churning', n.m. `churning -- vessel', Ëšá¹‡Ä« -- , Ëšá¹‡iÄ• -- f.; PaÅ¡.ar. maÌƒdÃ¤nÄ« `churn', weg. mandanÃ©k `churning'; Bshk. madan `churning -- stick'; K. mandÃ¼Ã±Ã¼ f. `ball of butter'; N. maÌƒdhani `churn'; Bi. mathanÄ•  `brazier's hammer', ËšnÄ« `seal -- maker's hammer'; Mth. (Tirhut) mathnÄ« `churning -- stick'; Bhoj. mathanÄ« `churn, churning -- stick'; M. mÄ• thaá¹‡, mÄ• thá¹‡Ä« f. `churn'.
manthara -- see *MATTHARA -- .

9841 mÃ¡nthÄ• -- 1, nom. sg. ËšÄ• á¸¥ m. `churning -- stick' RV., manthÃ¡ --

m. `mixed beverage' RV., `stirring spoon' KauÅ›., `stirring' KathÄ• s., n. `instrument for kindling fire by friction' MBh. [âˆšMANTH]
Pa. mantha -- m. `churning -- stick', Pk. maá¹• tha -- m.; Sh. (Lor.) mun doiki `to knead (flour or dough)', m*lnÃ³ thoiki `to rub'; S. mandhiaá¹›o m. `kind of churningstick', WPah.bhal. khaÅ›. manth m. `churning -- stick', A. mÄ• thi; M. mÄ• thÄ• m. `head of churning -- stick' (X mÄ• thÄ• < MASTA --); Si. mata gÄ• navÄ• `to churn'.
MANTHÄ• NA -- ; AGNIMANTHA -- .
manthÄ• -- 2 `fenugreek' see *MÄ“TTHÄ« -- .

manthÄ• na 9842 manthÄ• na m. `churning -- stick' MBh. [Prob. from acc. manthÄ• nam ~ nom. mÃ¡nthÄ• á¸¥ as pÃ¡nthÄ• nam ~ pÃ¡nthÄ• á¸¥: but see *MANTHÄ• RIKÄ• -- . -- âˆšMANTH]
Pk. maá¹• thÄ• á¹‡a -- m. `churning -- stick'; Ash. madaá¹›á¸— and Wg. muÌƒdÄ• ËŠá¹›u `stick for stirring' (â†• Ind.); S. mÃ£Ì„dhÄ• á¹‡Ä« f. `churning -- stick', L. madhÄ• á¹‡Ä« f., (Ju.) maÌƒdhÄ• á¹‡Ä«Ëœ f., maÌƒdhÄ• á¹‡Ã£Ì„ m. `large wooden pillar in a flour mill; P. madhÄ• á¹‡Ä• m., Ëšá¹‡Ä« f. `churning -- stick', ludh. madhÄ• nÄ• m., ËšnÄ« f., WPah. khaÅ›. mÃ¡ndhÄ• á¹‡Ä«, N. madhÄ• ni, OB. mÄ• thÄ• ni (ODBL 666 wrongly < *manthÄ• panikÄ• -- ); H. mathÄ• nÄ« f. `churn'; OMarw. mathÄ• á¹‡Ä« f. `churning -- stick'.
Addenda: manthÄ• na -- : S.kcch. mandhyÄ• á¹‡Ä« f. `churning stick'.
manda -- see *MATTHARA -- Add2.

manthÄ• naka 9843 manthÄ• naka m. `species of grass', manthÄ• na -- m. `Cassia fistula' lex.
S. mÃ£Ì„dhÄ• á¹‡o m. `species of grass'; N. madhÄ• ne `the small tree Acrocarpus fraxinifolius (used for fodder)'; -- cf. S. mandhiaá¹›o m. `species of grass' ~ mandhiaá¹›o s.v. MÃ¡NTHÄ• -- 1.

manthÄ• rikÄ• 9844 *manthÄ• rikÄ• `churning -- stick'. [Poss. with MANTHÄ• NA -- from heteroclitic st. *manthar/n -- . -- âˆšMANTH]
L. maÌƒdhÄ• rÄ« f. `churning -- stick'.
MAND1 `rejoice': MANDRÃ¡ -- ; -- âˆšMAD1.
MAND2 `stand still': manda -- , mandimÃ¡n -- , mandirÃ¡ -- , mandurÄ• ËŠ -- 1, *mamandati; -- âˆšmad2.
manda -- see *MATTHARA -- .

9844a mandatara -- `very slow' MBh. [MANDA -- s.v. *MATTHARA --]
P. maÌƒderÄ• `worthless, cheap', m. `scarcity, want, cheapness, abundance'.

mandadhainava 9845 *mandadhainava `little milk'. [MANDA -- , DHAINAVA --]
P. maheá¹‡mÃ£Ì„, mahenvÃ£Ì„ m. `want of milk, lack of cattle or dairy produce', ludh. manhá¸—á¹‡mÃ£Ì„ `loss or lessening of milk'.

mandapÄ• ta 9846 *mandapÄ• ta `falling ill'. [MANDA -- , PÄ• TA --]
G. maÌƒdvÄ• á¹› m. `sickness'.
mandara -- see *MATTHARA -- .

mandÄ• ká¹£a 9847 mandÄ• ká¹£a `weak -- eyed' R., n. `bashfulness' lex. [MANDA -- , Ã¡Ká¹£I --]
Pk. maá¹• dakkha -- n. `shame'; K. mandochu `ashamed', mandach f. `modesty'; P. manÄ• khÄ• `blind', EP. manakkhÄ• .

mandÄ• gni 9848 mandÄ• gni m. `*slow fire' (`slow digestion' SuÅ›r.). [MANDA -- , AGNÃ- --]
M. maÌƒdÄ• g f. `a gentle fire'.

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mÃ¡ndÄ• ra 9849 mÃ¡ndÄ• ra m. `the coral tree Erythrina indica' MBh., `white variety of Calotropis gigantea' lex., Ëšraka -- m. PaÃ±cat., Ëšru -- , Ëšrava -- m. lex.
Pa. mandÄ• ra -- , Ëšrava -- m. `Erythrina fulgens', Pk. maá¹• dÄ• ra -- m. `E. indica', A. madÄ• r; B. mÄ• dÄ• r `E. fulgens, Artocarpus lacucha and its sour flower (which is cooked and eaten)'; H. mandÄ• r, madÄ• r f. `Asclepias gigantea'; M. mÃ£Ì„dÄ• r m. `E. fulgens, A. gigantea'; Si. madara `E. indica'.

*MANDÄ• RAVANA -- .
Addenda: mandÄ• ra -- : A. also maÌƒdÄ• r `a partic. tree' AFD 208.

mandÄ• ravana 9850 *mandÄ• ravana `grove of coral trees'. [MÃ¡NDÄ• RA -- , VÃ¡NA --]
B. mÄ• ndÄ• ran `name of a place' ODBL 347.

mandimÃ¡n 9851 mandimÃ¡n m. `slowness' VÄ• s. [MANDA -- . -- âˆšMAND2]
P. mannoÌ„Ìƒ f. `sickness, pain, ill -- luck', á¸• og. mannoÃ£Ì„ m. `long illness'.

mandirÃ¡ 9852 mandirÃ¡ n. `any waiting place, dwelling, camp, town, temple' MBh. [âˆšMAND2]
Pa. mandira -- n. `house, palace'; Pk. maá¹• dira -- n. `house, fort'; S. mandaru m. `palace, idol -- temple' (â†•  Sk.?); Ku.gng. manÄ«r `temple'; Si. mÃ¤dira, mÃ¤dura `house, temple', mÃ¤diriya `house'.
Addenda: mandirÃ¡ -- : S.kcch. mandhar m. `temple'.

mandurÄ• ËŠ 9853 mandurÄ• ËŠ1 f. `stable' KÄ• lid., mandura -- ja -- `born in a stable (?)' Pat. [Cf. mandupÄ• la -- `groom' lex. <-> âˆšMAND2]
Pk. maá¹• durÄ• -- f. `horse stable'; Sh. mÄƒdÅ-ËŠr f. `manger'; Or. mÄ• dura `stable'.

mandurÄ• 9854 mandurÄ• 2 f. `mattress, bed', manduraka -- n. `a kind of mat or coverlet' BHSk.
N. mÄ• ndro, mÄ• nro `cane mat' (ND 504 a 15 wrongly < *mÄ• na -- 4); A. mÄ• duri `the grass Scirpus tegetus'; B. mÄ• dur, mÄ• duri `fine sort of mat to lie on'; Or. mÄ• dura `mat', mundurÄ• `rough mat', (Ganjam) mundrÄ• ; M. mÃ£Ì„drÄ« f. `matting'.

mandrÃ¡ 9855 mandrÃ¡ `pleasant (esp. of sound)' RV., `low, rumbling' AitBr. [âˆšMAND1]
PaÅ¡. mandra -- kÄ• Ä«k `magpie' IIFL iii 3, 121 with (?); <-> Si. maduru `mosquito' EGS 127, but poss. < MATSARA -- 2.

mandhyara 9856 *mandhyara `defective'. [Cf. VANDHYA -- and mandara -- s.v. MANDA -- : see list s.v. *MAá¹-á¹-A --]
K. manzuru m., ËszÃ¼rÃ¼ f. `cripple', maÌ£nzarun `to be imperfect, to

diminish'.

9857 mÃ¡nyatÄ“ `thinks, honours' RV., `thinks fit, agrees' MBh. [âˆšMAN]
Pa. maÃ±Ã±ati `thinks, deems, is sure of', AÅ›.shah. man. maÃ±ati, gir. maá¹• Ã±ate, kÄ• l. manati, NiDoc. maá¹• Ã±ati, Dhp. maÃ±ati, Pk. maá¹‡á¹‡aÃ¯; Gy. pal. máº¯nÄƒr `thinks'; Sh.gil. manÃ³Ä-kiÌ¯, gur. mÄƒnyoÌ„ná¹·, koh. mÄƒnoÌ„ná¹· `to agree to, obey'; K.kash. manunÅ- `to agree', pog. manalnu `to persuade'; S. maÃ±aá¹‡u `to respect, obey'; L. mannaá¹‡, (Ju.) manaá¹‡ `to obey, acquiesce, promise', mult. pass. manÄ«jaá¹‡ `to be appeased, be reconciled'; P. maná¹‡Ä• , ludh. mannanÄ• `to believe'; WPah.bhad. mananÅ« `to admit'; Ku. mÄ• ná¹‡o `to regard, obey', gng. mÄ• naÌƒ&rtodtilde; `to accept'; N. mÄ• nnu `to consider, obey', A. mÄ• niba, B. mÄ• nÄ• , Or. mÄ• nibÄ• ; Mth. mÄ• nab `to know, revere'; OAw. mÄ• naÃ¯ `experiences, accepts, admits'; H. mÄ• nnÄ• `to respect, obey', OMarw. mÄ• naÃ¯, G. mÄ• nvuÌƒ, M. mÄ• ná¹‡&etilde;, Ko. mÄ• ntÄ• ; -- Pk. caus. pp. maá¹‡á¹‡Ä• viya -- ; L. manÄ• vaá¹‡ `to persuade another to take on an obligation'; P. manÄ• uá¹‡Ä• `to persuade, soothe', Ku. manÅ«á¹‡o, N. manÄ• unu; A. manÄ• iba `to cause to respect or be respected', B. manÄ• na; Or. manÄ• ibÄ• `to propitiate', OAw. manÄ• vaÃ¯; H. manÄ• nÄ• `to persuade', G. manÄ• vvuÌƒ, M. mÄ• naviá¹‡&etilde;; <-> Ap. maá¹‡Ä“ indeclinable particle of consideration; Si. men `like, as if' Hettiaratchi Indeclinables 7 (GS 32 < samÄ“na).
Addenda: mÃ¡nyatÄ“: S.kcch. maná¹‡Å« `to believe'; -- WPah.ká¹-g. (kc.) maná¹‡Ãµ `to admit, agree, heed'; Garh. mÄ• ná¹‡u `to consider'; OMarw. manÄ• vaÃ¯ `persuades'; -- OP. mÄ• nÄ• `like, as if', P. mÄ• nÃµ.

mÃ¡nyÄ• 9858 mÃ¡nyÄ• f. du. and pl. `nape of neck (i.e. the lines of muscle at the back of it)' AV., manyÄ• kÄ• -- f. lex. [Connexion, if any, with MAá¹‡I -- 2 is not clear]
L.awÄ• á¹‡. maÃ±j `neck'; M. mÄ• n f. `neck', mÄ• nÄ« f. `annular lining of the mouthpiece of a handmill'; Ko. mÄ• na `nape of neck'.

manyÃº 9859 manyÃº m. `spirit, passion, anger' RV., `distress' MBh. [âˆšMAN]
Pk. maá¹‡á¹‡u -- m. `anger'; Sh. (Lor.) mon `rivalry'; K. moÃ±u m. `alarm, terror'; A. mÄ• n `peevishness'; B. mÄ• n `anger' (in A. B. manyÃº -- has collided with MÄ• ËŠNA -- 1).
*manvati `thinks' see MANUTá¸—.
mapaá¹£á¹-a -- , mapuá¹£á¹-haka -- see MUKUá¹£á¹-HA -- .

9859a â€ mÃ¡mat, mamÃ¡tÄ• `as far as I am concerned, personally' RV. (EWA ii 585), mamatÄ• -- f. `egotism, attachment' MBh., `pride' lex. [MA --]
Pa. mamaá¹… in mamaá¹…kÄ• ra -- , mamiá¹…Ëš `egotism, egoism', mamaá¹…kÄ• raá¹‡a -- n. `affection', Pk. mamakÄ• ra<-> m. `attachment' (â†’ Sk. mamakÄ• ra -- m. id. RÄ• jat.).
MIA. *mammaá¹… (cf. mat -- , tvat -- replacing *ma -- , tva<-> in cmpd.) in Pk. mammakkÄ• -- f. (after mamayÄ• -- < mamatÄ• -- f.) `desire, pride' DeÅ›Ä«n.
X MÄ• MAKÃ¡ -- : Pk. mÄ• maga -- , mÄ• maya -- `selfish' (â†’ Sk. mÄ• maka -- id. lex.).
X MÄ• ËŠNA -- 1: OMarw. mÄ• ma m. `honour, self -- respect' (rhyming with dÄ• ma VÄ«saá¸·a p. 138, and with pÄ• na ib. 72) beside mÄ• na id. (ib. 76, 164): conn. with mamatÄ• <-> suggested ib. 73, cf. association of Pa. mamaá¹…kÄ• ra<-> with mÄ• nÄ• nusaya -- `conceit'. J.C.W.

9860 *mamandati `is still'. [From perf. st. in imper. mamandhi `delay' RV., pres. mandati `sleeps' VS. <-> âˆšMAND2]
K. mamanun, mamalun `to become motionless, be paralysed, be stupified', mamunu `motionless'.

mamma 9861 *mamma1 `nipple'. [Nursery word]
P. mammÄ• , ËšmÃ£Ì„ m. `teat, nipple'; M. (children) mÄ• m m. `mother's breast'.

mamma 9862 *mamma2 `food'. [Nursery word]
A. mÄ• m `food', G. M. mÄ• m n.

mammaá¸• a 9863 *mammaá¸• a `crust, scab'.
N. mÄ• mro, Ëšri `crust (of bread)'; A. mÄ• mar `rust', mÄ• mri `ringworm'; B. mÄ• má¹›i `scab' (ODBL 691 < MÃ¡RMAN --).
maya -- in cmpds. `made of': *AVIMAYA -- , KÄ• á¹£á¹-HAMAYA -- , GOÌ„MÃ¡YA -- , *CANAKAMAYA -- , TILAMÃ¡YA -- , DARBHAMÃ¡YA -- , DÄ• NAMAYA -- , RAJATAMAYA -- , SUVARá¹‡AMAYA -- , STRÄ«MAYA -- , HIRAá¹‡YAMÃ¡YA -- .

mÃ¡yaá¹-a 9864 mÃ¡yaá¹-a m. `grass -- house' lex.
Pk. mayaá¸• a -- m. `garden'; WPah. (Joshi) mÄ“'á¹› m. `roofing of a house'; H. mairÄ• m. `platform for watching crops from'.
mayuá¹£á¹-haka -- see MUKUá¹£á¹-HA -- .

mayÅ«ka -- see MAYÅ«ËŠRA -- .

mayÅ«ËŠra 9865 mayÅ«ËŠra m. `peacock' VS., in cmpds. RV., mayÅ«rÄ«ËŠ -- f. `peahen' RV. 2. *moÌ„ra -- . 3. *majjÅ«ra -- (< *mayyÅ«ra<-> with early eastern change -- yy -- > -- jj -- ?). [mayÅ«ka -- , marÅ«ka -- 1 m. lex. -- J. Bloch BSL 76, 16 â†• Drav. (cf. DED 3793); J. Przyluski BSL 79, 100 â†• Austro -- as. (cf. also Savara mÄ• ËŠrÄ• `peacock' Morgenstierne); H. W. Bailey BSOAS xx 59, IL 21, 18 connects with Khot. murÄ• sa -- as orig. an Indo -- ir. colour word. -- EWA ii 587 with lit.]
1. Pa. mayÅ«ra -- m. `peacock', Pk. maÅ«ra -- , maÅ«la -- m.; Sh. (Lor.) maiyÅ«r m. `cock munÄ• l pheasant'; A. mairÄ• `peacock', B. maÃ¼r, maur, Or. maÃ¯ra m., ËšrÄ« f., Si. mayurÄ• , miyurÄ• .
2. Pa. moÌ„ra -- m., moÌ„rinÄ« -- f., AÅ›.gir. mora -- , Pk. moÌ„ra<-> m., ËšrÄ« -- f., K. moÌ„r m., S. moru m., L. P. moÌ„r m., Ku. Mth. Bhoj. mor, OAw. mora m., H. mor m., ËšrÄ«, Ëšrin f., OMarw. moraá¸• Ä« f., G. M. mor m., Si. moÌ„rÄ• ; <-> H. (dial.) mhor, murhÄ• m., Ko. mhoÌ„ru.
3. AÅ›.shah. man. majura -- , kÄ• l. majula -- , jau. majÅ«la -- , N. majur, mujur, Or. (Bastar) maÃ±jura, OAw. maá¹• jÅ«ra m., Si. modara, monara.
*MAYÅ«RAPAKá¹£ALA -- .
Addenda: mayÅ«ËŠra -- : WPah.ká¹-g. (kc.) moÌ„r `peacock'.

mayÅ«rapaká¹£ala 9866 *mayÅ«rapaká¹£ala `made of peacock's feathers'. [MAYÅ«ËŠRA -- , PAKá¹£Ã¡ --]
K. moÌ†r(a)chala, moÌ„rachal m. `whisk or fan of peacock's feathers'.

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marÃ¡ 9867 marÃ¡ m. `*death' (`world of death' AitUp.), maraka<-> m. `epidemic'. [âˆšMRÌ¥]
Pk. mara -- m. `death', Ash. mÉ™Ì• rÉ™, Wg. mara (as `god of death' < MÄ• RA

--), Kt. m&eacutedotdot;rÃ«; Kho. (Lor.) mor `a disease of small cattle';
K. mara -- mar f. `great mortality'; S. marÄ« f. `epidemic, cholera'; P.
WPah.jaun. marÄ« f. `plague'; N. maro `death'; A. mor `diarrhoea'; B. marÄ•
`death'; Mth. marÄ« `disease in which the whole plant is burnt up'; H.
marÄ«, marrÄ« (< *mará¹›Ä«?) f. `plague, pestilence'; G. marÉ” m. `death';
M. mar f. n. `blasted crop, dead portion (of crop, wood, &c.)', f. `dying or
sickly state', marÄ« f. `epidemic', marÄ• -- mar f. great mortality'; Si.
mara `death'; -- ext. -- kk -- : N. marki `plague', H. marak m., G. markÄ«
f. (cf. parallel formation from MIA. maá¸• a -- < MRÌ¥TÃ¡ -- : P. maá¹›ak m.
`plague', Or. maá¹›aka, H. maá¹›ak m.).
AMÃ¡RA -- .
Addenda: marÃ¡ -- : WPah.poet. mÉ”re f. `plague', jaun. marÄ« f.

marakata 9868 marakata n. `emerald' R.
Pk. maraada -- , maragaya -- m.n.; Si. marÄ• `emerald', adj. `green'.

maraá¹‡a 9869 maraá¹‡a n. `dying' ÅšrS., `cessation (e.g. of rain)' AitBr.
[âˆšMRÌ¥]
Pa. maraá¹‡a -- n. `dying, death', AÅ›.shah. man. gir. maraá¹‡a -- n., kÄ• l.
malana -- , NiDoc. maranaya dat. sg., Pk. maraá¹‡a -- n.; Gy. pal. mÃ¡rnÄƒ
`corpse'; K. marun, Ëšnu m. `death'; S. maraá¹‡o `mortal', m. `dying,
death', L. (Ju.) marnÃ£Ì„ m., P. marn m., maran f., B. maran, OAw. marana,
H. maran m., marnÄ« f., G. M. maraá¹‡ n.; M. mará¹‡Ä• `greatly emaciated';
Si. maraá¹‡a `death'.
Addenda: maraá¹‡a -- : S.kcch. maiá¹‡ m. `death' (phonet. me_á¹‡ AKÅš
xxviii).

9870 *marati `crushes, rubs'. 2. *malati. 3. *mÄ• rayati2. 4. *mÄ• layati.
[âˆšM&RCIRCLEMACR;]
1. Pk. maria -- `broken'; Kt. marÃ©tum `I wash clothes', (Kamdesh) marÃ³num
`I thresh'; Wg. mara -- `to thresh' NTS xvii 278, muriam 1 sg. NTS vii 99
(or < *MURATI); Bashg. mar -- `to shampoo'; K. marun `to paste on, fasten
on' (semant. cf. Kho. manik < MÃ¡NTHATI).
2. Pk. malaÃ¯, ËšlÄ“i `rubs', Ash. meÅ• -- , K. malun; S. maraá¹‡u `to work
up in water with the fingers'; L. malaá¹‡, mult. maá¸·aá¹‡, awÄ• á¹‡. maluá¹‡
`to rub, knead, stroke' (â†’ S. malaá¹‡u `to rub'); P. maá¸·nÄ• `to rub'; N.
malnu `to rub, anoint'; A. maliba `to crush, squeeze, dissolve by crushing,
scour'; B. malÄ• `to rub'; Or. maá¸·ibÄ• `to thresh, crush, rub', peá¸·a --

maá¸·a `crushing the testicles (for gelding a horse)'; Mth. malab `to rub, shampoo', Bhoj. malal, H. malnÄ• , M. maá¸·á¹‡&etilde;.
3. WPah. (Joshi) mÄ• rá¹‡u `to copulate'.
4. Gy. eur. malav -- `to strike' (or < *MRÄ• DAYATI?); Si. malavanavÄ• `to stir in cooking, cook herbs for curry or medicine'. -- See *MURATI.
Addenda: *marati. 2. *malati: WPah.ká¹-g. mÉ”lá¹‡Ãµ `to rub' â†• H. Him.I 177; Garh. maá¸·nu `to besmear, rub'; A. maliba also `to wipe (tears)' AFD 331.

9871 mÃ¡ratÄ“ `will die' RV. [If, as possible or even probable, NIA. mar -- derives directly from Vedic mar -- , its extension at the expense of mriyÃ¡tÄ“ was assisted by other verbal forms with mar -- such as mariá¹£yÃ¡ti, mÃ¡rtum (sole source of NIA. mar -- ac. to P. Tedesco Language 20, 218). -- âˆšMRÌ¥]
Pa. marati, pres. part. maramÄ• na -- `dies', NiDoc. marati, Pk. maraÃ¯, Gy. eur. mer -- , pal. mÄƒr -- , á¸Œ. m*lr -- , Wg. mar -- , mr -- (or < MRIYÃ¡TÄ“), Tir. Woá¹-. Bshk. mar -- , Tor. ma -- , Mai. mar -- , Phal. mÄ• r -- , K. marun, rÄ• m. marnu, kash. marunÅ-, á¸• oá¸• marnoÌ„, pÄ• á¸• . maraá¹‡, S. maraá¹‡u, L. maraá¹‡, P. marnÄ• , WPah.bhad. bhal. bhiá¸• . marnÅ«, cur. marnÄ• , Ku.gng. man, N. marnu, A. mariba, B. marÄ• , Or. maribÄ• , Bi. Mth. Aw.lakh. marab, Bhoj. maral, H. marnÄ• , Marw. mará¹‡o, G. marvuÌƒ, M. mará¹‡&etilde;, Ko. martÄ• . -- See MRÌ¥TÃ¡ -- , MRIYÃ¡TÄ“, MÄ• RÃ¡YATI.
Addenda: mÃ¡ratÄ“: S.kcch. mará¹‡Å« `to die', WPah.ká¹-g. (kc.) mÉ”rnÃµ, Garh. marnu, Ku. mará¹‡u; Md. merenÄ« `dies' (or pass. of maranÄ« < MÄ• RÃ¡YATI?).
*maricca -- see MARÄ«CA -- Add2.

marÄ• la 9872 marÄ• la1 m. `a kind of duck or goose or flamingo' KÄ• v., Ëšaka -- m. lex. [The variant marula -- m. `a kind of duck' lex. scarcely justifies connecting marÄ• la -- (EWA ii 588) with Lat. merula `blackbird' (IE. base *ames<-> IEW 35)]
Pk. marÄ• la -- m. `a kind of goose'; N. B. H. marÄ• l m. `a goose with red legs and bill', G. marÄ• á¸· m.; M. marÄ• á¸· m. `a duck with red feet and bill'.

marÄ• la 9873 marÄ• la2 `soft, mild, tender' lex. [Poss. MIA. < MLÄ• NA -- (> *malÄ• la -- with assim. of l -- n) or *mlÄ• ta -- la<-> (cf. mlÄ• tÃ¡ -- `softened by tanning' RV.) or *mlÄ• ka -- la -- (cf. malÄ• kÄ• -- f. `amorous

woman' lex.). -- âˆšMLAI?]
Pk. marÄ• la -- `lazy'; H. marÄ• l `soft, mild'; M. maraÌ„Ì†á¸· `staying obstinately lying down and pretending exhaustion' (= markaá¸·, margaá¸· with unexpl. k/g), maraá¸· f. `falling exhausted on the ground' (scarcely with LM 383 an extention of mar -- `to die').
*maricca -- `pepper' see MARÄ«CA -- .

mariyasthÄ• na 9874 *mariyasthÄ• na `having the position of servant'. [MÃ¡RYA -- , STHÄ• ËŠNA --]
Kho. maristÃ¡n `slave' Belvalkar Vol 93, Sh. mÄƒrÄ-stáº¯n m.
*mariyÄ• dÄ• -- `boundary' see MARYÄ• ËŠDÄ• -- .

marÄ«ca 9875 marÄ«ca n. `peppercorn' &capamacr;past., marica -- n. SuÅ›r., m. `pepper shrub' R. 2. *maricca -- . 3. *marucca -- . [Cf. mirikÄ• -- f. `a partic. plant' lex.? -- â†• Austro -- as. EWA ii 588 with lit.]
1. Pa. marica -- n. `black pepper', Pk. maria -- , miria<-> m.n.; S. mirÄ« f. `a grain of pepper', miru m. `pepper'; B. miri `seed of Ipomoea caerulea'; Or. (Bastar) miri `red pepper'; H. mirÄ« f. `black pepper', G. marÄ« f., M. mirÄ« f., mir&etilde; n. `a peppercorn', Ko. mÄ«ri.
2. K. mariÄ‹, marÄ‹ m. `black pepper', S. mirca, mircÄ« f.; P. marc, marcÃ£Ì„, mirc, miric f. `black pepper', ludh. mirac f. `red pepper'; WPah.bhal. mirÄ‹ f. `black pepper', N. maric, A. maris, B. maric, Or. marica, Bi. maric, maricÄ• , miric, mircÄ• , Mth. maricÄ• , mircÄ• i; Bhoj. maricÄ• `chillies', Aw.lakh. mircÄ• ; H. maric, miric, mirc f. `black pepper'; G. marcÄ« f., marcuÌƒ n. `red pepper'; Si. miris, Md. mirus.
3. Wg. (Lumsden) "mÃºvuc" `pepper' (mistake for "mÃºruch"? -- NTS xvii 278), PaÅ¡. murÄ• , Kho. (Lor.) m*lrÄ• , Sh. mÄ• ËŠruÄ• f., (Lor.) marvÄ• f., L.awÄ• á¹‡. maruc.
Addenda: marÄ«ca -- . 2. *maricca -- : WPah.ká¹-g. mÉ”rÄ‹I f. `red pepper, black pepper', J. mirc f.

mÃ¡rÄ«ci 9876 mÃ¡rÄ«ci f. `ray of light' RV., marÄ«ci(kÄ• ) -- f. `mirage' KathÄ• s.
Pa. marÄ«ci -- f. `ray of light, mirage', marÄ«cikÄ• -- f. `mirage'; Pk. marÄ-Ì„i -- , mirÄ-Ì„i -- f. `ray of light', marÄ«iyÄ• -- f. `mirage'; Si. merada `ray of light'; -- mÃ¤ra `light, sunbeam' < *marÄ« -- ? cf. Pk. mirÄ« -- f.; -- mirinÌ†gi, Ëšgu `mirage' â†• Pa. (poss. X miga -- < MRÌ¥GÃ¡ -- : see Add.).

maruka -- see MÃ¡RYA -- .
*marucca -- `pepper' see MARÄ«CA -- .
*maruá¹-ati `twists' see MUá¹-Ã¡TI.

9876a â€ marÃº -- `wilderness, name of a deity associated with Naraka' MBh.
Pk. maru -- , marua -- m. `waterless country'; WPah.ká¹-g. mÉ”ru (obl. -- ul) f. `cremation ground' (Him.I 176 < MARA -- or MARÃº -- ?); Si. maru -- katara `wilderness' (katara < KÄ• NTÄ• RA --).

marÃºt 9877 marÃºt m. pl. `storm gods' RV., `wind, air' KÄ• v.
Pa. marÅ« m. pl. `spirits of the air'; Pk. maru -- , Ëšua -- m. `wind'.
MÄ• ËŠRUTA -- .

maruva 9878 maruva m. `marjoram' lex., Ëšaka -- m. `marjoram, a kind of Ocimum' YaÅ›ast. (?) Schmidt Nachtr 294, marubaka -- m. `a kind of flower' BÄ• lar.
Pk. maruvaya -- , maruaa -- m. `marjoram'; S. mÄ• rÅ« m. `a sweet -- smelling grass'; P. marÅ«Ä• m. `Ocimum'; N. maruwi laharo `a kind of creeper with cotton -- like fibre'; A. maruwÄ• `Ocimum'; Or. maruÄ• `Ocimum, Origanum marjorana, Ruta graveolens or rue'; H. maruÄ• , marwÄ• m., `Ocimum pilosum, Origanum marjorana, Artemisia vulgaris', M. marvÄ• m.; OG. marÅ«u m.

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`a sweet -- smelling herb', G. marvÉ” m. `a shrub with fragrant leaves and bunches of blue flowers'.
marÅ«ka -- 1 `peacock' see MAYÅ«ËŠRA -- .
marÅ«ka -- 2 `frog' see MAá¹‡á¸• Å«ËŠKA -- .
*maroÌ„á¹-ati `twists' see MUá¹-Ã¡TI.

markaka 9879 markaka m. `Ardea argala' lex. [Cf. MARKAá¹-AKA --]
á¸Œ. m*lkaei `maize', Sh.gil. mÄƒká°¯i f., koh. gur. makaÄ- f., K. makÃ¶yÃ¼, dat. ËškÄ• yeÌ† f., S. makÄ• Ä«, makÄ«, makaÌ„Ì†á¹‡Ä« f., L. makaÄ« f., P. makaÄ«, makkÄ«, mak f., Ku. makaÄ«, N. makai, A. mÄ• kaÃ¯, B. makai, Or. makÄ• , Bi. makaÄ«, makaiyÄ• , Mth. makaÄ«, H. makkÄ• m., makÄ• Ä« f., G. makÄ• Ä«, makai f., M. makÄ• m.f.
*MARKAKAKAá¹‡A -- , *MARKAKATRÌ¥á¹‡A -- .

markakakaá¹‡a 9880 *markakakaá¹‡a `maize -- grain'. [MARKAKA -- , KÃ¡á¹‡A --]
M. makÄ• á¹‡Ä• m. `grain of maize'.

markakatrÌ¥á¹‡a 9881 *markakatrÌ¥á¹‡a `maize -- straw'. [MARKAKA -- , TÅ•ÌŠá¹‡A --]
M. makaÌ„Ì†á¹‡ n. `maize -- straw'.

markÃ¡á¹-a 9882 markÃ¡á¹-a1 m. `monkey' VS., markaá¹-Ä« -- f., Ëšá¹-aka -- m. lex., maá¹…kaá¸• a -- m. Schmidt Nachtr. [Poss. ext. with -- á¹-a -- of marka -- m. BhP. which may be â†• Drav. Kan. maá¹…ga `monkey' T. Burrow BSOAS xii 389 and DED 3777]
Pa. makkaá¹-a -- m. `monkey', Ëšá¹-Ä« -- f., NiDoc. makaá¸• 'a F. W. Thomas AO xii 40, Pk. makkaá¸• a -- m., Ëšá¸• Ä« f., maá¹• kaá¸• a -- , Ëškaá¹‡a -- m., Ap. makkala -- m., Kt. makeÅ•, (Kamdesh) mÄ• gÅ•É™Ìƒ, Wg. mÃ¡kÃ¤Å•, Dm. makÃ¤Å•, PaÅ¡.kuá¹›. maká¹“á¹›, Kal.rumb. mÅ•Ä• ko, makÅ•á¹“Å•yak, Kho. mukuá¸·, Bshk. makÄ«r (< markaá¹-Ä« -- ?), Phal. mÄ• ËŠkaá¹›, N. mÄ• kul, Or. mÄ• kaá¹›a, mÄ• á¹…kaá¹›a; G. mÄ• ká¹›uÌƒ, mÃ£Ì„kËš n. `red -- faced monkey', mÄ• ká¹›Ä« f. `female monkey'; M. mÄ• kaá¸• m. `baboon', maká¸• Ä« f. `female monkey'; Ko. mÄ• á¹• kaá¸• a `monkey', Si. makul.
MÄ• RKAá¹-A -- .
Addenda: markÃ¡á¹-a -- 1 m. `mode of coitus' lex.
WPah.ká¹-g. maká¹›I lÄ• á¹‡I `to have sexual intercourse'.

markaá¹-a 9883 markaá¹-a2, Ëšá¹-aka -- m. `spider' lex. [Cf. MATKOÌ„á¹-AKA -- , MATKUá¹‡A --]
Pa. makkaá¹-aka -- m. `spider', Pk. makkaá¸• a -- , maá¹• kaá¸• a<-> m.; S. makaá¹›u m. `locust', makiá¹›Ä« f. `small locust, cockroach'; L. makkuá¹› m. `locust', maká¹›Ä« f.; P. makkaá¹› m. `large spider, green grasshopper', makkaá¹›Ä«, maká¹›Ä« f. `spider'; Ku. makuá¹›i `a small insect, spider'; N.

mÄ• kuro `spider', A. makarÄ• , B. mÄ• kaá¹›, Or. makaá¹›Ä• , Mth. makarÄ• , Bhoj. makarÄ«, H. makkaá¹›, maká¹›Ä• m. `large spider', maká¹›Ä« f. `spider'; G. mÄ• kaá¹›, mÃ£Ì„kËš m., mÄ• ká¹›Ä« f. `bug' (cf. MATKUá¹‡A -- 1); Si. makul, makuá¸·u -- vÄ• `spider'.
Addenda: markaá¹-a -- 2: S.kcch. makkaá¹› m. `locust, grasshopper'.
â€ marga -- `path' &capamacr;pGrÌ¥S. -- see MÄ• RGA -- Add2.

markaá¹-aka 9884 markaá¹-aka m. `a species of grass' &capamacr;pÅšr. [Cf. MARKAKA --]
Sh.jij. m*lk*lá¹›I `large millet'; Bi. makrÄ• `the grass Eleusine aegyptica'.
markoÌ„á¹-apipÄ«likÄ• -- see MATKOÌ„á¹-AKA -- .

margÄ• 9885 *margÄ• `wild goat'. 2. *marjikÄ• -- . [Cf. Wkh. merg f. `ibex'. -- MRÌ¥GÃ¡ --]
1. Ash. mlaá¹… f. `mountain goat', Wg. mÅ•aá¹…, mraá¹…; Kt. mÅ•oá¹… `female ibex' (â†’ Kal.urt. mroá¹…); Pr. maÌ„Ì†á¹…gÉ™, maÌ„Ì†á¹…g `female markhor', maá¹…Ä‹uÌ„Ìƒ `markhor kid', PaÅ¡.kuá¹›. loá¹… f. `markhor', Gaw. blaá¹…; -- Dm. mraá¹… m. `markhor' (~ maÅ¾i f. below).
2. Dm. maÅ¾i `female markhor', Kal. muá¹£, Kho. maÅ¾á¸—g.

marja 9886 *marja `meadow'. [Cf. Av. marÉ™za -- `border region', Pers. marz]
Kt. bÅ•unÄ‹ `meadow', Wg. bruÌƒz, brÅ©Ìˆz, Pr. munz NTS xiii 230.
*marjikÄ• -- `wild goat' see *MARGÄ• -- .
Addenda: *marja -- `margin, border'. [IE. *mereÄ• -- IEW 738, Goth. marka `border'; see also Add.]
Dm. braÌƒs `meadow', Kal. brun(z -- ); Kho. bron `meadow, small path between fields', broÌ„nsk `meadow' (ac. Morgenstierne ID 111, 250, 333 all Kaf. Dard. forms are â†• Ir., cf. Pers. marz `border, field with raised borders') -- rather < IE. *mreÄ• -- ?

mÃ¡rta 9887 mÃ¡rta m. `man' RV. [âˆšMRÌ¥]
Ap. matta -- m. `man'; -- Mai. mÄ• á¹-, ky. maÌ„Ì†á¹- `boy, youth' (Buddruss Kan 62) rather < *MAá¹-á¹-A -- .
*martta -- `earthen' see *MÄ• RTTA -- .
Addenda: mÃ¡rta -- m. `man' RV. [*mÄ• rta -- < IE. *morto -- , cf. Gk. morto/s, preserved in mÄ• rtÄ• á¹‡á¸• Ã¡ -- `coming from a lifeless egg, i.e. a bird', mÄ• ËŠrtavatsa -- `a still -- born child' AV., but replaced by mÄ• rta

-- after mÃ¡rtya -- , mÃ¡rtum etc. T. Burrow BSOAS xxxviii 69]

mÃ¡rtya 9888 mÃ¡rtya m. `a mortal, man' RV. [âˆšMRÌ¥]
Pa. macca -- m. `id.', Pk. macca -- , maccia -- m.; Ash. maÄ‹ `husband', Wg. maÌ„Ì†Ä• , Kt. maÄ‹, moÄ‹, Pr. muÅ¡, mÅ«Å¡Å«; Dm. maÄ• `husband, man' (pl. maÌ‚Å¡ NTS xii 178: X MANUá¹£YÃ -- ?); PaÅ¡.ar. moÌ„Ä• ak, kuá¹›. moÌ„Ä• ek, pch. mÄ• á¹£u `husband, man', lauá¹›. maÄ• aá¹›Ä« f. `corpse'; Shum. mÄ• Ä‹ `husband', Kal.rumb. moÌ£Ä• , urt. mÉ”Ä• (â†• Kt.?); Tor. maá¹£, mÄ“iáº“ `man'; K. moÌˆÌƒÄ‹h, dat. ËšÄ‹as m. `man (usu. contemptuous, e.g. when demons speak of men)'; -- WPah. (Joshi) mÄ• ch, mich m. `man, person' (ch? -- Cf. sirm. mÄ• á¹‡ach, mÃ£Ì„ch s.v. MÄ• ËŠNUá¹£A --). -- Perh. X MANUá¹£YÃ -- q.v.

marda 9889 marda in cmpds. `crushing, destroying', m. `grinding, violent pressure' MBh., Ëšaka -- SuÅ›r. [âˆšMRÌ¥D]
Or. maá¹›Ä• `treading out of rice by oxen'.
*KARá¹‡AMARDA -- , KÄ• SAMARDA -- , KUKKARAMARDAKA -- , *GOÌ„RVARAMARDA -
*GHARAMARDA -- , CAKRAMARDA -- , *BHUSAMARDAKA -- .

9890 mÃ¡rdati `pounds, crushes, treads on, squeezes, rubs' MBh. 2. *mrÌ¥ndati. [mrÌ¥dnÄ• ËŠti (= mÃ¡rdati) MBh., and marmartu RV. (if < Ëšrttu).
-- In some NIA. lggs. mÃ¡rdati and *mrÌ¥ndati have coalesced so that it is not possible in all cases to distinguish from which the modern word stems; e.g. Or. mÄ• á¹›ibÄ• may be either < mard -- or < mrÌ¥nd -- (with mÃ£Ì„ -- written as mÄ• --); Si. manÌ†á¸• -- , maá¸• -- may be either < mrÌ¥nd -- or < mard -- with nasality from initial m -- . Inter -- dialectal spread of forms accounts for further confusions: e.g. PaÅ¡. muá¹‡á¸• -- ~ maá¹‡á¸• -- are both prob. < *mrÌ¥ndati. Semantically there is also overlap with MÃ¡NTHATI. -- âˆšMRÌ¥D]
1. Pa. maddati `crushes, treads on, kneads, jumbles, destroys'; Pk. maddaÃ¯, maá¸• á¸• aÃ¯ `crushes, tramples on'; K. mÃ£Ì„á¸• un `to knead, mix' (why long Ä• ?); WPah.bhal. maá¸• á¹‡Å« `to thresh'; N. mÃ£Ì„á¹›nu `to rub, tread out'; A. mÄ• riba `to thresh, tread out (grain), mix by grinding'; B. mÄ• á¹›Ä• `to pound, thresh'; Or. mÄ• á¹›ibÄ• `to press', (BÄ• leshwar) mÄ• á¹‡á¸• ibÄ• ; Mth. mÄ• á¹›ab `to knead, shampoo'; Aw.lakh. mÄ• á¹›ab `to mix'; H. mÄ• á¹›nÄ• , mÃ£Ì„á¸• nÄ• `to rub, thresh, flatten' (mÃ£Ì„á¸• hnÄ• `id.' X MÃ¡NTHATI?).
2. Pk. maá¹‡á¸• ia -- `spread out'? -- Gy. wel. moÌ„rÌ„ -- `to rub, polish, grind'; Dm. maá¹‡ -- `to rub'; PaÅ¡.lauá¹›. kuá¹›. muá¹‡á¸• -- , dar. muá¹‡

-- , weg. muá¹› -- , gul. muá¹‡á¸• al -- tr. `to break' (IIFL iii 3, 123 < MÃºá¹‡á¹-ATI), lauá¹›. maá¹‡á¸• -- `to rub, smear', kuá¹›. maÌ„Ì†á¹‡ -- `to thresh, smear', chil. mÄ“á¹‡ -- `to crush', ar. mÃ£Ì„á¹› -- `to rub'; Gaw. mÄ«á¹‡á¸• emÃ-m `I crush, thresh, grind, wash (clothes)'; Kal.rumb. moá¹‡á¸• -- `to thresh', urt. maá¹‡á¸• -- `to soften'; Phal. mÄ• á¹‡á¸• -- `to knead'; K. maná¸• un `to rub, trample, wash (woollen cloth by kneading it with the feet)'; S. manaá¹‡u `to shampoo, make clothes ready for steaming'; WPah. (Joshi) miná¹‡u `to rub'; Ku. minaá¹‡o `to beat, rub'; Mth. mÄ«á¹›ab `to knead, grind, shampoo'; H. mÄ«Ëœá¹›nÄ• , mÄ«Ëœá¸• Ëš `to rub with the hands, clean'; M. mÃ£Ì„dá¹‡&etilde; `to smear vessels'; Si. manÌ†á¸• inavÄ• , maá¸• inËš, maá¸• anËš `to rub, press, clean rice from the husk', (inscr.) mÃ¤nÌ†á¸• Ã¤ absol. `to crush', maá¸• avanavÄ• `to prepare a field for planting by buffaloes treading it' (pret. maá¹‡á¸• Ä• < *manÌ†á¸• vÄ• ). -- X MÃ¡NTHATI (L. mandhaá¹‡, P. maddhá¹‡Ä• : cf. H. mÃ£Ì„á¸• hnÄ• in 1) or poss. < MRÌ¥DDHÃ¡ -- : L.awÄ• n. middhaá¹‡, pp. middhÄ• `to crush'; P. middhá¹‡Ä• , pp. middhÄ• `to stir up, mix, knead (mortar), rumple, tumble (clothes, paper, &c.), spoil by treading on (crops)'. -- X MRÌ¥Å›Ã¡TI q.v.
Addenda: mÃ¡rdati. 1. A. mÄ• riba also `to knead (dough)' AFD 331, Md. moá¸• enÄ« `massages, mixes'.
2. *mrÌ¥ndati: WPah.ká¹-g. maá¹‡á¸• á¹‡Ãµ `to rub, smear, thrash, crush' (Him.I 172 if not < mÃ¡rdati with rd > á¹‡á¸• ), J. miná¹‡u `to rub, pinch'; -- (X MÃ¡NTHATI) WPah.ká¹-g. mÃ¡á¹‡á¸• há¹‡Ãµ `to rub oneself'.

mardana 9891 mardana n. `act of crushing' KathÄ• s. [âˆšMRÌ¥D]
Pa. maddana -- n. `crushing'; Pk. maddaá¹‡a -- `massaging', n. `massage, hurting'; A. maranÄ• `heap of paddy spread

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out ready for treading'; G. mÄ• á¸• aá¹‡ n. `wallowing pool for buffaloes';

Si. maá¸• ana `act of crushing or treading', maá¸• anÄ• `oppressor'.

mardalÃ¡ 9892 mardalÃ¡ m. `a kind of drum' MBh., mardalaka -- m. lex. [Cf. MRÌ¥DAá¹…GÃ¡ -- . -- âˆšMRÌ¥D?]
Pk. maddala -- m. `drum'; Kal.urt. madÅ©ËŠ `large drum', P. mandal m.; N. mÄ• dal, mÄ• dhal `drum, hub of wheel'; A. B. mÄ• dal `drum'; Or. mÄ• daá¸·a `small wooden drum'; H. mÃ£Ì„dar m. `a kind of drum'; OG. mÄ• dala n. `drum'; M. mÃ£Ì„daá¸·, mÃ£Ì„dá¸·Ä• m. `drum, nave', mÃ£Ì„dá¸·Ä« f. `tambourine'. -- Deriv. B. mÄ• duli `drum -- shaped amulet', G. mÄ• daá¸·iyuÌƒ n. -- Cf. Ash. muá¹‡á¸• Å«ËŠ `double drum'; Kt. mÃºá¹‡i, mÉ™á¹‡Ä«ËŠ `large drum'.
MÄ• RDALIKA -- .

mÃ¡rman 9893 mÃ¡rman n. `vulnerable spot, vital organ' RV., `secret' NÄ• geÅ›., `limb, joint' lex. [Prob. IE. *mel -- `be soft' (EWA ii 596) in mrÌ¥dÃº -- &c. Semant. (`soft spot > joint') cf. Psht. maá¹›wand `wrist' < *mrÌ¥du -- banda<-> EVP 47 (J. C. W.)]
Pa. mamma -- n. `vital spot, soft spot in body, joint'; Pk. mamma -- m.n. `vital spot'; Dm. mram `joint'; Phal. brÄ• m `wrist, joint'; H. mÄ• m m. `secret quality, latent power, resources'. -- B. mÄ• má¹›i `scab on healing sore' (ODBL 691) < *MAMMAá¸• A -- .

mÃ¡rya 9894 mÃ¡rya (metr. mÃ¡riya --) m. `young man, stallion' RV., maryakÃ¡ -- m. RV.
Ash. marÄ• ËŠk, mÅ•Ä• k `boy', mÃ¤rá¸—k, mÉ™re_ik `girl', Kt. mÃ«rÃ«, mÃ«drÉ™ `boy' NTS ii 267; -- Shum. mair `ibex' (with which NTS xiii 272 compares also marÅ«Ë˜ka -- m. `deer' lex.).
*MARIYASTHÄ• NA -- .

maryÄ• ËŠdÄ• 9895 maryÄ• ËŠdÄ• f. `region' RV., `boundary' ÅšBr., `shore' lex.
2. *mariyÄ• dÄ• -- . [maryÄ• -- f. `boundary' lex. is sanskritized MIA. majjÄ• --]
1. Pk. majjÄ• yÄ• -- , majjÄ• -- f. `boundary'.
2. Pa. mariyÄ• dÄ• -- f. `boundary, shore, embankment'; Pk. mÄ“rÄ• -- f. `boundary'; G. mer f. `direction, margin'; M. mer f. `boundary', Si. mÃ¤ra.

marÅ›a 9896 marÅ›a `*rubbing' (m. `sternutatory' Bhpr.). [âˆšMRÌ¥Å›]
Sh. (Lor.) mÄ• Å¡ thoiki `to massage'; -- WPah.bhad. mÄ• Å› f. `butter' (semant. cf. MRAKá¹£Aá¹‡A --).

9897 *marÅ›ati or *marÅ›ayati `rubs'. [Cf. perf. mamarÅ›a Gr. and cmpd. vbs. Ã¡vamarÅ›ayati ÅšBr., abhimËš ÅšÄ• á¹…khBr., anumËš KÄ• á¹-h. -- âˆšMRÌ¥Å›]
Wg. maá¹£Ã¡am `I rub, sweep'; PaÅ¡. maÅ¡ -- `to rub in' IIJ 4, 164; P.á¸• og. masanÄ• `to wipe'; Ku. mÄ• sá¹‡o `to cleanse (vessels)'. -- See MAá¹£ATI.
mará¹£a -- see AMARá¹£A -- .
Addenda: *marÅ›ati: WPah.ká¹-g. (kc.) mÃ¡Å›á¹‡Ãµ `to rub, scrub'.

9897a â€ marÅ›ana -- n. `touching (esp. a woman)' MBh. [âˆšMRÌ¥Å›]
WPah.ká¹-g. mÃ¡Å›á¹‡É” m. `butter' (semant. cf. MARÅ›A --).
*malati see MARATI Add2.

9898 mará¹£Ã¡yati `causes to forget' MaitrS. 2. *mará¹£yatÄ“ `is forgotten'. [mrÌ¥á¹£yatÄ“ `forgets, neglects' RV., Pa. mussati (parimussati `is bewildered, vanishes'). <-> âˆšMRÌ¥á¹£]
1. N. mÄ• snu `to do away with, spend (money), spoil (the taste of)'?
2. K. maÅ›un (pp. moá¹-hu < *MRÌ¥á¹£á¹-A -- 2) `to be forgotten', caus. maÌ£Å›eÌ†run `to forget'; N. mÄ• sinu `to fade away, be extinct'.
*mará¹£yatÄ“ `is forgotten' see prec.
*MAL1 `rub': *MALATI, MALANA -- , *MÄ• LAYATI; *Ä• MALATI, *UNMALATI, PARIMALA -- ; -- see âˆšM&RCIRCLEMACR;.
MAL2 `possess': MÃ¡LLATÄ“.

mÃ¡la 9899 mÃ¡la n. `dirt' AV., `excretion' SuÅ›r.
Pa. mala -- n. `dirt'; Pk. mala -- m.n. `dirt', m. `sweat'; Gy. eur. mel (wel. m., gr. f.) `dust'; Ash. moÌ„l, mul `dirty', Wg. moÌ„l, Kt. mÅ«l (all â†• PaÅ¡.? cf. NTS ii 197); PaÅ¡.lauá¹›. mÄ• l, gul. mÅ«l, kuá¹› moÌ„l `urine'; Bshk. mÄ• l `dirty' (AO xviii 243: why Ä• ?); K. mal m. `filth, mud, ordure'; S. maru f. `dirt, wax in ear, base metal', pl. `dark spots on horse's teeth', marÅ« `base, alloyed' (apparently < *malÅ«Ë˜ -- , *maluka -- ?); L. mal f. `dirt, silt', khet. mal `dirty', poá¹-h. malhar, mallar m. `manure'; P. mal m.f. `dirt, faeces', (Grahame Bailey) maá¸· f. `silt'; Ku. mal, mol `dirt, manure', N. mal; A. mal `dirt, soil, urine and faeces', mali `dirt'; B. mal m. `dirt,'; Or. maá¸·a `excretions of body', dhÅ«á¸·i -- maá¸·i `dust and dirt'; H. mal m. `dirt, excrement'; G. M. maá¸· m. `dirt' (M. also f. `scurf'); Si. mala `secretion (such as urine or faeces or menstrual flow)'. -- Deriv.: Gy. rum. melalo, germ. melÉ™lo `black, overcast, Gypsy'; N. malilo `well -- manured, fertile'.

*MALIN -- , MALINÃ¡ -- ; MALAPRÌ¥á¹£á¹-HA -- , *MALÄ• KTA -- , *MALOÌ„DAKA -- ; AMALA -- , *AVAMALAKA -- , *UNMALA -- , *NIMALA -- , NIRMALA -- , VIMALA -- , SAMALA -- .
*malati `crushes, rubs' see *MARATI.

malana 9900 malana n. `rubbing, grinding, crushing' lex. [âˆš*mal1, âˆšm&rcirclemacr;]
Pk. malaá¹‡a -- n. `rubbing'; L. malá¹‡Ä• m. `pestle'; Or. maá¸·ana `anointing, rubbing'; H. malan m. `rubbing, grinding, threshing'; M. maá¸·aá¹‡ n. `site of a sugarmill'; Ko. maá¸·á¹‡Ä« f. `kneading'.

malaprÌ¥á¹£á¹-ha 9901 malaprÌ¥á¹£á¹-ha n. `outside page of a manuscript' MW. [MÃ¡LA -- , PRÌ¥á¹£á¹-HÃ¡ --]
B. malÄ• á¹- `cover of a book' (ODBL < *malapaá¹-á¹-a --).

malaya 9902 malaya m. `name of the mountain range of the Western Ghats' MBh.
Pk. malaya -- m. `id.'; Si. malaya `mountainous, wild', malaya -- raá¹-a `name of a hilly district in Ceylon' EGS 129.
malÄ• kÄ• -- see MARÄ• LA -- 2.

malÄ• kta 9903 *malÄ• kta `smeared with dirt'. [MÃ¡LA -- , AKTÃ¡ --]
K. malotu `filthy', m. `dung'.

malin 9904 *malin `dirty'. [MÃ¡LA --]
Pk. mali -- `dirty', Or. maá¸·i, maá¸·iÄ• , Si. mili (EGS 134 < *malita -- ); -- ext. -- l -- : Pk. maÃ¯la -- (< *malila -- H. Smith JA 1950, 196: phonet. cf. PÃ¡LÄ• LA -- , *BALILLA -- , *CHALILLA -- ), S. mero; Or. maÃ¯á¸·a `dirt', maÃ¯á¸·Ä• `dirty'; -- -- l -- or -- ll -- : P. mail f. `dirt', mailÄ• `dirty'; WPah.khaÅ›. mel `ear -- wax'; N. mailo `dirty', A. maÃ¯lÄ• ; H. mail f. `dirt', mailÄ• `dirty'; -- -- ll -- (or poss. all, like B. mayalÄ• , Or. mailÄ• , M. mail m.f. and adj. LM 391, â†• H.): S. mailu m., Ëšla f. `dirt'; Ku. mail `dirt', gng. me_l `dirty', Mth. mail; OG. maÃ¯laÃ¼ `dirty', G. mel m. `dirt', meluÌƒ `dirty'.
MALINÃ¡ -- .
Addenda: *malin -- . With -- l -- : WPah.ká¹-g. me_á¸· m., poet. meá¸·a, mÉ”iá¸·a m. `dirt', ká¹-g. meá¸·É” `dirty'.
With -- ll -- : Garh. mel `dirt'; OMarw. mailÄ• voc.sg. `dirty'.

malinÃ¡ 9905 malinÃ¡ `dirty' YÄ• jÃ±. [After colour -- adjectives in -- na<->
EWA ii 598. -- *MALIN --]
Pa. malina -- , Ëšaka -- `dirty', Pk. maliá¹‡a -- (whence maliá¹‡ia<->
`dirtied'), PaÅ¡.weg. malÃ-n, lauá¹›. malÄ«ËŠl, Shum. mÃ¡lin, K. malyunu, f.
ËšliÃ±Ã¼; N. malinu `dim, indistinct'; Or. maá¸·iá¹‡a, Ëšina `dirty, black';
Mth. malin `black, sad'; M. maá¸·Ä«á¹‡ `dirty'; Si. milina `dirty, black'
(H. Smith JA 1950, 186 â†• Pa.).

maloÌ„daka 9906 *maloÌ„daka `silt'. [MÃ¡LA -- , UDAKÃ¡ --]
Kho. (Lor.) muloÌ„g `alluvium, silt'.

malla 9907 malla1 m. `wrestler by profession, athlete' MBh., `member of a
mixed caste' Mn. [â†• Drav., Tam. mallaá¹‰ `wrestler' &c. DED 3871]
Pa. Pk. malla -- n. `wrestler'; S. malu m. `wrestler brave man'; P. mall m.
`wrestler', A. B. mÄ• l, Or. mÄ• la

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Bhoj. H. mÄ• l m., OG. mÄ• la m.; -- L. malhaá¹‡ f. `assembly for wrestling';
M. malaÄ« f. `altercation and blows' LM 383.
PRATIMALLA -- ; VÄ«RAMALLA -- .

malla 9908 malla2 m. pl. `name of a people' MBh., Ëšaka -- m. MÄ• rkP. [See
BHALLA -- 4]
*MALLADVÄ«PA -- .
Addenda: malla -- 2 `name of a people in NE of India'. [See instead MADRÃ¡
-- ; like the Madras of the Panjab, the Mallas belonged to `republican'
gaá¹‡as and competed in wrestling at tribal meetings, hence MALLA -- 1:
connected with a root mad -- `to meet' Burrow Tau vii 159]

malla 9909 malla3 m. `bowl' DivyÄ• v., Ëšaka -- m. `bowl of coconut shell' lex., `any vessel' DivyÄ• v., mallÄ« -- , ËšlikÄ• -- f. lex. Corresponding forms in Drav., Tam. mallam &c. DED 3884]
Pa. mallaka -- m. `bowl', Pk. malla -- , Ëšaya -- m.; K. malÃ¼rÃ¼ f. `large earthenware pot' (-- á¸• ikÄ• --); Bi. mÄ• lÄ• `box for oil', mal(h)iyÄ• `small cup for oil', Mth. maliyÄ• ; H. maliyÄ• f. `narrow -- mouthed earthen vessel for ghee, milk, &c.'; Si. mala `beaker'; -- Bi. malwÄ• `box for oil'; G. mÄ• lvuÌƒ n. `earthen pot for whey'; -- Mth. malsÄ« `box for oil'; H. malsÄ• m. `ghee vessel', malsÄ« f. `earthen cooking pot'.
malla -- 4 `cheek and temples' see BHÄ• LA -- 1.
Addenda: malla -- 3 [IE. *matlo -- , cf. Lat. matula -- `pot' < *matlÄ• <-> and RV. Ã¡MATRA -- Burrow Tau vii 156]

9910 mÃ¡llatÄ“ `holds, possesses', mÃ¡latÄ“, malÃ¡yati DhÄ• tup. [âˆšMAL2]
S. malaá¹‡u `to lay hands on, take up'; L.awÄ• á¹‡ malluá¹‡ `to occupy, take possession of'; P.ludh. mallanÄ• `to seize, occupy (a house, fort, &c.)'.

malladvÄ«pa 9911 *malladvÄ«pa `island of the Mallas'. [malla -- 2, dvÄ«pÃ¡ --]
Si. maldiva `the Maldive Islands'.

mallÄ• rÄ« 9912 mallÄ• rÄ« f. `name of a musical mode' Saá¹• gÄ«t.
P. malhÄ• r m. `a partic. tune'; H. mal(h)Ä• r, malÄ• rÄ« f. `a rÄ• ginÄ« sung in the Rains', M. malhÄ• r f.

mallikÄ• 9913 mallikÄ• f. `Jasminum zambac' MBh., mallÄ• -- , Ëšli -- f. lex. [Cf. mÄ• likÄ• -- f. `a kind of jasmine' lex., mÄ• latÄ« -- f. `J. grandiflorum' KÄ• v., and Drav., Tam. mullai &c., DED 4090. -- P. Tedesco's derivation (JAOS 67, 100) < *vrÌ¥tti -- phonet. unacceptable even if ultimately of same non -- Aryan origin as VALLÄ« -- , VÄ“LLI -- 1]
Pa. mallikÄ• -- f. `jasmine', Pk. malliÄ• -- f., H. mallÄ« f. KRÌ¥á¹£á¹‡AMALLIKÄ• -- , NAVAMALLIKÄ• -- .

mallu 9914 mallu m. `bear' lex. [See BHALLÅ«ËŠKA -- 1]
H. mallÅ« m. `bear'.

malvÃ¡ 9915 malvÃ¡ `silly' AV. [Prob. one of a `defective' wordgroup, such as that s.v. *MAá¹-á¹-A -- : cf. BULVÃ¡ --]

Si. mala `miserly', mÃ¤li, mÃ¤á¸·i `lazy, slack, tired', mÃ¤lÄ• `fatigue, weakness': or < *MÄ• á¸• A -- (ES 70 wrongly < mlÄ• ta --).

9916 malhÃ¡ -- , f. ËšhÄ• ËŠ -- `dewlapped' TS.
S. malo m. `swelling of neck glands', malhÄ« f. `the mumps'; N. mÄ• l `loose skin on a bullock's neck'. -- L. mallÄ• m. `boil'?

maÅ›Ã¡ka 9917 maÅ›Ã¡ka m. `mosquito' AV., maÅ›a -- m. W.
Pa. makasa -- m. `mosquito', Pk. masa -- , masaa -- m.; Kt. mÃ£Ì„Å¡a `fly', Wg. muÅ¡ok, Pr. manÇ°ege (Ash. mayá¹“s perh. â†• Psht. NTS ii 268); PaÅ¡. lauá¹›. mÄ• Å¡ `fly', uzb. moÌ„Å¡, kuá¹›. mÄ• sá¹“, dar. maá¸— `gadfly'; Shum. mÃ¡sÉ™ `fly'; Gaw. mÃ¡sa `mosquito', mÄ• sÃ-k `fly', Tor. "meshÄ«", Mai. "maÌƒá¹£h"; Sh.koh. gur. moÄ© f., chil. mÃµye `mosquito', K. moÌ†Ì£hu, mohu m., S. maÌƒhÃµ m.; Ku.gng. maÌƒh `fly' (h?); A. mah `mosquito', B. maÅ›, maÅ›Ä• , Or. masÄ• ; Mth. mos, mÃµs `mosquito, gadfly'; Aw.lakh. mÄ• sÄ• `mosquito' (Ä• from mÄ• chÄ« `fly' < MÃ¡Ká¹£Ä• --), H. masÄ• m., OG. masu m. MAÅ›AKAHARÄ« -- .

9918 maÅ›akaharÄ« -- , maÅ›aharÄ« -- f. `bed curtain' lex. [MAÅ›Ã¡KA -- , HARA --]
S. mahÄ• rÄ« f. `mosquito -- net'; A. mahari `curtain'; B. maÅ›Ä• ri `mosquito -- net', Or. masaharÄ«, masÄ• rÄ«, masurÄ«, H. masahrÄ«, ËšsaihrÄ«, ËšsihrÄ« f.

9919 maá¹£ati `*rubs, crushes' (`hurts' DhÄ• tup.). [Cf. maá¹£aá¹• (v.l. Ëšá¹£iá¹•) kÄ• rayati `grinds to powder' ÅšÄ• á¹…khGrÌ¥., maá¹£maá¹£Ä• ËŠkaroÌ„ti AV., masmasÄ• ËŠ -- TS. ÅšBr., mrÌ¥smrÌ¥sÄ• ËŠËš MS. (EWA ii 604 of onom. origin rather than with J. Bloch BSOS v 741 â†• Drav., Kan. masagu `to rub' &c., in DED 3779). K. with -- h -- indicates earlier -- á¹£ -- or -- Å› -- , which would allow collision with mrÌ¥Å›Ã¡ti `grasps, seizes' AV. (Pa. only in cmpds. Ä• masati, parimasati) as the origin. Prob. in MIA. onom.(?) maá¹£ -- and maÅ› -- (< mrÌ¥Å›Ã¡ti) collided, and were further influenced by Drav. forms. The variety of extensions in the NIA. verbs indicates their popular character and possible non -- Aryan influences]
A. masiba `to wipe, plaster' (lw. with -- s -- or < *MACYATÄ“?). -- Ext. -- kk -- : P. maskaá¹‡Ä• `to press, be torn' Ku.; maskauá¹‡o `to press, squeeze'; N. maskanu, Ëškinu `to be tightened', maskÄ• unu `to tighten,

scour', masakka `tightly'; H. masaknÄ• `to touch, stroke, rub, squeeze', maskÄ• nÄ• `to press, squeeze'; -- -- r -- : Pk. masÄ• ra -- m. `stone for grinding on', masarakkaÃ¯ `is tightened'; K. mahÄ• run `to separate by rubbing in the hand, crumble'; N. musÄ• rnu, masËš `to touch, stroke'; A. mohÄ• riba `to crush, squeeze'; -- -- l -- : G. masaá¸·vuÌƒ `to rub, crumble, knead, shampoo'; -- -- ll -- : P. masalá¹‡Ä• `to bruise, crush'; Or. masalibÄ• `to wrench, twist'; H. masalnÄ• `to rub to pieces'; -- -- á¹-á¹- -- : S. mahaá¹-aá¹‡u `to rub'; A. mahaá¹-iyÄ• iba `to crush by treading down'. -- X MÃ¡RDATI: M. masaÌƒdá¹‡&etilde;, masaÌƒdaá¸·á¹‡&etilde; `to knead and squeeze, crush together'. -- Or. masmas `rustling sound', masmasiÄ• `crumbly, crisp' are certainly onom.
maá¹£am see prec.
Addenda: maá¹£ati: WPah.J. moÅ›á¹‡u `to wipe' (or poss. der. *muÅ›á¹‡u < MRÌ¥Å›Ã¡TI Him.I 174).

mÃ¡á¹£i 9920 mÃ¡á¹£i m.f. (MW.), Ëšá¹£Ä« -- f. (VarBrÌ¥S.), masi -- m.f. (Lalit.), ËšsÄ« -- f. (SuÅ›r.), maÅ›Ä-Ì„ -- (BHSk.) `black powder, lampblack, ink' SuÅ›r. [â†• Drav., Tam. mai &c., DED 4187]
Pa. masi -- `soot'; Pk. masi -- f. `soot, ink'; Ku. masÄ« `ink', moso `soot', gng. mwaÅ›; N. masi `ink', moso `soot'; A. mahi `ink', B. Or. masi; Mth. masÄ«, mosi `ink', misi `black dye'; OAw. masi f. `ink', H. mas, masÄ« f. (â†' P. L. mass f., S. masu m.); G. meÅ›, me_Å›, masÄ« f. `soot', M. mas m.f., maÅ›Ä« f.; Ko. maÅ›i `lampblack'; Si. mÃ¤si -- dÄ• Ì¤ `a black mineral substance used in medicine'. -- Deriv. Or. masiÄ• `dirty'. -- See miÅ›rita -- s.v. MIÅ›RAYATI.
MAá¹£IDHÄ• NA -- , *MAá¹£IPOÌ„TTA -- .

maá¹£idhÄ• na 9921 maá¹£idhÄ• na (masiËš) n., masidhÄ• nÄ« -- , f. `inkstand' lex. [MÃ¡á¹£I -- , DHÄ• ËŠNA --]
N. masyÄ• ni, Ëšsini `inkpot', Mth. masihÄ• nÄ«, H. masÄ«hÄ• n f.

maá¹£ipoÌ„tta 9922 *maá¹£ipoÌ„tta `sooty cloth'. [MÃ¡á¹£I -- , *POÌ„TTA -- 2]
G. masotuÌƒ n. `kitchen cloth'.
maá¹£maá¹£Ä• ËŠkaroÌ„ti see MAá¹£ATI.
masinÃ¡ -- see MÄ• ËŠRTSNA -- .

masÄ«nÄ• 9923 masÄ«nÄ• f. `linseed (Linum usitatissimum)' lex.

H. masÄ«n, ËšnÄ• m. `a vetch, pulse'.

masÅ«ËŠra 9924 masÅ«ËŠra m. `lentil' VS., ËšrÄ•  -- , ËšrÄ« -- f. lex., ËšrikÄ•  -- f. SuÅ›r., mÃ¡sura -- m., ËšrÄ•  -- f., masarÄ•  -- f. lex. [Cf. masÅ«ËŠsya -- n. `lentil (?)' TBr.: EWA ii 605]
Pk. masÅ«ra -- , Ëšaya -- , massÅ«raga -- m.n. `lentil', Sh.gil. mÃ¡zÅ-r f., koh. moÌ„Ìƒ zÄƒr, K. moÌ†sur, musËš m., S. mahurÄ« f., L. mÃ´hrÄ« f., poá¹-h. mauhar m., P. mahur m. (masÅ«r m. â†• H.), Ku.gng. maÅ›Å«r, N. musuro, masuri, musËš, B. masurÄ• , masarÄ• , musuri, Or. masura, Bi. masÅ«r, masurÄ«, H. masÅ«r m., G. M. masÅ«r f., Si. masura.
MASÅ«RAKA -- , MASÅ«RIKÄ• -- .
Addenda: masÅ«ËŠra -- . 1. Garh. masÅ«r `a kind of pulse'.
2. masÅ«rikÄ• -- : A. mehun `a fatty tumour' AFD 231?

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masÅ«raka 9925 masÅ«raka `lentil -- shaped' Kauá¹-. 2. masÅ«rikÄ•  -- f. `eruption of lentil -- shaped pustules, smallpox' SuÅ›r. [MASÅ«ËŠRA --]
1. K. moÌ†soru `pockmarked'.
2. P. mauhrÄ« f. `carbuncle'; B. masuri `smallpox'; H. masÅ«riyÄ• f. `a kind of smallpox'.
masÅ«rikÄ• -- see prec.
masrÌ¥á¹‡a -- see MÄ• ËŠRTSNA -- .

masta 9926 masta m. `head' DhÅ«rtas., mÃ¡staka -- m.n. `head, skull' Mn., mastika -- n. lex. 2. *mastra -- . 3. mastuluá¹…ga -- m. (n.?) `brain' SuÅ›r., mastakaluá¹…ga -- m. or n. `membrane of brain' lex. 4. mastÃ-á¹£ka -- `cranium' RV. [Orig. heteroclite declension: *mÃ¡sti or *mÃ¡strÌ¥g nom. ~ *mastnÃ¡s gen. whence mÃ¡sta -- ka -- < *mastnÌŠ -- ka -- , *mastr -- a -- or *mastrrÌ¥ -- ka -- , combined in *mastrÌ¥á¹…ga -- > MIA. mastuluá¹…ga --

(?) as in Av. mastrÉ™gan -- m. `temples' (~ mastÃ-á¹£ka -- < *mast -- É™ -- s --) WP ii 309, EWA ii 606 with lit.]
1. Pa. mattha -- m. `skull, head', matthaka -- m. `head, top, summit'; Pk. mattha -- , Ëšaya -- m., maá¹• tha -- m.n. `head'; Ash. moÌ„stÉ™ `brain', Wg. muÅ¡tÃ¤, Kt. miÅ¡tÉ™, mÅ•uÌƒÅ¡ite (< *mastra -- ?), Pr. must, Dm. maÅ¡tak; PaÅ¡.lauá¹›. mÄ• sk `brain', weg. maskÄ“ `forehead' (< mÃ¡staka -- IIFL iii 3, 125 with??); Woá¹-. mat(h) m. `head'; Gaw. mastÃ¡k, ËštÄ• ËŠk `brain', Kal.rumb. mhÄ• sta, urt. mÄ• sta, Phal. mÄ• tu m., Sh.gil. mÃ¡tÅ- m., pales. mattho, jij. muttu; S. mathu m. `top, surface', matho m. `top, head' (whence mathyÃµ `upper'), mathÃµ, Ëšthe postp. `above'; L. matthÄ• , (Ju.) mathÄ• m. `forehead', P. matthÄ• m.; Ku. mathÄ• `head, headache' (pl. i.e. `the temples'?), mÄ• thi adv. `upwards, above', gng. mÃ£Ì„th `above'; N. mÄ• th `head', mÄ• thi `above' (whence mÄ• thilo `upper'); A. mÄ• th, mÄ• thÄ• `head', EB. mÄ• thÄ• , B. mÄ• tÄ• ODBL 441, Or. mÄ• tha, mathÄ• ; Mth. mÄ• th, ËšthÄ• , mÃ£Ì„th, ËšthÄ• `head, thick end of sole of plough'; Bhoj. mÄ• th `head'; Aw.lakh. mÄ• th `forehead'; H. mÄ• th, ËšthÄ• m., ËšthÄ« f., mÃ£Ì„th, ËšthÄ• m. `head, forehead, summit'; Marw. mÄ• tho m. `head, forehead'; G. mÄ• thuÌƒ n. `brain, forehead, head, summit'; M. mÄ• thÄ• m. `head', Ko. mÄ• th&etilde; n.; Si. mat -- a `head, summit', matta, st. matu -- `head, upper part, future time'; matu adj. `upper, earlier'; Md. mati `above', maca' `on'.
2. PaÅ¡.ar. mastrÃ¡k `brain', chil. kuá¹›. malÃ¡k, weg. mailÄ• ËŠ.
3. Pa. matthaluá¹…ga -- m. `brain', Pk. matthuluá¹• ga -- , Ëšluya -- n.; N. mathiá¹…al `brain, grey matter of brain'.
4. S. mikha f. `brain, marrow' X mijÌ„a < MAJJÃ¡N -- .
*MASTATALAKA -- , *MASTAVARAKA -- , *MASTAVASTRA -- , *MASTAVÄ«RA -- .
Addenda: masta -- : S.kcch. matho m. `head'; WPah.ká¹-g. mÃ¡tthÉ” m. `forehead', kc. matha `up, on, to', poet. mathe `to, near', kc. mathi `up, on, above'; Garh. mÄ• thu `forehead'; Md. mati `top, lid, sky', matÄ« `upper', maccaÅ™ `above'.

mastatalaka 9927 *mastatalaka `surface of head'. [MASTA -- , TALA --]
G. mathÄ• á¸·uÌƒ n. `top, heading, forepart of anything, turban'.

mastavaraka 9928 *mastavaraka `covering for the head'. [MASTA -- , VARAKA -- 3]
H. mathaurÄ• m. `sunshade'.

mastavastra 9929 *mastavastra `headcloth'. [MASTA -- , VÃ¡STRA --]

G. mathotÄ« f. `that part of a sÄ• á¹›Ä« which covers the head'.

mastavÄ«ra 9930 *mastavÄ«ra `chief hero'. [MASTA -- , VÄ«RÃ¡ --]
S. matheru m. `champion'?
mastÃ-á¹£ka -- see MASTA -- .

mÃ¡stu 9931 mÃ¡stu n. `sour cream' TS., `whey' SuÅ›r. [Poss. < *mad -- s -- tu -- (cf. *MÄ• DA -- 2) EWA ii 607. -- âˆšMAD2]
N. mattimlo `residue when making a partic. sweetmeat'; -- B. mÄ• á¹-hÄ• `buttermilk', M. maá¹-hÄ• m. `thick milk' LM 381. -- Both very doubtful.
mastuluá¹…ga -- , *mastra -- `brain' see MASTA -- .
masmasÄ• ËŠkaroÌ„ti see MAá¹£ATI.
mah -- `great' RV.
mahattara -- , mahattva -- , mahallaka -- , mÃ¡has -- 1, mahÄ• -- , mahÄ• ËŠnt -- , mahiá¹£Ã¡ -- , mÃ¡hiá¹£Ä« -- , mahiá¹£á¹-ha -- , mahÄ«ËŠ -- , mahÄ«yas -- , *mahyÄ• -- .

mahattara 9932 mahattara `greater' MBh., m. `chief, village eldest' R., `courtier, royal servant', Ëšaka -- `id.' KathÄ• s. [MAHÄ• ËŠNT --]
Or. mahÄ• tare `greater, better'; M. mahÄ• tÄ• rÄ• `old' LM 392; Ko. mhÄ• ntÄ• ro `old man', Ëšri `old woman'. <-> P. mihtar m. `headman of village, head of a caste, hon. name for cobbler or sweeper', H. mehtar m. `sweeper': both â†• or infl. by Pers. mihtar.

mahattva 9933 mahattva n. `greatness' MBh. [MAHÄ• ËŠNT --]
Pa. mahatta -- n. `greatness, size', Pk. mahattaá¹‡a -- n., P. mahatt m., Si. mahat -- a, mÄ• t -- a.

maharddhika 9934 maharddhika `of great wealth' BHSk. [MAHÄ• ËŠ -- , Å•ÌŠDDHI --]
Pa. mahiddhika -- , Pk. mahiá¸• á¸• hi -- , Ëšiya -- , ËšÄ«ya -- ; -- Si. mahidi `rich' (ES 66) â†• Pa.

mahallaka 9935 mahallaka `old, feeble' Lalit., mahalla -- , Ëšlika -- m. `eunuch in a king's palace', mahallikÄ• -- f. nom. prop. [MAHÄ• ËŠNT --]
Pa. mahallaka -- `venerable, old', m. `old man', ËšlikÄ• <-> f. `old woman'; AÅ›.shah. man. dh. mahalaka -- , gir. kÄ• l. dh. mahÄ• laka -- `great, old'; Pk. mahalla -- `big, wide, old', mahÄ• laya -- `big'; -- Ash. m*l/l*l `very

great', mÉ™lÃ¤ËŠ adv. `very, much'; Kt. mali -- bÅ•oÌ„ `mother's brother',
Pr. (LSI) melig `uncle': these â†• Dard.; -- Tir. m*l/lÉ™, (Leech) mhala
`father', Mai. mÄ• hlo, mÄ• hli `mother', Chil. mhÄ• lo m., mhÄ• li f., Sh.
mÄ• lá¹· m. `father' (Lor. also `father's brother, mother's sister's
husband'), mÄ• liÌ¯ f. `mother' (Lor. also `mother's sister'), jij. mÄ• ËŠlu
m., maÄ“li f.; K. mÃ´lu, voc. mÄ• li m. `father', mÃ¶jÃ¼ f. `mother', pog.
maul m., kash. mhÄ• lu m., mhÄ• ili f.; WPah.roh. mali `priest possessed by
the god' Hendriksen; M. mahÄ• lÄ• m. `term of courtesy affixed to the name of
barbers'; Ko. mahÄ• llo `a caste of barbers'; Si. mahalu, mÄ• lu `old, aged'.
-- Si. meheli, mÃ¤hÃ¤li `old woman (esp. one's own wife)' rather with H.
Smith JA 1950, 186 < *mahilikÄ• <-> s.v. MAHILÄ• ËŠ -- .

mÃ¡has 9936 mÃ¡has1 n. `greatness, glory' RV., `splendour, light' Inscr.
[MÃ¡H --]
Pa. maha -- n.m. `greatness'; -- Si. maha `light, brilliance' (ES 66) â†•
Sk.?

mÃ¡has 9937 mÃ¡has2 n. `delight in praise' VS., `festival, worship'
PaÃ±car., `sacrifice' lex., mahÃ¡ -- m. `festival, sacrifice' MBh. [In later
MIA. collides with makhÃ¡ -- m. `sacrifice' ÅšBr. -- âˆšMAá¹• H?]
Pa. maha -- n.m. `festival'; Pk. maha -- m. `festival, sacrifice'; OG. maha
`festival'; Si. maha `sacrifice'.
mahÄ• -- in cmpds. `great'. [MAH --]
MAHARDDHIKA -- , *MAHÄ• KATHANA -- , MAHÄ• KÄ• LA -- , *MAHÄ• GÄ• RA -- ,
*MAHÄ• GHARA -- , MAHÄ• JANA -- , MAHÄ• TMAN -- , MAHÄ• NASÃ¡ -- , *MAHÄ• PATI
, *MAHÄ• PANTHÄ• -- , *MAHÄ• PITRÌ¥ -- , MAHÄ• MÄ• TRA -- , MAHÄ• RÄ• JÃ¡ -- ,
MAHÄ• RÄ• á¹£á¹-RA -- , *MAHÄ• RUKá¹£A -- , MAHÄ• RGHA -- , MAHÄ• Rá¹‡AVA -- ,
MAHÄ• RHA -- , MAHÄ• LAYA -- , MAHÄ• VAKTRA -- , MAHÄ• VRÌ¥DDHA -- ,
MAHÄ• ËŠVRÄ«HI -- , MAHÄ• Å›APHARA -- , MAHÄ“Å›Ä• NA -- , MAHOÌ„Ká¹£Ã¡ -- ,
MAHOÌ„TSAVA -- .
Addenda: mÃ¡has -- 2: â€ INDRAMAHA -- .

mahÄ• kathana 9938 *mahÄ• kathana `big words'. [MAHÄ• -- , KATHANA --]
G. maheá¹‡uÌƒ, mehá¹‡uÌƒ, meá¹‡uÌƒ n. `taunt, bitter remark, sarcasm'.

mahÄ• kÄ• la 9939 mahÄ• kÄ• la m. `a form of Åšiva as destroyer' MBh. [MAHÄ• --
, KÄ• LÃ¡ -- 2]

B. mayÄ• l `a species of large snake' ODBL 315 <-> doubtful.

mahÄ• gÄ• ra 9940 *mahÄ• gÄ• ra `palace'. [MAHÄ• -- , AGÄ• RA --]
B. mehÄ• r(Ä«) `palace'. -- Or < *mahÄ• ghara -- (cf. mahÄ• grÌ¥ha -- n. MrÌ¥cch.); less likely < MAHÄ• LAYA -- (ODBL 540).
*mahÄ• ghara -- see prec.

mahÄ• jana 9941 mahÄ• jana m. `great multitude' MBh. [MAHÄ• -- , JÃ¡NA --]
P. mahÄ• iá¹‡, Ëšhaiá¹‡ m. `crowd'.

mahÄ• tman 9942 mahÄ• tman `high -- minded' Mn. [MAHÄ• -- , Ä• TMÃ¡N --]
Pa. mahattÄ• `great -- souled'; WPah.roh. mÄ• to `village headman' Hendriksen (doubtful); Si. mahatÄ• `master, gentleman' or â†• Pa.

mahÄ• nasÃ¡ 9943 mahÄ• nasÃ¡ n.m. `a heavy waggon' ÅšrS., `kitchen' KÄ• tyÅšr., `kitchen utensils' MBh. [Semant. cf. RÃ¡THYA -- . -- MAHÄ• -- , Ã¡NAS --]
Pk. mahÄ• á¹‡asa -- n. `kitchen', Ku. bhansÄ• (n?); N. bhÄ• nsÄ• `cooking and eating room, meal'; Bi. Mth. bhansÄ• -- ghar `cook -- house', (ETirhut) bhÄ• nas `meal'; M. bhÄ• á¹‡as m. `earthen vessels furnished by the bride's father for bridegroom's house'.
*MAHÄ• NASIN -- ; *MAHÄ• NASÄ• GÄ• RA -- .

mahÄ• nasÄ• gÄ• ra 9944 *mahÄ• nasÄ• gÄ• ra `kitchen -- house'. [MAHÄ• NASÃ¡ -- , AGÄ• RA --]
Bi. H. bhansÄ• r m. `fireplace'.

mahÄ• nasin 9945 *mahÄ• nasin `belonging to the kitchen'. [MAHÄ• NASÃ¡ --]
Pk. mahÄ• á¹‡asi -- m., -- iá¹‡Ä« -- f., mahÄ• á¹‡asiya -- m. `cook', N.

bhÄ• nse, bhÄ• nche.

mahÄ• ËŠnt 9946 mahÄ• ËŠnt `great' RV. [MAH --]
Pk. mahaá¹• ta -- ; S. mahaÌ„Ì†ndÄ« f. `husband's sister'; Aw. mahatiyÄ• `headman' BRS 109; G. mahetÉ”, mehtÉ” m. `schoolmaster, clerk'.
MAHATTARA -- , MAHATTVA -- , MAHALLAKA -- ; *ATIMAHÄ• NT -- , SÃºMAHÄ• NT -- .

mahÄ• pati 9947 *mahÄ• pati `great lord'. [MAHÄ• -- , PÃ¡TI --]
OG. mahavaÃ¯ m. `king'.
mahÄ• patha -- see next.

mahÄ• pantha 9948 *mahÄ• pantha `highroad'. [Cf. mahÄ• patha -- m. AitBr., Pk. mahÄ• vaha -- m. -- MAHÄ• -- , PÃ¡NTHÄ• --]
Si. mahavata, mÄ• vata `high road' (ES 78 wrongly < -- vartman --).

mahÄ• pitrÌ¥ 9949 *mahÄ• pitrÌ¥ `grandfather'. [MAHÄ• -- , PITÅ•ÌŠ --]
Pa. mahÄ• pitÄ• m., OSi. mÃ¤hÃ¤vi. -- Cf. Pk. cmpd. mahÄ• piu -- m. `father's elder brother'.

mahÄ• mÄ• tra 9950 mahÄ• mÄ• tra `chief, best' MBh., m. `man of high rank, king's minister, elephant -- driver' MBh. [mÄ“á¹-ha -- 1, mÄ“á¹‡á¸• a -- 3 m. `elephant -- keeper' lex., Pa. hatthimeá¹‡á¸• a -- m. `elephant -- driver', Pk. meá¹• á¹-ha -- , miá¹• á¹-ha -- , miá¹• á¹-hala -- , mahÄ• mettha -- (note final -- th in P. below), metthapurisa -- m. (Pischel PkGr 202) may point to a non -- Aryan word for `elephant -- driver' which became associated with mahÄ• mÄ• tra -- : EWA ii 611. -- MAHÄ• -- , MÄ• ËŠTRÄ• --]
Pa. mahÄ• matta -- m. `king's chief minister'; AÅ›.shah. man. mahamatra -- , gir. mahÄ• mÄ• tra -- , kÄ• l. dh. jau. mahÄ• mÄ• ta -- m. `official, overseer'; Pk. mahÄ• matta -- m. `elephant -- driver', P. mahÄ• vat, ËštÄ«, mahaut, Ëšth m.; WPah. (Joshi) mahtÄ• , mautÄ• m. `head official of a parganÄ• '; A. mÄ• ut `elephant -- driver', B. mÄ• hut; Or. mÄ• huta, ËšhuÌƒta, Ëšhunta `family title of Ká¹£atriyas, warrior mounted on elephant, elephant -- driver'; H. mahÄ• wat, ËšhÄ• ut, Ëšhaut m. `elephant -- driver'; OG. mahÅ«á¹• ta, muhata m. `councillor', G. mahÄ• vat, mÄ• vat m. `elephant -- driver', M. mahÄ• vat, mahÄ• t, mÄ• Å«t m. (reformed after rÄ• Å«t < RÄ• JAPUTRÃ¡ -- Th. Bloch ZDMG 1908, 372); OSi. mahamata `prime minister'.
Addenda: mahÄ• mÄ• tra -- : WPah.poet. mÄ• to m. `village headman', roh. mÄ• to (rather than < MAHÄ• TMAN -- ), H. mahtÄ• m.; WPah.ká¹-g. matta `word of

address to men' (no reflex of h bec. of colloquial use Him.I 171); -- also
Aw. mahatiyÄ• `headman' (rather than < MAHÄ• ËŠNT --).

mahÄ• rÄ• jÃ¡ 9951 mahÄ• rÄ• jÃ¡ m. `great chieftain, king' ÅšBr. [MAHÄ• -- , RÄ• ËŠJAN --]
Pa. mahÄ• rÄ• jÄ• nom. sg. m., NiDoc. maharajËŠa, Ëšraya, Pk. mahÄ• rÄ• ya -- m.; L.awÄ• á¹‡. m&gravemacrepsilon;rÄ• `cook'; Or. mÄ• hÄ• ra `cattle -- keeper, sweeper'; OSi. maharaj, Ëšrad `king'.
Addenda: mahÄ• rÄ• jÃ¡ -- : Md. mahÄ• radun `king' prob. â†• Pa. or Sk.

mahÄ• rÄ• á¹£á¹-ra 9952 mahÄ• rÄ• á¹£á¹-ra n. `kingdom' MW., m. `name of a people' MÄ• rkP., Ëšá¹-raka -- , Ëšá¹-rÄ«ya -- adj., Ëšá¹-rÄ« -- f. `their language'. [MAHÄ• -- , RÄ• á¹£á¹-RÃ¡ --]
Pk. marahaá¹-á¹-ha -- m., inscr. mahÄ• raá¹-hi; N. marÄ• á¹-hi `of or belonging to the MarÄ• á¹-hÄ• s, the MarÄ• á¹-hÄ« language'; H. marhaá¹-á¹-Ä• m. `a MarÄ• á¹-hÄ• '; G. marÄ• á¹-hÉ” m., marÄ• á¹-hÄ« `the language'; M. marÄ• á¹-hÄ• m., marÄ• á¹-hÄ« adj., f. `the language'; Si. maharaá¹-a `the land of the MarÄ• á¹-hÄ• s'.

mahÄ• ruká¹£a 9953 *mahÄ• ruká¹£a `great tree'. [Cf. mahÄ• vrÌ¥ká¹£Ã¡ -- m. `great tree' AV., `species of Euphorbia' SuÅ›r. -- MAHÄ• -- , *RUKá¹£A --]
Pa. mahÄ• rukkha -- m. `great tree, Euphorbia tortilis'; Si. maharuk, mÄ• ruk `coconut palm'.

mahÄ• rgha 9954 mahÄ• rgha `high -- priced' MBh. [MAHÄ• -- , ARGHÃ¡ --]
Pa. Pk. mahaggha -- `high -- priced', S. mahÃ£Ì„go, L. mahÄ• á¹…gÄ• , mÃªghÄ• , (Shahpur) mÄ• gghÄ• , P. mÃ£Ì„ghÄ• , maÄ©hgÄ• , N. mahaá¹…o, A. Or. mahaá¹…gÄ• , B. mÄ• haá¹…gÄ• , H. mahag, mahaÌƒgÄ• , maÄ©hgÄ• , M. mahÄ• g, mhÄ mahaÌƒg; Si. mahagu, ËšhanÌ†gu `very precious'; -- G. mÉ”hÉ”ÌƒguÌƒ, mÉ”ÌƒghuÌƒ with É”Ìƒ after sÉ”ÌƒghuÌƒ `cheap' < SAMARGHA -- , mÉ”ÌƒgheruÌƒ `cheaper' (after comparatives in -- tara --).
*MÄ• HÄ• RGHYA -- .
Addenda: mahÄ• rgha -- : WPah.ká¹-g. mn/aá¹…gÉ”, kc. mÉ”ÌˆÌ„á¹…go `expensive' â†• H.; -- Ko. mhÄ• raga `dear' â†• Sk., also savraga `cheap' â†• SAMARGHA -- (but with MIA. epenthesis ac. S. M. Katre).

mahÄ• rá¹‡ava 9955 mahÄ• rá¹‡ava m. `the ocean' MBh. [MAHÄ• -- , ARá¹‡AVÃ¡ --]

Pa. Pk. mahaá¹‡á¹‡ava -- m.; -- Si. mahaá¹‡ava (EGS 130) prob. â†• Pa.

mahÄ• rha 9956 mahÄ• rha `valuable' MBh. [MAHÄ• -- , ARHA --]
Pa. mahÄ• raha -- `valuable', Pk. mahariha -- , Si. maharu.

mahÄ• laya 9957 mahÄ• laya m. `great temple or monastery' lex. [MAHÄ• -- , Ä• LAYA --]
Si. mÄ• li -- gÄ• va `palace' ES 66.

mahÄ• vaktra 9958 mahÄ• vaktra `large -- mouthed' MBh. [MAHÄ• -- , VAKTRA --]
Si. mÄ• vat -- Ä• `owl' ES 67.
mahÄ• vrÌ¥ká¹£Ã¡ -- see *MAHÄ• RUKá¹£A -- .

mahÄ• vrÌ¥ddha 9959 mahÄ• vrÌ¥ddha `very old' R. [MAHÄ• -- , VRÌ¥DDHÃ¡ -- 2]
G. moá¸• h m. `name of a caste of Brahmans who serve as priests to a caste of BaniÄ• s also called moá¸• h'?

mahÄ• ËŠvrÄ«hi 9960 mahÄ• ËŠvrÄ«hi m. `large rice' TS. [MAHÄ• -- , VRÄ«HÃ- --]
Si. mÄ• vÄ« `a large kind of rice, Oryza sativa'.

mahÄ• Å›aphara 9961 mahÄ• Å›aphara m. `species of carp' Bhpr. [MAHÄ• -- , Å›APHARA --]
L. mÄ• hshÄ“r m. `species of river fish'; H. mahÄ• ser, ËšsÄ«r m. `the fish Barbus mosul or tor or megalepis'.
mahÄ• hastÃ-n -- see *VAá¸• RAHASTA -- .
*mahiá¸• Ä• -- `woman' see next.

mahilÄ• ËŠ 9962 mahilÄ• ËŠ f. `woman' Hit., ËšhÄ“lÄ• -- Nalac., ËšhÄ«lÄ• -- , mÄ“hilÄ• -- , ËšhalÄ• -- , ËšhalÄ« -- lex. [mÄ“hËš forms X late MIA. *mehlÄ• < mahilÄ• -- infl. perh. by forms of âˆšmih2 (cf. mahilÄ• <-> `amorous woman' BhÄ• m., mÄ“hanÄ• -- (= mahilÄ• --) lex. How far mahilÄ• ËŠ -- and l -- forms of MIA. and NIA. derive from AÅ›. mahiá¸• Ä• -- (LÃ¼ders PhilInd 559) is not certain. The forms of Bi. Mth. Aw. H. contain either -- á¸• -- or -- l -- , but S. with -- r -- indicates earlier -- l -- . If < *mahiá¹£ -- in MÃ¡HIá¹£Ä« -- `chief wife' (note meaning as `first wife' in Bi.

below) ~ Khot. mijá¹£e' `woman' < *maziÅ¡Ä«, then -- á¸• <-> of mahiá¸• Ä• -- and -- l -- of mahilÄ• ËŠ -- may independently derive from *mahiáº“ -- (H. W. Bailey BSOAS xiv 433, connecting mahÄ«ËŠlukÄ• -- f. `cow' AV., v.l. mahiloÌ„kÄ• -- Paipp.). But rather mahÄ«lÄ• -- (mahÄ“lÄ• --), *mahÄ«lÅ« -- (mahÄ«ËŠlukÄ• -- , mahiloÌ„kÄ• --), *mahÄ«á¸• Ä• -- (mahiá¸• Ä• --) are extensions of mahÄ«ËŠ<-> `*female', `cow' Naigh. lex. (mahÄ«ËŠ gaÃºá¸¥ RV., maÌ„Ì†hÄ• -- `cow' lex., mÄ• hÄ“yÄ« -- MBh.) which X mÃ¡hiá¹£Ä« -- `*female' (Khot. mijá¹£e' `woman'), `buffalo cow' produce mahilÄ• ËŠ -- , mahiá¸• Ä• <-> `woman' and *mahÄ«á¹£a -- (Pa. mahÄ«sa -- , NWPk. mahÄ“á¹£a -- : see MAHIá¹£Ã¡ -- ) `buffalo', *mahÄ«á¹£Ä« -- (Pa. mahÄ“sÄ« -- PTSD s.v. and agga -- mahÄ“sÄ« --) `wife' (J. C. W.)]
Pa. mahilÄ• -- f. `woman', Pk. mahilÄ• -- , ËšliyÄ• -- , mahÄ“lÄ• -- f., AÅ›.gir. mahiá¸• Ä• -- ; á¸Œ. mÄ“li f. `wife'; S. mihirÄ« f. `woman', mihirjaá¹‡u `to be on heat (camel or mare)'; P. mihrÄ« f. `woman' (â†• H.?); N. meheri `passive sodomist'; Bi. mehrÄ« `the first wife'; Mth. mehar `woman, wife', OAw. mahari f.; H. mahar, ËšrÄ«, mehar, mihariyÄ• f. `woman, wife', mahrÄ• `man dressed as a woman', mihlÄ• , mihrÄ• `effeminate'; OG. maheli f. `woman', G. meá¸·Ä• , merÄ« (N dial.?) f.; Si. meheli, mÃ¤hÃ¤li `old woman (esp. used of one's own wife)' rather than < mahallikÄ• -- s.v. MAHALLAKA -- .
*MAHILÄ• RÅ«PA -- .

mahilÄ• rÅ«pa 9963 *mahilÄ• rÅ«pa `woman'. [MAHILÄ• ËŠ -- , RÅ«PÃ¡ --]
Bi. mehrÄ• rÅ« `wife'; Mth. Bhoj. meharÄ• rÅ« `woman, wife'; Aw. meharÄ• rÅ«, m&etilde;dhÄ• rÅ«, meheruÄ• , meharuÄ• `woman' BRS 43, 90., H. mahirÄ• rÅ«, mihrËš, mahrËš f.

mahiá¹£Ã¡ 9964 mahiá¹£Ã¡ `great, powerful', m. `buffalo', mÃ¡hiá¹£Ä« -- f. `buffalo cow' RV. (`chief queen' see s.v.). [`Buffalo' from mahiá¹£á¹“

mrÌ¥gÄ• ËŠá¹‡Ä• m `the great one of the beasts' H. W. Bailey BSOAS xiv 433 who gives Central Asian (Khot., Toch., Tib.) loans from NWPkt. indicating a *mahÄ“á¹£a -- (attested also in PaÅ¡. below?): see MAHILÄ• ËŠ -- . -- MAH --]

Pa. mahisa -- , mahiá¹• sa -- , mahÄ«sa -- m. `buffalo', Pk. mahisa<-> m., ËšsÄ« -- f., PaÅ¡. ar. maeá¹£á¹“ m., mÃ¤eá¹£Ä« f., weg. mÄ“á¹£Ä«ËŠ f., Shum. mÃ¤ËŠiá¹£a m., Ëšá¹£Ä« f., Woá¹-. maÄ«ËŠá¹£É™ NTS xvi 130, maÄ«ËŠÅ¡ Buddruss Woá¹- 115, Gmb. meá¹£ -- gÄ• ËŠ, Gaw. maÄ«á¹£ f., Kho. ga -- meá¹£ f., Tor. (Barth) "mÄ“zh" f., Mai. "mhÄ“sh", Sv. maÄ«ËŠá¹£ f., Sh.gil. (Lor.) maiyuá¹£ f., jij. (Morgenstierne) m&tildemacrepsilon;á¹£ f., (Grahame Bailey) koh. maÄ©Å¡ f., gur. maÄ©Å¡Ä• m., maÄ©Å¡Ã- f., K. muÌ„Ìƒ Å›u m., maÄ©Å›, mÅ©Ì„ÌˆÅ›, muÌ„Ìƒ Å›, mÅ©Ì„ÌˆÅ›i f., á¸• oá¸• . maÄ©, S. m&etilde;hi f., L. m&etilde;h f., khet. meÌ„Ìƒ h, mÄ“hÄ« f., P. maihÃ£Ì„ m., mahÄ«Ëœ, maÄ©h, maihÄ© f. (mhaÄ©s, bheÌ„Ìƒ Ä©s f., bhaÄ©sÄ• m. â†• H.), WPah.bhad. bhaÄ«Ëœ, bhal. bhe\Ä© f., paá¹…. bhaÄ©, pÄ• á¸• . maÄ«Ëœh, cur. mhai, roh. bÃ¥h&etilde;Å›, jaun. mahiÅ› f., (Joshi) mhaÄ©Å› f., Ku. bhaÄ©so m., bhiso f., gng. bh&tildemacrepsilon;Å›, N. bhaÄ©si f., A. maih, B. bhaÄ©s m., bhaÄ©si f., Or. maÃ¯Ëœsa m., Ëšsi f., bhaÃ¯Ëœsa, ËšsÄ• m., Ëšsi f., Bi. bhaÄ©sÄ• m., bhaÄ©s, ËšsÄ« f., Mth. bhaÄ©s, ËšsÄ• , bhaisÄ• , (ETirhut) mahis, ËšsÄ« f., ËšsÄ• m., Bhoj. bhaÄ©s, Ëšsi, Aw.lakh. bhaÄ©sÄ• m., ËšsÄ« f., H. mhaÄ©s m., bhaÄ©s, ËšsÄ« f., ËšsÄ• m., G. bh&etilde;Å› f., bh&etilde;sar m., M. mahÄ«s, mhais f., mhaisÄ• m., mhas f., mhaÅ›Ä• m. `big ugly buffalo bull', Ko. mhaiÅ›i f., OSi. mivan acc. pl., Si. mÄ«vÄ• , mÄ«mÄ• , st. miyu -- , mivu -- , mÄ« -- ; -- Pk. mahisikka<-> n. `herd of buffaloes'; H. maihikÄ• m. `buffalo', ËškÄ« f. <-> See *MAHYÄ• -- , MAHIá¹£á¹-HA -- . MÃ¡HIá¹£Ä« -- , MÄ• HIá¹£A -- ; *MAHIá¹£AGANDHIN -- , MAHIá¹£ACARA -- , *MAHIá¹£ACÄ• RA -- , *MAHIá¹£ADHANIN -- , MAHIá¹£APÄ• LA -- , *MAHIá¹£ARÅ«PA -- , *MAHIá¹£AVARGA -- .

Addenda: mahiá¹£Ã¡ -- : S.kcch. maÄ« f. `buffalo cow', WPah.ká¹-g. mhe/Å› f. (obl. -- I), mhe/Å›Å›É” m., kc. mÉ”Ä©Å›, bÉ”Ä©Å› f., J. also bhaÄ©s f. (â†• H.?), Garh. bhe_su m., OMarw. bhaÃ¯á¹• sa m., Ëšsi f.; Md. mÄ«nÌ†gunu (gunu < GOÌ„NA --).

mahiá¹£agandhin 9965 *mahiá¹£agandhin `smelling of buffaloes'. [MAHIá¹£Ã¡ -- , GANDHÃ¡ --]

Ku. bhaisaini `smelling of buffaloes'.

mahiá¹£acara 9966 mahiá¹£acara `riding on a buffalo' Caá¹‡á¸• . [MAHIá¹£Ã¡ --

, CARÃ¡ -- 1]
L. mayyar m. `herdsman', P.kgr. mahÄ«yar m. `cattleherd, oxherd'.

mahiá¹£acÄ• ra 9967 *mahiá¹£acÄ• ra `grazing for buffaloes'. [MAHIá¹£Ã¡CÄ• RA -- 2]
P.kgr. mehÄ• rÄ• m. `grazing -- ground for buffaloes, place in jungle where buffaloes are tethered'.

mahiá¹£adhanin 9968 *mahiá¹£adhanin `having a buffalo herd'. [MAKIá¹£Ã¡ -- , DHANÃ-N --]
A. maÃ¯hÄ• n `buffalo -- owner'.

mahiá¹£apÄ• la 9969 mahiá¹£apÄ• la `buffalo -- herdsman' KathÄ• s. [MAHIá¹£Ã¡ -- , PÄ• LÃ¡ --]
S. mehaÌ„Ì†ru m. `buffalo -- herdsman', L. meÄ©hvÄ• l, (Ju.) mivhÄ• l m., N. (Tarai) bhaÄ©swÄ• r, A. maÃ¯hÄ• l, Or. maÃ¯ËœsiÄ• á¸·a.

mahiá¹£arÅ«pa 9970 *mahiá¹£arÅ«pa `buffalo'. [Cf. mÄ• hiá¹£aá¹• rÅ«pam R. <-> MAHIá¹£Ã¡ -- , RÅ«PÃ¡ --]
P. mahirÅ«, maihrÅ« f. `buffalo', mihrÅ« `pertaining to buffaloes'; M. mhaisruÌ„Ìƒ, mhasruÌ„Ìƒ n. `buffalo (bull or cow)'.

mahiá¹£avarga 9971 *mahiá¹£avarga `herd of buffaloes'. [MAHIá¹£Ã¡ -- , VÃ¡RGA --]
S. mehÄ• gÌ o m., Ëšgl Ä« f. `herd of buffaloes', L. mihÄ• g, (Ju.) mihÄ• gÌ f.

mÃ¡hiá¹£Ä« 9972 mÃ¡hiá¹£Ä« f. `king's chief wife' RV. [Same as mÃ¡hiá¹£Ä« -- f. `buffalo cow' RV. s.v. MAHIá¹£Ã¡ -- : cf. Ir. *maziÅ¡Ä« in Khot. mijá¹£e' `woman' H. W. Bailey BSOAS xiv 432 who connects it with MAHILÄ• -- . -- MAH --]
Pa. agga -- mahÄ“sÄ« -- f. `king's chief wife', KharI. agramaheá¹£i, Pk. mahisÄ« -- f.; Si. mehesi `queen'.

mahiá¹£á¹-ha 9973 mahiá¹£á¹-ha `greatest' BhP.
Bshk. mÃ¤icÌ£ f. `buffalo' (< *mahiá¹£á¹-hÄ« -- AO xviii 243) or < mÃ¡hiá¹£Ä« -- s.v. MAHIá¹£Ã¡ -- ?

mahÄ«ËŠ 9974 mahÄ«ËŠ f. `the earth' RV. [MAH --]
Pa. Pk. mahÄ« -- f. `the earth', Si. mihiya, miya, st. mihi -- , mÄ« -- .
MAHÄ«TALA -- .

mahÄ«tala 9975 mahÄ«tala m. `surface of ground' Mn. [MAHÄ«ËŠ -- , TALA --]
Pa. mahÄ«tala -- n. `the ground', Pk. mahiala -- n.; P. mahÄ«al f. `surface of the earth'.

mahÄ«yas 9976 mahÄ«yas `greater, very great' ÅšvetUp. [MAH --]
Pk. mahia -- `great'; OG. mahÄ«Ä• á¹• gen. pl. m. `superior'.

mahÄ“Å›Ä• na 9977 mahÄ“Å›Ä• na m. `a name of Åšiva' Cat. [MAHÄ• -- , Ä«ËŠÅ›Ä• NA --]
OSi. mehesana `sovereign'.

mahoÌ„ká¹£Ã¡ 9978 mahoÌ„ká¹£Ã¡ m. `a large bull' ÅšBr. [MAHÄ• -- , UKá¹£Ã¡N --]
H. mahoch m. `great ox, blockhead'.

mahoÌ„tsava 9979 mahoÌ„tsava m. `great festival' MBh. [MAHÄ• -- , UTSAVÃ¡ --]
Pk. mahocchava -- , ËšhoÌ„sava -- , Ëšhussava -- , ËšhÅ«sava -- m.; P. mahocchÄ• m. `celebration, appointment of a new mahout'; H. mahochÄ• m. `great festival', OG. mochava m.

mahyÄ• 9980 *mahyÄ• `buffalo'. 2. *mahiyÄ• -- . [For formation ~ MAHIá¹£Ã¡ -- cf. *ROÌ„HYA -- ~ roÌ„hiá¹£a -- : further maha -- m. `buffalo', mahÄ• -- f. `cow' lex., mÄ• hÄ“yÄ« -- f. `cow' MBh., Pk. mÄ• hila -- `buffalo -- herdsman' der. *MÄ• HIYA -- ? <-> P. Tedesco Language 19, 14 derives from mÃ¡hiá¹£Ä«<-> through *mahiá¹• Å›Ä« -- (cf. Pa. mahiá¹• sa --) > *mahiÃ±jhÄ« -- . <-> MAH --]
1. S. maÃ±jha, ËšjhÄ« f. `buffalo', L. majjh f., mult. maÃ±jh, pl. majhÄ«Ëœ f., awÄ• á¹‡. majh, pl. ËšjhÄ«Ëœ f., P. majjh, majjhÄ« f.
2. Bi. (N of Ganges) bhaÄ«Ëœ f.?
*MÄ• HYA -- .
M&capamacr; `measure': *mÄ• ta -- , mÄ• ËŠti, mÄ• ËŠtrÄ• -- , mÄ• ËŠna -- 2, mÄ• paka -- , mÄ• payati, mÄ• pya -- , *mÄ• pyatÄ“, mÄ• ËŠyatÄ“,

mita -- , mitya -- , *minÄ• ti, mÄ«yÃ¡tÄ“1, mÄ“mÄ«yatÄ“; anumÄ• na -- , unmÄ• na -- , *unmÄ• payati, *unmÄ• pya -- , *unmÄ• yatÄ“, upamÄ• ËŠ -- , *nimÄ• ta -- , *nimÄ• ti, *nimÄ• tra -- , *nimÄ• na -- , nirmÄ• ti, nirmÄ• á¹‡a -- , nirmÄ• payati, nÃ-rmita -- , *nirmitatva -- , parimÄ• á¹‡a -- , pratimÄ• ËŠ -- , pramÄ• á¹‡a -- , pramÄ• á¹‡ika -- , pramÄ• payati, vimÄ• ËŠna -- , sÃ¡á¹• mÄ• ti, saá¹• mÄ• na -- , *saá¹• mÄ• payati, saá¹• mÄ«yatÄ“.

9981 mÄ• ËŠ negative of prohibition (used with conjunctive and imperative) RV.
Pa. mÄ• , AÅ›.shah. man. kÄ• l. ma, gir. dh. jau. kÄ• l. mÄ• , Ap. maÌ„Ì†, Gy. eur. arm. ma, Wg. ma, mi, Dm. PaÅ¡. Woá¹-. ma, K. maÌ„Ì†, S. ma, G. maÌ„Ì†; -- Kal.rumb. moh, Kho. mo (< MIA. ma?): both poss. < Má¹“. -- With various adverbial affixes: Pk. mÄ• ia, mÄ• i, maÃ¯a (+ Ä“VÃ¡?); -- Pk. maá¹• ta, K. mataÌ„Ì† (with polite imper.), S. matÃ£Ì„, mataá¹‡a, matuá¹‡i, L. mattaá¹‡, mattaÌƒ, mataÌƒ, mat, OAw. matu, mati, H. mat, OMarw. mati, OG. matu, mana. Má¹“; MÄ• KHALU.
Addenda: mÄ• ËŠ: S.kcch. ma `no'.

mÄ• á¹• sÃ¡ 9982 mÄ• á¹• sÃ¡ n. `flesh', mÄ• á¹• s -- in cmpds., mÄ• ËŠs -- n. RV.
Pa. Pk. maá¹• sa -- n. `flesh', Pk. mÄ• sa -- n., Gy. eur. mas m., pal. mÃ¡si, á¸Œ. moÌ„s f., Wg. mÄ• s, Kt. mos, mus, Dm. maÌ‚s, maÌ‚Ä• s, Tir. Woá¹-. mÄ• s, Kal.rumb. mos, mÃµs, Bshk. mÃ£Ì„s m., Tor. Sv. mÄ• s, Phal. mahÄ• s m., Sh.gil. mos, gen. mozÄƒi m., koh. pales. jij. moÌ„s, gur. moÌ„Ìƒs m., K. mÄ• z, mÄ• s m. `flesh of the body, meat', S. mÄ• hu m., WPah.bhad. bhal. mÄ• s n., bhiá¸• . Ã£Ì„á¹-á¸· -- mÃ£Ì„sauÌƒ n. `vital organs of a goat', pÄ• á¸• . paá¹…. cur. mÄ• s, Ku. N. mÄ• su, B. mÃ£Ì„s, mÄ• s, Or. mÄ• uÌƒsa, Mth. mÄ• s, mÄ• su, Bhoj. mÃ£Ì„s, OAw. mÄ• á¹• su, m., H. mÃ£Ì„s, mÄ• s, mÄ• sÄ• m., G. mÃ£Ì„s n., M. mÃ£Ì„s, mÄ• s n., Ko. mÄ• sa, Si. mas -- , maha, Md. mas; -- H.

massÄ• m. `fleshy excrescence' suggests existence of MIA. *mÄ• ssa -- in S. mÃ£Ì„su, mÄ• su m. `flesh', L. P. mÄ• s, and some WPah. forms. -- Ash. musÉ™Ì• k `calf of leg', Pr. puá¸• É” -- musuk poss. < mÅ«á¹£a -- see *MÅ«á¹£ALA -- (but cf. Sh. mos above as `muscle'). -- X MAJJÃ¡N -- q.v. *MÄ• á¹• SADHÄ• RÄ• -- , *MÄ• á¹• SAPUá¹-AKA -- , *MÄ• á¹• SÄ• HÄ• RIN -- ; NIRMÄ• á¹• SA -- ; AGRAMÄ• á¹• SA -- , *ABHIYANTARAMÄ• á¹• SA -- , *GOÌ„MÄ• á¹• SA -- , *CILLIMÄ• á¹• SA -- , DANTAMÄ• á¹• SA -- .
Addenda: mÄ• á¹• sÃ¡ -- : WPah.ká¹-g. (kc.) mÃ¡s, mÄ• s m. `flesh', J. mÄ• s m., Garh. mÄ• su.

mÄ• á¹• sadhÄ• rÄ• 9983 *mÄ• á¹• sadhÄ• rÄ• `line of gums'. [MÄ• á¹• SÃ¡ -- , DHÄ• ËŠRÄ• -- 2]
S. mahÄ• ra f. `gums of teeth', L. marhÄ• Ä“, pl. ËšhÃ£Ì„ f.

mÄ• á¹• sapuá¹-aka 9984 *mÄ• á¹• sapuá¹-aka `the gums'. [MÄ• á¹• SÃ¡ -- , PUá¹-A --]
L.awÄ• á¹‡. masÅ«á¹›Ä“ `the gums', P. masÅ«(h)á¹›Ä• , musÅ«(h)á¹›Ä•  m.; Ku. masyÅ«á¹›Ä•  `lips' (semant. cf. Ku. miri `lips, gums'); N. musuro `the tooth of a horse which tells its age'; H. masÅ«á¹›Ä• m. `the gums'; -- with unexpl. loss of -- s -- : B. mÄ• á¹›i, meá¹›e `the gums', Or. mÄ• á¹›Ä«.

mÄ• á¹• sÄ• hÄ• rin 9985 *mÄ• á¹• sÄ• hÄ• rin `eating meat'. [mÄ• á¹• sÄ• hÄ• ra -- m. `meateating' MW. -- MÄ• á¹• SÃ¡ -- , Ä• HÄ• RA --]
H. masahÄ• r m. `one who eats meat'.
Addenda: *mÄ• á¹• sÄ• hÄ• rin -- : OP. mÄ• sahÄ• rÄ« m.

mÄ• á¹• si 9986 mÄ• á¹• si n. `semen' lex.
N. mÄ• si `mucus, dysenteric mucus discharge': perh. same as mÄ• si `marrow' (semant. cf. H. mÃ£Ì„j `pus' s.v. MAJJÃ¡N --).

mÄ• á¹• sÄ« 9987 mÄ• á¹• sÄ« f. `the Indian spikenard Nardostachys jatamansi' SuÅ›r., mÄ• á¹• sikÄ• -- , ËšsinÄ« -- f. lex.
Pa. maá¹• si -- f. `id.', H. mÃ£Ì„sÄ« f.
*mÄ• ká¹£a -- `pertaining to a bee' see MÄ• Ká¹£IKÃ¡ -- .

mÄ• ká¹£akulika 9988 *mÄ• ká¹£akulika `bee'. [From *mÄ• ká¹£akula -- `honeycomb, hive': cf. *MAKá¹£IKÄ• KULA -- . -- *MÄ• Ká¹£A -- , KÃºLA --]
WPah.bhal. mÄ• chÉ”li `bee'.

mÄ• ká¹£ikÃ¡ 9989 mÄ• ká¹£ikÃ¡ `pertaining to a bee' MÄ• rkP., n. `honey' SuÅ›r. 2. *mÄ• ká¹£a -- . [MÃ¡Ká¹£Ä• --]
1. WPah.bhad. mÄ• Ä‹hÄ« `bee', khaÅ›. mÄ• khÄ«; -- Pk. makkhia -- , macchia -- n. `honey'; Ash. maÄ• i, maÄ• Ã-k `sweet, good', maÄ• ianÃ¡ `honey'; Wg. mÃ¡cÌ£i, mÃ¤cÌ£ `honey', Kt. macÌ£Ä«Ëœ, Pr. maá¹-Ã©k, Shum. macÌ£hÄ«, Gaw. mÄ• cÌ£hÄ«, Kal.rumb. Kho. macÌ£hÃ-, Bshk. meÌ„Ìƒ cÌ£h, Phal. mn/acÌ£hÄ«, má¸—cÌ£hÄ«, Sh. mÄƒcÌ£hÄ«ËŠ f., S. L. mÄ• khÄ« f., WPah.bhiá¸• . mÄ• Ä‹hÄ« n., H. mÄ• khÄ« f.
2. K. mÃ£Ì„ch, dat. Ëšchas m. `honey', WPah.bhal. mÄ• ch n. -- For form and meaning of PaÅ¡. mÄ• Å¡, moÌ„á¹£ `honey' see NTS ii 265, IIFL iii 3, 126.
*MÄ• Ká¹£AKULIKA -- , *MÄ• Ká¹£IKAKARA -- , *MÄ• Ká¹£IKAMADHU -- .
Addenda: mÄ• ká¹£ika -- : Kho. macÌ£hi `honey' BKhoT 70.

mÄ• ká¹£ikakara 9990 *mÄ• ká¹£ikakara or *mÄ• ká¹£akara -- `bee'. [Cf. madhukara -- m. ÅšÄ• rá¹…gP., ËškÄ• ra -- m. BhP., ËškÄ• rÄ« -- f. R. <-> MÄ• Ká¹£IKÃ¡ -- , KARÃ¡ -- 1]
Ash. maÄ• arÄ«k, ËšÄ• erÄ«ËŠk `bee', Wg. macÌ£arÄ«ËŠk, Kt. maÄ• erÃ-k NTS ii 265, macÌ£eËš Rep1 59, Pr. muÄ• erÃ-k, mÉ™á¹£kerÃ-k, muá¹-kurÄ«ËŠk, Shum. mÃ£Ì„cÌ£hÄ• ËŠrik, Kal.rumb. macÌ£há¸—rik, Bshk. mÄ• ËŠcÌ£Ä“r, Phal. mÄ• cÌ£hurÄ«ËŠ f.; Sh.koh. mÄƒcÌ£hÄ• ri f. `bee', gil. (Lor.) m*lcÌ£hari `bee, wasp, hornet' (in latter meaning poss. < *MAKá¹£Ä• TARA -- ); P. makhÄ«r m. `bee', kgr. `honey'; -- Gaw. mÃ£Ì„cÌ£(h)oá¹›Ã-k with unexpl. -- á¹› -- .

mÄ• ká¹£ikamadhu 9991 *mÄ• ká¹£ikamadhu `honey'. [MÄ• Ká¹£IKÃ¡ -- , MÃ¡DHU --]
P. mÄ• khyoÌ„Ìƒ f., mÄ• kho m. `honey, honeycomb'.

9992 mÄ• khalu `not at all'. [MÄ• ËŠ, KHÃ¡LU]
P. makhu `nay, but, moreover'?

mÄ• ghÃ¡ 9993 mÄ• ghÃ¡ m. `the month January -- February' ÅšBr. 2. mÄ• ghÄ« -- f. `day of full moon in this month' GrÌ¥Åšr. [maghÄ• ËŠ -- f. `the 10th or 15th asterism' AV.]
1. Pk. mÄ• ha -- m. `the month January -- February', L. mÃ£Ì„h m., awÄ• á¹‡. mÄ• ÌƒË‹, P. mÄ• h, Ku. mÄ• , Aw.lakh. mÄ• h, OH. mÄ• ha m., G. mahÄ• , mÄ• h m., M. mÄ• ho m.
2. M. mÄ• hÄ« m.f. `the month'?
*MÄ• GHAVRÌ¥á¹£á¹-I -- .

Addenda: mÄ• ghÃ¡ -- : S.kcch. mÄ• m. `4th lunar month', Garh. mÉ”.
*mÄ• á¸• a -- 1 `defective' see *MAá¹-á¹-A -- Add2.

mÄ• ghavrÌ¥á¹£á¹-i 9994 *mÄ• ghavrÌ¥á¹£á¹-i `rain in the month January -- February'. [MÄ• GHÃ¡ -- , VÅ•ÌŠá¹£á¹-I --]
P. mahÄ• vaá¹- m. `winter rain (esp. in MÄ• gh)', OAw. mÄ• huá¹-a m., H. mahÄ• waá¹-h, Ëšwaá¹- m.; G. mÄ• vá¹-huÌƒ n. `shower of rain at an unseasonable time, esp. one in MÄ• gh'.
mÄ• ghÄ« -- see MÄ• GHÃ¡ -- .

mÄ• Ã±jiá¹£á¹-ha 9995 mÄ• Ã±jiá¹£á¹-ha `bright red' GrÌ¥S., Ëšaka -- R. [MAÃ±JIá¹£á¹-HÄ• --]
S. mÄ• Ã±uá¹-ho `dyed with madder', P. majÄ«á¹-hÄ• , majÄ«á¹-huá¹›; OM. mÄ• jiá¹-heá¹• n. `bright red garment'.
*mÄ• á¸• a -- 1 `defective' see *MAá¹-á¹-A -- .

mÄ• á¸• a 9996 *mÄ• á¸• a2 `upper storey of a house'. [mÄ• laka -- m. `raised pavilion or balcony' Siá¹• hÄ• s. (see S. LÃ©vi BSOS viii 623), mÄ• likÄ• -- f. `whitewashed upper -- storeyed house' lex., mÄ• á¸• i -- f. `palace' lex. -- â†• Drav., Tam. mÄ• á¹-am `storeyed house', Kan. mÄ• á¸• i `upstair house', &c. DED 3930. Cf. mÄ“á¹-a -- m. `whitewashed storeyed house' lex. also â†• Drav. ib.]
Pa. mÄ• á¸·a -- `sort of pavilion', mÄ• á¸·aka -- , mÄ• laka -- m. `circular enclosure', maá¹‡á¸• ala -- mÄ• á¸·a -- m. `circular hall with peaked roof'; Pk. mÄ• la -- m. `raised platform, upper part of a house', mÄ• á¸• ia -- n. `house'; Wg. mÄ• la, malÃ¡ `roof', mala -- druá¸—k `smoke -- hole' NTS xvii 275; S. mÄ• á¹›Ä« f. `upper storey'; L. mÄ• á¹›Ä« f. `storeyed house of burnt brick'; P. mÄ• á¹›Ä« f. `upper storey'; G. mÄ• á¸· m. `loft, upper storey', mÄ• á¸·É” m. `loft, large house', mÄ• á¸·iyuÌƒ n. `loft'; M. mÄ• á¸· m. `stage, platform', mÄ• á¸·Ä• m. `loft, granary', mÄ• á¸• Ä« f. `storey of a house, loft'; Si. maá¸·u -- va `courtyard of a house'.
mÄ• á¸• i -- see prec.
*mÄ• á¸• ha -- , *mÄ• á¹‡a -- `defective' see *MAá¹-á¹-A -- .
mÄ• á¹‡aka -- see MÄ• NAKA -- 1.
mÄ• á¹‡avÃ¡ -- see MÄ• NAVÃ¡ -- .

mÄ• ËŠá¹‡ikya 9997 mÄ• ËŠá¹‡ikya n. `ruby' KathÄ• s. [MAá¹‡Ã- -- 1?]
S. mÄ• á¹‡iku m. `ruby', mÄ• á¹‡ikÄ« f. `dark part of pupil of eye'; L. mÄ• á¹‡ik m. `gem'; P. mÄ• nak m. `bead, gem'; Ku.gng. mÃ£Ì„&rtodtilde;ik `jewel'; A. mÄ• nik `ruby'; B. mÄ• nik `ruby, jewel'; Or. mÄ• á¹‡ika `ruby', Mth. mÄ• nik; Bhoj. mÄ• nik `jewel'; OAw. mÄ• nika m. `ruby, gem', H. mÄ• nik m.; G. mÄ• á¹‡ek n. `ruby', M. mÄ• á¹‡Ä«k n., mÄ• á¹‡kÄ« f. `small ruby'; Si. mÃ¤á¹‡ika `jewel'; -- Kal. mÅ™&atildedotdot;Å™ik `bead necklace' (or MAá¹‡I -- 1).

mÄ• á¹‡iya 9998 *mÄ• á¹‡iya `collection of jewels'. [MAá¹‡Ã- -- 1]
Pa. mÄ• niya -- SaddanÄ«ti 621, 8; Sh. (Lor.) mÄ• ni m. `necklace, round bead (?)'; Si. mÃ¤á¹‡a `jewel' H. Smith JA 1950, 209.
*mÄ• á¹‡á¸• ha -- `defective' see *MAá¹-á¹-A -- .

mÄ• ta 9999 *mÄ• ta `measured, made of'. [Cf. Av. mÄ• ta -- ~ vÄ«mÄ«ta -- . -- âˆšMÄ•]
Pk. mÄ• ya -- `contained in, fitted into'.
*Å›RÌ¥á¹…GAMÄ• TA -- .

mÄ• taá¹…ga 10000 mÄ• taá¹…ga m. `man of the lowest caste' DaÅ›., ËšgÄ« -- f. `Caá¹‡á¸• Ä• la woman' KathÄ• s. [Cf. Kan. mÄ• diga `man of very low caste, cobbler', Tel. mÄ• dige DED 3942]
Pa. mÄ• taá¹…ga -- m. `low -- caste man', Pk. maÌ„Ì†yaá¹• ga -- m., ËšgÄ« -- f.; G. mÃ£Ì„g m. `representation in soot on a plate of a low -- caste woman as an object of worship'; M. mÃ£Ì„g m. `name of a caste'; Ko. mÄ• á¹…go `penis'.
mÄ• ËŠti see MÄ• ËŠYATÄ“.

mÄ• tuá¸¥á¹£vasrÌ¥ 10001 mÄ• tuá¸¥á¹£vasrÌ¥ f. `mother's sister' PÄ• á¹‡., mÄ• trÌ¥á¹£vasrÌ¥ -- f. Mn. [MÄ• TÅ•ÌŠ -- , SVÃ¡SRÌ¥ --]

Pa. mÄ• tucchÄ• -- f. `mother's sister', Pk. mÄ• us(s)Ä« -- , mÄ• ussiÄ• -- , mÄ• siÄ• -- , mÄ• ucc(h)Ä• -- f., Gaw. mÄ• á¹£Ã¤Ä«, Bshk. meÌ„Ìƒ Å¡, pl. m&etilde;Å¡Å«, Tor. (Biddulph) mÄ• Å¡o f., (Barth) "miaesh", Mai. "mashÄ“i", Phal. má¸—Å¡i, K. mÄ• s f., S. mÄ• sÄ« f., L. mÄ• sÄ« f., P. mÄ• ssÄ« f., WPah.bhal. mÃ¶usi f. `mother's sister', (Joshi) mÄ• sÄ« `stepmother'; A. mÄ• hi `mother's sister', B. mÄ• si, Or. mÄ• usi, Mth. mauÌƒ sÄ«, Bhoj. maÃ¼sÄ«, Aw.lakh. mausÄ«, H. mÄ• usÄ«, mausÄ«, mÄ• sÄ« f., G. mÄ• Å›Ä« f., M. mÄ• vÅ›Ä«, Ko. mÄ• uÅ›i. -- Deriv.: Bshk. mÄ• Å¡ `mother's sister's husband', K. mÄ• suwu m., S. mÄ• saá¹›u m., L. mÄ• suá¹›, awÄ• á¹‡. mÄ• sá¹›Ä• m., P. mÄ• saá¹› m., WPah.bhal. mÃ¶us m., B. mÄ• suyÄ• , meso m. (< *mÄ• usuÄ• ODBL 385), Or. maÃ¼sÄ• m., H. mÄ• usÄ• , mausÄ• m., G. mÄ• sÉ” m., M. mÄ• usÄ• m.; -- S. mÄ• sÄ• tu m., ËštÄ« f. `mother's sister's son or daughter', L. masÄ• t m.f.
*MÄ• TUá¸¥á¹£VASRÌ¥GOÌ„TRA -- , *MÄ• TUá¸¥á¹£VASRÌ¥GHARA -- , *MÄ• TUá¸¥á¹£VASRÌ¥JÄ• TA -- , *MÄ• TUá¸¥á¹£VASRÌ¥(KÄ•)PUTRA -- , *MÄ• TUá¸¥á¹£VASRÌ¥Å›VAÅ›URA -- , *MÄ• TUá¸¥Å›VASRÌ¥Å›VAÅ›RÅ« -- .
Addenda: mÄ• tuá¸¥á¹£vasrÌ¥ -- , also mÄ• tuá¸¥svasrÌ¥ -- , mÄ• trÌ¥svasrÌ¥ --
MW.: WPah.ká¹-g. mÃ£ËŠssI f. `mother's sister'; J. mÄ• sÄ« f. `stepmother', mauÌƒ sÄ« f. `mother's sister'.
MIA. cmpd. with PUTRÃ¡ -- 1: K. mÄ• saturu m. `her son' in mËš dryuyu `her son (as) wife's junior in -- law (i.e. husband's cousin)', etc. see *MÄ• TUá¸¥á¹£VASRÌ¥PUTRA -- ; -- *MÄ• TUá¸¥á¹£VASRÌ¥PUTRA -- X â€ MÄ• TRÌ¥á¹£VASÄ“YA -- : N. mused -- bhÄ• i m. `her son' (rather than < *MÄ• TRÌ¥á¹£VASRÌ¥GOÌ„TRA -- , semant. cf. P. maser -- bhÄ• Ä« = maser id.).
J.C.W.

mÄ• tuá¸¥á¹£vasrÌ¥goÌ„tra 10002 *mÄ• tuá¸¥á¹£vasrÌ¥goÌ„tra `mother's sister's family'. [MÄ• TUá¸¥á¹£VASRÌ¥ -- , GOÌ„TRÃ¡ --]
N. mased -- bhai `mother's sister's son'.
Addenda: *mÄ• tuá¸¥á¹£vasrÌ¥goÌ„tra -- see MÄ• TUá¸¥á¹£VASRÌ¥ -- Add2.

mÄ• tuá¸¥á¹£vasrÌ¥ghara 10003 *mÄ• tuá¸¥á¹£vasrÌ¥ghara `mother's sister's house'. [MÄ• TUá¸¥á¹£VASRÌ¥ -- , GHARA --]
L. P. maser, ËšrÄ• m. `mother's sister's son', P. maserbhÄ• Ä« m.; H. mauserÄ•  `of a mother's sister'.
Addenda: *mÄ• tuá¸¥á¹£vasrÌ¥ghara -- , 10004 *mÄ• tuá¸¥á¹£vasrÌ¥jÄ• ta -- see â€ MÄ• TRÌ¥á¹£VASÄ“YA -- .

mÄ• tuá¸¥á¹£vasrÌ¥jÄ• ta 10004 *mÄ• tuá¸¥á¹£vasrÌ¥jÄ• ta `mother's sister's

son'. [MÄ• TUá¸¥á¹£VASRÌ¥ -- , JÄ• TÃ¡ --]
G. maÅ›iÄ• i, f. maÅ›iyeá¹‡ `related through mother (of mother's sister's child)'.

mÄ• tuá¸¥á¹£vasrÌ¥putra 10005 *mÄ• tuá¸¥á¹£vasrÌ¥putra `mother's sister's child'. 2. *mÄ• tuá¸¥á¹£vasrÌ¥kÄ• putra -- . [MÄ• TUá¸¥á¹£VASRÌ¥ -- , PUTRÃ¡ -- 1]
1. K. mÄ• saturu `relating to mother's sister' e.g. mËš dryuyu m. `husband's mother's sister's son', mÄ• satÃ¼rÃ¼ f. `mother's sister's daughter'.
2. Mth. masiaut bhÄ• i `mother's sister's son', Bhoj. masiÄ• ut. -- X *MÄ• MAPUTRA -- q.v.

mÄ• tuá¸¥á¹£vasrÌ¥Å›vaÅ›ura 10006 *mÄ• tuá¸¥á¹£vasrÌ¥Å›vaÅ›ura `spouse's mother's sister's husband'. [MÄ• TUá¸¥á¹£VASRÌ¥ -- , Å›VÃ¡Å›URA --]
P. masiauhrÄ• , mÄ• sehorÄ• , masauhrÄ• m. `id.'

mÄ• tuá¸¥á¹£vasrÌ¥Å›vaÅ›rÅ« 10007 *mÄ• tuá¸¥á¹£vasrÌ¥Å›vaÅ›rÅ« `spouse's mother's sister'. [MÄ• TUá¸¥á¹£VASRÌ¥ -- , Å›VAÅ›RÅ«ËŠ --]
P. maÌ„Ì†sehas, masehsu f. `id.'

mÄ• turta 10008 *mÄ• turta `mother's brother'. [For -- ta -- cf. Lat. patrÄ«tus `of one's father'. -- MÄ• TÅ•ÌŠ --]
Bshk. moÌ„'t `mother's brother' (pl. moÌ„lÅ« < MÄ• TULÃ¡ --) AO xviii 245.

mÄ• tulÃ¡ 10009 mÄ• tulÃ¡ m. `mother's brother' GrÌ¥S., mÄ• ËŠtulaka -- adj. PÄ• á¹‡.com., m. `affectionate term for mother's brother' PaÃ±cat., mÄ• tulÄ• -- , ËšlÄ« -- f. `mother's brother's wife' lex. [~ *mÄ• turÃ¡ -- `pertaining to a mother' in dvaimÄ• tura<-> `having two mothers' KathÄ• s. -- MÄ• TÅ•ÌŠ --]
Pa. mÄ• tula -- , Ëšaka -- m. `mother's brother', Pk. mÄ• ula<-> m., Ash. maÅ«ËŠ, Wg. m&omacrtodtod;l, mÄ“l (with &omacrtodtod; from f. mÄ• tulÄ«<-> NTS xvii 275), PaÅ¡.lauá¹›. maÅ«lÄ«, gul. maulÅ«ËŠ, ar. moul -- Ã©m (â†’ Par. maÌ‚wul IIFL i 274), Kal.urt. moÌ„Ìƒa, Bshk. moÌ„lÅ« pl. of moÌ„'t (< *MÄ• TURTA -- ?), Sh. (Lor.) moÌ„l, pl. moÌ„li and moÌ„liÄ• re m., mÄ• moÌ„l (X mÄ• má¹· < MÄ• MA --), Or. maÃ¼á¸·Ä• , mahuá¸·Ä• , M. mÄ• vá¸·Ä• m., Ko. mÄ• uá¸·o; Si. mayil -- Ä• , mÃ¤la `mother's brother, father -- in -- law'.
MÄ• TULÄ• NÄ«ËŠ -- , MÄ• TULÄ“YA -- , MÄ• TULYA -- ; *MÄ• TULAÅ›VAÅ›URA -- , *MÄ• TULAÅ›VAÅ›RÅ« -- .

Addenda: mÄ• tulÃ¡ -- : WPah.ká¹-g. mauá¸·É” m. `mother's brother'; pl. in N. mÄ• wal `mother's parental home' (rather than < MÄ• TULYA -- or *MÄ• TRÌ¥KULA --), deriv. mÄ• wali, mÄ• uli `belonging to mother's family' (rather than < *MÄ• TRÌ¥KULIKA --). J.C.W.

mÄ• tulaÅ›vaÅ›ura 10010 *mÄ• tulaÅ›vaÅ›ura `wife's or husband's mother's brother'. [MÄ• TULÃ¡ -- , Å›VÃ¡Å›URA --]
P. maliauhrÄ• m. `wife's or husband's mother's brother'; H. maulasrÄ• , maulas m. `maternal uncles of husband and wife as related to each other, sister's child's spouse's mother's brother'.
Addenda: *mÄ• tulaÅ›vaÅ›ura -- , 10011 *mÄ• tulaÅ›vaÅ›rÅ« -- : poss. H. maulas rather < *maÃ¼lÄ• hÄ• s m. `maternal uncle (as) in -- law' formed from *maÃ¼lÄ« hÄ• s f. `his wife (as) inlaw'; this, with L.awÄ• á¹‡. malihas f., P. malehas f., maliauhrÄ• m. may involve collision with MÄ• TULÄ“YA -- . J.C.W.

mÄ• tulaÅ›vaÅ›rÅ« 10011 *mÄ• tulaÅ›vaÅ›rÅ« `wife's or husband's mother's brother's wife'. [MÄ• TULÃ¡ -- , Å›VAÅ›RÅ«ËŠ --]
L.awÄ• á¹‡. malihas `wife's uncle's wife'; P. malehas f. `wife's or husband's mother's brother's wife'.

mÄ• tulÄ• nÄ«ËŠ 10012 mÄ• tulÄ• nÄ«ËŠ f. `mother's brother's wife' YÄ• jÃ±. [MÄ• TULÃ¡ --]
Pa. mÄ• tulÄ• nÄ« -- f. `mother's brother's wife', Pk. mallÄ• á¹‡Ä«<-> f., MB. mÄ• ulÄ• nÄ«, M. mÄ• vá¸·aá¹‡ f.

mÄ• tuluá¹…ga 10013 mÄ• tuluá¹…ga m. `citron tree', n. `its fruit' SuÅ›r., Ëšgaka -- m. lex., ËšgikÄ• -- f. `the wild citron' lex., mÄ• tulaá¹…ga -- m. SuÅ›r., Ëšliá¹…ga -- m. Hariv.
Pa. mÄ• tuluá¹…ga -- n. `citron', Pk. mÄ• uluá¹• ga -- m. `the tree', n. `the fruit', mÄ• uliá¹• gÄ• -- , ËšgÄ« -- f. `the fruit', mÄ• huliá¹• ga -- m. `the tree'; M. mÄ• vá¸·aÌƒg f. `the citron tree Citrus medica', n. `its fruit'.

mÄ• tulÄ“ya 10014 mÄ• tulÄ“ya m. `mother's brother's son' BhP. [MÄ• TULÃ¡ --]
L. mavlÄ“r m. `mother's brother's son', mult. mulÄ“r m.f. `mother's brother's child', P. maler bhÄ• Ä« m., mËš bhaiá¹‡ f.: -- r from mÄ• ter (< *MÄ• TRÌ¥TARÄ• --) or less prob. < *mÄ• tulatara -- .

mÄ• tulya 10015 mÄ• tulya n. `mother's brother's house' R. [MÄ• TULÃ¡ --]

N. mÄ• wala obl. `mother's father's house' (which would normally also be her brother's house): or < < *MÄ• TRÌ¥KULA -- .

mÄ• tÅ•ÌŠ 10016 mÄ• tÅ•ÌŠ f. `mother' RV., mÄ• trÌ¥kÄ• -- f. KÄ• v. Pa. mÄ• tÄ• nom. sg., mÄ• tu gen. sg., mÄ• tarolÌ„ pl. f. `mother', mÄ• tuka -- n. `origin'; AÅ›.shah. man. matapituá¹£u, kÄ• l. matÄ• -- , gir. mÄ• tari loc. sg., NiDoc. matu, madu nom. sg., KharI. mata, Pk. mÄ• yÄ• nom. sg., mÄ• arolÌ„ pl. (whence mÄ• Ä• rÄ• -- f. sg.), mÄ• i -- f., mÄ• du -- f. `wife (?)', mÄ• u -- f. `mother', mÄ• uÄ• -- f.; á¸Œ. mÄ• ma `mother', pl. mÄ“riá¹… (< *mÄ• -- iriá¹…), Å«Å¡am mÄ• ya `foster

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mother'; Tir. mÄ• `mother', Sh.gil. mÄ• , pl. mÄƒyÄ• reÌ¯ f. (Lor. also `mother's sister, father's brother's wife'), koh. pales. mÄ• , gur. mÄ• h; S. mÄ• u, pl. mÄ• iru f. `mother', mÄ• Ä« f. `respectful address to a woman, smallpox'; L. mÄ• , pl. mÄ• vaÌƒ f. `mother', awÄ• á¹‡. mÄ• , obl. mÄ• Å« `mother', mÄ• Ä« `woman'; P. mÃ£Ì„, mÃ£Ì„u, mÄ• Ä« f. `mother', á¸• og. maori, WPah.cur. mÄ• ; Ku. mÄ• `mother, mother -- in -- law', gng. me; N. mÄ• u `female animal that has given birth'; A. mÄ• , mÄ• u `mother', mÄ• i `mother, mother's brother's wife'; OB. mÄ• va, B. mÄ• `mother', mÄ• i `woman's breast'; Or. mÄ• Ä• , mÄ• `mother', mÄ• i `woman'; Mth. Bhoj. Aw.lakh. mÄ• Ä« `mother'; H. mÄ• , mÄ• Å«, mÄ• Ä«, maiyÄ• f. `mother', OMarw. mÄ• , obl. mÄ• ya f., G. mÄ• , mÄ• i, mÄ• á¹›Ä«, mÄ• vá¹›Ä« f.; M. mÄ• , mÄ• Ä« f. `mother', mÄ• uÌ„ÌƒÌƒ f. `woman's breast'; Si. mav -- a, mÄ• Ì¤ `mother'.
*MÄ• TURTA -- , MÄ• TULÃ¡ -- , *MÄ• TRÄ“YA -- ; MÄ• TUá¸¥á¹£VASRÌ¥ -- , *MÄ• TRÌ¥KULA -- , MÄ• TRÌ¥GOÌ„TRA -- , MÄ• TRÌ¥GRÄ• MA -- , *MÄ• TRÌ¥GHARA -- ; *NIRMÄ• TRÌ¥ -- , *NAVAMÄ• TRÌ¥ -- , MRÌ¥TAMÄ• TRÌ¥KA -- , *VADHÅ«MÄ• TRÌ¥ -- .
Addenda: mÄ• tÅ•ÌŠ -- : WPah.ká¹-g. (kc.) mÄ• f. (obl. mÄ• , mÄ• I) `mother', J. mÄ• f.; ká¹-g. maI f. `mother, the goddess DurgÄ• ', kc. ma&etilde; `girl,

daughter', poet. mauá¹›e `dear mother'; Garh. mÃ£Ì„ f. `mother', Md. mai, (in cmpd.) mÄ• -- ; MB. mÄ• iÄ• `girl', B. meye.

mÄ• trÌ¥kula 10017 *mÄ• trÌ¥kula `mother's family'. [MÄ• TÅ•ÌŠ -- , KÃºLA --]
N. mÄ• wal `mother's father's house' (or < MÄ• TULYA -- ?).
*MÄ• TRÌ¥KULIKA -- .

mÄ• trÌ¥kulika 10018 *mÄ• trÌ¥kulika `belonging to mother's family'.
[*MÄ• TRÌ¥KULA --]
N. mÄ• wali, mÄ• uli `belonging to mother's family'.

mÄ• trÌ¥goÌ„tra 10019 mÄ• trÌ¥goÌ„tra n. `mother's family', adj. `belonging to it' MW. 2. *mÄ• trÌ¥goÌ„trika -- . [MÄ• TÅ•ÌŠ -- , GOÌ„TRÃ¡ --]
1. S. mÄ• iá¹-ru m. `kinsman'; Ku. mait `wife's father's house', N. mÄ• it; H. mÄ• Ä«t m. `mother's house'.
2. WPah.sod. maÄ• i `wife's family'; N. mÄ• iti `married woman's own relatives'.
Addenda: mÄ• trÌ¥goÌ„tra -- . 1. S.kcch. mÄ• ytar m.pl. `parents, elders' (= G. mÄ• vtar AKÅš 71), G. mÄ• vitar `mother'; WPah.ká¹-g. meccÉ” m. `married woman's parents' house', poet. meca `in their house', kiuÌƒth. (LSI ix 4, 555) mÄ• eÌ†choÌ„ `parents'.
2. *mÄ• trÌ¥goÌ„trika -- : WPah.ká¹-g. meccI m. (obl. -- i) `married woman's paternal and maternal family'.
*mÄ• trÌ¥goÌ„trika -- see MÄ• TRÌ¥GOÌ„TRA -- Add2.

mÄ• trÌ¥grÄ• ma 10020 mÄ• trÌ¥grÄ• ma m. `the female sex' Lalit., `woman' lex.
[MÄ• TÅ•ÌŠ -- , GRÄ• ËŠMA --]
Pa. mÄ• tugÄ• ma -- m. `womenfolk', Pk. mÄ• uggÄ• ma -- m.; Si. mÄ• gama `woman, wife'.

mÄ• trÌ¥ghara 10021 *mÄ• trÌ¥ghara `mother's house'. [MÄ• TÅ•ÌŠ -- , GHARA --]
Pk. mÄ• ihara -- n. `temple of the goddess DurgÄ• '; G. mahiyer, mÄ• yaruÌƒ n. `wife's family house', M. mÄ• har n.

mÄ• trÌ¥tarÄ• 10022 *mÄ• trÌ¥tarÄ• `stepmother'. [Cf. RV. mÄ• tÅ•ÌŠtama -- `very like a mother' RV. and Lat. matertera. -- MÄ• TÅ•ÌŠ --]
P. mater f. `stepmother'.
mÄ• trÌ¥á¹£vasrÌ¥ -- see MÄ• TUá¸¥á¹£VASRÌ¥ -- .

10022a â€ mÄ• trÌ¥á¹£vasÄ“ya -- m. `mother's sister's son' R.,
mÄ• trÌ¥á¹£vasÄ“yÄ« -- f. `the daughter' MBh., mÄ• trÌ¥svasÄ“yÄ• -- f. MW.
[Cf. mÄ• trÌ¥á¹£vasrÄ«ya -- m. PÄ• á¹‡., svasrÄ«ËŠya -- `sister's son' m.
T.S., svasrÄ«yÄ• -- f.; -- MÄ• TUá¸¥á¹£VASRÌ¥ -- , mÄ• trÌ¥á¹£vasrÌ¥ --]
Ext.: L. P. maser(Ä•) m. `the son', H. mauserÄ• m. (rather than <
*MÄ• TUá¸¥á¹£VASRÌ¥GHARA -- ; for ext. -- r -- , see MÄ• TULÄ“YA -- in Add.
14745); G. maÅ›iÄ• i m., maÅ›iyeá¹‡ f. (rather than < MÄ• TUá¸¥á¹£VASRÌ¥JÄ• TA
--) J.C.W.

mÄ• ËŠtrÄ• 10023 mÄ• ËŠtrÄ• f. `measure' RV., `minute portion' ÅšBr. 2. --
mÄ• tra -- at end of cmpds. `having the measure of, only' KÄ• tyÅšr. [âˆšMÄ•]
1. Pa. mattÄ• -- f. `measure, quantity'; Pk. mattÄ• <-> (mÄ• yÄ• -- in cmpds.)
f. `share, measure, small measure of time', *maá¹-á¹-a -- `measure' â†’ Tam.
maá¹-á¹-u `measure' J. Bloch Thomas EIS 35; NiDoc. maá¹-avo `which ought to
be measured' Burrow KharDoc 110, J. Bloch op. cit. 35; L. mÄ• tar f. `ridge
round a handmill which prevents flour being scattered', awÄ• á¹‡. mÄ• tar f.
`circle of sheaves placed round threshing floor before threshing'; P.á¸• og.
mÄ• ttar f. `tablet'; H. mÄ• t f. `symbol, mark, mark of a vowel in writing'.
-- Prob. L. mÄ• trÄ• m. `large earthen vessel in which sugarcane juice is
cooled' (semant. cf. M. mÄ• á¹‡ f. `earthen vessel for water' < MÄ• ËŠNA -- 2:
derivation from *MÄ• RTTA -- is phonet. difficult).
2. Pa. -- matta -- , -- mattaka -- `of the size of, consisting only of,
only'; Pk. -- matta -- , -- mÄ• ya -- , -- metta -- (with e from mÄ“a -- ,
mejja -- < MÄ“YA --), -- mitta -- `consisting only of'; P. mÄ• tar `only'
(e.g. chin mËš `for a moment only'); N. mÄ• tra, emph. mÄ• trai `only' after
the word qualified (< *matta -- á¸• a -- or â†• Sk.?); Si. -- matu `only',
mat `only, merely'. -- With unexpl. a and á¹-: S. maá¹-u `equal to, being a
match for', m. `revenge' (â†’ Brah. maá¹- `equal in strength' J. Bloch op.
cit. 35)?
*NIMÄ• TRA -- ; MANUá¹£YAMÄ• TRA -- , MAHÄ• MÄ• TRA -- , *STRÄ«MÄ• TRÄ« -- .

mÄ• trÄ“ya 10024 *mÄ• trÄ“ya `maternal'. [Cf. bhrÄ• trÄ“ya -- BhP. <-> MÄ• TÅ•ÌŠ
--]
Pa. matteyya -- `reverential to one's mother', metteyya<-> (with e from
petteyya -- with which it is always used); S. mÄ• á¹-re `half -- (in
relationship), step -- ' (mËš jÄ« mÄ• u `stepmother', mËš jo bhÄ• u
`stepbrother'), mÄ• á¹-reyo; L. mÄ• tar mÄ• , (Ju.) matraÄ« mÄ• , matri mÄ•

`stepmother', matreÄ•  m. `half -- brother', (Ju.) matriÄ• m.f. `half -- brother or sister', mult. matreÄ« f. `stepmother', matreÄ• m. `half -- brother', (Shahpur) mÄ• tar f. `stepmother', awÄ• á¹‡. matrÄ“Ä« mÄ• ; P. matreÄ• , mateÄ• m. `half -- brother', mateÄ« f. `stepmother'; WPah. (Joshi) H. mateÄ« f. `stepmother'.
Addenda: *mÄ• trÄ“ya -- : S.kcch. matraÄ« f.adj. `step -- ' (with `mother'); -- ext. -- r -- : P. mater `stepmother' (ext. -- r-<-> as with MÄ• TULÄ“YA -- Add. 14745 and PÃ-TRIYA -- Add2) rather than < *MÄ• TRÌ¥TARÄ• -- .

mÄ• tsarya 10025 mÄ• tsarya n. `envy' MaitrUp. [MATSARÃ¡ -- 1]
Pa. macchariya -- , ËschÄ“ra -- n. `envy', Pk. macchara -- n. (< *mÄ• tsara -- ?), Si. masuru, mesËš ES 66.

mÄ• tsyikÃ¡ 10026 mÄ• tsyikÃ¡ (mÄ• tsika -- Pat.) m. `fisherman' PÄ• á¹‡. [MÃ¡TSYA --]
Pa. macchika -- m. `fisherman', Pk. macchia -- m.; L. mÄ• chÄ« m. `a tribe of fishermen, weavers, grain -- parchers and bakers', f. machÄ• á¹‡Ä«, (Ju.) mÄ• chnÄ«, mult. macheÄ• á¹‡Ä«; P. mÄ• chÄ« m. `fisherman, Muhammadan water -- carrier'; G. mÄ• chÄ« m. `fisherman'.

mÄ• tha 10027 mÄ• tha m. `destruction' Åšatr., `churning' lex. [âˆšMANTH]
S. mÄ• ho m. `slaughter'.

10028 mÄ• thayati `causes to be churned' MBh. [âˆšMANTH]
H. mÄ• hnÄ• `to churn'; -- intr. `to boil up, overflow, exult' (or < umÄ• hnÄ• s.v. *UNMATHYATÄ“).

mÄ• da 10029 mÄ• da1 m. `intoxication' lex. [Cf. mÄ• dinÄ« -- f. `hemp' Bhpr. -- âˆšMAD1]
PaÅ¡. mÄ• u `intoxicating hemp, hashish' (IIFL iii 3, 117 < MÄ• DHAVAKA --).

mÄ• da 10030 *mÄ• da2 `curds'. 2. *mÄ• dya -- . 3. *mÄ• diya -- . [Cf. Bal. madag `to curdle'. -- âˆšMAD2?]
1. Kho. (Lor.) m*l -- in m*lcÌ£hÃ-r `curds, junket, partially dried curds (put in a bag as food for a journey)'; S. mÄ• o m. `milk boiled down to a hard lump of curd'.
2. Tir. mazá¸— `sour milk' (AO xii 184 < *madya --).
3. Bshk. mÃ£Ì„ya, m&atildedotdot;ya `sour milk'.

Addenda: *mÄ• da -- 2 [Shgh. mod `buttermilk' (like Ishk. mid `cream, milk with buttermilk', < MÄ• DYA -- EVSh 43 and Parth. pym'dg `cream' EVSh 43)]

mÄ• ËŠdana 10031 mÄ• ËŠdana `exhilarating' RV., `intoxicating' SuÅ›r. [Cf. mÄ• danÄ«ya -- n. `intoxicating drink' MBh. -- âˆšMAD1]
G. mÃ£Ì„á¹‡ n. `the intoxication element in sugarcane and millet stalks &c.'.
*mÄ• diya -- , *mÄ• dya -- `to be curdled' see *MÄ• DA -- 2.

10032 mÄ• ËŠdyati `exults, is intoxicated' RV. [âˆšMAD1]
Pa. majjati `is elated, is intoxicated'; Pk. majjaÃ¯ `is proud'; K. mÄ• zun `to become addicted to'; M. mÄ• jÌˆá¹‡&etilde; `to be drunk, grow arrogant'. -- In MIA. and NIA. pres. st. majj -- ~ pp. matta -- (< MATTÃ¡ --) was partly displaced by macc -- (in some meanings not distinguishable from macc -- < *MACYATÄ“) after type sitta<-> ~ siccaÃ¯: Pk. maccaÃ¯ `is filled with pride, is excited'; Sh. (Lor.) m*lÄ• oiki `to be intoxicated, be drunk'; S. macaá¹‡u `to be excited' (with a from pp. mato), L. maccaá¹‡, P. maccá¹‡Ä• ; OG. mÄ• caÃ¯ `is pleased'. -- S. magÌ u `filled with pride, wanton' was formed as pp. to *maÌ„Ì†jj<-> after type bhajjaÃ¯ ~ bhagga -- or majjaÃ¯ `sinks' ~ magga -- . -- See MATTÃ¡ -- .
Addenda: mÄ• ËŠdyati: WPah.ká¹-g. maÄ‹á¹‡Ãµ `to get intoxicated' (pres.st. *macc -- formed from pp. MATTA -- after MIA. type uccaÃ¯ < ucyÃ¡tÄ“ ~ pp. utta -- < uktÃ¡ --).

mÄ• dhavaka 10033 mÄ• dhavaka m. `a spirituous liquor (made from honey or blossoms of Bassia latifolia)' lex. [mÄ• dhukÃ¡ -- 1 `coming from B. latifolia' TS. -- MADHÅ«ËŠKA -- or MÃ¡DHU --]

PaÅ¡. mÄ• u `intoxicating hemp, hashish' IIFL iii 3, 117: rather < MÄ• DA -- 1.
mÄ• dhukÃ¡ -- 1 `coming from Bassia latifolia' see prec.

mÄ• dhuka 10034 *mÄ• dhuka2 `producing honey'. [MÃ¡DHU --]
WPah. (Joshi) mÄ• Å« m. `bee'.

mÄ• dhurÄ« 10035 mÄ• dhurÄ« f. `sweetness, wine' KÄ• v. [MADHURÃ¡ --]
H. mÄ• hur m. `poison'?

mÄ• dhyÃ 10036 mÄ• dhyÃ `central, mid' TS. [MÃ¡DHYA --]
P. mÄ• jjhÄ• , mÃ£Ì„jhÄ• , mÄ• jhÄ• m. `central portion of the BÄ• rÄ« Doab'.

mÄ• ËŠdhyaá¹• dina 10037 mÄ• ËŠdhyaá¹• dina `belonging to midday' RV. [MADHYÃ¡á¹• DINA --]
S. mÃ£Ì„jhÃ£Ì„diá¹‡Ä«, Ëšdiá¹›Ä« f. `a partic. flowering plant'; Si. mÃ¤dindina `last month of the year March -- April' EGS 132.

mÄ• dhyÄ• nta 10038 *mÄ• dhyÄ• nta `of midday'. [MADHYÄ• NTA --]
S. mÃ£Ì„jhÃ£Ì„do m. `lunch' (less likely < *MÄ• DHYÄ• HNAKA --).

10039 *mÄ• dhyÄ• hnaka -- , mÄ• dhyÄ• hnika -- `of midday' MÄ• rkP. [MADHYÄ• HNA --]
Pk. majjhaá¹‡hiya -- `of midday'; -- S. mÃ£Ì„jhÃ£Ì„do m. `lunch' prob. < *MÄ• DHYÄ• NTA -- .

mÄ• ËŠna 10040 mÄ• ËŠna1 m. `wish' AitBr., `pride' Kauá¹£Up., n. `honour' Mn., `wounded honour, anger' KÄ• v. [âˆšMAN]
Pa. AÅ›. mÄ• na -- m. `pride', Pk. mÄ• á¹‡a -- m.; K. mÄ• n m. `honour'; S. mÄ• á¹‡u m. `pride', mÄ• á¹‡o m. `coquettish refusal'; L. P. mÄ• á¹‡ m. `pride'; N. mÄ• n `respect'; A. B. mÄ• n `pride'; Or. mÄ• á¹‡i `hauteur, sullenness'; Mth. mÄ• n, mÄ• ni `pride', OAw. mÄ• na m.; H. mÄ• n m. `honour, obedience'; Si. man `pride'. -- In A. B. mÄ• ËŠna -- 1 has collided with MANYÃº -- .
APAMÄ• NA -- , AVAMÄ• NA -- , NIRMÄ• NA -- ; BAHUMÄ• NA -- .
Addenda: mÄ• ËŠna -- 1: OMarw. mÄ• na m. `honour, self -- respect'; <-> see â€ MÃ¡MAT.

mÄ• ËŠna 10041 mÄ• ËŠna2 `measure, standard' RV., mÄ• naka -- 2 n. `measure, weight', mÄ• nÄ« -- f. `a partic. measure' lex., ËšnikÄ• -- f. `a partic. weight (= 2 double handfuls)' Siddh., mÄ• á¹‡ikÄ• -- ÅšÄ• rá¹…gS. [Cf. *MÄ• NA -- 5 and maá¹‡ika<-> m. (n. lex.) `waterpot' GrÌ¥S., maá¹‡a -- m. or n. `grain measure' Col. -- âˆšMÄ•]
Pa. mÄ• na -- n. `measure, a partic. measure', mÄ• nikÄ• -- f. f. `a weight = 4 droá¹‡as'; Pk. mÄ• á¹‡a -- n. `a partic. measure', mÄ• á¹‡Ä« -- f.; K. mÃ¶Ã± Ã¼ f. `a weight = 4 maunds'; S. mÄ• á¹‡u m. `a measure for grain'; L. mÄ• á¹‡Ä« f. `a measure of capacity = 80 pÄ• is'; P. mÄ• á¹‡Ä« f. `a weight = 12<-> 18 maunds'; Ku. mÄ• á¹‡o m., mÄ• á¹‡i f. `wooden vessel holding 1/2 ser'; N. mÄ• nu `a measure = about 1/2 ser', mÄ• ni `central iron rod in a handmill'; A. B. mÄ• n `a partic. measure'; Or. mÄ• á¹‡a `a measure of land, do. of grain, pot for such measure', mÄ• á¹‡Ä• `a partic. measure'; G. mÄ• á¹‡ n. `boundary', mÄ• á¹‡i f. `metal waterpot'; M. mÄ• á¹‡ f. `broadmouthed earthen vessel (usu. for water)'; Si. maninavÄ• `to measure'.
*ARDHAMÄ• NA -- .
Addenda: mÄ• ËŠna -- 2: Garh. mÄ• á¹‡Ä« `weight of 1/2 seer', Md. manu `a large measure'.
NIRMÄ• á¹‡A -- .

mÄ• ËŠna 10042 mÄ• ËŠna3 m. `house, dwelling' RV.
Dm. maÌ‚n `spider's web'; PaÅ¡. mÄ• n `nest'; Gaw. maÌ„Ì†á¹‡ `spider's web'; Kal. mÅ•&vtb; `lair, spider's web'; Phal. moÌ„á¹‡ `spider's web': so IIFL iii 3, 120 (semant. cf. mandira -- `palace, (lion's) den, stable').

mÄ• na 10043 *mÄ• na4 `bamboo'. [Cf. Kui mÄ• á¹‡i `bamboo']
P. mÄ• nÅ« m. `young shoot of bamboo'; M. mÄ• á¹‡ f. `large bamboo', mÄ• á¹‡Ä• , mÄ• á¹‡gÄ• m. `long bamboo', mÄ• á¹‡yÄ• m. `small bamboo'; -- N. mÄ• ndro `split cane mat' rather < MANDURÄ• -- 2.

mÄ• na 10044 *mÄ• na5 `skin -- bag'. [Cf. mrÌ¥nmÄ• na -- `earthen oil vessel (?)' Hem. (poss. sanskritization of maá¹‡a -- with MÄ• ËŠNA -- 2 q.v.) and Yid. mungo `inflated sheepskin' IIFL ii 228]
Ash. maá¹‡a, maÌƒá¹›É™ `skin -- bag', Wg. muÌ„ÌƒÅ•ukÉ™Ì• , mÅ• ËœËŠkÃ¤, Kt. maÌƒÅ•e; Dm. mÄ• na `skin -- bag for ghee'; Gaw. mÄ• á¹‡a, mÄ• á¹‡eá¹-Ä«ËŠ `skin -- bag for sour milk', Kal.rumb. moÌ„ni, Kho. manu (BelvalkarVol 93 < mÄ• naka -- `measure'); Bshk. mÄ• n `inflated skin'; Phal. má¹“nu, Ëšno `skin -- bag for ghee'; Or. cama -- muá¹‡Ä• `skin -- bag'.

10045 mÄ• naka -- 1, mÄ• á¹‡aka -- m.n., mÄ• na -- kanda -- m. `the edible arum (Arum indicum)' lex.
N. mÄ• ne `id.', B. mÄ• n, mÄ• n -- kacu, Or. mÄ• á¹‡a, mÄ• á¹‡a -- sÄ• ru.
mÄ• naka -- 2 `measure' see MÄ• ËŠNA -- 2.

mÄ• nana 10046 mÄ• nana n. `honouring' MBh. [âˆšMAN]
Pa. mÄ• nana -- n., ËšnÄ• -- f., Pk. mÄ• á¹‡aá¹‡a -- n., Ëšá¹‡Ä• -- f.; B. mÄ• nan `acknowledgement, citing (a witness)'.

10047 mÄ• nÃ¡yati `esteems, honours' AV. [âˆšMAN]
Pa. mÄ• nÄ“ti `honours', Pk. mÄ• á¹‡Ä“i, Ëšá¹‡aÃ¯; K. mÄ• nun `to respect, agree to', caus. manÄ• wun `to persuade'; S. mÄ• á¹‡aá¹‡u `to enjoy'; L. mÄ• á¹‡aá¹‡ `to enjoy, possess'; G. mÄ• á¹‡vuÌƒ `to enjoy'.

10048 mÄ• navÃ¡ -- , f. ËšvÄ«ËŠ -- `human', m. `man' RV., mÄ• á¹‡avÃ¡ -- m. `youth, little fellow' KÄ• ty., Ëšvaka -- m. Gobh. [ -- á¹‡ -- early MIA. change or poss. infl. by `defective' word *mÄ• á¹‡a<-> s.v. group *MAá¹-á¹-A -- . -- MÃ¡NU --]
Pa. mÄ• navikÄ• -- f. `young Brahman girl', mÄ• á¹‡ava -- , Ëšvaka -- m. `young man (esp. Brahman)', nÄ• ga -- mÄ• á¹‡a<-> vaka -- m., ËšvikÄ• -- f. `young snake'; Pk. mÄ• á¹‡ava -- m. `man'; Ku. mÄ• á¹‡o, Ëšá¹‡Ä« `man without beard or mustache' (but see *mÄ• á¹‡a -- s.v. *MAá¹-á¹-A -- ); OB. mÄ• á¹‡Ä• `man', (Maimansigh) mÄ• n ODBL 737, (Haijong) mÄ• na ODBL 347; Si. manvÄ• , st. manav -- `man, person'; <-> < *mÄ• navika -- : Bhoj. Aw.lakh. manaÄ« `man'; H. manaÄ« m. `man, husband, bridegroom'.

10049 mÄ• ËŠnuá¹£a -- , f. Ëšá¹£Ä« -- `human', m. `man' RV. [MÃ¡NUá¹£A --]
Pa. mÄ• nusa -- m. `man', Ëšaka -- `human', n. pl. `human beings', AÅ›.gir. gav. mÄ• nusa -- , Pk. mÄ• á¹‡usa -- m.; Gy. eur. manuÅ¡ `man, Gypsy', arm. manus (or < MANUá¹£YÃ --), Wg. manaá¹£, Gmb. madaá¹£ (both altern. < MÃ¡NUá¹£A --), Woá¹-. mÄ• ËŠneá¹£É™ NTS xvi 130 (Buddruss Woá¹- 113 manÃ-Å¡ < MANUá¹£YÃ -- ?), Dm. Gaw. mÄ• nuá¹£, Bshk. mÄ• ËŠnuÅ¡ pl., Sv. mÄ• nuá¹£, Phal. moÌ„nuá¹£, K.rÄ• m. mÄ• há¹‡, pog. mohan, kash. mÄ• hnÅ-, á¸• oá¸• . mÄ• há¹‡Å-; S. mÄ• á¹‡huÌ„Ìƒ, mÄ• á¹›huÌ„Ìƒ m. `man, person', mÄ• á¹‡huÄ• á¹‡o, mÄ• á¹‡hiko `human'; P. mÄ• á¹‡as m. `man' (â†• E or S), kgr. mÄ• há¹‡Å« m., á¸• og. mÄ• nuÌ„Ìƒ, WPah.pÄ• á¸• . mauhá¹‡u, paá¹…. mÄ• há¹‡Å«, sirm. mÄ• á¹‡aÅ› (see below), cur. mÄ• á¹‡s, N. mÄ• nis (i from MIA. purisa -- ~ PÃºRUá¹£A --

?), A. mÄ• nuh, B. Mth. Bhoj. mÄ• nus, OAw. mÄ• nusa m., lakh. mansawÄ• `husband', H. mÄ• nus, Ëšnas m., OMarw. mÃ£Ì„á¹‡asa m., OG. mÄ• á¹‡isa m. (for i see N. above), G. mÄ• á¹‡as m., M. mÄ• á¹‡Å«s m. -- In WPah. sirm. mÄ• á¹‡ach, mÃ£Ì„ch (beside mÄ• á¹‡aÅ›), (Joshi) mÄ• ch (s.v. MÃ¡RTYA --), and N. mÄ• nche (beside mÄ• nis) -- nch -- is < -- nÅ› -- .
Ã¡MÄ• NUá¹£A -- .
Addenda: mÄ• ËŠnuá¹£a -- : S.kcch. mÄ• á¹›Å« m. `man', WPah.ká¹-g. maá¹‡u m. `human being, man', pl. `wife and children, family', J. mÄ• á¹‡u m.; -- nÅ› > Ã±ch: ká¹-g. maá¹‡É™ch, mÃ¡á¹‡ch m.
â€ *MÄ• NUá¹£AGANDHA -- .

10049a â€ *mÄ• nuá¹£agandha -- `smell of human beings'. [MÄ• ËŠNUá¹£A -- , GANDHÃ¡ --]
WPah.ká¹-g. maá¹‡chÃ©nnh f. `smell of human beings' (Him.I 172 < *mÄ• nuá¹£ya -- gandha --).

10049b *mÄ• nuá¹£amÄ• rikÄ• -- Add. 14746.

mÄ• ntrika 10050 mÄ• ntrika m. `reciter of spells, sorcerer' RÄ• jat. [MÃ¡NTRA --]
Pk. maá¹• tia -- m. `sorcerer'; S. mÃ£Ì„á¸• rÄ« m. `snakecharmer', L. mÄ• ndrÄ« m. (Ju.) mÃ£Ì„drÄ• m., ËšrÄ« f., awÄ• á¹‡. mÃ£Ì„drÄ« m.; P. mÄ• ndarÄ« m. `wizard', EP. mÃ£Ì„tarÄ«, mantarÄ« m.

mÄ• paka 10051 mÄ• paka `serving as a measure of' NÄ«lak.
Pa. -- mÄ• paka -- `measuring out'; K. mÃ´wu m. `the string held in the palm of the hand from which beam of a pair of scales is suspended'.

10052 mÄ• payati `measures, builds, erects' GrÌ¥S. MBh. [âˆšMÄ•]
Pa. mÄ• pÄ“ti `builds, creates'; NiDoc. mavida, 3 pl. pret. mavitaá¹• ti `measured out', Pk. mÄ• via -- ; S. mÄ• iá¹‡u, mÃ£Ì„ijaá¹‡u `to be contained, fit into'; G. mavá¹›Ä• vvuÌƒ `to make to contain'; M. mÄ• vá¹‡&etilde; `to hold in a receptacle';

Si. mavanavÄ• `to make, shape, create'; -- with -- a -- as in jÃ±apayati:
Pk. mavaÃ¯ `measures', S. maÌƒiá¹‡u, mavaá¹‡u m. `measuring'. -- See
MÄ• ËŠYATÄ“.

mÄ• pya 10053 mÄ• pya in amÄ• pya -- `not to be measured' Vajracch. [âˆšMÄ•]
Pk. mappa -- n. `measure', S. mÄ• pu m., P. mÄ• p, mÄ• ppÄ• m.; N. A. B. mÄ• p
`measurement, measure', Or. mÄ• pa, H. mÄ• p m.f.; G. mÄ• p n. `measurement',
mÄ• puÌƒ n. `measure of capacity or length'; M. mÄ• p n. `measure'.

10054 *mÄ• pyatÄ“ `is measured'. [Pass. of mÄ• payati. <-> âˆšmÄ•]
S. mÄ• paá¹‡u `to be contained, find room, measure'; P. mÄ• pá¹‡Ä• `to
measure, survey'; B. mÄ• pÄ• `to measure', H. mÄ• pnÄ• (whence intr. mapnÄ•
`to be measured'), G. mÄ• pvuÌƒ, M. mÄ• pá¹‡&etilde;.
Addenda: *mÄ• pyatÄ“: S.kcch. mÄ• pá¹‡Å« `to measure', A. mÄ• piba AFD 333.

mÄ• ma 10055 mÄ• ma m. `uncle' PaÃ±cat., Ëšaka -- m. lex. [Nursery word:
similar words in Drav. DED 3945]
Pk. mÄ• ma -- , Ëšaya -- m. `mother's brother', mÄ• mÄ• -- , ËšmÄ« -- ,
ËšmiyÄ• -- f. `his wife'; Gy. pal. maum, maÃºmÄƒ `father's brother', maumi
`father's sister'; á¸Œ. mÄ• mo `mother's brother', Dm. mam, Bshk. Tor. mÄ• m,
Mai. mamÄ• , Phal. mÄ• mÄ• ËŠ, Sh. mÄ• má¹·, K. mÄ• m m., mÄ• maÃ± f. `his wife',
S. mÄ• mo m., L. mÄ• mÄ• m., poth. mÃ£Ì„vÃ£Ì„ m., P. mÄ• mmÄ• m., ËšmÄ« f.,
WPah.bhal. mÄ• m, mÄ• mo m., mÄ• mi f., bhiá¸• . me_mÃ¶á¹-u n. `mother's young
brother'; Ku. N. mÄ• mÄ• hon. pl. `mother's brother', A. momÄ• i (momÄ• --
sahur `spouse's mother's brother'), B. mÄ• mu, ËšmÄ• m., mÄ• mÄ«, ËšmÄ• ni f.,
Or. mÄ• mÄ• m., mÄ• Ä© f., Mth. mÄ• m, mÄ• mÄ• m., H. mÄ• mÄ• m., mÄ• mÄ«, mÄ• Ä
f., G. mÄ• mÉ” m., mÄ• mÄ« f., M. mÄ• mÄ• m., mÄ• mÄ« f.
*MÄ• MAPUTRA -- .
Addenda: mÄ• ma -- : S.kcch. mÄ• mÅ« m. `mother's brother'; WPah.kc. mauÌƒ m.
`male baby', Wkc. mÉ”uÌƒ m.; ká¹-g. mÄ• m m. `mother's brother', J. mÄ• m(Ä•)
m., poet. mama (voc.?), ká¹-g. mamI f. `his wife, mother's sister', maÄ© f.

mÄ• makÃ¡ 10056 mÄ• makÃ¡ `mine' RV. [MA --]
Pk. mÄ• maga -- , Ëšmaya -- `mine', Bshk. mÄ• m, f. mÄ“m.

mÄ• maputra 10057 *mÄ• maputra `mother's brother's child'. [MÄ• MA -- , PUTRÃ¡ -- 1]
K. mÄ• maturu `belonging to mother's brother' e.g. mÄ• maturu bÃ´yu m. `mother's brother's son, mÄ• matÃ¼rÃ¼ beÌ†Ã±eÌ† f. `his daughter'; Bhoj. mamiÄ• ut `mother's brother's son' (X masiÄ• ut < *MÄ• TUá¸¥á¹£VASRÌ¥KÄ• PUTRA --).

mÄ• mikÄ• 10058 *mÄ• mikÄ• `mother'. [Nursery word]
Pa. mÄ• mikÄ• -- f. `mother'; Gy. germ. mama `mother', rum. mÄ• mi `grandmother', pal. mÃ¡mi `wife's mother', mÃ¡mÄƒ `wife's father'; Bshk. mÃªm `mother's mother', maÌ‚m `mother's father', Phal. má¸—mi f., má¹“mo m.; P. mÄ• mmÄ« f. `mother'; M. mÃ£Ì„i `mother -- in -- law', Ko. mÃ£Ì„yi.

10059 mÄ• ËŠyatÄ“ mÄ• ËŠti `measures' DhÄ• tup. [Cf. mÃ-mÄ«tÄ“ `measures' RV., `corresponds in measure, is large enough for' BhP., `is contained in' KÄ• v. -- Poss., though not necessary, Drav. semantic influence, cf. Tam. aá¸·ava `measure' ~ Tel. aá¸• apu `be contained' A. Master BSOAS xii 359. -- âˆšMÄ•]
Pk. mÄ• i, mÄ• aÃ¯ tr. `measures', intr. `fits into'; L. mÄ• vaá¹‡, pres. part. mÃ£Ì„dÄ• `to be contained in, hold, receive'; H. mÄ• nÄ• `to be contained in'; OG. mÄ• i `is contained in', G. mÄ• vuÌƒ `to be comprised, hold (of a measure of capacity)'; M. mÄ• á¹‡&etilde; `to be contained in'. <-> See MÄ• PAYATI.

mÄ• yÄ• ËŠ 10060 mÄ• yÄ• ËŠ f. `supernatural power, skill' RV., `illusion' ÅšBr., `fraud, compassion' lex.
Pa. Pk. mÄ• yÄ• -- f. `illusion, trick, fraud'; OB. mÄ• a `illusion'; M. mÄ• v f. `fraud, sorcery'; Si. mÄ• `deceit, illusion, jugglery'. -- K. mÄ• y f. `love, affection' perh. rather, like N. mÄ• yÄ• `sexual love', â†• late Sk. MÄ• YÃ-N -- .
mÄ• yÄ• phala -- , mÄ• yikÄ• -- see MÄ• YÃº -- .

mÄ• yÃ-n 10061 mÄ• yÃ-n `artful, deceptive' RV., mÄ• yika -- m. `juggler' lex. [MÄ• YÄ• ËŠ --]
Pk. mÄ• yi -- , mÄ• ia -- `deceiving, juggling'; OG. mÄ• yuá¹• goyuá¹• `crooked'.

mÄ• yiphala -- see next.

mÄ• yu 10062 mÄ• yu m.n. `gall' lex., mÄ• yin -- m., mÄ• yikÄ• -- f., mÄ• yÄ• phala -- n., mÄ• yiphËš n. `gall -- nut' lex. [Pers. mÄ• zÅ« `gall -- nut' (Laufer 367) prob. lw. in some NIA. forms]
Pa. mÄ• yu -- m.n. `gall'; S. mÄ• o m. `gall -- nut'; P. mÄ• Ä«Ëœ f. `galls of Tamarix (used as mordant in dyeing madder red)'; H. mÄ• phal, mÄ• iphal m. `gall -- nut', G. mÄ• yuÌƒ n., M. mÄ• jÌˆÄ• m.

mÄ• ra 10063 mÄ• ra m. `death' VarBrÌ¥S., `killing' RÄ• jat., ËšrÄ« -- f. `killing, pestilence' BhP., Ëšraka -- m. `plague' lex., ËšrikÄ• -- f. BhP. [NIA. words meaning `striking, blow' are associated with verbal forms < MÄ• RÃ¡YATI rather than directly derived < mÄ• ra -- . -- âˆšMRÌ¥]
Pa. mÄ• ra -- m. `death (usu. personified)'; Pk. mÄ• ra<-> m. `death, striking', mÄ• ri -- f. `killing, plague'; Gy. pal. mar `slaughter'; Wg. mara `god of death' (as `death' < MARÃ¡ -- ?), Kt. mÅ•oÌ„r (with Å• from the god's other name imroÌ„ < YAMARÄ• JA --); Pr. mÄ• ra, mÄ• ro `name of a god' (mÄ• ro lÃ¼Å¡t = Yum -- dÄ«ËŠ `Yama's daughters' NTS xv 283); Kal.rumb. mÄ«r -- mÄ• ËŠra `god of death' (mÄ«r -- , as in Kt. mÄ«rÉ”Ì„Ëœ malik, â†• Pers. amÄ«r?); K. mÄ• r m. `slaughter', S. mÄ• ra f. `beating'; L. mÄ• r f. `blow, beating, distance of a shot or throw'; P. mÄ• r m.f. `beating'; N. mÄ• r `blow', mÄ• ri `killing', mÄ• rÄ• -- mÄ• r `general slaughter'; A. mÄ• ri `plague'; B. mÄ• r, mÄ• ri, mÄ• ir `a beating'; Or. mÄ• ri `plague'; Mth. mÄ• rÄ• -- mÄ• ri `fight', (NETirhut) mÄ• rÄ• `disease in rice which withers the plants'; Bhoj. mÄ• ri `fight'; H. mÄ• rÄ• m. `beating, blow', mÄ• rÄ• -- mÄ• r( Ä«) f. `mutual beating'; G. mÄ• r m. `beating', mÄ• rÉ” m. `attack', mÄ• rÄ« f. `cholera'; M. mÄ• r m. `beating', mÄ• rÄ• m. `attack (on a fort &c.)'; Si. maru -- vÄ• `death personified'. -- A. mÄ• ur `cholera' rather < MÄ• ËŠRUKA -- Add.
Addenda: mÄ• ra -- : Md. maru `death' (mÄ• rÄ• mÄ• rÄ« `assault' â†• G.).

mÄ• raka 10064 mÄ• raka at end of cmpds. `killing' KathÄ• s. (m. `god of death' Åšaá¹• k.) [âˆšMRÌ¥]
Pa. -- mÄ• raka -- `id.'; Pk. mÄ• raya -- m. `killer'; Sh. (Lor. l*lcÌ£o -- mÄ• ro `butcher' (l*lcÌ£o gen. `goat'); K. mÃ´ru (usu. in cmpds.) m. `killer', S. mÄ• ro m.; N. -- mÄ• rÄ• in agent cmpds. `being active in' e.g. bhÄ• t -- mÄ• rÄ• `a great eater'; Mth. mariyÄ• `hammer' (semant. cf. GHANÃ¡ -- 1); G. mÄ• rÉ” m. `killer'; Si. maru `fatal, deadly'.

mÄ• ËŠraá¹‡a 10065 mÄ• ËŠraá¹‡a n. `killing' MaitrS. [âˆšMRÌ¥]
Pa. mÄ• raá¹‡a -- n. `killing, death'; Pk. mÄ• raá¹‡a -- n. `killing, striking'; PaÅ¡. maran sb. `killing'; Sh. mÄ• ran f. `death'; Or. mÄ• raá¹‡a `spell to kill an enemy', mÄ• raá¹‡Ä• `an animal given to goring', mÄ• raá¹‡i `slaughter'; G. M. mÄ• raá¹‡ n. `incantation to kill'.

10066 mÄ• rÃ¡yati1 `kills' AV. [âˆšMRÌ¥]
Pa. mÄ• rÄ“ti; Pk. mÄ• rÄ“i, ËšraÃ¯ `kills, strikes'; NiDoc. maritaá¹• ti 3 pl. pret.; Gy. eur. mar -- `to kill, beat', arm. mari kar -- , pal. máº¯rÄƒr `kills', á¸Œ. mÄ• r -- , Kt. mÄ• -- , Tir. mÄ• r -- , PaÅ¡.lauá¹›. gul. weg. mÄ• r -- , kuá¹›. moÌ„r -- ; Woá¹-. mar<-> (au marÃ¡n 1 sg. pres.) `to kill, strike'; Gaw. maÌ„Ì†r<-> `to kill', Kal.rumb. mÄ• rim 1 sg. pres., Kho. marik, Bshk. mÄ• r -- , Tor. mÄ• -- , Phal. mahÄ• rÅ«ËŠm 1 sg. pres. (for h cf. PRAMÄ• RA -- ), Sh.gil. marÃ³Ä-kiÌ¯, koh. gur. mÄƒroÌ„ná¹·; K. mÄ• run `to kill, strike', L. mÄ• raá¹‡ (pres. part. marendÄ•), awÄ• á¹‡. marÄ“vuá¹‡, P. mÄ• rnÄ• ; WPah.bhal. mÄ• rá¹‡Å« `to kill', paá¹…. mÄ• nÄ• `to beat', cur. mÄ• nÅ«; Ku. mÄ• rá¹‡o `to beat, kill'; N. mÄ• rnu `to kill'; A. mÄ• riba `to beat, kill', B. mÄ• rÄ• , Or. mÄ• ribÄ• ; Mth. mÄ• rab `to strike, butt (of bullocks)'; OAw. mÄ• raÃ¯ `kills, strikes', lakh. mÄ• rab `to strike'; H. mÄ• rnÄ• `to strike, kill', OMarw. mÄ• raÃ¯, G. mÄ• rvuÌƒ, M. mÄ• rá¹‡&etilde;; Ko. mÄ• rtÄ• `beats'; Si. maraá¹‡avÄ• `to kill'; -- pass.: Pa. mÄ• rÄ«yati, Pk. mÄ• rijjaÃ¯

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Sh. (Lor.) marÄ«Ç°oiki, L.awÄ• á¹‡. marÄ«vuá¹‡, WPah.marm. merÄ«Ëœ -- , N. mÄ• rinu; Si. mÃ¤reá¹‡avÄ• `to die'; -- caus.: Pa. mÄ• rÄ• pÄ“ti `causes to be killed', Kho. mareik, K.kash. mÄ• rÄ• wun, P. marÄ• uá¹‡Ä• , N. marÄ• unu, A. marÄ• iba, B. mÄ• rÄ• na, Or. mareibÄ• , H. marÄ• nÄ• , Si. maravanavÄ• . <-> See

MÄ• RITA -- , MRIYÃ¡TÄ“, MÃ¡RATÄ“.
*mÄ• rayati2 `rubs' see *MARATI.
Addenda: mÄ• rÃ¡yati1: S.kcch. mÄ• rá¹‡Å« `to beat'; WPah.ká¹-g. (kc.) marnÃµ `to beat, kill, conquer, embezzle', caus. ká¹-g. mÉ™rauá¹‡Ãµ `to cause to be beaten', Wkc. mÉ™reuá¹‡o; Garh. mÄ• rnu `to kill', Md. maranÄ« `kills', merenÄ« `dies' (pass. of maranÄ« or poss. < MÃ¡RATÄ“).

mÄ• rita 10067 mÄ• rita `killed' MÄ• rkP. [Pp. of mÄ• rÃ¡yati1. -- âˆšmrÌ¥]
Pa. mÄ• rita -- `killed', NiDoc. marita; Pk. mÄ• riya<-> `killed, struck'; S. mÄ• ryo `address to a child when scolded by its mother'.

10067a mÄ• ËŠruka -- Add. 14748.

mÄ• ËŠruta 10068 mÄ• ËŠruta `belonging to the Maruts' RV., `windy', m. `wind' Mn. [MARÃºT --]
Pa. mÄ• ruta -- , mÄ• luta -- m. `wind', Pk. mÄ• rua -- m., Si. maru.

mÄ• rkaá¹-a 10069 mÄ• rkaá¹-a `monkeylike' KathÄ• s. [MARKÃ¡á¹-A -- 1]
H. mÄ• ká¹›Ä• `lean, thin, meagre'; G. mÄ• ká¹›uÌƒ, mÃ£Ì„kËš `reddish -- brown' (semant. cf. KAPILÃ¡ --).

mÄ• rkava 10070 mÄ• rkava m. `Eclipta prostrata' lex.
M. mÄ• kÄ• m. `the shrub Verbesina scandens, Eclipta prostrata'.
Addenda: mÄ• rkava -- [Connected by Uhlenbeck with Russ. morkov `carrot' and so with Ä• < IE. o T. Burrow BSOAS xxxviii 60]

mÄ• rga 10071 mÄ• rga m. `track, road' Mn. MBh. [Orig. `track of wild animal': MRÌ¥GÃ¡ --]
Pa. magga -- m. `path, road', vacca -- magga -- m. `place for defecation'; AÅ›.kÄ• l. dh. jau. maga -- m. `road', Pk. magga -- m.; S. mÄ• gÌ u m. `place, residence, station'; L. mÄ• g m. `road', poá¹-h. magg f.; Ku. dumÄ• go m. `crossroads'; OB. mÄ• ga `path' (rhymes with sÄ• á¹…gÄ• ODBL 363), B. mÄ• á¹… `vulva': Mth. mag `path', OAw. mÄ• ga, maga, H. mÄ• g, magg m., mÃ£Ì„g f. (gender after bÄ• á¹- f. < VÃ¡RTMAN -- J. Bloch StudII 20); G. mÄ• g, mag m. `path, side, room, space'; M. mÄ• g m. `road, track', Si. mag -- a, manÌ†g -- a, Md. magu; -- specialized in the meaning `line of parting in a woman's hair': P. mÃ£Ì„g f., Ku.gng. mÄ• á¹…, Or. mÄ• á¹…ga, Mth. mÃ£Ì„g, OAw. mÄ• á¹• ga, H. mÄ• g m.; -- deriv. B. mÄ• gu, mÄ• ug `woman, wife

(contemptuous)', mÄ• gi `loose woman'. -- Adverbial use: Ap. magÄ• `afterwards' (Pk. maggaa -- , maggilla -- `later'); G. mag `towards'; M. mag `then, after'. -- X VÃ¡RTMAN -- : B. mÄ• á¹- `road, way' (see also *CATURVARTMAN --); -- X PÃ¡NTHÄ• -- : Or. mÄ• tha `road, path' (see also *CATUá¹£PANTHA --).
MÄ• ËŠRGATI, MÄ• RGIKA -- ; *MÄ• RGAJÄ«VIN -- ; UNMÄ• RGA -- , *DURMÄ• RGA -- ; *ANTARÄ• MÄ• RGA -- , MÅ«TRAMÄ• RGA -- .
Addenda: mÄ• rga -- , marga -- m. &capamacr;pGrÌ¥S. [Rather < *morgwo<-> `path' in Gk. a)morbo/s `companion, follower' with Ä• < IE. o T. Burrow BSOAS xxxviii 58 dial. a in marga -- op.cit. p. 70]
Md. magu `road'.
â€ CATURMÄ• RGA -- .

mÄ• rgajÄ«vin 10072 *mÄ• rgajÄ«vin `living on the road'. [MÄ• RGA -- , JÄ«VÃ¡ -- 1]
Si. manÌ†gdiv `highwaymen, vagrants'.

mÄ• rgaá¹‡a 10073 mÄ• rgaá¹‡a1 `asking' MBh., m. `beggar' RÄ• jat., Ëšaka<-> m. lex. 2. mÄ• rgaá¹‡a -- 2 n. `inquiry' MBh., `begging' lex., ËšnÄ• -- f. lex.
[MÄ• ËŠRGATI]
1. G. mÄ• gaá¹‡ m. `beggar'.
2. Pa. maggana -- n., ËšnÄ• -- f. `search for', Pk. maggaá¹‡a<-> n., Ëšá¹‡Ä• -- , Ëšá¹‡ayÄ• -- f.; S. maá¹…iá¹‡o m. `betrothal', L. maá¹…gá¹‡Ã£Ì„ m., P. maá¹…gá¹‡Ä« f.; Ku. mÃ£Ì„gá¹‡Ä« f. `asking in marriage'; N. maá¹…ani `begging, anything got by begging'; B. mÄ• gan `begging', Or. mÄ• gaá¹‡a, mÄ• guá¹‡i; Bi. Mth. H. maá¹…gnÄ« f. `betrothal'; G. mÄ• gá¹‡uÌƒ n. `claim, debt', G. M. mÄ• gá¹‡Ä« f. `demand'. -- Deriv.: A. maganiyÄ• `living on alms', maganiyÄ• r `beggar'; -- B. mÄ• gnÄ• , mÄ• á¹…nÄ• `gratis'.

10074 mÄ• ËŠrgati `seeks, requests' MBh. [NiDoc. points to mÄ• ËŠrgati rather than mrÌ¥gyÃ¡ti `seeks' lex.: S. L. WPah. with a â†• EP. -- MÄ• RGA --]
Pa. maggati `hunts for, seeks'; NiDoc. margaá¹• ti 3 pl., margidavo ger. `to seek'; Pk. maggaÃ¯ `asks for'; Gy. eur. mang -- `to ask for, beg', arm. mang -- `to ask for', pal. mÃ¡ngÄƒr `wants, wishes, loves'; K. mangun `to ask for', S. maá¹…aá¹‡u; L. maá¹…gaá¹‡ `to request', mult. (from pres. part.) maá¹…gendÄ• m. `betrothed man'; P. maá¹…gá¹‡Ä• `to ask for', ludh. maá¹…ganÄ• ; WPah.bhal. maggá¹‡Å« `to beg'; Ku. mÄ• á¹…á¹‡o `to ask for, ask in marriage'; N. mÄ• gnu `to ask for', A. mÄ• giba, B. mÄ• gÄ• , mÄ• á¹…gÄ• , Or.

mÄ• gibÄ• , Mth. mÃ£Ì„gab, Bhoj. mÃ£Ì„gal, OAw. mÄ• á¹• gaÃ¯, lakh. mÃ£Ì„gab; H. mÄ• gnÄ• , mÃ£Ì„gnÄ• `to demand, ask in marriage'; OMarw. mÄ• gaÃ¯ `asks for', G. mÄ• gvuÌƒ, mÃ£Ì„gvuÌƒ, M. mÄ• gá¹‡&etilde;, Ko. mÄ• gtÄ• ; Si. mÃ¤gum -- a `seeing, vision' (semant. cf. Vá¸—NATI and Sk. vindÃ¡ti ~ Bal. gindag `to see').
mÄ• rgaá¹‡a -- 1, mÄ• rgaá¹‡a -- 2, *mÄ• rgayitrÌ¥ -- , mÄ• rgya -- ; *unmÄ• rgati.
Addenda: mÄ• ËŠrgati [Pa. maggati etc. rather from MRÌ¥GYÃ¡TI (T. Burrow BSOAS xxxviii 59) which accounts also for Äƒ of S. L. P. WPah. verb:
mÄ• rgati is sanskritization from Pa. Pk. magg -- on analogy of Pa. Pk. magga -- : mÄ• rga -- . NiDoc. margidavo â†• Sk. mÄ• rg<-> (T. Burrow loc.cit. f.n. 1)]
S.kcch. maá¹…gá¹‡Å« `to ask for', WPah.ká¹-g. (kc.) maá¹…gá¹‡Ãµ `to ask for, beg', J. mÄ• á¹…gá¹‡u, Wkc. mÉ”á¹…gá¹‡o, caus. mÉ™gauá¹‡Ãµ `to procure, send for'.

mÄ• rgayitrÌ¥ 10075 *mÄ• rgayitrÌ¥ `wooer'. [MÄ• ËŠRGATI]
L.awÄ• á¹‡. maÌƒgÄ“tur `bride or bridegroom elect'.

mÄ• rgaÅ›iras 10076 mÄ• rgaÅ›iras m. `the month November -- December' ÅšÄ• á¹…khÅšr.com., ËšÅ›ira -- m. BhP. [mÄ• rgaÅ›Ä«rá¹£Ã¡ -- m. KauÅ›. -- MRÌ¥GÃ¡Å›IRAS --]
Pa. Pk. maggasira -- m. `the month NovemberDecember', KharI. margaÅ›irasra, K. moÌ†Ì£njuhoÌ„r, magar (â†• P.) m., S. maá¹…ghiru m., L. maá¹…ghir m., P. magher, magghar m., Ku.gng. maá¹…Å›Ä«r, N. magsir, muá¹…sir, H. maÌƒgsir m., G. mÄ• gsar m.
Addenda: mÄ• rgaÅ›iras -- : Garh. maÌƒgsÄ«r `the month NovemberDecember'.

mÄ• rgika 10077 mÄ• rgika m. `hunter' PÄ• á¹‡., `traveller' lex. [MÄ• ËŠRGA --]
Pa. maggika -- m. `traveller', Si. magiyÄ• EGS 126.

mÄ• rgya 10078 mÄ• rgya `to be sought' W. 2. mÄ• rgyÄ• -- f. [MÄ• ËŠRGATI]
1. Ku. mÃ£Ì„g `grain asked for at harvest time'; G. mÄ• guÌƒ n. `request, request for marriage'.
2. S. maá¹…a f. `betrothed', L. P. maá¹…g f., OMarw. mÄ• á¹• ga f.

mÄ• rja 10079 mÄ• rja in cmpds. `cleaning', m. `act of cleaning, washerman' lex. [âˆšMRÌ¥J]

Pr. mÉ™njÌˆ*l/k, ËšjÌˆÃ³k `broom', L. mÄ• Ã±jÄ• m.; P. mÃ£Ì„jÄ• m. `sweeper's broom, one who sweeps'; Mth. mÃ£Ì„jÄ• `weaver's brush'; M. mÄ• jÌˆ m. `smearing of ashes and earth over cooking pots'.
*KARAMÄ• RJA -- , *KÄ• SAMÄ• RJA -- .

10080 mÄ• rjati (mÄ• ËŠrá¹£á¹-i, 3 pl. má¹›jÃ¡nti `rubs, cleans' RV.) `wipes off, destroys' MBh. [âˆšMRÌ¥J]
Pa. majjati `wipes, polishes, cleans', Pk. majjaÃ¯; Kho. maáº“ik `to wipe, sweep, rub, stroke, groom' (with -- áº“ -- , not -- á¸· -- : â†• ?); K. mÄ• zun `to wipe out dregs' (mÃ£Ì„jun `to polish' â†• Ind.); S. mÄ• Ã±aá¹‡u `to polish, scrub'; L. mÃ£Ì„jaá¹‡, pres. part. maÌƒjÄ“ndÄ• , (Ju.) mÃ£Ì„jhaá¹‡ `to clean out a vessel with sand or ashes'; P. mÃ£Ì„já¹‡Ä• `to rub'; WPah. (Joshi) mÄ• já¹‡u, mÃ£Ì„já¹‡u `to clean'; Ku. mÄ• já¹‡o `to rub, clean a vessel'; N. mÄ• jnu, mÃ£Ì„jnu `to clean, wash'; A. mÄ• ziba `to wipe, rub, scrub'; B. mÄ• jÄ• `to scour' (X pÃµchÄ• < PROÌ„Ã±CHATI q.v.), Or. mÄ• jibÄ• ; Mth. mÃ£Ì„jab `to clean', Bhoj. mÃ£Ì„jal, OAw. mÄ• á¹• jaÃ¯; H. mÃ£Ì„jnÄ• , mÃ£Ì„jhnÄ• `to rub, clean, polish'; G. mÄ• jvuÌƒ, mÃ£Ì„jvuÌƒ `to scour'; M. mÄ• jÌˆá¹‡&etilde; `to besmear'; Si. madinavÄ• , pret. mÃ¤ddÄ• `to wipe, whet, rub, extract toddy juice from tree'. -- See MRÌ¥Ã±JATI, MRÌ¥á¹£á¹-Ã¡ -- 1.
Addenda: mÄ• rjati [Ä• < IE. o, cf. Gk. o)mo/rgnumi T. Burrow BSOAS xxxviii 60]
S.kcch. mÄ• Ã±já¹‡Å« `to wash (utensils)', WPah.ká¹-g. manjÌˆá¹‡Ãµ `to cleanse, scrub, polish', J. mÃ£Ì„já¹‡u.

mÄ• rjana 10081 mÄ• rjana n. `wiping off, cleaning' GrÌ¥Åšr., mÄ• rjanÄ« -- f. `purification' &capamacr;pÅšr. [âˆšMRÌ¥J]
Pa. majjana -- n. `cleaning', Pk. majjaá¹‡a -- n.; Kho. maÅ¾Ä“ni `besom' NTS xv 264, (Lor.) m*lÇ°Ä«ni (~ maáº“ik < MÄ• RJATI), K. mÄ• zan f.; P. maÃ±jaá¹‡ m. `toothpaste'; Ku.gng. mÃ£Ì„jÌˆaÌƒ&rtodtilde; `washing'; N. maÃ±jan `toothpowder'; B. mÄ• jan `scouring', Or. mÄ• jaá¹‡Ä• ; Bi. mÃ£Ì„jan `weaver's brush', Mth. majnÄ• `id.', majnÄ« `instrument for smoothing potter's clay'; M. mÃ£Ì„jÌˆaá¹‡ n. `dust and ashes for smearing'; Si. kes -- madana `comb'.

mÄ• rjÄ• rÃ¡ 10082 mÄ• rjÄ• rÃ¡1 m. `cat' Mn., Ëšraka -- m. MBh., ËšrÄ« -- f. MÄ• rkP., ËšrikÄ• -- f. `civet cat' lex. [âˆšMRÌ¥J]

Pa. majjÄ• ra -- m., ËšrÄ« -- f. `cat', Pk. majjÄ• ra -- m., ËšrÄ« -- , ËšriÄ• -- f., majjara -- m., ËšrÄ« -- f., maá¹• jÄ• ra -- , maá¹• jara -- m., P. mÃ£Ì„jÄ• r m., Or. maÃ±jÄ• rÄ«, OAw. maá¹• jÄ• ra m., H. maÌƒjÄ• r m., G. maÌƒjÄ• r m., mÃ£Ì„jar f., mÃ£Ì„jruÌƒ `catlike', M. mÄ• jÌˆar, mÃ£Ì„jÌˆar m., mÃ£Ì„jÌˆrÄ« f., Ko. mÄ• jÄ• r, Si. mÃ¤diri -- yÄ• .
*MÄ• RJÄ• RARÅ«PA -- .

mÄ• rjÄ• ra 10083 mÄ• rjÄ• ra2 m. `Plumbago rosea, Terminalia katappa, Agati grandiflora' lex.
Pa. majjÄ• ru -- , majjhÄ• ru -- `a kind of plant', Pk. majjÄ• ra -- m.; Kt. miÅ¾eraá¹… piÅ¡ `tulip', Kal.rumb. manÇ°&atildemacrdotdot;Å•ik, Kho. mÃ¤Å¾Å«ri `pink saxifrage'.

mÄ• rjÄ• rarÅ«pa 10084 *mÄ• rjÄ• rarÅ«pa `cat'. [mÄ• rjÄ• rÃ¡ -- 1, rÅ«pÃ¡ --]
M. mÄ• jÌˆruÌ„ÌƒÌ n. `cat (in general)'.

mÄ• rtta 10085 *mÄ• rtta `earthen'. 2. mÄ• rttika -- `earthen' MÄ• nÅšr., n. `lump of earth' BhÄ• m., m.n. `earthen pot' GrÌ¥Åšr. [S. L. WPah. poss. < *MARTTA -- . -- MÅ•ÌŠTTIKÄ• --]
1. PaÅ¡.uzb. moÌ„trÌ¥ `clay'; K. maá¹-h, dat. Ëšá¹-as m. `large earthen vessel'; S. maá¹-u, mÄ• á¹-o m. `large earthen vessel used as a float'; L. maá¹-á¹- m. `alluvial deposit, large earthen vessel (= Ju. maá¹- m.)'; WPah.bhal. maá¹-á¹- m. `large vessel used in sacrifices'; Ku. mÄ• á¹- `large earthen jar'; Bi. mÄ• á¹- `earthen vessel for storing grain', mag. `underground grain pit', (CampÄ• ran) maá¹-(u)kÄ• `earthen vessel for grain or water', (Gaya) mÃ£Ì„á¹- `large flat jar'; H. mÄ• á¹- m. `large earthen vessel'; G. mÄ• á¹- m.n. `earthen pot', mÄ• á¹-lÄ« f. `small do.', ËšluÌƒ n. `large do.'.
2. Pa. mattika -- `made of clay'; Sh. mÄ• á¹-iÌ¯ f. `fine palecoloured clay';

K. mÃ¼á¹-Ã¼ f. `large earthen vessel', S. mÄ• á¹-Ä« f. `do. (used as a float)', P. maá¹-á¹-Ä« f.; N. maá¹-iyÄ• `small earthen pot'; A. maá¹-hiyÄ• `large earthen jar', maá¹-iyÄ• `earthen'; B. meá¹-iyÄ• `id.', mÄ• á¹-iyÄ• `earthen, earth -- coloured'; Or. mÄ• á¹-iÄ• `earthy'; H. maá¹-(á¹-)iyÄ• `made of clay'.
mÄ• rttika -- see prec.
Addenda: *mÄ• rtta -- . 1. S.kcch. maá¹-á¹- m. `large earthen waterpot'.

mÄ• ËŠrtsna 10086 mÄ• ËŠrtsna `finely ground' ÅšBr. [mrÌ¥tsnÃ¡ -- m. `powder' SuÅ›r. -- masinÃ¡ -- `finely powdered' lex., masrÌ¥á¹‡a -- `soft, tender' KÄ• v. are sanskritized forms of MIA. and not with J. Bloch BSOS v 741 â†• Drav. (see MAá¹£ATI): EWA ii 605 with lit. -- âˆšMRÌ¥D]
Pk. masiá¹‡a -- , masaá¹‡a -- `soft, slippery', masiá¹‡ia<-> `crushed, polished, cleaned'; P. mahÄ«á¹‡ `fine, delicate', Ku. masiá¹‡o, gng. maÅ›Ä©&rtodtilde; `thin, fine'; N. masinu `thin, fine, dainty' (whence masininu `to be made fine', caus. masinyÄ• unu); Or. masiá¹‡a, masuá¹‡a, Ëšá¹‡Ä• `smooth'; <-> Wg. musukÃ¤ `soft' poss. < *maskka -- < *marstna -- < mÄ• ËŠrtsna -- ? (NTS xvii 278 < *masrÌ¥á¹…ka -- also with?).
Addenda: mÄ• ËŠrtsna -- : WPah.poet. mhÄ«á¹‡, mÄ«á¹‡ `thin, small, fine' (Him.I 178 poss. â†• P.).

mÄ• rdalika 10087 mÄ• rdalika m. `drummer' Saá¹• gÄ«t. [MARDALÃ¡ --]
Pk. maddalia -- m. `drummer', P. maÌƒdalÄ«Ä• m.

mÄ• la 10088 mÄ• la n. `forest near a village' Kauá¹-.
Pk. mÄ• la -- m. `garden'; Or. mÄ• á¸·a `jungle', mÄ• á¸·uÄ• `jungly'.
mÄ• laka -- see *MÄ• á¸• A -- 2.

10088a â€ mÄ• lakÄ• -- f. `garland' lex. [MÄ• LÄ• --]
WPah.ká¹-g. maá¸·a f. `ring of dancing men', maá¸·aI, mÉ™á¸·aI f. `ring of dancing men, song sung by them'?

mÄ• lÃ¡á¹…ga 10089 mÄ• lÃ¡á¹…ga `epithet of hornless goat' TS., KÄ• á¹-h. = mahÄ• kÄ• ya -- SÄ• yaá¹‡a. [Cf. mÄ• laka -- s.v. *MÄ• á¸• A -- 2?]
H. mÄ• laá¹…g, malaá¹…ga m. `stout -- bodied man' A. Sharma RM 5 and 6, 231.
*mÄ• layati `causes to be rubbed' see *MARATI.

mÄ• lava 10090 mÄ• lava m. `name of a country' AVPariÅ›. 2. mÄ• lavÄ«ya --

`relating to that country' KathÄ• s.
1. Pk. mÄ• lava -- m. `name of a country'; H. mÄ• lwÄ• m. `the country of Malwa', G. mÄ• á¸·vÉ” m.
2. G. mÄ• á¸·vÄ« `relating to Malwa'.
Addenda: mÄ• lava -- [Der. *malu -- > marÃº -- T. Burrow Tau vii 154: IE. l cf. Goth. malma `sand', Swed. malm `sandy plain', OEng. mealm `sandstone']

mÄ• laÅ›rÄ« 10091 mÄ• laÅ›rÄ« f. `name of a rÄ• ginÄ«', mÄ• lavaÅ›rÄ« -- f. Saá¹• gÄ«t.
Or. mÄ• á¸·asÄ« `id.', H. mÄ• lsÄ« f.

mÄ• ËŠlÄ• 10092 mÄ• ËŠlÄ• f. `wreath, garland' GrÌ¥S., mÄ• likÄ• -- f. lex. [â†• Drav., Tam. mÄ• lai `wreath' &c. DED 3954, EWA ii 628 with lit. Derivation from *vrÌ¥tman -- (P. Tedesco JAOS 67, 87) is phonet. unacceptable]
Pa. mÄ• lÄ• -- f. `garland', Pk. mÄ• lÄ• -- , ËšliÄ• -- f.; Ash. karmalÃ-k `ear -- ring'; Wg. mÄ• lik `flower'; Kt. mol `garland', vaÄ‹Ä«ËŠ -- mol `monal pheasant's feather used as ornament for returning warriors'; Dm. khoi -- mÄ• ËŠli `river -- bank', PaÅ¡. nandÉ™ -- mÄ• lÄ• ËŠ IIFL iii 3, 132; Kal.rumb. mal `monal pheasant's feather'; K. mÄ• l f. `wreath, garland'; Ku.gng. mÄ• w, pl. Ëšwa `garland', B. mÄ• l; Or. mÄ• á¸·a `garland, necklace', mÄ• á¸·i `rosary'; Mth. mÄ• l `garland', OAw. mÄ• ra f., H. mÄ• l f., OMarw. mÄ• la f., G. M. mÄ• á¸· f. (G. also `leather or cotton belt connecting two wheels'), Ko. mÄ• á¸·a; Si. mal -- a `flower', Md. mau, male'.
MÄ• LIN -- , MÄ• LYA -- ; MÄ• LÄ• KÄ• RA -- ; AKá¹£AMÄ• LÄ• -- , VARá¹‡AMÄ• LÄ• -- .
Addenda: mÄ• lÄ• -- : Md. mau, mÄ• (malek) `flower'.
â€ MÄ• LAKÄ• -- .

mÄ• lÄ• kÄ• ra 10093 mÄ• lÄ• kÄ• ra m. `garland -- maker, gardener' MBh., ËšrÄ« -- f. VarBrÌ¥S. [MÄ• ËŠLÄ• -- , KÄ• RA -- 1]
Pa. mÄ• lÄ• kÄ• ra -- m. `garland -- maker', Pk. mÄ• laÌ„Ì†gÄ• ra -- m.; L. maleÄ• r m., ËšrÄ« f. `one of the gardening caste', awÄ• á¹‡. miliÄ• r m.; Si. malvaru `garland -- maker'.

mÄ• lin 10094 mÄ• lin `garlanded' &capamacr;past., m. `gardener' Col., mÄ• lika<-> m., mÄ• linÄ« -- f. `his wife' PaÃ±cat. [MÄ• ËŠLÄ• --]
Pa. mÄ• lika -- m. `gardener', Pk. mÄ• li -- , Ëšlia -- m., Ëšliá¹‡Ä« -- f.,

N. mÄ• li m., mÄ• lini f., A. B. mÄ• li, B. mÄ• linÄ« f., Or. mÄ• á¸·i m., mÄ• á¸·iá¹‡i, Ëšá¸·uá¹‡i f., Aw.lakh. mÄ• lÄ« m., mÄ• lini f., H. mÄ• lÄ« m., mÄ• lin, Ëšlan, ËšlinÄ« f., OMarw. mÄ• lÄ« m., mÄ• laá¹‡Ä« f., G. mÄ• á¸·Ä« m., mÄ• á¸·aá¹‡, Ëšá¸·eá¹‡, mÄ• laá¹‡, Ëšleá¹‡ f., M. mÄ• á¸·Ä« m., mÄ• á¸·Ä«á¹‡ f.; -- with MIA. -- ll -- or â†• H. &c.: S. mÄ• lÄ« m., L.awÄ• á¹‡. mÄ• lÄ« m., mÄ• luá¹‡ f., P. mÄ• lÄ«, mÄ• llÄ« m., mÄ• laá¹‡, mÄ• llaá¹‡ f. PhonPj 120.

mÄ• lya 10095 mÄ• lya n. `garland' GrÌ¥Åšr. [S. L. P. point to *mÄ• lyÄ• <-> (other NIA. forms being ambiguous in respect of gender) unless with MIA. -- ll -- < mÄ• ËŠlÄ• -- (as Pk. tella -- < TAILÃ¡ --): but Or. Aw. distinguish between mÄ• ËŠlÄ• -- and mÄ• lya -- . -- MÄ• ËŠLÄ• --]
Pa. malya -- n. `garland', Pa. Pk. malla -- n.; S. mÄ• lha, mÄ• la f. `cord'; L. mÄ• hl, pl. ËšlaÌƒ, (Ju.) mÄ• lh f. `rope over Persian wheel or over spinning -- wheel', (Ju.) malhÄ• m. `Hindu rosary', awÄ• á¹‡. mÄ• Ë‹l `rope'; P. mÄ• lh f. (m.?) `cord, belt of a wheel'; WPah.bhal. mÄ• Ë‹l, pl. ËšlÃ£Ì„ `driving belt of spinning wheel'; N. mÄ• l -- dÄ• mlo `long rope for tying oxen together'; A. mÄ• l `driving belt of spinningwheel', Or. mÄ• la, Bi. mÄ• lh, mÄ• l, Bhoj. Aw.lakh. mÄ• lh.

mÄ• lyÄ• 10096 mÄ• lyÄ• f. `Trigonella corniculata' lex.
S. mÄ• la -- kaá¹…giá¹‡Ä« f. `the shrub Celastrus paniculatus (with red berries and leaves used medicinally)', P. mÄ• lh -- kaá¹…gá¹‡Ä« f., N. mÄ• l -- kÄ• gunu, H. mÄ• l -- kÄ• knÄ« f., M. mÄ• l -- kÃ£Ì„guá¹‡Ä« f.

mÄ• ËŠá¹£a 10097 mÄ• ËŠá¹£a1 m. `bean' RV., mÄ• á¹£aka -- m. SuÅ›r. Pa. Pk. mÄ• sa -- m. `bean'; K. mÄ• h, mahÄ• f. `the bean Phaseolus radiatus', S. mÃ£Ì„hÄ« f., L. mÃ£Ì„h f. (Ju. m.), awÄ• á¹‡. mÄ• Ìƒ Ë‹, P. mÃ£Ì„h m.; WPah. (Joshi) mÄ• Å› m. pl. `black pulse'; Ku. N. mÄ• s `pulse, lentil'; A. mÄ• h `general name for all kinds of pulse'; Or. mÄ• sa `Phaseolus radiatus, Dolichos pilosus'; Si. mÄ• Ì¤ `beans or pulse'. -- Deriv. H. mÃ£Ì„sÄ« `bean -- coloured'; -- P. mahelÄ• m. `the pulse Phaseolus aconitifolius'.
mÄ• á¹£a -- 2, mÄ• á¹£ya -- ; *mÄ• á¹£akuá¹-á¹-a -- , *mÄ• á¹£apÄ• nÄ«ya -- , *mÄ• á¹£apÅ«ra -- , *mÄ• á¹£avaá¹-a -- ; rÄ• jamÄ• á¹£a -- .
Addenda: mÄ• ËŠá¹£a -- 1: WPah.ká¹-g. mÃ¡Å› m. `black pulse', J. mÄ• Å›, mÄ• h m.pl.

mÄ• á¹£a 10098 mÄ• á¹£a2 m., Ëšaka -- m.n. `a partic. weight of gold' Mn., `a copper coin' Kauá¹-. [Same as MÄ• ËŠá¹£A -- 1]

Pa. mÄ• sa -- , Ëšaka -- m. `small coin of very low value',

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Pk. mÄ• sa -- , Ëšaa -- m.; Ku. rati mÄ• so `more or less'; B. mÄ• s `a partic. weight', Or. masÄ• ; G. mÄ• sÉ” m. `a weight of gold = 8 ratÄ«s or 1/12 tolÄ• '; M. mÄ• sÄ• m. `a partic. weight'; Si. massa, st. masu -- `a partic. small coin'.
MÄ• á¹£IKA -- ; *ARDHAMÄ• á¹£AKA -- .

mÄ• á¹£akuá¹-á¹-aka 10099 *mÄ• á¹£akuá¹-á¹-aka `bean powder'. [mÄ• ËŠá¹£a -- 1, *kuá¹-á¹-a -- 2]
Ku. masyÅ«á¹-o `pounded paste of any sort of pulse'.

mÄ• á¹£apÅ«ra 10100 *mÄ• á¹£apÅ«ra `bean cake'. [mÄ• ËŠá¹£a -- 1, pÅ«ra -- 2]
N. maseuro `lump of ground pulse'; -- or < *MÄ• á¹£AVAá¹-A -- .

mÄ• á¹£apÄ• nÄ«ya 10101 *mÄ• á¹£apÄ• nÄ«ya `bean -- water'. [mÄ• ËŠá¹£a -- 1, pÄ• nÄ«ËŠya --]
Ku. maswÄ• á¹‡i `water in which pulse has been soaked and which is used for curry'.
*mÄ• á¹£avaá¹-a -- `lump made of beans'. [mÄ• ËŠá¹£a -- 1, vaá¹-a -- 3]
See *MÄ• á¹£APÅ«RA -- .

mÄ• á¹£ika 10102 mÄ• á¹£ika in cmpds. `worth so many mÄ• á¹£as' e.g. paÃ±ca -- mÄ• á¹£ika -- Mn. [MÄ• á¹£A -- 2]
M. mÄ• Å›Ä« `weighing a mÄ• á¹£a'.

mÄ• á¹£ya 10103 mÄ• á¹£ya `fit for beans' Pat., n. `field of beans' W.
[MÄ• ËŠá¹£A -- 1]

PaÅ¡.ar. mÄ• aÅ¡ `bean'; Gaw. mÄ• Å¡ `large pea': prob. â†• Pers. mÄ• Å¡ IIFL iii 3, 126.
*DHÅ«TAMÄ• á¹£YA -- .
mÄ• ËŠs -- m. `moon, month' RV.: MÄ• ËŠSA -- , MÄ• SYA -- ; PÅ«Rá¹‡Ã¡MÄ• S -- , PÅ«Rá¹‡IMÄ• -- .

mÄ• ËŠsa 10104 mÄ• ËŠsa m. `moon, month' RV., Ëšaka m. SÅ«ryas. [MÄ• ËŠS --]
Pa. Pk. mÄ• sa -- m. `month', NiDoc. masÌ±a, Gy. eur. mÃ¡sek m. (lit. `one month'), pal. mas, mÃ¡si, á¸Œ. moÌ„ m.; Ash. maÌ„Ì†s f. `moon, month'; Wg. mÄ• s `month', Kt. moÌ„s; Pr. m*ls&eacutedotdot;k, mÃ«segÃ« `moon', Dm. mas; PaÅ¡.lauá¹›. mÄ• ya, maÌ„Ì†i, uzb. moÌ„i, nir. dar. mÄ• i f., weg. mÃ¤, ar. moÌ„yek `moon, month'; Niá¹…g. mas `moon', Gmb. mÄ• s, Shum. mÃ£Ì„s m., Kal.rumb. mastrÃºk (+ ROÌ„KA -- 1??); Kho. mas `moon, month'; Tor. mah `month', Sh.gil maÌƒs, pl. maÌƒziÌ¯ m., koh. gur. moÌ„ÌƒÌƒs, pl. moÌ„ÌƒÌƒzi m., K. mÄ• s m., S. mÃ£Ì„hu m., L. maÌƒh, khet. mÄ• h `moon, month'; N. mÄ• s `month', A. mÄ• h, B. mÄ• s, Or. mÄ• sa, Bi. mÄ• s, mÃ£Ì„s, Mth. mÄ• s, OAw. mÄ• sÄ• , mÄ• á¹• ha m., H. mÄ• s, mÄ• sÄ• m., G. M. mÄ• s m. Ko. mÄ• su; Si. mas -- a, mah -- a `month', mÄ• -- rÃ¤s `moonbeams'.
MÄ• ËŠSIKA -- , MÄ• ËŠSÄ«NA -- , MÄ• ËŠSYA -- ; *MÄ• SABHARA -- , *MÄ• SAVRÌ¥TTI -- , MÄ• SÄ• NTA -- ; *UNMÄ• SAKA -- ; ARDHAMÄ• SÃ¡ -- , *Aá¹£á¹-AMÄ• SYA -- , *KHALAMÄ• SA -- , CATURMÄ• SA -- , CATURMÄ• SYÃ¡ -- , *TRÌ¥TÄ«YAMÄ• SAKA -- , *TRIMÄ• SA -- , TRAIMÄ• SYA -- , *DUMÄ• SAKA -- , PAÃ±CAMÄ• SYA -- , PÅ«Rá¹‡Ã¡MÄ• SA -- , *MADHYÄ“MÄ• SA -- , á¹£Aá¹‡MÄ• SA -- , *SAPTAMÄ• SA -- , SAPTAMÄ• SYA -- .
Addenda: mÄ• ËŠsa -- : S.kcch. mÄ• m., WPah.poet. mÄ• s m. (â†• H.? Him.I 174), OMarw. mÄ• sa, Md. mas.

mÄ• sabhara 10105 *mÄ• sabhara `monthly wage'. [MÄ• ËŠSA -- , BHÃ¡RA --]
B. mÄ• sarÄ• `monthly wage' ODBL 347; Or. mÄ• sahÄ• rÄ• `monthly wage', mÄ• saharÄ• `payable monthly'.

mÄ• ËŠsara 10106 mÄ• ËŠsara n. `a mixture of yeast and grapes &c. in water in which rice and millet have been boiled' KÄ• tyÅšr., `rice gruel' lex.
Or. mÄ• sara `scum distilled from boiled rice, intoxicant of rice and grape juice'.

mÄ• savrÌ¥tti 10107 *mÄ• savrÌ¥tti f. `a month's subsistence'. [MÄ• ËŠSA -- , VRÌ¥TTI --]

N. masauti `expenditure'.

mÄ• sÄ• nta 10108 mÄ• sÄ• nta m. `end of month' lex. [MÄ• ËŠSA -- , Ã¡NTA --]
P. masÃ£Ì„d, masÃ£Ì„t f.m. `last day of the month' (â†• WH. with -- s -- not
-- h -- ?).

mÄ• ËŠsika 10109 mÄ• ËŠsika `monthly, lasting a month' Mn. [MÄ• ËŠSA --]
Pa. mÄ• sika -- `a month old'; Pk. mÄ• sia -- `monthly', A. mahiyÄ• , Or.
mÄ• si, mÄ• siÄ• ; G. mÄ• Å›iyÉ” m. `monthly ceremony after the death of a
relative'.

mÄ• sÄ«na 10110 mÄ• sÄ«na `monthly' Gobh., `one month old' PÄ• á¹‡. [MÄ• ËŠSA --
]
K. mÃ¶syunu `lasting a month, a month old'.

mÄ• ËŠsya 10111 mÄ• ËŠsya `a month old' PÄ• á¹‡. [MÄ• ËŠSA --]
Pa. in cmpds. -- mÄ• siya -- `of (so many) months'; K. nawa -- mÃµË…su `nine
months old'.
Addenda: mÄ• ËŠsya -- [Cf. dÃ¡Å›amÄ• sya -- RV.]

mÄ• hÄ• rghya 10112 *mÄ• hÄ• rghya `dearness'. 2. *mÄ• hÄ• rghiya -- . [MAHÄ• RGHA
--]
1. S. mahÃ£Ì„gu m. `dearness', L.awÄ• á¹‡. mÄ• gh, P. mÃ£Ì„gh, maÄ©gh m.
2. Mth. maÌƒhagÄ« `scarcity', H. mahaá¹…gÄ« f.

mÄ• hiá¹£a 10113 mÄ• hiá¹£a `of or coming from a buffalo' PÄ• á¹‡.,
mÄ• hiá¹£aka<-> m. `buffalo -- keeper' lex. [MAHIá¹£Ã¡ --]
Sh. (Lor.) maiyuá¹£ `inflated skin for swimming with'; S. mÄ• hyo, mÄ• ho `of
a buffalo', mÄ• hyaá¹›u m. `seller of milk and butter'; L. (Ju.) mÄ• hÄ«Ëœ f.
`herd of buffalo cows', mult. mÄ• hiá¹‡ f.; P. mÄ• hÄ« m. `buffalo herdsman';
B. bhaÌƒysÄ• `buffalo milk', Or. bhaÃ¯ËœsÄ• , maÃ¯ËœsuaÌƒ `produced from a
buffalo'.
*MÄ• HIá¹£AGAVYA -- .
Addenda: mÄ• hiá¹£a -- : â€ *MÄ• HIá¹£ALÄ“DHA -- see *LIDDA -- 3.

mÄ• hiá¹£agavya 10114 *mÄ• hiá¹£agavya `coming from buffaloes and cows'.
[MÄ• HIá¹£A -- , GÃ¡VYA --]
P. mÄ• hio `coming from buffaloes (milk, ghee, &c.)'?

mÄ• hurÄ« 10115 mÄ• hurÄ« f. `name of a river' RÄ• jat.
K. mÄ• vÃ¼rÃ¼ f. `a river in the MaÌ‡chipÅ«r Pargana' Stein RÄ• jatTrans ii 425.

mÄ• hya 10116 *mÄ• hya `pertaining to buffaloes'. 2. *mÄ• hiya -- . [*MAHYÄ• --]
1. S. mÃ£Ì„jho `coming from buffaloes (milk, ghee, &c.)', L. mÄ• jhÄ• , mult. mÄ• Ã±jhÄ• ; P. mÄ• jhÄ• adj. `id.', mÄ• jhÄ« m. `buffalo -- herdsman'.
2. Pk. mÄ• hila -- m. `buffalo herdsman'.
MI `build': NIRMIá¹‡OÌ„TI.

mikkara 10117 *mikkara `lump'. 2. *mÄ“á¹…ga -- 2. 3. *mÄ“á¹…gana -- . [Cf. *MÄ“Ã±CA -- 2 and list s.v. *MAá¹-á¹-HA -- 2. -- Cf. `defective' word *MÄ“á¹…GA -- 1]
1. P. mikkar f. `small lump (of salt, molasses, &c.)'.
2. P. mÄ«Ëœg f. `dung of sheep, goats, hares, rats, and other such animals'; Ku. mÄ«Ëœg `goat's dung'.
3. K. meÌ†ngun m. `dung of sheep and goats', meÌ†ngÃ¼Ã±Ã¼ f. `dung of rats'; L. meá¹…gaá¹‡ f. `dung of sheep, goats, deer, and hares'; P. mÄ«Ëœgaá¹‡, Ëšgan, m&etilde;gaá¹‡, m&etilde;gá¹‡Ä« f. = mÄ«Ëœg above; Ku. mÄ«Ëœgaá¹‡ `dung of wild deer'; H. mÄ©gnÄ«, m&etilde;gnÄ« f. `orbicular dung of goats, sheep, deer, camels, rats, &c.'.
MIKá¹¢ `mix': *miá¹£á¹-a -- 2; *Ä• miá¹£á¹-a -- . -- See MIÅ›RÃ¡ -- .

micc 10118 *micc `close the eyes, blink'. [Cf. Khot. nÃ¤ -- mÃ¤js -- `to blink', Bal. miÄ• Ä• Ä• `eyelids', Russ. migatÄ- `to blink', Kur. mÄ«nxnÄ• `to close the eyes' DED 3693, and *MIá¹-á¹-<-> `to close the eyes', Kan. miá¹-akisa `to blink' DED 3969; further miá¹£Ã¡nt -- `with open eyes' RV., âˆšMÄ«L in sÃ¡á¹• mÄ«lya `with closed eyes' RV. A non -- Aryan or widespread onom. word, scarcely (like Lat. micÄ• re `to sparkle', Tam. mÄ©cu `to flash') to be assigned to a common IE. root (J. C. W.)]
Pk. miá¹• caá¹‡a -- n. `closing the eyes'; P. mÄ«cá¹‡Ä• `to close the eyes, shut the hand or mouth', micÄ• uá¹‡Ä• `to make close the eyes'; H. mÄ-Ì„cnÄ• , mÄ«chnÄ• `to close the eyes'; G. micvuÌƒ `to close the eyes', micÄ• má¹‡Ã£Ì„ n. pl. `winking'; -- ext. -- kk -- : A. misikÄ• iba `to sneer'; B. mickÄ• na `to smile'; H. mickÄ• nÄ• , macËš `to wink'; M. miÄ‹aká¹‡&etilde; `to close eyes or lips'. -- G. vÄ«ËœcvuÌƒ `to close the eyes' <

*vi -- micc -- ? -- N. micnu `to press' (ND 507 a 45) rather < *MRÌ¥DYATÄ“.
Addenda: *micc -- : S.kcch. micá¹‡Å« `to close the eyes', WPah.ká¹-g. mI Ä‹á¹‡Ãµ `to shut the eyes, wink', J. micá¹‡i (sc. eyes).
*miá¸• ati see MILÃ¡TI Add2.

miá¹-á¹- 10119 *miá¹-á¹- `close the eyes'. [See *MICC --]
P. mÄ«á¹-á¹‡Ä• `to close the eyes'; N. miá¹-ik `twinkling, moment'; B. miá¹-iyÄ• `twinkling', Or. miá¹-i -- miá¹-i; G. miá¹-i f. `blinking'; M. miá¹-á¹‡&etilde; `to close the eyes'.
*MIá¸Œ `meet': *MIá¸• ATI, *MÄ“á¸• A -- , *MÄ“á¸• AYATI. [See âˆšMIL. -- Poss., with âˆšBHIá¹-, of Mu. origin PMWS 148]
*miá¸• ati `meets' see MILÃ¡TI.

miá¸• á¸• a 10120 *miá¸• á¸• a `defective'. 2. *miá¹‡á¸• a -- . 3. *miá¹‡á¸• ha -- 1. 4. *mÄ“á¹-á¹-a -- 1. 5. *mÄ“á¹‡á¸• a -- 1. 6. *mÄ“á¹‡á¸• ha -- 1. [Cf. *MITTA -- and list s.v. *MAá¹-á¹-A -- ; -- má¸—á¹-ati, má¸—á¸• ati `is mad' DhÄ• tup. -- Cf. *MÄ“á¹-á¹-A -- 2 `lump']
1. G. miá¸• iyÉ” `having horns bent over forehead (of oxen and goats)'.
2. G. mÄ«Ëœá¸• uÌƒ `having rims turned over'.
3. S. miá¹‡á¸• hiá¹‡o `silent and stupid in appearance but really treacherous and cunning'; G. miá¹‡á¸• huÌƒ `having deep -- laid plans, crafty, conceited'.
4. A. meá¹-Ä• `slow in work, heavy -- bodied'.
5. Or. meá¹‡á¸• a `foolish'; H. m&etilde;á¹›Ä• , m&etilde;á¸• Ä• m. `ram with curling horns', Ëšá¸• Ä« f. `she -- goat do.'.
6. Or. meá¹‡á¸• ha `foolish', Ëšá¸• hÄ• `fool'; M. m&etilde;á¸• hÄ• m. `crook or curved end (of a horn, stick, &c.)'.

*miá¹‡á¸• a -- , *miá¹‡á¸• ha -- 1 `defective' see prec.
miá¹‡á¸• ha -- 2 `ram' see MÄ“á¹‡á¸• HA -- 2.

mita 10121 mita `measured' PÄ• á¹‡. [âˆšMÄ•]
Pa. mita -- , Pk. mia -- ; -- replaced by *mikka -- in L. mikÄ• vaá¹‡ `to compare measurement'.

mitta 10122 *mitta `defective'. 2. middha -- n. `drowsiness' BHS ii 432. 3. mindÄ• ËŠ -- f. `bodily defect, blemish' TS. 4. *mindha -- . 5. *mindhara -- . 6. *mÄ«na -- 2. 7. *mÄ“dda -- 1 (X má¸—á¸• hra -- (mÄ“á¹‡á¸• hra -- BhP.) n. `penis' AV. in mÄ“dra -- n. `penis, lower belly' Apte). [Cf. *MIá¸• á¸• A -- and see list s.v. *MAá¹-á¹-A -- . -- Resemblance of this `defective' word -- group (e.g. *mÄ“dda -- 1 in A. medelÄ• `corpulent') with Má¸—DAS -- n. `body fat' RV., `corpulence' ÅšÄ• rá¹…gS. is prob. fortuitous. -- Cf. *MÄ“DDA -- 2 `lump']
1. S. mitero `short in stature' (< *mitta -- tara --).
2. Pa. middha -- n. `torpor, stupidity', middhin<-> `sluggish'.
3. K. myondu `leprous', m. `leprosy', meÌ†ndun `to suffer from leprosy' (meÌ†ndith marun `to die of leprosy' used in curses).
4. P. minnhÄ• `dim, slight, perverse, taciturn, revengeful'.
5. S. mindhiro `short, low, little'.
6. P. mÄ«á¹‡Ä• `having the horns curving along the cheek'.
7. A. medÄ• `indolent, slow', medelÄ• `corpulent, badly baked (of a pot)'; B. medÄ• `slow, dull'; Or. medÄ• `foolish'.

mitya 10123 mitya `*to be measured' (`price?' RÄ• jat.). [âˆšMÄ•]
L. miccaá¹‡ `to be measured', awÄ• á¹‡. micuá¹‡ `to measure'; P. miccá¹‡Ä• `to measure, compare'; -- with Ä“ from mÄ“ya -- &c. or replacing i to form transitives: K. mÄ«ËœÄ‹h, dat. ËšÄ‹as m. `thing for measuring'; S. mecaá¹‡u `to measure', meco m. `measurement of an arm for ornaments'; L. mÄ“caá¹‡ tr. `to measure', intr. `to fit, suit', mÄ“cÄ• m. `fit, measure (of shoes &c.)'; P. mec, meccÄ• m. `measure'; M. meÄ‹á¹‡&etilde; `to hold in account, heed'.

mitrÃ¡ 10124 mitrÃ¡ m. `friend' RV., n. `friendship' RV., `friend' TS.
Pa. mitta -- m.n. `friend', AÅ›.shah. man. gir. mitra -- , kÄ• l. dh. jau. mita -- , NiDoc. Dhp. mitra, Pk. mitta<-> m.n., K. máº¹thar, dat. meÌ†tras m.; S. miá¹-ru m. `friend, relative'; L. mitr m. `assistant'; P. mitt m. `friend' (mÄ«t â†• H.), WPah.bhiá¸• . miá¹-á¸· m., Ku. mÄ«t, N. mit; A. mit

`friendship', mitÄ• `friend'; B. mitÄ• `friend', Or. mita, ËštÄ• , Bhoj. mÄ«t, OAw. mÄ«ta; H. mÄ«t, mit, mÄ«tÄ• m. `friend, lover'; OSi. -- mite nom. sg. `nom. prop.', Si. mit `friend'. -- Deriv.: K. meÌ†treÌ†Ã± f. `female friend', N. mityÄ• ni, Ëštini `female friend (of another woman), friend's wife', A. mitini, B. mitin, Or. mitaá¹‡i, H. mÄ«tÄ«, mÄ«tan f.
MITRATVÃ¡ -- , MITRÃ-YA -- , MAITRÃ¡ -- , MAITRÄ« -- ; *MITRAKÄ• RA -- ; AMÃ-TRA -- .
Addenda: mitrÃ¡ -- : S.kcch. mittar m. `friend'; WPah.ká¹-g. mIttÉ™r m. `friend, sister's husband' (â†• P. Him.I 178).

mitrakÄ• ra 10125 *mitrakÄ• ra `making friends'. [mitrakaraá¹‡a -- n. Pat. -- MITRÃ¡ -- , KÄ• RA -- 1]
N. mityÄ• ri, miteri `friendship'.

mitratvÃ¡ 10126 mitratvÃ¡ n. `friendship' TS. [MITRÃ¡ --]
K. meÌ†truth, dat. meÌ†tratas m. `friendship'.

mitrÃ-ya 10127 mitrÃ-ya, mitryÃ -- , mÃ-trya -- `friendly' RV. [MITRÃ¡ --]
K. meÌ†trÄ« f. `friendship', S. miá¹-rÄ« f.
MITH `oppose': *MITHATI, *MITHANA -- , MITHYÄ• ËŠ, *MÄ“THA -- , Má¸—THATI, MÄ“THANA -- , MAITHUNÃ¡ -- .

10128 *mithati (pres. part. f. mithatÄ«ËŠ --) `opposes, quarrels with' RV. [âˆšMITH]
P. mihá¹‡Ä• `to reproach, abuse'.

mithana 10129 *mithana `opposing, quarreling with'. [âˆšMITH]
S. mihaá¹‡o, mihiá¹‡o m. `reproach'; P. mihá¹‡Ä• m. `accusation, abuse'; H. mihnÄ• m. `reviling'.
Addenda: *mithana -- : WPah.ká¹-g. mÄ«ËŠá¹‡É” m. `challenge'.

10130 mithyÄ• ËŠ `invertedly, wrongly' ÅšBr., `falsely' Mn., `in vain' MaitrUp. [âˆšMITH]
Pa. Pk. micchÄ• `falsely', Pk. miccha -- `false', n. `lie'; A. misÄ• `untrue, fruitless'; B. michÄ• `untrue', michkaÃ¼ne `liar'; Or. micha `lie', michuÄ• `liar'; H. michÄ• `false', Si. misa.

mithyÄ• cÄ• ra 10131 mithyÄ• cÄ• ra m. `improper conduct, wrong treatment'

SuÅ›r., `acting falsely' Bhag. [MITHYÄ• ËŠ, Ä• CÄ• RA --]
Pa. micchÄ• cÄ• ra -- m. `wrong conduct'; -- Si. misahÃ¤ra (EGS 135) â†• Pa. with -- h -- < -- c -- .
middha -- see *MITTA -- .

10132 *minÄ• ti `measures'. [Cf. opt. minuyÄ• t VarBrÌ¥S. <-> âˆšMÄ•]
Pa. minÄ• ti `measures', minana -- n. `measurement', Pk. miá¹‡aÃ¯, miá¹‡aá¹‡a -- n.; L. miá¹‡aá¹‡ `to measure (in a measure of capacity)', awÄ• á¹‡. miá¹‡uá¹‡; P. miá¹‡nÄ• `to measure', WPah. (Joshi) miá¹‡nu; Si. minuma, mimma `measuring', min `measure'; Md. minan `to measure'; -- with Ä“ from MÄ“YA -- &c.: K. mÄ“nun, pp. myÅ«nu `to measure', mÄ“n f. `measurement'; L.awÄ• á¹‡. mÄ“á¹‡ `a measure'.
mindÄ• ËŠ -- see *MITTA -- .
*mindha -- , *mindhara -- `defective' see *MITTA -- .
mirika -- see MARÄ«CA -- .
MIL `unites, meets'. [Replaced âˆšLABH `to obtain' in East and Centre and spread to NW (P. Tedesco JAOS 43, 369): his derivation through *milh -- from miÅ›la -- , though semant. attractive, does not adequately account for the single -- l -- attested in MIA. and NIA. Poss. âˆšMÄ«L `to close the eyes' RV., intr. `to close (of eyes &c.)' BhP. developed a sense `to close together, meet' (mÄ«lant -- `gathering (intr.)' Uttarar., mÄ«lita -- `together' RÄ• jat. Hemac.; cf. mÄ«laddrÌ¥Å› -- BhP. ~ miladbhrÅ« -- KathÄ• s.) and was differentiated from mÄ«layati, &c. as mÄ“l -- , mil -- , miá¸• -- (miá¸• -- of Mu. origin ac. to

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PMWS 148, cf. also âˆš*BHIá¹-; doubtfully mÄ«á¸• -- ~ mÄ«l<-> in mÄ«á¸• am `in a low voice' < `*clandestine' semant. cf. upÄ• á¹• Å›Ãº). (J. C. W.).
MILÃ¡TI, MILANA -- , MÄ“LA -- , MÄ“LAYATI; *Ä• MILATI, SAá¹• MILATI,

*SAá¹• MÄ“LAYATI; -- *MIá¸• ATI, *MÄ“á¸• A -- , *MÄ“á¸• AYATI.
Addenda: *minÄ• ti: Md. minanÄ« `measures', min `measure'.

10133 milÃ¡ti `meets, encounters' KathÄ• s. 2. *miá¸• ati. [âˆšMIL]
1. Pk. milaÃ¯ `meets'; Wg. Dm. mili `together with'; Tor. mil -- `to touch'; Phal. mil -- intr. `to mix with, fight with', milÅ«ËŠm tr. `I mix'; K. myÅ«lun `to be found, enjoy sexually', pog. milnu `to be found', kash. myul `was found'; S. milaá¹‡u `to be found, be met with' (â†• Centre); L. milaá¹‡ `to meet, be obtained', P. milá¹‡Ä• , WPah.bhad. malá¹‡Å«, cur. miá¸·á¹‡Ä• ; Ku. milá¹‡o `to meet', miliyo `mixed'; N. milnu `to be agreed'; A. miliba `to be united, be obtained, be mixed'; B. milÄ• `to be obtained', Or. miá¸·ibÄ• , Mth. milab; OAw. milaÃ¯ `meets, is friends with'; H. milnÄ• `to meet, be obtained'; OMarw. milaÃ¯ `meets', G. maá¸·vuÌƒ, M. miá¸·á¹‡&etilde;; Ko. meá¸·tÄ• `meets, is obtained'.
2. S. miá¹›aá¹‡u `to meet, be collected, crowd, throng', miá¹‡aá¹‡u `to meet, find'.
Addenda: milÃ¡ti. 1. S.kcch. mÄ«lá¹‡Å« `to meet', WPah.ká¹-g. mIlá¹‡Ãµ (â†• H.), mÄ«l f. `meeting', J. mÄ“l m.; caus. ká¹-g. (kc.) mÉ™lauá¹‡Ãµ `to unite, mix'.
2. *miá¸• ati: S.kcch. miá¹›Ä• vo m. `chance meeting', miá¹›e `all'.
*MIH2: â€ *MIHLÄ• -- .

milana 10134 milana n. `meeting' Amar. [In meaning `cheese, &c.' cf. MIÅ›RAá¹‡A -- . -- âˆšMIL]
Pk. milaá¹‡a -- n., Ëšá¹‡Ä• -- f. `meeting'; Wg. milÄ• n `relish made of a milk product'; PaÅ¡.chil. milÃºn `cheese', Shum. milÄ• ËŠn; N. A. B. milan `union, meeting'; Mth. milan `caress'; H. milan m. `meeting'; G. maá¸·aá¹‡ n. `fellowship'; M. miá¸·aá¹‡ n. `meeting'.

miÅ›rÃ¡ 10135 miÅ›rÃ¡ `mixed' RV., miÅ›raka -- SuÅ›r.
Pa. missa -- , Ëšaka -- `mixed', AÅ›. misa -- , Pk. missa -- , mÄ«sa -- ; Ash. miÅ¡ `with', Kt. meá¹£; PaÅ¡. miáº“ `joined, beginning' (sandhi form < *miá¹£ IIFL iii 3, 128); S. miso `made of mixed grains'; L. miss m. `crops which include peas, gram and other pulses', missÄ• `belonging to such crops', missÄ« f. `female of black partridge'; P. miss f. `mixture of two grains in a crop', missÄ• `mixed, of mixed grain'; WPah.bhal. miÅ› f. `sediment in preparation of ghee'; N. mis -- mÄ• s `mixing, mixture', A. mih, B. mis; Or. misÄ• `mixed', H. missÄ• , Si. musu, muhu.

miÅ›raá¹‡a -- , miÅ›rayati, *miÅ›rala -- , miÅ›rita -- ; Ã¡miÅ›ra -- , saá¹• miÅ›rÃ¡ -- ; -- *miá¹£á¹-a -- 2, *Ä• miá¹£á¹-a -- .

miÅ›raá¹‡a 10136 miÅ›raá¹‡a n. `mixing, mixture' KÄ• tyÅšr. [In meaning `cheese, &c.' cf. MILANA -- . -- MIÅ›RÃ¡ --]
Pa. missana -- n. `mixing'; H. misan m. `soil consisting of a mixture of clay and sand'; Si. muhun `mixing'; <-> Ash. miÅ¡Ã¡Ìƒ Ì„ `cheese', Wg. muá¹£Ä• `a kind of relish'.

10137 miÅ›rayati `mixes' KÄ• tyÅšr. 2. miÅ›rÄ• payati Vop. 3. miÅ›rita -- `mixed' MBh. [MIÅ›RÃ¡ --]
1. Pa. missÄ“ti `mixes', Pk. missaÃ¯; Pr. -- mÅ¡i -- `to mix', absol. mÉ™á¹£Ä« `with' NTS xv 220; Sh. mÄ-á¹£Ã³Ä-kiÌ¯ `to mix', Ku. misá¹‡o, N. misnu; B. misÄ• `to be mixed'; Or. misibÄ• tr. `to mix', intr. `to be mixed'; H. misnÄ• `to be mixed'; M. misá¹‡&etilde; `to mix'; -- pass. Pk. mÄ«sijjaÃ¯, Sh. miá¹£iÅ¾Ã³Ä-kiÌ¯, N. misinu; -- caus. with -- Ä• r -- (< kaÌ„Ì†r -- ): Ash. miÅ¡erÄ• ËŠm, miÅ¡urÄ• ËŠm `I mix', Wg. miÅ¡ur -- ; Bashg. "mazhÅ«ra" `mixed'; Kal. miá¹£arÃ©m, miá¹£eram `I mix', Sh.caus. mÄ-á¹£arÃ³Ä-kiÌ¯, 1 sg. mÄ-á¹£Ä• ËŠraÌ¯m, miÅ¡Ä• rá¹· `mixed', miÅ¡rak thÃ³Ä-kiÌ¯ `to mix'.
2. Ash. miÅ¡Ä• -- `to eat (something mixed)'; N. misÄ• unu `to mix', B. misÄ• na, Or. misÄ• ibÄ• .
3. Pa. missita -- `mixed', Pk. missia -- , mÄ«siya -- , Sh. miá¹£Ä«ËŠlu, Ku. misiyo, N. misyo. -- In words meaning `powder, esp. for the teeth' S. P. indicate -- ss -- and H. includes meaning `mix', but as `powder' they may be < *MRÌ¥Å›YATÄ“ or as `black powder' be connected with MÃ¡á¹£I -- : S. misÄ« f. `powder for staining the teeth', P. missÄ« f.; N. misi, missi `tooth -- powder'; B. Or. misi `black tooth -- paste'; H. misÄ«, missÄ« f. `a mixed powder for blackening teeth'; G. M. miÅ›Ä« f. `tooth -- paste'.

miÅ›rala 10138 *miÅ›rala `mixed'. [MIÅ›RÃ¡ --]
Ap. misala -- `mixed', misalaÃ¯ `mixes', A. mihal, mihaliba, Bhoj. misal, M. misaá¸·, misaá¸·á¹‡&etilde;; Si. mahaá¸·u, mÄ• lu -- va `curry, compound of various ingredients'.
miÅ›rÄ• payati, miÅ›rita -- see MIÅ›RAYATI.
MIá¹¢ `*blink, open the eyes'. [`blink' only in nimÄ“á¹£a -- , nimiá¹£(a) -- . One of a group of words for `blink' in Balto -- slav., Indo -- ir. and Drav.; cf. *MICC -- , *MIá¹-á¹- -- , âˆšMÄ«L (~ mÄ«á¸• -- , miá¸• -- , mil

-- ? -- see âˆšMIL) (J. C. W.)]
NIMÄ“á¹£A -- .
miá¹£a -- see MÅ•ÌŠá¹£Ä• .
miá¹£á¹-a -- 1 `sweet' see MRÌ¥á¹£á¹-Ã¡ -- 1.

miá¹£á¹-a 10139 *miá¹£á¹-a2 `mixed'. [Cf. Lat. mixtus. -- âˆšMIKá¹£]
Kho. (Lor.) miÅ¡teIk `to mix' (= *miá¹£á¹- -- ?). -- See *Ä• MIá¹£á¹-A -- .
MIH1 `piss': mÄ“ha -- 1, má¸—hati; pramÄ“ha -- ; -- má¸—á¸• hra -- 1 s.v.
MÄ“á¹£Ã¡ -- .
*MIH2 `be wet'. [Cf. mÃ-h -- f. `mist, rain' RV. -- Orig. separate from, but
in IA. early associated with âˆšMIH1 EWA ii 680]
MIHIKÄ• -- , MÄ“GHÃ¡ -- , Má¸—GHYA -- , *MÄ“HÄ• YATI, *MÄ“HYA -- .
miha -- see MÄ“á¹£Ã¡ -- .

mihikÄ• 10140 mihikÄ• f. `cloud' lex., `snow' BhP. [âˆšMIH2]
Pk. mihiÄ• -- f. `cloud'.
MÄª `diminish': MÄ«ËŠYATÄ“2.

10140a mÄ«nÃ¡ -- 1 m. `fish' Mn. [â†• Drav. Tam. mÄ«á¹‰ &c., DED 3999]
Pk. mÄ«á¹‡a -- m. `fish', Si. min.
*mÄ«na -- 2 `defective' see *MITTA -- .
Addenda: â€ *mihlÄ• -- `dew'. [âˆš*MIH2]
WPah.ká¹-g. mIll (*mÃ-lh?) f. (obl. -- a) `dew' (Him.I 178 < *mighlÄ• --
reformed after má¸—hati etc.).

10140b mÄ«mÄ• á¹• syÃ¡tÄ“ `reflects on' AV. [âˆšMAN]
Pk. mÄ«maá¹• saÃ¯. -- X VIMARÅ›AYATI q.v.

10141 mÄ«yÃ¡tÄ“1 `is measured' RV. [âˆšMÄ•]
Pa. in anumÄ«yati; Pk. pres. part. mijjaá¹• ta -- , mijjamÄ• á¹‡a -- `being
measured'; -- with e from MÄ“YA -- &c.: L. mÄ“vaá¹‡ `to be contained, find
room'; P. meuá¹‡Ä• `to be contained, fit into': less prob. < mÄ“mÄ«yatÄ“
`thoroughly measures' PÄ• á¹‡.

10142 mÄ«ËŠyatÄ“2 `diminishes' RV. [âˆšMÄ«]
MB. miyÄ• na, B. miyono `become cold or weak' (< mÄ«yamÄ• na -- ODBL 418).
MÄªL `close the eyes': MÄ«ËŠLATI; UNMÄ«LAYATI, *UNMÄ«LYATÄ“; -- *MICC -- ,
*MIá¹-á¹- -- , âˆšMIá¹£, âˆšMIL?

10143 mÄ«ËŠlati intr. `closes (of eyes)' BhP., mÄ«layati tr. `closes (eyes, flowers)' BhP. [sÃ¡á¹• mÄ«ËŠlya `with closed eyes' RV. -- âˆšMÄ«L]
Pk. mÄ«laÃ¯ `blinks'; -- ext. -- kk -- : WPah.bhal. milká¹‡Å« `to blink'.
MÄªV `push': *MUNÄ• TI2.

mukuá¹-a 10144 mukuá¹-a m.n. `tiara, crest, point, head' MBh., makuá¹-a -- DivyÄ• v. [â†• Drav., Tam. mukaá¹-u `top' &c., DED 4002; mauli -- m.f. `diadem, etc.' MBh. is MIA. (cf. EWA ii 694)]
Pa. makuá¹-a -- m. `crest'; Pk. maÃ¼á¸• a -- , maÃ¼la -- m.n. `diadem'; Kho. (Lor.) mvg*lá¸·i `soft part(?) of ear'; K. moÌ†wal f. `cock's comb, gill of a fish', (El.) mawur `the plant Cockscomb (Amaranthus cruentus)'; S. moá¹›u m. `cock's comb'; L. mol m. `fold of cloth laid on or

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round head'; WPah. (Joshi) mauá¸·Ä« f. `a kind of coloured thread used at marriages &c.'; MB. maÃ¼á¹›a `a kind of tinsel crown', B. maÃ¼r `crown, diadem' ODBL 403; Or. maÃ¼á¹›a `crown, hat, nape of neck'; Bi. maur `bridegroom's headdress'; Mth. maur `a kind of headdress'; Bhoj. maÃ¼r `diadem'; Aw.lakh. maur `bridegroom's crown'; H. mauá¹›, mauá¹›Ä• m., maulÄ«, maulá¹›Ä« f. `crown'; OG. maÃ¼á¸• a m. `crown', G. mÉ”á¹› m. `chaplet worn by females on festive occasions'; Si. muhuá¸· -- a `diadem, hair (esp. that bound on the scalp)', mavul `crown, diadem'.
MUKUá¹-ABADDHA -- .

mukuá¹-abaddha 10145 mukuá¹-abaddha `petty chieftain' Bender Nal 160. [MUKUá¹-A -- , BADDHÃ¡ --]
OG. muá¸• udhu m. `petty chieftain', G. maá¹›dhÉ” m. `headstrong man who makes himself a nuisance in a village'.

mukura -- see MUKULA -- .
*mukurayati `blossoms' see MUKULAYATI.

mukula 10146 mukula n. `bud' SuÅ›r., makula -- 2 n. lex. 2. mukura -- , makura -- 2 n. lex. 3. *bakula -- 2. [Cf. similar interchange of initial in BAKULA -- 1. -- â†• Drav., Tam. mokkuá¸· &c., DED 4007; also mudgara -- 2 m. `bud' lex. with same variation of -- k -- ~ -- dg -- as in MUKUá¹£á¹-HA --]
1. Pa. makula -- m. `bud', Pk. maÃ¼la -- m.n.; S. mora f. `budding', morá¹›o m. `fresh new leaf'.
2. Pk. maÃ¼ra -- m.n. `bud'; H. maur m. `bud, blossom'; G. mÉ”hÉ”r m. `blossom'.
3. MB. baula, B. bol `bud, blossom of fruit tree, knob of a wooden clog'; Or. baÃ¼á¸·a `mango bud'; Aw.lakh. baur `mango blossom'.
*MUKURAYATI, MUKULAYATI, MUKULÄ• YATÄ“.

10147 mukulayati `*blossoms'. 2. *mukurayati. 3. mukulÄ• yatÄ“. [mukulayati (tr.), ËšlÄ• yatÄ“ (intr.) `closes (like a bud)' KÄ• v., ËšlitÃ¡ -- R., ËšlÄ• yita -- KÄ• v. `having blossoms', mukurita -- `id.?' PÄ• á¹‡.gaá¹‡a. -- MUKULA --]
1. Pk. maÃ¼lÄ“i `blossoms'; S. morjaá¹‡u `to sprout'; P. maulnÄ• `to blossom, bud'; Ku. maulá¹‡o `to flourish', N. maulanu; B. maulÄ• `to blossom', H. maulnÄ• .
2. H. maurnÄ• `to blossom', G. mÉ”rvuÌƒ.
3. Pk. maÃ¼lÄ• aÃ¯ `blossoms', N. maulÄ• unu, H. maulÄ• nÄ• .
mukulÄ• yatÄ“ see prec.

10148 mukuá¹£á¹-ha -- , Ëšaka -- m. `a kind of bean' lex., mukuá¹£á¹-a<-> m. BHSk., makuá¹£á¹-a -- , Ëšaka -- m. `Phaseolus aconitifolius', mapaá¹£á¹-a -- , Ëšaka -- m. `a kind of bean, mapuá¹£á¹-(h)aka -- , mayuËš m. lex. 2. *makusta -- . [mudgaá¹£á¹-ha -- m. lex. (with same variation of -- k -- ~ -- dg -- as in MUKULA --) cf. MUDGÃ¡ -- and *MAá¹-á¹-HA -- 3]
1. K. muá¹-hu m. `the vetch Phaseolus aconitifolius'; S. moá¹-hu m. `a kind of pulse or vetch'; L. P. moÌ„á¹-h m. `Ph. aconitifolius', H. moá¹-h f.; G. maá¹-h m. `a kind of pulse or kidney bean'; M. maá¹-h m. `Ph. aconitifolius'.
2. Bi. moth `Phaseolus aconitifolius', mothÄ« `a smaller variety'.

mukÅ«laka 10149 mukÅ«laka m. `Croton polyandrum' lex., makÅ«laka<-> m. Car.

N. mauro `a partic. kind of grass growing in swampy places'; M. moá¸· m.n. `Saccharum munja'.

mukka 10150 *mukka1 `blow with fist'. [Prob. â†• Drav., Prj. muá¹-ka `blow with fist', Kur. muá¹-kÄ• `fist', DED. 4041]
K. mukÃ¶li f. `blow with fist', (El.) mukÄ• l m. `fist'; S. muka f. `blow with fist', L. mukk, ËškÄ« f.; P. mukk m. `fist', ËškÄ« f.; WPah.bhal. mukki f. `blow with fist'; N. mukkÄ• , Ëški `fist', H. mÅ«kÄ• , mukkÄ• m., ËškÄ« f., mukkhÄ« f. (X muá¹-á¹-hÄ« < MUá¹£á¹-Ã- --); G. mukkÉ” m., ËškÄ« f. `blow with fist'.
*mukka -- 2 `dumb' see MÅ«ËŠKA -- .
*mukkara -- `defective' see MÅ«ËŠKA -- .

mukta 10151 mukta `set free' MBh., Ëšaka -- `separate' BhP. [~ *MUKNA -- . -- âˆšMUC]
Pa. mutta -- , Ëšaka -- `released', Dhp. muto, NiDoc. mutaá¹• ti 3 pl. pret., Pk. mutta -- , motta -- ; Dm. mÃºta m., muti f. `yearling kid' (i.e. `independent of dam' NTS xii 179); Tir. mvtÉ™ris karÉ™ `let it loose' AO xii 184; Phal. muto, mutto `rain' NOPhal 43 (cf. Bshk. muÄ• -- `a cloud to open' < MUCYÃ¡TÄ“); Sh. mÅ-ËŠtÅ-s 1 sg. pret. of mÅ-Ä• Ã³Ä-kiÌ¯ `to escape' < MÃºCYATÄ“, mÅ-tÅ- `other', (Lor.) mÅ«to `leavings'; K. moÌ†tu pp. of moÌ†Ä‹un `to remain over'; L. muttÄ• pp. of muÃ±jaá¹‡ `to send' < MUÃ±CÃ¡TI, (Ju.) muttaá¹‡ `to send'; -- Si. kam -- mutu `finished' (kam -- < KÃ¡RMAN -- 1?).

muktÄ• 10152 muktÄ• f. `pearl' Mn. [Sanskritization of MIA. muttÄ• -- (LÃ¼ders PhilInd 179 < *mÅ«rtÄ• -- : MÅ«RTÃ¡ -- ; but rather, with mutya -- n. lex., â†• Drav., Tam. muttu, muruntu &c., DED 4062)]
Pa. muttÄ• -- , ËštakÄ• -- f. `pearl', Pk. muttÄ• -- , mottÄ• -- f.; Kho. (Lor.) mvt `jewels'; Si. mutu `pearls', Md. mut, mui. -- Deriv.: Pa. muttika -- m. `pearl -- dealer'.
MAUKTIKA -- ; MUKTÄ• JÄ• LA -- , MUKTÄ• HÄ• RA -- .
Addenda: muktÄ• -- : â€ *MUKTÄ• SARIKÄ• -- .

muktÄ• jÄ• la 10153 muktÄ• jÄ• la n. `an ornament of pearls' MBh. [MUKTÄ• -- , JÄ• ËŠLA --]
Pa. Pk. muttÄ• jÄ• la -- n. `string of pearls'; Si. mutudÃ¤la `network of pearls'.

10153a â€ *muktÄ• sarikÄ• -- f. `string of pearls'. [Cf. muktÄ• sraj -- f. lex., mauktikasara -- m. Nalac. both â†• MIA.? <-> MUKTÄ• , *SARÄ• -- 2]
OP. motasarÄ« f. `string of pearls'.

muktÄ• hÄ• ra 10154 muktÄ• hÄ• ra m. `string of pearls' MBh. [MUKTÄ• -- , HÄ• RA -- 2]
Pa. muttÄ• hÄ• ra -- m. `string of pearls' â†' Si. mutuhara.

mÃºkti 10155 mÃºkti f. `release' ÅšBr. [âˆšMUC]
Pa. Pk. mutti -- f. `release', Si. mut.
*muktuvÄ• `having loosed' see next.

10156 muktvÄ• ËŠ `having loosed' ÅšBr., `except' KÄ• v. 2. *muktuvÄ• . [âˆšMUC]
1. Si. mut `except, besides' EGS 136.
2. L. mutÅ«, ËštuÌ„Ìƒ postp. `without'.

mukna 10157 *mukna `loosed'. [~ MUKTA -- . -- âˆšMUC]
Pa. -- mukka -- (in unmukka -- , paá¹-imukka --); Pk. mukka -- , mokka -- `let go, sent, free', mukkaÃ¯ `leaves' (pp mukkia --); Gy. eur. muk -- `to let go, allow'; Kt. mÉ™k -- `to escape'; Wg. mÅ«Ë˜k -- `to flee'; Kho. muka `small shot' Belvalkar Vol 93; K. mukyoÌ„ -- motu `finished', mukÄ• wun `to finish'; S. muko pp. of muÃ±jaá¹‡u `to send' < MUÃ±CÃ¡TI; L. mukkaá¹‡ `to come to an end, be settled' (X vissamaá¹‡ s.v. VÃ-Å›RÄ• MYATI), awÄ• á¹‡. muk `finished'; P. mukká¹‡Ä• `to come to an end, run short'; H. mÅ«knÄ• `to leave, separate' (whence intr. muknÄ• `to be set loose, be ended'); OMarw. mokaÃ¯ `sends'; G. mÅ«Ë˜kvuÌƒ `to let go, put, place'; M. muká¹‡&etilde; `to lose'; Si. muk `spirit, demon' (i.e. `freed from the body' EGS 135). -- Ext. -- á¸• -- : N. mukuro `slightly softened'. -- Ext. -- l -- : Pk. mukkala -- `free', mukalÄ• viÅ«á¹‡a absol. `having caused to be sent'; Gy. eur. muklo `free'; PaÅ¡.dar. mukul -- `to be shed (of leaves)' IIFL iii 3, 118; K. moÌ†kulu `free', moÌ†kalun `to be let go', moÌ†kajyÄ• r m. `freedom', kash. moÌ†kalÄ• wun `to free'; OB. mukala `free', Or. mukuá¸·Ä• . <-> With -- o -- (from MOÌ„Ká¹£A -- ?): Pk. mokkala -- `free', mokkaliya -- `sent'; S. mokiro `wide, roomy', mokilaá¹‡u `to send' (< -- ll -- ); L. moÌ„ká¸·Ä• `open, loose, distant'; P. moklÄ• `loose', Ku. molko; A. mokal, mukali `free'; H. moklÄ• `loose, free', G. moká¸·uÌƒ; M. moká¸·Ä• `free', mokaá¸·á¹‡&etilde; `to set free'.

Addenda: *mukna -- : WPah.ká¹-g. muká¹‡Ãµ `to finish', mvk -- `to be finished, come to an end, run out', pret. mukkÉ”, caus. mÉ™kauá¹‡Ãµ tr. `to finish'.

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mÃºkha 10158 mÃºkha n. `mouth, face' RV., `entrance' MBh.
Pa. mukha -- m.; AÅ›.shah. man. gir. mukhato, kÄ• l. dh. jau. Ëšte `by word of mouth'; Pk. muha -- n. `mouth, face', Gy. gr. hung. muy m., boh. muy, span. muÃ-, wel. mÅ«Ä« f., arm. mucÌ¦, pal. mu', mi', pers. mu; Tir. mÅ« `face'; Woá¹-. mÅ« m. `face, sight'; Kho. mux `face'; Tor. mÅ« `mouth', Mai. muÌƒ; K. in cmpds. mu -- ganá¸• m. `cheek, upper jaw', mÅ« -- kÄ• la `having one's face blackened', rÄ• m. mÅ«Ä«Ëœ, pog. mÅ«Ä«, á¸• oá¸• . muÌ„ÌƒhÌ `mouth'; S. muÌƒhuÌƒ m. `face, mouth, opening'; L. muÌƒh m. `face', awÄ• á¹‡. muÌ„ÌƒÌ with descending tone, mult. muÌƒhaÌƒ m. `head of a canal'; P. muÌ„ÌƒhÌ m. `face, mouth', muÌ„ÌƒhÃ£Ì„ m. `head of a canal'; WPah.Å›eu. m&ugravetilde; `mouth,' cur. muÌ„ÌƒhÌ; A. muh `face', in cmpds. -- muwÄ• `facing'; B. mu `face'; Or. muhaÌƒ `face, mouth, head, person'; Bi. muÌƒhÌ `opening or hole (in a stove for stoking, in a handmill for filling, in a grainstore for withdrawing)'; Mth. Bhoj. muÌƒhÌ `mouth, face', Aw.lakh. muh, H. muh, muÌƒhÌ m.; OG. muha, G. mÉ”ÌƒhÌ n. `mouth', Si. muya, muva. -- Ext. -- l<-> or -- ll -- : Pk. muhala -- , muhulla -- n. `mouth, face'; S. muhuro m. `face' (or < MUKHARÃ¡ --); Ku. do -- maulo `confluence of two streams'; Si. muhul, muhuna, mÅ«á¹‡a `face' H. Smith JA 1950, 179.; -- -- á¸• -- : S. muhaá¹›o m. `front, van'; Bi. (Shahabad) mohá¹›Ä• `feeding channel of handmill'. -- Forms poss. with expressive -- kkh -- : see MÃºKHYA -- . -- X goÌ„cchÄ• -- s.v. *MUCCHÄ• -- .
MUKHARÃ¡ -- , MÃºKHYA -- , MAUKHYA -- ; *MUKHAKÄ• á¹£á¹-HA -- , *MUKHAGHÄ• á¹-Ä• -- , MUKHACANDRA -- , *MUKHAJÄ• LA -- , *MUKHANÄ• THA -- , MUKHATUá¹‡á¸• AKA -- , *MUKHATUTTIKÄ• -- , *MUKHADHARA -- , MUKHAÅ›UDDHI --

*MUKHAHÄ• RA -- , MUKHÄ• GRA -- , *MUKHÄ• Ã±CALA -- , *MUKHÄ• NTA -- , *MUKHÄ• YANA -- ; AMUKHÃ¡ -- , ABHIMUKHÃ¡ -- , Ä• MUKHA -- , UNMUKHA -- , *NIRMUKHA -- ; ADHOÌ„MUKHA -- , Å«RDHVAMUKHA -- , KÄ• LAMUKHA -- , Gá¹“MUKHA -- , CATURMUKHA -- , *PAÅ›CAMUKHA -- , VALÄ«MUKHA -- , Å›ILÄ«MUKHA -- , SAá¹• MUKHÃ¡ -- , *SÄ• á¹• MUKHA -- , SUMUKHA -- .
Addenda: mÃºkha -- : WPah.ká¹-g. (kc.) muÌ„Ìƒ (with high level tone) m. (obl. -- a) `mouth, face'; OMarw. muhaá¹›aÃ¼ `face'.
â€ *AGRAMUKHA -- , â€ *AGRÄ• MUKHA -- .

mukhakÄ• á¹£á¹-ha 10159 *mukhakÄ• á¹£á¹-ha `doorframe'. [MÃºKHA -- , KÄ• á¹£á¹-HÃ¡ --]
L. P. muhÄ• á¹-h f. `upright of doorframe', awÄ• á¹‡. muhÄ• á¹-h `threshold'.

mukhaghÄ• á¹-Ä• 10160 *mukhaghÄ• á¹-Ä• `entrance frame'. [MÃºKHA -- , *GHÄ• á¹-A --]
S. muhÄ• á¹›Ä« f. `top of a doorway outside a stockade'; L. muhÄ• á¹› f. `upright of doorframe', Ëšá¹›Ä« f. `wall on each side of a door'.

mukhacandra 10161 mukhacandra m. `moonlike circle of face' BhartrÌ¥. [MÃºKHA -- , CANDRÃ¡ --]
S. muhÃ£Ì„á¸• ro m. `face, features'; L. P. muhÃ£Ì„drÄ• m. `face, features, likeness'.

mukhajÄ• la 10162 *mukhajÄ• la `mouth -- net'. [MÃºKHA -- , JÄ• ËŠLA --]
Ku. mwÄ• lo m. `net -- muzzle to prevent oxen eating grain when treading out', mwÄ• li `muzzle', mukhmwÄ• li `loss of appetite'; M. mohaá¸·, movÄ• á¸·&etilde;, mo(h)á¸·&etilde; n., moá¸·Ä• m. `muzzle for sucking calf'.

mukhatuá¹‡á¸• aka 10163 mukhatuá¹‡á¸• aka m.n. (?) `mouth' DivyÄ• v. [MÃºKHA -- , TUá¹‡á¸• A --]
Pa. mukhatuá¹‡á¸• a -- m. `beak'; N. muhuÌƒá¹›Ä• , muhuá¹›Ä• , mohoá¹›Ä• `face'; Or. muhuá¹‡á¸• Ä• `front side'; OG. muhaá¹• á¸• aÃ¼á¹• n., G. mÉ”á¸• huÌƒ, mÉ”Ìƒá¸• uÌƒ n. `mouth, face', mÉ”á¸• (h)iyuÌƒ n. `mouth of anything, covering to an aperture'.

mukhatuttikÄ• 10164 *mukhatuttikÄ• `muzzle'. [MÃºKHA -- , *TUTTA --]
Or. mohuti `muzzle for cattle'.

mukhadhara 10165 *mukhadhara `holding the mouth'. [MÃºKHA -- , DHARA --]
Bi. moharÄ« `rope attached to headrope to prevent an ox opening its mouth too wide'.

mukhanÄ• tha 10166 *mukhanÄ• tha `chief master'. [MÃºKHA -- , NÄ• THÃ¡ --]
H. munÄ• h m. `chief'.

mukharÃ¡ 10167 mukharÃ¡ `talkative' KathÄ• s. 2. m. `leader' Hit. [MÃºKHA --]
1. Pa. mukhara -- `talkative', Pk. muhara -- , muhala -- , muhula -- ; Si. mora `noise, shouting' GS 26.
2. L. moÌ„har `first, foremost', awÄ• á¹‡. mÅ• Ë‹r `priority'; P. mÅ«hrÄ• m. `front', muhrÄ«, mohrÄ« m. `leader', moharlÄ• `foremost'; H. muhrÄ• m. `front, van'; M. mohar f., mohrÄ• m. `front'; -- S. muhuro m. `front, face' or < MÃºKHA -- with -- la -- .
Addenda: mukharÃ¡ -- . 2. WPah.poet. moÌ„ro m. `first row in a group of dancers, vanguard of an army' Him.I 177; ká¹-g. mÅ«ËŠrÉ” `head and neck of god made of metal and used in procession', J. mhwerÄ• `image of village deity'.

mukhaÅ›uddhi 10168 mukhaÅ›uddhi f. `cleansing the mouth' TithyÄ• d. [MÃºKHA -- , Å›ÃºDDHI --]
A. muhadi `act of chewing anything after food to purify mouth, anything so chewed'.
Addenda: mukhaÅ›uddhi -- : A. also muhudi `sweetening the mouth after eating' AFD 208.

mukhahÄ• ra 10169 *mukhahÄ• ra `face string'. [MÃºKHA -- , HÄ• RA -- 2]
L.awÄ• á¹‡. muhÄ• r `nose -- rope'; P. muhÄ• r f. `nose -- rope for camel'.

mukhÄ• gra 10170 mukhÄ• gra n. `extremity of a snout or nose, any extremity' lex. [MÃºKHA -- , Ã¡GRA --]
S. muhagÌ u m. `front' (but why not Ä• ?).

mukhÄ• Ã±cala 10171 *mukhÄ• Ã±cala `face -- veil'. [MÃºKHA -- , AÃ±CALA --]
K. muzÅ«jÃ¼ f. `cloth placed over the face of the corpse of a Brahman'.

mukhÄ• nta 10172 *mukhÄ• nta `mouth -- end'. [MÃºKHA -- , Ã¡NTA --]

S. muhÃ£Ì„du m. `mouth of a sack'.

mukhÄ• yana 10173 *mukhÄ• yana `entrance course (of a river)'. [MÃºKHA -- , Ã¡YANA --]
P. muÌƒhÄ• á¹‡ m. `source of a river'; N. muhÄ• n `rivermouth, division of a river into two'; A. mohÄ• nÄ• `rivermouth'; B. muhanÄ• `river -- mouth, confluence of two rivers'; Or. muÌƒhÄ• á¹‡a `river -- mouth'; H. muhÄ• nÄ• m. `river -- mouth, confluence of two rivers'.
*CATURMUKHÄ• YANA -- .

mÃºkhya 10174 mÃºkhya `pertaining to face or mouth' AV., `chief' TS. [MÃºKHA --]
WPah.bhad. mukh, pl. mukkhÃ£Ì„ n. `end (of a beam, ladder, &c.)'; -- altern. (and more prob.) < MÃºKHA<-> with expressive doubling: Ash. Wg. muk `face', Kt. myuk, mÄ«k, Pr. mikh, Dm. muk, PaÅ¡. mÅ«kh m., Gaw. Bshk. muk, Sv. mukhÃ¡, Sh. mÅ-kh m. `face' (koh. `cheek'), K. moÌ†kh m. -- Pa. mukkhaka -- `foremost, chief'; AÅ›.kÄ• l. mukha -- `important', kb. rdh. mukhya -- , top. mukha -- m. `chief official'; Pk. mukkha -- `chief'; N. mukhiyÄ• `village headman'; H. mukhyÄ• `chief'.
MAUKHYA -- .
*mugga -- `dumb' see MÅ«ËŠKA -- .
Addenda: mÃºkhya -- : WPah.ká¹-g. mÃºkkhiÉ” `chief'.

mugdhÃ¡ 10175 mugdhÃ¡ `gone astray' RV., `bewildered' AV., `foolish' ÅšBr. [~ MÅ«á¸• HÃ¡ -- . -- Cf. *moÌ„ddha -- `defective' s.v. *MUTTA -- ? -- âˆšMUH]
Pa. Pk. muddha -- `infatuated, foolish'; OG. mudhi f. adj. `bewildered, stupid'.
*muá¹…ga -- `dumb' see MÅ«ËŠKA -- .
MUC `release': MUKTA -- , MÃºKTI -- , *MUKTUVÄ• , MUKTVÄ• ËŠ, *MUKNA -- , MUCÃ¡TI, MUCYÃ¡TÄ“, MUÃ±CÃ¡TI, *MUÃ±CANA -- , MOÌ„Ká¹£A -- , MOÌ„Ká¹£ATÄ“, MOÌ„Ká¹£ITA -- , MOÌ„CAYATI; AVAMUKTA -- , *AVAMUKNA -- , *Ä• MUKNA -- , Ä• MUÃ±CATI, Ä• MOÌ„CANA -- , *UNMUKNA -- , ÃºNMUÃ±CATI, ÃºPAMUÃ±CATÄ“, *UPAMUÃ±CANA -- , NIRMUKTA -- , *NIRMUKNA -- , *PRAMUKNA -- , PRÃ¡MUCYATÄ“, VIMUKTA -- .
Addenda: mugdhÃ¡ -- : OMarw. muá¹• dha (Ëšdhi f.) `foolish'.
MUC: â€ Ä• MUKTA -- .

10176 mucÃ¡ti `releases' RV. [âˆšMUC]
Pk. muaÃ¯, muvaÃ¯ `leaves', muaá¹‡a -- n. `release'; Si. mudanavÄ• `to set free' (W. Printz BSOS viii 701 < MOÌ„CAYATI, EGS 136 wrongly < MUÃ±CÃ¡TI), caus. mudavanavÄ• , intr. midenavÄ• .

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10177 mucalinda -- , mucilinda -- m. `the tree Pterospermum suberifolium' lex., muculinda -- m. R., NICULA -- m. `Barringtonia acutangula' R., nicoÌ„la -- m. Car. 2. mucukunda -- m. `P. suberifolium' lex.
1. Pa. mucalinda -- , mucala -- , nicula -- m. `the tree B. acutangula'; Si. mudalinÌ†du `a kind of tree'.
2. Pk. mucukuá¹• da -- , mucakËš, muuuá¹• da -- m. `a kind of flowering tree'; H. muckund, macËš, micËš, ukcan m. `flower of the tree P. suberifolium (used as remedy for headache)'.
mucukunda -- see prec.

mucca 10178 *mucca `lump'. [See list s.v. *MAá¹-á¹-HA -- 2. -- Cf. *MUCCHA -- `defective']
S. mucu m. `lump, heap', muco m. `tuft of hair or grass'; P. mucc m. `piece of meat', muccÄ• m. `do. about 1/4 seer in weight'.

muccha 10179 *muccha `defective'. 2. *moÌ„ccha -- . 3. *mujja -- . [Cf. *MÄ“CCA -- : see list s.v. *MAá¹-á¹-A -- . -- Cf. *MUCCA -- `lump']
1. S. mucho m. `rough end of a stick cut off as useless', muchaá¹‡u `to lop'.
2. P. mocchÄ• m. `short thick piece of timber'.
3. A. muzÄ• `wrinkled, shrunk', muzurÄ• `lean, stunted'.

mucchÄ• 10180 *mucchÄ• `mustache'. 2. moÌ„cchÄ• -- . [GOÌ„CCHÄ• -- X MÃºKHA

-- or MIA. massu -- < Å›MÃ¡Å›RU -- ?]
1. S. mucha f. `mustache', L. mucch, pl. ËšchÃ£Ì„ f., awÄ• á¹‡. much, khet. mvÌ• cchÃ£Ì„, P. mucch m., Ku.gng. muÌ„Ìƒ Ä‹h, Or. mucha, H. mÅ«ch f., G. mÅ«ch, muÌƒch f.
2. B. moc, Or. mocha, Mth. mÃµch, Bhoj. mÃµch, Ëšchi; Aw. moÌ„ch `whiskers', moÌ„Ìƒch `hair on face'; H. moch f. `mustache'.

10181 mucyÃ¡tÄ“ (AV.), mÃºcyatÄ“ `is loosed' RV., `escapes' Mn., mucyati MBh. [âˆšMUC]
Ash. muÄ• -- `to escape, flee', Pr. muÅ¡ly -- ; PaÅ¡. muÄ• -- `to flee, fall (of a star)', kuá¹›. muÄ‹ -- , Shum. muÄ‹i -- ; Bshk. muÄ• -- intr. `to open (of a cloud)', caus. muÄ• a -- `to loose'; Phal. muÄ• Å«ËŠm `I loosen'; Sh.gil. mÅ-Ä• Ã³kiÌ¯ `to escape, be saved' (pret. mÅ-ËŠtÅ-s < MUKTA --), koh. mÅ-Ä• oÌ„ná¹· `to be finished', dr. muÄ• yoÌ„ná¹· `to go'; K. moÌ†Ä‹un (pp. moÌ†Ì£tu < MUKTA --) `to be left over', caus. moÌ†Ì£Ä‹arun `to leave over', muÄ‹arun `to loosen, open'; Ku. mucá¹‡o `to escape, get rid of', gng. mucaeiÉ”Ìƒ `milked'; H. mÅ«cnÄ• , mocnÄ• `to set free, loosen'; Si. musnÄ« `woman who is released'.
*mujja -- `defective' see *MUCCHA -- .

10182 muÃ±cÃ¡ti `releases, lets go, loses' RV. [âˆšMUC]
Pa. muÃ±cati `releases, sends out, abandons', Pk. muá¹• caÃ¯ (Pa. Pk. pp. mutta -- < MUKTA -- ); Sh.gil. mÅ-Å¾Ã³Ä-kiÌ¯ `to save, finish', koh. mÅ-Ç°oÌ„ná¹· `to finish', gur. moÌ„Ìƒ Å¾Ä-Å¾oÌ„ná¹· `to finish, be finished'; S. muÃ±jaá¹‡u `to send' (pp. muko < *MUKNA -- ), L. muÃ±jaá¹‡ (pp. mutÄ• ), awÄ• á¹‡. muÃ±juá¹‡ (pp. muttÄ• ); Or. muÃ±cibÄ• `to abandon'; Si. musanavÄ• `to free, leave' SigGr ii 455; -- absol. in Pa. muÃ±ciya `except', Pk. muá¹• cia; Si. misa `except, unless' EGS 135.

muÃ±cana 10183 *muÃ±cana `releasing'. [âˆšMUC]
Pa. muÃ±cana -- n. `release'; Sh. (Lor.) moÌ„Ç°*ln `escape, deliverance, protection'.

mÃºÃ±ja 10184 mÃºÃ±ja m. `the grass Saccharum sara or munja' ÅšBr., muÃ±jaka -- m. VarBrÌ¥S., muÃ±jÄ• -- in cmpd. MBh.
Pa. muÃ±ja -- m. `id.', Pk. muá¹• ja -- m.; S. muÃ±u m. `a grass from which rope is made'; L. muÃ±j m. (mult. f.) `fibre of S. sara'; P. muÃ±j, muÃ±jh f. `sheath of S. sara (used for making rope)', m. `the plant Chamaerops

ritchiana (fine leaves of which are used for making mats, the coarse for rope)'; Ku. mÅ«j `string made of S. sara'; N. muj `S. sara', Or. muÃ±ja, Bi. muÌ„Ìƒj, OAw. mÅ«á¹• ja f., Aw.lakh. H. muÌ„Ìƒj f., M. muÌƒjÌˆ m. MAUÃ±JÄ« -- ; *MUÃ±JAPÅ«LAKA -- .
Addenda: mÃºÃ±ja -- [Cf. muÃ±ja -- ná¸—jana -- and mauÃ±jÃ¡ -- RV.] WPah.ká¹-g. munjÌˆI f. `muÃ±ja grass'.

muÃ±japÅ«laka 10185 *muÃ±japÅ«laka `bundle of muÃ±ja grass'. [MÃºÃ±JA -- , PÅ«LA --]
P. mujÅ«lÄ• , maÌƒjËš, majËš m. `bundle of the sheathing of the reed Saccharum sara'.
MUá¹¬ `*twist': MUá¹-Ã¡TI, MÃºá¹‡á¹-ATI, Má¹“á¹-ATI, *MOÌ„á¹-YATÄ“; *NIRMOÌ„á¹-ATI; -- *MURUá¹-ATI, *MUROÌ„á¹-ATI.
muá¹-a -- see MÅ«TA -- .

10186 muá¹-Ã¡ti `*twists' (`kills, grinds' DhÄ• tup.) 2. má¹“á¹-ati (v.ll. má¹“á¸• ati, mÃºá¹‡á¹-ati, mÃºá¹‡á¸• ati) DhÄ• tup., moÌ„á¹-ayati `kills' MrÌ¥cch., gala -- moÌ„á¹-ana -- n. `strangling' Åšukas., aá¹…guli -- moÌ„á¹-ana -- n. `snapping of fingers' lex. 3. *moÌ„á¹-yatÄ“ `is twisted'. 4. *muruá¹-ati, *muroÌ„á¹-ati. [Cf. MÅ«ËŠTA -- m.n. `woven basket' TBr., mÅ«Ë˜á¹-a -- , moÌ„á¹-a -- 1, mÅ«toÌ„á¸• Ä« (Pa. mÅ«Ë˜toÌ„á¸·Ä« -- , v.l. mÅ«Ë˜á¹-oÌ„lÄ« -- with which compare *muroÌ„á¹-ati above) `basket, bundle' BHSk. â†• Drav. (Tam. muá¹-ai `to plait, braid' DED 4036, mÅ«á¹-ai `bundle' DED 4134 prob. unconnected with muá¹-ai). Partly (cf. galamoÌ„á¹-ana --) collides with muá¹-Ã¡ti `Ä• ká¹£Ä“pÄ“, pramardanÄ“' DhÄ• tup.â†• Drav. (Tam. muá¹-á¹-u `to dash against' DED 4041) and poss. infl. by âˆšMRÌ¥D (see MÃºá¹‡á¹-ATI). Cf. also *MOÌ„á¹-A -- 2 `wicker stool' (J. C. W.). -- âˆšMUá¹-]
1. S. muá¹›aá¹‡u intr. `to turn, bend, yield'; L. muá¹›aá¹‡ intr. `to turn back'; P. muá¹›á¹‡Ä• `to be twisted'; WPah. bhad. muá¹›Ã£Ì„ `frown', marm. muá¹›i < *muá¹-ita -- ; B. muá¹›Ä• `to twist'; OAw. muraÃ¯ `is twisted, is bent'; H. muá¹›nÄ• `to be twisted, be bent, be turned'. -- Si. muá¸·a, mulla `corner, angle'?
2. Pk. moÌ„á¸• aÃ¯ `twists, breaks', moÌ„á¸• aá¹‡a -- n.; K. mÅ«run (vill. mÅ«á¹›un) `to twist (thread between fingers), wrench away', nakh moÌ„run `to wrench the shoulder', á¸• oá¸• . moÌ„á¹›á¹‡oÌ„ `to turn'; S. moá¹›aá¹‡u tr. `to twist, wrench, bend'; L. moá¹›aá¹‡ `to twist, turn', moá¹› m. `a turn'; P. moá¹› m. `turn in a road'; N. mornu `to bend, fold' (moá¹›nu â†• W?); B.

moá¹›Ä• `to twist', moá¹› `a twist', Or. moá¹›ibÄ• ; Mth. morab, moá¹›ab `to twist, turn', mÃµr `bend in road or stream'; OAw. moraÃ¯ `twists, bends', H. moá¹›nÄ• , G. moá¹›vuÌƒ; M. moá¸• á¹‡&etilde; tr. `to break', intr. `to bend under pressure'; Ko. moá¸• tÄ• `breaks'.
3. S. moá¹-aá¹‡u intr. `to turn back'.
4. G. maraá¹›vuÌƒ `to be contorted'; -- Ku. maroá¹›á¹‡o `to contort'.
Addenda: muá¹-Ã¡ti. 2. má¹“á¹-ati: WPah.ká¹-g. moá¹›nÃµ `to turn, bend, return', moÌ„á¹› m. `turn in a mountain path, turn in a hill slope from down to up'.
4. *muruá¹-ati: Ko. mará¸• uytÄ• `kneads'.

muá¹-á¹-a 10187 *muá¹-á¹-a1 `defective'. 2. *muá¹-á¹-ha -- 1. 3. *muá¹-á¹-hara -- . 4. *muá¸• a -- . 5. *muá¸• á¸• a -- . 6. *muá¸• á¸• ha -- 1 (cf. MÅ«á¸• HÃ¡ --). 7. *muá¹‡á¹-a -- . 8. *muá¹‡á¹-ara -- . 9. *muá¹‡á¸• ha -- . 10. *muá¹‡á¸• hara -- . 11. *moÌ„á¹-á¹-a -- 1. 12. *moÌ„á¹-á¹-ha -- . 13. *moÌ„á¹-á¹-hara -- . 14. *moÌ„á¸• á¸• a -- . 15. *moÌ„á¹‡á¸• a -- . [A `defective' word -- group to which also MUá¹‡á¸• A -- 1 belongs. <-> Cf. *MUTTA -- : see list s.v. *MAá¹-á¹-A -- . -- Cf. *muá¸• á¸• ha -- 2, *muá¹‡á¸• a -- 2 `lump']
1. Kt. mÉ™á¹-o `blunt', Pr. muá¹-kÅ«ËŠ, Kho. muá¹-u; PaÅ¡.lauá¹›. muá¹-Ä• ËŠ, gul. muá¹-Å«ËŠ `short'; P.á¸• og. muá¹-Ä• `fat'; Si. moá¹-a `blunt' (or < 2 or 7 or 12 or 13).
2. Dm. muá¹-h `tree', Gaw. muá¹-hÃ¡, Kal. Phal. muá¹-h; Bi. muá¹-hiyÄ• , muá¹-hÄ• l, muá¹-hail `bullock with stunted horns'; Si. see 1.
3. Bi. muá¹-hrÄ• , muá¹-hariyÄ• `bullock with stunted horns'.
4. H. murlÄ• `toothless'.
5. S. muá¸• Ì o `blunt'; L. (Ju.) muá¸• Ì m. `stump, branch cut short'; N. muá¹›o `log', muá¹›ulo `hairless, bald, hatless', muá¹›uli `hornless (of does)'; B. muá¹› `lopped, branchless', muá¹›Ä• `shaven'; Bi. mÅ«á¹›Ä• `hornless bullock', muá¹›iyÄ• `blighted (of grain)', muá¹›lÄ• `hornless ox, beardless wheat'; Mth. mÅ«á¹›Ä• , muá¹›lÄ• `hornless ox'; H. muá¹›iyÄ• m. `bald -- head', muá¹›lÄ• `shaved'; M. muá¸• Ä• `broken -- mouthed'.
6. OA. muá¸• hÄ• , A. murÄ• `stubble, stump'.
7. Pk. muá¹• á¹-a -- `undersized, small -- bodied'; S. muá¹‡á¸• o `blunt, obtuse'; L. muá¹‡á¸• Ä• `lame'; Si. see 1.

8. L. muá¹‡á¸• ur m. `stump'.
9. S. muá¹‡á¸• ho `blunt'; L. muá¹‡á¸• h; muá¸• á¸• h m. `stem', muá¹‡á¸• hÄ« f. `stump of a plant'; Or. (BÄ• leÅ›war) muá¹‡á¸• hÄ• `blunt'; H. muÌƒá¸• hnÄ• `to shave' (= muÌ„Ìƒá¹›nÄ• < MUá¹‡á¸• AYATI); G. ruÌƒá¸• h -- muÌƒá¸• h `headless and limbless'; M. muÌƒá¸• hÄ• `bald, headless'.
10. M. muÌƒá¸• hrÄ• `having horns turned back inward or lying flat or low and stumpy'.
11. K. moÌ†Ì£á¹-u `fat', pog. moÌ†á¹-, L. moá¹-Ä• , P. moá¹-á¹-Ä• ; WPah.jaun. moÌ„á¹-oÌ„ `big, fat'; Ku. N. moá¹-o `fat'; A. B. moá¹- `gross total, load', moá¹-Ä• `fat'; Or. moá¹-a `gross total', moá¹-Ä• `fat'; Mth. Bhoj. H. moá¹-Ä• `fat'; OMarw. moá¹-aÃ¼ `big, fat', G. moá¹-uÌƒ, M. moá¹-Ä• ; Si. see 1.
12. K. muÌ„Ìƒá¹-hu `dull, stupid'; P. moá¹-hÅ« m. `dwarf'.
13. K. moÌ„Ìƒá¹-huru m. `bare trunk of a tree'.
14. S. moá¸• Ì o `hornless'.
15. Pk. moá¹• á¸• a -- `shaved'; Sh.gur. moÌ†á¹‡á¸• f. `widow'; L. moÌ„n f. `doe of black -- buck', moÌ„nÄ• `hornless'; P. monnÄ• m. `Hindu who shaves as opposed to Sikh' (rather than < MAUá¹‡á¸• YA -- ); A. morÄ• -- hÄ• ti `tuskless male elephant'.
Addenda: *muá¹-á¹-a -- 1. 5. *muá¸• á¸• a -- : A. muÌƒrÄ• (phonet. mura) `log, trunk' AFD 234.
11. *moÌ„á¹-á¹-a -- 1: WPah.ká¹-g. moá¹-á¹-É” `fat, proud'; jaun. moá¹-o `fat, big'.
*muá¸• á¸• a -- `defective' see *MUá¹-á¹-A -- 1 Add2.

muá¹-á¹-a 10188 *muá¹-á¹-a2 `heart'. [Orig. `lump' cf. *MUá¸• á¸• HA -- 2?]
Pk. muá¹-á¹-ima -- , moá¹-Ës m. `pride'; N. muá¹-u `heart, courage, feelings'; Si. miá¹-i `heart'.
*muá¹-á¹-a -- 3 `bundle' see MÅ«TA -- .
*muá¹-á¹-ha -- 1 `defective' see *MUá¹-á¹-A -- 1.

*muá¹-á¹-ha -- 2 `bundle' see MÅ«TA -- .
*muá¹-á¹-hara -- , *muá¸• a -- , *muá¸• á¸• a -- , *muá¸• á¸• ha -- 1 `defective' see *MUá¹-á¹-A -- 1.

muá¸• á¸• ha 10189 *muá¸• á¸• ha2 `lump'. 2. *muá¹‡á¸• a -- 2. [See list s.v. *MAá¹-á¹-HA -- 2. -- Cf. *muá¸• á¸• ha -- 1, muá¹‡á¸• a -- 1 `defective' s.v. *MUá¹-á¹-A -- 1]
1. H. muá¸• á¸• hÄ• m. `shoulder', muÌ„Ìƒá¸• hÄ• m. `lump, hump, shoulder'.
2. Or. muá¹‡á¸• Ä• `lump'.
muá¹‡Ã¡ti see *MUNÄ• TI1.
*muá¹‡á¹-a -- `defective' see *MUá¹-á¹-A -- 1.

10190 mÃºá¹‡á¹-ati, mÃºá¹‡á¸• ati `crushes, grinds' DhÄ• tup. [See MUá¹-Ã¡TI. -- âˆšMUá¹-]
PaÅ¡.lauá¹›. kuá¹›. muá¹‡á¸• -- , dar. muá¹‡ -- , weg. muá¹› -- , gul. muá¹‡á¸• al -- tr. `to break' IIFL iii 3, 123: or poss. < *mrÌ¥ndati s.v. MÃ¡RDATI.
*muá¹‡á¹-ara -- `defective' see *MUá¹-á¹-A -- 1.

muá¹‡á¸• a 10191 muá¹‡á¸• a1 `shaved, bald, lopped' MBh., `hornless' VarBrÌ¥S., `blunt' KathÄ• s., m. = Ëšaka -- m. `trunk of lopped tree' lex. [Prob. of Drav. origin (A. Master BSOAS xii 354) with coalescence of two Drav. wordgroups (DED 4199, 4200); less likely Mu. connexions (J. Przyluski BSL xxx 199, PMWS 102). Not with P. Thieme ZDMG 93, 134 < *mrÌ¥á¹• á¹£á¹-a -- nor with P. Tedesco JAOS 65, 82 < vrÌ¥ddha -- 2 `cut'. In IA. it forms part of `defective' word -- group s.v. *MUá¹-á¹-A -- 1 with all variations characteristic of such groups. -- Cf. *MUá¹‡á¸• A -- 2 `lump']
Pa. muá¹‡á¸• a -- , Ëšaka -- `bald, shaven', muá¹‡á¸• aka -- kaá¹‡á¹‡a<-> `having blunt corners'; Pk. muá¹• á¸• a -- `shaved', Ëšá¸• Ä• -- f. `doe'; Phal. mÃºá¹‡á¸• o `blunt'; K. moÌ†ná¸• f. `widow', moÌ†Ì£ná¸• u `blunt, dull, stupid', m. `stump of a tree', m&obrevdotdot;ná¸• Ã¼ f. `thick underground stalk', moÌ†ná¸• uru m. `widower, stump of a tree'; S. muno `blunt, less by a quarter', m. `upright post of water -- or spinning -- wheel', munÄ« f. `post, stake'; L. munn m. `pillar, post', munnÄ« f. `post in middle of threshing floor, upright gravestone', munnÃ£Ì„ `less by a quarter', awÄ• á¹‡. sir -- munnÄ« f. `girl with shaved head'; P. munnÄ« f. `girl', muá¹‡á¸• Ä• m. `boy', munnÄ• m. `penis, plough -- handle'; Ku. muÌƒá¹›o `stump'; N. A. B. see *MUá¸• á¸• A -- , *MUá¸• á¸• HA -- ; Or. muá¹‡á¸• a `pollard, trunk',

muá¹‡á¸• Ä• `blunt, wifeless, childless', sb. `stump'; Bi. muÌ„Ìƒá¹›, Ëšá¹›Ä• , Ëšá¹›Ä« `ball at end of beam of sugar -- mill', muá¹‡á¸• Ä• , muÌƒá¹›lÄ• , muÌƒá¹›eá¹›Ä• (< *muÌƒá¹›erÄ• ?) `hornless ox', muÌƒá¹›iyÄ• , muÌƒá¹›ilwÄ• `beardless wheat'; Mth. muÌ„Ìƒá¹› `trunk of cut tree', muÌ„Ìƒá¹›Ä• `hornless ox', muá¹‡á¸• Ä• `round cap covering the ears (worn by Brahmans)'; H. muá¹‡á¸• Ä• `shaved'; G. muÌ„Ìƒá¸• É” m. `shaven head'; M. muÌƒá¸• Ä• `bald, shaven', Si. muá¸• a. -- Kho. mun `stump of tree', (Lor.) kÉ™r -- mvn `crop -- eared' and Sh. (Lor.) mÅ«n, pl. ËšnÃ- `stump or bole of tree, stump of amputated leg or arm, maize stubble' are either â†• Ind. (S. L.) or < *munda<-> s.v. *MUTTA -- . -- Forms of N. A. B. Bi. H. with muá¹›<-> may either be spelling variants of muÌƒá¹› -- or be < *MUá¸• á¸• A -- .
*MUá¹‡á¸• ATARA -- , MUá¹‡á¸• ANA -- , MUá¹‡á¸• AYATI, MUá¹‡á¸• ITA -- , MAUá¹‡á¸• YA -- .
*muá¹‡á¸• a -- 2 `lump' see *MUá¸• á¸• HA -- 2.

muá¹‡á¸• atara 10192 *muá¹‡á¸• atara `stumpy'. [MUá¹‡á¸• A -- 1]
Bi. muÌƒá¹›er, (Camparan) muÌƒá¹›erÄ• , (Gaya) muÌƒá¹›erÄ« `masonry work at head of a well' (semant. cf. SEBi. mÅ«á¹›hÄ• < *MUá¸• á¸• HA -- 1, and another name for the same: nirÄ• rÄ« < NIRÄ• KÄ• RA -- `shapeless').
Addenda: *muá¹‡á¸• atara -- : WPah.ká¹-g. mÉ™á¹‡á¸• Ä“r, mÉ™á¸• Ä“r f. (obl. -- a) `fence, railing'.

muá¹‡á¸• ana 10193 muá¹‡á¸• ana n. `shaving the head' MBh. [MUá¹‡á¸• A -- 1]
Pa. muá¹‡á¸• ana -- n. `shaving, tonsure', Pk. muá¹• á¸• aá¹‡a<-> n.; S. munaá¹‡u m. `first tonsure of a child, hair before tonsure'; G. muÌƒá¸• aá¹‡ n. `tonsure'.
Addenda: muá¹‡á¸• ana -- : WPah.ká¹-g. mvá¹‡á¸• É™á¹‡ m. `ritual shaving of a boy's head -- hair'.

10194 muá¹‡á¸• ayati `shaves' PaÃ±cat. 2. Caus. muá¹‡á¸• Ä• payati BHSk. [MUá¹‡á¸• A -- 1]
1. Pa. muá¹‡á¸• Ä“ti, Ëšá¸• ati `shaves', Pk. muá¹• á¸• Ä“i, Ëšá¸• aÃ¯, Gy. hung. mur -- , S. munaá¹‡u, L. munaá¹‡, awÄ• á¹‡. muÌƒnuá¹‡, P. munnanÄ• ; Ku. muÌƒá¹›á¹‡o, muná¹‡o `to shave, cheat'; N. muÌƒá¹›nu, muá¹›nu `to shave, cut the hair'; B. muá¹›Ä• `to shave'; Or. muá¹‡á¸• ibÄ• `to shave, pare (nails), lop (a tree)'; H. muÌ„Ìƒá¸• nÄ• , muÌ„Ìƒá¹›nÄ• `to shave' (= muÌƒá¸• hnÄ• < *MUá¹‡á¸• HA -- 1), G. muÌƒá¸• vuÌƒ, M. muÌƒá¸• á¹‡&etilde;.
2. Pk. muá¹• á¸• Ä• via -- ; Gy. eur. murav -- `to shave, shear, cut';

L.awÄ• á¹‡. munÄ• vuá¹‡ `to get shaved', P. munÄ• uá¹‡Ä• , N. muá¹›Ä• unu; B. muá¹›Ä• na `to shave', Mth. muá¹›Ä• eb.
Addenda: muá¹‡á¸• ayati. 1. Garh. muÌ„Ìƒá¸• á¹‡u `to cheat'. -- Read B. muá¹›ana.

muá¹‡á¸• ita 10195 muá¹‡á¸• ita `shaved' KÄ• v., muá¹‡á¸• itÄ• -- f. `widow' Gal. [MUá¹‡á¸• A -- 1]
Pa. muá¹‡á¸• ita -- `shaved', Pk. muá¹• á¸• ia -- , Ku. muniyo; Si. miá¸• iya, Ëšá¸• Ä« `woman with shaven head, female slave'.
*muá¹‡á¸• ha -- , *muá¹‡á¸• hara -- `defective' see *MUá¹-á¹-A -- 1.

mutta 10196 *mutta `defective'. 2. *muttha -- 1. 3. *mutthara -- 1. 4. *munda -- . 5. *munna -- (cf. mauna -- n. `silence' MBh.). 6. *moÌ„tthara -- 1. 7. *moÌ„dda -- 1. 8. *moÌ„ddha -- (cf. MUDHÄ• ?) [Cf. *MITTA -- , *MATTHARA -- , *MUá¹-á¹-A -- 1: see list s.v. *MAá¹-á¹-A -- . -- Cf. *muttha -- 2, *mutthara -- 2. *moÌ„tthara -- 2, *moÌ„dda -- 2 `lump' and *mÅ«na -- , *moÌ„nna -- `silent' s.v. MAUNÃ¡ --]
1. S. muto `short and stout, fat'.
2. Or. mutha `clenched fist' (or < *MUTTHA -- 2), muthaá¹›Ä• , Ëšthuá¹›Ä• `blunt'.
3. L. mutthur m. `blockhead, worthless person'; H. muthrÄ• `dull, blunt'.
4. Kho. mun `stump of tree', (Lor.) kÉ™r -- mvn `cropeared' (â†’ Orm. mundÅ«ËŠ `tree -- trunk' NTS v 22); Sh. mÅ«n, pl. ËšnÃ- `stump or bole of tree, stump of amputated leg or arm, maize stubble': or both â†• Ind. (e.g. S. munu < MUá¹‡á¸• A -- 1).
5. H. munnÄ• m. `pet, darling', mÅ«nÅ« `small, diminutive'.
6. H. mothrÄ• `dull, blunt'.

7. M. modá¸·Ä• m. `burly clumsy fellow'.
8. P. modhÅ« m. `blockhead, large and fat cat'; H. modhÅ« `foolish'; M. modhÄ• goá¸·Ä• m. `cripple, lubber', modhá¸·Ä• m. `bulky lubberly person, large loose bundle'.
*muttha -- 1 `defective' see prec.

muttha 10197 *muttha2 `lump'. 2. *mutthara -- 2. 3. *moÌ„tthara -- 2. 4. *moÌ„dda -- 2. [See list s.v. *MAá¹-á¹-HA -- 2. -- Cf. same series of `defective' words s.v. *MUTTA --]
1. Or. mutha `clenched fist'.
2. H. muthrÄ• m. `spavin, splint on a horse's leg'.
3. H. mothrÄ• m. `id.'.
4. M. modá¸·Ä• m. `lump (of earth)'.
*mutthara -- 1 `defective' see *MUTTA -- .
*mutthara -- 2 `lump' see *MUTTHA -- 2.
mutya -- see MUKTÄ• -- .
MUD1 `gladden': Ã¡NUMOÌ„DATÄ“, ANUMOÌ„DANA -- , *Ä• MOÌ„DAYATI.
MUD2 `mix, wet'. [Cf. Gk. muda/w `be wet' WP ii 251]
*MOÌ„DANA -- , MOÌ„DAYATI; -- MOÌ„DAKA -- ?

mudgÃ¡ 10198 mudgÃ¡ m. `the bean Phaseolus mungo' VS. [Cf. mudgaá¹£á¹-ha -- , Ëšá¹£á¹-a -- m. `kind of bean' lex. (~ MUKUá¹£á¹-HA<-> and mudgara -- 2 ~ MUKULA --)]
Pa. Pk. mugga -- m. `Phaseolus mungo'; Wg. Ä«ra -- muk `bean' NTS xvii 228 with (?); Dm. mÅ«Ë˜á¹…g `pulse'; Gaw. muá¹…geÄ«ËŠ, mÉ™á¹…geá¹›Ä«ËŠ `small pea'; Bshk. muá¹…g `pulse'; Phal. muá¹…g `pea'; Sh. mÅ-á¹… f. `lentil'; K. moÌ†ng m. `Phaseolus mungo', S. muá¹…u m., L. muá¹…g m., P. muÌ„Ìƒg (â†• H.?), mÅ«á¹…gÄ« f., Ku.gng. muÌ„Ìƒá¹…, N. muá¹… (obl. muga), mugimÄ• s; A. magu `Phaseolus aureus'; B. mug, muá¹… `Ph. mungo', Or. muga, Bi. Aw.lakh. muÌ„Ìƒg, Bhoj. muÌƒg, H. mÅ«g, muÌ„Ìƒg m.; G. mag, magá¹›É” m. `a kind of kidney bean'; M. mÅ«g m. `lentil', Ko. mÅ«gu, OSi. munÌ†g, Si. muá¹…, st. munÌ†gu -- .
MAUDGA -- ; MUDGÄ• BHA -- ; RÄ• JAMUDGA -- .
Addenda: mudgÃ¡ -- : muÌ„Ìƒg `a kind of pulse'; A. mug `a kind of pulse' AFD 193; Md. mugu `mung bean'.

mudgara 10199 mudgara1 m. `mallet' MBh., Ëšaka -- m. KathÄ• s. 2. *moÌ„dgara -- .

1. Pa. muggara -- m. `club, mallet'; K. moÌ†ngil f. `club, wooden maul for applying plaster'; S. muá¹…iro m. `washerman's mallet'; L. muá¹…glÄ« f. `mallet'; P. muÌ„Ìƒ glÄ« f. `pestle'; Ku. muÌƒ gro, mugrÄ« `club', gng. muá¹…ar; N. muá¹…ro `mallet', B. mugur, Or. mugura; Bi. muÌƒ grÄ• `washerman's mallet'; Mth. muá¹…gar `club, mallet', Bhoj. muÌƒ garÄ• ; H. mÅ«grÄ• m. `mallet', ËšrÄ« f. `small do.'; OSi. munÌ†guru, Si. mugura `hammer, club'; -- Sh.gur. mÅ-gÄƒr m., jij. má¹½gÉ™r m. `goat' semant. cf. two meanings of Eng. ram.
2. Pk. moggara -- m. `pestle', P. moglÄ• m.; H. mogrÄ• m., ËšrÄ« f. `hammer'; G. mogar m. `wooden mallet', mogrÉ” m. `hammer -- shaped flower', mogrÄ« f. `mallet', M. mogar m.
mudgara -- 2 `bud' see MUKULA -- .
mudgaá¹£á¹-ha -- see MUKUá¹£á¹-HA -- .
Addenda: mudgara -- 1: WPah.ká¹-g. mvá¹…gá¸·I f. `wooden club'; Garh. muÌƒ gru `club'; Md. muguru `mallet, baton', muguranÄ« `crushes'.

mudgÄ• bha 10200 mudgÄ• bha `bean -- coloured' VarBrÌ¥S. [MUDGÃ¡ -- , Ä• BHÄ• --]
A. mugÄ• `light brown'.

mudraá¹‡a 10201 mudraá¹‡a n. `act of sealing up' Vcar. [MUDRÄ• ËŠ --]
Bi. muÌƒ dan `plug for hole in granary'.

10202 mudrayati `seals' Hariv. [MUDRÄ• ËŠ --]
Pk. muddÄ“i `seals, closes'; S. muá¹‡á¸• raá¹‡u `to seal'; P. mundá¹‡Ä• `to seal, stop a hole', á¸• og. mundarnÃ£Ì„ `to fill up a hole'; WPah.bhal. muá¸• á¸·Ä• á¹‡Å« `to castrate'; A. mudiba `to close (e.g. the eyes)', B. modÄ• , Or. mudibÄ• , Mth. mÅ«nab, H. mÅ«dnÄ• , muÌ„Ìƒ dnÄ• (whence intr. muÌƒ dnÄ• `to be closed'), M. muÌƒ dá¹‡&etilde;, muÌƒ dhá¹‡&etilde;.
Addenda: mudrayati: A. also `to seal' AFD 208.

mudrÄ• ËŠ 10203 mudrÄ• ËŠ f. `seal, signet -- ring' MBh. [Prob. â†• Ir. EWA ii 654]
Pa. muddÄ• -- f. `seal, stamp', muddikÄ• -- f. `signetring'; NiDoc. mu(á¹•)dra, mutra `seal'; Pk. muddÄ• -- , ËšdiÄ• -- f., Ëšdaya -- m. `seal, ring'; S. muá¹‡á¸• ra f. `seal', ËšrÄ« f. `finger -- ring with seal'; L. mundrÄ« f. `ring'; P. mundar m. `earring', mundÄ« f. `ring'; Ku. muná¹›o `earring', gng. mun*lá¹› `ring', N. mun(d)ro, MB. mudaá¹›Ä«; Or. muda `seal', mudi

`ring', mudÄ•  `act of sealing'; Bi. muÌ„Ìƒ drÄ« `iron ring fastening blade of scraper'; G. muÌ„Ìƒ drÄ« f. `ring', M. mudÄ« f., Ko. muddi; Si. mudda < muduva, st. mudu -- `seal, ring'; Md. mudi `ring'.
MUDRAá¹‡A -- , MUDRAYATI; MUDRÄ• KARA -- .

mudrÄ• kara 10204 mudrÄ• kara m. `maker of seals' MW. [MUDRÄ• ËŠ -- , KARÃ¡ -- 1]
Si muduvarayÄ• `goldsmith'.

10205 mudhÄ• `in vain, to no purpose' MBh. [Scarcely with P. Tedesco JAOS 73, 83 MIA. form of vÅ•ÌŠthÄ• . Cf. *moÌ„ddha -- `defective' s.v. *MUTTA -- ?]
Pa. mudhÄ• `gratis, for nothing'; Pk. muhÄ•  `for nothing', muhia -- `worthless'; OG. muhiÄ• á¹•  n. pl. `worthless'.

10206 *munÄ• ti1 `knows', muá¹‡Ã¡ti `pratijÃ±Ä• nÄ“ (perceives, recognizes?)' DhÄ• tup. [Cf. Pa. DhÄ• tumÄ• lÄ• âˆšmun `Ã±Ä• á¹‡Ä"'; fut. moÌ„nissaá¹• ; VimÄ• navatthu com. munana<-> n. = paricchindana -- ; RV. mÃºni -- m. `inspired sage', BrÌ¥&capamacr;rUp. `viditvÄ•  munir bhavati'. (J. C. W.). -- Pischel GrPk 345 connects with âˆšMÄ«V `push, impel' see *MUNÄ• TI2]
Pk. muá¹‡aÃ¯ `knows', pp. muá¹‡ia -- ; OB. muniÄ•  `known' ODBL 660; Si. min `knowledge' ES 67.

10207 *munÄ• ti2 `drives'. [Cf. Ä• mÄ«vati `pushes, presses, TBr., nimÄ«ËŠvantÄ« -- f. pres. part. `pressing down' AV., prÃ¡mÄ«vati `pushes on, instigates' ÅšBr. TS., kÄ• ËŠmamÅ«ta -- `impelled by love' RV. -- âˆšMÄ«V]
Or. (BÄ• leÅ›war) muá¹‡ibÄ• `to tend (cattle)'.

munÄ• la 10208 *munÄ• la or *moÌ„nÄ• la -- `pheasant'. [Cf. KUá¹‡Ä• LA --]
K. moÌ„nÄ• l m. `Impeyan pheasant'; P. munÄ• l, manÄ• l m. `pheasant', WPah.jaun. moÌ†nÄ• u; N. munÄ• l, monÄ• l `Himalayan pheasant'; Or. murÄ• á¸·a `a kind of wild bird'; H. munÄ• l m. `pheasant'.
mÃºni -- m. `inspired man' RV., `devotee (esp. one vowed to silence)' ÅšBr. [*MUNÄ• TI1]
See MAUNA -- .
*munda -- , *munna -- `defective' see *MUTTA -- .
Addenda: *munÄ• la -- : WPah.kc. bunÄ• á¸·, bÉ™nyÄ• á¸· m., ká¹-g. (kc.) bÉ™nÄ• á¸· m. `the wild pheasant', J. manÄ• á¸· m.; ká¹-g. bÉ™naá¸·I f. `hen

-- pheasant' (b -- and -- n -- from VÃ¡NYA -- `grown in a forest' in ká¹-g.
bÄ• n `oak tree'?).

10209 muraá¹…gÄ« -- , Ëšruá¹…gÄ« -- f. `Moringa pterygosperma'. [â†• Drav.,
Tam. muruá¹…kai etc., DED 4085]
Or. muá¹‡uá¹…gÄ• , muá¹›ugÄ• , munagÄ• , munigÄ• , mugunÄ• `M. pterygosperma';
H. munagÄ• m. `id.', muÌ„Ìƒ gÄ• m. `Hyperanthera moringa'.

muraja 10210 muraja m. `tambourine' MBh., ËšjÄ• -- f. `large drum' lex. [â†•
Drav., Tam. muracam etc., DED 4076. -- Cf. MURALÄ« --]
Pa. muraja -- m. `tambourine'; Pk. muraya -- , murava<-> m. `drum'; N.
murrÄ• `handles of a wizard's drum'.

10211 *murati1 `crushes, rubs'. 2. *mulati. [Cf. perf. subj. mumurat RV.,
pass. mÅ«ryÃ¡tÄ“ ÅšBr., mÃºr -- m. `destroyer' RV. -- âˆšM&RCIRCLEMACR;]
1. Pk. muraÃ¯ `squeezes', muria -- `broken, bent'; Wg. muriam `I thresh'; H.
murÄ• nÄ• `to chew'; -- Pk. mÅ«raÃ¯ `breaks' (with Å« from mÅ«ryÃ¡tÄ“?); Kho.
mÅ«rik `to rub, squeeze, massage, roll up, crumple'; K. mÅ«run `to

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shell or husk (peas, grain, &c.), crush (parched peas &c. with teeth), rub
gently (to allay itching)'; -- caus. with mor -- : WPah.Å›eu. mornÅ« `to
crush with hand and mix before eating (e.g. bread)'; OMarw. moraÃ¯ `rubs,
crushes'; G. morvuÌƒ `to shred (vegetables)'.
2. G. moá¸·vuÌƒ = morvuÌƒ above. -- See *MARATI, *MALATI.

10212 *murati2 `coagulates'. 2. Caus. *moÌ„rayati. [âˆšMÅ«RCH]
1. M. murá¹‡&etilde; `to coagulate, be impregnated with syrup, soak into,
ripen (of fruit)', ad -- mur&etilde; n. `halfcoagulated milk'.

2. G. moravvuÌƒ tr. `to curdle', morvaá¹‡ n. `acid used to curdle milk'; M. ad -- mor&etilde; n. = ad -- mur&etilde; in 1.

murala 10213 murala m. `a kind of fresh water fish' SuÅ›r.
Or. muraá¸·a `the small fish Aspidoparia marar'; H. mural, maral m.f. `a river fish', M. maraá¸· m.f.; Si. morallÄ• `a kind of fish'; -- by haplology < *murar -- : S. muro m. `a kind of fish'; H. murÄ• m. `a kind of very small fish'.

muralÄ« 10214 muralÄ« f. `flute, pipe' lex. [â†• Drav., Tam. muraá¸·i &c., DED 4076. -- Cf. MURAJA --]
S. P. murlÄ« f. `pipe'; N. murali `fife'; A. muruli, mururi `flute'; B. murali `pipe, fife', H. murlÄ« f., M. muraá¸·Ä« f.
muruá¹…gÄ« -- see MURAá¹…GÄ« -- .

murumura 10215 *murumura `crackling'. [Onom. -- Cf. mÃºrmura<-> m. `expiring ember' MaitrS., `burning chaff' KÄ• v., Pa. mummura -- m. `hot ashes, burning chaff']
Pa. murumurÄ• -- f. `crackling', murumurÄ• pÄ“ti `munches'; Pk. murumuria -- `rattling'; P. murmurÄ•  m. `parched maize'; N. murmurinu `to murmur, crackle, shake with anger'; H. murmurÄ• nÄ•  `to crackle'; M. murmur f. `muttering', murmurÄ•  m. `parched rice'.
mÃºrmura -- see prec.
*mulati `crushes' see *MURATI1.
mulÄ• lÄ«ËŠ -- see MÅ•ÌŠá¹‡Ä• LA -- .
*muÅ›ala -- `pestle' see MÃºSALA -- .
MUá¹¢ `steal': MUá¹£ -- , MUá¹£ATI, MUá¹£á¹-A -- , MUá¹£YATÄ“, MÅ«á¹£Aá¹‡A -- , MÅ«á¹£ATI, MOÌ„á¹£A -- , Má¹“á¹£ATI.

muá¹£ 10216 muá¹£ in cmpds. `stealing' MBh., f. `theft' MW. [muá¹£Ä«vÃ¡n -- m. `thief' RV. -- âˆšMUá¹£]
Gaw. muá¹£Ä• á¹›, Ëšá¹›a `thief'.
muá¹£aka -- see MÅ«á¹£A -- .

10217 muá¹£ati `steals' MBh. [âˆšMUá¹£]
Pa. musati `beguiles'; Pk. musaÃ¯ `steals', PaÅ¡. muá¹£ -- ; K. muhun `to defraud'; S. muhaá¹‡u, muÌƒhËš `to steal, rob', Ku. musá¹‡o; -- Pk. musÄ• via -- `caused to be stolen'; P. muhÄ• uá¹‡Ä•  `to be plundered'. -- Ext. -- kk --

: Or. muskibÄ• `to deceive'; M. musaká¹‡&etilde; `to scorn'.
*muá¹£ala -- `pestle' see MÃºSALA -- .
Addenda: muá¹£ati [Cf. muá¹£Ä• yÃ¡ti RV.]
*muá¹£ala -- see MÃºSALA -- Add2.

muá¹£kÃ¡ 10218 muá¹£kÃ¡ m. `testicle, scrotum' RV.
Pk. mukkha -- m.n. `scrotum'; Kho. (Lor.) muÅ¡k (á¹£?) `testicles (?)'.
*MUá¹£KAPUá¹-IKÄ• -- .

muá¹£kapuá¹-ikÄ• 10219 *muá¹£kapuá¹-ikÄ• `scrotum'. [MUá¹£KÃ¡ -- , PUá¹-A --]
Kho. mucÌ£hoá¸·i `testicles' (< *muká¹£a -- with metath.?).

muá¹£á¹-a 10220 muá¹£á¹-a `stolen' KÄ• v. [Replaced muá¹£itÃ¡ -- RV. <-> âˆšMUá¹£]
Pk. muá¹-á¹-ha -- `robbed'; K. moÌ†á¹-hu m. `change of fortune (usu. from good to bad'); S. muá¹-ho `ruined' (pp. of musaá¹‡u < MUá¹£YATÄ“), L. muá¹-á¹-hÄ• pp. of mussaá¹‡, muá¹-á¹-haá¹‡ `to cheat'; P. muá¹-á¹-há¹‡Ä• `to rob, cheat'; H. mÅ«á¹-hnÄ• `to be destroyed, not to remain'.

muá¹£á¹-Ã- 10221 muá¹£á¹-Ã- m.f. `clenched hand, fist' RV., `handful' ÅšBr.
Pa. Pk. muá¹-á¹-hi -- f. `fist, handful, handle of an instrument'; Ash. muÅ¡t `fist' NTS ii 267, mÅ«st NTS vii 99, Wg. mÃ¼á¹£á¹-, Kt. muá¹£á¹-, miá¹£á¹-; Bashg. "misht" `hilt of sword'; Pr. mÃ¼Å¡t `fist', muá¹£ (?) `hilt of knife'; Dm. muá¹£á¹- `fist', muá¹£á¹-i `handle'; PaÅ¡. uzb. muá¹£á¹-Ä« `fist', lauá¹›. muá¹-hÄ«ËŠ; Gaw. muá¹£á¹- `handle (of plough)', muá¹£á¹-Ä• ËŠk, muá¹£á¹-Ä«ke `fist', muá¹£ -- kaá¹-Ä• ËŠrÄ« `dagger'; Kal.rumb. muá¹£á¹-Ã- `fist'; Kho. muá¹£á¹-i `fist, grip'; Phal. muá¹£á¹- `a measure of length (elbow to end of fist)', mÃºá¹£á¹-i f. `fist', muá¹-á¹-i f. `arm below elbow' (â†• Ind.?) â†’ Bshk. mut (= *muá¹-h?) `fist' AO xviii 245; Sh.gil. muá¹-(h), pl. muá¹-Ã- m. `fist', muá¹£á¹-Ã- `handle of plough', jij. mvÌ• á¹£á¹-i `fist', koh. gur. mÅ-á¹£á¹-Äƒk f., pales. muá¹-h `arm, upper arm'; K. moÌ†á¹-h, m&obrevdotdot;á¹-hÃ¼ f. `fist'; S. muá¹-hi f. `fist, fistful, handle'; L. muá¹-á¹-h `fist, handle', muá¹-á¹-hÄ« f. `handful', awÄ• á¹‡. muá¹-h; P. muá¹-á¹-h, muá¹-á¹-hÄ« f. `fist', muá¹-á¹-hÄ• m. `handle, bundle'; Ku. muá¹-hÄ« f. `fist, handful', muá¹-ho `handle'; N. muá¹-h `handle', muá¹-hi `fist', muá¹-ho `handful'; A. muá¹-hi `fist, handful, handle', muá¹-han `measure of length (elbow to middle joint of

little finger)'; B. muá¹-h, muá¹-i `fist, handful', muá¹-(h)Ä• `handful'; Or. muá¹-hi `fist', muá¹-ha `hilt of sword', muá¹-hÄ• `clenched hand'; Bi. mÅ«á¹-h, muá¹-hiyÄ• `knob on body of plough near handle', mÅ«á¹-hÄ• , muá¹-á¹-hÄ• `the smallest sheaf (about a handful)'; Mth. muá¹-hÄ• `handle of mattock'; Bhoj. mÅ«á¹-hi `fist'; OAw. mÅ«á¹-hÄ« f. `handful'; H. mÅ«á¹-h f., mÅ«á¹-hÄ• m. `fist, blow with fist', mÅ«á¹-hÄ«, muá¹-á¹-hÄ« f. `fist, handful', muá¹-á¹-hÄ• m. `handful, handle (of plough), bundle'; G. mÅ«á¹-h f. `fist', muá¹-á¹-hÄ« f. `handful'; M. mÅ«á¹-h f. `fist', Ko. mÅ«á¹-; Si. miá¹-a, pl. miá¹-i `fist, handful', miá¹-iya `hammer, bundle'; Md. muÅ™i `hammer': the forms of P. H. Si. meaning `bundle' perh. rather < *muá¹-á¹-ha -- 2 s.v. MÅ«TA -- ; -- in Gy. wel. muÅ¡Ä«, gr. musÄ« `arm' loss of á¹- is unexpl. unless -- Ä« is secondary. -- Poss. â†• or infl. by Drav. (Prj. muá¹-ka `blow with fist' &c., DED 4041: see *MUKKA -- 1): Ku. muá¹-hagÄ«, muá¹-hkÄ« f. `blow with fist', N. muá¹-ki, muá¹›ki, M. muá¹-kÄ• m. NIMUá¹£á¹-I -- .
Addenda: muá¹£á¹-Ã- -- : WPah.ká¹-g. mvá¹- -- (in cmpd.), mÃºá¹-á¹-hI f. `clenched hand, handful'; J. muá¹-hÄ• m. `handful', Garh. muá¹-á¹-hi; A. muá¹-h (phonet. muth) `abridgement' AFD 94; Md. muÅ™ `fist, handle', muÅ™i `hammer'.
â€ MUá¹£á¹-IGRAHA -- .

10221a â€ muá¹£á¹-igraha -- m. `holding with one hand' Harav. [MUá¹£á¹-Ã- -- , GRÃ¡HA --]
WPah.ká¹-g. mvá¹-khrÉ”, mvá¸• É™khru m. (through *muá¹-hgrahu Him.I 179) `handful'.

10222 muá¹£yatÄ“ `is robbed' MBh. [âˆšMUá¹£]
K. muÅ›un `to steal'; S. musaá¹‡u `to be ruined' (pp. muá¹-ho < MUá¹£á¹-A --); L. mussaá¹‡ `to be ruined, be unlucky' (pp. muá¹-á¹-hÄ• ), poá¹-h. musnÄ• `to be spoilt, rot'; P.kgr. musnÄ• `to steal'; -- H. musnÄ• `to be stolen' (with u for Å« in intr. or similarly der. from tr. mÅ«snÄ• < MÅ«á¹£ATI).

mÃºsala 10223 mÃºsala m.n. `pestle' AV., `club' Mn., musra -- n. lex. 2. *muá¹£ala -- or *muÅ›ala -- . [s after u and in NIA. variation of Å« with u point to non -- Aryan origin (J. Bloch BSOS v 741 â†• Drav.: see also MAá¹£ATI)]
1. Pa. musala -- m.n. `pestle', Ëšaka -- n. `small do.', Pk. musala -- , mÅ«sala -- m.; Kho. (Lor.) mvsul `pestle, stonethumper'; Sh. (Lor.) muzvl

`stone pestle'; S. muhurÄ« f. `large pestle'; L. mÅ• Ë‹lÄ• `pestle', P. muhlÄ• , mÅ«hlÄ• , mohlÄ• m. (mÅ«sal m. â†• H.), WPah.bhad. bhal. khaÅ›. musal n., Ku. N. musal, A. muhal, B. musal, Or. musaá¸·a; Bi. mÅ«sar, (Shahabad) musarÄ• `pestle of rice -- husking machine'; Mth. mÅ«sar, musarÄ• `pestle', Aw.lakh. mÅ«saru, H. musal, mÅ«sal m., mÅ«slÄ« f. `small pestle', G. musá¸·uÌƒ n., M. musaá¸· n., Si. mohola, moÌ„la, Md. moÌ„. <-> Prob. P. mÅ«slÄ« f. `taproot', N. musuro (â†• Bi. Mth.?), H. mÅ«slÄ• m.
2. K. muhulu m. `pestle', muhÃ¼jÃ¼ f. `small do.'; WPah. (Joshi) muÅ›á¸· m. `pestle, club', muÅ›á¸·Ä« f. `small do.', jaun. mÅ«Å›á¹›Ä« `pestle'.
Addenda: mÃºsala -- . 1. Md. moÌ„ (moÌ„lek) `pestle'.
2. *muá¹£ala -- : WPah.ká¹-g. mÃºÉ™á¸·, m&vacutemacr;á¸· m. `pestle, club', J. muÅ›á¸· m., poet. muÅ›á¸·e f. `small pestle, club'.

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musalÄ« 10224 musalÄ« f. `the plants Curculigo orchioides and Salvinia cucullata' lex.
B. muslÄ« `C. orchioides'; G. M. musá¸·Ä« f. `C. orchioides, C. brevifolia (used medicinally)'.
*MUSALÄ«PIá¹‡á¸• A -- .

musalÄ«piá¹‡á¸• a 10225 *musalÄ«piá¹‡á¸• a `root of a partic. plant'. [MUSALÄ« -- , PÃ-á¹‡á¸• A --]
N. musalÄ©á¹›o `name of a plant used medicinally'.

musta 10226 musta m.n., ËštÄ• -- f., Ëštaka -- m.n. `the fragrant grass Cyperus rotundus' SuÅ›r., bhadra -- musta -- m. RËštus. 2. *moÌ„sta -- .
1. Pa. bhadda -- muttaka -- m. `Cyperus rotundus', Pk. mutthÄ• -- f.; P. mutthÄ• m. `root of a grass growing in wet places (used medicinally)'; A. muthÄ• `C. rotundus', B. muthÄ• , muta, mutÄ• , Or. muthÄ• .

2. Pk. motthÄ• -- f. `a kind of grass'; S. motha f. `root of C. rotundus (used medicinally)', P. motthÄ• , mothÄ• m.; Ku.gng. mwoth `C. rotundus, a mat made of it'; N. mothe jhÄ• r `a kind of grass'; Bi. mÃµthÄ• `C. rotundus', H. mothÄ• m., G. moth f., M. moth f., mothÄ• m.
musra -- see MÃºSALA -- .
Addenda: musta -- . 2. *moÌ„sta -- : A. mathÄ• `a kind of plant' AFD 206?

muss 10227 *muss `smile, sob'. [Cf. musra -- n. `tear' Uá¹‡.com.?]
N. musmus `smilingly', musmusÄ• unu `to smile'; H. musmusÄ• nÄ• , masmasÄ• nÄ• `to sob', M. musmusá¹‡&etilde;. -- Ext. -- kk -- : S. muskaá¹‡u `to smile'; N. musukka `smilingly', muskurÄ• unu, muskarËš `to smile', H. muskÄ• nÄ• , muskurÄ• nÄ• ; G. muskÄ• vuÌƒ to be delighted'.

mussa 10228 *mussa `defective'. [Cf. *MÄ“SSA -- : see list s.v. *MAá¹-á¹-A --]
L. mussÄ• `having horns slightly bent and curving up', m. `buffalo with such horns'.
MUH `bewilder': MUGDHÃ¡ -- , MÃºHYATI, MÅ«á¸• HÃ¡ -- , Má¹“HA -- , MOÌ„HANA -- , MOÌ„HÃ¡YATI, Má¹“HUKA -- , *MOÌ„HYA -- ; *Ä• MUHYATI, *Ä• MÅ«á¸• HA -- , *NIRMOÌ„HYAMÄ• NA -- .

muhÅ«rtÃ¡ 10229 muhÅ«rtÃ¡ m.n. `moment' RV., Ëštaka -- m.n. MBh.
Pa. muhutta -- m.n. `moment'; Pk. muhutta -- , ËštÄ• ga -- , mahutta -- m.n. `measure of time (= 48 minutes)'; -- Si. mohota `moment, space of 48 minutes' (W. Geiger BSOS viii 550) â†• Pa.
MAUHÅ«RTA -- .

10230 mÃºhyati `goes astray, is bewildered' RV. [âˆšMUH]
Pa. muyhati `is stupefied', muyhana -- n.; Pk. mujjhaÃ¯ `is confused'; S. muÃ±jhaá¹‡u `to be entangled' (whence mujhÅ«á¹›o `entangled'); L. muÃ±jhÄ«jaá¹‡ (Ju. muÌƒjhËš) `to be perplexed, be sad'; N. mujinu `to be ashamed, be creased, be enjoyed (of a woman)', caus. mujyÄ• unu; G. mujhÄ• vuÌƒ `to be perplexed'. -- A. muzÄ•  `wrinkled, shrunk', muzurÄ• `lean, stunted' rather < *MUJJA -- .

10231 mÅ«ËŠka -- , mÅ«kÃ¡ -- `dumb' VS., ÅšBr. 2. *mÅ«ga -- . 3. *mukka -- 2. 4. *mukkara -- . 5. *mugga -- . 6. *muá¹…ga -- (cf. *GUá¹…GA --). 7. *moÌ„kka -- . 8. *moÌ„gga -- . [A defective word -- group poss. developed,

with variations similar to those of other such groups, from mÅ«ËŠka<-> which is in any case at least partly onom. (cf. *mÅ«na -- , *moÌ„nna -- `silent' s.v. MAUNÃ¡ --). -- See list s.v. *MAá¹-á¹-A --]
1. Pk. mÅ«a -- , mÅ«ala -- , mÅ«alla -- `dumb'.
2. Pa. mÅ«ga -- `dumb'.
3. Pk. mukka -- `dumb', PaÅ¡. mÅ«k, N. muko, A. muka; H. mÅ«k `dumb, wretched'; M. mukÄ• `dumb', Si. muk.
4. Pr. mukÉ™Å•oÌ„k `tasteless'; WPah.khaÅ›. mukkar `dumb'.
5. G. mÅ«Ë˜guÌƒ `dumb'.
6. G. muÌƒguÌƒ `dumb'.
7. A. mokÄ• `foolish'; H. mok `dumb, wretched'.
8. S. mogÌ o `stupid, wonderstruck'.
*mÅ«ga -- `dumb' see prec.
mÅ«á¹-a -- , *mÅ«á¹-ha -- `bundle' see MÅ«TA -- .
*mÅ«á¸• a -- `root' see MÅ«ËŠLA -- .
*mÅ«á¸• iya -- `original value' see MÅ«LYA -- .
Addenda: mÅ«ËŠka -- . 7. *moÌ„kka -- : Md. moya `foolish'.
*mÅ«á¹-ha -- see MÅ«TA -- Add2.

mÅ«á¸• hÃ¡ 10232 mÅ«á¸• hÃ¡ `stupified' AV., `stupid' Mn., `gone astray' R. [mÅ«á¸• hÃ¡ -- ~ MUGDHÃ¡ -- is Indo -- ir. (cf. Khot. mÅ«ysaá¹• dai `foolish' with -- ys -- < IE. -- Ä• h -- H. W. Bailey TPS 1960, 78, EWA ii 662), but was poss. associated with or gave rise to `defective' word *muá¸• á¸• ha -- 1 in the group *MUá¹-á¹-A -- . -- âˆšMUH]
Pa. mÅ«á¸·ha -- `erring, foolish'; Pk. mÅ«á¸• ha -- , muá¸• á¸• ha<-> `foolish', K. mÅ«á¸• , muá¸• a; S. mÅ«á¹›ho (pp. of muÃ±jhaá¹‡u `to be entangled' < MÃºHYATI), mÅ«á¹›ho mÅ«á¹›ho `sleeping with arms and legs gathered up to the chest'; P. mÅ«á¹›h, mÅ«haá¹›, mÅ«huá¹› m.f. `fool', mÅ«á¹›hÄ« f. adj. `falling off in milk (of a cow)'; OM. mÅ«á¸• ha `stupid'; Si. muá¸·u `deceived, foolish', muá¸·Ä• va `delusion'; -- H. murhÄ• , murerÄ• `stupid' (with unexpl. -- r(h) -- unless rather < MÅ«ËŠLÃ¡ --); -- Or. moá¹›hÄ• , f. Ëšá¹›hi `fool' with unexpl. -- o -- .
Addenda: mÅ«á¸• hÃ¡ -- : A. muá¹›ha (phonet. murhÉ”) `foolish' AFD 91, 423, WPah.poet. mvÌ„á¹›h, moÌ„á¹›h `foolish', m. `fool' (moÌ„á¹›h like Or. moá¹›hÄ• , f. -- i poss. < *mauá¸• ha --).

mÅ«ta 10233 mÅ«ta m.n. `basket' TBr., `*bundle', mÅ«takÃ¡ -- n. `little basket' ÅšBr., mÅ«toÌ„á¸• Ä« -- f. BHSk. 2. mÅ«á¹-a -- , muá¹-a -- m.n.

`basket, bundle' KÄ• raá¹‡á¸• . 3. *muá¹-á¹-a -- 3. 4. *mÅ«á¹-ha -- . 5. *muá¹-á¹-ha -- 2. 6. moÌ„á¹-a -- 1 m. `bundle' DivyÄ• v. 7. *moÌ„á¹-á¹-a -- 2. 8. *moÌ„á¹-ha -- 1. [â†• Drav. cf. Tam. muá¹-i `knot, tuft, bundle' &c. DED 4030, Tam. muá¹-ai `to plait, braid' &c. (see MUá¹-Ã¡TI), and Tam. mÅ«á¹-ai, mÅ«á¹-á¹-ai `sack, bundle' &c. DED 4134. -- For mng. `capital sum &c.' see also *mÅ«á¸• a -- s.v. MÅ«ËŠLA --]

1. Pa. mÅ«Ë˜toá¸·Ä« -- (v.l. muá¹-oÌ„lÄ« --) f. `bag'; S. muo m. `brush or scrub for cleaning with, tuft of grass for setting fire to', muÄ« f. `scrub of straw for cleaning with, small paint brush'.

2. Pk. mÅ«á¸• a -- , Ëšaya -- m. `measure of corn'; S. mÅ«á¹›u, Ëšá¹›o m. `bale', Ëšá¹›Ä« f. `bundle, capital sum'; P. mÅ«á¹›Ä« f. `wisp of hay given to cow to make her let down milk, roll of cloth used as a stopper'; N. mur `capital sum', muri `measure of weight (= 2 maunds)'; Bi. Mth. mÅ«r `capital'; G. mÅ«á¹›É” m. `measure of capacity', mÅ«á¹›Ä« f. `bundle, stock -- in -- trade, capital'; M. muÌƒá¸• m.n. `rent in grain or money', muá¸• Ä• m. `bale', muá¸• Ä« f. `bundle of straw'.

3. Sh. (Lor.) mvto (-- á¹- -- ?) `bunch, bundle, tuft of twigs'; N. muá¹-uro `small bundle'; A. muá¹-iyÄ• `porter'; Si. miá¹-iya `bundle'.

4. Pk. mÅ«á¸• ha -- m. `measure of corn'.

5. P. muá¹-á¹-hÄ• m. `bundle'; A. muá¹-ha `collection, total', muá¹-hÄ• `bundle of sticks', muá¹-hi `small do.'; H. muá¹-á¹-hÄ• m. `bundle'; M. mÅ«á¹-h m. `bullock's packsaddle'.

6. P. moá¹›Ä« f. = mÅ«á¹›Ä« in 2.

7. A. moá¹-a `total', moá¹-ari `big bundle'; B. moá¹-a `bundle, load, entire amount', moá¹-iyÄ• `porter'; G. moá¹-iyuÌƒ n. `sack of grain, load'; M. moá¹- f. `packet'.

8. L. mohá¹›Ä• m. `small bundle, baggage'.

Addenda: mÅ«ta -- . 4. *mÅ«á¹-ha -- : A. murÄ• (phonet. murha, mura) `wicker stool' AFD 234.

mÅ«ËŠtra 10234 mÅ«ËŠtra n. `urine' AV.

Pa. Pk. mutta -- n. `urine', Gy. eur. muter, wel. mutÄ• r m., pal. mÃºtÅ-r, á¸Œ. muÄ• (â†• Sh. *mucÌ£ -- ?), Ash. mÃºtruk, Dm. mÅ«Ë˜tr, Shum. Gaw. mul, Woá¹-. mul; PaÅ¡. mÃºtruk `dirty'; Kal. mÅ«ËŠtra `urine', Bshk. mÅ«l, Sv. mutre, Phal. mÅ«tr, K. mathar, dat. Ëštras m., S. muá¹-ru m., L. mutr m., awÄ• á¹‡. mÅ«tur, P. mÅ«tar, mÅ«t m., WPah.bhad. muá¹-á¸· n., (Joshi) mÅ«c m., Ku. mÅ«t, N. A. B. mut, Or. mÅ«ta, Bi. H. mÅ«t m., G. mÅ«tar n. (deformed by Jains in mÄ• truÌƒ karvuÌƒ `to urinate'), M. mÅ«t n., Ko. mÅ«ta,

Si. mÅ« (< *muy GS 17).
MÅ«TRÃ¡YATI, *MÅ«TRIYA -- , MAUTRA -- ; *MÅ«TRAKARAá¹‡A -- , MÅ«TRAPUá¹-A -- , MÅ«TRAMÄ• RGA -- ; GOÌ„MÅ«TRA -- , *DUá¸¥KHAMÅ«TRAKA -- , *Å›UNAMÅ«TRA -- .
Addenda: mÅ«ËŠtra -- : WPah.ká¹-g. (kc.) mÅ«c m. `urine', Md. (old) mÅ«.

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mÅ«trakaraá¹‡a 10235 *mÅ«trakaraá¹‡a `urinary organ'. [MÅ«ËŠTRA -- , KÃ¡RAá¹‡A --]
Pa. muttakaraá¹‡a -- n. `pudendum muliebre'; G. mutrÄ• á¹‡Ä« f. `urinary canal'.

mÅ«trapuá¹-a 10236 mÅ«trapuá¹-a m. `the lower belly' lex. [MÅ«ËŠTRA -- , PUá¹-A --]
H. mutaÃ¼á¹› `watery substance issuing from womb before a birth' Gupta GrÄ• m 243.

mÅ«tramÄ• rga 10237 mÅ«tramÄ• rga m. `urethra' SuÅ›r. [MÅ«ËŠTRA -- , MÄ• RGA --]
S. muá¹-rÃ£Ì„go m. `the bladder'.

10238 mÅ«trÃ¡yati `urinates' MBh. [MÅ«ËŠTRA --]
Pk. muttaÃ¯ `urinates', Gy. eur. muter -- , arm. mur -- , S. muá¹-raá¹‡u, L. mÅ«taraá¹‡, P. mÅ«tarnÄ• , mÅ«tá¹‡Ä• , WPah. (Joshi) mucá¹‡u (bhal. muá¹-á¸·ni f. `urine'), Ku. mutá¹‡o, N. mutnu, A. mutiba, B. mutÄ• , Or. mutibÄ• , Mth. mutab, Bhoj. mÅ«tal, H. mÅ«tnÄ• , G. mutarvuÌƒ, M. mutá¹‡&etilde;.
Addenda: mÅ«trÃ¡yati: WPah.ká¹-g. mucá¹‡Ãµ `to urinate', Garh. mutá¹‡u.
MÅªRCH: â€ MÅ«RCHANA -- .

10239 *mÅ«triya -- , mÅ«trya -- `pertaining to urine' AitBr. [MUTRA --]

G. mutriyuÌƒ n. `urine vessel, urinal'; -- Dm. mitrá¹“Ä• a `bladder' <
*mÅ«trya -- vaty -- aka -- NTS xii 179 with (?).
mÅ«trya -- see prec.
*mÅ«na -- `silent' see MAUNÃ¡ -- .
mÅ«ËŠradÄ“va -- see MÅ«LANÄ• RÄ• YAá¹‡A -- .
MÅªRCH `coagulate': *murati2, mÅ«ËŠrchati, mÅ«rchayati, mÅ«rchÄ• -- ,
*mÅ«rá¹‡a -- 2, mÅ«rtÃ¡ -- , mÅ«ËŠrti -- , *moÌ„rayati; -- muktÄ• -- ?

10240 mÅ«ËŠrchati `becomes solid' AV., mÅ«rchayati `causes (milk) to coagulate' KauÅ›. [âˆšMÅ«RCH]
Pa. mucchati `curdles'; Pk. mucchaÃ¯ `congeals'; Sh. muÄ• Ã³Ä-kiÌ¯ `to curdle (of milk), freeze' (pp. mÅ«ËŠtÅ- < MÅ«RTÃ¡ -- ); Si. midenavÄ• `to coagulate' < MIA. *mÅ«ch -- ; -- Pk. mucchÄ• via -- `caused to curdle', Si. mudavanavÄ• .

10240a â€ mÅ«rchana -- n., mÅ«rchanÄ• -- f. `fainting' SuÅ›r. [âˆšMÅ«RCH]
Pa. mucchanÄ• f. `rising in tone', Pk. mucchaá¹‡Ä• -- f. `a style of singing'; WPah.ká¹-g. mÃºnÄ‹há¹‡I f. `act of tumbling down' Him.I 180.

10241 mÅ«rchayati `coagulates (milk)' KauÅ›., `makes in a solid shape' AitBr., `strengthens, excites' MBh. [âˆšMÅ«RCH]
Pa. mucchÄ“ti `increases in tone'; N. muchnu `to knead'; OM. musiti 3 pl. pres. `benumb, stupefy' Tulpule OMR 235; Si. (SigGr) mus -- `to stupefy'; <-> Ku. mochá¹‡o `to mix lentils and pulse with ghee' (tr. from intr. *much --).
Addenda: mÅ«rchayati: WPah.ká¹-g. mÃºÄ‹há¹‡Ãµ `to knead', mÉ™Ä‹hÃ¡uá¹‡Ãµ `to cause to be kneaded'; A. moche (phonet. -- s --) `plasters (the floor)'.

mÅ«rchÄ• 10242 mÅ«rchÄ• f. `congealment' KÄ• v., `fainting, stupor' MBh. [âˆšMÅ«RCH]
Pa. Pk. mucchÄ• -- f. `fainting'; N. much -- mÄ• ch `act of mixing'; A. mus -- kaÌƒs `swoon' (+?); -- Si. musa `fainting fit' â†• Pa.
mÅ«rá¹‡Ã¡ -- 1 `crushed' see MRÌ¥á¹‡Ä• ËŠTI.

mÅ«rá¹‡a 10243 *mÅ«rá¹‡a2 `coagulated'. [~ MÅ«RTÃ¡ -- . -- âˆšMÅ«RCH]
Dm. brÅ«n `wall' NTS xii 129.

mÅ«rtÃ¡ 10244 mÅ«rtÃ¡ `coagulated' TS., `embodied' ÅšBr. [~ *mÅ«rá¹‡a -- 2.

-- âˆšmÅ«rch]
Pk. mutta -- `hard, fainting'; Sh. mÅ«ËŠtÅ- `curdled' (pp. of muÄ• Ã³Ä-kiÌ¯ < MÅ«ËŠRCHATI), pales. mÅ«É™tÉ™ duth `curds'.

mÅ«ËŠrti 10245 mÅ«ËŠrti f. `any solid body' Up., `figure' MBh., `image, idol' KÄ• v. [âˆšMÅ«RCH]
Kt. muá¹-É™ `wooden idol', Pr. muá¹-Å«, mÃ¼Ä• Å«ËŠ, mÅ©Ìˆ Ä• u NTS xv 264; A. mui `form, shape' (< MIA. *mÅ«ti --). -- Kt. and Pr. words perh. rather orig. `tree, stump' see *muá¹-á¹-ha -- 1 s.v. *MUá¹-á¹-A -- 1. *MÅ«RTIGHARA -- .

mÅ«rtighara 10246 *mÅ«rtighara `image shrine'. [MÅ«ËŠRTI -- , GHARA --]
WPah. (Joshi) mwehrÄ• `image of a village deity'.

mÅ«rdhÃ¡n 10247 mÅ«rdhÃ¡n m. `cranium, head, top, chief, beginning' RV.
Pa. muddhan -- n. `head, summit'; Pk. muddha -- , ËšdhÄ• á¹‡a -- , muá¸• á¸• ha -- , muá¹• á¸• ha -- , Ëšá¸• hÄ• á¹‡a -- m. `head'; Ash. muá¹‡ `rock'; PaÅ¡.lauá¹›. mundÄ• ËŠ `top of head', ar. muÌƒdoá¹“ `on the top of', mÃºda `upwards', chil. mudÉ™Ì• `tree -- top'; Niá¹…g. mÅ«ndÉ™ `neck', Gmb. mÅ«dÃ¤; Kal.rumb. moÌ£n, st. moÌˆÌ„Ì£nd<-> `peak'; S. muá¹‡á¸• hu `chief', m. `top, front, source', muá¹‡á¸• hÄ« f. `head'; L. muá¸• á¸• h, muá¹‡á¸• h m. `head of canal, beginning, root', mult. muÌ„Ìƒd(h) m. `head of canal', khet. muá¹‡á¸• hÄ• m. `shoulder', awÄ• á¹‡. muá¸• h `root'; P. muá¸• á¸• h, muá¹‡á¸• h m. `beginning'; Ku. muÌƒá¹›, mun, muno, muni `head', munalo `head, skull, fate'; N. muá¹›(h) `head, poll'; A. mur, murÄ• `head, top, leader', mudh, mudhÄ• `ridge of a roof'; B. moá¹› `head of a street'; Bi. mÅ«á¹›h `root of sugarcane', mÅ«á¹›hÄ• `masonry at mouth of well' (but see *MUá¹‡á¸• ATARA -- ), muddhÄ« `knot in bucketrope where fixed to well -- rope'; H. muá¸• h, muá¹›h m. `headman', muá¸• á¸• hÄ• m. `shoulder, withers, forequarter'; OMarw. mÅ«á¸• ho m. `face'; M. muÌƒá¸• hÄ« f. `head', muÌƒá¸• hÄ• m. `shoulder'; OSi. mundan `head' (< mÅ«rdhÄ• ËŠnam), Si. muduna `head, peak, point'. -- Pk. muá¹• á¸• a -- m.n. `head', P. muá¹‡á¸• m., WPah. (Joshi) muÌ„Ìƒá¸• , Or. muá¹‡á¸• a; Mth. mÅ«á¹›, muÌƒá¹›, muá¹›Ä« `head, mouth'; H. muÌ„Ìƒá¸• , muÌ„Ìƒá¹› m., muÌƒá¸• iyÄ• , muá¹›iyÄ• f. `head', G. mÅ«á¸• Ä«, muÌƒá¸• Ä« f., M. muÌƒá¸• n., muÌƒá¸• Ä« f.: these, and poss. the unaspirated forms of Ku. N. A. B. above, are perhaps (like G. muÌ„Ìƒá¸• É” m. `shaven head') < or X MUá¹‡á¸• A -- 1 `shaven'.
*MAURDHAKA -- ; *MÅ«RDHAVÄ• LA -- ; *AVAMÅ«RDHA -- , *UPAMÅ«RDHAN -- ,

*PRAMÅ«RDHAN -- ; *PAÅ›CAMÅ«RDHAN -- .
Addenda: mÅ«rdhÃ¡n -- : WPah.ká¹-g. (kc.) mvÌ„á¹‡á¸• m. `head', ká¹-g. mvá¹‡á¸• I f. `crown of head'; mvá¹‡á¸• lu f. `head (of a stick), end (of a thread)', poet. mvá¹‡á¸• ke f. `head', J. muÌ„Ìƒá¸• m. `head', Garh. muá¹‡á¸• , mÅ«n; A. also mÅ«dh `ridge of roof' AFD 210.

mÅ«rdhavÄ• la 10248 *mÅ«rdhavÄ• la `hair of the head'. [MÅ«RDHÃ¡N -- , VÄ• ËŠLA --]
WPah.jaun. muÌƒá¸• Ä• oÌ„ `hair of the head'.

10249 mÅ«ryÃ¡tÄ“ `is crushed' ÅšBr. [âˆšM&RCIRCLEMACR;]
WPah.khaÅ›. mÃ²jÌˆjÌˆnÅ« `to crush with hand and mix up before eating (e.g. bread)' with o from act. mornÅ« s.v. *MURATI1.

mÅ«ËŠla 10250 mÅ«ËŠla (mÅ«ËŠra -- AV.) n. `root' RV., mÅ«laka -- `arising from' MBh., m.n. `radish' Mn., mÅ«likÄ• -- f. `root used in magic' PaÃ±cat.
2. *mÅ«á¸• a -- . [Despite early occurrence and proposed connexion with Gk. mw=lu (IEW 750), variation of -- l/r -- ~ -- á¸• -- supports non -- Aryan, perh. Drav., origin: cf. Tam. muá¸·Ä• , muá¸·á¸·aá¹…ki `radish' &c., DED 4105. Prob. only chance resemblance with L. and Bi. forms of MIA. muá¸• á¸• ha -- < MÅ«RDHÃ¡N -- with meaning of `root']
1. Pa. mÅ«la -- n. `root', Ëšaka -- n. `root, bulb, radish'; AÅ›.shah. man. kÄ• l. mula -- , gir. dh. jau. mÅ«la -- `root', NiDoc. mulade abl. sg.; Pk. mÅ«la -- n. `root, proximity', mÅ«laya -- n. `radish', mÅ«ligÄ• -- f. `a partic. drug'; Wg. m&omacrtodtod;li doÌ„Å¡t `right hand', Gmb. mÅ«l doÌ„Å¡ (semant. cf. *MÅ«LÄ• NTA -- ); PaÅ¡.weg. mÅ«lÃºk `radish', Gaw. mÅ«lÄ“á¹-Ä«ËŠ, Phal. mulÃ¡i; Sh. mÅ-lÄ«ËŠ f. `root', (Lor.) mÅ«l `taproot', mÅ«lo `radish'; K. mÅ«l, moÌ„l m. `root', mÅ«ji, mujÃ¼ f. `radish'; S. mÅ«ru m. `stock -- in -- trade, capital' (mÅ«ri `completely' < mÅ«ËŠlÄ“na), mÅ«rÄ« f. `radish'; L. mÅ«á¸· (Ju. mÅ«l) m. `root, principal (of debt)', mÅ«á¸·Ãµ `completely'; P. mÅ«á¸· m. `root, radish, capital sum', mÅ«á¸·Ä« f. `radish', mÅ«á¸·Ãµ `completely'; Ku. mulo, muli `radish', gng. Å›armÅ«w `source of the river Sarju', muÉ™ `radish', mui `root'; N. mulÄ• pl. `radishes'; A. mul `root, any edible root'; A. B. mulÄ• `radish'; Or. muá¸·a, muá¸·Ä• , (Sambhalpur) murÄ• `radish', muá¸·huÌƒ `from the beginning'; Bi. mÅ«r, (SWShahabad) mÅ«l `radish, capital lent at interest', mÅ«lÄ«, mullÄ«, muraÄ« `radish'; Mth. mÅ«r `root, radish, capital sum', (SBhagalpur) mÅ«ro `radish'; OAw. mÅ«ra, mÅ«ri `root'; H. mÅ«l m. `root',

mÅ«lÄ« f. `radish'; OMarw. mÅ«lÄ« f. `root'; G. mÅ«á¸· n. `root of tree, origin, capital sum', mÅ«á¸·É” m. `radish', mÅ«á¸·Ä« f. `tender

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root'; M. mÅ«á¸· n. `root, cause', muá¸·Ä• m. `radish', muá¸·Ä« f. `rootlet'; Si. mula `root, beginning, cause', mulu `complete' (or < SAMÅ«LA -- ); Md. mÅ« `root'.
2. Kho. muá¸· `root, bottom', muá¸·a `below'. -- Altern. < mÅ«á¹-a -- s.v. MÅ«TA -- (but less prob. in view of some words with this meaning in 1 being certainly < mÅ«ËŠla --): S. mÅ«á¹›Ä« f. `capital' (~ mÅ«ru), N. mur, Bi. Mth. mÅ«r (~ Bi. mÅ«l), G. mÅ«á¹›Ä« f. -- See also *mÅ«á¸• iya -- s.v. MÅ«LYA -- .
*MÅ«á¸• IYA -- , *MÅ«LIYA -- , MÅ«LYA -- , MAULYA -- ; MÅ«LAKAPAá¹‡A -- , *MÅ«LANÄ• RÄ• YAá¹‡A -- , *MÅ«LAYAá¹£á¹-I -- , MÅ«LAVÄ• PA -- , *MÅ«LÄ• KÄ• RA -- , *MÅ«LÄ• NTA -- ; UNMÅ«LAYATI, NIRMÅ«LA -- , SÃ¡MÅ«LA -- ; KARá¹‡AMÅ«LA -- , PÄ• DAMÅ«LA -- , *RUKá¹£AMÅ«LA -- , VARÄ• HAMÅ«LA -- ; -- MÅ«ËŠLÄ• -- ?
Addenda: mÅ«ËŠla -- : WPah.ká¹-g. (kc.) mvÌ„á¸· m. `root, beginning'; Md. mÅ« (mulek) `root'.

mÅ«lakapaá¹‡a 10251 mÅ«lakapaá¹‡a m. `bunch of radishes' PÄ• á¹‡.com. [MÅ«ËŠLA -- , PAá¹‡A -- 2]
K. muliveÃ± f. `collection of turnip tops and radish leaves stored for winter use'.
Addenda: mÅ«lakapaá¹‡a -- : hence M. phaá¹‡Ä« f. `bunch (of bananas)', Ko. phoá¹‡o `bunch (esp. of bananas)'?

mÅ«lanÄ• rÄ• yaá¹‡a 10252 *mÅ«lanÄ• rÄ• yaá¹‡a `name of a local deity (?)'. [Cf. mÅ«ËŠradÄ“va -- m. `a class of demons' RV., nÄ• rÄ• yaá¹‡Ã¡ --]
Ku.gng. mu&tildemacrepsilon;rÌƒe `a demigod worshipped in Gangoi'?

*mÅ«layaá¹£á¹-i -- `liquorice'. [MÅ«ËŠLA -- , YAá¹£á¹-Ã- --]
See *MADHULAá¹£á¹-I -- .

mÅ«lavÄ• pa 10253 mÅ«lavÄ• pa m. `planter of edible roots' Mn. [MÅ«ËŠLA -- , VÄ• PA -- 3]
Aw.lakh. murÄ• Å« `greengrocer'.

mÅ«ËŠlÄ• 10254 mÅ«ËŠlÄ• f., mÅ«ËŠla -- m. `17th or 19th lunar mansion' AV. Pk. mÅ«la -- m. `id.', K. mÅ«l f., Ku.gng. mÅ«w, N. mul, H. mÅ«l m., G. M. mÅ«á¸· n. -- Deriv.: Ku. mulyÄ• , f. Ëšyai `born under MÅ«lÄ• , orphan', N. mulyÄ• hÄ• ; H. mÅ«liyÄ• `born under MÅ«lÄ• , stupid'. -- Altern. < MÅ«á¸• HÃ¡ -- : H. murhÄ• m. `orphan, rascal', adj. `stupid (= murerÄ•)'.
Addenda: mÅ«ËŠlÄ• -- : Md. mula `the asterism MÅ«lÄ• '.

mÅ«lÄ• kÄ• ra 10255 *mÅ«lÄ• kÄ• ra `radical'. [MÅ«ËŠLA -- , Ä• KÄ• RA --]
WPah.bhal. mulare `thoroughly, radically'?

mÅ«lÄ• nta 10256 *mÅ«lÄ• nta `chief'. [MÅ«ËŠLA -- , Ã¡NTA --]
Wg. mulÃ¡Ìƒ Ì„t doÌ„Å¡t `right hand' NTS ii 253. For formation cf. *KHARVÄ• NTA -- , *SAVYÄ• NTIKA -- ; other dialects of Wg. have forms of MÅ«ËŠLA -- NTS xvii 276.
*mÅ«liya -- `price' see next.

mÅ«lya 10257 mÅ«lya n. `original value, price' Mn., `capital' KathÄ• s. 2. *mÅ«liya -- . 3. *mÅ«á¸• iya -- . [MÅ«ËŠLA --]
1. Pk. mulla -- n. `price', Dm. mÅ«lye, mÅ«le inst., PaÅ¡. Gaw. Bshk. Phal. mÅ«l, Sh. mul m., K. moÌ†l m., rÄ• m. á¸• oá¸• . mul, S. mulhu m., L. mull m., awÄ• á¹‡. mul (anmullÄ• `priceless'), P. mull m., WPah.bhad. mull n., paá¹…. cur. mull, bhal. pÄ• á¸• . mul, A. mÅ«l, MB. mÅ«la; Or. mÅ«la `price, daily wage'; G. mÅ«l n. `price'.
2. Pa. mÅ«lya -- n. `price, wages'; NiDoc. muli `price', Pk. mÅ«lia -- , mullia -- n., Ash. mulÄ«ËŠ, Wg. mÅ«lÃ¥, Kt. myuÌƒ Å•, mÅ•Ä«, Pr. (LSI) milui; OSi. miliya `money, expenses', Si. mila (or < nom. sg. *mulle < mÅ«lya -- EGS 134).
3. L. mÅ«á¹›Ä« f. `cost, price', (Salt Range) `wealth'; <-> perh. also S. G. mÅ«á¹›Ä« f. `capital' s.v. MÅ«ËŠLA -- .
mÅ«ËŠá¹£ -- m.f. `mouse' RV.
MÅ«á¹£A -- , MÅ«ËŠá¹£IKA -- ; -- *MÅ«á¹£ALA -- , MUá¹£KÃ¡ -- .

mÅ«á¹£a 10258 mÅ«á¹£a m., Ëšá¹£Ä• -- f. `rat, mouse' PaÃ±cat., mÅ«á¹£aka -- m. YÄ• jÃ±., muá¹£Ëš lex. 2. mÅ«ËŠá¹£ika -- m. `rat, mouse' Gaut. [MÅ«ËŠá¹£ --]
1. Pa. mÅ«sÄ« -- f. `mouse'; Pk. mÅ«saya -- m. `rat'; Gy. gr. muÅ¡Ã³, musÃ³ `mouse', wel. musoÌ„ m., germ. ker -- mÅ«so (ker -- < GHARA -- ), hung. musi f., as. muÅ¡; á¸Œ. mÅ«Å¡a `rat'; Ash. muÅ¡Ã¤, muá¹£É™, musÃ¤, Kt. muÌ„Ìƒ sÉ™, Pr. mÅ«Ì¤sÅ«ËŠ; Kamd. muzÃºk `vulva', (Davidson) "muzzÄ• " `eggs' (semant. cf. MUá¹£KÃ¡ -- `testicle, vulva' IEW 753); Dm. muá¹£Ã¡ `mouse', PaÅ¡.dar. mÅ«Ä• , ar. mÅ«3Ä• (< *mÅ«á¹£aÄ• Ä« -- , but mÅ«Å¡ â†• Pers. IIFL iii 3, 126), Shum. mÃºá¹£o, Woá¹-. muÅ¡, Gaw. muá¹£a, Kal. mizÃ³k (â†• Kaf., e.g. Kamd.); Bshk. mÅ«á¹£ `rat, mouse'; Tor. mÅ«Å¡ `mouse' (= mÅ«á¹£? Morgenstierne IL v 358), Sv. mÃºá¹£o, Phal. muÌ„Ìƒá¹£o; Sh.koh. muÌ„Ìƒáº“á¹· m., gur. mÅ«áº“á¹· m. `rat', jij. muáº“u, koh. mÅ-áº“oi f., gur. mÅ-áº“ai f. `mouse'; P. mÅ«sÄ• m. `rat' (â†•  H.), WPah.bhal. muÅ› m., khaÅ›. jaun. mÅ«Å›Ä• ; Ku. N. muso `rat, mouse' (N. also `wart'); OB. musÄ•  `rat', Or. mÅ«sÄ• ; Mth. mÅ«s, mÅ«sÄ• , musarÄ« `mouse', Bhoj. mus; H. mÅ«s, mÅ«sÄ• , mÅ«srÄ•  m., ËšrÄ« f. `rat, mouse'.
2. Pa. mÅ«sika -- m., ËškÄ• -- f. `mouse'; NiDoc. muá¹£ka `rat, mouse' Burrow KharDoc 112; Pk. mÅ«siya -- m. `rat', Sh. (Lor.) mÅ«áº“i; Or. mÅ«si `small mouse'; Si. mÄ«yÄ• , st. mÄ« -- `rat'.
Addenda: mÅ«á¹£a -- [Cf. mÅ«ËŠá¹£aá¸¥ nom.pl. RV.]
Gy.germ. miÅ¡o m. `mouse'; WPah.ká¹-g. (kc.) mÃºÅ›Å›É”, J. muÅ›Ä•  m., ká¹-g. (kc.) mÃºÅ›Å›É™á¹‡ f. (obl. -- I); Garh. mÅ«su `mouse', mussu `rat'.
â€ *MÅ«á¹£ADÄ“HÄ« -- .

mÅ«á¹£aá¹‡a 10259 mÅ«á¹£aá¹‡a n. `stealing' W. [âˆšMUá¹£]
H. mÅ«san m. `pilfering'.

10260 mÅ«á¹£ati `steals' DhÄ• tup. [âˆšMUá¹£]
Pk. mÅ«saÃ¯ `steals', H. mÅ«snÄ•  (whence intr. musnÄ•  `to be stolen' or < muá¹£yatÄ“ with u for Å« in intr.).

10260a â€ *mÅ«á¹£adÄ“hÄ« -- `mouse -- hole'. [MÅ«á¹£A -- , DÄ“HÄ« --]
WPah.ká¹-g. mÉ™Å›á¹›n/a f. `mouse -- hole' (Him.I 183: á¹›n/a < dÄ“hÄ«).
mrÌ¥gyÃ¡ti: all forms under MÄ• ËŠRGATI rather < MRÌ¥GYÃ¡TI: see MÄ• ËŠRGATI Add2.
MRËšJ: â€ SAá¹• MÄ• ËŠRJANA -- .

mÅ«á¹£ala 10261 *mÅ«á¹£ala `muscle'. [Cf. Lat. musculus: mus. <-> MÅ«ËŠá¹£ --]
N. muslo `muscle (esp. of calf of leg)'; -- Ash. (Wama) muá¹£ulÃ-k `arm above elbow'; -- cf. Ash. muá¹£É™á¹›Ã-k `elbow'; Gaw. muá¹£eá¹›Ä«ËŠ, muá¹£eÄ«ËŠ `arm above elbow', Sv. muá¹£Ã¤á¹›ya; Phal. mÅ«á¹£á¹“ `elbow'.

mÅ«á¹£Ä• 10262 mÅ«á¹£Ä• f. `crucible' MÄ• rkP.
A. muhi `crucible', B. muchi, Or. musÄ• , H. G. M. mÅ«s f., Si. musÄ• .
mÅ«ËŠá¹£ika -- see MÅ«á¹£A -- .
MRËš `die': marÃ¡ -- , maraá¹‡a -- , mÃ¡ratÄ“, mÃ¡rta -- , mÃ¡rtya -- , mÄ• ra -- , mÄ• raka -- , mÄ• ËŠraá¹‡a -- , mÄ• rÃ¡yati1, mÄ• rita -- , mÄ• ËŠruka -- Add., MRÌ¥TÃ¡ -- , MRÌ¥TAKA -- , MRÌ¥TI -- , MRÌ¥TYÃº -- , MRIYÃ¡TÄ“; AMÃ¡RA -- , AMRÌ¥TA -- , Ä• MÃ¡RA -- , Ä• MÃºRI -- , PRAMÄ• RÃ¡ -- , *SAá¹• MÄ• RAYATI.

mrÌ¥ká¹‡a 10263 *mrÌ¥ká¹‡a `damaged'. [Cf. mrÌ¥ktÃ¡ -- `hurt', markÃ¡ -- m. `eclipse of sun' RV. -- âˆšMRÌ¥C]
Ku. makiá¹‡o `to be rotten'; N. mak(k)inu, mak(k)Ä• unu `to decay, rot away', makmakÄ• unu `to ache, pain': very doubtful.
mrÌ¥ktÃ¡ -- see *MRÌ¥Ká¹‡A -- .

mrÌ¥gÃ¡ 10264 mrÌ¥gÃ¡ m. `wild animal, deer' RV. 2. mrÌ¥gÄ« -- f. `doe' R.
3. *mrÌ¥gÄ• -- .
1. Pa. maga -- , miga -- m. `deer', AÅ›.shah. mruga -- , man. mriga -- , kÄ• l. miga -- , gir. maga -- , NiDoc. mrÌ¥ga, Dhp. mruya -- , muya -- , Pk. mia -- , maya -- m.; Tor. mÄ«á¹…g `leopard' (but mrÌ¥gÃ¡ -- usu. is `markhor' in Dard. AO viii 306. -- Poss. < *MRÌ¥GAHANAKA -- ); Phal. mriá¹…ga -- Ä• hoÌ„l `markhor kid'; Sh. brÄ-á¹… m. `bird' NTS ii 269; WPah. bhal. mig, pl. miggÃ£Ì„ n. `wild goat' (< *mirga -- < mrÌ¥gÃ¡ -- ?); Si. muvÄ• , obl. pl. muvan `deer', miyulÄ• EGS 134.
2. Pa. migÄ« -- f. `doe', Pk. migÄ« -- , maÄ« -- f.; PaÅ¡.kch. lÄ“ f. `mountain goat', ar. bleaá¹-o `ibex or markhor'.
3. Kal.rumb. muÌ„Ìƒru `female ibex'; Kho. mÃºru f. `mountain goat'.
*margÄ• -- , *marjikÄ• -- , mÄ• rga -- , mÄ• ËŠrgati, *mrÌ¥gacÄ« -- , *mrÌ¥gatara -- , mrÌ¥gayÄ• ËŠ -- , mrÌ¥gyÃ¡ti; mrÌ¥gatrÌ¥á¹£á¹‡i -- , *mrÌ¥gadrÌ¥ti -- , mrÌ¥ganÄ• bhi -- , *mrÌ¥garÅ«pa -- , mrÌ¥gÃ¡Å›iras -- , *mrÌ¥gasÅ«kara -- , mrÌ¥gahana -- 1, *mrÌ¥gahana -- 2, *mrÌ¥gahanaka -- ,

*mrÌ¥gÄ• kÄ• ra -- ; *kÄ• lamrÌ¥ga -- , krÌ¥á¹£á¹‡amrÌ¥ga -- , Å›Ä• khÄ• mrÌ¥ga -- .

mrÌ¥gacÄ« 10265 *mrÌ¥gacÄ« `small animal, bird'. [MRÌ¥GÃ¡ --]
Ash. niá¹…asÃ¤ËŠ `bird, sparrow' NTS ii 269, Wg. nÄ©gaÄ‹Ã¡, Kt. mÅ•É™á¹…Ã©Ä‹ (â†' Wkh. miá¹…gÃ¡s IIFL ii 529), Pr. nÄ©jÌˆe; -- Wg. mreÄ• `ibex', Pr. murÄ• Å« NTS xvii 278.

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*mrÌ¥gatara -- see *MRÌ¥GÄ• KÄ• RA -- .

mrÌ¥gatrÌ¥á¹£á¹‡i 10266 mrÌ¥gatrÌ¥á¹£á¹‡i f. `mirage' BhP., Ëšá¹‡ikÄ• -- f. R. [See MÃ¡RÄ«CI -- Add. -- MRÌ¥GÃ¡ -- , TÅ•ÌŠá¹£á¹‡Ä• --]
Pa. migataá¹‡hikÄ• -- f. `mirage', Pk. mayataá¹‡hÄ• -- , ËšhiÄ• -- , mayatiá¹‡hÄ• , ËšhiÄ• -- f.; -- Si. muvataá¹‡a (EGS 137) prob. a Si. cmpd.

mrÌ¥gadrÌ¥ti 10267 *mrÌ¥gadrÌ¥ti `deer -- skin'. [MRÌ¥GÃ¡ -- , DÅ•ÌŠTI --]
Kho. muriri `ibex skin'.

mrÌ¥ganÄ• bhi 10268 mrÌ¥ganÄ• bhi m. `musk' RËštus. [MRÌ¥GÃ¡ -- , NÄ• ËŠBHI --]
Pk. mayaá¹‡Ä• bhi -- , Ëšá¹‡Ä• hi -- m.f. `musk', Si. muvanÃ¤ba.

mrÌ¥gayÄ• ËŠ 10269 mrÌ¥gayÄ• ËŠ f. `hunting' Mn. [mrÌ¥gayÃº -- `hunting' AV. <-> MRÌ¥GÃ¡ --]
Pa. migavÄ• -- f. `hunting', AÅ›.shah. mrugaya f., Pk. migayÄ• -- , miaÄ• -- , maaÄ• -- , maÃ¯Ä• -- f.; Wg. mrÃ¤Ä© `shooting, hunting'; Kho. mroi `all sorts of big game' BelvalkarVol 93.

mrÌ¥garÅ«pa 10270 *mrÌ¥garÅ«pa `animal'. [MRÌ¥GÃ¡ -- , RÅ«ËŠPA --]
S. miruÌ„Ìƒ m. `wild animal'.
mrÌ¥gÃ¡Å›iras -- n. `3rd or 5th lunar mansion' AV. [MRÌ¥GÃ¡ -- , Å›Ã-RAS --]
MÄ• RGAÅ›IRAS -- .

mrÌ¥gasÅ«kara 10271 *mrÌ¥gasÅ«kara `wild boar'. [MRÌ¥GÃ¡ -- , SÅ«KARÃ¡ --]
L. mirhÃµ, ËšhuÌƒ, pl. Ëšh&etilde; m. `boar' (mirhÃµ `ravine deer' for *miruÌƒ < *MRÌ¥GARÅ«PA -- ?).
mrÌ¥gahana -- 1 `hunter' see *MRÌ¥GAHANAKA -- .

mrÌ¥gahana 10272 *mrÌ¥gahana2 `act of hunting'. [MRÌ¥GÃ¡ -- , HANA --]
Kal.rumb. mruÌ„Ìƒ*ln `shooting, hunting'.

mrÌ¥gahanaka 10273 *mrÌ¥gahanaka, mrÌ¥gahan(a) -- m. `hunter' MBh. [MRÌ¥GÃ¡ -- , HANA --]
Tor. mÄ«á¹…g `leopard' (rather than < MRÌ¥GÃ¡ -- ); S. muhÄ• á¹‡o m. `one of a class of fishermen and boatmen', L. mohÄ• á¹‡Ä• m., Ëšá¹‡Ä« f.

mrÌ¥gÄ• kÄ• ra 10274 *mrÌ¥gÄ• kÄ• ra `shaped like a deer'. [MRÌ¥GÃ¡ -- , Ä• KÄ• RA --]
Sh.pales. mayÄ• ËŠro m. `oorial', koh. maÌƒyÄ• ËŠro m. `deer', gil. (Lor.) maiÄ• ro `wild animal of goat or sheep type (including markhor, ibex and oorial)'. -- Or < *mrÌ¥gatara -- `animal like a deer', for formation cf. aÅ›vatarÃ¡ -- `mule'.
mrÌ¥gyÃ¡ti see MÄ• ËŠRGATI.
MRËšC `hurt': *mrÌ¥ká¹‡a -- , mrÌ¥ktÃ¡ -- , mraká¹£a -- 1; *vimraká¹£a -- .
MRËšJ `rub': mÄ• rja -- , mÄ• rjati, mÄ• rjana -- , mÄ• rjÄ• rÃ¡ -- 1, *mrÌ¥Ã±jati, mrÌ¥á¹£á¹-Ã¡ -- 1; apamÄ• rgÃ¡ -- , Ä• mrÌ¥jati, unmÄ• rjayati, Ãºnmrì¥á¹£á¹-a -- 1, nirmrÌ¥á¹£á¹-a -- , parimÄ• rja -- , *parimÄ• rjati, parimÄ• rjana -- , saá¹• mÄ• rjati; -- âˆšmraká¹£.

10275 *mrÌ¥Ã±jati (3 pl. imperf. mrÌ¥Ã±jata RV.) `rubs'. [âˆšMRÌ¥J]
Pa. sammiÃ±jati `collects together' (sÃ¡á¹• mrÌ¥janti 3 pl. RV.); Bi. mÄ©jnÄ« `treading out grain'; Aw.lakh. mÄ«Ëœjab tr. `to crumble'; H. mÄ«ËœjnÄ• `to rub with the hands, clean'. -- See mrÌ¥á¹£á¹-Ã¡ -- 1, mÄ• rjati.

10276 mrÌ¥á¹‡Ä• ËŠti `crushes' AV., mrÌ¥á¹‡Ã¡ti RV., `threshes' ÅšBr. 2. Pp.

mÅ«rá¹‡Ã¡ -- 1 AV. 3. *mrÌ¥á¹‡á¹‡a -- . [*mrÌ¥á¹‡á¹‡a -- from pres. stem (or
< *mrÌ¥dna -- , cf. mrÌ¥ditÃ¡ -- `pressed down, squeezed' AV.: âˆšMRÌ¥D). --
âˆšM&RCIRCLEMACR;]
1. Pa. maá¹‡Ä• ti `crushes, destroys'; Kho. brunik `to bite, chew (e.g.
parched grain)'; K. munun `to pound grain, husk (in a mortar)', munan f.
`act of so doing'.
2. K. munu `husked'.
3. S. mino m. `one with a flat nose as if bruised down'.

mÅ•ÌŠá¹‡Ä• la 10277 mÅ•ÌŠá¹‡Ä• la n.m. `edible lotus root' MBh., mrÌ¥á¹‡Ä• lÄ«
-- f. `lotus' MBh., Ëšlin -- m. lex., ËšlinÄ« -- f. KÄ• lid., nom. sg.
mulÄ• lÄ«ËŠ m. or f. `id.?' AV.
Pa. muá¸·Ä• la -- m., ËšlÄ« -- , ËšlikÄ• -- f. `lotus stalk'; Pk.
maá¹‡Ä• la<-> m.n., ËšliyÄ• -- f., miá¹‡Ä• la -- , muá¹‡Ä• la -- m.n., ËšliÄ•
-- f. `edible lotus fibre', A. molÄ• n, Or. muá¹‡Ä• á¸·a.
*mrÌ¥á¹‡á¹‡a -- `crushed' see MRÌ¥á¹‡Ä• ËŠTI.

mrÌ¥tÃ¡ 10278 mrÌ¥tÃ¡ `dead' RV., n. `death' MBh., Ëšaka -- n. KÄ• tyÅšr.com.
[Pp. of MRIYÃ¡TÄ“ and MÃ¡RATÄ“. -- âˆšMRÌ¥]
Pa. mata -- `dead', AÅ›.shah. muá¹-a -- , kÄ• l. maá¹-a -- , gir. mata -- ,
NiDoc. mrÌ¥da (= *mrida), mata, mutaá¹• ti, Dhp. muda -- , Pk. mada -- , maya
-- , mua -- , maá¸• a -- , mayaga -- , Gy. eur. mulo, arm. mul -- `to die',
pal. mrÄƒ `he died', á¸Œ. moya, Ash. mÉ™á¹›É™, f. mÉ™á¹›Ã- `died', Wg.
m&schwamacr;Å™ `died', má¹›oÌ„stÃ¤, moÌ„Ìƒst `dead', Kt. mÅ•a `died', Pr.
moksum `I am dead'; Tir. muá¹›a `died', PaÅ¡.gul. muá¹›Ä« `dead', chil. lik,
f. liÄ• `died', ar. blÄ«k, Woá¹-. muá¹›, pl. miá¹›, Gaw. miroÌ„; Kho. birdu
`dead' (< older *brid -- ? -- cf. absol. birti < *MRÌ¥TVÄ«ËŠ); Tor. mÅ«, f.
muÄ« `died', Phal. muá¹›o; Sh. muÌ„Ìƒá¹·, f. muÌƒyi `dead', (Lor.) mÅ«o `he
died'; K. mÅ« -- motu `dead', kash. mÅ«dmut, S. muo, mo, L. moÌ„eÄ• , mult.
awÄ• á¹‡. moÌ„Ä• , P. moÄ• , moeÄ• , WPah.bhiá¸• . muÌƒ n. sg., muÌƒÃ£Ì„ pl.,
jaun. muwÄ• , Ku. muo, A. marÄ• (or from pres. st.), B. maá¹›Ä• ; Bhoj. muwal
`to die'; OAw. muÄ• , f. muÄ« `dead'; H. muÄ• `dead', mÅ«nÄ• `to die' (chÅ«Ä«
-- mÅ«Ä« f. `the sensitive plant Mimosa pudica'), caus. muwÄ• nÄ• `to kill';
OG. mÅ«u `dead', G. muvuÌƒ `dead, to die', moi f. `term of abuse for a
woman'; Si. maá¸·a `dead'; -- Pk. muala -- , mÅ«illaya -- , maÃ¯la -- , f.
ËšliyÄ• -- `dead', OB. maÃ¯la, Mth. mail, M. melÄ• ; Ko. mello `died'. --
Ext. -- kk -- : P. H. maá¹›ak m. `plague', Or. maá¹›aka (cf. parallel
formation from MARÃ¡ --).

MRÌ¥TAKA -- ; MRÌ¥TAMÄ• TRÌ¥KÄ• -- , MRÌ¥TÃ¡VATSÄ• -- , *MRÌ¥TÄ• PATYA -- ; AMÅ•ÌŠTA -- .
Addenda: mrÌ¥tÃ¡ -- : WPah.ká¹-g. muÉ” (kc. mÉ”ro) `died' pret. of mÉ”rnÃµ < MÃ¡RATÄ“; -- Garh. muyÄ• li `property inherited through death of kinsman' (+?).

mrÌ¥taka 10279 mrÌ¥taka m.n. `corpse' MBh. [MRÌ¥TÃ¡ --]
Pa. mataka -- m. `dead man', NiDoc. mrÌ¥taǵa, mrÌ¥daǵa; Pk. mayaga -- , amg. maá¸• aya -- n. `corpse', Kt. mÅ•estÉ™, Wg. mosta; K. moru, vill. moá¹›u m. `body (of a man whether dead or alive)'; Ku. maá¹›, maá¹›o `corpse'; N. moro `corpse, term of abuse'; A. marÄ• `corpse', B. Or. maá¹›Ä• , G. maá¹›uÌƒ, maá¹›duÌƒ n., M. Ko. maá¸• &etilde; n.; -- `taboo' deformation in S. maá¹›hu m. `corpse', Or. maá¹›ha.
Addenda: mrÌ¥taka -- : WPah.ká¹-g. (kc.) mÉ”á¹›É” m. `corpse', Garh. maá¹›u.

mrÌ¥tamÄ• trÌ¥ka 10280 mrÌ¥tamÄ• trÌ¥ka `one whose mother is dead' KathÄ• s. [MRÌ¥TÃ¡ -- , MÄ• TÅ•ÌŠ --]
Ku.gng. mue_ `orphan girl'.

mrÌ¥tÃ¡vatsÄ• 10281 mrÌ¥tÃ¡vatsÄ• f. `woman whose offspring or new -- born child dies' AV., mrÌ¥tavatsikÄ• -- f. lex. [MRÌ¥TÃ¡ -- , VATSÃ¡ -- 1]
WPah. (Joshi) mÄ• cch `whose offspring never lives long (of women and animals)'; Or. maá¹›achÄ« `woman who bears still -- born children or whose children die young'; -- B. maá¹›aÌ„Ì†Ã±ce, maá¹›uÃ±ce `woman whose children always die' (or < *MRÌ¥TÄ• PATYA --).

mrÌ¥tÄ• patya 10282 *mrÌ¥tÄ• patya `whose offspring are dead'. [Cf. mrÌ¥taprajÄ• -- f. Mn. -- MRÌ¥TÃ¡ -- , Ã¡PATYA --]
B. maá¹›aÌ„Ì†Ã±ce, maá¹›uÃ±ce `woman whose children always die' (ODBL 532 < *mrÌ¥ta -- m -- apatya -- : more prob. < MRÌ¥TÃ¡VATSÄ• --).

mrÌ¥ti 10283 mrÌ¥ti f. `death' BhP. [âˆšMRÌ¥]
Pk. maÃ¯ -- f.; -- Si. mÄ« â†• Pk. or < MRÌ¥TYÃº -- or formed rather from miyanavÄ• < MRIYÃ¡TÄ“?

mrÌ¥tka 10284 *mrÌ¥tka `earth'. [MÅ•ÌŠD --]
Wg. mÅ«Ë˜k, muÌ„Ìƒk `yellow clay' NTS xvii 276.
*mrÌ¥tti -- `clay' see MÅ•ÌŠTTIKÄ• -- .

mrÌ¥ttikara 10285 *mrÌ¥ttikara `clay -- worker'. [MÅ•ÌŠTTIKÄ• -- , KARÃ¡ -- 1]
S. miá¹-yaru m. `builder of mud walls'.

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mÅ•ÌŠttikÄ• 10286 mÅ•ÌŠttikÄ• f. `earth, clay' VS. [*mrÌ¥tti -- in Pk. and some cmpds. -- MÅ•ÌŠD --]
Pa. mattikÄ• -- f. `id.', Pk. maá¹-á¹-Ä« -- , maá¹-á¹-iÄ• -- , mattiyÄ• -- , mittiÄ• -- f.; Dm. maá¹-hÄ«ËŠ `earth, clay, brick'; Phal. mÄ“á¹-hi `clay'; Sh. mÄ• á¹-iÌ¯ f. `fine pale -- coloured clay' (or < mÄ• rttika -- s.v. *MÄ• RTTA -- ?), jij. muá¹-á¹-i `clay', gil. (Lor.) mÅ«á¹-i `white earth, chalk'; K. m&ebrevdotdot;Ä‹Ã¼ f. `earth, soil, clay', S. miá¹-Ä« f., L. miá¹-á¹-Ä« f., P. miá¹-á¹-Ä« f., á¸• og. mittÄ«, WPah.bhad. mittÄ«, bhal. metti f., Ku. mÄ• á¹-o, gng. mÄ• á¹-i, N. mÄ• á¹-o, A. B. Or. mÄ• á¹-i, Mth. Bhoj. mÄ• á¹-Ä«, mÃ£Ì„á¹-Ä«, Aw.lakh. mÄ• á¹-Ä«, H. mÄ• á¹-Ä«, mÃ£Ì„á¹-Ä«, maá¹-á¹-Ä«, miá¹-á¹-Ä« f., G. mÄ• á¹-Ä«, mÃ£Ì„á¹-Ä« f., M. mÄ• tÄ« f., Ko. mÄ• ttÄ«, Si. mÃ¤á¹-á¹-a, st. mÃ¤á¹-i -- .
*MÄ• RTTA -- , MÄ• RTTIKA -- , *MRÌ¥TTYA -- ; *MRÌ¥TTIKARA -- ; *KARKARAMRÌ¥TTIKÄ• -- , *KARPAá¹-AMRÌ¥TTIKÄ• -- , *KUMBHAKÄ• RAMRÌ¥TTIKÄ• , *Ká¹£Ä• RAMRÌ¥TTI -- , *KHAá¹-IKÄ• MRÌ¥TTIKÄ• -- , *KHURAMRÌ¥TTIKÄ• -- , *TUá¹£AMRÌ¥TTIKÄ• -- , *DHÄ• RÄ• MRÌ¥TTIKÄ• -- , *PRASTARAMRÌ¥TTIKÄ• -- , *VÄ• LUKÄ• MRÌ¥TTIKÄ• -- .
Addenda: mÅ•ÌŠttikÄ• -- : S.kcch. miá¹-á¹-Ä« f. `dust, earth'; WPah.ká¹-g. maá¹-á¹-É”, kc. maá¹-o m. `soil, earth, clay', Garh. mÄ• á¹-Å« (á¹-?) m., Md. muÅ™i `earthenware'.
mÅ•ÌŠd -- [In cmpd. mrÌ¥n -- mÃ¡ya -- RV.]

mrÌ¥ttya 10287 *mrÌ¥ttya `earth'. [< *mrÌ¥tti -- s.v. MÅ•ÌŠTTIKÄ• -- . --

MÅ•ÌŠD --]
Pk. macca -- n. `dirt' DeÅ›Ä«n.; Ash. (Wama) miÄ• `clay' NTS xvi 118.

mrÌ¥tyÃº 10288 mrÌ¥tyÃº m. (rarely f.) `death' RV. [âˆšMRÌ¥]
Pa. Pk. maccu -- m., Pk. micca -- m., OAw. mÄ«cu m.; H. mÄ«c f. `death, disease, exhaustion' (â†' P. mÄ«c f. `death'); -- Si. mÄ« `death' < *mihi < *misi < *micci â†• Pk. or MRÌ¥TI -- .
mrÌ¥tsnÃ¡ -- see MÄ• ËŠRTSNA -- .
MRËšD `rub, crush': MARDA -- , MÃ¡RDATI, MARDANA -- , MÄ• ËŠRTSNA -- , *MRÌ¥á¹‡á¹‡A -- , *MRÌ¥DATI, MRÌ¥DÃº -- , MRÌ¥DNÄ• ËŠTI, MRÌ¥DYATÄ“, *MRÌ¥NDATI; *AVAMARDATI, AVAMARDANA -- , Ä• MARDA -- , *Ä• MARDATI, *UNMARDATI, UPAMARDANA -- , *NIRMARDA -- , PARIMARDATI, PRAMARDA -- , *PRAMARDATI; -- âˆšMRAD.
mÅ•ÌŠd -- f. `earth, clay' VS.
*MÄ• RTTA -- , *MRÌ¥TKA -- , *MRÌ¥TTI -- , MÅ•ÌŠTTIKÄ• -- , *MRÌ¥TTYA -- , MRÌ¥DÄ• -- ; *PÄ«TAMRÌ¥DIKÄ• -- .

mrÌ¥daá¹…gÃ¡ 10289 mrÌ¥daá¹…gÃ¡ m. `drum' MBh. [Cf. MARDALÃ¡ --]
Pa. mudiá¹…ga -- , mutiá¹…ga -- m. `small drum'; Pk. muaá¹• ga -- , muiá¹• ga -- , miaá¹• ga -- , miiá¹• ga -- , mayaá¹• ga -- m. `drum'; Si. mihinÌ†gu -- va `kettle -- drum'.

10290 *mrÌ¥dati `rubs'. [From aor. subj. *mrÌ¥dat ~ MÃ¡RDATI. -- âˆšMRÌ¥D]
Pk. maá¸·aÃ¯ `rubs'; -- Ash. meÅ• -- `to rub' or < *MALATI.
Addenda: *mrÌ¥dati: Md. maá¸·anÄ« `waves, aims, draws back threateningly'?
*mrÌ¥ndati see MÃ¡RDATI Add2.
MRËšÅš: â€ MARÅ›ANA -- .

mrÌ¥dÄ• 10291 mrÌ¥dÄ• f. `earth, clay' ÅšvetUp. [MÅ•ÌŠD --]
Kt. mÉ™Å•yÄ« `clay', Pr. mire; -- ext. -- kk -- : Pk. maá¸• akkiyÄ• -- f. `earthen jar', M. Ko. maá¸• kÄ« f., Ëšk&etilde; n.; with -- á¹-k-<-> < -- á¸• k -- : H. maá¹-kÄ• m., G. maá¹-kÄ« f., ËškuÌƒ n.
mrÌ¥ditÃ¡ -- see *mrÌ¥á¹‡á¹‡a -- s.v. MRÌ¥á¹‡Ä• TI.

mrÌ¥dÃº 10292 mrÌ¥dÃº `soft' VS., `weak' AV., `slow' MBh. [âˆšMRÌ¥D]
Pa. mudu -- , Ëšuka -- `soft', NiDoc. mrÌ¥duka, Pk. mi(d)u -- , muu -- , maÃ¼ -- , maÃ¼a -- ; Kal.rumb. m&atildedotdot;Å™uÌƒ `calf of leg', m&atildedotdot;Å•Å«ËŠÄ• ak (â†' Par. maá¹›&omacrtodtod; IIFL i 273) `soft';

Sh.gil. mauvo (Lor. mou), f. mÃµi, koh. mhouÌƒ `soft'; G. maÅ«Ë˜ `soft', m. `dunce', mauá¹›uÌƒ `hungry, beggarly'; M. maÅ« `soft', Ko. mav, Si. moá¸·ok, meá¸·ek (muhu, mÅ« `ripe' W. Geiger BSOS viii 556 is â†• Pa.).
MRÌ¥DULÃ¡ -- , MRADIá¹£á¹-HA -- .

mrÌ¥dulÃ¡ 10293 mrÌ¥dulÃ¡ `soft, tender, mild' BhP. [MRÌ¥DÃº --]
G. mÉ”á¸·uÌƒ `insipid, spiritless'.

mrÌ¥ddhÃ¡ 10294 mrÌ¥ddhÃ¡ `forsaken' MaitrS. [mÃ¡rdhati `neglects' RV. `wets' DhÄ• tup. (< `*softens'?) -- The words of L. P., if derived from this, support an orig. meaning `crush' for âˆšMRÌ¥DH: see EWA ii 595]
L. awÄ• á¹‡. middhuá¹‡, pp. middhÄ• `to crush'; P. middhá¹‡Ä• , pp. middhÄ• `to stir up, mix, knead (mortar), rumple, tumble (clothes, paper, &c.), spoil by treading on (crops)'; -- or < *mrÌ¥ndati (s.v. MÃ¡RDATI) X MÃ¡NTHATI?
mrÌ¥dnÄ• ËŠti see MÃ¡RDATI.

10295 mrÌ¥dyatÄ“ `is crushed, is oppressed' MBh. [âˆšMRÌ¥D]
Mth. mijÄ• wab `to press, squeeze'; -- N. micnu `to press, squeeze, rub against, massage', caus. micÄ• unu, pass. micinu `to be oppressed' (anal. from MIA. *mijj<-> ~ *mitta -- (< *mrÌ¥tta -- or *MRÌ¥KTA -- ?) after type siccaÃ¯ ~ sitta -- ?).

mrÌ¥dvÄ«kÄ• 10296 mrÌ¥dvÄ«kÄ• f. `vine, bunch of grapes' SuÅ›r. [J. Charpentier's proposal (AO vii 191) of a hyper -- sanskritism for *madvÄ«kÄ• -- â†• Ir. *madvÄ« -- in Bal. mavÄ«Ä• `raisins' leaves Pa. Pk. -- u -- unexpl.]
Pa. muddikÄ• -- f. `bunch of grapes, vine, grape wine'; Pk. muddiÄ• -- f. `grape vine', Si. midi.
MRËšDH `neglect, *crush': MRÌ¥DDHÃ¡ -- .
*mrÌ¥ndati `crushes, rubs' see MÃ¡RDATI.
MRËšÅš `touch, seize': marÅ›a -- , *marÅ›ati, mrÌ¥Å›Ã¡ti, *mrÌ¥Å›yatÄ“, mrÌ¥á¹£á¹-Ã¡ -- 1; *apamarÅ›ati, Ä• marÅ›a -- , Ä• marÅ›ayati, Ä• mrÌ¥Å›ati, *Ä• mrÌ¥Å›yatÄ“, pÃ¡rimrÌ¥Å›ati, *parimrÌ¥Å›yati, *pramarÅ›ati, prÃ¡mrÌ¥Å›ati, vimarÅ›ana -- , vimarÅ›ayati.
mrÌ¥Å›Ã¡ti see MAá¹£ATI.

10296a mrÌ¥Å›Ã¡ti `crushes' RV. [âˆšMRÌ¥Å›]

WPah.J. moÅ›á¹‡u `to wipe' (o = u < rÌ¥? -- altern. < MAá¹£ATI with o = É” Him.I 174).

10297 *mrÌ¥Å›yatÄ“ `is rubbed'. [âˆšMRÌ¥Å›]
H. misnÄ• `to be pulverized, be ground, be crushed, be crumpled by rubbing' with intr. short vowel from orig. intr. mÄ«snÄ• which has become tr. `to pulverize, grind, rumple'. -- See miÅ›rita -- s.v. MIÅ›RAYATI.
MRËšá¹¢ `forget': mará¹£a -- , mará¹£Ã¡yati, *mará¹£yatÄ“, *mrÌ¥á¹£á¹-a -- 2, mrÌ¥á¹£yatÄ“; amará¹£a -- , *Ä• mará¹£a -- , *Ä• mrÌ¥á¹£á¹-a -- , Ä• mrÌ¥á¹£yatÄ“, *unmrÌ¥á¹£á¹-a -- 2, *pramrÌ¥á¹£ati, *pramrá¹£á¹-a -- ; -- mÅ•ÌŠá¹£Ä• .

10298 mÅ•ÌŠá¹£Ä• `in vain' RV., `falsely' AV., miá¹£a -- n. `false appearance' KÄ• v. [âˆšMRÌ¥á¹£?]
Pa. musÄ• `falsely'; AÅ›. musÄ• -- vÄ• da -- m. `falsehood'; NiDoc. muá¹£a, muá¹£aya `falsely'; Pk. musÄ• , moÌ„sÄ• `falsely', misa -- , moÌ„sa -- , miha -- m.n. `deceit'; Ash. miá¹£Ä• ËŠ -- `to deceive', Kt. miá¹£Ã¥ -- (whence miá¹£i -- `to play' G. Morgenstierne GHA xli 35, 3, 37); Wg. muá¹£ -- `to cheat, play'; S. mÄ©hu m. `pretence', mÄ©hÄ• iá¹‡u `to deceive'; OMth. misa `pretence', H. mis m.; OG. misa n. `pretext', G. mas m. `fraud, trick', ase -- mase adv. `with false but plausible reasons'; M. mÄ«s n. `pretext'; Si. musa `mistake, deception'.

mrÌ¥á¹£á¹-Ã¡ 10299 mrÌ¥á¹£á¹-Ã¡1 `rubbed, washed, pure' RV., `prepared, savoury' R., `sweet, pleasant' MBh., miá¹£á¹-a -- 1 `dainty, sweet' MBh. [âˆšMRÌ¥J or âˆšMRÌ¥Å›]
Pa. Pk. maá¹-á¹-ha -- `wiped, polished, clean'; P. maá¹-á¹-hÄ• m., Ëšá¹-hÄ« f. `wheaten fritter'; A. mÄ• á¹-hiba `to smooth with a hammer'; Or. maá¹-hÄ• `polished', mÄ• á¹-hibÄ• `to polish'; H. maá¹-á¹-hÄ• `rubbed smooth', miá¹-hnÄ• `to be effaced'; M. mÄ• á¹-há¹‡&etilde; `to polish'; Si. maá¹-a `polished, smooth, shining'; -- ext. -- r -- and -- l -- : N. muá¹-hÄ• rnu `to smooth, trim (a stick)'; G. maá¹-hÄ• rvuÌƒ, Ëšá¹-hervuÌƒ `to smooth', M. maá¹-haÌ„Ì†rá¹‡&etilde;, maá¹-hÄ• á¸·á¹‡&etilde;, mÄ• á¹-hará¹‡&etilde;, mÄ• á¹-haá¸·á¹‡&etilde; `to smooth by hammering'. -- With unexpl. loss of aspiration (poss. influenced by Drav., Tam. miti `tread on', &c. DED 3982?): Pa. maá¹-á¹-a -- `wiped, polished, pure'; Pk. miá¹-ijjaÃ¯ `is wiped out', K. miá¹-un, S. miá¹-aá¹‡u, P. miá¹-nÄ• , á¸• og. maá¹-anÄ• tr. `to wipe'; N. mÄ• á¹- -- meá¹- `exhaustion'; A. miá¹-iba `to be settled'; B. miá¹-Ä• ,

meá¹-Ä• `to be wiped out'; Or. miá¹-ibÄ•  `to be settled', tr. `to rescind'; Mth. meá¹-ab `to be rubbed out' (X *VIJJHÄ• YATI in mijhÄ• eb `to extinguish'), H. miá¹-nÄ• , OMarw. miá¹-aÃ¯, G. miá¹-vuÌƒ, maá¹-vuÌƒ;

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M. miá¹-á¹‡&etilde; tr. `to efface'; -- tr. with e: Pk. mÄ“á¹-avaÃ¯ `wipes out', S. meá¹-aá¹‡u, P. meá¹-á¹‡Ä• ; WPah. (Joshi) meá¹-á¹‡u `to spoil'; N. meá¹-nu `to wipe out', Or. meá¹‡á¹-ibÄ• , OAw. meá¹-aÃ¯, H. meá¹-nÄ• . Forms with -- (r)i -- < -- rÌ¥ -- were early (e.g. miá¹£á¹-a -- in MBh.) specialized as `pure, good, (esp.) sweet': Pk. miá¹-á¹-ha -- `sweet'; Gy. eur. miÅ¡to `good, right, useful'; Ash. mÃ¤istÃ¤, maiá¹£ta `good, sound, true', Bashg. mustÄ• `clever'; Tir. mÉ™rÉ™xta, (LSI) mrixt `sweet', Woá¹-. miá¹-h, Gaw. miá¹£á¹-a, Bshk. mÄ«cÌ£h, mucÌ£, Tor. miá¹-h; Mai. miá¹-ha `good'; Sh. mÄ-á¹£á¹-Å- `good, in good health'; K. myÅ«á¹-hu, f. mÄ«á¹-hÃ¼ `sweet', pog. miá¹-h `a kiss'; S. miá¹-ho `sweet', miá¹-hÄ« f. `a kiss'; L. P. miá¹-á¹-hÄ• `sweet', WPah.bhad. miá¹-á¹-hÅ«, paá¹…. cur. miá¹-á¹-hÄ• , (Joshi) miá¹-hÄ• , Ku.gng. miá¹-h, N. miá¹-ho, A. miá¹-hÄ• , B. miá¹-ha, meá¹-(h)o, Or. miá¹-haÌ„Ì†, Mth. Bhoj. mÄ«á¹-h, OAw. mÄ«á¹-ha, H. miá¹-h, mÄ«á¹-hÄ• , miá¹-á¹-hÄ• , G. mÄ«á¹-huÌƒ; M. mÄ«á¹-h n. `salt', miá¹-hÄ• `sweet'; Ko. mÄ«á¹-a `salt'.
Addenda: mrÌ¥á¹£á¹-Ã¡ -- 1: S.kcch. miá¹-ho `sweet', WPah.ká¹-g. (kc.) mÃ-á¹-á¹-hÉ” `sweet, tasty', m. `sweets', ká¹-g. mÉ™á¹-he/I f.; J. miá¹-hÄ• `sweet'; Garh. miá¹-á¹-hu, maá¹-há¹‡u `to wipe off'; OMarw. sumÄ«á¹-ha `very sweet'; A. miá¹-hÄ• (phonet. mitha, mita) AFD 203, 206, mÄ• á¹-hiba `to smooth' AFD 337, Md. maÅ™anÄ« `grazes, sharpens, slices', meÅ™um `wounding'. *mÄ“á¸• ayati see MÄ“LAYATI Add2.

mrÌ¥á¹£á¹-a 10300 *mrÌ¥á¹£á¹-a2 `forgotten'. [âˆšMRÌ¥á¹£]
Pa. muá¹-á¹-ha -- sacca -- n. `forgetfulness'; K. moá¹-hu (with o < a after

pres. st. maÅ›un < *MARá¹£YATÄ“) `forgotten, forgetful'; -- Si. moá¹-a `forgetful' â†• Pa.?
mrÌ¥á¹£yatÄ“ see MARá¹£Ã¡YATI.
mrÌ¥smrÌ¥sÄ• ËŠkaroÌ„ti see MAá¹£ATI.
MRÌ„Ëš `rub, crush' [IE. *mr -- É™ -- : other extensions in âˆšMRÌ¥J, âˆšMRÌ¥D, âˆšMRÌ¥Å›]
*marati, *mÄ• rayati2, *murati1, mÅ«ryÃ¡tÄ“, mÅ«rá¹‡Ã¡ -- 1, mrÌ¥á¹‡Ä• ËŠti, *mrÌ¥á¹‡á¹‡a -- ; *Ä• mÄ• rayati; -- âˆš*mal1: *malati, malana -- , *mÄ• layati, *mulati; *Ä• malati, *unmalati, parimala -- .

má¸—khalÄ• 10301 má¸—khalÄ• f. `girdle' AV., `band, fillet' lex. [Similar ending in Å›RÌ¥á¹…KHALA --]
Pa. mÄ“khalÄ• -- , ËšlikÄ• -- f. `girdle', Pk. mÄ“halÄ• -- f., Si. mevul -- a. -- With metath. L. hamail f. `necklace of small bells on camel's or horse's neck', awÄ• á¹‡. hamel `necklace', P. hamel f. PhonPj 112: very doubtful.

mÄ“ghÃ¡ 10302 mÄ“ghÃ¡ m. `cloud, rain' RV. [âˆš*MIH2]
Pa. mÄ“gha -- m. `cloud, esp. thunderstorm'; Pk. mÄ“ha -- m. `cloud, rain'; Gy. as. mi `rain' JGLS new ser. ii 259, Sh.dr. meÌ„Ìƒ, S. mÄ«Ëœhu m.; L. mÄ«Ëœh m. `heavy rain', awÄ• á¹‡. mÄ«Ëœ (with falling tone), khet. mÄ«; P. meh, m&etilde;h, mÄ«Ëœh (f. PhonPj 121), mÄ«hÄ«Ëœ m. `rain'; Ku. me `cloud, rain', A. meh; Or. miha `rain -- cloud', poet. mehu; Mth. meh, mehÄ• `cloud', OAw. meá¹• ha m.; H. meh, m&etilde;h m. `rain', OMarw. meha m., G. meh, mehulÉ”, mevlÉ” m.; M.poet. mehuá¸• Ä• , mahËš m. `cloud', Si. mey, mÄ“ pl.
*MÄ“GHIYA -- , Má¸—GHYA -- ; MÄ“GHARAVA -- , *MÄ“GHÄ• KARA -- .
mÄ“gharava -- m. `thundercloud' MBh. [MÄ“GHÃ¡ -- , RÃ¡VA -- 1]
See next.

mÄ“ghÄ• kara 10303 *mÄ“ghÄ• kara `mass of clouds'. [MÄ“GHÃ¡ -- , Ä• KARA --]
Wg. myÃ¤r, mayÄ• r `cloud', Pr. mÄ• ËŠrÉ™ NTS xv 265; <-> or poss. < MÄ“GHARAVA-
mÄ“ghÄ• yÃ¡tÄ“ see *MÄ“HÄ• YATI.
*mÄ“ghiya -- `coming from a cloud' see next.

má¸—ghya 10304 má¸—ghya `being in or coming from a cloud' VS. 2. *mÄ“ghiya -- . [MÄ“GHÃ¡ --]

1. Tor. mÄ“g `hail', Sh.pales. meÌ„Ìƒk; L.poá¹-h. m&etilde;ghlÅ« m. `cloud', P. meghlÄ• m.; OH. meghÄ• m. `frog'.
2. Ash. meÌ„Ìƒi `dew'.

mÄ“á¹…ga 10305 *mÄ“á¹…ga1 `defective'. [Cf. *MÄ“CCA -- 1: see list s.v. *MAá¹-á¹-A -- . -- Cf. *MÄ“á¹…GA -- 2 `lump']
M. m&etilde;gÄ• , m&etilde;gyÄ• `impotent, weak, imbecile, silly', m&etilde;g&etilde; n. `a weak silly fellow'; -- m&etilde;g f. `snake's slough'?
*mÄ“á¹…ga -- 2, *mÄ“á¹…gana -- `lump' see *MIKKARA -- .

mÄ“cca 10306 *mÄ“cca `defective'. 2. *mÄ“Ã±ca -- 1. [Cf. *MUCCA -- : see list s.v. *MAá¹-á¹-A -- . -- Cf. *MÄ“Ã±CA -- 2 `lump']
1. PaÅ¡. meÄ• É™ `wretched, miserly'; M. meÄ‹lÄ• `mealymouthed, timid, bashful'.
2. Or. meÃ±caá¹›Ä• `dwarfish'.
*mÄ“Ã±ca -- 1 `defective' see prec.

mÄ“Ã±ca 10307 *mÄ“Ã±ca2 `lump'. [See list s.v. *MAá¹-á¹-HA -- 2. -- Cf. *MÄ“Ã±CA -- 1 `defective']
Or. meÃ±ca `fish roe', meÃ±cÄ• `lump'.
*mÄ“jjha -- `ram' see MÄ“á¹‡á¸• HA -- .
mÄ“á¹-a -- see *MÄ• á¸• A -- 2.
má¸—á¹-ati see *MIá¸• á¸• A -- .
*mÄ“á¹-á¹-a -- 1 `defective' see *MIá¸• á¸• A -- .

mÄ“á¹-á¹-a 10308 *mÄ“á¹-á¹-a2 `lump'. 2. *mÄ“á¹‡á¸• a -- 2. [See list s.v. *MAá¹-á¹-HA -- 2. -- Cf. *mÄ“á¹-á¹-a -- 1, *mÄ“á¹‡á¸• a -- 1 `defective' s.v. *MIá¸• á¸• A --]
1. Or. meá¹-á¹-Ä• `hillock'. 2. Or. meá¹‡á¸• Ä• `lump, clot'.
mÄ“á¹-ha -- 1 see MAHÄ• MÄ• TRA -- .
mÄ“á¹-ha -- 2 `ram' see MÄ“á¹‡á¸• HA -- 2.
mÄ“á¹-hÄ« -- see MÄ“THÃ- -- .
*mÄ“á¸• a -- `meeting' see MÄ“LA -- .
*mÄ“á¸• ayati `unites' see MÄ“LAYATI.
mÄ“á¸• hÄ« -- see MÄ“THÃ- -- .
má¸—á¸• hra -- 1 `penis' see MÄ“á¹£Ã¡ -- , *MITTA -- .
mÄ“á¸• hra -- 2 `ram' see MÄ“á¹‡á¸• HA -- 2.

mÄ“á¸• hraÅ›rÌ¥á¹…gÄ« 10309 mÄ“á¸• hraÅ›rÌ¥á¹…gÄ« f. `the plant Odina pinnata' lex. [mÄ“á¸• hra -- 2, Å›Å•ÌŠá¹…ga --]
M. meá¸• hÅ›Ä©gÄ« f. `a milky and thorny plant with a fruit like a ram's horn (used medicinally for the eyes), Asclepias geminata (?)'.
*mÄ“á¹‡á¹-ha -- `ram' see MÄ“á¹‡á¸• HA -- 2.
*mÄ“á¹‡á¸• a -- 1 `defective' see *MIá¸• á¸• A -- .
*mÄ“á¹‡á¸• a -- 2 `lump' see *MÄ“á¹-á¹-A -- 2.
mÄ“á¹‡á¸• a -- 3 `elephant -- keeper' see MAHÄ• MÄ• TRA -- .
mÄ“á¹‡á¸• a -- 4 `ram' see MÄ“á¹‡á¸• HA -- 2.
*mÄ“á¹‡á¸• ha -- 1 `defective' see *MIá¸• á¸• A -- .

mÄ“á¹‡á¸• ha 10310 mÄ“á¹‡á¸• ha2 m. `ram', Ëšaka -- , mÄ“á¹‡á¸• a -- 4, miá¹‡á¸• ha -- 2, Ëšaka -- , mÄ“á¹-ha -- 2, mÄ“á¹‡á¸• hra -- , mÄ“á¸• hra -- 2, Ëšaka -- m. lex. 2. *mÄ“á¹‡á¹-ha- (mÄ“á¹-ha -- m. lex.). 3. *mÄ“jjha -- . [r -- forms (which are not attested in NIA.) are due to further sanskritization of a loan -- word prob. of Austro -- as. origin (EWA ii 682 with lit.) and perh. related to the group s.v. BHÄ“á¸• RA --]
1. Pa. meá¹‡á¸• a -- m. `ram', Ëšaka -- `made of a ram's horn (e.g. a bow)'; Pk. meá¸• á¸• ha -- , meá¹• á¸• ha -- (Ëšá¸• hÄ« -- f.), Ëšá¹• á¸• a -- , miá¹• á¸• ha -- (ËšdhiÄ• -- f.), Ëšaga -- m. `ram', Dm. Gaw. miá¹‡ Kal.rumb. amÅ•n/aÅ•É™ `sheep' (a -- ?); Bshk. minÄ• ËŠl `ram'; Tor. miá¹‡á¸• `ram', miá¹‡á¸• Ä• ËŠl `markhor'; Chil. mindh*ll `ram' AO xviii 244 (dh!), Sv. yÄ“á¹›o -- miá¹‡; Phal. miá¹‡á¸• , miá¹‡ `ram', miá¹‡á¸• á¹“l m. `yearling lamb, gimmer'; P. m&etilde;á¸• hÄ• m., Ëšá¸• hÄ« f., ludh. mÄ«á¸• á¸• hÄ• , mÄ«Ëœá¸• hÄ• m.; N. meá¹›ho, meá¹›o `ram for sacrifice'; A. mersÄ• g `ram' -- sÄ• g < *CHÄ• GYA -- ?), B. meá¹›Ä• m., Ëšá¹›i f., Or. meá¹‡á¸• hÄ• , Ëšá¸• Ä• m., Ëšá¸• hi f., H. meá¹›h, meá¹›hÄ• , m&etilde;á¸• hÄ• m., G. m&etilde;á¸• hÉ”, M. m&etilde;á¸• hÄ• m., Si. mÃ¤á¸• ayÄ• .
2. Pk. meá¹• á¹-hÄ« -- f. `sheep'; H. meá¹-hÄ• m. `ram'.
3. H. mejhukÄ• m. `ram'.
*MÄ“á¹‡á¸• HARÅ«PA -- , MÄ“á¸• HRAÅ›RÌ¥á¹…GÄ« -- .
Addenda: mÄ“á¹‡á¸• ha -- 2: A. also mer (phonet. mer) `ram' AFD 235.

mÄ“á¹‡á¸• harÅ«pa 10311 *mÄ“á¹‡á¸• harÅ«pa `like a ram'. [mÄ“á¹‡á¸• ha -- 2, rÅ«pÃ¡ --]
Bi. m&etilde;á¹›hwÄ• `a bullock with curved horns like a ram's'; M. m&etilde;á¸• hruÌ„Ìƒ n. `sheep'.

mÄ“á¹‡á¸• hÄ« 10312 *mÄ“á¹‡á¸• hÄ« `lock of hair, curl'. [Cf. *mÄ“á¹‡á¸• ha -- 1 s.v. *MIá¸• á¸• A --]
S. mÄ«Ëœá¸• hÄ« f., Ëšá¸• ho m. `braid in a woman's hair', L. meÌ„Ìƒá¸• hÄ« f.; G. mÄ©á¸• lÉ”, miá¸• Ëš m. `braid of hair on a girl's forehead'; M. meá¸• hÄ• m. `curl, snarl, twist or tangle in cord or thread'.

mÄ“tthÄ« 10313 *mÄ“tthÄ« `the potherb fenugreek (Trigonella foenum graecum)'. [mÄ“thÄ« -- f. PaÃ±cad., mÄ“thikÄ• -- , mÄ“thinÄ« -- , manthÄ• -- 2, vÄ“dhanÄ« -- f. lex. -- â†• Drav. cf. Tam. mÄ“ti, mentiyam, vental, &c. DED 4161]
K. mÄ«thi f. `fenugreek', S. methÄ« f., L. methrÄ« f., ËšrÄ• m., P. methÄ« f., methe m. pl. `its seeds', met(h)rÄ« f., ËšrÄ• m., N. A. methi, B. met(h)i, Or. methi, Bi. H. G. M. methÄ« f.; M. methÄ• m. `another variety'.

mÄ“tha 10314 *mÄ“tha `opposing, quarrelling with'. [âˆšMITH]
Pa. mÄ“dhaka -- , Ëšaga -- m. `quarrel, abuse'; L. mÄ«ËœhÃ£Ì„ m. `accusation, reproach'.

10315 má¸—thati `quarrels with' RV., má¸—dhati `injures' DhÄ• tup. [âˆšMITH]
P. mehá¹‡Ä• `to reproach'.

mÄ“thana 10316 mÄ“thana n. `abuse' Vait. [âˆšMITH]
S. mÄ«Ëœhaá¹‡o m. `reproach, accusation', L. mÄ“há¹‡Ä• , mÄ“á¹‡hÄ• m., P. mehá¹‡Ä• m., H. mehnÄ• m.; G. mehá¹‡uÌƒ, me_á¹‡uÌƒ n. `taunt, sarcasm'.

mÄ“thÃ- 10317 mÄ“thÃ- m. `pillar in threshing floor to which oxen are fastened, prop for supporting carriage shafts' AV., ËšthÄ« -- f.

KÄ• tyÅšr.com., mÄ“dhÄ« -- f. DivyÄ• v. 2. mÄ“á¹-hÄ« -- f. PaÃ±cavBr.com., mÄ“á¸• hÄ« -- , mÄ“á¹-Ä« -- f. BhP.
1. Pa. mÄ“dhi -- f. `post to tie cattle to, pillar, part of a stÅ«pa'; Pk. mÄ“hi -- m. `post on threshing floor', N. meh(e), miho, miyo, B. mei, Or. maÃ¯ -- dÄ• á¹‡á¸• i, Bi. m&etilde;h, m&etilde;hÄ• `the post', (SMunger) mehÄ• `the bullock next the post', Mth. meh, mehÄ• `the post', (SBhagalpur) mÄ«hÃ£Ì„ `the bullock next the post', (SETirhut) m&etilde;hi bÄ• á¹-i `vessel with a projecting base'.
2. Pk. mÄ“á¸• hi -- m. `post on threshing floor', mÄ“á¸• haka<-> `small stick'; K. mÄ«r, mÄ«rÃ¼ f. `larger hole in ground which serves as a mark in pitching walnuts' (for semantic relation of `post -- hole' see KÅ«PA -- 2); L. meá¹›h f. `rope tying oxen to each other and to post on threshing floor'; P. mehá¹› f., mehaá¹› m. `oxen on threshing floor, crowd'; OA meá¹›ha, mehra `a circular construction, mound'; Or. meá¹›hÄ«, meri `post on threshing floor'; Bi. m&etilde;á¹› `raised bank between irrigated beds', (Camparam) m&etilde;á¹›hÄ• `bullock next the post', Mth. (SETirhut) m&etilde;á¹›hÄ• `id.'; M. meá¸• (h), meá¸• hÄ« f., meá¸• hÄ• m. `post, forked stake'. MÄ“THIKA -- ; MÄ“THIá¹£á¹-HÃ¡ -- .

mÄ“thika 10318 mÄ“thika m. `17th or lowest cubit from top of sacrificial post' lex. [MÄ“THÃ- --]
Bi. m&etilde;hiyÄ• `the bullock next the post on threshing floor'.
mÄ“thinÄ« -- see *MÄ“TTHÄ« -- .

mÄ“thiá¹£á¹-hÃ¡ 10319 mÄ“thiá¹£á¹-hÃ¡ `standing at the post' TS. [MÄ“THÃ- -- , STHA --]
Bi. (Patna) meÌ†há¹-hÄ• `post on threshing floor', (Gaya) mehá¹-Ä• , m&etilde;há¹-Ä• `the bullock next the post'.
mÄ“thÄ« -- see *MÄ“TTHÄ« -- .

mÄ“da 10320 mÄ“da m. `a mixed caste, any one living by a degrading occupation' Mn. [â†’ Bal. mÄ“d `boatman, fisher<-> man'. -- Cf. Tam. metavar `basket -- maker' &c. DED 4178]
Pk. mÄ“a -- m., mÄ“Ä« -- f. `member of a non -- Aryan tribe'; S. meu m. `fisherman' (whence miÄ• á¹‡Ä« f. `a fishery'), L. mÄ“ m.; P. meuÌƒ m., f. meuá¹‡Ä« `boatman'. -- Prob. separate from S. muhÄ• á¹‡o m. `member of a class of Moslem boatmen', L. mohÄ• á¹‡Ä• m., Ëšá¹‡Ä« f.: see *MRÌ¥GAHANAKA -- .

mÄ“dapÄ• á¹-a 10321 mÄ“dapÄ• á¹-a m. `name of a country' Uttamac.
Pk. mÄ“vÄ• á¸• (h)a -- , mÄ“avÄ• á¸• aya -- m. `id.', Marw. mewÄ• á¹›.

mÄ“dapÄ• likÄ• 10322 *mÄ“dapÄ• likÄ• `holding fat'. [Má¸—DAS -- , PÄ• LÃ¡ --]
Dm. myÄ“walÄ«ËŠ, mÄ“wËš `guts' NTS xii 180 with (?).

má¸—das 10323 má¸—das n. `fat, marrow' RV., mÄ“da -- m. `fat' R.
Pa. mÄ“da -- n. `fat', Pk. mÄ“a -- m.n.; Wg. muÄ« `marrow'; Shum. mÄ«ËŠÉ™Ìƒ
`fat of an animal'; Kal.rumb. meh, urt. me_ sb. `fat'; Bshk. m&atildedotdot;
m. `fat', muyÅ« `brain'; Tor. (Biddulph) mih f. `fat', mÄ«m f. `brain' (<
*m&etilde; AO viii 306); Sv. mÄ« m. `fat, marrow'; Phal. mÄ« m. `marrow';
Sh. mÄ«Ëœ f. `fat', (Lor.) mÄ« f. `fat', miyo `marrow'.
*MÄ“DILA -- , MÄ“DYA -- ; *MÄ“DAPÄ• LIKÄ• -- .

mÄ“dila 10324 *mÄ“dila `having fat or marrow'. [Má¸—DAS --]
Bshk. mÄ“il `marrow'.
*mÄ“dda -- 1 `defective' see *MITTA -- .

mÄ“dda 10325 *mÄ“dda2 `lump'. [See list s.v. *MAá¹-á¹-HA -- 2. -- Cf.
*mÄ“dda -- 1 `defective' s.v. *MITTA --]
Or. meda `lump of clay', medÄ• `lump of dung', medÄ• á¹›i `heap, mass',
medibÄ• `to knead together'.

mÄ“dya 10326 mÄ“dya `fatty, thick' SuÅ›r. [Cf. má¸—dyati `is fat' RV., Pa.
mejjati. -- Má¸—DAS --]
A. mez `wen' (cf. mÄ“doÌ„'rbuda -- n. `fatty painful tumour' W.); -- L.
m&etilde;jh f. `fat'; WPah.bhal. me\njÌˆ f. `fat (usu. of sheep)': < *mejja
-- X *mijjha f. `marrow' (see MAJJÃ¡N --) in L. mijh f., P. mijjh, miÃ±jh
f. also with unexpl. aspirate.
Addenda: mÄ“dya -- : A. mez (phonet. mez) also `tumour' AFD 220.

má¸—dha 10327 má¸—dha m. `sacrificial oblation' RV.
Pa. mÄ“dha -- m. `sacrifice'; Si. mehe, mÄ“ sb. `eating' ES 69.
mÄ“dhÄ« -- see MÄ“THÃ- -- .

10327a â€ má¸—dhya -- `full of vigour' AV., `fit for sacrifice' Br. [má¸—dha
-- m. or mÄ“dhÄ• ËŠ -- f. `mental vigour' RV.]

Pa. mejjha -- `pure', Pk. mejjha -- , mijjha -- ; A. mezi `a stack of straw for ceremonial burning'.

10328 mÄ“ndhÄ« -- , ËšdhikÄ• -- f. `the plant Lawsonia alba' lex.
S. m&etilde;dÄ« f. `Lawsonia inermis (from which the dye henna is extracted)', L. m&etilde;hdÄ«, mehdÄ« f., mult. mendÄ« f. `the dye'; P. m&etilde;dhÄ«, mÄ«ËœdhÄ«, mahÄ©dÄ« f. `L. inermis'; WPah. bhal. m&gravetildeepsilon;ni, m&tildemacrepsilon;ni f. `myrtle (sent from bridegroom's to bride's house)'; B. m&etilde;di, meidi `L. inermis', H. m&etilde;hdÄ« f., G. me_dÄ« f., M. m&etilde;dhÄ« f.
mÄ“mÄ«yatÄ“ see MÄ«YÃ¡TÄ“. [âˆšMÄ•]

má¸—ya 10329 má¸—ya `to be measured' AV., `discernible' Prab [âˆšMÄ•]
Pk. mÄ“a -- , mejja -- `to be measured', mejja -- n. `measure'; M. mejÌˆ n. `measure', mejÌˆá¹‡&etilde; `to measure'; -- M. mojÌˆ n., mojÌˆá¹‡&etilde; with unexpl. o.

mÄ“rÃº 10330 mÄ“rÃº m. `a fabulous mountain in Himalaya' MBh. [Cf. Kan. mÄ“ruve `pyramid' DED 4180 with (?)]
Kho. mÄ“r `mountain', TerÄ«Ä•  (or TirÄ«Ä• ) MÄ“r `name of a mountain in Chitral' Rep1 69.
*DÄ“VAMÄ“RU -- .

mÄ“la 10331 mÄ“la m. `meeting' KathÄ• s., Ëšaka -- m. PaÃ±cat. 2. *mÄ“á¸• a -- . [âˆšMIL]
1. Pa. mÄ“lÄ• -- f. `meeting', Pk. mÄ“la -- , Ëšaa -- m., K. myÅ«lu m.; L. mÄ“lÄ•  m. `assembly', awÄ• á¹‡. mÄ“l `union'; P. mel m. `friendship', melÄ• , mellÄ• m. `crowd, fair', melÄ« m. `wedding guest'; Ku. mel m. `meeting', melo m. `task', pl. myÄ• lÄ• `fair'; N. mel `agreement', melo `allotted task'; A. B. mel `meeting, fair'; Or. meá¸·a

`meeting', meá¸·Ä• `assembly'; H. melÄ• m. `fair'; Marw. meá¸·o m. `embrace'; G. M. meá¸· m. `agreement'; G. meá¸·É” m. `assembly, fair', M. meá¸·Ä• m.
2. S. meá¹›u m. `crowd', meá¹›o m. `assembly, fair, agreement', meá¹›Ä« f. `deputation'; Si. meá¸·a, mela `meeting, collection'.
Addenda: mÄ“la -- : WPah.ká¹-g. (kc.) meá¸·É” m. `market, fair'; Garh. meá¸·Ä• k `collection', meá¸·u `congregation, fair'.

10332 mÄ“layati, mÄ“lÄ• payati `brings together' KÄ• v. 2. *mÄ“á¸• ayati, [âˆšMIL]
1. Pk. mÄ“laÃ¯, melaÌ„Ì†vaÃ¯ `collects'; K. mÄ“lun `to be joined with, be met with, be found, enjoy (a woman)'; L. mÄ“laá¹‡, pres. part. milÄ“nda tr. `to unite', P. meá¸·nÄ• ; B. melÄ• `to close'; OAw. meraÃ¯ `mixes, fixes, puts'; H. melnÄ• `to convene'; OMarw. melaÃ¯ `places, puts'. -- X LÃ¡BHATÄ“: WPah.bhal. m&tildemacrepsilon;haá¹‡Å« `to get, obtain', pÄ• á¸• . mÄ“aá¹‡.
2. S. meá¹›aá¹‡u `to cause to meet, collect, sweep, cause to copulate'; N. meá¹›yÄ• unu `to compare' (lw. with á¹›).
Addenda: mÄ“layati. 2. *mÄ“á¸• ayati: WPah.ká¹-g. mÃ©á¹›hnÃµ intr. `to gather', loÌ„g meá¹›ia `people gather'.

mÄ“ll 10333 *mÄ“ll `leave, let go'. [Cf. Ap. mullaÃ¯ `lets go' (from *mulla -- replacing mutta -- < MUKTÃ¡ -- ?)]
Pk. mellaÃ¯, millaÃ¯, milhaÃ¯ `abandons', caus. pp. millÄ• via -- ; G. melvuÌƒ `to let go, leave, send, place, keep', melÄ• vvuÌƒ `to set free'; -- ext. -- kk -- : N. milkinu `to be thrown away', milkÄ• unu `to abandon'.
Addenda: *mÄ“ll -- : OMarw. (VÄ«saá¸·a) absol. melhÄ« `to leave, abandon'.

mÄ“á¹£Ã¡ 10334 mÄ“á¹£Ã¡ m. `ram', Ëšá¹£Ä«ËŠ -- f. `ewe' RV. 2. mÄ“ha -- 2, miha<-> m. lex. [mÄ“ha -- 2 infl. by má¸—hati `emits semen' as poss. mÄ“á¸• hra -- 2 `ram' (~ MÄ“á¹‡á¸• HA -- 2) by má¸—á¸• hra -- 1 `penis'?]
1. Pk. mÄ“sa -- m. `sheep', Ash. miÅ¡alÃ¡; Kt. mÉ™á¹£e/l `ram'; Pr. mÉ™á¹£Ã© `ram, oorial'; Kal. meá¹£, meá¹£alÃ¡k `ram', H. mes m.; -- X BHÄ“á¸• RA -- q.v.
2. K. myÃ£Ì„ -- pÅ«tu m. `the young of sheep or goats'; WPah.bhal. me\i f. `wild goat'; H. meh m. `ram'.

*MAIá¹£YA -- ; MÄ“á¹£Ä• SYA -- , *MÄ“á¹£OÌ„Rá¹‡Ä• -- .
mÄ“á¹£Ä• sya -- `sheep -- faced' SuÅ›r. [MÄ“á¹£Ã¡ -- , Ä• SYÃ --]
See *MAIá¹£YA -- .
Addenda: mÄ“á¹£Ã¡ -- : â€ *MÄ“á¹£AKUá¹-Ä« -- , â€ *MÄ“á¹£AMAá¹-HA -- .

10334a â€ *mÄ“á¹£akuá¹-Ä« -- `hut for sheep' [MÄ“á¹£Ã¡ -- , KUá¹-Ä« --] or
â€ *mÄ“á¹£amaá¹-ha -- `fold for sheep'. [MÄ“á¹£Ã¡ -- , MAá¹-HA -- 1]
WPah.ká¹-g. mhÅ• Ë‹á¹› m. `shed for sheep at high altitudes' or poss. rather
< MAá¹-HA -- 1.
*moÌ„kka -- see MÅ«ËŠKA -- Add2.

mÄ“á¹£oÌ„rá¹‡Ä• 10335 *mÄ“á¹£oÌ„rá¹‡Ä• `sheep's wool'. [MÄ“á¹£Ã¡ -- ,
Å«ËŠRá¹‡Ä• --]
K. mÅ«n, ËšnÃ¼ f. `sheep's wool', munulu `woollen'?

mÄ“ssa 10336 *mÄ“ssa `defective'. [Cf. *MUSSA -- : see list s.v. *MAá¹-á¹-A
--]
P. mÄ«sá¹‡Ä• `perverse, taciturn'.

mÄ“ha 10337 mÄ“ha1 m. `urine' Mn. [Ã¡mÄ“ha -- m. `retention of urine' TS. --
âˆšMIH1]
Pr. mÄ«ËŠzÉ™ `urine', Tir. mÄ«Ëœá¹…, Sh. mÃµ m.; -- ext. -- kk -- : Sh.
mÄ«keÌ¯ m. pl. `urine', (Lor.) mÄ«k m. `pissing' (cf. Kho. inf. s.v.
Má¸—HATI).
mÄ“ha -- 2 `ram' see MÄ“á¹£Ã¡ -- .

10338 má¸—hati `pisses' RV. [âˆšMIH1]
Kho. mik `to piss'.

10338a *mÄ“hÄ• yati `is wet'. [Cf. Ã¡vamÄ“hanti ~ nÃ- mÄ“ghamÄ• na<-> RV.;
NIA. forms semant. less prob. < mÄ“ghÄ• yÃ¡tÄ“ `becomes cloudy' (= mÄ“ghaá¹•
karoÌ„ti PÄ• á¹‡.) TS. -- âˆš*MIH2]
Aw.lakh. mehÄ• b `to get wet'; H. mihÄ• nÄ• `to become damp'.
mÄ“hilÄ• -- `woman' see MAHILÄ• ËŠ -- .

mÄ“hya 10339 *mÄ“hya `rain'. [âˆš*MIH2]
Kal.urt. menÇ° `cloud', rumb. men, obl. menÇ°Å«na.

maitrÃ¡ 10340 maitrÃ¡ `friendly' Mn., n. `friendship' ÅšBr., `collection of friends' MBh., maitraka -- n. `friendship' Uttarar., maitrÄ« -- f. MBh. [MITRÃ¡ --]
Pa. Pk. mettÄ« -- , Pa. mitti -- , Pk. ËštÄ« -- f. `friendship', Si. met -- a.
maitrÄ« see prec.

maithunÃ¡ 10341 maithunÃ¡ `coupled, paired, relating to sexual union' Mn., n. `copulation' ÅšBr. [Der. mithunaÃº m. du. `couple' RV., n. `copulation' TS. < Indo -- ir. *mithvan<-> `sexual assault' (Av. miqwana -- , Ëšwara -- `paired'): semant. cf. dvandvÃ¡ -- n. `couple' TS., `duel' MBh. (J. C. W.). -- âˆšMITH]
Pa. mÄ“huna -- n. `sexual union', m. `associate', Ëšaka<-> m.; Pk. mÄ“huá¹‡a -- , Ëšaya -- n. `sexual union', mÄ“huá¹‡aya<-> m. `father's sister's son', mÄ“huá¹‡ia -- m. `mother's brother's son', mÄ“huá¹‡iÄ• -- f. `mother's brother's daughter, wife's sister'; M. mehÅ«á¹‡ n. `newly married couple', mehuá¹‡Ä• , mevá¹‡Ä• m. `wife's brother, sister's husband', mehuá¹‡Ä«, mevá¹‡Ä« f. `mother's brother's daughter, father's sister's daughter'; Ko. mevá¹‡o `cross -- cousin', mevá¹‡Ä« f. `cross -- cousin, wife's sister'; Si. mevun `marrying', sb. `pair, couple', mevun -- dam `cohabitation'.

10342 mairÄ“ya -- , Ëšaka -- m.n. `an intoxicating drink' MBh. [EWA ii 691 MIA. < madirÄ• -- , but without explanation of canonical Pa. mÄ“raya -- . Pk. maÃ¯rÄ“ya -- was changed from mÄ“raga -- after maÃ¯rÄ• -- < MADIRÄ• -- from which mairÄ“ya -- is to be separated]
Pa. mÄ“raya -- n. `spirituous liquor', Pk. mÄ“raga -- m., maÃ¯rÄ“ya -- n.; Si. mera -- ya `wine'.

maiá¹£ya 10343 *maiá¹£ya `ovine'. 2. *maiá¹£iya -- . [â†’ Bur. me_á¹£ `skinbag'. -- MÄ“á¹£Ã¡ --]
1. P. mesÄ• m. `dressed and coloured skeepskin'.
2. M. meÅ›Ä« `sheep -- faced' (or poss. hapl. < *mesaÅ›Ä« < *mÄ“á¹£Ä• siya -- , Ëšsya -- `sheep -- faced' SuÅ›r.).

10344 má¹“ negative in prohibitions RV. [MÄ• ËŠ, U1]
Pk. moÌ„, Kal. moh, Kho. mo (or < MIA. ma < MÄ• ËŠ).
*moÌ„kka -- `defective' see MÅ«ËŠKA -- .

moÌ„ká¹£a 10345 moÌ„ká¹£a m. `release (esp. from worldly existence)' ÅšvetUp. [âˆšMUC]
Pa. mokkha -- m. `release', AÅ›.shah. man. moká¹£a -- , kÄ• l. dh. jau. mokha -- , Pk. mokkha -- , mukkha -- m.; S. mokhu m., mokha f. `release'; L. mokh m. `price paid for an amulet'; P. mokh m. `price, present, salvation'; OAw. mokhÅ« m. `release, salvation'; G. mokh m. `space for getting out of a crowd'; Si. mok `loosing, liberation'.

10346 moÌ„ká¹£atÄ“ `wishes to free oneself' KÄ• á¹-h., `shakes off' MBh. [âˆšMUC]
K. muchun `to complete a fast or vow, eat after a fast'; S. mokhaá¹‡u `to redeem anything pawned'; L. mukhÄ• vaá¹‡ `to pay off (a debt)'.
Addenda: moÌ„ká¹£atÄ“: WPah.poet. mokhá¹‡o `to relinquish, give up (e.g. one's life)'.

moÌ„ká¹£ita 10347 moÌ„ká¹£ita `set free' MBh., `wrested away' Hariv. [âˆšMUC]
K. mucha, muchu `come loose, come apart (as a door from its post or any two things usu. connected)'.
*moÌ„gga -- `defective' see MÅ«ËŠKA -- .

moÌ„ca 10348 moÌ„ca1 m. `Moringa pterygosperma' MBh., `the plaintain Musa sapientum' SuÅ›r. (= moÌ„cÄ• -- f. Naiá¹£.), n. `its fruit' VÄ• gbh.
Pa. moÌ„ca -- m. `plaintain', Pk. moÌ„Ä• -- f.; L. mo f. `astringent gum of Hyperanthera moringa'; -- P. moc -- ras `id., Areca catechu (astringent gum from its bark used as a remedy for dysentery), Bombax heptaphyllum'; B. mocÄ• `plaintain' ODBL 329.

10349 *moÌ„ca -- 2, moÌ„caka -- n. `shoe' lex. 2. moÌ„cika -- m. `tanner and cobbler' BHSk. [â†• Ir. (Pahl. moÌ„Ä• , moÌ„Ä• ak `shoe') after loss of IA. -- c --]
1. Pk. moÌ„ca -- n. `shoe', S. mocaá¹›u m.; M. moÄ‹Ä• m. `slipper'.
2. S. L. P. mocÄ« m. `cobbler' (L. muceÄ• á¹‡Ä« f. `his wife'), N. moci, A. musi, musiyÄ• r (after samÄ• r < CARMAKÄ• RA --), B. Or. moci, Bi. H. G. M. mocÄ« m.
Addenda: *moÌ„ca -- 2. 2. moÌ„cika -- : WPah.ká¹-g. moÄ‹I m. `shoemaker'.
moÌ„cika -- see MOÌ„CA -- 2 Add2.
má¹“á¹-ati see MUá¹-Ã¡TI Add2.

*moÌ„á¹-á¹-a -- 1 `defective' see *MUá¹-á¹-A -- 1 Add2.
*moÌ„sta -- see MUSTA -- .

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10350 moÌ„cayati `sets free' YÄ• jÃ±. [âˆšMUC]
Pk. moÌ„aÃ¯ `releases', caus. moÌ„Ä• vÄ“i, pass. moÌ„ijjaÃ¯; -- Si. mudanavÄ• `to loose', caus. mudavanavÄ• , intr. midenavÄ• (W. Printz BSOS viii 701) rather < MUCÃ¡TI.
moÌ„cika -- see *MOÌ„CA -- 2.

moÌ„cc 10351 *moÌ„cc `twist, wring'. [Cf. âˆšMUá¹-]
B. mocaá¹› `a twist, wrench', mocnÄ• `tweezers'; Or. mocibÄ• `to contract'.
*moÌ„ccha -- `defective' see *MUCCHA -- .
moÌ„á¹-a -- 1 `bundle' see MÅ«TA -- .

moÌ„á¹-a 10352 *moÌ„á¹-a2 `wicker stool'. 2. *moÌ„á¹-ha -- 2.
1. A. murÄ• `wicker stool', B. Or. moá¹›Ä• , M. moá¸• Ä• m.
2. H. moá¹›hÄ• m. â†' N. moá¹›hÄ• , muá¹›Ä• .
má¹“á¹-ati see MUá¹-Ã¡TI.
*moÌ„á¹-á¹-a -- 1 `defective, fat' see *MUá¹-á¹-A -- 1.
*moÌ„á¹-á¹-a -- 2 `bundle' see MÅ«TA -- .
*moÌ„á¹-á¹-ha -- , *moÌ„tthara -- `defective' see *MUá¹-á¹-A -- 1.
*moÌ„á¹-yatÄ“ `is twisted' see MUá¹-Ã¡TI.
*moÌ„á¹-ha -- 1 `bundle' see MÅ«TA -- .
*moÌ„á¹-ha -- 2 `wicker stool' see *MOÌ„á¹-A -- 2.
*moÌ„á¸• á¸• a -- `defective' see *MUá¹-á¹-A -- 1.

moÌ„á¹‡a 10353 moÌ„á¹‡a m. `basket (in which snakes are carried)' lex. [Cf. MÅ«TA -- ?]

Or. muá¹‡Ä• `bag', Ëšá¹‡i `small bag'; H. monÄ• m., ËšniyÄ• f. `basket'.
*moÌ„á¹‡á¸• a -- , *moÌ„tthara -- 1 `defective' see *MUá¹-á¹-A -- 1.
*moÌ„tthara -- 2 `lump' see *MUTTHA -- 2.

moÌ„daka 10354 moÌ„daka m.n. `small round sweetmeat' MBh., -- moÌ„dakikÄ• -- f. in num. cmpds. PÄ• á¹‡.com. [Cf. MOÌ„DAYATI, MOÌ„DANA -- . -- âˆšMUD2?]
Pa. moÌ„daka -- m. `a kind of sweetmeat', Pk. moÌ„daa -- , moÌ„aga -- , moÌ„aya -- m.; B. moÄ• `round sweetmeat of fried rice and sugar', Or. muÃ£Ì„. -- H. moÄ« f. `flour boiled in ghee as basis for a black dye': doubtful, cf. P. mÄ• iÄ• m. `starch of wheat flour as a dressing for dyed cloth'.
MOÌ„DAKAKÄ• RA -- .

moÌ„dakakÄ• ra 10355 moÌ„dakakÄ• ra m. `sweetmeat -- maker' R. [MOÌ„DAKA -- , KÄ• RA -- 1]
B. mayrÄ• `confectioner' (ODBL 331 < madaka --), Or. mahirÄ• ; -- doubtful.

moÌ„dana 10356 *moÌ„dana `mixing'. [Cf. MOÌ„DAYATI. -- âˆšMUD2]
Pa. moÌ„danÄ• -- f. `blending (?)'; S. moiá¹‡u, moá¹‡u m. `ghee put into food to soften it', mo(i)á¹‡yo `into which much ghee has been put', moá¹‡Ä« f. `a kind of sweetmeat'; P. moá¹‡ m. `ghee or oil for making short pastry'; H. moyan m. `mixing ghee or fat in flour to make it soft and powdery'; G. moyaá¹‡, moá¹‡ n. `ghee so used'. <-> B. monÄ• `pestle (esp. of rice -- husking machine), penis'?

10357 moÌ„dayati `mixes' DhÄ• tup., `softens (with ghee)' in Gilgit MSS. saktÅ«n ghrÌ¥tÄ“na mËš Raghu Vira (rather than `augments' with BHS ii 440). [âˆšMUD2]
L. (Ju.) mohaá¹‡ `to knead with oil or ghee', P. moá¹‡Ä• ; A. moiba `to soften or make juicy by mixing with water or other liquid'; H. monÄ• `to freshen, wet'; G. movuÌƒ `to mix fat with flour'. -- S. moiá¹‡u `to wring or twist a cloth &c. in rolling it in a lump'? -- X MATHÄ• YÃ¡TI q.v.
*moÌ„dgara -- `mallet' see MUDGARA -- 1.
*moÌ„dda -- 1 `defective' see *MUTTA -- .
*moÌ„dda -- 2 `lump' see *MUTTHA -- 2.
*moÌ„ddha -- `defective' see *MUTTA -- .
*moÌ„nÄ• la -- `pheasant' see *MUNÄ• LA -- .
*moÌ„nna -- `silent' see MAUNÃ¡ -- .

*moÌ„ra -- `peacock' see MAYÅ«ËŠRA -- .
*moÌ„rayati `makes coagulate' see *MURATI2.

moÌ„á¹£a 10358 moÌ„á¹£a m. `theft' Mn. [âˆšMUá¹£]
Pk. moÌ„sa -- m. `stealing', N. khos -- mos.

10359 má¹“á¹£ati `steals' RV. [âˆšMUá¹£]
Pk. moÌ„saá¹‡a -- n. `stealing'; L. mohaá¹‡ `to cheat'; P.kgr. mohnÄ• `to steal', N. mosnu; A. mohiba `to take by fraud'; H. mosnÄ• `to steal'.

má¹“ha 10360 má¹“ha m. `bewilderment' AV., `swoon' MBh. [âˆšMUH]
Pa. Pk. moÌ„ha -- m. `delusion, folly' (Pk. also `love'); S. mohu m. `love'; P. moh, mohu m. `love, fascination'; MB. mo `fascination'; H. moh, mohÄ• m. `fainting, stupefaction, charm'; M. moh, moho m. `fascination, charm'; Si. mohoya, moÌ„ya `error, blindness'.
SMARAMOÌ„HA -- .

moÌ„hana 10361 moÌ„hana `infatuating' MBh., n. `infatuation' R. [âˆšMUH]
Pa. moÌ„hana -- n. `infatuation, allurement', Ëšaka -- adj.; Pk. moÌ„haá¹‡a -- n. `enchanting, fainting, love'; N. muhuni `fascination, personality'; A. mohan `act of fascinating', mohani `a charm'.

10362 moÌ„hÃ¡yati `bewilders' RV. [âˆšMUH]
Pa. moÌ„hÄ“ti `deludes', Pk. moÌ„hÄ“i, ËšhaÃ¯; K. muhun `to delude, fascinate, be deceived'; S. mohaá¹‡u `to fascinate'; L. mohaá¹‡ `to allure'; WPah.bhal. mohÉ”á¹‡Å« `to be surfeited'; A. mohiba `to fascinate', B. mohÄ• , Or. mohibÄ• ; OAw. mohaÃ¯ `becomes bewildered'; H. mohnÄ• `to allure, charm', G. mohvuÌƒ, movuÌƒ; M. mohá¹‡&etilde; `to bewitch'.
Addenda: moÌ„hÃ¡yati: WPah.poet. moÌ„á¹‡o `to delude, fascinate'; OMarw. mohijaÃ¯ `is fascinated, is allured'.

má¹“huka 10363 má¹“huka `falling into enchantment' TS. [âˆšMUH]
S. mohÅ« `fascinating'.

moÌ„hya 10364 *moÌ„hya `to be confused'. [âˆšMUH]
Pk.jmh. mojjha -- `confused, stupid' (N. Brown BhÄ• ratÄ«ya AnuÅ›Ä«lan Pt. 9, 30 wrongly < mauá¸• hya -- ); S. mÃµjhu -- mÃµjhu m., mÃµjhi -- mÃµjhi f. `tangle'; L. mÅ«Ã±jh f. `sadness', mÅ«Ã±jhÄ• `sad'.

mauktika 10365 mauktika n. `pearl' MBh. [MUKTÄ• --]
Pk. mottia -- , muttia -- n. `id.', S. motÄ« m., L. moÌ„tÄ« f., P. mottÄ«, motÄ« m., Ku.gng. moÌ„tÄ©, N. A. moti, MB. muti (B. moti, mati â†•  H. ODBL 303), Or. mutya, moti; Bi. motÄ« `ear -- pendant worn by men'; Mth. Bhoj. Aw.lakh. moÌ„tÄ« m. (Fyzabad f.) `pearl', H. motÄ«, ËštiyÄ• m., OMarw. motÄ« m., G. motÄ« n., M. Ko. motÄ«Ëœ n.
Addenda: mauktikÄ• -- : WPah.poet. mote f. `pearl'.

maukhya 10366 maukhya n. `precedence' Hit. [MÃºKHYA --]
Pa. mokkha -- `foremost'; AÅ›.jau. mokhiya -- , dh. top. mokhya -- `essential'; OG. mokha m. `the chief position'; Si. mok `excellent, the best'.

mauÃ±jÄ« 10367 mauÃ±jÄ« f. `thread of the grass Saccharum sara worn by Brahmans' MBh. [mauÃ±jÃ¡ -- `made of this grass' TS. -- MÃºÃ±JA --]
With u from mÃºÃ±ja -- : M. muÌƒjÄ« f. `the sacred thread'; Ko. mÅ«Ã±ji `the thread, the ceremony of its investiture'; -- G. mujiyÉ” m. `Brahman boy at time of investiture'.

mauá¹‡á¸• ya 10368 mauá¹‡á¸• ya n. `shaving the head' Mn. [MUá¹‡á¸• A -- 1]
P. monnÄ• m. `Hindu (who shaves as opposed to a Sikh)' or < *MOÌ„á¹‡á¸• A -- .

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mautra 10369 mautra `*pertaining to urine', n. `quantity of urine' GrÌ¥Åšr. [MÅ«ËŠTRA --]
Pk. moÌ„a -- n. `urine'; Sh. (Lor.) moÌ„Ä•  (= -- cÌ£?) `gonorrhoea'.

maudga 10370 maudga `relating to beans' KÄ• tyÅšr. [MUDGÃ¡ --]
S. moá¹…o `of lentils, brownish green'; P. muÌ„Ìƒ gÄ• `green'.

mauna 10371 mauna n. `silence' MBh., `barrenness, lack of flowers' BhÄ• m. 2. *mÅ«na -- . 3. *moÌ„nna -- . [These words (*moÌ„nna -- poss., but prob. not, < *maunya --) belong to a group of `defective' words (*munna -- &c. s.v. *MUTTA -- ) or of words meaning `dumb' s.v. MÅ«ËŠKA -- . They are to be separated from maunÃ¡ -- `state of a muni' ÅšBr., Pa. moÌ„na -- n. `saintly wisdom' (der. from *MUNÄ• TI1)]
1. K. moÌ„n m. `silence, taciturnity', mÅ«nu `taciturn, motionless': or < 3.
2. Pk. mÅ«á¹‡a -- n. `silence'; H. mÅ«nnÄ• `to be silent, forget'.
3. P. moÌ„n m. `silence', monÄ« `taciturn'; M. monÄ• `dumb'.

maurdhaka 10372 *maurdhaka `pertaining to the head'. [MÅ«RDHÃ¡N --]
L. moá¸• hÄ• m. `shoulder', mult. moá¹‡á¸• hÄ• m.

maulya 10373 maulya `being at the root' KÄ• tyÅšr., n. `price' Vet. (bahumaulya -- , v.l. -- mÅ«lya -- `costly' MBh.). [MÅ«ËŠLA --]
Pk. molla -- n. `price'; Gy. eur. mol `value, worth', arm. mol `value, price'; K.pog. kash. moÌ†l `price', L. mol f., Ku.gng. moÌ„l, N. A. B. Or. (Bastar) Aw.lakh. H. mol m., OMarw. mola m., M. mol n., Ko. mola. -- Deriv.: Si. meli `rich'; -- Gy. span. mol -- , wel. molÄ«ov -- `to be worth', arm. mol -- `to value'; Ku. molyÅ«á¹‡o `to ascertain the price of'; A. molÄ• iba `to settle the price of'; H. molnÄ• `to buy', mulÄ• nÄ• `to fix the price of'.
*NIRMAULYA -- .
Addenda: maulya -- : WPah.ká¹-g. (kc.) mÉ”ÌˆÌ„l, moÌ„l m. `price', J. moÌ„'l m., Garh. mol.

mauhÅ«rta 10374 mauhÅ«rta `*momentary' (m. `astrologer' MBh.), mauhÅ«rtika -- `momentary' BhP. (Pk. moÌ„huttia -- m. `astrologer'). [MUHÅ«RTÃ¡ --]
á¸Œ. mÅ«tuk `now', Woá¹-. muá¹›Ã³ (Buddruss Woá¹- 114 < MUHÅ«RTÃ¡ --), Bshk. moá¹-hu, (LSI) moÌ„á¹-.

10375 myÃ¡ká¹£ati `rests on or in' RV.
Si. masanavÄ• , mahaËš `to sew, fetter, chain' EGS 130 with (?): very doubtful (poss. < *MACYATÄ“: but also very doubtful).
MRAKá¹¢ `rub': *mraká¹£a -- 2, mraká¹£aá¹‡a -- , mrÃ¡ká¹£ati, mraká¹£ita --

; *unmraká¹£aá¹‡a -- , *unmraká¹£ati; -- âˆšmrÌ¥j.

mraká¹£a 10376 mraká¹£a1 m. `disparaging, ill -- will, anger' BHS ii 441,
tuvi -- mraká¹£Ã¡ -- `injuring greatly' RV., mraká¹£ya -- n. `anger' BHS
loc. cit. [âˆšMRÌ¥C]
Pa. makkha -- m. `anger', OAw. mÄ• khÄ• m. (whence mÄ• khaÃ¯ `is angry'), H.
mÄ• kh m.
*VIMRAKá¹£A -- .
Addenda: mraká¹£a -- 1: WPah.ká¹-g. mÃ¡khtÉ” m. `resentment', J. mÄ• khtÄ•
`complaint' (+?).

mraká¹£a 10377 *mraká¹£a2 `rubbing, anointing'. [âˆšMRAKá¹£]
Gy. germ. mak `grease'; S. makhu m. `anointing with ghee'; Si. maku `act of
obliterating'.

mraká¹£aá¹‡a 10378 mraká¹£aá¹‡a n. `rubbing in' DhÄ• tup., `ointment, oil'
SuÅ›r. [âˆšMRAKá¹£]
Pa. makkhaá¹‡a -- n. `smearing, ointment, oil'; Pk. makkhaá¹‡a -- ,
maá¹• khaá¹‡a -- n. `ointment, butter'; S. makhaá¹‡u m. `butter', L.
makkhuá¹‡ m., P. makkhaá¹‡ m. (â†’ H. makkhan, makhan m., N. makkhan, Or.
makhana), makhá¹‡Ä« f., A. B. Bhoj. Aw.lakh. mÄ• khan; H. mÄ• khan, mÃ£Ì„khan
m. `butter, oil, ointment'; G. M. mÄ• khaá¹‡ n. `butter, ointment'.
Addenda: mraká¹£aá¹‡a -- : S.kcch. makhaá¹‡ m. `butter', WPah.ká¹-g.
mÃ¡kkhÉ™á¹‡ m., J. mÄ• khan m., Garh. makhnyÄ• `made of butter' â†• H.). --
Semant. cf. MARÅ›A -- , MARÅ›ANA -- .

10379 mrÃ¡ká¹£ati `rubs, strokes' RV., `smears' Lalit. [âˆšMRAKá¹£]
Pa. makkhÄ“ti `smears, anoints, soils'; Pk. makkhÄ“i `smears'; Gy. eur. makh
-- `to rub, smear' (gr. germ. mak -- , wel. mÃ¥xav -- ); Gaw. maÄ‹ -- `to
stick' NOGaw 43 with (?); S. makhaá¹‡u `to smear, grease', L. makhaá¹‡; A.
mÄ• khiba `to rub'; B. mÄ• khÄ• `to knead, smear'; Or. mÄ• khibÄ• `to anoint';
Mth. mÄ• khab `to leave an impression on (e.g. of foot on mud)'; Bhoj.
mÄ• khal `to smear', M. mÄ• khá¹‡Ä“; Si. makanavÄ• `to erase, smelt, destroy'.
-- X *UPÄ• Ã±JATI q.v.
Addenda: mrÃ¡ká¹£ati [mrÌ¥ká¹£Ã¡ti DhÄ• tup. (1 sg. mrÌ¥ká¹£Ä• ËŠ RV.), caus.
mraká¹£ayati, mrÌ¥ká¹£ayati DhÄ• tup.]
S.kcch. makhá¹‡Å« `to paste, spread'.

mraká¹£ita 10380 mraká¹£ita `smeared' Hariv. [âˆšMRAKá¹£]
Pa. -- makkhita -- `smeared with (blood, honey, &c.)', Pk. makkhia -- ; Gy. gr. maklÃ³ `fat, oil'; Gaw. maÄ‹Ã- `sticking, has stuck'; S. makhyo -- cakhyo `polished and adorned'.
MRAD `rub': *MRÄ• DAYATI; *Ä• MRÄ• DA -- , *Ä• MRÄ• DAYATI; -- âˆšMRÌ¥D.
mradayati see *MRÄ• DAYATI.
Addenda: mraká¹£ita -- : Gy.eur. makli `ointment' (GWZS 1846).

mradiá¹£á¹-ha 10381 mradiá¹£á¹-ha `very soft or kind' PÄ• á¹‡.com. [MRÌ¥DÃº --]
K. brÄ“á¹-h `stupid'.

10382 *mrÄ• dayati `causes to be rubbed'. [mradÃ¡yati `smoothes' TS. -- âˆš MRÌ¥D]
Gy. eur. malav -- `to strike' rather < *mÄ• layati s.v. *MARATI.

10383 mriyÃ¡tÄ“ `dies' RV., mriyati MBh. [âˆšMRÌ¥]
Pa. mÄ«yati, miyyati, pres. part. miyyamÄ• na -- , (-- Ä«ya<-> for -- iya -- after type nÄ«yati, jÄ«yati, &c. P. Tedesco Language 20, 221), NiDoc. mrÌ¥yati (= mriËš?), Pk. mijjaÃ¯, Ash. mÅ•em 1 sg. pres., Wg. mriyam, Kt. mÅ•Ä“tom, Pr. -- mÉ™ -- , -- moÌ„ -- , Dm. bri -- num 1 sg. pres. (pret. naá¹£á¹-Ä• < NAá¹£á¹-Ã¡ --), PaÅ¡.lauá¹›. nir. dar. weg. le -- , leÄ“m 1 sg. pres., ar. bli -- , Shum. lÄ«am `I shall die', Gaw. mi<-> (mimÄ• n 3 sg. pres. < mriyÃ¡mÄ• á¹‡a --), Kho. brik, brium 1 sg. fut., obristai 3 sg. pret., Sh.gil. mirÃ³Ä-kiÌ¯, mirÄ«ËŠaÌ¯m 1 sg., koh. gur. mÄ-ryoÌ„ná¹·, Si. miyanavÄ• . -- See MRÌ¥TÃ¡ -- , MÃ¡RATÄ“, MÄ• RÃ¡YATI.
Addenda: mriyÃ¡tÄ“: Kho. bri -- `to die' (pres. 1 sg. briyÃºman < mriyamÄ• á¹‡a -- ), pres.part. briyan < *mriyant -- ); Md. miya danÄ« `dies', mÄ«jje `died'.

10384 *mrÄ“cchati ~ mlá¸—cchati `speaks indistinctly' ÅšBr. [MIA. mr -- < ml -- ? See Add. -- âˆšMLÄ“CH]
K. briÄ‹hun, pp. bryuÄ‹hu `to weep and lament, cry as a child for something wanted or as motherless child'.

mlÄ• na 10385 mlÄ• na `withered' MBh., `shrivelled' Car., `darkcoloured' Prab. [âˆšMLAI]
Pk. milÄ• á¹‡a -- `weak, colourless'; -- Kho. (Lor.) blan `a kind of barley'?

-- See MARÄ• LA -- 2.

10386 mlÄ• pÃ¡yati `makes wither' AV. [âˆšMLAI]
Pa. milÄ• pÄ“ti `id.', Kho. (Lor.) blÉ™ieIk, OM. mÄ• valavÄ«tu pres. part. nom. sg. m. Tulpule OMR 234; Si. mÃ¤lavenavÄ• intr. `to wither'.

10387 mlÄ• ËŠyati `withers, is exhausted' ÅšBr. [âˆšMLAI]
Pa. milÄ• yati `withers'; Pk. milÄ• aÃ¯, milÄ• i `fades'; Kho. (Lor.) blÉ™iik, pp. blaidu `to wither, fade'; Si. (SigGr) malaya -- `to fade'.
Addenda: mlÄ• ËŠyati: Md. milanÄ« `gets pale'.

mlÄ• yita 10388 *mlÄ• yita `withered'. [âˆšMLAI]
Ash. wÅ•Ä“i, wlÄ“i `flour', Wg. brÄ“i, brÄ“, Kt. bÅ•e, Gaw. blÄ“ NOGaw 30 (semant. difficult: rather < VLÄ“PITA --).

mlÄ“cchÃ¡ 10389 mlÄ“cchÃ¡ `non -- Aryan' ÅšBr. [âˆšMLÄ“CH]
Pk. maleccha -- , miliccha -- , meccha -- , miccha -- m. `barbarian'; K. mÄ«ËœÄ‹h, dat. mÄ«ËœÄ‹as m. `non -- Hindu' (loss of aspiration unexpl.); P. milech, malËš m. (f. milechá¹‡Ä«, malËš) `Moslem, unclean outcaste, wretch'; WPah.bhad, mÉ™le_Ä‹h `dirty'; B. mech `a Tibeto -- Burman tribe' ODBL 473; Si. milidu, miliÃ±du `wild, savage' (< MIA. *mlÄ“cha -- or with H. Smith JA 1950, 186 X PULINDÃ¡ --),

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milis (< MIA. miliccha --). -- PaÅ¡. meÄ• É™ `wretched, miserly' rather < *MÄ“CCA -- `defective'. -- With unexpl. -- kkh -- : Pa. milakkha -- , Ëškhu -- `non -- Aryan', Si. malak `savage', malaki -- dÅ« `a VÃ¤ddÄ• woman'. -- X PIÅ›Ä• CÃ¡ -- : Pa. milÄ• ca -- m. `wild man of the woods, non -- Aryan'; Si. maladu `wild, savage'.

*MLÄ“CCHATVA -- .
mlá¸—cchati see *MRÄ“CCHATI.

mlÄ“cchatva 10390 *mlÄ“cchatva `condition of a non -- Aryan'. [Cf.
mlÄ“cchatÄ• -- f. VP. -- MLÄ“CCHÃ¡ --]
K. mÄ«Ä‹uth, dat. ËšÄ‹atas m. `habit or life of an outcaste'.
MLÄ’CH `speak indistinctly': *MRÄ“CCHATI, MLÄ“CCHÃ¡ -- .
MLAI `wither': MLÄ• NA -- , MLÄ• PÃ¡YATI, MLÄ• ËŠYATI, *MLÄ• YITA -- ;
*ABHIMLÄ• PAYATI, *ABHIMLÄ• YATI, *Ä• MLÄ• PAYATI; -- MARÄ• LA -- 2?

Y

yÃ¡ 10391 yÃ¡ relative pron. and pronom. adj., sg. nom. m. yÃ¡á¸¥, f. yÄ• ËŠ,
n. yÃ¡d, m.n. gen. yÃ¡sya, inst. yá¸—na, loc. yÃ¡smin, pl. nom. m. yá¸—.
Pa. yolÌ„, yÄ• , yaá¹• (in sandhi yad --), yassa, yÄ“na, yamhi, yÄ“, Pk.
joÌ„, jÄ• , jaá¹• , jassa, jÄ“na, jammi (jaá¹• si), jÄ“; AÅ›.sg. nom. m. ye, e,
(shah. gir. yo), f. yÄ• , n. yaá¹• , ye, e, m. gen. yasa, asa, inst. yena,
ena, pl. nom. m. ye, e; NiDoc. ya `who, which', yena `in order that'; Dhp.
sg. nom. m. yo, ye; Woá¹-. zÄ“, zi; K. yih, obl. yeÌ†s, pog. yoÌ„, kash. yi,
obl. yis, á¸• oá¸• . zoÌ„; S. jo, f. jÄ• , L. joÌ„, obl. jis, awÄ• á¹‡. ji conj.
`so that', P. jo, obl. jis, bhaá¹-. jÄ“; WPah.bhad. bhal. jÌˆe_, pÄ• á¸• .
jÌˆÄ“, paá¹…. cur. jÄ“; Ku. jo, obl. je; N. jo, obl. jas; A. zi, B. Or. Mth.
je, OAw. jo (lakh. jaun after kaun < KAá¸¥ PUNAR), H. OMarw. jo; OG. ju (G.
je after demonstrative te and e < Ä“á¹£Ã¡1), inst. jiá¹‡i, jaá¹• `if' (=
yÃ¡t); M. jÌˆo, Ko. jo; Si. yam rel. particle < yÃ¡smin.
yÃ¡taá¸¥, yÃ¡ti1, yÃ¡tra1, yÃ¡thÄ• , yadÄ• ËŠ, yÃ¡di, yÃ¡rhi, yÄ• ËŠvat;
yaá¸¥kaÅ›cid, yÃ¡smin kÄ• lá¸—, yÄ• dÅ•ÌŠÅ›a -- .

10392 yaá¸¥kaÅ›cid `anyone soever' MBh. [YÃ¡ -- , KÃ¡Å›CID]
Ku.gng. jÌˆwe `anyone'.

yakarÄ• ntra 10393 *yakarÄ• ntra `liver and guts'. [YÃ¡KRÌ¥T -- , Ä• NTRÃ¡ --]
S. jerÃ£Ì„á¸• Ä« f. `liver, lights and spleen of an animal suspended by the windpipe.'

10394 yÃ¡krÌ¥t -- , gen. yaknÃ¡s n. `liver' RV.
Pa. yaka -- in cmpd., Pk. jaga -- n.; -- *yakn -- : Wg. yÅ• Ë˜k, Kt. yÉ”Ìˆ Ì„k, wyÃ¥k, Tor. Ç°ogá¹“, Ku. jikuá¹›o; -- *yakan -- : Pa. yakana -- n., Ash. wÄ«en, (Wama) yÅ«n, Kt. yÃ¤Ä«Ëœ, Kal. rumb. Å¾Ä«&atildedotdot;Å•gu, urt. Å¾Ä• á¹…ga, Kho. á¹£egÃºn (with á¹£ -- for Å¾<-> after á¹£aá¹…gur `entrails' BelvalkarVol 96: â†’ Phal á¹£ogun), Bshk. yÄ• Ì¤n, Sh.koh. pales. jij. yuÌ„Ìƒ, gil. yum m.; <-> *yakar -- : S. jero m., L.khet. jÄ• rÄ• ; M. jÌˆaraÌƒá¸• Ä« f. `inflammation of the liver' (+?). -- Prob. â†• Ir. cf. Pers. Ç°igar, Bal. Ç°agar `liver': Kho. (Lor.) Å¾*lgar `bird's crop'; Phal. Ç°haá¹…gÄ• ËŠr f. `liver'.
*YAKARÄ• NTRA -- .
*yakka -- `restrained' see YATÃ¡ -- .

yaká¹£Ã¡ 10395 yaká¹£Ã¡ m. `a supernatural being' MaitrUp. (n. `manifestation' RV.), yaká¹£Ä« -- , yaká¹£iá¹‡Ä« -- f. MBh.
Pa. yakkha -- m. `a supernatural being', yakkhÄ« -- , yakkhiá¹‡Ä« -- f., Pk. jakkha -- m., jakkhiá¹‡Ä« -- f.; Ash. yuÅ¡, yÃ¼Å¡ `ogre', yuÅ¡trÄ«ËŠk `ogress' (+ STRÄ«ËŠ -- ); Kt. yuá¹£ `female demon', Wg. yÅ«á¹£; Pr. yuá¹£ `demon'; Kal.rumb. JÌ£acÌ£ `female demon'; Sh. (Lor.) yacÌ£ m. `demon', yacÌ£ini f., y*lcÌ£(h)olo `demon like a bear', (Grahame Bailey) yacÌ£hÄƒl&lacutebrev;tu `mad', yacÌ£hÄƒlyÄ• r f. `madness'; K. yeÌ†ch, yeÌ†Ì£ch m. `a kind of fairy', yeÌ†chiÃ± f., yochu m. `a spirit'; P. jakkh m. `demigod, devout worshipper', f. `ogress'; H. jÄ• k m. `demon', jakhnÄ« f. `female demon in the service of DurgÄ• '; OG. jÄ• kha, jÄ• khala m. `demon'; M. jÌˆakhÄ«á¹‡, jÌˆaÌƒkÄ«á¹‡ (with aÌƒ after á¸• aÌƒkÄ«á¹‡ s.v. á¸• Ä• KINÄ« -- ) f. `ghost of a woman who died in childbirth or drowned herself', jÌˆÄ• khÄ«á¹‡, jÌˆÃ£Ì„khÄ«á¹‡ f. `old and ugly woman', jÌˆakhÄ• Ä« -- jÌˆukhÄ• Ä« f. `two female fiends, minor deities and demons in general' (f. from m. *jÄ• khÄ•); Si. yak -- Ä• `demon', yakin -- Ä«, yakinna f. (with a for Ã¤ after m. yak -- Ä• ); -- Kho. áº“ocÌ£ `unruly (of children), knotty, complicated' BelvalkarVol 98 with (?); Ku. jÄ• khaá¹› `idiot'; N. jakkhu

`huge'; -- Bi. jÄ• k `a cowdung cake called mahÄ• de placed on a grain heap to ward off evil eye'?
YAJ `sacrifice': iá¹£á¹-Ã¡ -- 2, Ã-á¹£á¹-i -- 3, yajuá¹£yÃ -- Add., YAJÃ±Ã¡ -- , YAJÃ±Ã-YA -- , YÄ• JÃ±IKÃ¡ -- .
Addenda: yaká¹£Ã¡ -- : S.kcch. jakh m. `demi -- god'.

yaja 10396 *yaja `cold'. [IE. *ye&gcircmacr; -- `ice' IEW 503?]
Kt. yÅ«Ä‹ `cold', Pr. (y)Å«Ì¤zu, Wg. yÅ«Ë˜z, yoz â†' Kal. Kho. yoz (â†' Wkh. yaz) NTS xv 280 rather than < AVAÅ›YÄ• -- .

10396a yajuá¹£yÃ -- Add. 14768.

yajÃ±Ã¡ 10397 yajÃ±Ã¡ m. `sacrifice' RV. [âˆšYAJ]
Pa. yaÃ±Ã±a -- m., NiDoc. yaá¹• Ã±a, Pk. jaá¹‡á¹‡a -- m.
YAJÃ±Ã-YA -- , YÄ• JÃ±IKÃ¡ -- ; YAJÃ±OÌ„PAVÄ«TÃ¡ -- ; SÄ«TÄ• YAJÃ±A -- .

yajÃ±Ã-ya 10398 yajÃ±Ã-ya `pertaining to the sacrifice' RV., yajÃ±Ä«ya<-> and yÄ• jÃ±iya -- `suitable for sacrifice' MBh. [YAJÃ±Ã¡ --]
M. jÌˆÄ• nÄ« f. `calf or other animal or a girl dedicated to KhaÌƒá¸• obÄ• or other god'.

yajÃ±oÌ„pavÄ«tÃ¡ 10399 yajÃ±oÌ„pavÄ«tÃ¡ n. `investiture with the sacred thread' TBr., `the sacred thread' Mn. [YAJÃ±Ã¡ -- , ÃºPAVÄ«TA --]
Pa. yaÃ±Ã±oÌ„pavÄ«ta -- n. `the sacred thread', Pk. jaá¹‡á¹‡oÌ„vavÄ«ya -- , Ëšo Ì„vaÄ«ya -- , Ëšo Ì„vÄ«a -- n., K. yÃ´Ã±eÌ† m.; S. janoÄ« f. `breast -- strap in harness', jaá¹‡yo m. `sacred thread' (á¹‡?), L. jaÃ±jÅ« m., P. janeaÅ«, ËšnÄ“Å« m., WPah.bhad. jÌˆannÅ« n., Ku. janyo, WN. janeu, N. janaÃ¯, Bi. janeu, Aw.lakh. janÄ“, H. janeu, ËšnoÄ« m., G. janoÄ« f.; M. jÌˆÄ• nhavÄ«Ëœ, Ëšv&etilde;, jÌˆÄ• nv&etilde;, ËšnÅ« n. `the sacred cord', jÌˆÄ• nhavÄ« f. `silk cord worn round the neck by ÅšÅ«dras at the ÅšrÄ• ddha ceremony'; Ko. jÄ• nv&etilde; n. `the sacred thread'.
YAT `dispose': YATTA -- , YATNA -- , YÄ• TYATÄ“; Ä• YÃ¡TANA -- , Ä• YATTA -- .
Addenda: yajÃ±oÌ„pavÄ«ta -- : Garh. jaÌƒdyo `sacred cord'?
YAT: â€ YÃ¡TATÄ“, *JAá¸• ATI.

yatÃ¡ 10400 yatÃ¡ `restrained, proffered' RV. [âˆšYAM]
Pa. yata -- `restrained', Pk. jaya -- ; OSi. yate `was granted'. -- Replaced in MIA. by *yakka -- : S. jaku m. `dam', jakaá¹‡u `to dam'; N. jÄ• knu `to

confine'; A. zÄ• k `crowd' (or < *JHAKK -- 5), B. jÃ£Ì„k; Or. jÄ• ka `crowd', adj. `tight, narrow', jÄ• kibÄ• `to tighten'; -- ext. -- á¸• -- : P. jakaá¹›nÄ• `to tighten'; B. jÃ£Ì„kaá¹› `pledge, deposit'; Or. jakaá¹›ibÄ• `to hold tightly, be tight'; H. jakaá¹›nÄ• `to tighten, bind, put in the stocks' (â†' N. jakaá¹›nu `to arrest'); G. jakaá¹›vuÌƒ `to tighten, bind', M. jÌˆak(h)aá¸• á¹‡&etilde;.

10401 yÃ¡taá¸¥ `whence' RV., `where, because' AV. [YÃ¡ --]
Pa. yatoÌ„ `whence, because', NiDoc. yatu, Pk. jaoÌ„; S. jo `because'; WPah.paá¹…. jauÌƒ `when'; Or. jaÅ©Ìˆ `because'; Mth. jau `when', jauÌƒ `if'; OAw. jaÃ¼ `when, if', lakh. jau, jo `if'; H. jo `when, if'; OMarw. jaÃ¼, jo, ju `if'; OG. jaÃ¼ when, if', G. jo `if'.
Addenda: yÃ¡taá¸¥: Garh. Ku. jo `if'.
â€ yÃ¡tatÄ“ `places oneself in the right position' RV. [âˆšYAT] see *JAá¸• ATI Add2.

10402 yati1 `as many as' RV. [YÃ¡ --]
Pk. jaÃ¯ `as many as', P. H. jai.

yÃ¡ti 10403 yÃ¡ti2 f. `restraint' TS. [âˆšYAM]
M. jÌˆaÄ« f. `space between top of wall and the roof which rests on the outer edge of it'?

yatta 10404 yatta `striving, contending' KÄ• á¹-h., `ready, prepared for' MBh. [âˆšYAT]
Pa. yatta -- `strenuous, watchful'; Pk. jattaÃ¯ `strives, is active' (or denom. from jatta -- m. `effort, activity' < YATNA -- m.); -- anal. pres. st. after MIA. type litta -- ~ limpati: L. jammaá¹‡, mult. jambaá¹‡ `to wait, wait for' (< `*to be ready').

10404a yatna -- m. `effort' Mn. [âˆšYAT]
Pa. yatana -- m. `effort', Pk. jatta -- m.; see YATTA -- .

10405 yÃ¡tra1, ËšrÄ• `where' RV. [YÃ¡ --]
Pa. yatra `in as much as'; AÅ›.shah. man. gir. yatra, kÄ• l. yataÌ„Ì†
`where', NiDoc. Dhp. yatra; N. jatÄ• `where, whither'.

yatra 10406 *yatra2 `control'. [~ YANTRÃ¡ -- , cf. YÃ¡TI -- `control' ~
yanti -- PÄ• á¹‡.com. -- âˆšYAM]
WPah.bhal. jÌˆaá¹-á¸· n. `control, possession'.

10407 yÃ¡thÄ• `in which manner' RV. [YÃ¡ --]
Pa. yathÄ• `just as', AÅ›.shah. yatha, man. yathaá¹• , gir. kÄ• l. yathÄ• ,
kÄ• l. athÄ• , KharI. Dhp. yatha, Dhp. yadha, Pk. jadhÄ• , jahaÌ„Ì†; S. jÃ£Ì„
prep. `after the manner of'.
YÃ¡THÄ• NÃ¡.

10408 yÃ¡thÄ• nÃ¡ `in order that not' ÅšBr. [YÃ¡THÄ• , NÃ¡]
Pa. yathÄ• na `id.', K. yina; Ku. jan particle of prohibition, Mth. janu,
jani, H. jan, jani, jin.

10409 yadÄ• ËŠ `when' RV. [YÃ¡ --]
Pa. yadÄ• `when', AÅ›.shah. yada, gir. kÄ• l. yadÄ• , dh. jau. adÄ• , L. jÃ£Ì„,
WPah. (Joshi) jaa; -- B. jÄ• i, jei `as soon as' (< yadÄ• hi ODBL 419). --
See L. Schwarzschild JA 1957, 241.
Addenda: yadÄ• ËŠ: WPah.kc. jÌˆa `if, when, since', J. jaa `when'.

10410 yÃ¡di `if' RV. [YÃ¡ --]
Pa. NiDoc. yadi `if', Pk. jaÃ¯; K. ai, ay `if', nay `if not', rÄ• m. zÄ“kar
`if', kash. haÄ©, á¸• oá¸• . zÄ“; S. je `if, although'; L. P. je `if',
WPah.khaÅ›. Å›eu. jÌˆe, Ku. jai; OB. jaÃ¯ `when' ODBL 737; Mth. je `if',
OMarw. jaÃ¯, je, OG. jaÃ¯; M. jÌˆai, jÌˆaÄ©, `if, when'.
YÃ¡DI VÄ• .
Addenda: yÃ¡di: WPah.ká¹-g. jÌˆe `if, when; that, whether', J. je `if'.

10411 yÃ¡di vÄ• `or' RV. [YÃ¡DI, VÄ•]

Pa. yadi vÄ• `or', Pk. jaÃ¯ vÄ• , S. jÃ£Ì„.

yantrÃ¡ 10412 yantrÃ¡ n. `controlling device' RV., `any implement or contrivance' MBh., yantraka -- n. `handmill' Hcat. [âˆšYAM]
Pa. yanta -- n. `any mechanism or machine', Ëšaka -- n. `bolt'; Pk. jaá¹• ta -- n. `machine, oil mill, water machine'; Gy. pal. Ç°Ã¡ndir, Ç°Ã¡ndri `mill', Dm. Å¾andra, Å¾an; PaÅ¡. lauá¹›. Å¾antr `watermill', ar. Å¾aÌƒr, yoÌ„Ìƒr, dar. yan, kuá¹›. yÃ£Ì„l, Shum. Å¾oÌ„Ìƒ; Woá¹-. yaá¹‡ f. `mill' (â†• PaÅ¡.? Buddruss Woá¹- 133), Gaw. Å¾Ã£Ì„l, Ç°Ãµl `mill', Å¾Ã£Ì„l -- wÄ• ËŠá¹- `millstone'; Kal.rumb. Å¾Ãµtr, urt. Å¾Ã£Ì„tr `mill', Bshk. yaÌƒl, Tor. Å¾Ä• n (< *yranta -- AO viii 310), Sv. yÃ£Ì„l; Phal. yÄ• ndr m. `mill', yan -- bÄ• ËŠá¹- `millstone'; Sh.gil. yÃµÌ¯r f. `large watermill', koh. gur. yÃµá¹£ f., pales. yoá¹£ (koh. Ç°Äƒndro m. `lock' â†• Ind.); K. yeÌ†ndar, yeÌ†Ì£nËš, yinËš, dat. Ëšdras m. `spinning wheel'; S. jaá¹‡á¸• ru m. `handmill', jaá¹‡á¸• ro m. `lock', jaá¹‡á¸• rÄ« f. `lathe'; L. jandar m. `watermill, lever for pounding rice', jandrÄ• m. `large wooden rake, padlock', jandrÄ« f. `small mill, mule pannier', khet. jandrÄ• `mill'; P. jandar, jand m. `watermill, wooden rake', jand(r)Ä• m. `padlock, rake', jand(r)Ä« f. `small lock'; WPah.bhad. jÌˆaá¹‡á¹-á¸· -- ukkhal `rice -- crushing machine', bhal. jÌˆaá¹‡á¹-á¸· n. `spinning wheel' (jÌˆandri f. `bear -- trap' â†• another dialect), jaun. jÃ£Ì„droÌ„ `handmill'; Ku. jÃ£Ì„tro, jÄ• nro `handmill, millstone' (< *yantara -- ?), gng. jÌˆÃ£Ì„t `mill', jÌˆÃ£Ì„ti `contrivance for keeping cooking vessels on the fire'; N. jÃ£Ì„to `grindstone'; A. zÃ£Ì„t `handmill', zÃ£Ì„ti `tripod to support vessel over fire'; B. jÃ£Ì„t `press, vice', jÃ£Ì„tÄ• `millstone, bellows'; B. Or. jÃ£Ì„tÄ« `betel -- nut -- crackers'; Bi. jÃ£Ì„t, jÃ£Ì„tÄ• `handmill'; Mth. jÃ£Ì„t `millstone, water -- raising lever'; Bhoj. jÃ£Ì„t `handmill', jÃ£Ì„tÄ« `rat -- trap'; H. jÃ£Ì„t f., jÃ£Ì„tÄ• m. `handmill'; G. jaÌƒtará¹›uÌƒ n., jatará¹›É” m. `machine for making wire'; M. jÌˆÃ£Ì„t n. `post with a swivelling crosspiece (used in breaking in animals)', jÌˆÃ£Ì„t&etilde;, jÌˆÄ• t&etilde; n. `handmill'; Si. yat `mill', yatta (st. yatu --) `joiner's plane' (yaturu `machine, lock' â†• Sk.). -- Deriv.: Pk. jaá¹• taÃ¯ `compels, imprisons'; Or. jantibÄ• `to compress, knead (flour and water)'; Mth. jaÌƒtab `to press', Bhoj. jÃ£Ì„tal, H. jaÌƒtÄ• nÄ• ; M. jÌˆÃ£Ì„taá¹‡ n. `handmill'.
YÄ• NTRIKA -- ; *YANTRAVAá¹-A -- , *YANTRAÅ›Ä• LÄ• -- , *YANTRASVÄ• RA -- ; *KHALLAYANTRA -- , *DALAYANTRIKÄ• -- , *YAMAYANTRA -- .
Addenda: yantrÃ¡ -- : S.kcch. jandhar f. `grinding stone'; WPah.kc. jÌˆÉ”ndo m. `lock', ká¹-g. jÌˆÉ”ndrÉ” m., J. jandÄ• m. (â†• P.?), Garh. jandÄ• (â†•

P.?); Md. dantura `trap' â†• Si. â†• Sk.; -- Ko. dÄ• nt&etilde; `handmill'
(jÌˆ -- t > d -- t, cf. JANTÃº<-> Add2) S. M. Katre.

yantravaá¹-a 10413 *yantravaá¹-a `cord of a machine'. [Cf. Pa. yantasutta<->
n. -- YANTRÃ¡ -- , VAá¹-A -- 2]
WPah.bhal. jaá¹‡á¹-á¸·oá¹› m. `long string round spinning wheel'.

yantraÅ›Ä• lÄ• 10414 *yantraÅ›Ä• lÄ• `millstone room'. [YANTRÃ¡ -- , Å›Ä• ËŠLÄ•
--]
H. jaÌƒtsÄ• r f. `place where millstones are'.

yantrasvÄ• ra 10415 *yantrasvÄ• ra `mill song'. [YANTRÃ¡ -- , SVÄ• RÃ¡ --]
Bhoj. jaÌƒtasÄ• r `song sung by women while grinding'.

yabdha 10416 *yabdha `copulated'. [âˆšYABH]
S. jadho, yaËš (pp. of jahaá¹‡u < YÃ¡BHATI) `id.'; L.awÄ• á¹‡. yÃ ddhÄ• ; P.
jaddhÄ• `a term of abuse', jaddho, jaddhaá¹› f. `a wanton', yaddhaá¹› m.
`bastard', jaddhá¹‡Ä• , yaËš `to copulate'.

yabdhrÌ¥ 10417 *yabdhrÌ¥ `futuitor'. [âˆšYABH]
L.awÄ• á¹‡. yÃ ddhÄ« `rogue'.
YABH `copulate'. [S. L. P. have alternative forms with initial y -- which
was preserved or re -- introduced as euphemism for vernacular j --
(reflected in jÃ¡bhati DhÄ• tup.)]
*YABDHA -- , *YABDHRÌ¥ -- , YÃ¡BHATI, YABHANA -- , *YABHYATÄ“, YÄ• BHA -- ,
*YÄ• BHAYATI, *YÄ• BHUKA -- , *YÄ• BHYA -- ; *PRATIYÄ• BHAYATI, *PRAYÄ• BHA -- .

10418 yÃ¡bhati `copulates' AV. [âˆšYABH]
Pa. yabhati, Ash. Å¾i -- , Kt. yÄ«v -- , PaÅ¡.lauá¹›. Å¾aw -- , kuá¹›. yÃ¤w
-- , Kal.rumb. Å¾Ã¤v -- , Kho. (Lor.) Å¾oiik, S. jahaá¹‡u, yaËš, L. yahaá¹‡,
awÄ• á¹‡. yá¸•vuá¹‡, P. jaihá¹‡Ä• , jahiá¹‡Ä• (whence jahÄ• uá¹‡Ä• `to
ravish'), ludh. yaihnÄ• , M. jÌˆhavá¹‡&etilde;, jÌˆhaÌƒvËš.

yabhana 10419 yabhana n. `copulation' Vop. [âˆšYABH]
S. jahaá¹‡Ä«, jahiá¹‡Ä«, yaËš f. `id.'

10420 *yabhyatÄ“ `futuitur'. [âˆšYABH]
S. jabhaá¹‡u, yaËš `to be sexually enjoyed, be tired', L. yabhaá¹‡ `to have

sexual relations'; P. yabbhal `corpulent but weak'.
YAM `control': yatÃ¡ -- , yÃ¡ti -- 2, *yatra -- 2, yantrÃ¡ -- , yamÃ¡ -- 2, yÃ¡matÄ“, yamyÃ¡tÄ“, yÄ• ntrika -- , yÄ• ËŠma -- , *yÄ• mana -- ; Ä• yacchati, Ä• yÄ• ma -- , udyama -- , *udyamati, udyamana -- , *udyÄ• mayati, Ãºpayacchati, *upÄ• yacchati, nÃ-yata -- , niyamÃ¡ -- , niyamayati, niyamita -- , niyÄ• maka -- , niryÄ• ma -- , viyamÃ¡ -- , viyÄ• mÃ¡ -- , vyÄ• mÃ¡ -- , vyÄ• yÄ• mÃ¡ -- .

yamÃ¡ 10421 yamÃ¡1 m., ËšmÄ«ËŠ -- f. `twin' RV., yamaka -- adj. MBh. 2. *yÄ• maka -- .
1. Pa. yama -- m. `twin', n. `pair', Ëšaka -- `double', m. `twin', n. `pair'; Bhoj. j&etilde;uÌƒÃ£Ì„ `twins'; M. jÌˆavÄ• m. `exact meeting (e.g. of two pieces of wood), agreement'; Si. yamÄ• `a twin'; -- ext. -- á¸• -- : P. jauá¹› m. `pair', jauá¹›Ä• m., Ëšá¹›Ä« f. `a twin'; -- -- á¹-á¹- -- : OM. javaá¹-a n. `pair, twins';Ash. yaminde/ `twins', Wg. yamuÌ„ÌƒÅ•kÉ™; Kt. y*lmÉ™nÄ«ËŠ `pair, double'; Kho. Ç°amiÅ¾ `twin'.
2. H. jÄ• wÃ£Ì„ adj. and m. `twin'.
YAMALA -- , YÄ• MALA -- ; *YAMAKAÅ›Ä• LÄ• -- , *YAMAYANTRA -- ; *GOÌ„YAMIKÄ• -- .
Addenda: yamÃ¡ -- 1: Sh. *yam (rather than < YUGMÃ¡ -- with H. Berger ShahidullahPresVol 80) â†’ Bur. yom `fitting for, a pair' Lorimer BurLg vi 385.

yamÃ¡ 10422 yamÃ¡2 m. `the god who rules the dead' RV. [âˆšYAM]
Pa. yama -- m. `god of death who rules the southern heavens'; Pk. jama -- m. `god of death, death'; Pr. yum -- dÄ«, yom -- dÄ« = mÄ• ro lÃ¼Å¡t `MÄ• ra's daughter'; G. jam, jamá¹›É” m. `god of death'; Si. yama -- yÄ• `the judge of the dead'.
YÄ• ËŠMYA -- ; YAMARÄ• JA -- .
Addenda: yamÃ¡ -- 2: WPah.ká¹-g. jÉ”Ì„Ëœ, jÉ”uÌƒ m. `the god of death'.

yamakaÅ›Ä• la 10423 *yamakaÅ›Ä• la `twin sÄ• l trees'. [yamÃ¡ -- 1, Å›Ä• la --]
Pa. yamakasÄ• lÄ• m. pl. `the two sÄ• l trees between which Buddha died'; Si. imal `pair of sÄ• l trees'.
yamÃ¡yati see YAMYÃ¡TÄ“.

yamayantra 10424 *yamayantra `double mill (i.e. having two stones?)'. [yamÃ¡ -- 1, yantrÃ¡ --]
Sh. yamÃµÌ¯r, (Lor.) y*lmyÉ”Ìƒr `small handmill, watermill'?

yamarÄ• ja 10425 yamarÄ• ja m. `king Yama' lex. [Cf. yamÃ¡rÄ• jan<-> `having Yama as king' RV., yamarÄ• ËŠjya -- `Yama's kingdom' AV. -- yamÃ¡ -- 2, rÄ• ËŠjan --]
Ash. imrÄ• ËŠ `name of a god', Kt. Ã-mroÌ„, Wg. yamrÃ¡i, Pr. yumrÄ• ËŠ, Kal.urt. imbro NTS ii 241; Ku. jyÅ«rÄ• `death'; M. jÌˆavrÄ• m. `demon of the cemetery'; Si. yamarada `god of the underworld'.

yamala 10426 yamala `twin, paired' SuÅ›r., m. du. `twins' MBh. [YAMÃ¡ -- 1]
Pa. yamala -- `twin'; Pk. jamala -- n. `pair'; Ku. jauÌƒlÄ• m. pl. `twins', gng. jÌˆÉ”Ì„ËœyÄ• m., pl., jÌˆÉ”Ì„Ëœae f. pl.; N. jauÌƒle, jamle, jauÌƒlehÄ• , jamlehÄ• `twins'; OG. jamalaÃ¼ `paired'; Ko. javaá¸·aÌƒ `twins'; Si. yamala `a pair'.
YÄ• MALA -- .
yamÄ• nÄ« -- see YAVÄ• NÄ«ËŠ -- .

yamÃºnÄ• 10427 yamÃºnÄ• f. `the river Jumna' RV.
Pk. jamuá¹‡Ä• -- , jaÃ¼á¹‡Ä• -- f., OH. (Al -- bÄ«rÅ«nÄ«) jawn S. K. Chatterji BSOS viii 460.

10428 yamyÃ¡tÄ“ `*is fixed' (`is proffered' Kauá¹£Up.). 2. yamÃ¡yati `controls' ÅšBr. 3. yÄ• mÃ¡yati AV. 4. *yÄ• mana -- `fixing'. [âˆšYAM]
1. S. jÌ„amaá¹‡u intr. `to collect, coagulate' (with unexpl. jÌ„ -- ), L. jammaá¹‡, P. jammá¹‡Ä• ; Ku. jÄ• má¹‡o `to be curdled', jamá¹‡o `to be fixed, be settled'; N. jaminu `to be collected, be congealed'; B. jamÄ• intr. `to collect, coagulate, freeze', Or. jamibÄ• ; H. jÄ• mnÄ• , jamËš intr. `to collect, coagulate, freeze, be set up'; OMarw. jamaÃ¯ `is collected'; G.

jÄ• mvuÌƒ intr. `to collect, coagulate, freeze', M. jÌˆamá¹‡&etilde;; --
caus. S. jÌ„amÄ• iá¹‡u, P. jamÄ• uá¹‡Ä• , Ku. jamauá¹‡o, N. jamÄ• unu, A.
zamÄ• iba `to collect', B. jamÄ• na, Or. jamÄ• ibÄ• , H. jamÄ• nÄ• , G.
jamÄ• vvuÌƒ, M. jÌˆamaÌ„Ì†viá¹‡&etilde;; -- L. jamÄ• uá¹‡Ä• m. `vessel for
curdling milk'; -- P. jammaá¹‡ m. `rennet'; Ku. jÄ• maá¹‡ m. `piece of curd
for curdling milk', H. jÄ• man m., G. jÄ• maá¹‡ n.
2. Pk. jamÄ“i `makes firm'.
3. Gy. germ. Ç°ay -- intr. `to freeze' (< MIA. pass. *jÄ• mÄ«adi?); -- S.
jÌ„Ä• valu `congealed'; -- S. jÌ„Ä• paá¹‡u intr. `to congeal' (anal. formation
from *jÌ„Ä• v -- after MIA. type tavaÃ¯ ~ tappaÃ¯).
4. H. jÄ• wan m. `curdled milk used for curdling'.
Addenda: yamyatÄ“. 1. S.kcch. jamÄ• á¹‡Å« tr. `to coagulate', jÄ• me vajá¹‡Å«
`to freeze'.

10429 yÃ¡rhi `when' TS. [YÃ¡ --]
M. jÌˆar, jÌˆarÄ«, ËšrÄ«Ëœ `if', Ko. jari.

yal 10430 *yal `endure, stay'.
S. jaraá¹‡u `to endure, suffer with patience', jÄ• raá¹‡u `to endure, get on,
subsist'; L. jÄ• laá¹‡ `to endure, be patient, stop, go slowly'; G. jeravvuÌƒ
`to endure', jÄ• á¸·avvuÌƒ `to preserve uninjured'.

yÃ¡va 10431 yÃ¡va m. `barley' RV.
Pa. yava -- m. `barley', Pk. java -- m.; Gy. gr. Ç°ov m. (boh. f.), rum.
Å¾ou `barley', eng. germ. Ç°ob `oats', arm. Ç°av `barley', pal. Ç°au, Ash.
Wg. yÅ«, Dm. Å¾oÌ„, Tir. zau, PaÅ¡.lauá¹›. Å¾Ä• , dar. yÄ• , kuá¹›. yoÌ„,
shut. Å¾Å«, Shum. zo, Niá¹…g. Woá¹-. zoÌ„ (Morgenstierne Woá¹-. jÌˆuá¹“),
Gmb. Gaw. Kal.rumb. Kho. Å¾oÌ„, Bshk. yoÌ„, Tor. yoÌ„u, Mai. yÃ¥w, Sv. Phal.
yÅ« m., Sh.gil. koh. gur. yoÌ„ m., pales. jij. yÅ«, S. jaÃ¼ m., L. jÃ´, obl.
pl. javaÌƒ m., awÄ• á¹‡. jau, P. jau m., kgr. jÅ« m., WPah.bhal. jÌˆau m.
pl., Ku. jauÌƒ, N. jau, A. zÉ” -- dhÄ• n, B. ja, Or. ja, jaa, Bi. Mth. H. jau
m., OMarw. jÃµ m., G. jav m., M. jÌˆav m., Si. yava, yava -- vÄ« (< --
vrÄ«hÃ- --).
YÃ¡VIYA -- , YÄ• VA -- ; YAVAKá¹£Ä• RA -- , *YAVAVRÌ¥NTA -- , YAVÄ• KÄ• RA -- .
Addenda: yÃ¡va -- : WPah.ká¹-g. (kc.) jÌˆÉ”ÌˆÌ„ m.pl. `barley', Garh.
jÉ”ÌˆÌ„.
â€ YAVAPIá¹£á¹-A -- , â€ *YAVAROÌ„á¹-IKÄ• -- .

yavaká¹£Ä• ra 10432 yavaká¹£Ä• ra m. `an alkali prepared from the ashes of burnt green barley corns' SuÅ›r. [YÃ¡VA -- , Ká¹£Ä• RÃ¡1 --]
S. jaukhÄ• ru m.f. `a salt used in medicine'; P. jaukhÄ• r m. `ashes of barley straw as remedy for indigestion'; N. jawÄ• khar, juwËš `saltpetre from burnt barley straw'; A. zÉ”khar `saltpetre'; Bi. H. jawÄ• khÄ• r m. `ashes of burnt barley grain or straw for indigestion'; G. javkhÄ• r m. `saltpetre made from burnt barley straw', M. jÌˆavkhÄ• r m.

yavanÃ¡ 10433 yavanÃ¡ m. `Greek, foreigner' PÄ• á¹‡., yauna -- m. `name of a people' MBh. [Prob. sanskritization of yoÌ„na -- â†• OPers. yauna -- â†• Gk.)*ia/ones, though separate borrowing as yavana -- cannot be excluded EWA iii 9 with lit.]
Pa. yavana -- , yoÌ„na -- m., AÅ›. yona -- , Pk. javaá¹‡a -- , joÌ„á¹‡a<-> m.; Si. yon `Arabia', yonÄ• `Arab trader in Ceylon'.

yavanÄ• la 10434 yavanÄ• la m. `Andropogon bicolor' SuÅ›r., yoÌ„nala -- m. lex. [Cf. YAVÄ• KÄ• RA -- , PAVANÄ• LA --]
Pk. joá¹‡á¹‡Ä• liÄ• -- f. `millet'; L. jÃ´á¸• Å«l f. `oats, a weed like oats'; Ku. junÄ• lo m. `maize'; N. junyÄ• lo, junelo `big millet'; B. Or. janÄ• r `a kind of maize'; Bi. janer(Ä• ), jonhrÄ«, jÃµdhrÄ«, jinorÄ• `millet, maize'; Mth. janer `tall winter millet'; H. junhÄ• r m., jÅ«Ë˜n(h)rÄ«, jundrÄ«, jÃµá¸• rÄ«, jÃµá¸• Ä« f. `millet'; M. jÌˆÃµdhá¸·Ä• m. `the grain Holcus sorghum'.
Addenda: yavanÄ• la -- : Md. donaá¸·a `a kind of grain'.

10434a â€ yavapiá¹£á¹-a -- m. `barley flour' MÄ• nÅšr. [YÃ¡VA -- , PIá¹£á¹-Ã¡ --]
WPah.ká¹-g. jÌˆÉ™rÃ-á¹-á¹-hÉ”, Wkc. jÌˆÉ™lrIá¹-á¹-hÉ” m. `barley flour' -- -- r -- poss. fr. *YAVÄ• KÄ• RA -- , but -- rIá¹-á¹-h -- also in â€ *KOÌ„DRAVAPIá¹£á¹-A -- may be by wrong division of â€ *VALLARÄ«PIá¹£á¹-A -- ~ â€ *CHALLÄ«PIá¹£á¹-A -- ; -- lr -- X bÉ™lrIá¹-ho < *vallarÄ«piá¹£á¹-a -- .

10434b â€ *yavaroÌ„á¹-ikÄ• -- `barley -- bread'. [YÃ¡VA -- , ROÌ„á¹-IKÄ• --]
WPah.ká¹-g. jÌˆÉ™roá¸·I f. `barley bread'.

yavavrÌ¥nta 10435 *yavavrÌ¥nta `stalk of barley'. [YÃ¡VA -- , VÅ•ÌŠNTA -- 1]

N. jauÌƒá¹›Ä• `shoots of barley four weeks old (specially planted and cut to be worn in the hat at DasaÄ©)'.

yÃ¡vasa 10436 yÃ¡vasa m.n. `grass' RV. [YÃ¡VA -- ?]
Pa. yavasa -- n. `grass, hay'; Pk. javasa -- n. `grass, wheat and other grains'; Ash. yÅ«s `grass', Wg. yÅ«s, yÅ«Ì¤s, Kt. yÃ¼s f., Pr. yÃ¼s, Å«Ì¤s, yÃ¼sÅ«; Kho. Ç°oÅ¡; M. jÌˆavas m. `linseed plant', n. `linseed', jÌˆavÅ›Ä« f. `the flax plant'.

yavÄ• kÄ• ra 10437 yavÄ• kÄ• ra `barley -- shaped' MW. [Cf. yavanÄ• la -- . -<-> yÃ¡va -- , Ä• kÄ• ra --]
Pk. juÄ• ri -- , joÌ„vÄ• rÄ« -- f. `a kind of grain, millet'; Shum. Å¾uÄ• ËŠr `the great millet, jowar', S. juÄ• ri f., L. joÄ• r, pl. ËšrÄ© f., P. jovÄ• r, juÄ• r, jamÄ• r f.; WPah.bhal. jÌˆawÄ• ro m. `a kind of soft grass growing at high altitudes'; B. joyÄ• r, juyËš `the great millet, Sorghum vulgare'; Or. juÄ• ra `the great millet', juÄ• rÄ•  `maize'; H. joÄ• r, juwÄ• r, jwÄ• r f. `Andropogon sorghum, Holcus sorghum', jawÄ• rÄ• , juwËš m. `maize, blade of barley'; OMarw. juvÄ• ri f. `millet'; G. juvÄ• r, jÄ• r m. `a kind of grain', javÄ• rÄ• , juvËš m. pl. `tender plants of corn grown on the altar before a goddess'; M. jÌˆavÄ• r, ËšvhÄ• r, jÌˆavhÃ£Ì„rÄ«, jÌˆuvÄ• rÄ« f. `millet, Holcus sorghum'.

yavÄ• gÅ«ËŠ 10438 yavÄ• gÅ«ËŠ f. `rice -- gruel' TS., yvÄ• gÅ«Ë˜ -- BHS ii 449.
2. yvÄ• gulÄ« -- , ËšlyÄ• -- f. `sour scum of boiled rice' lex. [Scarcely with J. Przyluski BSL xxxi 48 Pk. form of *yavaka --]
1. Pa. yÄ• gu -- f. `rice -- gruel'; B. jÄ• u `boiled crushed food'; Or. jÄ• u `overboiled rice, gruel of rice and other grains'; OSi. (BrÄ• hmÄ«) yÄ• ku `rice -- gruel' (-- k -- = -- g -- or -- y -- ?).
2. Ku. jaulo `gruel'; N. jÄ• ulo `pap of soft rice for children or invalids'; H. jÄ• ur f. `milk cooked with rice and sugar'; G. jÄ• vrÄ« f. `rice and `pulse'.

yavÄ• nÄ«ËŠ 10439 yavÄ• nÄ«ËŠ f. `a kind of bad barley' PÄ• á¹‡.com., `Ptychotis ajowan' SuÅ›r., ËšnikÄ• -- f. Car., yamÄ• nÄ« -- , ËšnikÄ• -- f. SuÅ›r. [Cf. AJAMOÌ„DA --]
Phal. yohoá¹‡Ä«ËŠ, yohaá¹‡Ä«ËŠ `oats' NOPhal 51 with (?); S. jÄ• á¹‡Ä« f. `Ligusticum ajowan and its seed', P. javaÌ„Ì†iá¹‡, jamÄ• iá¹‡, ajvÄ• iá¹‡ f.; Ku. jwÄ• á¹‡ `dill seed (remedy for stomach -- ache)'; N. juwÄ• nu `L.

ajowan', A. zaÌ‚ni, Ä• zani

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(zaÌ‚niyÄ• `smelling of this'), B. joyÄ• n, Ëšni, jamÄ• ni `carroway (Ptychotis ajowan)'; Or. juÄ• á¹‡Ä« `carroway (Carum copticum ajowan)', juÄ• á¹‡iÄ• `a cornfield weed'; Bi. jawÄ• in, ajwÄ• in `Ligusticum or Ptychotis ajowan'; H. jwÄ• in, jawÄ• nÄ«, ajwÄ• in, ajwÄ• n f. `P. ajowan' (â†' M. ajÌˆvÄ• n m.).

yavÄ• ËŠsa 10440 yavÄ• ËŠsa m. `the shrub Alhagi maurorum' lex., yavÄ• saka -- m. SuÅ›r., yÄ• sa -- , Ëšaka -- m. lex.
Pk. javÄ• sa -- m. `a red -- flowered shrub'; L. javÃ£Ì„h (Ju. jÌ„ -- ) m. `camel thorn or A. maurorum', P. javÃ£Ì„h, juÃ£Ì„h, javÃ£Ì„hÃ£Ì„ m., H. jawÄ• s, ËšsÄ• m., G. javÄ• sÉ" m., M. M. jÌˆavÄ• Å›Ä« f.
Addenda: yavÄ• ËŠsa -- : S.kcch. javÄ• so m. `a prickly shrub that grows in hot season and dies in the Rains'.

yÃ¡viya 10441 yÃ¡viya (metr. for yÃ¡vya --) `consisting of grain' RV., yavyÄ• ËŠ -- f. `stock of grain' TS. [Cf. yÃ¡vika -- = yavÃ-n<->
PÄ• á¹‡.gaá¹‡a. -- YÃ¡VA --]
B. jaÃ¯, jai `oats' (semant. cf. YÄ• VA -- > S. `consisting of barley', N. `oats').

yavyÄ• ËŠ 10442 yavyÄ• ËŠ f. `stream' Naigh. (in yavyÄ• ËŠvatÄ« -- `a placename' RV.?). 2. *yaviyÄ• ËŠ -- .
1. Ash. yo `streamlet', Kt. yÅ«; Dm. Å¾aÅ¡ `irrigation channel' (< *Å¾aÅ¾ with -- Å¾ < -- vy -- NTS xii 129), Tor. y*lb, Phal. yÄ• b f., Sh.gil. yÄƒp, gen. yÄƒbÄƒi f., pales. y*lb.
2. Kal.rumb. Å¾Ã¤i `irrigation channel', Kho. Å¾oi; L. jÃª f. `small stream

in a torrent bed'.

yÃ¡Å›as 10443 yÃ¡Å›as n. `splendour, renown' RV.
Pa. yasas -- n. `fame, success', AÅ›.shah. man. yaÅ›o, gir. kÄ• l. yaso, Pk. jasa -- m.; WPah.khaÅ›. jaÅ› `curative influence', cam. jas `respect'; Ku. N. jas `fame'; Or. jasa `praise, credit'; Mth. Aw.lakh. H. G. jas m. `fame'; M. jÌˆas n. `success'; Si. yasa, yaha `honour', adj. `good, beautiful', yehen adv. `well, prosperously'.
YAÅ›ASVÃ-N -- ; AYAÅ›Ã¡S -- , *NIRYAÅ›AS -- .
Addenda: yÃ¡Å›as -- : Garh. jas `fame'.

10443a yaÅ›asvÃ-n -- `famous' AV. [YÃ¡Å›AS --]
Pa. yasassin -- `famous'.
*NIRYAÅ›ASVIN -- .

yaá¹£á¹-Ã- 10444 yaá¹£á¹-Ã- f. `stick, pole' ÅšBr., `liquorice' SuÅ›r., Ëšá¹-ikÄ• -- f. `staff' R., `liquorice' SuÅ›r.
Pa. yaá¹-á¹-hi -- f. `staff'; KharI. yaá¹-hi -- `post'; Pk. jaá¹-á¹-hi -- f. `stick', Ku. jÃ£Ì„á¹-hÄ« f., Ëšá¹-ho m., gng. jÌˆÃ£Ì„á¹-h; MB. jÄ• á¹-hÄ• `stick', B. jÄ• iá¹-(h) `cylinder of an oilmill'; Or. jÄ• á¹-hi `iron rod used as a weapon'; Bi. jÄ• á¹-h `upright beam of oil mill', jÄ• á¹-hi `roller in cotton cleaning machine'; Mth. jÄ• á¹-(h), jÄ• á¹-(h)Ä« `central beam of oil or sugar mill'; H. jÄ• á¹-h m. `beam in sugar mill, post in a tank'; Si. yÃ¤á¹-i -- ya `stick, measure of length (= 7 ells)'; -- Pa. yaá¹-á¹-hi -- madhukÄ• -- f. `liquorice', H. jaá¹-á¹-hÄ«, jeá¹-hÄ« f. -- X lakuá¹-a -- s.v. *LAá¹£á¹-I -- .
YÄ• á¹£á¹-IKA -- ; *KATTARAYAá¹£á¹-I -- , KHARAYAá¹£á¹-IKÄ• -- , *CAKRAYAá¹£á¹-I -- , CARMAYAá¹£á¹-I -- , *MADHYAYAá¹£á¹-I -- , *MÅ«LAYAá¹£á¹-I -- , *VAHNIYAá¹£á¹-I -- .
YAS `strive': *UDYASATI, SAá¹• YÄ• SÃ¡ -- .
Addenda: yaá¹£á¹-Ã- -- : A. zÄ• á¹-hi `lance, spear' AFD 206; Md. doÅ™i `fishing rod'.
Y&capamacr;C: â€ *Ä• YÄ• CANA -- .

10445 yÃ¡smin kÄ• lá¸— `at which time'. [YÃ¡ -- , KÄ• LÃ¡ -- 2]
K. yeli `when', N. jahile, jaile: see TÃ¡SMIN KÄ• Lá¸—.

yahÃº 10446 yahÃº `young', m. `son' RV.

Kho. Å¾au `son' BelvalkarVol 97.
Y&capamacr; `go': YÄ• TÃ¡ -- , YÄ• ËŠTI, YÄ• ËŠTRÄ• -- , YÄ• TRIKA -- , YÄ• ËŠNA -- , YÄ• ËŠNÄ« -- , YÄ• PÃ¡YATI, *YÄ• PYATÄ“, YÄ• ËŠMAN -- , YÄ• ËŠVAN -- ; Ä• YÄ• TA -- , Ä• ËŠYÄ• TI, Ä• YÄ• ËŠNA -- , ÃºDYÄ• TI, UDYÄ• ËŠNA -- , UDYÄ• PANA , *UDYÄ• PAYATI, ÃºPAYÄ• TI, NIYÄ• ËŠNA -- , NIRYÄ• TI, PARYÄ• á¹‡A -- , PRAYÄ• ËŠá¹‡A -- , VÃ-YÄ• TI, SAá¹• YÄ• ËŠNA -- .
Y&capamacr;C `beg': YÄ• ËŠCATÄ“, YÄ• CÃ±Ä• ËŠ -- , YÄ• CYATÄ“; Ä• YÄ• CATÄ“.

10447 yÄ• ËŠcatÄ“ `asks for' RV., pp. yÄ• cita -- Mn. [âˆšYÄ• C]
Pa. yÄ• cati `asks for', Pk. jÄ• aÃ¯, Si. yadinavÄ• , pret. yÃ¤ddÄ• .

yÄ• cÃ±Ä• ËŠ 10448 yÄ• cÃ±Ä• ËŠ f. `asking' TS., yÄ• cÃ±yÄ• ËŠ -- f. ÅšBr., yÄ• cÃ±yÃ¡ -- m. AV., yÄ• cya -- n. MBh. [âˆšYÄ• C]
S. jÃ£Ì„ca f. `proof'; L. jÃ£Ì„c, (Ju.) jÄ• c f. `test', awÄ• á¹‡. jÄ• c f. `search'; P. jÄ• c f. `guessing', jÃ£Ì„c f. `proof'; Ku. jÃ£Ì„c `begging'; N. jÃ£Ì„c `trial'; Or. jÃ£Ì„c `minute examination', jacÄ• `offering'; H. jÄ• c m., jÃ£Ì„c f. `examination'; G. jÄ• cuÌƒ n. `begging'.

10449 yÄ• cyatÄ“ `is asked' MBh. [âˆšYÄ• C]
S. jÄ• caá¹‡u `to beg for'; P. jacÄ• uá¹‡Ä• `to cause to be examined' (whence jacá¹‡Ä• `to be tested'); Ku. jÃ£Ì„cá¹‡o `to test', N. jÃ£Ì„cnu; B. jÄ• cÄ• `to beg, test'; H. jÄ• cnÄ• `to beg, test', jÃ£Ì„cnÄ• `to test' (whence jacnÄ• `to be tested'); G. jÄ• cvuÌƒ `to beg for'.

yÄ• jÃ±ikÃ¡ 10450 yÄ• jÃ±ikÃ¡ `relating to sacrifice' ÅšrS., m. `one versed in sacrificial ritual' ÅšBr. [YAJÃ±Ã¡ --]
Pk. jaá¹‡á¹‡iya -- m. `sacrificer'; G. jÄ• nÄ« `a partic. Brahman surname'.
yÄ• jÃ±iya -- see YAJÃ±Ã-YA -- .

yÄ• tÃ¡ 10451 yÄ• tÃ¡ `gone' RV., `come into' Mn. [âˆšYÄ•]
Pa. yÄ• ta -- `gone', Pk. jÄ• ya -- ; Kal.rumb. Å¾Ä• lem `I arrive'; Bshk. yÄ• `came'.

10452 yÄ• ËŠti `goes, approaches, comes to' RV. [âˆšYÄ•]
Pa. yÄ• ti `goes, goes on', AÅ›.sn. yÄ• ti, man. kÄ• l. yaá¹• ti 3 pl., Pk. jÄ• i, jÄ• Ã¯, Gy. eur. Ç°al 3 sg., pal. Ç°ar, arm. Ç°a -- ; PaÅ¡.nir. Å¾Ä• -- `to come', Niá¹…g. z -- NOGaw 61, Shum. zÄ“ -- , Gaw. Å¾i -- , Ç°i -- (2 sg. imper. Ç°É”ÌˆÌ„), Bshk. y<-> (yantÉ™ `am coming'), Tor. y -- (2 sg. imper.

yai < yÄ• hÃ-), Phal. y -- , yh -- (2 sg. imper. yah, pres. yhÄ• ndu `am coming'), K. yunu (or < AÃ-TI?), á¸• oá¸• . jaiá¹‡oÌ„; L. jÄ• h 2 sg. imper. of vaÃ±jaá¹‡ `to go', P. jÄ• á¹‡Ä• (2 sg. imper. jÄ• h), WPah.cam. jÄ• á¹‡Ä• , Ku. jÄ• á¹‡o, N. jÄ• nu, A. zÄ• iba, B. jÄ• oyÄ• , Or. jibÄ• (1 sg. pres. jÄ• uÌƒ), Bi. Mth. jÄ• eb, Aw.lakh. jÄ• ib, H. jÄ• nÄ• , OMarw. jÄ• vaÃ¯ (2 sg. imper. jÄ•), OG. jÄ• i, G. jaÌ„Ì†vuÌƒ, M. jÌˆÄ• á¹‡&etilde;, Si. yanavÄ• (OSi. 3 pl. pres. yat). <-> Fut. yÄ• syati > *yÄ• ssa -- > *yÄ• sa -- poss. in Sh.gil. yayÃ³Ä-kiÌ¯ (1 sg. pres. yÄ• yaÌ¯m) `walk, go, come', koh. yazoÌ„ná¹·, gur. yÄ• Å¾oÌ„ná¹·.
Addenda: yÄ• ËŠti: WPah.ká¹-g. (kc.) jÄ• á¹‡Ãµ (pret. gÉ” < GATÃ¡ --) `to go', with inf. `must, may'; Garh. jÄ• á¹‡u `to go'; Md. danÄ« `goes' (absol. gos < GÃ¡CCHATI), inf. dÄ• n, pres. 3 sg. dÄ“, diyum, diyaum `going'.

yÄ• ËŠtrÌ¥ 10453 yÄ• ËŠtrÌ¥ f. `husband's brother's wife' PÄ• á¹‡. 2. *yÄ• trikÄ• -- . 3. *yÄ• tarikÄ• -- . 4. X DÄ“VÅ•ÌŠ -- .
1. Pk. jÄ• uyÄ• -- f. `husband's younger brother's wife'; A. zÄ• `h.'s b.'s wife', B. jÄ• ; Or. H. jÄ• f. `h.'s younger b.'s wife'; M. jÌˆÄ• Å« f. `h.'s b.'s wife', jÌˆÄ• vá¸·Ä• f. pl. `brothers' wives' (with ext. -- l -- rather than < YÄ• MALA --).
2. Bshk. yÄ“l `h.'s elder b.'s wife' (or < *yÄ• ntrikÄ• <-> AO xviii 255).
3. Pr. irÄ«ËŠ `co -- wife', Kt. Wg. yÃ¤rÄ«ËŠ NTS xv 249, Kal. Å¾Ä• dri (*Å¾Ä• dari > Å¾Ä• d -- not *Å¾Ä• l -- owing to following r).
4. Tor. dÃ¤i `h.'s elder b.'s wife' AO viii 302.
*YÄ• TRÌ¥PUTRA -- .

yÄ• trÌ¥putra 10454 *yÄ• trÌ¥putra m. `husband's brother's wife's son'.
[YÄ• ËŠTRÌ¥ -- , PUTRÃ¡ -- 1]
Mth. jÄ• ut `id.' ABORI xxi 110.

10455 yÄ• tyatÄ“ `is distressed, is pained' BhP. [yÃ¡tatÄ“ `directs oneself' RV., `strives' MBh., yÄ• tÃ¡yati `disposes, directs' RV., `causes to strive' TBr.com., `torments' BhP., Pk. jÄ• Ä“i `constrains, hurts'. -- âˆšYAT]
M. jÌˆÄ• Ä‹á¹‡&etilde; intr. `to press on unpleasantly, fit tightly', tr. `to offend, hurt, torment', jÌˆÄ• Ä‹ m. `annoying'.
Addenda: yÄ• tyatÄ“ [For sense yatatÄ“ `strives' MBh., yÄ• tayati `constrains, hurts' in later Sk., cf. Gk. zhte/w `I seek'; for yÃ¡tatÄ“ `directs himself', yÄ• tÃ¡yati `disposes' RV., *JAá¸• ATI `fixes, joins, sets', Burrow Shwa 63 compares Toch. yaÌ„Ì†t -- `to decorate']

yÄ• ËŠtrÄ• 10456 yÄ• ËŠtrÄ• f. `journey' MBh., `festival' KathÄ• s. [âˆšYÄ•]
Pa. yÄ• trÄ• -- f. `journey', Pk. jattÄ• -- f.; S. jÄ• á¹-ra f. `body of
pilgrims, furrow left by plough'; WPah.bhad. jÌˆÄ• á¹-á¸·aÌƒ `pilgrimage',
bhal. jÌˆÄ• á¹-á¸·i `fair, pilgrimage'; Si. yatu `journey' (yaturn `path' â†•
Pa.). -- MIA. *yÄ• tÄ• <-> (with single -- t -- after long vowel) in AÅ›.kÄ• l.
vihÄ• layÄ• taá¹• `pleasure tour'; Pk. jÄ• yÄ• -- f. `journey'.
YÄ• TRIKA -- ; JANYAYÄ• TRÄ• -- , *PUTRAYÄ• TRÄ• -- , VARAYÄ• TRÄ• -- .
Addenda: yÄ• ËŠtrÄ• -- : S.kcch. jÄ• tar f. `pilgrimage', P. jÄ• trÄ• m.
`pilgrimage' (or â†• Sk.) â†’ WPah.ká¹-g. jÌˆatÉ™r f. (obl. -- a) `fair,
market'; Md. daturu `journey' â†• Si. â†• Pa.

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yÄ• trika 10457 yÄ• trika `relating to a march' Mn., m. `traveller' W.
[YÄ• ËŠTRÄ• --]
S. jÌ„Ä• á¹-rÄ« m. `pilgrim' (jÌ„ -- ?).

yÄ• drÅ›a 10458 yÄ• drÅ›a `which like' ÅšBr. [yÄ• dÅ•ÌŠÅ› -- RV. -- YÃ¡ -- ,
âˆšDRÌ¥Å›]
Pa. yÄ• disa -- `of which sort', Ëšaka -- , AÅ›.shah. yadiÅ›aá¹• , kÄ• l.
Ä• dise, gir. yÄ• rise, NiDoc. yadriÅ›a, Pk. jaÃ¯sa -- , jÄ“ha -- , jÄ• risa --
, S. jeho, jiho, jihaá¹›o, L. jehÄ• , jerhÄ• , jeá¹›hÄ• ; P. jehÄ• `of which
sort' (jehÄ• `like' < je[hÄ• te]hÄ• J. Bloch Woolner Commemoration Volume
23), jehá¹›Ä• , jihËš `who, which'; N. jaso `of which sort', OAw. jaÃ¯sa,
jasa, lakh. jais, H. jaisÄ• , OMarw. jaÃ¯saÃ¼, OG. jisiuá¹• , G. jasuÌƒ, M.
jÌˆaisÄ• , jÌˆasÄ• .

yÄ• ËŠna 10459 yÄ• ËŠna n. `going, vehicle' RV., yÄ• naka -- n. `waggon' BhP.
[âˆšYÄ•]

Pa. yÄ• na -- n. `going, conveyance', Ëšaka -- n. `small vehicle'; Pk. jÄ• á¹‡a -- n. `riding, driving, vehicle'; Ku.gng. jÌˆÃ£Ì„&rtodtilde; `going'; Si. yana `travelling', yannÄ• `traveller'.

yÄ• ËŠnÄ« 10460 yÄ• ËŠnÄ« f. `path' TS. [âˆšYÄ•]
A. zÄ• n `stream, ravine' (semant. cf. SRUTÃ- --).

yÄ• ntrika 10461 yÄ• ntrika `relating to machines or instruments' SuÅ›r. [YANTRÃ¡ --]
Pk. jaá¹• tia -- m. `machine -- worker'; S. jÃ£Ì„á¸• rÄ• hÄ« m. `manager of flour mill'; L. jÃ£Ì„drÄ« m. `miller'.

10462 yÄ• pÃ¡yati `causes to go' MBh., `lives' DivyÄ• v. 2. Pass. *yÄ• pyatÄ“. [âˆšYÄ•]
1. Pa. yÄ• pÄ“ti `causes to go, is active, lives', yapÄ“ti `exists, is'; Pk. jÄ• vÄ“i, jaÌ„Ì†vaÃ¯ `makes go'; Si. yavanavÄ• `to make go, send, dismiss'.
2. Pk. jappa -- `fit to be made to go'; K. yÄ• pun `to be sufficient, be able, succeed in completing'; Or. jÄ• pibÄ• `to pass time'; Si. yÃ¤penavÄ• `to live', yapÄ«ma `life, sustenance'.
*yÄ• pyatÄ“ `is caused to go' see prec.

yÄ• bha 10463 yÄ• bha m. `copulation' BhP. [âˆšYABH]
S. jÄ• hu m. `id.'

10464 *yÄ• bhayati `enjoys (a woman)'. [âˆšYABH]
L.awÄ• á¹‡. yÄ• Ë‹vuá¹‡ `id.'; -- Kho. Å¾eik (or < *yabhayati).

yÄ• bhuka 10465 *yÄ• bhuka `desiring sexual relation'. [âˆšYABH]
S. P. jÄ• hÅ« `lustful', m. `debauchee'.

yÄ• bhya 10466 *yÄ• bhya `to be sexually enjoyed'. [Cf. Ã¡yabhyÄ• -- , sÃºyabhyÄ• -- AV. -- âˆšYABH]
S. jÄ• bhaá¹›Ä« f. `prostitute', jÄ• bhaá¹›a -- khÄ• no m. `brothel'.

yÄ• ËŠma 10467 yÄ• ËŠma m. `cessation' TS., `night watch of three hours' Mn. [âˆšYAM]
Pa. yÄ• ma -- m. `night watch of three hours', Pk. jÄ• ma -- m., Si. yam -- a. TRIYÄ• MA -- .

*yÄ• maka -- `twin' see YAMÃ¡ -- 1.
Addenda: yÄ• ËŠma -- : Md. dam `nightwatch'.

yÄ• ËŠman 10468 yÄ• ËŠman n. `going, flight' RV. [âˆšYÄ•]
Sh. yÄ• mÄ• -- gi `tune played when the bridegroom takes the bride'.
*yÄ• mana -- `congealing', yÄ• mÃ¡yati see YAMYÃ¡TÄ“.

yÄ• mala 10469 yÄ• mala n. `pair' lex. [YAMALA --]
PaÅ¡.lauá¹›. Å¾Ä• malÄ«ËŠ `plough -- bullock', weg. Å¾amalÄ• ËŠ `bullock', dar. yamelÄ• ËŠ `ploughing'; A. zÃ£Ì„wale `with both hands, forcibly'; Or. jÄ• aÌƒá¸·Ä• , ËšaÌƒlÄ• , jÄ• Ã£Ì„á¸·Ä• , jÄ• Ä• á¸·Ä• , juÃ£Ì„la `twins'; M. jÌˆÄ• vá¸·Ä• m. `a twin' (f. pl. `wives of brothers' rather < YÄ• ËŠTRÌ¥ -- ), jÌˆÄ• vá¸·&etilde; n. `twins'.

yÄ• ËŠmya 10470 yÄ• ËŠmya `belonging to Yama' GrÌ¥Åšr., `southern' TS., yÄ• myÄ• -- f. `the south' R. [YAMÃ¡ -- 2]
Pk. jammÄ• -- f. `the south'; Si. yam `the southern sky'.

yÄ• r 10471 *yÄ• r `year'. [Cf. Av. yÄ• r -- n. `year' IEW 296 and paryÄ• rÃ-á¹‡Ä« -- EWA ii 227]
PARÄ• ËŠRI, *SAMAYÄ• RA -- .

yÄ• va 10472 yÄ• va `consisting of or prepared from barley' KÄ• tyÅšr., yÄ• ËŠvaka -- n. `a partic. dish of barley' Gaut., `grains of barley' MBh., yÄ• vÄ« -- f. `Andrographis paniculata' lex. [YÃ¡VA --]
Pa. yÄ• vaka -- n. `a dish prepared from barley'; S. jÄ• o `consisting of barley'; N. jÄ• o `oats'.

10473 yÄ• vajjÄ«vÃ¡m adv. `as long as life' ÅšBr. [YÄ• ËŠVAT, JÄ«VÃ¡ -- 1]
Pa. yÄ• vajjÄ«vaá¹• `id.', Pk. jÄ• vajjÄ«vaá¹• , jÄ• jjÄ«vaá¹• ; Si. yavdiv `lifelong'.

10474 yÄ• ËŠvat `as long as, until' RV. [YÄ• ËŠVANT --]
Pa. yÄ• va, yÄ• vaá¹• , yÄ• vadÄ“va `as far as, up to', AÅ›.shah. yava, top. yÄ• va, shah. man. top. ava, gir. Ä• valÌ„Ì†, kÄ• l. avÄ• , avaá¹• , NiDoc. yava, ava, Pk. jÄ• va, jÄ• vaá¹• , Ä• va, Kal. rumb. Å¾a, S. jÃ£Ì„, OG. jÄ• á¹• , M. jÌˆauÌƒ LM 333; Si. yav `until, as long as'.
YÄ• VAJJÄ«VÃ¡M.

yÄ• ËŠvan -- `going' (in cmpds.) RV. [âˆšYÄ•]
AGRAYÄ• ËŠVAN -- .
Addenda: yÄ• ËŠvat: Ap. jÄ• uá¹• ; WPah.ká¹-g. jÌˆauÌƒ `as long as, till', kc. jÌˆÉ”uÌƒ, surkh. (LStH 150) zÄ• uÌƒ, ká¹-g. jÌˆei, Wkc. jÌˆeÄ© (with adverbial -- i Him.I 72).

yÄ• ËŠvant 10475 yÄ• ËŠvant `as much, as many' RV. [YÃ¡ --]
Pa. yÄ• vant -- , yÄ• vataka -- `id.', AÅ›.man. yavatake, gir. yÄ• vatako, Pk. jÄ• vaá¹• ta -- , jÄ• vaÃ¯a -- ; Ash. yaut `so many'; OH. jÄ• á¹• vata `as much as'.
YÄ• ËŠVAT.

yÄ• vya 10476 yÄ• vya `to be removed' PÄ• á¹‡., `unimportant' lex. [Cf. yÄ• vÃ¡yati `removes' RV. -- âˆšYU2]
N. jÄ• bo `worthless, contemptible'; -- ext. -- r -- : A. zÄ• bar `rubbish'; H. jÄ• bar `old'; G. jÄ• vruÌƒ `worn out, delicate'. -- Semant. difficult: B. jÄ• b, jÄ• bá¹›Ä• , jÄ• bnÄ• `cut straw and oilcake'; Bi. jÄ• bar `mess of rice and vegetables': cf. Pk. jaá¹• bha -- m. `chaff'.

yÄ• á¹£á¹-ika 10477 yÄ• á¹£á¹-ika `carrying a club' RÄ• jat. [YAá¹£á¹-Ã- --]
Ku. jaá¹-hiyo m. `club -- bearer'.

yÄ• sa 10478 *yÄ• sa `girdle'. [Cf. Av. yÄ• h -- n. `girdle': IEW 513]
Pr. yÃ¡s&etilde; `belt' NTS xv 280.
YU1 `join, mix': YUVÃ¡TÄ“, YÅ«THÃ¡ -- , YÅ«NA -- , *YÅ«NIYA -- , YÅ«NYA -- ; NÃ-YUVATI, *NIRYAUTI, SAá¹• YÄ• VÃ¡ -- , SÃ¡á¹• YUTA -- ; -- âˆšYUJ, âˆšYUá¹-.
YU2 `separate': YÄ• VYA -- , YUTA -- ; NÃ-YUTA -- .

yuktÃ¡ 10479 yuktÃ¡ `joined, yoked' RV., `engaged in' MBh., `fit, suitable' Mn., n. `team' ÅšBr., yuktaka -- n. `pair' Pat. [~ *YUKNA -- . -- âˆšYUJ]
Pa. yutta -- `yoked, coupled, furnished, suitable', Ëšaka -- `proper'; AÅ›. yuta -- m. `subordinate official'; Pk. jutta -- `joined'; S. juto pp. of jumbaá¹‡u `to be engaged in' s.v. YUNÃ¡KTI; L. juttÄ• pp. of jovaá¹‡ `to yoke' s.v. YOÌ„JÃ¡YATI, awÄ• á¹‡. jut `yoked', juttuá¹‡ `to be yoked'; P. juttá¹‡Ä• `to be joined, be yoked' (caus. jutÄ• uá¹‡Ä• ), jutá¹‡Ä• `to be engaged in'; G. jut n. `a carriage to which bullocks are yoked', jÅ«tvuÌƒ `to be yoked'; Si. yut `engaged on, endowed with', yuta `joined', yutu `suitable, clever'; <-> Gy. rum. Å¾uto `yoke, pair'; Sh. (Lor.) yuto `pair

(of anything)'; S. jutÄ« f. `pair of shoes'; L. juttÄ« f. `pair of shoes', (Shahpur) `a shoe'; P. jutt, juttÄ•  m. `large shoe' (jÅ«t, jÅ«tÄ• m. â†• H.), juttÄ« f. `shoe', jutá¹›Ä« f. `wretched little shoe'; WPah.bhad. jÌˆutoÌ„ `pair of shoes'; Ku. juto, pl. jwÄ• tÄ•  `shoe', N. juto; A. zotÄ• `shoe, boat'; B. jÅ«t, jutÄ• , jutÄ« `shoe', Or. jutÄ• , Bi. jÅ«tÄ• , juttÄ• , jÅ«tÄ«, Aw.lakh. jÅ«tÄ• , H. jÅ«t, jÅ«tÄ• m., jÅ«tÄ« f., G. jÅ«tuÌƒ n., jÅ«tÄ« f.; M. jÌˆut&etilde; n. `pair of sandals', jÌˆutÄ« f. `shoe'. -- For formation of new pres. stems in MIA. see YUNÃ¡KTI.
Ã¡YUKTA -- , GOÌ„YUKTA -- , *DUYUKTA -- , *Å›RÌ¥á¹…GAYUKTA -- .
Addenda: yuktÃ¡ -- : Kt. yitÉ™ `a pair' (GM 18.10.66) or < YUKTI -- .
WPah.kc. jÌˆuto m. `shoe'.

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yukti 10480 yukti f. `union' AitBr., `preparation' R., `usage' SuÅ›r. [âˆšYUJ]
Pa. yutti -- f. `application, fitness', Pk. jutti -- f.; A. zuti `convenience, pleasure from doing something'; B. jÅ«Ë˜t `convenience, opportunity, elegance'; Or. jut `convenience'.
Addenda: yukti -- [In cmpd. rÌ¥tÃ¡ -- yukti -- RV.]
Kt. yitÉ™ or < YUKTÃ¡ -- .

yukna 10481 *yukna `yoined'. [~ YUKTÃ¡ -- . -- âˆšYUJ]
PaÅ¡. Å¾uk -- `to fit, suit'.

yugÃ¡ 10482 yugÃ¡ n. `yoke' RV., `couple' GrÌ¥Åšr. [âˆšYUJ]
Pa. yuga -- n. `plough -- yoke, pair', Pk. jua -- n.; Pr. yuÌ„Ìƒ, Ã¼yÅ«ËŠ `plough', Kal.rumb. Ç°Å«, Bshk. yuÌ„Ìƒ, Tor. yÅ«, Sh.gil. yuÌ„Ìƒ m., pales. Ä«uÌ„Ìƒ; K. yi -- pÃ¼á¹-Ã¼ f. `plough -- yoke' (+ paá¹-á¹-ikÄ•  -- ), WPah.bhal. jÌˆuÌ„Ìƒ f.; Ku. jÅ«wÄ•  `yoke', gng. jÌˆuw, N. juwÄ• , B. jÅ«, Or.

Bi. juÄ• , H. jÅ«Ä• , jÅ«h m. (whence junÄ• `to yoke together'), M. jÌˆuÌƒv, jÌˆuÌ„Ìƒ n.; Si. yu `space of two months', viya `yoke' (< *yuva EGS 164). -- Gaw. Å¾ugÄ• á¹-a `yoke', Sv. yugaá¹-á¹“u: < yu -- + KÄ• á¹£á¹-HÃ¡ -- or < *YUGMAKÄ• á¹£á¹-HA -- ?
YUGALA -- ; *YUGAKÄ• á¹£á¹-HA -- , *YUGACÅ«á¸• A -- , *YUGADHARA -- , YUGADHÄ• RA -- , *YUGAPÄ• á¹-A -- , *YUGABANDHANA -- , *YUGAÅ›ALA -- , *YUGAHALA -- , YUGÄ• NTA -- ; KALIYUGA -- , GOÌ„YUGÃ¡ -- , *Å›AMYÄ• YUGA -- .
yugaá¹• dhara -- see YUGADHARA -- .
Addenda: yugÃ¡ -- : Garh. juÄ• , juwÄ• `yoke'.
â€ YUGYA -- .

yugakÄ• á¹£á¹-ha 10483 *yugakÄ• á¹£á¹-ha `yoke timber'. [YUGÃ¡ -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. Mth. juÄ• á¹-h `yoke of plough', (Patna) joá¹-h `bullock yoke with two bars'; H. jÅ«Ä• á¹-h, ËšÄ• á¹- m. `yoke'; -- PaÅ¡.lauá¹›. áº“oÌ„eá¹-Ä«ËŠ, ar. yÅ«waá¹-Ä«ËŠ `yoke', ishk. áº“oÌ„á¹-Ä«ËŠ `neck of yoke' (IIFL iii 3, 208 prob. < Yá¹“GA -- + dimin. -- á¹-Ä«).

yugacÅ«á¸• a 10484 *yugacÅ«á¸• a `knob on yoke'. [YUGÃ¡ -- , CÅ«ËŠá¸• A -- 1]
Or. juuá¸·i, joaá¸·a `nail hooked at both ends and thrust into blade of plough over groove into which ploughshare is fitted'.

yugadhara 10485 yugadhara m. `yoke -- pole' Apte, yugaá¹• dhara -- m.n. `pole of carriage to which yoke is fixed' MBh. [YUGÃ¡ -- , DHARA --]
S. juharu m. `plough -- yoke' (or < *YUGAHALA -- ); Or. jhurÄ• `front end of pole of cart fixed to middle of yoke, middle part of yoke where this is fixed'.
Addenda: yugadhara -- : S.kcch. jÅ«arÄ« f. `yoke'.

yugadhÄ• ra 10486 yugadhÄ• ra m. `the pin which fastens yoke to pole(?)' MÄ• nGrÌ¥. [YUGÃ¡ -- , DHÄ• RA -- 1]
B. ju(y)Ä• l, joyÄ• l, jol `yoke' (ODBL 426 < yá¹“ga -- ); Or. juhÄ• á¸·a, juÄ• á¸·i, joÄ• á¸·i `yoke of cart or plough'; H. jÅ«Ä• r, juwÄ• r m. `yoke', juwÄ• rÄ• m. `yoke of oxen'.

yugapÄ• á¹-ikÄ• 10487 *yugapÄ• á¹-ikÄ• `ploughshare'. [YUGÃ¡ -- , PÄ• á¹-A --]
Or. (Sambhalpur) Ç°uÄ• á¹›i `ploughshare'.

yugabandhana 10488 *yugabandhana `yoke -- tie'. [YUGÃ¡ -- , BÃ¡NDHANA --]
H. jodhan m. `rope tying wooden bars of the yoke'.

yugala 10489 yugala n. `pair, couple' PaÃ±cat., Ëšaka -- n. KathÄ• s. [YUGÃ¡ --]
Pa. yugala -- , Ëšaka -- n. `pair', Pk. juala -- , juvala -- , juaá¹‡a -- n.; Kho. (Lor.) Ç°uwalu `couple (usu. of humans)'; S. joro m. `suit of woman's apparel consisting of petticoat -- bodice and shawl'; P.á¸• og. j*lol f. `cloth joining corner of bride's scarf with the groom's while perambulating the sacred fire'; Ku. jolo, ËšlÄ« `pair'; Or. (Sambhalpur) joel `copulation of two animals'; H. jÅ«lÄ• , jolÄ• m. `tract of land containing 16 bÄ«sÄ«s', jolÄ« m. `partner'; G. joá¸· f. `twins'; M. jÌˆuÌƒvaá¸·, jÌˆÅ«á¸· n. `pair of twins, pair', jÌˆuÌƒvá¸·Ä• m., jÌˆuá¸·&etilde; n., jÌˆuá¸·Ä« f. `one of twins'; <-> ext. -- á¹-á¹- -- : N. jolá¹-inu `to be united, be coupled (as dogs when mating)', jolá¹-e `born at a birth, twin'. -- X DVA -- : K. dula m. `pair, couple (of anything)'?

yugaÅ›ala 10490 *yugaÅ›ala `yoke and pin'. [YUGÃ¡ -- , Å›ALÃ¡ -- 1]
G. jusrÄ« f. `yoke'; -- jhusrÄ«, jhuÌƒsrÄ« f. X dhuÌƒsrÄ« < *DHÅ«RÅ›ALA -- .

yugahala 10491 *yugahala `plough with yoke'. [YUGÃ¡ -- , HALÃ¡ --]
S. juharu m. `plough -- yoke' (or < YUGADHARA -- ); L. jÅ«lÄ• m. `upper horizontal bar of bullock yoke', khet. jhÅ«l `yoke'; P. jÅ«lÄ• `crossbar of yoke' PhonPj 114 (LM 336 < YUGALA --).

yugÄ• nta 10492 yugÄ• nta m. `end of the yoke, end of a generation, destruction of the world' MBh. [YUGÃ¡ -- , Ã¡NTA --]
Pa. yuganta -- m. `end of an age', Si. yuyat prob. â†• Pa.

yugmÃ¡ 10493 yugmÃ¡ `even' GrÌ¥Åšr., n. `pair' ÅšÄ• á¹…khGrÌ¥., `*yoke (?)', yugmaka -- n. `pair' RÄ• jat. [âˆšYUJ]
Pk. jugga -- , jumma -- n. `pair', L. (Ju.) jug m., H. jug m., Si. yuga -- ya.
*YUGMAKÄ• á¹£á¹-HA -- .
Addenda: yugmÃ¡ -- : wrongly given by H. Berger as source of a Sh. loan in Bur. yom `pair'. -- See YAMÃ¡ -- 1.

yugmakÄ• á¹£á¹-ha 10494 *yugmakÄ• á¹£á¹-ha `yoke beam'. [Cf. *yugakÄ• á¹£á¹-ha

-- . <-> yugmÃ¡ -- , kÄ• á¹£á¹-hÃ¡ --]
Gaw. Å¾ugÄ• ËŠá¹-a, Å¾Å«gaá¹-Ã¡ `yoke', Sv. yugaá¹-á¹“u: or < yu<-> (< YUGÃ¡ --) + kÄ• á¹£á¹-hÃ¡ -- ?

10494a â€ yugya -- n. `vehicle, car, chariot' Mn., `any yoked or draught animal' YÄ• jÃ±. [YUGÃ¡ -- , âˆšYUJ]
WPah.poet. jugo m. `stretcher on which a satÄ« is carried' Him.I 55.
YUJ: â€ *Ä• YOÌ„GYA -- , â€ YUGYA -- , â€ *YOÌ„GALA -- ?

yuá¹…ga 10495 *yuá¹…ga `yoke, pair'. [Cf. Ã¡yuá¹…ga -- ÅšBr. = ayugma -- . -- âˆšYUJ]
PaÅ¡. áº“oÌ„á¹…golÄ• ËŠ `rope to fasten yoke round bullock's neck', kuá¹›. eá¹…goá¹-á¹“ `yoke' IIFL iii 3, 14; -- S. juá¹…gu m. `pair of waterwheels'.
YUJ `join': yuktÃ¡ -- , yuktaka -- , yukti -- , *yukna -- , yugÃ¡ -- , yugala -- , yugmÃ¡ -- , yÃºj -- , yujyÃ¡tÄ“, yuÃ±jati, yunÃ¡kti, yoÌ„ktÅ•ÌŠ -- , yá¹“ktra -- , yoÌ„ktrayati, *yoÌ„ká¹£ati, yá¹“ga -- , yá¹“gya -- , yoÌ„gyÄ• ËŠ -- , yá¹“jana -- , yoÌ„jayati; Ã¡yukta -- , anudyoÌ„ga -- , Ä• yukta -- , niyukta -- , niyoÌ„ga -- , niyoÌ„gya -- , niyá¹“jana -- , niyoÌ„jayati, *niryuj -- , prayukta -- , prayoÌ„ga -- , viyukta -- , viyoÌ„ga -- , saá¹• prayoÌ„ga -- , sÃ¡á¹• yukta -- , saá¹• yoÌ„ga -- , saá¹• yoÌ„jayati, sayÃºj -- , sayujya -- ; -- âˆšyu1, âˆšyuá¹-.
yÃºj -- in cmpd. `yoked', m. `yoke -- fellow' RV. [âˆšYUJ]
AÅ›VAYUJA -- , SAYUJYA -- .
yujyÃ¡tÄ“, yuÃ±jati see YUNÃ¡KTI.
*YUá¹¬ `join': *YUá¹-ATI, *YUá¹-á¹-A -- , *YUá¹-YATI, *YOÌ„á¹-A -- , *YOÌ„á¹-AYATI; *SAá¹• YUá¹-ATI.

10496 *yuá¹-ati `is joined'. 2. *yuá¹-yati. 3. *yuá¹-á¹-a -- . 4. *yoÌ„á¹-ayati (yaÃºá¹-ati, yaÃºá¸• ati `joins' DhÄ• tup.). 5. *yoÌ„á¹-a -- (yoÌ„á¹-aka -- m. `constellation' lex.). [juá¹-ati, juá¸• ati `binds' DhÄ• tup. are MIA. (S. with j -- attests earlier y --). Relationship with âˆšYU1 or âˆšYUJ is obscure. Direct derivation (P. Tedesco OrLit 1932 col. 530) of *juá¸• a -- < yuta -- or *juá¹-á¹-a -- < YUKTÃ¡ -- is phonet. difficult. Poss. the series started with MIA. *yuá¹-á¹-a<-> which replaced yutta -- and from which *yuá¹-ati, *yoÌ„á¹-ayati, &c. were analogically created (cf. TRUá¹-YATI). Forms in H. M. with -- á¸· -- and -- l -- (< earlier -- á¸• -- or -- l --) suggest non -- Aryan origin or influence, or may be due to collision with YUGALA -- . -- âˆš*YUá¹-]

1. Pk. juá¸• ia -- `met'; S. juá¹›aá¹‡u `to fit, be prepared, be built'; L. juá¹›aá¹‡ `to be joined'; P. juá¹›nÄ• `to be joined, be mended, be gained'; WPah.cur. juá¹›á¹‡Ä• `to be obtained', (Joshi) juá¹›nu `to meet in battle'; Ku. juá¹›á¹‡o `to meet'; N. jurnu `to be forthcoming', jur -- mil `putting together bride's and groom's horoscopes'; B. juá¹›Ä• `to be fastened, meet, happen'; OAw. juraÃ¯ intr. `assembles, meets'; H. juá¹›nÄ• `to be joined, copulate, come to hand', julnÄ• `to be united, agree'; OMarw. juá¸• aÃ¯ `to be fastened'; OG. juá¸• aÃ¯ intr. `unites, is fitting'; M. jÌˆuá¸• á¹‡&etilde; `to come together', jÌˆuá¸·á¹‡&etilde; `to put together, make meet', jÌˆÅ«á¸· f. `tying (two animals) together' (or < YUGALA -- ?). -- See *SAá¹• YUá¹-ATI.
2. S. juá¹-aá¹‡u `to be engaged in, apply the mind'; L. (Ju.) juá¹-aá¹‡ `to be joined, be engaged in', awÄ• á¹‡. juá¹-á¹-uá¹‡

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`to be yoked'; Ku. juá¹-á¹‡o intr. `to assemble, fight'; N. juá¹-nu `to be assembled, happen'; B. juá¹-Ä• `to come together or to hand'; Or. jÅ«á¹-ibÄ• intr. `to reach'; Mth. juá¹-e `together'; H. juá¹-nÄ• intr. `to unite, cohere'; M. jÌˆuá¹-á¹‡&etilde; intr. `to combine'.
3. L. juá¹-á¹- m. `crosspiece at bottom of churn'; P. juá¹-á¹- m. `pair of bullocks'; WPah.bhal. m. juá¹-á¹- m. `pair', juá¹-á¹-Ä« f. `shoe'; Ku. juá¹- m. `pair, troop'.
4. Pk. joÌ„á¸• Ä“i `joins'; S. joá¹›aá¹‡u `to prepare, make'; L. joá¹›aá¹‡ `to join, add up'; P. joá¹›á¹‡Ä• `to join', Ku. joá¹›á¹‡o, N. jornu; A. zoriba `to fix (arrow to bow), clear (jungle), cover'; B. joá¹›Ä• , juá¹›Ä• `to join, fasten', Or. joá¹›ibÄ• , juá¹›Ëš, Mth. jorab, OAw. joraÃ¯, H. joá¹›nÄ• , OMarw. joÌ„á¸• aÃ¯, G. joá¹›vuÌƒ, M. jÌˆoá¸• á¹‡&etilde;.
5. Bshk. yoÌ„r m., yÄ“r f. `twin', Phal. yÅ«á¹›a, yuÌ„Ìƒá¹›o; K. á¸• oá¸• . joÌ„á¹›oÌ„ `pair of shoes'; S. joá¹›u m. `a match, fellow', Ëšá¹›o m. `pair,

pair of shoes'; L. joá¹› m. `joint, total', Ëšá¹›Ä•  m. `pair, arch of saddle'; P. joá¹› m. `joint', Ëšá¹›Ä•  m. `couple'; WPah.bhal. jÌˆoá¹›Ä« f. pl. `pairs of players', (Joshi) joá¹› m. `joint', Ëšá¹›Ä• m. `pair, pair of shoes', Ku. joá¹›, joá¹›o; N. jor `pair', jori `comrade'; A. zorÄ•  `joint', zuriyÄ• `equal in age'; B. joá¹› `joint', Ëšá¹›Ä• `pair', juá¹›i, Or. joá¹›a, Ëšá¹›Ä• , juá¹›i; Bi. jor `loop in tethering rope'; H. joá¹› m., Ëšá¹›Ä« `pair', OMarw. joá¸• Ä« f.; G. joá¹›, Ëšá¹›Ä« f. `pair', Ëšá¹›Ä• m. pl. `pair of shoes', Ëšá¹›uÌƒ n. `pair, a shoe', joá¹›iyÉ” m. `companion'; M. jÌˆoá¸•  m.f. `pair', Ëšá¸• Ä• m. `pair, a shoe'. <-> PaÅ¡.weg. yoá¹›tÄ«ËŠ `yoke' rather < Yá¹“GA -- or *YUGAKÄ• á¹£á¹-HA -- .
*yuá¹-á¹-a -- , *yuá¹-yatÄ“ `is joined' see prec.
Addenda: *yuá¹-ati. 4. *yoÌ„á¹-ayati: S.kcch. joá¹›á¹‡Å« `to attach, find'; WPah.ká¹-g. jÌˆoá¹›nÃµ `to join'; poet. jÌˆvá¹›no `to be attached, to intend'; ká¹-g. jÌˆvá¹›ke m.pl. `clothes'; J. joá¹›á¹‡u `to join'; jub. (LStH 185) jÅ«á¹›kÄ•  `cloth'.
5. *yoÌ„á¹-a -- : S.kcch. joá¹›o m. `shoe'; WPah.ká¹-g. jÌˆoá¹›I f. `pair', J. joá¹›Ä• m., Garh. joá¹›i.

yuta 10497 yuta `separate' lex., yutÃ¡ -- dvÄ“á¹£as -- `delivered from enemies' RV. [âˆšYU2]
Pk. juaya -- `separate', Ap. juaá¹• jua `separately'; OG. jÅ«u `different, separate from each other' Dave GujLg 142; -- ext. -- ll -- : Sh. yÅ-lo (with long close Å-) `separate, apart', (Lor.) yÅ«lo, f. yÃ¼li `different'.
*YUTAKÄ• RA -- .

yutakÄ• ra 10498 *yutakÄ• ra `separateness'. [YUTA -- , KÄ• RÃ¡ -- 1]
G. juÄ• ruÌƒ n. `separation'.

yuddhÃ¡ 10499 yuddhÃ¡ `fought' MBh., n. `battle' RV., yuddhaka -- n. KathÄ• s. [âˆšYUDH]
Pa. yuddha -- n. `battle', Pk. juddha -- n., Pr. Ã¼d, K. yoÌ†d m., P. juddh m., WPah. (Joshi) judh m.; N. judhÄ• unu `to cause to fight or encounter'; G. judh n. `battle', Si. yud, yudaya.

yuddhi 10500 *yuddhi `fighting'. [âˆšYUDH]
S. judhi f. `war, strife'.
YUDH `fight': YUDDHÃ¡ -- , *YUDDHI -- , *YUDHYA -- , YÃºDHYATÄ“, YOÌ„DDHRÌ¥ -- , YOÌ„DHÃ¡ -- , YOÌ„DHÃ¡YATI; Ä• ËŠYUDHA -- , *SAá¹• PRAYOÌ„DHA -- .

yudhya 10501 *yudhya `to be fought'. [ayudhyÃ¡ -- RV. -- âˆšYUDH]
Pa. a -- yujjha -- `invincible'; Pk. jujjha -- n. `battle'; Gy. arm. Ç°uÇ° `quarrel'; WPah. (Joshi) jujh m. `war'; N. bÄ• jho -- jujho `fight'; A. zuÌƒz `battle', Or. jujjha, OAw. jÅ«jha m., H. jÅ«jh m., OG. jhÅ«jha.

10502 yÃºdhyatÄ“ `fights against' RV. [âˆšYUDH]
Pa. yujjhati `fights', yujjhana -- n., Pk. jujjhaÃ¯, jhujjhaÃ¯, jujjhaá¹‡a -- n.; Gy. arm. Ç°uÇ° -- `to quarrel, be angry'; P. jujjh f. `battle' der. fr. *jujjhá¹‡Ä• replaced by jÅ«jhá¹‡Ä• â†• H.; Ku. jujá¹‡o, jujÄ«á¹‡o `to fight'; N. jujhnu `to encounter, collide'; A. zuÌƒziba `to fight', B. jujhÄ• , Or. jujhibÄ• , Bhoj. jÅ«jhal, OAw. jÅ«jhaÃ¯, H. jÅ«Ë˜jhnÄ• , jhÅ«jhnÄ• , G. jujhvuÌƒ, jhujvuÌƒ, jhujhvuÌƒ, M. jÌˆuÌƒjÌˆhá¹‡&etilde;, jÌˆhujÌˆá¹‡&etilde;, jÌˆujÌˆá¹‡&etilde; (whence jÌˆuÌƒjÌˆh f. `battle').
Addenda: yudhyatÄ“: (X YOÌ„DDHÄ• RAM) S.kcch. juÌ„Ìƒ jÄ• ro `brave', WPah.ká¹-g. Ä‹ÃºjÌˆhá¹‡Ãµ intr. `(bulls) to fight one another' (X *cudyatÄ“ Him.I 62)?

10503 yunÃ¡kti (yuÃ±jati MBh.) `yokes, prepares' RV., `concentrates thought on' TS. 2. yujyÃ¡tÄ“ `is yoked, is joined' RV., `is fitting, is made ready' MBh. [âˆšYUJ]
1. Pa. yuÃ±jati `yokes, joins, engages in, endeavours'; Pk. juá¹• jaÃ¯ `yokes, joins'. -- MIA. anal pres. st. *yump<-> from pp. yutta -- (< YUKTÃ¡ --) after type litta -- ~ limpati: S. jumbaá¹‡u (pp. juto) `to be deeply engaged in'; G. juÌƒpvuÌƒ `to join'; M. jÌˆuÌƒpá¹‡&etilde; `to yoke, join, apply, set in order' (LM 335 wrongly < yup --).
2. Pa. yujjati `is constructed'; Pk. jujjaÃ¯ `is joined'; AÅ›. pres. st. yuja -- `strive after'. -- MIA. anal. pres. st. *yupp -- after type litta -- ~ lippati: Pk. juppaÃ¯ `is joined' (Pischel GrPk 197 wrongly < yupyati); Kt. yipoÌ„ -- `to build, prepare(?)', Wg.Ç°Ã¼poy -- (â†• PaÅ¡.?), Pr. Ã¼pÉ™ -- , imper. yÅ«ËŠpu `to prepare', Dm. Å¾upÄ• y -- `to build', PaÅ¡. Ç°upÄ• <-> (these < *yuppÄ• pÄ“ti. -- IIFL iii 3, 84 < vyutpÄ• dayati and earlier NTS xii 197 poss. < *adhyutpÄ• dayati); Sh. yÅ-pÃ³Ä-kiÌ¯ `to join', (Lor.) `to make peace, settle' (whence pass. yupiÇ°oiki `to come to terms, agree', caus. yÅ-parÃ³Ä-kiÌ¯ `to cause to be joined, reconcile'); L. juppaá¹‡ (pp. juttÄ• ) `to be yoked'; OMarw. jupÄ• vaÃ¯ `causes to be fastened'; M. jÌˆopá¹‡&etilde; `to nourish' (with o for u in tr.?), jÌˆopÄ• vá¹‡&etilde; `to look after -- esp. of a cow with her calf' (semant. cf. M. jÌˆogaÌ„Ì†viá¹‡&etilde; s.v.

YOÌ„GYÄ• ËŠ -- . -- LM 337 < DYá¹“TATÄ“). <-> MIA. pres. st. *jucc -- after type vutta -- ~ vuccati: Or. jocibÄ• `to yoke, join' (with o for u in tr.?).

yuvatÃ- 10504 yuvatÃ- f. `young woman' RV. [YÃºVAN --]
Pk. juvaÃ¯ -- , juaÃ¯ -- f.; Gy. eur. Ç°uvel, Ç°uvli, rum Å¾uvli, Å¾uli f. `woman, girl', pal. Ç°Å«ËŠÄƒr, jÅ«ËŠri `woman'; á¸Œ. Ç°oi f. `woman, female' (e.g. Ç°Ëš Å¡unÃ³ `bitch'); Woá¹-. (Morgenstierne) jÌˆoÌˆÌ„Ì£Ä«, (Buddruss) zÅ«Ä« `woman'; S. joi f. `wife' (whence joyo `effeminate'), L. jo, joÄ«, joe f.; WPah.cur. joÌ„, paá¹…. jÌˆollÄ«; Ku. joÄ«, jwe `woman, wife'; N. joi `wife', Bhoj. joÌ„i, H. joÄ« f.
*YUVATIKULA -- , *YUVATIRÅ«PA -- .

yuvatikula 10505 *yuvatikula `wife's house'. [YUVATÃ- -- , KÃºLA --]
N. joila jÄ• nu `to take a wife and maintain oneself at her expense'.

yuvatirÅ«pa 10506 *yuvatirÅ«pa `young woman'. [YUVATÃ- -- , RÅ«PÃ¡ --]
P. WPah.jaun. jorÅ« f. `wife', B. jaru, Or. joru, H. jorÅ« f.

10507 yuvÃ¡tÄ“ `yokes' RV., yauti `takes hold of' AV. 2. `*eats' NTS 286 (sÃ¡á¹• yuvÃ¡tÄ“ `eats' RV.). [Cf. Wkh. yÄ• w -- `to eat' IIFL ii 555. -- IEW 507 separates 1. iÌ¯eu -- `to mix in preparing food' (e.g. Ä• yuta -- `mixed', Ä• yavana -- n. `spoon') from 2. iÌ¯eu -- `to bind'; but cf. upayuá¹…ktÄ“ `eats' &capamacr;Å›vGrÌ¥.: âˆšYUJ. -- âˆšYU1]
1. Sh. yuvÃ³Ä-kiÌ¯ `to win'.
2. Ash. yÅ« -- `to eat', Kt. yÅ« -- , yÃ¼ -- , Wg. yÄ• -- , Pr. oyu -- , oyo -- , Dm. Å¾u -- , PaÅ¡.gul. Å¾Å« -- , uzb. Å¾aÃ¯ -- , nir. Å¾Ä“ -- , Shum. zoÌ„ -- , Gaw. Kal.rumb. Å¾u -- , Kho. Å¾ib -- (< *yuvvati with expressive doubling?), pret. oyoi.

yÃºvan 10508 yÃºvan `young', gen. sg. yÅ«ËŠnaá¸¥ RV.
Gy. arm. Ç°unak `child', adj. `young, little'.
YUVATÃ- -- , *YUVÄ• NA -- , YAUVANÃ¡ -- ; YUVARÄ• JA -- .

yuvarÄ• ja 10509 yuvarÄ• ja m. `crown -- prince' R., Ëšjan -- m. Hariv. [YÃºVAN -- , RÄ• ËŠJAN --]
Pk. juvarÄ• a -- m. `crown -- prince'; Si. yuvarad -- a `viceroy'.

yuvÄ• na 10510 *yuvÄ• na `young', yuvÄ• naka -- Hcat. [yÃºvÄ• nam RV. acc. of

YÃºVAN --]
Pa. yuvÄ• na -- `young'; Pk. juvÄ• á¹‡a -- , juÄ• á¹‡a -- m. `young man', juvÄ• á¹‡Ä« -- f.; S. juÄ• á¹‡u m., Ëšá¹‡Ä« f. `a youth' (juÄ• nu m. â†• Pers. Ç°avÄ• n), P. javÄ• á¹‡, juÄ• á¹‡ m.f., juÄ• á¹‡Ä« f., N. juwÄ• n, jwÄ• n, A. zowÄ• n; B. juyÄ• n `young, strong'; Or. juÄ• á¹‡a `young, a youth' (juÄ• n â†• Pers.); Mth. juÄ• nÄ« `youth, manhood' (jamÄ• n `young man' â†• Pers.); H. juwÄ• n m. `a youth'; Si. yuvan `young, best', yona `young woman'.

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10511 yuá¹£mad -- , nom. yÅ«yÃ¡m, acc. yuá¹£mÄ• ËŠn, gen. yuá¹£mÄ• ËŠkam pron. 2 pl., adj. yuá¹£mÄ• ËŠka -- RV.
Kaf. and Dard. forms are discussed by G. Morgenstierne IL v 359 ff.: Pk. jumha -- , Ash. yÃ¤m, Kt. Å¡o, Wg.obl. vÄ• mÉ™ (X VAá¸¥), Pr. mÄ«Å«, gen. asen, Dm. obl. myÄ• , gen. mina, PaÅ¡. ima, obl. myÄ• , Gaw. mÄ“, adj. mÄ“na, Kal. Ä• bi, obl. mÄ“mÄ«, Kho. bisa (X VAá¸¥); Si. umÌ†ba (familiar), Md. imba (to inferior) < Pk. umhÄ“hiá¹• with abnormal loss of y -- or t -- (see below) in a pronoun rather than with H. Smith JA 1950, 205 < IE. *usme. -- With t -- from TUVÃ¡M and -- Ä“ from nom. pl. of pronouns tá¸— &c.: Pa. tumhÄ“, inst. ËšhÄ“hi, gen. ËšhÄ• kaá¹• , EAÅ›. tuphe, inst. Ëšphehi, gen. ËšphÄ• kaá¹• , NiDoc. gen. tumahu, duËš, Pk. tumhÄ“, amg. tubbhÄ“, inst. tumhÄ“hiá¹• , tubbhÄ“Ëš, gen. tumhÄ• á¹‡aá¹• , tubbhÄ• Ëš, Gy. eur. tume, tumen, pal. áº¯tme, á¸Œ. tvme/, Tir. tu, Bshk. tha, Tor. twa, Mai. tus, gen. sÃ£Ì„, Chil. tus, gen. tsÃ£Ì„, Gau. tus, gen. tusÃ£Ì„, Phal. tus, dat. tusÄ• m, Sh.gil. tÅ¡o, koh. gur. tso, pales. Ä‹Å• Ë˜(h), K. toÌ†hi, inst. toÌ†heÌ†, á¸• oá¸• . tuh, rÄ• m. pog. kash. tus, S. tusÄ«, tahÄ«Ëœ, avhÄ«Ëœ, L. tusÄ©, mult. tussaÌƒ, P. tusÄ«Ëœ, obl. tusÃ£Ì„, tuhÃ£Ì„, WPah.bhad. bhal. pÄ• á¸• . paá¹…. tus, Ku. tum, N. timi, A. tumi, OB. tumhe, B. tumi, Or. tumbhi, OAw. tuma, inst. tumhahiá¹• , lakh. tum, H. tum, OG. tumhe, G. tame, M. tuhmÄ«, Ko. tummi, OSi. tepi, Si. topi, obl. topa EGS 67, H. Smith JA 1950, 205. --

Possessive adj.: Ap. tumhÄ• ra -- , tuhÄ• ra -- , Gy. eur. tumaro, Ku. tumaro, N. timro, Or. tumbhara, Bhoj. tohÄ• r, OAw. tumhÄ• ra, lakh. tumÄ• r, H. tumhÄ• rÄ• , OMarw. thÄ• haraÃ¼, Marw. thÄ• ro.
Addenda: yuá¹£mad: WPah.poet. tuaÌƒro `your'; Md. (old) tufuren `you', (in religious context) iba; inÌ†ba `thou'.

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yá¹“ga 10526 yá¹“ga m. `yoking, employment, work' RV., `yoke' ÅšBr., `expedient' MBh. [âˆšYUJ]
Pa. yoÌ„ga -- m. `yoking, application to', NiDoc. yoǵa; Pk. joÌ„a -- m. `union, pair, business'; N. joh `device, arrangement'; A. zo `ability, means, preparations'; B. Or. jo `proper time for ploughing or sowing, opportunity'; Si. yoÌ„ `union, practice, asceticism'. -- PaÅ¡.lauá¹›.
áº“oÌ„eá¹-Ä«ËŠ `yoke', ar. yÅ«waá¹-Ä«ËŠ, ishk. áº“oÌ„á¹-Ä«ËŠ `neck of yoke' < *yoÌ„a -- with dimin. suffix -- á¹-Ä« -- IIFL iii 3, 208 or poss. < *YUGAKÄ• á¹£á¹-HA -- .
Yá¹“GYA -- , YOÌ„GYÄ• ËŠ -- ; YOÌ„GAKá¹£Ä“MÃ¡ -- .
Addenda: yá¹“ga -- : â€ *YOÌ„GALA -- ?

yoÌ„gaká¹£Ä“mÃ¡ 10527 yoÌ„gaká¹£Ä“mÃ¡ m. (`possessions resulting from activity, prosperity' RV.) `preservation of one's business or property, insurance charge' Mn., `rest from activity, spiritual good' Kaá¹-hUp. (cf. ká¹£Ä“mayoÌ„gau `rest and activity' AitBr.). [The post -- Vedic meanings resulted from a shift in the meaning of -- ká¹£Ä“ma -- as `possession' to `safety, repose' (J. C. W.). -- Yá¹“GA -- , Ká¹£á¸—MA --]
Pa. yoÌ„gakkhÄ“ma -- m. `rest from work, perfect peace', Dhp. yokaká¹£emu; NiDoc. yoǵacÌ„hÌ• ema `security'; S. jokho, Ëškhimu m. `risk, danger'; L. jokhiÃµ m. `risk', P. jokhÃµ m.; Ku. jokham `injury'; N. jokhim `venture, danger'; H. jokhÃµ, Ëškhim, Ëškham f. `charge for securing property from accidents, risk, danger, loss, injury'; G. jokham n. `risk, venture, responsibility, loss', M. jÌˆokhÄ«Ëœv, ËškhÄ«m, Ëškham n. f. -- Retention or replacement of -- m -- in forms other than G. is obscure: perh. as banking or business term â†• G.

10527a â€ *yoÌ„gala -- `like a plough'? [Yá¹“GA -- , âˆšYUJ]
WPah.ká¹-g. jÌˆoÌ„á¸· `a sort of harrow'? Him.I 74 no etym.

yá¹“gya 10528 yá¹“gya `fit for yoking' PÄ• á¹‡. (m. `draught animal' AV.),
`fit, proper' KÄ• tyÅšr. [Yá¹“GA --]
Pa. yogga -- `fit', Pk. jogga -- , jugga -- , S. jogÌ u, jogÌ o, L. jogÄ• ,
(Ju.) jogÌ Ä• , P. joggÄ• , WPah.paá¹…. cur. joÌ„gÄ• , MB. joga; Or. jogÄ•
`able, fit', Mth. Bhoj. jog; OAw. joga `suitable' (whence jogaÃ¯ `suits');
H. jog, jogÄ• `useful'; G. jog, joguÌƒ `fit', M. jÌˆogÄ• .
YOÌ„GYÄ• ËŠ -- ; *VÄ• PAYOÌ„GYA -- .
Addenda: yá¹“gya -- : WPah.ká¹-g. (kc.) joggÉ” `fit for, able to'.

yoÌ„gyÄ• ËŠ 10529 yoÌ„gyÄ• ËŠ f. `trace (of harness), hymn (poetic activity)'
RV., `exercise' MBh. [Yá¹“GYA -- . -- âˆšYUJ]
Pa. yoggÄ• -- f. `practice', Pk. joggÄ• -- f.; S. jogÌ a f. `yoke of oxen',
L. P. jog f. (ludh. m.); Or. jogÄ• á¹›a `collection of means and material';
M. jÌˆog bhará¹‡&etilde; `to fill with food the basket of a temple -- girl'.
-- Deriv.: N. joginu `to be saved', jogÄ• unu `to save, protect, keep'; A.
zogÄ• iba `to supply', B. jogÄ• na, Or. jogÄ• ibÄ• ; H. jogaunÄ• , jugÄ• nÄ• `to
take care of'; G. jogavvuÌƒ `to serve, get on well'; M. jÌˆogÄ• viá¹‡&etilde;
`to take care of, feed', jÌˆogavá¹‡&etilde; `to get on fairly well'.

yá¹“jana 10530 yá¹“jana n. `team, course, measure of distance' RV. [âˆšYUJ]
Pa. yoÌ„jana -- n. `measure of distance', AÅ›. yojana -- , Pk. joÌ„aá¹‡a --
n., Or. juá¹‡a (= 4 kos), OG. joaá¹‡a n. (= 8 kos), Si. yodun -- a (= 16
miles).

10531 yoÌ„jayati `yokes, sets to work, uses' MBh. [âˆšYUJ]
Pa. yoÌ„jÄ“ti `yokes, ties, prepares, incites, joins'; Pk. joÌ„Ä“i `yokes,
joins'; L. jovaá¹‡, pres. part. joendÄ• `to yoke, harness, start a mill
working'; P. joá¹‡Ä• `to yoke, weigh'; B. joÄ• na `to be supplied'; Or.
joibÄ• , juibÄ• , juÄ• ibÄ• `to fit a blade into its handle, season pots (by
keeping oil &c. in them), season pickles (with spices &c.)'; Si. yodanavÄ•
`to join, form'. -- M. jÌˆová¹‡&etilde; `to swarm thickly'?
*yoÌ„á¹-a -- , *yoÌ„á¹-ayati `joins' see *YUá¹-ATI.
yá¹“tra -- see Yá¹“KTRA -- .
*yoÌ„tsnÄ• -- `moonlight' see JYá¹“TSNÄ• -- .

yoÌ„ddhrÌ¥ 10532 yoÌ„ddhrÌ¥ m. `warrior' MBh. 2. yoÌ„ddhÄ• ram acc. sg. [âˆšYUDH]
1. S. jodho m. `warrior' (godho m. X Gá¹“HA -- ?); P. jodhÄ• m. `lusty fellow'; N. jodhÄ• hÄ• `strong, stubborn'; H. jodhÄ• m. `warrior, brave fellow'; G. jodh `strong, lusty', jodhÉ” emph. adj., m. `warrior'; M. jÌˆodhÄ• `strong, lusty'.
2. Marw. jodhÄ• r m. `warrior'.
Addenda: yoÌ„ddhrÌ¥ -- . 1. WPah.ká¹-g. (kc.) jÃ³ddhÉ” m. `brave man, hero'.
2. yoÌ„ddhÄ• ram: (X YUDHYATÄ“) S.kcch. juÌ„Ìƒ jÄ• ro `brave'.

yoÌ„dhÃ¡ 10533 yoÌ„dhÃ¡ m. `warrior' RV., yoÌ„dhaka -- m. MBh. [âˆšYUDH]
Pa. yoÌ„dha -- m. `warrior', NiDoc. yodha, Pk. joÌ„ha<-> m., Si. yoÌ„.

10534 yoÌ„dhÃ¡yati `engages (tr.) in battle' RV., yá¹“dhati `fights' AV. [âˆšYUDH]
Pa. yoÌ„dhÄ“ti `fights', Pk. joÌ„haÃ¯; S. johaá¹‡u, srk. Ëšhiá¹‡u `to overpower, injure'.
yoÌ„nala -- see YAVANÄ• LA -- .

yá¹“ni 10535 yá¹“ni m. (later f.) `womb, birthplace, abode' RV., `station in life, caste' MBh.
Pa. yoÌ„ni -- f. `womb, origin', Pk. joÌ„á¹‡i -- f.; P. jÅ«á¹‡ f. `birth, transmigration, age'; N. juni `life, lifetime'; B. joni `womb'; H. jon m.f. `womb', jÅ«n f. `body (as repository of soul), transmigration'; Si. yon `vulva'.

yoÌ„á¹£Ã-t 10536 yoÌ„á¹£Ã-t (yá¹“á¹£Ä• -- , yá¹“á¹£an --) f. `young woman' RV.
Pk. joÌ„siÄ• -- f. `woman'; WPah.sod. doÅ¡e `girl, woman, wife' (with dissim. of j -- Å¡).
yauti see YUVÃ¡TÄ“.

yauvanÃ¡ 10537 yauvanÃ¡ n. `youth, puberty' AV. [YÃºVAN --]
Pa. yobbana -- n., Pk. joÌ„aá¹‡a -- , jovvaá¹‡a -- , juvvËš n.; K. yÄ• wun m. `prime or vigour of youth' (Ä• ?); P. jobaá¹‡ m. `youth', Ku. gng. jÌˆoÌ„b*l_&rtodtilde;, N. joban, MB. jobana, Aw.lakh. joÌ„ban, H. joban, ËšnÄ• m. (â†’ G. joban n., L. joban f., S. jobhanu m.; M. joban m. `woman's

breast'), Si. yovun.
yvÄ• gulÄ« -- see YAVÄ• GÅ«ËŠ -- .

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R

RAá¹€H `hasten': LAGHÃº -- ; *UDRAá¹• HATI.
Addenda: *UDRAá¹• HAYATI.

rakka 10538 *rakka `defective'. 2. *rakkara -- . 3. raá¹…kÃ¡ -- `slow, dull' Uá¹‡., `poor, hungry' Prab., m. `starveling' MÄ• latÄ«m., Ëšaka -- m. Bharaá¹-. (~ *LAá¹…KA -- 1). 4. *raá¹…kha -- . 5. *raá¹…ga -- 4. [~ *LAKKA -- 1. -- raá¹…ka -- `poor' PMWS 140 â†•  Mu. cf. Sant. r&eline;á¹…g&eline;c' `poor' (cf. rhyming vaá¹…ka<-> `vagabond' Bhadrab.). -- Other `defective' wordgroups with initial r -- s.vv. *RAá¹-á¹-A -- (*raá¸• á¸• a -- , *raá¹‡á¹-a -- , *raá¹‡á¹-ha -- , raá¹‡á¸• a -- , *rÄ• á¸• a -- , *rÄ• á¹‡a --), *RIGGA -- (*rÄ“á¹…ga --), *RÄ“Ã±CA -- (*rÄ“Ã±ja --), *RÄ“á¹‡á¹-A -- (*rÄ“á¹‡á¸• a --), *RÄ“NDA -- , *RÄ“PPA -- , *RUGGA -- , *ROÌ„CCA -- (*roÌ„Ã±ca --), *RUá¸• A -- (*ruá¸• ha -- , *ruá¹‡á¹-a -- , *ruá¹‡á¹-ha -- , ruá¹‡á¸• a -- , *ruá¹‡á¸• ha -- , *roÌ„á¹-á¹-a -- 2, *roÌ„á¸• a -- 1, *roÌ„á¸• á¸• a --), *RUNDA -- , *ROÌ„BBA -- , *ROÌ„RA -- , *RULLA -- . -- Similar series s.vv. kuá¹‡á¹-ha -- , *naá¹-á¹-a -- , baá¹‡á¸• Ã¡ -- , *bukka -- 4, *maá¹-á¹-a -- , *lakka -- 1, vaá¹‡á¹-a -- 2, *Å›aá¹-á¹-a --]
1. L. rakkaá¹› m. `poor soil'; P. rakkaá¹› `hard and barren (of land)'; M. raká¹-&etilde; n. `contemptuous term for an old or worn or coarse or undersized or tattered blanket or for any old and bad clothing'.
2. P. rakkar = rakkaá¹› above.
3. Pk. raá¹• ka -- `poor'; L. raá¹…guá¹› `poor, bad (of crops)'; OAw. rÄ• á¹• ka `wretched, poor'; H. rÃ£Ì„k `poor', rÃ£Ì„kaá¹› f. `poor stony

ground'; G. rÃ£Ì„k, rÃ£Ì„ká¹›uÌƒ `poor, humble', rÃ£Ì„kuÌƒ n. `beggar'; M. rÃ£Ì„kaá¹- `big and boorish'; -- Ku. N. rÃ£Ì„go `buffalo bull' (or < RAá¹…KU -- ?).
4. P. raá¹…ghaá¹› m. `a Moslem caste who are slothful agriculturists, conceited person'.
5. OAw. rÄ• á¹• ga m. `wretch'.
*rakkara -- `defective' see prec.
Addenda: *rakka -- : cf. also OP. raÃ±ca, raÃ±caka f. `a little bit'.

rakta 10539 rakta1 `coloured, dyed' ÅšBr., `red' ÅšÄ• á¹…khGrÌ¥., n. `blood' Mn., Ëšaka -- `red' VarBrÌ¥S. [âˆšRAÃ±J]
Pa. ratta -- `dyed, red'; Pk. ratta -- `red', n. `red colour', Ëšaga -- `red'; NiDoc. rataǵa `red'; Gy. eur. rat m. `blood', á¸Œ. rot; Ash. Å•utustÃ¤ËŠ `red', Wg. Ç°aÌ„Ì†tÉ™, Å¾atÉ™, áº“ata, Gmb. JÌ£atÃ¥ËŠ (not < ÃºPARAKTA -- ); Woá¹-. rat m. `blood', Bshk. r*lt, Tor. Å¾ed f., Mai. rÄ• t, Phal. raÌ„Ì†t, K. rath, dat. Ëštas m.; S. ratu m. `blood', rato `red' and pp. of racaá¹‡u `to be dyed' s.v. RAJYATÄ“1; L. ratt m., (Ju.) rat f. `blood', rattÄ• `red'; P. ratt m. `blood', rattÄ• `dyed, red', m. `red woollen yarn'; WPah.bhal. ratt n. `blood', (Joshi) rÄ• tu `red, crimson'; Ku. ratuwÄ• `ruddy', gng. rÄ• t `red', N. rÄ• to, A. rÄ• tÄ• , rÄ• tul, MB. rÄ• tula; Or. ratÄ• `red', sb. `rosy complexion, pallor'; OMth. rÄ• tula `red', OAw. rÄ• tÄ• ; H. rÄ• tÄ• `dyed, red', rÄ• tnÄ• `to dye'; G. rÄ• tuÌƒ `red'; M. rÄ• t m. `bloodshot state of eyes', rÄ• tÄ• `red'; Si. rat -- a `blood, fire', ratu `red, red colour, red -- hot iron'; Md. rat, rai `red'. -- Anal. pres. stems see RAJYATÄ“1.
raktikÄ• -- 1, *raktikÄ• -- 2; raktÄ• ká¹£a -- , *raktÄ• ma -- , raktÄ• mra -- , raktÄ• lu -- ; Ä• rakta -- , Ãºparakta -- .
rakta -- 2 `impassioned' see RAJYATÄ“2.
raktÄ• -- see ALAKTA -- .
Addenda: rakta -- 1: S.kcch. ratt m. `blood', ratto `red'; WPah.ká¹-g. (kc.) ratÉ” `red', J. rÄ• tÄ• ; Md. ratu -- loÌ„ `copper'.
RAKá¹¢: â€ SAá¹• RAKá¹£ATI.

raktÄ• ká¹£a 10540 raktÄ• ká¹£a `red -- eyed' R., m. `buffalo, pigeon' lex. [rakta -- 1, Ã¡ká¹£i --]
Pa. rattakkha -- `red -- eyed from crying', ratakkhin<-> `epithet of a Yaká¹£a'; Pk. rattakkha -- , rattaccha -- `redeyed', rattacchÄ« -- m. `buffalo'; Si. ratÃ¤s `buffalo' (EGS 144, but prob. imitated from Sk.).

raktÄ• ma 10541 *raktÄ• ma `red stools'. [rakta -- 1, Ä• mÃ¡ --]
L.awÄ• n. ratvÃ£Ì„ `bloody stools'.

raktÄ• mra 10542 raktÄ• mra m. `a species of plant, KOÌ„Å›Ä• MRA -- ' lex.
[rakta -- 1, Ä• mrÃ¡ --]
M. rÄ• tÃ£Ì„bÄ«, ËštaÌƒbÄ« f. `the tree Garcinea purpurea', rÄ• tÃ£Ì„bÄ• ,
ËštaÌƒbÄ• m. `the fruit of this tree, a kind of red mango'.

raktÄ• lu 10543 raktÄ• lu m. `a red yam, Dioscorea purpurea' lex., Ëšluka --
m. SuÅ›r. [rakta -- 1, Ä• lu --]
Bi. ratÄ• r, latÄ• r, ratÄ• lÅ« `yam, Dioscorea sativa'; G. ratÄ• á¸·uÌƒ n.
`yam'; M. rÄ• tÄ• á¸·uÌ„Ìƒ, Ëšá¸·&etilde; n. `root of the sweet potato
Convolvulus batatas', Ëšá¸·Ä« f. `the plant'.

raktikÄ• 10544 raktikÄ• 1 f. `Abrus precatorius (the red and black seed used
as a weight)' ÅšÄ• rá¹…gS. [RAKTA -- 1]
Sh. (Lor.) r*lt `a goldsmith's weight'; K. raÄ‹h, dat. ËšÄ‹i f. `seed of A.
precatorius used as a weight (= 1 1/2 grains)', S. ratÄ« f., L. P. rattÄ«
f., N. rÄ• ti geá¹›i, A. rÄ• ti, H. rattÄ«, ratÄ« f. (â†' B. rati, Or. ratti,
rati; Mth. ratÄ« `grain, speck, small portion'; M. ratÄ« f. `seed of A.
precatorius').
*raktikÄ• -- 2 (rakta -- n. lex.) `copper'. [RAKTA -- 1]
See RÄ«TI -- 2.
RAKá¹¢ `guard': raká¹£Ã¡ -- , rÃ¡ká¹£aá¹‡a -- , rÃ¡ká¹£ati, raká¹£ayati,
raká¹£Ä• -- 1, raká¹£itÃ¡ -- , raká¹£in -- , *rÄ• ká¹£aka -- , rÄ• ká¹£asÃ¡ --
; *aparaká¹£ati, Ä• raká¹£a -- , Ä• raká¹£ati, Ä• raká¹£in -- , pÃ¡riraká¹£ati,
praraká¹£ati, vÃ-raká¹£ati.

raká¹£Ã¡ 10545 raká¹£Ã¡ `guarding' MBh., raká¹£aka -- m. `watchman' PaÃ±cat.
[âˆšRAKá¹£]
Pa. rakkhaka -- m. `sentry, cultivator', rakkhikÄ• -- f. `(slave girl)
watching the house'; Pk. rakkha -- , Ëšaya -- m. `a guard'; Kho. (Lor.)
leÅ¡u -- roÄ• (= cÌ£h?) `cowherd'; Sh. (Lor.) racÌ£h m., racÌ£ho m. (f.
ËšcÌ£hi) `guard, watchman', K. rÃ´chu m., L. rakkhÄ• , (Ju.) rakhÄ• m.
*RÄ• Ká¹£AKA -- ; RAKá¹£APÄ• LA -- ; *Aá¹…GARAKá¹£A -- , GOÌ„RAKá¹£A -- ,
*PANTHARAKá¹£AKA -- , *BÄ• HURAKá¹£A -- , VANARAKá¹£AKA -- .

rÃ¡ká¹£aá¹‡a 10546 rÃ¡ká¹£aá¹‡a n. `guarding, tending (cattle)' Mn., `ceremony for preservation' MÄ• rkP., raká¹£aá¹‡Ä• -- f. KÄ• v. [âˆšRAKá¹£]
Pa. rakkhana -- n. `guarding', NiDoc. racÌ„hÌ• aá¹• na, Pk. rakkhaá¹‡a -- n., Ëšá¹‡Ä• -- f.; Sh. (Lor.) r*lcÌ£hInÃ- f. `looking after, care'; S. rakhiá¹‡Ä« f. `guarding, deference, charm worn on neck or wrist'; P. rakkhá¹‡Ä« f. `help'; M. rÄ• khaá¹‡ f. `preserving, wages for keeping'; Si. rakaá¹‡a, raknÄ• va `protection'.

10547 rÃ¡ká¹£ati `guards' RV. [âˆšRAKá¹£]
Pa. rakkhati `guards, keeps', NiDoc. fut. racÌ„hÌ• iá¹£yati, Pk. rakkhaÃ¯; Gy. wel. germ. rakh -- `to protect, watch, help'; PaÅ¡. raá¹£ -- `to guard' IIFL iii 3, 153; Kho. rocÌ£hik `to look after, pasture (animals)'; Sh.gil. rÄƒcÌ£hÃ³Ä-kiÌ¯, gur. rÄƒcÌ£hyoÌ„ná¹·, koh. rÄƒá¹£oÌ„ná¹· `to keep watch over, preserve, rear'; K. rachun `to protect, keep', kash. rachunÅ-; S. rakhaá¹‡u `to keep', intr. `to wait'; L. rakhaá¹‡, awÄ• á¹‡. rakhuá¹‡ `to keep, place, put', P. rakkhá¹‡Ä• , bhaá¹-. rakhá¹‡Ä• , WPah.bhad. rakkhá¹‡Å«, cur. rakhá¹‡Ä• , (Joshi) rÄ• khá¹‡u; Ku. rÄ• khá¹‡o `to keep', N. rÄ• khnu, A. rÄ• khiba, B. rÄ• khÄ• , Or. rÄ• khibÄ• ; Mth. Aw.lakh. rÄ• khab `to keep, put', H. rÄ• khnÄ• , rakhnÄ• , OMarw. rÄ• khaÃ¯, G. rÄ• khvuÌƒ (OG. rakhe `lest'), M. rÄ• khá¹‡&etilde;, Ko. rÄ• ktÄ• ; Si. rakinavÄ• `to guard, sit on (eggs)'. -- Single -- kh -- in L. and short -- a -- in H. due to abnormal sound -- change in a frequently used verb.
Addenda: rÃ¡ká¹£ati: WPah.poet. rÉ”khá¹‡o `to protect'; J. rÄ• khá¹‡u `to keep', Garh. rakhá¹‡u.

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raká¹£apÄ• la 10548 raká¹£apÄ• la m. `watchman' PaÃ±cat., Ëšaka -- m. PaÃ±cad. [RAKá¹£Ã¡ -- , PÄ• LÃ¡ --]
NiDoc. racÌ„hÌ• avala Burrow KharDoc 118, Pk. rakkhavÄ• la -- m.; Sh. (Lor.)

r*lcÌ£hÄ• lo m., Ëšli f. `protector'; P. rakhvÄ• l m. `field -- watcher' (â†’
S. rakhvÄ• lu m.); Ku. rakhwÄ• l `guardian', Ëšli `spell to drive off evil
spirits'; N. rakhwÄ• lo `guardian', Ëšli `protection' (rakhuwÄ• r `guard' â†•
Mth.); B. rÄ• khÄ• l `herdsman', Or. rakhuÄ• á¸·a; Bi. rakhwÄ• r `field --
watcher', ËšrÄ« `his work', Mth. rakhwÄ• rÄ«; Bhoj. rakhwÄ• r `watchman', OAw.
rakhavÄ• ra; H. rakhwÄ• l m. `field -- watcher'; G. rakhvÄ• á¸· m. `watchman',
Ëšá¸·Ä« f., Ëšá¸·uÌƒ n. `price paid for guarding'; OSi. rakval `a guard',
Si. rÃ¤kaval -- Ä• `watchman'.

10549 raká¹£ayati `causes to be guarded' KÄ• v. [âˆšRAKá¹£]
Kho. rocÌ£heik `to cause (animals) to be pastured'.

rÃ¡ká¹£as 10550 rÃ¡ká¹£as n. `injury, demon', raká¹£Ã¡s -- m. `demon' RV.
[Cf. Av. raÅ¡ah -- n. `injury']
Pk. rakkha -- n.m. `demon'; M. lÃ£Ì„s f. `a female demon famous in legends,
she -- wolf', lÃ£Ì„sruÌ„Ìƒ n. `term of abuse for a woman' (M. formation with
-- ruÌ„Ìƒ from other cmpds. with -- rÅ«pa --).
RÄ• Ká¹£ASÃ¡ -- .

raká¹£Ä• 10551 raká¹£Ä• 1 f. `preservation, care' Mn., `amulet, bracelet'
BhP., raká¹£ikÄ• -- f. `amulet' lex. [âˆšRAKá¹£]
Pa.Pk. rakkhÄ• -- f. `guarding', Pk. racchÄ• -- f.; Sh. (Lor.) racÌ£h `act
of guarding, an article to ward off danger at night (e.g. knife or axe at
bed -- head, leopard's claws on a child's cap)', r*lcÌ£hi `guard, watch'; K.
rÃ¶chÃ¼, dat. rÄ• cheÌ† f. `protection', rÃ¼chÃ¼ f. `amulet worn on neck or
arm'; S. rakha f. `protection, meadow (where cattle are tended?)',
rakhiá¹›Ä« f. `cotton thread as amulet on neck or wrist'; L. rakh f.
`protection, forest reserve', rakhá¹›Ä« f. `amulet'; P. rakkh f.
`protection, forest reserve, amulet'; Ku. rÄ• khá¹›Ä« `thread worn round
wrist', B. Or. rÄ• khi, Bi. rÄ• khÄ«, H. rÄ• khÄ« f., ËškhÄ• m. (rÄ• khá¹›Ä« f.
`a kind of woman's head ornament'), OMarw. rÄ• khÄ« f.; G. rÄ• khá¹›Ä« f.
`amulet,' M. rÄ• khÄ« f.; Si. rak -- a `protection'.
Addenda: raká¹£Ä• -- 1: WPah.poet. rÉ”khe f. `protection' (lw. on ac. of É”
Him.I 186); Md. rakkau, ËškkÄ• (rakkalek) `safety, hiding' (nurakkau, ËškkÄ•
`danger').

raká¹£Ä• 10552 raká¹£Ä• 2 f. `ashes' lex. [Same as raká¹£Ä• -- 1? --
âˆšraká¹£]

Pk. rakkhÄ• -- , racchÄ• -- f. `ashes', S. rakha f., P. rÄ• kh f. (â†• H.?),
Bi. Mth. Bhoj. rÄ• kh, OAw. rÄ• khÄ• f., H. rÄ• kh, rÄ• khÄ« f., OMarw. rÄ• cha f., G. M. rÄ• kh f.
*RAKá¹£Ä• KUá¹‡á¸• AKA -- , *RAKá¹£Ä• DHÄ• NA -- , *RAKá¹£Ä• PUá¹-AKA -- .

raká¹£Ä• kuá¹‡á¸• aka 10553 *raká¹£Ä• kuá¹‡á¸• aka `ash -- pit'. [raká¹£Ä• -- 2, kuá¹‡á¸• Ã¡ -- 1]
M. rÄ• khÃµá¸• Ä• , ËškhuÌƒá¸• Ä• m. `ash -- heap, ash -- pit, any place for ashes'.

raká¹£Ä• dhÄ• na 10554 *raká¹£Ä• dhÄ• na `place for ashes'. [raká¹£Ä• -- 2, dhÄ• ËŠna --]
N. rachyÄ• n `dust -- hole, rubbish -- hole'; M. rasÄ• á¹‡&etilde; n. `glowing embers'.

raká¹£Ä• puá¹-aka 10555 *raká¹£Ä• puá¹-aka `layer of ashes'. [raká¹£Ä• -- 2, puá¹-a --]
G. rÄ• khÉ”á¹›É” m., Ëšá¹›Ä« f. `layers of ashes or clay &c., ashes'.

raká¹£itÃ¡ 10556 raká¹£itÃ¡ `guarded' RV., raká¹£itikÄ•  -- f. `name of a woman' KathÄ• s. [âˆšRAKá¹£]
Pa. rakkhita -- `kept', Pk. rakkhia -- ; Or. rakhiÄ•  `man kept by a woman as paramour'.

raká¹£in 10557 raká¹£in m. `guard, watcher' ÅšrS., Ëšika -- m. DaÅ›. [âˆšRAKá¹£]
K. rÃ¶chi m. `watchman', L. rakkhyÄ• , (Ju.) rakhiÄ•  m., Or. rakhiÄ• ; H. rÄ• khÄ« m. `field -- watcher'.
raká¹£ya -- `to be guarded' &capamacr;past. [âˆšRAKá¹£]
DÅ«RAKá¹£YA -- .

ragg 10558 *ragg `rub'.
G. ragvuÌƒ `to importune'; -- ext. -- á¸•  -- : S. ragÌ iá¹›o m. `wrangling'; P. ragaá¹›á¹‡Ä• `to rub', Ku. ragaá¹›á¹‡o; N. ragá¹›anu `to rub, work overtime'; B. ragá¹›Ä• na `to rub', Or. ragaá¹›ibÄ• , Mth. ragaá¹›ab, H. ragaá¹›nÄ• , G. ragaá¹›vuÌƒ, raggaá¹› `thick and liquid'; M. ragaá¸• á¹‡&etilde; `to rub'.
raá¹…kÃ¡ -- see *RAKKA -- .

Addenda: *ragg -- : Ko. ragá¸• o `grinding stone', raggaá¸• tÄ• `rubs'.

raá¹…ku 10559 raá¹…ku m. `a species of deer' VÄ• s., Ëšuka -- m.
ÅšrÄ«kaá¹‡á¹-h.
Ku. N. rÃ£Ì„go `buffalo bull'? -- more prob. < raá¹…kÃ¡-<-> s.v. *RAKKA -- .
*raá¹…kha -- `defective' see *RAKKA -- .
RAá¹„G `move to and fro': RÃ¡á¹…GATI. -- Cf. âˆšriá¹…g, âˆšrikh2, âˆš*righ.

raá¹…ga 10560 raá¹…ga1 m. `dye, colour' MBh. [âˆšRAÃ±J]
Pa. raá¹…ga -- m. `dye, colour'; Pk. raá¹• ga -- m. `red colour'; Tor.
rÄ• á¹…g m. `dye', Sh. roÌ¯á¹… m.; K. rang m. `colour'; S. raá¹…u m. `dye,
colour', raá¹…o m. `string with which a sawyer chalks his line'; L. P.
raá¹…g m. `dye, colour'; A. rÄ• á¹… `red colour of chewed betel'; B. rÄ• á¹…Ä•
`red'; Or. raÌ„Ì†á¹…gÄ• `red, red colour'; H. rÃ£Ì„g f. `dye, juice of
plants'; Si. ranÌ†ga `colour'.
*raá¹…gayati, raá¹…gita -- ; raá¹…gakÄ• ra -- ; *kuraá¹…ga -- 2, *duraÃ±ga --
, nÄ«raá¹…ga -- , suraá¹…ga -- 1, suraá¹…gÄ« -- ; paá¹-á¹-araá¹…ga -- .
Addenda: raá¹…ga -- 1: Md. ranÌ†ga `colour'.

raá¹…ga 10561 raá¹…ga2 m. `dancing' lex., `place of public amusement, arena,
stage' MBh. (extracted from raá¹…gabhÅ«mi -- ?). [Semant. cf. WPah.bhal.
rÄ• u `masquerade' < rÄ• ga -- 2. -- âˆšraj]
Pa. raá¹…ga -- m. `dancing place, theatre', Pk. raá¹• ga<-> m.; WPah.bhal.
raá¹…á¹… m. `festival on full -- moon night of Pos'; Si. ranÌ†ga `dancing,
acting'.
RAá¹…GAá¹‡A -- ; RAá¹…GABHÅ«MI -- , *RAá¹…GAMAá¹‡á¸• ALA -- .

raá¹…ga 10562 raá¹…ga3 n. `tin' lex. [Cf. nÄ• ga -- 2, vaá¹…ga -- 1]
Pk. raá¹• ga -- n. `tin'; P. rÃ£Ì„g f., rÃ£Ì„gÄ• m. `pewter, tin' (â†• H.);
Ku. rÄ• á¹… `tin, solder', gng. rÃ£Ì„k; N. rÄ• á¹…, rÄ• á¹…o `tin, solder', A.
B. rÄ• á¹…; Or. rÄ• á¹…ga `tin', rÄ• á¹…gÄ• `solder, spelter', Bi. Mth.
rÃ£Ì„gÄ• , OAw. rÄ• á¹• ga; H. rÃ£Ì„g f., rÃ£Ì„gÄ• m. `tin, pewter'; Si.
ranÌ†ga `tin'.
*RAá¹…GAPATTRA -- .
*raá¹…ga -- 4 `defective' see *RAKKA -- .

raá¹…ga 10563 raá¹…ga5, Ëšada -- m. `borax' lex.
Kho. (Lor.) ruá¹… `saline ground with white efflorescence, salt in earth'.

*RAá¹…GOÌ„DAKA -- .

raá¹…gakÄ• ra 10564 raá¹…gakÄ• ra m. `painter' BhP., Ëšaka -- m. Hariv. [raá¹…ga -- 1, kÄ• ra -- 1]
K. rangar, Ëšgur m. `dyer', ËšgÃ¼rÃ¼ f. `his wife', G. raÌƒgÄ• rÉ” m., M. raÌƒgÄ• rÄ« m.

raá¹…gaá¹‡a 10565 raá¹…gaá¹‡a n. `dancing' PaÃ±car. [RAá¹…GA -- 2]
Si. rÃ¤nÌ†gum -- a sb. `dancing' EGS 145.

10566 rÃ¡á¹…gati `moves to and fro' Nalac. [âˆšRAá¹…G]
Pk. raá¹• gaÃ¯ `wanders to and fro'; N. raá¹…elinu `to wander, loaf', rallinu `to idle away the time'.

10567 *raá¹…gapattra `tinfoil'. [raá¹…ga -- 3, pÃ¡ttra --]
B. rÄ• á¹…(g)tÄ• `tinsel, copper -- foil'.

raá¹…gabhÅ«mi 10568 raá¹…gabhÅ«mi f. `place for acting, stage, arena' MBh. [raá¹…ga -- 2, bhÅ«ËŠmi --]
Si. ranÌ†gabima `theatre, arena' (EGS 144) prob. Si. cmpd. formed after Sk.

raá¹…gamaá¹‡á¸• ala 10569 *raá¹…gamaá¹‡á¸• ala `stage for acting'. [raá¹…ga -- 2, mÃ¡á¹‡á¸• ala --]
Pa. raá¹…gamaá¹‡á¸• ala -- n. `theatre stage'; -- Si. ranÌ†gamaá¸• ala `theatre' (EGS 144) â†• Pa.

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10570 *raá¹…gayati `dyes'. [Replaces raÃ±jayati1. -- raá¹…ga -- 1]
Pk. raá¹• gaÃ¯ `dyes', Sh. rÄƒá¹…Ã³Ä-kiÌ¯, K. rangun, S. raá¹…aá¹‡u; L.

raá¹…giá¹‡ f. `vessel in which cloth is dyed'; P. raá¹…gá¹‡Ä• ,
raá¹…gÄ• uá¹‡Ä• `to dye, paint', N. raá¹…Ä• unu; B. rÄ• á¹…gÄ• na `to redden';
H. raÌƒgÄ• nÄ• `to be coloured'; M. raÌƒgá¹‡&etilde; `to dye'.

raá¹…gita 10571 *raá¹…gita `coloured'. [RAá¹…GA -- 1]
A. rÄ• á¹…Ä« `red'; -- ext. -- ll -- : Pk. raá¹• gilla -- `coloured'; P.
raá¹…gÄ«l `painted, coloured with lac'; N. raá¹…ilo `brightly coloured,
gay', B. raá¹…gilÄ• , H. raÌƒgÄ«lÄ• , G. raÌƒgÄ«luÌƒ: in mng. `gay' perh.
rather < next.

raá¹…gin 10572 raá¹…gin `enjoying' Åšatr., raá¹…gita -- `handsome' Hcat.
[âˆšRAJ]
P. raá¹…gÄ«lÄ• `fond of pleasure': see also prec.

raá¹…goÌ„daka 10573 *raá¹…goÌ„daka `solution of borax'. [raá¹…ga -- 5,
udakÃ¡ --]
Kho. ruá¹…gog `solution of saline earth'.
RAC `fashion': *RACYATÄ“; *Ä• RACAYATI, UPARACAYATI, *SAá¹• RACAYATI,
*SAá¹• RACYATÄ“, *SAMÄ• RACATI.

10574 *racyatÄ“ `is fashioned'. [racÃ¡yati `fashions' R. <-> âˆšRAC]
S. racaá¹‡u `to form, invent'; N. racnu `to make', pass. racinu; H. racnÄ•
`to be made, be formed'.
RAJ `please, be attached to'. [To be separated from âˆšRAÃ±J `dye' with its
range of phonet. similar words (T. Burrow, BSOAS xii 650, whose further
identification of âˆšRAJ with âˆšLAG is very doubtful]
rakta -- 2, raá¹…ga -- 2, raá¹…gaá¹‡a -- , raá¹…gin -- , rajyatÄ“2, raÃ±jana
-- 2, *raÃ±jati, raÃ±jayati2, rÄ• ga -- 2; anurÄ• ga -- , *prarakta -- ,
*prarajyatÄ“, virakta -- , virajyati, virÄ• ga -- , vairÄ• gya -- ,
saá¹• rajyatÄ“.
Addenda: *racyatÄ“: WPah.ká¹-g. rÉ™Ä‹auá¹‡Ãµ `to perform'; Garh. racá¹‡u `to
build'.

rÃ¡jaka 10575 rÃ¡jaka m. `washerman' MBh., rajikÄ• -- , rajakÄ« -- f. Pat.
[âˆšRAÃ±J]
Pa. rajaka -- m. `washerman', Pk. rayaya -- m., rajakÄ«<-> f.; Si. radÄ•
`dyer', radavÄ• `washerman', ridÄ« `washerwoman'.

rajatÃ¡ 10576 rajatÃ¡ `silvery' RV., n. `silver' AV.
Pa. rajata -- n. `silver', Pk. rayada -- , rayaya -- n., Si. ridÄ«, Md.
rihi. -- Ash. arÅ«ËŠ, ÃºrÉ™, Wg. urá¸—i, Kt. Å•Å«Ì¤, arÅ«Ì¤, Pr.
ur&uacutedotdot;, Gmb. wurá¹“, Kal. (LSI) rÄ• wa, rumb. rÅ«a: more prob. <
*rÅ«piya -- s.v. RÅ«ËŠPYA -- ?
RAJATAMAYA -- .

rajatamaya 10577 rajatamaya `made of silver' VarBrÌ¥S. [RAJATÃ¡ -- , MAYA --
]
Pk. rayayaÌ„Ì†maya -- `made of silver', Si. ridÄ«muvÄ• .

rÃ¡jana 10578 rÃ¡jana n. `dyeing' AV. [âˆšRAÃ±J]
Pa. rajana -- n. `dyeing', Pk. rayaá¹‡a -- n.; P. raiá¹‡Ä« f. `saffron dye
just strained or set to strain'; H. rainÄ« f. `colouring, colour, extracting
dye from flowers'.

rajanÄ«ËŠ 10579 rajanÄ«ËŠ f. `night' AV.
Pa. rajanÄ« -- f. `night', Pk. rayaá¹‡Ä-Ì„ -- f., P. rain f., MB. rayanÄ«,
rain, Or. raaá¹‡Ä«, Mth. raini, rain, OAw. raÃ¯ni f., H. raini, rain f., G.
reá¹‡ f. -- NIA. words prob. â†• Pk.

10580 rajÃ¡yati `dyes' AV. 2. *rÄ• jayati. [âˆšRAÃ±J]
1. Pa. rajÄ“ti `paints, colours'; Pk. rayÄ“i `dyes'; Kho. roik `to dye,
paint'; H. (poet.) rayanÄ• `to dye'.
2. S. rÃ£Ì„iá¹‡u `to scatter coloured paints on people at festivals' (or <
RÄ• MÃ¡YATI?).

rajas 10581 rajas n. `dust, pollen' BhP. [T. Burrow BSOAS xii 643 separates
from rÃ¡jas -- RV.]
Pa. rajoÌ„ nom. sg. n. `pollen, dust', Pk. rajoÌ„, raya<-> n.; S. raÄ« f.
`cloud of dust', pl. rayuÌ„Ìƒ `rice pounded to small pieces' (or < *RAVA --
2?); H. (poet.) raya m. `dust', Si. rada.
NÄ«RAJA -- .

rÃ¡jju 10582 rÃ¡jju f. `rope, cord' RV.
Pa. rajju -- f. `rope', NiDoc. raju, Pk. rajju -- , lajju -- f., Kal.rumb.
raÇ°Ãºk, Phal. rÄ• Ç°, rÄ• Å¾ f.; Sh.dr. rÄƒÅ¾ `rope', gil. (Lor.) raÇ°o
euphem. `snake', r*lÇ°oá¹-i `thick string'; K. raz f. `rope', S. lajÌ„a f.;

P. lajj, lajju f. `well -- rope'; WPah.pÄ• á¸• . rajÌˆÅ«á¹›Ä« `rope', bhiá¸• . rajÌˆeá¹-á¹-Ãµ n., A. lezu (whence lezuwÄ• `stringy'); B. lejuá¹› `tail of paper kite' ODBL 543; Bi. lajurÄ« `pad on woman's head for waterpot'; Bhoj. lajurÄ« `well -- rope'; H. lej, lejur f. `rope', Ko. rÄ• jju; Si. rodda, st. rodu -- `string, cord'.
*RÄ• JJUKA -- .

10583 rajyatÄ“1 `is dyed, is coloured red' KÄ• v. [âˆšRAÃ±J]
A. rÄ• ziba `to paint'; -- â†• or infl. by Sk. rÄ• jatÄ“: H. rÄ• jnÄ• `to be adorned, shine'; G. rÄ• jvuÌƒ `to be splendid', M. rÄ• jÌˆá¹‡&etilde;. -- MIA. rajj -- replaced by racc<-> formed anal. from pp. ratta -- (< RAKTA -- 1) after type sitta -- ~ siccaÃ¯: S. racaá¹‡u `to be dyed a full deep colour' (pp. rato); Or. raceibÄ• `to paint'; OAw. rÄ• caÃ¯ `is dyed', H. racnÄ• (with intr. a); -- by rapp -- or ramp -- after type litta -- ~ lippaÃ¯, liá¹• paÃ¯: M. rÃ£Ì„pá¹‡&etilde;, rÄ• pá¹‡&etilde; `to blacken through contact with air, to lose colour': and further after type lippaÃ¯, liá¹• paÃ¯ ~ lÄ“vÄ“i: Pk. rÄ• vÄ“i `dyes'.
Addenda: rajyatÄ“1: MIA. ragg -- , rakk -- in S.kcch. ragragto `red hot', Ko. rak -- raki (cf. *DHAGG -- , *DHAKK -- : G. dhakhdhakhtuÌƒ id. AKÅš 74).

10584 rajyatÄ“2 `takes pleasure in' MBh. 2. rakta -- 2 `impassioned, fond of' Mn. [âˆšRAJ]
1. Pa. rajjati `is excited, takes delight in'; Pk. rajjaÃ¯ `is attached to, is fond of'; K.á¸• oá¸• . rajjá¹‡oÌ„ `to be satisfied'; S. rajÌ„aá¹‡u `to satiate, satisfy'; L. rajjaá¹‡ `to be satisfied', awÄ• á¹‡. rajjuá¹‡, P. rajjá¹‡Ä• (caus. rajÄ• uá¹‡Ä•).
2. Pa. Pk. ratta -- `pleased, enamoured'; N. rÃ£Ì„tnu `to eat one's fill', ratinu `to be attached to' (with a from ratyÄ• unu caus. of *rÄ• tinu); OAw. rÄ• taÃ¯ `becomes enamoured'; M. rÄ• tá¹‡&etilde; `to be in love with'. -- Anal. pres. stem after MIA. type sitta -- ~ siccaÃ¯: Pk. raccaÃ¯ is attached'; L. raccaá¹‡ `to be absorbed in, be employed, be mixed'; OAw. rÄ• caÃ¯ `is attracted'; H. rÄ• cnÄ• `to be passionately affected' (whence, with intr. a, racnÄ• `to fall in love'); OG. rÄ• caÃ¯ `takes pleasure in', G. rÄ• cvuÌƒ `to be pleased'. -- MIA. ratta -- replaced anal. by ragga -- as pp. to rajjaÃ¯ after type bhajjaÃ¯ ~ bhagga -- : Pk. ragga -- `passionate'; Ku. rÄ• go `hatred'; N. rÄ• ginu `to be hot -- tempered'; A. rÄ• giba `to be angry'; B. rÄ• gÄ• `to get into a rage'; H. ragnÄ• `to be in love with' (with -- a -- for -- Ä• -- in intr.).

RAÃ‘J `dye': rakta -- 1, raktikÄ• -- 1, raá¹…ga -- 1, *raá¹…gayati, *raá¹…gita -- , rÃ¡jaka -- , rÃ¡jana -- , rajÃ¡yati, rÃ¡jyatÄ“1, raÃ±jana -- 1, raÃ±jayati1, raÃ±jita -- , rÄ• ËŠga -- 1, *rÄ• jayati; Ä• rakta -- , Ãºparakta -- ; -- âˆšlajj?
Addenda: rajyatÄ“2: A. raziba `to be suitable' AFD 330.

10585 *raÃ±jati `is pleased'. [raÃ±jayati2 `delights' MaitrUp., Pk. raá¹• jÄ“i `makes happy'. -- âˆšRAJ]
Pa. raÃ±jati `finds delight in', Pk. raá¹• jaÄ“; K. ranzun `to be pleased, be consoled'.

raÃ±jana 10586 raÃ±jana1 n. `colour, dye' R. [âˆšRAÃ±J]
Pk. raá¹• jaá¹‡a -- n. `dyeing'; Si. ranÌ†dana `dyeing, painting'.

raÃ±jana 10587 raÃ±jana2 `pleasing' MBh. [âˆšRAJ]
Pa. raÃ±jana -- n. `finding pleasure in'; -- Pk. raá¹• jaá¹‡a<-> m. `waterpot', n. `cooking pot'; M. rÃ£Ì„jÌˆaá¹‡ m. `waterpot'; semant. cf. VARDHANA -- 2?

10588 raÃ±jayati1 `colours' Hariv. MBh. [âˆšRAÃ±J]
Pa. raÃ±jÄ• pÄ“ti `causes to be dyed'; Pk. raá¹• jÄ“i `colours'; H. rÃ£Ì„jnÄ• `to put collyrium on the eyes, be dyed, be coloured'; Si. ranÌ†danavÄ•  `to dye'.
raÃ±jayati2 `delights' see *RAÃ±JATI.

raÃ±jita 10589 raÃ±jita `coloured, dyed' MBh. [âˆšRAÃ±J]
Pa. raÃ±jita -- `dyed', Pk. raá¹• jia -- ; Si. redda, pl. red<-> `garment, cloth' EGS 148.

RAá¹¬ `scream': RÃ¡á¹-ATI, RAá¹-ANA -- , *RAá¹-I -- , *RAá¹-YATI, RÄ• á¹-I -- ; Ä• RAá¹-A -- , Ä• RAá¹-ATI, Ä• RAá¹-I -- , *UPARAá¹-ATI, *UPARÄ• á¹-A -- .

10590 rÃ¡á¹-ati `cries, yells' KÄ• v. 2. *raá¹-yati. [âˆšRAá¹-]
1. Pa. raá¹-ati `screams'; Pk. raá¸• aÃ¯ `calls out', S. raá¹›aá¹‡u; L. raá¹›aá¹‡ `to grunt (of camel)'; Or. raá¹›ibÄ• `to caw, wail'; OAw. raraÃ¯ `wails'; H. (poet.) rarnÄ• `to shout'; G. raá¹›vuÌƒ `to weep', M. raá¸• á¹‡&etilde;, laá¸• á¹‡&etilde;, Ko. raá¸• tÄ• ; -- ext. -- kk -- : S. raá¹›kaá¹‡u `to eat noisily', raá¹›ko m. `cry'; -- -- á¸• -- : L. (Ju.) raá¹›á¹›aá¹‡ `to cry out'.
2. H. raá¹-nÄ• `to cry out, repeat', roÄ• -- rÄ• á¹- m. `lamentation' (metath. in á¹-arrÄ• nÄ• `to scream'?).
Addenda: rÃ¡á¹-ati. 3. â€ *rÄ• á¹-ayati (raá¹-ayati `howls' DaÅ›.): WPah.ká¹-g. raá¹›nÃµ `to chop (branches off a tree)' -- cf. Sk. raá¹-ati `crashes (as axe on tree)' Prab. (Him.I 185).

raá¹-ana 10591 raá¹-ana n. `shouting' RÄ• jat. [âˆšRAá¹-]
Pk. raá¸• aá¹‡a -- n. `crying'; M. raá¸• á¹‡&etilde; n. `crying, weeping'.

raá¹-i 10592 *raá¹-i `crying out'. [Cf. raá¹-ita -- n. `screaming' KÄ• d., Pk. raá¸• iya -- n. -- âˆšRAá¹-]
S. raá¹›i f. `scream' (whence raá¹›yo m. `bawler'); L. raá¹› f. `grunt or groan of camel'; N. raá¹›i `amorous quarrel'; Or. raá¹›i `scream'; H. (poet.) rara f. `shout'; M. raá¸• Ä« f. `losing one's temper'.

raá¹-á¹-a 10593 *raá¹-á¹-a `defective'. 2. *raá¸• á¸• a -- (~ LAá¸• á¸• A -- ). 3. *raá¹‡á¹-a -- (~ *LAá¹‡á¹-A -- ). 4. *raá¹‡á¹-ha -- (~ *LAá¹‡á¹-HA -- ). 5. raá¹‡á¸• a -- (~ LAá¹‡á¸• A -- 1) `maimed' lex., `celibate' BhP., m. `one who dies without issue, barren tree (= raá¹‡á¸• aka -- m.)' lex., raá¹‡á¸• Ä• -- f. `one deprived of or not indulging in sexual intercourse' KÄ• v., `widow' lex. 6. *rÄ• á¸• a -- . 7. *rÄ• á¹‡a -- . [Cf. rÄ• ËŠá¹‡á¸• ya -- `barren (of breast)' RV. (J.C.W.). -- Poss. connexions in Mu. PMWS 80 and 150. Cf. *RÄ“á¹‡á¹-A -- , *RUá¸• A -- : see list s.v. *RAKKA --]
1. M. raá¹-á¹-a m. `term of abuse for any coarse or huge or misshapen thing or animal.'
2. Mth. rÄ• á¹› `low -- cast man'; H. rÄ• á¹› `base, cowardly, out of work'; M. rÄ• á¸• `foul, turbid, muddy'; Si. raá¸• uva `chaff' (semant. cf. bol <

*BHOÌ„LA --).
3. G. rÃ£Ì„á¹-uÌƒ `crooked -- legged, curved, bent'; -- forms of S. L. Ku. with á¹‡á¸• may belong here or be loans from Centre where á¹‡á¸• of RAá¹‡á¸• A -- was preserved: S. raá¹‡á¸• Ä« f. `loose woman'; L. raá¹‡á¸• Ä• , Ëšá¸• uá¹›, Ëšá¸• uá¹‡ m. `widower', raá¹‡á¸• Ä«, Ëšá¸• iá¹›, Ëšá¸• iá¹‡ f. `widow'; Ku. rÃ£Ì„á¸• o `wifeless', raÌƒá¸• uwÄ• `bachelor', rÃ£Ì„á¸• `widow', rÃ£Ì„á¸• Ä« `harlot'.
4. Or. rÄ• á¹‡á¹-ha `miserly'; M. rÃ£Ì„á¹-h, rÄ• á¹-h `rugged, rude, coarse, harsh'.
5. Pk. raá¹• á¸• Ä• -- f. `widow', Bshk. riá¹‡á¸• (or more prob. < *RÄ“á¹‡á¸• A -- ); Tor. Å¾on m. `widower', Å¾em f. `widow' (m?); K. ranáá¸• f. `widow', ronu `having crooked or maimed arm or hand, handless, footless'; S. rana, ranaá¹›a, Ëšá¹›i f. `widow, harlot', ranaá¹›u, Ëšnoá¹›u m. `widower'; L. rann f. `woman, wife', (Ju.) ran f. `woman (in abuse)', awÄ• á¹‡. ran `wife'; P. rann f. `wife', ludh. raá¹‡á¸• , Ëšá¸• Ä« f. `widow' (â†' H. raá¹‡á¸• Ä«, G. raÌƒá¸• Ä« f. `harlot'), rÃ£Ì„á¸• f. (â†• H.); WPah.bhal. raá¹‡á¸• f. `widow', raá¹‡á¸• o m. `widower'; Ku. rÄ• n `widow', rÄ• no `wifeless'; N. rÃ£Ì„á¹›o `widower', rÃ£Ì„á¹›i `widow', A. rÄ• á¹‡á¸• Ä«; B. rÃ£Ì„á¹›, Ëšá¹›Ä« `widow, concubine', rÃ£Ì„á¹›Ä• `sterile, barren (of trees)'; Or. rÄ• á¹‡á¸• a `widow', (Sambhalpur) rÃ£Ì„á¹›a, raá¹‡á¸• Ä« `widow, woman'; Bi. rÃ£Ì„á¹› `widow', rÃ£Ì„á¹›Ä• , raá¹‡á¸• Ä• `widower'; Mth. rÃ£Ì„á¹›, Ëšá¹›i `widow', Bhoj. rÃ£Ì„á¹›; H. rÃ£Ì„á¸• , rÃ£Ì„á¹› f. `widow, harlot', rÃ£Ì„á¸• Ä• `barren, unproductive', m. `widower'; G. rÃ£Ì„á¸• f. `widow, girl, harlot', rÃ£Ì„á¸• vÉ" m. `womanish fellow'; M. rÃ£Ì„á¸• f. `widow, woman'; -- ext. -- kk -- : H. rÃ£Ì„á¹›kÄ• m. `blockhead'; M. rÃ£Ì„á¸• kÄ• m. `widower'.
6. Si. raá¸·u `vile, mischievous, harsh, rough, cruel'.
7. L. rÄ• á¹‡aÌƒ `bare, bare -- back, bare foot'; Ku.gng. rÄ• á¹‡ `widow', Mth. rÄ• á¹‡.
*RAá¹‡á¸• Ä• TVANA -- .
*raá¹-yati `howls' see RÃ¡á¹-ATI.
raá¹-hati `speaks' DhÄ• tup.: see RÄ• á¹-I -- .
*raá¸• -- `slip' see next.
Addenda: *raá¹-á¹-a -- . 5. raá¹‡á¸• a -- : WPah.ká¹-g. (kc.) rÄ• á¹‡á¸• f. (obl. -- a) `widow, harlot', raá¹‡á¸• I f.; kc. raá¹‡á¸• o m. `widower', Garh. rÄ• á¸• (= rÃ£Ì„á¸• ?) `widow'; Md. ranÌ†á¸• u `womanish, shy'.

raá¸• á¸• 10594 *raá¸• á¸• `slip'. 2. *raá¸• -- . [~ *LAá¸• á¸• -- 1]
1. Pk. raá¸• á¸• a -- `slipped'; -- ext. -- kk -- : Ku. raá¹›aká¹‡o `to fall

down'; N. raá¹›kanu `to slip'; H. raá¹›kÄ• nÄ• `to shove'.
2. G. raá¹›vuÌƒ `to slip'.
*raá¸• á¸• a -- `defective' see *RAá¹-á¹-A -- .
RANÌ£1 `rejoice': rÃ¡á¹‡a -- 1, rÃ¡tna -- .
RANÌ£2 `rattle, jingle': RAá¹‡A -- 2.

rÃ¡á¹‡a 10595 rÃ¡á¹‡a1 m. `delight, battle' RV. [In sense `battle' perh. same as or infl. by raá¹‡a -- 2. -- âˆšraá¹‡1]
Pa. raá¹‡a -- m. `intoxication, battle'; Pk. raá¹‡a -- m. `battle'; S. riá¹‡u m. `field of battle', L. raá¹‡ m.; B. ran `battle', OAw. rana m.

raá¹‡a 10596 raá¹‡a2 m. `noise' lex. [Cf. rÃ¡á¹‡ati `makes a noise' BhP., raá¹‡atkÄ• ra -- m. `clanking' MÄ• latÄ«m., Pk. raá¹‡akkÄ• ra -- m. `noise'. -- âˆšRAá¹‡2]
Pk. raá¹‡a -- m. `noise'; N. ranna `furiously'; G. raá¹‡raá¹‡vuÌƒ `to tinkle'; M. raá¹‡raá¹‡ f. `fierce glow'; -- ext. -- kk -- : P. raá¹‡aká¹‡Ä• `to speak in a shrill voice'; N. ranko `deep tone of bell or gong', ranakka `hotly', rankanu `to be hot, be sultry, be hot with anger'; G. raá¹‡kÉ” m. `tinkling'.
*raá¹‡á¹-a -- , *raá¹‡á¹-ha -- , raá¹‡á¸• a -- `defective' see *RAá¹-á¹-A -- .

raá¹‡á¸• Ä• tvana 10597 *raá¹‡á¸• Ä• tvana `widowhood'. [raá¹‡á¸• Ä• -- s.v. *RAá¹-á¹-A --]
S. ranÄ• paá¹‡u, Ëšá¹‡o m. `widowhood', H. raá¹‡á¸• Ä• pan m.

raá¹‡á¸• hu 10598 *raá¹‡á¸• hu `rope'. [If RÃ¡JJU -- X BANDHA -- , why á¹‡á¸• h ?]
Pk. raá¹• á¸• hua -- n. `rope'; G. rÃ£Ì„á¸• hvuÌƒ n. `rope, string'.

rÃ¡ti 10599 rÃ¡ti f. `rest' VS., `pleasure' Up., `sexual pleasure' Mn. [âˆšRAM]
Pa. rati -- f. `love, affection'; AÅ›.shah. man. gir. rati<-> f. `pastime' (kÄ• l. lÄ• ti: < *RÄ• NTI -- ?); Pk. raÃ¯ -- f. `sexual enjoyment'; K. lay f. `satisfaction, contentment (on removal of some pain or discomfort)', lay f. `extreme affection for'; OG. raÃ¯ f. `love'; Si. riya `sexual enjoyment'.
Ã¡RATI -- .

rÃ¡tna 10600 rÃ¡tna n. `gift' RV., `treasure, jewel' Mn. [âˆšRAá¹‡1]
Pa. ratana -- n. `jewel', Pk. rayaá¹‡a -- , ladaá¹‡a -- m.n., Si. ruvan --
a.
RATNÄ• KARA -- .

ratnÄ• kara 10601 ratnÄ• kara m. `jewel -- mine, ocean' KÄ• v. [RÃ¡TNA -- ,
Ä• KARA --]
Pa. ratanÄ• kara -- m. `mine of jewels or precious metals', Pk. rayanÄ• ara --
m.; -- Si. ruvanÄ• ra `ocean' (EGS 148) prob. â†• Pa.

rÃ¡tha 10602 rÃ¡tha m. `chariot, cart' RV.
Pa. ratha -- , Ëšaka -- m., Pk. OG. raha -- (Pk. m.n.); Si. riya `waggon,
carriage'; -- ext. -- á¸• -- : L. rÄ“há¹›Ä• m. `handcart'; P. rehá¹›Ä• ,
rihá¹›Ä• m., Ëšá¹›Ä« f. `cart'; H. rahá¹›Å«, r&etilde;há¹›Å« m. `light open
cart with one seat'; -- with -- l -- : P. rahilÄ• m., ËšlÄ« f. `cart'.
RÃ¡THYA -- , RÃ¡THYÄ• -- ; RATHAVARA -- , RATHAÅ›Ä«Rá¹£Ã¡ -- , RATHASÄ• RATHI
-- , RATHÄ• á¹…GÃ¡ -- ; UPARATHYÄ• -- , VIRATHYÄ• -- , SÃ¡RATHA -- ,
SÄ• ËŠRATHI -- ; PATTRARATHA -- , PUá¹£YARATHA -- .

rathavara 10603 rathavara m. `splendid chariot' MW. [RÃ¡THA -- , VÃ¡RA -- 1]
M. (poet.) rahaÌƒvar `excellent chariot' (or < rathÄ• nÄ• á¹• vara -- LM 293);
Si. ruara `festal car'.

rathaÅ›Ä«rá¹£Ã¡ 10604 rathaÅ›Ä«rá¹£Ã¡ n. `forepart of a carriage' ÅšBr.
[RÃ¡THA -- , Å›Ä«Rá¹£Ã¡ --]
Si. riya(h)isa `hood of a carriage'.

rathasÄ• rathi 10605 rathasÄ• rathi m. `charioteer' MBh. [RÃ¡THA -- ,

SÄ• ËŠRATHI --]
Si. riyasÃ¤ri `coachman' (EGS 147 < *rathacÄ• rin --).

rathÄ• á¹…gÃ¡ 10606 rathÄ• á¹…gÃ¡ n. `chariot -- wheel' MaitrS., `potter's wheel' MBh. [RÃ¡THA -- , Ã¡á¹…GA -- 1]
Pk. rahaá¹• ga -- n. `wheel'; Si. riyanÌ†ga `any part of a carriage, wheel'.
*rathiyÄ• -- `road' see RÃ¡THYÄ• -- .

rÃ¡thya 10607 rÃ¡thya `pertaining to a chariot' RV., `collection of chariots' PÄ• á¹‡., n. `chariot with its team or equipment (?)' RV. [RÃ¡THA -- : for the extension of meaning cf. rathakÄ• rÃ¡ -- `chariot -- builder, carpenter', Pk. rahaÄ• ra -- m. `id.', Dhp. radhe'aro `shoemaker' Brough Dhp 237 and similar development of MAHÄ• NASA -- . <-> (Poss. < *rapsa -- : âˆš*RAP2 in rÃ¡pas -- `(demon of) injury' RV. (cf. Lith. r&etilde;plÄ—s `tongs' IEW 865) and conn. with *RAPAKA -- and *RAMPA -- : J. C. W.)]
S. rachu m. `treddles of a loom, fish net, vessel or utensil for holding or cooking food &c.', rachÄ« f. `turner's point for hollowing with'; L. racch m. `tools, implements'; P. racch m. `that part of loom to which web is attached and along which shuttle plays'; H. rÄ• ch m. `instrument, implement, apparatus, weaver's toothed instrument'; G. rÄ• c m. `tools, implements, furniture, materials'.
RÃ¡THYÄ• -- ; *RATHYADHÄ• NÄ« -- .

rathyadhÄ• nÄ« 10608 *rathyadhÄ• nÄ« `instrument -- case'. [RÃ¡THYA -- , DHÄ• ËŠNA --]
L. richÄ• haá¹‡, racchÄ• á¹‡Ä«, richÄ• há¹‡Ä« f. `barber's case of tools', P. rachÄ• á¹‡Ä« f.

rÃ¡thyÄ• 10609 rÃ¡thyÄ• f. `carriage -- road' YÄ• jÃ±. 2. *rathiyÄ• -- . [1 W and 2 E form BSBU 107. -- RÃ¡THYA --]
1. Pa. Pk. racchÄ• -- f. (Pk. also ratthÄ• -- ?), MB. lÄ• cha, nÄ• cha ODBL 258, B. nÄ• ch -- doyÄ• r `street -- door'; OOr. rÄ• ccha EOL 374; -- N. *lÄ• ch â†’ New. lÄ• chi `main road'.
2. Pa. rathiyÄ• -- f. (whence rathikÄ• -- f.); Phal. rahÄ«ËŠ `trace, track, footstep'.
UPARATHYÄ• -- , VIRATHYÄ• -- .
RAD `scrape': *RADAKA -- , *RANDA -- , *RANDATI.

10610 *radaka -- , rada -- m. `scratching, scratch' lex.
Kho. rog `furrow, score, incised line, crack, seam (in rock), narrow track on difficult mountain or cliff' (â†' Yid. rog `goat track'); -- Or. raÃ¯ `long narrow channel made for flow of water from higher level' (raÃ¯ kÄ• á¹-ibÄ• `to cut such a one') or < RAYA -- . -- Cf. *RANDA -- .
raddhÃ¡ -- see next.

10611 *radhyatÄ“ `is softened' (act. radhyatu `let him subdue' AV.). 2. raddha -- `subdued' RV. [Cf. randhi imper. `subdue', radham inj. `may I submit', radhrÃ¡ -- `weak' RV., randhayati `cooks' MÄ• nGrÌ¥. -- âˆšRANDH]
1. Sh. raÅ¾Ã³Ä-kiÌ¯ `to be cooked (in a pot)'; S. rajhaá¹‡u `to be boiled or stewed, be inflamed or angry'; H. rajhnÄ• `to be cooked or boiled' (with a for Ä• in intr.: caus. rajhÄ• nÄ•).
2. Pk. raddha -- `cooked', Sh. pp. rÃ¡dÅ-, S. pp. radho.
rÃ¡nti -- see *RÄ• NTI -- .

randa 10612 *randa `cut, path'. [Cf. rÃ¡dati `cuts open (a road or path)' RV. -- âˆšRAD]
S. randu m. `cut or hole made in metal to test it, footmark, road, path'; P. rand m. `road, path'. -- Cf.
*RADAKA -- .

10613 *randati `scrapes'. [Cf. rÃ¡dati RV. and MPers. randÄ«tan `to scrape' ~ Bal. radag. -- âˆšRAD]
Kho. rondik `to scrape, clear, clean'; S. randaá¹‡u `to test precious metals by making a hole in them, refute'.
RANDH `subdue, cook': RADDHÃ¡ -- , *RADHYATÄ“, RANDHA -- , RANDHANA -- , RANDHÃ¡YATI; *AVARANDHATI, *UPARANDHYATÄ“.

randha 10614 randha m. `subjection' KÄ• Å›., randhÃ- -- f. `id.' RV., `the being cooked' BhP. [âˆšRANDH]
Pa. randha -- `cooked' (randhaka -- m. `cook'); Or. randhÄ• , randhÄ• -- randhi `cooking', (dial.) rÃ£Ì„dhÄ• `feast'; Bi. Mth. rÄ• nh, rÄ• n `a boiling of sugarcane juice'; M. rÃ£Ì„dhÄ• m. `cooking, cooked food'; -- Kho. randeáº“u `fried meat' (+?) BelvalkarVol 95.

randhana 10615 randhana n. `destruction' BhP., `cooking' TS. com. [âˆšRANDH]
Pk. raá¹• dhaá¹‡a -- n. `cooking', K. ranan f.; S. randhiá¹‡o m. `cookhouse',

randhiá¹‡Ä« f. `boiling'; A. rÄ• ndhani `cook'; B. rÃ£Ì„dhan, rÄ• nnÄ• `cooking', rÃ£Ì„dhuni m. or f. `cook'; Or. rÄ• ndhaá¹‡Ä• `cooking, cookery', rÄ• ndhuá¹‡Ä« f. `cook', Ëšá¹‡iÄ• m.; G. rÃ£Ì„dhaá¹‡ -- chaá¹-h `6th day of light half of ÅšrÄ• vaá¹‡a' (when food is prepared for the next day i.e. Å›iá¸·Ä« sÄ• tam `the cold seventh'), rÃ£Ì„dhá¹‡uÌƒ n. `things to be cooked', rÃ£Ì„dhá¹‡iyuÌƒ n. `cook -- room', rÃ£Ì„dhá¹‡Ä« f. `cook', Ëšá¹‡iyÉ” m.; M. rÃ£Ì„dhaá¹‡ n. `cooking (esp. by boiling), earthen baking plate'.

10616 randhÃ¡yati `subjects' RV., `torments' R., `prepares or cooks food' MÄ• nGrÌ¥. [âˆšRANDH]
Pa. randhÄ“ti `hurts, cooks'; Pk. raá¹• dhÄ“i, ËšdhaÃ¯ `cooks', Gy. arm. É™ranth -- , á¸Œ. r*ln -- ; Bshk. rann -- `to beat, strike'; K. ranun `to cook'; S. randhaá¹‡u `to boil, stew' (whence rÃ£Ì„dho m. `cook'); A. rÄ• ndhiba `to cook', B. rÃ£Ì„dhÄ• , Or. rÄ• ndhibÄ• , Aw.lakh. rÃ£Ì„dhab, H. rÃ£Ì„dhnÄ• (whence intr. randhnÄ• ), G. rÃ£Ì„dhvuÌƒ, M. rÃ£Ì„dhá¹‡&etilde;; Ko. rÃ£Ì„ndapa n. `cooking'. -- Sh.gil. rÄƒá¹‡Ã³Ä-kiÌ¯ (Lor. r*lnoiki), koh. rÅ-á¹‡oÌ„ná¹· `to cook', gur. rÅ-á¹‡iÅ¾oÌ„ná¹· `to be cooked': prob., like N. rÄ©á¹›hnu ~ rÄ©dhnu, < *rÌ¥ndhati s.v. RÌ¥DHÃ¡TI.

rÃ¡ndhra 10617 rÃ¡ndhra n. `fontanel' RV., VarBrÌ¥S., `cleft, hollow' MBh.
Pa. randha -- n. `opening, cleft, flaw'; Pk. raá¹• dha -- n. `hole'; M. rÄ• nh, rÄ• nh&etilde; n. `earthen baking plate (esp. one drilled with little holes)'.
*GUDARANDHRA -- , *DURANDHRA -- .
RAP1 `talk': *RAPAá¹‡A -- , RÃ¡PATI; -- âˆšLAP.
*RAP2 `hold to' E. H. Johnston JRAS 1934, 546: *RAPAKA -- , *RAPSA -- ; *VIRAPATI; -- see âˆšLÄ«1.

rapaka 10618 *rapaka `churning stick, churn'. [âˆš*RAP2?]
Pk. ravaya -- m. `churning stick'; Ku. raÄ« `churn'; H. raÄ« f. `churning stick', G. ravaÄ« f., ravaÄ«yÉ” m., M. ravÄ« f.; -- ext. -- á¸• -- : Ku. rauá¹›o `churn made of bamboo', rauá¹›Ä« `churn, churning stick'.

rapaá¹‡a 10619 *rapaá¹‡a `talking'. [~ LAPANA -- . -- âˆšRAP1]
Pk. ravaá¹‡a -- n. `making a noise'; L. rÃ´á¹‡Ä• m. `clapper of bell', P. rauá¹‡Ä• m.; -- L. rÃªá¹‡Ä• m. `clapper of bell, small bell on neck of cow or goat'; P. raiá¹‡Ä• m. `clapper'? <-> Or < RAVAá¹‡A -- 1?

10620 rÃ¡pati `talks, chatters' RV. [~ LÃ¡PATI. -- âˆšRAP1]
Pa. rapati `chatters, whispers'; Pk. ravaÃ¯ `speaks', ravÄ“i `calls'; Kho. reik, imper. rawe `to speak, call, name, read' (BelvalkarVol 95 < *rÄ• paya --). -- Sh. rayÃ³Ä-kiÌ¯ rather < RÃ¡SATI1. -- See Add.

rappa 10621 *rappa `burning'. [Poss. conn. with raphitÃ¡ -- `distressed' RV., rÃ¡(m)phati, rÌ¥(m)phÃ¡ti `hurts' DhÄ• tup.]
Ku. rÄ• ph `warmth of fire'; N. rÄ• p `heat, zeal, bother', rÄ• pilo `ardent, flaming, impetuous'; A. rÄ• p `affection'; M. rÄ• p, rÃ£Ì„p m. `astringency'. -- P. rapprapp `briskly'?

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rappha 10622 *rappha `anthill'.
Pk. rappha -- m. `anthill'; G. rÄ• ph, rÄ• phá¹›É” m. `anthill, snake's hole'.
*rapsa -- `tool'. [âˆš*RAP2]
See RÃ¡THYA -- .
raphitÃ¡ -- see *RAPPA -- .

rabbÄ• 10623 *rabbÄ• `gruel, inspissated juice'.
Pk. rabbÄ• -- f. `inspissated decoction'; S. raá¸‡a f. `gruel of any grain'; P. rÄ• b f. `treacle, molasses' (â†• H.); Or. (Sambhalpur) rÄ• b `fermented and sour boiled rice and water'; Bi. rÄ• b `boiled down and unstrained sugarcane juice' (Patna rÄ• wÄ• ?); Mth. rÄ• b `raw sugarcane juice', Bhoj. Aw.lakh. rÄ• b `molasses'; H. rÄ• b f. `inspissated juice'; G. rÄ• b f. `gruel of sugar and flour with water'; M. rÄ• b f. `sugarcane juice'; -- ext. -- á¸• -- : K. rÄ• bÃ¼rÃ¼ f. `meal mixed with buttermilk'; L. (Ju.) raá¸‡á¹›Ä« f. `broken curds'; P. rabá¹›Ä« f. `milk and sugar' (rÄ• bá¹›Ä« f. â†• H.); Ku. rÄ• bhá¹›Ä« f. `inspissated milk', rÄ• bhá¹›o m. `inspissated juice'; N. rÄ• baá¹›i `sweetmeat of sugar and cream' (lw. with á¹›); Or. rÄ• baá¹›i,

Ëšbiá¹›i `inspissated milk'; H. rÄ• bá¹›Ä« f. `meal mixed with buttermilk';
G. rÄ• bá¹›Ä« f. `milk and sugar', M. rÄ• bá¸• Ä« f.
RABH `take hold': rÃ¡bhatÄ“, rambhati1; Ä• rabdha -- , Ä• ËŠrabhatÄ“,
Ä• rabhya, Ä• rambhÃ¡ -- 1, Ä• rÃ¡mbhaá¹‡a -- , *Ä• rambhati1, prÄ• rabdhi -- ,
*virÄ• bhayati, saá¹• rambha -- , samÄ• ËŠrabhatÄ“; -- âˆšlabh.
Addenda: *rabbÄ• -- : Garh. rÄ• b `molasses'.

10624 rÃ¡bhatÄ“ `takes hold of' RV. [~ LÃ¡BHATÄ“. -- âˆšRABH]
Pr. -- áºo -- `to find, get, obtain' NTS xv 304.
RAM `rest': RÃ¡TI -- , RÃ¡NTI -- , RAMA -- , RÃ¡MAá¹‡A -- , RÃ¡MATÄ“, RAMYÃ
-- , *RAMYATI, *RÄ• NTI -- , RÄ• MÃ¡YATI; Ã¡RATI -- , AVARATI -- , *AVARATYA
-- , Ä• RÃ¡MAá¹‡A -- , Ä• RÄ• MÃ¡ -- , Ä• RÄ• MIKA -- , UPARAMAá¹‡A -- ,
*UPARAMYATI, NIRATI -- , *NIRÄ• NTI -- , *VIRAMYATI, VIRÄ• MAYATI.

rama 10625 rama m. `lover' MBh., Ëšaka -- `dallying', m. `lover' MW.
[âˆšRAM]
Pa. rama -- in cmpds. `pleasing'; -- ext. -- á¸• -- : WPah. bhiá¸• . khaÅ›.
roá¹›o `good, handsome', bhal. rullo `good, delicious' (< *roá¹›lo?) rather
< RÅ«PÃ¡ -- .
ramaá¹-ha -- see RAMAá¹‡Ä« -- .

rÃ¡maá¹‡a 10626 rÃ¡maá¹‡a `pleasing' BhP., n. `amorous sport' Nir., m.
`lover, husband' MBh., Ëšá¹‡Ä« -- f. `mistress' KÄ• v. [âˆšRAM]
Pa. ramaá¹‡a -- , Ëšaka -- `pleasing'; -- Pk. ramaá¹‡a -- n. `sexual
pleasure', G. ramaá¹‡ n.; H. raunÄ• m. `bringing home a wife for
consummation of marriage'; -- Pk. ramaá¹‡a -- m. `husband', Ap. ravaá¹‡a --
m.; WPah.bhal. raÃµá¹‡i f. `queen -- bee'; H. rawan, raun m. `husband,
lover', G. ramaá¹‡ m.

ramaá¹‡Ä« 10627 ramaá¹‡Ä« f. `Aloe indica', raÌ„Ì†maá¹‡a -- m. `Diospyros
embryopteris' lex. 2. rÄ• mÄ• -- f. `Aloe perfoliata and other plants',
rÄ• mÄ« -- f. `leaf of Laurus cassia', raÌ„Ì†maá¹-ha<-> m. `Alangium
hexapetalum' lex.
1. Wg. wÅ™amÃ¡Ìƒ„ `willow', Kt. ram&oacutetilde;; Kho. romá¸—n `aspen' (â†'
Yid. rame/no `poplar').
2. Kal.rumb. rÄ• ma `a kind of maple'.

10628 rÃ¡matÄ“ `pauses, devotes oneself to' RV., `takes pleasure in' Br.

[âˆšRAM]
Pa. ramati `enjoys oneself', Pk. ramaÃ¯; K. ramun `to remain, amuse oneself' (or < *ramyati); S. ravaá¹‡u `to ramble about pleasantly, enjoy oneself'; L.khet. (LSI) rawan `to sport'; G. ramvuÌƒ `to saunter about, enjoy oneself'.
*RAMP `scrape': *rampa -- (*rampha -- , *rambha --), *rampati (*ramphati, *rambhati2); *avarampati (*avaramphati).

rampa 10629 *rampa `knife, scraper'. 2. *rampha -- . 3. *rambha -- . [âˆš*RAMP]
1. Pk. raá¹• pa -- m. `knife'; S. rambo m. `chisel, grassscraper', ËšbÄ« f. `small chisel'; L. rambÄ• m. `spud, chisel', awÄ• á¹‡. rammÃ£Ì„ `hoe'; P. rambÄ• m. `hoe, flat trowel', ËšbÄ« f. `small grass -- scraper, cobbler's knife'; Or. rÄ• mpa `a scratch', rÄ• mpi `mason's plane, wooden trowel or scraper'; Bi. rÃ£Ì„pÄ«, rÄ• pÄ« `leather -- scraper', H. rÃ£Ì„pÄ« f.; G. rÃ£Ì„p, rÃ£Ì„pá¹›Ä« f. `hoe, weeding plough', rÃ£Ì„pÄ« f. `cobbler's tool'; M. rÃ£Ì„pÄ• m., ËšpÄ« f. `chisel'.
2. N. rÃ£Ì„bho `chisel' or < 3.
3. G. rÃ£Ì„bhÉ”, rÄ• bhÉ” m. `digging tool'.

10630 *rampati `scrapes'. 2. *ramphati. 3. *rambhati2. [âˆš*RAMP]
1. Pk. rampaÃ¯, rappaÃ¯ `scrapes'; Or. rÄ• mpibÄ• `to scratch'; G. rÃ£Ì„pvuÌƒ `to set (plants) in a row'.
2. Pk. raá¹• phaÃ¯ `scrapes'.
3. Pk. raá¹• bhaÃ¯ `scrapes'.
*rampha -- `scraper' see *RAMPA -- .
*ramphati `scrapes see *RAMPATI.
RAMB `hang down': rÃ¡mbatÄ“; *virambatÄ“; <-> âˆšlamb.

10631 rÃ¡mbatÄ“ `hangs down' RV. [~ LÃ¡MBATÄ“ `stays behind, loiters'. -- âˆšRAMB]
M. rÃ£Ì„bá¹‡&etilde;, rÄ• bá¹‡&etilde; `to continue, stay, come and go customarily to work, live'; Ko. rÄ• btÄ• `stays, rests'.
RAMBH `bellow': rambha -- , rÃ¡mbhatÄ“; *Ä• rambha -- 2, *Ä• rambhati2, vairambha -- .

rambha 10632 rambha `lowing, roaring', rambhÄ• -- 2 f. `lowing' lex. [âˆšRAMBH]

K. ramba `flock(s)'; S. rambha f. `lowing of cows'; <-> Kal.rumb. rom `herd of cows'; Kho. rom `herd (of cows, goats, sheep), covey (of birds)': â†’ Yid. romo `flock, herd'?
GOÌ„RAMBHA -- .

10633 rambhati1 `takes hold of' MBh. [~ lambhayati. <-> âˆšrabh]
Pk. raá¹• bhaÃ¯ `begins', P.ludh. rammhanÄ• ; -- Wg. Å¾ama `learning', Kt. Å™Ã©me (cf. labhatÄ“ `learns' KathÄ• s. NTS xvii 261).
*rambhati2 `scrapes' see *RAMPATI.

10634 rÃ¡mbhatÄ“ `bellows' BhP. [âˆšRAMBH]
S. rambhaá¹‡u `to low, bellow'; P. rambhá¹‡Ä• , ludh. rammhanÄ• `to low'; Ku. rÄ• má¹‡o `to bellow'; N. rÄ• mnu `to low'; H. rÃ£Ì„bhnÄ• `to bellow, low, roar', ramhÄ• nÄ• `to low'.

rambhÄ• 10635 rambhÄ• 1 f. `the banana Musa sapientum' BhP.
Pa. rambhÄ• -- f. `banana plant', Pk. raá¹• bhÄ• -- f., Si. ramÌ†ba.
rambhÄ• -- 2 `lowing' see RAMBHA -- .

ramyÃ 10636 ramyÃ `to be enjoyed, beautiful' ÅšBr. [âˆšRAM]
Pa. Pk. ramma -- `enjoyable'; G. rÄ• m f. `charming woman'; Si. ram `pleasingness', rama `pleasant'; <-> ext. -- á¸• -- : WPah.suk. rÄ• má¹›Ä• `good'; N. rÄ• mro `beautiful, good'.
Addenda: ramyÃ -- : WPah.poet. ramá¹›o `beautiful, good'.

10637 *ramyati `rests, enjoys oneself'. [Cf. uparamyÄ“tÄ• m opt. `they should cease' Hariv. -- âˆšRAM]
S. ramaá¹‡u `to ramble'; P. ramá¹‡Ä• `to saunter', caus. ramÄ• uá¹‡Ä• `to pass time'; N. ramÄ• unu `to be pleased'; A. ramiba `to sport with'; H. (poet.) rÄ• mnÄ• `to wander about', ramnÄ• `to enjoy (a woman)', ramÄ• nÄ• `to divert'; M. ramá¹‡&etilde; `to loiter idly, wanton'. -- Altern. < RÃ¡MATÄ“;
K. ramun `to remain, enjoy oneself'.
Addenda: *ramyati: Garh. ramá¹‡u `to be engrossed in'.

raya 10638 raya m. `stream, current' MBh. [âˆšRÄ«]
Pa. Pk. raya -- m. `current, speed' (Pa. also rava -- m. `speed': X dava -- < DRAVÃ¡ -- ?); S. raÃ¼ m. `sediment left by river after inundation'; P. rau m. `small stream from the mountains, course or flow of river'; H. rau f. `current, stream, torrent, line'; -- Or. raÃ¯ `long narrow channel made for flow of water from higher level' or < *RADAKA -- . -- Ext. -- á¸• -- : Mth. reá¹› `push, shove'; G. reá¹›vuÌƒ `to pour, purge' (or < RÄ“CÃ¡YATI?); -- -- l -- or -- ll -- : Pk. relli -- `stream, current', rellaÃ¯ `levels'; S. relo m. `stream', relaá¹‡u `to overflow'; P. relÄ• m. `heaping up', relá¹‡Ä• `to heap up'; Ku. N. relo `abundance', N. relnu `to have plenty, heap up'; B. relÄ• `to crowd'; Or. reá¸·a `crowd'; H. rel f. `crowd', relnÄ• `to push'; G. relÉ” m. `torrent, attack', relvuÌƒ `to pour down on'; M. rel f. `flood, abundance', relá¹‡&etilde; `to crumble down, reel'.

rayaá¹‡a 10639 *rayaá¹‡a `flowing'. [âˆšRÄ«]
Pk. rÄ“á¹‡i -- m.f. `mud'; L. reá¹‡Ä« f. `ingot'; P. reá¹‡Ä« f. `first watering before sowing, ingot of gold or silver'; Bi. rain `channel on block of sugar mill through which juice thrown up flows back'; G. reá¹‡ n. `cement for metallic objects'; M. reá¹‡&etilde; n. `dung of young black cattle'. <-> MIA. *ravaá¹‡a -- (cf. BHSk. ravaá¹‡aka -- n. `a filter', Pa. rava -- ~ RAYA -- and Pk. ravaÃ¯ `makes wet'): L. roá¹‡Ä« f. `watering a field before ploughing'; P. rauá¹‡Ä«, roá¹‡Ä« f. `watering before sowing'; Mth. raun = Bi. rain above.
rarÄ• ËŠá¹-a -- see LALÄ• ËŠá¹-A -- .

ral 10640 *ral `meet with, join'. 2. *rall -- . [Derivation from Ã¡larti `hastens towards' RV., arÄ• ryatÄ“ Pat. > *arÄ• lyatÄ“ is very doubtful]
1. L. raá¸·aá¹‡ `to be joined, be mixed, fall into (of river into sea)'; P. ralÄ• uá¹‡Ä• `to mix, join'; G. raá¸·vuÌƒ `to acquire, earn'.
2. K. ralun `to be mixed with', S. ralaá¹‡u; L. (Ju.) ralle `unitedly'; Ku. rÄ• lá¹‡o `to join, mix (e.g. rice with lentils)'; H. rÄ• lnÄ• `to mix, bruise' (whence intr. ralnÄ• `to be mixed or pounded together'); Marw.

rÄ• lá¹‡o `to throw, put down'.
Addenda: *ral -- . 1. WPah.ká¹-g. rÉ”á¸·nÃµ `to meet, be joined'; J. raá¸·á¹‡u `to be mixed together'.

rÃ¡va 10641 rÃ¡va1 m. `roar, cry (esp. of animals)' RV. [âˆšRU1]
Pa. rava -- m. `roar, shout'; Bshk. roÌ„ `song'; Or. rua `recitation of a long prayer'; OG. rava m. `song', G. rav m. `noise'. -- Ext. -- l -- : Pk. roÌ„la -- m. `noise, quarrel' DeÅ›Ä«n.; L. rÃ´lÄ• m. `noise', poá¹-h. roÌ„lÄ• , awÄ• á¹‡. raÉ”lÄ• , P. raulÄ• m.; H. raul f., ËšlÄ• m., raur f. `noise, uproar'; Marw. roá¸·o m. `tumult'; G. roá¸·, Ëšá¸·É” m. `noise'.
MÄ“GHARAVA -- , HAMBHÄ• RAVA -- , *HÄ“á¹£Ä• RAVA -- .
Addenda: rÃ¡va -- 1. -- Ext. -- l -- : WPah.ká¹-g. rÉ”á¸·É” m. `noise, cry, quarrel'; Garh. rÉ”á¸·Ä• `noise'.

rava 10642 *rava2 `piece'. [~ lÃ¡va -- 1. -- âˆšru2]
S. rayuÌ„Ìƒ f. pl. `rice pounded to small pieces' (or < RAJAS -- ); P. ravÄ• m. `small bit of gold or crystal &c.'; Bi. raÄ« `hemp'; H. rawÄ• m. `grain (of sand, dust, &c.), filing, little lump'; G. ravÉ” m. `granule, particle of gold or silver &c., granulous wheaten flour'; M. ravÄ• , ravkÄ• m. `grain, little lump'.
ravaá¹‡a -- 1 n. `noise' Bhaá¹-á¹-. [âˆšRU1]
See *RAPAá¹‡A -- .
Addenda: *rava -- 2. -- Ext. -- l -- : OP. ravÄ• la f. `dust', P. ravÄ• l.

ravaá¹‡a 10643 *ravaá¹‡a2 `breaking'. [âˆšRU2]
H. ronÄ• m. `granule, filing, bit'.
ravaá¹‡aka -- see *RAYAá¹‡A -- .

10644 rÃ¡vati JaimBr., raÃºti Naigh., ruvÃ¡ti `roars, howls' RV. [âˆšRU1]
Pa. ravati `shouts'; H. raunÄ• `to make a noise'; <-> Kho. luik `to bray, bellow, low, roar, howl' (BelvalkarVol 92 < RUDÃ¡TI? -- or < LÃ¡PATI?).

10645 ravatÄ“ `breaks' Vop. (aor. rÄ• viá¹£am RV.). [~*LAVATI. -- âˆšRU2]
Kt. Å•É™we -- `to eat grain' (Rep1 66 < *LAVATI), Pr. -- áº“Å« -- , PaÅ¡. pch. áº“uw -- , snj. Ç°Å«y -- .

ravÃ- 10646 ravÃ- m. `sun' Mn.
Pa. Pk. ravi -- m. `sun'; -- Si. rivi (GS 23) â†• Pa.

raÅ›anÄ• ËŠ 10647 raÅ›anÄ• ËŠ f. `rope, bridle' RV., `woman's girdle' MBh.
Pa. rasanÄ• -- f. `woman's girdle', Pk. rasaá¹‡Ä• -- f.; Si. rasan `girdle',
rÃ¤hÃ¤n -- a, rÄ• Ì¤n -- a `cord, rein, line' (< *raÅ›anÄ« -- ?).

raÅ›mÃ- 10648 raÅ›mÃ- m. `rope, bridle, ray of light' RV.
Pa. raá¹• si -- `ray', rasmi -- n. `rein, ray'; Pk. rassi -- , rÄ• si<-> m.f.
`rope, ray'; Sh. rÄƒÅ¡ m. `eyesight', (Lor.) `light of sun or moon or lamp
falling on anything'; S. rasi f. `towline of boat', ËšsÄ« f. `rope', Ëšso m.
`thick rope'; L. rassÄ• m. `cord'; P. rassÄ« f. `rope' (â†' H. rassÄ« f.
`cord, reins', rassÄ• , rasÄ• m. `rope, halter'; A. B. Or. rasi, rasÄ•
`rope', Bi. rassÄ«, rassÄ• , rasrÄ«, Aw.lakh. rasarÄ«, G. rasÄ« f., rasÉ" m.,
M. rassÄ« f., rassÄ• m.); N. rÄ• s `reins', Or. rÄ• sa, Mth. H. rÄ• s f.; G.
rÄ• Å› f. `rein', rÄ• Å›á¹›Ä« f. `string'; Si. rÃ¤s -- a `beam of light'. --
S. rÄ• sÄ« f. `bright rays of setting sun on sky' â†• Centre? -- P.ludh.
lass, lÄ• s f. `rope' â†• an E *lassÄ«, *lÄ• sÄ« or X lajj `rope' < RÃ¡JJU --
. -- L.mult. laÌƒh, pl. ËšhaÌƒ f. `rope (esp. of a boat)' is unexpl.
RAÅ›MIMAá¹‡á¸• ALA -- .
Addenda: raÅ›mÃ- -- : WPah.ká¹-g. rÉ"Ì• Å›Å›É" m. `rope', rÉ"Ì• Å›á¹-É" m.
`rope, floor'; Garh. rÄ• s `rope, bridle'.

raÅ›mimaá¹‡á¸• ala 10649 raÅ›mimaá¹‡á¸• ala n. `circle of rays' AVPariÅ›. [RA
Å›MÃ- -- , MÃ¡á¹‡á¸• ALA --]
Si. rÃ¤smaá¸• ala `ring of rays round sun or moon' EGS 146.
RAS1 `cry out': rÃ¡sati1, rÄ• sa -- ; virasati.
RAS2 `be wet': rÃ¡sa -- , rasati2; -- rasÃ¡yati?

rÃ¡sa 10650 rÃ¡sa m. `sap or juice of plants' RV., `condiment, taste' MBh.,
rasaka -- m.n. `meat -- soup' KathÄ• s. [âˆšRAS2]
Pa. Pk. rasa -- m. `juice, broth, taste'; K. ras m. `juice of plant or
fruit'; S. raho m. `broth'; L. (Ju.) rau `sugarcane juice', rahÄ• m.
`broth'; P. rauh m. `sugarcane juice'; Ku. ras m. `juice, syrup, soup'; N.
ras `juice', A. rah; B. ras `sap, juice, broth'; Or. rasa `juice', rasÄ•
`juice, gravy, broth'; Bi. Mth. ras `sugarcane juice'; OAw. rasa m. `sap,
juice'; H. ras m. `juice', rasÄ• m. `sauce, soup'; G. ras m. `sap, juice',
rasÉ" m. `spicy liquid from boiled vegetables'; M. ras m. `juice', rasÄ• m.
`sauce of pounded spices with water'; Ko. rassu `juice, essence'; Si. raha,
rÄ• , (SigGr) rÃ¤hÃ¤ `juice, flavour, sweetness'; Md. ras, raha `taste'. --

Sh.gil. rÄƒs, gen. ËšsÄƒi m. `sap, juice' poss. with -- s from earlier *raz;
S. rasu m. `juice' poss. â†• H. or G.: but both prob. < RASYA -- .
RASÃ¡YATI, RASAVATÄ« -- , RÃ¡SAVANT -- , RASÄ• LA -- , RASIKÄ• -- , RASÃ-N -- , RASYA -- ; *RASAKÄ• RA -- , *RASAPÅ«LIKÄ• -- , *RASAVÄ• á¹-A -- ; ARASÃ¡ -- , *Ä• RASA -- , *UDRASA -- , KURASA -- , *DÅ«RASA -- , NÄ«RASA -- , VIRASA -- , SARASA -- , *SARASYA -- ; *Ä• NTRARASA -- , *KAá¹£Ä• YARASA -- , GOÌ„RASA -- , JÄ• TARASA -- .
Addenda: rÃ¡sa -- : Md. raha `taste, tasty', rÄ• `sweet toddy', rÄ• hut `vinegar, sauce' ( -- hut < Å›UKTÃ¡ -- ); -- A. rah `honey' in rah -- gharÄ• `honeycomb' see GHAá¹-Ä• -- .

rasakÄ• ra 10651 *rasakÄ• ra `cook'. [rÃ¡sa -- 1, kÄ• ra -- 1]
Ku. rasyÄ• ro `one who dresses victuals, cook'.

10652 rÃ¡sati1 `yells' ÅšBr., `praises' Naigh. [âˆšRAS1]
Pa. rasati `calls out', Pk. rasaÃ¯; Kt. res -- `to low' Rep1 66; Sh.gil. rayÃ³Ä-kiÌ¯ (1 sg. rÄ• m) `to say, speak, read', koh. rÄƒzoÌ„ná¹· `to tell', gur. rÄƒÅ¾oÌ„ná¹·.

10653 rasati2 `is wet (snÄ“hanÄ“)' DhÄ• tup.com., rasÃ¡yati DhÄ• tup., *rasÄ• yati (rasÄ• ËŠyya -- `juicy' RV., RASÄ• YANA --). [Cf. rasÄ• ËŠ -- f. `moisture' RV., rasita -- `overlaid with gold' lex. -- âˆš RAS2]
N. rasinu `to leak out'; B. rasÄ• `to be wet'; Or. rasibÄ•

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`to become juicy, be blinded by love', rasÄ• ibÄ• `to make lustful'; -- Ku. rasyÅ«á¹‡o `to solder', N. rasÄ• unu, H. rasÄ• nÄ• ; G. rasvuÌƒ `to solder', rasÄ• vvuÌƒ `to gild'.

rasapÅ«likÄ• 10654 *rasapÅ«likÄ• `bunch of liquid'. [RÃ¡SA -- , PÅ«LA --]
G. rasoá¸·Ä« f. `tumour, bump, blister'.

10655 rasÃ¡yati `relishes' BrÌ¥&capamacr;rUp., rasyati, rasati MBh. [âˆšRAS2?]
Pa. rasÄ«yati `relishes, delights in'; P. rasÄ• uá¹‡Ä• to gratify' (caus. of *rass -- < rasyati?); OAw. rasaÃ¯ `relishes, tastes'.

rasavatÄ« 10656 rasavatÄ« f. `kitchen' KÄ• v. [RÃ¡SAVANT --]
Pa. rasavatÄ« -- f. `cooking place', Pk. rasavaÄ« -- f., Ku. rasyÄ• , N. rasoi; B. rasui `kitchen, cooking'; Or. rasoi, Ëššui `kitchen, cooked meal', rosÄ• i `cooking'; Bi. rasoÄ« `a meal'; Aw.lakh. H. rasoÄ« f. `kitchen' (â†' P. L. S. rasoÄ« f.); Marw. rasoÄ« f. `a meal'; OG. rasavaÃ¯ f. `a prepared dish', G. rasoÄ« f. `kitchen'. -- Deriv.: S. rasoyo m. `cook', Or. rasoyÄ• , ËššuyÄ• , H. rasoyÄ• m., G. rasoiyÉ” m.
Addenda: rasavatÄ« -- : WPah.ká¹-g. rÉ™sÃ³l f. `kitchen, cooked food'; Garh. rusai `kitchen'.

rÃ¡savant 10657 rÃ¡savant `juicy, tasty' RV., `sweet' PÄ• á¹‡. [RÃ¡SA --]
Pk. rasamaá¹• ta -- `juicy, tasty'; -- altern. < *Ä• RASA -- : Kt. aruswoÌ„ `sweet', Wg. Ã¤rsÉ™m, ero -- stoÌ„?
RASAVATÄ« -- .

rasavÄ• á¹-a 10658 *rasavÄ• á¹-a `cooking enclosure'. [RÃ¡SA -- , VÄ• á¹-A -- 1]
Ku. raswÄ• á¹›o `place where food is cooked and eaten'; G. rasoá¹›uÌƒ n. `kitchen'.
rasÄ• ËŠ -- see RASATI2.

rasÄ• yana 10659 rasÄ• yana n. `elixir vitae' MBh., ËšnÄ« -- f. `channel for fluids in the body' Car. [Der. *rasÄ• yati ~ rasÄ• ËŠyya<-> s.v. RASATI2]
Pk. rasÄ• yaá¹‡a -- n. `a partic. drug'; N. rasÄ• in `substance (e.g. wax or lac) put in the joint of a watervessel to prevent it leaking'; A. rahan `varnish'; B. rasÄ• n `ingredients in working metals'; Or. rasÄ• á¹‡a `substances for polishing metals'.

rasÄ• la 10660 rasÄ• la `*tasty, sweet', m. `mango tree, sugarcane' lex. (rasÄ• lÄ• -- f. `curds mixed with sugar and spices' MBh.). [RÃ¡SA --]

Sh.koh. rÄƒzÄ• ËŠlu, pales. razÄ• ËŠlo `sweet'; B. rasÄ• l `juicy', Or. rasÄ• á¸·a, H. rasÄ• l, G. M. Ko. rasÄ• á¸·; -- Pk. rasÄ• la -- m. `mango tree', Or. rasÄ• á¸·a `id.', rasÄ• á¸·i `a species of sugarcane'.

rasikÄ• 10661 rasikÄ• `*serum' (`sugarcane juice' lex.). [Cf. lasÄ«kÄ• <-> f. with both meanings s.v. *lasa -- 2. -- rÃ¡sa --]
Pk. rasiÄ• -- f. `pus, pus and blood'; G. rasÄ« f. `thick liquid, pus'; Ko. raÅ›i `pus'; -- A. rahi `sugarcane juice', B. rasi.
*RASIKÄ• CÄ• MALA -- .

rasikÄ• cÄ• mala 10662 *rasikÄ• cÄ• mala `sugarcane juice and rice'. [RASIKÄ• -- , *CÄ• MALA --]
H. rasiÄ• wal, Ëšwar, rasiÄ• ur m. `rice cooked in sugarcane juice'.

rasÃ-n 10663 rasÃ-n `juicy' RV., rasika -- `tasteful, libertine' W. [RÃ¡SA --]
Pk. rasia -- `juicy, voluptuous'; Ku. rasiyÄ• `jovial'; N. rasiyo `a partic. song at rice -- sowing'; A. rahiyÄ• `juicy'; Or. rasiÄ• `juicy, witty, foppish'; Mth. rasiÄ• `a gallant'; H. rasiyÄ• m. `voluptuary'; G. rasiyuÌƒ `merry'; -- ext. -- ll -- : PaÅ¡.ar. resilÃ³ `sweet', Shum. rÃ¤silÃ¤; K. rasyulu `juicy, sappy', N. rasilo, H. rasÄ«lÄ• .
rasuna -- , rasoÌ„na -- see LAÅ›UNA -- .

rasya 10664 rasya `juicy' MBh., n. `blood' lex. [RÃ¡SA --]
Dm. ras `sweet', PaÅ¡.kuá¹›. rÄ• s; -- Sh.gil. rÄƒs, gen. ËšsÄƒi m. `sap, juice' (or poss. < RÃ¡SA --); S. rasu m. `juice'; L. rassÄ• m. `watery discharge from sore'.
*KURASYA -- .
*RAH `remain lonely or hidden': *RAHAá¹‡A -- , *RAHATI, RAHASYÃ -- , RAHITA -- , *RAHYATI; VIRAHA -- , VIRAHAYATI, VIRAHITA -- .

rahaá¹‡a 10665 *rahaá¹‡a `remaining'. [âˆš*RAH]
Pk. rahaá¹‡a -- n. `firmness, remaining'; S. rahaá¹‡Ä« f. `staying, residence'; Ku.gng. roÌ„ÌƒÌƒ&rtodtilde; `staying'; N. rahansahan `conduct, behaviour', rahani `firmness, stopping place, dwelling place'; Or. rahaá¹‡a `staying', rahaá¹‡i `residence'; OAw. rahana m. `staying'; H. rahan f. `manner'; G. raheá¹‡Ä« f. `manner of life', M. rahá¹‡Ä« f.

10666 *rahati `remains'. 2. *rahyati. [Cf. raha -- m. (RV., BhP.), rahas -- n. (MBh.) `isolation, secrecy' (s.v. RAHASYÃ --), rahÄ• yatÄ“ `is lonely' PÄ• á¹‡.gaá¹‡a (Pa. rahÄ• yati), RAHITA -- `deserted': DhÄ• tup. rÃ¡hati, rahÃ¡yati `leaves' (Pa. DhÄ• tup. rahati, Pk. rah -- PSM 878) are formed from rahita -- or extracted from virahayati `leaves' ÅšÄ• á¹…khGrÌ¥. (denom. from viraha -- m. `the being alone' MBh.). -- âˆš*RAH]
1. Pk. rahaÃ¯, ËšhaÄ“, ËšhÄ“i `remains' (rahia -- `remaining' DeÅ›Ä«n. ~ rahia -- `deserted, left'); PaÅ¡.lauá¹›. áº“Ä• n, nir. áº“oÌ„n, gul. g|Å«n `standing' (< rahant -- ?); K.rÄ• m. rahá¹‡u `to remain', pog. rahnu, kash. riunÅ-; S. rahaá¹‡u `to stay'; L. rahaá¹‡ `to remain', awÄ• á¹‡. rÄ• Ë‹vuá¹‡, P. rahiá¹‡Ä• , WPah.bhad. rÄ“há¹‡Å«, paá¹…. rÄ“há¹‡Ä• , bhiá¸• . rÃ£Ì„á¹‡Å«, bhal. r&tildemacrepsilon;he_to pres. part., Ku. rauá¹‡o, N. rahanu; A. rahiba `to abate (of hunger)'; B. rahÄ• `to continue to be, remain'; Or. rahibÄ• `to remain', Mth. Aw.lakh. rahab, H. rahnÄ• , G. rahevuÌƒ, M. rahÄ• á¹‡&etilde;, rÄ• há¹‡&etilde;; -- S. rahÄ• iá¹‡u `to make stay, get on with'.
2. Pk. a -- rajjhiya -- `not remaining'; Si. ranÌ†danavÄ• , rÃ¤nÌ†denavÄ• `to remain' (anal. pres. st. from pp. *radia<-> after type bada ~ banÌ†dinavÄ•).
Addenda: *rahati: WPah.ká¹-g. (kc.) rÉ”Ì• Ì„á¹‡Ãµ `to remain, stop, live', J. rauá¹‡u; ká¹-g. rhe\uá¹‡Ãµ `to cause to rest, place'; OMarw. rahaÃ¯ `remains'; A. also raÃ¯ba `to stay' AFD 221. <-> S.kcch. roá¹‡Å«.

10667 *rahala -- , *rÄ• hala -- `a kind of pulse'.
Bi. rahar, rahrÄ« `the pulse Cytisus cajanus', Mth. rÄ• har, rÄ• hari, raihar (â†’ N. rahar, rahari `lentil'); H. rahlÄ• m. `the chickpea Cicer arietinum'. -- Cf. Pk. rÄ• lÄ• -- , rÄ• alÄ• -- , rallÄ• -- f., rÄ• laya -- m.n. `a kind of millet'; M. rÄ• á¸·Ä• m. `Panicum italicum'.
*RAHALAKÄ• á¹£á¹-HA -- .

rahalakÄ• á¹£á¹-ha 10668 *rahalakÄ• á¹£á¹-ha `stalks of a pulse'. [*RAHALA -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. rahraiá¹-hÄ• , lahraiá¹-hÄ• , raheá¹-hÄ• , hareá¹-hÄ• `dry stalks of Cytisus cajanus', Mth. rareá¹-hÄ• , lareá¹-hÄ• , rÄ• haá¹-h, rahÄ• á¹-h; H. rahreá¹-hÄ• m. `dry stalks of lentils'.

rahasyÃ 10669 rahasyÃ `private, secret' MBh. [rÃ¡has -- n. `lonely spot' Mn. -- âˆš*RAH]
Pa. Pk. rahassa -- adj. and n. `secret'; B. rahas `in secret', OAw. rahasi;

H. rahas m. `secret', M. rahas n.; Si. rahasa `secret, mystery', raha `privacy, solitariness'.

rahita 10670 rahita `deserted, lacking' MBh. [âˆš*RAH]
Pa. rahita -- `forsaken, lonely'; Pk. rahia -- `deserted, left'; S. ria, re `without'.
*rahyati `remains' see *RAHATI.

rÄ• ká¹£aka 10671 *rÄ• ká¹£aka `guardian'. [RAKá¹£Ã¡ --]
S. rÄ• kho m. `protector'; L. rÄ• khÄ• m. `watchman'.

rÄ• ká¹£asÃ¡ 10672 rÄ• ká¹£asÃ¡ `demoniacal' AitBr., m. `demon' KauÅ›. [RAKá¹£Ã¡S --]
Pa. Pk. rakkhasa -- m., ËšsÄ« -- f. `demon, ogre', P. rÄ• khas, rÄ• kas m. (â†• H.), Ku. rÄ• kas; N. rÄ• kas `virago, shrew'; Or. (Sambhalpur) rÄ• khas `demon'; Bi. rÄ• kas `a spirit which breathes out fire and misleads travellers'; Mth. rÄ• khas, rÄ• kas `demon', H. G. rÄ• khas m., G. rÄ• khsÄ« f.; M. rÄ• khÄ«s -- mukh f. n. `the south', rÄ• khesmohrÄ• `facing south' LM 393; Si. rakus `demon', rakussÄ• `harsh or morose man', rakusÄ« `she -- devil'; Md. rakis -- boá¸• u `bat (animal)'.

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rÄ• ká¹£Ä• -- see LÄ• Ká¹£Ä• ËŠ -- .
Addenda: rÄ• ká¹£asa -- : WPah.ká¹-g. rÃ¡ks, kc. rÄ• ks m. `demon' (if < *rakhas Him.I 184) -- ká¹-g. rÃ¡kÅ›, kc. ragiÅ› (X Sk.?); Md. ressi?

rÄ• ËŠga 10673 rÄ• ËŠga1 m. `colour, redness' MBh. [âˆšRAÃ±J]
Pa. rÄ• ga -- m. `dye, colour'; Pk. rÄ• ya -- m. `red colour'; Si. (SigGr) rÄ• `colour'.

*RÄ• GAMATSYA -- ; Aá¹…GARÄ• GA -- , PADMARÄ• GA -- .

rÄ• ga 10674 rÄ• ga2 m. `passion, love' Up. [âˆšRAJ]
Pa. rÄ• ga -- m. `passion', Pk. rÄ• ya -- m.; WPah.bhal. rÄ• u m. `masquerade, farce' (cf. RAá¹…GA -- 2); Or. rÄ• uÄ• `hot -- tempered'; H. rÄ• o -- cÄ• o m. `love, amusement'; Ko. rÄ• va `attachment'; Si. rÄ• `love, passion'.

rÄ• gamatsya 10675 *rÄ• gamatsya `a red fish'. [rÄ• ËŠga -- 1, mÃ¡tsya --]
M. rÃ£Ì„vas, rÄ• vas m. `a red sea fish'.
R&capamacr;J1 `shine': RÄ• JITA -- .
R&capamacr;J2 `rule': RÄ• ËŠJAN -- , RÄ• JANA -- , RÄ• ËŠJÃ±Ä« -- , RÄ• JYÃ¡ -- , RÄ• á¹£á¹-RÃ¡ -- .

rÄ• jakula 10676 rÄ• jakula n. `palace' á¹¢aá¸• vBr., `royal race' KÄ• v. [RÄ• ËŠJAN -- , KÃºLA --]
Pa. rÄ• jakula -- n. `palace'; Pk. rÄ• yaÃ¼la -- , rÄ• ula -- , rÄ• oÌ„la -- m. `palace, king's family, collection of kings'; P. rÄ• ul, raul m. `a wandering caste of beggars who practise quackery and á¹-haggÄ«'; Ku. raul `head priest of a temple, caste of KhasiyÄ• appointed to worship the liá¹…ga of Åšiva', gng. rÉ”Ìˆ„w `chief priest of the temple of BadrinÄ• th'; A. rÄ• ul `master, overseer'; MB. rÄ• ula `king'; Or. rÄ• uá¸·a `title of Ká¹£atriya and Khaá¹‡á¸• Ä• eta castes'; Bi. raur, raurÄ• hon. pron. `you' S. K. Chatterji Calcutta Review 1936, 294 (Bloch IA 195 < rÄ• jarÄ• ja -- ), Bhoj. rÄ• ur; OAw. raÃ¼re `you', rÄ• ura, f. ËšrÄ« `your'; H. rÄ• ul, rÄ• ur m. `prince, royal palace'; G. rÄ• vaá¸· m. a surname, rÄ• vá¸·uÌƒ, rÄ• vá¹‡uÌƒ n. `an assembly of Rajput á¹¬hÄ• kurs, caste meeting, merrymaking'; M. rÄ• Å«á¸· n. `palace, temple', m. `tribe of ÅšÅ«dras'; OSi. rajol -- , radol -- `royal family'. -- Deriv. G. rÄ• vá¸·iyÉ”, rÄ• vá¹‡iyÉ” m. `man of SÅ«dra caste, village watchman'.
RÄ• JAKULYA -- ; *RÄ• JAKULÄ• GÄ• RA -- .
Addenda: rÄ• jakula -- : WPah.poet. rauá¹› m. `idler, good -- fornothing' (Him.I 184, but why not á¸·?); G. rÄ• vá¸·iyÉ”, rÄ• vá¹‡iyÉ” m. `man of ÅšÅ«dra caste, village watchman' (or < *RÄ• JÄ• PAá¹‡IKA --).

rÄ• jakulÄ• gÄ• ra 10677 *rÄ• jakulÄ• gÄ• ra `royal house'. [RÄ• JAKULA -- , AGÄ• RA --]
Ko. rÄ• uá¸·Ä• ra `palace'.

rÄ• jakulya 10678 rÄ• jakulya `of royal descent' MW. [RÄ• JAKULA --]
Pk. rÄ• ulla -- `royal'; G. rÄ• vluÌƒ n. `assembly of kings and courtiers'.

rÄ• ËŠjan 10679 rÄ• ËŠjan m. `chieftain, king', rÄ• jakÃ¡ -- m. `petty chief'
RV. [âˆšRÄ• J2]
Pa. nom. rÄ• jÄ• , gen. raÃ±Ã±oÌ„, AÅ›.shah. man. raja (shah. also raya), gen.
raÃ±o, gir. rÄ• jÄ• , rÄ• Ã±o, kÄ• l. lÄ• ja, lÄ• jine, NiDoc. rajËŠa, raya, Pk.
rÄ• Ä• nom., rÄ• ya -- m.; Gy. eur. ray m. `lord, gentleman' (f. ranÃ- <
RÄ• ËŠJÃ±Ä« --); Kt. roÌ„ `rich', Wg. erÄ• ËŠ -- manaá¹£ NTS xvii 228 with
(?); Sh. gil. ra, pl. rÄƒÇ°Ã-, raÅ¾Ã- m. `king' (-- Ç° -- < -- jÃ± -- of
obl. cases?), koh. rÄ• , gur. raÅ¡ (< *raÇ° â†• Sk. or with -- Ç° -- < -- jÃ±
-- ?); S. rÄ• u m. `prince, noble', rÄ• i m. `a title of honour', P. rÄ• ,
rÄ• u, rÄ• i m.; WPah.bhiá¸• . rÄ• m. `king, chieftain', Ku. rÄ• Å« m.; A. B.
rÄ• y `prince, title of honour', Or. rÄ• ya, -- rÄ• at end of titles, Mth.
Bhoj. rÄ• y; OAw. rÄ• ya, rÄ• Å« m. `king'; H. rÄ• y, rÄ• o m. `king, title of
honour', rÄ• yÄ• m. `king', OMarw. rÄ• ya, rÄ• va m.; OG. rÄ• , rÄ• ya m. `king',
G. rÄ• y, rÄ• v m. `king, rich man (title of honour added to names of NÄ• gar
Brahmans)', M. rÄ• y, rÄ• vo m., Ko. rÄ• yu, OSi. (BrÄ• hmÄ«) raja, rad, rat,
Si. rada. -- See Add.
RÄ• JANA -- , RÄ• ËŠJÃ±Ä« -- ; RÄ• JAKULA -- , RÄ• JAPUTRÃ¡ -- , RÄ• JAPURA -- ,
RÄ• JAMÄ• á¹£A -- , RÄ• JAMUDGA -- , *RÄ• JAMÅ«á¹£AKA -- , *RÄ• JÄ• PAá¹‡IKA -- ;
UPARÄ• JA -- ; DÄ“VARÄ• JA -- , MAHÄ• RÄ• JÃ¡ -- , YAMARÄ• JA -- , YUVARÄ• JA -- ,
VANARÄ• JA -- , SÄ• MANTARÄ• JA -- .
Addenda: rÄ• ËŠjan -- : WPah.poet. rae m. `leader, rich man' (poss. â†• H.
Him.I 184); Md. radun `king'.

rÄ• jana 10680 rÄ• jana `belonging to a royal family' Siddh. [RÄ• ËŠJAN --]
Pk. rÄ• á¹‡a -- , Ëšaya -- m. `king' (or < rÄ• jÃ± -- ?); Bshk. rÄ• n, f. rÄ“n
`good' AO xviii 249; P. rÄ• á¹‡Ä• m. `prince', Ku. rÄ• iá¹‡; N. rÄ• nÄ• `title
ofKá¹£atriyas whose ancestors have been killed in battle'; Or. rÄ• á¹‡a
`chief, king'; H. rÄ• nÄ• m. `a title (esp. among Rajputs)'; G. rÄ• á¹‡ m.
`king', rÄ• á¹‡É” m. `prince, menial servant employed in pounding rice'; M.
rÄ• á¹‡Ä• m. `prince'.

rÄ• janÄ« 10681 *rÄ• janÄ« `the tree Mimusops kauki'. [Cf. rÄ• janya<-> m. =
ká¹£Ä«rikÄ• -- `name of a tree' ~ ká¹£Ä«rÄ« -- `name of M. kauki and other
plants with a milky sap' (rajanÄ« -- f `name of various plants' lex.) and by
pop. etym. rÄ• jÄ• dana -- m. SuÅ›r., n. `its fruit' lex.]

Pk. rÄ• yaá¹‡Ä« -- f. `Mimusops kauki'; OG. rÄ• iá¹‡i f. `a partic. fruit tree', G. rÄ• yaá¹‡ f. `a kind of tree and its berry'.
rÄ• janya -- see prec.

rÄ• japutrÃ¡ 10682 rÄ• japutrÃ¡ m. `king's son' RV., ËštrÄ« -- f. MBh. [RÄ• ËŠJAN -- , PUTRÃ¡ -- 1]
Pa. rÄ• japutta -- m. `king's son', ËštÄ« -- f.; Pk. rÄ• yaÃ¼tta -- , rÄ• utta -- m. `warrior'; P. rÄ• ut m. `a partic. caste'; Ku. raut `master'; N. rÄ• ut `a Chetri clan'; B. rÄ• (h)ut `cavalry soldier'; Or. rÄ• uta `a Ká¹£atriya clan, soldier, gardener, cowherd'; Bhoj. rÄ• ut `a caste of cowherds'; Aw.lakh. rÄ• ut `a partic. caste'; H. rÄ• Å«Ë˜t, rÄ• wat m. `prince, a caste of sweepers who do not eat the leavings of others'; G. rÄ• ut m. `brave man'; M. rÄ• Å«t m. `cavalier', Ko. rÄ• ut.

rÄ• japura 10683 rÄ• japura n. `king's palace' MBh. [RÄ• ËŠJAN -- , PÃºRA --]
Or. rÄ• urÄ• `family title of Khaá¹‡á¸• Ä• etas'; H. rÄ• war m. `king's palace, harem' (or < RÄ• JAKULA --).

rÄ• jamÄ• á¹£a 10684 rÄ• jamÄ• á¹£a m. `the bean Dolichos catjang' MBh. [RÄ• ËŠJAN -- , MÄ• ËŠá¹£A -- 1]
L. ravÃ£Ì„h m. `Dolichos sinensis'; P. ravÃ£Ì„h, ruÃ£Ì„h m. `a large bean'; Or. rÄ• isÄ• `D. sinensis'.

10685 rÄ• jamudga -- , Ëšaka -- m. `a kind of bean' Hcat. [RÄ• ËŠJAN -- , MUDGÃ¡ --]
Wg. (Jukes) "zhom" `a small bean' (< *Å™am -- NTS xvii 261); Dm. ramuá¹… `bean'; Gaw. rÄ• muá¹… `a red bean'; Kal. rÄ• Å¾muk `bean', Kho. rambog, Bshk. Phal. rÄ• mÃºá¹…g, Sh.gil. rabuá¹…, jij. ragÃºm; P.kgr. rauÌƒg, ËšgÄ« `Dolichos sinensis, D. catjang'.
*rÄ• jayati `colours' see RAJÃ¡YATI.
rÄ• jÄ• dana -- see *RÄ• JANÄ« -- .

rÄ• jÄ• paá¹‡ika 10686 *rÄ• jÄ• paá¹‡ika `royal market official'. [RÄ• ËŠJAN -- , Ä• PAá¹‡IKÃ¡ --]
G. rÄ• vaá¹‡iyÉ” m. `a village servant subordinate to the headman'.
Addenda: *rÄ• jÄ• paá¹‡ika -- : -- read G. rÄ• vá¹‡iyÉ”, rÄ• vá¸·iyÉ” m. `man of ÅšÅ«dra caste, village watchman' (or < RÄ• JAKULA --).

rÄ• ËŠji 10687 rÄ• ËŠji f. `streak, line, row' ÅšBr., rÄ• jÄ« -- f. MBh.
Pa. rÄ• ji -- `line', Pk. rÄ• Ä« -- f.; M. rÄ• Ä« f. `wood, thick grove'; Si.
rada `line' ES 73.
*Ä• MRARÄ• JI -- , *CATÅ«RÄ• JI -- , *RUKá¹£ARÄ• JI -- , VANARÄ• JÄ« -- .

rÄ• jikÄ• 10688 rÄ• jikÄ• f. `mustard (Sinapis racemosa)' SuÅ›r.
Pa. rÄ• jikÄ• -- f. `measure of weight (= 1 mustard seed)'; Pk. rÄ• iÄ• -- f.
`mustard'; S. rÄ• Ä« f. `seasoning with mustard, any seasoning'; P. rÄ• Ä« f.
`mustard', Ku. rÄ• i, lÄ• i, N. rÄ• yo, A. lÄ• i, B. Or. rÄ• i, Bi. lÄ• hÄ«, (W)
rÄ• i, Mth. rÄ• Ä«, H. rÄ• Ä« f. (rÄ• yÄ• m. `a variety with large seeds'), G.
M. rÄ• Ä« f.
*RÄ• JIKÄ• TIKTAKA -- .
Addenda: rÄ• jikÄ• -- : WPah.poet. rae f. `mustard, the mustard plant'.

rÄ• jikÄ• tiktaka 10689 *rÄ• jikÄ• tiktaka `mustard pickle'. [RÄ• JIKÄ• -- ,
TIKTÃ¡ --]
Bhoj. raÃ¯tÄ• `vegetable preparation with mustard and curds'; H. rÄ• ytÄ• ,
rÄ• etÄ• m. `pumpkins or cucumbers sliced and pickled'; G. rÄ• ituÌƒ n. `a
mustard pickle'; M. rÄ• yt&etilde; n. `seasoning made by mixing mustard, sour
milk, &c. with various fruits'.

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rÄ• jita 10690 rÄ• jita `resplendent, decorated' MBh. [âˆšRÄ• J1]
Pk. rÄ• iya -- `shining'; G. rÄ• yuÌƒ `in sound condition (e.g. of a house)'.

rÄ• jjuka 10691 *rÄ• jjuka `surveyor'. [RÃ¡JJU --]
Pa. rajjuka -- m. `surveyor'; AÅ›.shah. man. rajuka -- , gir. rÄ• jÅ«ka -- ,
kÄ• l. lajÅ«ka -- `settlement officer'.

rÄ• ËŠjÃ±Ä« 10692 rÄ• ËŠjÃ±Ä« f. `queen' VS. [RÄ• ËŠJAN --]
Pa. raÃ±Ã±Ä« -- f. `queen', Pk. raá¹‡á¹‡Ä« -- , rÄ• á¹‡Ä« -- (E < *rÄ• Ã±Ã±Ä« -- ); Gy. eur. ranÃ- `princess, lady'; K. rÃ¶Ã±Ã¼ `queen', S. L. P. rÄ• á¹‡Ä«, P.ludh. rÄ• nÄ«, Ku. rÄ• á¹‡Ä«, N. A. rÄ• ni, Or. rÄ• á¹‡i, Mth. Bhoj. Aw.lakh. H. rÄ• nÄ«, Marw. G. M. Ko. rÄ• á¹‡Ä«, OSi. rajini.
*RÄ• JÃ±Ä«VÄ• SA -- ; PAá¹-á¹-ARÄ• JÃ±Ä« -- .
Addenda: rÄ• ËŠjÃ±Ä« -- [Cf. samrÄ• ËŠjÃ±Ä« -- RV.]: WPah.ká¹-g. (kc.) raá¹‡I f. `queen', Garh. rÄ• á¹‡Ä«, Md. rani -- bÄ“kanÌ†balek.

rÄ• jÃ±Ä«vÄ• sa 10693 *rÄ• jÃ±Ä«vÄ• sa `queen's quarters'. [RÄ• ËŠJÃ±Ä« -- , VÄ• SÃ¡ -- 2]
OAw. ranivÄ• sa m. `king's harem'.
Addenda: *rÄ• jÃ±Ä«vÄ• sa -- : WPah.ká¹-g. rÉ™á¹‡wÄ• s m. `the queen's apartments'.

rÄ• jyÃ¡ 10694 rÄ• jyÃ¡ (rÄ• jyÃ -- , rÄ• ËŠjya -- AV.) n. `kingship' RV., `kingdom' AV. 2. *rÄ• jiyÃ¡ -- (metr. RV.). [âˆšRÄ• J2]
1. Pa. Pk. rajja -- n. `kingdom, rule', NiDoc. rajya, raja; Sh. (Lor.) r*l Ç°i `rule, government'; S. rÄ• jÌ„u m. `body of husbandmen or subjects, peasantry' (rÄ• ju m. `government' â†• H. &c.); L. P. Ku. N. rÄ• j `rule, government'; A. rÄ• z `the people as a whole, a country'; B. rÄ• j `government', Or. rÄ• ja, Mth. Bhoj. rÄ• j; Aw.lakh. rÄ• ji f. `kingdom' BRS 109; H. Marw. rÄ• j m. `government', G. rÄ• j n.
2. OSi. rajiyahi `in the reign'.
*RÄ• JYAVÄ• á¹-A -- , RÄ• JYÄ• DÄ“Å›A -- ; *NÄ«RÄ• JYA -- .
Addenda: rÄ• jyÃ¡ -- : WPah.ká¹-g. rÄ• j m. `kingdom, rule, country', Garh. rÄ• j.
â€ *rÄ• á¹-ayati see RÃ¡á¹-ATI.

rÄ• jyavÄ• á¹-a 10695 *rÄ• jyavÄ• á¹-a `extent of rule'. [RÄ• JYÃ¡ -- , VÄ• á¹-A -- 1]
P. ralÌ„Ì†jvÄ• á¹›Ä• m. `territory of a rÄ• jÄ• , seat of government'.

rÄ• jyÄ• dÄ“Å›a 10696 *rÄ• jyÄ• dÄ“Å›a `royal command'. [RÄ• JYÃ¡ -- , Ä• DÄ“Å›Ã¡ --]
OAw. rajÄ• yasu m. `royal command'.

rÄ• á¹-i 10697 rÄ• á¹-i f. `war, battle' lex. [âˆšRAá¹-]

Pk. rÄ• á¸• i -- f. `shouting, battle'; S. rÄ• á¹›i f., Ëšá¹›o m. `shouting';
P. rÄ• á¹›, rÄ• r f. `quarrel', Ku. rÄ• á¹› f., N. rÄ• á¹›o, OAw. rÄ• ri f.,
lakh. rÄ• ri; H. rÄ• á¹›, rÄ• r f. `dispute, fight' (whence rÄ• á¹›Ä«, Ëšá¹›iyÄ•
`quarrelsome'); G. rÄ• á¹› f. `shouting, quarrel', rÄ• á¸• h f. (< *rÄ• á¹-hi --
, cf. raá¹-hati `speaks' DhÄ• tup.).
*rÄ• á¸• a -- `defective' see *RAá¹-á¹-A -- .
Addenda: rÄ• á¹-i -- : WPah.ká¹-g. rÄ• á¹› f. (obl. -- I), raá¹›I f. `shriek,
cry', J. rÄ• á¹› f. `shriek, strife'.

rÄ• á¸• hÄ• 10698 rÄ• á¸• hÄ• f. `district in West Bengal' KathÄ• s., Ëšá¸• ha --
m. `belonging to this district' lex. [MIA. < rÄ• á¹£á¹-rÃ¡ -- ??]
Pk. rÄ• á¸• hÄ• -- f. `name of a district', B. rÄ• á¹›(h), Or. rÄ• á¹›ha, H.
rÄ• á¹›h m.
RÄ• á¸• HÄ«YA -- .

rÄ• á¸• hÄ«ya 10699 rÄ• á¸• hÄ«ya `belonging to RÄ• á¸• hÄ• ' Prab.com. [RÄ• á¸• HÄ•
--]
N. rÄ• á¹›i `blanket'; B. rÄ• á¹›i `belonging to RÄ• á¹›h'; Or. rÄ• á¹›hi
`native of West Bengal, a class of fisherman'; H. rÄ• á¹›hÄ« `coming from
RÄ• á¹›h'.
*rÄ• á¹‡a -- `defective' see *RAá¹-á¹-A -- .

rÄ• tra 10700 rÄ• tra n. `night' MBh. [RÄ• ËŠTRÄ« --]
NiDoc. ratraá¹• ni `at night', ratra -- divasÌ±a `day and night'; K. rÄ• th,
dat. Ëštas m. `night'.
APARARÄ• TRÃ¡ -- , ARDHARÄ• TRA -- , *UPARÄ• TRA -- , *JÄ• GRADRÄ• TRA -- ,
NAVARÄ• TRA -- .

10700a â€ rÄ• traka -- `nocturnal' RÄ• jat., adj.f. -- ikÄ• -- . [RÄ• ËŠTRÄ« --
]
WPah.ká¹-g. reccI f. `a certain kind of mushroom' Morgenstierne BSOAS xx 457
Him.I 185.

rÄ• trika 10701 rÄ• trika `nocturnal' PaÃ±cad. [RÄ• ËŠTRÄ« --]
H. rÄ• tÄ« `nocturnal'; -- PaÅ¡.uzb. Å¾Ä• trÄ«k, dar. yolÄ• k `mosquito' â†•
Kaf. (cf. Ash. zatraboÌ„k `fly') IIFL iii 3, 207.

rÄ• ËŠtrÄ« 10702 rÄ• ËŠtrÄ« f. `night' RV.

Pa. ratti -- f. `night', Pk. rattÄ-Ì„ -- , rÄ• Ä-Ì„ -- f. (rÄ• oÌ„ `at night'
< rÄ• trau), AÅ›.kÄ• l. lÄ• ti -- , Dhp. ratri -- , radi -- , NiDoc. ratriyae,
Gy. eur. rat f. (rati `at night'), pal. Äƒ rÃ¡t, Ash. Å¾Ä• tr, zatr f., Wg.
Å¾Ä• tr, wÄ• tr, Kt. Å•oÌ„trÌ¥, Pr. Å¾eá¹-, Dm. ret, Tir. rÄ• t, Woá¹-. ryÄ• d
m., Kal.rumb. rat; Bshk. rÄ• t `night' (rÄ“t, rÄ“d `tomorrow' see s.v.
RUCITÃ¡ --); Tor. Å¾Ä• t `night', Mai. rÄ• l; Chil. rÄ• li `tomorrow' (-- li
from biyÄ• li `yesterday' < VIKÄ• LA -- ?); Sv. rÄ• ti `night', Phal. roÌ„t,
pl. re_ti `night', Sh. rÄ• tiÌ¯ f.; K. rÄ• th, dat. rÃ¶Ä‹Ã¼ f. `the whole
night', pog. á¸• oá¸• . rÄ• tÄ« `at night'; S. rÄ• ti f. `night', L. P. rÄ• t f.
(rÄ• tÄ« `at night'), WPah.paá¹…. cur. bhal. rÄ• t f., Ku. N. rÄ• t (rÄ• ti `at
night'), A. rÄ• ti, B. rÄ• it, rÄ• t, Or. Mth. rÄ• ti, Bhoj. Aw.lakh. rÄ• ti, H.
rÄ• t, rÄ• tÄ« f., OMarw. rÄ• ti f., G. rÄ• tra, rÄ• t f., M. rÄ• t f., Ko. rÄ• ti,
Si. rÃ¤ya, rÄ• Ì¤, Md. rÄ“.
RÄ• TRA -- , RÄ• TRIKA -- ; *RÄ• TRÄ«VÄ• RA -- , RÄ• TRYÄ• NDHYA -- ; *Ä• RÄ• TRI --
, Ä• RÄ• TRIKA -- ; ANDHARÄ• TRYA -- , VARá¹£Ä• RÄ• TRI -- .
Addenda: rÄ• ËŠtrÄ« -- : WPah.ká¹-g. (kc.) rÄ• c f. (obl. -- l) `night', Wkc.
re_c f. (obl. -- i), ká¹-g. rÃ¡chá¹‡Ãµ `night to fall', kc. raciá¹‡o; Garh.
rÄ• t f., Md. rei, rÄ“.
â€ RÄ• TRAKA -- , â€ *RÄ• TRÄ«VIBHÄ• NIKÄ• -- , â€ *RÄ• TRYÄ• PAYATI,
â€ *RÄ• TRYÄ• HÄ• RA -- .

rÄ• trÄ«vÄ• ra 10703 *rÄ• trÄ«vÄ• ra `night -- time'. [RÄ• ËŠTRÄ« -- , VÄ• RA --
2]
Kt. Å•adÇ¡r `night'?

10703a â€ *rÄ• trÄ«vibhÄ• nikÄ• -- `dawn'. [RÄ• ËŠTRI -- , *VIBHÄ• NA --]
Garh. rathyÄ• á¹‡Ä« `dawn' (poss. mistake for ratbyÄ• á¹‡Ä« also given as rat
-- byÄ• á¹‡i).

rÄ• tryandha 10704 rÄ• tryandha `night -- blind' SuÅ›r. 2. *rÄ• tryÄ• ndha-
`night -- blindness'. 3. rÄ• tryÄ• ndhya -- n. ÅšÄ• rá¹…gS. 4. *rÄ• tryÄ• ndhiya
-- . [Cf. *ANDHARÄ• TRYA -- . -- RÄ• ËŠTRÄ« -- , ANDHÃ¡ -- , Ä• NDHYA --]
1. Pk. rattiaá¹• dhaa -- , rattiá¹• dha -- adj., K. roÌ„tonu (perh. K. cmpd.),
G. ratÃ£Ì„dhá¸·uÌƒ; M. rÄ• tÃ£Ì„dhá¸·&etilde; n. sb.
2. L. ratÄ• hnÄ• m., awÄ• á¹‡. ratÄ• Ë‹á¹‡Ä• , N. rataulƒdh sb., H. rataulƒdhÄ•
m.
3. N. rataulƒji sb. (deformed as rataá¹…ge adj.); Mth. rataulƒjhÄ« adj., G.
ratÃ£Ì„já¸·uÌƒ.

4. P. rataulƒdhÄ« f. sb., N. ratauni, ratani. -- auÌƒ in 2, 3 and 4 is unexpl.
*rÄ• tryÄ• ndha -- , rÄ• tryÄ• ndhya -- see prec.
Addenda: rÄ• tryandha -- : Md. roÌ„nÄ• `night -- blindness'?

10704a â€ *rÄ• tryÄ• payati `lets night fall'. [RÄ• ËŠTRÄ« --]
WPah.ká¹-g. rÉ™cauá¹‡Ãµ `to wait for nightfall', or with Him.I 189 rather caus. of rÃ¡chá¹‡Ãµ ká¹-g., raciá¹‡o kc. `to become night'.

10704b â€ *rÄ• tryÄ• hÄ• ra -- `night meal'. [RÄ• ËŠTRÄ« -- , Ä• HÄ• RA --]
WPah.ká¹-g. rÉ™cÄ• ËŠrI f. `night meal' Him.I 189.

rÄ• ddha 10705 rÄ• ddha `accomplished, prepared' KÄ• tyÅšr. [âˆšRÄ• DH]
L. rÄ• ddhÄ• , rÄ• dhÄ• pp. of rÄ• haá¹‡ `to cultivate, sow' < RÄ• ËŠDHATI, rÄ• dhaá¹‡ `to sow'; -- rÄ• bhaá¹‡, mult. rÄ• bhan `to be cultivated, be sown' (pp. rÄ• dhÄ•) anal. pres. st. from pp. after MIA. type laddha -- ~ labbhaÃ¯.

rÄ• ËŠddhi 10706 rÄ• ËŠddhi f. `accomplishment, success' AV. [âˆšRÄ• DH]
P. rÄ• dh f. `pus extracted from a boil or sore'.
R&capamacr;DH `accomplish': RÄ• DDHA -- , RÄ• ËŠDDHI -- , RÄ• ËŠDHATI, RÄ• DHÄ• -- , RÄ• DHYATÄ“; ANURÄ• DHÄ• ËŠ -- , APARÄ• DDHA -- , APARÄ• DHA -- , APARÄ• DHYATI, Ä• RÄ• DHANA -- , Ä• RÄ• DHAYATI, Ä• RÄ• DHITA -- , *UPARÄ• DHY VIRÄ• DDHA -- , VIRÄ• DHA -- , VIRÄ• DHAYATI, SAá¹• RÄ• DHYATI.

10707 rÄ• ËŠdhati `accomplishes' RV., rÄ• dhÃ¡yati AV. [âˆšRÄ• DH]
Pa. rÄ• dhÄ“ti `pleases'; L. rÄ• haá¹‡ `to cultivate' (pp. rÄ• ddhÄ•), awÄ• á¹‡. rÄ• Ë‹vuá¹‡ `to sow'; P. rÄ• há¹‡Ä• `to roughen a millstone', H. rÄ• hnÄ• ; -- ext. -- á¸• -- : P. rÄ• haá¹›á¹‡Ä• `to perfect, mature, excite, bake (bread)'.

rÄ• dhÄ• 10708 rÄ• dhÄ• f. `name of one of the cowherdesses loved by KrÌ¥á¹£á¹‡a', rÄ• dhikÄ• -- f. GÄ«t. [Cf. rÄ• dhÄ• -- f. (in voc. rÄ• dhÄ• nÄ• á¹• patÄ“) = rÄ• ËŠdhas -- n. (in voc. rÄ• dhas -- patÄ“) `favour' RV. -- âˆšRÄ• DH]
Pk. rÄ• hÄ• -- , ËšhÄ« -- , ËšhiÄ• -- f. `RÄ• dhÄ• ', B. Or. rÄ• i, Mth. rÄ• hÄ«; M. rÄ• hÄ« `a woman's name'.

10708a â€ rÄ• ËŠdhyatÄ“ `succeeds, thrives, is accomplished' RV. [âˆšRÄ• DH]

WPah.ká¹-g. rÃ¡jÌˆhá¹‡Ãµ `to grow, germinate', caus. rÉ™jÌˆhÃ uá¹‡Ãµ `to make grow'.

rÄ• nti 10709 *rÄ• nti `pleasure'. [Cf. rÃ¡nti -- f. TS. -- âˆšRAM]
AÅ›.kÄ• l. lÄ• ti -- `pastime' (~ rati -- in other versions < RÃ¡TI -- ); S. rÃ£Ì„di f. `play, game', L. rÃ£Ì„d f.

10710 *rÄ• payati `lets go'. [Cf. vilÄ• payati2. -- âˆšrÄ«]
K. rÄ• wun `to disappear, be lost, be missed (of a road)', caus. rÄ• warun `to lose'; -- Gy. pal. rauÄƒr `departs' (or â†• Pers. rahad `escapes'?).
rÄ• mÃ¡ -- see *LÄ• MA -- .
rÄ• maá¹‡a -- see RAMAá¹‡Ä« -- .

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10711 rÄ• mÃ¡yati `sets at rest' RV. (abhyarÄ• mayat `gladdened' MBh.). [âˆšRAM]
Pk. rÄ• mÄ“i `makes enjoy'; Sh. ramÃ³Ä-kiÌ¯ `to nurture, rear', (Lor.) r*lmiÇ°oiki `to become accustomed to a place'; OAw. rÄ• vaÃ¯ `enjoys'; -- S. rÃ£Ì„iá¹‡u `to scatter coloured paints on people at festivals' or < *RÄ• JAYATI.
rÄ• mÄ• -- , rÄ• mÄ« -- see RAMAá¹‡Ä« -- .

rÄ• yaá¹‡a 10712 rÄ• yaá¹‡a n. `making a noise' Apte. [âˆšRAI]
B. rÄ• yan `a calling out', Or. rÄ• yaá¹‡a: or < RÄ• VAá¹‡A -- . *RÄ• YAá¹‡IKA -- .

rÄ• yaá¹‡ika 10713 *rÄ• yaá¹‡ika `barking'. [RÄ• YAá¹‡A -- . -- âˆšRAI]
Kho. reni `dog'.

10714 rÄ• ËŠyati `barks at' RV. [âˆšRAI]
Pk. rÄ• i `makes a noise'; Dm. ray -- `to bark', PaÅ¡.lauá¹›. áº“ay -- , Kal.rumb. rÄ• y -- , Kho. rayik; Or. rÄ• ibÄ• `to make a noise, call' (or < RÄ• VAYATI).

10715 rÄ• la -- , Ëšaka -- , rÄ• li -- m. `resin of Shorea robusta', arÄ• la -- 2 m. lex.
S. rÄ• la, riÄ• la f. `resin'; P. rÄ• l f. `resin, pitch, the tree Shorea robusta'; Or. rÄ• á¸·a `tar, yellow resin'; H. rÄ• l m. `resin of Shorea robusta'; G. M. rÄ• á¸· f. `resin'.

rÄ• va 10716 rÄ• va m. `shriek, yell' MBh. [âˆšRU1]
Pa. Pk. rÄ• va -- m. `shout', Pk. rÄ• ya -- m.; A. rÄ• o `noise, scream'; B. rÄ• `shout, sound, word'; Or. rÄ• , rÄ• Ä• `sob (at end of infant's crying), croak, caw'; G. rÄ• v f. `cry for redress'; Si. rÃ¤v, rava, rÄ• `noise'.

rÄ• vaá¹‡a 10717 rÄ• vaá¹‡a n. `crying out' MW. [âˆšRU1]
B. rÄ• yan `a calling out', Or. rÄ• yaá¹‡a: or < RÄ• YAá¹‡A -- .

10718 rÄ• vayati `makes roar or scream' &capamacr;Å›vÅšr. [âˆšRU1]
Pk. rÄ• vÄ“i `shouts'; Or. rÄ• ibÄ• `to make a noise, call' (or < RÄ• ËŠYATI); H. (poet.) rÄ• wanÄ• `to make cry or weep'.

rÄ• viá¹‡Ä« 10719 rÄ• viá¹‡Ä« f. adj. `bellowing' R. [f. of rÄ• vin -- `screaming' MBh. -- âˆšRU1]
A. rÄ• uni `screaming woman or girl'.

rÄ• Å›Ã- 10720 rÄ• Å›Ã- m. `heap' RV., `a measure of quantity (= 1 droá¹‡a)' ÅšÄ• rá¹…gS.
Pa. Pk. rÄ• si -- m. (Pk. also f.) `heap'; PaÅ¡. raÄ«ËŠ `heap of grain', Kho. raÅ¡; Sh.gil. (Lor.) lÄ• , pl. laie `heap', S. rÄ• hi f. (rÄ• si f. `principal sum' and P. rÄ• s f. `stock' â†• H.), Ku. N. B. rÄ• s, Or. rÄ• si; Bi. rÄ• s `heap of grain after winnowing', (SMunger) `large milkpail'; Mth. rÄ• s `heap', rÄ• si, rÄ• is `large milkpail'; OAw. rÄ• sÄ« f. `heap', H. G. M. rÄ• s f.; Si. rÃ¤s -- a, rÃ¤hÃ¤ `mass, crowd', Md. res. -- Deriv.: N. rasyÄ• unu `to collect'; A. rÄ• hi `accumulated, saved'.
Addenda: rÄ• Å›Ã- -- : Garh. rÄ• s `heap'; A. rÄ• hak `plentiful'.
â€ *GOÌ„RVARARÄ• Å›I -- .

rÄ• á¹£á¹-rÃ¡ 10721 rÄ• á¹£á¹-rÃ¡ n. `kingdom, country' RV., `people' Mn. [âˆšRÄ• J2]
Pa. Pk. raá¹-á¹-ha -- n. `kingdom, country'; Ku. rÄ• á¹-h `faction, clan, separate division of a joint -- family group'; Si. raá¹-a `country, district', Md. ra' (abl. raÅ™uá¹…). -- See RÄ• á¸• HÄ• -- .
RÄ• á¹£á¹-RÃ-N -- ; RÄ• á¹£á¹-RAKÅ«á¹-A -- , RÄ• á¹£á¹-RAVÄ• SIN -- ; *APARÄ• á¹£á¹-RA -- , *GURJARARÄ• á¹£á¹-RA -- , *MADRARÄ• á¹£á¹-RA -- , MAHÄ• RÄ• á¹£á¹-RA -- , SÃºRÄ• á¹£á¹-RA -- .
Addenda: rÄ• á¹£á¹-rÃ¡ -- : Md. raÅ™ `island', veriraÅ™ `capital' (veri -- < â€ *uparika --).

rÄ• á¹£á¹-rakÅ«á¹-a 10722 rÄ• á¹£á¹-rakÅ«á¹-a m. `name of a people' inscr. (orig. or by pop. etym. `head of the kingdom'). [RÄ• á¹£á¹-RÃ¡ -- , KÅ«á¹-A -- 4]
S. rÄ• á¹-hoá¹›u m. `a caste of Rajputs, bold hardy man'; H. rÄ• á¹-haur m. `a tribe of Rajputs (a caste name)', G. rÄ• á¹-hÉ”á¹› m. -- Poss. hypochoristic in L. rÄ• á¹-h m. `title of Jats, Gujjars, and á¸Œogras, cruel hardhearted man'; P. rÄ• á¹-h m. `gentleman, noble -- hearted fellow' rather than < RÄ• á¹£á¹-RÃ-N -- . -- See Add.

rÄ• á¹£á¹-ravÄ• sin 10723 rÄ• á¹£á¹-ravÄ• sin m. `inhabitant, subject' lex. [RÄ• á¹£á¹-RÃ¡ -- , VÄ• SIN --]
Pa. raá¹-á¹-havÄ• sin -- m. `subject'; -- Si. raá¹-avÃ¤siyÄ• (EGS 144 â†• Pa.
Addenda: rÄ• á¹£á¹-ravÄ• sin -- : Md. raÅ™vehi `native, non -- Male, civilized'.

rÄ• á¹£á¹-rÃ-n 10724 rÄ• á¹£á¹-rÃ-n `possessing a kingdom' ÅšBr., rÄ• á¹£á¹-rika -- m. `governor' Hariv. [RÄ• á¹£á¹-RÃ¡ --]
Pa. raá¹-á¹-hika -- m. `governor', Pk. raá¹-á¹-hiya -- m., OSi. raá¹-iya. -- L. P. rÄ• á¹-h see RÄ• á¹£á¹-RAKÅ«á¹-A -- .

rÄ• sa 10725 rÄ• sa m. `din, uproar' lex. [Cf. rÄ• ËŠsabha -- m. `ass' RV. -- âˆšRAS1]
H. rÄ• s, rÄ• sÄ• m. `noise, uproar, affray', Brj. rÄ• sau m.
*rÄ• hala -- `a pulse' see *RAHALA -- .

rÄ• hÃº 10726 rÄ• hÃº m. `name of a demon' AV.

Pa. Pk. rÄ• hu -- m.; Bi. rÄ• h `a demon worshipped by á¸Œoms and DusÄ• dhs'; Si. rÄ• `demon, ghost'.

riká¹‡a 10727 *riká¹‡a `emptied'. 2. *riká¹‡i -- `emptying'. [~ RIKTÃ¡ -- , *RIKTI -- . -- âˆšRIC]
1. Pk. rikka -- `left'; Or. rikÄ• `empty', rikÄ• ibÄ• `to empty', M. rikaviá¹‡&etilde;.
2. L. rikk, rikkÄ«, (Ju.) rik f. `purging of cattle'.
*RIKá¹‡AKARMAN -- .

riká¹‡akarman 10728 *riká¹‡akarman `doing empty work'. [*RIKá¹‡A -- , KÃ¡RMAN -- 1]
M. rikÄ• mÄ• `empty, useless', rikÄ• má¹-Ä« f. `leisure'; <-> or poss. < ritÄ• X nikÄ• m -- < NIá¹£KARMAN -- .

riktÃ¡ 10729 riktÃ¡ `emptied' AV., riktaka -- `unladen' Mn. [~ *RIKá¹‡A -- . -- âˆšRIC]
Pa. ritta -- , Ëšaka -- `empty'; Pk. ritta -- `empty', n. `absence'; Tir. rÉ™Ì• tu `empty'; Kal.rumb. ritÃ©m `I pour into'; P. rÄ«tÄ« `empty', WPah.jaun. rÄ«toÌ„, Ku. rÄ«to, N. ritto (rittinu `to be empty', caus. rittyÄ• unu), H. rÄ«tÄ• (ritÄ• with i from intr. ritnÄ• `to be empty', caus. ritÄ• nÄ•), M. ritÄ• , Ko. ritt&etilde;; Si. rit `empty, emptiness'.
Addenda: riktÃ¡ -- : WPah.ká¹-g. rittÉ” `empty', Garh. rittu (despite P. rÄ«tÄ«, the -- tt -- of WPah. Garh. Ku. N. Ko. prob. is emph. doubling).

rikti 10730 *rikti `leaving'. [~ *RIKá¹‡I -- . -- âˆšRIC]
Ku. riti `abandonment, leaving the world, death'.

riká¹£a 10731 *riká¹£a or *riká¹£ya -- `excrement'. [Cf. formation of *paká¹£ya -- 2. -- âˆšric]
Kal. ricÌ£ `excrement'; Kho. ricÌ£(h) `fresh dung (of cow, man, bird)', (Lor.) ricÌ£u `fresh cowdung' Belvalkar Vol 95.
RIKH1 `scratch': RÄ“KHÄ• ËŠ -- ; *UDRIKHATI, *UDRÄ“KHA -- , *UDRÄ“KHAYATI, *UDRÄ“KHITA -- ; -- âˆšLIKH.
RIKH2 `move, crawl': *RIKHATI, *RIKHYATI, RÃ-á¹…KHATI, RIá¹…KHAá¹‡A -- ; -- âˆš*RIGH, âˆšRIá¹…G, âˆšRAá¹…G.
*rikhyati `crawls' see RÃ-á¹…KHATI.

10731a â€ *riká¹£Ä• -- `louse' see LIKá¹£Ä• -- .

rigga 10732 *rigga `defective'. 2. *rÄ“á¹…ga -- . [Cf. *RUGGA -- : see list s.v. *RAKKA --]
1. S. rigÌ a f. `lazy or importunate person'.
2. G. r&etilde;gÄ« -- p&etilde;gÄ« `weak, cowardly, worthless'.
*rigyati `crawls' see RÃ-á¹…GATI.
*RIGH `move': *righati, *righyati; -- âˆšrikh2, âˆšriá¹…g, âˆšraá¹…g.

10733 *righati `moves'. 2. *righyati. [âˆš*RIGH]
1. Pk. rihaÃ¯ `enters'. 2. M. righá¹‡&etilde; `to enter'.

riá¹…k 10734 *riá¹…k `roar, cry'. 2. *rÄ“á¹…k -- .
1. Woá¹-. Bshk. riá¹…g -- `to weep, cry', Tor. Å¾iá¹…g -- , Sv. riá¹…g -- ;
S. riá¹…gha f. `crying, fretting (of child)'; L. riá¹…gaá¹‡ `to bellow, roar (of buffalo or she -- camel)'; P. riá¹…gá¹‡Ä• `to low'.
2. S. rÄ«Ëœgal„Ì†á¹-u m. `creak'; P. rÄ«Ëœgá¹‡Ä• , rÄ«Ëœghá¹‡Ä•  `to low,

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moan'; N. r&etilde;knu `to bray', H. r&etilde;knÄ• ; G. r&etilde;ká¹›É” m. `lowing, bleating'; M. r&etilde;ká¹‡&etilde; `to grunt'.

10735 rÃ-á¹…khati `moves, crawls' BhP. (cf. liá¹…khati DhÄ• tup.). 2. *rikhyati (cf. riá¹…khyatÄ“ lex.). [âˆšRIKH2]
1. Pk. riá¹• khaÃ¯ `crawls'.
2. Pk. rikkhaÃ¯ `moves'; G. rikhvuÌƒ `to roam, crawl'.

riá¹…khaá¹‡a 10736 riá¹…khaá¹‡a n. `crawling' lex. [âˆšRIKH2]
Pk. riá¹• khaá¹‡a -- n. `crawling', B. riá¹…khan; -- P. rÄ«Ëœghaá¹‡ n.

`sciatica' (< *rÄ“á¹…khana -- ? -- Cf. H. r&etilde;gnÄ« s.v. RIá¹…GAá¹‡A --).
RIá¹„G `crawl': rÃ-á¹…gati, riá¹…gaá¹‡a -- , riá¹…gi -- ; <-> riá¹…gaá¹‡Ä« -- ? -- âˆšrikh2, âˆš*righ, âˆšraá¹…g.

riá¹…gaá¹‡a 10737 riá¹…gaá¹‡a n. `crawling' lex. [âˆšRIá¹…G]
B. riá¹…gan `crawling'; H. r&etilde;gnÄ« f. `spasm' (cf. P. rÄ«Ëœghaá¹‡ s.v. RIá¹…KHAá¹‡A --)

riá¹…gaá¹‡Ä« 10738 riá¹…gaá¹‡Ä« f. `the plant Phaseolus trilobus' lex. [âˆšRIá¹…G?]
Pk. riá¹• gaá¹‡Ä« -- f. `a creeping plant'; G. M. rÄ©gá¹‡Ä« `the egg -- plant Solanum jacquinii', G. rÄ©gá¹‡uÌƒ n. `its fruit', M. rÄ©gá¹‡&etilde; n.

10739 rÃ-á¹…gati `crawls', caus. riá¹…gayati BhP. 2. *rigyati (cf. riá¹…gyatÄ“ lex.) [âˆšRIá¹…G]
1. Pk. riá¹• gaÃ¯ `creeps'; Ku. riá¹…á¹‡o `to crawl, creep, go round'; N. riá¹…Ä• unu `to become dizzy'; OAw. reá¹• gaÃ¯ `creeps'; H. rÄ«ËœgnÄ• , r&etilde;gnÄ• , raÄ©gnÄ• `to crawl'.
2. Pk. riggaÃ¯ `crawls'.
Addenda: riá¹…gati: WPah.ká¹-g. (kc.) riá¹…gá¹‡Ãµ `to turn round, move about', ká¹-g. caus. rÉ™gauá¹‡Ãµ `to turn round' tr.
â€ *riá¹‡á¹-a -- `defective' see *RÄ“á¹‡á¹-A -- .

riá¹…gi 10740 riá¹…gi f. `motion' BhP. [âˆšRIá¹…G]
Ku. riá¹… `dizziness'.
*BHÅ«RIá¹…GI -- .
RIC `leave': *RIKá¹‡A -- , *RIKá¹‡I -- , RIKTÃ¡ -- , *RIKTI -- , *RIKá¹£A -- , RÃ-CYATÄ“, *RIÃ±CATI, RÄ“CÃ¡YATI; *ATIRIKá¹‡A -- , Ã¡TIRIKTA -- , ATIRÄ“KA -- , ÃºDRIKTA -- , ÃºDRICYATÄ“, UDRÄ“KA -- , *UDRÄ“CATI, *UDRÄ“CYATÄ“, *PRARIKTA -- , *PRARÄ“CYATÄ“, VIRIKTA -- , VÃ-RICYATÄ“, VIRÄ“CAYATI.

10741 rÃ-cyatÄ“ (ricyÃ¡tÄ“ ÅšBr.) `becomes empty' TS. [Cf. Ã¡ti ricyatÄ“ `exceeds' RV., Pa. atiriccati `is left over'. <-> âˆšRIC]
M. riÄ‹aÌ„Ì†vá¹‡&etilde; `to be discharged, gush out', riÄ‹aÌ„Ì†viá¹‡&etilde; `to empty, pour out'.

10742 *riÃ±cati (riá¹‡Ã¡kti, riÃ±cÃ¡nti) `gives up, evacuates, empties' RV.

[âˆšRIC]
Pa. riÃ±cati `leaves behind', Ëšcana -- n.; K. rinzun `to escape, flee away secretly (e.g. of debtor or prisoner)', caus. rinzawun.

10743 riyÃ¡ti `lets go, releases' DhÄ• tup. [riá¹‡Ä• ËŠti RV. -- Cf. Av. irita `defecates', Pers. rÄ«dan `to defecate, break wind' (Horn NPE 142). -- âˆšRÄ«]
Pk. riyaÃ¯ `goes'; -- Si. renavÄ• `to break wind, defecate'.
RIÅš `tear off': riÅ›Ä• ËŠ -- , *riÅ›yatÄ“, riá¹£á¹-Ã¡ -- 1, rÃ-á¹£á¹-i -- 1, rÄ“á¹£á¹-rÌ¥ -- ; *virÄ“á¹£á¹-rÌ¥ -- ; -- âˆšliÅ›.
Addenda: riyÃ¡ti: Md. rÄ« `a discharge' (or < RÄ«ËŠYATÄ“ or RÄ«TÃ- -- 1).
RIÅš: â€ *ABHIRIÅ›ATI.

riÅ›Ä• ËŠ 10744 riÅ›Ä• ËŠ f. `a partic. animal (?)' AV. [âˆšRIÅ›]
Ku. risi `eagle, bird of prey'?

10745 *riÅ›yatÄ“ `is torn off'. [Pass. of riÅ›Ã¡ti RV. -- ~ LIÅ›YATÄ“. -- âˆšRIÅ›]
H. risnÄ• `to leak out, drip, sweat'?
RIá¹¢ `injure': rÃ-á¹£ -- , riá¹£á¹-Ã¡ -- 1, rÃ-á¹£á¹-i -- 1, rÃ-á¹£yati, rÄ“á¹£á¹-rÌ¥ -- ; *udriá¹£ati, *udrÄ“á¹£ayati.

rÃ-á¹£ 10746 rÃ-á¹£ f. `injury' RV. [âˆšRIá¹£]
K. reÌ†h f. `burning heat'; Ku. N. ris f. `anger'; B. ris `jealousy'; Or. risa `anger, envy'; H. ris f. `anger', G. M. rÄ«s f. -- X Ä«rá¹£yÄ• -- q.v.

riá¹£á¹-Ã¡ 10747 riá¹£á¹-Ã¡1 `injured' RV., `failed' ÅšBr. [~ liá¹£á¹-a -- . <-> âˆšriÅ› or âˆšRIá¹£]
H. poet. rÄ«á¹-h `bad'; -- or poss. < Ã¡RIá¹£á¹-A -- 1.
*riá¹£á¹-a -- 2 `soapnut' see ARIá¹£á¹-A -- 2.
riá¹£á¹-a -- 3 `sword' see Å•ÌŠá¹£á¹-I -- .
Addenda: riá¹£á¹-Ã¡ -- : WPah.ká¹-g. rÃ-á¹-á¹-h m. `castrated ram; flock of sheep and goats' Him.I 188.

rÃ-á¹£á¹-i 10748 rÃ-á¹£á¹-i1 f. `damage' TBr., `ill luck' ÅšBr. [âˆšRIÅ› or âˆšRIá¹£]
Kho. reá¹£á¹- `avalanche' Rep1 79 (â†’ Shgh. rÄ-Ì„á¹£á¹-; but poss. < RÄ“á¹£á¹-RÌ¥ -- ); H. rÄ«á¹-h f. `fighting'; Si. riá¹-á¹-Ä• va `4th or 9th or

14th day of lunar fortnight (said to be unlucky)' EGS 146 < RIá¹£á¹-A -- 1,
but riá¹-á¹-Ä• -- < *riá¹-yÄ• -- .
Ã¡RIá¹£á¹-I -- .
riá¹£á¹-i -- 2 `spear' see Å•ÌŠá¹£á¹-I -- .

10749 rÃ-á¹£yati `is hurt, suffers wrong' RV. [âˆšRIá¹£]
Pa. rissati `is hurt'; Gy. pal. risrÄƒ `he was angry' < MIA. *riÅ›Å›ida -- ;
N. risÄ• unu `to be angry'; B. risÄ•  `to be jealous'; Mth. risiÄ• eb `to
rage'; OAw. risÄ• i `is angry', H. risnÄ• ; OMarw. risaÃ¯ `is petulant'; G.
risÄ• vuÌƒ `to be offended'.
RÄª `melt, flow': raya -- , rayaá¹‡a -- , *rÄ• payati, riyÃ¡ti, rÄ«á¹‡a -- ,
*rÄ«á¹‡i -- , rÄ«tÃ- -- 1, rÄ«ËŠyatÄ“, rÄ“payati, *rÄ“ya -- ; *avarÄ«á¹‡a --
, *avarÄ«yatÄ“, *avarÄ“payati, *udrÄ«yatÄ“, *udrÄ“payati, *nirÄ• yayati,
*nÄ«rÄ«yatÄ“, *nÄ«rÄ“payati, *prarÄ«á¹‡a -- , *prarÄ«ti -- , prÃ¡rÄ«yatÄ“,
*virÄ• yayati, *virÄ«á¹‡a -- , *virÄ«yatÄ“, *vyÄ• rÄ«á¹‡a -- , *saá¹• rÄ«yatÄ“;
-- âˆšlÄ«2.
Addenda: rÃ-á¹£yati: Md. rihenÄ«, rissanÄ« `aches'.

10749a rÄ«á¸• haka -- m. `backbone' lex.
WPah.bhal. rÄ«Ë‹á¹› f. `backbone, high mountain'; Aw.lakh. rÄ«rh `backbone',
H. rÄ«á¹›h f.
rÄ«á¹‡a -- see RÄ«ËŠYATÄ“.

rÄ«á¹‡i 10750 *rÄ«á¹‡i `stream'. [Cf. RÄ«á¹‡A -- and rÄ«tÃ- -- 1. -- âˆšrÄ«]
L. rÄ«á¹‡ f. `name of a deserted channel of the river Jehlam'.

rÄ«tÃ- 10751 rÄ«tÃ-1 f. `stream' RV. [âˆšRÄ«]
Pk. rÄ«i -- f. `path, fashion'; Or. ria `shallow narrow channel for catching
fish in dry season'; G. rÄ« f. `method, manner'.
Addenda: rÄ«tÃ- -- 1: Md. rÄ« `a discharge' or prob. der. RÄ«ËŠYATÄ“ or
RIYÃ¡TI.

rÄ«ti 10752 rÄ«ti2 f. `yellow brass, bell metal' KathÄ• s., rÄ«tika -- n.
`calx of brass', ËškÄ•  -- f. `brass' lex. 2. rÄ«rÄ« -- , rirÄ« -- f. `yellow
brass' lex. [Ac. to AO xviii 248 Dard. forms < *RAKTIKÄ• -- 2]
1. Dm. rit `copper', Gaw. rÄ«t (â†’ Sv. rÄ«da NoPhal 49); Bshk. rÄ«d
`brass', Tor. Å¾it f.
2. Pk. rÄ«rÄ« -- f. `brass'; Sh. rÄ«l m. `brass, bronze, copper'.

10753 rÄ«ËŠyatÄ“ `melts, flows' RV. 2. rÄ«á¹‡a -- `melted' ÅšiÅ›. [âˆšRÄ«]
1. Pk. rÄ«aÃ¯, rijjaÃ¯ `moves'; Kho. riik `to leak (of contents), drip',
caus. rieik `to leak (of vessels), let drip'; S. rijaá¹‡u `to water,
irrigate', intr. `to melt'; -- Si. reá¹‡avÄ• `to break wind, defecate' or <
RIYÃ¡TI.
2. Pk. rÄ«á¹‡a -- `leaked, dripped'; Si. runnÄ• pret. of reá¹‡avÄ• in 1. --
See *RÄ«á¹‡I -- .
RU1 `roar': rÃ¡va -- 1, ravaá¹‡a -- 1, rÃ¡vati, rÄ• va -- 1, rÄ• vaá¹‡a -- ,
rÄ• vayati, rÄ• viá¹‡Ä« -- , rutÃ¡ -- , ruvatha -- ; Ä• rava -- , Ä• ËŠravÄ«ti,
Ä• rÄ• vÃ¡ -- , Ä• ruta -- , *parirÄ• va -- , pratiravÃ¡ -- , *prÄ• ruta -- .
RU2 `break': *rava -- 2, *ravaá¹‡a -- 2, ravatÄ“; -- âˆšlÅ«.
Addenda: rÄ«ËŠyatÄ“: Md. rÄ« `a discharge' (or < RIYÃ¡TI or RÄ«TÃ- -- 1).

ruka 10754 *ruka `wolf'. [~ VÅ•ÌŠKA --]
Gy. eur. ruv m. `wolf'.

rukta 10755 *rukta `bright, liked'. [âˆšRUC]
PaÅ¡. rot `sky'; K. rËštu, f. rÃ¼Ä‹Ã¼ `good, excellent, beautiful, sweet'.
*ARUKTA -- .

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rukti 10756 *rukti `liking'. 2. `brightness'. [âˆšRUC]
1. Si. rutiya `wish, desire' EGS 147.
2. Tor. Å¾ut `morning' though phonet. possible, rather with Rep1 77, like
Kho. roÅ¡ti, â†• Ir. see *RUCITÃ¡ -- .

ruká¹£a 10757 *ruká¹£a `tree', rÅ«ká¹£a -- 2 m. lex. [~ VRÌ¥Ká¹£Ã¡ --]
Pa. Pk. rukkha -- m. `tree', Pk. ruccha -- m. n., AÅ›.man. rucha -- , kÄ• l.

dh. jau. lukha -- , Gy. eur. rukh, gr. ruk m., L. P. rukkh m., Ku. rÅ«kh m.,
N. rukh, MB. rukha, Bhoj. Aw.lakh. H. rÅ«kh m., G. rÅ«kh n., M. rÅ«kh m.,
Ko. rÅ«ku, Si. ruka, rika, Md. ru'; -- Pk. rukkhalla<-> m. `tree'; Si.
rikilla `twig'. -- X *LAKKUá¹-A -- q.v.
*RAUKá¹£AKA -- ; *RUKá¹£AMÅ«LA -- , *RUKá¹£ARÄ• JI -- ; *UPARUKá¹£A -- ,
*SURUKá¹£A -- ; *Ká¹£Ä«RARUKá¹£A -- , *JAMBURUKá¹£A -- , *DÄ«PARUKá¹£A -- ,
*MAHÄ• RUKá¹£A -- .
Addenda: *ruká¹£a -- : â€ *TÄ• á¸• ARUKá¹£A -- , â€ *PÅ«GARUKá¹£A -- .

ruká¹£amÅ«la 10758 *ruká¹£amÅ«la `root of a tree'. [vrÌ¥ká¹£amÅ«la -- n. Mn.
<-> *RUKá¹£A -- , MÅ«ËŠLA --]
Pa. Pk. rukkhamÅ«la -- n. `foot of a tree', Si. rukmula.

rugga 10759 *rugga `defective'. 2. *ruá¹…ga -- . [~ *LUGGA -- . -- Cf.
*RIGGA -- . Although derived from or colliding with MIA. rugga -- < RUGá¹‡Ã¡
-- (âˆšRUJ), it appears to form part of the `defective' word -- group with
initial ru -- , roÌ„ -- : see list s.v. *RAKKA --]
1. K. rugu `malevolent'; S. rugÌ o `simple, mere'; L. rugg f., (Ju.) rugÌ
m. `sandy uncultivated land'; Or. ruguá¹›iÄ• `stunted, dwarfish, sickly',
(Sambhalpur) rugÄ• `ailing' (rather < RUGá¹‡Ã¡ --).
2. M. ruÌƒgÄ• á¸·Ä• , rugËš `lean and meagre'.

rugá¹‡Ã¡ 10760 rugá¹‡Ã¡ `broken, diseased' MBh. (n. `cleft' RV.). 2. *lugna
-- . [âˆšRUJ]
1. Pk. rugga -- `broken'; Or. ruguá¹›iÄ• , (Sambhalpur) rugÄ• `ailing'; --
P.á¸• og. rigg m. `handful'? -- See *RUGGA -- .
2. Pa. lugga -- `broken (of road)'; Pk. lugga -- `broken, ill'. -- See
*LUGGA -- .
*ruá¹…ga -- `defective' see *RUGGA -- .
RUG `shine': *rukta -- , *rukti -- , rucaka -- , rÃºci -- , rucitÃ¡ -- ,
rucya -- . rucyatÄ“, rá¹“ka -- 1, roÌ„cÃ¡ -- , rá¹“catÄ“, *roÌ„ciya -- ,
roÌ„cÃ-s -- , roÌ„cyÃ -- , roÌ„cyatÄ“; Ä• roÌ„kÃ¡ -- , Ä• roÌ„cayati,
Ä• roÌ„cita -- , *udroÌ„ka -- , praroÌ„cana -- , vÃ-roÌ„catÄ“; <-> âˆš*luc.

rucaka 10761 rucaka `pleasing, sharp, acid' W., m. `natron, sochal salt'
lex. [rucÃ¡ -- `bright' VS. -- âˆšRUC]
Ash. áº“oÌ„k, Å¾oÌ„k `salt', Wg. wÅ™Å«k, Kt. áº“uk, Pr. uÅ¾Ãºx: NTS ii 288.

rÃºci 10762 rÃºci f. `light, beauty' AV. [âˆšRUC]
Pa. ruci -- f. `brightness, pleasure'; Pk. rui -- f. `beauty, charm'. -- Si.
risi -- ya `wish, pleasant taste' (EGS 147 < rÃºci -- , GS 24 < rucita --)
is < MIA. *ruccida -- s.v. RUCYATÄ“.
SURUCI -- .
Addenda: rÃºci -- : WPah.poet. rÅ« f. (obl. -- I), rvI f. `beauty'. -- + --
á¹-a -- : kc. rvÌ„á¹› f. (obl. -- i) `sunshine, sun heat', jaun. rÅ«á¹› `sun
-- warmth'.

rucitÃ¡ 10763 rucitÃ¡ `bright' ÅšBr. [âˆšRUC]
Pk. rucia -- `pleasant'; -- Kho. roÅ¡t `light, bright', roÅ¡ti `daylight,
light' with early syncope BelvalkarVol 95 with (?), but rather, like Tor.
Å¾ut `morning', Bshk. rÄ“t, rÄ“d `tomorrow' (scarcely < RÄ• ËŠTRÄ« --), with
Rep1 77 and IIFL ii 410 â†• Sang. raÅ¡t `dawn'.
Addenda: rucita -- : Kho. roÅ¡ti obl. `light' BKhoT 72, but rather â†• Pers.
(Add. 14783).

rucya 10764 rucya `bright' Naiá¹£. [âˆšRUC]
Pk. rucci -- f. `brilliance'; Kal.rumb. luÄ• `torch'.

10765 rucyatÄ“ `is pleasant' R. [âˆšRUC]
Pa. ruccati `finds pleasure in'; Pk. ruccaÃ¯ `to be liked, be pleasing'; S.
rucaá¹‡u `to be pleased, excite desire'; P. rucá¹‡Ä• `to be liked, be
pleasing'; Ku. rucá¹‡o `to be liked, be wholesome, be digested, like'; N.
rucnu `to be pleasant', rucÄ• unu `to like'; A. rusiba `to be palatable'; B.
rucÄ• `to be liked, be relished', Or. rucibÄ• , OAw. rucaÃ¯, H. rÅ«Ë˜cnÄ• ; G.
rucvuÌƒ `to be liked, relish'; M. ruÄ‹á¹‡&etilde; `to be liked'; Si.
russanavÄ• `to be pleased with' < *rusva -- caus. of *rusanavÄ• , OSi. rici
`desired' and Si risi -- ya `wish, pleasant taste' < MIA. *ruccida -- . --
See ROÌ„CYATÄ“.
RUJ `break': RUGá¹‡Ã¡ -- , RUJÃ¡TI, RUJÄ• -- , *RUJYATÄ“, Rá¹“GA -- ,
ROÌ„GYA -- ; ARUJA -- , Ä• ËŠRUJATI.
Addenda: rucyatÄ“: Md. ruhenÄ«, russanÄ« `approves'.

10766 rujÃ¡ti `breaks' RV., `causes pain' VS. [âˆšRUJ]
Pa. rujati intr. `hurts, aches'; Ku. rwÄ«á¹‡o tr. `to break, break off,
deprive wholly'; Si. ridenavÄ• `to feel pain', caus. ridavanavÄ• ,
riddanavÄ• , ruddanavÄ• `to hurt, destroy' (ES 74 wrongly < randhayati).

rujÄ• 10767 rujÄ• f. `pain, disease' MBh. [âˆšRUJ]
Pa. rujÄ• -- f., Pk. ruÄ• -- f.; Si. rada -- ya `pain, ache' EGS 144 (rudÄ• va â†• Pa.); Md. rihe `pain'.
NÄ«RUJA -- ; *AKá¹£IRUJÄ• -- , *AGNIRUJÄ• -- .

10768 *rujyatÄ“ `is broken'. [âˆšRUJ]
Tor. Å¾uÇ° -- `to overthrow' (Grierson Tor 184 < RUJÃ¡TI).

ruá¹-á¹-a 10769 *ruá¹-á¹-a `lump'. 2. *roÌ„á¸• a -- 2. 3. *roÌ„á¸• ha -- . [~ *LUá¹-á¹-A -- 2. -- Cf. *roÌ„á¸• a -- 1 `defective' s.v. *RUá¸• A --]
1. K.rÄ• m. á¸• oá¸• . ruá¹- `head'.
2. L. roá¹›Ä• m. `lump, clod, pebble', roá¹›Ä« f. `small bit of road -- metal'; P. roá¹›Ä• m. `hard clod, brickbat', roá¹›Ä« f. `lump of earth'; N. roá¹›Ä• `pebbles'; H. roá¹›Ä• m. `fragment of stone, brickbat'; G. roá¹›uÌƒ n. `clod, brickbat'; M. roá¸• Ä• m. `brickbat'.
3. G. roá¸• hÉ” m. `large cake of cowdung'.
Addenda: *ruá¹-á¹-a -- . 4. â€ *roÌ„á¸• á¸• a -- 2: OP. roá¸• aá¹›Ä« f. `lump of coarse sugar'.

ruá¸• a 10770 *ruá¸• a `defective'. 2. *ruá¸• ha -- . 3. *ruá¹‡á¹-a -- (~ *LUá¹‡á¹-A -- ). 4. *ruá¹‡á¹-ha -- . 5. ruá¹‡á¸• a -- (~ *LUá¹‡á¸• A -- ) `maimed', m. `mutilated body' KathÄ• s., n. `id., offspring of mare and mule (!)', ruá¹‡á¸• ikÄ• -- f. `female gobetween'. 6. *ruá¹‡á¸• ha -- . 7. *roÌ„á¹-á¹-a -- 2. 8. *roÌ„á¸• a -- 1. 9. *roÌ„á¸• á¸• a -- . [~ *LUá¸• A -- 1. -- Cf. *RAá¹-á¹-A -- , *RÄ“á¹‡á¹-A -- : see list s.v. *RAKKA -- . -- Cf. *ROÌ„á¸• A -- 2 `lump']
1. Or. ruá¹›iÄ• `stunted, dwarfish'.
2. Or. ruá¹›ha `stump of hair growing on head some days after shaving', ruá¹›hiÄ• `stunted, dwarfish'.
3. S. ruá¹‡á¸• o `blunt'.
4. Or. ruá¹‡á¹-hÄ• `dry, sapless, feeble, miserly, dwarfish'.
5. Pk. ruá¹• á¸• a -- m.n. `headless corpse'; Gaw. rÅ«á¹‡á¸• a `the scab'; Sh. rÅ-á¹‡Ä«ËŠ f. `mange', (Lor.) runo (á¹‡?) `leprosy'; N. runu `tiny' (WN. or â†• Ku. or < *RUNDA -- ); Or. ruá¹‡á¸• a `crowded together' (whence ruá¹‡á¸• Ä• ibÄ• `to crowd together'), ruá¹‡á¸• iÄ• `miserly'; M. ruÌƒá¸• n. decapitated body'.
6. Pk. ruá¹• á¸• ha -- m. `knave, gambler'; G. ruÌƒá¸• h -- muÌƒá¸• h `headless

and limbless'; M. ruÌƒá¸• h n. `decapitated body'.
7. Or. roá¹-a `thick'.
8. G. roá¹› `thick'; -- altern. < *roÌ„á¸• á¸• a -- : Ku. roá¹›o `scoundrel';
M. roá¸• `thin'.
9. S. roá¸• Ì o `shaven'; L. roá¸• Ä• `hornless', (Ju.) roá¸• Ì m. `shaven
head', roá¸• Ì Ä• `shaven -- headed, bald', awÄ• á¹‡. roÌ„á¸• Ä• `clean --
shaven'; P. roá¸• f. `shaven head', roá¸• á¸• Ä• , roá¸• Ä• `shaven -- headed';
Si. roá¸• á¸• a `chaff, sawdust, rubbish' (semant. cf. bol < *BHOÌ„LA --); --
altern. < *roÌ„á¸• a -- see Ku. M. above.
*ruá¸• ha -- , *ruá¹‡á¹-a -- `defective' see *RUá¸• A -- .
ruá¹‡á¹-ati see *LUá¹-á¹-ATI.
*ruá¹‡á¹-ha -- , ruá¹‡á¸• a -- , *ruá¹‡á¸• ha -- `defective' see *RUá¸• A -- .

ruá¹‡á¹‡a 10771 *ruá¹‡á¹‡a `wept'. [Cf. Ir. *rudna -- in Par. rhÄ«nt `wept',
Kurd. runik `tear' IIFL i 284. -- âˆšRUD]

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Pa. Pk. ruá¹‡á¹‡a -- adj. and n. `weeping'; L. runnÄ• pret. of rovaá¹‡ `to
weep', (Shahpur) runnaá¹‡ `to cry'. -- See ROÌ„DATI.

rutÃ¡ 10772 rutÃ¡ `made to resound' AV., n. `cry, roar' KÄ• tyÅšr., ruvatha
-- m. `bellow' KÄ• á¹-h. [âˆšRU1]
Pa. ruta -- n. `noise, cry', Pk. rua -- n.; Kho. ruru korik `to make a noise
with the feet, (the sky) to thunder' (or < ruvatha --).
RUD `cry, weep': *RUá¹‡á¹‡A -- , RUDÃ¡TI, RUDANA -- , RUDRÃ¡ -- , Rá¹“DA --
, ROÌ„DATI, ROÌ„DANA -- , *ROÌ„DYA -- ; VIRUDATI.
rudÃ¡ti see ROÌ„DATI.

rudana 10773 rudana n. `weeping' Hariv. [âˆšRUD]

Pk. ru(v)aá¹‡a -- n. `weeping', K.kash. ryÅ«wan, S. ruaá¹‡u m. (ruaá¹‡o `tearful'), Ko. ruá¹‡Ä• m. -- See ROÌ„DANA -- .

ruddha 10774 *ruddha1 `grown'. [If ancient as pp. of rá¹“dhati, rá¹“hati, it is anal. replacement of RÅ«á¸• HÃ¡ -- of same type as buddhÃ¡ -- for earlier *bÅ«á¸• ha -- ; but more prob. it is MIA. or even M. anal. pp. formed from pres. st. rujjhaÃ¯ (< *RUHYATI) after type bujjhaÃ¯ ~ buddha -- . -- âˆšRUH]
M. rudhá¹‡&etilde; `to sprout, grow'.

ruddhÃ¡ 10775 ruddhÃ¡2 `obstructed' RV. [âˆšRUDH2]
Pa. Pk. ruddha -- `blocked, stopped'; K. rÅ«du pp. of roÌ„zun `to remain' < RUDHYATÄ“; S. rudho pp. of rujhaá¹‡u `to be busy', L. ruddhÄ•  pp. of rujjhaá¹‡; OG. rÅ«dhiu pret. of rÅ«á¹• dhaÃ¯ `obstructs' < RUNDHATI. <-> Forms pres. st.: P. ruddhá¹‡Ä• `to be engaged in, to engage, bring into use'; B. rudhÄ•  `to prevent'; M. rudhá¹‡&etilde; `to be blocked': with anal. -- o -- in tr. H. rodhnÄ•  `to block', M. rodhá¹‡&etilde;. -- Other anal. pres. stems: <-> after type laddha -- ~ labbhaÃ¯: Pk. rubbhaÃ¯ `is blocked'; S. rubhaá¹‡u `to be engaged in, be busy' (pp. rudho); <-> type raddha -- ~ rambhati: Pa. rumbhati `obstructs, besieges'; Pk. ruá¹• bhaÃ¯ `blocks'; S. rumbhaá¹‡u `to set to work' (pp. rudho), rumbha f., Ëšbho m. `closeness of weather'; N. rumalnu `to engage in work, overwork'; -- type daddha -- ~ dahaÃ¯: N. ruá¹…nu (< *ruÌƒh -- ?) `to watch, guard'.
Addenda: ruddhÃ¡ -- 2: WPah.kc. rudhá¹‡o `to detain', J. rudhá¹‡u.
RUDH2: â€ ROÌ„DHATI.

rudrÃ¡ 10776 rudrÃ¡ `ep. of Agni and other gods, terrible' RV.
Pa. rudda -- , ludda -- `terrible', Pk. rudda -- ; Si. rudu `terrible, fierce, cruel, big'.
RAUDRÃ¡ -- ; RUDRÄ• Ká¹£A -- .

rudrÄ• ká¹£a 10777 rudrÄ• ká¹£a m. `the tree Elaeocarpus ganitrus' RÄ• jat. [RUDRÃ¡ -- , AKá¹£Ã¡ -- 2]
Pk. ruddakkha -- m. `a partic. tree'; P. ruddrÄ• kh m. `seed of the tree Elaeocarpus ganitrus (used in rosaries)'.
RUDH1 `grow' see âˆšRUH.
RUDH2 `obstruct': ruddhÃ¡ -- 2, rudhyatÄ“, rundhati, *roÌ„ddhra -- , roÌ„dha -- 2, rá¹“dhas -- , roÌ„dhayati; Ä• ruddha -- , *Ä• rundhati, uparudhyatÄ“, uparundhati, uparoÌ„dha -- , nÃ-ruddha -- , *nirundhati, niroÌ„dha -- ,

viruddha -- , *viruddhi -- , virudhyatÄ“, vÃ-runddhÄ“, *vyÄ• ruddha -- , *vyÄ• rudhyatÄ“, sÃ¡á¹• runddhÄ“; -- *roÌ„kk -- ?
*rudh -- `red': rudhirÃ¡ -- , roÌ„hi -- , *roÌ„hiá¹‡a -- , rá¹“hiá¹‡Ä« -- , roÌ„hÃ-t -- , rá¹“hita -- 1, roÌ„hita -- 2, *roÌ„hitya -- , *roÌ„hiya -- , roÌ„hiá¹£a -- , *roÌ„hya -- ; -- loÌ„hÃ¡ -- , *loÌ„hala -- , loÌ„hi -- , lá¹“hita -- , *loÌ„hittara -- , *loÌ„hila -- , *loÌ„hiá¹£á¹-ha -- , loÌ„hÄ« -- , laÃºha -- .

rudhirÃ¡ 10778 rudhirÃ¡ `red, bloody' AV., n. `blood' ÅšBr. [*RUDH --]
Pa. rudhira -- , ruhira -- n. `blood', OG. ruhira, rahira n., Si. hurira, urira, rihiri, rÄ«ri.

10779 rudhyatÄ“ `is stopped, is obstructed' MBh. [âˆšRUDH2]
Pa. rujjhati `is destroyed'; Pk. rujjhaÃ¯ `is blocked'; K. roÌ„zun intr. `to stop, remain' (pp. rÅ«du < RUDDHÃ¡ -- 2: LM 393 wrongly compares M. rahÄ• á¹‡&etilde;, &c.); S. rujhaá¹‡u `to be engaged in, be busy' (pp. rudho); L. rujjhaá¹‡, (Ju.) rujhaá¹‡ `to be engaged in, be filled up (e.g. of holes in ears for earrings)'; P. rujjhá¹‡Ä• `to be occupied', á¸• og. rujÌˆjÌˆanÃ£Ì„; H. rÅ«jhnÄ• `to oppress, harass, tease', rujhnÄ• `to be blocked up, be stopped' (with u for Å« in intr.); G. rujhvuÌƒ `to be healed (of a wound)'.
Addenda: rudhyatÄ“: N. rujhanu `to get wet' (rather than < rÄ«ËŠyatÄ“ ND s.v.) supported by WPah.ká¹-g. rá¹“á¹‡Ãµ < â€ ROÌ„DHATI Him.I 187.
RUP: â€ *RUMPATI; â€ Ä• ROÌ„PA -- , â€ *UDRUPATI.

runda 10780 *runda `defective'. [~ *LUNDA -- . -- Prob. belongs to `defective' word -- group beginning ru -- , roÌ„ -- , cf. ruá¹‡á¸• a<-> s.v. *RUá¸• A -- and see list s.v. *rakka -- . Direct derivation < IE. *rundo -- in Eng. runt `stump, smallest of a litter, &c.' (ND 540 a 10) is unlikely]
N. runu `tiny', runko `tiny piece' (or WN. < ruá¹‡á¸• a --); Bi. runnÄ« `poor land which requires to be left fallow', rÅ«nÄ• `land which requires irrigation'.

rundra 10781 rundra `rich in' lex.
Pk. ruá¹• da -- `wide', ËšdÄ« -- f. `wide extent'; M. ruÌƒd(h), ruÌƒd(h)Ä• `broad, wide'.

10782 rundhati (ruá¹‡Ã¡ddhi RV.) `obstructs' MBh. [âˆšRUDH2]

Pa. rundhati `obstructs, conceals'; Pk. ruá¹• dhaÃ¯ `blocks', P. runnhá¹‡Ä• , ludh. runnhanÄ• `to engage, bring into use'; N. ruÌƒdinu `to become foggy', ruÌƒd `fog, mistiness'; Or. rundhibÄ• `to confine, restrain, hold up'; Bhoj. runhal `to enclose'; OAw. rÅ«á¹• dhaÃ¯ `stops'; H. ruÌ„ÌƒdhnÄ• `to confine, restrict, enclose' (whence intr. rundhnÄ• `to be confined, &c.'); OG. rÅ«á¹• dhaÃ¯ `obstructs', G. ruÌƒdhvuÌƒ, M. ruÌƒdhá¹‡&etilde; `to be blocked'. -- X *Ká¹£UNDATI: H. ruÌ„ÌƒdnÄ• `to tread on, tread out (corn)'. <-> X GOÌ„PAYATI q.v.
RUP `pierce': *rupati, rÃºpyati1, *rupyati2, roÌ„pa -- , roÌ„paá¹‡a -- , roÌ„pÃ¡yati1, roÌ„payati2, roÌ„pya -- , roÌ„pyatÄ“; niroÌ„payati, *niroÌ„pyatÄ“.

10783 *rupati `pierces, makes a hole, plants'. 2. *rupyati2 (same as RÃºPYATI1). 3. roÌ„payati2 `plants' MBh. (same as ROÌ„PÃ¡YATI1). 4. roÌ„pyatÄ“ `is planted' MBh. [Cf. Ã¡dhi Ä• ËŠrupita -- RV. ~ adhyÄ• roÌ„pita -- BhP., roÌ„pa -- n. `hole' lex. -- âˆšRUP]
1. K. ruwun `to bury tightly in the ground, plant, transplant' (or < 3); WPah.bhal. ruhuá¹‡Å« `to plant (rice)'; B. ruyÄ• `to transplant'; Or. ruibÄ• , ruhibÄ• `to plant, transplant (rice)'; Si. ruvanavÄ• `to thrust in, insert, plant': -- h -- in WPah. and Or. to avoid hiatus rather than infl. by roÌ„hÃ¡yati `raises'. -- Anal. pp. *runna -- after type Pk. ruvaÃ¯ `weeps' ~ ruá¹‡á¹‡a -- : K. runun = ruwun ab.
2. Pk. ruppaÃ¯ `plants, sows' (or = *roppaÃ¯ < 4); H. rupnÄ• `to be fixed, be obstructed' (or intr. from H. ropnÄ• < 4); B. rupÄ• `to plant, transplant', Or. rupibÄ• ; M. rupá¹‡&etilde; `to penetrate, sink into (a bog, &c.)'. <-> Anal. pres. st. *rump -- after Pk. lippaÃ¯ ~ liá¹• paÃ¯ (rather than < an old *rumpati): S. rumbaá¹‡u `to transplant'; L. rumbaá¹‡ `to stick anything in the ground'; WPah. (Joshi) rumá¹‡u `to plant', roh. rumbá¹‡Ãµ `to prick, tattoo'; -- *romp -- with o from roÌ„payati2: S. rÃµbo m. `transplanting'; P. robbá¹‡Ä• `to plant', H. rÃµpnÄ• ; M. rÃµp, rÃµpÄ• m. `plant, sapling'. -- Anal. pp. *rutta -- after type Pk. lippaÃ¯, liá¹• paÃ¯ ~ litta -- (rather than < an old *rupta -- ): M. rutá¹‡&etilde; = rupá¹‡&etilde; ab.; -- *rotta -- with o from roÌ„payati2; S. rotaá¹‡u `to transplant', roti f. `transplanting'; L. (Salt Range) rot m. `transplanted millet'.
3. Pa. roÌ„pÄ“ti `fixes, puts up (e.g. a stake), plants, sows'; AÅ›.man. ropapita -- `planted (of trees)', gir. ropÄ• pita -- , kÄ• l. lopita -- , lopÄ• pita -- ; Pk. roÌ„via -- `fixed, set up, sown'; A. roiba `to plant',

roÃµtÄ• (f. rowaÌƒtÄ«) `one who plants' < roÌ„payant -- ; Or. roibÄ• `to transplant

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(rice)'; M. rová¹‡&etilde; `to thrust (any body into another), set in the ground (post, tree, plant, seed)', intr. `to pierce, penetrate'.
4. Pk. ruppaÃ¯ `plants, sows' (or < 2); WPah.. (Joshi) ropá¹‡u `to plant (rice)'; Ku. ropá¹‡o `to plant, transplant', N. ropnu, Bi. Mth. ropab; H. ropnÄ• `to place on, obstruct, plant, sow'; OMarw. ropaÃ¯ `fixes, erects, plants'; G. ropvuÌƒ `to plant'; M. ropá¹‡&etilde; `to fix in the ground, plant', intr. `to enter into'.
Addenda: *rupati. 4. roÌ„pyatÄ“: Garh. ropá¹‡u `to transplant'.
5. â€ *rumpati: WPah.ká¹-g. rumbá¹‡Ãµ `to prick, tattoo, plant; transplant', J. rumá¹‡u `to plant' (Him.I 189).
â€ *rumpati see *RUPATI.

10784 rÃºpyati1 `suffers acute pain in belly' TBr. [roÌ„pÃ¡yati1 `causes acute pain' AV.: < `*pierces, is pierced' (semant. cf. Å›Å«ËŠLA --) and same as *rupyati2. -- âˆšrup]
Pa. ruppati `is hurt, oppressed (by illness or pain)', ruppana -- n. `the being so hurt'; P. rupá¹‡Ä• `to fly into a passion'.
*rupyati2 `pierces, plants' see *RUPATI.

rubhÄ“á¹-i 10785 rubhÄ“á¹-i f. `fog' lex.
Cf. S. ruhÄ« f. `cloudy weather', ruÄ« f. `fog'.

rum 10786 *rum `roll about'. 2. *rumal -- . 3. rul -- .
1. G. rumvuÌƒ `to wander about'.
2. N. rumalinu `to loiter'; M. rÃµvaá¸·á¹‡&etilde;, rÃµá¸·á¹‡&etilde; `to

wash rice'.
3. Pk. rulaÃ¯ `lies down'; S. rulaá¹‡u `to wander about'; P. rolá¹‡Ä• `to separate rice from husk'; OG. rulivaÃ¼á¹• n. `wandering', G. roá¸·vuÌƒ `to roll'; M. ruá¸·á¹‡&etilde; `to roll, trail along'.

rumaka 10787 *rumaka `saline earth'. [Cf. rumÄ• -- f. `name of a salt -- mine' lex., (with or without lavaá¹‡a --) roÌ„maka -- , raumaka -- (SuÅ›r.), rauma -- (lex.) n. `saline earth']
Kho. ruá¹… `white saline earth, salt in earth' (or < RAá¹…GA -- 5?).
*RUMAKOÌ„DAKA -- .

rumakoÌ„daka 10788 *rumakoÌ„daka `saline solution'. [*RUMAKA -- , UDAKÃ¡ --]
Kho. ruá¹…gog `solution of saline earth' or < *RAá¹…GOÌ„DAKA -- ?
*rumal -- `roll about' see *RUM -- .
rumÄ• -- see *RUMAKA -- .
*rul -- `roll about' see *RUM -- .

rulla 10789 *rulla `defective'. [~ *LULLA -- : see list s.v. *RAKKA --]
P. ruhlÄ• `crippled in legs and feet'; Ku. rulo m. `small undeveloped or decayed grain'; Bi. rullÄ« `wornout land that requires to be left fallow', H. rull, rullÄ• m.
ruvatha -- see RUTÃ¡ -- .
RUÅš `shine': RÃºÅ›ANT -- , *RUá¹£á¹-A -- 2.

rÃºÅ›ant 10790 rÃºÅ›ant `shining' RV. [âˆšRUÅ›]
PaÅ¡.nir. luÅ¡ `bright', kuá¹›. leÅ¡ `brightness, light' in view of ar. leÄ• rather < *LOÌ„CYA -- .
RUá¹¢ `be angry': ruá¹£á¹-a -- 1, ruá¹£á¹-i -- , rÃºá¹£yati, roÌ„á¹£a -- , rá¹“á¹£ati, roÌ„á¹£ita -- , *roÌ„á¹£ya -- , *rauá¹£á¹-ya -- ; *avaroÌ„á¹£a -- , *Ä• roÌ„á¹£a -- , *udruá¹£ati, *praruá¹£yati, viruá¹£á¹-a -- , *viruá¹£á¹-i -- .

ruá¹£á¹-a 10791 ruá¹£á¹-a1 `angry' MBh. [âˆšRUá¹£]
Pa. Pk. ruá¹-á¹-ha -- `angry', Gy. hung. ruÅ¡to, norw. roÅ¡to, wel. ruÅ¡do; K. rÅ«á¹-hu `become angry' (with Å« < oÌ„ of pres. st. roÌ„Å›un < Rá¹“á¹£ATI), S. ruá¹-ho (pp. of rusaá¹‡u < RÃºá¹£YATI); P. ruá¹-á¹-hÄ• , ruá¹-á¹-há¹›Ä• `angry, annoyed', Ku. ruá¹-ho, MB. ruá¹-hÄ• `angry', OAw.

rÅ«á¹-hÄ• ; H. ruá¹-h m. `anger'; -- forms pres. st.: P. ruá¹-á¹-há¹‡Ä• `to be angry', WPah. (Joshi) ruá¹-há¹‡u, Ku. rÅ«á¹-há¹‡o; B. ruá¹-hÄ• `to anger'; Bhoj. rÅ«á¹-hal `to be angry'; H. rÅ«á¹-hnÄ• , ruá¹-hnÄ• `to be offended', G. ruá¹-hvuÌƒ. -- N. ruá¹-hnu `to snatch by force' rather < *rÅ«á¹£á¹-a -- s.v. LÅ«á¹£AYATI1.
*RAUá¹£á¹-YA -- .
Addenda: ruá¹£á¹-a -- 1: A. ruá¹-hÄ• `angry' AFD 206 (in sense `harsh' < *RÅ«á¹£á¹-A -- ?).

ruá¹£á¹-a 10792 *ruá¹£á¹-a2 `shining'. [âˆšRUÅ›]
Sh. lÅ-á¹£á¹-Ä«kÅ- `matutinal, of the morning', lÅ-á¹£á¹-ikÄ• I m., lÅ-á¹£á¹-Ã¡ikiÌ¯ f. `morning' (`tomorrow' Rep1 77).

ruá¹£á¹-i 10793 ruá¹£á¹-i f. `anger' W. [âˆšRUá¹£]
B. ruá¹- `anger', H. rÅ«á¹-h f.
Addenda: ruá¹£á¹-i -- : Md. ruá¸·i `anger' (rather than < â€ *RÅ«á¹£á¹-I --).

10794 rÃºá¹£yati `is angry' MBh. [âˆšRUá¹£]
Pk. rÅ«saÃ¯ `is angry', Gy. eur. ruÅ¡ -- ; Mai. rÅ«Å¡ -- `to sulk'; S. rusaá¹‡o `to take offence' (pp. ruá¹-ho < RUá¹£á¹-A -- 1); L. russaá¹‡ `to get angry', P. russá¹‡Ä• , WPah.bhal. ruÅ›á¹‡Å«, B. rusÄ• , Or. rusibÄ• , Mth. rÅ«sab, OAw. rÅ«saÃ¯, H. rÅ«snÄ• , rusnÄ• , OMarw. rÅ«saÃ¯, G. rusvuÌƒ; M. rusá¹‡&etilde; `to be offended'.
RUH `grow, rise': rÃºh -- , ruhÃ¡ti, *ruhyati, rÅ«á¸• hÃ¡ -- , rÅ«á¸• hi -- , rá¹“ha -- , roÌ„haá¹‡a -- ; avaroÌ„ha -- , Ã¡varoÌ„hati, *Ä• ruhati, *Ä• rÅ«á¸• ha -- , Ä• roÌ„ha -- , Ä• rá¹“haá¹‡a -- , Ä• ËŠroÌ„hati, Ä• ËŠroÌ„hayati, Ä• roÌ„hin -- , *udruhati, *udrÅ«á¸• ha -- , nÄ«roÌ„hÃ¡ -- , *praruhati, praroÌ„ha -- , viruhati, vÃ-rÅ«á¸• ha -- , vÃ-roÌ„hayati; -- âˆšrudh1: *ruddha -- 1, roÌ„dha -- 1, roÌ„dhas -- 1; avaroÌ„dha -- , prará¹“dhana -- , vÄ«ËŠrudha -- .
Addenda: rÃºá¹£yati: WPah.ká¹-g. rÃºÅ›há¹‡Ãµ `to be angry, to get angry', J. ruÅ›á¹‡u, Garh. russá¹‡u.
RUH: â€ AVARÅ«á¸• HA -- .

rÃºh 10795 rÃºh f. `growth, sprouting' RV. [Å›iroÌ„ruh -- m. `hair' lex., Ëša -- m. MBh. -- âˆšRUH]
Ash. áº“Å«, Å¾Å« `hair of head', Kt. áº“u â†’ Pr. Å¾Å«i, Å¾Å«Ì¤ (since -- dh

-- > Pr. -- l -- NTS xv 281): or < Rá¹“HA -- .
Å›IPHÄ• RUHA -- .

10796 ruhÃ¡ti `mounts, grows' MBh. [-- ruhat aor. inj. RV. <-> âˆšRUH]
Pk. ruhaÃ¯ `grows'; Kho. ruik `to grow (of crops, nails, &c.)'; -- Pa. rÅ«hati `grows, heals (of wound)' with -- Å« -- from pp. rÅ«á¸·ha -- ; H. (poet.) rÅ«hanÄ• `to mount, rise, climb'.

10797 *ruhyati `grows'. [âˆšRUH]
Pa. ruyhati `grows'; Pk. rujjhaÃ¯ `grows, is born'; M. rujÌˆhá¹‡&etilde;, rujÌˆá¹‡&etilde; `to sprout, grow' (rudhá¹‡&etilde; see *RUDDHA -- 1).

rÅ« -- a 10798 *rÅ« -- a `cotton'. [< *rÅ«ca -- ~ Pk ruá¹• caÃ¯ (s.v. *ROÌ„Ã±C -- ) `cards cotton'? J. C. W.]
Pk. rÅ«a -- n. `carded cotton', S. raÄ« f., L. ruÌƒ f.; P. ruÌ„Ìƒ m., rÅ«Ä«, rÅ«Ä«Ëœ f. `cotton wool'; WPah.bhad. ruÌ„Ìƒ n. `cotton'; Ku. ruwÄ• `cotton wool'; N. ruwo `cotton'; Or. ruÄ• `cotton', rui `cleaned cotton'; Mth. rÅ« `cotton wool'; OAw. rÅ«Ä« f. `carded cotton', H. rÅ«Ë˜Ä« f., G. rÅ« n. ruvÉ” m.; M. rÅ« m., ruÄ« f. `carded cotton' (ruÄ« also `Calotropis gigantea which yields a downy kind of cotton').
Addenda: *rÅ« -- a -- : WPah.ká¹-g. rvI f. `cotton', J. rÅ«Ä«, ruÌ„Ìƒ f.

rÅ«ká¹£Ã¡ 10799 rÅ«ká¹£Ã¡ `dry, rough' ÅšBr. 2. lÅ«ká¹£Ã¡ -- TS.
1. Pa. Pk. rukkha -- `rough'; S. rukho `dry, rough, stern, unkind'; L. P. rukkhÄ• `rough, dry, without ghee'; Ku. rÅ«kho `rough, dry, stiff' (rukhyÅ«á¹‡o `to wipe off oil or grease'); N. rukho `barren'; B. rukhÄ• `rough' (whence vb. `to be angry' or < RÅ«Ká¹£AYATI); Or. rukhÄ• `rough, dry'; Mth. rukh `dry'; H. rÅ«kh, rÅ«khÄ• , rukkhÄ• `dry, rough, unsavoury, harsh, unfriendly'; M. rukhÄ• `rough'; Si. ruk -- a `pain, care, illness'.
-- X RUá¹£á¹-A -- 1 s.v. *RÅ«á¹£á¹-A -- .
2. Pa. lÅ«kha -- `rough, coarse, meagre'; Pk. lukkha -- , lÅ«ha -- `rough, without grease'; K. lËšchu, lyuchu, f. lÃ¼chÃ¼, lichÃ¼ `rough, hard, cruel, irascible'; Or. lukhÄ• `dry, rough', nukhurÄ• `not oily, not smooth or glossy'; H. lÅ«khÄ• `dry, not greasy'; G. lÅ«Ë˜khuÌƒ, lukkhuÌƒ `dry, not greased, unsavoury'.
RÅ«Ká¹£Ã¡YATI, *RÅ«á¹£á¹-A -- ; *Ä• RÅ«Ká¹£A -- .
Addenda: rÅ«ká¹£Ã¡ -- : WPah.kc. rukho `dry and plain (of food)', J. rukhÄ• `rough, unproductive'.

*RÅ«á¹£á¹-A -- , â€ *RÅ«á¹£á¹-I -- .

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10800 rÅ«ká¹£Ã¡yati `makes dry' ÅšBr., `offends' JÄ• tak. [arÅ«ká¹£ita<-> `unroughened' RV. -- Denom. of RÅ«Ká¹£Ã¡ --]
B. rukhÄ• `to be angry'.

rÅ«á¸• hÃ¡ 10801 rÅ«á¸• hÃ¡ `risen' AV., `grown, sprung up' MBh., `grown together' R. [Prob. original < *rudzdha -- : see *ruddha -- 2. -- âˆšruh]
Pa. rÅ«á¸·ha -- `grown, healed up'; Pk. rÅ«á¸• ha -- `customary'; Or. rÅ«á¹›ha `short hair which has been or is to be shaved off' (cf. RÃºH -- and rÅ«á¸• ha -- Å›maÅ›ru -- m. `one whose beard has grown' R.); -- P. rÅ«á¹›hÄ• `used (of an earthen vessel which has been steeped in oil, ghee, &c.)'.

rÅ«á¸• hi 10802 rÅ«á¸• hi f. `rise, increase' KÄ• v. [âˆšRUH]
Pa. rÅ«á¸·hi -- f. `growth, custom'; Pk. rÅ«á¸• hi -- f. `rumour'; L. rÅ«á¹›Ä« f. `dunghill' S. Varma JRASB 196, 61; P. rÅ«á¹›Ä« f. `heap of manure outside village', kgr. rurÄ« f. `heap of threshed rice'; N. ruá¹›(h)i `plague'; H. rÅ«á¹›hÄ« f. `growth'; M. rÅ«á¸• h f. `prevalence'.
Addenda: rÅ«á¸• hi -- : WPah.ká¹-g. rvÌ„á¹› m. `heap', f. (obl. -- I) `small heap'.

rÅ«pÃ¡ 10803 rÅ«pÃ¡ n. `form, beauty' RV.
Pa. rÅ«pa -- n. `form'; AÅ›.shah. man. rupa -- n. `spectacle, divine figure (?)', gir. rÅ«pa -- , kÄ• l. lupa -- , dh. lÅ«pa -- ; Pk. rÅ«va -- , rÅ«a -- m. `beauty', OG. rÅ«va, Si. ruva, rÅ« (inst. rivin H. Smith JA 1950, 207).
-- Ext. -- á¸• -- : OAw. rÅ«rÄ• `beautiful', H. rÅ«á¹›Ä• , rÅ«rÄ• , OG. rÅ«aá¸• aÃ¼, G. ruá¹›uÌƒ `good, proper, virtuous'; -- WPah.bhiá¸• . khaÅ›. roá¹›o `good, delicious, handsome', bhad. rullo (< *ruá¹›lo or < MIA.

*rÅ«alla --) rather than < RAMA -- .
RÅ«PAKA -- , *RÅ«PIYA -- , RÅ«ËŠPYA -- , RAUPYA -- ; ARÅ«PA -- , Ã¡NURÅ«PA -- , PRATIRÅ«PA -- , VÃ-RÅ«PA -- , SÃ¡RÅ«PA -- , SÄ• RÅ«PYA -- , SURÅ«PÃ¡ -- , *SURÅ«PYA -- ; AGNIRÅ«PA -- , *AHIRÅ«PA -- , *KAá¸• á¸• ARÅ«PA -- , *KÄ«á¹-ARÅ«PA -- , *KOÌ„á¹£á¹-HARÅ«PA -- , *KHOÌ„TTARÅ«PA -- , GARBHARÅ«PA -- , *GALLARÅ«PA -- , GOÌ„RÅ«PÃ¡ -- , *GHOÌ„á¹-AKARÅ«PA -- , *CÄ“á¹-ARÅ«PA -- , *CHAGARÅ«PA -- , *JHÄ• MARÅ«PA -- , *JHIá¹…GARÅ«PA -- , *á¸• AMBHARÅ«PA -- , *TÄ«Ká¹£á¹‡ARÅ«PA -- , DÄ“VARÅ«PA -- , *PAKá¹£IKARÅ«PA -- , *PAKá¹£IRÅ«PA -- , PAÅ›URÅ«PA -- , *PAá¹£á¹-HARÅ«PA -- , *PÄ• á¸• á¸• ARÅ«PA -- , BAHURÅ«PÃ¡ -- , *BIMBARÅ«PA -- , *BHAKá¹£IYARÅ«PA -- , *MANUá¹£YARÅ«PA -- , *MAHILÄ• RÅ«PA -- , *MAHIá¹£ARÅ«PA -- , *MÄ• RJÄ• RARÅ«PA -- , *MRÌ¥GARÅ«PA -- , *MÄ“á¹‡á¸• HARÅ«PA -- , *YUVATIRÅ«PA -- , VATSARÅ«PA -- , *VYÄ• GHRARÅ«PA -- , *Å›ARYÄ• RÅ«PA -- , *Å›AÅ›AKARÅ«PA -- , *HASTIRÅ«PA -- .
Addenda: rÅ«pÃ¡ -- : Md. rÅ« `pattern, shape', riv -- in riveti, rÄ«ti `beautiful' (or < â€ RÅ«PAVANT -- ?).
â€ RÅ«PAVANT -- .

rÅ«paka 10804 rÅ«paka m. `a partic. coin' PaÃ±cat. [RÅ«PÃ¡ --]
Pk. rÅ«vaga -- , rÅ«aya -- m. `a coin'; Or. ruÄ• `an ancient silver coin'; Mth. rÅ«Ä• `a small coin (= 1 paisÄ• )'; OG. rÅ«u, rÅ«aÃ¼ m. `a silver coin'.
rÅ«ËŠpakÄ• -- see LOÌ„PÄ• KA -- .
*rÅ«piya -- `silver' see next.

10804a â€ rÅ«pavant -- `beautiful' PÄ• rGrÌ¥., f. ËšvatÄ« -- . [RÅ«PÃ¡ --]
Pa. rÅ«pavant -- (f. ËšvatÄ« --); Pk. rÅ«vavaá¹• ta -- (f. ËšvaÄ« --); -- Md. riveti, rÄ«ti `beautiful' (< *rÅ«pavantÄ« -- or riv -- < RÅ«PÃ¡ -- + ?).

rÅ«ËŠpya 10805 rÅ«ËŠpya `beautiful, bearing a stamp' PÄ• á¹‡., n. `silver' MBh. 2. *rÅ«piya -- . [RÅ«PÃ¡ --]
1. Pk. ruppa -- n. `silver', Gy. eur. rup m., pal. Å-rp, as. (BaluÄ• i) rupa, á¸Œ. rÅ«p m., Dm. rup, Gaw. rup(h), É™rÅ«p, Sv. rup, Phal. rÅ«p, Sh.gil. rup, koh. gur. pales. rÅ«p m., K. ruph, roÌ†ph, dat. Ëšpas m., pog. rÅ«pp, kash. roÌ†p, á¸• oá¸• . ruppÄ• , S. rupo m., L. ruppÄ• m., P. rÅ«ppÄ• m., Ku. rÅ«po, A. rup, B. Or. rupÄ• , Mth. rÅ«p, Bhoj. rÅ«pÄ• , OAw. rÅ«pa m., H. rÅ«p, rÅ«pÄ• m., Marw. rÅ«po m., G. rÅ«puÌƒ n., M. rup&etilde; n., Si. rÅ« (MIA. *rÅ«pa -- < *rÅ«ppa --). -- Deriv.: WPah.bhal. rupelo m. `silver'; N. rupaulo `like silver'.
2. Pa. rÅ«piya -- n. `silver', NiDoc. rupya; -- Ash. arÅ«ËŠ, ÃºrÉ™ `silver',

Wg. urá¸—i, Kt. Å•Å«Ì¤, arÅ«Ì¤, Pr. ur&uacutedotdot;, Gmb. wurá¹“, Kal.rumb. rÅ«a, (LSI) rÄ• wa: or < RAJATÃ¡ -- ?
RAUPYA -- ; *RÅ«PYÄ• KÄ• RA -- .
Addenda: rÅ«pya -- : WPah.poet. rupu m. `silver, precious metal' (? â†• H. Him.I 189).

rÅ«pyÄ• kÄ• ra 10806 *rÅ«pyÄ• kÄ• ra `like silver'. [RÅ«ËŠPYA -- , Ä• KÄ• RA --]
L. rupÄ• rÄ« `of silver, silvery'.
*rÅ«ma -- `tail' see LÅ«MA -- .

rÅ«á¹£á¹-a 10807 *rÅ«á¹£á¹-a `rough, harsh'. [Scarcely < *rÅ«ká¹£á¹-a -- , but rather result of RUá¹£á¹-A -- 1 `angry' X RÅ«Ká¹£Ã¡ -- `harsh' (similar contaminations in rÅ«á¹£ita -- `angry' ~ RÅ«Ká¹£AYATI `offends', rÅ«á¹£ita -- `roughened' ~ rÅ«ká¹£Ã¡ -- , rÅ«á¹£ita-<-> `soiled' ~ rÅ«ká¹£ayati `soils') which produced *rÅ«á¹£á¹-a -- on the one hand and on the other ruká¹£a -- `dry' Uá¹‡.com., (for ruká¹£Ã¡ -- `shining, burning' RV.) J. C. W.]
A. ruá¹-hÄ• `rough, dry'; Or. ruá¹-hÄ• `dry, sapless, barren'; H. rÅ«á¹›h, rÅ«á¹›hÄ• `rough, stiff, raw, angry' (< MIA. *rÅ«á¹-ha -- < *rÅ«á¹-á¹-ha -- ), rÅ«á¸• hnÄ• `to be offended'.

10807a â€ *rÅ«á¹£á¹-i -- `harshness, dryness, drought' see *RÅ«á¹£á¹-A -- . [RÅ«Ká¹£Ã¡ --]
EMIA. *rÅ«á¹-hi -- : WPah.kul. ruá¹›h f. `drought' or same as jaun. rÅ«á¹› `sun -- warmth' (Him.I 189); Md. ruá¸·i `anger' more prob. < RUá¹£á¹-I -- .

10808 rÄ“ vocative particle usu. contemptuous KÄ• v. [Cf. ARÄ“]
Pa. Pk. rÄ“, Ap. ri, K. rÄ“, S. Ku. N. A. B. Or. OAw. H. G. M. re, Si. rÄ“; -- when addressed to woman: S. Ku. OAw. H. rÄ«.
Addenda: rÄ“: WPah.poet. rÄ“ interj. of calling.

rÄ“ 10809 *rÄ“ `dust, sand'. [Cf. Ir. *rai -- ka -- in Pers. rÄ“g, Bal. rÄ“k `sand' NTS v 340]
rÄ“á¹‡Ãº -- , rÄ“tra -- , *rÄ“va -- , rÄ“vaá¹-a -- 1, *rÄ“hÄ• -- .

rÄ“khÄ• ËŠ 10810 rÄ“khÄ• ËŠ f. `scratch, streak, line' GrÌ¥hyaS. [~ Lá¸—KHÄ• -- . -- âˆš RIKH1]
Pa. rÄ“khÄ• -- f. `line, streak'; Pk. rÄ“hÄ• -- f. `line, row'; S. reha f.

`line of downy hair on a youth's chin'; L. rÄ“h f. `spot', mult. `first beard'; MB. reha `line', B. re `furrow'; Or. reha `line, long mark'; Mth. reh `furrow made in sugar -- cane planting', rehÄ• `line'; OAw. rehÅ« m. `barren soil' (i.e. `furrowed and left fallow' cf. *VIRÄ“KHITA --); H. rehnÄ• `to mark with lines'; OG. reha f. `line'. -- P. rahil f. `furrow' ext. -- l -- ? -- Pk. rikkhÄ• -- f. `line, row' < *rÄ“khyÄ• -- ? TRIRÄ“KHA -- .
*rÄ“á¹…k -- `roar, cry' see *RIá¹…K -- .
*rÄ“á¹…ga -- `defective' see *RIGGA -- .
Addenda: rÄ“khÄ• ËŠ -- : A. reh (phonet. reh) `behaviour, carriage' AFD 92?

10811 rÄ“cÃ¡yati `emits' AmrÌ¥tUp., `empties' DaÅ›. [âˆšRIC]
Pa. rÄ“cana -- n. `emission'; Pk. rÄ“ia -- `emptied', rÄ“avaÃ¯ `leaves'; -- ext. -- á¸• -- : G. reá¹›vuÌƒ `to purge, pour' (or < RAYA -- ?); -- -- á¹-á¹- -- : S. reá¹-aá¹‡u `to reject'?

rÄ“Ã±ca 10812 *rÄ“Ã±ca `defective'. 2. *rÄ“Ã±ja -- . [~ *LÄ“Ã±CA -- . -- Cf. *ROÌ„CCA -- : see list s.v. *RAKKA --]
1. G. r&etilde;ciyÉ” -- p&etilde;ciyÉ” `weak, cowardly, worthless'.
2. G. r&etilde;ji -- p&etilde;ji `id.'.
*rÄ“Ã±ja -- `defective' see prec.

10813 *rÄ“á¸• ati, rá¸—á¸·atÄ“ `is angry' Naigh., Ã¡rÄ“á¸• ant -- `not disrespectful' TS., rá¸—á¹-ati `reproves' DhÄ• tup., rÄ“á¹-i -- f. `harsh speech' lex.
P. reá¹›kÄ• m. `quarrelling', kgr. rerrá¹‡Ä• `to exasperate'; -- L. reá¸• h f. `feud' < *rÄ“á¸• (h) -- ti -- ?

rÄ“á¹‡Ãº 10814 rÄ“á¹‡Ãº m. `dust, sand' RV., `pollen' MBh., `powder' ÅšiÅ›. [Ac. to EWA iii 73, despite harÄ“á¹‡u -- f. = rÄ“á¹‡ukÄ• <-> f. `a partic. drug or perfume', scarcely (with F. B. J. Kuiper, Kirfel Festschr. 159) of Mu. origin. -- *RÄ“ --]
Pa. Pk. rÄ“á¹‡u -- m.f. `dust, sand, pollen'; P. ren f. `dust', ludh. rÄ«n f. `grains of sugar or sand &c.'; N. ren `a very small quantity'; G. reá¹‡ f. `dust, particle'; Si. ron -- a `dust, pollen'.

rÄ“á¹‡á¹-a 10815 *rÄ“á¹‡á¹-a `defective'. 2. *rÄ“á¹‡á¸• a -- (~ LÄ“á¹‡á¸• A -- 1). [~ LÄ“á¹‡á¹-A -- . -- Cf. *RAá¹-á¹-A -- , *RUá¸• A -- : see list s.v.

*RAKKA --]
1. Ku. r&etilde;á¸• `headless body, corpse'; Or. reá¹‡á¹-Ä• `obstinate, perverse'; G. r&etilde;á¹- `feeble'; M. r&etilde;á¹-, reá¹- n. `slang term for a thick hard clumsy cake'.
2. Pk. riá¹• á¸• Ä« -- f. `an old torn worn -- out garment'; Bshk. riá¹‡á¸• `widow' (rather than < RAá¹‡á¸• A --); Bi. r&etilde;á¹›Ä• `stunted wheat'.
*rÄ“á¹‡á¸• a -- `defective' see prec.
Addenda: *rÄ“á¹‡á¹-a -- : 3. â€ *riá¹‡á¹-a -- : WPah.ká¹-g. (kc.) rIá¹‡á¸• m. `a young good for nothing, libertine'; ká¹-g. rIá¹‡á¸• É” `of mediocre quality'; P. riá¹‡á¸• Ä• m. `small watermelon, little child'.

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rÄ“tra 10816 rÄ“tra n. `perfumed powder' lex. [Scarcely with F. B. J. Kuiper IL xix 352 sanskritization of *reá¹- -- â†• Mu. -- *RÄ“ --]
S. reá¹-u m. `sandbank' dissim. fr. *reá¹-ru (retÄ« f. `sand for blotting ink, filings' â†• P. H.); L. rÄ“t f. `sand', rÄ“tuá¹› m. `sandy soil'; P. ret, retÄ« f. `sand, file' (retá¹‡Ä• `to file': semant. cf. K. seÌ†kh `file, sand' and Lat. limus `mud' ~ lima `file'), rettÄ• m. `sand, sandy land', kgr. retar f. `sandy soil'; WPah.bhad. ret, khaÅ›. letar `sand', bhal. re_tÄ« f. `iron file'; Ku. ret, reto `sand'; N. reti `sand, sandy beach, file, saw', retnu `to file, saw'; A. reti `file'; B. ret `line marked by sawyers with chalk or dust'; Or. reta `metal filings, reti `file'; Bi. ret, retÄ« `file, saw'; H. ret, retÄ« f. `sand, file', retnÄ• `to file'; OMarw. reta m. `sand'; G. ret, retÄ« f. `sand', retará¹›Ä« f. `file, saw'; M. retÄ« f. `sand'.
*DVÄ«PARÄ“TRIKÄ• -- .
Addenda: rÄ“tra -- : WPah.ká¹-g. (kc.) rÄ“t f. `sand', J. retÄ• m.: <-> only evidence for -- tr -- is P.kgr. retar, WPah.khaÅ›. letar, G. retará¹›Ä«.

rÄ“nda 10817 *rÄ“nda `defective'. [~ *LÄ“NDA -- . -- Cf. *RUNDA -- : see list s.v. *RAKKA --]
M. r&etilde;d `slow, sluggish'.

10818 rÄ“payati `causes to flow or melt' Gr. [âˆšRÄ«]
G. revvuÌƒ `to solder, cement'; -- M. revá¹‡&etilde; `to sink into, fill' (cf. Pk. ahirÄ“maÃ¯ `fills' DeÅ›Ä«n.)?

rÄ“ppa 10819 *rÄ“ppa `defective'. [Cf. *ROÌ„BBA -- : see list s.v. *RAKKA --]
Or. repa `miserly, cruel'.

rÄ“ya 10820 *rÄ“ya `to be poured'. [âˆšRÄ«]
S. reju, Ëšjo m. `irrigation, first watering before sowing'.

rÄ“va 10821 *rÄ“va `sand, dust'. 2. rÄ“vaá¹-a -- 1 m. `dust (W.), whirlwind' lex. [*RÄ“ --]
1. H. rew f. `sand'; M. rev, r&etilde;v f. `fine sand or gravel', revÄ• , r&etilde;vÄ• m. `coarse do.'; Ko. r&etilde;va `sand'.
2. Pk. rÄ“valiÄ• -- f. `dust -- devil'; Ku. reá¹›o `sand and stones, debris washed down by a stream'; OMarw. revaá¹›o m. `dunghill'; M. revá¸• Ä• m. `fine sand or gravel'.
rÄ“vaá¹-a -- 1 `whirlwind' see prec.

10821a rÄ“vaá¹-a -- 2 m. `bamboo' lex.
Mth. rewá¹›Ä• `a kind of sugar -- cane'?

rÄ“vaá¸• a 10822 *rÄ“vaá¸• a `a sweetmeat covered with seeds'. [Same as RÄ“VAá¹-A -- 1?]
K. livÃ¼rÃ¼ f. `a small cake of sugar covered with seeds'; S. reviá¹›Ä« f. `a sweetmeat', P. reuá¹›Ä« f., Ku. ryÅ«á¹›Ä«, N. B. reuá¹›i; H. rewá¹›Ä« f. `small cake covered with sesamum seeds', G. revá¹›Ä« f., M. revá¸• Ä« f.
rÄ“á¹£Ä• -- see HRÄ“á¹£Ä• -- .

rÄ“á¹£á¹-rÌ¥ 10823 rÄ“á¹£á¹-rÌ¥ m. `injurer' Bhaá¹-á¹-. [Cf. rÄ“á¹£mÃ¡n -- m. `storm, whirlwind' AV. -- âˆšRIÅ› or âˆšRIá¹£]
Kho. reá¹£á¹- `avalanche' (Rep1 79 < RÃ-á¹£á¹-I -- 1).

rÄ“hÄ• 10824 *rÄ“hÄ• `sand'. [*RÄ“ --]
P. reh, rehÄ« f. `saltpetre with earthy mixture, manure'; H. reh f. `brackish soil, fuller's earth'.
*RÄ“HÄ• STHALA -- .

rÄ“hÄ• sthala 10825 *rÄ“hÄ• sthala `sandy place'. [*RÄ“HÄ• -- , STHÃ¡LA --]
G. rethaá¸· n. `desert'.
RAI `bark': RÄ• YAá¹‡A -- , *RÄ• YAá¹‡IKA -- , RÄ• ËŠYATI.

10826 rá¹“ka -- 1, roÌ„kÃ¡ -- m. `light, splendour' RV. [~ *loÌ„ka -- 2. -- âˆšruc]
Ash. Å¾oÌ„ -- kÉ™ndÉ™ `deodar' (i.e. `torch -- tree'), Kt. Å•u, Å•Å« -- kÄ• noÌ„„ Å•ua `resin'; Wg. Å¾É”, wÅ™oÌ„ `deodar', Pr. Å¾umugda (= *áº“u -- muá¸• a, cf. Phal. loÌ„ -- mÃºá¹- s.v. *LOÌ„KA -- 2: Morgenstierne), Gmb. JÌ£oÌ„„ Kho. rog; WPah.roh. rÃ¥e `a partic. coniferous tree' Hendriksen; -- with unexpl. -- Ä• -- : Dm. raÌ‚k `deodar', Kal.rumb. rÄ• , urt. arak. roÌ„ka -- 2 `cash down' see *ROÌ„KKA -- .
Addenda: rá¹“ka -- 1: (-- a -- unexpl.) WPah.ká¹-g. re_ f. (obl. -- I) `fir', kc. rÉ”e f., J. rai m., kul. rÄ• i Him.I 185.

roÌ„kk 10827 *roÌ„kk `stop'. [Relationship with âˆšRUDH2 is not clear. Cf. also Pk. roÌ„á¸• aÃ¯ `stops' and K. roá¹-a `hindering']
K. roÌ†kh, dat. Ëškas m. `hindrance'; S. rokaá¹‡u `to prevent'; P. roká¹‡Ä• `to hinder', Ku. roká¹‡o (ruká¹‡o `to be stopped, remain'); N. roknu tr. `to stop'; B. rokÄ• `to hinder', Or. rokibÄ• ; Mth. rokab `to see that crops are not carried off'; Bhoj. roÌ„k `obstacle'; H. roknÄ• tr. `to stop' (ruknÄ• `to be stopped'); G. rokvuÌƒ `to stop, impede, surround'; M. rokhá¹‡&etilde; `to hinder'.
*UDROÌ„KKA -- , *PRAROÌ„KK -- .
Addenda: *roÌ„kk -- : WPah.ká¹-g. ruká¹‡Ãµ `to stop, be stopped', J. ruká¹‡u.

roÌ„kka 10828 *roÌ„kka `ready money'. [roÌ„ka -- `buying with cash' lex. prob. sanskritization of MIA. *rokka -- . -- Scarcely with PhonPj 129 < raukma -- `golden' Mn.]
S. roku m. `cash', L. rok m., P. rok f., B. rok (rokh adj. `in cash'), Or. roka -- á¹-hoka, Mth. H. rok m.; G. rok, rokh `in cash', M. rokh, rokh -- á¹-ok; -- ext. -- á¸• -- : S. rokaá¹›i f. `cash'; L. rokiá¹› f. `cash book';

P. rokaá¹› f. `cash', B. rokaá¹›; Or. rokaá¹›a `cash book'; H. rokaá¹› f. `cash' (â†• N. Mth. rokaá¹›), G. rokaá¹›i f., M. rokaá¸• f.

rá¹“ga 10829 rá¹“ga m. `disease' AV. [âˆšRUJ]
Pa. roÌ„ga -- m. `disease', Pk. roÌ„a -- m., Si. rov, roÌ„.
ROÌ„GYA -- ; Ä• ROÌ„GA -- , NÄ«ROÌ„GA -- ; *GALLAROÌ„GA -- .

roÌ„gya 10830 roÌ„gya `producing sickness' lex. [Rá¹“GA --]
Sh. rog, rok, pl. rá¹“giÌ¯ m. `illness', rogoÌ„á¹-Å- `ill'; -- K. rog, rÅ«g m. prob. â†• Sk. roÌ„ga -- .

roÌ„cÃ¡ 10831 roÌ„cÃ¡ `bright' AV., `gladdening' MW. [âˆšRUC]
Pk. roÌ„a -- m. `liking, taste for'; Kal. roÅ¡ `pleasure' (< *roÅ¾?).

10832 rá¹“catÄ“ `shines' RV. 2. roÌ„cÃ¡yati `makes pleasant' AV. 3. roÌ„cyatÄ“ `is liked' R. [~ lá¹“catÄ“, loÌ„cyatÄ“. <-> âˆšruc]
1. Pa. roÌ„cati `shines', Pk. roÌ„aÃ¯; -- Sh.koh. roÅ¾oÌ„ná¹· `to be light' has replaced *ro -- (avoiding clash with ro<-> `weep') by anal. formation from *ruÄ• -- (< RUCYATÄ“) after mÅ-Ä• eÌ†i ~ muÅ¾eÌ†i (mÃºcyatÄ“ ~ muÃ±cÃ¡ti).
2. Pa. roÌ„cÄ“ti `is pleased'; AÅ›.shah. rocetu, kÄ• l. locetu `let them find pleasure in'; Pk. roÌ„Ä“i, roÌ„aÃ¯ `gives pleasure'.
3. K. roÌ„Ä‹un, pp. rÅ«Ä‹u `to be liked'. -- See RUCYATÄ“.
roÌ„cÃ¡yati see prec.
*roÌ„ciya -- `bright' see ROÌ„CYA -- .

roÌ„cÃ-s 10833 roÌ„cÃ-s n. `light, brightness' RV. [Cf. ROÌ„CÃ¡ -- `bright' AV., rá¹“cas -- n. `light' MaitrS. -- ~ *LOÌ„CIS -- . -- âˆšRUC]
Pk. roÌ„Ä« -- f. `light'; Ash. áº“uÄ‹, Å¾uÄ‹ `daybreak', Wg. wÅ™uÄ• , áº“uÅ¾, Kt. Å•uÄ• , Å•iÄ• -- kol, Pr. Ã¼rÇ°uk, yÃ¼rÇ°Ã¼k; -- Gaw. rÅ«Ä‹ `morning' (â†• Kaf. or < ROÌ„CYÃ -- ); -- PaÅ¡.kuá¹›. Å¾oÌ„i -- zal `pine tree' (or < *ROÌ„CIYA --).
Addenda: roÌ„cÃ-s -- : Md. roÌ„ kuranÄ« `lights (a fire)'?

roÌ„cca 10834 *roÌ„cca `defective'. 2. *roÌ„Ã±ca -- . [~ *LUÃ±CA -- . -- Cf. *RÄ“Ã±CA -- : see list s.v. *RAKKA --]
1. G. rocuÌƒ `rustic, clownish, dried up, wrinkled'.
2. G. rÃµcuÌƒ `id.', rÃµcÉ” m. `clown'.

roÌ„cya 10835 roÌ„cya `shining(?)' MaitrS. 2. *roÌ„ciya -- . [~ *LOÌ„CYA -- , *LOÌ„CIYA -- . -- âˆšRUC]
1. Gaw. rÅ«Ä‹, roÌ„Ä‹ `dawn' (or â†• Kaf. s.v. ROÌ„CÃ-S --).
2. PaÅ¡.kuá¹›. Å¾oÌ„i -- zal `pine tree' (or < ROÌ„CÃ-S --).
roÌ„cyatÄ“ see Rá¹“CATÄ“.

roÌ„Ã±c 10836 *roÌ„Ã±c `crush, press in'. [Semantically connexion with âˆšLUÃ±C -- is unlikely: see *RÅ« -- A --]
Pk. roá¹• caÃ¯, roccaÃ¯, ruccaÃ¯ `crushes, grinds', ruá¹• caÃ¯ `cards (cotton)'; M. rÃµÄ‹á¹‡&etilde; `to force in, penetrate'.

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*roÌ„Ã±ca -- `defective' see *ROÌ„CCA -- .
roÌ„á¹-ikÄ• -- see next.
Addenda: *roÌ„Ã±c -- , cf. roÌ„canÄ« -- f. `grinding mill', roÌ„caka -- m. `one who crushes pulse' ArthaÅ›.

roÌ„á¹-á¹-a 10837 *roÌ„á¹-á¹-a1 `bread'. [roÌ„á¹-ikÄ• -- f. Bhpr. -- LM 396 relates it to *ROÌ„Ã±C -- and roÌ„á¹-atÄ“ `strikes against' DhÄ• tup., roÌ„á¸• a<-> m. `pounding' lex.]
Pk. roá¹-á¹-a -- m.n. `rice flour' DeÅ›Ä«n., roá¹-á¹-aga -- m., ruá¹-á¹-iÄ• -- f. `bread'; K. roÌ„á¹-h, dat. Ëšá¹-as m. `loaf', á¸• oá¸• . roÌ„á¹-Ä«; S. roá¹-u m. `thick bread', roá¹-Ä« f. `bread'; L. roá¹-Ä« f. `loaf', P. roá¹-, roá¹-Ä• m., roá¹-Ä« f.; WPah.bhad. bhal. roá¹-á¹-Ä« f. `bread', pÄ• á¸• . ruaiá¹-i, Ku. rwÄ• á¹-Ä• m. pl.; N. roá¹-, roá¹-o `a big loaf', roá¹-i `bread', A. B. ruá¹-i, Or. roá¹-i, ruá¹-i, Mth. roá¹-Ä«; H. roá¹-, roá¹-Ä• m. `thick bread', roá¹-Ä« f. `bread', Marw. G. roá¹-Ä« f., G. roá¹-lÉ” m., M. roá¹- m., roá¹-Ä« f.; Si. roá¹-i `unleavened bread of rice flour'.

*roÌ„á¹-á¹-a -- 2, *roÌ„á¸• a -- 1 `defective' see *RUá¸• A -- .
*roÌ„á¸• a -- 2 `lump' see *RUá¹-á¹-A -- .
*roÌ„á¸• á¸• a -- `defective' see *RUá¸• A -- .
*roÌ„á¸• ha -- `lump' see *RUá¹-á¹-A -- .
Addenda: *roÌ„á¹-á¹-a -- 1: WPah.ká¹-g. (kc.) roá¹-I f. `loaf, wheat -- loaf, bread, meal'; Garh. roá¹- `cake -- like preparation', Md. roÅ™i `bread'.
â€ *YAVAROÌ„á¹-IKÄ• -- .
â€ *roÌ„á¸• á¸• a -- 2 `lump' see *RUá¹-á¹-A -- .

roÌ„ta 10838 *roÌ„ta `entrails'. [Cf. Ir. *rautaka -- in Pers. roÌ„da NTS ii 288]
Ash. áº“oÌ„ `entrails', Wg. wÅ•Å«, áº“Å«;; Kt. Å•Å« `hip, waist', Pr. wÅ«; -- Dard. forms with áº“ -- or Å¾ -- < r -- are â†• Kaf.: PaÅ¡.lauá¹›. áº“Ã¶iwÄ• ËŠl `entrails', ar. Å¾Ä“É™, chil. Å¾uá¹›, kuá¹›. Å¾iá¹›, Shum. Å¾oÌ„á¹›.

rá¹“da 10839 rá¹“da m. `weeping' AV. [Cf. loÌ„ta -- , loÌ„ca -- m. (~ lÄ“ta<-> m.n.) `tears' lex sanskritization of MIA. *loÌ„a -- < rá¹“da -- ? -- âˆšRUD]
Sh. (Lor.) roya, roi `weeping'; Ku. roÄ« f. `weeping, scream'; N. ruwÄ• -- bÄ• si `lamentation'; A. lo `tears'; B. royÄ• `weeping'; Or. loya, lua `tear'; H. roÄ• -- rÄ• á¹- m. `lamentation'.

10840 roÌ„dati, roÌ„diti (rudÃ¡nti RV.) `howls, weeps' MBh. 2. rudÃ¡ti `weeps' á¹¢aá¸• vBr.
1. Pa. roÌ„dati `weeps', Pk. roÌ„yaÃ¯, roÌ„aÃ¯, roÌ„vaÃ¯, Gy. eur. rov -- , arm. É™rov -- , pal. 3 sg. rá¹“Äƒr, á¸Œ. roina, Sh.gil. roÄ-kiÌ¯, koh. roÌ„ná¹·, L. rovaá¹‡, awÄ• á¹‡. rouá¹‡, khet. ron, P. roá¹‡Ä• , ludh. roÌ„nÄ• , WPah.bhiá¸• . roá¹‡Å«, Ku. rÅ«á¹‡o (caus. roÅ«á¹‡o), N. runu (pret. royo), B. royÄ• , Mth. roeb, OAw. roi, H. ronÄ• , OMarw. roi, G. rovuÌƒ.
2. Pa. rudati `weeps', Pk. ruaÃ¯, ruvaÃ¯, ruvvaÃ¯, Ash. áº“Å« -- , Å¾Å« -- , Wg. wÅ•u -- , wÅ•Ã¶ -- , Kt. áº“u -- , Pr. áº“Å« -- , Å¾Å« -- , Tir. ru -- (1 sg. pres. rum, 3 sg. rÅ«i), Phal. 1 sg. pres. rÅ«m; K. riwun `to mourn'; S. ruÌƒaá¹‡u `to weep', la. rÅ«á¹‡u. -- See *RUá¹‡á¹‡A -- .
Addenda: roÌ„dati. 1. WPah.ká¹-g. roÌ„á¹‡Ãµ, J. roá¹‡u, ruá¹‡u, ká¹-g. caus. rwauá¹‡Ãµ; Md. ronÄ« `weeps' (inf. roÌ„n, absol. roi, roÌ„; ruim `weeping').
2. rudÃ¡ti: OP. rÅ«Ä• vaá¹‡u `to cry out, lament'.

â€ roÌ„dhati see ROÌ„DHAYATI.

roÌ„dana 10841 roÌ„dana n. `weeping' &capamacr;past. [âˆšRUD]
Pa. roÌ„dana -- n. `weeping', Pk. roÌ„aá¹‡a -- , roÌ„vaá¹‡a -- n.,
L.awÄ• á¹‡. roÌ„á¹‡Ä• ; P. roá¹‡ f., roá¹‡Ä« f. adj. `looking like crying'; G.
royaá¹‡, roá¹‡uÌƒ n. `weeping'. -- See RUDANA -- .

roÌ„ddhra 10842 *roÌ„ddhra `fetter, rope'. [Cf. roÌ„ddhrÌ¥ -- m. `one who
blocks' KÄ• lid., roÌ„dhayati `fetters' BhP. -- âˆšRUDH2]
Replaced by *roÌ„ttra -- : Ash. Å¾Å«tr, zÅ«tr `rope, Wg. Å¾Å«tr, Pr. Å¾É™á¹-
; Dm. rÅ«t `rope', rÅ«ti `thin rope'; Kal.urt. arÅ«ËŠti `rope'.

roÌ„dya 10843 *roÌ„dya `to be wept over'. [âˆšRUD]
Pk. rujja -- n. `weeping', H. roj, rojá¹›Ä• m.
*roÌ„dha -- 1 `growing'. [~ Rá¹“HA -- . -- âˆšRUH]
NYAGRá¹“DHA -- .
roÌ„dha -- 2 `dam' see Rá¹“DHAS -- .

10844 roÌ„dhayati `stops' MBh., roÌ„dhati R. [âˆšRUDH2]
Pk. rohÄ“i `obstructs'; Or. ruhÄ• ibÄ• `to cause to stay, settle, restrain'.
Addenda: roÌ„dhayati. 2. â€ roÌ„dhati `obstructs, blocks' R. [âˆšRUDH2]
Pa. roÌ„dhana -- n. `obstruction', Pk. roÌ„haÃ¯ `obstructs'; WPah.ká¹-g.
rá¹“á¹‡Ãµ `to soak clothes when washing' (< `obstructing a watercourse'? see
RUDHYATÄ“).

roÌ„dhas 10845 roÌ„dhas1 n. `mountain slope' R. [Cf. Rá¹“HAá¹‡A -- : âˆšRUH.
-- Or poss. same as Rá¹“DHAS -- 2]
S. rohu m. `mountain, bare mountainous country'; L. roh m. `mountain',
rohá¹›Ä« f. `hill'; P. deriv. adj. rohelÄ• `belonging to or coming from the
hills', ruhellÄ• , rahËš m. `inhabitant of Rohilkhaá¹‡á¸• '.

rá¹“dhas 10846 rá¹“dhas2 n. `bank, wall' RV., roÌ„dha -- 2 m. `dam, bank'
RÄ• jat. [â†’ Bal. roÌ„d `high bank of a torrent' Morgenstierne. -- Poss.
ROÌ„DHAS -- 1 is the same word. <-> âˆšRUDH2]
Pa. roÌ„dha -- n. `dam'; Pk. roÌ„ha -- m. `rampart, dyke'; OG. rohaÃ¼ m.
`rampart (of fort)'; -- A. ruwÄ• `rafter of a thatched roof', B. ruyÄ• , Or.
ruÄ• ?
roÌ„dhra -- see LOÌ„DHRA -- .

roÌ„pa 10847 roÌ„pa m. `act of raising or planting' MBh. [âˆšRUP]
Pa. roÌ„pa -- in Ä• rÄ• ma -- rËš, vana -- rËš m. `plantation', roÌ„paka -- m. `sapling'; Pk. roÌ„va -- m. `plant, sapling'; A. rowÄ• `transplanted rice seedlings'; B. royÄ• `a planting'; M. rov m. `seed that has sprouted' (~ roh < Rá¹“HA --). -- Or. ruÄ• `transplanting (of rice &c.)' rather sb. from ruibÄ• < *RUPATI.

roÌ„paá¹‡a 10848 roÌ„paá¹‡a n. `act of planting' MBh. [âˆšRUP]
Pa. roÌ„pana -- n., ËšnÄ• -- f. `planting'; Pk. roÌ„vaá¹‡a -- n. `planting, sowing'; A. rowan `act of planting', rowani `woman engaged in transplanting rice seedlings'.
roÌ„pÃ¡yati1 `causes acute pain' see RÃºPYATI1.
roÌ„payati2 `plants' see *RUPATI.
*roÌ„pÄ• kya -- , *roÌ„pi -- `fox' see LOÌ„PÄ• KA -- .

roÌ„pya 10849 roÌ„pya `to be planted' MBh. [âˆšRUP]
L. rop m. `crop of indigo'; WPah.roh. ropo, rupá¹›e `rice field'; Ku. ropo `transplantation of seedlings'; Bi. rop, ropÄ• `rice plants in seed bed'; G. rop, ropÉ” m. `young plant, sapling', M. rop m.
roÌ„pyatÄ“ see *RUPATI.
Addenda: roÌ„pya -- : WPah.kc. ropo m., ká¹-g. ruppÉ” m., poet. rupá¹›e f. `irrigated rice -- field'; J. ropÄ• m. `planting (of rice)' Him.I 187.
roÌ„pyatÄ“ see *RUPATI Add2.

roÌ„bba 10850 *roÌ„bba `defective'. [~ *LOÌ„BBA -- . -- Cf. *RÄ“PPA -- : see list s.v. *RAKKA --]
G. robaá¹› `stupid, dull'.
roÌ„maka -- see *RUMAKA -- .

rá¹“man 10851 rá¹“man n. `hair (esp. short hair) on body of men and animals' RV. [~ Lá¹“MAN --]
Pa. Pk. roÌ„ma -- n. `body hair'; K. rÅ«Ë˜m m. `hair or down on body'; S. rÅ«m f. `body hair' ( -- m -- ?); P. ruÌ„Ìƒ, rom, roÃ£Ì„ m. `body hair, nap on cloth'; Ku.gng. ruÌ„Ìƒ `body hair', N. rauÌƒ, ruÌƒ, B. rÃµ, rÃµyÄ• , ruÌƒyÄ• ; Or. ruÌƒaÌƒ `down on body, fur', roma `body hair', ruma `hair, wool, fur'; Mth. roÃ£Ì„ `body hair', Bhoj. roÌ„wÃ£Ì„, OAw. rovaá¹• m., lakh. roÌ„ÌƒwÃ£Ì„; H. roÃ£Ì„, rÅ«Ã£Ì„ m. `body hair, down, fur, pile on carpet,

moss'; G. rom m., ruÌƒuÌƒ n. `body hair'.
ROÌ„MAÅ›Ã¡ -- .
*roÌ„mantra -- `chewing the cud' see next.

roÌ„mantha 10852 roÌ„mantha m. `act of chewing the cud' KÄ• lid. 2.
*roÌ„mantra -- . [â†' Wkh. ramoÌ„t Rep1 78]
1. Pa. roÌ„manthaka -- adj. `chewing the cud'; Pk. roÌ„maá¹• tha -- m. `act of chewing the cud', H. rÃµth m., M. rovaÌƒth, ravaÌƒth, rÃµth, rÃµt m.
2. Ash. Å¾oÌ„moÌ„tr sb. `chewing the cud', Kt. áº"Ã«metr, PaÅ¡.weg. lÃ¶imul Ä• ËŠ.
ROÌ„MANTHÄ• YATÄ".

10853 roÌ„manthÄ• yatÄ" `chews the cud' PÄ• á¹‡., ËšthayatÄ" SuÅ›r.
[ROÌ„MANTHA --]

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Pa. roÌ„manthÄ"ti, Ëšthati `chews the cud', Pk. roÌ„maá¹• thÄ• aÃ¯, ËšthaÃ¯, H. rÃµthnÄ• , M. ravaÌƒthá¹‡&etilde;.

roÌ„maÅ›Ã¡ 10854 roÌ„maÅ›Ã¡ `shaggy' RV. [~ loÌ„maÅ›Ã¡ -- TBr. -- Rá¹"MAN --]
Pk. roÌ„masa -- `hairy'; H. roÃ£Ì„sÄ• , rÅ«Ã£Ì„sÄ• `hairy, woolly' (with -- Ã£Ì„ -- from simplex roÃ£Ì„ < Rá¹"MAN --).

roÌ„ra 10855 *roÌ„ra `defective'. [Cf. *RULLA -- : see list s.v. *RAKKA --]
Pk. roÌ„ra -- `indigent'.

roÌ„á¹£a 10856 roÌ„á¹£a m. `anger, fury' &capamacr;past. [âˆšRUá¹£]
Pa. Pk. roÌ„sa -- m. `anger', Dm. roá¹£; Woá¹-. roÌ„Å¡Ã©l `angry'; Gaw.

roÌ„á¹£ `anger', Kal.rumb. roá¹£, Bshk. roÌ„á¹£, Tor. (Biddulph) Å¾os, Å¾oÅ¡il f., Phal. rÅ«á¹£, Sh. roá¹£ (st. roáº“ -- ) m., K. raÅ› m., á¸• oá¸• . roÌ„Å›, P. roÌ„h m. (ruh m. with -- u -- from russá¹‡Ä• ?), Ku. ros; A. roha `sullen anger'; B. ros `anger', Or. rosa, Mth. Aw.lakh. H. ros m. (H. rÅ«s m. with -- Å« -- from rÅ«snÄ• < RÃºá¹£YATI), OMarw. OG. OM. rosa m., Si. lÄ« (rosa â†• Pa.).
Addenda: roÌ„á¹£a -- : WPah.ká¹-g. (kc.) rÃ³Å› (obl. -- a) m. `anger', ká¹-g. rÃ³Å›Å›I f.

10857 rá¹“á¹£ati `is hurt, is offended' RV. [âˆšRUá¹£]
Pa. roÌ„sÄ“ti `makes angry'; Pk. roÌ„saÃ¯ `is angry'; Gaw. roÌ„á¹£Ä• n (pres. part.?) `angry'; Sh. (Lor.) roáº“oiki `to be angry', K. roÌ„Å›un (pp. rÅ«á¹-hu), Or. rosibÄ• ; H. rosnÄ• , rÃµsnÄ• `to be vexed'.
Addenda: rá¹“á¹£ati: WPah.ká¹-g. rÃ³Å›há¹‡Ãµ `to be angry, get angry', J. roÅ›uwá¹‡u.

roÌ„á¹£ita 10858 roÌ„á¹£ita `angry' MBh. [roÌ„á¹£in -- Hariv. -- âˆšRUá¹£]
Pk. roÌ„sia -- `angry'; Or. rosi, rosiÄ• `fretful, angry'.

roÌ„á¹£ya 10859 *roÌ„á¹£ya `anger'. [âˆšRUá¹£]
S. rosu, roso m. `quarrelling with a friend'; L.awÄ• á¹‡. roÌ„sÄ• `estrangement'; P. rossÄ• m. `anger'.

rá¹“ha 10860 rá¹“ha m. `mounting' AV., `growth' ÅšrS. [âˆšRUH]
Pk. roÌ„ha -- m. `growth'; M. roh m. `seed that has sprouted' (~ rov < ROÌ„PA --); -- Kho. roi `people, man, person' with same semantic development as in Germanic and Slavonic (leute, ljud, &c. IEW 685) BelvalkarVol 95. -- Kaf. words for `hair' see RÃºH -- .
Addenda: rá¹“ha -- : Kho. roi, obl.sg. royÃ³, pl. royan `man', pl. `people'.

rá¹“haá¹‡a 10861 rá¹“haá¹‡a n. `means of ascending' RV., m. `name of a mountain in Ceylon' RÄ• jat. [Cf. roÌ„dhas -- 1. -- âˆšruh]
Pk. roÌ„haá¹‡a -- m. `name of a mountain'; OSi. ruhuá¹‡u, rÅ«á¹‡u `southernmost of the three divisions of Ceylon'?

10862 rá¹“hati, rá¹“dhati `grows', rá¹“hati `mounts, climbs' RV. [âˆšRUH]
Pk. roÌ„haÃ¯ `grows'; H. (poet.) rohanÄ• `to mount, climb, ride'.
roÌ„hi -- m. `a kind of deer' R., roÌ„hÄ« -- f. MBh. [Cf. Rá¹“HIá¹‡Ä« -- ,

ROHÃ-T -- , roÌ„hita -- m. `a kind of deer' VarBrÌ¥S., roÌ„his<-> m.f., roÌ„hiá¹£a -- m., rauhis -- m., rauhiá¹£Ä« -- f. lex. -- *RUDH --]
*ROÌ„HIYA -- , *ROÌ„HYA -- .

roÌ„hiá¹‡a 10863 *roÌ„hiá¹‡a `red'. [*RUDH --]
Ku. rwÄ«á¹‡o `red colour, red turmeric'.

rá¹“hiá¹‡Ä« 10864 rá¹“hiá¹‡Ä« `red cow, cow' RV., `the 9th constellation' TS. [See ROÌ„HI -- . -- *RUDH --]
Pk. roÌ„hiá¹‡Ä« -- f. `cow'; Wg. wÅ™uÌ„Ìƒ -- gaá¸• ou `male wild sheep (Ovis cycloceros)', f. wÅ™Å« -- wamá¸— NTS xvii 312, Gaw. ruÄ«nÄ« f., roÄ«na, rwÄ«ËŠna m., Kal.rumb. roÌ„ÌƒÅ•a, urt. ruÌ„ÌƒÅ•a f., Kho. ron f., Phal. roÌ„hiá¹‡Ã¡ f., roÌ„hiá¹‡ -- miá¹‡á¸• m.; <-> Pk. roÌ„hiá¹‡Ä« -- f. `the 9th constellation', G. royaá¹‡ f.; Si. reheá¹‡a `the 4th lunar asterism'.
Addenda: rá¹“hiá¹‡Ä« -- : Md. roÌ„nu `4th lunar asterism'.

roÌ„hÃ-t 10865 roÌ„hÃ-t `red' (in roÌ„hÃ-d -- aÅ›va -- RV.), f. `red deer' VS., roÌ„hita -- m. `a kind of deer' lex. [~ *loÌ„hit -- in *LOÌ„HITTARA -- . -- See ROÌ„HI -- . -- *RUDH --]
Pk. roÌ„hia -- m. `a kind of deer' (or < *roÌ„hiya -- s.v. *ROÌ„HYA -- ); Dm. royaÌ, f. `the wild sheep', ruyÄ• ËŠ -- min, royÃ¡ÌƒÌ„ -- min m.; M. rohÄ« f., roh&etilde; n. `the slate -- coloured antelope or nilgai (Antelopa picta)'.
*ROÌ„HITYA -- .

rá¹“hita 10866 rá¹“hita1 `red, reddish' RV. [~ Lá¹“HITA -- . -- *RUDH --]
Pk. roÌ„hia -- m. `a kind of fish'; P. rohÅ«, rehÅ« f. `the fish Cyprinus rohitaka', N. rewÄ• ; A. rau `the fish Labeo rohita'; B. rui `Cyprinus rohitaka', Or. rohi, roi, rui, Mth. rohu, Bhoj. roÌ„hÅ«, H. rohÅ«, rehÅ« m.f., M. rohÄ« f.
ROÌ„HITAMATSYA -- .
roÌ„hita -- 2 `a kind of deer' see ROÌ„HÃ-T -- .

roÌ„hitamatsya 10867 roÌ„hitamatsya m. `the fish Cyprinus rohitaka' VarBrÌ¥S. [Rá¹“HITA -- , MÃ¡TSYA --]
Phal. rá¸—maÄ‹, wrÄ“maÄ‹Ä«ËŠ `fish'; Si. rehemas, rÄ“mas `skeatfish'.

roÌ„hitya 10868 *roÌ„hitya `a kind of deer'. [Cf. ROÌ„HÃ-T -- and

*roÌ„hya<-> ~ roÌ„hi -- . -- *rudh --]
Pa. roÌ„hicca -- m. `a kind of deer'.
*roÌ„hiya -- `a kind of deer' see *ROÌ„HYA -- .

roÌ„hiá¹£a 10869 roÌ„hiá¹£a m. `a kind of fish' lex. [*RUDH --]
Si. rohisa `a kind of fish'.

roÌ„hya 10870 *roÌ„hya `a kind of deer'. 2. *roÌ„hiya -- . [Cf. ROÌ„HI --
and *ROÌ„HITYA -- ~ ROÌ„HÃ-T -- . -- *RUDH --]
1. Pk. rojjha -- m. `a kind of deer'; S. rojhu m., Ëšjha f. `the white --
footed or painted antelope', P. rojh f., H. G. rojh m.
2. Pk. roÌ„hia -- m. `a kind of deer' or < ROÌ„HÃ-T -- .
raukma -- see *ROÌ„KKA -- .

rauká¹£aka 10871 *rauká¹£aka `of trees, wooden'. [Cf. vÄ• rká¹£a -- KÄ• tyÅšr.
~ vrÌ¥ká¹£Ã¡ -- . -- *RUKá¹£A --]
G. rokhuÌƒ n. `wood, fuel'.

raudrÃ¡ 10872 raudrÃ¡ (raÃºdra -- VS.) `ep. of Agni and other gods' RV.,
`terrible' MBh., n. `heat, sunshine' Hit. [RUDRÃ¡ --]
Pk. rodda -- , rudda -- m. `the first part of the day'; A. raÌ,d `sunshine',
raÌ,dÄ• iba `to dry in the sun'; B. rod `sunshine, sun's rays'; -- Mth.
raudÄ-Ì„ (= rodi?) `drought'?
Addenda: raudrÃ¡ -- : A. ra'd (phonet. rod) `sunshine'.

raupya 10873 raupya `made of silver' YÄ• jÃ±., Ëšaka -- Hcat. [RÅ«ËŠPYA --]
Pk. ruppa -- `of silver'; Sh. (Lor.) roÌ„p ~ rÅ«p m. `silver' (â†’ á¸Œ.
roÌ„p `silver'); S. ropo `of silver'; WPah. bhal. rÉ”ppo `silvery'.
rauma -- see *RUMAKA -- .

rauá¹£á¹-ya 10874 *rauá¹£á¹-ya `anger'. [RUá¹£á¹-A -- 1]
P. roá¹-á¹-hÄ• m. `anger'.

L

lakuá¹-a 10875 lakuá¹-a m. `club' Car. (lakuá¹-in -- `having a club' R.), laguá¸• a -- m. MBh., lakula -- PÄ• á¹‡.gaá¹‡a (cf. lakulin -- ~ Ëšá¹-in -- , laguá¸• in --), lagura -- m. W. 2. *lakkuá¹-a -- . [Ac. to J. Przyluski Pre -- Aryan 12 in sense `penis' is of same origin as lÄ• á¹…gula -- &c. â†• Austro -- as.; but prob. same word as `stick'. -- â†' Orm. lauá¹›Ã¡ `scrotum', Par. lÃ¡wuÌƒá¹› `penis' IIFL i 270]
1. Pa. lakuá¹-a -- , laguá¸·a -- m. `club', Pk. la(g)uá¸• a -- , laÃ¼la -- m.; Gy. wel. ruvloÌ„ m. `stick', gr. ruvlÃ-, rulÃ-, pal. lauri, rauri `stick, pole'; PaÅ¡. lauá¹›Ä• `stick, olive tree', lauá¹›Ä« f. `stick'; K. lÅ«rÃ¼, dat. loÌ„reÌ† f. "stick, club, pole'; S. lauá¹›o m. `penis', P. lauá¹›Ä• m.; WPah.bhal. loá¹›i f. `stick freshly cut from tree', (Joshi) loá¹› f. `penis'; Ku. lauá¹›o m. `penis'; N. lauro `stick'; B. leuá¹›Ä• `penis'; Or. lahuá¹›Ä• `penis', laÃ¼á¹›i, naÃ¼á¹›i `stick'; Bi. Mth. laur `stick'; H. lauá¹›Ä• m. `penis' (â†' Mth laoá¹›Ä• ); OG. laÃ¼á¸• aÃ¼ m. `stick', G. lÉ"á¹›É" m. `penis', M. lavá¸• Ä• m. (LM 397 wrongly < alÄ• bu --).
2. Pk. lakkuá¸• a -- m. `stick'; Gy. as. (BaluÄ• i) lakÃ½r `tree' JGLS new ser. ii 259; Woá¹-. lakÃ¡á¹› m. `stick'; Gaw. lÄ"keá¹›Ä«ËŠ `stick, firewood'; K. lakar m. `stick, cudgel'; S. lakuá¹›u m. `wattles'; L. lakkaá¹› m. `wood', lakkiá¹› f. `stick', awÄ• á¹‡. luká¹›Ä« `wood' (X rukkh < *RUKá¹£A -- ?), P. lakkaá¹› m., lakkaá¹›Ä« f., WPah.khaÅ›. lakkaá¹›, Garh. lÄ• khaá¹›, Ku. lÄ• ká¹›Ä• m. pl. `fuel', gng. lÄ• kaá¹›; H. lÄ• kaá¹›, lakkaá¹›, lÄ• ká¹›Ä• m. `cudgel, timber', laká¹›Ä« f. `stick, firewood' (â†' Mth. laká¹›Ä«); OG. lÄ• kaá¸• aÃ¼á¹• n. `wood', G. lÄ• ká¹›uÌƒ n., lÄ• ká¹›Ä« f. `stick'; M. lÄ• kuá¸• , lÄ• kaá¸• n. `wood'; Ko. rÄ• kkÅ«á¸• a `firewood'. *LÄ• KKUá¹-A -- ; *LAKKUá¹-AHÄ• RA -- .
lakula -- see prec.
Addenda: lakuá¹-a -- . 2. *lakkuá¹-a -- : WPah.ká¹-g. laká¹›É" m. `log, big piece of wood'.

lakk 10876 *lakk `sound of lapping or bubbling'. [Onom.]

S. lakaá¹‡u `to lap (as a dog)', laklaki f. `sound of lapping', L. lakkaá¹‡, pres. part. lakÄ“ndÄ• ; P. lakká¹‡Ä• `to make a lapping sound (of a dog)'; A. laklakÄ• iba `to feel a craving'; Or. laklak `bubbling'; H. lakhlakhÄ• nÄ• `to pant with heat'; M. lakhlakh f. `keen hunger'.

lakka 10877 *lakka1 `defective'. 2. *lakkha -- . 3. laá¹…ka -- 1 in laá¹…kÄ• -- f. `unchaste woman' lex. (~ RAá¹…KÃ¡ --). 4. laá¹…ga -- 1 `lame' KÄ• tyÅšr.com., m. and Ëšaka -- m. `paramour' lex. (X nagna -- in lagnikÄ• -- f. `young girl' lex. and poss. in Si. nanÌ†gÄ• `young sister' s.v. NAGNÄ• -- : cf. laÃ±ja -- 1 `lame' ~ laÃ±j(ik)Ä• -- `harlot'). [Cf. Pers. lang `lame'. <-> Other `defective' word -- groups with initial l -- s.vv. *laccha -- 1, laá¹-á¹-a -- 1 (*laá¹-á¹-ha -- 1, *laá¹-á¹-hara -- , laá¸• á¸• a -- , *laá¸• á¸• ha -- , *laá¹‡á¹-a -- , *laá¹‡á¹-ha -- 1, *laá¹‡á¸• a -- 1, *laá¹‡á¸• ara -- , *laá¹‡á¸• ha --), *LATTA -- 1 (*lattara -- , *latthara -- , *latra -- , *laddhara -- , *lanta -- , *lantara -- , landa -- 1), *LAPPHA -- 2 (*lampha -- 2, *labba -- , *labbha -- , *lamba -- 2), *LÄ• MA -- , *LIKKA -- , (*lÄ“kka -- , *lÄ“gga -- , *lÄ“á¹…ka -- , *lÄ“á¹…ga -- , *lÄ“á¹…gha --), *LICCA -- (*liccha -- , *lijjha -- , *lÄ“cca -- , *lÄ“Ã±ca --), *LIá¹-á¹-A -- 1 (*liá¸• á¸• a -- , *liá¹‡á¸• a -- 1, *lÄ«á¸• a -- , *lÄ“á¹-á¹-ha -- , *lÄ“á¸• á¸• a -- 1, *lÄ“á¹‡á¹-a -- , *lÄ“á¹‡á¸• a -- 1, *lÄ“á¹‡á¸• ha --), *LITTA -- (*littara -- , *litra -- , *lidda -- , *liddhara -- , *lÄ“tta -- , *lÄ“ttha -- , *lÄ“dda -- 1, *lÄ“ddha -- , *lÄ“nda -- , *lÄ“ndara --), *LIBBA -- 1 (*limba -- , *lÄ«ba -- , *lÄ“bba -- , *lÄ“bbha -- , *lÄ“bbhara -- , *lÄ“mbha --), *LÄ«RA -- (*lÄ“ra -- , *lÄ“lla -- 1), *LISSA<-> (*lÄ«sa -- , *lÄ“ssa --), *LUKKA -- 1 (*lugga -- , *luá¹…ka -- , *luá¹…kha -- , *luá¹…ga -- , *loÌ„kka --), *LUCCA -- (*luÃ±ca -- , *luÃ±ja -- , *loÌ„cca -- 1, *loÌ„jjha --), *LUá¹-á¹-A -- 1 (*luá¹-á¹-ha -- , *luá¸• a -- 1, *luá¸• á¸• a -- , *luá¹‡á¹-a -- , luá¹‡á¹-haka -- , *luá¹‡á¸• a -- , *loÌ„á¹-á¹-a -- 1, *loÌ„á¹-á¹-ha -- , *loÌ„á¹‡á¹-ha --), *LUTTA<-> (*luttara -- , *lutthara -- , *lunda -- , *loÌ„tta -- , *loÌ„ttara -- , *loÌ„ttha -- 1, *loÌ„tthara -- , *loÌ„dda -- 1, *loÌ„ddara -- , *loÌ„ddha --), *LUMBA -- 1 (*loÌ„bba --), *LULLA -- (*loÌ„lla --), *LUSSA -- (*loÌ„ssa --). -- Similar `defective' word -- groups s.vv. kuá¹‡á¹-ha -- , *á¹-uá¹‡á¹-a -- 2, *naá¹-á¹-a -- , baá¹‡á¸• Ã¡ -- , *bukka -- ,4 *maá¹-á¹-a -- , *rakka -- , vaá¹‡á¹-a -- 2]

1. Ash. lakurÃ¤ËŠ, f. ËšrÄ«ËŠ `small, narrow', lakurÄ• ËŠk `younger brother'; Mai. laka `small'; Ku. lÄ• ká¹›o `senseless, lifeless', laklakÄ• á¹- m. `weakness, faintness'.

2. Mai.ky. lakh `small, younger'; Ku. lÄ• kho, lakhauá¹-o `fat castrated goat', lÄ• khiyÄ• `fat and tall, hideous, frightful'; N. lÄ• khe `fat castrated goat'.
3. L. laá¹…gÄ• `bad, ill, poor, unsuitable'.
4. Gy. eur. lango, wel. laá¹…oÌ„, germ. langÉ™lo `lame'; Kho. (Lor.) luá¹… `shaven -- headed' (or < *LUá¹…GA --); K. longu, f. lÃ¼njÃ¼ `lame'; S. laá¹…u m. `lameness', laá¹…o `lame, sick'; P. laá¹…gÄ• `lame', Ku. laá¹…ro, gng. laá¹…aá¹›, N. laá¹…ro (laá¹…aá¹›o â†• H.), laá¹…ranu `to limp'; B. nÄ• á¹… `paramour'; H. laÌƒgá¹›Ä• `lame', laÌƒgá¹›Ä• nÄ• `to limp', G. laÌƒgá¹›uÌƒ, laÌƒgá¹›Ä• vuÌƒ; M. laÌƒg `enfeebled', laÌƒgá¸• Ä• `paralysed'. LÃ¡á¹…GATI.
Addenda: *lakka -- 1. 4. laá¹…ga -- 1: WPah.ká¹-g. laá¹…gá¹›É” `lame'.

lakka 10878 *lakka2 `lump'. 2. *laá¹…ka -- 2. [Cf. similar series in `defective' word -- groups s.v. *LAKKA -- 1. -- Other wordgroups for `lump' with initial l -- s.vv. *LAá¸• á¸• U -- 2 (*laá¹‡á¸• a -- 3), *LADDA -- 1 (*landa -- 2), *liá¹…ga -- 3, liá¹-á¹-a -- 3 (*liá¹‡á¸• a -- 2, *lÄ“á¸• a -- , *lÄ“á¸• á¸• a -- 2, *lÄ“á¹‡á¹-a -- , lÄ“á¹‡á¸• a -- 2), *LIDDA -- 3 (*linda -- , *lÄ“dda -- 2, *lÄ“ddha -- 2, *lÄ“nta -- , *lÄ“ntha --), *libba -- 2, loÌ„gÃ¡ -- , *loÌ„cca -- 2, *luá¹-á¹-a -- 2 (luá¹‡á¸• ikÄ• --), *LOÌ„TTHA -- 2 (*loÌ„dda -- 2, *loÌ„ddha -- 2, *loÌ„nda --), *LUMBA -- 2 (*lumbara --)]
1. N. lakku `heap, pile of money (esp. in gambling)'; H. lakkÄ• m. `lump, piece'.
2. P. laá¹…g f. `heap'; H. lÃ£Ì„k f. `heap'.
Addenda: *lakka -- 2: 2. *laá¹…ka -- 2: WPah.ká¹-g. lÉ”á¹…g m. `nose -- stud', J. loá¹…g m.
*lakkuá¹-a -- see LAKUá¹-A -- Add2.

lakka 10879 *lakka3 `waist, loins'.
Pk. lakkha -- m.n. `body'; S. laku m. `waist, loins, pass between hills'; L. lakk m. `waist, loins'; P. lakk, lakkÄ• m. `waist, middle', lakku m. `loins'; WPah. bhad. lakk n. `waist', H. lÃ£Ì„k f.
*lakkuá¹-a -- `stick' see LAKUá¹-A -- .

lakkuá¹-ahÄ• ra 10880 *lakkuá¹-ahÄ• ra `wood carrier'. [*LAKKUá¹-A -- , HÄ• RA -- 1]
H. lakaá¹› -- hÄ• rÄ• m. `woodman'.
*lakkha -- `defective' see *LAKKA -- 1.

laktaka -- see *LATTA -- 1.
LAKá¹¢ `mark, aim at': LAKá¹£Ã¡ -- , LAKá¹£Aá¹‡Ã¡, LAKá¹£ATI, LAKá¹£Ã¡YATI, LAKá¹£ITA -- , LAKá¹£IN -- , LAKá¹£MAKA -- , LÃ¡Ká¹£MAN -- , LAKá¹£YATÄ“; ALAKá¹£Aá¹‡Ã¡ -- , ALAKá¹£MÄ« -- , ALAKá¹£YA -- , UPALAKá¹£A -- , UPALAKá¹£Aá¹‡A -- , UPALAKá¹£AYATI, UPALAKá¹£ITA -- , VILAKá¹£AYATI, SAá¹• LAKá¹£Aá¹‡A -- , SAá¹• LAKá¹£AYATI.

laká¹£Ã¡ 10881 laká¹£Ã¡ m. `stake, prize' RV., `mark, sign' MBh., `100,000' YÄ• jÃ±., `aim' KÄ• lid., laká¹£ya -- n.m. `aim' Muá¹‡á¸• Up., `prize' MBh., `100,000' RÄ• jat. [âˆšLAKá¹£. -<-> As numeral see Add.]
Pa. lakkha -- m. `mark, target, stake in gambling'; Or. lÄ• kha, nÄ• kha `aim, distinguishing mark', lÄ• cha `brand'; G. lÄ• chÉ” m. `burning the feet'; M. lÄ• s m. `mark made by cautery', n. `mole with hairs'; Si. lak -- a `sign, object, end'; -- Pa. Pk. lakkha -- m. `100,000', Sh. lÄƒk (â†• Ind.), K. lach m., S. lakhu m., L. lakh m., P. WPah.bhad. cur. lakkh m., Ku. N. A. B. lÄ• kh, Or. lÄ• kha, nÄ• kha, Mth. Aw.lakh. H. Marw. G. M. lÄ• kh m.
LAKá¹£IN -- ; *LAKá¹£Ä“Å›VARA -- .
Addenda: laká¹£Ã¡ -- : WPah.ká¹-g. lÃ¡kkh `100,000', OMarw. lÄ• kha, lakha, Md. lakka (â†• Ind.).

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laká¹£aá¹‡Ã¡ 10882 laká¹£aá¹‡Ã¡ n. `line' ÅšBr., `mark' Mn., `aim' YÄ• jÃ±. [âˆšLAKá¹£]
Pa. lakkhaá¹‡a -- n. `distinguishing mark', Pk. lakkhaá¹‡a -- , lacchaá¹‡a -- m.n.; EAÅ›. lakhane n. `marking of animals'; P. lakkhaá¹‡ m. `sign, token', Si. lakuá¹‡a; Md. lakunu `spot, mark'.
SULAKá¹£Aá¹‡A -- .
Addenda: laká¹£aá¹‡Ã¡ -- : Md. lakunu `scar'.

10883 laká¹£ati `recognizes' MBh., ËštÄ“ `perceives' BhP. [âˆšLAKá¹£]
Pk. lakkhaÃ¯ `sees, knows'; PaÅ¡.ar. lÃ¤Ä• -- , laÅ¡ -- , laá¹£<-> `to see'
IIFL iii 3, 106; S. lakhaá¹‡u `to ascertain'; L. (Ju.) lakhaá¹‡ `to look at,
see'; P. lakhá¹‡Ä• `to understand' (? â†' Ku. lakhá¹‡o `to note, observe';
A. lakhiba `to see', B. lakhÄ• , Or. lakhibÄ• , OAw. lakhaÃ¯, H. lakhnÄ• ; G.
lakhvuÌƒ `to observe with attention'). -- WPah.bhal. lÃ£Ì„haÌƒá¹‡Å« `to see,
catch sight of' (with unexpl. -- h -- < -- kh --), lihiá¹‡Å« `to come into
sight, appear' (with -- i -- from MIA. dissaÃ¯ < drÌ¥Å›yÃ¡tÄ“?).

10884 laká¹£Ã¡yati `regards' MaitrUp., `marks, distinguishes' MBh. [Denom.
from LAKá¹£Ã¡ -- . -- âˆšLAKá¹£]
Pa. lakkhÄ“ti `marks, distinguishes'; Ku. lachyÅ«á¹‡o (caus. of pass.
*lÄ• chÄ«á¹‡o) `to brand, burn, lop branches from a tree'; N. lÄ• khinu `to be
pruned (of trees)', lÄ• chnu `to lop off branches'; Or. lakhÄ• ibÄ• `to aim
at', lÄ• chibÄ• `to aim at a target, brand'; M. lÄ• sá¹‡&etilde; `to mark by
branding', lÄ• khá¹‡&etilde; `to fix or set something in aim'.

laká¹£ita 10885 laká¹£ita `marked' Mn.
Pk. lakkhia -- `recognized'; M. lÄ• Å›Ä• `branded, cauterized, having a spot
like the mark of a branding iron' < *lÄ• siÄ• ; OSi. lÃ¤kkan `persons who
indicate' < *lÃ¤kiy -- an.

laká¹£in 10886 laká¹£in `having good marks' R. [LAKá¹£Ã¡ --]
Pa. lakkhika -- , Ëšiya -- `fortunate'; S. lakhiá¹‡o `amiable'.

laká¹£Ä“Å›vara 10887 *laká¹£Ä“Å›vara `owner of a lakh of rupees'. [LAKá¹£Ã¡
-- , Ä«Å›VARÃ¡ --]
G. lakheÅ›rÄ« m. `id.'.

laká¹£maka 10888 laká¹£maka `*fortunate' (m. `name of a man' RÄ• jat.). [Adj.
from LÃ¡Ká¹£MAN --]
Gy. germ. laÄ• o `good, faithful', SEeur. laÄ• hÃ³ `good' (X ACCHA -- 1)?

lÃ¡ká¹£man 10889 lÃ¡ká¹£man n. `mark' AV. [Cf. laká¹£maá¹‡Ã¡ -- `having a
mark' TS., `having lucky marks, fortunate' lex. -<-> âˆšLAKá¹£]
S. lasaá¹‡u m. `natural mark or scar on the body, blotch'.
LAKá¹£MAKA -- .
Addenda: lÃ¡ká¹£man -- [In cmpd. sÃ¡ -- laká¹£man -- `having the same mark'

RV.]
LAG: â€ *ABHILAGATI, â€ *ABHILÄ• GAYATI.

laká¹£mÄ«ËŠ 10890 laká¹£mÄ«ËŠ f. `good sign, fortune' RV., `bad sign, misfortune' AV. [âˆšLAKá¹£]
Pa. lakkhÄ« -- f. `good fortune, wealth', Pk. lacchÄ« -- f., G. lÄ• ch f.
ALAKá¹£MÄ« -- .
laká¹£ya -- see LAKá¹£Ã¡ -- .

10891 laká¹£yatÄ“ `is seen, seems' MBh. [âˆšLAKá¹£]
Or. lÄ• khibÄ• `to be compared, befit, be equal to'; H. lakhnÄ• `to appear, seem' (with a for Ä• in intr.).
LAG `adhere': lagita -- , lagna -- , *lagni -- , lagyati, lÄ• gÃ¡yati, lÄ• gyatÄ“; alagna -- , *abhilagati, *abhilagyati, *avalagati, *avalagana -- , avalagna -- , *avalagyati, *Ä• lagana -- , Ä• lagayati, Ä• lagna -- , *Ä• lagyati, *upalagati, *upalagna -- , *upalagyati, *ullagyati, *pralagna -- , vilagati, vilagna -- 1, *vilagna -- 2, *vilagyati, *vilÄ• gayati, *vyÄ• lagyati, saá¹• lagna -- , saá¹• lÄ• gayati, *samullagyati.

lagita 10892 lagita `entered' Hit., `attached to' W. [lagati `sticks to' MBh. -- âˆšLAG]
Pk. laÃ¯a -- `tied on, worn'; S.srk. laÃ¯ `joined, mingled'.
laguá¸• a -- , lagura -- see LAKUá¹-A -- .

lagna 10893 lagna `sticking to, fixed on, touching' MBh., Ëšaka<-> m. `bondsman, bail' lex. [âˆšLAG]
Pa. Pk. lagga -- `sticking to, touching, connected'; Tor. lagÅ« `entered'; K. logu `absorbed in, matching' and pp. of lagun < LAGYATI, kash. loÌ„gÅ« `he began'; S. lagÌ u m. `connexion with, cohabitation', lagÌ o `related by affinity, step -- , half -- (~ sagÌ o "related by blood")' and pp. of lagÌ aá¹‡u; L.awÄ• á¹‡. P. laggÄ• `attached, applied'; WPah.bhad. lagoÌ„ `he began'; Ku.gng. lÄ• g `applied'; Or. lÄ• ga `contiguous'; H. laggÄ• m. `affection'; G. lÄ• g m. `opportunity, hold', lÄ• gu `near', lÄ• gÉ” m. `kinsman'; Si. lÃ¤ggÄ• pret. of laginavÄ• , lanÌ†ga, laá¹… `near, connected with' EGS 149 with unexpl. nasal; obl. cases as adv. or postp.: S. lagÌ i `on account of'; N. lÄ• gi, lÄ• i `for, to'; B. Or. lÄ• gi `for'; H. lag `with'; OMarw. laga `up to, until'; M. lÄ• gÄ«Ëœ `near'. -- Ext. -- á¹-á¹- -- : M. lagaá¹-á¹‡&etilde; `to stick to, drive away'? -- -- á¸• -- : N.

lagÄ• rnu `to follow after, hunt'?
ALAGNA -- , *VILAGNA -- 2.
Addenda: lagna -- . -- As postp.: OP. Brj. laÃ¼á¹• `up to, until'; OP. lavai `near to, equal to', P. H. lave; WPah.ká¹-g. le `for, to', ká¹-g. kc. la.

lagni 10894 *lagni `attachment'. [âˆšLAG)
S. lagÌ i f. `affection'; Ku. lÄ• g f. `attachment, influence, enmity'; Or. lÄ• ga `continuity, connexion'; Mth. lÄ• gi `enmity'; H. lÄ• gÄ« f. `love'.

10895 lagyati `adheres to' Nir. (lagati `id.' MBh., `happens' KathÄ• s.).
[â†' Par. lag -- `to stick to, strike', lagá¸—w -- `to light' IIFL i 269. -- âˆšLAG]
Pa. laggati `adheres to'; Pk. laggaÃ¯ `touches', laggaá¹‡a -- n.; Ash. lag -- `to stick, fall, fall asleep', Pr. a -- lÉ™g -- `to hit, be hit'; Dm. lagÄ“ -- `to copulate with'; K. lagun `to be attached'; S. lagÌ aá¹‡u `to be applied, be attached', L. laggaá¹‡, awÄ• á¹‡. laguá¹‡, P. laggá¹‡Ä• ; WPah. bhad. lagá¹‡Å« `to begin', cur. laggá¹‡Ä• ; Ku. lÄ• gá¹‡o `to touch, feel, trouble'; N. lÄ• gnu `to begin'; A. lÄ• giba `to be joined'; B. lÄ• gÄ• `to stick to, hit, begin'; Or. lÄ• gibÄ• , nÄ• Ëš `to touch, be engaged in', Mth. lÄ• gab; OAw. lÄ• gaÃ¯ `touches, is felt, begins'; H. lÄ• gnÄ• , lagnÄ• `to be attached to, begin'; OMarw. lÄ• gaÃ¯ `clings to'; G. lÄ• gvuÌƒ `to come into contact with'; M. lÄ• gá¹‡&etilde; `to touch'; Ko. lÄ• gtÄ• `strikes'; Si. laginavÄ• `to rest, remain, lie down'.
laghayati see Ä• LAGHAYATI.
Addenda: lagyati: WPah.ká¹-g. (kc.) lagá¹‡Ãµ `to be attached, a beating to be given, to be felt, appear, begin'; Md. lagganÄ« `drifts' (cf. lavvanÄ« `drifts ashore' < LÄ• GÃ¡YATI?).

laghÃº 10896 laghÃº `light' AV., `slight, quick' Mn. [raghÃº -- RV. -- âˆšRAá¹• H]
Pa. lahu -- `light, quick', Ëšuka -- `trifling'; AÅ›.top. lahu `trifling', shah.gir. lahuka -- , NiDoc. lahu, Ëšuǵa; Pk. lahu -- , Ëšua -- `light, small'; PaÅ¡.lauá¹›. lahÅ« lahÅ« `slowly, gently'; Sv. lau `small'; K. lah `lightly, gently'; L. (Ju.) lavÄ• `young', OG. lahu; M. lahu -- lahÄ• n (< Å›LAKá¹£á¹‡Ã¡ --) `small and gentle'; Si. luhu `light, small, quick'; Md. lui, lÅ« `light'; -- ext. -- á¸• -- : Sv. layÃ©á¹›o `younger'; P.bhaá¹-. lauhá¹›Ä• `small, young'; Bi. lahÅ«rÄ« `younger wife'; Aw.lakh. lahurÄ• `younger', H. lauhá¹›Ä• , lauhrÄ• ; OG. lahuá¸• aÃ¼ `small, young'; --

-- á¸• á¸• -- : P. lauhá¸• Ä• `small, young'; <-> -- ll -- : Bi. nahlÄ• `smallest trowel used by masons'; -- -- kk -- : Gy. eur. loko, wel. lÌ¬okoÌ„ `light, small'; á¸Œ. lauka, loÌ„ka `light, quick'; Ash. l&omacrtodtod;ukÉ™stÄ“i `light', Kt. luk, PaÅ¡.lauá¹›. lahÅ«ËŠk, ar. lamuk  -- m -- unexpl.), Shum. lamuk; Bshk. loÌ„k `light, younger'; Phal. lohá¹“ko `small, young', lhoká¸—ro `younger'; Sh. loÌ„ká¹· `light, quick, active'; K. lÅ«ku `small, trifling'; L. lÃ´hkÄ• `light', awÄ• á¹‡. laÃ¹kÄ• ; P. lauhkÄ• `small, young', kgr. lahukÄ• `small'; Or. lahakÄ• , na(h)akÄ•  `slender, weak'; -- metath.: S. hariá¹›o `light', L. hÃ´la, (Shahpur) haulÄ• ; P. haulÄ•  `light, gentle';

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Ku.gng. haÃ¼ `light', N. haluÌƒ, ËšlauÌƒ, Ëšluá¹…o; OAw. haruÄ•  `light, worthless', H. harÅ«, haruÄ• ; OG. halÅ«u `small', G. haá¸·u `softly, gently', haá¸·vuÌƒ `light, slow, soft'; M. haá¸·Å« `light', haá¸·vÄ• `ripening quickly'; Ko. haá¸·u `slow'; -- ext. -- kk -- with metath.: S. halko `light' (â†•  P. H.), P. WPah.cam. halkÄ• , Ku. halko, N. haluko, B. haÌ„Ì†lkÄ• , Or. hÄ• á¸·ukÄ• , Mth. Bhoj. haluk, H. halukÄ• , halkÄ•  (â†’ G. halkuÌƒ, M. halkÄ• ), M. haá¸·kÄ• . -- Kal. lihoÄ‹ `light', Kho. lhoÄ‹ (+?).
-- See Add.
SAá¹• LAGHUKA -- ; *Ä• LAGHAYATI, *ULLÄ• GHAYATI.
laá¹…ka -- 1 `defective' see *LAKKA -- 1.
*laá¹…ka -- 2 `lump' see *LAKKA -- 2.
Addenda: laghÃº -- : Md. lui `light, better in health'; -- metath. of MIA. lahu -- : Md. haluvi `speedy'; + -- kk -- : WPah.ká¹-g. (kc.) hÉ”Ë‹á¸·kÉ” `light', J. halkÄ• .
*laá¹…ka -- 2 `lump' see *LAKKA -- 2 Add2.
laá¹…ga -- 1 `lame' see *LAKKA -- 1 Add2.

laá¹…kÄ• 10897 laá¹…kÄ• 1 f. `Ceylon' MBh.
Pa. laá¹…kÄ• -- f. `Ceylon', Pk. laá¹• kÄ• -- f., Si. lak -- a.
*LAá¹…KÄ• DVÄ«PA -- .

laá¹…kÄ• 10898 laá¹…kÄ• 2 f. `a kind of grain' lex.
H. lÃ£Ì„k f. `the grain Lithyrus sativus', G. lÃ£Ì„g f., M. lÃ£Ì„k, lÃ£Ì„kh
m.f.; Si. laka `ear or spike of wild rice'.

laá¹…kÄ• dvÄ«pa 10899 *laá¹…kÄ• dvÄ«pa `Ceylon'. [laá¹…kÄ• -- 1, dvÄ«pÃ¡ --]
Si. lakdiva `Ceylon, Laccadive Islands'.
laá¹…ga -- 1 `lame' see *LAKKA -- 1.

laá¹…ga 10900 *laá¹…ga2 `tray, basket, net'.
P. laá¹…garÄ• m. `earthen vessel used by dyers'; N. nÄ• á¹…lo `winnowing
tray'; A. lÄ• á¹…gi `fishing net'; B. lÄ• á¹…gul `basket for corn'.

laá¹…ga 10901 *laá¹…ga3 `end of loincloth'. [Cf. laÃ±ja -- 3 `end of cloth
tucked in behind' lex. (same as LAÃ±JA -- 2 `tail'? -<-> Phonet. cf. laÃ±ja
-- 1 ~ laá¹…ga -- 1 s.v. *LAKKA -- 1). -- Poss. conn. with LIá¹…GA1 -- or
*LIá¹…GA -- 3 and the word -- groups s.v. LAKKA -- 1 many of which provide a
word for `penis']
Kho. (Lor.) luá¹… `loincloth'; H. lÃ£Ì„g f. `fold of cloth between thighs'
(â†' P. lÃ£Ì„gaá¹› f. `loincloth').
*LAá¹…GAPAá¹-á¹-A -- .

10902 lÃ¡á¹…gati `limps' DhÄ• tup. [LAá¹…GA -- 1]
Gy. germ. lang -- `to limp', K. langun, WPah.bhal. lÃ á¹…á¹…á¹‡Å«, M.
laÌƒgá¹‡&etilde;.

laá¹…gapaá¹-á¹-a 10903 *laá¹…gapaá¹-á¹-a `loincloth'. [*laá¹…ga -- 3,
paá¹-á¹-a -- 2]
K. langÅ«á¹-i f. `loincloth', S. laá¹…goá¹-u m., L.awÄ• á¹‡. laá¹‡á¸• okÄ• , P.
laÌƒgoá¹- m., laÌƒgoá¹-á¹-Ä• m., Ëšá¹-Ä« f., Ku. laÌƒgauá¹-Ä« f., N.
laá¹…auá¹-i, A. leá¹…á¹-i, B. lÄ• á¹…gaá¹-, leá¹…gaá¹-, Or. laá¹…goá¹-Ä• , Bi.
laÌƒgoá¹-, Ëšá¹-Ä• , Ëšá¹-Ä«, (SE) naÌƒgoá¹-, Ëšá¹-Ä«, Mth. naÌƒgauá¹-Ä«,
Bhoj. Aw.lakh. H. G. laÌƒgoá¹- m., M. laÌƒgoá¹-Ä« f.; -- Woá¹-.
á¸• aá¹…gÃ¡á¹- `turban' (with á¸•  -- from á¸• Ä• g `back' Buddruss Woá¹- 101?).
laá¹…gula -- see LÄ• á¹…GULÃ¡ -- .

LAá¹„GH `leap'. [Same as âˆšRAá¹• H IEW 660]
*LAá¹…GHA -- , LÃ¡á¹…GHATI, LAá¹…GHANA -- , *LÄ• á¹…GHAKA -- ; *AVALAá¹…GHATI, *ULLAá¹…GHA -- , ULLAá¹…GHANA -- , ULLAá¹…GHAYATI, ULLAá¹…GHITA -- , *ULLAá¹…GHIN -- , PRATILAá¹…GHAYATI, *PRALAá¹…GHATI, VILAá¹…GHAYATI.
Addenda: *laá¹…gapaá¹-á¹-a -- . -- X JÃ¡NGHÄ• -- : OP. jaá¹• goá¹-Ä• m. `loin cloth', jÄ• á¹• goá¹-Ä« f.

laá¹…gha 10904 *laá¹…gha `leap'. [âˆšLAá¹…GH]
Bshk. lÄ• á¹…g `foot -- bridge'; B. neá¹… `long step, jump'.
*LÄ• á¹…GHAKA -- .
Addenda: *laá¹…gha -- : â€ *LANGHAKÄ• RA -- .

10904a â€ *laá¹…ghakÄ• ra -- `making a leap'. [*LAá¹…GHA -- , KÄ• RA -- 1]
WPah.poet. lÉ™gharo m. `a thing which comes suddenly, force'? Him.I xvii.

10905 laá¹…ghÃ¡yati `leaps over' MBh., `transgresses' YÄ• jÃ±., `ascends' KÄ• v., laá¹…ghati `ascends' Bhaá¹-á¹-., `fasts' DhÄ• tup., ËštÄ“ `leaps over' PaÃ±cad. [âˆšLAá¹…GH]
Pa. laá¹…ghÄ“ti, Ëšghati `jumps over', Pk. laá¹• ghÄ“i, ËšghaÃ¯ `jumps over, crosses, fasts'; Wg. p&omacrtodtod; -- lÄ• á¹…geam `I bathe' (< `*swim across': semant. cf. PRÃ¡TIRATI) NTS xvii 273; Dm. nag -- `to fall down (?)'; PaÅ¡.lauá¹›. laá¹…g -- `to descend', Gaw. naá¹…gi -- ; Kho. laá¹…gik intr. `to move, shake, sway'; Tor. laá¹…g -- `to pass, cross'; Mai. (LSI) laá¹…gÄ• hÃ£Ì„s `it could pass'; Phal. laá¹…g -- `to pass, cross, swim, bathe'; Sh. (Lor.) l*lá¹…oiki intr. `to pass over, step over', tr. `to dismiss, see off', pass. laá¹…Ä«Ç°oiki `to die'; K.á¸• oá¸• . laá¹…ghÄ“Ä«ta absol. `having passed on'; S. laá¹…ghaá¹‡u `to pass over'; L. lagghaá¹‡ `to pass', mult. laá¹…ghaá¹‡, awÄ• á¹‡. laghuá¹‡, P. laá¹…ghá¹‡Ä• , ludh. naá¹…ghanÄ• ; Ku. nÃ£Ì„gá¹‡o `to leap over, cross', gng. lÄ• á¹…aÌƒ&rtodtilde;, N. nÃ£Ì„ghnu, nÄ• á¹…nu; B. laá¹…ghÄ• `to transgress'; Or. naá¹…ghibÄ• `to cross, transgress'; Aw.lakh. nÃ£Ì„ghab `to cross'; H. lÃ£Ì„ghnÄ• , nÃ£Ì„ghnÄ• `to jump over, transgress, mount upon, ride'; G. lÃ£Ì„ghvuÌƒ `to fast'; M. laÌƒghá¹‡&etilde; `to pass by, grow weak from fasting'; OSi. (BrÄ• hmÄ«) legitaka `risen', (10 cent.) lÃ¤nÌ†gu, Si. naginavÄ• `to rise', caus. naá¹…(g)anavÄ• `to raise' < *nanÌ†gv -- GS 71, lÃ¤nÌ†gi `gone beyond' < laá¹…ghita -- EGS 151.
Addenda: laá¹…ghÃ¡yati: WPah.ká¹-g. lÉ”Ì• á¹…ghá¹‡Ãµ `to cross, cross over,

pass', Garh. lÃ£Ì„ghá¹‡u; Md. naganÄ« `lifts, levies (taxes), takes (photo), subtracts', nanganÄ« `loses', nengevum m. `losing'.

laá¹…ghana 10906 laá¹…ghana n. `leaping over, crossing' PÄ• rGrÌ¥., `fasting' SuÅ›r. [âˆšLAá¹…GH]
Pa. laá¹…ghana -- n. `jumping over'; Pk. laá¹• ghaá¹‡a -- n. `crossing'; H. lÃ£Ì„ghan m. `bestriding'; -- Pk. laá¹• ghaá¹‡a<-> n. `fasting', S. laá¹…ghaá¹‡u m., L. lagghaá¹‡ m., P. laá¹…ghaá¹‡ m., A. laghon; G. lÃ£Ì„ghaá¹‡ f. `a fast', lÃ£Ì„ghá¹‡uÌƒ n. `fasting to enforce payment of a debt'.

lacc 10907 *lacc `bend, sway'. 2. *laÃ±c -- . [Cf. LAÃ±CÄ• -- ?]
1. H. lacnÄ• `to bend, give way', G. lacvuÌƒ, M. laÄ‹á¹‡&etilde;; -- ext. -- kk -- : P. lacaká¹‡Ä• `to yield under a load'; N. lackinu `be bent, droop, sway (as a bridge)'; H. lacaknÄ• `to be bent', G. lacakvuÌƒ; M. laÄ‹aká¹‡&etilde; `to slip down'.
2. G. lÃ£Ì„cvuÌƒ `to bend down'.

laccha 10908 *laccha `defective', [Cf. *LICCA -- , *LUCCA -- : see list s.v. *LAKKA -- 1]
N. lÄ• chi `weak, cowardly, worthless'; -- Sh. (Lor.) lÄ• Ä‹h `impotent' (Ä‹h ?).
LAJJ `be ashamed'. [J. Wackernagel Festgabe Jacobi 13 lajjÃ¡tÄ“ < RÃ¡JYATÄ“: cf. mng. `blush' in H.]
LAJJÃ¡TÄ“, LAJJÄ• -- , LAJJÄ• PAYATI, LAJJÄ• LU -- , LAJJITA -- , *LAJJIRA -- , LAJJIRÄ« -- , ALAJJA -- , NIRLAJJA -- , *NILAJJÄ• PITA -- , SALAJJA -- .

10909 lajjÃ¡tÄ“ `is ashamed' MBh. 2. lajjÄ• payati `shames' KÄ• v. [â†’ Par. leÇ°Ç° -- `to be ashamed' IIFL i 269. -<-> âˆšLAJJ]
1. Pa. lajjati `is ashamed', lajjana -- n., Pk. lajjaÃ¯, Gy. eur. arm. laÇ° -- , PaÅ›.lauá¹›. laÇ° -- , Woá¹-. laz -- , S. lajÌ„aá¹‡u, OAw. lÄ• jaÃ¯; H. lÄ• jnÄ• `to blush, be ashamed'; G. lÄ• jvuÌƒ `to be ashamed'; M. lÄ• jÌˆá¹‡&etilde;. -- Pass. in Phal. lÃ¤Ç°iÇ° -- `to feel ashamed'.
2. Pa. lajjÄ• pÄ“ti `shames', Pk. lajjÄ• vÄ“di; Gy. rum. laÅ¾av -- `to be ashamed'; S. lajÌ„Ä• iá¹‡u `to shame', L. (Ju.) lajÌ„Ä• vaá¹‡, P. lajÄ• uá¹‡Ä• ; N. lajÄ• unu `to be ashamed', Mth. lajÄ• eb, OAw. lajÄ• i; H. lajÄ• nÄ• `to shame, be ashamed'; G. lajÄ• vvuÌƒ `to shame', lajavvuÌƒ `to shame, be ashamed'; M. lÄ• jÌˆaÌ„Ì†viá¹‡&etilde; `to shame'.

lajjarÄ« -- see *LAJJIRA -- .

lajjÄ• 10910 lajjÄ• f. `shame, modesty' MBh. [âˆšLAJJ]
Pa. Pk. lajjÄ• -- f. `shame'; Gy. eur. laÇ° f., pal. lÃ¡Ç°i `disgrace, shame'; Wg. laÅ¾, lÃ£Ì„Å¾ `shame'; Dm. laÅ¡ < *laÅ¾ NTS xii 127, PaÅ¡. laÇ°Ç°, laÇ°, Gaw. lÃ¤z, Kal.rumb. laÄ• , Bshk. laÇ° f., Sv. lÃ¤Å¾, Phal. lÄ• Ç°, Sh. lÄƒÅ¡, gen. lÄƒÅ¡Äƒi f., K. laz f., S. lajÌ„a f., L. (Ju.) lajÌ„ f., P. lajj f., Ku. lÄ• j f., N. lÄ• j, A. lÄ• z, B. lÄ• j, Or. lÄ• ja, nÄ• ja, Mth. Bhoj. Aw.lakh. H. Marw. G. lÄ• j f., M. lÄ• jÌˆ f., Ko. lÄ• ja, Si. lada, Md. ladu.
LAJJÄ• LU -- ; *LAJJIRA -- ; ALAJJA -- , NIRLATTA -- SALAJJA -- , lajjÄ• payati see LAJJÃ¡TÄ“.
Addenda: lajjÄ• -- : Garh. lÄ• j `bashfulness'; Md. ladu `shame, shyness'.
LAÃ‘J: â€ LÃ¡Ã±JATI.

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lajjÄ• lu 10911 lajjÄ• lu `bashful' RatnÄ• v., f. `Mimosa pudica' Bhpr. [LAJJÄ• --]
Pk. lajjÄ• lu -- `bashful', S. lajÌ„Ä• ro, G. lÄ• jÄ• á¸·uÌƒ (with -- Ä• -<-> from lÄ• j); -- Pk. lajjÄ• lu -- , ËšuÄ•  -- f. `a species of creeper'; H. lajÄ• lÅ« m. `a shrub (Mimosa pudica?)'.

lajjita 10912 lajjita `ashamed' MBh. [âˆšLAJJ]
Pa. lajjita -- `ashamed', Pk. lajjia -- , S. lajÌ„Ä«, P. lajjÄ«.

lajjira 10913 *lajjira `bashful'. 2. lajjirÄ« -- , lajjarÄ« -- f. `the sensitive plant Mimosa pudica' lex. [âˆšLAJJ]
1. M. lÄ• jÌˆrÄ• , lÄ• jirvÄ• á¹‡Ä• `bashful'.
2. M. lÄ• jÌˆrÄ« f. `Mimosa pudica'.

*laÃ±c -- `bend, sway' see *LACC -- .

laÃ±cÄ• 10914 laÃ±cÄ• f. `present, bribe' NÄ«lak. [Cf. *LACC -- , *LAÃ±C -- ?]
Pa. laÃ±ca -- m. `bribe', Pk. laá¹• cÄ• -- f., Or. lÄ• Ã±ca, nÄ• Ã±ca, H. G. lÃ£Ì„c f., M. lÃ£Ì„Ä‹ m.; Si. las -- a `present, bribe', allas -- a (< *at -- las -- `present in the hand' W. Geiger BSOS viii 556).
laÃ±ja -- 1 `lame' see *LAKKA -- 1.

laÃ±ja 10915 laÃ±ja2 m. `tail' lex. [Cf. LAá¹…JA -- 3 and LÄ• á¹…GULA --]
P. laÃ±j, lÄ• Ã±j m. `peacock's tail', lÄ• Ã±jÄ« m. `peacock with a long tail'; A. lÃ£Ì„z, nez `tail'; B. lej, nej, nejÄ• `tail', nejÄ• á¹› `crupper'; Or. lÄ• Ã±ja, nÄ• Ã±ja, neÃ±ja `tail', lÄ• Ã±ji, nÄ• Ã±ji `back part of rice -- crushing machine', lÄ• jiÄ• `having a tail'.
*HALALAÃ±JA -- ; -- *VALAÃ±JA -- ?
laÃ±ja -- 3 `end of loincloth' see *LAá¹…GA -- 3.
*LAá¹¬ `swing, shake, be thrown': laá¹-ati, *laá¹-yatÄ“, lÄ• á¹-ayati; *ullaá¹-ati, *ullaá¹-yatÄ“, *ullÄ• á¹-ayati, *parilaá¹-ati, *pralaá¹-yatÄ“, *vilaá¹-ati, *samullaá¹-yatÄ“; -<-> âˆšnaá¹-1, âˆšlaá¸• 1, âˆšlal.
laá¹-a -- m. `fool', lÃ¡á¹-aka -- m. `bad man' lex. [See laá¹-á¹-a -- 1]
*vilaá¹-a -- .
Addenda: laÃ±ja -- 2: A. also l&etilde;z (phonet. le_z) `tail'.

10915a â€ lÃ¡Ã±jati `abuses' DhÄ• tup. [âˆšLAÃ±J]
G. lÃ£Ì„jÉ” m. `dispute'.

10915b laá¹-a -- 1 m. `one speaking like a child or a fool', laá¹-aka<-> m. `a contemptible person' lex. [Cf. laá¹-á¹-a -- 1, *laá¸• ikka --]
WPah.ká¹-g. (kc.) lÉ”á¹›dÉ”, lÉ”á¸·dÉ” `small, young', m. `child' Him.I 194.
â€ *laá¹-a -- 2 `hanging' see *LAá¹-á¹-A -- 2.

10916 laá¹-ati `*shakes' (`acts like a child, prattles' DhÄ• tup. ac. to Apte), laá¸• ayati (laá¸• ati Apte) `shakes, wags the tongue' DhÄ• tup. 2. lÄ• á¹-ayati, lÄ• á¸• Ã¡yati1 `shakes, throws' DhÄ• tup. 3. *laá¹-yatÄ“ `is shaken' (laá¹-yati `prattles' PÄ• á¹‡.gaá¹‡a). [Also laá¹‡á¸• a(ya)ti `utká¹£Ä“paá¹‡a -- bhÄ• á¹£Ä• rthÄ“' DhÄ• tup. In sense `shake' ~ naá¹-ati1, *nÄ• á¹-ayati, *naá¹-yati : cf. *ULLAá¹-ATI ~ unnaá¹-ati `jumps up' PÄ• á¹‡.KÄ• Å›. (cf. laá¹-va -- m. `dancing boy' lex., laá¸• ita -- `ep. of

Åšiva' Inscr., `moving hither and thither' JÄ• tak.). Prob. same as or conn. with words containing laá¸• -- , lal -- meaning `sporting, fondling' s.v. âˆšLAá¸• 1. In sense `prattles' cf. *LALLA -- . -- âˆšLAá¹-]
1. S. laá¹›aá¹‡u `to shake, dangle'; A. lariba `to be shaken'; B. laá¹›Ä• intr. `to shake, stir, vibrate'; Or. laá¹›alaá¹›a `unsteady, shaking'. -- Ext. -- kk -- : S. laá¹›kaá¹‡u `to be suspended'; N. larkanu `to slip away'; -- Redup.: N. larkharÄ• unu `to stagger, loiter'; H. larkharÄ• nÄ• `to stumble'; -- N. larbarinu `to stagger'; H. laá¹›baá¹›Ä• nÄ• `to stammer'; G. laá¹›baá¹›vuÌƒ `to dangle'; M. laá¸• baá¸• á¹‡&etilde; `to be unsteady'.
2. S. lÄ• á¹›aá¹‡u tr. `to dangle, hang'; A. lÄ• riba tr. `to move, touch'; B. lÄ• á¹›Ä• `to agitate, shake'; Or. lÄ• á¹›ibÄ• tr. `to dangle'; Mth. lÄ• á¹›ni `a stick for stirring grain during parching'.
3. M. lÄ• á¹-á¹‡&etilde; intr. `to roll'.
laá¹-abha -- see LAá¸• AHA -- .
Addenda: laá¹-ati. 3. *laá¹-yatÄ“ or â€ *lÄ• á¹-yatÄ“: OP. P. lÄ• á¹-Å« m. `spinning top'?

laá¹-á¹-a 10917 laá¹-á¹-a1 m. `bad man' lex. (cf. LAá¹-A -- m. `fool', laá¹-aka<-> m. `bad contemptible person' lex.). 2. *laá¹-á¹-ha -- 1. 3. *laá¹-á¹-hara -- . 4. laá¸• á¸• a -- m. `wretch, villain' lex. (~ RAá¸• á¸• A --). 5. *laá¸• á¸• ha -- . 6. *laá¹‡á¹-a -- (~ *RAá¹‡á¹-A --). 7. *laá¹‡á¹-ha -- 1 (~ *RAá¹‡á¹-HA --). 8. *laá¹‡á¸• a -- 1 (~ RAá¹‡á¸• A --). 9. *laá¹‡á¸• ara -- . 10. *laá¹‡á¸• ha -- . [Cf. *liá¹-á¹-a -- 1, *luá¹-á¹-a -- 1, *naá¹-á¹-a -- : see list s.v. *LAKKA -- 1]
1. Ash. lÄ• á¹- `lie', Dm. laÌ‚á¹- Morgenstierne GÃ¶teborgs HÃ¶gskolas Ã…rsskrift 1935, 3, 37, PaÅ¡.ar. loÌ„eá¹- (see also 4); K. loá¹-u m. `accusation, charge (of a crime)'; S. laá¹-o m. `old garment'; WPah.jaun. lÄ• á¹-Ä• `dumb', bhal. leá¹-á¹-yoá¹‡Å« `to become dumb'; Ku. lÄ• á¹-o `fool', lÄ• á¹-iá¹‡o `to be dumb', laá¹-yÄ• so `somewhat dumb'; N. lÄ• á¹-o `fool'; A. lÄ• á¹- `wornout'; B. lÄ• á¹- `worn -- out, old', sb. `worn -- out clothes'; Or. laá¹-a `fault'; H. lÄ• á¹- `worn -- out, old', m. `old clothes', laá¹- f. `fault'.
2. S. lÄ• á¹-ho `small, short'; Ku. laá¹-hyÅ«á¹›o `idiot, rustic'; N. lÄ• á¹-he `stalwart fellow', laá¹-á¹-ha `intoxicated', laá¹-á¹-hu `foolish fellow', laá¹-huwÄ• `dumb, stupid', laá¹-hyauro `half -- dumb'; A. laá¹-hÄ• `leafless, wifeless', lÄ• á¹-hurÄ• `wicked'; B. laá¹-huyÄ• `profligate'; G. laá¹-á¹-hÉ” m. `stout fellow', laá¹-á¹-hiá¹…guÌƒ `stout, roguish'; M. lÄ• á¹-hÄ• `barren buffalo', laá¹-á¹-hÄ• `monstrously fat', laá¹-huÌƒgÄ•

`stout, sturdy'.
3. Kho. loá¹-horo `younger'; A. laá¹-hrÄ• `devoid of hair or feathers', laá¹-hru `bald'; H. laá¹-á¹-har `slack'.
4. Wg. lÄ• á¹› `lie', Kt. laá¸• ok, PaÅ¡.lauá¹›. laÌ„Ì†á¸• , weg. lÄ• á¹› (see also 1); A. lÄ• rÄ• `destitute of ornaments, bare', sb. `boy'; Or. (Sambhalpur) lÄ• á¹›u `bald'; M. lÄ• á¸• f. `muckpit'. -- See *LAá¸• IKKA -- .
5. Mth. nÄ• á¹›hÄ• `bullock with broken tail'; M. lÄ• á¸• hÄ• `barren buffalo'.
6. S. laá¹‡á¸• o `shameless'; P. laá¹‡á¸• Ä• `tailless, wifeless', laá¹‡á¸• Å«rÄ• `tailless, closely trimmed (of tree)', laá¹‡á¸• or `tailless', f. `pea -- hen', ËšrÄ• `tailless'; WPah.jaun. lÃ£Ì„á¸• Ä• `stuttering'; N. lÃ£Ì„á¹-e `disproportionately tall or hefty fellow'; -- K. lÃ¼ná¸• Ã¼ f. `crippled woman', laná¸• ur `wifeless' (or < 8).
7. H. laá¹‡á¹-h m. `fool' (â†' N. laá¹‡á¹-ha); G. lÃ£Ì„á¹-h `stout, rude', lÃ£Ì„á¹-hÉ" m. `paramour'; M. lÃ£Ì„á¹-h, Ëšá¹-hÄ• `sturdy, rude'.
8. Pk. laá¹• á¸• ua -- `rejected'; Ash. le/á¹‡á¸• e `bald', Wg. lÃ¤á¹‡É™, Kt. laá¹‡Ã«; PaÅ¡.kuá¹›. laá¹‡ `short'; Kho. laá¹‡á¸• i `concubine, harlot' (a?); K. lÃ¼ná¸• Ã¼ f. `crippled woman' (or < 6); Or. laá¹‡á¸• Ä• (f. lÄ• á¹‡á¸• i), naá¹‡á¸• Ä• `bald, shorn', (Sambhalpur) lÃ£Ì„á¹›u `bald'; H. lÃ£Ì„á¸• Ä• , laÌƒá¸• Å«rÄ• `tailless'; G. laÌƒá¸• or `dissipated, rascally'; M. lÃ£Ì„á¸• Ä• `crop -- tailed', laÌƒá¸• Ä« f. `an impotent', lÃ£Ì„á¸• Å«r, Ëšá¸• or f., lÃ£Ì„á¸• ruÌ„ÌƒÌƒ (after animal names in -- ruÌ„ÌƒÌƒ < -- RÅ«PA -- ) n. `peahen'; Si. naá¸• aya `dirt' (or < *NAá¸• á¸• HA -- ); -- á¸Œ. lon `penis', Wg. lÄ• á¹‡á¸• , laÌ„Ì†á¹‡, Dm. laá¹‡á¸• a, laá¹‡, Tir. laá¹‡á¸• ; PaÅ¡.lauá¹›. laá¹‡á¸• Ä« `vulva', weg. laá¹‡ `penis', Shum. lÃ£Ì„á¹›, Woá¹-. laá¹‡á¸• , Gaw. lÄ• á¹‡á¸• , Bshk. laá¹‡á¸• , Sh.jij. lÉ"á¹‡, (Lor.) lon, S. lanu m., L. (Ju.) lan m., P. lann m., WPah.bhal. laá¹‡á¸• n.; Ku. lÄ• á¹‡, laá¹‡á¸• `penis', gng. lÃ£Ì„á¹‡ `testicle'; N. lÃ£Ì„á¹›o `penis', Mth. nÃ£Ì„á¹›, Bhoj. Aw.lakh. lÃ£Ì„á¹›, laá¹‡á¸• , H. lÃ£Ì„á¹›, lÃ£Ì„á¸• m., M. laÌƒá¸• , Ëšá¸• Ä• m.
9. Kal.rumb. lÄ• á¹‡á¸• ra `hairless, tailless'; Kho. (Lor.) luá¹‡á¸• ur `ill -- shaped person'; K. laná¸• ur `wifeless' (or < 6).
10. Bi. lÃ£Ì„á¹›hÄ• , (Patna) laá¹‡á¸• hÄ• `ox with broken tail'.
*NIRLAá¹‡á¸• A -- .
Addenda: laá¹-á¹-a -- 1 [Cf. laá¹-yati `speaks foolishly' lex.]
1. WPah.ká¹-g. (kc.) laá¹-É" `dumb'.
2. A. also lÄ• á¹-huwÄ• `vicious' AFD 206.
7. *laá¹‡á¹-ha -- 1: WPah.ká¹-g. lÃ¡á¹‡á¹-h m. `bachelor' â†• H. Him.I 192.
8. *laá¹‡á¸• a -- 1: WPah.ká¹-g. (kc.) lÄ• á¹‡á¸• m. `penis'.

laá¹-á¹-a 10918 *laá¹-á¹-a2 `hanging, tangled'. 2. *laá¹-á¹-ha -- 2. 3. *laá¹‡á¹-ha -- 2. 4. *laá¹‡á¸• a -- 2. 5. *latta -- 2. 6. *ladda -- 2. 7. *liá¹-á¹-a -- 2. 8. *lidda -- 2. [Cf. laá¹-vÄ• -- `curl on forehead' lex. -<-> ~ *LAá¸• A -- , LATÄ• -- 1. Semant. `dangling > tendril > tangle'. Cf. alakalatÄ• -- `dangling (?) curls', latÄ• <-> `thong of whip' lex.]
1. K. loá¹-u m. `tail', lÃ¼á¹-Ã¼, laá¹-ar f. `short tail'; S. laá¹-kaá¹‡u `to hang, dangle'; L. lÄ• á¹- m. `tail'; P. laá¹- f. `lock of hair'; Ku. laá¹-uro `lock of hair', laá¹-ulo `cluster of hair', laá¹-kaá¹‡o `to be hung'; N. laá¹-á¹-o `cluster, lock of hair', laá¹-á¹-inu `to become matted or entangled'; B. lÄ• á¹- `entanglement', laá¹-Ä• `creeper'; Or. laá¹-Ä• , laá¹-i `creeper', laá¹-ibÄ• `to creep, trail'; Mth. laá¹- f. `curled lock', laá¹-Ä• m. `entanglement, matted hair'; OAw. laá¹-Ä• vaÃ¯ `wraps round'; H. laá¹- f. `curled lock', laá¹-Ä• m. `entanglement,

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matted hair', laá¹-nÄ• `to become entangled'; G. laá¹-i `lock of hair', laá¹-iyÃ£Ì„ n. pl. `matted locks', laá¹-vuÌƒ `to become entangled', laá¹-akvuÌƒ intr. `to hang down'; M. laá¹- f. `entanglement, pubic hair', laá¹-aká¹‡&etilde; intr. `to hang down'; Si. laá¹-a -- paá¹-a `medley, nonsense'.
2. Pk. laá¹-á¹-ha -- `attached to one another'; K. laá¹-huru m. `woman's plaited hair'.
3. N. laá¹‡á¹-hÄ• `engagement, work, trouble'.
4. K. lÃ¼ná¸• Ã¼ f. `creeper', loná¸• u m. `eave -- border of the edge of a thatch (usu. made of birch bark and mud)'; Or. laá¹‡á¸• a -- laá¹‡á¸• a `confusion', laá¹‡á¸• Ä• -- bakuli `name of a plant'.
5. N. latakka `bent down', latko `hanging mass', latranu `to lean over'.
6. M. laddÄ• m. `matted mass of hair'.

7. S. liá¹-a f. `matted hair'; L. (Ju.) liá¹- f. `tangled hair, splinter in skin', awÄ• á¹‡. liá¹-á¹-Ä• `matted hair'.
8. OMarw. lÄ«daÃ¯ `is entangled'.
*laá¹-á¹-ha -- 1 `defective' see LAá¹-á¹-A -- 1.
*laá¹-á¹-ha -- 2 `tangled' see *LAá¹-á¹-A -- 2.
*laá¹-á¹-hara -- `defective' see LAá¹-á¹-A -- 1.
Addenda: *laá¹-á¹-a -- 2. 9. â€ *laá¹-a -- 2: OP. laá¹›u m. `skirt, hem', P. laá¹› m.

laá¹-vÄ• 10919 laá¹-vÄ• f. `safflower' lex.
Pk. laá¹-á¹-Ä• -- f. `safflower'; -- N. laá¹-á¹-e `the plant Amaranthus (the seeds of which are eaten by Bhoá¹-iyas)'?
LAá¸Œ1 `dally, fondle': lÃ¡á¸• ati, *lÄ• á¸• a -- , lÄ• á¸• ayati2, *lÄ• á¸• ya -- ; -- laá¸• aha -- ? -- âˆšlal.

laá¸• 10920 *laá¸• 2 `fight'. 2. *laá¸• á¸• -- 2. 3. *laá¸• h -- .
1. P. laá¹›á¹‡Ä• `to fight', WPah.bhad. bhal. laá¹›á¹‡Å«, cam. laá¹›á¹‡Ä• , Ku. laá¹›á¹‡o, A. lariba, B. laá¹›Ä• , OAw. laraÃ¯, H. laá¹›nÄ• (â†' N. laá¹›nu, Mth. laá¹›ab, Bhoj. laá¹›al), G. laá¹›vuÌƒ.
2. K. laá¸• un.
3. Or. laá¹›hibÄ• , naËš, M. laá¸• há¹‡&etilde;.
Addenda: *laá¸• -- 2: WPah.ká¹-g. lÉ”á¹›nÃµ `to fight', J. laá¹›á¹‡u; Garh. laá¹›nu `to quarrel'.

laá¸• a 10921 *laá¸• a `string, garland'. [See *LAá¹-á¹-A -- 2]
K. lar f. `string of necklace'; L. laá¹›Ä« f. `strand of cord', mult. laá¹› m., P. laá¹›Ä« f.; Ku. laá¹› `garland, string', laá¹›o `cord', laá¹›i `garland, string of beads'; N. lari, lariyÄ• `skein of cotton removed after spinning'; Mth. lar `strand of rope'; OAw. larÄ« f. `string of pearls', H. laá¹›, laá¹›Ä« f., OMarw. laá¹›a f., M. laá¸• , laá¸• Ä« f.
Addenda: *laá¸• a -- : WPah.kc. lÉ”á¹›á¹-o, lÉ”á¸·á¹-o `rope'.

10922 lÃ¡á¸• ati `sports' RÄ• jat. 2. lÄ• á¸• ayati2 `courts', ËštÄ“ `desires' DhÄ• tup. [Cf. LÃ¡LATI `sports', lÄ• layati `fondles' MBh. -- âˆšLAá¸• 1]
1. Pa. laá¸·ati `sports, dallies', Pk. lalaÃ¯; -- Gy. arm. ler -- `to desire'? -- Kho. loá¸·ik `to look at' BelvalkarVol 92 (or < LOÌ„á¸• AYATI or *LOÌ„RTATI).
2. Pa. lÄ• á¸·Ä“ti `makes sport'; Pk. lÄ• lÄ“i `caresses', G. laá¹›Ä• vvuÌƒ;

OM. lÄ• á¸·il&etilde; `fondled' Tulpule OMR 242; Si. nalavanavÄ• `to fondle, coax'.
Addenda: laá¸• ati: Kho. also á¸·oá¸·ik `to look at' BKhoT 70.
â€ *laá¸• u -- `lump' see *LAá¸• á¸• U -- 2.

laá¸• aha 10923 laá¸• aha `lovely' KÄ• d., laá¹-abha -- Vcar., laá¹-aha<-> VarBrÌ¥S.com. [âˆšLAá¸• 1?]
Pk. laá¸• aha -- `pleasing, beautiful'; OG. laá¸• ahi f. adj. `beautiful'.

laá¸• ikka 10924 *laá¸• ikka `child'. 2. *laá¸• á¸• ikka -- . [Cf. lÄ• á¸• Ä-Ì„ka -- m. `boy, servant' lex. `Defective' word ~ LAá¹-A -- , LAá¸• á¸• A -- , LALA -- . Cf. lÃ¡á¹-ati `acts childishly', laá¹-va -- m. `dancing boy'. Similar formations in Mu. PMWS 114]
1. P. laá¹›kÄ• m. `boy', ËškÄ« f. `girl', Aw.lakh. Bhoj. larikÄ• ; -- altern. < 2 with shortening of vowel: Gy. eur. raklo m., Ëšli f. (< *larako), WPah.cur. laá¹›kÄ• m., Ku. laá¹›Ä«k, B. leá¹›kÄ• , Mth. laá¹›ikÄ• , laá¹›kÄ• , H. laá¹›kÄ• m., ËškÄ« f.
2. P. laá¸• ikkÄ• m. `spoilt child', N. laá¹›ko, Ëški, A. lÄ• rikÄ• ; G. lÄ• á¸• kuÌƒ n. `darling', M. lÄ• á¸• kÄ• m.

laá¸• á¸• 10925 *laá¸• á¸• 1 `slip, run'. [~*RAá¸• á¸• --]
S. laá¸• Ì aá¹‡u `to run', L. laá¸• á¸• aá¹‡; N. laá¹›nu `to slip, stumble'; A. lariba `to run'.
*laá¸• á¸• -- 2 `fight' see *LAá¸• -- 2.
laá¸• á¸• a -- see LAá¹-á¹-A -- 1.
*laá¸• á¸• ikka -- `child' see *LAá¸• IKKA -- .

10926 laá¸• á¸• u -- 1, Ëšuka -- m. `a kind of sweetmeat' AgP. [Prob. same as *LAá¸• á¸• U -- 2 `lump'. -- PMWS 34 connects with Mu. words for `lump']
Pk. laá¸• á¸• u -- , Ëšua -- m. `a sweetmeat', K. loá¸• u m. `a sweetmeat of sweetened meal in a ball', S. laá¸• Ì uÌ„Ìƒ m., WPah.bhad. leá¸• á¸• Å« m., Ku. lÄ• á¹›u, B. lÄ• á¹›u, nÄ• á¹›u, Or. laá¹›u, naá¹›u, Bhoj. lÄ• á¹›u, OAw. lÄ• á¸• Ä« m., H. laá¸• á¸• Å«, laá¸• uÄ• , lÄ• á¸• Å« m., G. M. lÄ• á¸• Å« m., Si. laá¸• u.
Addenda: laá¸• á¸• u -- 1: WPah.ká¹-g. laá¸• á¸• u m. `sweetmeat, ball of sugar'; A. lÄ• ru `ball of sweetmeat' AFD 233.

laá¸• á¸• u 10927 *laá¸• á¸• u2 `lump'. 2. laá¹‡á¸• a -- 3 n. `excrement' BhP.

[Prob. same as LAá¸• á¸• U -- 1: see list s.v. *LAKKA -- 2. -- Cf. `defective' word -- group s.v. *LAá¹-á¹-A -- 1]
1. Dm. laÅ•Ä• u `dough'; PaÅ¡.al. lÄ• á¹›Å« `dough', lauá¹›. laá¸• Å«ËŠ `walnut, ball, grain', as numerator in dÅ« laá¸• Å«ËŠ Ä• ËŠá¹‡á¸• a `two eggs', uzb. lÄ«á¹… -- laá¸• á¸• Ä« `walnut'; A. lÄ• ru `ball of any soft substance'; B. nÄ• á¹› `hard stools' (or < 2?); H. laá¸• á¸• Å« m. `ball, lump'.
2. Pa. laá¹‡á¸• a -- n. `dung', aja -- laá¹‡á¸• ikÄ• -- f. `goat's dung'; Or. laá¹‡á¸• Ä• `big lumps of cowdung or spittle'; -- B. see 1.
*laá¸• á¸• ha -- `defective' see LAá¹-á¹-A -- 1.
*laá¸• h -- `fight' see *LAá¸• -- 2.
*laá¹‡á¹-a -- , *laá¹‡á¹-ha -- 1 `defective' see LAá¹-á¹-A -- 1.
*laá¹‡á¹-ha -- 2 `tangled' see *LAá¹-á¹-A -- 2.
LANÌ£á¸Œ `toss up': *avalaá¹‡á¸• ayati, *ullaá¹‡á¸• ati; <-> âˆšlaá¹-?
*laá¹‡á¸• a -- 1 `defective' see LAá¹-á¹-A -- 1.
*laá¹‡á¸• a -- 2 `tangled' see *LAá¹-á¹-A -- 2.
laá¹‡á¸• a -- 3 `excrement' see *LAá¸• á¸• U -- 2.
*laá¹‡á¸• ara -- , *laá¹‡á¸• ha -- `defective' see LAá¹-á¹-A -- 1.
Addenda: *laá¸• á¸• u -- 2. 1. WPah.kc. laá¸• u m. `burning piece of charcoal'.
3. â€ *laá¸• u -- : WPah.poet. laá¹›u m. `charcoal'.
*laá¹‡á¹-ha -- 1, *laá¹‡á¸• a -- 1 `defective' see *LAá¹-á¹-A -- 1 Add2.

latÄ• 10928 latÄ• 1 f. `creeper' Mn. 2. latikÄ• -- f. `slender creeper'. [Cf. *LAá¹-á¹-A -- 2?]
1. Pa. latÄ• -- f. `creeper', NiDoc. lada, Pk. layÄ• -- , laÄ• -- f.; Sh. (Lor.) la `cucumber, pumpkin'; WPah. (Joshi) lau f. `creeping plant'; Or. laÌ„Ì† `creeper used for binding, betel creeper, (euphem.) snake' (cf. Sk. bhÅ«latÄ• -- `worm' lex., lattikÄ• -- `lizard' Uá¹‡.com.); Si. liya `creeper'.
2. Pk. laÃ¯Ä• -- f. `creeper'; PaÅ¡.lauá¹›. lÄ“i -- Ç°al `vine', gul. lÃ¤yÅ«ËŠ `twig' (< *lataka -- IIFL iii 3, 115); Sh. (Lor.) lei `vine'; S. laÄ« f. `Tamarix dioica'; Or. laÃ¯, naÃ¯ `creeper'.
NÄ• GALATÄ• -- , VIDYULLATÄ• -- , Å›YÄ• MÄ• LATÄ• -- .
Addenda: lattÄ• -- : WPah.ká¹-g. (kc.) lÄ• t m. `foot'; Garh. lÄ• t `kick (?)'.
LAP: â€ VILÄ• PANA -- .

latÄ• 10929 latÄ• 2 f. `young woman' Naiá¹£. [Orig. a `defective' word for `child' (cf. Si. lanÌ†da `young woman' < *landa -- 1 s.v. *LATTA -- 1) infl.

by literary associations of LATÄ• -- 1]
S. laÄ« f. `term of affection for a woman'.
latikÄ• -- see LATÄ• -- 1.

latta 10930 *latta1 `defective' (sanskritized as laktaka -- n. `dirty tattered cloth' SuÅ›r., naktaka -- n. lex.?). 2. *lattara -- . 3. *latthara -- . 4. *laddhara -- . 5. *lanta -- . 6. *lantara -- . 7. *landa -- 1. 8. *latra -- (~LITRA --). [Cf. *LITTA -- , *LUTTA -- , LAá¹-á¹-A -- 1: see list s.v. *LAKKA -- 1. -- Cf. *ladda -- 1, *landa -- 2 `lump']

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1. Ash. lat `lazy'; PaÅ¡. latÄ•  m. `rag'; L.awÄ• á¹‡. lattÄ• `clothes'; P. lattÄ•  m. `rag', nattÄ• m. `piece of woollen cloth to wipe out oil -- press'; WPah.bhal. lato m. `small rag put in a gun'; Ku. lÄ• tÄ• , lattÄ• , latÄ• m. pl. `clothes'; H. lattÄ•  m. `tattered cloth'; G. lattuÌƒ n. `rag'; M. lattÄ« f. `torn strip'.
2. Bi. latrÄ« `old shoes'; H. latrÄ•  `tattered, torn'.
3. N. lÄ• thro `young sapling, soft young branch', lathrakka `exhausted'; H. lathar `dirty'.
4. H. laddhar `clumsily patched'.
5. Pa. nantaka -- n. `shred, rag'; Pk .á¹‡aá¹• taga -- n. `cloth, clothes'.
6. Ku. lantarÄ• `rags'.
7. Si. lanÌ†da `young woman' (< `*small': cf. LATÄ• -- 2).
8. Bshk. lÄ• l, f. lÄ“l `bad', Tor. lÄ• Å¡, Chil. laÄ• o AO xviii 241.
*latta -- 2 `tangled' see *LAá¹-á¹-A -- 2.
*lattara -- `defective' see *LATTA -- 1.

lattÄ• 10931 *lattÄ• `foot, kick'. 2. *latthÄ• -- .
1. Pk. lattÄ• -- , lattiÄ• -- f. `blow with the heel'; Gy. germ.

lateÌ†dÄ-Ì„ni `blow, kick of a horse', wel. lats -- `to kick'; K. lath, dat. lati f. `kick'; S. lata f. `foot, leg, kick'; L. latt, pl. lattaÌƒ, f. `leg (hip to foot), kick', awÄ• á¹‡. lat f.; P. latt f. `leg'; WPah.jaun. lÄ• t `foot'; Ku. N. lÄ• t `kick', B. lÄ• t, nÄ• t, nÄ• ti, Or. lÄ• ta, lÄ• ti, nÄ• ta, Mth. H. lÄ• t f., OAw. OMarw. lÄ• ta f., G. M. lÄ• t f. -- Deriv.: K. latÄ• run `to trample on'; N. latÄ• rnu `to spurn', H. latÄ• á¹›nÄ• ; -- N. latyÄ• unu `to kick', H. latiyÄ• nÄ• . -- X *Ä“á¸• á¸• I -- : Or. leá¹›i `heel, spur, blow with the heel'.
2. A. B. lÄ• th, lÄ• thi `kick', M. lÄ• th f.; -- H. lathÄ• u m. `kicking'.

lattÄ• nta 10932 *lattÄ• nta `foot -- end'. [*LATTÄ• -- , Ã¡NTA --]
L. latÄ• ndÄ« f. `foot -- end of a bed'.
*latthara -- `defective' see *LATTA -- 1.
*latthÄ• -- `foot, leg, kick' see *LATTÄ• -- .
*latra -- `defective' see *LATTA -- 1.

ladda 10933 *ladda1 `lump'. 2. *landa -- 2. [Cf. *lidda -- 3, *loÌ„dda -- 2, *laá¸• á¸• u -- 2: see list s.v. *LAKKA -- 2. -- Cf. `defective' word -- group s.v. *LATTA -- 1]
1. Pk. laddÄ« -- f. `elephant's dung'; K. lÃ´du m. `dunghill'; Ku. lÄ• d `belly', lÄ• do `excreta of belly, belly'; N. lÄ• do `belly', lÄ• di `excrement of goats and sheep, contemptuous term for food'; A. lÄ• d `round solid dung of animals', ladÄ• `lump, solidified mass'; B. nÄ• d `dung of animals', nÄ• di `dung pellet (as of goats)'; Or. nÄ• da `dung of animals', G. lÄ• di f.; M. lÄ• dÄ• m. `mass of kneaded dough'.
2. G. lÃ£Ì„dÉ” m. `clammy lump'.
*ladda -- 2 `tangled' see *LAá¹-á¹-A -- 2.
*laddhara -- , *lanta -- , *lantara -- , *landa -- 1 `defective' see *LATTA -- 1.
*landa -- 2 `lump' see *LADDA -- 1.
LAP `chatter': *lapa -- , lÃ¡pati, lapana -- , *lÄ• pana -- , lÄ• payati1; apalÄ• pa -- , *apalÄ• payatÄ“, Ä• lapati, *Ä• lapitraka -- , *Ä• lapyati, Ä• lÄ• pÃ¡ -- , *Ä• lÄ• payati, Ä• lÄ• pya -- , Ä• lÄ• pana -- 1, *upalapati, ullapati, ullÄ• payati, pralÄ• pÃ¡ -- , vÃ-lapati, vilapana -- , vilapyati, vilÄ• pa -- , vilÄ• payati1, saá¹• lapati; -- âˆšrap1.

lapa 10934 *lapa `talking'. [âˆšLAP]
Pa. lapa -- `talkative', Ëšaka -- m. `one who mutters'; Pk. lava --

`talkative'; G. lauÉ” m. `babbler, pedlar'. <-> Kho. lÅ« `word, speech' NTS ii 284?

10935 lÃ¡pati `chatters' MBh. [~ RÃ¡PATI: cf. lÄ• ËŠlapÄ«ti AV. <-> âˆšLAP]
Pa. lapati `chatters'; AÅ›.shah. man. kÄ• l. lapita<-> `said'; Pk. lavaÃ¯ `talks'; S. lavaá¹‡u `to chatter, emit a sound (e.g. of a bird giving an omen)'; P. lauá¹‡Ä• `to chatter, caw'; G. lavvuÌƒ `to chatter'. -- In view of meanings in S. and P., poss. Kho. luik `to bray, bellow, howl' rather than < RÃ¡VATI.

lapana 10936 lapana n. `mouth' ÅšiÅ›. [~ *RAPAá¹‡A -- . -- âˆšLAP]
Pa. lapana -- n., ËšnÄ• -- f. `talking', lapana -- ja -- `mouthborn'; Si. lavan -- a `lip'.

lapta 10937 *lapta `taken'. [Replaced LABDHA -- . -- âˆšLABH]
Ash. l&omacrtodtod;tÃ¤, lá¹“É™tÉ™, `found', Wg. latá¹“ NTS xvii 272.

laptra 10938 *laptra `gains, possessions'. [Replaced *labdhra -- , cf. labdhrima -- `possessed' Bhaá¹-á¹-. -- âˆšLABH]
Kt. lÃ¤trÄ« `things, goods', Pr. letrÄ«ËŠ `possessions' NTS xii 177; Dm. late/ri `thing'; Sh. lÄƒcÌ£ `goats' NTS ii 265.
*LAPP `wrap': *LAPPÄ“á¹-á¹-; *Ä• LAPP -- .

lappa 10939 *lappa1 `sudden movement'. 2. *lappha -- 1. 3. lampha -- 1 m. `jump' lex.
1. P. lapkÄ• m. `greedy bite', lapaká¹‡Ä• `to reach forward'; N. lapkanu `to leap up', lapkÄ• unu `to gobble greedily'; H. lapaknÄ• `to leap up', lapkÄ• nÄ• `to snatch at'; G. lapkÄ• rÉ” m. `moving tongue quickly backwards and forwards', lapá¹-uÌƒ `greedy'.
2. N. laphryÄ• k `flapping'; B. lÄ• ph `leap'; H. lÄ• phnÄ• `to jump'; G. laphaá¹›vuÌƒ `to flap'.
3. Bhoj. lÃ£Ì„ph `jump', H. lÃ£Ì„p f.
Addenda: *lappa -- 1. 2. *lappha -- 1: A. lÄ• ph `jump' AFD 213.

lappa 10940 *lappa2 `slap'. [Same as *LAPPA -- 1?]
S. lapa f. `handful', lapo m. `striking a spade into the earth', lapÄ• á¹-a f. `slap'; L. P. lapp f. `handful'; P. laphrÄ• m. `slap', N. lapaá¹-o, H. lapaá¹- f., lappaá¹› m., G. lapá¹›Ä• k f.

lappasikÄ• 10941 *lappasikÄ• `a sweetmeat or dish'. [lapsikÄ• -- f. `a partic. prepared food' Bhpr. sanskritized from MIA.]
Pk. lappasiyÄ• -- f. `a sweetmeat'; S. lapsÄ« f. `a kind of glutinous sweetmeat'; P. H. lÄ• psÄ« f. `a kind of glutinous farinaceous food'; G. lÄ• pÅ›Ä« f. `a dish of wheat flour and molasses'; M. lÄ• pÅ›Ä«, lÄ• phÅ›Ä« f. `dilute preparation of milk with coconut milk and sugar'.

lappÄ“á¹-á¹- 10942 *lappÄ“á¹-á¹- `wrap'. [âˆš*LAPP]
P. lapeá¹-nÄ• `to wrap', Ku. lapeá¹-á¹‡o, N. lapeá¹-nu; B. lapeá¹- `a fold', lapá¹-Ä• na `to fold'; Bi. lapeá¹-an `wooden roller on which cloth is wound as weaved'; OAw. lapeá¹-aÃ¯ `wraps up'; H. lapeá¹-nÄ• `to wrap, fold, wind', G. lapeá¹-vuÌƒ, M. lapeá¹-á¹‡&etilde;.
*lappha -- 1 `sudden movement' see *LAPPA -- 1.
Addenda: *lappÄ“á¹-á¹- -- : WPah.ká¹-g. lÉ™peá¹-á¹‡Ãµ `to twist, wrap', J. lapeá¹-á¹‡u.
*lappha -- 1 `jump' see *LAPPA -- 1 Add2.

lappha 10943 *lappha2 `defective'. 2. *lampha -- 2. 3. *labba -- . 4. *labbha -- . 5. *lamba -- 2. [Cf. lampaá¹-a -- `lustful' KÄ• v., lampÄ• ka -- Nalac., Pk. laá¹• paá¸• a -- `covetous'; and groups s.v. *libba -- 1, *lumba -- 1. -- See list s.v. *LAKKA -- 1]
1. N. laphaá¹…go `a good -- for -- nothing'; H. laphaá¹…gÄ• `lecherous'; G. lÄ• phÉ” m. `spendthrift', laphaÌƒguÌƒ `shameless'; M. laphaá¹…gÄ• `boastful'.
2. N. lamphu `clumsy fellow, lubber'.
3. L. labbaá¹› `lazy'; B. nÄ• baá¹› `lecherous'; Or. nÄ• baá¹›Ä• `adulterous, shameless'; H. labá¹›Ä• , labrÄ• `awkward, lefthanded', labÄ• á¹›, ËšÄ• r `false, lying'; M. labÄ• á¸• `false, untrue'.
4. N. lÄ• bhre `interfering busybody'.
5. S. lamo `blunt, worn (of coins)'.
lapsikÄ• -- see *LAPPASIKÄ• -- .
Addenda: *lappha -- 2. 3. *labba -- : OP. labbu m. `greed, lust', P. lab.

lapsuda 10944 lapsuda n. `goat's beard' KÄ• tyÅšr.com. [lapsudÃ-n<-> `bearded (of goats)' TS.]
P. lacchÄ• m. `several skeins of cotton joined together'; N. lÄ• chÄ• `tassel of sheep's wool plaited into a woman's hair'; H. lacchÄ• m. `necklace of silk or beads, bundle or skein of silk'; G. lÄ• chÉ” m. `skein of silk': very doubtful.
Addenda: lapsuda -- : WPah.poet. laÄ‹Ä‹hi f. `bundle of cotton'.

labÃ¡ 10945 labÃ¡ m. `quail' VS., lava -- m. lex. 2. lÄ• ba -- m. `the quail Perdix chinensis' R., Ëšaka -- m. SuÅ›r., lÄ• va -- m. lex.
1. P. OAw. lavÄ• m. `a partic. small bird'; H. lawÄ• m. `quail'; M. lavÄ• , lavhÄ• m. `the rock quail'.
2. Pa. lÄ• pa -- m., lÄ• paka -- sakuá¹‡a -- m. `quail'; Pk. lÄ• va -- , Ëšaya -- m. `a kind of bird'; S. lÄ• o m. `partridge kept as decoy'; M. lÄ• v, lÃ£Ì„v, lÃ£Ì„vÄ• m. `Perdix chinensis'; -- G. lÄ• vrÄ« f. `quail'.
Addenda: labÃ¡ -- `quail' VS., lava -- W. [~ lÄ• ba -- R., lÄ• baka -- SuÅ›r., lÄ• va -- 2 with dial. a ~ Ä• < IE. o in *lowo -- , OSI. lovÅ- `prey, quarry' T. Burrow BSOAS xxxviii 76 and 79]
LABH: â€ *UPALÄ• BHANA -- .

labdha 10946 labdha `taken, seized' MBh. (in Ä• ËŠlabdha -- RV.). [Replaced by *LAPTA -- in Kaf. -- âˆšLABH]
Pa. Pk. laddha -- `taken', AÅ›.shah. man. gir. kÄ• l. ladha -- , NiDoc. ladha, Ëšaǵa; Dm. ladyem `I obtained'; Woá¹-. lÄ• d `found'; Bshk. (LSI) laá¹-h, laá¸• `he found' (for *lad after liá¹-h < DRÌ¥á¹£á¹-Ã¡ -- ?); Sv. lÄ• du pret. of luw -- `to find', Phal. lÄ• du pret. of lahe -- ; K.á¸• oá¸• . ladÅ«eÌ†á¹‡Ä« `was found by him'; S. ladho pp. of lahaá¹‡u, labhaá¹‡u < LÃ¡BHATÄ“, LABHYÃ¡TÄ“, L. P. laddhÄ• ; OB. ladhÄ• `was taken' ODBL 947; OG. lÄ• dhaÃ¼ pp. of lahaÃ¯; Si. lad -- a, lat pret. of labanavÄ• `to reach, get'; -- becomes pres. st. in Pk. laddhia -- `obtained'; Gy. rus. lath -- , wel. lÌ¬at -- `to find, meet with' (arm. alth -- `to load, saddle' rather < Ä• ËŠLABDHA -- Add.); Phal. lhadÅ« -- `to load'; P. laddhá¹‡Ä• `to

be found, seek'; H. (poet.) laddhiyÄ• `taken', lÄ• dhnÄ•  `to take, get'; OMarw. lÄ• dhaÃ¯ `finds'; G. lÄ• dhvuÌƒ `to be found, accrue', M. lÄ• dhá¹‡&etilde;. -- Anal. pres. st. in MIA. *lajjh -- (after type baddha -- ~ bajjhaÃ¯): Gy. eur. laÄ• -- `to find'; P. lajjhá¹‡Ä•  `to be obtained, find, get', caus. lajhÄ• uá¹‡Ä• .
*DURLABDHA -- .

labdhi 10947 labdhi f. `gaining, profit' YÄ• jÃ±. [âˆšLABH]
Pa. laddhi -- f. `religious belief'; Pk. laddhi -- f. `gain, peace'; Wg. lÄ• d `peace', Pr. lad, Ash. lÄ• t, Kt. lot ( -- t < -- d, or cf. *LAPTA -- ?); S. lÄ• dhi f. `gain' (Ä• after lÄ• ho < LÄ• BHA -- ?); Si. lÃ¤d `faith', lÃ¤di `inclined to, devoted'.
*labdhra -- `takings' see *LAPTRA -- .
*labba -- , *labbha -- `defective' see *LAPPHA -- 2.
LABH `take, obtain'. [Ac. to P. Tedesco JAOS 43, 368 means `obtain' in NW, W and SW, `take' in C and E, replaces âˆšKRÄ« in W and C]
*LAPTA -- , LABDHA -- , LABDHI -- , *LABDHRA -- , LABHA -- , LÃ¡BHATÄ“, LABHANA -- , LABHYATÄ“, LAMBHA -- , LAMBHAYATI, LÄ• BHA -- , *LÄ• BHANA -- , *LÄ• BHAYATI; ALABHYA -- , DURLABHA -- , *DURLAMBHA -- , SULABHA -- ; *ANULABDHA -- , Ä• LABDHA -- Add., Ä• ËŠLABHATÄ“, *UPALÄ• BHAYATI, UPÄ• LABHATÄ“, *UPÄ• LABHANA -- , UPÄ• LAMBHA -- , *UPÄ• LABHANA -- , *UPÄ• LÄ• BHAYATI, *UPÄ• LÄ• BHYA -- , PRALABHATÄ“, PRALAMBHANA -- , PRALAMBHAYATI, *VILABHA -- , VILABHATÄ“, *VILÄ• BHAYATI, VÃ-LIPSATÄ“, *VILIPSÄ• -- , SAá¹• LABHATÄ“; -- âˆšRABH; -- LÄ• ËŠTI.

10948 lÃ¡bhatÄ“ `catches, takes' AitBr. (lÃ¡bhÄ“t AV., labhati MBh.) [~ RÃ¡BHATÄ“. -- âˆšLABH]
Some NIA. forms, esp. Dard., prob. < *labhayati > Pk. lahÄ“i: Pa. labhati `obtains'; AÅ›.jau. laheyu, dh. lahevu `they should receive', NiDoc. lahaá¹• ti; Pk. labhaÃ¯, lahaÃ¯ `takes' (pp. laddha -- , lahia -- ); Ash. low<-> `to find, obtain' (pret. lá¹“É™tÉ™ < *LAPTA --), Wg. lÄ• -- , lawÅ•<-> (pret. lÄ• toi); Dm. lay -- `to find' (pret. ladyem < LABDHA -- ); PaÅ¡.kuá¹›. lay -- `to find', dar. lay -- , ar. lÃ¤y<-> `to see' (semant. cf. Or. laÃ¯bÄ•  below); Gaw. lÄ“ -- , pret. lhoÌ„us `to find'; Kho. leik (agent noun lak) `to obtain, find'; Bshk. "lÄ•  -- gÃ£Ì„" `to receive'; Phal. lahe -- `to find' (pret. lÄ• du); Sh.gil. layÃ³Ä-kiÌ¯ `to obtain, find', koh. lhauná¹·; S. lahaá¹‡u `to obtain' (pp. ladho); L. lÃªvaá¹‡, (Ju.) laihaá¹‡, lahaá¹‡ `to take, receive'; P. lahiá¹‡Ä• `to find', bhaá¹-. laiá¹‡Ä•  `to

take'; WPah.cur. laiá¹‡Ä• `to take', Ku.gng. lhiaÌƒ&rtodtilde;, A. laÃ¯ba,
B. lahÄ• ; Or. laÃ¯bÄ• `to take, hold, observe'; OAw. lahaÃ¯ `obtains'; H.
lahnÄ• `to find, get, get on well, experience'; OG. lahaÃ¯ `gets' (pp.
lÄ• dhaÃ¼), G. lahevuÌƒ `to listen attentively'; M. lÄ• há¹‡&etilde; `to
acquire' (or < *lÄ• bhayati). -- X DÃ¡DÄ• TI (Ã¡dÄ• t, dÄ• ËŠtum, &c.): lÄ• ËŠti
`takes, receives' KÄ• v., Pa. lÄ• ti, Pk. pp. lÄ• ya -- , Ku. lÄ• á¹‡o, N.
lÄ• nu, B. laoyÄ• , Or. lÄ• ibÄ• ; H. lÄ• nÄ• `to bring, buy'. -- X MIA. dÄ“ti
and nÄ“ti `takes': Pk. lÄ“i `takes', Gy. eur. 3 sg. pres. lel `takes', pp.
lino (~ *DINNA --), arm. li -- `to take, buy'; á¸Œ. lÄ“na `to take'; S.
letÄ« f. `taking'; P. levÄ• -- devÄ« f. `giving and taking' (â†' K. lÄ“wÄ•
-- dÄ“vÄ« f.); WPah.paá¹…. lÄ“n `to take', cam. lÄ“á¹‡Ä• , Ku. liá¹‡o, N.
linu; Or. leá¹‡Ä• `act of taking, dues'; OAw. lei `takes', pp. lÄ«nha, lakh.
leb, H. lenÄ• , OMarw. lei, pp. lÄ«naÃ¼ and liyo, G. levuÌƒ, pp. lÄ«dhuÌƒ; --
M. leá¹‡&etilde; `to put on (clothes &c.)' or < LÄ• GÃ¡YATI. -- X Ä• ËŠNAYATI:
Gy. pal. láº¯nÄƒr `brings'. -- X MÄ“LAYATI q.v.
Addenda: lÃ¡bhatÄ“: Kho. leik `to find', absol. le BKhoT 70.
X MIA. dÄ“ti, nÄ“ti: WPah.ká¹-g. le_á¹‡Ãµ `to bake (bread)'; Garh. leá¹‡u
`to take'.
X DÃ¡DÄ• TI: WPah.kc. lÄ• á¹‡o `to bring, take, buy; strike' (< LÄ• GÃ¡YATI?).

labhana 10949 labhana n. `obtaining' BhP. [âˆšLABH]
Pa. labhana -- n. `gift'; Pk. lahaá¹‡a -- n. `gain'; S. lahaá¹‡o m. `debt,
credit' (whence lahaá¹‡aá¹‡u `to have due'); L. (Ju.) lahnÄ• m. `debt,
loan', P. lahiá¹‡Ä• m.; Ku. lahaá¹‡o, Ëšá¹‡Ä«, laiá¹‡o, Ëšá¹‡Ä« `one's
share, luck, fate'; N. lahanÄ• mÄ• `at interest', lahan -- tahan `long --
dated loan'; B. lahanÄ• `outstanding debt'; H. lahnÄ• `profit, outstanding
debt'; G. leá¹‡, leheá¹‡uÌƒ, leá¹‡uÌƒ n. `outstanding debt'; M.
lahá¹‡&etilde; n. `bill, order for payment'.

10950 labhyÃ¡tÄ“ `is taken' R. [âˆšLABH]
Pa. labbhati `is permitted'; Pk. labbhaÃ¯ `is taken'; K. labun `to gain,
get'; S. labhaá¹‡u `to be obtained' (pp. ladho < LABDHA --), L. labhaá¹‡
(pp. laddhÄ•); P. labbhá¹‡Ä• (pp. laddhÄ•) `to be gained, seek, find, get';
OAw. lÄ• bhaÃ¯ `obtains'; OG. lÄ• bhaÃ¯ `is obtained', G. lÄ• bhvuÌƒ `to find';
M. lÄ• bhá¹‡&etilde; `to be acquired, accrue'; Si. labanavÄ• (pp. lad, lat)
`to reach, get' (EGS 150 wrongly < lÃ¡bhatÄ“). -- See LABDHA -- .
lampaá¹-a -- , lampÄ• ka -- see *LAPPHA -- 2.
lampha -- 1 `jump' see LAPPA -- 1.

*lampha -- 2 `defective' see *LAPPHA -- 2.
LAMB `hang': lamba -- 1, lÃ¡mbatÄ“, lambana -- , lambayati, lambita -- ;
*alambaka -- , *adhilambatÄ“, avalamba -- , avalambatÄ“, avalambita -- ,
Ä• lamba -- , Ä• lambatÄ“, Ä• lambÄ• -- , *ullamba -- , ullambayati, pralamba
-- , pralambatÄ“, vilamba -- , vilambatÄ“, *vailambya -- , *saá¹• lamba -- ;
-- âˆšramb.
Addenda: labhyÃ¡tÄ“: Md. libenÄ« `is got', libbanÄ« `earns'.

lamba 10951 lamba1 `pendent' MBh. (`long' in LAMBA -- KARá¹‡A --), lambaka
-- m. `plumbline' W. [â†’ Par. lam&omacrtodtod; `hanging' IIFL i 269. --
âˆšLAMB]
Pa. lamba -- `pendent' (a -- lamba -- `short'); Pk. laá¹• ba<-> `long'; Dm.
lam `big branch'; PaÅ¡. lam `slowly', lÄ• mbÄ• `tuft of wool' IIFL iii 3,
109; K. lamba, in cmpd. lam -- `long, tall', L. P. lammÄ• , lambÄ• `long';
WPah.bhal. khaÅ›. lammo `long, tall', cam. lammÄ• , (Joshi) lÃ£Ì„bÄ• `long',
m. `snake'; Ku. lÄ• mo `long, tall', lamlamo `tall'; N. lÄ• mu `long' (lÄ• m --
kiro `snake'); A. lambÄ• `long', lamÄ• `long bunch'; Or. lambÄ• `long,
tall'; Mth. namÄ• `long'; Bhoj. lÄ• m `long, straight'; OAw. lÄ• á¹• ba `tall';
H. lÃ£Ì„b, lambÄ• `long, tall'; OMarw. lÄ• á¹• baÃ¼ `long', G. lÃ£Ì„buÌƒ, M.
lÃ£Ì„b; Si. lamÌ†ba `pendent', lamÌ†baya `plumbline'. <-> Ext. -- kk -- :
Ku. lamkano `long' pres. part. of *lamkaá¹‡o; N. lamkanu `to take long
strides'.

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*LAMBATARA -- , *LÄ• MBYÄ• -- ; *ALAMBAKA -- , *SAá¹• LAMBA -- ; LAMBAKARá¹‡A
-- , *LAMBOÌ„TTARA -- , LAMBOÌ„DARA -- .
*lamba -- 2 `defective' see *LAPPHA -- 2.
Addenda: lamba -- 1: WPah.ká¹-g. (kc.) lambÉ” `long', Wkc. lÉ”mbo, ká¹-g.
lamá¹›É”.

lambakará¹‡a 10952 lambakará¹‡a `long -- eared' MBh. [lamba -- 1, kÃ¡rá¹‡a --]
Si. lÃ¤mÃ¤ni nom. prop. GS 36.

lambatara 10953 *lambatara `longer'. [LAMBA -- 1]
L.awÄ• á¹‡. lamÄ“rÄ• `longer'.

10954 lÃ¡mbatÄ“ `hangs down, loiters' MBh. [~ rÃ¡mbatÄ“. <-> âˆšlamb]
Pa. lambati `hangs down', Pk. laá¹• baÃ¯; K. lamun `to pull, pull at, tow'; S. lamaá¹‡u `to hover (of birds)'; Ku. lamyÅ«á¹‡o `to pull down, catch a falling thing' caus. of *lamÄ«á¹‡o; M. lÃ£Ì„bá¹‡&etilde; `to become distant'; Ko. lÃ£Ì„mbtÄ• intr. `hangs'. -- Ext. -- kk -- : L.awÄ• á¹‡. lamkuá¹‡ intr. `to hang'; P. lamaká¹‡Ä• `to hang, be long on hand'; -- -- á¸• -- : Ku. lamaá¹›á¹‡o `to decline, sink, drop'.
Addenda: lÃ¡mbatÄ“: OB. (ÅšrÄ«krÌ¥á¹£á¹‡akÄ«rtana) pret. lÄ• mbilÄ«, nÄ• mbilÄ« `descended' (orig. f.?).

lambana 10955 lambana `hanging down' MBh., n. `fringe, long necklace' lex. [âˆšLAMB]
K. laman f. `pulling, delay'; WPah.khaÅ›. le\má¹‡Ä« `tail of goat or sheep or wild beast'; G. lÄ• maá¹‡ -- divÉ” m. `hanging lamp'; M. lÃ£Ì„bá¹‡&etilde; n. `a sort of well -- bucket'. <-> X LIá¹…GA -- 1: WPah.marm. lÃ¬muá¹‡Ä«, Å›eu. lÃ¬má¹‡Ä«, rudh. lÃ¬á¹…uá¹‡Ä« `tail of goat or sheep'.

10956 lambayati `causes to hang down' KathÄ• s. [â†’ Par. lamá¸—w -- `to hang up' IIFL i 269. -- âˆšLAMB]
Pa. lambÄ“ti tr. `hangs up', Pk. laá¹• bÄ“i, PaÅ¡. lam -- , Phal. 1 sg. lamÅ«ËŠm.
lambÄ• -- see ALÄ• ËŠBU -- .
Addenda: lambayati: Md. lanÌ†banÄ« tr. `bends', lenÌ†benÄ« `is bent'.

lambita 10957 lambita `hanging down' MBh., `supported on' R. [âˆšLAMB]
Pa. lambita -- `hanging down', Pk. laá¹• bia -- , Ëšiaya -- ; <-> Kho. lambur `barrage' BelvalkarVol 92 with (?).

lamboÌ„ttara 10958 *lamboÌ„ttara `very long'. [Semant. cf. dharmoÌ„ttara-<-> `pre -- eminent in dharma' Gaut. -- lamba -- 1, Ãºttara --]

L.awÄ• á¹‡. lamÅ«trÄ• `longish'.

lamboÌ„dara 10959 lamboÌ„dara `pot -- bellied' MBh., m. `a name of Gaá¹‡eÅ›a' PaÃ±car. [lamba -- 1, udÃ¡ra --]
Pk. laá¹• boÌ„dara -- , ËšoÌ„yara -- adj. and m.; Si. lamÌ†boÌ„rÄ• `a name of Gaá¹‡eÅ›a'.

lambha 10960 lambha m. `finding, obtaining' ChUp. [âˆšLABH]
Pk. laá¹• bha -- m. `profit'; G. lÃ£Ì„bhuÌƒ n. `lot, lottery'.
*DURLAMBHA -- .

10961 lambhayati `causes to get, presents' MBh., `gets, finds out' Mn. [~ rambhati1. -- âˆšlabh]
Pa. lambhÄ“ti `causes to be obtained', Pk. laá¹• bhaÃ¯, ger. ËšbhaÃ¯davva -- ; PaÅ¡. lam -- `to seize, dash'; Sh.gil. lamÃ³Ä-kiÌ¯ `to seize, catch, begin', koh. lomoÌ„ná¹· `to begin' (â†’ á¸Œ. lomina `to catch'); Bi. lÃ£Ì„bhab, lambhab `to drive cattle to graze on another's crops'.

lÃ¡ya 10962 lÃ¡ya m. `absorption, disappearance' Pur., `destruction' MBh. [âˆšLÄ«2]
Pk. laya -- m. `disappearance'; S. laÃ¯ f. `destruction'; H. lau f. `absorption, devotion'; Si. liya `destruction, loss, end, weariness' EGS 151.

layana 10963 layana `*clinging'. 2. n. `place of rest, house, cell' ÅšiÅ›. [âˆšLÄ«1]
1. PaÅ¡.dar. leÄ«ËŠn `root fibres', lauá¹›. lÄ“naÌ„Ì† `under, below'; Shum. lÃ¤ena `root, below' IIFL iii 3 110 with (?); -- Kho. lÄ“n `knot'?
2. Pa. lÄ“á¹‡a -- , lÄ“na -- n. `rock cell used by ascetics'; Pk. lÄ“á¹‡a -- n. `cave, hole, den of animal'; OSi. leá¹‡e nom. sg. `cave', Si. len -- a.

layara 10964 *layara `sail'. [â†• Indonesian (cf. Malay layar) from which Pa. lakÄ• ra -- `sail' (Buddhaghosa) was false formation H. Smith BSL xxxiv 216 and C. Haebler KZ 79, 112.]
Si. ruval -- a `sail of a boat'.
LARD `load': *LARDA -- , LARDAYATI; *ULLARDAYATI.

larda 10965 *larda `piling up, load'. [âˆšLARD]

K. lad, dat. lÃ¼zÃ¼ f. `heaped -- up load'; P. ladd m. `load'; Ku. lÄ• d
`transport of articles, goods'; A. lÄ• d `an elephant's load'; Or. ladÄ• ,
nadÄ• `loading', ladÄ• -- ladi `loading up'; H. lÄ• d f. `load, burden'.

10966 lardayati `loads' DivyÄ• v. [âˆšLARD]
Pk. laddÄ“i `loads', laddaá¹‡a -- n., Gy. wel. lad -- , gr. ladav -- , Dm.
lad&acircacute;y -- ; K. ladun `to raise, set up, send, despatch'; S.
laá¸• Ì aá¹‡u `to load' (whence lÄ• á¸• Ì Å« `carrying a load'), L.
laá¸• á¸• aá¹‡ (Ju. laá¸• Ì aá¹‡), pres. part. laá¸• á¸• Ä“ndÄ• , awÄ• á¹‡.
ladduá¹‡ `to load, carry', pass. ladÄ«vuá¹‡; P. laddá¹‡Ä• `to load', N.
lÄ• dnu, A. lÄ• diba, B. ladÄ• na, Or. lÄ• dibÄ• , ladËš, nadËš, Mth. Aw.lakh.
lÄ• dab; H. lÄ• dnÄ• `to load, pile up, oppress'; OMarw. lÄ• daÃ¯ `loads'; G.
lÄ• dvuÌƒ `to heap up, load', M. lÄ• dá¹‡&etilde;; -- Gy. arm. lar -- `to
load'? -- Phal. lhadÅ«ËŠm `I load' rather < LABDHA -- ?
LAL `fondle': LALA -- , LÃ¡LATI, LALANA -- , LÄ• LANA -- , LÄ• LITYA -- ,
LÄ• LYA -- ; *AVALALATI, *AVALÄ• LA -- , *AVALÄ• LAYATI, ULLALATI, ULLÄ• LA -- ,
*ULLÄ• LAYATI, *ULLÄ• LITA -- , *PRALÄ• LA -- , *PRALÄ• LAYATI, SAá¹• LÄ• LAYATI;
-- âˆšLAá¸• 1.
Addenda: lardayati: WPah.ká¹-g. lÄ• dá¹‡Ãµ `to load'.

lala 10967 lala `*child' (`sporting' W.). [Cf. *LAá¸• IKKA -- and `defective'
words for `child' s.v. laá¹-á¹-a -- 1. -- âˆšlal]
A. larÄ• `boy'; H. lalÄ• , lallÄ• m. `boy, darling', lalÄ« f. `little girl';
M. laá¸·Ä• m. `fond affection (for a child or pet animal)'.

10968 lÃ¡lati `sports, dallies' MBh. [âˆšLAL]
K. lalawun `to fondle'; G. laá¸·vuÌƒ `to be in an ecstasy of love'; -- ext.
-- kk -- : H. lalaknÄ• `to long for'.

lalana 10969 lalana m. `child' Apte, lalanÄ• -- f. `young woman' MBh. [Cf.
LALA -- , *LAá¸• IKKA -- . -- âˆšLAL]
H. lalnÄ• m. `boy'.

lalÄ• ËŠá¹-a 10970 lalÄ• ËŠá¹-a n. `forehead, brow' AV., rarÄ• ËŠá¹-a -- VS. 2.
niá¹-Ä• la -- n. KÄ• v., niá¹-ala -- , niá¹-ila -- n. DaÅ›. [niá¹-aÌ„Ì†la<->
(~ lalÄ• ËŠá¹-a --) later â†• Drav., Tam. nutal, &c. DED 3069, 3118]
1. Pa. lalÄ• á¹-a -- , nalËš n. `forehead', nalÄ• á¹-ikÄ• -- f. `frown'; Pk.
lalÄ• á¸• a -- , laá¸• Ä• la -- , á¹‡alÄ• á¸• a -- , á¹‡aá¸• Ä• la -- n. (whence

á¹‡Ä• á¸• Ä• la -- adj.) n. `forehead', Si. nalaá¸·a, naá¸·ala (or < niá¹-Ä• la --).
2. Pk. á¹‡iá¸• Ä• la -- (whence á¹‡Ä“á¸• Ä• lÄ« -- f. `a kind of veil'), á¹‡iá¸• ala -- , á¹‡iá¸• ila -- , á¹‡ilÄ• á¸• a -- , lilÄ• á¸• a -- n., Sh.gil. nÄ-lÃ¡Å- m. (â†' á¸Œ. nilÄ• yo, Kal. nilÃ¤ËŠ), S. nirÄ• á¹›u m., Ëšá¹›Ä« f., nirá¹›u m., Bhoj. lilÄ• r, H. lilÄ• á¹› m., M. niá¸• aÌ„Ì†á¸·, niá¸• haÌ„Ì†á¸· n.; -- N. nidÄ• r, nidhÄ• r dissim. < *nilÄ• r?
LALÄ• á¹-APAá¹-á¹-A -- .
Addenda: lalÄ• ËŠá¹-a -- . 2. OMarw. nilÄ• á¹›i `forehead'.
â€ lava -- 3 `quail' see LABÃ¡ -- .

lalÄ• á¹-apaá¹-á¹-a 10971 lalÄ• á¹-apaá¹-á¹-a, Ëšaka -- m. `flat surface of forehead' KÄ• d. [LALÄ• ËŠá¹-A -- , PAá¹-á¹-A -- 1]
G. nilavaá¹- n. `forehead'.

lalla 10972 *lalla `inarticulate noise', 2. lallara -- `stammering' lex., lalalla -- KathÄ• s.
1. Pk. lalla -- `making an inarticulate noise'; Gy. span. lalÃ³ `a Portuguese', pal. lÃ¡lÄƒ `dumb'; K. lalawun `to talk foolishly, babble'.
2. Gy. gr. lalorÃ³, germ. lalÉ™ro, eng. lullero `dumb'; <-> cf. S. larlari f. `gabbling'.
*LALLAKKA -- .

lallakka 10973 *lallakka `threatening noise'. [*LALLA --]
Pk. lallakka -- `frightening', m. `challenge'; P. N. H.

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G. lalkÄ• r `challenge, defiance' (P. H. f., G. m.), M. lalkÄ• rÄ« f.
lallara -- see *LALLA -- .

lÃ¡va 10974 lÃ¡va1 `that which is cut off, fleece' Mn., `reaping' DaÅ›., `fragment, particle' MBh. [~ *rava -- 2. -- âˆšlÅ«]
Pa. Pk. lava -- m. `small particle, drop'; K. lav m. `grass dried and twisted into rough cables and kept for fodder'; L. lau m. `reaping, 20 sheaves of corn'; P. laÃ¼, lau m. `crop, a cutting (of grass, corn, &c.)'; G. lav m. `particle', adj. `small'.
*LAVÄ• GRYA -- ; *PATTRALAVA -- .

lava 10975 *lava2 `sickle, reaper'. [Cf. lavÄ• ka -- m. `sickle' lex. -- âˆšLÅ«]
Pa. lavaka -- m. `reaper'.
*LAVAKÄ• á¹£á¹-HA -- .

lavakÄ• á¹£á¹-ha 10976 *lavakÄ• á¹£á¹-ha `wood for sickle'. [*lava -- 2, kÄ• á¹£á¹-hÃ¡ --]
Bi. lauá¹-hÄ• `piece of wood for sharpening a toddycollector's sickle'.

lavaá¹…ga 10977 lavaá¹…ga m. `clove tree', n. `clove' KÄ• v., Ëšaka -- n. lex.
Pa. lavaá¹…ga -- n. `clove', Pk. lavaá¹• ga -- m.n., K. roÌ†ng, rung m., S. lauÌƒgu m., L. lÃ´á¹…g m., P. lauÌƒg m., WPah. bhal. laÃµg m. pl., Ku. lauá¹…, N. lwÄ• á¹…, A. laá¹…, B. laá¹…ga, naá¹…ga, Or. laá¹…ga; Bi. lÃµgiyÄ• maricÄ• `bird's-eye pepper (Capsicum baccatum)'; Mth. nauÌƒg, naug `clove', H. lawaÌƒg, lauÌƒg, lÃµg f., G. lavaÌƒg n., M. lavaÌƒg f.

lavaá¹‡Ã¡ 10978 lavaá¹‡Ã¡ n. `salt' AV., adj. `salty' MBh. [J. Charpentier IL ii 55 < *ravaá¹‡a -- . -- Rather MIA. < lavana -- (cf. LÃ¡VA -- 1) and lÅ«na -- (cf. Pk. lÅ«á¹‡a --) `*piece of rock -- salt' (J. C. W.)]
Pa. Pk. lavaá¹‡a -- , loÌ„á¹‡a -- n. `salt', Pk. lÅ«á¹‡a -- n., Gy. eur. lon m., arm. nol, pal. loÌ„n, kar. nul, Dm. loÌ„n, Tir. loÌˆÌ„Ì£oá¹‡, PaÅ¡.lauá¹›. lÅ«n, ar. len, dar. loÌ„á¹‡, gul.nir. lÅ«á¹‡, Niá¹…g. loÌ„Ìƒ, Shum. loÌ„n, Woá¹-. loÌ„á¹‡ f., Gaw. loÌˆÌ„Ì£Ëšá¹‡, Kal.rumb. lá¹½Å•, Kho. lon, Bshk. luá¹‡, Tor. lá¹“É™á¹‡, Phal. lo(h)á¹“á¹‡ m., Sh.koh. luá¹‡i, gur. lÅ«á¹‡iÌ¯ f., jij. lÅ«ËŠá¹‡I, pales. lá¹“É™á¹‡, lÅ«É™á¹‡Ä«; K. nÅ«Ë˜n, lun m. `salt', nunu `salty, too salt'; S. lÅ«á¹‡u m. `salt', L. lÅ«á¹‡, (Ju.) loá¹‡ m., awÄ• á¹‡. lÅ«Ë˜á¹‡, mult. lÅ«á¹‡Ä« f. `salt butter' (rather than < NÃ¡VANÄ«TA -- ; P. lÅ«á¹‡, nÅ«á¹‡ m. `salt', ludh. nÅ«n, WPah.bhad. luá¹‡

n., bhal. khaÅ›. lÅ«á¹‡ n., Ku. lÅ«á¹‡, nÅ«á¹‡, N. nun, A. lon, B. lon, lun, (Manbhum) nÅ«n, Or. luá¹‡a, nuá¹‡a, Mth. non, Bhoj. nÅ«n (loÌ„nÄ• , noÌ„nÄ• `salty'); OAw. lonÄ• `saline', lakh. loÌ„n `salt', H. lon, lÅ«n m. (lonÄ• , lÅ«nÄ• `brackish, barren'), Marw. lÅ«á¹‡ m., G. luá¹‡ n.; M. loá¹‡ f., loá¹‡Ä• m. `salinity of soil'; OSi. loá¹‡a `salt', Si. luá¹‡u, Md. lonu.
*LAVAá¹‡ATARA -- , LAVAá¹‡AYATI, LAVAá¹‡ITA -- , *LAVAá¹‡YA -- , LÄ• ËŠVAá¹‡IKA -- , LÄ• ËŠVAá¹‡YA -- ; *LAVAá¹‡AKARA -- , *LAVAá¹‡AKÄ• RA -- , LAVAá¹‡Ä• KARA -- ; ALAVAá¹‡A -- , *VILAVAá¹‡A -- , SALAVAá¹‡A -- ; KÄ• LALAVAá¹‡A -- .
Addenda: lavaá¹‡Ã¡ -- : WPah.ká¹-g. (kc.) lvÌ„á¹‡ m. `salt', J. lÅ«á¹‡ m., Garh. loá¹‡.

lavaá¹‡akara 10979 *lavaá¹‡akara `salt -- maker'. 2. *lavaá¹‡akÄ• ra -- .
[LAVAá¹‡Ã¡ -- , KARÃ¡ -- 1 or KÄ• RA -- 1]
1. H. nunerÄ• m. `salt -- dealer'.
2. Pa. loÌ„á¹‡akÄ• ra -- m. `salt -- maker'.

lavaá¹‡atara 10980 *lavaá¹‡atara `saltish'. [LAVAá¹‡Ã¡ --]
H. noner, nuner `saltish'.

10981 lavaá¹‡ayati `salts' PÄ• á¹‡. [LAVAá¹‡Ã¡ --]
Gy. arm. nol -- `to salt'; K. nunun `to be salted, be too salt'; S. lÅ«á¹‡aá¹‡u `to salt'.

lavaá¹‡Ä• kara 10982 lavaá¹‡Ä• kara m. `salt -- mine' lex. [LAVAá¹‡Ã¡ -- , Ä• KARA --]
S. nÅ«naÌ„Ì†ru m. `salt -- pit' (assim. from *nÅ«á¹‡Ä• ru?).

lavaá¹‡ita 10983 lavaá¹‡ita `salted' Car. [LAVAá¹‡Ã¡ --]
Cf. Pa. loÌ„á¹‡iya -- `salty'; -- Pk. loÌ„á¹‡iya -- ; P. lÅ«á¹‡Ä« `salted, saline'; Ku. luá¹‡iyo `too salt'; N. nune `salted', A. loniyÄ• , luniyÄ• , B. nuniyÄ• , Or. luá¹‡i, luá¹‡iÄ• , nuá¹‡iÄ• ; Bi. nonÄ« `land impregnated with salt'; H. loniyÄ• , lÅ«nËš `saline'; G. luá¹‡Ä« f. `a kind of greens with a salty taste'.

lavaá¹‡á¸• a 10984 *lavaá¹‡á¸• a `servant, boy'. [Cf. Psht. lawaá¹‡á¸• `vagabond, rake']
Ash. lÉ™wÃ©n `slave', Wg. lawÉ™Ì• á¹‡É™, loá¹“á¹‡, Kt. lÃ¡wÃ¤á¹‡, Bashg.

lonÄ«, Pr. lÅ«Ë˜á¹‡á¸• Å«ËŠ, Dm. lawÃ¡n; PaÅ¡. lawoá¹‡ -- mÄ• rÄ« `wanton woman', (LSI) lawÄ• á¹‡ `slave'; Gaw. lÄ• wÃ¡á¹‡ `slave'; Phal. lawÄ• ËŠá¹‡ `slave', lawÄ• ËŠá¹‡á¸• `unmarried man', lawaá¹‡á¸• Ä«ËŠ `unmarried woman', lËš kuá¹›i `slave girl'; P. lauÌƒá¸• Ä• m. `boy, servant', Ëšá¸• Ä« f. `servant girl'; Ku. lauÌƒá¹›o, lauá¹›o `boy, son', lauÌƒá¹›Ä«, lauá¹›Ä« `slave girl, maidservant, girl, daughter'; A. laÌ‚rÄ• `male child'; Mth. nauÌƒá¹›Ä« `maidservant'; Aw.lakh. lauÌƒá¹›iÄ• `daughter'; H. lauá¹‡á¸• Ä• m. `boy'; G. lÉ”á¹‡á¸• É” m., Ëšá¸• Ä« f. `slave', lÉ”Ìƒá¸• É” m., Ëšá¸• Ä« f. `unchaste man or woman'; M. lavaÌƒá¸• Ä« f. `female slave'.

lavaá¹‡ya 10985 *lavaá¹‡ya `salty, charming'. [LAVAá¹‡Ã¡ --]
Pa. loÌ„á¹‡iya -- `salty'; Pk. loá¹‡á¹‡a -- n. `beauty'; OAw. lonÄ• `beautiful'.
LÄ• ËŠVAá¹‡YA -- .

10986 *lavati `reaps'. [~ RAVATÄ“: cf. lunÄ• ËŠti TBr. -- âˆšLÅ«]
Pa. lavÄ• pÄ“ti `causes to be reaped'; Pk. inf. laviuá¹• `to cut'; Kal.rumb. lem, urt. lhÄ• im `I cut grain'; Kho. leik `to reap, mow'; Sh.gil. loÄ-kiÌ¯ (1 sg. laÌ¯m) `to reap', koh. loÌ„ná¹·, gur. lyoÌ„ná¹·, pales. 1 sg. l*lm; Ku. lauá¹‡o, lawoá¹‡o `to reap, collect'; H. launÄ• `to cut, reap'; -- L. lÄ• paá¹‡ `to cut ears of tall crops' (tr. from *lap -- < *lappaÃ¯ anal. pass. from *lavaÃ¯ after MIA. type luvaÃ¯ ~ luppaÃ¯).
Addenda: *lavati: WPah.ká¹-g. (kc.) lÉ”ÌˆÌ„á¹‡Ãµ `to cut (grass, corn)'; Garh. lÉ”á¹‡u `to reap'.

lÃ¡vana 10987 lÃ¡vana n. `reaping' KÄ• tyÅšr. [âˆšLÅ«]
Pa. lavana -- n. `reaping', Pk. lavaá¹‡a -- n., Bi. launÄ«; H. launÄ« f. `wages for reaping'.
*lavÄ• grya -- `first fruits of harvest'. [lÃ¡va -- 1, agryÃ¡ --]
See *NAVÄ• GRYA -- .
Addenda: lÃ¡vana -- `act of cutting': WPah.poet. loá¹‡e f. `furrow, wrinkle'? (der. lÅ«ni -- f. `act of cutting' PÄ• á¹‡.com., lÅ«naka -- m. `cut, wound' W. ac. Him.I 195).

lavÃ-tra 10988 lavÃ-tra n. `sickle' PÄ• á¹‡. [âˆšLÅ«]
Pk. lavitta -- n.; Ash. latraÌ„Ì† -- `to reap', Wg. letrÄ• ËŠ -- ; Pr. le á¹-Ã«gÃ« `sickle' (NTS xv 264 < DÄ• ËŠTRA --); Dm. lyÄ“tr -- `to reap', PaÅ¡.lauá¹›. ar. lÄ“tr -- , dar. weg. kuá¹›. chil. lÄ“l -- , Shum. lÄ“li --

; Woá¹-. lÄ“l `mowing'; Gaw. lÄ“l -- `to reap'; Kal. rumb. lÄ“tr `reaping', Kho. letri; Sh.gil. lÄ“cÌ£ `reaping', pales. lÄ“eá¹-á¹›Ä« `sickle'.

lavya 10989 lavya `to be cut off' Bhaá¹-á¹-. [âˆšLÅ«]
Ku. lÄ• b, lÄ• bo `leaf' (or < LÄ• VYA -- ?).
laÅ›a -- see *LASA -- 2.

lÃ¡Å›una 10990 lÃ¡Å›una n. `garlic' Gaut. 2. *raÅ›una -- , rasuna -- n. lex., rasoÌ„na -- n. SuÅ›r.
1. Pa. lasuna -- , Ëšuá¹‡a -- n. `garlic', Pk. lasuá¹‡a -- , lasaá¹‡a -- , lhasuá¹‡a -- n., P. lasaá¹‡ m. (â†• H.?), Ku. lÄ• saá¹‡, N. lasun, A. lahan, Or. (Sambhalpur) lasun, Bi. lahsun, H. lasun, lahsun, Ëšsan, lassan m., G. lasaá¹‡ n., M. lasÅ«á¹‡ m.f., lasaá¹‡ n.f., Ko. lasÅ«á¹‡a, Si. luhun -- a, lÅ«n -- a `onion', lahun -- a `garlic'.
2. K. rahun, ruhun m. `garlic', WPah.bhal. r&gravemacrepsilon;hÉ™á¹‡ m., B. rasun, Or. rasuá¹‡a, Bi. rasÅ«Ë˜n, rassun, H. rasun m.

laá¹£á¹-i 10991 *laá¹£á¹-i `stick'. [â†’ Psht. laÅ• Ì£ta `rod' EVP 39. <-> LAKUá¹-A -- X YAá¹£á¹-Ã- -- ?]
Pa. laá¹-á¹-hi -- , ËšikÄ• -- f. `stick', Pk. laá¹-á¹-hi -- f.; PaÅ¡.lauá¹›. lÃ¤á¸·á¹-Ä«ËŠ `rod', ar. lÄ• eá¹£á¹- `fathom'; Bshk. lÄ• á¹- `branch', Tor. lÄ• r (= *lÄ• á¹›?); K. loá¹-hu m. `club'; S. laá¹-hi f. `stick'; L. laá¹-á¹-h, (Ju.) laá¹-h f. `axle of water -- wheel, beam in an oil mill'; P. laá¹-á¹-h f. `id.', laá¹-á¹-hÄ« f. `stick'; WPah.bhal. laá¹-h f. `smaller drum -- stick'; Ku. lÄ• á¹-h `log, timber'; Ku. N. lÄ• á¹-ho m. `stick'; A. lÄ• á¹-hi `stick', laá¹-hiyÄ• `wooden lever'; B. lÄ• á¹-(h)i `stick'; Or. lÄ• á¹-hi, nÄ• á¹-hi `club', laá¹-hÄ• `long stick'; Bi. Mth. lÄ• á¹-h `upright pestle of sugar mill'; Bhoj. Aw.lakh. lÄ• á¹-hÄ« `stick'; H. lÄ• á¹-h, Ëšá¹-hÄ« f. `staff, club', lÄ• á¹-hÄ• m. `large do.', laá¹-á¹-hÄ• m. `rafter'; Marw. lÄ• á¹-hÄ« f. `stick'; G. lÄ• á¹-h, lÄ• á¹- f. `upright pestle of oil mill', lÄ• á¹-hÄ« f. `stick';

M. lÄ• á¹-h, lÄ• á¹- f. `large beam, timber, water raising contrivance of three poles'. -- Si. laá¹-u `a creeping plant' (LM 397, ES 75) rather < *LAá¹-á¹-A -- 2. -- Connexion with S. laá¹›h, laá¹›hÄ« f. `pole' is obscure. *NÄ“MILAá¹£á¹-I -- , *MADHULAá¹£á¹-I -- , *VAYALAá¹£á¹-I -- .
LAS1 `move quickly, flash, sport': lÃ¡sati1, lÄ• lasa -- , lÄ• sa -- 1, lÄ• sÃ¡yati1, lÄ• sin -- , lÄ• sya -- , *lÄ• syatÄ“; *abhiyullasati, *abhiyullÄ• sa -- , ullasa -- , ullasati, ullÄ• sa -- , ullÄ• sayati, ullÄ• sin -- , vilasati, vilÄ• sa -- , vilÄ• sayati vilÄ• sinÄ« -- .
*LAS2 `be sticky, slip': *lasa -- , *lasati2, *lasta -- , *lasti -- , *lasya -- , lÄ• sa -- 2, *lÄ• sayati2; *avalasati, *Ä• lÄ• sayati.
Addenda: *laá¹£á¹-i -- : WPah.poet. laá¹-á¹-h f. `rod, stick'; -- Md. laá¸·i `penis' (cf. S. laá¹›hÄ«).
LAS1: â€ *LÄ• SAVANTIKÄ• -- .

lasa 10992 *lasa `stickiness, slipperiness'. 2. *lasya -- . [laÅ›a-<-> m. `gum' lex., lasÄ«kÄ• -- f. `serum, sugar -- cane juice' Car., lasikÄ• -- f. `spittle' lex., RASIKÄ• -- . -- âˆš*LAS2]
1. Pa. lasa -- gata -- `sticky', lasÄ« -- f. `brains', lasikÄ• -- f. `fluid in joints'; Pk. lasaka -- n. `milk of a tree', lasira-<-> `sticky', lasua -- n. `oil'; N. lasyailo `sticky, slippery'; Or. lasÄ• , nasÄ• `pus, juice of tree or fruit', lasi `sticky juice'; H. las m. `viscosity'; M. las f. `serum, pus'; Si. lahaá¹-u, lÄ• á¹-u `gum, resin'.
2. S. laso `smooth'; P. las f. `glue'; Or. lÄ• sa `clamminess, juice, gum, birdlime'; H. lassÄ• m. `viscosity' (â†’ N. lassÄ• `glue'), lÄ• sÄ• m. `viscous sap of plants, gum, birdlime'.
Addenda: *lasa -- : â€ *JAMBHÄ• PALASA -- .
*lÄ• ká¹£aka -- see LÄ• Ká¹£IKÃ¡ -- .

10993 lÃ¡sati1 `flashes, shines' MBh., `sports' Chandom. [âˆšLAS1]
Pa. lasati `shines, sports', Pk. lasaÃ¯, lhasaÃ¯; OAw. lasaÃ¯ `shines, looks beautiful'; H. lasnÄ• `to shine, look well, befit'; G. lasvuÌƒ, lasÄ• vuÌƒ `to look beautiful, play'; -- ext. -- kk -- : S. lahakaá¹‡u `to flare up, be kindled'; H. lasaknÄ• `to shine, become' (â†’ L. lask f. `flashing'?), lahaknÄ• `to shine' (â†• NW?).

10994 *lasati2 `is sticky, slips, slips down, descends'. [âˆš*LAS2]
Pk. lasaÃ¯ `sticks'; Wg. las -- `to be left over'; K. lasun `to survive, live, live well' (pp. f. lÃ¼Ä‹hÃ¼ < *LASTA -- ); S. lahaá¹‡u `to descend, dismount, stop' (pp. latho); L. lahaá¹‡ `to descend' (pp. latthÄ• ), P. lahiá¹‡Ä• ; H. lasnÄ• `to be sticky'; G. lasvuÌƒ `to slip'. -- See *LASYATI, *LÄ• SAYATI2.
lasÄ«kÄ• -- see *LASA -- .

lasta 10995 *lasta `stuck, slipped, descended'. [Cf. lastaka -- m. `middle part of a bow which is held' lex.? -- âˆš*LAS2]
Sh. lÄ• tá¹· `low', (Lor.) lÄ• thi `down' (in okÄ• si lËš `up and down'); K. lÃ¼Ä‹hÃ¼ f. (pp. of lasun < *LASATI2); S. latho `descended', L. P. latthÄ• ; Ku. lÄ• thÄ«á¹‡o `to stick to one another, be dependent on another, stand in need of help'.

lasti 10996 *lasti `sticking'. [âˆš*LAS2]
P. latth f. `gummy infusion of certain medicinal seeds'.
*lasya -- `sticky' see *LASA -- .

10997 *lasyati `is sticky, is slippery'. [âˆš*LAS2]
PaÅ¡.dar. weg. les -- `to slip, slide', kuá¹›. lisay -- `to loosen, untie' (IIFL iii 3, 113 compares N. liso: but this is rather < Å›LÃ-á¹£YATI &c.);
H. lÄ• snÄ• `to be sticky or glutinous'.

lassÄ« 10998 *lassÄ« `buttermilk'.
S. lasÄ« f. `buttermilk and water, milk and water'; L. P. lassÄ« f. `buttermilk', awÄ• á¹‡. lassÄ« `sour milk'.
*lahaá¸• i -- `wave' see next.

laharÄ-Ì„ 10999 laharÄ-Ì„ f. `large wave' KÄ• v. 2. *lahaá¸• i -- .
1. Pk. laharÄ« -- f. `wave'; Kho. nÄ• ri `wave, rapids, water shooting up'; S. lahari f. `wave, fancy', laharo m. `quaver, trill, whim'; P. lahir f. `wave, whim'; Ku. lahar `excitement'; A. lahari `wave', B. lahar; Or. naharÄ• `whirlpool'; OAw. lahara f. `wave'; H. lahar f. `wave, emotion', lahrÄ• m. `trill, lively air'; G. leher, ler f. `wave, caprice', M. lahar f.
2. Or. lahaá¹›i, Ëšá¹›Ä• `wave'; Si. raá¸·a, rÃ¤lla, st. rÃ¤li<-> `wave, fold, wrinkle'.

lÄ• kkuá¹-a 11000 *lÄ• kkuá¹-a `wooden'. [*LAKKUá¹-A -- s.v. LAKUá¹-A --]
S. lÄ• kuá¹›yo `wooden', G. lÄ• kuá¹›.

lÄ• ká¹£akara 11001 *lÄ• ká¹£akara `lac -- worker'. 2. *lÄ• ká¹£akÄ• rin -- .
[LÄ• KSÄ• ËŠ -- , KARÃ¡ -- 1 and KÄ• RIN --]
1. P. lakherÄ• m. `one who gathers gum-lac'; Bi. laherÄ• , ËšrÄ« `lac -- bangle maker', H. lakherÄ• , laherÄ• m.; M. lakherÄ• m. `varnisher'.
2. M. lakÄ• rÄ« m. `varnisher'.

lÄ• ká¹£Ä• ËŠ 11002 lÄ• ká¹£Ä• ËŠ `a partic. plant' AV., `lac, red dye' Mn., rÄ• ká¹£Ä• ËŠ -- `lac' lex. [Cf. ALAKTA --]
Pk. lakkhÄ• -- f. `lac'; Kho. (Lor.) loÄ• hik `gum exuding from a tree' (cÌ£h?); Sh. lacÌ£Ä• `sealing wax'; K. lÄ• ch f. `lac dye'; S. lÄ• kha f. `lac', P. lÄ• kh f., Bhoj. lÄ• kh (â†' Bi. Mth. lÄ• kh f., Or. lÄ• kha, nÄ• kha); H. lÄ• kh m. `lac', G. M. lÄ• kh f., Ko. lÄ• ka; -- With eastern -- Ä• kh -- <
-- Ä• ká¹£ -- : Pa. lÄ• khÄ• -- f. `lac dye, lac'; A. lÄ• `lac', B. lÄ• hÄ• , lÄ• , Or. lÄ• hÄ• , nÄ• hÄ• , Bi. Mth. lÄ• h (â†' H. lÄ• h m., lÄ• f.; N. lÄ• hÄ• `sealing wax'); Si. lÄ• `lac dye'.
*LÄ• Ká¹£AKA -- , LÄ• Ká¹£IKÃ¡ -- ; LÄ• Ká¹£AKARA -- , LÄ• Ká¹£AKÄ• RIN -- ; *NIRLÄ• Ká¹£A -- .
Addenda: lÄ• ká¹£Ä• ËŠ -- : A. also lÄ• hÄ• AFD 225.

lÄ• ká¹£ikÃ¡ 11003 lÄ• ká¹£ikÃ¡ `dyed with lac' lex. 2. *lÄ• ká¹£aka -- `red'.
[LÄ• Ká¹£Ä• ËŠ --]
1. Kal. lacÌ£hÄ«ËŠa `red'; S. lÄ• khÄ« `dyed with lac'; L.khet. lÄ• khÄ« `red'; G. lÄ• khÄ« `coloured like sealing wax'; M. lÄ• khÄ« `having the colour of lac'; -- poss. á¸Œ. lÄ• Ä• f. `fox' (cÌ£h?).
2. Dm. laÌ,cÌ£haÌ, `red'; L. lÄ• kkhÄ• `red, brown, black (of cattle)', khet. lÄ• khÄ• `red'; P. lÄ• kkhÄ• `red, brown, black'; H. lÄ• khÄ• m. `lac dye'; G. lÄ• khuÌƒ n. `red mark on the skin', M. lÄ• kh&etilde; n.; -- perh. N. lÄ• khu `monkey, langur' (< `brown', cf. KAPILÃ¡ --).
Addenda: lÄ• ká¹£ikÃ¡ -- . 1. WPah.kc. lakhi `dark (e.g. of a forest)'.
2. *lÄ• ká¹£aka -- : WPah.ká¹-g. lÃ¡khÉ" `dark brown (of animals)'.

11004 lÄ• gÃ¡yati `lays on' (`Ä• sÄ• danÄ"' DhÄ• tup., saá¹• lÄ• gayati KÄ• tyÅšr.com.). [âˆšLAG].
Pk. lÄ• Ä"i `lays on', lÄ• yaá¹‡a -- n.; á¸Œ. laeina `to put on (clothes)';

Ash. lÄ• -- `put, throw, beat'; Shum. laÌ„Ì†y -- `to put into, beat, strike'; Woá¹-. lÄ• -- `to put on (clothes)'; Kal. (Leitner) "lÃ¡y" `strike'; K. lÄ• yun `to apply, fix, set up, beat', á¸• oá¸• . lÄ• weÌ†ni `was attached by him'; S. lÄ• iá¹‡u `to apply'; L. lÄ• vaá¹‡ `to apply (e.g. water to a field), set out (e.g. seedlings)', awÄ• á¹‡. lÄ• vuá¹‡, P. lÄ• uá¹‡Ä• ; WPah.bhad. lÄ• á¹‡Å« `to apply, use', paá¹…. lÄ• á¹‡Ä•  `to put', cur. lÅ«á¹‡Ä• `to clothe'; Ku. lÄ• á¹‡o `to apply, use, put on (clothes)', pass. laiá¹‡o `to be put on (of clothes)'; N. lÄ• unu `to put on, set to'; Or. lÄ• ibÄ• , nÄ• Ëš `to place, put on, wear'; Bi. lÄ• eb `to apply'; OAw. lÄ• i, lÄ• vaÃ¯ `applies, fixes, kindles'; H. lÄ• nÄ•  `to apply, persuade, beget'; G. lÄ• vvuÌƒ `to apply'; M. leá¹‡&etilde; `to put on (clothes)' or < LÃ¡BHATÄ“, lÄ• vá¹‡&etilde; `to place on, send'; Ko. lÄ• ytÄ•  `applies, touches'; Si. lanavÄ• `to put, fix, lay (eggs)', Md. lan, lÄ• n. -- Kal.urt. lÄ• Å• -- `to beat' NTS vii 97 with unexpl. -- Å• -- .
Addenda: lÄ• gÃ¡yati: WPah.ká¹-g. lÄ• á¹‡Ãµ `to apply, attach, fix, put, put on, strike, hit, throw, kill'; Md. lanÄ« (inf. lÄ• n, absol. lai, lÄ• , laigen `with', lum `putting on') `puts, puts on (clothes)', lavvanÄ« `drifts ashore' (lavvum `drifting'), hon. of lanÄ« (levvum hon. `putting on').

11005 *lÄ• gyatÄ“ `is set on'. [Pass. of LÄ• GÃ¡YATI. -- âˆšLAG]
K. lÄ• gun `to attack'?

lÄ• ËŠá¹…gala 11006 lÄ• ËŠá¹…gala n. `plough' RV. [â†’ Ir. dial of Lar in South Persia liá¹…gá¹“r `plough' Morgenstierne. -- Initial n -- in all Drav. forms (DED 2368); PMWS 127 derives both IA. and Drav. words from Mu. sources]
Pa. naá¹…gala -- n. `plough', Pk. laá¹• gala -- , á¹‡aËš, á¹‡aá¹• gara<->

n. (á¹‡aá¹• gala -- n.m. also `beak'); WPah.bhad. nÃ£Ì„á¹…gal n. `wooden sole of plough'; B. lÄ• á¹…al, nÄ• Ëš `plough', Or. (Sambhalpur) nÃ£Ì„gar, Bi.mag. lÃ£Ì„gal; Mth. nÃ£Ì„gano `handle of plough'; H. nÃ£Ì„gal, nÄ• gal, Ëšar m. `plough', M. nÃ£Ì„gar, Ëšgor, nÄ• gÄ• r, Ëšgor m., Si. nanÌ†gul, nagala, nagula. -- Gy. eur. nanari `comb' (LM 357) very doubtful.
LÄ• á¹…GALIN -- .
Addenda: lÄ• á¹…gala -- : A. lÄ• á¹…gal `plough' AFD 237.

lÄ• á¹…galikÄ• 11007 lÄ• á¹…galikÄ• f. `the aquatic plant Jussiaea repens, Methonia superba', lÄ• á¹‡galinÄ« -- f. `M. superba' lex.
B. lÄ• á¹…galÄ« `J. repens, the creeping plants Nama repens and Gloriosa superba'; M. nÃ£Ì„gÄ• á¸·Ä« f. `a partic. creeper'.

lÄ• á¹…galin 11008 lÄ• á¹…galin `furnished with a plough' MBh., lÄ• á¹…galika<-> `relating to a plough' lex. [LÄ• ËŠá¹…GALA --]
B. lÄ• á¹…galiyÄ• `ploughman'.
*lÄ• á¹…guá¹-a -- , *lÄ• á¹…guá¹-á¹-a -- , *lÄ• á¹…guá¹-á¹-ha -- `tail' see next.

lÄ• á¹…gÅ«lÃ¡ 11009 lÄ• á¹…gÅ«lÃ¡ (lÄ• á¹…gula -- PaÃ±cat., laá¹…gula -- lex.) n. `tail' ÅšÄ• á¹…khÅšr., adj. `having a tail' MBh., `penis' lex. 2. *lÄ• á¹…guá¹-a -- . 3. *lÄ• á¹…guá¹-á¹-a -- . 4. *lÄ• á¹…guá¹-á¹-ha -- . 5. *lÄ“á¹…gula -- . 6. *lÄ“á¹…guá¹-á¹-a -- . [Cf. LAÃ±JA -- 2. -- Variety of form attests non -- Aryan origin: PMWS 112 (with lakuá¹-a --) â†• Mu., J. Przyluski BSL 73, 119 â†• Austroas.]
1. Pa. laá¹…gula -- , naËš n. `tail', Pk. laá¹• gÅ«la -- , ËšgoÌ„la -- , á¹‡aá¹• gÅ«la -- , ËšgoÌ„la -- n.; PaÅ¡. laá¹…gÅ«n n. `penis'; K. laá¹…gÅ«r m. `the langur monkey Semnopithecus schistaceus'; P. laÌƒgur, lagËš m. `monkey'; Ku. laÌƒgÅ«r `long -- tailed monkey'; N. laá¹…gur `monkey'; B. lÄ• á¹…gul `tail', Or. laá¹…gÅ«á¸·a, lÄ• á¹…guá¸·a; H. lagÅ«l, ËšÅ«r m. `tail', laá¹…gÅ«r m. `longtailed black -- faced monkey'; Marw. lagul `penis'; G. laÌƒgur, Ëšul (l?) m. `tail, monkey', laÌƒguriyuÌƒ n. `tail'; Ko. mÄ• á¹…guli `penis' (m -- from mÄ• á¹…go `id.' < MÄ• TAá¹…GA -- ?); Si. nagula `tail', Md. nagÅ«.
2. Or. lÄ• á¹…guá¹›a, nÄ• Ëš `tail', nÄ• uá¹›a `sting of bee or scorpion' (< *nÄ• á¹…uá¹›a?); Mth. lÃ£Ì„gaá¹›, nÄ• gá¹›i `tail'; M. nÃ£Ì„goá¸• Ä• , nÃ£Ì„gÄ• á¸• Ä• , nÃ£Ì„gá¸• Ä• , nÃ£Ì„gÄ• m. `scorpion's tail'.
3. Sh.jij. laá¹…uá¹-i `tail', Si. nanÌ†guá¹-a, nagËš, nakuá¹-a. -<-> X LAMBA

-- 1: Phal. lamá¸—á¹-i, Sh.koh. lamÅ-á¹-o m., gur. lamoÌ„á¹-á¹· m.
4. Pa. naá¹…guá¹-á¹-ha -- n. `tail'.
5. A. negur `tail', B. leá¹…guá¹›.
6. Aw.lakh. n&etilde;gulÄ• `the only boy amongst the girls fed on 9th day of &capamacr;Å›vin in honour of DevÄ«'.
Addenda: lÄ• á¹…gÅ«lÃ¡ -- [T. Burrow BSOAS xxxviii 65, comparing lÄ• á¹…gula -- ~ Pa. naÌ‡guá¹-á¹-ha -- with similar aá¹…gÃºli -- ~ aá¹…gÃºá¹£á¹-ha -- , derives < IE. *loá¹…gulo -- (âˆšleá¹…g `bend, swing' IEW 676)]
1. Md. nagÅ« (nagulek) `tail' (negili `anchor'?).
â€ *lÄ• á¹-yatÄ“ `is shaken' see LAá¹-ATI.

lÄ• á¹…ghaka 11010 *lÄ• á¹…ghaka `pertaining to crossing'. [LAá¹…GHA --]
S. lÃ£Ì„gho `fordable', m. `ford'?

lÄ• jÃ¡ 11011 lÄ• jÃ¡ m. `fried or parched grain' VS.
Pa. lÄ• ja -- m., ËšjÄ• -- f. `parched grain'; Pk. lÄ• ya -- m., ËšyÄ•  -- f. `parched grain, dried rice'; K. lay f. `pop -- corn'; N. lÄ• wÄ•  `fried unhusked rice'; Or. liÄ• , niÄ• `id., parched rice'; Bi. lÄ• wÄ•  `burst parched rice or other grain', lÄ• i `parched rice prepared with sugar'; Mth. H. lÄ• wÄ•  m. `parched grain', H. lÄ• Ä« f.; M. lÄ• hÄ« f. `parched rice or wheat'; Si. lada `parched grain'.
*lÄ• á¹-ayati `shakes' see *LAá¹-ATI.

lÄ• á¸• a 11012 *lÄ• á¸• a `fondling'. [Cf. lÄ• á¸• ana -- n. CÄ• á¹‡., lÄ• laka<-> Nalod. -- âˆšLAá¸• 1]
K. lÄ• ra m. `husband', lÃ¶rÄ« f. `wife'; P. lÄ• á¹›Ä• m. `bridegroom', kgr. lÄ• á¹›Ä« f. `wife'; WPah.bhiá¸• . le_á¹›Ã¶á¹-u n. `very young bridegroom', cam. lÄ• á¹›Ä•  m. `bridegroom', lÄ• á¹›Ä« f. `bride'.
lÄ• á¸• Ã¡yati1 `shakes' see *LAá¹-ATI.
lÄ• á¸• ayati2 `courts' see LÃ¡á¸• ATI.
Addenda: *lÄ• á¸• a -- : WPah.ká¹-g. (kc.) laá¹›É” m. `bridegroom', laá¹›I f. `bride', J. lÄ• á¹›Ä• m. `bridegroom'.

lÄ• á¸• ya 11013 *lÄ• á¸• ya `fondling'. [âˆšLAá¸• 1]
Pk. laá¸• á¸• ia -- n. `fondling'; S. lÄ• á¸• Ì u m. `caressing', lÄ• á¸• Ì o m. `bridegroom', lÄ• á¸• Ì Ä« f. `bride'; L. lÄ• á¸• lÄ• `spoilt (of children)'; P. lÄ• á¸•  m. `love', Ku. lÄ• á¹›; N. lÄ• á¹› `amorous dalliance'; Aw.lakh. lÄ• á¹› `fondling'; H. lÄ• á¹› m. `affection', lÄ• á¸• Ä•  m. `darling', OMarw.

lÄ• á¸• alÄ« f.; G. lÄ• á¸• n. `caress', lÄ• á¸• lÄ« f. `spoilt darling',
lÄ• á¸• É” m. `darling', lÄ• á¸• Ä« f. `bride'; M. lÄ• á¸• n. `fondling',
lÄ• á¸• aká¹‡&etilde; `to fondle'.
*lÄ• ta -- `torch': see ALÄ• TA -- .
lÄ• ËŠti see LÃ¡BHATÄ“.

lÄ• pa 11014 lÄ• pa m. `talking' W. [âˆšLAP]
Pa. lÄ• pa -- m. `talking'; PaÅ¡. lÄ• u `word, call'; S. lÃ£Ì„u m. `repeating of certain prayers by Brahmans at a wedding'; P. lÄ• u m. `slanderous charge', lÄ• vÄ• -- lutrÄ• m. `tattler'. -- Gy. germ. lav `word' rather < alav < Ä• LÄ• PA -- .

lÄ• pana 11015 *lÄ• pana `talking'. [âˆšLAP]
Pa. lÄ• pana -- n. `muttering'; M. lÄ• vá¹‡Ä« f. `partic. kind of ballad or song (sung esp. by women)'.

11016 lÄ• payati1 `causes to talk' ChUp. [âˆšLAP]
Pa. lÄ• pÄ“ti `accosts, talks to'; Pk. lÄ• vÄ“i `summons'; Phal. lÄ“w -- `to lie' NOPhal 41.

11017 *lÄ• payati2 `causes to cling or settle on'. [âˆšLÄ«1]
M. lÄ• vá¹‡&etilde; `to settle or re -- settle (a village &c.)', n. `a place set with trees, plantation'. -- See LÄ• YAYATI.
lÄ• ËŠpu -- see ALÄ• ËŠBU -- .
lÄ• ba -- see LABÃ¡ -- .
lÄ• bu -- see ALÄ• ËŠBU -- .

lÄ• bha 11018 lÄ• bha m. `finding, profit' Mn. [âˆšLABH]
Pa. Pk. lÄ• bha -- m. `gain', Pk. lÄ• ha -- m., S. lÄ• ho m., P. lÄ• h, lÄ• hu, lÄ• hÄ• m., OAw. lÄ• hu m., H. lÄ• h, lÄ• hÄ• , lÄ• u -- sÄ• u m.; OG. lÄ• hu m. `profit', G. lÄ• v, lÄ• hÄ• vÉ”, lÄ• vÉ” m. `fruition, enjoyment of pleasure'; M. lÄ• ho m. `acquisition, gain', lÄ• ho, hlÄ• v m. `greed, covetousness'. -- Si. lab `profit' â†• Pa.

lÄ• bhana 11019 *lÄ• bhana `taking'. [âˆšLABH]
L. lÄ• há¹‡Ä• , (Ju.) lhÄ• á¹‡Ã£Ì„ m. `outstanding debt, loan given to another'; G. lahÄ• á¹‡, lÄ• á¹‡ n. `profit', lahÄ• á¹‡uÌƒ n., Ëšá¹‡Ä« f., lÄ• há¹‡uÌƒ, lÄ• á¹‡uÌƒ n., Ëšá¹‡Ä« f. `distribution of presents to members of

a community'. -- M. lÄ• há¹‡Ä«, lÄ• á¹‡Ä« f. `reaping' (LM 399) rather <
*LÄ• VANA -- .

11020 *lÄ• bhayati `causes to be taken'. [âˆšLABH]
L. (Shahpur) lÄ• haá¹‡ `to pay off a debt' (rather than < *LÄ• SAYATI2); G.
laÌ„Ì†hÄ• vuÌƒ, lÄ• vuÌƒ `to distribute'; -- M. lÄ• há¹‡&etilde; `to acquire'
(or with LM 399 < LÃ¡BHATÄ“?).

lÄ• ma 11021 *lÄ• ma `defective'. [Cf. rÄ• mÃ¡ -- `dark, black' AV., rÄ• mÄ• ËŠ
-- f. `a dark woman' TS. -- See list s.v. *LAKKA -- 1]
Pa. lÄ• maka -- `inferior, bad, sinful'; Pk. lÄ• mÄ• -- f. `witch'; S. lÄ• o
`blunt', lÄ• mo (< *lÄ• mba -- ?); P. lÄ• vÃ£Ì„ `maimed'; N. lÄ• uke
`interfering busybody'; M. lÃ£Ì„v f. `ogress, beldam'; Si. lamÄ• `childish,
infantile', lamayÄ• `child'.
Addenda: *lÄ• ma -- [Ä• < IE. o (OHG. lam `lame', OSl. lomiti `to break') T.
Burrow BSOAS xxxviii 76]

lÄ• mbyÄ• 11022 *lÄ• mbyÄ• `length'. [LAMBA -- 1]
S. lÄ• ma f. `length'?

11023 *lÄ• yayati `causes to cling together'. [âˆšLÄ«1]
Kal. lem `I spin' (cf. LAYANA --)? -- See *LÄ• PAYATI2.

lÄ• rÄ• 11024 *lÄ• rÄ• `string, line'.
S. lÄ• ra f. `string of any glutinous substance'; P. lÄ• r f. `line'; N. lÄ• ri
`halter of twisted twigs for sheep'; H. lÄ• r f. `string'; OMarw. lÄ• ra `at
the back, behind'; G. lÄ• r f. `line', lÄ• ruÌƒ n. `long line', lÄ• re
`behind'.

lÄ• lana 11025 lÄ• lana n. `caressing' BhP. [âˆšLAL]
Pk. lÄ• laá¹‡a -- n.' fondling'; H. lÄ• lan -- pÄ• lan m. `caressing and cherishing', lÄ• lan f. `mistress'.

lÄ• lasa 11026 lÄ• lasa `eagerly longing for' MBh., m. `eager desire', ËšsÄ• -- f. lex. [âˆšLAS1]
B. lÄ• las `desire, wanton dance'; H. lalsÄ• nÄ• `to lust after' (~ lÄ• lac m. `cupidity' and lalcÄ• nÄ• < LÄ• LITYA -- ); Si. lala `desiring' EGS 150.

lÄ• lÄ• 11027 lÄ• lÄ• 1 f. `spittle, saliva' SuÅ›r.
Pa. Pk. lÄ• lÄ• -- f. `saliva', á¸Œ. lÄ• la, Sh. K. lÄ• l f., L.awÄ• á¹‡.
lÄ• Ë‹l, Ku. rÄ• l, gng. rÄ• w, N. lÄ• r, rÄ• l, A. lÄ• l, B. lÄ• l, nÄ• l, Or. lÄ• á¸·a, nÄ• á¸·a, H. lÄ• l, lÄ• r m.f., rÄ• l f. (lÄ• lÄ• `mucous'), G. M. lÄ• á¸· f.
Addenda: lÄ• lÄ• -- 1: Garh. lÄ• á¸· `saliva'.

lÄ• lÄ• 11028 *lÄ• lÄ• 2 `tongue of bell'. [Cf. lalati `lolls, wags (of tongue)' KathÄ• s.]
S. lÄ• ra f. `tongue of bell', Ku. N. rÄ• lo, G. lÄ• á¸·Ä« f.

lÄ• litya 11029 lÄ• litya n. `amorousness' KÄ• v. [lalita -- `amorous' KÄ• v. -- âˆšLAL]
H. lÄ• lac m. `cupidity' (whence lalcÄ• nÄ• `to lust after' ~ lalsÄ• nÄ• < LÄ• LASA --).

lÄ• lya 11030 lÄ• lya `to be caressed' Hit. [âˆšLAL]
OAw. lÄ• la f. `woman'; H. lÄ• l m. `darling, infant son', lÄ• lÄ• m. `darling'.

lÄ• va 11031 lÄ• va m. `reaping, cutting' KÄ• v. [â†’ Psht. lau `reaping' EVP 36. -- âˆšLÅ«]
Wg. lÄ• w `millet', Kt. Å™au NTS xvii 273; Woá¹-. lÄ• u `rice' (not with Buddruss Woá¹- 110 â†• Psht.); K. lÄ• v f. `reaping'; S. lÄ• Ä« f. `wages for reaping'; L. lÄ• vÄ«, lÄ• Ä« f. `reaping, wages for reaping'; P. lÄ• vÄ« f. `a day's labour at reaping'; H. lÄ• u m. `reaping'.
*DULÄ• VA -- .
Addenda: lÄ• va -- 1: Kho. lau `fruit, harvest' BKhoT 70.

â€ lÄ• va -- 2 see LABÃ¡ -- .

lÄ• vaka 11032 lÄ• vaka m. `reaper' MÄ• rkP. [âˆšLÅ«]
Pa. lÄ• vaka -- , lÄ• yaka -- (X dÄ• yati s.v. DÄ• ËŠTI: see LÄ• VANA --) m. `reaper'; P. H. lÄ• wÄ• m. `hired reaper'.

lÄ• ËŠvaá¹‡ika 11033 lÄ• ËŠvaá¹‡ika `dealing in salt' ÅšiÅ›. [LAVAá¹‡Ã¡ --]
Pk. loÌ„á¹‡iya -- `connected with salt' (with oÌ„ after loÌ„á¹‡a -- < LAVAá¹‡Ã¡ -- ); N. nuniyÃ£Ì„ `importer of salt'; B. nuniyÄ• `caste of makers of salt and saltpetre'; Or. luá¹‡iÄ• , nuá¹‡iÄ• `importer of salt'; Bi. noniyÃ£Ì„ `maker of saltpetre'; H. noniyÄ• m. `salt -- dealer'.

lÄ• ËŠvaá¹‡ya 11034 lÄ• ËŠvaá¹‡ya n. `saltness' Amar., `loveliness' KÄ• v. [LAVAá¹‡Ã¡ --]
Pk. lÄ• vaá¹‡á¹‡a -- n. `charm', OG. lÄ• vana.
NIRLÄ• VAá¹‡YA -- .

lÄ• vana 11035 *lÄ• vana `reaping'. [Cf. lÄ• vayati `causes to be cut' Gr., Pa. lÄ• vÄ“ti, Pk. ger. lÄ• iavva -- . -- âˆšLÅ«]
L. lÄ• vaá¹‡ f. `row of 40 sheaves in harvest field (one of which is the reaper's wage)'; H. lÄ• unÄ« f. `harvest'; M. lÄ• á¹‡, lÄ• á¹‡Ä« f. `reaping', lÄ• há¹‡Ä« f. `reaping, rice or other grain' (LM 399 < *lÄ• bhana --), lÄ• á¹‡Ä« f. `sickle'; Ko. lÄ• á¹‡, lÄ• á¹‡i `reaping'. -- Pa. lÄ• yana -- n. `cutting' X dÄ• yana -- of which it is v.l.; see LÄ• VAKA -- .
Addenda: *lÄ• vana -- : OP. lÄ• haá¹‡i f. `raw materials for making spirit' (P. lÄ• haá¹‡ f. `a still', H. lÄ• han f. `yeast')? J.C.W.

lÄ• vya 11036 lÄ• vya `to be reaped' PÄ• á¹‡.com. [âˆšLÅ«]
S. *lÄ• bu â†’ Brah. lÄ• b `harvesting'; -- Ku. lÄ• b, lÄ• bo `leaf' (or < LAVYA --).
*LÄ• VYAKÄ• RA -- .

lÄ• vyakÄ• ra 11037 *lÄ• vyakÄ• ra `reaping'. [LÄ• VYA -- , KÄ• RA -- 1]
S. lÄ• bÄ• ro m. `harvest'.

11038 *lÄ• vyatÄ“ pass. of lÄ• vayati `causes to be reaped' Gr. [âˆšLÅ«]
S. lubaá¹‡u `to be reaped' with -- u -- for -- Ä• -- from act. luá¹‡aá¹‡u < LUNÄ• ËŠTI.

lÄ• sa 11039 lÄ• sa1 m. `jumping, sporting' RËštus., lÄ• sya -- n. `dancing' MBh. [âˆšLAS1]
Pa. Pk. lÄ• sa -- m. `sporting, dancing'; S. lÄ• hu m. `jump (of an animal)'; -- altern. < LÄ• SYA -- : A. lÄ• h `adornment of the body'; B. lÄ• s `sport, dance'; Si. laya `sport, pastime'.

lÄ• sa 11040 lÄ• sa2 m. `broth' lex. [âˆš*LAS2]
B. lÄ• s `pea -- soup'; H. lÄ• s m. `broth, pea -- water'.

11041 lÄ• sÃ¡yati1 `*makes shine', `sports, dances' R. 2. *lÄ• syatÄ“ `is made to shine'. [âˆšLAS1]
1. H. lÄ• snÄ• `to shine' or < 2.; -- Pa. lÄ• sÄ“ti `sports, amuses oneself'; PaÅ¡. lÄ• s -- `to play a trick on'.
2. S. lÄ• sjaá¹‡u `to be scorched'? -- H. see 1.

11042 *lÄ• sayati2 `makes slippery, makes slip, makes descend'. [Caus. of *LASATI2. -- â†’ Par. lasá¸—w -- `to untie' IIFL i 270. -- âˆš *LAS2]
Kt. lasete `lets loose'; PaÅ¡.lauá¹›. lÄ• s -- `to release'; Kal. lasÃ-m `I let fall, loose, release'; Sh. (Lor.) l*lzoiki `to unstring (a bow)'; S. lÄ• hiá¹‡u `to lower' (pp. lÄ• tho after latho < *LASTA -- ); L. lÄ• haá¹‡ `to take down' (in mng. `to pay off a debt' rather < *LÄ• BHAYATI); P. lÄ• há¹‡Ä• `to bring down, unload'.

11042a â€ *lÄ• savantikÄ• -- `sportive woman'. [*lÄ• savant -- cf. lÄ• savatÄ« -- f. `name of a woman': LÄ• SA --]
A. lÄ• hatÄ« `foppish woman' AFD 203.

lÄ• sin 11043 lÄ• sin `moving to and fro' MW. [âˆšLAS1]
Si. lihiniyÄ• `the Indian swallow' ES 76: very doubtful.
*lÄ• syatÄ“ `is made to shine' see LÄ• SÃ¡YATI1.
lÄ• sya -- see LÄ• SA -- 1.

likka 11044 *likka `defective'. 2. *liá¹…ga -- 2. 3. *lÄ“kka -- . 4. *lÄ“gga -- . 5. *lÄ“á¹…ka -- . 6. *lÄ“á¹…ga -- (~ *RÄ“á¹…GA -- ). 7. *lÄ“á¹…gha -- . [Cf. liá¹…gika -- n. `lameness', ligÃº -- m. `blockhead' lex., LIá¹…GA -- 1. Similar word -- group s.v. LUKKA -- 1: see list s.v. *LAKKA -- 1. -- Cf. *LIá¹…GA -- 3 `lump']

1. WPah.bhad. likaá¹›, pl. Ëšká¹›Ã£Ì„ n. `piece of cloth, rag'.
2. K. lingun `to get distorted'; L. liá¹…gá¹›Ä« f. `rag'; M. lÄ©gÅ›Ä• `slow, sluggish, slack'.
3. Chil. leko `small'; B. leká¹›Ä• , neká¹›Ä• `tattered cloth, rag'.
4. L.awÄ• á¹‡. lÄ“gÄ• `parasitical'.
5. Pk. liá¹• ka -- m. `child'; Or. leá¹…kaá¹›Ä• `ragged, torn (of cloth)'; OM. leá¹• ka m. `son', f. `daughter', M. lek, lekruÌ„Ìƒ n. `child'.
6. WPah.jaun. leÌ„Ìƒg `tail' (rudh. liá¹…uá¹‡Ä« s.v. LIá¹…GA -- 1); A. leá¹…ur `humpbacked and lame', leá¹…erÄ• `crippled, lame'; B. leá¹…gÄ• `naked, lefthanded', leá¹…gá¹›Ä• `limping, lefthanded', leá¹…aá¹-, leá¹…á¹-Ä• `naked' (see also NAGNÃ¡ --), neá¹…Ä• `lefthanded', neá¹…aá¹›Ä• `lame'; Or. leá¹…gaá¹›Ä• , neËš `lame'.
7. G. l&etilde;ghÄ• vuÌƒ `to limp'.
Addenda: *likka -- . 2. *linga -- 2: WPah.ká¹-g. pÉ™rlÄ«á¹…g m. `idler, good -- for -- nothing' (+ pÉ™r -- â†• Sk. pra for emphasis Him.I 123).
5. *lÄ“á¹…ka -- : S.kcch. niá¹…ghro m. `boy', niá¹…ghrÄ« f. `girl'.

liká¹£Ä• ËŠ 11045 liká¹£Ä• ËŠ f. `nit, young louse' Mn., likhyÄ• -- f. ÅšÄ• rá¹…gS., niká¹£Ä• -- , lÄ«ká¹£Ä• -- , lÄ«kkÄ• -- f. lex. Pa. likkhÄ• -- f. `unit of length (7 lËš = 1 Å«kÄ• -- or louse)'; Pk. likkhÄ• -- f. `young louse'; Gy. eur. lik `nit', hung. likha f. pl., wel. lÌ¬ik; PaÅ¡.dar. liÅ¡ik `small louse', snj. luá¹£kÃ¤ `nit', pch. ruÅ¡k, Ka.rumb. licÌ£ak, Kho. licÌ£(h), Sh. lÄ«cÌ£ f., K. lich, lach f., S. lÄ«kha f., L.awÄ• á¹‡. P. lÄ«kh f.; WPah.bhal. licch f. `louse'; Ku. likho `nit', N. likhÄ• pl., A. likhi, B. niki (with deformation dikh); Or. likha, nikha `nit, very small louse', likhi `small louse'; H. G. M. lÄ«kh f. `nit'; Si. likkÄ• `young louse'.
*LIKá¹£Ä• GRAHAá¹‡A -- ; YÅ«KÄ• LIKá¹£A -- .
Addenda: liká¹£Ä• ËŠ -- . 1. Garh. likkhu `nit'.
2. *riká¹£Ä• -- < IE. *rikÌ,s -- (not *riqs -- which > Pers. riÅ¡k, Psht. riÄ• a GM 22.6.71, Kmd. Å™aÄ‹Ã¼k `nit', barg. Å™uÄ‹ik GM.

liká¹£Ä• grahaá¹‡a 11046 *liká¹£Ä• grahaá¹‡a `catching nits'. [LIKá¹£Ä• ËŠ -- , GRÃ¡HAá¹‡A --]
Bi. likhgahnÄ« `a partic. kind of comb'.
LIKH `scratch, write': LIKHÃ¡ -- , LIKHÃ¡TI, LIKHANA -- , LIKHITÃ¡ -- , LÄ“KHA -- , LÄ“KHAKA -- , LÄ“KHANA -- , LÄ“KHAYATI,

Lá¸—KHÄ• -- , LÄ“KHYA -- ; *ALIKHANT -- , *Ä• LIKHA -- , Ä• ËŠLIKHATI,
Ä• LÄ“KHA -- , Ä• LÄ“KHANÄ« -- , Ä• LÄ“KHYA -- , ÃºLLIKHATI, ULLÄ“KHA -- ,
*PRATILÄ“KHAYATI, VILÄ“KHÄ• -- , SAá¹ƒLÄ“KHA -- ; -- âˆšRIKH1.

likhÃ¡ 11047 likhÃ¡ m. `writer' PÄ• á¹‡.com., likhitrÌ¥ -- m. `painter'
Viddh. [âˆšLIKH]
G. lahiyÉ”, laiyÉ” m. `writer, scribe'.

11048 likhÃ¡ti `scratches' AV., `writes' YÄ• jÃ±. [âˆšLIKH]
Pa. likhati `scratches, carves, writes'; AÅ›.shah. likhapeÅ›ami, man.
likhapita -- , gir. likhÄ• pisaá¹• , dh. likhiyisÄ• mi `will write', NiDoc.
lihati, Pk. lihaÃ¯, MB. lihe, Or. lihibÄ• , M. lihiá¹‡&etilde;, Ko. liuá¹• k,
Si. liyanavÄ• , caus. liyavanavÄ• ; Md. liyÄ• ka sb. `writing'.
*ALIKHANT -- .
Addenda: likhÃ¡ti. 1. WPah.poet. lÄ«á¹‡o `to draw, write', Md. liyanÄ«
(absol. lÄ«), liyum `writing'.
2. â€ likhyatÄ“ `is written' KathÄ• s.: OP. likhaá¹‡u `to write', P.
likhá¹‡Ä• , B. lekhÄ• , H. likhnÄ• .
â€ likhyatÄ“ see LIKHÃ¡TI.
*liá¹…ga -- 2 `defective' see *LIKKA -- Add2.

likhana 11049 likhana n. `writing' MÄ• rkP. [âˆšLIKH]
Pa. likhana -- n. `writing', Pk. lihaá¹‡a -- n.; Si. liyanuvÄ•  `writer' (<
*likhanaka --).

likhitÃ¡ 11050 likhitÃ¡ `scraped' AV., `written' PaÃ±cat., n. `written
document' YÄ• jÃ±.com. [âˆšLIKH]
Pa. likhita -- `carved, written'; AÅ›. likhita -- `written', NiDoc. lihida,

Ëšaǵa, Pk. lihia -- ; Gy. eur. lil (gr. also lir) m. `letter, book';
Si. liyu `inscribed, written', lÄ« SigGr ii 460.
ligÃº -- see *LIKKA -- .
LIá¹„G `embrace': Ä• LIá¹…GA -- , Ä• LIá¹…GATI.

liá¹…ga 11051 liá¹…ga1 n. `characteristic attribute' MaitrUp., `penis' Mn.
[In latter sense same as, or infl. by *liá¹…ga -- 2 (s.v. *LIKKA --) from
which prob., as emblem of Åšiva, came the meaning `attribute']
Pa. liá¹…ga -- n. `mark, penis, vulva'; Pk. liá¹• ga -- n. `sign, penis'; S.
liá¹…u m. `limb'; L. liá¹…g f. `leg'; P. liá¹…g m. `limb, leg, penis';
WPah.rudh. liá¹…uá¹‡Ä« `tail of sheep or goat' (X LAMBANA -- : cf. *lÄ“á¹…ga
-- s.v. *LIá¹…GA -- 2).
*liá¹…ga -- 2 `defective' see *LIKKA -- .

liá¹…ga 11052 *liá¹…ga3 `lump'. [Cf. LOÌ„GÃ¡ -- : see list s.v. *LAKKA -- 2.
<-> Cf. *LIá¹…GA -- 2 `defective']
K. neÌ†ng f. `great pile of cooked rice', neÌ†ngÃ¼rÃ¼ f. `small hard lump of
human excrement'; Or. liá¹…gÄ• `fleshy tumour or wart on shoulders of a
bullock'.
liá¹…gika -- see *LIKKA -- .

licca 11053 *licca `defective'. 2. *liccha -- . 3. *lijjha -- . 4. *lÄ“cca
-- . 5. *lÄ“Ã±ca -- (~ *RÄ“Ã±CA --). [Cf. *LACCHA -- , *LUCCA -- : see list
s.v. *LAKKA -- 1]
1. K. lyoÄ‹u `weak', leÌ†Ä‹un `to become weak or flabby'; N. liccaá¹›
`miserly', H. lÄ«caá¹› (not with ND 556 b 6 < lÃ-psatÄ“).
2. Kho. liÄ• hak `flabby, swaying'.
3. H. lÄ«jhÄ• `tasteless, juiceless, useless'.
4. Ku. lecaá¹› `shameless, miserly', lyacá¹›Ä• m. pl. `halfcooked bread,
blots'; M. leÄ‹á¹‡&etilde; `to yield'.
5. Or. leÃ±ca `mean -- minded, low -- class'.
*liccha -- , *lijjha -- `defective' see prec.

liá¹-á¹-a 11054 *liá¹-á¹-a1 `defective' (liá¹-yati `is small, is
contemptible' PÄ• á¹‡.gaá¹‡a). 2. *liá¸• á¸• a -- . 3. *liá¹‡á¸• a -- 1. 4.
*liá¹‡á¸• ara -- . 5. *lÄ«á¸• a -- . 6. *lÄ“á¹-á¹-ha -- . 7. *lÄ“á¸• á¸• a -- 1.
8. *lÄ“á¹‡á¹-a- (~ *RÄ“á¹‡á¹-A --). 9. *lÄ“á¹‡á¸• a -- 1 (~ *RÄ“á¹‡á¸• A --
). 10. *lÄ“á¹‡á¸• ara -- . 11. *lÄ“á¹‡á¸• ha -- . [Cf. *laá¹-á¹-a -- 1,

*luá¹-á¹-a -- 1 *litta -- : see list s.v. *LAKKA -- 1. -- Cf. *liá¹-á¹-a --
3, *liá¹‡á¸• a -- 2, *lÄ“á¸• á¸• a -- 2, *lÄ“á¹‡á¸• a -- 2 `lump']
1. Pk. liá¹-á¹-ia -- `greedy, lustful', n. `flattery'; A. liá¹-ikÄ•
`dwarfed'.
2. Tor. liá¹-, obl. liá¸• e `small', (Biddulph) "lid" `infant'; K. leÌ†á¸•
`cowardly, weakly'; P. liá¸• á¸• f. `cowardice'; H. liá¸• Ä• r `cowardly', m.
`jackal' (cf. *GIá¸• á¸• ARA -- ); M. liá¸• yÄ• `lean and weak (esp. of a
child)'.
3. Ku. lino `tailless, bastard, shameless, weak'; N. lÄ©á¹›o `tailless,
worthless', lÄ©á¹›e `tailless, obstinate'.
4. Ku. linro = lino in 3.
5. S. lÄ«á¹›a f. `rag, strip of cloth'; P. lÄ«á¹›Ä• m. `cloth in general'.
6. N. leá¹-han `obstinacy'; A. leá¹-hÄ• `hindrance', B. leá¹-hÄ• , leá¹-Ä• .
7. Sh. (Lor.) le_á¹›o `bastard'; B. leá¹›Ä• `bald', neá¹›Ä• `lopped, shorn,
bald'; Or. leá¹›a `menstrual blood'; Si. leá¸• a `sick', leá¸• Ä• `sick
person', leá¸• aya, Ëšá¸• Ä“ `disease'.
8. Or. leá¹‡á¹-Ä• `inferior, contemptible'.
9. Ash. le/á¹‡á¸• e `bald' (or < LAá¹‡á¸• A -- 1), Dm. lyÄ“á¹‡á¸• a, PaÅ¡.weg.
lÄ“á¹‡á¸• Ä• ËŠ, ar. l&etilde;rá¹“, dar. l&etilde;á¹›Ä• ËŠ; Or. leá¹‡á¸• Ä•
`inferior, contemptible'; Bi. l&etilde;á¹›urÄ« `empty maize cob'; H.
l&etilde;á¸• Ä« `impotent, cowardly'; M. l&etilde;á¸• yÄ• tÄ• á¸• m. `the male
or barren palmyra'.
10. H. l&etilde;á¸• rÄ• = l&etilde;á¸• Ä« in 9.
11. Bi. l&etilde;á¹›hÄ• `empty maize cob', Mth. neá¹›hÄ• ; H. l&etilde;á¸• hÄ•
m. `smut, mildew'.
*liá¹-á¹-a -- 2 `tangled' see *LAá¹-á¹-A -- 2.
Addenda: *liá¹-á¹-a -- 1. 3. liá¹‡á¸• a -- 1: WPah.poet. lIá¹‡á¸• o
`tailless', J. lÄ©á¸• Ä• .
*liá¹‡á¸• a -- 1 `defective' see *LIá¹-á¹-A -- 1 Add2.

liá¹-á¹-a 11055 *liá¹-á¹-a3 `lump'. 2. *liá¹‡á¸• a -- 2. 3. *lÄ“á¸• a -- . 4.
*lÄ“á¸• á¸• a -- 2. 5. *lÄ“á¹‡á¹-a -- . 6. lÄ“á¹‡á¸• a -- 2 n. `excrement' BhP.
[Cf. lÄ“á¹£á¹-u -- , nÄ“á¹£á¹-u -- m. `clod' MBh. s.v. LOÌ„á¹£á¹-Ã¡ -- , and
the groups s.vv. *luá¹-á¹-a -- 2, *ladda -- 1, *lottha -- 3: see list s.v.
*LAKKA -- 2. -- Cf. `defective' word -- group s.v. *LIá¹-á¹-A -- 1]
1. Bi. liá¹-á¹-Ä« `tobacco ball'.
2. Pk. liá¹• á¸• a -- n. `elephant's dung', liá¹• á¸• iÄ• -- f. `goat's dung';
S. liá¹‡á¸• u m. `hard human excrement' (< *liá¹‡á¹-a -- ?); WPah.khaÅ›.

liá¹‡á¸• `big lump of human excrement'; G. lÄ«Ëœá¸• uÌƒ n. `globule of dung', lÄ«Ëœá¸• Ä« f. `small do.'; -- altern. < 6: Ku. lÄ«n `human excrement'; N. lÄ©á¹› `hard piece of do.'.
3. Pk. lÄ“á¸• u -- , Ëšua -- , Ëšukka -- , lÄ“lu -- m.n. `lump'; <-> altern. < 4: A. ner, nerÄ• `solid round lump of excrement', B. leá¹›, neá¹›.
4. Pa. leá¸• á¸• u -- , Ëšuka -- m. `clod of earth'; S. leá¸• Ì Å«á¹‡o m. `lump of horse's or camel's dung'; L. leá¸• á¹‡Ä• m. `camel's or donkey's dung', (Ju.) leá¸• á¹›Ã£Ì„ m. `ball of dung' (-- á¹›Ã£Ì„ < -- á¹‡Ä• ?); P. leá¸• á¸• Ä• m. `camel's or horse's dung'; WPah. bhal. leá¸• á¸• u m. `ball of flour and water'; Si. leá¸• `stone, seed' SigGr ii 460; -- A. B. see 3.
5. S. leá¹‡á¸• o m. `lump of human excrement'.
6. PaÅ¡.weg. lÄ“á¹‡es `horse dung' (= lÄ“á¹‡e sÄ«? IIFL iii 3, 111); L. (Ju.) nenÄ• m. `hardened excrement', mult. neá¹‡Ä• m. (á¹‡?); P. lÄ«Ëœá¸• m., lenÄ« f. `hard long excrement'; WPah.khaÅ›. leá¹‡á¸• `big lump of do.'; N. lÄ©á¹›uko, l&etilde;á¹›ulko `heap of grass and twigs and weeds, mass of earth removed from a ploughshare'; Or. leá¹‡á¸• a `ordure', leá¹‡á¸• i `tiny bits of sheep dung'; Bi. l&etilde;á¹›Ä« `dung of sheep and goats'; H. l&etilde;á¸• , l&etilde;á¹› f. `round lump of dung'; M. l&etilde;á¸• m., l&etilde;á¸• Ä« f., l&etilde;á¸• Å«k n. `lump of dung'; -- Ku. N. see 2.
*liá¸• á¸• a -- , *liá¹‡á¸• a -- 1 `defective' see *LIá¹-á¹-A -- 1.
*liá¹‡á¸• a -- 2 `lump' see *LIá¹-á¹-A -- 3.
*liá¹‡á¸• ara -- `defective' see *LIá¹-á¹-A -- 1.

litta 11056 *litta `defective'. 2. *littara -- . 3. *litra -- (cf. *latra<-> s.v. *LATTA -- 1). 4. *lidda -- 1. 5. *liddhara -- . 6. *lÄ“tta -- . 7. *lÄ“ttha -- . 8. *lÄ“dda -- 1. 9. *lÄ“ddha -- 1. 10. *lÄ“nda- (~ *RÄ“NDA --). 11. *lÄ“ndara -- . [Cf. *latta -- 1, *lutta -- , *liá¹-á¹-a -- 1: see list s.v. *LAKKA -- 1. -- Cf. similar words for `lump' s.v. *LIDDA -- 3. -- With 8, 10, and 11 in sense `rheumy' cf. lindu -- `slimy' ChUp.]
1. S. litaá¹›u m. `down -- at -- heel shoe'; Ku. lito `weak, hungry, eager', litkano `weak', litÄ• rÄ• m. pl. `worn -- out clothes', litpit `thin, trifling'; A. litÄ• `impotent, thin'; H. lÄ«tá¹›Ä• m. `old shoe'.
2. L. P. littar m. `old worn -- out shoe'; Ku. litro `inferior cloth, thin cake'; H. lÄ«trÄ• m. `old shoe'.

3. Sh. lÄ«cÌ£á¹· `poor, destitute', (Lor.) lÄ«cÌ£i `poverty' (< *litriya --).
4. P. lidd f. `cowardice'.
5. G. lidhruÌƒ `ragged'.
6. Ku. leto `filth, foulness, dust'; A. leterÄ• `dirty, untidy'.
7. N. lethro `obstinate, weak against temptation, frail', lethnu `complete exhaustion'.
8. Or. ledÄ• `rheum of eyes'.
9. A. ledhÄ• `heavy -- bodied, slow'; Or. ledhkÄ• `idle, fat'.
10. Or. lenduÄ• `having rheumy eyes', lendki chuÄ• `infant'.
11. Or. lendarÄ• `having rheumy eyes'; Bi. l&etilde;drÄ• `patchwork quilt' (semant. cf. Mth. bhoÌ†thrÄ• < *BHOÌ„TTHA --).
*littara -- , *litra -- , *lidda -- 1 `defective' see prec.
*lidda -- 2 `tangled' see *LAá¹-á¹-A -- 2.

lidda 11057 *lidda3 `lump'. 2. *linda -- . 3. *lÄ“dda -- 2. 4. *lÄ“ddha -- 2. 5. *lÄ“nta -- . 6. *lÄ“ntha -- . [Cf. *ladda -- 1, *loÌ„ttha -- 2, *liá¹-á¹-a -- 3: see list s.v. *LAKKA -- 2. -- Cf. `defective' word -- group s.v. *LITTA -- . -- Orm. lid `horse dung' NTS v 21 (unless this, to avoid dil `heart', is metath. of *dil < *drÌ¥t -- in Sogd. drtyÄ• , Chvarezmian dirt, Wkh. dÉ™rt `dung' W. Henning in letter)]
1. K. leÌ†d, dat. l&ebrevdotdot;zÃ¼ f. `dung of horses, mules, asses, elephants', S. liá¸• Ì i f., L. lidd, liá¸• á¸• , (Ju.) liá¸• Ì f., awÄ• á¹‡. lid, P. lidd f.; Ku. lido `dung of goats'; N. lidi `dung of horses and other animals'; Bi. lÄ«d, lÄ«dÄ«, liddÄ« f. `dung of horses and elephants', Mth. liddÄ• , H. G. M. lÄ«d f.
2. K. neÌ†nd f. `piled up large solidified heap of stale boiled rice'.
3. A. ledenÄ• `faeces and urine of a sick person'; B. nedi `cowdung cake'; Or. neda, ledi, nedi `solid circular bit of dung'; Bi. led, ledÄ• , ledÄ« `clod used as counterpoise on a lever'.
4. Bi. (SE) ledho `clod as counterpoise on beam of water -- lift', Mth.

ledh.
5. Or. lentÄ• `mass, collection, bundle'.
6. Or. lenthÄ• `id.'.
*liddhara -- `defective' see *LITTA -- .
*linda -- `lump' see *LIDDA -- 3.
lindu -- see *LITTA -- .
LIP `smear': liptÃ¡ -- 1, lipyatÄ“, limpÃ¡ -- , limpÃ¡ti, lÄ“pa -- , lÄ“pana -- , lÄ“payati, *lÄ“ptra -- , lÄ“pya -- ; *avalipya -- , avalÄ“payati, Ä• lipta -- , Ä• limpana -- , Ä• lÄ“pa -- , Ä• lÄ“pana -- , Ä• lÄ“payati, upalÄ“payati, pralipta -- , pralÄ“payati, vilÄ“pana -- , *saá¹• lipta -- , *saá¹• lÄ“pana -- .
Addenda: *lidda -- 3. 1. WPah.ká¹-g. lÄ«d f. `horse dung'.
4. â€ *lÄ“dha -- in OP. mÄ• á¹• lÄ«ha f. `dried cowdung as fuel', P. malÄ«h f. < â€ *MÄ• HIá¹£ALÄ“DHA -- ?

lipi 11058 lipi f. `writing' KÄ• v., `painting, drawing' lex. [â†• OPers. dipi (in AÅ›.shah. man. dipi --) X LIKHÃ¡TI (and LIMPÃ¡TI in limpi -- f. `writing' PaÃ±car., cf. lipikara<-> m. `plasterer' R.)]
Pa. AÅ›.dh. jau. lipi -- f. `writing', Pk. livÄ-Ì„ -- f. -- See *LIPTA -- 2.

liptÃ¡ 11059 liptÃ¡1 (riptÃ¡ -- RV.) `smeared' AV., `sticking to' ÅšBr., liptaka -- `smeared', m. `poisoned arrow' lex. [âˆšLIP]
Pa. Pk. litta -- `smeared'; S. lito pp. of limbaá¹‡u `to besmear' < LIMPÃ¡TI, L. littÄ• pp. of limbaá¹…; WPah. bhal. litá¹‡Å« `to touch'; Ku. lito `close, resolutely bent on', lwe -- lito `bloodthirsty (of a leopard)'; B. netÄ• `a touch with something', netÄ• á¹›, Ëšá¹›i, netuá¹› `a touch, remainder of anything left undone', adj. `half -- done'. <-> Replaced in Pk. by lippa -- `smeared'; Bi. nÄ«pe `plaster'.

lipta 11060 *lipta2 `written'. [Formed from LIPI -- or, with EGS 151, same as LIPTÃ¡ -- 1]
Si. lit -- a `almanac, calendar': very doubtful.

11061 lipyatÄ“ `is smeared' ÄªÅ›Up. [âˆšLIP]
Pa. lippati `is soiled, smears'; Pk. lippaÃ¯ `is smeared'; Wg. (Lumsden) "lÃ-pÃºn" `to plaster'; Kal. lÄ«ËŠpim `I plaster (a wall)', Kho. lipeik, L. lipvÄ• vaá¹‡ (lipÄ• Ä« f. `plaster'), P. lippá¹‡Ä• , Ku. lÄ«pá¹‡o, N. lipnu, A. lipiba, B. lipÄ• , Or. lipibÄ• , caus. lipÄ• ibÄ• , niËš (nipÄ• -- nipi

`plastering'), Mth. nÄ«pab (or < LIMPÃ¡TI); Bhoj. lipal `to wash with water'; H. lÄ«pnÄ• `to smear' (whence lipnÄ•  `to be smeared, stick close to'), G. lipvuÌƒ; -- X LÄ“PYA -- : M. lepá¹‡&etilde; `to smear', Ko. leptÄ• .
-- Ext. -- á¹-á¹- -- : P. lipaá¹-á¹‡Ä• intr. `to stick', H. lipaá¹-nÄ• ; --
-- á¸• -- : G. lapeá¹›vuÌƒ `to smear'; -- -- s -- : N. lipsanu `to repair cracks in walls with mud or cowdung'; -- -- kk -- : N. lipikka `closely (of sticking)'.
Addenda: lipyatÄ“: WPah.ká¹-g. lIpá¹‡Ãµ `to smear'; poet. lIpÉ™á¹-á¹‡o `to get stuck' (â†• H. Him.I 195); Garh. lipá¹‡u `to besmear'.

lipsÄ• 11062 lipsÄ• f. `desire to gain' MBh. [âˆšLABH]
Pk. licchÄ• -- f. `desire to gain'; L. licch f. `rent paid by cultivators to landlord'.

libba 11063 *libba1 `defective'. 2. *limba -- . 3. *lÄ«ba -- . 4. *lÄ“bba -- . 5. *lÄ“bbha -- . 6. *lÄ“bbhara -- . 7. *lÄ“mbha -- . [Cf. *lappha -- 2, *lumba -- 1 and limpaá¹-a -- `lustful' lex.: see list s.v. *LAKKA -- 1. -- Cf. *LIBBA -- 2 `lump']
1. H. libá¹›Ä« f. `old cloth, rags'; M. libÄ•  `infirm and weak'.
2. Ku. limiro, limuko `worn -- out or poor cloth, rag'.
3. Pk. lÄ«va -- m. `boy'.
4. Or. lebaá¹›Ä• `shameless'; M. lebá¸•  Ä•  `filthy, fat and flabby'.
5. Or. lebhaá¹›a `tartar on teeth', Ëšá¹›Ä•  `looking awkward and overdressed, shameless'.
6. Or. lebharÄ• `shameless'.
7. M. l&etilde;bhá¸·Ä• , lebhá¸·Ä• , nebhá¸·Ä• `fat and flabby'.
Addenda: *libba -- 1. 8. â€ *lÄ“ba -- : WPah.ká¹-g. leuá¸·e m.pl. `tattered clothes' < *lÄ“bala -- .

libba 11064 *libba2 `lump'. [See list s.v. *LAKKA -- 2. -- Cf. *LIBBA -- 1 `defective']
K. lyobu, dat. leÌ†bis m. `lump of cowdung'.

limpÃ¡ 11065 limpÃ¡ m. `one who smears' PÄ• á¹‡. [âˆšLIP]
X LÄ“PA -- : L. lÄ“mbÄ« f. `plastering with mud', P. l&etilde;bÄ« f.

11066 limpÃ¡ti `smears' TBr. [âˆšLIP]
Pa. limpati `smears', Pk. liá¹•  paÃ¯; Sh. (Lor.) limoiki `to plaster with

mud'; S. limbaá¹‡u `to besmear' (pp. lito < LIPTÃ¡ -- 1), L. limbaá¹‡ (pp. littÄ•), awÄ• á¹‡. limmuá¹‡, P. limbá¹‡Ä• , limmá¹‡Ä• . WPah.jaun. lÄ«Ëœbá¹‡oÌ„Ìƒ, Mth. nÄ«pab (or < LIPYATÄ“), G. lÄ«Ëœpvuƒ, M. lÄ©pá¹‡&etilde;, lipá¹‡&etilde;. -- X lÄ“pya -- : Ko. l&etilde;ptÄ• .
*limba -- `defective' see *LIBBA -- 1.
LIÅš `tear off': *LIÅ›ATI, LIÅ›YATÄ“, LIá¹£á¹-A -- , LÄ“Å›A -- ; VÃ-LIÅ›ATÄ“; -- âˆšRIÅ›.

11067 *liÅ›ati `tears off' (vÃ- liÅ›atÄ“ `is injured' TS.). 2. liÅ›yatÄ“ `is lessened, becomes small' DhÄ• tup. 3. liá¹£á¹-a- `lessened, decayed' lex. [~ *riÅ›yatÄ“, riá¹£á¹-a -- 1. -- âˆšliÅ›]
1. Pa. lisati `breaks off'.
2. Sh.gil. liÅ¡Ã³Ä-kiÌ¯ (1 sg. lÄ«Å¡aÌ¯m) `to hide oneself' (semant. cf. LUPYÃ¡TÄ“), koh. liÅ¡oÌ„ná¹·, gur. liÅ¡yoÌ„ná¹·.
3. Sh. liá¹-á¹· `hidden, secret'.
liÅ›yatÄ“, liá¹£á¹-a -- see prec.

lissa 11068 *lissa `defective'. 2. *lÄ«sa -- . 3. *lÄ“ssa -- . [Cf. *LUSSA -- : see list s.v. *LAKKA -- 1]
1. K. lisa `weak, feeble'; S. liso `thin, weak, insipid, unsavory'; L. lissÄ• `thin, weak, lazy'; P. lissÄ• `thin, weak, lazy, poor'.
2. S. lÄ«hu `indifferent, worthless'.

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3. Ku. lesaá¹› `miserly, lazy'; A. leherÄ• `incompetent, weak'; Or. lesaá¹›Ä• `shameless, miserly'.
LIH `lick': LIHATI, *LÄ“HATI, LÄ“HANA -- ; *Ä• LÄ“HA -- , PRALÄ“HA -- .
Addenda: *lissa -- . 3. *lÄ“ssa -- : A. lehukÄ• `slim, flexible'.
LÄª2: â€ *AVALAYATI.

11069 lihati `licks' MBh. 2. *lÄ“hati. [lá¸—á¸• hi R., lihÃ¡nti Gr., rÄ“á¸·hi, rihÃ¡nti RV. -- âˆšLIH]
1. Pk. lihaÃ¯ `licks', Kal.rumb. lÄ« -- , Kho. lik, caus. lieik, Or. lihibÄ• .
2. Pa. lÄ“hati, Pk. lÄ“haÃ¯, Ash. lÄ“s -- NTS ii 294, lÄ“ijÌˆ<-> NTS vii 97, Kt. lÉ™zi -- , Dm. lÄ“y -- , PaÅ¡.lauá¹›. gul. lÃ¤y -- , Kal.urt. le_ -- , K. leÌ†wun, pog. leÌ†hnu; L. lehaá¹‡ `(a calf) to suck milk', awÄ• á¹‡. lá¸•vuá¹‡, khet. lehnan; Or. lehibÄ• `to suck', Ko. l&etilde;vtÄ• , Si. lovinavÄ• , loÌ„nËš (pret. levvÄ•) H. Hendriksen BSOAS xiii 155.
LÄª1 `cling to': layana -- , *lÄ• payati2, *lÄ• yayati; abhilÄ• yayati, abhilÄ«yatÄ“, *avalaya -- , avalÄ«yatÄ“, Ä• laya -- , *Ä• layana -- , *Ä• lÄ• pana -- 2, *Ä• lÄ• payati2, Ä• lÄ«na -- , Ä• lÄ«yatÄ“, *upalayana -- , *upalÄ• ya -- , upalÄ«yatÄ“, *ullÄ«yatÄ“, nilaya -- , nilÄ«na -- , nÃ-lÄ«yatÄ“, pralÃ¡yana -- , *saá¹• lÄ• pana -- , *saá¹• lÄ• payati; -- âˆšrÄ«. -- E. H. Johnston JRAS 1934, 535 connects forms with laÌ„Ì†p -- meaning `cling to' with âˆšRAP2.
LÄª2 `melt': laya -- , *apalÄ• yayati, *apalÄ«yatÄ“, *nirlÄ«yatÄ“, *nirlÄ«na -- , pralaya -- , pralÄ«na -- , pralÄ«yatÄ“, prÄ• lÄ“ya -- , vilayana -- , vilÄ• ËŠpanÄ« -- , vilÄ• payati2, vilÄ• yayati, vilÄ«na -- , vÃ-lÄ«yatÄ“; -- âˆšrÄ«.
lÄ«kkÄ• -- 1 `nit' see LIKá¹£Ä• ËŠ -- .

lÄ«kkÄ• 11070 *lÄ«kkÄ• 2 `track, line'.
S. lÄ«ka f., Ëško m. `line, streak', lÄ«kaá¹‡u `to trace outlines'; L. lÄ«k f. `line, crack in soil', lÄ«kÄ• m. `line'; P. lÄ«k f. `line, track, rut'; N. likh, lig `line, rut, path'; B. lik `line, track, rut', H. G. lÄ«k f. -- X Lá¸—KHÄ• -- q.v.
lÄ«ká¹£Ä• -- see LIKá¹£Ä• ËŠ -- .
*lÄ«á¸• a -- `defective' see *LIá¹-á¹-A -- 1
*lÄ«ba -- `defective' see *LIBBA -- 1.

lÄ«ra 11071 *lÄ«ra `defective'. 2. *lÄ“ra -- . 3. *lÄ“lla -- 1. [Cf. *LÄ“LLA -- 2 and the rhyming CÄ«RA -- : see list s.v. *LAKKA -- 1]
1. L. lÄ«r f. `rag', (Ju.) lÄ«rÃ£Ì„ `ragged, shabby'; P. lÄ«r f. `strip of cloth, rag'.
2. Or. lera `rheum of eyes' (semant. cf. *LÄ“DDA -- 1).
3. S. lelhaá¹›u m. `lazy worthless person'; Or. lelhÄ• `weak', leliha

`louse' (< *lÄ“llibha -- ?).
*lÄ«sa -- `defective' see *LISSA -- .

lukka 11072 *lukka1 `defective'. 2. *lugga -- (~ *RUGGA --). 3. *luá¹…ka -- . 4. *luá¹…kha -- . 5. *luá¹…ga -- . 6. *luá¹…gara -- . 7. *loÌ„kka -- .
[Direct derivation from MIA. (Pk.) lukka<-> `broken' (anal. replacement of lutta -- < lupta -- ) or lugga -- `id.' (~ rugga -- < RUGá¹‡Ã¡ --) is doubtful: most `defective' word -- groups provide words for `rag, cloth'. -- Cf. *LIKKA -- : see list s.v. *LAKKA -- 1. -- Cf. LOÌ„GÃ¡<-> `lump']
1. Pk. lukka -- `hairless, shaven'; Kho. (Lor.) luk `stark naked, featherless, unworthy (of person), miserable (of hut)', sb. `rag, very old clothes'; Woá¹-. lukÃºá¹›, f. likÃ-á¹› `small', Bshk. lÃºkuá¹-; K. loÌ†koá¹-u, f. ËškÃ¼á¹-Ã¼ `small, shorter, younger', m. `child'; P. lukkÄ• `bad, dissolute'; Ku. lukuá¹›o `cloth', pl. Ëšá¹›Ä• `clothes'; M. lukÄ• m. `starveling', lukaá¸• `lean, meagre'.
2. S. lugÌ iá¹›o `dirty', L. lugg, (Ju.) lugÌ gÌ `desolute', luggÄ• , (Ju.) lugÌ gÌ Ä• `alone', lugÌ á¹›Ä• `empty (of houses)'; N. lugÄ• `clothes'; Or. lugÄ• , nugÄ• `cloth, clothes'; Bi. lÅ«gÄ• , (S of Ganges) luggÄ• , nuÌ„Ìƒ gÄ• , nuá¹…gÄ• `clothes, woman's sÄ• á¹›Ä«' (semant. cf. khÃ£Ì„á¹›Ä« < KHAá¹‡á¸• Ã¡ -- ), lÅ«grÄ« `old torn sheet'; Mth. nÅ«gÄ• `clothes'; H. lÅ«Ë˜gÄ• m. `ragged cloth, cloth wrapping', lugá¹›Ä• m. `rag, tatters'; G. lugá¹›uÌƒ n. `clothes', M. lugá¸• &etilde; n.
3. Pk. luá¹• ka -- `asleep'.
4. Pk. luá¹• khia -- `dirty'.
5. Kho. luá¹… `shaven -- headed, bald' (or < LAá¹…GA -- 1); Or. luá¹…guá¹›Ä• , nuËš `lewd, lecherous'; H. luÌƒ gÄ• á¹›Ä• m. `lecher', luÌƒ gÄ• rÄ• `dissolute, lewd'; M. luÌƒ gÄ• `diminutive, poor', luÌƒ gá¹‡&etilde; `to become infirm'.
6. B. noá¹…arÄ• `filthy'; Or. nuá¹…gurÄ• `dirty, wicked', sb. `refuse'.
7. Sh. lÃ³ká¹· `dirty'; K.rÄ• m. loÌ„k `son', pog. lÅ«k `child', kash. loÌ†kuá¹›Å- `small'.
*lukka -- 2 `hidden' see lupta -- s.v. LUPYÃ¡TÄ“.
*lugga -- `defective' see *LUKKA -- 1.
*lugna -- `broken' see RUGá¹‡Ã¡ -- .
*luá¹…ka -- , *luá¹…kha -- , *luá¹…ga -- , *luá¹…gara -- `defective' see *LUKKA -- 1.
*LUC `shine': *loÌ„ka -- 2, lá¹“katÄ“, loÌ„kÃ¡yati, lá¹“catÄ“, loÌ„cana -- , loÌ„cÃ¡yati, *loÌ„ciya -- , *loÌ„cis -- , *loÌ„cya -- , loÌ„cyatÄ“;

avaloÌ„ka -- , avaloÌ„kita -- , Ä• loÌ„ka -- , Ä• loÌ„cayatÄ“, *praloÌ„ka -- , praloÌ„kayati; -- âˆšruc.
Addenda: *lukka -- 1. 2. *lugga -- : Marw.hÄ• á¸• . lÅ«gá¹›Ä« `scarf', JaipurÄ« lÅ«gá¹›Ä« `coloured cÄ• dar of woman'.
8. â€ *loÌ„ga -- 2: H. loÄ« f. `fine blanket', WPah.ká¹-g. loI f. `thin double blanket'; Pk. loÌ„aá¸• Ä« -- f. `blanket', OMarw. lovaá¹›Ä« `female's waist garment'. -- See *LOÌ„MIYA<-> Add2.
*lugga -- `defective' see *LUKKA -- 1 Add2.

lucca 11073 *lucca `defective'. 2. *luÃ±ca -- (~ *ROÌ„Ã±CA -- ). 3. *luÃ±ja -- . 4. *loÌ„cca -- 1 (cf. loÌ„caka -- 1 `stupid' lex.). 5. *loÌ„jjha -- .
[Cf. Pers. luÄ• , lunÇ° `naked'. -- Cf. *LACCHA -- , *LICCA -- : see list s.v. *LAKKA -- 1]
1. Kal.rumb. lÅ«Ä• a `unembroidered part of cloak'; K. luc `wicked' â†• Ind.; S. lucu m. `blackguard', luco `infamous'; L. luccÄ• `of bad character', (Ju.) luc, luccÄ• `quarrelsome', awÄ• á¹‡. luccÄ• m. `rascal'; P. lucc m. `lecher', luccÄ• `profligate'; WPah.bhad. lucpoÌ†á¹‡ `debauchery' (< -- tvana --); Ku. luccÄ• `miserly', lucá¹›o `lean, mean', gng. luÄ‹ `miser'; N. lucco `profligate'; A. lussÄ• `licentious', B. Or. luccÄ• ; H. luc `naked, bare', luccÄ• `profligate', lucá¹›Ä• `silly, sycophantic'; G. luccuÌƒ `lewd', M. luÄ‹Ä‹Ä• .
2. P. luÃ±j m. `paralysis (of a limb), crookedness', luÃ±jÄ• `crippled'; Ku. luÌƒj `devoid of use of hands or feet, gouty'.
3. H. luÌƒj, luÃ±j, luÌƒjÄ• , luÃ±jÄ• `crippled in hands or feet'
4. Or. loccÄ• `profligate, lewd'.
5. L. lojhvÃ£Ì„ `crooked'; N. lojho `slack, slow'.
LUÃ‘C `pluck out': LUÃ±CATI, LUÃ±CANA -- .
*luÃ±ca -- `defective' see *LUCCA -- .

11074 luÃ±cati `plucks out' MBh. [âˆšLUÃ±C]
Pa. luÃ±cati `pulls out, plucks (a bird), tears, peels'; Pk. luá¹• caÃ¯ `tears out (e.g. hair)'; H. nucnÄ• `to tear off'; M. luÌƒÄ‹á¹‡&etilde;, luÄ‹á¹‡&etilde; `to pluck out the hair, suck the mother (of an animal)'. -- Poss. X MIA. *locchaÃ¯ < loÌ„psyati `will remove, will steal': Pk. luá¹• chaÃ¯, locchaÃ¯ `wipes away' (semant. cf. OG. lui < loÌ„payati s.v. LUPYÃ¡TÄ“); WPah. (Joshi) luchá¹‡u `to pull off'; Ku. luchá¹‡o `to pull out, snatch at, take off forcibly'; N. luchnu `to pull out by force, snatch, claw.'

Addenda: luÃ±cati: A. lÃµc, loch (phonet. lÃµs, los) `border of cloth which sweeps the ground when worn' AFD 218; Md. luhenÄ« (absol. luhe) `looses oneself', lussanÄ« `pulls up'.

luÃ±cana 11075 luÃ±cana n. `plucking out' Bhpr. [âˆšLUÃ±C]
L. luÃ±jaá¹‡ m. `hair of camel's tail'?
*luÃ±ja -- `defective' see *LUCCA -- .
LUá¹¬ `roll': lá¹“á¹-ati s.v. *LOÌ„RTATI.

luá¹-á¹-a 11076 *luá¹-á¹-a1 `defective'. 2. *luá¹-á¹-ha -- . 3. *luá¸• a- (~ *RUá¸• A -- ). 4. *luá¸• á¸• a -- . 5. *luá¹‡á¹-a -- (~ *RUá¹‡á¹-A -- ; cf. luá¹‡á¹-Ä• ka -- m. `crow' lex.). 6. luá¹‡á¹-haka -- m. `robber' Hcar. (cf. *LUá¹-á¹-ATI). 7. *luá¹‡á¸• a -- (~ RUá¹‡á¸• A --). 8. *luá¹‡á¸• ara -- . 9. *loÌ„á¹-á¹-a -- 1. 10. *loÌ„á¹-á¹-ha -- . 11. *loÌ„á¹‡á¹-ha -- .

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[Cf. *laá¹-á¹-a -- 1, *liá¹-á¹-a -- 1, *lutta -- : see list s.v. *LAKKA --
1. -- Cf. *LUá¹-á¹-A -- 2 `lump'. -- Par. lÃºá¹‡á¸• u `short', Psht. laá¹‡á¸• â†• IA. IIFL i 269]
1. Ash. luá¹- `young man'; Wg. lÅ«Ì¤á¹- `young bearded man'; Tor. lÅ«á¹- `small'; Phal. á¹£iá¹£a -- lÃºá¹-o `bald -- headed'; Sh. lÅ-á¹-Å- `bare, bare -- headed'; -- altern. < 2: forms of Gaw. Kho. Si.
2. Pk. luá¹-á¹-ha -- n. `broken piece of brick'; Gaw. luá¹-h, luá¹- `young', sb. `bridegroom' NOGaw 42; Kho. (Morgenstierne) luá¹-h `big', (Lor.) luá¹- `big, senior, old', luti (= á¹-: < *luá¹-á¹-hiya -- ) `greatness'; N. luá¹-ho `looseliving bachelor', luá¹-hi `young unmarried woman (spoken contemptuously)'; A. luá¹-huá¹… -- á¹-huá¹…gÄ«yÄ• `destitute, homeless'.
3. N. lure `a lean fellow'; A. lurumÄ• `stunted in growth'; M. luá¸• Ä• -- khuá¸• Ä• `old, infirm', luá¸• mÄ• `stunted' (or < 4).

4. Tor. luá¸• `small' (or < lÅ«á¹- in 1); M. see 3.
5. S. luá¹‡á¸• u m. `intercalary month', luá¹‡á¸• o `tailless, destitute'; L. luá¹‡á¸• Ä• `tailless, shameless, of bad character', (Ju.) m. `money paid to a husband to divorce his wife', awÄ• á¹‡. luÌƒá¸• Ä• -- bucÄ• `immoral'; P. luá¹‡á¸• m. `shameless person', luá¹‡á¸• Ä• `tailless, wifeless'; WPah. jaun. luÌ„Ìƒá¸• `blackguard'; -- altern. < 7: K. luná¸• a `profligate'; N. luÌƒá¹›inu `to have the leaves plucked off'.
6. Pk. luá¹• á¹-haga -- m. `rogue'; G. luá¹‡á¹-hÉ” m. `vagabond'.
7. PaÅ¡. luá¹‡á¸• a -- bÄ• ËŠz `frivolous girl'; Sh. (Lor.) lund, lon, pl. luni (= á¹‡á¸• ?), jij. (Morgenstierne) lÉ”á¹‡ `penis' (or < LAá¹‡á¸• A -- 1?); H. luÌƒá¸• Ä• `tailless, cropped'; G. luÌ„Ìƒá¸• É” m. `contemptuous term for a man', luÌ„Ìƒá¸• Ä• Ä« f. `roguery'; M. luÌƒá¸• Ä• `mutilated'; -- K. N. altern. < 5.
8. Kho. (Lor.) luá¹‡á¸• ur `ill -- shaped person' (or < *LAá¹‡á¸• ARA --).
9. Pk. loá¹-á¹-a -- , Ëšaya -- m. `unripe rice, elephant calf'.
10. M. loá¹-hÄ• `sturdy'; -- Kho. loá¹-horo `younger' (rather < *LAá¹-á¹-HARA --); A. loá¹-horÄ• `plump, fleshy' (or < LOÌ„á¹£á¹-Ã¡ --).
11. G. lÃµá¹-hÉ” `stout, rude, cunning'.
Addenda: *luá¹-á¹-a -- 1. 2. *luá¹-á¹-ha -- : WPah.ká¹-g. lvÌ• á¹-há¹›É” `bald -- headed'.
5. *luá¹‡á¹-a -- : WPah.poet. lvá¹‡á¸• a m. `rogue'.
6. luá¹‡á¹-haka -- : also G. luÌƒá¹-huÌƒ `violent'.
12. â€ *loÌ„á¹‡á¸• a -- : Md. lonÌ†á¸• u `lazy'.

luá¹-á¹-a 11077 *luá¹-á¹-a2 `lump'. 2. *luá¸• a -- 2. 3. luá¹‡á¸• ikÄ• -- f. `ball, mass, excrement' lex. 4. *loÌ„á¹-á¹-a -- .2 [Into this series, paralleled by *LIá¹-á¹-A -- 3 and others s.v. *LAKKA -- 2, would fit Pk. loá¹-á¹-ha -- < LOÌ„á¹£á¹-Ã¡ -- TS. which has similar variations of root vowel and ending in loÌ„á¹£á¹-u -- lex., lÄ“á¹£á¹-u -- , nÄ“á¹£á¹-u -- MBh. -- Cf. `defective' word -- group s.v. *LUá¹-á¹-A -- 1]
1. K.pog. kash. loÌ†á¹- `head'; Ku. luá¹-o `heap of grass'.
2. B. luá¹›i, nuá¹›i `pebble, ball, nodule' (ODBL < LOÌ„á¹£á¹-Ã¡ --).
3. Or. luá¹‡á¸• Ä• , nuá¹‡á¸• Ä• `fire -- wisp'; Bi. luÌ„Ìƒá¹›Ä• , nuÌ„Ìƒá¹›Ä• , nuá¹‡á¸• Ä• `bundle of grass for cleaning vessels'; Mth. luÌ„Ìƒá¹›Ä• , nuÌ„Ìƒá¹›Ä• `id.', luÌ„Ìƒá¹›Ä« `bundle'; H. luÌƒá¸• Ä• , luÌƒá¹›Ä• m. `lump, ring of twisted grass'.
4. Sh. loÌ„á¹-á¹· m. `ball of flour or ghee', loÌ„á¹-iÌ¯ f. `football'.
Addenda: *luá¹-á¹-a -- 2. 3. luá¹‡á¸• ikÄ• -- : A. luÌƒrÄ• , nuÌƒrÄ• `mass,

ball' AFD 229, 425.

11078 *luá¹-á¹-ati `plunders'. 2. *lÅ«á¹-ati. 3. lÃºá¹‡á¹-ati HPariÅ›., luá¹‡á¹-Ã¡yati, rÃºá¹‡á¹-ati DhÄ• tup. 4. *luá¹-hati2 (cf. lÃºá¹‡á¹-hayati RÄ• jat.). [Derivation of Pk. luá¹-á¹-a -- from LUPTA -- , proposed by P. Tedesco OrLit 1932, 532, is very doubtful. Poss. connected with `defective' group s.v. *LUá¹-á¹-A -- 1 (cf. esp. LUá¹‡á¹-HAKA --). -- Poss. X mÅ«á¹£ati see LÅ«á¹£Ã¡YATI1]
1. Pk. luá¹-á¹-a -- `robbed', luá¹-á¹-aÃ¯ `robs'; Gy. wel. lÅ«r -- `to plunder', germ. lÅ«rdo `soldier'; K. lÅ«á¹-un, S. luá¹-aá¹‡u, L. luá¹-á¹-aá¹‡, P. luá¹-á¹-á¹‡Ä• , Ku. luá¹-á¹‡o, N. luá¹-nu, A. luá¹-iba, B. luá¹-Ä• , Or. luá¹-ibÄ• , nuËš, Mth. luá¹-ab, Aw.lakh. lÅ«á¹-ab, H. lÅ«á¹-nÄ• (whence pass. luá¹-nÄ•), OMarw. lÅ«á¹-aÃ¯, G. luá¹-vuÌƒ, M. luá¹-á¹‡&etilde;.
2. Pk. lÅ«á¸• aÃ¯ `plunders'.
3. Pk. luá¹• á¹-aÃ¯ `robs', G. luÌƒá¹-vuÌƒ.
4. Pa. luá¹-hati, ruá¹-hati `robs'.
*luá¹-á¹-ha -- `defective' see *LUá¹-á¹-A -- 1.
luá¹-yati see *LOÌ„RTATI.
LUá¹¬H `roll, set in motion.' [Poss. with T. Burrow JRAS 1956, 199 loÌ„á¹-hayati (after which anal. stems luá¹-h -- , luá¹‡á¹-h --) is MIA. < *loÌ„á¹£á¹-ayati -- (<*leu -- s -- t -- enlargement of lu -- in âˆšLUBH2). -- Cf. âˆšLUá¸•]
luá¹-hÃ¡ti1, *luá¹-hyati, loÌ„á¹-ha -- , loÌ„á¹-hana -- , loÌ„á¹-hayati; *ulluá¹‡á¹-hati.
Addenda: *luá¹-á¹-ati. 1. Garh. luá¹-á¹‡u `to cheat, rob'.
*luá¹-á¹-ha -- `defective' see *LUá¹-á¹-A -- 1 Add2.

11079 luá¹-hÃ¡ti1 `rolls, wallows' DhÄ• tup. 2. *luá¹-hyati. 3. loÌ„á¹-hayati `sets in motion' BhP., lá¹“á¹-hati, rá¹“á¹-hati `knocks down' DhÄ• tup. [âˆšLUá¹-H]
1. Pk. luá¸• haÃ¯ `rolls, lies down'; S. luá¹›haá¹‡u `to roll, float away, be lost, be dying'; L. luá¹›haá¹‡, ruá¹›haá¹‡ `to roll, be swept away by a stream', awÄ• á¹‡. lÃ¹á¹›uá¹‡, rÃ¹á¹›uá¹‡ `to flow'; H. luá¹›hnÄ• , luá¹›haká¹‡Ä• `to roll, slip, lie down'.
2. B. luá¹-hÄ• `to roll, wallow', G. luá¹-hvuÌƒ, M. luá¹-há¹‡&etilde;.
3. Pk. loÌ„á¸• hÄ“i `cleans cotton'; L. loá¹›haá¹‡, roá¹›haá¹‡ tr. `to roll, sweep away', awÄ• á¹‡. lÅ• Ë‹á¹›uá¹‡, rÅ• Ë‹á¹›uá¹‡; P. roá¹›há¹‡Ä• `to roll,

put (a cart) in motion, cause to flow'; Bi. loá¹›hnihÄ• r `gleaner'; Mth. loá¹›hÄ« `gleanings left for lower orders', loá¹›hÄ• `gleaner'; G. loá¸• hvuÌƒ `to clean cotton', M. loá¸• há¹‡&etilde;. -- With i/Ä“ from *PHIRATI, *PHÄ“RAYATI: L. riá¹›haá¹‡ intr. `to roll, revolve', tr. reá¹›haá¹‡; P. rihaá¹›á¹‡Ä• intr. `to turn freely, get under weigh', tr. reá¹›há¹‡Ä• , rehaá¹›á¹‡Ä• .
*luá¹-hati2 `plunders' see *LUá¹-á¹-ATI.
*luá¹-hyati `rolls' see LUá¹-HÃ¡TI1.
LUá¸Œ `roll, swing, agitate'. [loÌ„á¸• ayati (after which anal. stems luá¸• -- , luá¹‡á¸• --) poss. with T. Burrow JRAS 1956, 199, <*leu -- s -- d -- enlargement of lu -- in âˆšLUBH2: cf. âˆšLUá¹-H. -- But loÌ„á¸• -- could be < MIA. loÌ„á¹-ati <*LOÌ„RTATI]
luá¸• Ã¡ti, *luá¸• yati, *luá¹‡á¸• ati, *loÌ„á¸• a -- , loÌ„á¸• ana -- , loÌ„á¸• ayati, loÌ„á¸• yatÄ“, loÌ„la -- , loÌ„layati; *abhiloÌ„á¸• ati, *avaluá¹‡á¸• ati, *avaloÌ„á¸• ayati, *Ä• luá¸• ati, *Ä• loÌ„á¸• a -- , Ä• loÌ„á¸• ayati, Ä• loÌ„la -- , *ulluá¹‡á¸• ati, *ulloÌ„á¸• a -- , ulloÌ„la -- , praloÌ„la -- , viloÌ„á¸• a -- , viloÌ„á¸• ayati, *saá¹• luá¸• ati; <-> âˆšluá¹-h, âˆš*loÌ„rt.
*luá¸• a -- 1 `defective' see *LUá¹-á¹-A -- 1.
*luá¸• a -- 2 `lump' see *LUá¹-á¹-A -- 2.
Addenda: luá¹-hÃ¡ti1: WPah.ká¹-g. lÉ™á¹›hÃ uá¹‡Ãµ `to swing, make dangle'.

11080 luá¸• Ã¡ti `stirs', nuá¸• Ã¡ti `strikes' DhÄ• tup., lulita -- `crushed, shaken' MBh. 2. *luá¸• yati `is moved, swings'. 3. *luá¹‡á¸• ati `rolls' (luá¹‡á¸• Ä« -- krÌ¥ta -- `rolled up together' lex.). 4. loÌ„á¸• ayati `agitates' MBh., loÌ„layati R., lá¹“á¸• ati DhÄ• tup., loÌ„lati ÅšiÅ›. 5. loÌ„á¸• yatÄ“ `is set in motion' MBh. [âˆšLUá¸•]
1. Pa. luá¸·ati tr. and intr. `stirs'; Pk. lulaÃ¯ `rolls, swings'; S. luá¹›aá¹‡u intr. `to shake, swing'; B. luá¹› -- luá¹› `dangling'; Or. luá¸·ibÄ• `to dangle, be wrinkled'; Mth. nuá¹›ab `to press'; H. poet. lurnÄ• , lulnÄ• intr. `to swing up and down'; M. luá¸·á¹‡&etilde; `to roll'. -- Ext. -- kk -- : S. luá¹›ko m. `pendant, tear'; N. lurko `pendant', lurkan `hanging ear -- ornament'.
2. S. luá¸• Ì aá¹‡u intr. `to swing'; L. luá¸• á¸• aá¹‡ `to be moved', (Ju.) luá¸• Ì aá¹‡ intr. `to rock to and fro', awÄ• á¹‡. luá¸• á¸• uá¹‡ `to dangle'.
3. H. luÌƒá¸• iyÄ• nÄ• `to roll'.
4. Pa. loÌ„lÄ“ti `shakes'; Pk. loÌ„lÄ“i `makes lie down', loÌ„laÃ¯ tr. `stirs up', intr. `lies down'; L.awÄ• á¹‡. roluá¹‡ `to sift'; P. roá¸·nÄ• `to

separate (coarse from fine, rice from husk), pick over, overcome'; Or. loá¸·ibÄ• `to hang, wave'; H. lolnÄ• `to cause to vibrate, wag', lornÄ• , rolnÄ• `to roll, rub, winnow, pick out'; G. roá¸·vuÌƒ `to roll, polish, plane, crush'; M. loá¸·á¹‡&etilde; `to roll'; Si. leá¸·avanavÄ• tr. `to shake', intr. leá¸·enavÄ• . -- Altern. < lá¹“á¹-ati s.v. *LOÌ„RTATI: Kho. loá¸·ik `to look for, look at' (or < LÃ¡á¸• ATI?); P. loá¹›nÄ• `to search for', Or. loá¹›ibÄ• , noËš.

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5. S. loá¸• Ì aá¹‡u intr. `to swing, rock', G. loá¸• vuÌƒ (caus. loá¸• Ä• vvuÌƒ).
*luá¸• á¸• a -- `defective' see *LUá¹-á¹-A -- 1.
*luá¸• yati `swings' see LUá¸• Ã¡TI.
*luá¹‡á¹-a -- `defective' see *LUá¹-á¹-A -- 1.
lÃºá¹‡á¹-ati see *LUá¹-á¹-ATI.
luá¹‡á¹-haka -- , *luá¹‡á¸• a -- `defective' see *LUá¹-á¹-A -- 1.
*luá¹‡á¸• ati `rolls' see LUá¸• Ã¡TI.
*luá¹‡á¸• ara -- `defective' see *LUá¹-á¹-A -- 1.
luá¹‡á¸• ikÄ• -- see *LUá¹-á¹-A -- 2.
Addenda: luá¸• Ã¡ti. 4. loÌ„á¸• ayati: WPah.kc. loá¹›no `to swing, shake', ká¹-g. (kc.) loá¹›nÃµ `to search, seek'; Md. loá¸·anÄ« `quivers'.
*luá¹‡á¹-a -- `defective' see *LUá¹-á¹-A -- 1 Add2.
luá¹‡á¸• ikÄ• -- see *LUá¹-á¹-A -- 2 Add2.
lupta -- see LÃºPYATÄ“ Add2.

lutta 11081 *lutta `defective'. 2. *luttara -- . 3. *lutthara -- . 4. *lunda -- (~ *RUNDA -- ). 5. *loÌ„tta -- . 6. *loÌ„ttara -- . 7. *loÌ„ttha -- 1. 8. *loÌ„tthara -- . 9. *loÌ„dda -- 1. 10. *loÌ„ddara -- . 11. *loÌ„ddha -- 1. [Cf. Pers. lÅ«t `naked', Kurd. rÅ«t. -- Similar word -- groups s.vv. *latta

-- 1, *litta -- , *luá¹-á¹-a -- 1: see list s.v. *LAKKA -- 1. -- Cf. a similar group for `lump' s.v. *LOÌ„TTHA -- 3]
1. K. lath, dat. lÃ¼Ä‹Ã¼ f. `slender woman', loÌ†Ì£tu `trivial, frivolous, easy to manage or endure, mild, soft, slow' (LM 397 wrongly < laghÃº --); N. luto `small weakly boy', lute `weakling', lutyÄ• hÄ• `weak and worthless fellow'.
2. P. lutrÄ• `trifling'; N. luture `weak, thin, sickly', lutrukka `flabby, shrunken'; A. luturÄ• `sensual'; H. lutrÄ• `sycophantic, silly, making mischief'; M. lutrÄ• `tattling'.
3. N. luthrukka `wet through and through'; A. luthari -- piá¹-hÄ• `rice -- flour boiled in water and mixed with milk and sugar'.
4. L.mult. lundÄ• `tailless, shameless'; -- N. luÌƒdo `fold of fat round body' (or rather < *LOÌ„NDA -- `lump'?).
5. N. lote `slack, lazy'.
6. Or. lotarÄ• `flabby, worn -- out'.
7. G. loth `fatigued, inferior'; -- in sense `corpse' (S. lotha f., L.awÄ• á¹‡. P. N. H. G. M. loth f.) perh. rather < LOÌ„TTHA -- 2.
8. N. lothro, Ëšre `slack, clumsy, lax, faint'; Or. lotharÄ• `eunuch', lothari `corpulent woman'.
9. K. loÌ„da m. `fool, dolt'.
10. N. lodar `misfortune, ill luck'; A. lodorÄ• `stout'.
11. Ku. lodho `lean, weak, shameless'; A. lodhomÄ• `corpulent'; G. lodhÉ” m. `a huge creature'; -- M. lodhÄ• m. `corpse' or < *loÌ„ddha -- 2 see 7 above.
*luttara -- , *lutthara -- `defective' see *LUTTA -- .

11082 lunÄ• ËŠti `cuts, reaps' TBr. [âˆšLÅ«]
Pa. lunÄ• ti `cuts, reaps', lunana -- n., Pk. luá¹‡aÃ¯, pp. luá¹‡ia -- , Bshk. lun -- , Tor. lÅ«á¹‡ -- , Phal. lÅ«n -- , K. loÌ†nun, loÌ„nun (pp. lÅ«nu < LÅ«NA -- ), S. luá¹‡aá¹‡u (pass. lubaá¹‡u < *LÄ• VYATÄ“), P. luá¹‡nÄ• , kgr. lonÄ• Ä« f. `reaping'; WPah. bhal. luá¹‡nÅ« `to cut (grass only)', cam. luá¹‡nÄ• `to reap', OAw. pp. lunia, H. lunnÄ• , nunnÄ• , OG. luá¹‡aÃ¯, G. laá¹‡vuÌƒ, laá¹‡á¹‡Ä« f. `harvesting'.
*lunda -- `defective' see *LUTTA -- .
LUP `destroy': LUPTA -- , LÃºPYATÄ“, LUMPÃ¡TI, LOÌ„PAYATI, LOÌ„PTRÌ¥ -- , LOÌ„PTRA -- , LOÌ„PYA -- , LOÌ„PYATÄ“, LOÌ„PSYATI; *AVALOÌ„PAYATI, Ä• LOÌ„PA -- , *Ä• LOÌ„PTRA -- , *Ä• LOÌ„PYA -- , *Ä• LOÌ„PYATÄ“, *ULLOÌ„PANA -- , *PRALOÌ„PAYATI, VILOÌ„PA -- ; -- *LUKKA -- 2.
lupta -- see next.

11083 lÃºpyatÄ“ `is lost, is removed' TS. (apalupyÃ¡tÄ“ `perishes' AV., lupyamÄ• na -- `bewildered' MaitrUp.). 2. lumpÃ¡ti `destroys' Hariv., `steals' BhP., `elides' RVPrÄ• t. 3. lupta -- `robbed of, lacking, lost, destroyed' MBh. 4. loÌ„payati `neglects, infringes' MBh., `eliminates' R. 5. *loÌ„pyate `disappears' (cf. lá¹“pya -- `concealed' VS.com. [âˆšLUP]
1. Pk. luppaÃ¯ `is destroyed'; G. lapvuÌƒ, lapÄ• vuÌƒ `to be hidden, hide oneself'. -- M. lipá¹‡&etilde; intr. `to hide' with -- i -- after liká¹‡&etilde; see 3.
2. Pa. lumpati `breaks, injures, plunders'; Pk. luá¹• paÃ¯ `destroys'; Kt. lÉ™p -- `to hide, cover'.
3. Pa. lutta -- `broken, cut off'; Pk. lutta -- `disappeared'; -- anal. pres. st. after MIA. type vutta -- ~ vuccaÃ¯: Or. lucibÄ• `to hide oneself'. -- Replaced in MIA. by *lukka -- 2 in Pk. lukkaÃ¯ intr. `hides', á¸Œ. lÅ«kna, S. lukaá¹‡u; L. lukkaá¹‡, (Ju.) lukaá¹‡ `to be hidden'; P. WPah.cam. luká¹‡Ä• intr., Ku. luká¹‡o, N. luknu, A. lukiba, B. lukÄ• , Or. lukibÄ• , nukËš, Mth. nukab; OAw. lokÄ• vaÃ¯ tr.; H. luknÄ• intr., OMarw. OG. lukaÃ¯. -- Pk. lhikka<-> `hidden' (X *lhissaÃ¯ < Å›LÃ-á¹£YATI??), lhikkaÃ¯, likkaÃ¯ intr. `hides', M. liká¹‡&etilde;. -- See ALUPTA -- .
4. Pk. loÌ„vÄ“i `destroys'; Kal.rumb. lavÃ©m tr. `I hide'; Sh. luÃ³Ä-kiÌ¯ (3 sg. luÄ•ËŠi) `to snatch away'; OG. loaÃ¯ `wipes', absol. lui.
5. Pk. loppaÃ¯ `disappears, is hidden'; Or. lopibÄ• `to destroy'; M. lopá¹‡&etilde; `to be dropped or cut off, disappear, be extinguished, lie hidden'.
Addenda: lÃºpyatÄ“. 3. lupta -- : WPah.ká¹-g. (kc.) luká¹‡Ãµ `to lurk, hide oneself', caus. lÉ™keuá¹‡Ãµ, lÉ™kauá¹‡Ãµ. -- Read B. lukaÌ„Ì†na.

lubdha 11084 lubdha1 `covetous, greedy' Gaut., m. `hunter', Ëšaka<-> m. MBh. [âˆšLUBH1]
Pa. luddha -- `greedy', Ëšaka -- m. `hunter'; Pk. luddha -- , loddha -- , luá¸• á¸• ha -- `greedy', m. `hunter'; S. ludhiá¹›o m. `otter'; L. ludhá¹›Ä• m. `otter', awÄ• á¹‡. luddhÄ« `kite'; Or. lodhÄ• `hunter'; OG. lÅ«dhaá¸• Ä« f. adj. `desirous'.

11084a lubdha -- 2 `confused' AitBr. [~ vi -- lubhita -- s.v. viloÌ„bhayati2. -- âˆšlubh2]
Anal. pres. st. after MIA. type muddha -- ~ mujjhaÃ¯ (< MÃºHYATI) and mucchaÃ¯ (< MÅ«ËŠRCHATI): S. lujhaá¹‡u, luchaá¹‡u `to be agitated by grief

or anger'; L. lujjhaá¹‡ `to quarrel'.
LUBH1 `be desirous': lubdha -- 1, *lubhati, lÃºbhyati, loÌ„bha -- ,
*loÌ„bhati1, loÌ„bhana -- , loÌ„bhin -- , loÌ„bhyatÄ“, loÌ„lubha -- ;
pralubdha -- , praloÌ„bhayati, viloÌ„bhayati1.
LUBH2 `agitate, disturb'. [T. Burrow JRAS 1956, 191 ff. separates âˆšLUBH1
from this which he identifies with IE. leubh -- in IEW 690]
lubdha -- 2, *loÌ„bha -- 2, viloÌ„bhayati2.

11085 *lubhati `is desirous' (aor. alubhat DhÄ• tup.) [âˆšLUBH1]
H.poet. luhnÄ• `to be infatuated, covet'.

11086 lÃºbhyati `is eager, is desirous' MBh. [âˆšLUBH1]
Pa. lubbhati `covets', Pk. lubbhaÃ¯; Gy. germ. lubev<-> `to be vicious',
lubni, lublin `harlot' (< *lhub -- ? -- or â†• Slav.?); H. lubhÄ• nÄ• `to
excite desire', OMarw. lubhÄ• vaÃ¯.
lumpÃ¡ti see LÃºPYATÄ“.

lumba 11087 *lumba1 `defective'. 2. *loÌ„bba -- (~ *ROÌ„BBA --). [Cf.
*lappha -- 2, *libba -- 1: see list s.v. *LAKKA -- 1. -- Cf. *LUMBA -- 2
`lump']
1. Ku. lumá¹›o `miserly'; N. lumro `weak', lumre `ragged'.
2. Ku. lobá¹›o `simple, humble, lean, greedy'.

lumba 11088 *lumba2 `lump'. 2. *lumbara -- . 3. *loÌ„ppa -- (loÌ„ptrÄ« -- f.
`lump of dough' Bhpr. sanskritization of MIA. *loppaá¸• Ä« -- ?). [See list
s.v. *LAKKA -- 2. -- Cf. *LUMBA -- 1 `defective']
1. M. luÌƒbá¸• &etilde; n. `clog round bullock's neck'.
2. Ku. lumuro `excrescence on body (wen &c.)'.
3. H. lopá¹›Ä«, lupá¹›Ä« f. `lump'; -- N. lopro `bit, chip, shaving', loprÄ•
-- lopr i `parings' (or < LOÌ„PYA -- ?).
Addenda: *lumba -- 2: WPah.poet. lumbá¹-u m. `cluster of flowers', lumbá¹-uo
`thick, compact, dense (e.g. of fog)'.

lumba 11089 *lumba3 `hanging'. [Cf. LAMBA -- and LÅ«MA --]
Pk. luá¹• bÄ« -- f. `bunch'; PaÅ¡.lauá¹›. lÄ«m, dar. lÉ™Ì• mbÄ“ `tail' (< *lumbÄ« -- IIFL iii 3, 109); H. lÅ«mnÄ• `to droop'; G. lÅ«m f. `bunch', lumvuÌƒ `to droop'; M. lÃµbá¹‡&etilde; intr. `to hang', lÃµbaá¸• , Ëšaá¹- f. `cluster (of coconuts &c.)'.
*lumbara -- `lump' see *LUMBA -- 2.
lulita -- see LUá¸• Ã¡TI, *LULLA -- .

lulla 11090 *lulla `defective'. 2. *loÌ„lla -- . [~ *RULLA -- , *NUNNA -- . -- Cf. lulita -- `hurt' MBh: direct derivation < LÅ«ËŠTA-<-> `cut off' (*lÅ«a -- lla -- LM 399) is, in view of similar `defective' word -- groups, very doubtful. -- Cf. *LÄ“LLA -- 1: see list s.v. *LAKKA -- 1]
1. Sh. (Lor.) rÅ«lo `weak, feeble, useless, worthless'; S. lÅ«lo `maimed'; L. lullÄ« f. `penis'; P. lull `penis puerilis' (LM 401 wrongly < loÌ„la --); Ku. lÅ«l `thin tall man', lÅ«lo `lame', lulÄ« `penis'; N. lulo `maimed, crippled, limp'; B. nul, nulÄ• `handless, lame in hand', sb. `arm without hand, arm (in general)'; Or. lulÄ• `simpleton, maimed in hand (= nulÄ• )'; Mth. lulh `onearmed'; Bhoj. lÅ«lh `armless man'; H. lÅ«lÄ• `maimed, handless'; OMarw. lulaÃ¼ `lame', G. lÅ«luÌƒ; M. lulÄ• `maimed'.
2. Or. lolo `impotent, fat but not strong'; H. lolo m. `penis puerilis' (or < *LOÌ„á¸• A --).
*Ä• LULLA -- .

lussa 11091 *lussa `defective'. 2. *loÌ„ssa -- . [Cf. *LISSA -- : see list s.v. *LAKKA -- 1]
1. S. lusu `hairless, featherless'; Or. lusuá¹›i `very rotten (of fruit), wrinkled (of skin)'; G. lus `cut off, dropped'.
2. K. loÌ„sa m. `fatigue, languor', lÅ«su `tired', loÌ„sun `to become tired'; N. loso `slack'; Or. losaá¹›Ä• `flabby'.
LÅª `cut': lÃ¡va -- 1, *lava -- 2, *lavati, lÃ¡vana -- , lavÃ-tra -- , lavya -- , lÄ• va -- , lÄ• vaka -- , *lÄ• vana -- , lÄ• vya -- , *lÄ• vyatÄ“, lunÄ• ËŠti, lÅ«ËŠta -- , lÅ«na -- , lÅ«ni -- ; alÅ«na -- , *avalavati, Ä• lava -- , *Ä• lavana -- , *Ä• lÅ«ta -- , *ullÄ• va -- , pralÅ«na -- .

lÅ«ká¹£Ã¡ -- see RÅ«Ká¹£Ã¡ -- .
*lÅ«á¹-ati `plunders' see *LUá¹-á¹-ATI.
Addenda: *lussa -- `defective': WPah.ká¹-g. lÃºÅ› -- phÃºÅ›Å›É” `slippery' see *phuss -- 1, *phiss -- in Add2.

lÅ«ËŠta 11092 lÅ«ËŠta `cut off' TS. [âˆšLÅ«]
Pa. luta -- , Pk. lÅ«Ë˜a -- . -- See *LULLA -- .

lÅ«tÄ• 11093 lÅ«tÄ• f. `spider' Mn., `a cutaneous disease (said to be caused by the exudation of spiders)' RÄ• jat. 2. *lÅ«ttÄ• -- .
1. Pa. lÅ«tÄ• -- f. `spider', Pk. lÅ«Ä• -- f. `spider, a partic. disease'.
2. Kho. (Lor.) lut cÌ£homik `leprosy' (or perh. for luá¹-h cÌ£hËš `the big illness' s.v. *LUá¹-á¹-A --); K. lÅ«th, dat. lÅ«Ì¤Ä‹Ã¼ f. `contagious disease characterized by swellings and pustules'; P. lÅ«t f. `eczema'; Ku. lÅ«tÄ«, lÅ«to `itch'; M. lÅ«t f. `herpes'. -- B. lutÄ• , H. lÅ«tÄ• f. `cutaneous disease caused by exudation of spider' â†• Sk.
*lÅ«ttÄ• -- `a cutaneous disease' see prec.

lÅ«na 11094 lÅ«na `cut, reaped' MBh., lÅ«naka -- `cut' lex. [âˆšLÅ«]
Pa. lÅ«na -- `cut, reaped', Pk. lÅ«á¹‡a -- ; Sh.pales. lÅ«á¹‡adÅ« `has been cut (of wheat)'; K. lÅ«nu pp. of loÌ†nun `to reap' < LUNÄ• ËŠTI.

lÅ«ni 11095 lÅ«ni f. `act of reaping' PÄ• á¹‡.vÄ• rtt. [âˆšLÅ«]
K. atha -- loÌ„n f. `reaping crops by hand'.

11096 lÅ«ma -- , Ëšman -- n. `tail' lex. 2. *rÅ«ma -- . [Cf. Lá¹“MAN<-> `tail' lex. and *LUMBA -- 3]
1. Dm. limn/aá¹- `tail', Bshk. lumaá¹-, Phal. lumá¸—á¹-i. <-> PaÅ¡.lauá¹›. lÄ«m `tail' (~ dar. lÉ™Ì• mbÄ“) rather with IIFL iii 3, 109 < *lumbÄ« -- s.v. *LUMBA -- 3. See also *DUMBHA -- .
2. Kho. rum `tail' G. Morgenstierne BSOS viii 669.
*lÅ«maka -- `fox' see LOÌ„MAá¹-AKA -- .
LÅªá¹¢1 `steal': lÅ«á¹£Ã¡yati1, *lÅ«á¹£á¹-a -- 1.
*LÅªá¹¢2 `burn': *lÅ«á¹£ati, lÅ«á¹£Ã¡yati2, *lÅ«á¹£Ä• -- , *lÅ«á¹£á¹-a -- 2, *lÅ«á¹£yatÄ“, *loÌ„á¹£ati.

11097 *lÅ«á¹£ati `burns'. 2. lÅ«á¹£Ã¡yati2 `*causes to burn' (`injures' DhÄ• tup.). 3. *loÌ„á¹£ati. 4. *lÅ«á¹£yatÄ“. [âˆš*LÅ«á¹£2]

1. Pk. lÅ«saÃ¯ `destroys, distresses'; Kt. luá¹£ -- `to burn'; P. lÅ«há¹‡Ä• `to be burnt'.
2. S. lÅ«haá¹‡u (pres. part. lÅ«hÄ«ndo) tr. `to burn, scorch'.
3. Dm. loá¹£ -- tr. `to roast'; Gaw. loá¹£ -- intr. `to burn'; Kho. paz loá¹£ik `to have heartburn'.
4. Dm. luá¹£ -- `to be burnt'; S. lÅ«saá¹‡u tr. `to scorch, burn' (pp. luá¹-ho < *LÅ«á¹£á¹-A -- 2); P. lÅ«sá¹‡Ä• `to burn with anger'.

11098 lÅ«á¹£Ã¡yati1 `steals' Vop. (lá¹“á¹£ati DhÄ• tup.). 2. *lÅ«á¹£á¹-a -- `stolen'. [T. Burrow JRAS 1956, 198 connects with IE. leu -- s -- (IEW 682); but poss. *LUá¹-á¹-ATI X MÅ«á¹£ATI? -- âˆšLÅ«á¹£1]
1. Pk. lÅ«sÄ“i `steals'; OG. lÅ«saÃ¯ `steals, robs'; M. lusá¹‡&etilde; `to plunder'.
2. N. ruá¹-hnu `to snatch by force' (< *rÅ«á¹£á¹-a -- ?).
lÅ«á¹£Ã¡yati2 `*causes to burn' see *LÅ«á¹£ATI.

lÅ«á¹£Ä• 11099 *lÅ«á¹£Ä• `burning'. [Cf. arka -- lÅ«á¹£a -- m. nom. prop. <-> âˆš*LÅ«á¹£2]
S. lÅ«ha f. `hot wind, attack'; L. loÌ„ f. `hot wind'.
*lÅ«á¹£á¹-a -- 1 `stolen' see LÅ«á¹£Ã¡YATI1.
Addenda: *lÅ«á¹£Ä• -- : P. lÅ«h `burnt, scalded'; H. (â†• P.?) lÅ«har f. `flame, the hot summer wind' â†’ WPah.poet. lÅ«r -- be m.pl. `flames' with -- be < VÄ• TÃ¡ --) Him.I 196.

lÅ«á¹£á¹-a 11100 *lÅ«á¹£á¹-a2 `burnt'. [âˆš*LÅ«á¹£2]
Pk. luá¹-á¹-ha -- n. `fragment of brick'; Kal. lhoá¹£á¹- `embers'; S. luá¹-ho `burnt' (pp. of lÅ«saá¹‡u), P. lÅ«á¹-á¹-hÄ• .
*lÅ«á¹£yatÄ“ `is burnt' see *LÅ«á¹£ATI.
*lÄ“kka -- `defective' see *LIKKA -- .

lÄ“kha 11101 lÄ“kha m. `line, stroke' MÄ• nGrÌ¥., `writing' Hariv. [âˆšLIKH]
Pa. lÄ“kha -- m. `writing', Pk. lÄ“ha -- m., OSi. le -- .
LÄ“KHAKA -- ; LÄ“KHAÅ›Ä• LÄ• -- .

lÄ“khaka 11102 lÄ“khaka m. `scribe' YÄ• jÃ±. [âˆšLIKH]
Pa. lÄ“khaka -- `scribe', OSi. le SigGr ii 460.

lÄ“khana 11103 lÄ“khana `scraping' SuÅ›r., n. `act of scraping' Car.,

`instrument for scraping' KauÅ›., lÄ“khanÄ« -- f. `instrument for writing'
MBh. [âˆšLIKH]
Pa. lÄ“khana -- n. `act of scratching', lÄ“khaá¹‡Ä« -- f. `instrument for
scratching lines' (-- á¹‡ -- from *rÄ“khaá¹‡Ä« -- ?); Pk. lÄ“haá¹‡Ä« -- f.
`pen'; Bi. lehnÄ«, nehnÄ« `scraper used by tin -- man', (Camparan) lehan
`the cut crop', (Shahabad) leÌ†hnÄ«.

11104 lÄ“khayati `causes to scratch' ÅšÄ• á¹…khÅšr., `writes, paints' YÄ• jÃ±.
[âˆšLIKH]
Pa. lÄ“khÄ“ti `makes a scratch', lÄ“khita -- `drawn, pencilled'; AÅ›.kÄ• l.
lekhita -- `caused to be written'; Pk. lÄ“haÃ¯ `writes', M. lehá¹‡&etilde;.

lÄ“khaÅ›Ä• lÄ• 11105 lÄ“khaÅ›Ä• lÄ• f. `writing school' Camp. [LÄ“KHA -- ,
SÄ• ËŠLÄ• --]
Pk. lÄ“hasÄ• lÄ• -- f. `school', OG. lesÄ• la, neËš f., G. niÅ›Ä• á¸· f. (not
<*NAYAÅ›Ä• LÄ• --).
LÄ“KHAÅ›Ä• LIKA -- .
Addenda: lÄ“khaÅ›Ä• lÄ• -- : OG. (AD 1355) lesÄ• la, (AD 1585) neËš A. Master.
*lÄ“á¹…ka -- `defective' see *LIKKA -- Add2.
â€ *lÄ“dha -- `lump' see *LIDDA -- 3.

lÄ“khaÅ›Ä• lika 11106 lÄ“khaÅ›Ä• lika m. `pupil in a writing school' Camp.
[LÄ“KHAÅ›Ä• LÄ• --]
OG. lesÄ• lÄ«yaÃ¼ m. `pupil', G. niÅ›Ä• á¸·iyÉ” m. `schoolboy'.

lá¸—khÄ• 11107 lá¸—khÄ• f. `scratch, streak, line' ÅšBr. [~ rÄ“khÄ• ËŠ -- .
<-> âˆšlikh]
Pa. lÄ“khÄ• -- f. `scratch, line'; Pk. lÄ“hÄ• -- f. `line'; Si. leya `line,
row'; -- X *LÄ«KKÄ• -- 2: Pk. lÄ-Ì„hÄ• -- f. `line', S. lÄ«ha f.; P. lÄ«h f.
`line, rut'; G. lÄ«h, lÄ«hÄ« f. `line'.

lÄ“khya 11108 lÄ“khya `to be written' YÄ• jÃ±., n. `writing' MBh., `document' YÄ• jÃ±. [âˆšLIKH]
NiDoc. lekha `document'; Pk. lekkha -- , likkha -- n. `accounts', K. lyukhu m., likha m.; S. lekhu m. `destiny', lekho m. `account'; L. P. lekh m. `fate', lekhÄ• (P. also lekkhÄ• ) m. `account'; WPah.bhal. le_kh in me_ le_khe `in my opinion'; Ku. lekh `document, opinion, destiny'; Ku. N. lekho `account', A. lekh, lekhÄ• ; B. lekhÄ• `letter, drawing'; Or. lekhÄ• , nekhÄ• `written', sb. `writing'; Bi. H. lekhÄ• m. `account'; OMarw. lekha m. `writings'; OG. lekhaÃ¼á¹• n. `calculation', G. lekhuÌƒ n. `account', M. lekh n. -- Deriv. vb.: Tor. lekÅ«sa `to count'; Phal. lekhÅ«ËŠm `I count, divide'; Or. lekhibÄ• , neËš `to write'.
*lÄ“gga -- , *lÄ“á¹…ka -- , *lÄ“á¹…ga -- `defective' see *LIKKA -- .
*lÄ“á¹…guá¹-á¹-a -- , *lÄ“á¹…gula -- `tail' see LÄ• á¹…GÅ«LÃ¡ -- .
*lÄ“á¹…gha -- , *lÄ“cca -- , *lÄ“Ã±ca -- `defective' see *LIKKA -- .
LÄ’á¹¬ `lie down': LÄ“á¹-YÃ¡TI; *Ä• LÄ“á¹-ATI, *Ä• LÄ“á¹-YATI.
*lÄ“á¹-á¹-ha -- `defective' see *LIá¹-á¹-A -- 1.

11109 lÄ“á¹-yÃ¡ti `sleeps' PÄ• á¹‡.gaá¹‡a. [Cf. loÌ„á¹-yÃ¡ti `sleeps' ib. and âˆš*LOÌ„RT `roll'. -- LM 93 connects with âˆšLÄ«1, but prob. of non -- Aryan origin. -- âˆšLÄ“á¹-]
S. leá¹-aá¹‡u `to lie down', L. lÄ“á¹-aá¹‡; P. leá¹-á¹‡Ä• `to lie down, roll'; WPah.cam. leá¹-á¹‡Ä• `to lie down'; Ku. leá¹-á¹‡o `to lie down, sleep'; N. leá¹-nu `to lie down'; A. leá¹-iba `to drag along'; B. leá¹-Ä• `obstacle'; H. leá¹-nÄ• `to lie down', G. leá¹-vuÌƒ, M. leá¹-á¹‡&etilde;.
*lÄ“á¸• a -- `lump' see *LIá¹-á¹-A -- 3.
*lÄ“á¸• á¸• a -- 1 `defective' see *LIá¹-á¹-A -- 1.
*lÄ“á¸• á¸• a -- 2, *lÄ“á¹‡á¹-a -- `lump' see *LIá¹-á¹-A -- 3.
*lÄ“á¹‡á¸• a -- 1 `defective' see *LIá¹-á¹-A -- 1.
lÄ“á¹‡á¸• a -- 2 `excrement' see *LIá¹-á¹-A -- 3.
*lÄ“á¹‡á¸• ara -- , *lÄ“á¹‡á¸• ha -- `defective' see *LIá¹-á¹-A -- 1.
lÄ“ta -- see Rá¹“DA -- .
*lÄ“tta -- , *lÄ“ttha -- , *lÄ“dda -- 1 `defective' see *LITTA -- .
*lÄ“dda -- 2 `lump' see *LIDDA -- 3.
*lÄ“ddha -- 1 `defective' see *LITTA -- .
lÄ“ddha -- 2, *lÄ“nta -- , *lÄ“ntha -- `lump' see *LIDDA -- 3.

*lÄ“nda -- , *lÄ“ndara -- `defective' see *LITTA -- .

lÄ“pa 11110 lÄ“pa m. `smearing' YÄ• jÃ±., `ointment, plaster' MBh. [âˆšLIP]
Pa. lÄ“pa -- m. `plaster', Pk. lÄ“va -- m.; Wg. (Lumsden) "leh" `lime' NTS xvii 272; K. liwa -- in cmpds. `plastering'; S. leu m. `coating of mud outside a pot'; L. lÄ“ m. `mud, plaster', awÄ• á¹‡. leÌ„Ìƒ; P. leu, le m. `plaster'; N. leu `old cowdung plaster that is becoming loose'; A. leu `plaster, coating of mud outside a pot'; B. leoyÄ• `a smearing'; Bi. lew, lewÄ• `ashes plastered on cooking pot to protect it from fire', (Gaya) `process of flooding a rice field and ploughing to kill weeds, sowing in a wet field'; H. leu m. `old plaster off a wall', lewÄ• m. `plaster, ashes smeared on cooking pot'; M. levÄ• m. `coating (of paint &c.)'; -- S. leÄ« f. `paste', L. lÄ“vÄ« f.; P. levÄ«, leÄ« f. `coat of plaster on wall'; A. lei `paste'; B lei `gum'; Or. le(h)i, nehÄ• i `paste'; Bi. Mth. lei `mud mortar'; H. le(h)Ä« f. `paste'; -- ext. -- á¸• -- : P. leuá¹› m. `plaster fallen from a wall'; H. leuá¹›Ä• m. `plaster'. <-> Less certainly ext. -- á¹-á¹- -- : S. leá¹-Ä« f. `plaster, paste'; L. leá¹-á¹-Ä« f. `thick paste'; P. leá¹-Ä« f. `plaster, paste'; Ku. lyeá¹-o `paste of flour and water boiled with salt and spices'; N. liá¹-o `paste, flour gruel'; H. leá¹- m. `plaster, paste'; G. lÄ«á¹- n. `mucus, snot'.

lÄ“pana 11111 lÄ“pana n. `act of smearing' &capamacr;Å›vGrÌ¥. [âˆšLIP]
Pa. lÄ“pana -- n. `smearing', Pk. lÄ“vaá¹‡a -- n.; K. liviÃ±Ã¼ f. `a smear'; WPah.bhal. le_á¹‡o m. `mud plaster (for floor or wall)'; B. niuni `plasterer's wooden trowel for fine work'; Bi. lewan `ashes smeared on cooking pot'.

11112 lÄ“payati `covers' R., `smears with' SuÅ›r. [âˆšLIP]
Pa. lÄ“pÄ“ti `causes to be plastered'; Tor. lÄ“w -- `to plaster', K. liwun, WPah.bhal. le_á¹‡Å«; M. levá¹‡&etilde; `to lay dry sticks and earth &c. over loppings strewed on a piece of ground to be burnt'.
Addenda: lÄ“payati: WPah.ká¹-g. leuá¹‡Ãµ `to smear'.
â€ *lÄ“ba -- `defective' see *LIBBA -- 1.
lÄ“á¹£á¹-u -- see LOÌ„á¹£á¹-Ã¡ -- Add2.
*lÄ“ssa -- see *LISSA -- Add2.
â€ *loÌ„ga -- 2 `rag, cloth' [Cf. LOÌ„GÃ¡ -- 1 `lump', *LUGGA-<-> `defective, rag, clothes'] see *LUKKA -- 1.

lÄ“ptra 11113 *lÄ“ptra `rag or material for plastering'. [âˆšLIP]
N. leto, ledo `sediment (of clay or oil or any liquid substance)'; A. let -- ket `viscid'; B. netÄ• `rag used in plastering'; H. let m. `plaster, paste'.

lÄ“pya 11114 lÄ“pya `to be smeared' MaitrUp., n. `plaster' lex. [âˆšLIP]
Pk. leppa -- , lippa -- n. `wall'; S. lepu m. `salve applied to the body', lepo m. `plastering, lump of mud for smearing with'; L. lep m. `plaster, ointment, collyrium', lepÄ• m. `plaster, daubing'; P. lep m. `a plaster'; N. lep `ointment'; A. lep `salve', lepÄ• `soft and sticky'; B. lep, nep `a smearing, a plaster', lepÄ• , nepÄ• ; `plastered', vb. `to plaster'; Or. lepa, nepa `plaster, unguent, wipings of the hands', lepÄ• `act of smearing'; H. lep m. `plastering, unguent'; G. M. lep m. `a salve, a plaster'; -- ext. -- á¸• -- : L.poá¹-h. lepaá¹› m. `plaster scaling from wall'; G. lepá¹›Ä« f. `thick coating, poultice'.
*lÄ“bba -- , *lÄ“bbha -- , *lÄ“bbhara -- , *lÄ“mbha -- `defective' see *LIBBA -- 1.

lÄ“lya 11115 lÄ“lya `trembling' Vop. [lÄ“lÄ• ËŠ -- f. `quivering' ÅšBr., lÄ“lÄ• yatÄ“ `moves to and fro' MaitrS. -- See *LÄ“LLA -- 2]
Si. lela `unsteady' (or < *LOÌ„á¸• A --).
*lÄ“lla -- 1 `defective' see *LÄ«RA -- .

lÄ“lla 11116 *lÄ“lla2 `lamb, kid'. [Cf. LÄ“LYA -- : or poss. same as *LÄ“LLA -- 1 with mng. `small']
S. lelo m. `kid'; L. lÄ“lÄ• m., ËšlÄ« f. `lamb, kid'; P. lelÄ• m., ËšlÄ« f. `lamb', H. lelÄ• m., leliyÄ• nÄ• `to bleat'.

lÄ“Å›a 11117 lÄ“Å›a m. `small portion, bit, atom' ChUp. [âˆšLIÅ›]
Pa. Pk. lÄ“sa -- m. `bit, a little'; PaÅ¡. lÄ“Å¡a `a little'; Ku. les `small portion'; N. les `a little'; H. les m. `littleness'; Si. lesa `a little'. -- K. liÅ›, laÅ›, lÄ• Å› f. `small portion, fragment'? -- Altern. (and more prob.) < Å›LÄ“á¹£MÃ¡N -- : K. lÄ«Å› `small amount remaining in a receptacle'; M. lesaá¹- m. `oil or other substance left sticking in a pot'.
lÄ“á¹£á¹-u -- see LOÌ„á¹£á¹-Ã¡ -- .
*lÄ“ssa -- `defective' see *LISSA -- .
*lÄ“hati `licks' see LIHATI.

lÄ“hana 11118 lÄ“hana n. `licking' Sarvad. [âˆšLIH]

Pk. lÄ“haá¹‡a -- n. `licking', K. leÌ†wan f.; Bi. lehnÄ•  `cattle fodder (in stall)'; H. lehnÄ• m. `fodder, pasture'.
LÅŒK `see': see âˆš*LUC.

loÌ„kÃ¡ 11119 loÌ„kÃ¡1 m. `free space, world' RV., `space, territory', ÅšBr., `people' Mn.
Pa. loÌ„ka -- m. `world'; AÅ›.top. loke `the people', shah. ia -- lokaá¹• , jau. hida -- logaá¹• `this world'; KharI. loo `place'; Pk. loÌ„ga -- , loÌ„a -- m. `world, people'; Wg. loÌ„ `wide open ground'; S. lou m. `tribe, family', loi f. `place of

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residence, lover's village'; L.khet. loÌ„ `village'; OB. loa plural affix; OAw. loi m. `people', H. loe, loÄ« m.; OG. loi m. `the world', Si. lov, lev (< nom. *lovi), loÌ„.
LOÌ„KÃ-YA -- ; LOÌ„KANÄ• THA -- , *LOÌ„KÄ• GRA -- , LOÌ„KOÌ„TTARA -- ; TRILOÌ„KA -- , DÄ“VALOÌ„KÃ¡ -- , *DÄ“VALOÌ„KYA -- , PARALOÌ„KA -- , MANUá¹£YALOÌ„KÃ¡ -- .

loÌ„ka 11120 *loÌ„ka2 `light'. [~ rá¹“ka -- 1. -- âˆš*luc]
PaÅ¡.dar. lÃ¶u `resin, tar', lauá¹›. loÌ„u `fat' (IIFL iii 3, 106 rather than < GHRÌ¥TÃ¡VANT --); Gaw. loÌ„u, loÌ„u -- muá¹-ha `deodar', Bshk. loÌ„; Phal. loÌ„u `resin, tar', loÌ„ -- mÃºá¹- `deodar'; Sh. K.á¸• oá¸• . loÌ„ m. `light, dawn'; L. awÄ• á¹‡. loÌ„ `light'; P. lo f. `light, dawn, power of seeing, consideration'; WPah. bhal. lo f. `light (e.g. of moon)'.
LOÌ„KAKÄ• á¹£á¹-HA -- .

loÌ„kakÄ• á¹£á¹-ha 11121 *loÌ„kakÄ• á¹£á¹-ha `torch wood'. [*lá¹“ka -- 2, kÄ• á¹£á¹-hÃ¡ --]

H. luÄ• á¹-hÄ• m., Ëšá¹-hÄ« f. `burning wood'.

11122 lá¹“katÄ“ `sees' DhÄ• tup. (luloÌ„kÄ“ Bhaá¹-á¹-). 2. loÌ„kÃ¡yati `shines' DhÄ• tup. (`sees' R.) [Cf. lá¹“catÄ“ `sees', loÌ„cÃ¡yati `shines' DhÄ• tup. which could also be source of MIA. and NIA. words below: but forms with loÌ„k -- (esp. cmpds.) are much more widely attested in literature than those with loÌ„c -- . -- âˆšLOÌ„K, âˆš*LUC]
1. Shum. lo -- `to see'. -- Sh. lÄ“l `visible' < loÌ„kita -- ??.
2. Pk. loÌ„Ä“i `shines'; Bshk. loÌ„eá¹…g -- `(lightning) to flash' (+?).

loÌ„kanÄ• tha 11123 loÌ„kanÄ• tha m. `a name of Viá¹£á¹‡u' MBh. [loÌ„kÃ¡ -- 1, nÄ• thÃ¡ --]
Pa. loÌ„kanÄ• tha -- m. `epithet of the Buddha'; Pk. loÌ„gaá¹‡Ä• ha -- m. `a name of Viá¹£á¹‡u'; Si. lovanÄ• , loÌ„nÄ• `the Buddha'.
loÌ„kÃ¡yati see Lá¹“KATÄ“.

lokÄ• gra 11124 *lokÄ• gra `chief of the world'. [loÌ„kÃ¡ -- 1, Ã¡gra --]
Pa. loÌ„kagga -- m. `epithet of the Buddha'; -- Si. lovaga `the Buddha' (EGS 152) â†• Pa.

11125 *loÌ„kiya -- , loÌ„kyÃ -- `pertaining to this or the next world' (M. A. Mehendale BSOAS xxv 600) ÅšBr. [Cf. laukyÃ¡ -- AV., laÃºkika -- ÅšrS. -- LOÌ„KÃ¡ -- 1]
Pa. loÌ„kiya -- , Ëšika -- `mundane, worldwide'; Pk. loÌ„ia<-> `mundane', Si. lovÄ«.

loÌ„koÌ„ttara 11126 loÌ„koÌ„ttara `extraordinary' KathÄ• s. [loÌ„kÃ¡ -- 1, Ãºttara --]
Pa. loÌ„kuttara -- `transcendental'; Pk. loÌ„guttara -- , loÌ„uËš `extraordinary'; -- Si. lovuturÄ• `sublime' â†• Pa.?
*loÌ„kka -- `defective' see *LUKKA -- 1.

loÌ„gÃ¡ 11127 loÌ„gÃ¡ m. `clod of earth' RV. [See list s.v. *LAKKA -- 2. <-> Cf. `defective' word -- group s.v. *LUKKA -- 1]
S. loyo m. `ball of dough', loiá¹‡u `to wet flour for making dough'; L. lovaá¹‡ `to knead'; P. loÄ«Ä• m. `round lump of dough', Bi. loiyÄ• ; Mth. loiyÄ• `lump of mud used in building'; H. loÄ«, lohÄ« f. `lump, lump of dough, loaf, mouthful'; G. luÉ” m., lui f. `small round lump of dough'.

loÌ„caka -- 1 `stupid' see *loÌ„cca -- 1 s.v. *LUCCA -- .
loÌ„caka -- 2 `lump of flesh' see *LOÌ„CCA -- 2.
lá¹“catÄ“ see Lá¹“KATÄ“.

loÌ„cana 11128 loÌ„cana `lighting' BhP., n. `eye' MBh. [âˆš*LUC]
Pa. loÌ„cana -- `eye', Pk. loÌ„aá¹‡a -- m.n.; PaÅ¡. dum -- loÌ„enÃ©k `smoke -- hole' Morgenstierne; P. loiá¹‡ m.f. `eye, eyesight'; H. (poet.) loyan m. `eye', OG. loaá¹‡a n.
loÌ„cÃ¡yati see Lá¹“KATÄ“.
*loÌ„ciya -- `bright' see *LOÌ„CYA -- .

loÌ„cis 11129 *loÌ„cis `light'. [~ ROÌ„CÃ-S -- . -- âˆš*LUC]
Pk. loÌ„Ä« -- f. `light'; -- altern. < *LOÌ„CIYA -- : PaÅ¡.gul. lÅ«i `tomorrow'; Woá¹-. lÄ“wil `brightness' (Buddruss Woá¹- 112 < *loÌ„cikÄ• -- ); H. loi f. `light, lustre'.
*loÌ„cca -- 1 `defective' see *LUCCA -- .

loÌ„cca 11130 *loÌ„cca2 `lump'. [Cf. loÌ„caka -- 2 m. `lump of flesh' lex. -- See list s.v. *LAKKA -- 2]
G. locÉ” m. `lump, mass'; M. loÄ‹kÄ• m. `piece (of flesh, dough, &c.) bitten or torn off'.

loÌ„cya 11131 *loÌ„cya `bright'. 2. *loÌ„ciya -- . [~ ROÌ„CYA -- , *ROÌ„CIYA -- . -- âˆš*LUC]
1. PaÅ¡.ar. leÄ• adj. `light, bright'; Shum. loÌ„Ä• `dawn'; Tor. loÇ° m. `light'.
2. Forms of PaÅ¡. Woá¹-. H. altern. < *LOÌ„CIS -- q.v.

11132 loÌ„cyatÄ“ `is caused to shine' DhÄ• tup. [~ roÌ„cyatÄ“. <-> âˆš*luc]
S. locaá¹‡u `to desire, search for'; L. locaá¹‡ `to favour, wish'; G. locvuÌƒ `to desire earnestly'.
*loÌ„jjha -- `defective' see *LUCCA -- .
lá¹“á¹-ati see *LOÌ„RTATI.
*loÌ„á¹-á¹-a -- 1 `defective' see *LUá¹-á¹-A -- 1.
*loÌ„á¹-á¹-a -- 2 `lump' see *LUá¹-á¹-A -- 2.

loÌ„á¹-á¹-a 11133 *loÌ„á¹-á¹-a3 `waterpot'.
K. loá¹-a `small metal or earthen pot', S. loá¹-o m.; L. loá¹-Ä• m.

`waterpot', P. loá¹-á¹-Ä• m., Ku. loá¹-iyÄ• , N. lohoá¹-o, A. B. Or. loá¹-Ä• , Or. noá¹-Ä• , Mth. loá¹-iÄ• , Aw.lakh. loá¹-iyÄ• , H. loá¹-Ä• m., G. loá¹-É” m., M. loá¹-Ä• m.
*loÌ„á¹-á¹-ha -- `defective' see *LUá¹-á¹-A -- 1.
loÌ„á¹-yÃ¡ti see *LOÌ„RTATI.
Addenda: *loÌ„á¹-á¹-a -- 3: WPah.poet. loá¹-a m. `waterpot' â†• H.? -- J. loá¹-Ä• m.

loÌ„á¹-ha 11134 loÌ„á¹-ha m. `rolling' Vop. [âˆšLUá¹-H]
Pk. loÌ„á¸• ha -- m. `rolling -- pin'; PaÅ¡.lauá¹›. loÌ„á¹›ka `instrument for teasing cotton'; S. loá¹›ha, Ëšá¹›hi f. `cudgel with iron rings'; L.awÄ• á¹‡. lÅ• Ë‹á¹›Ä•  `roller'; P. loá¹›hÄ• m. `oppression', ludh. loÌ„Ìƒá¹›hÄ•  m. `stone roller'; Ku. loá¹›o `stone for grinding or pounding'; N. lohoro `stone rolling -- pin'; B. loá¹›Ä• , noá¹›Ä• , nuá¹›i `rolling -- pin'; Bi. loá¹›hÄ• , loá¹›hÄ« `stone roller for grinding spices'; H. loá¹›hÄ• m. `rolling -- pin'; G. loá¸• h m. `swing, wave'.

loá¹-hana 11135 loá¹-hana n. `wagging of the head' Car. [âˆšLUá¹-H]
Gaw. noÌ„á¹›onÃ- `instrument for teasing cotton'; Bi. loá¹›han `gathering of grain into one place'.
loÌ„á¹-hayati see LUá¹-HÃ¡TI1.

11136 *loÌ„á¸• a -- , loÌ„la -- `tossing, hanging' MBh. [âˆšLUá¸•]
Pa. loÌ„á¸·a -- `waving, unsteady, greedy'; Pk. loÌ„la -- `lustful', loÌ„ra -- m.n. `eye, tear'; K. loÌ„la f. `tongue'; S. rolo m. `wandering'; P. lol m. `flap of skin on a bull'; N. lolÄ• `rolls of fat, pendent flesh below chin, rattle'; A. lolÄ•  `loose', B. lola; Or. noá¸·i `earring'; Bi. lor `earpendent'; H. lor `moving, desirous', m. `ear -- ring', lolÄ• m. `ear -- pendent', lolÄ«, lorÄ« f. `lullaby', lolo m. `penis puerilis' (or < *LOÌ„LLA -- ); G. loá¸·É” m. `tongue', loá¸·iyuÌƒ n. `pendent'; M. loá¸· n. `rolling over'; -- Si. lela `unsteady' (< *loá¸·e? -- or < LÄ“LYA --).
loÌ„á¸• ayati, loÌ„á¸• yatÄ“ see LUá¸• Ã¡TI.
*loÌ„á¹‡á¹-ha -- `defective' see *LUá¹-á¹-A -- 1.
lá¹“ta -- see Rá¹“DA -- .
*loÌ„tta -- , *loÌ„ttara -- , *loÌ„ttha -- 1 `defective' see *LUTTA -- .
Addenda: *loÌ„á¸• a -- , loÌ„la -- : Md. loÌ„ (lolek) `eye'.
loÌ„á¸• ayati see LUá¸• Ã¡TI Add2.
â€ *loÌ„á¹‡á¸• a -- `defective' see *LUá¹-á¹-A -- 1.

loÌ„ttha 11137 *loÌ„ttha2 `lump'. 2. *loÌ„dda -- . 3. *loÌ„ddha -- . 4. *loÌ„nda -- . [Cf. *ladda -- 1, *lidda -- 3, *luá¹-á¹-a -- 2: see list s.v. *LAKKA -- 2. -- Cf. `defective' word -- group s.v. *LUTTA --]
1. H. lothÄ« f. `knotted club', lothá¹›Ä• , lothá¹›hÄ• , lothrÄ• m. `lump of flesh'. -- For `corpse' words see *LOÌ„TTHA -- 1.
2. H. lodÄ• m. `lump'; G. lodvuÌƒ `to knead'.
3. M. lodhÄ• m. `lump'.
4. N. luÌƒdo `fold of fat round belly' (rather than <*LUNDA -- ); Bi. lÃµdÄ• `lump of mud used in building (= Mth. lÃµdÄ«), ball of tobacco (= Mth. lÃµdÄ•)'; Aw.lakh. loÌ„ÌƒdÄ• `lump', H. lÃµdÄ• m., G. lÃµdÉ” m.

loÌ„ttha 11138 *loÌ„ttha3 `skin, skin -- bag'.
Ku. loth, lot `skin'; N. lot `money bag', loto `strip of leather', loti `strip of leather or metal'; H. lothÄ• m. `bag'.
*loÌ„tthara -- , *loÌ„dda -- 1 `defective' see *LUTTA -- .
*loÌ„dda -- 2 `lump' see *LOÌ„TTHA -- 2.
*loÌ„ddara -- 2 *loÌ„ddha -- 1 `defective' see *LUTTA -- .
*loÌ„ddha -- 2 `lump' see *LOÌ„TTHA -- 2.

loÌ„dhra 11139 loÌ„dhra m. `the tree Symplocos racemosa (red bark of which is used for dyeing)' MBh., Ëšaka -- m. lex. 2. roÌ„dhra -- `*red', m. `S. racemosa' KÄ• v. [*RUDH -- ?]
1. Pa. lodda -- m. `a kind of tree'; Pk. loddha -- , luddha-<-> m. `S. racemosa', K. lÃ´du m. `the tree' (â†• Ind.?), loÌ†dar m. `its red wood', S. loá¸• ru m. `its bark', P. lodar, lodh m. `the tree', B. lodh, Or. lodha, H. lodh m. `its bark', G. lodhar m. `the tree', M. lodh, lod m. `the tree', m.n. `its bark', Si. lot `the tree'.

2. K. rudar m. `red wood of S. racemosa, coral'; N. rudhilo `a partic. red -- stalked plant'.
*loÌ„nda -- `lump' see *LOÌ„TTHA -- 2.
loÌ„payati see LÃºPYATÄ“.
lá¹“pÄ• -- see LOÌ„PTRÌ¥ -- .

loÌ„pÄ• ka 11140 loÌ„pÄ• ka m. `a kind of jackal' SuÅ›r., loÌ„pÄ• kikÄ• -- f. lex. 2. *roÌ„pÄ• kya -- . [Cf. rÅ«ËŠpakÄ• -- `fox or jackal' AV. <-> *LOÌ„PI --]
1. H. lowÄ• m. `fox'.
2. Ash. áº“oÌ„ki, Å¾oÌ„kÄ« `fox', Kt. Å•wÄ“ki, Bashg. wrikÄ«, Kal.rumb. lawÃ¡k: < *raupÄ• kya -- NTS ii 228; -- Dm. rÉ”Ì‹Ì„pak â†• Ir.?

loÌ„pÄ• Å›Ã¡ 11141 loÌ„pÄ• Å›Ã¡ m. `fox, jackal' RV., loÌ„pÄ• Å›ikÄ• -- f. lex. [Cf. loÌ„pÄ• ka -- . -- *LOÌ„PI --]
Wg. liwÃ¡Å¡Ã¤, laÃºÅ¡a `fox', PaÅ¡.kch. lowÃ³Ä‹, ar. lá¹“eÄ• `jackal' (â†’ Shum. lá¹“eÄ• NTS xiii 269), kuá¹›. lwÄ• inÄ• ; K. loÅ›u, loÌ„h, lohu, lÃ´hu `porcupine, fox'.

loÌ„pi 11142 *loÌ„pi `fox'. 2. *roÌ„pi -- . [Cf. Av. raopi -- `a sort of doglike animal'. -- See LOÌ„PÄ• KA -- , LOÌ„PÄ• Å›Ã¡ -- , -- X Lá¹“MAN -- , LÅ«MA -- s.v. *LOÌ„MAKA --]
1. Kho. loÌ„w `fox', Sh.gil. l&oacutetilde;i f., pales. lá¹“i f., lá¹“o m., WPah.bhal. loÌ„Ä« f., lo m.
2. Pr. áº“Å«wÄ« `fox'.
*LOÌ„PIDRÌ¥TI -- .

loÌ„pidrÌ¥ti 11143 *loÌ„pidrÌ¥ti `fox skin'. [*LOÌ„PI -- , DÅ•ÌŠTI --]
Kho. lowiri `fox skin'.

loÌ„ptrÌ¥ 11144 loÌ„ptrÌ¥ m. `*robber' (dharmasya lËš MBh.). [Cf. lá¹“pÄ• -- f. `a kind of bird' TS., loÌ„pÄ• yikÄ• -- f. lex. -- âˆšLUP]
Pr. lÅ«Ä• , loÌ„Ä• o `vulture (?), kite' NTS xv 262 < *loÌ„ptrÌ¥ka -- with (?).

loÌ„ptra 11145 loÌ„ptra n. `stolen property' YÄ• jÃ±. [âˆšLUP]
Pk. lotta -- , lutta -- n. `loot'; Or. nota, lotÄ• `stolen property, buried treasure'.

*loÌ„ppa -- `lump' see *LUMBA -- 2.

loÌ„pya 11146 loÌ„pya `to be removed' Vop. [â^šLUP]
Ext. -- á¸• -- : N. lopro `bit, chip, shaving', loprÄ• -- lopri `parings':
or (like H. lopá¹›Ä«, lupá¹›Ä« f. `lump') < *loÌ„ppa<-> s.v. *LUMBA -- 2.
*loÌ„pyatÄ“ `disappears' see LÃºPYATÄ“.
loÌ„psyati `will remove' Gr. [â^šLUP]
See LUÃ±CATI.
*loÌ„bba -- `defective' see *LUMBA -- 1.

loÌ„bha 11147 loÌ„bha1 m. `eager desire' Mn. [â^šLUBH1]
Pa. loÌ„bha -- m. `greed', Pk. loÌ„ha -- m.; L.awÄ• á¹‡. lÅ• Ë‹ `longing'; P.
lohaá¹› m. `lust, violence, oppression' (see also *LOÌ„BHA -- 2); A. loh
`desire'; M. loho m. `tenderness, affection'; -- Si. loba `desire, greed'
(ES 77) â†• Pa.
LOÌ„BHIN -- ; NIRLOÌ„BHA -- .

11147a *loÌ„bha -- 2 `agitation' in a -- loÌ„bha -- m. `the not going astray
(of ratha --)' AitBr. [â^šLUBH2]
P. lohaá¹› m. `violence, oppression' (poss. to be separated from lohaá¹›
`lust' < LOÌ„BHA -- 1).

11148 *loÌ„bhati `is desirous' (aor. aloÌ„bhÄ«t DhÄ• tup., MIA. in lá¹“hati
Vop.). [â^šLUBH1]
L. lohaá¹‡ `to desire, wish'.

loÌ„bhana 11149 loÌ„bhana n. `allurement' R. [â^šLUBH1]
Pa. loÌ„bhana -- n. `greediness'; A. lohan `gentle persuasion by holding out
false hopes'.

loÌ„bhin 11150 loÌ„bhin `covetous' BhP. [LOÌ„BHA -- 1]
OH. liloh Ä« `greedy' X loÌ„lubha -- `greedy for' KathÄ• s.?

loÌ„bhya 11151 loÌ„bhya m. `Phaseolus mungo' lex.
S. lobhu m. `second crop of millet sprung up after first cutting'?

11152 loÌ„bhyatÄ“ `is enticed' KÄ• lid. [Pass. of loÌ„bhayati `entices' (from
which Pk. pass. loÌ„bhijjaá¹• ta --). -- â^šLUBH1]

K. lÅ«bun `to feel desire'.
*loÌ„maka -- `fox' see next.
Addenda: loÌ„bhyatÄ“: WPah.ká¹-g. lÃ³bhá¹‡Ãµ `to be greedy, be infatuated'.

loÌ„maá¹-aka 11153 loÌ„maá¹-aka m. `fox' ÅšÄ«l. 2. *loÌ„maka -- or *lÅ«maka -- . 3. *loÌ„mpaá¹-a -- . [Poss. contaminations of *LOÌ„PI -- with Lá¹“MAN -- and LÅ«MA --]
1. NiDoc. lomaá¹-Ä« `foxes' Burrow KharDoc 117.
2. Gaw. lamasÃ-k `fox', Bshk. lumÃ¡i; Tor. lamÄ• `jackal', Phal. lÅ«má¸—i.
3. S. lombaá¹›u m. `fox', lombiá¹›Ä«, luÌ„Ìƒbiá¹›Ä« f., L. luÌ„Ìƒbuá¹› m., luÌ„Ìƒbá¹›Ä« f., khet. lumbaá¹›, P. luÌ„Ìƒbá¹›Ä« f., H. lomá¹›Ä« f. (â†’ N. lomá¹›i); -- H.jt. lobÃ£Ì„.
Addenda: loÌ„maá¹-aka -- . 3. *loÌ„mpaá¹-a -- : WPah.kc. lÉ”mbá¹›e f. `fox' (â†’ H. lambar f.? -- or X LAMPAá¹-A -- Him.I 194).

lá¹“man 11154 lá¹“man n. `hair on body of animals or men' RV. [~ Rá¹“MAN --]
Pa. Pk. loÌ„ma -- n. `body hair'; Dm. lum `a single hair'; PaÅ¡.gul. shut. lÅ«m `hair, wool'; K. lÅ«m m. `down on body (of men or animals), single hair of down'; S. luÌƒa, luÌ„Ìƒ f. `body hair', L. luÌ„Ìƒ f., awÄ• á¹‡. lÅ«Ä«Ëœ; P. luÌ„Ìƒ m., lÅ«Ä«Ëœ f. `body hair, down'; A. nom `body hair', G. lom m., M. lÃµv, lÃµ, laÌƒv n.; Si. lom `hair, wool, fur'.
*LOÌ„MIYA -- ; ALá¹“MAN -- , *ULLOÌ„MAN -- ; *Å«Rá¹‡Ä• LOÌ„MAN -- .

loÌ„miya 11155 *loÌ„miya `made of hair or wool'. [Lá¹“MAN --]
H. loÄ« f. `blanket made of fine wool' (cf. Pk. loÌ„aá¸• Ä« -- f. `blanket' < *loÌ„mapaá¹-Ä« -- ?): very doubtful.
*loÌ„mpaá¹-a -- `fox' see LOÌ„MAá¹-AKA -- .
*LÅŒRT `roll': Lá¹“á¹-ATI, *LOÌ„RTATI; *Ä• LOÌ„RTATI, *PRALOÌ„RTATI; -- âˆšLUá¹-H, âˆšLUá¸• .
Addenda: *loÌ„miya -- see â€ *LOÌ„GA -- 2 s.v. *LUKKA -- 1 Add2.

11156 *loÌ„rtati `rolls', loÌ„á¹-yÃ¡ti `sleeps' PÄ• á¹‡.gaá¹‡a (~ LÄ“á¹-YATI), luá¹-yati `rolls' Bhaá¹-á¹-. 2. lá¹“á¹-ati `rolls' DhÄ• tup. (MIA. < *loÌ„á¹-á¹- -- ?). [âˆš*LOÌ„RT]

1. Pk. loá¹-á¹-aÃ¯ `rolls, sleeps', luá¹-á¹-aÃ¯ `sleeps'; PaÅ¡.lauá¹›.
loÌ„á¹- -- , weg. loÌ„á¹› -- `to roll, fall'; Kal. loÌ„tam tr. `I roll' (â†'
Dm. loÌ„t -- NTS xii 177); Kho. (Lor.) lortik intr. `to roll, wallow,
writhe' (pres. st. lart -- with anal. a for o after other pres. stems with
orig. a ~ pret. with o < a); S. loá¹-iko `wandering'; P. loá¹-á¹‡Ä• intr.
`to roll'; Ku. loá¹-á¹‡o `to fall down, sink', loá¹-Ä«á¹‡o `to happen'; N.
loá¹-nu `to roll, wallow', A. loá¹-iba, B. loá¹-Ä• , Or. loá¹-ibÄ• , noËš,
Mth. loá¹-ab, H. loá¹-nÄ• , G. loá¹-vuÌƒ, M. loá¹-á¹‡&etilde;.
2. Pa. loÌ„á¹-ana -- n. `shaking, upsetting'; WPah.bhal. loá¹›nÅ« `to be
necessary' (semant. cf. Ku. in 1 and H. paá¹›nÄ• &c. < PÃ¡TATI). -- Altern.
< LOÌ„á¸• AYATI or LÃ¡á¸• ATI: Kho. loá¸·ik `to look for, look at'; P.
loá¹›á¹‡Ä• `to search for', Or. loá¹›ibÄ• , noËš.
loÌ„la -- see *LOÌ„á¸• A -- .
loÌ„layati see LUá¸• Ã¡TI.
loÌ„lubha -- see LOÌ„BHIN -- .
*loÌ„lla -- `defective' see *LULLA -- .
*loÌ„á¹£ati `burns' see *LÅ«á¹£ATI.
Addenda: *loÌ„rtati: Kho. loxtik `to roll' BKhoT 70; WPah.ká¹-g. (kc.)
loá¹-á¹‡Ãµ `to fall down'.

loÌ„á¹£á¹-Ã¡ 11157 loÌ„á¹£á¹-Ã¡ m.n. `lump of earth' TS. [lÄ“á¹£á¹-u -- ,
nÄ“á¹£á¹-u -- m. `clod' MBh. show similar changes of initial consonant,
vowel, and ending as those in `lump' word -- groups s.vv. *LUá¹-á¹-A -- 3
and *LIá¹-á¹-A -- 2 and in further series s.v. *LAKKA -- 2]
Pk. loá¹-á¹-ha -- m. `lump'; Kho. loá¹£á¹-iá¹… `clods' (with Bur. plural
affix BelvalkarVol 92); H. loá¹-há¹›Ä• m. `lump of flesh'; -- A. loá¹-horÄ•
`plump, fleshy' (or < *LOÌ„á¹-á¹-HA<-> `defective'); -- B. loá¹›Ä• , noá¹›Ä•
`pebble' < MIA. *loÌ„á¹-ha -- .
*loÌ„ssa -- `defective' see *LUSSA -- .
Addenda: loÌ„á¹£á¹-a -- . 1. Garh. loá¹›u `stone'.

2. lÄ“á¹£á¹-u -- m. `lump of earth' MBh.: Pk. leá¹-á¹-hu -- , lÄ“á¸• hukka -- m. `lump of earth or stone'; OA. leá¹›huwÄ• , A. leruwÄ• `having big lips' AFD 235.

loÌ„hÃ¡ 11158 loÌ„hÃ¡ `red, copper -- coloured' ÅšrS., `made of copper' ÅšBr., m.n. `copper' VS., `iron' MBh. [*RUDH --]
Pa. loÌ„ha -- m. `metal, esp. copper or bronze'; Pk. loÌ„ha -- m. `iron', Gy. pal. liËš, lihi, obl. elhÃ¡s, as. loa JGLS new ser. ii 258; Wg. (Lumsden) "loa" `steel'; Kho. loh `copper'; S. lohu m. `iron', L. lohÄ• m., awÄ• á¹‡. lÅ• Ë‹Ä• , P. lohÄ• m. (â†’ K.rÄ• m. á¸• oá¸• . lohÄ•), WPah.bhad. lÉ”Ìƒu n., bhal. l&ogravetilde; n., pÄ• á¸• . jaun. loÌ„h, paá¹…. luhÄ• , cur. cam. lohÄ• , Ku. luwÄ• , N. lohu, ËšhÄ• , A. lo, B. lo, no, Or. lohÄ• , luhÄ• , Mth. loh, Bhoj. lohÄ• , Aw.lakh. loÌ„h, H. loh, lohÄ• m., G. M. loh n.; Si. loho, loÌ„ `metal, ore, iron'; Md. ratu -- loÌ„ `copper'.
*LOÌ„HALA -- , *LOÌ„HILA -- , *LOÌ„HIá¹£á¹-HA -- , LOÌ„HÄ« -- , LAÃºHA -- ; LOÌ„HAKÄ• RA -- , *LOÌ„HAGHAá¹-A -- , *LOÌ„HAÅ›Ä• LÄ• -- , *LOÌ„HAHAá¹-á¹-IKA -- , *LOÌ„HOÌ„PASKARA -- ; VARTALOÌ„HA -- .
Addenda: loÌ„hÃ¡ -- : WPah.ká¹-g. (kc.) lÃ³É” `iron', J. lohÄ• m., Garh. loho; Md. loÌ„ `metal'.
â€ *LOÌ„HAPHÄ• LA -- or â€ *LOÌ„HAHALA -- .

loÌ„hakÄ• ra 11159 loÌ„hakÄ• ra m. `iron -- worker', ËšrÄ« -- f., Ëšraka -- m. lex., lauhakÄ• ra -- m. Hit. [LOÌ„HÃ¡ -- , KÄ• RA -- 1]
Pa. loÌ„hakÄ• ra -- m. `coppersmith, ironsmith'; Pk. loÌ„hÄ• ra -- m. `blacksmith', S. luhaÌ„Ì†ru m., L. lohÄ• r m., ËšrÄ« f., awÄ• á¹‡. luhÄ• r, P. WPah.khaÅ›. bhal. luhÄ• r m., Ku. lwÄ• r, N. B. lohÄ• r, Or. lohaá¸·a, Bi.Bhoj. Aw.lakh. lohÄ• r, H. lohÄ• r, luhËš m., G. lavÄ• r m., M. lohÄ• r m.; Si. loÌ„varu `coppersmith'.
Addenda: loÌ„hakÄ• ra -- : WPah.ká¹-g. (kc.) lhwÄ• Ë‹r m. `blacksmith', lhwÃ rI f. `his wife', Garh. lwÄ• r m.

loÌ„haghaá¹-a 11160 *loÌ„haghaá¹-a `iron pot'. [LOÌ„HÃ¡ -- , GHAá¹-A -- 1]
Bi. lohrÄ• , ËšrÄ« `small iron pan'.

11160a â€ *loÌ„haphÄ• la -- `ploughshare'. [LOÌ„HÃ¡ -- , PHÄ• ËŠLA -- 1]
WPah.ká¹-g. lhwÄ• Ë‹á¸· m. `ploughshare', J. lohÄ• l m. `an agricultural implement' Him.I 197; -- or < â€ *LOÌ„HAHALA -- .

loÌ„hala 11161 loÌ„hala `made of iron' W. [LOÌ„HÃ¡ --]
G. lohar, lohariyÉ” m. `selfwilled and unyielding man'.

loÌ„haÅ›Ä• lÄ• 11162 *loÌ„haÅ›Ä• lÄ• `smithy'. [LOÌ„HÃ¡ -- , Å›Ä• ËŠLÄ• --]
Bi. lohsÄ• rÄ« `smithy'.

loÌ„hahaá¹-á¹-ika 11163 *loÌ„hahaá¹-á¹-ika `ironmonger'. [LOÌ„HÃ¡ -- , HAá¹-á¹-A --]
P.ludh. loÌ„há¹-iyÄ• m. `ironmonger'.

11163a â€ *loÌ„hahala -- `ploughshare'. [LOÌ„HÃ¡ -- , HALÃ¡ --]
WPah.ká¹-g. lhwÄ• Ë‹á¸· m. `ploughshare', J. lohÄ• l `an agricultural instrument'; rather < â€ *LOÌ„HAPHÄ• LA -- .

loÌ„hi 11164 loÌ„hi `*red, blood' (n. `a kind of borax' lex.). [~ Rá¹“HI -- . -- *RUDH --]
Kho. lei `blood' (BelvalkarVol 92 < *loÌ„hika --), Kal.rumb. lÅ«Ë˜i, urt. lhÉ”Ì^Ì„i.

lá¹“hita 11165 lá¹“hita `red' AV., n. `any red substance' ÅšBr., `blood' VS. [< Rá¹“HITA -- . -- *RUDH --]
Pa. loÌ„hita -- in cmpds. `red', n. `blood', Ëšaka -- `red'; Pk. loÌ„hia -- `red', n. `blood'; Gy. eur. lolo `red', arm. nÉ™xul `blood, wound', pal. lÃºá¸¥rÄƒ `red', inhÄ«ËŠr `blood', as. lur `blood', lohri `red' Miklosich Mund viii 8; á¸Œ. loÌ„ya `red'; Ash. leu `blood', Wg. lÃ¤i, Kt. lÅ«i, Dm. loÌ„i; Tir. lÉ™wÄ«, (Leech) luhÄ« `red', loÌ^Ì„Ì£i `blood'; PaÅ¡. lÅ« f. `blood', Shum. lÃºÄ«, Gmb. lÅ«i, Gaw. loÌ„; Bshk. loÌ„u `red' (AO xviii 241 < *lohuta -- ); S. lohÅ« m. `blood', L. lahÅ« m., awÄ• á¹‡. lÃ Å«; P. lohÄ« `red', lohÅ«, lahÅ« m. `blood'; WPah.jaun. loÄ« `blood', Ku. loi, lwe, B. lau, Or. lohu, nohu, la(h)u, na(h)u, laa, Mth. lehÅ«, OAw. lohÅ« m., H. lohÅ«, lahÅ«, lehÅ« m., G. lohÄ« n.; OM. lohivÄ• `red' Panse JÃ±Ä• n 536; Si. lehe, lÄ“ `blood', le `red' SigGr ii 460; Md. lÄ“ `blood'. -- Sh. lÄ“l m. `blood', loÌ„lyÅ- `red' rather < *LOÌ„HILA -- .
LOÌ„HITAKA -- .
Addenda: lá¹“hita -- : Kho. lei `blood' BKhoT 70, WPah.ká¹-g. lÃ³u m., Garh. loi, Md. lei, lÄ“.

loÌ„hitaka 11166 loÌ„hitaka `reddish' &capamacr;past., n. `calx of brass,

bellmetal' lex. [Lá¹“HITA --]
K. loÌ†y f. `white copper, bell -- metal'.

loÌ„hittara 11167 *loÌ„hittara `reddish'. [Comp. of *loÌ„hit -- ~ roÌ„hÃ-t -- . <-> *rudh --]
Woá¹-. latÃºr `red', Gaw. luturÃ¡: very doubtful (see ÃºPARAKTA --)

loÌ„hila 11168 *loÌ„hila `red'. [LOÌ„HÃ¡ --]
Wg. lailÃ¤i -- Å¡tÃ¤ `red'; PaÅ¡.chil. lÄ“le -- Å¡iá¹“l `fox'; Sv. lohÄ©lÃ³ `red', Phal. lohÃ-lu, lÉ™hoÌ„ilo; Sh.gil. jij. lÄ“l m. `blood', gil. loÌ„lyÅ-, (Lor.) loilo `red, bay (of horse or cow)', pales. lÄ“lo swÃ£Ì„á¹›É™ `(red) gold'. -- X NÄ«ËŠLA -- : Sh.gil. lÄ«lo `violet', koh. lÄ«lá¹·, pales. lÄ«ËŠlo `red'. -- Si. luhul, lÅ«lÄ• `the dark -- coloured river fish Ophiocephalus striatus'? -- Tor. lohÅ«r, laÅ«r, f. lihÄ«r `red' < *loÌ„huá¹-a<-> AO xviii 241?

loÌ„hiá¹£á¹-ha 11169 *loÌ„hiá¹£á¹-ha `very red'. [LOÌ„HÃ¡ --]
Kal.rumb. lohÃ-á¹£á¹-, urt. liÅ«á¹£á¹- `male of Himalayan pheasant', Phal. loÌ„wÄ«á¹£á¹- (f. Å¡Ä• m s.v. Å›YÄ• MÃ¡ -- ); Bshk. loÌ„Ä«ËŠá¹- `id., golden oriole'; Tor. lawÄ“á¹- `male golden oriole', Sh.pales. lÄ“á¹-h.

loÌ„hÄ« 11170 loÌ„hÄ« f. `any object made of iron' KÄ• v., `pot' DivyÄ• v., loÌ„hikÄ• -- f. `large shallow wooden bowl bound with iron', lauhÄ• -- f. `iron pot' lex. [LOÌ„HÃ¡ --]
Pk. loÌ„hÄ« -- f. `iron pot'; P. loh f. `large baking iron'; A. luhiyÄ• `iron pan'; Bi. lohiyÄ• `iron or brass shallow pan with handles'; G. lohiyuÌƒ n. `frying pan'.

loÌ„hoÌ„paskara 11171 *loÌ„hoÌ„paskara `iron tools'. [LOÌ„HÃ¡ -- , UPASKARA -- 1]
N. lokhar `bag in which a barber keeps his tools'; H. lokhar m. `iron tools, pots and pans'; -- X LAUHABHÄ• á¹‡á¸• A -- : Ku. lokhaá¹› `iron tools'; H. lokhaá¹‡á¸• m. `iron tools, pots and pans'; G. lokhaÌƒá¸• n. `tools, iron, ironware'; M. lokhaÌƒá¸• n. `iron' (LM 400 < -- khaá¹‡á¸• a --).
laÃºkika -- , laukyÃ¡ -- see *LOÌ„KÃ-YA -- .

laulÄ• ha 11172 laulÄ• ha m. `name of a place' Stein RÄ• jatTrans ii 487.
K. loÌ„lav `name of a Pargana and valley west of Wular Lake'.

11172a laÃºha -- `made of copper or iron' GrÌ¥Åšr., `red' MBh., n. `iron, metal' Bhaá¹-á¹-. [LOÌ„HÃ¡ --]
Pk. loÌ„ha -- `made of iron'; L. lohÄ• `iron -- coloured, reddish'; P. lohÄ• `reddish -- brown (of cattle)'.
LAUHABHÄ• á¹‡á¸• A -- , *LAUHÄ• á¹…GA -- .
lauhakÄ• ra -- see LOÌ„HAKÄ• RA -- .
Addenda: laÃºha -- [Dial. au ~ oÌ„ (in loÌ„hÃ¡ --) < IE. ou T. Burrow BSOAS xxxviii 74]

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lauhabhÄ• á¹‡á¸• a 11173 lauhabhÄ• á¹‡á¸• a n. `iron pot, iron mortar' lex. [LAÃºHA -- , BHÄ• á¹‡á¸• A -- 1]
Pa. loÌ„habhaá¹‡á¸• a -- n. `copper or brass ware'; S. luhÃ£Ì„á¸• Ì iá¹›Ä« f. `iron pot', L.awÄ• á¹‡. luhÃ£Ì„á¸• Ä• ; P. luhÃ£Ì„á¸• Ä• , lohá¹‡á¸• Ä• , ludh. loÌ„Ìƒhá¸• Ä• m. `frying pan'; N. luhuÌƒá¹›e `iron cooking pot'; A. lohorÄ• `iron pan'; Bi. lohaÌƒá¹›Ä• `iron vessel for drawing water for irrigation'; H. lohaá¹‡á¸• Ä• , luhËš m. `iron pot'; G. loá¸• huÌƒ n. `iron, razor', pl. `car<-> penter's tools', loá¸• hÄ« f. `iron pan'. -- X *LOÌ„HOÌ„PASKARA<-> q.v.

lauhÄ• á¹…gika 11174 *lauhÄ• á¹…gika `iron -- bodied'. [LÃ¡UHA -- , Ã¡á¹…GA -- 1]
P. luhÃ£Ì„gÄ« f. `staff set with iron rings', H. lohÃ£Ì„gÄ« f., M. lohÃ£Ì„gÄ«, lavhËš, lohaÌƒgÄ« f.; -- Bi. lohaÌƒgÄ• , lahauÌƒgÄ• `cobbler's iron pounder', Mth. lehÃµgÄ• .

V

vaá¹• Å›Ã¡ 11175 vaá¹• Å›Ã¡ m. `bamboo' RV.; -- `family, lineage' ÅšBr. 2. vaá¹• Å›aka -- `short flute (?)' PÄ• á¹‡.com.
1. Pa. Pk. vaá¹• sa -- m. `bamboo, pipe'; S. vaÃ±jhu m. `punting pole'; L. vajjh, (Ju.) vaÌƒjh m. `punting pole (usu. of bamboo)'; P. vaÃ±jh, baÃ±jh m. `pole'; WPah. jaun. bÃ£Ì„Å› `bamboo', Ku. N. bÃ£Ì„s, A. bÃ£Ì„h, B. bÃ£Ì„s, Or. bÄ• uÌƒsa; Bi. bÃ£Ì„s `bamboo pole of litter'; Mth. Bhoj. Aw.lakh. H. bÃ£Ì„s m. `bamboo' (â†' Sh.koh. bÃ£Ì„s m., gur. ba&etilde;s m., K. baÄ©s, boÌˆÌƒs m., P. bÃ£Ì„s m.), G. vÃ£Ì„s m., Ko. vÄ• so; Si. vas -- a `bamboo, flute'; -- Pa. Pk. vaá¹• sa -- m. `family, lineage', KharI. vaÅ›a -- , Si. vas -- a.
2. L.awÄ• á¹‡. vajhÄ• m. `handle'; Bi. bÃ£Ì„sÄ• `bamboo pipe in a drill plough'; H. bÃ£Ì„sÄ• m. `bamboo tube'.
VAá¹• Å›IKA -- , *VAá¹• Å›IYA -- , VAá¹• Å›Ä« -- , VAá¹• Å›Ä«YA -- , VÃ¡á¹• Å›YA -- , VÄ• á¹• Å›IKA -- ; *VAá¹• Å›ADAá¹‡á¸• A -- , *VAá¹• Å›APILLAKA -- , *VA á¹• Å›AMATIYA -- , *VAá¹• Å›AVÄ• á¹-A -- ; *UPAVAá¹• Å›A -- , *NIVAá¹• Å›A -- ; *ADHYAKAVAá¹• Å›A -- , *KÄ• á¹£á¹-HAVAá¹• Å›A -- , HALAVAá¹• Å›A -- .
Addenda: vaá¹• Å›Ã¡ -- also `beam' AV., `backbone' VarBrÌ¥S., `nasal bone' lex.
WPah.ká¹-g. bÃ£ËŠÅ›, bÃ¡Ä©Å›, bÃ£ËŠÅ›Å›É", bÃ¡Ä©Å›É" m. `bamboo', J. baÄ©Å› m., Garh. bÃ£Ì„su; -- Pk. vaá¹• sa -- m. `back part', G. vÃ£Ì„sÉ" m. `back, backbone', M. vÄ• sÄ• m. `backbone, thick nasal bone'.

vaá¹• Å›adaá¹‡á¸• a 11176 *vaá¹• Å›adaá¹‡á¸• a `bamboo pole'. [VAá¹• Å›Ã¡ -- , DAá¹‡á¸• Ã¡ --]
H. bas&etilde;á¹›Ä• m. `thin bamboo'.

vaá¹• Å›apillaka 11177 *vaá¹• Å›apillaka `bamboo sprout'. [VAá¹• Å›Ã¡ -- , *PILLA --]

Mth. basailÄ• `young bamboo'.

vaá¹• Å›amatiya 11178 *vaá¹• Å›amatiya `bamboo harrow'. [VAá¹• Å›Ã¡ -- , MATYÃ --]
B. bÃ£Ì„saÃ¯ `bamboo ladder used as a harrow'.

vaá¹• Å›avÄ• á¹-a 11179 *vaá¹• Å›avÄ• á¹-a `bamboo plantation'. [VAá¹• Å›Ã¡ -- , VÄ• á¹-A -- 1]
Bi. baÌƒswÄ• r, ËšrÄ«, (S of Ganges) basÄ• r, (Patna) baser `bamboo grove', H. baÌƒswÄ• á¹›Ä«, basËš, basaur f.
vaá¹• Å›ika -- see VAá¹• Å›Ä«YA -- .
*vaá¹• Å›iya -- `rafter' see VÃ¡á¹• Å›YA -- .

vaá¹• Å›Ä« 11180 vaá¹• Å›Ä« f. `flute, pipe' PaÃ±car. [VAá¹• Å›Ã¡ --]
Pk. vaá¹• sÄ« -- f. `flute'; Ash. wanÄ‹ `guitar', Wg. (Lumsden) "wans"; Tor. bÄ«Å¡ f. `flute' (AO viii 300 < < *vaá¹• Å›yÄ•  -- ), WPah.bhal. b&gravetildeepsilon;Å› f., A. bÃ£Ì„hi, MB. bÃ£Ì„Å›Ä«, Or. baÅ©Ìˆsi, baÃ¯Ëœsi, H. baÌƒsÄ« f. -- Ext. -- l -- : á¸Œ. beÅ¡Ili `pipe, flute', L. vaÌƒjhlÄ« f., awÄ• á¹‡. vajá¸·Ä«, P. vaÃ±jhlÄ«, baÃ±jhulÄ«, baÃ±jhlÄ«, biÃ±jhlÄ« f., Ku. bÃ£Ì„sulÄ«, N. bÃ£Ì„suli, Ëšuri, Mth. bÃ£Ì„sulÄ«, G. vÃ£Ì„sá¸·Ä« f.
VÄ• á¹• Å›IKA -- .
Addenda: vaá¹• Å›Ä« -- . -- Ext. -- l -- : WPah.poet. biÅ›uá¸·e f., ká¹-g. b Ã-Å›á¸·I f. `small flute', Garh. bÃ£Ì„suá¸·Ä«.

vaá¹• Å›Ä«ya 11181 vaá¹• Å›Ä«ya `*pertaining to bamboo' (`belonging to a family' BhP.) = vaá¹• Å›ika -- W. [VAá¹• Å›Ã¡ --]
H. bÃ£Ì„sÄ« `pertaining to or made of bamboo'.

vÃ¡á¹• Å›ya 11182 vÃ¡á¹• Å›ya m. `crossbeam' BhP. 2. *vaá¹• Å›iya -- . [â†’ Par. wÄ“ `roof beam', Psht. bainÅ¡, Waz. wÄ“Å¡a IIFL i 296. -- VAá¹• Å›Ã¡ --]
1. Dm. baÌƒÅ¡, bÃ£Ì„Å¡ `rafter', PaÅ¡.lauá¹›. waÅ¡, Shum. waÌƒÅ¡, wÄ• Å¡, Kal.rumb. baÅ¡, urt. bhaÌƒÅ¡, Or. bÄ• uÌƒsÄ• , M. vÃ£Ì„sÄ• , vÄ• sÄ• m.
2. Wg. w&atildedotdot;Å¡, wÅ™&atildedotdot;Å¡ `rafter', Dm. b&atildemacrdotdot;Å¡; PaÅ¡.ar. waeÅ¡ `main roof -- beam', Bshk. bÄ«Å¡, Sv. beÌ„ÌƒÅ¡, Phal. bheÌ„ÌƒÅ¡, Sh. bÃµi f. (see VALA --).
*VAá¸• ABHIVAá¹• Å›IYA -- , *Å›IROÌ„VAá¹• Å›IYA -- .

11183 vaá¸¥ enclitic 2 pl. pronoun.
Pa. voÌ„, vÄ“, AÅ›. ve dat., Ash. Wg. wÄ«, iwÄ« nom., Dm. bi, Shum. wÄ« (~ acc. ima < yuá¹£mÄ• ËŠn), Kho. bisa, pisa < *vsa (â†’ Wkh. sav `of you' Rep1 80): discussion of Kaf. and Dard. forms by G. Morgenstierne IL v 361. -- See YUá¹£MAD -- .
vakula -- see BAKULA -- .

vaktrÃ¡ 11184 vaktrÃ¡ n. `mouth, face' MBh. [âˆšVAC]
Pa. Pk. vatta -- n. `mouth' (see also VYÄ• ËŠTTA -- ); <-> M. vatÄ«Ëœ `from the side of' (LM 402) rather < UPÄ• NTIKA -- .
MAHÄ• VAKTRA -- .

vakrÃ¡ 11185 vakrÃ¡ `crooked, curved' AV. [Cf. poss. non -- Aryan VAá¹…KÃº -- , VAá¹…KÃ¡ -- which were associated with vakrÃ¡ -- . <-> âˆšVAÃ±C]
Pa. Pk. vakka -- `crooked', Ap. vakkara -- , K. waÌ£kar; S. vakaá¹›u, Ëškuá¹›u m. `bend of a river, the gripes'; Si. vak `bent', vaka -- ya `bend, curve'; -- +?: S. vakoá¹›aá¹‡u `to twist'; Ku. bakauto `crooked', Si. vakuá¹-u.
VAKRITA -- ; VAKRÄ• á¹…GA -- .

vakrÄ• á¹…ga 11186 vakrÄ• á¹…ga m. `goose' lex. [VAKRÃ¡ -- , Ã¡á¹…GA -- 1]
Pa. vakkaá¹…ga -- m. `ruddy goose'; Si. vakanÌ†ga `loris or Ceylon sloth'.

vakrita 11187 vakrita `curved, bent' Amar. [VAKRÃ¡ --]
Pk. vakkida -- , vaá¹• kia -- (X vaá¹• ka -- < VAá¹…KA -- 1) `bent', Or. bÄ• á¹…kiÄ• .
VAKá¹¢ `grow': UKá¹£A -- .

vÃ¡ká¹£as 11188 vÃ¡ká¹£as n. `breast, chest' RV.
Pk. vakkha -- , vaccha -- n. `chest'; Sh.gil. baá¹£ m. `lung', pales. bÄ• á¹£, jij. bÄ• á¹£ (with low tone), koÌ„l. bhÄ• á¹£; K. wach m. `chest, bosom'; L. vakkhÄ« f., (Ju.) vakhÄ« f. `side below the ribs', awÄ• á¹‡. vakkhÄ« `sides'; P. vakkh, baËš f. `the side', vakkhÄ«, baËš f. `side under armpit, rib', á¸• og. bakh&etilde; adv. `on the side of'; WPah.bhad. á¸• á¸·akh, á¸• há¸·akh `side'; H. bÄ• kh, bÄ• k m. `udder'. -- Ash. wÄ• Å¡ `belly' (NTS ii 285) rather < Å«ËŠBADHYA -- .
Addenda: vÃ¡ká¹£as -- : Sh. and WPah. words wrongly attributed to VÃ¡Ká¹£AS

-- : see â€ *BHAá¹£MA -- , â€ *BHÄ• á¹£MA -- .
*vagga -- see VRÃ¡JATI.

vaká¹£askÄ• ra 11189 vaká¹£askÄ• ra m. `basket' (`portions of Jaina works' cf. Buddh. piá¹-aka --) Jain. [Prob. sanskritization of MIA. vakkhÄ• ra -- : see also *VYÄ• SKARA --]
Pk. vakkhÄ• ra -- m. `granary', Ëšaya -- n. `women's quarters'; S. vakhÄ• ra f. `warehouse'; P.ludh. bakhÄ• rÄ• m. `basket, granary', bakhÄ• rÄ«, bukhËš f. `granary'; Bi. bakhÄ• r, ËšrÄ« `straw or brushwood granary in the open' (semant. cf. *JABBU --), Mth. bakhÄ• rÄ«; H. bakkhar, bÄ• khar m. `house', bakhÄ• r, ËšrÄ« f. `storehouse, granary', G. vakhÄ• r f. (whence vakhÄ• rÄ« m. `warehouse -- keeper, merchant'), M. vakhÄ• r f. (LM 401 < avaskara --).

vaggaá¸• a 11190 *vaggaá¸• a `bank'.
Pk. vagaá¸• Ä• -- f. `fence, hedge'; Ku. bagaá¹› `riverbank'; N. bagar `shore, sandy or shingly place, bagaryÄ• n `land on a riverbank'; G. vagá¹›o m. `waste land'.

vaá¹…ka 11191 vaá¹…ka1 `*bent, crooked', m. `bend of a river' lex. [Like vaá¹…kÃº -- , belongs to or has been infl. by a prob. non -- Aryan word -- group for `bent, crooked' (S. K. Chatterji JGIS iii 49, PMWS 87) or with more general `defective' meaning s.v. *vaá¹…ka -- 2 ~ vyaá¹…ga -- . Variants with bh -- and p -- s.vv. BHAá¹…GI -- (cf. bhaá¹…gurÃ¡<-> ~ vaá¹…kÃº -- , vaá¹…kara --) and PAá¹…GÃº -- . No doubt both vaá¹…ka -- 1 and vaá¹…kÃº -- were pop. associated with VAKRÃ¡<-> (as bhaá¹…gurÃ¡ -- with bhaá¹…ga -- 1)]
Pa. vaá¹…ka -- `crooked', m. `bend', vaá¹…kaka -- n. `some<->

thing crooked'; Pk. vaá¹• ka -- `crooked', m. `bend of a river'; Gy. eur.

bango `bent, lame, crippled'; Ku. bÄ• á¹…o `crooked', gng. bÃ£Ì„g, B. bÃ£Ì„kaÌ„Ì† `crooked'; Or. bÄ• á¹…ka `curved, crooked', bÄ• á¹…kaá¹›Ä• `somewhat curved', Ä• á¹›abÃ£Ì„ka `oblique'; Bi. bÃ£Ì„k `transverse rib of a boat'; Mth. Bhoj. bÃ£Ì„k `bent, distorted, cruel'; OAw. bÄ• á¹• ka `crooked', lakh. bÃ£Ì„kÄ• ; H. bÃ£Ì„k m. `bend of a river', bÃ£Ì„kÄ• `bent', Marw. bÃ£Ì„ko; G. vÃ£Ì„k m. `curve', OG. vÄ• á¹• kaÃ¼ `crooked', G. vÃ£Ì„kuÌƒ; M. vÃ£Ì„k, vÄ• k m. `curve', vÃ£Ì„kÄ• , vÄ• kÄ• `crooked'.
vaá¹…kara -- 1; *vivaá¹…ka -- .
Addenda: vaá¹…ka -- 1: WPah.ká¹-g. baá¹…gÉ” `crooked', m. `bend', J. bÄ• á¹…gÄ• ; Garh. bÄ• á¹…gu `curved'; -- A. b&etilde;kÄ• (phonet. be_ka) `crooked'.

vaá¹…ka 11192 *vaá¹…ka2 `defective'. 2. *vaá¹…kara -- 2. [Same as vaá¹…ka -- 1, vaá¹…kara -- 1? and vaá¹…ka -- m. `vagabond' Bhadrab. -- As `defective' words cf. vyÃ á¹…ga -- , vaá¹‡á¹-a -- 2, baá¹‡á¸• Ã¡ -- . Rhymes with RAá¹…KÃ¡ -- , *LAá¹…KA -- 1]
1. Mth. bÃ£Ì„kÄ« f. `barren (of women)'.
2. A. bÄ• á¹…krÄ• `worthless' (or < *vaá¹…ka -- á¸• a --).
Addenda: *vaá¹…ka -- 2: WPah.ká¹-g. baá¹…gá¹-É” m. `penis'.
VAC: â€ AVÄ• KKÃ¡ -- .

vaá¹…kara 11193 vaá¹…kara1 `*crooked', m. `bend of a river'. lex. [VAá¹…KA -- 1]
Bhoj. bÃ£Ì„kar `crooked'.
*vaá¹…kara -- 2 `defective' see *VAá¹…KA -- 2.

vaá¹…kÃº 11194 vaá¹…kÃº `going crookedly' RV. [See VAá¹…KA -- 1]
Garh. bÃ£Ì„gu `crooked'; -- ext. -- á¸• -- : Pk. vaá¹• kuá¸• a<-> (and Ëšuá¹‡a -- ) `crooked', H. poet. bÃ£Ì„kura, ËšrÄ• , M. poet. vÃ£Ì„kuá¸• Ä• , pop. vÃ£Ì„ká¸• Ä• , Ko. vÃ£Ì„ká¸• &etilde;.

vaá¹…ga 11195 vaá¹…ga1 n. `tin, lead' lex. [Cf. raá¹…ga -- 3, nÄ• ga -- 2]
S. vaá¹…ga f. `calx of tin (used as an aphrodisiac)', P. vaá¹…g, baá¹…g f.; H. baÌƒg f. `tin, lead, calx of tin', baÌƒgÄ• `having a metallic or brackish taste (of water)'.

vaá¹…ga 11196 vaá¹…ga2 m.n. `cotton' lex.
Bi. bÃ£Ì„gÄ• `the cotton plant Gossypium herbaceum'; Mth. bÃ£Ì„go, bÃ£Ì„gÄ•

`uncleaned cotton in the pod', H. bÃ£Ì„gÄ• m.
*VAá¹…GAPUá¹-A -- .
vaá¹…ga -- 3 `egg -- plant' see VÄ• TIá¹…GAá¹‡A -- .

vaá¹…ga 11197 vaá¹…ga4 m. `name of a people' MBh., vaá¹…gÄ«ËŠya -- adj.
PÄ• á¹‡.gaá¹‡a.
Pk. baá¹• ga -- m. `name of a people'; B. bÄ• á¹…lÄ•  `of Bengal'; Si. vanÌ†gu,
vagu `a district in Bengal' EGS 153.
vaá¹…gana -- see VÄ• TIá¹…GAá¹‡A -- .

vaá¹…gapuá¹-a 11198 *vaá¹…gapuá¹-a `cotton pod'. [vaá¹…ga -- 2, puá¹-a --]
Bi. baÌƒgaur `cotton seed'.
VAC `speak': UKTÃ¡ -- , VAKTRÃ¡ -- , VACANÃ¡ -- , VÃ¡CAS -- , *VACÄ« -- ,
VÄ• KYA -- , VÄ• CAYATI, VÄ• CÄ• -- , VÄ• CÄ• á¹-A -- , VÄ• CÄ• LÃ¡ -- , VÄ• CYÃ¡ --
; NÃ-RUKTA -- , NIRUKTI -- , *NIVÄ• CYA -- , PRATIVACANA -- , PRAVACANA -- .

vacanÃ¡ 11199 vacanÃ¡ `speaking' RV., n. `statement' AitBr., `speech' Mn.
[âˆšVAC]
Pa. vacana -- n. `speaking'; AÅ›. NiDoc. vacana -- n. `order'; Pk. vayaá¹‡a
-- n. `speech'; S. veá¹‡u m. `abuse'; L. vaiá¹‡ m. `lamentation, boasting',
awÄ• á¹‡. veÌ„Ìƒá¹‡ `mourning'; P. vaiá¹‡, baiá¹‡, bain m. `word, speech,
(esp.) songs of mourning, recounting with lamentation the virtues of the
deceased'; A. benÄ• `prattle'; OB. baaá¹‡a `word', B. bain (â†• H. ODBL
247); Bi. bain `words, speech'; Mth. bain, ben `a word'; OAw. bayana m.
`word, speech'; H. bayan, bain m. `speech, sound, lamentation'; OG. vayaá¹‡a
n. `speech', G. veá¹‡ n. `word, promise'; OSi. vajan, Si. vadan -- a `word,
speech'.
SATYAVACANA -- .
Addenda: vacanÃ¡ -- : WPah.ká¹-g. be_á¹‡ m. `utterance, message'.
vacyÃ¡tÄ“ see VÃ¡Ã±CATI.

vÃ¡cas 11200 vÃ¡cas n. `word' RV. [âˆšVAC]
Pa. vacoÌ„ nom. sg. n. `words, speech', AÅ›. vaca -- (in vacaguti), Pk.
vaoÌ„ n., Si. vad -- a H. Smith JA 1950, 187 (or < VÄ• ËŠCÄ• -- or VÄ• ËŠDYA
--).
DURVACAS -- .

vacÄ• 11201 vacÄ• f. `a kind of aromatic root (Acorus calamus?)' Hcar.

Pa. vaca -- , vacattha -- n. `a kind of root'; Pk. vacÄ•  -- , vayÄ•  -- f. `a kind of plant'; K. way f. `the sweet -- flag Acorus calamus and its root (used as a stomachic and for diminishing phlegm)'; Si. vada `the shoe -- flower Hibiscus rosea sinensis', vadakaha `Acorus calamus, orris root'.

vacÄ« 11202 *vacÄ« `statement'. [In vaci -- bhÄ“dÄ• t KÄ• tyÅšr. ac. to com. but this contains *vacin -- ~ MIA. vaca -- as in AÅ›. (J. C. W.) -- VÃ¡CAS --]
Pa. vacÄ« -- f. (usu. in cmpds.) `speech', AÅ›.gir. vacigutÄ« (~ shah. man. kÄ• l. vaca -- guti), Pk. vaÃ¯ -- f.; -- Si. visi (ES 83) â†• Pa. H. Smith JA 1950, 187.
*VAJ `be strong': UGRÃ¡ -- , á¹“JAS -- , OÌ„JMÃ¡N -- , VÃ¡JRA -- , VÄ• ËŠJA -- .

vajjaraá¹-á¹-ha 11203 *vajjaraá¹-á¹-ha `name of a tree'. [Cf. vajrÄ• sthi -- f. `seed of Asteracantha longifolia' Apte (`the tree' MW), vajra<-> m., vajraÅ›rÌ¥á¹…khal(ik)Ä•  -- , vajrÄ• sthiÅ›rÌ¥á¹…khalÄ•  -- f. `A. longifolia' lex., vajradruma -- m. lex., vajravrÌ¥ká¹£a -- m. SuÅ›r. `name of various trees' (in all of which vajra -- due to pop. or learned etym.); *VAÃ±JA -- , VAÃ±JULA --]
N. bajrÃ£Ì„á¹-h `the oak Quercus lamellosa'.

vÃ¡jra 11204 vÃ¡jra m. `thunderbolt' RV., `diamond' á¹¢aá¸• vBr. [âˆš*VAJ]
Pa. vajira -- m. `thunderbolt', m.n. `diamond', Pk. vajja -- , vayara -- , vaÃ¯ra -- ; Sh. (Lor.) b*lcÌ£, pl. ËšcÌ£e m. `thunderbolt, meteorite, lightning' (< *baJÌ£?); B. bÄ• j `thunderbolt'; Si. vidu `Indra's thunderbolt (or < VIDYÃºT -- ?), diamond', vadura, viduru.
VAJRAKÅ«á¹-A -- , *VAJRÄ• GNI -- , VAJRÄ• Å›ANI -- .
Addenda: vÃ¡jra -- : X VIDYÃºT -- Add2.

vajrakÅ«á¹-a 11205 vajrakÅ«á¹-a m. `name of a mountain' BhP., `mythical town in Himalaya' KathÄ• s. [VÃ¡JRA -- , KÅ«á¹-A -- 1?]
Wg. baÇ°&uacutedotdot;Å™ `name of a district NW of Swat' (â†’ Psht. baÇ°auá¹›) NTS xvii 320 with (?).

vajrÄ• gni 11206 *vajrÄ• gni `fire occasioned by thunderbolt'. [VÃ¡JRA -- , AGNÃ- --]
OAw. bajÄ• gi f. `fire caused by lightning'.

vajrÄ• Å›ani 11207 vajrÄ• Å›ani m. `Indra's thunderbolt' R. [VÃ¡JRA -- , AÅ›Ã¡NI --]
Aw. bajÄ• sani m. `thunderbolt' prob. â†• Sk.
VAÃ‘C `move': vacyÃ¡tÄ“, vÃ¡Ã±cati; *prativaÃ±cati; <-> vakrÃ¡ -- ?

11208 vÃ¡Ã±cati `moves (with a stick), crawls' AV., `travels' Bhaá¹-á¹-., vaÃ±cayati `moves (with a stick)' Åšvet Up., `escapes from' MBh., ËštÄ“ `deceives' MBh. 2. vacyÃ¡tÄ“ `flies, is poured forth' RV. [âˆšVAÃ±C]
1. Pa. vaÃ±cati `walks about', vaÃ±cÄ“ti `eludes, cheats'; Pk. vaá¹• caÃ¯ `goes', vaá¹• cia -- `avoided'; S. vÄ• Ã±jaá¹‡u `to pass over, exclude'; WPah.bhal. bÃ£Ì„Ä‹á¹‡Å« `to be saved'; N. bÃ£Ì„cnu `to escape, be left over'; B. bÃ£Ì„cÄ• `to escape'; Or. baÃ±cibÄ• `to be saved from, to live'; Mth. bÃ£Ì„cab `to escape', OAw. bÄ• á¹• caÃ¯; H. bÃ£Ì„cnÄ• `to escape, avoid' whence intr. bacnÄ• `to escape' and thence again tr. meaning of bÃ£Ì„cnÄ• `to disregard' (â†’ K. bacÄ• wun `to save', S. bacÄ• iá¹‡u, P. bacÄ• uá¹‡Ä• , G. bacÄ• vvuÌƒ, M. bacÄ• viá¹‡&etilde;); G. vaÌƒcvuÌƒ `to be saved' with a from caus. vaÌƒcÄ• vvuÌƒ; M. vÃ£Ì„Ä‹á¹‡&etilde; `to escape, continue to live'; Ko. vÄ• Ã±ctÄ• `is saved'; -- perh. Sh.gil. bÅ-Å¾Ã³Ä-kiÌ¯ `to walk, go' (pret. gÄ• s), koh. boÅ¾oÌ„ná¹· (see also s.v. VRÃ¡JATI).
2. Pk. vaccaÃ¯ `moves'; Bshk. baÄ• -- `to go' (see also s.v. VRÃ¡JATI); P. vacÄ• uá¹‡Ä• `to save'; A. bÄ• siba `to escape'; Or. bÄ• cibÄ• `to exceed'; Mth. bacab `to escape',

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bacÄ• b `to save', H. bacnÄ• , bacÄ• nÄ• (â†’ K. bacun `to escape', P. bacá¹‡Ä• , G. bacvuÌƒ); OMarw. vacaÃ¯ `is saved'; Ko. vactÄ• `goes, turns, happens'.
Addenda: vÃ¡Ã±cati. 1. WPah.poet. bÉ”nÄ‹a `sneaking along' (â†• H. baÌƒcnÄ•

`to deceive' Him.I 142).
2. vacyÃ¡tÄ“: S.kcch. bhacÄ• á¹‡Å« `to rescue', WPah.ká¹-g. bÉ”Ä‹á¹‡Ãµ `to escape (â†• H. Him.I 141), Garh. bacá¹‡u `to be saved'; A. bÄ• ciba (phonet. -- s -- ) `to live' AFD 331. -- S.kcch. bh -- < b -- represents spirant e.g. bacÄ• v keá¹‡o `to defend' AKÅš xxi, bacÄ• á¹‡Å« (â†• G. bacÄ• v karvo, bacÄ• vvuÌƒ?).

vaÃ±ja 11209 *vaÃ±ja or *vaÃ±jha -- `oak'. [NTS ii 266 compares vanaja -- m. `name of various trees' (semant. cf. Av. vanÄ• -- `tree' > Par. gan `oak' EVP 87), which is, however, perh. learned formation for *vaÃ±j(h)a -- . -- Cf. *VAJJARAá¹-á¹-HA --]
Ash. moÌ„ÌƒÅ¾Ä«ËŠ `oak' (< *wanÇ°Ä«?), Wg. moÌ„Ä‹, mÅ«Ä‹, Kt. wÉ™Ì• nzÄ«, wÉ™zÄ«ËŠ, Pr. wá¹“zu; PaÅ¡. wanÇ°Ä«ËŠ `holly -- oak'; Niá¹…g. banzÄ«ËŠ `oak', Woá¹-. banz f., Gaw. injÌˆÄ«ËŠ, heÌ„ÌƒzÄ«ËŠ; Kal.rumb. buÃ±, st. boÌ„Ã±Ç° -- , urt. bonz `holly -- oak', Kho. banÇ° (< *vÄ• Ã±jha -- ?), Sv. banÅ¾; WPah.bhal. baÃ±j n. `a partic. tree'; Ku. bÃ£Ì„j `oak'; N. bÃ£Ì„jh `the tree Echinocarpus sterculiaceus'; H. bÃ£Ì„jh, bÃ£Ì„j m., baÃ±jÄ« f. `the oak Quercus incana'.

vaÃ±jula 11210 vaÃ±jula m. `name of various trees and plants including Jonesia asoka and Calamus rotang' MBh., Ëšlaka<-> m. BhP., ËšlikÄ• -- f. lex.
Pa. vaÃ±jula -- , vajuá¸·a -- m. `a partic. tree, ratan cane'; Pk. vaá¹• jula -- m. `Jonesia asoka, cane'; Si. vadula `arbour' EGS 156.
*vaÃ±jha -- `oak' see *VAÃ±JA -- .

vaá¹-a 11211 vaá¹-a1 m. `the banyan Ficus indica' MBh.
Pa. vaá¹-a -- m. `banyan', Pk. vaá¸• a -- , Ëšaga -- m., K. war in war -- kulu m., S. baá¹›u m. (â†• E); P. vaá¹›, baá¹› m., vohá¹›, bohá¹› f. `banyan', vaá¹›oá¹-Ä• , baËš m. `young banyan' (+?); N. A. bar `banyan', B. baá¹›, Bi. bar (â†’ Or. bara), H. baá¹› m. (â†’ Bhoj. Mth. baá¹›), G. vaá¹› m., M. vaá¸• m., Ko. vaá¸• u.
*VAá¹-APADRA -- , *VAá¹-APÄ• TIKÄ• -- .
Addenda: vaá¹-a -- 1: Garh. baá¹› `fig tree'.

vaá¹-a 11212 vaá¹-a2 `string' lex. [Prob. â†• Drav. Tam. vaá¹-am, Kan. vaá¹-i, vaá¹-ara, &c. DED 4268]
N. bariyo `cord, rope'; Bi. barah `rope working irrigation lever', barhÄ•

`thick well -- rope', Mth. barahÄ• `rope'.
VAá¹-Ä• RAKA -- , VAá¹-IN -- ; *KARá¹‡AVAá¹-IKÄ• -- , *YANTRAVAá¹-A -- .

vaá¹-a 11213 vaá¹-a3 m., Ëšaka -- m.n. `small lump' ÅšÄ• rá¹…gS., `round cake of pulse fried in oil' SuÅ›r., vaá¹-ikÄ• -- f. `small lump' PaÃ±cat., Ëšá¹-akÄ• -- f. DhÅ«rtan.
Pa. vaá¹-aka -- m. `small ball, thickening bulb, tuber'; Pk. vaá¸• Ä« -- f., Ëšá¸• aga -- m. `ball of pulse'; K. woru m. `a kind of spiced cake', vÃ¼rÃ¼ f. `small lump of pulse fried in oil or ghee'; S. vaá¹›o m., Ëšá¹›Ä« f. `dish of pulse'; L.awÄ• á¹‡. vaá¹›Ä« `pellet of pulse'; P. vaá¹›Ä• , baËš `fried preparation of lentils', vaá¹›Ä«, baËš `lump of pulse'; Ku. baá¹›o m. `cake of pulse fried in oil or ghee', Ëšá¹›Ä« f. `small do.'; N. bari `pill'; A. bara `round cake of ground pulse', bari `pill'; B. Or. baá¹›i `ball of bruised pulse, pill'; Bi. barÄ« `cake of fried pulse', H. baá¹›Ä• m., Ëšá¹›Ä« f.; G. vaá¹›uÌƒ n., Ëšá¹›Ä« f. `a kind of cake'; M. vaá¸• Ä« f. `id.', vaá¸• Ä• m. `cake of fried pulse'.
*VAá¹-APÅ«RA -- ; *Ä• RDRAKAVAá¹-IKÄ• -- , *Ká¹£Ä«RAVAá¹-A -- , *GUNDRAVAá¹-A -- , *GÄ“NDAVAá¹-AKA -- , *GHRÌ¥TAVAá¹-A -- , *TRÌ¥TTAVAá¹-A -- , *PAKVAVAá¹-A -- , *PATTRAVAá¹-A -- , *PARá¹‡AVAá¹-AKA -- , *MADHÅ«KAVAá¹-A -- , *MÄ• á¹£AVAá¹-A -- .

vaá¹-apadra 11214 *vaá¹-apadra `a place -- name'. [vaá¹-a -- 1, padrÃ¡ -- ?]
Pk. vaá¸• avadda -- n. `name of a town in Gujarat', G. vaá¹›od `Baroda' ODBL 497.

vaá¹-apÄ• tikÄ• 11215 *vaá¹-apÄ• tikÄ• `falling from banyan'. [vaá¹-a -- 1, pÄ• ta --]
G. vaá¹›vÄ• Ä« f. `hanging root of banyan tree'.

vaá¹-apÅ«ra 11216 *vaá¹-apÅ«ra `a sort of cake'. [vaá¹-a -- 3, pÅ«ra -- 2]
OH. baraurÄ« f. `cake of ground pulse fried in ghee'.
vaá¹-ara -- see VAá¹‡á¹-A -- 2.

11217 vaá¹-Ä• raka -- , varÄ• á¹-aka -- m. `string' MBh. [VAá¹-A -- 2]
Pa. sa -- vaá¹-Ä• kara -- `having a cable'; Bi. baral -- rassÄ« `twisted string'; H. barrÄ• m. `rope', barÄ• rÄ• m. `thong'.

vaá¹-in 11218 vaá¹-in `stringed' lex. [VAá¹-A -- 2]

Si. vil, vili `bow' (ES 82)?
*vaá¹-á¹-ha -- , *vaá¹-ha -- , vaá¹-harÃ¡ -- `defective' see VAá¹‡á¹-A -- 2.

vÃ¡á¸• abÄ• 11219 vÃ¡á¸• abÄ• f. `mare' TS.
Pa. vaá¸·avÄ• -- , baËš f. `mare', NiDoc. vaá¸• 'avi, Pk. vaá¸• avÄ• -- , valavÄ• -- , valayÄ• -- f., Tir. baá¹›Ä“, Si. veá¸·amÌ†ba, veá¸·emÌ†ba. -- S. vaá¹›u m. `sexual heat (of animals)', vaá¹›jaá¹‡u `to be on heat (of mares)'?

vaá¸• abhi 11220 vaá¸• abhi f. `ridge of roof' R., valabhÄ-Ì„ -- f. MBh. 2. valÄ«ka -- n. `projecting thatch, reed' KauÅ›., valika<-> m.n. `edge of thatched roof' W. [Cf. VALA --]
1. Pa. vaá¸·abhi -- ratha -- m. `covered van'; Pk. vaá¸• ahÄ« -- , valahÄ-Ì„ -- f. `roof -- ridge, thatch, veranda'.
2. K. woju m. `edge of thatched roof, eave, water falling from eaves'; B. bali `ridge of a thatched roof'.
*VAá¸• ABHIDAá¹‡á¸• A -- , *VAá¸• ABHIPÄ• NÄ«YA -- , *VAá¸• ABHIVAá¹• Å›IYA -- .

vaá¸• abhidaá¹‡á¸• a 11221 *vaá¸• abhidaá¹‡á¸• a or *valadaá¹‡á¸• a -- `ridge -- pole'. [VAá¸• ABHI -- or VALA -- , DAá¹‡á¸• Ã¡ --]
L. vareá¹‡á¸• Ä« f. `part of wall projecting above roof'; Bi. baá¹›&etilde;r, ËšrÄ« `ridge -- pole'; H. baleá¹‡á¸• Ä• m. `ridge -- pole, thatched roof of veranda'.

vaá¸• abhipÄ• nÄ«ya 11222 *vaá¸• abhipÄ• nÄ«ya `roof water'. [VAá¸• ABHI -- , PÄ• NÄ«ËŠYA --]
K. waÌ‡jiwÃ´Ã±u m. `water falling from eaves', N. balyÄ• ni, Ëšleni, Ëšlini (balindra `stream esp. of tears' < *balyÄ• nr -- < ext. with -- á¸• a --).

vaá¸• abhivaá¹• Å›iya 11223 *vaá¸• abhivaá¹• Å›iya `eave rafter'. [VAá¸• ABHI -- , VÃ¡á¹• Å›YA --]
N. bal&etilde;si `eave of roof'.

vaá¸• avaá¸• a 11224 *vaá¸• avaá¸• a `grumble, mutter'. [Onom. -- Cf. *BAá¸• ABAá¸• A --]
Pk. vaá¸• avaá¸• aÃ¯ `mutters'; -- cf. M. vaá¹-vaá¹-á¹‡&etilde; `to grumble'.
vaá¸• iÅ›a -- see BAá¸• IÅ›A -- .

vaá¸• ra 11225 vaá¸• ra `big' lex. [Scarcely with F. Edgerton JAOS 60, 229 < vrÌ¥ddhÃ¡ --]
Pk. vaá¸• á¸• a -- `big'; Gy. eur. baro `big, heavy', arm. borov `big, high, old'; á¸Œ. b*lá¹›a `big'; Ash. wÉ™á¸• á¸• e grÉ™s `noon'; Sh.gil. b&oacutebrev;á¹›Å- `big', koh.gur. bÄƒá¹›Å-, K. boá¸• u, rÄ• m. baá¸• Å«, pog. boÌ†á¹›, kash. baá¸• á¸• Å-, á¸• oá¸• . baá¸• á¸• oÌ„, baá¹›oÌ„, S. vaá¸• Ì o, L. vaá¸• á¸• Ä• , (Ju.) vaá¸• Ì Ä• , P. vaá¸• á¸• Ä• , baá¸• Ä• , baá¹›Ä• , bhaá¹-. baá¸• á¸• Ä• , WPah.bhad. baá¸• á¸• o, bhal. baá¹›o, pÄ• á¸• . boÌ†á¹›Ä• , paá¹….
cur. baá¸• á¸• Ä• , cam. baá¹›Ä• , khaÅ›. baá¹›u n. sg., (Joshi) baá¸• ru `the eldest'; Ku. N. baá¹›o `big', A. bar, B. Or. baá¹›a, emph. baá¸• á¸• a, Bi. Mth. Bhoj. baá¹›, OAw. barÄ« f. adj. (-- r -- < early -- á¹› --), lakh. baá¹›Ä• , baá¹›kÄ• , H. baá¹›, baá¹›Ä• , baá¸• á¸• Ä• , Marw. baá¹›o; G. vaá¹› m. `an elder', vaá¹›uÌƒ `big' (baá¹›uÌƒ â†• H.); M. poet. vÄ• á¸• `big', Md. boá¸• u (â†•  Ind.); -- G. vaá¹›Ä«l m. `an elder', M. vaá¸• Ä«l m.
*VAá¸• RATARA -- ; *VAá¸• RADAá¹‡á¸• A -- , *VAá¸• RAPHALA -- , *VAá¸• RAHASTA -- ; *PRAVAá¸• RA -- .
Addenda: vaá¸• ra -- [Rather extracted from Pk. Ap. evaá¸• a -- `this big', kevaá¸• a -- `how big?', etc.; -- evaá¸• a -- < MIA. *Ä“yÄ• vaá¹• (Pk. spel. Ä“tÄ• vaá¹•) + ext. -- á¸• a -- < Sk. â€ Ä“TÄ• ËŠVANT -- (rather than, with C. Shackle, evaá¸• a -- der. from vaá¸• ra --) J.C.W.]
Pk. vaá¸• á¸• a -- , (in cmpd.) vaá¸• a -- `big'; WPah.ká¹-g. bÉ”á¸• á¸• É” `big', kc. bÉ”á¹›o, ká¹-g. (kc.) bÉ”á¹›É” `much, very', sai. baá¸• á¸• Ä• `big', baá¹›Ä• adv., Garh. baá¹›Å« `big, elder', A. baÌ‚r `large'; -- deriv. OP. baá¸• apanÄ• m. `greatness'.
Ap. evaá¸• a -- `this big', OP. evaá¸• u, P. eá¸• Ä• ; -- Ap. tevaá¸• a -- `that big', OP. tevaá¸• u (P. oá¸• Ä•); -- Ap. jevaá¸• a -- `as big as', OP. jevaá¸• u, P. jeá¸• Ä• ; -- Pk. kÄ“vaá¸• aya -- `how big?', Ap. kevaá¸• a -- , OP. kevaá¸• u, P. keá¸• Ä• .

vaá¸• ratara 11226 *vaá¸• ratara `larger'. [VAá¸• RA --]
Pk. vaá¸• á¸• ayara -- `very big', Ap. vaá¸• á¸• Ä• ra -- ; S. vaá¸• Ì ero `too large', m. `headman, ancestor'; P. vaá¸• erÄ• , baËš `large', m. `ancestor'; H. baá¹›erÄ•  `large, principal'; G. vaá¹›eruÌƒ `elderly'.

vaá¸• radaá¹‡á¸• a 11227 *vaá¸• radaá¹‡á¸• a `large pole'. [VAá¸• RA -- , DAá¹‡á¸• Ã¡ --]
Bi. baá¹›&etilde;á¹›Ä• , Ëšá¹›Ä« `upper iron bar of pillars supporting a smith's bellows', b&etilde;riyÄ• (< *baá¹›&etilde;á¹›iyÄ• ? -- Other names

are á¸• aá¹‡á¸• Ä• , á¸• aá¹‡á¹-Ä• Grierson BPL 414).

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vaá¸• raphala 11228 *vaá¸• raphala `name of a tree'. [Cf. mahÄ• phala -- m. `Aegle marmelos', ËšlÄ• -- f. `a kind of colocynth, the big jujube, a citron tree' lex. -- VAá¸• RA -- , PHÃ¡LA -- 1]
H. baá¹›'hal, Ëšhar m. `the trees Artocarpus lakoocha and Cordia latifolia with their fruit'?

vaá¸• rahasta 11229 *vaá¸• rahasta `having big hands'. [Cf. mahÄ• hastÃ-n<-> RV., Ëšta -- MBh. -- VAá¸• RA -- , HÃ¡STA --]
G. vaá¹› -- hÄ• th `strong' prob. a G. cmpd.

vaá¹‡Ã-j 11230 vaá¹‡Ã-j m. `trader' RV., f. `trade' Gaut.
Pk. vaá¹‡i -- m. `trader'; -- Ash. vaá¹‡iÄ‹ -- , valƒá¹›iÄ‹ -- `to sell', Kt. vÅ•Ã¤Ä«ËœÄ• `sale'. (Rep1 62) rather â†• Ind. s.v. VAá¹‡IJYÄ• ËŠ -- . VAá¹‡IJA -- , VAá¹‡IJÄ• -- , VAá¹‡IJYÄ• ËŠ -- , VÄ• á¹‡IJÃ¡ -- , VÄ• á¹‡IJYA -- , VÄ• á¹‡IJYAKA -- .

11231 vaá¹‡ija -- , Ëšaka -- m. `trader' lex. [VAá¹‡Ã-J --]
Pk. vaá¹‡ia -- m. `trader', S. vaá¹‡yo m., P.ludh. baniÄ• m., Ku. baá¹‡iyÄ• , gng. b*l_&rtodtilde;i, N. A. baniyÄ• , Or. baá¹‡iÄ• , Bi. baniyÄ• , Mth. baniÃ£Ì„, Bhoj. Aw.lakh. H. baniyÄ• m.; <-> Sh. (Lor.) b*lnyo m. `big shopkeeper' prob. â†• H.

vaá¹‡ijÄ• 11232 vaá¹‡ijÄ• f. `trade' lex. [VAá¹‡Ã-J --]
A. benÄ• `trade'?

vaá¹‡ijyÄ• ËŠ 11233 vaá¹‡ijyÄ• ËŠ f. `trade' ÅšBr., ËšjyÃ¡ -- n. lex.

[VAá¹‡Ã-J --]
Pa. vaá¹‡ijjÄ• -- f. `trade', Pk. vaá¹‡ijja -- n., S. vaá¹‡iju m., L. (Ju.) vaá¹‡j m., awÄ• á¹‡. vaá¹‡uj, P. vaá¹‡j, baá¹‡aj, ludh. banaj m., Ku. baá¹‡aj, gng. b*l_&rtodtilde;ijÌˆ, Or. baá¹‡ija, Bi. Aw.lakh. banij, Bhoj. baniji, H. banij, banaj m., G. vaá¹‡aj m.; M. vaá¹‡ajÌˆ f. `trade journey'.
-- Deriv. S. vaá¹‡jaá¹‡u `to buy'; H. banajnÄ•  `to trade'; -- Ash. vaá¹‡iÄ‹ -- , vaÌƒá¹›iÄ‹ -- `to sell', Kt. vÅ•Ã¤Ä«ËœÄ• -- â†• Ind. rather than direct < VAá¹‡Ã-J -- .
VÄ• á¹‡IJYAKA -- ; *VAá¹‡IJYÄ• KÄ• RA -- .
Addenda: vaá¹‡ijyÄ• ËŠ -- : Garh. baá¹‡ja `trade', A. baniz.

vaá¹‡ijyÄ• kÄ• ra 11234 *vaá¹‡ijyÄ• kÄ• ra `trader'. [VAá¹‡IJYÄ• ËŠ -- , KÄ• RA -- 1]
Pk. vaá¹‡ijjÄ• raya -- m. `trader', S. vaá¹‡jÄ• ro m., L. vaá¹‡jÄ• rÄ•  m. (â†' Psht.waz. wanÇ°orai `intermediary'), P. vaá¹‡jÄ• rÄ• , baá¹‡Ëš m., Or. baá¹‡ijÄ• ra, Ëšru, H. banijÄ• rÄ• , banjÄ• rÄ• m. (â†' Ku. banjÄ• ro); G. vaá¹‡jÄ• ri f. `a number of traders, caravan', vaá¹‡jÄ• rÉ” m. `travelling trader'; M. vaá¹‡jÌˆÄ• r m. `troop of travelling sellers of grain and salt', vaá¹‡jÌˆÄ• rÄ•  m. `carrier of grain, salt, &c. (a caste)'; -- A. bÄ• nizÄ• r `trade', MB. bÄ• á¹‡ijÄ• ra `trader' with secondary lengthening of Ä• rather than < *VÄ• á¹‡IJYAKÄ• RA -- .
VANÌ£á¹¬ `share': vaá¹‡á¹-a -- 1, vÃ¡á¹‡á¹-ati, *vaá¹‡á¹-ha -- 1, *vaá¹‡á¹-hati.

11235 vaá¹‡á¹-a -- 1, Ëšaka -- m. `share' lex. 2. *vaá¹‡á¹-ha -- 1. [âˆšVAá¹‡á¹-]
1. Pk. vaá¹• á¹-aga -- m. `share', PaÅ¡.dar. waá¹‡á¹-, ar. waÌƒá¹-, weg. wÉ™á¹‡á¸• , Sh. (Lor.) b*lnÃ³, K. waá¹‡á¸• m., S. vaá¹‡á¸• a f., L. vaá¹‡á¸• , Ëšá¸• Ä« f., P. vaá¹‡á¸• f., baá¹‡á¸• m.f., vaá¹‡á¸• Ä• , baËš m., WPah.roh. baá¹‡á¸• , (Joshi) bÄ• á¹‡á¸• Ä• , Ku. bÄ• n, gng. bÃ£Ì„á¹‡, N. bÃ£Ì„á¹›, A. baÌƒá¹-Ä• , B. bÃ£Ì„á¹-, bÃ£Ì„á¹-Ä• , Or. bÄ• á¹‡á¹-a; Bi. bÃ£Ì„á¹- `division of crops', Mth. bÃ£Ì„á¹-Ä«; H. bÃ£Ì„á¹- f., Ëšá¹-Ä•  m. `share', G. vÃ£Ì„á¹-, Ëšá¹-É” m., M. vÃ£Ì„á¹-Ä• , vÄ• á¹-Ä• m., Ko. vÄ• á¹‡á¹-o.
2. Mai. baá¹-hÄ• ËŠ, Garh. bÃ£Ì„á¹-ho m.; -- cf. Ap. vaá¹• á¹-haá¹‡a<-> `sharing'.
*VAá¹‡á¹-AKÄ• RA -- ; *JYÄ“á¹£á¹-HAVAá¹‡á¹-A -- .
Addenda: vaá¹‡á¹-a -- 1: WPah.ká¹-g. (kc.) bÄ• á¹‡á¸• f. (obl. -- l) `share', kc. baá¹‡á¸• o m., J. bÃ£Ì„á¸• Ä• m.

vaá¹‡á¹-a 11236 vaá¹‡á¹-a2 `tailless' Gaut., `unmarried, dwarf' lex. 2. vaá¹‡á¹-ha -- 2 `crippled, unmarried, dwarf' lex. 3. *vaá¹‡á¸• a -- . 4. vaá¹‡á¸• ara -- m. `eunuch' lex. 5. *vaá¹‡á¸• ha -- . 6. *vaá¹-ha -- (vÃ¡á¹-hati `is fat' DhÄ• tup.). 7. vaá¹-harÃ¡- `dull, stupid' Hcat. (vaá¹-ara -- `wicked, unsteady' lex.). 8. *vaá¹-á¹-ha -- (perh. sanskritized as baá¹£á¹-a -- `fool' for which EWA ii 422 rightly rejects Johansson's (KZ 36, 371) derivation < *bel -- s -- to --). 9. *vantha -- . [Group of `defective' words to which *VAá¹…KA -- 2 and prob. VANDHYA -- belong: see BAá¹‡á¸• Ã¡ --]

1. Pa. a -- vaá¹‡á¹-a -- `well -- formed (of a woman's breast)'; Gaw. wÄ• á¹‡á¹-a adj. `fat', wÄ• á¹‡á¹-i aá¹…guá¹›Ã-k `thumb'; K. vÃ¼ná¸• Ã¼ f. `lame woman'; B. bÃ£Ì„á¹-iyÄ• , b&etilde;á¹-Ëš `dwarfish'.

2. Pk. vaá¹• á¹-ha -- `unmarried, dwarf'; WPah.bhal. bÃ£Ì„á¹-h f. `barren woman'; Or. bÄ• á¹‡á¹-hiÄ• `dwarfish'; G. vaÌƒá¹-hvuÌƒ `to be dissipated', vaÌƒá¹-hel, ËšluÌƒ `corrupt'; M. vÃ£Ì„á¹-h, vÄ• á¹-h f. `buffalo calf', vÃ£Ì„á¹-hÄ«Ä‹Ä• pitÄ• `blockhead'.

3. M. vaÌƒá¸• Ä• `barren (of woman or animal)'; Si. vaá¹‡á¸• a `a man who is circumcised or has no prepuce' (< *vanÌ†á¸• va?). -- See *VANVA -- .

4. G. vaÌƒá¸• aá¸· m. `eunuch'.

5. Bi. baá¹‡á¸• hÄ• `bullock with broken tail' (or < *BAá¹‡á¸• HA -- ); G. vÃ£Ì„á¸• hÉ” m. `bachelor, widower'.

6. Pk. vaá¸• ha -- `dumb'.

7. Pa. vaá¹-hara -- `bulky, gross'; Pk. vaá¸• hara -- `stupid, lazy', m. `rogue, son of a Brahman by a VaiÅ›ya woman'; Si. varaá¸·u `thief', adj. `bent'.

8. M. vaá¹-á¹-hyÄ• , vaá¹-hyÄ• `large and lubberly'.

9. Or. banthaá¹›a, Ëšthaá¹›Ä• `blunt, obstructive'.

Addenda: vaá¹‡á¹-a -- 2. 2. vaá¹‡á¹-ha -- 2: WPah.ká¹-g. bÃ¡á¹‡á¸• hI `barren (of animals and contemptuously of women)'.

3. *vaá¹‡á¸• a -- : A. baÌƒralÄ• `bachelor'.

vaá¹‡á¹-akÄ• ra 11237 *vaá¹‡á¹-akÄ• ra `dividing'. [vaá¹‡á¹-a -- 1, kÄ• ra -- 1]

L. vaá¹‡á¸• Ä• rÄ• m. `act of dividing'.

11238 vÃ¡á¹‡á¹-ati, vaá¹‡á¹-Ã¡yati `shares' DhÄ• tup. 2. *vaá¹‡á¹-hati. [âˆšVAá¹‡á¹-]

Pa. vaá¹‡á¹-ati `shares', Pk. vaá¹• á¹-aÃ¯, Ash. mÉ™á¹- -- , Wg. mÃ¤á¹- -- , maá¹- -- , Kt. beá¹- -- , PaÅ¡.dar. weg. chil. waá¹‡á¹- -- , ar. wÉ™á¹‡á¹- -- (dar. weg. ar. also waá¹‡á¸• --), Gaw. bÄ“á¹‡á¹- -- , K.kash. baá¹‡á¹-uá¹‡Å-, á¸• oá¸• . baá¹‡á¹-á¹‡oÌ„, S. vaá¹‡á¸• aá¹‡u, L. vaá¹‡á¸• aá¹‡, P. vaá¹‡á¸• á¹‡Ä• , ludh. baá¹‡á¸• anÄ• , WPah.bhad. baá¹‡á¹-á¹‡Å«, cur. cam. baá¹‡á¸• á¹‡Ä• , Ku. bÄ• á¹‡á¹‡o (bÃ£Ì„á¹-á¹‡o â†• H.), N. bÃ£Ì„á¹›nu, A. bÃ£Ì„á¹-iba, B. bÃ£Ì„á¹-Ä• , Or. bÄ• á¹‡á¹-ibÄ• , Mth. bÃ£Ì„á¹-ab, Bhoj. bÃ£Ì„á¹-al, OAw. OMarw. bÄ• á¹• á¹-aÃ¯, H. bÃ£Ì„á¹-nÄ• , G. vÃ£Ì„á¹-vuÌƒ, M. vÃ£Ì„á¹-á¹‡&etilde;.
2. Ap. vaá¹• á¹-haá¹‡a -- n., Woá¹-. baá¹‡á¹-h -- .
*vaá¹‡á¹-ha -- 1 `share' see VAá¹‡á¹-A -- 1.
vaá¹‡á¹-ha -- 2 `crippled' see VAá¹‡á¹-A -- 2.
*vaá¹‡á¹-hati `shares' see VAÃ¡á¹‡á¹-ATI.
*vaá¹‡á¸• a -- , vaá¹‡á¸• ara -- , *vaá¹‡á¸• ha -- `defective' see VAá¹‡á¹-A -- 2.
Addenda: vÃ¡á¹‡á¹-ati: WPah.ká¹-g. baá¹‡á¸• á¹‡Ãµ `to share, divide'.
vaá¹‡á¹-ha -- 2, *vaá¹‡á¸• a -- see VAá¹‡á¹-A -- 2 Add2.

vatsÃ¡ 11239 vatsÃ¡1 m. `calf, child' RV., voc. as term of endearment MBh., vatsÄ• -- f., ÅšÄ• á¹…khÅšr., vatsaka -- m. `little calf' Mn., vatsikÄ• -- f. `heifer' YÄ• jÃ±. [Orig. `yearling' and same as VATSA -- 2]
Pa. vaccha -- m. `calf', Ëšaka -- m. `little calf'; Pk. vaccha -- m. `calf', Tir. baÄ‹a, PaÅ¡.kuá¹›. ar. wÄ• Ä‹É™k, lauá¹›. wasÄ• k; Gaw. Ä“Ä‹Ä«ËŠ f. `cow' (< vatsikÄ• -- NOGaw 27); Kal. baÄ‹hÃ¡ m. `yearling calf'; Tor. bÄ• s m., biÄ• s f. `calf', Sv. bÄ• Ä‹o, K. woÄ‹hu m., pog. woÌ†Ä‹; S. vacha f. `buffalo calf'; L. vacch f. `suckling buffalo calf', vacchÄ• m., ËšchÄ« f. `calf, P. vacchÄ• , baËš m., vacchÄ« f.; WPah.bhad. baÄ‹hÄ« `cow'; Ku. bÄ• cho m. `calf', gng. bÄ• ch, N. bÄ• cho m., Ëšchi f.; A. bÄ• sÄ• `affectionate address to a child'; B. bÄ• chÄ• `calf, young of animal, dear child'; Or. bÄ• chÄ• , (Sambhalpur) bachÄ• `young bullock', bÄ• chÄ« `heifer calf'; Bi. bÄ• chÄ• , bachwÄ• m. `calf', bÄ• chÄ«, bachiyÄ• f.; Mth. bÄ• cchÄ• `young of animal, esp. calf'; Bhoj. bÄ• chÄ« f. `calf', Aw.lakh. bachawÄ• m., bachiyÄ• f., H. bÄ• chÄ• m., bachiyÄ• f., Si. vassÄ• (st. vasu -- , vahu --) m., vÃ¤ssi f. -- Ext. -- uá¸• a -- (< *KUá¸• A -- 1? -- with meaning `young of animal' esp. in Kaf. and Dard.): Kt. wuÄ‹ÃºÅ•, waÄ‹Ã-á¹› `calf', Niá¹…g. buÄ‹É™Ìƒá¹›É™Ì• , Kal.urt. baÄ‹hoÅ•Ã¤, rumb. biÄ• hoÅ•É™ `new -- born calf'; Sh.gil. koh. bÄƒÄ‹há¹“ m., (Lor.) b*lÄ‹oÌ„Ä« f., gur. bÄƒÄ‹hÃ³u m., pales. baÄ‹oá¹›o, jij. b*lÄ‹É”Ì• á¹›É”, K. waÄ‹horu m., waÄ‹har, waÄ‹hÃ¼rÃ¼ f., á¸• oá¸• .

baÄ‹uá¹›oÌ„ m., WPah. bhal. bÃ¡Ä‹huá¹› n. -- á¸Œ. b*lÄ• oÌ„á¹-o m. -- Woá¹-.
baÄ• á¸—á¹‡ f. `calf' < *vatsanÄ« -- (cf. B. bÄ• chni f. of bÄ• chÄ• above)
whence baÄ• á¹“á¹‡ m. -- Ä‹h assim. to cÌ£h in Dm. bacÌ£hoÅ•Ä« f. `newborn
calf' (after which bacÌ£ho m.); Kho. bacÌ£hÃ³á¸· `calf' BelvalkarVol 87,
Phal. bacÌ£hÅ«á¹›u m.f. -- X UKá¹£Ã¡N -- 1 q.v.
vatsatarÃ¡ -- , vatsalÃ¡ -- ; vatsarÅ«pa -- ; *dvivatsikÄ• -- 1,
mrÌ¥tÃ¡vatsÄ• -- , *suvatsikÄ• -- .
Addenda: vatsÃ¡ -- 1: WPah.ká¹-g. bÃ¡Ä‹Ä‹hu, baÄ‹á¹-u m. `calf', -- kc.
baÅ›á¹-u m. cf. ká¹-g. nÃ-Å›á¹-É” < NÄ«CÃ¡ -- , Pk. á¹‡icca -- ~ uÄ‹á¹-É” <
UCCA -- (Him.I 136); Garh. bÄ• cchi `heifer'; A. spel. bÄ• chÄ• .

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vatsa 11240 vatsa2 m. `year' lex. (saá¹• vÃ¡tsam `for one year' RV.). [Cf.
VATSÃ¡ -- 1]
Pr. wuÄ‹Å«, usÄ‹u `year' NTS xiii 230; -- Si. vas -- a rather < VARá¹£Ã¡ --
.
VATSARÃ¡ -- ; TRIVATSÃ¡ -- , *DVIVATSIKÄ• -- 2.

vatsatarÃ¡ 11241 vatsatarÃ¡ m. `young bull or goat before weaning or
copulation', ËšrÄ«ËŠ -- f. TS. [VATSÃ¡ -- 1]
Pa. vacchatara -- m. `weaned calf', ËšrÄ« -- f.; Pk. vacchadara -- m., ËšrÄ«
-- f., vacchayara -- m. `calf', Dm. baÄ‹hÃ¡r m., Bshk. baÄ‹á¸—r (<
vatsatarÄ«ËŠ --); Phal. baÄ‹hÄ• ËŠr m. `calf 1 -- 2 years old'; Sh. bÄƒÄ‹har
m. `calf', bÄƒÄ‹hÄƒrÃ©i f., (Lor.) b*lÄ‹É™r m. `3 -- year old calf',
b*lsÉ™ro m. `yearling calf'; S. vachero m. `colt', L.awÄ• á¹‡. vacherÄ• , P.
vachá¸—rÄ• , baËš m., WPah.bhal. bachÃ©ro m., bhiá¸• . bacherÉ”á¹-u n. `tiny
foal'; Ku.gng. bacher `calf'; Or. bÄ• charÄ• , bachËš `young of animal (esp.
of horse)', bÄ• charÄ« `calf'; H. bacherÄ• m. `colt, calf', bacheá¹›Ä• m. (<
*bacherá¹›Ä• ? -- â†’ N. bacheá¹›o `colt', Bi. bacheá¹›Ä•); G. vacherÉ” m.,

ËšrÄ« f. `foal'; OG. vÄ• charaá¸• aÃ¼á¹• n. `calf', G. vÄ• chará¹›uÌƒ n., Ëšá¹›Ä« f.
Addenda: vatsatarÃ¡ -- [With apravÄ«tÄ• trihÄ• yaá¹‡Ä« vatsatarÄ« `unimpregnated 3 year old heifer', garbhiá¹‡Ä« vatsatarÄ« `heifer which has calved once' cf. Ir. SeistanÄ« gastar `cow expecting calf', gÃ¡star `3 year old colt' GM 12.5.69]
WPah.ká¹-g. (kc.) bÉ™Ä‹hÃ©rÉ” m. `colt', bhal. bachero m. `tiny foal'.

vatsarÃ¡ 11242 vatsarÃ¡ m. `5th or 6th year in a cycle of 5 or 6 years' TS., `year' Mn. (n. MaitrUp. etc.). [VATSA -- 2]
Pa. Pk. vacchara -- m. (Pk. also n.) `year', A. basar, Si. vasara EGS 160.
*DUVATSARA -- , *PRAVATSARA -- , SAá¹• VATSARÃ¡ -- .
Addenda: vatsarÃ¡ -- : A. basar, B. bachar (both â†• Sk.?).

vatsarÅ«pa 11243 vatsarÅ«pa m. `young calf' Hcat. [vatsÃ¡ -- 1, rÅ«pÃ¡ --]
WPah.khaÅ›. beÄ‹hruÃ£Ì„ n. pl. `calves'; Ku. bÄ• churu, Ëšro, bÄ• chur `calf', A. bÄ• saru, B. bÄ• chur, Or. bacharu, Bi. bachru m., Bhoj. OH. bacharÅ« m., G. vÄ• chruÌƒ n., M. vÄ• sruÌ„Ìƒ, vÃ£Ì„sruÌ„ÌƒÌƒ n.; Ko. vÄ• sruÌƒ `young calf'.
Addenda: vatsarÅ«pa -- : Garh. bÄ• chru `calf'.
VAD: â€ *PRAVÄ• DYA -- .

vatsalÃ¡ 11244 vatsalÃ¡ `affectionate towards its young' MBh. 2. `*calf'. [VATSÃ¡ -- 1]
1. Pa. Pk. vacchala -- `affectionate'; P. vacchal `compassionate, propitious'.
2. Ash. É”Ä‹alÃ¤ËŠ, uÄ‹É™lÉ™Ì• m. `calf', oÄ‹alÄ«ËŠ, uÄ‹É™lÄ«ËŠ f., Wg. wuÄ‹alÃ¡, PaÅ¡.kuá¹›. wÄ• Ä‹elik, dar. wÃ¡Ä• ula, Shum. waÄ‹olik, Gmb. weÄ‹elÄ• ËŠ m., ËšlÄ«ËŠ f.
VÄ• TSALYA -- .
VAD `speak': udita -- 2, vÃ¡dati, vÃ¡dana -- , vÄ• da -- , vÄ• daka -- , vÄ• dana -- , vÄ• dÃ¡yati, vÄ• ËŠdya -- , vÄ• dyatÄ“; apavÄ• da -- , avadyÃ¡ -- , *Ä• vÄ• da -- , parivÄ• dÃ¡ -- , pravadana -- , pravÄ• da -- .

11245 vÃ¡dati `speaks, says' RV. [âˆšVAD]
Pa. vadati `speaks', Pk. vayaÃ¯; -- Si. viyanavÄ• `to say, expound' (SigGr ii 463) prob. anal. pres. st. from pret. vÄ« < UDITA -- 2.

vÃ¡dana 11246 vÃ¡dana n. `speaking' ÅšBr., `mouth, face' MBh. [âˆšVAD]

Pa. vadana -- n. `speaking'; Pk. vayaá¹‡a -- n. `speech', m.n. `mouth, face'; A. bayan `face', Si. vuvan -- a, uvan -- a.

11247 vadÄ• la -- , Ëšaka -- m. `a kind of Silurius or sheat fish' lex.
B. boyÄ• l `sheat fish' ODBL 320.
VADH `strike': VADHÃ¡ -- , *VADHATI, VADHYATÄ“, VADHYÄ• -- .

vadhÃ¡ 11248 vadhÃ¡ m. `killer, slaughter' RV., Ëška -- `murderer' MBh. [âˆšVADH]
Pa. AÅ›. Pk. vadha -- m. `killing', Pk. vaha -- m.; N. baha `colic pain'? -- Si vaya `destruction, disappearance' (ES 79) rather < APÄ• YA -- .
PARÅ›VADHA -- .

11249 *vadhati `kills, strikes' (vadhÄ«t RV., vadhÄ“yam, vadha AV.), vadhayati MBh. [âˆšVADH]
Pa. vadhati `hills, strikes', caus. vadhÄ“ti, Pk. vahaÃ¯, vahÄ“i; Si. vayanavÄ• `to strike'; -- Gy. arm. vacÌ¦ -- `to strike, carry off, throw'?

vadhÅ«ËŠ 11250 vadhÅ«ËŠ f. `bride, young wife' RV., `son's wife' HPariÅ›., vadhukÄ• -- f. lex.
Pa. vadhÅ« -- , vadhukÄ• -- f. `son's wife'; Pk. vahÅ« -- f. `wife, son's wife'; Ash. wew `son's wife', Wg. woÌ„w, Kt. vÃ¶v, wÅ«w, Dm. bawÃºi (< *vadhuvikÄ• -- ), bawi, Kal.rumb. bahÅ«ËŠ; Kho. bok `wife' (< *bog < vadhukÄ• -- ? -- BelvalkarVol 87 ext. with -- kkÄ• --); Bshk. boÌ„Ä« `son's wife', Tor. boÌ„e, Mai. "bÄ• o" NTS xviii 128, Phal. bhoÌ„i, S. vahÅ« f., P.ludh. bÃ¡hÅ« f.; Garh. bÉ” `brother's wife' (so called by father of household); Ku. bahu, bau `newly married woman, elder brother's wife', A. bau; OB. bahÅ«, B. bau `son's wife'; Or. bahu, bo(h)u `son's wife', (Puri) bou `mother'; Bi. bahÅ« `son's wife'; Mth. bahu `wife'; H. bahÅ« f. `bride, wife, son's wife'; G. vahu f. `son's wife', M. vahÅ« f. -- Pk. vahuliÄ• -- f. `young woman'; H. bahuriyÄ• f. `son's wife' (or < VADHÅ«á¹-Ä« --). -- Pk. vahuá¹‡á¹‡Ä« -- f. `elder brother's wife' (X Drav., Tam. Kan. aá¹‡á¹‡i S. M. Katre COJ i 176?), M. vahinÄ« f.; Ko. honni f. `brother's wife, husband's sister'. <-> X SNUá¹£Ä• -- q.v.
VADHÅ«á¹-Ä« -- ; *VADHÅ«MÄ• TRÌ¥ -- , VADHÅ«VÃ¡RA -- ; PUTRAVADHÅ« -- , *BHADRAVADHÅ« -- , BHRÄ• TRÌ¥VADHÅ« -- .
Addenda: vadhÅ«ËŠ -- : WPah.ká¹-g. (kc.) bÉ”Ì• u f. `son's wife', J. boÌ„u f.; Garh. bÉ” `brother's(?) wife'; -- Kho. bok `woman, wife' (< *vadhukkÄ•

-- rather than vadhukÄ• --) BKhoT 66.

vadhÅ«á¹-Ä« 11251 vadhÅ«á¹-Ä« f. `young wife or woman' BÄ• lar., `son's wife' lex., Ëšá¹-ikÄ• -- f. Prasannar., vadhuá¹-Ä« -- f. `young woman living in father's house' lex. [VADHÅ«ËŠ --]
Gy. gr. borÃ- `bride, son's wife', rum. burÃ- `son's wife', pol. bori `brother's wife' (rather than < VYAVAHÄ• RIKÄ•  -- ), pal. wáº¯á¸¥ri `son's wife'; WPah.bhal. bohÉ”á¹›i f. `son's wife'; B. bahuá¹›i, bauá¹›i `son's young wife'; Or. bahuá¹›Ä« `son's wife', H. bahuriyÄ•  f. (or < Pk. vahuliÄ• <-> s.v. VADHÅ«ËŠ -- ). -- á¸Œ. baÃ¼ti `son's wife' (= -- á¹- -- ?), Woá¹-. bewÅ«ËŠá¹- Buddruss Woá¹- 94, Gaw. bauá¹-Ä«ËŠ, bÉ”uËš.
Addenda: vadhÅ«á¹-Ä« -- : P. vauhá¹-Ä« f. `wife', WPah.ká¹-g. (kc.) bÉ”Ì• Ì„á¹-I, kua. boÌ†uá¹-i (LSI ix 4, 171), J. bo'á¹-Ä« `daughter -- in -- law'; poet. bÉ”ÌˆÌ„á¹-u m. `husband', LSH 156 bouá¹-au.

vadhÅ«mÄ• trÌ¥ 11252 *vadhÅ«mÄ• trÌ¥ `wife's mother'. [VADHÅ«ËŠ -- , MÄ• TÅ•ÌŠ --]
Pk. vahumÄ• Ä• -- f. `wife's mother'; -- M. vahÅ«mÄ• y, vahmÄ• y, ohmÄ• y f. (LM 303) is M. cmpd.

vadhÅ«vÃ¡ra 11253 vadhÅ«vÃ¡ra n. sg. or m. pl. `bride and groom' HPariÅ›. [VADHÅ«ËŠ -- , VARÃ¡ -- 2]
H. bauhar f. `bride, wife'; M. va(h)var, ovar, ohar n. `married couple', Ko. hora.

11254 vadhyatÄ“ `is struck' MBh. [âˆšVADH]
Pa.caus. vajjhÄ“ti `kills'; Si. vadanavÄ•  `to come into contact with, touch, strike', vÃ¤denavÄ• `to be struck (mentally or physically, e.g. by an arrow)', pp. van (after MIA. type pajjaÃ¯ ~ paá¹‡á¹‡a -- ). -- With unexpl. loss of aspirate: Or. bÄ• jibÄ•  `to collide with, strike'; M. vaÌ„Ì†jÌˆá¹‡&etilde; `to be felt (of cold), snap or crack lightly (of a rafter, stick, &c.)'; -- G. vÄ• gvuÌƒ `to be hurt, fall on, press on painfully' formed beside *vÄ• j(h)vuÌƒ after the similar pair vÄ• jvuÌƒ ~ vÄ• gvuÌƒ s.v. VÄ• DYATÄ“?

vadhyÄ• 11255 vadhyÄ• f. `killing' MBh. [Cf. bÃ¡dhya -- `to be killed' AV. -- âˆšVADH]
Pa. Pk. vajjhÄ• -- f. `execution'; Si. vada -- ya `torture, punishment'.

vadhra -- see VÃ¡RDHRA -- .

vÃ¡dhri 11256 vÃ¡dhri `castrated' RV., vadhrikÄ•  -- m. `eunuch' VÄ• rtt.com. AÅ›. vadhi -- kukuá¹-e `capon'; Pk. vaddhia -- `castrated'; N. badhiyÄ• , baÌƒdhËš `castrated bull or goat'; Or. badhiÄ•  `castrated', Bi. badhiyÄ• ; H. badh(i)yÄ• m. `castrated animal'.
*VADHRIKÄ• RA -- .

vadhrikÄ• ra 11257 *vadhrikÄ• ra `castrater'. [VÃ¡DHRI -- , KÄ• RA -- 1]
A. badiyÄ• r `castrater of young bulls'.

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vadhrya -- see *VARDHRYA -- .
VAN `desire': VÃ¡NATI, VÃ¡NAS -- , *VANVA -- , *VANVATI; NIVÄ• TÃ¡ -- 2.

vÃ¡na 11258 vÃ¡na1 n. (once m. R.) `single tree' RV., `forest, timber' RV.
2. vanikÄ• -- f. `grove' MBh.
1. Pa. AÅ›. vana -- n. `forest', Pk. vaá¹‡a -- n.; Wg. wÅ•&tildemacrepsilon; `plane tree', Ash. wÃ³ -- kundÉ™ (Wg. baÌ„Ì†n `forest', Kt. bÉ™n, ben, Gaw. ban â†•  a b -- dialect NTS xii 159); Dm. ban `forest'; Sh. (Lor.) bvn m. `jungle, grazing ground'; K. wan m. `forest'; S. vaá¹‡u m. `tree, bush', L. vaá¹‡ m.; P. vaá¹‡ m. `a partic. kind of tree', ban m. `forest'; WPah.bhad. bhal. baá¹‡ n. `forest', pÄ• á¸• . paá¹…. cur. cam. jaun. rudh. Ku. baá¹‡, N. A. B. ban, Or. baá¹‡a, Bi. Mth. Bhoj. Aw.lakh. H. ban m.; OSi. -- van `tree' (in mÄ« -- van `Bassia latifolia' s.v. MADHÅ«ËŠKA --). -- Si. val `forest'
< vÃ¡na -- with l -- suffix (H. Smith JA 1950, 197)?
2. Pk. vaá¹‡iÄ• -- f. `garden'; Wg. (Lumsden) "wunnÃ-" `a partic. kind of plant'; Sh. banÄ« f. `holly -- oak' NTS xii 271; K. vÃ¼Ã±Ã¼ f. `grove of trees'; WPah. (Joshi) baá¹‡Ä« f. `small forest'; Or. baá¹‡iÄ• , ËšiÃ£Ì„

`grove'; Si. ven, venÄ“ `grove, forest'.
VANASÃ¡ -- , VÃ¡NYA -- , VÄ• NARA -- , VÄ• NYA -- ; VANAKADALÄ« -- , VANACARA -- , *VANADAVA -- , *VANADÄ• VA -- , VANAPÃ¡ -- , VANARAKá¹£AKA -- , VANARÄ• JA -- , VANARÄ• JÄ« -- , VANAVÄ• TA -- , VANÄ• GNI -- , VANÄ• GNI -- , VANÄ“CARA -- , Ä• MRAVAá¹‡A -- , *CÄ«á¸• Ä• VANA -- , JAYAVANA -- , *MANDÄ• RAVANA -- , *SAJJAVANA -- .
vana -- 2 `water' see VANYÄ• ËŠ -- .
Addenda: vÃ¡na -- 1 [Also vana -- n. `abode' lex.]: WPah.poet. bÉ”á¹‡ in ghÉ”r bÉ”á¹‡ m. `house and household' Him.I 48, ká¹-g. bÉ”Ìˆ„á¹‡ m. `uncultivated ground, common pasture, forest where cattle graze', Garh. baá¹‡ m. `forest', (ÅšrÄ«nagrÄ« dial.) bÉ”á¹‡, (SalÄ• nÄ« dial.) beá¹‡ < loc. *baá¹‡i; H.poet. ban m. `house'.
â€ VANAVÄ• SA -- .

vanakadalÄ« 11259 vanakadalÄ« f. `wild banana' lex. [vÃ¡na -- 1, kadala --]
M. baneá¸· f. `a wild species of plaintain Musa troglodytarum' (â†• E with b --).
vanaja -- see *VAÃ±JA -- .

11260 vÃ¡nati, vaná¹“ti `desires, gains, makes ready' RV. 2. *vanvati or pass. *vanyatÄ“. [âˆšVAN]
1. Pa. vanati, vanÄ• yati, vanoÌ„ti `desires, aims at', Pk. vaá¹‡Ä“i `asks'; K.á¸• oá¸• . baá¹‡Ä• á¹‡oÌ„ `to make'; S. vaá¹‡aá¹‡u `to suit'; P. baá¹‡nÄ• `to agree with, answer a purpose, be of use, succeed' (â†• L. baá¹‡á¹‡aá¹‡ `to become', awÄ• á¹‡. baá¹‡uá¹‡ `to be made'); WPah.bhad. baá¹‡Ä• á¹‡Å« `to make', paá¹…. cur. baá¹‡Ä• á¹‡Ä• , pÄ• á¸• . baá¹‡Ä• á¹‡, Ku. baá¹‡ono; N. bannu `to be made, be done, become'; B. banÄ• `to agree, do'; Mth. banab `to be prepared, be made'; OAw. banÄ• vaÃ¯ `makes'; H. bannÄ• `to be adorned, be made' (â†’ K. banun `to be made'; G. banvuÌƒ `to suit, be made', M. baná¹‡&etilde;: LM 405 < vará¹‡ayati which does not explain NIA. -- á¹‡ --).
2. Or. banibÄ• `to become ready, ripen, be made, be', banÄ• ibÄ• `to make, prepare (e.g. vegetables for cooking)' or â†• H. or B.
Addenda: vÃ¡nati. 1. WPah.ká¹-g. (kc.) bÉ”á¹‡nÃµ `to become, be done'; -- Md. bannanÄ« (pp. ban, absol. banÌ†de, verbal noun banum) `builds' prob. like bËš `binds' < BANDHATI.
2. â€ vÄ• nayati, vanayati DhÄ• tup.: WPah.poet. baá¹‡no `to make, prepare', ká¹-g. (kc.) bÉ™á¹‡auá¹‡Ãµ `to make, cause to be made' (ká¹-g.

bÉ™&rtodtilde;auá¹‡Ãµ), Wkc. bÉ™á¹‡euá¹‡o (bÉ™&rtodtilde;euá¹‡o); -- S.kcch. bhanÄ• yá¹‡Å« `to prepare, create' â†• G. banÄ• vvuÌƒ (S. v -- = kcch. v -- : see VÃ¡Ã±CATI Add2).

vanadava 11261 *vanadava m. `forest -- fire'. [vÃ¡na -- 1, dava --]
Pk. vaá¹‡adava -- , vaá¹‡ava -- m., M. vaá¹‡vÄ• m. (LM 402 wrongly < vanavÄ• ta --); -- also M. vanvÄ• , onvÄ• (whence n?), vaá¸• vÄ• (scarcely X aá¹-avÄ« --). -- M. vaá¹‡vÄ• may represent *vanadÄ• va -- .
*vanadÄ• va -- `forest -- fire'. [vÃ¡na -- 1, dÄ• vÃ¡ --]
See *VANADAVA -- .

vanapÃ¡ 11262 vanapÃ¡ m. `woodman' VS. [vÃ¡na -- 1, pa -- 2]
N. banuwÄ• `forester, hunter, fowler': prob. rather N. deriv. ban.

vanaraká¹£aka 11263 vanaraká¹£aka m. `forest guard' MW. [vÃ¡na -- 1, raká¹£Ã¡ --]
H. banrakhÄ• m. `forest guard'.

vanarÄ• ja 11264 vanarÄ• ja m. `lion' lex. [vÃ¡na -- 1, rÄ• ËŠjan --]
Pk. vaá¹‡arÄ• ya -- m. `lion'; -- H. banrÄ• y m. `tiger, lion' prob. H. cmpd.

vanarÄ• jÄ« 11265 vanarÄ• jÄ« f. `row of trees, long track of forest' MBh. [vÃ¡na -- 1, rÄ• ËŠji --]
Pk. vaá¹‡arÄ• i -- f. `row of trees, grove'; S. vaá¹‡arÄ• i f., ËšrÄ• hu m. `trees, trees and bushes in general'.
vanavÄ• ta -- m. `forest wind' KÄ• lid. [vÃ¡na -- 1, vÄ• ËŠta --]
See *VANADAVA -- .

11265a â€ vanavÄ• sa -- `dwelling in the forest' R., vanavÄ• sin -- m. `anchorite' Mn. [vÃ¡na -- 1, vÄ• sÃ¡ -- 2]
Pa. vanavÄ• sin -- `living in a forest', Pk. vaá¹‡avÄ• sa -- , Ëšsin -- ; H. banwÄ• s m. â†’ WPah.ká¹-g. (kc.) bÉ™nwÄ• s m. `exile'.

vÃ¡nas 11266 vÃ¡nas n. `loveliness, desire (in cmpds.)' RV. [âˆšVAN]
Pa. vana -- n. `lust, desire'; Kho. (Lor.) bonu `plunder'.

vanasÃ¡ 11267 vanasÃ¡ `sylvan' PÄ• á¹‡.gaá¹‡a. [VÃ¡NA -- 1]
P. vaá¹‡hÃ£Ì„ `partic. kind of tree'; N. banso `the plant Muehlenbergia

viridissima (eaten by cows and buffalos)'; H. baá¹• sÄ• (= bansÄ• ?) m. `partic. kind of fodder grass'.

vanÄ• gni 11268 vanÄ• gni m. `forest -- fire' R. [vÃ¡na -- 1, agnÃ- -- 1]
Pk. vaá¹‡aggi -- m. `forest -- fire', Ku. baá¹‡Ä• g.
vanikÄ• -- see VÃ¡NA -- 1.

11269 vanÄ“cara -- , vanacara -- m. `forest -- dweller, forest animal' MBh., ËšrÄ« -- f. BhP. [vÃ¡na -- 1, carÃ¡ -- 1]
Pk. vaá¹‡Ä“cara -- , vaá¹‡ayara -- `living in the forest'; -- G. vaá¹‡iyer f. `the predatory ichneumon -- like animal Typus paradoxurus', M. vaner m. (n?): doubtful.
vaná¹“ti see VÃ¡NATI.
*vantha -- `defective' see VAá¹‡á¹-A -- 2.
VAND `praise': vÃ¡ndatÄ“, vÃ¡ndana -- 1, vandÄ• ËŠru -- , vandin -- ; Ä• vandana -- .

11270 vÃ¡ndatÄ“ `praises' RV., `greets respectfully' MÄ• rkP. [âˆšVAND]
Pa. vandati `salutes, honours', Pk. vaá¹• daÃ¯; K. wandun `to offer in sacrifice'; P. vandá¹‡Ä• , baËš `to salute respectfully'; OG. vÄ• á¹• daÃ¯ `bows'; OSi. vandmi `I salute', Si. vanÌ†dinavÄ• H. Hendriksen BSOAS xiii 154. -- With unexpl. -- nt -- : NiDoc. vaá¹• tatÃ-, vaá¹• tade `honours'; K.pog. woÌ†ntus `was said by him'; WPah. bhal. bantá¹‡Å« `to greet'. -- X NÃ¡MATI q.v.

vÃ¡ndana 11271 vÃ¡ndana1 n. `praising' RV. [âˆšVAND]
Pa. vandana -- n., ËšnÄ• -- f. `salutation', Pk. vaá¹• daá¹‡a -- n., Ëšá¹‡Ä• -- f., OG. vÄ• á¹• daá¹‡Ã£Ì„ n. pl.; Si. vÃ¤nÌ†dun `honouring'; Md. vadun `gift'.
vÃ¡ndana -- 2 `a plant' see next.

vandÄ• 11272 vandÄ• f. `the parasitical plant Epidendrum tesselatum', vandÄ• ka -- m., ËškÄ• -- , ËškÄ« -- f. `Vanda roxburghii' lex. [Cf. vÃ¡ndana -- 2 n. `a parasitical plant' AV.]
Pa. vandÄ• kÄ• -- f. `a parasitical plant'; H. bÃ£Ì„dÄ• m. `Epidendrum tesselatum', M. bÃ£Ì„dgÅ«á¸·, bÃ£Ì„á¸• gÅ«á¸· n., bÃ£Ì„dÄ• gÅ«á¸· f., bÃ£Ì„dh&etilde;, bÃ£Ì„dhÄ• á¸·&etilde; n.

vandÄ• ËŠru 11273 vandÄ• ËŠru `praising', n. `praise' RV. [âˆšVAND]
Pk. vaá¹• dÄ• ru -- m. `one who praises'; Sh. (Lor.) b*lnÄ• r `song in praise of a great person'.

vandin 11274 vandin `praising' Kum. [âˆšVAND]
Pa. vandi -- m. `bard'; Si. vÃ¤nÌ†di, vÃ¤di `praiser' EGS 161.

vandhya 11275 vandhya `barren, sterile' Mn. [Perh. belongs to `defective' group s.v. VAá¹‡á¹-A -- 2]
Pa. vaÃ±jha -- `barren', Pk. vaá¹• jha -- , S. vÃ£Ì„jha f. adj.; P. vaÃ±jh, ludh. baÃ±jh f. `barren woman'; Ku. bÃ£Ì„j `barren woman', bÃ£Ì„jo `barren, fallow'; N. bÃ£Ì„jho `barren, fruitless', bÃ£Ì„jhi `barren woman'; A. baÌƒzÄ• , f. bÃ£Ì„zi `barren'; B. bÃ£Ì„jh, Ëšjhi `childless woman', bÃ£Ì„j(h) Ä• `barren (of land or trees)'; Or. bÄ• Ã±jha `sterile', bÄ• Ã±jhÄ« f.

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`childless woman'; Bi. bÃ£Ì„jh, bÃ£Ì„jhin `barren woman', baÌƒjhaá¹› `blighted and grainless head of small millet'; Bhoj. bÃ£Ì„jh `barren woman', OAw. bÃ£Ì„jha f.; H. bÃ£Ì„j(h) `barren', bÃ£Ì„jar m. `barren soil'; G. vÃ£Ì„jh f. `barren woman', vÃ£Ì„jhÉ” m. `weakling', vÃ£Ì„jhiyuÌƒ, vÃ£Ì„jhá¹‡uÌƒ `barren, childless', Ã£Ì„jhá¹‡Ä« f. `barren woman (used euphemistically)'; M. vÃ£Ì„jÌˆh m. `impotent man', f. `barren woman', vÃ£Ì„jÌˆ(h)Ä• `barren'; Ko. vÃ£Ì„Ã±j `barren woman'; Si. vanÌ†da `sterile, unfruitful', vanÌ†dÄ« `sterile woman', vÃ¤dÄ« `widow'; -- PaÅ¡. winÇ°alÄ«ËŠ `young she -- goat' IIFL iii 3, 187 with (?). -- Deriv.: Ku. bajyÅ«á¹‡o `to leave fallow', N. baÌƒjhyÄ• unu.
*VANDHYAVRÌ¥NTA -- , *Ä“KKAVANDHYÄ• -- .
Addenda: vandhya -- : WPah.ká¹-g. bÃ¡njÌˆh `barren (of women and soil)'; J. bÃ£Ì„'jh f. `childless woman', Garh. bÃ£Ì„jh; Md. vanÌ†du `useless, unripe'.

vandhyavrÌ¥nta 11276 *vandhyavrÌ¥nta `barren stalk'. [VANDHYA -- , VÅ•ÌŠNTA -- 1]
H. bajhwaá¹- m. `stalk without ear'.

vÃ¡nya 11277 vÃ¡nya `growing in a forest' AV., n. `anything grown in a wood' MBh., vÄ• nya -- Baudh. [VÃ¡NA -- 1]
WPah.jaun. roh. bÄ• n `oak', bhiá¸• . -- (w)on in cmpds. (gÃ©á¹›on n. `forest of deodars', Ä‹iuwon n. `of pines', Å›Ã á¸• á¸·on n. `thicket of Å›Ã á¸• á¸· plants'); B. bÄ• n `sylvan, wild', Or. bÄ• na; OG. vÄ• na n. `forest'.
VANYÄ• ËŠ -- ; *Å›Ä• KAVANYA -- , *SÄ• GGAVANYA -- .
Addenda: vÃ¡nya -- : WPah.ká¹-g. bÄ• n m. `oak tree (part of plough is made from it)', J. bÄ• 'n m. `oak tree or wood'.

vanyÄ• ËŠ 11278 vanyÄ• ËŠ (PÄ• á¹‡.gaá¹‡a) f. `heavy rain' KrÌ¥á¹£is. [vana -- 2 n. `water' Naigh., KÄ• lid., vÄ• na -- 3 n. `tidal wave, bore' W. ~ VÄ• ËŠR --]
A. bÄ• n `flood, abundance, swarm'; Or. bÄ• na `tide, wave, flood'.
Addenda: vanyÄ• ËŠ -- : B. bÄ• n `flood'.

vanva 11279 *vanva `desiring'. [Cf. vaná¹“ti, pres. part. vanvÃ¡nt<-> RV., vanÃº -- m. `enemy, friend' RV. -- âˆšVAN]
S. vano m. `bridegroom', vanÄ« f. `bride'; L. vannaÌƒ, (Ju.) vanÃ£Ì„, vaná¹›Ä• m. `bridegroom, husband', vannÄ« f. `bride, wife', P. bannÄ• , banrÄ• m., bannÄ«, banrÄ« f. <-> Very doubtful, but less likely < *VAá¹‡á¸• A -- with mng. `boy, girl'.
*vanvati `suits' see VÃ¡NATI.
VAP1 `shear': VÄ• PA -- 1.
VAP2 `scatter, sow': uptÃ¡ -- , upya -- , upyÃ¡tÄ“, *vÃ¡pa -- 2, vÃ¡pati, vapana -- 2, vapanÄ«ya -- , vÃ¡pant -- , vapÄ• ËŠ -- 2, *vaptra -- , vÃ¡pra -- , vÄ• pa -- 2, vÄ• pa -- 3, vÄ• pana -- , vÄ• payati2, *vÄ• payitra -- , vÄ• pÄ«ËŠ -- , vÄ• pya -- , vÄ• pyatÄ“; Ä• ËŠvapati, Ä• vÃ¡pana -- , Ä• vÄ• pa -- , Ãºdvapati, udvÄ• pa -- , udvÄ• payati2, *upoÌ„pta -- , *pravapaka -- , prÃ¡vapati, sÃ¡á¹• vapati.
VAP3 `weave': vapa -- 1, *vapana -- 1, vÄ• pa -- 3, *vÄ• payati3.

vapa 11280 vapa1 m. `weaving' Apte. [âˆšVAP3]
P. bÃµ m. `weaver of CamÄ• r caste'.

vapa 11281 *vapa2 `act of sowing'. [Cf. vapÃ¡ -- m. `sower' VS. <-> âˆšVAP2]
K. veÌ†v m. `collection of seed grain'; Or. buÄ• `puddling in of rice plants, state of rice plants between 2 and 10 inches high'.

11282 vÃ¡pati `scatters, sows' RV. [âˆšVAP2]
Pa. vapati `sows', NiDoc. fut. vaviÅ›ati, inf. vavaá¹• nae, Pk. vavaÃ¯, Gau. bÃµ -- , K. wawun; Ku. boá¹‡o `to scatter, sow'; Bi. boab `to sow', Bhoj. boal, H. bonÄ• (â†• G. bovuÌƒ); Si. vavanavÄ• `to plant, propagate by cuttings, cultivate' (whence intr. vÃ¤venavÄ• `to spring up, thrive'); -- NiDoc. pp. vavitaǵa, pret. vavidemi, Pk. vavia -- , OAw. bayaÃ¼, H. boyÄ• (anboyÄ• `unsown'); <-> Pk. ger. vaviavva -- ; H. bob m. `sowing of grain by the drill'; -- Pa. caus. vapÄ• pÄ“ti, A. bowÄ• iba, H. buwÄ• nÄ• . <-> See vÄ• payati2, upyÃ¡tÄ“, uptÃ¡ -- .
Addenda: vÃ¡pati: WPah.ká¹-g. (kc.) bÉ”ÌˆÌ„á¹‡Ãµ `to sow', J. boá¹‡u, Garh. boá¹‡u; Ko. vaytÄ• `sows, plants'.

vapana 11283 *vapana1 `weaving'. [Cf. vapanÄ« -- f. `weaver's instrument, weaver's shop' Apte, vÃ¡pati `weaves' DhÄ• tup. <-> âˆšVAP3]
P. boá¹‡Ä• m. (f. Ëšá¹‡Ä«) `weaver of CamÄ• r caste'; A. bowan `cost of weaving'.
Addenda: *vapana -- 1: delete vÃ¡pati `weaves' DhÄ• tup.

vapana 11284 vapana2 n. `act of sowing' lex. [âˆšVAP2]
Pa. vapana -- n. `id.', NiDoc. vavaá¹• nae inf., Pk. vavaá¹‡a -- n.; B. bunÄ• `a sowing', bonÄ• , bunÄ• `to sow'; Or. buá¹‡Ä• `act of sowing', buá¹‡ibÄ• `to scatter, sow'; Bi. bonÄ« `act of sowing', (N of Ganges) bÅ«nab `to sow'; Mth. boanÄ« `sowing'.
*VAPTRAVAPANA -- .

vapanÄ«ya 11285 vapanÄ«ya `to be sown' Kull. [âˆšVAP2]
Kho. bawÃ-n `small wild oats' BelvalkarVol 88: semant. difficult. -- Cf. Pk. vavaá¹‡a -- n., Ëšá¹‡Ä« -- f. `cotton' DeÅ›Ä«n.

vÃ¡pant 11286 vÃ¡pant pres. part. `sowing'. [âˆšVAP2]
Pk. vavaá¹• ta -- ; A. baÅ©ÌˆtÄ• `sower of seed'.
*vapayati `sows' see VÄ• PAYATI2.

vapÄ• ËŠ 11287 vapÄ• ËŠ1 f. `caul, omentum' VS., `mucous secretion of bones, marrow, fat' lex. [Cf. vapÄ• ËŠvant -- `having an omentum' RV.]
Pk. vayÄ• -- f. `marrow, fat'; K. wav, veÌ†v f. `roe of fish'; -- Ku. bawÄ• lÄ« `fat, grease'.

vapÄ• ËŠ 11288 vapÄ• ËŠ2 f. `mound (of ants)' TS. [âˆšVAP2]
Pk. vayÄ• -- f. `hole'; K. veÌ†v f. `scattering all round'.

vaptra 11289 *vaptra `sowing, seed land'. [Cf. vaptrÌ¥ -- m. `sower' Mn., uptrima -- `sown, cultivated' PÄ• á¹‡.com. -- âˆšVAP2]
S. vaá¹-raá¹‡u `to moisten (by sprinkling or flooding)', vaá¹-ra f. `moistening of ground, first fruits'; L. vattar m. `moist state of land', vattrÄ« f. `moisture', awÄ• á¹‡. vatur `proper moisture of land for working'; P. vattar `fit for sowing (of ground not too wet after being soaked)', vattar, baËš, vatt, baËš f. `moistening land sufficiently for ploughing', vattÄ• `moist'; WPah.bhal. baá¹-á¸· `moist', dhuá¹› -- baá¹-á¸· m. `scarcity of moisture in soil (i.e. sowing in dust)'.
*VAPTRAVAPANA -- .
Addenda: *vaptra -- : WPah.ká¹-g. bÄ• c f. (obl. -- I) `degree of soil moisture', J. bÄ• 'c f. `dampness, wet'.

vaptravapana 11290 *vaptravapana `sowing seed land'. [*VAPTRA -- , VAPANA -- 2]
H. batwon m. `preparation of land for reception of seed'.

vÃ¡pra 11291 vÃ¡pra m.n. `mound, rampart' MBh., `sown field' DharmaÅ›., vaprÄ• -- f. `garden bed'. [âˆšVAP2]
Pk. vappa -- m. `bank, raised ground'; Si. vap `rampart'. -- Other forms altern. < VÄ• PYA -- q.v.
*vapsi -- `wasp' see *VASPI -- .
VAM `vomit': vamÃ¡ -- , vÃ¡mati, vamana -- , vÄ• nta -- , vÄ• nti -- , vÄ• mÃ¡ -- 3, vÄ• mayati; udvÄ• nti -- .

vamÃ¡ 11292 vamÃ¡ m. `act of vomiting' PÄ• á¹‡.gaá¹‡a. [âˆšVAM]
Si. vam -- a `vomiting' (or < VÄ• MA -- 3).
*VAMAKÄ• RA -- .

vamakÄ• ra 11293 *vamakÄ• ra `vomiting'. [VAMÃ¡ -- , KÄ• RA -- 1]

Si. vamÄ• ranavÄ• `to vomit'.

11294 vÃ¡mati `utters' RV., `vomits' Br. [âˆšVAM]
Pa. vamati `vomits', Pk. vamaÃ¯, Kal.rumb. 1 sg. pres. bÉ”Ì• Ì„mim, Kho. bomik, K. wamun, G. pp. vameluÌƒ.

vamana 11295 vamana n. `vomiting' SuÅ›r. [âˆšVAM]
Pa. vamana -- n. `emetic'; Pk. vamaá¹‡a -- n. `vomiting', K. waman m., OH. bavana m., Si. vaman -- a.

vamrÃ¡ 11296 vamrÃ¡ m. `ant', ËšakÃ¡ -- m. `small ant' RV., vamrÄ« -- f. lex. [Cf. VALMÄ« --]

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Ash. bÅ•amÄ«, blamÄ«ËŠ `ant', Kt. wÅ•amik, Å•aËš, Pr. wÃ³mÄ«, woÌ„migyÄ«ËŠ. VAMRIYA -- .

vamriya 11297 vamriya m. `anthill' Kapiá¹£á¹-hS. 2. *vamrya -- . [VAMRÃ¡ --]
1. P. varmÄ«, baËš f. `anthill, termite nest'; H. bÃ£Ì„bÄ«, bÃ£Ì„baÄ«, bÃ£Ì„bhÄ«, bÃ£Ì„bhaÄ« f. `anthill'.
2. Pk. vamha -- n. `anthill'.
*VABH `weave': *UBDHRIKÄ• -- , *VÄ• BHA -- ; *PRAVABHATI; -- âˆšUBH.

vaya 11298 vaya1 m. `weaver' lex., vayÄ«ËŠ -- f. RV. [âˆšVÄ“]
Dm. bi -- Å¾&acircacute;l `spider' NTS xii 162; P. vayyÄ• , baËš, vayyaá¹›Ä• , baËš m. `the weaver bird Ploceus baya', H. bayÄ• , baiyÄ• m.
*PAá¹-á¹-AVAYA -- .

vaya 11299 *vaya2 `act of weaving'. [âˆšVÄ“]
A. B. ba `heddle of a loom' (B. also `a kind of return stitch in sewing');
Or. ba `simple stitch', baa `heddle'; Bi. bai, bae `heddle', Bhoj. bay.
*VAYALAá¹£á¹-I -- ; CÃ¡TURVAYA -- .

11300 vÃ¡yati `weaves' RV. 2. Caus. vÄ• yayati PÄ• á¹‡. [âˆšVÄ“]
1. Pa. vÄ• yati `weaves' (with Ä• from caus.?), pass. viyyati, PaÅ¡. way -- ,
wÄ“ -- ; Sh. bÅ©Ë˜yÃ³Ä-kiÌ¯, (Lor.) buyoiki `to weave, knit, plait' (â†•
á¸Œ. bu -- `to weave'); A. biba `to weave'; Si. viyanavÄ• `to weave, plait'.
-- X BANDHATI: H. b&etilde;dhnÄ• `to plait, braid, fold' (see also
VÄ“á¹£á¹-AYATI).
2. Pa. vÄ• yÄ• pÄ“ti `causes to be woven', A. bowÄ• iba, (or < *VÄ• PAYATI3?),
Si. viyavanavÄ• .
Addenda: vÃ¡yati: A. baÌ, -- `to weave' AFD 331; Md. viyanÄ« (absol. viye).

vayana 11301 vayana n. `act of weaving' Vop. [âˆšVÄ“]
Sh. (Lor.) buyeni f. `weaving' (or der. buyoiki < VÃ¡YATI); -- H. sÅ«pÄ• --
benÄ• m. `the swallow Hirundo apus batassia' (< `weaving a winnowing fan':
Å›Å«ËŠRPA -- ?).
*KARPAá¹-AVAYANA -- .

11302 vayÃ¡m `we' RV.
Pa. Pk. vayaá¹• (Pa. mayaá¹• after sg. maá¹• &c.), NiDoc. vayaá¹• , veyaá¹• ,
veya, Mai. bÄ“, Chil. Gau. be, Sv. bÄ“, Phal. be, beh, Sh.gil. be, koh. gur.
pales. bÄ“: G. Morgenstierne IL v 360.

vayalaá¹£á¹-i 11303 *vayalaá¹£á¹-i `weaving stick'. [*vaya -- 2, *laá¹£á¹-i
--]
Bi. bailaá¹-h `movable sticks placed at intervals to separate threads of
web'.

vÃ¡yas 11304 vÃ¡yas1 n. `bird' RV. [VÃ- --]
Kho. boik `bird' (< *vayaska -- ?), Si. viyÄ• .
KUVÃ¡YA -- .

vÃ¡yas 11305 vÃ¡yas2 n. `enjoyment, energy, prime of life, age' RV. [âˆšVÄ«]
Pa. vayoÌ„ nom. acc. sg. n. `age'; AÅ›. vayo -- mahÄ• lakÄ• naá¹• gen. pl.
`aged'; Pk. vaoÌ„ n., vaya -- n.m. `age'; Si. vaya, viya `age, lifetime' EGS

VAYASYÃ -- ; *ARDHAVAYASA -- .

vayasyÃ 11306 vayasyÃ `of the same age', m. `comrade' MBh., Ëšyaka -- m. KathÄ• s., ËšyÄ• -- f. `woman's confidante' MrÌ¥cch. [VÃ¡YAS -- 2]
Pa. vayassa -- m. `friend'; Pk. vayassa -- , vayaá¹• sa -- m. `coeval, friend', vayaá¹• sÄ« -- f.; K. vyosu m. `man's friend', veÌ†s f. `woman's female friend'.

vayitraka 11307 *vayitraka `weaver', vayitrÄ« -- f. TÄ• á¹‡á¸• Br. [âˆšVÄ“]
Sh. (Lor.) buye/cÌ£o m. `weaver'.
vayitrÄ« -- see prec.

vÃ¡ra 11308 vÃ¡ra1 m. (n. MBh.) `choice, boon' RV., adj. `choicest' ÅšrS. 2. vÃ¡ram `better than' RV. [âˆšVRÌ¥2]
1. Pa. vara -- `best', m.n. `wish, boon'; Pk. vara -- m. `boon'; Sh. (Lor.) bÉ™r `better, more'; K. war m. `boon', S. varu m., P. var, bar m., Ku. N. A. B. bar, Or. bara; Mth. bar `excellent'; OAw. bara `gift', adj. `best'; H. bar m. `boon', G. M. var m., Si. vara.
2. N. Mth. OAw. baru adv. `rather'.
PRAVARA -- ; GAJAVARA -- , GOÌ„RVARA -- , RATHAVARA -- .

varÃ¡ 11309 varÃ¡2 m. `suitor, bridegroom, husband' RV., varaka<-> m. ÅšÄ• á¹…khGrÌ¥. [âˆšVRÌ¥2]
Pa. vara -- m. `suitor, husband, daughter's husband', Pk. vara -- , Ëšaya -- m. `suitor, husband'; S. varu `husband', L. var m.; P. var, bar m. `bridegroom', Ku. bar; N. bar `suitor (for a maiden)'; A. B. bar `bridegroom', Or. bara, Bi. Mth. bar, OAw. bara, H. bar m., OMarw. bara, G. M. var. -- Tor. be `husband' (Grierson Tor 141) prob. < *BHÄ• RIYÄ• PA -- .
*VARAJUá¹£á¹-I -- , *VARAá¹‡Ä“TRA -- , VARAYÄ• TRÄ• -- ; *ANUVARA -- , *UPAVARAKA -- , *NIRVARA -- ; NAVAVARAKA -- , VADHÅ«ËŠVARA -- .
vara -- 3 m. `sparrow' lex.
*KÄ• VARAKA -- .
Addenda: vÃ¡ra -- 1: WPah.poet. bÉ”ÌˆÌ„r m. `boon'.

varaka 11310 varaka1 m. `cloak', n. `cloth, cover of a boat' lex. [âˆšVRÌ¥1]
Cf. Pk. varilla -- n. `a sort of garment'. -- See also *VÄ• RA -- 4.
*DVIVARAKA -- , *MASTAVARAKA -- .

Addenda: varÃ¡ -- 2: OMarw. varaÃ¼ `husband'.

varaka 11311 varaka2 m. `Phaseolus trilobus, a kind of rice' lex. [Cf. varaá¹-a -- 1, varvaá¹-a --]
Pa. varaka -- m. `Phaseolus trilobus'; Pk. varaya<-> m. `a kind of rice'; Si. varÄ• `a kind of bean'.

varajuá¹£á¹-i 11312 *varajuá¹£á¹-i `marriage feast'. [varÃ¡ -- 2, jÃºá¹£á¹-i --]
G. varÉ”á¹-hÄ«, vareá¹-hÄ« f. `caste -- dinner to celebrate marriage or investiture with sacred cord'.

11313 varaá¹-a -- 1, baraá¹-a -- m. `seed of safflower' GrÌ¥hyas., varaá¹-Ä• -- f. lex. [Cf. varaka -- 2, varvaá¹-a -- ?]
Sh. (Lor.) bÉ™rÄ• o f. `buckwheat' (= Bur. bÉ™ru); Bi. barrÄ«, Ëšre `seed of safflower', H. barrai f.
varaá¹-a -- 2 `wasp' see VAROÌ„LA -- .

varaá¹‡Ã¡ 11314 varaá¹‡Ã¡1 m. `the tree Crataeva roxburghii' AV. (BR), varÄ• á¹‡a -- , varuá¹‡a -- m. Hariv.
Pa. varaá¹‡a -- m. `Crataeva roxburghii', Pk. varuá¹‡a<-> m., P. H. barnÄ• (H. also barunÄ• ) m., M. vÄ• y -- vará¹‡Ä• m. (also `Capparis infolia'), Si. varaá¹‡a.

varaá¹‡a 11315 varaá¹‡a2 n. `choosing, choice of bride' KÄ• tyÅšr. [âˆšVRÌ¥2]
Pk. varaá¹‡a -- n. `choice, relationship by marriage'; S. vará¹‡o m. `a thing to be obtained, benefit'; P. barnÄ• m. `present of clothes or pearls sent by groom's family to bride before marriage'; N. baran `acceptance of groom by bride', Or. baraá¹‡a, M. varaá¹‡ n.; -- N. barani `procession of bride and groom to their house on wedding day'; Or. baraá¹‡i `invitation to a feast' (whence baraá¹‡iÄ• `invited'); M. vará¹‡Ä« f. `clothes worn by bride on wedding day'.

varaá¹‡Ä“tra 11316 *varaá¹‡Ä“tra `leading the bridegroom'. [varÃ¡ -- 2, nÄ“trÃ¡ -- 1]
OH. baraneta f. `marriage ceremony in which bride's party invite groom's party to their house'.

varaá¹‡á¸• a 11317 varaá¹‡á¸• a m. `mass, heap of grass' lex., Ëška -- m. `small mound of earth' KÄ• tyÅšr.com., `wall' lex. [â†’ Pers. barÄ• mda â†’ K. brÃ£Ì„d m. `front -- doorstep' (or < *DVARÄ• NTA --), N. baramdÄ• , barandÄ• `raised platform before house'. Scarcely to be separated, with LM 402, from veranda, cf. HJ 964]
Pk. varaá¹• á¸• a -- m. `wall', Ëšá¸• iyÄ• -- f. `small wall'; H. barÃ£Ì„á¸• Ä• , baraá¹‡á¸• Ä• m. `veranda' (â†’ P. barÄ• á¹‡á¸• Ä• m.; B. bÄ• rÄ• á¹‡á¸• Ä• `portico'); G. vaÌƒá¸• É” m. `wall round courtyard,

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the courtyard so surrounded', vaÌƒá¸• Ä« f. `courtyard wall'; M. varaÌƒá¸• f., Ëšá¸• Ä• m. `parapet (e.g. along edge of veranda)'. -- Or. araá¹‡á¸• Ä• `veranda' (cf. loss of v -- in Ä• Ä©giá¹‡iÄ• s.v. VÄ• TIá¹…GAá¹‡A --).
Addenda: varaá¹‡á¸• a -- : PaÅ¡.pach. varaná¸• Ã³ `bundle of hay' GM 16.6.66.

11318 *varati `chooses'. [Aor. subj. varat RV., varayati `chooses as wife' Br. -- âˆšVRÌ¥2]
Pa. varati `wishes'; Pk. varaÃ¯ `desires, asks for'; K. warun `to choose'; S. varaá¹‡u `to ask for, marry'; P. vará¹‡Ä• `to marry'; Or. baribÄ• `to choose, accept as husband or wife'; H. barnÄ• `to marry (of man or woman)'; G. varvuÌƒ `to choose or accept in marriage, marry, accept'; M. vará¹‡&etilde; `to choose or accept in marriage, select (for a business)'.
-- Pa. vÄ• rÄ“ti `asks in marriage', vÄ• rÄ• pÄ“ti `makes someone choose a wife'; A. barÄ• iba `to bring to terms', H. barÄ• nÄ• ; G. varÄ• vvuÌƒ `to give in marriage'.

11319 vÃ¡ratÄ“ `closes, obstructs' RV. [~ valatÄ“2. -- âˆšvrÌ¥1]
Pk. varaÃ¯ `shuts', S. varaá¹‡u.

varatrÄ• ËŠ 11320 varatrÄ• ËŠ f. `strap, thong' RV.
Pa. Pk. varattÄ• -- f. (Pa. also Ëšta -- n.) `thong'; S. varta f. `leather thong', P.ludh. bÃ¡rat f.; WPah.bhal. bale/á¹-á¸·o m. `leather thong round yoke of plough'; Bi. bartÄ«, ËštÄ• `thick hemp rope'; H. barat f. `leather thong, girth'; G. varat f. `leather rope for well bucket', varatá¹›Ä« f. `small rope'; M. varÄ• t, vÄ• rtÄ« f. `rope'.
*varamba -- `wasp' see VAROÌ„LA -- .
Addenda: varatrÄ• ËŠ -- : A. baÌ‚raá¹-i (phonet. bÉ”roti) `strap' AFD 202.

varambarÄ• 11321 varambarÄ• f. `Nux vomica' lex. [Cf. *VRÌ¥MRA --]
PaÅ¡.dar. werembÅ«ËŠ, weg. wur(u)mÄ«ËŠ, ar. urumÅ«ËŠ `walnut' (ar. also `testicles, ankle -- bone') IIFL iii 3, 189?

varayÄ• trÄ• 11322 varayÄ• trÄ• f. `procession of suitor or bridegroom' lex. [varÃ¡ -- 2, yÄ• ËŠtrÄ• --]
P. varÄ• t, barÄ• t f. `groom's procession', Ku. barÄ• t; N. bariyÃ£Ì„t `suitor's procession'; Or. barÄ• ta `groom's procession', Bi. barÄ• t, bariyÄ• t, Mth. bariÄ• t; Bhoj. barÄ• t `marriage procession', OAw. barÄ• ta f., bariÄ• tÄ• , lakh. barÄ• t `groom's party'; H. barÄ• t f. `marriage procession'; G. varÄ• t f. `groom's procession' (barÄ• t f. â†• H.), M. varÄ• t f. --
Deriv.: P. varÄ• tÄ«, baËš m. `member of the procession', H. barÄ• tÄ« m.; Ko. vharetu `bridegroom'.
varala -- see VAROÌ„LA -- .
Addenda: varayÄ• trÄ• -- : WPah.J. brÄ• t f. `wedding procession', ká¹-g. bÉ™rÄ• t f. (obl. -- a) (â†• H. Him.I 151), Garh. barÄ• t.
varala -- see VAROÌ„LA -- Add2.

varÄ• 11323 varÄ• f. `Asparagus racemosus and other plants' lex. [Cf. VARÄ« --]
H. bar f. `A. racemosus'.

vÃ¡rÄ• ka 11324 vÃ¡rÄ• ka `wretched' PÄ• á¹‡., varÄ• kaka -- PaÃ±cad.
Pa. varÄ• ka -- `wretched', Pk. varaÌ„Ì†ya -- ; N. barÄ• `poor, wretched'.
varÄ• á¹-aka -- see VAá¹-Ä• RAKA -- .
varÄ• á¹‡a -- see VARAá¹‡A -- 1.

11325 varÄ• hÃ¡ -- , varÄ• ËŠhu -- m. `wild boar' RV.
Pa. Pk. varÄ• ha -- m. `boar'; A. B. barÄ• `boar' (A. also `sow, pig'), Or.

barÄ• ha, (Sambhalpur) barhÄ• , (other dial.) baÌ„Ì†rihÄ• , bÄ• riÄ• , H. baÌ„Ì†rÄ• h m., Si. varÄ• .
VARÄ• HAMÅ«LA -- .

varÄ• hamÅ«la 11326 varÄ• hamÅ«la n. `name of a place in Kashmir' RÄ• jat. [VARÄ• HÃ¡ -- , MÅ«ËŠLA -- ?]
K. warahmul `a town at west end of the valley of Kashmir'.

vari 11327 *vari `speech'. [Cf. VARá¹‡A -- 2 and VÄ• ËŠá¹‡Ä« -- 1. -- IE. * á¹·er -- in Gk. ei)/rw, &c. IEW 1162]
Ash. wÄ“rÄ« `speech, language, word', Kt. werÃ-, Pr. werÄ« NTS ii 284 with (?).

varÄ« 11328 varÄ« f. `Asparagus racemosus', vara -- m. `a kind of grain' lex. [Cf. VARÄ• --]
Pk. varaÃ¯a -- , Ëšraya -- `a kind of rice'; G. varÄ« f. `a partic. kind of grain'; M. varÄ« f. `the grain Coix barbata'.
*VARÄ«TRÌ¥á¹‡A -- .

varÄ«trÌ¥á¹‡a 11329 *varÄ«trÌ¥á¹‡a `straw of a kind of grain'. [VARÄ« -- , TÅ•ÌŠá¹‡A --]
M. vareá¹‡ n. `straw of the grain Coix barbata'.
varuá¹-a -- , varuá¸• a -- see VÄ• RUá¸• A -- .
varuá¹‡a -- see VARAá¹‡A -- 1.
varÄ“á¹‡a -- see next.

varoÌ„la 11330 varoÌ„la m. `wasp' lex. 2. varaá¹-a -- 2 m., Ëšá¹-Ä• -- f. lex., Ëšá¹-Ä« -- f. SuÅ›r. 3. varala -- m. lex. 4. varÄ“á¹‡a -- m. lex. 5. *varamba -- . [See BHRÌ¥á¹…GAROÌ„LA --]
1. Gy. gr. berÃºli, burlÃ- `bee', rum. biruli, germ. pÄ«rlin, span. berili `wasp'; N. bÄ• rulo `wasp', H. burlÄ• m.
2. Pk. varaá¸• Ä• -- , Ëšá¸• Ä« -- f. `wasp (?)'; Or. baá¹›ri `wasp', biruá¹›i, biriá¹›i `yellow wasp, hornet'; H. barr, baá¹› f. `wasp'.
3. A. baral `wasp', B. barlÄ• , barli, bollÄ• , boltÄ• .
4. H. birnÄ« f. `wasp'.
5. PaÅ¡.kch. warambÄ• ËŠ `wasp', ar. uzb. warambá¹“, kuá¹›. oromá¹“, chil. Ã³romok; Gaw. harama `red wasp'.
Addenda: varoÌ„la -- . 3. varala -- : A. baral also `hornet' AFD 236.

vÃ¡rga 11331 vÃ¡rga m. `class, group' KÄ• tyÅšr. [âˆšVRÌ¥J1]
Pa. Pk. vagga -- m. `company, collection'; AÅ›.shah. man. vagra -- , dh. jau. vaga -- m. `class (of people)'; PaÅ¡.chil. lÄ• go `many' (rather than < BAHURA -- ); S. vagÌ u m. `herd (of cattle or camels)'; L. vagg, (Ju.) vagÌ m. `herd, flock (of sheep, cattle, camels)', awÄ• á¹‡. vag `flock', khet. vag `herd (of camels)'; P. vagg, bagg m. `herd (of cattle)'; B. bÄ• g `side, direction'; Or. bÄ• ga `side, direction, path, method, skill'; Bi. bÄ• g `flock of about 100 sheep or goats'; G. vÄ• gh m. `herd' (gh?); Si. vaga `sort, class, affair'; -- ext. -- á¸• -- : WPah.bhal. bagá¹›o m. `field', Ëšá¹›i f. `small do.'; Ku. bÄ• guá¹›o m. `herd (of buffalos), group, crowd'.
*VÄ• RGIKA -- ; *VARGACÄ• RA -- ; *MAHIá¹£AVARGA -- .
Addenda: vÃ¡rga -- : WPah.poet. bago m. `drainage trench in field'; -- ext. -- á¸• a -- : sirm. bÄ• gá¹›Ä« `field', A. bÄ• gar `side' AFD 193.
â€ *VARGÄ• NTARA -- .

vargacÄ• ra 11332 *vargacÄ• ra `pasture'. [VÃ¡RGA -- , CÄ• RA -- 1]
H. bagÄ• r m. `pasture'; -- N. bagÄ• l `flock, herd, crowd'?

11332a â€ *vargÄ• ntara -- `intervening space in a field'. [Cf. â€ *BÄ«JYÄ• NTARA -- : -- VÃ¡RGA -- , Ã¡NTARA -- 1]
WPah.ká¹-g. bÉ™gendrÉ” m. `furrow for drainage'.

varcas 11333 varcas n. `excrement' SuÅ›r.
Pa. Pk. vacca -- n. (Pk. also m.) `excrement'; AÅ›.shah. man. vracaspi, kÄ• l. dh. jau. vacasi, gir. vacamhi `at the latrine'; OSi. vas `excrement', Si. vÃ¤si, vÃ¤hi.

11334 *varjati `works'. 2. *varjayati2. [Cf. Av. varÉ™z -- `to work', varÉ™zayant -- `working'; -- poss. vÅ•ÌŠj -- (= bala --) Naigh. (with which however Naigh. also equates vÃ¡rga -- and vrÌ¥jÃ¡na --). -- âˆšVRÌ¥J2]
1. Bshk. baÇ° -- `to do'.
2. Kho. (Lor.) baá¸·eik with dat. `to overcome, worst, defeat, get the better of', (Morgenstierne) baá¸·Ã©ik, balÃ©ik `to be superior' (if with orig. -- l -- , then < BALÄ• YATÄ“).

11335 varjÃ¡yati1 `removes, gives up' ChUp., `excludes' Mn. [âˆšVRÌ¥J1]
Pa. vajjÄ“ti `renounces', NiDoc. varjavidavo; Pk. pp. vajjiya -- , pass.

vajjijjaá¹• ta -- `being deserted'; Ku. bajyÅ«á¹‡o adj. `to be got rid of, troublesome, accursed'; OAw. bÄ• jaÃ¯ `stops' (bÄ• ja `without' rather < BÄ• ËŠHYA --).
*varjayati2 `makes work' see *VARJATI.
varjarÄ« -- see *BÄ• JJARA -- .

varjita 11336 varjita `excluded, avoided' MBh. [âˆšVRÌ¥J1]
Pa. vajjita -- `excluded', Pk. vajjia -- ; -- Si. vÃ¤dda, st. vÃ¤di -- `aboriginal inhabitants of Ceylon' ES 85?

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varjya 11337 varjya `to be avoided' Mn. [âˆšVRÌ¥J1]
Pa. vajja -- n. `fault, sin', Si. vada EGS 155.

vÃ¡rá¹‡a 11338 vÃ¡rá¹‡a1 m. `appearance, colour, class' RV., `good colouring' Mn., vará¹‡aka -- m.n. `model, specimen' KathÄ• s., `pigment' Ait&capamacr;r., Ëšá¹‡ikÄ• -- f. `id.' lex., `dress of actor' MÄ• latÄ«m.
Pa. vaá¹‡á¹‡a -- m. `colour, appearance', Ëšaka -- n. `paint, rouge', NiDoc. varna; Pk. vaá¹‡á¹‡a -- m. `bright colour, class', vaá¹‡á¹‡iÄ• -- f. `sample'; Phal. Ä• gha -- bÄ• ËŠnu `skycoloured'; L. (Ju.) van m. `form'; P. bannÄ« f. `red earth for colouring pots'; Ku. bÄ• nÄ« f. `colour, appearance, beauty'; N. bÄ• ni `character'; Or. eka -- bani `of one colour (of a cow)', bÄ• nÄ• `known attribute'; Mth. bÄ• ni `habit', Aw.lakh. bÄ• ni; H. bÄ• n f. `quality', bÄ• nÄ• m. `appearance'; G. vÄ• n m. `colour', vÄ• nÄ« f. `kind', vÄ• nuÌƒ n. `ingredient, hint', vÄ• nÉ” m. `fragrant yellow powder rubbed on bride on auspicious day before wedding'; M. vÄ• n m.n. `colour, specimen'; OSi. vaá¹‡a, Si. van -- a sort', -- van at end of cmpds. `like'. -- Ext. -- kk -- (?): S. vanika f. `sample', P. vannagÄ«, baËš f., N. bÄ• nki, bÄ• ngi, G. M. vÄ• ngÄ« f. -- MIA. *vÄ• á¹‡a -- (< *vÄ• rá¹‡a -- ? -- For form cf.

vÄ• rá¹‡a -- `relating to letters' Gr., vÄ• rá¹‡ika -- m. `scribe' lex.): P.
bÄ• á¹‡Ä• m. `profession'; Ku. bÄ• á¹‡ `habit'; M. vÄ• á¹‡ m.n. `colour, specimen', vÄ• á¹‡Ä« `like, as' LM 405.
VARá¹‡IN -- , VARá¹‡ITA -- , VARá¹‡YA -- ; AVARá¹‡A -- , DURVÃ¡Rá¹‡A -- .
VIVARá¹‡A -- , SUVÃ¡Rá¹‡A -- , SAÃºVARá¹‡A -- ; Ä“KAVARá¹‡A -- ,
TÄ• MRAVARá¹‡A -- , *PÄ«TALAVARá¹‡A -- , NÄ«LAVARá¹‡A -- , SUVARá¹‡AVARá¹‡A -- , HÃ-RAá¹‡YAVARá¹‡A -- .
Addenda: vÃ¡rá¹‡a -- 1: WPah.poet. bano m. `dress, costume' ( -- n -- â†• H. Him.I 134). -- MIA. *vÄ• á¹‡a -- : J. bÄ• á¹‡Ä• m. `disguise'.

vará¹‡a 11339 vará¹‡a2 m. `sound, syllable' AitBr. (`written syllable' KÄ• lid. through equation with VÃ¡Rá¹‡A -- 1), `praise' KÄ• lid., `musical note' MBh., `type of song (gÄ«takrama --)' lex. [Cf. *VARI -- and VÄ• ËŠá¹‡Ä« -- 1?]
Pa. vaá¹‡á¹‡a -- m. `timbre of voice, praise' (avaá¹‡á¹‡a -- m. `blame');
Pk. vaá¹‡á¹‡a -- m. `praise'.
VARá¹‡ANA -- , VARá¹‡AYATI, VARá¹‡AMÄ• LÄ• -- .

vará¹‡ana 11340 vará¹‡ana n. `description' BhP. [VARá¹‡A -- 2]
Pa. vaá¹‡á¹‡anÄ• -- f. `praise, commentary'; Pk. vaá¹‡á¹‡aá¹‡a<-> n. `praise, description'; K. wanun m. `a saying, speech'.

vará¹‡amÄ• lÄ• 11341 vará¹‡amÄ• lÄ• f. `rows of letters, alphabet' lex. [vará¹‡a -- 2, mÄ• ËŠlÄ• --]
B. bÄ• nÄ• n `spelling'?

11342 vará¹‡ayati `relates, describes' MBh., `observes' KathÄ• s., `praises' W. [VARá¹‡A -- 2]
Pa. vaá¹‡á¹‡Ä“ti `describes, praises'; Pk. vaá¹‡á¹‡Ä“i `praises'; Woá¹-. bÄ• n `speaking' in alik -- bÄ• n `liar' Buddruss Woá¹- 92; Tor. banin `I am speaking' (< vará¹‡ayant -- ); Mai.ky. ban -- `to speak'; K. wanun `to describe, name, call, recognize', wanawun `to sing in chorus (of women at festivals)'; WPah.khaÅ›. boná¹‡Å« `to speak'; Or. banibÄ• `to describe, spell, abuse, call names'; M. vÄ• niá¹‡&etilde;, vÄ• ná¹‡&etilde;, vÄ• á¹‡á¹‡&etilde; (< -- ná¹‡ -- ?) `to praise'; Si. vaá¹‡anavÄ• `to praise, describe, say'.

vará¹‡ita 11343 vará¹‡ita `painted' MBh., `coloured' DaÅ›. [VÃ¡Rá¹‡A -- 1]

Pa. vaá¹‡á¹‡ita -- `coloured', Pk. vaá¹‡á¹‡ia -- ; P. bannÄ« f. `woollen yarn dyed yellow'; OG. vÄ• ni `coloured'.

vará¹‡in 11344 vará¹‡in `coloured' AgP., in cmpds. `having the appearance of' R. [VÃ¡Rá¹‡A1 --]
Pa. -- vaá¹‡á¹‡in -- `having the appearance of'; Si. vÃ¤ni `like', vÃ¤nna `a similar thing, sort' EGS 162.

vará¹‡ya 11345 vará¹‡ya `relating to or giving colour' SuÅ›r. [VÃ¡Rá¹‡A -- 1]
Pk. vaá¹‡á¹‡a -- `red, clear'; Ku.gng. bÄ• n `beautiful girl'.

varta 11346 varta1 m. `*turning round', `livelihood' lex. [âˆšVRÌ¥T]
S. vaá¹-u m. `twist'; H. baá¹-á¹-Ä• m. `exchange'; -- Si. vaá¹-a `subsistence, livelihood' or < VRÌ¥TTÃ¡ -- .
*VARTAKARA -- , *VARTAKARAá¹‡A -- , *VARTÄ• NTARA -- .

varta 11347 *varta2 `circular object' or more prob. `something made of metal', cf. vartaka -- 2 n. `bell -- metal, brass' lex. and VARTALOÌ„HA -- . [âˆšVRÌ¥T?]
Pk. vaá¹-á¹-a -- m.n., Ëšaya -- m. `cup'; Ash. waá¹-Ä• ËŠk `cup, plate'; K. waá¹-ukh, dat. Ëšá¹-akas m. `cup, bowl'; S. vaá¹-o m. `metal drinking cup'; N. bÄ• á¹-Ä• , `round copper or brass vessel'; A. bÄ• á¹-i `cup'; B. bÄ• á¹-Ä• `box for betel'; Or. baá¹-Ä• `metal pot for betel', bÄ• á¹-i `cup, saucer'; Mth. baá¹-á¹-Ä• `large metal cup', bÄ• á¹-Ä« `small do.', H. baá¹-á¹›Ä« f.; G. M. vÄ• á¹-Ä« f. `vessel'.
*Aá¹…KAVARTA -- , *KAJJALAVARTA -- , *KALAÅ›AVARTA -- , *Ká¹£Ä• á¹‡AVARTAKA -- , *CÅ«Rá¹‡AVARTA -- , PARá¹‡AVARTIKÄ• -- , *HIá¹…GULAVARTA -- .
Addenda: *varta -- 2: Md. vaÅ™ `circle' (vaÅ™ -- hanÌ†du `full moon').

varta 11348 *varta3 `round stone'. 2. *vÄ• rta -- . [Cf. Kurd. bard `stone'. -- âˆšVRÌ¥T1]
1. Gy. eur. bar, SEeur. baiÌ¦ `stone', pal. wÄƒá¹-, wÅ-á¹- `stone, cliff'; á¸Œ. boá¹- m. `stone', Ash. Wg. wÄ• á¹-, Kt. woá¹-, Dm. bÉ”ÌˆÌ„'á¹-, Tir. baá¹-, Niá¹…g. boÌ„t, Woá¹-. baá¹- m., Gmb. wÄ• á¹-; Gaw. wÄ• á¹- `stone, millstone'; Kal.rumb. bat `stone' (bad -- vÃ¡á¹£ `hail'), Kho. bort, Bshk. baá¹-, Tor. bÄ• á¹-, Mai. (Barth) "bhÄ• t" NTS xviii 125, Sv. bÄ• á¹-, Phal. baÌ„Ì†á¹-; Sh.gil. bÄƒá¹- m. `stone', koh. bÄƒá¹-á¹- m., jij. baá¹-, pales.

baá¹- `millstone'; K. waá¹-h, dat. Ëšá¹-as m. `round stone', vÃ¼á¹-Ã¼ f. `small do.'; L. vaá¹-á¹-Ä• m. `stone', khet. vaá¹- `rock'; P. baá¹-á¹- m. `a partic. weight', vaá¹-á¹-Ä• , baËš m. `stone', vaá¹-á¹-Ä« f. `pebble'; WPah.bhal. baá¹-á¹- m. `small round stone'; Or. bÄ• á¹-i `stone'; Bi. baá¹-á¹-Ä• `stone roller for spices, grindstone'. -- With unexpl. -- á¹-á¹-h -- : Sh.gur. baá¹-á¹-h m. `stone', gil. baá¹-hÄ• ËŠ m. `avalanche of stones', baá¹-hÃºi f. `pebble' (suggesting also an orig. *vartuka -- which Morgenstierne sees in Kho. place -- name bortuili, cf. *VARTU -- , VARTULA --).
2. PaÅ¡.lauá¹›. wÄ• á¹›, kuá¹›. woÌ„ `stone', Shum. wÄ• á¹›.
vartaka -- 1; *vartadruá¹‡a -- , *vartapÄ• nÄ«ya -- ; *aá¹…gÄ• ravarta -- , *arkavarta -- , *kaá¹£avartikÄ• -- .

vartaka 11349 vartaka1 m. `*something round' (`horse's hoof' lex.), vaá¹-á¹-aka -- m. `pill, bolus' Bhadrab. [Cf. Orm. waá¹-k `walnut' (wrongly â†• IA. *akhoÌ„á¹-a -- s.v. aká¹£oÌ„á¹-a --). <-> âˆšvrÌ¥t1]
Wg. wÄ• á¹-i(-- Å¡tÅ«m) `walnut( -- tree)' NTS vii 315; K. woá¹-u m., vÃ¼á¹-Ã¼ f. `globulated mass'; L. vaá¹-á¹-Ä• m. `clod, lobe of ear'; P. vaá¹-á¹-Ä« f. `pill'; WPah.bhal. baá¹-á¹-i f. `egg'.
vartaka -- 2 n. `bell -- metal, brass' lex. -- See *varta -- 2, vÃ¡rtaloÌ„ha -- .

vartakara 11350 *vartakara `making turns (of the quail)'. [Pop. etym. for VÃ¡RTIKÄ• -- (vartÄ«ra -- m. SuÅ›r., Ëštira -- m. lex.)? -- varta -- 1, karÃ¡ -- 1]
Ku. B. baá¹-er `quail'; Or. baá¹-ara, batara `the grey quail'; Mth. H. baá¹-er f. `quail'; -- â†’ P. baá¹-er, ËšrÄ• m., ËšrÄ« f., L. baá¹-Ä“rÄ• m., S. baá¹-ero m.; K. bÄ• á¹-uru m. `a kind of quail', baá¹-Ä“ra m. `quail'.

vartakaraá¹‡a 11351 *vartakaraá¹‡a `twisting instrument'. [varta -- 1, kÃ¡raá¹‡a --]
N. baá¹-ernu `the stick on which a rope is twisted'.
vartakÄ• -- see VÃ¡RTIKÄ• -- .

11352 vÃ¡rtatÄ“ `turns, moves' RV., `takes place, is situated' Mn. MBh. [âˆšVRÌ¥T1]
Pa. vattati `goes on, occurs, exists', vaá¹-á¹-ati `is right, is proper'; NiDoc. vartati `happens', pres. part. vartamana; Pk. vaá¹-á¹-aÃ¯ `exists,

is'; PaÅ¡. waá¹-á¹- -- intr. `to pass, walk'; Kho. (Lor.) bortik `to trample with the feet (in washing cloth)'; S. vaá¹-aá¹‡u intr. `to turn, wander'; L. vattaá¹‡ `to wander', awÄ• á¹‡. vattuá¹‡ (vat `again'); WPah.bhad. bhal. baá¹-nÅ« `to be able'; B. baá¹-Ä• `to remain, be necessary, be' (baá¹-e `it is so, certainly'; Or. aá¹-e `is', Bi. bÄ• , Aw.lakh. bÄ• á¹-e, Bhoj. bÄ• á¹-e, bÄ• ; G. vaá¹-vuÌƒ `to pass away, elapse, go off', vaá¹-akvuÌƒ `to recede';

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M. vÄ• á¹-á¹‡&etilde; `to appear, seem'; OSi. inf. vaá¹-avi `to conduct oneself' (< *varttavÄ“), Si. vaá¹-inavÄ• `to be worth, deserve'.

vartadruá¹‡a 11353 *vartadruá¹‡a `pellet -- bow'. [*varta -- 3, druá¹‡a -- ] Ash. watranik `pellet -- bow', Dm. baÌ‚drun, braÌ‚dun, Tor. bÄ• rd*ln: more prob. modern cmpds.

vartana 11354 vartana n. `turning, rolling' Nir., vartanÄ« -- f. `spindle' Lalit. [âˆšVRÌ¥T1]
Pa. vaá¹-á¹-ana -- n. `turning round', vaá¹-á¹-ani -- f. `ring, globe', vaá¹-á¹-anÄ• vali -- f. `line of spindles(?)'; Pk. vaá¹-á¹-aá¹‡Ä• <-> f., vattaá¹‡a -- n., Ëšá¹‡Ä• -- f. `revolving'; á¸Œ. b*lcÌ£*lá¹‡i f. `disc fixed on large spindle' (cÌ£?); Kho. bartun `wooden disc fixed on spindle' (a?); K. watan f. `small circular piece of leather or wood or metal for fastening chain of bolt', watÃ¼Ã±Ã¼ f. `do. used as a toy'; S. vaá¹-iá¹‡o m. `spindle'; L. vaá¹-nÄ• m. `stick for twisting rope', P. vaá¹-á¹-á¹‡Ä• , vaá¹-á¹‡Å« m., Ëšá¹‡Ä« f., baá¹-á¹‡Ä• , Ëšá¹‡Å« m., Ëšá¹‡Ä« f.; Ku. baá¹-á¹‡Ä« `twisting, twist (of a cord)'; B. bÄ• á¹-nÄ• `grinding'; Bi. baá¹-anÄ« `fringemaker's wooden reel'; H. baá¹-nÄ• m. `stick for twisting rope'; G. vÄ• á¹-á¹‡É”, Ëšá¹‡iÉ” m. `long round stone used in crushing or beating on a slab, muller'.

vartapÄ• nÄ«ya 11355 *vartapÄ• nÄ«ya `stone and water' (used for cleaning after defecation). [*varta -- 3, pÄ• nÄ«ËŠya --]
L.awÄ• á¹‡. vaá¹-vÄ• á¹‡Ä« `going to stool'.

11356 vartÃ¡yati `causes to turn, whirls' RV. [âˆšVRÌ¥T1]
Pa. vaá¹-á¹-Ä“ti tr. `turns, twists'; Pk. vaá¹-á¹-Ä“i, vattaÃ¯ tr. `turns, rolls into a ball, makes exist, covers'; Dm. baá¹-yÄ• y -- `to wrap'; PaÅ¡.lauá¹›. waá¹-á¹- -- tr. `to pass or spend (time)'; K. waá¹-un `to fold up, roll up, close up, collect'; S. vaá¹-aá¹‡u, srk. Ëšá¹-iá¹‡u `to twist, plait, wring'; L. vaá¹-á¹-aá¹‡, (Ju.) vaá¹-aá¹‡ `to twist', awÄ• á¹‡. vaá¹-á¹-uá¹‡ `to coil'; P. vaá¹-á¹-á¹‡Ä• `to twist'; WPah.bhad. baá¹-á¹-nÅ« `to twist (rope or thread)', bhal. baá¹-á¹-nÅ« `to fold, roll up (cloth)', (Joshi) bÄ• á¹-á¹‡u `to knead'; Ku. bÄ• á¹-á¹‡o `to twine, wreathe, fashion'; N. bÄ• á¹-nu `to twist, plait, weave'; A. bÄ• á¹-iba `to twist, grind'; B. bÄ• á¹-Ä• , bÃ£Ì„á¹-Ä• `to pound, crush'; Or. bÄ• á¹-ibÄ• `to pound'; Bi. baá¹-nÄ• i `act of rope -- twisting'; H. bÄ• á¹-nÄ• `to twist, twine'; G. vÄ• á¹-vuÌƒ `to pound by rolling'; M. vÄ• á¹-á¹‡&etilde; `to grind finely by rolling with a muller', vaá¹-á¹‡&etilde; `to scutch cotton (by rolling)'; Si. vaá¹-anavÄ• tr. `to turn round'; Md. vaÅ™an `to twist, braid'; -- Pa. vaá¹-á¹-Ä• pÄ“ti `causes to be turned', S. vaá¹-Ä• iá¹‡u; P. baá¹-Ä• uá¹‡Ä• `to cause to be twisted, change' (whence vaá¹-á¹‡Ä• , baËš `to be exchanged' = H. baá¹-nÄ• `to be twisted'); G. vaá¹-Ä• vvuÌƒ, vatÄ• vvuÌƒ `to exchange, cash'.
Addenda: vartÃ¡yati: WPah.ká¹-g. baá¹-á¹‡Ãµ `to knead', J. bÄ• á¹-á¹‡u; A. baá¹-iba `to pound' AFD 333; Md. vaÅ™anÄ« `twists, surrounds' (in sense `rubs on' < ÃºDVARTATÄ“?).

vartaloÌ„ha 11357 vartaloÌ„ha n. `a kind of brass (i.e. *cup metal?)' lex. [*VARTA -- 2 associated with LOÌ„HÃ¡ -- by pop. etym.?]
Pa. vaá¹-á¹-aloÌ„ha -- n. `a partic. kind of metal'; L.awÄ• á¹‡. valá¹-oÌ„Ä• `metal pitcher', P. valá¹-oh, baËš f., vaá¹-lohÄ• , baËš m.; N. baá¹-lohi `round metal vessel'; A. baá¹-lahi `water vessel'; B. bÄ• á¹-lahi, bÄ• á¹-ulÄ• i `round brass cooking vessel'; Bi. baá¹-lohÄ« `small metal vessel'; H. baá¹-lohÄ«, ËšloÄ« f. `brass drinking and cooking vessel', G. vaá¹-loi f.
Addenda: vartaloÌ„ha -- : WPah.ká¹-g. bÉ™lá¹-Ã³É” m. `large brass vessel'.

vartÄ• ntara 11358 *vartÄ• ntara `change of livelihood'. [varta -- 1, Ã¡ntara

-- 2]
P. vatÃ£Ì„drÄ• , ludh. baËš m. `exchange of work among women (e.g. spinning for sewing)'.

vÃ¡rti 11359 vÃ¡rti1 (and vartÃ- --) f. `wick' MBh., `small compress' SuÅ›r., `lamp' lex., ËšikÄ• -- f. `wick' KÄ• lP. [âˆšVRÌ¥T1]
Pa. vaá¹-á¹-i -- , ËšikÄ• -- f. `wick', Pk. vaá¹-á¹-Ä-Ì„ -- , Ëšá¹-iÄ• -- , vatti -- f.; Sh. batÄ«ËŠ `unlit native lamp, candle, wick of European lamp' (â†• H.?); S. vaá¹-i f. `wick'; L. vaá¹-á¹- f. `roll of grass, wick', awÄ• á¹‡. vaá¹- `wick', P. vaá¹-á¹-Ä«, baËš, battÄ« f.; N. bÄ• ti `lamp' (bati â†• H.), A. bÄ• ti; B. bÄ• ti `wick, lamp, candle'; Or. bati `lamp' (â†• H.), Bi. Mth. Bhoj. bÄ• tÄ«; OAw. bÄ• tÄ-Ì„ `wick', H. bÄ• tÄ«, battÄ« f. (â†' N. Or. and prob. Sh.); G. vÄ• á¹- f. `lamp', vÄ• tÄ« f. `perfumed match or taper'; M. vÄ• t f. `wick', Ko. vÄ• ti; Si. vÃ¤á¹- -- a `lamp', vÃ¤á¹-i -- ya `wick'; Md. vo' `lamp'; -- with -- o as from an orig. masculine: Ku. bÄ• to m. `wick, lamp'; N. bÄ• to `rope of twisted cane (to tie down thatch)'. DÄ«PAVARTI -- , *PÄ• DAVARTI -- , *SAá¹• DHYÄ• VARTIKÄ• -- .
Addenda: vÃ¡rti -- 1: S.kcch. batÄ«, bhatÄ« f. `lamp, torch' â†• H.; WPah.ká¹-g. battI, kc. baá¹-e f. `wick, lamp, light', J. bÄ• á¹-Ä« f.

varti 11360 varti2 f. `projecting rim'. [âˆšVRÌ¥T1]
Pa. vaá¹-á¹-i -- , ËšikÄ• -- f. `circumference, rim, brim'; Pk. vatti -- f. `edge, limit'; Si. vÃ¤á¹-i -- ya `edge of bank or river'.
*SKANDHAVARTI -- .

vÃ¡rtikÄ• 11361 vÃ¡rtikÄ• f. `quail' RV. 2. vÄ• rtika -- m. lex. 3. vartakÄ• -- f. lex. (eastern form ac. to KÄ• tyÄ• yana: S. LÃ©vi JA 1912, 498), Ëška -- m. Car., vÄ• rtÄ• ka -- m. lex. [Cf. vartÄ«ra -- m. SuÅ›r., Ëštira -- lex., *VARTAKARA --]
1. Ash. uwÅ•e/ `partridge' NTS ii 246 (connexion denied NTS v 340), PaÅ¡.snj. waá¹-Ä«ËŠ; K. hÄ• ra -- wÃ¼á¹-Ã¼ f. `species of waterfowl' (hÄ• ra -- < Å›Ä• ËŠRA --).
2. Kho. barti `quail, partridge' BelvalkarVol 88.
3. Pa. vaá¹-á¹-akÄ• -- f., Ëška -- in cmpds. `quail', Pk. vaá¹-á¹-aya -- m., N. baá¹-á¹-Ä• i (< vÄ• rtÄ• ka -- ?), A. batÄ• -- sarÄ• i, B. batui, baá¹-uyÄ• ; Si. vaá¹-uvÄ• `snipe, sandpiper' (ext. of *vaá¹-u < vartakÄ• --). -- With unexpl. bh -- : Or. bhÄ• á¹-oi, Ëšá¹-ui `the grey quail Cotarnix communis', (dial.) bhÄ• roi, Ëšrui (< early MIA. *vÄ• á¹-Ä• ka -- < vÄ• rtÄ• ka -- : cf.

vÄ• á¹-Ä« -- f. `a kind of bird' Car.).
Addenda: vartikÄ• -- [Dial. a ~ Ä• < IE. non -- apophonic o (cf. Gk. o)/rtuc and early EMIA. vÄ• á¹-Ä« -- f. `a kind of bird' Car. < *vÄ• rtÄ« --) T. Burrow BSOAS xxxviii 71]

vartin 11362 vartin `abiding' KÄ• v. [âˆšVRÌ¥T1]
S. vaá¹-i `near, in the hands of, with', vaá¹-iá¹‡o `obtainable'.
*Ä“KKAVARTIN -- , PAÅ›CÄ• DVARTIN -- .
vartira -- see VÃ¡RTIKÄ• -- .
Addenda: vartin -- : OMarw. (VÄ«saá¸·a 44.5) vaá¹›aÃ¯ `near to, like'; OG. vaá¸• aÃ¯(á¹• ) `with, for' (Dave GujLg 180 wrongly < vaá¸• ra --) with early -- á¹-á¹- -- > -- á¹- -- in accessory word, G. vaá¹›e `by, through'.

vartÃ-s 11363 vartÃ-s n. `journey (= mÄ• rga -- MahÄ«dh.)' RV. [âˆšVRÌ¥T1]
Gy. pers. vÄ• tÄ« `path', L. vÄ• á¹-, pl. vaá¹-Ä«Ëœ f.; Si. vÃ¤á¹-i -- ya `dam between fields serving as a path' (or < VÃ¡RTRA -- ?), vÃ¤á¹-u `path'. -- See VÃ¡RTMAN -- .
vartÄ«ra -- see VÃ¡RTIKÄ• -- .

11364 *vartu -- . 1. `fold, wrinkle'. 2. `something round'. [Cf. trivÃ¡rtu -- `threefold' RV. -- There is also evidence s.v. *VARTA -- 3 for a stem *vartu -- `round stone'. <-> âˆšVRÌ¥T1]
1. L. vaá¹-á¹- m. `wrinkle'; P. vaá¹-á¹-u m. `wrinkle, frown, colic'; G. vÄ• á¹-É” m. `wrinkle, corrugation' (ext. of *vÄ• á¹-?).
2. Pk. vaá¹-á¹-u -- n. `dish'; Ku.gng. baá¹-ui `small water vessel'; Bi. baá¹-uÄ• `metal dish'; Aw.lakh. baá¹-wÄ« `pot'. <-> Ext. -- kk -- : N. baá¹-uko `round copper or brass vessel'; G. vÄ• á¹-ukÄ« f. `cup'. VARTULA -- ; *DUVARTU -- .

vartula 11365 vartula `round, globular' BhP. [*VARTU --]
Pa. Pk. vaá¹-á¹-ula -- (Pk. also vattula --) `round'; Ku. bÄ• á¹-ulo `round, globular' (gng. bÄ• á¹-uw), baá¹-ulÄ« f. `a collected mass'; N. bÄ• á¹-ulo `round'; B. bÃ£Ì„á¹-ul `ball, slingstone'; Or. bÄ• á¹-uá¸·a `globular', Ëšá¸·Ä• `ball, ball of boiled rice &c.', Ëšá¸·i `small earthen pellet for pellet -- bow'; Bi. baá¹-ulÄ« `small metal vessel'; M. vÄ• á¹-oá¸·Ä• `round'. <-> Deriv. vb.: N. baá¹-ulnu intr. `to collect'; H. baá¹-urnÄ• `to be collected'; -- whence tr. with o: P. batoá¸·nÄ• `to collect', WPah.cam. baá¹-oá¸·á¹‡Ä• , Ku. baá¹-olá¹‡o, baá¹-orá¹‡o, N. baá¹-olnu, Mth. baá¹-orab,

H. baá¹-olnÄ• , baá¹-ornÄ• .
Addenda: vartula -- : Sh. b*lá¸• vlÄ«k `small metal drinking vessel' (â†'
Bur. b*lá¸• /rolÄ« Lorimer BurLg iii 64) < *baá¹-ul -- ; Garh. baá¹-oá¸·nu
`to collect'; A. bÄ• á¹-alu (phonet. batolu) `a round thing' AFD 204.

vÃ¡rtman 11366 vÃ¡rtman n. `track of a wheel, path' RV. [J. Bloch StudII 19
*vartmÄ• nom. sg. m. after Ã¡dhvÄ• m. (cf. PÃ¡NTHÄ• --) became f. in MIA.
-- âˆšVRÌ¥T1]
Pa. vaá¹-uma -- n. `path, road', Pk. vaá¹-á¹-a -- n.m., vaá¹-á¹-Ä• <-> f.,
vaá¹-á¹-amaya -- , vaá¸• Å«Ë˜maga -- n., K. wath, dat. Ëšti f., pog. wat, S.
vÄ• á¹-a f., P. vÄ• á¹-, bÄ• á¹- f., á¸• og. batta f., kgr. bat f., bhaá¹-.
batt, WPah.bhad. bhal. paá¹…. cam. batt f., pÄ• á¸• . cur. bat; Ku. bÄ• á¹-
`path, pass', bÄ• á¹-o m. `path', N. bÄ• á¹-o

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(obl. bÄ• á¹-a postp. `from'), A. B. bÄ• á¹-; Or. bÄ• á¹-a `path, place'; Mth.
bÄ• á¹- `path', Bhoj. bÄ• t, OAw. OMarw. bÄ• á¹-a f., H. bÄ• á¹- f., G. M. Ko.
vÄ• á¹- f.; Si. vaá¹-uma `road' (â†• Pa.?), devaá¹-a `lane' (de -- < DÄ“Å›Ã¡
-- ?); -- Sh. bÄ• á¹-á¹· m. `wheel'; G. vÄ• á¹-É” m. `tire' (semant. cf.
vartanÃ- -- f. `felly of wheel, path' RV., Pa. vattanÄ« -- f. `track, path',
Pk. vaá¹-á¹-aá¹‡Ä« -- f. `road'). -- Deriv.: N. baá¹-uwÄ• `traveller'; B.
beá¹-o `of the road' < *bÄ• á¹-uÄ• ODBL 491; Or. bÄ• á¹-uÄ• `traveller', G.
vÄ• á¹-vÉ” m. -- X MÄ• RGA -- q.v. -- Si. vat `road' (LM 404, EGS 155)
extracted from mÄ• vat < *MAHÄ• PANTHÄ• -- . -- See VARTÃ-S -- from which some
of above NIA. feminine words may phonet. equally well derive.
*VARTMAPATHIKA -- , *VARTMAPÄ• NÄ«YA -- , VARTMAPÄ• LA -- ; *AVARTMAKA --
Add., UDVARTMAN -- , KUVARTMAN -- , *GÄ• á¸• á¸• AVARTMAN -- , *GOÌ„CARAVARTM
-- , *CATURVARTMAN -- , TRIVARTMAN -- , *DUVARTMAKA -- , DVÄ• RAVARTMAN -- ,
*PÄ• DAVARTMAN -- , *SIDDHAVARTMAN -- , SUVARTMAN -- .

Addenda: vÃ¡rtman -- : WPah.ká¹-g. bÄ• t, kc. bÄ• á¹- f. (obl. -- a), J. bÄ• '
á¹- f.; Garh. bÄ• á¹-u `way'.

vartmapathika 11367 *vartmapathika `traveller'. [VÃ¡RTMAN -- , PATHIKA --]
Ku. baá¹-oi `traveller', N. baá¹-ohi, Or. bÄ• á¹-oi, Ëšá¹-ei, Mth. baá¹-ohÄ«,
ËšhiÄ• , f. Ëšhini, H. baá¹-o(h)Ä« m.

vartmapÄ• nÄ«ya 11368 *vartmapÄ• nÄ«ya `road water'. [VÃ¡RTMAN -- , PÄ• NÄ«ËŠYA
--]
M. vÄ• toá¹‡Ä« `urine'.

vartmapÄ• la 11369 *vartmapÄ• la `road -- guard'. [Cf. pathipÄ• ËŠ -- m.
MaitrS. -- VÃ¡RTMAN -- , PÄ• LÃ¡ --]
P. vaá¹-uÄ• l m. `watchman', kgr. batvÄ• l m.

vÃ¡rtra 11370 vÃ¡rtra n. `dike, dam' AV. [âˆšVRÌ¥1]
Wg. Kt. watrwo `cattle -- shed' (Kt. `hurdle'); Pr. wÉ™á¹-Ã« `cattle -- shed
on hill pasture'; -- Si. vÃ¤á¹-i -- ya `dam between fields serving as path'
(< *vartrikÄ• -- ? or < VARTÃ-S --).
*VÄ• RTRA -- (VÄ• á¹-A -- 1).

varddhrÌ¥ 11371 *varddhrÌ¥ `cutter, knife'. [âˆšVARDH]
*varddhrÄ« -- : N. bÄ• á¹› `blade of khukri'; Bi. bÄ• á¹›h `bookbinder's
papercutter'; H. bÄ• á¹›h, bÄ• á¹› f. `edge of knife', G. vÄ• á¸• h f.; -- P.
vÄ• á¸• h, bÄ• á¸• h f. `cutting edge' poss. < *vÄ• rddhrÄ« -- .
*vardharÄ« -- , *vardhaÌ„Ì†ra -- : Bi. badhrÄ«, ËšriyÄ• , ËšrÄ• , badhÄ• rÅ«
`knife with a heavy blade for reaping with'; <-> WPah.bhad. bardhÄ• á¹‡Å« `to
shear sheep' < *badhÄ• r -- á¹‡Å«?
VARDH `cut': *varddhrÌ¥ -- , vardha -- 1, vardhaka -- , vardhaki -- ,
vardhana -- 1, vardhayati1, vardhÄ• payati1, *vardhira -- , vÃ¡rdhra -- ,
*vardhrya -- , *vÄ• rdhaka -- , vrÌ¥ddha -- 1. vrÌ¥ddhi -- 1; *avavrÌ¥ddha --
, *vivrÌ¥ddha -- .

vardha 11372 vardha1 m. `a cutting' W. [âˆšVARDH]
S. vaá¸• hu m. `a cut'; L. vaá¸• á¸• h m. `ears of corn remaining in a field
after sheaves have been removed'; P. vaá¸• á¸• h, baËš m. `a cut in a piece of
wood, chip, stubble of grain (wheat, maize, &c.)', vaá¸• á¸• hÄ• , baËš m.
`cut, mark'; G. vÄ• á¸• h m. `cut, wound, reaping a field'; Si. vaá¸• a -- ya

`act of cutting off'; -- K. broá¸• u m. `septum of nose'?

vÃ¡rdha 11373 vÃ¡rdha2 m. `giving increase or prosperity' RV. [âˆšVRÌ¥DH]
Pa. vaá¸• á¸• ha -- n. `wealth', vaá¸• á¸• haka -- `augmenting'; PaÅ¡. wÄ• á¸• m. `body' IIFL iii 3, 183; S. vÄ• dho m. `profit'; P. vÄ• ddhÄ• , bÄ• Ëš m. `increase, profit'; WPah. (Joshi) bÄ• dhÄ• m. `increase in taxes'; B. bÄ• á¹›(h)Ä• `increase', Or. baá¹›hÄ• , H. bÄ• dhÄ• m., M. vÄ• á¸• h m. *GOÌ„VARDHA -- .

vardhaka 11374 vardhaka in cmpd. `cutting', m. `carpenter' R. [âˆšVARDH]
Pa. cÄ«vara -- vaá¸• á¸• haka -- m. `tailor'; Kho. bardog, Ëšox `axe' (early â†' Kal. wadÃ³k before v -- > b -- in Kho.); <-> Wg. wÄ• á¹- `axe', PaÅ¡.dar. wÄ• ËŠá¹-ak (á¹-?).

vardhaki 11375 vardhaki m. `carpenter' MBh. [âˆšVARDH]
Pa. vaá¸• á¸• haki -- m. `carpenter, building mason'; Pk. vaá¸• á¸• haÃ¯ -- m. `carpenter', ËšaÃ¯a -- m. `shoemaker'; WPah. jaun. bÄ• á¸• hoÌ„Ä« `carpenter', (Joshi) bÄ• á¸• hi m., N. baá¹›haÃ¯, baá¹›ahi, A. bÄ• rai, B. bÄ• á¹›aÃ¯, Ëšá¹›ui, Or. baá¹›haÃ¯, Ëšá¹›hÄ• i, (Gaá¹›jÄ• d) bÄ• á¹›hoi, Bi. baá¹›ahÄ«, Bhoj. H. baá¹›haÄ« m., M. vÄ• á¸• hÄ• yÄ• m., Si. vaá¸• u -- vÄ• .
*VÄ• RDHAKA -- .
Addenda: vardhaki -- : WPah.ká¹-g. bÃ¡á¸• á¸• hI m. `carpenter'; ká¹-g. bÉ™á¹›he\I, bÃ¡á¹›hI, kc. baá¹›he â†• H. beside genuine bÃ¡á¸• á¸• hI Him.I 135), J. bÄ• á¸• hi, Garh. baá¹›hai, A. also bÄ• á¹›hai AFD 94; Md. vaá¸• Ä«n, vaá¸• in pl.
â€ *VARDHAKIKARMAN -- .

11375a â€ *vardhakikarman -- `carpentry'. [VARDHAKI -- , KÃ¡RMAN --]
Md. vaá¸• Ä• m `carpentry'.

11376 vÃ¡rdhatÄ“ `grows, increases' RV. [âˆšVRÌ¥DH]
Pa. vaá¸• á¸• hati `increases, prospers', AÅ›.shah. vaá¸• hiÅ›ati fut., top. &c. vaá¸• hati, NiDoc. vardhati, Pk. vaá¸• á¸• haÃ¯; á¸Œ. b*lá¸• una `to be born'; Dm. baá¸• -- `to grow', PaÅ¡.lauá¹›. waá¸• á¸• -- , Kal.rumb. bÄ• d -- ; Kho. bordik `to grow (of crops), grow up'; Phal. baá¸• -- `to grow'; K. baá¸• un `to grow big, advance' (brÄ• dun, bÄ• dun `to become powerful'? ); S. vadhaá¹‡u `to grow'; L. vaddhaá¹‡ `to increase, grow, advance', (Ju.) vadhaá¹‡ (mult. also vaá¸• haá¹‡) `to increase, grow, advance', P.

vaddhá¹‡Ä• , ba -- , vadhá¹‡Ä• , baËš; WPah.jaun. badhá¹‡oÌ„Ìƒ, baá¸• hnoÌ„Ìƒ `to fill'; Ku. baá¹›há¹‡o, baá¹›á¹‡o `to increase, thrive', N. bÄ• á¹›hnu, baá¹›nu, A. bÄ• riba, B. bÄ• á¹›Ä• , Or. baá¹›hibÄ• , Mth. baÌ„Ì†á¹›hab, Bhoj. baá¹›hal, OAw. baÌ„Ì†á¸• haÃ¯, lakh. bÄ• á¹›hab, H. bÄ• á¹›hnÄ• , baá¹›hnÄ• , badhnÄ• , OMarw. badhaÃ¯; OG. vÄ• dhaÃ¯ `increases', G. vaÌ„Ì†dhvuÌƒ `to advance, rush forward'; M. vÄ• á¸• há¹‡&etilde; `to increase and grow', Ko. vÄ• á¸• tÄ• ; Si. vaá¸• inavÄ• `to increase, grow, (honor.) go'. -- Euphem. `to be finished' < `to be fully grown or completed' cf. Maya Singh PD 1183: L. vaddhaá¹‡ `to dry up (of a well)', caus. vadhÄ• van `to stop a well'; P. vadhá¹‡Ä• `to be finished (e.g. of a supply of food)'; caus. vadhÄ• uá¹‡Ä• `to extinguish (a light)', WPah. (Joshi) badhÄ• wá¹‡u; M. vÄ• á¸• há¹‡&etilde; (used esp. by women through superstitious fear of evil from direct mention of the fact) `to be expended, be consumed (of food, &c.), be winnowed'. Addenda: vÃ¡rdhatÄ“: WPah.ká¹-g. bÉ”Ì• dhá¹‡Ãµ `to grow', bÉ”Ì• á¹›hnÃµ `to increase, wax' (â†• H. baá¹›hnÄ• ?); bÉ”rdá¹‡Ãµ `(a god) to advance, proceed', J. bardá¹‡u `to walk, go on' X Sk.? (cf. poet. bÉ”rjÌˆá¹‡o `to grow' < â€ VARDHYATÄ“) Him.I 143.

vardhana 11377 vardhana1 n. `cutting, slaughter' Mn. [âˆšVARDH]
S. vaá¸• hiá¹‡Ä« f. `cutting', Si. vÃ¤á¸• un.

vÃ¡rdhana 11378 vÃ¡rdhana2 `strengthening', n. `means of strengthening' RV., `increasing' MBh. 2. `*sweeping', vardhanÄ« -- 2 f. `broom' lex. (so called because a swept house prospers BPL Â§ 54, or because mention of the removal of anything is ill -- omened Molesworth MD 746). [âˆšVRÌ¥DH]
1. Pa. vaddhana -- n. `increase', Pk. vaá¸• á¸• haá¹‡a -- , vaddhaá¹‡a -- n., S. vadhiá¹‡Ä« f., Si. vÃ¤á¸• un.
2. Pa. pathavi -- vaá¸• á¸• hanaka -- kamma -- n. `work of sweeping the earth'; Pk. vaá¸• á¸• haá¹‡Ä« -- , Ëšá¹‡iÄ• -- f. `broom', A. bÄ• rni, B. bÄ• á¹›han, Or. baá¹›haá¹‡i, baá¹›hiá¹‡Ä• , (Gaá¹›jÄ• d) bÄ• á¹›huá¹‡Ä«, (Sambhalpur) bÄ• á¹›hni (whence banneibÄ• `to sweep'), Bi. baá¹›hanÄ«, Mth. bÄ• á¹›han, Bhoj. bÄ• á¹›hanÄ«, H. baá¹›hnÄ«, M. vÄ• á¸• há¹‡Ä«, vÄ• á¸• hvaá¹‡ f.; -- N. baá¹›Ä• rnu `to sweep', baá¹›Ä• r `broom' < Ap. vaá¸• á¸• hÄ• raÃ¯ `causes to increase'. -- Connexion, if any, is not clear with PaÅ¡. chil. barwá¹“á¹›, kuá¹›. bÄ• rwá¹“ `broom', Shum. bÃ³roá¹›, Woá¹-. byÄ• r f., Gaw. á¸• aá¹‡á¸• -- bÄ• r `large broom with handle', bÄ• ËŠrik `small broom' Buddruss Woá¹- 94.

vardhanÄ« 11379 vardhanÄ« f. `water -- jar' BhP., ËšnikÄ•  -- f. BHS ii 472. [Scarcely with BR < *vÄ• r -- dhanÄ« -- (vÄ• rdhanÄ« -- f. HPariÅ›.): poss. euphem. replacement with VÃ¡RDHANA -- 2 `prospering' (semant. cf. RAÃ±JANA --) of some other word for `pot', e.g. *VARTA -- 2]
Pa. vaá¸• á¸• hana -- n. `potsherd'; Tir. badaná¸— `pitcher'; P. vadhnÄ• , badhnÄ• m. `earthen waterpot with spout', B. Bi. badhnÄ• , Mth. badhan; H. badhnÄ« f., ËšnÄ•  m. `earthen or copper vessel with spout'.

vÃ¡rdhamÄ• na 11380 vÃ¡rdhamÄ• na `prospering' RV., m. `name of a district' VarBrÌ¥S., vardhamÄ• nÄ• -- f. `name of a town' Vet. [âˆšVRÌ¥DH]
Pk. vaá¸• á¸• hamÄ• á¹‡a -- , Ëšaya -- n. `name of a town in Gujarat', G. vaá¸• hvÄ• á¹‡ `the town of Burdwan'.

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11381 vardhayati1 `cuts, divides' DhÄ• tup., vardhÄ• payati1 Weber. [âˆšVARDH]
Pa. vaá¸• á¸• hÄ• pÄ“ti `cuts (moustache)'; Kal.rumb. badhÃ©m `I cut, shear'; Kho. (Lor.) soÌ„r -- bÉ™rdÄ“k `custom of cutting an infant's original hair'; K.á¸• oá¸• . baá¸• á¹‡oÌ„ `to cut', S. vaá¸• haá¹‡u; L. vaá¸• á¸• haá¹‡ `to cut, reap'; P. vaá¸• á¸• há¹‡Ä• , baËš `to cut, kill, bite'; WPah. (Joshi) bÄ• á¸• há¹‡u `to cut'; B. bÄ• á¹›Ä•  `to cut, mend, distribute food'; Or. bÄ• á¹›hibÄ• `to serve out food'; H. bÄ• á¸• hnÄ•  `to cut, shear, divide'; G. vÄ• á¸• hvuÌƒ `to cut', vadhervuÌƒ `to cut, sacrifice'; M. vÄ• á¸• há¹‡&etilde; `to serve out (food)' (in sense `to fill (a lamp with oil)' rather < VARDHÃ¡YATI2).

11382 vardhÃ¡yati2 `makes grow or increase' RV., `rears' AV. [âˆšVRÌ¥DH]
Pa. vaá¸• á¸• hÄ“ti, AÅ›.shah. vaá¸• heti, man. gir. vaá¸• hayati, kÄ• l. vaá¸• hiyati, Pk. vaá¸• á¸• haÃ¯ (poss. < vÃ¡rdhati tr. RV.), pres. part. vaá¸• á¸• haaá¹• ta -- ; Kho. bardeik `to rear'; M. vÄ• á¸• há¹‡&etilde; `to

replenish (a lamp with oil)'; Si. vaá¸• anavÄ• tr. `to increase'.
vardhÄ• payati1 `causes to be cut' see VARDHAYATI1.
Addenda: vardhÃ¡yati2: WPah.jaun. badhá¹‡Ãµ, baá¸• hnÃµ `to fill'; -<-> Md. vaá¸• uvanÄ« `lays down' (hon.)?

11383 vardhÄ• payati2 `increases, exalts, gladdens, congratulates' KÄ• d. BHSk. [âˆšVRÌ¥DH]
Pa. vaá¸• á¸• hÄ• pÄ“ti `increases', Pk. vaá¸• á¸• haÌ„Ì†vaÃ¯, vaddhÄ• vÄ“i, K.kash. badÄ• wun; S. vadhÄ• iá¹‡u `to cause to grow'; L. vadhÄ• vaá¹‡ `to increase, advance'; P. vadhÄ• uá¹‡Ä• , baËš `to increase', WPah. (Joshi) badhÄ• wá¹‡u; Ku. baá¹›hauá¹‡o, baá¹›auá¹‡o `to increase', N. baá¹›hÄ• unu, A. barÄ• iba, B. bÄ• á¹›Ä• na, Or. baá¹›hÄ• ibÄ• ; Mth. badhÄ• b `song of congratulation'; H. badhÄ• nÄ• `to increase'; OMarw. badhÄ• vaá¹‡Ä• m. pl. `songs of congratulation'; G. vadhÄ• vvuÌƒ `to welcome ceremonially'; M. vÄ• á¸• haviá¹‡&etilde; `to increase'; -- Pk. vaá¸• á¸• haÌ„Ì†via -- `increased'; P. vadhÄ• Ä«, baËš f. `blessing'; WPah.paá¹…. badhe, cur. badhÄ• Ä« `rejoicing'; Ku. badhai `thanksgiving'; N. baá¹›Ä• Ä© `congratulation'; A. barÄ• i `pride', badhÄ• i, badhÄ• w `congratulation'; B. baá¹›Ä• i `pride', bÄ• dhÄ• i `songs in celebration of KrÌ¥á¹£á¹‡a's birth'; H. badhÄ• Ä« f., ËšÄ• wÄ• m. `congratulations on birth of a child'; OMarw. badhÄ• Ä« f. `present'; G. vadhÄ• Ä« f. `good news', vadhÄ• vÉ” m. `present sent to bride'.
Addenda: vardhÄ• payati2: WPah.ká¹-g. bÉ™dhÃ I f. `congratulatory gift'; J. badhÄ• wá¹‡u `to enlarge'; Garh. baá¸• he `drums beaten on some happy event'.

vardhita 11384 vardhita `increased, strengthened, gladdened' MBh. [âˆšVRÌ¥DH]
Pa. vaá¸• á¸• hita -- `increased', AÅ›.shah. man. gir. kÄ• l. dh. jau. vaá¸• hita -- , man. vadhrita -- , kÄ• l. vadhita -- , NiDoc. vardhida, Pk. vaá¸• á¸• hia -- , vaddhia -- ; P. vadhyÄ• , baËš `of first quality, excellent', N. baá¹›iyÄ• , A. bariyÄ• , B. bÄ• á¹›iyÄ• , Or. baá¹›hiÄ• , baá¹›iÄ• , Bhoj. baá¹›hÄ©yÄ• ; H. baá¹›hiyÄ• `superior'; Si. vÃ¤á¸• i `big, more', vÃ¤á¸• iya `larger number or quantity', adv. `too much'. -- S. vadhi `too much, much' and Aw.lakh bÄ• á¹›hi are rather absolutives of verbs vadhaá¹‡u and bÄ• á¹›hab (< VÃ¡RDHATÄ“); -- ext. -- kk -- : S. vadhika `more', L. P. vadhÄ«k `more, excessive'.
Addenda: vardhita -- : WPah.poet. badhu (badu?) `additional, more'.

vardhira 11385 *vardhira `axe, hammer'. [Cf. *varddhrÌ¥ -- . <-> âˆšvardh]
Kho. bÉ™á¸• Ä«ËŠr `sledgehammer (?)' (â†’ Gaw. bÃ¤á¸• Ã-l), Bshk. baá¸• Ä«ËŠr; Phal. baá¸• hÄ«ËŠr `axe (?), sledgehammer' AO xviii 227: very doubtful.

vardhman 11386 vardhman m. `hernia, internal rupture' Car. [Cf. vradhma -- , bradhma -- m. `a partic. disease' Car., bradhna -- 2 m. lex. -- âˆšVRÌ¥DH]
P. vaddh, vÄ• dh, baddh f. `bubo'; G. varÄ• dh f. `inflammation of the belly'; M. vÄ• dhá¹‡Ä• m. `indolent and sympathetic tumour'.

11386a â€ vardhyatÄ“ `is caused to grow' pass. of vardhÃ¡yati2. [âˆšvrÌ¥dh]
WPah.poet. bÉ”rjÌˆá¹‡o `to grow' < *bÉ”jjh -- or X ká¹-g. bÉ”rdá¹‡Ãµ `to advance, proceed', J. bardá¹‡u `to walk, go on' (â†• Sk. Him.I 143)?

vÃ¡rdhra 11387 vÃ¡rdhra m. `leather thong' AV., vardhrÄ« -- f. lex., vadhra -- m.n. MBh. 2. badhra -- (v.l.) MBh. (X âˆšBANDH?). [âˆšVARDH]
1. Pa. Pk. vaddha -- m.n. `thong'; S. vaá¸• hÄ«, vÄ• á¸• hÄ-Ì„ f.; L. vaddhar m., vadhrÄ« f., (Shahpur) vadhar m. `shoulder -- strap'; P. vahdar, vaddhrÄ«, baddharÄ« f., ludh. baddhÄ« f. `leather thong'; Or. badhÄ« `dog's collar, leather thong round a drum'; Bi. bÄ• dhÄ• `strings of a balance', bÄ• dhÄ« `ties fastening bamboo poles to body of cart'; Bhoj. Aw.lakh. bÄ• dh `rope, string'; OG. vÄ• dhra n. `leather', G. varadhi, vÄ• dhar, vÄ• dhrÄ«, vÄ• dhará¹›Ä« f. `leather strap'; M. vÄ• d, vÄ• d(h)Ä« f. `strap', vÄ• dÄ• m. `whiplash'; Si. vada `leather strap'; -- Kal. badrÃ- `leather belt', Phal. á¸• Ä• k -- badhrá¸—i (rather than with NOPhal 34 < *BADDHRIKÄ• -- ); -- PaÅ¡.weg. walÄ• ËŠ `tie, band' IIFL iii 3, 185 (< *VARDH -- TRA -- ?).
2. Pa. baddha -- n. `thong'.
*VARDHRYA -- .
Addenda: vÃ¡rdhra -- [< IE. *werdhro -- ~ vÄ• rdhrÄ« -- f. `strap' < IE. *wordhrÄ« -- T. Burrow BSOAS xxxviii 65, but rather like vÄ• ËŠrdhra -- `fit for strap' PÄ• á¹‡., n. `strap' vrÌ¥ddhi of vÃ¡rdhra --]
Md. vadu `strap'.

vardhrya 11388 *vardhrya `having a strap', vadhrya -- , baËš m. `shoe' lex. [VÃ¡RDHRA --]
Kho. braÅ¾ `leather belt' (BelvalkarVol 88 < vadhrya --).

vÃ¡rman 11389 vÃ¡rman n. `armour' RV. [âˆšVRÌ¥1]
Pa. Pk. vamma -- n. (Pk. also m.) `armour'; WPah. kiuÌƒth. bÄ• mÅ« `clothes',

roh. bamá¹‡Ãµ `to dress'; Si. vam -- a `armour'.
Addenda: vÃ¡rman -- : WPah.poet. bamá¹‡o, bamhá¹‡o `to wear', J. bÄ• má¹‡u.

varmÄ«cÄ« 11390 *varmÄ«cÄ« `ant'. [~ VALMÄ«ËŠKA -- . -- VALMÄ« --]
PaÅ¡.lauá¹›. waranÇ°Ä• ËŠk, dar. wará¸—nÇ° < *varmÇ° -- IIFL iii 3, 189.

varvaá¹-a 11391 varvaá¹-a m. `the bean Dolichos sinensis', barbaá¹-a<-> m.,
Ëšá¹-Ä« -- f. lex. [NIA. forms are divergent (of Mu. origin PMWS 144?). --
Cf. also varaá¹-a -- 1, varaka -- 2]
N. boá¹›i `a partic. kind of bean', H. boá¹›Ä• , borÄ• m., Si. voÌ„ra.
varvara -- see BARBÄ• -- .
varvÅ«ra -- see BABBÅ«LA -- .
Addenda: varvaá¹-a -- : A. bÄ• bari `a partic. grain'.

vará¹£Ã¡ 11392 vará¹£Ã¡ n. `rain' RV., pl. `the Rains' AV. 2. `year ÅšBr.
[âˆšVRÌ¥á¹£]
1. Pa. vassa -- m.n. `rain', pl. `the Rains', Pk. vÄ• sa<-> m. (or < VÄ• Rá¹£A
--), varisa -- m.n., Wg. waá¹£, Kt. woÌ„á¹£ m. Dm. baá¹£, PaÅ¡.nir. dar.
weg. wÄ• á¹£, lagh. wÄ• xÌŒ, Niá¹…g. baá¹£, Shum. wÄ• á¹£, Woá¹-. baÅ¡, Kaá¹-.
baá¹£, Gmb. waá¹£Ã-á¹…, Gaw. waÌ„Ì†á¹£, Kal.rumb. bÄ• ËŠá¹£ik (bad -- vÃ¡á¹£
`rain of stones, i.e. hail' prob. Kal. cmpd. before v -- > b --), Sv.
baá¹£, Phal. baÌ„Ì†á¹£ m.; K. woÅ›u m. `light shower of rain'; WPah.bhal.
bÃ ri f. `the Rains'; Ku. bas -- kÄ• l `a rainy season', B. barisÄ• ; Si. vas
`rain, the Rains', vaharÄ“; Md. vÄ• rÄ“ `rain'. -- Dard. forms, esp. those
with -- Ä• -- may, like Kho. baá¹£, be < VÄ• Rá¹£Ã¡ -- .
2. AÅ›.shah. man. vaá¹£a -- , kÄ• l. dh. jau. vasa -- `year' (these may, like
gir. vÄ• sa -- be < VÄ• Rá¹£Ã¡ --), NiDoc. vará¹£a, Pk. varisa -- m.n., Gy.
eur. berÅ¡ m., pal. wars, as. vers, á¸Œ. bÉ™ris; Phal. bá¸—riá¹£, be/riá¹£
`summer' NOPhal 29, AO xviii 228 (but if bá¸—riÅ¡, as in AO viii 300, then <
VÃ¡Rá¹£YA --); Sh. bÄƒr&iacutebrev;á¹£, pl. ËšÄ-áº“Ã- m. `year', K. warih,
wahar m., kash. warhieÌ†n obl. pl., á¸• oá¸• . barÄ«Ä“, S. varhyu m., L.
varhÄ• m., mult. varh&etilde;, awÄ• á¹‡. vÃ rÄ• , P. varah, varihÄ• , varhÄ• ,
baËš m. (varas, baËš m. â†• Centre), WPah.bhal. bÃ ri f., pÄ• á¸• . cam. barh,
paá¹…. barhÄ• , N. barsa, A. barih, B. baris, Or. barasa, Bhoj. baris, OAw.
barisa m., H. baras, barsÄ• m., OMarw. barasa m., OG. vÄ• se loc. sg. m., G.
varas n., Si. vas -- a, vÄ• SigGr ii 462.
VÃ¡Rá¹£YA -- , VÄ• Rá¹£Ã¡ -- , VÄ• ËŠRá¹£IKA -- ; VARá¹£AKÄ• LA -- , VARá¹£ARTU
-- , *VARá¹£Ä• GRA -- , *VARá¹£Ä• YAá¹‡A -- , *VARá¹£Ä• HAá¹‡A -- ,

*VARá¹£OÌ„DAKA -- , *VARá¹£OÌ„DAYA -- ; *ANTARVARá¹£A -- , *KUHAVARá¹£A -- , TRIVARá¹£A -- , *NAVAVARá¹£A -- , *SAá¹• TATAVARá¹£A -- , SAPTAVARá¹£A -- .
Addenda: vará¹£Ã¡ -- . 2. WPah.ká¹-g. bÉ”Ì• rÅ› f. (obl. -- a, -- i), kc. bÉ”riÅ› f. (obl. -- a) `year'.

vará¹£akÄ• la 11393 vará¹£akÄ• la (vará¹£Ä• kËš R.) m. `the rainy season' Apte. [VARá¹£Ã¡ -- , KÄ• LÃ¡ -- 2]

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Pa. vassakÄ• la -- m. `the rainy season', Pk. varisakÄ• la -- , varisÄ• la m., OG. varasÄ• la m.
Addenda: vará¹£akÄ• la -- : WPah.ká¹-g. (kc.) bÉ™rÅ›Ä• ËŠá¸· m. `summer, the rainy season', ká¹-g. bÉ™rhÄ• ËŠá¸·.

11394 vÃ¡rá¹£ati `it rains' RV. [â†’ Par. wÄ• Å¡ -- `to rain' IIFL i 298. -- âˆšVRÌ¥á¹£]
Pa. (dÄ“voÌ„) vassati `it rains', Pk. vassadi, vÄ• saÃ¯, varisaÃ¯; Gy. eur. briÅ¡ind, Ëšdo `rain' (< MIA. *variá¹£anta --), pal. wÃ¡rsÄƒr `it rains', warsÃ-nda `rain, cloud, winter' (both eur. briÅ¡ind and pal. warsÃ-nda have been influenced by Pers. barsanda to which pal. verb also owes its s in place of expected Å¡); Kho. boá¹£ik `to rain', K. waÅ›un, S. vasaá¹‡u, L. vassaá¹‡ (pp. uá¹-á¹-hÄ• < VRÌ¥á¹£á¹-Ã¡ -- ), P. vassá¹‡Ä• , vasá¹‡Ä• , varhá¹‡Ä• , ludh. barhnÄ• , Ku. barsaá¹‡o, N. barsanu, A. barahiba; B. caus. barsÄ• na tr. `to rain down'; Or. barasibÄ• `to rain', Mth. barisab, OAw. barasaÃ¯, H. barasnÄ• (â†’ P. barsnÄ• ), G. varasvuÌƒ, M. varasá¹‡&etilde;, Si. vasinavÄ• , vahiËš; Md. veheni `it is raining'.
Addenda: vÃ¡rá¹£ati: Md. vehenÄ« `rains'.

vará¹£artu 11395 vará¹£artu m. `rainy season' MW. [VARá¹£Ã¡ -- , RÌ¥TÃº --]

Tir. baxatÄ“ f. `spring season' AO xii 178. -- See VARá¹£Ä• RÄ• TRI -- .

vará¹£Ä• ËŠ 11396 vará¹£Ä• ËŠ f. pl. `rain' ÅšÄ• á¹…khGrÌ¥., `the Rains' AV., vÄ• rá¹£Ä«<-> f. lex. [n. pl. vará¹£Ä• ËŠ transferred to f. pl. vará¹£Ä• ËŠá¸¥ (J. C. W.). -- âˆšVRÌ¥á¹£]
Pk. varisÄ• -- , vÄ• sÄ• -- f. `rain', S. vasa f.; N. bÄ• si -- bido `end of the Rains' (< *vará¹£ikÄ• -- : bido < VÄ«DHRÃ¡ --); Si. vÃ¤ssa, st. vÃ¤si -- , vÃ¤hi -- `rain'.
VARá¹£Ä• KÄ• LA -- , VARá¹£Ä• RÄ• TRI -- ; *AGRAVARá¹£Ä• -- .
vará¹£Ä• kÄ• la -- see VARá¹£AKÄ• LA -- .

vará¹£Ä• yaá¹‡a 11397 *vará¹£Ä• yaá¹‡a `coming of the year'. [VARá¹£Ã¡ -- , Ã¡YANA --]
WPah.khaÅ›. barihÄ• á¹‡Ä« `New -- year's day'. -- Or poss. < *VARá¹£Ä• HAá¹‡A -- .

vará¹£Ä• rÄ• tri 11398 vará¹£Ä• rÄ• tri f. `the rainy season' R., Ëštra -- m. R. [VARá¹£Ä• ËŠ -- , RÄ• ËŠTRÄ« --]
Pa. vassÄ• ratta -- n. `the rainy season', Pk. vÄ• sÄ• ratti<-> f., varisÄ• ratta -- m., K. waharÄ• th, dat. ËšrÃ¶Ä‹Ã¼ f.,; -- altern. < or X VARá¹£ARTU -- : N. B. H. barsÄ• t f., G. barsÄ• d m.

vará¹£Ä• haá¹‡a 11399 *vará¹£Ä• haá¹‡a `New -- year's day'. [VARá¹£Ã¡ -- , Ã¡HAR --]
See *VARá¹£Ä• YAá¹‡A -- .

vará¹£oÌ„daka 11400 *vará¹£oÌ„daka `rain -- water'. [VARá¹£Ã¡ -- , UDAKÃ¡ --]
Pa. vassoÌ„daka -- n. `rain -- water'; L. vasoÌ„yÄ• m. `rain'.

vará¹£oÌ„daya 11401 *vará¹£oÌ„daya `rise of the year'. [VARá¹£Ã¡ -- , UDAYÃ¡ --]
P.á¸• og. basoÄ• m. `New -- year's day'.

vará¹£yÃ 11402 vará¹£yÃ (VS. vÃ¡rá¹£ya --) `belonging to the Rains' RV. [VARá¹£Ã¡ --]
Tor. baÅ¡Ä• m. `summer', Bshk. bÃ¡riÅ¡, Phal. bá¸—riÅ¡ AO viii 300 (if with -- á¹£ as in NOPhal 29, AO xviii 228, then < VARá¹£Ã¡ --).

VAL `turn, cover'. [Forms with meaning `surround, wrap, clothe' in NIA. may, like valatÄ“2 `covers' Vop., be l -- forms of VÃ¡RATÄ“ (âˆšVRÌ¥1). But the sense of `wrapping, putting on clothes' may also well derive from the wrapping or twisting of, e.g., the dhoti or the turban]
vÃ¡lati, valana -- , valayati, valayita -- , *valayitra -- , vallati,
vÄ• layati; *avavÄ• layati, Ä• valati, *Ä• valana -- , Ä• valita -- , *udvalati1,
*saá¹• valati; <-> valaya -- , vÃ¡li -- , vÄ• laka -- 1?

11403 vala -- , Ëšaka -- m. `beam, pole' KÄ• tyÅšr.com. [Poss. < *vaá¸• a -- , cf. VAá¸• ABHI -- and VALÄ«KA --]
S. varo m. `unhewn beam used as a rafter'; P. valÄ• , baËš m. `large beam', valÄ« f. `pole'; N. balo `large beam, ridgepole'; G. baá¸·Ä« f. `beam'; --
Ku. balá¹-o m. `long beam'; -- Bi. H. ballÄ• m. `large beam, pole'. -- Sh. bÃµi, pl. boyeÌ† f. `beam, ridgepole' poss. < *vaá¸• ikÄ• -- but more prob. < *VAá¹• Å›IYA -- .
*VALADAá¹‡á¸• A -- , *VALÄ«DHÄ• RAá¹‡Ä• -- .

valaÃ±ja 11404 *valaÃ±ja `trace, track'. [Cf. LAÃ±JA -- 2?]
Pa. valaÃ±ja -- m. `track, trace, design, use' (pada -- vËš `footprint'), valaÃ±jÄ“ti `tracks, uses'; Si. valanÌ†da `sign, mark', valanÌ†danavÄ• `to enjoy, eat (esp. of monks)' EGS 158.

11405 vÃ¡lati, valatÄ“1 `turns, turns to, speeds towards' KÄ• v. (cf. balbalÄ«ti `whirls round' ÅšBr.?), valatÄ“2 `covers' Vop.(cf. tamoÌ„valita -- Vedavy.; valatÄ“ dhanam lex. = balati `dhÄ• nyÄ• varoÌ„dhÄ"' DhÄ• tup.?). 2. valayati `causes to curve, undulate' ÅšiÅ›. (~ vÄ“llant -- ), vaÌ„Ì†layati `*causes to turn' (cf. VALAYITA --), `causes to move, causes to be covered' DhÄ• tup. 3. vÃ¡llatÄ“ `*turns', `covers' (vÃ¡latÄ“, vÃ¡llatÄ“ `saá¹• caraá¹‡Ä“, saá¹• varaá¹‡Ä“, strÌ¥tau') DhÄ• tup. [See âˆšVAL]
1. Pk. valaÃ¯ intr. `turns'; S. varaá¹‡u intr. `to turn, return, bend'; L. (Ju.) valaá¹‡ `to return'; P. valá¹‡Ä• , baËš intr. `to twist, go round and round, go around so as to get ahead'; OG. valaÃ¯ `returns', G. vaá¸·vuÌƒ intr. `to turn, turn round, bend', M. vaá¸·á¹‡&etilde;; Si. vÃ¤li `again'.
-- Caus. (formed in NIA. from simplex): S. varÄ• iá¹‡u `to turn back'; L. valÄ• vaá¹‡ `to return, refund'; P. valÄ• uá¹‡Ä• `to cause to be wrapped or surrounded'; A. balÄ• iba `to turn, persuade, wind (thread round a bamboo reel)'.
2. Pa. valÄ“ti `twists, turns, wrings, puts on (a garment)'; Pk. valaÃ¯ya --

`twisted'; K. walun `to wrap up, roll up in, wind up, encircle, bind, clothe'; Or. baá¸·ibÄ• `to roll up'; H. balnÄ• `to twist, braid, plait'; M. vaá¸·á¹‡&etilde; tr. `to turn'. -- Pk. vÄ• lÄ“i, ËšlaÃ¯ `turns, twists, makes return'; S. vÄ• raá¹‡u `to make return'; OG. vÄ• livaÃ¼á¹• n. `turning', G. vÄ• á¸·vuÌƒ `to fold, twist, turn, send back'; M. vÄ• á¸·á¹‡&etilde; `to give a twist to'.
3. Pk. vallaÃ¯ `turns, covers'; L. vallaá¹‡ intr. `to twist, surround', awÄ• á¹‡. valluá¹‡ `to wrap up'.
valatÄ“1 `turns' see prec.
valatÄ“2 `covers' Vop. [~ VÃ¡RATÄ“. -- âˆšVAL]
See VÃ¡LATI.
*valadaá¹‡á¸• a -- `ridge -- pole' see *VAá¸• ABHIDAá¹‡á¸• A -- .
Addenda: vÃ¡lati. 1. A. baliba `to blow (as wind)' AFD 331?
2. vallatÄ“: WPah.ká¹-g. balá¹‡Ãµ `to comb, arrange the hair' (Him.I 136 also suggests *vÄ• lya -- : VÄ• ËŠLA --).

valana 11406 valana n. `moving in a circle, turning' KÄ• v. [âˆšVAL]
Pk. valaá¹‡a -- n. `twist, turn'; B. balan `the portion which overlaps a fold'; M. vaá¸·aá¹‡ n.f. `turning, bend (in a road), mould, figure'.
valabhi -- see VAá¸• ABHI -- .

valaya 11407 valaya m.n. `bracelet' MBh., `circle' KathÄ• s. [Cf. vÄ• laka -- 1. -- âˆšval?]
Pa. Pk. valaya -- m.n. `bracelet' (Pk. also `wrapping'); P. vaá¸·Ä• m. `turn, twist'; OAw. balayÄ• , barayÄ• m. pl. `bracelet'; H. balÄ• m. `bracelet, armlet'; G. vaá¸·uÌƒ n. `circle, hoop, plot of land'; M. vaá¸·&etilde; n. `ring', vaá¸·aÄ« f. `ring, enclosed space (for keeping chaff, cattle, &c.)'; Si. vÃ¤l `necklace', vala `bracelet' ES 79, EGS 158.
*VALAYÄ• KÄ• RA -- .
Addenda: valaya -- : -- ext. in Si. valalu `bracelet' (EGS 2360), Md. uá¸·Ä• , uá¸·al -- .

valayita 11408 valayita `encircled' KÄ• v. [VALAYA --]
Pk. valaÃ¯ya -- `twisted, turned round'; Mth. balaÃ¯ `covered'.

valayÄ• kÄ• ra 11409 *valayÄ• kÄ• ra `ring -- shaped'. [VALAYA -- , Ä• KÄ• RA --]
S. varÄ• ro `winding, serpentine, tortuous'.

valayitra 11410 *valayitra `a wrapping'. [valayitrÌ¥ -- `wrapping' DharmaÅ›.
-- âˆšVAL]
K. wolyutu, wolutu m. `stuff for wrapping, wrapper'.
Addenda: *valayitra -- : WPah.ká¹-g. bÉ”á¸·cÉ” m. `grass -- rope for
fastening yoke to plough', J. baá¸·cÄ• m.

valÄ• hakÃ¡ 11411 valÄ• hakÃ¡, baËš m. `thunder -- cloud, cloud' MBh.
Pa. valÄ• haka -- (valÄ• ha -- in cmpd.) m. `thunder -- cloud'; Pk. balÄ• haya
-- m. `cloud', Si. valÄ• .

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vÃ¡li 11412 vÃ¡li f. (once m.), valÄ« -- f. `fold of skin' MBh. [âˆšVAL]
Pa. Pk. valÄ-Ì„ -- f. `line, fold, wrinkle'; K. wal m. `crease (in paper or
cloth), hair line, mark of a crack'; S. vari f. `turn', varu m. `coil,
curl'; L. val m. `twist, turn, zigzag'; P. val, bal m. `coil, bend,
wrinkle'; B. bali `wrinkle in skin, longish sort of pimple in the rectum';
H. bal, balÄ« f. `fold of skin, wrinkle'; G. vaá¸· m. `coil', vaá¸·iyÃ£Ì„ n.
pl. `wrinkles in a garment'; M. vaá¸· m. `tumour', vaá¸·Ä« f. `a roll,
wrinkle (esp. of abdomen)'; Si. vil -- a `wrinkle'.
VALITA -- ; VALÄ«MUKHA -- ; TRIVALI -- , TRIVALÄ«KA -- .
valika -- see VAá¸• ABHI -- .

valita 11413 valita `wrinkled' MW. [VÃ¡LI --]
Pa. valita -- `wrinkled' (cf. valin -- , valika -- ); A. bali `wrinkled,
shrivelled by old age'; Si. vÃ¤li, vili -- ya `wrinkle, skin shrivelled by
age'.
valiÅ›a -- see BAá¸• IÅ›A -- .
valÄ«ka -- see VAá¸• ABHI -- .

valÄ«dhÄ• raá¹‡Ä• 11414 *valÄ«dhÄ• raá¹‡Ä• `support of a beam'. [VALA -- , DHÄ• ËŠRAá¹‡A --]
P. valihÄ• raá¹‡, baËš f. `pole stretched horizontally to support weaver's loom, pole to hang clothes on.'

valÄ«mukha 11415 valÄ«mukha m. `monkey' R. [VÃ¡LI -- , MÃºKHA --]
Si. vilmuva `white -- faced monkey'.

valÅ«ka 11416 valÅ«ka `red or black' PaÃ±cavBr., m.n. `root of a lotus' lex.
N. balu `a variety of the plant Desmodium'?

valkÃ¡ 11417 valkÃ¡ m. `bark of a tree' TS. 2. vÄ• lka -- `made of bark' lex., n. `cloth or garment of bark' MÄ• rkP. 3. *valkha -- , *vilka -- , *voÌ„lka -- . [Similar variations in deriv. VALKALA --]
1. Pk. vakka -- n. `skin, bark'; P. bakk m.f. `bark'; A. baká¹-Ä• `scale, flat portion'; H. silÄ•  -- bÄ• k f. `a kind of lichen or moss'; Si. vak -- a `inner bark of trees'. <-> Semant. difficult (< `having bark'?): Sh.gil. gur. bÃ¡kÅ- m. `branch', koh. bÄƒlkÅ- m. (or < VALKALA -- ?), jij. bÉ”Ì• kv.
2. Pa. vÄ• ka -- n. `bark' (avÄ• ka -- `without bark'); Pk. vÄ• ga -- , vÄ• ya -- n. `skin, bark'.
3. Sh.pales. bÃ¡kkhÉ™ `branch'; G. vÄ• kh, vÄ• k m. `fibres of palm leaves etc'; M. vÄ• kh, vÄ• k, m. `filamentous integuments used for making ropes'; -- P. bikk m.f. `bark'; -- Pk. vukka -- , bukka -- m.n. `skin, bark'.
VALKALA -- .
Addenda: valkÃ¡ -- and vÄ• lka -- [Dial. a ~ Ä• < IE. o (cf. Russ. voloknÃ³ `fibre') T Burrow BSOAS xxxviii 72]
Md. vaka `bark, bark -- rope'.

valkala 11418 valkala m.n. `bark, bark garment' YÄ• jÃ±. 2. vÄ• lkala -- `made of bark' lex., n. `ascetics' bark dress' W. 3. *valkhala -- , *voÌ„lkala -- . [VALKÃ¡ --]
1. Pa. Pk. vakkala -- m. `bark', n. `bark garment'; Ku. bakal `bark'; A. bÄ• kal, Ëšli `scale, husk, bark garment', bakalÄ• `piece of bark'; B. bÄ• kal `bark', Or. bakaá¸·a, Ëšá¸·Ä• (Sambhalpur) baklÄ• ; Bi. bÄ• kal `outer planking of a boat'; H. bakkal, bakal, baklÄ•  m. `bark, rind, skin'; OG. vÄ• kalaÃ¼á¹• n. `bark garment', G. vÄ• kaá¸· n.; M. vÄ• kaá¸· f. `tattered garment, quilt'; -- WPah. (Joshi) bÄ• klu `thick, coarse', Ku. N. bÄ• klo. -- Sh.koh. bÄƒlkÅ- m. `branch' see VALKÃ¡ -- .

2. Pk. vÄ• gala -- `made of bark', n. `bark''.
3. A. bakhalÄ• `piece of bark or skin'; M. vÄ• khaá¸· f. = vÄ• kaá¸· ab.; --
N. bokro `bark', H. boklÄ• m.
*valkha -- `bark' see VALKÃ¡ -- .
*valkhala -- `made of bark' see VALKALA -- .
VALG `leap': VÃ¡LGATI; Ä• VALGATÄ“.
Addenda: valkala -- and vÄ• lkala -- [See VALKÃ¡ -- Add2]
Garh. bakkal `bark' â†• H.?

11419 vÃ¡lgati `springs, leaps' VS. [âˆšVALG]
Pa. vaggati `leaps', Pk. vaggaÃ¯ (to be separated from vaggaÃ¯ `moves', see VRÃ¡JATI).

valgÄ• 11420 valgÄ• f. `bridle' MrÌ¥cch. [S. L. P. poss. indicate earlier *vÄ• lgÄ• --]
Pk. vaggÄ• -- f. `bridle'; K. wag f. `rein, tether'; S. vÄ• gÌ a f. `rein, halter' (whence vÄ• gÌ aá¹‡u `to tie up a horse'); L. (Ju.) vÄ• gÌ f. `rein', awÄ• á¹‡. vÄ• g; P. vÄ• g, bÄ• g f. `bridle', N. bÄ• g -- á¸• ori; B. bÄ• g `rein'; Or. bÄ• ga `bridle, rein', gaja -- bÄ• ga `elephant goad'; Bi. bÄ• g -- á¸• or `tether for horses'; Mth. Bhoj. bÄ• g `rein, bridle', OAw. bÄ• ga f., H. bÄ• g f. (â†’ K. bÄ• g -- á¸• ora m., M. bÄ• g -- dor); G. vÄ• g f. `rein, guiding rope of a bullock'; M. vÄ• g -- dor m. `bridle'.
Addenda: valgÄ• -- and *vÄ• lgÄ• -- [Dial. a ~ Ä• < IE. o (Lett. valgs `rope, cord') T. Burrow BSOAS xxxviii 72]

valgÃº 11421 valgÃº `beautiful' RV., valguka -- lex.
Pa. Pk. vaggu -- `beautiful'; -- L. bagg m. `white wood' (b -- ?), L. P. baggÄ• `white'; H. bÄ• gÄ• m. `robe of honour, wedding garment': very doubtful.
valgula -- see *VÄ• LGUá¸• A -- .

valgulikÄ• 11422 valgulikÄ• f. `box, chest' KathÄ• s. 2. vÄ• ggulika -- m. `betel -- bearer' lex.
1. Or. bÄ• guá¸·i `metal case for betel packets'.
2. Or. bÄ• guá¸·Ä« `betel -- bearer to a king'.
valmÄ« -- `ant' in valmÄ« -- kÅ«á¹-a -- n. `anthill' lex. [Cf. VAMRÃ¡ --]
VALMÄ«ËŠKA -- , *VARMÄ«CÄ« -- ; *VALMÄ«á¹£á¹-HAKA -- .

valmÄ«ËŠka 11423 valmÄ«ËŠka m.n. `anthill' VS. [VALMÄ« --]
Pa. vammÄ-Ì„ka -- m.n. `anthill', Pk. vammÄ-Ì„a -- m., H. bÄ• mÄ« f.; Si. vami -- ya, vamÄ« `termite nest' EGS 157.
Addenda: valmÄ«ËŠka -- [a < non -- apophonic IE. o (cf. Lat. formÄ«ca) T. Burrow BSOAS xxxviii 69]

valmÄ«á¹£á¹-haka 11424 *valmÄ«á¹£á¹-haka `anthill'. [VALMÄ« -- , STHA --]
H. bamÄ«á¹-hÄ• m. `anthill'.

valla 11425 valla m. `a kind of wheat' VarBrÌ¥S., `winnowing corn' W.
Pk. valla -- m. `a kind of grain', vÄ• lÄ• -- f. `a kind of grain, millet';
S. vali f. `heap of reaped ears of corn', L. val; Ku. bÄ• l `ear of corn', bÄ• lo, bÄ• lá¹›o m. `crops'; N. bÄ• lo `ear of corn', bÄ• li `cornfield, crops, harvest' (whence balyÄ• unu `to pick off ears of corn'); Bi. bÄ• l `ear of wheat', Mth. bÄ• lÄ«; Aw.lakh. bÄ• lÄ« `ear of maize'; H. bÄ• lÄ« f. `spike of corn', bÄ• lÅ« m. `beard of grain (esp. maize)'; OMarw. bÄ• lÄ« f. `standing crop'; G. vÄ• l m. `a kind of pulse'.
*VALLAPUá¹-A.
Addenda: valla -- : â€ VALLARÄ« -- .

11425a vÃ¡llatÄ“ (read thus instead of vallati and transpose) see VÃ¡LATI.

vallapuá¹-a 11426 *vallapuá¹-a `grain pod'. [Cf. valÄ• á¹-a -- m. `Phaseolus mungo' lex.? -- VALLA -- , PUá¹-A --]
G. vÄ• lÉ”á¹› f. `beans in a pod', vÄ• lÉ”á¸·, ËšÉ”r f. `a bean, a kind of vegetable'.
vÃ¡llati see VÃ¡LATI.

vÃ¡llabha 11427 vÃ¡llabha `dear, desired' MBh., m. `lover, husband' KÄ• v.
Pa. vallabha -- m. `favourite', ËšbhÄ• -- f. `sweetheart, mistress'; Pk. vallabha -- , Ëšlaha -- `loved', m. `husband', vallahÄ• -- f. `wife'; S. valaho m. `husband'; Ku. balÄ« `dear, beloved' (form of address to a woman); OG. vÄ• halaÃ¼ `beloved', G. vaÌ„Ì†hÄ• l n. `affection', vaÌ„Ì†hÄ• luÌƒ `dear'; OM. vÄ• laha `tender'.
VALLABHATAMA -- .

vallabhatama 11428 vallabhatama `dearest' BhartrÌ¥. [VÃ¡LLABHA --]
H. bÄ• lam m. `lover, husband'; G. vÄ• lam m. `the dearest man, husband'; --

cf. Pk. vÄ• halÄ• ra -- `loving' < vallabhatara -- ?

11428a â€ vallarÄ« -- `fenugreek' Bhpr. [VALLA --]
WPah.Wkc belre f. `maize'.
â€ *VALLARÄ«PIá¹£á¹-A -- .

11428b â€ *vallarÄ«piá¹£á¹-a -- `maize -- flour'. [â€ VALLARÄ« -- , PIá¹£á¹-Ã¡ --]
WPah.Wkc. bÉ™lrIá¹-ho m. `maize -- flour'.

vallÄ« 11429 vallÄ« f. `creeper' Mn. [Cf. VÄ“LLI -- and see MALLIKÄ• -- . -- Poss. â†• Drav. Tam. vaá¸·á¸·i, &c. DED 4351]

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Pa. vallÄ« -- f. `creeper', ËšlikÄ• -- f. `jungle rope'; Pk. vallÄ-Ì„ -- f. `creeper', S. vali f.; L. vall, vallh, (Ju.) val, valh f. `creeper, watermelon, tendril', awÄ• á¹‡. val `creeper', P.á¸• og. ball f., Si. vÃ¤l -- a.
AMLAVALLÄ« -- , Ká¹£Ä«RAVALLÄ« -- , TAGARAVALLÄ« -- .
VALH `speak': PRAVALHIKÄ• -- .
vavÅ«la -- , vavvoÌ„la -- see BABBÅ«LA -- .
VAÅš `will': VÃ¡Å›A -- , *VAÅ›ATI, VAÅ›AYATI, VÃ¡SYA -- .
Addenda: vallÄ« -- : Md. veyo, veu, velek `creeper'; -- Garh. bol `creeper'?

vÃ¡Å›a 11430 vÃ¡Å›a m. `will, authority, power' RV., vaÅ›Ä“na `on account of, by means of' ÅšrS. [âˆšVAÅ›]
Pa. vasa -- m.n. `will, power' (vasÄ“na `on account of'), Pk. vasa -- n.; P. vÄ• h, bÄ• h m.f. `power'; N. bas `authority, control', Or. baÅ›a (obl. baÅ›uÌƒ `owing to'), Mth. bas (basi rahab `to be under the control of'),

Bhoj. Aw.lakh. H. bas m.; OMarw. basi loc. sg. m. `in the power of', OG. vasi, vasÅ«; OSi. vasin `through, by means of', Si. visin, (SigGr) vaha `control'.
VAÅ›YA -- ; AVAÅ›IN -- ; VAÅ›Ä«KARA -- ; *BHARAVAÅ›YA -- .
Addenda: vÃ¡Å›a -- : WPah.ká¹-g. bÉ”Ì• Å› f. (obl. -- a) `will, power, control'.
VAS1 `clothe': â€ VÄ• SÃ¡YATÄ“1.
VAS2 `dwell': add VÄ• SÃ¡YATÄ“2.
VAS3 `shine': â€ *ATIYUá¹£ATI, â€ *ATYUá¹£ATI, â€ *ATYUá¹£á¹‡A -- , â€ ATYUá¹£YATÄ“, â€ *ATYOÌ„á¹£ATI, â€ *ADHYUá¹£YATÄ“.

11431 *vaÅ›ati, vÃ¡á¹£á¹-i `wishes, wills' RV. 2. vaÅ›ayati `subjects' Cat. [âˆšVAÅ›]
1. Kt. wiÅ¡ -- `to wish'; Pr. woÅ¡ -- `to wish, agree with'; -- S. vahÄ«á¹‡o `submissive' der. fr. MIA. pass. *vasÄ«aÃ¯.
2. A. bahÄ• iba `to subdue, punish'; OAw. basÄ• i `is able'; -- deriv. L. vahÅ«á¹‡Ã£Ì„ `being in power or authority, able'.
vaÅ›ayati see prec.
vÃ¡Å›Ä• -- see VÃ¡SÄ• -- .

vaÅ›Ä«kara 11432 vaÅ›Ä«kara `subjugating' MBh. [Cf. vaÅ›Ä«karaá¹‡a -- n. `bewitching' PÄ• rGrÌ¥. -- VÃ¡Å›A -- , KARÃ¡ -- 1]
G. vaÅ›iyar m. `snake' rather < VIá¹£ADHARA -- .

vÃ¡Å›ya 11433 vÃ¡Å›ya `to be subjected, obedient', in cmpd. or with gen. `at the disposal of' MBh. [VÃ¡Å›A --]
Pk. vassa -- `subject, subjected to'; Kho. (Lor.) b*lÅ¡ `verbal enclitic with obl. of inf. to express necessity, propriety, obligation, ability'; Sh. baÅ¡ `particle with inf. to express necessity'; L. vassÄ• `capable, fit, able, worthy'; P. vass, bass m. `power, authority'.
vÃ¡á¹£kiha -- see BAá¹£KÃ¡YA -- .
VAS1 `wear, dress': vÃ¡sana -- 1, vÃ¡stra -- , vÄ• ËŠsana -- 1, vÄ• sÃ¡yati1, vÄ• ËŠsas -- ; nivasana -- , *nivasta -- , nivastÄ“, nivÄ• sayati.
VAS2 `dwell': uá¹£á¹-Ã¡ -- 1, vÃ¡sati, vÃ¡sana -- 2, vasti -- 2, vÃ¡stu -- , *vasyatÄ“, vÄ• sÃ¡ -- 2, vÄ• sÃ¡yati2, vÄ• sÃ-n -- , vÄ• ËŠstu -- ; *adhivÄ• sayati, Ä• ËŠvasati, Ä• vÄ• sa -- , Ãºpavasati, upavasathÃ¡ -- , upavÄ• sa -- , nivÄ• sa -- , nivÄ• sin -- , *pariyuá¹£ita -- , *pariyuá¹£á¹-a -- , parivasta -- , *parivasya -- , paryuá¹£aá¹‡a -- , paryuá¹£ita -- ,

paryuá¹£á¹-a -- , *prativÄ• sa -- , prativÄ• sin -- , pravÄ• sÃ¡ -- ,
saá¹• vÄ• sa -- .
VAS3 `shine': uá¹£Ã¡s -- , uá¹£á¹-a -- 2, uá¹£á¹‡Ã¡ -- 1, uá¹£á¹‡iman -- ,
usrÃ¡ -- , Å«á¹£mÃ¡n -- , á¹“á¹£ati, vasantÃ¡ -- , vasar -- , vÃ¡su -- ,
vÄ• sarÃ¡ -- , pratyÅ«á¹£a -- , vyÃºá¹£ -- , vyuá¹£ati.

vasaguá¸• a 11434 *vasaguá¸• a `fat and molasses'. [VÃ¡SÄ• -- , GUá¸• Ã¡ -- 2]
Ku. basyÅ«á¹›o m. `sweetmeat made of fat and molasses'.

11435 vÃ¡sati `stays, dwells'. 2. uá¹£á¹-a -- 1 in cmpds. (vyuá¹£á¹-a<->
`stayed' MBh.), uá¹£ita -- BrahmaP. 3. vÄ• sÃ¡yatÄ“ `lodges' ÅšBr. (Ëšti
MBh., ËštÄ“ `for the night' LÄ• á¹-y.). 4. Pass. *vasyatÄ“. [âˆšVAS2]
1. Pa. vasati `lives, stays' (caus. vasÄ• pÄ“ti), AÅ›. vasati, Pk. vasaÃ¯;
Wg. (Lumsden) "wass -- Ãºn" `to remain'; Kt. wÉ™s -- `to spend the night';
Pr. wÅ• Ë˜zÉ™ -- `id.' (or denom. < VÄ• SÃ¡ -- 2 NTS xv 303); Tir. bÄ• zum `I
sit', imper. bÄ“za; Kal. bÄ• sem `I spend the night'; Sh. bÄƒyÃ³Ä-kiÌ¯ `to
dwell, sit'; K. wasun `to land from a boat, descend' (basun `to dwell and
live long' â†• H.); L. (Ju.) á¸‡ahaá¹‡ `to sit, perch'; P. vahiá¹‡Ä• , baËš
`to sit' (caus. bahÄ• uá¹‡Ä• ), bhaá¹-. bauhá¹‡Ä• ; WPah.cur. basá¹‡Ä• `to
live'; Ku. basá¹‡o `to dwell, live, be alive, sit'; N. basnu `to remain,
inhabit, sit'; A. bahiba `to sit', B. basÄ• ; Or. basibÄ• `to stay, sit, sink
down, coagulate'; Mth. basab `to dwell, remain, be'; OAw. basaÃ¯ `dwells',
lakh. basab, H. basnÄ• (caus. basÄ• nÄ•); OMarw. basaÃ¯ `settles', G. vasvuÌƒ
(caus. vasÄ• vvuÌƒ), M. vasá¹‡&etilde;; Si. vasanavÄ• `to stay, pass time'
(caus. vasavanavÄ•). -- X ÃºPAVIÅ›ATI q.v.
2. G. vuá¹-hvuÌƒ `to reside', with v -- from vÃ¡sati; -- X *vasta -- : Pa.
Pk. vuttha -- , K. wothu pp. of wasun.
3. Pa. vÄ• sÄ“ti `lodges, puts up'; AÅ›. vÄ• sÄ• petaviye `should be made to
dwell'; Kho. basÃ©ik tr. `to put up for the night, billet'; WPah.roh.
(Hendriksen) bÄ• si `afterwards'; A. bahuwÄ• iba `to cause to settle'; Or.
basÄ• ibÄ• `to establish (a village &c.)'; G. vÄ• svuÌƒ `to colonize'.
4. L. vassaá¹‡ `to dwell'; P. vassá¹‡Ä• `to be inhabited' > act. `to dwell'.
Addenda: vÃ¡sati. 1. WPah.ká¹-g. (kc.) bÉ”Ì• sá¹‡Ãµ `to dwell', J. basá¹‡u.
-- X UPAVIÅ›ATI: J. baÅ›á¹‡u `to settle, dwell'; kc. bÉ”Å›á¹‡o `to sit',
caus. buÅ›aá¸·no `to seat', hence Wkc. boÅ›á¹‡o `to sit'.
2. uá¹£á¹-a -- 1: WPah.kc. bvá¹-ho (pret. of bÉ”Å›á¹‡o) cf. G. vuá¹-hvuÌƒ
`to reside'; hence WPah.poet. bÉ”á¹-há¹‡o `to sit', kc. boá¹-há¹‡o, Wkc.
pret. boá¹-ho.

3. vÄ• sÃ¡yatÄ“2: WPah.ká¹-g. bÃ¡sá¹‡Ãµ `to reside', postp. bÃ¡ssi `after'
(or < 4. *vasyatÄ“ Him.I 137).
5. â€ *vasta -- . (X Uá¹£á¹-A -- 1) Pa. Pk. vuttha -- ; K. wothu pp. of
wasun `to descend from a boat'.
In line 3 -- read Ëšti `makes remain' RV.

vÃ¡sana 11436 vÃ¡sana1 n. `dress' RV. [âˆšVAS1]
Pa. vasana -- n. `dress', Pk. vasaá¹‡a -- n.; Or. basaá¹‡i, basuá¹‡i `nose
ornament'; Mth. basan `clothes'; H. basan, basnÄ• m. `covering, wrapper'; --
Si. vasna, vÃ¤san -- `garment' â†• Pa.

vasana 11437 vasana2 n. `dwelling, abiding' MBh. [âˆšVAS2]
Pa. vasana -- n. `abode'; Pk. vasaá¹‡a -- n. `staying' (usu. in cmpds. e.g.
vasaá¹‡a -- gÄ• ma --); S. vahaá¹‡u m. `hamlet'; Or. basaá¹‡i `residence';
-- Si. vasan -- a `house, dwelling' â†• Pa.?
*VASANAPAá¹-á¹-A -- .

vasanapaá¹-á¹-a 11438 *vasanapaá¹-á¹-a `cloth to sit on'. [vasana -- 2,
paá¹-á¹-a -- 2]
N. basnauá¹-o `cloth for a wizard to sit on'.

vasantÃ¡ 11439 vasantÃ¡ m. `spring season' RV., Ëšaka -- m. RatnÄ• v.
[âˆšVAS3]
Pa. vasanta -- m. `spring', NiDoc. Pk. vasaá¹• ta -- , Ash. wosÃºnt, Wg.
wasuÌ„Ìƒt, Ëšsoì„Ìƒt, osoì„Ìƒt, Kt. wosut, Pr. usti, Dm. basÃ¡n,
PaÅ¡.lauá¹›. wahÉ™Ì• n(d), ar. wÃ¤yÃ©n, Woá¹-. Kaá¹-. basÃ¡n; Gmb. wosoì„Ìƒt
`summer'; Gaw. wasand, Ëšsan `spring', Kal. bÄ• ËŠsun (st. Ëšsund --), Kho.
bosÃºn, Bshk. bÃ¡san, Tor. basÄ• n m., Sv. basan, Phal. basÄ• ËŠnd, ËšsÄ• ËŠn,
Sh.gil. bÄƒzoì„dá¹· m., gur. bÄƒzoì„ná¹· m., jij. bazá¹“n, pales. basoì„n,
Si. vasat -- .
VASANTAKÄ• LA -- , *VASANTAVÄ• RA -- .
Addenda: vasantÃ¡ -- : Kho. basÃ¡n `spring' BKhoT 66.

vasantakÄ• la 11440 vasantakÄ• la m. `spring season' R. [VASANTÃ¡ -- , KÄ• LÃ¡
-- 2]
Sh. (Lor.) b*lzonÄ• l `next spring'.

vasantavÄ• ra 11441 *vasantavÄ• ra `springtime'. [VASANTÃ¡ -- , VÄ• RA -- 2]

Kt. wezdÃ¥ËŠr `season between spring and autumn'.

vasar 11442 vasar `dawn' in vasar -- hÃ¡n -- RV., vÄ• sra -- (v.l. vasra --)
m. `day' lex. [âˆšVAS3]
Ash. Wg. wÄ• s `day', Kt. wÃ¥s, Pr. wes, waÌ„Ì†s, Dm. baÌ‚s, PaÅ¡.chil.
woÌ„s, Kal. bas: more prob. with NTS ii 284, like Kho. bas, < VÄ• SÃ¡ -- 2.
VÄ• SARÃ¡ -- ; *MADHYAVASAR -- .
Addenda: vasar -- : Kho. bas `day', obl. baso, rather than < VÄ• SÃ¡ -- 2
BKhoT 66.

vÃ¡sÄ• 11443 vÃ¡sÄ• (vasÄ• ËŠ -- TS., vaÅ›Ä• -- AitBr.) f. `fat, grease' VS.,
`brain' KathÄ• s. [K., like Av. vahhÄ• -- , indicates earlier -- s --]
Pa. Pk. vasÄ• -- f. `fat' (Pk. also `marrow'); K. was f. `marrow, brain'; S.
waha f. `fat, grease, blubber of fish'; Ku. baso `fat', gng. bwas, N. boso;
Or. basÄ• `fat, suet'.
*VASAGUá¸• A -- .
Addenda: vÃ¡sÄ• -- : WPah.poet. bÉ”ÌˆÌ„ f. (obl. -- a) f. `fat, grease'.

vÃ¡siá¹£á¹-ha 11444 vÃ¡siá¹£á¹-ha `best', m. nom. prop. RV. [VÃ¡SU --]
Pk. vasiá¹-á¹-ha -- m. nom. prop.; OAw. basÄ«á¹-ha m.

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`messenger'; H. basÄ«á¹-h, ËšÄ«á¹- `chief person in a village, messenger',
basÄ«á¹-hÄ« f. `agency' S. K. Chatterji BSOS viii 465.

vÃ¡sÄ«yas 11445 vÃ¡sÄ«yas `better, more prosperous' TS., vÃ¡syas -- RV.
[VÃ¡SU --]
S. vaÌƒhyÃµ `wealthy'.

vÃ¡su 11446 vÃ¡su `good', n. `wealth' RV. [âˆšVAS3]
Pa. Pk. vasu -- n. `wealth'; S. vahuá¹›o `wealthy'; <-> Ash. Kt. wÉ™sÉ™Ì•
`goat', Wg. wasá¸—i, osá¸—, PaÅ¡. wai -- Ä• Ä• ËŠr collect. `goats' (-- Ä• Ä• r
< *CÃ¡RA -- 2): semant. cf. DHÃ¡NA<-> (so NTS ii 284 rather than conn. with
OPrus. wosee `goat').
VÃ¡SIá¹£á¹-HA -- , VÃ¡SÄ«YAS -- .
Addenda: vÃ¡su -- : â€ PÃºNARVASU -- .
â€ *vasta -- , *vasyatÄ“ see VÃ¡SATI.

vastÃ- 11447 vastÃ-1 m. (m.f. lex.) `the bladder' AV., bastÃ- -- `lower
belly' VarBrÌ¥S.
Pa. vatthi -- m.f. `the bladder, pudendum'; Pk. vatthi -- m. `skin bag,
anus'; M. vÄ• thyÄ• m. `hypogastric and public region (esp. in females)';
OSi. vat -- kam `clyster'.

vasti 11448 vasti2 f. `dwelling' W. [âˆšVAS2]
Pk. vatthÄ« -- f. `hut, ascetic's leaf -- hut'; Gy. as. (BaluÄ• i) vasti
`village' JGLS new ser. ii 259.

vÃ¡stu 11449 vÃ¡stu n. `seat or place of anything' SuÅ›r., `existing thing'
KÄ• v., `affair' MBh. [âˆšVAS2]
Pa. Pk. vatthu -- n. `property, thing'; S. vathu f. `thing, article'; M.
vaÌƒth m. `share of patrimony'; Si. vat -- a `property, thing, ceremony,
story (rather than < VÄ• RTTÄ• --)'.
vastuka -- , vastÅ«kÄ« -- see VÄ• STUKA -- .

vÃ¡stra 11450 vÃ¡stra n. `dress' RV. [âˆšVAS1]
Pa. Pk. vattha -- n. `clothes', Si. vat -- a.
NIRVASTRA -- ; JÄ«Rá¹‡AVASTRA -- , *DHAá¹-AVASTRA -- , *MASTAVASTRA -- .
vasnasÄ• -- see SNASÄ• -- .

vaspi 11451 *vaspi `wasp'. 2. *vapsi -- . [Lat. vespis, &c.]
1. Ash. Å¡ipÄ«k `wasp', Wg. waÅ¡pÄ«ËŠk, Kt. wuÅ¡pÄ«, Kho. bispÃ-, bispiki
BelvalkarVol 88.
2. N. bacchiuÌƒ `large hornet' very doubtful: poss. < VÅ•ÌŠÅ›CIKA -- .
VAH `carry': Å«á¸• hÃ¡ -- , Å«á¸• hi -- , vaha -- , vÃ¡hati, vahatÃº -- ,
vahana -- , vÃ¡hant -- , vahalÃ¡ -- , vÃ¡has -- , vahÃ-tra -- , vahÃ-n -- ,
vÃ¡hiá¹£á¹-ha -- , vahyÃ¡ -- , vÄ• hÃ¡ -- , vÄ• ËŠhana -- , vÄ• hanikÃ¡ -- ,

vÄ• hayati1, *vÄ• hitrya -- , vÄ• hin -- , vÄ• ËŠhiá¹£á¹-ha -- , vÄ• hya -- , voÌ„á¸• hum, vá¹“á¸• hrÌ¥ -- ; *anuvÄ• ha -- , apavahati, apavÄ• hÃ¡ -- , apoÌ„á¸• ha -- , *avavahati, *avyÅ«á¸• ha -- , Ä• vÄ• ha -- , Ä• ËŠvÄ• hayati, Ãºdvahati, udvahana -- , udvÄ• hana -- , udvÄ• hita -- , Ãºpavahati, nÃ-rvahati, nirvÄ• ha -- , nirvÄ• hayati, pÃ¡rivahati, parivÄ• ha -- , prÃ¡vahati, *viyuhyatÄ“, vivÄ• hÃ¡ -- , *vivÄ• hana -- , vivÄ• hayati, vivÄ• hita -- , vivÄ• hin -- , vivÄ• hyatÄ“, vaivÄ• hika -- , sÃ¡á¹• vahati, saá¹• vÄ• ha -- , saá¹• vÄ• hayati, *samÅ«á¸• ha -- 2.

vaha 11452 vaha (in cmpds.) `carrying, bearing along (of rivers)' MBh., m. `river', vahÄ• -- f. lex. [âˆšVAH]
Pa. Pk. vaha -- m. `current' (Pa. vÄ• ri -- vaha -- m. `river'); L. vah, vÄ• h, vahÄ• f. `watercourse, canal'; P. bÄ• hÄ• m. `arm of river or canal'; Mth. bah `channel conveying water into a field'; G. vÉ” m. `flow of water'; -- Pk. vahoÌ„la -- m. `small stream', G. vaheá¸·É”, vÉ”heá¸·É”, veá¸·É” m.; -- M. vahÄ• á¸·, ohaá¸· m., ohaá¸·Ä« f. `streamlet, oozing' (or < *AVAGHÄ• LA --).
*CAKRAVAHA -- .
Addenda: vaha -- : WPah.ká¹-g. bÉ”Ì• I f. (obl. -- i) `burden of grass (carried on back)'; A. bai `a drain' AFD 213.

11452a *vahaá¹…ga -- `carrying -- pole'. [Cf. Pk. vÄ• haá¸• iyÄ• -- f. `id.': both conn. with vÃ¡ha -- m. `shoulder -- piece of yoke' AV.? -- MIA. or NIA. forms sanskritized as vihaá¹…gikÄ• -- , ËšgamikÄ• -- f. `carrying -- pole'. -- Pa. byÄ• bhaá¹…gÄ« -- f. is hyper -- paliism and influenced by vyÄ• bhaá¹…gÄ« -- f. `flail' < *VYÄ• BHAá¹…GA -- ? (J. C. W.)]
L.awÄ• á¹‡. v&gravetildemacrepsilon;gÄ« `carrying -- pole', P. vaihá¹…gÄ• , baiËš m., vaihá¹…gÄ«, baiËš f.; Bi. bahaá¹…gÄ« `net used by bearers with sling -- pole', Mth. bahÄ©gÄ• ; H. bahaÌƒgÄ• m. `carrying -- pole', ËšgÄ« f. `small do.'

11453 vÃ¡hati `carries, bears along (of rivers), is carried along' RV., `blows (of wind)' KÄ• v. [âˆšVAH]
Pa. vahati tr. `carries', intr. `proceeds', NiDoc. vahaá¹• ti, Pk. vahaÃ¯; K. wahun `to flow (of rivers)', S. vahaá¹‡u; L. vahaá¹‡ `to flow, go, stagger' (pp. vuá¹›hÄ• < Å«á¸• HÃ¡ --); P. vaihá¹‡Ä• , baiËš, bahá¹‡Ä• `to flow, float'; WPah. bhal. bhoá¹‡Å« intr. `to move, blow'; Ku. bahaá¹‡o `to wander'; N. bahanu `to flow, run, glide, blow'; A. biba tr. `to carry,

serve', intr. `to flow, blow'; B. bahÄ• , baoyÄ• `to carry, row, steer', intr. `to flow'; Or. bahibÄ• , bohËš, buhËš `to carry, wear', intr. `to flow, blow'; Bi. har bahab `to plough'; Mth. bahab `to carry, work (a plough)', intr. `to flow, blow'; OAw. bahaÃ¯ `flows, blows', H. bahnÄ• ; OMarw. bahaÃ¯ `flows, moves'; G. vahevuÌƒ `to flow', M. vÄ• há¹‡&etilde;.
Addenda: vÃ¡hati: WPah.ká¹-g. bÉ”Ì• Ì„á¹‡Ãµ `to flow, stream, blow, advance, rush', J. bahá¹‡u; A. 3 sg. baÌ‚y AFD 223.

vahadgandha 11454 *vahadgandha `carrying perfume'. [Cf. gandhavaha -- `ep. of wind' Mn., m. `wind' MBh. (semant. cf. Wg. bÄ• s < vÄ• sa -- 3). -- vÃ¡hant -- , gandhÃ¡ --]
PaÅ¡. wÄ• ËŠgan `wind' IIFL iii 3, 183.

vahatu 11455 vahatu m. `ox' lex. (vahatÃº -- m. `bridal procession' RV.). [âˆšVAH]
L. vahÅ« m. `working bullock' rather deriv. with -- Å«<-> < -- uka -- from vahaá¹‡ < VÃ¡HATI.

vahana 11456 vahana n. `carrying' MBh., `flowing of water' Nir., `ship' KathÄ• s. [âˆšVAH]
Pa. vahana -- n. `current'; Pk. vahaá¹‡a -- n. `carriage, boat'; L. (Shahpur) vauhaá¹‡ m. `mountain torrent'; P. vahiá¹‡, vaihaá¹‡ m. `flowing of a stream', vahá¹‡, baËš f. `flowing, surface of a roughly ploughed field'; H. bahnÄ« f. `channel carrying juice from sugarcane mill'; G. veá¹‡ n. `stream of water'; M. ohaá¹‡ n. `streamlet from a mountain torrent, channel cut for it', vahÄ• á¹‡ f. `stream' (or < VÄ• HANA -- ); -- Si. vahana `flowing' â†• Pa. or Sk.

vÃ¡hant 11457 vÃ¡hant `carrying, flowing' pres. part. of VÃ¡HATI. [âˆšVAH]
Pk. vahaá¹• ta -- pres. part.; P. vahÄ©dÄ• `flowing (of water)'; A. baÅ©Ìˆ tÄ• `serving as a servant', bowaÌƒ tÄ« `flowing'.
*VAHADGANDHA -- .

vahalÃ¡ 11458 vahalÃ¡ `accustomed to the yoke' ÅšBr. (n. `ship' lex.). [âˆšVAH]
Bi. bahal, ËšlÄ«, bahelÄ« `two -- wheeled cart'; H. bahal `two -- wheeled cart', bahlÄ« f. `do. (drawn by two oxen)'; OMarw. bahaÃ¯la f. `cart'; G. vhel, vel f. `bullock -- cart'.

vÃ¡has 11459 vÃ¡has n. `shoulder of a draft animal' ÅšBr., vÃ¡ha -- m. `shoulder of an ox' AV., vahata -- , Ëštu -- m. `ox' lex.
Pk. vaha -- m. `shoulder of ox', A. ba; -- ext. -- á¸• -- : Pk. vahaá¸• a -- m. `calf to be trained'; S. vahuá¹›o m. `young bullock', Ëšá¹›Ä« f. `heifer', L. vÄ• haá¹›, (Ju.) vohuá¹›, mult. vÃªhaá¹› (with -- Ãª -- after f.) m. `young bull', vÃªhiá¹› f. `heifer', vÄ• há¹›kÄ• m., ËškÄ«, vÃªhá¹›kÄ« f., P. vahaá¹›, vahiá¹›Ä• , baËš m., vahiá¹›, baËš, vahiá¹›Ä«, baËš f.; Ku. bahaá¹› m. `young bullock', N. bahar.
vahÄ• -- see VÃ¡HA -- .

vahikÄ• 11460 vahikÄ• in rÄ• ja -- vahikÄ• -- f. `king's diary' Siá¹• hÄ• s. Pk. vahiyÄ• -- f. `accounts' (cf. vahia -- `examined'); S. L. vahÄ« f. `account -- book, ledger', P. vahÄ«, baËš f., N. A. bahi, B. Or. bahi, baÃ¯, H. bahÄ« f., G. M. vahÄ« f.
Addenda: vahikÄ• -- : WPah.ká¹-g. bÉ”Ì• I f. (obl. -- i) `account book'.

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vahÃ-tra 11461 vahÃ-tra n. `boat' GÄ«t., `square chariot with pole' lex., Ëšaka -- n. lex. [âˆšVAH]
S. vahiá¹-ru m. `riding or pack animal', L. vahitr m., awÄ• á¹‡. v&gravemacrepsilon;tur; P. vahitar, baËš m. `id.', vahetÄ• , baËš m. `carrying loads'; N. bahitÄ• `voyage'; G. vahitruÌƒ, vaÄ«truÌƒ n. `labour of carrying'; -- MB. bahita, bohËš, buhËš `boat', Or. bohita, boita, (MedinÄ«pur) buita (sanskritized as voÌ„hittha -- n. `ship' lex., Pk. voÌ„hitta -- n. `conveyance, boat', boÌ„hittha -- m.n. `ship' and â†’ H. bohit, bauhit m. `boat').
*VÄ• HITRYA -- .

vahÃ-n 11462 vahÃ-n `drawing well' TBr., m. `ox' lex. [âˆšVAH]
Pk. vahilaga -- m. `camel or ox or other domestic animal', vahilla --
`quick'; G. vaheluÌƒ `quick', M. poet. vahilÄ• LM 403.

11463 vÃ¡hiá¹£á¹-ha -- , vÄ• ËŠhËš `drawing or carrying well, swiftest' RV.
[âˆšVAH]
B. baiá¹-hÄ• , baiá¹-Ä• `oar, paddle' rather than with ODBL 513 < VAHÃ-TRA --
: but semant. difficult.
vahÄ“daka -- see VIBHÄ«ËŠDAKA -- .
Addenda: vahiá¹£á¹-ha -- : A. ba'á¹-hÄ• (phonet. botha) `oar'.

11463a vÃ¡hni -- m. ep. of Agni RV., `a partic. fire' GrÌ¥S., `any fire' Mn.
Pk. vaá¹‡hi -- m. `fire'.
*VAHNIYAá¹£á¹-I -- .

vahniyaá¹£á¹-i 11464 *vahniyaá¹£á¹-i `fire stick'. [VÃ¡HNI -- , YAá¹£á¹-Ã-
--]
H. banaiá¹-(h)Ä«, baneá¹-(h)Ä« f. `torch lighted at both ends and whirled
round'.

vahyÃ¡ 11465 vahyÃ¡ n. `litter' AV., vahya -- `to be carried'
&capamacr;Å›vÅšr. [âˆšVAH]
Pa. vayha -- n., ËšhÄ• -- f. `vehicle, litter'. -- X inf. voÌ„á¸• hum (cf.
Pk. voÌ„á¸• ha -- ~ Å«á¸• HÃ¡ --): Pk. vojjha -- m. `burden'; P. bojjhÄ• m.
`load', Ku. bojo, N. bojh, A. bozÄ• , B. bojhÄ• , Or. bojha; Mth. bojhab `to
load'; Bhoj. bojhÄ• `load', H. bojh, ËšjhÄ• m. (â†' S. á¸‡ojho m., L. bohjÄ•
m., G. bojhÉ", ËšjÉ" m., M. bojÌˆhÄ• m.), G. ojhÉ" m., M. ojh&etilde; n.
Addenda: vahyÃ¡ -- : WPah.kc. boÌ„jh m. `load' (â†• H.?), J. bojhÄ• m.

11466 vÄ• 1 `or' RV.
Pa. Pk. vÄ• `or', AÅ›. va; -- Si. vat . . . vat `either . . . or' ES 78.
ATHAVÄ• , Ä“VA VÄ• , YÃ¡DI VÄ• .
V&capamacr;2 `blow': vÄ• ËŠta -- , vÄ• ËŠti, vÄ• na -- 2, *vÄ• nÄ« -- ,
vÄ• payati1, vÄ• yÃº -- 1; *Ä• vÄ• ta -- , ÃºdvÄ• ti, udvÄ• na -- 1, udvÄ• na -- 3,
ÃºdvÄ• payati1, ÃºdvÄ• yati, nirvÄ• á¹‡a -- , *nirvÄ• ta -- 2, nÃ-rvÄ• payati,
nÃ-rvÄ• yati, nivÄ• tÃ¡ -- , parinirvÄ• ti, sÃ¡á¹• vÄ• ti.

vÄ• á¹• Å›ika 11467 vÄ• á¹• Å›ika m. `flute -- player' lex. [VAá¹• Å›Ä« --]

Pk. vaá¹• sia -- m. `pipe -- player'; Or. bÄ• Ä©siÄ• , baÃ¯ËœsiÄ• adj., `blowing a pipe'.
*vÄ• kk -- `vomit' see *OÌ„KK -- .

vÄ• kya 11468 vÄ• kya n. `speech, words' MBh. [âˆšVAC]
Pa. vÄ• kya -- n. `speech', Pk. vakka -- n.; K. wÄ• kh, dat. Ëškas m. `speech, voice', adj. at end of cmpds. -- wÃ´ku; S. vÄ• ko m. `outcry'; P. vÄ• k, bÄ• k m. `word, speech'; Ku. bÄ• kÄ• , Ä• kÄ• -- bÄ• kÄ• `abusive language'; Or. OAw. bÄ• ka `word, speech'; H. bÄ• k m. `word, proverb'.
KUVÄ• KYA -- , SUVÄ• KYA -- .
Addenda: vÄ• kya -- : â€ NIRVÄ• KYA -- .
â€ vÄ• ËŠc -- f. `speech' RV. [âˆšVAC]
VÄ• ËŠCÄ• -- , â€ AVÄ• KKÃ¡ -- .

vÄ• gurÄ• ËŠ 11469 vÄ• gurÄ• ËŠ f. `net or trap for animals' MBh. 2. *vÄ• ggurÄ• -- .
1. Pa. vÄ• gurÄ• -- f., Ëšra -- `net' (vÄ• karÄ• -- f., Ëšra -- , vÄ• kura<-> hyper -- paliism BSBU 102); Pk. vÄ• gurÄ• -- , vÄ• urÄ• -- f. `hunting -- net'; L. vÃ£Ì„var f. `net for catching pig and deer', P. bÃ£Ì„ur, baur f.
2. Pk. vaggurÄ• -- f. `hunting -- net'; M. vÄ• ghÅ«r, Ëšghar, vÄ• ghurÄ«, ËšghrÄ« f. `net, snare'.
VÄ• GURIKA -- .

vÄ• gurika 11470 vÄ• gurika m. `deer -- catcher' KÄ• lid. 2. *vÄ• ggurika -- .
[Cf. vÄ• gura -- m. `member of a mixed caste' lex. <-> VÄ• GURÄ• ËŠ --]
1. Pa. vÄ• gurika -- m. `hunter who uses nets', Pk. vÄ• guri -- , Ëšiya -- , vÄ• uriya -- m.; P. baurÄ«Ä• m. `member of a low caste of thieves who use nets for catching animals'; B. bÄ• uri `member of a low caste usu. employed as litter -- bearers'; Or. bÄ• uri `a low caste'.
2. Pk. vagguria -- `living by snaring birds and beasts', M. vÄ• ghrÄ« m.
vÄ• guli -- , vÄ• gguda -- see VÄ• LGUá¸• A -- .
*vÄ• ggurÄ• -- `net' see VÄ• GURÄ• ËŠ -- .
*vÄ• ggurika -- `net -- user' see VÄ• GURIKA -- .
vÄ• ggulika -- see VALGULIKÄ• -- .

11471 vÄ• cayati `causes to say' ÅšBr., `promises' MBh., `reads' Hariv. [âˆšVAC]
Pa. vÄ• cÄ“ti `makes recite'; Pk. vÄ• yÄ“i `reads'; A. benÄ• (< VACANÃ¡ --)

bÄ• iba `to prattle'; OM. vÄ• iá¹‡eá¹• `to take an oath, dedicate'.

vÄ• ËŠcÄ• 11472 vÄ• ËŠcÄ• f. `speech, word' PaÃ±cat., vÄ• cika -- n. `verbal message' Naiá¹£. [vÄ• ËŠc -- f. RV. -- âˆšVAC]
Pa. vÄ• cÄ• -- f. `speech', Pk. vÄ• yÄ• -- , vÄ• Ä• -- f.; -- Si. vada `speech' or < vÄ• ËŠdya -- , but more prob. with H. Smith JA 1950, 187 < VÃ¡CAS -- ;
-- AÅ›.shah. man. kÄ• l. vaca<-> (in vacaguti) prob. < VÃ¡CAS -- .
VÄ• CÄ• á¹-Ã¡ -- , VÄ• CÄ• LÃ¡ -- , *VÄ• CÄ• KAROÌ„TI, *VÄ• CÄ• KRÌ¥TA -- .

11473 *vÄ• cÄ• karoÌ„ti `proclaims'. 2. *vÄ• cÄ• krÌ¥ta -- . [Cf. vÄ• cÄ• satyaá¹• karoÌ„ti `promises', vÄ• cÄ• karman -- n. `an act only performed by voice' &capamacr;pÅšr.com. -- VÄ• ËŠCÄ• -- , KARá¹“TI]
1. OSi. vajÄ• ranuvan `those who declare', Si. vadÄ• ranavÄ• `to proclaim'.
2. Si. pret. vadÄ• á¸·Ä• .
*vÄ• cÄ• krÌ¥ta -- see prec.

vÄ• cÄ• á¹-Ã¡ 11474 vÄ• cÄ• á¹-Ã¡ `full of noise and bustle' R., `talkative' KathÄ• s., `boastful' RÄ• jat. [VÄ• ËŠCÄ• --]
Pk. vÄ• yÄ• á¸• a -- `talkative', m. `parrot'; G. vÄ• yá¹›uÌƒ `selfwilled', vÄ• yá¹›Ä• i f. `overtalkativeness'.

vÄ• cÄ• lÃ¡ 11475 vÄ• cÄ• lÃ¡ `talkative, noisy' PÄ• á¹‡. [VÄ• ËŠCÄ• --]
Pk. vÄ• yÄ• la -- `talkative', Or. bayÄ• á¸·, bayÃ£Ì„á¸·.

vÄ• cyÃ¡ 11476 vÄ• cyÃ¡ `relating to speech' VS., vÄ• ËŠcya -- `to be spoken' Up., n. `blame' MBh. [âˆšVAC]
Pk. vacca -- n. `words, speech'; K. wÄ• Ä‹ m. `speech, promise'; P. vÄ• cÄ• m. `promise, agreement'; Garh. bÄ• c `speech'; Si. vasa, vÄ• -- `word, speech'.
-- Deriv. K. wÄ• Ä‹al m. `reviler'. -- Si. vas `vice, depravity' prob. <
AVÄ• CYA -- .
Addenda: vÄ• cyÃ¡ -- : Garh. bÄ• c `speech'; Md. vÄ• haka `speech, story'.

vÄ• ËŠja 11477 vÄ• ËŠja m. `strength, vigour' RV. (`ghee' lex., Pk. vÄ• ya<-> n.). [âˆš*VAJ]
Pr. wÉ™z `alive, healthy' NTS xv 278.
V&capamacr;Ã‘CH `desire': VÄ• ËŠÃ±CHATI, VÄ• Ã±CHÄ• -- .

11478 vÄ• ËŠÃ±chati `desires' RV. [âˆšVÄ• Ã±CH]

Or. bÄ• Ã±chibÄ• `to wish, wish for'; OG. Ä• á¹• chaQ `likes'.

vÄ• Ã±chÄ• 11479 vÄ• Ã±chÄ• f. `wish' KÄ• v. [âˆšVÄ• Ã±CH]
Pk. vaá¹• chÄ• -- f. `wish'; K. waÌƒnÄ‹ (= woÌˆÌƒÄ‹h Grierson KD 1120)
`partiality, curse'.

vÄ• á¹-a 11480 vÄ• á¹-a1 m. `enclosure, fence' MBh., vÄ• á¹-Ä« -- f. `enclosed land' BhP., vÄ• á¹-ikÄ• -- f. `enclosure, garden' KathÄ• s. [Early east MIA. <
*VÄ• RTRA -- . -- âˆšVRÌ¥1].

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Pa. vÄ• á¹-a -- , Ëšaka -- m. `enclosure, circle'; Pk. vÄ• á¸• a -- , Ëšaga -- m. `fence', vÄ• á¸• Ä« -- , Ëšá¸• iÄ• -- f. `fence, garden'; Gy. eng. bor `hedge', germ. bÄ• r `garden', gr. bÃ¡ri, hung. bar, pl. barya; Dm. byeÅ•, by Ã¤ËŠÅ•u `cattle -- fold'; PaÅ¡.weg. waá¹› `wall'; Phal. bÄ• á¹› `goat -- pen' (â†' Gaw. bÄ• á¸• `fence, sheepfold'; PaÅ¡.weg. bÄ• á¹› `cow -- pen'); Sh. (Lor.) bÄ• `sheep -- or goat -- pen'; K. wÄ• r (IslÄ• mÄ• bÄ• d wÄ• á¸• ) m. `hedge round garden', wÃ´ru m. `enclosed space, garden, cattle -- yard', wÃ¶rÃ¼ f. `garden', kash. wajÄ« `field'; S. vÄ• á¹›o m. `cattleenclosure', vÄ• á¹›i f. `fence, hedge', vÄ• á¹›Ä« f. `field of vegetables'; L. vÄ• á¹› f. `fence', vÄ• á¹›Ä• m. `cattle -- or sheepfold', vÄ• á¹›Ä« f. `sheepfold, melon patch'; P. vÄ• á¹›, bÄ• á¹› f. `fence', vÄ• á¹›Ä• , bÄ• Ëš m. `enclosure, sheepfold', vÄ• á¹›Ä«, bÄ• Ëš f. `garden'; WPah.bhal. bÄ• á¹›i f. `wrestling match enclosure', cam. bÄ• á¹›Ä« `garden'; Ku. bÄ• á¹› `fence' (whence bÄ• á¹›á¹‡o `to fence'), bÄ• á¹›o `field near house', bÄ• á¹›Ä« `garden'; N. bÄ• r `hedge, boundary of field', bÄ• ri `garden'; A. bÄ• r `wall of house', bÄ• ri `garden'; B. bÄ• á¹› `edge, border, selvedge of cloth', bÄ• á¹›i `garden'; Or. bÄ• á¹›a `fence', bÄ• á¹›Ä• `fence, side wall', bÄ• á¹›i `land adjoining house'; Bi. bÄ• á¹›Ä« `garden land'; Mth. bÄ• á¹›Ä« `ground round

house', (SBhagalpur) bÄ• rÄ« `field'; Bhoj. bÄ• rÄ« `garden'; OAw. bÄ• ra m. `obstruction', bÄ• rÄ« f. `garden'; H. bÄ• á¹› f. `fence, hedge, line', bÄ• á¹›Ä• m. `enclosure', bÄ• á¹›Ä« f. `enclosure, garden'; Marw. bÄ• á¹›Ä« f. `garden'; G. vÄ• á¹› f. `fence', vÄ• á¹›É” m. `enclosure, courtyard', vÄ• á¹›Ä« f. `garden'; M. vÄ• á¸• f. `fence', vÄ• á¸• Ä• m. `quarter of a town' ( -- vÄ• á¸• &etilde; in names of places LM 405), vÄ• á¸• Ä« f. `garden'; Ko. vÄ• á¸• o `habitation'; Si. vel -- a `field' (or < VÄ“LA --).
*Ä• vÄ• á¹-a -- 2, *parivÄ• á¹-a -- ; aká¹£avÄ• á¹-a -- , *agravÄ• á¹-a -- , *ajavÄ• á¹-a -- , *avivÄ• á¹-a -- , *iká¹£uvÄ• á¹-a -- , kÄ• á¹£á¹-havÄ• á¹-a -- , *ká¹£apitavÄ• á¹-a -- , *khalavÄ• á¹-a -- , grÌ¥havÄ• á¹-Ä« -- , goÌ„vÄ• á¹-a -- , cakravÄ• á¹-a -- , *jÄ«vavÄ• á¹-Ä« -- , *dhÄ“nuvÄ• á¹-a -- , *pará¹‡avÄ• á¹-ikÄ• -- , *paÅ›cavÄ• á¹-a -- , *prÄ• kÄ• ravÄ• á¹-a -- , *phullavÄ• á¹-ikÄ• -- , *bÄ«jadhÄ• nyavÄ• á¹-Ä« -- , *bÄ«javÄ• á¹-Ä« -- , *bhÄ• jyavÄ• á¹-a -- , *rasavÄ• á¹-a -- , *rÄ• jyavÄ• á¹-a -- , *vaá¹• Å›avÄ• á¹-a -- .
Addenda: vÄ• á¹-a -- 1 [Perhaps < *vÄ• rta -- < IE. *worto -- rather than < *VÄ• RTRA -- T. Burrow BSOAS xxxviii 68]
WPah.ká¹-g. bÄ• á¹› m. `fence, pen for sheep, goats, calves in bottom storey', baá¹›É” m. `pen for cattle, grain store, fence', baá¹›nÃµ `to fence in, build a nest', bÃ¡á¹›hnÃµ `to become a bar, to force oneself in, be fenced'; poet. baá¹›É™n f. `fence, railing', baá¹›ne f.
â€ *PAÅ›UVÄ• á¹-A -- , â€ *BHÄ“á¸• RAVÄ• á¹-A -- , â€ *VÄ• SAVÄ• á¹-Ä« -- .

vÄ• á¹-a 11481 vÄ• á¹-a2 m. `Panicum spicatum' W.
Ku. bÄ• á¹›i `cake made of millet flour'; N. Bi. bÄ• rÄ• `cake made of pulse and oil', H. bÄ• á¹› f.
*vÄ• á¹-iá¹…gana -- `egg -- plant' see VÄ• TIá¹…GAá¹‡A -- .

11482 *vÄ• á¹-iyÄ• la -- , vÄ• á¹-yÄ• la -- , Ëšlaka -- m., ËšlÄ« -- f. `Sida rhomboidea or cordifolia' lex., vÄ• á¹-yÄ• -- f. Bhpr.
B. beá¹›elÄ• `S. cordifolia'; Or. bÄ• á¹›iaÌƒá¸·Ä• `S. cordifolia or rhomboidea or spinosa'; H. bÄ• riÄ• rÄ« f. `S. cordifolia'.
vÄ• á¹-yÄ• la -- see prec.
vÄ• á¹‡Ã¡ -- 1 `arrow' see BÄ• á¹‡Ã¡ -- .
Addenda: *vÄ• á¹-iyÄ• la -- : OB. bÄ• á¹›iÄ• la id.

vÄ• á¹‡a 11483 *vÄ• á¹‡a2 `a sort of rush, twisted grass rope'. [Same as vÄ• á¹‡Ã¡ -- 1 s.v. BÄ• á¹‡Ã¡ -- ?]

S. vÄ• á¹‡u m. `cord of the grass Saccharum munga' (whence vÄ• á¹‡aá¹‡u `to string a bed with this'); L. vÄ• á¹‡ m. `twine of mung grass or date -- palm leaves'; P. vÄ• á¹‡, bÄ• á¹‡ m. `rush for rope -- making, coarse mung twine'; WPah. bhad. bÄ• á¹‡ n. `rush for rope -- making'; B. bÄ• in `string for weaving mats, jute string', Or. bÄ• á¹‡Ä«; H. bÄ• n m. `rope of twisted grass'; G. vÄ• á¹‡ n. `cheap cordage of palm leaves'.

vÄ• á¹‡ijÃ¡ 11484 vÄ• á¹‡ijÃ¡ m. `trader' TBr., Ëšaka -- m. MBh. [VAá¹‡Ã-J --]
Pa. vÄ• á¹‡ija -- , Ëšaka -- m. `trader', NiDoc. vaniye pl., Pk. vÄ• á¹‡ia -- , Ëšaya -- m.; K. wÃ´Ã±u m., wÄ• Ã±uru m. `pedlar'; S. vÄ• á¹‡yÄ• á¹‡Ä«, vÄ• Ã±Ä• á¹‡Ä« (f. of vaá¹‡yo `shopkeeper' VAá¹‡IJÃ¡ -- ); P. bÄ• niÄ• m. `trader', B. bÄ• niyÄ• , bene, Marw. bÃ£Ì„á¹‡yÃµ, OG. vÄ• á¹‡Ä«u, vÄ• á¹‡Ä«á¸• u m., G. vÄ• á¹‡iyÉ” m., M. vÄ• á¹‡Ä« m., Ko. vÄ• á¹‡i, Si. veá¹‡anÌ†da, veá¹‡enÌ†da, veá¹‡ada, veá¸·anÌ†da, veá¸·enÌ†da.
*VÄ• á¹‡IJAKARMAN -- , VÄ• á¹‡IJAPUTRA -- .
Addenda: vÄ• á¹‡ijÃ¡ -- : WPah.poet. baá¹‡e, baá¹‡ia m. `shopkeeper'; J. bÄ• á¹‡iyÄ• m. `banker'.

vÄ• á¹‡ijakarman 11485 *vÄ• á¹‡ijakarman `trade'. [Cf. vaá¹‡ikkarman -- n. PaÃ±cat. -- VÄ• á¹‡IJÃ¡ -- , KÃ¡RMAN -- 1]
Si. veá¹‡anÌ†dÄ• m -- a, veá¸·anÌ†dÄ• m -- a `trade'.

vÄ• á¹‡ijaputra 11486 *vÄ• á¹‡ijaputra `merchant's son'. [Cf. vaá¹‡ikputra -- m. KathÄ• s. -- VÄ• á¹‡IJÃ¡ -- , PUTRÃ¡ -- 1]
G. vaá¹‡É”tar m. `clerk in a merchant's office'.

vÄ• ËŠá¹‡ijya 11487 vÄ• ËŠá¹‡ijya n. `trade' Siddh., vÄ• á¹‡ijyÄ• -- f. KathÄ• s. [Cf. VAá¹‡IJYÄ• ËŠ -- . -- VAá¹‡Ã-J --]
Pa. vÄ• á¹‡ijjÄ• -- f. `trade', Pk. vÄ• á¹‡ijja -- n., ËšjÄ• -- f., Or. bÄ• á¹‡ija.
VÄ• á¹‡IJYAKA -- ; *VÄ• á¹‡IJYAKÄ• RA -- .

vÄ• á¹‡ijyaka 11488 vÄ• á¹‡ijyaka m. `trader' Hcat. [VÄ• á¹‡IJYA --]
Pk. vÄ• á¹‡ijjiya -- m. `trader', Or. bÄ• á¹‡ija, baá¹‡ijÄ• .

vÄ• á¹‡ijyakÄ• ra 11489 *vÄ• á¹‡ijyakÄ• ra `trading'. [VÄ• á¹‡IJYA -- , KÄ• RA -- 1]

A. bÄ• nizÄ• r `trade'; MB. bÄ• á¹‡ijÄ• ra `trader'. -- See *VAá¹‡IJYÄ• KÄ• RA -- .

vÄ• ËŠá¹‡Ä« 11490 vÄ• ËŠá¹‡Ä«1 f. `voice, sound' RV. [Cf. vaá¹‡ati `Å›abdÄ“' DhÄ• tup. Poss. conn. *VARI -- , VARá¹‡A -- 2]
Pk. vÄ• á¹‡Ä« -- f. `voice'; K. wÄ• n, wÃ¶Ã±Ã¼ f. `speech, dirge'; G. vÄ• á¹‡ f. `speech', Si. vÃ¤nu.
vÄ• á¹‡Ä«ËŠ -- 2 `reed' see BÄ• á¹‡Ã¡ -- .
vÄ• á¹‡Ä« -- 3 `weaving' see VÄ• NA -- .
Addenda: vÄ• ËŠá¹‡Ä« -- 1: WPah.ká¹-g. baá¹‡I f. `speech, language', J. bÄ• á¹‡Ä« f.

vÄ• tÃ¡ 11491 vÄ• tÃ¡ m. `wind' RV., `wind as a humour of the body' SuÅ›r. [âˆšVÄ• 2]
Pa. vÄ• ta -- m. `wind', Pk. vÄ• ya -- m.; WPah.bhad. bÄ• o `wind, a bad cold'; Ku. bai `wind', A. bÄ• , B. bÄ• , bÄ• y, Or. ba, bÄ• , bÄ• Ä• (bÄ• &etilde; bÄ• &etilde; `with the speed of wind'), Si. vaha, vÄ• -- , Md. vÄ• e. -- Gy. germ. balval, bÄ• rval `wind'??<-> vÄ• ËŠta -- is not in every case distinguishable in NIA. from VÄ• YÃº -- 1.
VÄ• TARA -- , VÄ• TALA -- , *VÄ• TÄ• RA -- , *VÄ• TÄ• LA -- , VÄ• TIKÃ¡ -- , VÄ• TULA -- , VÄ• TYÄ• -- ; VÄ• TAá¹• DHAMA -- , *VÄ• TATRÄ• SA -- , *VÄ• TADHMÄ• -- , *VÄ• TAPUTRÄ« -- , VÄ• TAMAá¹‡á¸• ALÄ« -- , VÄ• TAHATA -- , VÄ• TÄ• LÄ« -- ; *ANDHIKÄ• VÄ• TA -- , *Uá¹£á¹‡AVÄ• TA -- , *CATURVÄ• TA -- , NIRVÄ• TA -- , NIVÄ• TÃ¡ -- , PAÅ›CÄ• DVÄ• TÃ¡ -- , *PAÅ›CIMAVÄ• TA -- , PUROÌ„VÄ• TÃ¡ -- , *PÅ«RVAVÄ• TA -- , VANAVÄ• TA -- , *SUVÄ• TA -- .
Addenda: vÄ• tÃ¡ -- : WPah.poet. be in lÅ«r -- be m.pl. `flames'; A. bÄ• o `wind' AFD 89; OMarw. vÄ• i `wind, air'; Md. vai `wind, air', nÄ“ -- vÄ• (nÄ“ < nÄ• sikÄ• --) `breath'.
â€ *VÄ• TODGÅ«RA -- .

vÄ• taá¹• dhama 11492 vÄ• taá¹• dhama `blowing out wind' Vop. [VÄ• ËŠTA -- , DHAMÃ¡ --]
Dm. b&acircacute;dum `wind'; -- PaÅ¡.gul. wÄ• dana < *VÄ• TADHMÄ• NA -- or with n after dar. vÄ• gan < *VAHADGANDHA -- .

vÄ• tatrÄ• sa 11493 *vÄ• tatrÄ• sa `wind -- storm'. [VÄ• ËŠTA -- , TRÄ• SA --]
Ku. N. batÄ• s `wind', A. batÄ• h, B. bÄ• tÄ• s, Or. batÄ• sa, Mth. batÄ• s, basÄ• t, OAw. batÄ• sa f., H. batÄ• s f.

vÄ• tadhmÄ• na 11494 *vÄ• tadhmÄ• na `blowing of wind'. [VÄ• ËŠTA -- , DHMÄ• NA --]
PaÅ¡.gul. wÄ• dana `wind' (or poss. < VÄ• TAá¹• DHAMA --).

vÄ• taputrÄ« 11495 *vÄ• taputrÄ« `daughter of the wind'. [Cf. vÄ• taputra<-> m. `name of BhÄ«ma and Hanumant, cheat' lex. (vÄ• tasuta -- m. `dissolute companion of a king' lex.), Pk. vÄ• yaÃ¼tta -- m. `pimp'. -- VÄ• ËŠTA -- , PUTRÄ«ËŠ --]
Ash. wÅ«trÄ«ËŠ `fairy', Wg. w&omacrtodtod;trÄ«ËŠ, Kt. wÅ«tr, Pr. w(y) Ã¤Ä• Ä«ËŠ NTS xv 284 (rather than < DÄ“VAPUTRÄ« --), Kal. vará¹“ti (< *varoÌ„tri < *valoÌ„tri).

vÄ• tamaá¹‡á¸• alÄ« 11496 vÄ• tamaá¹‡á¸• alÄ« f. `whirlwind' lex. [VÄ• ËŠTA -- , MÃ¡á¹‡á¸• ALA --]
Pa. vÄ• tamaá¹‡á¸• ala -- m. (?), ËšlikÄ• -- f. `whirlwind'; <-> WPah. (Joshi) bÄ• onal m. `whirlwind'; OAw. bavaá¹• á¸• arÄ• m. `whirlwind, dust -- storm'; H. bauÌƒá¸• ar m. `whirlwind': or < VÄ• YUMAá¹‡á¸• ALA -- .

vÄ• tara 11497 vÄ• tara `windy, stormy' W. 2. vÄ• tala -- lex. 3. *vÄ• tÄ• ra -- . 4. *vÄ• tÄ• la -- . [VÄ• ËŠTA --]
1. S. vÄ• rÄ• iá¹‡u `to air'; A. bÄ• yar `originating from air': G. vÄ• yrÉ” m. `wind, air, gust', M. vÄ• rÄ• m., Ëšr&etilde; n., Ko. vÄ• ro, Ëšr&etilde;.
2. Woá¹-. bÄ• lÃ¡i m. `wind'; Bshk. bÄ• ËŠlÄ• f. (?) `wind, heavy rain'; Tor. balai f. `wind', H. bÄ• l f. (or < VÄ• TÄ• LÄ« --).
3. Pk. vÄ• yÄ• ra -- m. `cool wind'; Or. bayÄ• ra `tempest', H. bayÄ• r, ËšrÄ• m.

4. Ku. bayÄ• lo `wind'.
VÄ• TÄ• LÄ« -- ; *UTTARAVÄ• TARA -- .
vÄ• tala -- see prec.

vÄ• tahata 11498 vÄ• tahata `smitten by the wind' SuÅ›r., `mad' Buddh. [Cf. vÄ• tÄ• hata -- `rheumatic' W., Pa. vÄ• tÄ• hata -- `struck by the wind'. -- VÄ• ËŠTA -- , HATÃ¡ --]
Or. bÄ• yÄ• `mad, mad person' or < VÄ• TIKÃ¡ -- .

vÄ• taharaá¹‡a 11499 *vÄ• taharaá¹‡a `removing flatulence'. [Cf. vÄ• tahara<-> SuÅ›r. -- VÄ• ËŠTA -- , HARAá¹‡A --]
H. bÄ• haran m. `medicine which removes flatulence'.
*vÄ• tÄ• ra -- . *vÄ• tÄ• la -- `windy' see VÄ• TARA -- .

vÄ• tÄ• lÄ« 11500 vÄ• tÄ• lÄ« f. `whirlwind' KathÄ• s., vÄ• tÄ• valÄ« -- f. RatnÄ• v. [J. Bloch in C. Kunhan Raja Presentation Vol. 127 sanskritization of MIA. *vÄ• dala -- (< VÄ• RDALA --): not convincing. -- Rather der. from *VÄ• TÄ• LA -- and conceived of as VÄ• ËŠTA -- with Ä• LI -- 1 (after which vÄ• tÄ• valÄ« --)]
OAw. bayÄ• ri `wind', lakh. bayÄ• ri, H. bÄ• l f. (or < VÄ• TALA --).
vÄ• tÄ• valÄ« -- see prec.
vÄ• tÄ• hata -- see VÄ• TAHATA -- .

11501 vÄ• ËŠti `blows' RV., vÄ• yati &capamacr;past. [âˆšVÄ• 2]
Pa. vÄ• yati (2 sg. vÄ• si) `blows, emits odour'; PaÅ¡.ar. wayi `(wind) blows', G. vÄ• vuÌƒ.

vÄ• tikÃ¡ 11502 vÄ• tikÃ¡ `produced by disorder of the wind, rheumatic' SuÅ›r., `mad' MW. (m. `noisy talker' MBh.). [VÄ• ËŠTA --]
Pa. vÄ• tika -- `connected with the humours of the body'; Pk. vÄ• ia -- `id., boastful'; S. vÄ• Ä« `flatulent'; Or. bÄ• i `mad, mad person', bÄ• yÄ• (or < VÄ• TAHATA --); G. vÄ• yá¹›uÌƒ `flatulent'; -- K. wÄ• y m. `gout'; Or. bÄ• i `flatulence, mad fit, whim'; Bhoj. bÄ• yÄ« `rheumatism'; Aw.lakh. bÄ• i `gout'; H. bÄ• Ä«, bÄ• e f. `flatulence', G. vÄ• i f.; M. vÄ• Ä« f. `rheumatism'.
*vÄ• tigana `egg -- plant' see next.

vÄ• tiá¹…gaá¹‡a 11503 vÄ• tiá¹…gaá¹‡a m. `the egg -- plant Solanum melongena'

lex. 2. *vÄ• tigana -- , vÄ• tigama -- lex. 3. *vÄ• á¹-iá¹…gana -- . 4. *vÄ• tiÃ±jana -- . 5. vaá¹…ga -- 3 m. lex. 6. vaá¹…gana -- m. W. [Prob. of same ultimate origin as other names for this plant s.v. BHAá¹‡á¹-Ä• KÄ« -- : LM 404 â†• Drav., see DED 4339. -- â†' Ir. (Pers. badiá¹…gÄ• n) â†' Phal. bÄ“tiá¹…gala, Sh. bhatiá¹…gar G. Morgenstierne BSOS viii 671]
1. Pa. vÄ• tiá¹…gaá¹‡a -- m. `egg -- plant', Pk. vÄ• iá¹• gaá¹‡a -- n., Ëšgaá¹‡Ä« -- , Ëšgiá¹‡Ä« -- f., vÄ• yaá¹• gaá¹‡a -- , vaÃ¯á¹• gaá¹‡a -- n., P. vaÄ©gaá¹‡, baÄ©gaá¹‡ m.; Ku. baiá¹…aá¹‡ `egg -- plant, penis'; N. baigan, Ëšgun `egg -- plant', A. beá¹…enÄ• , MB. bÄ• igana, B. begun, Or. bÄ• iá¹…gaá¹‡a, bÄ• igËš, Bi. baÄ©gan, H. baÄ©gun, baigan m., OG. vaÃ¯á¹• gaá¹‡a n., G. ve_gaá¹‡ n. -- Deriv.: P. vaÄ©gaá¹‡Ä«, baÄ©gaá¹‡Ä« `purple', Or. bÄ• igaá¹‡iÄ• , Ëšgiá¹‡iÄ• . -- Or. Ä• Ä©giá¹‡iÃ£Ì„ `having a bad smell like that of cooked egg -- plant' (for apparent loss of v -- cf. Or. araá¹‡á¸• Ä• ~ VARAá¹‡á¸• A --).
2. Or. (Sambhalpur) bÄ• yaá¹‡a `egg -- plant'.
3. B. bÄ• á¹›iá¹…gan.
4. WPah.cam. baÄ©já¹‡Ä« `purple', N. baijani, H. baÄ©jnÄ«.
5. Pk. vaá¹• ga -- n. `egg -- plant', P. vaá¹…gÄ• m., Or. (Bastar) bÄ• á¹…gÄ• , M. vÃ£Ì„gÄ« f., Si. vambaá¹-u (< *vaá¹… -- baá¹-u: BHAá¹‡á¹-Ä• KÄ« --).
6. K. wÃ£Ì„gun m., S. vÄ• á¹…aá¹‡u m., B. bÄ• gun, Or. bÄ• guá¹‡a, (Ganjam) bÄ• á¹…gina, -- Deriv.: S. vaá¹…iá¹‡Ä« `purple', B. bÄ• guniyÄ• .
*vÄ• tiÃ±jana -- `egg -- plant' see prec.

vÄ• tula 11504 vÄ• tula `affected by wind -- disease, crazy' BhartrÌ¥., vÄ• tÅ«la -- `mad' RÄ• jat. [Meaning `mad' perh. due to MIA. vÄ• ula -- `perplexed, mad' < VYÄ• KULA -- , but see also VÄ• YÃºRA -- . -- VÄ• ËŠTA --]
Pk. vÄ• ula -- `mad', P. baulÄ• ; WPah.bhad. beurappaá¹‡ n. `insanity'; Ku. baul `madness', bÄ• walo, baulo `mad'; N. baulÄ• hÄ• `mad', A. bÄ• ul, ËšlÄ• , baliyÄ• ; B. bÄ• ul `fit of passion'; Or. bÄ• uá¸·a, Ëšá¸·Ä• `mad, madness'; Mth. bÄ• ur, baurÄ• h `mad'; OAw. bÄ• ura `mad', lakh. baurÄ• `dumb'; H. bÄ• ulÄ• , baurÄ• , ËšrÄ• hÄ• `mad'; -- G. vÄ• uluÌƒ `mad, hasty' has MIA. -- ll -- ; -- S. bÃ£Ì„viro with b -- is a loanword.
vÄ• tuli -- see *VÄ• LGUá¸• A -- .
Addenda: vÄ• tula -- : Garh. bÉ”á¸· `mad'.

11504a â€ *vÄ• toÌ„dgÅ«ra -- `whirlwind'. [VÄ• TÃ¡ -- , *UDGÅ«RA --]
WPah.ká¹-g. (kc.) bagur, bagÉ™r f. `wind, air', J. bÄ• gur f.; H. bagÅ«rÄ• , ËšÅ«lÄ• m. `whirlwind' (Him.I 131 cf. udguratÄ“ `raises the voice

threateningly').

vÄ• tyÄ• 11505 vÄ• tyÄ• f. `gale' KathÄ• s. [vÄ• ËŠtya -- `being in the wind' VS. -- VÄ• ËŠTA --]
S. vÄ• ca f. `gale, dust -- storm' (vÄ• ciru `stormy', vÄ• cÅ«á¹›o m. `whirlwind'): MIA. *vÄ• ca -- sanskritized in late vÄ• cÄ• la -- m. `wind'.

vÄ• tsalya 11506 vÄ• tsalya n. `affection'. [VATSALÃ¡ --]
G. vÄ• chal n. `kindness, affection'.

vÄ• da 11507 vÄ• da m. `speech' Mn., `sounding a musical instrument' PaÃ±cat. [âˆšVAD]
Pa. vÄ• da -- m. `speech' (usu. in cmpds.), Pk. vÄ• ya<-> m.; -- Mth. bÄ• w `a sort of musical instrument'? -- Si. viyu `speech' (ES 82) rather < UDITA -- 2.
VÄ• DAKA -- ; *CATURVÄ• DA -- , *BAKKAVÄ• DA -- , SADVÄ• DIN -- .

vÄ• daka 11508 vÄ• daka m. `musician' MBh., `partic. method of beating a drum' Saá¹• gÄ«t. [VÄ• DA --]
Pk. vÄ• yaga -- m. `musician'; B. bÃ£Ì„yÄ• , bÃ£Ì„oyÄ• `skin covering the unbeaten side of a large drum, one of a pair of kettledrums played with the left hand' (X VÄ• MÃ¡ -- 1?).
*BHÄ“RÄ«VÄ• DAKA -- .

vÄ• dana 11509 vÄ• dana n. `playing on a musical instrument' MBh., m. `one who plays' R. [âˆšVAD]
Pa. vÄ• dana -- n. `act of playing music'; Pk. vÄ• yaá¹‡a<-> adj. `playing music', n. `the act'; A. bÄ• yan `one skilled in playing an instrument'; B. bÃ£Ì„yen, bÄ• in `drummer'; Or. bÄ• Ä• á¹‡Ä« `maidservant who plays a drum'.

11510 vÄ• dÃ¡yati `causes to sound' ÅšBr. [âˆšVAD]
Pa. vÄ• dÄ“ti `plays (a musical instrument'), Pk. vÄ• Ä“i K. wÄ• yun, OB. bÄ• e ODBL 825, Or. bÄ• (h)ibÄ• , G. vÄ• vuÌƒ, Si. vayanavÄ• ; -- Pa. vÄ• dÄ• pÄ“ti `makes play', Pk. vÄ• yÄ• via -- , A. bowÄ• iba.

vÄ• ËŠdya 11511 vÄ• ËŠdya `to be said' AitBr., `to be played' Cat., n. `speech' ÅšBr., n.m. `musical instrument' R., vÄ• dya(ka)<-> n. `music' BhP. [âˆšVAD]

Pa. vajja -- n. `speaking', vajja -- bhÄ“ri -- f. `drum'; Pk. vajja --
(vÄ• ia -- < *vÄ• diya --) n. `musical instrument', K.á¸• oá¸• . bÄ• joÌ„, S.
vÄ• jÌ„o m., L. (Ju.) vÄ• jÌ„Ä• m., P. vÄ• jjÄ• , bÄ• Ëš, bajjÄ• m.; Ku.gng.
bÄ• jÌˆ `music'; B. Or. Bi. Bhoj. H. bÄ• jÄ• m. `musical instrument', Marw.
bÄ• jo m., G. vÄ• juÌƒ n.; -- Si. vada `speech' or < VÃ¡CAS -- or vÄ• ËŠcÄ• --
. <-> X *paká¹£Ä• toÌ„dya -- q.v.
VÄ• DYAKARA -- , VÄ• DYADHARA -- .
Addenda: vÄ• dya -- : WPah.Wkc. bÄ• jÌˆ, kc. bajÌˆo m. `music, musical
instrument', J. bÄ• jÄ• m., Garh. bÄ• ju.

vÄ• dyakara 11512 vÄ• dyakara m. `musician' MW. [VÄ• ËŠDYA -- , KARÃ¡ -- 1]
S. vÄ• jÌ„erÅ« m. `minstrel' or poss. < VÄ• DYADHARA -- .

11513 vÄ• dyatÄ“ `is made to sound' MBh. [Pass. of VÄ• DÃ¡YATI. -- âˆšVAD]
Pa. vajjati `is played or sounded', Pk. vajjaÃ¯; Shum. bÃ¤z -- `to speak'
(NTS xiii 263 < vac --); Sh.gur. baÅ¾oÌ„ná¹· intr. `to strike (of a gong
&c.)'; WPah. (Joshi) bÄ• já¹‡u intr. `to sound (of musical instruments &c.)',
Ku. bÄ• já¹‡o, A. bÄ• ziba, B. bÄ• jÄ• , Or. bÄ• jibÄ• ; Mth. bÄ• jab `to speak';
OAw. bÄ• jaÃ¯ `sounds, thunders, roars'; H. bÄ• jnÄ• intr. `to sound' (whence
bajnÄ• `id.' â†’ N. bajnu, G. bajvuÌƒ), OMarw. bÄ• jaÃ¯, G. vÄ• jvuÌƒ, M.
vÄ• jÌˆá¹‡&etilde;. -- â†• C

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with a (Pk. vajjaÃ¯): K. wazun `to sound (of bell, clock, &c.)', S.
vajÌ„aá¹‡u, L. vajjaá¹‡, P. vajjá¹‡Ä• , ludh. bajjanÄ• . -- Anal. MIA. pp.
*vagga -- after type bhajjaÃ¯ ~ bhagga -- (rather than any direct connexion
with vagnÃº -- , vagvanÃº -- m. `sound' RV.): Gy. germ. bag -- `to sing',
bagipen `song' W. P. Schmid IF lxvi 137; S. vagÌ aá¹‡u intr. `to sound', L.
vaggaá¹‡, (Ju.) vagÌ aá¹‡, G. vÄ• gvuÌƒ.

vÄ• dyadhara -- m. `musician' BhP. [VÄ• ËŠDYA -- , DHARA --]
See VÄ• DYAKARA -- .
Addenda: vÄ• dyatÄ“: WPah.ká¹-g. (kc.) bajÌˆá¹‡Ãµ `to sound, chime, be played', J. bÄ• já¹‡u; kc. bajÌˆá¹‡o m. `musical instrument', bÉ™jÌˆauá¹‡Ãµ `to play (an instrument)'; Garh. bajá¹‡u `to sound, be played'.
â€ vÄ• nayati see VÃ¡NATI.

vÄ• na 11514 vÄ• na1 n. `weaving' NyÄ• yam., vÄ• á¹‡Ä« -- 3 f. `loom, weaving' lex. [âˆšVÄ“]
Pa. vÄ• na -- n. `sewing, stuffing (of a couch)'; P. bÄ• á¹‡Ä• m. `woof'; Or. bÄ• á¹‡a `weaver's wage', bÄ• á¹‡a -- daá¹‡á¸• a `the roller in a loom', bÄ• á¹‡i `weaving'; H. bÄ• nÄ• m. `woof', bÄ• nÄ« f. `weaving, thread for weaving'; G. vÄ• á¹‡É” m. `woof, woof and warp'; M. vÄ• á¹‡Ä• m. `woof'.
vÄ• na -- 2 `*blown' see *VÄ• NÄ« -- and Add.
vÄ• na -- 3 `tidal wave' see VANYÄ• ËŠ -- .

vÄ• nara 11515 vÄ• nara m. `monkey' Mn. [Der. vanar -- in cmpd. `forest' RV. -- VÃ¡NA -- 1]
Pa. vÄ• nara -- m. `monkey', Pk. vÄ• á¹‡ara -- m., Sh.gur. vandur m. (â†• L. *vÄ• ndur), K. wÃ£Ì„dur, wÄ• nur m., S. vÄ• naru m., P.ludh. bÄ• ndar (â†’ L.awÄ• n. bÃ£Ì„drÄ« f.), WPah.bhal. bÄ• nar n., bhiá¸• . bÃ£Ì„dar n., Ku. bÄ• nar, N. bÃ£Ì„dar, bÃ£Ì„dhar, bÄ• nar, A. bÄ• ndar, B. bÃ£Ì„dar, Or. bÄ• ndara, Bi. Mth. bÄ• nar, OAw. bÄ• nara, lakh. bÃ£Ì„dar, H. bÃ£Ì„dar, bÃ£Ì„drÄ• m., ËšrÄ« f., Marw. bÃ£Ì„dro m., G. vÃ£Ì„dar, vÃ£Ì„drÉ” m., ËšrÄ« f., ËšruÌƒ n., M. vÃ£Ì„dar m.n., Ko. vÄ• á¹• dar, Si. vanÌ†durÄ• , f. vÃ¤nÌ†durÄ«, Ëšdiri; -- Gy. as. (BaluÄ• i) banur â†• Ind.
Addenda: vÄ• ËŠnara -- : WPah.ká¹-g. bandÉ™r m. `monkey' (â†• H.?), poet. bandro `brown', J. bÄ• ndar m. `monkey', poet. bandrI f. `she -- monkey', Garh. bÃ£Ì„dar m.

vÄ• nÄ« 11516 *vÄ• nÄ« f. `wind'. [VÄ• NA -- 2 Add. `*blown' (`dry' Nalod.), n. `fragrance' lex. -- âˆšVÄ• 2]
Tir. bÄ• ni f. `wind' AO xii 177 (Leech "bÃ lÃ®", see VÄ• TALA --).
*UTTARAVÄ• NÄ« -- .

vÄ• nta 11517 vÄ• nta `vomited' MBh., m. `one who has vomited' Mn. [âˆšVAM]
Pa. vanta -- `vomited, renounced', m. `one who has vomited', Pk. vaá¹• ta -- m. `id.', n. `vomiting'; S. vÃ£Ì„do `empty, at leisure'; L. (Ju.) vÃ£Ì„dhÄ•

`empty', awÄ• á¹‡. vÃ£Ì„dÄ• .

vÄ• nti 11518 vÄ• nti f. `vomiting' lex. [âˆšVAM]
A. bÃ£Ì„ti `vomiting' (whence baÌƒtiyÄ• iba `to vomit'); B. bÃ£Ì„it
`vomiting, a vomit'; Or. bÄ• nti `vomiting', M. vÃ£Ì„t f.
vÄ• nya -- see VÃ¡NYA -- .
vÄ• pa -- 1 m. `shaving the head' Mn. [âˆšVAP1]
VÄ• PAKÄ• RIN -- .

vÄ• pa 11519 vÄ• pa2 m. `sowing' W., `seed' MBh. [âˆšVAP2
Pk. vÄ• va -- , vÄ• ya -- m. `sowing, field'; M. vÄ• vÄ«r n. `sprouted rice for
sowing' < MIA. *vÄ• vira -- `requiring to be sown' (gerundive force of Pk. --
ira -- Pischel GrPk 404).
*VÄ• PAYOÌ„GYA -- ; *GRÄ«á¹£MAVÄ• PA -- , BÄ«JAVÄ• PA -- , MÅ«LAVÄ• PA -- .

vÄ• pa 11520 vÄ• pa3 m. `weaving' lex. [âˆšVAP3]
Kho. bau `sheaf, load of grass' (BelvalkarVol 87 cf. Pahl. Psalter w'py
`sheaf', Shgh. wÄ“b); -- K. -- wÄ• v in khaná¸• a -- wÄ• v m. `shawl weaver'.
*VÄ• PAKARA -- .

vÄ• pakara 11521 *vÄ• pakara `weaver'. [vÄ• pa -- 3, karÃ¡ -- 1]
K. wÃ´wuru m. `weaver', wÃ¶wÃ¼rÃ¼ f. or poss. < vÄ• pa -- 3 as nomen agentis)
with -- á¸• a -- .

vÄ• pakÄ• rin 11522 *vÄ• pakÄ• rin `one who shaves'. [Cf. krÌ¥tavÄ• pa<->
`shaven' Mn. -- vÄ• pa -- 1, kÄ• rÃ-n --]
Pk. vÄ• ria -- m. `barber'; H. bÄ• rÄ« m. `a caste who sell torches and
occasionally act as barbers'; M. vÄ• rÄ«k m. `barber' LM 406.

vÄ• pana 11523 vÄ• pana n. `sowing' Saá¹• hUp. [âˆšVAP2]
PaÅ¡.dar. wÄ• enÄ«ËŠ, weg. waenÄ«ËŠ `sowing', Sh. (Lor.) bÄ• n m. (as
`cultivation' perh. < VÄ• ËŠHANA -- ); H. bÄ• unÄ« f. `seed -- time'; G.
vÄ• vá¹‡Ä« f. `act of sowing', vÄ• vá¹‡iyÉ” m. `drill -- plough'. -- Above
forms in -- Ä« perh. < *vÄ• panÄ«ya -- .

11524 *vÄ• payati1 `causes to blow'. [Cf. nÃ-rvÄ• payati. <-> âˆšvÄ• 2]
Kho. bayÃ©ik `to break wind'; B. bÄ• oyÄ• na `to fan, winnow'.

11525 vÄ• payati2 `sows' MBh. 2. *vapayati. [âˆšVAP2]
1. Pa. vÄ• pÄ“ti `causes to be sown'; Pk. vÄ• via -- `sown, spread out'; Phal. bhayÅ«ËŠm `I sow', K. wÄ• wun, WPah. bhal. bÄ• á¹‡Å«, be_á¹‡Å«, cur. cam. bÄ• á¹‡Ä• , OG. vÄ• vivaÃ¼á¹• , G. vÄ• vvuÌƒ. -- á¸Œ. bÄ• na `to throw', PaÅ¡.lauá¹›. wa(h) -- , dar. weg. waÌ„Ì† -- (IIFL iii 3, 183) rather <
VYÄ• DHAYATI.
2. Kho. boyik `to plant (seed or cutting), set up (post &c.), drive in (peg)' BelvalkarVol 88 (in last mng. perh. < vyadhayati, s.v. VYÄ• DHAYATI).

11526 *vÄ• payati3 `causes to be woven'. [âˆšVAP3]
A. bowÄ• iba (or < vÄ• yayati s.v. VÃ¡YATI).

vÄ• payitra 11527 *vÄ• payitra `sowing'. [âˆšVAP2]
G. vÄ• vetar, vÄ• vtar `cultivated', n. `sowing, cultivation, crop'.

vÄ• payoÌ„gya 11528 *vÄ• payoÌ„gya `fit for sowing'. [vÄ• pa -- 2, yá¹“gya --]
Bi. bÄ• wag, bÄ• og, bÄ• ug `act of sowing', Bi. Mth. jotÄ• bÄ• wag `lands sown after a single ploughing'; H. bÄ• wag, bÄ• ug m. `seed -- time'.

vÄ• pÄ«ËŠ 11529 vÄ• pÄ«ËŠ f. `pond, tank' Mn. [âˆšVAP2]
Pa. vÄ• pi -- f. `pond', Pk. vÄ• vÄ« -- f.; S. vÄ• Ä-Ì„ f. `well'; P. vÃ£Ì„, bÃ£Ì„ f. `reservoir with steps down to water'; WPah.roh. bae, bÄ• f. `pond, spring', kc. bau f. `spring'; H. bÄ• wÄ«, bÄ• Ä«Ëœ f. `large well'; G. vÄ• v f. `large well with steps'; OSi. (BrÄ• hmÄ«) vapi, vavi, (6th cent.) veva, (10th cent.) v&atildedotdot;, Si. vÃ¤v -- a `pond', Md. veu; -- ext. -- á¸• -- :
H. bÄ• uá¹›Ä« f. `well with steps' (â†’ M. bÄ• vá¸• Ä« f.), G. vÄ• vá¹›Ä« f. `small do.'; <-> with -- l -- : Ku. bÄ• walÄ« f. `covered well, reservoir'; Bi. bÄ• wlÄ« `large well', OAw. bÄ• varÄ«, H. bÄ• ulÄ«, bÄ• urÄ« f.
Addenda: vÄ• pÄ«ËŠ -- : WPah.ká¹-g. bÄ• f. (obl. -- l), bal f. `tank, stonebuilt reservoir fed by a spring, spring', kc. bau f. (obl. babi), bauá¹›e f., poet. bee f.; Md. veu veyo, vevu, vevek `tank'.

vÄ• pya 11530 vÄ• pya `to be sown' KauÅ›. [âˆšVAP2]
Pa. vappa -- `to be sown', n.m. `field to be sown'; Pk. vappa -- , Ëšpia -- , ËšpÄ«á¸• ia -- m. `seed -- bed'; M. vÄ• p m. `sowing', f. `field of young corn', vÄ• pÄ• m. `garden bed', vÄ• pÄ« f. `small do.'; Si. vap -- a `sowing, levelling ground after sowing', vap -- , vÃ¤p -- `the month September -- October'. -- With unexpl. -- ph -- (see also *VÄ• PYATÄ“): G. vÄ• phÉ” m.

`garden bed, plantation', M. vÄ• phÄ• m. -- Above forms altern. < VAPRA -- .

11531 *vÄ• pyatÄ“ `is sown' pass. of vÄ• payati2. [âˆšvap2]
Pa. vappatÄ“ `is sown', K. wÄ• pun; -- with unexpl. -- ph -- (see also VÄ• PYA -- ): M. vÄ• phá¹‡&etilde; `to germinate and come up (of seed)', tr. `to sow'.

vÄ• bha 11532 *vÄ• bha `weaving, spinning'. [âˆš*VABH, âˆšUBH]
Phal. trÄ• hambÃº, trÄ• mbu `spider' from trÄ• n(d) < TÃ¡NTRA -- with *bÄ• v < *vÄ• bha -- NOPhal 50 (cf. Å«rá¹‡avÄ• ËŠbhi -- m. `spider' ÅšBr.).

vÄ• ËŠma 11533 vÄ• ËŠma1 `lefthand' BrÌ¥&capamacr;rUp., `adverse' KÄ• v., vÄ• maka<-> `left' VarBrÌ¥S.
Pa. Pk. vÄ• ma -- `left', WPah.bhal. bÃ£Ì„o, cam. bauÃ£Ì„, Ku. bÄ• yÃµ, gng. bÉ”Ìƒ, N. bÄ• uÌƒ, A. bÄ• Ãµ, B. bÃ£Ì„ (b&etilde;yo `left<->

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handed'), Or. bÃ£Ì„, bÄ• Ã£Ì„, bÄ• uÌƒ (bÄ• yÃ£Ì„ `pertaining to the left'); OAw. bÄ• eá¹•  `on the left'; H. bÃ£Ì„wÃ£Ì„, bÄ• yÃ£Ì„ `left', G. vÄ• m, Si. vam (vam -- a `the left') Md. va' (vÄ• t, vai `left arm' + at < HÃ¡STA --). --
N. bÄ• uÌƒá¹›o `left -- handed, headstrong', bÄ• uÌƒá¹›inu `to get cramp' (cf. Pk. vÄ• ma<-> `dead, worn out' +?).
*Ä• VÄ• MA -- ; *VÄ• MAKÄ«LA -- , *VÄ• MADHÄ• RIKÄ• -- .
Addenda: vÄ• ËŠma -- 1: WPah.poet. bauÌƒo `lefthand', J. bÄ• wÃ£Ì„.

vÄ• mÃ¡ 11534 vÄ• mÃ¡2 (f. ËšmÄ«ËŠ --) `lovely' RV., vÄ• mÄ« -- `female' lex., vÄ• mÄ• -- f. `lovely woman, wife' PaÃ±cad.
Pa. Pk. vÄ• ma -- `lovely'; Si. vamÄ« `woman'.
*VÄ• MIá¹£á¹-HA -- .

vÄ• mÃ¡ 11535 vÄ• mÃ¡3 m. `vomiting' PÄ• á¹‡.gaá¹‡a. [âˆšVAM]
Si. vam -- a `vomiting' or < VAMÃ¡ -- .

vÄ• makÄ«la 11536 *vÄ• makÄ«la `left post'. [vÄ• ËŠma -- 1, kÄ«la -- 1]
Mth. bamailÄ• `lefthand post against which the roller of a loom rests'.

vÄ• madhÄ• rikÄ• 11537 *vÄ• madhÄ• rikÄ• `lefthand support'. [vÄ• ËŠma -- 1, dhÄ• ra -- 1]
Mth. baÌƒwÄ• rÄ«, baÌƒwariyÄ• `left post supporting roller of loom'.

vÄ• manÃ¡ 11538 vÄ• manÃ¡ `dwarfish' VS., Ëšnaka -- m. `dwarf' VarBrÌ¥S., ËšnikÄ• -- f. Nalac. 2. *vÄ• mara -- .
1. Pa. vÄ• mana -- m. `dwarf', Ëšnaka -- `dwarfish, crippled'; Pk. vÄ• maá¹‡a -- m., Ëšá¹‡Ä« -- f. `dwarf', K. wÄ• mun m., P. vauá¹‡Ä• , bauËš m., ludh. bÄ• unÄ• m., WPah.bhal. bÄ• maá¹‡Å« m., (Joshi) bÄ• oá¹‡Ä• m., A. bÄ• onÄ• , B. bÃ£Ì„on, Mth. bÄ• on, OAw. bÄ• vana m., H. bÄ• wan, bÄ• unÄ• , baunÄ• m., ËšnÄ« f., G. vÄ• má¹‡uÌƒ adj.; -- Ku. bauá¹‡yÄ• , N. bÄ• unne, B. bÃ£Ì„uniyÄ• .
2. L. vÃ£Ì„varÄ• m.
Addenda: vÄ• manÃ¡ -- : WPah.ká¹-g. bauá¹‡, Ëšá¹‡É”, Ëšá¹‡u m. `dwarf', J. baoá¹‡Ä• m.

11539 vÄ• mayati `causes to vomit' SuÅ›r.
Pk. vÄ• mÄ“i `causes to vomit' (cf. Pa. vamÄ“ti); OG. n. pp. vÄ• miuá¹• `destroyed', G. vÄ• mvuÌƒ `to throw goods overboard, abandon, leave'.
*vÄ• mara -- `dwarf' see VÄ• MANÃ¡ -- .

vÄ• miá¹£á¹-ha 11540 *vÄ• miá¹£á¹-ha `very beautiful'. [VÄ• MÃ¡ -- 2]
WPah.jaun. bÃ£Ì„á¹-h `beautiful', bÃ£Ì„á¹-hiá¹‡ `beautiful woman', (Joshi) bÃ£Ì„á¹-h m. `servant in a chief's kitchen', bÃ£Ì„á¹-hiyÄ• `handsome', m. `young man': doubtful.

vÄ• ya 11541 vÄ• ya1 `pertaining to a bird' Nir. [VÃ- --]
Kho. boik `bird' Rep1 72: rather < VÃ¡YAS -- 1 BelvalkarVol 87.

vÄ• yÃ¡ 11542 vÄ• yÃ¡2 in vÄ• soÌ„ -- vÄ• yÃ¡ -- m. `weaver of cloth' RV., vÄ• yaka -- m. BhP. [âˆšVÄ“]
Pk. vÄ• yaya -- m. `weaver'; Or. bÄ• i -- caá¹-iÄ• , bÄ• iá¹-Ä• `the weaver bird

Ploceus baya'.
TANTUVÄ• YA -- , TANTRAVÄ• YA -- .
vÄ• yana -- see UPÄ• ËŠYANA -- .
vÄ• yayati see VÃ¡YATI.

vÄ• yavÄ« 11543 vÄ• yavÄ« f. `the Northwest' &capamacr;Å›vGrÌ¥., vÄ• yavyÄ• -- f. MÄ• rkP. [VÄ• YÃº -- 1]
Si. vayamÌ†ba GS 79: direct derivation is very doubtful.

vÄ• yÃº 11544 vÄ• yÃº1 m. `wind' RV. [âˆšVÄ• 2]
Pa. Pk. vÄ• yu -- m. `wind', Pk. vÄ• u -- m.; Gy. pal. wai `wind, air'; á¸Œ.
bÄ• ua f. `wind', Shum. wÄ• u, K. wÄ• v m., S. vÄ• u m., L. vÄ• f., awÄ• á¹‡.
vÄ• , obl. vÄ• Å«, P. vÄ• u, bau f.; Ku. bau -- chÄ• á¹› `drops of wind -- driven rain'; A. bÄ• u `wind', B. bÄ• o, Bi. bauÄ• , OAw. bÄ• Å«, H. bÄ• u f. (bau -- chÄ• r m. `wind and rain'), OG. vÄ• u m., G. vÄ• m., M. vÄ• v m. -- vÄ• yÃº -- 1 is not in every case distinguishable in NIA. from VÄ• ËŠTA -- .
VÄ• YAVÄ« -- , VÄ• YÃºRA -- ; VÄ• YUMAá¹‡á¸• ALA -- .
Addenda: vÄ• yÃº -- 1: Md. vai `rheumatism'.

vÄ• yÃº 11545 vÄ• yÃº2 `*hunting' (`greedy' TS., reinterpreting `wind' VS.) [âˆšVÄ«]
Kho. bayÃº `hunting' BelvalkarVol 88.
vÄ• yumaá¹‡á¸• ala -- n. `whirlwind' MBh. [vÄ• yÃº -- 1, mÃ¡á¹‡á¸• ala --]
See VÄ• TAMAá¹‡á¸• ALÄ« -- .

vÄ• yÃºra 11546 vÄ• yÃºra `windy' ÅšBr.; -- `*crazy' (cf. VÄ• TULA --). [VÄ• YÃº --]
S. vÄ• uraá¹‡u `to winnow'; -- P. bÃ£Ì„urÄ• , bÄ• varÄ• , baurÄ• `mad', B. bÄ• urÄ• .
vÄ• ËŠr -- n. `water' RV. [~ vÄ• na -- 3, vanyÄ• ËŠ --]
VÄ• ËŠRI -- ; -- VÄ• RDALA -- , VÄ• RDHANÄ« -- ?
vÄ• ËŠra -- 1 m. `hair of tail' RV. [~ VÄ• ËŠLA -- . -- Cf. VÄ• ËŠRA -- 4]
*GARBHAVÄ• RA -- ; -- BAHUVÄ• RA -- ?

vÄ• ra 11547 vÄ• ra2 m. `appointed time, one's turn' MBh., `one's appointed place' R., `day of the week' Gaá¹‡it.
Pa. vÄ• ra -- m. `time, turn', NiDoc. vara, varaya, Pk. vÄ• ra -- m., vÄ• rÄ• -- f. (vÄ• raá¹• -- vÄ• raá¹• `again and again), Ash. war, Wg. wÄ• r (wÄ• r --

wÄ• r&etilde; `by turns'), PaÅ¡. wÄ• r, Kho. bara loc. (i bara `once' BelvalkarVol 88), K. wÄ• r m. (bÄ• r m. â†• Pers. bÄ• r), S. vÄ• ra, ËšrÄ« f., Ëšro m. (vÄ• re `again'); L. vÄ• r m. `attack, turn, course or layer of bricks', vÄ• rÄ• m., ËšrÄ« f. `turn, time'; P. vÄ• r m. `stroke, layer of bricks', vÄ• r, bÄ• r f. `occasion'; Ku. N. bÄ• ri `turn, time', A. B. bÄ• r, Or. OAw. bÄ• ra, H. bÄ• r, ËšrÄ« f., OMarw. bÄ• ra f.; OG. vÄ• ra f. `time', G. vÄ• r f. `turn, time, delay' (vÄ• r -- vÄ• r `repeatedly'), vÄ• rÄ« f., ËšrÉ” m. `turn, time'; M. vÄ• r m. `stated and recurring day for something to happen'; Si. vara, varu -- va `day -- time, time, period of time' (evara -- `at that time'); -- K. wÄ• r m. `day of the week', S. vÄ• ru m., L. vÄ• r m., Ku. N. A. B. bÄ• r, Or. bÄ• ra, M. vÄ• r m.; G. vÄ• r m. `stated day, day of the week, week'.
*SAVÄ• RA -- ; *Aá¹£á¹-AVÄ• RA -- , *Ä• DITYAVÄ• RA -- , *CATURTHAVÄ• RA -- , *TITHIVÄ• RA -- , DIVASAVÄ• RA -- , *PAKá¹£AVÄ• RA -- , BUDHAVÄ• RA -- , Add. BRÌ¥HASPATIVÄ• RA -- , BHAUMAVÄ• RA -- , *MADHYAVÄ• RA -- , *RÄ• TRÄ«VÄ• RA -- *VASANTAVÄ• RA -- , Å›UKRAVÄ• RA -- , SOÌ„MAVÄ• RA -- , *HAYANAVÄ• RA -- .
Addenda: vÄ• ra -- 2: S.kcch. bayyÄ• r bolá¹‡Å« `to repeat' (cf. S. á¸‡a, á¸‡eÄ« < DVA -- ); WPah.poet. bÄ• r m. `day', ká¹-g. barI f. `time, occasion', poet. bari `for ever', J. bÄ• ri f. `a turn'.
â€ Ä“KAVÄ• RAM in Add2 supplement, â€ TRIVÄ• RAM.

vÄ• ra 11548 vÄ• ra3 m. `crowd' lex.
Pk. vÄ• ra -- m. `crowd, troop'; OSi. varin inst., varÃ¤ loc. `clan, tribe'; -- Si. pl. suffix. -- var, -- val (GS 108, EGS 158) rather â†• Tam.

vÄ• ËŠra 11549 vÄ• ËŠra4 n. (rarely m.) `sheep's wool (as sieve)' RV. [IE. á¹·er -- WP i 270?]
Wg. warak `wool', Pr. wá¹“rik, Dm. baÌ‚r (not ac. to NTS xii 160 conn. with vÄ• ËŠra -- 1 or varaka -- 1).
vÄ• ËŠra -- 5 `horse' see VÄ• RAKIN -- .
vÄ• ra -- 6 `door' see next.

vÄ• raka 11550 vÄ• raka m. `obstacle' MBh., vÄ• ra -- 6 m. `door, gateway' lex. [âˆšVRÌ¥1]
Pk. vÄ• raya -- `obstructing'; Ku. bÄ• ro m. `abstinence (esp. from food)'; -- Pr. waÌ„Ì†rek `house' NTS xv 276 (through `*door' cf. OMarw. bÄ• raá¹‡aÃ¼ `doorstep' < VÄ• RAá¹‡A -- 2).

vÄ• rakin 11551 vÄ• rakin m. `dappled horse' lex., vÄ• ËŠra -- 5 m. `horse' TBr., Ëšaka -- m. `a partic. kind of horse' lex. [Cf. VÄ• RU -- 1]
G. vÄ• rÄ« m. `horse', OSi. vÃ¤ri pl.

vÄ• raá¹‡Ã¡ 11552 vÄ• raá¹‡Ã¡1 `wild, (with mrÌ¥gÃ¡ -- ) elephant' RV., m. `elephant' MBh. [Cf. vÄ• ru -- m. `war -- elephant, war -- horse' lex. (Pk. vÄ• rÅ«Ë˜yÄ• -- f. `elephant'), vÄ• rÄ«á¹-a -- m. `elephant']
Pk. vÄ• raá¹‡a -- m. `elephant'; Si. varuá¹‡, varaá¹‡a -- yÄ• `tusked elephant'.

vÄ• raá¹‡a 11553 vÄ• raá¹‡a2 n. `act of obstructing or retraining' MBh. [âˆšVRÌ¥1]

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Pa. Pk. vÄ• raá¹‡a -- n. (Pk. also Ëšá¹‡Ä• -- f.) `obstruction, obstacle'; S. vÄ• riá¹‡Ä« f. `prohibition for mother and child to drink milk after birth'; Or. bÄ• raá¹‡a `obstruction, dam', bÄ• raá¹‡Ä« `charm against wild animals or noxious insects'; G. vÄ• raá¹‡ n. `averting', vÄ• rá¹‡uÌƒ n. `ceremony of warding off sin &c.'; -- OMarw. bÄ• raá¹‡aÃ¼ m. `doorstep' (cf. VÄ• RA -- 6 and vÄ• ruá¹‡á¸• Ä« -- f. `doorstep' lex.).

11554 vÄ• rÃ¡yatÄ“ `obstructs, keeps back' RV., vÄ• rayati MBh. [âˆšVRÌ¥1]
Pa. vÄ• rÄ“ti `obstructs', NiDoc. pp. varita, Pk. vÄ• rÄ“i; K. wÄ• run `to put aside, drive away (e.g. flies)'; S. vÄ• raá¹‡u `to shut, forbid'; P. vÄ• rnÄ• , bÄ• Ëš `to avert evil by waving something round bridegroom's head before giving it away'; WPah.bhal. bareá¹‡Å« `to set out plants at a distance from one another'; Ku. bÄ• rá¹‡o `to keep from, abstain'; N. bÄ• rnu `to limit, surround, give up, refrain from'; B. bÄ• rÄ• `to shield, stop'; Or. bÄ• ribÄ• `to obstruct, prevent, forbid'; Mth. bÄ• rab `to prevent', OAw. bÄ• raÃ¯; H.

bÄ• rnÄ• `to prohibit, leave off, separate'; G. vÄ• rvuÌƒ `to prevent, forbid, avert (evil by waving round head)'; M. vÄ• rá¹‡&etilde; `to ward off, prevent'; Si. varanavÄ• `to stop, cease'.
Addenda: vÄ• rayatÄ“: WPah.ká¹-g. (kc.) barnÃµ `to prevent'.
*vÄ• rá¹‡a -- 2 `relating to appearance etc.' see VÃ¡Rá¹‡A -- 1 Add2.

vÄ• rÄ• á¹‡asÄ« 11555 vÄ• rÄ• á¹‡asÄ« f. `the city of Benares' MBh.
Pk. vÄ• rÄ• á¹‡asÄ« -- , vÄ• á¹‡Ä• rasÄ« -- f. `id.', H. banÄ• ras (whence banÄ• rsÄ« `belonging to or coming from B.').

vÄ• ËŠri 11556 vÄ• ËŠri n. `water, rain' Mn. [VÄ• ËŠR --]
Pa. Pk. vÄ• ri -- n. `water'; PaÅ¡.lauá¹›. warg, ar. warÉ™k `water' (< *vÄ• rika -- IIFL iii 3 189); Sh. bÄ• riÌ¯ f. `small lake', bÄ• rá¹· m. `puddle'; -- Si. vÃ¤rÃ¤lla, st. ËšÃ¤li -- `light rain' W. Geiger BSOS viii 555.
VÄ• RIVÄ• HA -- .

vÄ• rita 11557 vÄ• rita pp. of VÄ• RÃ¡YATI MBh. [âˆšVRÌ¥1]
Pa. vÄ• rita -- `obstructed', NiDoc. varita, Pk. vÄ• ria -- ; OG. vÄ• riuá¹• n. `warning'.

vÄ• rivÄ• ha 11558 vÄ• rivÄ• ha `carrying water' VarBrÌ¥S., Ëšaka -- PaÃ±cat. [VÄ• ËŠRI -- , VÄ• HÃ¡ --]
Pa. Pk. vÄ• rivÄ• ha -- m. `cloud'; Bi. barwÄ• h `man who distributes water in a field'.

vÄ• ru 11559 vÄ• ru m. `war -- horse, war -- elephant (see VÄ• RAá¹‡Ã¡ -- 1)' lex. [Cf. VÄ• RAKIN --]
M. vÄ• rÅ« m. `war -- horse'; -- Pk. vÄ• rua -- `quick'?

vÄ• ruka 11560 *vÄ• ruka1 `warding off'. [âˆšVRÌ¥1]
A. bÄ• rÅ« `shield'?

vÄ• ËŠruka 11561 vÄ• ËŠruka2 `choosing' MaitrS. [âˆšVRÌ¥2]
OG. vÄ• rÅ« n. pl. adj. `choice, nice'.

vÄ• ruá¸• a 11562 vÄ• ruá¸• a m. `a low mixed caste' PÄ• á¹‡.vÄ• rtt., varuá¸• a<-> m. `a caste whose work is splitting canes' Kull., varuá¹-a<-> m. lex.

Pk. varuá¸• a -- m. `tribe of outcasts', varuá¹• á¹-a -- m. `a caste of artisans'; Ku. bÄ• ruá¹›Ä« m. `basket -- maker'.

vÄ• rgika 11563 *vÄ• rgika `leader of a group'. [VÃ¡RGA --]
P. vÄ• gÄ«, bÄ• ggÄ« m. `herdsman'; Ku. bÄ• gÄ« `buffalo -- bull, he -- goat'.
*vÄ• rá¹‡a -- `relating to colour or kind' see VÃ¡Rá¹‡A -- .
*vÄ• rta -- `stone' see *VARTA -- 3.
vÄ• rtÄ• ka -- , vÄ• rtika -- see VÃ¡RTIKÄ• -- .

vÄ• rtta 11564 vÄ• rtta n. `tidings' KÄ• v. 2. vÄ• rttÄ• -- f. `livelihood, business' Mn., `tidings' KÄ• v. [VRÌ¥TTÃ¡ --]
1. S. vÄ• tu m. `talk, chatter'.
2. Pk. vattÄ• -- , vaá¹-á¹-Ä• -- f. `talk, event, thing'; P. vÄ• t, bÄ• t f. `news, matter'; Ku. bÄ• t f. `talk, matter, thing', N. B. Or. Mth. Bhoj. Aw.lakh. H. bÄ• t f., OMarw. bÄ• ta f.; G. vÄ• t f. `news'; Si. vat -- a `history, story, thing' (if not < VASTU -- ); -- Ap. vattaá¸• Ä« -- , Ëšá¸• iÄ• -- f. `talk, event'; A. bÄ• tari `news'. -- Dard. forms (with K. and S.) â†• Ind.: Dm. bÉ”Ì^Ì„ati `wood', PaÅ¡.ar. chil. bá¹“ti `word, speech', Shum. Niá¹…g. bÄ• ti, Woá¹-. byÄ• dÄ«ËŠ f., Gaw. bÄ• ti, Bshk. Tor. bÄ• t f., Sv. bÄ• tya, Phal. bÄ• t, K. bÄ• th, dat. Ëšti f., S. bÄ• ti f.
*KATHÄ• VÄ• RTTÄ• -- , *DUá¸¥KHAVÄ• RTTÄ• -- .
vÄ• rttÄ• -- see prec.
Addenda: vÄ• rtta -- [vÄ• rtÄ• -- < IE. *wortÄ• -- to be distinguished from vÄ• rtta -- adj. and n. vrÌ¥ddhi from VRÌ¥TTÃ¡ -- or VRÌ¥TTI -- T. Burrow BSOAS xxxviii 67]
WPah.kc. bÄ• t f. `talk, matter'; Garh. bÄ• t `news' f.

vÄ• rtra 11565 *vÄ• rtra `pertaining to a fence'. [VÃ¡RTRA --]
Wg. wÄ• tr `wooden fence'; Kt. woÌ„tr `hurdle'; <-> early EMIA. VÄ• á¹-A -- 1 q.v.
*VÄ• RTRÄ• NTA -- .
Addenda: *vÄ• rtra -- [Attested (instead of *vÄ• rta -- posited by T. Burrow BSOAS xxxviii 68) by Wg. Kt.]
Garh. bÄ• á¹› `fencing'.

vÄ• rtrÄ• nta 11566 *vÄ• rtrÄ• nta `bordered by a fence'. [*VÄ• RTRA -- , Ã¡NTA --]
Wg. watrÃ£Ì„t, utrÃ£Ì„t `garden'.

vÄ• rdala 11567 vÄ• rdala n.m. `rainy day, bad weather', vardala -- n., ËšlikÄ• -- f. BHS ii 472. [See VÄ• TÄ• LÄ« --]
Pa. vaddalikÄ• -- f. `rainy weather'; Pk. vaddala -- n. `cloud', ËšliyÄ• -- f. `bad weather'; Wg. br&atildemacrdotdot;dul -- mÄ• s `the month of dew' NTS xvii 239 â†• Ind.; S. baÌ„Ì†dalu m. `cloud' (â†• P. or H.), P. baddal m.; WPah.bhal. badlu n. `rain'; Ku. bÄ• dal `cloud, rainy day'; N. A. B. bÄ• dal `cloud'; B. bÄ• dlÄ• `rain'; Or. bÄ• daá¸·a `cloud', Ëšá¸·Ä• `cloudy'; Bi. Mth. bÄ• dar `cloud', Aw.lakh. bÄ• daru; H. bÄ• dal, Ëšar m. `cloud', badlÄ« f., badrÄ• m. `cloudiness'; G. vÄ• daá¸·, vÄ• dá¸·uÌƒ n. `cloud', Ëšá¸·Ä« f. `small cloud'; M. vÄ• daá¸· m.n.f. `cloud, bad weather'.
NIRVÄ• RDALA -- .
*vÄ• rddhrÄ« -- `blade' see *VARDDHRÌ¥ -- .
Addenda: vÄ• rdala -- : WPah.ká¹-g. (kc.) badÉ™á¸· m., poet. badá¸·e f. `cloud', badá¸·o `cloudy', J. bÄ• dá¸·i f. `clouds', ká¹-g. badÉ™á¸·hnÃµ `to become overcast' (poss. badá¸·huI < *vÄ• rdalabhÅ«ta --).

vÄ• rdhaka 11568 *vÄ• rdhaka `pertaining to a carpenter'. [VARDHAKI --]
S. vÄ• á¸• ho m. `carpenter', P. vÄ• á¸• á¸• hÄ«, bÄ• Ëš m. (< *vÄ• rdhika -- ?); Si. vaá¸• u `pertaining to carpentry'.
vÄ• rdhanÄ« -- see VARDHANÄ« -- .
Addenda: *vÄ• rdhaka -- [Dial. a ~ Ä• < IE. o T. Burrow BSOAS xxxviii 73]

vÄ• rá¹£Ã¡ 11569 vÄ• rá¹£Ã¡ `belonging to the Rains' VS., `annual' W. [VARá¹£Ã¡ --]
AÅ›.gir. vÄ• sa -- `year' (other AÅ›. forms vaá¹£a -- , vasa-<-> s.v. VARá¹£Ã¡ -- may be < vÄ• rá¹£Ã¡ -- ); Pk. vÄ• sa -- m. `rain' (or < VARá¹£Ã¡ --), Kho. baá¹£ (and prob. other Dard. forms s.v. VARá¹£Ã¡ --).

vÄ• rá¹£alÃ¡ 11570 vÄ• rá¹£alÃ¡ n. `condition of a ÅšÅ«dra' PÄ• á¹‡.gaá¹‡a. [VRÌ¥á¹£ALÃ¡ --]
OSi. vaharala, veherala, varala `slavery'.

vÄ• ËŠrá¹£ika 11571 vÄ• ËŠrá¹£ika `belonging to the rainy season' AV., `lasting a year' YÄ• jÃ±., `annual' Gaut., in cmpds. `(so many) years old'. [VARá¹£Ã¡ --]
Pa. vassika -- `of the rainy season', in cmpds. ` -- years old'; Pk. vÄ• risiya -- `of the rainy season'; P.á¸• og. barsÄ« `New -- year's day'; OG.

in cmpds. -- vÄ• risÄ«ya ` -- years old'.

vÄ• ËŠla 11572 vÄ• ËŠla m. `hair of tail, tail, hair' TS., vÄ• laka -- m. `tail of horse or elephant' lex. [~ VÄ• ËŠRA -- 1]
Pa. Pk. vÄ• la -- m. `hair' (Pa. also `hair of tail'), Gy. eur. bal m., arm. valis, pal. wal, wÃ¡li; á¸Œ. bÄ• li f. `cord, string (consisting of goat's hair attached to the weaving bow to which ends of warp threads are fastened)'; Dm. iÅ¾ -- b&acircacute;li `eyebrow'; Tir. bÄ• lÄ“ m. `hair'; PaÅ¡. wÄ• l `a hair'; Bshk. Tor. bÄ• l `hair', Kand. bÄ• lÉ™, Mai bÄ• la, Phal. boÌ„la, bÅ«la, Ëšlu, Sh.gil. bÄ• lá¹·, pl. ËšleÌ¯ m., koh. bÄ• lÅ- m., pales. bÄ• l, Ëšlo; K. wÄ• l m. `hair of head, down of body'; S. vÄ• ru m. `hair', L. vÄ• l m. (khet. akkhin de vÄ• l `eyelashes'), P. vÄ• l, bÄ• l m., WPah.bhal. bÄ• m., cam. bÄ• á¸·, Ku. bÄ• l, gng. bÄ• w, N. bÄ• l; A. B. bÄ• l `pubic hair', Or. bÄ• á¸·a; Bhoj. bÄ• r `hair', H. bÄ• l m., G. vÄ• á¸· m; Si. val -- a `hair, esp. hair of tail'.
*VÄ• LAGUCCHA -- , *VÄ• LAPÄ• Å›Ä« -- , *VÄ• LAVÄ«JANA -- , VÄ• LÄ• GRA -- ; *NIVÄ• LA -- , *JÄ• TAVÄ• LA -- , *BARKARAVÄ• LA -- , *MÅ«RDHAVÄ• LA -- , *Å›IROÌ„VÄ• LA -- ; -- PRAVÄ• LA -- 1?
Addenda: vÄ• ËŠla -- : WPah.ká¹-g. bÄ• á¸· m.pl. `hair', J. bÄ• 'l m., Garh. bÄ• á¸·.
â€ *Ä• RKAVÄ• LA -- , â€ *KARá¹‡AVÄ• LA -- , â€ *SKANDHAVÄ• LA -- .

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vÄ• laka 11573 vÄ• laka1 m. `bracelet', n. `finger -- ring', vÄ• likÄ• -- f. `ear ornament' lex. [Cf. VALAYA -- ?]
K. wÃ´lu m. `large earring', wÃ¶jÃ¼, Ëšji f. `finger -- ring, ring, buttonhole or similar orifice, hole (of rat &c.)', kash. wail `ring'; L. vÄ• á¸·Ä• m. `large ear -- ring', Ëšá¸·Ä« f. `smaller do.', P. vÄ• lÄ• , bÄ• Ëš m., vÄ• lÄ« f.; WPah.bhal. bÄ• lÅ« m. `nose -- ring'; Ku. bÄ• lo `bracelet',

bÄ• lÄ« `ear -- ring', N. bÄ• lo, bÄ• li; A. B. bÄ• lÄ• `bracelet', B. bÄ• li `bracelet, earring'; Or. baÌ„Ì†á¸·Ä• `bangle'; Bi. bÄ• rÄ«, bÄ• lÄ«, kan -- bÄ• lÄ• `earring worn by men', bÄ• lÄ• , bÄ• leÄ• `ring on wrist'; H. bÄ• lÄ• m. `bracelet' (â†' S. á¸‡Ä• lo m. `bracelet worn by Hindus'), bÄ• lÄ«, bÄ• rÄ« f. `small ear -- ring', OMÄ• rw. bÄ• lÄ« f.; G. vÄ• á¸·É” m. `wire', pl. `ear ornament made of gold wire'; M. vÄ• á¸·Ä• m. `ring', vÄ• á¸·Ä« f. `nose -- ring'.
Addenda: vÄ• laka -- 1: WPah.ká¹-g. baá¸·u m. `big nose -- ring for women', J. bÄ• á¸·Å« m.

vÄ• laka 11574 vÄ• laka2 m.n. `a kind of Andropogon' VarBrÌ¥S.
S. vÄ• ro m. `Andropogon grass', G. vÄ• á¸·É” m., M. M. vÄ• á¸·Ä• m.

vÄ• laguccha 11575 *vÄ• laguccha `bunch of hair'. [VÄ• ËŠLA -- , GUCCHA --]
G. vÄ• á¸·chÉ” m. `tuft of hair at end of tail'.

vÄ• lapÄ• Å›Ä« 11576 *vÄ• lapÄ• Å›Ä« `horsehair net'. 2. *vÄ• lapÄ• Å›aka -- . [VÄ• ËŠLA -- , PÄ• ËŠÅ›A -- 2]
1. K. wÄ• lawÄ• Å›, ËšwÃ¶Å›Ã¼ f. `horsehair net for trapping small animals'.
2. K. wÄ• lawÃ´Å›u m. `trapper'.
vÄ• layati see VALAYATI.

11577 *vÄ• lavÄ«jana -- , vÄ• lavyajana -- n. `chowrie' SaddhP. [VÄ• ËŠLA -- , VÄ«JANA --]
Pa. vÄ• lavÄ«janÄ« -- f. `chowrie', Si. valvidunÄ• va EGS 159.
vÄ• lavyajana -- see prec.

vÄ• lÄ• gra 11578 vÄ• lÄ• gra `having a hairlike point' á¹¢aá¸• vBr., n. `point of a hair' ÅšvetUp. [VÄ• ËŠLA -- , Ã¡GRA --]
Pa. vÄ• lagga -- n. `tip of a hair'; Si. valaga `end of tail', valgaya, -- gÄ“ `tail'.

vÄ• luka 11579 vÄ• luka `containing sand' lex., `made of salt' R. [VÄ• LUKÄ• --]
Pk. vÄ• lua -- `dusty'; Bi. bÄ• luÄ• `sandy soil', H. baluÄ• , barwÄ• m.

vÄ• lukÄ• 11580 vÄ• lukÄ• f. `sand, gravel' ÅšvetUp.
Pa. vÄ• lukÄ• -- f. `sand', Pk. vÄ• luÄ• -- f., P. bÄ• lÅ« f., WPah. jaun.

bÄ• á¹›Å«, bÄ• Å«, Ku. bÄ• lÅ«, ËšluwÄ• , gng. bÄ• á¸·Å«, N. bÄ• luwÄ• , balËš, Mth. bÄ• lÅ«, bÄ• l, Bhoj. bÄ• lÅ«, Aw.lakh. bÄ• rÅ«, H. bÄ• lÅ«, bÄ• rÅ« f., G. vÄ• á¸·u, veá¸·u f., M. vÄ• á¸·Å« f.; -- -- ukÄ• <-> replaced by -- ikÄ• -- (cf. GAIRIKÄ• --): Pa. vÄ• likÄ• -- f., á¸Œ. bÄ• li f., S. vÄ• rÄ« f., A. B. Or. bÄ• li (Or. -- l -- !), Si. vÃ¤lla, st. vÃ¤li -- , Md. veli.
VÄ• LUKA -- ; *VÄ• LUKÄ• KÄ• á¹£á¹-HA -- , *VÄ• LUKÄ• MRÌ¥TTIKÄ• -- , *VÄ• LUKÄ• STHALA -- .
Addenda: vÄ• lukÄ• -- : WPah.ká¹-g. (kc.) baá¸·u m. `sand', J. bÄ• á¸·Å« m.
vÄ• lka -- see VALKÃ¡ -- Add2.
vÄ• lkala -- see VALKALA -- Add2.
*vÄ• lgÄ• -- see VALGÄ• -- Add2.

vÄ• lukÄ• kÄ• á¹£á¹-ha 11581 *vÄ• lukÄ• kÄ• á¹£á¹-ha `wood with sand on it'. [VÄ• LUKÄ• -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. baleá¹-hÄ• `piece of wood used for sharpening a toddy -- collector's sickle', Mth. baluaá¹-h.

vÄ• lukÄ• mrÌ¥ttikÄ• 11582 *vÄ• lukÄ• mrÌ¥ttikÄ• `sandy soil'. [VÄ• LUKÄ• -- , MÅ•ÌŠTTIKÄ• --]
Bi. baluaá¹- `sandy soil'.

vÄ• lukÄ• sthala 11583 *vÄ• lukÄ• sthala `sandy place'. [VÄ• LUKÄ• -- , STHÃ¡LA --]
Bi. balthar `sandy soil'; Bhoj. balothar `sandy place'.
vÄ• lka -- see VALKÃ¡ -- .
vÄ• lkala -- see VALKALA -- .
*vÄ• lgÄ• -- `bridle' see VALGÄ• -- .

vÄ• lguá¸• a 11584 *vÄ• lguá¸• a `bat', vÄ• lguda -- m. Viá¹£á¹‡., vÄ• gguda -- m. Mn., valgula -- m. `flying fox' W., ËšlÄ• -- f. lex., ËšlÄ« -- f. SuÅ›r., vÄ• guli -- f. Kauá¹-. 2. *vÄ• lduá¸• a -- . [J. Bloch in Thomas EIS 35 â†• Drav. Tam. vaval &c. (DED 4400). <-> vÄ• tuli -- f. `large bat' lex. sanskritized from *vÄ• uli -- < eastern MIA. vÄ• guli -- (see Si. bel.)]
1. Pa. vagguli -- m.f., ËšlÄ« -- f. `bat', Pk. vagguli -- m.; G. vÄ• goá¸· f. `flying fox', M. vÄ• gÅ«á¸·, Ëšgaá¸·, vÄ• ghÅ«á¸·, Ëšghaá¸· f.n., Si. vavulÄ• .
2. B. bÄ• duá¹› `flying fox', Or. bÄ• duá¹›i, H. bÄ• dur m.
vÄ• lguda -- , *vÄ• lduá¸• a -- `flying fox' see prec.
V&capamacr;Åš `cry (of animals)': VÄ• Å›ANA -- , VÄ• Å›Ã¡YATI, VÄ• Å›ITA -- ,

VÄ• Å›ITÄ• ËŠ -- , *VÄ• Å›UKA -- Add., VÄ• ËŠÅ›YATÄ“, VÄ• Å›RÃ¡ -- ; *PRAVÄ• Å›MAN -- .
Addenda: *vÄ• lguá¸• a -- : Md. vau, vÄ• (vÄ• lek) `bat'.

vÄ• Å›ana 11585 vÄ• Å›ana n. `act of bleating &c.' TBr. com. [âˆšVÄ• Å›]
Kho. baÅ¡onu `song, poem'.

11586 vÄ• Å›Ã¡yati `causes to roar or resound' RV. [âˆšVÄ• Å›]
Kho. baÅ¡eik `to sing'; G. vÄ• svuÌƒ `to blow a musical instrument'.

vÄ• Å›ita 11587 vÄ• Å›ita n. `roaring, scream' MBh. [âˆšVÄ• Å›]
N. -- bÄ• si in ruwÄ• -- bÄ• si `lamentation' s.v. Rá¹“DA -- .
vÄ• Å›itÄ• ËŠ -- see VÄ• Å›RÃ¡ -- .

vÄ• ËŠÅ›Ä« 11588 vÄ• ËŠÅ›Ä« f. `sharp -- pointed knife or adze' RV.
Pa. vÄ• si -- f. `sharp knife, adze'; Pk. vÄ• sÄ-Ì„ -- f. `adze', Ash. wÄ• s,
Wg. ber -- wÄ• Å¡, Kt. woÅ¡, Pr. wuÅ¡Ã-k, PaÅ¡.weg. wÄ• Ä• É™k (IIFL iii 3, 180
< *wÄ• Å¡ -- Ä• É™k?), WPah.jaun. B. Or. bÄ• si; Si. vÃ¤hÃ¤, vÄ• Ì¤ -- ya `axe'.
-- Ext. -- l -- , -- ll -- : PaÅ¡.kuá¹›. Ä“seli `adze', WPah.bhal. behil,
behalo m., N. basilo, Or. bÄ• risi, ËšrasÄ«, Bi. basilÄ• , H. baÌ„Ì†silÄ• m.,
G. vÃ£Ì„slÉ” m.; -- Shum. wasoli `hammer'; Gaw. wÃ£Ì„soli `adze', S. vÄ• holo
m.; L. vaholÄ• m. `mattock'; P. baholÄ•  m. `adze', Ku. basulo (bahuÌƒlo â†•
P.), N. basulo, Bi. basÅ«Ë˜lÄ• , Mth. basulÄ• , H. basolÄ• , basÅ«Ë˜lÄ• .
*HASTAVÄ• Å›Ä« -- .
Addenda: vÄ• ËŠÅ›Ä« -- : WPah.ká¹-g. bÃ¡s f. `adze', J. bÄ• ss, jaun. bÄ• sÄ«
<-> all â†• MIA. (and Sk. lex.) vÄ• sÄ-Ì„ -- .

11588a *vÄ• Å›uka -- Add. 14800.

11589 vÄ• ËŠÅ›yatÄ“ (vÄ• ËŠÅ›ati RV.) `roars, howls, bellows, lows, bleats,
sings (of birds)' AitBr. [âˆšVÄ• Å›]
Pa. vassati, vÄ• sati `utters a cry (of animals and birds)', Pk. vÄ• saÃ¯; Gy.
eur. baÅ¡ -- `to bark, crow, cry, sing, play music' (germ. baÅ¡no, span.
basnÃ³ `cock', span. bachanÃ- `guitar'); á¸Œ. b*lÅ¡ -- `to play music'; Ash.
wÄ• s -- `to bleat, bellow', Wg. Kt. waÄ‹ -- ; Dm. baÌ‚Å¡ -- `to mew';
PaÅ¡.lauá¹›. waÌ„Ì†Å¡ -- `to bleat, scold, speak', ar. wos<-> `to bellow,
bark, bleat, crow', kuá¹›. woÌ„Å¡ -- ; Shum. á¹·Ã¡sÄ«am `I weep' (â†• Kaf.?
-- NTS xiii 279 < UDÄ• Å›RAYATI); Kal.rumb. bÄ• Å¡ -- `to bellow, bleat';

Phal. bhÄ• Å¡ -- `to bleat, bark'; Sh.gil. baÅ¡Ã³Ä-kiÌ¯ `to cry (of animals), chatter, be played (of an instrument)', koh. baÅ¡oÌ„ná¹·, gur. baÅ¡yoÌ„ná¹·, (Lor.) pass. b*lÅ¡iÇ°oiki `to strike (of clock), crackle (of fire)';
WPah.bhal. bÄ• Å›á¹‡Å« `to chirp', (Joshi) bÄ• Å›á¹‡u `to warble'; Ku. bÄ• sá¹‡o `to cry (of animals)'.
Addenda: vÄ• ËŠÅ›yatÄ“: WPah.ká¹-g. bÃ¡Å›á¹‡Ãµ `to sing (of birds)', J. bÄ• Å›á¹‡u.

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vÄ• sÃ¡ 11591 vÄ• sÃ¡2 m. `abode' RV., `staying' R., vÄ• saka -- n. `sleeping quarters' KathÄ• s. [âˆšVAS2]
Pa. vÄ• sa -- m. `staying, habitation'; AÅ›.nig. vÄ• á¹£a<-> `dwelling -- place'; Pk. vÄ• sa -- m. `staying'; Ash. wÄ• s `halt'; Pr. woÌ„zÉ™ -- `to spend the night' (or < VÃ¡SATI); PaÅ¡.lauá¹›. wÄ• i, gul. wÄ• `house'; Kho. bas `halting -- place, day and night, night', basi `place where the night is passed, roosting (of a bird)'; Sh. bas, pl. bazÃ- f. `halt, stage'; K. wÄ• s m. `a dwelling'; L. bhÃ£Ì„ m. `temporary dwelling in fields' (< *vhÃ£Ì„?);
Ku. bÄ• so m. `halt'; N. bÄ• s `resting -- place', bÄ• sÄ• `lodging'; A. bÄ• h `nest, beehive', bahÄ• `temporary house'; B. bÄ• sÄ• `lodging -- house, nest, lair, den'; Or. bÄ• sa `abode', basÄ• `lodging -- house, lair of wild beast';
Bi. bÄ• sÄ• `lodging -- house'; Mth. bÄ• s, bÄ• sÄ• `a dwelling', OAw. bÄ• sa m.; H. bÄ• s, bÄ• sÄ• m. `a dwelling, nest' â†’ P. bÄ• s m. `resting -- place' (vÄ• s m. â†• Sk.); OMarw. bÄ• sa m. `stay'; G. M. vÄ• s m. `restingplace', G. vÄ• sÉ” m. `watching a field at night'; Si. vas -- a `a dwelling'. -- Ash. Wg. wÄ• s `day', Kt. wos, Pr. wes, waÌ„Ì†s poss., like Kho. bas ab., < `*halt for a day': but see VASAR -- .
VÄ• SÃ-N -- ; *VÄ• SAKARA -- , *VÄ• SAKULA -- , *VÄ• SAGHARA -- , *VÄ• SATAá¹-IKÄ• -- , *VÄ• SAVÄ• HIN -- , VÄ• SÄ• GÄ• RA -- ; *AGRAVÄ• SA -- , GOÌ„VÄ• SA -- , *JANYAVÄ• SA -- , *TURÄ«YAVÄ• SA -- Add., *TRIVÄ• SA -- , *RÄ• JÃ±Ä«VÄ• SA -- , SVAVÄ• SINÄ« -- .
Addenda: vÄ• sÃ¡ -- 2: WPah.ká¹-g. bÃ¡s m. `abode, perching (of birds)', poet. baso m. `abode, palace (with surrounding land)'.
â€ *VÄ• SAPÄ• á¹-Ä« -- , â€ *VÄ• SAVÄ• á¹-Ä« -- ; â€ VANAVÄ• SA -- .

vÄ• sa 11592 vÄ• sa3 m. `perfume' Car., Ëšaka -- m. PaÃ±car. [âˆšVÄ• S]
Pa. Pk. vÄ• sa -- m. `scent', B. bÄ• s, Or. bÄ• sa, Mth. bÄ• s, OAw. bÄ• sa m.;
H. bÄ• s f. `stink' (â†' P. bÄ• s f. `smell', S. bÄ• sa f.: P. vÄ• s â†• Sk.);
G. vÄ• s f. `scent', M. vÄ• s m.; <-> Wg. bÄ• s `wind' (semant. cf. *GÄ• NDHA --
, *VAHADGANDHA --) NTS xvii 239.
Addenda: vÄ• sa -- 3: WPah.ká¹-g. bÃ¡s f. `fragrance', J. bÄ• ss f., Garh.
bÄ• s, Md. vas (â†• G. M. vÄ• s?).
â€ *vÄ• sapÄ• á¹-Ä« -- `dwelling storey' [vÄ• sÃ¡ -- 2, pÄ• á¹-a --] see
â€ *VÄ• SAVÄ• á¹-Ä« -- .

vÄ• saka 11593 vÄ• saka m. `Ganderussa vulgaris' VarBrÌ¥S.
H. bÄ• sÄ• m. `Justicia ganderussa'.

vÄ• sakara 11594 *vÄ• sakara `making a stay'. [vÄ• sÃ¡ -- 2, karÃ¡ -- 1]
S. vÄ• hero m. `roost for birds, nest'; OAw. baseru dir. sg. `inhabitant'; H.
baserÄ• m. `place of staying'.

vÄ• sakula 11595 *vÄ• sakula `resting -- place'. [vÄ• sÃ¡ -- 2, kÃºla --]
Sh. (Lor.) bazá¹“lo `wild animals' lair or den'?

vÄ• saghara 11596 *vÄ• saghara n. `chamber'. [Cf. vÄ• sagrÌ¥ha -- n.
`bedchamber' Mn., Sk. Pa. vÄ• sÄ• gÄ• ra -- n.; -- vÄ• sÃ¡ -- 2, ghara --]
Pa. vÄ• saghara -- n. `living room, bedchamber', Pk. vÄ• sahara -- n.; A.
bÄ• har `houses for temporary residence of king or important personages, camp
for troops'; OB. bÄ• sahara, B. basÄ• r `bridal chamber'; Or. bÄ• sarÄ• `house,
bridal chamber'.

vÄ• sataá¹-ikÄ• 11597 *vÄ• sataá¹-ikÄ• `slope for staying on'. [vÄ• sÃ¡ -- 2,
taá¹-a --]
N. baseri `small fairly level piece of ground or pocket in a hillside where
cultivation can be carried on'.

vÄ• ËŠsana 11598 vÄ• ËŠsana1 n. `covering, dress' KÄ• v. [âˆšVAS1]
Pa. vÄ• sana -- n. `clothing'; -- Tor. bÄ• ËŠsÃ¤n `hem of trousers' AO viii
300 (or <*VÄ• SASÄ«VANA -- Add.?)

vÄ• sana 11599 vÄ• sana2 n. `box, casket' YÄ• jÃ±.

Pk. vÄ• saá¹‡a -- n. `vessel, plate'; H. bÄ• san m. `pot, dish', G. vÄ• saá¹‡ n.

11600 vÄ• sÃ¡yati1 `clothes' RV. [âˆšVAS1]
Si. vasanavÄ• `to clothe, dress, cover'.
vÄ• sÃ¡yati2 `makes remain' see VÃ¡SATI.
Addenda: vÄ• sÃ¡yati1. 2. â€ vÄ• sÃ¡yatÄ“1 `puts on or wears clothes' RV. [âˆšVAS1]
WPah.kc. bauá¹‡o `to wear, put on' Him.I 130.
â€ vÄ• sÃ¡yatÄ“1 `wears' see VÄ• SÃ¡YATI1.
vÄ• sÃ¡yatÄ“2 `lodges' see VÃ¡SATI.

11601 vÄ• sayati3 `perfumes' MBh. [âˆšVÄ• S]
Pa. vÄ• sÄ“ti `perfumes', Pk. vÄ• saÃ¯, Mth. bÄ• sab; H. basnÄ• `to be perfumed' (from tr. *bÄ• snÄ•); G. vÄ• svuÌƒ `to send out fragrance'; -- Pa. vÄ• sÄ• pÄ“ti `perfumes'; N. basÄ• unu intr. `to smell'; OAw. basÄ• vaÃ¯ `perfumes'; H. basÄ• nÄ• `to stink'.

11601a â€ *vÄ• savÄ• á¹-Ä« -- `dwelling storey' [vÄ• sÃ¡ -- 2, vÄ• á¹-a -- 1] or < â€ *VÄ• SAPÄ• á¹-Ä« -- .
WPah.ká¹-g. (kc.) bÃ¡uá¹› f. (obl. -- I) `top storey of house where people live', ga. bauhaá¹› `upper storey' LSI ix 4, 792, ká¹-g. bÉ”Ì• Ì„á¹› f. (obl. -- I) `floor'?

vÄ• sarÃ¡ 11602 vÄ• sarÃ¡ `relating to morning' RV., m.n. `day' GrÌ¥S. [VASAR --]
Pa. Pk. vÄ• sara -- m. (Pk. also n.) `day'; -- Si. vÄ• ra -- ya (EGS 161) rather â†• Sk. VÄ• RA -- 2?
*vÄ• savÄ• hin -- `getting a house'. [vÄ• sÃ¡ -- 2, vÄ• hin --]
See *VIYAVASÄ• YIN -- .

vÄ• ËŠsas 11603 vÄ• ËŠsas n. `garment' RV., vÄ• sa -- 1 m. MBh. [âˆšVAS1]
Pa. vÄ• sa -- m. `clothing'; Pk. vÄ• sa -- , vÄ• sasa -- n. `garment', K. wÄ• s m.; Mth. bÄ• s `cloth'; G. vÄ• s n. `clothing, garment'; Si. vÃ¤si, vÃ¤hi `clothes, cloth'; -- ext. -- á¸• -- : WPah.bhal. beheá¹›an `clothes'?
*VÄ• SASÄ«VANA -- Add.
vÄ• sÄ• gÄ• ra -- see *VÄ• SAGHARA -- .

11603a vÄ• sasÄ«vana -- Add. 14801.
â€ vÄ• sÄ« -- `adze' see VÄ• ËŠÅ›Ä« -- .

vÄ• sita 11604 vÄ• sita `infused, scented' MBh. [âˆšVÄ• S]
Pa. vÄ• sita -- , Ëšaka -- `scented'; Pk. vÄ• sida -- , Ëšiya<-> `scented, smelling, stale'; Kho. (Lor.) b*lsir `he -- goat'; P. vehÄ• , behÄ• (â†' L. bÄ“hÄ• ) `stale', bÄ• hiá¹›Ä• `eating stale bread in worship of SÄ«talÄ• '; WPah.bhal. bÄ• Ë‹Ãµ, f. bÄ• Ë‹Ä© `stale', Ku. bÄ• sÄ«; N. bÄ• si `musty, stale'; A. bÄ• hi `stale, kept overnight', baÌƒhiyÄ• `stale, soaked in water overnight, dull, pale'; B. bÄ• si `stale', beseá¹›Ä• `stale, musty'; Or. bÄ• si `stale'; Bi. bÄ• sÄ«, basiyÄ• `food saved from supper for breakfast'; H. bÄ• sÄ« `stinking, stale' (â†' P. bÄ• sÄ«, bÄ• ssÄ« `stale', L. S. bÄ• sÄ«; K. bÃ¶si `scented'); G. vÄ• sÄ« `stale'.
*TRIVÄ• SITA -- .

vÄ• sÃ-n 11605 vÄ• sÃ-n `inhabiting' TS. [VÄ• SÃ¡ -- 2]
Pa. -- vÄ• sin -- in cmpds. `staying in', Pk. vÄ• si -- ; N. bÄ• si `inhabitant', OAw. bÄ• sÄ« m., Si. vÃ¤siyÄ• , vÃ¤ssÄ• .
ANTÄ“VÄ• SÃ-N -- , GRÄ• MAVÄ• SIN -- , RÄ• á¹£á¹-RAVÄ• SIN -- .
vÄ• stavyÃ -- see next.

vÄ• ËŠstu 11606 vÄ• ËŠstu n. `site of house, house' RV. 2. vÄ• stavyÃ - `left on the spot' TS., m. `inhabitant' MBh. [âˆšVAS2]
1. Pa. vatthu -- n. `site, ground, field'; Pk. vatthu -- n. `house'; Si. vatta, st. vatu -- `residence with a garden or grove of coconut or other fruit trees'.
2. NiDoc. vastav(y)a `inhabitant'.
V&capamacr;H `work': VÄ• ËŠHATÄ“, VÄ• HAYATI2.

vÄ• hÃ¡ 11607 vÄ• hÃ¡ m. `draught animal' RV., `vehicle' ÅšvetUp., vÄ• ha -- m. `act of drawing' MBh., adj. `flowing' BhP. [âˆšVAH]
Pa. vÄ• ha -- m. `cart, vehicle'; Pk. vÄ• ha -- m. `horse, ship, carrying a load, driver (of a waggon)'; L.awÄ• á¹‡. vÄ• Ë‹Ä« `ploughing'; WPah.bhal. bÄ• hakaá¹› m. `good plough ox'; Or. bahÄ• `carrier'; Bi. bÃ£Ì„h `a ploughing', OH. bÄ• ha m.; -- Si. vahaya `vehicle' (EGS 160) â†• Pa. -- Pa. udaka -- vÄ• haka -- m. `flood of water', Dm. baÌ, -- á¸• orÃ¡; S. vÄ• hu m. `canal', L. vÄ• h, vahÄ• m.; Bi. bÄ• hÄ• `channel carrying water into a field'; Mth. bÄ• hÄ• `stream, current'; H. bÄ• hÄ• m. `outflow of water,

watercourse'; -- ext. -- á¸• -- : S. vÄ• huá¹›u m. `backwater'; -- -- l -- :
Pk. vÄ• halÄ« -- , ËšliyÄ• -- f. `stream', M. vÄ• há¸·Ä« f.
VÄ• HIN -- ; *VÄ• HAKARA -- ; *AGRAVÄ• HA -- , *ADHVAVÄ• HA -- , *DROÌ„á¹‡AVÄ• HA -- , *PÄ• NÄ«YAVÄ• HA -- , VÄ• RIVÄ• HA -- , SÄ• RTHAVÄ• HA -- , *HALAVÄ• HA -- , HASTIVÄ• HA -- , *HÄ• á¹‡á¸• AVÄ• HA -- .

vÄ• hakara 11608 *vÄ• hakara `stream maker'. [VÄ• HÃ¡ -- , KARÃ¡ -- 1]
H. bÄ• hrÄ• m. `man who stands at the well to pour out the water drawn up in the bucket'.

11609 vÄ• ËŠhatÄ“ `bears down' Car., `makes an effort' DhÄ• tup. 2. vÄ• hayati2 `makes labour' Bhaá¹-á¹-. [Cf. pravÄ• hatÄ“ `bears down (of a woman in labour)' SuÅ›r. -- âˆšVÄ• H]
1. Bi. bÄ• hab `(of animals) to copulate' (or < BÄ• ËŠDHATÄ“?).
2. S. vÄ• haá¹‡u `to cause to labour'.

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vÄ• ËŠhana 11610 vÄ• ËŠhana n. `any vehicle or draught animal' ÅšBr., `oar' R., `driving' SuÅ›r. [âˆšVAH]
Pa. vÄ• hana -- n. `vehicle, draught or riding animal'; Pk. vÄ• haá¹‡a -- n.m. `waggon, ship', n. `driving'; Sh. (Lor.) bÄ• n m. `cultivation' (cf. doÌ„no baiyoiki `to plough': in sense `sowing' < VÄ• PANA -- ?); P. vÄ• haá¹‡ m. `ploughed field'; Ku. bahÄ• á¹‡o `ploughshare', gng. bÃ£Ì„&rtodtilde; `ploughing'; N. bahanÄ•  `oar'; Or. bÄ• hÄ• á¹‡a `rowing, spreading of nets in deep water' (in latter mng. prob. < *VYÄ• DHANA -- ); -- N. A. B. bÄ• han `draught animal'; Mth. bÄ• han `conveyance, riding animal'; H. bÄ• han m. `draught or riding animal'; G. vaÌ„Ì†hÄ• á¹‡ n. `ship'; Si. vahana -- ya, vahala -- ya `raft'; -- L. vÄ• há¹‡ m. `mountain torrent', vÄ• há¹‡Ä« f. `gentle current, small torrent', awÄ• á¹‡. vÄ• Ë‹á¹‡ `streamlet'; M. vahÄ• á¹‡

f. `current, stream', vÄ• há¹‡&etilde; n. (or < VAHANA --).
VÄ• HANIKÃ¡ -- .

vÄ• hanikÃ¡ 11611 vÄ• hanikÃ¡ `living by draught animals' PÄ• á¹‡.gaá¹‡a.
[VÄ• ËŠHANA --]
Pk. vÄ• haá¹‡iya -- `connected with driving or draught animals'; Or.
bÄ• hÄ• á¹‡iÃ£Ì„ `boatman, man who spreads a net' (in latter mng. see
*VYÄ• DHANA --).

11612 vÄ• hayati1 `drives (a chariot), rides (a horse)' MBh. [âˆšVAH]
Pa. vÄ• hÄ“ti `causes to go or carry, drives away'; Pk. vÄ• hÄ“i, ËšhaÃ¯
`drives'; Bshk. bÄ• -- `to plough' (goÌ„ bÄ• ant `he ploughs'); Sh.
bÄƒyÃ³Ä-kiÌ¯ `to plough, cultivate'; K. wÄ• yun `to drive (bullocks), plough,
row (a boat), wave (the arms), use (a tool)'; S. vÄ• haá¹‡u `to cause to
flow'; L. vÄ• haá¹‡ `to plough'; P. vÄ• há¹‡Ä• , vÄ• huá¹‡Ä• , bÄ• Ëš `to drive (a
beast), plough, unmoor (a boat)', bhaá¹-. bÄ• há¹‡Ä• `to sow'; WPah.bhad.
baihá¹‡Å« `to sow', cur. bÄ• há¹‡Ä• , bhal. bÃ£Ì„haá¹‡Å« `to strike (a ball)',
cam. bÄ• há¹‡Ä• `to throw (a net)', jaun. bÄ• á¹‡oÌ„Ìƒ `to plough', Ku.
bÄ• á¹‡o, N. (halo) bÄ• unu; B. bÄ• hÄ• `to carry, row'; Or. bÄ• hibÄ• `to drive
(a car), row or punt (a boat), spread (a net), invade (a country)'; H.
bÄ• hnÄ• `to drive, load, plough, open out'; G. vÄ• hvuÌƒ, vÄ• vuÌƒ `to raise
(a weapon)'; M. vÄ• há¹‡&etilde; `to carry'; -- Pk. vÄ• hÄ• viya -- `caused to
be driven'; L. vahÄ• vaá¹‡ `to plough'; P. vahÄ• uá¹‡Ä• `to cause to be
ploughed or to float'; Ku.gng. bawÄ• iÃ£Ì„ `caused to plough'; A. bowÄ• iba
`to cause to flow or to be carried or ploughed or rowed'; -- Pa.
vÄ• hiyamÄ• na -- pres. part. pass., Pk. vÄ• hijjamÄ• á¹‡a -- ; Sh.
bÄƒyiÅ¾Ã³Ä-kiÌ¯ `to be cultivated'; L. vehaá¹‡ `to be ploughed' (pp.
vuá¹›hÄ• < Å«á¸• HÃ¡ --). -- Verbs in K. WPah. Or. G. with meaning `raise
(arms or weapons), strike (a ball), throw (a net)' and those in P. and WPah.
with meaning `sow' (if < `throw' rather than < `plough') perh. < VYÄ• DHAYATI
which in MIA. coalesces with vÄ• hayati.
vÄ• hayati2 `causes to labour' see VÄ• ËŠHATÄ“.
Addenda: vÄ• hayati1: WPah.ká¹-g. (kc.) bÄ• ËŠá¹‡Ãµ `to plough', J. bÄ• há¹‡u,
A. bÄ• iba `to row, plough' AFD 333.

vÄ• hitrya 11613 *vÄ• hitrya `rowing'. [VAHÃ-TRA --]
B. bÄ• ic, Ëšich `boat race' ODBL 471?
vÄ• hin -- in cmpds. `conveying' MBh., `possessing' KÄ• v. [âˆšVAH]

*DHAá¹-AVÄ• HIN -- , *VÄ• SAVÄ• HIN -- .
vÄ• ËŠhiá¹£á¹-ha -- see VÃ¡HIá¹£á¹-HA -- .

vÄ• hya 11614 vÄ• hya `to be driven &c.' BhP. [âˆšVAH]
P.kgr. bÄ• haj f. (scil. bhuÌ„Ìƒ?) `ploughed land ready for sowing'.
vÃ- -- m. `bird' RV.
vÃ¡yas -- 1, vÄ• ya -- 1.

vimÅ›Ã¡ 11615 vimÅ›Ã¡ `consisting of 20 parts' TS., `20th' Mn., vÃ-á¹• Å›aka -- `consisting of 20 parts' MBh., n. `a score' Hariv. [VIá¹• Å›ATÃ- --]
NiDoc. viÅ›ami loc. sg. `20th'; S. vÄ«ho m. `figure 20'; Ku. biso m. `a score'; G. vasÉ” m. `a 20th part, 20th part of a vigho'.
*VIá¹• Å›ABANDHA -- .
Addenda: viá¹• Å›Ã¡ -- : A. bihÄ• `a bundle of 20' AFD 213.

viá¹• Å›atÃ- 11616 viá¹• Å›atÃ- f. `20' RV., viá¹• Å›at -- , viá¹• Å›a -- (in cmpds.) MBh.
Pa. vÄ«sati, vÄ«saá¹• , AÅ›. vÄ«sati, NiDoc. viÅ›ati, Pk. viá¹• sadi, vÄ«saÃ¯, vÄ«saá¹• , vÄ«sÄ• , Gy. eur. biÅ¡, pal. wÄ«s, wÄ«, á¸Œ. bÄ«Å¡, Ash. Wg. wiÅ¡Ä«ËŠ, Kt. wÉ™Ä‹É™, Pr. jÌˆÅ« (Ä• pa -- gjÌˆu `80': < *wÄ‹Ä• NTS xiii 228), Dm. bÄ-Ì„Å¡i, Tir. byeh, PaÅ¡.lauá¹›. wÉ™st, ar. wist (with early contraction and consequent retention of t IIFL iii 3, 190), Niá¹…g. isÄ«ËŠ, Shum. Ã-sÄ«, Woá¹-. bÄ«Å¡, Gaw. iÅ¡Ä«ËŠ, Kal.rumb. bÄ-Ì„Å¡i, Kho. bÃ-Å¡ir, Bshk. Tor. bÄ«Å¡, Kand. bÄ“Å¡, Mai. bÄ«Å¡, Sv. biÅ¡, Phal. bhÄ-Ì„Å¡, Sh.gil. bÃ¬, koh. gur. pales. bÄ«h, jij. koÌ„l. bÄ«, K. wuh, pog. wÄ«h, S. vÄ«ha, L. vÄ«h, awÄ• á¹‡. vÄ«Ë‹, P. vÄ«h, bÄ«h, WPah.bhal. bÄ«Ë‹, bhad. pÄ• á¸• . paá¹…. cur. bÄ«h, (Joshi) biÅ›i, Ku. bÄ«s, N. bis, A. bihÄ• , B. bis, Or. biá¹• sa (X Sk.), Mth. Bhoj. Aw.lakh. H. bÄ«s, OMarw. bÄ«sa, G. M. vÄ«s, Ko. vÄ«sa, OSi. (BrÄ• hmÄ«) visiti, visi, Si. vissa, st. visi -- .
VIá¹• Å›Ã¡ -- , *VIá¹• Å›AMA -- ; Aá¹£á¹-Ä• ËŠVIá¹• Å›ATI -- , Å«NAVIá¹• Å›ATI -- , EKAVIá¹• Å›ATI -- , Ä“KOÌ„NAVIá¹• Å›ATI -- , CÃ¡TURVIá¹• Å›ATI -- , TRÃ¡YOÌ„VIá¹• Å›ATI -- , DVÄ• ËŠVIá¹• Å›ATI -- , PÃ¡Ã±CAVIá¹• Å›ATI -- , á¹£Ã¡á¸• VIá¹• Å›ATI -- , SAPTÃ¡VIá¹• Å›ATI -- .
Addenda: viá¹• Å›atÃ- -- : WPah.ká¹-g. (kc.) bÄ«ËŠ `20', f. `a score', J. bÄ«, kc. bÄ«Å›, Garh. bÄ«s, Md. vihi, in counting vÄ«s.

viá¹• Å›abandha 11617 *viá¹• Å›abandha `20 per cent.'. [VIá¹• SÃ¡ -- , BANDHÃ¡ --]

N. bisauÌƒd, bisÃµd `20%, a fine of 20%'; H. bisÃµd `20%'.

viá¹• Å›atima 11618 viá¹• Å›atima `20th' YÄ• jÃ±.com. 2. *viá¹• Å›ama -- .
[VIá¹• Å›ATÃ- --]
1. K. wuhyumu `20th'.
2. Pk. vÄ«sama -- `20th', S. vÄ«hÃµ, P. vÄ«hvÃ£Ì„, WPah.bhal. bihauÌƒ, N. bisauÌƒ, H. bÄ«swÃ£Ì„, OMarw. bÄ«savaÃ¼; M. vÄ«svÄ• m. `20th part of a rukÄ• '.
*VIá¹• Å›AMÄ• á¹• Å›A -- .

11619 *viá¹• Å›amÄ• á¹• Å›a -- , cf. viá¹• Å›Ä• á¹• Å›a -- m. `20th part', Hcat.
[*VIá¹• Å›AMA -- , Aá¹• Å›Ã¡ --]
H. biswÃ£Ì„sÄ« f. `20th part'; G. visvÄ• sÄ« f. `20th part of a partic. land -- measure'.

vÃ-kaá¹-a 11620 vÃ-kaá¹-a (vikaá¹-Ã¡ -- PÄ• á¹‡.) `monstrous' RV. [Perh. a `defective' word (cf. VIKALA --) aryanized as vÃ-krÌ¥ta<-> `incomplete' RV., `deformed' Mn., `sick' lex. -- âˆšKRÌ¥?]
Pa. vikaá¹-a -- `changed, distorted, disgusting', vikata-<-> `changed', n. `filth'; Pk. viaá¸• a -- `changed'; Or. bihaá¹›a `frightful'; Mth. beá¹›Ä• `difficulty, sorrow'; M. veá¸• n. `madness', Ëšá¸• Ä• `mad, incoherent'.

11621 vikartati `cuts through' MBh. [vikartana -- `cutting' Nir., Pa. vikattana -- n. `knife'. -- âˆšKRÌ¥T1]
Pk. vikattaÃ¯, vigaËš, vikaá¹-á¹-aÃ¯ `cuts'; L. vetraá¹‡ `to cut out (clothes)', awÄ• á¹‡. vetruá¹‡ `to cut out (foundations)'; G. vetarvuÌƒ `to cut to measure': for transposition of r cf. L. saddhur < Å›RADDHÄ• ËŠ -- . -- See VÃ-KRÌ¥NTATI.
vikará¹£a -- , vikará¹£aá¹‡a -- see next.

11622 vÃ-kará¹£ati `drags apart' TS., `draws this way and that, sets (arrow to bow)' MBh. 2. vikará¹£a -- m. `drawing (a bow)' R. 3. vikará¹£aá¹‡a -- n. `dragging asunder, distributing (food)' MBh. [Cf. pÄ• á¹• su -- vikará¹£aá¹‡a -- n. `name of children's game' MBh. -- âˆšKRÌ¥á¹£]
1. Or. beusibÄ• `to puddle in rice plants'; H. bÄ«snÄ• `to set out pieces in a game (e.g. chess)'.
2. Or. beusÄ• `act of puddling in rice plants'.
3. Or. beusaá¹‡a `id.'.

vikala 11623 vikala `deprived of a part, mutilated, deficient in' Up., f.
ËšlÄ«ËŠ -- PÄ• á¹‡.gaá¹‡a. [Perh. belongs to `defective' group of VÃ-KAá¹-A
-- and bec. of -- l -- became associated with KALÄ• --]
Pa. vikala -- , Ëšaka -- `defective, lacking'; Pk. viala<-> `incomplete';
Si. viyalu `old, fragile, dried up' viyalanavÄ• `to dry up': semant. cf.
VÃ-RÅ«PA -- .
*Aá¹…GAVIKALA -- .
Addenda: vikala -- . -- < *vikkala -- (after Pk. á¹‡ikkala -- < NIá¹£KALA --
): WPah.ká¹-g. bIkÉ™á¸·nÃµ `to go mad' Him.I 145, H. bikal `perplexed' (or
â†• Sk.).

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vikÄ• ra 11624 vikÄ• ra m. `change, disease, passion' MBh. [âˆšKRÌ¥1]
Pa. vikÄ• ra -- m. `change, distortion', Pk. viÄ• ra -- m.; Si. viyaruva
`change, anger, madness', ËšvÄ• `madman'.

vikÄ• la 11625 vikÄ• la m. `twilight, evening' &capamacr;pÅšr., Ëšaka -- m.
lex. [â†' Par. wiyÄ• r `night' with r < á¸· IIFL i 298, Yghn. wiora `night',
Yazgh. biyÄ“r `yesterday', Shgh. biyaÌ‚r (NTS i 49 < *upa -- ayaÌ„Ì†ra --).
-- KÄ• LÃ¡ -- 2]
Pa. vikÄ• la -- m. `evening', ËšlÄ“ `very late'; Pk. viÄ• la -- m. `evening';
PaÅ¡.lauá¹›. vyÄ• l f. `night', ar. viyoÌ„l, kuá¹›. vel (â†' Shum. wyel m.
NTS xiii 243), Gaw. yel, hel; Bshk. Å¾Ä• l `yesterday', Tor. byÃ¤l di, Chil.
biyÄ• li, Sh. gil. bÄƒlÄ• , koh. gur. byÄ• leÌ† (â†' á¸Œ. biÄ• ËŠli), pales.
byÄ“lÃ¤; WPah.khaÅ›. biÄ• l `early night'; Ku. byÄ• l `evening', byÄ• le,
beliyÄ• `yesterday', gng. beii; N. byÄ• lo `delay', adj. `slow'; A. biyali
`afternoon'; Bi. beÄ• lÅ« `evening meal'; H. bÄ«aá¹› f. `evening' (á¹›?),
byÄ• lÅ« m. `evening meal', OG. vyÄ• lÅ« n.; M. vÄ«á¸· m. `afternoon,

forenoon, day'. <-> X ADYÃ¡: WPah.khaÅ›. biÄ• ljÌˆ `tonight', bhad. á¸• á¸·
*lojÌˆ (á¸• á¸·<-> like Bshk. Å¾ -- above < by -- or bry -- with `intrusive'
r). <-> Deriv.: Ap. viÄ• liu n. `evening meal', WPah.cam. biÄ• rÄ« (or <
*VIKÄ• LÄ• HÄ• RA -- ?), bhal. biÄ• Ä« f., H. byÄ• rÄ« f.
*VIKÄ• LAKÄ• LA -- , *VIKÄ• LAVÄ“LÄ• -- , *VIKÄ• LÄ• HÄ• RA -- .
Addenda: vikÄ• la -- : WPah.ká¹-g. be_á¸· f. `evening', kc. byÄ• á¸· f.,
ká¹-g. (Wkc.) beá¸·l f. `evening, evening meal'; J. byÄ• á¸·i f. `supper',
byÄ• lá¹-i f. `evening'; Garh. vyÄ• á¸·i `yesterday'.

vikÄ• lakÄ• la 11626 *vikÄ• lakÄ• la `eventide'. [VIKÄ• LA -- , KÄ• LÃ¡ -- 2]
Mai.ky. bilÄ• ËŠl `in the evening, yestereve' (Buddruss Kan 45 < vikÄ• la --
with l -- suffix).

vikÄ• lavÄ“lÄ• 11627 *vikÄ• lavÄ“lÄ• `evening time'. [VIKÄ• LA -- , VÄ“LÄ• --]
Gy.gr. biavelÃ- `evening', norw. belval.

vikÄ• lÄ• hÄ• ra 11628 *vikÄ• lÄ• hÄ• ra `evening meal'. [VIKÄ• LA -- , Ä• HÄ• RA --
]
Pk. viÄ• riÄ• -- f. `early morning meal'; WPah.cam. biÄ• rÄ« `evening meal',
H. biyÄ• rÄ« f. (or deriv. of VIKÄ• LA --).

vikÄ• Å›a 11629 vikÄ• Å›a m. `brightness' lex. [vikÄ• Å›atÄ“ `shines' R., Pa.
vikÄ• sati. -- âˆšKÄ• Å›]
Ash. wiÃ¡Ìƒ„s `brightness, light' (â†’ Wg. wiÃ£Ì„s); Si. vivas `clear,
manifest'.

vikÄ• sa 11630 vikÄ• sa m. `expanding, flowering, growth' ÅšiÅ›. [âˆšKAS]
Pa. vikÄ• sa -- m. `opening, expansion'; Pk. viÄ• sa -- m. `expansion,
flowering'; Bhoj. biyÄ• s `coming into flower of barley or rice or
sugarcane'.

11631 vikirati `scatters' Mn. [âˆšK&RCIRCLEMACR;1]
Pa. vikirati `scatters, sprinkles'; Pk. viiá¹‡á¹‡a -- < vikÄ«rá¹‡a -- ; M.
virá¹‡&etilde; `to strew (pieces of cowdung) thinly over loppings and straw
laid on the ground to be burnt'. -- See *VIKÄ“RAYATI.

11632 vikuÃ±cayati `contracts, draws back (the ears)' R. [âˆšKUC]
H. byÃµcnÄ• `to writhe, twist a limb'.

vÃ-krÌ¥ta -- see VÃ-KAá¹-A -- .

vikrÌ¥tta 11633 *vikrÌ¥tta `cut out'. [âˆšKRÌ¥T1]
Ash. Kt. wÄ«á¹- `trousers', Wg. oÌ„á¹-: rather <*VRÌ¥THA -- .

vikrÌ¥ntÃ¡ 11634 vikrÌ¥ntÃ¡ m. `one who cuts through' TS. [âˆšKRÌ¥T1]
A. b&etilde;t `rent, fissure, crack'.

11635 vÃ-krÌ¥ntati `cuts through' RV. [âˆšKRÌ¥T1]
Pa. vikantati `cuts'; Pk. viiá¹• tÄ“i `cuts through', vikkiá¹• ta -- `cut through'; PaÅ¡. wieá¹‡á¸• -- `to flay' IIFL iii 3, 187 (or poss. < *VITRÌ¥NDATI).

11636 *vikÄ“rayati `scatters'. [~ *VIá¹£KÄ“RAYATI. -- âˆšK&RCIRCLEMACR;1]
G. vervuÌƒ `to scatter, throw about'.

vikramÃ¡ 11637 vikramÃ¡ m. `step' ÅšBr., `valour, strength' MBh. [âˆšKRAM]
Pa. Pk. vikkama -- , m. `walking about, strength'; Si. vikma, vikuma, `strength, courage'.

vikrayÃ¡ 11638 vikrayÃ¡ m. `sale' AV. [âˆšKRÄ«]
Pa. vikkaya -- m. `sale', NiDoc. vikraya, vikra, Pk. vikkaa -- m., L. P. vikÄ• m., B. bikÄ• , Ëški, Or. bikÄ• ; <-> S. vekÅ« `for sale' der. from *viko `sale'. -- Ext. with -- ra -- or, as with KRAYÄ• á¹‡AKA -- , â†• Sk. or NWPk.: S. vikiro m., ËšrÄ« f. `sale', N. bikri; A. bikaruwÄ• `for sale'; Or. bikri `sale', H. bikrÄ« f., G. vakrÉ” m., M. vikrÄ• m., ËšrÄ« f.
Addenda: vikraya -- : A. bikiba `to sell' AFD 337.

11639 *vikrÄ• payati `sells'. [krÄ• payati PÄ• á¹‡., *krÄ• yayati in Pk. vikkÄ• yamÄ• á¹‡a -- . -- âˆšKRÄ«]
P. vikÄ• uá¹‡Ä• , bikËš `to sell', N. bikÄ• unu, A. bikÄ• iba, B. bikÄ• na, Or. bikÄ• ibÄ• , H. bikÄ• nÄ• .

11640 *vikriá¹‡Ä• ti, vÃ-krÄ«á¹‡Ä«tÄ“ (vikrÄ«á¹‡Ä• ti PaÃ±cat.) `barters' AV., `sells' Mn. [âˆšKRÄ«]
Pa. vikkiá¹‡Ä• ti `sells', NiDoc. vikrinati, Pk. vikkiá¹‡aÃ¯, vikÄ«á¹‡Ëš, Gy. eur. bikin -- , arm. vÉ™gn -- , as. vukn -- , Dm. brikin -- , PaÅ¡.lauá¹›. á¹›eken -- , gul. reken -- , kuá¹›. ligin -- < *vrikin -- IIFL iii 3, 154,

Gaw. bikin -- , Kal. breÌ„Ìƒ kÅ• -- , Tor. bigin -- , S. vikiá¹‡aá¹‡u; Si. vikuá¹‡anavÄ• (pret. vikkÄ• < VIKRÄ«TA --) `to sell', vikiá¹‡enavÄ• `to be sold'; -- Kt. vrÃ¤Ä©Ä• `sale' X L. vÄ“caá¹‡ (see *VÄ“TYAYATI) Morgenstierne FestskrBroch 148. -- Pk. vikkÄ“i, ËškÄ“aÃ¯ after fut. krÄ“á¹£yati, ger. krÄ“tavya -- in AÅ›. viketaviye, inf. in Pa. vikkÄ“tuá¹• .
vÃ-krÄ«á¹‡Ä«tÄ“ see prec.
Addenda: *vikriá¹‡Ä• ti: Md. vikenÄ« `is sold', vikkanÄ« `sells'.

vikrÄ«ta 11641 vikrÄ«ta `sold' MBh., n. `sale' Mn. [âˆšKRÄ«]
NiDoc. vikrida, Ëšdaǵa, pret. vikridemi, Pk. vikkÄ«a -- , Ëškia -- (whence pres. vikkaÃ¯ `sells'); B. biki -- kini `selling and buying'; Si. vikkÄ• < *vikyÄ• pret. of vikuá¹‡anavÄ• .

11642 vikrÄ«yatÄ“ `is sold'.
S. vikijaá¹‡u `to be sold'. -- Influenced by, or backformations from, NIA. forms of *VIKRÄ• PAYATI: S. vikaá¹‡u `to be sold', L. vikkaá¹‡, P. viká¹‡Ä• , biËš, N. biknu, Or. bikibÄ• , H. biknÄ• , M. viká¹‡&etilde;; -- change of voice after pret.: A. bikiba `to sell', B. bikÄ• , OG. vÄ«kaÃ¯, M. viká¹‡&etilde;, Md. vikkan -- See *VÄ“TYAYATI.
Addenda: vikrÄ«yatÄ“: WPah.ká¹-g. (kc.) bIká¹‡Ãµ `to be sold'.

11643 viklavatÄ“ `becomes agitated' DhÄ• tup. [viklava<-> `alarmed' MBh., Pk. vikkava -- `agitated'. -- âˆšKLAV]
P. vakkamá¹‡Ä• , bakËš `to be in labour (of animals)', vakkÃµdÄ«, bakËš `being near parturition (of animals)' < pres. part. f. viklavantÄ« -- .

11644 vÃ-ká¹£arati `flows away' ÅšBr. [~ *viká¹£alati. <-> âˆšká¹£ar]
Kho. (Lor.) buÄ• urik (= cÌ£h?) `to become loose or open'; P. vikharnÄ• `to be spread, be scattered' (semant. cf. VIGALATI), EP. bakharnÄ• `to separate, put apart' with ba -- from *bakhÄ• r -- , bikhrÄ• uá¹‡Ä• `to scatter'; Ku. bikhará¹‡o `to be scattered, become separate', tr. `to alienate'; G. vicharvuÌƒ `to be separated'. -- See *VIKá¹£Ä• RAYATI.

11645 *viká¹£alati `rinses'. 2. *viká¹£Ä• layati. [~ VÃ-Ká¹£ARATI, *VIKá¹£Ä• RAYATI. -- âˆšKá¹£AL]
1. Bi. (Patna) bicharab `to beat (clothes in washing)'; G. vichaá¸·vuÌƒ `to rinse, wash', M. visaá¸·á¹‡&etilde;, visuá¸·Ëš.
2. Pa. vikkhÄ• lÄ“ti `washes (one's face &c.)'.

viká¹£alana 11646 *viká¹£alana `rinsing'. [âˆšKá¹£AL]
Bi. bicharnÄ« `washing of a cloth after being printed'.
viká¹£Ä• ma -- see *VIJJHÄ• YATI.

viká¹£Ä• rÃ¡ 11647 viká¹£Ä• rÃ¡ m. `a lucky hit on the target' TBr.
[viká¹£arÃ¡<-> m. `effluence' AV. -- âˆšKá¹£AR]
Kho. bacÌ£hÃ¡r `loophole'.

11648 *viká¹£Ä• rayati `causes to flow away'. [~ *VIJJHÄ• LAYATI. --
âˆšKá¹£AR]

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Kal. bicÌ£hÄ• r -- `to take out'; Kho. becÌ£herik, (Lor.) biÄ• Ä• rik `to open,
undo, take out' BelvalkarVol 87; Ku. bikhÄ• rá¹‡o `to fall out with,
quarrel'.

11649 viká¹£ipati `throws hither and thither' MBh. [âˆšKá¹£IP]
Pk. vikkhivaÃ¯ `throws' (cf. Pa. pass. vikkhippati `is disturbed'); G.
vikhvuÌƒ `to tear and scatter through anger or excitement' < *vikhavvuÌƒ?

viká¹£Ä«á¹‡a 11650 viká¹£Ä«á¹‡a `destroyed, diminished'. [Ã¡ -- viká¹£Ä«á¹‡a
-- ÅšBr.<-> âˆšKá¹£I2]
Pa. vikkhÄ«á¹‡a -- `totally destroyed'; Mth. bikhin `uneasy, tormented'.

11651 *viká¹£uá¹-ati `falls apart'. 2. *viká¹£uá¹-yatÄ“. [âˆš*Ká¹£Uá¹-]
Pk. vicchuá¸• ia -- `separated'; S. vichuá¹›aá¹‡u `to become separated'; Ku.
bikhuá¹›aá¹‡o `to be separated from, be against, be angry with'; A. bisuriba
`to give up' (~ bisuiba < *VIKá¹£UBHATI); Mth. bichurab `to be deprived of';

OAw. bichuraÃ¯ `is separated', H. bichuá¹›nÄ• .
2. G. vachÅ«á¹-vuÌƒ `to be separated, be discharged (of a missile), fly off accidentally', vachÅ«á¹-uÌƒ, vakhÅ«á¹-uÌƒ `separated'.
*viká¹£uá¹-yatÄ“ `is separated' see prec.

11652 *viká¹£uá¹‡atti `pounds'. [Cf. viká¹£uá¹‡á¹‡a -- `pounded' DevÄ«m. -- âˆšKá¹£UD]
Phal. bucÌ£hÃºá¹‡ -- `to card wool'.
viká¹£uá¹‡á¹‡a -- see *VIKá¹£OÌ„DAYATI.

11653 *viká¹£ubhati, cf. perf. vicvká¹£ubhá¸— `was disturbed' AV., inf. vÃ-ká¹£oÌ„bdhoÌ„á¸¥' ÅšBr. [âˆšKá¹£UBH]
Pk. vicchuhaÃ¯ `throws, removes' (pp. vicchÅ«á¸• ha<-> `thrown, separated'); A. bisuiba `gives up, forsakes'.

11654 *viká¹£uvati `sneezes'. [pres. part. ká¹£uvant -- Mn., viká¹£Ä• va -- m. lex. -- âˆšKá¹£U]
Ash. iÄ‹á¸—m `I sneeze', Kt. wuÄ‹É™w -- , Wg. wiÄ• iw -- NTS vii 79.

viká¹£Ä“pa 11655 viká¹£Ä“pa m. `throwing hither and thither, confusion, perplexity' MaitrUp. [âˆšKá¹£IP]
Pa. vikkhÄ“pa -- m. `disturbance, perplexity'; Pk. vikkhÄ“va -- m. `throwing up, fatigue'; Si. vikev `perplexity'.

11656 *viká¹£Ä“payati `throws aside, sends forth'. [âˆšKá¹£IP]
Gy. germ. biÄ• ev -- `to send'; Kho. bicÌ£hÃ©ik `to take rest on the road'.

viká¹£oÌ„á¹-a 11657 *viká¹£oÌ„á¹-a `separation'. [âˆš*Ká¹£Uá¹-]
L. P. vichoá¹›Ä• m. `separation', P. bichËš, WPah.cam. bachoá¹›Ä• m., Ku. bichoá¹›, N. bichoá¹› â†• H.

11658 *viká¹£oÌ„á¹-ayati `throws apart'. [âˆš*Ká¹£Uá¹-]
Pk. vicchoÌ„á¸• aÃ¯, Ëšoì„laÃ¯ `shakes', vikkhoÌ„á¸• Ä“i `blames' (semant. cf. Sk. Ä• ká¹£ipati `blames'); Kal.rumb. bicÌ£hÅ«ËŠÅ•<-> `to card wool'; S. vichoá¹›aá¹‡u `to separate', P. bichoá¹›á¹‡Ä• , bachËš; WPah.khaÅ›. bakhoá¹›nu, bhad. baÄ‹hoá¹›nÅ« `to dishevel'; Ku. bichoá¹›á¹‡o `to desert, leave'; H. bichoá¹›nÄ• `to detach' (~ bichoh < VIKá¹£OÌ„BHA --); G. vachoá¹›vuÌƒ `to let go, separate, fire (a missile)', vakhoá¹›vuÌƒ `to find

fault with, slander, hate' (see also VYÄ• Ká¹£Ä“PA --).
*viká¹£oÌ„da -- see next.

11659 *viká¹£oÌ„dayati `tramples apart'. 2. *viká¹£oÌ„da -- . 3. viká¹£uá¹‡á¹‡a -- DevÄ«m. [âˆšKá¹£UD]
1. Pk. viccholÌ„vaÃ¯ `separates' (rather than < *VICCHOÌ„PAYATI), pp. viccholÌ„ia -- ; OH. bichoÄ« `scattered, separated, bereft'.
2. Pk. viccholÌ„ya -- m. `separation', OH. bichoya m.
3. P. bachuná¹‡Ä• `to be separated, be in want of'; OH. bichÅ«nÄ• `scattered'.

viká¹£oÌ„bha 11660 viká¹£oÌ„bha m. `shaking, alarm' MBh., `tearing asunder' ÅšiÅ›. [Cf. aviká¹£oÌ„bha -- m. `the not being disturbed' MaitrS. -- âˆšKá¹£UBH]
Pk. viccholÌ„ha -- m. `agitation, scattering, separation'; A. bisoh `separation'; OB. bichoha `anger, sorrow'; Bhoj. bicholÌ„h `separation', OAw. bichou m., H. bichoh, ËšhÄ• m., OMarw. bÄ«choha m., G. vakho, vacho m.
Addenda: viká¹£oÌ„bha -- : A. also bichoh (phonet. -- s --) `sorrow' AFD 218.

11661 viká¹£oÌ„bhayati `throws into confusion' MBh. [âˆšKá¹£UBH]
Pa. vikkhoÌ„bhita -- `shaken up'; Pk. viccholÌ„iya -- `deserted'; OAw. bichoaÃ¯ tr. `separates'.

11662 *vikhaá¹‡á¸• ati `breaks in pieces'. [Cf. vikhaá¹‡á¸• ita<-> `interrupted' BhP. -- âˆšKHAá¹‡á¸•]
Pa. vikkhaá¹‡á¸• ati `destroys' with anal. -- kkh -- for -- kh -- ; H. bihaÌƒá¸• nÄ• `to cut in pieces, break'.

11663 *vikhandati `laughs'. [For prefix cf. vihasati. <-> âˆš*khand]
Pr. wyÃ¶idÉ™ -- , y&omacrtodtod;dÉ™ -- `to laugh'.

11664 *vigaá¸• ati `drops apart'. [~ VIGALATI. -- âˆšGAá¸•]
Pa. vigaá¸·ati `drops'.

vigama 11665 vigama m. `avoidance' YÄ• jÃ±. [âˆšGAM]
Pa. Pk. vigama -- m. `disappearance, loss'; P. bevÄ• m. `going astray (of cattle)'.

11666 vigalati `flows away, melts' MBh. [~ *vigaá¸• ati. <-> âˆšgal1]
Pk. vigalaÃ¯ `drips', vialaÃ¯ `melts, is destroyed'. <-> With MIA. -- gg --
: K. velÌ†galun intr. `to melt'; Ku. bigalá¹‡o `to withdraw, be separated'
(semant. cf. VÃ-Ká¹£ARATI); Or. bigaá¸·a `profusely', (Sambhalpur) bigalibÄ•
`to be diffused'. -- Pa. vigaá¸·ati `drops', if á¸· is original, <
*VIGAá¸• ATI.
*vigupta -- `hidden' see next.

11667 *vigoÌ„payati `hides'. 2. *vigupta -- `hidden'. [Cf. vÃ-jugupsatÄ“
`wishes to hide from' ÅšBr. -- âˆšGUP]
1. Pk. viggoÌ„vaÃ¯ `hides', H. bigonÄ• .
2. Pk. vigutta -- , viggutta -- `hidden'.
vigna -- see VÄ“JATÄ“.

vigraha 11668 vigraha m. `separation, discord, war' Mn. 2. `*division of
land'. [âˆšGRAH]
1. Pa. viggaha -- m. `dispute'; Pk. viggaha -- m. `division, war'; Sh.
bÄ-rgÄ• `battle, war'; S. vigoá¹›u m. `quarrelling', G. vighrÉ”, vaghËš m.;
-- Si. vigaha `fight' â†• Pa.?
2. L. P. vigghÄ• m. `a measure of land about 1/3 acre', awÄ• á¹‡. vighÄ• , N.
A. B. Or. bighÄ• , Bi. bÄ«ghÄ• ; H. bigahÄ• , bÄ«gÄ• h, bÄ«ghÄ• m. `measure of
land' (â†’ P. bÄ«gÄ• h m., K. biga m., M. bighÄ• m.), bigahÄ« f. `seed plot';
G. vighuÌƒ, vÄ©ghuÌƒ n. `measure of land'.

vigrÃ¡haá¹‡a 11669 vigrÃ¡haá¹‡a n. `distribution' TS., `seizure' MBh.
[âˆšGRAH]
G. vaghará¹‡uÌƒ n. `obstacle, difficulty'.

11670 vigrÄ• hayati `*casts abroad' (`causes to fight' DaÅ›.).
[vigrÌ¥há¹‡Ä• ti `distributes' RV., `spreads out' AV. <-> âˆšGRAH]
P. vagÄ• huá¹‡Ä• , baËš `to throw, fling (a spear, bludgeon, &c.)'.
*vigrukta -- , *vigrucyatÄ“ `is stolen' see next.

11671 *vigroÌ„cati `robs'. 2. *vigroÌ„cana -- n. `robbing'. 3. *vigrucyatÄ“
`is robbed'. 4. *vigrukta -- `robbed'. [Cf. grá¹“cati, glá¹“cati `robs'
DhÄ• tup., aor. agrucat, agroÌ„cÄ«t PÄ• á¹‡. -- âˆšGRUC]

1. P. bagoá¹‡Ä• `to injure, calumniate'; OAw. bigoye m. pl. `hurt, oppressed'; H. bigonÄ• `to mislead, destroy'; OG. vigoi `censures', G. vigovuÌƒ, vagovvuÌƒ `to revile'. -- These words, which equally well phonet. and better semant. could be < *viglapayati (cf. viglÄ• payati `wearies, afflicts'BhP., glapayati MBh.) can scarcely be separated from the words in 3 and 4 below.
2. G. vagoá¹‡uÌƒ n. `disgrace'.
3. P. viguccá¹‡Ä• , bagËš `to be in want of, be destitute'; H. bigÅ«cnÄ• `to get into difficulties, be oppressed'; OG. vigÅ«á¹• caÃ¯ `is bewildered'.
4. Pk. viggutta -- `bewildered, reviled'; H. bigÅ«tnÄ• `to get into difficulties, be oppressed', tr. `to oppress'; OG. vagÅ«tÄ• m. pl. `calumniated', vigÅ«tÄ« f. `fallen into difficulties', G. vagÅ«tÄ« f. `slut'.
*vigroÌ„cana -- `robbing' see prec.
*viglapayati `wearies' see *VIGROÌ„CATI.

vighaá¹-Ä• 11672 *vighaá¹-Ä• `break'. [Cf. vighaá¹-ikÄ• -- f. `small unit of time' Apte? -- âˆšGHAá¹-]
Pk. vihaá¸• Ä• -- f. `break'; OG. with neg. prefix avihaá¸• a `continuous'.

11673 vighaá¹-atÄ“ `flies apart' KÄ• v., `is marred, is broken' Hit. 2. vighaá¹-ita -- RÄ• jat. 3. *vighÄ• á¹-ayati. 4. *vighaá¹-yatÄ“ `is broken' (cf. vighaá¹-ayati `destroys' MrÌ¥cch., vighaá¹-á¹-atÄ“ tr. `breaks' Prasannar., vighaá¹-á¹-ayati `forces asunder' MBh.). [NIA. forms with -- (g)g -- perh. X VIGRAHA -- , vÃ-grÌ¥há¹‡Ä• ti `divides', Pa. viggaá¹‡hati `is in disunion with'. -- âˆšGHAá¹-]
1. Pk. vighaá¸• aÃ¯, vihaá¸• aÃ¯, `is separated, is broken' B. bihaá¹›Ä• `to turn wrong'; OG. vihaá¸• aÃ¯ `frustrates'; -- P. vigaá¹›á¹‡Ä• , biËš `to be

spoilt'; Ku. bigaá¹›á¹‡o `to be spoilt, be angry with'; N. bigranu `to be spoilt'; A. bigariba `to be altered, be out of order, be broken'; B. bigá¹›Ä•  `to get vicious'; Or. bigaá¹›ibÄ• , bigiá¹›Ëš `to be spoilt', H. bigharnÄ• , bigaá¹›nÄ• (â†' K. bigarun, S. bigiá¹›aá¹‡u, G. bagaá¹›vuÌƒ, M. bighaá¸• á¹‡&etilde;, bigaá¸• Ëš).
2. Pk. vihaá¸• ia -- `separated'; -- A. bigari `changed in form'.
3. Pa. vighÄ• á¹-ita -- `destroyed'; Pk. vihÄ• á¸• Ä“i `separates, destroys'; -- M. vighaá¸• á¹‡&etilde; `to spoil, demolish'; -- P. vigÄ• á¹›á¹‡Ä•  `to spoil', Ku. bigÄ• á¹›aá¹‡o, N. bigÄ• rnu, Or. bigÄ• á¹›ibÄ• , H. bigÄ• á¹›nÄ• (â†' K. bigÄ• run, S. bigÄ• á¹›aá¹‡u, G. bagÄ• á¹›vuÌƒ, M. bighaá¸• á¹‡&etilde;, bigaá¸• Ëš); -- L. (Ju.) vigÌ Ä• á¹› m. `damage', P. vigÄ• á¹›, biËš m., N. bigÄ• r, H. bigÄ• á¹› m. (â†' S. bigÄ• á¹›u m., G. bagÄ• á¹›, Ëšá¹›É" m., M. bighaá¸•  m.); M. vighaá¸•  m. `disunion'.
4. Pa. vighaá¹-á¹-ita -- `knocked'; Pk. vighaá¹-á¹-aÃ¯, vihaá¹-á¹-aÃ¯ `is destroyed, is separated', caus. vighaá¹-á¹-Ä“i; A. bighaá¹-iba `to crush, powder'; Mth. bighaá¹-Ä• b tr. `to spoil'; M. vighaá¹-á¹‡&etilde; `to break'. vighaá¹-ita -- , vighaá¹-á¹-atÄ“, *vighaá¹-yatÄ“ see prec.
Addenda: vighaá¹-atÄ“: WPah.ká¹-g. bIgÉ™á¹›nÃµ `to be spoilt' (â†• H.? Him.I 145).

vighara 11674 *vighara `flowing'. [âˆšGHRÌ¥1]
M. virhÄ• m. `stream'.

11675 *vigharati `drips'. [Cf. vÃ-ghrÌ¥ta -- `dripping (?)' RV. <-> âˆšGHRÌ¥1]
With anal. -- ggh -- : G. vigharvuÌƒ `to be melted, be dissolved, be scattered'; M. vighará¹‡&etilde;, vighurËš `to be melted, be dissolved'.

vighÄ• á¹-a 11676 *vighÄ• á¹-a `shapeless'. [âˆšGHAá¹-]
Pk. vihÄ• á¸• a -- `huge, shapeless'; B. beÄ• á¹›Ä•  `ugly, bad, vicious' (ODBL 462 < vÃ-kaá¹-a --).
*vighÄ• á¹-ayati `destroys' see VIGHAá¹-ATÄ“.

11676a â€ *vighÄ“ra -- `circular movement'. [*GHIR --]
WPah.ká¹-g. bhe\rÉ" m. `round stone used for grinding'?

11677 *vighuá¹-ati `turns away'. [âˆšGHUá¹-]
Or. bihuá¹›ibÄ• , bihaá¹›Ëš, beuá¹›Ëš `to shy (of a horse), be enraged'.

vighna 11678 vighna m.n. `obstacle, difficulty' KauÅ›. [âˆšHAN1]
Pk. viggha -- m. `obstacle', NiDoc. vi&gmacr;a; S. vighe adv. `owing to trouble'; N. bigho `punishment, fine' (whence bighyÄ• hÄ• `a criminal', bigheÄ© `crime'); Si. vigu `obstacle'.
Addenda: vighna -- : â€ *VIGHNÄ• PULA -- .

11679 *vighnati, 3 pl. vÃ-ghnanti `they destroy' RV. [vÃ-hanti, Pa. vihanati `strikes', Pk. vihaá¹‡aÃ¯. -- âˆšHAN1]
Pk. vigghiya -- `obstructed'; Dm. wyig -- `to hit' (NTS xii 193 < *abhi -- ghna -- ?).
VIC `sift': *vicya -- , *vicyatÄ“1, *viÃ±cati; *pativÄ“cya -- , *parivÄ“cana -- , *parivÄ“cya -- , *vyativiÃ±cati.

11679a â€ *vighnÄ• pula -- `abundance of obstacles'? [VIGHNA -- , Ä• PULA -- 1]
WPah.ká¹-g. bÉ™ghÅ• Ë‹á¸· m. `obstacle'?

vicaká¹£aá¹‡Ã¡ 11680 vicaká¹£aá¹‡Ã¡ `clearsighted' RV. [âˆšCAKá¹£1]
Pa. vicakkhaá¹‡a -- `watchful'; Pk. viakkhaá¹‡a -- `wise'; -- Si. visakuá¹‡u `renowned, learned' (EGS 166) â†• Pa.

11681 vÃ-carati `moves in different directions' RV., `behaves' MBh., `ponders' Mn. [~ VÃ-CALATI. -- âˆšCAR]
Pa. vicarati `wanders', Pk. viaraÃ¯; -- with anal. -- cc -- : G. vicarvuÌƒ `to go, enter'; M. viÄ‹ará¹‡&etilde; `to move about madly'. -- PaÅ¡. Ç°ar -- `to speak' (IIFL iii 3, 84) rather < JÃ¡RATÄ“.

11682 vÃ-calati `moves away' AV., `shakes' R., `goes astray, is destroyed' MBh. [~ VÃ-CARATI. -- âˆšCAL]
Pk. viallaÃ¯ `is shaken'; M. veá¸·á¹‡&etilde; `to shake loosely, strain or drain boiled rice &c.' (~ Pk. vellaÃ¯ tr. and intr. `shakes' < VÄ“LLAYATI -- ); -- with anal. -- cc -- : P. vicalnÄ• biËš `to slip, be spoilt, break one's promise'; G. vacaá¸·vuÌƒ `to rave, be disturbed'.

vicÄ• ra 11683 vicÄ• ra m. `mode of action' ÅšrS., `pondering' MBh. [âˆšCAR]
Pa. vicÄ• ra -- m. `examination'; Pk. viÄ• ra -- m. `thought', OB. biÄ• ra; -- Si. visara `examination' (ES 83) â†• Pa.

11684 vicÄ• layati `loosens' MBh., `destroys' Mn. [âˆšCAL]
Pa. avicÄ• liya -- `not to be shaken'; -- with anal. -- cc -- : P. vicÄ• lnÄ• ,
biËš `to spoil, excite, raise a mutiny'.

vicitya 11685 *vicitya `to be picked up'. [âˆšCI1]
Bi. loá¹›hÄ• biccÄ• `gleaning' (or <*VICYA -- ?).

11686 vÃ-cinoÌ„ti `picks out, chooses' TS., `separates' RV. 2. *vicinvati.
[âˆšCI1]
1. Pa. vicinÄ• ti `chooses'; Pk. viciá¹‡aÃ¯ `plucks, seeks' (pp. vicuá¹‡ida
-- cf. cuá¹‡aÃ¯ ~ CINá¹“TI); Ku. biá¹‡á¹‡o `to pick, sort, choose'; N. binnu
`to pick up, choose'; Bi. biniyÃ£Ì„, binnihÄ• r `gleaner'; Bhoj. bÄ«nal `to
gather (fruit)'; H. bÄ«nnÄ• `to pick up, choose' (whence intr. binnÄ• `to be
picked up'); G. viá¹‡vuÌƒ, vaá¹‡Ëš `to pick, gather'; -- ext. -- á¸• a -- (?)
in K. veÌ†Ã±eÌ†ran f. `picking to pieces'.
2. Pk. viciá¹‡á¹‡aá¹• ta -- `picking up'; Ku. biná¹‡o, absol. binÄ« `to sort,
thin (seedlings), pick up'.
*vicinvati `picks out' see prec.
Addenda: vÃ-cinoÌ„ti: WPah.ká¹-g. (kc.) bIá¹‡nÃµ `to pick, select'.

vicchaá¹- 11687 *vicchaá¹- `be separated'. [*CHAá¹- --]
L. vicchaá¹›aá¹‡ `to be separated'; P. vicchaá¹›á¹‡Ä• , biËš `to be
separated, go astray'.
Addenda: *vicchaá¹- -- : WPah.ká¹-g. bIÄ‹hÉ™á¹›nÃµ `to be separated'.

vicchada 11688 *vicchada `cover'. [âˆšCHAD1]
A. besÄ• `one of several layers of thatch on a roof'.

11689 *vicchardayati `ejects, leaves'. [Cf. vicchardita<-> `ejected,
vomited', vicchardana -- n. `vomiting' W. <-> âˆšCHRÌ¥D]
Pa. vicchaá¸• á¸• Ä“ti `throws out, vomits'; Pk. vicchaá¸• á¸• Ä“mÄ• á¹‡a --
`leaving', pp. vicchaá¸• á¸• ia -- , vicchaddia -- ; WPah. bhad. biÄ‹haá¹›nÅ«
`to fall'; bhal. biÄ‹haá¹›nÅ« `to be separated'; B. bichá¹›Ä• na `to scatter,
strew'; H. bichaá¹›nÄ• `to be separated', caus. bichá¹›Ä• nÄ• .

11690 *vicchalati `stumbles'. [âˆšCHAL]
H. bichalnÄ• , bichlÄ• nÄ• `to slip (on mud), stumble (on a stone)'.

vicchÄ• dana 11691 *vicchÄ• dana `covering over'. [âˆšCHAD1]
Pa. vicchÄ• danÄ• -- f. `covering'; WPah.bhad. bhal. biÄ‹hÄ• á¹‡ n. `bed'; Ku.gng. biÄ‹hÄ• á¹‡ `bedding', A. bisanÄ• , B. bichÄ• nÄ• , Or. bichaá¹‡Ä• ; H. bichÄ• nÄ• m. `carpet'. <-> Replaced by MIA. formation from caus. st. (see *VICCHÄ• DAYATI) in -- Ä• pana -- : P. vichÄ• uá¹‡Ä• , biËš m. `bedding'; Ku. bichauá¹‡o `cloth spread under bed', gng. biÄ‹hÉ”Ì^Ì„á¹‡ `bed'; N. bichyÄ• unu `bedding'; Or. bichÄ• uá¹‡i, ËšchaÃ¼á¹‡i `logs or sticks strewn on bottom of boat'; Bi. Mth. bichÄ• on, bichaunÄ• `bedding'; H. bichÄ• wan m. `carpet', bichaunÄ• m. `bedding'.
Addenda: *vicchÄ• dana -- : A. bichanÄ• (phonet. bisÉ”na) `bed' AFD 218.

11692 *vicchÄ• dayati `spread out'. [âˆšCHAD1]
S. vichÃ£Ì„iá¹‡u tr. `to spread, extend', A. bisÄ• iba; B. bichÄ• na `to spread, strew, scatter'; Or. bichÄ• ibÄ• `to spread', Mth. bichÄ• eb, H. bichÄ• nÄ• , Marw. bichÄ• á¹‡o. <-> Replaced by MIA. caus. forms in -- Ä• vÄ“i: L. vichÄ• vaá¹‡ `to spread out (bedding &c.)', awÄ• á¹‡. vichÄ• vuá¹‡, P. vichÄ• uá¹‡Ä• , ludh. bachaunÄ• (whence intr. L. vichaá¹‡ `to be spread', P. vichuá¹‡Ä• , vichá¹‡Ä• , bicchá¹‡Ä•), N. bichyÄ• unu, OAw. bichÄ• vaÃ¯.
*vicchoÌ„payati `puts apart'. [âˆšCHUP]
See *VIKá¹£OÌ„DAYATI.
Addenda: *vicchÄ• dayati: WPah.ká¹-g. (kc.) bÉ™Ä‹hÃ¡uá¹‡Ãµ `to spread (a bed)', J. bachÄ• á¹‡u, Garh. bicheá¹‡u `to spread'.

11692a *vicya -- `to be picked up' (cf. *VIÃ±CATI). [âˆšVIC]
Bi. loá¹›hÄ• biccÄ• `gleaning' (or < *VICITYA --).

11693 *vicyatÄ“1 `is winnowed, is separated' (vÃ-vicyatÄ“ AV.). [Cf.

vÃ-viÃ±canti, vivÄ“ká¹£i 2 sg. RV. -- âˆšVIC]
Ash. wiÄ• á¸—m `I thresh'; A. bisiba `to fan' (< `*to winnow'). -- See *VIÃ±CATI.

11694 *vicyatÄ“2 `is contained'. [3 sg. impf. vivyak, perf. vivyÄ• ca `could contain' RV., vivÄ“ca AV. -- âˆšVYAC]
K. veÌ†Ä‹un, pp. vyoÄ‹u `to be contained in, fit into', vyuÄ‹u, dat. viÄ‹is m. `collection of what remains over after meeting expenses of any work, saved -- up wealth'.
VIJ `move suddenly': *vijyatÄ“, vá¸—ga -- ; ÃºdvijatÄ“; <-> âˆšvyaj, âˆšvÄ«j?

11695 *vijanati `gives birth'. [Cf. vijanana -- n. `birth' lex. <-> âˆšJAN]
Gy. wel. bian -- `to give birth', rum. biyan -- , gr. ben -- .

vijanÄ• 11696 *vijanÄ• `giving birth'. [Cf. vijanyÄ• -- f. `pregnant woman' PÄ• rGrÌ¥. -- âˆšJAN]
Gy. gr. ben f. `birth'; A. biyan `child -- birth', M. vÄ«á¹‡ f. `littering, brood, litter'; Si. vadana `birth'; -- B. ben `child -- birth' rather with ODBL 352 < VÄ“DANÄ• -- .

vijanman 11697 vijanman n. `birth' W. [âˆšJAN]
S. viamu m. `birth'.

11698 vÃ-jahÄ• ti (RV. vÃ-jahuá¸¥) `leaves behind' VS. [âˆšHÄ• 3]
Pa. vijahati `leaves' (vihÄ• mi 1 sg. pres. from aor. st.), vijahana -- n., Pk. vijahaÃ¯, vijahaá¹‡a -- n.; H. poet. bihÄ• nÄ• `to leave, desert'.

vijÄ• ta 11699 vijÄ• ta `born' MBh. [âˆšJAN]
Pa. vijÄ• tÄ• -- f. `one who has borne'; S. viÄ• u m. `infant'.

vijÄ• tra 11700 *vijÄ• tra `birth'. [Cf. jÄ• trÄ«ËŠ -- `mother' AV. -- âˆšJAN]
Ku. byÃ£Ì„t, bet `calving'; G. vetar n. `birth, bringing forth, brood', M. vet n. `littering, litter, brood'.

11701 vÃ-jÄ• yatÄ“ `is born' RV., `bears young' AV. [âˆšJAN]
Pa. vijÄ• yati `gives birth', Pk. viÄ• aÃ¯, L. viÄ• vaá¹‡ `to give birth (esp. of animals)', Ku. byÄ• á¹‡o (human or animal), N. biyÄ• unu (of animals: only

contemptuously of women), B. biyÄ• na, Or. biÄ• ibÄ• , beibÄ• , H. biyÄ• nÄ• , byÄ• Ëš (human and animal), G. viÄ• vuÌƒ, M. viá¹‡&etilde;, Si. vadanavÄ• ; -- S. viÄ• maá¹‡u has m from viamu < VIJANMAN -- . -- Pa. vijÄ• yana -- n. `parturition', Or. biÄ• á¹‡a; Bi. biyÄ• n, ËšnÄ• `calving', Mth. biÄ• n; H. biyÄ• n, byÄ• n m. `parturition'.
Addenda: vÃ-jÄ• yatÄ“: Md. vihanÄ« `bears', vihenÄ« `is born' â†• Ind. (e.g. G. viÄ• vuÌƒ).
*vijjhÄ• payati see *VIJJHÄ• YATI Add2.

11702 vÃ-jrÌ¥mbhatÄ“ `yawns' VS., `becomes erect (of penis)' RV., `expands, blossoms' KÄ• v. [See jÅ•ÌŠmbhatÄ“. <-> âˆšjrÌ¥mbh]
Pa. vijambhati `rouses oneself', vijambhitÄ• -- f. `yawn'; Pk. viaá¹• bhaÃ¯ `yawns, expands'; OSi. vÃ¤jÃ¤mbÃ¤ absol. `having flourished'.
*vijjhÄ• payati `extinguishes' see next.

11703 *vijjhÄ• yati `is burnt out, is extinguished'. 2. Caus. *vijjhÄ• payati. [Cf. viká¹£Ä• ma -- n. `a dead coal' ÅšÄ• á¹…khÅšr., avaká¹£Ä• ËŠá¹‡a -- `extinguished', saá¹• praká¹£Ä• payati `extinguishes' TS. -- vidhyÄ• payati Jain. `extinguishes' is sanskritization of vijjhËš. -- âˆš*JHAI]
1. Pa. vijjhÄ• yati `is extinguished', Pk. vijjhÄ• i, M. vijÌˆhá¹‡&etilde; (Bloch LM 408 < vi -- ká¹£i -- ); -- MIA. *vujjh -- < vijjh -- X *ojjh -- < *AVAJJHÄ• YATI (rather than X ujjhati `leaves' ND 452 a 35): Sh. bÅ-Å¾Ã³Ä-kiÌ¯ `to be allayed (of hunger)'; S. ujhaá¹‡u `to be extinguished', P. bujhá¹‡Ä• , N. bujhnu, B. bujÄ• , Or. bujhibÄ• , bujiËš, OAw. bujhaÌ„Ì†i, H. bujhnÄ• . -- X MRÌ¥á¹£á¹-A -- 1 q.v.
2. Pa. vijjhÄ• pÄ“ti `extinguishes', Pk. vijjhÄ• vÄ“i, ËšvaÃ¯, M. vijÌˆhaviá¹‡&etilde;; -- Si. vidavanavÄ• `to destroy' (or poss. vidhmÄ• payati: ES 81 < vi -- ká¹£i --); -- S. ujhÄ• iá¹‡u `to extinguish', P. bujhÄ• uá¹‡Ä• , Ku. bujhÅ«á¹‡o, N. bujhÄ• unu, B. bujÄ• na, Or. bujÄ• ibÄ• , OAw. OMarw. bujhÄ• vaÃ¯, H. bujhÄ• nÄ• (â†’ G. bujhavvuÌƒ whence pass. bujhÄ• vuÌƒ `to be extinguished').
Addenda: *vijjhÄ• yati. 2. *vijjhÄ• payati: Md. vÄ«danÄ« `tears, destroys'?

11704 *vijjhukkati `stoops aside'. [âˆš*JHUKK]
H. poet. bijhuknÄ• intr. `to jerk, fear, be crooked'.

11705 vÃ-jÃ±apayati `makes known, begs' ÅšBr. [âˆšJÃ±Ä•]
Pa. viÃ±Ã±Ä• pÄ“ti `informs, appeals to', AÅ›. viá¹• napayitave; NiDoc.

viá¹• navÌ• eti `regards', Pk. viá¹‡á¹‡aÌ„Ì†vÄ“i; OAw. binavaÃ¯ `entreats'; G. vinavvuÌƒ `to entreat, persuade, praise'; M. vinaviá¹‡&etilde; `to supplicate'.

vijÃ±apti 11706 vijÃ±apti f. `information, report, request (to a superior)'
KathÄ• s. [âˆšJÃ±Ä•]
Pa. viÃ±Ã±atti -- f. `intimation'; AÅ›. vinati f. `request', NiDoc.
viá¹• nati, Ëšadi, Pk. viá¹‡á¹‡atti -- f., K. veÌ†nath, dat. veÌ†nÃ¼Ä‹Ã¼ f., S. vinatÄ« f., P. benatÄ«, beá¹‡tÄ«, biá¹‡tÄ« f., Ku. binat, bintÄ«, biá¹‡atÄ«, N. binti, A. B. Or. binati, Bhoj. binati, minati, Aw.lakh. bintÄ«, H. binatÄ«, bintÄ«, mintÄ« f., OMarw. bÄ«natÄ« f.; G. M. vinatÄ«, vinaÌƒtÄ« f. `request', M. viá¹‡atÄ« f. `offering to an idol when venerated'. -- á¹‡ in P. Ku. M. X MIA. *viá¹‡aÃ¯ -- < VINATI -- ? -- Sh. (Lor.) buyÃ¡t f. `representation, petition' < *biÃ±at?
Addenda: vijÃ±apti -- : Garh. binti `request', OAw. (JÄ• yasÄ«) binÄ• tÄ« `representation, intimation'.

vijÃ±Ä• ËŠna 11707 vijÃ±Ä• ËŠna n. `act of discerning' AV. [âˆšJÃ±Ä•]
Pa. viÃ±Ã±Ä• á¹‡a -- n. `consciousness', KharI. viÃ±ana; Pk. viá¹‡á¹‡Ä• á¹‡a -- n. `knowledge'; S. vÄ«Ã±Ä• á¹‡u, Ëšá¹‡o m. `charm for discovering a thief'; OB. biá¹‡Ä• á¹‡a `knowledge'; H. binÄ• nÄ« f. `special thought'; OG. vinÄ• á¹‡a `comprehension'.

vijÃ±Ä• nin 11708 *vijÃ±Ä• nin `without knowledge'. [JÃ±Ä• NA --]
H. binÄ• nÄ« `foolish, ignorant'.
Addenda: *vijÃ±Ä• nin -- : WPah.ká¹-g. bÉ™naá¹‡I m. `an outcaste village servant'.

11709 *vijyatÄ“ `is set in quick motion'. [Cf. avijÄ“ `I fled' RV., vigna -- `alarmed' (< `*shaken'?), vijitrÌ¥ -- (W.), vÄ“ktrÌ¥ -- (DhÄ• tup.) `separating'. Forms of âˆšVIJ semant. infl. by âˆšVIC. -- âˆšVIJ]
K. vizun, pp. vyuzu `to sift, winnow' or < VÄ«JYATÄ“.

11710 *vijvalati `shines out'. [âˆšJVAL]
S. vijÌ„uraá¹‡u `to become bright (as fire when blown on)'.

11711 *viÃ±cati, vinÃ¡kti `separates' DhÄ• tup. [Cf. vÃ-viÃ±canti 3 pl. `blow through' RV. -- âˆšVIC]
Or. biÃ±cibÄ• `to fan, scatter on the ground, spread, sow' (whence biÃ±caá¹‡Ä• , Ëšá¹‡i `fan'), biÃ±chibÄ• (ch?) `to scatter, strew'; -- M. v&etilde;Ä‹á¹‡&etilde;, veÄ‹á¹‡&etilde; `to pick (up, off, out) one by one, gather, select' with e from caus. *vÄ“cayati (vivÄ“cayati `separates' Mn.; semant. cf. Ir. *waiÄ• -- in Pers. bÄ«z -- , Bal. gÄ“Ä• -- `to sift' ~ Oss. veÇ°un `to gather, pick up').

viá¹-a 11712 viá¹-a `*impurity', m. `licentious rogue' KathÄ• s. 2. *viá¹-á¹-a -- . 3. *viá¹-á¹-ara -- . 4. *viá¹-á¹-ala -- . 5. *viá¹-á¹-Ä• la -- . [Cf. viá¹-ka -- in kará¹‡a -- viá¹-ka -- n. SuÅ›r. = kará¹‡a -- gÅ«tha<-> `ear wax' and viá¹£á¹-hÄ• -- from which in NIA. *viá¹-á¹-a -- is not readily distinguishable. In both b(h) -- instead of v<-> in K. P. M. Si. may be due to deformation, but cf. also `defective' group s.v. *BIá¸• á¸• A --]
1. Pk. viá¸• a -- m. `pander'; Or. biá¹›a `ordure'.
2. Or. biá¹- `human dung', H. bÄ«á¹- f.; M. vÄ«á¹- m. `disgust', viá¹-á¹‡&etilde; `to sully'; -- P. bhiá¹-á¹- f. `defilement', bhiá¹-á¹-aá¹› `impure', bhiá¹-Ä• uá¹‡Ä• `to cause to be polluted'; M. biá¹-Ä« f. `dung'.
3. P. viá¹-á¹-ará¹‡Ä• , biá¹-á¹-arnÄ• `to be spoilt, be enraged'.
4. S. viá¹-irjaá¹‡u `to be defiled'; N. biá¹-ulo `defiled', biá¹-ulinu `to be defiled'; A. biá¹-aliyÄ• `mean (epithet of a Brahman)'; B. biá¹-lÄ• `ugly, vicious'; Or. biá¹-uá¸·a, Ëšá¸·Ä• , biá¹-oá¸·a, Ëšá¸·Ä• `wicked, outcast, bastard'; G. vaá¹-lÉ” `abject, mean', vaá¹-alvuÌƒ `to be polluted', caus. vaá¹-lÄ• vvuÌƒ.
5. Pk. viá¹-á¹-Ä• la -- m. `impurity', viá¹-á¹-Ä• lÄ“i `defiles', viá¹-á¹-Ä• laá¹‡a -- n.; S. viá¹-Ä• raá¹‡u `to defile by touching with the mouth'; Ku. biá¹-Ä• lá¹‡o `to defile by tasting, taste or eat anything for first time in morning'; N. biá¹-Ä• lnu `to take a morsel of'; B. biá¹-Ä• l

`impure'; Or. biá¹-Ä• á¸·a `libertine, cheating', biá¹-Ä• á¸·ibÄ• `to defile, outcaste', biá¹-Ä• á¸·iÄ• `outcaste'; H. biá¹-Ä• lnÄ• `to taste'; G. vaá¹-Ä• á¸·, Ëšá¸·É” m. `pollution', viá¹-Ä• á¸·vuÌƒ, vaá¹-Ëš `to defile', M. viá¹-Ä• á¸· m., viá¹-Ä• á¸·á¹‡&etilde;.
viá¹-aá¹…ka -- see VIá¸• Aá¹…GA -- .

viá¹-apa 11713 viá¹-apa m.n. `branch, twig, sprout, bush' MBh., Ëšaka<-> m. `tree' KÄ• d. [Poss. conn. with word -- group under VÄ«á¹-Ä• --]
Pa. viá¹-apa -- m., viá¹-abhÄ« -- f. `fork of a tree, branch'; Pk. viá¸• ava -- m. `sprout, branch'; OAw. birava `small tree', lakh. birawÄ• `tree'; Si. veá¸·ap, Ëšá¸·ep `bush, tree with branches' < *veá¸·ab EGS 169, H. Smith JA 1950, 188.
viá¹-ka -- , *viá¹-á¹-a -- , *viá¹-á¹-ara -- , *viá¹-á¹-aÌ„Ì†la -- `impure'
see VIá¹-A -- .

viá¸• aá¹…ga 11714 viá¸• aá¹…ga `clever' lex., viá¹-aá¹…ka -- `pretty' BhP.
Pk. viá¸• aá¹• ga -- `clever'; A. biriá¹…ga `beautiful'.

viá¸• aá¹…gÄ• 11715 viá¸• aá¹…gÄ• f. `Embelia ribes' lex., viá¸• aá¹…gÃ¡ -- n. `its fruit (used as vermifuge)' SuÅ›r.
A. biriá¹… `a partic. medicinal plant'; Or. biá¹›aá¹…ga `Embelia ribes'.

11716 viá¸• ambatÄ“ `imitates' BhP., viá¸• ambayati `mocks, deceives' Hariv. [âˆšá¸• AMB]
Pk. viá¸• aá¹• baÃ¯ `mocks, abuses'; Si. vaá¸·amba -- `to deceive' SigGr ii 462.

11717 vÃ-taká¹£ati `cuts off, hews in pieces' RV. [âˆšTAKá¹£]
Pa. vitacchÄ“ti `picks to pieces, smoothes'; Si. vikanavÄ• `to bite, gnaw, seize with the teeth'.

11718 vÃ-tanoÌ„ti `spreads over' RV. [âˆšTAN]
Pa. vitanoÌ„ti `spreads out'; -- Si. vÃ¤nÄ«ma `spreading in the sun to dry' or < Ã¡VATANOÌ„TI?

11719 vitarati `gives' MBh., `accomplishes' BhP. (vÃ-tirati `traverses, brings forward' RV.) [âˆšT&RCIRCLEMACR;]
Pa. vitarati `goes through, overcomes'; Pk. viaraÃ¯ `hands over'; -- with

MIA. -- tt -- : K. veÌ†tarun `to carry on or through (some difficult work in face of obstacles)'.

vitÃ¡stÄ• 11720 vitÃ¡stÄ• f. `name of the river Jhelum' RV.
K. veÌ†th f. (vyath JRAS 1917, 92) `the Jhelum'; L. vÃªhat f. `the Jhelum below KhushÄ• b'.

vÃ-tasti 11721 vÃ-tasti f. `measure of length consisting of span between extended thumb and little finger or between wrist and tip of fingers' ÅšBr.
[MIA. *viasti -- â†' Psht. waz. vioÌ„Å¡ta `a unit of square measure' EVP 93.
MIA. and NIA. forms with unaspirated -- tt -- poss. X *vitti -- ~ Ir.
*vidÄ• ti -- in Sang. wudÄ«t `span' Rep2 73. <-> âˆšTAá¹• S]
Pa. vidatthi -- f. `span'; S. vithi, ËšthÄ« f. `interval' (whence vithÄ«ro `separate'); L. vitth, (Ju.) vith, vithÄ« f. `a short distance', awÄ• á¹‡.
vith `space'; P. vitth, bitth m. `distance'; Ku. byÃ£Ì„t, bet `span'; N. bittÄ• `span from outstretched thumb to second finger'; Or. bitÄ• `span', Aw.lakh. bÄ«tÄ• , H. bittÄ• , bÄ«tÄ• m. (AlbÄ«rÅ«nÄ« biyattu LM 411), G. v&etilde;t m.f., M. vÄ«th, vÄ«t f., Ko. vihÄ«t f., Si. viyata; -- Pk. vihatthi -- m.f. `measure of length' (X hattha -- < HÃ¡STA -- ?) from which, as false sanskritization, B. bighat `span' (unexpl. ODBL 463).
Addenda: vitasti -- : WPah.ká¹-g. bÃ-eth (obl. -- a) f. `span between thumb and little finger'.
â€ *KANAVITASTI -- .

11721a â€ *vitÄ• á¸• a -- `thought'. [âˆšTAá¸• 2]
WPah.poet. be_á¹› m. `brain' Him.I 138 see â€ *VITÄ• á¸• AYATI2.

11722 vitÄ• á¸• ayati `dashes to pieces, wounds' MBh. [âˆšTAá¸• 1]
B. beá¹›Ä• `to strike, beat, thresh'; -- with MIA. anal. -- tt -- : G. vitÄ• á¹›vuÌƒ, vatËš `to harass'.

11722a â€ *vitÄ• á¸• ayati2 `ponders', cf. *tÄ• á¸• ayati2. [âˆštaá¸• 2]
WPah.ká¹-g. beá¹›nÃµ `to understand' (rather than, with Him.I 138, < VITÄ• á¸• AYATI1).

vitÄ• na 11723 vitÄ• na m. `extension' KÄ• v., `canopy' MBh. [âˆšTAN]
Pa. vitÄ• na -- m. `canopy'; Pk. viÄ• á¹‡a -- m. `extension, canopy', Si. viyana.

11724 *vitrÌ¥dati `splits apart'. [~ *VITRÌ¥NDATI. -- âˆšTRÌ¥D]
G. vatraá¹›vuÌƒ, vataá¹›vuÌƒ `to scratch with the nails', vataiá¹› f.
`scratch' < *vataá¸• Ä« -- (whence vataiá¹›vuÌƒ `to scratch'): rather than <
*VITRUá¹-ATI.

11725 *vitrÌ¥ndati, vÃ-trÌ¥á¹‡atti `pierces, breaks asunder' AV. [âˆšTRÌ¥D]
PaÅ¡. wieá¹‡á¸• -- `to flay': semant. cf. *TRÌ¥DATI or *TARDATI1 in Wg., but
more prob. with IIFL iii 3, 187 < VÃ-KRÌ¥NTATI.

vitoÌ„dana 11726 *vitoÌ„dana `striking'. [Cf. vÃ-tudati `strikes' RV.,
`plays a musical instrument' BhP., Pa. vitudati `strikes'. -- âˆšTUD]
WPah.bhal. by&etilde;oá¹‡i f. `drum -- stick'.

vittÃ¡ 11727 vittÃ¡ `found' AV., n. `a find' AitBr., `goods, power' RV. [~
VINNA -- . -- âˆšVID]
Pa. Pk. vitta -- n. `wealth'; S. vitu m. `power, ability'; A. bit `money';
Or. bita `wealth', Mth. bit, G. vÄ«t n.
*vitti -- `span' see VÃ-TASTI -- .

11727a â€ vitta -- 2 `celebrated for', vittaka -- `renowned' DaÅ›., esp.
prasÄ• davitta(ka) -- `high in favour' KÄ• v. [Same as vittÃ¡ -- 1. -- âˆšvid]
Pa. vitta -- `happy', vittaka -- `becoming rich', Pk. vitta -- `famous';
WPah.ká¹-g. bIttÉ” `beautiful, good', sat. bÄ«tau LSI ix 4, 648 (so Him.I
146 in view of J. biu `good' < â€ VIDITÃ¡ -- 1, but cf. VYÃ KTA -- `adorned,
beautiful' RV., Pk. viyatta -- `wise').

vittha 11728 *vittha `bowl'.
Pa. (surÄ• --)vittha -- n. `drinking bowl', (Ä• vÄ“sana --) vitthaka -- n.
`small bowl for needles &c.'; Si. vit -- a `drinking vessel'.

11729 *vitruá¹-ati `is broken'. [âˆšTRUá¹-]
S. viá¹-ruá¹›aá¹‡u `to be broken into masses (as sour milk from boiling)'.
-- G. vatraá¹›vuÌƒ, vataá¹›vuÌƒ `to scratch with the nails' rather <
*VITRÌ¥DATI.
VID `know, find out': VITTÃ¡ -- , VIDYÄ• ËŠ -- , VINDÃ¡TI, VINNA -- , Vá¸—DA
-- , VÄ“DANA -- , VÄ“DANÄ• ËŠ -- , VAIDYÃ¡ -- ; NAIVÄ“DYA -- , SAá¹• VÄ“DANA
-- .

11730 vÃ-dadhÄ• ti `apportions, puts in order' RV., `ordains' GrÌ¥ÅšrS. 2. Pp. vÃ-hita -- RV. 3. Caus. vidhÄ• payati R. [âˆšDHÄ•]
1. Pa. vidadhÄ• ti, vidahati `assigns, practises', AÅ›.

vidahÄ• mi; Pk. vihÄ“i `makes'; A. bihiba `to lay down as a rule'; Or. bihibÄ• `to ordain, arrange, accomplish'; OM. vihiá¹‡eá¹• `to ordain, settle'. -- PaÅ¡. Ç°(a)h -- `to place, put' (IIFL iii 3, 86) rather < JÃ¡HÄ• TI.
2. Pa. vihita -- , Ëšaka -- `arranged', Pk. vihia -- , OM. pret. vihÄ«leá¹• .
3. Pk. vihÄ• vaá¹‡a -- `arrangement'; N. bhiyÄ• unu `to be able, to finish' (semant. cf. saknu s.v. *Å›AKYATI if < Å›AKNá¹“TI); Or. bihÄ• ibÄ• , bhiÄ• ibÄ• `to cause to happen, arrange'.

vidara 11731 vidara m. `fissure' Naiá¹£., `tearing asunder' lex. [âˆšD&RCIRCLEMACR;]
With MIA. anal. -- dd -- : H. bÄ«dar m. `a kind of harrow used to loosen soil and remove weeds from standing rice'.

11732 *vidarati `breaks'. [Cf. vÃ-dÄ«ryatÄ“ `is rent' ÅšBr., vidrÌ¥á¹‡Ä• ti `tears asunder' MBh., vidÄ• rayati `disperses' R. -- âˆšD&RCIRCLEMACR;] M. virá¹‡&etilde; intr. `to crumble (of rice or pulse under husking or grinding)'; -- Kt. wideÅ• -- `to fear' Rep1 60, OAw. biá¸• araÃ¯. -- See VIDÄ• RAYATI.
vidala -- see BIDALA -- .

11733 vidalati `splits asunder' tr. R., intr. Naiá¹£. [~ *VIDARATI: cf. Pa. vidÄ• lÄ“ti. -- âˆšDAL1]

A. biyaliba `to be distended before being actually torn, spreads'.
vidalita -- see BIDALA -- .

vidÄ• raá¹‡a 11734 vidÄ• raá¹‡a n. `tearing' MBh. [âˆšD&RCIRCLEMACR;]
Pa. vidÄ• raá¹‡a -- n. `splitting', Pk. viÄ• raá¹‡a -- n. -- NIA. cmpds. or
MIA. anal. -- dd -- : H. bidÄ• ran m. `tearing'; G. M. vidÄ• raá¹‡ n.
`tearing, killing'.

11735 vidÄ• rayati `opens' AitBr., `tears to pieces' MBh., `scatters' R. [Cf.
vÃ-dará¹£asi RV. -- âˆšD&RCIRCLEMACR;]
Pa. vidÄ• rÄ“ti `splits', Pk. viÄ• rÄ“i. -- With MIA. anal. -- dd -- : Ap.
viddÄ• raá¹‡a -- adj.; P. baá¸• Ä• rnÄ• `to remove, cast out (evil spirits)',
baá¸• Ä• r m. `exorciser'; B. bidÄ• rÄ• `to split, pierce', Or. bidÄ• ribÄ• ,
Mth. bidÄ• rab; OAw. bidÄ• raÃ¯ `splits', biá¸• Ä• rÄ« f. pp. `put to flight';
H. bidÄ• rnÄ• `to tear'; G. vidÄ• rvuÌƒ, viá¸• Ä• rvuÌƒ `to tear, cut, lay
open'; M. vidÄ• rá¹‡&etilde; `to tear to pieces'.

11735a â€ viditÃ¡ -- `known' AV. [âˆšVID]
Pa. vidita -- `known', Pk. vidiya -- , viia -- ; WPah.J. biu, biyÄ• `good'
(cf. â€ VITTA -- 2 Him.I 146); -- Md. viya `sums, problems'?
VID: â€ vitta -- 2, â€ viditÃ¡ -- .

11736 vÃ-dÅ«á¹£ayati `disgraces' RV. [âˆšDUá¹£1]
Pa. vidÅ«sita -- `corrupted'; -- with MIA. -- dd -- : P. vadÅ«há¹‡Ä• , baËš
`to calumniate'.

11737 *vidrÌ¥á¹• hati `makes firm'. [âˆšDRÌ¥á¹• H]
H. bidahnÄ• `to harrow rice or millet crop in the beginning'?

vidÄ“Å›yÃ 11738 vidÄ“Å›yÃ `foreign' AV. [Cf. vidÄ“Å›a -- m. `foreign
country' KauÅ›., Pa. vidÄ“sa -- m., Pk. viÄ“sa -- m. -- DÄ“Å›Ã¡ --]
Pk. vidÄ“sia -- , viddÄ“sia -- m. `foreigner' (-- dd -- prob. anal., but
poss. in this case due to association with viddÄ“sia -- `hated' <
vidvÄ“á¹£ita --); Ash. Wg. vidiÅ¡a, widiÅ¡Ä• `guest, foreigner', Kt.
vudÄ“Å¡Ã¥ (Rep1 60 poss. < *uddÄ“Å›ya -- cf. Av. uz -- dahÌ• yu --).

viddhÃ¡ 11739 viddhÃ¡ `pierced, wounded' AV., `thrown' lex. [âˆšVYADH]
Pa. Pk. viddha -- `pierced' (whence Pk. viddhaÃ¯ `pierces'); Wg.wid -- `to

fear'; Sh.(Lor.) bÄ«do pp. of biÇ°oiki `to be lying down, be lost' (< VIDHYATÄ“); S. vidho pp. of vijhaá¹‡u `to pierce' (< VÃ-DHYATI); P. vidhá¹‡Ä• `to be pierced'; Ku. bidhá¹‡o `to pierce', pass. bidhiá¹‡o; Or. bidhÄ• `blow with fist'; H. bÄ«dhnÄ• `to pierce', caus. bidhÄ• nÄ• ; OMarw. abÄ«dha `unpierced'; G. vÄ«dhuÌƒ n. `hole'; Si. vidi `pierced', vit -- a `hole' (< vit < *vid). -- Transitives formed with substitution of e for i: S. vedhaá¹‡u `to pierce', Ku. bedhá¹‡o; N. bedhnu `to penetrate, overlap'; H. bedhnÄ• `to pierce', G. vedhvuÌƒ, M. vedhá¹‡&etilde;.
Addenda: viddhÃ¡ -- : Md. vidu `hole'.

viddhi 11740 viddhi f. `act of piercing' PÄ• á¹‡.com. [âˆšVYADH]
Si. vit `shooting, archery'.

vidyÄ• ËŠ 11741 vidyÄ• ËŠ f. `knowledge' RV. [âˆšVID]
Pa. Pk. vijjÄ• -- f. `knowledge', S. vijÌ„a f., Si. vida. <-> Deriv.: N. bijuwÄ• `sorcerer'.
VAIDYÃ¡ -- ; TRIVIDYÄ• -- .

vidyÃºt 11742 vidyÃºt `flashing', f. `lightning' RV. [âˆšDYUT]
Pa. vijju -- , vijjutÄ• -- f. `lightning', Pk. vijju -- m.f., ËšuÄ• -- f., Phal. biÇ°Ç°i, biÇ°i, S. vijÌ„u f., L. vÄ«jj f., P. bijj f., Or. biju, OAw. bÄ«ju f., G. vÄ«j f., M. vÄ«jÌˆ, vijÌˆÅ« f., Ko. ij m., vÄ«ju, Si. Md. vidu.
VIDYUTYÃ -- , VIDYÃºNMANT -- ; VIDYULLATÄ• -- .
Addenda: vidyÃºt -- : WPah.ká¹-g. bÄ«jÌˆ f. (obl. -- a) `lightning'; -- J. bÄ«j m. `thunderbolt' (X VÃ¡JRA -- Him.I 145).

vidyutyÃ 11743 vidyutyÃ `existing in lightning' VS. [VIDYÃºT --]
Sh. biÄ• uá¹£ m. `lightning' (< *biÇ°uÄ• ?) or < *biÇ°ucÌ£ < *vidyuttra -- . Both very doubtful.

vidyÃºnmant 11744 vidyÃºnmant `gleaming' RV. [VIDYÃºT --]
Tor. biÇ°mot m. `lightning': doubtful since -- nt -- > -- n in Tor.

vidyullatÄ• 11745 vidyullatÄ• f. `forked lightning' KathÄ• s. [VIDYÃºT -- , LATÄ• -- 1]
Pa. vijjullatÄ• -- f.; Pk. vijjullayÄ• -- , vijjulaÄ• -- , ËšliÄ• -- , ËšlÄ« -- , ËšlÄ• -- f. `lightning', L. vijjlÄ« f., P. bijlÄ« f.; WPah.khaÅ›. bijÌˆli `a very swift bullock'; N. bijuli `lightning'; A. bizuli, biduli

-- d -- infl. by Sk.), B. bijuli, Or. bijuá¸·i, Mth. bijurÄ«, H. bijulÄ«, bijlÄ«, bÄ«jurÄ« f., OMarw. bÄ«jalÄ« f., G. vijá¸·Ä« f., M. bijÌˆlÄ« f. (â†• H.), Si. viduli -- ya.
Addenda: vidyullatÄ• -- : WPah.ká¹-g. (kc.) bIjÌˆlI f. `lightning, electric light'.

11745a â€ vidyoÌ„tatÄ“ `shines' RV. [âˆšDYUT]
Pa. vijjoÌ„tati `shines'; Pk. vijjoÌ„(v)ia -- `resplendent'; Md. vidanÄ« `lightens, sparkles'.

vidrava 11746 vidrava m. `flight, panic' MBh. [âˆšDRU]
Pk. viddava -- m. `destruction, loss'.
*VIDRAVAKÄ• RA -- .

vidravakÄ• ra 11747 *vidravakÄ• ra `panicking'. [VIDRAVA -- , KÄ• RA -- 1]
WPah.bhal. biá¸• á¸·Ä• r m. `a mischievous or nervous bullock'.

11748 vÃ-dravati `runs apart' RV., `is divided, bursts' MBh. 2. vidrÄ• vayati `puts to flight' MBh. [âˆšDRU]
1. Pk. viddavaÃ¯ `drives away'; K. veÌ†Ì£darun `to become slack, loose, or feeble'.
2. K. veÌ†Ì£darÄ• wun `to loosen, slacken, make feeble (by opposition, assisting in defeat, robbing, &c.)'.
vidrÄ• vayati see prec.

11749 *vidroÌ„hayati `injures'. [Cf. perf. vidudruhÄ“ BhP. <-> âˆšDRUH]
Ext. -- á¸• a -- : H. bidoá¹›nÄ• , bidornÄ• `to mock'?

11750 *vidharati `holds firm'. [vÃ-dharaá¹‡a -- `restraining' ÅšBr., vidhartÃ¡ri inf. `to hold firm', vÃ-dhÄ• rayati RV. <-> âˆšDHRÌ¥]
P. viharnÄ• `to insist, defy'.

vidharga 11751 *vidharga `without movement'. [Cf. dhrÃ¡jati `moves on' RV. -- âˆšDHRAJ]
Bshk. bilÉ”g `ill, sick', Phal. bidrÄ• ËŠgu.

vidhÃ¡vÄ• 11752 vidhÃ¡vÄ• f. `widow' RV.
Pa. Pk. vidhavÄ• -- f., Pk. vihavÄ• -- f., Gy. germ. phibli, rum. phiulÃ-,

gr. pivlÃ- (whence m. `widower': hung. phivlo manuÅ¡, germ. phiblo, gr. pivlÃ³), P. bevÄ• f.; A. b&etilde;wÄ• `surname added after a widow's name'; Bi. bewÄ• `widow'.
AVIDHAVÄ• ËŠ -- .
vidhÄ• ËŠ -- f. `division' ÅšBr. [âˆšDHÄ•]
TRÃ-VIDHA -- .

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vidhÄ• tÅ•ÌŠ 11753 vidhÄ• tÅ•ÌŠ m. `arranger' RV., `a name of BrahmÄ• ' MBh. [âˆšDHÄ•]
Pa. vidhÄ• tar -- m. `arranger', Pk. vihÄ• u -- , vidhÄ• ya -- m.; H. bihÄ• Ä« f. `a spirit which by whispering alternately sad and pleasing things in infants' ears causes them to cry and laugh in their sleep'.
Addenda: vidhÄ• tÅ•ÌŠ -- : WPah.poet. bia mata f. `the goddess of fate'.

vidhÄ• ËŠna 11754 vidhÄ• ËŠna n. `arrangement, order' RV., `making' Mn. [âˆšDHÄ•]
Pa. vidhÄ• na -- n. `arrangement', AÅ›.shah. man. vidhanaá¹• , top. vidhÄ• ne, Pk. vihÄ• á¹‡a -- n.; Or. bhiÄ• á¹‡a `construction, beginning, boiling of molasses to make syrup'.
vidhÄ• payati see VÃ-DADHÄ• TI.

vidhi 11755 vidhi m. `rule' GrÌ¥ÅšrS., `fate' MBh. [âˆšDHÄ•]
Pa. vidhi -- f. `rule, fate'; AÅ›. vidhi -- m. `order'; Pk. vihi -- m.f. `rule, sort'; P. beh -- mÄ• tÄ• f. `fate', A. bihi, Mth. bihi, bÄ«h, OG. vihi m.

vidhira 11756 *vidhira `piercing'. [âˆšVYADH]
Bshk. bÄ«r `awl' AO xviii 228.

11756a *vidhÅ«na -- Add. 14805.

11757 vÃ-dhÅ«noÌ„ti `shakes about' RV., vidhunoÌ„ti `destroys' MBh. [âˆšDHÅ«]
Pa. vidhunÄ• ti `shakes, removes, skins (an animal)'; Pk. vihuá¹‡aÃ¯ `shakes, makes tremble', vihuya -- `crushed'; Or. bhiá¹‡ibÄ• `to scutch cotton, tear to shreds', bhiá¹‡Ä• `carding, tearing, splitting up'.
*vidhna -- `pierced' see *VÄ“DHATI.

11758 vidhmÄ• payati `extinguishes' HYogay. [vÃ-dhamati `blows away, destroys' RV. -- âˆšDHAM]
Si. vidavanavÄ• `to destroy' or < *VIJJHÄ• PAYATI.

11759 vÃ-dhyati `pierces, afflicts, drives away' RV. [Meaning `throw' of S. and viddha -- `thrown' lex. also in Ir. P. Tedesco BSL 72, 116. -- âˆšVYADH]
Pa. vijjhati `pierces, shoots with an arrow', vijjhana<-> n.; NiDoc. vijaá¹• ti `they wound', vijitaǵa `a wound'; Pk. vijjhaÃ¯ `pierces'; S. vijhaá¹‡u `to throw down, put in, sheathe' (pp. vidho < VIDDHÃ¡ -- ); L.khet cÄ• -- vijhan (cÄ• <-> < CÄ• PAYATI) `to attach to, apply'; N. bijhnu `to pierce (of a thorn)', bijhÄ• unu `to prick'; Bi. bÄ«jhal `weevileaten'; H. bÄ«jhnÄ• `to tear up earth with horns and hoofs (of a bull)'; Si. vidinavÄ• `to pierce, bore through, shoot', pp. vidi, caus. viddanavÄ• .
Addenda: vÃ-dhyati: Md. videnÄ« `inserts itself', viddanÄ« `pokes'.

11760 vidhyatÄ“ `is pierced' MBh. [âˆšVYADH]
Pa. vijjhati `is pierced'; Sh. (Lor.) biÇ°oiki `to be lying down, be split, be lost' (pp. bido < VIDDHÃ¡ --); H. bÄ«jhnÄ• `to be worm -- eaten'.

vidhyamÄ• na 11761 vidhyamÄ• na `being pierced' Bhaá¹-á¹-. [âˆšVYADH]
Pa. vijjhamÄ• na -- `being shot'; Si. vidamana `perforation, hole, archery'.

11762 vidhvaá¹• sayati `causes to fall to pieces' MBh. [âˆšDHVAá¹• S]
Pa. viddhaá¹• sati `falls down', viddhaá¹• sita -- `shattered'; Pk. viddhaá¹• sÄ“i `destroys', pp. Ëššiya -- , H. bidhÃ£Ì„snÄ• , bidhalÌƒsnÄ• ; Si. vidahanavÄ• , vidanËš `to spread out, unfold, open' (or < VISRÌ¥JATI).
vinÃ¡kti see *VIÃ±CATI.

vinati 11763 vinati f. `obeissance' BhartrÌ¥. [âˆšNAM]
OAw. binaya `request'; -- X VIJÃ±APTI -- q.v.

vinada 11764 vinada m. `noise' R. [âˆšNAD]
S. viá¹‡o m. `abuse, ill -- language'.

11764a â€ vinadati `roars, thunders' MBh., `fills with cries' Hariv.
[âˆšNAD]
Pa. vinadati `cries out, scolds'; A. binÄ• iba `to moan in distress' AFD 337.

vinadana 11765 *vinadana `crying out'. [Cf. vinadati `cries out' MBh., Pa.
vinadati `scolds'. -- âˆšNAD
A. binani `lamentation'.

11766 vinamati `bows down' MBh. 2. vinamita -- `bent towards' lex. [âˆšNAM]
1. Pa. caus. vinÄ• mÄ“ti; Pk. viá¹‡amaá¹• ta -- `bowing'; OAw. binavaÃ¯
`bows'; H. binaunÄ• `to adore'
2. Pk. viá¹‡amia -- `bent right over'; H. binaÄ« `bent', m. `suppliant'.
vinamita -- see prec.

vinayÃ¡ 11767 vinayÃ¡ `leading away' RV., m. `guidance, good breeding' MBh.,
`rules for monks' BHSk. [âˆšNÄ«1]
Pa. vinaya -- m. `removal, rule, morality', Pk. viá¹‡aya<-> m.; OAw. binaÃ¼
`courtesy'; Si. vina `obedience'.
Addenda: vinayÃ¡ -- : Pk. viá¹‡aya -- m. also `courtesy, conciliation
(anunaya -- PSM)', OP. binaÃ¼ m. `entreaty'; -- OAw. binaya `request' rather
than < VINATI -- ; but poss. X vinata -- `modest' Bhaá¹-á¹-. and VINATI -- .

11768 vÃ-nayati `leads away' RV., `guides, trains' MBh. 2. Pass.
*vinÄ«yatÄ“. 3. Pp. vinÄ«ta -- . [âˆšNÄ«]
1. Pa. vinÄ“ti `removes, instructs'; Pk. viá¹‡Ä“i `drives out, educates,
teaches'; Sh. (Lor.) bunoiki `to rear, make grow up'.
2. Pk. viá¹‡ijjamÄ• á¹‡a -- `being educated'; Sh. buniÇ°oiki `to grow up,
grow big'.
3. Pa. vinÄ«ta -- `trained', Pk. viá¹‡Ä«a -- ; -- ext. -- ll -- : Sh.
bunÄ«lo `grown up'.

11769 *vinavati `makes a sound'. [Cf. nÃ¡vatÄ“ `roars' RV. <-> âˆšNU2]

M. viá¹‡avá¹‡&etilde;, vinavá¹‡&etilde; `to groan, moan, whine', viá¹‡avá¹‡Ä« f.: or < vilavá¹‡&etilde; s.v. VÃ-LAPATI.

11770 vÃ-naÅ›yati `perishes' RV. [âˆšNAÅ›1]
Pa. vinassati `is lost', Pk. viá¹‡assaÃ¯; P.ludh. binasnÄ• `to be killed'; OAw. binasaÃ¯ `is destroyed'; H. binasnÄ• `to be spoilt'; OG. viá¹‡asaÃ¯ `dies', G. vaá¹‡asvuÌƒ `to perish, be spoilt'.

vÃ-naá¹£á¹-a 11771 vÃ-naá¹£á¹-a `ruined, lost' MBh., `corrupted' Mn. [âˆšNAÅ›1]
Pa. vinaá¹-á¹-ha -- `lost'; NiDoc. vinaá¹-ha, Ëšaǵa, vinaá¹-haá¹• ti, Pk. viá¹‡aá¹-á¹-ha -- ; OB. biá¹‡aá¹-hÄ• `was destroyed'; H. bilaá¹-nÄ• `to be destroyed, be lost, become bad'; OMarw. binaá¹-hÄ« f. `wretch'; OG. viá¹‡aá¹-haÃ¼ `destroyed'.

11772 vÃ-nÄ• (vinÄ• ËŠ PÄ• á¹‡.) `without' ÅšBr.
Pa. vinÄ• `without', Pk. viá¹‡Ä• , Ap. viá¹‡u, K. veÌ†n, Ëšna, vin, Ëšna (w. abl. of things or dat. of persons), P. biá¹‡, N. binu, A. bine, B. bini, Mth. bin, binu (â†' Or. binu), binahi, OAw. binu, H. bin, G. viá¹‡, vaá¹‡, M. vÄ«á¹‡, viá¹‡&etilde;.
VINÄ• BHÅ«TA -- .
Addenda: vÃ-nÄ• : WPah.kc. bIá¹‡ `without', ká¹-g. bIá¹‡a prep. and postp., biá¹‡i postp.

11773 *vinÄ• ti `weaves'. 2. *vunÄ• ti through influence of forms with Å« -- , e.g. Å«YATÄ“, Å«ta -- . [VÃ¡YATI `weaves' RV. -- âˆšVÄ“]
1. Pa. vinÄ• ti `weaves', caus. vinÄ• pÄ“ti; Pk. viá¹‡aá¹‡a -- n. `weaving'; Kal. bhÄ«ËŠnim `I knit'; Kho. binik `to knit, weave, twist, contrive a plot'; P. biá¹‡á¹‡Ä• `to weave'; B. binÄ• na `to plait, braid'; H. binnÄ• `to weave', caus. binÄ• nÄ• , OMarw. caus. binÄ• i, G. vaá¹‡vuÌƒ, M. viá¹‡á¹‡&etilde; (LM 409 < vayana --). -- X TUNNÃ¡ -- 1 q.v.
2. Pk. vuá¹‡iya -- `woven', vuá¹‡aá¹‡a -- n. `weaving'; Woá¹-. Bshk. bun -- `to weave'; Phal. bulÅ«ËŠm `I plait' with l after sil -- `to sew'; K. woÌ„nun `to weave' (pp. wÅ«nu < *Å«NA -- 2), m. `the woof'; S. uá¹‡aá¹‡u `to weave', L. vuá¹‡aá¹‡, awÄ• á¹‡. uá¹‡un, P. uá¹‡nÄ• (caus. uá¹‡Ä• uá¹‡Ä•), buná¹‡Ä• , WPah.cam. buá¹‡á¹‡Ä• , bhal. buá¹‡aá¹‡ n. `yarn put into the shuttle'; Ku. buá¹‡á¹‡o `to weave', B. bunÄ• (caus. bunÄ• na), Or. buá¹‡ibÄ• , Bhoj. bunal, H. bunnÄ• . -- X TUNNÃ¡ -- 1 q.v. -- See vÃ¡yati, *Å«na -- 2,

*Ä• vunÄ• ti.
Addenda: *vinÄ• ti. 1. Md. vinum `weaving palm -- leaves'.
2. *vunÄ• ti: WPah.ká¹-g. (kc.) buá¹‡nÃµ `to weave, knit', J. buá¹‡nu.

11774 vinÄ• dayati `fills with cries' MBh. [âˆšNAD]
A. binÄ• iba `to lament'.

vinÄ• bhÅ«ta 11775 vinÄ• bhÅ«ta `separated' MBh. [VÃ-NÄ• , BHÅ«TÃ¡ --]
Si. vanavÅ« `separated' SigGr ii 361; if correct, prob. a Si. cmpd.

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vinÄ• yaka 11776 vinÄ• yaka m. `leader, guide' MBh. [âˆšNÄ«1]
Pa. vinÄ• yaka -- m. `guide, judge'; Si. vinÄ• `guide, a name of the Buddha'.

vinÄ• Å›a 11777 vinÄ• Å›a m. `destruction, death' TPrÄ• t. [âˆšNAÅ›1]
Pa. vinÄ• sa -- m. `destruction', Pk. viá¹‡Ä• sa -- m.; S. viá¹‡Ä• hu m. `murder', P. vaá¹‡Ä• h m.; N. H. binÄ• s m. `destruction, loss', OG. viá¹‡Ä• sa m., Si. vanasa.
VINÄ• Å›IN -- .

vinÄ• Å›ana 11778 vinÄ• Å›ana `destroying' YÄ• jÃ±., n. `destruction' MBh. [âˆšNAÅ›1]
Pa. avinÄ• sana -- `imperishable'; Pk. viá¹‡Ä• saá¹‡a -- n. `destruction'; OG. viá¹‡Ä• saá¹‡ahÄ• ra m. `destroyer'.

11779 vÃ-nÄ• Å›ayati `causes to be ruined' RV. [âˆšNAÅ›1]
Pa. vinÄ• sÄ“ti `destroys', NiDoc. vinajËŠiá¹£yaá¹• ti, Pk. viá¹‡Ä• sÄ“i; L.awÄ• á¹‡. viÃ±yÄ• es pret. `he spoilt them'; OAw. binÄ• saÃ¯ `destroys', H. binÄ• snÄ• , Si. vanasanavÄ• .

vinÄ• Å›in 11780 vinÄ• Å›in `destroying' MBh. [VINÄ• Å›A --]
S. viá¹‡Ä• hÄ« m. `murderer'.

viniÅ›caya 11781 viniÅ›caya m. `firm resolve' Mn. [âˆšCI2]
Pa. vinicchaya -- m. `decision'; Pk. viá¹‡icchaya -- m. `certainty'; Si. vinisa `certainty, judgment'.
vinÄ«ta -- , *vinÄ«yatÄ“ see VÃ-NAYATI.

11782 vinrÌ¥tyati `begins to dance' TBr. [âˆšNRÌ¥T]
M. vinaá¹-á¹‡&etilde; `to dance, caper' (with -- n -- from simplex n -- ?).

11783 vindÃ¡ti `finds, gets' RV. [âˆšVID]
Pa. vindati `finds, possesses'; Pk. viá¹• daÃ¯ `obtains, knows'; Wg. "windÃ¡ -- Ãºn" `to interrogate' (< caus. *vindÄ• paya -- ?); PaÅ¡.lauá¹›. wÉ™nd -- , al. windaá¹› -- `to find'; K. veÌ†ndun `to get'; Si. vinÌ†dinavÄ• `to possess, experience, suffer, enjoy'.
vindu -- see BINDÃº -- .

11784 *vindhati `pierces'. [âˆšVYADH]
Pk. viá¹• dhaÃ¯ `pierces'; S. vindhaá¹‡u `to bore pearls'; P. vinnhá¹‡Ä• , ludh. binnhanÄ• `to pierce', WPah.cam. binnhá¹‡Ä• , jaun. bindhá¹‡oÌ„Ìƒ `to drill holes'; A. bindhiba `to pierce', B. bÄ©dhÄ• ; Or. bindhibÄ• `to pierce, gore, shoot an arrow', intr. `to ache'; Mth. bindhab `to pierce', H. bÄ«ËœdhnÄ• (whence intr. bÄ©dhnÄ• `to be pierced' and a new tr., with substitution of e, b&etilde;dhnÄ• ), G. vÄ©dhvuÌƒ, M. vÄ©dhá¹‡&etilde;, Ko. vindtÄ• . -- Pk. viá¹• dhaá¹‡a -- n. `piercing', Or. bindhaá¹‡a `mutual drawing together during coition', Ëšá¹‡Ä• `given to goring', sb. `chisel'; G. vÄ©dhá¹‡uÌƒ n. `chisel'; M. hÄ©daá¹‡ n. `butt for shooting at' (< * Ä©dhaá¹‡), vÄ©dhá¹‡&etilde; n. `chisel'; -- Or. bindha `hole', bindhÄ• `goring, ache of boils'; G. vÄ©dhuÌƒ n. `hole', vÄ©dhÄ• rÉ” m. `borer'; M. vÄ©dh n. `perforation, bore', vÄ©dhÄ« f. `small do.', vÄ©dhrÅ« m.

11785 *vindhyatÄ“ `is pierced'. [Pass. of *VINDHATI. <-> âˆšVYADH]
Pk. *viá¹• jhaÃ¯ tr. in viá¹• jha -- m. `hunter'; PaÅ¡.lauá¹›. wenÇ° -- `to hit'.

vinna 11786 vinna `found' PÄ• á¹‡., `considered' lex. [~ vittÃ¡ -- . <->

âˆšvid]
Dm. (mÅ«) binum `I saw' pret. of dacÌ£h -- (NTS xii 166 < Vá¸—NATI).

11787 *vinyÄ• sayati `scatters'. [vinyasyati `distributes' Mn., vinyÄ• sa -- m. `scattering' MBh. -- âˆšAS2]
Pk. viá¹‡á¹‡Ä• sia -- `arranged', viá¹‡á¹‡Ä• saá¹‡a -- n.; S. viÃ±Ä• iá¹‡u `to expel, waste, spoil', viÃ±Ä• Å« m. `spendthrift'.
VIP `tremble, agitate': VIPÃ¡YATI, VÃ-PRA -- , Vá¸—PA -- .

vipatti 11788 vipatti f. `misfortune' MBh. [âˆšPAD1]
Pa. vipatti -- f. `misfortune'; Si. viveta `calamity'.

vipad 11789 vipad f. `adversity, ruin, death' MBh., ËšdÄ• -- f. lex. [âˆšPAD1]
Pk. vivaÃ¯ -- , vivayÄ• -- f. `adversity'; -- K. viv f. `a partic. disease in serious cases usually incurable' (or < UPACÃ-T -- ?).
*VIPADAKA -- , VIPATTI -- .

vipadaka 11790 *vipadaka `disastrous'. [VIPAD --]
Ku. bipyÃµ `contrary, lefthand, improper'; N. bibiuÌƒ `wrong side up'; -- -- p -- and -- b -- from corresponding forms of *SAá¹• PADAKA -- . -- Very doubtful.

11791 vipadyatÄ“ `intervenes' KauÅ›., `bursts asunder, perishes' MBh. 2. Pp. vipanna -- MBh. [âˆšPAD1]
1. Pa. vipajjati `fails, perishes', Pk. vivajjaÃ¯; -- Sh. (Lor.) viÄ• Ç°oiki intr. `to open': very doubtful bec. of initial v -- . Scarcely < Ã¡pipadyatÄ“ `enters' ÅšBr.
2. Pa. vipanna -- `gone wrong'; Pk. vivaá¹‡á¹‡a -- `destroyed'; OG. vivanu `banished'.
vipanna -- see prec.

11792 vipÃ¡yati `agitates, shakes' RV. [âˆšVIP]
K. weÌ†wun `to scatter, throw about, sow broadcast, toss up in winnowing basket'.

viparivrÌ¥tta 11793 *viparivrÌ¥tta `turned round'. [viparivartatÄ“ `turns round' MBh., Ëštana -- n. &capamacr;pÅšr. -- âˆšVRÌ¥T1]

Pa. viparivatta -- `upset'; -- N. biplyÃ£Ì„á¹-o `wrong side' (~ saplyÃ£Ì„á¹-o < SAá¹• PARIVRÌ¥TTA --)?

vipaÅ›yana 11794 vipaÅ›yana n., ËšnÄ• -- f. `right knowledge' BHSk. [Cf. vÃ-paÅ›yati `discerns' RV. -- âˆšPAÅ›]
Pa. vipassanÄ• -- f. `inward vision'; -- Si. vivasun (EGS 166) â†• Pa.

vipÄ• dikÄ• 11795 vipÄ• dikÄ• f. `sore crack on foot' SuÅ›r. 2. *vipÄ• dukÄ• -- . [PÄ• ËŠDA -- , PÄ• DÃº --]
1. P. viÄ• Ä«, biÄ• Ä« f. `cracking of the heels from cold'; WPah. (Joshi) beÄ« f. `sore or blister on foot'; Aw.lakh. b&etilde;wÄ• Ä« `a disease of the feet'; H. bi(w)Ä• Ä« f. `sore crack or chap on heel, chilblain'.
2. Pk. viÄ• uÄ• -- f. `a sort of disease'; G. vÄ• Å« f. `crack in sole of foot from cold'.
*vipÄ• dukÄ• -- `crack in foot' see prec.
Addenda: vipÄ• dikÄ• -- : WPah.ká¹-g. beI f. `crack under the foot from cold' Him.I 137.

vipÄ• ra 11796 *vipÄ• ra `opposite bank'. [PÄ• RÃ¡ -- 1]
Kho. biyÃ¡r `opposite bank, side'.

11796a vÃ-pÄ• Å› -- f. `name of a river' RV.
P. beÄ• s `id.' (A. Stein JRAS 1917, 92) -- s due to retention of older geographic name or â†• a WPah. dial. preserving -- Å› -- .

vÃ-pina 11797 vÃ-pina n. `forest' MBh., `quantity' BÄ• lar. (semant. cf. VANYÄ• ËŠ --).
Pa. vipina -- n. `forest, grove', Pk. viviá¹‡a -- n., Si. vini.

vipula 11798 vipula `wide, extensive' PÄ• rGrÌ¥., Ëšaka -- ÅšiÅ›. [âˆšP&RCIRCLEMACR;]
Pa. vipula -- `wide', Pk. viula -- ; WPah.roh. bilo, bilá¸• o `broad', bIllo `wide, flat'.
Addenda: vipula -- : WPah.ká¹-g. (kc.) bIllÉ” `broad', bIlá¸• É”.

vipuá¹£á¹-a 11799 *vipuá¹£á¹-a `well nourished'. [Cf. vipuá¹£á¹-i -- f. `prosperity' Vait. -- âˆšPUá¹£]
K. vyoá¹-hu, f. v&ebrevdotdot;á¹-hÃ¼ `fat, plump'.

vÃ-pra 11800 vÃ-pra `eloquent', m. `priest' RV., `member of the Brahman caste' Mn. [âˆšVIP]
Pa. Pk. vippa -- m. `member of the Brahman caste', KharI. vipra, Si. vip.

viprakÄ• ra 11801 viprakÄ• ra `treating with disrespect' MBh. [âˆšKRÌ¥1]
Pa. vippakÄ• ra -- m. `change'; -- Si. vipuvara `change, disorder' prob. â†• Pa.

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vÃ-priya 11802 vÃ-priya `estranged' TS., `disagreeable', n. `anything hateful' MBh. [PRIYÃ¡ --]
Pk. vippiya -- `hateful'; Si. vipiya `tiger'.

viphala 11803 viphala `fruitless' YÄ• jÃ±. [PHÃ¡LA -- 1]
Pa. viphala -- `fruitless, useless', Pk. vihala -- ; -- S. vilho m. `poor person, miser'?

11804 viphalati intr. `bursts' MBh. [âˆšPHAL]
Pk. vihalaÃ¯ `is broken'; OAw. biharaÃ¯ intr. `splits open', -- H. (poet.) biharnÄ• , beharnÄ• intr., biharÄ• nÄ• tr.
vibaddha -- see next.

11805 *vibadhyatÄ“ `is fastened'. 2. vibaddha -- `fastened, constricted' SuÅ›r. [vÃ-badhnÄ• ti `fastens on either side' RV., `obstructs (the bowels)' Car.; vibandha -- m. `circular bandage' SuÅ›r., Pa. vibandha -- m. `fetter'. <-> âˆšBANDH]
1. H. bÄ«jhnÄ• `to be entangled, be smeared, stick'.
2. Pk. vibaddha -- `firmly fastened'; H. bÄ«dhnÄ• `to be entangled, stick';

-- Kal.rumb. bÅ«dim `I put on clothes'?

vibuddha 11806 vibuddha `awakened' MBh. [âˆšBUDH]
Pk. vi(b)uddha -- ; K. wudu `awake', wudun `to be wide awake'.

11807 vibudhyatÄ“ intr. `wakes' MBh. [Cf. caus. vÃ-boÌ„dhayati RV. -- âˆšBUDH]
Pk. vivujjhadi, viujjhaÃ¯; K. wuzun `to wake from sleep, become wide awake, recover from a faint' (in sense `to spring forth' rather < ÃºJJÄ• YATÄ“);
P.á¸• og. bijá¹‡Ä• intr. `to wake up', WPah.bhal. bÄ©jÌˆhá¹‡Å« intr., bÄ©jÌˆhÄ• á¹‡Å« tr., N. biuÌƒjhanu intr., biuÌƒjhÄ• unu tr.
Addenda: vibudhyatÄ“: WPah.ká¹-g. bIvjÌˆhá¹‡Ãµ `to wake up (intr.)'; kiuÌƒth. biuÃ±jhá¹‡a X *BUNDHATI.
â€ vibhÄ• ËŠ -- `bright' RV., f. `light, brightness' ÅšiÅ›. [âˆšBHÄ•]:
â€ *VIBHÄ• NIá¸¥SÄ• RA -- .

vÃ-bhakta 11808 vÃ-bhakta `divided, distributed' AV. [âˆšBHAJ2]
Pa. Pk. vibhatta -- `distributed', Pk. vihatta -- ; OG. *vihita from which pres. st. vihicaÃ¯ `divides, distributes' after type sitta -- ~ siccaÃ¯, G. vahecvuÌƒ.

vÃ-bhakti 11809 vÃ-bhakti f. `division' TS. [âˆšBHAJ2]
Pa. Pk. vibhatti -- f. `division, distinction', Pk. vihatti -- f.; B. b&etilde;ot `shape, fashion, sort'.

vibhaá¹…ga 11810 vibhaá¹…ga m. `breaking' W., `stoppage' KÄ• v., `furrow, wrinkle' MBh., `contraction (esp. of eyebrows)' KÄ• lid. [Cf. vibhagna -- `broken' Saá¹• hitUp., Pk. vihagga -- . -- âˆšBHAÃ±J]
Pa. vibhaá¹…ga -- m. `division'; Pk. vihaá¹• ga -- m. `breaking'; PaÅ¡. Ç°aá¹…g `fear, fearing' (semant. cf. DARATI ~ DÄ«RYÃ¡TÄ“; -- IIFL iii 3, 84 < *VYATHANAKA -- with ?).

11811 *vibhayatÄ“ `fear'. [Cf. vibibhÄ“ti MBh., vÃ-bhÄ«á¹£ayati `frightens' RV. -- âˆšBHÄ«]
Pa. vibhÄ“ti, vihÄ“ti `fears'.

11812 vÃ-bhÄ• ti `shines forth' RV. [âˆšBHÄ•]
Pa. vibhÄ• ti `dawns'; Pk. vihÄ• di, vihÄ• yaÃ¯ `shines'; Ku. byÄ• á¹‡o `to

dawn'; N. biyÄ• unu `to become light'.
Addenda: vÃ-bhÄ• ti: WPah.ká¹-g. (Wkc.) bh&gravemacrepsilon;á¹‡Ãµ `to dawn', kc. bhyÄ• á¹‡o, bhyauá¹‡o `to await the dawn'.

vibhÄ• na 11813 *vibhÄ• na `shining'. [Cf. vibhÄ• nu -- `radiant' RV. <-> âˆšBHÄ•]
S. vihÄ• á¹‡Ä« f. `dawn', Ku. byÄ• n; N. biyÄ• na obl. `in the morning'; A. bihÄ• n `morning', bihÄ• ne adv. `in the morning'; B. Bi. Mth. Bhoj. bihÄ• n `morning, dawn', OAw. bihÄ• na m.; H. bihÄ• n m. `dawn', bihÄ• ne adv. `early'; OG. vihÄ• á¹‡aÃ¯ `in the morning', G. vahÄ• á¹‡uÌƒ, vÄ• á¹‡uÌƒ n. `dawn': -- altern. < MIA. (Pa.) vibhÄ• yana -- n. `brightening' der. from vb. *vibhÄ• yati, Pk. vihÄ• yaÃ¯ (~ VÃ-BHÄ• TI).
Addenda: *vibhÄ• na -- : WPah.ká¹-g. bhe\á¹‡I f. `daybreak', bhe\á¹‡i `at dawn'; J. bhyaiá¹‡i f. `dawn', Garh. byÄ• á¹‡i in rat -- byÄ• á¹‡i `dawn'.
â€ *RÄ• TRÄ«VIBHÄ• NIKÄ• -- .

11813a â€ *vibhÄ• niá¸¥sÄ• ra -- `coming forth of dawn'. [VIBHÄ• ËŠ -- , NIá¸¥SÄ• RA -- 1]
WPah.ká¹-g. (Wkc.) bhe\á¹‡sÉ™r m. `daybreak', Garh. bhiá¹‡sari `morning'; Ku. bhiá¹‡sar `name of a forestridge north of Almora which the sun's rays first catch at dawn'; WPah.J. bhyÄ• nsar f. `dawn', Mth. bhinsar, Bhoj. bhinsÄ• r (Him.I 156); H. bhinsÄ• r m. (old) `early morning, dawn'.
vibhÄ«á¹-aka -- see VIBHÄ«ËŠDAKA -- Add2.

vibhÄ• ËŠvan 11814 vibhÄ• ËŠvan `bright' RV. [âˆšBHÄ•]
S. vihÄ• Å« m. `the morning star'.

vibhitta 11815 *vibhitta `split'. [Cf. vibhitti -- f. `splitting' KÄ• á¹-h. <-> âˆšBHID]
P.kgr. beht m. `plank'.

vibhinna 11816 vibhinna `split in two' VarBrÌ¥S., `disunited' R., `altered' KÄ• v. [âˆšBHID]
Pa. vibhinna -- `scattered, divided'; Pk. vibhiá¹‡á¹‡a -- , vihiá¹‡á¹‡a -- `broken, separate'; Si. ven `separated, disunited, different, other'.
*vibhÄ«á¹-aka -- `myrobalan' see VIBHÄ«ËŠDAKA -- .
vibhÄ«ta -- see *AVIBHÄ«TA -- .
vibhÄ«ËŠtaka -- see next.

vibhÄ«ËŠdaka 11817 vibhÄ«ËŠdaka m. `the tree Terminalia bellerica', n. `its berry or myrobalan' RV., vibhÄ«ËŠtaka -- m.n. ÅšBr., vibhÄ“daka -- , vahÄ“daka -- m. lex. 2. *vibhÄ«á¹-aka -- , vahÄ“á¸• uka -- m. Apte, bahÄ“á¹-aka -- m. lex. [vibhÄ«ËŠdaka<-> was affected by the names of the other two constituents of the triphala -- , viz. HARÄ«TAKA -- and Ä• MALAKA -- : thus vibhÄ«ËŠtaka -- after the former (in its turn replaced by harÄ«á¹-aka -- after vibhÄ«á¹-aka --), while after the second vibhÄ“daka -- or *vibhÄ“á¸• aka -- was replaced by *vibhÄ“laka<-> (or MIA. -- l -- < -- á¸• --). Initial v -- was assimilated to b<-> by the following -- bh -- (cf. a similar assimilation in VIHVALA --) and so appears in Pk. and all NIA. forms except M. -- MIA. *vihÄ«aa -- â†' Pers. bih `quince' Laufer 584, whence back â†' NIA.: K. bih `quince', S. behÄ« f., H. bihÄ« f.]
1. Pa. vibhÄ«taka -- , vibhÄ“daka -- (Burmese MSS.) m.n. `Terminalia bellerica and its berry'; N. bihÄ© `a thorny shrub with bitter yellow berries (Solanum indicum?)'.
2. Pa. vibhÄ«á¹-aka -- (Ceylon MSS.) m.n., Pk. bahÄ“á¸• aa -- , bibhÄ“laa -- , bihÄ“laga -- m.; S. á¸‡aheá¹›o m. `myrobalan', L. (Ju.) á¸‡aheá¹›Ä• m., P. baheá¹›Ä• , N. barro (for *baero after harro < HARÄ«TAKA --), A. bhaÌƒherÄ• , B. baheá¹›Ä• , bayá¹›Ä• , Or. bÄ• hÄ• á¹›Ä• , Aw.lakh. bahÄ“rÄ• , H. bahÄ«rÄ• , baheá¹›Ä• m., OG. bihiá¸• u m., G. baheá¹›É” m., M. beheá¸• Ä• , behá¸• Ä• , behÄ• á¸• Ä• , vehá¸·Ä• , vheá¸·Ä• m.; -- Si. buá¸·u < *bahÄ“á¸• ua -- ?
vibhÄ“daka -- see prec.
Addenda: vibhÄ«ËŠdaka -- . 2. vibhÄ«á¹-aka -- : Garh. bayeá¹›u, beá¹›u `Terminalia bellerica', A. also bhaÌ‚Ä©rÄ• `a medicinal plant' AFD 214.

vibhÄ“dana 11818 vibhÄ“dana n. `act of splitting' MBh. [âˆšBHID]
P. vihÄ«á¹‡, bihÄ«á¹‡, vahÄ«á¹‡u m. `hole (in wall of house or fort or city) to let water out, drain, sewer'.
*GALAVIBHÄ“DANA -- .

11819 vibhÄ“dayati `causes to break' MBh. [vÃ-bhinatti `breaks in two' RV. -- âˆšBHID]
Pa. vibhÄ“dÄ“ti `causes disruption'; Ku. beuÌ„Ìƒá¹‡o `to make into two, break into several pieces'.

vimarÅ›ana 11820 vimarÅ›ana n. `investigation' BhP. [âˆšMRÌ¥Å›]
Pa. vÄ«maá¹• sana -- n., ËšnÄ• -- f. `experiment' (see VIMARÅ›AYATI); OG.

vimÄ• saá¹‡Ä«iá¹• loc. sg. f. `repentance', G. vimÄ• saá¹‡ f. `fearful anticipation'.

11821 vimarÅ›ayati `ponders on' BhP. [vÃ-mrÌ¥Å›ati `reflects on' RV. -- âˆšMRÌ¥Å›]
Pa. vÄ«maá¹• sÄ“ti, Ëšsati `considers' (X, rather than with Geiger PLS 61 dissim. from, mÄ«mÄ• á¹• syÃ¡tÄ“); Pk. vimaá¹• sia -- `considered'; OG. vimÄ• á¹• saÃ¯ `contemplates', G. vimÄ• svuÌƒ, vamËš `to meditate, be pensive, have fearful anticipations'; -- Si. vimasanavÄ• `to try, prove, investigate' â†• Pa.

vimala 11822 vimala `stainless, pure' MBh. [MÃ¡LA --]
Pa. Pk. vimala -- `pure', G. vimaá¸·.

vimÄ• ËŠna 11823 vimÄ• ËŠna `measuring out', n. `measure' RV., m.n. `car of the gods, palace of a supreme ruler' MBh. [âˆšMÄ•]
Pa. vimÄ• na -- n. `heavenly palace'; AÅ›.shah. man. kÄ• l. vimana -- , gir. dh. vimÄ• na -- `aerial chariot (?)'; Pk.

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vimÄ• á¹‡a -- n. `flying car of the gods', OAw. bevÄ• nÅ« m.; H. bewÄ• n m. `self -- moving car of a deity'; -- Si. vimana `house, palace' (EGS 164) â†• Pa.

11823a *vimicc -- `close the eyes'. [*MICC --]
G. vÄ«ËœcvuÌƒ `to close the eyes'.

vimukta 11824 vimukta `freed, escaped' MBh., `launched (of a ship)' R. [Cf. vÃ-muÃ±cati `releases, unyokes' RV., vimucyatÄ“ `is freed', Pa. vimuccati,

Pk. vimuccaÃ¯. <-> âˆšMUC]
Pa. Pk. vimutta -- `released'; N. biuÌƒtanu `to recover from a faint, come to one's senses', caus. biuÌƒtÄ• unu.

vimrakáÂ¹£a 11825 *vimrakáÂ¹£a `rubbing out'. [MRAKáÂ¹£A -- 1]
N. bimÄ• kh `destruction, finishing off'.
vÃ-yakta -- see VYÃ KTA -- .

viyagna 11826 *viyagna `separate'. [Cf. vyakta -- `separate' lex., vyakti -- f. `individual' BhP., vijitrÌ¥ -- `separating' W., vÄ“ktrÌ¥ -- DhÄ• tup. s.v. *VIJYATÄ“: âˆšVIJ. -- Pa. vagga -- , vaggÄ“na (PTSD `separate, separately') rather same as vagga -- `party, sect' < VARGA -- (J. C. W.)]
S. vegÌ yo `foreign'; -- ext. -- la -- : Pk. veggala -- `separate, distinct'; N. beglo `separate, different'; A. beleg `separate (X *bilag < *VILAGNA -- 2?); Or. begaá¸·a `separate', (Sambhalpur) begal `other'; G. vegá¸·uÌƒ `separate, distinct, distant'; M. vegá¸·Ä• `separate'; -- G. vegu m. `fool', N. beglo `foolish' (semant. cf. Eng. alienation `mental derangement' or < *VIYAGRA -- ). -- N. B. begar `without', Or. begara, M. begaá¸· (if with NTS v 340 â†• H. bagair â†• Pers.) have been influenced by the veggala -- group.
Addenda: *viyagna -- : Ko. vegá¸·o `separate', viáÂ¹…gaá¸• a `distinct'.

11827 *viyagra -- , vyagra -- `engaged' MaitrUp., `busy, agitated' MBh. [Cf. vÃ-gra -- `active', vigrÃ¡ -- n. `activity' RV., vaiyagrya -- n. `preoccupation' KÄ• v. -- Conn. âˆšVIJ or âˆšVYAJ ~ âˆšVÄ«J?]
Pa. vyagga -- `distracted'; Pk. viagga -- , vegga -- `perplexed'; -- G. vegu m. `fool'; N. beglo `foolish': or < *VIYAGNA -- .
*vÃ-yaáÂ¹…ga -- 1 `crippled' see VYÃ áÂ¹…GA -- 1.
*vÃ-yaáÂ¹…ga -- 2 `speckled' see VYÃ áÂ¹…GA -- 2.
viyÃ¡Ã±jana -- see VYÃ Ã±JANA -- .

viyamÃ¡ 11828 viyamÃ¡ m. = VIYÄ• MÃ¡ -- PÄ• áÂ¹‡. [âˆšYAM]
Or. biaÌƒ `long pole graduated to regulate the strings while weaving a mat'; Bi. bÄ«ËœwÄ• `insurance'.
*VIYAMADAáÂ¹‡á¸• A -- .

viyamadaáÂ¹‡á¸• a 11829 *viyamadaáÂ¹‡á¸• a `bar'. [VIYAMÃ¡ -- , DAáÂ¹‡á¸• Ã¡ --]
H. b&etilde;wáÂ¹›Ä• , byÃµáÂ¹›Ä• m. `bar behind a closed door'.

11830 *viyavakartati `cuts out'. 2. *viyavakrÌ¥ntati. [Cf. vyÃ¡vacchinatti `cuts off' ÅšBr. -- âˆšKRÌ¥T1]
1. S. viuá¹-aá¹‡u `to cut out (clothes)', P. veutá¹‡Ä• ; Ku. byotaá¹‡o `to dress a slain goat or other animal, cut out (clothes), fit, adapt'; Or. beutibÄ• `to distribute, arrange' semant. cf. VIKARá¹£Aá¹‡A -- .
2. Or. beuntibÄ• `to distribute, arrange'; H. byÃµá¹-nÄ• , byÃµtnÄ• `to cut up, kill, cut out clothes', byÃµá¹-, byÃµt f. `cutting out' (â†' P. beuÌƒtaá¹‡Ä• , v&etilde;uËš, S. v&etilde;uá¹-a f. `cutting out of clothes').

11831 *viyavasÄ• ya -- , vyavasÄ• ya -- m. `resolve' MBh., `action' R., `strenuous effort' Car., `trade' Campak. [âˆšSOÌ„]
Or. beusÄ• `trade, business, crop'.
Addenda: *viyavasÄ• ya -- : A. behÄ• (phonet. beha) `business' AFD 213, B. byabsÄ• (infl. by B. byabasÄ• yÄ« â†• Sk. VYAVASÄ• YIN --).

11832 *viyavasÄ• yin -- , vyavasÄ• yin -- `industrious' MBh. [*VIYAVASÄ• YA --]
OG. vivasÄ• Ä«u m. `trader'; -- G. vasvÄ• yuÌƒ n. `member of the artisan class who receives a fixed share of the harvest and land to build a house on'? Or < *VÄ• SAVÄ• HIN -- ?
*viyavahÄ• ra -- see VYAVAHÄ• RA -- .
*viyavahÄ• rin -- `trader' see VYAVAHÄ• RIN -- .
*viyÄ• kula -- `confused' see VYÄ• KULA -- .

11833 *viyÄ• ká¹£ayati `destroys'. [vÃ-ká¹£iá¹‡Ä• ti ÅšBr. -- âˆšKá¹£I2]
Si. viyakanavÄ• `to dissolve, melt, liquify' whence intr. viyakenavÄ• `to wear away, be destroyed by rubbing or filtering, be dissolved'.
*viyÄ• khyÄ• ti `explains' see VYÄ• ËŠKHYÄ• TI.
*viyÄ• ghra -- `tiger' see VYÄ• GHRÃ¡ -- .

11833a *viyÄ• Ã±chati `draws apart'. [âˆšÄ• Ã±CH]
Kal. bihÃµÄ• -- `to yawn'.

11834 vÃ-yÄ• ti `passes through' RV. [âˆšYÄ•]
Pr. wÄ• -- `to pass through'.
*viyÄ• pÄ• ra -- `business' see VYÄ• PÄ• RA -- .
*viyÄ• prÌ¥ta -- `engaged in' see VYÄ• PRÌ¥TA -- .

11835 *viyÄ• pnoÌ„ti, vyÄ• pnoÌ„ti `pervades' MBh. [âˆšÄ• P]
A. biyapiba `to spread, extend' or < *viyÄ• pyatÄ“.
Addenda: *viyÄ• pnoÌ„ti: OP. biapaá¹‡u, viÄ• paá¹‡u `to attach to, extend, pervade'.
*virÄ• yayati see *VIRÄ«YATÄ“ Add2.

viyÄ• mÃ¡ 11836 viyÄ• mÃ¡ m. `fathom' lex. 2. vyÄ• mÃ¡ -- m. `measure of two extended arms, fathom' AV. [âˆšYAM]
1. Pa. vyÄ• ma -- , byÄ• ma -- m. `fathom', A. beÃµ, Or. bi&etilde;, b&etilde;.
2. Pk. vÄ• ma -- m., B. bÃ£Ì„, bÃ£Ì„o, bÄ• m, Or. bÄ• uÌƒ, G. vÄ• m m., M. vÃ£Ì„v n.f., vovÄ• m., Si. vÃ¤m -- a (bamÌ†baya â†• Pa.).
*vÃ-yÄ• la -- `mischievous' see VYÄ• Ë‹LA -- .
*viyÄ• sa -- `detailed account' see VYÄ• SA -- .

viyukta 11837 viyukta `separated' Mn. [vÃ-yunakti AV. -- âˆšYUJ]
Pa. viyutta -- `separated', Pk. viutta -- , Si. viyutu.

11838 *viyuhyatÄ“ `is taken in marriage'. [Pass. of vÃ-vahati `marries' AV. -- âˆšVAH]
L.awÄ• á¹‡. vijÄ«Ë‹vuá¹‡ `to be married'; -- X VIVÄ• HÃ¡ -- q.v.
*viyÅ«na -- `deficient' see *VYÅ«NA -- .

viyoÌ„ga 11839 viyoÌ„ga m. `separation' Mn. [âˆšYUJ]
Pa. viyoÌ„ga -- m. `separation', Pk. vioÌ„(g)a -- m.; Kho. (Lor.) biyog `solitary, single (?)'; Si. viyoÌ„ -- va `separation', viyev `separation from the beloved' SigGr ii 463.

vira 11840 *vira1 `man'. [~ VÄ«RÃ¡ -- : cf. Lat. vir, &c.]
Ap. vira -- m. `hero' (perh. < vÄ«rÃ¡ -- ); Pr. wÉ™r -- jÌˆemÄ« `man', Shum. ire `man' G. Morgenstierne IL v 361, `male (of goats, bulls, boys)' NTS xiii 260.
*vira -- 2 `hole' see BÃ-LA -- 1.
virakta -- see VIRAJYATI.

11841 vÃ-raká¹£ati `guards' AV. [âˆšRAKá¹£]
Si. valakanavÄ• `to prevent, hinder, stop', inscr. valÃ¤ku `prevented'; --

or poss. < *aparaká¹£ati.

11842 virajyati `becomes indifferent to' MBh. 2. Pp. virakta -- MBh.
[âˆšRAJ]
1. Pa. virajjati `becomes indifferent to'; Pk. virajjaÃ¯ `is depressed'; M. virajÌˆá¹‡&etilde; `to become cool and composed', tr. `to curdle'. -- Anal. MIA. pres. st. -- racc<-> (see RÃ¡JYATÄ“): Pk. viraccaÃ¯ `is depressed'; -- altern. < VÃ-RICYATÄ“: S. vircaá¹‡u `to become tired or annoyed' (pp. virto); P. vircá¹‡Ä• `to be quiet (of a child)'.
2. Pa. Pk. viratta -- `free from passion, displeased with, depressed in spirit'. -- Altern. < VIRIKTA -- : S. virto `tired'; -- N. bartanu `to be extinguished'?

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virathyÄ• 11843 virathyÄ• f. `by -- road' MÄ• rkP. [RÃ¡THYÄ• -- : RÃ¡THA --]
Ash. weriÄ• &otodacutemacr; f. `road' (NTS ii 284 < uparathyÄ• --), Kal. bÃ-riÄ• i.

11844 *virapati `makes hold together'. [âˆšRAP2]
H. bilonÄ• `to churn', bilonÄ« f. `churning stick': rather < VILOÌ„BHAYATI2.

11845 *virambatÄ“ `hangs down'. [~ vilambatÄ“. <-> âˆšramb]
M. viraÌƒbá¹‡&etilde; `to hang the head, be downcast'.

11846 *viramyati `stops'. [Cf. vÃ-ramati TS., Pa. viramati, Pk. viramaÃ¯. -- âˆšRAM]
S. virimaá¹‡u, virmaá¹‡u `to stop, stay, wait'; P. biramá¹‡Ä• `to stop, stay, remain away from home', birmÄ• uá¹‡Ä• `to cause to stop, to amuse'; H. (poet.) biramnÄ• `to stop, rest'; OG. viramaÃ¯ `abstains from', G. viramvuÌƒ

`to stop'; M. viramá¹‡&etilde; `to stop, rest'.

virala 11847 virala `wide apart, loose, thin, few' MBh. [*VIRA -- 2]
Pa. Pk. virala -- (Pa. also Ëšaá¸·a --) `sparse, rare, thin, small', K. veÌ†raÌ£la `occasional, in small quantity, little' (or â†• Sk.?); S. virilo `uncommon, rare'; P. virl f. `very fine split, small orifice', virlÄ• , birlÄ• `fine, scarce, rare, wonderful'; Ku. birlo `rare, sparse'; A. biral `thin, scarce, rare', sb. `lonely place'; H. biral `loose, infrequent', birlÄ• `scarce, few'; OG. viralaÃ¼ `separate', G. virluÌƒ `rare, scarce', valluÌƒ `wide, extended, open'; M. viraá¸·, ËšrÅ«á¸· `wide apart, of loose texture', virá¸·Ä• `scarce, rare'. -- Si. burul `loose, thin, weak, old' (EGS 123) < *bilala -- ~ BÃ-LA -- 1??
VIRALIKÄ• -- .

viralikÄ• 11848 viralikÄ• f. `a kind of thin cloth' lex. [VIRALA --]
N. birÄ• li `improvised bag made of a cloth or scarf for carrying rice'?

virasa 11849 virasa `juiceless, tasteless' &capamacr;past. [RÃ¡SA --]
Pk. virasa -- `juiceless, dry, tasteless', K. veÌ†rosu; Or. birasa `insipid'; G. viras `tasteless, dispirited'; M. viras `juiceless, dry'.

11850 virasati `cries out' Hariv. [âˆšRAS1]
Pk. virasaá¹• ta -- `screaming'; M. virasá¹‡&etilde; `to be touched in a tender or sore spot'.

viraha 11851 viraha m. `desertion, separation (esp. of lovers)' MBh. [âˆš*RAH]
Pa. viraha -- `empty, bare'; Pk. viraha -- m. `separation'; S. virahu m. `separation of friends or lovers', P. birah, birhÄ• m.; OAw. biraha m. `sorrow of separation'; OG. varaha m. `separation'.

11852 virahayati `abandons' ÅšÄ• á¹…khGrÌ¥. [âˆš*RAH]
Pk. virahijjaÃ¯ `is left'; -- H. birasnÄ• `to stop, remain' (X basnÄ• < VÃ¡SATI?).

virahita 11853 virahita `abandoned, separated' MBh. [âˆš*RAH]
Pa. virahita -- `free from'; Pk. virahia -- `abandoned'; -- Si. virahi `absent' (EGS 165) â†• Pa.

virÄ• ga 11854 virÄ• ga `passionless' R. [âˆšRAJ]
Pa. virÄ• ga -- m. `indifference, disgust', Pk. virÄ• ya<-> m.; -- Si. virÄ• `free from desire' (EGS 165) â†• Pa.
VAIRÄ• GYA -- .

virÄ• jita 11855 virÄ• jita `brilliant' MBh. [âˆšRÄ• J]
Pa. virÄ• jita -- `brilliant', Pk. virÄ• ia -- ; -- Si. vorÃ¤di `shining' X vorodanavÄ• < VÃ-ROÌ„CATÄ“ H. Smith JA 1950, 187.

virÄ• á¹-a 11856 virÄ• á¹-a m. `name of the king of a partic. district' MBh., `name of a northwestern or midland district' VarBrÌ¥S.
Pk. virÄ• á¸• a -- m. `name of a country'; H. birÄ• á¹› m. `the modern Berar', M. varhÄ• á¸• n.

virÄ• ddha 11857 virÄ• ddha `opposed, thwarted' W. [âˆšRÄ• DH]
Pa. viraddha -- `neglected, failed'; OG. virÄ• dhaÃ¯ `transgresses'.

virÄ• dha 11858 virÄ• dha m. `opposition' W. [âˆšRÄ• DH]
N. birÄ• uÌƒ, birÄ• m `mistake'.

11859 virÄ• dhayati `is at variance with' PaÃ±cavBr. [virÄ• ËŠdhana -- n. `failure' AV. -- âˆšRÄ• DH]
Pa. virÄ• dhÄ“ti `misses', Pk. virÄ• hÄ“i, ËšhaÃ¯ `breaks'; Ku. birauá¹‡o `to omit'; N. birÄ• unu `to make a mistake, spoil'; H. birÄ• nÄ• `to vex, tease'.
*virÄ• bhayati `distributes' see *VILÄ• BHAYATI.

11860 virÄ• mayati `spends (the night with stories)' R., `amuses (with stories)' MBh. [âˆšRAM]
P. virÄ• uá¹‡Ä• , varËš, barËš `to amuse (usu. young children)'.
*virÄ• yayati `causes to melt' see *VIRÄ«YATÄ“.
virikta -- see next.

11861 vÃ-ricyatÄ“ `extends beyond' RV., `is emptied' LÄ• á¹-y. 2. virikta -- `emptied' Mn. [âˆšRIC]
1. Pa. viriccati `gets purged'; Kal.rumb. berÄ• im `I am left behind'; Kho. berÄ• ik `to remain behind', caus. berÄ• eik; -- altern. < VIRAJYATI: S. vircaá¹‡u `to be tired, be angry' (semant. cf. Par. mÄ• nda `left ~ tired',

Ishk. frin `he remained' ~ frinduk `tired' < *wi -- rixna -- , Wkh. wareÄ• n `to remain' ~ warexk `tired' IIFL ii 549); P. vircá¹‡Ä• `to be quiet (of a child)'.
2. Pa. viritta -- `purged' (replaced in Pk. by virikka<-> `empty'); -- altern. < VIRAKTA -- : S. virto `tired' pp. of vircaá¹‡u.
*virÄ«á¹‡a -- `melted' see next.

11862 *virÄ«yatÄ“ `is melted'. 2. *virÄ• yayati `melts'. 3. *virÄ«á¹‡a -- `melted'. [~ vÃ-lÄ«yatÄ“, vilÄ• payati2, vilÄ«na -- . -- âˆšrÄ«]
1. Si. virenavÄ• , virÄ«yanavÄ• `to become liquid, melt'. -- Pk. virÄ• i intr. `melts' (cf. vilÄ• i ~ VÃ-LÄ«YATÄ“), Kho. buruik; G. virÄ• vuÌƒ, varÄ• vuÌƒ, varvuÌƒ `to be expended, be exhausted'; M. virá¹‡&etilde; intr. `to melt'.
2. Kho. birÃ©ik tr. `to melt'; G. varÄ• vvuÌƒ `to expend'.
3. Si. viruá¹‡u, vuruá¹‡u `liquified by heat, hot, become dry', vuruá¹‡u -- tel `juice of meat', viruá¹‡Ä• pret. of virenavÄ• in 2.
Addenda: *virÄ«yatÄ“. 1. Kho. buruik `to melt', absol. burui BKhoT 67; Md. virenÄ« intr. `melts'.
2. virÄ• yayati: Md. viruvanÄ« tr. `melts'.

11863 virudati `weeps' BhP. [Cf. viroÌ„diti MBh. -- âˆšRUD]
Pk. viruaÃ¯ `weeps', PaÅ¡.lauá¹›. wer -- , ar. wir -- IIFL iii 3, 188.

viruddha 11864 viruddha `opposed, hindered' R. [âˆšRUDH2]
Pa. Pk. viruddha -- `hindered, opposed'; P. viruddh, biruddh `opposed to, contrary to'; Si. viridu `inimical', virudu `enmity'.

viruddhi 11865 *viruddhi `opposition'. [âˆšRUDH2]
P. viruddh f. `opposition, enmity'.

11866 virudhyatÄ“ `is opposed, is at variance with' MBh. [âˆšRUDH2]
Pa. virujjhati `is obstructed', virujjhana -- n.; Or. birijhibÄ• `to fly into a rage', (Sambhalpur) birjhibÄ• `to be displeased, fret'; H. birujhnÄ• , birajhnÄ• `to be entangled, quarrel'.

11867 vÃ-runddhÄ“ `obstructs' TS. [âˆšRUDH2]
G. vaá¸·uÌƒdhvuÌƒ `to cross, disobey'.

viruá¹£á¹-a 11868 viruá¹£á¹-a `very angry' Caurap. [viruá¹£yati Hariv. <->

âˆšRUá¹£]
Pk. viruá¹-á¹-ha -- m. `a partic. place in hell'; Ku. biruá¹-há¹‡o `to be angry'.

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viruá¹£á¹-i 11869 *viruá¹£á¹-i `anger'. [âˆšRUá¹£]
Ku. birÅ«á¹-h f. `slight anger, displeasure'.

11870 *viruhati `grows'. 2. vÃ-roÌ„hayati `causes to grow' RV. [âˆšRUH]
1. Pk. viruhaÃ¯ `grows strongly'; -- with -- Å« -- from VÃ-RÅ«á¸• HA -- : Pa. virÅ«hati `sprouts', Pk. virÅ«haÃ¯.
2. N. bir(h)Ä• unu `to till barren ground' (< MIA. *viru/oÌ„hÄ• pÄ“ti), birauá¹-o `freshly tilled ground'.

vÃ-rÅ«á¸• ha 11871 vÃ-rÅ«á¸• ha `sprouted' ÅšBr., virÅ«á¸• haka -- n. `grain that has begun to sprout' SuÅ›r. [âˆšRUH]
Pa. virÅ«á¸·ha -- `growing', virÅ«á¸·hi -- f. `growth'; Ku. biruá¹›Ä• `wheat or pulse first soaked and then fried in oil'; G. varuá¹› n. `shoots of rice soaked in water'; M. virÅ«á¸• há¹‡&etilde; `to mount, climb, grow vigorously', viraá¸• hÄ• , viraá¸• Ä• m. `young tree sapling', viraá¸• hÄ« f., Ëšá¸• h&etilde; n. `pulse made to sprout by soaking in water'.

vÃ-rÅ«pa 11872 vÃ-rÅ«pa `diverse' RV., `altered' AitBr., `deformed, ugly' ChUp., virÅ«paka -- `hateful, ugly' lex. [RÅ«PÃ¡ --]
Pa. virÅ«pa -- `deformed, unsightly'; Pk. virÅ«Ë˜va -- , virÅ«a -- `ugly', B. biruÄ• ; OG. virÅ«u `wicked, uncouth', G. varvuÌƒ `ugly, shapeless'; Si. virÅ« `ugly', viruva `folly, madness'; -- P. virvÄ• `destitute'?
VAIRÅ«PÃ¡ -- .

virÄ“khita 11873 *virÄ“khita `furrowed'. [Cf. vilÄ“khÄ•  -- f. `furrow' MBh. -- âˆšRIKH1]
P. barehÄ« f. `land lying fallow for a whole year' semant. cf. OAw. rehÅ« s.v. RÄ“KHÄ• ËŠ -- .

11874 virÄ“cayati `empties, drains' MBh. [âˆšRIC]
Pa. virÄ“cÄ“ti `purges'; Pk. virÄ“aÃ¯ `drives out'; Sh. bÄ-rÃ³Ä-kiÌ¯ tr. `to spill' (whence pass. bÄ-riÅ¾Ã³Ä-kiÌ¯ `to be spilt, pour down' rather than < *VIRÄ«YATÄ“); Ku. biroá¹‡o `to exclude, except, spare'; A. biriba `to throw away, let go'.

11874a â€ *virÄ“cyatÄ“: Kho. berÄ• ik `to be left' (behÄ• ik < berÄ• <-> BKhoT 66) rather than < VÃ-RICYATÄ“.
vila -- see BÃ-LA -- 1 Add2.

11875 *virÄ“á¹£á¹-rÌ¥ `tearer'. [Cf. RÄ“á¹£á¹-RÌ¥ -- and vÃ-riá¹£á¹-a -- `torn' AV. -- âˆšRIÅ›]
P. bareá¹-hÄ• m. `washerman', Ëšá¹-hin, Ëšá¹-haá¹‡ f. `his wife'.

11876 vÃ-roÌ„catÄ“ `shines' RV. [âˆšRUC]
Pa. viroÌ„cati `shines out'; Pk. viroÌ„yaá¹‡a -- n. `fire'; Si. vorodanavÄ• `to shine' (pret. vorÃ¤di -- X VIRÄ• JITA<-> H. Smith JA 1950, 187).
vÃ-roÌ„hayati see *VIRUHATI.
vila -- see BÃ-LA -- 1.

11877 vilaká¹£ayati `observes' MBh. 2. `is embarrassed' MBh. (denom. from vilaká¹£a -- `disconcerted' KÄ• v.). [âˆšLAKá¹£]
1. H. bilakhnÄ• `to see, discern'.
2. Pk. vilakkha -- `ashamed', n. `shame' (< vilaká¹£a --); WPah.bhad. bilkhoá¹‡Å« `to be shy', khaÅ›. bilkheá¹‡Å«, Å›eu. bilkhÄ«á¹‡Å«.

11878 vilagati `hangs on to' Cat. [âˆšLAG]
Gy. germ. bl -- , blav -- `to hang on to' (blad -- from pp. blado). -- Ext. -- kk -- : H. bilaknÄ•  `to cling to'.

vilagna 11879 vilagna1 `hanging to' MBh. [âˆšLAG]
Pa. Pk. vilagga -- `stuck to, hanging to'. -- With -- á¹…g<-> (cf. laá¹…ganÄ« -- f. `stick or rope to hang clothes on' lex., laá¹…gala -- n.

`pole for gathering fruit' R.com.): Sh. (Lor.) b*llvá¹… `stick to hang clothes on, perch (for a bird)'; P. valaÌƒg, bilaÌƒg, bilaá¹…gÄ• m. `rope to hang clothes on' (vilaá¹…gaá¹‡, biËš f. cf. *VILAGYATI).

vilagna 11880 *vilagna2 `separate'. [LAGNA --]
Or. OAw. bilaga `separate' ( -- l -- from simplex), H. bilag (whence bilagnÄ• `to be separated'); -- A. beleg `separate' X *begal < *VIYAGNA -- ?

11881 *vilagyati `hangs on to'. [âˆšLAG]
Pa. vilaggita -- `stretched'; Pk. vilaggaÃ¯ `sticks to, supports, climbs'; G. valagvu `to adhere to, seize'; <-> with unexpl. nasal: H. bilaá¹…gnÄ• (cf. forms with -- á¹…g<-> also s.v. *Ä• LAGYATI) `to hang on to, swing' (with meaning `to leap up to' < VILAá¹…GHAYATI). -- MIA. *vilaggaá¹‡a -- : P. vilgaá¹‡, biËš f. `rope for hanging clothes on'; G. vaá¸·gaá¹‡ n. `grasp, seizure', vaá¸·agá¹‡Ä« f. `clothesline'.

11882 vilaá¹…ghayati `leaps over, rises up' MBh., vilaá¹…ghati ÅšiÅ›. [âˆšLAá¹…GH]
Pa. vilaá¹…ghati `jumps about'; Pk. vilaá¹• ghÄ“i `leaps over', Or. bilaá¹…ghibÄ• (with -- l -- from simplex); H. bilaá¹…gnÄ• `to leap up to'.

vilaá¹-a 11883 *vilaá¹-a `very foolish'. [LAá¹-A --]
H. al -- bilal `very foolish'??

11884 *vilaá¹-ati `is loose or shaky'. [âˆš*LAá¹-]
K. veÌ†larun `to become decrepit or insecure (from old age, loosening of supports, &c.)'.

11885 vÃ-lapati `wails' AV. [âˆšLAP]
Pa. vilapati `talks wildly, laments'; Pk. vilavaÃ¯ `laments', Ku. bilauá¹‡o, bilÄ• á¹‡o, H. billÄ• nÄ• (or < VÃ-LÄ• PAYATI1); M. vilavá¹‡&etilde;, vivaá¸·á¹‡&etilde;, ivaá¸·á¹‡&etilde; `to groan, moan'.

vilapana 11886 vilapana n. `wailing' Uttarar. [âˆšLAP]
Pk. vilavaá¹‡a -- adj. `wailing', Ëšá¹‡ayÄ• -- f.; Ku. bilauá¹‡Ä• m. pl. `lamentations', N. bilaunÄ• , bilanÄ• .

11887 vilapyati `bewails' MBh. [âˆšLAP]

Si. valapinavÄ• , vÃ¤lapenavÄ• `to weep, lament'.

vilabha 11888 *vilabha `share'. [Cf. vilambha -- m. `gift' lex. <-> âˆšLABH]
S. viraha f. `division', viraÃ¼ f. `fixed allowance of food'; Ku. bilo
`present of meat'; N. bilo `share in the spoil'.

11889 vilabhatÄ“ `consigns, allots' KÄ• tyÅšr. [âˆšLABH]
B. bilÄ• `to distribute'; Or. biá¸·ahibÄ• , biá¸·ohibÄ• `to distribute, serve
food, choose'. -- See *VILÄ• BHAYATI.

vilamba 11890 vilamba m. `delay' KÄ• v. [âˆšLAMB]
Pk. vilaá¹• ba -- m. `delay', P. vilam(b), biËš, billam m., Or. biá¸·amba,
OAw. bilaá¹• ba m., OG. vilaá¹• ba.
*VAILAMBATÄ• -- .

11891 vilambatÄ“ `hangs to, delays' MBh. [~ *VIRAMBATÄ“. -- âˆšLAMB]
Pa. vilambati `loiters', Pk. vilaá¹• baÃ¯; L. vilmaá¹‡ `to delay, wait'; P.
vilamá¹‡Ä• , billamá¹‡Ä• `to stop'; Or. biá¸·ambibÄ• `to delay', Mth. caus.
bilamÄ• eb, H. bilam(b)nÄ• (caus. bilmÄ• nÄ•), OMarw. bilaá¹• baÃ¯; -- Wg.
wÄ«lam -- `to roll down'?
Addenda: vilambatÄ“: OMarw. (VÄ«saá¸·a) caus. 3 sg. pres.pass.
vilaá¹• bÄ• vijaÃ¯ `is delayed'.

vilayana 11892 vilayana n. `melting, dissolution' SuÅ›r., `a partic. product
of milk' Gaut. [âˆšLÄ«2]
Sh. bÄ-lÄ“n m. `medicine, drug, gunpowder'.

vilavaá¹‡a 11893 *vilavaá¹‡a `not salted'. [LAVAá¹‡Ã¡ --]
N. bilinu `under -- salted'.

11894 vilasati `gleams' Bhaá¹-á¹-., `sports, dallies' KÄ• v. [âˆšLAS1]
Pa. vilasati `shines forth, sports, dallies', Pk. vilasaÃ¯; Or. biá¸·asibÄ•
`to sport'; H. bilasnÄ• , birasnÄ• `to be delighted, enjoy oneself'.

11895 *vilÄ• gayati `unfastens'. [âˆšLAG]
PaÅ¡.lauá¹›. wÉ™l -- , ar. wil -- `to open, untie, set free' (IIFL iii 3,
185 < vi -- lÄ« --), Shum. ilÃ¤y -- : very doubtful.

vilÄ• pa 11896 vilÄ• pa m. `wailing' MBh. [âˆšLAP]
Pa. vilÄ• pa -- m. `idle talk'; Pk. vilÄ• va -- m. `wailing'; A. bilÄ• i, bilai `misery'.

11896a â€ vilÄ• pana -- n. `causing to lament' MBh. [âˆšLAP]
WPah.J. blÄ• wlÄ• m. `condolence' (-- n -- > -- á¹‡ -- > -- l<-> by assimilation to -- l -- which < -- ll -- see VÃ-LÄ• PAYATI1 Add2).

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vilÄ• ËŠpanÄ« 11897 vilÄ• ËŠpanÄ« in Ä• jya -- vilÄ• ËŠpanÄ« -- f. `vessel containing ghee' ÅšBr. [âˆšLÄ«2]
N. bilÄ• uni `dregs of melted ghee'.

11898 vÃ-lÄ• payati1 `causes to lament' AV. [âˆšLAP]
Pk. vilÄ• via -- `caused to weep'; P. billÄ• uá¹‡Ä• `to weep bitterly', H. billÄ• nÄ• (see VÃ-LAPATI), bilbilÄ• nÄ• .
vilÄ• payati2 `melts' see VÃ-LÄ«YATÄ“.
Addenda: vÃ-lÄ• payati1: WPah.ká¹-g. bÉ™laundÉ” m. `invitation to a funeral' (-- l -- < vi -- llÄ• p -- with doubling of initial consonant after a preposition, Him.I 152 suggests cmpd. with *Ä• MANTRA -- as second member, but poss. rather from pres.part.).

11899 *vilÄ• bhayati `distributes'. 2. *virÄ• bhayati. [Cf. vilambhayati `causes to receive' KathÄ• s. -- âˆšLABH, âˆšRABH]
1. L. vilhÄ• vaá¹‡ `to divide, allot' (whence pass. vilhappaá¹‡); A. bilÄ• iba `to bestow, distribute, serve out (food)'; B. bilÄ• na `to distribute'; Or. bilÄ• ibÄ• `to distribute, give away'; H. bilÄ• nÄ• `to bestow'.
2. S. virÄ• haá¹‡u `to distribute' (or < 1); G. varÄ• vvuÌƒ `to give'.

vilÄ• sa 11900 vilÄ• sa m. `sport, coquetry' MBh. [âˆšLAS1]
Pa. Pk. vilÄ• sa -- m. `sport, dalliance', Or. biá¸·Ä• sa, OAw. birÄ• sa m. --
Si. vilasa `sport, wantoning' (ES 82) â†• Pa.
VILÄ• SINÄ« -- .

11901 vilÄ• sayati `causes to dance' VÄ• s. [âˆšLAS1]
P. vilÄ• uá¹‡Ä• , balËš `to amuse, entertain'.

vilÄ• sinÄ« 11902 vilÄ• sinÄ« f. `coquette, mistress' KÄ• v. [VILÄ• SA --]
Pa. vilÄ• sinÄ« -- f. `charming woman'; Pk. vilÄ• siá¹‡Ä« -- f. `courtesan';
Or. biá¸·Ä• suá¹‡i `coquette, whore'.

11903 vÃ-lipsatÄ“ `desires to distribute' ÅšBr. [âˆšLABH]
S. virchaá¹‡u `to divide, apportion'; P. vilchá¹‡Ä• `to live extravagantly'.

vilipsÄ• 11904 *vilipsÄ• `desire to share'. [Cf. lipsÄ• -- f. MBh. <->
âˆšLABH]
S. vircha f. `dividing, rations or money in lieu'.

11905 vÃ-liÅ›atÄ“ `is broken off' TS. [Cf. vÃ-liá¹£á¹-a -- VS.,
vÃ-riá¹£á¹-a<-> AV. -- âˆšLIÅ›]
Kho. (Lor.) bvluÅ¡vk `strip of skin coming away from side of nail' (u?).
vilÄ«na -- see next.

11906 vÃ-lÄ«yatÄ“ `is dissolved, melts' AV. 2. vilÄ• payati2 tr. `dissolves,
melts' SuÅ›r., `causes to disappear' Åšaá¹…k. (cf. vilÄ• ËŠyaka -- `causing
to melt' VS.). 3. vilÄ«na -- `dissolved' ChUp. [~ *VIRÄ«YATÄ“, *VIRÄ• YAYATI,
*VIRÄ«á¹‡A -- . -- âˆšLÄ«2]
1. Pa. vilÄ«yati `is dissolved, melts, perishes', Pk. vilijjaÃ¯; Ash. Wg.
wili -- intr. `to melt', Kt. wÉ™lÄ« -- , PaÅ¡.lauá¹›. wÉ™l -- , Kal.rumb.
bilÄ«ËŠu 3 sg. pres., Sh. bÄ-liÅ¾Ã³Ä-kiÌ¯; N. bilinu `to melt, disappear';
Or. bilijibÄ• `to be dissolved' ( -- l -- ?). -- Pk. vilÄ• i intr. `melts'
(cf. virÄ• i ~ *VIRÄ«YATÄ“); Gy. hung. bilal intr. `melts', gr. bilÃ¡no
`melted'; Dm. bilÄ• y -- intr. `to melt'; Sh. (Lor.) bilaÌ„Ì†Ç°oiki, pret.
bilÄ• do `to become wet, melt'; Ku. bilÄ• á¹‡o `to abate, perish'; N. bilÄ• unu
intr. `to melt, disappear', OAw. bilÄ• i; H. bilÄ• nÄ• `to disappear'.
2. Gy. eur. bilav -- `to cause to melt'; Sh. (Lor.) biloiki tr. `to melt,
wet, moisten'; Ku. bilauá¹‡o tr. `to melt'.

3. Pa. vilÄ«na -- `refined (of metals &c.)'; Pk. vilÄ«á¹‡a<-> `melted, destroyed'; Si. vilin -- a `liquid, clear, mature, ripe'.

11907 viluÃ±cati `tears off' Bhaá¹-á¹-. [âˆšLUÃ±C]
Pa. viluÃ±cati `tears out', Pk. viluá¹• caÃ¯; Wg. (Lumsden) "villÃº -- chÃºn" (= *viluÄ• -- un?) `to plunder, pillage': but see VILOÌ„PA -- .

vilÄ“khÄ• 11908 vilÄ“khÄ• f. `scratch, furrow' MBh. [vilÄ“kha -- m. `scratching' ÅšiÅ›., Pa. vilÄ“kha -- m. `perplexity', Pk. vilÄ“hia -- `painted'. -- âˆšLIKH]
P. vilÄ« f. `line of parting in a woman's hair'?

vilÄ“pana 11909 vilÄ“pana n. `ointment' MBh. [Cf. vÃ-limpati `smears over' ÅšBr. -- âˆšLIP]
Pa. vilÄ“pana -- n. `ointment'; Pk. vilÄ“vaá¹‡a -- n. `sweet smelling unguent'; Si. vilavun pl. `ointments, perfume'.

11910 viloÌ„á¸• a -- , viloÌ„á¹-a -- m. `rolling, wallowing' DhÄ• tup. [âˆšLUá¸•]
Ash. iloá¹›á¹“ `muddy'; S. viloá¹›o m. `agitation'; L. viloÌ„á¹›Ä• , valËš m. `churner', P. valoá¹›Ä• m.

11911 viloÌ„á¸• ayati `stirs about' SuÅ›r. viloÌ„lita -- MBh. [âˆšLUá¸•]
Pa. viloÌ„á¸·Ä“ti `stirs'; Pk. viloÌ„á¸• Ä“i, viloÌ„laÃ¯ `churns', S. viloá¹›aá¹‡u, L. viloá¹›aá¹‡, (Ju.) valËš, Or. biloá¹›ibÄ• , H. biloá¹›nÄ• ; -- N. birolnu, biralnu `to reject'; A. biloliba intr. `to swing'; G. varoá¸·vuÌƒ `to spoil'. -- See Add.

viloÌ„pa 11912 viloÌ„pa m. `loss, destruction' MBh., `theft' Hariv. [âˆšLUP]
Pa. viloÌ„pa -- m. `plunder', Pk. viloÌ„va -- , Si. voloÌ„; <-> Wg. (Lumsden) "villÃº -- chÃºn" `to pillage, plunder' (NTS xvii 310) or to be divided "villÃºch -- Ãºn" < VILUÃ±CATI?

11913 viloÌ„bhayati1 `allures' MBh. [âˆšLUBH1]
Pk. viloÌ„hÄ“i `tempts'; Or. biá¸·ohibÄ• , bilohibÄ• `to allure, charm'.

11913a viloÌ„bhayati2 `perplexes' DaÅ›ar., `*agitates' (cf. vilubhita -- `agitated' Bhaá¹-á¹-.). [âˆšLUBH2]

Or. biá¸·ohibÄ• , bilohibÄ• `to agitate, mix'; OAw. biloye `having churned'; H. bilonÄ• `to churn', bilonÄ« f. `churn'; OMarw. bilovaá¹‡Ä• m. pl. `churnings'; G. valovvuÌƒ `to churn', valoá¹‡uÌƒ n. `churning vessel'.
*vilka -- `bark' see VALKÃ¡ -- .

vivaá¹…ka 11914 *vivaá¹…ka `very bent'. [VAá¹…KA -- 1]
Pk. vivaá¹• ka -- `very bent'; S. viá¹…gu m. `bend', viá¹…ga f. `defect', viá¹…go `crooked'; P. viá¹…g, biá¹…g m. `crookedness', viá¹…gÄ• , biËš `crooked'; Ku. bÄ«Ëœgaá¹›o `silly'; N. biá¹…go `pretext'; A. b&etilde;kÄ• `crooked'; M. bÄ©g&etilde; n. `any crooked or devious procedure' (â†• EP.).

11915 vivarÃ¡ m. `hole' RV. [âˆšVRÌ¥1]
Pa. Pk. vivara -- n. `hole, cleft'; S. viari, vÄ«rÄ« f. `waterhole in dry riverbed, well'; Ku. bÄ©war `hole under ground, den, landslip', byÅ«ro `hole'; H. bÄ«ar m. `hole of rat or snake'.

11916 *vivarati `uncovers'. [vyÅ«Ë‹rá¹‡oÌ„ti `uncovers, spreads' RV., vivrÌ¥á¹‡oÌ„ti `combs (the hair)' HPariÅ›. -- âˆšVRÌ¥1]
Pa. vivarati `uncovers, opens', Ëšraá¹‡a -- n.; Pk. vivaraÃ¯ `opens, spreads out, dresses (the hair)'; K. veÌ†Ì£warun `to pull apart (with the fingers), tease out (cotton, tangled twigs, straw, &c.), scatter, sow broadcast, winnow'; H. byornÄ• `to disentangle (e.g. the hair)'.

vivará¹‡a 11917 vivará¹‡a `colourless, pale' MBh. [VÃ¡Rá¹‡A -- 1]
Pa. Pk. vivaá¹‡á¹‡a -- `discoloured, pale, ugly'; Si. vivana `colourless, discoloured'.

11917a vÃ-vartatÄ“ `turns from' RV. [âˆšVRÌ¥T]
Pa. vivaá¹-á¹-ati intr. `turns from', Pk. vivaá¹-á¹-aÃ¯; Kal. biyat -- `to pass'.

11918 vÃ-vardhatÄ“ intr. `increases' RV., vivardhayati `makes grow' MBh. [âˆšVRÌ¥DH]
Pk. vivaá¸• á¸• haÃ¯ `increases'; H. poet. biá¹›hato m. `profit' (< pres. part.), caus. biá¹›hawnÄ• , biá¹›hÄ• nÄ• `to earn, collect'.

11919 *vivardhyatÄ“ `is caused to grow'. [âˆšVRÌ¥DH]
S. vÄ«Ëœjhaá¹‡u `to increase, thrive'.

vivÄ• hÃ¡ 11920 vivÄ• hÃ¡ m. `marriage' AV. [âˆšVAH]
Pa. vivÄ• ha -- m. `marriage', AÅ›.shah. man. vivaha -- , kÄ• l. dh. vivÄ• ha -- , Pk. vivÄ• ha -- , viÄ• ha -- m., Gy. eur. biÃ¡v m., S. vihÃ£Ì„u m., L. vivÄ• h (Ju. vivÃ£Ì„h), viÄ• h m., vijÄ• h m. (X *vijh -- < *VIYUHYATÄ“), awÄ• á¹‡. viyÄ• Ë‹, P. viÄ• h, biËš, beÄ• h m., WPah.bhal. biÄ• Ë‹, Ku. byÄ• h, byÄ• u, byo, gng. byÄ• , N. bihÄ• , bie, A. B. bihÄ• , biyÄ• , Or. bihÄ• , behÄ• , bhiÄ• , Bi. biyÄ• h, Mth. biÄ• h, bihÄ• , OAw. biyÄ• ha m., H. biwÄ• h, byÄ• h m., OMarw. byÄ• ha m., G. M. vivÄ• h m., Si. vivÄ• .
VIVÄ• HIN -- , VAIVÄ• HIKA -- ; *VIVÄ• HAPATNÄ« -- ; *TRIVIVÄ• HA -- , *DUVIVÄ• HA -- .
Addenda: vivÄ• hÃ¡ -- : WPah.ká¹-g. bn/a (obl. be/a) m. `wedding', kc. byÄ• m., J. byÄ• m., Garh. byÉ”.

vivÄ• hana 11921 *vivÄ• hana `giving in marriage'. [âˆšVAH]
Pa. vivÄ• hana -- n. `giving in marriage'; H. biyÄ• han, byÄ• Ëš m. `marrying'; -- deriv. P. biÄ• há¹‡Å« `pertaining to a wedding', m. `clothes given to bride by groom's father'.

vivÄ• hapatnÄ« 11922 *vivÄ• hapatnÄ« `wedded wife'. [VIVÄ• HÃ¡ -- , PÃ¡TNÄ« --]
H. biahautÄ« f. `first married wife'.

11923 vivÄ• hayati `gives (a girl) in marriage' MBh., ËštÄ“ `takes (a girl) in marriage' KathÄ• s. [Caus. of vÃ-vahati `carries off' RV., `marries' AV. -- âˆšVAH]
Pk. vivÄ• hÄ“i `marries', Gy. wel. biav -- , P. viÄ• há¹‡Ä• , biËš, beÄ• há¹‡Ä• , WPah.bhal. biÄ• haÌƒá¹‡Å«, Ku. beuÌ„ÌƒÌƒá¹‡o; Mth. biÄ• hab `to give in

marriage'; OAw. biyÄ• haÃ¯ `gives or takes in marriage'; H. biÄ• hnÄ• , byÄ• Ëš `to marry', OMarw. byÄ• haÃ¯, M. vivÄ• há¹‡&etilde;.

vivÄ• hita 11924 vivÄ• hita `married (of man or woman)' PaÃ±cat. [âˆšVAH]
Pk. vivÄ• hiya -- `married', P.bhaá¹-. biÄ• hÄ• , WPah.bhal. biÄ• hoÌ„ (biÄ• Ä« hoá¹‡Å« `to be married'), jaun. aá¹‡byÄ• Ä« `virgin'; Or. behÄ• i, f. behi `married'; Bi. biyÄ• hÄ«, (Patna) bihÄ« `first wife'; Mth. biÄ• hÄ« `married'; H. byÄ• hÄ« `married', f. `marriage', anbiyÄ• hÄ« f. `spinster'.

vivÄ• hin 11925 vivÄ• hin (in a -- vËš Mn.) `connected by marriage'. 2. *vivÄ• hinÄ« -- f. [VIVÄ• HÃ¡ --]
1. A. biyai `son's or daughter's father -- in -- law', MB. behÄ• Ä«, B. beyÄ• i, OG. vÄ«vÄ• hÄ« m., M. vivÄ• hÄ«, vyÄ• hÄ« m.
2. B. biyÄ• n, behÄ• n, beyÄ• n `son's or daughter's mother -- in -- law', G. vahevaá¹‡, ËšvÄ• á¹‡, vehvaá¹‡ f. (-- e -- from vahevÄ• i < VAIVÄ• HIKA --), M. vihÄ«á¹‡, Ëšá¹‡Ä« f.
Addenda: vivÄ• hin -- . 2. vivÄ• hinÄ« -- : A. biyanÄ« `daughter's mother -- inlaw'.
VIÅš: â€ *PARIVÄ“Å›ATI.

11926 vivÄ• hyatÄ“ `is married' KathÄ• s. [âˆšVAH]
P. viÄ• jhá¹‡Ä• `to take (a girl) in marriage'.

11927 vivrÌ¥á¹‡oÌ„ti `opens, spreads out' KÄ• tyÅšr. [Cf. vyÅ«Ë‹rá¹‡oÌ„ti `id.' RV. -- âˆšVRÌ¥1]
Si. vaá¹‡anavÄ• `to spread (as clothes in the sun), to dry': very doubtful (even more so ES 78 < vará¹‡ayati) -- Poss. < VÄ• NA -- 2 Add.

vivrÌ¥ddha 11928 *vivrÌ¥ddha1 `cut off'. [Cf. vivardhita -- MW. <-> âˆšVARDH]
L. viá¸• á¸• hÄ• m. `notch'.

vivrÌ¥ddha 11929 vivrÌ¥ddha2 `grown, large' ÅšvetUp. [Cf. vivrÌ¥ddhi -- f. `growth' ÅšrS., Pk. vivaá¸• á¸• hi -- , vivuá¸• á¸• hi -- f. -- âˆšVRÌ¥DH]
Phal. bÄ«á¸• u, biá¹›É™ `much, many' rather than < VRÌ¥DDHÃ¡ -- 2.

vivÄ“ka 11930 vivÄ“ka m. `discrimination, knowledge' ChUp. [âˆšVIC]
Pa. vivÄ“ka -- m. `discrimination', Pk. vivÄ“a -- m.; G. vavÉ” m. `prudence,

wisdom'.
VIÅš `enter, settle in': vÃ-Å› -- , viá¹£á¹-Ã¡ -- , vÄ“Å›Ã¡ -- 1, vá¸—Å›a -- 2, vÄ“Å›a -- 3, *vÄ“Å›Ã-ya -- , vÄ“Å›yÃ -- , vaÃ-Å›ya -- ; Ä• ËŠviÅ›ati, Ä• viá¹£á¹-a -- , *Ä• viá¹£á¹-i -- , Ä• vÄ“Å›ika -- , Ãºpavi Å›ati, upaviá¹£á¹-a -- , *upaviá¹£á¹-i -- , upavÄ“Å›Ã¡ -- , upavÄ“Å›ana -- , upavÄ“Å›ayati, nivÄ“Å›a -- , nÃ-vÄ“Å›ayati, parivÄ“Å›a -- , prativÄ“Å›in -- , prÃ¡viÅ›ati, prÃ¡viá¹£á¹-a -- , *praviá¹£á¹-i -- , pravÄ“Å›a -- , prÄ• tivÄ“Å›ya -- .
vÃ-Å› -- f. see vá¸—Å›a -- 1, vÄ“Å›Ã¡ -- 2.

viÅ›akti 11931 *viÅ›akti `powerless'. [Å›Ã¡KTI -- 1]
Bshk. buÅ¡Ã¼t `difficult', or with AO xviii 228 < *apaÅ›akti -- .

11932 *viÅ›amyatÄ“ `is destroyed'. [Å›amÃ¡yati `destroys' TS. -- âˆšÅ›AM3]
P.ludh. bisamnÄ• `to be broken'; H. bisamnÄ• `to be broken, be shattered', bismÄ• nÄ• tr. `to break to pieces'.

11933 *viÅ›arati `decays, falls to pieces'. [vÃ-Å›Ä• ri `is broken, decays, falls to pieces' RV., viÅ›Ä«rá¹‡a -- `broken (of an army)' R., `fallen out (of teeth)' KÄ• v., viÅ›araá¹‡a -- n. `dissolution' DhÄ• tup. -- âˆš Å›&RCIRCLEMACR;]
Pk. visaraÃ¯ `falls down, slips'; Or. bisaribÄ• `to be emptied, be lost, be spoilt'; -- Mth. bisarab `to desert' (or < VÃ-SARATI).

11934 vÃ-Å›asti (3 pl. vÃ-Å›asanti ÅšBr.) `cuts up' RV. [âˆšÅ›AS]
Pk. visasÄ“i `kills', pp. visasiya -- ; H. poet. bisasnÄ• `to cut the body, scrape, hurt, kill'.

vÃ-Å›Ä• khÄ• 11935 vÃ-Å›Ä• khÄ• f. `14th or 16th asterism' AV. [Å›Ä• ËŠKHÄ• --]
Pa. visÄ• khÄ• -- f. `id.', Pk. visÄ• hÄ• -- f., Si. visÄ• EGS 166.
VAIÅ›Ä• KHÃ¡ -- .
Addenda: vÃ-Å›Ä• khÄ• -- : Md. vihÄ• `a partic. asterism'.

viÅ›Ä• lÃ¡ 11936 viÅ›Ä• lÃ¡ `spacious, broad' TS.
Pa. Pk. visÄ• la -- `wide, spread out, big'; Ku. bisÄ• lo m. `large wide basket for drying tea in'; A. bahal `wide, broad'; OG. visÄ• la `spacious'; Si. vasal `large' ES 80 (visal, visula `wide' EGS 166 â†• Pa.).
Addenda: viÅ›Ä• lÃ¡ -- : WPah.poet. bhyÄ• á¸· m. `centre of house, hall'

(Him.I 160 with ?).

viÅ›ikhÄ• 11937 viÅ›ikhÄ• f. `passage, street' SuÅ›r.
Pa. visikhÄ• -- f. `street, road', Si. visi, visÄ• EGS 166.

11938 *viÅ›imyati `rests'. [âˆšÅ›AM1]
Bshk. biÅ¡im -- `to rest' (AO xviii 228 < VÃ-Å›RÄ• MYATI); Sh. (Lor.) biÅ¡imoiki `to make rest, put to rest', biÅ¡imiÇ°oiki `to take rest'.

viÅ›uddhi 11939 viÅ›uddhi f. `purity' Mn. [âˆšÅ›UDH]
Pa. Pk. visuddhi -- f. `purity'; -- Si. visudu `cleanliness' (EGS 167) â†•
Pa.

viÅ›uá¹£ka 11940 *viÅ›uá¹£ka `dry'. [Cf. Å›Uá¹£KA -- and viÅ›uá¹£yati `dries up' R., Pa. visussati. -- âˆšÅ›Uá¹£]
Pa. visukkha -- `dried up'; S. vihukaá¹‡u `to cease to give milk', L. vehukaá¹‡, vehoÌ„kaá¹‡, (Shahpur) vehikaá¹‡; WPah. (Joshi) biÅ›kÄ• `empty'; Or. biskibÄ•  `(of a cow) to run dry' (biskÄ• `the drying up of milk in a cow'), Bi. bisukhab, G. vasukvuÌƒ, M. visaká¹‡&etilde; (viskÄ•  `become dry'); -- caus. Or. biskÄ• ibÄ• `to make (a cow) run dry by charms'; Mth. biskhÄ• b `to cease giving milk'; -- < MIA. *visukkhÄ• vaá¹‡a -- : Ku. biskÅ«á¹‡, biskuá¹‡o `grain placed in the sun before threshing', N. biskun.

11941 *viÅ›Å«ratÄ“ `is hurt, is distressed'. [Cf. Å›Å«ryatÄ“ `hurts' DhÄ• tup., visÅ«raá¹‡a -- (â†• Pk.) n. `sorrow, distress' Vikr. -- âˆš Å›&RCIRCLEMACR;]
Pk. visÅ«raÃ¯, pres. part. visÅ«ramÄ• á¹‡a -- `distresses, is distressed', visÅ«raá¹‡a -- n., Ëšá¹‡Ä•  -- f. `distress, pain'; H. bisÅ«rnÄ• `to put on a crying face'.

viÅ›oÌ„ka 11942 viÅ›oÌ„ka m. `name of a mountain chain' MÄ• rkP., `of a river' RÄ• jat.
K. veÅ›au `name of a river in Kashmir' Stein RÄ• jatTrans ii 55.

11943 *viÅ›candayati `makes jump apart' 2. Pp. *viÅ›canna -- . [See * Å›CANDATI; cf. viá¹£kanttrÌ¥ -- `moving hither and thither' Bhaá¹-á¹-. -- âˆš*Å›cand2, âˆšskand]
1. K. veÌ†Ä‹hanun `to separate, tease out (cotton &c.)'.

2. K. pp. veÌ†Ä‹honu.
*viÅ›yÄ• na -- `cold' see next.

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11944 *viÅ›yÄ• payati `makes cold'. 2. *viÅ›yÄ• na -- `cold'. [âˆšÅ›YAI]
1. M. visÄ• viá¹‡&etilde; `to reduce the temperature of hot water by pouring in cold', visÄ• vaá¹‡ n. `water so poured in'.
2. M. visaÌ„Ì†á¹‡ n. `id.'.

11945 vÃ-Å›rathayati `loosens' RV. 2. *viÅ›rathyatÄ“. [Cf. viÅ›lathatÄ“ `is relaxed' BhP. -- âˆšÅ›RATH1]
1. Sh. (Lor.) bIÅ¡oiki (mistake for -- á¹£ -- ?) `to make rest'.
2. Sh. (Lor.) bIÅ¡oÄ• oiki, pret. bIÅ¡otvs `to lie at ease, take one's ease, keep still', bIÅ¡oÄ• i `rest, peace'.
*viÅ›rathyatÄ“ `is relaxed' see prec.

viÅ›rapa 11946 *viÅ›rapa `boiling'. [Cf. suÅ›rÃ¡pa -- `easy to be cooked' ÅšBr. -- âˆšÅ›RÄ•]
Ash. w&omacrtodtod;á¹£oÌ„ adj. `boiling' (or < *UT -- Å›RÄ• TA -- ?); Kal. "wÃ®sho de -- " `to boil' (rather than < UDÄ«á¹£ATI).

viÅ›rama 11947 viÅ›rama m. `rest' KÄ• lid. [âˆšÅ›RAM]
Pk. vissama -- , vÄ«saËš m. `rest'; Sh. (Lor.) bIÅ¡om (for -- á¹£ -- ?) f. `rest, peace, keeping still'; N. bisÄ• `rest, pause, halt (esp. of porters)'.

viÅ›ramaá¹‡a 11948 viÅ›ramaá¹‡a n. `resting' MBh. [âˆšÅ›RAM]
Pa. vissamana -- n. `resting'; M. visavá¹‡&etilde; n. `resting place, shelter'.

11949 viÅ›ramatÄ“ `rests' MBh. [âˆšÅ›RAM]
Pa. vissamati `rests'; Pk. vissamaÃ¯, vÄ«saËš `becomes tired'; Ap. vÄ«savaÃ¯ `rests', Kt. wuá¹£É™m -- , Pr. yÃ¼á¹£É™m -- ; Dm. biá¹£am -- `to sigh'; Phal. biá¹£Ã¡milo `rested, well'; Or. bisoibÄ• `to take rest'; G. visamvuÌƒ `to become cool, lose heat'; M. visavá¹‡&etilde; `to come to a halt, rest'.
-- Bshk. biÅ¡im -- `to rest' (AO xviii 228) rather < *VIÅ›IMYATI.

viÅ›rambha 11950 viÅ›rambha m. `slackening' RPrÄ• t., `absence of restraint, trust' MBh. [âˆšÅ›RAMBH]
Pa. vissambha -- m. `trust', Pk. vissaá¹• bha -- , vÄ«saËš, vÄ“saËš m.; -- Si. visamÌ†ba (EGS 166) â†• Pa.?

11951 viÅ›rambhatÄ“ `trusts in' BhP., viÅ›rambhayati `encourages' MBh. [âˆš Å›RAMBH]
Pk. vissaá¹• bhaÃ¯, vÄ«saËš `trusts'; G. visamvuÌƒ `to give as a trust'.
viÅ›ramyatÄ“ see VÃ-Å›RÄ• MYATI.

viÅ›raya 11952 viÅ›raya m. `refuge' W. [âˆšÅ›RI]
Si. visÄ• `refuge, asylum'.

11953 vÃ-Å›rayati `opens', vÃ-Å›rayatÄ“ `goes apart' RV., `has recourse to' W. [âˆšÅ›RI]
Or. bisoibÄ• `to arrive at, touch, fall in supplication at the feet of'.

viÅ›rÄ• á¹‡a 11954 *viÅ›rÄ• á¹‡a `cooked'. [Cf. Å›RÄ• á¹‡A -- . -- âˆšÅ›RÄ•]
G. vasÄ• á¹‡uÌƒ n. `condiments, groceries, drugs'?
*viÅ›rÄ• ta -- `boiled' see *VIÅ›RÄ• YATI.

viÅ›rÄ• nta 11955 viÅ›rÄ• nta `reposed, rested' MBh. [âˆšÅ›RAM]
Pk. vissaá¹• ta -- , vÄ«saËš `rested'; L. visÄ• ntÄ• (pp. of vissamaá¹‡ `to be extinguished' < VIÅ›RÄ• MYATI) with -- ntÄ• for -- ndÄ• after past participles in -- tÄ• < -- kta -- , -- pta -- , &c.

viÅ›rÄ• ma 11956 viÅ›rÄ• ma m. `rest' MBh., `resting place' Hariv. [âˆšÅ›RAM]
Pk. vissÄ• ma -- , vÄ«sÄ• Ëš m. `rest, pause', Ash. uÅ¡Ä• ËŠm; G. visÄ• mÉ” m. `resting place'; M. visÃ£Ì„vÄ• , ËšsÄ• vÄ• m. `rest'; <-> S. vesÄ• Ä«Ëœ f. `halt for rest' deriv. of visÃ£Ì„á¹‡u < VIÅ›RÄ• MAYATI.

Addenda: viÅ›rÄ• ma -- : WPah.ká¹-g. bÉ™Å›e/uÌƒ m. `rest, repose', Wkc. bÉ™Å›rÃ£Ì„ m.

viÅ›rÄ• maá¹‡a 11957 viÅ›rÄ• maá¹‡a `causing to rest' KauÅ›.com. [âˆšÅ›RAM]
Pk. vissÄ• maá¹‡a -- , vÄ«sÄ• Ëš n. `massaging'; Ku. bisauá¹‡, Ëšá¹‡o `rest, halt, quiet, resting of a load'; N. bisauni, bisÄ• nu `resting place'.

11958 viÅ›rÄ• mayati `causes to rest' ÅšÄ• á¹…khGrÌ¥., `makes stop' MBh. [âˆš Å›RAM]
S. visÃ£Ì„iá¹‡u `to bring to a stop, extinguish'; Ku. bisÅ«á¹‡o `to put one's load down'; N. bisÄ• unu `to take rest'; M. visÃ£Ì„vá¹‡&etilde;, ËšsÄ• vá¹‡&etilde; `to take rest, pause, stop'.

11959 viÅ›rÄ• myati `takes rest' ÅšBr., `stops, desists' KÄ• v. [âˆšÅ›RAM]
Pk. visammihii `will rest'; S. visÄ• maá¹‡u `to be extinguished', L. vissamaá¹‡, (Ju.) vismaá¹‡ (< viÅ›ramyatÄ“? -- But pp. visÄ• ntÄ• s.v. VIÅ›RÄ• NTA --); P. vissamá¹‡Ä• `to rest, burn out, be extinguished', bismÄ• uá¹‡Ä• `to extinguish'; M. visamá¹‡&etilde;, ËšsaÌƒbá¹‡&etilde; `to pause, take rest'. -- L. missamaá¹‡ `to be extinguished' X mukkaá¹‡ `to come to an end < *MUKNA -- .

11960 *viÅ›rÄ• yati intr. `boils'. 2. Pp. *viÅ›rÄ• ta -- . [Å›RÄ• ËŠYATI DhÄ• tup., Å›rÄ• tÃ¡ -- RV., Å›RAPÃ¡YATI AV. -- âˆšÅ›RÄ•]
1. Kal. wÄ«á¹£ou `it is boiling'; -- Ash. w&omacrtodtod;uá¹£ -- `to be boiling' or < *UTÅ›RÄ• YATI.
2. Ash. w&omacrtodtod;á¹£oÌ„ adj. `boiling' (or < *VIÅ›RAPA -- or *UTÅ›RÄ• TA -- ?).

11961 *viÅ›lÄ• ghatÄ“ `abuses'. [âˆšÅ›LÄ• GH]
H.bÄ• á¹…g. bisrÄ• há¹‡Ä• `to depreciate'.
Addenda: *viÅ›lÄ• ghatÄ“: OMarw. visarÄ• haÃ¯ `slights'.

vÃ-Å›va 11962 vÃ-Å›va `all' RV., n. `the world' AV.
Pk. vissa -- , vÄ«sa -- `all'; S. visu f. `the world'.
VIÅ›VÃ¡KARMAN -- .

viÅ›vÃ¡karman 11963 viÅ›vÃ¡karman `creating everything', m. `the divine creator' RV. [VÃ-Å›VA -- , KÃ¡RMAN -- 1]

Pa. vissakamma -- m. `the architect of the gods', Pk. vissayamma -- m., Si. vissam (< *visyam).

11964 vÃ-Å›vayati, pres. part. viÅ›vÃ¡yant -- `swelling' RV. [âˆšÅ›VI]
Ku. bisÄ• á¹‡o `to swell (of a hurt), putrefy, become poisoned (of a wound)'.

11965 viÅ›vasati `draws breath freely, is free from care, trusts' MBh. [âˆš Å›VAS]
Pa. vissasati `is friendly, trusts', Dhp. viÅ›paÅ›i 3 sg. opt.; Pk. vissasaÃ¯, vÄ«saËš `trusts', S. visahaá¹‡u, L. vissaá¹‡, (Shahpur) visaá¹‡; H. bisasnÄ• `to be confident, trust', OG. vÄ«sasaÃ¯.

viÅ›vÄ• sa 11966 viÅ›vÄ• sa m. `trust, confidence' MBh. [âˆšÅ›VAS]
Pa. vissÄ• sa -- m. `trust', Dhp. viÅ›paÅ›a, Pk. vissÄ• sa -- , vÄ«sÄ• Ëš m., L. visÄ• h m., awÄ• á¹‡. visÄ• Ë‹, P. visÄ• h, vasËš, bisÄ• h, basËš m., á¸• og. basÄ• m., Ku. H. bisÄ• s m., OG. vÄ«sÄ• sa m.; -- S. vesaÌ„Ì†hu m. (with e from vesÄ• ho s.v. VAIÅ›VÄ• SIKA -- ?).
VAIÅ›VÄ• SIKA -- ; AVIÅ›VÄ• SIN -- .
Addenda: viÅ›vÄ• sa -- : WPah.J. baÅ›Ä• h m. `trust', OMarw. vesÄ• sa m.

11967 viÅ›vÄ• sayati `causes to trust, encourages' PaÃ±cat. [âˆšÅ›VAS]
Pa. vissÄ• sÄ“ti `is friendly towards'; AÅ›. visvaá¹• savitave `to be inspired with confidence'; Pk. vissÄ• siya<-> `trusted'; S. vesÄ• haá¹‡u `to trust' (with e from vesÄ• hÄ« < VAIÅ›VÄ• SIKA -- ?); P. visÄ• huá¹‡Ä• , biËš `to cause to believe, inveigle'.
VIá¹¢ `be active': viá¹£á¹-i -- 2, vá¸—á¹£a -- 1, vaiá¹£á¹-ika -- ; pariviá¹£á¹-a -- , parivÄ“á¹£a -- 1, parivÄ“á¹£aka -- , parivá¸—á¹£aá¹‡a -- , pÃ¡rivÄ“á¹£ati, *prÄ• viá¹£á¹-i -- ; -- viá¹£aya -- , vÄ“Å›a -- 3?
viá¹£ -- f. `excrement' Mn.
VIá¹£Ä• -- , VIá¹£á¹-HÄ• -- , *VAIá¹£á¹-HIYA -- .
Addenda: viÅ›vÄ• sayati: WPah.poet. bÉ™Å›eÅ›á¹‡o `to persuade, soothe'.

viá¹£Ã¡ 11968 viá¹£Ã¡ n. `poison' RV.
Pa. Pk. visa -- n. (Pk. also m.) `poison', Ash. wÄ«s, Wg. wÄ-Ì„Å¡, Kt. wiÅ¡, Pr. Å«Ì¤Å¡, Å«Ì¤Å¡u, Dm. biá¹£, Gaw. iá¹£, Kal.rumb.

bÄ«á¹£, Phal. bhÄ«Å¡; Sh. biá¹£ m. `poison, aconite'; K. vih, veÌ†h m. `poison', S. vihu f., L. vihuÌƒ m., (Ju.) vÄ«Å«h f., P. bihu m., vih, veh, bih, beh f., WPah.jaun. biÅ›, Ku. N. bis; A. bih `poison, Aconitum ferox' (whence bihÄ• iba `to poison a well'); B. bis `poison', Or. bisa, Mth. Bhoj. bÄ-Ì„s; H. bis m. `poison, Aconitum ferox'; OG. visa n. `poison', Ko. vÄ«sa, Si. vasa, vaha (visa â†• Pa.), Md. viha. -- L.awÄ• á¹‡. vis â†• Sk.? *VIá¹£AKA -- , VIá¹£ALA -- , *VAIá¹£AKA -- ; VIá¹£AKUMBHA -- ,VIá¹£ADHARA -- ; UPAVIá¹£Ä• -- ; Ä• Å›Ä«VIá¹£Ã¡ -- .
Addenda: viá¹£Ã¡ -- : WPah.ká¹-g. bÃ-Å›, kc. bÄ«Å› m. `poison', Garh. bis.

viá¹£aka 11969 *viá¹£aka `poisonous'. [VIá¹£Ã¡ --]
Kal. bÄ«á¹£a `Caragana', Kho. beá¹£Ãº BelvalkarVol 88 (or < *vaiá¹£aka -- ?), Phal. biá¹£Ä«ËŠ, biÅ¡Ä«.

viá¹£akumbha 11970 viá¹£akumbha m. `jar of poison' Hit. [VIá¹£Ã¡ -- , KUMBHÃ¡ -- 1]
Pa. visakumbha -- m. `vessel filled with poison'; <-> Kt. waá¹£ke/m `lizard', Wg. wak&uacutedotdot;m, Pr. uÅ¡kubugÅ«ËŠ NTS xv 251 with much doubt.

viá¹£adhara 11971 viá¹£adhara `*containing poison', m. (ËšrÄ« -- f.) `snake' GÄ«t. [VIá¹£Ã¡ -- , DHARA --]
Pk. visahara -- m. `snake'; H. bisahar m. `snake', bisahrÄ«, bisaihrÄ« f. `snake, boil on hand'; G. vaÅ›iyar m. `snake' (rather than < VAÅ›Ä«KARA --)

vÃ-á¹£ama 11972 vÃ-á¹£ama `unequal' AitBr., `uneven' MBh., `difficult, dangerous' Mn., viá¹£amaka -- `rather uneven' VarBrÌ¥S. 2. *visama -- . [SAMÃ¡ --]
1. Pa. Pk. visama -- `uneven, contrary, difficult'; OG. visamaÃ¼ `difficult', G. vasmuÌƒ `difficult, disagreeable'; Si. vasam `uneven,

wicked' (visamÌ†ba â†• Pa.).
2. K. veÌ†somu `uneven, rough, difficult'.

viá¹£aya 11973 viá¹£aya m. `scope' ÅšÄ• á¹…khÅšr., `sphere, region' MBh. [âˆšVIá¹£]
Pa. Pk. visaya -- m. `sphere, locality'; -- Si. visÄ• `district' (EGS 166)
â†• Pa.?

viá¹£ala 11974 viá¹£ala `*poisonous' (n. `poison' lex.). [VIá¹£Ã¡ --]
K. veÌ†hal `poisonous', S. vihiru.

11975 vÃ-á¹£ahatÄ“ `conquers' RV., `is capable of, bears, resists' MBh. 2. Caus. *viá¹£Ä• hayati. [âˆšSAH]
1. Pa. visahati `is able, ventures'; Pk. visahaÃ¯ `bears, endures'; H. poet. bisahnÄ• `to take knowingly, buy' (but see *VIá¹£Ä• DHAYATI).
2. S. vihÄ• iá¹‡u `to bring on oneself', H. bisÄ• hnÄ• .

viá¹£Ä• 11976 viá¹£Ä• f. `excrement' YÄ• jÃ±. [VIá¹£ --]
L. vÄ“há¹›Ä«, vÄ“á¹›hÄ« f. `fresh cowdung' poss. < *viá¹£Ä• á¸• ikÄ• -- , but rather < *VAIá¹£á¹-HIYA -- .
viá¹£Ä• ËŠá¹‡a -- 1 `*let loose' see VÃ-á¹£YATI.

viá¹£Ä• ËŠá¹‡a 11977 viá¹£Ä• ËŠá¹‡a2 m. `horn, tusk' AV.
Pa. Pk. visÄ• á¹‡a -- m. `horn'.
VIá¹£Ä• á¹‡Ã-N -- ; KHAá¸• GAVIá¹£Ä• á¹‡A -- .

viá¹£Ä• á¹‡Ã-n 11978 viá¹£Ä• á¹‡Ã-n `horned' MBh. [VIá¹£Ä• ËŠá¹‡A -- 2]
Pk. visÄ• á¹‡i -- `horned'; Si. viseni -- ya `5th day after new or full moon' EGS 167.

11979 *viá¹£Ä• dhayati `accomplishes, acquires'. 2. *viá¹£Ä• dhyatÄ“. [âˆšSÄ• DH]
1. Pk. visÄ• hia -- `accomplished'; S. vihÄ• iá¹‡u `to buy'; Ku. bisÄ• , besÄ• `purchase of grain'; N. besÄ• unu `to buy' (-- e -- from becnu s.v. *VÄ“TYAYATI); H. bisÄ• hnÄ• `to get possession of, buy'; OG. visÄ• haÃ¯ `exchanges'.
2. L. vihÄ• jaá¹‡ `to buy', awÄ• á¹‡. viÄ• jhuá¹‡ `to acquire'; P. vihÄ• jhá¹‡Ä• , vihÄ• já¹‡Ä• `to buy'.

*viá¹£Ä• dhyatÄ“ `is obtained' see prec.

11980 *viá¹£Ä• rayati, visÄ• rayati `sends forth' R., `extends' MW. [âˆšSRÌ¥]
Pk. visÄ• raá¹• ta -- `spreading'; K. wahÄ• run tr. `to spread out, stretch out', caus. wahÄ• rÄ• wun, wahÄ• ran f. `spreading out'.
*viá¹£Ä• hayati `causes to be overcome' see VÃ-á¹£AHATÄ“.

11981 *viá¹£u `variously, apart'. [In cmpds. vÃ-á¹£u -- rÅ«pa -- , viá¹£Å«vÅ•ÌŠt -- , vÃ-á¹£v -- aÃ±c -- RV.]
Pa. visuá¹• `individually', visuá¹• -- visuá¹• `one by one'.
VIá¹£UVÃ¡NT -- ; *VIá¹£Uá¹£Å«TRA -- .

viá¹£uvÃ¡nt 11982 viá¹£uvÃ¡nt `supreme' TS., m. `a day in the middle of the year, a one -- day sacrifice' AitBr., n. (m. lex.) `equinox' YÄ• jÃ±., viá¹£uva -- n. (?) `id.' MBh. [*VIá¹£U]
Pk. visuva -- n. `equinox'; WPah. (Joshi) biÅ›Å« m. `the moment of the sun's reaching Aries, song sung by lowcaste people in April'; A. bihu `last day of &capamacr;Å›vina, Pauá¹£a, or Caitra observed as a festival, equinoctial festival'.
Addenda: viá¹£uvÃ¡nt -- : WPah.ká¹-g. bÃ-Å›Å›u m. `a festival in the month bÉ™Å›n/a (mid April to mid May), a song sung by lowcaste people in April'.

viá¹£uá¹£Å«tra 11983 *viá¹£uá¹£Å«tra `central thread'?? [*VIá¹£U, SÅ«ËŠTRA --]
Kho. (Lor.) b*lÅ¡Å«tvr `black thread in a woman's hair when plaited': very doubtful.
*viá¹£Ä“kya -- see ABHIá¹£Ä“KYA -- .

viá¹£Ä“cana 11984 *viá¹£Ä“cana `discharging'. [Cf. viá¹£iÃ±cati `spills' &capamacr;pÅšr., vÃ-á¹£ikta -- `discharged' ÅšBr. -- âˆšSIC]
P. bahÄ«á¹‡ m. `hole in the wall of house or fort or city to let water out, spout'.
*viá¹£karati `scatters' see next.

11985 *viá¹£kirati `scatters'. 2. *viá¹£karati. 3. Caus. *viá¹£kÄ“rayati. 4. Pp. *viá¹£krÌ¥ta -- . [viá¹£kira -- m. `a gallinaceous bird (i.e. the scatterer)' Gaut. and cf. vikirati. <-> âˆš*sk&rcirclemacr;, âˆšk&rcirclemacr;1]

1. Pk. vikkhiraÃ¯ `scatters'.
2. Pk. vikkharaÃ¯ `scatters'; P. vikkharnÄ• , biËš `to be scattered', H. bikharnÄ• ; M. vikhará¹‡&etilde;, vikhurá¹‡&etilde; `to scatter in disorder'; Ko. vikraytÄ• `spills'.
3. S. vikheraá¹‡u `to scatter', P. vakhernÄ• , baËš; Ku. bakherá¹‡o `to scatter, give liberally'; H. bikhernÄ• , bakhËš `to scatter (seed, dust, &c.)'; OMarw. bakheraÃ¯ `strews'; G. vikhervuÌƒ `to scatter, throw about in disorder'.
4. S. vikheá¹›aá¹‡u `to scatter' der. *vikhiá¹› -- .
*viá¹£krÌ¥ta -- , *viá¹£kÄ“rayati `scatter' see prec.

viá¹£á¹-Ã¡ 11986 viá¹£á¹-Ã¡ `entered into' ÅšBr. [âˆšVIÅ›]
Pk. viá¹-á¹-ha -- `come in, sitting down'; H. biá¹-hÄ• nÄ• `to cause to enter, thrust in, pierce' (biá¹-hÄ• nÄ• `to cause to be seated' is deriv. of baiá¹-hnÄ• < UPAVIá¹£á¹-A --).
viá¹£á¹-ambhÃ¡ -- see *VISTAMBHA -- .

viá¹£á¹-ara 11987 viá¹£á¹-ara m. `anything spread out, handful of grass or rushes for sitting on' GrÌ¥Åšr., m.n. `any seat' MBh., m. `tree' lex. 2. vistara -- m. `spreading, diffuseness' MBh., vistarakÄ“á¹‡a `in detail' Pat. [âˆšSTRÌ¥]
1. Pk. viá¹-á¹-hara -- m. `seat'; Ash. wista `Thuja'; Wg. (Griffith) "whishtur" `juniper' NTS xvii 314; Phal. biá¹-herÄ« `rhubarb' < *viá¹£á¹-arikÄ• -- G. Morgenstierne in Lakshman Sarup Memorial Vol. 2.
2. NiDoc. vistarena `in detail'; Pk. vitthara -- , Ëšthira<-> m.n. `spreading out, collection of words'; Ku. bitar `dispersion' ( -- t -- ?); H. chitar -- bithar `scattered'; M. vithar m. `dispersion, ruin'; Si. vatura `water, flood' (semant. cf. Pk. visÄ• la -- `wide' ~ visÄ• laya -- m. `sea').

viá¹£á¹-Ã- 11988 viá¹£á¹-Ã-1 `turn, time' (pÃºnar viá¹£á¹-Ä«ËŠ `once again', viá¹£á¹-Ã-bhiá¸¥ `again and again (of dawns)' RV.).
Si. viá¹-a `time, opportunity', viá¹-in -- viá¹-a `from time to time', e -- viá¹-a `at that time'.

viá¹£á¹-i 11989 viá¹£á¹-i2 f. `forced labour' MBh. [âˆšVIá¹£]
Pk. viá¹-á¹-hi -- f. `forced labour'; Si. viá¹-i `wages'; -- Pk. veá¹-á¹-hi -- f. `forced labour' ( -- e -- from *vaiá¹£á¹-ya -- ?), Ku. beá¹-h f.; N. beá¹-hi `one day's forced labour in the year for village headman'; Or. beá¹-hi `forced labour', G. veá¹-hi f., M. veá¹-h f.
VAIá¹£á¹-IKA -- ; *PRÄ• VIá¹£á¹-I -- .

viá¹£á¹-hÄ• 11990 viá¹£á¹-hÄ• f. `excrement' Mn. 2. *vaiá¹£á¹-hiya -- . [Cf. VIá¹-A -- and the similar replacement of v -- by b -- as here in M. -- VIá¹£ --]
1. Pk. viá¹-á¹-hÄ• -- f. `dung'; S. viá¹-hi f. `bird dung', L. viá¹-á¹-h, (Ju.) viá¹-h f., P. viá¹-á¹-h, biá¹-á¹-h f. (whence biá¹-á¹-haá¹‡Ä• `to void dung'), Ku. bÄ«á¹-; Or. biá¹- `human dung'; H. bÄ«á¹-h, bÄ«á¹- f. `excrement', OMarw. biá¹-hÄ« f. -- M. biá¹-Ä« f. `dung'.
2. Pk. veá¹-á¹-hayÄ• -- f. `dung'; L. vÄ“á¹›hÄ«, vÄ“há¹›Ä« f. `fresh cowdung' (< MIA. *vÄ“á¹-hia -- : or < VIá¹£Ä• --); -- Si. beá¹-á¹-a, st. beá¹-i -- `dung of animals and birds' rather than < *bÄ“á¹‡á¹-a -- s.v. VÄ«á¹-Ä• -- .
Addenda: viá¹£á¹-hÄ• -- : S.kcch. bhiá¹-á¹-h f. `bird droppings, slimy fecal matter'.

vÃ-á¹£á¹‡u 11991 vÃ-á¹£á¹‡u m. `the god Viá¹£á¹‡u' RV. [Of non -- Aryan origin J. Przyluski ArchOr iv 263; rather with mng. `taking various forms' ~ vÃ-á¹£uá¹‡a -- `id.' RV. (J. C. W.)]
Pk. viá¹‡hu -- , veá¹‡hu -- m. `Viá¹£á¹‡u'; M. vinu nom. prop.; Si. ven, venu `a name of Viá¹£á¹‡u' EGS 168. -- Despite LM 409 separate from M. viá¹-hÅ«, viá¹-ho, viá¹-hobÄ• familiar forms of viá¹-á¹-hal m. `a form of KrÌ¥á¹£á¹‡a worshipped at Paá¹‡á¸• harpur' (cf. Sk. viá¹-hara -- `ep. of BrÌ¥haspati' lex., vi(á¹-)á¹-hala -- , viá¸• á¸• hala -- m. `Viá¹-hobÄ• ' MW.).
Addenda: vÃ-á¹£á¹‡u -- : with M. viá¹-á¹-hal cf. Garh. biá¹-hlÅ« `belonging to any of the savará¹‡a castes'.

11992 vÃ-á¹£yati `lets loose, opens' RV. 2. viá¹£Ä• ËŠá¹‡a -- 1 `*let loose', n. `discharging' RV. [âˆšSOÌ„]
1. Ash. wÄ«sÄ• -- `to open (a nut), extinguish (a fire)'; Kt. yasÃ¥ -- `to extinguish', Pr. yÉ”ÌˆÌ„s -- ; Wg. (Lumsden) "wishÃ¡ -- Ãºn" `to unsheathe': NTS ii 284 < âˆšVIá¹£; Kal.rumb. biá¹£Ã©m `I cut, break' (< *viá¹£iyati or imper. vÃ- á¹£Ä• hi, pp. vÃ-á¹£ita -- RV.?). -- Very doubtful.
2. Ash. wisalÌƒá¹›Ã¤ËŠ `black coal'.

11993 vÃ-á¹£yandatÄ“ `flows out' VS., vÃ-á¹£yandayati `pours out' ÅšBr. [âˆšSYAND]
Pa. vissandati `overflows'; Pk. vissaá¹• daÃ¯ `flows out'; -- Si. visanÌ†danavÄ• `to explain, reply to a query' (EGS 167 < vÃ-sarjayati): doubtful.

viá¹£vapana 11994 *viá¹£vapana `sleeping'. [Cf. svapanÃ¡ -- , viá¹£upta<-> `asleep' KathÄ• s. -- âˆšSVAP]
Mth. bisunÄ• b, bisanËš `to dream'.

11995 *viá¹£vaskati `goes astray'. [âˆšá¹£VASK]
L. viskaá¹‡ `to be beguiled'; M. visaká¹‡&etilde;, (ext. -- á¹-á¹- -- ) viskaá¹-á¹‡&etilde; `to disorder, derange'.
*visama -- `uneven' see VÃ-á¹£AMA -- .

visara 11996 visara m. `spreading, extension' lex., `multitude' KÄ• v. [âˆšSRÌ¥]
Pa. Pk. visara -- m. `multitude'; -- PaÅ¡.lauá¹›. wÉ™ryahÃ¡s ( -- has < HÃ¡STA -- ), wrias, weg. wÉ™rÉ™st `span'?

11997 vÃ-sarati `flows through, spreads out, opens oneself' RV. [âˆšSRÌ¥]
K. veÌ†sarun `to become slack or loose, fade (of flowers)'; Si. visirenavÄ• `to be spread, be scattered'; <-> with MIA. anal. -- ss -- : S. virsaá¹‡u `to be separated'; <-> Mth. bisarab `to desert' (or < *VIÅ›ARATI?).

vÃ-sarpin 11998 vÃ-sarpin `creeping' MBh., m. `erysipelas or other creeping disease', visarpa -- m. SuÅ›r., ËšpikÄ• -- f. VarBrÌ¥S. [Cf. visarpaá¹‡a -- `creeping', Pa. visappana -- `spreading'. -- âˆšSRÌ¥P]
Pk. visappi -- `spreading'; M. visap, Ëšab, isap, Ëšab, isÄ• p, ËšÄ• b, isÅ«p, ËšÅ«b m. `an itch or scab attacking the wrists, a large dark red cattle

tick'.

visÄ• rÃ¡ 11999 visÄ• rÃ¡ m. `diffusion' RV. [âˆšSRÌ¥]
Pa. visÄ• ra -- m. `spread'; -- Si. visara `expansion' (EGS 166] â†• Pa.?
visÄ• rayati see *VIá¹£Ä• RAYATI.

visÄ• rita 12000 visÄ• rita `extended' MW. [âˆšSRÌ¥]
Si. visiri `extended' EGS 167.
visÅ«raá¹‡a -- see *VIÅ›Å«RATÄ“.

12001 vÃ-srÌ¥jati `emits, diffuses' RV. 2. vÃ-srÌ¥á¹£á¹-a -- `sent forth'
RV. [âˆšSRÌ¥J]
1. Si. vihidanavÄ• tr. `to diffuse, spread out', vihidi `diffused' (EGS 167
wrongly < viá¹£yandayati, Ëšdita --), vidahanavÄ• `to extend, expand' (or <
VIDHVAá¹• SAYATI).
2. Pa. vissaá¹-á¹-ha -- , visaËš `let loose, emitted'; Si. vuhuá¹-u `sent,
cast'.

visrÌ¥ta 12002 visrÌ¥ta `dispersed' MBh., `extended' R. [âˆšSRÌ¥]
Pa. visata -- , visaá¹-a -- `scattered, wide'; Si. visuá¸·a `spread out'.
vÃ-srÌ¥á¹£á¹-a -- see VÃ-SRÌ¥JATI.

vistambha 12003 *vistambha `restraint'. [viá¹£á¹-ambhÃ¡ -- m. `fixing' RV.,
`restraint' BhP.: cf. vÃ-á¹£á¹-abhnÄ• ti `fixes, restrains' RV., Pa.
vitthambhÄ“ti `makes firm', Pk. viá¹-á¹-haá¹• bhaÃ¯. <-> âˆšSTAMBH]
Bshk. bitÄ• ËŠm `eclipsed (of moon or sun)' AO xviii 228.

vistaraá¹‡a 12004 *vistaraá¹‡a `spreading out'. [âˆšSTRÌ¥]
Pk. vittharaá¹‡a -- adj. `spreading'; K. veÌ†tharan f. `mat of twisted rice
-- straw, sack of the same'.

12005 vistarati tr. `spreads out' R. [âˆšSTRÌ¥]
Pk. vittharaÃ¯ intr. `spreads out'; Sh. (Lor.) b*ltÉ™roIki `to make room
for', b*ltÉ™riÇ°oIki `to sprawl, sit with legs apart'; L. vithraá¹‡ tr. `to
spread (clothes or bedding)'; Ku. bitará¹‡o (-- t -- ?) `to be scattered';
H. bitharnÄ• intr. `to scatter, be scattered, be separate'; M.
vithará¹‡&etilde; intr. `to turn aside and walk deviously, become lawless
and disorderly'; -- Si. vaturanavÄ• tr. `to spread' (pret. vatuá¸·Ä• <

VISTRÌ¥TA --), intr. vÃ¤tirenavÄ• `to lie prone, sprawl, overflow': or < *UPASTARATI. -- Caus. K. watharÄ• wun tr. `to spread', H. bithrÄ• nÄ• .

vistÄ• ra 12006 vistÄ• ra m. `expansion, extent' MBh., `detailed enumeration' YÄ• jÃ±. [âˆšSTRÌ¥]
Pa. Pk. vitthÄ• ra -- m. `expansion'; Mth. bithÄ• r `extension, breadth'; -- Si. vitara (EGS 163) â†• Pa.

12007 vistÄ• rayati `spreads out, displays' MBh. [âˆšSTRÌ¥]
Pa. vitthÄ• rÄ“ti `spreads out', Pk. vitthÄ• rÄ“di, ËšraÃ¯, Sh. (Lor.) bith*lroIki; Mth. bithÄ• rab tr. `to stretch, extend'; H. bithÄ• rnÄ• tr. `to scatter'.

vistÄ• rita 12008 vistÄ• rita `spread out' KÄ• lid. [âˆšSTRÌ¥]
Pa. vitthÄ• rita -- `spread out', Pk. vitthÄ• riya -- ; Sh. baÌ¯thÄ• ri f. `bedding'; Mth. bithÄ• rÄ« `spread out, scattered'.

vistÄ«rá¹‡a 12009 vistÄ«rá¹‡a `spread out, extensive' MBh. [âˆšSTRÌ¥]
Pa. Pk. vitthiá¹‡á¹‡a -- `wide, large', NiDoc. vistirna; PaÅ¡.kuá¹›. istonÃ³ `wide' (â†• Gaw. IIFL iii 3, 18), Phal. bistÄ«á¹‡u; -- Bshk. bisin, Tor. bizin (< *bistrin AO xviii 228).

12010 vistÄ«ryatÄ“ `is spread out' Mn. [âˆšSTRÌ¥]
Sh. (Lor.) b*lthiÇ°oIki `to get a place, find a place, fit into, go through' (whence b*ltholki `id.').

vistrÌ¥ta 12011 vistrÌ¥ta `spread, expanded, wide' MBh. [âˆšSTRÌ¥]
Pa. vitthata -- `spread out'; AÅ›.gir. vistatena, kÄ• l. jau. vithaá¹-ena `at length, in detail'; Pk. vitthaá¸• a -- , Ëšthaya -- , Ëšthiya -- , Ëšthuya -- `wide', Ash. wistÉ™á¹›Ã¤ËŠ, Kt. wiÅ¡tÉ™Å•, wiÅ¡teÅ•e

Wg. wiÅ¡tÄ«ËŠ, Ëštá¸—, Pr. wiÅ¡tIr, iÅ¡tará¸—, Dm. biÅ¡tuÅ•a, PaÅ¡.lauá¹›. wÉ™stÄ• á¹›; OAw. pret. bithure `they were scattered'; Si. vataá¸·a `spread out, large' (or < *UPASTRÌ¥TA --), vatuá¸·Ä• pret. of vaturanavÄ• < VISTARATI.

visthakk 12012 *visthakk `stand still'. [*STHAKK --]
Pk. vitthakkaá¹• ta -- `standing firm, delaying, opposing', vithakka -- `opposing'; H. bithaknÄ• `to stand firm, be tired, be dismayed'.

12013 *visthalati `upsets'. [âˆšSTHAL]
N. bithalnu, bitholnu `to turn upside down'.

12014 *vispharati `quivers, trembles'. [~ *VISPHALATI. <-> Cf. VÃ-SPHURATI. -- âˆšSPHAR1]
P. bipphará¹‡Ä• `to become enraged' (< `tremble with anger'), H. bipharnÄ• , G. vipharvuÌƒ (or < VÃ-SPHURATI).

12015 *visphalati `moves quickly, quivers, jerks oneself'. [~ *VISPHARATI. -- âˆšSPHAL1]
L. vipphalaá¹‡ `to talk in one's sleep', (Ju.) viphlaá¹‡ `to become confused from fear', mult. viphaliÄ• `being in second childhood' (< `*trembling'?); P. bipphalnÄ• `to be cross or refactory'. -- S. viphilaá¹‡u `to talk in one's sleep' < *visphalyati?

visphÄ• ra 12016 visphÄ• ra `*twitching, trembling', m. `twang of a bowstring' MBh., visphÄ• raka -- m. `a dangerous fever' (= visphuraka -- , vispholÌ„raka --) Bhpr. [âˆšSPHAR1]
Pa. vipphÄ• ra -- `vibration' in vipphÄ• ravant -- ; -- N. biphar `smallpox' or < VISPHOÌ„á¹-A -- ?

12017 vÃ-sphurati `darts asunder' RV., `trembles' MBh. [âˆšSPHUR]
Pa. vipphurati `trembles', Pk. vipphuraÃ¯; -- G. vipharvuÌƒ `to become enraged' rather < *VISPHARATI.

vispholÌ„á¹-a 12018 vispholÌ„á¹-a m. `cracking' MBh., `blister, boil' KÄ• v.,

Ëšá¹-aka -- m. `boil' SuÅ›r., `a kind of leprosy' AgP., `smallpox' W.,
Ëšá¹-ikÄ• -- f. `boil, blister' Åšak. [âˆšSPHUá¹-]
Pa. vipphoÌ„á¹-ita -- `burst (of a boil)'; Pk. vipphoÌ„á¸• aa -- m.
`blister'; -- N. biphar `small pox' or < VISPHÄ• RA -- ?

vismaya 12019 vismaya m. `wonder' MBh. [âˆšSMI]
Pa. Pk. vimhaya -- m. `surprise', Pk. vissaa -- m.; S. visa f. `wonder',
viso `stupefied'.

12020 vÃ-smayatÄ“ `is astonished' ÅšBr. (caus. vismÄ• payati MBh.), `is proud
of' Mn. [âˆšSMI]
Pa. caus. vimhÄ• pÄ“ti `astonishes'; K. visun `to become pleased (at
obtaining something wished for or at successful accomplishment)'.

12021 vismarati `forgets' MBh. [âˆšSMRÌ¥]
Pa. vissarati `forgets', NiDoc. pp. vismaridaǵa, Pk. vimharaÃ¯,
viá¹• bharaÃ¯, vibhËš, visumaraÃ¯, vissaraÃ¯, vÄ«saËš, Gy. eur. biser -- ,
bister -- , L.awÄ• á¹‡. visur 2 sg. imper., P. vissará¹‡Ä• , ludh. bissarnÄ•
(also `to be forgotten' see bel.); Ku. bisará¹‡o `to forget, err,
misunderstand'; N. birsanu `to forget', B. bisarÄ• , Or. bisaribÄ• , bisorËš,
Mth. bisrab, Bhoj. bisral, Aw.lakh. bisarab, H. bisarnÄ• , G. visarvuÌƒ, M.
visará¹‡&etilde;; -- S. visiraá¹‡u `to be forgotten', L. vissaraá¹‡, (Ju.)
visraá¹‡, P. vissará¹‡Ä• have become intr. in distinction to tr. visÄ• r -- <
VISMÄ• RAYATI.
Addenda: vismarati: WPah.ká¹-g. (kc.) bIssÉ™rnÃµ `to forget', Garh. bisarnu,
OMarw. vÄ«sarÄ« f.sg. pp. `forgotten'.

vismÄ• ra 12022 *vismÄ• ra `forgetfulness'. [Cf. smÄ• ËŠra -- m. `remembrance'
T&capamacr;r. -- âˆšSMRÌ¥]
P. visÄ• rÄ• m. `forgetfulness', G. visÄ• r, ËšrÉ” m., M. visar m., Ko. visar,
isar.

12023 vismÄ• rayati `causes to forget' Vikr. [âˆšSMRÌ¥]
Pk. vimhÄ• ria -- , vissÄ• riÅ«á¹‡a, vÄ«sÄ• rÄ“i, visÄ• ria -- `forgotten'; S.
visÄ• raá¹‡u `to forget' (whence vesaÌ„Ì†ro `forgetful'), L. visÄ• raá¹‡, P.
visÄ• rá¹‡Ä• , biËš, Ku. bisÄ• rá¹‡o; OAw. bisÄ• raÃ¯ `leaves, deserts'; H.
bisÄ• rnÄ• `to cause to be forgotten, efface'; OMarw. bÄ«sÄ• rÄ« f. pp.
`forgotten, deserted'; G. visÄ• rvuÌƒ `to forget, ignore'.

vismita 12024 vismita `astonished' MBh. 2. vismiti -- f. `astonishment' MW. [âˆšSMI]
1. Pa. vimhita -- `astonished', Pk. vimhia -- , viá¹• bhia -- .
2. L. (Salt Range) vÄ«sÄ« f. `smile'.

visra 12025 visra `musty, smelling of raw meat' SuÅ›r., Ëšaka<-> ÅšÄ• rá¹…gS. Pa. vissa -- n. `smell of raw meat', Pk. vissa -- , vÄ«sa<-> `smelling of raw meat', n. `musty smell as of raw meat'; K. bras f. `mustiness'. VISRAGANDHA -- .

visragandha 12026 visragandha m. `musty smell' VarBrÌ¥S., `smelling of raw meat' lex. [VISRA -- , GANDHÃ¡ --]
Pa. vissagandha -- m. `smell like raw flesh'; Pk. vissagaá¹• dhi -- `smelling of raw meat &c.'; P. visÃ£Ì„dh, visÄ• nh, biËš f. `stench', visÃ£Ì„dhÄ• , biËš `foetid'; H. bisÄ• hand, bisÃ£Ì„dh f. `smell of raw meat or fish', bisÃ£Ì„yaÌƒdh f. and adj., bisÄ• handÄ• adj.

vihaá¹• gama 12027 vihaá¹• gama `moving in the sky' MBh., m. `bird' Mn. [Cf. vihÄ• yÃ¡sa -- m.n. `sky' T&capamacr;r., Ëšyas -- Mn., GAMA --]
Pa. vihaá¹…gama -- m. `bird', Pk. vihaá¹• gama -- m.; H. bah&etilde;gwÄ• m. `the fork -- tailed shrike Lanius caerulescens'.

12028 vÃ-hanti `stikes apart' RV., vihanana -- n. `carding bow' lex. 2. *vihanaka -- `striker'. [See *vighnati. <-> âˆšhan1]
1. Pa. vihanati `strikes', Pk. vihaá¹‡aÃ¯, vihaá¹‡aá¹‡a -- n. `carding cotton' (vihaya -- `carded' < vÃ-hata --).
2. H. bihnÄ• m. `cotton -- carder'.

12029 vÃ-harati `separates' RV. 2. `moves on' &capamacr;Å›vÅšr., `wanders' MBh., `passes time' R., `diverts oneself' Gaut. [âˆšHRÌ¥]
1. S. viharaá¹‡u `to transplant (rice &c.)'.
2. Pa. viharati `stays, lives'; Pk. viharaÃ¯ `walks, remains, amuses oneself'; Or. biharibÄ• `to walk about, pass the time, play'; H. biharnÄ• `to walk about, be pleased'; OG. viharaÃ¯ `wanders from place to place, accepts food (of an ascetic)', G. viharvuÌƒ `to amuse oneself'; M. vihará¹‡&etilde; `to ramble, play'.

12030 vihasati `laughs loudly' MBh. [âˆšHAS]
Pk. vihasaÃ¯, ËšsÄ“i `laughs moderately'; Mth. bihaÌƒsab, bihusËš `to smile'; OAw. bihaá¹• saÃ¯ `laughs'; H. bihasnÄ• `to smile, be pleased'; -- PaÅ¡.lauá¹›. Ç°as -- , gul. Ç°Ä“s -- `to laugh' IIFL iii 3, 85, but cf. wyÄ• l < VIKÄ• LA -- : poss. < JÄ• HASYATÄ“.

vihÄ• na 12031 *vihÄ• na `leaving'. [Cf. HÄ• NA -- , VÃ-JAHÄ• TI. -- âˆšHÄ• 3]
Pk. vihÄ• á¹‡a -- n. `desertion'; P. vihÄ• ná¹‡Ä• , biËš `to pass away'; OB. bihani, bihune `in the absence of' (ODBL 773 < VIHÄ«NA -- ); G. vihÄ• á¹‡vuÌƒ `to pass away, expire'.

12032 vihÄ• payati `causes to be left' W. [Cf. vÃ-hÄ«yatÄ“ `is lost' AV. -- âˆšHÄ• 3]
P. vihÄ• uá¹‡Ä• `to pass, spend, waste (time, life)'.

vihÄ• ra 12033 vihÄ• ra m. `arrangement' AitBr., `roaming, pleasure ground' MBh., `monastery' BHS ii 505. [âˆšHRÌ¥]
Pa. Pk. vihÄ• ra -- m. `walking about, sojourning, monastery', Pa. Ëšaka -- m. `hut'; AÅ›.shah. man. viharayatra, kÄ• l. dh. vihÄ• la -- yÄ• taá¹• `pleasure tour'; KharI. vihara `monastery'; OSi. (BrÄ• hmÄ«) vihara, inscr. 1 cent. B.C. vahara, 4 cent. A.D. vahera, 10 cent. veher -- , Si. vehera `Buddhist temple, monks' residence'.

vihÄ• sa 12034 vihÄ• sa m. `laughter' Hariv. [âˆšHAS]
Pk. vihÄ• sa -- m. `laughing at'; Si. vahas `mocking, abuse' (or, like avahas, < APAHÄ• SA --).

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12035 vihiá¹• sati `injures' Mn. 2. vihiá¹• sita -- MBh. 3. vihiá¹• sÄ• -- f.

`injury' MBh. [âˆšHIá¹• S]
1. Pa. vihiá¹• sati `hurts, annoys'; Pk. vihiá¹• saÃ¯ `kills'; Si. vehesanavÄ• `to trouble, vex, tire'.
2. Si. vehesÄ« `vexed, tired'.
3. Pa. vihiá¹• sÄ• -- , ËšhÄ“sÄ• -- f. `injury, cruelty', AÅ›.shah. man. vihisa, kÄ• l. dh. vihisÄ• , gir. vihiá¹• sÄ• , Pk. vihiá¹• sÄ• -- f.; Si. vehesa `trouble, fatigue'.
vÃ-hita -- see VÃ-DADHÄ• TI.

vihÄ«na 12036 vihÄ«na `left, abandoned' MBh. [âˆšHÄ• 3]
Pa. vihÄ«na -- `abandoned', Pk. vihÄ«á¹‡a -- ; -- Pk. vihÅ«á¹‡a<-> (< *VIDHÅ«NA -- Add.?); P. vihÅ«á¹‡Ä• prep. `without', bahÅ«á¹‡Ä• `destitute, in want'; OAw. bihÅ«nÄ• `bereft of'; G. vihÉ”á¹‡uÌƒ, vÉ”hËš `wanting, being without'; -- OB. bihune, bihani `in the absence of' ODBL 773 (or < *VIHÄ• NA -- ?).

12037 *vihulati `wanders'. [Cf. há¹“lati `goes' DhÄ• tup., hÅ«ËŠrchati `goes crookedly' MaitrS. -- âˆšHVAL]
Or. bihuá¸·ibÄ• `to be scattered (of cows when grazing)'.

vihvala 12038 vihvala `agitated' MBh. [âˆšHVAL]
Pk. vibbhala -- , vebËš, viá¹• bhala -- , veá¹• bh -- , vimhala<-> `agitated'; B. bibhal `confused'; -- X BHRÌ¥MALÃ¡ -- : Pk. bhibbhala -- , bhiá¹• bhËš, bheá¹• bhËš `agitated'; N. bhimal `a fit, unconsciousness', bhimalnu, Ëšlinu `to be confused, lose one's senses'; OG. bhÄ«á¹• bhalÄ« f. adj. `agitated, astonished'.
Addenda: vihvala -- : A. bibhol `confused' AFD 215.

12039 vihvalati `is agitated' MBh. [âˆšHVAL]
L. viblaá¹‡ `to go out of one's mind', (Ju.) viá¸‡laá¹‡ `to become confused from fear'; -- N. bhimalnu, bhimalinu `to be confused, lose one's senses' rather der. from bhimal s.v. VIHVALA -- .
VÄª `pursue': vÃ¡yas -- 2, vayasyÃ -- , vÄ• yÃº -- 2, vÄ«thi -- ; pravayaá¹‡a -- 1; -- *vÄ“tyayati?

vÄ«ká¹£a 12040 vÄ«ká¹£a m. `sight' lex., Ëšá¹£Ä• -- f. R. [âˆšÄ«Ká¹£]
K. wuchu m. `observation'.

12041 vÄ«ËŠká¹£atÄ“ `looks at, sees' ÅšBr. 2. *vÄ“ká¹£atÄ“ (vÄ“ká¹£ayati DhÄ• tup., vÄ“ká¹£aá¹‡a -- n. `looking after, care' Mn. v.l. cÄ“ká¹£aá¹‡Ä“) with Ä“ after PRá¸—Ká¹£ATÄ“, Ã¡VÄ“Ká¹£ATÄ“: or poss. < *vyÄ“ká¹£atÄ“, cf. VYÄ• DRÌ¥Å›YATÄ“. [âˆšÄ«Ká¹£]
1. Tir. bÄ«Ä• -- `to see' (â†’ Par. buÄ• h -- IIFL i 239); Kal. bhÄ«Ä• im `I aim at'; Bshk. bÄ«cÌ£h -- `to see', Phal. bicÌ£h -- , K. wuchun, pog. wuch imper.
2. Pa. appaá¹-i -- vekkhiya absol. `not having considered'; AÅ›. paá¹-i -- vekhami `I direct attention to', anu -- vekhamÄ• ne `being considered' (Woolner Gloss 61 wrongly < anu -- Ä«ká¹£ -- ); Pk. vÄ“haÃ¯ `looks at'; L. vekhaá¹‡, pres. part. vÄ“hdÄ• (pp. á¸• iá¹-á¹-hÄ• < DRÌ¥á¹£á¹-Ã¡ --) `to see', P. vekhá¹‡Ä• .

12041a â€ vÄ«ci -- f. `interval' lex., vÄ«ËŠcyÄ• `among' RV. [Prob. < *vÄ«cÄ« -- adj.f. ~ *vyaÃ±c -- : âˆšAÃ±C]
WPah.ká¹-g. (kc.) bIa, ká¹-g. bIe `at, in the house of, towards', roh. bÄ«yyÄ• (LSH 127).

vÄ«cya 12042 *vÄ«cya `middle'. [vÄ«ËŠcyÄ• `among' (in vÄ«ËŠcyÄ• n&rcircleacutemacr;n) RV., vÄ«ci -- f. `interval' (= avakÄ• Å›a -- ) lex., `leisure' Gaá¹…gÄ• á¹£á¹-aka, Pa. a -- vÄ«ci -- `without interval', Pk. vÄ«i -- f. `separation' prob. < *vÄ«cÄ« -- ~ *vyaÃ±c -- . -- âˆšAÃ±C]
Pk. vicca -- n. `middle'; S. vici `in the middle'; L. vicc `among', ic `in'; P. vicc, bicc `in., WPah.paá¹…. bicc, Ku. bÄ«c; N. bic `middle'; Mth. bÄ«c `difference', adj. `mid', bic `between'; OAw. bÄ«ca `middle', bica `between'; H. bÄ«c m. `middle', OMarw. bÄ«ca m.; OG. viciiá¹• `in the middle', G. vacce. -- Deriv.: L. vicclÄ• `being in the middle, middling', Ku. bicilo, Aw. bicalÄ• , OG. vicilaÃ¼, G. vacluÌƒ. -- &capamacr;ryendra Sharma in Premi Abhinandan Granth 1951, 74 wrongly < *dvÄ«cya -- .
*VÄ«CYACANDRABHÄ• GÄ• -- .
*vÄ«cyacandrabhÄ• gÄ• -- see CANDRABHÄ• GÄ• -- .
VÄªJ or VYAJ `fan'. [J. Bloch BSOS v 741 â†• Drav., Tam. vÄ«cu `to fan', &c. DED 4479; but cf. âˆšVIC `blow, winnow' (see *VICYATÄ“1) and âˆšVIJ `sudden motion' (see *VIJYATÄ“) and DhÄ• tup. âˆšVIJ = âˆšVIC `separate'. Perh. vÄ«j -- from IA. vic -- , vij -- , vyaj -- X Drav. vÄ«c -- (J. C. W.)]
VÄ«JANA -- , VÄ«JYATÄ“, VYAJANA -- .
Addenda: *vÄ«cya -- : WPah.kiuÌƒth. bIce postp. `in, between', ká¹-g. bIÄ‹e `in the middle', J. bÄ«cÄ• , bÄ«cÄ«.

vÄ«jana 12043 vÄ«jana n. `fanning' KÄ• v., `fan' Bhpr. 2. vyajana -- n. `fan' Mn. [âˆšVÄ«J]
1. Pa. vÄ«jana -- n., ËšnÄ« -- f. `fan', Pk. vÄ«jaá¹‡a -- , vÄ«aá¹‡a -- n., Ëšá¹‡Ä« -- f., viaá¹‡a -- n., B. biuni, Mth. bian, Ëšni, Si. vidini -- ya; -- Pk. viá¹• jaá¹‡a -- n. `fan', S. viÃ±iá¹‡o m., Ëšá¹‡Ä« f., G. vÄ«Ëœjá¹‡É” m.; M. vjËœjÌˆhaá¹‡ -- vÄ• rÄ• m. `air stirred by a fan', vÄ©jÌˆhá¹‡Ä• , vijÌˆhá¹‡Ä• m. `fan'. -- NIA. forms with -- j -- perh. rather derivatives of MIA. verb with vijj -- < VÄ«JYATÄ“: B. bijani `fan', H. bÄ«jnÄ• m., G. vijá¹‡É”, vijhá¹‡É” m., M. vijÌˆá¹‡Ä• m., vijÌˆhá¹‡Ä• m.
2. Bi. beÌ†niyÃ£Ì„ `fan for jeweller's fire'; OAw. H. benÄ• m. `fan'.

12044 vÄ«jyatÄ“ `is fanned' MBh. [âˆšVÄ«J]
Pa. vÄ«jiyati `is fanned', Pk. vijjijjaÃ¯; G. vÄ©jvuÌƒ, vÄ©jhvuÌƒ `to fan (a fire), whirl round in the air' (nasalization and aspiration unexpl.); -- K. vizun, pp. vyuzu `to winnow, sift' (or, esp. in mng. `sift', < *VIJYATÄ“).

vÄ«á¹-Ä• 12045 vÄ«á¹-Ä• f. `small piece of stick shaped like a barley -- corn and struck in the game of tipcat' MBh., `a kind of metal ball held in the mouth in penance', vÄ«á¹-aka -- n. `a roll of betel and areca nut' PaÃ±cad., vÄ«á¹-ikÄ• -- f. `id.' DaÅ›., `knot of a garment' lex., VÄ«á¹-Ä« -- f. `the betel plant' lex. [This belongs to a group of words characterized phonet. by (1) initial v, b or zero, (2) Ä-Ì„ or Ä“ or Å«Ë˜ or oÌ„„ (3) a single or double retroflex or dental stop, voiced or unvoiced, with or without nasal; and semant. by a general meaning of `something round or rolled' and more particularly as (1) `a drop', (2) `a lump', (3) `a pad or mat', (4) `something wrapped or wrapping', (5) `a round stalk, stem, stick, handle': any of these meanings being liable to occur in any of the phonetic forms. Austro -- as. connexions have been proposed for some by Kuiper PMWS 32. See also vÄ«á¹-Ä« -- , viá¹-Ã¡pa -- , vÅ•ÌŠnta -- 1, bindÃº -- , Ã-ndu -- , iá¹‡á¸• vÃ , uá¹‡á¸• uka --]
vÄ«á¹-Ä• -- : Pk. vÄ«á¸• iÄ• -- f. `roll of betel'; P. vÄ«á¹›Ä• , m. `roll of betel, stopper of bottle'; M. viá¸• Ä• m., Ëšá¸• Ä« f. `roll of betel, cigar, ring'. -- *bÄ«á¹-a -- : Pk. bÄ«á¸• aga -- n., Ëšá¸• Ä-Ì„ -- f. `roll of betel'; K. bÄ«ra m. `hockey ball'; S. á¸‡Ä«á¹›o m. `roll of betel, large button', Ëšá¹›Ä« f. `button', á¸‡Ä«á¹›aá¹‡u `to close up'; L. bÄ«á¹›Ä• m. `cloth button'; P. bÄ«á¹›Ä• m. `roll of betel, stopper of bottle'; G. bÄ«á¹›É” m. `packet, large roll', Ëšá¹›Ä« f., Ëšá¹›uÌƒ n. `roll of betel'.

-- With v -- or b -- : WPah.bhal. biá¹›o `button'; N. biro `roll of betel', birko `lid of a box'; A. birÄ• `betel -- leaf', ËšrÄ« `tobacco rolled in a leaf', ËšriyÄ• `roll of betel or cane, coil of straw to put under a vessel'; B. biá¹›Ä• `roll of betel, sheaf, packet, coil, rest for a pot'; Or. biá¹›Ä• `roll of betel, sheaf of corn, bundle, roll', Ëšá¹›Ä« `small do.'; Bi. bÄ«r `round block of iron placed on an anvil', biriyÄ• `roll of betel', Mth. biriÄ• ; OAw. bÄ«rÄ• m. `roll of betel and areca nut', H. bÄ«á¹›Ä• m., bÄ«á¹›Ä« f.
*vÄ«á¹-á¹-a -- : Pk. viá¹-á¹-Ä« -- f. `bundle'; S. vÄ«á¹-aá¹‡u `to stop up'; P. vÄ«á¹-Ä« f. `pebble used in a game'; G. vÄ«á¹-É” m. `roll', Ëšá¹-Ä« f. `ring', viá¹-vuÌƒ `to wrap, roll, wind', viá¹-Ä• lÉ” m. `roll'; M. vÄ«á¹-, viá¹-Ä• m. `stick in the game of tipcat' (Bloch LM 294 < Å•ÌŠá¹£á¹-i --).
-- *bÄ«á¹-á¹-a -- : S. á¸‡Ä«á¹-aá¹‡u `to stopper'; P. bÄ«á¹-Ä« f. `pebble used in a game'. -- With v -- or b -- : Ku. biá¹-o `sheaf'; N. biá¹-o `bundle (of grass, corn, &c.)', biá¹- `rim of a vessel'; Or. bÄ«á¹-Ä• `ball'.
*bÄ«á¹-á¹-ha -- : Bi. bÄ«á¹-hÄ• `pad on a woman's head for carrying waterpot', Mth. bÄ«á¹-ho.
*vÄ-Ì„á¹‡á¹-a -- : Pk. viá¹• á¹-a -- n. `wrapping of fruit', viá¹• á¹-aliÄ• <-> f. `bundle', viá¹• á¹-aÃ¯ `rolls, wraps'; G. vÄ©á¹-É”, Ëšá¹-lÉ” m. `roll', Ëšá¹-Ä« f. `ring', vÄ©á¹-vuÌƒ, Ëšá¹-Ä• á¸·vuÌƒ `to roll, wrap'. -- *bÄ«á¹‡á¹-a -- : Pk.

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biá¹• á¹-a -- n. `wrapping of fruit'; K. biná¸• uru m. `belly'; L. biá¹‡á¸• Ä• m. `cricket, sack made of grass mats, network bag of date -- leaves to protect the fruit'; P. bÄ«Ëœá¸• f. `coil of coarse rope in a well', bÄ«Ëœá¸• Ä• m. `bundle of arum leaves', á¸• og. biá¹‡á¸• u `stem, stalk'. *bÄ«á¹‡á¸• a -- : S. á¸‡inÄ« f. `pad put round the hump of a yoke --

bullock'; P. binnÄ• m. `coarse mat of pressed sugarcane, head -- pad'; (cf. G. mÄ«Ëœá¸• uÌƒ n. `dot'); M. bÄ«Ëœá¸• m.n.f. `roll of grass'. -- With b -- or v -- : B. bÄ©á¹›Ä•  , Ëšá¹›i `ring of twisted straw, roll of betel'; Or. biá¹‡á¸• a `ball of flour', Ëšá¸• Ä•  `bale, head -- pad, plug', Ëšá¸• i `round piece of stone used by a potter, corn, callosity, roll of weeds'; Bi. bÄ«Ëœá¹›Ä•  `bundle of straw'; Mth. bÄ«Ëœá¹›o `head -- pad'; H. bÄ«Ëœá¹›Ä• `twist of grass', bÄ©á¹›uwÄ• m. `small roll of cloth'. <-> With b -- or v -- , -- á¹‡á¹- -- or -- á¹‡á¸•  -- : N. bÄ©á¹›o `flat round mat of twisted rope'.

*vÄ“á¹‡á¹-a -- : Pk. veá¹• á¹-a -- n. `wrapping of fruit', veá¹• á¹-iÄ•  -- f. `bundle'. -- *bÄ“á¹‡á¹-a -- : Pk. beá¹• á¹-a -- n. `wrapping of fruit'; P. bÄ«Ëœá¸• Ä•  m. `axe -- handle'; Si. beá¹-i -- `ball, lump', beá¹-á¹-a `dung' (or < *VAIá¹£á¹-HIYA --). -- With v -- or b -- : Ku. bÄ«Ëœá¹›, bÄ«n `handle'; Or. beá¹‡á¹-a `lotus -- stalk, nipple, handle'; Bi. b&etilde;á¹- `handle', Aw.lakh. beÌ„Ìƒá¹-, H. b&etilde;á¹- m. <-> *vÄ“á¹‡á¸• a -- or *bÄ“Ëš: H. b&etilde;á¸• urÄ« f. `round mat'. -- With v<-> or b -- , -- á¹‡á¹- -- or -- á¹‡á¸• -- : N. bÄ©á¹› `handle'. -- *bÄ“á¹-á¹-a -- or vÄ“Ëš: Bhoj. beá¹- `handle'. -- *bhÄ“á¹‡á¹-a -- : Bhoj. bh&etilde;á¹-Ä« `stalk of flower'.

*vÄ-Ì„ta -- : N. biyo `small stick in the game of tipcat, post to which oxen are tied when treading out corn'. <-> *bÄ-Ì„nda -- : Or. bindiÄ•  `circular roll of rags dipped in oil and fastened to end of a torch'; G. bÄ©dá¹›Ä« f. `bundle, packet'.

*voÌ„á¹‡á¹-a -- : Pk. voá¹• á¹-a -- n. `wrapping of fruit'; -- with v -- or b -- : B. bÃµá¹-Ä•  `flower -- stem'; Or. boá¹‡á¹-Ä• `stalk, handle of plough'; H. bÃµá¹-, Ëšá¹-Ä•  m. `stalk, finger', buÌ„Ìƒá¹- m. `stalk, sprig'.

*buá¸• a -- : S. á¸‡uá¹›o m. `drop', Ëšá¹›Ä« f. `dot'.

*vaá¹‡á¹-a -- 3: Pk. vaá¹• á¹-a -- n. `covering of fruit'; B. bÃ£Ì„á¹- `nipple of woman's breast, handle'.

*Ä-Ì„á¹-á¹-a -- : H. M. iá¹-Ä« f. `small stick in the game of tipcat'. -- * Ä«tta -- : L. Ä«tÄ« f. `small block used in a game'.<-> Iá¹‡á¸• VÃ -- q.v. -- *Ä“á¹‡á¹-u -- : P. eá¹‡á¸• vÄ« f. `hoop -- shaped mat placed under head -- burdens, circular mat under a huqa'. -- *Ä“á¹‡á¸• u -- : H. &etilde;á¹›uÄ•  m. `mat for head -- burden'. -- Uá¹‡á¸• UKA -- q.v.

Addenda: vÄ«á¹-Ä• -- : WPah.ká¹-g. (kc.) bIá¹›É” m. `button'.

*vÄ“á¹‡á¹-a -- : WPah.ká¹-g. bÄ«á¹‡á¸• m. `axe -- handle'; J. bÄ«Ëœá¸•  m. `handle of sickle or hoe'; Ko. veá¹‡á¹-i `stalk of arum leaf'.

vÄ«á¹-Ä« 12046 vÄ«á¹-Ä« f. `the betel plant Piper betel' lex., vÄ«á¹-aka -- m. `roll of betel' PaÃ±cad., Ëšá¹-ikÄ• -- f. DaÅ›. [Poss. â†• Drav., cf. Tam. veá¹Ÿá¹Ÿ -- ilai, Kota vetl: DED 4539. -- See VÄ«á¹-Ä• --]
N. biri `seeds of the creeper Paederia foetida (used for cleaning teeth)'; OAw. bÄ«rÄ« f. `a substance for cleaning the teeth'.
VÄªá¸Œ `make firm': VÄ«á¸• Ã¡YATI.

12047 vÄ«á¸• Ã¡yati, vÄ«á¸·Ã¡yati `fastens, makes firm' RV. [âˆšVÄ«á¸•]
Or. biá¹›ibÄ• `to test, gauge a person's mind, enchant, silence by means of charms'.

vÄ«ËŠá¹‡Ä• 12048 vÄ«ËŠá¹‡Ä• f. `lute' TS.
Pa. Pk. vÄ«á¹‡Ä• -- f. `lute', P. vÄ«á¹‡, bÄ«á¹‡ f. (â†' L. bÄ«á¹‡ f. `pipe'); Ku. binai `Jew's harp'; N. bin `guitar', binaiyo `Jew's harp (made of bamboo)'; A. B. bin `lute', Bi. Aw.lakh. H. bÄ«n f., Si. veá¹‡a.
vÄ«ta -- 1 `gone away' see VYá¸•TI.

vÄ«tÃ¡ 12049 vÄ«tÃ¡2 `covered' RV. [âˆšVYÄ“]
PaÅ¡.dar. weg. wiyawÄ• ËŠ `closed, shut (e.g. of a door)' IIFL iii 3, 192 with (?).

vÄ«thi 12050 vÄ«thi f. `road, street' MBh., `line, row' KÄ• v., vÄ«thikÄ• <-> f. `road' R., `row' RatnÄ• v. [Like vÄ«tÃ¡ -- `straight' RV., vÄ«tÄ• -- f. `row' &capamacr;Å›vGrÌ¥. (with Uhlenbeck): âˆšVÄ«]
Pa. vÄ«thi -- f. `road, path', Pk. vÄ«hÄ-Ì„ -- , ËšhiÄ• -- f., viha -- m.n.; Kho. (Lor.) bÄ«ri `cable (of rope -- bridge), plait of hair'; P. vÄ«h, ËšhÄ« , vihÄ«, bÄ«h, ËšhÄ«, bihÄ« f. `street'; Si. vehe -- , vÄ“ -- , veya `street, road'.
AJAVÄ«THI -- , *ANTARAVÄ«THI -- , *PADAVÄ«THI -- .

vÄ«dhrÃ¡ 12051 vÄ«dhrÃ¡ n. `clear sky, sunshine' AV. 2. vÄ«ËŠdhrya- `relating to the clear sky' VS. 3. *vÄ«dhriya -- . 4. *vaidhriya -- . [* Ä«DHRA --]
1. Pa. viddha -- in viddha -- vigatavalÄ• haka -- dÄ“va -- `a clear sky without clouds'; Kal. bit&hacekr;, obl. bidÅ«na `clear sky'; K. veÌ†Ì£dar f. `freezing cold (after a fall of snow, with a clear sky and bitter wind)'; Ku. bido `bright, sunny, fine', bid dyo `clear sky' = Pa. viddha -- dÄ“va -- ; N. bÄ• si -- bido `cessation of the Rains' (ND 443 a 25 wrongly).

2. WPah.sod. roh. (Hendriksen) bijo `(of the sky) clear' (â†’ Kanauri bij -- eÌ†n -- mig `to be fine weather' NTS xvii 228).
3. Phal. bÄ«ËŠdri `clear, blue (of the sky'); Sh. (Lor.) biJÌ£i f. `clear sky', jij. bÃ-áº“i, WPah.jaun. bidrÄ«.
4. Dm. brÄ“di `clear sky', Sh. beáº“i f. `fine weather'.
*VÄ«DHRADHANUS -- .
Addenda: vÄ«dhrÃ¡ -- . 2. vÄ«ËŠdhrya -- : WPah.ká¹-g. bIjjhÉ”, kc. bIjho `clear (of the sky)'.
3. *vÄ«dhriya -- : WPah.J. bidrÄ« `clear' (of the sky)'.
*vÄ«dhriya -- , vÄ«ËŠdhrya -- see VÄ«DHRÃ¡ -- Add2.

vÄ«dhradhanus 12052 *vÄ«dhradhanus `bow in the clear sky'. [VÄ«DHRÃ¡ -- , DHÃ¡NUS --]
Sh. biáº“Ã²n f. `rainbow'; -- Pr. vÄ«trÅ«? -- Poss. < INDRADHANÃºS -- X VÄ«DHRÃ¡ -- .
*vÄ«dhriya -- , vÄ«ËŠdhrya -- see VÄ«DHRÃ¡ -- .

vÄ«na 12053 *vÄ«na `woven'. [Cf. Pa. vÄ«ta -- . -- âˆšVÄ“]
H. bÄ«n `cotton'?
*VÄ«NOÌ„PALA -- .

vÄ«noÌ„pala 12054 *vÄ«noÌ„pala `cotton seed'. [*VÄ«NA -- , ÃºPALA --]
H. binolÄ• m. `cotton seed'?

vÄ«yamÄ• na 12055 *vÄ«yamÄ• na `being woven'. [Pa. vÄ«yati, viyyati `is woven'. -- âˆšVÄ“]
Si. viyaman -- a `anything woven, woof, web, weaving, plaiting'.

vÄ«rÃ¡ 12056 vÄ«rÃ¡ m. `man, hero, son' RV., `male of an animal' AV., vÄ«rakÃ¡ -- m. `little man' RV. [~ *VIRA -- 1]
Pa. Pk. vÄ«ra -- m. `hero'; NiDoc. viraǵa, viraya `male (of camels, sheep, goats)'; Ash. wiri -- gÃ³á¹›É™ `stallion', wirÃ¤ -- kuá¹›Ã¤ËŠ `boy', Pr. wÃ«rÇ°imÄ«ËŠ, warÇ°emÄ«ËŠ (+? NTS xv 276); Dm. bÄ«ra `male, he -- goat' (scarcely with AO viii 300 < BHÄ“á¸• A -- 1); Tir. bir `male (of animals)'; PaÅ¡.lauá¹›. wÄ«r `man'; Gaw. heriu `husband' NTS xiii 243 with (?); Kal.rumb. bÄ«ra `he -- goat', birÃ£ËŠe `male' (+?); Bshk. bÄ«r `he -- goat'; Phal. bhÄ«rÉ”Ì• Ì„ `male', bhÄ«ËŠro `hegoat'; Sh.gil. koh. bÄ«ro, dr. bÄ«rÅ-, gur. bÄ«r `male (of animals)'; K. vÄ«r m. `brave man'; S. vÄ«ru m. `hero,

demon'; L. vÄ«r m. `brother'; P. vÄ«rÄ• , bÄ«r m. `brother (address by sister)', vÄ«r, bÄ«r m. `hero'; WPah. (Joshi) Ku. bÄ«r `hero'; N. bir `wild boar'; A. birÄ• `evil spirit which enjoys women'; Mth. bÄ«r `hero'; OAw. bÄ«rÄ• m. `brother, kinsman'; H. bÄ«r m. `warrior'; OMarw. bÄ«ro m. `brother'; G. vÄ«r m. `hero, brother', vÄ«rÉ” m. `brother (address by sister)'; M. vÄ«r m. `hero', Si. viru.
VÄ«RÃ-YA -- , VÄ«RYÃ -- , VAÃ-RA -- ; *VÄ«RAPOÌ„TA -- , VÄ«RAMALLA -- ; *MASTAVÄ«RA -- .
Addenda: vÄ«rÃ¡ -- : WPah.ká¹-g. bÄ«r m. `hero' (â†• H. Him.I 146); <-> Md. vÄ«ru â†• M.?

vÄ«raá¹‡a 12057 vÄ«raá¹‡a n. `the fragrant grass Andropogon muricatum' MBh., viraá¹‡a -- n. lex.
Pa. bÄ«raá¹‡a -- m. `A. muricatum', Pk. vÄ«raá¹‡a -- n., Ëšá¹‡Ä• <-> f., WPah.bhal. bÄ«rn f., B. benÄ• ; Or. bÄ«raá¹‡a, beá¹‡Ä• `A. muricatum, A. squamosum', (Sambhalpur) biren; H. benÄ• m. `A. muricatum'; G. viraá¹‡ m. `a kind of fragrant root'; M. iraá¹‡ f. `the shrub Clerodendron philomoides'.

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vÄ«rapoÌ„ta 12058 *vÄ«rapoÌ„ta `male offspring'. [Cf. vÄ«rÃ¡jÄ• ta -- `consisting of male offspring' RV. -- VÄ«RÃ¡ -- , Pá¹“TA -- 1]
PaÅ¡. wÉ™rwá¹“yÄ• `boy' IIFL iii 3, 188.

vÄ«ramalla 12059 vÄ«ramalla m. nom. prop. Cat. [VÄ«RÃ¡ -- , MALLA -- 1]
PaÅ¡. wÉ™rmalÄ• ËŠ `husband, man' IIFL iii 3, 188.
vÄ«rÃ-ya -- see VÄ«RYÃ -- .

vÄ«ËŠrudha 12060 vÄ«ËŠrudha n. `plant' AV., vÄ«rÃºdh -- f. RV. [âˆšRUDH1]
Pk. vÄ«ruhÄ• -- f. `a spreading creeper'; P. birwÄ• m. `plant'; N. biruwÄ•

`seedling'; Bi. birwÄ• i `vegetable seedlings'; H. bÄ«ro, birwÄ• m. `small plant, shrub'.

vÄ«ryÃ 12061 vÄ«ryÃ n. `manliness, virility' RV., `semen' MBh. 2. vÄ«rÃ-ya -- n. (metr.) RV. [VÄ«RÃ¡ --]
1. Pa. viriya -- n. `effort'; Mth. bÄ«j `semen'.
2. Pk. vÄ«ria -- n. `strength, bravery'; M. virÄ« f. `strength', Si. vera (viriya â†• Pa.).
*vÄ«lÄ« -- `tide, time' see Vá¸—LÄ• -- .
*vunÄ• ti `weaves' see *VINÄ• TI.
VRËš1 `cover': varaka -- 1, vÃ¡ratÄ“, vÃ¡rtra -- , vÃ¡rman -- , vÄ• raka -- , vÄ• raá¹‡a -- 2, vÄ• rÃ¡yatÄ“, vÄ• rita -- , *vÄ• ruka -- 1, *vÄ• rtra -- , vrÌ¥ti -- , *vrÌ¥tha -- ; *apavara -- , apavaraka -- , *apavÄ• rayati, *avavrÌ¥ta -- , Ä• varaá¹‡a -- , *Ä• varati, *Ä• varÄ• -- , Ä• vÄ• ra -- , Ä• vÄ• rayati, Ä• ËŠvrÌ¥ta -- , Ä• vrÌ¥ti -- , *udvÄ• rayati, udvrÌ¥ta -- , *nirvarati, nirvrÌ¥ta -- 1, nirvrÌ¥ti -- 1, nivarÃ¡ -- , nivÄ• ra -- , nivÄ• raá¹‡a -- , nivÄ• rayati, pÃ¡rivarati, parivÄ• ra -- , pÃ¡rivÄ• rayati, pravÄ• raá¹‡a -- 1, pravÄ• rayati1, prÄ• vara -- , prÄ• vÃ¡raá¹‡a -- , *prÄ• vurati, prÄ• vrÌ¥ti -- , vivarÃ¡ -- , *vivarati, vivrÌ¥á¹‡oÌ„ti, *vyapÄ• varati, *vyapÄ• vrÌ¥ta -- , saá¹• vara -- , saá¹• vÃ¡raá¹‡a -- , sÃ¡á¹• varatÄ“, saá¹• vÄ• ra -- , saá¹• vÄ• raá¹‡a -- , saá¹• vÄ• rayati, sÃ¡á¹• vrÌ¥ta -- .
VRËš2 `choose': vÃ¡ra -- 1, varÃ¡ -- 2, varaá¹‡a -- 2, *varati, vÄ• ËŠruka -- 2; *anuvara -- , *nirvarayati, *nirvrÌ¥ti -- 2, pravara -- , pravÄ• raá¹‡a -- 2, pravÄ• rayati2.
Addenda: vÄ«ryÃ -- see BÄ«ËŠJYA -- .
*vunÄ• ti see *VINÄ• TI Add2.
VRËš1: â€ Ä• VRÌ¥á¹‡OÌ„TI, â€ *Ä• VRÄ• á¹‡A -- .

vÅ•ÌŠka 12062 vÅ•ÌŠka m. `wolf' RV. [~ *RUKA --]
Pa. vaka -- m. `wolf', Pk. vaya -- , vaa -- , viga -- , via -- m., G. varu m.; -- Sh.jij. vkx?
VRÌ¥KADAá¹• Å›A -- .

vrÌ¥kadaá¹• Å›a 12063 vrÌ¥kadaá¹• Å›a `*parasite', `dog' lex. [Cf. vÅ•ÌŠÅ›a -- m. `a small animal' MaitrS., vrÌ¥Å›a -- , vrÌ¥á¹£a -- `rodent' lex., vrÌ¥á¹£adaá¹• Å›a -- m. `animal living in holes' SuÅ›r., `cat' VS., vrÌ¥Å›adatÄ« -- `ep. of cat' AV., viá¹£adaá¹• á¹£á¹-rÄ• -- f. `plant used as

antidote to snake -- bite' lex. (similarly Å›Å•ÌŠá¹…gika -- m. (lex.), Å›Ä• rá¹…gaviá¹£a -- n. (YÄ• jÃ±.) `a vegetable poison' ~ viá¹£aÅ›rÌ¥á¹…gin -- , vrÌ¥á¹£asrÌ¥kkin -- m. `wasp' lex.), vÅ•ÌŠÅ›cika -- m. `scorpion, various insects'. Perh. vrÌ¥á¹£adaá¹• Å›a -- (vrÌ¥kadaá¹• Å›a -- , mrÌ¥gadaá¹• Å›a -- ) `parasite' by pop. etym. from vrÌ¥Å›a -- `id.' (~ VÅ•ÌŠÅ›CIKA -- ?). Semant. for `parasite ~ dog' cf. KOÌ„KÃ¡ -- and vrÌ¥á¹£adaá¹• Å›a -- above (J. C. W.). <-> VÅ•ÌŠKA -- , DAá¹• Å›A --]
Ku. bauÌƒso `some sort of parasitical animal, wild dog'; N. buwÃ£Ì„so `wild dog'.

vrÌ¥kkÃ¡ 12064 vrÌ¥kkÃ¡ m. du. `kidneys' AV., vÅ•ÌŠkya -- TS., vrÌ¥kkÄ• -- f. `heart' lex. 2. *vrakka -- . 3. bukka -- 1 n. `heart', Ëškan<-> m. lex., ËškÄ• -- f. MrÌ¥cch., bÅ«kka -- n. lex., bÅ«khan -- n. Col. [Meaning and initial v -- are confirmed by Av. vÉ™rÉ™tÌ°ka -- , Pers. gurda `kidney'. vrÌ¥kkÄ• -- `heart' is X non -- Aryan bukka -- `intestines (heart, liver, lungs, &c.)' which in its turn in NW. (Tor. K. L. WPah.) and M. gained mng. `kidney' (com. on AmarakoÅ›a ii 6, 64 s.v. bukkÄ• gramÄ• á¹• sa -- appears to refer to kidneys confused with heart and liver). RV. vrÌ¥kkáˬ— (Padap. vrÌ¥kkÃ¡áˬ¥) `in belly' is poss. a hyper -- vedic substitution for bukka<-> (J. C. W.). -- Cf. *BOÌ„KK --]
1. Pa. vakka -- n. `kidney', Pr. wÅ«k, uwÅ«k, PaÅ¡. wÄ«k (in waá¹-á¹-É™wÄ«ËŠk s.v. VRÌ¥TTÃ¡ --), Kal. Kho. bruk, Bshk. Ç°uk, Phal. b(h)ruk, Sh.gil. áº“Å-k m., jij. áº“vk, pales. Å¾uk, Si. vaku -- gaáˬ• uva.
2. Dm. brokaá¹-Ä«ËŠ, brukËš `kidney' FestskrBroch 149, PaÅ¡. á¹›akaá¹-Ä«, weg. laá¹…goÌ„á¹-i < *broÌ„á¹…kaá¹-Ä« IIFL iii 3, 112, 154.
3. Gy. wel. bukoÌ„ `liver', gr. bukÃ³ `intestines', rum. kalo buk `liver', parno buk `lungs', germ. pukko `liver, lungs, spleen, kidney', span. buko `liver, courage', pl. `lungs'; Tor. bÅ«k `breast', bugiÄ• r `kidney'; K. boÌ†kh, dat. boÌ†ki f. `loin', pl. `kidneys'; L. bukkÄ« f. `kidney', (Ju.) buk m. (â†' S. bukÄ« f.), WPah.bhad. bhal. buklÅ« m., khaÅ›. buglÅ«, jaun. bÅ«kÅ«; A. buk, buku `breast'; B. buk `heart, courage, chest', bukaá¹› `plucky', buká¹›Ä• `breast'; Or. buka `breast, courage', buku `heart, chest, courage'; M. bokÄ• m. `kidney, breast', bokÃ£Ì„áˬ• &etilde; n. `neck'; Si. bokka `belly', pl. boku `intestines'; -- Ku. jukuá¹›Ä• `kidneys' (X jikuá¹›o < YÃ¡KRÌ¥T -- ?).
Addenda: vrÌ¥kkÃ¡ -- . 3. bukka -- 1: Md. buk `breast'.

vrÌ¥ká¹‡Ã¡ 12065 vrÌ¥ká¹‡Ã¡1 `cut down, broken' RV. [See vrÌ¥Å›cÃ¡ti. <->

âˆšvraÅ›c]
K. brakun, pp. broku `to crush, pound'; H. bÄ«kÄ•  `hurt, disordered'.

vrÌ¥ká¹‡a 12066 *vrÌ¥ká¹‡a2 `bent'. [Cf. vrÌ¥ktÃ¡ -- in cmpds. `turned, bent' RV. -- âˆšVRÌ¥J1]
K. bruku m. `bending of something perpendicular (esp. the backbone) under too heavy a weight'; H. bÄ«kÄ•  `crooked'.
vÅ•ÌŠkya -- see VRÌ¥KKÃ¡ -- .

vrÌ¥ká¹£Ã¡ 12067 vrÌ¥ká¹£Ã¡ m. `tree' RV. [~ *RUká¹£A --]
Pa. mÄ• lÄ• -- vaccha -- m. `an ornamental shrub or tree'; AÅ›.gir. vracha -- m. `tree', NiDoc. vrÌ¥cÌ„hÌ• a, vracÌ„hÌ• i, Pk. vakkha -- , vaccha -- , vuccha -- m., Tir. brÄ«Ä• ; Mai. bicÌ£h `pine -- tree'; Sh.gil. bÅ-cÌ£h, bÅ-cÌ£ m. `plane -- tree', koh. pÄ• Ä© -- bÄ«cÌ£h `Pinus excelsa'; WPah.kc. bÄ«kh `tree'; N. buk `oak -- tree'. -- á¸Œ. bÄ«k, Dm. bigyÄ“ËœËŠs, `willow' see VÄ“TA -- , VÄ“TASÃ¡ -- .
VRÌ¥Ká¹£AMÅ«LA -- ; Ká¹£Ä«RAVRÌ¥Ká¹£A -- , DÄ«PAVRÌ¥Ká¹£A -- , *PÅ«GAVRÌ¥Ká¹£A -- , *MADHURAVRÌ¥Ká¹£A -- .
vÅ•ÌŠká¹£atÄ“ see VRÌ¥Å›CÃ¡TI.
vrÌ¥ká¹£amÅ«la -- see *RUká¹£AMÅ«LA -- .
VRËšJ1 `bend': vÃ¡rga -- , varjÃ¡yati, varjita -- , varjya -- , *vrÌ¥ká¹‡a -- 2, vrÌ¥ktÃ¡ -- ; apavrÌ¥kta -- , Ä• varjana -- , Ä• varjayati.
vrÌ¥j -- 2 `strength' see *VÃ¡RJATI.
VRËšT1 `turn': varta -- 1, *varta -- 2, *varta -- 3, vartakavÃ¡rtatÄ“, vartana -- , vartÃ¡yati, vÃ¡rti -- 1, varti -- 2, vartin -- , vartÃ-s -- , *vartu -- , vartula -- , vÃ¡rtman -- , vÄ• rttÃ¡ -- , vÄ• rttÄ• -- , -- vrÌ¥t -- 2, vrÌ¥ttÃ¡ -- , vrÌ¥tti -- ; *ativrÌ¥tta -- , apavarta -- , Ã¡pavartatÄ“, apavartana -- , Ã¡pavartayati, apavrÌ¥tta -- , apavrÌ¥tti -- , abhÃ-vartatÄ“, *avavartana -- , *avavartayati, *avavrÌ¥ttra -- , Ä• varta -- , Ä• ËŠvartatÄ“, Ä• vÃ¡rtana -- , Ä• ËŠvartayati, Ä• ËŠvrÌ¥tta -- , Ä• ËŠvrÌ¥tti -- , udvarta -- , Ãºdvartatä“, udvartana -- , Ãºdvartayati, udvrÌ¥tta -- , upavartatÄ“, nÃ-rvartatÄ“, nÃ-rvartayati, nirvrÌ¥tta -- , nirvrÌ¥tti -- , nivÃ¡rta -- , nÃ-vartatÄ“, nivÃ¡rtana -- , nÃ-vartayati, parivarta -- , pÃ¡rivartatÄ“, pÃ¡rivartayati, parivrÌ¥tta -- , parivrÌ¥tti -- , *parivyÄ• varta -- , *pratyabhivartatÄ“, pravÃ¡rta -- , prÃ¡vartatÄ“, prÃ¡vrÌ¥tta -- , pravrÌ¥tti -- , *viparivrÌ¥tta -- , vÃ-vartatÄ“, saá¹• parivrÌ¥tta -- , sÃ¡á¹• vartayati, saá¹• vrÌ¥tta -- .
-- vrÌ¥t -- 2 ` -- fold' in numerals. [âˆšVRÌ¥T1]

Ä“KAVÅ•ÌŠT -- , *CATURVRÌ¥TAKA -- , TRIVÅ•ÌŠT -- , *DVIVRÌ¥T -- .
Addenda: vrÌ¥ká¹£Ã¡ -- : WPah.kc. bÄ«kh m. `tree', jub. bÄ«kh (LStH 188); ká¹-g. brÃ-kkh, brÃ-kÅ› (prob. â†• H. â†• Sk. Him.I 154).
VRËšT: line 7 for Ä• VARTA -- read Ä• VARTÃ¡ -- .

vrÌ¥ti 12068 vrÌ¥ti f. `hedge, fence, enclosed piece of ground (esp. for betel)' MBh. [âˆšVRÌ¥1]
Pa. vati -- , ËšikÄ• -- f. `fence'; Pk. vaÃ¯ -- , vii -- , vudi -- f. `fence, hedge'; Or. baÃ¯ `fence, compound', (Ganjam) baÃ¯Ëœ `wall'; M. vai, vaÄ«, vahÄ« f. `fence, enclosure'.
*BHÄ“á¸• RAVRÌ¥TI -- .

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vrÌ¥ttÃ¡ 12069 vrÌ¥ttÃ¡ `turned' RV., `rounded' ÅšBr. 2. `completed' MaitrUp., `passed, elapsed (of time)' Kauá¹£Up. 3. n. `conduct, matter' ÅšBr., `livelihood' Hariv. [âˆšVRÌ¥T1]
1. Pa. vaá¹-á¹-a -- `round', n. `circle'; Pk. vaá¹-á¹-a -- , vatta -- , vitta -- , vutta -- `round'; L. (Ju.) vaá¹- m. `anything twisted'; Si. vaá¹-a `round', vaá¹-a -- ya `circle, girth (esp. of trees)'; Md. va' `round' GS 58; -- PaÅ¡.ar. waá¹-á¹-É™wÄ«ËŠk, waá¸• á¸• awik `kidney' (-- wÄ-Ì„k VRÌ¥KKÃ¡ --) IIFL iii 3, 192?
2. Pk. vaá¹-á¹-a -- , vatta -- , vitta -- , vutta -- `passed, gone away, completed, dead'; Ash. weá¹- -- intr. `to pass (of time), pass, fall (of an avalanche)', weá¹-Ä• -- tr. `to pass (time)'; PaÅ¡. wiá¹-Ä«k `passed'; K.á¸• oá¸• . buto `he was'; P. batÄ• uá¹‡Ä•  `to pass (time)'; Ku. bÄ«tá¹‡o `to be spent, die', bitauá¹‡o `to pass, spend'; N. bitÄ• unu `to pass (time), kill', butÄ• unu `to extinguish'; Or. bitibÄ• intr. `to pass (of time), bitÄ• ibÄ•  tr.; Mth. butÄ• b `to extinguish'; OAw. pret. bÄ«tÄ• `passed (of time)'; H. bÄ«tnÄ•  intr. `to pass (of time)', butnÄ• `to be extinguished',

butÄ• nÄ• `to extinguish'; G. vÄ-Ì„tvuÌƒ intr. `to pass (of time)',
vatÄ• vvuÌƒ tr. `to stop'.
3. Pa. vatta -- n. `duty, office'; Pk. vaá¹-á¹-a -- , vatta -- , vitta -- ,
vutta -- n. `livelihood'; P. buttÄ• m. `means'; Ku. buto `daily labour,
wages'; N. butÄ• `means, ability'; H. oÅ«tÄ• m. `power'; Si. vaá¹-a
`subsistence, wages'.
VÄ• RTTÄ• -- ; *ARDHAVRÌ¥TTA -- , *KAá¹‡AVRÌ¥TTA -- , *DYÅ«TAVRÌ¥TTA -- ,
*BHRÌ¥TIVRÌ¥TTA -- , *HASTAVRÌ¥TTA -- .
Addenda: vrÌ¥ttÃ¡ -- . 2. WPah.ká¹-g. bItá¹‡Ãµ `(time) to pass', kc.
bÉ™tauá¹‡o caus.

vrÌ¥tti 12070 vrÌ¥tti f. `mode of life, conduct' GrÌ¥Åšr., `business' MBh.,
`wages' PaÃ±cav. [âˆšVRÌ¥T1]
Pa. vutti -- f. `practice, usage'; Pk. vatti -- , vitti -- , vutti<-> f.
`life, livelihood'; Gy. eur. buti f. `work'; K. brath, dat. brÃ¼Ä‹Ã¼ f.
`trade, profession'; P. buttÄ« f. `compulsory labour, unrewarded service of
Brahmans and barbers'; Ku. buti `daily labour, wages', hÄ• t -- but, Ëšti
`domestic work'; Or. butÄ• `work in hand, business', buti `servant'; H.
buttÄ« f. `means of subsistence', bÄ«á¹-, bÄ«t f. `grazing fee charged by
herdsmen'; Si. vÃ¤á¹-i `state, condition' SigGr ii 462.
*KAá¹-AVRÌ¥TTI -- , *JÄ• RAVRÌ¥TTI -- , *DÄ• NAVRÌ¥TTI -- , *BHÄ• RTAVRÌ¥TTI --
, *MÄ• SAVRÌ¥TTI -- , VAIÅ›YAVRÌ¥TTI -- Add., SATYAVRÌ¥TTI -- , SAMAVRÌ¥TTI
-- , *SIDDHAVRÌ¥TTI -- , *SNÄ“HAVRÌ¥TTI -- , *HASTAVRÌ¥TTI -- , HÄ«NAVRÌ¥TTI
-- .
Addenda: vrÌ¥tti -- : â€ *Ká¹£Ä• TRAVRÌ¥TTI -- .
VRËšDH: â€ VARDHYATÄ“.

vrÌ¥tha 12071 *vrÌ¥tha `covering'. [âˆšVRÌ¥1]
Kt. wÄ«á¹- `trousers', Wg. oÌ„á¹- NTS xvii 233, (rather than < *VIKRÌ¥TTA --
) Kal. bhut (< *buth < *vurth --).

vrÌ¥ddha 12072 vrÌ¥ddha1 `cut' Mn. [âˆšVARDH]
Pk. vuá¸• á¸• ha -- `destroyed'; Si. vaá¸• a -- ya `headless body'.

vrÌ¥ddhÃ¡ 12073 vrÌ¥ddhÃ¡2 `grown, large' RV., `grown -- up, old' TS.
[âˆšVRÌ¥DH2]
Pa. vaddha -- , vuddha -- , vuá¸• á¸• ha -- , Ëšaka -- `old', AÅ›.man. vadhra
-- (vudhra -- ?), kÄ• l. vudha -- , shah. dh. jau. vuá¸• ha -- , KharI. vudha

-- , NiDoc. vrÌ¥dha, Ëšaǵa, vrÌ¥taǵa, Pk. vaddha -- , viddha
-- , vuddha -- , vuá¸• á¸• ha -- , vÅ«á¸• ha -- ; Gy. as. (kar.) viddi `old
woman', wuddih, (baluÄ• i) buddi JGLS new ser. ii 326; Tor. (Biddulph) "bat
-- kumÄ• " `maid' (= baá¸•  -- < vrÌ¥ddhÃ¡ -- 2? AO viii 301); S. udhaá¹‡u `to
increase'; P. vaddh, baddh `more, excessive' (whence vÄ• ddhÅ«, bÄ• Ëš
`superfluous'?); Or. buá¹›hÄ•  Ä• á¹…guá¹-hi `big toe, thumb'; G. vudhvuÌƒ `to
go'; -- Si. vidu `old man'? -- Phal. bÄ«á¸• u, biá¹›É™ `much' rather <
VIVRÌ¥DDHA -- 2; -- See *BUá¸• á¸• HA -- 2.
VRÌ¥DDHATARA -- ; *KADVRÌ¥DDHA -- , *NAVAVRÌ¥DDHA -- , MAHÄ• VRÌ¥DDHA -- .

vrÌ¥ddhatara 12074 vrÌ¥ddhatara `larger' R. [Cf. vrÌ¥ddhatama -- `oldest' R.
-- VRÌ¥DDHÃ¡ -- 2]
P. vadherÄ• , baËš `more, much, many'; G. vadhÄ• re `more, greater' (whence
vadhÄ• rvuÌƒ `to increase', vadhÄ• rÉ” m. `increase)'.

vrÌ¥ddhi 12075 vrÌ¥ddhi1 f. `cutting off' W. [âˆšVARDH]
Or. buá¹›iÄ• `small axe': very doubtful. -- P. vÄ• á¸• h, bÄ• á¸• h f. `cutting,
killing', vÄ• á¸• hÄ«, bÄ• Ëš f. `harvesting, harvest' prob. P. derivatives of
vaá¸• á¸• há¹‡Ä• < VARDHAYATI1 or poss. < *vÄ• rddhrÄ« -- s.v. *VARDDHRÌ¥<->

vÅ•ÌŠddhi 12076 vÅ•ÌŠddhi2 f. `increase, prosperity' RV. [âˆšVRÌ¥DH]
Pa. vaá¸• á¸• hi -- , vuá¸• á¸• hi -- , vuddhi -- f. `increase' (vaá¸• á¸• hika<->
`prosperous)'; AÅ›.shah. kÄ• l. dh. vaá¸• hi -- , man. vadhri -- , gir. vadhi
-- , dh. vuá¸• hi -- f. `growth', NiDoc. vardhi (with -- ar -- from verb
vardhadi Burrow KharDoc 119); Pk. vaá¸• á¸• hi -- , vuá¸• á¸• hi -- , uá¸• á¸• hi
-- , viddhi -- , vuddhi -- f. `increase'; K. waá¸•  f. `profit'; S. udhÄ« --
khuá¹-Ä« f. `profit and loss', vadhi f. `excess'; L. vaá¸• á¸• hÄ« f. `bribe';
P. vaddh, vÄ• dh f. `increase', vaá¸• á¸• hÄ«, vÄ• á¸• á¸• hÄ«, bÄ• Ëš f. `bribe' (
Ä• prob. due to anal. development within P. or at most north -- west MIA.
rather than < OIA. *vÄ• rddhi --); Ku. bÄ• á¹›h `increase, growth, flow'; N.
bÄ• á¹›, Ëšá¹›i `increase'; A. bÄ• ri `interest on money'; B. bÄ• á¹›
`increase', bÄ• á¹›i `interest'; Or. baá¹›hi `flood' (-- a -- from verb
baá¹›hibÄ•); Bi. bÄ• á¹›h, Ëšá¹›hÄ« `flood', Mth. bÄ• á¹›hi, Bhoj. bÄ• á¹›hi,
Aw.lakh. bÄ• á¹›h; H. bÄ• á¹›h f. `increase', bÄ• á¹›hÄ« f. `interest'; G. vadh
f. `increase'; M. vÄ• á¸• h f. `increase', vÄ• á¸• hÄ« f. `surplus'; Ko. vÄ• á¸• i
`growth'; OSi. veá¸• a `interest', Si. vÃ¤á¸• a `increase, profit'.
*AGRAVRÌ¥DDHI -- .
VRËšDH `increase': vardha -- 2, vÃ¡rdhatÄ“, vÃ¡rdhana -- 2, vÃ¡rdhamÄ• na --

, vardhÃ¡yati2, vardhÄ• payati2, vardhita -- , vardhman -- , vrÌ¥ddhÃ¡ -- 2, vÅ•ÌŠddhi -- 2; avrÌ¥dhÃ¡ -- , *Ä• vrÌ¥ddha -- , *udvardhatÄ“, *udvrÌ¥ddhi -- , *pivrÌ¥ddha -- , prÃ¡vardhatÄ“, prÃ¡vardhayati, prÃ¡vrÌ¥ddha -- , vÃ-vardhatÄ“, *vivardhyatÄ“, vivrÌ¥ddha -- 2; marÃºdvrÌ¥dhÄ• -- .

vÅ•ÌŠnta 12077 vÅ•ÌŠnta1 m. `caterpillar' AV., n. `footstalk of leaf or flower, any stalk' MBh., `stand of waterjar' KÄ• tyÅšr., `nipple' lex. [The MIA. forms which may be derived from vÅ•ÌŠnta -- or of which much more probably it is a sanskritization are collected under VÄ«á¹-Ä• --]
TÄ• LAVRÌ¥NTA -- , *YAVAVRÌ¥NTA -- , *VANDHYAVRÌ¥NTA -- .
vrÌ¥nta -- 2, vrÌ¥ntÄ• ka -- `Solanum melongena' see BHAá¹‡á¹-Ä• KÄ« -- .

12077a â€ vrÌ¥nta -- 3 `nipple' lex. [Same as VÅ•ÌŠNTA -- 1?]
A. bÃ£Ì„á¹- `teat' AFD 203; -- Pa. avaá¹‡á¹-a -- (with thana -- ) `without stalks i.e. plump and rounded' PTSD s.v. vaá¹‡á¹-a -- , or poss. `without teats'.

vrÌ¥ndÃ¡ 12078 vrÌ¥ndÃ¡ n. `heap, multitude' (vrÌ¥ndaá¹• vrÌ¥ndam, vrÌ¥ndaiá¸¥, vrÌ¥ndavrÌ¥ndaiá¸¥ `in multitudes') MBh., `bunch, cluster' BhP.
Pk. vaá¹• da -- , viá¹• Ëš, vuá¹• Ëš, vaá¹• dra -- , viá¹• Ëš, vuá¹• Ëš n. `collection, herd'; A. bundÄ• `bundle', bundÄ• kari `in large quantities'; H. bÄ«Ëœá¸• f. `heap, bundle (of straw &c.)', bÄ«Ëœá¸• Ä« f. `hair plaited behind', bÄ«Ëœá¸• iyÄ• m. `an ox yoked in front of a pair or two pairs'.
GOÌ„VRÌ¥NDA -- .

vrÌ¥mra 12079 *vrÌ¥mra `globular fruit, walnut'. [Cf. BÃ-MBA -- , BIMBÄ• -- and esp. bimbu -- m. `betel -- nut tree' lex.]
Ash. imÅ•á¹“, imlÅ• ËœËŠ, imnÅ• ËœËŠ `walnut', Kt. aÅ•mÅ•Å«ËŠ, Bashg. iamru, Wg. imrá¹“, Dm. brimÅ«Ë˜, Ëšmuƒ, PaÅ¡.lauá¹›. liá¹… (< *vrÌ¥mbaka -- IIFL iii 3, 112), ar. urumÄ«, weg. wurumÄ«ËŠ, dar. werÃ©mbÅ«, Shum. Ã-lo (< *imroÌ„ â†• Ash.), Gaw. limuá¹›Ä«ËŠ (< *vrÌ¥mbuá¹-ikÄ• --), Kal. bribá¹“, Kho. birmog (< *virmaka<-> NTS ii 241), Lor. also birbog; K. brÄ«m -- poÌ„Å› m. `the waterlily Nymphaea alba', brimij f., brimdÅ« `the tree Celtis australis (with a small fruit)' < *vrÌ¥mra -- dru(ma) -- ? -- See also VARAMBARÄ• -- .

12080 vrÌ¥Å›cÃ¡ti `cuts down or off or asunder' RV. 2. vraÅ›cati BhP. (vrÃ¡Å›cana -- n. `cutting' ÅšBr.). 3. vÅ•ÌŠká¹£atÄ“ `chooses' DhÄ• tup. (cf.

aor. avrÄ• ká¹£Ä«t Vop., vrÌ¥ká¹£i TS.). [There has been collison (cf. RV. vrÌ¥ktvÄ«ËŠ replaced by AV. vrÌ¥á¹£á¹-vÄ• ËŠ) of âˆšVRÌ¥K (RV. VRÌ¥Ká¹‡Ã¡ -- 1: Av. varÄ• -- `drag') with âˆšVRAÅ›C in vÅ•ÌŠká¹£atÄ“ and with âˆšVRÌ¥Å› (vrÌ¥Å›a -- , vrÌ¥á¹£a -- in vrÌ¥á¹£adaá¹• Å›a -- s.v. VRÌ¥KADAá¹• Å›A -- , vÅ•ÌŠÅ›yati `chooses' ~ vÃ¡rkatÄ“ `accepts' DhÄ• tup. (J. C. W.). -- âˆšVRAÅ›C]

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1. Pk. vicchia -- `split'; P. burchá¹‡Ä• , bursá¹‡Ä• `to cut slightly, trim'; H. bÄ«chnÄ• `to pick out, select, choose'.
2. A. bÄ• siba `to select, choose', B. bÄ• chÄ• ; Or. bÄ• chibÄ• `to clean herbs or fish or refuse matter in preparation for cooking, darn (semant. cf. *TUNDATI), root out weeds (semant. cf. *NÄ«á¸• Ä• TI), pick out bad from good things, select, choose'; H. bÄ• chnÄ• `to select, choose'.
3. K. buchun `to bite or sting (of snake or scorpion)'.
vrÌ¥Å›cana -- see next.
Addenda: vrÌ¥Å›cÃ¡ti. 2. vraÅ›cati: A. also bÄ• chiba (phonet. -- s --) `to select' AFD 218.

vÅ•ÌŠÅ›cika 12081 vÅ•ÌŠÅ›cika m. (vrÌ¥Å›cana -- m. lex.) `scorpion' RV., `caterpillar covered with bristles' lex. [Variety of form for `scorpion' in MIA. and NIA. due to taboo? <-> âˆšVRAÅ›C?]
Pa. vicchika -- m. `scorpion', Pk. vicchia -- , viá¹• chia -- m., Sh.koh. biÄ• h m. (< *vrÌ¥Å›ci -- ?), Ku. bichÄ«, A. bisÄ• (also `hairy caterpillar': -- Ä« replaced by m. ending -- Ä•), B. Or. bichÄ• , Mth. bÄ«ch, Bhoj. Aw.lakh. bÄ«chÄ«, H. poet. bÄ«chÄ« f., bÄ«chÄ• m., G. vÄ«chÄ«, vÄ©chÄ« m.; -- *vicchuma -- : PaÅ¡.lauá¹›. uÄ‹Ãºm, dar. uÄ• um, S. vichuÌ„Ìƒ m., (with greater deformation) L.mult. vaá¹-huÌƒhaÌƒ, khet. vaá¹-á¹-huÌƒha; -- Pk. vicchua -- , viá¹• chua -- m., L. vichÅ« m., awÄ• á¹‡. vicchÅ«, P. bicchÅ« m.,

Or. (Sambhalpur) bichu, Mth. bÄ«chu, H. bicchÅ«, bÄ«chÅ« m., G. vÄ«chu m.; -- Pk. viccu -- , Ëšua -- , viá¹• cua -- m., K. byucu m. (â†• Ind.), P.bhaá¹-. biccÅ«, WPah.bhal. biÄ‹Ä‹Å« m., cur. biccÅ«, bhiá¸• . biÄ‹Ä‹oá¹-Å« n. `young scorpion', M. vÄ«Ä‹uÌƒ, vÄ©Ä‹Å« m. (vÄ©Ä‹á¸• Ä• m. `large scorpion'), vÄ©Ä‹vÄ«, ËšÄ‹vÄ«á¹‡, ËšÄ‹Ä«á¹‡ f., Ko. viccu, viá¹• cu, iá¹• cu. -- N. bacchiuÌƒ `large hornet'? (Scarcely < *vapsi -- ~ *VASPI --).
VRÌ¥Å›CIKAPATTRIKÄ• -- .
Addenda: vÅ•ÌŠÅ›cika -- : Garh. bicchÅ«, ËschÄ« `scorpion', A. also bichÄ• (phonet. -- s --) AFD 218.

vrÌ¥Å›cikapattrikÄ• 12082 vrÌ¥Å›cikapattrikÄ• f. `the plant Basella cordifolia' lex., vrÌ¥Å›cipattrÄ« -- f. `Tragia involucrata' lex.
[VÅ•ÌŠÅ›CIKA -- , PÃ¡TTRA --]
B. bic(h)uá¹-i, bichaÌ„Ì†á¹-i, bichÄ• ti `the nettle Tragia involucrata'; Or. bichuÄ• ti `stinging nettle, T. involucrata, Fleurya interrupta, Laportia cremulata'; H. bichÄ• tÄ• m., bichuá¹-Ä« f., bichuÄ• m. `the nettle Urtica interrupta.'
vrÌ¥Å›cÄ«pattrÄ« -- see prec.
VRËšá¹¢ `rain': VARá¹£Ã¡ -- , VÃ¡Rá¹£ATI, VARá¹£Ä• ËŠ -- , VÄ• Rá¹£Ã¡ -- , VÄ• ËŠRá¹£IKA -- , VRÌ¥á¹£á¹-Ã¡ -- , VÅ•ÌŠá¹£á¹-I -- ; *ANÄ• VRÌ¥á¹£A -- , *AVAVRÌ¥á¹£á¹-I -- , *Ä• VRÌ¥á¹£A -- , PRAVARá¹£IN -- , PRÄ• VÅ•ÌŠá¹£ -- ; -- VÅ•ÌŠá¹£AN -- ?

vrÌ¥á¹£a 12083 vrÌ¥á¹£a m. `name of various plants, a partic. bulbous plant growing in the Himalaya', Ëšaka -- m. SuÅ›r. [VÅ•ÌŠá¹£AN -- NTS xiii 232]
Kt. Wg. wiá¹£, wÄ«á¹£ `a yellow orchid growing on mountain slopes' Rep1 56 (â†’ Kal. wiá¹£ `yellow orchid').
vÅ•ÌŠá¹£an -- `strong, great', m. `male, bull' RV. [âˆšVRÌ¥á¹£?]
VRÌ¥á¹£ABHÃ¡ -- , VRÌ¥á¹£ALÃ¡ -- ; *VRÌ¥á¹£APIá¹‡á¸• A -- ; -- X Ä• RU -- ?

vrÌ¥á¹£apiá¹‡á¸• a 12084 *vrÌ¥á¹£apiá¹‡á¸• a `bull's hump'. [VÅ•ÌŠá¹£AN -- , PÃ-á¹‡á¸• A --]
M. vaÅ›&etilde;á¸• , oÅ›Ëš, vaÅ›Ä©á¸• , ËšÅ›aÌƒá¸• , vasaÌƒá¸• , osaÌƒá¸• (&etilde;) n. `bullock's hump'.

vrÌ¥á¹£abhÃ¡ 12085 vrÌ¥á¹£abhÃ¡ `powerful', m. `lord, male, bull' RV. [VÅ•ÌŠá¹£AN --]
Pa. vasabha -- m. `bull', Pk. vasaha -- , visËš, vusËš m.; N. basÄ• hÄ• `bull

not used for ploughing'; Bi. basahÄ• `bull bought by religious mendicants'; Mth. basah `bull', Bhoj. basahÄ• , OAw. basaha, H. basah m.; M. vasÅ« m. `bull calf, bull branded and set at liberty', vaÅ›&etilde;, oÅ›&etilde; n. `bullock's hump'; -- Si. vÃ¤hÃ¤p `ox, steer' (EGS 162) â†• Pa. -- X UKá¹£Ã¡N -- q.v.

vrÌ¥á¹£alÃ¡ 12086 vrÌ¥á¹£alÃ¡ m. `little or contemptible man' RV., Ëšlaka -- m. `a miserable ÅšÅ«dra' Uttarar. [VÅ•ÌŠá¹£AN --]
Pa. vasala -- m. `outcaste', Ëšaka -- m. (more disparaging); Pk. vasula -- m. `term of contemptuous address', vÄ“salaga -- m. `a ÅšÅ«dra'; Si. vasala `outcaste', vahal -- Ä• `slave'.
VÄ• Rá¹£ALÃ¡ -- .

vrÌ¥á¹£á¹-Ã¡ 12087 vrÌ¥á¹£á¹-Ã¡ `rained' AV. [âˆšVRÌ¥á¹£]
Pa. vuá¹-á¹-ha -- `rained', nava -- vaá¹-á¹-ha -- , Pk. viá¹-á¹-ha -- , vuá¹-á¹-ha -- ; S. uá¹-haá¹‡u `to rain', vuá¹-ho or vaá¹-ho pp. with vu -- , va -- from pres. st. vasaá¹‡u < VÃ¡Rá¹£ATI; L. uá¹-á¹-hÄ• , vuá¹-á¹-hÄ• pp. of vassaá¹‡, (Shahpur) vuá¹-á¹-hÄ• m. `rain', vuá¹-á¹-haá¹‡ `to rain'; P. vuá¹-á¹-hÄ• pp. of barsnÄ• `to rain'; G. vÅ«á¹-hvuÌƒ `to rain'; Si. vaá¹-a -- ya `rain'.

vrÌ¥á¹£á¹-Ã- 12088 vrÌ¥á¹£á¹-Ã- (vÅ•ÌŠá¹£á¹-i -- AV.) f. `rain' RV. [âˆšVRÌ¥á¹£]
Pa. vuá¹-á¹-hi -- f. `rain', Pk. viá¹-á¹-hi -- , vuá¹-á¹-hi -- f., Si. vÃ¤á¹-iya (viá¹-i EGS 163 â†• Pa.?).
*AGRAVRÌ¥á¹£á¹-I -- , *MÄ• GHAVRÌ¥á¹£á¹-I -- .
VÄ’ `weave': uta -- 2, Å«ta -- , *Å«na -- , Å«yatÄ“, vaya -- 1, *vÃ¡ya -- 2, vÃ¡yati, vayana -- , vayitrÄ« -- , vÄ• na -- 1, vÄ• yÃ¡ -- 2, vÄ• yayati, *vinÄ• ti, *vÄ«na -- , *vÄ«yamÄ• na -- , *vunÄ• ti, vá¸—man -- ; *anuvÄ• ta -- , Ä• ËŠvayati, *Ä• vunÄ• ti, *udvÄ• na -- , *upavayati, *upavayana -- , upoÌ„ta -- , *upoÌ„na -- , niruta -- , *parivayaá¹‡a -- , parivayati, pravayaá¹‡a -- 2, prÃ¡vayati, prá¹“ta -- , ploÌ„ta -- , *samÅ«na -- .
vÄ“ká¹£aá¹‡a -- see VÄ«ËŠKá¹£ATÄ“.

vá¸—ga 12089 vá¸—ga m. `violent agitation' AV., `speed' MBh. [âˆšVIJ]
Pa. vÄ“ga -- m. `speed', Pk. vÄ“a -- m., Si. vÄ“.

12090 vÄ“jatÄ“ `recoils, moves quickly' DhÄ• tup. [vijÃ¡tÄ“ RV. <-> âˆšVIJ]

Pk. vÄ“aÃ¯ `trembles'; -- X *vigga -- < vigna -- : L. vegaá¹‡ `to be on heat (of a mare)'; P. veg f. `intense sexual desire, venereal orgasm'.
vÄ“á¹-Ä« -- , vÄ“á¸• Ä• -- 1 `boat' see BÄ“á¸• Ä• -- .
*vÄ“á¸• Ä• -- 2 `limit' see Vá¸—LÄ• -- .

vÄ“á¸• u 12091 *vÄ“á¸• u `reed, bamboo'. [VÄ“á¹‡Ãº -- X NAá¸• Ã¡ -- BDCRI 20, 345]
Pa. vÄ“á¸·u -- m. `bamboo', Pk. vÄ“lu -- , Ëšluya -- m.; Kho. bÃ©á¸·u `reed, pipe' (boá¸·u `reed, pipe' X noá¸· < NAá¸• Ã¡ -- ); K. vÄ«r, vÄ«rÃ¼ f. `the white willow'; B. beuá¹› `a thin bamboo' (< *beá¹›u ODBL 421); M. veá¸·Å« m. `bamboo', Ko. veá¸·u.
*VAIá¸• AVA -- .

vÄ“á¸• hamikÄ• 12092 vÄ“á¸• hamikÄ• f. `a kind of bread or cake' lex.
H. beá¹›wÄ«Ëœ, beá¹›mÄ«Ëœ, beá¹›hÄ«, Ëšá¹›haÄ«Ëœ `cake of flour mixed or filled with pulse or meal'.

vÄ“á¹‡Ã- 12093 vÄ“á¹‡Ã-1 f. `braided hair' MBh., vÄ“á¹‡ikÄ•  -- f. `braid' lex., `twisted stripe' SuÅ›r.
Pa. vÄ“á¹‡i -- f. `braid of hair', Pk. vÄ“á¹‡Ä-Ì„ -- f.; Or. beá¹‡i `braided hair, plait of straw to preserve fire'; Mth. OAw. benÄ« `braided hair (worn by widow and by woman with absent husband)'; H. benÄ« f. `braided hair', G. veá¹‡ f.; Si. veniya `tail'.
VÄ“á¹‡IN -- ; PRAVÄ“á¹‡Ä« -- .
Addenda: vÄ“á¹‡Ã- -- 1: Ko. vÄ«á¹‡i `braided hair, flower arrangement for braided hair'.

vÄ“á¹‡i 12094 vÄ“á¹‡i2 f. `river confluence' W. [Same as VÄ“á¹‡Ã- -- 1?]
N. B. beni `confluence of two rivers', G. M. veá¹‡Ä« f.

vÄ“á¹‡in 12095 vÄ“á¹‡in `*braided' (`name of a snake' MBh.), ËšnÄ« -- f. `woman with braided hair' lex. [VÄ“á¹‡Ã- -- 1]
Or. beá¹‡iÄ• `braided', beá¹‡iÃ£Ì„ `plaited straw for preserving fire'.

vÄ“á¹‡Ãº 12096 vÄ“á¹‡Ãº (vá¸—á¹‡u -- TS.) m. `reed, bamboo' RV. [Connexion, if any, with vÄ“ta -- &c. is not clear: see *VÄ“á¸• U --]
Pa. vÄ“á¹‡u -- in cmpds. `bamboo', Pk. vÄ“á¹‡u -- m.; Or. beá¹‡uÄ•  `a slender species of bamboo'; H. ben m. `reed, bamboo, pipe'; G. veá¹‡ f.

`flute', OM. veá¹‡Å«; Si. uá¹‡a `bamboo'.
VAIá¹‡AVÃ¡ -- .
Addenda: vÄ“á¹‡Ãº -- : Md. onu `bamboo, reed, reed -- pipe'.

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vÄ“ta 12097 vÄ“ta m. `cane, reed' lex. 2. *vÄ“tuka -- . [vÄ“ta -- only in lex. may be MIA. < VÄ“TRÃ¡ -- , but -- t -- is old in VÄ“TASÃ¡ -- and Av. vaÄ“ti -- `willow': with u -- stem of *vÄ“tuka<-> cf. VÄ“á¹‡Ãº -- , *VÄ“á¸• U --]
1. PaÅ¡.lauá¹›. wei `willow', dar. weg. wyÄ“, Kal.rumb. beu, st. bÄ“l -- , urt. ber, Bshk. bÄ• Ì¤, Sh.gur. beÄ© f., P.á¸• og. bÄ«Ëœ m.; -- WPah.bhal. beidi f. `a tree branches of which are used for basket making' (+?). -- á¸Œ. bÄ«k `willow' poss. < VRÌ¥Ká¹£Ã¡ -- (but cf. Dm. bigyÄ“ËœËŠs s.v. VÄ“TASÃ¡ --)
2. PaÅ¡.kuá¹›. wÄ“u `willow', ar. w&schwamacr;Å«, Shum. wÄ«ËŠu, Gaw. bÄ“u, byÉ™u; Tor. biÅ« `a partic. kind of tree'; Sh.gil. beÌ†u, pl. beÌ†veÌ† f. `willow', koh. byoÌ„Ìƒ f.
*VÄ“TADAá¹‡á¸• A -- .
Addenda: vÄ“ta -- [Cf. Ir. Shgh. wÄ“d f. `willow', Yazgh. widǵ `vine' EVSh 87]
Dard. and P., like Ir., rather < â€ *VÄ“TI -- .

vÄ“tadaá¹‡á¸• a 12098 *vÄ“tadaá¹‡á¸• a `willow stem'. [VÄ“TA -- , DAá¹‡á¸• Ã¡ --]
Phal. bÄ«á¹“á¹‡, bihá¹“á¹‡, bhÄ«yá¹“á¹‡ `willow': whether second syllable represents -- daá¹‡á¸• a -- is very doubtful.

vÄ“tasÃ¡ 12099 vÄ“tasÃ¡ m. `ratan, reed' RV. [See VÄ“TA -- , VÄ“TRÃ¡ -- . <-> PaÅ¡. Gmb. indicate *vÄ“taÅ›a --]

Pa. vÄ“tasa -- m. `Calamus rotang', Pk. vÄ“dasa -- , vÄ“asa -- m.; Ash. wi&etilde;s `willow', PaÅ¡.shut. wÄ“Å¡, Gmb. wy&atildedotdot;Å¡; K. bisa m. `Salix babylonica', L.haz. bÄ«s, N. baÄ©s `Salix tetrasperma'. -- Dm. bigyÄ“ËœËŠs `willow' (big<-> scarcely < VRÌ¥Ká¹£Ã¡ -- , but cf. á¸Œ. bÄ«k s.v. VÄ“TA -- ). -- Pk. vÄ“á¸• asa -- , Ëšá¸• isa -- m. `ratan cane' poss. X NAá¸• Ã¡ -- , see similar contaminations s.v. *VÄ“á¸• U -- , VÄ“TRÃ¡ -- .
*vÄ“tuka -- `willow' see VÄ“TA -- .
Addenda: vÄ“tasÃ¡ -- : [T. Burrow BSOAS xxxviii 74 considers this and VAITASÃ¡ -- `made of reeds' TS. to be forms of same word with dial Ä“ ~ ai < IE. oi]
â€ *vÄ“ti -- see VÄ“TA -- .

12100 *vÄ“tyayati `makes a price'. [Denom. from *vÄ“tyÄ• <-> `hire, price' in (MIA.) vÄ“cÄ• -- (v.l. vÄ“tÄ• --) f. `hire, wages' lex. < *vÄ“ccÄ• -- , cf. vÄ“tana -- n. `hire, wages' MBh. (vÄ“tanÄ“na krÄ«taá¸¥ `hired' PÄ• á¹‡.com.), `price' RÄ• jat. (vikrÄ«á¹‡Ä• noÌ„ 'lpavÄ“tanaiá¸¥): cf. vá¸—ti `procures' RV., âˆšVÄ« (J. C. W.). -- Much less prob. Bloch LM 411 < vyayati, or L. A. Schwarzschild IL 1958, 315 creation of MIA. vecc -- ~ vikk -- (VIKRÄ«YATÄ“) after type muccaÃ¯, paccaÃ¯ ~ mukka -- , pakka -- (though this contrast supports differentiation of vecc -- as `sell' ~ vikk -- as `buy')]
Pk. veccaÃ¯, viccÄ“i `spends'; L. vÄ“caá¹‡ `to sell', P. vecá¹‡Ä• , beËš, Ku. becá¹‡o, N. becnu, A. besiba, B. becÄ• , Or. becibÄ• , (Medinipur) bicibÄ• , Mth. becab, b&etilde;cËš, H. becnÄ• , G. vecvuÌƒ; M. veÄ‹á¹‡&etilde; `to spend'.
Addenda: *vÄ“tyayati: WPah.ká¹-g. (kc.) beÄ‹á¹‡Ãµ `to sell', Garh. becá¹‡u.

vÄ“trÃ¡ 12101 vÄ“trÃ¡ m.n. `large reed' KauÅ›. [See VÄ“TA -- , VÄ“TASÃ¡ --]
Pa. vetta -- n. `cane', Pk. vetta -- , vitta -- m.; L. bÃªt, bá»…t m. `willow' (â†• WPah.?); P. Ku. N. bet (P. m.) `cane', A. b&etilde;t (beteri `basket -- work'), B. bet, Or. beta; Bi. b&etilde;tÄ« `rope of stems of Cytisus cajan', Mth. b&etilde;tá¹›Ä« `id.', Mth. Bhoj. beÌ„ÌƒÌƒt `Calamus rotang'; OAw. beta `cane, reed'; H. bet, b&etilde;t m. `cane', M. vet m., Si. veya, vÄ“ (EGS 168 wrongly < vÄ“tasÃ¡ -- : veta ES 83 is â†• Pa.). -- X NAá¸• Ã¡ -- : S. neá¹-ru m. `ratan cane', G. netar n.
VÄ“TRAKÄ• RA -- .

vÄ“trakÄ• ra 12102 vÄ“trakÄ• ra m. `worker in cane' R. [VÄ“TRÃ¡ -- , KÄ• RA -- 1]

Or. betarÄ• , ËšturÄ• , ËšterÄ• `act of weaving cane strips on the rafters of a thatch'; -- deriv. betÄ• ribÄ• , betarÄ• ibÄ• `to do this work'.

vÄ“trÄ• gra 12103 vÄ“trÄ• gra n. `point of a reed' SuÅ›r. [VÄ“TRÃ¡ -- , Ã¡GRA --]
Pa. vettagga -- n. `cane -- top, bamboo -- tip'; Si. veyaga `top of bamboo -- cane used as a vegetable'.

vá¸—da 12104 vá¸—da m. `knowledge, sacred knowledge' RV. [âˆšVID]
Pa. vÄ“da -- m., Pk. vÄ“a -- m.; Si. vÄ“ `holy writ'.
VAIDYÃ¡ -- ; CATURVÄ“DA -- , *DUVÄ“DA -- .

vÄ“dana 12105 vÄ“dana n. `perception, knowledge' MBh. [âˆšVID]
NiDoc. vedana `perception'; Pk. vÄ“aá¹‡a -- n. `experience'; OB. beana `knowledge'.

vÄ“danÄ• ËŠ 12106 vÄ“danÄ• ËŠ f. `knowledge' lex., `feeling' YÄ• jÃ±., `pain' MBh. [âˆšVID]
Pa. vÄ“danÄ• -- f. `perception, feeling, pain'; AÅ›.gir. vedana -- mataá¹• `considered painful', shah. man. kÄ• l. vedaniya -- `painful'; Pk. vÄ“aá¹‡Ä• -- f. `pain', viaá¹‡Ä• -- f. `feeling, pain'; B. ben `child -- birth' (rather than < *VIJANÄ• --); M. veá¹‡ f. `pain (esp. of birth)'; Si. veyin `feeling'.
Addenda: vÄ“danÄ• ËŠ -- : Md. vÄ“n `great pain'.

vá¸—di 12107 vá¸—di f. `raised piece of ground serving as an altar and usu. strewed with kuÅ›a grass' RV., `stand, bench' MBh., `platform for wedding ceremony' KÄ• v., vÄ“dika<-> m. `bench' R., ËškÄ• -- f. MBh. [Cf. vÄ“dÃ¡ -- m. `bunch of kuÅ›a grass used as broom' AV.]
Pa. vÄ“di -- , ËšdÄ« -- , ËšdikÄ• -- f. `cornice, ledge, rail'; Pk. vÄ“i -- , vÄ“iÄ• -- f. `platform'; A. bei `quadrangular frame of greenery forming platform on which ceremonial bathing of bride and bridegroom is performed'.

vÄ“dha 12108 vÄ“dha m. `hitting the mark' MBh., `penetration, hole' VarBrÌ¥S. [âˆšVYADH]
Pa. vÄ“dha -- m. `prick, wound'; Pk. vÄ“ha -- m. `boring, hole', P. veh, beh m., H. beh m., G. veh m.
KARá¹‡AVÄ“DHA -- .

12109 *vÄ“dhati `pierces'. [Cf. caus. vÄ“dhayati and vÄ“dhana<-> n. `piercing' MBh., Pa. vÄ“dhana -- n., Pk. vÄ“haá¹‡a -- n. <-> âˆšVYADH]
Pk. vÄ“haÃ¯ `pierces'; Ash. wÄ« -- `to beat'; Wg. wÄ“ -- , wi<-> `to beat, cut grain'; Kt. wiÄ“ -- `to beat'. -- Pp. *vinna<-> (< *vidhna -- ?) in pret.: Ash. wÄ«nÉ™, Wg. wÄ«noi, Kt. wÉ™nyÄ“ f.
vÄ“dhanÄ« -- see *MÄ“TTHÄ« -- .

vÄ“dhya 12110 vÄ“dhya `to be pierced (of a vein)' Car., n. `mark for shooting at' MÄ• rkP. [âˆšVYADH]
Pk. vejjha -- `to be pierced'; OAw. bejha m. `butt for archers', H. bejhÄ• m.; OM. vejha m. `hole, opening', M. vejÌˆ, vej&etilde; n. `eye (of needle), bore (in gem)'.
VÄ'N `see': Vá¸—NATI.
Addenda: vÄ“dhya -- : A. bezi `needle' AFD 220.

12111 vá¸—nati `sees, looks' RV. [Cf. Av. vaÄ“n -- `to see'. <-> âˆšVÄ“N]
Ash. wÄ“á¹‡ -- , wÄ«á¹‡ -- , weÌ„Ìƒá¹› -- `to see', Wg. Kt. wÅ•eÌ„Ìƒ -- ; caus. Ash. waá¹‡Ä• -- `to show', Kt. wÉ™ÌƒÅ•Ã¥ -- ; -- Dm. (mu) binum `I saw' (NTS xii 166) as pret. to dacÌ£h -- more prob. < VINNA -- .

vá¸—pa 12112 vá¸—pa `vibrant, stirring (of speech)' RV., m. `tremor' KauÅ›. [âˆšVIP]
Pk. vÄ“vaya -- m. `trembling'; K. we m. `shaking palsy, Paralysis agitans'; -- ext. -- ll -- : G. vevluÌƒ `trembling and pretending to be foolish, frivolous'; Si. vevulanavÄ• `to tremble' (H. Smith JA 1950, 214 vá¸—patÄ“, Pk. vÄ“vaÃ¯ X vá¸—llati; EGS 168 vevu < vÄ“pÃ¡thu<-> m. AV. with lanavÄ•).
vepÃ¡thu -- see prec.

vá¸—man 12113 vá¸—man n. `loom' VS. [âˆšVÄ“]
Pa. vÄ“ma -- , Ëšaka -- n. `loom, shuttle', Pk. vÄ“ma -- m. `part of weaver's apparatus'; A. beÃµ, b&etilde;wÄ• `flat piece of wood pierced with holes and used in plaiting grass mats'; Bi. b&etilde;w, b&etilde; `wooden implement passed between thread of the web to drive tight each thread of the woof'.
*vÄ“rÄ• -- `limit, time' see Vá¸—LÄ• -- .

vÄ“la 12114 vÄ“la n. `garden, grove' lex. [Perh. < Vá¸—LÄ• -- , semant. cf.

VÄ• á¹-A -- 1]
Si. vel -- a `field' (or < VÄ• á¹-A -- 1).

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vá¸—lÄ• 12115 vá¸—lÄ• f. `limit, boundary, time' ÅšBr., `flood tide' MaitrUp., `shore, opportunity' MBh. 2. *vÄ“á¸• Ä• -- . 3. *vÄ«lÄ« -- `tide, time'. [-- á¸• -- appears in K. and Or. and poss. in cmpd. *ARDHAVÄ“á¸• A -- . In N. Mth. Bhoj. Aw. H. forms with -- r -- could derive from -- á¸• -- , but more prob. represent the EH., Bi. or Mth. change of -- l -- > -- r -- . But the forms of vá¸—lÄ• -- and *SAVÄ“LA -- with -- r-<-> occurring in P. Ku. G. M. (as well as those already mentioned) may be from an old *vÄ“rÄ• -- ~ vá¸—lÄ• -- rather than all be loans from the East Hindi -- Bihari area. <-> Prob. â†• Drav.: Ga. vÄ“le `sun, daytime'; Kuwi vÄ“á¸• a `sun', Malto bÃ©ru; Kur. bÄ«á¹›Ä« `sun, time' DED 4558]
1. Pa. vÄ“lÄ• -- f. `shore, time'; NiDoc. velaá¹• mi loc. sg. m. `time' (yaá¹• vela `when', taá¹• vela `then'); Pk. vÄ“lÄ• -- f. `shore, tide, time, opportunity' (whence vÄ“lÄ• vaÃ¯ `is late'); Ash. Wg. Kt. wÄ“l `time, season, year'; Sh. beÌ†l, bil (following pres. part.) `at the time of'; K. vil f. `short space of time', vÄ“la m. `time, hour'; S. vera f. `time, delay', veri f. `time, turn'; L. vel f. `leisure', velÄ• m. `time'; P. vel f. `length of an animal', velÄ• , beËš m. `time' (ber f. `time' â†• H.), bhaá¹-. us wÄ“á¸·Ä“ `then', ik bÄ“rÄ« `once'; WPah.bhal. Ã¡á¹‡ -- belÅ« `untimely', cam. bÄ“r `delay'; Ku. bel f. `meal fixed for a time, food taken at one time, meal', ber `time'; N. ber `time'; A. beli `time, turn, year'; Or. beá¸·a `daytime', Ëšá¸·e `once during the day', Ëšá¸·uÌƒ, Ëšá¸·u `from the beginning'; Mth. beri `time', beriÄ• `afternoon'; Bhoj. bÄ“r `time'; OAw. bera f. `time, turn', lakh. bÄ“r; H. ber f. `limit, season, time', biriyÃ£Ì„ f. `space of time'; G. veá¸· f. `time'; M. veá¸·, eá¸· f. `seashore', m.f. `time, leisure, half -- day'; Ko. veá¸·u `time'; Si. vel -- a `seashore,

sandbank'.
2. K. vÄ“ra m. `time, hour', viá¸•  (= vill. *viá¹›?) f. `opportunity, occasion', vÄ«rÃ¼, obl. vÄ“ri f. `time, occasion'; Or. (Janpur) beá¹›a `time'.
3. Pk. vÄ«lÄ« -- f. `wave'; S. vÄ«ri f. `tide', G. vÄ«á¸·, vÄ«l f.; M. vÄ«á¸·, Ä«á¸· f. `ebb and flow of tide, time'.
*VÄ“LYA -- ; VÄ“LÄ• TAá¹-A -- , *VÄ“LÄ• NTA -- ; AVÄ“LÄ• -- , Klá¹• VÄ“LA -- , *KUVÄ“LÄ• -- , *SAVÄ“LA -- , *SUVÄ“LÄ• -- ; *ARDHAVÄ“á¸• A -- , *KÄ• LYAVÄ“LÄ• -- , *DIVAVÄ“LÄ• -- , *VIKÄ• LAVÄ“LÄ• -- , *Å›Ä«TALAVÄ“LÄ• -- , *Å›UBHAVÄ“LA -- , *SAá¹• DHÄ• VÄ“LAKA -- ; -- VÄ“LA -- ?
Addenda: vá¸—lÄ• -- : WPah.ká¹-g. (kc.) bÄ“r f. (obl. -- a) `time, occasion, delay', J. bÄ“'r f. `delay'.

vÄ“lÄ• taá¹-a 12116 vÄ“lÄ• taá¹-a m. `seashore' KathÄ• s. [Vá¸—LÄ• -- , TAá¹-A --]
Si. velala, velela `sea -- shore, river -- bank, ferry'.

vÄ“lÄ• nta 12117 *vÄ“lÄ• nta `boundary'. [Vá¸—LÄ• -- , Ã¡NTA --]
Si. (SigGr) veá¸·ata `vicinity'.

vÄ“lya 12118 *vÄ“lya `at leisure'. [Vá¸—LÄ• --]
S. velho `at leisure, idle'; L. velh f. `leisure', velhÄ• m. `leisure, time', awÄ• á¹‡. vá¸•l `leisure', vá¸•lÄ• `vacant'; P. vehl, vihl m.f. `leisure', vehllÄ• , vehlÄ• , vihËš, behllÄ• `vacant, at leisure'.
VÄ’LL `shake'. [Ac. to L. A. Schwarzschild JAOS 77, 206 ext. -- ll -- of Pk. via -- , vÄ“a -- < Sk. vij -- , vip -- , vÄ“j -- , vÄ“p -- ; but cf. Pk. viallaÃ¯ s.v. VÃ-CALATI, âˆšVAL and Par. gÄ“l `rolling' prob. < *wÄ• lya -- IIFL i 255]
VÄ“LLA -- , VÄ“LLANA -- , VÄ“LLAYATI.
Addenda: *vÄ“lya -- : WPah.ká¹-g. (kc.) belÉ” `at leisure, vain'.

vÄ“lla 12119 vÄ“lla `moving, shaking' W. [âˆšVÄ“LL]
Or. belÄ• `act of rolling out paste'.

vÄ“llana 12120 vÄ“llana n. `shaking, tossing' RÄ• jat., `rolling -- pin' W. [âˆšVÄ“LL]
S. velaá¹‡u m. `rolling -- pin'; L. velá¹‡Ä•  m. `cottonginning roller, sugar -- mill'; P. velá¹‡Ä• , beËš m. `rollingpin, sugar -- mill', belaá¹‡ f.

`roller of sugar -- mill'; Ku. belaá¹‡ `rolling -- pin', N. belnu; A. belun `pastry -- board'; B. belan, Ëšlun, belnÄ•  `rolling -- pin'; Or. belaá¹‡a `act of rolling out bread'; Bi. belan `winding stick of fringemaker', (Patna) `confectioner's rolling -- pin', belnÄ•  `central axle of driving wheel of spinning -- wheel'; Mth. belnÄ• `potter's wheel, rolling -- pin'; H. belan, belnÄ•  m. `roller, rolling -- pin', ËšnÄ« f. `small do.'; G. velaá¹‡ n. `rolling -- pin'.

12121 vÄ“llayati `causes to shake, kneads' Bhpr. [vá¸—llati `sways, is tossed' KathÄ• s.; Pk. vellaÃ¯ `trembles'. <-> âˆšVÄ“LL]
Pa. vellita -- `curly, crooked' (paá¹-ivellati `embraces'); Pk. vellaÃ¯ tr. `shakes'; S. velaá¹‡u `to roll paste or dough'; L. velaá¹‡ `to roll, pass between rollers, clean cotton'; P. velá¹‡Ä• , beËš `to roll out', N. belnu, A. beliba, B. belÄ• , Or. belibÄ• , H. belnÄ• .
Addenda: vÄ“llayati: WPah.poet. belÉ™r m. `braid (of hair)'? Him.I 140.

vÄ“llahala 12122 vÄ“llahala m. `libertine' lex. [Cf. vÄ“lati `is wanton' Apte, and VALLABHA --]
Pk. vellahal(l)a -- `tender, beautiful'; M. velhÄ• á¸· `dear, beloved', f. `mistress' LM 411.

vÄ“lli 12123 vÄ“lli f. `creeping plant' lex. [Cf. VALLÄ« --]
Pk. vellÄ« -- , ËšlÄ• -- f. `creeper', P. vel, bel f., Ku. bel, N. beli; B. bel `jasmine'; Mth. belÄ« `a kind of flower'; OAw. beli `creeper', H. bel, belÄ« f., G. vel, velÄ« f., velÉ” m., M. vel f.
*KAá¹‡á¹-AVÄ“LLI -- .
Addenda: vÄ“lli -- : Garh. bel `creeper'.

vÄ“Å›Ã¡ 12124 vÄ“Å›Ã¡1 m. `inhabitant (of a vÃ-Å› -- ), neighbour' RV. [vÃ-Å› -- f. `tribe, habitation' RV. -- âˆšVIÅ›]
Kho. Kal.rumb. gram -- beÅ¡u `neighbour' (< *vÄ“Å›aka -- BelvalkarVol 90).

vá¸—Å›a 12125 vá¸—Å›a2 m. `habitation' VS. (= vÃ-Å› -- : VS. vá¸—Å›Ä• n dhÄ• raya ~ RV. viÅ›Ä• ËŠá¹•  dhÃ¡rtrÌ¥ -- ), `house' DaÅ›. -- See vÄ“Å›a -- 3. [âˆšviÅ›]
VÄ“Å›YÃ -- , VAÃ-Å›YA -- ; PRÃ¡TIVÄ“Å›A -- , PRATIVÄ“Å›IN -- .

vÄ“Å›a 12126 vÄ“Å›a3 m. `prostitution' Mn. PÄ• á¹‡.gaá¹‡a, `brothel' Mn.

[From vá¸—á¹£a -- 1 m. `work', vÄ“á¹£Ã¡ -- `working' VS. (VIá¹£á¹-I -- 2 f. `service, (coll.) servants, slaves' MBh., vÄ“á¹£ya -- n. `work' TÄ• á¹‡á¸• Br.) infl. by Vá¸—Å›A -- 2 (as `house' or as `ingress'): cf. further vÄ“Å›asthÄ• -- f. `prostitute' Br., vÄ“Å›astrÄ« -- , vÄ“Å›yastrÄ« -- f. MBh. (whence VÄ“Å›YÄ• -- Mn.). Semant. cf. bandhakÄ« -- f. `prostitute' MBh., bandistrÄ«-<-> f. `apsaras' (J. C. W.)]
*VÄ“Å›IYÄ• -- , VÄ“Å›YÄ• -- .

vÄ“Å›Ã-ya 12127 vÄ“Å›Ã-ya metr. for vÄ“Å›yÃ -- m. `inhabitant' RV. [Vá¸—Å›A -- 2]
Kt. vuÅ¡Ä« `neighbour' (Rep1 57 < vÄ“Å›in --).
VAÃ-Å›YA -- .
*vÄ“Å›iyÄ• -- `prostitute' see VÄ“Å›YÄ• -- .
vÄ“Å›yÃ -- see VÄ“Å›Ã-YA -- .

vÄ“Å›yÄ• 12128 vÄ“Å›yÄ• f. `courtesan' Mn. 2. *vÄ“Å›iyÄ• -- . [VÄ“Å›A -- 3]
1. Pa. vÄ“sÄ« -- f. `courtesan', Pk. vessÄ• -- , vÄ“sÄ• -- f., H. beswÄ• f., OG. vesa f., Si. ves -- in cmpds. ves -- anÌ†gana, ves -- amÌ†buva.
2. Pa. Pk. vÄ“siyÄ• -- f.
vá¸—á¹£a -- 1 m. `work, activity' VS. [âˆšVIá¹£]
See VÄ“Å›A -- 3.

vÄ“á¹£a 12129 vÄ“á¹£a2 m. `dress, assumed appearance' Mn.
Pa. vÄ“sa -- m. `dress, disguise'; Pk. vÄ“sa -- m. `dress and ornaments'; Sh. (Lor.) be_á¹£ `airs and graces, posturing' (< *be_áº“); K. vÄ«h, vih m. `dress, appearance'; OMth. besa `dress, ornaments'; H. besÄ• `dress, guise'; OMarw. besa m. `dress', OG. vesa m., Si. ves -- a `dressing -- up, masquerade, manner'.
VÄ’á¹¢á¹¬ `wrap': VÄ“á¹£á¹-Ã¡ -- , VÄ“á¹£á¹-ANA -- , VÄ“á¹£á¹-Ã¡YATI; Ä• ËŠVIá¹£á¹-ITA -- , Ä• VÄ“á¹£á¹-A -- , Ä• ËŠVÄ“á¹£á¹-ATÄ“, Ä• VÄ“á¹£á¹-ANA -- , Ä• VÄ“á¹£á¹-AYATI, Ä• VÄ“á¹£á¹-YATÄ“, UPAVÄ“á¹£á¹-ANA -- , UPAVÄ“á¹£á¹-AYATI, SAá¹• VÄ“á¹£á¹-AYATI.
Addenda: vÄ“á¹£a -- 2: WPah.ká¹-g. (kc.) bhÃ©Å› m. `dress, assumed appearance, disguise', H. bhes (bheá¹£, bhekh) m., A. bheÅ› (bheá¹£: phonet. bhex) AFD 174, 214 -- â†• Sk.

vÄ“á¹£á¹-Ã¡ 12130 vÄ“á¹£á¹-Ã¡ m. `band, noose' KauÅ›., `enclosure' lex., Ëšaka<-> m. `fence', n. `turban' lex. [âˆšVÄ“á¹£á¹-]

M. veá¹-h, v&etilde;á¹-h, veá¹-, v&etilde;á¹- m.f. `roll, turn of a rope';
Si. veá¹-ya `enclosure'; -- Pa. sÄ«sa -- vÄ“á¹-ha -- m. `head -- wrap',

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vÄ“á¹-haka -- `surrounding'; Pk. vÄ“á¸• ha -- m. `wrap'; S. veá¹›hu m. `encircling'; L. veá¹›h, vehá¹› m. `fencing, enclosure in jungle with a hedge, (Ju.) blockade', veá¹›hÄ• , vehá¹›Ä• m. `courtyard, (Ju.) enclosure containing many houses'; P. veá¹›hÄ• , beËš m. `enclosure, courtyard'; Ku. beá¹›o `circle or band (of people)', beá¹›i `fetter'; N. berh, ber `wrapping', ber -- bÄ• r `wrapping up'; A. ber `wall of house, circumference of anything'; B. beá¹› `roll, turn, fence, enclosure', beá¹›Ä• `fence, hedge'; Or. beá¹›ha `girth, fence round young trees', beá¹›Ä• `wall of house'; Mth. beá¹› `hedge, wall', beá¹›hÄ« `granary'; H. beá¹›h, beá¹›, beá¹›hÄ• , beá¹›Ä• m. `enclosure, cattle surrounded and carried off by force', beá¹›Ä« f. `ring on ankle'; G. veá¸• h m. `finger -- ring', veá¸• hÉ” m. `circular log, joint of the fingers'; M. veá¸• h n.f. `ring', m. `circumference'; Si. veá¸·u `twisted string, bandage'.
Addenda: vÄ“á¹£á¹-Ã¡ -- : WPah.ká¹-g. beá¹›É” m. `palace', J. beá¹›Ä• m. `id., esp. the female apartments', kul. beá¹›Ä• `building with a courtyard'; A. also berÄ• `fence, enclosure' AFD 234.

vÄ“á¹£á¹-ana 12131 vÄ“á¹£á¹-ana n. `enclosing' GrÌ¥Åšr., `bandage, band' MBh., Ëšaka -- m. `a method of coitus' lex. [âˆšVÄ“á¹£á¹-]
Pk. veá¹-á¹-haá¹‡a -- n. `wrapping', Ëšaga -- n. `turban'; K. wuá¹-han f. `act of twisting, a screw'; S. veá¹-haá¹‡u m. `pack -- cloth'; MB. beá¹-hana `turban', B. beá¹-an `wrapper, envelope, cover'; Bi. beá¹-han `washerman's ironing cloth'; Bhoj. beá¹-han `cloth wrapper of a book'; H. beá¹-han m. `pack -- cloth, wrapper'; M. veá¹-haá¹‡ n. `tierope'; -- Pa. vÄ“á¹-hana -- n. `wrap, turban'; Pk. vÄ“á¸• haá¹‡a<-> n. `wrapping'; Kho. beá¸·ini

`swaddling clothes'; K. wurunu m. `bedclothes, quilt'; A. beran `act of surrounding'; Or. beá¹›haá¹‡a, Ëšá¹‡i `girth, circumference, fencing, small cloth worn by woman'.
Addenda: vÄ“á¹£á¹-ana -- . -- X Má¸—KHALÄ• -- : A. meá¹-haÌ‚ni (phonet. methÉ”ni) `woman's girdle' AFD 206.

12132 vÄ“á¹£á¹-Ã¡yati `wraps up, encloses, surrounds' TBr. [vá¸—á¹£á¹-atÄ“ `clings to' AV. -- âˆšVÄ“á¹£á¹-]
Pk. veá¹-á¹-hida -- `wrapped up'; Dm. byÄ“á¹£á¹- -- `to twist', Phal. bÄ“á¹£á¹-Å«ËŠm 1 sg., Sh.koh. beÌ†á¹-hoÌ„ná¹·, K. wuá¹-hun: M. veá¹-há¹‡&etilde; `to tie'; -- Pa. vÄ“á¹-hÄ“ti `wraps, surrounds, twists'; Pk. veá¸• hÄ“i, Ëšá¸• haÃ¯ `wraps up', Kho. beá¸·ik; K. wurun `to wrap oneself up in bedclothes, cover'; S. veá¹›haá¹‡u `to twist'; L. veá¹›haá¹‡ `to wind, bandage, bind, surround'; Ku. beá¹›á¹‡o `to fence in, enclose'; N. bernu `to roll, fold up'; A. beriba `to surround (with fence or wall)', B. beá¹›Ä• , Or. beá¹›hibÄ• , Mth. beá¹›hab; H. beá¹›hnÄ•  `to enclose, surround'; M. veá¸• há¹‡&etilde; `to twist, surround'; Si. veá¸·anavÄ•  `to twist, entwine, (SigGr ii 464) wrap'. -- X BANDHATI: Pk. veá¹• á¸• hia -- `wrapped up'); H. b&etilde;á¸• hnÄ• , b&etilde;dhnÄ•  (see also VÃ¡YATI) `to plait, braid, fold'.
Addenda: vÄ“á¹£á¹-Ã¡yati: Md. oá¸·anÄ« `rolls up, winds'.

vÄ“sana 12133 vÄ“sana n. `flour of a partic. vegetable product' Bhpr. [Cf. VÄ“SAVÄ• RA --]
Pk. vÄ“saá¹‡a -- n. `cummin seed, pea -- flour'; P. vehaá¹‡, beËš m. `coriander seed', vesaá¹‡, beËš m. `gram flour'; N. besan `soya -- bean flour'; B. besan `gram flour', Or. besana (lw. with -- n --), Bi. H. besan m., G. vesaá¹‡ n.

12134 vÄ“sara -- , vÄ“Å›ara -- m. `mule' VarBrÌ¥S., vÄ“gasara -- m., ËšrÄ« -- f. KathÄ• s.
Pk. vÄ“sara -- m. `mule', G. vesar n.

vÄ“savÄ• ra 12135 vÄ“savÄ• ra m. `a partic. condiment (of coriander, ginger, mustard, pepper, spice, &c.)' SuÅ›r. [Cf. VÄ“SANA --]
Pk. vesavÄ• ra -- m.; N. besÄ• r `turmeric'; A. behÄ• r `mustard'; Or. besara `rye paste for curry', (Sambhalpur) besÄ• r; H. biswÄ• r m. `mixture of spices and aromatic seeds powdered and ready for use as curry powder'.

vÄ“hÃ¡t 12136 vÄ“hÃ¡t f. `barren cow or cow that miscarries' AV., vÄ“hati `miscarries' Vop., vÄ“hÄ• yatÄ“ PÄ• á¹‡.gaá¹‡a.
N. bahilo, bail(h)o `barren (esp. of goats and cows)'; H. bahilÄ• , bahlÄ• , bailÄ• `barren (usu. of cattle)': prob. from extension with -- ll -- of *vÄ“hita -- (not with EWA ii 405 < *badhilÃ¡ -- ~ BADHIRÃ¡ --).
VAI `be exhausted': ÃºDVÄ• YATI, UDVÄ• PAYATI1.

vaiá¸• ava 12137 *vaiá¸• ava `made of or consisting of reeds'. [~ VAIá¹‡AVÃ¡ -- . -- *VÄ“á¸• U --]
Kho. bÃ©á¸·u `basket'; P. vellÄ• , bellÄ• m. `place abounding in grass or reeds'.

vaÃ-á¸• Å«rya 12138 vaÃ-á¸• Å«rya n. `cat's -- eye gem' MBh. 2. *vaiá¸• Å«riya -- ,
1. Pk. vÄ“á¸• ujja -- n. `lapis lazuli'.
2. Pa. vÄ“á¸·uriya -- n., Pk. vÄ“luria -- , vÄ“lulia -- , vÄ“rulia -- n., Si. veraá¸·u -- mini.
Addenda: vaiá¸• Å«rya -- . 2. *vaiá¸• Å«riya -- : Md. billÅ«ri `glass' â†• Ind.

vaiá¹‡avÃ¡ 12139 vaiá¹‡avÃ¡ `consisting of bamboo' ÅšBr. [VÄ“á¹‡Ãº --]
Or. beá¹‡Ä• `thatching grass' (or < VÄ«RAá¹‡A -- ); H. benÄ• m. `bamboo'.

vaidyÃ¡ 12140 vaidyÃ¡ `learned' &capamacr;Å›vGrÌ¥., m. `physician' MBh., vaidyaka -- ÅšrÌ¥á¹…gÄ• r. [Vá¸—DA --]
Pa. Pk. vejja -- m. `physician', S. vejÌ„u m.; A. bez `physician, barber'; MB. beja `physician'; Or. bej, beju, bejuá¹›, Ëšá¹›u `family title of barbers', (Sambhalpur) beji `expert magician'; Si. ved -- , vedÄ• `physician'.
*VAIDYAÅ›Ä• LÄ• -- .
Addenda: vaidya -- : Kho. wez `medicine' BKhoT 73?

vaidyaÅ›Ä• lÄ• 12141 *vaidyaÅ›Ä• lÄ• `surgery'. [VAIDYÃ¡ -- , Å›Ä• ËŠLÄ• --]
OSi. ved -- hal `medical hall' (Si. veda -- hala is Si. cmpd.].
*vaidhriya -- `fine weather' see VÄ«DHRÃ¡ -- .

vaÃ-ra 12142 vaÃ-ra `hostile', n. `enmity' AV. [VÄ«RÃ¡ --]
Pa. Pk. vÄ“ra -- n. `enmity'; NiDoc. vera `hatred'; S. veru m. `enmity'

(whence verÅ« `vindictive'); L. vÄ“r, vÃªr m. `enmity, feud', WPah.bhiá¸• .
be_r m.; G. ver n. `enmity, revenge', Si. vera: forms of L. WPah. G. with e
prob. â†• Sk.
VAIRIN -- .

12143 vairambha -- , Ëšaka -- adj. and m. `epithet or name of very violent
winds' BHS ii 551. [Poss. der. from *virambha -- `roar'. -- âˆšRAMBH]
Pa. vÄ“ramb(h)a -- `epithet of a wind blowing in a high altitude', Si.
veramÌ†bu `such a wind'.

vairÄ• gya 12144 vairÄ• gya n. `indifference to the world' Up., `disgust' MBh.
[VIRÄ• GA --]
Pk. vÄ“ragga -- n. `freedom from passion'; P.ludh. barÄ• ËŠg `homesick'.

vairin 12145 vairin m. `enemy' Mn. [VAÃ-RA --]
Pa. vÄ“rin -- , vÄ“rika -- `hostile, revengeful'; Pk. vÄ“ri -- , Ëšia -- m.
`enemy', Sh. (Lor.) bÄ“ri m. and f., S. verÄ« m., L. vÃªrÄ« m.; G. verÄ«
`hostile', veraá¹‡ f. `revengeful woman'.

vairÅ«pÃ¡ 12146 vairÅ«pÃ¡ `*diversity' (nom. prop. RV.). [= vairÅ«pya<-> n.
MBh. -- VÃ-RÅ«PA --]
P. vervÄ• , beËš, veurÄ• , beËš m. `difference, distinction, separation'.

vailambatÄ• 12147 *vailambatÄ• `delay'. [VILAMBA --]
S. verama f. `delay'?

vaivÄ• hika 12148 vaivÄ• hika `nuptial' Mn., n. `marriage ceremony' MBh.,
`alliance by marriage', m. `son's or daughter's father -- in -- law' BhP.
[VIVÄ• HÃ¡ --]
Pa. vÄ“vÄ• hika -- m. `wedding guest'; Pk. vÄ“vÄ• hia<-> `related by
marriage'; OG. vevÄ• hÄ«ya m. `son's or daughter's father -- in -- law', G.
vahevÄ• i, vevahi m. (X VIVÄ• HIN -- q.v.).

vaiÅ›Ä• khÃ¡ 12149 vaiÅ›Ä• khÃ¡ m. `the month April -- May' ÅšBr. [VÃ-Å›Ä• KHÄ•
--]
Pa. vÄ“sÄ• kha -- m. `April -- May', Pk. vÄ“sÄ• ha -- m.; <-> OSi. vesÃ¤gÃ¤
`in the month V.' (< *vaiÅ›Ä• khÄ• gra -- ??), Si. vesak (< *vesag?).
Addenda: vaiÅ›Ä• khÃ¡ -- : WPah.kc. bÉ™Å›Ä• , ká¹-g. (Wkc.) bÉ™Å›n/a m. `the

month mid April to mid May'.

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vaÃ-Å›ya 12150 vaÃ-Å›ya m. `peasant as member of the third caste' RV. adj. `belonging to such' MBh. (n. `vassalage' TS.). [Vá¸—Å›A -- 1 or VÄ“Å›YÃ --]
Pa. vessa -- m., ËšsÄ« -- , ËššikÄ• -- f. `member of the third caste', Pk. vessa -- , vÄ“sa -- m., vÄ“sÄ« -- f.; Si. vessÄ• , st. ves<-> `merchant'; -- A. behÄ• `trade'.
VAIÅ›YAVRÌ¥TTI -- Add.

12150a vaiÅ›yavrÌ¥tti -- Add. 14810.

vaiÅ›vÄ• sika 12151 vaiÅ›vÄ• sika `trustworthy' DaÅ›. [VIÅ›VÄ• SA --]
Pk. vessÄ• sia -- , vÄ“sÄ• Ëš `trustworthy', S. vesÄ• hÄ«, vesÄ• ho (< *vaiÅ›vÄ• saka --).
*vaiá¹£aka -- `poisonous' see *VIá¹£AKA -- .

vaiá¹£á¹-ika 12152 vaiá¹£á¹-ika m. `forced labourer' Saddh. [VIá¹£á¹-I -- 2]
B. beá¹-hi `forced labourer', Or. beá¹-hiÄ• , G. veá¹-hiyÉ” m.
*vaiá¹£á¹-ya -- `forced labour' see VIá¹£á¹-I -- 2.
*vaiá¹£á¹-hiya -- `collection of dung' see VIá¹£á¹-HÄ• -- .

voÌ„á¸• ra 12153 voÌ„á¸• ra m. `a kind of large snake' lex.
B. boá¹›Ä• `a species of non -- poisonous snake, boa constrictor'; Or. boá¹›Ä• `viper'.
vá¹“á¸• hum inf. of VÃ¡HATI. [âˆšVAH]
X VAHYÃ¡ -- q.v.
vá¹“á¸• hrÌ¥ -- (voÌ„á¸• hÅ•ÌŠ -- PÄ• á¹‡.) `carrying, bringing', vá¹“á¸·hÄ•

nom. sg. m. `draught horse' RV., `bridegroom, husband' Mn. [âˆšVAH]
*SYÄ• LÄ«VOÌ„á¸• HRÌ¥ -- .

voÌ„la 12154 voÌ„la m. `gum -- myrrh' Bhpr.
Or. boá¸·a `myrrh, balsam'; H. bol m. `gum -- myrrh', M. boá¸· m. (< *boÌ„la --).
*voÌ„lka -- `bark' see VALKÃ¡ -- .
*voÌ„lkala -- `bark' see VALKALA -- .

voÌ„llÄ• ha 12155 voÌ„llÄ• ha m. `chestnut horse with light tail and mane' lex.
Pk. vollÄ• ha -- m. `name of a country', adj. `originating from it', vullÄ• ha -- m. `best breed of horses'; H. bulÄ• h m. `horse with yellow tail and mane'.
voÌ„hittha -- see VAHÃ-TRA -- .

vyÃ kta 12156 vyÃ kta `adorned' RV., `wise' Lalit. 2. vÃ-yakta<-> (metr.). [âˆšAÃ±J]
1. Pk. vatta -- `made known'.
2. Pa. viyatta -- `learned'; AÅ›. viyata f. adj. `clever'; Si. viyat `clear, learned'.
Addenda: vyÃ kta -- see â€ VITTA -- 2.

12157 vyagÄ• t `he went away' PÄ• rGrÌ¥. [âˆšGÄ•]
Pa. byagÄ• `he departed, was lost'; -- Kho. bagai rather < Ã¡PÄ• GÄ• T.
vyagra -- see *VIYAGRA -- .

vyÃ á¹…ga 12158 vyÃ á¹…ga1 `crippled' AV. 2. *vÃ-yaá¹…ga -- 1. [Ã¡á¹…GA -- 1]
1. Pa. vaá¹…ga -- m. `flaw'; Pk. vaá¹• ga -- , vaá¹• giya<-> `mutilated'; PaÅ¡. Ç°aá¹…g `hobbling'; K. wongu `lame, crippled'; OH. bÃ£Ì„gaá¹›Å« `foolish'; Si. vanÌ†gi `bent' (ES 77 < *vyaá¹…gita --).
2. Pk. viaá¹• ga -- `crippled', viyaá¹• gÄ“i `mutilates'; K. vyongu `lame', veÌ†ngun `to be maimed'; -- B. beá¹…Ä• `left hand', Or. beá¹…gÄ• `fetid smell' perh. rather < *BÄ“á¹…GA -- . -- X vakrÃ¡ -- s.v. *VIá¹…KA -- .
Addenda: vaÃ á¹…ga -- 1 -- in last line read: poss. X vaá¹…ka -- 1, *vivaá¹…ka -- .

vyÃ á¹…ga 12159 vyÃ á¹…ga2 `speckled' AV., m. `freckles' SuÅ›r., `frog' lex.
2. *vÃ-yaá¹…ga -- 2. [âˆšAÃ±J]
1. M. vÃ£Ì„g m. `marks on skin'.
2. Gy. eur. beng `the Devil'; N. byÄ• á¹…, beá¹… `frog', A. beá¹…, B. byÄ• á¹…, beá¹…, Or. beá¹…ga, Mth. b&etilde;g, beá¹…, Bhoj. beá¹…, H. b&etilde;g m.
VYAC `contain': *VICYATÄ“2.
VYAJ see âˆšVÄ«J.
vyajana -- see VÄ«JANA -- .

vyÃ¡Ã±jana 12160 vyÃ¡Ã±jana n. `decoration' RV., `sign' &capamacr;pÅšr. 2. viyÃ¡Ã±jana -- (metr.). [âˆšAÃ±J]
1. Pk. vaá¹• jaá¹‡a -- n. `mark'.
2. Pa. vyaÃ±jana -- n. `mark', Pk. viaá¹• jaá¹‡a -- n.; Si. viyadun `distinctive mark'.

vyatikara 12161 vyatikara m. `mixture' MBh. [vyatikÄ«rá¹‡a -- `scattered in various directions' MBh. -- âˆšK&RCIRCLEMACR;1]
G. verÉ” m. `difference, distinction' rather < VYABHICÄ• RA<->

vyatikrama 12162 vyatikrama m. `passing over, transgression' &capamacr;past. [âˆšKRAM]
Pa. vÄ«tikkama -- m. `transgression', Pk. vaÃ¯kkama -- ; <-> Si. viyikum â†• Pa.

12163 *vyativiÃ±cati `sifts out'. [Cf. vÃ-vinakti `sifts grain' AV., Pk. viiá¹• cia -- `sifted'. -- âˆšVIC]
M. vaÄ©Ä‹á¹‡&etilde;, vaiÄ‹Ëš `to sift coarser from finer grain'.
VYATH `go astray': VYÃ¡THATÄ“, *VYATHANAKA -- , *VYÄ• THAYATI.

12164 vyÃ¡thatÄ“ `trembles, goes astray' RV., `distresses' MBh. 2. Caus. *vyÄ• thayati (vyathÃ¡yati RV.). [âˆšVYATH]
1. Pa. vyadhati `trembles, is frightened'; Pk. vahia<-> `distressed'; G. pass. vahÄ• vuÌƒ `to be misled'; -- ext. -- kk -- : P. bahiká¹‡Ä• `to be misled', N. bahakinu, H. bahaknÄ• . -- N. bahatinu `to wander about'?
2. Pa. vyÄ• dhÄ“ti, vyadhËš `frightens, confuses', byÄ• dhÄ“ti `makes waver'; OG. vÄ• hiu `cheated', G. vÄ• hvuÌƒ, vÄ• hÄ• vuÌƒ, vÄ• vuÌƒ `to mislead, deceive'.

12165 *vyathanaka -- , vyathana -- `perplexing' MBh., n. `tottering'
PÄ• á¹‡., `feeling pain' SuÅ›r.
PaÅ¡. Ç°aá¹…g `fear, afraid' IIFL iii 3, 85 with (?). <-> Rather <
VIBHAá¹…GA -- .
VYADH `pierce': VIDDHÃ¡ -- , VIDDHI -- , *VIDHIRA -- , *VIDHNA -- ,
VÃ-DHYATI, VIDHYATÄ“, VIDHYAMÄ• NA -- , *VINDHATI, *VINDHYATÄ“, VÄ“DHA -- ,
*VÄ“DHATI, VÄ“DHYA -- , VYADHAYATI, VYÄ• DHÃ¡ -- , *VYÄ• DHANA -- ,
VYÄ• DHAYATI, VYÄ• DHÃ-N -- ; Ä• ËŠVIDHYATI, UDVIDDHA -- , *PRATIVÄ“DHA -- ,
*NIRVÄ“DHATI, *NIVIDHATI; -- Å›VÄ• VÃ-DH -- ?
vyadhayati see VYÄ• DHAYATI.

vyantara 12166 vyantara n. `interval' Gobh. [Ã¡NTARA -- 2]
G. vÃ£Ì„tarvuÌƒ `to cut or eat through'?

12167 *vyapacalati `goes away off'. [Cf. vyapakramati `goes off' R.,
vyapagacchati MBh. -- âˆšCAL]
Pk. voÌ„laÃ¯ `goes, overpasses, passes (of time)', vollaÃ¯ `attacks'; A.
buliba `to walk': very doubtful.

12168 *vyapÄ• varati `opens'. 2. *vyapÄ• vrÌ¥ta -- . [âˆšVRÌ¥1]
1. Woá¹-. bÄ• r -- `to open' Buddruss Woá¹- 93.
2. Tor. baiyel `open'.

vyabhicÄ• ra 12169 vyabhicÄ• ra m. `going apart' Kap., `transgression' Mn.
[âˆšCAR]
Pk. vahicÄ• ra -- m. `adultery'; OG. vihiru, ËšraÃ¼, G. vaherÉ”, verÉ” m.
`deviation, destruction'.

vyaya 12170 vyaya m. `change, loss, expense' Mn. [âˆšI2]
Pa. vaya -- , vyaya -- m. `expense', NiDoc. vyaǵa, Pk. vaya -- m.;
Or. bayÄ• `expenses', Si. vaya, viya, vÃ¤ya.
VYAYAYATI.

12171 vyayayati `spends' DhÄ• tup. [VYAYA --]
Or. bayibÄ• `to spend'.
*vyavakartati `cuts' see *VIYAVAKARTATI.

*vyavakrÌ¥ntati `cuts' see *VIYAVAKRÌ¥NTATI.

12171a â€ vyartha -- `unavailing, useless' MBh., Ëšaka -- R. [Ã¡RTHA --]
A. bethÄ• in buá¹›hÄ• -- bethÄ• `old and infirm' AFD 205.
vyavasÄ• ya -- see *VIYAVASÄ• YA -- Add2.

vyavadhÄ• na 12172 vyavadhÄ• na n. `intervention' PrÄ• t., `covering, screen' KÄ• lid. [âˆšDHÄ•]
Pa. vyavadhÄ• na -- n. `screen'; Pk. vavadhÄ• á¹‡a<-> `interval'; -- Si. vahun, vahala `cover, eyelid' rather with ES 81 < APIDHÄ• ËŠNA -- .
vyavasÄ• ya -- , vyavasÄ• yin -- see *VIYAVASÄ• YA -- , *VIYAVASÄ• YIN -- .

12172a *vyavaskara -- `scatterer'. [vyavakirati `scatters' BhP. -- âˆš*SK&RCIRCLEMACR;, âˆšKRÌ„O1]
WPah.bhal. bokhar, bukhËš f. `broom, a kind of grass for making brooms'.

12173 vyavaharati `deals, trades with' &capamacr;past., `has intercourse with' GrÌ¥S. [âˆšHRÌ¥]
Pa. voÌ„harati `administers, governs'; Pk. vavaharaÃ¯ `works, is busy'; S. oraá¹‡u `to talk over one's troubles' (or <*AVALAGATI); N. bornu `to confuse with, contaminate'; OG. vuharaÃ¯ `buys', G. vÉ”hÉ”rvuÌƒ, vÉ”rËš `to buy, collect'.

vyavahÄ• ra 12174 vyavahÄ• ra m. `behaviour' MBh., `custom, business' Pat. 2. *viyavahÄ• ra -- . [âˆšHRÌ¥]
1. Pa. voÌ„hÄ• ra -- m. `trade, business'; Pk. vavahÄ• ra -- m. `daily work, lawsuit'; P. vuhÄ• r, buËš m. `trade'; WPah. cam. buhÄ• r `custom'; M. oharÄ• , orÄ• m. `a bout of the plough, the elliptical space ploughed'; Si. vahara

`custom' (also spelt vasara with s for h).
2. AÅ›. viyohÄ• la -- samatÄ• `equity in judicial procedure'; OG. vihivÄ• ra m. `business', G. vahevÄ• r m. `intercourse, transactions'.
VYAVAHÄ• RAKA -- , VYAVAHÄ• RIKÄ• -- , VYAVAHÄ• RIN -- .

vyavahÄ• raka 12175 vyavahÄ• raka m. `trader' PaÃ±cat. 2. *viyavahÄ• raka -- .
[VYAVAHÄ• RA --]
1. K. buhuru m. `vendor of drugs &c.' (â†• Ind.); N. bohorÄ• `name of a clan of Chetris'; H. bohrÄ• , bauhrÄ• m. `class of village bankers (Muhammadans originally from Gujarat)'; G. vahÉ”rÉ”, vÉ”rÉ”, hÉ”rÉ” m. `trader' (bÉ”rÉ” m. â†• H.).
2. AÅ›.jau. nagala -- viyohÄ• lakÄ• nom. pl. m. `city magistrates'.
Addenda: vyavahÄ• raka -- : WPah.poet. boÌ„ro m. `member of a caste of bankers' (poss. â†• H. Him.I 144).

12176 vyavahÄ• rayati `deals with' SaddhP. [âˆšHRÌ¥]
MB. behÄ• ribÄ• `will employ' ODBL 351 (< *viyavaËš?).

vyavahÄ• rikÄ• 12177 vyavahÄ• rikÄ• f. `servant, female slave' R. [VYAVAHÄ• RA --]
Ku. bwÄ• rÄ« `son's wife', N. buhÄ• ri, buwÄ• ri; A. bowÄ• ri `son's or younger brother's wife'; MB. bauhÄ• rÄ« `wife, son's wife' ODBL 345 (X MB. bau < VADHÅ«ËŠ -- ?); -- Gy. eur. bori `bride, son's wife, brother's wife' rather < VADHÅ«á¹-Ä« -- .
Addenda: vyavahÄ• rikÄ• -- : Garh. bwÄ• rÄ« `wife, son's wife'.

vyavahÄ• rin 12178 vyavahÄ• rin m. `trader' Mn. 2. *viyavahÄ• rin -- .
[VYAVAHÄ• RA --]
1. Pa. voÌ„hÄ• rika -- m. `magistrate'.
2. OG. vivahÄ• rÄ« m. `trader'.

vyaá¹£á¹-a 12179 *vyaá¹£á¹-a `attained'. [Cf. vyÃ á¹£á¹-i -- f. `attainment, success' TS. -- âˆšAÅ›1]
S. vaá¹-haá¹‡u `to seize', L. vaá¹-á¹-haá¹‡. -- Poss. N. bÄ• á¹-ho `skilful, wise', M. bÄ• á¹- `cunning, clever' (â†• Centre?).

vyasana 12180 vyasana n. `moving to and fro' PÄ• á¹‡.vÄ• rtt., `passion, evil passion, vice' Mn. [âˆšAS2]

Pa. vyasana -- n. `misfortune', AÅ›.shah. vasana -- , gir. vyasana -- , kÄ• l. viyaá¹£ana -- ; Pk. vasaá¹‡a -- n. `distress, pain'; Si. vasanÄ• `sin' (viyasana `misfortune' EGS 165 is â†• Pa).

12181 vyÃ syati `throws away, separates, scatters' RV. 2. Pass. vyasyatÄ“. [âˆšAS2]
1. Pr. wis -- `to let go, let loose, open'; M. vÄ• sá¹‡&etilde; `to open, expand (eyes, mouth, any slit)'.
2. M. vÄ• sá¹‡&etilde; `to be opened, be broken down, be ruined'.

vyÄ• karaá¹‡a 12182 vyÄ• karaá¹‡a n. `separation, grammatical analysis' MBh. [âˆšKRÌ¥1]
Pa. vyÄ• karaá¹‡a -- n. `grammar', Pk. vÄ• yaraá¹‡a -- n.; <-> Si. viyaraá¹‡a (EGS 165) â†• Pa.

vyÄ• kula 12183 vyÄ• kula `filled with, confused, bewildered' MBh. 2. *viyÄ• kula -- . [Ä• KULA --]
1. Pk. vÄ• ula -- `perturbed'; Sh. (Lor.) bol `sad, depressed'; Ku. bÄ• walo, baulo `disordered'; A. Ä• ul -- bÄ• ul `dishevelled', Or. Ä• uá¸·Ä• -- bÄ• uá¸·Ä• ; Bhoj. bÄ• ur `bad'; <-> G. bÄ• vruÌƒ `perplexed' with b -- and -- r -- is obscure. <-> Confusion with VÄ• TULA -- which perh. owed its meaning `crazy' to a MIA. vÄ• ula -- < vyÄ• kula -- , but see also VÄ• YÃºRA -- .
2. Pa. vyÄ• kula -- `perplexed'; Si. viyavul `confused', Ëšla `confusion'. VYÄ• KULITA -- .

vyÄ• kulita 12184 vyÄ• kulita `filled with, bewildered' MBh. [VYÄ• KULA --]
Pk. vÄ• ulia -- `perturbed'; OG. vaÃ¼lÄ« `filled with, dense'.

12185 *vyÄ• kÅ«rdati `jumps about'. [âˆšKÅ«RD]
M. vÄ• kudá¹‡&etilde; `to jump about, frisk, frolic' < *vyÄ• krÅ«rd -- with anticipated r or with MIA. anal. -- kk -- .

vyÄ• ká¹£epa 12186 vyÄ• ká¹£epa m. `invective' MBh. [âˆšKá¹£IP]
Pk. vakkhÄ“va -- m. `rush, muddle'; -- ext. with -- á¸• a -- : P. vakheá¹›Ä• m. `brawl', bakhËš (â†’ L. bakheá¹›Ä• m. `mockery'); N. bakhero `controversy'; B. H. bakheá¹›Ä• m. `brawl' (â†’ M. bakheá¹›Ä• m.); -- OG. vÄ• khoá¸• aÃ¯ `slanders', G. vakhoá¹›vuÌƒ (cf. *VIKá¹£OÌ„á¹-AYATI)?
Addenda: vyÄ• ká¹£Ä“pa -- : WPah.poet. bÉ™kheá¹›o m. `broil, tumult', J.

bakheá¹›Ä• m. (â†• H.? Him.I 149).

12187 vyÄ• ËŠkhyÄ• ti `explains' ÅšBr. 2. *viyÄ• khyÄ• ti. [âˆšKHYÄ•]
1. Pk. opt. vakkhÄ“ya `say, tell', pp. vakkhÄ• ya -- , caus. vakkhÄ• vaÃ¯.
2. Pa. fut. vyakkhissaá¹• , pp. vyÄ• khyÄ• ta -- (pres. viyÄ• cikkhati); Si. viyakanavÄ• `to explain, paraphrase'.

vyÄ• khyÄ• ËŠna 12188 vyÄ• khyÄ• ËŠna n. `comment, narration' ÅšBr. [âˆšKHYÄ•]
Pk. vakkhÄ• á¹‡a -- n. `explanation, tale', Ap. vakhÄ• á¹‡a<-> n.; OK. wakhun m. `tale', K. wakhonu, woÌ†khËš `lecture, narration' (or < UPÄ• KHYÄ• NA -- ?); S. vÄ• khÄ• á¹‡ f. `praise' (prob. verbal noun, see bel.); P. vakhÄ• á¹‡, baËš m. `tale'; Ku.gng. bakhÄ• n `praise' (n?); N. bakhÄ• n `history, description'; B. bÄ• khÄ• n `explaining, praising, abusing'; Or. bakhÄ• á¹‡a `statement', (Sambhalpur) bhakhen `popular saying'; Mth. bakhÄ• n `tale'; Bhoj. bakhÄ• n `description, praise'; OAw. bakhÄ• na m. `description'; H. bakhÄ• n m. `explanation'; G. vakhÄ• á¹‡ n. `praise', M. vÄ• khÄ• á¹‡ f. --
Deriv.: Pk. vakkhÄ• á¹‡aÃ¯ `tells', Ap. vakhÄ• á¹‡ia -- ; K. wakhanun `to explain'; S. vÄ• khÄ• á¹‡aá¹‡u, vakhËš `to praise'; P. bakhÄ• á¹‡nÄ•  `to expound'; A. bakhÄ• niba `to expound, praise'; Or. bakhÄ• á¹‡ibÄ•  `to expound'; OAw. bakhÄ• naÃ¯ `relates', H. bakhÄ• nnÄ• ; G. vakhÄ• á¹‡vuÌƒ `to praise'; M. vÄ• khÄ• á¹‡á¹‡&etilde; `to expound'.
Addenda: vyÄ• khyÄ• na -- : Garh. bakhÄ• n `narration' (n? â†• H.?).

12189 *vyÄ• goÌ„layati `chews the cud'. [Caus. of *vyÄ• gulati, cf. guratÄ“ `chews' DhÄ• tup. -- âˆš*GAL2]
Pk. vaggoÌ„laÃ¯ `chews the cud', G. vagoá¸·vuÌƒ; M. vÄ• guá¸· f. `chewing the cud'.

12190 *vyÄ• gharati `besprinkles'. 2. *vyÄ• ghrÌ¥ta -- . [Both with anal. -- ggh -- in MIA. -- âˆšGHRÌ¥1]
1. Si. vaguranavÄ• `to pour out, scatter' whence pass. vÃ¤girenavÄ•  `to drop, fall off'; -- or < VYÄ• ËŠGHÄ• RAYATI

2. Si. pret. vaguá¸·Ä• ; L. vagghÄ«, vaghÄ« f. `irrigation flow' (whence short a? Scarcely < *vigghÄ« < vÃ-ghrÌ¥ta --).
*vyÄ• ghÄ• ra -- `sprinkling' see next.

12191 vyÃ¡ghÄ• rayati `sprinkles over' TS. 2. vyÄ• ghÄ• rita -- `sprinkled with ghee' W. 3. *vyÄ• ghÄ• ra -- `sprinkling'. [All with anal. -- ggh -- in MIA. -- âˆšGHRÌ¥1]
1. P. baghÄ• rnÄ• `to season food', Ku. baghÄ• rá¹‡o, N. bagÄ• rnu; Or. baghÄ• ribÄ• `to flavour water -- boiled curry by frying it with spices in oil or ghee'; H. baghÄ• rnÄ• `to brown onions and spices in heated oil'; G. vaghÄ• rvuÌƒ `to season'.
2. Pk. vagghÄ• ria -- `seasoned'; G. vaghÄ• riyÃ£Ì„ n. pl. `seasoned, mixed with spices'.
3. S. vaghÄ• ru `seasoning', P. Bi. H. baghÄ• r m. (â†' K. bagÄ• ra m. `cooking oil'), N. bagÄ• r, G. vaghÄ• r m.
vyÄ• ghÄ• rita -- see prec.

12192 *vyÄ• ghuá¹-ati `turns back' (absol. vyÄ• ghuá¹-ya PaÃ±cat.), vyÄ• ghuá¹-ana -- n. `return' HPariÅ›. 2. *vyÄ• ghoÌ„á¹-ati (DhÄ• tup. ghoÌ„á¹-atÄ“ `turns'). [âˆšTHUá¹-]
1. Pk. vÄ• huá¸• ia -- `gone'; S. bÄ• huá¹›aá¹‡u `to return' (â†• E); P. vÄ• huá¹›á¹‡Ä• , vauhá¹›Ëš, bauh(a)á¹›Ëš `to arrive, come and help', bauhaá¹› `again'; Ku. bauá¹›á¹‡o `to return'; N. bauranu `to return, revive'; B. bÄ• huá¹›Ä• , Ëšhaá¹›Ä• `to return', Or. bÄ• huá¹›ibÄ• , Aw.lakh. bahurab, H. bahurnÄ• , bahuri `again'; OMarw. bÄ• huá¹›aÃ¯ `returns'.
2. OMarw. bahoá¹›i `again'.
*vyÄ• ghrÌ¥ta -- `sprinkled' see *VYÄ• GHARATI.
*vyÄ• ghoÌ„á¹-ati `returns' see *VYÄ• GHUá¹-ATI.

vyÄ• ghrÃ¡ 12193 vyÄ• ghrÃ¡ m. `tiger' AV., ËšrÄ« -- f. MBh. 2. *viyÄ• ghra -- .
1. Pk. vaggha -- m. `tiger', ËšghÄ« -- f.; Sh. bÄƒg -- bÄ-Äƒá¹›á¹· m. `leopard' (+ BIá¸• Ä• LA --); S. vÄ• ghu m. `tiger', P. bÄ• gh m., kgr. barÄ• gh

m. `leopard', WPah.bhad. á¸• há¸·Ä• hg, bhal. á¸• á¸·Ä• g, pÄ• á¸• . dlÄ• hg, cur. brÄ• hg, sod. brag, roh. brÄ• g, Ku. bÄ• g (gng. `tiger'); N. bÄ• gh, bÄ• g `tiger', A. B. bÄ• gh (B. also bÄ• g), Or. bÄ• gha, Mth. Bhoj. Aw.lakh. H. bÄ• gh m., G. M. vÄ• gh m., Ko. vÄ• gu, Si. vaga; Md. vag `tiger, lion'.
2. Pa. vyaggha -- , byËš m. `tiger', viyagghinÄ« -- , biËš f., NiDoc. vyagra F. W. Thomas AO xii 40, Pk. viaggha<-> m.
*VYÄ• GHRARÅ«PA -- , *VYÄ• GHRÄ• MBARA -- .
Addenda: vyÄ• ghrÃ¡ -- : WPah.ká¹-g. brÃ¡ggh m., kc. brÄ• gh, bÉ™rÄ• gh `leopard', J. brÄ• gg m., ká¹-g. brÃ¡gghÉ™á¹‡ f.; Garh. bÄ• g `tiger', Md. vagu.
â€ *VYÄ• GHRATARA -- , â€ *VYÄ• GHRABHAYA -- .

12193a â€ *vyÄ• ghratara -- `like a tiger'. [VYÄ• GHRÃ¡ --]
H. bagherÄ• m. `hyena' HÅšS, `panther' (Rudyard Kipling "bagheera" in Jungle Book, A. W. McMillan in Preface to Man -- eaters as Neighbours); G. vagher m. `name of a tribe of robbers in Okhamaá¹‡á¸• al near Dwarka who speak a dialect of Sindhi' (T. N. Dave 24.7.69).

12193b â€ *vyÄ• ghrabhaya -- n. `fear of a tiger'. [VYÄ• GHRÃ¡ -- , BHAYÃ¡ --]
Garh. baghÉ” `nervousness from seeing a tiger' (a common fear in villagers of Garhwal and Kumaon as testified to by J. Corbett in `Man -- eaters in Kumaon' during the first decades of the 20th century).

vyÄ• ghrarÅ«pa 12194 *vyÄ• ghrarÅ«pa `tiger'. [VYÄ• GHRÃ¡ -- , RÅ«PÃ¡ --]
M. vÄ• ghruÌƒ n. `endearing or contemptuous term for a tiger'.

vyÄ• ghrÄ• mbara 12195 *vyÄ• ghrÄ• mbara `tiger -- skin'. [VYÄ• GHRÃ¡ -- , Ã¡MBARA --]
Ku. bagambar `tiger -- or leopard -- skin'.
vyÄ• á¸• a -- see VYÄ• Ë‹LA -- .

vyÄ• ËŠtta 12196 vyÄ• ËŠtta `opened (esp. of mouth)' MBh. 2. n. `open jaws' AV. [Cf. VYÄ• DADÄ• TI. -- âˆšDÄ• 1]
1. Pa. vatta -- `opened wide (of mouth)'; Pk. vatta<-> `open' (wrongly sanskritized as vyÄ• pta -- `open' W.); Sh. bÄ• tá¹· `open'.
2. S. vÄ• tu m. `mouth', L. vÄ• t m.; -- Pa. Pk. vatta -- n. prob. < VAKTRÃ¡ -- .

*vyÄ• thayati `leads astray' see VYÃ¡THATÄ“.

12197 vyÄ• dadÄ• ti `opens (esp. the mouth)' ChUp. [Cf. VYÄ• ËŠTTA -- . -- âˆšDÄ• 1]
H. bÄ• nÄ• esp. in muÌƒh bËš `to open the mouth' Raghu Vira.

12198 vyÄ• drÌ¥Å›yatÄ“ `is seen clearly' BhP. [âˆšDRÌ¥Å›]
S. á¸• Ì isaá¹‡u vÄ• isaá¹‡u `to see'.

vyÄ• dhÃ¡ 12199 vyÄ• dhÃ¡ m. `hunter' Mn. [âˆšVYADH]
Pa. vyÄ• dha -- m. `hunter', Pk. vÄ• ha -- m.; ext. -- illika<-> in H. baheliyÄ•  m. `hunter, fowler, retainer (esp. one armed with bow and arrow)'.

vyÄ• dhana 12200 *vyÄ• dhana `piercing, throwing'. [âˆšVYADH]
Or. bÄ• hÄ• á¹‡a `spreading of nets in deep water' (see also VÄ• ËŠHANA -- ), bÄ• hÄ• á¹‡iÃ£Ì„ `man who spreads a net'.

12201 vyÄ• dhayati `causes to pierce' Ait&capamacr;r. 2. vyadhayati `opens (a vein)', vyadhana -- n. SuÅ›r. [âˆšVYADH]
1. á¸Œ. bÄ• na `to throw'; PaÅ¡.lauá¹›. wa(h) -- , dar. weg. waÌ„Ì† -- `to throw, put, place, shoot (an arrow)'. -- Altern. poss. < VÄ• HAYATI1: K. wÄ• yun `to wave (the arms)', WPah.bhal. bÃ£Ì„haá¹‡Å« `to strike (a ball)', cam. bÄ• há¹‡Ä• `to throw (a net)'; Or. bÄ• hibÄ•  `to spread (a net)'; G. vÄ• hvuÌƒ, vÄ• vuÌƒ `to raise (a weapon)'; poss. also, with meaning `sow' (if < `throw' rather `plough ready for sowing'), P.bhaá¹-. bÄ• há¹‡Ä• , WPah.bhad. baihá¹‡Å« (< 2?), cur. bÄ• há¹‡Ä• . -- Semant. (`throw' ~ `pierce') cf. VÃ-DHYATI.
2. Kho. boyik `to set up (post &c.), drive in (peg)' (~ boyik `to plant seed' < *vapayati s.v. VÄ• PAYATI2); WPah.bhad. baihá¹‡Å« `to sow' (see 1 above).

vyÄ• dhi 12202 vyÄ• dhi m. `disease (esp. leprosy)' ChUp. [Nominalized from VYÄ• DHÃ-N -- : cf. vÃ-dhyati `afflicts with' RV. ÅšBr. (J. C. W.). -- âˆšVYADH]
Pa. vyÄ• dhi -- , byËš m. `sickness', Pk. vÄ• hi -- m.f., Si. viya (< *viyÄ• dhi --).
*Å›IROÌ„VYÄ• DHI -- .
vyÄ• dhÃ-n -- `piercing' VS. [âˆšVYADH]

*KARá¹‡AVYÄ• DHIKA -- .
Addenda: vyÄ• dhi -- : WPah.ká¹-g. baia f. `disease, weakness' (doubtful: tone absent, final -- a unusual Him.I 130).

12203 *vyÄ• parati `is engaged in'. [vyÄ• priyatÄ“, vyÄ• prÌ¥á¹‡utÄ“ MBh. -- âˆšPRÌ¥]
Pk. vÄ• varaÃ¯, vÄ• viraÃ¯ `is busy'; OG. vÄ• varaÃ¯ `uses, eats', G. vÄ• varvuÌƒ `to use, bring into use, live in (a house), spend'; M. vÄ• vará¹‡&etilde; `to busy oneself with, live and act among'; -- G. vÄ• parvuÌƒ (= vÄ• varvuÌƒ) with MIA. anal. -- pp -- or infl. by Sk. vyÄ• pÄ• ra -- &c.

vyÄ• pÄ• 12204 *vyÄ• pÄ• `widely extending (beam)'. [vyÄ• paka<-> Kaá¹-hUp. -- âˆšÄ• P]
PaÅ¡.al. Ç°Ä• wÃ¤ `main roof -- beam'.

vyÄ• pÄ• ra 12205 vyÄ• pÄ• ra m. `occupation, business' MBh. 2. *viyÄ• pÄ• ra -- . [âˆšPRÌ¥]
1. Pk. vÄ• vÄ• ra -- m. `business'; M. vÄ• var m. `business, activity', Ko. vÄ• vr.
2. Pa. vyÄ• pÄ• ra -- m.; B. beorÄ• `affair' ODBL 421.
Addenda: vyÄ• pÄ• ra -- . 2. *viyÄ• pÄ• ra -- : Ko. vyÄ• ru `business'.

12206 vyÄ• pÄ• rayati `employs' MBh. [âˆšPRÌ¥]
Pa. vyÄ• pÄ• rita -- `occupied with'; M. vÄ• vará¹‡&etilde; `to perform, manage, do the business of (farm, house, &c.)'.

vyÄ• prÌ¥ta 12207 vyÄ• prÌ¥ta `engaged in' MBh. 2. *viyÄ• prÌ¥ta -- . [âˆšPRÌ¥]
1. Pk. vÄ• vaá¸• a -- `engaged in'.
2. Pa. vyÄ• vaá¹-a -- , byÄ• Ëš `occupied', Pk. viÄ• vaá¸• a -- ; Si. viyavuá¸·u `engrossed in'.
vyÄ• Ë‹pnoÌ„ti, vyÄ• pyatÄ“ see VÃ-YÄ• PNOÌ„TI.

vyÄ• bhaá¹…ga 12208 *vyÄ• bhaá¹…ga `breaking'. [Cf. vyÄ• bhagna -- Prab. <-> âˆšBHAÃ±J]
Pa. vyÄ• bhaá¹…gÄ« -- f. `flail'. -- See *VAHAá¹…GA -- .
vyÄ• mÃ¡ -- see VIYÄ• MÃ¡ -- .

vyÄ• yÄ• mÃ¡ 12209 vyÄ• yÄ• mÃ¡ m. `dragging different ways, contest' AV., `exertion' MBh., `a partic. measure of length' Åšulbas. [âˆšYAM]
Pa. vyÄ• yÄ• ma -- , vÄ• yÄ• ma -- m. `effort, exertion', Pk. vÄ• yÄ• ma -- m.; Si. vayam -- a `exertion, practice', vÄ• Ì¤yam -- a `labour' EGS 162 (< *viyÄ• yÄ• ma -- ?); -- P. bÄ• yÃ£Ì„ m. `width'.

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vyÄ• rÄ«á¹‡a 12210 *vyÄ• rÄ«á¹‡a `melted away'. [âˆšRÄ«]
Si. vÃ¤ruá¹‡u `worn out, ceased to be' ?

12211 *vyÄ• rudhyatÄ“ `is obstructed'. 2. *vyÄ• ruddha -- . [âˆšRUDH2]
1. N. baljhinu`to be entangled'.
2. Pa. vyÄ• ruddha -- , byÄ• Ëš `obstructed'.

vyÄ• Ë‹la 12212 vyÄ• Ë‹la `wicked, mischievous' AV., m. `beast of prey' Gaut., `snake' MBh., `vicious elephant' lex., vyÄ• á¸• a<-> `malicious' lex., m. `beast of prey' R. 2. *vÃ-yÄ• la -- .
1. Pa. vÄ• la -- `malicious', vÄ• á¸·a -- m. `beast of prey, snake', vÄ• á¸·a -- miga -- m. `beast of prey (such as tiger, leopard, &c.)'; Pk. vÄ• la -- m. `noxious wild animal, snake'; M. vÄ• á¸· `ejected from caste'; Si. vaá¸·a `tiger'.
2. NiDoc. vyala, viyala `wild, unmanageable (of camels)' Burrow KharDoc 121 (rejected by H. LÃ¼ders BSOS viii 647); Pk. viyÄ• la -- `wicked', m. `thief'; Si. viyala `tiger, panther, snake' (â†• Sk.?).

12213 *vyÄ• lagyati `touches'. [âˆšLAG]
M. vÄ• lagá¹‡&etilde; `to burn or catch under cooking or heating'.

vyÄ• sa 12214 vyÄ• sa m. `detailed account' MBh. 2. *viyÄ• sa -- . [âˆšAS2]

1. Pk. vÄ• sa -- m. `extension'.
2. Pa. vyÄ• sa -- m. `separation'; A. biyÄ• h `Assamese version of PurÄ• á¹‡a texts sung by bands of singers'.

vyÄ• skara 12215 *vyÄ• skara `scattering, collection, covering'? [âˆš*SK&RCIRCLEMACR;, âˆšK&RCIRCLEMACR;1]
Pk. vakkhala -- `covered'; Or. bÄ• khara `covering or cloth saddle on a horse, fungus added to boiled rice to ferment it'; H. bÄ• khar m. `cluster of cattlesheds, collection of houses in one enclosure, enclosure, house; drug used as a ferment': all doubtful (see also VAKá¹£ASKÄ• RA --).

12216 vyÄ• ËŠharati `speaks' TBr., `cries (of animals)' ÅšrS. [vyÄ• ËŠhrÌ¥ta -- `uttered' VS. -- âˆšHRÌ¥]
Pa. vyÄ• harati `talks', Pk. vÄ• haraÃ¯; M. vÄ• rá¹‡&etilde; `to cry, shout'.

vyÄ• hÄ• ra 12217 vyÄ• hÄ• ra m. `utterance, talk' KÄ• v. [âˆšHRÌ¥]
S. vÄ• hurÅ« m. `helper'; P. vÄ• har, vahËš f. `crowd of people, help'; OG. vÄ• hÄ• ra `help', G. vahÄ• r, vhÄ• r, vÄ• r f. `help', vÄ• r n. `army'. -- Very doubtful: LM 406 denies connexion with VYÄ• HARATI: see *UPADHÄ• RA -- .

12218 vyutpÄ• dayati `causes to arise' BhP. [âˆšPAD1]
Pk. vuppÄ• yÄ“i `makes experienced, makes aware'; Kt. yipoÌ„ -- `to send, build (?)', Wg.Ç°Ã¼poy -- ; Pr. Ã¼pÉ™ -- , imper. yÅ«ËŠpu `to prepare, build' (â†•  Kt. since -- d -- > Pr. l NTS xv 286); Dm. Å¾upÄ• y -- `to build'; PaÅ¡. Ç°upÄ• <-> `to build, send' IIFL iii 3, 84. Earlier NTS xii 197 poss. < *adhyutpÄ• dayati; but also poss. < YUJYÃ¡TÄ“.

vyÃºá¹£ 12219 vyÃºá¹£ f. `dawn' AV., vyuá¹£ita -- n. ÅšÄ• á¹…khÅšr. [âˆšVAS3]
PaÅ¡.lauá¹›. Ç°uÄ• ËŠ, shut. Ç°Å« (< *vyuá¹£aka --), chil. zÅ«i, zÄ“Ä«, ish. Ç°oÌ„Ä« (< *vyuá¹£ikÄ• --) `dawn, morning, tomorrow' IIFL iii 3, 81: or < DYUTI -- ?

12220 vyuá¹£ati `burns' DhÄ• tup., vyÃ¹á¹£á¹-a -- `brightened', vyÃ¹á¹£á¹-i -- f. `daybreak' RV. [âˆšVAS3]
K. wuhun `to glow, smoulder' or < á¹“á¹£ATI.
vyÅ«á¸• ha -- `married' KathÄ• s. [âˆšVAH]
AVYÅ«á¸• HA -- .

vyÅ«na 12221 *vyÅ«na `deficient, small'. 2. *viyÅ«na -- . [Å«NÃ¡ -- 1]
1. Pk. vÅ«á¹‡aka -- m.n. `child'.
2. Ku. byÅ«á¹‡aá¹‡olÌ„ `to make thin or slender or scanty, thin out (plants)'.

vyÅ«hÃ¡ 12222 vyÅ«hÃ¡ m. `arrangement' R., `military array' MBh. [âˆšÅ«H1]
Pa. vyÅ«ha -- , byËš m. `heap, mass, array of troops'; Pk. vÅ«ha -- , viÅ«Ëš m. `battle array', Or. bhua.
CAKRAVYÅ«HA -- .
VYÄ' `cover': vÄ«tÃ¡ -- 2; Ã¡pavyayati, Ã¡vavyayati, Ä• ËŠvyayati, Ãºpavä«ta -- , nÃ-vÄ«ta -- , pÃ¡rivyayati, sÃ¡á¹• vyayati.
*vyÄ“ká¹£atÄ“ `sees clearly' see VÄ«ËŠKá¹£ATÄ“.

12223 vyá¸•ti `goes away' RV. 2. Pres. part. viyÃ¡nt -- RV. 3. Pp. vÄ«ta -- 1 Up. 4. Fut. vyÄ“á¹£yati. [âˆšI2]
1. Pa. vÄ“ti `goes away'; Pk. vÄ“i `is lost'; Pr. wi -- `to come out' (?); PaÅ¡. wÄ“ -- `to pass (of time)' IIFL iii 3, 182; Kho. bik `to go', aor. 1 sg. bim, 3 sg. bÄ«r (pret. bagai < Ã¡PÄ• GÄ• T, pp. bogdu < APAGATA -- ) rather than < Ã¡PAITI; S.kcch. vÄ“ -- `to go', L.awÄ• á¹‡. ve_ -- .
2. S. v&etilde;do, vÄ«Ëœdo, L. vÃªndÄ• pres. part. of S. vaÃ±aá¹‡u and L. vaÃ±jaá¹‡ < *VRAÃ±JATI.
3. Pa. vÄ«ta -- `gone away', Pk. vÄ«a -- , Kho. bÄ«ru pp. of bik, S. vio pp. of vaÃ±aá¹‡u
4. L. fut. vÃªsÃ£Ì„ `I shall go'.
But all the S. and L. forms may phonetically represent formations of the root vraj -- seen in their present stems, namely VRÃ¡JATI, VRÃ¡JANT -- , VRAJITA -- , VRAJIá¹£YATI.
*vrakka -- `kidney' see VRÌ¥KKÃ¡ -- .
VRAJ `go': VRÃ¡JATI, *VRAJYATI, *VRAÃ±JATI, VRÄ• JA -- ; Ä• ËŠVRAJATI, PÃ¡RIVRAJATI Add., PRÃ¡VRAJATI, PRAVRAJITA -- , PRAVRAJYÄ• -- , SÃ¡á¹• VRAJATI.

vrajÃ¡ 12224 vrajÃ¡ m. `cowpen, cattleshed' RV.
Pa. vaja -- m. `cattleshed', Pk. vaya -- m., vaÃ¯Ä• -- f., Si. vada.
*VRAJASTHÄ• NA -- ; GOÌ„VRAJA -- .

12225 vrÃ¡jati `goes, wanders' RV., pres. part. vrÃ¡jant -- RV., pp. vrajitÃ¡ -- `gone' ÅšBr. 2. *vraÃ±jati. 3. *vrajyati. 4. MIA. *vagga --

anal. formation after type bhajjaÃ¯ ~ bhagga -- (bhagna --). 5. MIA. *vracc -- either anal. formation for which the starting -- point is not clear (from NW. *vrayati, cf. AÅ›.shah. -- y -- < -- j -- , after type Pk. payaÃ¯ ~ paccaÃ¯) or X VACYÃ¡TÄ“ `moves' RV. [âˆšVRAJ]
1. Pa. vajati `moves, goes to', AÅ›.dh. vajitaviye `one must walk'; Pk. vayaÃ¯ `moves, goes'; Mai. ky., Sv. bÄ• <-> `to go', Phal. bay -- 1 sg. pres. bayÄ• nu, fut. bÄ“m (pret. gÅ«m < gatÃ¡ --); L.awÄ• á¹‡. ve_ -- `to go', S.kcch. vÄ“ -- ; S. pres. part. to vaÃ±aá¹‡u (see 2 below) v&etilde;do, vÄ«Ëœdo, L. pres. part. vÃªndÄ• , fut. vÃªsÃ£Ì„ (< vrajiá¹£yÄ• mi), S. pp. vio (< vrajitÃ¡ -- ): the forms of S. and L. may be < viyÃ¡nt -- , vyÄ“á¹£yati, vÄ«tÃ¡ -- 1 s.v. VYá¸•TI. -- Si. vadinavÄ• `to go in', pp. (9th cent.) van `entered' (anal. formation after type upadinavÄ• ~ upan < utpanna -- ) ES 78, but rather < Ä• ËŠPADYATÄ“, Ä• PANNA -- ; Md. vannan `to enter' < *vadnan.
2. Pk.vrÄ• c. vaá¹• jaÃ¯ `goes', S. vaÃ±aá¹‡u, L. vaÃ±jaá¹‡; P. vaÃ±já¹‡Ä• `to go, depart, die'.
3. Pk. vajjaÃ¯ `moves, goes', NiDoc. vrajaá¹• ti (j = jj); Tir. 1 sg. bÃ¡zÉ™m `I go'; Tor. baÇ° -- , baÅ¾ -- (pret. gÄ• < gatÃ¡ --) J. Bloch BSL xxxi 62 wrongly < IE. *bhegwh<-> see BHAJYÃ¡TÄ“; Sh. bÅ-Å¾Ã³Ä-kiÌ¯, koh. boÅ¾oÌ„ná¹· (but normally vr -- > Sh. áº“); M. vÄ• jÌˆá¹‡&etilde; `to flow, blow (of wind)'.
4. Pk. vaggaÃ¯ `goes' (vaggaÃ¯ `leaps' < VÃ¡LGATI); K. wagun `to flow'; L. vagaá¹‡ `to move, flow, blow', awÄ• á¹‡. vagguá¹‡, P. vagá¹‡Ä• , bagá¹‡Ä• ; Ku. bagá¹‡o `to flow', N. bagnu; A. bagÄ• iba `to crawl, creep, climb'; OH. bÄ• ganÄ• , H. bagnÄ• `to move, go, be in use'; G. vÄ• gvuÌƒ `to fall upon'; M. vÄ• gá¹‡&etilde; `to move, live'.
5. AÅ›.shah. vracaá¹• ti; Pk. vaccaÃ¯ `moves'; Bshk. baÄ• <-> `to go'. Since in Sh. and Bshk. vr -- > áº“, poss. Sh. buÅ¾ -- , boÅ¾<->

is < VAÃ±CAYATI and Bshk. baÄ• -- , like Pk. vaccaÃ¯, < VACYÃ¡TÄ“.
Addenda: vrÃ¡jati. 1. Kho. be -- 2 `to go' BKhoT 66 (but see Ã¡PAITI).
2. *vraÃ±jati: S.kcch. vaÃ±já¹‡Å« `to go'.
3. *vrajyati: S.kcch. vajá¹‡Å« `to go'? (in gauá¸• e vajá¹‡Å« `to kick' see *GOÌ„á¸• á¸• A --), gauá¹‡e vËš `to multiply'; Md. vannanÄ« (absol. vade, vede, pp. vat, van) `enters', vaddanÄ« `admits'.
4. *vagga -- : Kho. bag -- `to go' BKhoT 66; Garh. bagá¹‡u `to float' (a or Ä• ?).

vrajasthÄ• na 12226 *vrajasthÄ• na `cowpen'. [VRAJÃ¡ -- , STHÄ• ËŠNA --]
S. vathÄ• á¹‡u m. `cowpen, pasturage'; N. bathÄ• n `flock, herd, mob (of animals, men or birds)'; A. bÄ• thÄ• n `animal pen'; B. bÄ• thÄ• n `cowpen'; Bi. bathÄ• n `cowpen, pasturage'; Mth. bathÄ• n `cowpen or fold'; H. bathÄ• n, baá¹-hËš m. `cowpen, pasturage'. -- Deriv.: N. bathÄ• nnu `to collect'.
*vrajyati, *vraÃ±jati `goes' see VRÃ¡JATI.
Addenda: *vrajasthÄ• na -- : rather < AVASTHÄ• NA -- .
*vrajyati see VRÃ¡JATI Add2.
vraÅ›cati see VRÌ¥Å›CÃ¡TI Add2.
vrÄ• á¹‡Ã¡ -- 2 see â€ *Ä• VRÄ• á¹‡A -- .

vraá¹‡Ã¡ 12227 vraá¹‡Ã¡ m.n. `abscess, boil, scar' Mn.
Pa. Pk. vaá¹‡a -- m.n. `wound, sore'; M. vaá¹‡ m.n. `scar'; Si. vana -- ya, vanÄ“, venÄ“ `wound, abscess'.
*KRÌ¥MIVRAá¹‡A -- , *PADAVRAá¹‡A -- .

vratÃ¡ 12228 vratÃ¡ n. (also m. lex.) `ordinance, religious duty' RV.
Pa. vata -- m.n. `religious vow, manner of behaviour', Dhp. vada -- ; Pk. vaya -- m.n. `ordinance, vow'.
VRÄ• ËŠTYA -- .
vradhma -- see VARDHMAN -- .
VRAÅšC `cut': vrÌ¥ká¹‡Ã¡ -- 1, vÅ•ÌŠká¹£atÄ“, vrÌ¥Å›cÃ¡ti, vraÅ›cati; -- vÅ•ÌŠÅ›cika -- ?
vraÅ›cati `cuts' see VRÌ¥Å›CÃ¡TI.

vrÄ• ja 12229 vrÄ• ja m. `going, motion' MW. [Extracted by MW. from avrÄ• jin -- PÄ• á¹‡.gaá¹‡a and viá¹£á¹-hÄ• vrÄ• jÃ-n -- `stationary (??)' ÅšBr. -- âˆšVRAJ]
Pk. vÄ• ya -- m. `motion'; -- OSi. vÃ¤ddÃ¤ loc. sg. `entrance' (< *vrÄ• jikÄ•

-- WR): very doubtful.

vrÄ• á¹‡a 12230 *vrÄ• á¹‡a `sheep'. [Cf. ÃºRAá¹‡A -- and Pk. urÄ• á¹‡Ä« -- f. `ewe' ~ Gk. -- vrhn in polu/rrhn. -- ÃºRÄ• --]
Kho. bran `one year old ram' BelvalkarVol 88, (Lor.) `two or three year old male oorial'.

vrÄ• ËŠtya 12231 vrÄ• ËŠtya `a divine epithet' AV., `relating to a partic. vratÃ¡ -- ' PaÃ±cavBr.com., m. `one who has undertaken parivrajyÄ• -- vrata -- , term of address for a guest, vagrant' Br., `one who has lost caste' Mn. [VRATÃ¡ --]
K. bÃ´cu m. `one who lives by gifts and without any trade': doubtful bec. of -- c -- (not -- Ä‹ --) < -- ty -- .
VRÄªá¸Œ `be ashamed': VRÄ«á¸• Ä• -- , VRÄ«á¸• ITA -- .
vrÄ«á¸• Ä• -- see next.

vrÄ«á¸• ita 12232 vrÄ«á¸• ita `ashamed, bashful' MBh. 2. vrÄ«á¸• Ä• -- f. `shame, modesty' MBh. [vrÄ«á¸• atÄ“ `is bashful, is ashamed' MBh., Pk. absol. viliÅ«á¹‡a. -- âˆšVRÄ«á¸•]
1. Pk. vilia -- `ashamed'; Si. vili -- ya `shame, modesty' (or < *vrÄ«á¸• ikÄ• , see 2).
2. Pk. viá¸• á¸• Ä• -- f., vÄ«á¸• aya -- m. `shame'.

vrÄ«hÃ- 12233 vrÄ«hÃ- m. `rice' AV. [â†’ Par. rÃ¡hÃ¶, rahá¹“ `husked rice' IIFL i 284]
Pa. Pk. vÄ«hi -- m. `rice' (Pk. also n.); Kt. wriÄ‹, Å•Ä«Ä‹ `barley', Pr. wuzÄ«ËŠ; Sh.gil. br&itildebrev;Å- m. `rice', koh. bÄ«ËœÅ- f., gur. brÄ«m m., pales. bi&uacutetildemacr;, jij. brÄ«uÌƒ; Si. viya `growing rice'.
MAHÄ• ËŠVRÄ«HI -- .
vruá¸• ita -- see *BUá¸• YATI.
VLÄª `press down': VLÄ“PITA -- .
Addenda: vrÄ«hÃ- -- : Md. vÄ« `paddy, rice -- seed'.

vlÄ“pita 12234 vlÄ“pita pp. of vlÄ“payati `causes to be crushed' PÄ• á¹‡.
[Cf. vlinÄ• ti `crushes' ÅšBr., vlÄ«nÄ• ti TBr., prÃ¡vlÄ«na<-> `crushed' AV. -- âˆšVLÄ«]
Ash. wlÄ“i, wÅ•Ä“i `flour', Wg. brÄ“i, brÄ“, Kt. bÅ•e, Gaw. blÄ“ (NOGaw 30 < *MLÄ• YITA --). -- For w/br -- < vl -- see PLÃºá¹£I -- Add.

ÅšAá¹€S `proclaim': Å›Aá¹• SA -- , Å›ASTÃ¡ -- ; PRÃ¡Å›Aá¹• SATI, PRAÅ›Aá¹• SANA -- , PRAÅ›Aá¹• SÄ• ËŠ -- .
Å›Ã¡á¹• sa -- m. `recitation, praise, curse' RV. [âˆšÅ›Aá¹• S]
NÅ•ÌŠÅ›Aá¹• SA -- .

ÅšAK1 `be strong, be able': *Å›akati, Å›akta -- , Å›Ã¡kti -- 1, Å›aká¹“ti, Å›Ã¡kya -- , Å›akrÃ¡ -- , Å›akvara -- ; *apaÅ›akti -- , aÅ›akya -- , *viÅ›akti -- , *saá¹• Å›akya -- ; -- âˆšÅ›iká¹£. -- Cf. âˆšCAK2.

12235 *ÅšAK2 `go'. [In opt. Å›akyÄ• m, desid. Å›Ã-ká¹£ati2 (distinct from Å›aká¹“ti, Å›aká¸—ma, Å›Ã-ká¹£ati1 BR) `provide' < `drive, bring' in goÌ„trÄ• ËŠ Å›Ã-ká¹£an (Ge. `zuwenden'), urvÃ¡Å›Ä«m Ãºpa Å›iká¹£Ä• mi (Ge. `locke her') RV.; Å›Ã-ká¹£atÄ“ `moves' in RV. 1, 28, 3. Cf. Av. sak -- `to be past (of time)', pairi -- sak<-> `to last', frasaxta -- `dead', Pahl. saÅ¾Ä“d `passes, is fitting' (J. C. W.). -- See âˆšá¹£VAá¹£K]
*Å›AKNA -- , *Å›AKYATI; *UT -- Å›AKNA -- , *NIá¸¥Å›AKNA -- .
Å›Ã¡ka -- 1 n. `dung' AV. [~ *CHAKA -- : Å›Ã¡KRÌ¥T --]
*Ä• MAÅ›AKA -- .
Å›aka -- 2 m. `a white -- skinned tribe' AVPariÅ›.
*Å›Ä• KARÄ• JA -- .
Addenda: *ÅšAK2: connexion of MIA. NIA. words with such a root is doubtful; traditionally the cmpds. Pa. nissakka -- m. `abl. case', oÌ„sakkati `draws back', etc. seem to be associated with âˆšSRÌ¥P -- poss. correctly. (J.C.W.)
Å›Ã¡kaá¹-a -- : â€ Å›AKAá¹-IN -- .

Å›Ã¡kaá¹-a 12236 Å›Ã¡kaá¹-a n. (m. R.) `cart' ÅšÄ• á¹…khÅšr., Å›akaá¹-Ä«ËŠ -- f. RV., Å›akaá¹-ikÃ¡ -- adj. PÄ• á¹‡.gaá¹‡a, ËškÄ• -- f. `small cart' MrÌ¥cch. 2. *Å›aggaá¹-a -- . 3. *Å›akkaá¹-a -- or *chakkaá¹-a -- . [âˆšÅ›AK 2?]
1. Pa. sakaá¹-a -- m.n. `cart, waggon, cartload', Pk. sagaá¸• a -- , sayaá¸• a -- n., saaá¸• ha -- m.n., sagaá¸• Ä« -- , Ëšá¸• iyÄ• -- f.; OSi. (BrÄ• hmÄ«) hakaá¹-a, hakaá¸• a, yahaá¸• a `a measure of capacity', Si. yÄ• á¸·a `cart'.
2. K. hagoru m. `cart'; B. sagá¹›Ä• `bullock -- cart', Or. sagaá¹›a (sagaá¹›iÄ• `driver of a cart'); Bi. sÄ• gaá¹›, saggaá¹›Ä• `smaller cart', Mth. sagaá¹›; H. saggaá¹›, sagaá¹› m. `cart', sagá¹›Ä« f. `small cart'.
3. S. chakiá¹›o m. `cart'; P. chaká¹›Ä• , chiká¹›Ä• m. `large two -- wheeled bullock -- cart'; B. chaká¹›Ä• , Å›aká¹›Ä• `cart'; Or. chakaá¹›a `hackney carriage'; Bi. chakaá¹›Ä• `large cart', Mth. chakkaá¹›, chaká¹›Ä«; H. chaká¹›Ä• m. `twowheeled bullock -- cart'; G. chaká¹›uÌƒ n., Ëšá¹›É” m. `cart'; M. sÄ• ká¸• Ä• m. `the box of a load -- cart'.

12236a â€ Å›akaá¹-in -- m. `owner of a cart' KathÄ• s. [Å›Ã¡KAá¹-A -- ] S.kcch. chaá¹›yo m. `passenger'?

12237 *Å›akati `is able', pp. Å›akita -- MBh. [Pres. st. ~ subj. Å›Ã¡kat, opt. Å›aká¸—ma RV. -- âˆšÅ›AK1]
Si. haya -- , he -- `to be able' SigGr ii 469: very doubtful.

Å›akana 12238 *Å›akana `dung'. [~ *CHAKANA -- ; -- Cf. Par. sag&omacrtodtod;n < Ir. *sakana -- IIFL i 287. -- Å›Ã¡KRÌ¥T --]
Ash. ga -- sÃ£Ì„ `cowdung'; Kt. Ä‹uÌ„Ìƒ `dung of horses or cows'; Pr. zÃµ `cowdung'; PaÅ¡. Å¡Ä• á¹…gan m. `dung of horses or cows'; -- M. Å›eá¹‡ n. `cowdung', Ko. Å›eá¹‡a or < *CHAKANA -- .
*Å›AKANAPÄ• NÄ«NÄ«YA -- , *Å›AKANÄ• KARA -- .

Å›akanapÄ• nÄ«ya 12239 *Å›akanapÄ• nÄ«ya `cowdung and water'. [*Å›AKANA -- , PÄ• NÄ«ËŠYA --]
M. Å›eá¹‡vaá¹‡Ä« n. `thin cowdung wash' or < *CHAKANAPÄ• NÄ«YA -- .

Å›akanÄ• kara 12240 *Å›akanÄ• kara `heap of dung'. [*Å›AKANA -- , Ä• KARA --]
M. Å›eá¹‡Ä• rÄ• m. `pile of cowdung cakes plastered over with cowdung and earth' or < *CHAKANÄ• KARA -- .
Å›Ã¡kara -- 1 `fragment' see Å›Ã¡KALA -- .

Å›akara 12241 *Å›akara2 `dung'. [~ *CHAKARA -- . -- Å›Ã¡KRÌ¥T --]
P. sÄ• r f. `manure'; -- M. Å›er f. `bird dung', Å›erá¹‡&etilde; `to void dung (of birds)' or < *CHAKARA -- . -- Kho. Å¡argÅ« `horse dung' (-- gÅ« â†• e.g. Gaw. gÅ« < GÅ«THA -- ??); Sh. Å¡Äƒ rgÅ« f. `dung (of cow, horse, donkey)': doubtful.
*Å›Ä• KARA -- ; *Å›AKARAKÅ«á¹-A -- .

Å›akarakÅ«á¹-a 12242 *Å›akarakÅ«á¹-a `heap of dung'. [*Å›akara -- 2, kÅ«á¹-a -- 2]
L. sarÅ«á¹› m. `stack of dried cowdung cakes'.

Å›Ã¡kala 12243 Å›Ã¡kala m.n. `chip, fragment, log' TS., `potsherd, half an eggshell' Mn., Å›Ã¡kara -- 1 ÅšBr.
Pk. sayala -- n. `fragment'; WPah. (Joshi) Å›ail f. `wooden bolt'; H. sailÄ• m., ËšlÄ« f. `sliver, small peg or stick, any bit to stuff a hole with'. -- Doubtful conn. with S. chero m. `grain of shot'; N. chelo `round shot', sel `a kind of circular loaf'. -- See *Å›AMYÄ• KÄ«LA -- .

Å›Ã¡kÄ• 12244 Å›Ã¡kÄ• f. `a kind of bird or fly or long -- eared animal' VS.
L. sÃ£Ì„ m. `heron'?

Å›akunÃ¡ 12245 Å›akunÃ¡ m., Å›akÃºni -- m. `bird' RV., Å›akunÄ« -- f. `bird' MBh., Ëšna -- n. `any auspicious omen' KÄ• v. [See *á¹-OÌ„NA --]
Pa. sakuá¹‡a -- , Ëšá¹‡aka -- m., Ëšá¹‡Ä« -- , Ëšá¹‡ikÄ• -- f. `bird (esp. of augury)'; Pk. saÃ¼á¹‡a -- m. `bird', m.n. `omen', Ëšá¹‡i -- m. `bird'; Kho. (Lor.) Å¡vgÅ«n (= -- g -- ?) `omen, good luck'; Bshk. Tor. (Barth) "shÃ´n" `parrot'; S. sauÌƒá¹‡u, sÃµá¹‡u m. `omen', L. (Ju.) savaá¹‡ m.; H. saun, son m. `good omen' (whence sauniyÄ• m. `soothsayer').
APAÅ›AKUNA -- Add.

Å›akÃºnta 12246 Å›akÃºnta m. `bird' MBh., Ëšti -- m. RV., Å›akuntakÃ¡ -- m. VS., ËštikÄ• ËŠ -- f. RV. [~ Å›AKUNÃ¡ --]
Pa. sakunta -- m. `a kind of bird, vulture'; Pk. saÃ¼á¹• ta<-> m. `bird'; L. (Ju.) suÌ„Ìƒ dÄ• m. `scavenger vulture'; Si. siyot -- Ä• `bird'.

Å›akulÃ¡ 12247 Å›akulÃ¡ m. `a kind of fish' AV.
Pa. sakula -- m. `a kind of fish', Pk. saÃ¼la -- , L. sahol m., P. saÃ¼l,

saul, m.; A. xaÌ‚l `the fish Ophiocephalus striatus'; B. saÃ¼l, sol, saÃ¯l `a kind of fish', Or. saÃ¼á¸·a, seuá¸·a, H. saur m., saurÄ« f. `a species of carp'.

Å›Ã¡krÌ¥t 12248 Å›Ã¡krÌ¥t n. `dung' RV. gen. Å›aknÃ¡á¸¥ AV. [IE. *kÌ‚eqw -- in Gk. ko/pros &c. ~ *skÌ‚eqw -- in *CHAKA --]
WPah.bhal. kao -- Å›akrÉ”á¹›o m. `a worm in dung of animals' < *Å›akr -- ? Å›Ã¡ka -- , *Å›akana -- , *Å›akara -- 2, Å›Ä• kara -- ; goÌ„Å›akrÌ¥t -- ; <-> *chaka -- , *chakana -- , *chakara -- , *chÄ• kana -- , *chÄ• kara -- .
*Å›akkaá¹-a -- `cart' see Å›Ã¡KAá¹-A -- .

Å›akta 12249 Å›akta `competent, able' Mn. [âˆšÅ›AK1]
Pa. sattha -- (w.r. for satta -- ?) `able', Pk. satta -- ; Sh. (Lor.) Å¡*lto, Å¡*ltÅ«k `strong, powerful (of man, horse, chair)'; S. sato `strong, powerful'.
AÅ›AKTA -- .

12250 Å›Ã¡kti -- 1, Å›aktÃ- -- f. `power' RV. [âˆšÅ›AK1]
Pa. Pk. satti -- f. `ability, power'; Sh.gil. Å¡Äƒt f., koh. Å¡Äƒtt f. `strength, violence'; L. (Ju.) sat f. `power, courage'. -- Deriv.: Sh. Å¡ÄƒtÄ«lÅ- `strong', H. satÄ«l, ËšlÄ• .
*APAÅ›AKTI -- , *VIÅ›AKTI -- .

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Å›aktÃ- 12251 Å›aktÃ-2 f. `spear', ËštÄ-Ì„ -- f. `(flag)staff' MBh.
Pa. satti -- f. `knife, dagger'; Pk. satti -- f. `a kind of weapon'; OSi. sÃ¤t -- `sword, spear'.
*Å›akna -- `gone' see *Å›AKYATI.

12252 Å›akná¹“ti `is able' RV. [âˆšÅ›AK1]
Pa. sakkoÌ„ti, sakkati `is able', Pk. sakkÄ“i, ËškaÃ¯, á¸Œ. Å¡*lk -- , K. heÌ†kun, P. sakká¹‡Ä• , ludh. saknÄ• , WPah.rudh. Å›ak -- , Garh. sakhaá¹‡u; Ku. saká¹‡o `to be able, endure, bear, lift'; N. saknu `to be able', Mth. sakab, OAw. sakaÃ¯, H. saknÄ• , OG. sakaÃ¯, G. Å›akvuÌƒ (Å› -- â†• Sk.), M. saká¹‡&etilde;. <-> NiDoc. fut. Å›akiá¹£yati. -- Pa. 1 pl. opt. sakkuá¹‡Ä“mu, Pk. Å›. sakkaá¹‡oÌ„di, Ëškuá¹‡adi, Gy. pal. saknaÃºÄƒr `causes to be able, helps'. -- Gy. germ. Å¡asti, sasti `is able' for *Å¡ak<-> after nasti `unable' < NÄ• ËŠSTI.
Addenda: Å›akná¹“ti: WPah.ká¹-g. (kc.) sÉ”Ì• ká¹‡Ãµ `to be able' â†• H. P., Garh. saká¹‡u.

Å›Ã¡kya 12253 Å›Ã¡kya `possible' MBh. [âˆšÅ›AK1]
Pa. sakka -- `possible', AÅ›.shah. Å›aka -- , gir. saka -- , jau. sakiya -- , NiDoc. Å›akya, Pk. sakka -- , sakkia -- ; Gy. pal. sÄƒk -- há¹“Ä• er `is able'; Si. sÃ¤ki, hÃ¤Ëš `possible, capable, clever' < *sakkiya -- (with -- kk -- from MIA. pres. st. sakkaÃ¯: but ac. to H. Smith JA 1950, 206 a loanword through Tamil).
AÅ›AKYA -- .

12254 *Å›akyati `goes'. [Altern. MIA. pres. st. from pp. *Å›akna -- (~ Av. -- saxta --). See âˆš*Å›AK2]
Pa. sakkati `goes', Pk. sakkaÃ¯; Ku. sakÄ«á¹‡o `to be exhausted, succumb'; N. saknu, sakinu `to be finished' (or poss. < Å›AKNá¹“TI semant. cf. bhiyÄ• unu s.v. VÃ-DADHÄ• TI).
Addenda: *Å›akyati: doubtful -- MIA. verbs exist only in cmpd.; NIA. perh. conn. *SIKKA -- . (J.C.W.)

Å›akrÃ¡ 12255 Å›akrÃ¡ `mighty (esp. of Indra)' RV., m. `Indra' MBh. [âˆšÅ›AK 1]
Pa. Pk. sakka -- m. `Indra', Si. sak EGS 170.

12256 Å›akvara -- , Å›Ä• kËš m. `bull' lex., Å›akkara -- , Å›Ä• kËš Hcar., Å›akkari -- , Å›Ä• rkkara -- , Å›Ä• á¹…kara -- , Å›aá¹…ka -- lex. [Cf. Å›Ã¡kvan<-> (f. ËšvarÄ« -- ) `skilful, powerful' VS. AV., m. `elephant' lex., Å›Ä• kvarÃ¡ -- `mighty (of bull)' AV., m. `bull (?)' VS. -- âˆšÅ›AK1]
K. hakhur, hakhoru m. `bull, bullock', hakhÃ¼rÃ¼ f. `uncalved heifer'; WPah.bhal. Å›Ã¡kkuro m. `unbroken ox', Å›Ã¡kkÉ”ro m. `well -- developed bull

-- calf', ËšrÄ« f. `welldeveloped heifer'; Si. sarak -- Ä• , haËš `bull'.
*Å›aggaá¹-a -- `cart' see Å›Ã¡KAá¹-A -- .
ÅšAá¹„K `doubt, fear': Å›Ã¡á¹…KATÄ“, Å›Aá¹…KÄ• ËŠ -- , Å›Aá¹…KITA -- , Å›Aá¹…KURA -- , *Å›Ä• á¹…KA -- ; *AVAÅ›Aá¹…KATÄ“, *AVAÅ›Aá¹…KÄ• -- , AÅ›Aá¹…KA -- , NIá¸¥Å›Aá¹…KA -- , SAá¹• Å›Aá¹…KATÄ“.

12257 Å›Ã¡á¹…katÄ“ `is afraid, distrusts' ÅšBr.
Pa. saá¹…kati `doubts, hesitates', Pk. saá¹• kaÃ¯, Ëšaá¹‡a -- n.; S. saá¹…gaá¹‡u `to be suspicious'; L. saá¹…gaá¹‡ `to be shy, be reserved, be considerate, be willing to be milked (of a cow)'; P. saá¹…gá¹‡Ä• `to be shy'; Ku. sÃ£Ì„ká¹‡o `to suspect, blame, accuse'; G. sÃ£Ì„kvuÌƒ `to test (a measure or weight for accuracy)'; -- caus.: S. saá¹…gÄ• iá¹‡u `to frighten'; H. sakÄ• nÄ• `to make doubt'.
Å›aá¹…karÄ« -- see SAá¹…GARA -- .

Å›aá¹…kÄ• ËŠ 12258 Å›aá¹…kÄ• ËŠ f. `fear, distrust' ÅšBr. 2. *Å›Ä• á¹…ka -- .
[âˆšÅ›Aá¹…K]
1. Pa. saá¹…kÄ• -- f. `fear, suspicion' (denom. saá¹…kÄ• yati `doubts'), Pk. saá¹• kÄ• -- f.; Sh. Å¡oÌ¯á¹… f. `care, precaution'; S. saá¹…ga f. `timidity'; L. (Ju.) saÌƒg `shyness, reserve'; P. saá¹…g f. `shame'; WPah.jaun. Å›Ã£Ì„g `doubt', OAw. sÄ• á¹• kÄ• f., Si. saka.
2. Kho. Å¡aá¹…g `fear, suspicion' (BelvalkarVol 96 < Å›aá¹…kÄ• ËŠ -- ); S. sÃ£Ì„ga f. `care, thought, apprehension'.
AÅ›Aá¹…KA -- , NIá¸£Å›Aá¹…KA -- .
Addenda: Å›aá¹…kÄ• ËŠ -- : Md. sakku `doubt'.

Å›aá¹…kita 12259 Å›aá¹…kita `alarmed, anxious' MBh.
Pa. saá¹…kita -- (saá¹…kin -- , saá¹…kiya --) `anxious', Pk. saá¹• kia -- (saá¹• ki -- ); WPah.bhal. Å›aá¹…kiÄ• `feeling the need to answer the call of nature'; Si. sÃ¤ka, hÃ¤Ëš `doubt, care'.

Å›aá¹…kÃº 12260 Å›aá¹…kÃº1 m. `peg, spike' RV., `stake, post' MBh., `stick, arrow' Hariv.
Pa. saá¹…ku -- , Ëšuka -- m. `stake, spike, javelin', Pk. saá¹• ku -- m.; Dm. Å¡aá¹… `branch, twig', Å¡Ã£Ì„kolÄ«ËŠ `small do.', Gaw. Å¡Ä• á¹…kolÄ«ËŠ; Kal.rumb. Å¡oá¹… (st. Å¡oá¹…g -- ), urt. Å¡aá¹… `branch'; Kho. Å¡oá¹…g `a kind of shrub with white twigs (?)'; Phal. Å¡oÌ„á¹… `branch'; P. saá¹…glÄ• m. `a plank bridge in the hills'; A. xaÌƒkÄ• li `a kind of fishing spear';

Si. aku -- va `stake'. -- X Å›Ä• ËŠKHÄ• -- : Gaw. Å¡Ã£Ì„khÃ¡, Å¡Ã£Ì„kÃ¡ `branch', Sv. Å¡Ã£Ì„khe; OG. sÄ• á¹• kha m. `beam'. -- Connexion of the following is doubtful: S. sÃ£Ì„ga f. `one fork of a forked stick', sÃ£Ì„gi f. `spear'; L. sÄ• á¹…g, pl. Ëšgalƒ f. `spear', salƒgolÄ• m. `spear carried by a watchman'; P. sÃ£Ì„g f. `prong, fork, point', sÄ• á¹…gÄ« f. `pitchfork'; H. sÃ£Ì„g f. `spear, instrument for digging wells', sÃ£Ì„gÄ« f. `small spear'; G. M. sÃ£Ì„g f. `iron spear'.
*Å›ALYAÅ›Aá¹…KU -- .
Å›aá¹…ku -- 2 `a partic. tree' see Å›Ä• KA -- 1.
Addenda: Å›aá¹…kÃº -- [Shgh. xÌŒÃ¯/Å«ng `stick' not â†• IA. e.g. Kho. Å¡oá¹…g EVSh 102 where ref. to CDIAL is given wrongly as 12262]

Å›aá¹…kuci 12261 Å›aá¹…kuci m. `skate -- fish' lex., Å›aá¹…koÌ„ca -- , Ëšci -- W. [Cf. Å›aá¹…ku -- m. `a partic. water animal' lex.]
AÅ›. saá¹• kuja -- `a kind of fish'; B. sÃ£Ì„kac `skate -- fish'; Or. sÄ• á¹…kuca, sÄ• á¹…koca, Ëšci, sÄ• á¹…kosa, Ëšsi `the sting -- ray'.

Å›aá¹…kura 12262 Å›aá¹…kura `frightful' lex. [âˆšÅ›Aá¹…K]
Dm. Å¡aÌƒkur, Å¡aÌƒku `ice' (semant. cf. Ash. troÌˆÌ„Ì£s < TRÄ• SA -- NTS xii 190)?

Å›aá¹…khÃ¡ 12263 Å›aá¹…khÃ¡1 m. (n. lex.) `conch -- shell' AV., Å›aá¹…khaka <-> m.n. MBh.
Pa. saá¹…kha -- m. `conch, mother -- of -- pearl'; Pk. saá¹• kha -- m.n. `conch', ËškhiyÄ• -- f. `small do.'; S. saá¹…ghÄ« f. `a kind of bracelet'; B. sÃ£Ì„kh `conch -- shell', sÃ£Ì„khÄ• , ËškÄ• , s&etilde;khÄ• `conch bracelet', Or. saá¹…khÄ• ; OAw. sÄ• á¹• kha m. `conch -- shell', H. saá¹…kh m., Si. sak -- a, haËš. -- Lws. in S. saá¹…khu m. `conch', Ku. sÃ£Ì„kh, sÃ£Ì„k. Å›Ä• á¹…KHIKA -- , *Å›Ä• á¹…KHINÄ« -- ; Å›Aá¹…KHAKÄ• RA -- , Å›Aá¹…KHADÄ• RAKA -- .
Addenda: Å›aá¹…khÃ¡ -- 1 [a < non -- apophonic IE. o (Gk. ko/gxos) T. Burrow BSOAS xxxviii 69]
WPah.ká¹-g. Å›Ã¡á¹…kkh m. `conch' â†• H.; Md. sangu â†• Ind.; A. Å›Ã£Ì„k (phonet. x -- ) `bracelet made of shells' AFD 187.

Å›aá¹…kha 12264 Å›aá¹…kha2 m. `temporal bone or frontal bone' YÄ• jÃ±., `part of an elephant's head between the tusks' lex.
Pk. saá¹• kha -- m.n. `temporal bone'; Gy. arm. sÉ™á¹…kh `ear'; -- Bshk.

Å¡eá¹… `throat', Tor. Å¡Ä• á¹…g; Phal. Å¡aá¹…gÄ«ruá¹› `inside of throat'; L. (Ju.) saÌƒgh m. `throat', saÌƒghá¹›Ä« f. `enlarged uvula', awÄ• á¹…. sagh `throat'; P. saá¹…gh, ËšghÄ• m. `throat, front part of neck, gullet'; WPah. (Joshi) Å›Ã£Ì„gÄ« f. `throat'.
*Å›Aá¹…KHAHANU -- .
Addenda: Å›aá¹…kha -- 2: WPah.ká¹-g. Å›Ã¡á¹…gÉ” m. `throat', Å›aá¹…ge f. `neck, throat'.
ÅšAá¹¬2: â€ *Å›Aá¹-á¹- -- .

12265 Å›aá¹…khakÄ• ra -- , Ëšaka -- m. `shell -- worker' lex. [Å›aá¹…khÃ¡ -- 1, kÄ• ra -- 1]
B. sÃ£Ì„k(h)Ä• ri `maker of conch -- shell bracelets'; Or. saá¹…khÄ• ri `shell -- worker'; -- or < Å›Aá¹…KHADÄ• RAKA -- .
Å›aá¹…khadÄ• raka -- m. `shell -- cutter' lex. [Å›aá¹…khÃ¡ -- 1, dÄ• ra -- 1]
See Å›Aá¹…KHAKÄ• RA -- .

Å›aá¹…khahanu 12266 *Å›aá¹…khahanu `temple and chin'. [Å›aá¹…kha -- 2, hÃ¡nu2 --]
K. hangunu m. `the temple, curl of hair on the temple', hoÌ†ngaÃ± f., hoÌ†ngunu m. `chin'.
Å›aá¹…khinÄ« -- see Å›Ä• á¹…KHIKA -- .
ÅšAá¹¬1 `fall off, disintegrate, be destroyed, be depressed, be ill'. [Based on MIA. *Å›aá¹-a -- < *Å›rÌ¥ta -- ~ Å›Ä«rá¹‡Ã¡ -- . Replaced âˆš*Å›Ä• (Å›Ä«ËŠYATÄ“; Å›Ä• ta -- `weak, thin' Hariv., m. `falling off' SuÅ›r.; Å›Ä• tayati `fells' MBh.) in Å›Ä• ta -- â†’ *Å›Ä• á¹-a -- . Replaced âˆšÅ›AD1 in pará¹‡aÅ›adÃ¡ -- m. AV. ~ Pa. paá¹‡á¹‡a -- saá¹-a -- after collision of âˆš*Å›Ä• and âˆšÅ›AD1

(fut. Å›Ã¡tsyati AV. ~ Å›Ä• ta -- ; âˆšÅ›AD `Å›Ä• tanÄ“' DhÄ• tup., pres. Å›Ä«ËŠyatÄ“, caus. Å›Ä• tÃ¡yati Gr. (J. C. W.)]
*Å›aá¹-a -- , Å›Ã¡á¹-ati1, Å›Ä• á¹-a -- 2, *Å›Ä• á¹-ayati1.
ÅšAá¹¬2 `go'. [Same as âˆšÅ›Aá¹-1? Replaces âˆš*Å›Ä• in mng. `go away' (Ã¡paÅ›Ä• tayati `drives away' AV.). Replaces also âˆšÅ›AD1 in same sense ( Å›Ä• dayati `drives cattle' PÄ• á¹‡.com., Ä• Å›adati `goes' Vop., Pk. satta -- `gone away'). For extension of âˆšÅ›Aá¹- to other senses of Å›Ä• t -- / Å›aÌ„Ì†d -- , cf. replacement of âˆšÅ›AD2 `be proud' RV. by âˆšÅ›Aá¹-3 ( Å›Ä• á¹-ayatÄ“, Å›Ä• ËŠá¸• atÄ“ `praises' DhÄ• tup. (J. C. W.)]
Å›aá¹-ati2, *Å›Ä• á¹-ayati2.

Å›aá¹-a 12267 *Å›aá¹-a `falling, rotting'. [~ pará¹‡a -- Å›adÃ¡ -- m. `falling of leaves' AV. -- âˆšÅ›Aá¹-1]
Pa. paá¹‡á¹‡a -- saá¹-a -- m. `heap of fallen leaves'; G. saá¹›É” m. `putrefaction'.

12268 Å›Ã¡á¹-ati1 `disintegrates, is ill' DhÄ• tup. [See âˆšÅ›Aá¹-1]
Pk. saá¸• aÃ¯ `falls to pieces, rots, is ill', Ëšaá¹‡a -- n.; S. saá¹›aá¹‡u `to rot'; L. saá¹›aá¹‡ `to be burnt', awÄ• á¹‡. saá¹›uá¹‡, (Ju.) saá¹›á¹›aá¹‡ `to burn, inflame, destroy'; P. saá¹›nÄ• `to rot, be burnt'; WPah.bhad. Å›aá¹›nÅ« `to rot', jaun. Å›aá¹›Ä• noÌ„Ìƒ `to corrupt'; Ku. saá¹›á¹‡o `to rot', N. saá¹›nu (lw. with á¹›); A. xariba `to fall'; B. saá¹›Ä• `to rot', Or. saá¹›ibÄ• ; Mth. saral `rotten'; H. saá¹›nÄ• `to rot, ferment'; G. saá¹›vuÌƒ `to rot', M. saá¸• á¹‡&etilde;.
Addenda: Å›aá¹-ati1: WPah.ká¹-g. Å›É”Ì• á¹›nÃµ `to rot, decompose (of food other than fruit), to feel unrest'; -- jaun. for Å›aá¹›Ä• noÌ„Ìƒ read Å›aá¹›Ä• á¹‡Ãµ.

12269 Å›aá¹-ati2 `goes' DhÄ• tup. 2. *Å›Ä• á¹-ayati2 `drives'. [~ Ä• Å›adati `goes' Vop., Å›Ä• dayati `drives (cattle)' PÄ• á¹‡.com. -- See âˆš Å›Aá¹-2]
1. Pk. saá¸• aÃ¯ `goes'; PaÅ¡.lauá¹›. Å¡Ä• á¹› -- , gul. Å¡Ä• r -- , dar. weg. Å¡Ä• á¹› -- , Å¡aá¹› -- , kuá¹›. Å¡oá¹› -- , ar. Å¡uá¹› -- `to go away, wander, flow'.
2. Pa. sÄ• á¹-Ä“tar -- m. `one who drives away or dispels'; PaÅ¡.lauá¹›. Å¡Ä• á¹›ai -- `to carry off, lead away', dar. weg. á¹£arÃ¤i -- `to herd (cattle)'.
Å›aá¹-Ä• -- see JAá¹-Ä• -- .
Addenda: Å›aá¹-ati2. 1. WPah.kc. Å›É”á¹›É™k f. (obl. -- i) `road' (ká¹-g.

sÉ”Ì• á¹›É™k â†• H.). H. saá¹›ak f.
2. â€ *Å›aá¹-á¹- -- : G. saá¹-vuÌƒ `to slip away'; -- ext. -- kk -- in P. Ku. N. B. H. G. M. (rather than < *SAá¹-á¹- -- 2: see also â€ *Å›Uá¹- -- , â€ *Å›Uá¹-á¹- --).

Å›aá¹-á¹-a 12270 *Å›aá¹-á¹-a `defective'. 2. Å›aá¹-ha -- (and *Å›aá¸• a -- ) `deceitful' &capamacr;past., `cheat, fool, idler' W. 3. Å›aá¹‡á¹-hÃ¡ -- 1 m. `rogue, fool' lex., `impotent' Uá¹‡Ä• dis. 4. *Å›aá¹‡á¹-hara -- . 5. á¹£aá¹‡á¸• hÃ¡ -- , v.ll. Å›aËš, saËš, á¹£aá¹‡á¸• a -- 3, Å›aËš m. `eunuch' GrÌ¥Åšr., Ëšaka -- m. MBh., á¹£aá¹‡á¸• hÄ« -- f. `woman without menstrual periods or breasts'. [Poss. connexions in Mu. PMWS 80. -- In words containing a sibillant it is impossible to determine whether the NIA. forms with unaspirated retroflex represent an original aspirate or not: the aspirate and unaspirated forms are therefore grouped together, although the presumption from similar `defective' word -- groups is that the two series existed in this group also. -- Cf. the group *Å›Uá¸• A -- (Å›uá¹‡á¹-hÃ¡ -- , *Å›uá¹‡á¸• ha -- , *Å›Å«á¸• ha -- 2, *Å›oÌ„á¹-á¹-ha -- 1, *Å›oÌ„á¹-ha -- 1, *Å›oÌ„á¹‡á¹-ha -- , *Å›oÌ„ruá¹‡á¸• a -- , Å›oÌ„la --) and similar groups s.vv. kuá¹‡á¹-ha -- , *á¹-uá¹‡á¹-a -- 2, *naá¹-á¹-a -- , baá¹‡á¸• Ã¡ -- , *bukka -- 4, *maá¹-á¹-a -- , *rakka -- , *lakka -- 1, vaá¹‡á¹-a -- 2. -- Cf. *Å›Aá¹‡á¹-HA -- 2 `lump']
1. K. haá¹-un `to become lean', hÃ¼á¹-Ã¼ f. `that which has become thin, stick, (at end of cmpds.) dried up'.
2. Pa. saá¹-ha -- `crafty, fraudulent', saá¹-hatÄ•  -- f. `fraud'; S. saá¹›hu `fallen and stretched out (of a sluggard)'; L. saá¹›h `obstinate (of animals)'; B. Å›aá¹›a `thin, small, minute'; Or. saá¹›ha, saá¹›a `secret consultation'; G. saá¸• h `stupid, bewildered, stiff, motionless'; M. Å›aá¸• h `knavish, vile, mean', saá¸• m. `stump of sugar -- cane etc.' (or < *CHAá¹-A -- ), saá¸• Ä•  `bare, void, standing alone (as a person unmarried)'; Si. saá¸·a, sala `deceit' (rather than < CHALA -- ); -- H. sallo f. `silly woman' < *saá¹›hlo?
3. Pk. saá¹• á¹-ha -- `knavish, deceitful'; K. haná¸• un `to show signs of slight wear', haná¸• ama `stupid'; G. sÃ£Ì„á¹-hÉ” m. `stalk, reed'; -- K. hoÌˆÌƒá¹-hÃ¼ `(of women or animals) barren' (á¹-h?).
4. Kho. (Lor.) Å¡ondor `having front teeth fallen out' (= á¹‡á¸• ?); K. haná¸• uru m. `dried and withered ricestraw standing barren in the field'.
5. NiDoc. Å›aá¹• á¸• a `epithet of horse (castrated?)' Burrow KharDoc 124; Pk. saá¹• á¸• ha -- m. `eunuch'; K. honá¸• u m. `large fat ram'; S. saá¹‡á¸• hi f.

adj. `barren'; L. saá¹‡á¸• h, saá¸• á¸• h, pl. Ëšá¸• hÄ«Ëœ `barren (of women and animals)', awÄ• á¹‡. saá¸• á¸• h; P. saá¹‡á¸• h `barren', saá¹‡á¸• hÄ« f. `a large and powerful woman', saá¹‡á¸• hÄ• m. `male buffalo' (see also s.v. SÄ• ËŠá¹‡á¸• A -- ); WPah.bhal. Å›Ã nn f., (Joshi) Å›Ã£Ì„á¸• f. `barren cow or buffalo'; N. saá¹‡á¸• o `stout and strong'; Or. saá¹‡á¸• ha, Ëšá¸• a, saá¹‡á¸• hÄ• , Ëšá¸• Ä• `stout and strong, (of a tree) unfruitful from luxuriant growth, (of woman) incapable of conception, (of man) too corpulent for sexual relations'; M. saÌƒá¸• Ä• `tall and strong'; Si. saá¹‡á¸• a `eunuch'.
*Å›Aá¹-HÄ• á¹…GAKA -- ; *á¹£Aá¹‡á¸• HARÅ«PA -- .
Å›aá¹-ha -- see prec.

Å›aá¹-hÄ• á¹…gaka 12271 *Å›aá¹-hÄ• á¹…gaka `having a thin body'. [Å›Aá¹-HA -- , Ã¡á¹…GA -- 1]
B. Å›aá¹›aá¹…gÄ• , Ëšá¹›iá¹…gÄ• `thin and long, tall and slender'.
*Å›aá¸• a -- `defective' see *Å›Aá¹-á¹-A -- .

Å›aá¹‡Ã¡ 12272 Å›aá¹‡Ã¡ m. `hemp' AV.
Pa. saá¹‡a -- n. `hemp', NiDoc. á¹£aá¹• á¹‡a, Pk. saá¹‡a -- , siá¹‡a<-> m.n., S. siá¹‡Ä« f., L.awÄ• á¹‡. siá¹‡Ä«Ëœ, P. saá¹‡ f., Ku. saá¹‡, N. san, A. xan, B. san; Or. saá¹‡a, chaá¹‡a `hemp, flax'; Bi. Mth. san, Mth. (NETirhut) soÌ†n, H. san m., sanÄ« f. `fine hemp'; G. saá¹‡ n. `hemp', M. saá¹‡ m., Si. sana, haá¹‡a. <-> Deriv.: Or. chaá¹‡i `hempen'; G. saá¹‡iyuÌƒ n. `hempen cloth'.
Å›aá¹‡ikÄ• -- , Å›Ä• á¹‡Ã¡ -- 1, Å›Ä• á¹‡Ä« -- ; *Å›aá¹‡akÄ• á¹£á¹-ha -- , Å›aá¹‡aÅ›Ä• ka -- , Å›aá¹‡aÅ›Å«tra -- .

Å›aá¹‡akÄ• á¹£á¹-ha 12273 *Å›aá¹‡akÄ• á¹£á¹-ha `hemp stalk'. [Å›Aá¹‡Ã¡ -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. sanÄ• á¹-hÄ«, sanaiá¹-hÄ• `stalk of hemp', Mth. sansanÄ• á¹-hÄ«.

Å›aá¹‡aÅ›Ä• ka 12274 Å›aá¹‡aÅ›Ä• ka m. `pulse of hemp' CÄ• á¹‡. [Å›Aá¹‡Ã¡ -- , Å›Ä• KA -- 2]
Si. hanahu `the grain Eleusine coracana'.

Å›aá¹‡asÅ«tra 12275 Å›aá¹‡asÅ«tra n. `hempen cord' GrÌ¥Åšr. [Å›Aá¹‡Ã¡ -- , SÅ«ËŠTRA --]
Si. haá¹‡ahÅ« `hempen string or thread, cord'.

Å›aá¹‡ikÄ• 12276 Å›aá¹‡ikÄ• f. `Crotolaria of various species' lex. [
Å›Aá¹‡Ã¡ --]
A. xani, xeni `inner stalk of rice straw'.
Å›aá¹‡á¹-hÃ¡ -- 1 `rogue' see *Å›Aá¹-á¹-A -- .

Å›aá¹‡á¹-ha 12277 *Å›aá¹‡á¹-ha2 `lump'. [See *Å›Uá¹‡á¹-HA -- 2. -- Cf.
Å›aá¹‡á¹-hÃ¡ -- 1 `defective' s.v. *Å›Aá¹-á¹-A --]
P. saá¹‡á¸• hÄ• m. `bubo'.
*Å›aá¹‡á¹-hara -- , Å›aá¹‡á¸• ha -- `defective' see *Å›Aá¹-á¹-A -- .

Å›atÃ¡ 12278 Å›atÃ¡ n. `100' RV.
Pa. sata -- n., Ëšaka -- n. `100', AÅ›.shah. man. Å›ata -- , kÄ• l. á¹£ata --
, NiDoc. Å›ata, Å›ada, Pk. saya -- , saa -- , sayaya -- n., Gy. eur. Å¡el,
pal. sai, PaÅ¡. Å¡Ä• i, Kho. Å¡or, Mai. Å¡al, Sh. Å¡Äƒl, K.rÄ• m. Å›au,
á¸• oá¸• . Å›oÌ„u, S. saÃ¼, L. sÃ´, khet. sau, P. sau, sai, WPah.bhad. Å›auÅ«,
bhal. Å›au, Ku. N. sai, A. xa, B. sa, Or. sa, sae, Bi. sai, Mth. sau, sai,
Aw.lakh. sau, pl. sai, H. OMarw. sau, OG. saÃ¼, pl. saÃ¯á¹• , G. sÉ”, Å›e_,
M. Å›&etilde;, OSi. (BrÄ• hmÄ«) sata, Si. siya -- ya. -- Deriv.: Pa. satima
-- `100th', Pk. saÃ¯ma -- , S. saiÃµ.
Å›atatamÃ¡ -- 1, *Å›atatama -- 2; Å›ataguá¹‡a -- , Å›atÃ¡pad -- ,
Å›ataparvaka -- , Å›atapuá¹£pa -- , *Å›atampuá¹£pa -- , *Å›atambhara -- ,
Å›atasahasra -- ; aá¹£á¹-oÌ„ttaraÅ›ata -- , Å«naÅ›ata -- , catuá¸¥Å›ata -- ,
*triá¸¥Å›ataka -- , daÅ›aÅ›atÃ¡ -- , paÃ±caÅ›ata -- , á¹£aá¹-Å›ata -- ,
*sapÄ• daÅ›ata -- , sapÄ• daÅ›atika -- .
Addenda: Å›atÃ¡ -- : WPah.ká¹-g. (kc.) Å›É”Ì• Ì„ (obl. Å›É”Ì• a `100', Garh.
sÉ”.

Å›ataguá¹‡a 12279 Å›ataguá¹‡a `hundredfold' Mn. [Å›ATÃ¡ -- , GUá¹‡Ã¡ --]
Pk. sayaguá¹‡ia -- `hundredfold', S. sauÌ„Ìƒá¹‡o.

Å›atatamÃ¡ 12280 Å›atatamÃ¡1 `100th' RV. [Å›ATÃ¡ --]
S. saÃ¼Ãµ `100th', WPah.bhal. Å›auauÌƒ, H. sauwÃ£Ì„.
*Å›atatama -- 2 `anise' see Å›ATAPUá¹£PA -- .

Å›atÃ¡pad 12281 Å›atÃ¡pad `having a hundred feet' RV., m. `centipede'
SuÅ›r., Å›atapadÄ« -- f. SuÅ›r. [Å›ATÃ¡ -- , PÃ¡D -- 2]
Pa. satapadÄ« -- f. `centipede', Pk. sayavaÄ« -- f., Wg. Å¡awoá¹›a. -- Dm.
á¹£awÃ¡k? -- PaÅ¡.ar. daÅ¡Ã¡p, ËšÅ¡Ä• ËŠp, chil. dÄ• á¹£Ã©k, Shum. Å¡Ã¡dap
early â†• Sk. IIFL iii 3, 60. -- Poss. Kal.rumb. urt. Å¡ivilÃ¡, but see
Å›IPAVITNUKÃ¡ -- .

Å›ataparvaka 12282 Å›ataparvaka m. `the white -- flowered dÅ«rvÄ• grass'
SuÅ›r., ËšvikÄ• -- f. `dÅ«rvÄ• grass, barley' lex. [Cf. Å›atÃ¡parvan --
`having a hundred joints' RV., m. `bamboo' Bhpr. -- Å›ATÃ¡ -- , PÃ¡RVAN --]
B. sabÄ• i `a kind of grass'; Or. sabÄ• i `the grass Ischaemum angustifolium
or Pollindium angustifolium'?

Å›atapuá¹£pa 12283 Å›atapuá¹£pa `having 100 flowers' MBh., m. `Anethum sowa'
SuÅ›r., ËšpikÄ• -- f. lex. 2. *Å›atampuá¹£pa -- (cf. Å›atÃ¡á¹• hima -- ~
Å›atÃ¡hima -- AV.). 3. Hypochoristic *Å›atatama -- 2. [Å›ATÃ¡ -- , PÃºá¹£PA
--]
1. Pa. satapupphÄ• -- f. `anise', Pk. sayapupphÄ• -- f., Or. saÃ¼pa, H.
sauph f., G. sophÄ• m. pl., M. Å›ep, Å›epÅ« f.
2. Kho. Å¡orum, S. sauÌƒpha f., P. sauÌƒph f., N. suÌƒp, Bi. H. sauÌƒph f.
(â†' M. sÃµp, sop).
3. P. soe m. pl., H. soÄ• m.; -- Kho. Å¡orum or < 2.
*Å›atampuá¹£pa -- `anise' see prec.

Å›atambhara 12284 *Å›atambhara `full hundred'. [Å›ATÃ¡ -- , BHÃ¡RA --]
M. Å›&etilde;bhar `hundred', Ko. Å›embhari, Å›embor.

Å›atasahasra 12285 Å›atasahasra n. sg. or pl. `100,000' R. [Å›ATÃ¡ -- ,
SAHÃ¡SRA --]
Pa. satasahassa -- `100,000', AÅ›.shah. Å›atasahasra -- , gir. satasahasra
-- , kÄ• l. Å›ataá¹£ahaá¹£a -- , Pk. sayasahassa -- , Si. suvahas.

*Å›atta -- `fallen' see Å›ANNA -- .

Å›Ã¡tru 12286 Å›Ã¡tru m. `enemy' RV.
Pa. Pk. sattu -- `enemy', Pa. Ëšuka -- m.; Si. inscr. sÃ¤t -- biya `fear of enemies'.
ÅšAD `fall'. [Replaced in MIA. by âˆšÅ›Aá¹-1]
*Å›ATTA -- , Å›ANNA -- , Å›Ä• DÃ¡YATI; *UT -- Å›ADATI, *UT -- Å›ANNA -- , NIÅ›Ä• DÄ• -- . -- See âˆš*Å›Ä• .

Å›adaka 12287 Å›adaka m. `unhusked corn' Bhadrab.
Gy. eur. Å¡elÄ« f. `grain, bran': very doubtful.
Addenda: Å›adaka -- m. or n. [Cf. v.l. SADAKA --]

12287a *Å›adati `falls' (fut. Å›atsyati AV., aor. aÅ›adat Gr.). [âˆšÅ›AD]
Si. senavÄ• , heËš `to fall' (or < Å›Ä«ËŠYATÄ“ or Å›Ä«RYÃ¡TÄ“ or CYÃ¡VATÄ“).

12287b â€ *Å›anaÅ›ana -- `rustling sound'; WPah.ká¹-g. Å›É™á¹‡Å›É™á¹‡Ä• á¹‡Ãµ `to resound, rustle'; and see SVANÃ¡ -- .
â€ Å›Ã¡naiá¸¥ `slowly' RV.: â€ Å›ANAIÅ›CARA -- .

12287c â€ *Å›anaiÅ›cara -- `slow -- moving' BhartrÌ¥., m. `Saturn' MBh. [Å›ani -- m. R. â†• Pk.: -- Å›Ã¡naiá¸¥ `slowly' RV., CARÃ¡ -- 1]
Pk. saá¹‡icchara -- , saá¹‡iá¹• cara -- , saá¹‡iccara -- m.; -- OP. chanicchara -- vÄ• ru m. `Saturday', P. chanicchar (vÄ• r) m.

Å›anna 12288 Å›anna `fallen, decayed' Nir. 2. *Å›atta -- . [Cf. SANNÃ¡ -- 2 `dead' AV. -- âˆšÅ›AD]
1. Pa. sanna -- `sunk'; Pk. saá¹‡á¹‡a -- `tired, worn out'; G. sÄ• nÄ« f. `dregs of expressed sesamum seeds left in mill, dregs of sweetmeats in bottom of pan'; -- Si. huá¹‡Ä• `fell' (pret. of henavÄ• < *Å›ADATI or Å›Ä«ËŠYATÄ“) prob. < *Å›Ä«NA -- 2 or Å›Ä«Rá¹‡A -- .
2. Wg. Å¡ot `chasm'.
ÅšAP `swear, curse': Å›Ã¡pati, Å›apita -- , Å›aptÃ¡ -- , Å›Ã¡pyati, Å›apva -- , Å›Ä• pa -- , Å›Ä• pÃ¡yati; *avaÅ›apa -- , *avaÅ›apati; <-> Å›Ã¡bda -- ?

12289 Å›Ã¡pati `curses, swears' RV., `reviles' YÄ• jÃ±. [âˆšÅ›AP]
Pa. sapati `curses'; NiDoc. caus. Å›avÄ• vitavya; Pk. savaÃ¯, Ëšaá¹‡a -- n., Si. havanavÄ• , avËš; -- with unexpl. Ä• h -- : Kal.rumb. Ä• hÃ¡wem `I swear',

Kho. Ä• hoik, 1 sg. Ä• haÃ¼m BelvalkarVol 89.

Å›apÃ¡tha 12290 Å›apÃ¡tha m. `curse' RV., `vow' MBh. [âˆšÅ›AP]
Pa. sapatha -- m. `oath', NiDoc. Å›avatha; Gy. eur. sovel m. `curse, oath' (s -- < *Å¡h --), arm. sol `sound, voice'; Sh.gil. Å¡a, pl. Å¡aÄ©e, koh. Å¡Äƒveì† (m. pl.?) `abuse'; S. saìƒhuìƒ m. `oath', L. sÃµË…h f., awÄ• á¹‡. sÃ É”ìƒ, khet. sauìƒh, P. sauìƒh, sauhuìƒ f., WPah.jaun. Å›auìƒ, (Joshi) Å›au f., Ku. sauìƒ, H. sauìƒh, sÃµh, sauìƒ, sÃµ f.; Ko. savo `curse'; -- Md. huvai `oath' (or < Å›Ä• PA --).
Addenda: Å›apÃ¡tha -- : WPah.ká¹-g. sá¹“ m.pl. (obl. sÃ³a) `oath' â†• H. Him.I 213; Garh. sÉ”ìƒ `swearing'.

Å›apita 12291 Å›apita `cursed' R. [âˆšSÃ¡P]
M. Å›ivÄ« f. `abusive word or speech, piece of abuse'; -- Å›iverÄ• , Å›ivrÄ• `abusive' < *Å›apita -- kara -- ?

Å›aptÃ¡ 12292 Å›aptÃ¡ `cursed, adjured' MBh., n. `curse' TBr., `oath' R. [âˆšÅ›AP]
Pa. Pk. satta -- `cursed', NiDoc. Å›ata; Kt. Å¡Ã¼t `oath', Pr. Å¡Ã¼t, Å¡Å«Ì¤tÅ«, Kal.rumb. Å¡at, Kho. Å¡ot.

12293 Å›Ã¡pyati `curses' Bhaá¹-á¹-. [âˆšÅ›AP]
B. Å›Ä• pÄ• `to curse', Or. sÄ• pibÄ• , H. sÄ• pnÄ• ; -- MIA. pp. *Å›appita -- in Kho. Å¡apÃ-r `wolf' (â†’ Bshk. Å¡apÄ«ËŠr; earlier â†’ Wkh. Å¡apt, Sar. xiqp Rep1 79).

Å›apva 12294 Å›apva m. `abuse' lex. [âˆšÅ›AP]
PaÅ¡.lauá¹›. Å¡Ä• p, weg. sÄ• p `curse' (or â†• Sk. IIFL iii 3, 165: â†’ Par. Å¡Ä• p IIFL i 290).
Addenda: Å›apva -- [Poss. sanskritized â†• MIA. *Å›appa -- der. fr. Å›Ã¡PYATI]
OP. sarÄ• pu m. `curse' with intrusive r, P. sarÄ• p.

Å›aphara 12295 Å›aphara m. `the fish Cyprinus saphore' VarBrÌ¥S., `a kind of fish' BhP., Å›apharÄ« -- f. lex.
Pk. sabhara -- , sahara -- m. `a kind of fish'.
MAHÄ• Å›APHARA -- .

Å›abÃ¡ra 12296 Å›abÃ¡ra (often Å›avara --) m. `a wild mountain tribe in the Deccan' AitBr., Ëšaka -- m. `a savage' KÄ• v.
Pa. Pk. savara -- m. `an aboriginal tribe'; Or. sahara, saara, saÃ¼ra, f. saaruá¹‡i `a caste of aboriginal Gaá¹›ajÄ• ts'; Si. savara `a savage', habarayÄ• `archer, a VÃ¤ddÄ• ' (-- b -- ?) EGS 188.

12297 Å›abÃ¡la -- , Å›avala -- `variegated, spotted' RV., Å›abara -- , Å›avara -- , Å›arvara -- lex. [See KARBARA --]
Pa. Pk. sabala -- `spotted', Pk. savala -- ; -- Si. sabala `variegated colour' (EGS 174) â†• Pa.

Å›Ã¡bda 12298 Å›Ã¡bda m. `articulate sound, noise' ÅšBr., Å›abdaka -- m. AgP. [âˆšÅ›AP?]
Pa. Pk. sadda -- m. `sound, voice, call', Dhp. chada -- ; Ash. Ä‹ot f. `noise' NTS vii 86; S. saá¸• Ì u, saá¸• Ì o m. `call, shout', L. sadd, mult. saá¸• á¸• , (Ju.) saá¸• Ì m., awÄ• á¹‡. sad, P. sadd, saddÄ• m. (ludh. `invitation'); WPah.jaun. Å›Ä• d `sound, echo', OB. sÄ• da, H. sÄ• d m.f.; G. sÄ• d m. `call, voice, echo', sÄ• dá¹›Ä« f. `soft low voice'; M. sÄ• d m.f. `shouting to'; Ko. sÄ• d `sound', Si. sada.
Å›ABDAYATI; *Å›ABDAPÄ• THA -- ; PRATIÅ›ABDA -- .

Å›abdapÄ• tha 12299 *Å›abdapÄ• tha `limit of a shout'. [Cf. vÄ• kpatha -- m. `range of speech' ÅšiÅ›., Å›rutipatha -- m. `range of hearing' MBh., and L. cmpd. saá¸• á¸• -- pandh `limit of a shout'. <-> Å›ABDA -- , PÄ• THÃ¡ --]
L. sadvÄ• h, mult. saá¸• vÄ• h, (Ju.) saá¸• Ì vÄ• h m. `distance a man's voice carries'.

12300 Å›abdayati `calls' Åšaá¹• k. 2. Å›abdÄ• payati R. [Å›Ã¡BDA --]
1. Pa. saddita -- `called' (cf. saddÄ• yati `calls'), Pk. saddaÃ¯, K.á¸• oá¸• . Å›adá¹‡oÌ„, S. saá¸• Ì aá¹‡u, L. saddaá¹‡, mult. saá¸• aá¹‡, pres. part. saá¸• &etilde;dÄ• , (Ju.) saá¸• Ì á¸• Ì aá¹‡, P. saddá¹‡Ä• , bhaá¹-. sadá¹‡Ä• , WPah.bhal. Å›addá¹‡Å«, (Joshi) Å›Ä• dá¹‡u.
2. S. saá¸• Ì Ä• iá¹‡u `to have called'; L.awÄ• á¹‡. sadÄ• vuá¹‡ `to call'; P. caus. sadÄ• uá¹‡Ä• ; WPah.cur. Å›adÄ• á¹‡Ä• `to call', M. sÄ• daÌ„Ì†viá¹‡&etilde;.

ÅšAM1 `calm, rest': Å›Ã¡MA -- , *Å›AMATI, Å›AMÃ¡YATI, *Å›AMALA -- , Å›Ä• NTÃ¡ -- , SÄ• ËŠNTI -- , Å›Ä• MAN -- , Å›Ä• MAYATI, Å›Ä• MYA -- , SÄ• ËŠMYATI, *Å›IMYATI; *UT -- Å›Ä• NTI -- , UPAÅ›Ä• NTA -- , UPAÅ›Ä• NTI -- , *PRAÅ›AMYATI, *VIÅ›IMYATI.
ÅšAM2 `perceive': NIÅ›AMAYATI, NIÅ›Ä• MA -- , NIÅ›Ä• MAYATI, NIÅ›Ä• MYATÄ“.
ÅšAM3 `cut up, perform ritual': Å›AMITÃ¡ -- ; *VIÅ›AMYATÄ“.
Addenda: Å›abdayati: WPah.ká¹-g. Å›Ã¡dá¹‡Ãµ `to call, invite', J. Å›Ä• dá¹‡u; caus. ká¹-g. Å›É™dauá¹‡Ãµ `to call, invite, bring'.
ÅšAM1 `rest': line 2 for Å›Ä• MAYATI read Å›Ä• MAYATI1.
ÅšAM2 `perceive': â€ Å›Ä• MAYATI2.

Å›Ã¡ma 12301 Å›Ã¡ma `tame' RV., m. `peace' Mn. [âˆšÅ›AM1]
Pa. Pk. sama -- m. `tranquillity'; K. Å›omu `calm, tranquil -- minded'; G. sÉ”Ìƒ f. `ease'.
*Å›AMALA -- , Å›Ä• MYA -- .

12301a â€ Å›ama -- 2 m. `hasta -- (measure of length?)' lex., catuá¸¥Å›amÄ« -- f. `4 Å›ama long' KauÅ›. [Rather than Å›AMÄ« -- 3 which may be extracted from catuá¸¥Å›amÄ« -- ; cf. also Å›aya -- `hasta -- (also as measure)' VarBrÌ¥S.?]
WPah.ká¹-g. Å›É”Ì„Ëœ (with high level tone) m. `measure of length from elbow to finger -- tips', (+ MUá¹£á¹-I -- ) mvá¹- -- Å›É”Ì„Ëœ m. `measure from fist to elbow', roh. Å›Ãµ `1 -- 2 yards'.
Å›Ã¡MYÄ• -- ?

12302 *Å›amati `is allayed' (aÅ›amat ÅšBr., praÅ›amÄ“t R., Å›amana -- n. KauÅ›.) [âˆšÅ›AM1]
Pa. samana -- n. `suppression'; Pk. samaÃ¯ `is allayed, is destroyed'; K. hamun `to be extinguished'; G. samvuÌƒ `to be calm, disappear (of a tumour), become motionless and dead to all appearance, be extinguished'.

12303 Å›amÃ¡yati `allays' AV., Å›Ä• mayati MBh. [âˆšÅ›AM1]
Pa. sÄ• mÄ“ti `calms', Pk. samaá¹• ta -- pres. part.; Si. inscr. samay `having allayed' < Å›am -- or Å›Ä• m -- .

Å›amala 12304 *Å›amala `peaceful'. [Å›Ã¡MA --]
N. sauÌƒlo, saá¹…lo `clear (of liquids)'?

Å›amÄ• lÄ• 12305 Å›amÄ• lÄ• f. `name of a place in Kashmir' RÄ• jat.
K. hamal f. `name of a pargana to the west of Wolur lake in Kashmir' Stein RÄ• jatTrans ii 484.

Å›amitÃ¡ 12306 Å›amitÃ¡ `made ready (of oblation)' VS., Å›amÄ• yÃ¡tÄ“ (aor. aÅ›amiá¹£á¹-a RV., Å›amyati, imper. Å›amÄ«á¹£va VS.) `performs ritual, prepares (victim)' RV. [Cf. Å›amitÅ•ÌŠ<-> m. `skinner (of victim)' RV., Å›amayitrÌ¥ -- m. `slayer' Nir. -- âˆšÅ›AM3]
Wg. Å¡Ä• mÃ¤ -- istÃ¤ `butchered' NTS xvii 299.

Å›amitÄ• 12307 Å›amitÄ• f. `rice -- powder' lex., samitÄ• -- f. `wheat flour' Bhpr. (sÄ“vikÄ• -- f. `a kind of vermicelli made of wheat flour and boiled in milk and sugar' BhP.: sanskritization of NIA.?).
Pk. samia -- `a confection made of wheat flour', samiÄ• -- f. `wheat flour'; S. s&etilde;Ä«Ëœ f. `a piece of vermicelli'; P. sevÄ«Ã£Ì„, semÄ«Ã£Ì„ f. pl., seuá¹‡Ä« f. `vermicelli'; H. sewaÄ«Ëœ, siwaÄ©, simaÃ¯, samaÄ« f., s&etilde;wiyÃ£Ì„, siwaiyÃ£Ì„ f. pl. `vermicelli'; G. sev, sevaÄ« f. `thread -- like comestible made of flour of chickpeas or wheat'; M. Å›ev, Å›evÄ«, Å›eve f. `a little roll of pulse -- flour', Å›evay, pl. Å›evyÄ• f. `vermicelli'.
*Å›amiyÄ• kÄ«la -- `yoke -- pin' see *Å›AMYÄ• KÄ«LA -- .

Å›amÄ«ËŠ 12308 Å›amÄ«ËŠ1 f. `the tree Prosopis spicigera or Mimosa suma (used in kindling fire)' AV. 2. *Å›Ä• mika -- (cf. Å›Ä• ËŠmÄ«la-<-> `made of this wood' KÄ• tyÅšr.). [The tree has leguminous pods (see SAá¹…GARA --): it may therefore be the same as Å›AMÄ« -- 2]
1. Pk. sami -- , chamÄ« -- f. `a partic. tree used for kindling fire'; G. samá¹›Ä« f. `a kind of tree', samá¹›É” m. `a small thorny tree'.
2. Pk. sÄ• mia -- `burnt'; B. sÃ£Ì„i `Mimosa suma'; Or. sÄ• Ä© `Prosopis spicigera, Acacia suma'.

Å›amÄ« 12309 Å›amÄ«2 f. `pod, legume' VarBrÌ¥S., Å›imi -- f. lex. [Cf. Å›IMBA --]
A. s&etilde;i `pod, legume', Or. saÃ¯Ëœ, chuÄ«Ëœ.
Addenda: Å›amÄ« -- 2: A. spel. ch&etilde;i AFD 216.

Å›amÄ« 12310 Å›amÄ«3 `a partic. measure of length' lex. [catuá¸¥Å›amÄ«<-> `4 Å›amÄ« long' KauÅ›. -- Prob. same as Å›AMÄ« -- 2]
WPah.roh. Å›Ãµ, Å›É”Ìƒ `measure of length of 1 or 2 yards'?

Å›Ã¡mba 12311 Å›Ã¡mba m. `weapon used by Indra' RV., `iron head of pestle' lex. [Cf. Å›ambÃ-n -- m. `rower' AV.]
Pk. saá¹• ba -- m.n. `thunderbolt'; K. ham m. `puntingpole'; P. samm m.f. `ferrule'; Ku. sÄ• mo `iron ring of a pestle', N. sÃ£Ì„bi; B. sÄ• mi, sÃ£Ì„pi `ferrule'; Or. sÄ• mi `small iron ring'; Bi. sÄ• m, sÄ• mÄ« `iron ring fastening in blade of weeding knife, ferrule on bottom of pestle', sÄ• mÄ• , sÄ• mmÄ• `short metal tube strengthening inside of axle of ekkÄ• ', Mth. sÄ• m `id.'; H. sÄ• m, sÄ• mÄ« f. `ferrule'; G. sÄ• m f. `head of pestle', sÃ£Ì„b `iron ferrule on stick', sÃ£Ì„beluÌƒ, sÄ• meluÌƒ n. `wooden pestle for flailing rice'; -- M. Å›&etilde;b, Å›&etilde;bÄ« f. `ferrule, ring round end of anything, tip of arrow'.
*Å›AMBAKÄ• á¹£á¹-HA -- .
Addenda: Å›Ã¡mba -- : Md. abu `wooden nail'?
â€ *Å›AMBÄ• KÄ• RA -- .

Å›ambakÄ• á¹£á¹-ha 12312 *Å›ambakÄ• á¹£á¹-ha `pestle wood'. [Å›Ã¡MBA -- , KÄ• á¹£á¹-HÃ¡ --]
Bi. samÄ• á¹-h, ËšmÃ£Ì„á¹-h `peg in the beam of the husking machine which acts as a pestle'; Mth. samÄ• á¹-h `pestle for crushing bricks'. -- Sh. (Lor.) á¹£*lmvt `wooden lever, crowbar' (if for *Å¡amuá¹-h: but very doubtful).

Å›ambaá¹-Ä« 12313 Å›ambaá¹-Ä« in mÄ• á¹£a -- Å›ambaá¹-yaá¸¥ Pat. prob. `some sort of pod'. [Cf. Å›amÄ« -- 2, Å›imba --]
Pk. saá¹• bali -- f. `bean'; Si. amÌ†bala, Ã¤mÌ†bala `the buckbean Limnanthemum cristatum or L. indicum'.

Å›ambara 12314 Å›ambara m. `a kind of deer' VÄ• s. [Cf. Å›abÃ¡ra -- (lex.),

Å›abÃ¡la -- `dappled' used of demonic dogs (RV.) or serpents (MBh.): hence prob. Å›Ã¡mbara -- m. `a serpent demon' RV. also conn.]
Pk. saá¹• bara -- m. `a kind of deer'; P. sÄ• bar m. `elk'; H. sÄ• mbar, sÄ• bar m. `large kind of stag'; OG. sÄ• marÄ• m. pl. `deer', G. sÄ• bar m. `stag', sÄ• brÄ« f. `doe'; M. sÃ£Ì„bar, sÄ• mar m.n. `a sort of elk, Cervus elephas, C. hippelephas, C. aristotelis'.
Å›Ä• MBARÃ¡ -- .

12315 Å›ambalÃ¡ -- , saËš m.n. `provisions for journey' lex., saá¹• vara -- BHS ii 539. [Cf. Å›ambayati, sambËš, sÄ• mbËš `saá¹• bandhanÄ“' DhÄ• tup. (saá¹• badhnÄ• ti `furnishes, supplies' KÄ• lid.). -- Connexion, if any, with saá¹• bharÃ¡<-> m. `bringing together' RV., saá¹• bhÄ• rÃ¡ -- m. `materials' AV. is not clear (cf. parallelism of Å›ambalÄ« -- f. `procuress' lex. ~ saá¹• bhalÃ¡ -- m. `matchmaker' AV.): NIA. forms show no aspiration]
Pa. sambala -- n. `provisions', Pk. saá¹• bala -- n.; S. samaru m. `provisions for journey', L. samal m., Ku. sÄ• mal, gng. sÄ• maw, N. sÄ• mal, A. xambal, xamal. -- Si. Ã¤mÌ†balayÄ• `red ant' (< `collecting provisions'?).
Addenda: Å›ambala -- : Garh. sÄ• maá¸· `baggage'.

12315a â€ *Å›ambÄ• kÄ• ra -- `second ploughing', Å›ambÄ• krÌ¥ta -- `twice ploughed' lex., Å›ambÄ• krÌ¥ -- `to plough twice or in both directions' PÄ• á¹‡., Å›amba -- `anulolÌ„makará¹£aá¹‡a -- ; partic. measure of length' lex. [Å›Ã¡MBA -- `weapon' RV., `tiller, rudder' in Å›ambÃ-n -- `boatman' AV.]
A. samÄ• r (phonet. x --) `second ploughing crosswise' AFD 122.

Å›ambu 12316 Å›ambu m. `bivalve shell', Å›ambÃºka -- m. lex. 2. Å›ambukka -- m. lex., Å›ambÅ«ËŠka -- m. SuÅ›r.
1. Pa. sambuka -- m. `a shell'; Or. sÄ• mba `oyster shell'.
2. Pk. saá¹• bukka -- m. `a shell'; B. sÄ• muk `bivalve shell, snail, cockle'; Or. sÄ• mukÄ• `bivalve, snail'

Å›Ã¡myÄ• 12317 Å›Ã¡myÄ• f. `stick, wedge, peg' RV., `yoke pin' ÅšBr.
Pa. sammÄ• -- f. `yoke pin'; L. samm, (Ju.) sam f. `horizontal stick of a yoke which passes under bullock's neck'; WPah.bhal. Å›am, pl. Å›ammÃ£Ì„ f. `yoke pin, handle of blacksmith's bellows'.
*Å›AMIYÄ• KÄ«LA -- , *Å›AMYÄ• KÄ«LA -- , Å›AMYÄ• GARTA -- , *Å›AMYÄ• BHARA -- ,

*Å›AMYÄ• YUGA -- , *Å›AMYÄ“á¹£Ä• -- .
Addenda: Å›Ã¡myÄ• -- [â€ Å›ama -- 2?]: â€ *Å›amyÄ• kÄ• á¹£á¹-ha -- .

12317a â€ *Å›amyÄ• kÄ• á¹£á¹-ha -- `the wood for the yoke pins'. [Å›Ã¡MYÄ• -- , KÄ• á¹£á¹-HÃ¡ --]
WPah.ká¹-g. Å›É™me/á¹‡á¹-h m.pl. `the pins which join the two bars of the yoke on either side of the ox's neck' Him.I 250.

Å›amyÄ• kÄ«la 12318 *Å›amyÄ• kÄ«la `yoke -- pin'. 2. *Å›amiyÄ• kÄ«la -- . [Å›Ã¡MYÄ• -- , KÄ«LA -- 1]
1. Bi. samailÄ• `inner pins joining the two bars of the yoke of a plough'; Mth. samail `pin of a yoke'; G. sÄ• mel, sÃ£Ì„bel f. `iron nail fixed at each end of a yoke' (< -- kÄ«lla --) J. Bloch BSOS viii 413.
2. N. soilo `yoke -- pin, any wooden pin, door -- hinge made of withies'; Or. saÃ¯á¸·a, saÃ¼á¸·a, saaá¸·a `pin at end of yoke of plough'; Bi. sail, ËšlÄ• `outer pin joining the two bars of yoke, tiller of rudder'; M. Å›ivaÌ„Ì†á¸·, ËšvÄ«á¸·, ËšvÅ«á¸· f. `peg connecting two members of yoke and confining it to animal's neck', Ko. savÄ«á¸· f.; -- M. Å›el&etilde; n. `thill -- yoke'

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< -- kÄ«lla -- ? -- The forms of N. Or. Bi. H. have perh. collided with Å›Ã¡KALA -- .

Å›amyÄ• garta 12319 Å›amyÄ• garta m. `hole for the yoke pin' ÅšÄ• á¹…khGrÌ¥. [Å›Ã¡MYÄ• -- , GÃ¡RTA -- 1]
PaÅ¡.weg. Å¡amÃ¡á¹›, kuá¹›. Å¡Ã¡maá¹‡ (á¹‡ < &rtodtilde;?) `yoke pin' IIFL iii 3, 164 with (?).

Å›amyÄ• bhara 12320 *Å›amyÄ• bhara `holding the yoke -- pins'. [Cf. Wkh. sÉ™mvÉ™Ì• r `yoke' < *samibara -- IIFL ii 540. -- Å›Ã¡MYÄ• -- , BHÃ¡RA --]
Kho. Å¡amar -- gunu `strap joining yoke -- pins under the necks of plough -- oxen'.

Å›amyÄ• yuga 12321 *Å›amyÄ• yuga `pin and yoke'. [Cf. yugaÅ›amyÃ¡ -- n. `yoke with its pin' ÅšBr. -- Å›Ã¡MYÄ• -- , YUGÃ¡ --]
WPah.roh. Å›amÄ• Ä©o `yoke (on plough)', jaun. Å›amÄ• Ä« `yoke'; Bi. samaiyÄ• `inner pins joining the two bars of yoke of plough'.
Addenda: *Å›amyÄ• yuga -- : WPah.ká¹-g. Å›É™meÄ©, mÉ™Å›e/I f., kc. Å›É™mÉ”Ä©o m. `yoke (of the plough)', -- rather ext. of Å›Ã¡myÄ• <-> Him.I 205.

Å›amyÄ“á¹£Ä• 12322 *Å›amyÄ“á¹£Ä• `yoke -- pin'? [Å›Ã¡MYÄ• -- , Ä«á¹£Ä• ËŠ --]
Sh. (Lor.) Å¡amÄ“á¹£, pl. Å¡amÄ«áº“e `yoke -- pin' (â†’ Bur. Å¡*lme/Â·y â†’ á¸Œ. Å¡*lmeg m.).
Å›aya -- in cmpds. `living in' R. [âˆšÅ›Ä«]
*TANTRAÅ›AYA -- .

12322a â€ Å›ayatÄ“ `lies down' MBh. (Å›Ã¡yÄ“, subj. Å›Ã¡yatÄ“ RV., Å›á¸—tÄ“ AV.). [âˆšÅ›Ä«]
Pa. sayati, sÄ“tÄ“ `lies down', Pk. sayaÃ¯ `sleep', Garh. seá¹‡u.

Å›Ã¡yana 12323 Å›Ã¡yana n. `lying down, bed' ÅšBr. [â†’ Par. Å¡Ä«nÄ• ËŠ `cradle' IIFL i 290. -- âˆšÅ›Ä«]
Pa. sayana -- , sÄ“na -- n. `lying down, bed', Pk. sayaá¹‡a<-> n.; Tir. sen `bedstead', Kal.rumb. Å¡en, Bshk. Å¡Ã¤'n, Å¡a'n, Tor. Å¡en, Phal. Å¡Ä«n, Å¡Ä“n, Sh. Å¡Ä“n m., Si. yahan -- a EGS 141 (sena `repose' â†• Pa.). -- PaÅ¡.ar. Å¡Ä• en `cowshed' IIFL iii 3, 163. -- Still more doubtful: Kho. Å¡en `support for vine, pergola' BelvalkarVol 96 with (?); á¸Œ. Å¡en m. `garden', Woá¹-. Å¡Ä“n m.
Å›ayyÄ• ËŠ -- see *Å›Ä“YYÄ• -- .
ÅšAR `protect': Å›araá¹‡Ã¡ -- 2; *avaÅ›ara -- , *avaÅ›Ä• ra -- , *Ä• Å›ara -- , Ä• Å›Ä• ra -- .

Å›arÃ¡ 12324 Å›arÃ¡1 m. `reed from which arrows are made' RV., `the reed Saccharum sara, arrow' Muá¹‡á¸• Up., Å›arÄ« -- f. `Typha angustifolia' lex. [~ Å›ALÃ¡ -- 1]

Pa. Pk. sara -- m. `the reed S. sara, arrow'; Kt. Å¡uÅ• f. `stiff grass'; Kal.rumb. Å¡Ä• Ì¤Å• `reed, high grass' (< Å›arÄ« -- ? But Å•? Infl. by Kt.?); K. har m. pl. `group of young shoots just bursting out of a tree in spring', hÃ¼rÃ¼ f. `small piece of stick'; S. saru m. `S. sara', L. P. sar m. (P. sarÄ« f. `bar of iron, lash of whip'); Ku. saro m., sarÄ« f. `stick, thin iron bar, penis'; N. sar `shaft (e.g. of a spear)'; B. sar `reed'; Or. sara `reed, handle of oar'; H. sar m. `S. sara', sarÄ• m. `long straight bamboo', sarÄ« f. `reed, shaft of arrow', sariyÄ• f. `piece of reed or bamboo, gold or silver wire'; G. sariyÉ” m. `bar, rod'; M. sar, sarÄ• m. `bamboo, pole'; Si. siri `the reed S. cylindricum, arrow'.
Å›ARAPATTRA -- ; -- Å›Ã¡RU -- , Å›Ã¡RYA -- ?
Å›ara -- 2 m. `upper part of cream' see Å›Ã¡RAS -- .

Å›araá¹‡a 12325 Å›araá¹‡a1 n. `falling asunder, bursting' Vop. [âˆš Å›&RCIRCLEMACR;]
Sh. (Lor.) Å¡É™roniÇ°oIki `to be destroyed'.

Å›araá¹‡Ã¡ 12326 Å›araá¹‡Ã¡2 `protecting', n. `shelter, home' RV. 2. * Å›ará¹‡a -- . [âˆšÅ›AR]
1. Pa. Pk. saraá¹‡a -- n. `protection, shelter, house'; á¸Œ. Å¡É™rá¹“n m. `roof' (â†• Sh.?), Dm. Å¡aran; P. saraá¹‡ m. `protection, asylum', H. saran f.; G. sará¹‡uÌƒ n. `help'; Si. saraá¹‡a `defence, village, town'; -- < * Å›arÄ• á¹‡a -- or poss. *Å›Ä• raá¹‡a -- : Kho. Å¡arÄ• n `courtyard of a house', Sh. Å¡arÄ• á¹‡Å- m. `fence'.
2. Woá¹-. Å¡en `roof', Bshk. Å¡an, Phal. Å¡Ä• n (AO xviii 251, followed by Buddruss Woá¹- 126, < Å›ar(a)á¹‡a -- ); WPah. (Joshi) Å›annÄ« f. `small room in a house to keep sheep in'.
Addenda: Å›araá¹‡Ã¡ -- 2. 2. *Å›ará¹‡a -- : WPah.ká¹-g. Å›É”Ì• nnI f. `bottom storey of a house in which young of cattle are kept'.

Å›arÃ¡á¹‡i 12327 Å›arÃ¡á¹‡i f. `injury, wrongdoing' RV. [âˆšÅ›&RCIRCLEMACR;]
P. saran f. `a natural weakness in one leg causing lameness', sarnÄ• `naturally weak in one leg (of cattle)'.

12328 *Å›arati `is broken, falls'. 2. *Å›alati2. [Inf. Å›Ã¡rÄ«toÌ„á¸¥ RV., aor. aÅ›arÄ«t AV., Å›Ä«ryatÄ“ `is broken' RV., `falls off' MBh. -- âˆš Å›&RCIRCLEMACR;]
1. Pa. sarati `crushes', saritaka -- n. `powdered stone'; KharI.

Å›aria&tacute;i `is broken'; Kt. Ä‹Ã¤r -- `to break', tal -- Ä‹eri `shingle' NTS xiii 228; Chil. Gau. Å¡ar -- `to break'; K. (incl. vill.) harun `to fall'.
2. G. saá¸·vuÌƒ `to rot', saá¸·É” m. `rottenness'.

Å›arÃ¡d 12329 Å›arÃ¡d f. `autumn' RV., Å›arada -- in cmpd. PÄ• á¹‡., Å›aradÄ• -- f. lex. 2. *Å›aradda -- .
1. Pa. sarada -- , acc. pl. saradoÌ„, NiDoc. Å›aradaá¹• mi loc. sg., Pk. sara -- , sarada -- , saraya -- m.n., Ash. sorá¹“, Wg. Å¡ará¸—, Å¡orá¹“, Kt. Å¡arÃº, Pr. Å¡irÃ©, Dm. Å¡arÃ©, PaÅ¡.lauá¹›. Å¡arÃ¡i, kch. sarai, Shum. Å¡arÃ¡u, Gmb. Å¡arÄ“i, Kal.rumb. urt. Å¡Ä• ru, Kho. Å¡Ã³ro, Bshk. Å¡arÃ¤ËŠi, Sv. Å¡arÄ“, Sh.gil. Å¡ará¹“ m., koh. Å¡ÄƒreÌ†á¹“ m., pales. Å¡ereá¹“, jij. Å¡*l/rv, S. saraÃ¼ f., WPah.bhal. Å›e_r m., jaun. Å›arÅ«oÌ„ ghÄ• s `hay left on ground for use in winter'; Si. sarÄ• `autumn, year'; -- poss. with l -- suffix Buddruss Woá¹- 127: PaÅ¡.nir. weg. saralÄ«, dar. Å¡Ã¤rÃ¤lÄ«, Gaw. Å¡arÃ©l, Å¡aril, Sv. Å¡arÃ-l, Phal. Å¡arÃ¡l.
2. PaÅ¡.kuá¹›. Å¡ordo -- mÃ³ `autumn', Woá¹-. Å¡arÃ¡d m., Kaá¹-. Å¡arÃ¡dÃ¤, Tor. Å¡É™d.
Å›Ä• RADÃ¡ -- , Å›Ä• ËŠRADIKA -- .
Addenda: Å›arÃ¡d -- : WPah.ká¹-g. (kc.) Å›É”Ì• Ì„r m. `autumn, harvest', poet. Å›e_r (Å›eri, Å›erhi `in the autumn').

Å›arapattra 12330 Å›arapattra `*having spear -- like leaves' (m. `the tree Tectona grandis' lex.). [Å›arÃ¡ -- 1, pÃ¡ttra --]
H. sarautÄ« f. `a kind of sugar -- cane'.

Å›arabhÃ¡ 12331 Å›arabhÃ¡1 m. `a kind of deer' AV. 2. *Å›alabha -- 1.
1. Pa. sarabha -- m. `a kind of deer' (sarabhaá¹…ga -- m. X Å›Ä• RAá¹…GÃ¡ -- ?); Pk. sarabha -- , saraha -- m. `a wild animal'; Kt. Å¡urÃº m. `the wild goat or markhor', PaÅ¡.lauá¹›. dar. Å¡ará¹“, ar. Å¡arÅ«ËŠ, weg. sará¹“; Shum. Å¡Ä• ru `ibex'; Gaw. sÄ• rá¹“u m., sÄ• rÄ«ËŠ f. `markhor', Kal.rumb. Å¡Ä• ra m., Kho. Å¡ara m., Bshk. Å¡ara m.f., Phal. Å¡arÃ¤ËŠi f., Sh. Å¡ÄƒráºŸ m.f.; S. sarahu m. `a kind of mountain goat'; A. xara `the swamp deer'.
2. L. (Ju.) salhÄ• m. `wild goat'.
Å›arabha -- 2 `grasshopper' see Å›ALABHA -- 2.

Å›Ã¡ras 12332 Å›Ã¡ras n. `cream, skin on boiled milk' VS., `thin layer of ashes' TBr., Å›ara -- 2 m. `upper part of cream or of slightly curdled milk'

&capamacr;pÅšr.
K. har m. `cream, scum on curdled milk or oil'; A. xar `cream', B. sar; Or. sara `cream, thick milk'; H. sar m. `cream, curds'; Si. saraya `coagulum of curds or milk'.

Å›arÄ• á¸• i 12333 Å›arÄ• á¸• i f. `a kind of heron', ËšÄ• lÄ-Ì„ -- , ËšÄ• á¹-Ä-Ì„ -- , ËšÄ• ti -- f. lex., ËšÄ• rÄ« -- f. SuÅ›r.
Pk. sarÄ• á¸• i -- f. `a kind of bird'; A. xarÄ• lÄ« `the whistling teal', B. sarÄ• á¹›i, ËšÄ• li; Or. sarÄ• á¹›i, ËšÄ• á¸·i `teal, Anas carolinensis'.

Å›Ã¡rÄ• va 12334 Å›Ã¡rÄ• va m.n. `a partic. measure' TS., `shallow cup or dish, its flat cover' GrÌ¥Åšr., Å›arÄ• vaka -- m. SuÅ›r.
Pa. sarÄ• va -- , Ëšaka -- m. `cup, saucer'; KharI. saÅ›arava -- `having a lid'; Pk. sarÄ• va -- m. `a kind of dish'; B. Or. sarÄ• `shallow earthen vessel used as a lid'; H. sarÄ• u, ËšrÄ• , ËšrÄ• wÄ• m. `earthen cover', sarÄ• Ä« f. `small do.'; G. sarÄ• vluÌƒ, sÄ• vluÌƒ n. `an earthen dish'. -- Poss. with a different suffix (*Å›ar -- ika -- ?): Ash. Ä‹erÄ«ËŠ `water -- jar', Wg. Ä‹erÄ«ËŠ, Ä‹arÄ«ËŠ.
*Å›ariyaka -- `porcupine' see Å›ALYAKA -- .

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Å›Ã¡rÄ«ra 12335 Å›Ã¡rÄ«ra n. `body' RV., Å›arÄ«raka -- n. `small body' ÅšiÅ›.
Pa. sarÄ«ra -- n. `body', NiDoc. Å›arira, Pk. sarÄ-Ì„ra -- n., WPah.paá¹….
sarÄ«r, OG. saÃ¯ra, sayara n.; -- Si. siriru, sirura (EGS 180) â†• Pa.

Å›Ã¡ru 12336 Å›Ã¡ru m. `missile' RV., f. `arrow' AV. [Å›ARÃ¡ -- 1?]
Kt. Å¡uÅ• `arrow'; P. sarÄ« `straight like an arrow'; Or. sara `arrow', Mth. sar, OAw. sara m., H. sar m., OMarw. sara m., G. sar m., Si. sara, sÃ¤ra --

ya EGS 178. -- These NIA. words for `arrow' may equally derive from Å›ARÃ¡ -- 1.
Addenda: Å›Ã¡ru -- m. `thunderbolt of Indra, weapon of Maruts' RV.: WPah.ká¹-g. Å›É”Ì• ru m. `hailstone', J. Å›arÅ« m.pl. `hail'.

Å›Ã¡rkarÄ• 12337 Å›Ã¡rkarÄ• 1 f. (usu. pl.) `gravel, grit' AV., Å›arkara -- m. `pebble' KauÅ›., danta -- Å›arkarÄ• -- f. `tartar on teeth' SuÅ›r. [See Å›ARKARÄ• -- 2]
Pa. sakkharÄ• -- f. `gravel, grit, potsherd' (loÌ„á¹‡a -- sËš f. `salt crystal'), sakkharilla -- `gravelly'; Pk. sakkarÄ• -- f. `sand, gravel'; WPah.jaun. Å›Ä• krÄ• m. pl. `small stones, flints'; A. xikar (dÃ£Ì„t -- xikar), xikaliyÄ• `tartar on teeth'; M. sakirÄ• m. `piece of gravel or grit, pebble'; Si. sakara, sakuru, hakura, akura `gravel, pebble, potsherd'.
Å›Ä• RKARÃ¡ -- .
Addenda: Å›Ã¡rkarÄ• -- 1 [Prob. same as Å›ARKARÄ• -- 2 f. `candied sugar' Hariv. with dial. a ~ Ä• in Å›Ä• rka(ka) -- m. `ground or candied sugar' lex. < IE. apophonic o, cf. Gk. ko/rkh, korka/lh `gravel' IEW 615]
Md. akiri `pebble'; -- X SÃ-KATÄ• -- : Pk. sikkarÄ• -- f. `piece', A. Å›ikÄ• r (phonet. x --) `potsherd', Å›ikar (x -- ) id. AFD 92, 93, 188; -- WPah.jaun. Å›Ä• krÄ• m.pl. `small stones' rather < Å›Ä• RKARÃ¡ -- .

Å›arkarÄ• 12338 Å›arkarÄ• 2 f. `candied sugar' Hariv., Ëšra -- in cmpd. MBh. [Ac. to J. Przyluski MSL xxii 208 Pa. sakkharÄ• -- , of Mon -- Khmer origin, was identified with MIA. sakkarÄ• -- < Å›Ã¡RKARÄ• -- 1 and therefore applied spec. to gritty or pounded sugar. If so, the identification of the two words was early enough for a form with Å› -- to be found in NWPk. (NiDoc. Å›akara from which the Dardic forms derive and which â†’ Pers.) and for the aspirate of the word for `sugar' to have affected the Aryan word for `gravel' in Pali]
Pa. sakkharÄ• -- f. `granulated sugar', NiDoc. Å›akara, Periplus sa/kxari, Pk. sakkarÄ• -- f., Kal.rumb. Å¡akhÃºr, Kho. Å¡okÃ³r, Sh.gil. Å¡ÄƒkÄƒr m., koh. Å¡ÄƒkhÄƒr, K. Å›eÌ†kar m.; P. sakkar f. `coarse sugar', N. sakkhar, Or. sÄ• kara; Bi. sakkar, saá¹…kar `raw sugar'; H. sakkar f. `sugar', G. sÄ• kar f., M. sÄ• kar, sÄ• khar f., Ko. sÄ• kara, Si. sakara, sakuru, hakuru, Md. hakuru.
*Å›ará¹‡a -- `protection' see Å›ARAá¹‡Ã¡ -- 2.
Å›armara -- see Å›Ä• MULYÃ -- .
Addenda: Å›arkarÄ• -- 2 (see Å›Ã¡RKARÄ• -- 1 Add2): WPah.poet. Å›akÉ™r m.

`sugar', Md. hakuru `juggery'.
*Å›ará¹‡a -- see Å›ARAá¹‡Ã¡ -- 2 Add2.
ÅšAL: â€ *AVAÅ›ALATI, â€ *AVAÅ›Ä• LA -- .

Å›Ã¡rya 12339 Å›Ã¡rya m. `arrow' RV. [~ Å›alyÃ¡ -- 1. -- Å›arÃ¡ -- 1?]
Kal.rumb. Å¡Ä“Å•*l, urt. Å¡a `arrow'; WPah.jaun. Å›Ä“j `after -- birth' (cf. Å›ALYÃ¡ -- 1).
*Å›aryaka -- , Å›aryÄ• -- `porcupine' see Å›Ã¡LYAKA -- .

Å›aryÄ• rÅ«pa 12340 *Å›aryÄ• rÅ«pa `porcupine'. [Å›ARYÄ• -- , RÅ«PÃ¡ --]
B. sajÄ• ru, sÃ£Ì„jÄ• ru, s&etilde;jÄ• ru `porcupine' (ODBL 370 < *Å›alyarÅ«pa --), Or. sajÄ• ru.

Å›arva 12341 *Å›arva `horned animal'. [Cf. Lat. cervus WP 406: suggested as a possibility by G. Morgenstierne in NTS xiii 228]
Ash. soÌ„ `the mountain goat or markhor', Wg. Ä‹Ã¶w, Ä‹&omacrtodtod; (the other Dardic names derive from Å›ARABHÃ¡ -- 1). <-> Altern. < *Å›rauva -- s.v. *Å›RÅ« -- .

12342 Å›Ã¡rvati `hurts, injures' DhÄ• tup.
PaÅ¡.lauá¹›. á¹£aw -- `to crush with the teeth' IIFL iii 3, 172.
ÅšAL `move': Å›Ã¡lati1; *ut -- Å›alati, *ut -- Å›Ä• la -- , *utÅ›Ä• lana -- , *ut -- Å›Ä• layati; -- âˆšsal.

Å›alÃ¡ 12343 Å›alÃ¡1 m. `staff' TBr., `dart, spear' lex. [~ Å›ARÃ¡ -- 1: cf. Å›ILÄ« --]
S. sarÄ« f. `a stick forming part of a waterwheel'; Or. saá¸·a `pin, thorn'; Bi. sar `sticks used in setting up the warp', Mth. sarkÄ• ; H. sal m. `stake, spike, splinter, thorn, difficulty'; G. saá¸·Ä« f. `small thin stick', saá¸·iyÉ” m. `bar, rod, pricker'; -- Kho. Å¡oá¸· `reed' < *Å›OÌ„á¹-HA2 -- rather than X noá¸· < NAá¸• Ã¡ -- .
Å›alÄ• ËŠkÄ• -- , Å›alyÃ¡ -- 1; triÅ›alÃ¡ -- , *dhÅ«rÅ›ala -- , *yugaÅ›ala -- ; -- Å›ilÄ« -- ?

Å›ala 12344 Å›ala2 m. `porcupine -- quill' lex. [See Å›ALYAKA -- , Å›ALALÄ«ËŠ --]
Or. saá¸·a `porcupine -- quill', Si. sala (EGS 176 < Å›alya --).
Å›alaka -- see next.

Å›alakka 12345 *Å›alakka `grasshopper'. 2. *Å›alaá¹…ka -- . [Å›alaka -- m. `spider' lex. -- Cf. Å›ALABHÃ¡ -- 2]
1. Dm. Å¡alak `grasshopper', Shum. Å¡Ã¤lÃ¤k, Gaw. Å¡alak, Å¡aloÌ„k, Kho. Å¡alÃ¡k, Sv. Å¡alakoÌ„, Phal. Å¡Ä• laka m. <-> With goÌ„dhÄ• ËŠ -- : Kal. Å¡alaka -- gok `varanus lizard'; Kho. Å¡alagÅ«ËŠ `large lizard' (< *Å¡alak -- gÅ«? -- â†' Yid. Å¡alÄ• ku `lizard (?), centipede (?)' IIFL ii 252).
2. PaÅ¡.weg. salÄ• ËŠá¹… `grasshopper'.
*Å›alaá¹…ka -- `grasshopper' see prec.

12346 Å›Ã¡lati1 `moves, goes' DhÄ• tup. [âˆšÅ›AL; see âˆšSAL]
Pa. salana -- n. `moving, shaking', salayati `shakes'; Ash. Å¡al -- `to occur, be found' NTS ii 278 with (?).
*Å›alati2 `is broken' see *Å›ARATI.
*Å›alabha -- 1 `wild goat' see Å›ARABHÃ¡ -- 1.

Å›alabhÃ¡ 12347 Å›alabhÃ¡2 m. `grasshopper, locust, moth (?)' MBh. 2. Å›arabha -- 2 W. [Cf. *Å›ALAKKA --]
1. Pa. salabha -- m. `moth'; Pk. salabha -- , salaha -- m. `grasshopper, moth'; K. hÄ• lav m. `locust'; P. salÄ• f. `grasshopper'; WPah.khaÅ›. Å›alÃ² `locust', marm. Å›Ã lÃµ, jaun. Å›alÄ• , Å›oÌ†wÄ• , (Joshi) Å›aloÌ„ m. pl., Ku. salau, ËšlauÌƒ, ËšlÄ• uÌ„Ìƒ, gng. Å›awÉ", N. salaha, salau, H. (dial.) sal m. `large green grasshopper, mantis' (< *salh?); Si. salamÌ†ba `grasshopper'.
2. Pa. sarabhÅ« -- f. `lizard' (semant. cf. Kho. Å¡alagÅ«ËŠ, Kal. Å¡alaka -- gok s.v. *Å›ALAKKA -- and Sk. saraá¹-a -- m. `lizard', Ëšá¹-u -- m. lex.); H. sarah m. `grasshopper', Si. saraba -- yÄ• .
Addenda: Å›alabha -- 2: WPah.J. Å›aá¸·oÌ„ m.pl. `locusts'; -- ká¹-g. sÉ"Ì• á¹›É" `moth' â†• P. saá¸·Ä• `spider, locust' Him.I 212; Garh. saá¸·É" `locust'.

Å›alalÄ«ËŠ 12348 Å›alalÄ«ËŠ f. `porcupine -- quill' AV., Å›alala -- n. MBh. 2. *Å›Ä• lala -- `porcupine'. [Cf. Å›ala -- 2, Å›Ã¡lyaka --]
1. Si. salala `porcupine -- quill' â†• Sk. EGS 176.
2. WPah.jaun. Å›Ä• yal `porcupine', Ku. saulo, M. sÄ• yÄ• á¸·, sÄ• á¸·, sÄ• á¸·aÄ«, sÄ• á¸·Ä«, sÄ• á¸·Å« f., sÄ• á¸·Å›Ä«, sÄ• rsaÄ« ( -- Å›Ä«, -- saÄ« < Å›VÄ• VÃ-DH -- q.v.), sÄ• á¸·Ä©dar n. `porcupine or its quill'; Si. salala `porcupine'.

Å›alÄ• ËŠkÄ• 12349 Å›alÄ• ËŠkÄ• f. `any small stake or stick' ÅšBr., Å›alÄ• ka -- m. KÄ• á¹-h., ËškikÄ• -- f. Kpr., Å›alÄ• kalÄ• ËŠ -- AV. [Å›ALÃ¡ -- 1]
Pa. salÄ• kÄ• -- f. `twig, peg, thin bar, blade of grass, arrow'; Pk. salÄ• yÄ• -- , silÄ• gÄ• -- (cf. Å›ILÄ« -- ) f. `twig, splinter'; Tir. salÄ• `wood, tree'; Woá¹-. Å¡alÄ• ËŠ m. `wood, sticks for fuel'; Kal. Å¡ula `wood'; Bshk. Å¡ala `wood, roof -- board'; Tor. Å¡alÄ• ËŠ `wood, tree'; Mai. (Barth) "shalaÌƒn" `wood'; K. salay f. `spike' (â†• Ind.); S. sarÄ• Ä« f. `thin stick'; L. salÄ• Ä« `pin (in spinning yarn)'; P. saá¸·Ä• Ä« f. `needle in shuttle, spindle'; N. salÄ• i `matchstick'; A. xalÄ• `pin (of bamboo or wood or iron)'; B. salÄ• `thin stick or bamboo, pin, spit'; Or. salÄ• `long slender rod' (rather < Å›ALYÃ¡ -- 1?), salÄ• i `quill or twig to scratch earhole with' ( -- l -- ?); Bi. salÄ• Ä« `short stick, coarse needle'; Mth. sarÄ• i `iron or wooden poker'; H. salÄ• Ä« f. `needle, probe, bodkin'; M. saá¸·Ä• , saá¸·aÄ«, saá¸·Ä« f. `pin, spike, skewer'; Si. lahÄ• `slip of wood used as ticket in distributing food', laha `invitation tablet, label' EGS 150.

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Å›Ã¡lka 12350 Å›Ã¡lka m.n. `chip, shaving' TS., n. `fish -- scale' Mn., `bark' lex. [Cf. Å›Ã¡kara -- , Å›Ã¡kala -- n. `chip, fragment' ÅšBr.]
Pk. sakka -- n. `bark'; K. hakh, dat. Ëškas m. `collection of splinters and twigs and driftwood &c. for fuel'; P. sakk m. `chip, splinter, bark', sakkaá¹› f. `chip of wood'; WPah.bhad. Å›e_kaá¹› n. `bark of tree', bhiá¸• . Å›e_ká¹›Ãµ n. `rind, bark', (Joshi) Å›Ä• ká¹›Ä• m. `bark'. -- See Add.

Å›almalÃ- 12351 Å›almalÃ- m. `the silk cotton tree Bombax heptaphyllum' RV., Å›Ä• lmali -- m.f., ËšlÄ« -- f. Mn. 2. Å›imbalÃ¡ -- m. `flower or fruit of some plant (B. heptaphyllum ac. to SÄ• y.)' RV. 3. *Å›aimbala -- . [Å›imbalÃ¡ -- (orig. `having pods' from Å›IMBA -- ?) replaced Å›almalÃ- -- which (of

nonAryan origin?), besides Å›Ä• lmali -- , had several other forms in NIA.: * Å›ambali -- , *Å›Ä• mali -- in Pk., *Å›ambhali<-> in P., *Å›almari -- in G., *Å›aá¹• vari -- in M.]
1. Pk. saá¹• bali -- f. `Bombax heptaphyllum', sÄ• mali<-> m.f. (sÄ• liya -- `belonging to this tree'), P. sambhal m., G. sÄ• mar m., M. sÃ£Ì„var, sÃ£Ì„vrÄ« f.
2. Pa. simbali -- f., Pk. siá¹• bali -- , siá¹• bhali -- f., P. simbal, simmal m., WPah.jaun. Å›imoÌ„Ä«, Ku. N. simal, A. ximalu, B. simul, Or. simuá¸·i, simiá¸·i, Mth. H. sÄ«mar m., G. sÄ«má¸·É”, Si. simÌ†bili, himÌ†bul, imÌ†bul.
3. Bhoj. sÄ“mar, H. s&etilde;bal, semal m.; -- M. Å›&etilde;vrÄ« f. (cf. sÃ£Ì„var in 1).
Addenda: Å›almalÃ- -- [Dial. a ~ Ä• < IE. o (cf. OPers. qarmi<-> `timber' Burrow BSOAS xxxviii 71. -- Rejecting SÄ• yaá¹‡a's connexion with Å›imbalÃ¡ -- (a tree) RV., KauÅ›., he derives MIA. simbali -- (WPah. < *Å›immali -- ) from ablauting *Å›ilmali -- . But der. or X Å›AMÄ« -- 2, Å›imi -- , Å›IMBA -- `pod' (i.e. OIA. Å›im(b)lÃ¡ -- , or OMIA. saÌ„Ì†mmali<-> X Å›IMBA --) is more probable than OIA. *Å›ilmali -- . Cf. Å›AMÄ«ËŠ -- 2 `tree w. leguminous pods', Å›AMÄ« -- 2 `pod' ~ Å›imbalÃ¡ -- `silk cotton tree w. pea -- like seeds', Å›imi -- , Å›IMBA -- `pod']
1. Å›almalÃ- -- : Pk. saá¹• bali -- f. `the tree', P. sambhal.
2. Å›Ä• lmali -- : Pk. sÄ• mali -- m.f. (sÄ• liya -- adj.), G. sÄ• mar m., M. sÃ£Ì„var, sÃ£Ì„vrÄ« f.
3. Å›imbalÃ¡ -- (`the tree' RV.?): Pa. simbali -- f., Pk. siá¹• bali -- , siá¹• bhali -- f., P. simbal, etc. (A. Å›imalu).
4. *Å›aimbala -- : Bhoj. sÄ“mar, H. s&etilde;bal, semal m.; <-> M. Å›&etilde;vrÄ« f. < MIA. *sÄ“mali -- (< *Å›ailmala -- or X Å›Ä• lmali -- ?).

Å›alyÃ¡ 12352 Å›alyÃ¡1 m.n. `arrow, javelin' RV., `anything lodged in the body and causing pain (applied inter alia to dead foetus)' SuÅ›r. (semant. cf. *TRUPATI). [~ Å›Ã¡RYA -- . -- Å›ALÃ¡ --]
Pa. salla -- n. `arrow, dart, piercing sting (actual and metaph. e.g. of poison)'; Pk. salla -- m.n. `spear, javelin, thorn &c. in body'; Ash. Å¡al `spear' (~ Å¡il < Å›ILÄ« -- ?), Bshk. Å¡*ll; K. hal m. `afterbirth' (semant. of N. kÃ£Ì„á¹›o < KÃ¡á¹‡á¹-AKA --); S. salu m. `hole'; P. sall m. `dart, perforation, hole'; N. sÄ• l `afterbirth'; A. xÄ• l `spike, wedge', xaÌ‚li `thin long slip of bamboo or iron &c.'; B. sÄ• l `impaling stake'; Or. sÄ• la `thin projection of wood fitting into mortise, tenon'; Mth. sÄ• l `thorn, pang, pain'; H. sÄ• l m. `thorn, pain, hole made in ground by a spike'; G.

sÄ• l n. `tenon, cause of pain, impediment'; M. sÄ• l m.n. `splinter remaining in flesh, dead foetus in womb', f. `piercing pain'; Si. sala `arrow, spear'.
Å›ALYAYATI; *Å›ALYAÅ›Aá¹…KU -- .
Å›alya -- 2 `porcupine' see next.
Addenda: Å›alyÃ¡ -- 1: A. also Å›el (phonet. xel) `dart' AFD 237.

Å›Ã¡lyaka 12353 Å›Ã¡lyaka m. `porcupine' VS., Å›allaka -- m. YÄ• jÃ±., ËškÄ« <-> f. R., Å›alya -- 2 BhP. 2. *Å›aryaka -- , Å›aryÄ• -- f. lex. (see * Å›ARYÄ• RÅ«PA -- ). 3. *Å›ariyaka -- . [Cf. Å›ala -- 2, Å›alalÄ«ËŠ<-> `porcupine's quill'. -- These words are poss.connected with a word or words of non -- Aryan origin (cf. esp. e ~ a in Pk. and B.: see Å›VÄ• VÃ-DH --) associated by pop. etym. with Å›arÃ¡ -- 1, Å›Ã¡ru -- , Å›alÃ¡ -- 1 `reed, arrow, &c.']
1. Pa. sallaka -- m. `porcupine'; L. sallÄ• m. `armadillo'; -- Pk. sellaga -- m. `porcupine'.
2. AÅ›.top. &c. -- sayake prob. `porcupine'.
3. G. kÃ£Ì„á¹-Ä• -- sariyÉ” m. `hedgehog' (cf. kÄ• á¹‡á¹-aka<-> `thorny' and PaÅ¡. kÃ£Ì„á¹› `porcupine' s.v. *KÄ• á¹‡á¹-A --).
Addenda: Å›Ã¡lyaka -- , f. Å›allakÄ« -- `an "armadillo", Indian scaly anteater' SuÅ›r.com. [~ Drav. DED 243]
1. Pk. sellaga -- , sallÄ• -- id. (? -- com. `large lizard', N. sÄ• lak), M.hal. sÄ• l; -- WPah.ká¹-g. Å›É”Ì• lmÉ” m. `porcupine quill' (-- mÉ” -- ?).
2. AÅ›. (Allahabad) -- seyaka -- id.
3. Cf. sÄ“raka -- m. `large lizard (?)' ArthaÅ›. K. R. Norman JRAS 1967 29, T. Burrow ib. 40.

12354 Å›alyayati `hurts, torments' Anarghar. [Å›ALYÃ¡ -- 1]
Pk. sallia -- `pained by a thorn'; S. salaá¹‡u `to pierce, bore'; P. sallá¹‡Ä• `to perforate'; OAw. sÄ• laÃ¯ `pierces, pricks'; H. sÄ• lnÄ• `to pierce, penetrate, prick', intr. `to smart, hurt' (whence salnÄ• `to be pierced, pierce, enter'); G. sÄ• lvuÌƒ `to prick, pinch, punch', intr. `to smart, ache'; M. salá¹‡&etilde; `to prick', intr. `to be felt as sharply painful'.

Å›alyaÅ›aá¹…ku 12355 *Å›alyaÅ›aá¹…ku `spiked stick'. [Å›ALYÃ¡ -- , Å›Aá¹…KÃº -- 1]
P. salhaá¹…g, ËšgÄ• m., salaá¹…gh f., ËšghÄ• m. `small pitchfork'.
Å›allaka -- see Å›Ã¡LYAKA -- .

Å›Ã¡va 12356 Å›Ã¡va m.n. `corpse' ÅšBr. 2. *chava -- . [â†•  Drav. T. Burrow BSOAS xii 143, Tel. cÄ• vu `death', Kui sÄ• va `to die', &c. DED 2002]
1. Pk. sava -- n. `corpse'; P. sivÄ•  m. `burnt corpse, funeral pyre'; WPah.jaun. Å›au `grave'; A. xa `corpse', H. sau m.
2. Pa. chava -- n. `corpse', Si. sava -- ya, sÃ¤va -- ya EGS 176.
Å›avara -- see Å›ABÃ¡RA -- .

Å›aÅ›Ã¡ 12357 Å›aÅ›Ã¡ m. `hare' RV., Å›aÅ›aka -- m. `little hare' MBh.
Pa. sasa -- , Ëšaka -- m., NiDoc. Å›aÅ›aka, Pk. sasa -- , Ëšaga<-> m.; Gy. eur. Å¡oÅ¡oi, pl. ËšÅ¡a m.f. `hare, rabbit' (orig. f. from *Å›oÅ›o? -- But why -- o -- ?); Wg. sÄ‹yuá¹‡ `hare', (Lumsden) "soce" (for sos < *soÄ‹? NTS xvii 297), Kaá¹-. sÃ¼i, PaÅ¡.lauá¹›. Ä• Ä• ska IIFL iii 3, 47, Phal. Å¡aÅ¡Ä«ak , Å¡Ä“Å¡Ä“k, S. saho, sahyaá¹›o m., L. sahÄ• , sÄ• hÄ• m., mult. seiyhaá¹›, seiyuá¹› m., seiá¹›Ä«, seá¹›hÄ« f., khet. sehir, awÄ• á¹‡. sÄ• Ë‹, P. sahÄ• , saihÄ• , sayhaá¹› m. (sahoá¹-Ä• `leveret'), WPah.jaun. saÅ›Ä• , chaÅ›Ä• , Ku. saso, A. xahÄ• , MB. Or. sasÄ• , H. sas, sasÄ• m., G. sasÉ” m., saslulƒ n., M. sasÄ• m., Si. sÄ• -- vÄ• , hÄ• -- vÄ• .
Å›AÅ›IN -- ; *Å›AÅ›AKARÅ«PA -- , Å›AÅ›ADHARA -- , Å›AÅ›Ä• á¹…KA -- , Å›AÅ›Ä• DA -- , Å›AÅ›Ä• DANA -- .

Å›aÅ›akarÅ«pa 12358 *Å›aÅ›akarÅ«pa `hare'. [Å›AÅ›Ã¡ -- , RÅ«PÃ¡ --]
MB. Å›aÅ›Ä• ru `hare' ODBL 697.

Å›aÅ›adhara 12359 Å›aÅ›adhara m. `moon' KÄ• v. [Å›AÅ›Ã¡ -- , DHARA --]
Pk. sasahara -- m. `moon', OG. sisihara m., G. Å›aÅ›iyar m.

Å›aÅ›Ä• á¹…ka 12360 Å›aÅ›Ä• á¹…ka m. `moon' MBh. [Å›AÅ›Ã¡ -- , Aá¹…KÃ¡ --]
Pa. sasaá¹…ka -- m. `moon', Pk. sasaá¹• ka -- , -- á¹• ga -- m.; Si. sasak (prob. â†• Pa.).

Å›aÅ›Ä• da 12361 Å›aÅ›Ä• da m. `a partic. bird of prey' lex. [Å›AÅ›Ã¡ -- , ADA --]
M. sasÄ• m. `falcon'.

12362 Å›aÅ›Ä• dana -- , -- ka -- m. `the brown hawk' lex. [Å›AÅ›Ã¡ -- , Ã¡DANA --]
M. sasÄ• á¹‡Ä• m. `falcon'.

Å›aÅ›in 12363 Å›aÅ›in m. `moon' ÅšvetUp. [Å›AÅ›Ã¡ --]
Pa. sasin -- m. `moon', Pk. sasi -- m.; H. sasÄ« m. `sky, heavens'; -- Si.
sisi `moon' (EGS 181) â†• Pa.

Å›Ã¡á¹£pa 12364 Å›Ã¡á¹£pa m. `young or sprouting grass' VS.
Pk. sappha -- n. `young grass'; -- Kho. (Lor.) á¹£oá¹£p `a kind of food'?
ÅšAS `cut': Å›Ã¡STRÌ¥ -- , Å›ASTRÃ¡ -- , Å›ASYA -- ; VÃ-Å›ASTI.
Addenda: Å›Ã¡á¹£pa -- [T. Burrow JRAS 1969 < *Å›apsa -- ~ Ir. *saÌ„Ì†p<-> in
Pers. sabz `grass' < *sapaÄ•  Ä«, Yid. sÉ™wÄ« `vegetable' â†’ PaÅ¡. sawwi
`grass, green']

Å›astÃ¡ 12365 Å›astÃ¡ `recited' RV., `auspicious' AV., `beautiful' R. [âˆš
Å›Aá¹• S]
Pk. sattha -- `praiseworthy'; PaÅ›. Å¡Ã¤Å¡tÉ™ xudÄ•  ËŠ `God be praised'; --
Kho. (Lor.) Ä• ust `beautiful', with Ä• and u not o, very doubtful.
Addenda: Å›astÃ¡ -- : Kho. Ä• ust `beautiful' is â†• Pers. BKhoT 67.

Å›Ã¡strÌ¥ 12366 Å›Ã¡strÌ¥ m. `one who cuts up' AV. [âˆšÅ›AS]
H. sathiyÄ• m. `surgeon, oculist'.

Å›astrÃ¡ 12367 Å›astrÃ¡ n. `instrument for cutting' ÅšBr., `iron' lex.,
Å›astraka -- n. `knife, iron' lex., Å›astrÄ«ËŠ -- f. `knife, dagger'
BhartrÌ¥., ËšrikÄ• -- f. DaÅ›. [âˆšÅ›AS]
Pa. sattha -- , Ëšaka -- n. `knife'; Pk. sattha -- n. `dagger', ËšthiÄ• --
f. `knife'; Gy. gr. Å¡astÃ-r, sastÃ©r m., germ. sastÉ™r, rum. sÃ¡ster
`iron'; PaÅ¡. (< Å›astrÄ«ËŠ -- ) ar. Å¡eitr `knife', weg. sÄ“l, dar. Å¡Ä“l,
lagh. leá¹£á¹-, kuá¹›. leiÅ¡ (< *straá¹£á¹-rÄ« < *straÅ›trÄ« < *Å›trastrÄ«);
K.kash. Å›Ä“thar `iron', pog. Å›Ä• htar;

P. satthrÄ• m. `adze'; Si. sat -- a, sÃ¤t -- a `weapon, instrument'.

Å›asya 12368 Å›asya `to be slaughtered' Vop. [âˆšÅ›AS]
P. sassÄ• m., ËšsÄ« f. `lamb'?
*Åš&capamacr; (âˆšÅ›Ä«2) `fall, be destroyed': Å›Ä• ta -- , Å›Ä• tayati,
*Å›Ä«na -- 2, Å›Ä«ËŠyatÄ“; *avaÅ›Ä«ta -- , avaÅ›Ä«yatÄ“1, saá¹• Å›aya -- ;
<-> sÄ• ti -- 2? -- See âˆšÅ›Aá¹-1 and âˆšÅ›AD.
Å›Ä• á¹• Å›apÃ¡ -- see Å›lá¹• Å›Ã¡PÄ• -- .

Å›Ä• ka 12369 Å›Ä• ka1 m. `the teak tree Tectona grandis' GrÌ¥Åšr., Å›Ä• kÄ• <->
f. `Terminalia chebula', Å›aá¹…ku -- 2 m. `a partic. tree' lex. 2. *sÄ• kkhu
-- . 3. *sÄ• ggu -- . [Cf. SARJA --]
1. Pa. sÄ• ka -- m. `teak tree', Pk. sÄ• ga -- m., M. sÄ• y, sÄ• yÄ• , sÄ• vÄ• ,
sÃ£Ì„vÄ• , sÄ• ylÄ• m.
2. N. sakhuwÄ• , H. sÄ• khÅ«, sÃ£Ì„khÅ«, sakhuÄ• m.
3. S. sÄ• gÌ Å« m.
*Å›Ä• KAVANYA -- , *SÄ• GGUVANYA -- .

Å›Ä• ka 12370 Å›Ä• ka2 n. `potherb, vegetable' GrÌ¥Åšr. 2. *Å›Ä• kin-
`vegetable grower'.
1. Pa. sÄ• ka -- n., Pk. sÄ• ga -- , sÄ• ya -- m., Wg. Ä‹Ä• , Dm. Ä‹aÌ,; Kho.
Å¡ax `green vegetables' (but x, not g? -- â†’ Kal. Å¡ak, Kt. Å¡ok?), Phal.
Å¡oÌ„, Sh. Å¡Ä• .
2. B. cÃ£Ì„i `a caste of vegetable growers in Rajsahi' (c -- ?).
Ká¹£Ä«RAÅ›Ä• KA -- , Å›Aá¹‡AÅ›Ä• KA -- .

Å›Ä• kambharÄ« 12371 Å›Ä• kambharÄ« f. `name of a lake in Rajputana' VÄ• s.
H. sÃ£Ì„bhar, sÄ• mar m. `fossil salt extracted from a lake near the town of
SÄ• mbhar in Rajputana'.
Addenda: Å›Ä• kambharÄ« -- `name of a lake'. [See SÄ• MBHARA -- `kind of salt'
(from SÄ• mbhar lake?) lex., prob. â†• MIA. (Sk. Å› -- and OMarw. saÃ¯ -- may
suggest *Å›acÄ«bhrÌ¥t -- as the eponym; Sk. â†• MIA. *sÄ• imbhara -- J.C.W.)]
Ku.gng. Å›Ä• mari `salt from SÄ• mbhar lake', OMarw. saÃ¯á¹• bhari `name of the
district, the lake; its fossil salt', saÃ¯á¹• bharivÄ• á¸·a `person from
SÄ• mbhar'.

Å›Ä• kara 12372 *Å›Ä• kara `made of dung'. [*Å›AKARA -- 2]
M. sÄ• raviá¹‡&etilde; `to smear with cowdung' or < *CHÄ• KARA -- .

Å›Ä• karÄ• ja 12373 *Å›Ä• karÄ• ja `Åšaka -- era year'. [Cf. Å›Ä• kÄ“ndra -- `a year of the king of the Åšakas' inscr., Å›Ä• ka -- m.n. `Åšaka era, any era';
Pa. sakarÄ• ja -- n. `year of various Burmese eras'. -- Å›aka -- 2, rÄ• ËŠjan --]
OSi. (BrÄ• hmÄ« inscr.) havajara `year', later inscr. havurud, Si. avurudda, Ã¤viridda H. Smith JA 1950, 187 without explaining the earlier order of the sounds; -- poss. < SAá¹• VATSARÃ¡ -- .

Å›Ä• kavanya 12374 *Å›Ä• kavanya `teak forest'. 2. *sÄ• gguvanya -- . [Å›Ä• KA -- 1 and *SÄ• GGU -- , VANYA --]
1. M. sÄ• yvÄ• n n. `teak forest'.
2. P. sÄ• gÅ«n m. `teak', N. sagwÄ• n, sÄ• gun, Or. sÄ• guÄ• na, ËšÄ• á¹‡i ( -- á¹‡ -- ?), H. sÄ• gÅ«Ë˜n, Ëšgaun, Ëšgon m., sÄ• gwÄ• n f., G. sÄ• gvÄ• n m.; M. sÄ• gvÄ• n m. `teak forest, teak tree'. -- See *SARJAVANA -- .
*Å›Ä• kin -- `vegetable grower' see Å›Ä• KA -- 2.
Å›Ä• kinÄ« -- see á¸• Ä• KÃ-NÄ« -- .
Å›Ä• kiya -- see Å›Ä• KYA -- .

Å›Ä• kya 12375 Å›Ä• kya m. `a Ká¹£atriya clan in Kapilavastu to which the Buddha belonged'. 2. Å›Ä• kiya -- BHS ii 525.
1. Pa. sakya -- , sakka -- ; Pk. sakka -- , sakkia -- m. `a Buddhist'.
2. Pa. sÄ• kiya -- , Si. sÃ¤hÃ¤ -- , sÄ• Ì¤ -- .
Å›Ä• kvarÃ¡ -- see Å›AKVARA -- .

Å›Ä• ËŠkhÄ• 12376 Å›Ä• ËŠkhÄ• f. `branch' RV.
Pa. sÄ• khÄ• -- f., Ëškha -- n. `branch', Pk. sÄ• hÄ• -- f.; Ash. Ä‹au, sau `branch, ear of corn'; Wg. Ä‹Ä• w, Ä‹oÌ„w `branch', Kt. Ä‹Ã¥w f., Pr. Ä‹Ä• w; WPah.jaun. Å›Ã£Ì„h `bough'; Or. sÄ• hÄ• `branch, crossbars between shafts of bullock carts', sÄ• hi `line, row, row of neighbouring houses'; Si. sÄ• `branch'; -- ext. -- l -- : Pk. sÄ• hulÄ« -- , ËšliÄ• -- f. `branch'; Ku. sauÌƒlÄ• pl. `green shoots or twigs'; N. syÄ• ulo `a cut branch'; M. sÄ• Å«á¸· f.n., sÄ• vá¸·Ä« f. `branch of various trees (palm, coconut, betel)'.
Å›Ä• KHYÃ¡ -- ; Å›Ä• KHÄ• MRÌ¥GA -- ; VÃ-Å›Ä• KHÄ• -- ; KARAÅ›Ä• KHÄ• -- , *DVÄ• RAÅ›Ä• KHÄ« -- Add.
Addenda: Å›Ä• ËŠkhÄ• -- : WPah.ká¹-g. Å›Ã£Ì„ f. (Å›aÄ©) `branch', jaun.

Å›Ã£Ì„h.

Å›Ä• khÄ• mrÌ¥ga 12377 Å›Ä• khÄ• mrÌ¥ga m. `monkey' MBh. [Å›Ä• ËŠKHÄ• -- , MRÌ¥GÃ¡ --]
Pa. sÄ• khÄ• miga -- m. `monkey', Pk. sÄ• hÄ• mia -- , Ëšmaya<-> m., Si. sÄ• muvÄ• .

Å›Ä• khoÌ„á¹-a 12378 Å›Ä• khoÌ„á¹-a m. `the small tree Trophis aspera', Ëšaka -- m. Bhpr.
A. xÃ£Ì„wlÄ• , xÃ£Ì„wrÄ• `Trophis aspera'; H. seoá¹›Ä• , sewá¹›Ä• m. `T. aspera', sahor, sihor m. `a kind of tree'.

Å›Ä• khyÃ¡ 12379 Å›Ä• khyÃ¡ `belonging to or resembling a branch, branching' PÄ• á¹‡. [Å›Ä• ËŠKHÄ• --]
Phal. Å¡Ä• k, Å¡Ä• khaÌ„Ì† (pl.?) `wood, tree'.
*Å›Ä• á¹…ka -- `doubt' see Å›Aá¹…KÄ• ËŠ -- .

Å›Ä• á¹…khika 12380 Å›Ä• á¹…khika `relating to a shell' W. 2. *Å›Ä• á¹…khinÄ« -- (Å›aá¹…khinÄ« -- f. `mother -- of -- pearl' BÄ• lar.). [Å›Aá¹…KHÃ¡ -- 1]
1. K. hÄ• ngi `snail'; B. sÃ£Ì„khÄ« `possessing or made of shells'.
2. K. hoÌˆÌƒgiÃ± f. `pearl oyster shell, shell of any aquatic mollusc'.
*Å›Ä• á¹…khinÄ« -- `mother -- of -- pearl' see prec.

Å›Ä• á¹-a 12381 Å›Ä• á¹-a1 m. `strip of cloth', Ëšaka -- m.n. KÄ• v., Å›Ä• á¹-Ä« -- f. MBh. [â†’ Psht.waz. Å¡aá¹›ai `shawl', Orm. saá¹›iÄ“ NTS v 29, Pers. Å¡Ä• I, Toch. Å›arak H. W. Bailey BSOAS xiii 391]
Pa. sÄ• á¹-a -- m. `garment, cloth', Ëšaka -- m., sÄ• á¹-i -- , ËšikÄ• -- f. `outer garment, cloak'; Pk. sÄ• á¸• aya -- m.n., sÄ• á¸• Ä« -- , Ëšá¸• iÄ• -- , sÄ• liÄ• -- f. `garment'; S. sÄ• á¹›hÄ« f. `woman's garment or sari', L.awÄ• á¹‡. sÄ• á¹›Ä«; P. sÄ• á¹›hÄ• m., sÄ• á¹›hÄ« f. `loincloth'; Ku. sÄ• á¹›i `sari'; N. sÄ• ri `cloth garment'; A. xÄ• ri `sari', B. sÄ• á¹›i, Or. sÄ• á¹›i, sÄ• á¹›hi, Bi. sÄ• rÄ«, sariyÄ• , Mth. sÄ• rÄ«, Bhoj. sÄ• r, Aw.lakh. sÄ• rÄ«, H. sÄ• á¹›Ä«, sÄ• á¹›hÄ« f., OMarw. sÄ• á¸• Ä« f., G. sÄ• á¹›Ä« f., M. sÄ• á¸• Ä« f., sÄ• á¸• Ä• m. `the sari given to bride at wedding'; Si. saá¸·u -- va, haËš `cloth, shawl'; -- ext. -- ll -- : Pk. sÄ• á¸• illa -- , sÄ• á¸• ollaya -- m. `garment'; G. sÄ• á¸• lÉ”, sÄ• llÉ” m. `sari'.
Addenda: Å›Ä• á¹-a -- 1. 1. WPah.ká¹-g. Å›Ã¡á¹›I f. `border of garment'.
2. â€ *Å›Ä• á¹-ha -- : P. sÄ• á¹›hÄ• ; S. sÄ• á¹›hÄ«, Or. sÄ• á¹›hi, H.

sÄ• á¹›hÄ«.
3. â€ *Å›Ä• á¹-á¹-a -- : WPah.ká¹-g. Å›Ã¡á¹-á¹-É” m. `piece of skin or paper', Å›Ã¡á¹-á¹-I f. `patch on clothes' Him.I 198.

Å›Ä• á¹-a 12382 *Å›Ä• á¹-a2 `falling, rotting'. [~ Å›Ä• ta -- m. `falling out, decaying (of hair, nails, &c.)' SuÅ›r. -- See âˆšÅ›Aá¹-]
Pk. sÄ• á¸• a -- m. `rotting'; L. sÄ• á¹›, sÄ• á¹›Ä• m. `burning, a burn, heat, anguish, envy', awÄ• á¹‡. sÄ• á¹› `burnt thing'.

12383 *Å›Ä• á¹-ayati1 `makes fall, makes disintegrate'. [~ Å›Ä• TAYATI. -- See âˆšÅ›Aá¹-1]
Pk. sÄ• á¸• Ä“i `makes rot, destroys'; S. sÄ• á¹›aá¹‡u `to make rot'; L. sÄ• á¹›aá¹‡ tr. `to burn, cremate, scold', awÄ• á¹‡. sÄ• á¹›uá¹‡ `to burn'; P. sÄ• á¹›nÄ• tr. `to rot, burn'; Si. heá¸·anavÄ• `to let fall, throw, throw away'.
*Å›Ä• á¹-ayati2 `drives' see Å›Aá¹-ATI2.
Å›Ä• á¸• vala -- see Å›Ä• DVALÃ¡ -- .
Addenda: *Å›Ä• á¹-ayati1: Si. heá¸·anavÄ• semant. rather < *Å›Ä• á¹-AYATI2, but more prob. < CHÃ¡RDATI Add2.
â€ *Å›Ä• á¹-á¹-a -- , â€ *Å›Ä• á¹-ha -- see Å›Ä• á¹-A -- 1.

Å›Ä• á¹‡Ã¡ 12384 Å›Ä• á¹‡Ã¡1 `hempen, flaxen' ÅšBr. 2. Å›Ä• á¹‡Ä« -- f. `hempen cloth' MBh. [Å›Aá¹‡Ã¡ --]
1. Pa. Pk. sÄ• á¹‡a -- `hempen'.
2. Pa. sÄ• á¹‡Ä« -- f. `hempen cloth, screen, tent'; Pk. sÄ• á¹‡Ä-Ì„ -- f. `hempen cloth'; Si. seni `curtain'.
Å›Ä• á¹‡a -- 2 `whetstone' see Å›Ä• NA -- .
Å›Ä• ta -- `falling' see *Å›Ä• á¹-A -- 2.

12385 Å›Ä• tayati `causes to fall' MBh. [~ *Å›Ä• á¹-ayati1. <-> âˆš*Å›Ä•]
Pk. sÄ• yaá¹‡Ä• -- f. `breaking, cutting'; -- Sh. Å¡Ä«Ã³Ä-kiÌ¯ `to shed' (for *Å¡aiÃ³Ä-kiÌ¯ after Å¡Ä«Ç°Ã³Ä-kiÌ¯ < Å›Ä«ËŠYATÄ“?).

Å›Ä• tra 12386 *Å›Ä• tra `instrument for whetting'. [âˆšÅ›OÌ„1]
Dm. Kho. Å¡Ä• r `file, rasp' (< *Å›Ä• tara -- : phonet. cf. Å›VÄ• TRÃ¡ --).
Å›Ä• ËŠda -- 1 `young grass' see Å›Ä• DVALÃ¡ -- .
Å›Ä• da -- 2 `falling' see *Å›Ä• á¹-A -- 2.
Å›Ä• dayati see *Å›Ä• á¹-AYATI2 s.v. Å›Aá¹-ATI2.

Å›Ä• dvalÃ¡ 12387 Å›Ä• dvalÃ¡ `abounding in fresh grass', n. `grassy spot' GrÌ¥S., Å›Ä• á¸• vËš BR. [Å›Ä• ËŠda -- 1 m. `young grass' RV.]
Pa. saddala -- `grassy'; Pk. saddala -- n. `green grass', saddalia -- `grassy'; Pr. Å¡Ã¡bÉ™l `name of MunjÄ• n' BSOS vi 442; K. hÄ• bil f. `dÅ«b -- grass, Panicum dactylon or Cynedon dactylon (commonly used as fodder for horses)'; B. chÄ• dlÄ• `moss, slime', chetlÄ• (X jh&etilde;tlÄ• `id.'); Si. sadula `arrow -- grass, Heteropogon hirtus'; -- M. sÄ• daá¸·á¹‡&etilde; `to be damp and cold' (LM 419) rather < SÄ• RDRA -- .

Å›Ä• na 12388 Å›Ä• na m., ËšnÄ• -- f. `whetstone' lex., Å›Ä• á¹‡a -- 2 m. KÄ• v. [âˆšÅ›OÌ„1]
Pa. Pk. sÄ• á¹‡a -- m. `whetstone', P. sÄ• á¹‡ f., Ku. sÄ• á¹‡o, N. sÄ• n, A. xÄ• n, B. sÄ• n, Or. sÄ• á¹‡a, Bi. H. sÄ• n f., M. sÄ• á¹‡ f., sÄ• á¹‡Ä• m., Ko. sÄ• á¹‡a f., Si. saá¹‡a -- gala, haËš, Md. hanu. <-> X PÄ• á¹£Ä• á¹‡A -- : Or. sÄ• hÄ• á¹‡a, M. sahÄ• á¹‡ f.
*Å›Ä• NAYATI, *Å›Ä• NYA -- , *Å›ILÄ• Å›Ä• NÄ« -- .

12389 *Å›Ä• nayati `whets', Å›Ä• nita -- `whetted' SubhÄ• á¹£., Å›Ä• á¹‡ita<-> lex. [Å›Ä• NA --]
Pk. sÄ• á¹‡aÃ¯a -- `whetted', sÄ• á¹‡ijjadi `is whetted'; A. xanÄ• iba `to whet', B. sÄ• nÄ• , Or. sÄ• á¹‡ibÄ• , H. sÄ• nnÄ• .

Å›Ä• ntÃ¡ 12390 Å›Ä• ntÃ¡ `abated' ÅšBr., `calm' Up. [âˆšÅ›AM1]
Pa. santa -- `at rest'; Pk. saá¹• ta -- `calm'; Kho. (Lor.) Å¡*lndik `not to pay proper attention, not to take the slightest thought'; Sh.pales. Å¡odÅ«ËŠ `tired', moÌ„ Å¡odoÌ„s `I am tired' (< Å›Ä• ntoÌ„'smi); A. xÃ£Ì„t `calm, cool', xaÌƒtÄ• iba `to be calm, to rest'; G. sÃ£Ì„tvuÌƒ `to be finished'; M.

sant `calm (of flame or temper)' LM 414, saÌƒtÄ• vin&etilde; `to quieten'. --
Altern. < Å›RÄ• NTÃ¡ -- : Pa. santa -- `tired', Pk. saá¹• ta -- , WPah.
(Joshi) Å›Ä• ndá¹‡u intr. `to tire'.
Addenda: Å›Ä• ntÃ¡ -- : A. Å›Ã£Ì„t (phonet. xaÌƒt) `tranquil' AFD 203.

Å›Ä• ËŠnti 12391 Å›Ä• ËŠnti f. `cessation' AV., `rest, peace' MBh., `any
propitiatory rite to avert evil' R. [âˆšÅ›AM1]
Pa. santi -- f. `peace', Pk. saá¹• ti -- f.; L.awÄ• á¹‡. sukh -- sÃ£Ì„d
`happiness and peace', P. sukkh -- sÃ£Ì„d f.; WPah.bhal. Å›Ã£Ì„t f. `fast by
both sets of parents on second day of marriage ceremony'; A. xÃ£Ì„ti
`calmness, patience'; OAw. sÄ• á¹• ti f. `peace'; Si. set -- a `rest, rest of
the soul' EGS 185.
*UT -- Å›Ä• NTI -- .
Addenda: Å›Ä• ËŠnti -- : WPah.ká¹-g. Å›Ä• ËŠnd f. (obl. -- I) `a fair and rite
held every 12th year', J. Å›Ä• nt f. `religious rite for a deity', kul.
Å›Ä• nd `triennial fair of 12 years cycle'.

Å›Ä• nya 12392 *Å›Ä• nya `to be whetted'. [Å›Ä• nÄ«ya -- Pat. -- Å›Ä• NA --]
Si. san, han `blunt'.

Å›Ä• pa 12393 Å›Ä• pa m. `curse, abuse' MBh. [âˆšÅ›AP]
Pa. sÄ• pa -- m. `curse', Pk. sÄ• va -- m., A. xÄ• o, MB. Å›Ã£Ì„o, ODBL 321,
Si. sÃ¤v, Md. huvai (or < Å›APÃ¡THA --).
Addenda: Å›Ä• pa -- : Md. huvÄ• , Ëšvai `oath'; ava `spell'?
Å›Ä• mayati1 see Å›AMÃ¡YATI.

12394 Å›Ä• payati `causes to take an oath, exorcises' AV. [âˆšÅ›AP]
K. hÄ• wun `to take a solemn oath'.

Å›Ä• man 12395 Å›Ä• man n. `appeasing' W., sÄ• man -- n. `calming' MBh. [Cf.
sÄ• ntva -- , Å›Ä• ntva -- n. `conciliation' MBh. -- âˆšÅ›AM1]
H. sÃ£Ì„w f. `tranquillity'. -- See Å›Ä• MYA -- .
Å›Ä• mayati see Å›AMÃ¡YATI.
Å›Ä• mÄ• ËŠ -- see Å›YÄ• MÄ• -- .
*Å›Ä• mika `made of wood of Prosopis spicigera' see Å›AMÄ«ËŠ -- 1.

12395a â€ Å›Ä• mayati2 `perceives' DhÄ• tup. [âˆšÅ›AM2]
WPah.ká¹-g. Å›Ä• ËŠá¹‡Ãµ `to see, observe, watch, herd (cattle)' Him.I 199,

but poss. rather < NIÅ›Ä• MAYATI.

Å›Ä• mulyÃ 12396 Å›Ä• mulyÃ n. `thick woollen shirt' RV., Å›Ä• mÅ«la -- n. KauÅ›. [Cf. Å›armara -- m. `sort of garment or cloth' lex.?]
K. halam m. `front skirt of long gown worn by men'?

12396a Å›Ä• mbara -- (ËšrÃ¡ -- `relating to Å›Ã¡mbara -- ' RV.) `coming from the deer Å›AMBARA -- ' Bhpr. [Å›AMBARA --]
B. sÄ• bar `deerskin', H. sÄ• bar m.

Å›Ä• mya 12397 Å›Ä• mya `relating to peace', n. `peace' MBh. [Å›Ã¡MA --]
Wg. Å¡aÌ„Ì†m `tribute', Kt. (Davidson) "shom"; H. samÄ• Ä« f. `patience'; Si. sem -- a `peace'.

12398 Å›Ä• ËŠmyati `comes to rest' TS. [âˆšÅ›AM1]
Pa. sammati `is appeased, is at rest', Pk. sammaÃ¯; S. sÄ• mÄ• ijaá¹‡u `to arrive at years of discretion'; Or. sÄ• mibÄ• `to cool down, be pacified'.

12399 Å›Ä• yayatÄ“ `causes to lie, places' R. [âˆšÅ›Ä«1]
Si. sayanavÄ• `to cause to remain, fix on' (SigGr ii 465 < sÄ• yayati Gr.): rather < Å›rÄ• yayati s.v. Å›RÃ¡YATI.

Å›Ä• rÃ¡ 12400 Å›Ä• rÃ¡1 `variegated, speckled' PÄ• á¹‡.vÄ• rtt. [Cf. Å›Ä• RAá¹…GÃ¡ --]
K. hÃ´ru `speckled, piebald', hÄ• r f. `copper -- red or dark markings on a white or other ground', hÄ• ryulu m. `a partic. white -- mottled bird'; WPah.bhal. Å›Ä• ro `spotted (of animals)'.
Å›Ä• ra -- 2 `wind' see *Å›YÄ• RA -- .

Å›Ä• rÃ¡á¹…ga 12401 Å›Ä• rÃ¡á¹…ga (Å›Ä• raá¹…gÃ¡ -- ÅšBr.) `spotted' Br. (AV.?), m. `a kind of deer' KÄ• lid., `the Indian cuckoo' SuÅ›r., sÄ• raá¹…gÄ« -- f. `a doe' KathÄ• s., `female of a partic. bird' Mn. (= Å›Ä• rá¹…gÄ« -- f. MBh., Å›Ä• rgÃ¡ -- m. VS.?). [EWA i 235 following J. Przyluski JA 1921, 321 sees in it an Austro -- as. prefix ~ KURAá¹…GÃ¡ -- 1. But despite more usual v.l. sÄ• raá¹…gÃ¡ -- 1, it is difficult to separate from Å›Ä• RÃ¡ -- 1 which has same meaning and Å› -- attested in NIA.]
Pa. sÄ• raá¹…ga -- m. `a spotted deer', Pk. sÄ• raá¹• ga -- m., ËšgÄ« -- f.; Mth. sÄ• raÌƒg `a deer'; M. sÄ• raÌƒgÄ• `dark -- bay (of horses)'; Si.

saranÌ†gÄ• , saragÄ• `the spotted deer Axis maculata', haranÌ†ga -- yÄ• `a bird of the cuckoo family, Ceylon hornbill'.

Å›Ä• radÃ¡ 12402 Å›Ä• radÃ¡ `autumnal' AV., m. `year, name of various plants' lex., n. `corn or fruit ripening in autumn' VarBrÌ¥S. [Å›ARÃ¡D --]
Pk. sÄ• raya -- `autumnal'; L. sÄ• rhÄ• , sÄ• hrÄ• m. `autumn, fever season, malaria'; H. sarayÄ• `a partic. sort of rice'; Si. sarÄ• `autumnal'.
Addenda: Å›Ä• radÃ¡ -- : WPah.ká¹-g. Å›e/rÉ” m. `autumn, harvest'.

Å›Ä• ËŠradika 12403 Å›Ä• ËŠradika `autumnal' PÄ• á¹‡. [Å›ARÃ¡D --]
Pa. sÄ• radika -- `autumnal', Pk. sÄ• radia -- , sÄ• raÃ¯a -- , sÄ• laÃ¯a -- ;
Kho. Å¡arÃ©g `green corn, sprout', (Lor.) `autumnal, young millet crop'.

12404 Å›Ä• rayati `causes to be broken' Gr. [âˆšÅ›&RCIRCLEMACR;]
Pa. sÄ• rÄ“ti `causes to be crushed'; G. sÄ• rvuÌƒ `to drop, let fall'.

Å›Ä• ËŠri 12405 Å›Ä• ËŠri1 f. `a partic. bird' TS., Å›Ä• rikÄ• -- f., sÄ• Ëš `Graculus religiosa or maina' MBh.
Pa. sÄ• likÄ• -- , sÄ• á¸·ikÄ• -- f., sÄ• liya -- m., ËšyÄ• -- f. `the maina', AÅ›. sÄ• likÄ• -- , Pk. sÄ• rÄ« -- , ËšriÄ• -- , sÄ• lahÄ« -- , ËšhiÄ• -- f.;
K. hÃ¶rÃ¼ f., N. sÄ• ru caro, B. sÄ• ri, Or. sÄ• ra, Ëšri, OAw. sÄ• rÄ«, H. sÄ• r, sÄ• rÅ« f., M. sÄ• rÄ« f., Si. sÃ¤la, hÃ¤Ëš; -- Pk. sÄ• lakkiÄ• -- f.;
PaÅ¡.weg. Å¡Ä• rak, ar. Å¡orÄ• ËŠk `a talking bird, blackbird'; Kho. Å¡areki `the maina'; -- Ash. Å¡Ä• rÉ™kuá¹›uk `a partic. bird'; PaÅ¡.weg.
Å¡Ä• raguá¹›Ã©k `young blackbird'.

Å›Ä• ri 12406 Å›Ä• ri2 `piece at draughts or chess' KÄ• d.
Pa. Pk. sÄ• ri -- f. `chessman'; OAw. sÄ• ri `dice'.
Addenda: Å›Ä• ri -- 2 see SÄ• RI -- 1.

Å›Ä• rikÄ• 12407 Å›Ä• rikÄ• f. `a form of DurgÄ• ' KathÄ• s.
K. hÃ¶rÄ« f. `name of a goddess as a form of DurgÄ• '.

12407a â€ Å›Ä• rka -- , Å›Ä• rkaka -- m. `ground or candied sugar' lex. [See Å›Ã¡RKARÄ• -- 1]
WPah.ká¹-g. Å›Ã¡k, Å›Ä• ËŠk `food -- grains given to servants at harvest'? (cf. J. Å›Ä• kho m.pl. `crops'? Him.I 198); <-> + -- á¹-a -- : poet. Å›aká¹›a m. `stone'; -- + -- á¹-á¹-a -- ; ká¹-g. Å›Ã¡ká¹-É” m. `gravel', Å›Ã¡ká¹-I f.

`pebble'; but rather Å›aká¹›a, Å›aká¹-É", Ëšá¹-I < *Å›Ä• krÄ• < Å›Ä• RKARÃ¡ -- or Å›Ã¡RKARÄ• -- 1 (jaun. Å›Ä• krÄ• m.pl. `small stones').

Å›Ä• rkarÃ¡ 12408 Å›Ä• rkarÃ¡ `gravelly' PÄ• á¹‡. [Å›Ã¡RKARÄ• -- 1]
L. sÄ• kar f. `gravel, broken brick'.
Addenda: Å›Ä• rkarÃ¡ -- `gravelly' PÄ• á¹‡. [Ä• perh. < IE. apophonic o in Gk. korka/lh `gravel, flint stones'; cf. Å›Ã¡RKARÄ• -- 1]
L. Å›Ä• kar f. `broken brick'; -- poss. WPah.jaun. Å›Ä• krÄ• m.pl. `small stones' rather than < Å›Ã¡RKARÄ• -- 1, WPah.poet. Å›aká¹›a m. `stone, pebble' Him.I 198 rather than < â€ Å›Ä• RKA -- ; -- + -- á¹-á¹-a -- :
Å›Ã¡ká¹-É" m. `gravel', Å›Ã¡ká¹-I f. `pebble' (*Å›Ä• krá¹- -- > Å›aká¹- -- ~ *sÅ«á¹…grá¹- -- > sungá¹- -- see SÅ«KARÃ¡ -- Add2) Him.I xvii.

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Å›Ä• rá¹…ga 12409 Å›Ä• rá¹…ga `made of horn' SuÅ›r., n. `bow' MBh. [Å›Å•ÌŠá¹…GA --]
Pk. saá¹• ga -- `made of horn'; PaÅ¡.lauá¹›. á¹£Ä• á¹…g f.(?) `horn' (or < Å›Å•ÌŠá¹…GA --).
*Å›Ä• Rá¹…GALA -- .

Å›Ä• rá¹…gala 12410 *Å›Ä• rá¹…gala `horned'. [Å›Ä• Rá¹…GA --]
PaÅ¡.lauá¹›. á¹£aá¹…gala `a small horn'; K. hÃ£Ì„gul m. `the stag Cervus wallichii'.

Å›Ä• rdÅ«lÃ¡ 12411 Å›Ä• rdÅ«lÃ¡ m. `tiger' VS., ËšlÄ« -- f. MBh.
Pa. Pk. saddÅ«la -- m. `leopard, tiger'; OAw. sÄ• dÅ«ra m. `lion'; H. sÄ• dÅ«r m. `tiger, lion'; Si. sadul -- Ä• , sÃ¤dËš, sedela, Ëšdola `tiger'.

Å›Ä• la 12412 Å›Ä• la m. `the tree Vatica robusta or Shorea robusta' MBh.

Pa. Pk. sÄ• la -- m. `Shorea robusta', P. N. sÄ• l m., A. xÄ• l, B. sÄ• l, Or. sÄ• á¸·a, H. sÄ• l m. (â†' M. sÄ• l m.); Si. sal, hal `the tree Vateria acuminata'.
Å›Ä• LAPARá¹‡Ä« -- ; *YAMAKAÅ›Ä• LA -- .

Å›Ä• lapará¹‡Ä« 12413 Å›Ä• lapará¹‡Ä« f. `Desmodium, Hedysarum gangeticum' lex., Ëšá¹‡ikÄ• -- f. `a partic. shrub' lex. [Å›Ä• LA -- , PARá¹‡Ã¡ --]
M. sÄ• á¸·vaá¹‡Ä« f. `the shrub H. gangeticum'.
*Å›Ä• lala -- `porcupine' see Å›ALALÄ«ËŠ -- .

Å›Ä• ËŠlÄ• 12414 Å›Ä• ËŠlÄ• f. `shed, stable, house' AV., Å›Ä• lÃ¡m adv. `at home' ÅšBr., Å›Ä• likÄ• -- f. `house, shop' lex.
Pa. Pk. sÄ• lÄ• -- f. `shed, stable, large open -- sided hall, house', Pk. sÄ• la -- n. `house'; Ash. sal `cattleshed', Wg. Å¡Ä• l, Kt. Å¡Ã¥l, Dm. Å¡aÌ,l ; PaÅ¡.weg. sÄ• l, ar. Å¡ol `cattleshed on summer pasture'; Kho. Å¡al `cattleshed', Å¡eli `goatpen'; K. hal f. `hall, house'; L. sÄ• lh f. `house with thatched roof'; A. xÄ• l, xÄ• li `house, workshop, factory'; B. sÄ• l `shed, workshop'; Or. sÄ• á¸·a `shed, stable'; Bi. sÄ• r f. `cowshed'; H. sÄ• l f. `hall, house, school', sÄ• r f. `cowshed'; M. sÄ• á¸· f. `workshop, school'; Si. sal -- a, haËš `hall, market -- hall'.
UPAÅ›Ä• LA -- , *PARIÅ›Ä• LÄ• -- ADD., *PRATIÅ›Ä• LÄ• -- , *PRAÅ›Ä• LÄ• -- ; AÅ›VAÅ›Ä• LÄ• -- , Ä• PÄ• NAÅ›Ä• LÄ• -- , *KAá¹‡IKAÅ›Ä• LÄ• -- , KARMAÅ›Ä• LÄ• -- , *KARMÄ• RAÅ›Ä• LÄ• -- , *KOÌ„LHUÅ›Ä• LÄ• -- , *KHAá¹‡á¸• UÅ›Ä• LÄ• -- , *GÄ• VAÅ›Ä• LA -- , GOÌ„Å›Ä• LÄ• -- , CATá¸¥UÅ›Ä• LA -- , CANDRAÅ›Ä• LÄ• -- , CITRAÅ›Ä• LÄ• -- , CHÄ• ËŠTTRIÅ›Ä• LÄ• -- , JYOÌ„TIá¸¥Å›Ä• LÄ• -- , DÄ• NAÅ›Ä• LÄ• -- , *DHÄ• NYAÅ›Ä• LÄ• -- , *NAYAÅ›Ä• LÄ• -- , NAYAÅ›Ä• LIN -- , *NÄ«TIÅ›Ä• LÄ• -- , PAá¹‡YAÅ›Ä• LÄ• -- , PARá¹‡AÅ›Ä• LÄ• -- , *PITUá¸¥Å›Ä• LÄ• -- , *PRAPÄ• Å›Ä• LÄ• -- , BHÄ• á¹‡á¸• AÅ›Ä• LÄ• -- , *BHUSAÅ›Ä• LÄ• -- , *BHRÄ• á¹£á¹-RAÅ›Ä• LIKÄ• -- , *YANTRAÅ›Ä• LÄ• -- , LÄ“KHAÅ›Ä• LÄ• -- , *LOÌ„HAÅ›Ä• LÄ• -- , *VAIDYAÅ›Ä• LÄ• -- , *Å›VAÅ›URAÅ›Ä• LÄ• -- , HASTIÅ›Ä• LÄ• -- .
Addenda: Å›Ä• ËŠlÄ• -- : â€ *Ä• HANAÅ›Ä• LÄ• -- , â€ DHARMAÅ›Ä• LÄ• -- .
Å›Ä• lmali -- see Å›ALMALÃ- -- Add2.

Å›Ä• li 12415 Å›Ä• li m. `growing or unhusked rice' MBh., pl. `grains of rice' R., Å›Ä• lika -- `of rice' Hcat. [â†' Par. Å¡Ä“l IIFL i 290]
Pa. sÄ• li -- m. `rice', sÄ• lika -- adj., Pk. sÄ• li -- m.n., Gy. pal. sal, sÃ¡li, Ash. salima, Wg. Å¡Ã©lÄ«, Å¡alimÄ• , Kt. Å¡Ã¤lÃ-, Pr. Å¡ilÄ«ËŠ, Bashg.

"shÄ• lÄ«"; Dm. Å¡aÌ‚li `growing rice', PaÅ¡.lauá¹›. dar. Å¡Ä• l, Woá¹-.
soÌ„le, Gaw. Å¡Ä• lÄ«; Kal.rumb. Å¡Ä• Ì¤lÄ« `growing or unhusked rice', Kho.
Å¡Ã¡li, Bshk. Å¡Ä“l, Tor. Å¡Ä• l, Mai. (Barth) "shaeyl", Phal. Å¡Ä“lÄ« f.; S.
sÄ• rÄ« f. `unhusked rice' (â†' L. sariÃ£Ì„ m. `rice'); A. xÄ• li `principal
variety of transplanted rice'; B. sÄ• l, sÄ• il `a kind of rice'; Or. sÄ• á¸·i
`growing or unhusked rice', Bi. sÄ• ri, H. sÄ• l m., G. sÄ• á¸· f., sÄ• á¸·iyuÌƒ
n., M. sÄ• á¸·, sÄ• á¸·Ä« f., Si. hÃ¤l, Ã¤l.
*PRATIÅ›Ä• LI -- .

Å›Ä• lÄ«nÄ• 12416 Å›Ä• lÄ«nÄ• f. `Anethum panmorium' lex.
PaÅ¡. Å¡alÄ«l `yellow orchid with edible roots' IIFL iii 3, 163 with (?).
Å›Ä• lmali -- see Å›ALMALÃ- -- .

Å›Ä• va 12417 Å›Ä• va m. `young of an animal' MBh., Ëšaka -- m. VarBrÌ¥S. [~
*CHÄ• PA --]
Pk. sÄ• va -- , Ëšaya -- m. `boy, child'; Kt. Ä‹uÌ„ÌƒÌ `kid', Å¡awelÄ«
`pregnant'; Marw. sÄ• w m. `boy, son'.
Addenda: Å›Ä• va -- : Kmd. Ä‹uÌ„ÌƒÌ `kid' GM 22.6.71; A. chÄ• o (phonet. s --)
`child, young one' AFD 89, 216.

12418 *Å›Ä• Å›arÄ«ti `satisfies'. [Cf. Pers. sÄ“r `satisfied', Gk. ko/ros
`satisfaction', Lith. Å¡Ã©rti `to feed' < IE. *kÌ‚er -- (WP i 408) G.
Morgenstierne NTS xiii 229]
Kal. (â†• Kaf.) Ä‹aÄ‹Ä«r -- `to satisfy'?
Åš&capamacr;S `order, punish': Å›Ä• ËŠsati, sÄ• ËŠsana -- , Å›Ä• strÃ¡ -- ,
Å›Ä• syatÄ“, Å›iá¹£á¹-Ã¡ -- 2, Å›iá¹£á¹-i -- 2, Å›Ã-á¹£ya -- ; Ä• Å›Ã¡s -- ,
Ä• Å›iá¹£ -- , pratiÅ›Ä• sana -- .

12419 Å›Ä• ËŠsati (Å›Ä• ËŠsti RV.) `instructs, punishes, rules' MBh. [âˆšÅ›Ä• S
]
Pa. sÄ• sati `orders, instructs'; Pk. sÄ• saÃ¯ `orders, punishes'; Gy. wel.
Å¡as -- , Å¡aÅ¡ -- `to frighten away'; N. chÄ• snu `to reprimand, punish'; B.
sÄ• sÄ• `to punish, rule' (sÄ• sÄ• na `to threaten'), Or. sÄ• sibÄ• ; H. sÄ• snÄ• ,
sÃ£Ì„snÄ• `to punish, rebuke, threaten'.

Å›Ä• ËŠsana 12420 Å›Ä• ËŠsana `instructing', n. `command' RV., `punishment'
Mn., `royal edict' YÄ• jÃ±. [âˆšÅ›Ä• S]
Pa. sÄ• sana -- n. `order, message', AÅ›. sÄ• sane, Dhp. Å›aÅ›aá¹‡a -- ,

NiDoc. Å›aÅ›ana, Pk. sÄ• saá¹‡a -- n., Ëšá¹‡Ä• -- f.; H. sÄ• san m. `punishment'; G. sÃ£Ì„sá¹‡Ä« f. `secret instigation'; Si. sasun, hasun, asun -- a `message'.
*Å›Ä• SANADHÄ• RIN -- ; DUá¸¥Å›Ä• SANÃ¡ -- , PRATIÅ›Ä• SANA -- .

Å›Ä• sanadhÄ• rin 12421 *Å›Ä• sanadhÄ• rin `bearer of an order'. [Cf. Å›Ä• sanadhara -- m. `messenger' SubhÄ• á¹£. -- Å›Ä• ËŠSANA -- , DHÄ• RIN --]
Si. asunhÃ¤ri `messenger'.

Å›Ä• strÃ¡ 12422 Å›Ä• strÃ¡ n. `command' RV., `advice' MBh., `treatise' Mn. [âˆšÅ›Ä• S]
Pa. Pk. sattha -- n. `lore, scripture'; Si. sat -- a, sÃ¤t `primer, knowledge' (satara `scripture' â†• Sk.).

12423 Å›Ä• syatÄ“ `is punished, &c.' Hariv. [âˆšÅ›Ä• S]
P. sassá¹‡Ä• `to submit to' (EP. with a < Ä• ?).

Å›iá¹• Å›Ã¡pÄ• 12424 Å›iá¹• Å›Ã¡pÄ• f. `the tree Dalbergia sissoo' AV., Å›iÅ›apÄ• -- f. R. [IA. *Å›Ä«Å›ampÄ• -- â†’ Pers. Å¡Ä«Å¡am â†’ P. sÄ«sam m., H. Å›Ä«sam m., G. sisam n.; -- MIA. *Å›Ä-Ì„hava â†’ Psht. Å¡É™wa IIFL iii 3, 169]
Pa. siá¹• sapÄ• -- f. `Dalbergia sissoo', Pk. sÄ«savÄ• -- f., sÄ«sama -- m.n., PaÅ¡.weg. Å¡É™wa (â†• Psht.?); Sh. Å¡Ä«sá¹· `poplar'; P. sissÅ« m., sÄ«sÃµ, sÄ«hÃµ f. `D. sissoo', N. sisau, A. xixu, B. Or. sisu, H. sÄ«so, ËšsÃµ m., sisaÄ« f., M. Å›isav, Å›Ä©sËš, Å›Ä©svÄ• , Å›isÄ• m., Å›isvÄ«, Å›iÅ›Ä« f.
*Å›Iá¹• Å›APÄ• TAILA -- .

Å›iá¹• Å›apÄ• taila 12425 *Å›iá¹• Å›apÄ• taila `oil from the wood of Dalbergia sissoo'. [Å›Iá¹• Å›Ã¡PÄ• -- , TAILÃ¡ --]
M. Å›Ä©svel, Å›Ä©svyel n. `id.'
Å›iá¹• Å›uka -- see Å›Iá¹• Å›UMÄ• ËŠRA -- .

Å›iá¹• Å›umÄ• ËŠra 12426 Å›iá¹• Å›umÄ• ËŠra m. `porpoise, Delphinus gangeticus' RV., `crocodile' SuÅ›r., Å›iÅ›umÄ• ra -- , Å›uá¹• Å›uËš VS. 2. Å›iá¹• Å›uka -- (v.l. Å›iÅ›uka --) m. `an aquatic animal' MBh., `porpoise' lex., Å›uÅ›ukÄ• -- f. BHS ii 531. [In addition to these forms cf. Å›iÅ›Å«ËŠla -- m. `dolphin' (associated with sÃ-ndhumÄ• trÌ¥ -- ), Å›uÅ›ulÅ«ka -- m. `a demonic

creature' RV. See also Å›IÅ›UNÄ• KA -- . -- P. Thieme's derivation (Language 31, 442 ff.) from Å›iÅ›um -- Ä• ra -- (-- Ä• ra -- : Lat. aleo, &c.) rejected by F. Edgerton JAOS 78, 43 ff. For meaning `porpoise ~ crocodile' cf. S. ghaá¹›iÄ• lu `porpoise' ~ H. ghaá¹›iyal `crocodile'. Prob. non -- Aryan lw. Also prob. from IA. â†' Ir. Kabuli Pers. Å¡uÅ¡m&acircacute;r (â†' Ormuri Å¡Å«Å¡m&acircacute;r, Bal. Å¡Å«Å¡mÄ• r `a large kind of lizard'), Ormuri samsÄ«Å• Ì£rÄ« IIFL i 408, Psht. samsaÌ„Ì†ra, sÄ«msÄ• r]
1. Pa. suá¹• sumÄ• ra -- m. `crocodile', Pk. su(á¹• )sumÄ• ra-<-> m.; Wg. Ä‹uÄ‹umÄ« `lizard' (â†• Ind. NTS ii 198); K. sÅ«samÄ• r m. `porpoise'; S. sesaru m. `large crocodile or alligator'; L. sisÄ• r m. `crocodile', mult. sinsÄ• r, sanËš, (Ju.) sÄ©sÄ• r m. `Gavialis gangeticus'; P. sansÄ• r m. `crocodile'; H. sÅ«smÄ• r m. `porpoise, Delphinus gangeticus,

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a species of iguana' (in the last meaning â†• Pers.?); G. sasumÄ• ruÌƒ n. `a kind of aquatic animal', susvÄ• á¹›, ËšvÄ• á¸·, sosvÄ• á¹-, ËšvÄ• á¸· f. `crocodile', M. sus(v)ar f.
2. Pa. susu -- m. `a kind of water animal', susukÄ• -- f. `crocodile', Ku. N. sus, suis, N. sos; A. xihu `porpoise, gangetic dolphin', B. susuk, H. sÅ«s, sÅ«is m.
Å›iá¹• hÄ• á¹‡a -- see Å›RÌ¥á¹…KHÄ• á¹‡IKÄ• -- .
*Å›ikatÄ• -- `sand' see SÃ-KATÄ• -- .
*Å›ikkhara -- `peak' see Å›IKHARÃ¡ -- .
Å›iktha -- see SIKTHA -- 2.
Addenda: Å›iá¹• Å›umÄ• ËŠra -- : Kmd. Ä‹aÄ‹É™Ì• m `large lizard' GM 22.6.71; Ko. Å›isari `crocodile'.

Å›ikyÃ 12427 Å›ikyÃ n. `rope -- sling for carrying things' AV., Å›ikyaka -- n. VarBrÌ¥S. 2. *chikya -- . [*Å›ikyÄ• -- f. (as in Pa. and extensions in

M.) prob. in sikyÄ• ËŠ -- krÌ¥ta -- AV. and Å›ikyÄ• -- dhrÌ¥ta -- NÄ«lak.:
cf. Å›ic -- f. `sling, net' BhP.]
1. Pa. sikkÄ• -- f. `string'; Pk. sikkaya -- m.n., ËškiÄ• -- f. `rope or net
for hanging things on or in'; Kt. Ä‹Ä‹eÌ† `basket carried on back' (< *
Ä‹iÄ• ya -- NTS ii 195); Ku. sÄ«ko `string net for carrying vessels in'; N.
siko `ropesling'; A. xikiyÄ• `loop or string bag for carrying loads'; B. Or.
sikÄ• `hanging net, string loop at each end of carrying -- pole'; Bi. sÄ«k,
sÄ«kÄ• , sÄ«ËœkÄ• `net for hanging up pots in the house', Mth. sÄ«k; G.
sÄ«kuÌƒ n. `hanging net', ËškÃ£Ì„ n. pl. `strings of pearls worn on woman's
forehead'; M. Å›Ä«k, Å›ik&etilde;, Å›Ä©k&etilde; n. `sling to hang things
in', Å›ikÄ« f. `reef in a sail'; Si. sikkÄ• `strings of a carrying pole'. --
Ext. -- á¸• a -- : Pk. sikkaá¸• a -- m.n. `bed'; K. Å›ikhuru m. `hanging rope
or net'; -- -- ra -- and -- la -- (to *Å›ikyÄ• --): M. Å›ikÄ• rÄ«,
Å›ikÄ• á¸·Ä« f. `cord round the neck of a vessel', Å›ikÄ• rá¹‡&etilde;,
Å›ikÄ• á¸·á¹‡&etilde; `to attach by a sling' (rather than < *Å›ikyÄ• kÄ• ra --
).
2. S. chiko m. `netted bag for carrying things on a journey, hanging shelf,
cattle muzzle'; L. chikk m. `rope by which anything is pulled', L. P.
chikkÄ• m. `a hanging net'; Ku. chiko, chÄ©ko `net to hang up vessels in';
B. chikÄ• = sikÄ• ab.; H. chÄ«kÄ• , chÄ«ËœkÄ• m. `hanging net, rope bridge,
cattle muzzle'. -- Deriv.: S. chikaá¹‡u `to pull'; L. chikkaá¹‡, chikaá¹‡
`to pull', chikkaá¹‡ m. `end of a girth for pulling'.
*Å›IKYADHARA -- .
Addenda: Å›ikyÃ -- . 2. S.kcch. chako m. `sling for suspending things in';
-- Kmd. tiÄ‹É™ `skin bag (for flour)', like Kt. Ä‹Ä‹eÌ† prob. not < Å›ikyÃ
-- (assimilation of t -- Ä‹ > Ä‹ -- Ä‹ or differentiation of Ä‹ -- Ä‹ > t --
Ä‹ possible) GM 22.6.71; WPah.poet. chiká¹›e f. `hanging net, basket'.

Å›ikyadhara 12428 *Å›ikyadhara, cf. Å›ikyÄ• dhÄ• ra -- (~ Å›ikyÄ• -- dhrÌ¥ta
-- NÄ«lak.) m. `hook at the end of the pole which carries the looped cord
for holding the strings of a balance' W. [Å›IKYÃ -- , DHARA --]
Bi. Mth. sikahar `net for hanging up pots &c. in a house'.
*Å›ikyÄ• kÄ• ra -- `shaped like a sling' see prec.
Å›ikvÃ¡ -- see CHÄ“KA -- .
ÅšIKá¹¢ `learn': Å›IKá¹£Aá¹‡A -- , Å›Ã-Ká¹£ATÄ“, Å›IKá¹£AYATI, Å›IKá¹£YA --
.

Å›iká¹£aá¹‡a 12429 Å›iká¹£aá¹‡a n. `act of learning' W., in cmpd. `teaching'

KÄ• m. [âˆšÅ›IKá¹£]
Pa. sikkhana -- n. `study, teaching', Pk. sikkhaá¹‡a -- n.; A. xikani `instruction'.
Å›Ã-ká¹£ati1 `learns' see Å›Ã-Ká¹£ATÄ“.
Å›Ã-ká¹£ati2 `provides' see âˆš*Å›AK2.

12430 Å›Ã-ká¹£atÄ“ `learns' RV., Å›Ã-ká¹£ati1 ÅšBr. [âˆšÅ›IKá¹£]
Pa. sikkhati `learns', NiDoc. imper. Å›icÌ„hÌ• atu, Pk. sikkhaÃ¯; Gy. eur. sik -- `to learn, teach' (or poss. < SÄ«ËŠKá¹£ATÄ“); Dm. cÌ£heÌ„Ìƒ cÌ£ -- `to learn', Kal. cÌ£hicÌ£h -- , Kho. cÌ£hicÌ£hik, Sh.gil. sÄ-cÌ£Ã³Ä-kiÌ¯, gur. sincÌ£á¹“ná¹· (or both poss. < SÄ«ËŠKSATÄ“), koh. Å¡icÌ£oÌ„ná¹·; K. heÌ†chun, S. sikhaá¹‡u, L. sikkhaá¹‡, P. sikkhá¹‡Ä• , WPah.bhad. Å›ikhá¹‡Å«, pÄ• á¸• . Å›iÄ‹aá¹‡, cur. Å›ikkhrnÄ• , jaun. Å›ikhá¹‡oÌ„Ìƒ, paá¹…. sikkhá¹‡Ä• , Ku. sikhá¹‡o, N. siknu, A. xikiba, B. sik(h)Ä• , Or. sikhibÄ• , Mth. sikhab, OAw. sÄ«khaÃ¯, H. sÄ«khnÄ• , G. sikhvuÌƒ, M. Å›ik(h)á¹‡&etilde;, Ko. Å›iktÄ• ; -- caus. Pa. sikkhÄ• pÄ“ti `teaches', Pk. sikkhaÌ„Ì†vÄ“i, Gy. eur. sikav -- , S. sikhÄ• iá¹‡u, L. sikhÄ• vaá¹‡, P. sakhÄ• uá¹‡Ä• , WPah.jaun. Å›ikhÄ• á¹‡oÌ„Ìƒ, Ku. sikhoá¹‡o, N. sikÄ• unu, A. xikÄ• iba, B. sikhÄ• na, Or. sikhÄ• ibÄ• , H. sikhÄ• nÄ• , G. sikhavvuÌƒ, M. Å›ikaviá¹‡&etilde;.
Addenda: Å›Ã-ká¹£atÄ“: Kho. cÌ£icÌ£hik `to learn' BKhoT 67, WPah.ká¹-g. Å›Ã-khá¹‡Ãµ `to learn, practise'; Garh. sikhá¹‡u `to learn'.

12431 Å›iká¹£ayati `informs' Mn. [âˆšÅ›IKá¹£]
Kho. cÌ£hicÌ£hÄ“ik `to teach'; Sh.gil. (Lor.) sicÌ£oIki, pret. sicÌ£eg*ls `to send a message to'.
Addenda: Å›iká¹£ayati: WPah.ká¹-g. (kc.) Å›É™khÃ©uá¹‡Ãµ `to teach'.

Å›iká¹£Ä• 12432 Å›iká¹£Ä• f. `learning, study' MBh., `punishment' NyÄ• yam.com. (Å›iká¹£Ä• daá¹‡á¸• a -- m. `corrective punishment' BhP.: preserved in G. and â†’ Malay siksa and Bur. Ä• hiÅ¡kin*ls `to accuse' NTS xiii 93). [âˆšÅ›IKá¹£]
Pa. Pk. sikkhÄ• -- f. `study, discipline'; K. Å›eÌ†chi f. `message'; S. sikha f. `learning'; P. sikkh f. `advice', Ku. sÄ«kh; N. dekha -- siki `imitation'; OAw. sikha `advice, instruction', H. sÄ«kh f.; OG. sÄ«kha f. `advice', G. sÄ«kh f. `punishment'; Si. hik `study'.
Addenda: Å›iká¹£Ä• -- : WPah.J. Å›Ä«kh f. `advice', Garh. sÄ«kh, OMarw. sÄ«kha; A. sekÄ• (phonet. xeka) `good lesson' AFD 188.

Å›iká¹£ya 12433 Å›iká¹£ya `to be taught' W. [âˆšÅ›IKá¹£]
S. sikhu m. `disciple', L. sikkh m. `pupil' or â†• Å›Ã-á¹£YA -- .

Å›ikhaá¹‡á¸• Ã¡ 12434 Å›ikhaá¹‡á¸• Ã¡ m. `tuft of hair left on sides or crown of head at tonsure' TS., Å›ikhandaka -- m. KÄ• lid. [Cf. Å›ikhaá¹‡á¸• in -- `crested', m. `peacock' YÄ• jÃ±.; Pa. sikhaá¹‡á¸• in<-> `tufted, crested']
Pk. sihaá¹• á¸• a -- m. `crest', chihaá¹• á¸• a -- n. `peacock's crest', chiá¹• á¸• a -- n., cheá¹• á¸• Ä• -- f. `crest, topknot'; M. Å›&etilde;á¸• Ä•  m. `head, tip, top (of anything)', Å›&etilde;á¸• Ä« f. `tuft left at tonsure',
Ko. Å›eá¹• á¸• i.

Å›ikharÃ¡ 12435 Å›ikharÃ¡ m.n. `point, peak' MBh., `erection of hair on body, armpit' lex. 2. *Å›ikkhara -- . [Å›Ã-KHÄ• --]
1. Pa. sikhara -- m. `top, summit of mountain, point or edge of sword'; Pk. sihara -- n. `crest of hill, top'; K. Å›Ä“r m. `top, pinnacle'; B. siyar `place where head lies in sleep'; Or. siyara `head pillow, head end of bed'; M. Å›erÄ•  m. `end, extremity'; -- N. siur `cock's comb' (X CÅ«ËŠá¸• A -- 1?).
-- A. xihariba, xiyaËš `(hair) to stand on end, bristle', caus. xiyarÄ• iba;
B. siharÄ• `(hair) to stand on end, start', siharÄ• na `to startle'; Mth. sihrab `to shiver', H. siharnÄ• .
2. WPah.bhal. Å›ikkhar f. `precipitous ridge'.
Å›Ä“KHARA -- ; DOÌ„á¸¥Å›IKHARA -- .
Addenda: Å›ikharÃ¡ -- : S. sihiro m. `chaplet worn by bridegroom', P. sihrÄ• m. (~ sehrÄ•  m. < Å›Ä“KHARA -- ?), WPah.poet. Å›Ä«re f. `garland'.

Å›Ã-khÄ• 12436 Å›Ã-khÄ• f. `tuft, topknot, crest' ÅšBr.
Pa. sikhÄ• -- f. `crest, topknot', Pk. sihÄ•  -- , sihalÄ« -- , chihalÄ« -- f.; Si. si `top of a tree'; -- Aw.lakh. sihÄ• b `to be puffed up' BRS 56?
Å›IKHAá¹‡á¸• Ã¡ -- , Å›IKHARÃ¡ -- ; AGNIÅ›IKHÄ• ËŠ -- , *KAá¹…KATAÅ›IKHA -- .

Å›Ã-gru 12437 Å›Ã-gru m. `Moringa pterygosperma' YÄ• jÃ±., n. `its seed' KauÅ›.
Pa. siggu -- n. `the tree Hyperanthera moringa', Pk. siggu -- , saggu -- m.;
M. Å›egvÄ• , Å›egaá¹- m. `Moringa pterygosperma'.
Å›Ã-á¹…ghati see *Å›RÌ¥á¹…KHATI.
Å›iá¹…ghÄ• ËŠá¹‡a -- see Å›RÌ¥á¹…KHÄ• á¹‡IKÄ• -- .

Å›itÃ¡ 12438 Å›itÃ¡ `whetted, sharp' RV. [âˆšÅ›OÌ„1]

Pa. sita -- `sharp', Pk. sia -- , Kt. Ä‹yÄ• ÌŠ (â†’ Kal.rumb. Ä‹iu, st. Ä‹Ä«l -- `edge, sharp', Ä‹ilaka `sharp', urt. Ä‹Ä«ra); -- Si. hiya, iya, Ä«ya `arrow' (EGS 22) rather < Iá¹£Ä«ËŠKA -- .

Å›iti 12439 Å›iti `white' in cmpds. RV., `white' lex., `dark blue' ÅšiÅ›.
[Cf. SITA --]
Altern. < Å›VITI -- : Pk. sii -- `green', m. `green colour'; K. hiy f. `jasmine'.
*Å›ITIÅ›Ä“PAKA -- .

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12440 *Å›itiÅ›Ä“paka -- `white -- tailed'. [Å›ITI -- , Å›á¸—PA --]
WPah.bhal. Å›yeuo m. `wild white cock'.
Å›ithirÃ¡ -- , Å›ithilÃ¡ -- see *Å›RÌ¥THILA -- .
Å›ithilÄ«karoÌ„ti see *Å›RÌ¥THILÄ«KAROÌ„TI.

12441 *Å›ina -- `whetted'. [~ Å›ITÃ¡ -- . -- âˆšÅ›OÌ„1]
Ash. Ä‹inala, ËšlÃ¤ `sharp', Wg. Ä‹enalÃ¤.

12442 Å›ipavitnukÃ¡ -- m. `a kind of worm' AV.
Kal.rumb. urt. Å¡ivilÃ¡ `centipede'?? -- See also Å›ATÃ¡PAD -- .

12443 Å›iphÄ• -- f. `fibrous or flexible root' Mn.
Pk. sibhÄ• -- f. `fibrous root of trees'; A. xihÄ• , xiyÄ• `fine fibrous root' (whence xiyÄ• iba `to take root'); Or. sia `fibrous root, creeping root of banyan tree above ground'; -- ext. -- á¸• -- : A. xihari `rootlet'; OB. Å›ihaá¸• a `root' ODBL 457.
Å›IPHÄ• RUHA -- .

12444 Å›iphÄ• ruha -- m. `banyan tree' lex. [Å›Ã-PHÄ• -- , RÃºH --]
P. sihÄ• ru f. `the shrub Boehmeria salcifolia (having fibrous bark used for making net ropes').
Å›ibikÄ• -- see Å›IVIKÄ• -- .

12445 Å›imba -- m. `pod, legume' SuÅ›r., ËšbÄ• -- , ËšbÄ« -- , Å›imi -- f. lex. 2. *chimba -- . [Cf. Å›AMÄ«ËŠ -- , Å›AMBAá¹-Ä« --]
1. Pk. siá¹• bÄ• -- f. `pod'; K. heÌ†m f. `pod of bean or pea', kash. Å›ima pl. `husks', pog. hÄ«ma pl.; Ku. sÄ«mÄ« `bean, autumnal pulse'; N. sÄ©bi, simi, sibhi `bean'; B. sim `bean', simÄ« `a legume'; Or. simba, sima `kidney bean, legume', simbi, simi `bean, pod'; Bi. sÄ«m `the bean Phaseolus magnus'.
2. Ku. chimi `a pulse'; N. chimi `pod'; B. chim `bean'; Bi. chÄ«mÄ«, chimá¹›Ä« `peapod'; Mth. chÄ«má¹›i `pea', H. chÄ«mÄ« f. `pod, bean'.
*Å›AIMBIYA -- , Å›AIMBYA -- ; -- Å›IMBALÃ¡ -- ?
Å›imbalÃ¡ -- see Å›ALMALÃ- -- .
Addenda: Å›imba -- : WPah.ká¹-g. Å›Ã-mmi f. `pod, legume'.
Å›imbalÃ¡ -- see Å›ALMALÃ- -- Add2.

12446 *Å›imyati `is allayed'. [âˆšÅ›AM1]
K. Å›eÌ†mun `to be allayed, be at rest'.

12447 *Å›iyant -- `being sharp'. [Cf. 3 sg. imperf. saá¹• Å›yat (metr. saá¹• Å›iyat) RV. -- âˆšÅ›OÌ„1]
Dm. Ä‹Ä«Ëœta, f. Ëšti `sharp' NTS xii 163.

12448 *Å›iraanta -- `head -- end'. [Cf. Å›Ä«Rá¹£Ä• NTA -- . -- Å›Ã-RAS -- , Ã¡NTA --]
Gy. wel. Å¡erand m. `head, top', gr. Å¡erÃ¡n, Å¡erÃ¡ng `pillow', as. sirÃ¡nk; S. serÃ£Ì„dÄ« f. `head of the bed' (or poss. < *Å›AIRASÄ• NTA -- ?); L. sirÃ£Ì„dÄ« f. `head of bed', (Ju.) sirÃ£Ì„dÅ« `pillow', awÄ• á¹‡. sirÃ£Ì„d `upper side of bed'; P. sarÃ£Ì„dÄ« f. `head of bed' (also X PÄ• DÄ• NTA -- q.v.), WPah.bhad. Å›ir&etilde;t n., bhal. Å›ireÄ©t f.

12449 *Å›iraÄ• dhÄ• na -- `resting -- place for the head'. [Å›Ã-RAS -- , Ä• DHÄ• ËŠNA --]
S. sirÄ• á¹‡o m. `pillow'; L. sirhÄ• á¹‡Ä• , sarËš m. `head of bed, pillow', P. sarhÄ• á¹‡Ä• m.; Ku. sirÄ• á¹‡ m. `head of bed', Ëšá¹‡Ä« f. `pillow' (also X

PÄ• DÄ• NTA -- q.v.); N. sirÄ• n `head of bed', Ëšni `pillow'; Bi. sirhÄ• n, ËšnÄ• `head of bed', ËšnÄ« `pillow'; Mth. sirhÄ• nÄ« `pillow', siá¹›hËš (hyper -- hindiism); Aw.lakh. sirahÄ• ne `at the head of the bed'; H. sirhÄ• nÄ• m. `head of bed'.
Å›iraá¸¥phala -- see Å›RÄ«PHALA -- .
Addenda: *Å›iraÄ• dhÄ• na -- : WPah.ká¹-g. Å›É™r&gravemacrepsilon;á¹‡ f. (obl. -- I) `pillow'.

12450 Å›iraá¸¥sthÄ• na -- `*place for the head' (n. `chief place' MBh.). [Å›Ã-RAS -- , STHÄ• ËŠNA --]
OA. sithÄ• na `head of a bed', A. xitÄ• n, B. sithÄ• n.
Addenda: Å›iraá¸¥sthÄ• na -- : A. spel. Å›itÄ• n AFD 172.

12451 *Å›irapÄ• da -- `head and foot'. 2. *Å›airapÄ• da -- . [MIA. cmpd. with MIA. st. sira -- ? -- Å›Ã-RAS -- , PÄ• ËŠDA --]
1. P. sirÄ• Å«, sarËš, sirÄ• vÄ• , sarËš m. `headpiece or footpiece of a bed'; Mth. sirmÄ• `head end of a bed'.
2. P. serÅ«, ËšÅ«Ä• , servÄ• m. = sirÄ• u; H. seruÄ• , ËšrwÄ• m. `head and foot of a bed'.

12452 Å›Ã-ras -- n. `head' RV.
Pa. sira -- n. (acc. siroÌ„, siraá¹• , sirasaá¹•), Pk. sira -- n., Gy. eur. Å¡ero m. (hung. also Å¡iro), pal. sÃ-ri, Kt. (archaic in hymns) Ä‹yuÅ•, min -- Ä‹ir `upper part of forehead', pÄ‹Ä©Å• `on the head'; Pr. Ç°Ä« `head' (or < *Å›RÄ• YA -- ?); Kal. Ä‹ir `ear of corn' (â†• Kaf.?); PaÅ¡. Å¡Ä«r m. `head'; K. heÌ†ri `above, upstream', hÄ«rÃ¼ f. `head (esp. one cut off)', rÄ• m. Å›iri `top of a hill'; S. siru m. `head', sirÄ« f. `head and neck, corpse'; L. P. sir m. `head', P. sirÄ« f. `head of an animal decapitated for eating'; WPah. (Joshi) Å›ir m. `head', Å›irÄ« f. `head of sacrificed goat or sheep', cur. Å›ir `head', Ku. N. sir, A. xir, B. sir, Or. sira, Mth. Aw.lakh. sir; H. sir m. `head, summit', sirÄ• m. `head, tip', sirÄ« f. `head (esp. when severed from trunk)'; G. sir, sar n. `head', M. Å›ir, Å›Ä«r; -- Si. sira (EGS 180) â†• Pa.
Å›Ä«Rá¹£Ã¡ -- , Å›AIRASA -- , *Å›RÄ• YA -- ; *Å›IRAANTA -- , *Å›IRAÄ• DHÄ• NA -- , Å›IRAá¸¥STHÄ• NA -- , *Å›IRAPÄ• DA -- , *Å›IROÌ„DHÄ• NA -- , *Å›IROÌ„VAá¹• Å›IYA -- , *Å›IROÌ„VÄ• LA -- , *Å›IROÌ„VYÄ• DHI -- ; *UT -- Å›IRAS -- , UPAÅ›IRAS; TRIÅ›IRAS -- , MRÌ¥GÃ¡Å›IRAS -- .
Å›iri -- see SIRÄ• ËŠ -- .

Addenda: Å›Ã-ras -- : WPah.ká¹-g. Å›Ä«ËŠr m. `head', J. Å›ir m.
Å›iri -- : read Å›Ä«ri -- (variant of Å›Ä«RÄ« --).

12453 Å›Ã-rÄ«á¹£a -- m. `the tree Acacia sirissa', n. `its flower'
á¹¢aá¸• vBr., Å›irÄ«á¹£aka -- m. R.
Pa. sirÄ«sa -- n. `Acacia sirissa', Pk. sirÄ-Ì„sa -- m.; S. sirihu m. `the
tree Albizzia lebbec'; L. Å›irÄ«Ëœh m., awÄ• á¹‡. Å›rÄ«Ëœ, `Albizzia lebbec',
mult. sarÄ«Ëœh m. `Acacia speciosa'; P. sirÄ«Ëœh, sarÄ«Ëœh, sÄ«rÄ« m.
`Acacia speciosa or sirissa or stipulata' (siris m. â†• H.); N. siris `any
kind of leguminous tree with pinnate leaves'; Or. sirisa `Acacia sirissa',
Mth. siris, OAw. sirisa; H. siris, siras m. `Acacia sirissa, Mimosa
sirissa'; M. Å›iras m. `Mimosa sirissa'.

12454 *Å›iroÌ„dhÄ• na -- `placing on the head'. [Å›Ã-RAS -- , DHÄ• ËŠNA --]
Ku. siroá¹‡o `a pad to put on the head for carrying stones or anything
hard'.

12455 *Å›iroÌ„vaá¹• Å›iya -- `head beam'. [Å›Ã-RAS -- , VÃ¡á¹• Å›YA --]
Mth. sirwÃ£Ì„sÄ« `head of bed'.

12456 *Å›iroÌ„vÄ• la -- `hair of head'. [Å›Ã-RAS -- , VÄ• ËŠLA --]
PaÅ¡.dar. Å¡iroá¹›Ã¡ `hair of head' (but why -- á¹› -- IIFL iii 3, 167),
P.bhaá¹-. sirÄ• á¸·, WPah.bhad. Å›irÄ• á¸·, cur. Å›iruÄ• á¸·.
Addenda: *Å›iroÌ„vÄ• la -- : WPah.ká¹-g. Å›É™rÄ• á¸· m. `hair (esp. of head
but also of body', (LNH i 31) Å›rÄ• á¸·.

12457 *Å›iroÌ„vyÄ• dhi -- `headache'. [Å›Ã-RAS -- , VYÄ• DHI --]
P. sarvÄ• h f. `headache', WPah. (Joshi) Å›rÄ• h, Å›rÄ• f.

12458 Å›ila -- n. (m. lex.) `gathering stalks and ears of corn' Mn. 2. *
Å›illa -- .
1. Pk. silaya -- m. `gleaning'; K. hyolu m. `ear or spike or tassel of corn
&c.'; P. silÄ• `gleanings', N. silÄ• pl.; B. sil `gleaning', Or. siá¸·a;
Bi.mag. silÄ« `heap of grain'; H. silÄ• m. `gleaning, gleanings', silÄ« f.
`grain and chaff on threshing floor before winnowing'.
2. L. sillÄ• m. `gleaning'; P.kgr. sillÄ• m. `ear of corn, gleaning';
WPah.bhal. sÃ¬llo m. `ear of corn or maize', bhiá¸• . Å›illÃµ, pl. ËšlÃ£Ì„
n.; Bi. (N of Ganges) sillÄ« `grain and chaff ready for winnowing'; H.

sillÄ• m. = silÄ• ; OMarw. sÄ«lo m. `gleanings'.
Å›ILÄ• HÄ• RIN -- .

12459 Å›ilÄ• ËŠ -- f. `rock, crag' AV., `lower millstone' lex. 2. *Å›illÄ• --
. [See Å›ILI --]
1. Pa. silÄ• -- f. `rock, stone, quartz'; AÅ›. silÄ• -- `stone'; Pk. silÄ•
-- f. `stone slab'; Sh. (Lor.) Å¡Il `flat stone for braying things on'; K.
Å›Ä“l f. `large stone, rock' or

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despite gender < Å›AILA -- ?); S. sira f. `brick', L.khet. sil; P. sil f.
`stone slab used for sharpening knives or grinding spices', WPah. (Joshi)
Å›il f.; Ku. silÄ« f. `whetstone, hone', silo m. `stone for grinding spices
on'; N. sili `whetstone'; A. xil `stone, hailstone'; B. sil `flat stone for
grinding on, hail'; Or. siá¸·a `stone, grinding stone', siá¸·Ä• `hailstone';
H. sil f. `rock, flat grinding stone', silÄ« f. `stone, whetstone, hone,
touchstone'; G. saá¸·, saá¸·Ä« f. `whetstone', salÄ• á¹›Ä« f., Ëšá¹›uÌƒ n.
`cobbler's whetstone' (dissim. from á¸· -- á¸• ); M. Å›Ä«á¸· f. `stone (esp.
smooth flat stone)'; Si. sal -- a `rock, mountain'.
2. L. sillh, (Ju.) silh f. `brick, hone'; Bi. sÄ«l `grindstone', sillÄ• ,
ËšlÄ« `barber's whetstone'; Mth. sÄ«l `stone'; H. sillÄ« f. = silÄ«.
Å›AILA -- ; *Å›ILÄ• KARTTRÌ¥ -- , Å›ILÄ• PAá¹-á¹-A -- , *Å›ILÄ• Å›Ä• NÄ« -- ,
Å›ILÄ• SANA -- .
Addenda: Å›ilÄ• ËŠ -- . 2. *Å›illÄ• -- : WPah.ká¹-g. (kc.) Å›Ä«ËŠl f. (obl.
-- a) `stone', J. Å›il f., Md. hila.

12460 *Å›ilÄ• karttrÌ¥ -- `stone -- cutter'. [Å›ILÄ• ËŠ -- , KARTTRÌ¥ -- 1]
G. salÄ• á¹- m. `stone -- cutter' (< *saá¸·Ä• t?).

12461 Å›ilÄ• paá¹-á¹-a -- m. `stone slab (for sitting or grinding on)' MBh. [
Å›ILÄ• ËŠ -- , PAá¹-á¹-A -- 1]
Pa. silÄ• paá¹-á¹-a -- `stone slab, stone bench'; S. siroá¹-o m. `brickbat';
Ku. N. silauá¹-o `stone to grind spices on', Bi. silauá¹-, silawaá¹-,
(Saran) silÄ• waá¹-, Mth. silauá¹-, H. silwaá¹-, silauá¹-, siloá¹- f.
Addenda: Å›ilÄ• paá¹-á¹-a -- : Md. hilaÃ¼á¸• i `mill'.

12462 *Å›ilÄ• Å›Ä• nÄ« -- `whetstone'. [Å›ILÄ• ËŠ -- , Å›Ä• NA --]
S. sirÄ• á¹‡i f. `large whetstone' (-- Ä• -- < -- Ä• hÄ• --), G. sarÄ• á¹‡ f.
(prob. NG. in which, as in S., -- s -- > -- h -- and -- l -- > -- r<-> LSI
ix, ii 330). -- Derivation with `intrusive r' from Å›Ä• na -- (P. B.
Paá¹‡á¸• it IL xvi 122) is most unlikely; but an -- n -- extension of
Å›ilÄ• ËŠ -- as in pÄ• á¹£Ä• á¹‡a -- ~ pÄ• Å›Ä« -- (J. C. W.) is poss.

12463 Å›ilÄ• sana -- n. `stone -- seat' W., adj. `seated on a stoneseat' R. [
Å›ILÄ• ËŠ -- , Ä• ËŠSANA -- 1]
OSi. salasun `stone seat'.

12464 Å›ilÄ• hÄ• rin -- m. `one who gathers stalks of corn' MBh. [Å›ILA -- ,
Ä• HÄ• RA --]
P. silehÄ• r m. `gleaner' (for ehÄ• < Ä• hÄ• cf. *SYÄ• LABHÄ• RYÄ• --).

12465 Å›ili -- , ËšlÄ« -- f. `lower timber of a door' lex. [Same as Å›ILÄ• ËŠ
-- which also has this meaning in lex.?]
Mth. sirÄ• `lower timber of a door'; H. sil f. `threshold, doorframe'; --
Kho. Å¡il `door (wedge)' Belvalkar Vol 96 (or < Å›ILÄ« -- ?).

12466 Å›ilÄ« -- f. `dart, arrow' MW. 2. *Å›Ä“lla -- (< *Å›ailya -- ?), sÄ“la
-- m.n. `a kind of weapon' KÄ• d., sÄ“lla -- m.n. PaÃ±cad. [
Å›ilÄ«prÌ¥á¹£á¹-ha -- `epithet of a sword' MBh. <-> â†’ Psht. Pers. Å¡il NTS
ii 278 with (?). -- Cf. Å›alÃ¡ -- 1, Å›alyÃ¡ -- 1]
1. Ash. Å¡il `spear' (~ Å¡al < Å›ALYÃ¡ -- 1?); Wg. á¹£Ä«l; Gaw. Å¡ilÄ«ËŠ
`iris (the plant)'; Kal.rumb. Å¡iu `spear'; Kho. Å¡il `wedge for door' (or <
Å›ILI -- ?); M. Å›iá¸·Ä«k, Ëšá¸·ak f. `small pin or peg or spike of bamboo'.
2. Pk. sella -- , silla -- m. `spear, arrow'; Wg. Gaw. Å¡Ä“l `spear',
Kal.urt. Å¡el; K. Å›eÌ†l m. `arrowhead'; S. selhu m. `large thorn'; P. sel
f. `long spear', selÄ• m. `spear'; A. xel `dart, stake'; B. sel `dart,
javelin, spit'; Si. sella, hellÄ“, pl. Ëšla `spear, dart'.

Å›ILÄ«MUKHA -- .
Addenda: Å›ilÄ« -- : Md. ili `wooden nail'.

12467 Å›ilÄ«ndhra -- 1 m. `the fish Mystus chitala' lex.
Or. siá¸·indha, Ëšnda `the fish Silundia gangeticus'.
Addenda: Å›ilÄ«ndhra -- 1 m. `the fish' KÄ• Å›yapasaá¹• hitÄ• .
*Å›illÄ• -- see Å›ILÄ• ËŠ -- Add2.

12468 Å›ilÄ«ndhra -- 2 m. `plaintain tree' lex., n. `mushroom' Hariv. [Poss. Kaf. form with Ä‹ -- â†' Yid. Ä‹igyÃ©rÃ« `mushroom' < *Ä‹iá¹‡á¸• iraka --]
Pk. siliá¹• dha -- m.n. `a kind of tree (= chattrakavrÌ¥ká¹£a -- or bhÅ«mispholÌ„á¹-a -- vËš)'; Or. siá¸·indÄ• `the plant Celulus villosus'. -- Cf. Sh.koh. Å¡Ä«Ëœá¹-hÄ«liÌ¯, gur. Å¡Ä-ná¹-Ä«li f. `mushroom', K. heÌ†ná¸• a f., heÌ†á¸• ur m.

12469 Å›ilÄ«mukha -- m. `arrow' MBh., `bee' KÄ• v. [Å›ILÄ« -- , MÃºKHA --]
Pk. silÄ«muha -- m. `arrow'; -- Si. silimuvÄ• `bee' (EGS 180) prob. â†• Sk.

12470 Å›Ã-lpa -- n. `artistic work' Br. `manual craft' Mn. [Å›ilpÃ¡ -- `bright, decorative' VS. -- Derivation from *piÅ›la -- (P. Tedesco Language 23, 383) is improbable]
Pa. sippa -- , Ëšaka -- n. `art, craft', NiDoc. Å›ilpa, Pk. sippa -- n.; Ku. sÄ«p `skill, ability', N. sip (Ku. N. sipÄ• lu `clever, dexterous'), OAw. sÄ«pa; Si. sip -- a `art, handiwork'.
Å›ILPIN -- .

12471 Å›ilpin -- `skilled in art', m. `artificer' Gaut., Å›ilpika<-> `skilled' MBh. [Å›Ã-LPA --]
Pa. sippika -- m. `craftsman', NiDoc. Å›ilpiǵa, Pk. sippi -- , Ëšia -- m.; A. xipini `woman clever at spinning and weaving'; OAw. sÄ«pÄ« m. `artizan'; M. Å›Ä©pÄ« m. `a caste of tailors'; Si. sipi -- yÄ• `craftsman'.
*Å›illa -- `gleaning' see Å›ILA -- .
*Å›illÄ• -- `stone' see Å›ILÄ• ËŠ -- .

12472 Å›ivÃ¡ -- `auspicious' RV., m. `a name of Rudra' &capamacr;Å›vÅšr.
Pa. Pk. siva -- m. `Åšiva', H. siu m.
Å›IVÄ• LAYA -- .

12473 Å›ivÄ• laya -- m. `shrine to Åšiva' KathÄ• s. [Å›IVÃ¡ -- , Ä• LAYA --]
P. sivÄ• lÄ• m. `shrine or temple to Åšiva', Mth. H. siwÄ• lÄ• .

12474 Å›ivikÄ• -- , Å›ibikÄ• -- f. `palanquin, litter, bier' MBh.
Pa. sivikÄ• -- f. `palanquin', Pk. siviyÄ• , sÄ«Ä• -- f., Si. sivi -- ya.

12475 Å›Ã-Å›ira -- `cold' R., m.n. `cold season' AV., `coldness, dew' MBh.
[âˆšÅ›YAI]
Pa. Pk. sisira -- `cold', m. `winter' (Pk. also n. `frost'); Mth. sisir
`cold and dewy season January -- March'; OAw. sisira m. `cool season'; H.
sisir `cold', m. `cold, dew, hoarfrost'; OG. sisara `cold'; Si. sisil,
sihil, hÄ«l -- a, il -- `cold (adj. and sb.)'; -- K. Å›eÌ†holu, Å›eÌ†hulu,
Å›iholu `cool', m. `coolness' (X Å›Ä«TALA -- ?).
Å›AIÅ›IRÃ¡ -- .
Addenda: Å›Ã-Å›ira -- : Md. hihÅ« (hihul --) `cool'.
ÅšÄª: â€ Å›AYATÄ“.

12476 Å›Ã-Å›u -- m. `young of an animal, child' RV., Å›iÅ›ukÃ¡ -- m. AV.
Pa. susu -- m. `lad', Pk. sisu -- , susu -- m.n.; Or. sisa `son'; H. sis,
sisu m. `young of any animal, infant'; Si. susu `child' (â†• Pa.?).
Å›IÅ›UNÄ• KA -- .
Å›iÅ›uka -- see Å›Iá¹• Å›UMÄ• ËŠRA -- .

12477 Å›iÅ›unÄ• ka -- m. `*aquatic animal', `king's name' VP., Å›iÅ›unÄ• ga --
m. `king's name' VP. v.l., `young snake' R., `young elephant (= Pa.
susunÄ• ga -- m.), demon' MW. [Cf. words for `dolphin, crocodile, lizard'
s.v. Å›Iá¹• Å›UMÄ• ËŠRA -- . For use of these words as nom. prop. cf. also
Å›iÅ›umÄ• rará¹£i -- PaÃ±cavBr. and Å›iÅ›upÄ• la -- ~ G. susvÄ• á¸·
`crocodile'. -- Associated by pop. etym. with Å›Ã-Å›U -- , NÄ• GA -- 1]
Si. suhunÄ• , sÅ«nÄ• , hÅ«nÄ• `lizard'.
Å›iÅ›umÄ• ËŠra -- see Å›Iá¹• Å›UMÄ• ËŠRA -- .
Åšiá¹¢ `leave': Å›iá¹£á¹-Ã¡ -- 1, *Å›iá¹£á¹-i -- 1, Å›Ä“á¹£a -- ;
Ãºcchiá¹£á¹-a -- , *ut -- Å›iá¹£á¹-a -- .

12478 Å›iá¹£á¹-a -- 1 `left, remaining' AV., n. `remnant' ÅšBr., madhu --
Å›iá¹£á¹-a -- n. `wax' R. 2. *Å›aiá¹£tya -- . [âˆšÅ›Iá¹£]
1. Pa. Pk. siá¹-á¹-ha -- `left over', NiDoc. Å›iá¹-he; A. xiá¹-Ä•

`dregs', B. siá¹-hÄ• , siá¹-Ä• ; Or. siá¹-hÄ• `dregs, sediment at bottom of oil pot'; H. sÄ«á¹-hÄ• `juiceless, tasteless'; Si. hiá¹-i, iá¹-i `wax'; -- forms of Bi. and Mth. altern. < *Å›Iá¹£á¹-I -- 1 q.v.
2. P. seá¹-h, seá¹- m. `expressed sugar -- cane'; WPah.bhad. bhal. Å›e á¹-á¹-u (bhal. also Å›e_á¹-u) n. `remains of pressed oilseed' (or < Å›iá¹£á¹-Ã¡ -- with Ä“ from Å›Ä“á¹£A -- ?). -- X SIKTHA -- 2 q.v.

12479 Å›iá¹£á¹-Ã¡ -- 2 `taught' AV., `disciplined' ÅšBr., `learned' Mn., m. `chief' Hit. [âˆšÅ›Ä• S]
Pk. siá¹-á¹-ha -- `ordered, taught', m. `gentleman'; NiDoc. Å›iá¹-ha `punishment', Å›iá¹-hidavya `to be punished'; N. siá¹-nu `to reprimand'; Or. siá¹-ha `officer of a rÄ• jÄ• 's household in charge of palace and granary'; Si. siá¹-u `nobleman', hiá¹-Ä• no `very wealthy man' (ES 96 < Å›rÄ“á¹£á¹-hin --).

12480 *Å›iá¹£á¹-i -- 1 `leaving'. [âˆšÅ›Iá¹£]
B. siá¹-hi `dregs, sediment'; Bi. (Shahabad) siá¹-á¹-hÄ« `spat out refuse of chewed sugar -- cane'; H. sÄ«á¹-h f. `what is chewed and spat out, betel dregs' (LM 423 < SÅ•ÌŠá¹£á¹-I -- ), siá¹-á¹-hÄ« f. `dross, lees'; -- altern. < Å›Iá¹£á¹-A -- 1: Bi. sÄ«á¹-h `refuse of indigo used as manure'; Mth. sÄ«á¹-h `refuse of indigo, anything chewed and spat out'.

12481 Å›iá¹£á¹-i -- 2 f. `direction' Pat., `punishment' Gaut. [âˆšÅ›Ä• S]
S. siá¹-hiá¹‡o m. `marriage song at wedding', siá¹-haá¹‡u `to compose abusive verses'; L. siá¹-á¹-h f. `satirical poem'; P. siá¹-á¹-h f. `an obscene composition', siá¹-á¹-há¹‡Ä• `to compose such', siá¹-á¹-há¹‡Ä« f. `obscene song sung by women at weddings'; WPah.bhal. Å›iá¹-há¹›i f. `vulgar jokes made by bride's female friends and relatives at the bridegroom's

party'; Å›iá¹-á¹-há¹‡Å« `to make faces at'; H. siá¹-hnÄ« f., ËšnÄ•  m. `abuse uttered at weddings'. Prob. euphem. for *aÅ›iá¹£á¹-i -- `rude behaviour', aÅ›iá¹£á¹-a -- `rude' &capamacr;p.

12482 Å›iá¹£ya -- m. `pupil' á¹¢aá¸• vBr. [âˆšÅ›Ä• S]
Pa. sissa -- m. `pupil', NiDoc. Å›iá¹£ya, Pk. sissa -- , sÄ«sa<-> m., H. sis m., G. Å›Ä«s m., Si. sisu.
ÅšÄª1 `lie down': Ã¡Å›AYAT, Å›AYA -- , Å›Ã¡YANA -- , Å›AYYÄ• ËŠ -- , Å›Ä• YAYATI, Å›á¸—TÄ“, *Å›Ä“YYÄ• -- ; *ADHYÄ• Å›AYA -- , Ä• Å›AYÃ¡ -- , Ä• ËŠÅ›AYÄ“, VIÅ›Ä“TÄ“.
ÅšÄª2 `fall' see âˆš*Å›Ä• .

12483 Å›Ä«kÃ¡ra -- , sÄ«kara -- m. `drizzle, spray, mist' MBh.
Pk. sÄ«ara -- m. `rain driven by wind, drop of water', sÄ«haraa -- m. `shower' DeÅ›Ä«n.; M. Å›ivrÄ• m. `a gentle sprinkling' (LM 422 wrongly < Pk. sarivÄ• a -- , see *SARIPÄ• TA --).

12484 Å›Ä«ghrÃ¡ -- `quick' VS.
Pa. sÄ«gha -- `quick', NiDoc. Å›ighra, Å›igra, Pk. siggha -- , sÄ«ha -- , Gy. eur. sig, sigo (germ. boh. sik) adj. and adv., S. sigho; WPah. (Joshi) Å›ighá¹›Ä• , Ëšá¹›u `quick, immediate', adv. `soon'; Si. sigu, higu, hinÌ†gu `quick, speed'; -- P. sÄ«haá¹› `perverse'? -- P. sÄ«ghar, Å›Ä«ghar `quick' â†• Sk.
Å›AIGHRA -- .
Addenda: Å›Ä«ghrÃ¡ -- : WPah.ká¹-g. (kc.) Å›Ã-gghÉ™r `quick; quickly, immediately', Å›Ã-ghri adv.; kiuÌƒth. (LSI ix 4, 558) Å›Ä«gÄ•  adj., Å›Ä«gÄ« adv.; hence ká¹-g. (kc.) Å›Ã-gghÉ™r f. (obl. -- a) `hurry', instr. ká¹-g. Å›Ã-ghre `quickly' (Him.I 203), rather than < Å›AIGHRA -- or Å›Ä«ghrya -- n. `speed' MW.

12485 Å›Ä«tÃ¡ -- 1 `cold' RV., Å›Ä«ËŠtaka -- `cool' AV. [~ Å›Ä«nÃ¡ -- . <-> âˆšÅ›yai]
Pa. sÄ«ta -- , Ëšaka -- `cold', Pk. sÄ«a -- ; Gy. eur. Å¡il `cold', m. `a cold' (gr. Å¡Ã-la f.); Kt. Å¡É™ `cold'; S. sÄ«u m. `cold', sÄ«o m. `light chilly fever'; L. sÄ« m. `cold', sÄ«Ä•  adj., L.awÄ• á¹‡. sÄ«, sÄ«Ëœ adj.; OAw. sÄ«u m. `cold, coolness, shivering'; Ko. Å›Ä«Ëœ `cold'; -- ext. -- á¸• -- : WPah.jaun. Å›Ä“á¹›oÌ„ `cold'; H. sÄ«á¹› f. `dew'. -- Gy. pal. si, obl. siÃ©s sb. `cold' (< *sir with unexpl. loss of -- r? -- Scarcely direct

formation from Å›Ä«yÃ¡tÄ“ `is cold' TBr.). -- K. Å›uh, Å›uhu m. `ice frozen solid, frostbite of feet' < *Å›Ä«tha -- ?
Å›Ä«TALÃ¡ -- , *Å›AITIYA -- , Å›AÃ-TYA -- ; Å›Ä«TAKÄ• LA -- , *Å›Ä«TOÌ„DRAKA -- .
Å›Ä«ta -- 2 `sail' see *SIá¸• HA -- .

12486 Å›Ä«takÄ• la -- m. `cold season' SuÅ›r. [Å›Ä«tÃ¡ -- 1, kÄ• lÃ¡ -- 2]
S. siÄ• ro m. `winter', L. seÄ• á¸·, siÄ• lÄ• m., P. seÄ• l, siÄ• l, ËšlÄ• m., OAw. H. siyÄ• lÄ• m., G. Å›iyÄ• á¸·É” m., Si. hÃ¤l (or < Å›Ä«TALÃ¡ --).

12487 Å›Ä«talÃ¡ -- `cold' MBh. [Å›Ä«TÃ¡ -- 1]
Pa. sÄ«tala -- `cold', Pk. sÄ«ala -- , silhÄ• -- f. (sialli -- m.f. `stormy day in winter'), Wg. Å¡Ã©le, Kt. Å¡ilÉ™, Pr. Å¡Ã¼lyu, Dm. Å¡ala, Tir. Å¡alÉ™ , Woá¹-. Å¡Ä“l; Gaw. Å¡al `fever', Å¡alÃ¡, Å¡olÉ”Ì• `cold'; Sv. Å¡al `fever', Å¡alo `cold'; Sh. Å¡al m. `fever'; K. Å›eÌ†holu, Å›eÌ†hulu, Å›iholu `cool', m. `cool place' (or < or X Å›Ã-Å›IRA -- ?); P. sÄ«l `cool', m. `cold, coolness', sÄ«lÄ• m. `cold, dampness', sÄ«llhÄ• , sillhÄ• `damp', sillh f. `dampness', sill f. `hectic fever'; WPah.bhad. Å›ilu n. `coldness', bhiá¸• . Å›Ã¬llu n., jaun. Å›Ä«l, Å›Ä«loÌ„ `moist', (Joshi) Å›ilÄ• `not sunny, a place where sun shines only a short time', Å›aá¸·Ä• `cold, chilly'; Ku. silo `damp, moist (e.g. of a cellar)'; Or. siaá¸·a `cold, cool (of weather)', OAw. siyara, lakh. sÄ«l; H. sÄ«lÄ• `cool, moist', sÄ«l f.; G. Å›Ä«á¸·uÌƒ `cold, stale', n. `shady place'; M. Å›iá¸·Ä• `cold, sluggish, stale'; -- Si. hÄ«l `cold', (SigGr) hiyil (or with GS 76 < Å›Ã-Å›IRA --).
-- Gy. eur. Å¡ilalo is derived from Å¡il < Å›Ä«TÃ¡ -- . -- With unexpl. -- d -- : Gy. pal. sildÄƒ `cold, unhappy'; PaÅ¡.lauá¹›. Å¡idÄ• ËŠl `cold', ar. Å¡idol, nir. sedÄ• ËŠl, Shum. Å¡idÄ• ËŠl, Tor. Å¡idul, Phal. Å¡idÄ• ËŠlo, Sh. Å¡idáº¯lÅ-.
Å›Ä«TALAYATI, Å›Ä«TALÄ• -- , *Å›AITALA -- , *Å›AITALYA -- ; *Å›Ä«TALAVÄ“LÄ• -- ; *Å›RÌ¥TAÅ›Ä«TALA -- , *Å›RÄ«TAÅ›Ä«TALA -- .
Addenda: Å›Ä«talÃ¡ -- : WPah.ká¹-g. Å›Ã-llÉ” `cold, cool, damp, shady', J. Å›ilÄ• `not sunny' (these and all other forms with -- l -- or -- lh -- from MIA. -- ll -- or -- lh -- < *Å›Ä«talla -- or x *Å›AITALYA --).

12488 Å›Ä«talayati `cools' Prasannar. [Å›Ä«TALÃ¡ --]
OAw. sirÄ• vaÃ¯ `makes cool, becomes cool'; H. sÄ«lnÄ• `to become cool or damp', silÄ• nÄ• `to cool, moisten, be damp, sweat'.

12489 *Å›Ä«talavÄ“lÄ• -- `cold time'. [Å›Ä«TALÃ¡ -- , Vá¸—LÄ• --]
M. Å›iroá¸· m.f. `cool time' (e.g. Å›iroá¸· cÄ•  veá¸· `cool time of day':
Å›iá¸·Ä• veá¸·, Ëšvaá¸· f. is M. cmpd.).

12490 Å›Ä«talÄ• -- , ËšlÄ« -- f. `smallpox' W. (ËšlÄ•  -- f. `goddess of
smallpox' W.). [Å›Ä«TALÃ¡ -- which in Dard. and P. gives words for `fever']
S. sÄ©arÄ«Ëœ f. `smallpox', siaro m. `pock mark'; G. sÄ«á¸·Ä« f. `smallpox'.

12491 *Å›Ä«toÌ„draka -- `having cold water'. [Cf. Å›Ä«toÌ„da -- m. `name of
a lake' Pur., Pa. sÄ«toÌ„daka -- `having cold water', Pk. sÄ«oÌ„Ä• -- f.
`name of a river'. -- Å›Ä«tÃ¡ -- 1, udra -- 2]
Ku. syodo `damp, dampness'.
Å›Ä«dhu -- see SÄ«DHÃº -- .

12492 Å›Ä«nÃ¡ -- 1 `frozen, congealed' PÄ• á¹‡., n. `ice' VS. [~ Å›Ä«TÃ¡ -- .
-- âˆšÅ›YAI]
Pa. sÄ«na -- `congealed'; K. Å›Ä«n m. `snow, ice'; N. sinu `corpse' (or < *
Å›Ä«NA -- 2?). -- Tor. hÄ«n m. `snow, ice', Mai. (Barth) "hÄ«á¹‡", Sh.
hÄ«Ë…in m. (X HIMÃ¡ -- or â†• K. *hÄ«n ~ Å›Ä«n or less prob. < SNÃ-H -- ?).
*Å›Ä«na -- 2 `fallen' see Å›Ä«ËŠYATÄ“.

12493 Å›Ä«ËŠpÄ• la -- m. or n. `the waterweed Blyxa octandra' RV., adj.
`abounding in it' AV., Å›Ä«pÄ• lila -- PÄ• á¹‡.gaá¹‡a. 2. Å›á¸—vÄ• la -- m.n.
`the plant' DharmaÅ›., Å›aÃ-vÄ• la -- , Å›aivala<-> m.n. MBh., ËšvÄ• laka --
m.n. ÅšrÌ¥á¹…gÄ• r., Ëšvalya -- `covered with it' á¹¢aá¸• vBr., Å›á¸—vala --
`slimy (?)' AV. [â†’ Brah. shÄ“vÄ• l `green scum on water, Vallisneria
octandra']
1. K. hil f. `a water weed', Å›il `scum on water'; S. sÄ©aru m. `green scum
on stagnant water, mould'; L. sivÄ• l m. `mould, rust', awÄ• á¹‡. savÄ• l; Ku.
siwÄ• lo, syÃ£Ì„lo `a water weed, moss'; N. sÄ©wÄ• li `water weeds', chimÄ• l
`lichen on a tree'; Or. siuá¸·i `species of algae, moss'; H. siwÄ• r m.
`green moss in stagnant water'.
2. Pa. sÄ“vÄ• la -- m. `Blyxa octandra', Pk. sÄ“vÄ• la -- , sÄ“Ä• la -- ,
sÄ“vÄ• á¸• a -- , sÄ“vala -- m.; S. s&etilde;varu m. = sÄ©aru; L. chÄ“bal m.
(Ju. f.) `a green slimy waterweed'; WPah.

khaÅ›. Å›Ã©bÄ• l `moss', A. xelÄ• i; B. seyÄ• lÄ• , seolÄ• `the water weed Vallisneria octandra, moss'; Bi. sewÄ• r, s&etilde;wËš `filter made of river grass for filtering sugar -- cane juice', Mth. semÄ• r; Bhoj. Aw.lakh. sewÄ• r `a green mosslike water weed; G. sevÄ• á¸· f. `moss'; M. Å›evÄ• á¸·, Ëšvaá¸· f. `V. octandra, moss on ponds and rocks &c.'; Ko. Å›eá¸·o `moss'; Si. sevel -- a `B. or V. octandra, B. zelanica, slime'.
Å›Ä«phÄ• likÄ• -- see Å›Ä“PHÄ• LIKÄ• -- .
Addenda: Å›Ä«ËŠpÄ• la -- . 2. Å›Ä“vÄ• la -- : A. also Å›ewÄ• l (phonet. xewal) `moss' AFD 222.

12494 Å›Ä«ËŠyatÄ“ `falls' AV. 2. Pp. *Å›Ä«na -- 2. [âˆš*Å›Ä•]
1. Sh. Å¡iÇ°Ã³Ä-kiÌ¯, 3 sg. Å¡Ä«Ç°eÌ†i `to fall, (flowers, leaves, &c.) to be shed' (whence tr. Å¡Ä«Ã³Ä-kiÌ¯ `to let fall' poss. for *Å¡aiÃ³Ä-kiÌ¯ < Å›Ä• TÃ¡YATI); WPah.bhal. Å›Ä«Ëœá¹‡Å«, pp. Å›Ä«o `to fall (of snow)'; Si. senavÄ• , heËš `to fall', sena `falling' EGS 194 (altern. < *Å›ADATI or CYÃ¡VATÄ“).
2. Pa. sÄ«na -- `fallen off, destroyed'; N. sinu `corpse' (or < Å›Ä«NÃ¡ -- 1); M. Å›Ä«á¹‡ m. `exhaustion' (or < Ká¹£Ä«á¹‡Ã¡ -- ); Si. huá¹‡u `fallen'.
-- Phonet. and semant. these forms may equally well be < Å›Ä«Rá¹‡Ã¡ -- > MIA. *Å›Ä«á¹‡a -- .

12495 Å›Ä«rÃ¡ -- `pointed, sharp' RV., Å›Ä«rin -- m. `a kind of kuÅ›a grass' lex. [âˆšÅ›OÌ„1]
P. sÄ«r m. `the silky -- headed grass Imperata koenigii'.
Å›Ä«rÄ« -- see SIRÄ• ËŠ -- .

12495a â€ *Å›Ä«rayati `breaks'. [Cf. Å›Ä«Rá¹‡Ã¡ -- . -- âˆšÅ›á¹•]
Pk. sÄ«ria -- `broken'; Si. iranavÄ• `to split, crack, cut', Md. iranÄ« `to tear' or < *Ä‹Ä«RAYATI.

12496 Å›Ä«rá¹‡Ã¡ -- `broken' ÅšBr., `fallen out' MBh., `withered, rotten' Mn. [âˆšÅ›&RCIRCLEMACR;]
Pk. siá¹‡á¹‡a -- `decayed'; -- MIA. *Å›Ä«á¹‡a -- (or < *Å›Ä«na -- 2 s.v. Å›Ä«ËŠYATÄ“): Pa. sÄ«na -- `fallen off, destroyed'; N. sinu `corpse' (sina -- m. `body' lex. is sanskritization of NIA. form); M. Å›Ä«á¹‡ m. `exhaustion' (or < Ká¹£Ä«á¹‡Ã¡ -- ); Si. huá¹‡u `fallen' (rather than < Å›ANNA --).

12497 Å›Ä«rá¹£Ã¡ -- n. `head, skull' AV. [Å›Ä«rá¹£Ã¡n -- n. RV. -- Å›Ã-RAS --]
Pa. sÄ«sa -- , Ëšaka -- n. `head', NiDoc. Å›irá¹£a, Pk. sissa -- , sÄ«sa -- n., Gy. arm. sÄ«s, Kal.rumb. á¹£iá¹£ (Ã¡á¹£iá¹£a `widow' is translation of Kho. wesoru `headless' > `widow' â†• Ir.); Bshk. á¹£Ä«Ë‹'á¹£, á¹£Ä«Ëœá¹£ `ear of maize'; Kand. á¹£Iá¹£ `head', Mai. Å¡iÅ¡, ky. á¹£iá¹£, Chil. Gau. Å¡iÅ¡, Sv. Phal. á¹£iá¹£, Phal. á¹£Ä«á¹£a `ear of corn'; Sh.gil. á¹£Ä-á¹£ m., gur. jij. á¹£Ä«á¹£ `head', gil. á¹£&itildebrev;á¹£u m. `fir -- cone, ear of wheat', koh. á¹£Ä«á¹£o m.; S. sisÄ« f. `head and neck'; L. sÄ«s m. `a bow with the head'; P. sÄ«s, sÄ«sÄ• m. `head', WPah. (Joshi) Å›Ä«Å› m.; Or. sisÄ• `ear of rice emerging from stalk'; Bi. sis -- kaá¹-nÄ« `cutting ears without stalks'; Mth. sÄ«s, sÄ«sÄ• `ear of wheat'; OAw. OMarw. sÄ«sa m. `head'; H. sÄ«s m. `head, skull'; G. Å›Ä«s n. `head'; M. Å›Ä«s, Å›Ä«Ëœs n. `just -- formed fruit of cucurbitaceous plants appearing as a knob behind the flower'; Si. sis -- a, his -- a, is -- a, ih -- a `head'. -- Ko. Å›isaru `headache' < *Å›Ä«Rá¹£AROÌ„GA -- Add.
Å›Ä«Rá¹£APAá¹-á¹-AKA -- , *Å›Ä«Rá¹£AÅ›Å«LA -- , Å›Ä«Rá¹£Ä• NTA -- ; AVAÅ›Ä«Rá¹£AKA -- , AÅ›Ä«Rá¹£Ã¡N -- , *UT -- Å›Ä«Rá¹£A -- ; *ARDHAÅ›Ä«Rá¹£A -- , KAPIÅ›Ä«Rá¹£A -- , *DVÄ• RAÅ›Ä«Rá¹£A -- , RATHAÅ›Ä«Rá¹£Ã¡ -- .
Addenda: Å›Ä«rá¹£Ã¡ -- : A. Å›Ä«h (phonet. x --) `head of corn' AFD 226; Md. is `head', ihu `firstly'.
*Å›Ä«Rá¹£AROÌ„GA -- Add.

12498 Å›Ä«rá¹£apaá¹-á¹-aka -- m. `turban' KathÄ• s. [Å›Ä«Rá¹£Ã¡ -- , PAá¹-á¹-A -- 2]
Si. isvaá¹-iya `turban'.

12498a *Å›Ä«rá¹£aroÌ„ga -- Add. 14816.

12499 *Å›Ä«rá¹£aÅ›Å«la -- `headache'. [Cf. Å›Ä«rá¹£aÅ›oÌ„kÃ¡ -- m. AV.,

Å›iraá¸¥Å›Å«la -- n. SuÅ›r. -- Å›Ä«Rá¹£Ã¡ -- , Å›Å«ËŠLA --]
Sh. (Lor.) á¹£Iá¹£iyÅ«l `suffering from headache or mountain -- sickness'.

12500 Å›Ä«rá¹£Ä• nta -- m. `head of a bed' KathÄ• s. [Å›Ä«Rá¹£Ã¡ -- , Ã¡NTA --]
Sh. á¹£iá¹£oÌ„n m. gil. gur. `head of a bed', gil. adv. `at the head'; K. Å›Ä• nd m. `head of a bed, pillow' < *Å›Ä«hÄ• nd.

12501 Å›Ä«ËŠla -- n. `habit, nature' VS., `virtue' Mn.
Pa. Pk. sÄ«la -- n. `conduct, virtuous conduct', AÅ›.shah. man. Å›ila -- , gir. dh. sÄ«la -- , kÄ• l. sila -- ; S. sÄ«ru m. `good conduct'; P. sÄ«l f. `modesty'; Ku. sÄ«l m. `conduct'; H. sÄ«l m. `disposition, nature'; OG. sÄ«la n. `character', G. Å›Ä«á¸· n. `nature, good conduct'; M. Å›Ä«á¸· n. `disposition'; Si. sil `moral conduct'.
Å›Ä«LAYATI; DUá¸¥Å›Ä«LA -- .

12502 Å›Ä«layati `practises repeatedly, cultivates' &capamacr;past., Å›Ä«lati `serves, worships' DhÄ• tup. [Å›Ä«ËŠLA --]
Pk. sÄ«lÄ“i `attends to'; Sh. (Lor.) Å¡ilÃ³Iki `to worship, appease, propitiate'; K. hilun `to become an habitual robber or tyrant or the like', hilawunu m. `a man or animal who becomes an habitual wrongdoer'.
Å›uá¹• Å›umÄ• ra -- see Å›Iá¹• Å›UMÄ• ËŠRA -- .

12503 Å›Ãºka -- m. `parrot' RV.
Pa. suka -- , suva -- m. `parrot', ËšvÄ« -- f., AÅ›. suka -- m.; Pk. suga -- , sua -- m., sugÄ« -- , suÄ« -- f. `parrot', suvigÄ• <-> `maina (which also can be taught to speak)'; P. sÅ«Ä• m. `parrot', WPah.jaun. Å›Å«Ä• , Ku. suwÄ• , gng. Å›ua, Or. Aw.lakh. suÄ• , H. suwÄ• , sÅ«Ä• m., suÄ« f., OG. sÅ«a, sÅ«á¸• aÃ¼ m., G. suá¹›É” m., M. suÄ• , suvÄ• m., Si. suva -- yÄ• . -- Cf. Bshk. Å¡Å«á¹… < *Å›uá¹…ka -- AO xviii 251; Phal. Å¡umu < *Å›umbha -- ?
Addenda: Å›Ãºka -- : WPah.ká¹-g. Å›Å«ËŠ m. (obl. Å›Ãºa) `parrot'.

12504 Å›uktÃ¡ -- `become acid or sour' ÅšBr., n. `anything fermented or sour' Gaut., Å›uktaka -- `sourish' Gaut., n. `acid eructation' Mn. 2. * Å›uktala -- . [âˆšÅ›UC]
1. Gy. eur. Å¡ut m. `vinegar'; PaÅ¡. Å¡ut `sour'; Kho. Å¡ut `sour', Å¡utu `buttermilk', Å¡uti `sourness'; K. hoÌ†Ì£tu `decayed, tainted'.
2. Gy. eur. Å¡utlo `sour', Å¡utli `lettuce, cucumber'; Gaw. Å¡utÄ• la `sour',

Sv. Å¡utÄ• ËŠl.
*Å›uktala -- `sour' see prec.
Addenda: Å›uktÃ¡ -- . 1. Kt. stÉ™ `vinegar' (< Ä‹t -- ), Md. rÄ• hut `vinegar, sauce' (rÄ• -- < RÃ¡SA --), hut `sour, sour juice'.

12505 Å›ukti -- f. `oyster shell' KauÅ›. 2. Å›aukta -- `made of mother -- of -- pearl' Hcat., Å›auktika -- n. `pearl' lex.
1. Pa. kuruvindaka -- sutti -- f. `a powder for rubbing on the body'; Pk. sutti -- f. `shell'; S. sutÄ« f. `oyster shell', sutiaá¹›o m. `sea -- shell for keeping ointment in', suto m. `a sort of sea -- shell'; Ku. sutiyo `wooden vessel with several compartments for condiments'; Bi. situÄ• , situhÄ• , sutËš `scraper made of shell for removing clean layer of sugar in refinery'; Mth. situÄ• `blunt kind of shell for scraping out pots'; H. sutuÄ«, sutuhÄ« `pearl oyster, oyster shell'; Si. sutu `shell -- fish, oyster'.
2. Pa. sotti -- f. `shell filled with lime and lac used for scratching the back'; Pk. sotti -- f. `shell'.
Addenda: Å›ukti -- : Md. italÌ„Ì† `oyster'.

12506 Å›ukrÃ¡ -- `bright', n. `brightness' RV. 2. m. `the planet Venus' MBh. [~ Å›uklÃ¡ -- `bright, white' AitBr., m. `bright half of month' GrÌ¥Åšr. -- âˆšÅ›UC]
1. Pa. sukka -- `bright'; Gy. eur. Å¡ukar (germ. Å¡ukÉ™r) `pretty, pleasant', wel. Å¡ukÄ• r `quietly'; Kal.rumb. Å¡Å«ËŠkri f. `naked (woman)'; N. chuk `good fortune'; H. suk `bright, white', m. `bright half of month'.
-- Ext. -- á¸• -- : OG. sÅ«kaá¸• i f. `sandal -- wood', G. sukhaá¹› f. (kh?); <-> -- l -- : Pk. sukkila -- , Ëšilla -- `bright, white'; á¸Œ. Å¡vkvla `white'; WPah.cur. Å›uká¸·Ä« `moon', jaun. Å›uklolÌ„ `white'; Ku. N. sukilo `white, shining', A. xukulÄ• .
2. Pa. sukka -- m. `planet, star'; Pk. sukka -- m. `the planet Venus', WPah.jaun. Å›Å«k -- tÄ• rÄ• ; Ku.gng. Å›uk `Friday'; B. suk -- tÄ• rÄ• `Venus'; H. sÅ«k, suk m. `Venus, Friday'; M. sÅ«k m. `Venus'.
Å›UKRAVÄ• RA -- .
Addenda: Å›ukrÃ¡ -- : WPah.ká¹-g. Å›ÃºklÉ” `white', jaun. Å›uklo.

12507 Å›ukravÄ• ra -- m. `Friday' SÅ«ryas. [Å›UKRÃ¡ -- , VÄ• RA -- 2]
H. sukwÄ• r m. `Friday'.
Addenda: Å›ukravÄ• ra -- : Garh. sukwÄ• r `Friday'.

12508 *Å›uká¹£a -- `drying up'. [Å›uÅ›uká¹£ati `wishes to dry' Gr. <-> âˆš Å›Uá¹£1]
Pk. cuá¹• cha -- `dry', cuá¹• chia -- `dried up'; Kho. cÌ£ucÌ£hÃº, cÌ£hucÌ£u `dried (of fruit)' â†’ Kal. Ä• uÄ• ik (BelvalkarVol 89 < *Å›uká¹£a -- < Å›Ãºá¹£KA --).

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12509 Å›uá¹…gÄ• ËŠ -- f. `sheath or calyx of young bud' GrÌ¥S., `awn of barley &c.' lex. [Cf. Å›Å«KA --]
K. hoÌ†nga f. `root of a certain wild creeper (used medicinally for relief of fistula, ulcers and similar diseases)'; A. xuá¹… `awn of corn, anything pointed, clue'; B. suá¹…g `awn, hair of caterpillar'; Or. suá¹…ga, suá¹…ka (X Å›Å«ka -- ?) `awn of barley &c.', suá¹…gÄ• `hair of caterpillar'; Bi. suÌ„Ìƒg, suÌ„Ìƒgh `beard of wheat'; -- ext. -- l -- : Kho. (Lor.) Å¡uá¹…gulu `ear of corn with grain in it' (cf. Pk. sÅ«ala -- s.v. Å›Å«KA -- ). -- Bi. (SMunger) á¹-uÌƒgnÄ• `ear of wheat', (North of Ganges) á¹-uÌƒgnÄ« `cutting ears without stalks' with variation of Å› ~ á¹- discussed by W. WÃ¼st RM 3, 8 ff. or poss. < *á¹-Uá¹‡GA -- 2.
ÅšUC `shine': Å›uktÃ¡ -- , Å›ukrÃ¡ -- , Å›Ãºci -- , Å›ucikÄ• -- , *Å›ucya -- , Å›Ãºcyati, Å›á¹“ka -- , Å›oÌ„cÃ-s -- , Å›oÌ„cyatÄ“, Å›á¹“Å›ucat -- , Å›aucÃ¡ -- ; aÅ›oÌ„ka -- , *Ä• Å›oÌ„ka -- 2, *Ä• Å›aucya -- , *niá¸¥Å›auca -- , viÅ›oÌ„ka -- ; <-> *utsukya -- ?

12510 Å›Ãºci -- `bright, pure' RV., m. `purification' KÄ• v. [âˆšÅ›UC]
Pa. suci -- `pure, clean, white', n. `purity', NiDoc. suci, Dhp. Å›uyi -- , suyi -- (dissim. Å› -- c NTS vii 105), Pk. sui -- ; Ash. suÄ‹Ã¡Ìƒ„ `festival', Kt. suÄ‹.
Å›UCIKÄ• -- ; *Ä• Å›AUCYA -- .

Å›ucikÄ• -- f. `name of an Apsaras' MBh. [Å›ÃºCI --]
See *SUVATSIKÄ• -- .

12511 *Å›ucya -- `to be purified'. [âˆšÅ›UC]
Kho. (Lor.) Å¡iÄ• `clear (of sky or water)'; Shum. suÄ‹ikyÉ™ `white'; L.awÄ• á¹‡. succÄ• `pure'; P. succ f. `purity, goodness', succÄ• `pure, real, good, upright'; WPah. (Joshi) Å›ucÄ•  `unpolluted'; -- Gy. gr. Å¡uÄ• Ã³, Å¡uzo `clean', hung. Å¡uÅ¾o, eng. Ç°uzo, germ. Ä• uÄ• o, Ç°uÇ°o (poss. X *suÇ°o < * Å›UDHYA -- : also these forms have collided with forms < TUCCHYÃ¡ -- ). -- Kho. (Lor.) Ä• uÄ• i `clear (of water)' or < *Ä• ucÌ£hi < *cauká¹£iya -- s.v. COÌ„Ká¹£A -- ?

12512 Å›Ãºcyati `is purified, burns, decays' Vop., `rots' DhÄ• tup. (Å›á¹“cati, ËštÄ“ `shines' RV., `suffers violent heat or pain, mourns for' TS., `is absorbed in meditation' MW.). [Cf. SÃ¡á¹• Å›UCYATI ÅšBr. -- âˆšÅ›UC]
Kho. (Lor.) Å¡iÄ• ik `to become clear', Ä• iÄ• eik tr. `to clear, filter (of liquids)'; K. hÇ'Ä‹un `to decay, rot' (pp. hoÌ†Ì£tu < Å›UKTÃ¡ -- ); Ku. sucá¹‡o `to regret, repent', sucÄ«á¹‡o `to be purified, be absolved' (whence tr. sucyoá¹‡o); A. xusÄ• iba `to think, consider'; Or. sucibÄ• `to grieve', sucÄ• ibÄ•  `to remind'; G. sucavvuÌƒ `to intimate, hint, inform'; M. suÄ‹á¹‡&etilde; `to come to mind, arise in one's thought', suc&etilde; n. `hint, suggestion'. -- See Å›OÌ„CYATÄ“.
Addenda: Å›Ãºcyati: WPah.kc. sunÄ‹á¹‡o `to consider, think, ponder' (s for Å› by assim. to Ä‹ Him.I 216). -- In view of n poss., with A. xusÄ• iba id., < â€ SAMARTHYATÄ“; Or. sucÄ• ibÄ• , G. sucavvuÌƒ, M. suÄ‹á¹‡&etilde;, suc&etilde; semant. rather < â€ SÅ«CYATÄ“. (J.C.W.)

12512a â€ *Å›uá¹- -- `stealth'. 2. â€ *Å›uá¹-á¹- -- [To replace entry *SUá¹-á¹- -- ; cf. Å›Aá¹-2 and â€ *Å›Aá¹-á¹- -- ; also Å›OÌ„á¹-HATI `limps' DhÄ• tup.?]
1. WPah.ká¹-g. Å›vÌ• á¹›É™k `stealthy, quiet', N. surukka `secretly'.
2. P. sÅ«á¹- f. `silence'; N. suá¹-á¹-a, sÄ• á¹- -- suá¹- `secretly', suá¹-ukka `secretly'; B. suá¹- `stealthiness'; M. suá¹-aká¹‡&etilde; `to disappear'.
â€ *Å›uá¹-á¹- -- see â€ *Å›Uá¹- -- .

12513 *Å›uá¸• a -- `defective'. 2. Å›uá¹‡á¹-hÃ¡ -- 1 `epithet of cow or bull (small?)' TS., Å›uá¹‡á¹-hÄ• kÃ¡rá¹‡a -- `short -- eared' MaitrS., Å›uá¹‡á¹-a

-- n. `under -- arm hair' Gal. 3. *Å›uá¹‡á¸• ha -- . 4. *Å›Å«á¸• ha -- 2. 5. *Å›oÌ„á¹-á¹-ha -- 1. 6. Å›oÌ„á¹-ha -- 1 `foolish, lazy' lex., Å›oÌ„á¹-hati `limps' DhÄ• tup. 7. *Å›oÌ„á¹‡á¹-ha -- . 8. *Å›oÌ„la -- . [See `defective' word -- group s.v. *Å›Aá¹-á¹-A -- and *Å›OÌ„RUá¹‡á¸• A -- . <-> Cf. *Å›Uá¹‡á¹-HA -- 2 `lump']
1. Sh. Å¡Å«o, obl. Å¡Å«ai m. `boy', (Lor.) Å¡vdÄ• r m.f. `child' (+ DÄ• RAKA --), Å¡vdÄ• re pl. of Å¡Å«o; K. Å›uru m., Å›urÃ¼ f. `infant', kash. Å›uá¹›Å- `child'; -- with s -- (IIFL iii 3, 159 cf. suá¹-á¹-ayati `is small' Vop.): Tir. sÅ«á¹›i `small', Dm. surÃ¤i f. adj.; PaÅ¡.lauá¹›. sÅ«á¹› `small, young', weg. suá¹›Ä• `small'.
2. S. suá¹‡á¸• ho m. `stubble, roots of corn'; L. suá¹‡á¸• hÄ• , suá¸• á¸• hÄ• , (Ju.) suÌƒá¸• hÄ• m. `stubble', suá¹‡á¸• (h) -- gÄ• h m. `second treading out of corn after winnowing'.
3. G. suÌƒá¸• hiyuÌƒ n. `inferior kind of large millet'.
4. P. sÅ«huá¹›Ä• m. `hull or bran of wheat', sÅ«á¹›hÄ«, sÅ«huá¹›i f. `do. of pulse'.
5. N. swÃ£Ì„á¹-h `stout, fool'; Or. soá¹-hÄ• , soá¹-Ä• `thick, stout'; M. soá¹- m.f. `rude lubberly fellow, man or woman without family appendages'.
6. A. xorÄ• `blunt, mild to taste'; -- altern. < *Å›oÌ„la -- : Si. sol `unprofitable, useless'.
7. Sh.gil. Å¡oá¹‡Å- `barren (of land &c.), empty (of ear of maize before cob has formed)', Å¡oá¹‡i f. `barren woman', koh. gur. Å¡oÌ„á¹‡&uhacek;; H. sÃµá¹-h m. `miser'.
8. A. xolÄ• `toothless', xolakiba `to be loose'; Si. see 6 above.
Å›uá¹‡á¹-hÃ¡ -- 1 `small' see prec.

12514 *Å›uá¹‡á¹-ha -- 2 `lump'. [Å›uá¹‡á¸• Ä« -- , ËšdikÄ• -- f. `swollen gland' lex. -- See *Å›Aá¹‡á¹-HA -- 2 and cf. Å›uá¹‡á¹-hÃ¡ -- 1 in `defective' list s.v. *Å›Uá¸• A --]
P. suá¹‡á¸• hÄ• m. `bubo'.

12515 Å›uá¹‡á¹-hÄ« -- (Ëšá¹-hi -- VarBrÌ¥S.) f. `dry ginger' ÅšÄ• rá¹…gS., Å›uá¹‡á¹-hya<-> n. lex. 2. *Å›oÌ„á¹‡á¹-hÄ« -- . [Orig. m., cf. S. Ku. N.]
1. Pk. suá¹• á¹-hÄ« -- f. `dry ginger', S. suá¹‡á¸• hi m., L. (Ju.) suÌƒá¸• h f., awÄ• á¹‡. suá¸• h, poá¹-h. suá¹‡á¸• h, P. suá¹‡á¸• h f., WPah.jaun. Å›uÌ„Ìƒá¹-h, Ku. suÌƒá¹-ho; N. sun -- kewar `wild ginger', suá¹-ho `dry ginger'; A. xuÌƒá¹-h `dried or preserved fruit'; B. suÌƒá¹-h `dry ginger', Or. suá¹‡á¹-hi, H. suÌ„Ìƒá¹-h f., G. M. suÌƒá¹-h f., Ko. sÅ«á¹‡á¹-i.

2. N. soá¹›o `wild ginger'; Bhoj. Aw.lakh. soÌ„Ìƒá¹-hi `dry ginger', H. sÃµá¹-h f. (â†' P. soÌ„Ìƒá¹-h m.).
Addenda: Å›uá¹‡á¹-hÄ« -- . 1. Garh. suá¹‡á¹-hyÄ• `preparation of dry ginger' â†•  H.; A. Å›uÌƒá¹-hi (phonet. xuÌƒthi) `anything dried like cowdung' AFD 206?
2. *Å›oá¹‡á¹-hÄ« -- : Garh. sÃµá¹-h `dry ginger'.

12516 Å›uá¹‡á¸• Ä• -- 1 f. `elephant's trunk' MBh.; -- `*lip, *mouth'; -- `*navel'. 2. *Å›oÌ„á¹‡á¸• Ä•  -- . [For `mouth ~ navel' cf. similar interchanges in TUá¹‡á¸• A -- and TUNDI -- . -- â†' Psht. Par. Å¡uá¹‡á¸• `lip', Shgh. Å¡and Rep1 79, IIFL i 290]
1. Pk. suá¹• á¸• Ä• -- f. `elephant's trunk', P. sunn, suá¹‡á¸•  m., N. suÌƒá¹›, A. xuÌƒr; B. suÌƒá¹› `proboscis, tentacle'; Or. suá¹‡á¸• a `elephant's trunk', Bi. suÌ„Ìƒá¹›, Mth. suÌ„Ìƒá¹›, sÅ«á¹›h, Bhoj. suÌƒá¹›h, Aw.lakh. suÌ„Ìƒá¹›i, H. suÌ„Ìƒá¹›, suÌ„Ìƒá¸• , suá¹‡á¸•  f., G. suÌƒá¸• i f.; -- Tir. Å¡uá¹‡á¸•  `lip', Kho. Å¡un (Lor. Å¡vndiru `touched or rubbed with the lips'), Phal. Å¡Ãºá¹‡á¸• i f.; K. Å›oÌ†ná¸• a m. `face', kash. Å›uá¹‡á¸• `mouth'; -- Ash. á¹£Å«n `navel', Wg. á¹£uá¹‡Ä«ËŠk, Kt. Gaw. á¹£uá¹‡, Sv. á¹£uá¹‡á¸• á¸—, á¹£Å«á¹‡Ä“: NTS ii 279, vii 107 < Å›Rá¹“á¹‡I -- . -- Bi. Mth. suÌ„Ìƒá¹› `beard of wheat' (~ Bi. á¹-uÌ„Ìƒá¹›, á¹-uÌ„Ìƒá¹›Ä• < TUá¹‡á¸• A -- : for Å› ~ á¹- see W. Wust RM 3, 8 ff.).
2. Pa. soá¹‡á¸• Ä• -- f., Ëšá¸• a -- m. `elephant's trunk', Pk. soá¹• á¸• Ä• -- f., S. suÌ„Ìƒá¸• i f., M. sÃµá¸• f., Si. sonÌ†á¸• aya, hoËš.
*Å›Uá¹‡á¸• Ä• PUá¹-A -- ; HASTIÅ›Uá¹‡á¸• Ä• -- .
Addenda: Å›uá¹‡á¸• Ä• -- 1 (Å›uá¹‡á¸• Ä• ra -- m. `young elephant's trunk', Å›uá¹‡á¸• Ä• la -- m. `elephant' YaÅ›ast.): Ko. soá¹‡á¸• Ä• li `elephant's trunk'.

12517 Å›uá¹‡á¸• Ä• -- 2 f. `spirituous liquid' lex., Å›auá¹‡á¸• Ä•  -- f. R. [Cf. Å›uá¹‡á¸• a -- m. `juice from rutting elephant's temples' lex. and Å›uá¹‡á¸• i -- mÅ«á¹£ikÄ• -- (lex.), Å›uá¹‡á¸• a -- mËš (Apte) `musk -- rat'?]
H. suÌ„Ìƒá¸• Ä«, suÌ„Ìƒá¹›Ä« f. `spirituous liquor'.
Å›Uá¹‡á¸• IN -- , Å›AUá¹‡á¸• A -- .

12518 *Å›uá¹‡á¸• Ä• puá¹-a -- `nostril'. [Å›uá¹‡á¸• Ä• -- 1, puá¹-a --]
Bshk. Å¡umbuá¹› `nose' AO xviii 251: prob. a Bshk. cmpd.

12519 Å›uá¹‡á¸• in -- m., ËšnÄ« -- f. `preparer of spirituous liquor' Cat.

[Cf. Å›auá¹‡á¸• ikÃ¡ -- m. R., Pa. soá¹‡á¸• ika -- , Pk. soá¹• á¸• ia -- . <-> Å›Uá¹‡á¸• Ä• -- 2]
Pk. suá¹• á¸• ia -- m. `id.'; N. suÌƒá¹›i `a caste in the Tarai'; A. xuÌƒri `distiller', OB. Å›uá¹‡á¸• inÄ« f., B. suÌƒá¹›i m., Or. suá¹‡á¸• i, Mth. suÌ„Ìƒá¹›i, H. suÌ„Ìƒá¸• Ä«, suÌ„Ìƒá¹›Ä« m.
Å›uá¹‡á¸• imÅ«á¹£ikÄ• -- see CHUCCHUNDARI -- .
Å›uá¹‡á¸• Ä« -- see *Å›Uá¹‡á¹-HA -- 2.
*Å›uá¹‡á¸• ha -- `defective' see *Å›Uá¸• A -- .

12520 Å›uddhÃ¡ -- `clean, bright, white' RV., `pure, true' Mn. [Anal. replacement of *Å›Å«á¸• ha -- 1. -- âˆšÅ›udh]
Pa. suddha -- `pure, clean, simple', Ëšaka -- n. `a minor offence'; NiDoc. Å›udha `cleared off (of debts'); Pk. suddha -- `bright, clear, pure, unmixed'; Sh. (Lor.) Å¡ut `luck'; K. hoÌ†Ì£du `plain, dry'; S. sÅ«dho `honest' (â†•  H. or G.?); L.awÄ• á¹‡. suddhuá¹‡ `to be clear' (or < Å›ÃºNDHATI);

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P. suddhÄ• `simple, true'; Ku. sudo `plain, artless, soft, without bone (of meat)'; N. sudho `honest, simple'; A. xudha `pure, unmixed', xudÄ• `simple'; B. sudhu `simply'; Or. sudhÄ• ibÄ• `to cleanse,'; OAw. sÅ«dha `straightforward'; H. sudh, sÅ«dhÄ• `clean, pure, true', sudhnÄ•  `to clean'; Marw. sÅ«dho `pure, bright, cheerful'; OG. sÅ«dha,Ëš dhaÃ¼ `clean, pure', G. sÅ«dhuÌƒ `simple, true'; M. sudhÄ• , sudÄ•  `right, proper, pure, simple'; Si. sudu, hudu `clean, holy, white'; Md. hudu `white'.
*Å›UDDHAKÄ• RA -- , *Å›UDDHÄ• CÄ• RA -- .
Addenda: Å›uddhÃ¡ -- : B. Å›udhÄ• `to clear (debt)', sudhÄ• , sudhana `to ask' < `to find out' see Å›ÃºDHYATI.

12521 *Å›uddhakÄ• ra -- `making clean'. [Cf. Å›uddhikara -- `correcting' MW., Å›uddhikrÌ¥t -- m. `washerman' lex. <-> Å›UDDHÃ¡ -- , KÄ• RA -- 1]
S. sudhÄ• raá¹‡u `to arrange, adjust'; P. sudharnÄ• `to repair'; Ku. sudhÄ• rá¹‡o `to repair, improve, castrate'; N. sudhÄ• rnu `to repair, improve'; B. sudhrÄ• na `to purify'; Or. sudhÄ• ribÄ• `to cleanse, correct'; H. sudhÄ• rnÄ• `to mend'; G. sudhÄ• rÉ" m. `improvement', sudhÄ• rvuÌƒ `to set to rights'; M. sudhaÌ„Ì†rá¹‡&etilde; `to polish, adjust, finish'; -- intr. with a: S. sudhiraá¹‡u `to be arranged'; Ku. sudhraá¹‡o `to become well'; N. sudhranu, Ëšrinu `to be mended', Or. sudhuribÄ• , H. sudharnÄ• ; G. sudharvuÌƒ `to grow better'.

12522 *Å›uddhÄ• cÄ• ra -- `of virtuous conduct'. [Å›UDDHÃ¡ -- , Ä• CÄ• RA --]
Or. sudhÄ• ra `grave, polite, well -- bred'.

12523 Å›Ãºddhi -- f. `cleansing, purity' TBr., `verification, truth' YÄ• jÃ±., `certainty' Mn., `information, news' Vet. [âˆšÅ›UDH]
Pa. Pk. suddhi -- f. `purification, genuineness' (Pk. also `information, news'); Wg. Å¡Ã¼dÄ« `information, informed, aware'; Woá¹-. Å¡id, Å¡it `information' in Å¡it kar -- `to ask' Buddruss Woá¹- 126; Tor. Å¡it `aware' NTS xvii 298 (AO viii 309 wrongly emends to *Å¡iá¹-h); S. sudhi f. `knowledge'; L. (Ju.) sudh f. `information, news'; P. suddh f. `purity, accuracy, straightness'; WPah. (Joshi) Å›udhÄ« f. `purity, cleanliness'; Ku. sudh, sud `intellect, consciousness, memory, care, caution', gng. Å›udi `appeasement'; N. sudhi, suddhi `care, caution'; A. xudhi `act of becoming ceremonially pure'; B. sudh, Ëšdhi `knowledge'; OAw. sudhi `recollection'; H. sudh, ËšdhÄ« f. `knowledge, consciousness, memory, care'; G. sÅ«dh f. `sense'; M. sudhÄ« f. `good understanding'; Ko. suddi `news'; Si. sidu `purity'.
*NIá¸¥Å›UDDHI -- ; MUKHAÅ›UDDHI -- .
ÅšUDH `purify': Å›UDDHÃ¡ -- , Å›ÃºDDHI -- , *Å›UDHATI, *Å›UDHYA -- , Å›ÃºDHYATI, Å›ÃºNDHATI, *Å›UNDHYATÄ", Å›UNDHYÃº -- , *Å›Å«á¸• HA -- , Å›á¹"DDHUM, Å›OÌ„DHA -- , Å›OÌ„DHANA -- , Å›OÌ„DHÃ¡YATI, *Å›OÌ„DHI -- , Å›OÌ„DHYATÄ"; *ATIÅ›OÌ„DHANÄ« -- , *ATIÅ›OÌ„DHI -- , PARIÅ›UDDHA -- , VIÅ›UDDHI -- , SAá¹• Å›OÌ„DHAYATI.

12524 *Å›udhati `purifies'. [Cf. aor. aÅ›udhat Gr. -- âˆšÅ›UDH]
Pr. "bÃ¼ -- shlÃ¼ -- nik" `to wash' (Morgenstierne from Edelberg).
Addenda: *Å›udhati: WPah.ká¹-g. Å›&vtildemacr;á¹‡Ãµ with high level tone `to

sweep (the ground for leaves)'.

12525 *Å›udhya -- `to be made pure'. [Cf. Å›undhyÃº -- . <-> âˆšÅ›udh]
Tor. Å¡iÇ°o, f. ËšÇ°e `beautiful', Å¡iÇ°Å«, f. ËšÇ°i `clean'; -- Gy. hung. Å¡uÅ¾o `clean', gr. Å¡uzo, eng. Ç°uzo, germ. Ç°uÇ°o: see *Å›UCYA -- . -- B. sojÄ• `clear, straight' (ODBL 413) rather < Å›OÌ„DHYA -- .
*Å›UDHYAKÄ• RA -- .

12526 *Å›udhyakÄ• ra -- `making pure'. [*Å›UDHYA -- , KÄ• RA -- 1]
K. Å›oÌ†zar m. `cleanness, purity', Å›oÌ†Ì£zarun `to clean, purify', Å›oÌ†Ì£zarÄ• wun `to make pure'.

12527 Å›Ãºdhyati (sudhyatÄ“ á¹¢aá¸• vBr.) `is purified' VS., Ëšti, ËštÄ“ `becomes clear (of doubts)' R. [âˆšÅ›UDH]
Pa. sujjhati `becomes clear', sujjhana -- n., Pk. sujjhaÃ¯, sujjhaá¹‡ayÄ• -- f.; Tor. Ä• uÇ° -- `to learn' (< *Å¡uÇ° -- ?); S. sujhaá¹‡u `to seem' (sujhando m. `light' < Å›udhyant --); L. sujhaá¹‡ `to be seen, to seem', awÄ• á¹‡. sujhuá¹‡ `to be thought of'; P. sujjhá¹‡Ä• `to be seen, be understood', ludh. sujjhanÄ• `to occur to the mind'; WPah.bhal. Å›ujÌˆjÌˆhá¹‡Å« `(of the sky) to clear', (Joshi) Å›ujhá¹‡u `to see, witness'; Ku. sÅ«jhá¹‡o, sujá¹‡o `to be auspicious, be cleared of doubt, suit, fit, agree, think, remember'; N. sujhnu `to occur to the mind'; A. xuziba `to agree with one's constitution, repay a debt'; B. sujhÄ• `to understand'; Or. sujhibÄ• `to clear (a debt), repay, retaliate'; Mth. sÅ«jhab `to see'; OAw. sÅ«jhaÃ¯ `appears, occurs to', lakh. sÅ«jhab `to be visible'; H. sÅ«jhnÄ• `to be perceptible, seem, occur to'; OG. sÅ«jhaÃ¯ `is clear, is enlightened', G. sujhvuÌƒ, sujvuÌƒ `to be purified, appear, seem, see, understand'; <-> caus. Pk. sujjhÄ• vaÃ¯; L. sujhÄ• vaá¹‡ `to explain', P. sujhÄ• uá¹‡Ä• ; Ku. sujhoá¹‡o, sujoá¹‡o `to find out, foresee, provide for'; A. xuzÄ• iba `to cause to be repaid', Or. sujhÄ• ibÄ• ; H. sujhÄ• nÄ• `to explain'. -- Ext. -- á¸• -- : G. sujhÄ• á¹›vuÌƒ `to teach, point out'; -- K. Å›oÌ†Ì£zarun `to clean, purify' rather < *Å›UDHYAKÄ• RA -- . -- X *SAá¹-á¹-A -- 1 q.v.

12528 Å›una -- m. `dog' lex. (poss. in Å›ÃºnÄ“á¹£ita -- ~ Ã¡Å›vÄ“á¹£ita<-> RV.), Å›unaka -- m. `puppy, dog' MBh. (Å›unya -- n., ËšyÄ• -- f. `a number of dogs' lex.). 2. Å›unÄ«ËŠ -- f. AV. 3. *Å›unakha -- , sunakha -- m. BHSk. (cf. sunaha -- m. `name of a son of Jahnu' Hariv. ~ Å›unaka -- m. `name of a

rÌ¥á¹£i' MBh.). [Å›VÃ¡N --]
1. Pa. suna -- , suá¹‡a -- m. `dog', NiDoc. Å›une m. pl., Pk. suá¹‡aga -- , Ëšá¹‡aya -- m., Ëšá¹‡aÄ« -- f.; Gy. pers. sÃ¶nÃ¡, á¸Œ. Å¡vnÃ³ m.f., Wg. Kt. Ä‹uÌ„Ìƒ (or < Å›AUNA --), Dm. Ä‹unÄ• ËŠ, ËšnÃ¡ m., Tir. sÉ™nÄ• , PaÅ¡.lauá¹›. gul. Å¡Å«á¹…g m., ishk. Å¡Å«á¹…, uzb. Å¡Ä«ËŠÃ¶á¹…, ar. Å¡Ãºniá¹… (IIFL iii 3, 164 < *Å›unikka -- ?), nir. Å¡uá¹‡iá¹…, dar. weg. Å¡Å«Ë˜á¹›Ã-á¹…, lagh. xuá¹›Ã-á¹…, Niá¹…g. Å¡uÌƒá¹›É™Ì• , Shum. Å¡uÌ„Ìƒá¹›É™, Gaw. Å¡Å«ËŠnÄ• , Å¡uá¹‡&aacutemacrdotdot;, Kal.rumb.Å¡uÌ„ÌƒÅ•Ã¤, urt. Å¡eÌ„Ìƒá¹›, Sh. Å¡uÌ„Ìƒ , pl. Å¡uvÄ©ËŠ, K.rÄ• m. á¸• oá¸• . Å›uá¹‡Ä• m., Å›uá¹‡eÌ†Ä« f., pog. hunn&uhacek; m., MB. Å›unÄ• , H. sÅ«nÄ• m., M. suá¹‡&etilde; n., Ko. sÅ«á¹‡&etilde;. -- Ext. -- I -- : PaÅ¡.lagh. Å¡Ãºá¹…gala `puppy', Sh. (Lor.) Å¡uÌƒ*lli; -- -- tt -- ( -- á¹-á¹- -- ?): Gy. pal. sná¹“tÄƒ `dog, jackal', as. (kar.) senuta (cf. WPah.khaÅ›. Å›uá¹‡Ã©á¹-u n. `puppy'?).
2. Pk. suá¹‡iÄ• -- f., Dm. Ä‹unÄ«ËŠ, ËšnÃ-, K.pog. huinni, MB. Å›uni, H. sÅ«nÄ« f.
3. Pa. sunakha -- m., ËškhÄ« -- f., Pk. suá¹‡aha -- m., ËšhillayÄ• <-> f., WPah.khaÅ›. Å›uá¹‡Ä• Ë‹ n.
Å›AUNA -- , *Å›AUNAKHA -- ; *Å›UNAMÅ«TRA -- .
*Å›unakha -- `dog' see prec.
Addenda: Å›una -- . 1. In line 3 delete Kt. (GM 22.6.71).

12529 *Å›unamÅ«tra -- `dog's urine'. [Å›UNA -- , MÅ«ËŠTRA --]
Sh. Å¡unÅ«tur, Å¡uÌ„Ìƒá¹- m. `mushroom' (â†• a language preserving -- tr -- and with -- m -- > -- á¹½ -- after -- n -- ? -- â†’ Bur. Å¡Å«tur).
Å›unÄ«ËŠ -- see Å›UNA -- .

12530 Å›Ãºndhati `purifies' RV., Å›undhÃ¡yati VS. 2. Pass. *Å›undhyatÄ“. [âˆšÅ›UDH]
1. Ash. soÌ£n -- , soÌ„n -- `to sweep', Wg. Å¡un -- , Å¡Ã¼ne -- , PaÅ¡.chil. Å¡und -- ; L.awÄ• á¹‡. suddhuá¹‡ `to be clear' (or < Å›UDDHÃ¡ --); WPah. (Joshi) Å›uÌ„Ìƒdhá¹‡u `to sweep'; M. suÌƒdhá¹‡&etilde; `to plane'. -- Gaw. soÌ„ntamim `I sweep' (â†• a Kaf. or Dard. form with -- nd -- replaced by -- nt -- on analogy of Gaw. -- nt -- ~ Kaf. Dard. -- nd -- < Sk. -- nt -- ?).
2. S. suÌ„Ìƒjhaá¹‡u (< *sÃµjhËš) `to look about, spy here and there, look for', sÃµjha f. `information, scrutiny': with -- o -- for -- u -- from Å›oÌ„dhÃ¡yati &c.?
*Å›undhyatÄ“ `is made clear' see prec.

12531 Å›undhyÃº -- `pure, bright, beautiful' RV. [âˆšÅ›UDH]
Si. sonÌ†da, hoËš `good'.
ÅšUBH `shine': Å›UBHA -- , Å›UBHÄ• NÃ¡ -- , Å›UBHÄ• YATÄ“, *Å›UBHYATI, Å›UBHRÃ¡ -- , Å›ÃºBHVAN -- , *Å›UMBHAKA -- , Å›UMBHÃ¡TI1

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Å›OÌ„BHA -- , Å›á¹“BHATÄ“, Å›OÌ„BHANÃ¡ -- , Å›OÌ„BHÄ• ËŠ -- , Å›OÌ„BHIN -- , *Å›OÌ„BHYATÄ“.

12531a â€ *Å›ubati `bores'. [Cf. Pers. sumb `hole']
Kmd. Ä‹yuÌ„Ìƒ -- stÉ™ (1 sg. Ä‹ewe -- tnum) `to bore' GM 28.6.71.

12532 Å›ubha -- `bright, auspicious' Mn., `good' ÅšvetUp., n. `anything bright, welfare' KauÅ›. [âˆšÅ›UBH]
Pa. subha -- `bright, beautiful', n. `welfare'; NiDoc. Å›ubhÄ• Å›ubhasÌ±a gen. sg. `good and bad'; Pk. subha -- , suha -- `auspicious', n. `good luck'; Phal. Å¡uwo, Å¡Å«o, f. Å¡Å«Ä« `good', Sh. Å¡o, f. Å¡i `good, better'; L.awÄ• á¹‡. sÅ«Ë‹Ä• `red', P. H. sÅ«hÄ• ; A. xu `good, auspicious, much'; -- Si. suba `fortunate, good fortune' (EGS 183) â†• Pa. <-> Ext. -- ll -- : A. xuwalÄ• `elegant'; H. suhelÄ• `beautiful, goodlooking', G. sohluÌƒ `good, auspicious', n. `auspicious holiday'.
*Å›UBHATVANA -- ; AÅ›UBHA -- ; *Å›UBHAKÄ• LA -- , *Å›UBHAVÄ“LA -- .
Addenda: Å›ubha -- : OP. suhÄ«Ä• f. `prostration, woman's greeting to mother -- in -- law', L.poá¹-h. sÅ«hÄ« f.; OP. sÅ«haba f. `woman dressed in red' (+?).

12533 *Å›ubhakÄ• la -- `auspicious time'. [Å›UBHA -- , KÄ• LÃ¡ -- 2]
M. sovhÄ• á¸·Ä• , sohaÌ„Ì†á¸·Ä• m. `festive occasion'.

12534 *Å›ubhatvana -- `brightness'. [Å›UBHA --]
L. suhappaá¹‡ m. `beauty'.

12535 *Å›ubhavÄ“la -- `auspicious time'. [Å›UBHA -- , Vá¸—LÄ• --]
G. soheá¸·É” m. `festive occasion'?
Å›ubhÄ• Ã±jana -- see Å›OÌ„BHÄ• Ã±JANA -- .

12536 Å›ubhÄ• nÃ¡ -- `bright' RV. [âˆšÅ›UBH]
L. (Shahpur) savÄ• á¹‡Ä« f. `woman'; Ku. swÄ• á¹‡o `beautiful, goodlooking' (~ swÄ• no pres. part. of suhÄ• á¹‡o < Å›UBHÄ• YATÄ“); H. suhÄ• nÄ• `charming'.

12537 Å›ubhÄ• yatÄ“ in bahu -- Å›Ëš `is a great blessing to' Åšatr. [âˆšÅ›UBH]
S. suhÄ• iá¹‡u `to befit'; P. suhÄ• uá¹‡Ä• `to be pleasing' (PhonPj 132 < SUKHÄ• YATÄ“); Ku. suhÄ• á¹‡o, swÄ• á¹‡o `to look pleasant'; N. suhÄ• unu, suwÄ• Ëš `to become, suit', A. xuhÄ• iba; OAw. suhÄ• i `looks nice', lakh. sohÄ• b; H. suhÄ• nÄ• `to befit; OG. suhÄ• i `is liked', G. suhÄ• vuÌƒ, sohËš `to look well, be agreeable'.

12538 *Å›ubhyati `is bright'. [âˆšÅ›UBH]
N. subhnu `to suit, agree with'; Or. subhibÄ• `to be audible'; Mth. subhab `to appear beautiful'; -- caus. H. subhÄ• nÄ• `to make beautiful'.

12539 Å›ubhrÃ¡ -- `bright, beautiful' RV., `white' Mn., n. `silver, crystal, rock salt', ËšrÄ• -- f. `crystal, alum' lex. [âˆšÅ›UBH]
Pk. subbha -- `white', n. `a kind of silver'; PaÅ¡.lauá¹›. Å¡ulÄ• ËŠ `clay' IIFL iii 3, 163; -- P. subbhar, Ëšbhur `fat, fleshy, coarse (as cloth)', m. `a kind of coarse cloth dyed with madder'?

12540 Å›Ãºbhvan -- `splendid' RV. [âˆšÅ›UBH]
Kt. Å¡Å«ba `holy'; Dm. Å¡ubÄ• ËŠ `beautiful', Woá¹-. f. Å¡ubyen, Sv. Å¡obaá¹‡o, f. Å¡ubeá¹‡Ä«ËŠ: doubtful (NTS xii 189 compares Si. sobinavÄ• which is prob. < *Å›OÌ„BHYATÄ“).

12541 *Å›umbhaka -- `bright'. [âˆšÅ›UBH]
Bshk. Å¡umaÄ«ËŠn `greyish brown', Å¡umÃ¤Ä« `blue' (cf. Å›ubhrÃ¡ -- n. `green vitriol' lex.)?

12542 Å›umbhÃ¡ti `shines' RV. [âˆšÅ›UBH]
Kho. (Lor.) Å¡vmik `to grieve, be sad, be anxious' (semant. cf. Å›UCYATI).

12543 Å›ulkÃ¡ -- n.m. `price, value' RV., `tax, toll' AV., `dowry' Gaut. 2.
*cuá¹…ga -- (â†• Drav. e.g. Tam. cuá¹…kam, Kan. suá¹…ga â†• MIA. suá¹…ka --).
1. Pa. suá¹…ka -- m.n. `toll, tax, profit, purchase price of wife', suá¹…kika -- m. `receiver of tolls'; Pk. sukka -- , suá¹• ka -- , suá¹• ga -- n. `price, customs duty', suá¹• kia -- m. `customs officer'; S. suá¹…gu m. `customs duty'; Si. suku `toll, tax'.
2. P. coá¹…gÄ« f. `toll'; N. cuá¹…gi `octroi duty'; H. cuá¹…gÄ« f. `octroi duty, esp. tax on sale of grain'; G. cuÌƒgÄ« f. `grain tax'. -- Si. suá¹…gam `toll' directly â†• Tam. cuá¹…kam.

12544 Å›Ãºlba -- , Å›ulva -- n. `string, cord' ÅšrS.
Pk. suvva -- n. `cord'; L. sub, (Ju.) suá¸‡ m. `band on a sheaf of corn'; P. subb, chubb m. `band on a sheaf of corn, twist of tobacco, swab to clean utensils', subbÄ• , chuËš m. `band of twisted straw, bandage', subbaá¹› m. `id.', subbÄ«, chuËš f. `small do.'; M. suÌƒb, suÌƒbh n. m. `fibrous integuments of coconut'.
Å›uvÃ¡s see Å›VÃ¡S2.
*Å›uvÄ• na -- `dog' see Å›VÃ¡N -- .
*Å›uvÄ• vidh -- `porcupine' see Å›VÄ• VÃ-DH -- .
Å›uÅ›ukÄ• -- see Å›Iá¹• Å›UMÄ• ËŠRA -- .
ÅšUá¹¢1 `dry': *Å›uká¹£a -- , *Å›uá¹£ati1, Å›uá¹£i -- 1, Å›Ãºá¹£ka -- , Å›uá¹£kati, *Å›uá¹£á¹-a -- , Å›uá¹£á¹‡a -- , Å›Ãºá¹£yati1, Å›á¹“á¹£a -- , Å›oÌ„á¹£aá¹‡a -- , Å›oÌ„á¹£Ã¡yati, Å›oÌ„á¹£u -- , *Å›oÌ„á¹£ya -- , *Å›oÌ„á¹£yatÄ“, *Å›auá¹£kya -- ; *avaÅ›uá¹£ka -- , *ut -- Å›uá¹£ka -- , *ut -- Å›uá¹£á¹-a -- , upaÅ›uá¹£yati, *viÅ›uá¹£ka -- .
ÅšUá¹¢2 `breathe': *Å›uá¹£ati2, Å›uá¹£i -- 2, Å›Ãºá¹£ma -- , *Å›uá¹£yati2, *Å›Å«á¹£a -- , *Å›Å«á¹£ya -- ; -- âˆšÅ›vas1.
*Å›uá¹£ati1 `dries up' see Å›Ãºá¹£YATI1.

12544a â€ Å›uÅ›rÅ«á¹£aka -- `attentive' MBh. [âˆšÅ›RU]
Pa. sussÅ«sa -- , Pk. sussÅ«saa -- id.; WPah.ká¹-g. Å›ÃºÅ›kÉ” `having sharp hearing, attentive' Him.I 205.

12545 *Å›uá¹£ati2 `hisses, pants'. 2. *Å›uá¹£yati2. [RV. Å›uá¹£Ã¡nt -- ~

Å›vasÃ¡nt -- ; 1 sg. Ä• ËŠÅ›uá¹£Ä“ `make strive', part. Ä• Å›uá¹£Ä• á¹‡Ã¡ -- .
<-> âˆšÅ›Uá¹£2]
1. N. susÄ• unu `to sough, roar, simmer'; H. susÄ• nÄ• `to sob'.
2. Phal. Å¡Ä«Å¡Å«ËŠm `I sigh' NOPhal 48; G. sÅ«svuÌƒ `to hiss'. -- Various at least partially onom. words: Pa. sÅ«sÅ«yati `hisses'; N. susilo, swisulo `whistling', suselnu `to whistle', suskero `sigh'; H. suskÄ• rÄ« f. `hissing', siskÄ• rÄ« f. `sobbing'.

12546 Å›uá¹£i -- 1 f. `drying' lex. [âˆšÅ›Uá¹£1]
PaÅ¡.kuá¹›. Å¡eÅ¡ `summer'?

12547 Å›uá¹£i -- 2 `*breath' (`strength' lex.). [Cf. Å›uá¹£ilÃ¡ -- m. `wind' Ujjval. -- Av. suÅ¡i -- `breath'. -- âˆšÅ›Uá¹£2]
Kt. Å¡Å« `breath' (NTS ii 197 < *Å›uá¹£a --), Bashg. "shus", Tor. Å¡Ä«Å¡ f.

12548 Å›Ãºá¹£ka -- `dried' RV., Å›uá¹£kaka -- R. [âˆšÅ›Uá¹£1]
Pa. sukkha -- `dry', Pk. sukkha -- , sukka -- , suá¹• kha -- ; NiDoc. Å›ukha, Å›uka `epithet of wine'; Gy. eur. Å¡uko `dry, thin', pal. Å¡kÄƒ `dry, hard' (< *á¹£uá¹£ka --); Dm. Å¡ukÄ« `dry' (f.? -- if m., < Å›uá¹£kita -- ), Tir. sÉ™Ì• ka; Woá¹-. Å¡uk `dry', sb. `hay'; Gaw. Å¡ukhÃ¡ `dry', Bshk. Å¡ukh, Sv. Å¡ukho, Phal. Å¡uko, Sh.gil. Å¡Å«ká¹·, koh. Å¡Å-khÅ-, pales. jij. Å¡uku, K. hoÌ†Ì£khu, f. h&obrevdotdot;chÃ¼, S. suko (suka, ËškÄ« f. `drought'), L. sukkÄ• , khet. sukhÄ• , P. sukkÄ• (sukkaá¹› `lean, emaciated), WPah.jaun. sÅ«khoÌ„, Ku. sukho, suko, gng. Å›ukh, N. suko, B. sukhÄ• ; Or. suk `dry, waterless', sukha `waterless place', sukhÄ• rukhÄ• `dry and rough'; Aw.lakh. sÅ«kh `dry'; H. sÅ«khÄ• , sÅ«kÄ• `dry', m. `dry land'; G. sÅ«kuÌƒ `dry, lean'; M. sukÄ• `dry', sukhÄ• rukhÄ• `dry and rough'; Ko. sukk&etilde; `dry', Si. siku, hiku, Md. hiki (< *Å›uá¹£kita -- ?); -- Pk. sukkhÄ• á¹‡a<-> `dry', A. xukÄ• n. -- Ext. -- ll -- : Tor. Å¡ugil `dry'; Or. sukhilÄ• `dried, withered'; -- -- á¹-á¹- -- : N. sukuá¹-e `emaciated'; B. suká¹-iyÄ• `dried up', Or. H. suká¹-Ä• , M. sukaá¹-; N. sukuá¹-i `dried meat or fish'; A. xukaá¹-i `dried fish', B. suká¹-i, suÌƒá¹-ki, Or. Mth. H. M. suká¹-Ä« f. *Å›Uá¹£KATI, *Å›AUá¹£KYA -- ; *Å›Uá¹£KAKADALA -- , *Å›Uá¹£KAKÄ• LA -- , *Å›Uá¹£KATAá¹-Ä« -- , Å›Uá¹£KAPATTRA -- , Å›Ãºá¹£KÄ• PA -- .
Addenda: Å›Ãºá¹£ka -- : WPah.ká¹-g. Å›ÃºkkhÉ”, kc. Å›Å«kho `dry', A. Å›ukÄ• n (phonet. x --).

12549 *Å›uá¹£kakadala -- `dried banana'. [Å›Ãºá¹£KA -- , KADALA --]

M. sukeá¸·, Ëšá¸·&etilde; n. `a ripe banana peeled and dried'.

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12550 *Å›uá¹£kakÄ• la -- `dry time'. [Å›Ãºá¹£KA -- , KÄ• LÃ¡ -- 2]
Bi. sukhÄ• r `scarcity of rain'.

12551 *Å›uá¹£kataá¹-Ä« -- `dry slope'. [Å›Ãºá¹£KA -- , TAá¹-A --]
M. sukeá¸• f. `dry side or part'.

12552 *Å›uá¹£kati `becomes dry', inf. Å›uá¹£kitum DivyÄ• v. [Å›Ãºá¹£KA --]
Pa. sukkhati intr. `dries up', sukkhana -- n., Pk. sukkhaÃ¯, sukkaÃ¯, Shum. sux -- , K. hoÌ†khun, S. sukaá¹‡u (pp. suko < Å›Ãºá¹£KA -- ), L. sukkaá¹‡, awÄ• á¹‡. sukuá¹‡, P. sukká¹‡Ä• , Ku. sukhá¹‡o, suká¹‡o N. suknu, Or. sukhibÄ• , Mth. sÅ«khab, Bhoj. sÅ«khal, OAw.sÅ«khaÃ¯, H. sÅ«khnÄ• ; OMarw. sÅ«kaÃ¯ `dries up, becomes lean'; G. sukvuÌƒ `to dry up', sukÄ• vuÌƒ `to become emaciated'; M. suká¹‡&etilde; `to dry up', Ko. suktÄ• ; -- caus. Pa. sukkhÄ• pÄ“ti, Pk. sukkhÄ• vÄ“i, P. sukhÄ• uá¹‡Ä• ; WPah. (Joshi) Å›koá¹‡u `to dry (grain in the sun)'; N. sukÄ• unu; A. xukÄ• iba tr. `to dry', intr. `to dry up, heal'; B. sukÄ• na tr. and intr.; Or. sukhÄ• ibÄ• tr., H. sukhÄ• nÄ• , G. sukavvuÌƒ.
Addenda: Å›uá¹£kati: WPah.ká¹-g. Å›Ãºká¹‡Ãµ, kc. Å›Å«ká¹‡o `to get dry', Garh. sukhá¹‡u; Md. hikkanÄ« `bales (water)', hikenÄ« `is dry, is constipated, gets thin', hikkum `low tide'; <-> pp. Pa. sukkhita -- , Md. hiki `dry, thin, constipated', hiki diya `low tide'.

12553 Å›uá¹£kapattra -- n. `dried or withered leaf' MW. [Å›Ãºá¹£KA -- , PÃ¡TTRA --]
M. suk(h)vat n.f. `dried plaintain leaf or part of one'.

12554 Å›Ãºá¹£kÄ• pa -- `having water dried up' R., m.n. `dried -- up pond, mud' ÅšBr. [Å›Ãºá¹£KA -- , Ã¡P --]
Ko. sukv&etilde; n. `a parched or dried crop'.

12555 *Å›uá¹£á¹-a -- `dried'. [~ Å›Ãºá¹£KA -- . -- Cf. Ir. *suÅ¡ta -- in Pahl. xwÅ¡ty IIFL i 260. -- âˆšÅ›Uá¹£1]
Kt. Å¡tu `dry' (< *Ä‹Å¡tu), Kal.rumb. á¹£uá¹£á¹-a; -- S. soá¹-u `dried up, dry and hard' (with o from soku < *Å›AUá¹£KYA -- ?).

12556 Å›uá¹£á¹‡a -- `*dry and hot', m. `demon (of drought?)' RV., `sun, fire' lex. [~*Å›Uá¹£á¹-A -- . -- âˆšÅ›Uá¹£1]
*Å›Uá¹£á¹‡AKÄ• RA -- .

12557 *Å›uá¹£á¹‡akÄ• ra -- `making hot'. [Å›Uá¹£á¹‡A -- , KÄ• RA -- 1]
Dm. Å¡uá¹…gÄ• r `summer' NTS xii 130.

12558 Å›Ãºá¹£ma -- m. `exertion, roaring, rushing (of water)' RV., `air, wind' lex. [âˆšÅ›Uá¹£2]
Wg. á¹£uá¹£É™Ì• `rapids in a stream' NTS xvii 302; -- Si. susuma, susma `breath' ES 92?

12559 Å›Ãºá¹£yati1 `becomes dry' AV. 2. *Å›uá¹£ati1 (aÅ›uá¹£at PÄ• á¹‡.kÄ• Å›.). [âˆšÅ›Uá¹£1]
1. Pa. sussati `dries up', Pk. sussaÃ¯, sÅ«saÃ¯, Ash. sus -- ; Wg. (Lumsden) "shechÃ¡Ãºn" `to dry up', "sheshi -- sta" `barren (woman)'; PaÅ¡. sus -- `to dry up' (IIFL iii 3, 160 â†• Ind., but poss. genuine PaÅ¡. < *suá¹£ -- (IE. *sus --) with assimilation of sibilants like that of Å› -- s > s -- s in sÄ• i < Å›VÄ• SIKÄ• --); Bshk. Å¡iÅ¡Ä• l `dry', Chil. Å¡iÅ¡Ä“lo, Sh.gil. Å¡uÅ¡Ã³Ä-kiÌ¯ (3 sg. Å¡Å«Å¡eÌ†i, pp. Å¡Å«ká¹· < Å›Ãºá¹£KA --), koh. gur. Å¡iÅ¡yoÌ„ná¹·, S. susaá¹‡u, L. sussaá¹‡, B. susÄ• .
2. Pk. susaÃ¯, G. sasvuÌƒ.
*Å›uá¹£yati2 `hisses' see Å›Uá¹£Ã¡TI2.

12560 Å›Å«ka -- m.n. `awn of grain' R., `bristle, spike (esp. of insects)' W. [Cf. Å›Uá¹…GÄ• ËŠ --]
Pa. sÅ«ka -- m. `awn of barley &c.'; Pk. sÅ«a -- m. `awn of rice &c.'; Wg. Å¡Ã¼ `reed'; S. suo m. `porcupine's quill'; L. sÅ«Ä• m. `spit used in fishing'; P. sÅ«Ä• m. `sprout, blade of grass, turner's spindle'; B. suÌƒÄ•

`tendril'; Or. suÃ£Ì„ `beard of some grains, tendril', suÄ• -- bÄ• á¸·iÄ•
`hairy caterpillar'; H. sÅ«Ä• , suwÄ•  m. `awn of grain, bristle, hair'. --
Ext. -- l -- : Pk. sÅ«ala -- n. `awn of rice &c.'.
Å›Å«KAKA -- .
Addenda: Å›Å«ka -- : â€ SÅ«CYATÄ“?

12561 Å›Å«kaka -- m. `barley, a bearded kind of wheat' lex. [Å›Å«KA --]
Or. suÌƒÄ• , suÃ£Ì„ `a kind of grass and its seed, Panicum frumentaceum,
sarsaparilla' rather < Å›YÄ• MÄ• ËŠKA -- .
Å›Å«ci -- see SÅ«CÃ- -- .

12562 *Å›Å«á¸• ha -- 1 `purified'. [< *Å›udzdha -- : replaced by Å›UDDHÃ¡ --
. -- âˆšÅ›UDH]
G. sÅ«á¹› `simple, direct, straight', suá¹›vuÌƒ `to cut off or pluck up
weeds in a field of millet' (semant. cf. Å›OÌ„DHÃ¡YATI).
*Å›Å«á¸• ha -- 2 `defective' see *Å›Uá¸• A -- .

12563 *Å›Å«ta -- `swollen'. [~ Å›Å«NÃ¡ -- . -- âˆšÅ›VI]
Pk. sÅ«a -- `swollen', Gy. eur. Å¡uvlo. -- Ext. -- l -- : N. sumlo `swelling
after a blow, weal', sumlinu `to swell, grow fat', sumlyÄ• unu `to beat
severely' (< *suÌƒwal -- ?). -- N. sulinu `to be swollen, be got with child'
rather < Å›Å«LATÄ“.

12564 Å›Å«drÃ¡ -- m. `man of the 4th class' RV., f. ËšdrÄ• ËŠ -- AV., ËšdrÄ«
-- YÄ• jÃ±.
Pa. sudda -- m. `id.', ËšdÄ« -- f., Pk. sudda -- m., Ëšdiá¹‡Ä« -- f., P.
sÅ«dar m., sÅ«dará¹‡Ä« f., Or. suda.

12565 Å›Å«nÃ¡ -- `swollen, grown' SuÅ›r., m. nom. prop. MBh., Å›Å«ËŠna -- n.
`emptiness' RV. [~ *Å›Å«TA -- . -- âˆšÅ›VI]
Pa. sÅ«na -- `swollen', Pk. sÅ«á¹‡a -- ; Pr. Ä‹Ã¼nÉ™ -- `to churn' NTS xv
288; K. hËšnu `swollen, dropsical'; S. sÅ«á¹‡o (pp. of sujÌ„aá¹‡u `to swell'
< Å›Å«YATÄ“); N. suninu `to swell', caus. sunyÄ• unu, G. suá¹‡vuÌƒ.
Å›Å«NYÃ¡ -- ; *Å›Å«NADRÌ¥TI -- .

12566 *Å›Å«nadrÌ¥ti -- `inflated skin'. [Å›Å«NÃ¡ -- , DÅ•ÌŠTI --]
Wg. Å¡unáˆ—i `inflated skin'.
*Å›Å«niya -- `empty' see next.

12567 Å›Å«nyÃ¡ -- `empty' ÅšBr. 2. *Å›Å«niya -- . [Å›Å«NÃ¡ --]
1. Pa. suÃ±Ã±a -- `empty', n. `emptiness'; Pk. suá¹‡á¹‡a<-> `empty', n. `empty place'; Dm. sÅ«na `empty'; K. Å›Å«Ì¤Ã±, Å›Ã¼Ã±Ã¼, Å›iÃ±, Å›iÃ±Ã¼ m. `empty space'; S. suÃ±u, ËšÃ±o `barren, desolate'; L. suÃ±j `deserted', suÃ±jÄ• `barren, povertystricken', (Ju.) suÌƒj f. `desert'; P. sunn f. `desolation', sunnÄ• `desolate, quiet'; Ku. suno `empty, deserted'; N. sun `nothing', MB. sÅ«na; Or. suna `empty, lonely, still'; Bhoj. sÅ«n `empty', OAw. sÅ«na, ËšnÄ• ; H. sÅ«Ë˜n `empty', m. `vacuum, nought', sÅ«nÄ• `empty, hollow'; Marw. sÅ«no `empty'; G. sÅ«n n. `emptiness, numbness, nought', sÅ«Ë˜nuÌƒ `empty', M. sunÄ• ; Ko. sonn&etilde; `nought'; Si. sun, hun `empty, emptiness'.
2. Ash. Ä‹uni -- `empty', Wg. Ä‹Å«ne -- , Ä‹Å«nÉ™ -- stoÌ„, Ä‹Å• ËœÌˆ -- Å¡tÃ¤, Kt. Ä‹uÄ«Ëœ, PaÅ¡.lauá¹›. Å¡unÄ«ËŠ.
Addenda: Å›Å«nyÃ¡ -- : WPah.ká¹-g. Å›ÃºnnÉ”, kc. Å›uno `empty, desolate'; -- Md. sun `zero' (â†• G.?).

12568 Å›Å«yatÄ“ `is swollen' Car. [âˆšÅ›VI]
Gy. eur. Å¡uv -- `to swell' (pp. Å¡uvlo `swollen' < *Å›Å«TA -- ?), Sh. Å¡uÌƒÅ¾Ã³Ä-kiÌ¯, 3 sg. Å¡uÌ„ÌƒÅ¾Äƒi, (Lor.) Å¡Å«Ç°ei, S. sujÌ„aá¹‡u (pp. sÅ«á¹‡o < Å›Å«NÃ¡ --), L. sujjaá¹‡, (Ju.) sujÌ„aá¹‡, awÄ• á¹‡. sujuá¹‡, P. sujjá¹‡Ä• (sÅ«j f. `a swelling'), WPah. (Joshi) Å›ujá¹‡u; Ku. sÅ«jan `swelling of limbs' (< *Å›Å«yanta --); N. suj `swelling'; H. sÅ«jnÄ• `to swell', G. sujvuÌƒ; M. sujÌˆá¹‡&etilde; `to swell, crave intensively for'; Si. idenavÄ• `to suppurate'. <-> Deriv.: S. sojÌ„i f. `a swelling', L. P. soj f., WPah. (Joshi) Å›ojÄ• m., G. sojÉ” m.

12569 Å›Å«ËŠra -- 1 `strong, valiant', m. `hero' RV. [âˆšÅ›VI]
Pa. Pk. sÅ«ra -- `bold,' m. `hero'; Kt. Å¡ur, Å¡Å«r -- moÄ• `hero'; Dm. Å¡Å«ra `quick' (semant. cf. Germ. schnell NTS xii 190); Kal.rumb. Å¡Å«ra `hero'; Kho. poet. Å¡Å«r `renowned'; S. sÅ«ro m. `hero', P. sÅ«r, sÅ«rÄ• m.; WPah. bhal. Å›Å«ro `hard, too heavy'; Ku. sÅ«r, sÅ«ro `hero'; N. suro `brave'; A. xur `hero', OAw. sÅ«ra adj., H. sÅ«r, sÅ«rÄ• adj. and m. sb.; G. sÅ«ruÌƒ `brave', ËšrÉ” m. `hero', ËšrÄ« f. `wife who immolates herself on husband's death'; Si. suru adj. and sb.

12570 *Å›Å«ra -- 2 `hole'. [~ Å›Å«NÃ¡ -- `empty'? -- Cf. Av. sÅ«ra -- , Pers. sÅ«rÄ• x (though EVP 69 derives Psht. sÅ«rai < *subra -- ka -- ~ Sk. Å›vÃ¡bhra --). -- âˆšÅ›VI]
Wg. Ä‹Å« `hole' NTS xvii 240.

12571 Å›Å«raá¹‡a -- n. `Amorphophallus campanulatus' SuÅ›r., sÅ«Ëš, sÅ«rakanda -- m. lex.
Pk. sÅ«raá¹‡a -- m. `a kind of bulbous root'; S. sÅ«raá¹‡u m. `the edible root of Arum campanulatum'; Ku. sÅ«raá¹‡ `a kind of edible root (used for making a sauce)'; H. sÅ«ran m. `A. campanulatum'; G. sÅ«raá¹‡ `a kind of bulbous root'; M. sÅ«Ë˜raá¹‡ m. `root of A. campanulatum or Dioscorea purpurea'.

12572 Å›Å«rtÃ¡ -- `crushed, broken' RV. [âˆšÅ›&RCIRCLEMACR;]
Phal. á¹£Å«á¹›, pl. á¹£oÌ„á¹›a m. `hole, gullet': very doubtful.

12573 Å›Å«ËŠrpa -- n. `winnowing basket' VS. (Å›Å«rpa -- grÄ• hÄ«ËŠ -- AV.), Å›Å«rpÄ« -- f. `small do.' lex.
Pa. Pk. suppa -- m. (Pk. also n.) `winnowing basket', K. Å›Å«Ë˜pu m., S. supu m., WPah.jaun. Å›Å«poÌ„; Ku. supo `winnowing fan', gng. Å›up `reed basket'; Or. supÄ• `winnowing fan'; Bi. Mth. Bhoj. sÅ«p `winnowing basket or sieve'; H. sÅ«p m. `winnowing basket or fan, wooden water scoop', sÅ«pÄ• -- benÄ• m. `swallow' (see VAYANA -- ); G. supá¹›uÌƒ n. `winnowing fan', Ëšá¹›Ä« f. `small do.'; M. sÅ«p n. `winnowing basket'.
Addenda: Å›Å«ËŠrpa -- : WPah.ká¹-g. Å›ÃºppÉ” m. `winnowing basket'; Garh. suppu.

12574 *Å›Å«ryatÄ“ `is broken'. [~ Å›Ä«ryatÄ“ `is broken' RV., `is worn out' ÅšBr. -- âˆšÅ›&RCIRCLEMACR;]
Sh. Å¡uÇ°Ã³Ä-kiÌ¯, 3 sg. Å¡Å«ËŠÇ°eÌ†i `to grow old (of clothes), wane (of

moon)', pp. Å¡udu (after MIA. type bujjhaÃ¯ ~ buddha --).

12575 Å›Å«ËŠla -- m.n. `spike, spit' RV., `impaling stake' Mn., `any sharp pain, esp. colic' ÅšÄ• rá¹…gS., Å›Å«likÄ• -- f. `spit for roasting' SuÅ›r.
[Cf. *HÅ«L --]
Pa. sÅ«la -- m.n. `stake'; Pk. sÅ«la -- m.n. `spit, trident, a partic. disease', ËšlÄ« -- , ËšliyÄ• -- f. `sharp iron stake'; PaÅ¡.lauá¹›. Å¡Å«l `thorn'; Bshk. Å¡Å«l `wound'; Sh. (Lor.) Å¡Å«l, Å¡Å«lÉ™ f., Ëšlo m. `labour pains'; K. hal m.f. `labour pains (?)' in hËš dyunu or diÃ±Ã¼ `to fill rectum with wind from intestines to facilitate birth' (sÅ«lÄ« f. `impaling stake' â†• Ind.); S. sÅ«ru m. `a pain', sÅ«rÄ« f. `impaling stake, colic'; L. sÅ«l m. `colic in horses' (Ju. also `dysentery'), awÄ• á¹‡. sÅ«l `colic'; P. sÅ«l m. `spike, thorn, colic', sÅ«lÄ« f. `impaling stake'; WPah. (Joshi) Å›Å«á¸· f. `pain'; Ku. sÅ«l `impaling stake (= sÅ«lÄ«), colic (= gng. Å›Å«É™)'; N. sul `colic', suli `impaling stake'; A. xul `impaling stake, colic', xulÄ• `dysentery'; B. sul `impaling stake, colic'; Or. suá¸·a `spit, spear, colic', suá¸·Ä« `impaling stake'; H. sÅ«l m. `any sharp -- pointed weapon, sharp pain, colic', sÅ«r m. `tenesmus', sÅ«lÄ« f. `impaling stake'; OMarw. sÅ«lÄ« f. `stake'; OG. sÅ«la n. `pain', G. sÅ«á¸· f. `impaling stake (= sÅ«á¸·Ä« f.), colic'; M. sÅ«á¸· m. `impaling stake, sharp pain (esp. colic)', suá¸·Ä• m. `spit'; Si. sula, hula, ula `spike, pointed stick'.
Å›Å«ËŠLATI, *Å›Å«LÄ• YATI, Å›Å«LYATI; KARá¹‡AÅ›Å«LA -- , TRIÅ›Å«LA -- , *Å›Ä«Rá¹£AÅ›Å«LA -- .
Addenda: Å›Å«ËŠla -- : WPah.ká¹-g. Å›&vacutemacr;á¸· m. `sharp stomach pain, colic'; Md. Å« (ulek) `fork, pointed instrument'.

12576 Å›Å«latÄ“ intr. `hurts' Car. (Å›Å«ËŠlati DhÄ• tup.). 2. Å›Å«lyati, ËštÄ“ Car. 3. *Å›Å«lÄ• yati. [Cf. Å›uÅ›Å«rÄ“ `pierced' ÅšiÅ›., Å›Å«ryatÄ“ `injures' DhÄ• tup. -- Å›Å«ËŠLA --]
1. Shum. sul -- `to ache'; K. halun `to begin to be in labour'; N. sulinu `to be got with child, be swollen' (rather than < *Å›Å«TA --).
2. Bshk. Å¡il -- `to ache, hurt', Sh. (Lor.) Å¡Ä«loIki.
3. Pk. sÅ«lÄ• iya -- `impaled'; Dm. Å¡ulÄ• y -- `to ache', Woá¹-. Å¡ulÄ• -- .

12577 *Å›Å«á¹£a -- `blowing'. 2. *Å›Å«á¹£ya -- . [âˆšÅ›Uá¹£2. -- Geldner maintains association of RV. Å›Å«á¹£Ã¡ -- (`bold', m. `incitement'; semant. cf. *Å›Uá¹£ATI2), Å›Å«á¹£ya -- (`inciting'), but is prob. right in note ad RV. ix 71, 2 in suggesting association with âˆšÅ›VI (~ Å›Å«ËŠra -- , Å›Ã¡vas

-- , Å›unÃ¡ --) i.e. Å›Å«á¹£Ã¡ -- , Å›Å«á¹£yÃ -- `powerful, loud' RV., Å›Å«á¹£Ã¡ -- (Å›Å«ËŠá¹£a -- , Å›á¹“á¹£a<-> VS.) n.m. `strength' RV. Br. Naigh. (J. C. W.)]
1. K. hah m. `cold breath as it issues from mouth'; Bi. suÌ„Ìƒ sÄ•  `earthen pipe of gold washer's blowpipe'.
2. S. sÅ«saá¹-u m. `whizzing'; Ku. susÄ• á¹- `noise of flowing water and of wind'; G. susvÄ• á¹- m. `blast of wind, blowing'.
*Å›Å«á¹£ya -- see prec.

12578 Å›rÌ¥gÄ• lÃ¡ -- v.l. for srÌ¥gÄ• lÃ¡ -- m. `jackal' ÅšBr., Å›rÌ¥gÄ• lÄ« -- , ËšlikÄ• <-> f. PaÃ±cat., srÌ¥kÄ• la -- m. lex. [Dard. and WPah. attest Å›r --]
Pa. sigÄ• la -- m. `jackal', Pk. si(g)Ä• la -- m., ËšlÄ« -- f.; Kt. á¹£yoÌ„l `wolf', Pr. á¹£il, á¹£á¸—li; Dm. á¹£ial `jackal'; PaÅ¡.lauá¹›. á¹£iÄ• l, shut. á¹£oÌ„l, ar. chil. Å¡ioÌ„l, weg. Å¡Ä• l `wolf', lagh. xÄ“lek `jackal', nir. Å¡akÄ• ËŠl; Shum. Å¡Ä«Ä• ËŠl `jackal', Gaw. Å¡Ä• l, Kho. á¹£iÃ¡l (â†• a dialect in which á¹£ -- < Å›r --); Sh. Å¡Ã£Ì„l m. `wolf', (Lor.) Å¡Ä• l m.f.; K. Å›Ä• l m. `jackal', Å›Ã¶ji f. (< *hiÄ• l -- ?), pog. Å›Ä• l; WPah. (Joshi) Å›iÄ• á¸· m., jaun. Å›yÄ• oÌ† `jackal', cur. siÄ• lÄ«, paá¹…. sagÄ• l, pÄ• á¸•  . sugaili `fox'; Ku. syÄ• l `jackal, fox', gng. Å›yÄ• w; N. siyÄ• l `jackal', A. xiyÄ• l, B. siyÄ• l, seyËš, Or. siyÄ• á¸·a, siaá¸·a m., Ëšá¸·i f., Bi. Bhoj. Aw.lakh. siyÄ• r, H. siyÄ• l, siyÄ• r, sÄ• l, syÄ• lÄ• m., siyÄ• rÄ«, Ëšrin, ËšrnÄ« f., G. siyÄ• á¸·, Si. sival -- Ä• , hiËš, Md. hiyal.
*ÅšRËšá¹„KH `smell': Å›Iá¹• HÄ• á¹‡A -- , *Å›RÌ¥á¹…KHA -- , *Å›RÌ¥á¹…KHATI, Å›RÌ¥á¹…KHÄ• á¹‡IKÄ• -- .
*Å›rÌ¥á¹…kha -- `mucus of nose' see Å›RÌ¥á¹…KHÄ• á¹‡IKÄ• -- .
Addenda: Å›rÌ¥gÄ• lÃ¡ -- : WPah.kc. Å›Ä• á¸· m.f., Å›aá¸·á¹-o m. `jackal, fox', ká¹-g. Å›n/aá¸· m.f. Å›e/á¸·á¹-É” m.; Garh. syÄ• á¸· `jackal'.

12579 *Å›rÌ¥á¹…khati, Å›Ã-á¹…ghati `smells' DhÄ• tup. [upaÅ›iá¹…ghati `kisses' Bhaá¹-á¹-., upaÅ›iá¹…ghana -- n. `a thing to be smelled at' SuÅ›r. -- âˆš*Å›RÌ¥á¹…KH]
Pa. siá¹…ghati `smells', Pk. siá¹• ghaÃ¯, suá¹• ghaÃ¯, Gy. eur. sung -- (< *Å¡hung -- < *Å¡ungh -- ), gr. also Å¡ung -- , Kal.rumb. Å¡uÌ„Ìƒ khim 1 sg. (Å¡ -- ?) â†’ Kho. Å¡uá¹…khik, S. siá¹…ghaá¹‡u, suá¹…ghaá¹‡u, L. siá¹…ghaá¹‡ (whence seÌ„Ìƒ hgÄ•  m. `smeller -- out of old wells'), awÄ• á¹‡. sugghuá¹‡, P. siá¹…ghá¹‡Ä• , ludh. suá¹…ghanÄ• , WPah.bhal. Å›&igravetilde;á¹…á¹‡Å«, jaun. Å›iá¹…ghá¹‡oÌ„Ìƒ, (Joshi) Å›Ä©ghá¹‡u, Ku. suÌƒ gá¹‡o, suá¹…á¹‡o, N. suá¹…nu,

A. xuá¹…iba, B. suÌƒkÄ• , suÌƒgÄ• , Or. suá¹…ghibÄ• , suá¹…gibÄ• , Mth. suá¹…ghab, Aw.lakh. suÌ„Ìƒghab, H. suÌ„Ìƒghnä• , G. suÌ„Ìƒghvuì‚, M. suÌƒgá¹‡&etilde;; -- Sh. á¹£uÌ„Ìƒ thÃ³Ä-kiÌ¯ `to smell'?
Addenda: *Å›rÌ¥á¹…khati [Him.I 203 denies this reconstruction from Å›iá¹…ghati DhÄ• tup., but does not otherwise explain Pk. i ~ u]
WPah.ká¹-g. (kc.) Å›Ã-á¹…ghá¹‡Ãµ, more rarely Å›Ãºá¹‡ghá¹‡Ãµ tr. `to smell', Garh. suÌƒgá¹‡u.

12580 Å›rÌ¥á¹…khala -- m.n. `chain' MÄ• rkP., ËšlÄ• -- f. VarBrÌ¥S., Å›rÌ¥á¹…khalaka -- m. `chain' MW., `chained camel' PÄ• á¹‡. [Similar ending in Má¸—KHALÄ• --]
Pa. saá¹…khalÄ• -- , ËšlikÄ• -- f. `chain'; Pk. saá¹• kala -- m.n., ËšlÄ• -- , ËšlÄ« -- , ËšliÄ• -- , saá¹• khalÄ• -- , siá¹• khËš, siá¹• kalÄ• -- f. `chain', siá¹• khala -- n. `anklet'; Sh. Å¡Äƒá¹…Ä• liÌ¯ f., (Lor.) Å¡*lá¹…Ä• li , Å¡Iá¹…Ëš `chain' (lw .with Å¡ -- < Å›rÌ¥ --), K. hoÌˆÌƒkal f.; S. saá¹…gharu m. `bell round animal's neck', Ëšra f. `chain, necklace', saá¹…ghÄ• ra f. `chain, string of beads', saá¹…ghirÄ« f. `necklace with double row of beads'; L. saá¹…glÄ« f. `flock of bustard', awÄ• á¹‡. saá¹…gul `chain'; P. saá¹…gal m. `chain', ludh. suá¹…gal m.; WPah.bhal. Å›aá¹…gul m. `chain with which a soothsayer strikes himself', Å›aá¹…gli f. `chain', Å›iá¹…khal f. `railing round a cow -- stall', (Joshi) Å›Ã£Ì„gaá¸· `door -- chain', jaun. Å›Ã£Ì„gal, Å›Ã£Ì„gaá¸• `chain'; Ku. sÃ£Ì„glo `doorchain', gng. Å›Ä• á¹…aw `chain'; N. sÄ• á¹…lo `chain', Ëšli `small do.', A. xikali, OB. siá¹…kala, B. sikal, sikli, chikal, chikli, (Chittagong) hÄ©ol ODBL 454, Or. sÄ• á¹…k(h)uá¸·Ä• , Ëšá¸·i, sÄ• á¹…koá¸·i, sikaá¸·aÌ„Ì†, Ëšá¸·i, sikuá¸·Ä• , Ëšá¸·i; Bi. sÄ«kaá¹› `chains for pulling harrow', Mth. sÄ«Ëœkaá¹›; Bhoj. sÄ«Ëœkar, sÄ©karÄ« `chain', OH. sÄ• á¹• kaá¸• a, sÄ«kaá¸• a m., H. sÃ£Ì„kal, sÃ£Ì„kar, ËškrÄ«, saá¹…kal, ËšklÄ«, sikal, sÄ«kar, ËškrÄ« f.; OG. sÄ• á¹• kalu n., G. sÃ£Ì„kaá¸·, Ëšká¸·Ä« f. `chain', sÃ£Ì„ká¸·uÌƒ n. `wristlet'; M. sÃ£Ì„k(h)aá¸·, sÄ• k(h)aá¸·, sÃ£Ì„k(h)á¸·Ä« f. `chain', Ko. sÄ• á¹• kaá¸·; Si. sÃ¤killa, hÃ¤Ëš, Ã¤Ëš (st. Ëšili -- ) `elephant chain'.
Å›RÌ¥á¹…KHALAYATI.
Addenda: Å›rÌ¥á¹…khala -- : WPah.ká¹-g. (kc.) Å›Ã¡á¹…gÉ™á¸· f. (obl. -- I) `chain', J. Å›Ã£Ì„gaá¸· f., Garh. sÃ£Ì„gaá¸·.

12581 Å›rÌ¥á¹…khalayati `enchains' DaÅ›. [Å›RÌ¥á¹…KHALA --]
Ku.gng. Å›Ä• á¹…aÄ« `intertwining of legs in wrestling' (< Å›rÌ¥á¹…khalita -- ); Or. sÄ• á¹…kuá¸·ibÄ• `to enchain'.

12582 Å›rÌ¥á¹…khÄ• á¹‡ikÄ• -- f. `mucus of the nose' &capamacr;past., Å›iá¹…ghÄ• á¹‡a -- , Ëšaka -- m.n., siá¹…ghaá¹‡a -- n. lex. 2. *Å›rÌ¥á¹…kha -- . 3. Å›iá¹• hÄ• á¹‡a -- , siËš n. `mucus' lex. (upaÅ›iá¹• hana -- , upasiËš n. `something for smelling' SuÅ›r.). [âˆš*Å›RÌ¥á¹…KH]
1. Pa. siá¹…ghÄ• nikÄ• -- f. `mucus of the nose', Pk. siá¹• ghÄ• á¹‡a -- m.n., Ëšaya -- m., Ku. sÄ©gÄ• á¹‡o, N. siá¹…Ä• n, A. xeá¹…gun, B. sikni; Or. siá¹…ghÄ• á¹‡i, siá¹…gÄ• á¹‡i `mucus of nose, iron rust'; H. siknÄ« f. `mucus of nose'.
2. S. siá¹…ghiru m. `sniveller' (adj. with -- ila --).
3. Ash. á¹£Ä«aÌƒ `mucus', PaÅ¡. á¹£Ä«Ëœ IIFL iii 3, 171 (or with NTS vii 107 â†• Ind. *Å›remha -- s.v. *Å›RÄ“á¹£MAN --).

12583 Å›Å•ÌŠá¹…ga -- n. `horn' RV. [See *Å›RÅ« -- , *Å›RUá¹…KA --]
Pa. siá¹…ga -- n., Pk. siá¹• ga -- , saá¹• ga -- n.; Gy. eur. Å¡ing m. (hung. f.), `horn', pal. Å¡Ã-ngi `locust -- tree' (so -- called from the shape of its pods: with Å¡ -- < á¹£ -- < Å›r --); Ash. Kt. á¹£Ä-Ì„á¹… `horn', Wg. á¹£Ä«á¹…, á¹£Å•iá¹…, Dm. á¹£iá¹…, PaÅ¡.lauá¹›. á¹£Ä• á¹…g (or < Å›Ä• Rá¹…GA -- ), kuá¹›. dar. á¹£Ä«á¹…, nir. á¹£Ä“á¹…, Shum. á¹£Ä«á¹…, Woá¹-. Å¡iá¹… m., Gaw. Kal.rumb. á¹£iá¹…, Bshk. á¹£Ä«á¹…, Phal. á¹£iá¹…, pl. á¹£Ã-á¹…ga; Sh.gil. á¹£Ä-á¹… m. `horn', jij. á¹£iá¹…, pales. cÌ£riá¹…ga `temples' (â†• Kaf. AO xviii 229); K. heÌ†ng m. `horn', S. siá¹…u m., L. siá¹…g m., awÄ• á¹‡. sÃ¬á¹…g, P. siá¹…g m., WPah.bhad.bhal.khaÅ›. Å›iá¹…g n., (Joshi) Å›Ä«Ëœg m., Ku. sÄ«á¹…, N. siá¹…, A. xiá¹…, B. siá¹…, Or. siá¹…ga, Bhoj. sÄ«Ëœgi, Aw.lakh. H. sÄ«Ëœg m., G. sÄ©g n., M. Å›Ä«Ëœg n., Ko. Å›Ä«Ëœá¹…ga, Si. hanÌ†ga, anÌ†ga, pl. aá¹… (sinÌ†gu â†• Pa.).
Å›Ä• Rá¹…GA -- , Å›RÌ¥á¹…GÃ-N -- , Å›RÌ¥á¹…GÄ« -- ; *Å›RÌ¥á¹…GADROÌ„á¹‡A -- , *Å›RÌ¥á¹…GAPAá¹-á¹-A -- , *Å›RÌ¥á¹…GAMÄ• TA -- , *Å›RÌ¥á¹…GAYUKTA -- ,

*Å›RÌ¥á¹…GÄ• SANA -- ; *UT -- Å›RÌ¥á¹…GA -- ; KARKAá¹-AÅ›RÌ¥á¹…GÄ« -- , CÃ¡TUá¸¥Å›RÌ¥á¹…GA -- , MÄ“á¸• HRAÅ›RÌ¥á¹…GÄ« -- ; -- Å›RÌ¥á¹…GÄ• RA -- ?
Addenda: Å›rÌ¥á¹…ga -- : WPah.ká¹-g. (kc.) Å›Ä«ËŠá¹…g m. `horn', J. Å›Ä«á¹…g m., Garh. 'siá¹…g.

12584 *Å›rÌ¥á¹…gadroÌ„á¹‡a -- `horn -- bow'. [Å›Å•ÌŠá¹…GA -- , *DROÌ„á¹‡A -- 2]
Ash. á¹£iá¹…droÌ„Ìƒ `rainbow', Wg. á¹£Ä«á¹…droÌ„á¹…, Pr. Å¾indumÃº, PaÅ¡.ar. á¹£É™á¹…dreá¹… (â†' Shum. á¹£Ä«á¹…drÉ™n NTS vii 108), chil. á¹£Ä«á¹…lÃºn, Shum. á¹£iá¹…lyen NTS xiii 277.

12585 *Å›rÌ¥á¹…gapaá¹-á¹-a -- `horn slab'. [Å›Å•ÌŠá¹…GA -- , PAá¹-á¹-A -- 1]
Bi. sÄ©ghauá¹-Ä• `weapon -- cleaner's polishing horn'.

12586 *Å›rÌ¥á¹…gamÄ• ta -- `made of horns'. [Å›Å•ÌŠá¹…GA -- , MÄ• TÃ¡ --]
Kal.rumb. á¹£iá¹…moÌ„u, obl. Ëšmo Ì„lÅ«na `horn -- altar'.

12587 *Å›rÌ¥á¹…gayukta -- `joined to the horns'. [Å›Å•ÌŠá¹…GA -- , YUKTÃ¡ --]
H. sigautÄ• m. `skin with horns attached'.

12588 Å›rÌ¥á¹…gavÄ“ra -- n. `dried or fresh ginger' SuÅ›r. [Pop. etym., from horn -- like shape of the root, for (Pa.) siá¹…gi -- vÄ“ra -- (â†• Drav. Tam. iÃ±ci `ginger', &c. DED 363, and Tam. vÄ“r `root', &c. DED 4554: T. Burrow BSOAS xi 130). Ultimate origin of the first element was in SEAsia, F. W. Thomas JRAS 1905, 169. Further to the name and its subsequent history see A. S. C. Ross, Ginger (Oxford 1952)]
Pa. siá¹…givÄ“ra -- n. (siá¹…gÄ-Ì„ -- f.) `ginger', NiDoc. Å›iá¹• gavera, Å›ighavera, Pk. siá¹• gavÄ“ra -- n., Si. sinÌ†guru, hiËš, iËš.
Å›RÌ¥á¹…GAVÄ“RAPURA -- .
Addenda: Å›rÌ¥á¹…gavÄ“ra -- : Md. inÌ†guru `ginger'.

12589 Å›rÌ¥á¹…gavÄ“rapura -- n. `name of a town on the Ganges' MBh. [Å›RÌ¥á¹…GAVÄ“RA -- , PÃºRA --]
OAw. siá¹• garaÃ¼ra `a place -- name'.

12590 Å›rÌ¥á¹…gÄ• á¹-a -- m. `the water -- chestnut Trapa bispinosa' lex., Ëšá¹-Ä« -- f. SuÅ›r., Ëšá¹-aka -- m. MBh.

Pa. siá¹…ghÄ• á¹-aka -- m. `a partic. water plant'; Pk. siá¹• ghÄ• á¸• aga -- , saá¹• Ëš m.n. `T. bispinosa'; Gy. Eeur. Å¡ingoiÌ¦o, Å¡ungura, Ëšri `T. natans'; PaÅ¡.kuá¹›. á¹£iá¹…gerÄ«ËŠ, dar. á¹£iá¹…rÄ«ËŠ `a partic. kind of red berry, jujube' IIFL iii 3, 171; Sh. á¹£Ä-á¹…Ã¡Ã¯ f. `dog -- rose'; S. sÄ©ghoro m. `T. bispinosa', L. sÄ©gÄ• rÄ• m., P. saá¹…ghÄ• á¹›Ä• m., Ëšá¹›Ä« f.; N. siá¹…aro `T. natans'; A. xiá¹…gari `T. bispinosa', B. siá¹…gÄ• á¹›Ä• , siá¹…(g)Ä• rÄ• , Or. siá¹…gaá¹›Ä• , Bi. H. sÄ©ghÄ• á¹›Ä• m., G. sÄ©goá¹›É” m., Ëšá¹›uÌƒ n. `its fruit', M. Å›Ä©gÄ• á¸• Ä• m.
Addenda: Å›rÌ¥á¹…gÄ• á¹-a -- : A. also ciá¹…garÄ• (phonet. siá¹…É”ra) `a waterfruit' AFD 233.

12591 *Å›rÌ¥á¹…gÄ• sana -- `seat of horns'. [Å›Å•ÌŠá¹…GA -- , Ä• ËŠSANA -- 1]
PaÅ¡.kuá¹›. á¹£iá¹…gosÃ³n, chil. Å¡Ä«ËœosÃ³n `chair', Shum. á¹£iá¹…asan `armchair'; Gaw. (LSI) "shingÄ• san" (= á¹£iá¹…gÄ• san?) `saddle'.

12592 Å›Å•ÌŠá¹…gÄ• ra -- n. `sexual desire' lex., `amorous pursuits, finery' MBh. [Cf. Å›Å•ÌŠá¹…ga -- n. `arrogance' MBh. <-> Å›Å•ÌŠá¹…GA -- ?]
Pa. siá¹…gÄ• ra -- m. `erotic sentiment'; Pk. siá¹• gÄ• ra -- m. `adornment, sexual passion'; Kt. á¹£iá¹…gerÃ¥ `beautiful'; S. sÄ«ËœgÄ• ro m. `decoration', P. siá¹…gÄ• r, saá¹…Ëš m., N. siá¹…Ä• r; Or. siá¹…gÄ• ra `toilette, beauty due to toilette'; Mth. sÄ©gÄ• r `adornment', OAw. siá¹• gÄ• ra m., H. sÄ©gÄ• r, ËšrÄ• m.
*Å›RÌ¥á¹…GÄ• RAYATI, Å›RÌ¥á¹…GÄ• RITA -- .
Addenda: Å›Å•ÌŠá¹…gÄ• ra -- : Garh. sÄ©gÄ• r `decoration'.

12593 *Å›rÌ¥á¹…gÄ• rayati `adorns'. 2. Å›rÌ¥á¹…gÄ• rita -- ÅšiÅ›. [Å›RÌ¥á¹…GÄ• RA --]
1. Wg. Å¡iá¹…ar -- `to rejoice', Pr. Å¡iá¹…gra -- ; P. sÄ©gÄ• rnÄ• `to adorn', N. siá¹…Ä• rnu, H. sÄ©gÄ• rnÄ• (whence intr. sÄ©garnÄ• `to be decked').
2. Pk. siá¹• gÄ• riya -- `adorned'; PaÅ¡.lauá¹›. á¹£iá¹…gaá¹›Ä«ËŠ `mistress' (á¹›? -- IIFL iii 3, 171); A. xiá¹…gari ghar `coronation house'.
Å›rÌ¥á¹…gÄ• rita -- see prec.

12594 Å›rÌ¥á¹…gika -- m. `a partic. vegetable poison' lex., ËškÄ• -- f. `aconite' lex.
H. sÄ«ËœgiyÄ• m. `a kind of poison', OG. sÄ«á¹• gÄ« n.

12595 Å›rÌ¥á¹…gÃ-n -- `horned' RV. [Å›Å•ÌŠá¹…GA --]
Pa. siá¹…gin -- , siá¹…gika -- `horned', Pk. siá¹• gi -- , N. siá¹…e, G. sÄ©gÄ«; -- ext. -- l -- : Pa. siá¹…gila -- m. `a kind of horned bird'; S. siá¹…iru `horned'.
Addenda: Å›rÌ¥á¹…gÃ-n -- : OMarw. (VÄ«saá¸·a) sÄ«á¹• gÄ« f.adj. `horned (of cow)'.

12596 Å›rÌ¥á¹…gÄ« -- f. `a partic. kind of fish' Bhpr. [Å›Å•ÌŠá¹…GA --]
A. xiá¹…gi `a kind of fish', B. siá¹…gi; Or. siá¹…gi `the fish Saccobranchus fossilis'; H. sÄ«ËœgÄ« f. `a kind of fish'; <-> N. siá¹…e `a fish with hornlike projections' (for *siá¹…i after siá¹…e < Å›RÌ¥á¹…GÃ-N --).

12597 Å›rÌ¥á¹‡Ä• ËŠti `crushes, breaks' RV. [âˆšÅ›&RCIRCLEMACR;]
Kho. (Lor.) Å¡enÃ-k `to crush'?

12598 Å›rÌ¥á¹‡á¹“ti `hears' RV. [âˆšÅ›RU]
Pa.suá¹‡Ä• ti hears', AÅ›. 3 pl. opt. shah. man. Å›ruá¹‡eyu, gir. sruá¹‡Ä• ru, kÄ• l. á¹£uneyu, NiDoc. 1 sg. Å›runÄ• mi, absol. Å›runiti, Pk. suá¹‡Ä“di, suá¹‡aÃ¯, suá¹‡aá¹‡a -- n., Gy. eur. Å¡un -- , serb. aÅ¡un -- (ext. of Å¡un -- rather than < Ä• ËŠÅ›RÌ¥á¹‡OÌ„TI), pal. 3 sg. sÃ-nÄƒr, Dm. uÅ¡trun -- (1 sg. uÅ¡trÃºnum < *uÅ¡truninum as Ä• hinum, zaÌ‚num < Ä• hininum, *zaÌ‚ninum rather than with NTS xii 129 a stem uÅ¡tru --), Niá¹…g. Å¡uni -- , Shum. Å¡Å«ne -- , Gaw. Å¡uni -- (Å¡uá¹‡á¸• i -- NOGaw 51 with unexpl. -- á¹‡á¸• --), Mai. Å¡un -- , Phal. á¹£uá¹‡ -- , Å¡uá¹‡ -- , K.pog. hunnu, á¸• oá¸• . Å›uá¹‡á¹‡oÌ„, S. suá¹‡aá¹‡u (pp. suo < Å›RUTÃ¡ --), L. suá¹‡aá¹‡, P.ludh. sunanÄ• , WPah.bhad. Å›uá¹‡á¹‡Å«, (Joshi) Å›uá¹‡á¹‡u, jaun. Å›Å«á¹‡noÌ„Ìƒ, Ku. suá¹‡no, N. sunnu, A. xuniba, B. sunÄ• , Or. suá¹‡ibÄ• , Mth. sunab, Bhoj. sunal, Aw.lakh. sunab, H. sunnÄ• , Marw. suá¹‡á¹‡o, G. suá¹‡vuÌƒ, saá¹‡vuÌƒ; -- caus. Pa. suá¹‡Ä• pÄ“ti `makes hear, announces', Pk. suá¹‡Ä• vÄ“di; Gy. pal. snaÃºÄƒr `informs', L. suá¹‡Ä• vaá¹‡, WPah.paá¹…. Å›uá¹‡Ä• á¹‡Ä• , Ku. suá¹‡Å«á¹‡o, N. sunÄ• unu, A. xunÄ• iba, B. sunÄ• na, Or. suá¹‡Ä• ibÄ• , H. sunÄ• nÄ• , G. suá¹‡Ä• vvuÌƒ.
Addenda: Å›rÌ¥á¹‡á¹“ti: WPah.ká¹-g. (kc.) Å›vÌ• á¹‡nÃµ `to hear, listen', Å›É™á¹‡auá¹‡Ãµ `to cause to be heard'; Garh. suá¹‡nu `to hear'.
ÅšRÌ„Ëš: â€ *Å›Ä«RAYATI.

12599 Å›rÌ¥tÃ¡ -- 1 `boiled' RV. [âˆšÅ›RÄ•]
*Å›RÌ¥TAÅ›Ä«TALA -- .

*Å›rÌ¥ta -- 2 `broken'. [âˆšÅ›&RCIRCLEMACR;]
See *Å›RÄ“á¸• A -- .

12600 *Å›rÌ¥taÅ›Ä«tala -- `boiled and cooled again'. [Å›rÌ¥taÅ›Ä«ta<->
&capamacr;pÅšr. -- Å›rÌ¥tÃ¡ -- 1, Å›Ä«talÃ¡ --]
Bshk. á¹£iá¹£Ä• ËŠl `butter' (AO xviii 252 < Å›rÌ¥taÅ›Ä«ta --).

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12601 *Å›rÌ¥thilÃ¡ -- , Å›ithirÃ¡ -- `loose, slack' RV., Å›ithilÃ¡ --
`loose' TS., `languid, feeble' MBh. [Derivation of Å›ithirÃ¡<-> from *
Å›rÌ¥th -- doubted by Mansion Esquisse d'une Histoire de la langue sanscrite
131, but rightly defended by P. Tedesco Word 3, 82. -- âˆšÅ›RATH1]
Pa. saá¹-hila -- , sithila -- `loose', Dhp. NiDoc. Å›iÅ›ila, Pk. saá¸• hila
-- , siá¸• hila -- ; Ash. Ä‹iÄ‹ilÃ¤ËŠ `soft', Wg. Ä• iÄ• il, Kt. Ä‹Ä• il, Pr. Ä•
iÄ• il, Bashg. Ä• hil; Sh. Å¡Ä«lá¹· `roomy, loose, slack'; M. saá¸• haá¸·
`lavish, liberal'; Si. lihil `loose, slack, soft, simple' (< *hilil <
*haá¸·il: ihil â†• Pa. Journ. Ceylon Branch RAS new ser. i 73); -- with MIA.
-- illa -- : S. silyo `lazy'; WPah.bhal. Å›Ã¬llo, Å›Ã¨llo `loose', M. sahil,
sail, Ko. saá¸• lu; -- poss. in P. á¸• hailÄ• `lazy, loose' < *sailÄ• X *
á¸• HILA -- .
*Å›RÌ¥THILAYATI, *Å›RÌ¥THILÄ«KAROÌ„TI.

12602 *Å›rÌ¥thilayati, Å›ithilayati `loosens' Åšak. [*Å›RÌ¥THILÃ¡ --]
H. sihirnÄ• intr. `to liquefy, dissolve'; M. sahilÄ• viá¹‡&etilde;, sailËš
`to loosen' (with -- l -- from sahil s.v. *Å›RÌ¥THILÃ¡ --); <-> Si.
siliyanavÄ• `to loosen' SigGr ii 467?

12603 *Å›rÌ¥thilÄ«karoÌ„ti `loosens'. [Å›ithilÄ«karoÌ„ti MBh. <-> *
Å›RÌ¥THILÃ¡ -- , KARá¹“TI]

WPah.bhal. Å›ilhe_rnÅ« `to loosen'.
ÅšRÌ„Ëš `crush': Å›araá¹‡a -- 1, Å›arÃ¡á¹‡i -- , *Å›arati, *Å›alati2,
Å›Ä• rayati, Å›Ä«rá¹‡Ã¡ -- , Å›Å«rtÃ¡ -- , *Å›Å«ryatÄ“, Å›rÌ¥á¹‡Ä• ËŠti,
*Å›rÌ¥ta -- 2; *ut -- Å›Ä• rayati, *ut -- Å›rÌ¥ta -- 1, *viÅ›arati,
*viÅ›Å«ratÄ“.

12604 Å›Ä“khara -- n. `peak' BhP., `top of head' KathÄ• s., `chaplet, diadem'
Hariv. [Å›IKHARÃ¡ --]
Pk. sÄ“hara -- m. `crest'; S. sihiro m. `chaplet worn by bridegroom';
L.awÄ• á¹‡. sá¸•rÄ• `fillet'; P. sehrÄ• , sihrÄ• m. `chaplet of flowers';
WPah. (Joshi) Å›ehrÄ• m. `garland worn at wedding', H. sehrÄ• m.; OG. sehara
m. `garland of flowers on the head'.
Addenda: Å›Ä“khara -- : WPah.J. Å›ehrÄ• m. `wedding garland'; <-> poet.
Å›Ä«re f. `garland', S. sihiro, P. sihrÄ• rather < Å›IKHARÃ¡ -- .

12605 Å›á¸—tÄ“ `lies down' RV., `sleeps' GrÌ¥Åšr., `remains unused' TS. 2.
Imperf. Ã¡Å›ayat. [âˆšÅ›Ä«1]
1. Pa. sÄ“ti, sayati `lies down, sleeps, dwells, behaves'; Pk. sÄ“i, sÄ“aÃ¯
`sleeps'; Gy. eur. Å¡ilo `it is' (< *Å¡il infl. by pp. forms with -- ilo, or
less prob. < pp. Å›ayita --); Kt. Å¡i -- `to stay, live'; Tir. sÄ« `exists,
is', PaÅ¡.lauá¹› Å¡Ä«k, gul. Å¡Ä«, dar. Å¡&etodmacr;, kuá¹›. Å¡Ä«u, ar. Å¡Å«
`it is', Shum. Å¡Å«e, Kal.urt. Å¡Ä«r, rumb. Å¡Ä«u, Kho. Å¡Ä“r, Phal. sai;
Sh. nÅ-Å¡, (Lor. nuÅ¡i) `is not' (< ná¹“ Å›Ä“tÄ“); Ku. sÄ«á¹‡o, seá¹‡o,
pres. part. sÄ«Ëœdo `to repose, sleep', sitá¹‡o `to sleep' (X sutá¹‡o <
SUPTÃ¡ --).
2. Kho. oÅ¡oi `it was'; Bshk. Ä• Å¡ `was', Tor. aÅ¡Å« (or < Ä• ËŠÅ›AYÄ“, AO
xviii 225).

12606 Å›á¸—pa -- m. `penis, tail' RV., Å›á¸—pas -- n. AV., Å›Ä“pha -- m.
TS., Å›Ä“va -- m. lex.
Å›Ä“PYÄ• ËŠ -- ; *Å›ITIÅ›Ä“PAKA -- .
Å›á¸—pÄ• la -- see Å›Ä“PHÄ• LIKÄ• -- .

12607 Å›Ä“pyÄ• ËŠ -- f. `*tail' (`skin on tail' KauÅ›.com.) in Å›Ä“pyÄ• ËŠvant
<-> `tailed' AV. [MIA. and NIA. forms with ch -- poss. < IE. *skÌ‚É™ip -- ,
Gk. skÄ«ËŠpwn. -- Å›á¸—PA --]
Pa. cheppÄ• -- f. `tail', Pk. cheppa -- , chippa -- , chippÄ• lua<-> n., M.
Å›ep, Å›&etilde;p f. -- Ext. -- á¸• -- : Ku. chipÄ• á¹›o, chipá¹›o `lizard',

N. chepÄ• ro `lizard', chepÄ• ri `calf of leg'; <-> -- kk -- and -- l -- : H. chipkÄ« f. `lizard', P. H. chipkalÄ« f.

12608 Å›Ä“phÄ• likÄ• -- f. `Vitex negundo, Nyctanthes arbor tristis' SuÅ›r., ËšlÄ-Ì„ -- f., Å›á¸—pÄ• la -- m.n., Å›Ä«phÄ• likÄ• -- f. lex.
Pk. sÄ“bhÄ• liÄ• -- , sÄ“hÄ• lÄ« -- , ËšliÄ• -- f. `a kind of creeper'; A. xewÄ• li `the flower of N. arbor tristis', B. siuli; Or. siÄ• á¸·i, siÄ• ri `a wild creeper with a drinkable watery juice'.
Addenda: Å›Ä“phÄ• likÄ• -- : OB. seÄ• lÄ« id.

12609 *Å›Ä“yyÄ• -- f. `bed'. [Cf. Å›ayyÄ• ËŠ -- f. `bed' á¹¢aá¸• vBr., `sleeping' Mn., and sahaÅ›á¸—yya -- n. `sleeping with' RV. ~ sahaÅ›ayyÄ• -- f. &capamacr;past. -- âˆšÅ›Ä«]
Pa. seyyÄ• -- f. `couch, bed', Pk. sejjÄ• -- , sijjÄ• -- f., S. seja f., P. sej, chej f. (chehjÄ• m. `bed and bedding given to a Brahman after a relative's death'), Ku. N. sej; A. xezÄ• `river -- bed, main course of a river'; OB. seji `bed', B. sej, sÄ©j, Or. seja, sesa, Bi. poet. sajeÄ• , sajiyÄ• , Mth. sej, Bhoj. Aw.lakh. sÄ“j, H. sej f., OMarw. seja f., G. sej f., M. Å›ejÌˆ f.; -- Si. sÄ« `sleep, repose'?
Addenda: *Å›Ä“yyÄ• -- : Si. Ã¤nÌ†da `bed' EGS 269, Md. enÌ†du.
â€ *Å›Ä“YYÄ• SANA -- .

12609a â€ *Å›Ä“yyÄ• sana -- `resting place' (Å›ayyÄ• sana -- n.du. `couch and seat', in cmpd. `resting place' Mn., Å›ayanÄ• sana<-> n. `resting place, cell' Buddh.). [*Å›Ä“YYÄ• -- , Ä• ËŠSANA -- 1]
OP. sihajÄ• saá¹‡Ä« `bedridden' cf. P. chehjÄ• < *Å›Ä“YYÄ• -- .

12610 Å›Ä“lu -- , sÄ“lu -- m. `the tree Cordia myxa' SuÅ›r.
Pk. sÄ“lu -- m. `a tree used as a remedy for catarrh'; Or. seá¸·u, siá¸·u `C. myxa, Dillenia speciosa'; H. serÅ«, selu m. `C. myxa', M. Å›elÅ« f. `the tree', m. `the fruit' (< MIA. *sellua --).
*Å›Ä“lla -- `spike, spear' see Å›ILÄ« -- .
Å›á¸—vala -- , Å›á¸—vÄ• la -- see Å›Ä«ËŠPÄ• LA -- .

12610a â€ *Å›Ä“lli -- `cord' see *SÄ“LLI -- .
WPah.ká¹-g. Å›Ã©ll, kc. Å›Ä“l m. `fibre of tree -- bark used for making ropes, hemp', J. Å›Ä“l m., kul. Å›el `hemp, fibre'; ká¹-g. Å›Ã©lll f. `goat's hair' Him.I 201.

12611 Å›Ä“á¹£a -- `remaining' Mn., m. `remainder' KÄ• tyÅšr., m.n. Mn. [Cf. Å›á¸—á¹£as -- n. `offspring' RV. -- âˆšÅ›Iá¹£]
Pa. Pk. sÄ“sa -- m. `remainder'; NiDoc. Å›eá¹£a `arrears (of tax)'; A. xeh `end'; H. ses m. `remainder'; Si. sesa, sesu, tesu `remaining, left over';
-- Or. sisÄ• `solid grains of rice left after wind has blown away chaff' (with i from siá¹-hÄ• < Å›Iá¹£á¹-A -- 1?).
NIá¸¥Å›Ä“á¹£A -- .

12612 Å›aighra -- n. `swiftness' R. [Å›Ä«GHRÃ¡ --]
S. seghu m. `speed', Si. sÄ“.

12613 *Å›aitala -- `relating to cold'. 2. *Å›aitalya -- `coldness'. [Å›Ä«TALÃ¡ --]
1. Ku. selo `cold, shady, damp', selÅ«á¹‡o `to let get cold'; N. selÄ• unu `to become cold, be disheartened'; OAw. serÄ• vaÃ¯ `cools', lakh. serÄ• b `to become cool'; H. serÄ• nÄ• `to become cold'; M. Å›eá¸· f. `rice land which keeps humidity and coolness throughout the hot weather', Å›eá¸·á¹‡&etilde; `to grow stale'; Ko. Å›eá¸·o `humid'; Si. hÃ¤l, Ã¤l `cold, frigid, coldness' (or < Å›AIÅ›IRÃ¡ -- ?).
2. S. selÄ• paá¹‡u `to let get damp'; WPah.bhal. Å›ellu n. `coldness'.
Addenda: *Å›aitala -- : WPah.ká¹-g. Å›Ã©á¸·É” m. `coldness', rarely adj. `cold', kc. Å›eá¸·o adj. `cold'.
*Å›aimbala -- see Å›ALMALÃ- -- Add2.
*Å›aimbiya -- see Å›AIMBYA -- Add2.

12614 Å›aÃ-tya -- n. `coldness' YÄ• jÃ±. 2. *Å›aitiya -- . [Å›Ä«TÃ¡ -- 1]
1. Pk. secca -- n. `coldness'.
2. Wg. Å¡Ä“i, Å¡Ä“ `ice', Kt. Å¡Ä“Ì†.
*Å›aimbala -- `silk cotton tree' see Å›ALMALÃ- -- .
*Å›aimbiya -- `leguminous' see next.

12615 Å›aimbya -- `pertaining to legumes' KÄ• tyÅšr.com. 2. *Å›aimbiya -- . [Å›IMBA --]
1. P. sem m. (ludh. f.) `a partic. vetch or bean'; N. masem (< *mÄ• s sem) `a partic. vetch and its seed'; Bi. sem, semÄ• `the bean Phaseolus magnus'; H. sem f. `the broad bean Dolichos lablab'.
2. WPah.jaun. Å›Ä“mÄ« `seed -- pod'; Bhoj. sÄ“mi `a kind of vegetable';

Aw.lakh. sÄ“mÄ« `french beans'. -- With ch -- : Bi. chemÄ« `peapod'; Aw. (Allahabad) chÄ“mÄ« `french beans'.
*Å›airapÄ• da -- see *Å›IRAPÄ• DA -- .
Å›airasa -- n. `head of bed' Car. [Å›Ã-RAS --]
See next.
*Å›airasÄ• nta -- `head end of bed'. [Å›AIRASA -- , Ã¡NTA --]
See *Å›IRAANTA -- .
Addenda: Å›aimbya -- . 2. *Å›aimbiya -- : Garh. chÄ“mÄ« `beans'.

12616 Å›aila -- `made of stone, rocky', m. `rock, hill' MBh. [Å›ILÄ• ËŠ --]
Pa. sÄ“la -- `rocky', m. `rock, crystal'; Pk. sÄ“la -- , sella -- n. `collection of stones'; K. Å›Ä“l f. `rock' (for gender cf. G. or < Å›ILÄ• ËŠ -- ?); P. sel -- khaá¹›Ä« f. `soapstone'; G. sel f. `stone slab for washing on'; Si. sel -- a, heËš `rock, mountain'.

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Å›aÃ-vÄ• la -- see Å›Ä«ËŠPÄ• LA -- .

12617 Å›aiÅ›irÃ¡ -- `relating to the cold season' AV. [Å›Ã-Å›IRA --]
Si. hÃ¤l, Ã¤l adj. and sb. `cold' (or < *Å›AITALA --).
*Å›aiá¹£á¹-ya -- `remnant' see Å›Iá¹£á¹-Ã¡ -- 1.
ÅšÅŒ1 `whet': *Å›Ä• TRA -- , Å›Ä• NA -- , *Å›Ä• NYA -- , Å›ITÃ¡ -- , *Å›INA -- , *Å›IYANT -- , Å›Ä«RÃ¡ -- ; NIÅ›Ä• NA -- , NÃ-Å›ITA -- , NÃ-Å›YATI.

12618 *Å›oÌ„ -- 2 `orphan'. 2. *Å›oÌ„ruá¹‡á¸• a -- . [NTS xiii 228 poss. < IE kÌ‚ew -- ~ kÌ‚ei(w) -- in Av. saÄ“, Kurd. sÄ«wÄ«, OSlav. sirÅ-: cf. *CHOÌ„RA -- and *Å›oÌ„la -- in `defective' word -- group s.v. *Å›Uá¸• A -- . For ending cf. bhÄ“ruá¹‡á¸• a -- `terrible' MBh. ~ bhÄ«rÃº --]
1. Ash. sauá¹›É™ -- kuá¹›Ã¤i `orphan', Wg. Ä‹au -- kÅ•É™, Kt. Ä‹aÅ•, Kho.

Ä‹ogÃº, Ä‹owu (< *Ä‹oka -- â†• Kaf.?).
2. Dm. Gaw. Å¡Ã³ruá¹‡á¸• a, Bshk. Å¡oÌ„rÃºá¹‡á¸• m., ËšrÃ-á¹‡á¸• f., Phal. Å¡orÅ«á¹‡á¸• o.
Addenda: *Å›oÌ„ -- 2. 1. â€ *Å›oÌ„ka -- 2 `defective': Kaf. *Ä‹oka -- `orphan'; Md. hoi `hollow cylinder'?
2. â€ *Å›oÌ„kka -- : WPah.ká¹-g. Å›Ã³ká¹›É” `toothless'.
â€ *Å›oÌ„ka -- 2, â€ *Å›oÌ„kka -- see *Å›OÌ„ -- 2.

12619 Å›á¹“ka -- m. `heat, pain, sorrow' RV. (Å›oÌ„kÃ¡ -- `hot' AV.). [âˆš Å›UC]
Pa. soÌ„ka -- m. `sorrow', KharI. Å›oǵa, Dhp. Å›oa -- , Pk. soÌ„ga -- , soÌ„a -- m.; Kal.rumb. Å¡É”k `mourning'; Kho. Å¡og `mourning, signs of grief, gloom, cloudy rainy weather'; Sh.jij. Å¡É” `ashes'; S. sÅ«a f. `mourning for anyone's death'; L. soÌ„ f. `mourning, sorrow', awÄ• á¹‡. soÌ„ m.; Si. sova `grief, pain', sev SigGr ii 469, ext. -- l -- in hoá¸·a H. Smith JA 1950, 196.
AÅ›OÌ„KA -- , VIÅ›OÌ„KA -- .

12620 Å›oÌ„cÃ-s -- n. `flame, glow' RV. (= Å›oÌ„cÃ- -- f. AV.), `splendour' BhP. [âˆšÅ›UC]
Wg. Å¡oÄ• `war', Kt. Å¡uÄ• NTS ii 257 with (?).

12621 Å›oÌ„cyatÄ“ `is made to feel pain' KÄ• lid., `is purified' KathÄ• s., Å›oÌ„cya -- `lamentable' MBh. [Pass. of Å›oÌ„cÃ¡yati `sets alight, burns' RV., `pains' AV., `feels pain' MBh. -- âˆšÅ›UC]
Pk. soccaÃ¯ `purifies'; K. Å›oÌ„Ä‹un, Å›roÌ„Ä‹un `to be purified' (soÌ„cun `to consider' â†•  Ind.); S. socaá¹‡u `to think', L.awÄ• á¹‡. soÌ„cuá¹‡, P. socá¹‡Ä• Ku. socá¹‡o, N. socnu; Or. socibÄ• `to grieve'; H. socnÄ•  `to ponder'; -- Pk. succa<-> `lamentable'; N. soc `thought'; Mth. soc `anxiety'; H. soc m. `thought', OMarw. soca m.; G. soc m. `anxiety, care, inquiry'.
*Å›oÌ„á¹-á¹-ha -- 1 `defective' see *Å›Uá¸• A -- .
Addenda: Å›oÌ„cyatÄ“ (cf. Å›ÃºCYATI): WPah.ká¹-g. sÃ³Ä‹á¹‡Ãµ `to consider, think, ponder' (s for Å› by assim. to Ä‹ Him.I 216), Garh. socá¹‡u `to ponder, lament', soc `worry'. -- In view of WPah.kc. sunÄ‹á¹‡o, ká¹-g. sÃ³á¹-há¹‡Ãµ with same meanings, rather all NIA. suc -- , soc -- `consider, think, ponder, worry' < â€ SAMARTHYATÄ“ x NIA. suc -- , soc<-> `grieve, lament' < Å›ÃºCYATI, Å›OÌ„CYATÄ“. (J.C.W.)

12622 *Å›oÌ„á¹-á¹-ha -- 2 `stick'. 2. *Å›oÌ„á¹-ha -- 2. 3. *Å›oÌ„ttha -- .
1. Gaw. á¹£oÌ„á¹‡á¹-Ä«ËŠ `deodar' (á¹£ -- á¹- < Å› -- á¹-? -- Or < *
Å›roÌ„á¹‡á¹-ha --); Bshk. Å¡&omacrtodtod;á¹- `torch'; Phal. Å¡oÌ„uá¹‡á¹-h,
Å¡oÌ„Ãµá¹- f. `bow (for arrows)', Å¡Å«á¹‡á¹-i `torch'; K. soá¹-Ä• m. `staff,
cudgel' (â†• Ind.), S. soá¹-o m., L. soá¹-Ä• m., Ëšá¹-Ä« f. `cane, walking
-- stick'; P. soá¹-á¹-Ä• m., Ëšá¹-Ä« f., soá¹-hÄ• m., Ëšá¹-hÄ« f. `cane';
WPah.jaun. soá¹-Ä• m. `cudgel'; Ku. soá¹-o m. `cane', N. sÃµá¹-hÄ• ; A.
xoá¹-Ä• `bundle of grass'; B. sÃµá¹-Ä• `staff, cudgel', Or. soá¹-hÄ• ,
soá¹‡á¹-hÄ• ; Bi. sÃµá¹-h `long bamboo', soá¹-Ä• , sÃµá¹-Ä• `stout short
stick', Mth. soá¹-Ä• ; H. sÃµá¹-Ä• m. `club'; G. soá¹-É” m. `staff, cudgel',
Ëšá¹-Ä« f. `thin stick'; M. soá¹- m. `long straight piece of wood', soá¹-Ä• ,
sÃµá¹-Ä• m. `staff'; Si. soá¹-iya, hoËš `spear'.
2. Kho. Å¡oá¸· `reed' (or < Å›ALÃ¡ -- 1); Sh. (Lor.) Å¡Å«i `white stem of
seedling', (Grahame Bailey) á¹£oÌ„lÅ- m. `small branch' (á¹£ -- < Å›r -- ?
-- -- l -- dial. < -- á¹-h -- ?).
3. WPah. (Joshi) Å›otÄ• m. `sharp stick', roh. Å›oti `stick' in Å¡Ëš khelnu
`to play hockey'.
Å›oÌ„á¹-ha -- 1 `foolish' see *Å›Uá¸• A -- .
*Å›oÌ„á¹-ha -- 2 `stick' see *Å›OÌ„á¹-á¹-HA -- 2.
Addenda: *Å›oÌ„á¹-á¹-ha -- 2: WPah.ká¹-g. Å›Ã³á¹-á¹-É” m. `big stick,
staff', Å›Ã³á¹-á¹-I f. `small stick'.
*Å›oÌ„á¹‡á¹-hÄ« -- see Å›Uá¹‡á¹-HÄ« -- .

12623 Å›á¹“á¹‡a -- 1 `red, crimson, purple' RV., `yellow' Apte, m. `Bignonia
indica, red sugar -- cane' lex., Å›oÌ„á¹‡aka -- m. `B. indica' (Å›oÌ„nÄ• ka
-- m. VarBrÌ¥S., Å›yoÌ„á¹‡Ä• ka -- , Å›yoÌ„nÄ• ka -- m. Car., syËš m. lex.).
Pa. soÌ„á¹‡a -- m. `a kind of tree'; Pk. soÌ„á¹‡a -- `red'; Ash. soÌˆÌ„Ì£ne
-- `green(?)', soÌ„á¹‡e -- `red', suá¹‡este zAÌƒr `gold'; PaÅ¡.lauá¹›.
á¹£oÌ„á¹‡Ä• ËŠk (Å¡ -- assim. to -- á¹‡ -- IIFL iii 3, 171) `red', lagh.
Å¡oÌ„nek, dar. Å¡oá¹‡ek, nir. sÅ«á¹‡ek; B. sonÄ• `Bignonia indica'; H. son
m. `B. indica, a sort of red sugarcane'; Si. huá¹‡u `a kind of tree'.
Å›OÌ„á¹‡ITA -- .

12624 Å›oÌ„á¹‡a -- 2 m., Å›oÌ„á¹‡Ä• -- f. `the river Son' MBh.
A. xon `id.', B. son, Or. soá¹‡a, H. son m.

12625 Å›oÌ„á¹‡ita -- n. `blood' GrÌ¥Åšr. [-- ita -- from lá¹“hita -- . <->
Å›á¹“á¹‡a -- 1]

Pa. soÌ„á¹‡ita -- n. `blood', Pk. soÌ„á¹‡ia -- n., Or. soá¹‡i.
*Å›oÌ„á¹‡á¹-ha -- `defective' see *Å›Uá¸• A -- .
*soÌ„á¹‡á¸• Ä• -- `trunk' see Å›Uá¹‡á¸• Ä• -- .
*Å›oÌ„ttha -- `stick' see *Å›OÌ„á¹-á¹-HA -- 2.
Å›oÌ„tha -- see Å›OÌ„PHA -- .

12626 Å›á¹“ddhum `to purify', Å›oÌ„ddhavya -- MW. [âˆšÅ›UDH]
S. sodhaá¹‡u `to examine'; P. sodhá¹‡Ä• `to scrutinize, correct'; Ku. sod(h) á¹‡o `to find out, seek, look for'; N. sodhnu `to ask, ask about', A. xodhiba; B. sodhÄ• , sudhÄ• `to pay off', sudhÄ• na `to ask'; Or. sodhibÄ• `to purify, scrutinize, correct', sudhÄ• ibÄ• `to cause to repay'; H. sodhnÄ• `to cleanse, ask'; OMarw. sodhaÃ¯ `finds out'; OG. sodhivaÃ¼á¹• `to clean', G. sodhvuÌƒ `to purify, search', M. sodhá¹‡&etilde;; Ko. soddÅ«ka `to find, search for'.
Addenda: Å›á¹“ddhum: WPah.ká¹-g. Å›Ã³dhá¹‡Ãµ `to cleanse, examine, clean out'; Md. hoÌ„danÄ« `searches for' â†• G.

12627 Å›oÌ„dha -- m. `purification' Vop. [âˆšÅ›UDH]
G. sÉ”Ìƒh m. `consciousness, understanding'.
*Å›OÌ„DHAKAÌ„Ì†RA -- .
*Å›oÌ„dhakara -- `cleansing' see next.

12628 *Å›oÌ„dhakÄ• ra -- `making clean'. 2. *Å›oÌ„dhakara -- . [Å›OÌ„DHA -- , KÄ• RA -- 1 and KARÃ¡ -- 1]
1. S. suhÄ• rÄ« f. `broom'; P. suvÄ• rá¹‡Ä• , savËš `to adorn, improve, prepare, adjust'..
2. Ku. swerá¹‡o `to sweep'; N. soharnu, sohornu `to clean, sweep'.

12629 Å›oÌ„dhana -- `cleaning' Mn., n. Nir., Å›oÌ„dhanÄ« -- f. `broom' lex. [âˆšÅ›UDH]
Pa. soÌ„dhana -- n. `cleaning, payment (of a debt)'; Pk. soÌ„haá¹‡a -- `purifying', Ëšá¹‡Ä« -- f. `broom'; Ash. soÌ„nÉ™ `brush, broom'; S. soiá¹‡Ä« f. `long pricker for cleaning pipe of hookah'; P.ludh. sÅ«hnÄ« f. `broom', WPah.jaun. Å›uain; Bi. sohan `coarse rasp', soÌ†hnÄ« `weeding'; Mth. sohen `coarse rasp'; Bhoj. sohanÄ« `weeding'; H. sohnÄ«, sonÄ« f. `broom'.
Addenda: Å›oÌ„dhana -- : WPah.ká¹-g. Å›&vtildemacr;á¹‡ (w. high level tone) f. (obl. -- I) `broom', J. Å›uÌ„Ìƒhá¹‡ f. (x *Å›UDHATI?).

12630 Å›oÌ„dhÃ¡yati `purifies' TS., `removes anything obnoxious' Mn. [âˆš Å›UDH]
Pa. soÌ„dhÄ“ti `cleans, clears, pays (a debt), searches for'; Pk. soÌ„hÄ“i `cleans, searches'; NiDoc. Å›odheyiá¹£yasi `you will pay off', Å›odhitavo; S. soiá¹‡u `to weed, clean pipe of hookah'; WPah.jaun. Å›oÌ„aá¹‡oÌ„Ìƒ `to brush'; Bi. sohab `to weed', H. sohnÄ• ; G. sÉ”Ìƒvu Ìƒ `to sift, winnow'; Si. soyanavÄ• , hoËš `to seek'. -- Caus.: Pk. soÌ„hÄ• vÄ“i `causes to be cleaned'; Gy. eur. Å¡ulav -- `to sweep, wel. Å¡uvel f. `broom'.

12631 *Å›oÌ„dhi -- `purifying'. [âˆšÅ›UDH]
Pk. soÌ„hi -- f. `purity, penance'; P. sÅ«h f. `news, information'; G. soÄ« f. `convenient arrangement'.
Addenda: *Å›oÌ„dhi -- `news'. [Cf. Å›UDDHI -- `news', L. (Ju.) sudh f.; or MIA. NIA. forms poss. x early MIA. *sÅ«dhi -- < Å›UDDHI -- in view of P. sÅ«h f. `news']
Pk. soÌ„hi f. `purity, expiation, consideration (Ä• loÌ„canÄ• -- PSM), past, future'; OP. soi f. `news, reputation' (C. Shackle p. 57 suggests < * Å›roÌ„ti --), P. sÅ«h f. `news, information'.

12632 Å›oÌ„dhya -- `to be cleaned' Mn. [âˆšÅ›UDH]
Pk. sojjha -- `to be cleansed', sojjhaya -- m. `washerman'; L. sojhÄ• m. `care', sojhlÄ• m. `light, brightness'; P. sojhÄ• `prudent'; N. sojo `honest, straight'; A. xozÄ• `direct, straight', B. sojÄ• ; Or. sojÄ• `straight, frank';

Mth. Bhoj. sojh `straight', H. sojhÄ• ; G. sojuÌƒ `clean'; M. sojÄ« f. `dish of rice pure enough to be eaten'.

12633 Å›oÌ„dhyatÄ“ `is made clear' SaddhP. (saá¹• Å›oÌ„dhyatÄ“ MBh.) [Pass. of Å›OÌ„DHÃ¡YATI. -- âˆšÅ›UDH]
S. sojhaá¹‡u `to investigate, search for', sojhÄ« f. `intelligence'; L. sojhÄ« f. `profession of informer'.

12634 Å›oÌ„pha -- m. `intumescence, morbid swelling' SuÅ›r. [Prob. sanskritization of MIA. *soÌ„ha -- < Å›oÌ„tha -- m. SuÅ›r. ~ Å›vayÃ¡tha -- ÅšBr., Ëšthu -- SuÅ›r. -- âˆšÅ›VI]
Pa. soÌ„pha -- m. `swelling'; Si. soÌ„ `swelling, boil'.

12635 Å›oÌ„bha -- `bright' W., Ëšaka -- Naiá¹£. [âˆšÅ›UBH]
H. sohÄ• `bright, handsome'; OG. soha `bright'; Si. sova `agreeableness' or < saÃºbhaga -- . -- Ext. -- á¸• <-> or -- r -- : H. sohar `beautiful, pleasing'.

12636 Å›á¹“bhatÄ“ `shines, looks beautiful' RV. [âˆšÅ›UBH]
Pa. soÌ„bhati `shines', Pk. soÌ„bhadi, soÌ„hadi; S. suÌ„Ìƒhaá¹‡u, suÌƒhËš `to befit'; L. sohaá¹‡ `to become, befit, fit'; P. sohá¹‡Ä• `to look beautiful, fit' (pres. part. sohandÄ• , Ëšdá¹›Ä• `beautiful'); A. xohiba `to look beautiful'; MB. sohe `suits, befits'; Or. sohibÄ• `to shine, suit'; OAw. sohaÃ¯ `looks nice'; H. sohnÄ• `to shine, look beautiful, set off'; OG. sohaÃ¯ `shines', G. sohvuÌƒ, sovuÌƒ `to befit'. -- Kho. (Lor.) Å¡iik (3 sg. Å¡iur < *Å¡uur?) `to be fair, be becoming, be fresh and verdant, appear beautiful'?

12637 Å›oÌ„bhanÃ¡ -- `brilliant, beautiful' ÅšBr., n. `anything auspicious' R. [âˆšÅ›UBH]
Pa. soÌ„bhana -- , Ëšbhaá¹‡a -- `shining'; Pk. soÌ„bhaá¹‡a -- , soÌ„haá¹‡a -- `beautiful'; á¸Œ. Å¡oÌ„na, f. Ëšni `good'; S. suÌƒhaá¹‡o `handsome'; L. soÌ„há¹‡Ä• , soÌ„á¹‡hÄ• `beautiful, becoming', khet. sunnÄ• , awÄ• á¹‡. sÅ• Ë‹á¹‡Ä• ; P. sohaá¹‡ `pleasing', sohaá¹‡Ä• `beautiful', suhuá¹‡Ä• (whence suá¹‡hippaá¹‡ m. `beauty'), ludh. soÌ„hnÄ• ; A. xuwani f. adj. `elegant'; Mth. sohan `beautiful', H. sohan (m. `lover, friend'), sohnÄ• ; G. sohá¹‡Ä« f. `beauty'. -- S. suhaá¹‡o m. `dream'; OG. suhanaÃ¼á¹• n. `dream', G. sÉ”há¹‡uÌƒ, sÉ”á¹‡uÌƒ n. `dream, vision, illusion' Dave GujLg 193 rather than < *SUPINA -- .
Å›oÌ„bhanaka -- see Å›OÌ„BHÄ• Ã±JANA -- .

12638 Å›oÌ„bhÄ• ËŠ -- f. `splendour, beauty' TS. [âˆšÅ›UBH]
Pa. Pk. soÌ„bhÄ• -- f. `splendour', Pk. soÌ„hÄ• -- f.; S. suÌ„Ìƒh, suÌƒh f. `beauty', Or. sohÄ• ; H. soh f. `beauty, dress'.
Å›OÌ„BHIN -- ; *SUÅ›OÌ„BHA -- ; -- Å›OÌ„BHÄ• Ã±JANA -- ?

12639 Å›oÌ„bhÄ• Ã±jana -- , Ëšaka -- m. `the tree Moringa pterygosperma' MBh., Å›ubhÄ• Ã±jana -- , Å›aubhËš, Å›oÌ„bhanaka -- m. lex.
Pa. soÌ„bhaÃ±jana -- , Ëšaka -- m. `the tree Hyperanthia moringa', Pk. soÌ„haá¹• jaá¹‡a -- m., S. suhÃ£Ì„jiá¹›o; L. sohÄ• Ã±já¹‡Ä• , (Ju.) sohÃ£Ì„já¹›Ã£Ì„ m. `M. pterygosperma', P. sohÃ£Ì„já¹‡Ä• , soÃ£Ì„já¹‡Ä• , sÃµjá¹‡Ä• m.; B. sajinÄ• , nÄ• jinÄ• `H. moringa', Or. sajanÄ• , sajinÄ• , Bi. saÌƒhijan, sahjanÄ• , Mth. sohijan, sohjan, sahjan, Bhoj. sahijan, OH. saÃ¯ana m., H. sÃµjhnÄ• , sahiÃ±jan, sahijan, sahajnÄ• m.

12640 Å›obhin -- `resplendent' MBh. [Å›OÌ„BHÄ• ËŠ --]
Pk. soÌ„hi -- `shining, OG. sohi; -- ext. -- ll -- : Pk. soÌ„hilla<->
`shining'; OAw. sohilÄ• m. `nuptial song', H. sohlÄ• m.

12641 *Å›oÌ„bhyatÄ“ `is made to shine'. [Pass. of Å›oÌ„bhÃ¡yati AV. -- âˆš Å›UBH]
Si. sobinavÄ• , hoËš `to be proper, fit', sobina, hoËš `fit, proper' (or â†• Pa. soÌ„bhati?); -- see Å›ÃºBHVAN -- .
*Å›oÌ„ruá¹‡á¸• a -- `orphan' see *Å›OÌ„ -- 2.
*Å›oÌ„la -- `defective' see *Å›Uá¸• A -- .

12642 Å›á¹“Å›ucat -- `shining brightly' RV. [âˆšÅ›UC]
Phal. Å¡iÅ¡Ã³wo `clean'?

12642 Å›á¹“á¹£a -- m. `drying up, dryness' MBh., `summer' MahÄ«dhara on VS. 2, 32. [âˆšÅ›Uá¹£1]
Pa. Pk. soÌ„sa -- m. `drying up'; Woá¹-. Kaá¹-. Å¡oÌ„á¹£ `summer', Gaw. Å¡Å«á¹£, á¹£Å«á¹£, Sv. á¹£oá¹£, P.á¸• og. sÅ• Ë‹; A. xohÄ• `the quantity drunk at one time'; Or. sosa `thirst' (sosi `thirsty'); G. sos n. `thirst, desire'; M. sos m. `desire'.

12644 Å›oÌ„á¹£aá¹‡a -- `drying up', n. `drying, draining, suction' MBh. [âˆš Å›Uá¹£1]
Pa. soÌ„sana -- n. `causing to dry (in surgery)'; Pk. soÌ„saá¹‡a -- n.

`drying', Ëšá¹‡Ä•  -- , Ëšá¹‡ayÄ•  -- f.; A. xohani `drying, sucking'.

12645 Å›oÌ„á¹£Ã¡yati `makes dry' AV. [âˆšÅ›Uá¹£1]
Pa. soÌ„sÄ“ti `id.', Pk. soÌ„sÄ“i, Sh. Å¡uvÃ³Ä-kiÌ¯, 3 sg. Å¡Å«eÌ†i (< *
Å›oÌ„Å› --); WPah. (Joshi) Å›oÅ›á¹‡u `to suck'; Ku. sosá¹‡o `to dry, drain
of water, absorb, drink in', gng. Å›waÅ›aÌƒ&rtodtilde; `to sip up'; N. sosnu
`to soak up'; A. xohiba `to absorb, suck'; B. sosÄ• , susÄ• `to dry, absorb,
suck', Or. sosibÄ• , susËš, G. sosvuÌƒ.

12646 Å›oÌ„á¹£u -- m. `drought, thirst' lex. [âˆšÅ›Uá¹£1]
Ash. susu -- bÅ«m `steppe', susu -- stÉ™ `dry'; PaÅ¡.dar. susuwÄ• ËŠ `dry',
weg. sosÉ™wÃ¡.

12647 *Å›oÌ„á¹£ya -- `to be dried'. [Cf. aÅ›oÌ„á¹£ya -- `not drying up'
VarBrÌ¥S. -- âˆšÅ›Uá¹£1]
S. sosu m. `miserliness'; L. sos f. `loss by weight in drying'; P. sos
`dry'; -- PaÅ¡.ar. susÃ-k `dry'; -- Shum. sÃºsiky em `my shin -- bone' NTS
xiii 276?

12648 *Å›oÌ„á¹£yatÄ“ `is dried up'. [Pass. of Å›OÌ„á¹£Ã¡YATI. -- âˆšÅ›Uá¹£1]
S. sosaá¹‡u `to lessen, diminish', sosi f. `deficiency'.
Å›aukta -- see Å›UKTI -- .

12649 Å›aucÃ¡ -- n. `cleanness' &capamacr;Å›vÅšr. [âˆšÅ›UC]
Pk. soÌ„a -- n. `purity'.
*NIá¸¥Å›AUCA -- .

12650 Å›auá¹‡á¸• a -- `addicted' PÄ• á¹‡., `addicted to drink' MBh. [Prob.
belongs to `defective' group s.v. *Å›Uá¸• A -- infl. by Å›Uá¹‡á¸• Ä• -- 2]
Pa. soá¹‡á¸• a -- `addicted to drink', Pk. soá¹• á¸• a -- , suá¹• á¸• a -- , Si.
sonÌ†á¸• a.

12651 Å›auna -- `relating to dogs' MBh., Å›aÃºnaka -- m.nom.prop. ÅšBr. 2. *
Å›aunakha -- . [Å›aunika -- (MW.), saunika<-> (BhÄ• m.) m. `hunter'. -- Å›UNA
--]
1. Pa. soÌ„na -- , soÌ„á¹‡a -- m. `dog', soÌ„á¹‡i -- f., Kt. Wg. Ä‹uÌ„Ìƒ (or
< Å›UNA --), (Ju.) "son" NTS xvii 241, K. hÅ«nu, abl. hoÌ„ni m., kash.
hoÌ„nÅ- m., hoÌ„nyi f.

2. H. sonhÄ• m. `a kind of animal like a dog, the wild dog Canis rutilans (?)'; -- Pk. soÌ„á¹‡ahia -- m. `hunter with dogs'.
*Å›aunakha -- `dog' see prec.
Å›aubhÄ• Ã±jana -- see Å›OÌ„BHÄ• Ã±JANA -- .
Addenda: Å›auna -- . 1. Delete Kt. (GM 22.6.71).

12652 *Å›auá¹£kya -- `dryness'. [Cf. Å›aÃºá¹£kala -- `living on dried flesh or fish' VS. -- Å›Ãºá¹£KA --]
S. soki f. `drying -- up of a crop', soku `dried up (of crops), hard baked';
L. sokÄ• , soká¹›Ä• m. `dryness, drought'; P. sok, sokkÄ• , soká¹›Ä•  m. `id.', sokÄ• m. `sugarcane blight due to drought'.
ÅšCAND1 `shine': Å›CANDRÃ¡ -- ; -- âˆšCAND.
*ÅšCAND2 `leap' ~ âˆšSKAND: *Å›CANDATI; *AVAÅ›CANDATI, *PRAÅ›CANDATI, *VIÅ›CANDAYATI.

12653 *Å›candati `leaps'. [< IE. *skend -- in OIrish scennim `I leap' WP ii 540 beside SKÃ¡NDATI, Lat. scando, &c., see *avaÅ›candati, *viÅ›candayati. -- âˆš*Å›cand2, âˆšskand]
PaÅ¡. Ä• hand -- , Ä• and -- `to fall'.

12654 Å›candrÃ¡ -- `shining' in puru -- Å›candrÃ¡ -- , su -- Å›candrÃ¡ -- , &c. RV. [âˆšÅ›CAND1]
PaÅ¡. Ä• handalÃ¤iki `lamp, torch (?)' IIFL iii 3, 49.

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ÅšCUT `drip': Å›COÌ„TA -- , *Å›COÌ„TANA -- , Å›COÌ„TÃ¡YATI; PRAÅ›CUTITA -- .

12655 Å›coÌ„ta -- (wrongly Å›cyoÌ„ta --) m. `oozing' MÄ• latÄ«m. [âˆšÅ›CUT]
WPah.roh. Ä‹ho m. `waterfall'; Bi. choÄ•  `liquid which runs out when

molasses are pressed in a bag'.
Addenda: Å›coÌ„ta -- : WPah.ká¹-g. (kc.) Ä‹hÃ³, J. choÌ„ m.pl. `spring of water'.

12656 *Å›coÌ„tana -- n. `dripping'. [Cf. praÅ›coÌ„tana -- n. `dripping' Uttarar. -- âˆšÅ›CUT]
Bi. chonÄ« `exit for juice in sugar mill'.

12657 Å›coÌ„tÃ¡yati `causes to flow' ÅšBr. [Å›cá¹“tati `drops, trickles' RV. -- âˆšÅ›CUT]
Si. ovanavÄ• `to pour into, fill' (or < CYOÌ„TATI or SRÃ¡VATI).

12658 Å›maÅ›Ä• nÃ¡ -- n. `erection for burning dead, burial place for cremated bones' TS. ÅšrGrÌ¥. [Cf. Å›maÅ›Ä• ËŠ -- f. `ditch (SÄ• y.), dike (Naigh.)' RV. and kÅ«ËŠpÄ“ . . . Å›maÅ›Ä• ná¸—, Å›maÅ›Ä• ná¸— ká¹£á¸—trÄ“ AV.]
Pa. susÄ• na -- n. `cemetery' (whence susÄ• naka -- `employed in a cemetery', soÌ„sÄ• nika -- `connected with a cemetery'); Pk. masÄ• á¹‡a -- , susÄ• á¹‡a -- n. `place of cremation' (deformed as soÌ„mÄ• á¹‡a -- , sÄ«Ä• á¹‡a -- n.?), WPah.bhad. maÅ›Ä• á¹‡ n., Ku.gng. maÅ›Ã£Ì„&rtodtilde;, N. B. masÄ• n, Or. masÄ• á¹‡a, Ëšá¹‡i, sasÄ• na, Mth. Bhoj. masÄ• n, OAw. masÄ• na, H. masÄ• n m. (â†’ P. masÄ• á¹‡ m., L. (Ju.) masvÄ• á¹‡ m., S. masÄ• á¹‡u), G. masÄ• á¹‡ n., M. mhasaá¹‡, masaá¹‡ n., Ko. masá¹‡&etilde;; Si. sohon -- a, soÌ„n -- a, hoÌ„Ëš `grave', Md. mahÄ• nu (â†• Ind.?).
Å›MAÅ›Ä• NIKA -- , *Å›MÄ• Å›Ä• NA -- , Å›MÄ• Å›Ä• NIKÃ¡ -- .
Å›maÅ›Ä• nika -- see Å›MÄ• Å›Ä• NIKÃ¡ -- .
Addenda: Å›maÅ›Ä• nÃ¡ -- : S.kcch. masÄ• á¹‡ m. `cemetery'; Garh. masÄ• á¹‡ `cremation -- ground'; Md. mahÄ• na `grave' â†• Ind.

12659 Å›mÃ¡Å›ru -- n. `beard, mustache' RV. [Cf. (hÃ¡ri)Å›maÅ›Ä• ru -- , (hirÄ«)maÅ›Ã¡ -- ~ (hÃ-ri)Å›maÅ›ru -- `(with golden) beard', and Å›maÅ›Ä• ËŠ -- `(punning) dam, beard' RV.]
Pa. massu -- m. `beard', NiDoc. maá¹£u, Pk. massÅ«Ë˜ -- , maá¹• su -- , mÄ• su -- n.m., mÄ• surÄ« -- f.; Gy. gr. Å¡oÅ¡a `mustache'; Pr. muá¹£&uacutemacrdotdot;, mÃ¼Å¡yÅ«, mÃºÅ¡i `beard'; L. mas f. `first beard of a young man', mult. mÄ• s f., P. mass, massÅ« f., B. mÄ• surÄ«, Or. sÄ• sÄ• , Si. masa; -- Ä« of Ko. mÄ«Å›o `mustache' is unexpl. -- X GOÌ„CCHÄ• -- s.v. *MUCCHÄ• -- ?
Addenda: Å›mÃ¡Å›ru -- : A. moch (phonet. -- s) `beard' AFD 218, 231; Md.

matimas (mati -- < masta --) `moustache'.

12660 *Å›mÄ• Å›Ä• na -- `pertaining to cremation ground'. [Å›MAÅ›Ä• NÃ¡ --]
Ku. masÄ• á¹‡ `chief of ghosts', gng. maÅ›Ã£Ì„&rtodtilde; `goblin'.

12661 Å›mÄ• Å›Ä• nikÃ¡ -- `frequenting cremation grounds' PÄ• á¹‡. com., Å›maÅ›Ä• nika -- Car. [Å›MAÅ›Ä• NÃ¡ --]
Or. masÄ• á¹‡iÄ• `frequenting cremation grounds (e.g. of a goblin), term of abuse'; H. masÄ• nÄ« f. `one of the seven goddesses of smallpox', masÄ• niyÄ• m. `one who removes the remains of a burnt corpse or the influence of an evil spirit, graveyard ghost' (â†' P. masÄ• nÄ«, ËšnÄ«Ä• m. `one who removes the remains of a burnt corpse'); G. masÄ• á¹‡Ä« m. `one who officiates at burning or burying the dead', adj. `wretched'.

12662 *Å›yÄ• ta -- `cold'. [~ Å›YÄ• NA -- . -- âˆšÅ›YAI]
Kho. Å¡aru `cold' but in view of PaÅ¡. Shum. forms with -- r -- rather < * Å›YÄ• RA -- .

12663 Å›yÄ• na -- `congealed' W., `dry or hardened (of a sandbank)' BhartrÌ¥. [~ *Å›YÄ• TA -- . -- âˆšÅ›YAI]
Pk. sÄ• á¹‡a -- `thickened, congealed'; K. hÄ• nun `to become very cold', caus. hÃ¶neÌ†run; S. sÄ• á¹‡o `shrunk up, torpid, wearied, powerless'.
Addenda: Å›yÄ• na -- : WPah.ká¹-g. Å›Ã¡á¹‡á¹‡ m. `ice' (â†• KanaurÄ« Å¡Ä• á¹‡eÌ†nmig `to freeze' intr. Him.I 199).

12664 Å›yÄ• mÃ¡ -- `black, swarthy, dark -- blue' AV., Ëšaka<-> VarBrÌ¥S. 2. Å›yÄ• mÄ• -- f. `hen cuckoo' VarBrÌ¥S., `*hen pheasant, hen golden oriole' (opposed to bright cock bird s.v. *LOÌ„HIá¹£á¹-HA -- ). 3. *Å›yÄ• mÄ« -- `spleen' (semant. cf. Psht. toÌ„rai ~ toÌ„r `black' EVP 82). [Cf. Å›YÄ• VÃ¡ --]
1. Pa. sÄ• ma -- `black, dark, golden -- coloured'; Pk. sÄ• ma<-> `black, dark -- blue'; PaÅ¡.lauá¹›. Å¡Ä• mÄ• k (< *Å›yÄ• makka --), f. Å¡amÉ™Ä• (< * Å›yÄ• mikkÄ« --) `black', kch. nir. weg. sÄ• mek, kuá¹›. chil. á¹£Ä• mÄ• k (á¹£ -- after á¹£oÌ„á¹‡Ä• ËŠk `red' s.v. Å›OÌ„á¹‡Ã¡ -- 1?); K. Å›Ã´mu `dark blue, dark brown', hÃ´mu `dark grey', hÄ• m f. `dirtiedness'; P. sÃ£Ì„vÄ• `grey, greyish, green'; N. sÄ• uÌƒ `dark -- coloured'; A. xÄ• uÌƒ, xÃ£Ì„o `swarthy, lightish dark'; G. sÄ• m `black, dark'; Si. sam -- van `black colour'.
2. Ash. sÃ£Ì„ -- waÄ‹Å«ËŠ `hen monal pheasant' (waÄ‹Å«ËŠ < *VÄ• Å›UKA --

Add.), Kt. Å¡oÌ„m; Wg. Ä‹Ä• m, Ä‹Ã¤m f. `hen golden oriole', Tor. Å¡Ä• m f.; Phal. Sh.pales. Å¡Ä• m f. `hen of either bird'; K. "haum" f. `hen pheasant'.
3. Bshk. Å¡Ä“m `spleen', Tor. Å¡am, Phal. Å¡Ä“mi f., Sh.pales. Å¡oÌ„m, jij. Å¡Å• Ë˜m.
Å›YÄ• MALÃ¡ -- ; -- Å›YÄ• MÄ• LATÄ• -- ?
Addenda: Å›yÄ• mÃ¡ -- : WPah.ká¹-g. Å›Ã¡uÌƒÉ” `blue'.

12665 Å›yÄ• malÃ¡ -- `dark -- coloured' Hariv., Ëšaka -- Col. [Å›YÄ• MÃ¡ --]
Pk. sÄ• mala -- `dark -- coloured'; S. sÃ£Ì„viro, sÄ• vilo ( -- l -- < -- ll -- ) `dark blue, glossy dark, swarthy'; P. sÃ£Ì„vlÄ• , sauÌƒlÄ• , sÄ• vlÄ• , sÄ• ulÄ• , saulÄ• `black, dark -- complexioned, sallow'; N. sÄ• uÌƒlo `swarthy', B. sÄ• á¹…al (< *sÄ• &wtilde;al ODBL 321); Or. sÄ• uÌƒá¸·Ä• , Ëšá¸·iÄ• , sÄ• maá¸·Ä• , Ëšá¸·iÄ• `dark blue', sÄ• uÌƒriÄ• `darkcomplexioned'; Bi. sÃ£Ì„war, sauÌƒrÄ• `blackish grey (of cattle)'; Mth. sÄ• mar `nut -- brown'; Bhoj. sÃ£Ì„war `darkcomplexioned', OAw. sÄ• á¹• vara; H. sÃ£Ì„wal, sÃ£Ì„wlÄ• , sÃ£Ì„wrÄ• `brown, dark -- complexioned, of handsome countenance', sauÌƒrÄ• m. `anything black, soot'; G. sÄ• maá¸· -- vÄ• n `having black complexion', sÄ• má¸·uÌƒ `dark -- coloured'; M. sÃ£Ì„uá¸·Ä• , sÄ• vá¸·Ä• `purple, fair -- complexioned'. -- As epithet of KrÌ¥á¹£á¹‡a: S. sÃ£Ì„valu m. `title of KrÌ¥á¹£á¹‡a' (â†• E or Central sÃ£Ì„val --), H. sÃ£Ì„waliyÄ• m., G. sÄ• má¸·iyÉ” m.
Å›yÄ• malatÄ• -- see Å›YÄ• MÄ• LATÄ• -- .
Addenda: Å›yÄ• malÃ¡ -- : Garh. sÉ”ÌƒIu `black' (-- l -- < -- ll -- ?).

12666 Å›yÄ• mÄ• -- f. `a kind of plant (used for curing leprosy)' Paipp., Å›Ä• mÄ• ËŠ -- f. ÅšaunakaAV. [Cf. Å›YÄ• MÄ• ËŠKA --]
Pa. sÄ• mÄ• -- f. `a medicinal plant' (= piyaá¹…gu -- which means `a medicinal plant' and `the millet Panicum italicum'); K. hÄ• ma f. `the fodder grass P. colonum'; Mth. sÄ• m `a kind of autumn millet'.

12667 Å›yÄ• mÄ• ËŠka -- m. `the millet Panicum frumentaceum' VS. 2. * Å›yÄ• mÄ• kka -- . [â†’ Psht. Å¡amÄ• xa, Å¡amÅ«xa. <-> See Å›YÄ• MÄ• --]
1. Pa. sÄ• mÄ• ka -- m. `P. frumentaceum', Pk. sÄ• maÌ„Ì†ga -- , ËšmaÌ„Ì†ya -- m.; S. sÃ£Ì„Ãµ m. `P. frumentaceum and its grass'; WPah.bhal. Å›Ä• mÄ• u m. `a kind of darkish grass'; N. sÄ• mÄ• `a weed among rice'; B. sÄ• mÄ• `millet'; Or. suÃ£Ì„ cÄ• uá¸·Ä• `P. frumentaceum' (suÃ£Ì„ bhÄ• t `a dish prepared from it'); Bi. sÃ£Ì„wÃ£Ì„, sÄ• mÄ• , sÄ• Ä«Ëœ `P. mileaceum', Mth. sÄ• mÄ• , (SBhagalpur) samÄ• ; Aw.lakh. sÃ£Ì„wÄ• `a wild rice'; H. sÃ£Ì„wÄ• ,

sÃ£Ì„wÃ£Ì„, sÄ• mÄ• m. `P. frumentaceum'; G. sÄ• mÉ” m. `inferior kind of self -- sown grain'; M. sÃ£Ì„vÄ• , sÄ• vÄ• m. `P. frumentaceum or miliaceum'.
2. Wg. Å¡amÄ• k, Å¡amÃ¤k `oats'; L. savÃ£Ì„k, savÄ• k m. `the grass P. colonum', mult. sÃ£Ì„vak m. (Ju. f.) `the grain Ophismenus frumentaceus'; P. sÃ£Ì„vak m. `P. colonum', suÃ£Ì„k, sÄ• uÌƒk, sauÌƒk m. `wild rice', kgr. soak m. `a kind of millet'.
*Å›YÄ• MÄ• KATRÌ¥á¹‡A -- .
Addenda: Å›yÄ• mÄ• ËŠka -- : Si. hÃ¤mi, amu `the grain Paspalum scrobiculatum' DSL 545.

12668 *Å›yÄ• mÄ• katrÌ¥á¹‡a -- `straw of a kind of grain'. [Å›YÄ• MÄ• ËŠKA -- , TÅ•ÌŠá¹‡A --]
M. sÄ• vyÄ• á¹‡ n. `straw of Panicum frumentaceum'.
*Å›yÄ• mÄ• kka -- `millet' see Å›YÄ• MÄ• ËŠKA -- .

12669 Å›yÄ• mÄ• latÄ• -- f. `the climbing plant Echites frutescens' VarBrÌ¥S., Å›yÄ• malatÄ• -- f. KÄ• lid. [Å›YÄ• MÃ¡ -- , LATÄ• -- 1]
Or. suÃ£Ì„laÃ¯, suÃ£Ì„naÃ¯ `Ichnocarpus frutescens'.

12670 Å›yÄ• yant -- `freezing', pres. part. of Å›yÄ• ËŠyati ÅšBr. [âˆšÅ›YAI]
K. hondu m. `extreme coldness of a liquid'; -- ext.

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-- á¸• -- : K. haÌ£nduru `frozen hard (of a lake), very cold' (cf. Bshk. "shandur" name of a lake SE of PÄ«oÌ„d, AO xviii 257 with ext. -- r -- ), haÌ£dÃ¼rÃ¼ f. `pain from piercingly cold wind or frostbite' (loss of nasal?).

12671 *Å›yÄ• ra -- `freezing'. [Cf. Å›Ä• ra -- m. `wind' lex. and Wkh. sÅ«Ì¤r

`cold' < Ir. *sÄ• ra -- IIFL iii 3, 167. W. WÃ¼st RM 3, 10 connects this root with á¹-hÄ• ra -- , see *sthÄ• ra -- . <-> âˆšÅ›yai]
PaÅ¡.kuá¹›. Å¡olÌ„ro `ice', Shum. Å¡Ä• ËŠrÃ¤; Kho. Å¡aru `cold' (rather than < *Å›YÄ• TA --).

12672 Å›yÄ• vÃ¡ -- `dark, dark brown', Å›yÄ• vÄ• ËŠ, Å›yÄ• ËŠvÄ« -- f. `brown mare', Å›yÄ• ËŠvaka -- m. nom. prop. RV., adj. MW. [Cf. Å›YÄ• MÃ¡ --]
Kho. Å¡Ä• `black'; S. sÄ• o `dun or brown (of cattle), blue, green, yellow'; L. sÄ• vÄ• `grey' (Ju. also `green, fresh'), mult. sÄ• vá¹›e m. pl. `jaundice', awÄ• á¹‡. sÄ• vÄ• `green'; P. sÄ• vÄ• `grey, greyish, green'.
Å›YÄ• VÃ-YÄ• -- .
Addenda: Å›yÄ• vÃ¡ -- : WPah.ká¹-g. Å›Ã¡uá¹›É” `dark -- complexioned'.

12673 Å›yÄ• vÃ-yÄ• -- (metr.), Å›yÄ• vyÄ• Ë‹ -- f. pl. `darkness' RV. [Å›YÄ• VÃ¡ --]
Sh. Å¡&etildebrev;i, (Lor.) Å¡aiÄ© f. `soot', K. hÄ• y f.

12674 Å›yÄ“nÃ¡ -- m. `hawk, falcon, eagle' RV.
Pa. sÄ“na -- , Ëšaka -- m. `hawk', Pk. sÄ“á¹‡a -- m.; WPah.bhad. Å›eá¹‡ `kite'; A. xen `falcon, hawk', Or. seá¹‡Ä• , H. sen, s&etilde; m., M. Å›en m., Å›enÄ« f. (< MIA. *senna -- ); Si. sen `falcon, eagle, kite'.
ÅšYAI `congeal, freeze': Å›Ã-Å›ira -- , Å›Ä«tÃ¡ -- 1, Å›Ä«talÃ¡ -- , Å›Ä«talayati, Å›Ä«talÄ• -- , Å›Ä«nÃ¡ -- 1, *Å›aitala -- , *Å›aitiya -- , Å›aÃ-tya -- , *Å›yÄ• ta -- , Å›yÄ• na -- , Å›yÄ• yant -- , *Å›yÄ• ra -- ; *avaÅ›Ä«yatÄ“, avaÅ›yÄ• -- , *avaÅ›yÄ• pana -- , *avaÅ›yÄ• payati, pratiÅ›yÄ• ya -- , *pratiÅ›yÄ• yati, *viÅ›yÄ• na -- , *viÅ›yÄ• payati, saá¹• Å›yÄ• na -- .
Å›yolÌ„á¹‡Ä• ka -- , Å›yolÌ„nÄ• ka -- see Å›á¹“á¹‡A -- 1.
ÅšRAá¹€S see âˆšSRAá¹• S.

12675 *Å›raá¹-á¹-a -- `throat, neck'. [Cf. similar ending of *GÄ• á¹-á¹-A -- 1: see list s.v. KAá¹‡á¹-HÃ¡ --]
Sh.gil. á¹£&oarcacute;á¹-Å- m. `throat, neck', pales. á¹£olÌ„á¹-o `neck', koh. á¹£uá¹-É™, jij. á¹£Ã¶ËŠá¹-i `neck or throat (?)'; K. hoá¹-u m. `throat'.
ÅšRATH1 `loosen': *Å›RÌ¥THILA -- , *Å›LATHANA -- ; VÃ-Å›RATHAYATI, *VIÅ›RATHYATÄ“.
ÅšRATH2 `tie': *Å›RATHYA -- , Å›RANTHAYATI.

Å›rathana -- see *Å›LATHANA -- .

12676 *Å›rathya -- `to be tied, joint' (semant. cf. Pers. band `wrist').
[âˆšÅ›RATH2]
Wg. á¹£aÄ• Ä• ËŠ, ËšÄ• Ã© `wrist', Kt. á¹£aÄ• Ä«ËŠ; PaÅ¡.lauá¹›. á¹£aÄ• Ä• ËŠ `wrist', chil. á¹£Ä• Ä‹o `ankle', ar. á¹£Ä• cÌ£oÌ„ `arm below elbow'; K. hoÄ‹u m. `wrist'.
Å›rÃ¡d -- in cmpds. with âˆšKRÌ¥1 and âˆšDHÄ• .
Å›RÃ¡DDADHÄ• TI, Å›RADDHÄ• ËŠ -- .

12677 Å›rÃ¡ddadhÄ• ti (Å›raddÃ¡dhÄ• na -- , Å›rÃ¡ddhita -- RV.) `believes, expects from' MBh. [Å›RÃ¡D -- , âˆšDHÄ•]
Pa. saddahati `believes', Pk. saddahaÃ¯, pp. saddahia -- ; B. sÄ• dhÄ• , sÄ• dÄ• `to entreat'; Si. adahanavÄ• , pret. Ã¤dahuvÄ• `to believe in'.

12678 Å›raddhÄ• ËŠ -- f. `trust' RV., `desire' MBh., `longings of a pregnant woman' Car. [Å›RÃ¡D -- , âˆšDHÄ•]
Pa. saddhÄ• -- f. `faith'; Pk. saddhÄ• -- , saá¸• á¸• hÄ• -- f. `faith, desire'; S. sadha f. `desire'; L. sadhar f. `longing', awÄ• á¹‡. saddhur; B. sÄ• dh, sÄ• d `wish, fancy, pregnant woman's fancy', Or. sÄ• dha, sÄ• da, Bhoj. sÄ• dh, H. sÄ• dh, sÄ• d f.; Si. adavu `belief, trust' (DSL 197 der. from verb adahanavÄ• < Å›RÃ¡DDADHÄ• TI), sÃ¤dÃ¤ha, Ã¤dahilla (-- h<-> due to influence of Pa.).
Å›RADDHÄ• LU -- , Å›RÄ• DDHA -- .

12679 Å›raddhÄ• lu -- `trustful' BhP., `having pregnant longings' lex. [Å›RADDHÄ• ËŠ --]
Pk. saddhÄ• lu -- `trustful'; S. sadhÄ• ro `desirous'.

12680 Å›ranthayati `ties, connects, arranges' DhÄ• tup. [âˆšÅ›RATH2]
WPah. (Joshi) Å›Ã£Ì„dá¹‡u `to attach (a ploughshare)'. <-> Or < SAÃ±JAYATI (Hendriksen). -- See SÃ¡JATI.

12681 Å›rapÃ¡yati `heats' VS., `cooks' AitBr. `makes sweat' Vop. 2. Å›rapyÃ¡tÄ“ `is cooked' ÅšBr. [âˆšÅ›RÄ•]
1. Kt. á¹£Ä“ -- `to boil' (Rep1 57 < Å›RÄ• ËŠYATI); S. seiá¹‡u `to cook by steaming' (or poss. < svÄ“dayati). -- See *SÄ“KK -- .
2. K. Å›rapun `to be digested' (Å›r -- ?); -- hapun `to become exhausted or

worn out by delay'?
Å›rapyÃ¡tÄ“ see prec.
ÅšRAM `weary': Å›RÃ¡MA -- , Å›RAMAá¹‡Ã¡ -- , Å›RÄ• NTÃ¡ -- , Å›RÄ• ËŠMYATI; Ä• Å›RAMA -- , | *UPAÅ›RÄ• NTA -- , *UPAÅ›RÄ• NTI -- , PARIÅ›RAMA -- , VIÅ›RAMA -- , VIÅ›RAMAá¹‡A -- , VIÅ›RAMATÄ“, VIÅ›RAMYATÄ“, VIÅ›RÄ• NTA -- , VIÅ›RÄ• MA -- , VIÅ›RÄ• MAá¹‡A -- , VIÅ›RÄ• MAYATI, VIÅ›RÄ• MYATI.
Addenda: Å›rapÃ¡yati. 2. Å›rapyÃ¡tÄ“: WPah.ká¹-g. Å›Ã¡pá¹‡Ãµ `to reach boiling point'.
Å›rapyÃ¡tÄ“ see Å›RAPÃ¡YATI Add2.
ÅšRAMBH: â€ *Å›RAMBHA -- .

12682 Å›rÃ¡ma -- m. `labour,' RV. `fatigue' ÅšBr., AV. [âˆšÅ›RAM]
Pa. sama -- m. `fatigue'; AÅ›. acc. sg. samaá¹• `energy'; Pk. sama -- m. `fatigue, effort'; WPah.bhal. Å›É”uÌƒ m. `worry'; Si. mehe -- ya, mÄ“ -- ya `work, service' EGS 139 (< *hame?).

12683 Å›ramaá¹‡Ã¡ -- m. `ascetic, religious mendicant' ÅšBr., Ëšá¹‡Ä• -- , Ëšá¹‡Ä« -- f. R. [âˆšÅ›RAM]
Pa. Pk. samaá¹‡a -- m. `ascetic', Ëšá¹‡Ä« -- f., AÅ›.shah. man. Å›ramaá¹‡a -- , gir. dh. kÄ• l. samaá¹‡a -- , NiDoc. á¹£amana, Dhp. KharI. Å›ramaá¹‡a -- , á¹£amaá¹‡a -- , OSi. hamaá¹‡a, Si. mahaá¹‡Ä• , mÄ• á¹‡a m., meheá¹‡a f.
ÅšRAMBH `rest on': VIÅ›RAMBHA -- , VIÅ›RAMBHATÄ“.

12683a â€ *Å›rambha -- `trust'. [Å›rambhatÄ“ `trusts' DhÄ• tup.: âˆšÅ›RAMBH]
Si. amÌ†ba `trust' DSL 570.

12684 Å›raya -- m. `refuge' W. [âˆšÅ›RI]
Sh. (Lor.) á¹£Å« `rest, repose'; -- Kho. á¹£oi `near' (â†• a dialect with á¹£ -- < Å›r -- : very doubtful).

12685 *Å›rayaá¹‡Ä« -- `ladder'. [Cf. NIÅ›RAYAá¹‡Ä«ËŠ -- (niÅ›rÄ“á¹‡i -- ). Same as Å›Rá¸—NI -- ? Cf. Å›rÄ“á¹‡ikÄ• -- f. `tent' lex. and mngs. `house ~ ladder' in *Å›riá¹£á¹-a -- 2, *Å›rÄ«á¸• hi -- . -- Words for `ladder' see Å›RITÃ- -- . -- âˆšÅ›RI]
H. sainÄ«, senÄ« f. `ladder'; Si. hiá¹‡i, hiá¹‡a, iá¹‡i `ladder, stairs' (GS 84 < Å›rÄ“á¹‡i --).

12686 Å›rayaá¹‡Ä«ya -- `to be protected' MW. [âˆšÅ›RI]

PaÅ¡. á¹£enÄ«ËŠ `grown -- up (girl)' IIFL iii 3, 171.

12686a Å›rÃ¡yati `places' TS., `betakes oneself to' MBh., Å›rayatÄ“ `is placed, lies' RV., caus. Å›rÄ• yayati Gr. (ÃºcchrÄ• payati VS.). [âˆšÅ›RI]
Si. sayanavÄ• `to cause to remain, fix on' (or < Å›rÄ• yayati: rather than < Å›Ä• YAYATÄ“). -- For possible collision of âˆšÅ›RI with âˆšSAJ in NIA. lggs. other than Si. see SÃ¡JATI.

12687 *Å›rayantÄ« -- `ladder'. [Pres. part. of Å›RÃ¡YATI: see Å›RITÃ- -- . -- âˆšÅ›RI]
Kal.urt. Å¡Ä«t `ladder' (< *Å¡Ä«d with unexpl. Å¡ -- for á¹£ --). Shum. sÄ«ËŠndÄ«, Gaw. sidÄ«ËŠ (both with unexpl. s -- for á¹£ --): very doubtful.

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12688 Å›rÃ¡vaá¹‡a -- 1 n. `act of hearing' ÅšBr. [âˆšÅ›RU]
Pa. savana -- n. `hearing, ear'; Pk. savaá¹‡a -- m. `ear'; Si. sunu, huËš `hearing' (savana EGS 176 â†• Pa.).
*AÅ›RAVAá¹‡AKA -- .
Å›rÃ¡vaá¹‡a -- 2 m. `the 20th or 23rd asterism' AV. (Å›roÌ„á¹‡Ä• ËŠ -- f. TS.).
Å›RÄ• ËŠVAá¹‡A -- 2.

12689 Å›rÃ¡vas -- n. `renown' RV., `sound' BhP. [âˆšÅ›RU]
Pk. sava -- m. `renown'; Ash. á¹£o `information', Kt. Pr. á¹£Å« NTS xv 272; -- Si. sova `singing' rather < Å›Lá¹“KA -- or *Å›ROÌ„KA -- .
Å›rasta -- see SRASTA -- .
ÅšR&capamacr; `cook': Å›rÌ¥tÃ¡ -- 1, Å›rapÃ¡yati, Å›rapyÃ¡tÄ“, Å›rÄ• á¹‡a -- , Å›rÄ• ËŠyati, Å›rÄ«á¹‡Ä• ËŠti, *Å›rÄ«yatÄ“; *ut -- Å›irá¹‡a -- , *ut -- Å›Å«rá¹‡a -- , *ut -- Å›rÌ¥ta -- , *ut -- Å›rapayati, *ut -- Å›rÄ• á¹‡a -- ,

*ut -- Å›rÄ«á¹‡Ä• ti, *ut -- Å›rÄ«yatÄ“2, *viÅ›rapa -- , *viÅ›rÄ• ta -- , *viÅ›rÄ• yati; <-> *sÄ“kk -- ?

12690 Å›rÄ• á¹‡a -- `cooked, boiled' PÄ• á¹‡.vÄ• rtt., `moist' lex., n. `boiled meat' MW., Å›rÄ• á¹‡Ä• -- f. `rice gruel' lex. [âˆšÅ›RÄ•]
PaÅ¡.kuá¹›. á¹£oÌ„á¹‡, chil. á¹£oá¹‡, ar. á¹£oÌ„Ìƒá¹› `guts' IIFL iii 3, 171 with (?).

12691 Å›rÄ• ddhÃ¡ -- `faithful' Vop. [Å›RADDHÄ• ËŠ --]
Pa. Pk. saddha -- `faithful'; L. sÄ• d `virtuous, honest' (or â†• Pers. sÄ• da `frank'?); H. sÄ• dh `virtuous' (or â†• Sk. sÄ• dhu -- ?).

12692 Å›rÄ• ntÃ¡ -- `wearied' RV. [âˆšÅ›RAM]
Pa. santa -- `tired', Pk. saá¹• ta -- ; WPah. (Joshi) Å›Ä• ndá¹‡u intr. `to tire'. -- Or (like Sh.pales. Å¡odÅ«ËŠ) < Å›Ä• NTÃ¡ -- .
Addenda: Å›rÄ• ntÃ¡ -- : WPah.kc. Å›andiá¹‡o `to be (get) tired', ká¹-g. Å›Ã¡ndhá¹‡Ãµ, J. Å›Ä• ndá¹‡u.

12693 Å›rÄ• ËŠmyati `is tired' RV. [âˆšÅ›RAM]
Pa. sammati `is weary', Pk. sammaÃ¯; á¸Œ. Å¡*lmÅ«na `to become tired', Sh.gil. á¹£omÃ³Ä-kiÌ¯, koh. á¹£omoÌ„ná¹·, gur. á¹£amoÌ„ná¹·.

12694 *Å›rÄ• ya -- `head'. [Å›Ã-RAS --]
Ash. á¹£Ä• `head', Wg. á¹£ai, á¹£Ä“i, Kt. Å¡Ã¤i, Pr. Ç°Ä« (or < Å›Ã-RAS -- ?), Dm. á¹£aÌ‚, Kal.urt. á¹£eÄ©, Tor. Å¡Ä• . -- With various enlargements: Niá¹…g. á¹£ouÌƒká¹›É™Ì• ; Gaw. Å¡ouá¹-o; Tir. xÄ• á¹›, Shum. Å¡Ä• á¹›e.

12695 Å›rÄ• ËŠyati, Å›rÄ• ËŠti `cooks, boils' DhÄ• tup. [âˆšÅ›RÄ•]
Kt. á¹£Ä“ -- `to boil' (Rep1 57) rather < Å›RAPÃ¡YATI; <-> Ku. sÄ• á¹‡o `to water, irrigate' (cf. Å›rÄ• á¹‡a -- `moist, wet' lex., Å›RAPÃ¡YATI `makes sweat' Vop.): doubtful.
Å›rÄ• yayati see Å›RÃ¡YATI.

12696 Å›rÄ• va -- m. `hearing' MW., Å›rÄ• vaka -- m. `a sound audible from afar' ÅšiÅ›. [âˆšÅ›RU]
Wg. cÌ£Ä• , Ä• Ä• `cry, shout, voice'. -- See Add.
Addenda: Å›rÄ• va -- [Cf. Å›rÄ• vitÃ¡ -- n. `call' ÅšBr.]

12697 Å›rÄ• vaka -- m. `pupil, disciple' MÄ• latÄ«m. [âˆšÅ›RU]
Pa. sÄ• vaka -- m. `disciple'; Pk. sÄ• vaya -- m. `Jain adherent'; Si. sav --
, savu -- vÄ• `schoolboy, disciple, layman'.

12698 Å›rÄ• vaá¹‡a -- 1 n. `announcing' MBh. [Å›rÄ• vÃ¡yati. <-> âˆšÅ›ru]
Pa. sÄ• vana -- n. `announcing', Pk. sÄ• vaá¹‡a -- n., Ëšá¹‡Ä• -- f.; Si.
savuna `preaching'.

12699 Å›rÄ• ËŠvaá¹‡a -- 2 m. `the 20th or 23rd asterism' AV. [Å›RÃ¡VAá¹‡A --
2]
Pk. sÄ• vaá¹‡a -- m. `the 4th month July -- August', NiDoc. Å›ravaá¹‡a, S.
sÃ£Ì„vaá¹‡u m., L. sÄ• vaá¹‡, sauá¹‡, (Ju.) sÃ£Ì„vaá¹‡, P. sÄ• vaá¹‡, sÄ• uá¹‡,
sauá¹‡ m., WPah.bhal. Å›aÃ¼á¹‡ m., Ku. sauá¹‡, N. sÄ• un, A. xaon, B.
sÄ• á¹…an, Bi. sÄ• wan, sÄ• on, Mth. sÄ• on, Bhoj. Aw.lakh. H. sÄ• wan m., G.
sÄ• vaá¹‡ m.
Å›RÄ• VAá¹‡IKÃ¡ -- ; *PÅ«RVAÅ›RÄ• VAá¹‡A -- .
Addenda: Å›rÄ• ËŠvaá¹‡a -- 2: WPah.ká¹-g. (kc.) Å›Ã¡uá¹‡ m. `the month mid
July to mid August', Garh. sÉ”á¹‡ `the 6th month'; Md. huvan `the asterism
ÅšrÄ• vaá¹‡a'.
ÅšRI: â€ AVAÅ›RAYAá¹‡A -- , â€ *UT -- Å›RAYAá¹‡A -- .

12700 Å›rÄ• vaá¹‡ikÃ¡ -- `relating to the 4th month' W., m. `the 4th month'
PÄ• á¹‡. [Å›RÄ• ËŠVAá¹‡A -- 2]
S. sÃ£Ì„viá¹‡Ä« f. `the Rains'; L. sÄ• vaá¹‡Ä«, (Ju.) sÃ£Ì„vËš f. `the autumn
crop', P. sÄ• uá¹‡Ä«, sauá¹‡Ä« f., WPah.khaÅ›. Å›Ä• unÄ«; OMarw. sÄ• vaá¹‡Ä«
`belonging to the 4th month'.

12701 Å›rÄ• vÃ¡yati `proclaims' RV. [âˆšÅ›RU]
Pa. sÄ• vÄ“ti `proclaims', AÅ›.top. pp. savite, sÄ• vÄ• payÄ• mi (shah.
Å›ravakaá¹• , gir. srÄ• vÄ• pakaá¹• `connected with a proclamation'), Pk.
sÄ• vÄ“i, ËšvaÃ¯; K. hÄ• wun `to explain, show'.
ÅšRI `be in, enter': Å›raya -- , *Å›rayaá¹‡Ä« -- , Å›rayaá¹‡Ä«ya -- ,
Å›rÃ¡yati, *Å›rayantÄ« -- , Å›ritÃ¡ -- , Å›ritÃ- -- , *Å›ritrÄ• -- ,
Å›rá¸—á¹‡i -- , *Å›rÄ“trÄ« -- ; *apaÅ›rÄ• paá¹‡a -- , *apaÅ›rÄ• payati,
*avaÅ›rayati, Ä• Å›raya -- , Ä• Å›rayaá¹‡a -- , Ä• ËŠÅ›rayati, Ä• Å›rita -- ,
ucchraya -- , *ut -- Å›rayati, *ut -- Å›rÄ• paá¹‡a -- , *ut -- Å›rÄ• payati,
*utÅ›rÄ• ya -- , *ut -- Å›rita, *ut -- Å›rÄ«yatÄ“, upaniÅ›rayati,
Ãºpä• Å›rayati, niÅ›raya -- , niÅ›rayaá¹‡Ä«ËŠ -- , niÅ›rayati, *niÅ›rita -- ,

*praá¹‡iÅ›rayati, viÅ›raya -- , vÃ-Å›rayati, *samutÅ›raya -- ; -- âˆšÅ›riá¹£
2, âˆš*Å›liá¹£2.
*Å›riá¸• á¸• a -- `crosswise' see *Å›RÄ“á¸• A -- .

12702 Å›ritÃ¡ -- `situated in' RV. [âˆšÅ›RI]
Pa. sita -- `stuck to, depending on', Pk. sia -- ; OSi. hiya `situated'; --
Wg. á¹£Ã¤ `for, to' NTS xvii 300 with (??) or absol. from pres. st. s.v.
Å›RÃ¡YATI?

12703 Å›ritÃ- -- f. `entrance' RV. [Cf. other words for `ladder' conn. with
âˆšÅ›ri, âˆšÅ›riá¹£2 (âˆš*Å›liá¹£2): Å›rayaá¹‡Ä« -- , niÅ›rayaá¹‡Ä«ËŠ -- ,
*Å›rayantÄ« -- , *Å›ritrÄ• -- , *Å›rÄ“trÄ« -- ; *Å›riá¹£á¹-rÄ• -- ,
*Å›rÄ«á¸• hi -- , *Å›rÄ“á¹£á¹-rÄ« -- 2, *Å›liá¹£aá¹‡a -- , *Å›lÄ“á¹£á¹-rÄ« --
: see also NIá¸¥SARAá¹‡A -- , NIYÄ• ËŠNA -- . -- âˆšÅ›RI]
Pk. sii -- f. `ladder'; Ash. istrÄ«ËŠ `ladder made of a single log' (str <
Ä‹r as in istrÅ«ËŠ ~ Ã¡Å›RU --); Wg. cÌ£Ä«, cÌ£iÅ• `ladder', Kt. cÌ£Ä«k,
Pr. Ä• Ä«k, Ä‹Ä«x (NTS xvii 245 < *Ä‹rita -- = Å›ritÃ¡ --).
Addenda: Å›ritÃ- -- [Cf. Ir. *sritÄ• -- (cf. *Å›RITRÄ• --), Yid. xÌŒad
`ladder', Psht. xÌŒÉ™l EVSh 101]

12704 *Å›ritÄ• -- `ladder'. [See Å›RITÃ- -- . -- âˆšÅ›RI]
Sh. (Lor.) cÌ£icÌ£ `ladder', (Grahame Bailey) cÌ£hÄ-cÌ£, cÌ£hÄ-cÌ£h f. (if
aspiration is genuine, poss. < *Å›riá¹£á¹-rÄ• -- ?).
ÅšRIá¹¢1 `stick to': *Å›riá¹£ati, *Å›riá¹£á¹-a -- 1, *Å›rÄ“á¹£ita -- ,
*Å›rÄ“á¹£á¹-rÄ« -- 1, *Å›rÄ“á¹£man -- , *Å›rÄ“á¹£mara -- ; -- âˆšÅ›liá¹£1.
ÅšRIá¹¢2 `be in, enter'. [Cf. (hrÌ¥dÃ-) Å›rÄ“á¹£Ä• ma `we shall cause to
enter' RV., hrÌ¥daya -- Å›rÃ-á¹£ -- `entering the heart' AV. -- s --
enlargement of âˆšÅ›RI]
*Å›riá¹£á¹-a -- 2, *Å›riá¹£á¹-rÄ• -- , *Å›rÄ«á¸• hi -- , *Å›rÄ“á¹£á¹-rÄ« --
2.

12705 *Å›riá¹£ati `embraces'. [Cf. abhiÅ›rÃ-á¹£ -- f. `binding together' RV.
~ Ä• -- Å›liá¹£ati `embraces' R., Å›lÃ-á¹£yati. <-> âˆšÅ›riá¹£1]
Pk. sisaÃ¯ `embraces'.

12706 *Å›riá¹£á¹-a -- 1 `clinging to'. [~ Å›LIá¹£á¹-A -- . -- âˆšÅ›RIá¹£1]
Pk. siá¹-á¹-ha -- `joined'.

12707 *Å›riá¹£á¹-a -- 2 `entered, resting on'. [For `house ~ ladder' in Dard. cf. *Å›RÄ«á¸• HI -- and Å›rÄ“á¹‡ikÄ• -- f. `tent' lex. ~ niÅ›rÄ“á¹‡i<-> `ladder' (NISRAYAá¹‡Ä«ËŠ -- , *Å›RAYAá¹‡Ä« --). -- See Å›ritÃ- -- . <-> âˆšÅ›riá¹£2]
Bshk. Å¡iá¹-h, Å¡iá¹- `house'; Phal. Å¡Ä«á¹-i `inside'; Bi. sÄ«á¹-hÄ• `cushion of straw or rushes on mouth of well on which bucket rests as water is discharged'. -- With unexpl. Å¡ -- for á¹£ -- : Kal.rumb. Å¡Ä«á¹- `ladder' (urt. Å¡Ä«t < *Å›RAYANTÄ« -- ?). -- Tor. Å¡Ä«r `house' (AO viii 309 < Å›liá¹£á¹-a<-> with -- r -- < -- á¹£á¹- -- unexpl.) rather < *Å›RÄ«á¸• HI -- .
*Å›riá¹£á¹-rÄ• -- `ladder'. [âˆš*SRIá¹£2]
See *Å›RITRÄ• -- .

12708 Å›rÄ«ËŠ -- f. `light, beauty' RV., `welfare, riches' AV.
Pa. Pk. sirÄ« -- f., Pk. sÄ« -- f. `prosperity'; M. -- s hon. affix to names of relationship (e.g. Ä• jÌˆÄ• -- s, Ä• jÄ« -- s) LM 412. -- Si. siri `health, happiness' (EGS 180) â†• Pa. <-> See Add.
Å›Rá¸—YAS -- , Å›Rá¸—á¹£á¹-HA -- .
Addenda: Å›rÄ«ËŠ -- : â€ Å›RÄ«PARá¹‡Ä« -- .

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12709 *Å›rÄ«á¸• hi -- `resting -- place, ladder'. [< *Å›riáº“ -- dhi -- ? <-> For `ladder ~ house' see *Å›riá¹£á¹-a -- 2. -- âˆšÅ›riá¹£2]
Pk. siá¸• á¸• hi -- f. `ladder', Woá¹-. Å¡iá¹› f.; Tor. Å¡Ä«r f. `house' (AO viii 109 < Å›liá¹£á¹-a -- without explanation of r, see *Å›RIá¹£á¹-A -- 2); L. sÄ«á¹›h f. `rapids in a stream'; P. sÄ«á¹›hÄ« f. `ladder' (PhonPj 131 < Å›rÄ“á¸• hi --); B. siá¹›i, sÄ©á¹›i `ladder, staircase, flight of steps', Or. siá¹›hi, siá¹›i; Bi. Aw.lakh. H. sÄ«á¹›hÄ« f. `ladder', G. sÄ«á¸• Ä« f., M. Å›iá¸• hÄ«, Å›iá¸• Ä« f. -- With unexpl. o/u (cf. Å›roÌ„á¹‡Ä« -- f. `path'

lex. ~ niÅ›rÄ“á¹‡i -- f. `ladder'?): PaÅ¡.laur. á¹£uá¹›, nir. dar. weg. á¹£uá¹›Ä«ËŠ `ladder' (â†’ Par. Å¡oá¹› `stair, ladder' IIFL iii 3, 172), Phal. Å¡Å«Ë˜á¹›i.
Addenda: *Å›rÄ«á¸• hi -- : WPah.ká¹-g. Å›Ã-á¹›h f. (obl. -- I) `ladder', Å›Ã-á¹›hÉ” m. `ladder, big staircase', Å›Ã-á¹›hI f. `small do.'.

12710 Å›rÄ«á¹‡Ä• ËŠti `cooks' PaÃ±cavBr.com. DhÄ• tup. [âˆšÅ›RÄ•]
Gy. pal. Å¡nÄƒr, caus. Å¡naÃºÄƒr `burns' more prob. < *UT -- Å›RÄ«á¹‡Ä• TI JGLS 3rd ser. xxxix 29.

12710a â€ Å›rÄ«pará¹‡Ä« -- f. `the tree Gmelina arborea' Hcat., Ëšá¹‡ikÄ• <-> f. `Myristica malabarica and Myrica sapida' Bhpr., Ëšá¹‡a -- n. `Premna spinosa or longifolia' Hcat. [Å›RÄ«ËŠ -- , PARá¹‡Ã¡ --]
Pk. sÄ«vaá¹‡á¹‡Ä«, sÄ«vannÄ« -- f. `a partic. kind of tree'; M. Å›ivan, Å›ivnÄ« f. `a partic. timber -- tree', Å›ivaá¹‡, Å›ivá¹‡Ä« f. `Gmelina arborea (a timber -- tree)', hal. sivnÄ• `a partic. tree' (T. Burrow 18.6.79).
â€ *Å›ruvÄ• -- see *Å›RÅ« -- Add2.

12711 Å›rÄ«phala -- m. `Aegle marmelos' lex., n. `its fruit' Mn., `coconut' Garuá¸• aP., Å›iraá¸¥phala -- m. `coconut palm' lex. [Å›RÄ«ËŠ -- , PHÃ¡LA -- 1?]
Pk. sirihala -- n. `fruit of Aegle marmelos'; M. Å›ahÄ• á¸·&etilde;, Å›Ä• á¸·&etilde; n. `coconut'; Ko. Å›iyÄ• á¸·&etilde; n. `tender coconut' S. M. Katre ArchOr 9, 216.

12712 *Å›rÄ«yatÄ“ `is cooked'. [Cf. Å›RÄ«á¹‡Ä• ËŠTI. -- âˆšÅ›RÄ•]
Pa. sijjati intr. `boils'; H. sÄ«jnÄ• intr. `to simmer (of pot on low fire)'. -- Or poss. < SVIDYATÄ“. -- B. sijÄ• `to be boiled', Or. sijibÄ• , G. sijvuÌƒ, M. Å›ijÌˆá¹‡&etilde;, Ko. Å›ijtÄ• : poss. < *Å›rÄ«yatÄ“, but prob. < their corresponding forms with sijh -- < SÃ-DHYATI.
ÅšRU `hear': Å›rÌ¥á¹‡á¹“ti, Å›rÃ¡vaá¹‡a -- 1, Å›rÃ¡vas -- , Å›rÄ• va -- , Å›rÄ• vaka -- , Å›rÄ• vÃ¡yati, Å›rutÃ¡ -- , Å›rÅ«yÃ¡tÄ“, *Å›roÌ„ka -- , Å›roÌ„tas -- , Å›rá¹“tra -- , Å›rá¹“triya -- , Å›lá¹“ka -- ; *aÅ›ravaá¹‡aka -- , Ä• Å›rÌ¥á¹‡oÌ„ti, Ä• ËŠÅ›rÄ• vayati, *niÅ›rÌ¥á¹‡oÌ„ti, *praá¹‡iÅ›rÄ• vayati.

12713 *Å›ruá¹…ka -- `horn'. [Cf. *Å›RÅ« -- , Å›Å•ÌŠá¹…GA --]

Kho. sruá¹…g (Lor. also Å¡ruá¹…g) `horn' (Belvalkar Vol 96 with s from Ir. srÅ« -- &c.), Sh.pales. á¹£ugo.

12714 Å›rutÃ¡ -- `heard' RV. [âˆšÅ›RU]
Pa. suta -- `heard', NiDoc. Å›ruda, 1 sg. pret. Å›rudemi, 3 pl. Å›rutaá¹• ti, KharI. á¹£uta, Pk. sua -- , Tir. strÅ« -- `to hear' AO xii 187, S. suo pp. of suá¹‡aá¹‡u < Å›RÌ¥á¹‡á¹“TI.

12715 *Å›rÅ« -- `horn'. 2. *Å›rauva -- `horned'. [Cf. Av. srÅ«<-> `horn']
1. Pr. Ã¼Ä• Å« `horn', Tor. á¹£oÌ„.
2. Altern. < *Å›ARVA -- : Ash. soÌ„ `markhor'; Wg. Ä‹&omacrtodtod;w `male markhor' (< *Ä‹roÌ„w â†' Yid. Ä‹É™raÅ«ËŠ IIFL ii 200).
*Å›ARVA -- , Å›Å•ÌŠá¹…GA -- , *Å›RUá¹…KA -- .
Addenda: *Å›rÅ« -- . 1. Pr. Ã¼Ä• Å« `horn', Tor. á¹£oÌ„ (or < â€ *Å›ruvÄ• -- as in Ir. e.g. X. Rosh. xÌŒaÌ„Ì†w, Sar. xÌŒew, Yid. xÌŒow EVSh 104).

12716 Å›rÅ«yÃ¡tÄ“ `is heard' RV. [âˆšÅ›RU]
Pa. sÅ«yati, suyyati `is heard', NiDoc. Å›ruyadi, S.la. sujÌ„aá¹‡u.
Addenda: Å›rÅ«yÃ¡tÄ“: Md. ivenÄ« `is heard', ivvanÄ« `announces, asks'.

12717 *Å›rÄ“á¸• a -- `slanting, squinting'. 2. *Å›rÄ“á¸• ha -- . 3. *Å›rÄ“á¸• á¸• ha -- . 4. *Å›riá¸• á¸• a -- . [AO xviii 252 derives Kaf. and Dard. forms < *Å›Ä«rta -- ~ Å›Ä«rá¹‡a -- `broken'. Poss. *Å›riá¸• a -- (< *Å›RÌ¥TA -- 2 rather than *Å›Ä«rta --) X *TRÄ“á¸• á¸• A -- . But other `defective' words have rhyme -- forms beginning with Å› -- , e.g. KUá¹‡á¹-HA -- ~ Å›Uá¹‡á¹-HA --]
1. Wg. á¹£eá¹›e `blind', Dm. á¹£É™Ì• Å•a, á¹£uÅ•a; PaÅ¡. á¹£É™á¹›Ã³ `blind in one eye', Shum. á¹£Ä“á¹›a; Kaá¹-. á¹£iá¹› `blind', Gaw. á¹£Ä“Ì†á¹›É”Ì• , Kal. á¹£á¸—Å•Ã¤, á¹£á¸—Ã¤, Bshk. á¹£Ä• r, f. á¹£Ä«r, Sv. sÃ©á¹›o, Phal. á¹£Ä«ËŠá¹›u, Sh. á¹£evo; WH. seá¹›Ä• `having one eye smaller than the other, squinting'; M. Å›eá¸• Ä• m. `the indistinct and shadowy appearance of an object seen by weak or short -- sighted eyes or under deficient light'.
2. P. seá¹›hÄ• , sÄ«há¹›Ä• `perverse, ignorant'; Or. seá¹›ha `bloodless, anaemic' (or < *Å›reá¸• á¸• ha --).
3. Ku. seá¹›o `having cataract in one eye'; WN. seá¹›ho, N. seá¹›o `squinting'; Or. see 2 above.
4. P. siá¸• á¸• Ä• m. `obstinacy'.
*Å›rÄ“á¸• á¸• ha -- , *Å›rÄ“á¸• ha -- `defective' see prec.

Å›rÄ“á¸• hÄ« -- see *Å›RÄ“á¹£á¹-RÄ« -- 2.
Addenda: *Å›rÄ“á¸• a -- . 1. WPah.ká¹-g. Å›Ã©á¹›É” `blind in one eye', kc. Å›eá¹›o `blind in one eye, blind'.

12718 Å›rá¸—á¹‡i -- (metr. often Å›rayaá¹‡i --) f. `line, row, troop' RV. [Same as *Å›rayaá¹‡Ä« -- (for `line ~ ladder' cf. *Å›rÄ“á¹£á¹-rÄ« -- 2)? -- âˆšÅ›ri]
Pa. sÄ“á¹‡i -- f. `guild, division of army'; Pk. sÄ“á¹‡i -- f. `row, collection'; S. sÄ«á¹‡a f. `the threads of the loom between which the warp runs'; Or. seá¹‡i `row of rafters in a thatched roof, the wooden plates on which the rafters are put crosswise'; Bi. senÄ« `the broad flat metal plates in a tobacconist's shop'.
Å›RÄ“á¹‡YA -- .

12719 Å›rÄ“á¹‡ya -- m. `*tribesman (?)' (nom. prop. BHS ii 536). [Å›Rá¸—á¹‡I --]
Sh. á¹£Ä«á¹‡, pl. Ëšá¹‡i m. `a Shina man' Rep1 58, (Lor.) á¹£iá¹‡Ã³, f. Ëšá¹‡i adj. (< *Å›raiá¹‡yaka -- ?).

12720 *Å›rÄ“trÄ« -- `ladder'. [Cf. Å›rÄ“trÌ¥ -- `one who has recourse to' MBh. -- See Å›RITÃ- -- . -- âˆšÅ›RI]
Ash. Ä‹eitr `ladder' (< *Ä‹aitr -- dissim. from Ä‹raitr -- ?).

12721 Å›rá¸—yas -- `better' RV., `auspicious' MBh., n. `better state' AV. [Å›RÄ«ËŠ --]
Pa. seyyoÌ„ nom. sg. m. `excellent', n. `happiness'; Pk. sÄ“a -- `fortunate', n. `fortune', sÄ“aá¹• sa -- , sejjaá¹• sa -- adj.; Gy. pal. Å¡Ä“ `happy' (Å¡ -- < *á¹£ -- < Å›r --).

12722 *Å›rÄ“á¹£ita -- `stuck together'. [~ Å›LÄ“á¹£AYATI. -- âˆšÅ›RIá¹£1]
Pk. sÄ“sia -- `connected, made slippery'.

12723 *Å›rÄ“á¹£á¹-rÄ« -- 1 `clinger'. [âˆšÅ›RIá¹£1]
Phal. Å¡eÌ„Ìƒá¹£á¹-rÄ-Ì„ `flying squirrel'?

12724 *Å›rÄ“á¹£á¹-rÄ« -- 2 `line, ladder'. [For mng. `line' conn. with âˆš Å›RIá¹£2 cf. Å›Rá¸—á¹‡I -- ~ âˆšÅ›RI. -- See Å›RITÃ- -- . -- âˆšÅ›RIá¹£2]
Pk. sÄ“á¸• hÄ-Ì„ -- f. `line, row' (cf. pasÄ“á¸• hi -- f. `id.'. -- < EMIA.

*sÄ“á¹-hÄ« -- sanskritized as Å›rÄ“á¸• hÄ« -- , Å›rÄ“á¹-Ä« -- , Å›rÄ“á¸• Ä«<-> (Col.), Å›rÄ“dhÄ« -- (W.) f. `a partic. progression of arithmetical figures'); K. hÄ“r, dat. Ëšri f. `ladder'.

12725 Å›rá¸—á¹£á¹-ha -- `most splendid, best' RV. [Å›RÄ«ËŠ --]
Pa. seá¹-á¹-ha -- `best', AÅ›.shah. man. sreá¹-ha -- , gir. sesá¹-a -- , kÄ• l. seá¹-ha -- , Dhp. Å›eá¹-ha -- , Pk. seá¹-á¹-ha -- , siá¹-á¹-ha -- ; N. seá¹-h `great, noble, superior'; Or. seá¹-ha `chief, principal'; Si. seá¹-a, Ëšá¹-u `noble, excellent'.
Å›RÄ“á¹£á¹-HIN -- .

12726 Å›rÄ“á¹£á¹-hin -- m. `distinguished man' AitBr., `foreman of a guild', ËšnÄ« -- f. `his wife' Hariv. [Å›Rá¸—á¹£á¹-HA --]
Pa. seá¹-á¹-hin -- m. `guild -- master', Dhp. Å›eá¹-hi, Pk. seá¹-á¹-hi -- , siá¹-á¹-hi -- m., Ëšiá¹‡Ä« -- f.; S. seá¹-hi m. `wholesale merchant'; P. seá¹-h m. `head of a guild, banker', seá¹-haá¹‡, Ëšá¹‡Ä« f.; Ku.gng. Å›Ä“á¹-h `rich man'; N. seá¹-h `banker'; B. seá¹-h `head of a guild, merchant'; Or. seá¹-hi `caste of washermen'; Bhoj. Aw.lakh. sÄ“á¹-hi `merchant, banker', H. seá¹-h m., Ëšá¹-han f.; G. Å›eá¹-h, Å›eá¹-hiyÉ” m. `wholesale merchant, employer, master'; M. Å›eá¹-h, Ëšá¹-hÄ«, Å›eá¹-, Ëšá¹-Ä« m. `respectful term for banker or merchant'; Si. siá¹-u, hiËš `banker, nobleman' H. Smith JA 1950, 208 (or < Å›Iá¹£á¹-Ã¡ -- 2?)

12727 *Å›rÄ“á¹£man -- `mucus'. 2. `cord' (cf. aÅ›rÄ“á¹£mÃ¡n -- `without bands' AV., Å›lÄ“á¹£man -- n. `cord' AitBr.). [~ Å›LÄ“á¹£MÃ¡N -- . -- âˆšÅ›RIá¹£1]
1. Pa. semha -- n. `phlegm', Pk. semha -- , seá¹• bha -- , siá¹• bha -- , seppha -- , sÄ“pha -- m.; Ash. á¹£Ä«&atildedotdot;, PaÅ¡. á¹£Ä«Ëœ (NTS vii 107 â†• Ind. *Å›remha -- : altern. with IIFL iii 3, 171 < Å›iá¹• hÄ• á¹‡a -- s.v. Å›RÌ¥á¹…KHÄ• á¹‡IKÄ• -- ); S. sÄ«pho m. `blubber of fish'; WPah.sod. Å›im `mucus', (Joshi) Å›Ä«m m.; N. sep `vaginal secretion of goats and cows in heat'; A. xep `spittle', B. chep; Or. chepa, chipa `spittle with phlegm'; H. s&etilde;bhÄ• m. `rheum, watery humour'; M. Å›&etilde;b, Å›em f. `mucus (of nose or bowels)', Å›&etilde;bÄ• m. `discharge from horse's nostrils'; Si. sem -- a `mucus'. -- See Add.

2. N. sephÄ• `fringe of a woman's petticoat, sepá¹-i `braid, hem of a garment', sepnu `to twine (thread)'.
*Å›RÄ“á¹£MARA -- .
Addenda: *Å›rÄ“á¹£man -- : WPah.ká¹-g. Å›Ã©ppe f.pl. `lather, bubbles'; kc. Å›Ä«mbh, Å›Ä«mh, ká¹-g. Å›Ã-mmh m. `snot', Å›Ã-mhá¹‡Ãµ `to blow the nose'; J. Å›Ä«m `snot'; A. sep (phonet. xep) `phlegm' AFD 211.

12728 *Å›rÄ“á¹£mara -- `sticky, slimy'. [~ Å›lÄ“á¹£malÃ¡ -- . <-> *Å›rÄ“á¹£man --]
WPah.bhal. Å›immar n. `mucus'.
*Å›roÌ„ka -- ~ Å›Lá¹“KA -- q.v. [âˆšÅ›RU]

12729 Å›rá¹“á¹‡i -- f. usu. du. (lex. also m.) `hip and loins, buttocks' RV.
Pa. soÌ„á¹‡Ä« -- f. `buttock'; Pk. soÌ„á¹‡i -- f. `hips'; Wg. cÌ£uÌ„Ìƒ, cÌ£ Å•uÌ„Ìƒ `thigh, hip'; Kt. cÌ£uÌ„Ìƒ `inside of thigh'; Pr. á¹-oÌ„Ìƒ `thigh'; Kal.rumb. ustruÌƒ, obl. ustruÌ„ÌƒÅ•una `hip'; Kho. Å¡ron `buttocks, pudenda, hip'; Si. hiá¹‡a `waist' SigGr ii 470. <-> Ash. á¹£Å«n `navel', Wg. á¹£uá¹‡ik, Kt. Gaw. á¹£uá¹‡ (NTS ii 279, vii 107) < Å›Uá¹‡á¸• Ä• -- .
*UPAÅ›ROÌ„á¹‡IKA -- .
Å›roÌ„tas -- see next.

12730 Å›rá¹“tra -- n. `ear' RV. [âˆšÅ›RU]
Pa. soÌ„ta -- n. `ear', Pk. soÌ„a -- n., Si. soÌ„. -- Å›roÌ„tas -- n. lex. is sanskritization of Pk. soÌ„a -- .
Å›Rá¹“TRIYA -- .

12731 Å›rá¹“triya -- `learned in the Veda' AV., m. `Brahman so versed' Mn. [Å›Rá¹“TRA --]
Pa. sottiya -- , sotthiya -- (-- tth -- after sattha -- < Å›Ä• STRÃ¡ -- ?) m. `wise man'; Mth. H. sotÄ« m. `a partic. Brahman clan'; OSi. set nom.

prop. of a Brahman.
*Å›rauva -- `horned' see *Å›RÅ« -- .

12732 Å›laká¹£á¹‡Ã¡ -- `slippery, smooth, soft, tender, gentle' AV., `thin, small' lex., f. Å›laká¹£á¹‡ikÄ• ËŠ -- AV.
Pa. saá¹‡ha -- `smooth, gentle'; AÅ›. sakhina -- `gentle'; Pk. saá¹‡ha -- , laá¹‡ha -- , sahiá¹‡a -- `smooth, fine, small'; Gy. eur. sano `fine, thin, small'; PaÅ¡. (Å Ä“va) sanÃ¡ `thin' (â†• Ind.); K. Å›rÃ´nu, srËš `soft, damp'; S. sanho `fine, thin, minute'; P. nannhÄ• , nannÄ• `small, young' (< laá¹‡ha --), Ku. nÄ• no; N. sÄ• nu `small', sÄ• khine `dwarfish', nÄ• ni `little girl'; B. nannÄ• `tiny'; Or. sÄ• na `small, youngest'; Mth. nanuÄ• `young, child', nÄ• nhiá¹-Ä• `childhood'; H. nÄ• nh, nÄ• nhÄ• `small, light', nan(n)hÄ• `small'; OG. nÄ• nhÅ«á¹• `small, light', G. nÄ• hnuÌƒ, nÄ• nuÌƒ `small'; M. sÄ• han, sÄ• nÄ• , lahÄ• n, lahÄ• nÄ• `small', Ko. sÄ• nu; -- Si. sihin `fine, thin' SigGr ii 468? -- P. chÄ• nhÄ• `mean', m. `slave'? -- Ku. syÄ• no `young, childish' (y unexpl.). -- X SÅ«ËŠKá¹£MA -- 1 q.v. *AVAÅ›LAKá¹£á¹‡AYATI.
Addenda: Å›laká¹£á¹‡Ã¡ -- [Cf. Shgh. nÄ• n `smooth, even' â†• IA. EVSh 73]: Brj. nÄ• nhau `small' (R. S. McGregor 6.4.67).

12733 *Å›lathana -- `loosening'. [Å›rathana -- n. lex., Å›lathati `is loose' BhP. -- âˆšÅ›RATH1]
K. lahanun `to become slack'?
ÅšL&capamacr;GH `boast, praise': Å›LÄ• ËŠGHATÄ“, Å›LÄ• GHANA -- , Å›LÄ• GHÄ• -- , *Å›LÄ• GHIYA -- , Å›LÄ• GHYA -- ; *VIÅ›LÄ• GHATÄ“.

12734 Å›lÄ• ËŠghatÄ“ `values' ÅšBr., `vaunts' &capamacr;past., `praises' MBh. [âˆšÅ›LÄ• GH]
Pa. silÄ• ghati `praises', Pk. salaÌ„Ì†haÃ¯, lÄ• haÃ¯, ger. silÄ• haá¹‡ijja -- , sÄ• haá¹‡Ä«a -- , S. sarÄ• haá¹‡u, sÄ• rËš, P. salÄ• há¹‡Ä• , sarÄ• huá¹‡Ä• , ludh. srÄ• uhnÄ• ; N. sar(h)Ä• unu `to thank', sar(h)Ä• inu `to be praised'; OAw. sarÄ• haÃ¯ `praises', H. sarÄ• hnÄ• , OMarw. sarÄ• i, G. sarÄ• hvuÌƒ. -- sar -- for sal<-> (< Å›l --) prob. due to regular development of -- l -- > -- r<-> in S., north G. and east H. and subsequent spread of r -- forms. Pk. forms with s -- (~ sal --) poss. < *Å›rÄ• gh -- .
Addenda: Å›lÄ• ËŠghatÄ“: WPah.ká¹-g. (kc.) sÉ™rÄ• ËŠá¹‡Ãµ `to praise' â†• H.

12735 Å›lÄ• ghana -- n. `boasting' MBh., `praising' SÄ• h. [âˆšÅ›LÄ• GH]

Pk. salaÌ„Ì†haá¹‡a -- n. `praise', N. sarhaÌ„Ì†ni, saraÌ„Ì†ni, H. sarÄ• han m.

12736 Å›lÄ• ghÄ• -- f. `boasting, praise' MBh. [âˆšÅ›LÄ• GH]
Pk. salÄ• hÄ• -- , silËš, sÄ• hÄ• -- f. `praise', S. sÄ• raÌ„Ì†ha f., H. G. sarÄ• h f.

12737 Å›lÄ• ghya -- `to be praised' MBh. 2. *Å›lÄ• ghiya -- . [âˆšÅ›LÄ• GH]
1. Pk. saggha -- `praiseworthy'.
2. G. sarÄ• hÄ« `admirable, charming'.
ÅšLIá¹¢1 `stick to': Å›liá¹£á¹-a -- , Å›lÃ-á¹£yati, Å›lÄ“á¹£Ã¡ -- , Å›lÄ“á¹£ayati, Å›lÄ“á¹£mÃ¡n -- , Å›lÄ“á¹£malÃ¡ -- , Å›lÄ“á¹£mÄ• ta -- , *Å›lÄ“á¹£muka -- ; <-> âˆšÅ›riá¹£1.
*ÅšLIá¹¢2 `be in, enter'. [l -- form of âˆšÅ›RIá¹£2 (cf. âˆšÅ›liá¹£1 ~ âˆšÅ›riá¹£1 and -- Å›li -- in praÅ›lita -- `a type of sandhi (< joining?)': âˆšÅ›RI]
*Å›LIá¹£Aá¹‡A -- , *Å›LÄ“á¹£á¹-RÄ« -- .

12738 *Å›liá¹£aá¹‡a -- `ladder'. [âˆš*Å›LIá¹£2]
WPah.jaun. liÅ›Ä«á¹‡ `wooden ladder' (< *Å›liá¹£aá¹‡Ä« -- ?); N. lisnu `ladder'.

12739 Å›liá¹£á¹-a -- `clinging to' KÄ• á¹-h. [~ *Å›riá¹£á¹-a -- 1. -- âˆšÅ›liá¹£1]
Pa. Pk. siliá¹-á¹-ha -- `adhering' (Pk. also `embraced, touching'); Si. siluá¹-u `sticking to, smooth, polished', siliá¹-u `touching'.

12740 Å›lÃ-á¹£yati `adheres to' ChUp. [~ *Å›RIá¹£ATI. -- âˆšÅ›LIá¹£1]
Pk. lissaÃ¯, silÄ«saÃ¯ `embraces' (sisaÃ¯ < *Å›RIá¹£ATI); N. lisinu `to adhere to, be sticky'; H. lisnÄ• `to be sticky'. <-> Si. lihanavÄ• `to unloose, untie', lissanavÄ• `to slide, cause to untie': for semant. development `is sticky <-> slips -- becomes loose' cf. *lasati2, *lasyati.

12741 Å›lÄ“á¹£Ã¡ -- m. `adhering to' R. [âˆšÅ›LIá¹£1]
Pa. Pk. silÄ“sa -- m. `embrace', Pk. lÄ“sa -- m.; -- H. lhes, les m. `stickiness' rather < Å›LÄ“á¹£MÃ¡N -- .

12742 Å›lÄ“á¹£ayati `connects' DhÄ• tup., Å›lÄ“á¹£ita -- MBh. [~ *Å›RÄ“á¹£ITA

-- . -- âˆšÅ›LIá¹£1]
Pk. silÄ“saÃ¯ `embraces', lÄ“saá¹‡a -- n. `joining'; Ku. lesá¹‡o `to stick together', lesÄ«á¹‡o `to be stuck, be entangled, be confused'; N. lesnu `to stick, besmear'; Or. lesibÄ• , nesibÄ• `to smear, plaster', H. lhesnÄ• , lesnÄ• (â†' P. lesá¹‡Ä•).

12743 *Å›lÄ“á¹£á¹-rÄ« -- `ladder'. [~ *Å›rÄ“á¹£á¹-rÄ« -- 2. -- âˆš*Å›liá¹£2]
Bshk. Å¡ilÄ“á¹- `ladder' < *Å›lÄ“á¹-h (< *Å›lÄ“á¹£á¹-a -- AO xviii 251) â†• a dialect in which á¹£á¹- > á¹-h (~ Bshk. cÌ£h).

12744 Å›lÄ“á¹£mÃ¡n -- m. `mucus, phlegm' ÅšBr., n. `glue' &capamacr;past. [~ *Å›RÄ“á¹£MAN -- . -- âˆšÅ›LIá¹£1]
Pa. silÄ“suma -- n. `phlegm', Pk. silemha -- , silimha -- m.; Gy. eur. lim m. `mucus from nose', á¸Œ. lÄ«ma; L. lim f. `phlegm, mucus from nose'; -- Pk. silÄ“sa -- m. `phlegm'; á¸Œ. leÅ¡ `glue', Kal.rumb. á¹£ilÄ“á¹£ < * Å¡ilÄ“á¹£p, Kho. á¹£oloá¹£p; S. lesu m. `mucus from nose, glutinosity'; L.awÄ• á¹‡. les `glue'; P. les f. `glutinosity'; Ku. liso `glue, resin'; N. liso `birdlime' (lesyailo, lisËš `sticky, slippery, flexible, soft'); A. lehukÄ• `flexible'; H. lhes, les m. `stickiness, paste'. -- WPah.bhal. siln/as `glue' with s is prob. â†• another IA. language or â†• Ir. (cf. Pers. sirÄ«Å¡, Psht. salex). -- Altern. (but less prob.) < LÄ“Å›A -- : K. lÄ«Å› m. `small amount left remaining in a receptacle'; M. lesaá¹- m. `oil or other substance left sticking in a pot'.
Å›LÄ“á¹£MALÃ¡ -- , Å›LÄ“á¹£MÄ• TA -- , *Å›LÄ“á¹£MUKA -- .

12745 Å›lÄ“á¹£malÃ¡ -- `abounding in mucus' PÄ• á¹‡.gaá¹‡a. [~ *Å›RÄ“á¹£MARA -- : cf. Å›lÄ“á¹£maá¹‡Ã¡ -- `slimy' ÅšBr. -- Å›LÄ“á¹£MÃ¡N --]
S. lesiru `sticky, viscid' or < *Å›lÄ“á¹£mila -- cf. Å›lÄ“á¹£mika<-> `relating to phlegm' SuÅ›r.

12746 Å›lÄ“á¹£mÄ• ta -- m. `Cordia latifolia' lex., Ëšaka -- m. MBh., Å›lÄ“á¹£mÄ• ntaka -- m. YÄ• jÃ±.com. [Cf. Å›LÄ“á¹£MAN -- m. `its fruit' lex.]
S. lesÅ«á¹›Ä« f. `Cordia latifolia'; L. lasÅ«á¹›Ä• m. `the tree

C. myxa'; P. lasÅ«á¹›hÄ• , lasiÄ• rÄ• m. `C. myxa and its fruit', H. lisauá¹›Ä• , lasËš, lasoá¹›Ä• , ËšorÄ• m. `the fruit'.

12747 *Å›lÄ“á¹£muka -- `sticky'. [Å›LÄ“á¹£MÃ¡N --]
P. lesvÄ• m. `a common field weed'; N. lisu `Ficus elastica, fruit of Lauranthus, sticky substance made of mistletoe berries'; A. lehu `a coarse grass'.

12748 Å›lá¹“ka -- m. `sound, hymn of praise' RV., `stanza' ÅšBr. [âˆšÅ›RU]
Pa. siloÌ„ka -- m. `fame, verse', Pk. saloÌ„ga -- , ËšoÌ„ya -- , siloÌ„ga -- , ËšoÌ„a -- , suloÌ„a -- m. `praise'; Kho. Å¡ilog `tale' (â†’ Dm. Å¡ulok, Phal. Å¡ulÅ«ËŠg, Sh. Å¡iloÌ„k f. â†’ á¸Œ. Å¡iloÌ„k m.); Si. sova `singing' (or poss. < *Å›ROÌ„KA -- or Å›RÃ¡VAS -- ? <-> silev, silova, sololÌ„va `stanza' â†• Pa.).
Addenda: Å›lá¹“ka -- : Kho. Å›ilÃ³g `tale' BKhoT 73; Md. lava `song, poem'?

12749 Å›vaka -- m. `*dog' (`wolf' Nalac.). [Å›VÃ¡N --]
Wg. spÃ¤i `dog': rather â†• Psht. spai.

12750 Å›vÃ¡n -- m. `dog' RV., nom. sg. Å›vÄ• ËŠ ~ Å›uvÄ• ËŠ (metr.), acc. Å›vÄ• ËŠnam ~ Å›uvÄ• ËŠnam (metr.).
Pa. sÄ• nom. sg. m. 'dog', suvÄ• na -- , ËšÄ• á¹‡a -- m. (supÄ• na -- , ËšÄ• á¹‡a -- hyper -- Paliism of E suvÄ• na -- BSBU 115 rather than â†• Ir., cf. Av. span -- ?), NiDoc. Å›vana, Pk. sÄ• á¹‡a<-> m., Ëšá¹‡Ä« -- f., Si. suvan.
Å›UNA -- , *Å›UNAKHA -- , Å›UNÄ«ËŠ -- , Å›AUNA -- , *Å›AUNAKHA -- , Å›VAKA -- ; *Å›UNAMÅ«TRA -- ; -- Å›VÄ• VÃ-DH -- ?

12751 Å›vÃ¡pad -- , Å›vÄ• ËŠpad -- m. `wild animal' AV.
Gy. arm. solav `dog': very doubtful.
Å›VÄ• ËŠPADA -- , *Å›VÄ• PADYA -- .

12752 Å›vÃ¡bhra -- m.n. `hole, pit, den' RV.
Pa. sobbha -- m. `hole, pit, pool' (o?); Si. heb -- a (< nom. sg. *hobi),
hop `water -- filled hollow, small pond'. <-> Wg. Ä‹Å« `hole' < *Å›Å«RA --
2.

12753 Å›vÃ¡Å›ura -- m. `husband's father' RV., `wife's father' SÅ«.,
`husband's or wife's father' cl., Å›vaÅ›uraka -- m. `a poor or dear father
-- in -- law' PaÃ±cat.
Pa. sasura -- m. `father -- in -- law', Pk. sasura -- , susura<-> m., á¸Œ.
slsvra m., Ash. Å¡ipasÃº, Wg. paÅ¡Å«ËŠr, Kt. Ä‹É™styÃ¼Å•, Ä‹Ã¼Å•É™, Pr.
Ä• Ã¼jÌˆÃ¼, Bashg. psÅ«r, Dm. paÅ¡ur, Tir. sxlr, PaÅ¡. (-- m = `my') lauá¹›.
Å¡airÄ« (poss. after f. Å¡airÅ«ËŠ < Å›VAÅ›RÅ«ËŠ --), nij. Å¡Ã¤irÃ-É™m, uzb.
Å¡Ã¤iriá¸—m, kch. Å¡Ä«riem, nir. weg. sansurÄ• ËŠ, kuá¹›. Å¡eÅ¡urÃ¡, ar.
Å¡Ä“riem, dar. Å¡Ä“rá¸—m, Shum. Å¡aÌƒÅ¡urem, Gaw. ploÅ¡Å«ËŠr, Kal.
iÅ¡pÃ¡Å¡ur, Kho. iÅ¡paÅ¡Ãºr, Bshk. Å¡Å«Å¡ur, Tor. Å¡láº“o, Mai. (Patan)
xwÅ«r, Sv. Å¡ur, Phal. Å¡Å«r, Sh.gil. Å¡aiÅ-r, gur. Å¡Ä• ir, pales. Å¡Ä“r, K.
hihuru m., S. sahuro m., L. sauhrÄ• m., awÄ• á¹‡. saÃ¹rÄ• , P. sahurÄ• m.
(sasur m. â†• H.), WPah.bhal. Å›ohur, (Joshi) Å›aurÄ• , Ku. sasur, saur,
sauro, hauro m., N. sasuro, A. xahar, B. sasar, Or. sasura, Mth. Bhoj.
Aw.lakh. sasur, H. sasur, susar, susrÄ• m., WH. sauhrÄ• m., OG. susara m.,
G. sasrÉ” m., M. sÄ• srÄ• (or < Å›VÄ• Å›URA -- ?), Ko. sosro, Si. suhuru. --
Feminines formed from Å›vÃ¡Å›ura -- for his wife: Pa. sasurÄ« -- f.,
PaÅ¡.uzb. Å¡Ã¤Å¡É™rÄ« `mother -- in -- law', nir. sansurÄ«ËŠ, kch.
sasÉ™rÄ«ËŠ, weg. sa(n)surÄ«ËŠ, kuá¹›. Å¡Ã£Ì„Å¡urÄ«ËŠ, Shum. Å¡aÌƒÅ¡uri,
Woá¹-. Å¡erÅ¡ f. Buddruss Woá¹- 127, P. sahurÄ« f., H. susrÄ« f. (~ sÄ• sÅ« <
Å›VAÅ›RÅ«ËŠ --).
Å›VAÅ›URÄ«YA -- , Å›VAÅ›URYÃ -- , Å›VAÅ›RÅ«ËŠ -- , Å›VÄ• Å›URA -- ,
Å›VÄ• ËŠÅ›URI -- ; *Å›VAÅ›URAGHARA -- , *Å›VAÅ›URAÅ›Ä• LÄ• -- ,
*Å›VAÅ›URÄ• LAYA -- , *Å›VAÅ›URÄ• Å›RAYA -- ; *TÄ• TAÅ›VAÅ›URA -- ,
*DÄ• DDAÅ›VAÅ›URA -- , *PITRIYAÅ›VAÅ›URA -- , *PHUPPHÄ«Å›VAÅ›URA -- ,
BHRÄ• TRÌ¥Å›VAÅ›URA -- , *MÄ• TULAÅ›VAÅ›URA -- , *MÄ• TRÌ¥á¹£VASRÌ¥Å›VAÅ›URA
.
Addenda: Å›vÃ¡Å›ura -- : WPah.ká¹-g. (kc.) Å›Ã©urÉ” m. `father -- in --
law', ká¹-g. Å›É”Ì• Ì„rÉ” m., Garh. sasru, A. also Å›ahur (phonet. xohur).

12754 *Å›vaÅ›uraghara -- `wife's father's house'. [Å›VÃ¡Å›URA -- , GHARA --
]
K. hoÌ†hawuru, hoÌ„wuru m. `wife's father's house'; <-> L.awÄ• á¹‡. saÃ¹re

`father -- in -- law's house' < *saÃ¹rÄ• Ë‹re?
Addenda: *Å›vaÅ›uraghara -- , 12755 *Å›vaÅ›uraÅ›Ä• lÄ• -- , *Å›vaÅ›urÄ• laya -- , 12756 *Å›vaÅ›urÄ• Å›aya -- : K. hoÌ†hawuru, hoÌ„wuru rather < â€ Å›VAÅ›RÅ«Å›VAÅ›URA -- pl. `in -- laws' KathÄ• s.; L.awÄ• á¹‡. saÃ¹re rather pl. of saÃ¹rÄ• < Å›VÃ¡Å›URA -- ; Ku. sasurÄ• s, saurÄ• s rather < *sa(s)ur -- hÄ• s (cf. OSi. suhuru -- hus) replacing Å›vaÅ›rÅ«Å›vaÅ›ura -- ; -- hence Bi. Mth. sasurÄ• r, H. susrÄ• r (dissim. N. sasurÄ• li, H. susrÄ• l) rather < Å›VÃ¡Å›URA -- with ext. r, for which see MÄ• TULÄ“YA -- in Add. 14745 and PÃ-TRIYA -- Add2 (f. gender replacing pl.?). J.C.W.
WPah.ká¹-g. sÉ™re_á¸· m. `family, kinship, father -- in -- law's family' (see *Å›VAÅ›URAÅ›Ä• LÄ• --) â†• P.?

12755 *Å›vaÅ›uraÅ›Ä• lÄ• -- `father -- in -- law's house'. [Å›VÃ¡Å›URA -- , Å›Ä• ËŠLÄ• --]
P. suryÄ• l `relatives of a man in whose house a boy's wedding is observed' < *suhurahÄ• l -- ; WPah.roh. (Hendriksen) sÉ”reá¸· `kinship (on both father's and mother's side)'; Ku. sasurÄ• s, saurÄ• s `father -- in -- law's house' < *sasurasÄ• w < ËšsÄ• á¸· or < *Å›VAÅ›URÄ• Å›AYA -- ; N. sasurÄ• li `wife's father's family and house'; Bi. sasurÄ• r `father -- in -- law's house', Mth. sasurÄ• r, Ëšri `id., gaol (because during the British administration thieves were well fed there)'; H. susrÄ• l, susrÄ• r, ËšrÄ« f. `wife's father's family and house'. -- This accounts for the gender of H. and with loss of s of *sasursÄ• l in N. Bi. Mth. H. presents less phonet. difficulty than * Å›vaÅ›urÄ• <-> laya -- would with its complete loss of final -- aya -- in all mod. forms.
*Å›vaÅ›urÄ• laya -- `father -- in -- law's house'. [Å›VÃ¡Å›URA -- , Ä• LAYA --]
See *Å›VAÅ›URAÅ›Ä• LÄ• -- .

12756 *Å›vaÅ›urÄ• Å›aya -- or ËšÄ• Å›raya -- `father -- in -- law's house'. [Å›VÃ¡Å›URA -- , Ä• Å›AYÃ¡ -- or Ä• Å›RAYA --]
Ku. sasurÄ• s, saurÄ• s `father -- in -- law's house'. -- See * Å›VAÅ›URAÅ›Ä• LÄ• -- .

12757 *Å›vaÅ›uriya -- , Å›vaÅ›uryÃ -- `father -- in -- law's son' Pat., `husband's younger brother' KathÄ• s. 2. *Å›vÄ• Å›uriya -- , Å›vÄ• Å›urya -- KathÄ• s. BSOAS xxiii 108. [Replaced older Å›VÄ• Å›URÃ¡ -- . -- Å›VÃ¡Å›URA --]

1. PaÅ¡.lauá¹›. iÅ¡pairÄ«ËŠ `wife's brother', dar. paerÄ«ËŠ `wife's or husband's brother'.
2. Mai.ky. Å¡arÄ« `wife's brother', Bshk. Å¡Ä• Å¡ir (if Ä• is old; but in that case poss. < Å›VÄ• ËŠÅ›URI --).

12758 Å›vaÅ›urÄ«ya -- `belonging to the father -- in -- law' &capamacr;pÅšr. [Å›VÃ¡Å›URA --]
L.awÄ• á¹‡. surhÄ“j `father -- in -- law's house' (< *surahÄ«j<-> < *sahurÄ«j --).
Å›vaÅ›uryÃ -- see *Å›VAÅ›URIYA -- .

12759 Å›vaÅ›rÅ«ËŠ -- f. `husband's or wife's mother' RV.
Pa. sassÅ«Ë˜ -- f. `id.', Pk. sassÅ« -- , sÄ• sÅ« -- , sÄ• suyÄ• -- , sussÅ« -- , Gy. eur. Å¡aÅ¡uy, saÅ¡Ëš, sasËš, á¸Œ. Å¡vá¹£, Ash. Å¡ipÃ´s, Wg. Ä‹oÌ„dÉ™r, Kt. cÌ£ucÌ£, Pr. sÃ¼t, Dm. iÅ¡paÅ¡i, PaÅ¡.lauá¹›. Å¡airÅ«ËŠ, nij. Å¡Ã¤irÄ«ËŠm, lagh. Å¡Ä«rÅ«, ar. Å¡erwoÌ„, Kal. ispre_s, Kho. iÅ¡preá¹£Ã-, Bshk. Ä• iÅ¡, Tor. paiá¹£, Mai.ky. icÌ£oÌ„á¹£ (< *ispraá¹£Å« Buddruss Kan 42), Sv. praÅ¡ NOPhal 44 (praá¹£ G. Buddruss), Phal. preá¹£, Sh. Å¡&ahacek;á¹£, K. haÅ›, S. sasu, L. sass, awÄ• á¹‡. sas, P. sass, sassÅ«, WPah.bhad. Å›ikh, bhal. Å›ikkhÅ«, khaÅ›. Å›e\xu, rudh. Å›aÅ›Å›Å«, Å›eu. Å›aÅ›, Ku. sÄ• sÅ«, hÄ• sÅ«, gng. Å›Ä• Å›u, N. sÄ• su, A. xÄ• hu, B. sÄ• s, sÄ• suá¹›i, Or. Mth. sÄ• su, Bhoj. sÄ• su, OAw. sÄ• su, H. sÄ• s, sÄ• sÅ«, G. sÄ• su, M. sÄ• sÅ«, Ko. sÄ• sÅ«s (for -- s see Å›RÄ«ËŠ --); OSi. suhuru -- hus `father -- in -- law and mother -- inlaw', Si. suhul < *suhu -- with -- l(l) -- suffix H. Smith JA 1950, 196.
*TÄ• TAÅ›VAÅ›RÅ« -- , *DÄ• DDAÅ›VAÅ›RÅ« -- , *PITRIYAÅ›VAÅ›RÅ« -- , *PHUPPHÄ«Å›VAÅ›RÅ« -- , *MÄ• TULAÅ›VAÅ›RÅ« -- , *MÄ• TRÌ¥á¹£VASRÌ¥Å›VAÅ›RÅ« -
.
ÅšVAS1 `breathe': Å›vÃ¡siti, Å›vÄ• sÃ¡ -- , Å›vÄ• sita -- ; aviÅ›vÄ• sin -- , Ä• Å›vÄ• sa -- , *ut -- Å›vasiti, *ut -- Å›vÄ• sa -- , niá¸¥Å›vÄ• sa -- 1, niÅ›vasiti, niÅ›vÄ• sa -- , praÅ›vÄ• sa -- , viÅ›vasati, viÅ›vÄ• sa -- , viÅ›vÄ• sayati, viÅ›vÄ• sin -- , vaiÅ›vÄ• sika -- ; -- âˆšÅ›uá¹£2.
Addenda: Å›vaÅ›rÅ«ËŠ -- : WPah.ká¹-g. Å›Ã¡Å›Å›u f. `mother -- in -- law', kc. Å›aÅ›u f., J. Å›Ä• Å› f., Garh. sÄ• su.
â€ Å›vaÅ›rÅ«Å›vaÅ›ura -- see *Å›VAÅ›URAGHARA -- .
ÅšVAS1: â€ Ä• Å›VÄ• SITA -- .

12760 Å›vÃ¡s2 `on the following day, tomorrow'. 2. Å›uvÃ¡s (metr.) RV.

1. Pa. svÄ“, sÄ“ `tomorrow', Si. seá¹-a, heËš (adv. suffix -- á¹-a).
2. Pa. suvÄ“ `tomorrow'; AÅ›.top. suve suve `day by day'; Pk. suvolì„, suvÄ“ `tomorrow'; Dm. Ä‹Å« `yesternight'; WPah.pÄ• á¸• . Å›Å«Ä« `tomorrow'. -- With unexpl. additions: Ash. Å¡Ã¡keÄ© `tomorrow'; Kho. (Lor.) Å¡upÄ«á¹…ga `day after tomorrow'.
APARAÅ›VAS, *Ä• TRIÅ›VAS, PARAÅ›VAS.

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12761 Å›vÃ¡siti `breathes heavily' RV. (Å›vÃ¡santu AV.). [âˆšÅ›VAS1]
Pa. sasati `breathes', Pk. sasaÃ¯; WPah.jaun. saÅ›á¹‡olì„lƒ `to pant'.

12762 *Å›vÄ• tara -- , Å›vÄ• trÃ¡ -- (RV. x 46, 7 Å›vÄ• tarÄ• ËŠsolì„?) `invigorating (of soma)', n. `invigorating food' RV. (see G. Morgenstierne SarÅ«pa -- BhÄ• rati (Lakshman Sarup Memorial Vol.) 3). [âˆšÅ›VI]
Kt. Ä‹É™wÄ• ÌŠ `rhubarb', Kho. iÅ¡pÄ• r: both altern. < *Å›vÄ• ta -- or * Å›vÄ• ra -- ; -- Pr. uÄ‹Ã¡pÉ™r < *Å›Ä• tvara -- ?
Å›vÄ• trÃ¡ -- see prec.

12763 *Å›vÄ• na -- `swelling'. [Cf. durgÅ•ÌŠbhi -- Å›van -- RV.? -- âˆšÅ›VI]
PaÅ¡.lauá¹›. iÅ¡pÄ• ËŠn `udder', dar. pÄ• n, ar. polì„n IIFL iii 3, 19 with (?) rather than < PÄ• ËŠNA -- .

12764 Å›vÄ• ËŠpada -- m. `beast of prey' RV. [Å›VÃ¡PAD --]
Pa. sÄ• pada -- m.; Pk. sÄ• vaya -- m. `wild animal'.
*Å›VÄ• PADYA -- .

12765 *Å›vÄ• padya -- `wild'. [Å›VÄ• ËŠPADA --]
OAw. sÄ• iya m. `wild animal'; H. sÄ• waj `savage, wild', m. `wild animal (deer, tiger, &c.)'; G. sÄ• vaj `savage, barbarian', n. and sÄ• vjuÌƒ n. `wild

animal, tiger'; M. sÄ• vajÌˆ, ËšvÄ«jÌˆ n. `wild animal'.

12766 Å›vÄ• vÃ-dh -- m. `porcupine' AV. 2. *Å›uvÄ• vidh -- . 3. sÄ“dhÄ• -- f. YÄ• jÃ±. 4. *sÄ“á¸• hÄ• -- . [sÄ“dhÄ• -- is prob. with T. Burrow BSOAS xii 141 â†• Drav., Tam. ey, Tel. Ä“du, &c. DED 2283 (and not with LÃ¼ders PhilInd 177 < *Å›vavidh --). The retroflex in Å›vÄ• viá¸• h -- (nom. Ëšviá¹-, Ëšviá¸•) of some MSS. of &capamacr;pastamba and most of BaudhÄ• yana and in *sÄ“á¸• hÄ• -- also suggests non -- Aryan origin. But if sÄ“dhÄ• -- was replaced through pop. etym. by Å›vÄ• vidh -- , the antiquity of the latter is attested by its occurrence in AV., by the Ä‹ -- of Dm. and s -- of Kt. and Pr. and by Å›uv -- ~ Å›v -- in *Å›uvÄ• vidh -- . -- Å›VÃ¡N -- , âˆšVYADH?]
1. Pa. sÄ• mi -- `porcupine' (mistake for *sÄ• vi -- H. LÃ¼ders ZDMG 61, 643), Pk. sÄ• viha -- m., Ash. Å¡ipÄ• u, Wg. Å¡apÃ¡i, Å¡ipÃ¤i, Kt. spai f., Pr. ispai, WPah. (Joshi) Å›Ä• Å«, Å›Ä• Ä« m., Or. sÄ• hi, sÄ• i, sÄ• Ä© -- mÅ«sÄ• , H. sÄ• hÄ« f., M. sÄ• rsaÄ« f. -- Ext. -- á¸• -- : G. sÄ• huá¹›Ä«, sÄ• vá¹›Ä« f.; -- -- r -- : Dm. Ä‹uwaÌ‚r, M. sÄ• r -- saÄ« f.; -- -- l -- : WPah.jaun. Å›Ä• yal, Ku. saulo, M. sÄ• yÄ• á¸·, sÄ• á¸· f.: prob. rather < *Å›Ä• lala -- s.v. Å›ALALÄ«ËŠ -- .
2. Kal.rumb. Å¡Å«, Kho. Å¡uh, Å¡u, Bshk. Å¾uÌ„Ìƒi (AO xviii 256 misheard for *Å¡uÌ„Ìƒi?), Phal. Å¡Ä«uÌƒ; -- PaÅ¡.lauá¹›. Å• Ë˜Å¡Ä• ËŠ, dar. uÅ¡a, kuá¹›. uÅ¡oÌ„, ar. iÅ¡Ã³ `hedgehog' (< *Å¡uÄ• IIFL iii 3, 19), Shum. Ã-Å¡a.
3. Pk. sÄ“dha -- , sÄ“ha -- m. `porcupine', L. seh f., P. seh, sih f.; H. seh, sÄ«h, sÄ«Ëœh m. `porcupine', sehÄ«, sÄ«hÄ« f. `porcupine, hedgehog'; -- N. dumsi `porcupine' prob. N. cmpd. with dum `tail' rather than < earlier *DUMBHAÅ›VÄ• VIDH -- .
4. S. seá¹›ha f., seá¹›ho m. `porcupine', G. seá¸• hÄ« f.
Addenda: Å›vÄ• vÃ-dh -- . 1. WPah.ká¹-g. (kc.) Å›al `porcupine', J. Å›Ä• hÄ«, Å›Ä• Ä«, Å›Ä• Å« m.
2. *Å›uvÄ• vidh -- : Kho. Å¡u, obl. Å¡uá¹“ `porcupine' BKhoT 73.

12767 Å›vÄ• Å›urÃ¡ -- m. `*father -- in -- law's son, i.e. wife's or husband's brother' (P. Thieme ZDMG 106, 153, Turner BSOAS xxiii 106) later replaced by Å›VAÅ›URYÃ -- leaving Å›vÄ• Å›ura -- as `dependent (son, pupil?) of father -- in -- law's grandson (Å›vÄ• Å›uri --), and later 2. `pertaining to a father -- in -- law' KathÄ• s. [Å›VÃ¡Å›URA --]
1. K. hahar m. `wife's brother'; Si. hÅ«rÄ• `wife's or husband's brother'.
2. Pk. sÄ• sura -- m. `father -- in -- law' (cf. similar replacement of simplex by adj. form in *JÄ• MÄ• TRAKA -- and *DÄ“VRAKA --), Gy. eur.

saÅ¡tro, sasro, sastro m.; L.awÄ• á¹‡. sÄ• Ë‹vre m. pl. `parents -- in -- law'; H. sÄ• sur m. `f. -- in -- l.', M. sÄ• srÄ• m.; -- Pk. sÄ• sura -- (scil. ghara -- ?) n. `father -- inlaw's house'; S. sÄ• huro `pertaining to a f. -- in -- l.', m. pl. `his family'; L. sÄ• hvare m. pl. `his family', (Ju.) sÄ• hvar&etilde; m. `his house'; Bi. sasurÄ• `father -- in -- law's house'; Mth. sÄ• sur `husband's father's house'; OAw. sÄ• sura m. `f. -- in -- l.'s house', H. sÄ• sur, sÄ• srÄ• m., OMarw. sÄ• saraÃ¼ m., G. sÄ• sruÌƒ n. (sÄ• srÄ« f., sÄ• vriyuÌƒ n. `id.', sÄ• sriyÃ£Ì„ n. pl. `husband's relatives' < * Å›vÄ• Å›urika -- ?), M. sÄ• sÅ«r, sÄ• sar, sÄ• sr&etilde; n.
Addenda: Å›vÄ• Å›urÃ¡ -- : WPah.ká¹-g. (kc.) Å›Ã¡urÉ” m. `house and family of husband's father'.

12768 Å›vÄ• ËŠsuri -- m. `father -- in -- law's son's son' Pat. [Å›VÃ¡Å›URA --]
Bshk. Å¡Ä• Å¡ir `husband's brother' (with shift of one generation: or < *SVÄ• SURIYA --) BSOAS xxiii 108.
Å›vÄ• Å›urya -- see *Å›VAÅ›URIYA -- .
Addenda: Å›vÄ• ËŠÅ›uri -- : read thus (-- Å› --); -- in line 3 read * Å›VÄ• Å›URIYA -- s.v. *Å›VAÅ›URIYA -- .

12769 Å›vÄ• sÃ¡ -- m. `breath, breathing' MBh., `asthma' SuÅ›r. [âˆšÅ›VAS1]
Pa. sÄ• sa -- m. `asthma'; Pk. sÄ• sa -- m. `breath', PaÅ¡.lauá¹›. saÄ«ËŠ (< *svÄ• Å›a -- or *svÄ• sa -- cf. IIFL iii 3, 154), Woá¹-. sÄ• (Buddruss Woá¹- 123 â†• Psht. sÄ• h), Bshk. sÄ• h; Tor. sÄ• `life'; Sh. sÄ• , sÄ• v&uhacek; m. `breath' (< *svÄ• Å›a -- ?); K. hÄ• h m. `warm breath', Å›Ä• h m. `breath' (sÃ£Ì„s m. â†• H.); S. sÄ• hu m. `breath, asthma' (sÄ• su m. `life, breath' â†• H.); L. sÄ• h m. `breath, sigh', awÄ• á¹‡. sÄ• Ë‹; P. sÄ• h m. `breath'; WPah. (Joshi) Å›Ä• h m. `breath, life'; Ku. N. sÄ• s `breath', Or. sÄ• Ä• sa, Bhoj. Aw.lakh. sÃ£Ì„s, H. sÄ• s, sÃ£Ì„s f.; Marw. sÃ£Ì„so m. `panting'; G. sÄ• s m. `breath', hÃ£Ì„s m. `breath of life'.
Å«RDHVAÅ›VÄ• SA -- .
Addenda: Å›vÄ• sÃ¡ -- : WPah.ká¹-g. Å›Ä• ËŠ m. `breath, life, mind, heart'. J. Å›Ä• h m., Garh. sÄ• s `breath' f. -- WPah.ká¹-g. sÃ¡s, kc. sÄ• s m. `breath' â†• H.

12770 Å›vÄ• sita -- `caused to breathe'. [âˆšÅ›VAS1]
S. sÄ• hÄ« f. `drawing breath for a moment, pause, rest'; L.awÄ• á¹‡. sÄ• Ë‹Ä« `breathing time'.

ÅšVI `swell': *Å›Å«ta -- , Å›Å«nÃ¡ -- , Å›Å«nyÃ¡ -- , Å›Å«yatÄ“, Å›Å«ËŠra -- 1, *Å›Å«ra -- 2, Å›á¹“tha -- , Å›oÌ„phÃ¡ -- , *Å›vÄ• tara -- , Å›vÄ• trÃ¡ -- , *Å›vÄ• na -- ; *avaÅ›Å«yatÄ“, *ut -- Å›vÄ• ta -- , *ut -- Å›vÄ• yati, *ut -- Å›vÄ• yayati, *niÅ›vÄ«yatÄ“, praÅ›Å«na -- , *praÅ›Å«yatÄ“, viÅ›vayati.
ÅšVIT `be white': Å›VITI -- , Å›VITRÃ¡ -- , Å›VÄ“TÃ¡ -- , *Å›VÄ“TALA -- , Å›VAITRA -- , *Å›VAITRIYA -- ; -- *Å›VIDYATI?

12771 Å›viti -- f. `whiteness (?)' SÄ• y., Å›vitÄ«cÄ«ËŠ -- f. `white' RV. [âˆšÅ›VIT]
Pk. sii -- `green', m. `greenness' (cf. Sk. Pa. sita<-> `white', Pk. sia -- ); K. hiy f. `jasmine'. -- See also Å›ITI -- .

12772 Å›vitrÃ¡ -- `white' AV., Ëšaka -- MBh. [âˆšÅ›VIT]
K. heÌ†Ì£tÃ¼rÃ¼ f. `white leprosy' (or < *Å›VAITRIYA -- ); Si. sita `white' (or < CITRÃ¡ --); -- Wg. Ä• iá¹-á¹-a `silver' (â†•  L.?); Dm. cÌ£hiá¹-á¹-a `truth' (semant. cf Psht. spÄ«n -- zá¹›É™ `true, lit. white -- hearted'). -- Pre -- IA. *Ä‹vitra -- > *Ä‹ritta -- > Kaf. cÌ£ -- â†’ Ind. *ciá¹-á¹-a -- , *chitta -- (â†’ Par. Ä• haá¹-&oacutemacrdotdot; `white' IIFL i 245): K.rÄ• m. chitteÌ† obl. `white', pog. chitti obl.; S. ciá¹-o `clear'; L. P. ciá¹-á¹-Ä• `white', WPah.bhad. chitto, bhal. Ä‹hetto, pÄ• á¸• . cheÌ†ta, jaun. ciá¹-á¹-oÌ„.
Å›VAITRA -- , *Å›VAITRIYA -- .
Addenda: Å›vitrÃ¡ -- : WPah.poet. ciá¹-o `white', J. ciá¹-Ä• (Him.I 51 < CITRÃ¡ --).

12773 *Å›vidyati `is white'. [Cf. Å›vÃ-ndatÄ“ `is white' Hcar., `is cold' DhÄ• tup.]
WPah.bhad. khaÅ›. Å›ijÌˆjÌˆá¹‡Å« `to snow'.
Addenda: *Å›vidyati: delete `is cold' (`Å›vaitye' DhÄ• tup.).

12774 Å›vÄ“tÃ¡ -- `white' RV. [âˆšÅ›VIT]
Pa. sÄ“ta -- , Ëšaka -- `white', AÅ›.gir. sveta -- , top. seta -- , NiDoc. Å›peta, Å›pedaǵa, Pk. sÄ“a -- ; Kho. iÅ¡per `white', iÅ¡peru `white', sb. `light sprinkling of snow', iÅ¡peri `bread with ghee and buttermilk on it'; Sh.gil. Å¡eo `white', koh. Å¡yoÌ„, pales. Å¡Ä«u, jij. Å¡É”ÌˆÌ„ sÉ”á¹‡ `silver'; Si. se, sÄ“ `white colour'.
*Å›VÄ“TALA -- ; *Å›VÄ“TAKHAá¹-IKÄ• -- , Å›VÄ“TACCHATTRA -- , Å›VÄ“TÄ• MLÄ« -- .

Addenda: Å›vÄ“tÃ¡ -- : Md. heva, ËšvÄ• `white (of kurunÌ†ba drinkable coconut)'.

12775 *Å›vÄ“takhaá¹-ikÄ• -- `white chalk'. [Å›VÄ“TÃ¡ -- , KHAá¹-IKÄ• --]
S. seá¹›hÄ« f. `lime'.

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12776 Å›vÄ“tacchattra -- n. `white umbrella' BhP. [Å›VÄ“TÃ¡ -- , CHÃ¡TTRA -- 1]
Pa. sÄ“tacchatta -- n. `white parasol (as emblem of royalty)'; -- Si. sÄ“sata â†• Pa.?

12777 *Å›vÄ“tala -- `white'. [Å›VÄ“TÃ¡ --]
Si. sel, hel, el, hÃ¤li, Ã¤li `white' EGS 31?
Å›vÄ“tÄ• mlÄ« -- f. `tamarind tree' lex. [Å›VÄ“TÃ¡ -- , Ä• MLÄ• --]
See *SUVAMLA -- .

12778 Å›vaitra -- `*white' (`white leprosy' W.). [Å›VITRÃ¡ --]
Pk. setta -- `white'; Kho. (O'Brien) iÅ¡petrÃ¡kal `fair (of hair)' (Belvalkar Vol 86 < Å›vitrÃ¡ -- + ?); P. setÄ• `white', WPah.jaun. Å›eÌ†ttolÌ„, Ku. N. seto; A. xetÄ•  `white', x&etilde;tÄ• `pale'; Or. cheta `white' (cf. NIA. forms with ch -- < Å›VITRÃ¡ --), OAw. seta.
*Å›VAITRIYA -- .
Addenda: Å›vaitra -- : WPah.kc. Å›etto `white' â†• ? Him.I 201.

12779 *Å›vaitriya -- , Å›vaitrya -- n. `white leprosy' Mn. [Å›VITRÃ¡ --]
K. heÌ†Ì£tÃ¼rÃ¼ f. (or < Å›VITRÃ¡ -- ?).
Å›vaitrya -- see prec.

12780 á¹£Ã¡á¹-ka -- `consisting of six' RVPrÄ• t., n. `collection of six' &capamacr;Å›vGrÌ¥. [á¹£Ã¡á¹£ --]
Pa. chakka -- n. `set of six'; Pk. chakka -- `consisting of six'; S. chako m. `the figure six', P. chakkÄ• m.; Ku.gng. chakka `sixth'; N. chakaá¹›Ä• `throw in dice when all three pieces show two'; B. chaká¹›Ä• `six cowries'; Or. chakÄ• `card with six pips'; Mth. chakaá¹›Ä« `calf with six teeth'; H. chakkÄ• m. `aggregate of six, the six (at cards or dice)'; G. chakkÉ” m. `a throw of six', chakiyÉ” m. `cart with six oxen'; M. sak n.m. `aggregate of six', saká¸• Ä• m.; Ko. sakko `the six at cards'.

12781 á¹£aá¹-koÌ„á¹‡a -- `hexagonal' RÄ• matUp. [á¹£Ã¡á¹£ -- , KOÌ„á¹‡A --]
Or. chakoá¹‡i `hexagonal'.

12782 á¹£aá¹-khaá¹‡á¸• a -- `consisting of six parts' DharmaÅ›arm. [á¹£Ã¡á¹£ -- , KHAá¹‡á¸• Ã¡ --]
Or. chakhaá¹‡á¸• a `bier (consisting of 2 poles and 4 crosspieces)'.

12783 *á¹£aá¹-khuá¹‡á¹-a -- `six -- cornered'. [á¹£Ã¡á¹£ -- , *KHUá¹‡á¹-A -- 2]
S. chakuá¹‡á¸• o `having six sides'.

12784 á¹£aá¹-catvÄ• riá¹• Å›at -- `46' Nir.
Pk. chÄ• yÄ• lÄ«saá¹• , chÄ• yÄ• la, siyÄ• lÄ«saá¹• , K. Å›eÌ†yeÌ†tÃ¶jÄ«, S. chÄ• etÄ• lÄ«h, L. P. chitÄ• lÄ«, N. chiyÄ• lis, A. saysallix, B. chacallis, Or. chayÄ• á¸·isa, Aw.lakh. H. chiyÄ• lÄ«s, G. chetÄ• á¸·Ä«s, M. Å›etÄ• á¸·, Ëšá¸·is , Å›eÄ‹Ä• á¸·, Ëšá¸·is.

12785 *á¹£aá¹-á¹-aá¹…ka -- `weight of six á¹-aá¹…kas'. [á¹£Ã¡á¹£ -- , á¹-Aá¹…KA -- 1]
B. chaá¹-Ä• k `1/16 of a ser (about 2 ounces)', H. chaá¹-Ã£Ì„k f. (â†' N. P. chaá¹-Ã£Ì„k f.).

12786 á¹£Ã¡á¹-triá¹• Å›at -- f. `36' TS., Ëšti -- &capamacr;pÅšr.
Pa. chatiá¹• sa -- , Ëšsati -- , Pk. chattÄ«saá¹• , ËšsÄ• , K. Å›eÌ†yeÌ†trah, S. chaá¹-rÄ«h, L. chattrÄ«, P. chattÄ«, WPah.bhal. chatrÄ«, N. chattis, A. saytrix, Or. chatisa, Aw.lakh. H. chattÄ«s, G. chatrÄ«s, M. chattÄ«s, Si. satisa.

12787 á¹£Ã¡á¹-paÃ±cÄ• Å›at -- f. `56' ÅšBr.
AÅ›.ru. sapaá¹• na, Pk. chappaá¹‡á¹‡a, K. Å›eÌ†wanzÄ• h, S. chÄ• vaÃ±jÄ• h, L. chivaÃ±ja, P. chapaÃ±jÄ• , N. chappan, Or. chapana, Mth. chapan, Aw.lakh. H. G. chappan, M. chappanna.

12788 á¹£Ã¡á¹-pada -- `*having six feet'. 2. `having six divisions of a verse' VS., á¹£aá¹-padikÄ• -- f. `a class of Prakrit metres' Col. [á¹£Ã¡á¹£ -- , PÃ¡D -- 2]
1. Pa. chappada -- m. `bee'; Pk. chappaya -- m. `bumble bee', chappaÃ¯yÄ• -- f. `louse'; Si. sapÄ• , haËš `bee'.
2. H. chapaÄ« f. `a verse consisting of six hemistichs'.

12789 á¹£aá¹-Å›ata -- n. `600' MBh. (~ á¹£Ã¡á¹-Å›ata -- `106' ÅšBr.). [á¹£Ã¡á¹£ -- , Å›ATÃ¡ --]
S. chaso `having 600 threads', m. `a kind of cloth'; G. chasÉ", Ëšse_ `600'.

12790 á¹£aá¹-á¹£aá¹£á¹-i -- f. `66' MBh.
Pk. chasaá¹-á¹-hiá¹• , chÄ• vaá¹-á¹-hiá¹• , K. Å›ihaiá¹-h, S. chÄ• haá¹-hi, L. cheÄ• iá¹-h. WPah.bhal. chiÄ• haá¹-h, N. chiyÄ• saá¹-h, Or. chaasaá¹-hi, Aw.lakh. chÃ£Ì„chaá¹-hi, H. chiyÄ• saá¹-h, G. chÄ• seá¹-, M. sÄ• saá¹-.

12791 á¹£aá¹-saptati -- f. `76' MBh.
Pk. chassayariá¹• , chÄ• hattari, K. Å›eÌ†satath, S. chÄ• hatari, L. chehattar, N. chihattar, A. sayxattar, Aw.lakh. chiattari, H. chihattar, G. chotter, M. Å›ehattar.

12792 á¹£aá¸• aá¹…ga -- `six -- limbed' AitBr. [á¹£Ã¡á¹£ -- , Ã¡á¹…GA -- 1]
Pa. chaá¸·aá¹…ga -- n. `the six VedÄ• ngas'; -- MIA. cmpd. S. chÄ• á¹…o `having six fingers or toes on each hand or foot'.

12793 á¹£aá¸• aÅ›Ä«ti -- `86' SÅ«ryas.
Pa. chaá¸·Ä• sÄ«ti -- , Pk. chalasÄ«iá¹• , chÄ• sÄ«iá¹• , K. Å›eÌ†yeÌ†Å›Ä«th, S. chahÄ• sÄ«, L. cheÄ• sÄ«, P. chiÄ• sÄ«, N. chiyÄ• si, A. sayÄ• xi, B. chiyÄ• si, Or. chayÄ• asi, Bhoj. Aw.lakh. chiÄ• sÄ«, H. chiyÄ• sÄ«, G. chÄ• sÄ«, M. Å›ahÃ£Ì„Å›Ä«, Å›e&etilde;Å›Ä«, Å›Ä• yÅ›Ä«Ëœ.

12794 á¹£aá¸• rÌ¥tavaá¸¥ m. pl. `the six seasons' W. [á¹£Ã¡á¹£ -- , RÌ¥TÃº --]
Si. sayu `the six seasons'.

12795 á¹£aá¸• guá¹‡a -- `sixfold' Hitop. [á¹£Ã¡á¹£ -- , GUá¹‡Ã¡ --]
Pk. chagguá¹‡a -- `sixfold', K. Å›eÌ†gonu, P. chiguá¹‡Ä• , N. chagunÄ• , H. chagun, ËšnÄ• , Si. saguá¹‡a.

12796 á¹£Ã¡á¸• viá¹• Å›ati -- f. `26' ÅšBr., ËšÅ›at -- Hcat.
Pa. chabÄ«sati -- , AÅ›.top. saá¸• uvÄ«sati, Pk. chavvÄ«saá¹• , chahavÄ«sa, K. Å›eÌ†wuh, S. chavÄ«h, L. P. chabbÄ«, WPah. bhal. Å›ebbÄ«, N. chabbis, A. sÄ• bix, B. chÄ• bbiÅ›, Or. chabiÅ›a, Aw.lakh. H. chabbÄ«s, G. chavvÄ«s, M. savvÄ«s.
Addenda: á¹£Ã¡á¸• viá¹• Å›ati -- : S.kcch. chaÄ« `26', A. also chÄ• bbiÅ› (phonet. sabbis) AFD 213, Md. sabbÄ«s â†• Ind.
á¹£aá¹‡á¸• a -- 2 see SÄ• ËŠá¹‡á¸• A -- Add2.

12797 á¹£aá¹‡á¸• Ã¡ -- 1 m.n. `wood, thicket' BhP.
Pa. saá¹‡á¸• a -- m.n. `cluster, grove'; Pk. saá¹• á¸• a -- m.n. `thicket'.
*Ä• MRAá¹£Aá¹‡á¸• A -- .
á¹£aá¹‡á¸• a -- 2 `bull' see SÄ• ËŠá¹‡á¸• A -- .
á¹£aá¹‡á¸• a -- 3 `eunuch' see *Å›Aá¹-á¹-A -- .

12798 á¹£aá¹‡á¸• Ä• lÄ« -- f. `unchaste woman'. [For ending cf. *CHINNÄ• LI --]
K. haná¸• Ä• l f. `badly conducted woman'.
á¹£aá¹‡á¸• hÃ¡ -- see *Å›Aá¹-á¹-A -- .

12799 *á¹£aá¹‡á¸• harÅ«pa -- `form of a eunuch'. [á¹£Aá¹‡á¸• HÃ¡ -- , RÅ«PÃ¡ --]
M. sÃ£Ì„á¸• ruÌ„Ìƒ n. `a term of abuse for a woman'.

12800 á¹£Ã¡á¹‡á¹‡avati -- f. `96' TS.
Pk. chaá¹‡á¹‡avaÃ¯á¹• , chaá¹‡á¹‡aÃ¼Ä«, K. Å›inamath, S. chahÄ• nve, L. cheÄ• nave, P. chayÄ• nme, N. chiyÄ• nabe, A. sayÄ• nnawai, Or. chayÄ• nabe, Aw.lakh. chÄ• nbÄ“, H. chiyÄ• nawe, G. chaá¹‡á¹‡uÌƒ, M. Å›Ä• á¹‡á¹‡av.

12801 á¹£aá¹‡mÄ• sa -- m. `period of six months' VarBrÌ¥S. [á¹£Ã¡á¹£ -- , MÄ• ËŠSA --]
A. samÄ• h `half a year', OM. sÄ• mÄ• sa; M. samaskÄ« f. `a cow that has a calf every year and so is in milk for six months'.
á¹£Aá¹‡MÄ• SIKA -- , á¹£Ä• á¹‡MÄ• SYÃ -- .

12802 á¹£aá¹‡mÄ• sika -- `half -- yearly' Mn. [Cf. á¹£Ã¡á¹‡mÄ• sya -- `six months old' KÄ• á¹-h., n. `period of six months' GrÌ¥Åšr. <-> á¹£Aá¹‡MÄ• SA --]
Pk. chammÄ• siya -- , chamÄ• Ëš `lasting six months', S. chamÄ• hÄ«Ëœ f. `six -- monthly pay', P. chimÄ• hÄ« f.; A. samahiyÄ• `six months old, lasting six months', Or. chamÄ• siÄ• ; G. chamÄ• sÄ« `occurring after six months'; M. sÄ• mÄ• Å›Ä« `six -- monthly', f. `cow that gives milk for six months'; Si. hamas -- mÄ• Ì¤ `the bean Dolichos sesquipedalis'.

12803 á¹£Ã¡á¹£ -- , nom. á¹£Ã¡á¹- `six' RV. 2. *á¹£uvaá¹-. 3. *ká¹£aá¹- or *ká¹£vaá¹-.
1. AÅ›.kÄ• l. á¹£aá¹£u loc. pl., NiDoc. á¹£o (whence á¹£odhama

`sixth'), Gy. pal. Å¡as ( -- s?), á¸Œ. á¹£a, PaÅ¡.lagh. xÌŒe, shut. á¹£Ã¤, nir. dar. weg. á¹£e_, Kand. á¹£Ä• , Sh.gil. á¹£a, gur. jij. pales. á¹£ah, K. Å›eÌ†, Å›eÌ†h, rÄ• m. pog. kash. Å›eÌ†, á¸• oá¸• . Å›Äƒh, WPah. bhad. Å›Ä• h, bhal. Å›Ä• Ë‹ (Å›eiauÌƒ `sixth').
2. Gy. eur. Å¡ov, Ash. á¹£u, Wg. Kt. á¹£Å«, Pr. uá¹£Å«, wuá¹£u, Dm. á¹£oÌ„, Tir. xuoÌˆÌ„Ì£, Shum. á¹£oÌ£o, Woá¹-. Å¡oÌ„ (*Å¡uo in Å¡woyÉ™m `6th'), Gaw. á¹£uoÌ„, á¹£oÌ„u, Kal.rumb. á¹£É”, Bshk. á¹£uÉ™, á¹£É”, Tor. á¹£oÌ„u ( á¹£oÌ„m `sixth'), Niá¹…g. á¹£oÌ„, Sv. á¹£oÌ„u, á¹£Å«, Mai. Å¡oÌ„h, ky. á¹£oÌ„, Phal. á¹£wo, á¹£o, á¹£oh, Sh.koh. á¹£vÄ• , koÌ„l. á¹£ua.
3. Pa. cha, chaá¸· -- in cmpds., Pk. cha, Ap. chaha, PaÅ¡.lauá¹›. cÌ£hÄ• , uzb. nij. ishk. cÌ£ha, kuá¹›. cÌ£hÄ“, ar. chil. cÌ£e, Kho. cÌ£hoi, S. cha, chÄ«h (chahÃµ `sixth'), L. ch&etilde;, chÄ«, khet. chÄ“, P. che, chÄ«, WPah.pÄ• á¸• . Ä‹hai, paá¹…. cur. chÄ“, Ku. chai, N. cha (*chai in chaiá¹-auÌƒ `sixth'), A. say, B. chay, Or. cha, Mth. chao, OAw. chahuá¹• obl., lakh. chÄ• , H. Marw. G. cha, M. sahÄ• , sÄ• , Ko. sa, Si. sa -- , ha -- , saya, haËš.
á¹£Ã¡á¹-KA -- , á¹£Aá¹£á¹-Ã- -- , á¹£Aá¹£á¹-HÃ¡ -- , *á¹£Ä“á¸• AÅ›A -- , á¹£á¹“á¸• AÅ›A -- ; *á¹£Aá¹-KOÌ„á¹‡A -- , *á¹£Aá¹-KHUá¹‡á¹-A -- , *á¹£Aá¹-á¹-ANKA -- , á¹£Ã¡á¹-PADA -- , á¹£Aá¹-Å›ATA -- , á¹£Aá¸• Aá¹…GA -- , á¹£Aá¸• RÌ¥TAVAá¸¥, á¹£Aá¸• GUá¹‡A -- , á¹£Aá¹‡MÄ• SA -- , á¹£OÌ„á¸• ANTA -- .
Addenda: á¹£Ã¡á¹£ -- . 3. S.kcch. cha `6', WPah.ká¹-g. (kc.) Ä‹hÉ”Ì• `six' (Ä‹hÉ”Ì• uÉ” `sixth' cf. NiDoc. á¹£odhama), J. chau, Garh. che, A. chaÌ,y AFD 216, Md. ha.
á¹£Ã¡á¸• VIá¹• Å›ATI -- .

12804 á¹£aá¹£á¹-Ã- -- f. `sixty' RV. [á¹£Ã¡á¹£ --]
Pa. saá¹-á¹-hi -- , Pk. saá¹-á¹-hÄ«, Ëšá¹-hiá¹• , K. Å›aiá¹-h, Å›Ä“á¹-h, S. saá¹-hi, L. P. saá¹-á¹-h, WPah.bhal. cur. Å›aá¹-á¹-h, N. sÄ• á¹-hi, A. xÄ• á¹-hi, B. sÄ• iá¹-, Or. saÌ„Ì†á¹-hi, Mth. sÄ• á¹-hi, Bhoj. H. sÄ• á¹-h, OG. sÄ• á¹-hi, G. sÄ• á¹-hi, M. sÄ• á¹-h, Ko. sÄ• á¹-i, Si. sÃ¤á¹-a, hÃ¤Ëš.
á¹£Ã¡á¹£á¹-IKA -- , á¹£Aá¹£á¹-IKÄ• -- , á¹£Aá¹£á¹-ITAMA -- , á¹£Ä• ËŠá¹£á¹-IKA -- ; Å«NAá¹£Aá¹£á¹-I -- , Ä“KOÌ„NAá¹£Aá¹£á¹-I -- .
Addenda: á¹£aá¹£á¹-Ã- -- : WPah.ká¹-g. Å›Ã¡á¹-á¹-h `60', kc. Å›Ä• á¹-h, Garh. sÄ• á¹-h, Md. (old) haá¹-á¹-i.

12805 á¹£Ã¡á¹£á¹-ika -- `*pertaining to 60', n. `the number 60' VarBrÌ¥S. [á¹£Aá¹£á¹-Ã- --]
S. saá¹-hyo `having 60'; M. sÄ• á¹-hÄ« f. `an aggregate of 60'.

á¹£Aá¹£á¹-IKÄ• -- , á¹£Ä• ËŠá¹£á¹-IKA -- .

12806 á¹£aá¹£á¹-ikÄ• -- f. `rice that ripens in 60 days' MBh. [á¹£Ã¡á¹£á¹-IKA --]
Pk. saá¹-á¹-hiya -- `a sort of rice'; L. saá¹-á¹-há¹›Ä« f. `a plant of Brassica order ripening in 60 days', saá¹-á¹-há¹›Ä• m. `inferior rice ripening in 60 days'; P. saá¹-á¹-hÄ« f. `a coarse kind of rice'; H. sÄ• á¹-hÄ«, sÃ£Ì„á¹-hÄ« f. `rice ripening in 60 days', M. sÄ• á¹-hÄ« f.

12807 á¹£aá¹£á¹-itama -- `60th' PÄ• á¹‡. [á¹£Aá¹£á¹-Ã- --]
K. Å›iá¹-hyumu `60th', S. saá¹-hyÃµ; -- cf. Pk. saá¹-á¹-hima -- .

12808 á¹£aá¹£á¹-hÃ¡ -- `sixth' AV. 2. á¹£aá¹£á¹-hÄ« -- f. `the sixth day of lunar fortnight' MBh. [á¹£Ã¡á¹£ --]
1. Pa. chaá¹-á¹-ha -- `sixth', Pk. saá¹-á¹-ha -- , chaá¹-á¹-ha -- ; Ash. aá¹£oÌ„Ìƒá¹› `five days hence' (< *Ä• -- á¹£aá¹£á¹-ham? -- Cf. *Ä• TRÌ¥TÄ«YAM); P.bhaá¹-. chiá¹-á¹-hÄ• `sixth', WPah.cur. chaá¹-hÄ• , Mth. chaá¹-h, Aw.lakh. H. chaá¹-á¹-hÄ• , Marw. chaá¹-ho, G. chaá¹-á¹-huÌƒ; -- ext. -- ma -- (after paÃ±cama -- &c.): Pa. chaá¹-á¹-hama -- , N. chaiá¹-auÌƒ (with -- ai -- after *chai s.v. á¹£Ã¡á¹£ --), H. chaá¹-hwÃ£Ì„.
2. Pk. chaá¹-á¹-hÄ« -- f. `sixth day', K. Å›Ä“á¹-h f.; S. chaá¹-hi f. `6th day', P. chaá¹-h f.; S. P. chaá¹-hÄ« f. `name -- giving ceremony on sixth day after birth'; B. sÄ• á¹-h `the Mother worshipped on sixth day after birth'; Or. á¹£aá¹-hi `cere<-> mony on sixth day after birth, do. after wedding' (á¹£<-> for s -- after Sk. spelling); H. chaá¹-h, chaá¹-á¹-h f. `sixth day', G. chaá¹-hi f., M. saá¹-h, saá¹- f.; H. chaá¹-hÄ«, chaá¹-Ä« f. `ceremony performed by mother on sixth day after birth of child', G. chaá¹-á¹-hÄ« f., M. saá¹-hÄ« f., Ko. saá¹-á¹-&etilde; n.
Addenda: á¹£aá¹£á¹-hÃ¡ -- : Garh. chaá¹-á¹-u `6th'.

12809 á¹£Ä• á¹‡mÄ• syÃ -- `lasting six months' &capamacr;Å›vÅšr., á¹£Ä• á¹‡mÄ• sika<-> MBh., á¹£Ä• á¹‡mÄ• syÄ« -- f. `ceremony six months after death' lex. [á¹£Aá¹‡MÄ• SA --]
S. chamÄ• sÄ« f. `ceremony six months after death', A. samahiyÄ• , G. chamÄ• sÄ« f., M. sÄ• mÄ• Å›Ä« f., ËšÄ• Å›&etilde;, ËšÄ• s&etilde; n.

12810 á¹£Ä• ËŠá¹£á¹-ika -- `60 years old' PÄ• á¹‡.gaá¹‡a. [á¹£Ã¡á¹£á¹-IKA --]
Pk. saá¹-á¹-hiya -- `60 years old'; G. sÄ• á¹-hÄ« `60 years old', f. `age of

60'.
*á¹£uvaá¹- `six' see á¹£Ã¡á¹£ -- .
*á¹£Ä“á¸• aÅ›a `sixteen' see á¹£á¹“á¸• AÅ›A.

12811 á¹£oÌ„á¸• anta -- `having six teeth'. [Cf. á¹£oÌ„á¸• ant --
PÄ• á¹‡.vÄ• rtt. -- á¹£Ã¡á¹£ -- , DÃ¡NTA --]
Or. soá¹›an `bull or bullock which has grown six teeth'.

12812 á¹£á¹“á¸• aÅ›a `sixteen' VS. 2. *á¹£oÌ„daÅ›a (with -- d -- from
DÃ¡Å›A). 3. *á¹£Ä“á¸• aÅ›a.
1. Pa. soÌ„á¸·asa, Dhp. á¹£oá¸• aÅ›a, KharI. á¹£oá¸• aÅ›e, Pk .soÌ„á¸·asa,
soÌ„lasa, soÌ„laha, soÌ„lÄ• , Tir. x&otodacutemacr;á¹›É™, PaÅ¡.dar. á¹£oÌ„á¹›
, chil. á¹£Å«á¹›, Shum. á¹£oÌ„á¹›Ä• ËŠs, Niá¹…g. á¹£urÃ³s, Gmb. á¹£uá¹›Ã³s,
Woá¹-. Å¡uoá¹›oÌ„Ìƒ, Kaá¹-. á¹£Å«á¹›uÌ„Ìƒ, Gaw. á¹£oá¹›Ä• ËŠs, á¹£uá¹›Ëš,
Bshk. á¹£oÌ„hr, á¹£oÌ„r, Sv. á¹£uá¹›Ä• ËŠs, Phal. á¹£woÌ£á¹›á¸—Å¡,
á¹£oá¹›Ä“Å¡, Sh.gil. á¹£oÌ„Ä© (â†' á¸Œ. á¹£oÌ„Ìƒwaei), gur. á¹£oÌ„Ìƒ Ä«Ëœ,
koh. á¹£oÌ„Ìƒ eÌ†i, koÌ„l. á¹£uÉ”Ì„Ëœi, jij. á¹£oÌ„Ìƒá¹›Ã¤I, pales.
á¹£oÌ„Ìƒá¹›Ä«, K. Å›urÄ• h, S. soraÌƒhaÌƒ, L. solaÌƒ, khet. soÌ„la, P.
solÃ£Ì„, bhaá¹-. soÌ„á¸·Ä• , WPah.bhad. bhal. Å›oÌ„á¹›e, pÄ• á¸• . Å›oÌ„á¹›Ä• h,
paá¹…. Å›oÌ„á¸• hÄ• , cur. Å›oÌ„á¸·Ä• , Ku. sol, gng. Å›oÌ„w, N. sorah, A.
xola, B. sola, Or. soá¸·a, Bi. Mth. Bhoj. solah, Aw.lakh. soÌ„rÄ• , (Fyzabad)
soÌ„ras, H. solah, G. soá¸·, M. Ko. soá¸·Ä• , Si. soá¸·as -- a, soá¸·os -- a.
2. Dm. á¹£oyÄ• Å¡ NTS xii 126, PaÅ¡.lauá¹›. cÌ£hui, gul. xÅ«i, Kand.
á¹£oÌ„Ìƒ eÅ¡, Mai. Å¡oÌ„iÅ¡, ky. á¹£oÌ„weÅ¡, Chil. Å¡ouÅ¡, Gau. Å¡Å«wÄ• Å¡.
3. Ash. á¹£Ã¤á¹›is, Kt. á¹£eÄ‹, Wg. á¹£eÌ„Ìƒ Å¡ (Ash. á¹£uá¹›Ã-s, Pr.
uá¹£ÃºlÄ‹ with -- u -- from `six' s.v. á¹£Ã¡á¹£ -- ?), PaÅ¡.ar. á¹£iÄ“á¹›,
kuá¹›. á¹£eÌ„Ìƒ, Tor. á¹£Ä“iÅ¡ AO viii 309.
á¹£OÌ„á¸• AÅ›AMA -- .
Addenda: á¹£á¹“á¸• aÅ›a: WPah.ká¹-g. (kc.) sÃ³á¸·a `16', J. soá¸·oÌ„, Garh.
soá¸·a, Md. soÌ„á¸·a â†• M. or G.

12813 á¹£oÌ„á¸• aÅ›ama -- `sixteenth' BhP. [á¹£á¹“á¸• AÅ›A]
Pa. soÌ„á¸·asama -- , Pk. soÌ„lasama -- , K. Å›urÃ¶hyumu, S. sorhÃµ,
WPah.bhal. Å›Ã¶á¹›auÌƒ, N. sorauÌƒ, H. solahwÃ£Ì„.
*á¹£oÌ„daÅ›a `sixteen' see á¹£á¹“á¸• AÅ›A.
á¹¢á¹¬HÄªV `spit': NIá¹£á¹-HÄ«VATI; -- *á¹£á¹-HUKK -- , *THUKK -- .

12814 *á¹£á¹-hukk -- `spit'. [Cf. á¹£á¹-hutvÄ• `having spat'

&capamacr;pÅšr., á¹£á¹-hyÅ«ta -- `spat out' lex. -- âˆšá¹£á¹-HÄ«V]
Bshk. á¹-hik `spittle', Kal.urt. á¹-hok.
á¹¢VASK `go' (á¹£vaá¹£k -- , á¹£aá¹£k -- , sask -- , á¹£ukk -- DhÄ• tup.):
*VIá¹£VASKATI; -- âˆšÅ›AK2.

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S

12815 sÃ¡1, sá¹“ nom. sg. m. pron. and pronom. adj. `he, that', sÄ• ËŠ f.
RV.: n., pl., and obl. forms from TÃ¡ -- . [sá¹“ < sÃ¡ u; *sÄ“, the
extension of which does not exactly agree with that of -- Ä“ < -- aá¸¥, is <
*sÃ¡ Ä« or is MIA. < RV. sá¸—d (sÃ¡ Ã-d) Pischel GrPk 299 or sá¸—m (sÃ¡
Ä«m). Forms in Kaf. and Dard. G. Morgenstierne IL v 361 ff.]
Pa. solÌ„(sv before vowels), NiDoc. so, Pk.mh. Å›. solÌ„, Mai. (LSI) solÌ„h,
Phal. Sh.koh. gur. so, K. suh, rÄ• m. pog. kash. á¸• oá¸• . su, S. P. N. Bi.
OAw. H. Marw. so; -- Ku. syo. -- AÅ›.man. kÄ• l. jau. dh. top. se, NiDoc.
sÌ±e, Pk.amg. sÄ“, mg. Å›Ä“, Ash. sÉ™, sÉ™kÉ™, siga, Wg. se, Dm. se, PaÅ¡.
se, sÉ™, Woá¹-. Gaw. Kal. Kho. se, Tor. WPah.bhal. bhad. paá¹…. cur. sÄ“,
P.bhaá¹-. se, A. xi, B. Or. Mth. se. -- Pa. Pk. AÅ›. NiDoc. sÄ• f., K. sa,
S. sÄ• .
Sá¹“ 'PI
Addenda: sÃ¡1: Kho. se dem.pron. BKhoT 73; WPah.ká¹-g. sÉ”Ì• `he, she, it',
kc. seo.

12816 sa -- 2 comitative prefix: sakÃ¡la -- , sakÄ• la -- , sagarbha -- ,
sÃ¡grÌ¥ha -- , sagoÌ„tra -- , sajanÃº -- , satata -- , sadÅ•ÌŠká¹£a -- ,
sadÅ•ÌŠÅ›a -- , sadyÃ¡s, sapÃ¡tnÄ« -- , sapÄ• da -- , *sapÄ• nÄ«ya -- ,
saputra -- , saprajÃ±Ä• -- , sÃ¡prÄ• á¹‡a -- , saphala -- , *sabhÄ• sa -- ,
samala -- , sÃ¡mÅ«la -- , sÃ¡ratha -- , sarasa -- , sÃ¡rÅ«pa -- , salajja --

, salavaá¹‡a -- , *savÄ• ra -- , sÄ• á¹• Å›a -- , sÄ• ká¹£ara -- , sÄ• ká¹£in -- , sÄ• á¹…gÃ¡ -- , sÄ• ËŠá¹‡á¸• a -- , sÄ• dhvasÃ¡ -- , sÄ• ma -- 2, sÄ• rtha -- , sÄ• rdha -- , soÌ„dara -- ; -- soÌ„pÄ• na -- ?
Addenda: sa -- 2: â€ SÃ¡BALA -- in Add2 supplement.

12817 saá¹• kaá¹-Ã¡ -- `contracted, narrow, dangerous', n. `defile, difficulty, danger' MBh. [Prob. < *saá¹• krÌ¥ta -- 1, cf. SÃ¡á¹• KRÌ¥TI -- ; connexion, if any, with *SAKUá¹-A -- not clear. -- âˆšKRÌ¥1]
Pk. saá¹• kaá¸• a -- , Ëšá¸• ia -- `narrow'; K. sangur m. `steep hill'; WPah.jaun. sÃ£Ì„gaá¹›oÌ„ `narrow', Ku. sÃ£Ì„guá¹›o, N. sÃ£Ì„guro, Or. (Sambhalpur) sÃ£Ì„kur (or < SAá¹• KULA -- ); H. sÃ£Ì„kar `narrow', m. `narrow lane', sakrÄ• `tight, narrow'; OG. sÄ• á¹• kaá¸• aÃ¼ `narrow', G. sÃ£Ì„ká¹›uÌƒ; M. sÃ£Ì„kaá¸• , sÃ£Ì„ká¸• Ä• `tight, narrow', sÃ£Ì„kaá¸• , sÃ£Ì„ká¸• &etilde; n. `a difficulty'; Si. sakuá¸·u `hard, fast, massive'.
Addenda: saá¹• kaá¹-Ã¡ -- : WPah.ká¹-g. sÃ¡á¹…gá¹›É” `narrow', jaun. sÃ£Ì„gaá¹›o.

12818 saá¹• kara -- m. `mixing (esp. of castes)' Mn., `anything defiled' MBh., `dung' Car., `dust, sweepings' lex. [âˆšK&RCIRCLEMACR;1]
Pk. saá¹• kara -- , saá¹• gara -- m. `mixture of castes, rubbish heap'; M. sÃ£Ì„kar m. `rubbish blocking a stream'; -- Or. asakarÄ• `unswept', sb. `refuse, sweepings'.
saá¹• kalayati see SAá¹• KÄ• LAYATI.

12819 saá¹• kalpÃ¡ -- m. `will, desire' AV. [âˆšKIÌŠP]
Pa. saá¹…kappa -- m. `thought, intention', Pk. saá¹• kappa<-> m.; Si. sakapa `opinion'.

12820 saá¹• kÄ• ra -- m. `dust, sweepings' lex. BHSk. [âˆšK&RCIRCLEMACR;1]
Pa. saá¹…kÄ• ra -- m. `rubbish'; H. saÌƒkÄ• r m. `sweepings, dust, rubbish'; M. sÃ£Ì„khÄ• rÄ• , ËškerÄ• , ËškorÄ• m. `rubbish and mud blocking a waterchannel'.

12821 saá¹• kÄ• rayati `causes to arrange, celebrates (a wedding)' MBh. [âˆšKRÌ¥1]
WPah.jaun. saá¹…gÄ• rnoÌ„ÌƒÌ `to dispose (e.g. of a dead body)' (cf. Pk. saá¹• kÄ• ra -- m. `a religious ceremony').

12822 saá¹• kÄ• layati `drives (cattle) together for grazing' Hariv., `puts to flight' MBh. [Cf. saá¹• kalayati `heaps together' SuÅ›r., Pa. saá¹…kalana -- n. `addition', Pk. saá¹• kalia -- `collected together'. -- âˆšKAL2]
N. saÌƒgÄ• lnu `to collect together'.

12823 sÃ¡á¹• kirati `bestows liberally' RV., `mixes together' MBh. 2. Pp. saá¹• kÄ«rá¹‡a -- YÄ• jÃ±. [âˆšK&RCIRCLEMACR;1]
1. Pa. saá¹…kirati `mixes together'; H. sakilnÄ• intr. `to collect, accumulate, purse, shrink'.
2. Pa. saá¹…kiá¹‡á¹‡a -- `mixed'; Pk. saá¹• kiá¹‡á¹‡a -- `closely packed'; Si. sakinu `scattered, confused, mixed'.
saá¹• kÄ«rá¹‡a -- see prec.
Addenda: sÃ¡á¹• kirati: OP. sakelaá¹‡u `to gather, collect (firewood)' (ac. C. Shackle p. 32 der. from *KÄ“á¸• A --).

12824 saá¹• kucyatÄ“ `is contracted, shrinks' SuÅ›r. [saá¹• kucati PaÃ±cat., Pa. saá¹…kucati, Pk. saá¹• kuyaÃ¯. -- âˆšKUC]
Pk. saá¹• kucaÄ“ `id.'; P. saÌƒguccá¹‡Ä• , saÌƒgÅ«caá¹‡Ä• , sukacá¹‡Ä• `to shrink, be drawn together'; Or. sÄ• á¹…kucibÄ• intr. `to contract'; Mth. sakucab `to be pressed, be squeezed'; OAw. sakucaÃ¯ `shrinks, trembles, is shy'; H. sakucnÄ• , sukËš `to shrink, become narrow or tight'. -- See *SAá¹• KOÌ„CYATÄ“.
Addenda: saá¹• kucyatÄ“ [Cf. MPers. ngwÄ• `to bend down' EVSh 42]

12825 saá¹• kuá¹-ati `bends oneself together' Bhaá¹-á¹-., Ëšá¹-ana -- n. `contracting' Hariv. [âˆšKUá¹-1]
Pa. saá¹…kuá¹-ita -- `doubled up, shrunk' (cf. saá¹…kuá¹‡á¸• ita<-> `distorted'); Pk. saá¹• kuá¸• ia -- `contracted'; L. suÌƒgá¹›aá¹‡ `to shrink, dwindle', awÄ• á¹‡. suá¹…guá¹›uá¹‡; P. suá¹…gaá¹›nÄ• , suá¹…guá¹›á¹‡Ä• , saá¹…gaá¹›á¹‡Ä• , sukaá¹›nÄ• intr. `to contract'; Or. sÄ• á¹…kuá¹›ibÄ• , sÄ• á¹…kuá¸·ibÄ• intr. `to contract, draw in one's limbs'; H. saÌƒkaá¹›nÄ• , sakËš, sukËš, sikËš `to be contracted' (or < SAá¹• KAá¹-Ã¡ -- ); Si. sakuá¸·anavÄ• , hakËš, akËš (also with -- l -- ) tr. `to curl up, fold, roll in', Ã¤kilenavÄ• intr. `to shrivel, roll oneself up, shut oneself', caus. akuá¸·avanavÄ• .

12826 *saá¹• kuá¹-á¹-ana -- `cutting'. [âˆšKUá¹-á¹-]
M. sÃ£Ì„kaá¹-aá¹‡, Ëšá¹-á¹‡&etilde; n. `chopping block', Ko. sakuá¹-aá¹‡ n.

12827 *saá¹• kuá¹-á¹-ayati `cuts up'. [âˆšKUá¹-á¹-]
M. sÃ£Ì„kaá¹-á¹‡&etilde; `to chip up'.

12828 saá¹• kula -- `crowded together, dense, disordered', n. `battle' MBh., `crowd' MÄ• latÄ«m. [See Ä• kula -- . <-> âˆšk&rcirclemacr;1?]
Pa. saá¹…kula -- `crowded'; Pk. saá¹• kula -- `filled'; Or. (Sambhalpur) sÃ£Ì„kur `narrow' (or < SAá¹• KAá¹-Ã¡ -- ); M. sÃ£Ì„kÅ«á¸· n. `straws &c. blocking a stream' (cf. SAá¹• KARA --), sÃ£Ì„kuá¸·á¹‡&etilde; `to become thick and clotted'; Si. sakuá¸·u `numerous', akula `thicket, dense bush'.
*saá¹• krÌ¥ta -- 1 `narrowed' see SAá¹• KAá¹-Ã¡ -- .

12829 *saá¹• krÌ¥ta -- 2 `collected'. [~ SAá¹• KÄ«Rá¹‡A -- . -- âˆšK&RCIRCLEMACR;1]
M. sÃ£Ì„kÄ• , sÄ• kÄ• m. `straw &c. collected and blocking a stream, dregs, a mixture of copper and inferior gold for soldering trinkets'.

12830 sÃ¡á¹• krÌ¥ti -- f. `bringing together' TS. [Cf. saá¹• kaá¹-Ã¡ -- . <-> âˆškrÌ¥1]
H. sÃ£Ì„kaá¹› f. `a difficulty', G. sÃ£Ì„kaá¸• f.

12831 saá¹• krÌ¥á¹£á¹-a -- `drawn together' KÄ• tyÅšr. [sÃ¡á¹• kará¹£ati AV. -- âˆšKRÌ¥á¹£]
Pk. saá¹• kaá¹-á¹-ha -- , Ëškiá¹-á¹-ha -- `scraped together'; N. saÌƒgeá¹-hnu, saÌƒgeá¹-Ëš `to collect greedily, hoard'.

12832 *saá¹• koÌ„cyatÄ“ `is contracted'. [Pass. of saá¹• koÌ„cayati MBh., Pa. saá¹…koÌ„cÄ“ti, Pk. saá¹• koÌ„aÃ¯. -- âˆšKUC]
P. saÌƒgocá¹‡Ä• intr. `to contract, draw in', saÌƒgoc m. `contraction', ËšcÄ• m. `bashfulness'; Or. sÄ• á¹…kocibÄ• intr. `to contract'; OMth. saá¹• kocaÃ¯ `is pressed'; H. saÌƒkocnÄ• `to make shrink'.
Addenda: *saá¹• koÌ„cyatÄ“ [Cf. Ir. *ham -- kauk -- in Shgh. angaxs -- `to get struck by', Khot. haá¹• gÅ«js -- `to fear' EVSh 14, 42]

12833 *saá¹• koÌ„á¹-ayati `bends together'. [âˆšKUá¹-1]
Pk. saá¹• koÌ„á¸• iya -- `contracted'; L. suÌƒgoá¹›aá¹‡ `to shrink'; P. saÌƒgoá¹›á¹‡Ä• , suÌƒgËš tr. `to contract, draw up (the arms and legs)'; H. sakoá¹›nÄ• , sikËš, sÄ©kornÄ• tr. `to contract, compress, crumple together', sukeá¹›nÄ• , sakËš (X SAá¹• KAá¹-Ã¡ -- ?).
Addenda: *saá¹• koÌ„á¹-ayati: WPah.ká¹-g. sÉ™koÌ„á¹› f. (obl. -- I) `delivery of child, childbirth' (â†• some dialect preserving -- á¹…k -- ? Him.I 217).

12834 saá¹• kramÃ¡ -- m. `going together' VS., `steps to water, bridge' Mn. [âˆšKRAM]
Pa. saá¹…kama -- m. `passage, bridge'; Pk. saá¹• kama<-> m. `bridge', Ku. sÃ£Ì„go, sÄ• á¹…o; N. sÃ£Ì„gu, sÃ£Ì„ghu `small cane bridge repaired only in the cold weather'; A. xÃ£Ì„ku `bridge (of poles or bamboos or masonry)'; B. sÃ£Ì„ko `bridge', Or. saá¹…kua, H. sÃ£Ì„kÄ• , Ëškho, ËškhÅ«, ËškhÄ• m., M. sÃ£Ì„kav, ËškÅ« m. (LM 417 < Å›aá¹…kÃº --).
Addenda: saá¹• kramÃ¡ -- : A. sÃ£Ì„ko (phonet. x --) `bridge' AFD 187.

12835 saá¹• krÄ• nti -- f. `going from one place to another' MÄ• rkP., `passage of a heavenly body from one sign to another' SÅ«ryas. [âˆšKRAM]
Pa. saá¹…kanti -- f. `transition', Pk. saá¹• kaá¹• ti -- f.; L. P. saÌƒgrÃ£Ì„d f., P. sakrÃ£Ì„d f. `passage of sun from one constellation to another'.

12836 saá¹• kliá¹£á¹-a -- `pressed together, bruised' SuÅ›r., `tarnished' Car. [âˆšKLIÅ›]
Pa. saá¹…kiliá¹-á¹-ha -- `stained'; Pk. saá¹• kiliá¹-á¹-ha -- , Ëškiá¹-á¹-ha <-> `pained'; -- Si. sakiliá¹-u `polluted' prob. â†• Pa.

12837 saá¹• ká¹£Ä• ra -- m. `flowing together' Br. [âˆšKá¹£AR]
G. haÌƒkhÄ• rÉ” m. `dregs left behind in cloth after filtering'.

12838 *saá¹• ká¹£Ä• rayati `causes to flow together'. [sÃ¡á¹• ká¹£arati `flows together' RV., saá¹• ká¹£Ä• lana -- n. `cleansing water' &capamacr;pÅšr. --

âˆšKá¹£AR]
G. haÌƒkhÄ• rvuÌƒ `to filter, purify, cleanse'.

12839 saá¹• ká¹£ipati `dashes together' MBh. 2. saá¹• ká¹£ipta -- . Nir.
[saá¹• ká¹£ipyatÄ“ `shrinks' Mn. -- âˆšKá¹£IP]
1. Pa. saá¹…khipati `heaps together, abridges', NiDoc. saá¹• cÌ„hÌ• ivati; Si. hakavanavÄ• `to contract, block (a passage or stream)'.
2. Pa. saá¹…khitta -- `brief, abridged', AÅ›. saá¹• khita -- ; NiDoc. saá¹• cÌ„hÌ• itena `in brief'; Pk. saá¹• khitta -- `abridged'.

12840 saá¹• ká¹£Ä“pa -- m. `epitome' Mn. [âˆšKá¹£IP]
Pa. saá¹…khÄ“pa -- m. `abridgement', Pk. saá¹• khÄ“va -- m.; Si. sÃ¤kevin `in short'.

12841 saá¹• khyÄ• ËŠ -- f. `number, counting' ÅšBr. [âˆšKHYÄ•]
Pa. saá¹…khÄ• -- f. `number', Pk. saá¹• khÄ• -- f., Si. sak.

12842 sÃ¡á¹• khyÄ• ti (*saá¹• kÅ›Ä• ti) `reckons' ÅšBr. (samakhyata `appeared' RV., sÃ¡á¹• khyÄ• payati `causes to be observed' TS.). [Derivation of RV. khyÄ• -- < kÅ›Ä• -- (Indo -- ir., cf. esp. Ã¡saá¹• khyÄ• ta -- AV. = Av. ahaÍ…xÅ¡ta --) preserved in MaitrS. and KÄ• á¹-h. (EWA i 313 with lit.) is supported by AÅ›.gir. sachÄ• ya = shah. saá¹• khaya, the development of kÅ› > khy and cch being parallel with that of ká¹£ > kkh and cÌ£cÌ£h (NW.), cch (SW.). -- âˆšKHYÄ•]
Pa. saá¹…khÄ• ti, saá¹…khÄ• yati `reckons, appears'; AÅ›. shah. saá¹• khaya, kÄ• l. saá¹• khaye, gir. sachÄ• ya (< *saá¹• kÅ›Ä• ya Hultzsch As 26 n. 6) `having regard to'; Pk. saá¹• khÄ• i `counts, knows', absol. saá¹• khÄ• ya, caus. pp. saá¹• khÄ• viya -- , (orig. NW.?) saá¹• ghaÃ¯, sagghaÃ¯ `says' (J. Bloch BSL xxxi 62 < IE. *sengwh -- , Gk. o)mfh/ &c.); Kal.rumb. saá¹…ghÄ• ËŠam `I hear' (â†’ Kt. seá¹…Ä• -- ); Or. sÄ• á¹…gibÄ• `to tell, speak'; M. sÃ£Ì„gá¹‡&etilde; `to declare, bid', sÃ£Ì„g m. `order'. -- Pk. sÄ• hÄ“i, ËšhaÃ¯ `says, orders' (Bloch loc. cit. connects with Germ. sagen) < saá¹• haÃ¯ `says' with abnormal sound -- change in a verb of `saying' (see Ä• KHYÄ• TI) < saá¹• ghaÃ¯?
saá¹• gÃ¡ -- see SAá¹…GA -- .
Addenda: sÃ¡á¹• khyÄ• ti: Pk. saá¹• haÃ¯, sÄ• haÃ¯, sÄ• hÄ“i, saá¹• ghaÃ¯, sagghaÃ¯ `says', uvasÄ• haÃ¯ `tells', saá¹• sÄ• haá¹‡a -- n. `conversation' with Kal. Or. M. rather < *saá¹• hati, *saá¹…ghati < IE. *senghw -- (Bloch);

Pk. Ä• saá¹• ghÄ• -- f. `wish' formed after Sk. Ä• Å›aá¹• sÄ•  -- . (But saá¹• haÃ¯, saá¹• ghaÃ¯, sÄ• haÃ¯ < Å›Ã¡á¹• sati RV., saá¹• sÄ• haá¹‡a -- < saá¹• Å›aá¹• sati Br., Ä• saá¹• ghÄ•  -- < Ä• Å›aá¹• sÄ•  -- PÄ• á¹‡., with abnormal dev. in verb of `saying' ~ Ä• KHYÄ• TI, is a simpler hypothesis. J.C.W.).

12843 sÃ¡á¹• gacchatÄ“ `comes together' RV. [âˆšGAM]
Pa. saá¹…gacchati `meets with', Pk. saá¹• gacchaÃ¯; Si. hagisvanavÄ•  `to confront two opposing parties in a lawsuit, convict' < MIA. caus. *saá¹• gacchÄ• vÄ“i.

12844 sÃ¡á¹• gata -- `united' AV., n. `union' MBh. [Cf. sÃ¡á¹• gati -- f. `meeting' RV. -- âˆšGAM]
Pa. saá¹…gata -- `met'; Pk. saá¹• gaya -- `met', n. `union'; A. xÄ• á¹…gÄ«, xËš bhÄ• r `burden suspended from one pole and carried by two or more persons'; Si. Ã¤nÌ†gaya `three oxen yoked together'. -- LM 413 derives NIA. `with' words listed s.v. SAá¹…GA -- from sÃ¡á¹• gata -- .

12845 *saá¹• gaá¸• ha -- `collection of forts'. [*GAá¸• HA --]
L. saÌƒgaá¹›h m. `line of entrenchments, stone walls for defence'.

12846 saá¹• gaá¹‡ikÄ• -- f. `society, the world' DivyÄ• v. [Cf. saá¹• gaá¹‡anÄ• -- f. `counting together'. -- GAá¹‡Ã¡ --]
Pa. saá¹…gaá¹‡ikÄ• -- f. `association'; Si. anÌ†ganiya `assembly'.

12847 sÃ¡á¹• gamayati `brings together' AV. [âˆšGAM]
H.bÄ• á¹…g. saÌƒgwÄ• á¹‡Ä• `to collect together'.

12848 *saá¹• galati `flows together'. [âˆšGAL1]
Pk. saá¹• galaÃ¯ `melts, meets, is joined'; M. sÃ£Ì„guá¸·á¹‡&etilde; `to congeal, clot' (LM 417 < saá¹• ghaá¹-atÄ“).

12849 saá¹• gÄ«ta -- n. `chorus, concert' Pur. [âˆšGAI]
Pa. saá¹…gÄ«ta -- n., Pk. saá¹• gÄ«a -- n.; -- Si. sanÌ†giya `collection of Buddhist sacred books' (EGS 171) rather â†• Pa. saá¹…gÄ«ti -- , BHSk. saá¹• gÄ«ti -- .

12850 sÃ¡á¹• grÌ¥há¹‡Ä• ti `seizes' RV. 2. *saá¹• grahati. 3. saá¹• grÄ• hayati `causes to be taken hold of, causes to be comprehended' BhP. [âˆšGRAH]

1. Pa. saá¹…gaá¹‡hÄ• ti `collects', Pk. saá¹• giá¹‡haÃ¯; Or. saá¹…ghenibÄ• `to take with, be accompanied by'.
2. Pa. fut. saá¹…gahissati, pp. saá¹…gahita -- ; Pk. saá¹• gahaÃ¯ `collects, chooses, agrees to'; Si. hanÌ†ginavÄ• `to think', hÃ¤nÌ†genavÄ• , Ã¤nÌ†gËš `to be convinced, perceive', hanÌ†gavanavÄ• , anÌ†gËš `to make known'.
3. Or. saá¹…gÄ• ibÄ• `to keep'.

12851 *saá¹• goÌ„payati `hides'. [Cf. saá¹• gupta -- `well hidden' MBh., saá¹• goÌ„pana -- n. `concealment' PaÃ±cat. -- âˆšGUP]
Pa. saá¹…goÌ„pÄ“ti `guards'; Pk. saá¹• goÌ„vÄ“i `hides', caus. saá¹• goÌ„vÄ• vaÃ¯; Si. sanÌ†gavanavÄ• , haËš `to cause to be hidden'.

12852 saá¹• graha -- m. `collection' Mn., `holding together' MBh. [âˆšGRAH]
Pa. saá¹…gaha -- m. `collection', Pk. saá¹• gaha -- m.; Bi. sÃ£Ì„gah `building materials'; Mth. sÃ£Ì„gah `the plough and all its appurtenances', Bhoj. har -- sÃ£Ì„ga; H. saÌƒgahÄ• `collection of materials (e.g. for building)'; <-> Si. sanÌ†gaha `compilation' â†• Pa. *saá¹• grahati `collects' see SÃ¡á¹• GRÌ¥Há¹‡Ä• TI.

12853 saá¹• grÄ• mÃ¡ -- m. `assembly of people, battle' AV.
Pa. saá¹…gÄ• ma -- m. `battle', Pk. saá¹• gÄ• ma -- m., Si. sanÌ†gam. saá¹• grÄ• hayati see SÃ¡á¹• GRÌ¥Há¹‡Ä• TI.

12854 saá¹• ghÃ¡ -- m. `association, a community' Mn. [âˆšHAN1]
Pa. saá¹…gha -- m. `assembly, the priesthood'; AÅ›. saá¹• gha -- m. `the Buddhist community'; Pk. saá¹• gha -- m. `assembly, collection'; OSi. (BrÄ• hmÄ« inscr.) saga, Si. sanÌ†ga `crowd, collection'. -- Rather < SAá¹…GA -- : S.

saá¹…gu m. `body of pilgrims' (whence sÃ£Ì„go m. `caravan'), L. P. saá¹…g m. SÄ• á¹• GHIKA -- ; SAá¹• GHAPATI -- .

12855 saá¹• ghaá¹-ayati `strikes (a musical instrument)' R., `joins together' KathÄ• s. [âˆšGHAá¹-]
Pa. saá¹…ghaá¹-ita -- `pegged together'; Pk. saá¹• ghaá¸• ia<-> `joined', caus. saá¹• ghaá¸• Ä• vÄ“i; M. sÃ£Ì„gaá¸• á¹‡&etilde; `to link together'.
Addenda: saá¹• ghaá¹-ayati: A. sÄ• á¹…oriba (phonet. x --) `to yoke together' AFD 333, sÄ• á¹…or (phonet. x -- ) `yoking together' 223.

12856 *saá¹• ghana -- `very dense'. [Cf. saghana -- . <-> ghanÃ¡ -- 2]
L. sagghá¹‡Ä• , mult. saá¹…ghá¹‡Ä• `thick, close together', P. saá¹…ghá¹‡Ä• (not with LM 417 to Pk. saá¹• khÄ• i see *SAá¹• STYÄ• YATÄ“).

12857 saá¹• ghapati -- m. `chief of a brotherhood' Åšatr. [SAá¹• GHÃ¡ -- , PÃ¡TI --]
G. saá¹…ghvÄ« m. `leader of a body of pilgrims, a partic. surname'.

12858 *saá¹• ghara -- `living in the same house'. [Cf. sÃ¡grÌ¥ha<-> &capamacr;pÅšr. -- GHARA --]
Pa. saá¹…ghara -- `with one's own family (?)'; L. sagghrÄ• `accompanied by one's own family'; H. sÃ£Ì„ghar m. `wife's son by former husband'.

12859 saá¹• ghÄ• á¹-a -- m. `fitting and joining of timber' R. [âˆšGHAá¹-]
Pa. nÄ• vÄ• -- saá¹…ghÄ• á¹-a -- , dÄ• ru -- sËš `raft'; Pk. saá¹• ghÄ• á¸• a -- , Ëšá¸• aga -- m., Ëšá¸• Ä« -- f. `pair'; Ku. sÄ©gÄ• á¹› m. `doorframe'; N. sa á¹…Ä• r, siá¹…hÄ• r `threshold'; Or. saá¹…ghÄ• á¹›i `pair of fish roes, two rolls of thread for twisting into the sacred thread, quantity of fuel sufficient to maintain the cremation fire'; Bi. sÄ©ghÄ• rÄ• `triangular packet of betel'; H. sÄ©ghÄ• á¹›Ä• m. `piece of cloth folded in triangular shape'; G. saÌƒghÄ• á¹›É” m. `lathe'; M. saÌƒgaá¸• f. `a body formed of two or more fruits or animals or men &c. linked together, part of a turner's apparatus', m.f. `float made of two canoes joined together' (LM 417 compares saggarai at Limurike in the Periplus, Tam. Å›aá¹…gaá¸• am, Tu. jaá¹…gala `double -- canoe'), sÃ£Ì„gÄ• á¸• Ä• m. `frame of a building', Ëšá¸• Ä« f. `lathe'; Si. sanÌ†gaá¸·a `pair', hanÌ†guá¸·a, anÌ†gËš `double canoe, raft'.
Addenda: saá¹• ghÄ• á¹-a -- : Md. anÌ†goá¸·i `junction'?

12860 saá¹• ghÄ• á¹-ayati `joins together' Sarvad., `causes to collect' KathÄ• s. [âˆšGHAá¹-]
Or. saá¹…ghÄ• á¹›ibÄ• `to mix up many materials, stir boiling curry, tie two cattle together and leave to graze'.

12861 saá¹• ghÄ• á¹-Ä« -- f. `a kind of garment' SuÅ›r., `monk's waistcloth' BHS ii 549. [âˆšGHAá¹-]
Pa. saá¹…ghÄ• á¹-Ä« -- f. `one of the three garments of a monk'; Pk. saá¹• ghÄ• á¸• Ä« -- f. `outer garment'; Si. sanÌ†gaá¸·a, haËš `double cloth of monks'.

12862 saá¹• ghÄ• tÃ¡ -- m. `close union, mass' TS., `closing (a door)' VS., `dashing together' MBh. [Cf. saá¹• hata<-> with similar range of meanings. -- GHÄ• TA --]
Pa. saá¹…ghÄ• ta -- m. `killing, knocking together'; Pk. saá¹• ghÄ• ya -- m. `closeness, collection'; Or. saá¹…ghÄ• , saá¹…gÄ• `bamboo scaffolding inside triangular thatch, crossbeam of thatched house, copulation (of animals)'; -- adj. `bulled (of a cow)' < *saá¹• ghÄ• tÄ• -- or saá¹• hatÄ• -- ?

12863 saá¹• ghÄ• tayati `strikes together, kills' MW. [GHÄ• TA --]
Pa. saá¹…ghÄ• tanika -- in cmpd. `binding together'; Pk. saá¹• ghÄ• yaÃ¯ `strikes together, joins'; S. saá¹…ghÄ• haá¹‡u `to kill'; Or. saá¹…ghÄ• ibÄ• `to cause to meet or be joined, put a cow to bull' (whence `(of a bull) to copulate').

12864 *saá¹• ghÄ“r -- `make go round together'. [*GHIR --]
H. saÌƒghernÄ• `to hobble two cows together left leg to right leg to prevent straying', saÌƒgherÄ• m. `the rope with which this is done'.

12865 saá¹• caya -- m. `piling together' MBh. [âˆšCI1]
Pa. saÃ±caya -- m. `heap', Pk. saá¹• caa -- m.; Or. saÃ±cÄ• `heaping up, victuals, presents to guests'. -- B. chÃ£Ì„cÄ• `eaves of thatch', Or. chaÃ±ci, chÄ• ci: doubtful. -- See SAÃ±CAKA -- .

12866 saá¹• cayana -- n. `act of piling together' GrÌ¥Åšr. [âˆšCI1]
A. xÃ£Ì„san `act of saving money and other things'.

12867 *saá¹• cayayati `piles up'. [Cf. cayayati DhÄ• tup., sÃ¡á¹• cinoÌ„ti `piles up' ÅšBr., Pa. saÃ±cinÄ• ti, Pk. saá¹• ciá¹‡aÃ¯. -- âˆšCI1]
Pa. pres. part. saÃ±cayanta -- `piling up'; Ap. saá¹• caÃ¯ `collects' (from pp. saá¹• cia -- < sÃ¡á¹• cita -- ÅšBr.); Ku. sÃ£Ì„já¹‡o, sÃ£Ì„cËš `to collect, store', N. sÃ£Ì„cnu; A. xÃ£Ì„siba `to hoard'; Or. saÃ±cibÄ• , chaÃ±cËš `to store up', chÄ• Ã±cuÄ• `bricklayer'; Mth. saÌƒcab `to store'; H. saÃ±cnÄ• `to pile up, collect, store'; G. sÃ£Ì„cvuÌƒ `to collect'; OM. saá¹• ciá¹‡eá¹• `to collect', M. sÃ£Ì„Ä‹á¹‡&etilde;, sÃ£Ì„Ä‹aviá¹‡&etilde; `to accumulate'.

12868 sÃ¡á¹• carati `meets, approaches' RV., `wanders about, traverses' AV. [âˆšCAR]
Pa. saÃ±carati `meets, wanders, passes'; Pk. saá¹• caraÃ¯ `goes, goes rightly'; L. saÃ±jaraá¹‡ `to find one's place (of men or animals among strangers), get used to'; P. saÃ±cará¹‡Ä• `to enter'; WPah.khaÅ›. sanÄ‹arnu `to secure a little footing and gradually extend one's possession'; Mth. saÌƒcarab `to go, move'; H. saÌƒcarnÄ• `to go, proceed, be in motion'; G. sÃ£Ì„carvuÌƒ `to go, move about, pass'; M. saÌƒÄ‹ará¹‡&etilde; `to penetrate, possess (of a demon)'; Si. hÃ¤sirenavÄ• `to go, move, wander, deal with' intr. formed from *hasar -- .
Addenda: sÃ¡á¹• carati: A. sÃµcariba (phonet. xÃµs --) `to pass from one to another (as disease)' AFD 332.

12869 saá¹• cÄ• ra -- m. `walking about, passage, transit' MBh. [âˆšCAR]
Pa. saÃ±cÄ• ra -- m. `entrance, passage, road'; Pk. saá¹• cÄ• ra -- m. `going'; M. saÌƒÄ‹Ä• r m. `passage, progress, slip, blunder'; Si. hasara, asËš, ahara `road, path'.

12870 sÃ¡á¹• cÄ• rayati `causes to come together' VS. [~ saá¹• cÄ• layati. -- âˆšCAR]
Pa. saÃ±cÄ• rÄ“ti `causes to move about', Pk. saá¹• cÄ• raÃ¯; OAw. saá¹• cÄ• raÃ¯ `spreads' tr.; G. saÌƒcÄ• rvuÌƒ `to throw, pour (water), turn (tiles)'; M. saÌƒÄ‹Ä• rá¹‡&etilde; `to make enter, thrust in', intr. `to penetrate'; Si. ahuraá¹‡avÄ• `to collect, put in order', hasuruvanavÄ• , asËš `to cause to come together, unite, regulate, cause to act or move'.

12871 saá¹• cÄ• layati `moves to and fro' MBh. [~ SAá¹• CÄ• RAYATI. -- âˆšCAL]
Pk. saá¹• cÄ• laÃ¯ `moves'; Si. ahulanavÄ• `to collect'.

12872 saá¹• cÅ•ÌŠt -- f. `union, junction' RV. [âˆšCRÌ¥T]
Kho. (Lor.) sanÇ°Ä«r `beam, spar, main beam of a house': very doubtful.
sÃ¡á¹• chinatti `cuts to pieces' AV. [âˆšCHID]
See *Ä• CCHINDATI.

12873 sÃ¡á¹• jÄ• nÄ• ti `agrees' RV., `knows well' R. [âˆšJÃ±Ä•]
Pa. saÃ±jÄ• nÄ• ti `recognizes'; Pk. saá¹• jÄ• á¹‡aya -- `wise'; Si.
hanÌ†dunanavÄ• , anÌ†dËš `to recognize, be acquainted with' caus.
anÌ†dunvanavÄ• `to introduce'.

12874 saá¹• jÃ±Ä• ËŠ -- f. `agreement, understanding' ÅšBr., `sign' MBh.
[âˆšJÃ±Ä•]
Pa. saÃ±Ã±Ä• -- f. `sense, sign', Pk. saá¹• á¹‡Ä• -- f.; S. saÃ±aá¹‡u `to
point out'; WPah.jaun. sÄ• n `sign', Ku. sÄ• n f., N. sÄ• n; B. sÄ• n
`understanding, feeling, gesture'; H. sÄ• n f. `sign, token, trace'; G. sÄ• n
f. `sense, understanding, sign, hint'; M. sÃ£Ì„jÌˆ f. `rule to make an
offering to the spirits out of the new corn before eating it, faithfulness
of the ground to yield its usual crop', sÃ£Ì„j&etilde; n. `vow,

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promise'; Si. sana, haËš `sign'; -- P. H. sain f. `sign, gesture' (in mng.
`signature' â†• Eng. sign), G. sen f. are obscure.
HASTASAá¹• JÃ±Ä• -- .
Addenda: saá¹• jÃ±Ä• -- : WPah.J. sÄ• 'n f. `symbol, sign'; ká¹-g. sÃ¡nku m.
`hint, wink, coquetry', H. sankÄ« f. `wink', sankÄ• rnÄ• `to hint, nod, wink'
Him.I 209.

12875 saá¹• jÃ±Ä• ËŠna -- n. `agreement' RV., `consciousness' ÅšBr. [âˆšJÃ±Ä•]

Pa. saÃ±Ã±Ä• á¹‡a -- n. `perception, knowledge, token, mark'; Gy. arm. sÉ™nan -- `to recognize, know, be acquainted with'. -- Si. hanÌ†dun `mark, masculine gender' < *sanun?

12876 *saá¹• jyoÌ„tsna -- `moonlit'. [JYá¹“TSNÄ• --]
A. xÃµzone `under bright moonlight'.

12877 saá¹• jvalati `blazes up' MBh. [~ saá¹• jvarati `is fevered, is grieved' MBh. -- âˆšJVAL]
Pk. saá¹• jalaÃ¯ `flares'; WPah.roh. sÄ• zÉ™lo `recently heated'.

12878 *saá¹• jvÄ• la -- `kindling'. [Cf. saá¹• jvÄ• layati `makes flame' MBh. -- âˆšJVAL]
WPah.bhal. sanjÌˆÄ• ËŠo m. `dry branches which burn easily'.

12879 sÃ¡á¹• tata -- `uninterrupted' ÅšBr. [âˆšTAN]
Pa. santata -- `continuous', Pk. saá¹• taya -- ; -- A. xaÌƒtÄ• , xatÄ• `spell of continuous rain' or < *SAá¹• TATAVARá¹£A -- .

12880 *saá¹• tatavará¹£a -- `continuous rain'. [Cf. saá¹• tatavará¹£in -- DhÅ«rtas. -- SÃ¡á¹• TATA -- , VÃ¡Rá¹£A --]
A. xaÌƒtÄ• , xatÄ• `spell of continuous rain' < *saÌƒtÄ• ha. -- Or < prec.

12881 sÃ¡á¹• tapyatÄ“ `is afflicted' ÅšBr., saá¹• tapyati MBh. [âˆšTAP]
Pa. santappati `is heated, sorrows', Pk. saá¹• tappaÃ¯; G. saÌƒtÄ• pvuÌƒ `is grieved, is vexed'.

12882 sÃ¡á¹• tarati `crosses, passes through' RV. [âˆšT&RCIRCLEMACR;]
Pk. saá¹• taraÃ¯ `swims, swims across', saá¹• taraá¹‡a -- n.; A. xÃ£Ì„tariba `to swim', B. sÃ£Ì„trÄ• , Or. santaribÄ• .
sÃ¡á¹• tarpayati see SÃ¡á¹• TRÌ¥PYATI.

12883 *saá¹• talati `fries'. 2. *saá¹• tÄ• layati. [âˆšTAL2]
1. B. sÃ£Ì„talÄ• `to singe in oil or ghee', sÃ£Ì„tal `the doing so without spices'; Or. santuá¸·ibÄ• , sintËš `to fry with a a little ghee and then boil', santuá¸·Ä• `curry so prepared, vegetables when half -- boiled'; G. sÃ£Ì„taá¸·vuÌƒ `to fry in ghee or oil', M. sÃ£Ì„taá¸·á¹‡&etilde;, sÄ• tËš `to fry thus lightly'.

2. G. sÉ”Ìƒ tÄ• á¸·vuÌƒ `to fry in ghee or oil'.

12884 saá¹• tÄ• nÃ¡ -- m. `continued succession, lineage' MBh. (`sinew of an animal' TS.). [âˆšTAN]
Pa. santÄ• na -- n. `spreading', n.m. `continuity, lineage'; Pk. saá¹• tÄ• á¹‡a -- m. `continuous line, offspring, descendants'; H. saÌƒ tÄ• nÄ• m. `race, family'; Si. satana `extension'.

12885 saá¹• tÄ• pÃ¡ -- m. `burning heat' ÅšBr., `affliction, remorse' MBh. [âˆšTAP]
Pa. santÄ• pa -- m. `burning heat, torture'; Pk. saá¹• tÄ• va -- , saá¹• dÄ• va -- (or < *saá¹• dÄ• va -- ~ DÄ• VÃ¡ -- ?) m. `heat, affliction of mind'; K. satÄ• v m. `worrying, teasing'; Si. sÃ¤tÃ¤vuli, satÃ¤vuliya `grief, remorse'.

12886 saá¹• tÄ• payati `causes to be heated, inflames' KauÅ›., `torments' MBh. [âˆšTAP]
Pa. santÄ• pÄ“ti `burns, torments', Pk. saá¹• tÄ• vÄ“i; K. satÄ• wun `to worry, tease'; S. sandÄ• iá¹‡u `to vex, tease', L. satÄ• vaá¹‡; P. satÄ• uá¹‡Ä• `to torture, tease' (whence intr. satá¹‡Ä• `to be vexed'); WPah.bhal. santÄ• á¹‡Å« `to vex, annoy'; Ku. satoá¹‡o `to torture, vex'; N. satÄ• unu `to afflict, annoy'; Or. santÄ• ibÄ• , satËš `to pain, grieve, inflame'; Aw.lakh. satÄ• wab `to oppress'; H. satÄ• nÄ• `to persecute, annoy', OMarw. satÄ• vaÃ¯; G. satÄ• vvuÌƒ `to tease, vex', M. satÄ• viá¹‡&etilde;.

12887 sÃ¡á¹• tÄ• yatÄ“ (wrongly sÃ¡á¹• tÄ• yyatÄ“) `is stretched out, is covered' VS. [Pass. of sÃ¡á¹• tanoÌ„ti RV., cf. tÄ• yÃ¡tÄ“ RV. -- âˆšTAN]
G. saÌƒ tÄ• vuÌƒ `to be concealed, conceal oneself' (whence tr. sÃ£Ì„tvuÌƒ and caus. saÌƒ tÄ• á¹›vuÌƒ).

12888 saá¹• tÄ• ra -- m. `crossing over' MBh. [âˆšT&RCIRCLEMACR;]
S. sÃ£Ì„dÄ• ro m. `crossing a river by working a boat up and down and then running towards the further bank'; A. xÃ£Ì„tÄ• r, Ëštar `act of swimming'; B. sÃ£Ì„tÄ• r `act of swimming, a swim', adj. `fit for swimming, out of one's depth'; Or. santÄ• ra `swimming'.
SAá¹• TÄ• RAKA -- .
Addenda: saá¹• tÄ• ra -- : A. also sÃ£Ì„tor (phonet. x --) AFD 203.

12889 saá¹• tÄ• raka -- `conveying across' W. [T&RCIRCLEMACR;]

L. saÌƒdÄ• rÄ« f. `inflated skin for crossing rivers with, fish -- bladder'.

12890 saá¹• tÄ• rayati `causes to pass over, saves from' Mn. [âˆšT&RCIRCLEMACR;]
Pa. santÄ• raá¹‡a -- n. `bringing across'; Pk. saá¹• tÄ• ria<-> `brought across'; PaÅ¡. satar -- `to guard' IIFL iii 3, 160; Or. satÄ• ribÄ• `to wait, adjourn'.
*saá¹• tÄ• layati `fries' see *SAá¹• TALATI.

12891 *saá¹• timita -- `wetted'. [âˆšTIM]
B. s&etilde;tÄ• , s&etilde;t -- s&etilde;tiyÄ• , s&etilde;tÄ• niyÄ• `damp, moist', s&etilde;tÄ• na `moistened' (ODBL 502 < SIKTÃ¡ --), sÃ£Ì„tÄ• na `to be wet'; Or. santiÄ• `wet', santÄ• ibÄ• , ËšteibÄ• `to be wet'.
sÃ¡á¹• tiá¹£á¹-hatÄ“ see *SAá¹• STHÄ• TI.

12892 saá¹• tuá¹£á¹-a -- `contented, well pleased' MBh. [âˆšTUá¹£]
Pa. santuá¹-á¹-ha -- `satisfied, pleased', Pk. saá¹• tuá¹-á¹-ha -- ; Si. satuá¹-u `pleased', satuá¹-a `joy'.

12893 sÃ¡á¹• trÌ¥pyati `refreshes oneself' RV. [Cf. sÃ¡á¹• tarpayati `refreshes, gladdens' RV., Pa. santappÄ“ti `satisfies'. -- âˆšTRÌ¥P]
Si. sÃ¤tapenavÄ• `to repose, sleep' intr. from *satapanavÄ• (whence also caus. satappanavÄ•).

12894 *saá¹• toÌ„dayati `strikes together'. [âˆšTUD]
Si. atovanavÄ• , atoÌ„navÄ• `to strike a musical instrument' (not, with DSL 173, â†• Sk. Ä• toÌ„da --).

12895 saá¹• toÌ„á¹£a -- m. `satisfaction' MaitrUp. [âˆšTUá¹£]
Pa. santoÌ„sa -- m. `satisfaction', Pk. saá¹• toÌ„sa -- m.; Si. satosa `joy'.

12896 saá¹• toÌ„á¹£ayati `satisfies' MBh. [âˆšTUá¹£]
Pk. saá¹• toÌ„sÄ“i `makes happy'; Or. santosibÄ• `to gratify'.

12897 saá¹• daá¹• Å›Ã¡ -- m. `tongs, pincers' AV., ËšÅ›aka -- m., ËšÅ›ikÄ• -- f. `small tongs' DaÅ›. 2. *saá¹• daá¹• Å›Ä« -- . [âˆšDAá¹• Å›]
1. Pk. saá¹• daá¹• sa -- m. `right hand'; K. Å›ranz, sranz m. `blacksmith's tongs, pincers' (< *saá¸• aá¹• Å›a -- with dissim. of first nasal), S. saá¹‡ju

m. (< *saá¹›aÃ±ju). -- Pa. saá¹‡á¸• Ä• sa -- m. `pincers' (with dissim. of second nasal), Pk. saá¹• dÄ• sa -- m.n., Ash. sandÃºs, Kt. sunuÄ‹, Ä‹unuÄ‹, Wg. sanaÄ‹, saraá¹…nÄ• Ä‹, Pr. sundÉ™Ì• Ä‹; L. sanhÃ£Ì„ m. `brazier's tongs', sanhÄ« f. `small tongs'; P. sannhÄ« f. `pincers', saá¹‡á¸• asÄ« f. (â†’ K. saÌ‡nasi), N. saÌƒá¹›Ä• so, sanÄ• so, A. xaÌƒrÄ• h, B. sÃ£Ì„á¹›Ä• si; Or. saá¹‡á¸• uÄ• sa `pair of split bamboos keeping sloping rafters of a thatched roof in position', saá¹‡á¸• uÄ• si `pincers', Bi. Mth. Bhoj. saÌƒá¹›sÄ«; H. saá¹‡á¸• Ä• sÄ• , saÌƒá¹›sÄ• m. `large pincers', saá¹‡á¸• Ä• sÄ«, saá¹‡á¸• sÄ«, saÌƒá¹›sÄ«, saÌƒsÄ« f. `pincers', G. sÃ£Ì„á¸• as m., sÃ£Ì„á¸• sÉ”, sÄ• á¹‡sÉ” m. `large do.', sÃ£Ì„á¸• Å›Ä«, sÄ• á¹‡Å›Ä« f. `small do.', M. sÃ£Ì„á¸• as m., sÃ£Ì„á¸• Å›Ä« f.; Si. anÌ†á¸• uva `pincers', aá¹‡á¸• a `crabs' claw' < *anÌ†á¸• va.
2. Bshk. Å¡Ã¤nÄ«ËŠÅ¡ `pincers'; K. hanáá¸• iÅ› f. `goldsmith's pincers' (both with s -- assim. to Å› --); B. saá¹‡á¸• iÅ› `forceps'.

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12898 sÃ¡á¹• dadhÄ• ti `places on, combines' RV., inf. saá¹• dhitum Ep. [Semant. cf. saá¹• dhÄ• ËŠ -- f. `union' AV. ~ `mixture of a beverage' lex. -- âˆšDHÄ•]
Pa. sandahati `puts together', sandahana -- n. `applying (arrow to bowstring)'; Pk. saá¹• dhÄ• i, saá¹• dhÄ“i, saá¹• dhaÃ¯ `joins', pp. saá¹• dhia -- , saá¹• dhaá¹‡a -- n.; K. sanun `to mingle, penetrate'; S. sandhaá¹‡u `to pickle', L. saÌƒdhaá¹‡; WPah.bhal. sanná¹‡Å« `to knead flour', rudh. sannnÄ• ; Ku. sÄ• ná¹‡o `to mix with ingredients, immerse in spices, make a sauce of, pickle'; N. sÃ£Ì„dhnu, sÃ£Ì„dnu `to pickle'; A. xÄ• niba `to mix, knead, plaster'; Or. sÄ• ndhibÄ• , sÄ• ndibÄ• , (Sambhalpur) sÄ• nibÄ• `to mix up, knead'; Bhoj. sÄ• nal `to mix'; OAw. sÄ• á¹• dhaÃ¯ `aims, fixes, prepares pickles', lakh. sÄ• nab `to mix'; H. sÄ• nnÄ• `to mix, knead'; OMarw. sÄ• á¹• dhaÃ¯ `aims'; G. sÃ£Ì„dhvuÌƒ `to unite, attach'; M.

sÃ£Ì„dhá¹‡&etilde;, sÃ£Ì„dá¹‡&etilde; `to join (tr.), be joined, come together'. -- Si. hananavÄ• , anËš `to mix, knead (dough or clay)' prob. (and other forms with -- an(n) -- or -- Ä• n -- poss.) < SÃ¡á¹• NAYATI which appears to have collided with sÃ¡á¹• dadhÄ• ti. -- See also SAá¹• DHÄ• ËŠNA -- , *SAá¹• DHÄ• PAYATI, SAá¹• DHÄ«YATÄ“.

12899 saá¹• darÅ›ana -- n. `view' KÄ• tyÅšr., `seeing, showing' MBh. [âˆšDRÌ¥Å›]
Pa. sandassana -- `showing'; Si. hanÌ†dahana `horoscope'.
saá¹• dÄ• ËŠna -- see SÃ¡á¹• DYATI.

12899a â€ sÃ¡á¹• dahati `burns up' RV. [âˆšDAH]
Md. anÌ†danÄ«, enÌ†denÄ« intr. `burns', andanÄ« tr.; enÌ†dum `burning'.

12900 saá¹• dÄ• nikÄ• -- f. `a kind of tree' lex.
N. sÃ£Ì„dan `name of two varieties of tree, one with circular, the other with long leaves'.

12901 saá¹• dÄ• ya -- m. `rein, leash(?)' Hariv. [âˆšDÄ• 2]
H. sÃ£Ì„dÄ• `rope to tie a cow's legs with while milking'.

12902 *saá¹• dÄ• la -- `crushing together'. [âˆšDAL1]
Bi. saÌƒá¹›Ä• ri `rollers in machine for cleaning cotton'.

12903 *saá¹• dÄ• layati `crushes together'. [Cf. saá¹• dalita<-> `pierced through' DhÅ«rtas. -- âˆšDAL1]
Pa. sandÄ• lÄ“ti `breaks'; M. saÌƒdÄ• á¸·á¹‡&etilde; `to fix firmly by ramming in'.

12904 saá¹• dÄ“Å›a -- m. `message, information' KauÅ›. [âˆšDIÅ›]
Pa. sandÄ“sa -- m. `message', NiDoc. saá¹• deÅ›a, Pk. saá¹• dÄ“sa -- m.; S. saneho, Ëšhaá¹›o m. `message of love'; L. sanÄ“hÄ• m. `message, errand', awÄ• á¹‡. saná¸•Ä• , poá¹-h. sanhÄ• m., P. sanehÃ£Ì„ m., ËšhÄ«Ëœ adv. `through another'; Mth. sanes `news, present sent to another'; OAw. saá¹• desa m. `message'; H. saÌƒdesÄ• m. `news' (whence saÌƒdesÄ« m. `messenger'), M. poet. saÌƒdesÄ• m.

12905 saá¹• dÄ“hÃ¡ -- m. `conglomeration' ÅšBr., `doubt' &capamacr;past.,

`danger' KÄ• v., saá¹• dÄ“ghÃ¡ -- m. `conglomeration, doubt' ÅšBr. [âˆšDIH]
Pa. sandÄ“ha -- m. `doubt', Pk. saá¹• dÄ“ha -- m., H. saÌƒdeh m. LM 414 (but prob., like S. sandehu, P. sandeh, WPah.khaÅ›. sandÃ¨ `difficulty' â†• Sk.), G. sandhe m.; M. saÌƒdhevÄ«Ëœ `in doubt'; Si. sanÌ†da `doubt'.

12906 sÃ¡á¹• dyati `ties, fastens' AV. 2. saá¹• dÄ• ËŠna -- m. `fetter' RV., saá¹• dÄ• nita -- `bound' KÄ• v. [âˆšDÄ• 2]
1. Pa. sandita -- `fastened'; -- Si. (h)anÌ†dinavÄ• `to put on clothes', caus. (h)anÌ†davanavÄ• `to dress' W. Geiger BSOS viii 556 (or poss. < SAÃ±JAYATI).
2. Pa. sandÄ• na -- n. `cord, fetter'; Pk. saá¹• dÄ• á¹‡aÃ¯ `fetters', Ëšá¹‡ia -- `bound'; Si. anÌ†danaya `monk's undergarment', anÌ†danÄ• `dressing' W. Geiger ib. (or < SAÃ±JANA --).

12907 *saá¹• dharati `holds together' (sÃ¡á¹• dhrÌ¥ta -- AV.). 2. saá¹• dhÄ• rayati `holds together, supports' MBh. 3. saá¹• dhÄ• raá¹‡a -- n. `supporting' MBh. [âˆšDHRÌ¥]
1. K. sandarun `to kindle, inflame, arouse'.
2. Pa. sandhÄ• rÄ“ti `holds up, restrains'; Pk. saá¹• dhÄ• ria<-> `placed, settled'; K. sandÄ• run `to support, sustain, nourish'.
3. Pa. sandhÄ• raá¹‡a -- n. `checking'; Pk. saá¹• dhÄ• raá¹‡a -- n. `encouragement'; K. sandÄ• ran m. `arranging, resuscitating'.

12908 saá¹• dhÄ• ËŠ -- f. `agreement' AV., `twilight' R. (in cmpd.), `contrivance (~ SAá¹• DHÃ- --)' DaÅ›. [âˆšDHÄ•]
Pk. saá¹• dhÄ• -- f. `agreement'; Si. anÌ†da `cropping or cultivation on a share basis'. -- Semant. cf. SAá¹• DHÃ-- and SAá¹• DHYÄ• ËŠ -- : WPah.bhal. sann f. `evening', sannÃ£Ì„ `in the evening', sod. san (obl. sana) `dusk'.
*SAá¹• DHÄ• KÄ• RA -- , *SAá¹• DHÄ• VÄ“LAKA -- .
Addenda: saá¹• dhÄ• ËŠ -- : WPah.ká¹-g. sÃ¡nnh f. (obl. -- a) `evening, dusk', J. saÌƒdá¹›Ä« f. `evening, sunset'.

12908a *saá¹• dhÄ• kÄ• ra `maker of a contrivance or hole'.
[SAá¹• DHÄ• ËŠ -- , KÄ• RA -- 1]
Or. sindhÄ• á¸·a, Ëšá¸·Ä• -- , sindhÄ• ra, ËšrÄ• `housebreaker' (X sÄ©dh < SAá¹• DHÃ- --).

12908b *saá¹• dhÄ• vÄ“laka -- `of evening time'. [SAá¹• DHÄ• ËŠ -- , VÄ“LÄ• --]

WPah.bhal. sannhelu m. `evening star', sannhei f. `state charges for grazing cattle in the evening'.

12909 saá¹• dhÄ• ËŠna -- n. `joint, union' TS., `mixing (a drink)' ÅšÄ• rá¹…gS., `sour rice gruel' lex., `bell -- metal' MW., ËšnÄ« -- f. `foundry' lex. [âˆšDHÄ•]
Pa. sandhÄ• na -- n. `union, fetter'; Pk. saá¹• dhaÌ„Ì†á¹‡a -- n. `joint, fermented liquid'; S. sÃ£Ì„dhÄ• á¹‡o m. `pickles'; N. sandan cÄ• nÄ• `dried radishes'; OAw. saá¹• dhÄ• na m. `pickles'; H. sandhÄ• nÄ• m. `pickle, acid preparation of bel and other fruits', sandhÄ• nÄ« f. `id., distilling, foundry'; G. saÌƒdhÄ• á¹‡uÌƒ n. `pickles'; M. sÃ£Ì„d(h)aá¹‡, sÃ£Ì„d(h) á¹‡&etilde; n. `a culinary preparation of rice'; Si. anÌ†dun bell, gong' DSL 369. -- See SÃ¡á¹• DADHÄ• TI.

12910 *saá¹• dhÄ• payati `causes to be put together'. [âˆšDHÄ•]
Pa. sandhÄ• pana -- n. `combination'; Or. sandhÄ• ibÄ• `to put arum seeds in a hole to sprout'. -- See SÃ¡á¹• DADHÄ• TI.

12911 saá¹• dhÄ• ya (absol. `having fixed on') `with reference to' BHSk. [âˆšDHÄ•]
Pa. sandhÄ• ya `with reference to'; -- Si. sanÌ†dahÄ• , sanÌ†dÄ• postp. `on account of' (EGS 173) prob. â†• Pa.
saá¹• dhÄ• raá¹‡a -- , saá¹• dhÄ• rayati see *SAá¹• DHARATI.

12912 sÃ¡á¹• dhÄ• vati `runs together' AV., `arrives at' MBh., `runs through (births)' DivyÄ• v. [âˆšDHÄ• V1]
Pa. sandhÄ• vati `runs through, transmigrates'; Pk. saá¹• dhÄ• vaÃ¯ `runs'; Wg. sanÄ• ËŠ -- am `I run'; B. sÃ£Ì„dhÄ• na `to go into, penetrate' (ODBL 404 < saá¹• dhÃ- --).

12913 saá¹• dhÃ- -- m. `joint' RV., `point of union' TS., `horizon, extremity, end (saá¹• dhÄ«ËŠ -- f. TBr.)' ÅšBr., `compact' MBh., `hole made by a burglar' Mn., saá¹• dhika -- in cmpd. `jointed' KathÄ• s. [âˆšDHÄ•]
Pa. sandhi -- m.f. `joint, breach, hole'; Pk. saá¹• dhi<-> m.f. `joint, hole (esp. one made by a burglar)'; Kt. sun m. `agreement, settlement'; Dm. san `hole'; PaÅ¡. sindÄ«ËŠ `shinbone' (< saá¹• dhika -- IIFL iii 3, 158); K. sond m. `confluence of two rivers', sand f. `meeting, confluence', san (dat. sÃ¼Ã±Ã¼) f. `burglary'; S. sandhi f. `hole made by burglars'; P. sandh m.

`space, distance', sandh, sannh f. `crack between two surfaces, hole made by burglars'; N. sÃ£Ì„dh `boundary', do -- sÃ£Ì„dh, ËšsÄ• n `frontier', sÄ• Ä©d(h)uwÄ• , saÄ©dhËš `burglar' (< *sÃ£Ì„dhÄ«uwÄ• ? ); OB. sÄ• ndhi `hole, crevice', B. Ã£Ì„dhi -- sÃ£Ì„dhi (< ANDHÃ¡ --) `holes and corners'; G. sÃ£Ì„dhi f. `joint, seam, cleft', ek -- sÃ£Ì„dhÄ« `made of one piece'; M. sÃ£Ì„dh f. `joint', sÃ£Ì„d(h)Ä« f. `joint, chink'; Ko. sÄ• á¹• d `joint'; Si. sanÌ†da, handiya (st. handi --) `joint, knot'. -- NIA. ext. of m. forms: K. soÌ†Ì£nu m. `confluence'; S. sandhu m. `joint',

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sandho m. `joint, boundary'; G. sÃ£Ì„dhÉ” m. `joint, seam, patch, cleft'; M. sÃ£Ì„d(h)Ä• m. `joint, knuckle, knot'. <-> X CHIDRÃ¡ -- , *CHINDATI, CHÄ“DA -- (cf. Pa. sandhiá¹• chindati `breaks into a house', sandhi -- chÄ“da -- m. `housebreaking'): N. s&etilde;dh, sen `hole made by burglars'; A. xindhi `hole in the ground (esp. one made under a wall by a thief)'; B. sÄ©d(h) `hole in a wall'; Or. sÄ©d(h)i `hole made by a thief'; Mth. senh `hole made by burglars, mine', Bhoj. sÄ“nhÄ«, Aw.lakh. seÌ„Ìƒdhi, H. s&etilde;d(h) f. (whence s&etilde;dhnÄ• `to bore, sap, mine').
SAá¹• DHYÄ• ËŠ -- , SAá¹• DHINÄ«, *SAá¹• DHILA -- , *SÄ• á¹• DHIKA -- .

12914 saá¹• dhinÄ« -- f. `cow on heat (when its milk is forbidden as food)' &capamacr;past., `cow milked unseasonably or every two days' lex. [SAá¹• DHÃ- --]
L. sandhaá¹‡ f. `cow that has not been milked'.

12915 *saá¹• dhila -- `making holes'. [Cf. saá¹• dhilÄ• -- f. `hole in wall, chasm' lex. -- SAá¹• DHÃ- --]
S. sandhiru m. `housebreaker'.

12916 saá¹• dhÄ«yatÄ“ `is placed in or against (e.g. arrow on bowstring)' MBh. [âˆšDHÄ•]
Pa. sandhÄ«yati, Ëšdhiyyati `is put together'; K. sanun `to be thrust in, be compressed into, sink into' (whence poss. sonu `deep (of lake or pit), low -- lying', but more prob. < SANNA -- 2).

12917 saá¹• dhuká¹£atÄ“ `kindles, animates' MBh. [âˆšDHUKá¹£]
G. saÌƒdhÅ«kvuÌƒ `to kindle'.

12918 saá¹• dhyÄ• ËŠ -- f. `twilight' ÅšÄ• á¹…khBr. [Orig. f. du. of SAá¹• DHÃ- --]
Pa. saÃ±jhÄ• -- f. `evening', Pk. saá¹• jhÄ• -- f., S. saÃ±jhÄ• f., saÃ±jho m., L. P. saÃ±jh f., Ku.gng. sÃ£Ì„s (< *sÃ£Ì„z), N. sÃ£Ì„jh, A. xÃ£Ì„z, B. sÃ£Ì„jh, Or. saÃ±jha, sÃ£Ì„jha, Mth. Bhoj. Aw.lakh. sÃ£Ì„jh, H. sÃ£Ì„j(h) f., G. sÃ£Ì„j f., M. sÃ£Ì„jÌˆ(h) f., Ko. sÃ£Ì„Ã±ja, Si. sanÌ†da, sÃ¤nÌ†dÄ• Ì¤, hÃ¤nÌ†dÄ• Ì¤va.
saá¹• dhyÄ• yati, sÄ• á¹• dhyÃ¡ -- ; saá¹• dhyÄ• kÄ• lika<-> *saá¹• dhyÄ• vartikÄ• -- .
Addenda: saá¹• dhyÄ• ËŠ -- : WPah.J. sÃ£Ì„j f. `evening'.

12919 saá¹• dhyÄ• kÄ• lika -- `belonging to twilight time' VÄ• s. [saá¹• dhyÄ• kÄ• la -- m. `evening' R. -- SAá¹• DHYÄ• ËŠ -- , KÄ• LÃ¡ -- 2]
Bi. saÌƒjhariyÄ• joÌ„t `as much as can be ploughed in a day'.

12920 saá¹• dhyÄ• yati `becomes like evening' KÄ• d. [SAá¹• DHYÄ• ËŠ --]
Pk. saá¹• jhÄ• yaÃ¯ `becomes dusk'; M. sÃ£Ì„jÌˆaÌ„Ì†vá¹‡&etilde; `to draw in towards evening'.

12921 *saá¹• dhyÄ• vartikÄ• -- `evening lamp'. [SAá¹• DHYÄ• ËŠ -- , VÃ¡RTI -- 1]
B. sÃ£Ì„jhuti, s&etilde;juti `lamp lit in the evening'.

12922 sÃ¡á¹• nata -- `bent towards' VS., `bent, stooping' Mn. [âˆšNAM]
Pa. sannata -- `bent down', Pk. saá¹• á¹‡aya -- ; PaÅ¡. (Leech) "sanna" `thin', dar. sÃ¡nÉ™ -- gÄ“n, weg. sanÄ• -- gÄ“nÄ« `back, side of waist' (gÄ“n < GAVÄ«NÄ«ËŠ --) IIFL iii 3, 158.

12923 sÃ¡á¹• naddha -- `girt' RV., `bound, armed' ÅšBr. [âˆšNAH]
Pa. sannaddha -- `fastened, clothed'; AÅ›. saá¹• naá¹• dhÄ• payitu absol.

`having caused to be provided'; Pk. saá¹• á¹‡addha -- `equipped'; Si. sanada `equipment, armour'.

12924 sÃ¡á¹• nayati `leads together, joins' RV., `mixes (esp. with fresh or sour milk)' ÅšBr. [âˆšNÄ«]
Pa. sannÄ“ti `mixes, kneads'; K. sanun `to mingle, penetrate'; WPah.bhal. sanná¹‡Å« `to knead flour', rudh. sannnÄ• ; Ku. sÄ• ná¹‡o `to mix with ingredients, immerse in spices, make a sauce of, pickle'; A. xÄ• niba `to mix, knead, plaster'; Or. (Sambhalpur) sÄ• nibÄ• `to mix up, knead'; Bhoj. sÄ• nal `to mix', Aw.lakh. sÄ• nab; H. sÄ• nnÄ• mix, knead'; Si. (h)ananavÄ• `to mix, knead (dough or clay)'. -- Except Pa. and Si., all these forms may be < SÃ¡á¹• DADHÄ• TI which appears to have collided with sÃ¡á¹• nayati.

12925 saá¹• naá¹£á¹-a -- `perished, disappeared' R. [âˆšNAÅ›1]
N. sannÄ• á¹-o `solitary (of a place)'; H. sannÄ• á¹-Ä• m. `desolate silence'? -- See Add.

12926 *saá¹• nÄ• thayati `grants aid'. [Cf. nÄ• ËŠthatÄ“ `seeks aid' TS., nÄ• thayati `grants a request' BhP.: or < *sanÄ• thayati, cf. sanÄ• thÄ« -- karoÌ„ti `protects' KÄ• lid. (J. C. W.). -- âˆšNÄ• TH]
OSi. sanahay absol. `having comforted' (SigGr ii 464 wrongly < samÄ• Å›vÄ• sayati).

12927 saá¹• nÄ• dayati `causes to resound' MBh. [âˆšNAD]
H. sannÄ• nÄ• `to resound' (with expressive -- nn -- , as also with expressive reduplication in sansanÄ• nÄ• s.v. SVANÃ¡ -- ), san(n)Ä• á¹-Ä• m. `loud whistling or whizzing noise'.

12928 saá¹• nÄ• ha -- m. `tying on, girding on armour' MBh., `coat of mail' AitBr. [âˆšNAH]
Pa. sannÄ• ha -- m. `armour', Pk. saá¹• á¹‡Ä• ha -- m.; Ash. sanÄ• ËŠ `cloak'; Kt. sÉ™nÉ™Ì• mno `clothes' (+ ?); MB. sÄ• nÄ• `corselet'; H. sanÄ• h m. `armour, accoutrements'.
saá¹• niá¹£aá¹‡á¹‡a -- see next.

12929 saá¹• nÃ-á¹£Ä«dati `sits down' AV. 2. saá¹• niá¹£aá¹‡á¹‡a- `settled down' R. [âˆšSAD]
1. Pa. sannisÄ«dati `sinks down, becomes quiet'; Si. sansinÌ†denavÄ• ,

sanhinÌ†dËš `to be appeased, be gratified', caus. sansinÌ†duvanavÄ• (for nÌ† see SÄ«ËŠDATI).
2. Pa. sannisinna -- `quiet, still' (with -- si -- ) from pres. st., cf. Pk. saá¹• á¹‡isijjÄ• -- < *saá¹• niá¹£adyÄ• -- and see SANNÃ¡ -- ); Pk. saá¹• á¹‡isaá¹‡á¹‡a -- `sitting down'; Si. sansun, sanhun `quiet, still'.

12930 sÃ¡á¹• patati `flies together' RV., `reaches' AitBr., `happens' MBh., `meets' KÄ• v. 2. saá¹• pÄ• tayati `causes to fly' R. [âˆšPAT]
1. Pa. sampatati `springs up'; Pk. saá¹• paá¸• aÃ¯ `is obtained, is successful'; Ap. saá¹• palaÃ¯ `falls down'; Ku. sapaá¹›á¹‡o intr. `to improve, be successful'; N. sapranu `to flourish'; H. sapaá¹›nÄ• , salÌƒpËš, sampËš `to fall into, be entrapped, be seized'; G. sÃ£Ì„paá¹›vulÌƒ `to find, meet with, give birth to'; M. sÃ£Ì„paá¸• á¹‡&etilde; `to fall into, be got hold of'; Ko. sÄ• mpaá¸• uá¹• k `to fall into a trap'.
2. Pk. saá¹• pÄ• á¸• Ä“i `accomplishes'; Ku. sapÄ• á¹›á¹‡o `to accomplish, ameliorate'; N. sapÄ• rnu `to cause to flourish', sapÄ• r `honesty, success'; G. sapÄ• á¹›ulÌƒ n. `favour'. -- Meaning influenced by SÃ¡á¹• PÄ• DAYATI?
Addenda: sÃ¡á¹• patati. 1. WPah.Wkc. sÉ”mÉ™á¹›no `to be finished (e.g. of a meal)'? Him.I 212.

12931 saá¹• patti -- f. `acquisition' AitBr., `prosperity' R. [âˆšPAD1]
Pa. sampatti -- f. `prosperity', Pk. saá¹• patti -- f.; S. sambati f. `readiness, preparation'; Si. sapata, sÃ¤pËš `happiness, good fortune'. -- M. sampat f. `prosperity' is â†• Sk.

12932 saá¹• pÃ¡d -- f. `success' YÄ• jÃ±., saá¹• padÄ• -- lex. [âˆšPAD1]
Pa. sampadÄ• -- f. `success', Pk. saá¹• payÄ• -- f., Ap. saá¹• paÃ¯ -- f.; Si. sapuva `happiness'.
*SAá¹• PADAKA -- .

12933 *saá¹• padaka -- `congruent, right'. [SAá¹• PÃ¡D --]
Ku. sapyÃµ `right, proper', sapyÃ£Ì„ `in a proper manner'; N. sabiulÌƒ, emph. sabbiulÌƒ `right side up'; <-> very doubtful. -- See *VIPADAKA -- .

12934 sÃ¡á¹• padyatÄ“ `turns out well' AV., `is effected, is produced' MBh.
2. Pp. sÃ¡á¹• panna -- AV. [âˆšPAD1]
1. Pa. sampajjati `happens, succeeds'; Pk. saá¹• pajjaÃ¯ `is completed'; PaÅ¡. sabaÇ° -- `to make, arrange, build'; K. sapazun `to be made, become'

(sapadun `id.' formed

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from pp. *sapad -- after MIA. type bujjhaÃ¯ ~ buddha --), pog. samuznu `to become', kash. sapuzun, samuzun; S. sapajÌ„aá¹‡u `to be found'; A. xampaziba `to be born, be produced'.
2. Pa. sampanna -- `successful, well -- cooked, sweet'; Pk. saá¹• paá¹‡á¹‡a -- `completed'; Kho. samÃºn `arrangement'; Tor. suban `righthand' NTS v 340 (or < supuá¹‡ya -- s.v. APUá¹‡YA -- ?); K. samponu `effected, made, happened' (whence new pres. st. sampanun, sapËš, solÌˆÌƒpËš); Si. sapan, haËš `superior, wealthy, fortunate, powerful'.
sÃ¡á¹• panna -- see prec.

12935 saá¹• parivrÌ¥tta -- `turned round' SuÅ›r. [âˆšVRÌ¥T1]
Pa. samparivatta -- `turned over'; N. saplyÃ£Ì„á¹-o `right side' (~ biplyÃ£Ì„á¹-o < *VIPARIVRÌ¥TTA --).

12936 saá¹• parka -- m. `mixing together' TPrÄ• t.com., `contact (with)' MaitrUp. [âˆšPRÌ¥C]
Pk. saá¹• pakka -- m. `connection'; -- N. sapko `end of a piece of cloth (used e.g. for veiling a woman's head)': very doubtful.

12937 *saá¹• pÄ• tana -- `causing to coagulate'. [Cf. sÃ¡á¹• patita<-> `run together, coagulated' AV., saá¹• pÄ• tayati `sprinkles with remnant of a liquid' KauÅ›.com. (Pk. saá¹• pÄ• iya<-> `come together'), saá¹• pÄ• ta -- m. `remnants of a fluid' KÄ• á¹-h. (Pa. sampÄ• ta -- m. `falling together'). -- âˆšPAT]
S. sambÄ• á¹‡u m. `sour milk &c. used to coagulate fresh milk'; L. sabaiá¹‡, sabeá¹‡ f. `small quantity of buttermilk put into fresh milk to curdle it',

P. samÄ• iá¹‡ f.
saá¹• pÄ• tayati see SÃ¡á¹• PATATI.

12938 sÃ¡á¹• pÄ• dayati `completes, provides with' ÅšBr., `brings about' MBh. [Perh. has influenced meaning of saá¹• pÄ• tayati s.v. SÃ¡á¹• PATATI. -- âˆšPAD1]
Pa. sampÄ• dÄ“ti `procures, strives to accomplish'; Pk. saá¹• pÄ• (d)Ä“i `completes'; Tor. sabÄ• -- `prepare, arrange, get in order' (or < SAá¹• BHÄ• RAYATI); Si. sapayanavÄ• `to produce, procure, make'.

12939 sÃ¡á¹• pÄ• rayati `brings to the other side, brings to an end, accomplishes' ÅšBr. [âˆšPRÌ¥ or âˆšP&RCIRCLEMACR;]
H. sampÄ• rnÄ• `to complete (work already begun)'.

12940 saá¹• pÄ«á¸• ayati `presses together, forces' MBh. [âˆšPÄ«á¸•]
Pa. sampÄ«á¸·Ä“ti `presses, pinches'; Pk. saá¹• pÄ«á¸• ia<-> `pressed down' (cf. saá¹• pÄ«lÄ• -- f. `pain'); Gy. gr. wel. spil -- `to push, shove'.

12941 saá¹• puá¹-a -- m. `hemispherical bowl' SuÅ›r., `round casket' lex., Ëšaka -- m., ËšikÄ• -- f. PaÃ±cat. [PUá¹-A --]
Pa. sampuá¹-a -- m. `hollow of the hand'; Pk. saá¹• puá¸• a<-> m. `collection, mass'; A. xaÌƒphuro `covered tray for betelnut'; MB. sÃ£Ì„puá¹›Ä• `casket'; Bi. sapurÄ• `the rows in a betel plantation', Mth. sÃ£Ì„pur; Mth. saprÄ« `box for vermilion'; G. sÃ£Ì„paá¹› m. `cavity formed by two bowls placed together'; M. sÃ£Ì„pá¸• Ä• m. `frame'. -- Prob. Ku. sÃ£Ì„pá¹›Ä« `leg of goat or sheep killed for meat'; N. sÃ£Ì„pro `thigh (of animals: only contemptuously of humans)'.

12942 saá¹• pÅ«raka -- `filling completely (e.g. the stomach)' Car. [PÅ«RA -- 1]
Wg. saparak, Ëšrá¹“k `all, entire' NTS xvii 296. -- S. samÅ«ro `whole, entire' rather < SÃ¡MÅ«LA -- .

12943 saá¹• pÅ«rayati `fills' MBh. [sÃ¡á¹• pÅ«ryatÄ“ `is completely filled' ÅšBr. -- âˆšP&RCIRCLEMACR;]
Pa. sampÅ«rÄ“ti `fills'; Wg. (Lumsden) "suprÃºn" `to amass'; OG. saá¹• pÅ«raÃ¯ `attains fullness'.

12944 saá¹• pÅ«rita -- `completely filled' PaÃ±cat. [âˆšP&RCIRCLEMACR;]
Pk. saá¹• pÅ«riya -- `filled'; Si. sapiri `whole, complete'.

12945 saá¹• pÅ«rá¹‡a -- `completely filled' MBh. [âˆšP&RCIRCLEMACR;]
Pa. sampuá¹‡á¹‡a -- `full', Pk. saá¹• puá¹‡á¹‡a -- ; Dm. sapun `all, entire';
Si. supun `full, complete'.

12946 *saá¹• prÌ¥Ã±cati, sÃ¡á¹• prÌ¥á¹‡akti, ËšprÌ¥á¹…ktÄ“ `is mixed with, is
united' RV. [Cf. saá¹• parka -- m. `sexual union' Kull. <-> âˆšPRÌ¥C]
Kt. supÄ• i -- `to kiss'?
sÃ¡á¹• prÌ¥á¹‡akti see prec.

12947 saá¹• pratÃ- `close to' ÅšBr., `exactly' TS., `now' KÄ• v. [PRÃ¡TI]
Pa. sampati, ËšikÄ“ `now', Pk. saá¹• paÃ¯, M. sÃ£Ì„p&etilde; (or <
SÄ• á¹• PRATAM).

12948 saá¹• pratÄ«cchati `agrees to' R. [âˆšIá¹£2]
Pa. sampaá¹-icchati `accepts', OSi. sapiá¹‡isayi (for á¹‡ < á¸· see
PRATÄ«CCHATI, PRATÄ«TYA).

12949 saá¹• prayoÌ„ga -- m. `union, connection' &capamacr;past. 2. `encounter
(with enemies)' MBh. [âˆšYUJ]
1. Pa. sampayoÌ„ga -- m. `union', Pk. saá¹• paoÌ„ga -- m., Si. sapayoÌ„,
sapiyoÌ„, sipiyo EGS 173.
2. Si. sapiyo `war, battle' (or < *SAá¹• PRAYOÌ„DHA -- ?).
*saá¹• prayoÌ„dha -- `fighting'. [Cf. saá¹• prayudhyatÄ“ `begins to fight' R.
-- âˆšYUDH]
See prec.

12950 saá¹• prÃ¡sÄ• rayati `stretches out' VS., `draws asunder'
&capamacr;pÅšr. [âˆšSRÌ¥]
Pa. sampasÄ• rÄ“ti `stretches out, distracts'; Pk. saá¹• pasÄ• raga --
`stretching out'; M. sÃ£Ì„psÄ• rá¹‡&etilde; `to gather together regularly,
arrange in order'.

12950a saá¹• prÄ• ËŠpayati `causes to obtain' ÅšBr. [âˆšÄ• P]
Pa. sampÄ• pÄ“ti `causes to be obtained', Pk. saá¹• pÄ• vÄ“i; Kal. saprÄ• im `I
find'.

12951 saá¹• prÄ• pta -- `having reached' MBh. [âˆšÄ• P]
Pa. sampatta -- `reached'; Pk. saá¹• patta -- `fully obtained, arrived'; Si. sapat `arrived, attained'.

12952 saá¹• prÄ• pti -- f. `arrival' MBh. [âˆšÄ• P]
Pa. sampatti -- f. `attainment', Pk. saá¹• patti -- f.; Si. sÃ¤pat `approach, arrival'.

12953 saá¹• prÄ• ËŠpnoÌ„ti `reaches fully' ÅšBr. [âˆšÄ• P]
Pa. sampÄ• puá¹‡Ä• ti `attains'; Pk. saá¹• pÄ• uá¹‡aÃ¯ `obtains'; Si. sÃ¤pÃ¤mini, sÃ¤pamiá¹‡i, sapÃ¤miá¹‡i `arrived, accepted'.

12954 saá¹• phulla -- `full -- blown' KÄ• v. [PHULLA --]
Pa. samphulla -- `full -- blown', Pk. saá¹• phulla -- , Si. supul.

12955 saá¹• bandha -- m. `connexion, kinship' PÄ• rGrÌ¥., `kinsman, friend' &capamacr;past. [âˆšBANDH]
Pa. sambandha -- m. `connexion, tie', sambandhakula -- n. `related family'; Pk. saá¹• baá¹• dha -- m. `kinship'; Bi. samadh `second marriage of a Hindu widow'; G. samandh m. `relationship'; M. samaÌƒdh m. `connexion'; Si. sabanÌ†da `connected with', sabanÌ†dÄ• `friend'.
SAá¹• BANDHIN -- .

12956 *saá¹• bandhati, Å›Ã¡á¹• badhnÄ• ti `joins, attaches' ÅšBr. [âˆšBANDH]
Pa. sambandhati `joins', Pk. saá¹• baá¹• dhaÃ¯, OAw. samadhaÃ¯.

12957 saá¹• bandhin -- `connected by marriage' Mn. 2. saá¹• bandhinÄ« -- f. [SAá¹• BANDHA --]
1. Pk. saá¹• baá¹• dhi -- `connected by marriage'; K. soÌ†Ì£Ã±u m. `child's father -- in -- law'; Ku. samdÄ« `relatives, child's father -- in -- law', gng. saman `relative', samadi `relationship between bride's and bridegroom's

parents'; N. samdhi `child's father -- in -- law', Or. samadi, samudi, Bi. samdhÄ«; Mth. samdhÄ« `son's father -- in -- law'; H. samdhÄ« m. `child's father -- in -- law', samadh -- milÄ• wÄ• m. `embracing of the two fathers -- in -- law'; G. samaÌƒdhÄ« m. `kinsman'; M. samaÌƒdhÄ« `connected with', OSi. abÃ¤di, abadi.
2. K. soÌ†Ã±eÌ†Ã± f. `child's mother -- in -- law', Or. samaduá¹‡i, samudËš, Bi. samdhin, H. samdhin, Ëšdhan f.
*SAá¹• BANDHIGOÌ„á¹£á¹-HA -- .
Addenda: saá¹• bandhin -- : Garh. samdhi `child's father -- in -- law' (samdhÄ«á¹‡, ËšdhyÄ• á¹‡ `his wife').
â€ saá¹• bÄ• dha -- see â€ SÃ¡á¹• BÄ• DHATÄ“.

12958 *saá¹• bandhigoÌ„á¹£á¹-ha -- `relative's house'. [SAá¹• BANDHIN -- , GOÌ„á¹£á¹-HÃ¡ --]
K. soÌ†Ì£Ã±uá¹-hu m. `child's father -- in -- law's house'.

12958a â€ sÃ¡á¹• bÄ• dhatÄ“ `presses down or together' AV., `oppresses, torments' R. 2. â€ saá¹• bÄ• dhÃ¡ -- m. `distress' RV., `thronging, jostling' KÄ• v. (also wr. saá¹• vÄ• dha --), saá¹• bÄ• dhanÄ• -- f. `chafing' Siá¹• hÄ• s. [Spelt saá¹• vÄ• hayati `rubs' &capamacr;past., saá¹• vavÄ• hatuá¸¥ pf. MBh., saá¹• vÄ• ha -- m. (MÄ• rkP.), saá¹• vÄ• hana -- n. (SuÅ›r.) `shampooing the body'. Cf. EWA ii 428. -- âˆšBÄ• DH]
1. Pa. sambÄ• dhati `is crowded', sambÄ• hati `rubs, shampoos', Pk. saá¹• bÄ• haÃ¯ `presses, hurts'; Si. hamÌ†banavÄ• , amÌ†bËš `to rub, massage' DSL 572.
2. Pk. saá¹• vÄ• ha -- m. `massage'.

12959 saá¹• budhyatÄ“ `wakes up, understands' MBh. [âˆšBUDH]
Pa. sambujjhati `understands', Pk. saá¹• bujjhaÃ¯, S. samujhaá¹‡u, P. samajhá¹‡Ä• , ludh. samjhanÄ• , Ku. samajá¹‡o, N. samjhanu, MB. samujhe, B. samjÄ• (â†’ A. samaziba), Or. samuj(h)ibÄ• , samaj(h)ibÄ• , Mth. samujhab, Bhoj. samujhal, OAw. samujhaÃ¯, H. samujhnÄ• , samajhnÄ• , OMarw. samajhaÃ¯, G. samajvuÌƒ, M. samajÌˆá¹‡&etilde; (LM 414 wrongly < samÄ• dhyÄ• yati), Ko.

samjatÄ• .
Addenda: saá¹• budhyatÄ“: WPah.ká¹-g. (kc.) sÉ”Ì• mjÌˆhÉ™á¹‡Ãµ, sÉ”Ì• mÉ™jÌˆhá¹‡Ãµ `to understand, consider', caus. ká¹-g. sÉ”mjÌˆhÃ uá¹‡Ãµ `to make understood', Wkc. sÉ™mjÌˆheuá¹‡o; Garh. samajhá¹‡u `to understand'; OMarw. (VÄ«saá¸·a) caus. samajhÄ• i `persuades'.

12960 saá¹• bhÃ¡raá¹‡a -- n. `collection' RV., `arrangement' KÄ• tyÅšr. [âˆšBHRÌ¥]
K. soÌ†Ì£mbaran f. `collecting, levelling'; A. xÄ• maran sb. `putting away with care'.

12961 sÃ¡á¹• bharati `brings together, prepares, rolls up' RV. 2. saá¹• bhÄ• rayati `causes to bring together, prepares, maintains' R. [Poss. some NIA. forms with samÄ• r -- < saá¹• bhÄ• rayati have coalesced with forms of SAá¹• VÄ• RAYATI and SAMYÃ¡K. -- âˆšBHRÌ¥]
1. Pk. saá¹• bharaÃ¯ `collects, supports'; Sh. sÄƒmarÃ³Ä-kiÌ¯ `to apportion, divide'; K. soÌ†Ì£mbarun `to collect'; S. sambhiraá¹‡u intr. `to get ready'; L. (Ju.) sambharaá¹‡ `to roost', awÄ• á¹‡. samruá¹‡ tr. `to collect'; A. xÄ• mariba `to put away (clothes), keep with care'; Bhoj. samharal `to support'; G. sÃ£Ì„bharvuÌƒ `to collect, gather'; -- Si. amÌ†baranavÄ• `to twist, grind' (amÌ†bala `whirling in the air' < saá¹• bhrÌ¥ta --)?
2. Pk. saá¹• bhÄ• rÄ“i `garnishes', saá¹• bhÄ• ria -- `maintained'; Tor. sabÄ• -- `to arrange' (or < SÃ¡á¹• PÄ• DAYATI); K. soÌ†mbÄ• run `to collect'; S. sambhÄ• raá¹‡u `to guard'; N. sambhÄ• rnu `to take care of'; Mth. saÌƒbhÄ• rab, samÄ• rab `to hold, catch hold of, adorn, arrange, place'; OAw. saá¹• bhÄ• raÃ¯ `takes care of'; H. saÌƒbhÄ• rnÄ• , samhÄ• rnÄ• `to sustain'; -- Pk. saá¹• bhÄ• lia -- `supported'; K. sambÄ• lun `to put right, repair, arrange'; L. sambhÄ• laá¹‡ `to support, uphold, restrain', awÄ• á¹‡. sabhÄ• luá¹‡ `to collect (e.g. cattle)', mult. samhÄ• lan `to put to sleep'; P. sambhÄ• lá¹‡Ä• , samhÄ• lá¹‡Ä• , ludh. samhÄ• lnÄ• `to support'; WPah.jaun. sambhÄ• lnoÌ„Ìƒ `to bear'; Ku. samÄ• lá¹‡o `to support, maintain, put in, receive, stop', gng. samÄ• waÌƒ&rtodtilde; `to take care of'; N. sam(h)Ä• lnu `to collect in one place'; B. sÄ• mÄ• lÄ• `to bear, hold, save, take care of'; Or. sambhÄ• á¸·ibÄ• , sam(b)Ä• á¸·Ëš `to endure, keep carefully, restrain'; H. saÌƒbhÄ• lnÄ• , samÄ• lnÄ• `to support, sustain'; OMarw. samÄ• (hÄ•)laÃ¯ `takes care of'; G. saÌƒbhÄ• á¸·vuÌƒ `to guard, take care of'; M. saÌƒbhÄ• á¸·á¹‡&etilde;, sÃ£Ì„bhËš `to take care of, feed'; Ko. sÃ£Ì„bÄ• ltÄ• `attends to carefully'. -- Deriv. as intr.: K. sambalun `to be put right';

L. sambhalaá¹‡ `to restrain oneself'; P. sambhalnÄ•  `to be supported'; Ku. samalá¹‡o `to be careful, bestir oneself, be prosperous'; H. sÃ£Ì„bhalnÄ• , samhalnÄ•  `to be supported'. -- See also next.
Addenda: sÃ¡á¹• bharati. 1. Si. hamÌ†baranavÄ• , amÌ†bËš `to suffice' DLS 574; Md. anÌ†buranÄ« `twists, changes, translates', enÌ†burenÄ« `revolves', absol. enÌ†buri `back again'.
2. saá¹• bhÄ• rayati: A. cambhÄ• liba (phonet. s --) `to take care of' AFD 216. -- B. read sÄ• mlÄ• na (less prob. < *SAá¹• VARATI).

12962 *saá¹• bhalati `attends to'. 2. saá¹• bhÄ• layati `observes well' Naiá¹£. [âˆšBHAL] -- See also next.
1. Pk. saá¹• bhalaÃ¯ `hears, is attentive' (in meaning `remembers' prob. < SAá¹• SMARATI); WPah.sod. sambalu `I turn my thoughts to'; OG. sÄ• á¹• bhalaÃ¯ `hears', G. sÃ£Ì„bhaá¸·vuÌƒ `to attend, listen, hear, obey', caus. saÌƒbhaá¸·Ä• vvuÌƒ `to cause to hear, inform'.
2. Pk. saá¹• bhÄ• laÃ¯ `observes' (pp. saá¹• bhÄ• liya -- , saá¹• bhÄ• la m. `search'); L. sambhÄ• laá¹‡ `to examine (a parcel to see it is secure)'. -- Altern. < SAá¹• BHÄ• RAYATI: B. sÄ• mÄ• lÄ•  `to beware'; G. saÌƒbhÄ• á¸·vuÌƒ `to be cautious'; M. sÃ£Ì„bhÄ• á¸·á¹‡&etilde; intr. `to take care, beware'.
Addenda: *saá¹• bhalati. 1. WPah.ká¹-g. sambhÉ™á¸·nÃµ, kc. sam(b)hÉ™á¸·no `to think of, recollect', J. sambhalá¹‡u `to be careful'.
2. saá¹• bhÄ• layati: WPah.ká¹-g. sÉ™bhÃ á¸·nÃµ `to keep ready, make ready', sÉ™bhÃ á¸· f. (obl. -- a) `protection, supervision'; J. sambhÄ• á¸·á¹‡u `to put in a safe place', sambhÄ• á¸· f. `care'; Garh. sÄ• bhÄ• á¸·nu `to keep safe'. -- B. read sÄ• mlÄ• na.

12963 saá¹• bhavÃ¡ -- m. `origin' Mn., `possibility' MBh. [âˆšBHÅ«]
Pa. sambhava -- m. `origin', Pk. saá¹• bhava -- m.; Si. samba or hamba karanavÄ•  `to procure' (< *hamÌ†buva).
Addenda: saá¹• bhavÃ¡ -- `meeting' Gobh., `finding room in' MBh. WPah.poet. sÉ™bhÉ”(a) m. `space to move in, room'.

12964 sÃ¡á¹• bhavati `becomes, is associated with' RV., `exists' ÅšBr., `is contained in, is adequate' MBh., `is capable of holding' PÄ• á¹‡., `enters, attains' YÄ• jÃ±., `is possible' Hit. [âˆšBHÅ«]
Pa. sambhavati, sambhoÌ„ti `is present, reaches, is capable of'; Pk. saá¹• bhavaÃ¯ `is produced'; M. saÌƒbhavá¹‡&etilde; `to be possible, be probable'. -- X SAá¹• MÄ• TI q.v. <-> See SAá¹• BHÄ• VAYATI.

12965 *saá¹• bhÄ• yayati `frightens'. [Cf. saá¹• bhÄ«ta -- `terrified' R., Pa. sambhÄ«ta -- . -- âˆšBHÄ«]
Si. hamÌ†banavÄ• , amÌ†bËš `to drive away, pursue', caus. hamÌ†bavanavÄ• , amÌ†bËš (ES 7 < ambati).
Addenda: *saá¹• bhÄ• yayati: Si. hamÌ†banavÄ• , amÌ†bËš `to drive away, chase'.
saá¹• bhÄ• rayati see SÃ¡á¹• BHARATI Add2.
saá¹• bhÄ• layati see *SAá¹• BHALATI Add2.

12966 saá¹• bhÄ• rÃ¡ -- m. `bringing together' ÅšBr., `materials' AV. [âˆšBHRÌ¥]
Pa. sambhÄ• ra -- m. `accumulation, preparation, ingredients (of food)'; Pk. saá¹• bhÄ• ra -- m. `collection, spices'; N. sambhÄ• r `care, attention'; A. xambhÄ• r `provisions, ingredients'; Or. sambhÄ• ra `fullness, materials'; Bhoj. samhÄ• r `support'; OAw. saá¹• bhÄ• ra m. `care'; G. saÌƒbhÄ• r m. `powdered salt and spices for stuffing pickles'; M. sÃ£Ì„bhÄ• r, sÃ£Ì„bÄ• r m. `prepared seasoning of pulse with spices dried over a fire'; Si. samÌ†bara `crowd'.
saá¹• bhÄ• rayati see SÃ¡á¹• BHARATI.
saá¹• bhÄ• rin -- see *SABHÄ• RIKÄ• -- .
saá¹• bhÄ• layati see *SAá¹• BHALATI.

12967 saá¹• bhÄ• vayati `produces, makes' AitBr., `fosters, honours, supposes possible' MBh. [âˆšBHÅ«]
Pa. sambhÄ• vÄ“ti `produces, undertakes, honours', Pk. saá¹• bhÄ• vÄ“i; L. sambhÄ• vaá¹‡ `to decorate, make ready' (whence intr. sambhaá¹‡ `to get oneself ready'), awÄ• á¹‡. sabhÄ• vuá¹‡ `to make ready'; Or. sambhÄ• ibÄ• , sambÄ• Ëš `to be thought probable'; M. poet. saÌƒbhÄ• viá¹‡&etilde; `to receive or treat respectfully'; Si. amÌ†banavÄ• `to make, form', amÌ†bavanavÄ• `to mould'.
Addenda: saá¹• bhÄ• vayati: WPah.ká¹-g. sÉ™bhÃ uá¹‡Ãµ `to pay respects to, bid farewell ceremoniously'.

12968 saá¹• bhÄ• á¹£a -- m. `conversation' GrÌ¥hyas., Ëšá¹£Ä• -- f. MBh. [âˆšBHÄ• á¹£]
Pa. sambhÄ• sÄ• -- f. `talk', Pk. saá¹• bhÄ• sa -- m., ËšsÄ• -- f.; Si. habaya, pl. haba `lawsuit, dispute, complaint'.

12969 *saá¹• bhiá¹- -- `come together'. [âˆš*BHIá¹-]
Pk. saá¹• bhiá¸• aá¹‡a -- n. `striking, contact'.

12970 sÃ¡á¹• bhrÌ¥ta -- `collected' RV. [âˆšBHRÌ¥]
Pa. saá¹• bhata -- `collected, stored', n. `store of food'; Pk. saá¹• bhiya -- `nourished'; S. sambhÅ«á¹›o `got ready' (pp. of sambhiraá¹‡u see SÃ¡á¹• BHARATI); N. sÄ• mÄ• `apparatus' -- NTS ii 276 includes here Kafiri and Dardic words meaning `get ready, start': Ash. sÉ™mÉ™á¹› -- `to prepare, start', sÃ¤mÃ¤á¹›Ä• -- `to prepare, decorate'; Bashg. samar -- `to start'; Wg. samatÄ« `she started'; Kt. sÉ™myÃ¥ `sent'; -- also poss. < SÃ¡MRÌ¥TA -- `met together' RV. (cf. sÃ¡miyarti `brings together, hastens together towards', samarÃ¡ -- m. `meeting' RV., samarpayati `despatches, sends' R.).
Addenda: sÃ¡á¹• bhrÌ¥ta -- : P. sÄ• mbhá¹‡Ä• `to support, take care of'; WPah.ká¹-g. sÃ¡mbhá¹‡Ãµ (pret. sÃ¡mbhÉ”) `to receive, take charge of', J. sÄ• mbhá¹‡u; Si. hamÌ†baá¸·a, amÌ†bËš `turned, fled' pp. of hamÌ†baranavÄ• DSL 575.

12971 saá¹• bhrÌ¥ti -- f. `equipment' &capamacr;pÅšr. [âˆšBHRÌ¥]
S. sambhuÄ«, ËšbhuhÄ« f. `fisherman's poled net'.

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12972 saá¹• bhramati `wanders all round' KathÄ• s., `is perplexed' MBh. [âˆšBHRAM]
Pa. sambhamati `revolves'; Pk. saá¹• bhamaÃ¯ `wanders round, is confused'; M. sabhaÌƒvtÄ• , sabhÃµvtÄ• adv. `all around, roundabout'.

12973 saá¹• mata -- `agreed, approved' MBh. [âˆšMAN]
Pa. sammata -- `agreed', Pk. saá¹• maya -- ; OSi. samataya `approved', Si. samu `agreement, permission'.

12974 saá¹• mantrayati `deliberates, addresses' MBh. 2. saá¹• mantraá¹‡a -- n. `consultation' Apte. [MÃ¡NTRA --]
1. Pa. sammantÄ“ti `consults together'; OSi. absol. samatavaya `having caused a council to be held', Si. amatanavÄ• `to think, ponder'.
2. Si. samÃ¤tuá¹‡u `consultation'.
Addenda: saá¹• mantrayati: Si. amatanavÄ• DSL 525 wrongly < *Ä• MANTHATI.

12975 saá¹• mÄ• ti (sÃ¡á¹• mimÄ«hi `construct, grant' RV., sÃ¡á¹• mimÄ«tÄ“ `combines' AV.) `is contained in' Kuval. [Cf. sÃ¡á¹• mita -- `of the same measure' TS., Pa. sammita -- . <-> âˆšMÄ•]
Pk. saá¹• mÄ• i `is contained in'; Phal. samÅ«ËŠm `I build, arrange (house, bed)'; S. samÄ• ijaá¹‡u `to be contained, find room', P. samÄ• uá¹‡Ä• ; A. xomÄ• iba `to enter into'; OB. samÄ• i, MB. sÄ• mÄ• y `enters' (ODBL 367 < samÄ• yÄ• ti); Mth. samÄ• eb `to fit into, enter'; OAw. samÄ• i `is contained, fits, enters'; H. samÄ• nÄ• `to be contained, fit into', samÄ• u m. `space, room', samÄ• Å« `roomy', samÄ• Ä« f. `capacity'; G. samÄ• vuÌƒ `to be contained, be accommodated, ingratiate oneself with'; M. saÌ„Ì†mÄ• vá¹‡&etilde;, sÄ• mavá¹‡&etilde; `to be contained'. -- X SÃ¡á¹• BHAVATI: MB. sÄ• mb(h)Ä• y `enters'; Or. samb(h)Ä• ibÄ• `to be able to be contained, suffice for, be contained in'. -- See *SAá¹• MÄ• PAYATI, SAá¹• MÄ«YATÄ“.
Addenda: saá¹• mÄ• ti: OMarw. samÄ• i `fits into, is contained in'.

12976 saá¹• mÄ• na -- n. `measuring out' MW. [âˆšMÄ•]
Ku. samÄ• á¹‡á¹‡o `to test, examine, check'; G. samÄ• á¹‡ n. `as much as can be contained' (samaá¹‡ n. `id.' with -- aá¹‡ of regular verbal nouns).

12977 *saá¹• mÄ• payati `causes to be made of the same measure'. 2. *saá¹• mÄ• pta -- . [Caus. of saá¹• mÄ• ti. <-> âˆšmÄ•]
1. Pk. saá¹• maviya -- `measured'; Ku. samÅ«á¹‡o `to hold, accept, take', samÅ«á¹‡ f. `present'; N. samÄ• unu `to hold, seize'; B. sÄ• mÄ• i `holding'; G. samÄ• vvuÌƒ `to make room for, accommodate, include, put'; -- A. xumÄ• iba `to thrust in' or < Å›ÃºMBHATÄ“ (but cf. xomÄ• iba < SAá¹• MÄ• TI).
2. N. samÄ• tnu `to overtake, clasp, seize' or < SAMÄ• PTA -- : both doubtful.
*saá¹• mÄ• pta -- `made to measure with' see prec.

12978 *saá¹• mÄ• rayati `kills'. [saá¹• mrÌ¥ta -- `quite dead' W. <-> âˆšMRÌ¥]

Ku. samÄ• rá¹‡o `to castrate'; H. samÄ• rnÄ• `to kill, destroy'; G. samÄ• rvuÌƒ `to kill, cut'.

12979 saá¹• mÄ• rjati (sÃ¡á¹• mÄ• rá¹£á¹-i RV.) `rubs, rubs down, cleans' MBh. 2. saá¹• mÄ• rjita -- `well -- swept' MBh. 3. saá¹• mÄ• rjaka -- `sweeping' Kull. [âˆšMRÌ¥J]
1. Pa. sammajjati `sweeps, polishes'; Si. hamadinavÄ• , amËš, Ã¤mËš `to wipe, sweep, clean'.
2. Pk. saá¹• majjiya -- `cleaned'; Si. Ã¤mÃ¤di `swept'.
3. Si. amada adj. `sweeping'.

12979a â€ sÃ¡á¹• mÄ• rjana -- n. `wisp for cleaning' TBr., ËšnÄ« -- f. `broom' Kull. [âˆšMRÌ¥J]
Pa. saá¹• majjanÄ« -- , ËšmujjËš, ËšmuÃ±jËš f. `broom', Pk. saá¹• majjaá¹‡Ä« -- f., Si. amadini.

12980 saá¹• milati `meets together, is present' KathÄ• s. 2. *saá¹• mÄ“layati. [âˆšMIL]
1. Pk. saá¹• milaÃ¯ `is found'.
2. Pk. saá¹• mÄ“la -- m. `collection'; N. samelnu `to correct, manage well'.

12981 saá¹• mÄ«yatÄ“ `is of the same measure, is contained' NÄ«lak. [âˆšMÄ• ] M. sÄ• meá¹‡&etilde; `to be contained'. -- See SAá¹• MÄ• TI.

12982 saá¹• mukhÃ¡ -- `facing, present' ÅšBr., saá¹• mukham, ËškhÄ“ `opposite' MBh.
Pa. sammukha -- `face to face with', ËškhÄ• , ËškhÄ“ `in front of', NiDoc. sa(á¹•)muha; Pk. saá¹• muha -- `being in front', Ëšhaá¹• adv.; S. samhÃµ `in front', P. sauÌƒhe adv.; N. sÄ• mu `opposite'; MB. chÄ• mu `in front'; Or. chÄ• mu `situated in front', chÄ• muÃ£Ì„ `frontal'; OAw. saÃ¼á¹• ha `facing, being in front', lakh. samahÄ“ adv., H. (poet.) sÄ• muh&etilde;, sÄ• mahÄ©; OMarw. sÄ• mu, sÄ• mo `facing', OG. sÄ• mhaÃ¼, G. sÄ• muÌƒ, OM. sÄ• umÄ• ; Si. samuva, hamËš, hamu `presence', adv. `before'; -- Ku. sÄ• má¹‡o `being in front', Ëšá¹‡i adv., Or. sÄ• manÄ• , H. sÄ• m(h)nÄ• m. `front part, encountering', Ä• mnÄ• -- sÄ• mnÄ• `opposite'; -- M. samÅ«r, samor adv. `in front', sÄ• morÄ• adj.
*SÄ• á¹• MUKHA -- .
*saá¹• mÄ“layati `makes meet' see SAá¹• MILATI.

Addenda: saá¹• mukha -- : A. camu (phonet. somu) `straight' AFD 90, 216 (cf. MB. Or. chÄ• mu `in front').

12983 saá¹• yÄ• na -- n. `journey' MBh., `vehicle' R. [âˆšYÄ•]
Si. hayana `covered carriage'.

12984 saá¹• yÄ• vÃ¡ -- m. `a cake of wheaten flour and ghee and milk with sugar and spices' Mn. [âˆšYU1]
M. sÃ£Ì„jÌˆÄ• m. `grit and flour mingled, such grit boiled in milk or water with sugar and spices'.

12985 saá¹• yÄ• sÃ¡ -- m. `exertion' VS. [âˆšYAS]
OM. sÄ• yÄ• sa m. `exertion, labour' Panse JÃ±Ä• n 617? -- Prob. â†• Sk. sÄ• yÄ• sa -- .

12986 sÃ¡á¹• yukta -- `joined' TS., `fixed' MBh. [Cf. saá¹• yoÌ„ga<-> m. `absorption in' &capamacr;past. -- âˆšYUJ]
Pa. saá¹• yutta -- `joined', Pk. saá¹• jutta -- ; S. saÃ±juto m. `one having command over his passions'.
saá¹• yuj -- see *SAMAYUJYA -- .
Addenda: sÃ¡á¹• yukta -- : Si. avutu, amutu `joined, yoked' or < Ä• YUKTA -- .

12987 *saá¹• yuá¹-ati `joins'. [See *YUá¹-ATI. -- âˆš*YUá¹-]
Or. sÄ• Ã±juá¸·ibÄ• `to tie two things or animals together'.

12988 sÃ¡á¹• yuta -- `joined with' AV. [sÃ¡á¹• yauti `mixes' VS. <-> âˆšYU1]
Pa. saá¹• yuta -- `joined', Pk. saá¹• jua -- ; Mth. (NETirhut) sajwÄ• `curdled milk'.

12989 saá¹• yoÌ„ga -- m. `union, contact' RPrÄ• t. [âˆšYUJ]
Pa. saá¹• yoÌ„ga -- m. `bond, fetter, union'; Pk. saá¹• joÌ„a<-> m. `connexion, union'; S. saÃ±jo `entire'; B. sÃ£Ì„jowÄ• `armour' (cf. SAá¹• YOÌ„JAYATI `harnesses'); H. saÌƒjowÄ• m. `adornment', (poet.) saÌƒjoi `together' < saá¹• yoÌ„gÄ“na; Si. siyoÌ„ `union' EGS 180.

12990 saá¹• yoÌ„jayati `controls' MaitrUp., `brings together, harnesses' MBh. [âˆšYUJ]
Pa. saá¹• yoÌ„jÄ“ti `puts together, endows with'; Pk. saá¹• joÌ„Ä“i,

saá¹• joÌ„yaÃ¯ `joins'; S. saÃ±jo(h)aá¹‡u `to prepare'; Or. saÃ±joibÄ• `to decorate'; H. saÌƒjonÄ• `to decorate, make ready, equip'.
*saá¹• rakta -- `fashioned' see next.
Addenda: saá¹• yoÌ„jayati: OP. saá¹• jovaá¹‡u `to join, fix'.

12990a â€ saá¹• raká¹£ati `protects, preserves' Mn. [âˆšRAKá¹£]
Pa. saá¹• rakkhati `guards', Pk. saá¹• rakkhaá¹‡a -- n. `guarding together'; WPah.poet. sÃµkhá¹‡o `to protect, look after' (but r is preserved in ká¹-g. (kc.) sÉ”Ì• rÄ‹á¹‡Ãµ < *SAá¹• RACYATÄ“ Him.I 213).

12991 *saá¹• racayati `adorns'. 2. Pass. *saá¹• racyatÄ“. 3. Pp. *saá¹• rakta -- . [âˆšRAC]
1. Pk. sÄ• raÃ¯ `puts right', sÄ• ravaÃ¯ `makes tidy'?
2. P. sarcá¹‡Ä• `to be distributed so that each may get a share', caus. sarcÄ• uá¹‡Ä• ; Si. sarasanavÄ• , sarahanavÄ• , harahanavÄ• `to adorn' (EGS 175 wrongly < *saá¹• racayati).
3. P. sartá¹‡Ä• `to be distributed, be disposed of', caus. sartÄ• uá¹‡Ä• .
*saá¹• racyatÄ“ `is fashioned' see prec.
Addenda: saá¹• racayati. 2. *saá¹• racyatÄ“: S. sarcaá¹‡u; WPah.ká¹-g. (kc.) sÉ”Ì• rÄ‹á¹‡Ãµ `to come to an understanding, be reconciled' rather than < SAá¹• RAJYATÄ“.
*saá¹• racyatÄ“ see SAá¹• RACAYATI Add2.

12992 saá¹• rajyatÄ“ MBh. `is affected by passion' MW. [saá¹• raÃ±iayati `pleases' BhP. -- âˆšRAJ]

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Pa. sÄ• rajjati `is pleased with'; -- altern. < *SAá¹• RÄ• DHYATI: NiDoc. sarajitaá¹• ti `they agreed'; Wg. saraz<-> `to agree' (NTS xvii 297 < *saá¹•

-- raj -- cf. Av. ham -- raz<-> `to bring into order'). -- Anal. MIA. pres. st. -- racc<-> (see RÃ¡JYATÄ“): S. sarcaá¹‡u `to be appeased, be satisfied, be reconciled', caus. sarcÄ• iá¹‡u.
Addenda: saá¹• rajyatÄ“: S. sarcaá¹‡u, WPah.ká¹-g. (kc.) sÉ”Ì• rÄ‹á¹‡Ãµ `to be reconciled, come to an understanding' rather < *SAá¹• RACYATÄ“.

12993 saá¹• rambha -- m. `vehemence, anger' MBh. [Conn. rÃ¡bhas -- `vehemence' RV. (~Lat. rabies etc. EWA iii 43) rather than âˆšRABH]
Pa. saá¹• rambha -- , sÄ• rambha -- m. `impetuosity, rage, quarrel'; Pk. saá¹• raá¹• bha -- , sÄ• raá¹• bha -- m. `determination to hurt, attack'; Si. haramÌ†ba `brandishing, fencing, fighting'.

12994 *saá¹• rÄ• dhyati `accomplishes, agrees together'. [Cf. saá¹• rÄ• ddha -- `accomplished' BhP., sÃ¡á¹• rÄ• dhayati `agrees together' TS. -- âˆšRÄ• DH]
PaÅ¡.kuá¹›. saraz -- `to prepare, build' (IIFL iii 3, 159 < saá¹•  -- rac -- ); -- altern. < SAá¹• RAJYATÄ“: NiDoc. sarajitaá¹• ti `they agreed'; Wg. saraz -- `to agree'.

12995 *saá¹• rÄ«yatÄ“ `flows together'. [sÃ¡á¹• riá¹‡Ä• ti `causes to move well' RV. -- âˆšRÄ«]
Kal.rumb. sarÄ«en `they assemble'.

12996 sÃ¡á¹• runddhÄ“ (Gr., saá¹• ruá¹‡addhi MBh., saá¹• rÃºdhya ÅšBr.) `blocks completely' [âˆšRUDH2]
Pk. saá¹• ruá¹• dhaÃ¯ `blocks'; Si. salanÌ†da `obstacle'.

12997 saá¹• laká¹£aá¹‡a -- n. `act of distinctly marking' W. [âˆšLAKá¹£]
Pa. sallakkhaá¹‡Ä• -- f. `discernment'; Si. salakuá¹‡a, haËš `distinctive mark'.

12998 saá¹• laká¹£ayati `observes' MBh. [âˆšLAKá¹£]
Pa. sallakkhÄ“ti `observes'; Pk. saá¹• lakkhÄ«adi `is recognized'; Si. salakanavÄ• `to see, notice'.

12999 saá¹• lagna -- `closely attached to, fighting hand to hand' MBh. [âˆšLAG]
Pk. saá¹• lagga -- `joined, touching'; Or. salaga `adjoining'; H. M. salag `united, unbroken, continuous'; <-> G. saá¸·agvuÌƒ `to take fire', caus.

saá¸·gÄ• vvuÌƒ; N. salkanu `to be kindled, catch fire' (< MIA. *saá¹• lakka -- replacing saá¹• lagga -- ?). -- P. sulgaá¹‡Ä• `to smoulder, be kindled'; OAw. sulagaÃ¯ `is set on fire', H. sulagnÄ• : even if < samullagyati, -- i -- is unexpl. in Ku. silgaá¹‡o, silkaá¹‡o `to be burnt'; H. silagnÄ• `to catch fire', M. Å›ilagá¹‡&etilde;, Å›ilaká¹‡&etilde;. -- See SAá¹• LÄ• GAYATI.
Addenda: saá¹• lagna -- : Garh. salgaá¹‡u `to be set on fire', salgÉ”á¹‡u `to kindle'.

13000 *saá¹• laghuka -- `very light'. [For intensive sam -- cf. *SAá¹• LAMBA -- . -- LAGHÃº --]
Pa. sallaghuka -- , sallahuka -- `very light'; Si. sÃ¤hÃ¤llu `light, easy' < *sÃ¤lÃ¤hu EGS 178.

13001 saá¹• lapati `chats' DaÅ›., saá¹• lapana -- n. SuÅ›r. [âˆšLAP]
Pa. sallapati `talks with', Pk. saá¹• lavaÃ¯; S. salaá¹‡u `to give information about', pp. salto prob. < *saá¹• lapta<-> (cf. Pk. Ä• latta -- < * Ä• lapta --) but poss. anal. formation replacing salyo < saá¹• lapita -- (cf. lapitÃ¡ -- n. `converse' AV.); -- Si. Ã¤lavum `address, invitation' (or < Ä• LAPATI).

13002 saá¹• labhatÄ“ `takes hold of each other' TBr. [saá¹• labdha -- KathÄ• s., Pk. saá¹• liddha -- `embraced' (X sÃ¡á¹• Å›liá¹£á¹-a -- ?). -- âˆšLABH]
P. salhá¹‡Ä• `to collect, bring together'. -- Ext. -- á¸• -- : S. salhÄ• á¹›aá¹‡u `to tie (two animals) together when grazing' (salhaá¹›u m. `a pair of animals'), L. salhÄ• á¹›aá¹‡.

13003 *saá¹• lamba -- `very long'. [For intensive sam -- cf. *SAá¹• LAGHUKA -- . -- LAMBA --]
L.awÄ• á¹‡. lam -- salammÄ• `very long'.

13004 saá¹• lÄ• gayati `attaches to' KÄ• tyÅšr.com. [âˆšLAG]
OSi. elanavÄ• `to kindle', caus. elavanavÄ• . -- See SAá¹• LAGNA -- .
*saá¹• lÄ• pana -- `sticking together'. [âˆšLÄ«1]
See *SAá¹• LÄ“PANA -- .

13005 *saá¹• lÄ• payati `affixes'. [saá¹• lÄ«yatÄ“ `clings to' MBh. <-> âˆšLÄ«1]

Si. alavanavÄ• `to stick, affix,' or < *Ä• LÄ• PAYATI.

13006 saá¹• lÄ• layati `fondles, caresses' MBh. [âˆšLAL]
Si. halalanavÄ• , alËš `to toss, shake, agitate' (EGS 11 < *SAá¹• LUá¸• ATI; -- ND 633 b 27 wrongly < *hallati).

13007 *saá¹• lipta -- `smeared'. [âˆšLIP]
Or. salatÄ• `slightly wet, cold' (semant. cf. *BHIYAÃ±JATI).

13008 *saá¹• luá¸• ati, saá¹• loÌ„á¸• ayati `stirs about' MBh., saá¹• lulita -- `agitated' R. âˆšLUá¸•]
Si. halalanavÄ• , alËš `to shake, toss, agitate' (EGS 11) rather < SAá¹• LÄ• LAYATI.

13009 saá¹• lÄ“kha -- m. `strict abstinence' BHS ii 539. [âˆšLIKH]
Pa. sallÄ“kha -- m. `austere penance', Pk. saá¹• lÄ“hÄ• -- f., OSi. sale -- .

13010 *saá¹• lÄ“pana -- `smearing together'. [Cf. saá¹• lÄ“pa -- m. `mud' Hcat. -- âˆšLIP]
H. sÄ• lan, sÄ• lnÄ• m. `curry of meat or fish or vegetables' (or poss. < *SAá¹• LÄ• PANA -- , cf. *Ä• LÄ• PANA -- 2).

13011 saá¹• vatsarÃ¡ -- m. `year' RV. [VATSARÃ¡ --]
Pa. Pk. saá¹• vacchara -- m. `year', AÅ›. saá¹• vachara -- , savachala -- , NiDoc. saá¹• vatsara -- , KharI. saá¹• vatÅ›ara -- , Tir. (LSI) sansar < *santsar AO xii 186; S. chamcharu m. `annual ceremony performed by heir of deceased'; G. chamcharÄ« f. `anniversary'; Md. aharu `year' (< *avaharu?); -- OSi. (BrÄ• hmÄ« inscr.) havajara, later with metath. havurud, Si. avurudda, Ã¤viridda GS 30 (with -- ccha -- > -- jja -- before following -- ra -- ? -- See MATSARA -- 2): H. Smith JA 1950, 187 < *Å›Ä• KARÄ• JA -- .
Addenda: saá¹• vatsarÃ¡ -- : OSi. havajara `year' (poss. < EMIA. *saá¹• vÄ• chara -- by metath. < *sÄ• á¹• vacchara -- < â€ SÄ• á¹• VATSARÃ¡ -- `yearly, lasting a year' ÅšrS., sÄ• á¹• vatsarakÃ¡ -- PÄ• á¹‡.).

13012 sÃ¡á¹• vapati `pours in, mixes' TS. [âˆšVAP2]
P. samoá¹‡Ä• `to pour cold water into hot to cool it', H. samonÄ• .

13013 saá¹• vara -- m. `dam, mound' Bhaá¹-á¹-. [âˆšVRÌ¥1]

Pa. saá¹• vara -- m. `restraint (e.g. of senses)'; Pk. saá¹• vara -- m. `obstacle'; Si. havura, avura, avrÄ• `dam, earthwork', Ã¤virili `wall' EGS 190.

13014 saá¹• vÃ¡raá¹‡a -- n. `enclosure' RV., `dam, mound' R., `act of covering' MBh. 2. `*putting in order' (cf. *SAá¹• VARATI). [âˆšVRÌ¥1]
1. Pa. Pk. saá¹• varaá¹‡a -- n. `obstruction'; á¸Œ. s*lbÉ™r*lnÉ™ `frame of smoke hole' (prob. â†• Sh. and â†' Bur. s*lm*lr*lá¹… NTS xiii 92).
2. G. sÄ• vará¹‡i f. `broom', Ëšá¹‡É" m. `large broom'.

13015 *saá¹• varati `restrains' (saá¹• vrÌ¥á¹‡oÌ„ti `conceals, closes' MBh., `puts in order' KathÄ• s., sÃ¡á¹• vrÌ¥ta -- RV.). [âˆšVRÌ¥1]
Pa. saá¹• varati `restrains'; Pk. saá¹• varaÃ¯ `covers, protects'; P. sammarnÄ• `to sweep'; N. sumarnu, somËš `to make use of'; B. sÄ• mlÄ• na `to check, suppress, hide, put in order'; M. sÃ£Ì„vará¹‡&etilde;, sÄ• vËš `to gather up, recover, rectify'. -- See SAá¹• VÄ• RAYATI.
sÃ¡á¹• vartayati see SAá¹• VÄ"á¹£á¹-AYATI.

13016 *saá¹• valati `turns round'. [saá¹• valita -- `mixed with' KÄ• v., Ëšlana -- n. `meeting' BÄ• lar. -- âˆšVAL]
Pk. saá¹• valia -- `pervaded, joined', saá¹• valaá¹‡a -- n. `mingling'; M. sÄ• vaá¸·á¹‡&etilde; `to abate (of disease)'; Si. avulanavÄ• `to entangle'.

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13017 sÃ¡á¹• vahati `brings together' AV., `loads (a cart)' R. 2. saá¹• vÄ• hayati `assembles' Hariv., `drives (a cart)' MBh. 3. saá¹• vÄ• ha -- m. `shampooing the body' MBh. [âˆšVAH]
1. Pk. saá¹• vahaÃ¯ `carries, is ready'; S. sambahaá¹‡u `to get ready, equip', intr. `to be accoutred, be equipped'.

2. Pk. saá¹• vÄ• haÃ¯ `drives, makes ready'; S. sambÄ• hiá¹‡u `to cause to get ready, to equip'.
3. Pk. saá¹• vÄ• ha -- m. `rubbing the body'; S. sambÄ• hu m. `preparation'.
Addenda: sÃ¡á¹• vahati. 3. saá¹• vÄ• ha -- `setting in motion' &capamacr;p. (for Sk. Pk. saá¹• vÄ• ha -- m. `massage' see â€ SÃ¡á¹• BÄ• DHATÄ“).

13018 sÃ¡á¹• vÄ• ti `blows' TS. [âˆšVÄ• 2]
Pa. saá¹• vÄ• ti `is fragrant'; Si. amayi 3 sg. pres. `blows, spreads, diffuses'.
Addenda: sÃ¡á¹• vÄ• ti: Si. hamanavÄ• , amËš `to blow, to emit a scent' DSL 528.

13019 saá¹• vÄ• ra -- m. `*covering' (`obstacle' MrÌ¥cch.). [âˆšVRÌ¥1]
B. sÄ• mÄ• l `hiding, concealment'; G. samÄ• r m. `a flat board drawn over a field to cover the seed'; M. saÌƒvÄ• r m. `gathering up', saÌƒvÄ• rÄ«, savËš f. `high tide'.

13020 saá¹• vÄ• raá¹‡a -- `*putting in order' (`warding off' MBh.). [âˆšVRÌ¥1]
S. savÄ• rá¹‡Ä« f. `adornment, shaving'.

13021 saá¹• vÄ• rayati `keeps off' MBh., caus. of saá¹• vrÌ¥á¹‡oÌ„ti `covers up' MBh., `puts in order' KathÄ• s. [âˆšVRÌ¥1]
K. sawÄ• run `to undertake, arrange, put in order'; S. saÌƒvÄ• raá¹‡u `to arrange, put in order, beautify' (whence intr. saÌƒviraá¹‡u `to be arranged, &c.'); L. saÌƒvÄ• raá¹‡ `to make ready, adorn, clean' (whence intr. saÌƒvaraá¹‡ `to be made ready, &c.'); Or. saÃ£Ì„ribÄ• , suÄ• rËš, suÃ£Ì„á¸·ibÄ• `to card coarse cotton with the fingers, separate hair of head into strands, massage the body'; OAw. saá¹• vÄ• raÃ¯, savÄ• á¹• raÃ¯ `builds, prepares, decorates'; H. saÌƒwÄ• rá¹‡Ä• , samÄ• rnÄ• `to arrange, prepare, deck' (whence intr. saÌƒwarnÄ• `to be arranged, &c.'); OMarw. savÄ• raÃ¯ `prepares (vegetables and other food) for cooking'; OG. samÄ• raÃ¯ `keeps in order, brushes', G. samÄ• rvuÌƒ `to repair, erect after damage, adorn, weed, prepare (vegetables) for cooking'. -- Phonet. (but less prob.) NIA. forms, except K., poss. < SAMÄ• CARATI (*SAMÄ• CALATI) or *SAMÄ• RACATI or SAMÄ• ËŠRABHATÄ“, with one or more of which saá¹• vÄ• rayati may have collided. Forms of H. and G. (with -- m -- prob. < -- á¹• v --) could also phonet. (but again less prob.) derive from MIA. *sammÄ• kar<-> s.v. SAMYAKKAROÌ„TI. -- See *SAá¹• VARATI.

13022 saá¹• vÄ• sa -- m. `living together' Mn. [âˆšVAS2]
Pa. Pk. saá¹• vÄ• sa -- m. `living together, cohabitation'; G. samÄ• s m. `harmonious living together (as a woman in husband's father's home)'.
saá¹• vÄ• ha -- , saá¹• vÄ• hayati see SÃ¡á¹• VAHATI.

13023 *saá¹• vidÄ«payati `makes burn'. [sÃ¡á¹• dÄ«payati `kindles' RV., vidÄ«payati `makes flame' MBh. -- âˆšDÄ«P]
Si. avulanavÄ• `to shine', avulavanavÄ• `to kindle, excite', hÃ¤vilenavÄ• , Ã¤vËš `to catch fire' (for -- l -- see PRADÄ«PA --). -- But the vocalism is difficult: poss., despite h -- , < *Ä• POÌ„á¸• -- .

13024 sÃ¡á¹• vrÌ¥ta -- `covered' RV. [âˆšVRÌ¥1]
Pa. saá¹• vuta -- `closed'; Pk. saá¹• vuá¸• a -- , Ëšuda -- `narrow'; Si. avaá¸·a `enveloped, overspread' (or < Ä• ËŠVRÌ¥TA --).
saá¹• vrÌ¥tta -- see SAá¹• VÄ“á¹£á¹-AYATI.

13025 saá¹• vÄ“dana -- n. `sensation' MBh. [âˆšVID]
Pk. saá¹• vÄ“yaá¹‡a -- n. `knowledge'; OB. saá¹• beaá¹‡a `feeling'.

13026 saá¹• vÄ“á¹£á¹-ayati `wraps up' MBh., `winds round' KÄ• tyÅšr. [âˆšVÄ“á¹£á¹-]
Pa. saá¹• vÄ“á¹-hÄ“ti `rolls up, wraps up, tucks in'; Ku. sameá¹›no `to gather up'. -- With unexpl. loss of aspiration: P. sameá¹-á¹‡Ä• `to roll up'; Ku. sameá¹-á¹‡o `to gather up'; N. sameá¹-nu `to pull up, gather up'; OAw. sameá¹-aÃ¯ `collects, heaps up'; H. sameá¹-nÄ• `to roll up'; G. sameá¹-vuÌƒ `to wind up, gather up, close, stop'; M. sameá¹-á¹‡&etilde; `to roll up'. Two possible explanations are:(1) *sameá¹-h -- X *samiá¹- -- in H. simaá¹-nÄ• , simiá¹-nÄ• `to be accomplished, be collected, shrink' (if this is not an intransitive formed from sameá¹-nÄ• ab.) < saá¹• vrÌ¥tta -- `fulfilled' R., Pa. saá¹• vaá¹-á¹-a -- n. `evolution', Pk. saá¹• vutta -- `produced' (cf. sÃ¡á¹• vartayati `causes to roll' RV., `wraps up' MBh., Pk. saá¹• vaá¹-á¹-Ä“i `collects in one place'); or (2) all are < saá¹• vrÌ¥tta -- > NIA. *samiá¹- -- with -- i -- replaced by anal. -- e -- to form the transitive. -- See Add.

13027 sÃ¡á¹• vyayati `wraps in, puts on' RV. [âˆšVYÄ“]
Kal.rumb. sambÄ«ËŠem `I put on clothes'.

sÃ¡á¹• vrajati see Ä• ËŠVRAJATI.

13028 *saá¹• Å›akya -- `possible'. [Cf. sÃ¡á¹• Å›aknoÌ„ti `is able' AV., `is a match for' TS. -- âˆšÅ›AK1]
Si. Ä• Ì¤k, Ä• Ì¤kÄ« `possible'.

13029 saá¹• Å›aá¹…katÄ“ `is very suspicious of' MBh. [âˆšÅ›Aá¹…K]
Or. sasaá¹…kibÄ• `to be apprehensive'.

13030 saá¹• Å›aya -- m. `danger' &capamacr;Å›vGrÌ¥., `doubt' &capamacr;Å›vÅšr. [âˆš*Å›Ä•]
Pa. Pk. saá¹• saya -- m. `doubt'; AÅ›.shah. saá¹• Å›ayika -- , kÄ• l. saá¹• sayikya -- `of doubtful efficacy'; NiDoc. saá¹• Å›aya, saá¹• caya `doubt'; Ku. sÃ£Ì„so `doubt, anxiety, trouble', H. sÃ£Ì„sÄ• , saÌƒsÄ• m. (â†’ S. saÌƒso m. `fear, anxiety', P. sÃ£Ì„sÄ• m.); OMarw. sÄ• á¹• so m. `puzzle'; OG. sÄ• á¹• su m. `doubt', G. sÃ£Ì„sÉ” m.; Si. hasa `distress, sorrow'.

13031 saá¹• Å›oÌ„dhayati `purifies, clears' MBh. [âˆšÅ›UDH]
Pk. saá¹• soÌ„dhiya -- `made quite clean' (cf. Pa. saá¹• suddha -- ); Si. asvenavÄ• `to be cleared of, be put aside, be arranged'.

13032 saá¹• Å›yÄ• na -- `contracted (with cold)' PÄ• á¹‡.com. [Cf. saá¹• Å›Ä«ta -- `frozen' ÅšÄ• rá¹…gS. -- âˆšÅ›YAI]
Si. hÃ¤sunu `thick, congealed' (< *saá¹• Å›iyÄ• na -- ?); <-> poss. Kaf. and Dard. words s.v. SAá¹• STYÄ• NA -- .

13033 saá¹• sarga -- m. `mixture, intercourse' ÅšrS. [âˆšSRÌ¥J]
Pa. Pk. saá¹• sagga -- m. `connexion, union'; -- Si. sasaga, sasanÌ†ga (EGS 176) prob. â†• Pa.

13034 sÃ¡á¹• sarpati `creeps along' VS. [âˆšSRÌ¥P]
Pa. saá¹• sappati `crawls along'; Pk. saá¹• sappia -- n. `creeping'; M. sÃ£Ì„sapá¹‡&etilde; `to grope along', tr. `to feel for'.

13035 saá¹• sahatÄ“ `is a match for' MBh. [âˆšSAH]
Pk. saá¹• sahaÃ¯ `endures'; OG. sÄ• á¹• sahaÃ¯ `puts up with'.

13036 saá¹• sÄ• ra -- m. `undergoing transmigration' MaitrUp., `secular life,

the world' Mn. [âˆšSRÌ¥]
Pa. Pk. saá¹• sÄ• ra -- m. `the round of birth and death'; H. saÌƒsÄ• rÄ• m. `the world'; Si. sasara `transmigration, the world'.
*saá¹• sÄ«vita -- `sewn together' see SAá¹• SYÅ«TA -- .

13037 saá¹• skaroÌ„ti (RV. sÃ¡á¹• skrÌ¥ta -- , TS. sÃ¡maskurvata) `consecrates' ChUp., `prepares' MBh. Mn. [sÃ¡á¹• karoÌ„ti TS., Pa. saá¹…karoÌ„ti. -- âˆšSKRÌ¥, âˆšKRÌ¥1]
K. sakharun `to prepare for a journey, busy oneself with'.

13038 saá¹• skÄ• ra -- m. `preparation' GrÌ¥Åšr. [âˆšSKRÌ¥, âˆšKRÌ¥1]
Pa. saá¹…khÄ• ra -- m. `preparation', Pk. saá¹• kÄ• ra -- , sakkÄ• ra -- , ËškÄ• la -- m.; Si. sakara `preparation, accomplishing'.

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13039 sÃ¡á¹• skrÌ¥ta -- , -- tÃ¡ -- `put together, completed' RV. [âˆšSKRÌ¥, âˆšKRÌ¥1]
Pa. sakkhata -- `put together, cooked, embellished'; Pk. sakkaya -- `adorned' (sanskritized as SATKRÌ¥ --); PaÅ¡. sak -- `to dress, arrange, decorate' (IIFL iii 3, 156 < satkrÌ¥ -- ); -- Si. saku `Sanskrit' (EGS 170)
â†• Pa.

13040 sÃ¡á¹• skrÌ¥ti -- f. `preparation' VS. [âˆšSKRÌ¥, âˆšKRÌ¥1]
Pa. saá¹…khati -- f. `cookery'; Pk. saá¹• khaá¸• i -- f. `cooking of rice'; K. sakhar f. `immediate preparation before starting on a journey'.

13041 saá¹• stabdha -- `supported' MBh., `firm' Hariv. [Cf. saá¹• stabhnoÌ„ti `makes firm' KauÅ›., Pa. santhambhati `keeps oneself firm'. -- âˆšSTAMBH]
M. satÄ• á¸• `standing straight, upright'.

13042 saá¹• stara -- m. `layer of grass or leaves, bed, couch' MBh. [See SRASTARA -- . -- âˆš STRÌ¥]
Pa. santhara -- m. `mat', tiá¹‡a -- santharaka -- m. `grass mat'; Pk. saá¹• thara -- m. `couch of grass &c.'; H. sÃ£Ì„thrÄ« f. `small mat, mattress'; -- Kal. sastÃ©rak `roof plank' (or < SRASTARA -- ?)
Addenda: saá¹• stara -- : WPah.ká¹-g. (kc.) sÃ¡thrÉ” m. `bed, bedding, bedding of pine -- needles for cattle', J. sÄ• thrÄ• m. `bedding' Him.I 208; -- rather < SRASTARA -- .

13043 saá¹• starati `strews, spreads out' MBh. [sÃ¡á¹• strÌ¥á¹‡oÌ„ti TS. -- âˆšSTRÌ¥]
Pa. santharati `strews', Pk. saá¹• tharaÃ¯; H. caus. sathrÄ• nÄ• `to spread about'; M. sÄ• tará¹‡&etilde; `to spread out richly, be covered with leaves'.
Addenda: saá¹• starati: Md. aturanÄ« `arranges', eturenÄ« `is spread' -- or < Ä• STARATI.

13044 saá¹• stÄ• ra -- m. `spreading out' MW., `couch' MÄ• rkP. [âˆšSTRÌ¥]
Pa. santhÄ• ra -- m. `covering, flooring', Ëšaka -- m. `mat'; Pk. saá¹• thÄ• ra -- , Ëšaya -- m. `couch of grass &c.'; OG. saá¹• thÄ• raÃ¼ m. `bed'; M. sÄ• tÄ• rÄ• `having rich foliage'.

13045 saá¹• stÄ• vÃ¡ -- m. `hymning in chorus' ChUp., `place where this is done' ÅšBr. [âˆšSTU]
Pk. satthÄ• va -- m. `praise'; -- Ku. sÃ£Ì„th, sÃ£Ì„thÄ• f. `lesson'; N. santhÄ• `lesson given by teacher'; H. santhÄ• f. `reading, lesson': doubtful.

13046 *saá¹• stunoÌ„ti `praises together'. [Cf. saá¹• stauti &capamacr;Å›vÅšr., sÃ¡á¹• stuta -- TS., Pa. santhuta -- ; stunvanti BhP. -- âˆšSTU]
Pk. saá¹• thuá¹‡aÃ¯ `praises', OG. suá¹• thuá¹‡aÃ¯.

13047 saá¹• styÄ• na -- `coagulated' Nir., n. `the becoming solid (of foetus)' Pat. [âˆšSTYAI]
Ash. Ä• uÄ• oÌ„á¹… `boiled thick milk' (< -- naka -- ), Kt. sÄ‹yuá¹…, Dm. saÄ• oá¹…g, Ëšoá¹… (NTS vii 87 < *sa -- styÄ• naka -- ), Gaw. saÄ• um; Kal. saÄ‹uÌƒÅ• `cheese'. -- Or poss. < SAá¹• Å›YÄ• NA -- though phonet. more

difficult.
saá¹• styÄ• ya -- see next.

13048 *saá¹• styÄ• yatÄ“ `becomes dense'. [Cf. styÄ• yatÄ“ Uttarar. ,
saá¹• styÄ• ya -- m. `assemblage' Nir., Pk. saá¹• khÄ• ya<-> m. `density,
collection'. -- âˆšSTYAI]
Pk. saá¹• khÄ• aÃ¯, ËškhÄ• i `becomes stiff, congeals'; M. sÃ£Ì„khá¹‡&etilde;,
sÃ£Ì„ká¹‡&etilde; intr. `to congeal, coagulate', caus. sÃ£Ì„kaviá¹‡&etilde;;
-- ext. -- l -- : sÃ£Ì„khaá¸·á¹‡&etilde;. -- With development á¹• sty > á¹• kh
cf. Pk. saá¹• cikkhaÃ¯ ~ sÃ¡á¹• tiá¹£á¹-hatÄ“?

13049 saá¹• sthÃ¡ -- m. `assembly' RV., adj. `standing together' MBh. 2.
saá¹• sthÄ• ËŠ -- f. `completion' TS., `established order' MBh. [âˆšSTHÄ•]
1. Pk. saá¹• tha -- `existing', S. sathu m. `assembly, caravan', satho m.
`heap, store'; N. sÃ£Ì„á¹-ho `mixture of powdered rice and ghee'; M.
sÃ£Ì„á¹-hÄ• m. `collection, heap'.
2. L. satth f. `place where men and cattle assemble, brotherhood'; P. satth
f. `place where men and cattle assemble before village -- gate, council of
five'; Ku. sÃ£Ì„th, sÃ£Ì„t `help, support'; G. sÃ£Ì„th f. `lease of land,
rent for land'; M. sÃ£Ì„á¹-h, sÄ• á¹-h, sÄ• á¹- m.f. `room, capacity, space to
contain', sÄ• á¹-hÄ«Ëœ, saá¹-Ä«Ëœ `for the sake of' (rather than with LM 418
< SÄ• ËŠRTHA --).

13050 *saá¹• sthÄ• ti `stands together'. [Cf. sÃ¡masthiran RV.,
sÃ¡á¹• tiá¹£á¹-hatÄ“ `remains, stops, is accomplished' MBh., Pk.
saá¹• ciá¹-á¹-haÃ¯, ËšcikkhaÃ¯ `remains'. -- âˆšSTHÄ•]
Pa. saá¹‡á¹-hÄ• ti, saá¹‡á¹-hahati `stands still, is fixed, is established';
Pk. saá¹• á¹-hÄ• i `remains'; P. saá¹-á¹-há¹‡Ä• tr. `to cause to adhere,
unite'; B. sÃ£Ì„á¹-Ä• `to be rigid'; Or. sÄ• uá¹‡á¹-ibÄ• `to collect,
arrange', sÄ• uá¹-ibÄ• , sÄ• iá¹-Ëš `to store with care'; Mth. sÃ£Ì„á¹-hab `to
arrange'; G. santhÄ• vuÌƒ `to be engaged or employed, be betrothed (of boy or
girl)'; M. sÃ£Ì„á¹-há¹‡&etilde;, sÃ£Ì„á¹-á¹‡&etilde; `to enter, be contained
in, be collected'.
Addenda: *saá¹• sthÄ• ti: OP. saá¹‡á¸• haá¹‡u, sÄ• á¹• á¸• haá¹‡u `to settle (an
account)'.

13050a â€ saá¹• sthÄ• na -- n. `standing firm in battle' Gaut. [âˆšSTHÄ•]
Pa. saá¹• á¹-hÄ• na -- n. `configuration'; Pk. saá¹• á¹-hÄ• á¹‡a<-> `shape,

completion of work'; A. sÄ• á¹-han (phonet. x --) `ability, resources' AFD 178, 206.
â€ *saá¹• hati see SÃ¡á¹• KHYÄ• TI Add2.

13051 saá¹• sthÄ• payati `fixes on or in' KauÅ›., `establishes' MBh. [âˆšSTHÄ•]
Pa. saá¹‡á¹-haÌ„Ì†pÄ“ti `settles, establishes, adjusts'; Pk. saá¹• á¹-haÌ„Ì†vÄ“i, ËšvaÃ¯ `sets up, keeps', saá¹• á¹-hÄ• vaá¹‡a -- n.; P. saá¹-hÄ• uá¹‡Ä• `to cause to be joined'; Or. saá¹-hÄ• ibÄ• `to inveigle'; M. sÃ£Ì„á¹-haviá¹‡&etilde; `to heap up', saÌƒthÄ• viá¹‡&etilde;, saÌƒtÄ• Ëš `to quieten' (or < Å›RÄ• NTÃ¡ --); Si. haá¹-avanavÄ• , aá¹-Ëš `to erect, set up, set a trap' (GS 54 < Ä• ËŠSTHÄ• PAYATI).

13052 saá¹• sthita -- `stopped, completed' AitBr. [âˆšSTHÄ•]
Pa. saá¹‡á¹-hita -- `established, settled'; Pk. saá¹• thida -- , saá¹• á¹-hia -- `remaining'; G. sÃ£Ì„thÄ« m. `servant engaged for a year'; Si. Ã¤ti `sufficient, existing' (rather than < Ã¡STI). -- See Add.

13053 *saá¹• sthÄ«yatÄ“ `it is stopped'. [Cf. sÃ¡á¹• tiá¹£á¹-hatÄ“ and impersonal use of sthÄ«yÃ¡tÄ“. -- âˆšSTHÄ•]
Kal.rumb. sathiou intr. 3 sg. `stops'.

13054 *saá¹• snÄ• ti `bathes'. 2. *saá¹• snÄ• tra -- `bath'. [Cf. saá¹• snÄ• payati BhP., saá¹• snÄ• na -- n. `regular bathing' KÄ• Å›Ä«kh., snÄ• tra -- n. `bath' PÄ• rÅ›van. -- âˆšSNÄ•]
1. Si. sanahanavÄ• `to bathe'.
2. Si. sanaha sb. `bathing' (< MIA. *saá¹• nhÄ• ta<-> < ËšÄ• tta -- ?). -- Prob. rather â†• Pa. sinÄ• ti, sinÄ• ta -- : scarcely < sÄ• snÄ• ti or sisnÄ• sati PÄ• á¹‡.
*saá¹• snÄ• tra -- `bath' see prec.

13055 saá¹• sparÅ›Ã¡ -- m. `close contact' AV. [âˆšSPRÌ¥Å›]
Pa. samphassa -- m. `contact, reaction'; Pk. saá¹• phÄ• sa<-> m. `touch'; Si. hapus `horripilation'.

13056 *saá¹• sphoÌ„á¹-ayati `dashes together'. [saá¹• sphoÌ„á¹-a -- m. `dashing together' BÄ• lar. -- âˆšSPHUá¹-]
OG. saá¹• phoá¸• ataÃ¼ `passing, wasting'.

13057 saá¹• smarati `remembers' Mn. [âˆšSMRÌ¥]
AÅ›.sn. saá¹• salanasi loc. sg. `remembrance (?)'; Pk. saá¹• saraá¹‡a -- n. `memory', saá¹• bharaÃ¯, saá¹• bhalaÃ¯ `remembers' (pp. saá¹• bharia -- , samharia -- ); S. sambhiraá¹‡u `to recollect (a thing long past)'; G. sÃ£Ì„bharvuÌƒ `to remember', Si. samaranavÄ• (or < SMÃ¡RATI).

13058 saá¹• smÄ• raá¹‡a -- n. `counting over (cattle)' MBh. [âˆšSMRÌ¥]
G. saÌƒbhÄ• rá¹‡uÌƒ n. `token of remembrance'.

13059 saá¹• smÄ• rayati `causes to remember' MBh. [âˆšSMRÌ¥]
Pk. saá¹• bhÄ• ria -- `remembered, reminded of'; S. sambhÄ• raá¹‡u `to recollect', P. samÄ• rnÄ• , H. samhÄ• rnÄ• , OG. saá¹• bhÄ• rivaÃ¼á¹• , G. saÌƒbhÄ• rvuÌƒ.

13060 saá¹• smrÌ¥ta -- `remembered' Hariv. [âˆšSMRÌ¥]
Si. samaá¸·Ä• `remembered' pret. of samaranavÄ• < SAá¹• SMARATI.

13061 saá¹• syandayati `causes to run together' &capamacr;pÅšr. [âˆšSYAND]
Pa. saá¹• sandÄ“ti `joins, affixes'; Si. sasanda -- `to put together' SigGr ii 465.

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13062 saá¹• syÅ«ta -- `sewn together' MBh. 2. *saá¹• sÄ«vita -- .
[sÃ¡á¹• sÄ«vyati `sews together' AV. -- âˆšSIV]
1. Si. (SigGr) asu `bound, captured'.
2. Pa. saá¹• sibbita -- `intertwined'; Pk. saá¹• sÄ«via -- `sewn together'; Dm. saÌƒsÄ«ËŠ `root, root fibre' NTS xii 188.

13063 saá¹• hÄ• rÃ¡ -- m. `bringing together' MBh., `destruction' Mn. [âˆšHRÌ¥]
Pa. saá¹• hÄ• ra -- m. `abridgement'; Pk. saá¹• hÄ• ra -- , saá¹• ghÄ• ra -- m. `destruction', P. saÌƒghÄ• r m.; N. saÌƒghÄ• r, saá¹…Ä• r `ruin, slaughter'; H. saÌƒghÄ• r m. `destruction', OG. saá¹• ghÄ• raÃ¼ m.

13064 saá¹• hÄ• rayati caus. of sÃ¡á¹• harati `draws together' RV., `annihilates' Up. [âˆšHRÌ¥]
Pa. a -- saá¹• hÄ• riya -- `indestructible'; Pk. saá¹• ghÄ• ria<-> `struck, killed'; P. saÌƒghÄ• rá¹‡Ä• `to destroy'; OAw. saá¹• ghÄ• raÃ¯ `kills'; H. saÌƒhÄ• rnÄ• , saÌƒghÄ• rnÄ• `to destroy, kill'; M. saÌƒhÄ• rá¹‡&etilde; `to destroy'.

13065 saá¹• hrÌ¥ta -- `drawn together' MBh. [âˆšHRÌ¥]
Pk. sÄ• haya -- `drawn together, enveloped'; -- Si. sahaá¸·u `likeness'?

13065a â€ *saá¹ƒhÄ“á¸• ati `becomes accustomed to'. [âˆšHIL]
OP. saheá¹›aá¹‡u `to acquire, experience', P. saheá¹›nÄ• .

13066 sakÃ¡la -- `with parts, divided' MaitrUp., `whole' KÄ• tyÅšr. [sa -- 2, kalÄ• ËŠ -- 1]
Pa. sakala -- `all, complete'; AÅ›. sakala -- `all, every'; Pk. sayala -- `all, whole', A. xayala, OB. saala, OG. sayala, ËšlaÃ¼, Si. siyalu.

13067 sakÄ• la -- `seasonable', Ëšam `early in the morning' MW. [sa -- 2, kÄ• lÃ¡ -- 2]
PaÅ¡.weg. sÄ• lÄ• i `awakening', chil. soÌ„lÅ« `tomorrow' IIFL iii 3, 156; Shum. sÄ• le didalÃ¤i `day after tomorrow'; Or. saaá¸·a, Ëšá¸·iÄ• `early', Ëšá¸·e `promptly'.

13068 *sakuá¹-a -- `narrow, tight'. [Connexion, if any, with SAá¹• KAá¹-Ã¡ -- or SAá¹• KUá¹-ATI is not clear]
L. sÃ´á¹›Ä• `narrow, tight, near', (Ju.) sauá¹›Ä• `id.', sauá¹› f. `constriction'.
saktÃ¡ -- see SÃ¡JATI.

13069 sakti -- f. `connexion' Kir. [âˆšSAÃ±J]
M. sÄ• t f. `a course or run of any matter of one kind or character (esp. of

an epidemic disease)', sÃ£Ì„tÄ« f. `epidemic disease'.

13070 sÃ¡ktu -- m. `coarsely ground meal' RV.
Pa. sattu -- m. `barley meal', NiDoc. satu; Pk. sattu -- , Ëšua -- m. `parched barley flour'; Sh. (Lor.) sÄ• to `fruit dried and ground like flour'; K. sotu m., sÃ¼tÃ¼ f. `ground meal, barley flour'; S. satuÌ„Ìƒ m. `parched grain'; L. sattuÌ„Ìƒ f. `flour of parched unripe wheat'; P. sattÅ« m. `flour of parched grain', WPah. (Joshi) sÄ• tÅ« m., Ku. sÄ• tÅ«, hÄ• tÅ«, hat -- piá¹-ho, gng. Å›Ä• tu, N. sÄ• tu, Bi. sattÅ«; Mth. satuÄ• `flour of maize and other grain'; H. sÄ• tÅ«, sattÅ« m. `flour of parched grain', satuÄ• m. `id.', adj. `pulverable'; G. sÄ• tÅ«, sÄ• tvÉ” m. `flour of parched grain'; M. sÄ• tÅ«, sÄ• tav, satvÄ• m. `id., barley'; Si. hat, at `coarsely ground rice or barley', atu `unhusked rice'. -- Aberrant forms: Pa. satthu -- m. `barley meal'; Sh. (Lor.) sÄ• nto `flour of parched grain'; B. chÄ• tu `ground parched barley'; Aw.lakh. setuÄ• `barley flour'.
*SAKTUDÄ• NA -- , *SAKTÅ«PÄ• YANA -- .
Addenda: sÃ¡ktu -- : Garh. sÄ• ttu `flour of fried barley'.
sÃ¡khi -- : â€ SAKHYÃ¡ -- .

13071 *saktudÄ• na -- `gift of barley meal'. [SÃ¡KTU -- , DÄ• ËŠNA -- 1]
Bi. satuÄ• nÄ« `feast in which Brahmans are fed with parched barley', Mth. satuÄ• in: or < *SAKTÅ«PÄ• YANA -- .

13072 *saktÅ«pÄ• yana -- `offerings of barley meal'. [SÃ¡KTU -- , UPÄ• YANA --]
See prec.

13073 sakthÃ¡n -- (nom. sg. sÃ¡kthi) n., sakthÄ«ËŠ -- f. `thigh, thighbone' RV.
Pa. satthi -- n.f. `thigh', Pk. satthia -- n., Ash. sot, sÅ«t, Wg. soÌ„t, Phal. setÄ-Ì„ f.; -- ext. -- l -- : S. sathara f., L. satthal, (Ju.) sathal f., P. satthal m., H. sÃ£Ì„thal f., G. sÄ• thaá¸·, sÃ£Ì„thaá¸· f. sg., n. pl.; -- -- á¸• -- : WMarw. hÄ• thaá¹› `thigh' (with voiceless h -- ~ hÄ• thaá¹› `handle' with voiced h --).

13074 sÃ¡khi -- (nom. sg. sÃ¡khÄ•) m. `friend' RV. 2. sakhÄ«ËŠ -- f. `woman's confidante' MBh., `a mistress' VarBrÌ¥S.
1. Pa. sakhÄ• nom. sg. m. `friend', Pk. sahi -- m.; N. saiyÃ£Ì„ `lover,

paramour, friend' (or < SVÄ• MÃ-N --); A. xaÃ¯ `friend', xaiyÄ• `partner in a game'; Si. saha `friend' (< nom. sÃ¡khÄ• or < SAHÄ• YA -- ?).
2. Pa. sakhÄ« -- , sakhikÄ• -- f. `woman's female friend', Pk. sahÄ« -- , ËšhiÄ• -- f., B. sai, Or. sahi, saÃ¯, H. poet. saÃ¯yo f., G. saÃ¯ f., M. say, saÄ« f. -- Ext. -- á¸• -- : OMarw. sahalaá¹›Ä« f. `woman's female friend; -- -- r -- : G. sahiyar, saiyar f.; -- -- ll -- (cf. SAKHILA --):
S. L. P. sahelÄ« f. `woman's female friend', N. saheli, B. saylÄ• , OAw. sahelÄ« f.; H. sahelÄ« f. `id., maidservant, concubine'; OMarw. sahalÄ«, sahelÄ« `woman's female friend', OG. sahÄ«lÄ« f., M. sahelÄ« f.
SAKHILA -- , *SÄ• KHIYA -- , SÄ• KHILYA -- .

13075 sakhila -- `friendly' lex. [SÃ¡KHI --]
Pa. sakhila -- `kindly'.
SÄ• KHILYA -- .

13075a â€ sakhyÃ¡ -- n. `friendship, alliance' RV. [~ SÄ• KHYÃ¡ -- : -- SÃ¡KHI --]
WPah.ká¹-g. sÃ¡kkh m. `relationship, family', J. sÄ• kh, Å›Ä• kh (Å› perh. by assoc. with Sk. Å›Ä• ËŠkhÄ• --) -- or < *SVÄ• KYA -- (x Å›Ä• ËŠkhÄ• -- ?) Him.I 207.

13076 sagarbhÄ• -- `pregnant' Hariv. [sa -- 2, gÃ¡rbha --]
Pa. sagabbhÄ• -- `pregnant', PaÅ¡.chil. salÄ• p, weg. sÄ“lÄ• b < *sagrabbhÄ• IIFL iii 3, 157.
Addenda: sagarbhÄ• -- : PaÅ¡.pach. saklÄ• wa `with young (of a mare)' GM 9.6.66.

13077 *sagrÌ¥hya -- `neighbouring'. [Cf. sÃ¡grÌ¥ha -- `with one's household' TS. -- GRÌ¥HÃ¡ --]
Pk. saÃ¯jjha -- , Ëšjhia -- , saajjhia -- Ëšjjia -- , saejjhia -- m. `neighbour', saÃ¯jjhia -- n. `neighbourhood'; M. Å›ejÄ« f. `female neighbour', Å›ejÌˆÄ• r m. `neighbourhood, neighbours', ËšrÄ« m. (f. Ëšrá¹‡Ä«) `neighbour'.

13078 sagoÌ„tra -- `of the same kin' PaÃ±cavBr., m. `one of the same family' &capamacr;past. [sa -- 2, goÌ„trÃ¡ --]
Pa. sagotta -- m. `kinsman'; Pk. sagotta -- , Ëšgutta<-> `belonging to the same clan'; S. sauá¹-ru m. `father's brother's son'; L. soÌ„tr m. `cousin';

Si. siyo `kinsman'.
*SÄ• GOÌ„TRIYA -- .
SAGH `be strong or able': SAGHNá¹“TI, *SAGHRA -- , *ASAGHRA -- ; -- SÄ«ËŠKá¹£ATÄ“. [Relationship, if any, with âˆšcagh, âˆšÅ›ak1, âˆšcak2 is not clear]

13079 saghana -- `thick (of hair)' ÅšÄ• rá¹…gS. [Cf. *SAá¹• GHANA -- . -- GHANÃ¡ -- 2]
Aw.lakh. sahan `thick'.

13080 saghná¹“ti `is able to bear, is a match for' RV. [âˆšSAGH]
Pa. sagghasi (considered as 2 sg. fut. of sakkoÌ„ti `is able' PTSD s.v.; LÃ¼ders BSBU 116 < Å›aká¹£yasi); K.pog. hagnu `to be able', S. saghaá¹‡u, L. saggaá¹‡, (Ju.) sagÌ aá¹‡, awÄ• á¹‡. hagguá¹‡, (Salt Range) hagÌ aá¹‡ (h -- < s -- in a cmpd. verb), Ku.gng. Å›*lg*l_&rtodtilde;; N. saghÄ• unu, sagÄ• Ëš `to help'.

13081 *saghra -- `strong'. [See SAGHNá¹“TI `is able' and for formation cf. Å›akrÃ¡ -- `strong' RV. ~ Å›aká¹“ti. -- âˆšSAGH]
S. sagho `strong'.
*ASAGHRA -- .

13082 saá¹…gÃ¡ -- m. `battle' RV., `contact with' TS., `addiction to' Mn. [âˆšSAÃ±J]
Pa. saá¹…ga -- m. `attachment, cleaving to', Dhp. á¹£aǵa<-> (see SÃ¡JATI: â†’ Khot. a -- á¹£aá¹• ga -- H. W. Bailey BSOAS xi 776), Pk. saá¹• ga -- m.; K. sang m. `union'; S. saá¹…u m. `connexion by marriage', saá¹…gu m. `body of pilgrims'; L. saá¹…g, (Ju.) saÌƒg m. `body of pilgrims or travellers';

P. saá¹…g m. `id., association'; N. sÃ£Ì„gi `ritual defilement by contact' (or < *sÄ• á¹…giya -- ?); OB. sÄ• á¹…ga `union, coitus', B. sÄ• á¹…Ä• t `companion'; Or. sÄ• á¹…ga `company, companion'; H. saÌƒgwÄ• nÄ• `to collect'. -- In an obl. case as an adv. (LM 413 < sÃ¡á¹• gata --): Phal. saá¹…gÄ«ËŠ `with, to'; P. saá¹…g `along with', Ku.gng. Å›aá¹…, N. saá¹…a; Or. sÄ• á¹…ge, saá¹…ge `near, with'; Bhoj. saá¹… `with', H. saá¹…g, G. saÌƒge, M. saÌƒg&etilde;. -- In mng. `company of travellers &c.', though there is no trace of aspirate, poss. < or at least infl. by SAá¹• GHÃ¡ -- . SAá¹…GIN -- , *SÄ• á¹…GAKA -- ; NIá¸¥SAá¹…GA -- .
Addenda: saá¹…ga -- : WPah.ká¹-g. (kc.) sÉ”Ì• á¹…g m. `union, companionship', ká¹-g. sÉ”Ì• á¹…ge `together (with), simultaneously, with, by' prob. â†• H. Him.I 212.

13083 saá¹…gara -- n. `fruit of Prosopis spicigera', Å›aá¹…karÄ« -- f. `P. spicigera, Mimosa suma, Rubia munjista' lex.
Pk. saá¹• garigÄ• -- , ËšgaliyÄ• -- f. `pod of P. spicigera', S. saá¹…aru m., L. P. saá¹…gar m., P. saá¹…garÄ« f., H. sÃ£Ì„gar m., G. sÃ£Ì„grÄ« f.

13084 saá¹…gin -- `attached to, fond of' MBh. [SAá¹…GÃ¡ --]
Pk. saá¹• gi -- , saá¹• gilla -- `attached to'; S. L. P. saá¹…gÄ« m. `comrade' (P. also `one of a party of pilgrims'), N. saá¹…i, Or. sÄ• á¹…ga, ËšgÄ«, H. saá¹…gÄ« m., M. saÌƒgyÄ• , sÄ• gyÄ• m.
*saá¹…ghati `tells' see *SAá¹• HATI.
SAC `follow': SÃ¡Å›CATI.
Addenda: saá¹…gin -- : WPah.ká¹-g. (kc.) sÉ”Ì• á¹…gI m. `friend', ká¹-g. sÉ”Ì• á¹…gÉ™á¹‡, kc. sÉ”á¹…giá¹‡ f., J. saá¹…gÄ«, saá¹…gu m. (prob. â†• H. Him.I 212).

13085 sÃ¡jati `is attached, embraces' DhÄ• tup. (Ã¡sakta aor. `adhered to' TBr., Ä• ËŠsajÄ• mi `place in' RV.). 2. *sÄ• jayati. 3. saÃ±jayati `attaches to' Bhag., `couples' Mn. 4. sajyÃ¡tÄ“ (sajjatÄ“ MBh.) intr. `hangs on' ÅšBr., `is occupied with' MBh. 5. saktÃ¡ -- `clinging to' AV. [Kaf. Dard. K. and WPah. presuppose MIA. *á¹£aÌ„Ì†(y) -- , *á¹£ajj -- (*á¹£acc --), * á¹£atta -- . These may derive from âˆšSAÃ±J with á¹£ -- replacing s -- in the simplex after cmpds. with ati (AV.), vyati (TBr.), anu (ÅšBr.), abhi (MBh.), ni (RV.), pari (MBh.), prati, vi (TS.), adhivi (MBh.), abhivi

(BhP.). Dhp. has á¹£aǵa -- ~ SAá¹…GÃ¡ -- Brough Dhp 101. Cf. similar replacement of dental by retroflex in âˆšSTHÄ• , âˆšSTAMBH. T. Burrow's (BSOAS xii 650) assumption of a âˆš*sraj ~ âˆš*saÃ±j is unlikely and unnecessary. All NIA. words under 1 and 2 (except Kho. Å¡oyek in which Å¡ -- can derive only from Å› -- or á¹£ -- , since Å›r -- is preserved) phonet. and semant. equally well (1) < Å›RÃ¡YATI in Si. sayanavÄ• , (2) < Å›RÄ• YAYATI (IIFL iii 3, 170, Buddruss Woá¹- 125, Burrow KharDoc 14). But this would not account for their association with intr. or pass. stem *á¹£ajj -- or *á¹£acc -- , and pp. and pret. *á¹£atta -- . Possibly Å›rÃ¡yati and *á¹£ajati coalesced in NIA. as a pres. st. for which only *á¹£ajj -- (replaced anal. by *á¹£acc --) and *á¹£atta -- served as pass. -- intr. and pp. Thus PaÅ¡.chil. á¹£Ä«tik `it has stuck' may be *á¹£ia -- < Å›ritÃ¡ -- X *á¹£atta -- . -- âˆšSAÃ±J]

1. Pa. sajati `embraces'; NiDoc. á¹£ayati `holds on to'; PaÅ¡.lauá¹›. á¹£e -- , chil. á¹£ -- `to stick to, cling to, be attached to'; Kho. (Lor.) Å¡oyek `to come near, approach'; Phal. á¹£Å«m `I put on (clothes)'; Sh. á¹£Ã³Ä-kiÌ¯ (1 sg. á¹£aÌ¯m, 2 imper. á¹£e) `to fix, apply, attack, hit (with a missile)'; -- Wg. á¹£Ã¤ `for, to' absol. of a pres. st. *á¹£a -- (cf. Dm. á¹£aáº“Ä«, Gaw. á¹£aÄ‹i in 4). -- See Ä• ËŠSAJATI Add.

2. Ash. á¹£Ä• -- `to send'; PaÅ¡.lauá¹›. á¹£ai -- , ar. á¹£o -- , dar. Å¡a <-> `to fasten, strike, kindle'; Woá¹-. Å¡Ä• -- `to send, kindle'; Gaw. á¹£a -- `to send, hit'; Bshk. á¹£Ä• -- `to put on (dress), kindle (fire)'; Phal. á¹£aÌ„Ì†wÅ«m `I kindle (fire)', á¹£awe -- `to dress (another)'.

3. Si. hanÌ†dinavÄ• , anÌ†Ëš `to don, wear' (or with EGS 17 < SÃ¡á¹• DYATI); -- WPah. (Joshi) Å›Ã£Ì„dá¹‡u `to attach (a ploughshare)' with dissim. of Å› -- jÌˆ (Hendriksen) or < Å›RANTHAYATI.

4. Pa. sajjati `clings to, is attached to', Pk. sajjaÃ¯; Ash. á¹£oÅ¾ -- intr. `to burn'; Dm. á¹£aáº“Ä« `on account of' (cf. Wg. á¹£Ã¤ in 1); Woá¹-. Å¡az -- intr. `to burn'; -- anal. pres. st. *á¹£acc -- from pp. *á¹£atta -- in 5 after MIA. type utta -- ~ uccaÃ¯ (perh. already adumbrated in MaitrS. and KÄ• á¹-h. in which Ä• -- sac -- = Ä• -- saÃ±j --): Pa. saccÄ“ti `touches (?)', saccÄ• pÄ“ti `undertakes, fulfils (?)'; Wg. á¹£aÄ• -- (pret. á¹£atoi) `to send, hit'; Shum. saÄ• -- `to become hot (of the sun)'; Gaw. á¹£Ã¤Ä‹ -- `to be wounded', á¹£aÄ‹i `on account of'; Phal. á¹£aÄ• -- `to be kindled (of fire)'; Sh. á¹£aÄ• Ã³Ä-kiÌ¯ (1 sg. á¹£Ä• Ä• am, pp. á¹£Ä• tÅ-) `to become attached to, stick to, be hit by (bullet &c.), be affected by, begin (with inf.)'; WPah.pÄ• á¸• . Å›aÄ‹aá¹‡ `to fight' (cf. saá¹…gÃ¡ -- `battle' RV.), sod. Å›aÄ‹á¹‡Ãµ, Å›acá¹‡Ãµ `to stick to, adhere to', roh. Å›acá¹‡Ãµ,

chacá¹‡Ãµ; N. sacinu `to be restored', sacyÄ• unu `to correct, trim (a lamp)'; G. sÄ• cavvuÌƒ `to preserve'.
5. Pa. Pk. satta -- `attached to, clinging to'; Wg. á¹£atoi `it hit (of a missile), sent'; PaÅ¡. á¹£É™tÄ«ËŠ `began (of a fight)', á¹£etÄ«k `got, held', chil. á¹£Ä«tik `it has struck'; Kal.rumb. á¹£Ä• tÃ©m `I embrace'; Bshk. á¹£et `began (of a fight), burnt (of the sun)'; Sh. á¹£Ä• tÅ- pp. of á¹£aÄ• Ã³Ä-kiÌ¯ in 4; K. hotu `affected by, afflicted by'; S. sataá¹‡u `to enter on anything zealously'; WPah.roh. (Kotgarh) Å›atene f. adj. `sticking to' < *Å›ate honde (Hendriksen).
sajala -- see *SAPÄ• NÄ«YA -- .
Addenda: sÃ¡jati. 3. saÃ±jayati: Si. hanÌ†dinavÄ• , anÌ†dËš `to put on, wear' DSL 366 wrongly < CHANDAYATI; Md. annanÄ« (pp. an, absol. anÌ†de) `wraps around, puts on'.
4. sajyÃ¡te: WPah.kc. chacá¹‡o, ká¹-g. Å›Ã¡cá¹‡Ãµ, Wkc. Å›ecá¹‡o `to stick, get stuck, adhere, be in difficulties', Wkc. Å›ecá¹‡o `to seize forcibly', J. Å›Ä• cá¹‡u; see also SAJJYATÄ“.

13086 sajÄ• tÃ¡ -- m. `kinsman' RV. [JÄ• TÃ¡ --]
S. siÄ• u m. `male member of a family with which one is connected by marriage', ext. -- lla -- in siÄ• lu m. `a relative'; Si. siyÄ• `kinsman' (or < SVAKA -- : separate from siyo < SAGOÌ„TRA --).
*SAJÄ• TIYA -- .
Addenda: sajÄ• ta -- : WPah.ká¹-g. sÃ¡u m. `elder or younger sister's husband, relative' -- perh. rather < SAHÄ• YA -- .

13087 *sajÄ• tiya -- `kinsman'. [Metr. for sajÄ• tyÃ -- n. `kinship' RV. or SAJÄ• TÃ¡ -- X sajÄ• ti -- (Pa. id.), Ëštya -- , ËštÄ«ya -- `of same caste' Mn.]
Ku. sÄ• Ä« `relatives'.
sajÄ• tÄ«ya -- , sajÄ• tyÃ -- see prec.

13088 *sajÄ• na -- `clever'. 2. *sajÄ• nin -- . [For *sajÃ±Ä• na -- with j -- after JÄ• NÄ• ËŠTI. -- JÃ±Ä• NA --]
1. Pk. sajÄ• á¹‡a -- `clever', S. siÄ• á¹‡o; L. siÄ• á¹‡Ä• `sensible, discreet, wise', P. siyÄ• á¹‡Ä• ; Ku. sayÄ• á¹‡o `wise, experienced, old'; N. siyÄ• nÄ• `adult'; A. xiyÄ• n `clever', B. siyÄ• nÄ• , seyÄ• na, Or. siÄ• á¹‡a, Ëšá¹‡Ä• , sihÄ• á¹‡Ä• ; Mth. sayÄ• n `fullgrown'; H. sayÄ• nÄ• , siyËš, seyËš `intelligent, adult'; G. Å›eá¹‡, Å›Ä• á¹‡uÌƒ `wise, discreet, courteous'.

2. WPah.khaÅ›. siÄ• nÄ«, pl. sÄ«nÄ«Ëœ `clever', OAw. sayÄ• nÄ«.
sajja -- see SAJYA -- .
Addenda: *sajÄ• na -- : Pk. sayÄ• á¹‡a -- `intelligent'; WPah.ká¹-g. (kc.) se/ á¹‡É” `intelligent, old and wise', poet. seá¹‡hno `to grow old'; Garh. sayÄ• á¹‡u `wise, headman of village'; deriv. OP. siÄ• á¹‡apa f. `cleverness', P. siÄ• á¹‡ap.

13089 sajjana -- 1 n. `preparation, equipment' lex. [SAJYA --]
Pa. sajjana -- n. `equipping'; A. xÄ• zani `clothes and ornaments'; B. sÄ• jan `dressing, fitting', OMth. sÄ• jani; H. sÄ• jan m. `preparation'; Si. sadum `ornament'.

13090 sajjana -- 2 m. `good man' Mn. [SÃ¡NT -- , JÃ¡NA --]
Pa. sajjana -- m. `good man', Pk. sajjaá¹‡a -- m.; S. sajÌ„aá¹‡u m. `a benevolent person, friend'; L. sajjaá¹‡, (Ju.) sajÌ„aá¹‡ m. `friend', P. sajjaá¹‡ m.; Mth. sÄ• jni, sajËš `female friend'; OAw. sÄ• jana m. `lover'; H. sÄ• jan m. `lover, paramour'; OG. sÄ• jaá¹‡a pl. `bridegroom's party'; M. sÄ• jÌˆaá¹‡, sajÌˆËš m., sÄ• jÌˆá¹‡Ä« f. `lover, mistress'; Si. sadanÄ• `good person'.
*SÄ• JJANYA -- .
Addenda: sajjana -- 2: WPah.ká¹-g. (kc.) sÃ¡jÌˆÉ™á¹‡, poet. sajÌˆá¹‡o m. `friend, lover, gentleman'; J. sÄ• jan m. `term for a husband' â†• H.?

13091 sajjayati `equips, prepares' MBh. [SAJYA --]
Pa. sajjÄ“ti `equips', Pk. sajjÄ“i; A. xÄ• ziba `to build, prepare, make'; B. sÄ• jÄ• `to make ready, dress'; Mth. sÄ• jab `to adorn'; OAw. sÄ• jaÃ¯ `prepares, decorates', H. sÄ• jnÄ• ; OMarw. sÄ• jaÃ¯ `adorns'; G. sÄ• jvuÌƒ `to clean'; Si. sadanavÄ• , haËš `to make, construct' (or < SARJAYATI or SÄ• DHNá¹“TI); -- caus. Pa. sajjÄ• pÄ“ti `causes to be prepared', NiDoc. inf. sajavanae; L. sajÄ• vaá¹‡ `to adorn'; P. sajÄ• uá¹‡Ä• `to prepare', Ku. sajauá¹‡o `to make repay, adorn', gng. Å›ajÌˆÉ”Ìƒ&rtodtilde; `arrangement'; N. sajÄ• unu `to mend'; A. xazÄ• iba `to arrange'; B. sÄ• jÄ• na `to make

ready'; Or. sajÄ• ibÄ• `to put in order, decorate', H. sajÄ• nÄ• ; M. sajÌˆaviá¹‡&etilde; `to equip'.

13092 sajjita -- `equipped' MBh. [SAJYA --]
Pa. sajjita -- `prepared', Pk. sajjia -- ; Si. sÃ¤di `equipped, ready, adorned'.

13093 sajjyatÄ“ `is equipped, is prepared' HPariÅ›. [SAJYA --]
Or. sÄ• jibÄ• `to be dressed, dress oneself'; H. sÄ• jnÄ• `to be prepared'. -- G. sÄ• jvuÌƒ `to suit' rather dial. for chÄ• jvuÌƒ < *CHADYATI.
Addenda: sajjyatÄ“: Garh. sajá¹‡u `to be adorned'; see also SAJYÃ¡TÄ“.

13094 *sajjhila -- `younger brother'. [MIA. formation from saá¹‡ha -- (< Å›LAKá¹£á¹‡Ã¡ --) X *majjhila -- (< MÃ¡DHYA --): cf. S. K. Chatterji and B. C. Majumdar in BRS 156]
Pk. sajjhilaga -- , sajjhillaga -- m. `brother', sajjilagÄ• -- f. `sister'; Mth. sÃ£Ì„jhil `third son in a family of four or more', Aw.lakh. saÃ±jhil, H. saÃ±jhil, saÃ±jhlÄ• m.; -- N. sÄ• (h)Ä©lo `third eldest brother', Ëšli `do. sister' (with special phonetic development in a term of relationship? ). -- Cf. B. sejo `third -- born' after mejo (< MADHYAMÃ¡ --).

13094a â€ *sajÃ±Ä• na -- `wise'. [JÃ±Ä• NA -- see *SAJÄ• NA --]
Garh. sajÄ• á¹‡ `intelligent' (or < Pk. sayÄ• á¹‡a -- < *SAJÄ• NA -- influenced by verb jÄ• á¹‡nu).

13095 sajya -- `strung (of bow)' KauÅ›., sajja -- `id., put in place on bow (of arrow)' MBh., sajjÄ• -- f. `equipment, dress' lex. [sa -- 2, jyÄ• ËŠ -- . -- But prob. both in specialized use with bow and arrow and in more general mng. `ready' (MBh.), `equipment, dress, &c.' (NIA.) conn. with âˆšSAÃ±J, i.e. sajya -- `*what is put on' > `ready (of equipment)' > `ready', cf. Ä• sakta -- `donned' R., prasajyÄ• -- f. `application' Pat., K. sanz infl. by saÃ±jayati &c. (J. C. W.) -- In mng. `fresh' see also SADYÃ¡S, SADYOÌ„JA -- .]

Pa. sajja -- , Ëšaka -- `prepared (of bow with bowstring), ready'; Pk. sajja -- `ready', NiDoc. sajaka, Ëšaǵa; Woá¹-. sÄ• z, f. syÄ“z `in good order, good'; S. sajÌ„o `perfect', sÄ• jÌ„o `in good state, well, fair (of wind), rich, righthand'; L. sajjÄ• (Ju. -- jÌ„jÌ„ -- )`fresh, new, righthand', khet. sajjÄ• `righthand', awÄ• á¹‡. sajjÄ• `decorated, righthand; P. sajjÄ• `righthand', sajjrÄ• `fresh'; Ku. sÄ• j `necessary furniture', sajilo `easy'; N. sÄ• si `fresh, wholesome' (< *sÄ• j after bÄ• si `stale' < VÄ• SITA --), sajilo `easy'; A. xÄ• z `suit of clothes, set of ornaments', xÄ• zu `ready for action'; B. sÄ• j `dress, ornament'; Or. sÄ• ja `outfit, armour, harness'; OMth. sÄ• ja `dressed up', Mth. sÄ• j `adornment, garments'; Bhoj. sÄ• j `dress'; OAw. sÄ• ja `decoration'; H. sajjÄ• `righthand', sajÄ«lÄ• `well -- shaped'; OMarw. sÄ• ja m. `accoutrements'; G. sÄ• juÌƒ `sound, healthy', sÄ• j m. `dress, equipment', M. sÄ• jÌˆ m.; Si. sÃ¤da `saddle, trappings of horse, armour, pair of panniers'; -- K. sanz m. `equipment'.
sajjana -- 1, sajjayati, sajjita -- , sajjyatÄ“.
sajyÃ¡tÄ“ see SÃ¡JATI.
Addenda: sajya -- : WPah.ká¹-g. sÃ¡jÌˆá¸·É” `freshly made (of food and drink)'; Garh. sÄ• j `decoration', sajilu `well -- decorated'.
sajyÃ¡tÄ“ see SÃ¡JATI Add2.

13096 saÃ±caka -- m.n. `mould, figure' Naiá¹£. [Sanskritization of MIA. *saá¹• caa -- < SAá¹• CAYA -- (moulds being made in mounds of earth LM 418) is unlikely in view of A. B. Or. < *saÃ±ca -- , P. < *saccaa -- , WPah. < * Å›acca --]
P. saÃ±cÄ• , saccÄ• m. `mould', WPah.bhad. Å›eccu n., Ku. N. sÃ£Ì„co, A. xÃ£Ì„s, B. sÃ£Ì„c, chÃ£Ì„c, Or. chÃ£Ì„ca, Bi. H. sÃ£Ì„cÄ• m. (â†’ P. sÃ£Ì„cÄ• m., S. sÃ£Ì„co m., K. sÃ£Ì„ca m.), G. sÃ£Ì„cÉ” m.; M. sÃ£Ì„Ä‹Ä• m. `mould, quantity cast in a mould'.
Addenda: saÃ±caka -- [~ Drav. DED 44]

13097 saÃ±cÄ• na -- m. `a kind of bird' lex.
Pk. siá¹• cÄ• á¹‡a -- m. `falcon', Ap. sÄ“cÄ• á¹‡a -- m.; B. sÄ• cÄ• n, secÄ• n `hawk'; Or. saÃ±cÄ• á¹‡a `hawk, falcon'; G. sÄ©cÄ• á¹‡É” m. `falcon'.
SAÃ‘J `cling to': SAKTÃ¡ -- , SAKTI -- , SAá¹…GÃ¡ -- , SÃ¡JATI, SAJYÃ¡TÄ“, SAÃ±JANA -- , SAÃ±JAYATI, *SÄ• JAYATI; *APASAKTA -- , Ä• ËŠSAKTA -- , Ä• SAá¹…GÃ¡ -- , Ä• ËŠSAJATI Add., Ä• SAJYATÄ“, UTSAá¹…GA -- , NIá¸¥SAá¹…GA -- ; -- SAJYA -- ; -- BHIá¹£AJ -- ?

13098 saÃ±jana -- n. `act of fastening' BÄ• lar. [âˆšSAÃ±J]
Si. anÌ†danaya `monk's undergarment' or with W. Geiger BSOS viii 556 <
SAá¹• DÄ• ËŠNA -- .
saÃ±jayati see SÃ¡JATI.
saá¹-Ä• -- see JAá¹-Ä• -- .

13099 *saá¹-á¹- -- 1 `sudden movement'. [Cf. saá¹-á¹-ayati1 `hurts'
DhÄ• tup., á¹£aá¹-á¹-ayati1 lex., á¹£Ä• á¹- interj. lex.]
S. saá¹-a f. `sharp push'; L. saá¹-á¹- f. `blow'; N. saá¹-Ä• -- saá¹-
`smartly, jauntily (of movement)'; Bi. sÄ• á¹-Ä• , sÃ£Ì„á¹-Ä• `lash of whip',
Mth. sÄ• á¹-Ä• ; G. M. saá¹- `smartly'; -- ext. -- kk -- : P. saá¹-Ä• kÄ• m.
`haste'; N. saá¹›kÄ• unu `to thrash'; Bi. (Shahabad) saá¹-kÄ• `lash of whip';
G. saá¹-kÄ• vvuÌƒ `to beat'.

13100 *saá¹-á¹- -- 2 `slip away'. [Cf. *SUá¹-á¹- --]
G. saá¹-vuÌƒ `to slip away'; -- ext. -- kk -- : P. saá¹-aká¹‡Ä• `to flee,
vanish'; Ku. saá¹-kaá¹‡o `to go away, escape'; N. saá¹›kanu `to slip away';
B. saá¹-kÄ• na `to creep away'; H. saá¹-aknÄ• `to vanish', G. saá¹-akvuÌƒ, M.
saá¹-aká¹‡&etilde; (or < *CHAá¹-á¹- --).
Addenda: *saá¹-á¹- -- 2 `slip away': transfer to â€ *Å›Aá¹-á¹- -- . [See
â€ *Å›Uá¹- -- , â€ *Å›Uá¹-á¹- -- . -- âˆšÅ›Aá¹-2]

13101 *saá¹-á¹-a -- 1 `exchange'. [Scarcely with LM 418 < sÄ• ËŠrtha -- : cf.
saá¹-á¹-ayati2 `gives (v.l. receives)' DhÄ• tup., á¹£aá¹-á¹-ayati2 `gives'
lex., sanskritized as sattra -- n. `wealth, gift']
Pk. saá¹-á¹-a -- `exchanged', m. `exchange', saá¹-á¹-Ä« -- f., S. saá¹-o m.;
P. saá¹-á¹-Ä« f. `exchange market'; Ku. sÃ£Ì„á¹-o `exchange', saá¹-oá¹‡o `to
exchange, barter'; N. sÄ• á¹-o `amends, revenge', sÄ• á¹-nu `to exchange'; H.
sÄ• á¹-Ä• m. `exchange'; G. sÄ• á¹-uÌƒ n. `bargain', sÄ• á¹-vuÌƒ `to make a
bargain'; M. sÄ• á¹-á¹‡Ä“ `to buy up stock'; -- A. xuá¹-Ä• iba `to retaliate'
(X xuziba < Å›ÃºDHYATI?).

13102 saá¹-á¹-a -- 2 n. `door -- frame' lex.
N. sÄ• á¹-o `crosspiece of bamboo or wood in a grass wall'; G. sÄ• á¹- f.
`backbone', sÄ• á¹-É” m. `frame of a cart'; M. sÄ• á¹-, sÄ• á¹-Ä• m. `frame of
split bamboo' (or < *CHAá¹-á¹-A -- 2).
saá¹-á¹-ayati1 `hurts' see *SAá¹-á¹- -- 1.
saá¹-á¹-ayati2 `gives' see *SAá¹-á¹-A -- 1.

saá¹‡á¸• ha -- see *Å›Aá¹-á¹-A -- .

13103 saá¹‡á¸• hikÄ• -- f. `female camel' PaÃ±cad. [In view of meanings `buffalo' RV. and `camel' MBh. of uá¹£á¹-rÃ¡ -- , cf. words for `buffalo' s.v. sÄ• ËŠá¹‡á¸• a --]
Pk. saá¹• á¸• hÄ« -- f. `female camel'; B. sÄ• á¹›ni `dromedary'; H. sÃ£Ì„á¸• iyÄ• m. `young camel', sÃ£Ì„á¹›nÄ« f. `female camel'; G. sÃ£Ì„á¸• h, sÃ£Ì„á¸• hiyÉ” m. `camel', sÃ£Ì„á¸• há¹‡Ä« f. `female camel'; M. sÃ£Ì„á¸• , sÃ£Ì„á¸• á¹‡Ä«; f. `female camel'.

13104 satata -- `constant, uninterrupted' Mn. [Cf. satÃ¡ti<-> `uninterrupted' TS. -- âˆšTAN]
Pa. satataá¹• `continually'; Pk. sayaya -- `continuous', saaaá¹• `always'; Si. siyaha, siyÄ• `continuous, always'.

13105 satÄ«nÃ¡ -- m. `the pea Pisum avense' MaitrS., Ëšaka -- , satÄ«la -- , Ëšlaka -- m., ËšlÄ• -- f. lex.
Pk. saÄ«á¹‡Ä• -- f. `a kind of chickpea'. -- Gy. gr. seli `bran' rather < SADAKA -- .

13106 *satÄ“ra -- 1 `a measure of weight': in NIA. it varies between 130 tolas (3.3 lbs.) in Malabar to 20 tolas (c. 8 oz.) in MahÄ• rÄ• á¹£á¹-ra; more usual weight is about 2 lbs. [â†• Ir., Pahl. satÄ“r H. W. Bailey JRAS 1930, 17 â†• Gk. stathÌ• á¹› F. W. Thomas JRAS 1924, 671. -- Sk. sÄ“á¹-a -- Col. is sanskritization of NIA.?]
NiDoc. satera, sadera, suvÌ• arna -- sÌ±adera, KharI. abbreviation sa, sya Sten Konow CII ii 98, K. sÄ“r m., S. seru m. (á¹-risero `weighing 3 ser'), L. P. Ku. N. ser, A. xer, B. ser, Or. sera, H. ser m., OMarw. sera m., G. ser, Å›er m. (Å›eriyuÌƒ n. `a measure containing 1 ser'),

M. Å›er m. (Å›erkÄ• `holding or weighing 1 ser', Å›erÄ« f. `a perquisite of 2 ser per maund taken from grain brought in payment of revenue').
*ARDHASATÄ“RA -- .
satÄ“ra -- 2 `chaff' see SADAKA -- .
Addenda: *satÄ“ra -- 1: WPah.ká¹-g. sá¸—r m. `unit of weight (esp. of cereals)', J. sÄ“r m.

13107 satkavi -- m. `true bard' KÄ• v. [SÃ¡NT -- , KAVÃ- --]
Si. sakavi `bard, panegyrist' (ES 85 < CÄ• KRIKA --).

13108 satkÄ• ra -- m. `hospitality, kind treatment' Mn. [SATKRÌ¥ --]
Pa. Pk. sakkÄ• ra -- m. `hospitality, reverence' (Pa. Ëšraá¹• karoÌ„ti `bids farewell'); K. sakÄ• r m. `acceptance of bridegroom by the bride's family'; Ku. sakÄ• ri `careful, sensible'; -- L. sakÄ• r f. `mud -- built grain receptacle', awÄ• á¹‡. sakÄ• rÄ« `store for grain &c.'; G. sakÄ• rÉ” m. `a stick in the warp to keep threads in place' are doubtful on semantic grounds. -- P. N. H. M. sakÄ• r m. `acceptance of a bill' prob. â†• Marw. G. sakÄ• r m. < *sikÄ• r (cf. sikÄ• rvuÌƒ) â†• svÄ«kÄ• ra -- `agreement'.
satkrÌ¥ -- `perform hospitality rites'. [Sanskritization of MIA. sakkaÌ„Ì†r -- , sakkaya -- < SÃ¡á¹• SKAROÌ„TI, SAá¹• SKÄ• RA -- , SÃ¡á¹• SKRÌ¥TA -- with a similar range of meaning (satkrÌ¥ -- `set right, prepare, adorn, garnish, cremate' ~ agni -- satkrÌ¥<-> `burn' ~ saá¹• skrÌ¥ -- `prepare, adorn, garnish, perform funeral rites', satkÄ• ra -- `domestic rite in general, funeral rites' Hariv. ~ saá¹• skÄ• ra -- in later editions). Scarcely with P. Thieme ZDMG 93, 127 < *sats -- krÌ¥<-> weak st. of sÃ¡das -- (J. C. W.)]
SATKÄ• RA -- , SATKRÌ¥TYA.

13109 satkrÌ¥tya absol. `having treated with respect' YÄ• jÃ±. [SATKRÌ¥ --]
Pa. sakkacca, Ëšcaá¹• `respectfully'; -- Si. sakas `good, beautiful' (EGS 170)?

13110 *satkharjÅ«ra -- `cultivated date -- palm'. [SÃ¡NT -- , KHARJÅ«ËŠRA --]
Si. sakaduru `date -- palm, Phoenix zelanica'?
sattra -- see SÄ• RTRA -- .

13111 sattvÃ¡ -- n. `existence, reality' TS., `true character' MBh. 2. n. (m. lex.) `living being, creature' MBh. [SÃ¡NT --]
1. Pk. satta -- n. `strength, essence'; K. sath, dat. Ëštas m. `truth, essence'; S. satu m. `courage'; P. satt m. `truth'; Or. satÄ• `strength', H. sattÄ• m. -- H. sat m. `essence', G. M. sat n. â†• Sk.
2. Pa. Pk. satta -- m. `living being', KharI. satva; Si. sata `being, animal'.
DUá¸¥SATTVA -- , NIá¸¥SATTVA -- ; Ä• PANNASATTVA -- .

13112 satyÃ¡ -- `true', n. `truth' RV., `promise' AV., satyaka<-> W. [SÃ¡NT --]
Pa. sacca -- `true', n. `truth', AÅ›. saca -- n.; Pk. sacca<-> n. `truth, oath', tacca -- `true' (X TATHYA --); Gy.eur. Ä• aÄ• o `true', eng. wel. taÄ• o dissim. < Ä• aÄ• o rather than with Rep1 64 < tathya -- ); Bshk. s*lÄ• É™ `truth', Tor. saÇ°, Gau. sÄ• Ä‹e; S. sacu `true', m. `truth', Ëšco `true', L. sacc f., saccÄ• adj., P. sacc m., saccÄ• ; WPah.bhad. saÄ‹ n., khaÅ›. saÄ‹Ä‹; Ku. sÃ£Ì„c `true', sÃ£Ì„co `truthful'; N. sÃ£Ì„co `true', A. xaÌƒsÄ• ; B. sÃ£Ì„c `truth', sÃ£Ì„cÄ• `true'; Or. sÄ• cÄ• , sÃ£Ì„cÄ• , chÄ• cÄ• , chacÄ• `truthful'; Mth. sÃ£Ì„c `true'; Bhoj. sÄ• c `true, truth'; Aw.lakh. sÃ£Ì„cu `true'; H. sÄ• c `true', m. `truth', sÃ£Ì„cÄ• , saccÄ• `true', Marw. sÄ• co; G. sÄ• c n., sÄ• cuÌƒ `true', M. sÄ• Ä‹, sÃ£Ì„Ä‹Ä• ; Si. sasa `truth', (SigGr) sas `oath'.
ASATYÃ¡ -- ; *SATYAKÄ• RA -- , SATYAVACANA -- , SATYAVRÌ¥TTI -- .
Addenda: satyÃ¡ -- : WPah.ká¹-g. sÉ”Ì• Ä‹Ä‹É” `true' â†• H. Him.I 211, Garh. saccÅ« â†• P., sac `true'.

13113 *satyakÄ• ra -- `truthful'. [Cf. satyakarman -- `whose deeds are true' RV. -- SATYÃ¡ -- , KÄ• RA -- 1]
Bshk. saÄ• Ä• ËŠr `truthful', S. sacÄ• ru; L. sacÄ• r m. `a true and upright man', P. saciÄ• r m.; M. saÄ‹Ä• r `true, real' usu. as an adv.

13114 satyavacana -- `speaking the truth' VarBrÌ¥S., n. ChUp. [SATYÃ¡ -- , VACANÃ¡ --]
Si. sasvadan `speaking the truth' prob. a Si. cmpd.

13115 satyavrÌ¥tti -- f. `devotion to truth' R. [SATYÃ¡ -- , VRÌ¥TTI --]
Mth. sacauá¹-Ä« `truthfulness', G. sÄ• cvaá¹-i f.; M. saÄ‹oá¹-Ä«, satoá¹-Ä« f. `honesty'.

SAD `sit': sÃ¡dana -- , sÃ¡das -- , sannÃ¡ -- 1, sÄ• ËŠdana -- , sÄ«ËŠdati; *Ä• satta -- , Ä• sada -- , Ä• ËŠsadati, Ä• sandÄ«ËŠ -- , Ä• ËŠsanna -- , Ä• sÄ• dÃ¡ -- , Ä• ËŠsÄ«dati, Ãºtsadati, utsanna -- , utsÄ• ËŠdana -- , niá¹£aá¹‡á¹‡Ã¡ -- , niá¹£Ã¡dana -- , nÃ-á¹£Ä• dayati, nÃ-á¹£Ä«dati, pariá¹£Ã¡d -- , pÄ• rá¹£adya, pratyÄ• sanna -- , prasattÃ¡ -- , prasatti -- , prasanna -- , prasÄ• da -- , prasÄ• dayati, prasÄ• dyatÄ“, prasÄ«dati, prÄ• sÄ• da -- , saá¹• niá¹£aá¹‡á¹‡a -- , saá¹• nÃ-á¹£Ä«dati.

13116 sadaka -- m. or n.(?) `unhusked grain' Bhadrab. [Cf. satÄ“ra -- 2 `chaff' lex.]
Gy. gr. seli `bran'?
Addenda: sadaka -- [Cf. v.l. Å›ADAKA --]

13117 sÃ¡dana -- n. `coming to rest, seat' RV. 2. sÄ• ËŠdana -- n. `setting down (of vessels &c.)' ÅšBr., `seat, dwelling' MBh. [âˆšSAD]
1. Gmb. sÃ£Ì„ `chair, stool'.
2. M. sÄ• á¹‡ f. `appropriate spot for the palanquin of Hoá¸·Ä« DevÄ« on the day of burning the Hoá¸·Ä«' (LM 418 < chÄ• dana -- ), sÄ• á¹‡Ä• m. `the spot where a ferry boat plies'.
sÃ¡das -- see SATKRÌ¥ -- .

13118 sadÅ•ÌŠk nom. sg. n. of sadÅ•ÌŠÅ› -- `like' RV. [sa -- 2, âˆšdrÌ¥Å›]
Pa. sari `like'; Pk. sari -- , Ëšria -- `like, equal'; N. sari adj. and postp. `like', A. xari, Or. sari.

13119 sadÅ•ÌŠká¹£a -- `like' VS. [sa -- 2, âˆšdrÌ¥Å›]
Pa. sarikkha -- , Ëšaka -- `like', Pk. sarikkha -- , sariccha<-> adj., sÄ• rikkha -- , sÄ• riccha -- adj. and n. sb.; S. sarkho `like', P. sarÄ«kkhÄ• , sarkhÄ• , Ku. sariko, H. sarÄ«khÄ• , sarikÄ• , poet. sÄ• rikhÄ• (whence sÄ• rikhnÄ• `to liken, resemble'), OMarw. sÄ• rikho, OG. sarÄ«khaÃ¼, G. sarkhuÌƒ, M. sarsÄ• (or < SADÅ•ÌŠÅ›A --), poet. (â†• H.) saÌ„Ì†rikhÄ• , sÄ• rkhÄ• , Si. suruka.

13120 sadÅ•ÌŠÅ›a -- `of the same appearance, like' TS. 2. sÄ• drÌ¥Å›a -- (with Ä• after tÄ• dÅ•ÌŠÅ›a -- &c.?) ÅšÄ• á¹…khÅšr. [sa -- 2, âˆšdrÌ¥Å›]
1. Pa. Pk. sadisa -- , sarisa -- `like', NiDoc. satriÅ›a, Or. sarisÄ• (whence sarsiÄ• `coeval, rival'), H. saris, saras, OMarw. sÄ«rasaÃ¼, M. sarsÄ• (or < SADÅ•ÌŠKá¹£A --); OSi. -- sey `like', Si. sÄ“ `likeness,

manner'.
2. Pa. sÄ• disa -- `like'; Pk. sÄ• risa -- , sÄ• lisa -- `like', sÄ• ri(s)sa -- n. `likeness'; Si. halu `like', sari `likeness' EGS 190.
Addenda: sadÅ•ÌŠÅ›a -- . 2. sÄ• drÌ¥Å›a -- : WPah.ká¹-g. sÃ¡yh `similar, like'.

13121 saddharma -- m. `true virtue' R. [SÃ¡NT -- , DHÃ¡RMA --]
Pa. Pk. saddhamma -- m.; -- Si. sadam `holy teaching, religion' (ES 86) prob., like sadaham, â†• Pa.

13122 sadbhÄ• va -- m. `true existence' R., `truth' MBh. [SÃ¡NT -- , BHÄ• VA --]
Pa. Pk. sabbhÄ• va -- m. `reality'; Si. sÃ¤bÄ• Ì¤va, hÃ¤Ëš `truth, reality', hÃ¤bÄ• Ì¤á¹-a `really'.

13123 sadyÃ¡s `on the same day, at the very moment' RV. [Cf. sadÃ-vas `id.' RV. -- sa -- 2, diva --]
Pa. sajju, Ëšukaá¹• `instantly, newly'; Pk. sajjoÌ„, sajja, Ëšaá¹• `quickly'; P. sajj m. `morning'; B. sÃ£Ì„jo `in one day, on the same day, recently, later'; Si. seda, heËš `suddenly, quickly' (< *sajjÄ“). -- Ext. -- kk -- : (with -- kka -- from adjectives of time, see PARUTTNA -- , or < sadyaska<-> `fresh' SuÅ›r. with MIA. o from adv.): Pk. sajjokka<-> `recent, fresh'; -- -- ra -- : S. sajÌ„aru `fresh', P. sajjrÄ• . <-> See also SAJYA -- .
SADYOÌ„JA -- .
sadyaska -- see prec.

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13124 sadyoÌ„ja -- `freshly born' PÄ• á¹‡.gaá¹‡a, sadyá¹“ jÄ• tÃ¡ -- RV.,

sadyoÌ„jÄ• ta -- PaÃ±cavBr., m. `new -- born calf', ËštÄ• -- f. `a woman who has recently given birth' lex. [SADYÃ¡S, JA --]
L. sajjÄ• `fresh', sajjÄ« sÅ«Ä« `recently calved (of a cow)'; A. xÃ£Ì„zo `fresh, not kept overnight, purified by morning bath'; B. sÃ£Ì„jo `newly made, fresh'. -- See also SAJYA -- .

13125 sadvÄ• din -- `speaking the truth' MaitrUp. [SÃ¡NT -- , VÄ• DA --]
Pk. savÄ• ya -- `truthful' (< *savv -- ?), OG. savÄ• ya.
sadharma -- `having the same nature or duties' BhP. [sa -- 2, dhÃ¡rma --]
SÄ• DHARMIKA -- .
SAN `win': SANá¹“TI, SÄ• TÃ- -- 1.
*sanÄ• thayati `protects' see *SAá¹• NÄ• THAYATI.
*sanu -- `mountain ridge' see SÄ• ËŠNU -- .

13126 saná¹“ti `wins, gains' RV. [âˆšSAN]
Sh. (Lor.) s*lnÃ³lki `to prepare, put right'; WPah.khaÅ›. san -- `to be able', rudh. sannÄ• `to finish'.
sÃ¡nt -- `existing, real, true' RV. [âˆšAS1]
santaka -- , sattvÃ¡ -- , satyÃ¡ -- ; satkavi -- , *satkharjÅ«ra -- , sajjana -- 2, saddharma -- , sadbhÄ• va -- , sadvÄ• din -- .

13126a sant -- : -- postp. Bhoj. sante `from, by' (< MIA. loc. absolute), Bi.mag. satÄ« (x Sk.?), OA. sante, A. hante, MB. haÌƒte, hane AFD 310; -- OP. L.mult. setÄ« `from, with' x Sk.? (C. Shackle p.56 suggests < SAMÃ¡ -- 1 + ?).

13127 santaka -- `belonging to' DivyÄ• v. 2. `*property'. [SÃ¡NT --]
1. Pa. santaka -- `belonging to, being in the power of'; NiDoc. -- saá¹• da -- in cmpds. `belonging to'; Kt. gen. suffix -- st(e) NTS xii 146, Dm. -- san affix denoting enduring state with verb or adjective ib. 143, -- sÃ£Ì„ gen. suffix of nouns ib. 134; K. -- sondu gen. suffix (< -- s hondu Grierson KD 918; NTS xii 146 < pres. part. BHÃ¡VATI), S. -- sando gen. suffix.; P sandÄ• pres. part.; Marw. -- hando gen. suffix; M. sÃ£Ì„tÄ• , sÄ• tÄ• `being'; OSi. (BrÄ• hmÄ«) sataka -- `belonging to', (10th cent. A.D.) satu.
2. Pa. santaka -- n. `property', NiDoc. saá¹• da -- in sarvasaá¹• dena `with all my property'; Dm. saÌƒta `cattle'; L. sandÄ• `wealth'; P. sandÄ• m. `chattels'.
Addenda: santaka -- [Also asmat -- sataka -- `our' Inscr. â†• Pk. inscr.

amha -- sa(n)taka -- , etc.]
1. OP. sandÄ• , OP. P. dÄ• gen.postp., OA. e -- santa `this person' (hon.),
A. -- haÌƒt pl. suffix (with numerals and human nouns), ekoá¹-i -- haÌƒt
`definitely one', ekokhan -- haÌƒt `definitely one piece' AFD 283.

13128 sannÃ¡ -- 1 `deposited' ÅšBr. [âˆšSAD]
G. sÄ• n n. `anything given in pledge' (cf. hÃ¡stÄ“á¹£u sÄ• dayati AV.); Si.
sin `seated, resting' (i from pres. st.), sb. `sitting' ES 89 (whence
innavÄ• `to sit, be present'), sun, hun, un `seated' (pp. of hinÌ†dinavÄ•
s.v. SÄ«ËŠDATI).
Addenda: sanna -- 1: Md. in `sat'.

13129 sannÃ¡ -- 2 `dead' AV., `sunk, fallen' BhP. (sannatara<-> PÄ• á¹‡.).
[Perh. same as Å›ANNA -- , but s -- is prob. attested in K.]
K. sonu `deep (of lake or pit), low -- lying' (but see SAá¹• DHÄ«YATÄ“); --
Pa. Pk. Or. G. have forms altern. < Å›ANNA -- q.v.
sÃ¡pa -- see SVADHÄ• ËŠ -- .

13130 sapÃ¡tnÄ« -- f. `co -- wife' RV. [sa -- 2, pÃ¡tnÄ« --]
Pa. sapattÄ« -- f. `co -- wife' (whence sapattika -- n. `state of co --
wife'), Pk. savattÄ« -- , ËštiyÄ• -- , saÃ¼ttÄ« -- , jmg. savakkÄ« -- f. (<
sapatknÄ« -- in Chambers manuscript of VS. J. Charpentier IF xxix 329 and MO
xxvi 164); Pr. sÅ«t -- nÃ¤n `wife's mother' prob. misunderstood for `co --
wife's mother' NTS xv 271; Kho. *saun `cowife' (â†’ Mj. sauno IIFL ii 247),
K. soÌ†n f., WPah. (Joshi) sauk f., bhal. soki f., Ku. saut, gng. Å›É”ÌˆÌ„t,
N. sautÄ• , pl. sautÄ• -- sauti; B. satÄ• `co -- wife', sat -- mÄ•
`stepmother'; Bi. saut `co -- wife', Bhoj. Aw.lakh. sawati, H. sawat, saut
(â†’ P. saut), sautÄ« f., G. sÉ”ki f., M. Ko. savat f.; Si. sevet `co --
wife, enemy'; -- Pk. savattiá¹‡Ä« -- f. `co -- wife', PaÅ¡. sÄ• Ì¤ekan, L.
sÃ´kiá¹‡ f., awÄ• á¹‡. sauÌƒkuá¹‡, P. sauk(k)aá¹‡ f. (â†’ H. saukan f.),
WPah. (Joshi) Å›aukaá¹‡ f. (Å› -- ?), A. xatini, B. satin, (Noakhali dial.)
hoÌ„tin, Or. saÃ¼tuá¹‡Ä«, Bi. sautin, (SMunger) saitin, Mth. sautini, H.
sautin, Ëštan f.
SÄ• PATNÃ¡ -- ; *SAPATNÄ«JÄ• TA -- , SAPATNÄ«DUHITRÌ¥ -- , SAPATNÄ«PUTRA -- .

13131 *sapatnÄ«jÄ• ta -- `born of a co -- wife'. [SAPÃ¡TNÄ« -- , JÄ• TÃ¡ --]
L. sÉ”ÌˆÌ„kia m. `woman's stepson'; A. xatiyai `born of a co -- wife'.

13132 sapatnÄ«duhitrÌ¥ -- f. `co -- wife's daughter' MW. [SAPÃ¡TNÄ« -- , DUHITÅ•ÌŠ --]
L. sukÄ«h f. `stepdaughter'.

13133 sapatnÄ«putra -- m. `co -- wife's son' MW. [SAPÃ¡TNÄ« -- , PUTRÃ¡ -- 1]
L. sukuttur m. `co -- wife's son', (Ju.) sukutr `co -- wife's son, son by a former husband'; P. sukutr m. `stepson'.

13134 sapÄ• da -- `increased by a fourth' Mn. [sa -- 2, pÄ• ËŠda --]
Pk. savÄ• ya -- `plus a quarter', K. sawÄ• , S. L. P. savÄ• , WPah.bhad. suÄ• , cur. sauÄ• , Ku. N. sawÄ• , B. saoyÄ• , Or. saÃ¼Ä• ; Mth. sawÄ• `one and a quarter', Aw.lakh. sawÄ• u; H. sawÄ• `plus a quarter', Marw. G. M. savÄ• , Ko. savÄ• y.
*SAPÄ• DAÅ›ATA -- .
Addenda: sapÄ• da -- : Garh. sawÄ• `1Â¼'.

13135 *sapÄ• daÅ›ata -- `125'. [SAPÄ• DA -- , Å›ATÃ¡ --]
H. sawÄ• sau `125', G. savÄ• sÉ”, M. savaÅ›&etilde;.
*SAPÄ• DAÅ›ATIKA -- .

13136 *sapÄ• daÅ›atika -- `consisting of 125'. [*SAPÄ• DAÅ›ATA --]
M. savÄ• Å›Ä• m. `a class of Brahmans (originating from a company of 125 Brahmans defiled by partaking of a Å›rÄ• ddha ceremony given by a Brahman who had had connexion with a low -- caste woman)'. -- Cf. Pk. savÄ• sa -- m. `a Brahman' DeÅ›Ä«n.

13137 *sapÄ• nÄ«ya -- `wet'. [Cf. sá¹“daka -- TS., sajala -- R. -- sa -- 2, pÄ• nÄ«ËŠya --]
Wg. (Ju.) "sanwi" `river', Phal. soÌ„á¹‡Ä«ËŠ, soÌ„á¹‡Ã¤ËŠi NOPhal 47.

13138 saputra -- `having sons' ÅšrS. [sa -- 2, putrÃ¡ -- 1]
KharI. saputrasa gen. sg. `having a son or sons'; P. sautar, sautrÄ• , saut, ËštÄ• `having offspring, having good and obedient children'.

13139 saptÃ¡ `7' RV.
Pa. Pk. satta `7', NiDoc. Dhp. sata, á¸Œ. svt, Ash. sot, sÅ«t, Wg. soÌ„t, Kt. sut, Pr. sete, Dm. Tir. sat, PaÅ¡.lauá¹›. sÄ• ta, uzb. sÄ• tÉ™, ar. sÄ• t,

dar. chil. sat, Niá¹…g. Shum. Woá¹-. sat, Gaw. sÉ”t, Kal. sat, sÄ• t, Kho. sot, Bshk. s*lt, s*ltt, Tor. Kand. Mai. sÄ• t, Sv. sat, Phal. sat, sÄ• t, Sh.gil. sÄƒt, koh. gur. sÄƒtt, jij. sÃ¤t, K. sath (dat. satan), rÄ• m. pog. kash. á¸• oá¸• . satt, S. sata, L. P. WPah. (all dial.) satt, Ku. N. sÄ• t, A. xÄ• t, B. sÄ• t, Or. sÄ• ta, Mth. Bhoj. Aw.lakh. H. Marw. G. M. sÄ• t, Ko. sÄ• ta, OSi. (BrÄ• hmÄ« inscr.) sata, Si. sat -- a, haËš, Md. hat. SAPTAKA -- , SAPTATÃ- -- , SAPTAMÃ¡ -- , SAPTIN -- , SÄ• ËŠPTA -- ; SAPTAGUá¹‡A -- , SAPTÃ¡CATVÄ• RIá¹• Å›AT -- , SAPTATRIá¹• Å›AT -- , SAPTÃ¡DAÅ›A, SAPTANAVATI -- , SAPTAPAÃ±CÄ• Å›AT -- , SAPTAPARá¹‡A -- , SAPTABHÅ«MA -- , *SAPTAMÄ• SA -- , SAPTAMÄ• SYA -- , SAPTAVARá¹£A -- , SAPTÃ¡VIá¹• Å›ATI -- , SAPTAá¹£Aá¹£TI -- , SAPTASAPTATI -- , SAPTÄ• Å›Ä«TI -- , SAPTÄ• HÃ¡ -- , SAPTOÌ„TTARA -- , *SÄ• PTÄ• NNA -- ; SÄ• RDHASAPTA. Addenda: saptÃ¡: WPah.ká¹-g. sÃ¡tt (obl. -- a) `7', kc. sÄ• t, Garh. sÄ• t.

13140 saptaka -- `consisting of 7' Mn. [SAPTÃ¡]
Pk. sattaya -- n. `septad', K. sotu m.; S. sato m. `the number 7', P. sattÄ• m.; H. sattÄ• m. `aggregate of 7'; G. sattuÌƒ n. `the 7 -- times table'.

13141 saptaguá¹‡a -- `sevenfold' KathÄ• s. [SAPTÃ¡, GUá¹‡Ã¡ --]
Pa. sattaguá¹‡a -- `sevenfold', P. satauá¹‡Ä• .

13142 saptÃ¡catvÄ• riá¹• Å›at -- `47' ÅšBr. [SAPTÃ¡, CATVÄ• RIá¹• Å›AT --]
Pk. sÄ«yÄ• lÄ«sa `47', K. satatÃ¶jih, S. satetÄ• lÄ«ha, L. satÄ• lÄ«, P. santÄ• lÄ«, saÄ©tËš, WPah.bhal. sattÄ• li, N. saÄ©tÄ• lis,

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B. sÄ• tcallis, Or. satacÄ• á¸·isa, Aw.lakh. H. saÄ©tÄ• lÄ«s, G. suá¹›tÄ• á¸·Ä«Å›, M. sattetÄ• á¸·, Ëšá¸·Ä«s, satteÄ‹Ä• á¸·, Ëšá¸·Ä«s. Addenda: saptÃ¡catvÄ• riá¹• Å›at -- : Md. (old) satÄ• á¸·Ä«s `47' â†• Ind.

13143 saptatÃ- -- f. `70' RV. [SAPTÃ¡]
Pa. sattati -- , sattari -- f. `70', NiDoc. satati, Pk. sattariá¹• , sayari,
K. satath, S. satari, L. sattir, P. WPah.bhal. sattar, N. sattari, A.
xatari, B. sattar, Or. satori, Bhoj. Aw.lakh. sattari, H. sattar, G. sÄ«ter,
sitter, M. sattar, Si. sÃ¤tÄ• Ì¤, hÃ¤Ëš, sÃ¤ttÄ• Ì¤va, hÃ¤Ëš.
SAPTATIMA -- ; Aá¹£á¹-ASAPTATI -- , Aá¹£á¹-Ä• SËš, Å«NASËš, á¸—KASËš,
Ä“KOÌ„NASËš, CATUá¸¥SËš, TRAYAá¸¥SËš, TRISËš, DVÄ• ËŠSËš, DVISËš, NAVASËš,
PAÃ±CASËš, á¹£Aá¹-SËš, SAPTASËš.
Addenda: saptatÃ- -- : Md. (old) hattari `70'.

13144 saptatima -- `70th' Hcat. [SAPTATÃ- --]
S. sataryÃµ `70th'.

13145 saptatriá¹• Å›at -- f. `37' MBh.
Pk. sattatÄ«saá¹• `37', K. satatrah, S. sataá¹-rÄ«ha, L. satattrÄ«, P.
saÄ©tÄ«, WPah.bhal. satettrÄ«, cur. satattrÄ«, N. saÄ©tis, A. xÄ• tatris, B.
sÃ£Ì„itris, Or. saÄ©trisa, Aw.lakh. saÄ©tis, H. saÄ©tÄ«s, G. sÄ• á¹›trÄ«s, M.
sadatÄ«s.

13146 saptÃ¡daÅ›a `17' TS.
Pa. Pk. sattadasa, sattarasa `17', Pk. sattaraha, sattara, Ash. sattÃ¤ËŠis,
Wg. sattÄ• ËŠÅ¡, Kt. satiÄ‹, stiÄ‹, Pr. setlÄ«ËŠz, Bashg. "sapits", Dm.
sattaÌ‚Å¡ (aÌ‚, for Ä“ after aá¹£á¹-aÌ‚Å¡ `18' NTS xii 131), Tir.
s*ltÅ«á¹›É™, PaÅ¡.lauá¹›. sattÄ«, dar. satÅ«, Niá¹…g. satÃ¡s, Woá¹-.
sidÄ• rÅ• ËœËŠ, zdÄ• rÅ• ËœËŠ, Gaw. sÉ”tÄ• ËŠs, Bshk. sattÄ• ËŠh, Tor. sattÄ• ËŠÅ¡,
Kand. satÃ£Ì„eÅ¡, Mai. satÄ• laÅ¡, ky. satÄ• ËŠleÅ¡, Sv. satÄ• Å¡, Phal.
sattá¹“Å¡, satÄ• ËŠÅ¡, Sh.gil. sÄƒtÃ¡Ä© (â†’ á¸Œ. s*ltÃ£ËŠi), pales.
sattÃ£Ì„i, kol. satÄ• ËŠi, jij. s*ltÃ¤ËŠi, K. sadÄ• h, S. satraha, L.khet.
sattÄ• ra, P. satÄ• rÃ£Ì„, WPah. bhal. satÄ• re, paá¹…. satÄ• rÄ• , cur.
satÄ• hrÄ• , N. satra, A. xatara, B. satera, Or. satara, Aw.lakh. sattarÄ• , H.
sattrah, OG. sattari, G. sattar, M. satrÄ• , Si. sataá¸·os, hataá¸·oha.
SAPTADAÅ›AMA -- .
Addenda: saptÃ¡daÅ›a: WPah. sÉ”Ì• tra `17', Md. satÄ• ra â†• Ind.

13147 saptadaÅ›ama -- `17th' Cat. [SAPTÃ¡DAÅ›A]
Pk. sattarasama -- `17th', S. satrahÃµ, H. satrahwÃ£Ì„.

13148 saptanavati -- f. `97' MBh.
Pk. sattÄ• á¹‡aÃ¼iá¹• `97', K. satanamath, S. L. P. satÄ• nave, N. satÄ• nabe, A. xÄ• tÄ• nnai, B. sÄ• tÄ• naÃ¯, Or. satÄ• nabe, Aw.lakh. sattÄ• nbe, H. satÄ• nwe, G. sattÄ• á¹‡uÌƒ, M. sayÄ• á¹‡á¹‡av.
Addenda: saptanavati -- : Md. (old) satÄ• navai `97' â†• Ind.

13149 saptapaÃ±cÄ• Å›at -- f. `57' MBh.
Pk. sattavaá¹‡á¹‡aá¹• `57', K. satawanzÄ• h, S. satvaÃ±jÄ• ha, L. P. satvaÃ±jÄ• , WPah.bhal. satunzÄ• , cur. satuÃ±jÄ• , N. satÄ• wan, A. xÄ• tÄ• wan, B. sÄ• tÄ• nna, Or. satÄ• wana, Aw.lakh. H. sattÄ• wan, G. sattÄ• van, M. sattÄ• vanna.
saptapará¹‡a -- see CHATTRAPARá¹‡A -- .

13150 saptabhÅ«ma -- `having seven storeys' HPariÅ›., Ëšbhauma<-> MBh., ËšbhÅ«mi -- , Ëšika -- PaÃ±cat. [SAPTÃ¡, BHÅ«ËŠMI --]
Pa. sattabhÅ«maka -- `seven -- storeyed', Pk. sattabhÅ«ma -- , Ëšmiya -- ;
-- Si. satbumu is prob. Si. cmpd.

13151 saptamÃ¡ -- `7th' VS., Ëšaka -- Åšrutab. [SAPTÃ¡]
Pa. Pk. sattama -- `7th', NiDoc. sataá¹• ma, Woá¹-. satÃ¡m, Tor. satÉ™m, Sh. (Lor.) s*ltmuo, K. satyumu (< *sattima --), S. satÃµ, L. sattvaÌƒ, P. satvÃ£Ì„, satmÃ£Ì„, WPah.bhal. sattauÌƒ, cur. saituÃ£Ì„, N. sÄ• tauÌƒ, B. sÄ• tui, OAw. sÄ• tavaá¹• , H. sÄ• twÃ£Ì„, OMarw. sÄ• tavu, G. sÄ• tmuÌƒ, M. sÄ• tvÄ• , Ko. sÄ• tvo.
SAPTAMÄ« -- .
Addenda: saptamÃ¡ -- : WPah.ká¹-g. sÃ¡ttuÉ”, sÃ¡ttiÉ”, kc. satuo `seventh', Garh. sÄ• tÉ”ÌƒÌ.

13152 saptamÄ« -- f. `7th day of lunar fortnight' ÅšrS. [SAPTAMÃ¡ --]
K. satam f. `7th day of lunar fortnight', S. satahÄ© f., P. satmÄ« f., H. sÄ• twÄ«Ëœ f., G. sÄ• tem f.

13153 *saptamÄ• sa -- `of seven months'. [SAPTÃ¡, MÄ• ËŠSA --]
Pa. sattamÄ• saá¹• adv. `for seven months'; P. satvÄ• hÃ£Ì„, satmÄ• hÃ£Ì„ `of a period of seven months'.
SAPTAMÄ• SYA -- .

13154 saptamÄ• sya -- m. `seven months child' KÄ• á¹-h. 2. *saptamÄ• siya -- .

[*SAPTAMÄ• SA --]
1. K. satamÃ´su `seven months old'; Bi. satwÃ£Ì„s, ËšsÄ• `seven months child', Mth. satmÄ• s, satmasuÄ• ; H. satwÃ£Ì„sÄ• m. `seven months child, feast given by parents to a woman in her seventh month of pregnancy'.
2. Pk. sattamÄ• sia -- `of seven months'; B. sÄ• tÄ• se `seven months child'.

13155 saptalÄ• -- f. `name of various plants including Jasminum sambac' SuÅ›r.
Pk. sattala -- n. `a partic. flower', ËšlÄ• -- , ËšlÄ« -- f. `J. sambac', sattallÄ« -- f. `a partic. creeper'; B. sÄ• tlÄ• `a kind of jasmine'; Or. sÄ• taá¸·Ä• `J. arborescens, J. sambac'; H. sÄ• tlÄ• m. `a shrub with a yellow juice'.

13156 saptavará¹£a -- `of seven years' ÅšÄ• á¹…khGrÌ¥.com. [SAPTÃ¡, VARá¹£Ã¡ --]
Pa. sattavassika -- `seven years old', K. satawuhoru, f. ËšwaÌ‡riÅ›Ã¼.

13157 saptÃ¡viá¹• Å›ati -- f. `27' VS.
Pa. sattavÄ«sati `27', AÅ›.top. satavisati, Pk. sattÄ• vÄ«saá¹• , K. satÃ´wuh, S. satÄ• vÄ«ha, L. P. satÄ• vÄ«, WPah.bhal. sattei, cur. satÄ• Ä«, N. satÄ• is, A. xÄ• tÄ• is, B. sÄ• tÄ• is, sÄ• tÄ• s, Or. satÄ• isa, Mth. satÄ• Ä«s, Aw.lakh. sattÄ• is, H. satÄ• Ä«s, G. sattÄ• vÄ«Å›, M. sattÄ• vÄ«s.
Addenda: saptÃ¡viá¹• Å›ati -- : Md. satÄ• vÄ«s, hatÄ• vÄ«s â†• G.

13158 saptaá¹£aá¹£á¹-i -- `67' Jyot.
Pk. sattaá¹-á¹-hiá¹• `67', K. satahaiá¹-h, S. satahaá¹-hi, L. P. sataiá¹-h, WPah.bhal. satÄ• haá¹-h, cur. satÄ• haá¹-, N. sarsaá¹-h, B. sÄ• tsaá¹-á¹-i, Or. satasaá¹-hi, Aw.lakh. sarsaá¹-hi, H. G. saá¹›saá¹-h, M. satsaá¹£á¹-.

13159 saptasaptati -- f. `77' Caraá¹‡.
Pk. sattahattariá¹• `77', sattahuttariá¹• , sattuttari, K. satasatath, S. satahatari, L. satattar, P. sadhattar, WPah.cur. sat -- hatthar, N. satahattar, A. xÄ• txattar, B. sÄ• tÄ• ttar, Or. satastari, Aw.lakh. sathattari, H. sat -- hattar, OG. satahuttari, G. sÄ«toter, M. satyÄ• hÄ• ttar.

13160 saptÄ• Å›Ä«ti -- f. `87' lex.
Pk. sattÄ• sÄ«iá¹• `87', K. sataÅ›Ä«th, S. L. P. satÄ• sÄ«, P.bhaá¹-.

satÄ• ssÄ«, N. satÄ• si, B. sÄ• tÄ• si, Or. satÄ• si, Aw.lakh. H. satÄ• sÄ«, G. satyÄ• Å›Ä«, M. satyÄ• yÅ›Ä«, Si. satÄ• su.
Addenda: saptÄ• Å›Ä«ti -- : Md. (old) satÄ• hi `87' â†• Ind.

13161 saptÄ• hÃ¡ -- m. `period of seven days' ÅšBr. [SAPTÃ¡, Ã¡HAR --]
Pa. sattÄ• ha -- n. `period of seven days'; N. sÄ• tÄ•  `week'; -- ext. with -- á¸• a -- : S. satÄ• á¹›o m. `taking of the bride home a few days after the wedding'; -- -- ra -- : M. sÄ• ter&etilde;, sÄ• tr&etilde; n. `weather lasting for seven days'.

13162 saptin -- `containing seven' RPrÄ• t., saptika -- `having the length of seven' Åšulbas. [SAPTÃ¡]
S. satyo `with seven, plus seven'.

13163 saptolÌ„ttara -- `more by seven' YÄ• jÃ±. [SAPTÃ¡, ÃºTTARA --]
S. satotar `plus seven', Ëštiro `at 7%'.

13164 saprajÃ±a -- `endowed with understanding' MBh. [sa -- 2, prajÃ±Ä• ËŠ --]
Pa. sappaÃ±Ã±a -- `intelligent'; Si. sapan, haËš `wise, clever', hapanÄ• `wise man'.

13165 sÃ¡prÄ• á¹‡a -- `having breath, living' TS. [sa -- 2, prÄ• á¹‡Ã¡ --]
Pa. sappÄ• á¹‡aka -- `containing animate beings'; OG. saparÄ• á¹‡u `full of life, very strong', G. saprÄ• á¹‡uÌƒ `strong in body, whole, all'.

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13166 saphala -- `fruitful' PÄ• rGrÌ¥., `potent' R. [sa -- 2, phÃ¡la -- 1]
Pa. saphala -- `fruitful', Pk. sahala -- (saphala -- , sapphala --); OG.

sahalo `fruitful, successful'.

13166a â€ sÃ¡bala -- in Add2 supplement.
â€ sabhÄ• gya -- `fortunate' R. [BHÄ• GYA -- 1]
â€ *ASABHÄ• GYA -- .

13167 sabhÄ• ËŠ -- f. `assembly, hall' RV., `council' MBh.
Pa. sabhÄ• -- f. `assembly room', sabhÄ• ya -- n.; Pk. sabhÄ• -- , sahÄ• -- f. `assembly'; -- Si. sabaya `assembly, council' (EGS 174) â†• Pa. SABHIKA -- , SÃ¡BHYA -- .

13168 *sabhÄ• rikÄ• -- `pregnant'. [sa -- 2, bhÄ• rÃ¡ --]
PaÅ¡. sabharÄ«ËŠ `pregnant' IIFL iii 3, 155 ( -- bh -- retained from simplex bhÄ• r < BHÄ• RÃ¡ -- ?): or poss. < *saá¹• bhÄ• rikÄ• -- cf. saá¹• bhÄ• rin -- in cmpd. `full of' KÄ• v.

13169 *sabhÄ• sa -- `shining'. [sa -- 2, bhÄ• sÃ¡ --]
S. sahÄ• o, sÄ• ho `bright, light, belonging to the light half of the month', sahÄ• o m., sahÄ• Ä« f. `light'.

13170 sabhika -- m. `keeper of a gambling house' YÄ• jÃ±. [SABHÄ• ËŠ --]
Pk. sahia -- m. `gambler'; Mth. sahiÄ• r `keeper of a gambling house' (*sahÄ« + -- Ä• r < AGÄ• RA -- ?) ABORI xxi 114.

13171 sÃ¡bhya -- `being in an assembly' AV., `polite' KÄ• v., m. `assessor, judge' Mn. [SABHÄ• ËŠ --]
Pa. a -- sabbha -- `unrefined'; Pk. sabbha -- m. `assessor'; M. sÄ• bhá¸• Ä• , sÄ• bá¸• Ä• , sÄ• bhá¸·Ä• , sÄ• bá¸·Ä• `plain, simple, of unobtrusive manners'. *SABHYÄ• GÄ• RA -- .

13172 *sabhyÄ• gÄ• ra -- n. `courthouse' (?). [SÃ¡BHYA -- , AGÄ• RA --]
B. sÄ• bhÄ• r `place -- name in Dacca district' ODBL 317.

13173 samÃ¡ -- 1 `equal, alike, level', samÃ¡m `equally' RV., `together with' ÅšBr., samá¸—na `exactly' ÅšBr. 2. samaka- `equal' KÄ• v.
1. Pa. Pk. sama -- `equal, like, level'; Dm. sam `equal to, like'; PaÅ¡.dar. sam `straight' (IIFL iii 157 â†• Psht. â†• IA.); Bshk. sam `flat'; A. xÃµ `equal on both sides, righthand' (xÃµ Ä• dhi `exactly half'); Or. saaÌƒ

`smooth (of planing)'; Si. sama `equal, like, level'; -- ext. -- l -- : G. savá¸·uÌƒ `right, proper'; -- -- ll -- : S. savalo `straight, upright, favourable, easy'; L. savallÄ• , savlÄ• `straight, near, cheap'; P. savallÄ• , suvËš `cheap', savalá¹›Ä• `cheaper'. -- As adv. or postp.: Pa. samaá¹• `equally, together with', samÄ“na in the same way'; Dhp. samu `with', NiDoc. samao, sÌ±aËš, samaho, sÌ±aËš, KharI. samaá¹• with inst., Ap. siuá¹• , Tir. sama, Kal.rumb. sum, Kho. sum, su, S. saÌƒÃµ, sÃ£Ì„ (or < SÄ• KÃ¡M); Mth. sauÌƒ, sau `with, from', saÄ© `with', OAw. saÃ¼á¹• ; H. sauÌƒ, sÃµ, suÌ„Ìƒ `from', se `by, with' (or < SAHITA -- ?); OM. saveá¹• `with', M. Å›Ä«Ëœ (LM 416 wrongly < sahitam); Si. men `like, as' (Hettiaratchi Indeclinables 7 < manyÄ“).
2. Pa. samaka -- `equal'; Pk. samayaá¹• `all at once, together with'; PaÅ¡.lauá¹›. sÄ• á¹…g `earth, ground' (or < SÄ• MAKA -- ); Sh.gil. (Lor.) somo m. `friend of the same age', koh. sÃ³mo m. `friend'; K. somu, sombu `level'; S. saÌƒÃµ `straight, level, fair', sayÃ£Ì„ `in the straight road, correctly'; L. (Ju.) savvÃ£Ì„ `equal', MB. sÃµÄ• ; G. samuÌƒ `right, proper, entire, healthy'.
SAMÄ• NÃ¡ -- , SÄ• MAKA -- ; Ã¡SAMA -- , *NIá¸¥SAMAKA -- , VÃ-á¹£AMA -- ; SAMAKÄ• LA -- , SAMAJÄ• TÄ«YA -- , *SAMAYÄ• RA -- , SAMAVRÌ¥TTI -- , *SAMASARA -- , SAMASTHALA -- , SAMÄ• KÄ• RA -- , *SAMÄ• á¹…GA -- .
Addenda: samÃ¡ -- 1 [Cf. Shgh. ama `with' EVSh 13]: Md. hama `laws, right, exact, true, just, simply'? -- ext. -- l -- : WPah.poet. sÉ”ÌƒÁ¸·a `level, smooth'.

13174 sama -- 2 `every', pl. `all' RV.
Pk. sama -- `all'; Wg. samÄ“ `together' NTS xvii 295; Pr. sÃ¡mik `all', Dm. sama, Tir. samo, Gaw. sÃºmi; Kho. (Lor.) som `both (of parts of the body)', som pÄ• zo `on your two breasts'; Si. sÃ¤ma, hÃ¤Ëš, Ã¤Ëš `all, every'.

13175 *samaá¹• Å›a -- `having all the parts'. [Cf. sÃ¡maá¹…ga<-> having all the limbs' AV. -- Ã¡á¹• Å›A --]
Mth. sauÌƒs `whole'; EH. sauÌƒse `complete'.
samaka -- see SAMÃ¡ -- 1.

13176 samakÄ• la -- , Ëšlam `simultaneously' YÄ• jÃ±., ËšlÄ“ Hit. [samakÄ• labhava -- m. `a contemporary' RÄ• jat. -- SAMÃ¡ -- , KÄ• LÃ¡ -- 2]
Gaw. samalÃ¡ `of equal age', (LSI) `friends'; -- Wg. samayÃ¡rÃ¤ `comrade of the same age' (but r? Poss. < *SAMAYÄ• RA --).

13177 samaká¹£Ã¡ -- `being before the eyes' KÄ• v., samaká¹£Ã¡m `manifestly' RV. [Ã¡Ká¹£I --]
Pk. samakkha -- , -- ccha -- `before the eyes'; H. salƒwakhihÄ• `(of an ox) having a whorl between the brows'.

13178 sÃ¡magra -- (samagrÃ¡ --) `all, complete' AV. [Ã¡GRA --]
Pa. samagga -- `harmonious', pl. `all together'; Pk. samagga -- `all, complete', samaggala -- `all, additional'; AÅ›.kb. samage `united (?)'; Si. sama(nÌ†)gi `united', sama(nÌ†)ga `with', samagin (< samaggÄ“na) ES 87: if so, nasalization due to preceding m; but poss. < SÃ¡MAá¹…GA -- .
SÄ• MAGRYA -- .

13179 sÃ¡maá¹…ga -- `*having all the limbs', `complete' AV., samaá¹…gin -- `complete in all parts' KÄ• tyÅšr. [Ã¡á¹…GA --]
Pa. samaá¹…gin -- `endowed with'; Si. sama(nÌ†)ga `with', sama(nÌ†)gi `united' (or < SÃ¡MAGRA --).

13180 samajÄ• tÄ«ya -- `of the same kind' MBh., samajÄ• ti -- MW. [samÃ¡ -- 1, jÄ• ti --]
Pa. samajÄ• tika -- `of same caste'; OSi. samajÃ¤y `of equal birth', Si. samadÄ• Ì¤.

13181 *samaÃ±jati (pl. sÃ¡maÃ±janti RV.) `anoints', samÃ¡Ã±jana n. `anointing' AV. [âˆšAÃ±J]
Ku. sauÌƒjaá¹‡o `to wash after defecating'.

13182 samaniti `breathes' (sÃ¡mÄ• na RV.). [âˆšAN]
Si. hamanavÄ• , amËš `to blow, convey a good or bad smell'.

13183 sÃ¡manta -- `neighbouring' RV. [Ã¡NTA --]
Pk. samaá¹• ta -- `neighbouring'; Si. hÄ• t `around' H. Smith JA 1950, 192 -- m -- lost before following n; but perh. < *SARVASTHA -- .
SÄ• MANTA -- .

13184 samabhijÄ• nÄ• ti `recognizes fully, perceives' MBh. 2. samabhijÃ±Ä• ta -- . [âˆšJÃ±Ä•]
1. Pa. samabhijÄ• nÄ• ti `knows, recollects', Pk. samabhijÄ• á¹‡aÃ¯, 2 sg.

imper. Ëšá¹‡Ä• hi; L. seÄ• á¹‡aá¹‡, pp. seÄ• tÄ• `to recognize'.
2. L. siÃ±jÄ• tÄ• (< anal. -- Ä• tta --) `recognized' whence pres. st. siÃ±jÄ• á¹‡aá¹‡ ~ seÄ• á¹‡aá¹‡.

13185 samayÃ¡ -- m. `meeting' ÅšBr., `rule' AV., `agreement' TS., `time' MBh. [âˆšI2]
Pa. samaya -- m. `coming together, intercourse, time, point of time'; NiDoc. samaya `agreement, contract'; Pk. samaya -- , Ëšmaa -- m. `time'; Sh. (Lor.) samu thoIki `to collect'; L. samÄ• m. `season, good season, prosperity' (or < SÃ¡MÄ• -- ?); G. samÉ” m. `time, occasion, season'; M. save `at the moment of (dawn)' LM 416 < samayÄ“na, emph. sav&etilde;Ä‹ `immediately, spontaneously' (or < SVAYAM Ä“VA?); Si. inscr. samiyen inst. `covenant', samÄ• , seme `time'. -- H. samÄ• m. `time' prob., samai certainly â†• Sk.

13186 *samayÄ• ra -- `of same age'. [samÃ¡ -- 1, *yÄ• r --]
Wg. samayÃ¡rÃ¤ `comrade of same age'. -- See SAMAKÄ• LA -- .

13186a *samayujya -- `comrade of equal age or standing'. [Cf. yÃºjya -- `related', m. `comrade', sayÃºj -- m. `id.' RV.,

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sayujya -- `closely connected' MW., saá¹• yuj -- `related' MBh., m. `relative' ÅšiÅ›. -- samÃ¡ -- 1, yÃºjya -- Add.]
Ku. sauÌƒjaá¹›yÄ• , sauÌƒjalÄ«, ËšlyÄ• `of equal age' (rather than < sayujya -- which would not account for nasalization).

13187 samargha -- `cheap' VarBrÌ¥S. [ARGHÃ¡ --]
Pk. samaggha -- `cheap', OH. saughÄ• , G. sÉ”ÌƒghuÌƒ, M. savaÌƒg; -- X MAHÄ• RGHA -- : S. sahaá¹…go, sahÃ£Ì„go, N. sahaÌƒgo, sÃ£Ì„go, H. suhaÌƒgÄ• .

13188 *samarjati `obtains'. [arjayati `obtains' MBh., sÃ¡mrÌ¥Ã±jatÄ“ RV. -- âˆšRÌ¥J]
Pk. samajjaÃ¯, samajjiá¹‡aÃ¯ `obtains, produces'; -- N. sojnu, socnu `to keep, hold': doubtful bec. of alternative with c and absence of nasality.

13189 samartha -- `appropriate' &capamacr;Å›vÅšr., `capable' MBh. [Ã¡RTHA --]
Pa. Pk. samattha -- `capable'; -- Si. samata `capable, clever' (EGS 174) prob. â†• Pa.

13190 samarthayatÄ“ `resolves' RV., `perceives' KÄ• v., `comforts' KathÄ• s. [Ã¡RTHA --]
Wg. samaá¹- -- `to guard, herd, graze'; Pr. sumoá¹-É™ -- `to guard, keep'; Phal. samaá¹- -- `to collect, send off, pasture': semant. difficult (NTS xv 299 with?).
Addenda: sÃ¡marthayatÄ“ also `considers, takes for' MBh.
1. WPah.ká¹-g. sÃ³á¹-há¹‡Ãµ `to consider, think, ponder' (so -- from sÃ³Ä‹á¹‡Ãµ in 2. -- Him.I 213 expecting *sÉ”uÌƒ -- ; but cf. L. N. H. suÌƒ -- < SAMARPAYATI, SAMÄ• á¹…GA -- , *SAMÄ• JÃ±Ä• PTA --).
2. â€ samarthyatÄ“ `is considered', samarthya -- `to be judged' SÄ• h.: WPah.kc. sunÄ‹á¹‡o `to consider, think, ponder'; -- x Å›ÃºCYATI (Or. sucibÄ• , socibÄ• `to grieve'): WPah.ká¹-g. sÃ³Ä‹á¹‡Ãµ `to consider, think, ponder' replacing sÃ³á¹-há¹‡Ãµ id. (collision with Å›ÃºCYATI poss. also in WPah. by assim. s for Å› before Ä‹ Him.I 216); -- hence also NIA. soc -- (A. xusÄ• iba) id., Garh. Mth. soc `anxiety', G. soc m. `inquiry, anxiety', rather than directly < Å›ÃºCYATI, Å›OÌ„CYATÄ“? (J.C.W.)
â€ samarthyatÄ“ see SÃ¡MARTHAYATÄ“.

13191 samÃ¡rpaá¹‡a -- n. `act of placing on' ÅšBr., `delivering over, presenting' R. [âˆšRÌ¥]
Pk. samappaá¹‡a -- n. `handing over'; Ku.gng. sÉ”ÌˆÌ„p*_l&rtodtilde; `present'; G. sÉ”Ìƒpaá¹‡ f. `a consignment'.

13192 sÃ¡marpayati `throws at' AV., `fixes in' ÅšBr., `delivers over' KathÄ• s. [âˆšRÌ¥]
Pa. samappÄ“ti `hands over', Pk. samappÄ“i, S. sauÌƒpaá¹‡u, L. sauÌƒpaá¹‡, P. saumpá¹‡Ä• , Ku. sauÌƒpá¹‡o, N. suÌƒpnu, A. xaÌƒpiba, B. saÌƒpÄ• (sauÌƒpÄ•

â†• W), Or. sampibÄ• , Mth. sopab, Bhoj. sauÌƒpal, Aw.lakh. sauÌƒpab, H. sauÌƒpnÄ• , OMarw. sopaÃ¯, G. sÉ”ÌƒpvuÌƒ, sÃ£Ì„pËš, M. sÃµpá¹‡&etilde;, sopËš.
Addenda: sÃ¡marpayati: Garh. sÉ”Ìƒpá¹‡u `to entrust'.

13193 samala -- `stained, dirty' Bhpr., n. `excrement' lex. [sa -- 2, mÃ¡la --]
Pa. samala -- `impure', samalÄ• -- f. `dustbin'; Si. samala `dirty', sb. `excrement'.

13194 samavrÌ¥tti -- f. `equanimity' MW. [samÃ¡ -- 1, vrÌ¥tti --]
G. samotÄ« f. `tranquillity from living together in harmony', samotuÌƒ `respected for peaceable quality (of a newly wed wife)'.

13195 *samasara -- `going alike'. [samÃ¡ -- 1, sarÃ¡ --]
MB. sosar `equal' ODBL 700.

13196 sÃ¡masta -- `put together, united, whole' ÅšBr. [âˆšAS2]
Pa. Pk. samattha -- `all, complete'; Si. samata `complete', samat `brevity'.

13197 samasthala -- n. `level ground' lex., in ËšlÄ« -- karoÌ„ti `levels' ÅšiÅ›. [samÃ¡ -- 1, sthÃ¡la --]
N. samthar `level place'; M. saÌƒvthaá¸¥, saÌƒthaá¸¥ n. `level ground'.

13197a â€ sÃ¡masyati `puts together, combines' AV. [âˆšAS2]
Md. mehenÄ« `is united' (or ~ Si. samahan `union' < SAMÄ• SANA -- ?).

13198 sÃ¡mÄ• -- f. `year' RV., `half year (?)' AV., `season, weather' AitBr.
Pa. Pk. samÄ• -- f. `year'; -- L. samÄ• , ËšmaÌƒ m. `season, good season' (or < SAMAYÃ¡ -- ?); WPah.khaÅ›. samÄ• m. `year', jaun. sammÄ• `season' (< *samyaka -- ??).

13199 samÄ• kÄ• ra -- `of like appearance, like' R. [samÃ¡ -- 1, Ä• kÄ• ra --]
Sh. sÄƒmÄ• r `equal to, alike'.

13200 samÄ• kula -- `full of, agitated' MBh. [Ä• KULA --]
Pa. samÄ• kula -- `filled, crowded, confused'; Pk. samÄ• ula -- `mixed, pervaded, confused'; L. samolÄ• `collected together'.

13200a â€ samÄ• krÌ¥á¹£á¹-a -- `drawn together' Amar. [âˆšKRÌ¥á¹£ --]
WPah.ká¹-g. sÃ©á¹-á¹-he, sÃ©á¹-á¹-e adv. and postp. `near', sÃ©á¹-á¹-hÉ”, sÃ©á¹-á¹-É” `close, near' Him.I 211 (loss of m as in sÃ³á¹-hnÃµ < SÃ¡MARá¹«HAYATÄ“, sÃºlá¹-É” < *SAMULLAá¹-YATÄ“).

13201 samÄ• khyÄ• ti `reckons up' Mn., `declares' MBh. [Cf. aor. samÃ¡khyata `appeared' RV. -- âˆšKHYÄ•]
Pa. samakkhÄ• ta -- `known'; K. samakhun `to become visible, meet (by accident or visit), agree to, suit', samakhÄ• wun `to show, meet, join (as a helper)'.

13202 samÄ• gama -- m. `meeting' Mn. [âˆšGAM]
Pa. Pk. samÄ• gama -- m. `meeting', Pk. samÄ• ama -- m.; Si. samÄ• m `collection, assembly'.

13203 *samÄ• á¹…ga -- n. `a similar body'. [samaá¹…ga -- m. `a partic. game' lex. < MIA.? -- samÃ¡ -- 1, Ã¡á¹…ga -- 1]
P. savÃ£Ì„g, sÃ£Ì„g m. `mimicry', Ku. swÃ£Ì„g, N. swÄ• á¹…, Or. suÄ• á¹…ga, H. sawÃ£Ì„g, suwÃ£Ì„g, swÃ£Ì„g, sÃ£Ì„g m.; G. suvÃ£Ì„g, sÃµg m. `disguise'; M. sÃµg m. `part in a drama'.
*SAMÄ• á¹…GIKA -- .

13204 *samÄ• á¹…gika -- `mimicking'. [*SAMÄ• á¹…GA --]
P. savÃ£Ì„gÄ« m. `mimic'; N. swÃ£Ì„gi `mimicking'; H. sawÃ£Ì„gÄ« m. `mimic, actor'. -- Ext. -- l -- : Ku. swÃ£Ì„gilo m. `buffoon'; N. swÃ£Ì„gilo `humorous'.

13205 samÄ• carati `accomplishes' MBh., `removes' Mn. [Cf. *SAMÄ• CALATI. -- âˆšCAR]
Pa. samÄ• carati `practises', Pk. samÄ• yaraÃ¯. -- NIA. forms rather < SAá¹• VÄ• RAYATI q.v.

13206 *samÄ• calati `removes'. [Cf. SAMÄ• CARATI and Ä• cÄ• layati `removes' KauÅ›. -- âˆšCAL]
Or. suÃ£Ì„á¸·ibÄ• `to card coarse cotton with fingers' rather < SAá¹• VÄ• RAYATI q.v.

13207 samÄ• ja -- m. `festive gathering' BhÄ• rÅšr. [Cf. samajyÄ• <-> f. `meeting -- place' KauÅ›., Pa. samajja -- n. `festive gathering'. -- âˆšAJ]
Pk. samÄ• ya -- m. `assembly', AÅ›.gir. samÄ• ja -- , man. samaja -- , shah. samaya -- ; G. samaiyÉ” m. `assembly of persons of a partic. religious sect'.

13208 *samÄ• jÄ• nÄ• ti `recognizes' 2. Pp. samÄ• jÃ±Ä• ta -- MBh. [âˆšJÃ±Ä•]
1. S. suÃ±Ä• á¹‡aá¹‡u `to recognize', L. suÌƒjÄ• á¹‡aá¹‡: both for *suÌƒyÄ• á¹‡ -- after past participles below.
2. Pa. samaÃ±Ã±Ä• ta -- `known'; -- with anal. -- tt -- (cf. SAMABHIJÃ±Ä• TA -- : or poss. < *SAMÄ• JÃ±Ä• PTA --): S. suÃ±Ä• to, L. suÌƒjÄ• tÄ• .
*samÄ• jÃ±Ä• pta -- see next.

13209 *samÄ• jÃ±Ä• pyatÄ“ `is recognized'. 2. Pp. *samÄ• jÃ±Ä• pta -- .
[samÄ• jÃ±Ä• payati `directs' MBh. -- âˆšJÃ±Ä•]
1. L. suÌƒjÄ• paá¹‡ `to be recognized'. 2. See SAMÄ• JÃ±Ä• TA- above.

13210 samÄ• dhÄ• na -- n. `putting together' R., `adding (esp. fuel to fire)' Gobh., `reconciliation' MBh. [âˆšDHÄ•]
Pa. samÄ• dhÄ• na -- n. `putting together, concentration', Pk. samÄ• hÄ• á¹‡a -- n.; -- Si. samahan `union, association, copulation' (or < SAMÄ• SANA -- ?).

13211 samÄ• nÃ¡ -- `same, alike' RV., m. `an equal' VS. [SAMÃ¡ -- 1]
Pa. samÄ• na -- `like, equal', Pk. samÄ• á¹‡a -- , sÄ• mËš; K. samÄ• n `like, equal, average'; G. samÄ• á¹‡uÌƒ `like, equal', Si. hamana EGS 189.
SAMÄ• NAYATI, SÄ• MÄ• NYA -- .

13212 samÄ• nayati `makes equal' R. [SAMÄ• NÃ¡ --]
Si. hamananavÄ• `to equalize, make similar'.

13213 samÄ• patti -- f. `falling into any state' Yogas. [âˆšPAD1]
Pa. samÄ• patti -- f. `attainment, a stage in meditation'; -- Si. samavata `deepest meditation' (EGS 174) prob. â†• Pa.

13214 samÄ• panna -- `fallen into' MBh., `arrived' Hit. [âˆšPAD1]
Pa. samÄ• panna -- `arrived', Pk. samÄ• vaá¹‡á¹‡a -- ; Si. samavan `reached'.

13215 samÄ• pta -- `completely obtained, finished' KÄ• tyÅšr. [âˆšÄ• P]
Pa. Pk. samatta -- `accomplished, completed'; -- N. samÄ• tnu `to overtake, clasp, seize' < *saÌƒwÄ• t -- ? or < *SAá¹• MÄ• PTA -- : both doubtful.

13216 samÄ• pyatÄ“ `is finished' MBh. [Pass. of sÃ¡mÄ• payati `causes to gain completely' ÅšBr., `finishes' Mn., `destroys' &capamacr;p., Pa. samÄ• pÄ“ti `completes'. -- âˆšÄ• P]
Pk. samappaÃ¯ `is completed'; M. sÃµpá¹‡&etilde;, saÌƒpá¹‡&etilde; `to be expended, be ended, die'.

13217 *samÄ• baddha -- `fastened firmly' (absol. samÄ• badhya R.). [âˆšBANDH]
Mth. har -- samaudh `the first ploughing'.

13218 *samÄ• bhukta -- `enjoyed'. [samÄ• bhoÌ„ká¹£yanti BhP. <-> âˆšBHUJ2]
Bi. samahut `a little grain cut first', Mth. sumut.

13219 *samÄ• racati `arranges'. [âˆšRAC]
Pk. samÄ• raÃ¯ `sets right' PSM s.v. samÄ• r; -- in NIA. poss. collides with SAá¹• VÄ• RAYATI q.v.

13220 samÄ• ËŠrabhatÄ“ `takes in hand' TS. [âˆšRABH]
Pa. samÄ• rabhati `undertakes', Pk. samÄ• rabhaÃ¯, ËšrahaÃ¯:; -- in NIA. poss. collides with SAá¹• VÄ• RAYATI q.v.

13221 samÄ• sa -- m. `combination' ChUp., samÄ• sataá¸¥ `in brief' Mn. [âˆšAS2]
Pa. Pk. samÄ• sa -- m. `abridgement, conciseness'; <-> Si. samas `abbreviation' (ES 88) prob. â†• Pa.

13222 samÄ• sana -- n. `sitting together' MBh. [sÃ¡mÄ• stÄ“ RV., Pa. samÄ• sati, Pk. samÄ• saÃ¯. -- âˆšÄ• S]
Pa. samÄ• sana -- n. `company'; -- Si. samahan `union, association, copulation' (or < SAMÄ• DHÄ• NA --)?
Addenda: samÄ• sana -- : Md. mehenÄ« `is united' or < â€ SÃ¡MASYATI.

13223 samÄ• ËŠharati `collects' AV. [âˆšHRÌ¥]
Pk. samÄ• haraÃ¯ `collects', H.bÄ• á¹…g. sohrá¹‡Ä• IL 17, 160.

13224 samÄ• hÄ• ra -- m. `collecting' GrÌ¥hyas., `aggregation' &capamacr;Å›vÅšr. [Cf. samÄ• hÄ• ryÃ -- `to be collected' ÅšBr. -- âˆšHRÌ¥]
Pk. samÄ• hÄ• ra -- m. `collection'; Si. hamÄ• ra `conclusion, end, half' EGS 189?
samitÄ• -- see Å›AMITÄ• -- .
sÃ¡middha -- see next.

13225 sÃ¡minddhÄ“ `sets fire to, takes fire, sÃ¡middha -- `ignited' RV. [Cf. samÃ-dh -- f. `fuel' RV., Pa. samidhÄ• -- f., Pk. samihÄ• -- f. -- âˆšINDH]
P. suÌƒdhkaá¹‡Ä• `to be kindled', suÌƒdhkÄ• uá¹‡Ä• `to kindle'.

13226 samÄ«pÃ¡ -- `near' R., Ëšpam adv. `near' PÄ• á¹‡.com., ËšpÄ“ KÄ• tyÅšr. [-- Ä«pa -- extracted from pratÄ«pa -- ~ anÅ«pÃ¡ -- : Ã¡P --]
Pa. samÄ«pa -- , Ëšpaá¹• , ËšpÄ“ `near', Pk. samÄ«va -- ; -- P. sÄ«v&etilde; adv. (rather < SÄ«MÃ¡N --).

13227 samuccaya -- m. `aggregation' KÄ• lid. [âˆšCI1]
Pa. Pk. samuccaya -- m. `collection'; P. samuccÄ• `whole, entire', Ëšce `on the whole, entirely'; H. samÅ«cÄ• `all, entire, whole'. -- Retention of -- m<-> unexpl.; if â†• Sk. or Pk., then the loan must be dated after change of -- m -- > -- á¹½ -- and before simplification of double consonants.

13228 samucchÄ“da -- m. `utter destruction' MBh. [âˆšCHID]
Pa. samucchÄ“da -- m. `cutting off, abolishing'; Pk. samucchÄ“ya -- m. `utter destruction'; Si. sumusÄ“ `cutting off, destruction'.
samucchraya -- see *SAMUT -- Å›RAYA -- .

13229 *samujjÄ• grat -- `awake'. [*UJJÄ• GRAT -- . -- âˆšJÄ• GRÌ¥]
L. sujÄ• g `awake'.

samutthita -- see *SAMUT -- STHITA -- .

13229a â€ *samutta -- `wet'. [Cf. samunna -- lex., Pa. samunna -- ; -- âˆšUD]
Si. amut `wet, damp'.

13230 samutpatti -- f. `origin, birth' Mn. [âˆšPAD1]
Pa. samuppatti -- f. `origin', Si. mupata; -- cf. Pk. samuppajjaÃ¯, samuppaá¹‡á¹‡a -- .

13231 *samut -- Å›raya -- , samucchraya -- m. `erection' MBh. [Cf. samucchrayati `erects', Pa. samussÄ“ti. -- âˆšÅ›RI]
Pk. samussaya -- m. `raising'; Si. musa, mussa `horripilation'.

13232 *samutsarati `passes over or through, spreads'. 2. *samutsaraka -- . [Cf. samutsÄ• rayati `disperses' MBh., Pk. samucchÄ• raá¹‡a -- n. -- âˆšSRÌ¥]
1. A. xÃµsariba `to pass from one to another (as disease), carry infection'.
2. G. sÉ”Ìƒsruƒ `passing through'.

13233 *samut -- sthita -- , samutthita -- `raised' MBh., `swollen' MW. [Cf. samutthÄ• na -- n. `swelling (of abdomen)' R., `increase' YÄ• jÃ±. -- âˆšSTHÄ•]
Pa. samuá¹-á¹-hita -- `risen', Pk. samuá¹-á¹-hia -- , samutthiya -- ; N. sauƒá¹-hinu, suÄ©á¹-hinu `to grow fat' (caus. sauƒá¹-hyÄ• unu, suÄ©á¹-hËš `to appropriate to oneself, misappropriate').

13234 samudga -- m. `round box' YÄ• jÃ±., Ëšaka -- m. KathÄ• s. [Cf. arka -- samudgÃ¡ -- m. `edge of slit at tip of an arkapod' ÅšBr.; mudga -- m. `lid' lex. (extracted from samudga -- ?)]
Pa. Pk. samugga -- m. `box', Si. sumuga.

13235 *samuddadhÄ• ti `joins, mixes'. [âˆšDHÄ•]
H. sauƒdhnÄ• , sÃµdhnÄ• `to mix together, knead, mash, rub'.

13236 samudrÃ¡ -- m. (n. once) `sea' RV. [UDÃ¡N --]
Pa. samudda -- m. `large river, sea'; Pk. samudda<-> m. `ocean'; B. sodo bhÄ• sÄ• na `boat festival, lit. launching at sea' ODBL 413; OSi. muhuda `ocean' <*humuda, loc. sg. muhundhi, Si. mÅ«da ES 69, Md. mÅ«du; <-> OAw.

samuá¹• da m. with -- m -- â†• Sk.
*samullagyati `catches fire' see SAá¹• LAGNA -- .

13237 *samullaá¹-yatÄ“ `is moved right round'. [âˆš*LAá¹-]
N. sulá¹-Ä• unu `to turn right side up', sulá¹-o `right side up'; H. sulaá¹-nÄ• intr. `to turn round again', tr. `to set right'; G. sulá¹-uÌƒ `right way up', M. sulá¹-Ä• .
Addenda: *samullaá¹-yatÄ“: WPah.ká¹-g. sÃºlá¹-É” `right (opp. left), just, obverse'.

13238 sÃ¡mÅ«á¸• ha -- 1, sÃ¡mÅ«á¸·ha -- `collected together' RV. [âˆšÅ«H1]
Pa. saá¹• vÅ«á¸·ha -- `collected, massed', saá¹• yÅ«Ëš (with y<-> after its opposite viy -- Å«á¸·ha -- ); Si. hamuá¸·u `collection'; <-> Si. muá¸·u, mulu `all, entire', muá¸·a `multitude' (GS 32) poss. < *muhuá¸· -- < *hamuá¸· -- or < SÃ¡MÅ«LA -- , but prob. â†• Tam. Mal. mulÌ¤u `all, whole, entire', Mal. mulÌ¤appu `completion, crowd'.
Addenda: sÃ¡mÅ«á¸• ha -- : WPah.ká¹-g. svÌ• á¹‡á¸• `share given by villagers to a temple, collection of shares stored in a temple for feeding guests' (semant. cf. phaá¹‡á¹- < *PHÄ• á¹‡á¹- --)? Him.I 216.

13239 *samÅ«á¸• ha -- 2 `blown'. [Pp. of sÃ¡á¹• vahati `carries along' AV., `*blows', cf. saá¹• vaha -- m. `one of the five winds' MBh., ËšvÄ• ha -- lex. -- âˆšVAH]
Si. (SigGr) hamuá¸· pret. `blew (of wind)'.
*samÅ«na -- `interwoven'. [âˆšVÄ“]
See *Ä• VUNÄ• TI.

13239a *samÅ«na -- : Si. hamuá¹‡anavÄ• , amËš `to string together, hook, fix on', rather than < *Ä• VUNÄ• TI (DSL wrongly < Ä• vrÌ¥á¹‡oÌ„ti); Md. amunanÄ« `strings together', emunenÄ« `is threaded'.

13240 sÃ¡mÅ«la -- `having roots' ÅšBr., `root and branch, entire' Br., samÅ«lam `entirely', Ëšlaka -- `roots and all' MBh. [sa -- 2, mÅ«ËŠla --]
Pa. samÅ«laka -- `including the root', NiDoc. samulavrÌ¥cÌ„hÌ• a `the tree with its roots'; S. samÅ«ro `complete, whole' (< *saá¹½Å«ro rather than < SAá¹• PÅ«RAKA -- ), G. samuá¸·uÌƒ; Si. mulu, muá¸·u `complete' rather than < MÅ«ËŠLA -- ,

if not â†• Tam. see SÃ¡MÅ«á¸• HA -- 1 (sumulu `with the root' â†• Pa.).

13241 samÅ«hÃ¡ -- m. `heap, collection' AV. [âˆšÅ«H1]
Pa. Pk. samÅ«ha -- m. `multitude'; Si. sumuva `heap, multitude, army'.

13242 sÃ¡mrÌ¥ta -- `met together' RV. [âˆšRÌ¥]
Si. hamala `collection, assemblage' if this is to be separated from hamuá¸·u
< SÃ¡MÅ«á¸• HA -- 1: very doubtful.
For Kaf. and Dard. words poss. belonging here see SÃ¡á¹• BHRÌ¥TA -- .

13243 sÃ¡mrÌ¥ddha -- `successful, fortunate' AV. [âˆšRÌ¥DH]
Pa. samiddha -- `perfected, rich'; Pk. samiddha<-> `prosperous' (cf.
samiddhi -- , samaddhi -- f. < sÃ¡mrÌ¥ddhi --); Si. samanÌ†á¸• u
`prosperous'.

13244 sÃ¡mÄ“ti `meets together' RV. [âˆšI2]
Pa. samÄ“ti `meets', Pk. samÄ“i; Sh. (Lor.) s*lmolki `to overtake
(someone)'; K. samun `to meet together, be collected, be suitable'.
sambala -- see Å›AMBALA -- .
sambhara -- m. `name of a district and lake in Rajputana' lex.
SÄ• MBHARA -- .

13245 samyÃ¡k `together' RV., `straight' ÅšBr., `completely, correctly'
Muá¹‡á¸• Up. [samyÃ¡Ã±c -- `together, entire' RV. -- âˆšAÃ±C]
Pa. sammÄ• `completely, properly', samma -- d -- Ä“va `properly'; Pk.
sammaá¹• , samiaá¹• `rightly, well', samma -- `true'; Ku. sÄ• mo `straight,
direct, not crooked', samÄ• r (-- Ä• r < Ä• kÄ• ra -- ?); N. samma `up to, as
far as'; Si. sama `full, complete'.

13246 samyakkaroÌ„ti `makes good (a promise)' MW. [Cf. asamyakkrÌ¥takÄ• rya -- MBh. -- SAMYÃ¡K, KARá¹“TI]
MIA. *sammÄ• kar -- possibly, but improbably, in H. samÄ• rnÄ• , G. samÄ• rvuÌƒ which are rather < SAá¹• VÄ• RAYATI q.v.
sayujya -- see *SAMAYUJYA -- .

13247 sarÃ¡ -- `going' PÄ• á¹‡. (m. `course?' VS.). [âˆšSRÌ¥]
AGRATAá¸¥SARA -- , AGRASARA -- , *GOÌ„SARÄ« -- , *SAMASARA -- .

13247a â€ saraka -- m.n. `goblet (esp. for spirits)' R., `drink of liquor' KathÄ• s.
Pk. saraya -- m.n. `liquor (rum, etc.)', OP. sarÄ• m.

13248 sÃ¡raá¹-a -- m. `lizard, chameleon' Mn., saraá¹-u -- `id.', saraá¹‡á¸• a -- `id., bird', Å›aËš `bird' lex. [Cf. sarÃ¡á¹- nom. sg., sarÃ¡á¸• bhyaá¸¥ dat. pl. f. `bee' RV.?]
Pk. saraá¸• a -- m. `lizard'; L. saá¸• á¸• ar m. `chameleon', G. sará¹›É” m., M. saraá¸• , sará¸• Ä• , sará¸• hÄ• m.
sarÃ¡á¹‡a -- see *SALANA -- .

13249 saraá¹‡yÃº -- `quickly moving (prob. ep. of wind)' RV., m. `wind' lex. [Cf. sÃ¡rÄ«man -- m. `rush (as of wind)' RV., sarimÃ¡n -- m. `wind' lex. -- âˆšSRÌ¥]
H. saran f. `blast of wind' (gender from bÄ• u f. < VÄ• YÃº -- ); -- Kal. sÄ«r&atildedotdot; `wind'?

13250 sÃ¡rati `runs, flows, glides' RV. [~ SALATI. -- âˆšSRÌ¥]
Pa. sarati `goes, flows'; Pk. saraÃ¯ `moves, slips aside'; S. saraá¹‡u `to move, be completed'; P. sarnÄ• `to be performed' (intr. mng. from caus.); Ku. sará¹‡o `to move, attack, descend'; N. sarnu `to move'; B. sarÄ• `to move, glide'; Or. saribÄ• `to pass by, come to an end, be finished'; H. sarnÄ• `to move, advance, be performed, live, come to an end'; OMarw. OG. saraÃ¯ `is completed'; G. sarvuÌƒ `to move'; M. sará¹‡&etilde; `to move, slip, yield, advance, succeed'; Ko. sartÄ• `moves'. <-> Ext. -- kk -- : Ash. serÃ-k -- `to glide, slip, slide', Wg. serik -- ; P. sarká¹‡Ä• `to move, get out of the way'; Ku. sarkaá¹‡o `to move, disappear'; N. sarkanu `to go the

wrong way (of food)', Ëškinu `to move a little, withdraw'; A. xarkiba `to go through, flee'; Or. sarakÄ• ibÄ• tr. `to move to one side'; H. saraknÄ• `to retire'; G. sarakvuÌƒ `to move, slip, slide', M. saraká¹‡&etilde;. -- Early MIA. pass. *sÄ«rati < *siyrati < *siryati < *srÌ¥yatÄ“ ~ sriyatÄ“ Gr. (cf. *HRÌ¥YATÄ“ ~ hriyÃ¡tÄ“ s.v. HÃ¡RATI): K. sÄ«run `to go round, circulate'; and (altern. < *SIRATI q.v.) S. siraá¹‡u `to flow, glide'; M. Å›irá¹‡&etilde; `to enter, go in forcibly or smartly' (or < *CHIR --). -- See SÄ• RAYATI.
sarÃ¡yatÄ“ see SÄ• RAYATI.
Addenda: sÃ¡rati: Garh. sarnu `to spread'.

13251 sarÃ¡yu -- f. `name of a river' RV., `river on which is AyodhyÄ• ' R. (also sarayÅ«ËŠ -- BR.)
Pk. saraÅ« -- f. `name of a river'; Ku.gng. Å›ar -- mÅ«w `source of the Sarju river at the Piá¹‡á¸• Ä• rÄ« glacier'.

13252 saralÃ¡ -- 1 `straight' MÄ• latÄ«m.
Pa. Pk. sarala -- `straight'; K. saral `plain, simple, easy (of road or task)'; S. sarlo `upright, plain, artless, clear (in speech), quick (of hearing)'; P. saral `straight', A. xaral, B. saral, Or. saraá¸·a, saaá¸·a, saá¸·a, H. sarlÄ• , G. M. saraá¸·, Si. sarala.
Addenda: sarala -- 1: WPah.poet. sÉ”rlo `straight' (with -- l<-> preserved as in S. after r); ká¹-g. sÉ”Ì• lá¸• É” `level, horizontal, flat, low' (with lá¸• < rlá¸• ?).

13253 sÃ¡rala -- 2 m. `Pinus longifolia' MBh. [Same as SARALÃ¡ -- 1?]
Pa. Pk. sarala -- m. `pine tree', Ku. sallo, salo (salÄ• á¹‡Ä« `pine forest'), N. sallo, A. xaral, Or. saraá¸·a, H. saral m., Si. sarala.
Addenda: sÃ¡rala -- 2: OB. sarala id.

13254 sÃ¡ras -- n. `lake, pool' RV. [âˆšSRÌ¥]
Pa. Pk. sara -- n.m. `lake, pond'; Ash. sur `fountain, lake or pool with bubbling water unfit to bathe in'; Wg. sor, soÌ„r `lake'; Kt. sur `fountain', Pr. sur, sÅ«ru; Dm. sar `pool'; Kal.rumb. sar, obl. sÄ• ËŠruna `pool, lake'; Phal. sar `pool, pond'; Sh. sÄƒr m. `lake, flood (in river), standing water'; K. sar m. `pond, lake'; S. saru m. `pond, tank', P. sar m.; Or. sara `lake, name of a lake near Puri'; OAw. sara m. `pool, tank', H. sar m., G. sar n.; Si. sara `pond, lake, sea'.

SÃ¡RASVATÄ« -- , SÄ• RASA -- ; DÄ“VASARAS -- , PADMASARAS -- .

13255 sÃ¡rasa -- 1 `juicy' TS., `moist, beautiful' Hariv. [sa -- 2, rÃ¡sa --]
Pa. sarasa -- `having its essential properties'; Pk. sarasa -- `juicy'; S. saraho `pleased, prosperous, in good health' (whence sarahijaá¹‡u `to be well', sarahÄ• iá¹‡u `to please'); Or. sarasa `juicy, fresh, tasty', Mth. H. saras (H. sarsÄ• Ä« f. `wateriness, moisture'); OG. sarasa `tasty', G. saras `juicy, excellent', sarsuÌƒ `relishing, enjoying'; M. saras `juicy, excellent', sarsÄ• `superior'; -- L.awÄ• á¹‡. sarsÄ• `better' â†• Centre (or < *sarasyaka -- ??).

13256 *sarasa -- 2 `juniper'. [Same as SÃ¡RASA -- 1 NTS xii 189 with (?)]
Kt. seÅ•eÄ‹ `juniper', Dm. sÃ¡ras, sÄ• ras, Kal. sÄ• ras, Kho. sarÅ«ËŠs.

13257 sarasara -- `moving hither and thither' lex. (sarasarÄ• yatÄ“ KÄ• raá¹‡á¸• .). [~ SALASALA -- . -- Cf. sarisrarÃ¡ -- `flowing apart' TBr., prÃ¡sarsrÌ¥tÄ“ `extends' RV., sarÄ«á¹£arti `strides to and fro' MW. -- âˆšSRÌ¥]
N. sarsar `briskly, fast (e.g. of walking)'; A. xarxar `smoothly and rapidly'; G. M. sarsar `slipping quickly'; -- Mth. sasarab `to creep'; H. sarsarÄ• nÄ• `to glide, creep, tingle, prick'.

13258 sÃ¡rasvatÄ« -- f. `name of a river, the river goddess' RV. [sÃ¡rasvant -- m. `a river god' RV. -- SÃ¡RAS --]
Pk. sarassaÄ« -- f. `goddess of speech and learning', H. sarsaÄ« f.

13259 sarÄ• ËŠ -- 1 f. `brook' AV., `cascade' lex. [âˆšSRÌ¥]

M. sar f. `sudden forceful gush, shower, fit of tears' (or < SARÃ-T --).

13260 *sarÄ• -- 2 `string, garland', sarikÄ• -- f. `string of pearls' lex., sara -- m. `string' (in pratisarÃ¡ -- m. `string round neck or wrist as amulet', maá¹‡i -- sara -- m. GÄ«t., mauktikasara -- Nalac.), sarat -- m. lex.
Pk. sarÄ• -- , ËšrÄ« -- , ËšriÄ• -- f. `string, garland, necklace'; S. sara f. `fold or string of beads in a necklace'; P. sarÄ« f. `thin leather thong, whiplash'; Or. sari, sarÄ• `string (of garlands &c.)'; H. sarÄ« f. `wire of gold or other metal', sariyÄ• f. `chain of twisted gold or silver wire'; OG. sari f. `string of beads &c.', G. sar m. `string, necklace', seri f.; M. sar m. `necklace, garland', sarÄ« f. `wire, necklace of twisted wire'.
*Ä“KKASARA -- , *CATUá¸¥SARA -- , *TRIá¸¥SARA -- , DVIá¸¥SARA -- .
sari -- m. `cascade' lex. [MIA. < SARÃ-T -- ? -- âˆšSRÌ¥]
*SARIPÄ• TA -- , *SARIPÄ• NÄ«YA -- .
sarikÄ• -- see *SARÄ• -- 2.
Addenda: *sarÄ• -- 2 [muktÄ• sraj -- f. lex., mauktikasara -- m. Nalac. are doubtless â†• MIA.; but conn. of *sarÄ• -- 2 etc. with srÃ¡j -- f. `garland' RV. would account for range of sanskritized forms perh. better than identification with SARÄ• ËŠ -- 1 etc. as suggested EWA iii 442]
â€ *MUKTÄ• SARIKÄ• -- .
sariá¹£apa -- see SARá¹£Ã¡PA -- .

13261 sarÃ-t -- f. `stream' RV. [âˆšSRÌ¥]
Pa. saritÄ• -- f. `river', Pk. sari -- , sariÄ• -- f.; Sv. sÄ“rÄ«ËŠ f. `spring'; Or. sari `wheel -- rut'; G. seri f. `stream of liquid, jet of water'; M. sarÄ« f. `water -- channel'; -- M. sar f. `sudden forceful gush' perh. < SARÄ• ËŠ -- .

13262 *saripÄ• ta -- `rain -- storm'. [SARI -- , PÄ• TA --]
Pk. sarivÄ• ya -- m. `heavy shower'; G. sarvÄ• m. pl., sarvaá¹›iyÃ£Ì„ n. pl. `showers of rain coming at intervals'; M. sarvÄ• m. `shower of rain'.

13263 *saripÄ• nÄ«ya -- `spring water'. [SARI -- , PÄ• NÄ«ËŠYA --]
G. sarvÄ• á¹‡Ä« f. `spring of water'.
sarisrarÃ¡ -- see SARASARA -- .

13264 saru -- `fine' lex.

A. xaru `small, fine, younger, inferior', sb. `childhood'; B. Or. saru `fine, thin, slender'.

13265 sÃ¡rÅ«pa -- `like' RV., `shapely, beautiful' PaÃ±cavBr. [sa -- 2, rÅ«pÃ¡ --]
Pa. sarÅ«pa -- `of the same form', Pk. sarÅ«va -- ; OG. sarÅ«va `handsome' (or < SURÅ«PÃ¡ -- ?).
SÄ• RÅ«PYA -- .
Addenda: sÃ¡rÅ«pa -- : WPah.ká¹-g. sÉ™ruÌ„Ìƒ in sÉ™ruÌƒa dI bolá¹‡o `to speak pertinently, to the point' (Him.I 219 < SURÅ«PÃ¡ -- ) <-> cf. Pk. also sarÅ«va -- `handsome', Pa. sÄ• ruppa -- `proper'.

13266 sÃ¡rga -- m. `race, host, draught of air, gush' RV., `creation' MaitrUp., `chapter of an epic poem' KÄ• v. [âˆšSRÌ¥J]
Pk. sagga -- m. `release, creation'; K. sagun `to irrigate (garden or field)', sagawun `to sprinkle water (on a plant &c.)'; Si. saga `chapter, part of a literary work'. -- See Add.

13267 sarja -- m. `the tree Vatica robusta' MBh., `its resin' VarBrÌ¥S., `Terminalia tomentosa' lex., Ëšaka -- m. lex., sarjya -- m. `its resin' lex. [T. Burrow BSOAS xii 137 â†• Drav. *sÄ• rc/j in Tam. Ä• ccÄ• `Shorea robusta', &c. DED 288. -- Cf. Å›Ä• KA -- 1]
Pa. sajju -- lasa -- m. `resin'; Pk. sajja -- m. `a partic. tree'; N. sÄ• j `Terminalia tomentosa', pÄ• ni -- sÄ• j `T. myriocarpa'; H. sÄ• j m. `teak tree, plane tree'.
*SARJAVANA -- .

13268 sarjayati `causes to let go, causes to create' MW. [Cf. visarjayati `releases' &capamacr;Å›vGrÌ¥., `creates' BhP. <-> âˆšSRÌ¥J]
Pa. sajjÄ“ti `sends out'; Si. sadanavÄ• , haËš `to make, complete' ES 95 (or < SAJJAYATI or SÄ• DHNá¹“TI).<-> See Add.

13269 *sarjavana -- `teak tree or forest'. [SARJA -- , VÃ¡NA -- 1]
N. sajjiun `the teak tree Tectona grandis'. -- See *Å›Ä• KAVANYA -- .

13270 sarji -- f. `natron' lex., ËšikÄ• -- , svarji -- f. SuÅ›r.
Pk. sajjiÄ• -- f. `natron', K. saz f.; L. sajjÄ« f. `the salsola plant (from which alkali is made)'; P. sajjÄ« f. `natron'; WPah.bhal. sajÌˆjÌˆi f.

`fuller's earth'; Ku. sÄ• jÄ« `a kind of medicinal plant'; B. sÄ• ji, sÄ• ji -- mÄ• á¹-i `natron, fuller's earth', Or. sÄ• ji -- mÄ• á¹-i, H. sajjÄ«, sajjÄ« -- maá¹-á¹-Ä« f. (â†' N. sajji -- maá¹-á¹-i), G. M. sÄ• jÄ« -- khÄ• r m.

13271 sarpÃ¡ -- m. `snake' RV., sarpÄ« -- f. MBh. [âˆšSRÌ¥P]
Pa. Pk. sappa -- m. `snake', Pk. ËšpÄ« -- f., Gy. eur. sap m., pal. sÄƒp, sáº¯pi, S. sapu m., L. sapp m., (Ju.) sap m.f., awÄ• n. khet. sap, P. sapp m., (Ambala) samp, WPah. bhad. sap m., bhiá¸• . sapp m., Ku. syÄ• p, N. sÄ• p, A. xÄ• p, B. sÄ• p, Or. sÄ• pa, sÃ£Ì„pa, Mth. sÃ£Ì„p, sappÄ• , Bhoj. Aw.lakh. sÃ£Ì„p, H. sÄ• p, sÃ£Ì„p, sÄ• pÄ• m., G. M. sÄ• p m., Si. sap -- Ä• , haËš, sapu, haËš.
SARPIá¹‡Ä« -- ; *SARPAPOÌ„TALA -- , *SARPAHARAKA -- ; PÄ«á¹-HASARPÃ-N -- .
Addenda: sarpÃ¡ -- : WPah.ká¹-g. (kc.) sÄ• ËŠp m. `snake', Garh. sÃ£Ì„p, A. spel. sÄ• p AFD 211.

13272 *sarpapoÌ„tala -- `young snake'. [Cf. Pa. sappapoÌ„taka<-> m. -- SARPÃ¡ -- , *POÌ„TALA --]
P. sapolÄ• m. `young snake', H. saÌƒpolÄ• m.

13273 *sarpaharaka -- `snake -- catcher'. [Cf. sarpadhÄ• raka<-> m. MW. -- SARPÃ¡ -- , HARA --]
H. sapehrÄ• , saperÄ• , saÌƒpËš m. `snake -- catcher, snakecharmer'.

13274 sarpiá¹‡Ä« -- f. `female snake' KÄ• Å›Ä«kh. [SARPÃ¡ --]
Pa. sappinÄ« -- f. `id.', Gy. eur. sapni f., S. sapiá¹‡i f., L.awÄ• á¹‡. sapá¹‡Ä«Ëœ f., P. sappá¹‡Ä« f., Or. sÄ• puá¹‡i, Mth. sÄ• pini, OAw. sÄ• á¹• pini f., H. sÃ£Ì„pin, Ëšpan f., G. sÄ• peá¹‡, Ëšpaá¹‡ f.; M. sÃ£Ì„pÄ«á¹‡ f. `female cobra', Si. hÃ¤pinna.
Addenda: sarpiá¹‡Ä« -- : WPah.ká¹-g. sÃ¡ppÉ™á¹‡ f. `snake'.

13275 sarpÃ-s -- n. `clarified butter' RV.
Pa. Pk. sappi -- n. `clarified butter', Si. (inscr.) hapi, (SigGr) sÃ¤p.

13276 sÃ¡rva -- `all, whole' RV., sarvakÃ¡ -- AV.
Pa. sabba -- `all', AÅ›.shah. man. gir. sarva -- , kÄ• l. dh. jau. sava, Dhp. sarva -- , sava -- , NiDoc. sarva, sÌ±aËš, Pk. savva -- , Ap. saÌ„Ì†va -- , saÌ„Ì†hu (with -- h -- from other pronouns L. A. Schwarzschild JAOS 80, 13; Pischel PkGr 262 and L. P. Tessitori IA 1914 -- 16, 96 wrongly < Å›aÅ›vant

--); Gy. eur. (ext. -- á¸• --) savoro, sarÃ³, eng. sor `all', arm. savÉ™
`all, quite'; Ash. sew, sawÃ¡k `all', Kt. sÅ«, Pr. suÄ• á¹“ (+ ?), Wg. sab,
sap (â†• Ind.), Tor. soÌ„w, Niá¹…g. á¹£oÌ„ka (< *srau -- NOGaw 60), Shum.
Å¡auke, Bshk. soÌ„„ sÅ«o, K.á¸• oá¸• . sabbaá¹‡Ä“ obl. pl. (â†• Ind.), S.
sabhu, f. sabha (aspiration from -- h -- of oblique cases, cf. H. Smith BSL
xxxvi 18), L. sabbho (f. sabbhÄ•), sabhÄ• , habba, habbh, awÄ• á¹‡. habhÄ• ,
poá¹-h. habbÄ• , habbh, habh, P. sabh, pl. sabbhe, WPah.bhad. sebbh, pÄ• á¸• .
soÌ„bh, paá¹…. sabh, Ku. sab, gng. Å›*lp, emph. Å›*lppe, N. B. sab, Or.
sabo, Ëšbu, ËšbÄ• , Mth. sab, sabh, Bhoj. sabh, Aw.lakh. sab, H. sab, sabh,
OMarw. saba, OG. sahu, pl. savi, G. sÄ• v `wholly', sahu, sau, Si. sav, hav.
-- `Abnormal' phonet. development in a pronom. word: h -- for s -- and -- b
-- for -- bb -- in L. P., -- a -- for -- Ä• -- in N. &c.
SARVÃ¡TRA; SARVAJÃ±A -- , SARVÄ• KÄ• RA -- .
Addenda: sÃ¡rva -- [a < non -- apophonic IE. o (Gk. dlos) T. Burrow BSOAS
xxxviii 69]
WPah.ká¹-g. (kc.) sÉ”Ì• b (obl. -- l) `all', Garh. sab, A. saÌ‚b (phonet.
sÉ”b, xÉ”b), OMarw. sahu (saba â†• H.).

13277 sarvajÃ±a -- `omniscient' Muá¹‡á¸• Up. [SÃ¡RVA -- , JÃ±A --]
Pa. sabbaÃ±Ã±u -- `omniscient'; Si. savana `a name of Buddha'.

13278 sarvÃ¡tra `everywhere' ÅšBr. [SÃ¡RVA --]
Dhp. sarvatra, savatra `everywhere', Pk. savvatta. -- With -- tth -- from
sarvÃ¡thÄ• and ITTHÃ¡M: Pa. sabbattha, Pk. savvattha; -- Si. hÄ• t -- pasa
`around, in every respect' EGS 191 (H. Smith JA 1950, 192 < SÃ¡MANTA --).
sarvÃ¡thÄ• see SARVÃ¡TRA.

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13279 sarvalÄ• -- , ËšlÄ« -- f. `iron club or crowbar' lex.

2. *sambala -- (cf. Å›AMBA --). [sarvalÄ• -- (Pk. savvala --) sanskritization of *sabbala -- ~ *sambala -- ?]
1. Pk. sabbala -- , savvala -- m., ËšlÄ• -- f. `spear'; P. sabbal f. `crowbar (used by thieves)'; Ku. sÄ• blo `iron bar'; N. B. sÄ• bal `crowbar', Or. sÄ• baá¸·a; Bi. sÄ• bar, sÄ• brÄ• `round -- headed anvil', sabrÄ• , ËšrÄ« `tinman's small anvil (made of a bent piece of iron)', Mth. sÄ• bal; H. sÄ• bal m.(?) `crowbar (esp. one used by burglars), lever, small anvil'; M. sabaá¸· f. `crowbar'.
2. K. sambal f. `crowbar', L.poá¹-h. salÌƒbbal m. `crowbar (used by thieves for digging through a wall)'; Ku. sÃ£Ì„plo `iron bar', gng. Å›Ã£Ì„baw, Å›Ã£Ì„paw; M. salÌƒbaá¸· m. `large bickern'.

13280 sarvÄ• kÄ• ra -- in cmpd., Ëšram adv. `in all ways' RatnÄ• v. [SÃ¡RVA -- , Ä• KÄ• RA --]
Si. savÄ• ra `in every way'.

13281 sará¹£Ã¡pa -- m. `mustard seed' á¹¢aá¸• vBr.
Pa. sÄ• sapa -- m. `mustard seed', Pk. sarisava -- , sÄ• sava<-> m.; S. sarhya f. `mustard or Sinapis glauca'; L. sarheÃµ (Ju. sarhiuÌ„ÌƒÌ), sarhÃµ f. `the oil seed Brassica campestris', awÄ• á¹‡. sariÄ•  `rape seed'; P. sarheÃµ, sarhÃµ f. `rape seed'; WPah. (with Å›ará¹£ -- assim. from sará¹£ -- ) bhal. Å›e\rio m. `mustard', kiuÌƒth. Å›Ä«raÅ›, (Joshi) Å›eroÌ„ f. `Sinapis dichotoma'; Ku. sarsyuÌ„ÌƒÌ `mustard', N. sarsiuÌƒÌ; A. xariyah `the oil seed Brassica nigra'; B. sarisÄ• , sarsÄ•  `mustard', Or. sorisa; Bi. sarisÃµ, Ëšso , sarsÃµ `B. campestris', Mth. sariso; Bhoj. sarso `mustard'; H. sarsÃµ, Ëšso f. `Sinapis dichotoma'; G. sarsav m. `rape seed', sarsiyuÌƒÌ n. `rape seed oil'; M. Å›irÄ«s, Å›iras m. `S. dichotoma', Å›irÅ›Ä« f. `esculent vegetable like mustard'.
SARá¹£APATAILA -- .
Addenda: sará¹£Ã¡pa -- , sariá¹£apa -- m. lex.: WPah.ká¹-g. Å›Ã©rÅ›É” m. `mustard', J. Å›erÅ›oÌ„ m. (pl.?).
SÄ• Rá¹£APA -- .

13282 sará¹£apataila -- n. `mustard -- seed oil' SuÅ›r. [SARá¹£Ã¡PA -- , TAILÃ¡ --]
M. Å›irÅ›el, Å›irsel n. `oil made from seed of Sinapis dichotoma'.
SAL `move': sÃ¡lati, salana -- , salasala -- , salilÃ¡ -- ; <-> âˆšsrÌ¥. -- Cf. âˆšÅ›AL, *SUR -- , *SUL -- .

13283 salajja -- `feeling shame' KathÄ• s. [LAJJÄ• --]
Or. salÄ• ja `ashamed, modest' (with -- l -- from lÄ• ja).

13284 sÃ¡lati intr. `moves' DhÄ• tup. [~ sÃ¡rati, Å›Ã¡lati1. <-> âˆšsal]
Pa. salayati `moves, shakes'; A. xalÄ• iba `to change'. -- Ext. -- kk -- :
Kt. selkyÄ“ -- `to slip, slide', Bashg. silk -- ; Ku. salkÅ«á¹‡o `to slide,
slip in, run along the surface, sew loosely'; N. salki absol. with hÄ©á¹›nu
`to creep along'; M. saá¸·aká¹‡&etilde; `to glide along'; -- Kal. "ishlÄ“g
-- " `to slip' < *ut -- sal -- ? -- Redup. formations: Ku. salbalÄ• á¹‡o `to
creep, slide', N. salbal `restless movement (e.g. of insects)', salbalÄ• unu
`to move restlessly'; G. saá¸·vaá¸· `writing about', saá¸·vaá¸·vuÌƒ `to
move'.
Addenda: sÃ¡lati. -- Ext. -- kk -- : WPah.ká¹-g. sÉ™laká¹‡Ãµ (l < ll?) `to
move slowly'.

13285 *salana -- `moving'. [~ sarÃ¡á¹‡a -- `running' PÄ• á¹‡. <-> âˆšSAL]
Pa. salana -- n. `moving, shaking'; H. salnÄ• m. `rivulet'.

13286 salavaá¹‡a -- `having salt' VarBrÌ¥S. [sa -- 2, lavaá¹‡Ã¡ --]
Pk. saloÌ„á¹‡a -- , salÅ«á¹‡a -- `salted'; S. saluÌ„Ìƒá¹‡o `seasoned with
salt', L. salÅ«á¹‡Ä• , P. saloá¹‡Ä• , salÅ«á¹‡Ä• , sanÅ«á¹‡Ä• , ludh. sanÅ«nÄ• ;
OAw. salonÄ• `charming'; H. salonÄ• `salty, tasty, intelligent'; OG.
salÅ«á¹‡a `excellent, beautiful', G. saluá¹‡uÌƒ `sweet, dainty, very good'.
Addenda: salavaá¹‡a -- : WPah.ká¹-g. sÉ™luá¹‡É” `mixed with salt', m.
`seasoned vegetables' (-- l -- , as in all languages with -- á¸·<-> < -- l
-- , due to simple lvÌ„á¹‡ < LAVAá¹‡Ã¡).

13287 salasala -- `going, moving' lex. [~ sarasara -- . <-> âˆšsal]
N. salsalÄ• unu `to move restlessly'; H. salsalÄ• nÄ• `to glide along'; M.
saá¸·saá¸·á¹‡&etilde; `to throb'.

13288 salilÃ¡ -- n. `water, sea' RV., sarirÃ¡ -- n. VS. [âˆšSAL, âˆšSRÌ¥]
Pa. Pk. salila -- n. `water', Pk. salilÄ• -- f. `large river'; -- Si. silil
-- a `water' (EGS 180) â†• Pa.

13289 savati `bears, gives birth to' DhÄ• tup. [sÅ«ËŠtÄ“ RV., inf. sÃ¡vitavÄ“
AV., prasavati MBh. -- âˆšSÅ«]

Pk. savaÃ¯ `gives birth to', WPah.bhal. soá¹‡Å« (of cow or woman).
sÃ¡vana -- n. `pressing of soma' RV., `any rite' YÄ• jÃ±. [âˆšSU1]
PUá¹• SAVANA -- .

13290 *savÄ• ra -- `in good time'. [Semant. cf. sakÄ• la -- , *savÄ“la -- . -- sa -- 2, vÄ• ra -- 2]
S. savÄ• ro `early'; G. savÄ• r f. n. `morning, dawn'; savÄ• ruÌƒ `early, betimes'.
savÄ• sÃ-n -- see SVAVÄ• SINÄ« -- .
savitrÄ« -- see *SOÌ„TRÄ« -- .

13291 *savÄ“la -- `in time, early'. [Semant. cf. sakÄ• la -- , *savÄ• ra -- . -- sa -- 2, vá¸—lÄ• --]
S. savera f. `an early hour', adj. `early' = savero (forms with -- l -- , savela f., savelo â†• L.); L. savÄ“l, ËšlÄ“ adv. `early', awÄ• á¹‡. savÄ“l, ËšlÄ• adj., ËšlÄ“ `in the morning', poá¹-h. savelÄ• `good'; P. savel, saver f. `morning, dawn', savelÄ• , saverÄ• `early, in good time', Ëšle, Ëšre adv.; Ku. N. saber `early in the morning' (-- b -- < emph. -- vv -- or more prob. from simplex ber); H. sawerÄ• m. `early morning'; G. saveá¸·Ä• , saverÄ• adv., M. saver (a lw. ac. to LM 416, but see Vá¸—LÄ• --).

13292 savyÃ¡ -- `lefthand' RV.
Pk. savva -- `lefthand'; M. sav f. `the north' LM 415.
*SAVYÄ• NTIKA -- .

13292a *savyÄ• ntika -- `lefthand'. [Cf. *kharvÄ• nta -- . <-> savyÃ¡ -- , Ã¡nta --]
Shum. sooÌ„ndi astam `my left hand' (NTS xiii 276 < *suvantika -- with?).

13293 sÃ¡Å›cati (3 pl.) `follow, favour, obey' RV. [âˆšSAC]
Kho. (Lor.) soÄ• ik `to agree with, be auspicious, come right'.
SAS `sleep': SÃ¡STI, *SASYATI.

13294 sasÃ¡ -- m. `grain, food' RV.
Or. sasa `kernel, nutritious part'; A. xah `crops'.
SASYÃ¡ -- .
sÃ¡sti see *SASYATI.

13295 sasyÃ¡ -- n. `grain, fruit' AV. [SASÃ¡ --]
Pa. sassa -- n. `corn, crop'; NiDoc. sasya `crop', Pk. sassa -- n., sÄ• sa n.m.; K. sas `beans or peas or lentils or other similar crop, a kind of porridge made of one of these'; B. sÃ£Ì„s `grain, fruit, fleshy part of fruit', Or. sÃ£Ì„sa `kernel, nutritious part'; OSi. (BrÄ• hmÄ«) hasa `crop', Si. sas, has, as `corn crop'. -- Deriv.: Pk. sassiya -- m. `farmer'; Or. sasiaá¸·a `full of crops, fertile, growing luxuriantly'.
*SÄ• SYAKA -- ; *DUá¸¥SASYA -- ; *AKÄ• LASASYA -- , *AGRASASYA -- , *MADHYÄ“SASYA -- .
Addenda: sasyÃ¡ -- : A. Å›Ä• h (phonet. x --) `kernel' AFD 226.
SAH: â€ SÄ• HATI.

13296 *sasyati `sleeps'. [sÃ¡sti RV. -- âˆšSAS]
P.á¸• og. sasá¹‡Ä• `to sleep', absol. sÃ¨idie < *sahi -- < *sasia.
SAH `be strong': sahÃ¡ -- 2, sahatÄ• -- , sÃ¡hatÄ“, sahana -- , sÃ¡has -- , *sahu -- , sÄ• á¸• hÃ¡ -- , sÄ• hasa -- , sÄ• hasikÃ¡ -- , sÄ• hya -- , solÌ„á¸• ha -- ; Ã¡á¹£Ä• á¸• ha -- , asahana -- , Ä• á¹£Ä• á¸• hÃ¡ -- , Ãºtsahatä“, utsÄ• ha -- , *utsoÌ„á¸• hi -- , duá¸¥saha -- , niá¸¥saha -- , vÃ-á¹£ahatÄ“, *viá¹£Ä• hayati.

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13297 sahÃ¡1 `together with', sadha -- in cmpds. RV.
Pa. Pk. saha with inst. `with', Bshk. -- sah; OSi. saha, Si. hÄ• `and, also, with', isÄ• `also' (i -- < Ã¡pi) GS 50.
sahakÄ• ra -- 1, sahacÄ• rÃ¡ -- , sahajÄ• ËŠ -- , sahÄ• ya -- , sahoÌ„dara -- ; -- sahita -- ?

13298 sahÃ¡ -- 2 `strong' RV. [âˆšSAH]
Pa. -- saha -- in cmpd. `enduring'; Pk. saha -- `strong'.

SAHATÄ• -- ; DUá¸¥SAHA -- , NIá¸¥SAHA -- .

13299 sahakÄ• ra -- 1 m. `assistance' Kusum. [sahakÄ• ritva -- n. TS. -- sahÃ¡1, kÄ• ra -- 1]
Pk. sahayÄ• ra -- , sahÄ• ra -- , sÄ• hËš m. `help'; K. sahÄ• ra m. `help, hope'; L. sahÄ• rÄ• m. `patience'; N. sahÄ• ro `help'; A. xÃ£Ì„riyÄ• `a man who helps in another's work gratis'; H. sahÄ• rÄ•  m. `help'; G. sahiyÄ• ruÌƒ, saiyËš `held in partnership', n. `partnership'; M. saharÄ• m. `help'. -- Deriv.: P. sahÄ• rnÄ•  `to prop, bear, sustain'. -- Or poss. < < SAHACÄ• RÃ¡ -- .

13300 sahakÄ• ra -- 2 m. `a kind of fragrant mango tree' MBh., `its juice' VarBrÌ¥S., n. `its blossom' Hariv.
Pa. sahakÄ• ra -- m. `a kind of fragrant mango tree'; Pk. sÄ• hÄ• ra -- m. `mango tree', OAw. sahÄ• ra m., Si. sahayuru, sÃ¤hÃ¤yuru.

13301 sahacÄ• rÃ¡ -- m. `going together' AV., sahacÄ• rin -- m. `companion' MBh. [sahÃ¡1, cÄ• ra -- 1]
See SAHAKÄ• RA -- 1.

13302 sahajÄ• ËŠ -- `born together' RV., ËšjÃ¡ -- TS., m. `full brother' lex., sahajÄ• ta -- `born together' KathÄ• s. [sahÃ¡1, jÄ• ËŠ -- and JÄ• TÃ¡ --]
Pa. sahaja -- , ËšjÄ• ta -- `born at the same time'; Pk. sahaya -- `natural', sahajÄ• ya -- `born at the same time'; Si. sahada `full brother'.
sahajÄ• ta -- see prec.

13303 sahatÄ• -- f. `power of endurance' KathÄ• s. [SAHÃ¡ -- 2]
G. seh, se f. `power of endurance, practice, habit'.

13304 sÃ¡hatÄ“ `conquers' RV., `bears, suffers' AV., sÃ¡hati `is powerful' RV., `is able' MBh. [âˆšSAH]
Pa. sahati `conquers, endures', Dhp. sahadi, NiDoc. sahidavya; Pk. sahaÃ¯ `endures'; K. sahun `to bear patiently'; S. sahaá¹‡u `to endure' (pres. part. sahando `endurable'); L. sahaá¹‡ `to bear, put up with', awÄ• á¹‡. sÃ uá¹‡, P. sahiá¹‡Ä• , ludh. saihnÄ• , Ku. sahaá¹‡o, sÄ• á¹‡o, sauá¹‡o, N. sahanu, A. xa(h)iba, B. sahÄ• , saoyÄ• ; Or. sahibÄ• `to bear, experience, wait, forgive'; Mth. sahab `to be able to bear'; OAw. sahaÃ¯ `bears', H.

sahnÄ• (pres. part. sahtÄ• `bearable, luke -- warm'), OMarw. sahaÃ¯, OG. sahaÃ¯, G. sahvuÌƒ, sahevuÌƒ, sevuÌƒ, M. sÄ• há¹‡&etilde;.
Addenda: sÃ¡hatÄ“: WPah.ká¹-g. (kc.) sn/aá¹‡Ãµ, kc. sÄ• á¹‡o `to suffer, bear' (Ä• < -- aha -- but poss. like Ku. sÄ• á¹‡o, M. sÄ• há¹‡&etilde; < â€ SÄ• HATI Him.I 208); ká¹-g. sÉ™á¹‡euá¹‡Ãµ `to be tolerable' Him.I 218.

13305 sahana -- n. `endurance, patience' MÄ• rkP. [âˆšSAH]
Pk. sahaá¹‡a -- n. `endurance', S. sahaá¹‡Ä«, Ëšhiá¹‡Ä« f.; Ku.gng. Å›É”Ì„Ëœ&rtodtilde; `forbearance'; N. sahan `endurance', A. xahan, B. sahan; Or. sahaá¹‡a, Ëšá¹‡Ä• , Ëšá¹‡i `forbearance'; Mth. sahanÄ• `what must be endured'; H. sahan m. `endurance', G. seá¹‡Ä« f.

13306 sÃ¡has -- n. `strength' RV. [âˆšSAH]
Pa. sahasÄ• `forcibly'; N. saha `plenty, help'; H. sah m. `strength, ability'.
SÄ• HASA -- .

13307 sahÃ¡sra -- n. `1000' RV.
Pa. sahassa -- n. `1000', AÅ›.shah. gir. sahasra -- , kÄ• l. á¹£ahaá¹£a -- , Dhp. sahasa -- , NiDoc. sahasra, Pk. sahassa -- , sahÄ• sa -- , sahasa -- , Sh. (Lor.) sÄ• s, sÃ£Ì„s (â†’ á¸Œ. sÄ• s), K. sÄ• s m. pl., S. sahasu, Mth. sahas, OAw. sahasa, H. poet. sahas, OG. sahasa n., Md. hÄ• s, hÄ• he'. -- X DÃ¡Å›A: OSi. jahasa, Ëšsaka (j -- spelling for d --), dahas, Si. dÄ• s, dÄ• ha (LM 222 < daÅ›aÅ›atÃ¡ --).
SAHASRÃ-N -- , SÄ• HASRÃ¡ -- ; Å›ATASAHASRA -- .

13308 sahasrÃ-n -- , sahasrÃ-ya -- `numbering 1000' RV., sahasrÄ«ËŠya -- MaitrS. (vará¹£asahasrÄ«ya -- , Ëšrika -- MBh.). [SAHÃ¡SRA --]
Pa. sahassika -- `thousandfold'; OSi. sahasi adj. `1000'.

13309 sahÄ• ya -- m. `companion, helper' Mn. [sahÃ¡1, âˆši2]
Pa. sahÄ• ya -- , Ëšaka -- m. `companion', Pk. sahÄ• ya -- m.; Or. sÄ• hÄ• `helper, encourager'; H. sahÄ• Å« `helper'; Si. saha `friend' (ES 89 < sÃ¡khi --).
SÄ• HÄ• YYA -- ; ASAHÄ• YA -- , NIá¸¥SAHÄ• YA -- .
Addenda: sahÄ• ya -- : WPah.ká¹-g. sÃ¡u m. `elder or younger sister's husband or relative' semant. cf. mIttÉ™r id. < MITRÃ¡- Him.I 207 rather than from SVÄ• Sá¹›KA -- despite final -- u.

13310 sahita -- `accompanying' KÄ• tyÅšr., `accompanied by', sahitam with inst. `together with' MBh. [Rather with PÄ• n.vÄ• rtt. sa -- 2+hitÃ¡ -- than der. SAHÃ¡1]
Pa. sahita -- `accompanied by', Pk. sahia -- ; WPah.bhal. seÄ©, sei, sÃ¬Ä• `with', Ku. syuÌ„Ìƒ; H. se `with, by, from'; OG. siuá¹• , G. suÌƒ `with', Si. ihi GS 23. -- See also SAMÃ¡ -- 1.
Addenda: sahita -- : WPah.poet. se prep. `together with', rÄ• mp. (LStH 136) sÄ«h.
â€ sÄ• á¹• vatsarÃ¡ -- see SAá¹• VATSARÃ¡ -- .

13311 *sahu -- `strong'. [Cf. sahÃºri -- RV. -- âˆšSAH]
Pk. sahu -- `strong, capable'; S. L. sahÅ« `able to endure much, patient'.

13312 sahoÌ„dara -- `co -- uterine' Mn. [sahÃ¡1, udÃ¡ra --]
Pk. sahoÌ„ara -- m. `full brother', ËšrÄ« -- f. `full sister'; H. sahowar m. `full brother', OSi. sohovur, Si. sohoyurÄ• m., sohoyurÄ« f. -- See SOÌ„DARA -- .
sÃ¡hya -- see SÄ• HÄ• YYA -- .

13313 sÄ• á¹• ghika -- m. `member of a community of monks Buddh. [SAá¹• GHÃ¡ --]
Pa. saá¹…ghika -- `belonging to the Saá¹…gha'; L.poá¹-h. sÃ£Ì„ghÄ« m. `partner, friend'; H. saá¹…ghiyÄ• m. `companion'; Si. sÃ¤nÌ†gÃ¤ `relating to the brotherhood'.

13314 *sÄ• á¹• dhika -- `making holes'. [SAá¹• DHÃ- --]
L. sÃ£Ì„dhÄ« m. `housebreaker'.

13315 sÄ• á¹• dhyÃ¡ -- `pertaining to evening' KÄ• lid. [SAá¹• DHYÄ• ËŠ --]
A. xÃ£Ì„zi `evening meal'; Bi. saÌƒjhiyÄ• `lasting till evening'; H. saÌƒjhiyÄ• `evening meal'; G. sÃ£Ì„jÄ« f. `songs sung in evening at wedding ceremony'; M. sÃ£Ì„j&etilde; n. `materials waved round a person to avert evil eye or exorcise a spirit (a rite performed in the evening)'.

13316 sÄ• á¹• pratam `presently, now' MBh. [SAá¹• PRATÃ-]
Pk. saá¹• payaá¹• `now', M. sÃ£Ì„p&etilde; LM 419 (or < SAá¹• PRATÃ-).

13317 *sÄ• á¹• mukha -- `being face to face'. [Cf. sÄ• á¹…mukhÄ«<-> (tithi -- ) Pur. = sÄ• á¹• mËš; sÄ• á¹• mukhya -- n. `the being face to face' SÄ• h. -- SAá¹• MUKHÃ¡ --]
S. sÄ• muhÃµ, sÄ• mhuá¹‡o `being in front, frontal'.

13318 sÄ• á¹• Å›a -- `having or consisting of parts or shares' SÄ• á¹• khyapr. [sa -- 2, Ã¡á¹• Å›a --]
Pk. saá¹• sa -- `together with its parts'; Sh. sÃ£Ì„Å¾á¹· m. `half produce of land', (Lor.) sÃ£Ì„Ç°o `jointly owned'; L. sÄ• Ã±jhÄ• `held in partnership', awÄ• á¹‡. sÃ£Ì„jhÄ• `common'. But see also SÄ• HÄ• YYA -- , SÄ• HYA -- .

13319 sÄ• kÃ¡m `jointly, with' RV. [âˆšAÃ±C]
S. sÃ£Ì„ `with'. -- Doubtful; perh. < SAMÃ¡ -- 1.
*sÄ• kkhu -- `teak tree' see Å›Ä• KA -- 1.

13320 sÄ• ká¹£ara -- `containing letters' lex., `eloquent' KÄ• v. [sa -- 2 aká¹£Ã¡ra --]
Pk. sakkhara -- `educated'; H. poet. sÄ• khara `literate'.
sÄ• ká¹£Ä• ËŠt see next.

13321 sÄ• ká¹£in -- m. `witness' Gaut. ( -- ika -- in adj. cmpds. e.g. asÄ• ká¹£ika -- `unattested' Mn.), sÄ• ká¹£i -- m. R. [Cf. sÄ• ká¹£a -- , in sÄ• ká¹£Ä• ËŠt `manifestly' AV., misspelt (?) as sÄ• ká¹£ya<-> `visible' BhP. ~ samaká¹£Ã¡ -- . -- sa -- 2, Ã¡ká¹£i --]

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Pa. sakkhi -- m. `witness' (adv. sakkhÄ«, Ëškhiá¹• , sacchi<-> in cmpd. < *sÄ• ká¹£i ~ samaká¹£Ã¡m?), Pk. sakkhi -- , sakkhiá¹‡a -- m., NiDoc. sacÌ„hÌ• i, Kt. (Davidson) "shosh" (Wg. sakh â†• Ind.), Sh. sÄ• cÌ£ m., S. L.

P. sÄ• khÄ« m., Ku. sÄ• khÄ«, gng. Å›Ä• ki, A. xÄ• khi, B. Or. Mth. sÄ• khi, Aw. sÄ• khÄ«, H. sÄ• khÄ« m., OMarw. OG. sÄ• khÄ« m., Md. heki.
*sÄ• á¹£iya -- , *sÄ• á¹£Ä« -- see next.

13322 sÄ• á¹£ya -- n. `evidence' Mn. 2. *sÄ• á¹£iya -- . 3. *sÄ• á¹£Ä«- (morph. cf. sÄ• magrÄ« -- ~ sÄ• magrya -- , see SÄ• KHIYA --). [Der. from SÄ• Á¹£A -- in sÄ• á¹£Ä• ËŠt rather than from SÄ• Á¹£Ã-N --]
1. Pk. sakkha -- n. `evidence'; H. sÄ• kh m. (HÅšS) `evidence', sÄ• khÄ• `trustworthy'; M. sÄ• k rÄ• khá¹‡&etilde; `to set a watch for expected arrival'.
2. Pk. sakkhijja -- n. `evidence', NiDoc. sacÌ„hÌ• iyena inst. sg.; -- altern. < 3 with fem. suffix -- Ä«: P. sÄ• khÄ« f. `evidence'; M. sÄ• khÄ« f. `reputation, mercantile credit'.
3. S. sÄ• kha f. `evidence, honesty'; L. sÄ• kh f. `solemn declaration'; Aw.lakh. sÄ• kh `credit'; H. sÄ• kh f. (~ m. in 1) `evidence, reputation'; M. sÄ• kh, sÄ• k f. (= sÄ• khÄ« in 2); OG. sÄ• khiiá¹• inst. sg., G. sÄ• khi f. `evidence'.

13323 sÄ• khiya -- (metr.), sÄ• khyÃ¡ -- n. `association, party' RV., `friendship' MahÄ• v. [SÃ¡KHI --]
Pa. sakhya -- n. `friendship' (< sÄ• khyÃ¡ -- ? -- acc. sg. n. sakkhiá¹• and sakkhÄ« -- f. from doublet sakhyaá¹• ~ *sÄ• khiyaá¹• : cf. type sÄ• magrÄ« -- ~ sÄ• magrya -- ); Or. sÄ• hi, sÄ• i `part of town inhabited by people of one caste or tribe'; -- ext. -- á¸• -- and -- ll -- : S. sÄ• heá¹›Ä« f. `woman's female friend', G. sÄ• helÄ« f.

13324 sÄ• khilya -- n. `friendship' MahÄ• v. [SAKHILA --]
Pa. sÄ• khalya -- , sÄ• khalla -- (with -- a -- from nom. sg. sakhÄ• ?) n. `friendship'; Si. havul -- a `partnership' EGS 190.
sÄ• khyÃ¡ -- see SÄ• KHIYA -- .

13325 sÄ• gara -- m. `ocean' Mn.
Pa. sÄ• gara -- m. `ocean', Pk. sÄ• gara -- , sÄ• (y)ara -- m.; S. sÄ• iru m. `sea, river'; B. sÄ• yar, Ëšyer `sea, lake'; OMth. sÄ• yara `sea'; H. sÄ• yar m. `sea', sÄ• r -- bhÄ• á¹-Ä• m. `ebb tide'; OMarw. sÄ• yara m. `sea', G. sÄ• yar, sÄ• her m., OM. sÄ• yara m., Si. sayura.

13326 *sÄ• goÌ„triya -- `kinship'. [SAGOÌ„TRA --]

S. sÄ• uá¹-rÄ« f. `relationship between children of brothers'.
*sÄ• ggu -- `teak tree' see Å›Ä• KA -- 1.
*sÄ• gguvanya -- `teak forest' see *Å›Ä• KAVANYA -- .

13327 sÄ• á¹…gÃ¡ -- (sÄ• ËŠá¹…ga -- ÅšBr.) `together with the limbs' AV., `complete' MBh. [sa -- 2, Ã¡á¹…ga -- 1]
A. xÄ• á¹… `finished, destroyed, destruction'; B. sÄ• á¹…g `finished'.

13328 *sÄ• á¹…gaka -- `relating to a company'. [SAá¹…GÃ¡ --]
S. sÃ£Ì„go m. `companionship, caravan'.

13329 sÄ• cÄ«ËŠ `aside' RV., sÄ• ci `sideways' Kir. [Cf. sÄ• cÄ«krÌ¥ta<-> `turned aside' MBh., sÄ• cÄ«na -- `approaching sideways' Pat.]
Pa. sÄ• ci -- yoÌ„ga -- m. `insincerity'; Pk. sÄ• i -- n. `a partic. posture' (?); Si. hÃ¤da, Ã¤da `crooked, bent' EGS 17 (ES 18 wrongly < aÃ±cita --).
*sÄ• jayati `makes cling to' see SÃ¡JATI.

13330 *sÄ• jjanya -- `collection of good men'. [SAJJANA -- 2]
G. sÄ• jan n. `gathering of respectable gentlemen attending a wedding, the bridegroom's party', sÄ• jnuÌƒ n. `a meeting of caste -- members to decide a caste question'; OM. sÄ• janeá¹• n. `association, friendship'.
sÄ• á¸• hÃ¡ -- `overcome' AV. (Ã¡á¹£Ä• á¸·ha -- `invincible' RV.). [âˆšSAH]
Ã¡á¹£Ä• á¸• HA -- , Ä• á¹£Ä• á¸• HÃ¡ -- .

13331 sÄ• ËŠá¹‡á¸• a -- `uncastrated (of bull)' MaitrS. 2. *á¹£Ä• á¹‡á¸• ha -- . 3. *sÄ• á¹‡á¸• ha -- . [Cf. á¹£aá¹‡á¸• a -- m. `entire bull dedicated to Åšiva' MBh., á¹£aá¹‡á¸• a -- , saá¹‡á¸• a -- , sÄ• á¹‡á¸• a -- , á¹£aá¹‡á¸• ha -- , Å›aá¹‡á¸• ha<-> m. `entire bull'; á¹£Ä• á¹‡á¸• a -- , á¹£aá¹‡á¸• ha -- `name of Åšiva' lex.; SAá¹‡á¸• HIKÄ• -- f. `camel' PaÃ±cad. -- Contaminated with á¹£Aá¹‡á¸• HÃ¡ -- (also written á¹£aá¹‡á¸• a -- , Å›aá¹‡á¸• a -- , saá¹‡á¸• a -- , &c.) `castrated'. Note esp. H. saá¹‡á¸• Ä• `burly, fat', m. `fat ox' and the sense `corpulent' in NIA. words s.v. á¹£Aá¹‡á¸• HÃ¡ -- ; note also below the application of the word for `entire bull' to the lumbering bull -- buffalo. -- sa -- 2, Ä• á¹‡á¸• Ã¡ --]
1. AÅ›.top. rdh. mth. rp. saá¹• á¸• aka -- `bull set at liberty'; Pk. saá¹• á¸• a -- m. `bull, bull set at liberty'; Woá¹-. saá¹‡á¸• Ã¡ `bull'; Dm. Gaw. saá¹‡á¸• a m. `male buffalo', Bshk. saá¹‡, Tor. "sÄ• n", Mai. "sanda", Phal. saá¹‡á¸• Ã¡ m., Sh. sÄƒá¹‡á¸• Ã¡ m.; S. sÄ• nu m. `stallion, any male

animal used for breeding, buffalo'; Ku. sÃ£Ì„á¹›, sÄ• n m. `entire bull',
sÄ• no `troublesome (of bull or bullock), wandering'; N. sÃ£Ì„á¹› `bull',
sÃ£Ì„á¹›e `uncastrated'; A. xÃ£Ì„r `entire bull', B. sÃ£Ì„á¹›, Or.
saá¹‡á¸• a, (Bastar) sÄ• á¹‡á¸• a, Aw.lakh. sÃ£Ì„á¹›u; H. sÃ£Ì„á¸• , sÃ£Ì„á¹› m.
`bull (esp. one set at liberty), stallion'; G. sÃ£Ì„á¸• m. `mischievous
bull'; M. sÃ£Ì„á¸• m. `bull set at liberty', Si. Si. saá¹‡á¸• a (â†• Ind.?).
2. K. Å›raná¸• a, srËš m. `bull set at liberty, male buffalo'; WPah.khaÅ›.
(marmati) Å›e\á¸• `bull'.
3. K.rÄ• m. sÄ• há¹‡ `bull'; L. sÄ• nh m. `bull, stallion, any entire animal',
sÄ• nhÄ« m. `stallion', (Ju.) sÄ• nh `large buffalo -- bull or stallion',
sÄ• nh&etilde; `stallion', awÄ• á¹‡. saá¸• á¸• hÄ• `male buffalo'; P. sÄ• nh,
sÄ• á¹‡h, sÃ£Ì„á¸• h, sÄ• á¹‡á¸• hÄ• m. `bull, stallion'; WPah.bhal. sÃ á¹‡á¸• o,
sÃ nnho `buffalo -- bull' (opp. Å›Ã nn `barren cow or buffalo <
á¹£Aá¹‡á¸• HÃ¡ --); Bi. Bhoj. sÃ£Ì„á¹›h `bull set at liberty', G. sÃ£Ì„á¸• h
m. `mischievous bull'.
Addenda: sÄ• ËŠá¹‡á¸• a -- x á¹£Aá¹‡á¸• A -- 2: WPah.ká¹-g. Å›Ä• ËŠá¹‡á¸• m.
`bull', Garh. sÃ£Ì„á¸• .
sÄ• drÌ¥Å›a -- see SADÅ•ÌŠÅ›A -- Add2.
S&capamacr;DH: â€ SÄ• DHAKA -- .

13332 sÄ• tÃ- -- 1 f. `winning, gaining' RV. [âˆšSAN]
Pk. sÄ• i -- f.m. `something very good'; K. say m. `ratification of a
bargain, earnest money'; L. P. sÄ• Ä« f. `earnest money'; Ku. sai `yield of
harvest, plenty'; Aw.lakh. sÄ• Ä« `earnest money'; H. sÄ• Ä« f. `earnest
money, pledge', lÄ• u -- sÄ• u, lÄ• o -- sÄ• o m. `gain' (after lÄ• u -- < LÄ• BHA
--).

13333 sÄ• ti -- 2 f. `end, destruction' lex. [Prob. for *Å›Ä• ti -- , cf.
Å›Ä• ta -- m. `falling out' SuÅ›r., Å›Ä• tita -- `destroyed' MBh. -- âˆšÅ›Ä«2]
B. sÄ• y `end, conclusion, destruction', Or. sÄ• ya.
sÄ• ËŠdana -- see SÃ¡DANA -- .
sÄ• drÌ¥Å›a -- see SADÅ•ÌŠÅ›A -- .
S&capamacr;DH `accomplish': SÄ• ËŠDHANA -- , SÄ• DHÃ¡YATI, SÄ• DHÃº -- ,
SÄ• DHUTARA -- , SÄ• DHNá¹“TI; PRÃ¡SÄ• DHAYATI, *VIá¹£Ä• DHAYATÄ“,
*VIá¹£Ä• DHYATI; -- âˆšSIDH2.

13333a â€ sÄ• dhaka -- `effective, conclusive' MBh. [âˆšSÄ• DH]
Pa. sÄ• dhaka -- , Pk. sÄ• haga -- , sÄ• haya -- id.; OP. P. H. sÄ• hÄ• m.

`wedding day (as fixed by astrol. calculation)'.

13334 sÄ• ËŠdhana -- `furthering' RV., n. `subduing, completion' MBh., `goods' R. [âˆšSÄ• DH]
Pa. sÄ• dhana -- n. `enforcing'; Pk. sÄ• haá¹‡a -- n. `means'; A. xÄ• han `property'; -- Gaw. Sv. sÄ• nÃ-n `true' NOGaw 50 (+ ?), Woá¹-. sa(h)Ä«ËŠn (X Psht. sahÄ«)?

13335 sÄ• dhÃ¡yati `prepares, accomplishes' RV., ËštÄ“ `procures' ÅšBr. [âˆšSÄ• DH]
Pa. sÄ• dhÄ“ti `prepares, makes ready', Pk. sÄ• hÄ“i, S. sÄ• haá¹‡u; OG. sÄ• haÃ¯ `catches hold of', G. sÄ• hÄ• vuÌƒ, sÄ• vuÌƒ `to catch, hold, support'; OSi. sÃ¤huá¹‡ `accomplished' < sÄ• dhita -- with -- i replaced by -- uá¹‡u.
Addenda: sÄ• dhÃ¡yati see SÄ• DHNá¹“TI Add2.

13336 sÄ• dharmika -- m. `one of the same faith' HPariÅ›. [SADHARMA --]
Pk. sÄ• hammi -- `of the same faith', OG. sÄ• hamÄ«.

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13337 sÄ• dhÃº -- `straight, right' RV., `good, virtuous' ÅšBr., m. `good man' ÅšBr., `holy man' KÄ• lid., `moneylender' lex. 2. sÄ• dhÃº adv. `well done!' ÅšBr. [âˆšSÄ• DH]
1. Pa. sÄ• dhu -- `virtuous', AÅ›.shah. man. sadhu -- , gir. kÄ• l. sÄ• dhu -- , Dhp. sadhu -- ; Pk. sÄ• hu -- `good', m. `good man, ascetic'; K. sÃ´vu `rich', sohu m. `moneylender'; S. sÄ• Å« `honest, rich'; L.awÄ• á¹‡. sÄ• Å« `gentleman'; P. sÄ• Å« `free, tractable, not slavish', m. `gentleman'; Ku. sÄ• (h)Å«, sau `banker, shopkeeper', N. sÄ• (h)u; B. sÄ• h, sÄ• `merchant', Or. sÄ• (h)u; Bi. sÄ• h, (SWShahabad) sÄ• w `moneylender', Bhoj. sÄ• hu, Aw. lakh. sÄ• h; H. sÄ• (h)Å« `honest, tractable, innocent', sÄ• h, sÄ• hÅ« m. `merchant,

banker, gentleman'; OMarw. sÄ• ha m. `banker', G. sÄ• (h), sÄ• (h)u m., M. sÄ• v, sÄ• Å« m.
2. Pa. sÄ• dhu adv. `all right, please, yes', sÄ• hu `well!, good!'; Si. ov, ovu `yes' H. Smith JA 1950, 205.
*SÄ• DHUKARA -- , SÄ• DHUTARA -- .
*sÄ• dhukara -- `doing good' see next.
Addenda: sÄ• dhÃº -- : A. sÄ• u (phonet. x --) `merchant' AFD 96.
sÄ• dhná¹“ti: NIA. < SÄ• DHÃ¡YATI x sÄ• ddhum inf., -- or prob. â†• Sk. sÄ• dhÃ¡yati; -- delete sadhnoÌ„ti JaimBr. (rejected reading).

13338 sÄ• dhutara -- `better' KÄ• v. [SÄ• DHÃº --).
Or. sahora `honest, righteous' or < *sÄ• dhukara -- (cf. sÄ• dhÃºkarman -- `beneficent' RV.).

13339 sÄ• dhná¹“ti `accomplishes' DhÄ• tup. [Cf. sadhnoÌ„ti JaimBr. -- âˆšSÄ• DH]
K. sÄ• dun `to accomplish, perfect'; S. sÄ• dhaá¹‡u `to accomplish, browbeat'; P. sÄ• dhá¹‡Ä• `to accomplish, make' (whence intr. sadhá¹‡Ä• `to be done'); Ku. sÄ• dhá¹‡o, sÄ• dá¹‡o `to accomplish, manage, subdue'; N. sÄ• dhnu `to practise, refer (a case to a higher court)'; A.xÄ• dhiba`to fulfil'; B. sÄ• dhÄ• `to accomplish, practise, repay'; Mth. sÄ• dhab `to accomplish', H. sÄ• dhnÄ• ; OMarw. sÄ• dhaÃ¯ `attends, convenes'; G. sÄ• dhvuÌƒ `to accomplish', M. sÄ• dhá¹‡&etilde;; Si. sadanavÄ• , haËš `to complete, make' (or < SAJJAYATI or SARJAYATI).

13340 sÄ• ËŠnu -- , inst. snÃºnÄ• `mountain top, ridge' RV. 2. *sanu -- .
1. Pa. sÄ• nu -- n.m. `mountain ridge', Pk. sÄ• á¹‡u -- n.m.
2. Kt. sÃµ `hill pasture' NTS xii 188, Wg. sÃ£Ì„ xvii 296; Dm. san `hill'; Kal.rumb. sun `high hill, hill pasture'.
*SÄ• NUVÄ• KÄ• RA -- .

13341 *sÄ• nuvÄ• kÄ• ra -- `mountain -- shaped, cloud'. [Semant. cf. pÃ¡rvata -- , girÃ- -- interpreted as `cloud' in Naigh. and SÄ• y. -- SÄ• ËŠNU -- , Ä• KÄ• RA --]
Dm. sÄ• niwÄ• r `dark clouds', Phal. sÄ• nuwÄ• ËŠr.

13342 sÄ• patnÃ¡ -- `of a rival' AV., `born of a co -- wife', m. `halfbrother' R. [SAPÃ¡TNÄ« --]

Pk. sÄ• vatta -- , sÄ• vakka -- `born of a co -- wife', sÄ• vakkÄ• <-> f. `stepmother' (sÄ• vakka -- n. `state of co -- wife' < sÄ• patnya -- n.); Ku. sauto m. `co -- wife's son'; Or. sÄ• bata `born of a co -- wife, step -- ', G. sÄ• vkuÌƒ; -- ext. -- ra -- : M. sÄ• vatra -- (sËš -- Ä• Ä« `stepmother', sËš -- bhÄ• Å« `halfbrother', sËš -- bhÄ• v m. `rivalry of co -- wives').

13343 sÄ• ËŠpta -- (sÄ• ptÃ¡ --) n. `the number 7, group of 7' RV. [SAPTÃ¡]
P. sÄ• tÄ• m. `the number 7, period of 7 days'; OG. sÄ• tÄ• á¹• n. pl. `groups of 7'.
*SÄ• PTÄ• NNA -- .

13344 *sÄ• ptÄ• nna -- `consisting of seven kinds of grain'. [SÄ• ËŠPTA -- , Ã¡NNA --]
S. sÄ• tÄ• no m. `seven kinds of grain sown together in a pot in a house by women on 12th of dark fortnight of SÄ• vaá¹‡ and plucked up and thrown into the river on 1st of Bhado for good fortune'.
sÄ• ma -- 1 `sameness' see sÄ• maka -- .

13344a â€ sÄ• bhijÃ±Ä• na -- adj. `with a token of recognition' KÄ• lid. [sa -- 2, abhijÃ±Ä• na --]
H. sahidÄ• n m., ËšnÄ« f. `distinguishing feature' < *saihnÄ• á¹‡a -- (cf. G. e>dhÄ• á¹‡ < OMarw. OG. ahinÄ• á¹‡a < ABHIJÃ±Ä• NA --), sahijÄ• nÄ« f.; OMarw. sahinÄ• á¹‡a.

13345 sÄ• ma -- 2 `connected with indigestion' Car., `undigested' Bhpr. [sa -- 2, Ä• mÃ¡ --]
A. xÄ• Ãµ `dysenteric mucus'.

13346 sÄ• maka -- `*even, *level' (n. `principal of a debt' Viá¹£á¹‡.), sÄ• ma -- 1 n. `likeness, sameness' lex. [SAMÃ¡ -- 1]
PaÅ¡.lauá¹›. sÄ• á¹…g `earth, ground' (or < samaka -- s.v. SAMÃ¡ -- 1); P. sÄ• vÃ£Ì„, sÄ• mÃ£Ì„ `equal, even, worthy, respectable'.
Addenda: sÄ• maka -- : WPah.poet. sauÌƒo, sÉ”uÌƒo `level, plain', J. sauÌƒwÃ£Ì„ `level'.

13347 sÄ• magrya -- , *sÄ• magriya -- n. `complete collections, goods, baggage, the whole bag of tricks' MBh., sÄ• magrÄ« -- f. RÄ• jat. [SÃ¡MAGRA --]

Pa. sÄ• maggiya -- n., ËšgÄ« -- f. `completeness, concord'; Pk. sÄ• magg(iy)a -- n. `totality'; Bi. sÃ£Ì„wagÄ« gÄ• á¹›Ä« `twowheeled cart', sÃ£Ì„wgÄ«, sauÌƒgÄ« `net forming bottom of seat at back of bullock cart'. -- Si. inscr. sÃ¤mÃ¤nÌ†gin `with concord' prob. â†• Pa.

13348 sÄ• manta -- `being on all sides' KÄ• tyÅšr., m. `neighbour' KÄ• á¹-h., `vassal, chief of a district' Mn.; n. `neighbourhood' Mn. [SÃ¡MANTA --]
Pa. sÄ• manta -- `neighbouring', AÅ›. Pk. sÄ• maá¹• ta -- (Pk. also m. `neighbouring or vassal king'), Or. sÄ• anta `prince, husband', sÄ• Ä• ntÄ• á¹‡i `lady'; H. sÃ£Ì„want, sÄ• wËš `brave', m. `leader'; G. sÄ• mat, Ëšad, m. `petty chief'; OM. sÄ• vaá¹• tu m. `neighbour'.
SÄ• MANTAPÄ• LA -- , SÄ• MANTARÄ• JA -- .

13349 sÄ• mantapÄ• la -- m. `name of a partic. king' Campak. [SÄ• MANTA -- , PÄ• LÃ¡ --]
B. sÄ• ÃµtÄ• l `Santal' < `*border tribe' ODBL 502: doubtful.

13350 sÄ• mantarÄ• ja -- `*border chieftain' (nom. prop. Cat.). [SÄ• MANTA -- , RÄ• ËŠJAN --]
B. sÃ£Ì„trÄ• nom. prop. ODBL 502.
*sÄ• mÄ• niya -- `equal' see next.

13351 sÄ• mÄ• nya -- `equal, alike', n. `equality' MBh. 2. *sÄ• mÄ• niya -- . [SAMÄ• NÃ¡ --]
1. Pa. sÄ• maÃ±Ã±a -- n. `equality'; Pk. sÄ• maá¹‡á¹‡a -- n. `likeness'.
2. Ku. swÄ• nÄ«, swÄ• niko `contemporary, of the same age'. -- See Add.

13352 sÄ• mbhara -- n. `a kind of salt' lex. [SAMBHARA --]
Ku.gng. Å›Ä• mari `salt obtained from Lake Sambhara in Rajputana'.
Addenda: sÄ• mbhara -- â†• MIA. see Å›Ä• KAMBHARÄ« -- .

13353 sÄ• yÃ¡ -- n. `evening' ÅšBr., sÄ• yÃ¡m `in the evening' RV.
Pa. Pk. sÄ• yaá¹• `in the evening'; Si. sÄ•  `evening' ES 89.

13354 sÄ• ra -- 1 m. `course, motion' KÄ• lac. 2. `component' SuÅ›r. [Cf. sÄ• ra -- sÄ• rÃ-n -- `running races' TBr. -- âˆšSRÌ¥]
1. Ku. sÄ• ro `removal of loads, load to be carried' (cf. sÄ• rá¹‡o `to convey, remove' < SÄ• RAYATI).

2. K. sÄ• r m. `defile, pass'; L. sÄ• r f. `procession of Hindu women'; B. sÄ• r, sÄ• ri, sÄ• ir `row, series' ODBL 674; Or. sÄ• ri `row, line, tier'. Addenda: sÄ• ra -- 1: WPah.kc. sare `as, as soon as, when'; J. sÄ• r f. `manner'? Him.I 299.

13355 sÄ• ËŠra -- 2 (sÄ• rÃ¡ -- PÄ• á¹‡.) m.n. `hardness (of wood)' RV., `best part', adj. `firm, strong' MBh., `resin, sour cream' SuÅ›r. [LM 420 separates *sÄ• ra -- `whole' from this and equates it with Lat. soÌ„lus, Goth. sÄ“ls `good'. L. A. Schwarzschild JAOS 80, 16 rightly derives mng. `whole' from `best part']
Pa. sÄ• ra -- m. `heart -- wood, value', adj. `essential', Dhp. sara -- ; AÅ›.shah. man. sala -- , kÄ• l. Å›Ä• la -- , gir. sÄ• ra<-> `the essential'; Pk. sÄ• ra -- m.n. `strength, wealth', sÄ• raya -- `most efficient', Ap. sÄ• ru m. `the best part, the whole'; Gy. wel. sÄ• ÌŠr `all', rum. sar, germ. sÄ• ro; Ash. sÄ• ËŠrÃ¤ `whole, sound', Wg. sÄ• rÉ™; PaÅ¡. sarÄ• ËŠ `resin (of a tree)'; Sh. sÄ• rá¹· `solid', (Lor.) sÄ• ro `fully developed, full, filled'; K. sÄ• r m. `essence', sÃ´ru `essential, all', pog. saurui `all', kash. sÄ• rÅ«Ä«; S. sÄ• ru m. `pith, essence',

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sÄ• ro `whole'; L. sÄ• rÄ• `whole, all'; P. sÄ• r f. `pith', sÄ• rÄ• `whole'; WPah.bhal. sÄ• re adv. `completely', khaÅ›. sÄ• rÄ« f. adj. `all'; Ku. sÄ• ro `hard, solid, complete'; N. sÄ• r `essence', sÄ• ro, sÄ• rho `hard', sÄ• rhai adv. `very'; A. xÄ• r `heart -- wood', xÄ• ruwÄ• `having heart -- wood, mature'; B. sÄ• r `heart -- wood', sÄ• rÄ• `whole'; Or. sÄ• ra `heart -- wood, marrow', sÄ• rÄ• `whole, completed'; Mth. sÄ• r `essence'; OAw. sÄ• ra m. `essence, vigour', sÄ• rÄ• `whole'; H. sÄ• r m. `heartwood, best part, pith, sap, cream', sÄ• rÄ• `whole'; OMarw. sÄ• ra, sÄ• ro `all, complete, whole'; G. sÄ• r n. `essence, cream', sÄ• ruÌƒ `good, whole'; M. sÄ• r n. `pith, sap,

marrow, cream', sÄ• rÄ• m. `crust on curds gone bad', sÄ• rÄ• `whole'; Si. sara, hara -- ya `heartwood, sap', sarÄ• -- `whole, complete'; Md. harÄ“ `hard (of coconut shell)'. -- In mng. `ice' (< `solid': but cf. Wkh. sÅ«Ì¤r) phonet. doubtful: Dm. soÌ„r `ice', Phal. soÌ„r, swoÌ„r, Sh.jij. soÌ„r.
asÄ• ra -- , *Ä• sÄ• ra -- 2, niá¸¥sÄ• ra -- 2; sÄ• rapattra -- .
sÄ• raá¹…gÃ¡ -- see Å›Ä• RAá¹…GÃ¡ -- .
Addenda: sÄ• ËŠra -- 2: WPah.ká¹-g. (kc.) sÃ¡rÉ” `all, whole'; OMarw. sÄ• ra `essence, true self'; Si. araya (st. ara --) `heart wood'.

13356 sÄ• rÃ¡á¹‡i -- f. `stream' HPariÅ›. [âˆšSRÌ¥]
G. sÄ• raá¹‡ m. `watercourse from a well'; M. sÄ• raá¹‡ f. `watercourse', sÄ• rá¹‡Ä« f. `small river, canal, drain, gutter'.
sÄ• ËŠrathi -- m. `charioteer' RV. [sÃ¡ratha -- `with a chariot' ÅšBr. -- RÃ¡THA --]
RATHASÄ• RATHI -- .

13357 sÄ• rapattra -- `*having hard leaves' (`a partic. plant (?)' PÄ• á¹‡.gaá¹‡a). [sÄ• ËŠra -- 2, pÃ¡ttra --]
P. sarauthÄ• m., ËšthÄ« f. `betel nutcrackers or scissors', N. sarauto, Bi. sarautÄ• , H. sarotÄ• m., ËštÄ« f., M. sarotÄ• m.: very doubtful.

13358 sÄ• rayati `makes move, removes' Megh., ËštÄ“ `has oneself driven in a carriage' AÅ›vGrÌ¥. 2. sarÃ¡yatÄ“ `begins to flow' RV. [âˆšSRÌ¥]
1. Pa. sÄ• rÄ“ti `causes to move', Pk. sÄ• rÄ“i, sÄ• rÄ• vÄ“i; Sh. (Lor.) sÉ™roIki (I sg. sÄ• rvmvs) `to bring in, fetch (water, grass, crops)'; K. sÄ• run `to transport gradually from one place to another (e.g. grain from threshing floor to house), collect'; S. sÄ• raá¹‡u `to compare'; P. sÄ• rnÄ• `to fill up, repair, accomplish'; Ku. sÄ• rá¹‡o `to convey, remove, transplant, copy, separate grain from dirt'; N. sÄ• rnu tr. `to move'; B. sÄ• rÄ• `to repair, finish, ruin'; Or. sÄ• ribÄ• `to make move, remove, squander, finish, exhaust, complete'; OAw. sÄ• raÃ¯ `applies, cuts, paints'; H. sÄ• rnÄ• `to remove, make an end of, complete, make'; G. sÄ• rvuÌƒ `to fill the place of, serve the purpose of, accomplish'; M. sÄ• rá¹‡&etilde; `to move aside, despatch, finish'; Si. harinavÄ• `to dismiss'.
2. Wg. sÃ¤rÃ¤ -- , sari -- , sirÄ• ËŠ -- `to loosen, release'?
See SÃ¡RATI.
Addenda: sÄ• rayati: Garh. sÄ• rnu `to carry a load'.

13359 sÄ• rasa -- `pertaining to a lake' SuÅ›r., m. `the crane Ardea sibirica' MBh. 2. n. `lotus' Caurap. [SÃ¡RAS --]
1. Pa. Pk. sÄ• rasa -- m., ËšsÄ« -- f. `crane', N. B. sÄ• ras (â†' A. xÄ• rax), Or. sÄ• rasa, Mth. Aw.lakh. H. G. M. sÄ• ras m. (â†' P. sÄ• ras m.).
2. Si. sarÄ• `lotus'.

13360 sÄ• ri -- 1 m. `piece at chess' PaÃ±cad., Å›Ä• ri -- 2 m.KÄ• d., Å›Ä• ra <-> (sÄ• Ëš also `dice' lex.) m. DaÅ›., Å›Ä• rikÄ• -- f. `playing at chess' Uá¹‡.
Pa. sÄ• ri -- m. `piece at chess'; Pk. sÄ• ra -- m. `piece in a game, die'; S. sÄ• ri, ËšrÄ« f. `piece in game of caupÄ• r'; OAw. sÄ• ri `dice'.
sÄ• ri -- 2 `maina' see Å›Ä• ËŠRI -- .

13361 *sÄ• rikÄ• -- f. `stream'. [Cf. SÄ• RAá¹‡Ä« -- and sarikÄ• -- f. `pond' lex. -- âˆšSRÌ¥]
Phal. sÄ“rÄ«ËŠ `fountain, spring'.

13362 sÄ• rÅ«pya -- n. `resemblance' Mn. [SÃ¡RÅ«PA --]
Pa. sÄ• ruppa -- n. `equal state', adj. `suitable, proper'; -- Si. sarup (EGS 175) â†• Pa.

13363 sÄ• rtra -- n. `asylum, abode' lex., sattra -- n. `id.' RÄ• jat., `forest' Kir., `pool' lex. [NTS xii 189 cf. satrayatÄ“ `extends' DhÄ• tup.; but rather perh. conn. Av. har<-> `protect', harÉ™qra -- n. `care' (J.C.W.)]
Kt. sÃ¤tre `name of AsmÃ¡r (a place on the Kunar river)', Kal. sÄ• tra; Dm. satra `a plain', sÄ• tra `ravine, valley; Phal. sÄ• tru `low'; WPah.jaun. sÄ• trÄ« `den' (semant. cf. DARÃ¡ -- 3).

13364 sÄ• ËŠrtha -- m. `caravan, troop, company' MBh. 2. *sÄ• rthÄ« -- . 3. sÄ• rthÄ“na `in company with' Campak. [sa -- 2, Ã¡rtha --]
1. Pa. Pk. sattha -- m. `caravan'; PaÅ¡. sÄ• á¹-ha `village' (â†' Par. saÌ,á¹- IIFL i 289); K. sÄ• th m. `company'; S. sÄ• thu m. `caravan'; L.khet. sÄ• th `small do.'; P. sÄ• th `company'; OAw. sÄ• thÅ« m. `company, train', H. sÄ• th m., poet. sÄ• thÄ• (metr. for Ëštha?); OMarw. sÄ• tha m. `a group of people'; G. sÄ• th m., sÄ• thvÄ• rÉ" m. (+ ?) `company of travellers'.
2. M. sÄ• th f. `company, companionship'; Or. sÄ• thi `companionship, friendship' (< *sÄ• rthikÄ• -- or < *SÄ• RTHIYA --).
3. Tor. sÄ• th, sÄ• t `with', Sh. sÄ• tiÌ¯, P. sÄ• th, Ku. sÃ£Ì„th, N. sÄ• tha,

B. sÄ• the, sÄ• th, Or. sÄ• tha, Mth. Bhoj. Aw.lakh. H. sÄ• th, Marw. sÄ• thÄ«, OG. sÄ• thiiá¹• , mod. Ëšthe: -- M. sÄ• á¹-hÄ«Ëœ `for the sake of' LM 418 rather poss. < SAá¹• STHÄ• ËŠ -- . -- Deriv.: WPah.bhal. sÄ• thyoá¹‡Å« `to accompany'.
*SÄ• RTHIN -- , SÄ• RTHIKA -- , *SÄ• RTHIYA -- ; SÄ• RTHAVÄ• HA -- .
Addenda: sÄ• ËŠrtha -- . 1. WPah.kc. sÄ• th m. `company, being together'.
3. sÄ• rthÄ“na: WPah.ká¹-g. sÃ¡tthI, kc. sathi `together (with), at the same time'; J. sÄ• thÄ« `together with'.
sÄ• rthika -- see *SÄ• RTHIN -- Add2.

13365 sÄ• rthavÄ• ha -- m. `caravan leader' MBh. [SÄ• ËŠRTHA -- , VÄ• HÃ¡ --]
Pa. Pk. satthavÄ• ha -- m. `caravan leader', Pk. Ëšvaha -- , satthÄ• ha -- m.; B. sÄ• thÄ• `fellow -- traveller, pilgrims' guide'; OG. sÄ• thavÄ• ha m. `caravan leader'; Si. satvÄ• `merchant'; -- Pk. satthavÄ• hika -- m. `caravan leader'; B. sÄ• thuyÄ• , sÄ• tho `pilgrim's guide, companion'.
sÄ• rthika -- see next.

13366 *sÄ• rthin -- `having part in a company'. 2. sÄ• rthika- m. `companion on a journey, merchant' MBh. [SÄ• ËŠRTHA --]
1. Sh. (Lor.) sÃ£Ì„t, pl. Ëšti m. `companion'; M. sÄ• th, sÄ• t m. `partner'; -- f. *sÄ• rthinÄ« -- in P. sÄ• thaá¹‡ f. `companion', H. sÄ• thin, ËšnÄ« f., unless these are new creations from sÄ• thÄ« m. below. -- Pa. satthuna -- m. `friend' X pÄ• huna<-> `guest' < PRÄ• HUá¹‡A -- ?
2. Pa. satthika -- `belonging to a caravan', Pk. satthia -- ; K. sÃ¶thi m. `comrade' (â†• Ind.), S. sÄ• thÄ« m. `comrade'; L. sÄ• thÄ« m. `partner, opponent'; P. sÄ• tthÄ«, sÄ• thÄ« m. `comrade', N. B. sÄ• thi, Or. sÄ• thi, Ëšti , Aw.lakh. H. Marw. G. sÄ• thÄ« m., M. sÄ• thÄ«, ËštÄ« m.
Addenda: *sÄ• rthin -- . 1. WPah.ká¹-g. sÃ¡tthÉ™á¹‡, kc. sathiá¹‡ f. `girlfriend'.
2. sÄ• rthika -- : WPah.ká¹-g. sÃ¡tthI, kc. sathi m. `companion, friend', J. sÄ• thÄ« m.
sÄ• rthÄ“na see SÄ• ËŠRTHA -- Add2.

13367 *sÄ• rthiya -- `companionship'. [SÄ• ËŠRTHA --]
Or. sÄ• thi `companionship, friendship' (or < *sÄ• rthikÄ• -- s.v. SÄ• ËŠRTHA --).
*sÄ• rthÄ« -- `companionship' see SÄ• ËŠRTHA -- .

13368 sÄ• rdra -- `wet, moist' MBh. 2. *sÄ• lla -- < *sÄ• rdla -- . [Ä• RDRÃ¡ --]
1. Ext. with -- l -- : M. sÄ• daá¸·á¹‡&etilde; `to be damp and cold' (not with LM 419 < Å›Ä• DVALÃ¡ --).
2. Ku. sall `well -- watered and moistened (of land)'.

13369 sÄ• rdha -- `plus a half' Mn. [sa -- 2, ardhÃ¡ -- 2]
K. sÄ• á¸• `plus a half' (whence sÃ¶á¸• yumu `of 1Â«, 1Â« times'), S. sÄ• á¸• hu, L.awÄ• á¹‡. sÄ• á¸• h; P. sÄ• á¸• h f. `half', sÄ• á¸• he pl. `plus a half', ludh. sÄ• á¸• á¸• he, WPah.bhad. sÄ• á¸• hoÌ„, Ku.gng. Å›Ä• á¹›e, N. sÄ• á¹›he, sÄ• á¹›e, B. sÄ• á¹›e, Or. Aw.lakh. H. sÄ• á¹›he, G. sÄ• á¹›Ä• , M. sÄ• á¸• he, sÄ• á¸• e, Ko. sÄ• á¸• e, Ëšá¸• i.
SÄ• RDHASAPTA -- .
Addenda: sÄ• rdha -- : WPah.ká¹-g. sÃ¡á¸• á¸• hÉ” `including one half', Garh. sÄ• á¹›e.

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13370 sÄ• rdhÃ¡m adv. `jointly' ÅšBr. [sa -- 2, Ã¡rdha -- 1]
Pa. Pk. saddhiá¹• adv. or postp. `together with', Dhp. KharI. sardha, NiDoc. sÌ±ardha, sÌ±adha; K. sroÌ†Ì£du, sryodu `joint, common'.

13371 sÄ• rdhasapta `7Â«' SÅ«ryas. com. [SÄ• RDHA -- , SAPTÃ¡]
G. sÄ• á¹›sati `lasting 7Â« years'.

13371a â€ sÄ• rá¹£apa -- `made of or derived from mustard' KauÅ›., n. `mustard oil' SuÅ›r. [SARá¹£Ã¡PA --]
Pa. sÄ• sapa -- (gender?) `a mustard seed'; Pk. sÄ• sava<-> m. (13281 and DSL 453 wrongly < sará¹£Ã¡pa -- ); Si. haba, aba `mustard' (â†• Pa.?).

13372 *sÄ• lu -- `a kind of cloth'. [Cf. *SÄ• HUá¸• A -- : both give words in G. for `upper garment']
K. sÃ´lu m. `a fine red cloth', P. sÄ• lÅ« m., N. B. sÄ• lu, Or. sÄ• á¸·u, H. sÄ• lÅ« m., Marw. sÄ• á¸·u m.; G. sÄ• á¸·u m. `fine upper garment worn `by women'; M. Å›Ä• lÅ« m. `fine red cloth' (â†• H.?).
*sÄ• lla -- `wet' see SÄ• RDRA -- .
*sÄ• va -- `giving birth'. [âˆšSÅ«]
*SÄ• VAKUá¹-Ä« -- .

13373 *sÄ• vakuá¹-Ä« -- `lying -- in hut'. [*SÄ• VA -- , KUá¹-Ä« --]
H. sÄ• waá¹› f. `lying -- in chamber'.

13374 sÄ• vayati `causes to bring forth' Gr. [âˆšSÅ«]
G. savÄ• vuÌƒ `to be pregnant' pass. of *sÄ• vvuÌƒ; -- MIA. *sÄ• vÄ• pÄ“ti: P. savÄ• uá¹‡Ä• , suÄ• uá¹‡Ä• `to aid (an animal) in parturition'.

13375 *sÄ• vÄ• pikÄ• -- `midwife'. [Cf. sÄ• vikÄ• -- f. `id.' W. -- âˆšSÅ«]
Ku. swai, swÄ• yÄ• `midwife'.
sÄ• vikÄ• -- see prec.
sÄ• snÄ• ti see *SAá¹• SNÄ• TI.

13376 *sÄ• syaka -- `consisting of grain'. [SASYÃ¡ --]
K. sÃ´su in cmpd. `of or belonging to lentils or porridge', sata -- sÃ´su `made of seven kinds of lentils'.

13377 *sÄ• ha -- `cream'.
Pk. sÄ• ha -- m. `cream on curds'; M. sahÄ• f. `cream' (to be separated from saÌ„Ì†y < CHAVÄ«ËŠ -- or CHÄ• DI -- ?).

13377a â€ sÄ• hati `overcomes' MBh., sÄ• ËŠhant -- RV. [âˆšSAH]
Poss. WPah.kc. sÄ• á¹‡o, ká¹-g. sn/aá¹‡Ãµ `to bear', Ku. sÄ• á¹‡o, M. sÄ• há¹‡&etilde;; but rather < SÃ¡HATÄ“ with Ä• < aha.

13378 sÄ• hasa -- n. `boldness' MBh., `aggression' Gaut. [SÃ¡HAS --]
Pa. sÄ• hasa -- `violent', n. `boldness, violence'; Pk. sÄ• hasa -- n. `boldness', K. sÄ• has m.; N. sÄ• has `courage, encouragement, help'; A. xÄ• h `courage', Or. sÄ• hasa, sÄ• Ä• sa, Mth. sÄ• has; H. sÄ• has m. `violence'; G. sÄ• has n. `enterprise, adventure, violence.'

SÄ• HASIKÃ¡ -- ; *NIá¸¥SÄ• HASA -- .

13379 sÄ• hasikÃ¡ -- `bold, impetuous, violent' MBh. [SÄ• HASA --]
Pa. sÄ• hasika -- `bold' (sÄ• hasiya -- kamma -- n. `brutal act'); Pk. sÄ• hasi -- , Ëššia -- `bold', K. sÄ• hasi, N. sÄ• hasi; Or. sÄ• hasiÄ• `boaster, liar'; H. sÄ• hasÄ« `bold, violent'.

13380 sÄ• hasrÃ¡ -- `amounting to 1000, thousandfold' VS., sÄ• hasraka -- MBh. [SAHÃ¡SRA --]
Pk. sÄ• hassa -- , sÄ• hasa -- `amounting to or worth 1000', K. sÃ´su.

13381 sÄ• hÄ• yya -- n. `help' Mn., sÄ• hÄ• ya -- n. lex. [SAHÄ• YA --]
Pk. sÄ• hajja -- n. `help'; Ku. sÄ• jhÄ« `joint property', sÄ• jo -- pÄ• jo `joint', N. sÄ• jhÄ• `partnership'; Or. sÄ• jhi `partner'; Mth. Bhoj. sÄ• jh `partnership'; H. sÄ• jhÄ• m. `association'; Si. sahaya, sahÄ• `help' (EGS 176 < sahÄ• ya --). -- Or poss. < sÄ• hya -- n. `help, fellowship' MBh., sÃ¡hya -- n. `help' MBh., Pk. sajjha -- m. -- L. sÃ£Ì„jh f. `companionship', sÃ£Ì„jhÄ• `held in partnership', P. sÃ£Ì„jh m. `share, partnership', ËšjhÄ• m. `partnership' prob. < SÄ• á¹• Å›A -- .
Addenda: sÄ• hÄ• yya -- : WPah.ká¹-g. (kc.) sÃ¡jÌˆÉ” `joint, common'; Wkc. sajÌˆe f. `joint (of property)' (absence of -- h -- ?).

13382 *sÄ• huá¸• a -- `a kind of cloth'. [Cf. *SÄ• LU --]
Pa. sÄ• hula -- cÄ«vara -- n. `a coarse cloth', sÄ• hunna -- (v.l. Ëšhuá¹‡á¸• a -- ) `strip of ragged cloth'; Pk. sÄ• hulÄ« -- , ËšliÄ• -- f. `cloth' DeÅ›Ä«n.; P. sauá¹›h, sauá¹› f.m. `quilt, quilt worn as a cloak'; Ku. sauá¹› `blanket'; G. sÉ”á¹›i f. `portion of sÄ• á¹›Ä« drawn over the eyes as a veil', sÉ”á¹›É” m. `upper garment of men or women'.
Addenda: *sÄ• huá¸• a -- : OMarw. saÃ¼á¹›a `quilt' (MewÄ• á¹›Ä« soá¹›); H. sauÌƒá¹›, Ëšá¹›Ä• `heavy cloth used as a garment'.

13383 sÄ• ËŠhya -- in cmpd. `conquering' RV., n. `help, fellowship' MBh., sÃ¡hya -- `tolerable, equal to, strong', n. `help' MBh. [âˆšSAH]
Pk. sajjha -- `capable of bearing', m. `help'. -- See SÄ• HÄ• YYA -- .
SI `fasten': *SITRA -- , Sá¸—TU -- , Sá¸—TRA -- ; -- *SITTHA -- ?.

13384 siá¹• hÃ¡ -- m. `lion', siá¹• hÄ«ËŠ -- f. RV.
Pa. sÄ«ha -- m. `lion', sÄ«hÄ« -- f., Dhp. siha m., Pk. siá¹• ha -- ,

siá¹• gha -- , sÄ«ha -- m., sÄ«hÄ« -- f.; Wg. sÄ« `tiger'; K. sah, sÃ¼h m. `tiger, leopard'; P. sÄ«Ëœh, sihÃ£Ì„ m. `lion', bhaá¹-. sÄ«h `leopard'; WPah.khaÅ›. sÄ«Ë‹ `leopard', cur. jaun. sÄ«h `lion'; Ku. syuÌ„Ìƒ, syÅ« `tiger'; Mth. sÄ«Ëœh `lion', H. sÄ«Ëœgh, sÄ«h m., OG. sÄ«ha m.; -- Si. sÄ«, siha â†• Pa. -- L. Å›Ä©h, khet. Å›Ä« `tiger' with Å› -- from Pers. lw. Å›er `tiger'. -- Pa. sÄ«hinÄ«<-> f. `lioness'; K. sÄ«miÃ± f. `tigress, leopard'; P. sÄ«haá¹‡Ä« f. `tigress'; WPah.bhal. se_hiá¹‡i f. `leopard withcubs', jaun. sÄ«Ëœhaá¹‡ `tigress'; H. sÄ©ghnÄ« f. `lioness'.
Addenda: siá¹• hÃ¡ -- : WPah.ká¹-g. sÄ«ËŠ m. `lion, leopard, brave man', sÄ©ËŠÉ™á¹‡, sÄ«Ëœá¹‡ (with high level tone) f. `lioness' (also sÄ«Ëœá¹‡ Him.I 214 misprint with I?).

13385 siá¹• hala -- m. `Ceylon', pl. `Sinhalese' MBh., Ëšlaka<-> VarBrÌ¥S. Pa. sÄ«hala -- , Ëšlaka -- `Sinhalese', Pk. siá¹• hala -- , sÄ«hala -- . -- Si. heá¸·a `Ceylon', (h)eá¸·u `pertaining to the language of Ceylon' (GS 25) < *coá¸·iya -- s.v. COÌ„á¸• A -- 2.
siá¹• hÄ• á¹‡a -- see Å›RÌ¥á¹…KHÄ• á¹‡IKÄ• -- .
Addenda: siá¹• hala -- : â€ SIá¹• HALADVÄ«PA -- .

13385a â€ siá¹• haladvÄ«pa -- `Ceylon' BHSK. [SIá¹• HALA -- , DVÄ«PÃ¡ -- ] Md. (old) oá¸·udÅ« `Ceylon'.

13386 sÃ-katÄ• -- f. `grain of sand', (usu. pl.) `sand, gravel' VS., sigatÄ• -- f. Kap. [Collective formation from sika -- in Å›vÄ“ta -- sika -- druka -- `scattering white sand' T&capamacr;r. 1. 12. 3 A. Sharma in BhÄ• rata -- kaumudÄ« 873. Kaf. and some Dard. forms attest IA. Å› -- corresponding to Ir. q -- and s -- (OPers. qikÄ• -- , Bal. six, Psht. Å¡É™ga, &c. EVP 73) and support E. Benveniste BSL xxx 60 in assumption that s -- forms of Sk. and other Dard. languages and WPah. (which distinguish Å› and s) are loans from or influenced by Iranian. Variations in Kaf. and Dard. of -- g -- ~ -- k<-> and -- l -- ~ -- t -- may be due to borrowings within that group or to later Ir. influences or they may, in part at least, be due to suffix. variation like that of sÃ-katÄ• -- ~ *sikatÄ« -- (in sikatyÃ -- VS.) ~ siktÄ• -- lex. ~ *sikyÄ• --]
*Å›ikatÄ• -- : Kt. Ä‹Ã¼, Ä‹Ã¼yÃ¼ `sand', Wg. Å¡oÌ„, Ash. Å¡oÌ„Ìƒá¹›É™, Dm. Ä‹Ä«Ëœa, Kho. Å¡ugÃºr (< earlier *Å¡igud â†' Kal.rumb. Å¡Ä«gou, st. Å¡Ä«gol -- , urt. Å¡igÉ™r).
sÃ-katÄ• : Pa. sikatÄ• -- f. `sand, gravel', NiDoc. siǵataá¹• mi loc.

sg.; Pk. sikayÄ• -- , sigayÄ• -- f. `sand', PaÅ¡.dar. sÄ“Ì†o, chil. sÄ«Ã³u, kuá¹›. sÄ«u, ar. sioÌ„, Shum. sÄ«ËŠu, Gaw. sÄ«ËŠuÌƒ; <-> â†• Ir. dialect preserving -- t -- (?): Woá¹-. sigit f. (Å¡igit infl. by Psht. Å¡É™ga Buddruss Woá¹- 126), Bshk. sigit f.
*sikyÄ• -- , *sikyatÄ• -- (cf. Ir. *sikya -- E. Benveniste loc. cit.): K. seÌ†kh, dat. seÌ†ki f. `sand, file' (semant. cf. RÄ“TRA -- ); WPah.khaÅ›. sikk `gravel', bhal. sikkÄ• f.
Ext. -- l -- (cf. sikatilÃ¡ -- `sandy' BhartrÌ¥.) perh. in Kt. Ä‹ele `sand', PaÅ¡.lauá¹›. siyÄ“l m., gul. sÄ“l m. IIFL iii 3, 161, Tor. sIgl'l m., Chil. Gau. sigil, Sv. Å¡igala (Å¡ -- from Psht. Å¡É™ga â†’ Phal. Å¡Ã-ga f. NOPhal 48); Phal. sÃ-gll m. `fine sand'; Sh.gil. sÄ-gÄƒl m. `sand', pales. slgll. sikatilÃ¡ -- see SÃ-KATÄ• -- .
Addenda: sÃ-katÄ• -- : x Å›ARKARÄ• -- 1 (Pk. sikkarÄ• --) Add2; poss. also in Pk. sikayÄ• -- , K. sÄ“k -- , WPah. sikk, sikkÄ• .

13387 *sikka -- `defective'. 2. *siá¹…ga -- .
1. N. sikro `sickly, weak, dry (of a tree)', sikaá¹-e, sikuá¹-e `sickly, weak, thin', sb. `a thin man'; H. sikuá¹›Ä•  , suká¹›Ä•  , saká¹›Ä• `shrivelled'; G. sÄ«k `ill'.
2. Pk. siá¹• ga -- `weak, thin'.
Addenda: *sikka -- `defective'. [~ Drav. DED 2065, also Tam. caá¹…ku `be dispirited' DED 1882?]
Ku. sakÄ«á¹‡o `to be exhausted, succumb', N. saknu, sakinu `to be finished' rather than < *Å›AKYATI? (J.C.W.); -- OP. sikka f. `desire, longing', L.mult. sik f.?

13388 siktÃ¡ -- `sprinkled, wetted' RV. [âˆšSIC]
Pa. sitta -- `sprinkled', Dhp. sita -- , Pk. sitta -- , setta -- ;

Kho. (Lor.) sIt `silt, dregs'; Or. (Sambhalpur) sitli `marshland'; -- pass. pres. st. *sipp -- after MIA type litta -- ~ lippaÃ¯: Pk. sippaá¹• ta -- `being sprinkled', whence (after lippaÃ¯ ~ liá¹• paÃ¯) act. Pk. siá¹• paÃ¯, G. sÄ©pvuÌƒ `to sprinkle, water', sÄ©pá¹‡Ä« f. `sprinkling', M. Å›Ä©pá¹‡&etilde; `to sprinkle', Å›Ä©paá¸• á¹‡&etilde; `to sprinkle, scatter'.

13389 sikthÃ¡ -- 1 m. `boiled rice from which water has been poured off' SuÅ›r., `lump of rice in a ball' KathÄ• s. [âˆšSIC?]
Pa. sittha -- n. `lump of boiled rice'; Pk. sittha -- , Ëšaya<-> n. `a preparation of rice'; Ku. sito `a cooked grain of rice'; N. sito `crumb (esp. of boiled rice)'; Mth. sÄ«th `boiled rice'; Aw.lakh. sÄ«th `a single grain'; H. sÄ«th m. `rice water, rice gruel'; G. sÄ«t n. `grains of cooked rice'; M. Å›Ä«t n. `a grain of boiled rice', Å›itá¸• Ä« f. `lump, clot (of buttermilk, curds, blood, &c.)'; Ko. Å›Ä«ta `rice'.

13390 siktha -- 2 (Å›iktha -- MW.) n. `beeswax' KÄ• lac., Ëšaka -- n. lex.
Pa. sittha -- , Ëšaka -- n. `beeswax', Pk. sittha -- , Ëšaya -- n., K. syothu m., L. P. sitthÄ• m. -- X Å›iá¹£á¹-Ã¡ -- 1, *Å›aiá¹£á¹-ya- (cf. esp. madhu -- Å›iá¹£á¹-a -- n. `wax' R.): WPah.bhal. Å›etthu n., jaun. sÄ«á¹-ha. *sikyatÄ• -- . *sikyÄ• -- `sand' see SÃ-KATÄ• -- .

13391 *sikvaka -- `liquid(?) fat'. [Cf. Toch. saku, sekwe `fat (?)' NTS xv 250. -- âˆšSIC]
Ash. Å¡ikÄ• ËŠ `the fat (of animals)', Wg. sakÄ• ËŠ, Kt. skoÌ„, Pr. iskÄ«ËŠ, Dm. iskaÌ‚, Gaw. sikÃ¡ NOGaw 49 (rather than < CIKKA -- 2).

13392 *siá¹…kÄ• -- `a partic. kind of grass'. [â†• Drav. Tam. cÄ«ku `broom grass' T. Burrow BSOAS xii 140]
Pk. siá¹• kÄ• -- f. `root stem of the grass Andropogon muricatus'; P. sÄ«Ëœk f. `the grass Anathorium muricatum (scented roots of which are used for making screens)'; H. sÄ«Ëœk f. `spiky culm of Andropogon muricatus (of which brooms are made)'.
*siá¹…ga -- `defective' see *SIKKA -- .
SIC `sprinkle': SIKTÃ¡ -- , *SIKVAKA -- , SICYÃ¡TÄ“, *SIÃ±CA -- , SIÃ±CÃ¡TI, SIÃ±CANA -- , Sá¸—KA -- , SÄ“CANA -- , SÄ“CAYATI, *SÄ“CAYITAVYA -- ; ABHIá¹£Ä“KA -- , ABHIá¹£Ä“KYA -- , ABHIá¹£Ä“CITA -- , Ä• SÄ“CAYATI, UTSIKTA -- , *UTSIKNA -- , ÃºTSIÃ±CATI, UTSÄ“CAYATI, UPASá¸—CANA -- , *NIá¸¥SIÃ±CA

-- , *PRASIKTI -- , *PRASIKNA -- , PRASÄ“KA -- , PRASÄ“CAYATI, *VIá¹£Ä“KYA -- , *VIá¹£Ä“CANA -- ; -- SIKTHÃ¡ -- 1?

13393 sicyÃ¡tÄ“ `is sprinkled' RV. [âˆšSIC]
Pk. siccaá¹• ta -- pres. part. `being sprinkled'; Kho. (Lor.) Ä• iÄ• eik `to pour from one vessel to another' (or < Å›UCYATI); A. xisiba `to sprinkle, scatter, sow broadcast, bale', xisani `baling scoop'; -- with -- jj -- after act. siÃ±j<-> < SIÃ±CÃ¡TI: L. sijjaá¹‡ `to be moistened', awÄ• á¹‡. sijjuá¹‡ `to be wet'; P. sijjá¹‡Ä• `to be watered', caus. sijÄ• uá¹‡Ä• (see also SVIDYATI).
*siÃ±ca -- `emission'. [Replaces Sá¸—KA -- . -- âˆšSIC]
*NIá¸¥SIÃ±CA -- .
Addenda: sicyÃ¡tÄ“: Garh. sÄ«cá¹‡u `to sprinkle' or < SINÌ„CÃ¡TI.

13394 siÃ±cÃ¡ti `pours out, sprinkles' RV. [âˆšSIC]
Pa. siÃ±cati `sprinkles', Dhp. sija imper., Pk. siá¹• caÃ¯; P. siÃ±já¹‡Ä• `to water, irrigate', WPah.khaÅ›. sÄ©jÌˆnÄ• , (Joshi) sÄ©já¹‡u, N. sÄ©cnu, A. xÄ©siba; B. s&etilde;cÄ• , ch&etilde;cÄ• `to irrigate, bale out'; Or. sÄ©cibÄ• , chiÃ±cibÄ• `to sprinkle, irrigate'; Bi. sÄ©cwÄ• h `man who distributes water from irrigation channel'; Bhoj. sÄ©cal `to drench'; Aw.lakh. sÄ«Ëœcab `to irrigate'; H. sÄ«ËœcnÄ• , chÄ«ËœcnÄ• `to irrigate, throw out (water)'; G. sÄ©cvuÌƒ `to irrigate'; M. Å›Ä©Ä‹á¹‡&etilde; `to sprinkle' (replaced by Å›Ä©pá¹‡&etilde; see SIKTÃ¡ --); Si. isinavÄ• , ihiËš `to sprinkle, scatter about'.
Addenda: siÃ±cÃ¡ti: Garh. sÄ«cá¹‡u `to sprinkle' or < SICYÃ¡TÄ“.

13395 siÃ±cana -- n. `sprinkling' Hcat. [âˆšSIC]
Pa. siÃ±canaka -- adj. `sprinkling', Pk. siá¹• caá¹‡a -- n.; G. sÄ©caá¹‡iyuÌƒ n. `rope to draw water with from well'.
*siÃ±cÄ• na -- `falcon' see SAÃ±CÄ• NA -- .

13396 *siá¹-á¹-a -- `ear of corn, straw (?)'.
S. siá¹-o m. `ear of corn', L. P. siá¹-á¹-Ä• m.; -- N. siá¹-o, siá¹-ho `dry twig'?

13397 *siá¸• ha -- `sail'. [Cf. Å›Ä«ta -- 2 n. `sail' BHSk., Pa. sÄ«ta -- n.]
Pk. saá¸• ha -- m. `sail' DeÅ›Ä«n., S. siá¹›hu m., L. siá¹›h m., G. saá¸• h m., M. Å›Ä«á¸• n.

13397a sitÃ¡ -- `white' MBh. [MIA. < Å›vita -- `white' SÄ• y. infl. by Ã¡sita -- `black']
Pa. sita -- `white', Pk. sia -- .
*SITOÌ„PADÄ«KA -- .

13398 *sitoÌ„padÄ«kÄ• -- `white ant'. [SITÃ¡ -- , UPADÄ«ËŠKA --]
L. sivvÄ« f. `white ant', mult. sivÄ« f.: altern. (as S. sÄ«vÄ« f. `weevil' cert.) < SÄ«MIKÄ• -- .

13399 *sittha -- `bowstring' [Cf. *SITRA -- . -- âˆšSI?]
Pk. sittha -- n., ËšthÄ• -- f. `bowstring', M. Å›Ä«t n.

13400 *sitra -- `tie, string'. [Cf. Sá¸—TRA -- and prÃ¡siti -- `fowler's net' RV., Å›iá¹-Ä• -- f. `rope (?)' DivyÄ• v. -- âˆšSI1]
S. siá¹-ro m. `one of the strings suspended from above in a loom to support the web'.
siddha -- 1 `driven off' see *SIDHYATI1.

13401 siddha -- 2 `accomplished, skilled' MBh., `perfected' Mn., m. `holy person' MBh. 2. `prepared (of food)' Mn. [âˆšSIDH2]
1. Pa. Pk. siddha -- `succeeded, perfected'; K. syodu `straight'; S. sidhu m. `holy man', sidho `straight' (and pp. of sijhaá¹‡u < SÃ-DHYATI2); L. sidh m. `accuracy', siddhÄ• (Ju. sidhÄ• ) `straight, upright', P. siddhÄ• ; WPah.bhal. siddhyoá¹‡Å« `to be straight', jaun. sÄ«dhoÌ„ `straight'; Ku. sidho, sido `simpleton'; N. sidho `fair, straightforward'; B. Or. sidhÄ• `straight, honest', H. sÄ«dh, sÄ«dhÄ• ; G. sÄ«dhuÌƒ `straightforward', sidhvuÌƒ `to be accomplished', sÄ«dÄ• vuÌƒ `to be distressed'; Si. sidu `effected, perfect, pure'. -- See Add.
2. Pa. Pk. siddha -- `cooked'; S. sÄ«dho m. `undressed provisions' (â†• G.?); N. sidhro `dried rotten fish'; A. xidhÄ• `raw food supplied to a guest', Or. sidhÄ• , sidÄ• , Bi. sÄ«dhÄ• ; Mth. sidhÄ• `provisions, food'; H. sÄ«dhÄ• m. `uncooked food'; G. sÄ«dhuÌƒ n. `undressed provisions'; M. Å›idhÄ• m. `undressed rice or corn and fuel to cook it'.
*SAIDDHA -- ; *SIDDHAVARTMAN -- , *SIDDHAVRÌ¥TTI -- , SIDDHÄ• NTA -- .
Addenda: siddha -- 2: WPah.ká¹-g. sÃ-ddhÉ” `straight'; Si. idi -- karanavÄ• `to make, construct' EGS 21.

13402 *siddhavartman -- `having a direct way'. [siddha -- 2 vÃ¡rtman --]
M. Å›idhoá¹- `straight, direct (of a road)'.

13403 *siddhavrÌ¥tti -- `upright conduct'. [siddha -- 2, vrÌ¥tti --]
Mth. sidhauá¹-Ä« `uprightness'.

13404 siddhÄ• nta -- m. `established end, doctrine' MBh. [siddha -- 2, Ã¡nta --]
Pa. siddhanta -- m. `doctrine', Pk. siddhaá¹• ta -- m.; Mth. (ETirhut) sidhÃ£Ì„t `settlement of conditions of marriage among SotÄ« Brahmans'; -- Si. sidat `doctrine, conclusion' (EGS 178) â†• Pa.

13405 siddhi -- f. `accomplishment, success' MBh., `supernatural powers' SÄ• á¹• khyak. [âˆšSIDH2]
Pa. siddhi -- f. `accomplishment', KharI. sidhi; Pk. siddhi -- f. `completion, magic power'; K. seÌ†d f. `success, superhuman power'; S. sidhÄ« f. `miracle'; P. siddh f. `straight course'; Ku.gng. Å›idi `success', Mth. sidhi; H. sÄ«dh, sÄ«dhÄ« f. `straightness, direct line, aim'; Si. idi `completion, work, superhuman power'.
SIDH1 `depart, repel': siddha -- 1, *sidhyati, sá¸—dhati, *sÄ“dhyatÄ“; pratiá¹£Ä“dha -- .
SIDH2 `accomplish': siddha -- 2, siddhi -- , sÃ-dhyati2, sidhrÃ¡ -- , *sindhati, *saiddha -- ; *utsidhyati, prÃ¡siddha -- ; -- âˆšsÄ• dh.

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13406 sidhmÃ¡ -- `white -- spotted' TS., m.n. `a kind of leprosy' Car., sidhman -- m.n. MBh. 2. *saidhma -- .
1. M. Å›ib&etilde; n. `white -- spotted leprosy'.
2. H. sem m. (f.?) `leprosy producing discoloration of the skin'.

13407 *sidhyati1 `goes away'. 2. sá¸—dhati `drives off' RV. 3. *sÄ“dhyatÄ“ `is driven off'. 4. siddha -- 1 `driven off' PaÃ±cavBr. [âˆšSIDH1]
1. Pk. sijjhaÃ¯ `goes'.
2. Pk. sÄ“haÃ¯ `drives off'.
3. H. sejhnÄ• `to get out of the way'.
4. P. sidh m. `departure'; -- S. sidhÄ• u m. `departure'; H. sidhÄ• nÄ• `to go, set out, die'; G. sidhÄ• vvuÌƒ `to go, depart'; -- with âˆšKRÌ¥1 (cf. P. sidh kará¹‡Ä• `to depart'): S. sidhÄ• raá¹‡u `to go', P. sidhÄ• rnÄ• ; N. sidhÄ• rnu `to depart', H. sidhÄ• rnÄ• , G. sidhÄ• rvuÌƒ.

13408 sÃ-dhyati2 `is accomplished, succeeds' RV., `is well cooked' W. (SIDDHA -- 2 `cooked' Mn.). [âˆšSIDH2]
Pa. sijjhati `succeeds' (pp. siddha -- `succeeded, cooked'); Pk. sijjhaÃ¯ `is accomplished, is done, is cooked'; S. sijhaá¹‡u `to be acquired, be cooked or seethed', tr. `to seethe', L. sijjhaá¹‡, (Ju.) sijhaá¹‡ `to be settled, be paid (of debt), sink into its place (of wellmasonry)'; P.ludh. sijjhanÄ• `to have a settlement, be avenged'; A. xizÄ• iba tr. `to accomplish, boil, cook', intr. `to be accomplished, &c.'; B. sijhÄ• , sijÄ• `to be boiled', Or. sijhibÄ• , sijibÄ• , Mth. sÄ«jhab; Bhoj. sÄ«Ëœjhal `to cook'; H. sÄ«jhnÄ• (whence also sijhnÄ• ) `to be boiled, be seethed'; OG. sÄ«jhaÃ¯ `is accomplished', G. sijhvuÌƒ, sijvuÌƒ `to be accomplished, be parboiled, be scorched, be burnt, be distressed', tr. `to accomplish, appease'; M. Å›ijÌˆhá¹‡&etilde;, Å›ijÌˆá¹‡&etilde; `to be cooked by boiling'; Ko. Å›ijtÄ• `cooks'; OSi. hideyi `is cooked', Si. idenavÄ• intr. `to ripen, mature' (EGS 21 wrongly < Å•ÌŠDHYATI). <-> Forms of B. Or. G. M. with sÄ-Ì„j -- prob. with regular loss of aspiration < sÄ-Ì„jh -- , but poss. < *Å›RÄ«YATÄ“.
Addenda: sÃ-dhyati2: Si. -- read EGS 321.

13409 sidhrÃ¡ -- `efficacious' RV., `perfect' Uá¹‡. [âˆšSIDH2]
P. sidhrÄ• -- pudhrÄ• `simple'.
sina -- see Å›Ä«Rá¹‡Ã¡ -- .

13410 *sindÄ« -- `date -- palm'.
Pk. siá¹• dÄ«, siá¹• doÌ„lÄ« -- f. `date -- palm'; M. Å›Ä©d, Å›Ä©dÄ«, Å›Ä©dhÄ« f. `wild date -- palm'.
sinduvÄ• ra -- see SINDÅ«RA -- 2.

13411 sindÅ«ra -- 1 n. (sindÅ«rikÄ• -- f. lex.) `red lead, vermilion'
KathÄ• s. 2. saindÅ«ra -- `coloured with red lead' RatnÄ• v.
1. Pk. siá¹• dÅ«ra -- n. `red lead', K. seÌ†Ì£ndÃ¼rÃ¼ f., S. sinduru m., P. saÌƒdhÅ«r m., Ku.gng. sinÅ«r, N. sÄ©dur, sÄ©dhur, sinur, A. xindur, B. sÄ©dur, Or. sÄ©dÅ«ra, Mth. sindur, H. sindÅ«r m. (sindÅ«rÄ•  m. `box of red lead'), G. sindÅ«r, Ko. Å›indÅ«ru.
2. Pk. seá¹• dÅ«ra -- n. `red lead', A. xendur (xenduri `red as vermilion'), Bi. Mth. s&etilde;dur, senur, Bhoj. senur, H. s&etilde;dÅ«r m.; M. Å›&etilde;dÅ«r m. `red lead', Å›&etilde;drÄ•  `coloured with it'.
*SINDÅ«RAKUá¹-AKA-
Addenda: sindÅ«ra -- : WPah.ká¹-g. sÉ™ndÅ«r m. `red pigment (vermilion)' prob. â†• H. Him.I 218, Garh. sindÅ«r.

13412 sindÅ«ra -- 2 m. `a kind of tree' lex., sinduvÄ• ra -- m. `the small tree Vitex negundo' KÄ• v., Ëšaka -- m. lex., sindhu<-> vÄ• ra -- m. MBh., sindhuka -- m. VarBrÌ¥S., sindÅ«rÄ« -- f. `Grislea tomentosa' lex.
Pa. sinduvÄ• ra -- m., ËšrikÄ• -- , ËšritÄ• -- f., sindhavÄ• ra -- m., sindhuvÄ• ritÄ• -- f. `Vitex negundo'; Pk. siá¹• duvÄ• ra -- m. `a kind of tree'; Si. siduvara, Ëšraá¹‡a `Vitex negundo'; <-> Kho. Å¡inÇ°Å«r `Eleagnus'?

13413 *sindÅ«rakuá¹-aka -- `vermilion jar'. [sindÅ«ra -- 1, kuá¹-a -- 1]
Bi. sindhorÄ• `large box for carrying red lead', OAw. siá¹• dhorÄ« f.

13414 *sindhati `tries to effect'. [âˆšSIDH2]
P. sinnhaá¹‡Ä• `to take sight, aim at', caus. sinhÄ• uá¹‡Ä• .

13415 sÃ-ndhu -- f. `river, the Indus', m. `flow (in general), sea' RV.
Pa. sindhÅ« -- f. `river', sindhu -- m. `ocean'; Pk. siá¹• dhu -- f. `river, the Indus'; á¸Œ. sina f.(?) `river', Tir. sÄ«nd, Kho. sin, Mai. sÄ«n; Sh.gil. sÄ-n f. `river, esp. the Indus' (earlier *sind â†’ Bur. sinda), jij. sÄ«n; K. seÌ†nd f. `river', syundu m. `the Indus'; S. sindhu f. `the Indus', L. sinnh f., (Ju.) sÄ©dh m.; P. sÄ«Ëœdh m. `the Indus, province of Sindh'; H. sindhÅ« m. `ocean, the Indus'; Si. sinÌ†du, sidu `river, ocean'.
SAINDHAVÃ¡ -- .
sindhuka -- see SINDÅ«RA -- 2.

13416 sindhura -- m. `elephant' RÄ• jat., sindhu -- m. Apte.
Pk. siá¹• dhura -- m. `elephant', Si. sidurÄ• EGS 179.
sindhuvÄ• ra -- see SINDÅ«RA -- 2.

13417 *sippÄ« -- `shell'. [â†• Drav. Tam. cippi DED 2089]
Pa. sippÄ« -- , sippikÄ• -- f. `pearl oyster', Pk. sippÄ« -- f., S. sipa f.;
L. sipp `shell', sippÄ« f. `shell, spathe of date palm', (Ju.) sip m.,
sippÄ« f. `bivalve shell'; P. sipp m., sippÄ« f. `shell, conch'; Ku. sÄ«p,
sÄ«pi `shell'; N. sipi `shell, snail shell'; B. sip `libation pot', chip `a
kind of swift canoe' S. K. Chatterji CR 1936, 290 (or < Ká¹£IPRÃ¡ -- ?); Or.
sipa `oyster shell, mother -- of -- pearl, shells burnt for lime'; Bi.
sÄ«pÄ« `mussel shells for lime'; OAw. sÄ«pa f. `bivalve shell', H. sÄ«p f.;
G. sÄ«p f. `half an oyster shell', chÄ«p f. `shell'; M. Å›Ä«p, Å›Ä©p f. `a
half shell', Å›Ä©pÄ• m. `oyster shell'; -- Si. sippiya `oyster shell' â†•
Tam.

13418 simasimÄ• yatÄ“ `bubbles, simmers, crackles' MÄ• rkP., Å›imiÅ›imÄ• yati
`simmers' VarYogay., simisimÄ• yatÄ“ `quivers' KathÄ• s. [Onom.]
Pk. simasimÄ• yaÃ¯, simisimËš `simmers'; N. simsim `falling in light
showers', simsime `drizzling', A. ximximÄ«yÄ• ; H. simsim, sumsum f.
`sizzling'.

13419 *simm -- `ooze'.
K. syomu, syombu m. `sediment, silt'; S. simaá¹‡u `to ooze', sima f. `ooze',
semo m. `leakage, spring of water'; L. simmaá¹‡ `to ooze', sem f. `oozing';
P. simmá¹‡Ä• `to ooze'; Ku. sÄ«m, simÄ• r `swampy land', simailo `marshy'; N.
sim `marsh, bog'.
Addenda: *simm -- : cf. OP. summu m. `spring, source of river', P. sumb m.
â€ *siyÄ• la -- see SYÄ• LÃ¡ -- .

13420 *sirati `moves, flows'. [âˆšSRÌ¥]
Altern. < *srÌ¥yatÄ“ s.v. SÃ¡RATI: S. siraá¹‡u `to flow, glide' (whence tr.
seraá¹‡u `to move, put on one side'); N. sirra `spoutingly (of blood or
water flowing)'; M. Å›irá¹‡&etilde; `to enter, go in (usu. forcibly or
smartly)', caus. Å›iraviá¹‡&etilde; `to insert'; -- ext. -- kk -- : S. sirko
m. `flowing, gliding'; N. sirko `a rush or stream (of milk)'; M.
Å›iraká¹‡&etilde; `to enter', Å›irkaviá¹‡&etilde; `to thrust, pierce'.

13421 sirÄ• ËŠ -- f. (and sÄ«rÄ• ËŠ -- RV.) `stream' RV., `vein, nerve, tendon' YÄ• jÃ±., Å›iri -- , Å›Ä«rÄ« -- f. `vein' MaitrS. [Only s -- in NIA. -- âˆšSRÌ¥?]
Pa. sirÄ• -- f. `vein, nerve, tendon'; Pk. sirÄ• -- , chirÄ• -- f. `vein, sinew'; K. sÄ“r f. `bleeding at the nose, bleeding'; WPah.bhal. sÄ«r f. `sinew', jaun. sÄ-Ì„r `sinew, nerve'; A. xir `vein, artery', xerÄ• `long slender and round thing, long raised weal'; B. sir `vein, artery', Or. sira; Mth. sÄ«r `fibrous root of tree or plant'; OG. sira f. `stream', G. ser f. `vein'; M. Å›Ä«r f. `vein, artery, muscle, nerve, tendon, bowel'.
sirÄ• la -- 1; *nakrasirÄ• -- .
Addenda: sirÄ• ËŠ -- : WPah.ká¹-g. sÄ«ËŠr f. (obl. -- a) `sinew'.
SIV: â€ SÄ“VAYATI.

13422 sirÄ• la -- 1, Ëšlu -- `having large or numerous veins' VarBrÌ¥S. [SIRÄ• ËŠ --]
Or. sirÄ• á¸·a `having conspicuous veins'; M. Å›irÄ• á¸· `having varicose veins, veiny, streaky'.

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13423 sirÄ• la -- 2 n. `fruit of Averrhoa carambola', ËšlÄ• -- f. `a kind of plant', Ëšlaka -- m. `Vitis quadrangularis' lex.
Or. sirÄ• á¸·a `fruit of Averrhoa carambola'; M. Å›irÄ• á¸·Ä« f. `Cucumis sulcatus or acutangulus', Å›irÄ• á¸·&etilde; n. `its fruit'.

13424 silÄ• cÄ«ËŠ -- f. `partic. medicinal plant' AV.
WPah.bhad. suleÄ« f. `partic. bitter herb'?
SIV `sew': SÄ«VANA -- , SÄ«VAYATI, SÄ«ËŠVYATI, SÄ“VANÄ« -- , *SÄ“VYA -- , SYÅ«TÃ¡ -- , SYÅ«NA -- , SYÅ«ËŠMAN -- ; Ä• SÄ«VYATI, *UTSÄ«VAYATI, *UTSÄ«VYATÄ“, *PRASÄ«VYAKA -- , PRASÄ“VA -- , *PRASYÅ«YATI, SAá¹• SYÅ«TA -- ;

-- SÅ«ËŠTRA -- ?
*siá¹£á¹‡Ä• sÄ• -- `desire to bathe' see SNÄ• TÃ¡ -- .

13425 *sisuna -- `nettle'.
Ku. sisuá¹‡o, sisá¹‡o `nettle', N. sisnu. -- Ku. syÅ«á¹‡o, sÄ«no `nettle'
cf. SÄ“HUá¹‡á¸• A -- .
sisnÄ• sati see *SAá¹• SNÄ• TI.
sihuá¹‡á¸• a -- see SÄ“HUá¹‡á¸• A -- .
sÄ«kara -- see Å›Ä«KÃ¡RA -- .

13426 sÄ«ËŠká¹£atÄ“ `wishes to overcome' RV. [Desid. of âˆšSAH or âˆšSAGH as Å›Ã-Ká¹£ATI of âˆšÅ›AK1]
Gy. eur. sik -- `to learn, teach', sikav -- , siker -- `to teach'; Sh.gil.
sÄ-cÌ£Ã³Ä-kiÌ¯, pret. sÄ-cÌ£&iacutebrev;lÅ-s `to learn', caus.
sÄ-cÌ£arÃ³Ä-kiÌ¯ `to teach', (Lor.) caus. sicÌ£oIki, pret.sicÌ£e_g*ls `to
send a message to', gur. sincÌ£á¹“ná¹·, caus. sÄ-ncÌ£Äƒyá¹“ná¹· (~ koh.
Å¡icÌ£oÌ„ná¹·, Å¡icÌ£&ahacek;yá¹“ná¹·). -- Since all the other NIA. lggs.
which distinguish Å› from s either have Å› -- as in Sh.koh. or have cÌ£icÌ£h
-- (prob. < *Å¡icÌ£h --), it is possible, or even probable, that Gy. sik --
< *Å¡hik -- < *Å¡ikh -- (but see BSOS xxii 496) and that Sh.gil. gur. sicÌ£
-- was dissimilated from Å¡icÌ£ -- and that all are < Å›Ã-Ká¹£ATI.

13427 *sÄ«á¹-á¹-a -- `whistle'. [Onom. cf. Å›Ä«t, sÄ«t]
S. sÄ«á¹-a f. `whistle', L. sÄ«á¹- m., P. sÄ«á¹-Ä« f., Ku. seá¹-Ä«,
sÅ«á¹-Ä«, N. B. siá¹-i, H. sÄ«á¹-Ä« f., G. siá¹-Ä« f., M. Å›iá¹-Ä« f.

13428 sÄ«ËŠtÄ• -- f. `furrow, goddess of agriculture' RV.
Pa. sÄ«tÄ• -- f. `furrow', Pk. sÄ«Ä• -- f., Sh. (Lor.) sÄ«; L. sÄ«Ëœ, sÄ«aÌƒ
f., sÄ«vÄ«Ëœ f., sÄ«yÃ£Ì„ m. `a ploughing', awÄ• á¹‡. sÄ«Ëœ `cultivation'; P.
sÄ«Ëœ f. `furrow, ploughing', ludh. sÄ« f.; WPah. bhal. sihÄ• f. `furrow',
sÄ« f. `the second ploughing', jaun. sÄ«Ëœ `furrow'; Ku. siyo `a ploughing',
gng. Å›yu `furrow', N. siyo; Si. sÄ«, hÄ«, hÄ«ya `furrow, ploughing';P.
siÄ• á¹› m. `furrow', WPah.khaÅ›. se\Ä• á¹› (+?). -- Pk. sÄ«Ä• <-> f. `SÄ«tÄ• ',
OAw. siya.
*SÄ«TIYA -- ; *SÄ«TÄ• DÄ“VÄ« -- , *SÄ«TÄ• DHÄ• RA -- , SÄ«TÄ• YAJÃ±A -- ;
*KOÌ„á¹‡ASÄ«TÄ• -- .
Addenda: sÄ«ËŠtÄ• -- : WPah.ká¹-g. sÄ«ËŠ f. (obl. -- a) `furrow'; SÃ-a
`SÄ«tÄ• ' (retention of -- a due to lw. SÄ«tÄ• Him.I 214).

13428a *sÄ«tÄ• dÄ“vÄ« -- `the goddess SÄ«tÄ• '. [SÄ«ËŠTÄ• -- , DÄ“VÄ«ËŠ --]
H. siyÄ• Å« f. `a deity presiding over agriculture'.

13429 *sÄ«tÄ• dhÄ• rÄ• -- `furrow line'. [SÄ«ËŠTÄ• -- , DHÄ• ËŠRÄ• -- 2]
L.awÄ• á¹‡. si(h)Ä• rÄ• `drill (for sowing seed)'; Or. siÄ• ra `furrow'.

13430 sÄ«tÄ• yajÃ±a -- m. `sacrifice to the furrow' GrÌ¥S. [SÄ«ËŠTÄ• -- , YAJÃ±Ã¡ --]
L.mult. sÄ«n m. `a ploughing'; WPah.jaun. siun `furrow'?

13431 *sÄ«tiya -- , sÄ«ËŠtya -- `ploughed' PÄ• á¹‡., n. `corn' lex. [SÄ«ËŠTÄ• --]
Kal. Å¡ilÄ«ËŠ `millet' (early loan from a dialect in which sÄ« -- > Å¡Ä« -- , e.g. Ash. and Kt.); Kho. siri `barley'.
sÄ«ËŠtya -- see prec.

13432 sÄ«ËŠdati `sits down' RV. [âˆšSAD. -- To be separated from sÄ«dati `sinks, is distressed' MBh., Pa. sÄ«dati `sinks' which reflect Pk. sÄ«aÃ¯ `is tired, is depressed' < Å›Ä«YATÄ“ X sÄ«(d)a(t)i following collision of âˆšSAD and âˆšÅ›AD. Cf. âˆšsad (sÄ«ËŠdati) `viÅ›araá¹‡agatyavasÄ• danÄ“á¹£u' DhÄ• tup. ~ âˆšÅ›Aá¹- `rujÄ• viÅ›araá¹‡agatyavasÄ• danÄ“á¹£u' DhÄ• tup. and SANNÃ¡ -- 2 `dead' AV. VS. TBr. (J. C. W.)]
Pr. Å¡il -- `to sit' NTS xv 300; -- Si. hinÌ†dinavÄ• , inÌ†Ëš `to sit', caus. hinÌ†duvanavÄ• , inÌ†Ëš, indanavÄ• `to set': nÌ† from *sinna -- < SANNÃ¡ -- 1 (with i from pres. st. as in Pa. sannisinna -- s.v. SAá¹• NÃ-á¹£Ä«DATI) after MIA. type bhinna<-> ~ bhindati (GS 74 < sÄ«ËŠdati, H. Smith JA 1950, 185 < *ni -- hinÌ†di -- : nasal also in Ä• SANDÄ«ËŠ -- ); Md. hunnan, innÄ• n `to sit'.
Addenda: sÄ«ËŠdati: Md. innanÄ« (pret. in, absol. inÌ†de) `sits', indanÄ« `sets, plants', bÄ“indanÄ«, bÄ“nËš `sets, detains' (bÄ“ -- ?).

13433 sÄ«dhÃº -- , Å›Ä«Ëš m. `spirituous liquor made from molasses' MBh.
Pk. sÄ«dhu -- , sÄ«hu -- m.n. `spirituous liquid'; S. siva f. `spirituous liquor from fermented rice'.

13434 sÄ«balÄ• -- f. `a partic. plant growing in Himalaya' TBr.
WPah.bhal. seul f. `a partic. herb used as a vegetable'; M. Å›ivá¸·Ä« f.

`the plant Nyctanthes arbor tristis'.

13435 sÄ«mÃ¡n -- `parting of the hair' AV., n.f. `boundary' YÄ• jÃ±.,
sÄ«ËŠmÄ• -- f. both mngs. Mn. 2. Acc. sg. sÄ«mÄ• ËŠnam.
1. Pa. sÄ«mÄ• -- f. `boundary', NiDoc. simaá¹• mi loc.; Pk. sÄ«mÄ• -- ,
ËšmaÄ• -- f. `boundary, field'; K. sum f. `boundary, bridge, parting of the
hair'; S. sÄ«Ëœa f. `boundary', sÄ«Ëœ postp. `till' (whence siÃ£Ì„Ä« m.
`next door neighbour'); L. sÄ«Ëœ, pl. sÄ«aÌƒ f. `boundary', P. sÄ«Ëœ f.,
sÄ«vÃ£Ì„ m. (adv. sÄ«v&etilde; `near'), H. sÄ«Ëœw, sÄ«ËœwÄ• f.; G. sÄ«m f.
`boundary of village or field', M. Å›Ä«Ëœv, Å›Ä«v f., Si. sim -- a, hiËš.
2. P.kgr. sin m. `boundary, point where boundaries of three villages meet';
WPah.jaun. siaá¹‡ `boundary'; N. simÄ• nÄ• `boundary, landmark, coast'; Mth.
simÄ• n `boundary', H. siwÄ• nÄ• m., G. simÄ• á¹›É” m. (dissim. from *simÄ• á¹‡
-- ?). -- Connexion with Kho. simÃ©nu `waistband' very doubtful.
SÄ«MÃ¡NTA -- ; SÄ«MÄ• NTA -- , SÄ«MÄ• NTARA -- , SÄ«MOÌ„LLAá¹…GHANA -- ;
*CATUá¸¥SÄ«MAKA -- , PARISÄ«MAN -- .
Addenda: sÄ«mÃ¡n -- : WPah.ká¹-g. sÃ-uÌƒ f. `boundary', J. sÄ«Ãµ f., Md. im
`boundary', Si. also ima EGS 22.

13436 sÄ«mÃ¡nta -- m. `parting in hair' AV., `boundary', Ëšaka<-> m. MBh.
[Cf. sÄ«mantinÄ« -- f. `woman' MBh. -- SÄ«MÃ¡N --]
Pa. sÄ«manta -- m. `boundary' (sÄ«mantinÄ« -- f. `woman'); Pk. sÄ«maá¹• ta --
, Ëšaya -- m. `parting in hair, outskirt of village'; Ku. syuÌ„ÌƒdÄ«,
syÅ«nÄ« f. `forehead where hair is parted, frontal braiding of a woman's
hair'; A. xeuntÄ• , xeÃµtÄ• `parting in hair'; Or. siuntÄ• `mode of dressing
ringlets of hair on brow', siuntiÄ• `mode of parting combed hair'; M. Å›itÄ•
m., Å›it&etilde; n. `parting in a woman's hair'; -- with unexpl. aspirate:
S. sÄ«ndhi f. `parting in a woman's hair', L. sÄ«ndh, (Ju.) sÄ«Ëœdh f., P.
sÃµdhÄ• m., N. siuÌƒdho, siuÌƒdo; B. sÄ©thÄ• , sÄ©tÄ• `parting in a woman's
hair'; B. Or. sÄ©thi, sÄ©ti `forehead where hair is parted'; Mth. siuÌ„ÌƒthI
`parting of a woman's hair', OG. saÃ¯thaÃ¼ m., G. se_thÉ” m., se_thÄ«,
se_tÄ« f.
Addenda: sÄ«mÃ¡nta -- : Garh. syuÌ„ÌƒD `hair -- parting'.

13437 sÄ«mÄ• nta -- m. `boundary' YÄ• jÃ±., `boundary of a village' R.
[SÄ«MÃ¡N -- , Ã¡NTA --]
Bi. (Gaya) seÌ†wÄ• t `deep furrow (esp. at edge of a field)'.

13438 sÄ«mÄ• ntara -- m. `boundary of a village' MBh. [SÄ«MÃ¡N -- , Ã¡NTARA -- 1]
Pa. sÄ«mantarikÄ• -- f. `interval between the boundaries'; S. siÃ£Ì„dirÄ« f. `next door house', m. `next door neighbour, one whose fields adjoin'; L. savÃ£Ì„drÄ« m. `neighbour' (LM 420 wrongly < sÄ• manta --).

13439 sÄ«mikÄ• -- f. `ant' lex., sÄ«ËŠmika -- m. `anthill' Uá¹‡.
S. sÄ«vÄ« f. `mite, weevil'; -- L. sivvÄ« f. `white ant', mult. sivÄ« f. (or < *SITOÌ„PADÄ«KÄ• --).

13440 sÄ«moÌ„llaá¹…ghana -- n. `passing of the borders' MW. [SÄ«MÃ¡N -- , ULLAá¹…GHANA --]
M. Å›ilaÌƒgaá¹‡ n. `passing of the borders in pompous procession on the festival of DasarÄ• '.

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13441 sÄ«ËŠra -- (sÄ«la -- Kapiá¹£á¹-h.) n. `plough' RV. (ac. to J. Bloch BSOS viii 415 orig. `cords of the plough'), `furrow' DivyÄ• v. [Ac. to BHS ii 596 sÄ«rÄ• á¸¥ nom. pl. (= Pa. sÄ«tÄ• yoÌ„) is mistake for sÄ«tÄ• á¸¥, but A. attests mng. `furrow']
Pa. sÄ«ra -- m. `plough', Pk. sÄ«ra -- m.n.; Sh. (Lor.) siru `a ploughing'; S. sÄ«ra f. `long string by which bullocks are guided in the plough'; P. Ku. sÄ«r m. `land cultivated by owner', N. sir -- jamin; A. xir `furrow, one ploughing', xiraÌ,lÅ« `furrow', xiraÌ,luwÄ• `furrowed'; H. sÄ«r m. (HÅšS f.) `ploughing, land cultivated by owner'; Si. siru -- va, siri `plough', (h)ira, (h)iri -- `line, streak' H. Smith EGS 22 (or < CÄ«RA --).
SAIRA -- ; *SÄ«RAKÅ«á¹-A -- , HALASÄ«RA -- .

13442 *sÄ«rakÅ«á¹-a -- , *sÄ«rÄ• kËš `ploughshare?' [SÄ«ËŠRA -- , KÅ«á¹-A --

3?]
Bi. siraur `furrow', (Patna) siror, (Camparan) sirÄ• ur (sËš ke dharal `to plough'), Mth. (Tirhut) sirÄ• ur.
sÄ«rÄ• ËŠ -- see SIRÄ• ËŠ -- .
*sÄ«rÄ• kÅ«á¹-a -- see *SÄ«RAKÅ«á¹-A -- .

13443 sÄ«vana -- n. `sewing' SuÅ›r., sÄ«vanÄ« -- f. `frenum of prepuce' lex.
2. sÄ“vana -- n. `sewing' SuÅ›r., sÄ“vanÄ« -- f. `suture -- like seams in body' AitBr., `seam' lex. [âˆšSIV]
1. Pk. sÄ«vaá¹‡Ä• -- f. `stitching', Ëšá¹‡Ä« -- f. `needle'; PaÅ¡.ar. sÃ-won, dar. sÃ³wan `sewing'; L.awÄ• á¹‡. sÄ«vá¹‡Ã£Ì„ `sewing'; P. sÄ«uá¹‡ f. `seam'; WPah. (Joshi) sÄ©wá¹‡, Ëšá¹‡Ä« f. `needle'; Ku.gng. Å›iaÌƒ&rtodtilde;a `sewing' (whence Ku. siá¹‡á¹‡o `to sew'); N. syuni `seam'; A. xiyan `sewing', xiyani `seam'; B. siuni `seam'; Mth. syÅ«n `wages for sewing'; OAw. siani `seam', H. sÄ«wan m.f., G. sivaá¹‡, sivá¹‡Ä« f., M. Å›ivaá¹‡ f.
2. Pk. sÄ“vaá¹‡a -- n. `sewing'; PaÅ¡.weg. sewanÄ• `thread'; Tor. sÄ“n `front opening of trousers'; WPah.bhal. se_uá¹‡ f. `needlework, seam'.
*VÄ• SASÄ«VANA -- Add.
sÄ«vayati see next.
Addenda: sÄ«vana -- . 1. WPah.ká¹-g. (kc.) sÃ-vá¹‡ f. (obl. -- l) `needle', Garh. syÅ«á¹‡ f.
2. sÄ“vana -- 2, sÄ“vanÄ« -- : WPah.poet. seuá¹‡e `edging, seam'.

13444 sÄ«ËŠvyati `sews' RV. 2. sÄ«vayati Lalit. [âˆšSIV]
1. Pa. sibbati `sews', pp. sibbita -- , Pk. sivvaÃ¯, pp. sivvia -- , S. sibaá¹‡u; -- altern. < 2: Gy. eur. siv -- `to sew' (rum. suv -- after suv `needle' < SÅ«CÄ« -- ), pal. sÃ-wÄƒr `sews', Ash. Kt. Å¡iw -- , Wg. Å¡uwÄ• -- , Dm. suw -- , sÅ«y<-> (-- u -- from pret. mÅ« suwÃºm < SYÅ«TÃ¡ --), PaÅ¡.ar. sÄ«w -- , weg. sew -- , Kal. 1 sg. sim, Kho. suik (caus. suweik), Bshk. sÄ«y -- , Sh. siÃ³Ä-kiÌ¯, 1 sg. sÄ«ËŠaÌ¯m, K. suwun, L. sÄ«vaá¹‡ (whence anal. pass. sÄ«paá¹‡ and pp. sÄ«tÄ•), WPah. (Joshi) sÄ©wá¹‡u, G. sivvuÌƒ, M. Å›ivá¹‡&etilde;, Å›Ä©vá¹‡&etilde;, Ko. Å›ivaytÄ• , Si. hiva<-> SigGr ii 471. -- Phal. 1 sg. sÃ-lvm (pret. sÄ«tÅ«). -- Pr. aÅ¡yÅ« -- < Ä• SÄ«VYATI?
2. P. siuÌ„Ìƒá¹‡Ä• , sÄ«má¹‡Ä• (caus. savÄ• uá¹‡Ä• , samÄ• Ëš, silÄ• uá¹‡Ä•), WPah.bhal. bhiá¸• . sÄ«á¹‡Å«, Ku. siá¹‡o, N. siunu (caus. silÄ• unu), A. xiba (caus. xiyÄ• iba), B. siyÄ• na, Or. siÄ©bÄ• , Bhoj. siyal, Aw.lakh. sÄ©ab, H.

sÄ«nÄ• (caus. silÄ• nÄ• whence pass. silnÄ•).
Addenda: sÄ«ËŠvyati. 3. Caus. â€ sÄ“vayati Gr. (cf. SÄ“VANA -- 2):
WPah.ká¹-g. se/uÌƒá¹‡Ãµ `to sew', kc. sIá¹½á¹‡o (rather than < SÄ«VAYATI).

13445 sÄ«ËŠsa -- n. `lead', adj. `leaden' VS., sÄ«saka -- m.n. YÄ• jÃ±.
Pa. sÄ«sa -- n. `lead', Pk. sÄ«sa -- , Ëšaya -- n., S. sÄ«ho m., WPah.jaun.
sÄ«soÌ„, Ku. sÄ«so, N. siso, A. xih, B. sisÄ• , Or. sisÄ• , sÄ©sÄ• , H. sÄ«sÄ•
m. (â†' P. sÄ«sÄ• m.), G. sÄ«suÌƒ n., M. Å›is&etilde; n.
sÄ«huá¹‡á¸• a -- see SÄ“HUá¹‡á¸• A -- .
*sÄ«hyu -- `Euphorbia' see SÄ“HUá¹‡á¸• A -- .
SU1 `press out': SÃ¡VANA -- , Sá¹“MA -- , SAUMYÃ¡ -- ; Ä• SAVA -- .
su -- 2 prefix indicating goodness.
*suá¹• stanÄ• -- `trousers' see *SUTTHANÄ• -- .

13446 sukÃ¡lpa -- `easy to correct' AV. [su -- 2, kÃ¡lpa --]
M. sopÄ• `easy of accomplishment, facile, easy' (rather than < *SUVALPAKA --
).
*SUKALPATARA -- .

13447 *sukalpatara -- `easier to be made'. [SUKÃ¡LPA --]
M. sopÄ• rÄ• `easy to do'.

13448 sukumÄ• ra -- `very tender or delicate' MBh., Ëšaka<-> Hariv.,
sukumÄ• la -- PaÃ±cad. [su -- 2, kumÄ• rÃ¡ --]
Pa. sukumÄ• ra -- `delicate', sukhumÄ• la -- (X sukhuma<-> < SÅ«ËŠKá¹£MA --
1), Pk. suumÄ• ra -- , ËšÄ• ËŠla -- , sÅ«mÄ• la -- , saÃ¼mÄ• ra -- , soÌ„mÄ• ra
-- , ËšÄ• la -- (not necessarily with LM 427 X sukoÌ„mala -- ; soÌ„amalla --
n. `tenderness' < saukumÄ• rya -- n.); Wg. sÅ«mlÄ«, (Lumsden) "sumlu -- stah,
simli -- stah" (f.?) `fine, thin' (< *suumala -- with a as in Pk. kumara --
and Kho. kumÃ³ru < *kumarakÄ• --); Ku. swÃ£Ì„l `thin cakes fried in oil';
OG. sÅ«á¹• Ä• laÃ¼ `gentle'; G. suÌƒvÄ• á¸·uÌƒ `soft, smooth'; -- M. sÃµvaá¸·,
somaá¸· `tender' (X SUKOÌ„MALA- LM 427, but prob. rather < it); Si.
sivumÃ¤li `soft, tender, gentle' (or X SÅ«ËŠKá¹£MA -- 1 q.v.).
sukumÄ• la -- see prec.
Addenda: sukumÄ• ra -- [Perh. by pop. etym. â†• MIA. suhumaÌ„Ì†la<-> <
SÅ«ËŠKá¹£MA -- 1 with ext. -- la --]: OP. suÄ• á¹• lhiu (< MIA. sukhumÄ• la --
) `lovely', kuÄ• á¹• lhiu (with KU -- ) `ugly'.

13449 sukoÌ„mala -- `very soft' KÄ• v. [su -- 2, koÌ„malÃ¡ --]
M. sÃµvaá¸·, somaá¸· `tender, delicate, fragile' (Bloch LM 427 unnecessarily X SUKUMÄ• RA --).

13450 suká¹£Ä“ma -- n. `great comfort or quiet' VarBrÌ¥S. [su -- 2, ká¹£á¸—ma --]
Sh. (Lor.) sucÌ£Ä“mo `quiet (of a horse), honest, wellwishing' (< *suká¹£Ä“maka --).

13451 sukhÃ¡ -- `running easily (of chariots)' RV., `pleasant' AV., `easy' KÄ• v., n. `comfort, happiness' VS., adv. sukham `pleasantly' AitBr., `easily' MBh. [su -- 2, khÃ¡ --]
Pa. sukha -- `pleasant', n. `well -- being'; AÅ›. sukhaá¹• adv. `well', NiDoc. suha, Dhp. sukhu, suha; Pk. sugha -- , suha -- n. `happiness', OB. suha, OG. suha n., Si. suvaya. -- Ext. -- illa -- : S. suhelo `easy', P. H. suhelÄ• , OG. sohilaÃ¼ (suhulÅ«á¹• rather < SULABHA -- ), G. saheluÌƒ, sÉ”yluÌƒ. -- X dukkha -- < duá¸¥khÃ¡ -- : Pk. sukkha -- n. `happiness', H. sÅ«k m. `id.', sukhÄ• lÄ• `easy' (cf. sukhallikÄ• -- f. `luxurious life' Apte).
SUKHÄ• YATÄ“, SAUKHYA -- ; DÄ“HASUKHA -- .
Addenda: sukhÃ¡ -- . -- x DUá¸¥KHA -- : WPah.ká¹-g. (kc.) sÃºkkh m. `pleasure, well -- being, liking', J. sukhá¹‡Ä• f. `desire'; ká¹-g. (kc.) sÃºkkhi `pleasant, happy' (cf. sukhin -- MBh., sukhita -- KÄ• v., Pk. suhi -- , suhia --).
â€ *SUKHÄ• YANÄ• -- .

13452 sukhÄ• yatÄ“ `is pleased' DaÅ›. [SUKHÃ¡ --]
Pa. sukhÄ• yati `is pleased'; AÅ›. sukhÄ• yanÄ• -- f. `blessing'; Pk. suhÄ• i, ËšhÄ• aÃ¯ `is pleased'; -- P. suhÄ• uá¹‡Ä• `to be pleasing, befit' (PhonPj 132) rather < Å›UBHÄ• YATÄ“.

13452a â€ *sukhÄ• yanÄ• -- f. `making pleasant'. [SUKHÄ• YATÄ“: SUKHÃ¡ --]
AÅ›. sukhÄ• yanÄ• -- f.; Garh. swÄ• á¹‡u `pleasing'.

13453 sugÃ¡ -- `easy to traverse', n. `good path' RV. [su -- 2, -- ga --]
Pk. sugga -- `free from obstacles' (X DURGÃ¡ -- LM 424); M. sugÄ« f. `abundance, perfection'.

13454 sugandha -- `fragrant' MBh., m. `perfume' YÄ• jÃ±. [su -- 2, gandhÃ¡ --]
Pa. sugandha -- `fragrant', m. `fragrance', Pk. suaá¹• dha -- m.; P. sÃµdhÄ• `fragrant like fresh earth, pleasing'; A. xondÄ• `a sweet -- smelling plaintain', xondÄ• iba `to render sweet -- smelling with the smoke of some herb'; B. sÃµdÄ• `smell like that of burnt earth, so smelling'; Bhoj. sonh `fragrant', sonhÄ• `fragrance', OAw. soá¹• dha m. `perfume', lakh. sÃµdh `fragrant'; H. sauÌƒdh m. `fragrance', sauÌƒdhÄ• , sÃµdhÄ• `smelling like fresh earth, fragrant', m. `pomatum'; G. sÉ"ÌƒdhÄ• m. pl. `a kind of fragrant drug'; Si. suvanÌ†da `scent, the sweetsmelling plant Kayea stylosa'.
SUGANDHINÄ« -- , SAUGANDHIKA -- .
Addenda: sugandha -- : Md. huvanÌ†du `scented', A. sondÄ• (phonet. x -- ) also adj. `sweet -- smelling' AFD 208, vb. spel. sondÄ• iba 337.

13455 sugÃ¡ndhi -- (or sugandhÃ- --) `fragrant' RV., n. `name of various plants', Ëšdhika -- `fragrant' Viá¹£á¹‡. [su -- 2, gandhÃ¡ --]
Pa. sugandhi -- , Ëšika -- `fragrant', Pk. suaá¹• dhi -- ; Kho. (Lor.) sugon `fenugreek or Trigonella foenum'; MB. sundhi `scented'; H. sÃµdhiyÄ• m. `a scented grass'.

13456 sugandhinÄ« -- f. `a plant with fragrant leaves, Pandanus odoratissimus' lex. [SUGANDHA --]
Si. sÃ¤vÃ¤ndana, sÃ¤vÃ¤ndarÄ• , sÃ¤vÃ¤nna `the fragrant grass Andropogon muricatus'.

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13457 sugÄ"hinÄ« -- f. `good housewife' BÄ• lar. [su -- 2, gÄ"hinÄ« --]
Ku. swaiá¹‡, sweá¹‡ `wife'.

13458 sugraha -- `*gripping well' (`having a good handle' MBh.). [su -- 2, grÃ¡ha --]
Bi. sugahÄ« `pair of horn or wooden pincers used by a smith'.

13459 sugrÄ«á¹£maka -- m. `the HolÄ« festival' DeÅ›Ä«n. [Cf. sugrÄ«á¹£ma -- . `a fine summer' GrÌ¥S. -- su -- 2, grÄ«á¹£mÃ¡ --]
Pk. sugimhaa -- m. `the HolÄ« festival'; M. Å›imgÄ• m. `HolÄ« and the month in which it occurs' (< *simugÄ• < *sugimÄ• ?) LM 422.

13460 sughaá¹-a -- `easily contrived' Kusum. [su -- 2, ghaá¹-a -- 2 or *GHAá¹-A -- 3]
With MIA. anal. -- ggh -- : Bshk. (Biddulph) sÅ«gÄ• r, f. sÅ«gÃ©r `easy', Tor. sugÄ• ; S. sughaá¹›u `clever'; P. sughaá¹›, Ëšá¹›Ä• `elegant, clever, well -- formed'; Ku. sughaá¹› `polite, clean'; N. sughar `neat, clean (usu. of things)'; OMth. sughaá¸• a `well -- formed, handsome'; OAw. sugharÄ• i `looks pretty'; H. sÅ«Ë˜ghaá¹› `well -- formed'; G. sughaá¹› `neat, well -- mannered'; M. sughaá¸• , sugaá¸• `clever, expert'.

13461 sughaá¹-ita -- `well arranged' Hit. [su -- 2, ghaá¹-ita --]
With MIA. anal. -- ggh -- : N. sughari `neat, clean (of persons)'; A. xughari `well -- shaped, faultless'.

13462 *succhadya -- `seeming good'. [su -- 2, *chadya --]
L. sucajjÄ• `well -- doing, well -- beloved'.
Addenda: *succhadya -- : delete entry. -- L.mult. sucajjÄ• `capable (of woman)', OP. sucajjÄ• < MIA. cmpd. (su -- 2 + caryÄ• -- ; replacing sucarita -- `virtuous' Mn., Pk. suaria --) C. Shackle.

13463 sujana -- m. `good person' R. [su -- 2, jÃ¡na --]
Pa. sujana -- m. `good man', Si. sudanÄ• EGS 182.

13464 *sujÄ• ni -- `good wife'. [Cf. sustrÄ« -- f. `chaste wife' KathÄ• s. -- su -- 2, jÄ• ni --]
L. savÄ• á¹‡Ä« f. `woman, wife'; P. suÄ• á¹‡Ä« f. `clever woman, woman of good family (among Rajputs)': rather than < Å›UBHÄ• NÃ¡ -- .

13465 *sujÃ±Ä• nin -- `having intelligence'. [sujÃ±Ä• na -- n. `intelligence'

Kaá¹-hUp. -- su -- 2, jÃ±Ä• ËŠna --]
H. sunÄ• á¹›Ä«, sunÄ• rÄ« `clever' (phonet. cf. AJÃ±Ä• NIN --).

13466 *suá¹-á¹- -- `stealth'. [Cf. *SAá¹-á¹- -- 2]
P. sÅ«á¹- f. `silence'; N. suá¹-á¹-a, sÄ• á¹- -- suá¹- `secretly'; B. suá¹-
`stealthiness'; -- ext. -- kk -- : N. suá¹-ukka `secretly', suá¹›ko `hint';
M. suá¹-aká¹‡&etilde;`to disappear' (or < *Ká¹£Uá¹-YATÄ“).
suá¹-á¹-ayati see *Å›Uá¸• A -- .
Addenda: *suá¹-á¹- -- : entry replaced by â€ *Å›Uá¹- -- , â€ *SUá¹-á¹- -- .

13467 *suá¸• h -- `draw, bend'.
Pk. suá¸• hia -- `bent, contracted'; -- ext. -- kk -- : H. suá¹›aknÄ• ,
suá¹›uknÄ• `to draw (a sword)', suá¹›kÄ« f. `letting a kite -- string run
out'; -- altern. < *SUR -- : N. surkanu `to strip off (e.g. grain from the
ear)', intr. `to slip off, become tight', surko `slip -- knot'.

13468 *sutthanÄ• -- `trousers'. 2. *suá¹• stanÄ• -- . [Cf. svasthÄ• na -- ,
svasthagana -- Hcar., sunthaá¹‡Ä• -- , saá¹• thËš Mvy., sunthÄ• na -- Tibetan
-- Sk. Lexicon (ed. Bacot), sÅ«thÄ• á¹• na Khotanese -- Sk. Bilingual BSOAS ix
532: see H. W. Bailey in Donum Natalicum H. S. Nyberg 14]
1. Ash. á¹£Ã¤tÅ«ËŠ `a kind of trousers', Wg. "sota, sonta" NTS xvii 297,
Tir. sÉ™tÄ• ËŠn, PaÅ¡.weg. sutÄ• ËŠn, nir. sÅ«tan, ar. sutá¹“n, Phal.
suthÄ• ËŠn, ËšÄ• ËŠá¹‡; S. suthaá¹‡a f. `pantaloons, drawers'; L. sutthan m.
`women's drawers', mult. sÅ«tthaá¹‡ f. `trousers', (Ju.) suthaá¹‡ f. `pyjama
trousers'; P. sutthaá¹‡, sutthuá¹‡ f. `women's loose trousers'; H. sÅ«than
m. `trousers', sÅ«thnÄ• m. `men's trousers', ËšnÄ« f. `women's do.'.
2. NiDoc. soá¹• stani `trousers (?)'; Gy. eur. sosten f. `trousers, drawers'.
Addenda: sutthanÄ• -- : WPah.ká¹-g. sÃºtthÉ™á¹‡ (obl. -- a), kc. suthÉ™á¹‡
f. `pair of trousers'.

13469 sudÅ«ra -- `very far' Muá¹‡á¸• Up. [DÅ«RÃ¡ --]
Ash. sÉ™dÅ«ËŠ `distant', Wg. sudÅ«ËŠ, PaÅ¡.lauá¹›. sudÅ«ËŠr: retention of d
due to the simplex?

13470 sudhÃ¡rman -- `well maintaining' VS., m. `name of a being reckoned
among the ViÅ›ve devÄ• á¸¥' Hariv., pl. `name of various classes of gods' VP.
[su -- 2, dhÃ¡rman -- 1]
Pk. suhamma -- m. `name of a Yaká¹£a', suhamma -- vaÃ¯<-> m. `Indra'; Kt.

sudremÉ™ `name of a god', Pr. sÃ¼Ç°Ãºm, s&uacutedotdot;zumÅ«, jÌˆÃ¼zum NTS xv 283.

13471 sudhÄ• -- f. `nectar' MBh., `juice, milk' VarBrÌ¥S., `whitewash, plaster, mortar' MBh., `brick' lex.
Pa. sudhÄ• -- f. `nectar, limewash, lime', Pk. sudhÄ• -- , chuhÄ• -- f.; S. chuhÄ• -- pÄ• á¹‡Ä« m. `curds and whey'; OG. choha `lime plaster', G. cho, choÄ« f. (whence chovuÌƒ `to plaster').

13472 sudhÄ• rÃ¡ -- `streaming beautifully' RV. [su -- 2, dhÄ• ËŠra -- 2]
P.kgr. suhrÄ• m. `spring of water'.

13473 sunÄ«ta -- `well -- conducted' MBh., sunÄ«thÃ¡ -- RV. [Cf. sÃºnÄ«ti -- f. `good conduct' RV. -- su -- 2, nÄ«tÃ¡ --]
G. saá¹‡iyuÌƒ `circumspect, quick of understanding'.
sunÄ“tra -- see *SUVAKá¹£A -- . [su -- 2, nÄ“tra -- 2]
sunthaá¹‡Ä• -- , sunthÄ• na -- see *SUTTHANÄ• -- .

13474 sundara -- `beautiful' MBh. [MIA. < sÅ«nÃ¡ra -- `excellent' RV.? -- Phonet. cf. *vÄ• ndara -- < VÄ• NARA --]
Pa. sundara -- `beautiful', Pk. suá¹• dara -- ; Gy. as. sunra `pretty'; PaÅ¡.ar. sudurÄ• ËŠ `beautiful', Ku. sunar, B. suÌƒdar, Mth. sunar, Bhoj. sÅ«nar; H. sunariyÄ• f. `pretty woman'; Si. sonÌ†duru `pleasant', sb. `woman'.

13475 sundarÄ« -- f. `a kind of tree' VÄ• s.
B. suÌƒdri `a kind of tree (used for fuel)'.
*supati `sleeps' see SVÃ¡PATI.

13476 supará¹‡Ã¡ -- `having beautiful wings', m. `any large bird of prey, a mythical bird' RV. [su -- 2, pará¹‡Ã¡ --]
Pa. supaá¹‡á¹‡a -- m. `the bird Garuá¸• a', Si. suvan.

13477 *supará¹‡ikÄ• -- `having good leaves'. [su -- 2, pará¹‡Ã¡ --]
PaÅ¡. (Kaá¹‡á¸• aki dial.) suplaÄ© `a kind of oak with leaves edible for cattle' G. Buddruss.
*supÄ• dya -- see *SUVÄ• PÄ• DYA -- .

13478 supÄ• rÃ¡ -- `easy to cross, leading to success' RV. [su -- 2, pÄ• rÃ¡ -- 1]
Kal.rumb. suwÄ• ËŠr `good, prospering' (NTS xv 271 < *subhÄ• ra -- with?); WPah.bhal. suwÄ• rnÅ« `to improve in general'.
supuá¹‡ya -- see APUá¹‡YA -- .

13479 suptÃ¡ -- `asleep' VS., `lain down to sleep' R. [âˆšSVAP1]
Pa. sutta -- `asleep', n. `sleep'; Dhp. sutu `asleep'; Pk. sutta -- `asleep, lying down'; Gy. eur. suto `asleep', arm. sutav `sleep', pal. sitÄƒ pret. `slept', á¸Œ. sotis 1 sg. pret.; Tor. (Biddulph) sot, f. sÃ¶t `slow'; Phal. suttu pret.; Sh. sÅ-tÅ- `slept, lay down'; K. soÌ†Ì£tu `calmed, extinguished', á¸• oá¸• . suttoÌ„roÌ„ `asleep'; S. suto `asleep, numb (of a limb), dead'; L. suttÄ• pret.; WPah.jaun. sÅ«tá¹‡oÌ„Ìƒ `to sleep', (Joshi) sutá¹‡u; Ku. sutá¹‡o `to lie down' (sitá¹‡o `to sleep' X swiá¹‡á¹‡o `to dream' < *SUPNA -- ?); N. sutnu `to sleep', B. sutÄ• ODBL 502; Or. sutibÄ• `to sleep, lie flat on the ground'; Bi. Mth. sÅ«tab `to sleep', Bhoj. sÅ«tal; H. sÅ«tnÄ• , sutËš `to sleep, lie down'; OMarw. sÅ«to `asleep', OG. sÅ«taÃ¼; Si. hot, ot `reclining'.
*SAUPTA -- , SAUPTIKA -- .
Addenda: suptÃ¡ -- : WPah.ká¹-g. (kc.) sÃºtá¹‡Ãµ `to sleep, fall asleep, lie down', poet. sutiá¹‡o `to fall asleep', caus. kc. sutarno, sÉ™tarno `to put to sleep'; Md. ot `placed' pp. of onnanÄ« (absol. ove) `lies down' < SVÃ¡PATI.

13480 supti -- f. `sleep' BhP., `numbness' SuÅ›r. [âˆšSVAP1]
K. soÌ†th, dat. s&obrevdotdot;Ä‹Ã¼ f. `deep sleep'; Mth. sÅ«t, sÅ«ti sb. `sleeping'; -- P. sot f. see *SAUPTA -- .

13481 *supna -- `dream'. [Cf. Gk. u(/pnos Mayrhofer HPa 45. -- Direct derivation of Pa. supina -- from IE. *supÉ™no<-> is possible, but doubtful. -- âˆšSVAP1]
Pa. supina -- m.n. `dream', Ëšaka -- m., Pk. suviá¹‡a -- , sumiá¹‡a -- , siviá¹‡a -- , simiá¹‡a -- , siuá¹‡a -- , saviá¹‡a -- ( -- a -- after vb. savaÃ¯) m., NiDoc. sumiá¹• na, Gy. eur. suno m., Bshk. sÅ«n(a), Tor. sen f., Phal. sÄ“n f.; WPah.roh. suina `in a dream', jaun. swÄ«á¹‡oÌ„ `dream', Ku. swÄ«á¹‡o (whence swiá¹‡á¹‡o `to dream, talk in one's sleep'), gng. swÄ«Ëœ&rtodtilde;, OB. suina, OG. sumiá¹‡uá¹• , samaá¹‡aá¸• aÃ¼á¹• n., G. samá¹‡uÌƒ n., Si. sihina, sÄ«naya, hÄ«Ëš H. Smith JA 1950, 192. -- S. suhaá¹‡o m. `dream', OG. suhaá¹‡aÃ¼á¹• n., G. sÉ”(h)á¹‡uÌƒ n. poss. < Å›OÌ„BHANA -- `something auspicious'.
Addenda: *supna -- : WPah.poet. sviá¹‡o m. `dream', ká¹-g. (kc.) s&vacutemacr;á¹‡É” m. `dream, (rarely) sleep'; -- x MIA. suppati (see SUPYATÄ“ Add2): ká¹-g. sÃºpá¹‡É” m. `dream', J. supnÄ• m., bhad. supá¹‡uÌƒ n.

13482 *suppÄ• ra -- `areca -- nut'.
K. suphÃ¶ri m. `areca -- nut', S. sopÄ• rÄ« f., P. Ku. supÄ• rÄ« f., N. B. Or. supÄ• ri, Bi. OAw. H. supÄ• rÄ«, OMarw. sÅ«pÄ• rÄ« f., G. sopÄ• rÄ« f., M. supÄ• rÄ« f.; -- S. sopÄ• ro m. `glans penis', P. supÄ• rÄ« f., sapÄ• rÅ« m.; Ku. supÄ• rÄ« `testicle'; H. supÄ• rÄ• m. `glans penis'.

13483 supyatÄ“ `sleeps' (impers. pass.) R. [âˆšSVAP1]
Pa. suppati `sleeps', Pk. suppaÃ¯. -- Deriv.: WPah. bhad. supá¹‡Å« n. `dream', (Joshi) supnÄ• ; Si. supu -- va `sleep'. -- Pa. soppati (whence soppana -- n. `sleep, dream') with -- o -- from inf. sottuá¹• < svaptum and soppa -- < SVÃ¡PNA -- (rather than < svÄ• pyatÄ“).
SUBH `strike': *SUMBHA -- , SUMBHATI; *NIá¹£UBHA -- , *UTSUMBHATI, *NIá¹£UBHA -- .
Addenda: supyatÄ“: MIA. suppati, Pa. soppati, WPah. Si. perh. rather < SVÃ¡PATI, *SUPATI X SVÃ¡PNA -- .

13484 subhÃ¡ga -- `beautiful, fortunate' RV., `loved (of a wife)' lex., subhagÄ• -- f. `favourite wife' R., `five year old girl representing DurgÄ• at festivals' lex. [su -- 2, bhÃ¡ga -- 1]
Pa. Pk. subhaga -- `lucky', Pk. suhaya -- ; B. suhÄ• , suo, so `the goddess PÄ• rvatÄ«' ODBL 554. -- X DURBHÃ¡GA- q.v.

SAÃºBHAGA -- , SAÃºBHÄ• GYA -- 1.

13485 subhaá¹-a -- m. `great warrior' KathÄ• s. [SU -- 2, bhaá¹-a<-> s.v. BHRÌ¥TA --]
Pk. subhaá¸• a -- , suhaá¸• a -- m. `warrior'; OMarw. suhaá¸• a m. `champion'.

13486 subhÃ¡ra -- `easily carried' RV. [su -- 2, bhÃ¡ra --]
Pr. suwarÃ«gÃ« `light (not heavy)'.

13487 subhava -- `of high birth' VS., subhavas -- TS. [su -- 2, bhavÃ¡ --]
Pk. suhava -- `fortunate'; OG. sÅ«hava `beautiful'.

13488 sumaá¹…gÃ¡la -- `auspicious' RV. [su -- 2, maá¹…galÃ¡ --]
Pk. sumaá¹• gala -- m. nom. prop.; M. sÃµgaá¸· `delicate, nice, fastidious (of men and animals)'; Si. sumanÌ†gul, sumagul `auspicious, fortunate'. -- See next.

13489 sumaá¹…galÄ• -- f. `a partic. medicinal root' lex.
PaÅ¡. Å¡umÄ• ËŠá¹…gal `a red drooping flower which covers the hills in spring, crocus (?)': IIFL iii 3, 163 < SUMAá¹…GÃ¡LA -- with (?).
sumana -- see SUMÃ¡NAS -- 1.

13490 *sumanakÅ«á¹-a -- `Sumana's peak'. [SUMANA -- , KÅ«á¹-A -- 4]
Pa. sumanakÅ«á¹-a -- m. `the mountain Adam's Peak in Ceylon', Si. samanaá¸·a.

13491 sumÃ¡nas -- 1 `well -- disposed, gracious' RV., m. `a mythical being' MBh., sumana -- `pleasant' lex., m. `a mythical being' MBh.
K. suman, soÌ†man `benevolent'.
SAUMANASYA -- ; SUMANAKÅ«á¹-A -- .

13492 sumanas -- 2 f. pl. and in cmpd. `flowers' GrÌ¥S., sg. `Jasminum grandiflorum' lex., sumanÄ• -- f. `various plants' SuÅ›r., pl. `flowers' KÄ• v., sumana -- m. `various plants' lex. [SUMÃ¡NAS -- 1?]
Pa. sumanÄ• -- f. `Jasminum grandiflorum'; Pk. sumaá¹‡a -- , Ëšá¹‡asa -- n. `flower'; Ash. sumÃµ `name of a flower'; K. suman, soÌ†man m. `flower, esp. J. grandiflorum'; Si. saman `jasmine'.

13493 sÃºmahÄ• nt -- (nom. sÃºmahÄ• n, voc. sumahaá¸¥) `very great' RV. [su -- 2, mahÄ• ËŠnt --]
Gaw. Bshk. Tor. Phal. Sh.pales. jij. sum (Phal. m.) `earth, soil': very doubtful.

13494 sumukha -- `bright -- faced' MBh., `beautiful' KÄ• v. [su -- 2, mÃºkha --]
Pk. sumuha -- m. nom. prop.; Si. sumu `beautiful'.

13495 *sumbha -- `striking'. [Cf. niÅ›umbha -- m. `slaughter' MÄ• latÄ«m. -- âˆšSUBH]
S. sumbo m. `metal punch'; L.awÄ• á¹‡. summÄ• `ramrod'; P. sumbÄ• m. `iron hammer'; N. sumbÄ• `ramrod'; Bi. sumbÄ• , summÄ• , ËšmÄ« `cold chisel'; H. M. suÌƒbhÄ• , suÌƒbÄ• m. `heavy iron instrument for splitting stone, rammer of a cannon'.
Addenda: *sumbha -- : Md. obi (obbek) `oilpress'?

13496 sumbhati (subhnÄ• ËŠti TS.) `strikes' KÄ• á¹-h. [Cf. niÅ›umbhati `treads down' BÄ• lar., Pa. nisumbhati `knocks on', Pk. á¹‡isuá¹• bhaÃ¯ `strikes'. -- âˆšSUBH]
Pa. sumbhati `strikes'; A. xumÄ• iba `to thrust in' (or < *SAá¹• MÄ• PAYATI?); Si. hobanavÄ• , obËš `to imprint, press down, squeeze' (rather than < *CUBHYATÄ“).
Addenda: sumbhati: Md. obanÄ« `presses, disappears'.

13497 *sur -- `creep'. [~ *SUL -- . -- Cf. SÃ¡RATI, SÃ¡LATI]
S. suraá¹‡u `to creep', soraá¹‡u tr. `to remove'. <-> Redup.: S. sursuri f. `itching'; P. sursurÄ• unu `to creep'; N. sursure `quiet, gentle (of breeze)'; H. sursurÄ• nÄ• `to creep', sursurÄ« f. `creeping'. -- Ext. -- kk -- : S. surko m. `creeping motion'; L. surkaá¹‡ `to slip'; P. surká¹‡Ä• `to move, crawl, creep'; N. surkanu `to slip off', surko `slipknot'; A. xurukÄ• mÄ• riba `to steal away.' -- Altern.: S. forms < *SUL -- , N. forms < *SUá¸• H -- .

13498 sura -- 1 m. `sound' MBh. [v.l. for SVARÃ¡ -- . -- âˆšSVRÌ¥]
S. suru m. `tone, melody', L. P. N. sur, A. xur; Mth. H. sur m. `sound, words, tune'; G. sur m. `modulation of voice, tune'; M. sÅ«r m. `musical note' (LM 425 < svarÃ¡ --). -- Deriv.: N. surilo `shrill'; H. surÄ-Ì„lÄ•

`melodious'. -- Redup. (onom.) Pa. suru -- suru -- kÄ• rakaá¹• `hissingly'; Pk. surasura -- m. `whizz', surasuraá¹• ta<-> `whizzing'; H. sursur f. `rustling'; M. sursur `whizzing', sursurá¹‡&etilde; `to make a whizzing sound'.
sura -- 2 `sun' see *SÅ«RÄ• -- .

13499 suraká¹£ita -- `well protected' PÄ• rGrÌ¥. [su -- 2, raká¹£ita --]
Pa. surakkhita -- `well guarded'; Si. surÃ¤ki `safe'.

13500 suraá¹…ga -- m. `orange tree' SuÅ›r., n. `vermilion' lex. [Cf. suraá¹…gÄ« -- . -- su -- 2, raá¹…ga -- 1]
Si. suranÌ†ga `vermilion'.

13501 suraá¹…gÄ« -- f. `a red -- flowered Moringa' lex., Ëšga -- n. `red sanders' W., ËšgikÄ• -- f. `Sanseviera roxburghiana' lex., suraÃ±jana -- m. `betel nut tree' lex. [SURAá¹…GA -- ?]
M. suraÌƒg, ËšgÄ« f. `the tree Pterocarpus santalinus', suraÌƒjÌˆ m. `its roots, red sanders', suraÌƒjÄ« f. `the tree'.

13502 surabhÃ- -- `fragrant' RV. 2. m. `name of various plants' lex.
1. Pa. surabhi -- `fragrant', Pk. surahi -- , S. suraho; OG. surahi `fragrant', G. saraÃ¯yÉ” m. `perfumier'; M. suraÄ« `aromatic (of spices)'.
2. Pk. surahi -- m. `name of various trees'; N. siru `name of two varieties of grass or reed Imperata arundinacia (used for thatching) and I. arundinacia latifolia'; H. surhÄ« f. `a kind of grass'.

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13503 sÃºrÄ• -- f. `spirituous liquor' RV.
Pa. Pk. surÄ• -- f. `spirituous liquor', WPah.jaun. sÅ«r, M. sÅ«r f., Ko.

sÅ«ra.

13504 sÃºrÄ• á¹£á¹-ra -- `having good dominion' TS., m. `a country in the west of India' MBh. [su -- 2, rÄ• á¹£á¹-rÃ¡ --]
Pk. suraá¹-á¹-ha -- n. `name of a country'.
SAURÄ• á¹£á¹-RA -- .

13505 *suruká¹£a -- `a fine tree'. [Cf. suvrÌ¥ká¹£a -- m. CÄ• á¹‡. <-> su -- 2, *ruká¹£a --]
H. surkhÄ• m. `a tall and tapering tree'.

13506 suruá¹…gÄ• -- , suraá¹…gÄ• -- f. `subterranean passage, mine' MBh., `hole for housebreaking' DaÅ›. (MBh. DaÅ›. v.l. -- u -- / -- a -- , Mudr. -- a -- , KathÄ• s. -- u --).
Pa. suruá¹…ga -- m. `subterranean passage', Pk. suruá¹• gÄ• -- , suraá¹• gÄ• -- f.; Kho. (Lor.) svrvá¹… `mine for blasting'; Sh. svruá¹… `underground passage, tunnel'; K. sroÌ†ng, Å›rËš f. `underground passage, mine'; S. suriá¹…gha f. `mine for blasting'; P. suruá¹…g f. `mine for blasting', ludh. suraÌƒg f. `underground passage'; Ku. soraÌƒg `sapping, undermining, mine'; N. suruá¹… `mine for blasting, explosion'; A. xuraá¹…g `tunnel', xuruá¹…gÄ• `chink, small hole'; B. suraá¹…gÄ• `burglar's hole'; H. suraá¹…g f. `burglar's hole, mine for blasting'; G. suraÌƒg f. `underground passage, mine for blasting', M. suruÌƒg, ËšraÌƒg m.; -- B. suá¹›aá¹…g `hole, cavity, mine'; Or. suá¹›aá¹…ga `underground passage'; G. saá¹‡aÌƒg f. `underground passage, housebreaking'.

13507 suruci -- `*having good taste' (f. `great delight' ÅšÄ• rá¹…gP. -- su -- 2, rÃºci --]
G. saruÌƒ `having relish, palatable'.

13508 surÅ«pÃ¡ -- `well -- formed, beautiful' RV. [su -- 2, rÅ«pÃ¡ --]
Pa. surÅ«pa -- `handsome', Pk. surÅ«va -- ; S. surÅ« `tall for his age (of a boy)'; OG. suruva `handsome' (sarÅ«va prob. < SARÅ«PÃ¡ -- ); Si. surÅ«Ë˜ `beautiful' EGS 184.
*SURÅ«PYA -- .

13509 *surÅ«pya -- `well -- shaped'. [Cf. rÅ«pya -- `well -- shaped' PÄ• á¹‡., surÅ«pa -- m. `name of various plants' lex.]

Phal. sÅ«rup, srup m. `mountain pine' NOPhal 47.

13510 *sul -- `creep'. [~ *SUR -- . -- Cf. SÃ¡RATI, SÃ¡LATI]
Redup. formations: Pk. sulusuleá¹• ta -- `teeming'; N. sulsule `lice on fowls'; H. sulsulÄ« f. `creeping'; M. suá¸·suá¸·á¹‡&etilde; `to swarm, feel creepy'. -- Ext. -- kk -- : N. sulkanu `to slip along the ground'. -- S. forms altern. < *SUR -- q.v.

13511 sulaká¹£aá¹‡a -- `having auspicious marks, fortunate' R. [su -- 2, laká¹£aá¹‡Ã¡ --]
Pk. sulakkhaá¹‡i -- `having auspicious marks'; P. sulakkhá¹‡Ä• `fortunate, happy' (sulacchá¹‡Ä• prob. â†• Sk.); OMarw. sulakhaá¹‡aÃ¼ `of good omen'.

13512 sulabha -- `easy, trivial' MBh. [su -- 2, âˆšlabh]
Pa. Pk. sulabha -- `easy to be obtained', Pk. sulaha -- ; L. sulhaá¹›Ä• `easy -- going'; P. sullhÄ• `lazy'; WPah.roh. sÃºla `silently, slowly'; -- Si. sulaba `easily obtained, plentiful' â†• Pa. -- OG. suhulÅ«á¹• `easy' or poss. der. SUKHÃ¡ -- .
Addenda: sulabha -- : WPah.ká¹-g. sÃºlle, kc. sula `quietly, slowly, safely, with low voice' (ll and l after MIA. dullaha<-> < DURLABHA -- : why no aspiration? Him.I 216), J. sulÄ“ `slowly'.

13513 *suvaká¹£a -- , svaká¹£a -- `handsome -- eyed' MBh. [su -- 2, Ã¡ká¹£i --]
X sunÄ“tra -- (m. nom. prop. MBh.): P. suá¹‡akkhÄ• `handsome -- eyed'. suvatsÄ• -- see next.

13514 *suvatsikÄ• -- `a goddess'. [suvatsÄ• -- f. `name of a DikkumÄ• rÄ«' PÄ• rÅ›van., Pk. suvacchÄ• -- f. -- su -- 2, vatsÃ¡ -- 1]
Wg. sÅ«Ä• Ä« `fairy', Kal. sÅ«Ä• Ä«, Å¡Å«Ä• Ä«(-- Ä• Ä« < -- Ä‹Ä«?) or poss. < Å›UCIKÄ• -- .

13515 *suvantika -- , svanta -- `auspicious' MBh. [su -- 2, Ã¡nta --]
Shum. sooÌ„ndi astam `my left hand' (NTS xiii 276 with ?) rather < *SAVYÄ• NTIKA -- .

13516 *suvamla -- `very sour'. [su -- 2, amlÃ¡ --]
Si. inscr. sayamala, mod. siyamÌ†balaÌ„Ì† `tamarind' (D. J. Wijayaratne

Univ. of Ceylon Review x 1, 116 < Å›atÃ¡ -- + ?); -- or < Å›vÄ“tÄ• mlÄ« -- f. `tamarind' lex.

13517 suvarcaka -- m. `natron' lex., ËšcikÄ• -- f. SuÅ›r., Ëšcasin -- m. lex. [Cf. SAUVARCALA --]
Si. suvasa `natron'.

13518 suvarcalÄ• -- f. `Ruta graveolens' MBh.
K. soÌ†Ä‹al f. `mallows or Malva rotundifolia (used as an expectorant)'; P. sauÌƒcal m. `a partic. potherb'.
SAUVARCALA -- ?

13519 suvÃ¡rá¹‡a -- `of bright colour, golden' RV., n. `gold' AV., suvará¹‡aka -- `golden' Hariv. 2. saÃºvará¹‡a- `golden' ÅšrS., n. `gold' MBh. -- In many cases it is impossible to distinguish whether a NIA. form is derived from suvÃ¡rá¹‡a -- or saÃºvará¹‡a -- : they are therefore listed below together. [su -- 2, vÃ¡rá¹‡a -- 1]
1. Pa. suvaá¹‡á¹‡a -- `of good colour', n. `gold', soá¹‡á¹‡a<-> `golden', n. `gold'; NiDoc. suvÌ• arna `gold'; Pk. su(v)aá¹‡á¹‡a -- , soá¹‡á¹‡a -- n. `gold', suvaá¹‡á¹‡ia -- `golden'.
2. Pa. soÌ„vaá¹‡á¹‡a -- , Ëšaya -- `golden'; Pk. soÌ„(v)aá¹‡á¹‡a -- n. `gold', Ap. soÌ„vaá¹‡a -- n.
1 or 2. Gy. gr. sovnakÃ¡y, wel. soÌ„nakai, rum. somnakÃ¡y m. `gold', á¸Œ. son m.; -- (Kaf. forms â†• Ind. NTS ii 276) Ash. sun, Wg. suÌ„Ìƒn, Kt. sun f., Pr. sÃ¼; <-> Dm. soÌ„n, PaÅ¡.lauá¹›. sÅ«Ë˜wan, Gmb. soÌ„`n, Gaw. soÌ„á¹‡, sÅ«á¹‡, (â†’ Sv. son NOPhal 47), Kal. suÌ„Ìƒá¹›a, suÌ„ÌƒÅ•Ã¤, Phal. suÄ• á¹‡, Sh.gil. soÌ¯n m., koh. sonÅ- m., gur. son m., dr. jij. soÌ„á¹‡ m., pales. lÄ“lo swÃ£Ì„á¹›É™ `gold', gil. (Lor.) soÌ„no `golden', koh. gur. soÌ„á¹‡á¹· `beautiful'; K. soÌ†n m. `gold', rÄ• m. soÌ„nu, kash. pog. soÌ†nn, á¸• oá¸• . soÌ†á¹‡á¹‡Ä• , S. sÃµnu m. `gold' (sÃµnÃµ `golden'), L. sonÄ• m., P. sonÄ• , soinÄ• , seonÄ• , siÅ«nÄ• m., WPah.bhad. sunnoÌ„, khaÅ›. sÉ”nnu n., jaun. sÅ«noÌ„, Ku. suno, gng. sun, N. sun, A. xon, xonÄ• , B. sonÄ• , Or. sunÄ• , Mth. son, sonÄ• , Aw.lakh. sonu, Bhoj. H. sonÄ• m., OMarw. sauno, OG. sovana, sonaÃ¼á¹• n., G. sÉ”nuÌƒ n., M. son&etilde; n. (sonÄ• `golden'), OSi. (BrÄ• hmÄ«) sovaá¹‡a, Si. suvan -- na. -- Early â†• Sk.: PaÅ¡.chil. swÄ• ren `gold', dar. surun, Shum. suÃ¡rin, Kho. sÃ³rum (with -- m from droxum `silver'; â†’ Yid. suwoÌ„rum).
SUVARá¹‡AKÄ• RA -- , *SUVARá¹‡ATARUKA -- , *SUVARá¹‡ADHARA -- , SUVARá¹‡AMA

-- , SUVARá¹‡AVARá¹‡A -- ; -- SAUVARá¹‡IKA -- .
Addenda: suvÃ¡rá¹‡a -- . 1. WPah.ká¹-g. sÃºnnÉ”, kc. suno m. `gold'.
2. saÃºvará¹‡a -- : Garh. sonu `gold', OMarw. sonaÃ¼ m.

13520 suvará¹‡akÄ• ra -- m. `goldsmith' Mn. [SUVÃ¡Rá¹‡A -- , KÄ• RA -- 1]
Pa. suvaá¹‡á¹‡akÄ• ra -- m. `goldsmith', NiDoc. suvÌ• arnakara, Pk.
suvaá¹‡á¹‡aÄ• ra -- , suá¹‡á¹‡aÄ• ra -- , Ëšá¹‡Ä• ra -- m., Sh. (Lor.) suniÄ• r
m., K. soÌ†nar, soÌ†nuru m., S. sonÄ• ro m., L. sunÄ• rÄ• m., awÄ• á¹‡.
suniÄ• rÄ• , P. suneÄ• r, ËšrÄ• m., Ku. N. sunÄ• r, A. xonÄ• ri, Or. sunÄ• ra,
Ëšri, Bi. Mth. Bhoj. Aw.lakh. sonÄ• r, H. sonÄ• r, sunËš m., G. M. sonÄ• r m.,
Ko. sonÄ• ru; -- Si. suvaru < *suvanaru?
Addenda: suvará¹‡akÄ• ra -- : WPah.ká¹-g. (kc.) sÉ™nÄ• r m. `goldsmith', Garh.
sunÄ• r; -- Md. sunÄ• ru â†• G. M.

13521 *suvará¹‡ataruka -- `the tree Cassia fistula'. [Cf. svará¹‡adru -- ,
svará¹‡apuá¹£pa -- m. `C. fistula' lex., suvará¹‡aka<-> m. `Cathartocarpus
fistula' Bhpr. -- SUVÃ¡Rá¹‡A -- , TARÃº --]
A. xonÄ• ru `Cassia fistula'.

13522 *suvará¹‡adhara -- `containing gold'. [SUVÃ¡Rá¹‡A -- , DHARA --]
S. sÃµnaharÄ« `having gold leaf, golden, reddish yellow'; P. sunahirÄ•
`golden, gilded', H. sunahrÄ• , sunaihrÄ• , G. sonerÄ«, sunËš, M. sonerÄ«.

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13523 suvará¹‡amaya -- `made of gold' PaÃ±cat. [SUVÃ¡Rá¹‡A -- , MAYA --]
Pa. suvaá¹‡á¹‡amaya -- `made of gold', OSi. sovanmuvÄ• .

13524 suvará¹‡avará¹‡a -- `gold -- coloured' lex. [SUVÃ¡Rá¹‡A -- , VÃ¡Rá¹‡A
-- 1]

Pa. suvaá¹‡á¹‡avaá¹‡á¹‡a -- `gold -- coloured'; Si. suvanvana `bright yellow' EGS 184.

13525 suvartman -- n. `the right path' PaÃ±car. [su -- 2, vÃ¡rtman --]
K. soÌ†wath, dat. Ëšti f. `a holy way (such as that on a pilgrimage)'.
*suvalpaka -- , svalpakÃ¡ -- `very small' AV. (svalpa<-> `small' Mn., svalpatara -- `insignificant' KÄ• v.). [ALPÃ¡ --]
See SUKÃ¡LPA -- .

13526 suvÄ• kya -- `eloquent' MBh. [su -- 2, vÄ• kya --]
K. soÌ†wÃ´ku, f. ËšwÃ¶cÃ¼ `kindly -- voiced'.

13527 *suvÄ• ta -- `favourable wind'. [su -- 2, vÄ• ËŠta --]
G. savÄ• `favourable (of wind)'; OM. suvÄ• ya, suvÄ• va m. `favourable wind'.

13528 suvÄ• nÄ• ËŠ -- `bearing (children)' AV. [Pres. part. of sÅ«ËŠtÄ“ `bears' RV. -- âˆšSÅ«]
PaÅ¡.ar. saw&oacutetilde;n `pregnant' (IIFL iii 3, 161 < sabharaá¹‡a -- with?); G. savÄ• á¹‡e Ä• vvuÌƒ `to be on heat (of animals)'.

13529 *suvÄ• pa -- , svap -- 2 `having good water' Vop. [su -- 2, Ã¡p --]
Sh. (Lor) suaie `place where water is plentiful'.

13530 *suvÄ• pÄ• dya -- `easy to be brought about'. [Cf. durÄ• pÄ• dana -- `hard to be brought about' BhP. -- SU -- 2, *Ä• pÄ• dya -- : âˆšPAD1]
Si. suvadÄ• `easily procured' or < *sÅ«papÄ• dya<-> (upapÄ• dya --).
suvÄ• sinÄ« -- see SVAVÄ• SINÄ« -- .

13531 suvÄ• ËŠstu -- f. `name of a river' RV., m. pl. `people living near this river' VarBrÌ¥S.
Sh. suÄ• t f. `the district of Swat'.

13532 suvitÃ¡ -- `easy of access, prosperous' RV., n. `prosperity' AV. [su -- 2, itÃ¡ --]
AÅ›. suvitÄ• `well provided for'; M. soy, soÄ« f. `opportuneness, comfortableness' (or < SÃ¡UKHYA --).
suvrÌ¥ká¹£a -- see *SURUKá¹£A -- .

13533 *suvÄ“lÄ• -- `good time'. [su -- 2, vá¸—lÄ• --]
K. sul, sulÃ¼ f. `good time, early time, early dawn, spare time', suli adv. `early, at dawn'; M. suveá¸· f. `auspicious period, favourable time (in general)'.
Addenda: suvitÃ¡ -- : WPah.ká¹-g. svÌ• I, kc. sve f. `woman's greeting to men and elder women'.

13534 *suÅ›oÌ„bha -- `splendid'. [Cf. suÅ›oÌ„bhana -- MBh. <-> su -- 2, Å›oÌ„bhÄ• ËŠ --]
Kal.rumb. Å¡iÅ¡á¹“yak `beautiful'; Phal. Å¡iÅ¡Ã³wo `clean'?
-- Or < Å›á¹“Å›UCAT -- ?

13535 suá¹£irÃ¡ -- `perforated, hollow' RV., n. `cavity' KÄ• m., `wind -- instrument' Saá¹• gÄ«t.
Pa. susira -- `full of holes, hollow', Pk. susira -- , suhira<-> `hollow';
-- Si. susura, susira `hole, flute' (EGS 184) â†• Pa. Sk.
Addenda: suá¹£irÃ¡ -- : WPah.ká¹-g. Å›Ã³Å›Å›É™á¸· m. `hole in earth, in cloth etc.', adj. `hollow'; WPah.J. Å›oÌ„Å›á¸· f. (assim. of s -- : Him.I 202 compares Sk. spelling Å›uá¹£irÃ¡ --).
SÅª: â€ SÅ«ËŠTIKÄ• -- .
*sÅ«á¹…kara -- see SÅ«KARÃ¡ -- .

13536 *suá¹£Å«tra -- `having fine thread'. [su -- 2, sÅ«ËŠtra --]
Kal.rumb. á¹£uá¹£utr `small cap worn by women'.

13537 suá¹£á¹-hÄ• ËŠna -- `standing firm' RV. [su -- 2, sthÄ• ËŠna --]
Or. suá¹-hÄ• á¹‡i `beautiful'?

13538 suá¹£á¹-hita -- `well established, prosperous' R. 2. susthita -- MBh. [su -- 2, sthitÃ¡ --]
1. Pk. suá¹-á¹-hia -- `well placed'; OAw. suá¹-hi m. and f. adj. `nice, charming'.
2. Pk. sutthiya -- `well placed'; G. suÌ„ÌƒthiuÌƒ, suÌƒthiyuÌƒ n. `circle of rope or rags as a stand for a vessel with convex bottom'.

13539 suá¹£á¹-hÃº adv. `fitly, well, exceedingly' RV. [Cf. suá¹£á¹-Ãº adv. PÄ• á¹‡.gaá¹‡a, suá¹£á¹-Ãº -- `ep. of Indra' RV. -- Cf. DUá¹£á¹-HÃº. -- SU -- 2]

Pa. Pk. suá¹-á¹-hu adv. `well, good', Pk. suá¹-á¹-huá¹• ; H. suá¹-hi adv. `exceedingly, much'; Si. soá¹- adv. `well'.

13540 sustha -- `healthy, comfortable' Mn. 2. susthatÄ• -- f. `health, welfare' R. [su -- 2, stha --]
1. Pk. suttha -- `well, happy'.
2. OG. suthÄ• i `well, skilfully'.
susthatÄ• -- see prec.
susthita -- see SUá¹£á¹-HITA -- .

13541 susthira -- `very firm' MBh. [su -- 2, sthirÃ¡ --]
Pk. sutthira -- `very firm'; L. (Ju.) suthrÄ• `excellent, clean', awÄ• á¹‡. suratthÄ• `clean'; P. suthrÄ• `good, clean, elegant'; A. xuthil `tranquil, free from danger'; OMth. suthira `very steady'; H. suthrÄ• , sutrÄ• `neat, elegant'.

13542 susvara -- `melodious' MBh. [su -- 2, svarÃ¡ --]
Pa. Pk. sussara -- `melodious', OG. susara, sasura.

13543 suhrÌ¥d -- m. `friend' ÅšrS., suhrÌ¥da -- m. `a name of Åšiva' MBh. [Cf. suhÄ• ËŠrd -- `friendly' AV. -- su -- 2, hrÌ¥d --]
Pa. suhada -- `friendly'; Si. yahaá¸·u, yÄ• á¸·u `friendly', yÄ• á¸·uvÄ• `friend' (metath. from *hayaá¸·u < *huaá¸·u).
SÅª `provide, bring forth, bear (young)': SAVATI, *SÄ• VA -- , SÄ• VAYATI, *SÄ• VÄ• PIKÄ• -- , SÄ• VIKÄ• -- , SUVÄ• NÄ• ËŠ -- , SÅ«TA -- , SÅ«TAKA -- , SÅ«TÄ• -- , SÅ«TÃ- -- , *SÅ«TINÄ« -- , SÅ«ËŠTÄ“, SÅ«TRÄ«ËŠ -- , SÅ«NA -- , SÅ«NÃº -- , *SOÌ„TRÄ« -- ; *UTSAVATI, NIá¸¥á¹£Ä• VYATÄ“, PRASAVÃ¡ -- , PRASAVATI, PRASAVANA -- , *PRASAVANAKA -- , *PRASAVAYATI, PRASÅ«KÄ• -- , PRÃ¡SÅ«TÄ• -- , PRASÅ«NA -- , PRÃ¡SÅ«YATÄ“; -- UTSAVÃ¡ -- , UTSUKA -- ?

13544 sÅ«karÃ¡ -- m. `boar' RV., sÅ«karÄ«ËŠ -- f. `sow' YÄ• jÃ±. 2. *sÅ«á¹…kara -- . [Early â†’ Muá¹‡á¸• Ä• ri sÃºkuri `pig'. <-> *sÅ«á¹…kara -- partly onom.]
1. Pa. sÅ«kara -- m. `pig', ËšrÄ« -- f., EAÅ›. sÅ«kala -- m., ËšlÄ« -- f., Dhp. suaro, NiDoc. suǵara, Pk. sÅ«ara -- , suara -- m., Wg. "sÃºr, sovurr" NTS xvii 296, PaÅ¡.ar. suoÌ„r, Shum. sÅ«ËŠoÌ„r m., Gaw. soÌ„r, Bshk. sÅ«ËŠÉ™r, Phal. sÃºwar m., Sh. sÅ«r m., K. soÌ„r m., sÅ«riÃ± f., á¸• oá¸• . kash. sÅ«r, S. suaru, soru m., L. sÅ«r, (Ju.) sÅ«har m., awÄ• á¹‡. sÅ«r, P.

sÅ«r, suÌ„Ìƒr m., sÅ«rÄ«, suÌ„ÌƒrÄ« f., WPah.bhad. pÄ• á¸• . cur. sÅ«r, Ku. sÅ«ar, suÌ„Ìƒar, B. suor m., suori f., Or. suar, Bi. sÅ«ar, Bhoj. sÅ«war m., (Nagpuria dial.) suwair f., OAw. suara, lakh. suar m., soÌ„rÄ« f., H. sÅ«ar m., ËšrÄ« f., OG. sÅ«ara, sÅ«raÃ¼ m., G. suvar n.; OSi. suhuru, Si. (h)Å«rÄ• (st. Ëšru --) `boar, wild pig', (h)Ä«rÄ« (st. Ëšri -- ) `sow'; Md. Å«ru `pig'.
2. WPah.jaun. suÌ„Ìƒgar `pig', Ku. suÌƒgar; N. suÌƒgar, suÌƒgur `domesticated pig'.
*MRÌ¥GASÅ«KARA -- .
Addenda: sÅ«karÃ¡ -- . 1. Md. suvaru `swine' â†• G.
2. *sÅ«á¹…kara -- : WPah.ká¹-g. sÃºá¹…gÉ™r, kc. suá¹…gur m. `pig', ká¹-g. sÃºá¹…gá¹-u m. `pig' (gá¹- < grá¹- Him.I 215).

13545 sÅ«ktÃ¡ -- `well recited' RV., `eloquent' MatsyaP. [su -- 2, uktÃ¡ --]
Pk. sutta -- `handsomely said'; OG. sÅ«ta `speaking properly'.

13546 sÅ«ËŠká¹£ma -- 1 `minute, fine' Kaá¹-hUp.
Pa. sukhuma -- , Ëšaka -- `subtle, minute'; Pk. sukhama -- , suhuma -- `fine, small'; S. sÅ«khiá¹›Ä« f. `a rarety' < *sÅ«kkhaá¸• iÄ• ; N. sukÄ• , suki `Â¬ rupee'; Or. sukÄ• `a quarter, Â¬ rupee', H. sÅ«kÄ• m., ËškÄ« f.; Si. siyum, siyun, sihin, sÄ«n, hÄ«n `thin, fine, sharp'. -- X SUKUMÄ• RA -- in Pa. sukhu<-> mÄ• la -- `tender', Si. sivumÃ¤li; -- X Å›LAKá¹£á¹‡Ã¡ -- in Pk. suá¹‡ha -- , soá¹‡ha -- `small, fine' (and Si. sihin etc.?) -- See *SÅ«á¹…Ká¹£A -- .

13547 sÅ«ká¹£ma -- 2 m. `the clearing nut plant' lex., sÅ«ká¹£mÄ• <-> f. `small cardamom, name of two plants' lex. 2. sÅ«ká¹£mailÄ• -- (cf. Ä“LÄ• --) f. `small cardamom' lex.

1. Dm. cÌ£Å©ËŠcÌ£u `wild cherry', Gaw. sunÄ• ik: very doubtful.
2. NiDoc. suá¹£mela `name of some spice'.

13548 *sÅ«á¹…ká¹£a -- `straight'. [AO xviii 250 prob. < SÅ«ËŠKá¹£MA -- 1 `fine, exact']
Bshk. suÌ„Ìƒ cÌ£ `straight'; Tor. Å¡Å«Å¡, f. Å¡Ä«Å¡ `straight, upright';
Phal. cÌ£hÅ«á¹‡cÌ£o `straight'; Sh. suÌ„Ìƒ cÌ£á¹· `straight, direct, real, true'.

13549 sÅ«cika -- m. `tailor' VarBrÌ¥S. 2. saucika -- m. Kull. 3. *sÅ«cya -- . [SÅ«CÄ«ËŠ --]
1. WPah. (Joshi) sÅ«Ä« m. `tailor', OG. suÄ« m. (whence saÃ¯yaá¹‡i f. `his wife'), G. soi, saÄ« m. (or < 2).
2. P. soÄ« m. `tailor', G. see 1.
3. K. saÄ‹ m. `tailor'?
Addenda: sÅ«cika -- . 2. saucika -- : WPah.ká¹-g. sÃ³I m. `tailor'.

13550 *sÅ«cikÄ• gharikÄ• -- `needle -- case'. [Cf. sÅ«cigrÌ¥haka -- n. lex. -- SÅ«CÄ«ËŠ -- , GHARA --]
Ku. suyÄ• rÄ«, siyÃ£Ì„rÄ« `needle bag'.

13551 sÅ«cÄ«ËŠ -- f. `needle' RV., sÅ«cÃ- -- m. R. (f. KÄ• lid. lex.), sÅ«cikÄ• -- f. lex.: v.l. Å›ucÄ-Ì„ -- . 2. *sÅ«Ã±cÄ« -- . [Kaf. forms with Ä• -- and Kho Å¡ -- can be explained as assimilation of s -- Ä• , but Ash. points to IA. Å› -- . If originally IA. had Å›Å«ci -- (agreeing with Pahl. sÅ«Ä• an, Pers. soÌ„zen), Å› -- was perh. replaced by s -- through the influence of SÄ«ËŠVYATI, SÅ«ËŠTRA -- . Cf. similar influence of verb `to sew' in N.]
1. Pa. sÅ«ci -- , ËšikÄ• -- f. `needle', Pk. sÅ«Ä« -- f., Gy. eur. suv, pl. suvya f., pal. su`, as. siv, á¸Œ. sÅ«iya f., Ash. arÄ‹Å«ËŠÄ‹ (ar -- < Ä• ËŠRÄ• --); Kt. Ä• im -- Ä• iÄ• `iron needle', p -- Ä• iÄ• `thread'; PaÅ¡.ar. sÅ«Ä« `needle', chil. sÅ«Ä©, kuá¹›. suÌƒÄ«, Shum. suÄ«ËŠ, Gaw. suÄ«Ëœ, Kal.rumb. suÅ¡ (< *suÅ¾ with -- Å¡ carried into obl. sÅ«Å¡una), urt. suÅ¾Ä«k, Bshk. suÌ„Ìƒ Ä«; Sh.gil. sÅ« f. `needle, pine needle', koh. suÌ„Ìƒ f., gur. sÅ«w f.; K. suyu m. `needle', suwa m. `large pack -- needle'; S. suÄ« f. `needle', suo m. `pack -- needle', L.awÄ• á¹‡. P. sÅ«Ä« f., sÅ«Ä• m.,

N. siyo (X siunu < SÄ«VAYATI), B. sui, suÌƒi, chuÌƒi, Or. sui, Bi. sÅ«Ä«, Mth. sui, Bhoj. suÄ«, sÅ«wÄ• `large needle', Aw.lakh. sÅ«Ä«, H. sÅ«Ä« f., sÅ«Ä• m., G. soy f., soyÉ”, soiyÉ” m., M. sÅ«, sÅ«Ä« f., Ko. sÅ«, suvva, Si. (h)ida, st. (h)idi -- . -- Ext. -- á¸• -- : S. suiá¹›Ä« f. `tattooing needle'; Ku. syÅ«á¹›o `needle', gng. Å›wÄ«á¹›; N. suiro `needle, goad, blade of grass'.
2. Wg. Ä• unÄ‹ `needle', Dm. Ä• uÌ„ÌƒÄ• i (NTS xii 163 < *Å¡uÌ„ÌƒÄ• i), PaÅ¡.dar. weg. sÅ«Ë˜nÄ• Ã©k, gul. Ä• Ã¡nÄ• ak, Kho. Å¡unÇ°, B. suÌƒc, suc, chuÌƒc, Or. suÃ±ci, chuÃ±ci, H. chuÌ„ÌƒchÄ« f.; Si. hinÌ†du `porcupine quill'. -- K. saÄ‹ m. `large pack -- needle', saÄ‹an f. `needle' â†• Ir., cf. Wkh. siÄ‹, Pahl. sÅ«Ä• an.
SÅ«CIKA -- , *SÅ«CYA -- , SAUCIKA -- ; *SÅ«CIKÄ• GHARIKÄ• -- .
*sÅ«cya -- `tailor' see SÅ«CIKA -- .
Addenda: sÅ«cÄ«ËŠ -- [Cf. Ir. *sÅ«Ä• Ä« -- in Shgh. X. Rosh. siÇ° f. `needle' EVSh 73; also Pahl. sÅ«Ä• an id.]: deriv. WPah.ká¹-g. sÃºÉ” `large needle'.
-- In line 2 read v.l. Å›Å«cÄ-Ì„ -- .

13551a â€ sÅ«cyatÄ“ `is indicated' KÄ• v., sÅ«cya -- `to be communicated' SÄ• h. [Pass. of sÅ«cayati `indicates' Up., Pk. suÄ“i, suaÃ¯. -- Denom. fr. Pk. sÅ«Ä• -- f. `indication', Sk. sÅ«cÄ• -- f. Buddh. -- Poss. < Å›Å«kÄ• -- f. (`sting' SuÅ›r., `scruple, doubt' lex.) ~ Å›Å«cÄ-Ì„ -- . -- Å›Å«KA -- ?]
M. suÄ‹á¹‡&etilde; `to come to mind', suc&etilde; n. `hint, suggestion', caus. Or. sucÄ• ibÄ• `to remind', G. sucavvuÌƒ `to hint', rather than < Å›ÃºCYATI; -- WPah.kc. sunÄ‹á¹‡o `to consider', A. xusÄ• iba rather < â€ SAMARTHYATÄ“? (J.C.W.)

13552 *sÅ«jjÄ« -- `coarse wheat meal'. 2. *soÌ„jjÄ« -- .
1. P. sÅ«jÄ« f. `coarse flour'; N. suji `wheat porridge'; B. Or. suji `coarse flour', H. sÅ«jÄ« f.
2. H. sojÄ« f. `coarse flour'; G. sojÄ« f. `wheaten flour'; M. sojÄ« f. `rice boiled after being parched' (rather than < Å›OÌ„DHYA -- ); Ko. sojÄ« `rice boiled in milk'.
Addenda: *sÅ«jjÄ« -- . 2. *soÌ„jjÄ« -- : WPah.ká¹-g. (kc.) sÃ³jÌˆÉ” `of good quality (of rice)'.

13553 sÅ«ta -- `engendered, born'. [âˆšSÅ«]
P. sÅ«Ä• m. `young of an animal'.
SÅ«TÄ• -- , SÅ«TAKA -- .

13554 sÅ«taka -- n. `birth, calving' GrÌ¥S., `impurity caused by childbirth or miscarriage' YÄ• jÃ±. [SÅ«TA --]
L. sÅ«Ä• m. `calving'; -- Pk. sÅ«aya -- n. `impurity due to birth or death'; OG. sÅ«aÃ¯, sÅ«i `disgrace'.
*sÅ«takÄ• ghara -- `lying -- in house' see *SÅ«TIGHARA -- .

13555 sÅ«tÄ• -- `having borne young' Mn., sÅ«takÄ• -- Pat. [âˆšSÅ«]
Pk. sÅ«Ä• -- , sÅ«iÄ• -- f. `woman who has given birth'; S. suÄ• f. `animal which has lately given birth'; L. sÅ«Ä• `in full milk', awÄ• á¹‡. sÅ«Ä« pret. `gave birth'; G. suvÄ• -- in suvÄ• -- rog m. `phthisis in a lying -- in woman'.
*SÅ«TAKÄ• GHARA -- , *SÅ«TÄ• MAÃ±CAKA -- , *SÅ«TÄ• MAá¹-HA -- , *SÅ«TÄ• MALA -- .
Addenda: sÅ«tÄ• -- , also â€ sÅ«ËŠtikÄ• -- f. `lying -- in woman' AV.: WPah.ká¹-g. svÌ• I f. `milch -- cow', J. sÅ«Ä« -- hundÄ« (+ pres.part. of vb. `to be') f. `one delivered of a child or calf'.
â€ sÅ«ËŠtikÄ• -- see SÅ«TÄ• -- .

13555a *sÅ«tÄ• maÃ±caka -- `lying -- in bed'. [SÅ«TÄ• -- , MAÃ±CA --]
S. suÃ£Ì„jo m. `lying -- in of a woman after childbirth'.

13555b *sÅ«tÄ• maá¹-ha -- `lying -- in hut'. [SÅ«TÄ• -- , MAá¹-HA -- 1]
Bhoj. sauÌƒá¹› `lying -- in room'; G. suvÄ• vaá¹› f. `childbed'; suvÄ• vá¹›Ä« f. `woman just delivered'.

13555c *sÅ«tÄ• mala -- `pollution from a woman in childbirth'. [SÅ«TÄ• -- , MÃ¡LA --]
G. suÌƒvÄ• á¸·uÌƒ n. `pollution caused by delivery'.

13556 sÅ«tÃ- -- f. `birth' TBr. [âˆšSÅ«]
Pk. sÅ«i -- f. `birth'.
*SÅ«TINÄ« -- ; *SÅ«TIGHARA -- , *SÅ«TIJÄ• NI -- .

13557 *sÅ«tighara -- `lying -- in chamber'. [SÅ«TÃ- -- , GHARA --]
Bi. soer, soiri, saur, Ëšri `the room in which a child is born and mother kept for 12 days', Mth. soiri, H. soar m. (or < *sÅ«takÄ• ghara -- , cf. sÅ«takÄ• grÌ¥ha -- n. lex.), saurÄ« f.

13558 *sÅ«tijÄ• ni -- `midwife'. [SÅ«TÃ- -- , JÄ• NI --]
G. soiyÄ• á¹‡Ä«, suyÄ• á¹‡Ä« f. `midwife', M. sueá¹‡, suÄ«á¹‡, suveá¹‡,
ËšvÄ«á¹‡ f.

13559 *sÅ«tinÄ« -- `bearing young'. [Cf. SÅ«TÃ- -- f. `birth' TBr.,
sÅ«ËŠtikÄ• -- f. `lying -- in woman' AV. -- âˆšSÅ«]
H. soen, siyan `prolific', f. `brood -- mare'.

13560 sÅ«ËŠtÄ“ `bears, gives birth to' RV. (suvÄ“ 1 sg., sÅ«yata imperf.
RV., sÅ«ËŠyatÄ“ DhÄ• tup.). [âˆšSÅ«]
L. sÅ«vaá¹‡ `to bear young, calve', awÄ• á¹‡. sÅ«vuá¹‡, P. sÅ«á¹‡Ä• (of
animals); WPah. (Joshi) sÅ«wá¹‡u, suá¹‡u `to bring forth'. -- See SAVATI.

13561 sÅ«ËŠtra -- n. `thread, cord' AV., sÅ«traka -- n. Pat.
Pa. sutta -- , Ëšaka -- n. `thread, string', Pk. sutta -- n., Wg. sÅ«trÌ¥,
sÅ«Ì¤tr, Dm. sutr, Kal.rumb. sÅ«trÌ¥, urt. sÅ«tr; Kho. Å¡utur `thread',
Å¡utra `thread over which spell has been recited for tying round limb of
sick person' (Å¡<-> from Å¡imÃ¡nu `trouser string' < SYÅ«ËŠMAN --
BelvalkarVol 96 or < Å¡unÇ° `needle' < SÅ«CÃ- -- ); Phal. sÅ«tr m. `thread',
K. sathar, dat. satras m., S. suá¹-ru m.; L. sÅ«tar, (Ju.) sutr m. `thread,
carpenter's line' (whence kasÅ«tar, ËštrÄ• , mult. kusuttr `out of line,
bad', m. and ËštrÄ« f. `quarrel'), awÄ• á¹‡. sÅ«tur `cotton yarn,
arrangement', sÅ«trÄ• `thread amulet', kcch. sÅ«tr `cotton'; P. sÅ«tar, sÅ«t
m. `yarn', sÅ«trÄ«, sÅ«tá¹›Ä« f. `cord'; WPah.bhad. sÅ«á¹-á¸· n. `thread',
sÅ«á¹-á¸·Å« n. `amulet', bhal. sÅ«á¹-á¸·Å« n. `thread used to mark line in
sawing'; Ku. sÅ«t `cotton thread'; N. sut `thread, string'; A. xut `string
(made of split cane), tendril', xutÄ• `thread'; B. Or. sutÄ• `thread', Or.
chuta `gonorrhoea' (so -- called from the thread -- like pus); Bi. sÅ«t,
sÅ«tÄ• `thread', Bhoj. H. sÅ«t m., G. sutar n., M. sÅ«t n., Ko. sÅ«ta, Si.
sÅ«, hÅ«, huya `thread' (suta `thread, rule' â†• Pa.), Md. ui; -- B. chut,
B. Or. chutÄ• `pretext, excuse' semant. cf. L. above and SÅ«TRAYATI. -- Ext.
-- l -- : Ku. sutlo `thin shoot'; N. sutli `string', Or. sutuli (< -- ll --
), H. sutlÄ« f. (sutlÄ• m. `reins'), G. sutá¸·Ä« f., M. sutaá¸· f. -- Pk.
suttia -- `made of thread', P. sÅ«tÄ«, N. B. suti, H. M. sÅ«tÄ«; G. sutriyÉ”
m. `seller of thread'.
SÅ«TRAYATI, SAUTRA -- ; *SÅ«TRAKARA -- , SÅ«TRAKÄ• RA -- , SÅ«TRADHÄ• RA -- ,
*SÅ«TRÄ• RÄ• -- ; *SUá¹£Å«TRA -- ; *TRISÅ«TRIKA -- , *VIá¹£USÅ«TRA -- ,

Å›Aá¹‡ASÅ«TRA -- .
Addenda: sÅ«ËŠtra -- : Pk. sÅ«a -- m. `thread'; WPah.ká¹-g. sÃºttÉ™r, poet. sutra m. `thread' â†• P.; Garh. sÅ«t; A. chutÄ• (phonet. s --) `pretext' AFD 216.
SRËšJ: SRÌ¥JÃ¡TI Add.

13562 *sÅ«trakara -- `spinner' [Cf. SÅ«TRAKÄ• RA -- . -- SÅ«ËŠTRA -- , KARÃ¡ -- 1]
M. suterÄ• m. `spider, the thread which it spins'.
sÅ«trakÄ• ra -- m. `carpenter' R. [SÅ«ËŠTRA -- , KÄ• RA -- 1]
See SÅ«TRADHÄ• RA -- .

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13563 sÅ«tradhÄ• ra -- m. `carpenter' MBh. [Cf. sÅ«trakÄ• ra -- m. R. -- SÅ«ËŠTRA -- , DHÄ• RA --]
Pk. suttahÄ• ra -- m. `carpenter', mg. Å›uttadhÄ• lÄ« -- f., S. sÅ«á¹-ahaá¹›u m., N. sutÄ• r, A. xutÄ• r, B. chutÄ• r, Or. chutÄ• ra, (dial.) sutÄ• ra; OH. sÅ«tahÄ• ra m., H. sutÄ• r m. `carpenter, wheelwright, head workman'; OG. sÅ«tahÄ• ra m., G. sut(h)Ä• r m. `carpenter', M. sutÄ• r m.

13564 sÅ«trayati `strings together' Hcat., `contrives' RÄ• jat. [SÅ«ËŠTRA --]
Pk. suttaÃ¯ `makes'; Wg. sutrÌ¥yÃ¡m `I write'; Kt. stroÌ„<-> `to compose'; P. sÅ«tá¹‡Ä• `to smoothe (as a new rope or thread), rub, unsheathe'; M. sutaviá¹‡&etilde; `to encircle with string (e.g. a new house or peepul tree during certain ceremonies)'.

13565 *sÅ«trÄ• rÄ• -- `awl for thread'. 2. *sÅ«trÄ• lÄ• -- with dissimilation of r -- r. [SÅ«ËŠTRA -- , Ä• ËŠRÄ• --]

1. N. sutÄ• ri `bodkin, awl'; Bi. H. sutÄ• rÄ« `bodkin' (or < 2.).
2. H. sutÄ• lÄ« f. `large needle, bodkin'.
*sÅ«trÄ• lÄ• -- see prec.
sÅ«trÄ«ËŠ -- see *SOÌ„TRÄ« -- .
SÅªD `make ready': SÅ«DA -- , SÅ«ËŠDANA -- , SÅ«DÃ¡YATI.

13566 sÅ«da -- m. `cook' MBh. [âˆšSÅ«D]
Pa. sÅ«da -- , Ëšaka -- m. `cook', Pk. sÅ«a -- m.; Si. sÅ« -- deá¹-a `head cook' EGS 185.

13567 sÅ«ËŠdana -- m.n.(?) `making successful (?)' RV. [Cf. sÅ«daÅ›Ä• lÄ• -- f. `kitchen' KathÄ• s. -- âˆšSÅ«D]
Si. uyana -- geya `kitchen' EGS 28.

13568 sÅ«dÃ¡yati `makes ready, makes fit' RV. [âˆšSÅ«D]
Si. huyanavÄ• , uyËš `to cook' (pret. hivuvÄ• , ivËš < sÅ«dita --).
sÅ«na -- `born' PÄ• á¹‡.com., sÅ«nÄ• -- f. `daughter' lex. [âˆšSÅ«]
*PRATHILASÅ«NÄ• -- .
sÅ«nÃ¡ra -- see SUNDARA -- .

13569 sÅ«nÃº -- m. `son' RV., f. `daughter' Mn. [âˆšSÅ«]
Pa. sÅ«nu -- m. `son', Pk. sÅ«á¹‡u -- m.; H. sÅ«nÅ« f. `daughter'.

13570 sÅ«nÅ•ÌŠta -- `excellent, delightful' RV., `pleasant' YÄ• jÃ±. [Cf. SÅ«NÃ¡RA --]
Ash. svnÃ¡á¹›Ä«, sunaá¹›Ä©ËŠ `hero, chief who has slain many': very doubtful.

13571 sÅ«ËŠpa -- m. `soup, broth' MBh.
Pa. sÅ«pa -- m. `broth, curry' (whence sÅ«pika -- m. `cook'); AÅ›.shah. man. kÄ• l. supa, gir. dh. sÅ«pa `curry'; Pk. sÅ«va -- m. `split lentils'; Si. sÅ« `soup, sauce'.
SÅ«PÄ«ËŠYA -- , SÅ«ËŠPYA -- ; SÅ«PAKÄ• RA -- .

13572 sÅ«pakÄ• ra -- m. `cook' MBh. [SÅ«ËŠPA -- , KÄ• RA -- 1]
Pa. sÅ«pakÄ• ra -- m. `cook', Pk. sÅ«ayÄ• ra -- m.; WPah. bhal. suÄ• r `menial cook employed in a sacrificial ceremony'; Or. suÄ• ra `cook', OAw. suÄ• rÄ• m., H. suÄ• r m., OG. sÅ«Ä• ra m., M. suÄ• r m., Si. suvaru.

*sÅ«papÄ• dya -- `easy to be effected' see *SUVÄ• PÄ• DYA -- .

13573 sÅ«pÄ«ËŠya -- `suitable for soup' PÄ• á¹‡.gaá¹‡a, sÅ«ËŠpya -- `id.' Car., sÅ«pika -- m. or n. `sauce, soup' BHSk. [SÅ«ËŠPA --]
Wg. sÃ¼wÄ«ËŠ, sÅ«Ì¤ `soup' (NTS xvii 298 < sÅ«pika -- ). <-> N. chop `a sauce or relish' < sÅ«pya -- ?
sÅ«ËŠpya -- see prec.

13574 sÅ«ËŠra -- m. `sun' RV. 2. sÅ«ËŠrya -- m. 3. sÅ«ËŠriya -- m. (metr.) RV. 4. sÅ«rÄ« -- f. `a name of KuntÄ« as wife of the sun' PÄ• á¹‡.vÄ• rtt. 5. saurÄ«ËŠ -- (f. of saura -- `relating to the sun' MaitrUp.) f. `wife of the sun' W., `a name of TapatÄ« daughter of the sun' MBh. [SVÃ R --]
1. Pa. Pk. sÅ«ra -- m. `sun'.
2. Pa. surya -- m., Pk. sujja -- m., L.khet. suj; Si. sivi `the sun's ray' < *suye; -- with unexpl. -- i -- : S. sijÌ„u, siju m. `sun', L. sijjh, (Ju.) sijh m., mult. sejj m.
3. Pk. sÅ«ria -- m., Tir. sÅ«ËŠri, Niá¹…g. surÄ«ËŠ, Shum. sÃºrÄ«, Gaw. sÅ«rÄ«ËŠ, Kal.rumb. Kand. sÅ«ËŠri, Sv. surya, Phal. sÅ«ri f.; Sh. (all dialects) sÅ«ri f. `sun, sunshine'; K. sÅ«Ì¤reÌ†, sirÄ«, siri m. `sun', Si. (h)ira, st. Ëšri -- , Ëšru -- , Ëšra -- EGS 22, Md. iru.
4. PaÅ¡. (all dialects) sur f. `sun', Bshk. sÄ«r f., Tor. sÄ« f., Mai. swÄ«r; -- Woá¹-. sir m. (prob. despite gender: but Buddruss Woá¹- 124 < sÅ«ËŠriya --).
5. Ash. soÌ„, suo f. `sun', Wg. soÌ„i, s&omacrtodtod;, Kt. sÅ« f., Dm. ser, Gmb. sÄ• Ì¤: NTS XV 250.
*NAVASÅ«RIYA -- .
sÅ«raá¹‡a -- see Å›Å«RAá¹‡A -- .
sÅ«ËŠriya -- , sÅ«rÄ« -- , sÅ«ËŠrya -- see SÅ«ËŠRA -- .
SRËš `move': sarÃ¡ -- , sarÃ¡á¹‡a -- , saraá¹‡yÃº -- , sÃ¡rati, sarÃ¡yatÄ“, sÃ¡ras -- , sarasara -- , sarÄ• ËŠ -- 1, sari -- , sarÃ-t -- , *saryatÄ“, sÄ• ra -- 1, sÄ• rÃ¡á¹‡i -- , sÄ• rayati, *sÄ• rikÄ• -- , *sirati, srÌ¥tÃ- -- , *srÌ¥yatÄ“; anusarati, anusÄ• ra -- , Ã¡pasarati, apasÄ• ra -- , apasÄ• rayati, avasara -- , *avasÄ• ra -- , avasÄ• rayati, Ä• sarati, Ä• sÄ• ra -- 1, Ãºtsarati, *utsÄ• ra -- , utsÄ• yarati, utsrÌ¥ta -- , upasara -- , upasarati, *upasariyÄ• -- , niá¸¥saraá¹‡a -- , niá¸¥sarati, niá¸¥sÄ• ra -- 1, niá¸¥sÄ• rayati, *nisaraá¹‡a -- , *nyapasarati, prÃ¡tisarati, *pratisÄ• ra -- , prasara -- , prÃ¡sarati, prasÄ• ra -- , prasÄ• ËŠraá¹‡a -- , prasÄ• raá¹‡Ä« -- , prÄ• sÄ• rayati, prÃ¡srÌ¥ta -- , prasrÌ¥ti -- , viá¹£Ä• rayati, visara -- ,

vÃ-sarati, visÄ• rÃ¡ -- , visÄ• rayati, visÄ• rita -- , visrÌ¥ta -- ,
saá¹• prÃ¡sÄ• rayati, saá¹• sÄ• ra -- , *samutsarati; -- âˆšsal; -- sirÄ• ËŠ -- ?

13575 srÌ¥kÃ¡ -- m. `arrow, spear' RV., srÌ¥ga -- lex., srÌ¥gÃ¡vant -- ,
srÌ¥gÄ• ËŠvËš `having arrows' MS. 2. *srÌ¥kka -- .
1. Si. hiya, hÄ«, iya, Ä«ya `arrow' rather < Iá¹£Ä«ËŠKÄ• -- .
2. Mth. sÄ«k `reed, spit'?
*srÌ¥kka -- `arrow' see prec.

13576 sÅ•ÌŠkvan -- m. `corner of mouth' RV., n. du. (srÌ¥kvaá¹‡Ä«,
srÌ¥kkaá¹‡Ä«, whence acc. sg. srÌ¥kkaá¹‡Ä«m KathÄ• s., du. srÌ¥kkanyau
SuÅ›r.) MBh., srÌ¥kva -- (srÌ¥kka -- n. lex.) m. or n. SuÅ›r., srÌ¥kvi -- n.
lex., n. du. (srÌ¥kviá¹‡Ä«, srÌ¥kkiá¹‡Ä«, whence acc. sg. srÌ¥kviá¹‡Ä«m MBh.
v.l., PaÃ±cat.) MBh. 2. srÃ¡kva- m. or n. `corner of mouth, jaws' RV.
1. Pk. sikka -- m. `corner of mouth'; Si. (h)akuva (pl. (h)aku), hakka `jaw'
(EGS 187 wrongly < hÃ¡nu -- X aká¹£aka --).
2. Dm. á¹£ak `back of neck', Phal. á¹£Ä• k m.; Sh.jij. á¹£ak, pales. á¹£akh
`collar -- bone'.
*Ä• SRÌ¥KVIKA -- .
srÌ¥gÄ• lÃ¡ -- see Å›RÌ¥GÄ• LÃ¡ -- .
SRËšJ `emit': SÃ¡RGA -- , SARJAYATI, SRÌ¥á¹£á¹-Ã¡ -- , SÅ•ÌŠá¹£á¹-I -- ;
UTSARGÃ¡ -- , UTSRÌ¥á¹£á¹-A -- , *NIá¸¥SRÌ¥á¹£á¹-A -- , VÃ-SARJAYATI,
VÃ-SRÌ¥JATI, VÃ-SRÌ¥á¹£á¹-A -- , SAá¹• SARGA -- .

13577 srÌ¥tÃ- -- f. `road, path' RV. [âˆšSRÌ¥]
A. xar `track in jungle, opening in hedge or fence'; -- ext. -- kk -- : L.
saá¹›ak f. `road', B. saá¹›ak, Or. saá¹›aka, H. saá¹›ak f. (â†' N. saá¹›ak,
saá¹-ak, Mth. saá¹›ak, saá¹‡á¸• ak), G. saá¹›ak f., M. saá¸• ak f.
SRËšP `creep': SARPÃ¡ -- , SARPIá¹‡Ä« -- ; Ã¡VASARPATI, ÃºTSARPATI,
NÃ-á¸¥SARPATI, PRÃ¡SARPATI, VÃ-SARPIN -- , SÃ¡á¹• SARPATI.
*srÌ¥yatÄ“ `is moved' see SÃ¡RATI.

13578 srÌ¥á¹£á¹-Ã¡ -- `released' RV., `thrown, emitted, produced' AV. [âˆšSRÌ¥J]
Pa. saá¹-á¹-ha -- `dismissed', Pk. siá¹-á¹-ha -- `created, arranged'; -- with unexpl. loss of aspiration: Woá¹- Å¡iá¹-Ä• <-> `to throw, scatter (seed), spit out' (with assim. of s -- á¹£); S. saá¹-aá¹‡u `to throw'; L. saá¹-á¹-aá¹‡ `to throw, pull an oar (semant. cf. Ká¹£IPÃ¡TI)'; P. saá¹-á¹-á¹‡Ä• , siá¹-á¹-á¹‡Ä• `to throw, throw down, pour'; N. siá¹-o, siá¹-á¹-o `a game like tip -- cat'.
Addenda: srÌ¥á¹£á¹-Ã¡ -- : WPah.poet. Å›eá¹-á¹‡o `to cast away', ká¹-g. (kc.) Å›Ã³á¹-á¹‡Ãµ `to throw (away), leave' (Him.I 200 denies possibility of this etymology, but suggests none to replace. -- s -- > Å› -- before á¹£á¹-, and aspiration lost after preceding sibilant ~ Å›Ãºá¹£KA -- > Pk. sukka --).

13579 sÅ•ÌŠá¹£á¹-i -- (srÌ¥á¹£á¹-Ã- -- ÅšBr.) f. `emission' R., `creation' TS., `nature, disposition' R. [âˆšSRÌ¥J]
Pk. siá¹-á¹-hi -- f. `creation, nature'; OB. siá¹-hi `creation'; H. siá¹-á¹-hÄ« f. `nature, wits, senses'; Si. sÃ¤á¹-i -- ya, hÃ¤Ëš `mode, character'; -- with unexpl. loss of aspiration: L. P. saá¹-á¹- f. `blow, wound'; P. siá¹-á¹- f. `act of throwing'. <-> M. Å›Ä«á¹- f. `bird's dung' LM 423 rather < *CHIá¹-á¹- -- or like H. sÄ«á¹-h f. `what is chewed and spat out, betel dregs' (LM 423) < Å›Iá¹£á¹-A -- 1.

13580 sá¸—ka -- m. `pouring out' RV., `sprinkling' MBh. [âˆšSIC]
Pa. sÄ“ka -- m. `sprinkling', Pk. sÄ“a -- m.; Kt. syoÌ„ `jug, jar', Pr. Å¡Å« `bucket'; L. seo f. `land irrigated directly by water -- lift', mult. sÄ«Å« m. `inundation from canal or river', awÄ• á¹‡. sÄ“ `wet'.
Addenda: sá¸—ka -- : â€ SÄ“KAPÄ• TRA -- .

13580a â€ sÄ“kapÄ• tra -- n. `vessel for holding or pouring water' lex. [Sá¸—KA -- , PÄ• ËŠTRA --]
A. sewat (phonet. xewÉ”t) `pot for draining off water' AFD 222.

13581 *sÄ“kk -- `heat, foment, roast'. [Ext. -- kk -- of MIA. sÄ“<-> <

Å›RAPÃ¡YATI `roasts' or SVá¸—DA -- `sweat'?]
S. sekaá¹‡u `to toast, warm (anything)', seku m. `toasting', seko m. `drying up of a crop from wind or drought'; P. seká¹‡Ä• `to warm, toast, foment', sek m. `heating'; WPah. (Joshi) seká¹‡u `to warm', intr. `to bask', sek m. `heat (of fire or sun)'; Ku. seká¹‡o `to warm, foment'; N. seknu `to be warmed, be roasted'; A. xekiba `to roast, toast, foment', xek `fomentation'; B. sekÄ• , s&etilde;kÄ• , chekÄ• , ch&etilde;kÄ• `to roast, foment, sear', Or. sekibÄ• , sekÄ• `heat applied by fire or hot water'; H. seknÄ• , s&etilde;kËš `to warm, foment, toast' (whence intr. siknÄ• `to be warmed, &c.'); OMarw. sekaÃ¯ `heats, roasts, prepares'; G. sekvuÌƒ `to foment, bake, torment', sek m. `warming a limb at a fire or with heated cloths or leaves or medicaments'; M. Å›eká¹‡&etilde;, Å›&etilde;kËš `to warm oneself before a fire, foment, burn'.
Addenda: *sÄ“kk -- : WPah.ká¹-g. sÃ©ká¹‡Ãµ `to bask in the sun'.

13582 sÄ“cana -- n. `effusion, sprinkling' SuÅ›r., `bucket' lex., Ëšnaka -- n. `shower -- bath' ÅšÄ• rá¹…gS. [âˆšSIC]
Pa. sÄ“canaka -- adj. `sprinkling'; Pk. sÄ“aá¹‡a -- n. `sprinkling', sÄ“aá¹‡aya -- m. `one who waters'; L.mult. sen `land irrigated by percolation from underneath'; B. siuni `bucket for throwing water'; Or. seá¹‡Ä• `bamboo basket for raising water'; Si. sevana `water bucket'.

13583 sÄ“cayati `causes to pour out, sprinkles' MBh. [âˆšSIC]
Pa. sÄ“cÄ“ti `causes to be sprinkled'; Pk. sÄ“aÃ¯ `sprinkles'; -- Pk. pres. part. sÄ“aá¹• ta -- ; A. xeÃµt, ËštÄ• `scoop, baling vessel'; B. s&etilde;uti `baling basket'. -- L. sevaá¹‡ `to moisten', awÄ• á¹‡. seuá¹‡, P. seuá¹‡Ä• poss. < SVÄ“DAYATI.

13584 *sÄ“citavya -- `to be watered'. [âˆšSIC]
L. sebÄ• m. `moisture by percolation, cultivation in ground so watered'; P. sebbÄ• , sebÄ• m. `irrigation by percolation'.
sÄ“á¹-a -- see *SATÄ“RA -- .
*sÄ“á¸• hÄ• -- `porcupine' see Å›VÄ• VÃ-DH -- .

13585 sá¸—tu -- m. `dam, bridge' RV., `boundary' R. [âˆšSI]
Pa. sÄ“tu -- m. `causeway, bridge'; Pk. sÄ“u -- m.n. `dam, bridge, seedbed, basin round tree'; Ash. Wg. sÄ“w `bridge', Kt. syÅ«, Dm. sÄ“wa, PaÅ¡.kuá¹›. ar. seu, lauá¹›. sÄ“wÄ• ËŠá¹› f., Shum. Woá¹-. sÄ«ËŠu, Gmb. Gaw. sÄ“u,

Kal.rumb. siu (st. sÄ«l --), urt. ser, Kho. ser, Bshk. sÄ• , (Barth) sÃ¶,
Tor. sÄ“ f., Mai. sÄ«, Sv. sÄ“u, Phal. sÄ“u, sÄ«u f., Sh.gil. saÌ¯u, pl.
sÄ•ËŠveÌ† m., (Lor.) sÄ“u, sao, koh. seÌ†Å«, pales. sÄ“o, P.kgr. seo f.; Si.
seya, heya, hÄ“ `dam in a ricefield, bridge', Ä“ -- in Ä“ -- daá¹‡á¸• a `log
across a stream as a bridge'.
Addenda: sá¸—tu -- : WPah.ká¹-g. sÃ©u m. (obl. -- a) `bridge'.

13586 sá¸—tra -- n. `bond, ligament' PÄ• á¹‡. [Cf. sÄ“tÅ•ÌŠ -- `binding' RV.:
*SITRA -- , *SÄ“LLI -- . -- âˆšSI]
Sv. sÄ“li `rope' (< *sÄ“trikÄ• --).
*HALASÄ“TRA -- .
sá¸—dhati see *SIDHYATI1.
sÄ“dhÄ• -- see Å›VÄ• VÃ-DH -- .
*sÄ“dhyatÄ“ `is driven off' see *SIDHYATI1.

13587 sá¸—nÄ• -- f. `army' RV.
Pa. sÄ“nÄ• -- f. `army', Dhp. seá¹‡a, KharI. sena, Pk. seá¹‡Ä• -- f., Sh.
sÄ© f., K. sÄ«na f., OAw. sena f., H. sen f., Si. sen.
SAINIKA -- , *SAINIYA -- , SAÃ-NYA -- ; SÄ“NÄ• á¹…GA -- , SÄ“NÄ• PATI -- .

13588 sÄ“nÄ• á¹…ga -- n. `component part of an army' VarBrÌ¥S. [Sá¸—NÄ• -- ,
Ã¡á¹…GA -- 1]
Si. senanÌ†ga, senaga `multitude, army' (prob. â†• Sk.).

13589 sÄ“nÄ• pati -- m. `leader of an army' AitBr. [Sá¸—NÄ• -- , PÃ¡TI --]
Pa. sÄ“nÄ• pati -- , Ëšika -- m. `general', Pk. sÄ“á¹‡Ä• vaÃ¯ -- m.; M.
Å›eá¹‡vaÄ«, ËšvÄ«, Å›eá¹‡ai m. `a class of Brahmans', Ko. Å›eá¹‡vi; Si.
senevi `general'.

13589a â€ *sÄ“bhu -- `spittle or snot', sá¸—hu -- AV. [IE. *seibhu -- , Lat.
sebum `tallow' IEW 894, Burrow SternbachVol 806]
SÄ“HUá¹‡á¸• A -- .
â€ sÄ“raka -- m. `monitor lizard (?)' ArthaÅ›. see Å›Ã¡LYAKA- Add2.

13590 sÄ“mantÄ« -- f. `the Indian white rose Rosa glandulifera' lex.,
ËštikÄ• -- f. MW. [Cf. sÄ“vatÄ« -- f. `id.' Bhpr., sÄ“vanÄ« -- f. Apte.]
A. xeutÄ« `Rosa glandulifera', B. s&etilde;uti, s&etilde;oti, sÄ©uti, H.
s&etilde;ÃµtÄ«, sewtÄ« f., M. Å›&etilde;vtÄ«, Å›evtÄ« f. `the tree',

Å›evt&etilde; n. `the flower'.
sÄ“la -- see Å›ILÄ« -- .
sÄ“lu -- see Å›Ä“LU -- .
sÄ“lla -- see Å›ILÄ« -- .

13591 *sÄ“lli -- `cord'. [J. Bloch BSOS viii 413 derives from *saila -- ~ saira -- `belonging to a plough' from sÄ«la -- , SÄ«ËŠRA -- : this leaves Pk. unexpl. Derivation from *sÄ“tlÄ«<-> ~ sá¸—tra -- (âˆšSI) is phonet. difficult (-- ll -- < -- tl -- ?)]
Pk. selli -- f. `rope'; S. selhÄ« f. `hair rope'; L. selhÄ«, sehlÄ« f. `hair rope, rope for tying calf when milking cow'; P. selhÄ«, selÄ« f. `necklace of thread or hair'; N. seli `pendant, chain'; Bi. sel, selÄ« `hair cord tied from neck to feet of calf when milking cow'; H. selÄ« f. `thread necklace'; G. selÄ« f. `string of tinder', selÉ” m. `rope to tie hind legs of cow when being milked'.
SÄ’V `wait on': SÄ“VAKA -- , Sá¸—VATÄ“, SÄ“VANA -- , SÄ“VÄ• -- , SÄ“VITA -- ; Ä• SÄ“VATÄ“, UPASÄ“VATÄ“, PRATISÄ“VATÄ“; -- SÄ“VI -- ?
sÄ“va -- see SÄ“VI -- .
Addenda: *sÄ“lli -- : WPah.J. kul. ká¹-g. kc. point to â€ *Å›Ä“LLI -- .
sÄ“vana -- 2 see SÄ«VANA -- .
â€ sÄ“vayati see SÄ«ËŠVYATI.

13592 sÄ“vaka -- m. `servant' R., `votary' Hariv. [âˆšSÄ“V]
Pa. sÄ“vaka -- m. `servant', Pk. sÄ“vaya -- , sÄ“uya -- m.; A. xeo `bowed down, humble, slanting' (whence xeolÄ• `very slanting'); -- ext. -- á¸• -- : S. seviá¹›o m. `a class of Hindu devotees'; P. seuá¹›Ä• m. `a Jain mendicant'; G. sevá¹›É” m. `a Jain monk', Ëšá¹›Ä« f.

13593 sá¸—vatÄ“ `associates with' RV., `attends on, serves' Mn. [âˆšSÄ“V]
Pa. sÄ“vati `associates with, serves, makes use of'; Pk. sÄ“vaÄ“, ËšvaÃ¯ `serves'; K. siwun `to wait on, honour, domesticate'; S. sevaá¹‡u `to serve, worship', P. sevá¹‡Ä• ; Bhoj. sewal `to serve'; OAw. sevaÃ¯ `waits on'; H. sewnÄ• , syonÄ• `to wait on, incubate, hatch', G. sevvuÌƒ.

13594 sÄ“vana -- n. `waiting on' Mn. [âˆšSÄ“V]
Pa. sÄ“vana -- n., ËšnÄ• -- f. `cohabiting with'; Pk. sÄ“vaá¹‡Ä• -- ,
Ëšá¹‡ayÄ• -- f. `service', Si. sevan.
sÄ“vanÄ« -- see SÄ«VANA -- .

13595 sÄ“vÄ• -- f. `attendance on, homage' Mn. [âˆšSÄ“V]
Pa. sÄ“vÄ• -- f. `service', Pk. sÄ“vÄ• -- , sÄ“Ä• -- , sevvÄ• -- f.; Ku. syo
f. `service' (meri syo `form of greeting to a superior'); A. xew `humble
salutation' (whence xewali `service, worship'); H. sew f. `obeisance'; G.
sev f. `attendance on'.

13596 sÄ“vi -- , sÄ“va -- , sÄ“vita -- n. `fruit of Zizyphus jujuba, apple'
lex. [â†• Ir., cf. Pahl. sÄ“b or sÄ“p(?), MÄ• zandarÄ• nÄ« sÄ“ (Pers. sÄ“b
`apple' â†’ P. H. seb m., Or. seba, G. seb, sep n.): poss. associated by
pop. etym. with SÄ“VITA- `cultivated', cf. sÄ“vayati `tends (plants)'
BhartrÌ¥.]
P. se f. `apple', (Salt Range) `fruit of Prosopis spicigera'; N. seu, syau
`apple', Or. seu, seo; M. Å›ev (obl. Å›evÄ«) f. `name of a fruit tree', n.
`its fruit'; -- P. seÅ« ber m. `a grafted Z. jujuba', seuá¹‡ f.
sÄ“vikÄ• -- see Å›AMITÄ• -- .
Addenda: sÄ“vi -- : WPah.ká¹-g. (kc.) sÃ©u m. `apple' (obl. ká¹-g. sÃ©ua, --
kc. seba â†• P. H.?).
â€ sá¸—hu -- see â€ *SÄ“BHU -- , SÄ“HUá¹‡á¸• A -- .

13597 sÄ“vita -- `served' MBh., `fostered' KathÄ• s.
Pa. sÄ“vita -- `served', Pk. sÄ“via -- ; K. sivi `tame, domesticated'. --
See SÄ“VI -- .

13598 *sÄ“vya -- `to be sewn'. [Cf. sÄ«vya -- Car. -- âˆšSIV]
S. sebo m. `sewing, seam'; P. sebbÄ• , sebÄ•  m. `hemp rope for sewing up hair
cloth for loading beasts of burden'.

13599 sÄ“huá¹‡á¸• a -- m. `Euphorbia ligularia' KÄ• Å›Ä«kh., sÄ«huá¹‡á¸• a -- , sihËš m. `E. antiquorum' lex. 2. *sÄ«hyu -- .
1. Ku. syÅ«no, sÄ«no `a milky plant with a poisonous juice'; N. siuÌƒá¹›i `a plant with a juice used for poisoning fish'; B. s&etilde;uá¹›Ä• `the small tree Trophis aspera'; H. s&etilde;huá¹›, sihÅ«á¹›, sehuá¹‡á¸• , sehá¹‡á¸• m. `Euphorbia antiquorum'. -- Ku. syÅ«á¹‡o, sÄ«no `nettle' see also *SISUNA -- .
2. A. xizu `a variety of Euphorbia', B. siju; Or. sijhu, siju `several species of a milky plant'; H. sÄ«j m. `E. neriifolia, E. antiquorum'.
Addenda: sÄ“huá¹‡á¸• a -- [< *sÄ“bhuá¹• -- da -- with Pk. á¹‡á¸• < nd: â€ *SÄ“BHU -- , da -- `giving a sticky juice' Burrow SternbachVol p. 809]

13600 *saiddha -- `straightness'. [SIDDHA -- 2]
L.awÄ• á¹‡. sÄ“dh `straightness', P. sedh, sed f. (gender from siddh f. < SIDDHI --).
*saidhma -- `a kind of leprosy' see SIDHMÃ¡ -- .
sainika -- , *sainiya -- see SAÃ-NYA -- .
saindÅ«ra -- see SÃ-NDÅ«RA -- 1.

13601 saindhavÃ¡ -- `pertaining to the river Indus' TS., Ëšvaka -- `pertaining to the inhabitants of Sindh' MBh. [SÃ-NDHU --]
Pa. sindhava -- `belonging to Sindh', n. `rock salt' (reformed after Pa. sindhÅ« --); Pk. seá¹• dhava -- , siá¹• Ëš n. `rock salt', NiDoc. sidha -- lavaá¹• na, S. sendho lÅ«á¹‡u m., P. s&etilde;dhÄ• , sÄ«ËœdhÄ• m., N. sÄ©dhe nun, H. s&etilde;dhÄ• m., M. Å›&etilde;dav m., Si. sahinÌ†da -- luá¹‡u; -- Mth. senhiyÄ• `inhabitant of Sindh'. -- See Add.

13602 saÃ-nya -- `belonging to an army', m. `soldier', n. `army' MBh. 2. *sainiya -- . [Cf. sainika -- `id.' MBh., NiDoc. seá¹• niǵa, Pk. sÄ“á¹‡iga -- m. -- Sá¸—NÄ• --]
1. A. xenÄ• `soldier', Or. sena, senÄ• ; H. senÄ• m. `general, official who collects revenue in a village'; <-> Pk. seá¹‡á¹‡a -- , siá¹‡á¹‡a -- n. `army', G. sen n.
2. Pa. sÄ“niya -- m. `soldier', NiDoc. seniya, seni (or < sainika --).
saira -- `belonging to a plough' &capamacr;past. [SÄ«ËŠRA --]
See *SÄ“LLI -- .
SÅŒ `bind, engage': avasÄ• ËŠna -- , *viyavasÄ• ya -- , *viyavasÄ• yin -- , viá¹£Ä• ËŠá¹‡a -- 1, *viá¹£Ä• paá¹‡a -- , vÃ-á¹£yati.

*soÌ„jjÄ« -- `coarse flour' see *SÅ«JJÄ« -- .

13602a saira -- `belonging to a plough' &capatodmacr;past. [SÄ«ËŠRA --]
WPah.ká¹-g. sÃ©rI f. `terraced and irrigated field', J. Å›Ä“r, Å›eri f.
`long field (usu. of rice)', Ku. sero; -- cf. P. Ku. H. sÄ«r m. `land
cultivated by owner' < SÄ«ËŠRA- (Him.I 211 compares SIRÄ• ËŠ -- whose sense
`stream' and variant Å›irÄ• -- are, however, unconfirmed).

13603 soÌ„á¸• ha -- `endured' MBh. [Inf. sá¹“á¸• hum. -- âˆšSAH]
Pk. soÌ„á¸• ha -- `endured'; K. saá¸• un `to endure'.

13604 *soÌ„trÄ« -- `bearing young'. [soÌ„trÌ¥ -- `engendering' MW., savitrÄ«
-- f. `mother' Kum., sÅ«trÄ«ËŠ -- f. `genital organ (?)' AV. -- âˆšSÅ«]
Phal. sÅ«ËŠtrÄ« `female' (< savitrÄ« -- NOPhal 47); Sh.gil. soÌ„Ìƒ cÌ£iÌ¯
adj. `female', koh. gur. soÌ„cÌ£, pl. soÌ„cÌ£i (of animals); M. sot f.
`vulva (of animals)', Ko. sÃµtÄ« f.
sá¹“daka -- `having or containing water' TS. [sa -- 2, udakÃ¡ --]
Replaced by *SAPÄ• NÄ«YA -- .

13605 soÌ„dara -- `co -- uterine' Mn., `next of kin' KathÄ• s. [sa -- 2,
udÃ¡ra --]
Pk. soÌ„ara -- m. `full brother'; Ku. soro, pl. swÄ• rÄ• m. `kinsman, caste
-- fellow', gng. Å›war; M. soyrÄ• `relation by marriage, friend'. -- See
SAHOÌ„DARA -- .
Addenda: soÌ„dara -- : WPah.poet. soro m., sore f. `blood -- relative'; --
Å›oro m., Å›ore f., Ku.gng. Å›war.

13606 soÌ„pÄ• na -- n. `stairs, ladder' MBh. [sa -- 2, upÄ• ËŠyana -- ?]
Pa. soÌ„pÄ• na -- m.n. `staircase', Pk. soÌ„vÄ• á¹‡a -- n., WPah. sod.
suÄ• á¹‡o Hendriksen.
Addenda: soÌ„pÄ• na -- : WPah.ká¹-g. swÃ¡á¹‡É” m. `stone staircase'.

13607 sá¹“ 'pi `he also'. [sÃ¡1, Ã¡pi]
Ku. swe `that one too'; Aw. soi emph. of so `he'.

13608 sá¹“ma -- m. `the soma plant and its juice' RV., soÌ„mÄ• -- f. `the
plant' lex. [âˆšSU1]
Pa. Pk. soÌ„ma -- m. `soma juice'; Or. suÃ£Ì„ `Asclepias acida, Sarcostemma

brevistigma or viminale'.
SAÃºMYA -- ; Sá¹“MAPATI -- , SOÌ„MABANDHU -- , SOÌ„MAVÄ• RA -- .

13609 sá¹“mapati -- m. `a name of Indra' RV. [Sá¹“MA -- , PÃ¡TI --]
G. somaiyÉ” m. `the god SomnÄ• th'.
soÌ„mabandhu -- see SAUGANDHIKA -- .

13610 soÌ„mavÄ• ra -- m. `Monday' inscr. [Sá¹“MA -- , VÄ• RA -- 2]
L. sÃµvÄ• r, sovÄ• r, (Ju.) suÌƒvÄ• r, (Shahpur) savÄ• r m. `Monday'.
soÌ„vÄ• ka -- see SAUBHÄ• GYA -- 2.
Addenda: soÌ„mavÄ• ra -- : WPah.ká¹-g. (kc.) swÄ• ËŠr m. `Monday', J. swÄ• r m., Garh. swÃ£Ì„r.
saucika -- see SÅ«CIKA -- Add2.

13611 soÌ„á¹£man -- `warm' KathÄ• s. [sa -- 2, Å«á¹£mÃ¡n --]
M. sÃµbaá¹-, somaá¹-, Ëšmaá¸·, ËšmÄ• á¸·Ä• `warmish'.
*saukhiya -- `comfort' see next.

13612 saÃºkhya -- n. `comfort, welfare' Mn. 2. *saukhiya -- . [SUKHÃ¡ --]
1. Pk. sokkha -- n. `happiness'.
2. Pa. sokhya -- n. `happiness'; M. soy, soÄ« f. `opportuneness, comfortableness' (or poss. < SUVITÃ¡ --).

13613 saugandhika -- `fragrant' MBh. [SUGÃ¡NDHI --]
Pa. soÌ„gandhika -- n. `white waterlily'; B. suÌƒdhi, suÌƒdi `waterlily' (rather than < soÌ„mabandhu -- m. lex. which is perh. sanskritization of MIA. *soÌ„aá¹• dhia --).
saucika -- see SÅ«CIKA -- .

13614 sautra -- `consisting of threads' Gaut. [SÅ«ËŠTRA --]
S. soá¹-ro `made of cotton thread'; -- cf. Pk. sottia<-> `made with thread' (~ suttia -- s.v. SÅ«ËŠTRA --).

13615 *saupta -- `related to sleep'. 2. *saupti -- `sleep'. 3. sauptika -- `connected with sleep' MrÌ¥cch. (n. `attack on sleeping men' MBh.). [SUPTÃ¡ --]
1. Pa. sotta -- `asleep' (or < sutta -- after soppa -- < SVÃ¡PNA -- ?); P. sotÄ• `sleepy', sotaá¹› m. `sleeper'.

2. P. sot f. `sleep'.
3. OMarw. sotÄ« f. `bedding'.

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sauptika -- see prec.

13616 saÃºbhaga -- n. `welfare' RV., `loveliness' BhP. [SUBHÃ¡GA --]
Si. sova `agreeableness' (or < Å›OÌ„BHA -- ?).

13617 saÃºbhÄ• gya -- 1 n. `prosperity, conjugal happiness' RV. [SUBHÃ¡GA --]
Pa. soÌ„bhagga -- n. `prosperity, beauty'; Pk. soÌ„hagga<-> `happiness, husband's love'; S. suhÄ• gÌ u m. `good fortune, husband's love, husband', suhÄ• gÌ iá¹‡Ä-Ì„ f. `favourite wife, woman with living husband'; L. (Ju.) sohÄ• gÌ m. `good fortune, husband's love', sohÄ• gÌ iá¹‡ f. `married woman'; P. sohÄ• g m. `husband's love, husband, ornaments worn when husband is alive, amatory caress'; Ku. sohÄ• g `husband's love', swÄ• gili `woman with living husband', gng. suÄ• g `good fortune'; A. xuwÄ• g `love'; B. sohÄ• g `husband's love, dalliance'; Or. sohÄ• ga, suhËš, suÄ• ga `excessive fondness, fondling'; Bi. sohÄ• gin `woman with living husband', Mth. sohÄ• gini; OMth. sohÄ• ga `good luck', Bhoj. Aw.lakh. sohÄ• g; H. sohÄ• g, suhËš m. `wifehood with living husband', sohÄ• gin(Ä«) f. `such a wife'; G. sohÄ• g, suhËš n. `good luck' (X SVAVÄ• SINÄ« -- q.v.). -- X DAURBHÄ• GYA -- q.v.
Addenda: sÃ¡ubhÄ• gya -- 1: WPah.ká¹-g. (kc.) swÄ• ËŠg m. `ornament worn in back hair by woman whose husband is alive', J. suhÄ• g; Ká¹-g. swÃ¡ggÉ™á¹‡ f. `woman whose husband is alive'; Garh. swÄ• g `wifehood'.

13618 saubhÄ• gya -- 2 n. `red lead (used for marking forehead of a woman whose husband is alive), borax' lex. [Cf. sovÄ• ka -- m.n.(?) `borax'

PaÃ±cad.: changed by pop. etym. with SAÃºBHÄ• GYA -- 1?]
S. suhÄ• gÌ o m. `borax', L. (Ju.) sohÄ• gÌ Ä• m. `borax, flux'; P. suhÄ• gÄ• m. `borax', Ku. sohÄ• g(o), swÄ• g(o), N. sohÄ• g, suwÄ• g, swÄ• g, A. xuwÄ• gÄ• , B. Or. sohÄ• gÄ• , Or. suhÄ• gÄ• , suÄ• gÄ• ; Bi. soÌ†hÄ• gÄ• `borax, brazier's flux'; H. sohÄ• gÄ• , suhËš m. `borax', M. sohÄ• gÄ• m., ËšgÄ«, suhÄ• gÄ«, savÄ• gÄ«, svÄ• gÄ«, sagÄ« f.
Addenda: saubhÄ• gya -- 2: Garh. swÄ• gu `borax'.

13619 saumanasÃ¡ -- m. `cheerfulness' AV., saumanasya -- n. SuÅ›r. [SUMÃ¡NAS -- 1]
Pa. soÌ„manassa -- n. `happiness'; Si. somnas `glad', somnasa `contentment'.

13620 saumyÃ¡ -- (f. saÃºmyÄ• --), soÌ„myÃ¡ -- `relating to soma' RV., saumyÃ¡ -- `cool and moist' ÅšBr., `gentle and placid' Mn. (voc. saumya, soÌ„mya term of respectful address BrÌ¥&capamacr;rUp.), `auspicious' R., saÃºmya -- n. `nature of soma' AV., `mildness' MBh. [Sá¹“MA --]
Pa. somma -- `agreeable, gentle', Pk. somma -- , soÌ„ma -- ; N. som `stupid'; OG. soma `mild, gentle'; Si. som adj. `soft, tender', som, somu sb. `mildness, smoothness'.

13621 saurÄ• á¹£á¹-ra -- `coming from SurÄ• á¹£á¹-ra', m. pl. `its people' VarBrÌ¥S., n. `a partic. metre' Col. [SÃºRÄ• á¹£á¹-RA --]
G. M. soraá¹-h m. `a district in Kathiawar'; -- Pk. soÌ„raá¹-á¹-ha -- n. `a partic. metre'; S. soraá¹-hi f. `a partic. musical mode', P. soraá¹-h f.; N. soraá¹-h `a Gurung song and dance"; H. soraá¹-h f. `a partic. musical mode', G. M. soraá¹-h m. (M. also f.); -- P. H. sorá¹-hÄ• m. `a partic. metre', OMarw. soraá¹-ho m.
saurÄ«ËŠ -- see SÅ«ËŠRA -- .

13622 sauvarcala -- n. `sochal salt (prepared by boiling down soda with myrobolan)' KauÅ›., `natron' lex. [Cf. SUVARCAKA -- and SUVARCALÄ• --]
Pk. soÌ„vaccala -- m.n., suá¹• cala -- n. `black salt', S. sÃµcaru lÅ«á¹‡u m., P. sauÌƒcal m.; M. saÌƒÄ‹aá¸·, saÌƒcaá¸· n. `factitious salt prepared by fusing fossile salt with emblic myrobolan'.
saÃºvará¹‡a -- see SUVÃ¡Rá¹‡A -- .

13623 sauvará¹‡ika -- m. `goldsmith' Campak. [SAÃºVARá¹‡A --]
Bi. soni `jeweller'.

Addenda: sauvará¹‡ika -- : WPah.poet. suni m. `goldsmith' (u from sÃºnnÉ” < SUVÃ¡Rá¹‡A -- Him.I 216).

13624 skadyatÄ“ `is spurted out' Gr. [âˆšSKAND]
Sh.koh. khÄƒÅ¾oÌ„ná¹·, gur. khÄƒÅ¾yoÌ„ná¹· `to come up or out' (or < *KHASATI2); S. khajÌ„aá¹‡u `to be raised, be lifted, be carried' (whence khajÌ„iá¹‡o `movable, portable'); A. khÃ£Ì„ziba `to ram down' (with nasalization from a stem *khÃ£Ì„d<-> < SKÃ¡NDATI?).
SKAND `leap': SKADYATÄ“, SKANDA -- , SKÃ¡NDATI, SKANDAYATI, SKANNÃ¡ -- ; *ATIá¹£KADATI, Ä• SKANDÃ¡ -- , Ä• SKANDATI, *UTSKADATI, *UPASKATTA -- , *UPASKADATI, *NIá¸¥á¹£KATTA -- , *NIá¸¥á¹£KADATI, PRÃ¡SKANDATI; -- âˆš*Å›CAND2.

13625 skanda -- m. `bank of river' lex. (`emission' in Ã¡skanda<-> `non -- emission of semen' TS.). [âˆšSKAND]
N. khÃ£Ì„d `space between two things, defile, pass': very doubtful.

13626 skÃ¡ndati `leaps, spurts out' RV., `leaps upon, covers (of an animal)' TBr. 2. skandayati `pours out, spills' AitBr. 3. skannÃ¡ -- `sprinkled, emitted (of semen)' RV. [âˆšSKAND]
1. N. khÃ£Ì„dnu `to press down, spurn', caus. khaÌƒdÄ• rnu `to hurl down'.
2. H. khaÌƒdÄ• nÄ• `to chase away'.
3. Ku. khanyÅ«á¹‡o `to pour, take out'; N. khanyÄ• unu `to pour out' caus. of *khÄ• ninu replaced by khaninu `to be poured out' (with a from caus.). -- See SKADYATÄ“.
skandayati see prec.

13627 skandhÃ¡ -- m. `shoulder, upper part of back' AV., `trunk of tree, mass (esp. of an army)' MBh., skÃ¡ndhas<-> n. `branching top of a tree' RV. [Absence of any trace of initial s -- in Kafiri and Dardic supports possibility of IA. *kandha -- beside skËš (unnecessarily assumed in ODBL 438 for NIA. k -- which is dissim. from kh<-> before dh as prob. in AÅ›. agi -- k(h)aá¹• dha --)]
Pa. khandha -- m. `shoulder, back, tree -- trunk', Ëšaka<-> m. `division, chapter'; Pk. khaá¹• dha -- , kaËš m. `shoulder, tree trunk, wall'; Ash. kÃ¡ndÃ¤ `stem, trunk', Kt. kÉ™Ì• nÄ“, Wg. kanÃ¡; PaÅ¡.lauá¹›. xÄ• nd `shoulder', ar. kandÄ«ËŠ, kuá¹›. koÌ„n (obl. kÄ• nda); Shum. kandam `my shoulder'; Gaw. kandÃ-k `shoulder'; Bshk. kÄ• n (with rising tone) `shoulder,

upper part of back'; Tor. kan `shoulder', Sv. kandike, Phal. kÄ• n, kan; S. kandhu m. `neck, back of neck', Ëšdho m. `back of neck, edge', ËšdhÄ« f. `bank of river', ËšdhÄ« pÄ• so `neighbourhood'; L.awÄ• á¹‡. khaddhÄ• `multitude', P. khandhÄ• m. `mass, multitude, flock of sheep or goats, herd of buffaloes', ludh. kannhÄ• m. `shoulder', (Ambala) kandhÄ• m.; Ku. kÃ£Ì„d, kÃ£Ì„dho, kÄ• no `shoulder', gng. kÄ• ni `neck'; N. kÃ£Ì„dh, kÃ£Ì„d `shoulder, back' (whence khaÌƒduwÄ• , Ëšdilo `heavy, solid', kaÌƒdheuli, khaÌƒdeËš `stick carried by coolies across shoulders to take the weight of a load'); A. kÄ• ndh, kÄ• n `shoulder', kandhÄ• , kanÄ• `large bundle of reeds &c. carried on the shoulder', kÃ£Ì„dhi `pent house, veranda, eaves'; B. kÃ£Ì„dh `shoulder', kÃ£Ì„dhÄ• `edge, bank'; Or. kÄ• ndha, kÃ£Ì„dhÄ• `shoulder'; Bi. kÄ• nhe `on the shoulder', (Patna) khandh, ËšdhÄ• `large area of cultivated land'; Mth. kÄ• nh, kanhÄ• `shoulder', Bhoj. kÄ• nh, Aw.lakh. kÃ£Ì„dh; H. kÃ£Ì„dh, ËšdhÄ• m. `shoulder', kandh m. `tree trunk, thick branch'; G. khÃ£Ì„dhi, kÃ£Ì„Ëš f. `shoulder'; M. khÃ£Ì„d, ËšdÄ• m. `shoulder, back of neck', f. `large bough'; Ko. khÃ£Ì„ndhu m. `shoulder'; Si. kanÌ†da `shoulder, tree trunk, collection, mass', kanÌ†du `mountain' (< -- aka --).
-- With metath. K. nakh, dat. Ëškhas m. `shoulder'? <-> Bshk. khan m. `hill', Tor. Mai. khÄ• n, Chil. Gau. kÄ• n (â†’ Par. khÃ¡ndi IIFL i 265) poss. all < skandhÃ¡ -- , but prob. like Tor. (Grierson) khaá¹‡á¸• `hill', Phal. khÄ• á¹‡, khaá¹‡, Sh.koh. khÅ-á¹‡ m., gur. khonn, pales. khoÌ„á¹‡É™, jij. khÉ”ÌˆÌ„á¹‡ rather < KHAá¹‡á¸• Ã¡ -- AO xviii 240. -- X MAá¹‡I -- 2 q.v. SKANDHAYATI, SKANDHIKA -- , *SKANDHIYA -- , SKÃ¡NDHYA -- , *SKÄ• NDHIKA -- ; *SKANDHAKÄ• á¹£á¹-HA -- , *SKANDHAKÄ«LA -- , *SKANDHATAá¹-A -- , *SKANDHAPAá¹-á¹-A -- , *SKANDHAVARTI -- , *SKANDHÄ• VARA -- , *SKANDHÄ• VÄ• R -- ; KÄ• LASKANDHA -- .
Addenda: skandhÃ¡ -- : S.kcch. kandh m. `back of neck', kandho m. `shoulder'; WPah.ká¹-g. kannh m. `shoulder', kc. kÄ• nh, jaun. kÄ• nn m.; ká¹-g. (kc.) khÃ¡ndÉ” m. `big box along the wall of living room for grain'. â€ *SKANDHAVÄ• LA -- .

13628 *skandhakÄ• á¹£á¹-ha -- `wood on shoulder'. [SKANDHÃ¡ -- , KÄ• á¹£á¹-HÃ¡ --]
S. kandhÄ• á¹-u m. `wooden collar on a bullock's neck when working a water -- wheel'.

13629 *skandhakÄ«la -- `shoulder pin'. [SKANDHÃ¡ -- , KÄ«LA --]
Bi. kanailÄ« `pillars holding up a piece of wood supporting roof at end opposite the weaver'; Mth. kandhelÄ• `lefthand post supporting the roller of a loom'.

13630 *skandhataá¹-aka -- `the slope of the shoulders'. [Cf. Å›roÌ„á¹‡itaá¹-a -- m. `slope of the hips' BhP., stanataá¹-a -- m. KÄ• v. -- SKANDHÃ¡ -- , TAá¹-A --]
L.awÄ• n. kanhÄ• á¹›Ä• m. `shoulder', P. kanhÄ“á¹›Ä• m., Ëšá¹›Ä« f., M. khÃ£Ì„dÄ• á¸• n. (whence khÃ£Ì„dÄ• á¸• á¹‡&etilde;, Ëšdaá¸• Ëš `to shoulder'); -- B. kÃ£Ì„dhÄ• á¹›i `brow of a hill, gutter under the eaves'.

13631 *skandhapaá¹-á¹-a -- `shoulder -- blade'. [SKANDHÃ¡ -- , PAá¹-á¹-A -- 1]
M. khÄ• nvaá¹-Ä• m. `shoulder -- joint'.

13632 skandhayati `collects' DhÄ• tup. [SKANDHÃ¡ --]
Or. kÄ• ndheibÄ• `to carry on the shoulder' (or deriv. Or. kÄ• ndha < SKANDHÃ¡ -- ); H. poet. kÃ£Ì„dhanÄ• `to raise, collect'.

13633 *skandhavarti -- `mass circumference'. [SKANDHÃ¡ -- , VARTI -- 2]
Bi. khaÌƒdhauá¹- `a division of a large area of cultivated land (khandhÄ•) which is again divided into fields'.

13634 *skandhÄ• varÄ• -- `covering the shoulder'. [SKANDHÃ¡ -- , *Ä• VARÄ• --]
Bi. kaÌƒdhÄ• war, kanhÄ• Ëš `the red loin -- cloth laid on bridegroom's shoulder in the marriage ceremony'; H. kaÌƒdhÄ• war f. `that part of the yoke which rests on the bullock's neck, a cloth worn over the shoulders'.

13635 skandhÄ• vÄ• ra -- m. `a king's camp or palace' MBh. [SKANDHÃ¡ -- , Ä• VÄ• RA --]
Pa. khandhÄ• vÄ• ra -- m. `stockade, fortified camp'; KharI. kadhavara -- m. `encampment', Pk. khaá¹• dhÄ• vÄ• ra -- , ËšdhavÄ• ra -- , ËšdhÄ• ra -- m., OAw. khaá¹• dhÄ• rÅ« m.; Si. kanÌ†dayura `fortification outside a city, fort'.
skandhika -- `bearing on the shoulders' lex. [SKANDHÃ¡ --]
*SKÄ• NDHIKA -- .

13635a â€ *skandhavÄ• la -- `hair to the shoulders'. [SKANDHÃ¡ -- , VÄ• ËŠLA --]
WPah.ká¹-g. kÉ™nÉ”lá¹-I f. `long hair to the shoulders' (Him.I 28 suggests ká¹-g. kÃ¡nnh `shoulder' as 1st member but doubts VÄ• ËŠLA -- as second) -- more likely than < *KARá¹‡AVÄ• LA -- .
SKAMBH: â€ SKÃ¡MBHATÄ“.

13636 *skandhiya -- , skÃ¡ndhya -- `appertaining to the shoulder' AV. [SKANDHÃ¡ --]
N. kÃ£Ì„di kÄ• á¹-h `pole carried on the shoulders'; Bi. kÃ£Ì„dhÄ« `canvas pad put on the hump of an oil -- mill bullock'; G. kÃ£Ì„dhiyÉ” m. `pack -- ox'.
skÃ¡ndhya -- see prec.
skannÃ¡ -- see SKÃ¡NDATI.
*skapa -- `shoulder -- blade' see *KHAVAKA -- , *SKAMBHA -- 2.

13637 *skabdha -- `impeded'. [Cf. vÃ-á¹£kabdha -- `supported' PÄ• n.com., skabhÄ• yÃ¡ti `impedes' RV., Pa. khambhÄ“ti. <-> âˆšSKAMBH]
S. khadiá¹›o `impotent'.

13638 *skabha -- `post, peg'. [âˆšSKAMBH]
Kal. Kho. iskow `peg' BelvalkarVol 86 with (?).
SKAMBH `make firm': *skabdha -- , skambhÃ¡ -- 1, skÃ¡mbhana -- ; -- âˆš*chambh.

13639 skambhÃ¡ -- 1 m. `prop, pillar' RV. 2. `*pit' (semant. cf. KÅ«ËŠPA -- 1). [âˆšSKAMBH]
1. Pa. khambha -- m. `prop'; Pk. khaá¹• bha -- m. `post, pillar'; Pr. iÅ¡kyÃ¶p, Ã¼Å¡kÃ¶b `bridge' NTS xv 251; L. (Ju.) khabbÄ• m., mult. khambbÄ• m. `stake forming fulcrum for oar'; P. khambh, khambhÄ• , khammhÄ• m. `wooden

prop, post'; WPah.bhal. kham m. `a part of the yoke of a plough', (Joshi)
khÄ• mbÄ• m. `beam, pier'; Ku. khÄ• mo `a support', gng. khÄ• m `pillar (of wood or bricks)'; N. khÃ£Ì„bo `pillar, post', B. khÄ• m, khÄ• mbÄ• ; Or. khamba `post, stake'; Bi. khÄ• mÄ• `post of brick -- crushing machine', khÄ• mhÄ« `support of betel -- cage roof', khamhiyÄ• `wooden pillar supporting roof'; Mth. khÄ• mh, khÄ• mhÄ« `pillar, post', khamhÄ• `rudder -- post'; Bhoj. khambhÄ• `pillar', khambhiyÄ• `prop'; OAw. khÄ• á¹• bhe m. pl. `pillars', lakh. khambhÄ• ; H. khÄ• m m. `post, pillar, mast', khambh f. `pillar, pole'; G. khÄ• m m. `pillar', khÃ£Ì„bhi, Ëšbi f. `post', M. khÃ£Ì„b m., Ko. khÄ• mbho, Ëšbo, Si. kap (< *kab); -- X GAMBHÄ«RA -- , STHÄ• á¹‡Ãº -- , STHÅ«ËŠá¹‡Ä• -- qq.v.
2. K. khambÃ¼rÃ¼ f. `hollow left in a heap of grain when some is removed'; Or. khamÄ• `long pit, hole in the earth', khamiÄ• `small hole'; Marw. khÃ£Ì„baá¹›o `hole'; G. khÃ£Ì„bhuÌƒ n. `pit for sweepings and manure'.
*SKAMBHAGHARA -- , *SKAMBHÄ• KARA -- , *SKAMBHÄ• GÄ• RA -- , *SKAMBHADAá¹‡ -- ; *DVÄ• RASKAMBHA -- .
Addenda: skambhÃ¡ -- 1: Garh. khambu `pillar'.

13640 *skambha -- 2 `shoulder -- blade, wing, plumage'. [Cf. *skapa -- s.v. *KHAVAKA --]
S. khambhu, Ëšbho m. `plumage', khambhuá¹›i f. `wing'; L. khabbh m., mult. khambh m. `shoulder -- blade, wing, feather', khet. khamb `wing', mult. khambhaá¹›Ä• m. `fin'; P. khambh m. `wing, feather'; G. khaÌ„Ì†m f., khabhÉ” m. `shoulder'.

13641 *skambhaghara -- `house of posts'. [skambhÃ¡ -- 1, ghara --]
B. khÄ• mÄ• r `barn'; Or. khamÄ• ra `barn, granary': or < *SKAMBHÄ• KARA -- ?

13641a â€ skÃ¡mbhatÄ“ DhÄ• tup. `props', skambhÃ¡thuá¸¥ RV. [âˆšSKAMBH]
Pa. khambhÄ“ti `props, obstructs'; -- Md. kenÌ†bum `punting', kanÌ†banÄ« `punts'?

13642 *skambhadaá¹‡á¸• a -- `pillar pole'. [skambhÃ¡ -- 1, daá¹‡á¸• Ã¡ --]
Bi. kamhaÌƒá¹›, kamhaá¹›, kamhaá¹‡á¸• Ä• `wooden frame suspended from roof which drives home the thread in a loom'.

13643 *skambhÄ• kara -- `heap of sheaves'. [skambhÃ¡ -- 1, Ä• kara --]
Mth. khamhÄ• r `pile of sheaves'; -- altern. < *SKAMBHAGHARA -- : B. khÄ• mÄ• r

`barn'; Or. khamÄ• ra `barn, granary'.
Addenda: skÃ¡mbhana -- : S.kcch. khÄ• má¹‡o m. `bed for plants'.

13644 skÃ¡mbhana -- n. `prop, pillar' RV., skambhanÄ«ËŠ -- f. VS. [âˆšSKAMBH]
M. khÃ£Ì„bá¹‡Ä« f. `small post'; -- G. khÄ• má¹‡iyuÌƒ n. `one of the ropes with which bucket is let down a well' (i.e. from the post?); -- Or. khamaá¹‡a `pit, hole, waterchannel, lowland at foot of mountain'; G. khÄ• má¹‡uÌƒ n. `small depression to stand round -- bottomed vessel in, basin at root of a tree for water': semant. cf. KÅ«ËŠPA -- 1 and SKAMBHÃ¡ -- 1.

13645 *skar -- `cut, dig, scrape'. [Cf. *KAR --]
M. kharaviá¹‡&etilde;, kharÄ• vËš `to excavate'. -- With various enlargements: L. kharolá¹‡Ä• `to poke, dig up with a small instrument'; P. kharocá¹‡Ä• `to scrape', kharuÌ„Ìƒcá¹‡Ä• `to scratch with the nail'; M. kharaá¸• á¹‡&etilde; `to scrape, grub up', intr. `to crawl along on the buttocks', kharvaá¸• á¹‡&etilde; `to scrape off', kharapá¹‡&etilde; `to scratch hard'.
*skarpara -- `tile' see KHARPARA -- .
Addenda: *skar -- `scratch, dig'. [Cf. Ir. *upa -- Å¡kar -- in Shgh. bixÌŒÄ• Ä• r -- `to ladle, scoop up', *pati -- Å¡kar -- in Sar. paxÌŒÄ• or -- `to fill with water' EVSh 64]
WPah.ká¹-g. khrÃ¡á¹‡Ãµ `to scratch the earth, dig shallowly'; J. khrÄ• á¹›á¹‡u `to dig, excavate'.

13646 *skavati `picks, pokes', skaÃºti ÅšBr., skÅ«yÃ¡tÄ“ MaitrS. [Cf. coÌ„á¹£kÅ«yÃ¡tÄ“ `collects' RV., danta -- skavana -- n. `picking the teeth' &capamacr;pDh. -- âˆšSKU]
M. khavá¹‡&etilde; `to scrape or scoop (kernel of coconut, pulp of melon, &c.)'.

13647 skavana -- n. `picking' in danta -- sËš n. `picking the teeth' &capamacr;pDh. [âˆšSKU]
M. khavá¹‡Ä• m. `large scraper', Ëšá¹‡Ä« f. `scraping, scraper', khavaá¹‡á¹‡&etilde; `to scrape out'.
Addenda: skavana -- [Cf. Ir. *skawana -- in Shgh. sikÅ«nd `pitchfork', X. sekund, Rosh. sikÅ«n EVSh 73]

13648 *skÄ• ndhika -- `bearing on the shoulder'. [In form cf. skÄ• ndhin -- `descendant of Skandha' PÄ• á¹‡.gaá¹‡a. <-> SKANDHÃ¡ --]
S. kÃ£Ì„dhÄ« m. `one who gives a shoulder to carry a corpse'; G. khÃ£Ì„dhiyÉ” m. `one who carries a bier'; M. khÃ£Ì„dyÄ• m. `fellow -- bearer (esp. of a bier or corpse)'.
Addenda: *skÄ• ndhika -- : S.kcch. kÃ£Ì„dhyo m. `one who carries corpse or bier to burning ground'.

13649 *skÄ• ra -- `live coal'. [Cf. *KÄ• RA -- 5 and Ir. *skÄ• ra -- in Psht. skoÌ„r EVP 66]
Sh.pales. khÄ• ËŠro, jij. kahÃ¡re `live coal'; -- Tor. khoÌ„r `ashes' (lw. from another Dard. dial. with -- r -- AO viii 304 or < *KHOÌ„á¹-I -- ?).
SKU `pick, poke, press, cover'. [Poss. enlargements of IE. *(s)qeu -- , *qseu -- in *KHUCC -- (< *sku -- c -- ?), âˆšSKUD, âˆš*SKUP, âˆšCHUP, *CHUPP -- , âˆšSKUBH, âˆšSKUá¹£, âˆšCUD, âˆšKUP, *CUPP -- , *CUBB -- , âˆš*CUBH, âˆšKUá¹£, âˆšKá¹£UD, âˆšKá¹£UP, âˆšKá¹£UBH: see ND 184]
*SKAVATI, SKAVANA -- ; Ä• ËŠSKAUTI, *NIá¸¥á¹£KAVATI, *NIá¸¥á¹£KÄ• VANA -- , *NIá¸¥á¹£KÄ• VAYATI; -- CHAVÄ«ËŠ -- ?
*SKUC `tear, pierce' see *KHUCC -- .
*SKUá¹¬ `bend' ~ âˆškuá¹-1: *skuá¹-yatÄ“.

13650 *skuá¹-yatÄ“ `shrinks'. [âˆš*SKUá¹-]
Kho. (Lor.) iskuá¹-ik `to shrink (of woollen cloth when washed)'.
SKUD `leap on, thrust'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
*SKUDYATÄ“, SKÃºNDATÄ“.

13651 *skudyatÄ“ `is thrust'. [âˆš*SKUD]

Pk. khujjaÃ¯ `throws, rejects' or < *Ká¹£UDYATÄ“.

13652 skÃºndatÄ“ `leaps' DhÄ• tup. [âˆšSKUD]
M. khuÌƒdaá¸·á¹‡&etilde;, khudËš `to treat roughly, pommel, tread (mortar), shake and toss' or < *Ká¹£UNDATI.
*SKUP `press in'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
*SKUPANÄ• -- , *SKUPTA -- , *SKUPTI -- , *SKUPYATÄ“, *SKUMPATI, *SKOÌ„PAYATI.

13653 *skupanÄ• -- `pressing in'. [âˆš*SKUP]
G. khuá¹‡ f. `mark made by pressing'.

13654 *skupta -- `pressed in'. [âˆš*SKUP]
Pk. khutta -- `sunk in'; K. khutun `to dig into (a person), squeeze, dig out from below'; S. khuto `fixed in the mud'; G. khut n. `obstruction'; M. khutá¹‡&etilde;, khuÌƒtËš `to stick sulkily or doggedly'.

13655 *skupti -- `piercing'. [âˆš*SKUP]
P. khutt f. `depression in earth or wall, hollow eyes', khuttÄ« f. `hole in the ground in a game with cowries'.

13656 *skupyatÄ“ `is pressed in'. [âˆš*SKUP]
Pk. khuppaÃ¯ intr. `plunges in'; S. khupaá¹‡u `to be fixed in mud', caus. ËšpÄ• iá¹‡u `to drive in'; Or. khupibÄ• `to penetrate a little'; G. khÅ«pvuÌƒ `to fix, settle'; M. khupá¹‡&etilde; `to be pricked, smart under puncture'.
-- With oÌ„ fr. caus. (but see *KHOÌ„PPA -- 2 `hole'): Ku. khopá¹‡o `to make a hole'; N. khopnu `to pierce'; A. khopani `pressing the toes in to prevent slipping'. -- Redup.: H. khupkhupÄ• nÄ• `to prick into, fall into a rage'. -- Ext. -- s -- : H. khupasnÄ• `to thrust in'; M. khupasá¹‡&etilde; `to force in'; -- -- r -- : Or. khuprÄ• ibÄ• `to poke gently'.
SKUBH `hinder'. [For list of poss. enlargements of IE. *sqeu -- see âˆšSKU]
*SKUBHYATÄ“.
Addenda: *skupyatÄ“: Md. koppanÄ« `pushes'.

13657 *skubhyatÄ“ `is stuck in'. [skubhnÄ• ti (PÄ• á¹‡.), Ëšnoì„ti (KÄ• Å›.) `stops, hinders'. -- âˆšSKUBH]
Pk. khubbhaÃ¯ `dives into, sinks down'; L. khubb(h)aá¹‡, (Ju.) khub(h)aá¹‡

`to stick in mud, penetrate, prick', khubbhiá¹‡ f. `morass', awÄ• á¹‡.
khubbuá¹‡ `to stick in'; P. khubbhuá¹‡Ä• `to sink into, penetrate, affect'
(whence tr. khobhá¹‡Ä• `to pierce'), khubbhaá¹‡ f., khobhÄ• m. `marshy
ground'; H. khubhnÄ• , khubnÄ• `to pierce, enter, affect, adorn' by metath. >
bhuknÄ• `to be pierced'.
Addenda: *skubhyatÄ“: WPah.ká¹-g. (kc.) khÃºbá¹‡oÌ„ `to pinch, pierce,
prick', ká¹-g. (Wkc.) caus. khÉ™beuá¹‡Ãµ.

13658 *skumpati `presses in'. [âˆš*SKUP]
G. khuÌƒpvuÌƒ `to pierce'; M. khupá¹‡&etilde; tr. `to prick', khÃµp f. `hole
from a blow'.
SKUá¹¢ `strike, tear away'. [For list of poss. enlargements of IE. *sqeu --
see âˆšSKU]
*SKUá¹£á¹-A -- , *SKUá¹£YATÄ“, *SKOÌ„á¹£ATI.
*skuá¹£á¹-a -- , *skuá¹£yatÄ“ `be plucked out' see *SKOÌ„á¹£ATI.
SKRËš `do': *Ä• skrÌ¥ta -- , pariá¹£kÄ• ra -- , *praskara -- 1, *praskaroÌ„ti,
saá¹• skaroÌ„ti, saá¹• skÄ• ra -- , sÃ¡á¹• skrÌ¥ta -- , sÃ¡á¹• skrÌ¥ti -- ; --
âˆškrÌ¥1.
*SKRËšT1 `cut': *UTSKARTATI; -- âˆšKRÌ¥T1.
*SKRËšT2 `spin' in koÌ„Å›askrÌ¥t -- m. `silkworm' BhP.: see âˆšKRÌ¥T2.
*SKRÌ„Ëš `scatter': *skÄ“rayati; apaskara -- , avaskara -- , avaskirati,
*utskarati, *praskara -- 2, *praskirati, *praskrÌ¥ta -- , *praskÄ“rayati,
*viá¹£kirati, *viá¹£krÌ¥ta -- , *viá¹£kÄ“rayati, *vyavaskara -- , *vyÄ• skara
-- ; -- âˆšk&rcirclemacr;1.

13659 *skÄ“rayati `scatters'. [âˆš*SK&RCIRCLEMACR;, âˆšK&RCIRCLEMACR;1]
G. kheravvuÌƒ `to let fall, shed, cause to throw', kheriyuÌƒ `scattered',
kher, ËšrÄ« f., ËšrÉ” m. `dust'; M. kher `thrown away', f. `refuse,
rubbish'; -- Pk. khÄ“ri -- f. `destruction'?; -- N. khero `destruction,
waste, loss' in view of Ku. kheá¹›o is < *ká¹£aya -- á¸• a -- s.v. ká¹£aya --
. <-> X ká¹£oÌ„bha -- .

13660 *skoÌ„payati `causes to press in'. [âˆš*SKUP]
M. khová¹‡&etilde;, khoá¹‡&etilde; `to force in, drive in'.

13661 *skoÌ„á¹£ati `plucks out, pokes'. 2. Pp. *skuá¹£á¹-a -- . 3. Pass.
*skuá¹£yatÄ“. [~ *KOÌ„á¹£ATI, *KUá¹£á¹-A -- , *KUá¹£YATÄ“. <-> Cf.
skuá¹£á¹-vÄ• `having removed' &capamacr;pÅšr. v.l., niá¹£koÌ„á¹£aá¹‡aka<->

`serving as a toothpick' PaÃ±cat. (< *niá¸¥ -- á¹£kËš?). <-> âˆšSKUá¹£]
1. Gy. eur. khoÅ¡ -- , khos -- , arm. khus -- `to wipe off' (derivation < GHÃ¡Rá¹£ATI, *GHRÌ¥á¹£ATI DGW iv 172 is semantically easier, but does not account for the vowel); Phal. khoÌ„á¹£Å«ËŠm `I dig'; K. khasun `to pluck hair from the privities' (with -- s -- â†• Ind.); S. khohaá¹‡u `to pluck out'; L. khohaá¹‡ `to seize'; P. khohá¹‡Ä• `to take away by force'; WPah.cam. khÅ«há¹‡Ä• `to pluck', Ku. khosá¹‡o; N. khosnu `to snatch away'; B. khosÄ• , khusÄ• `to thrust a thing in among a number of others'; Or. khosibÄ• `to push in, tuck in'; H. khosnÄ• `to pluck out'; G. khosvuÌƒ `to force in', M. khosá¹‡&etilde;.
2. With anal. tth for á¹-á¹-h from MIA. pres. *khuss -- : S. khutho `plucked out'; P. khutthÄ• -- putthÄ• `stripped, bereft', khutthá¹‡Ä• `to be torn out'.
3. S. khusaá¹‡u `to be plucked out, be worn away'; L. khussaá¹‡ `to be seized'; P. khussá¹‡Ä• `to be taken away by force'; WPah.cam. khusá¹‡Ä• `to seize'. -- Ext. with -- kk -- : N. khuskanu `to be loosened, slip away'; -- P. khusoá¹-á¹‡Ä• `to tear off'. -- Pa. khuá¹• sÄ“ti `curses'?
SKHAD `cut': SKHADATÄ“.
Addenda: *skoÌ„á¹£ati. 1. S.kcch. khÃµsá¹‡Å« `to prick, force in' (â†• G.?), WPah.ká¹-g. khÃ³Å›á¹‡Ãµ `to snatch'.
2. *skuá¹£á¹-a -- : cf. OP. khutthÄ• pp. `plucked out, removed', absol. khussi.

13662 skhadatÄ“ `cuts', skhaÌ„Ì†dayati DhÄ• tup. [âˆšSKHAD]
Phal. khayÄ• nu `is shaving'.

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SKHAL `stumble': SKHALA -- , SKHÃ¡LATI, SKHÄ• LAYATI; *PRATISKHALANA -- , PRASKHALATI; -- âˆšCHAL.

skhala -- see KHALA -- 2.

13663 skhÃ¡lati `stumbles' MBh., `falters' YÄ• jÃ±., `blunders' KÄ• v. [âˆšSKHAL]
Pa. khalati `stumbles'; Pk. khalaÃ¯ `falls, is stopped, errs'; OMth. khalaÃ¯ `falls'; H. khalnÄ• `to be bad, be inimical'; G. khaá¸·vuÌƒ `to come to a stop'; M. khaá¸·á¹‡&etilde; `to come to a stop, halt', tr. khaá¸·aviá¹‡&etilde;.

13664 skhÄ• layati `causes to falter' Kum., `stops' BhP. [âˆšSKHAL]
Pa. khÄ• lÄ“ti `makes stumble'; G. khÄ• á¸·vuÌƒ `to hinder, stop', khÄ• á¸·É” m. `hindrance'.

13665 *staá¹…kati `sprinkles'. [Cf. Ä• ËŠtanakti `causes to coagulate by throwing one liquid into another' VS., Ä• tÃ¡Ã±cana -- n. `rennet' TS., `admixture of medicine during decoction' Car., = pratÄ-Ì„vÄ• pa -- lex., Pk. Ä• yaá¹• caÃ¯, Ä• iá¹• caÃ¯ `sprinkles'. -- âˆšTAÃ±C]
Kal.rumb. istoÌ„á¹…gem `I sprinkle'.
STAN `roar': TAá¹• STANYATÄ“, STÃ¡NATI, STANANA -- ; *NISTANATI.

13666 stÃ¡na -- m. `female breast, nipple, udder' RV.
Pa. thana -- m. `woman's breast, cow's udder', Ëšaka<-> m. `girl's breast'; Pk. thaá¹‡a -- m. `breast'; K. than m. `udder (of cow &c.)', S. thaá¹‡u m.; L. thaá¹‡ m. `teat', P. thaá¹‡ m., ludh. than m.; N. than `teat, udder', MB. thana, Mth. Aw.lakh. than (of animals only); H. than m. `breast, teat, (usu. of animals only) udder'; Si. tana -- ya `female breast, coconut (as holding milk)'; <-> with unexpl. au: Ku. thauá¹‡o `breast, teat', gng. thÉ”Ì„Ëœ&rtodtilde; (of animals only); N. thun `teat, udder'.
STANYA -- ; *STANAKÄ«LA -- , *STANAPIá¸• AKA -- , *STANAPUá¹-AKA -- , STANÄ• GRA -- .
Addenda: stÃ¡na -- : S.kcch. thaá¹‡ m. `woman's breast'; Garh. thaá¹‡ `teat, udder' (denom. thaá¹‡yÉ”á¹‡u `to smoothe udders of cow or buffalo').

13667 *stanakÄ«la -- `breast tumour'. [STÃ¡NA -- , KÄ«LA --]
Poss. NIA. forms s.v. *STANAPIá¸• AKA -- .

13668 stÃ¡nati `roars' RV., stanÃ¡yati `thunders' RV., `crackles' AitBr. [âˆšSTAN]

Pa. thanÄ“ti `thunders, roars'; Pk. thaá¹‡aÃ¯ `thunders, laments'; Kal.rumb. istoÌ„nim `I groan'; Kho. istonik (1 sg. istanim) `to groan, sigh'. -- H. á¹-han f. `ringing sound', á¹-haná¹-hanÄ• nÄ• `to jingle, clink, rattle', á¹-hanaknÄ• `to sound, ring' are onom.

13669 stanana -- n. `rumbling' lex., `sound of a hollow cough' Car. [âˆšSTAN]
Pk. thaá¹‡aá¹‡a -- n. `rumbling, thundering'; Si. tÃ¤nana `thunder' EGS 64.

13670 *stanapiá¸• aka -- `breast tumour'. [STÃ¡NA -- , PIá¸• AKA --]
Ku. thaá¹‡ilo, thauá¹‡Ëš `abscess in a woman's breast', N. thunelo, H. thanelÄ• m.; Bi. thanailÄ« `inability to suckle owing to pain in and hardness of breast': or < *STANAKÄ«LA -- .

13671 *stanapuá¹-aka -- `fold of the udder'. [STÃ¡NA -- , PUá¹-A --]
N. thanauro `cow's udder'.

13672 stanÄ• gra -- n. `nipple' lex. [STÃ¡NA -- , Ã¡GRA --]
Si. tananÌ†ga, tanaga `nipple'.

13673 stanya -- n. `milk' MBh. [STÃ¡NA --]
Pa. thaÃ±Ã±a -- n. `milk', Pk. thaá¹‡á¹‡a -- n.; S. thaÃ±u m. `woman's milk', L. thaÃ±j f.; Or. thana `woman's milk, breast' (with a from *thaá¹‡a < STÃ¡NA -- ?); Bhoj. thÄ• n `udder'; G. M. thÄ• n n. `woman's breast', Ko. thanÄ• m.
*STANYANÄ«TA -- .

13674 *stanyanÄ«ta -- `butter'. [STANYA -- , NÄ«TA --]
Sh.gur. thanÄ«Ëœh f. `butter, this year's ghee' (as opposed to gÄ«h `last year's ghee'); K. thaÌ‡Ã±i f. `butter'.

13675 stÃ¡baka -- m. (n. lex.) `cluster of flowers, tuft' MBh., `quantity' lex. [Cf. STAMBÃ¡ -- . -- For `cluster' words see *STU -- 3]
Pk. thavaya -- m. `cluster of flowers'; M. thavÄ• m. `crowd, troop (of living creatures)'; -- P. thabbÄ• m. `heap, pile (of grass, paper, &c.)'; -- WPah.jaun. thoÌ„, pl. thoÌ„aÄ© `buttock'? -- Ext. -- kk -- : Pk. thavakka -- m. `collection'; S. thoku m. `thing'; L. thok m. `party, faction, thing'; P. thok m. `amount, heap, ready money'; Ku. thok `a division of the people'; N.

thok `thing, affair'; A. thok `cluster, bunch, shoal of fish' (whence thuki `remaining in a cluster'); B. thok `lump'; Or. thoka `collection, lump', á¹-hoka `heap, mass, total'; H. thok m. `clump, mass, heap, body'; G. thok m. `group, collection, bundle'; M. thok m. `a quantity of silk'; -- ext. -- l -- , -- ll -- : Or. thoá¸·Ä• , tholÄ• `cluster'.
Addenda: staÌ‡baka -- [Also spelt stavaka --]: A. also thokÄ• `cluster (as of fruit)' AFD 204, OB. thokara; B. tholÄ• .

13676 stabdha -- `firmly fixed' ÅšvetUp. 2. `stiff, paralysed, dull' MBh., `solidified (as water)' Hariv. [âˆšSTAMBH]
1. Pa. thaddha -- `hard, firm'; Pk. thaddha -- , thaá¸• á¸• ha -- , thaá¸• á¸• hia -- `fixed, firm'; Gy. germ. tardo `upright'; Shum. tÄ• á¹›e adv. `above, up'; K. thodu `high, erect'; P. á¹-haá¸• á¸• Ä• m. `boundary pillar', á¹-hÄ• á¸• hÄ• `upright' (â†• H.); WPah.jaun. á¹-hÄ• á¹›oÌ„ `standing', (Joshi) á¹-hÄ• á¸• Ä• m. `boundary pillar'; Ku. á¹-hÄ• á¹›o `upright', m. `ascent'; N. á¹-hÄ• á¹›o `upright'; A. thÄ• ru `straight'; B. á¹-hÄ• á¹›a, Ëšá¹›Ä• `upright'; Or. (Sambhalpur) á¹-hÄ• á¸• `erect, standing'; Bi. á¹-hÄ• á¹›hab `to remain, stay'; Mth. á¹-hÄ• á¹›h `standing erect', á¹-hÄ• á¹›hab `to stand'; Bhoj. á¹-hÄ• á¹›h `standing'; OAw. á¹-hÄ• á¸• ha `standing up', pret. `he stood up', lakh. á¹-hÄ• á¹›h `standing', á¹-haá¹›hiyÄ• wab `to make stand up'; H. á¹-hÄ• á¹›h, á¹-hÄ• á¹›, á¹-hÄ• á¹›Ä• , á¹-haá¹›hÄ• `fixed, stationary, erect, steep', á¹-hÄ• á¹›hnÄ• `to be fixed, stand up', á¹-haá¸• á¸• Ä• m. `back stick of a paper kite'; M. á¹-hÄ• á¸• Ä• `erect'; Si. tada `firm, hard'.
2. For the development `firm -- sluggish -- cold' cf. *STHARATI and STHIRÃ¡ -- (in H.): Pa. thaddha -- `slow'; Pk. á¹-haá¸• á¸• ha -- `blunted, cold'; S. thadho `cold', L. á¹-haá¸• á¸• hÄ• , mult. khet. á¹-haá¸• Ä• ; N. á¹-hÄ• á¹›o `rude, gauche'; G. tÄ• á¸• huÌƒ, á¹-Ä• á¸• huÌƒ `sluggish, contented, cold'. <-> *thaá¹‡á¸• ha -- , *á¹-haá¹‡á¸• ha -- infl. by Drav., Tam. taá¹‡, &c. `cold' (DED 2473) J. Bloch BSOS v 742 (cf. also Pa. dhandha -- `dull, slow' BHS ii 275): K. thaná¸• `cold', thaná¸• Ä« f. `coldness'; Ku. á¹-hano `cold'; N. á¹-hÃ£Ì„á¹›o `abusive name for useless cooking pot' (i.e. `cold'? But perh. X bhÃ£Ì„á¹›o < BHÄ• á¹‡á¸• A -- 1); H. á¹-haá¹‡á¸• h, á¹-haá¹‡á¸• hÄ• , á¹-haá¹‡á¸• Ä• `cold' â†’ P. á¹-haá¹‡á¸• hÄ• , á¹-haá¹‡á¸• Ä• , WPah.bhad. á¹-haá¹‡á¸• Å« `cold', pÄ• d. paá¹‡. cur. á¹-haá¹‡á¸• Ä• , jaun. á¹-haá¹‡á¸• oÌ„, bhal. á¹-heá¹‡á¸• yoá¹‡Å« `to become cold'; N. á¹-haá¹‡á¸• Ä• `cold', B. á¹-hÄ• á¹‡á¸• Ä• , Or. thaá¹‡á¸• Ä• , á¹-haá¹‡á¸• Ä• , Bhoj. á¹-haá¹‡á¸• hÄ• , Aw.lakh. á¹-haá¹‡á¸• , G. thaÌƒá¸• uÌƒ, á¹-haÌƒá¸• uÌƒ, M. thaá¹‡á¸• , Ëšá¸• Ä• , Ko. thaá¹• á¸• .

Addenda: stabdha -- : S.kcch. thadho `cold, cool'; WPah.ká¹-g. thÃ¡á¹›É” m. `grasshopper', J. á¹-hÄ• á¸• Ä• m. (Him.I 95 with ?); A. tadhÄ• `amazed' AFD 202; -- WPah.ká¹-g. á¹-hÃ¡á¹‡á¸• f. (obl. -- a) `coldness', á¹-hÃ¡á¹‡á¸• É” `cold'; jaun. á¹-hÄ• á¹›o `standing'; Md. tat `thick, sluggish'.

13677 stabdhi -- f. `fixedness, stupor, numbness' MW. [See STABDHA -- . -- âˆšSTAMBH]
S. thadhi f. `cold, a cold', ËšdhÄ« f. `cold', L. á¹-haá¸• á¸• h f., OG. tÄ• á¸• hi f., G. á¹-Ä• á¸• h f.; Si. tÃ¤da `bond, covenant'.

13678 stabhÄ• yÃ¡ti `makes firm, stops' RV. [âˆšSTAMBH]
S. á¹-hÄ• haá¹‡u `to appoint, make agree, get ready', caus. á¹-hahÄ• iá¹‡u (whence á¹-hahaá¹‡u `to agree, be made ready').

13679 stabhitÃ¡ -- `fixed' RV. [âˆšSTAMBH]
Or. thaya `fixed, firm, settled, ascertained, still', sb. `fixity, &c.'; H. á¹-haÄ« `firm, solid'.
Addenda: stabhitÃ¡ -- : or < STHÄ• YIN -- , STHÄ• ËŠMAN -- ?

13680 *stabhira -- `fixed, firm'. [Cf. stabhi -- m. `rigidity' lex. -- âˆšSTAMBH]
K. á¹-haharun `to become fixed, stay'; S. á¹-hahraá¹‡u `to stop, stand, be decided'; L. á¹-hÄ• hraá¹‡, mult. á¹-heÌŒhraá¹‡ `to hold to the bull', (Ju.) tahraá¹‡ intr. `to stop, cease'; P. á¹-hahirnÄ• intr. `to stop, be settled, be proved'; Ku. thairá¹‡o `to wait'; N. á¹-haharnu `to stand firm, stop'; Or. á¹-hahara `settled', á¹-haharibÄ• ; H. á¹-haharnÄ• `to stop,

decide' (â†’ M. á¹-hará¹‡&etilde; `to be settled' rather than < *STHARATI);

G. á¹-hervuÌƒ `to be settled, stay'.
Addenda: *stabhira -- : WPah.ká¹-g. á¹-hn/ar f. `place of rest, quarter of the horizon', á¹-hn/arnÃµ `to stop intr., wait'.

13681 stambÃ¡ -- m. `tuft or clump of grass, cluster, bunch' AV. [Cf. STÃ¡BAKA -- . -- For `cluster' words see *STU -- 3]
Pa. thambha -- , Ëšaka -- m. `clump of grass'; Pk. thaá¹• ba -- m. `bunch, tuft of grass &c.'; Kal. istam `first blossoms of spring'; Si. tamÌ†ba `dew -- lap of a bullock'.
STAMBH `make or be firm': STABDHA -- , STABDHI -- , STABHÄ• YÃ¡TI, STABHITÃ¡ -- , *STABHIRA -- , STAMBHA -- , STÃ¡MBHATÄ“, STAMBHANA -- ; *Ä• STAMBHATI, *UT -- STAMBHA -- , UPASTAMBHA -- , UPASTAMBHAYATI, *VISTAMBHA -- , SAá¹• STABDHA -- .

13682 stambha -- m. `pillar, post' KÄ• á¹-h., Ëšaka -- m. MahÄ• vy. [âˆšSTAMBH]
Pa. thambha -- m. `pillar', AÅ›.rum. thabhe loc., top. thaá¹• bhe, ru. á¹-ha( á¹• )bhasi, Pk. thaá¹• bha -- , Ëšaya -- , taá¹• bha -- , á¹-haá¹• bha -- m.; Wg. Å¡tÉ”ÌˆÌ„ma `stem, tree', Kt. Å¡tom, Pr. Ã¼Å¡tyobu; Bshk. "á¹-am" `tree' NTS xviii 124, Tor. thÄ• m; K. tham m. `pillar, post', S. thambhu m.; L. thamm, thammÄ• m. `prop', (Ju.) tham, ËšmÄ• , awÄ• á¹‡. tham, khet. thambÄ• ; P. thamb(h), thamm(h) `pillar, post', Ku. N. B. thÄ• m, Or. thamba; Bi. mar -- thamh `upright post of oil -- mill'; H. thÃ£Ì„bh, thÄ• m, thambÄ• `prop, pillar, stem of plantain tree'; OMarw. thÄ• ma m. `pillar', Si. á¹-Ã¤mÌ†ba; Md. tambu, tabu `pillar, post'; -- ext. -- á¸• -- : S. thambhiá¹›Ä« f. `inside peg of yoke'; N. thÄ• á¹…ro `prop'; Aw.lakh. thaÌƒbharÄ• `post'; H. thamá¹›Ä• `thick, corpulent'; -- -- ll -- ; G. thÃ£Ì„bhlÉ”, thÃ£Ì„blÉ” m. `post, pillar'. -- X STHÅ«ËŠá¹‡Ä• -- q.v.
*UT -- STAMBHA -- , *KÄ• STAMBHA -- ; *KÅ«PASTAMBHA -- .
Addenda: stambha -- : S.kcch. thambhlo m. `pillar', A. thÄ• m, Md. tanÌ†bu.

13683 stÃ¡mbhatÄ“ `supports, arrests' DhÄ• tup., stambhant<-> `supporting' Hariv., stambhayati `supports' MBh. [Cf. Ã¡stabhnÄ• t imperf., tastÃ¡mbha perf. RV.; -- Ãºpa stabhÄ• yati RV., pratistabdha -- MBh., Pa. upatthambhÄ“ti `makes firm', paá¹-itthambhati `stands firm against'. <-> âˆšSTAMBH]
Pk. thaá¹• bhaÃ¯, á¹-haá¹• bhaÃ¯ tr. `stops', intr. `is stopped'; K. thamun, thÄ• mun `to be stopped, be at rest'; S. thambhaá¹‡u `to support', thamaá¹‡u `to stop, subside', á¹-hambhaá¹‡u `to numb, make torpid'; L. (Ju.) thannaá¹‡

`to make firm by pressing in' (X tunnaá¹‡ < *TUNDATI), awÄ• á¹‡. thammuá¹‡ `to hold'; P. thambhá¹‡Ä• , thambá¹‡Ä• , thammhá¹‡Ä• `to support, restrain'; WPah.jaun. thÃ£Ì„bhá¹‡oÌ„Ìƒ `to catch, hold, conceive', (Joshi) thÄ• mbhá¹‡u `to hold'; Ku. thÃ£Ì„bhá¹‡o, thÄ• má¹‡o `to prop, hold, stop' (whence intr. thamá¹‡o `to stop)'; N. thÄ• mnu `to support, hold, stop, wait'; A. thamÄ• -- dai `solid curd'; B. thÄ• mÄ• `to stop, be silent'; Or. thÄ• mibÄ• `to stop' (whence intr. thambibÄ• , thamibÄ• `to come to a stop'); Bhoj. thÄ• m(h)ab tr. `to hold up', intr. `to stop'; H. thÃ£Ì„bhnÄ• , thÃ£Ì„bnÄ• , thÄ• m(h)nÄ• `to prop, stop, resist' (whence intr. thambhnÄ• `to stand still'); G. thaÌƒbhvuÌƒ `to stand firm'; M. thÃ£Ì„bá¹‡&etilde;, thÄ• má¹‡&etilde;, thamá¹‡&etilde; intr. `to stop'; Si. tabanavÄ• `to fix, place, preserve', tibanavÄ• (X tiyanavÄ• < STHITÃ¡ -- ). -- Ext. -- kk -- : A. thamakiba `to come to a sudden stop'; B. thamkÄ• na `to stand still from surprise'.
Addenda: stÃ¡mbhatÄ“: WPah.ká¹-g. á¹-hÉ”Ì• mbhá¹›u m. `jostling, a partic. game' (Him.I 82), thÃ¡mbhá¹‡Ãµ `to hold, support', J. thÄ• mbhá¹‡u `to hold, catch'; Md. tibenÄ« `waits', tibbanÄ« `places, clips' (absol. tibbÄ• `while being'), bÄ“tibbanÄ« `sets, detains' (bÄ“ -- ?).
stavaka -- see STABAKA -- .

13684 stambhana -- `stopping' MBh., n. `stiffening' SuÅ›r., `means of making stiff' Hcat. [âˆšSTAMBH]
Pa. thambhanÄ• -- f. `firmness'; Pk. thaá¹• bhaá¹‡a -- n., Ëšá¹‡ayÄ• -- f. `act of stopping'; S. thambhaá¹‡u m. `glue', L. thambhaá¹‡ m.

13685 stara -- m. `layer' LÄ«l. [âˆšSTRÌ¥]
Wg. iÅ¡trá¹“ `ceiling', Kt. Å¡troÌ„ -- kaá¹-e `roof board'; Kho. (Lor.) Isteru `sticks laid over rafters of roof'; Sh. (Lor.) thÉ™r tholki `to unroll, open out' (thÅ-ryÃ³Ä-kiÌ¯ `to open'?); K. thara m. `sitting place of brick or stone round a house or tree' (or < *STRÌ¥TA --); L.awÄ• á¹‡. tharÄ• `plat<-> form'; WPah. (Joshi) thari f. `wooden handle of sickle, &c.'; Ku. tharpa `terrace, hill -- top' (+?); A. thar `5 or 6 or 8 bundles of paddy laid out'; B. thar `layer, row'; H. G. M. thar m. `layer'; -- Pk. thara<-> m. `cream', S. tharu m., tharÄ« f., L. thirÄ« f., mult. tharrÄ« f. ( -- rr -- ?), awÄ• á¹‡. tharÄ«; P.á¸• og. thar m. `skin on boiled milk'; WPah.bhal. thar f. `cream', N. thar.
*GHAá¹-ASTARA -- , *DADHISTARA -- .

13686 staraá¹‡a -- n. `act of strewing' ÅšrS. [âˆšSTRÌ¥]

Pa. tharaá¹‡a -- in cmpds. `strewing'; Wg. iÅ¡tar&atildedotdot;, iÅ¡ta, Å¡ta `coverlet, rug, bedding' NTS xvii 230; H. tharnÄ• m. `goldsmith's instrument for making gold -- leaf'; M. thará¹‡Ä« f. `layer of earth and stones (e.g. over a dam), act of laying it'. -- Kho. istÃ n `roof' < *starn with early syncope?

13687 starati `strews, covers' MBh., stÃ¡ratÄ“ `overthrows' RV. [âˆšSTRÌ¥]
H. tharnÄ• `to beat metal out with a small hammer'; G. tharvuÌƒ `to spread straw for storing corn on'. -- See STÄ• RAYATI.

13688 starÄ«ËŠ -- f. `barren cow, heifer' RV.
N. thÄ• ri `barren (of cows), abusive term for a barren woman' (Ä• ?).
stavana -- n. `praise' BhP. [âˆšSTU1]
STAVANYÃ -- ; *NIá¸¥STAVANA -- .

13689 stavanyÃ -- `to be praised' Supará¹‡. [âˆšSTU1]
Pk. thuá¹‡á¹‡a -- `proud, puffed up' (= *thoá¹‡á¹‡a -- or with -- u -- from thuá¹‡aÃ¯ < *STUNOÌ„TI).

13690 stÄ• rayati `spreads, covers' Bhaá¹-á¹-.
Wg. iÅ¡terÄ«ËŠam I sg. `put the roof on'; WPah. (Joshi) thÄ• rá¹‡u `to bury'; Si. taranavÄ• , pret. tÃ¤revvÄ• `to rub on, daub'.

13691 stÄ• va -- m. `praise' inscr. [stÃ¡va -- m. RV. -- âˆšSTU1]
Wg. (Lumsden) "istÃ¡ -- kÃ¡Ãºn" `praise' NTS xvii 229, iÅ¡tÄ• o `entreating' ib. 230.
STIGH `step': STIGHNUTÄ“; ATIá¹£á¹-IGHAM.

13692 stighnutÄ“ `assails' DhÄ• tup. (prÃ¡stighnuyÄ• t MaitrS.). [âˆšSTIGH]
Or. tighibÄ• `to chase'.

13693 *stinta `wet'. [~ *TINTA -- ; -- cf. stimita -- `wet' Naiá¹£. -- âˆšSTIM]
Phal. sindo `wet' (st -- t > s -- t? -- Scarcely with NOPhal 47 cf. SÃ-NDHU -- ); -- L. thindhÄ• `greasy', awÄ• á¹‡. thiddÄ• ; P. thind(h)Ä• `greasy, containing ghee', á¸• og. thindÄ• m. `oil'; WPah. (Joshi) thindÄ• `oily, greasy': or poss. < SNIGDHA -- .
STIP `ooze, drip': *STIPA -- , *STIPYATI, STÄ“PA -- ; *AVASTÄ“PA -- ; --

âˆšTIP; -- âˆšSTIM, âˆšTIM, âˆš*TRIM.
*stipa -- `drop' see *STÄ“PA -- .

13694 *stipyati `drips'. [âˆšSTIP]
Pk. thippaÃ¯ `dissolves'; Or. thipa, ËšpÄ• `a drop, round mark'.

13695 stÃ-bhi -- m. `clump, cluster, bunch' KÄ• tyÅšr. [Cf. stimbhi -- m. lex. -- For `cluster' words see *STU -- 3]
L. thÄ“h m. `village'; P. theh m. `mound formed by ruins of a town'; Bi. á¹-hÄ«hÄ• , á¹-hehÄ• `carpenter's or blacksmith's block', Mth. á¹-hihÄ• , á¹-hiyÄ• ; -- altern. < *STRÌ¥TA -- : Ku. á¹-hyÄ• `raised platform on which an idol is placed'; H. á¹-hiyÄ• m. `mound, heap, lump'.
STIM `be wet': *STINTA -- , *STIMYA -- ; -- âˆšTIM, âˆš*TRIM, âˆšSTIP.

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13696 *stimya -- `wet'. [stÄ-Ì„myati `is wet' DhÄ• tup. -- âˆšSTIM]
L. thim m. `drop', M. them, th&etilde;b m.?
*stÄ«na -- `coagulated' see STYÄ• NA -- .
STU1 `praise': stavana -- , stavanyÃ -- , stÄ• va -- , stutÃ- -- , *stunoÌ„ti, stá¹“ma -- 1, stoÌ„mayati; saá¹• stÄ• vÃ¡ -- .
*STU2 `drip'. [Same as *STU -- 3 (IEW 1035 s.v. steá¹·É™ --)?]
STOÌ„KÃ¡ -- , STá¹“KYA -- , *STOÌ„KRA -- ; GHRÌ¥TASTá¹“ -- .
*stu -- 3 `tuft, clump, heap'. [prÌ¥thÃº -- á¹£á¹-u -- `having a broad tuft', stupÃ¡ -- m. `tuft of hair' VS. -- Cf. âˆš*STU2]
stÃºkÄ• -- , *stuba -- , *stubya -- , *stumba -- , stÅ«ËŠpa -- , *stÅ«pya -- , *stÅ«bha -- , *stoÌ„pya -- , *stoÌ„bya -- , *stoÌ„bhya -- , stoÌ„ma -- 2; -- stÃ¡baka -- , stambÃ¡ -- , stÃ-bhi -- .

13696a â€ *stÄ«yatÄ“ `congeals'. [âˆšSTYAI]

G. thÄ«jvuÌƒ `to congeal', M. thijÌˆá¹‡&etilde;, rather than < *STHIRYATI.

13697 stÃºkÄ• -- f. `knot or tuft or curl of hair or wool' RV., `pudendum muliebre' (< `*public hair') Nir. [*STU -- 3]
Tir. thÅ« `vulva'; -- Pr. iÅ¡ty*lk `top -- knot, scalp -- lock' NTS xv 251 with (?), cf. É™stÅ«g.

13698 stutÃ- -- f. `praise' RV. [âˆšSTU1]
Pa. thuti -- f. `praise', Pk. thui -- f.; OG. thui f. `hymn of praise'; Si. tiyu, tivu `praise, thanks'.

13699 *stutti -- `striking'. [âˆš*STUD]
K. thoÌ†th, dat. Ëšti f. `impediment'.
*STUD `strike': *STUTTI -- , *STUNDATI, *STUNNA -- ; *Ä• STUDATI; -- âˆšTUD.

13700 *stunoÌ„ti `praises'. [Cf. stunvanti 3 pl. BhP., stunvÄ• na<-> pres. part. Up. -- âˆšSTU1]
Pa. thunati `praises, proclaims'; Pk. thuá¹‡aÃ¯ `praises'; OG. thuá¹‡aÃ¯ `chants hymns'.

13701 *stundati `strikes'. 2. Pp. *stunna -- . [~ *TUNDATI. -- âˆš*STUD]
1. Ku. thuná¹‡o `to prevent'; N. thunnu `to close, stop, prevent, forbid': or < 2.
2. S. thÅ«no m. `butting' (Å«?); N. thun `obstacle, limit', thunÄ• obl. `imprisonment'.
*stunna -- `struck' see prec.
STUP `strike, obstruct'. [Cf. prastumpati PÄ• á¹‡.gaá¹‡a: ~ stubhnÄ• ti `roÌ„dhanÄ“', cf. âˆš*SKUP ~ âˆšSKUBH `roÌ„dhanÄ“']
*STOÌ„PYATÄ“; -- âˆšTUP, âˆšSTUBH2.

13702 *stuba -- `tuft, heap'. [Cf. STUMBA -- . -- *STU -- 3]
AÅ›.ng. thube `stÅ«pa', KharI. thuba, thuva: or < STÅ«ËŠPA -- .
*STUBYA -- , *STOÌ„BYA -- .

13703 *stubya -- `tuft, heap'. 2. *stoÌ„bya -- . [*STUBA --]
1. K. thoÌ†ba m. `round piece of earthenware', thoÌ†bunu m. `short and thick tree'; S. thuá¸‡u m. `tuft'; B. thubÄ•  `bunch'; Si. tubu `tail of an animal'.

2. S. thoá¸‡Ä« f. `flagstone placed over fire for baking bread on'; L. thobÄ• m., ËšbÄ« f. `lump of mud used in building a wall'; P. thobbÄ• m. `lump of mud'; A. thob, thubi `bud'; B. thobÄ• `bunch, cluster'.
STUBH1 `chant': *STUMBHA -- 1.
STUBH2 `stop': *stubhita -- , *stumbha -- 2, *stumbhati, stá¹“bhatÄ“, *stoÌ„bhyatÄ“; *avastumbhatÄ“; <-> âˆšstup.

13704 *stubhita -- `stopped'. [âˆšSTUBH2]
G. thui f. `postponement or truce in a game'.

13705 *stumba -- `tuft, mound'. [*STU -- 3]
N. thum `ridge of a mountain, space round a hilltop'; H. thuÌ„Ìƒ bÄ• m. `lump of earth'; G. thumá¹›uÌƒ n. `a collection of ears of corn'; M. thÃµb m.n. `clump'; -- Si. tumÌ†basa `white ant mound' or < *TUMBA -- 2 (+?).

13706 *stumbha -- 1 `song'. [Cf. stá¹“bhati `chants' RV. <-> âˆšSTUBH1]
Ext. -- r -- : S. á¹-humirÄ« f. `a tune', P. á¹-humrÄ« f., N. á¹-humri, H. á¹-huÌƒ brÄ« f., H. G. M. á¹-humrÄ« f., M. á¹-huÌƒ brÄ« f.

13707 *stumbha -- 2 `prop'. [âˆšSTUBH2]
Wg. uÅ¡tum `pillar'; Ku. thumi `wooden or masonry pillar to support roof', thumaá¹›o, Ëšá¹›i `prop, pillar', gng. thumi `post for churning curds'; A. thum `pillar'; Bi. thÅ«m, thumbhÄ• `pillar supporting the wood which supports the woof', thÅ«mhÄ« `wooden pillar supporting roof', thumbhÄ« `support of a broken wall'; Mth. thÅ«mhÄ« `wooden pillar supporting roof'.

13708 *stumbhati `stops'. [âˆšSTUBH2]
N. thumthumyÄ• unu `to lull', M. thomÄ• á¸·á¹‡&etilde;?

13709 stuva -- see *THOÌ„BA -- .

13710 stÅ«ËŠpa -- m. `tuft of hair, crest' RV., `mound' Hcat., `main beam of house' &capamacr;pGrÌ¥. [*STU -- 3]
Pa. thÅ«pa -- m. `tomb, stÅ«pa', thÅ«pi -- kata -- `heaped up'; Pk. thÅ«va -- m. `heap'; Wg. Å¡tu `pillar, post'; L. thÅ«Ä• m. `thorn of date tree'; H. thÅ«Ä• m. `boundary pillar of mud, heap, clod'; -- AÅ›.ng. thube, KharI. thuba, thuva `stÅ«pa': or < *STUBA -- . -- Ext. -- ll -- : S. á¹-hul(h)u m. `tower'; L. á¹-hulh, mult. thÅ«l m. `tower, walled village': doubtful.

*STÅ«PYA -- , *STOÌ„PYA -- .
Addenda: stÅ«ËŠpa -- : S.kcch. thÅ«o m. `hump' or < *STÅ«BHA -- .

13711 *stÅ«pya -- `pile'. 2. *stoÌ„pya -- `tuft'. [stÅ«pyati `heaps up'
DhÄ• tup. -- STÅ«ËŠPA --]
1. Ku. thÅ«p; `heap'; A. thup `heap, multitude', thupÄ• `heap of straw'; --
ext. -- á¸• -- : Ku. thupuá¹›o `dunghill'; N. thupro `heap, crowd' (whence
thupÄ• rnu `to heap up'); A. thupuri `collected'.
2. A. B. thop `cluster, bunch', B. thopanÄ• ; Or. thopa `bunch of flowers',
thopÄ• `bunch, tuft of thread'.
Addenda: *stÅ«pya -- . 2. *stoÌ„pya -- : A. thÃµpÄ• `bunch' AFD 204.

13712 *stÅ«bha -- `mound, pillar'. [*STU -- 3]
Pk. thÅ«bha -- , thÅ«ha -- m. `heap', thÅ«bhiyÄ• -- , ËšyÄ• gÄ• -- f. `little
heap'; S. thÅ«ho m. `camel's hump'; P. thÅ«hÄ• m. `pillar, prop';
WPah.khaÅ›. thÃ²Ä• `tethering post'; H. thÅ«hÄ• m. `heap'; Si. inscr. tube
nom. sg. `stÅ«pa' H. Smith JA 1950, 188.
*STOÌ„BHYA -- .
STRËš `strew': STARA -- , STARAá¹‡A -- , STARATI, STÄ• RAYATI, *STRÌ¥TA -- ,
STÅ•ÌŠTI -- , STRÌ¥TYA -- ; AVASTARA -- , AVASTARAá¹‡A -- , *AVASTARATI,
*AVASTÄ• RAYATI, *AVASTRÌ¥TI -- , Ä• STARA -- , Ä• STÃ¡RAá¹‡A -- , Ä• STARATI,
*Ä• STARIMAN -- , Ä• STÄ• RA -- , Ä• ËŠSTRÌ¥TA -- , *Ä• STRÌ¥TYA -- , *UT --
STRÌ¥TA -- , UPASTÃ¡RA -- , UPASTÃ¡RAá¹‡A -- , UPASTARATI, UPASTÄ• RA -- ,
*UPASTRÌ¥TA -- , *NISTARATI, *NISTÄ• RA -- , *NISTÄ• RAYATI, *PARISTÄ• RA -- ,
*PRATISAá¹• STÄ• RA -- , *PRATISTÄ• RA -- , PRAVISTARA -- , PRASTARÃ¡ -- ,
PRASTARAá¹‡A -- , *PRASTARATI, PRASTÄ• RÃ¡ -- , *PRASTÄ• RAYATI, *PRASTRÌ¥TA
-- , VIá¹£á¹-ARA -- , VISTARA -- , *VISTARAá¹‡A -- , VISTARATI, VISTÄ• RA --
, VISTÄ• RAYATI, VISTÄ• RITA -- , VISTÄ«Rá¹‡A -- , VISTÄ«RYATÄ“, VISTRÌ¥TA --
, SAá¹• STARATI, SAá¹• STÄ• RA -- .
Addenda: *stÅ«bha -- : S.kcch. thÅ«o m. `hump' or < STÅ«ËŠPA -- .

13713 stÅ•ÌŠ -- , inst. pl. stÅ•ÌŠbhiá¸¥ `star' RV. [Cf. tÄ• ËŠraá¸¥ nom. pl.
RV.: TÄ• RÄ• --]
Ash. istÃ¡ `star', Kt. Å¡tÃ¥ (Å™uÅ¡to < ruÄ• Å¡to `bright star' IIFL iii 3,
114), Pr. istÄ«ËŠk, Dm. iÅ¡taÌ‚ri, Kho. istari, PaÅ¡.lauá¹›. É™stÄ• rÄ«ËŠÄ•
f. (< *stÄ• rikyÄ• -- ?).

13714 *strÌ¥ta -- `strewn'. [Cf. Pa. otthaá¹-a -- < *avastrÌ¥ta -- . <->

âˆšSTRÌ¥]
Pk. thaya -- `spread out', thaá¸• a -- m.n. `collection'; Sv.

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laá¹› `ceiling'; K. thara `sitting place of brick or stone round house or tree' (or < STARA --); S. thaá¹›o m. `platform, terrace, pad under saddle', thaá¹›Ä« f. `small do.'; P. thiá¹›nÄ• `to be driven asunder, be dispersed'; Ku. thaá¹›o `thick flat slate, sect, tribe', thaá¹›yÄ• `heap, mass (e.g. of cooked rice)'; N. thar `family, clan, subcaste' (whence thari `head of a clan'), thari `sort, kind'; H. thaá¹›Ä• m. `platform, terrace'; M. thaá¸• &etilde; n. `erection over spot where a corpse has been buried or burnt'. <-> Altern. < STÃ-BHI -- : Ku. á¹-hyÄ• m. `raised platform on which an idol is placed'; H. á¹-hiyÄ• m. `heap, mound, lump'.

13715 stÅ•ÌŠti -- f. `overthrowing' TS., `act of bestrewing' Vop. [âˆšSTRÌ¥]
H. thaÄ« f. `pile (of cakes, clothes, &c.), mass, heap'; G. thaá¹›Ä« f. `quadrangular heap of cotton or cloth'; M. thaá¸• f. `valley or strath near a river, bank, shore, limit, end'.

13716 strÌ¥tya -- `*to be strewn' (`to be overthrown' AitBr.). [âˆšSTRÌ¥]
Ku. thÄ• c m. `heap (e.g. of dung)'?

13717 stÄ“nÃ¡ -- m. `thief' RV.
Pa. thÄ“na -- , Ëšaka -- m. `thief', Pk. thÄ“á¹‡a -- , tÄ“á¹‡a -- , Ëšaya -- , chÄ“á¹‡a -- m. (X COÌ„RÃ¡ --), Kt. Å¡t&atildedotdot;Å•É™, Pr. iÅ¡tnye, iÅ¡nye.
STÄ“NAYATI.

13718 stÄ“nayati `steals' Mn. [STÄ“NÃ¡ --]

Pa. thÄ“nÄ“ti `steals'; Si. tenum `theft'.

13719 *stÄ“pa -- `drop'. 2. *stipa -- . [Cf. stá¸—patÄ“ `drips, drops, oozes' DhÄ• tup. ~ tÄ“pati `sprinkles' DhÄ• tup. <-> âˆšSTIP]
1. Pa. Pk. thÄ“va -- m. `drop'.
2. Pk. thivuya -- m. `drop of water'; M. thiv -- thiv f. `spitting (of rain)'.
stá¸—patÄ“ see prec.

13720 stoÌ„kÃ¡ -- m. `drop' RV., stoÌ„kam adv. `gradually, a little' MBh. [âˆš*STU2]
Pa. thoÌ„ka -- n. `trifle', adj. `small, insignificant', Ëšaka -- ; Pk. thoÌ„ga -- , thoÌ„a -- , thoÌ„va -- , thoÌ„vÄ• ga -- `little, a little'; OG. thova `gradually'; -- ext. -- á¸• -- : Woá¹-. thoÌ„á¹›á¸—g `a little, few', Sv. thoá¹›á¹“u, K.á¸• oá¸• . thoÌ„á¹›oÌ„, P. thoá¹›Ä• , á¸• og. thoá¹› m. `scarcity'; WPah.bhad. thoÌ„á¹›oÌ„, paá¹…. cur. thoá¹›Ä• `a little, few', jaun. thoÌ„á¹›oÌ„ `short'; Ku. thoá¹›o `a little, few', N. thor, B. Or. thoá¹›Ä• , Bi. thor, Mth. thoá¹›, Bhoj. thoÌ„r, Aw.lakh. thoÌ„rÄ• , H. thoá¹›Ä• (whence thuá¹›nÄ• `to fall short'), Marw. thoá¹›o, G. thoá¹›uÌƒ, M. thoá¸• Ä• ; -- -- l -- : S. thoro `small, few', L. thoÌ„lÄ• .
STá¹“KYA -- , *STOÌ„KRA -- .
Addenda: stoÌ„kÃ¡ -- : WPah.ká¹-g. (kc.) thÃ³á¹›É” `a little, small, short (e.g. of time)'; Garh. thoá¹›Ä• `little' (â†• H.?).

13721 stá¹“kya -- `relating to drops' TBr. (~ stoÌ„kÄ«ËŠya -- ÅšBr.). [STOÌ„KÃ¡ --]
Pk. thokka -- `little'; Ku. thoko, pl. thwÄ• kÄ• `a little, few'; Or. thoka `a little'; -- ext. -- á¸• -- : Ap. thokkaá¸• aa -- , K.kash. thuká¹›ieÌ†n obl. pl. -- With abnormal vowel change in a word for `little': Sh.gil. thik m. `drop', koh. gur. thÅ-k m.; Si. á¹-ika `little' (< *á¹-eka < *á¹-oki?).
Addenda: stá¹“kya -- : Md. tiki `drop, dot'.
*stoÌ„pya -- `tuft' see *STÅ«PYA -- Add2.

13722 *stoÌ„kra -- `a little'. [STOÌ„KÃ¡ --]
Wg. Å¡trok `a little', Kt. Å¡tuk NTS xvii 300.
*stoÌ„pya -- `tuft' see *STÅ«PYA -- .

13723 *stoÌ„pyatÄ“ `is obstructed'. [~ *TOÌ„PYATÄ“. -- âˆš*STUP]

H. thopnÄ• `to cover, hide, heap, collect,' thupÄ• nÄ• `to cause to prop or be propped', thop m. `covering for the top of anything'; M. thopá¹‡&etilde; `to stop'.
*stoÌ„bya -- `tuft, heap' see *STUBYA -- .

13724 stá¹“bhatÄ“ `stops, makes stop, paralyses' DhÄ• tup. 2. Pass. *stoÌ„bhyatÄ“. [stoÌ„bha -- m. `paralysis' Nalac. <-> âˆšSTUBH2]
1. G. á¹-hovuÌƒ `to stop, detain'.
2. A. tubhiyÄ• iba `to procrastinate'; G. thobhvuÌƒ intr. `to stop, delay', thobh m. `stop, end', thobhaá¹‡ f. `support, prop'.

13725 *stoÌ„bhya -- `tuft, heap'. [*STÅ«BHA --]
P. thobbhÄ« f. `lump of metal'; G. thobhÄ• m. pl., thobhiyÉ” m. `whiskers'.
*stoÌ„bhyatÄ“ `is stopped' see STá¹“BHATÄ“.

13726 stá¹“ma -- 1 m. `praise, hymn' RV. [âˆšSTU1]
Pa. thoÌ„ma -- m. `praise'. -- See STOÌ„MAYATI.

13727 stoÌ„ma -- 2 m. `heap, mass' KÄ• v., n. `riches, head, corn' lex. [*STU -- 3]
Si. toma `clump of growing corn'.

13728 stoÌ„mayati `praises' DhÄ• tup. [STá¹“MA -- 1]
Pa. thoÌ„mÄ“ti `praises', Si. temanavÄ• , temum `praise'.
*styÄ• ta -- `coagulated'. [~ STYÄ• NA -- . -- âˆšSTYAI]
*STYÄ• TATRÌ¥PRA -- , *STYÄ• TADUGDHA -- .

13729 *styÄ• tatrÌ¥pra -- `congealed sour milk'. [*STYÄ• TA -- , *TRÌ¥PRA -- 3]
Dm. Ä• hÉ”ÌˆÌ„p `cheese'?? -- Poss. â†• or infl. by Tib. through Ir., cf. Khot. churba â†• Tib. phyurba prob. `cheese' H. W. Bailey BSOAS xiv 424.

13730 *styÄ• tadugdha -- `coagulated milk'. [*STYÄ• TA -- , DUGDHÃ¡ --]
Phal. Ä• É”ÌˆÌ„t `cheese'.

13731 styÄ• na -- `coagulated' SuÅ›r., n. `density' lex. 2. *stÄ«na -- . 3. *styainya -- (cf. styÄ“na -- n. `nectar' lex.?). [~ *STYÄ• TA -- . -- âˆšSTYAI]

1. Bshk. Ä• hoÌ„n, Ä• oÌ„n `cheese'; -- *styÄ• naka -- : Kt. styÅ«á¹… `thick milk', Pr. Ã¼Ä• uá¹…gÅ«ËŠ; B. chÄ• nÄ• `a kind of soft cheese.'
2. Pa. thÄ«na -- n. `stiffness, obduracy'; Pk. thÄ«á¹‡a -- , thiá¹‡á¹‡a -- , á¹-hÄ«á¹‡a -- `coagulated, hard'.
3. B. chenÄ• `a kind of soft cheese'; Or. chenÄ• `curd, cheese'; H. chenÄ• m. `thick curdled milk, cheese'.
*STYÄ• NADUGDHA -- .

13732 *styÄ• nadugdha -- `coagulated milk'. [STYÄ• NA -- , DUGDHÃ¡ --]
Tor. Ä• uá¹‡Ãºth `cheese'.

13733 *styÄ• ya -- `coagulation'. [Cf. SAá¹• STYÄ• YA -- . -- âˆšSTYAI]
M. thÄ• yÄ• m. `little pool (of milk, blood, spilt water, &c.)'.
styÄ“na -- see STYÄ• NA -- .
STYAI `coagulate': *STÄ«NA -- , *STYÄ• TA -- , STYÄ• NA -- , *STYÄ• YA -- , *STYAINYA -- ; SAá¹• STYÄ• NA -- , SAá¹• STYÄ• YA -- , *SAá¹• STYÄ• YATÄ“.
*styainya -- `coagulation' see STYÄ• NA -- .

13734 strÄ«ËŠ -- f. `woman, wife' RV.
Pa. thÄ« -- , itthÄ-Ì„ -- , itthikÄ• -- f. `woman', AÅ›.man. istri -- , dh. itthÄ«, NiDoc. stri, istri, Dhp. thiá¹‡a gen. pl., Pk. thÄ« -- , itthÄ« -- ; Ash. istrÄ«ËŠ `wife, female (of animals)'; Wg. iÅ¡trÄ«ËŠ `wife, woman', Kt. Å¡trÄ«, Pr. westÄ«ËŠ, Dm. iÅ¡trÄ«, Tir. strÄ«; PaÅ¡.lauá¹›. É™strÄ«ËŠ `female (of animals)', shut. iÅ¡trÄ«ËŠ, gul. iÅ¡tÄ«ËŠri, uzb. istrÄ« -- , nij. É™stÉ™rÄ« -- , É™stÉ™r -- , nir. kch. dar. weg. lÄ«, Kho. istri; Bshk. Ä«s, is `woman, wife', Tor. cÌ£Ä«, WPah. bhad. á¹-há¸·Ä«, á¹-á¸·Ä«, bhal. á¹-há¸·aÌƒÅ› (X MANUá¹£YÃ -- , cf. jaun. beá¹-Ä« mÄ• nukh `woman'), Si. -- ti (in diriti `old woman' s.v. JÃ¡RA --), itiri (< *(i)stirÄ« -- cf. PaÅ¡.gul. nij. above?); -- ext.

-- kk -- : AÅ›.shah. striyaka `woman' (= *strÄ«yÄ•  -- kkÄ• ?); PaÅ¡. ar. trÄ«k `woman, female (of animals)', kuá¹›. ili(k) -- `female (of animals)', chil. lÄ«k `woman, wife'; -- modern cmpd. with JÄ• YÄ• ËŠ -- : Tir. strÄ«z*l adj. `female' (j -- > Tir. z -- AO viii 165), Kal.rumb. istrÄ«Å¾*l `woman, wife' (Ç°Ä• `wife', Kho. -- Å¾ayu); -- with unexpl. additions: Kt. Å¡tyÃ¥r `wife'; Ash. istrimalÄ«ËŠ `wife'; Niá¹…g. iÅ¡Ã¤lÄ«ËŠ `wife' (cf. Bshk. Ä«sÄ• l pl. ~ Ä«s sg.), Gaw. Å¡igÄ• lÄ«ËŠ. -- Loss of s<-> in the group str -- (as apparently in some PaÅ¡. dialects, Tor. and WPah.bhad. above: strÄ«ËŠ -- with its derivatives is the only word in Sk. with initial str --): *trÄ« -- in K. triy `woman, wife', P. tiriyÄ• (â†' H. triyÄ• , N. tiriyÄ• , A. Or. tiri: or infl. by Sk.?), H. tiyÄ• .
*STRAIKA -- ; STRÄ«MAYA -- , *STRÄ«MÄ• TRÄ« -- ; KUSTRÄ« -- .
Addenda: strÄ«ËŠ -- : -- also OP. paratria f. `another's wife' (Sk. parastrÄ« -- SÄ• h., Pk. paratthÄ« --).
STYAI: â€ *STÄ«YATÄ“.
-- stha -- : â€ *Aá¹…GÄ• RIá¹£á¹-HA -- .

13735 strÄ«maya -- , f. ËšyÄ« -- `woman's' BhP. [STRÄ«ËŠ -- , MAYA --]
P. tÄ«vÄ«Ëœ, tÄ«mÄ« `woman, wife' (semant. cf. *STRAIKA --).

13735a *strÄ«mÄ• trÄ« -- `woman'. [~ manuá¹£yamÄ• tra -- . <-> strÄ«ËŠ -- , mÄ• ËŠtrÄ• --]
L. trÄ«mat, mult. trÄ«mit, trÄ“mËš, pl. trÄ«mitÄ© f. `woman, wife', P. tarÄ«mat f., á¸• og. trÄ«mat; -- Bshk. lÃ¶l, le_l, pl. ËšlÄ“ `woman, female' < *troÌ„trÄ« < *truÌƒvÄ• trÄ« AO xviii 242 (with abnormal -- v -- < -- m --) or poss. < KUSTRÄ« -- .

13736 *straika -- `female', *straikÄ« -- `woman'. [Cf. straÃ-á¹‡a<-> `female' RV. and -- strÄ«ka -- in cmpds. KÄ• lid. -- STRÄ«ËŠ --]
Dm. iÅ¡trei adj. `female (of animals)'; Sh.gil. Ä• Ä•ËŠi, pl. Ä• Ä• ËŠe, koh. Ä• ei, gur. Ä• Ã¶i, pales. cÌ£á¸—Ä« `young woman', jij. cÌ£eI, (Lor.) Ä• Ä“yo `pertaining to women'; -- ext. -- kk -- : Dm. aÅ¡trekÃ¡ `woman, female (of animals)'; PaÅ¡.dar. weg. lekÄ• -- m `my wife', gul. iÅ¡terkÄ• ; Kal.rumb. strÄ“*lk `female (of animals)'; -- -- á¸• -- : PaÅ¡.nir. lÃ©á¸• ek `female (of animals)'; Sv. leá¹›Ä«ËŠ `woman'.
-- stha -- in cmpds. replaced earlier -- sthÄ• -- : *ATRASTHA -- ,

ANTARASTHA -- , *UPABHÅ«MISTHA -- , UPARIá¹£á¹-HA -- , *Å«RDHVASTHA -- , Ä“KASTHÃ¡ -- , *KAKUDIá¹£á¹-HA -- , *KARá¹‡AKASTHAKA -- , KÄ• YASTHA -- , *KUSTHA -- , GRÌ¥HASTHA -- , GOÌ„á¹£á¹-HA -- , GRÄ• MASTHA -- , *GHARASTHA -- , TATRASTHA -- , TATSTHA -- , PURAá¸¥STHA -- , BALASTHA -- , *MADHYÄ“á¹£á¹-HA -- , MÄ“THIá¹£á¹-HÃ¡ -- .
sthakara -- see TAGARA -- 1.

13737 *sthakk -- `stop, halt'. [Cf. sthagita -- gir -- `with speech impeded' BhP., sthagayati `hides' DhÄ• tup., *STHAGHA -- , but relationship with âˆšSTHÄ• , though probable, is not clear]
Pk. thakka -- `stopped, remaining, tired', thakkaÃ¯ `comes to a stop, becomes tired'; K. thakh, dat. Ëškas m. `fatigue, resting', thoku `tired'; thakun `to become tired'; S. thaku m. `weariness', thakaá¹‡u `to be weary', L. thakkaá¹‡, P. thakká¹‡Ä• (whence tr. thÄ• ká¹‡Ä• , á¹-hÄ• ká¹‡Ä• `to stop, interrupt'), Ku. thÄ• ká¹‡o, thakËš, N. thÄ• knu; A. thÄ• kiba `to stay'; B. thÄ• kÄ• , thakÄ• `to be at a standstill, exist, be'; Or. thÄ• kibÄ• `to stay', á¹-hÄ• kibÄ• `to have a firm footing', thakibÄ• `to become tired' (â†• H.?); Mth. thÄ• kab `to remain, continue, be weary'; Bhoj. thÄ• kal `to become weary', OAw. thÄ• kaÃ¯, H. thaknÄ• , G. thÄ• kvuÌƒ; M. thÄ• ká¹‡&etilde;, thakËš `to become tired', á¹-hÄ• ká¹‡&etilde; `to stop still, stand, remain'.
*VISTHAKK -- .
sthagayati see *STHAKK -- , *á¹-HAGG -- .
sthagara -- see TAGARA -- 1.
Addenda: *sthakk -- : S.kcch. thaká¹‡Å« `to feel tired', thÄ• keá¹›o m. `fatigue'; WPah.kc. thaká¹‡o `to be or become tired', J. thaká¹‡u.

13738 *sthagha -- `resting -- place, base'. [Cf. sthagaá¹‡Ä• -- f. `the earth' lex., STHÄ• GHA -- and *STHAKK --]
Pk. thaha -- m. `resting -- place'; S. thahu m. `station, place, fixed abode, bottom', thaho m. `pile', ËšhÄ« -- f. `small do.'; P. thahÄ• m. `pile'; Ku. thÄ• `boundary'; B. thai `depth, bottom of a sheet of water'; -- ext. -- á¸• -- : N. thÄ• ro `boundary (marked by stone hung in a sling)'; -- -- kk -- : N. thÄ• k `pile of things placed one on another'; A. thÄ• k `shelf'; B. thÄ• k `layer'; Or. thÄ• ka `recess in wall, layer'; H. thÄ• k m. `boundary pillar'; G. thÄ• k, thÄ• g m. `boundary'.

13739 sthaá¹‡á¸• ila -- n. `bare open ground' MBh., `such ground prepared for performance of sacrifice' ÅšÄ• á¹…khBr., sthaá¹‡á¸• ilya -- n. ChUp.

Pa. thaá¹‡á¸• ila -- n. `bare hard stony ground', Pk. thaá¹• á¸• ila -- , Ëšilla -- , á¹-haá¹• á¸• illa -- n. `clear land free from animals'; Or. thaá¹‡á¸• iá¸·a `sand altar for sacrifice'; G. á¹-haÌƒá¸• il n. `spot prepared for sacrifice'.

13740 sthapÃ¡ti -- m. `chief, chariot -- driver of king(?)' AV., `carpenter, wheelwright' MBh. [STHÄ• -- , PÃ¡TI -- ?]
Pa. thapati -- m. `overseer, master -- carpenter, builder'; Pk. thavaÃ¯ -- m. `carpenter'; H. thawaÄ« m. `mason, bricklayer'.
*STHAR `be firm': *sthara -- , *stharati1, *sthÄ• ra -- , *sthÄ• rayati, sthirÃ¡ -- ; -- âˆšsthal.

13741 *sthara -- `firm'. [Cf. *STHÄ• RA -- esp. in mng. `cold'. <-> âˆš*STHAR]
P. á¹-har m.f. `frost'; Ku. thariyÅ«á¹‡o `to propose'; N. tharro `firm' (ext. -- á¸• a -- ); A. thar `steadiness, patience', á¹-har `rendered stiff by want of motion'.

13742 *stharati1 `is firm'. 2. *sthÄ• rayati `makes firm'. [sthÃ¡lati DhÄ• tup. -- For mng. `is firm -- is cold' cf. STABDHA -- . -- âˆš*STHAR]
1. Pk. tharia -- `upright'; S. á¹-haraá¹‡u `to be chilled or numb', L. á¹-haraá¹‡, P. á¹-harnÄ• ; OMarw. tharaÃ¯ `stops, stays'; G. (collides with STHIRÃ¡ -- ) á¹-harvuÌƒ `to become fixed, be settled, freeze, congeal'; -- M. á¹-hará¹‡&etilde; `to be settled' rather â†• H. á¹-haharnÄ• s.v. *STABHIRA -- .
2. S. á¹-hÄ• raá¹‡u `to cool', P. á¹-hÄ• rnÄ• ; Ku. á¹-hÄ• rá¹‡o `to determine, design'; B. á¹-hÄ• rÄ• `to signal, beckon'; Or. á¹-hÄ• ribÄ• `to convey by signs'; G. á¹-hÄ• rvuÌƒ `to freeze, let cool, extinguish, pacify'; M. thÄ• rá¹‡&etilde; intr. `to stop', caus. thÄ• rÄ• viá¹‡&etilde; (LM 350 â†• sthÄ• vara --).
Addenda: *stharati1. 1. S.kcch. á¹-hará¹‡Å« `to freeze'.

13743 *stharati2 `looks at, sees'. [â†’ Par. thaÌ‚r -- `to observe' IIFL i 293. -- Cf. OHG. starÄ“n `to stare, keep eyes fixed on' (IE. ster -- WP 628): poss. same as *STHARATI1]
PaÅ¡.weg. thar -- `to look, see', ar. chil. thoÌ„r -- , dar. tar<-> IIFL iii 3, 180; Shum. thar -- `to look at'; Woá¹-. thaÌ„Ì†r<-> `to see, read'; Gaw. tha -- , ta -- pret. st. of bÄ• l -- `to see', 1 sg. tawÃºm.

STHAL `be firm': STHÃ¡LA -- , *STHALYA -- ; *VISTHALATI; -- âˆš*STHAR.

13744 sthÃ¡la -- n. `dry land' TS., `ground, place' Mn., `flat surface, roof' KÄ• lid., sthÃ¡lÄ• -- f. `heap of earth' TS., sthalÄ« -- f. `eminence, tableland' MBh. [âˆšSTHAL]
Pa. thala -- n. `dry ground'; Pk. thala -- n. `dry place, place', thalÄ« -- f. `dry place'; K. thal f. `place', thÃ¼jÃ¼ f. `dry ground suitable for seed beds'; S. tharu m. `desert, esp. that east of Sindh' (whence tharÄ« `pertaining to the desert', tharjaá¹‡u `to be filled with sand'); L. thal m. `sandy upland', (Ju.) thal f. `sandy soil'; P. thal m. `sandy region, desert'; Ku. thal `dry or firm ground, place, shrine', thali `flat raised land'; N. thal `place', thalo `place where bullocks tread out rice', thali `place where something is planted'; A. thal `dry ground, flat ground, plain, place', thali `dry place, field of crops'; B. thal `flat surface, bottom, place'; Or. thaá¸·a `ground, ford, place', thaá¸·i `level field'; Mth. goá¹›thariÄ• `foot board of a bed'; OAw. thala m. `high dry land'; H. thal m. `firm dry ground, ground, mound, den', thalÄ« f. `place'; OMarw. thala m. `land', thalo m. `earth', thalÄ« f. `doorstep'; G. thaá¸· n. `place, haunted spot'; M. thaá¸· n. `plantation, place, haunted

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spot', thaá¸·Ä« f. `plantation'; Si. tala -- ya, talÄ• `dry land, high ground, hill'; -- Kal. istÃ¡li `palate' (â†• Kaf. before change of ist -- to iÅ¡t -- ) rather than < TÄ• ËŠLU -- ; -- Kt. Å¡tal `true' G. Morgenstierne GÃ¶teborgs HÃ¶gskolas Ã…rsskrift xli 25, 3, 36? -- Deriv.: K. thalun `to lop a tree (i.e. bring it to the ground?)'.
*STHALYA -- ; *UTTHALA -- , *UTTHALATI, *UTTHALYATI, *UT -- STHALA -- ; KUá¹£á¹-HALA -- , *KUSTHALA -- ; *KUMBHASTHALA -- , *JALASTHALA -- , *PÄ• DASTHALA -- , *RÄ“HÄ• STHALA -- , *VÄ• LUKÄ• STHALA -- .

sthÃ¡lati see *STHARATI1.
Addenda: sthÃ¡la -- : Garh. thaá¸·i `place'.

13745 *sthalya -- `being on the level ground'. [STHÃ¡LA --]
Bshk. th*lll `name of a village built in terraces on a plateau above the right bank of Panjkora river' AO xviii 257; S. thalu m. `firm land', thalo m. `terrace, raised foundation for a house'; L. thallhÄ• , (Ju.) thallÄ• m. `platform, piece of wood for a seat'; P. thallÄ• m. `bottom of anything', thallÄ« f. `uplands from which water runs off', bhaá¹-. thalleÌ„Ìƒ adv. `down'; WPah.bhal. thalli f. `rice plant from the seed bed', jaun. thÄ• lÄ“ adv. `underneath', (Joshi) thÄ• lÄ• m. `bottom'; Mth. thÄ• l `mud'.

13746 sthÃ¡vi -- m. `sack, bag' lex.
Pa. thavikÄ• -- f. `net round begging bowl, purse'; Pk. thaÃ¯Ä• -- f. `bag'. -- Ext. -- l -- : Or. thaiá¸·i `bag'; -- -- ll -- : K. á¹-hÄ“la m. `large bag', á¹-hÄ«li, dat. á¹-hÄ“li f. `small sack' (â†’ Kho. (Lor.) á¹-hÄ«la `bag'); S. thelo m. `post bag', ËšlÄ« f. `purse'; P. thailÄ• m., ËšlÄ« f. `bag'; Ku. thailo `bag, belly'; N. thailo `bag', Ëšli `purse'; A. thailÄ• `bag', B. thaÃ¯li, Or. thaili, Bi. H. thailÄ• m., ËšlÄ« f., G. thelÉ” m.; M. á¹-helÄ• m., ËšlÄ« f. `sack' (thailÄ• m. `bag' â†• H.). <-> Connexion is not clear with Sh. thÄƒlyá¹“ m. `large bag or basket', B. thali, ËšliyÄ• `bag'; Or. thaá¸·Ä« `bag, pouch'.
Addenda: sthÃ¡vi -- : S.kcch. thelo m. `large cloth bag'; A. also thaliyÄ• `pouch, bag' AFD 236.

13747 sthÃ¡vira -- `broad, thick, strong' RV. 2. `old, venerable' ÅšBr. [~ STHÅ«RÃ¡ --]
1. Ash. tÉ™wÉ™lÃ¤ËŠ `flat', Wg. tawÃ©re `low'; Dm. thÃ¤wara `flat, low', thawara `low, short'; Kal.urt. thawÉ™rÄ«ËŠk `short'; -- as `palm of hand' (semant. cf. Gk. pala/mh, &c. IEW 805 s.v. pelÉ™ --): Gaw. thor*l `palm of hand'; Bshk. the_r (Biddulph ther f., LSI thair) `hand'; Tor. á¹-he `lower part of arm'.
2. Pa. thÄ“ra -- (with or without bhikkhu --) m. `senior member of the Saá¹…gha', thÄ“rÄ« -- , ËšrikÄ• -- f., Dhp. thera<-> m., NiDoc. á¹-era (BHSk. sthÄ“ra -- `old', m. `an elder', thÄ“ra -- m. `old decrepit man' BHS ii 260); AÅ›.gir. thairÄ• naá¹• gen. pl. `older persons' (= vuá¸• hÄ• naá¹• of other versions); Pk. thavira -- , á¹-havira -- , á¹-hÄ“ra -- `old', thÄ“ra -- m., ËšrÄ« -- f. `Jain elder'; P. á¹-herÄ• m. `aged person'; Mth. á¹-hair

`two year old heifer' (semant. cf. STHAURÃ¡ -- ); G. thaiá¹›É” m. `old man' (< *thairaá¹›au); M. ther, therá¸• Ä• `decrepit'; Si. tera `senior monk', teri f.; -- M. ther m. `caste of strolling players' (from the mng. `monk, &c.'?).
STH&capamacr; `stand': tasthivÃ¡s -- , tÃ-á¹£á¹-hati, stha -- , sthÄ• á¹‡Ãº -- , sthÄ• tavya -- , *sthÄ• ti, sthÄ• ËŠna -- , sthÄ• pana -- , sthÄ• pÃ¡yati, sthÄ• pita -- , *sthÄ• pti -- , sthÄ• pyatÄ“, sthÄ• ËŠman -- , sthÄ• mya -- , sthÄ• ya -- , sthÄ• ËŠyin -- , sthÄ• yitva -- , sthÄ• varÃ¡ -- , sthitÃ¡ -- , sthÃ-ti -- , *sthitika -- , sthÄ«yÃ¡tÄ“, sthá¸—yas -- , sthÄ“á¹£á¹-ha -- ; atiá¹£á¹-hÄ• ËŠ -- , *adhiá¹£á¹-hÄ• ti, adhiá¹£á¹-hÄ• ËŠna -- , adhiá¹£á¹-hÄ• yaka -- , *adhiá¹£á¹-hi -- , adhiá¹£á¹-hita -- , abhÃ-tiá¹£á¹-hati, avasthÄ• -- , avasthÄ• na -- , avasthÄ• payati, avasthÄ«yatÄ“, Ä• sthÄ• -- , *Ä• sthÄ• ti, Ä• sthÄ• ËŠna -- , Ä• sthÄ• pana -- , Ä• ËŠsthÄ• payati, *Ä• sthÄ• man -- , Ä• sthÄ• yikÄ• -- , Ä• sthita -- , Ä• sthÄ«yatÄ“, Ãºttiá¹£á¹-hati, *ut -- sthÄ• ti, *ut -- sthÄ• na -- , *ut -- sthÄ• pana -- , *ut -- sthÄ• payati, *utsthÄ• payatÄ“, *ut -- sthÄ• mayati, *udÄ• sthÄ• ti, upÃ¡stha -- 1, upasthÃ¡ -- 2, upasthÄ• ka -- , *upasthÄ• ti, upasthÄ• ËŠna -- , upasthita -- , *niá¸¥á¹£á¹-hÄ«yatÄ“, niá¹£á¹-hÄ• -- , pÃ¡riá¹£á¹-hÄ• <-> payati, pratiá¹£á¹-hati, pratiá¹£á¹-hÄ• ËŠ -- , *pratiá¹£á¹-hÄ• ti, pratiá¹£á¹-hÄ• ËŠna -- , pratiá¹£á¹-hÄ• payati, prÃ¡tiá¹£á¹-hita -- , prastha -- 3, prasthÄ• na -- , prasthÄ• payati, prasthÄ• ya, *prasthi -- , prÃ¡sthita -- , prasthÃ-ti -- , saá¹• sthÃ¡ -- , *saá¹• sthÄ• ti, saá¹• sthÄ• payati, saá¹• sthita -- , *saá¹• sthÄ«yatÄ“, samutthita -- , *samut -- sthita -- , suá¹£á¹-hita -- , sustha -- , susthatÄ• -- , susthita -- ; -- *thakk -- , pÄ«á¹-ha -- , prá¹“á¹£á¹-ha -- ?
Addenda: sthÃ¡vira -- : A. therÄ• `old' AFD 205.
STH&capamacr;: â€ STHÄ• TRÃ¡ -- , â€ STHÄ• PYA -- , â€ STHU -- ; â€ SAá¹• STHÄ• ËŠNA -- .

13748 sthÄ• gha -- m. `base, bottom, ford, shallow' lex., sthÄ• gaá¹• labhatÄ“ `is established' LÃ¼ders BruchstÃ¼cke, Hemac. [Cf. *STHAGHA --]
Pk. thÄ• gha -- m. `shallow place', thÄ• ha -- m. `bottom, depth, deep water'; K. thÄ• h f. `plunging oneself into water'; S. thÄ• hu m. `bottom (e.g. of sea)'; L.awÄ• á¹‡. thÄ• Ë‹ `bottom', hÄ• th `sounding'; P. thÄ• h f. `bottom, depth', thËš lÄ• uá¹‡Ä« `to understand'; Ku. thÄ• `bottom'; N. thÄ• hÄ• `bottom, depth, understanding'; A. thÄ• iba `to be within one's depth'; B. thÄ• , thÄ• i `bottom, ford'; Mth. Aw.lakh. H. thÄ• h f. `bottom, depth'; M. thÄ• f. `base', thÄ• v m. `bottom' LM 349.

*STHÄ• GHYA -- , ASTHÄ• GHA -- , *ASTHÄ• GHYA -- .
Addenda: sthÄ• gha -- [Dial. *STHAGHA -- ~ sthÄ• gha -- with a ~ Ä• < IE. o (Gk. sto/xos `butt, target') T. Burrow BSOAS xxxviii 76]

13749 *sthÄ• ghya -- `bottom, base'. [STHÄ• GHA --]
Pk. thaggha -- m., ËšghÄ• -- f. `bottom, bottom of water'; H. thÃ£Ì„g f. `trace of stolen property, track, clue'; G. thÄ• g m. `bottom, depth, exact spot'; M. thÃ£Ì„g m. `bottom, depth, exact spot (of a thing lost and sought)', thÃ£Ì„gÄ• m. `place'.
*ASTHÄ• GHYA -- .
Addenda: *sthÄ• ghya -- : S.kcch. tÄ• gh m. `the bottom end (of depth)'.

13750 sthÄ• á¹‡Ãº -- m. `obstacle, stump' RV., `tree -- root, lopped tree' AV.com., `motionless object (n. Mn.), post' MaitrUp.
Pk. á¹-hÄ• á¹‡u -- , thÄ• á¹‡u -- , thaá¹‡á¹‡u -- m. `lopped tree, post'; N. á¹-hÄ• nu `clump of bamboos'; Or. thÄ• á¹‡u `stump of tree, pollard'. -- X SKAMBHÃ¡ -- : Pa. khÄ• á¹‡u -- , Ëšuka -- m. `stake, stump of tree'; Pk. khÄ• á¹‡u -- (adj. `motionless'), Ëšuya<-> m. `post, stump, lopped tree', khaá¹‡á¹‡u -- , Ëšua -- m. `small post, peg'; OSi. kaá¹‡u `pillar', Si. kanu -- va `post, pile'.
Addenda: sthÄ• á¹‡Ãº -- : A. á¹-hÄ• ni (phonet. th --) `branch' AFD 204.

13751 sthÄ• tavya -- `to be stood in' MBh. [âˆšSTHÄ•]
Pk. á¹-hÄ• yavva -- `to be waited for'; Or. thÄ• ba `dwelling place, room, shelter, receptacle'; G. á¹-hÄ• vkuÌƒ `steady, firm, discreet'.

13752 *sthÄ• ti `stands'. [Cf. aor. Ã¡sthÄ• t RV., Pa. aá¹-á¹-hÄ• . <-> âˆšSTHÄ•]
Pk. thÄ• i, á¹-hÄ• i, á¹-hÄ• aÃ¯ `remains'; Kal. th -- `to become'; Or. thÄ• 2 sg. imper. `stop!'; OG. thÄ• i `becomes', G. thaÌ„Ì†vuÌƒ `to be'.

13752a â€ sthÄ• trÃ¡ -- n. `station, place' RV. [âˆšSTHÄ•]
1. WPah.ká¹-g. thÄ• ËŠc m. `open treeless space (esp. on top of a hill for grazing sheep and goats in summer)' Him.I 95; thÃ¡chá¹‡Ãµ, kc. thaciá¹‡o `to stop, halt' Him.I 95.
2. Poss. EMIA. *thÄ• ta -- < *thÄ• tta -- in Ap. á¹-hÄ• ya<-> `place', Or. thÄ• , H. thÄ• m., thÄ• Ä« f. etc. rather than < Sk. STHÄ• YA -- (jalasthÄ• ya -- MBh. â†• MIA.).

13753 sthÄ• ËŠna -- n. `firm stance' AV., `place of abode' RV., `shape, form' VarBrÌ¥S., sthÄ• naka -- n. `position, place' MBh. 2. *sthÄ• nya -- (~ sthÄ• nÄ«ya -- n. `town' lex.). [âˆšSTHÄ•]
1. Pa. á¹-hÄ• na -- n. `place, condition', Dhp. &ttodacute;haá¹‡a, NiDoc. thanaá¹• mi; Pk. thÄ• á¹‡a -- , á¹-hÄ• á¹‡a -- n. `place', thÄ• á¹‡aya -- n. `seed bed, watch', Gy. wel. than m., gr. &c. tan m. `region, post, place', arm. thenav `place, market, village'; Tir. thÄ• n m. `house'; PaÅ¡.lauá¹›. thÄ• n, chil. tÄ• n `place, home'; Shum. Å¡Ä• á¹›ie -- thoÌ„one `pillow' (Å¡Ä• á¹›e `head' s.v. *Å›RÄ• YA -- ); Gaw. á¹-han `place', Kal. thon (ist&atildedotdot; `cattleshed' â†• Kaf. before change of ist -- to iÅ¡t -- ); Kho. than `body' Belvalkar Vol 97; K. thÄ• na m. `dwelling place'; S. á¹-hÄ• á¹‡u m. `stall in stable', thÄ• á¹‡o m. `place, station'; P. thÄ• á¹‡ f. `place', thÄ• á¹‡Ä• , á¹-hÄ• á¹‡Ä• m. `place, police station' (thÄ• nÄ• m. â†• H.); Ku. thÄ• á¹‡o `police station'; N. thÄ• nu `place'; A. á¹-hÄ• n `shape', thÄ• n `place of residence', thÄ• nÄ• `police station'; B. thÄ• n -- in thÄ• n -- chÄ• á¹›Ä• `out of place', thÄ• nÄ• `post, resort of thieves, watch -- house, police station'; Or. á¹-hÄ• á¹‡Ä• `sentinel's post', á¹-haá¹‡Ä• `residence, niche, appropriate place', á¹-hÄ• á¹‡i `posture of body'; OMth.

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á¹-hÄ• na `place'; H. thÄ• n m. `place, stable, manger' (whence thÄ• nÄ« m. `householder'), thÄ• nÄ• m. `police station', á¹-hÄ• n, ËšnÄ• m. `place for tying up an animal, stall'; G. á¹-hÄ• á¹‡ n. `horse -- stall', f. `posture of mare on heat', thÄ• á¹‡uÌƒ n. `place, police station'; M. á¹-hÄ• á¹‡ n. `place, stable', á¹-hÄ• á¹‡&etilde; n. `place, police station', á¹-hÄ• á¹‡ -- mÄ• á¹‡ n. `posture'; Ko. á¹-hÄ• á¹‡a `camp'; OSi. á¹-Ã¤na `place', Si. tan -- a, tÃ¤n -- a; Md. mi -- tanaá¹… `to this place, hither'. <-> Prob. â†• Ind.: Ash. tana, tÃ£Ì„á¹›a `place' NTS ii 280, Wg. stÄ• n `place, abode' NTS xvii

297; Dm. thaÌ‚n `place, land (of farm or field)' NTS xii 127. -- For poss.
adv. and postp. forms see STHÄ• ËŠMAN -- .
2. P. (â†' L.) thÄ• n m. `stall'; Ku. N. thÄ• n `shrine'; G. thÄ• nak n. `rank,
position', N. thÄ• nko, H. thÄ• nak m. <-> Deriv.: P. thÄ• ná¹‡Ä• (>
thÄ• á¹‡nÄ• ?) `to settle, determine', Ku. thÄ• ná¹‡o, á¹-hÄ• ná¹‡o, N. thÄ• nnu,
H. á¹-hÄ• nnÄ• .
STHÄ• NÄ• NTARA -- ; *AGNISTHÄ• NA -- , *Aá¹…GÄ• RASTHÄ• NA -- , *ANTAá¸¥STHÄ
-- , AÅ›VASTHÄ• NA -- , GOÌ„á¹£á¹-HÄ• ËŠNA -- , GOÌ„STHÄ• NA -- , *GHARASTHÄ• NA
-- , *TOÌ„YASTHÄ• NA -- , *DÄ«PASTHÄ• NA -- , *NISTHÄ• NA -- , *NÄ«PASTHÄ• NA --
, PADASTHÄ• NA -- , PÄ• DASTHÄ• NA -- , *MARIYASTHÄ• NA -- , Å›IRAá¸¥STHÄ• NA --
, SUá¹£á¹-HÄ• ËŠNA -- .
Addenda: sthÄ• ËŠna -- . 1. S.kcch. thÄ• á¹‡o m. `bed for plants', WPah.poet.
á¹-haá¹‡o m. `arrangement, hang (of clothes), police post', ká¹-g. á¹-hÃ¡á¹‡
I f. `platform on which to seat a deity', Md. tan `place, time'.
2. *sthÄ• nya -- : WPah.ká¹-g. thÄ• ËŠn m. `place, dwelling, police station';
Garh. thÄ• n `place'.
â€ STHÄ• NAVANT -- .

13753a â€ sthÄ• navant -- `well -- founded (of doubt)' NyÄ• yas. [STHÄ• ËŠNA --
]
A. thÄ• nuwÄ• `well -- shaped' (AFD 204)? (or from STHÄ• ËŠNA -- with -- uka
-- ?).

13754 sthÄ• nÄ• ntara -- n. `another place' MW., `*change of position'.
[STHÄ• ËŠNA -- , Ã¡NTARA -- 2]
Pa. á¹-hÄ• nantara -- n. `a partic. post or office'; Si. tanatura
`employment, occupation'.
*sthÄ• nya -- see STHÄ• ËŠNA -- .

13755 sthÄ• pana -- n. `causing to stand' SuÅ›r., `storage of grain'
KrÌ¥á¹£is., `fastening' BhP., ËšnÄ• -- f. `supporting' MBh. [âˆšSTHÄ•]
Pa. á¹-hapana -- n., ËšnÄ• -- f. `establishment, arrangement', NiDoc.
thavaá¹• nae dat., Pk. thÄ• vaá¹‡a -- , á¹-haÌ„Ì†vaá¹‡a -- n., Ëšá¹‡Ä• -- f.;
Wg. iÅ¡tÃ£Ì„, á¹£tÃ£Ì„ `bolt of a door', tawunyá¸—k `big box' (â†• Dard.);
PaÅ¡.chil. tawanÃ-k, ar. tÃ¤wanÄ-Ì„k `box, coffin'; Kal. taá¹·Ãºn `box'; P.
thauá¹‡Ä• m. `earthen vessel or fireplace of unburnt clay in which a pot is
placed', thauá¹‡Ä« f. `stock, capital'; A. thowan `act of placing'; Bi.
thaunÄ• `stand supporting fringemaker's hook'.

13756 sthÄ• pÃ¡yati `causes to stand, establishes' ÅšBr., `appoints' Mn., `causes to be, makes' ÅšvetUp. [âˆšSTHÄ•]
Pa. á¹-hapÄ“ti `establishes', KharI. á¹-hapaÃ¯caá¹• ger., NiDoc. sthaveá¹• ti 3 pl. pres., thavidesÌ±i 2 sg. pret., Pk. á¹-haÌ„Ì†vÄ“i, á¹-haÌ„Ì†vaÃ¯ Gy. eur. thov -- `to place, lay, plant, set up', arm. thav -- `to place, lay', pal. tauÄƒr `puts, places, pays'; á¸Œ. thÄ“ina `to place, put down'; (â†• Dard.: Ash. tiw -- `to place, put, send', Kt. te -- (intr. ti -- < STHÄ«YÃ¡TÄ“), Wg. tÃ¤y -- , (Lumsden) "tÃ¡wÃºn"; Dm. thay -- `to place'); Tir. thÄ• 2 sg. imper. `put'; Shum. thoÌ„ye -- `to place', thoÌ„ -- `to be placed'; Woá¹-. th&etilde; -- , (pret. thÄ• ËŠu < STHÄ• PITA --) `to lay, leave' ( -- Ä“ -- for -- Ä• -- in pres. after nÄ“ -- `to take' < NÃ¡YATI Buddruss Woá¹-. 128); Gaw. (LSI) qow -- `to put' (= thow -- NOGaw 53); Kal.rumb. them `I place', Tor. thÄ• 2 sg. imper. (pret. thÄ• u), Phal. thÄ• um, thÄ• m, thÅ«m `I make, do', Sh.gil. thÃ³Ä-kiÌ¯, 1 sg. thaÌ¯m or theÌ†m, koh. thoÌ„ná¹·, gur. thyoÌ„ná¹·; K. thaÌ„Ì†wun `to place, put by, lay', kash. thoÌ„yiÅ« 2 sg. imper.; P.á¸• og. thÉ”ÌˆÌ„á¹‡Ä• (pret. thÉ”ÌˆÌ„yÄ•) `to find out'; Ku. thÄ• á¹‡o `to support, endure'; A. thaÃ¯ba `to place, keep', B. thuoyÄ• , Or. thoibÄ• , thuibÄ• ; Si. tiyanavÄ• `to place, set' (whence intr. tiyenavÄ• `to be').

13757 sthÄ• pita -- `made to stand' R. [âˆšSTHÄ•]
Pk. á¹-hÄ• via -- `placed'; G. á¹-hÄ• yuÌƒ `steady'; -- pret. (see STHÄ• PÃ¡YATI) in Woá¹-. thÄ• ËŠu, Tor. thÄ• u, P.á¸• og. thÉ”ÌˆÌ„yÄ• .

13758 *sthÄ• pti -- `placing'. [STHÄ• PÃ¡YATI]
Pk. thattia -- n. `rest'; P thÄ• thÄ« f. `capital sum'; Ku. thÄ• t `ancestral property', thÄ• tÄ« `birthplace'; N. thÄ• t `place', thÄ• ti `postponement, stake in gambling'; Or. thÄ• ti `deposit'; H. thÄ• thÄ«, thÄ• tÄ« f. `money laid by, deposit'.

13758a â€ sthÄ• pya -- `to be placed on' YÄ• jÃ±. -- See *á¹-HAPP, *THAPP -- . [âˆšSTHÄ•]
Pk. á¹-happa -- `fit to be set up'; G. thÄ• pÉ” m. `thigh, behind' semant. cf. WPah.Wkc. thau m. `thigh, behind' < STHÄ• ËŠMAN -- .

13759 sthÄ• pyatÄ“ `is instituted, is erected' Br. [âˆšSTHÄ•]
Pk. thappia -- `placed', thappaá¹‡a -- n.; S. thÄ• paá¹‡u `to set up,

establish', P. thÄ• pá¹‡Ä• , Ku. thÄ• pá¹‡o, N. thÄ• pnu, Or. thÄ• pibÄ• , H. thÄ• pnÄ• , thapnÄ• , G. thÄ• pvuÌƒ, M. thÄ• pá¹‡&etilde;.

13760 sthÄ• ËŠman -- n. `station, place' RV., `strength' BÄ• lar. [âˆšSTHÄ•]
Pa. thÄ• ma -- n. `steadfastness'; Pk. thÄ• ma -- n. `place, strength'; S. thÄ• uÌƒ m. `station, place', L. thÃ£Ì„ m.; P. thÃ£Ì„, á¹-hÃ£Ì„ f. `place, room', ludh. á¹-hauÌƒ f.; WPah.bhad. á¹-hÄ• u n. `hamlet', pÄ• á¸• . á¹-hÄ• oÌ„, bhal. theuÌƒ f. `lowest level portion of a house'; N. á¹-hÄ• uÌƒ `place', A. á¹-hÄ• w, B. á¹-hÃ£Ì„i (< nom. sg. *á¹-hÄ• mÄ“ ODBL 741); Or. thÄ• Ã£Ì„ `place, place for eating in', á¹-hÄ• Ä© `place, direction'; Bi. á¹-hÃ£Ì„w `place'; Mth. á¹-hÃ£Ì„w `ground smoothed for eating on'; Bhoj. á¹-hÃ£Ì„w, á¹-hÃ£Ì„Ä«Ëœ `place', OAw. á¹-hÄ• uá¹• f.; H. á¹-hÃ£Ì„w, á¹-hÄ• w m.f., á¹-hÃ£Ì„Ä«Ëœ f. `place, situation, residence'; G. á¹-hÄ• m n. `place'; OM. thÄ• á¹• va m. `strength, bottom', M. á¹-hÄ• v m. `place, free space'; -- obl. cases as adv. and postp. (or < STHÄ• ËŠNA -- ?): L. thaÌƒÃµ `from'; P. thÄ• uÌƒ `instead of'; WPah.bhal. á¹-heie `in place of', rudh. thaÌƒ `from'; Ku. thaÄ© `near, from, by, with'; N. thÄ• Ä© `near, to'; Or. á¹-hÄ• Ä© `in'.
-- With pronominal elements: Or. eiá¹-hÄ• Ä©, Ëšá¹-hÄ© `here', eiá¹-haÅ©Ìˆ, Ëšá¹-huÌƒ, Ëšá¹-hu `from here'; H. kethÃ£Ì„, ËšthÄ• Ä«Ëœ `where?'; OMarw. jaÃ¯á¹-ha, j&etilde;á¹-haÃ¯ `where'. -- See STHÄ• YA -- .
*STHÄ• MYA -- ; *Ä• STHÄ• MAN -- , *UT -- STHÄ• MAYATI.
Addenda: sthÄ• ËŠman -- : P. thauh m. `place, estimate', WPah.kiuÌƒth. á¹-heuÌƒ `thing', ká¹-g. (kc.) á¹-hÃ©u m. `knowledge' (Him.I 82 compares STABHITÃ¡ -- , stabhÅ«yÃ¡nt -- RV., -- but cf. P. á¹-haur < STHÄ• VARÃ¡ -- , WPah.bhal. theuÌƒ < STHÄ• ËŠMAN -- ); poet. á¹-hae f. `story, mention'; A. thÄ• i (phonet. thaÌƒi, thai) `spot', thÃ£Ì„wa (phonet. thaÌƒwÉ”) `place' AFD 204; -- WPah.ká¹-g. thÃ¡É” m. `buttocks', thÃ¡I f. `thigh', Wkc. thau m. `thigh, buttocks' (cf. OM. thÄ• á¹• va m. `bottom' < STHÄ• ËŠMAN -- , G. thÄ• pÉ” < â€ STHÄ• PYA --).

13761 *sthÄ• mya -- `placed'. [STHÄ• ËŠMAN --]
Or. á¹-hÄ• ma `formation, make, build'; M. á¹-hÄ• m `fixed, firm, settled'; -- Gy. germ. them `place, land, neighbourhood' (for e cf. sthÄ“mÃ¡n -- m. `stability' TS.?).

13762 sthÄ• ya -- m. `station' (= sthÄ• ËŠman -- lex.), sthÄ• yÄ•  -- f. `earth' lex. [Cf. jala -- sthÄ• ya -- m. `pond' MBh. <-> âˆšSTHÄ•]
Ap. á¹-hÄ• ya -- `place', A. á¹-hÄ• i, Or. thÄ• , thÄ• aÌ„Ì†, H. á¹-hÄ• m.,

á¹-hÄ• Ä« f., M. á¹-hÄ• y m. -- See STHÄ• ËŠMAN -- .
Addenda: sthÄ• ya -- see â€ STHÄ• TRÃ¡ -- .

13763 sthÄ• yitva -- n. `permanence' SuÅ›r. [STHÄ• ËŠYIN --]
Or. thÄ• et `permanence'.

13764 sthÄ• ËŠyin -- `standing' MBh., `lasting' &capamacr;Å›vGrÌ¥S.
[âˆšSTHÄ•]
Pa. -- á¹-hÄ• yin -- in cmpd. `being in a state of'; Pk. thÄ• i -- , á¹-hÄ• i
-- `stopping still'; Or. thÄ• i `permanent'.

13765 *sthÄ• ra -- `firm, firmness'. [Cf. *STHARA -- . In mng `cold, frost'
cf. STABDHA -- and á¹-hÄ• ra -- m. `hoarfrost' KÄ• tyÅšr.com. (MIA. form <
*sthÄ• ra -- ?). PMWS 136 á¹-hÄ• ra -- with tÃºá¹£Ä• ra -- â†• Mu. W. WÃ¼st RM
3, 10 considers it non -- Aryan alteration and compares Å›arÃ¡d -- (if so,
cf. rather *Å›YÄ• RA --). -- âˆš*STHAR]
Pk. thÄ• ra -- `thick'; S. á¹-hÄ• ru `cold', m. `ease of mind'; L. á¹-hÄ• r f.
`cold'; Or. thÄ• ri `calm'; H. á¹-hÄ• r m. `firmness of mind, frost'; G.
á¹-hÄ• r m.n. `frost'; M. thÄ• rÄ• m. `residence'.
*sthÄ• rayati `makes firm' see *STHARATI1.

13766 sthÄ• lÄ«ËŠ -- f. `earthen dish', sthÄ• ËŠla -- (ËšlÃ¡ --) n. ÅšrS.,
sthÄ• lÄ« -- f. `hollow of a tooth' YÄ• jÃ±.
Pa. thÄ• lÄ« -- f., Ëšla -- n. `plate, dish', ËšlikÄ• -- f., Ëšlaka -- n.
`small do.', Pk. thÄ• lÄ« -- f., Ëšla -- m.n., thalliyÄ• -- f.; Sh. (Lor.)
tÄ• l -- (for th -- ?) `iron tray'; K. thÄ• l m. `metal platter', thÃ¶ji f.
`large do.', S. thÄ• lu m., ËšlÄ« f. (lw. with -- l -- or < *sthÄ• lla -- cf.
Pk. ab.), L.awÄ• á¹‡. thÄ• l, P. thÄ• l m., ËšlÄ« f., WPah.bhal. thÄ• li, pl.
ËšlÄ« f., (Joshi) thÄ• 'á¸· m., Ku. thÄ• l m., ËšlÄ« f., gng. thÄ• Ä«, khas.
thÄ• rÄ«, N. A. thÄ• l, Ëšli, B. thÄ• l, Ëšli, ËšlÄ• , Or. thÄ• á¸·a, Ëšá¸·i,
Ëšá¸·iÄ• , Bi. thÄ• rÄ«, thariyÄ• , Mth. Bhoj. thÄ• r, ËšrÄ«, Aw.lakh. thariyÄ• ,
H. thÄ• l, ËšlÄ• m., ËšlÄ«, thaliyÄ• f., OMarw. thÄ• lÄ« f.; G. thÄ• á¸·,
Ëšá¸·Ä« f., Ëšá¸·É” m. `flat dish', thÄ• á¸·uÌƒ n. `basin of a well'; M.
thÄ• á¸·Ä« f., Ëšá¸·Ä• m. `dish' (thÄ• lÄ« f. `cooking pot' â†• H.), thÄ• á¸·,
Ëšá¸·Ä« f. `hole in the ground to

hold fire' (semant. cf. KUá¹‡á¸• Ã¡ -- 1); Si. tÃ¤li -- ya `cooking pot', Md. teli.
*UT -- STHÄ• LA -- .
Addenda: sthÄ• lÄ« -- [Ä• < IE. o (OSl. stolÅ- `table' ~ OSl. steljoÌ¯ `to spread out') T. Burrow BSOAS xxxviii 76]
S.kcch. thÄ• r m. `large shallow metal dish', thÄ• rÄ« f. `smaller do.'; WPah.ká¹-g. thÃ¡á¸·I f. `vessel, brass plate', thÃ¡á¸·á¹-u m. `small do.'; Md. teli `cooking pot'.

13767 sthÄ• varÃ¡ -- `stationary, fixed' TS., `firm, constant' R., n. `any stationary object' MBh., `real estate' YÄ• jÃ±. [âˆšSTHÄ•]
Pa. thÄ• vara -- `firm, strong', Dhp. thavara -- ; Pk. thÄ• vara -- , á¹-hÄ• vara -- `stationary, fixed'; K. thÄ• wur, dat. Ëšwaras `mountain, mountain range'; S. thÃ£Ì„varu `inanimate'; P. á¹-haur f. `residence'; Ku. á¹-hawÄ• r `stationary, fixed, unbendable'; A. á¹-hÄ• war `fixed'; B. á¹-haur `certainty, firmness', á¹-hÄ• urÄ• na, á¹-hÄ• harÄ• na `to stop, consider, ascertain'; Or. á¹-haÃ¼ra `stable, firm, certain', sb. `firm footing, certainty', á¹-haÃ¼ribÄ• `to remain fixed, be determined, be guessed'; Mth. á¹-haur `place', á¹-haor -- á¹-hehar `fixed residence, home'; H. thÄ• war, thÄ• wal m. `any inanimate object'; G. thÄ• var `inanimate'; M. á¹-hÄ• var m. `a renewed boil or tumour', á¹-hÄ• r `outright, completely' LM 340, thÄ• vará¹‡&etilde; `to rest'; Si. tavara, tavura `strong, firm, solid'.

13768 sthitÃ¡ -- `standing, settled' ÅšBr. [âˆšSTHÄ•]
Pa. á¹-hita -- `standing, lasting, steadfast', Ëšaka -- `standing, erect'; AÅ›.gir. sá¹-itÄ• nom. pl. m. `standing, being in'; Dhp. &ttodacute;hida -- `constant'; NiDoc. stita, stitaǵa, stidaǵa, thida, thidaǵa; Pk. thia -- , á¹-hiya -- `standing, upright', á¹-hiaa -- `upright, high'; K. thiyeÌ† adv. `in front of, in the presence of'; A. thiya `perpendicular'; Or. á¹-hiÄ• `standing up', sb. `upright position, height,

stature'. -- As past tense of verb `to be': NiDoc. stita, stitaá¹• ti; Tir. thÅ« `he was'; L.awÄ• á¹‡. thiÄ• `became'; P. thÄ• , f. thÄ« `was', WPah.bhad. bhal. thio, f. thÄ«, n. thiuÌƒ, pÄ• á¸• . thÄ“a, f. thÄ«, cur. theÌ†Ä• , f. thÄ«, paá¹…. thiyÄ• , f. thÄ«, N. thiyo, H. thÄ• , f. thÄ«, G. thayÉ”. -- As pres. st.: Gy. arm. thÉ™l -- `to be present, be'; Dm. tha, f. thiu `is' (2 sg. thop < sthitoÌ„ tvam), Tir. thÄ«, f. thÄ“; PaÅ¡.lauá¹›. th -- , dar. weg. t -- `to become, be'; Woá¹-. Bshk. thÅ«, f. thÄ« `is', Tor. thÅ«, f. Ä• Ä« (as auxiliary -- tu after consonant, -- du, -- du after vowel AO viii 309), Phal. thÄ« m.f., K.kash. thu; <-> altern. < STHÄ«YÃ¡TÄ“): S. thiaá¹‡u, la. thaÃ¯á¹‡u `to be, become, grow'; L. thÄ«(v)aá¹‡, pp. thÄ«Ä• `to be, become, exist, be done', khet. thÄ«van `to be'; N. thÄ©dai pres. part. `being'; Or. thibÄ• `to be'. -- Ext. -- kk -- : PaÅ¡.lauá¹›. thÄ«k 3 sg. m. `became'; K. á¹-hÄ«kun `to stand firm'; Or. á¹-hikibÄ• `to be fixed'; Mth. thÄ-Ì„kab `to be': see also *á¹-HÄ«KKA -- ; -- *sthinna -- (after SANNÃ¡ -- 1): Wg. tinoi `he stayed' NTS xvii 304; Gaw. thana, f. thini `is'.
SUá¹£á¹-HITA -- , SUSTHITA -- .
Addenda: sthitÃ¡ -- : S.kcch. thÄ«á¹‡Å« `to become, happen'; WPah. -- thÄ« in ká¹-g. Ã¡nthi `(there) is', J. Ã£Ì„thÄ« (containing pres.part. ká¹-g. Ä• ËŠndÉ” < Ä• ËŠSATÄ“ Add2?), kc. asti (cf. pres.part. poet. asdo < Ä• ËŠSATÄ“ Add2?); ká¹-g. neÄ© Ã¡nthi `(there) is not', neÄ© Ã¡tthi, nÃ-tthi; G. nathÄ« `(is) not'; WPah.kc. tho, the, ká¹-g. tÉ” pret. of hoá¹‡o `to be, become'.
J.C.W.

13769 sthÃ-ti -- f. `standing upright, continued existence' MBh., `settled rule' ÅšBr., `high rank' Mn., `steadiness' R. [âˆšSTHÄ•]
Pa. á¹-hiti -- f. `state, steadfastness'; Pk. thii -- , á¹-hii -- f. `place, condition, conduct'; P. thÄ«Ëœ m. `steadiness, sense of propriety or shame or religion'; Or. á¹-hia `prop, support, prestige'; Aw.lakh. á¹-hÄ«hÄ• `reliance'; M. á¹-hÄ« f. `appointed spot or moment, place in reading or writing reached at moment of interruption, proper method'.
*STHITIKA -- ; SUSTHITI -- ; Å«RDHVASTHITI -- .

13770 *sthitika -- `firm, lasting'. [STHÃ-TI --]
Pa. á¹-hitika -- `lasting'; AÅ›. (with cira -- , cila(á¹• ) -- ) `long lasting': -- thitika, ËškÄ• , ËškyÄ• nom. sg. f., -- thitÄ«ke nom. sg. m., ËškÄ• f., -- á¹-hitike m., ËškÄ• , ËškyÄ• f., -- á¹-hitÄ«ke m., Ëška, ËškÄ• f.; -- *á¹-HÄ«KKA -- `firm' < *á¹-hiikka -- rather than < *á¹-hiakka -- .

13771 sthirÃ¡ -- `firm, hard, strong, durable' RV. [~ *sthara -- . -- âˆš*STHAR]
Pa. Pk. thira -- `solid, firm'; K. theÌ†r, thyoru `firm'; S. thiri `firm, fixed, permanent' (cf. sthirÄ« -- bhavati `becomes firm' R.); P. thir `firm'; Ku. thiro `lasting'; N. thir, thiro `firm, steadfast', A. B. thir, Or. thira, (Sambhalpur) thir `cold rice gruel'; Mth. Bhoj. thir `firm, quiet'; OAw. thira `firm, fixed', H. thir (whence thirnÄ• `to freeze' see below; thiraknÄ• `to be set, strut, stalk'); G. thir `firm', M. thÄ«r, Si. tara (tira â†• Pa.); <-> Pk. á¹-hira -- `firm' (> `frozen, cold' semant. cf. *STHARATI), N. á¹-hihiro `very cold' (with expressive -- h -- , cf. H. redup. á¹-hiá¹-hirnÄ• `to freeze'); Or. á¹-hirikibÄ• `to dry up and harden (of soil)'; H. á¹-hir f. `extreme cold, frost', á¹-hirnÄ• `to freeze' (and thirnÄ• above); G. (in which it collides with *STHARATI) á¹-harvuÌƒ `to congeal, freeze, be cold, be firm, be decided' (< *á¹-hirvuÌƒ, whence á¹-hervuÌƒ `to decide').
*STHIRYATI; Ã¡STHIRA -- , *Ä• STHIRA -- , SUSTHIRA -- .
Addenda: sthirÃ¡ -- : Garh. thirnu `to stop'.

13772 *sthiryati `becomes firm'. [STHIRÃ¡ --]
G. thÄ«jvuÌƒ `to thicken from cold, congeal'; M. thijÌˆá¹‡&etilde; `to coagulate'.
Addenda: *sthiryati: rather < â€ *STÄ«YATÄ“.
â€ sthu -- : *BHRÄ• Tá¹›STHU -- . [âˆšSTHÄ•]

13773 sthÄ«yÃ¡tÄ“ with inst. of subject `stands' MBh. [âˆšSTHÄ•]
NiDoc. thiyaá¹• ti `they are or become'; Kt. ti -- `to be' â†• Dard.; Kho. (Lor.) thiik, tiik `to remain still or seated or fixed' (whence thieik, tiËš `to stop, make keep still'); -- altern. < STHITÃ¡ -- : L. thÄ«(v)aá¹‡ `to become', S. thiaá¹‡u;; Si. tiyenavÄ• `to be' and poss. N. thÄ©dai pres. part. `being', Or. thibÄ• `to become'.

13774 sthÅ«ËŠá¹‡Ä• -- `post, pillar' RV.
Pa. thÅ«á¹‡Ä• -- f. `post, pillar', thÅ«á¹‡ira -- m. `house -- top, gable'; KharI. thuá¹‡a `pillar', Pk. thÅ«á¹‡Ä• -- f.; á¸Œ. thÅ«n, pl. Ëšna `pillar, post', Ash. ustÅ©ËŠ, Wg. uÅ¡tÅ«ËŠn, ËštÅ«Ì¤n, Kt. Å¡tyuÌƒ, Pr. Ã¼stÅ©ËŠ, Dm. uÅ¡tun, PaÅ¡.ar. thÅ«n, dar. tun (lauá¹›. kuá¹›. ustÅ«n, chil. ustun â†• Par. ustÅ«n â†• Pers. IIFL iii 3, 18), Shum. thuÌƒ, Woá¹-. thun f., Gaw. thun, Kal.rumb. thuÌƒÅ•, Kho. thun, Bshk. thÅ«n, Tor. "á¹-un" NTS xviii 124,

Mai. toá¹‡, Sv. thuÌƒá¹›u, Phal. thÅ«á¹‡i, thÅ«ni f., Sh. thÅ«n, pl. ËšnelÌ¯ f.; S. thÅ«á¹‡Ä« f. `stake, bridge of nose'; L. thuá¹‡ m., m., Ëšá¹‡Ä« f. `post, stake'; WPah.jaun. thÅ«á¹‡Ä« `nostril'; A. á¹-hun `a tender and small stem'; Bi. thÅ«nÅ« `stand supporting fringe -- maker's hook'; OAw. thÅ«nÄ« f. `small pillar'; -- L. (Shahpur) thÅ«há¹‡ m., Ëšá¹‡Ä« f. `post, stake'; P. thÅ«há¹‡Ä« f. `pillar, prop, blind man's staff'; Bhoj. thÅ«nhÄ« `prop': X STAMBHA -- or SKAMBHÃ¡ -- ?

13775 sthÅ«rÃ¡ -- `big, strong' RV., m. du. `parts of a horse' VS. (`buttocks, ankles' com., `lower part of thigh' lex.). [~ STHÅ«LÃ¡ -- ; -- cf. STHAVIRÃ¡ --]
Phal. Sh.pales. thuri `heel' (but Dm. thÃºni): very doubtful (see *THUá¸• á¸• --).
STHAURÃ¡ -- .

13776 sthÅ«lÃ¡ -- `large, thick, stout' AV. [~ STHÅ«RÃ¡ --]
Pa. Pk. thÅ«la -- , thulla -- `big, stout, strong'; Gy. eur. thulo, gr. tulÃ³ `fat', arm. thulav `sour milk' (or metath. of luth `milk' < DUGDHÃ¡ -- ?), pal. tÃ-llÄƒ `big'; á¸Œ. thvla `stout'; Dm. thÅ«la `fat' (NTS xii 127 â†• Ind. with th -- ), Kal. (Leitner) "tÃ»la", Kho. thul, Phal. thÃºlu; Sh. thÅ-lÅ- (first Å- narrow) `fat, thick'; K. thÅ«Ì¤la `large, coarse'; S. thulho `thick, fat, coarse (as cloth)'; L. á¹-hullÄ• , (Ju.) á¹-hÅ«lhÄ• `large, thick, coarse'; P. thullhÄ• `large', á¹-hullhÄ• `fat, coarse'; Ku. thÅ«l `corpulent, heavy, dull', á¹-hÅ«lo `large'; N. á¹-hulo `large', A. tholokÄ• ; H. thÅ«lÄ• `fat'; M. á¹-hulÄ• `dumpy', thulÄ«, á¹-hulÄ« `coarsely ground meal'; Si. tul `large, fat'; -- K. á¹-hÅ«l m. `egg', WPah.bhad. bhal. khaÅ›. á¹-hÅ«l n.: semant. cf. PHULLA -- .
STHAULÃ¡ -- , *STHAULÄ« -- ; *Ä• STHÅ«LA -- .
Addenda: sthÅ«lÃ¡ -- : S.kcch. thÅ«lo m. `a kind of food prepared from husks of wheat'; Garh. á¹-hullu `elder, bigger'.

13777 sthá¸—yas -- `firmer' TS., sthÄ“ya -- `to be stationed' ÅšÄ• á¹…khGrÌ¥. [âˆšSTHÄ•]
Pk. thÄ“a -- , thejja -- `durable'; M. á¹-heá¹‡&etilde; `to stand still' (whence caus. formation á¹-hevá¹‡&etilde; `to place, keep' and pass. á¹-hepá¹‡&etilde; `to be stopped, lean against'). -- Ext.

-- kk -- : B. thekÄ• `to be checked', thekÄ• na `to check, obstruct'; -- N. thegnu `to last, endure' < *theknu? <-> See also *á¹-HÄ“KK -- .

13778 sthÄ“á¹£á¹-ha -- `most fixed, durable' PÄ• á¹‡. [Superlative to STHÄ• YIN -- , STHá¸—YAS -- : for mng. `genuine, real' in NIA. cf. Pa. thÄ“ta -- `firm ~ true'. -- âˆšSTHÄ•]
P. á¹-heá¹-h `real, genuine', Ku. N. á¹-heá¹- (N. also adv. `quite'); Or. theá¹‡á¹-a `complete, pure', adv. `wholly'; Mth. á¹-heá¹-h, á¹-heá¹-hÄ• `genuine, pure'; Aw.lakh. á¹-heá¹-h `entirely'; H. á¹-heá¹-h `real'; G. á¹-heá¹-h `direct, straight', adv. `precisely'; M. theá¹-, á¹-heá¹- `genuine'.

13779 sthoÌ„ra -- m. `beast of burden' BHS ii 611, sthoÌ„rin -- , sthaurin -- m. `pack -- horse' lex. [â†• Ir., cf. NW. Turfan Pahl. `stwr `horse' G. Morgenstierne BSOS viii 659]
NiDoc. stora `horse', storavara `horseman' T. Burrow BSOS vii 514; Kho. istÅ• Ë‹r `horse', istoÌ„ri `mounted, horseman' (< st -- , not sth -- , Rep2 49).

13780 sthaurÃ¡ -- `*strong', m.pl. as patronymic PÄ• á¹‡.gaá¹‡a, n. `strength, firmness' W. [~ STHAULÃ¡ -- . -- STHÅ«RÃ¡ --]
Pk. thoÌ„ra -- `large', G. M. thor; Ko. thoÌ„ru `fat, big'; <-> prob. Ku. thoro `young buffalo bull', thorÄ« `yearling buffalo heifer'; N. thore `full -- grown buffalo heifer' (< *thoriyÄ•): semant. cf. Mth. á¹-hair < STHÃ¡VIRA -- .
Addenda: sthaurÃ¡ -- , BHSk. sthoÌ„ra -- `pack -- animal'. [Cf. Av. staora -- `big animal'; Shgh. sitÅ¯r `big horned cattle', X. Rosh. sitÅ«r, Yazgh. stÉ™r `sheep']
NiDoc. stora -- `horse' (â†• Ir. EWA iii 531).

snapÃ¡yati see SNÄ• PÃ¡YATI.
SN&capamacr;: â€ SNÄ• PANA -- , â€ SNÄ• YATI; â€ *NIá¹£á¹‡Ä• YAYATI.

13781 sthaulÃ¡ -- `stout, robust' RV. [~ sthaurÃ¡ -- . <-> sthÅ«lÃ¡ --]
L. á¹-hoÌ„hl m. `fat man', P. thohllÅ« m.
*STHAULÄ« -- .

13782 *sthaulÄ« -- `stoutness'. [~ sthaulya -- n. SuÅ›r. <-> STHÅ«LÃ¡ --]
S. tholhi f. `corpulence' (< MIA. *thollÄ« --).
sthaulya -- see prec.

13783 snÃ¡pana -- `used for bathing' AV., n. `act of bathing' ÅšBr.
[âˆšSNÄ•]
Pk. á¹‡havaá¹‡a -- n. `bathing'; P.kgr. nauá¹‡ m. `bath'; OG nhavaá¹‡a n.
`bathing'; -- G. nahÄ• vaá¹‡, nÄ• vaá¹‡ n. `bathing, bathing place' (with Ä•
from nÄ• hvuÌƒ < SNÄ• ËŠTI), nÄ• vaá¹‡iyuÌƒ n. `bathroom'.

13783a *snavana -- `spring, watering place'. [Cf. snava -- m. `oozing' lex.,
prasnavana -- &capamacr;pÅšr.com.: collides with SNÃ¡PANA -- . -- âˆšSNU]
P.kgr. nauá¹‡ `artificial reservoir, spring'; WPah.roh. naun `watering
place, place with wells', (Joshi) nauá¹‡ m. `a place for water'.

13784 snasÄ• -- f. `tendon, muscle' lex.
Pk. á¹‡asÄ• -- f. `vein'; Kal.rumb. istnÃ³s, urt. iznÃ³s `root'; Ku. naso
m., nasi f. `muscle'; N. naso `artery, nerve, muscle, fibre (of a coconut)';
OAw. nasa, pl. ËšsaÃ¯á¹• f. `sinew, vein, nerve'; H. nas f. `muscle, tendon,
vein, nerve, penis, fibre' (whence nasahÄ• , nasÄ«lÄ• `veined, sinewy'); G.
nas f. `vein, nerve, tendon', M. nas m.; <-> lw. with -- s -- in S. nasa f.
`vein, nerve, tendon', P. nas f. -- Ash. nucÌ£ `sinew, tendon'?
*GHUá¹-ASNASÄ• -- .
SN&capamacr; `bathe': SÄ• SNÄ• TI, *SIá¹£á¹‡Ä• SÄ• -- , SISNÄ• SATI, SNÃ¡PANA --
, SNAPÃ¡YATI, SNAPITA -- , SNÄ• TÃ¡ -- , SNÄ• ËŠTI, *SNÄ• TRÌ¥KA -- , SNÄ• TRA
-- , SNÄ• NA -- , SNÄ• PÃ¡YATI, *SNÄ• PITRÌ¥ -- ; AVASNÄ• TA -- , *AVASNÄ• NA --
, AVASNÄ• PAYATI, Ä• SNÄ• ËŠNA -- , *Ä• SNÄ• PAYATI, ÃºTSNÄ• TI, *PRASNÄ• TA --
*SAá¹• SNÄ• TI, *SAá¹• SNÄ• TRA -- .

13785 snÄ• tÃ¡ -- `bathed' AV. [âˆšSNÄ•]
Pa. sinÄ• ta -- `bathed, bathing', nahÄ• ta -- m. `one who has bathed'; Pk.

siá¹‡Ä• ya -- `initiated', á¹‡hÄ• ya -- `bathed'; Kho. isnÃ¡r `(upper part of) body (esp. with ref. to bathing)' Belvalkar Vol 86; -- Si. sanaha `act of bathing' â†• Pa. rather than < *saá¹• snÄ• tra -- or *siá¹£á¹‡Ä• sÄ• -- with EGS 173.

13786 snÄ• ËŠti intr. `bathes' RV., snÄ• yati Nir., ËštÄ“ MBh. [âˆšSNÄ•]
Pa. sinÄ• ti, n(a)hÄ• yati, intr. `bathes' Pk. á¹‡hÄ• i, siá¹‡Ä• i, siá¹‡Ä• yaÃ¯, WPah.bhal. nahÄ• á¹‡Å«, Ku. nÄ• á¹‡o, B. nÄ• oyÄ• , Mth. nahÄ• b, Bhoj. nhÄ• il, Aw.lakh. nahÄ• b, hanÄ• b, H. n(a)hÄ• nÄ• , anhÄ• nÄ• , G. nÄ• hvuÌƒ, M. nÄ• há¹‡&etilde; intr. and tr., Ko. 3 sg. pres. nhÄ• ttÄ• , Si. nahanavÄ• , nÄ• navÄ• .
Addenda: snÄ• ËŠti. 1. J. nahÄ• á¹‡u intr. `to bathe, take a bath'.
2. â€ snÄ• yati: S.kcch. nÃ£Ì„yá¹‡Å« intr., WPah.kc. naiá¹‡o, nhaiá¹‡o, Wkc. neiá¹‡o, nheiá¹‡o, ká¹-g. nhn/aá¹‡Ãµ; -- X SNÄ• PÃ¡YATI: ká¹-g. nhe/uá¹‡Ãµ intr. (pret. nhe/uÉ”); Garh. nhÄ• eá¹‡u.

13787 *snÄ• trÌ¥ka -- `swimmer', a -- snÄ• tÅ•ÌŠ -- `not wetting oneself' RV. [âˆšSNÄ•]
Kho. isnatrÃ- `swimmer' BelvalkarVol 86.

13788 snÄ• tra -- n. `bathing' PÄ• rÅ›van. [âˆšSNÄ•]
Sh. (Lor.) noÌ„cÌ£ `landing place (at side of river)'.

13789 snÄ• na -- n. `bathing' GrÌ¥Åšr. [âˆšSNÄ•]
Pa. sinÄ• na -- , nahÄ• na -- n. `bathing', Pk. siá¹‡Ä• á¹‡a -- , saá¹‡Ä• á¹‡a -- , á¹‡hÄ• á¹‡a -- n. (whence á¹‡hÄ• á¹‡Ä“i intr. `washes', á¹‡hÄ• á¹‡iÄ• -- f. `bathing'), WPah.bhad. nihÄ• á¹‡ n., Ku.gng. nÃ£Ì„&rtodtilde;É™, OAw. nahÄ• nu m., H. n(a)hÄ• n, hanÄ• n m.; G. nahÄ• á¹‡ n. `bathing place', nÄ• há¹‡uÌƒ n. `bathing, ceremonial bathing of bridegroom'; M. nhÄ• á¹‡, naÌ„Ì†hÄ• á¹‡ n. `bathing', Ko. nhÄ• á¹‡a n.; OSi. nahana -- toá¹-a (*TÅ«RTHA --) `bathing ghÄ• á¹-'; -- early â†•  Ind. (cf. Pa. Pk.): Gaw. sinÄ• ËŠn `a bath', Shum. Å¡inÃ¡n (with Å¡ -- from Pers. Å¡inÄ•); PaÅ¡.dar. Å¡enÄ• ËŠn, weg. Å¡elÄ• ËŠn, kuá¹›. Å¡ilá¹“n `a bath, swimming'. -- See Add. SNÄ• NATÄ«RTHA -- .

13790 snÄ• natÄ«rtha -- n. `sacred bathing place' Subh. [SNÄ• ËŠNA -- , TÄ«RTHÃ¡ --]
Pa. nahÄ• natittha -- n. `shallow place for bathing'; <-> Bshk.

s&atildedotdot;nÃ¤á¹-e `swimming'?
snÄ• paka -- see *SNÄ• PITRÌ¥ -- .

13790a â€ snÄ• pana -- n. `act of bathing' MBh. [âˆšSNÄ•]
Pa. nahÄ• pana -- n. `bathing', P. nauá¹‡ m. `tank', WPah.ká¹-g. nauá¹‡ f.
-- I) `brick -- built tank, well', J. nauá¹‡ m. `place for water'.

13791 snÄ• pÃ¡yati `causes to bathe, washes' ÅšÄ• á¹…khÅšr. snÄ• pana -- n. Mn.
2. snapÃ¡yati AV., snapita -- `bathed', GÄ«t. [âˆšSNÄ•]
1. Pa. nahÄ• pÄ“ti tr. `bathes, washes', nahÄ• pana -- n., Pk. siá¹‡Ä• vÄ“di,
á¹‡hÄ• vÄ“i; K. nÄ• wun `to bathe, scrub, scour'; P. nhÄ• uá¹‡Ä• tr. `to wash',
ludh. nhaunÄ• ; WPah. bhal. nahÄ• á¹‡Å« `to make bathe'; N. nuhÄ• unu, nuwÄ• unu
intr. `to bathe'; A. nowÄ• iba `to give a ceremonial bath (to bride or
bridegroom or girl after first menstruation)'; B. nÄ• oyÄ• na tr. `to bathe';
Mth. nahÄ• wab tr. `to wash', Si. nahavanavÄ• , nÄ• vanavÄ• . -- See Add.
2. Pk. á¹‡havÄ“i, pp. á¹‡havia -- ; WPah.bhad. pret. (impersonal
construction) mÄ© nahe_u `I washed'.
Addenda: snÄ• pÃ¡yati. 2. snapÃ¡yati: WPah.ká¹-g. (Wkc.) nhe\uá¹‡Ãµ caus. `to
bathe, wash', pret. ká¹-g. nhe\uwÉ” (e fr. intr. nhn/aá¹‡Ãµ, nheiá¹‡o <
â€ SNÄ• YATI?), J. nahwÄ• á¹‡u; A. nowÄ• iba `to anoint before ceremonial
bath'.

13792 *snÄ• pitrÌ¥ -- , nÄ• pitÃ¡ -- m. `barber' ÅšBr., f. nÄ• pitÄ« -- ,
nÄ• pinÄ« -- BHSk. 2. snÄ• paka -- m. `bath attendant' R. [EWA ii 152. --
âˆšSNÄ•]
1. Pa. nahÄ• pita -- m. `barber', Pk.mh. á¹‡hÄ• via -- , mg. Å›. á¹‡Ä• vi(d)a
-- m.; S. L. nÄ• Ä« m., P. nÄ• Ä« m., nÄ• iá¹‡ f. `his wife', WPah.bhal. nÄ• i
m., (Joshi) nÄ• wÄ« m., nÄ• yaá¹‡ f., Ku. nÄ• Ä« m., B. nÄ• i, neyo, Bi. Mth.
nÄ• Ä«, H. nÄ• Ä«, (dial.) nhÄ• wÄ« m., nÄ• in f., G. nÄ• vÄ« m., M.
naÌ„Ì†hÄ• vÄ«, nhÄ• vÄ« m., Si. nÃ¤hÃ¤vi, nÃ¤vi; -- K. nÄ• wid, nÃ¶yid m. (â†•
Pk.?).
2. Pa. nahÄ• paka -- m. `barber', N. B. Or. nÄ• u, Bi. nÄ• u, nauÄ• , Mth. nÄ• u
m., nÄ• uni f., Bhoj. Aw.lakh. nÄ• Å«, H. nÄ• Å«, nauwÄ• m., M. nÄ• hÅ«, nhÄ• Å«,
nÄ• u m.
Addenda: *snÄ• pitrÌ¥ -- . 1. WPah.ká¹-g. naI (obl. -- i) m., kc. nai m.
`barber', Garh. nÄ• yi.
â€ snÄ• yati see SNÄ• ËŠTI.

13793 snÄ• ËŠyu -- f. n. `tendon, muscle, sinew, bowstring' TS. [Cf. SNÄ• ËŠVAN -- , *SNÄ• RU -- , *SNÄ• VARA --]
Pk. siá¹‡Ä• u -- m.f. `sinew'; M. sÄ• v, sÃ£Ì„v f. `muscle, sinew, catgut' LM 420 (or < SNÄ• ËŠVAN -- ?).

13794 *snÄ• ru -- `sinew'. [Cf. SNÄ• ËŠYU -- , SNÄ• ËŠVAN -- , *SNÄ• VARA --]
Pa. nhÄ• ru -- , nahÄ• ru -- `sinew, tendon, muscle', Pk. á¹‡hÄ• ru -- ; Phal. nÅ«ra `vein'; Sh. nÄ• r, pl. nÄ• reÌ¯ f. `sinew, vein, pulse'; K. nÃ¶rÃ¼ m. `tendon, muscle, vein, tough fibre of vegetables'; S. nÄ• ru m. `cutgut, bowstring'; L. nÄ• r m. `dried muscle'; N. nahar `sinew', Mth. nahru; H. nahÄ• ru m. `piece of leather'; Si. nahara -- ya

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`nerve, sinew, artery', nÄ• ru `filaments in pulp of some fruits'; Md. nÄ• ru `sinew'; -- L. P. nÄ• rvÄ•  m. `guinea worm'; H. nahÄ• rÅ«, nÄ• rÅ«, nahÄ• ruÄ• m. `any threadlike insect, guinea worm'; G. nÄ• ru m. `guinea worm', M. nÄ• rÅ« m.
Addenda: *snÄ• ËŠru -- : Si. nahara -- ya `nerve', Si. Md. nÄ• ru rather < *SNÄ• VARA -- ?

13795 snÄ• ËŠvan -- (snÄ• vÃ¡n -- ÅšBr.) n. `tendon, sinew, muscle, bowstring' AV. [See SNÄ• ËŠYU --]
M. sÄ• v, sÃ£Ì„v f. `muscle, sinew, catgut' rather < SNÄ• ËŠYU -- . *SNÄ• VARA -- .

13796 *snÄ• vara -- `sinew'. [Cf. asnÄ• virÃ¡ -- `without sinews' VS. -- SNÄ• ËŠVAN -- and SNÄ• ËŠYU --]
M. sÄ• var n.f. `muscle, sinew'.
Addenda: *snÄ• vara -- : Si. nahara -- ya `nerve, sinew, artery', nÄ• ru

`filaments in pulp of some fruits'; Md. nÄ• ru `sinew': rather than < *SNÄ• RU -- .

13797 snigdha -- `unctuous, sticky' MBh., `oily' SuÅ›r. [âˆšSNIH]
Pa. siniddha -- `wet, greasy'; Pk. siá¹‡iddha -- , saá¹‡Ëš `wet, juicy, greasy'; Si. sinidu, siniÅˆdu `oily, fat, sticky'; <-> L. thindhÄ• `greasy', awÄ• á¹‡. thiddÄ• ; P. thind(h)Ä• `greasy, containing ghee', á¸• og. thindÄ• m. `oil'; WPah. (Joshi) thindÄ• `oily, greasy': more prob. < *STINTA -- .
SNIH `be wet, be unctuous, be loving'. [IE. *sneigwh<-> `snow' see SNÃ-H --]
SNIGDHA -- , SNÃ-H -- , SNÃ-HYATI, SNÄ“HA -- , SNÄ“HIN -- .

13798 snÃ-h -- f. `wetness, moisture' TS. (sná¸—hiti -- , snÄ«ËŠhiti -- f. pl. `waters' RV., snÄ-Ì„hiti -- f. `moisture' T&capamacr;r., snÄ«hÃ¡n -- m. or snÄ«hÄ• ËŠ -- f. `mucus of nose' ÅšBr.), `*snow' R. L. Turner BSOAS xviii 447, xix 375. [âˆšSNIH]
Pk. siá¹‡hÄ• -- f. `snow, dew, mist, drop of water falling from sky' (metath. of *snihÄ• -- ); Sh.gil. h&ihacek;n m. `snow', gur. koh. hinn f., jij. hÄ«Ëœn (< *hisnÄ• , cf. metath. in Pa. suá¹‡hÄ• -- < SNUá¹£Ä• --), Sv. hina (NTS v 340 -- n -- after hÄ“yÃ¡n `winter'); -- altern. < Å›Ä«nÃ¡ -- 1 X himÃ¡ -- : Tor. hÄ«n m. `snow, ice', Mai. (Barth) "hÄ«á¹‡" `snow' NTS xviii 124; -- or < SVINNÃ¡ -- (but with unexpl. -- h -- ): L. sinnhÄ• m. `unseasoned wood', (Ju.) sinnÃ£Ì„ `moist, wet'; P. sinnhÄ• `wet', sinnhá¹‡Ä• `to be wet'. -- See Add.
*SNIHÄ• CALA -- .
Addenda: snÃ-h -- : WPah.ká¹-g. sÃ-nnhÉ” `wet'.

13799 *snihÄ• cala -- `avalanche'. [SNÃ-H -- , CALA -- 2]
Sh. hinÃ¡l, pl. ËšnalÄ•ËŠ `avalanche of snow'.

13800 snÃ-hyati `is unctuous' Car., `is affectionate' MBh. [âˆšSNIH]
Pa. siniyhati `is fond of', Pk. siá¹‡ijjhaÃ¯; OG. saá¹‡Ä«jÄ• m. pl. `friends'.
SNU `emit fluid': *SNAVANA -- ; *Ä• SNÄ• VA -- , *UPASNÄ• VA -- , PRASNAVA -- , *PRASNAVATI, *PRASNÄ• VAYATI, PRÃ¡SNUTÄ“.

13801 snuá¹£Ä• ËŠ -- f. `son's wife' AV.
Pa. suá¹‡isÄ• -- f. `son's wife' (< *sinusÄ• --), suá¹‡hÄ• -- f. (<

*suá¹£nÄ• --), Pk. á¹‡husÄ• -- , á¹‡usÄ• -- , á¹‡oÌ„hÄ• -- , susÄ• -- , suá¹‡hÄ• -- , soá¹‡hÄ• -- , Shum. nuá¹£, nuá¹£aá¹-ikyem `my son's wife', Sh.gil. (Lor.) nuá¹£, pl. nuáº“Ä• re, pales. nÅ«á¹£, K. noÌ†Å›, S. nuhaÌƒ, nuhuÌƒ, L. noÌ„ÌƒH, (Ju.) nuÌ„ÌƒH, mult. nuh, pl. noÌ„rhÄ©, khet. nuÌ„Ìƒ, P. nuÌƒH, nuÌ„ÌƒH, H. sÅ«nÅ« (-- Å« from bahÅ« < VADHÅ«ËŠ -- LM 425), M. sÅ«n, Ko. sÅ«na; -- PaÅ¡.lauá¹›. suzÄ• , dar. sunzÄ• , weg. sunyÄ• (lauá¹›. dar. < *sunsÄ• with assim. s -- s from metath. *suná¹£Ä• ? -- Ac. to IIFL iii 3, 161 < snuá¹£Ä• ËŠ<-> but phonet. irregular).
Addenda: snuá¹£Ä• ËŠ -- : S.kcch. nÃµ f. `son's wife'.

13802 snÄ“ha -- m. `grease' ÅšÄ• á¹…khBr., `oiliness' YÄ• jÃ±., `blandness, love' MaitrUp. [âˆšSNIH]
Pa. sinÄ“ha -- m. `unctuous moisture, sap, fat, affection, love'; Pk. siá¹‡Ä“ha -- m. `hoarfrost, snow, mist' BSOAS xviii 451, siá¹‡Ä“ha -- , saá¹‡Ä“ha -- , á¹‡Ä“ha -- m. `oil, ghee, affection, love'; AÅ›.man. sineha -- , kÄ• l. á¹£ineha -- `affection', S. nehu, nÄ«Ëœhu m., L. nehuÌƒ m., (Ju.) nÄ«Ëœh m., P. neÌ„ÌƒH, nÄ©h, nehuÌƒ, n&etilde;ho, nihuÌƒ, nehuá¹›Ä• m., Ku.gng. neh, A. nehÄ• , B. neh, nei (< nom. *nehe ODBL 406), Mth. neh, nehu, Bhoj. neh, OAw. neha m.; H. neh, nehÄ• m. `oiliness, love'; G. neh, ne(h) á¹›É” m. `affection'; Si. senehe, senÄ“, sinÄ“ `oil', sanaha, sanÄ• `oil, grease, affection'.
SNÄ“HIN -- ; *SNÄ“HAVRÌ¥TTTI -- .
Addenda: snÄ“ha -- [In meaning `snow' preserved in Pk. siá¹‡Ä“ha<-> cf. Ir. *snaiga -- in e.g. Shgh. Å¾iniÇ° EVSh 110]: S.kcch. nai m. `affection'.

13803 *snÄ“havrÌ¥tti -- `loving conduct'. [SNÄ“HA -- , VRÌ¥TTI --]
B. neoá¹-Ä• `affectionate' ODBL 411.

13804 snÄ“hin -- `unctuous' W., `affectionate' Cat. [SNÄ“HA --]
S. nehÄ« `affectionate'; P. nehÄ«, ËšhÄ«Ëœ `loving', m. `friend'; Mth. H. nehÄ« `affectionate'.
SPAND `make a sudden movement, throb': SPANDA -- , SPANDATÄ“, SPANDAYATÄ“; *UT -- SPANDA -- , *UT -- SPANDATI.

13805 spanda -- m. `tremor, throbbing' BhP. [âˆšSPAND]
Pk. phaá¹• da -- m. `a small movement'; N. H. phÃ£Ì„d m. `leap, jump'.

13806 spandatÄ“ `trembles, throbs, kicks (of an animal)' á¹¢aá¸• vBr. 2.

spandayatÄ“ `causes to quiver' MBh. [Cf. spandanÃ¡ -- `making a sudden movement, kicking' AV. -- âˆšSPAND]
1. Pa. phandati `throbs, twitches', Pk. phaá¹• daÃ¯, phuá¹• Ëš (X SPHURÃ¡TI); P. phandhá¹‡Ä• `to jump', Ku. phÃ£Ì„dá¹‡o, phÄ• ná¹‡o, N. phÃ£Ì„dnu; A. phandiba `to throb, twitch (of eye, muscles, &c.)'; B. phÃ£Ì„dÄ• `to leap', Aw.lakh. phÃ£Ì„dab, H. phÃ£Ì„dnÄ• , M. phÃ£Ì„dá¹‡&etilde;; -- Kho. iÅ¡punik `to dance, buck (of a horse), caracole' poss. belongs here, but see *UTSPANDATI.
2. Ku. phÄ• ná¹‡o tr. `to shake, stir, churn'; M. phÃ£Ì„dá¹‡&etilde; tr. `to scatter'; -- Kho. (Lor.) uÅ¡puneik `to make jump' see above.
spandayatÄ“ see prec.
Addenda: spandatÄ“: Garh. phÃ£Ì„dá¹‡u `to leap over'.

13807 *sparati `gets for oneself, wins'. [Cf. aor. aspar RV., spÄ• rÃ¡yati `attracts to oneself, wins' TS. -- âˆšSPRÌ¥]
L. pharaá¹‡ `to be well -- to -- do, be powerful', phardÄ• `well -- to -- do'. -- See SPARVATI.

13808 *sparvati `releases, wins, succeeds, is fitting'. [Cf. sprÌ¥á¹‡á¹“ti, sprÌ¥á¹‡utá¸— `releases, saves, wins for oneself' RV. Connexion with prapharvÄ«ËŠ -- (ND 404 b 35) is unlikely: EWA ii 365. -- âˆšSPRÌ¥]
Pk. phavvÄ«haÃ¯ `gets what one likes'; K. phabun `to become successful or wealthy, turn out well'; S. phaá¸‡aá¹‡u, Ëšá¸‡ijaá¹‡u `to obtain one's desires, succeed'; P. phabbá¹‡Ä• `to look well, be profitable'; Ku. phabá¹‡o, phapá¹‡o `to be suitable'; N. phÄ• pnu `to be fitting'; A. phÄ• piba `to be effective (of medicine, charm, &c.)'; Or. phÄ• bibÄ• `to be adjusted proper, be due'; OAw. phÄ• baÃ¯ `turns out good, flourishes'; H. phabnÄ• , phÄ• wnÄ• `to be fitting'; G. phÄ• vvuÌƒ `to be at large, find convenient, succeed'; M. phÄ• vá¹‡&etilde; `to be found convenient'. -- See *SPARATI.
Addenda: *sparvati: Garh. fabá¹‡u `to prosper' or < â€ *PHARV -- .

13809 sparÅ›a -- m. `touch' Mn. [âˆšSPRÌ¥Å›]
Pa. phassa -- m. `touch', KharI. phaá¹£a, Pk. pharasa -- , pharisa(ga) -- , phaá¹• sa -- , phÄ• sa -- m., Ap. parasa -- m.; K. phaÅ› m. `stroking, rubbing the limbs (to allay itching), plastering (with mud or cowdung), wiping out'; H. phÃ£Ì„s m. `anything which gets under the nails and hurts, splinter (of bamboo, &c.)'; Ko. pharsÄ• phÄ• ttoÌ„ru `touchstone'; Si. pas -- a `touch, feeling'.

13810 sparÅ›ana -- n. `touching' ÅšvetUp., `sensation' Mn. [âˆšSPRÌ¥Å›]
Pa. phassanÄ• -- f. `touch'; Pk. pharasaá¹‡a -- n. `organ of touch'; OG. pharasaá¹‡a n. `touch'.

13811 sparÅ›ayatÄ“ `adorns (?)' RV. (ac. to Ge. `causes to be touched', but pisprÌ¥Å›ati `will cause to be adorned'),

sparÅ›ayati `causes to touch' TS.prÄ• t. [Cf. sprÌ¥Å›ati `sprinkles' GrÌ¥Åšr. -- âˆšSPRÌ¥Å›]
Pa. phassÄ“ti `touches, attains'; Pk. phÄ• sÄ“i, ËšsaÃ¯ `touches'; M. phÄ• sá¹‡&etilde;, phÃ£Ì„sá¹‡&etilde; `to rub over thoroughly (with ashes, &c.)', -- Prob. as early lw. from Sk. (cf. Ap. parasa -- m.): P. parsá¹‡Ä• `to touch, sprinkle ceremonially'; N. parsanu `to sprinkle (sacrificial animal with water, wedding party with rice)'; H. parasnÄ•  `to touch', G. parasvuÌƒ.
SPAÅš1 `see': SPÄ• Å›Ã¡YATÄ“; -- âˆšPAÅ›1.
SPAÅš2 `bind': *SPAÅ›YATÄ“, SPÄ• Å›A -- , SPÄ• Å›Ã¡YATI, *SPÄ• Å›YATÄ“; -- âˆšPAÅ›2.

13812 *spaÅ›yatÄ“ `is bound'. [Cf. spaá¹£á¹-a -- `fettered' PÄ• á¹‡. <-> âˆšSPAÅ›2]
S. phasaá¹‡u (pp. phatho with th for á¹-h after s in pres. st.) `to be ensnared, stick in the mud'; L. phassaá¹‡ `to be entangled', awÄ• á¹‡. phassuá¹‡; P. phasá¹‡Ä• `to be ensnared'; WPah.khaÅ›. phassá¹‡Å« `to be caught in a trap' (â†• P. with s?).
Addenda: *spaÅ›yatÄ“: WPah.ká¹-g. phÉ”Ì• Å›á¹‡Ãµ `to be entangled, stick', J. faÅ›á¹‡u `to entangle'; ká¹-g. caus. phÉ™Å›Ã¡uá¹‡Ãµ `to fix (e.g. foot in

stirrup)'.

13812a â€ *spÄ• rÅ›u -- `touchable'. [Derivatives in -- u(ka) -- have Ä• in root syllable; or poss. â€ *SPRÄ• Å›U -- , cf. asprÄ• ká¹£Ä«t Br. ~ aspÄ• rká¹£Ä«t Garuá¸• .: âˆšSPRÌ¥Å›]
Pa. AÅ›. phÄ• su -- `pleasant', Pk.amg. phÄ• suya -- .

13813 spÄ• Å›a -- m., ËšÅ›Ä• -- f. `fetter, noose' DhÄ• tup. [~ pÄ• ËŠÅ›a -- 2. -- âˆšspaÅ›2]
K. phÃ´hu, phohu, dat. phaÌ„Ì†hi m. `impalement post'; S. phÄ• ho m. `halter for hanging', phÄ• hÄ« f. `noose, snare' (phÄ• sÄ« f. â†• G. or Centre, or with s from phÄ• saá¹‡u s.v. *SPÄ• Å›YATÄ“); L. phÄ• h(Ä• ) m. `noose, snaring, hanging', phÄ• hÄ« f. `noose', (Ju.) phÄ• m. `rope for hanging', awÄ• á¹‡. phÄ• Ë‹ `gallows'; P. phÄ• h m. `hanging, choking', phÄ• hÄ• m., ËšhÄ« f. `noose' (phÃ£Ì„sÄ« f. â†• H.); Ku. phÃ£Ì„s m. `bond, entanglement', phÃ£Ì„sÄ« f. `death by hanging'; N. phÃ£Ì„so `snare', phÃ£Ì„si `halter, noose'; B. phÃ£Ì„s `net, noose', phÃ£Ì„sÄ• , Ëšsi `noose' (â†’ A. phÃ£Ì„s `noose for hanging', phÃ£Ì„si `noose'); Or. phÄ• sa `noose', phÄ• si `death by hanging', phÄ• siÄ• `ear -- ring'; Mth. phÃ£Ì„s `knot round neck of a vessel', phÃ£Ì„sa `ropes round bullock's neck which attach yoke to plough'; Bhoj. phÃ£Ì„s `snare'; H. phÃ£Ì„s(Ä• ) m. `noose, net', phÃ£Ì„sÄ« f. `noose, halter, strangulation' (whence phaÌƒsiyÄ• rÄ• m. `footpad'); G. phÃ£Ì„s f. `entanglement', phÃ£Ì„sÉ” m., ËšsÄ« f. `noose'; M. phÄ• s(Ä•), phÃ£Ì„s(Ä•) m., phÄ• Å›Ä«, phÃ£Ì„Å›Ä« f. `noose, snare'; Ko. phÄ• su `noose, trap'. -- â†• Ind.: Kal.rumb. Kho. phaÅ¡ `trap, net'. -- With `intrusive' r: P. pharÄ• hÄ• m., ËšhÄ« f. `noose'. -- X BANDHÃ¡ -- : S. phÃ£Ì„dho m. `snare, noose', phÃ£Ì„dÄ« f. `snare for birds'; P. phand(h)Ä• m. `trap, noose', A. phÄ• nda; B. phÃ£Ì„d `net'; Or. phÄ• nda `net, trap, noose'; OAw. phÄ• á¹• da `snare'; H. phÃ£Ì„d m. `noose, net'; G. phÃ£Ì„dÉ” m. `snare, trap'; -- X BÃ¡NDHANA -- : Bi. phaÌƒdanÄ« `knot round neck of a vessel'.
Addenda: spÄ• Å›a -- : S.kcch. phÃ£Ì„slo in phÃ£Ì„sle me ganá¹‡Å« `to trap (an animal etc.)'; WPah.ká¹-g. phÃ¡I f. `noose, difficulty' (â†• P. Him.I 125), phÃ£ËŠsI f. `execution by hanging' (â†• H. Him.I 126); Garh. phÃ£Ì„su `eye of a needle, noose'; A. phÃ£Ì„h `noose'.

13814 spÄ• Å›Ã¡yati `causes to be bound or stopped' DhÄ• tup. 2. Pass. *spÄ• Å›yatÄ“. [~ pÄ• Å›Ã¡yati2, *pÄ• Å›yatÄ“. <-> âˆšspaÅ›2]
1. L. phÄ• haá¹‡ `to ensnare', P. phÄ• h(u)á¹‡Ä• , phahÄ• uá¹‡Ä• , Ku.

phÃ£Ì„sá¹‡o `to ensnare', caus. phasoá¹‡o (whence intr. phasá¹‡o `to be entangled'); N. phÃ£Ì„snu `to ensnare', pass. phÃ£Ì„sinu, H. phÃ£Ì„snÄ• , caus. phaÌƒsÄ• nÄ• , G. phÃ£Ì„svuÌƒ, caus. phasÄ• vvuÌƒ; M. phÃ£Ì„sá¹‡&etilde; `to ensnare', phasaviá¹‡&etilde; `to deceive'. -- X BANDHATI: L. phaddhaá¹‡, phadaá¹‡ `to seize, catch hold of'; P. phandhá¹‡Ä• `to ensnare, noose' (whence phÃ£Ì„dhÄ« m., Ëšdhaá¹‡ f. `bird catcher'); Or. phÄ• ndibÄ• `to tie tightly, ensnare'.
2. S. phÄ• saá¹‡u `to be entangled, be caught, stick in the mud', caus. phÄ• sÄ• iá¹‡u; L. phÄ• saá¹‡ `to be entangled'; P. phasÄ• uá¹‡Ä• `to entangle'; B. phÄ• sÄ• , phÃ£Ì„sÄ• `to be ensnared', H. phÃ£Ì„snÄ• , phaÌƒsËš `to be taken in a noose'; M. phasá¹‡&etilde; `to be confined fast, stick in'.
spÄ• Å›Ã¡yatÄ“ see *PÄ• Å›AYATI1.
*spÄ• Å›yatÄ“ `is bound' see SPÄ• Å›Ã¡YATI.
SPRËš `convey, rescue, gain': *sparati, *sparvati; <-> *pharati, *phirati?
sprÌ¥á¹‡á¹“ti see *SPARVATI.
SPRËšÅš `touch': SPARÅ›A -- , SPARÅ›ANA -- , SPARÅ›AYATÄ“, SPRÌ¥Å›Ã¡TI, SPRÌ¥Å›YA -- ; ASPRá¹£á¹-A -- , SAá¹• SPARÅ›A -- .
Addenda: spÄ• Å›ayati. 2. *spÄ• Å›yatÄ“: S.kcch. phasÄ• á¹‡Å« `to entangle, to fix (e.g. foot in stirrup)'.
*spÄ• Å›yatÄ“ see SPÄ• Å›Ã¡YATI Add2.
SPRËšÅš: â€ *SPÄ• RÅ›U -- or â€ *SPRÄ• Å›U -- .
â€ *sprÄ• Å›u -- see â€ *SPÄ• RÅ›U -- .

13815 sprÌ¥Å›Ã¡ti `touches, strokes' RV. [âˆšSPRÌ¥Å›]
Pa. phusati `touches'; Pk. phusaÃ¯ `touches, wipes, rubs'; OG. pharisaÃ¯ `touches'; -- Gy. wel. phoÅ¡av -- , phosav -- `to prick, stab', gr. pusav -- ? -- Ext. -- ll -- : Ku. phusalyÅ«á¹‡o `to cajole', N. phuslyÄ• unu, Or. phusalÄ• ibÄ• , H. phuslÄ• nÄ• , G. phoslÄ• vvuÌƒ, M. phuslÄ• viá¹‡&etilde;.

13816 sprÌ¥Å›ya -- `to be touched' MBh. [âˆšSPRÌ¥Å›]
Pa. phassa -- `pleasant' (cf. phussa absol. of phusati `touches'); Si. nupus `invaluable' (< `*not to be touched') EGS 91.
sprÌ¥á¹£á¹-Ã¡ -- see ASPRÌ¥á¹£á¹-A -- .
SPRËšH `be eager': ASPRÌ¥HA -- .
*spruá¹£ -- `sprinkle' see âˆšPRUá¹£1.
*splÄ«han -- `spleen' see PLÄ«HÃ¡N -- .
SPHAá¹¬ `burst, split'. [Cf. âˆšSPHUá¹-, âˆšSPHIá¹-? -- Poss. < *sphIÌŠt -- (cf. âˆšPHAL) â†’ Bur. ph*llt -- `to break' NTS xiii 93: all quite

uncertain]
SPHÃ¡á¹-ATI, *SPHAá¹-YATI, *SPHÄ• á¹-A -- , *SPHÄ• á¹-ANA -- , SPHÄ• á¹-AYATI, SPHÄ• á¹-ITA -- , *SPHÄ• á¹-YATÄ“; *UT -- SPHAá¹-ATI.

13817 sphÃ¡á¹-ati `bursts' DhÄ• tup. 2. *sphaá¹-yati. [âˆšSPHAá¹-]
1. Pk. phaá¸• aÃ¯ `digs'; -- Mth. phaá¹›ab `to ripen, bear fruit' prob. hyper -- hindiism for phar -- < PHÃ¡LATI1.
2. K. phaá¹-un intr. `to burst', pog. phaá¹-nu `to die'; WPah.khaÅ›. phaá¹-nÅ« `to be broken', pret. phaá¹-á¹-Ä• `was killed'; -- S. phaá¹-u m. `cut, wound', L. P. phaá¹-á¹- m. <-> Verbs with phaá¹-á¹- -- in Pk. or phÄ• á¹- -- in WPah. Ku. N. A. B. Bi. Mth. H. OMarw. G. M. rather < *sphÄ• á¹-yatÄ“ s.v. SPHÄ• á¹-AYATI.
Addenda: sphÃ¡á¹-ati. 1. Md. faá¸·anÄ« `shoots up (of plants)'.
2. *sphaá¹-yati: WPah.ká¹-g. phÉ”á¹-á¹‡Ãµ `to be torn, burst', caus. phÉ™á¹-auá¹‡Ãµ `to cause to crack', J. faá¹-Ä• wá¹‡u.
*sphaá¹-yati see SPHÃ¡TATI Add2.
SPHAR2: â€ SPHARA -- .

13818 sphaá¹-ika -- m. `crystal' ÅšvetUp.
Pa. phalika -- m., ËškÄ• -- f. `crystal', Pk. phaá¸• i(g)a -- , phaliha -- m., Si. piá¸·i, paá¸·inÌ†gu -- va EGS 101.
SPHAá¹-IKAMAá¹‡I -- .

13819 sphaá¹-ikamaá¹‡i -- m. `crystal' Prab. [SPHAá¹-IKA -- , MAá¹‡Ã- -- 1]
Si. piá¸·imina `crystal'.
*sphaá¹-yati `is burst' see SPHÃ¡á¹-ATI.
SPHAR1 `move rapidly, twitch, throb': *spharati1, sphÄ• rayati, *sphrÌ¥ta -- 1; *ut -- sphÄ• rayati1 Add., *vispharati, *visphÄ• ra -- ; -- âˆšsphal1, âˆšsphur.
SPHAR2 `swell, abound': *spharati2, sphÄ• rÃ¡ -- , *sphrÌ¥ta -- 2; *Ä• sphara -- , *Ä• spharati, *Ä• sphÄ• ra -- , *Ä• sphÄ• rayati, *ut -- spharati, *ut -- sphÄ• ra -- , *ut -- sphÄ• rayati2; -- sphuá¹-a -- , sphuá¹‡á¹-ati? -- âˆš*sphal2.

13819a â€ sphara -- n. `shield', spharaka -- n. lex. [Cf. phara -- 3, phala -- 3; (s)phara -- â†• Ir. EWA ii 392 in sparabÃ¡rai Hesiod, MPers. spar, NPers. sipar `shield'; Sk. phara<-> (ka) -- â†• Pk.amg. pharaya -- n. `shield']

â€ *BÄ• HUá¹£PHARA -- .

13820 *spharati1 `throbs, quivers' [~ sphalati `id.' Vop. <-> Cf. spharaá¹‡a -- n. `throbbing' lex., sphÄ• rayati `causes to throb, &c.' Vop., pharpharat 3 sg. subj. `scatter' RV., *phaá¹- -- 1, sphurÃ¡ti. -- âˆšsphar1]
Pa. pharati `thrills (the body with pleasure)', pharaá¹‡a -- `thrilling'; S. pharaá¹‡u `to twitch, throb' (or < SPHALATI); -- redup.: Ku. pharpharÄ• á¹‡o `to flutter, flap the wings', B. pharphar `sparkling'; H. pharpharÄ• nÄ• `to flap'; G. pharphar `flutteringly'; M. pharphará¹‡&etilde; `to twitch'; -- ext. -- kk -- : Pk. pharakkida<-> `trembling'; P. pharaká¹‡Ä• `to wink, flash, quiver'; Mth. pharkab `to throb', OAw. pharakaÃ¯, G. pharakvuÌƒ. <->

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Altern. < *PHAá¹- -- : N. pharpharÄ• unu `to twitch, flutter'; A. pharpharÄ• iba `to tingle'.

13821 *spharati2 `swells'. 2. *sphurati2. [~ sphulÃ¡ti2 `accumulates' DhÄ• tup. -- âˆšSPHAR2]
1. Pa. pharati `pervades, fills, expands'.
2. N. phurnu `to swell', Si. puranavÄ• .
SPHAL1 `move quickly, quiver, jerk': sphalati, sphÄ• la -- , *sphÄ• layati; Ä• sphÄ• la -- , Ä• sphÄ• layati, *utsphÄ• la -- 1, *ut -- sphÄ• layati, *visphalati; -- âˆšsphar1, âˆšsphur.
*SPHAL2 `swell': *UT -- SPHALATI Add., *UT -- SPHÄ• LA -- 2 Add.; -- âˆšSPHAR2.

13822 sphalati `moves rapidly, throbs, twitches' Vop. 2. *sphÄ• layati `causes to quiver'. [~ *SPHARATI1, sphÄ• rayati = sphoÌ„rayati Vop. -- Cf. âˆšsphul. <-> âˆšsphal1]

1. S. pharaá¹‡u `to twitch, throb' (or < *SPHARATI1); P. phalÄ• uá¹‡Ä• tr. `to scatter'.
2. Kal. phal -- `to extinguish (fire, candle, etc.)' (< `scatter ashes' cf. P. in 1); WPah.jaun. phÄ• wÄ« f. `leap, spring' (< *sphÄ• lita -- ); N. phÄ• lnu `to leap' (semant. cf. SPANDATÄ“), H. phÄ• lnÄ• ; M. phÄ• á¸·á¹‡&etilde; `to distribute'.
Addenda: sphalati. 2. *sphÄ• layati: A. phÄ• liba `to split' rather < SPHÄ• á¹-AYATI.

13823 *sphÄ• á¹-a -- `a split, slit'. [âˆšSPHAá¹-]
S. phÄ• á¹›u m. `cut or split from a blow'; Or. phÄ• á¹›a `vulva' (cf. Gy. gr. paravdÃ- s.v. SPHÄ• á¹-AYATI); M. phÄ• á¸• m. `cutting or lancing, opening (made in limb or belly)'.
Addenda: *sphÄ• á¹-a -- : â€ *CILLÄ• SPHÄ• á¹-A -- .

13824 *sphÄ• á¹-ana -- `splitting'. [âˆšSPHAá¹-]
Bi. phÄ• ran, pharnÄ« `first ploughing'; H. phaá¹›an m.f. `a piece torn off'; Si. paá¸·ana `cleaving, rending'.

13825 sphÄ• á¹-ayati `*causes to split' (`hurts, injures' DhÄ• tup.). 2. Pass. *sphÄ• á¹-yatÄ“. [âˆšSPHAá¹-]
1. Pk. phÄ• á¸• Ä“i `splits', NiDoc. phaá¸• itaǵa (?); Gy. eur. phar -- , SEeur. phaiÌ¦ -- tr. `to burst, split' (wel. boh. pharav -- tr., gr. parav -- tr., paravdÃ- `vulva'); K.pog. phÄ• rnu `to beat'; S. phÄ• á¹›aá¹‡u `to tear, split'; P. phÄ• á¹›á¹‡Ä• `to split', WPah. (Joshi) fÄ• á¹›nu `to tear, split, break'; Ku. phÄ• á¹›á¹‡o `to split', N. phÄ• rnu, B. phÄ• á¹›Ä• , Or. phÄ• á¹›ibÄ• , Mth. phÄ• rab, OAw. phÄ• raÃ¯, lakh. phÄ• rab, H. phÄ• á¹›nÄ• , OMarw. phÄ• á¸• aÃ¯, G. phÄ• á¹›vuÌƒ, M. phÄ• á¸• á¹‡&etilde; `to split'; Si. paá¸·anavÄ• `to cleave, tear asunder'; -- MIA. *phÄ• á¸• Ä«adi: Gy. germ. phary -- , pharyeÌ†v -- intr. `to burst'; Sh. (Lor.) phaÃ¯Ç°oIki intr. `to tear, be torn'; Si. pÃ¤lenavÄ• `to be split'.
2. Pk. phaá¹-á¹-aÃ¯ `is split'; K. phÄ• á¹-h, dat. Ëšá¹-as m. `splitting' (with expressive or `intrusive' r: phrÄ• á¹-un tr. `to split'); S. phÄ• á¹-aá¹‡u intr. `to burst, tear'; L. phÄ• á¹-aá¹‡ `to beat'; P. phÄ• á¹-á¹‡Ä• `to be split'; WPah. (Joshi) fÄ• á¹-á¹‡u tr.(?) `to break'; Ku. phaá¹-á¹‡o `to be split', N. phÄ• á¹-nu, A. phÄ• á¹-iba, B. phÄ• á¹-Ä• , Or. phÄ• á¹-ibÄ• , Bi. Mth. phÄ• á¹-ab, H. phÄ• á¹-nÄ• (whence, with characteristic short vowel of intr., phaá¹-nÄ• â†’ P. phaá¹-á¹‡Ä•), OMarw. phÄ• á¹-aÃ¯, G.

phÄ• á¹-vuÌƒ, M. phÄ• á¹-á¹‡&etilde;.
Addenda: sphÄ• á¹-ayati. 1. S.kcch. phÄ• á¹›á¹‡Å« `to tear'; -- with intrusive r WPah.ká¹-g. phrÃ¡á¹›nÃµ `to pierce or burst open'; A. phÄ• liba `to split' rather than < SPHÄ• LAYATI (but -- l -- < -- á¹- -- ?) AFD 333.
2. *sphÄ• á¹-yatÄ“: S.kcch. phÄ• á¹-á¹‡Å« intr. `to burst', WPah.ká¹-g. phÃ¡á¹-á¹‡Ãµ `to be crushed'; Md. faá¸·anÄ« `chops, rips, unties (sail)', pass. feá¸·enÄ« `is torn' (feá¸·um `operation, unfurling of sail').

13826 sphÄ• á¹-ita -- `split' SuÅ›r. [âˆšSPHAá¹-]
Pk. phÄ• á¸• ia -- `split'; G. phÄ• á¹›iyuÌƒ n. `a half', phÄ• á¹›yuÌƒ n. `a piece cut off'.
*SPHÄ• á¹-ITAKÄ• á¹£á¹-HA -- .
Addenda: sphÄ• á¹-ita -- : S.kcch. phÄ• á¹›yo `split', phÄ• á¹›yÄ• keá¹‡Å« `to split'; -- WPah.Wkc. phaá¹›o `squint -- eyed, wall -- eyed', ká¹-g. phÉ™raá¹›É”, phÉ™rakkÉ”? (suggested Him.I 126); Md. faá¸·i `sector, segment'.
*sphÄ• á¹-yatÄ“ see SPHÄ• á¹-AYATI Add2.

13827 *sphÄ• á¹-itakÄ• á¹£á¹-ha -- `split wood'. [SPHÄ• á¹-ITA -- , KÄ• á¹£á¹-HÃ¡ --]
Ku. phaá¹›yÄ• á¹-, phaá¹‡yÃ£Ì„á¹- `split firewood'.
*sphÄ• á¹-yatÄ“ `is split' see SPHÄ• á¹-AYATI.

13828 sphÄ• ta -- `swollen, increased' Vop. [Cf. sphÄ• tÃ- -- f. `fattening' RV., Pa. phÄ• ti -- f. `swelling, increase', Pk. phÄ• i -- f. -- âˆšSPHÄ• Y]
Pk. phÄ• ya -- `increased'; B. phÄ• `increase'.
Addenda: sphÄ• ta -- : â€ *SPHÄ• TADUGDHA -- .

13828a â€ *sphÄ• tadugdha -- `curdled milk'? [SPHÄ• TA -- , DUGDHÃ¡ --]
S.kcch. phodho m. `thick curdled milk', G. phoduÌƒ n. (adj.m. phodo `soft, flabby'?).

13828b â€ sphÄ• tÃ- -- f. `fattening (cattle)' RV., `increase' Åšatr. [âˆšSPHÄ• Y]
Pa. phÄ• ti -- f. `increase', phÄ• tikamma -- n. id. (cf. sphÄ• tiá¹ƒkaraá¹‡a -- &capamacr;rá¹£Br.), Pk. phÄ• i -- f. (phÄ• Ä«kaya<-> `diffused'); A. phÄ• ik `much, abundance' (ext. -- kk --) AFD 212.
SPH&capamacr;Y: â€ SPHÄ• TÃ- -- , â€ SPHÄ«TA -- .

13829 sphÄ• na -- `swelling, increasing' in gaya -- sphÄ• ËŠna -- RV., `*spread out'. [âˆšSPHÄ• Y]
Bi. Mth. phÄ• nÄ« `ploughing breadthwise'? -- Very doubtful in Kho. (Lor.) ispÃ¡nik `to pile up earth and stones' since in Kho. sph -- > ph -- ~ sp -- > isp -- .
*SPHÄ• NADÄ• RU -- .

13830 *sphÄ• nadÄ• ru -- `shovel'. [SPHÄ• NA -- , DÄ• ËŠRU -- 2]
Dm. phÃ£Ì‚Å¾ur, paÌ‚Å¾dur `wooden spade', Bshk. phandá¹“r, Phal. phÄ“ndÅ«ËŠru: prob. Dard. cmpd. AO xviii 48.
SPH&capamacr;Y `swell': *PASPHÄ• YATÄ“, SPHÄ• TA -- , SPHÄ• NA -- , SPHÄ• ËŠYATÄ“, SPHÄ• YANA -- , SPHÄ• RÃ¡ -- , *SPHÄ• VA -- , SPHÄ• VAYATI; *ATISPHÄ• YATÄ“, *Ä• SPHÄ• YATÄ“, *UT -- SPHÄ• NA -- , *UT -- SPHÄ• YATÄ“, *UT -- SPHÄ• RA -- , *NIá¹£PHÄ• YATÄ“, *PRASPHÄ• YATÄ“.

13831 sphÄ• ËŠyatÄ“ `swells out' Hcar., `*is complete'. [âˆšSPHÄ• Y]
Phal. phe -- `to arrive' (cf. similar semantic development s.vv. *ATIá¹£PHÄ• YATÄ“, *NIá¹£PHÄ• YATÄ“, PÅ«RYATÄ“, PRÃ¡BHÅ«TA --).

13832 sphÄ• yana -- `increasing' in gaya -- sphÄ• yana -- PÄ• á¹‡.vÄ• rtt. [âˆšSPHÄ• Y]
P. phaiá¹‡ `superior, great, excellent'.

13833 sphÄ• rÃ¡ -- `extended, large' lex., `fully expanded (of flowers)' MÄ• latÄ«m. [âˆšSPHAR2 or (~ sphÄ• ta --) âˆšSPHÄ• Y]
Pk. phÄ• ra -- `much'; G. phÄ• r `more than a vessel can contain, too much'; M. phÄ• r `numerous', adv. `very'.
*UT -- SPHÄ• RA -- .
sphÄ• rayati see *spharati1, sphalati.

13834 sphÄ• la -- `darting forth (?)' = sphoÌ„lana -- Vop., m. `jump' Vcar. [âˆšSPHAL1]
Pk. phÄ• lÄ• -- f. `jump, leap'; Sh. phÄƒl thÃ³Ä-kiÌ¯ `to throw', phÄ• l m. `lot (for drawing)'; Ku. phÄ• l f. `jump, flight', gng. phÄ• w, N. B. H. phÄ• l m. `jump'; G. phÄ• á¸· f. `run'; -- P. phalÃ£Ì„gh f. `jumping' (X LÃ¡á¹…GHATI).
*sphÄ• layati `causes to quiver' see SPHALATI.

Addenda: sphÄ• la -- (read sphÄ• la -- m. Vop., phÄ• la -- 3 m. Vcar.):
WPah.kc. phÄ• á¸· f. `jump', Garh. phÄ• á¸·.
*sphÄ• layati see SPHALATI Add2.

13835 *sphÄ• va -- `swelling, increase'. [See sphÄ• vayati. <-> âˆšsphÄ• y]
N. A. B. Or. phÄ• u `small quantity given gratis in addition to that
purchased', Bi. H. phÄ• w m.
Addenda: *sphÄ• va -- : S.kcch. phau m. `show of position or power'.

13836 sphÄ• vayati `fattens, strengthens, increases' PÄ• á¹‡. Vop. [âˆšSPHÄ• Y]
N. phÄ• unu `to roll (lentil flour, &c.) into a thick paste'.
sphigÄ«ËŠ -- , sphicau see next.

13837 sphij -- f. `buttock' KÄ• tvÅšr., sphigÄ«ËŠ -- f. RV., sphicau nom. du.
MBh., sphicam acc. sg. Mn. (based on sphik nom. sg. MBh.?).
Pk. phija -- n. `buttock, upper part of thigh', phugga<-> n. `loins';
PaÅ¡.ar. phisÅ«ËŠ `vulva' (IIFL iii 3, 152 cf. sphicau), Kal. p(h)inÇ°i; S.
phÄ«ju m. `mare's urinal parts, horse's pastern' (< *sphij -- ya --); A.
pherÄ• `thigh' (< *sphija -- á¸• a -- or -- ra -- ); -- Ku. phÄ«l m. `leg',
N. philo `fleshy part of thigh and buttocks'; H. phÄ«lÄ«, phillÄ« f. `calf
of leg' (< *sphija -- l(l)a -- : denied by PMWS 146 as connected with Mu.
words for `lump').
*sphijala -- , *sphijya -- `buttock' see prec.
SPHIá¹¬ `be damaged, *get loose': *SPHIá¹-ATI, *SPHIá¹-YATI, SPHÄ“á¹-AYATI;
*UT -- SPHIá¹-YATÄ“.

13838 *sphiá¹-ati `gets loose'. 2. *sphiá¹-yati (sphiá¹-á¹-ayati `injures'
DhÄ• tup.). 3. sphÄ“á¹-ayati `injures' DhÄ• tup. [âˆšSPHIá¹-]
1. Pk. phiá¸• aÃ¯ `falls, is broken', pp. phiá¸• ia -- , philia -- ; Or.
phiá¹›ikibÄ• `to be loosened, fly away'.

2. Pk. phiá¹-á¹-a -- `broken', phiá¹-á¹-aÃ¯ `falls, is broken'; S. phiá¹-aá¹‡u `goes to ruin, turns to curd, quarrels'; L. phiá¹-á¹-aá¹‡ `to be spoilt, go bad', P. phiá¹-á¹-á¹‡Ä• ; WPah.khaÅ›. phiá¹-á¹-nÅ« `to be gone, be off'; N. phiá¹-á¹-ai `separate, alone'; Or. phiá¹-ibÄ• `to get loose, become open'; H. phiá¹-nÄ• `to be beaten up and mixed'; G. phiá¹-vuÌƒ `to get loose', M. phiá¹-á¹‡&etilde;.
3. Pk. phÄ“á¸• Ä“i, Ëšá¸• aÃ¯ `drives away, destroys'; Or. pheá¹›ibÄ• `to open, release' (cf. pheibÄ• `id.'); OG. pheá¸• aÃ¯ `destroys', G. pheá¹›vuÌƒ `to remove, get rid of, break down'; M. pheá¸• á¹‡&etilde; `to loosen'.
*sphiá¹-yati `gets loose' see prec.

13839 *sphiyÃ¡ -- , sphyÃ¡ -- `*scapula'. 2. m. `flat piece of wood for stirring offerings of boiled rice or for trimming mound used as altar' AV., `boom, spar' ÅšBr., m.n. `a kind of oar' R. [Both meanings in Ir. *phiya -- : Wkh. fiÃ¡h `shoulderblade', Shgh. fyak, Kurd. pil, pÄ• wl `shoulder' ~ Wkh. pÃ©i `shovel', Sar. Ishk. fÃ©i, Shgh. fe: cf. K. L. Janert KZ 79, 89 -- 111.
1. Wg. pÄ«wÉ™ `scapula'; PaÅ¡.kuá¹›. phÄ«Ä« `scapula', ar. phÄ«, pÄ«i `back of shoulder', pÄ«o -- m `upper part of my back'; Gaw. phÄ«o `shoulderblade' (â†’ Sv. phÄ«e NOPhal 45); Kho. phiu `scapula'; Bshk. phÄ« `shoulderblade' (pl. phiÄ• ËŠr < SPHIYAPÄ• á¹-A -- ); Mai. phÄ«a `shoulder'; -- Sh.gil. jij. phiÅ¾u, koh. phÄ«Ç°Å- m., pales. phÃ-Å¾o (< *sphiyya -- ?). <-> Ext. -- kk -- : Gy. eur. phiko m. `shoulder' (DGW iv 294 wrongly < prÌ¥á¹£á¹-hÃ¡ -- ); K. phyoku, dat. pheÌ†kis m. `shoulderblade'; -- -- I -- : Sh. phyoÌ„lÅ- m. `shoulder', (Lor.) piolo `shoulderblade'.
2. Pa. phiya -- m. (in cmpds. usu. piya --) `oar'; Kho. phÄ« `wooden spade', (Lor.) phiyu `dung spade'; K. phyohu, phyuhu (dat. phihis, pheÌ†his) m. `snow -- scoop'. <-> Ext. -- kk -- : Shum. phyÄ“k `wooden shovel', PaÅ¡. pÄ“kaá¹-Ä«ËŠ (enlarged fr. *phÄ“ â†’ Par. phÄ« IIFL iii 3, 140); -- -- I -- : Sh. (Lor.) piolo `wooden spade, oar'. -- Connexion, though possible (sphya -- + ?), obscure: Ku. phauá¹›o `a kind of mattock, spade'; N. pharuwÄ• `mattock, hoe', phyÄ• uri `long -- handled implement for levelling ricefield'; B. phÄ• uá¹›Ä• , phÃµá¹› `spade, hoe'; Or. phÄ• uá¹›Ä• `digging hoe'; Bi. phahurÄ«, pharuhÄ«, phaá¹›uÄ• , ËšuhÄ« `scraper for making banks of irrigation beds'; H. phÄ• wá¹›Ä• m., Ëšá¹›Ä« f., phauá¹›Ä• , pharuwÄ• m. `mattock, hoe', pharÅ«hÄ• m. `a kind of rake or hoe'; M. phÄ• vá¸• Ä• m.

`large hoe (esp. a wooden one)', Ëšá¸• Ä« f. `wooden hoeshaped instrument for skimming molasses, large hoe', Ëšá¸• &etilde; n. `hoe or scraper'.
*SPHIYAPÄ• á¹-A -- .
Addenda: *sphiyÃ¡ -- [Shgh. Ishk. fay `wooden shovel', Bj. fiy, Wj. fi; -- ext. -- kk -- in Shgh. Wj. fiyak `wooden shovel, shoulderblade'; Ishk. fayÉ™k `shoulder', Wkh. fiak, Sogd. byk; Chvar. fyk `rudder' -- EVSh 34]
S.kcch. pÄ• vá¹›Ä« f. `small wooden shovel'?

13840 *sphiyapÄ• á¹-a -- `expanse of shoulderblade'. [SPHYÃ¡ -- , PÄ• á¹-A --]
Phal. phÄ«á¹“á¹›, phiÅ«á¹›u `shoulderblade', phiÄ• á¹› -- mÃ£Ì„y `upper part of back'; Bshk. phiÄ• ËŠr m. (pl. of phÄ« `shoulder' s.v. SPHYÃ¡ -- ); Sh. phyÄ• vá¹·, gen. ËšÄ• Äƒi m. `part of back over scapula'.
SPHUá¹¬ `burst': sphuá¹-Ã¡ti, sphuá¹-ana -- , *sphuá¹-yati, *sphoÌ„á¹-a -- 1, sphoÌ„á¹-ana -- 1, sphoÌ„á¹-ayati, *sphoÌ„á¹-yatÄ“; Ä• sphoÌ„á¹-ayati, prasphuá¹-ati, *prasphuá¹-yatÄ“, *prasphoÌ„á¹-a -- , prasphoÌ„á¹-ayati, visphoÌ„á¹-a -- , *saá¹• sphoÌ„á¹-ayati; -- sphuá¹-a -- , sphuá¹‡á¹-ati, sphoÌ„á¹-a -- 2, sphoÌ„á¹-ana -- 2? <-> âˆšsphaá¹-.

13840a â€ sphÄ«ta -- `swollen' Bhpr., `abundant' MBh. [âˆš SPHÄ• Y]
Pa. phÄ«ta -- `rich, prosperous, well -- populated'; A. phikiba `to swell' AFD 212 (< phÄ« -- akka -- ~ zikiba < jitÃ¡ --).
SPHUá¹¬: â€ Ä• SPHOÌ„á¹-A -- .

13841 sphuá¹-a -- `blossoming, opened' MBh., `clear in meaning' R. [Perh. not conn. with âˆšSPHUá¹-, but < *sphrÌ¥ta -- 2 pp. of *SPHARATI2 `swells'. -- âˆšSPHAR2]
Pa. phuá¹-a -- `expanded, spread out over (glossed with pharitvÄ• ), blossoming'; Pk. phuá¸• a -- `open, clear'; Sh.koh. phÅ-á¹›u m., jij. phvá¹›e `flower', WPah.bhad. bhiá¸• . phuá¹›Ãµ n., bhal. khaÅ›. phuá¹›u n.; OM. phuá¸• Ä• `real, true' Tulpule OMR 226.
SPHUá¹-AYATI, SPHUá¹-YATÄ“, SPHUá¹‡á¹-ATI.

13842 sphuá¹-Ã¡ti `bursts open' &capamacr;Å›vÅšr. (sphá¹“á¹-ati ÅšBr.). [âˆšSPHUá¹-]
Pa. phuá¹-ita -- `burst open'; Pk. phuá¸• aÃ¯, phulaÃ¯ intr. `bursts', phuá¸• ia -- , phulia -- `burst'; Tor. "pÅ«r -- " intr. `to break'.
Addenda: sphuá¹-Ã¡ti: Md. foá¸·enÄ« `blossoms' or pass. of foá¸·anÄ« <

SPHOÌ„á¹-AYATI.

13843 sphuá¹-ana -- n. `bursting' VÄ• gbh., `cracking (of joints)' Car. [âˆšSPHUá¹-]
Si. puá¸·un `cotton' (cf. Or. phuá¹-a `bursting of cotton pods' s.v. *SPHUá¹-YATI).

13843a sphuá¹-ayati `makes clear' Kull. 2. sphuá¹-yatÄ“ `is clear' Sarvad. [Denom. fr. SPHUá¹-A --]
1. Pr. -- Å¡purÉ™ -- `to show' NTS xv 301.
2. Pk. phuá¹-á¹-ai `is manifest'.

13844 sphuá¹-Ä« -- f. `melon' lex. [Cf. sphoÌ„á¹-inÄ« -- f. `cucumber' lex. and SPHUá¹-A --]
MIA. *phuá¹-á¹-i -- : N. phuá¹- `melon', Or. phuá¹-i; H. phÅ«á¹- f. `melon, cucumber run to seed, Cucumis momordica'; G. phÅ«á¹- m. `melon', M. phÅ«á¹- n.

13845 *sphuá¹-yati `is burst open'. [âˆšSPHUá¹-]
Pk. phuá¹-á¹-aÃ¯ intr. `bursts'; Wg. puá¹-a -- `to break' NTS xvii 293; Woá¹-. phuá¹- -- intr. `to break'; Kho. (Lor.) phuá¹-eik `to become tired'; Sh. phÅ-á¹-Ã³Ä-kiÌ¯ tr. `to break'; K. phuá¹-un `to be cracked'; S. phuá¹-aá¹‡u intr. `to burst open, crack'; L. phuá¹-á¹-aá¹‡ `to sprout', awÄ• á¹‡. phuá¹-á¹-uá¹‡ intr. `to split'; P. phuá¹-á¹-á¹‡Ä• intr. `to burst', WPah. (Joshi) fuá¹-á¹‡u, Ku. phuá¹-á¹‡o, N. phuá¹-nu; A. phuá¹-iba `to be burst, be pierced'; B. phuá¹-Ä• intr. `to burst'; Or. phuá¹-ibÄ• intr. `to burst, be full -- blown'; Mth. phÅ«á¹-ab intr. `to burst out, blossom, be broken', tr. `to break into (a house)'; Bhoj. phÅ«á¹-al intr. `to split, burst', Aw.lakh. phÅ«á¹-ab, H. phÅ«Ë˜á¹-nÄ• , OG. phÅ«á¹-aÃ¯, G. phuá¹-vuÌƒ, M. phuá¹-á¹‡&etilde;, Ko. phuá¹-tÄ• ; -- Pk. phuá¹-á¹-a<-> `burst'; Or. phuá¹-a `division of a cotton pod' (cf. SPHUá¹-ANA --).
sphuá¹-yatÄ“ see SPHUá¹-AYATI.
Addenda: *sphuá¹-yati: S.kcch. phÅ«á¹-á¹‡Å« `to swell (as grain when soaked)', WPah.ká¹-g. phÃºá¹-á¹‡Ãµ intr. `to split, burst', J. fuá¹-á¹‡u.

13846 sphuá¹‡á¹-ati `expands', sphuá¹‡á¸• atÄ“ `opens' DhÄ• tup. [Cf. SPHUá¹-A -- . -- âˆšSPHUá¹- or âˆšSPHAR2?]
Bshk. phuá¹‡á¸• `full -- blown', sb. `flower' AO xviii 248; Chil. phundo

`flower', Gau. phono, Sh.koh. phÅ-á¹‡á¹· m., gil. phÅ-náº¯r f.; S. phuá¹‡á¸• aá¹‡u `to swell, inflate', phuá¹‡á¸• ajaá¹‡u `to be inflated, be expanded'; L.awÄ• á¹‡. phuá¹‡á¸• uá¹‡ `to expand'.
sphuá¹‡á¸• atÄ“ see prec.
SPHUR `dart, twitch': *pusphura -- , sphura -- , sphuraá¹‡a -- , sphurÃ¡ti1; apasphÃºr -- , avasphurati, *utsphurati, *prasphura -- , prÃ¡sphurati, vÃ-sphurati; -- âˆšsphul, âˆšsphar1, âˆšsphal1.

13847 sphura -- `quivering' PaÃ±cat., m. `throb' Bhaá¹-á¹-. [âˆšSPHUR]
K. phura -- phura m. `ardent desire'; -- Mth. phÅ«rÄ• `active, intelligent'?

13848 sphuraá¹‡a -- `glittering' VarBrÌ¥S., n. `throbbing', Ëšá¹‡Ä• -- f. DhÄ• tup. [âˆšSPHUR]
Pk. phuraá¹‡a -- n. `twitching, throbbing'; A. phurani `giddiness'; Or. phuraá¹‡Ä• `overjoyed, delighted'; M. phuraá¹‡ n. `twitching, quivering'.

13849 sphurÃ¡ti1 `spurns, darts' RV., `twitches' KauÅ›., `flashes, glitters' MaitrUp., `becomes evident' NrÌ¥sUp. [~ SPHULÃ¡TI1. -- Cf. *spharati1, sphalati. -- âˆšsphur]
Pk. phuraÃ¯ `twitches, trembles'; K. phoÌ„run `to throb'; S. phuraá¹‡u `to spring to mind'; L.awÄ• á¹‡. phuruá¹‡ `to throb'; P. phurnÄ• `to quiver, come to mind'; Ku. phurá¹‡o `to throb', N. phurnu; A. phurÄ• iba `to cause to turn'; Or. phuribÄ• `to throb, vibrate'; Mth. phurab `to be guessed'; H. phurnÄ• `to flutter, twitch'; G. phurvuÌƒ `to throb'; M. phurá¹‡&etilde; `to throb, twitch'. <-> Redup.: Pk. phuraphuraÃ¯, ËšrÄ• adi `trembles very much';

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Ku. phurphurÄ• á¹‡o `to flutter, flap the wings'; N. phurphurÄ• unu `to be transported with delight'; H. phurahrÄ« f. `tremor, shudder' (< MIA.

*phurahuria --), phurphurÄ• nÄ• `to quiver, tremble, flap'; M. phurphurá¹‡&etilde; `to tremble'. -- Ext. -- kk -- : P. phuraká¹‡Ä• `to throb'. <-> Deriv.: K. phurath, dat. ËšrÃ¼Ä‹Ã¼ f. `haste'; P. Ku. phurtÄ« f. `activity, haste', N. phurti; Bhoj. H. phurtÄ« f. `activity'. -- X SPANDATÄ“ q.v.
*sphurati2 `swells' see *SPHARATI2.
*sphuriá¹…ga -- `spark' see SPHULIá¹…GA -- .
SPHUL `throb': sphulÃ¡ti1, sphuliá¹…ga -- ; -- âˆšsphur.
Addenda: sphurÃ¡ti1: WPah.ká¹-g. phÃºrk `pop! hey presto!'; A. phuriba `to walk about' AFD 331.

13850 sphulÃ¡ti1 `trembles, throbs' DhÄ• tup. [~ sphurÃ¡ti. <-> âˆšsphul]
Ap. phulaÃ¯ `throbs, trembles'.
sphulÃ¡ti2 `accumulates' see *SPHARATI2.

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smrÌ¥ti 13868 smrÌ¥ti f. `remembrance' T&capamacr;r. [âˆšSMRÌ¥]
Pa. sati -- f. `memory, lucidity of mind', Pk. samii -- , saÃ¯ -- , sui -- f., Dhp. svadi (â†’ Khot. svati H. W. Bailey BSOAS xi 776), M. saÄ«, say f.; Si. si SigGr ii 466, sÄ« -- , sihi -- ya `memory, alertness'.
SYAND `move quickly': SYÃ¡NDATÄ“, SYANDANA -- ; VÃ-á¹£YANDATÄ“, SAá¹• SYANDAYATI.

13869 syÃ¡ndatÄ“ `moves quickly, flows' RV., `trickles, drips, oozes' MBh. [âˆšSYAND]
Pa. sandati `flows', Pk. saá¹• daÃ¯; -- H. sadnÄ• `to leak (as a ship), sink' (intr. from *sÃ£Ì„d --)?

syandana 13870 syandana n. `flowing' Nir., `water' lex. [âˆšSYAND]
Pk. saá¹• daá¹‡a -- n. `flow, water'; Si. sadan -- a `water' ES 86.
*syÄ• rÄ• á¹‡ikÄ• -- `wife's sister' see next.

syÄ• lÃ¡ 13871 syÄ• lÃ¡ m. `wife's brother' RV., syÄ• laka -- m. CÄ• á¹‡.;

syÄ• lÄ« -- (MW.), ËšikÄ• -- (lex.) f. `wife's younger sister' 2.
*syÄ• rÄ• á¹‡ikÄ• -- .
1. Pa. sÄ• laka -- m. `wife's younger brother'; Pk. sÄ• la<-> m. `w.'s brother', sÄ• lÄ« -- f. `w.'s sister', NiDoc. sali m., Gy. eur. salo m., sali f.; Kt. sÄ• rÃ¤ËŠá¹- (but cf. 2 below) `w.'s sister'; Gaw. Sv. sÄ• la `w.'s brother'; K. sÄ• l f. `wife's sister, husband's brother's wife'; S. sÄ• lo m. `w.'s brother', sÄ• lÄ« f. `w.'s sister' (lw. with -- l --); L. sÄ• á¸·Ä• m., Ëšá¸·Ä« f. `w.'s younger brother and sister', P. sÄ• lÄ•  m.; WPah.bhal. sÄ• i f. `w.'s sister', sÄ• lÄ• bhai `her husband'; Ku. Å›au `sister's husband', Å›aÄ« `wife's sister'; N. sÄ• lo, Ëšli `wife's younger brother and sister'; A. xÄ• l `w.'s sister'; B. sÄ• lÄ•  `w.'s brother', sÄ• li, hÄ• li `w.'s younger sister', Or. sÄ• á¸·Ä• , Ëšá¸·i; Mth. Bhoj. Aw. sÄ• r `w.'s brother', sÄ• rÄ« `w.'s sister', H. sÄ• lÄ•  m., ËšlÄ« f., M. sÄ• á¸·Ä•  m., Ëšá¸·Ä« f. (also sÄ• lÄ• , ËšlÄ« â†•  H.); G. sÄ• á¸·É” m., Ëšá¸·Ä« f. `w.'s younger brother and sister', Ko. sÄ• á¸·o m. -- The masculine is frequently a term of abuse indicating that the sister of the person addressed has had sexual relations with the speaker.
2. Dm. sÄ• rÄ• á¹‡i `wife's sister', Gaw. sÄ• ranÃ-, Bshk. sÄ• ËŠren, Phal. sÄ• rá¸—á¹‡i (whence sará¹“á¹‡u `sister's husband, husband's brother'), Sh.gur. sará¹“á¹‡i.
*SYÄ• LAPUTRA -- , *SYÄ• LABHÄ• RYÄ• -- , *SYÄ• LÄ«PATI -- , *SYÄ• LÄ«VOÌ„á¸• HRÌ -- ; *Ká¹£ULLASYÄ• LA -- .
Addenda: syÄ• lÃ¡ -- . 1. WPah.ká¹-g. sÃ¡á¸·É” m. `wife's brother', J. Å›Ä• lÄ•  m.; ká¹-g. sÃ¡á¸·I, poet. saá¸·á¹-e f. `wife's sister'.
3. â€ *siyÄ• la -- : Garh. syÄ• á¸·u `wife's younger brother'.

syÄ• laputra 13872 *syÄ• laputra m. `wife's brother's son'. [SYÄ• LÃ¡ -- , PUTRÃ¡ -- 1]
S. sÄ• lÄ• á¹-ru m. `id.' -- Perh. rather a S. formation after sÄ• lÄ• ju m. `id.' (shortened from *sÄ• lia jÌ„Ä• o?).

syÄ• labhÄ• ryÄ• 13873 *syÄ• labhÄ• ryÄ• f. `wife's brother's wife'. [SYÄ• LÃ¡ -- , BHÄ• RYÄ• Ë‹ --]
L.awÄ• á¹‡. salhÄ• j `wife's brother's wife', poá¹-h. silehÄ• j f., Bhoj. sarhaj, sarhÄ• jÄ«, H. salaj, sarhaj f.

syÄ• lÄ«pati 13874 *syÄ• lÄ«pati m. `wife's sister's husband'. [SYÄ• LÄ« -- , PÃ¡TI --]

K. sÃ¶jiwa, sÃ´juv m. `wife's sister's husband'.

syÄ• lÄ«voÌ„á¸• hrÌ¥ 13875 *syÄ• lÄ«voÌ„á¸• hrÌ¥ m. `wife's sister's husband'.
[SYÄ• LÄ« -- , Vá¹“á¸• HRÌ¥ -- LM 418: if so, all modern forms derive from a shortened *saÌ„Ì†(á¹‡)á¸• hu --]
Phal. sÄ• á¹‡á¸• Å« `wife's sister's husband' (â†• Ind. NOPhal 47), S. saá¹‡á¸• hÅ« m., L. sÄ• á¹‡á¸• hu m., awÄ• á¹‡. sÄ• á¸• hÅ«, P. sÄ• (á¹‡)á¸• hÅ« m., Ku. sÄ• á¹›Å«, N. sÄ• á¹›(h)u, Or. saá¹›(h)u, H. sÄ• á¹›(h)Å« m., G. sÄ• á¸• (h)u m., M. sÄ• á¸• (h)Å« m. -- Deriv.: S. mÄ• saá¹›u m. `mother's sister's husband'.
Addenda: *syÄ• lÄ«voÌ„á¸• hrÌ¥ -- : Ko. sÄ• á¸• á¸• Å«ku â†• Drav. Kan. saá¸• á¸• aga S. M. Katre.
â€ srÃ¡j -- f. `garland' RV. see *SARÄ• -- 2.

syÅ«tÃ¡ 13876 syÅ«tÃ¡ `sewn' RV. [âˆšSIV]
Dm. mÅ« suwÃºm `I sewed'; Kho. (Lor.) suiru `sewn' (replacing *suru), K. suwu; Si. hÅ« `sewn, joined, bound' SigGr ii 471.

syÅ«na 13877 syÅ«na m. `sack', syÅ«nÄ• -- f. `girdle' lex. [~ syÅ«tÃ¡ -- . <-> âˆšsiv]
PaÅ¡.weg. sun `rope made of goat's hair' IIFL iii 3. 157 with (?).

syÅ«ËŠman 13878 syÅ«ËŠman n. `band, thong, bridle' RV. [âˆšSIV]
Kal.rumb. Å¡umÃ¡n `belt, trouser -- cord'; Phal. Å¡umÃ¡á¹‡ f. `trouser -- cord'; -- Kho. Å¡imÃ¡nu `trouser -- cord', Å¡imeni `string, rope' BelvalkarVol 96 (-- i -- from simÃ©nu `waistband' < SÄ«ËŠMAN -- ?).
SRAá¹€S (v.l. Å›raá¹• s) `fall': *SRAá¹• SALA -- , SRASTA -- , SRASTARA -- , *SRASTRA -- . -- See Add.

sraá¹• sala 13879 *sraá¹• sala `falling, falling asunder'. [Cf. asthisraá¹• sÃ¡ -- `causing the bones to fall asunder' AV. <-> âˆšSRAá¹• S]
Ku. sÃ£Ì„sal `landslip, place of landslips and cracks, crack, flaw, hole' (cf. *SRASTRA --).
srÃ¡kva -- see SÅ•ÌŠKVAN -- .

13880 srÃ¡vati `flows' RV. [âˆšSRU]
Pa. savati `flows', Pk. savaÃ¯; K. Å›rawun, srËš `to drip, ooze, drop forth' (for Å›r -- cf. paÅ›pun < PRÃ¡SARPATI); Si. ovanavÄ• `to pour in, fill'

caus. from *onQvÄ• ES 17 (or < Å›COÌ„TÃ¡YATI).

srÃ¡vant 13881 srÃ¡vant `flowing', srÃ¡vantÄ« -- f. `stream' RV. [âˆšSRU]
Pa. savantÄ« -- f. `river', Pk. savaá¹• tÄ« -- f.; A. xÃµt `a current',
xÃµtÄ• `stream, branch of a river', xÅ«ti `small do.'; B. sÃµtÄ• adj.
`damp', sb. `stream', sÅ«ti `alow stream between shoal and shore'.

srasta 13882 srasta `fallen, loosened' R. [AV. has Å›r -- in
Å›raá¹• sayitvÄ• ËŠ with v.ll. sraá¹• Å›Ëš, Å›raá¹• Å› -- . -- âˆšSRAá¹• S]
Pk. sattha -- `gone'; -- Kho. (Lor.) Å¡É™r*lst `quickly'?

srastara 13883 srastara m. `litter, bed of straw and leaves' PQrGr. sastara
-- m. W. [In NIA. collides with SAá¹• STARA --]
Pk. satthara -- , Ëšaya -- m.n. `bedding, bed'; S. sathirQ f. `bundle of
straw'; L. satthar m. `grass strewn on floor', awÄ• á¹‡. sathur `mat'; P.
satthar m. `bed of straw', satthrÄ« f. `armful of straw'; WPah. (Joshi)
sÃ¤thrÄ• m. `bedding'; Ku. N. sotar `bedding of leaves &c. for buffalos or
horses'; OAw. sÄ• tharÄ« f. `bedding'; H. sathrÄ•  m. `bedding', sÄ• thrÄ« f.
`small mat to perform devotions on'; OG. sÄ• tharaÃ¼ m. `grass bed', G.
sÄ• thrÄ« m. `id.', sÄ• thrÄ« f. `raft of bamboo made by Brahmans to keep
various materials on by side of river for use of clients' (whence sÄ• thriyÉ”
m. `dealer in sundry articles'); -- Kal. sastÃ©rak `roof plank' (or <
SAá¹• STARA -- ?).
Addenda: srastara -- : WPah.ká¹-g. (kc.) sÃ¡thrÉ” m. `bed, bedding, bedding
of pine needles for cattle', J. sÄ• thrÄ• m. `bedding'; -- rather than <
SAá¹• STARA -- with Him.I 208.
SRU: â€ *AVASRAVATI, â€ AVASRÄ• VAYATI, â€ *NIá¸¥SRAVAá¹‡A -- ,
â€ *NISRAVAá¹‡A -- .

srastra 13884 *srastra `avalanche'. [âˆšSRAá¹• S]
Kal.rumb. sastr `avalanche' (cf. *SRAá¹• SALA --).
srÄ• va -- m. `flow, morbid flow' MBh., `miscarriage' YÄ• jÃ±. [âˆšSRU]
GARBHASRÄ• VA -- .

13885 srÄ• vÃ¡yati `causes to move' in 1 pl. sÃ¡á¹• srÄ• vayÄ• masQ AV.
[âˆšSRU]
Pr. -- á¹£u -- `to suckle, suck' (imper. wÅ« -- Å¡Ã¼z `suck', 1 sgQ pres. Ä•
-- á¹£umasum `I suckle' NTS xv 301).

SRU `flow': SRÃ¡VATI, SRÃ¡VANT -- , SRÄ• VA -- , SRÄ• VÃ¡YATI, SRUTÃ¡ -- , SRUTÃ- -- , SRá¹“TAS -- , SROÌ„TIYÄ• ËŠ -- , *SROÌ„TRA -- ; *AVASRAVAá¹‡A -- , AVASRUTA -- , Ä• SRAVA -- , Ä• SRÄ• VAYATI, PARISRAVA -- , PARISRÄ• VAá¹‡A -- , *PARISRÄ• VAYATI Add., *PRATISRÄ• VA -- , *PRATISRÄ• VAYATI, *PRATISRÄ• VYATÄ“, PRASRAVA -- , PRÃ¡SRAVATI, PRASRÄ• VÃ¡ -- , *PRASRÄ• VAá¹ -- , *PRASRÄ• VAYATI, PRASRUTA -- .

srutÃ¡ 13886 srutÃ¡ `streaming' Mn., n. `flow, flowing' AV. [âˆšSQ]
L. sÅ«Ä• m. `catch drain to bring water from high hand to a low field', (Shahpur) suÌ„Ìƒ m. `the name of a valley

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between Sakesar and Bhukhi'; Or. sua `stream, current'; H. poet. sÅ«wanÄ• `to flow'; Si. hÅ« `what has flowed out' SigGr ii 471.

srutÃ- 13887 srutÃ- f. `road, path' RV., `stream' KÄ• v. [Cf. srÅ«ËŠ -- f. `stream (?)' RV. -- âˆšSRU]
Wg. á¹£Å«Ä« `ravine, valley, cleft' (or < *SROÌ„TIYÄ• --).

sroÌ„taÄ• panna 13888 sroÌ„taÄ• panna `one who has entered upon the stream leading to NirvÄ• á¹‡a' Buddh. [SRá¹“TAS -- , Ä• ËŠPANNA --]
Pa. soÌ„tÄ• panna -- `id.'; -- Si. soÌ„vÄ• n `convert' (GS 30) prob. â†• Pa.

srá¹“tas 13889 srá¹“tas n. `stream' RV. [âˆšSRU]
Pa. soÌ„ta -- n. `stream', Dhp. sodu; Pk. soÌ„a -- n.m. `current, stream, chasm'; Mth. soÄ• `spring of a well'; -- altern. < *SROÌ„TRA -- : Si. soya, hoya, oya `rivulet', o -- kanÌ†da `great flood' EGS 32; Md. oi `stream'.
SROÌ„TAÄ• PANNA -- ; *KHARASROÌ„TAS -- , *TAá¹-ASROÌ„TAS -- .

sroÌ„tiyÄ• ËŠ 13890 sroÌ„tiyÄ• ËŠ metr. for sroÌ„tyÄ• ËŠ -- f. `stream' RV. [âˆšSRU]
Wg. á¹£Å«Ä« `ravine, valley, cleft' (or < SRUTÃ- -- ); Bi. soÄ« `spring of a well', (Patna) soÌ†iyÄ• `well supplied from a spring'; H. soÄ« f. `ground where a stream is dammed and rice grown'.
sroÌ„tyÄ• ËŠ -- see prec.

sroÌ„tra 13891 *sroÌ„tra `stream'. [âˆšSRU]
Pk. sotta -- , sutta -- n. `stream, river', sottÄ« -- f.; Ku. sot `spring of water'; Bi. sotÄ• , (Shahabad) sot, suttÄ« `spring of a well', Mth. sot; Bhoj. sot, sotÄ• `fountain, spring'; Aw.lakh soÌ„t `stream'; H. sot m.f., sotÄ• m. `stream, channel, spring', sotÄ« f. `rill, small spring, pool formed by overflow from a river'; -- altern. < SRá¹“TAS -- : Si. soya, hoya, oya `stream', Md. oi.
*SROÌ„TRAPRÌ¥á¹£á¹-HA -- .
Addenda: *sroÌ„tra -- : A. sÃµt (phonet. x --) `stream' AFD 223.

sroÌ„traprÌ¥á¹£á¹-ha 13892 *sroÌ„traprÌ¥á¹£á¹-ha `back in a stream'. [*SROÌ„TRA -- , PRÌ¥á¹£á¹-HÃ¡ --]
Si. oÌ„viá¹-a `low flat land by a river'.

svÃ¡ 13893 svÃ¡ `one's own' RV.
Pa. Pk. sa -- `one's own', Pk. sa -- m. `kinsman'.
SVAKA -- , *SVAKYA -- , *SVAGYA -- , SVAYÃ¡M, *SVÄ• KYA -- ; ASVAKA -- , *ASVÄ• KA -- ; SVAKULA -- , SVÃ¡KRÌ¥TA -- , SVAJANA -- , SVARÅ«PA -- , SVASTHA -- ; -- SVÄ• DHYÄ• YÃ¡ -- ?

svaka 13894 svaka `one's own', m. `kinsman, friend' Mn. [SVÃ¡ --]
Pa. saka -- `one's own', AÅ›.shah. spa(kaspi)?, Dhp. svaka -- in svakatha (svaka -- artha -- ), Pk. saga -- , saya -- , saa -- ; Si. siya `one's own', siyÄ• `kinsman' (or < SAJÄ• TA --).
*SVAKYA -- , *SVÄ• KYA -- ; ASVAKA -- .

13895 *svakuliya -- , svakulya -- `of one's own family' RÄ• jat. [SVÃ¡ -- , KÃºLA --]
Kt. sulÄ« `friend, comrade', Wg. s&omacrtodtod;lÄ«ËŠ, Pr. s&omacrtodtod;lÃ¼, ËšlÅ«Ì¤ (NTS xv 270 < *svakulÄ«ya --).
svakulya -- see prec.

svÃ¡krÌ¥ta 13896 svÃ¡krÌ¥ta `spontaneous' TS., `done by oneself' MBh. [SVÃ¡ -- , KRÌ¥TÃ¡ -- 1]
L. sÄ“a, f. seÄ« `of itself, spontaneous'.

13896a *svakya -- `of one's own family'. [~ *SVAGYA -- . -- Cf. svakÄ«ya -- MBh. -- SVAKA -- , SVÃ¡ --]
Ap. sakka -- `one's own'; S. sako m. `kinsman'; L. sakkÄ• `born of the same parents', m. `kinsman, relation by marriage', awÄ• á¹‡. sakkÄ• `related by blood'; P. sakkÄ• , sakÄ• `of full blood relationship'; Ku. sÃ£Ì„k `related by blood'; -- K. sakh `of full blood relationship', N. sÄ• kh, emph. sÄ• kkhai.
*SVÄ• KYA -- .
svaká¹£a -- see *SUVAKá¹£A -- .
Addenda: *svakya -- : WPah.ká¹-g. sÉ”Ì• kkÉ” `consanguineous' prob. â†• P. Him.I 211.

13896b *svagya -- `of one's own family'. [~ *SVAKYA -- . -- Cf. Ã¡svaga -- (~ asvaka -- ) `without kin (?)' AV. der. *svaga -- ~ SVAKA -- . -- SVÃ¡ --]
Ap. sagga -- `one's own'; S. sago `born of the same parents'; P. sagg `of full blood relationship', H. saggÄ• , sagÄ• ; OG. sagaÃ¼ m. `kinsman', G. saguÌƒ `related by blood', sÄ• gvuÌƒ n. `relatives'; M. sagÄ• `of full blood relationship'.

svajana 13897 svajana m. `kinsman' KÄ• tyÅšr. [SVÃ¡ -- , JÃ¡NA --]
Pa. sajana -- m. `kinsman', Pk. sayaá¹‡a -- ; S. seá¹‡u m. `child's spouse's father', Ëšá¹‡i f. `child's spouse's mother'; L. seá¹‡ m.f. `child's spouse's parent'; P. sain m. `relative'; OG. saiá¹‡a m. `friend', G. seá¹‡ m.
SVÄ• JANYA -- ; *SVAJANAPUTRA -- .

svajanaputra 13898 *svajanaputra `kinsman's son'. [SVAJANA -- , PUTRÃ¡ -- 1]
S. seá¹‡oá¹-ru m. `son -- in -- law's or daughter -- in -- law's brother'.
SVAD `relish': SVADANA -- , SVÄ• DA -- , SVÄ• DÃº -- .

svadana 13899 svadana n. `act of tasting' lex. [Cf. svÄ• ËŠdana -- `making savoury' RV. -- âˆšSVAD]

K. syunu, dat. sinis m. `vegetable sauce, what is eaten with rice (vegetables, meat, fish)'.

svadhÄ• ËŠ 13900 svadhÄ• ËŠ f. `self -- power, pleasure' (Ã¡nu svadhÄ• ËŠm `at will, by nature') RV., svadhÄ• ËŠá¸¥ pl. `(sexual) desire (?)' AV. 19. 49. 2.
S. saha f. `love'; P. sah f. `desire of cow for bull'; Ku. sÄ• `heat (in cattle)'; N. sah `heat (in animals)'; -- connexion with M. sav f. `taste, relish' is doubtful (LM 415 connects with sÃ¡pa -- `penis', but ac. to Molesworth MD s.v. it is a mispronunciation of Ä‹av f. `id.'). -- N. sahajÄ• unu tr. `to like', intr. `to feel oneself at home' poss. from *saha jÄ• nu (cf. Ku. sÄ• me Ä• uá¹‡o `to be on heat') whence sahajinu `to be naughty, be spoilt'?
SVAN `sound': SVANÃ¡ -- , SVÄ• NÃ¡ -- ; Ã¡VASVANATI, NISVÄ• NA -- .

svanÃ¡ 13901 svanÃ¡ m. `noise' RV., svÃ¡nati `sounds' R. (RV. Ã¡vÄ• svanÄ«t, pl. svanayan). [NIA. words, in part at least, are onom. -- âˆšSVAN]
Pa. sanati, saá¹‡ati `sounds'; Pk. saá¹‡a -- m. `sound', saá¹‡ia -- `sounded'; B. sana `whizz'; H. san f. `whistling, whizz, shooting pain'. -- Redup.: N. sansan `with a whizz'; Mth. sansanÄ• haá¹-i `humming in the ears'; H. sansanÄ• nÄ• `resound, whistle, whizz, be excited' (~ sunsunÄ• nÄ•), sansanÄ• haá¹- f. `whizzing, &c.'; G. saá¹‡saá¹‡ `with a whizz', M. saá¹‡aá¹‡aá¹‡. -- Ext. -- kk -- : S. saá¹‡kijaá¹‡u `to be blasted'; N. sankanu `to get very angry'; H. sanaknÄ• `to have a ringing in the head, be tipsy'; G. saá¹‡kÉ” m. `whizz', M. saá¹‡kÄ• m.
svanta -- see *SUVANTIKA -- .
SVAP1 `sleep': *SUPATI, SUPTÃ¡ -- , SUPTI -- , *SUPNA -- , SUPYATÄ“, *SAUPTA -- , SAUPTIKA -- , SVÃ¡PATI, SVAPANA -- , SVÃ¡PNA -- , SVAPNÄ• YATÄ“, SVÄ• PA -- , SVÄ• PÃ¡YATI, *SVÄ• PRA -- ; *AVASUPTA -- , *Ä• SUPATI, Ä• SUPTA -- , UTSVAPNÄ• YATÄ“, UTSVÄ• PA -- , *UPASVAPIKÄ• -- , NIá¸¥á¹£UPTA -- , *NIá¹£UPTA -- , *NIá¹£UPTI -- , *PRASUPATI, PRASUPTI -- , PRASVÄ• PA -- , *VIá¹£VAPAá¹‡A -- .
svap -- 2 see *SUVÄ• PA -- .
Addenda: svanÃ¡ -- : WPah.ká¹-g. Å›É™á¹‡Å›É™á¹‡Ä• á¹‡Ãµ `to resound, rustle' <-> perh. Å› indicates onom. â€ *Å›ANAÅ›ANA -- for this and all sansan -- words under SVANÃ¡ -- .

13902 svÃ¡pati `sleeps' RV. and *supati. [*supati after 3 pl. *supÃ¡nti ~ 3 sg. svÃ¡piti PÄ• á¹‡. -- âˆšSVAP1]

The pres. stems svap -- and sup -- have largely coalesced from later MIA. onwards into NIA.: Pa. supati, Pk. su(v)aÃ¯ (from which soÌ„(v)aÃ¯ after type ru(v)aÃ¯ <

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rudati ~ roÌ„(v)aÃ¯ < rá¹“diti); but Pk. savaÃ¯, sayaÃ¯, soÌ„i < svÃ¡pati. -- NIA.: Gy. eur. sov -- (pret. suto < SUPTÃ¡ --), arm. sÉ™v -- , su -- , pal. 3 sg. swÄƒr (pret. sitÄƒ), á¸Œ. so -- (pret. sotis), Phal. sÅ« -- (pret. suttu), Sh.gil. sÃ³Ä-kiÌ¯ (pret. sÅ-tÅ-), koh. gur. soÌ„ná¹·, L. sá»…aá¹‡, pres. part. sÃ´ndÄ• (pp. suttÄ•), awÄ• á¹‡. 2 sg. imper. sauÌƒ, P. sauá¹‡Ä• , pres. part. saundÄ• , WPah.rudh. 3 sg. soe, paá¹…. soá¹‡Ä• ; A. xoiba `to lie down', xowan `state of sleeping'; B. soyÄ• `to sleep, lie down', Or. soibÄ• , suibÄ• ; Mth. sowab `to sleep', Bhoj. sowal, OAw. sovaÃ¯, lakh. soÌ„wab, H. sonÄ• , Brj. saunau, OMarw. soaÃ¯ (pp. sÅ«taÃ¼), OG. sÅ«i, G. sÅ«vuÌƒ, Si. hovinavÄ• , hoÌ„navÄ• .
Addenda: svÃ¡pati: Garh. soá¹‡u (seá¹‡u?) `to lie down'; Md. onnanÄ« (pp. ot < SUPTÃ¡ -- , absol. ove) `lies down, remains'.

svapanÃ¡ 13903 svapanÃ¡ `sleepy' VS., n. `sleeping, numbness' SuÅ›r. [âˆšSVAP1]
P. sauá¹‡, Ëšá¹‡Ä« f. `sleeping'.

svÃ¡pna 13904 svÃ¡pna m. `sleep, dream' RV. [âˆšSVAP1]
L.kcch. sam `sleep'; -- Pa. soppa -- n. `sleep, dream' (but Mayrhofer HPa 45 < *SUPNA -- : soppana -- n. der. from soppati `sleeps' < SVÄ• PYATÄ“). -- PaÅ¡.lauá¹›. sÄ• pan `dream', N. sapanÄ• early loans from Sanskrit or poss. < svÃ¡pna -- through *sappna -- , *sappana -- (with triple development of -- pn -- as -- pp -- , -- pin -- (see *SUPNA --) and -- ppan -- similar to that of -- ká¹£á¹‡ -- in TÄ«Ká¹£á¹‡Ã¡ -- as -- kkh -- , -- khin -- and --

kkhan --).
SVAPNÄ• YATÄ“, UTSVAPNÄ• YATÄ“.

13905 svapnÄ• yatÄ“ `is sleepy' MBh. [SVÃ¡PNA --]
S. sumhaá¹‡u `to go to sleep' ( -- u -- from pp. suto < SUPTÃ¡ -- , but -- h -- is unexpl.); L. samm(h)aá¹‡, summ(h)aá¹‡ `to sleep' (pp. suttÄ•).
UTSVAPNÄ• YATÄ“.

13906 svayÃ¡m `spontaneously' RV. [SVÃ¡ --]
AÅ›.gir. svayaá¹• `oneself', NiDoc. sve, Pk. sayaá¹• , saÃ¯á¹• , OAw. saÃ¯á¹• (referring to the subject of sentence), OG. saÃ¯á¹• , saÃ¯, G. (Kathiawar) se_, OSi. siya.
SVAYAM Ä“VA.

13907 svayam Ä“va `of itself' Mn. [SVAYÃ¡M, Ä“VÃ¡1]
M. sav&etilde;, Ëšv&etilde;ci, Ëšv&etilde;Ä‹ `spontaneously, immediately' (or < SAMAYÃ¡ -- ?).
svÃ r -- `sun': SÅ«ËŠRA -- , SÅ«RÄ« -- , SÅ«ËŠRIYA -- , SÅ«ËŠRYA -- , SAURÄ«ËŠ -- , SVARGÃ¡ -- ; *Ä• SVARITA -- , UTSÅ«RA -- .

svarÃ¡ 13908 svarÃ¡ m. `sound' RV., n. `musical note' VS.prÄ• t., svarÃ¡ -- , svÃ¡ra -- m.n. PÄ• á¹‡.gaá¹‡a. [âˆšSVRÌ¥]
Pa. sara -- m. `sound, voice (of birds, &c.), accent'; Pk. sara -- m. `song, vowel'; WPah.bhal. sar n. `hole in a flute'; Si. sara `tone, note (in music)' EGS 175, GS 75.

svarant 13909 svarant pres. part. of svÃ¡rati `resounds' RV. [âˆšSVRÌ¥]
L. saraÌƒdÄ• m. `stringed instrument played with a bow'.

svargÃ¡ 13910 svargÃ¡ m. `heaven' RV., suvargÃ¡ -- TS. [SVÃ R -- , -- GA --]
Pa. Pk. sagga -- m. `heaven', AÅ›.shah. man. spagra, kÄ• l. dh. gir. svaga, KharI. svarga, Si. saga.

svarghaka 13911 *svarghaka `cheap'. [ARGHÃ¡ --]
K. sroÌ†Ì£gu, soÌ†Ì£gu `cheap' AO xix 94, but sr -- perh. from droÌ†Ì£gu `dear' see DURARGHA -- .
svarji -- see SARJI -- .

svalpakÃ¡ -- see *SUVALPAKA -- .

svavÄ• sinÄ« 13912 svavÄ• sinÄ« f. `a married or unmarried woman living after maturity in her father's house' YÄ• jÃ±., suvÄ• sinÄ« -- f. Gaut. Mn., `term of courtesy for a woman whose husband is alive' MW. [svavËš and suvËš prob. hypersk. for MIA. *savÄ• siá¹‡Ä« -- < savÄ• sÃ-n -- `living together' AV. (J.C.W.). -- sa -- 2, vÄ• sÃ¡ -- 2]
Pk. suvÄ• siá¹‡Ä« -- f. `woman, wife'; K. soÌ†wÄ• seÌ†Ã± f. `woman whose husband is alive'; Ku. sisiá¹‡Ä«, sÄ«sá¹‡Ä« `woman'; N. swÄ• sni `woman, wife'; Bi. suÄ• sin `married girl living in father's house', Mth. sawÄ• sin, H. suÄ• sin, suwÄ• sinÄ« f. (â†' P. savÄ• saá¹‡ f. `woman devoted to husband'); OG. suvÄ• saá¹‡iya f. `woman with living husband', G. suvÄ• sá¹‡Ä« f., sohÄ• saá¹‡ f. (X sohÄ• g < SAUBHÄ• GYA -- 1), M. savÄ• Å›Ä«á¹‡ (also `wife of a village official'), suvËš, savÄ• sá¹‡Ä«, savÄ• á¹£á¹- f.

svÃ¡srÌ¥ 13913 svÃ¡srÌ¥ f. `sister' RV. [For phonology of svÃ¡srÌ¥ -- and distribution of it and BHAGINÄ« -- see AO xxi 27 ff.]
AÅ›.shah. man. spasuna gen. pl. `sister', NiDoc. Å›vasu, priya -- Å›pasuae, Pk. sasÄ• , susÄ• nom.sg., Ash. sÅ«ËŠQ, Kt. sus; Wg. soÌ„s `sister, husband's sister'; Pr. syÅ«s, sÄ«us `sister', sÅ«Ì¤suk `younger sister, co -- wife'; Dm. pas `sister' (pl. pasÅ«ËŠ < *svasavoÌ„ pl. of secondary u -- stem seen in AÅ›. and NiDoc. NTS xii 185), Tir. spas, pl. spazÉ™, PaÅ¡.lauá¹›. sÄ• Ä«, gul. sÃ¤i (< svasÄ• mÄ“: nir. weg. sayÄ• -- m, uzb. sÄ• yÅ« -- m, nij. sayÃ³ -- m, ar. sÄ• Ì¤yo -- m, sowo -- m, chil. sawoÌ„ -- m), Niá¹…g. Shum. pas, Gaw. sasÄ«, Kho. ispusÄ• r (< svÃ¡sÄ• ram with retention of acc. form through influence of brÄ• r < nom. bhrÄ• ËŠtÄ• AO xxi 28); Bshk. iÅ¡poÌ„ `sister, husband's sister'; Tor. Å¡Å« `sister', Sv. s*ls*l; Sh.gil. sa (pl. sÄƒyÄ• reÌ¯) `sister, female first cousin, wife's sister, man's brother's wife', koh. gur. dr. sÄƒs `sister'.
SVASRÄ«ËŠYA -- , SVÄ• SRÌ¥KA -- ; *SVASRÌ¥PUTRA -- ; PITUá¸¥á¹£VASRÌ¥ -- , *PITUá¸¥á¹£VASRÌ¥PUTRA -- , MÄ• TRÌ¥á¹£VASRÌ¥ -- , *MÄ• TRÌ¥á¹£VASRÌ¥GOÌ„TRA -- .

svasrÌ¥putra 13914 *svasrÌ¥putra `sister's child'. [SVÃ¡SRÌ¥ -- , PUTRÃ¡ -- 1]
Gaw. sÄ• sula `woman's sister's son', sasulÄ« `her daughter'.
SVASK see âˆšá¹£VAá¹£K.

svasti 13915 svasti f. `good fortune' RV. [su -- 2, âˆšas1]
Pa. suvatthi -- , sotthi -- f. `well -- being', NiDoc. Å›vasti; Pk. satthi
-- , sotthi -- f. `blessing, welfare'; Si. seta `good fortune' < *soti (H.
Smith EGS 185 < sustha --).
SVASTIKA -- .

svastika 13916 svastika `*auspicious', m. `auspicious mark' R. [SVASTÃ- --]
Pa. sotthika -- , Ëšiya -- `auspicious'; Pk. satthia -- , sotËš m.
`auspicious mark'; H. sathiyÄ• , satiËš m. `mystical mark of good luck'; G.
sÄ• thiyÉ” m. `auspicious mark painted on the front of a house'.

svastha 13917 svastha `well, healthy' MaitrUp. [SVÃ¡ -- , STHA --]
Pk. sattha -- `in good health', Gy. eur. sasto, Phal. sÄ• stu; PaÅ¡. sastÄ«
f. adj. `sound, healthy'.

svasrÄ«ËŠya 13918 svasrÄ«ËŠya m. `sister's son' TS., svasrÄ«yÄ• -- f.
`sister's daughter' Mn. [SVÃ¡SRÌ¥ --]
Ash. paÅ¡Ä«ËŠ `sister's daughter'; Kt. (Kamdesh) á¹£apá¹£Ã³ `daughter's
son', á¹£apá¹£Ã- `daughter's daughter' (< *á¹£paá¹£<-> < *spaá¹£ -- < *spasr
--); Dm. iá¹£paá¹£i `sister's son'; Gaw. pÄ“Å¡Ä«ËŠ `(a man's) sister's son,
sister's daughter'; Kal. iÅ¡poá¹£Ä«ËŠ `sister's son'.

svÄ• kya 13919 *svÄ• kya `kinship'. [*SVAKYA -- , SVAKA -- . -- SVÃ¡ --]
L. sÄ• k m. `relationship, connexion by marriage'; P. sÄ• k m. `kinsman'.
Addenda: *svÄ• kya -- see â€ SAKHYÃ¡ -- .

svÄ• gata 13920 svÄ• gata `welcome' R. [su -- 2, Ä• ËŠgata --]
Pa. sÄ• gataá¹• `welcome!'; Pk. sÄ• gada -- , sÄ• ada<-> `welcome, auspicious';
OG. sÄ• iu, sÄ• á¹• Ä« n., G. sÃ£Ì„i, sÄ• iá¹›Q n. `embrace at meeting, welfare,
happy state'.

svÄ• janya 13921 svÄ• janya n. `relationship' HPariÅ›. [SVAJANA --]
N. sÄ• inu `relationship'; -- L. sen m. `the relationship with child's
spouse's mother or father' has e from seQ < SVAJANA -- .

svÄ• tÃ- 13922 svÄ• tÃ- f. `the star Arcturus, the 13th or 15th asterism' AV.
Pk. sÄ• i -- m.f. `Arcturus'; Si. sÄ• `Arcturus, the 15th lunar asterism'.
Addenda: svÄ• tÃ- -- : Md. hei `the asterism svÄ• ti -- '.

svÄ• da 13923 svÄ• da m. `taste, flavour' Hariv. [âˆšSVAD]
Pk. sÄ• ya -- m. `taste'; Sh.gil. Ä-spÄ• ËŠ `juice of fruit'; S. sÄ• u m.
`taste, flavour'.

svÄ• dÃº 13924 svÄ• dÃº `sweet, palatable' RV. [âˆšSVAD]
Pa. sÄ• du -- `sweet', Pk. sÄ• u -- , Sh.gil. Ä-spÄ• vÅ-, Å-spÃ¡Å-, gur.
Ä-spÄ• ËŠ `sweet, tasty' (â†• another Dard. dialect e.g. Kho. AO xxi 29).

svÄ• dhyÄ• yÃ¡ 13925 svÄ• dhyÄ• yÃ¡ m. `reciting to oneself' ÅšBr. [Deformation
(by association with SVÃ¡ -- or through sanskritization of MIA.) of
*svadhyÄ• ya -- ~ svadhÄ«ti -- `proper recitation' MBh.? (J. C. W.). -- su --
2, adhyÄ• yÃ¡ --]
Pa. Pk. sajjhÄ• ya -- m. `recitation'; Si. (in cmpd. with kar --)
hadÄ• ranavÄ• , adËš `to recite, commit to memory', OSi. pp. hadÄ• á¸·a.

svÄ• nÃ¡ 13926 svÄ• nÃ¡ m. `noise' RV., `twang (of bowstring)' ÅšiÅ›.
[âˆšSVAN]
P. sÄ• n m. `trill in music' (n?); Si. san -- a `sound' EGS 173.

svÄ• pa 13927 svÄ• pa m. `sleep' SuÅ›r. [âˆšSVAP1]
Pk. sÄ• va -- m. `sleep', Pr. sÃ¼u, L.awÄ• á¹‡. sauÌƒ.

13928 svÄ• pÃ¡yati `lulls to sleep' RV. [âˆšSVAP1]
K. sÄ• wun `to put to sleep'; -- MIA. *saÌ„Ì†pÄ• pÄ“ti: P. savÄ• uá¹‡Ä• ; Or.
suÄ• ibÄ• `to cause to lie down or sleep'; H. suwÄ• nÄ• `to put to sleep'; --
with caus. suffix -- l -- : Gy. pal. slaÃºÄƒr, P. suÄ• lá¹‡Ä• , H. sulÄ• nÄ• ;
-- -- r -- : Sh. sarÃ³Ä-kiÌ¯ (â†’ á¸Œ. sorÄ• na). -- B. soyÄ• na `to lay

down'; Si. hovanavÄ• `to put to sleep': both formed from simplex, see SVÃ¡PATI.
svÄ• pyatÄ“ see SUPYATÄ“.

svÄ• pra 13929 *svÄ• pra `sleep'. [Cf. Lat. sopor. -- âˆšSVAP1]
PaÅ¡.ar. ploÌ„wo, plÄ• bÃµ, kuá¹›. lau `dream' (IIFL iii 3, 142 < *svapra -- ); Shum. lau `sleep', Gaw. laÌ„Ì†p (â†' Sv. lap NOPhal 41); Sh.gil. sÃ£Ì„cÌ£á¹· f. (Lor. m.) `dream', gur. sÄ• cÌ£á¹· m., koh. sÄ• á¹£á¹· m.

svÄ• mÃ-n 13930 svÄ• mÃ-n m. `owner, master' Mn., `husband' &capamacr;past., -- svÄ• mika -- in cmpds. Mn. [SVÃ¡ --]
Pa. sÄ• min -- , sÄ• mika -- m. `owner, master, husband', sÄ• miya -- m. `husband', suvÄ• min -- m. `master', AÅ›.shah. man. spamika -- , dh. jau. suvÄ• mika -- , kÄ• l. á¹£uvÄ• mikya -- , gir. suÄ• mika -- , KharI. gen. sg. svamisya, sÄ• miasa, Pk. sÄ• mi -- , sÄ• mia -- m., Ap. sÄ• hi -- m.; Gy. pal. saÃºi `owner, master', S. sÃ£Ì„Ä«Ëœ m., L. sÃ£Ì„i, mult. (as term of address) sÄ• i; P. sÄ• Ä«Ëœ, sÄ• Ä«yÃ£Ì„ m. `master, husband'; N. saiyÃ£Ì„ `lover, paramour, friend' (or < SÃ¡KHI --); B. sÃ£Ì„i `master', (used by boys in play) cÃ£Ì„i; Or. sÄ• Ä© `lord, king, deity'; Mth. (ETirhut) saÄ©&etilde; `husband (among lower classes)', (SBhagalpur) sÃ£Ì„Ä© `husband (as addressed by wife)'; Bhoj. sÄ• Ä«Ëœ `God'; OAw. sÄ• Ä«á¹•  m. `lord, master', lakh. sÄ• Ä« `saint'; H. sÃ£Ì„Ä« m. `master, husband, God, religious mendicant'; G. sÃ£Ì„Ä« m. `faqir', sÃ£Ì„ `term of respectful address'; M. sÄ• Ä« `title of respect, term of address'; Si. sÄ• mi -- yÄ• , hÃ¤Ëš `husband', himi -- yÄ• `master, owner, husband' (< *samika -- with early shortening in term of address: H. Smith JA 1950, 207 from -- himi in cmpds.); -- PaÅ¡.gul. iÅ¡pÅ«nÇ° AO xxi 29, lauá¹›. pÄ• nÇ°á¸—, kuá¹›. poÌ„nze, ar. poÌ„Ìƒ eÅ¡, poÌ„Ìƒ i `master, husband' < *(s)pÄ• nÇ° -- poss. < *svÄ• mikya -- (cf. AÅ›.kÄ• l. above). -- Perh. in M. -- s affix to names of relationship (see Å›RÄ«ËŠ -- Add.).
SVÄ• MINÄ« -- , GOÌ„SVÄ• MIN -- .
Addenda: svÄ• mim -- : WPah.poet. saÄ© m. (obl. saÄ©) `friend, lover, paramour'.

svÄ• minÄ« 13931 svÄ• minÄ« f. `king's favourite wife' MBh. [SVÄ• MÃ-N --]
Pa. sÄ• minÄ« -- f. `wife'; K. sÄ• w&ebrevdotdot;Ã±Ã¼ f. `lady'; S. sÃ£Ì„iá¹‡i f. `mistress', L. sÃªá¹‡, (Ju.) sÄ• iá¹‡ f., OG. sÄ• maá¹‡i f.; -- N. seni in guruá¹… -- seni `wife of a Gurung'.

svÄ• rÃ¡ -- m. `sound, noise (as snort of horse)' RV. [âˆšSVRÌ¥]
*YANTRASVÄ• RA -- .
Addenda: svÄ• minÄ« -- : WPah.poet. sauá¹‡i f. `name of goddess KÄ• lÄ«';
Garh. swaiá¹‡ `wife', Ku. syaiá¹‡i.

svÄ• srÌ¥ka 13932 svÄ• srÌ¥ka `of a sister' Pat. [SVÃ¡SRÌ¥ --]
Mai. sÄ• zÅ« `sister's son', sazÅ«i `sister's daughter'; Sh. savÃºo `sister's
son' (Lor. sau, sauwÅ«o), savÃºi `sister's daughter' (â†' á¸Œ. saÅ«ËŠo m.,
sauwi f.). -- More prob. < *svÄ• su(k)a -- der. from secondary u -- stem seen
in AÅ›. spasuna, NiDoc. Å›vasu, -- Å›pasuae, Dm. pasÅ«ËŠ s.v. SVÃ¡SRÌ¥ -- .
Addenda: svÄ• srÌ¥ka -- : WPah.ká¹-g. sÃ¡u m. `elder or younger sister's
husband; relative'? -- rather < SAHÄ• YA -- Him.I 207 or poss. SAJÄ• TA --
since -- h -- is absent.
SVID: â€ *PRASVIDATI.

13932a *svitta -- `sweating'. [~ SVINNÃ¡ -- . -- âˆšSVID]
Ext. -- r -- in H. sittarÄ«, sitrÄ« f. `sweat'.
SVID `sweat': *SVITTA -- , SVIDYATI, SVINNÃ¡ -- , SVá¸—DA -- , SVÄ“DAYATI;
*Ä• SVÄ“DA -- , *UTSVÄ“DA -- , *PRASVITTA -- , *PRASVIDANA -- , *PRASVIDYATI,
PRASVINNA -- , PRASVÄ“DA -- , PRASVÄ“DANA -- ; -- *SÄ“KK -- .

13933 svidyati `sweats' KÄ• tyÅšr., ËštÄ“ YÄ• jÃ±. [âˆšSVID]
Pa. sijjati `sweats', Pk. sijjaÃ¯; L. sijjaá¹‡ `to be moistened'; P.
sijjá¹‡Ä• `to be wet, be soaked', kgr. sijjÄ• `damp' (cf. esp. sijj --
pasijj jÄ• á¹‡Ä• < *PRASVIDYATI: but see SICYATÄ“); H. sÄ«jnÄ• `to sweat,
exude'. -- In Pa. sijjati intr. `boils', H. sÄ«jnÄ• intr. `to simmer (of pot
on low fire)' derivation fr. svidyati is supported by svinnÃ¡<-> `sweating'
VS. ~ `seethed, boiled' Hariv.; but the latter meaning may be a reflection
of a MIA. pp. of Å›rÄ«á¹‡Ä• ËŠti and the Pa. and H. words be < *Å›RÄ«YATÄ“.

svinnÃ¡ 13934 svinnÃ¡ `sweating' VS., `seethed' Hariv. [âˆšSVID]
Pa. sinna -- `wet with sweat, boiled'; Pk. siá¹‡á¹‡a<-> `sweating'; K. syonu
`soft, tender (of food by long cooking), dull -- witted', seÌ†nun, seÌ†nnun
`to become enfeebled by excessive heat or sweat, become soft or tender by
cooking (of food)', caus. seÌ†Ì£Ã±eÌ†run `to melt, soften (food with water
or cooking)'; -- (or poss. < SNÃ-H --): L. sinnÃ£Ì„ `wet', sinnhÄ• m.
`unseasoned wood'; P. sinnhÄ• `wet', sinnhá¹‡Ä• `to be wet'.
SVRËš `sound': sura -- 1, svarÃ¡ -- , svarant -- , svÄ• rÃ¡ -- ; niá¸¥svara

-- , *nisvara -- , susvara -- .

svá¸—da 13935 svá¸—da m. `sweat' RV., `a sudorific' Car., `heat' lex. [Cf. svÄ“dana -- n. `fomenting' Hit. -- âˆšSVID]
Pa. sÄ“da -- m. `sweat, sweating for medicinal purposes', sÄ“daka -- `sweating'; Pk. sÄ“da -- , sÄ“a -- m. `sweat'; A. xeo `fomentation'; -- Mth. sedab (< *se deb?) `to warm another's body with palm of hand warmed at fire'. -- Ext. -- kk -- see *SÄ“KK -- .

13936 svÄ“dayati `makes sweat' SuÅ›r. [âˆšSVID]
Pa. sÄ“dÄ“ti `makes sweat', sÄ“dita -- `moistened'; Pk. sÄ“ia -- n. `sweat'; A. xeiba `to foment'; L. sevaá¹‡ `to moisten', awÄ• á¹‡. seuá¹‡, P. seuá¹‡Ä• (in view of sijj -- `to be moistened' < SVIDYATI) rather than < SÄ“CAYATI. <-> S. seiá¹‡u `to cook by steaming' despite svinnÃ¡ -- `boiled' s.v. SVIDYATI is perh. rather < Å›RAPÃ¡YATI.

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H

haá¹• sÃ¡ 13937 haá¹• sÃ¡ m. `goose' RV., haá¹• saka -- m. KÄ• v., haá¹• sÄ« -- f. MrÌ¥cch.
Pa. AÅ›. Pk. haá¹• sa -- m. `goose', Sh. hÄƒnzaÌ¯ m., K. Ã¼nzÃ¼ m., anziÃ± f., S. haÃ±ju m.; N. hÃ£Ì„s `duck'; A. hÃ£Ì„h `duck, goose', B. hÃ£Ì„s; Or. hÃ£Ì„s `swan'; H. hÃ£Ì„s m. `duck, goose, swan'; G. M. hÃ£Ì„s m. `goose' (OG. hÄ• á¹• sÄ« f.); Ko. Ã£Ì„s m. `drake'; Si. has `goose, flamingo, swan' (f. hÃ¤sa), as `signet ring of Sinhalese kings bearing figure of a goose' (OSi. hasin inst. sg.). -- P. haÌƒs m. `goose' and WPah.bhal. hÉ”uÌƒs m. `swan (?)' â†• Sk.?
KALAHAá¹• SA -- .

HAKK `shout': HAKKA -- , HAKKAYATI; HAKKÄ• RA -- , *HAKKÄ• RAYATI; -- *HIKK -- 2.
Addenda: haá¹• sÃ¡ -- : WPah.ká¹-g. hÃ£ËŠs -- bÃ©Å›Å›É™á¹‡ m., hÃ£ËŠs -- bÃ©Å›á¹‡I f. `name of a mountain where migrating geese are seen to settle' (+ upavÄ“Å›ana -- ); Md. rÄ• da as `swan' (rÄ• da < RÄ• ËŠJAN --).
â€ *PATTIHAá¹• SA -- .

hakka 13938 hakka m. `calling to an elephant' lex., hakkÄ• -- f. `owl' VarBrÌ¥S. [âˆšHAKK]
Pk. hakkÄ• -- f. `shout'; K. hakh, dat. haki f. `loud proclamation, market cry'; WPah.cur. hak `call', cam. hakkÄ• , (Joshi) hÄ• 'k f. `halloo'; Ku. hÄ• k `loud call'; N. hÃ£Ì„k `challenge'; A. hÄ• k `prohibition'; B. hÄ• k, hÃ£Ì„k `shout'; Or. hÄ• ka `call, invitation', hakÄ• `shout', hÄ• kÄ• `beating for game'; Bhoj. hÃ£Ì„k `shout', OAw. hÄ• á¹• ka f., H. hÃ£Ì„k f., G. M. hÄ• k, hÃ£Ì„k f., Ko. hÄ• k n.
Addenda: hakka -- : WPah.ká¹-g. hÄ• Ë‹k f. `cry, shout'.

13939 hakkayati `calls to' PaÃ±cad. [âˆšHAKK]
Pk. hakkaÃ¯ `shouts, drives back'; P. hakká¹‡Ä• `to drive away', WPah. (Joshi) hÄ• ká¹‡u; Ku. hÄ• ká¹‡o `to rebuke', hakÅ«á¹‡o `to drive off', WN. hakÄ• unu, N. hÃ£Ì„knu; B. hÃ£Ì„kÄ• `to call, drive off', hÃ£Ì„kÄ• na `to drive off'; Or. hÄ• kibÄ• `to call out', hÃ£Ì„kibÄ• `to call out, drive (a vehicle)', hakÄ• ibÄ• `to call, summon', haá¹…kÄ• ibÄ• `to drive'; Bi. hÃ£Ì„kab `to drive'; OAw. hÄ• á¹• kaÃ¯ `drives, directs'; H. hÃ£Ì„knÄ• , haÌƒkÄ• nÄ• `to cry out, drive off'; OMarw. hÄ• kaÃ¯, hÄ• á¹• kaÃ¯ `drives'; G. hÄ• kvuÌƒ `to roar out', hÃ£Ì„kvuÌƒ `to drive'; M. hÄ• ká¹‡&etilde;, hÃ£Ì„ká¹‡&etilde; `to drive on or away'. -- Ext. -- ll -- : S. hakilaá¹‡u `to drive', hakala f. `calling out, complaint, attack'; L. haklaá¹‡ `to drive', hakkal f. `shout'; G. hÄ• kalvuÌƒ `to call, summon'; M. hÄ• kÄ• lá¹‡&etilde;, hakaÌ„Ì†lá¹‡&etilde; `to drive on or away'; -- -- á¹-á¹- -- : M. hÄ• kaá¹-á¹‡&etilde; `to bawl, call to'. -- Pk. hakkia -- `shouted', Ku.gng. hÃ£Ì„ki `rebuking'.

hakkÄ• ra 13940 hakkÄ• ra m. `calling' lex. [âˆšHAKK]
Pk. hakkÄ• ra -- m. `call'; N. hakÄ• r `rebuke'; B. haÌƒkÄ• r `loud call, challenge'; Or. haÌ„Ì†karÄ• `call, invitation', H. haÌƒkÄ• r m. `call', M. hÄ• kÄ• rÄ• m.
*HAKKÄ• RAYATI.

13941 *hakkÄ• rayati `calls'. [HAKKÄ• RA --]
Pk. hakkÄ• rÄ“i, ËšraÃ¯ `calls', K.kash. hakÄ• run; L. hakÄ• raá¹‡ `to scare birds'; N. hakÄ• rnu `to scold, threaten'; B. hÃ£Ì„kÄ• rÄ• `to call loudly, challenge'; Or. hakÄ• ribÄ• `to call for, summon'; H. haÌƒkÄ• rnÄ• , haÌƒkÄ• lËš `to call out'; G. hakÄ• rvuÌƒ `to drive', hÄ• kËš `to summon'; M. hÄ• kÄ• rá¹‡&etilde; `to call'.

13941a â€ haÃ±ji -- m. `sneezing' lex. [EWA onom.]
A. hÃ£Ì„ci (phonet. -- s --) `sneezing' AFD 217, 225.

haá¹- 13942 *haá¹- `move or exclaim violently'. [Cf. hÃ¡á¹-ati `is excited' DhÄ• tup., haá¹-ha -- 1 m. `violence' R., hÃ¡á¹-hati `is violent' DhÄ• tup., Pa. haá¹-ha -- m., Pk. haá¸• ha -- m.; <-> *HAá¹-á¹- -- , *HAá¹-á¹-AKK -- ?]
G. haá¹› -- haá¹› `exclamation to drive animals away'; <-> ext. -- kk -- :
S. haá¹›kijaá¹‡u `to be rabid (of dogs, &c.)'; N. karkinu `to be frightened, be scattered (of animals)', caus. harkÄ• unu; H. haá¹›aknÄ• `to fret, be driven away', haá¹›kÄ• nÄ• `to drive away'; M. haá¸• aká¹‡&etilde; `to give a smart blow'; -- -- s -- : G. haá¹›selvuÌƒ `to push violently'; M. haá¸• asá¹‡&etilde; `to drag violently'.

haá¹-á¹- 13943 *haá¹-á¹- `move'. 2. *haá¹-á¹-h -- . 3. *haá¹‡á¹- -- 1. 4. *haá¹‡á¹-h -- 1. 5. *haá¹‡á¸• -- . 6. *hant -- . [Cf. Ã¡á¹‡á¹-hatÄ“ `goes' DhÄ• tup.; <-> *HIá¹-á¹- -- , âˆšHIá¹‡á¸•]
1. K. haá¹-un `to move out of the way, fall back, become lean'; S. haá¹-aá¹‡u `to move back or out of the way', L. haá¹-aá¹‡, P. haá¹-á¹‡Ä• (bhaá¹-. `to turn'); WPah.cam. haá¹-á¹‡Ä• `to turn', (Joshi) hÄ• á¹-á¹‡u `to be off, return'; Ku. haá¹-á¹‡o `to get out of the way'; N. haá¹-nu `to withdraw'; A. haá¹-iba `to get out of the way', B. haá¹-Ä• ; Or. haá¹-ibÄ• `to retreat'; Mth. haá¹-ab `to move out of the way', H. haá¹-nÄ• , M. haá¹-á¹‡&etilde;.
2. B. haá¹-hÄ• `to move out of the way', G. haá¹-hvuÌƒ.
3. D. hanina `to go about, proceed'; P.bhaá¹-. haá¹‡á¸• á¹‡Ä• `to walk'; WPah.pÄ• á¸• . haá¹‡á¸• aá¹‡ `to flow', jaun. hÃ£Ì„á¸• á¹‡oÌ„ÌƒÌƒ `to walk', (Joshi) hÃ£Ì„á¸• f. `a walk'; B. hÃ£Ì„á¹-Ä• `to walk'; Or. hÄ• á¹‡á¹-ibÄ• `to travel'.
4. P. haá¹‡á¸• há¹‡Ä• `to walk', WPah.bhal. haá¹‡á¹-há¹‡Å«, cur. haá¹‡á¹-há¹‡Ä• , paá¹…. haá¹‡á¹-hÄ• pret.

5. H. hÃ£Ì„á¸• nÄ• `to wander', haÌƒá¸• Ä• nÄ•  `to drive away'; G. hÃ£Ì„á¸• vuÌƒ `to walk'.
6. P.kgr. handá¹‡Ä• `to trudge on foot'.
*APAHAá¹-á¹- -- , *PRAHAá¹-á¹- -- .
Addenda: *haá¹-á¹- -- . 1. WPah.ká¹-g. (kc.) hÉ”Ì• á¹-á¹‡Ãµ `to retire, return', kc. caus. hÉ™á¹-auá¹‡o `cause to return, remove'.
3. *haá¹‡á¹- -- 1: WPah.ká¹-g. (kc.) hÃ á¹‡á¸• á¹‡Ãµ `to walk', Wkc. caus. hÉ™á¹‡á¸• euá¹‡o.

haá¹-á¹-a 13944 haá¹-á¹-a m. `market, fair' PaÃ±cat., haá¹-á¹-Ä« -- f. `petty market' lex.
Pk. haá¹-á¹-a -- m. `shop, bazar', Ëšá¹-Ä« -- , Ëšá¹-igÄ•  -- f. `little shop'; Kho. (Lor.) heti (= -- á¹- -- ?) `shop', Sh. hÄƒá¹-Ã- f.; K. aá¹-Q, dat. aá¹-as m. `market' (hÄ• á¹-h m. â†• H.); S. haá¹-u m. `shop', Ëšá¹-Ä« f. `small shop', L. haá¹-á¹- m., Ëšá¹-Ä« f.; P. haá¹-á¹- f. `shop', haá¹-á¹-Ä• m. `collection of shops'; WPah.pÄ• á¸• haá¹-Ä« `shop', jaun. hÄ• á¹-; N. A. hÄ• á¹- `market, bazar', A. hÄ• á¹-Ä« `row of residential houses attached to a school or religious foundation'; B. hÄ• á¹- `shop, market'; Or. hÄ• á¹-a, haá¹-Ä• `market', Bi. hÄ• á¹-, Mth. hÄ• á¹-, haá¹-iÄ• , Bhoj. hÄ• á¹-, OAw. hÄ• á¹-a f.; H. hÄ• á¹- f. `market, shop', OMarw. hÄ• á¹-i f., G. hÄ• á¹- f., M. haÌ„Ì†á¹- m.
*HAá¹-á¹-AVÄ• á¹‡IJA -- ; *CATURHAá¹-á¹-A -- , *LOÌ„HAHAá¹-á¹-IKA -- .
Addenda: haá¹-á¹-a -- : WPah.ká¹-g. hÄ• Ë‹á¹- f., hÃ á¹-á¹-I f. `shop, workshop', J. hÄ• á¹-á¹-Ä« f.; -- cmpd. OP. haá¹-atÄ• ri f. (+ TÄ• á¸• A -- 2 `bolt') `closing shops in mourning or protest', P. H. haá¹›tÄ• l f.

haá¹-á¹-akk 13945 *haá¹-á¹-akk `stop'.
S. haá¹-kaá¹‡u `to hesitate'; L. haá¹-kaá¹‡ `to hinder, forbid'; P. haá¹-kaá¹‡Ä• `to hinder'; Ku. haá¹-koá¹‡o `to hinder, prevent, dissuade'; N. haá¹›kanu `to oppose, object to'; H. haá¹-aknÄ•  `to stop'; M. haá¹-aká¹‡&etilde; `to defy'.

haá¹-á¹-avÄ• á¹‡ija 13946 *haá¹-á¹-avÄ• á¹‡ija `shopkeeper'. [HAá¹-á¹-A -- , VÄ• á¹‡IJA --]
WPah.paá¹…. haá¹-wÄ• á¹‡Ä« `shopkeeper'.
*haá¹-á¹-h -- `move' see *HAá¹-á¹- -- .
haá¹-ha -- 1 `violence' see *HAá¹- -- .

haá¹-ha 13947 haá¹-ha2 m. `Pistia stratiotes, a floating aquatic plant' SuÅ›r., haá¹-hÄ« -- f., haá¹-hÄ• lu -- m.f. `id.' lex., haá¹-haparrÄ« -- f. `the aquatic plant Blyxa octandra ("moss" Apte)' lex.
Pk. haá¸• ha -- m. `pond weed'; M. haá¸• f. `long and tough grass growing in ponds and tanks'.

haá¸• appha 13948 *haá¸• appha `vessel'. [Cf. *HÄ• á¹‡á¸• A --]
Pk. haá¸• appha -- , haá¸• appa -- m. `vessel'; Ku. haá¹›piyo `deep wooden vessel'; N. harpe `wooden vessel for ghee'; H. harphÄ• m. `wooden hut to keep cut grass and chaff in'; G. haá¹›phÉ” m. `a chest', M. haá¸• pÄ• m.

haá¸• abaá¸• a 13949 *haá¸• abaá¸• a `confusion'.
P. haá¹›baá¹›Ä« f. `haste', Ku. haá¹›ibaá¹›i, haá¹›baá¹›; N. haá¹›baá¹› `confusion', B. haá¹›baá¹›i, Or. haá¹›abaá¹›a, Mth. H. haá¹›baá¹›Ä« f.; M. haá¸• baá¸• f. `hurry'; -- S. haá¹›baá¹›Ä• iá¹‡u `to hurry',

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P. haá¹›baá¹›Ä• uá¹‡Ä• ; N. haá¹›baá¹›Ä• unu `to be bewildered, to bewilder'; B. haá¹›baá¹›Ä• na `to be startled', Or. haá¹›abaá¹›Ä• ibÄ• ; H. haá¹›baá¹›Ä• nÄ• `to hurry'; G. haá¹›baá¹›vuÌƒ, harbaá¹›vuÌƒ `to be frightened', caus. haá¹›baá¹›Ä• vvuÌƒ, harbËš; M. haá¸• baá¸• á¹‡&etilde; `to hurry', caus. haá¸• baá¸• Ä• viá¹‡&etilde;.

haá¸• Ä• 13950 *haá¸• Ä• `knot'.
S. haá¹›a f. `knot in a corner of a cloth'; N. hareri `knot on either side of a porter's head -- rope, knot in the cord of a wallet'.

haá¸• i 13951 haá¸• i m. `wooden fetter' BHS ii 617. [Cf. hÃ¡á¹-hati `binds to a post' DhÄ• tup.]

Pk. haá¸• i -- m. (amg. f.) `wooden fetters or stocks'; B. haá¹›i, hÄ• á¹›i, hÄ• iá¹› `stocks', H. haá¹› m., G. heá¹› f. -- M. haá¸• dÄ• m., Ëšd&etilde; n. `difficulty' (LM 427).

haá¸• á¸• a 13952 haá¸• á¸• a n. `bone' lex. [Connexion with Ã¡STHI -- , Aá¹£á¹-HI -- (LM 428) very doubtful. â†' Par. haá¸• á¸• IIFL i 258]
Pk. haá¸• á¸• a -- n. `bone'; Gy. pal. &harc;ar `bone', hÌ®ari `finger -- nail'; á¸Œ. hoÌ„á¹-, pl. h*lá¸• a `bone', Gaw. Bshk. haá¸• ; Phal. haá¸• -- miá¹“ `marrow', haá¸• á¸• uá¹…g m. `bone'; K. aá¸• a f. pl. `bones (esp. of forearm and shin)', aá¸• yulu m. `large bone', aá¸• ijÃ¼ f. `small bone'; S. haá¸• Ì u m. `bone', haá¸• Ì o m. `bone of an animal', haá¸• Ì Ä« f. `small bone'; L. P. haá¸• á¸• m., haá¸• á¸• Ä« f. `bone', haá¸• á¸• Ä• m. `spavin'; L.awÄ• á¹‡. haá¸• `bone', WPah.bhad. haá¸• á¸• n., bhal. haá¸• á¸• f., bhiá¸• . haá¸• á¸• Ãµ, pl. Ëšá¸• Ã£Ì„ n., Ku. N. hÄ• á¹›, A. hÄ• r, B. hÄ• á¹›, Or. hÄ• á¹›a, Mth. Bhoj. hÄ• á¹›, Aw.lakh. hÃ£Ì„á¹›, H. hÄ• á¹›, haá¸• á¸• Ä• m., haá¸• á¸• Ä« f., OMarw. hÄ• á¸• Ä« f., G. M. hÄ• á¸• n., Ko. hÄ• á¸• a n. -- See Add.
*JAMBHAHAá¸• á¸• A -- .
Addenda: haá¸• á¸• a -- : WPah.ká¹-g. hÃ á¸• á¸• m. `bone', hÃ á¹›kÉ" m., J. hÄ• á¸• kÄ« f., Garh. hÄ• á¸• , hÄ• á¸• gu (< *hÄ• á¸• ku?).
*haá¹‡á¹- -- 1 `move' see *HAá¹-á¹- -- Add2.

haá¸• á¸• ika 13953 haá¸• á¸• ika m. `servant belonging to the lowest caste', haá¸• á¸• i -- , haá¸• á¸• ipa -- , haá¸• á¸• aka -- , haá¸• ika -- m. lex., haá¹‡á¸• Ä• -- f. `low -- caste female' lex.
B. Or. hÄ• á¹›i `low untouchable caste of nightsoil sweepers', Or. hÄ• á¹›iÄ• á¹‡Ä« f. `a woman of this caste'; H. hÄ• á¹›Ä« m. `a low caste', hÄ• á¹›iÄ• nÄ« f.
*haá¹‡á¹- -- 1 `move' see *HAá¹-á¹- -- .

haá¹‡á¹- 13954 *haá¹‡á¹-2 `wear, wear out, last'. 2. *haá¹‡á¹-h -- 2.
1. K. haná¸• un `to be worn' (rather than < Å›Aá¹‡á¹-HÃ¡ -- 1); S. haá¹‡á¸• aá¹‡u `to wear, continue, last', haá¹‡á¸• Ä• iá¹‡u `to bring into use', haá¹‡á¸• iá¹‡o `durable'; L. haá¹‡á¸• aá¹‡ `to be worn'.
2. L. haá¸• á¸• haá¹‡, mult. haá¹‡á¸• haá¹‡ `to be worn, get old', caus. haá¸• á¸• hÄ• vaá¹‡, haá¹‡á¸• hÄ• vaá¹‡; P. haá¹‡á¸• há¹‡Ä• `to be old, have great experience', haÌƒá¸• hÄ• uá¹‡Ä• `to wear out (clothes), have (a woman) as mistress for a long time'.

*haá¹‡á¹-h -- 1 `move' see *HAá¹-á¹- -- .
*haá¹‡á¹-h -- 2 `wear out' see *HAá¹‡á¹- -- 2.
*haá¹‡á¸• -- `move' see *HAá¹-á¹- -- .
haá¹‡á¸• Ä• -- see HAá¸• á¸• IKA -- .
haá¹‡á¸• ikÄ• -- see *HAá¹‡á¸• A -- .

hatÃ¡ 13955 hatÃ¡ `struck, killed' RV., hataka -- `struck, wretched' MrÌ¥cch., m. `coward' lex. [âˆšHAN1]
Pa. AÅ›. hata -- `killed'; Pk. haya -- `struck, killed'; S. hayo pp. of haá¹‡aá¹‡u `to throw, shoot' < HÃ¡NATI; OAw. hayo pret. `killed'; H. hayÄ• `smitten, murdered' (whence poet. hayanÄ• `to smite, kill'), hÄ• yal `wounded' (-- Ä• -- from ghÄ• il < GHÄ• TA --).
VÄ• TAHATA -- .

hati 13956 hati f. `killing' MBh. [âˆšHAN1]
Pa. hati -- f. `destruction'; Pk. haÃ¯ -- f. `killing'; Sh. haÄ© f. `attack'.

hattha 13957 *hattha `hasty'.
Pk. hattha -- `quick, hasty'; N. hatta -- patta `in haste', hatÄ• r `haste', hatÄ• so `trepidation, hurry'.

hatyÄ• 13958 hatyÄ• f. `killing' only in cmpd. (muá¹£á¹-ihatyÄ• ËŠ -- RV.) till SubhÄ• á¹£. [âˆšHAN1]
K. hÃ¼Ä‹Ã¼ f. `murder', S. hacÄ• f.
*HATYÄ• KÄ• RAKA -- .

hatyÄ• kÄ• raka 13959 *hatyÄ• kÄ• raka `killer'. [HATYÄ• -- , KÄ• RA -- 1]
S. hacÄ• ro m. `murderer'.
HAD `defecate': HÃ¡DATI, *HADAS -- , *HADYATI, HANNA -- ; *UD -- HADATI, *UPAHADATI.

13960 hÃ¡dati `defecates' BhP. 2. *hadyati (cf. Gk. xe/zw). 3. hanna -- `evacuated (of excrement)' lex. [âˆšHAD]
1. Pa. hadati `stools' replaced anal. after pp. hanna<-> by hanati whence pass. -- haÃ±Ã±ati (see *UD -- HADATI).
2. S. hajÌ„aá¹‡u `to be wearied out, be overworked, fag'; G. hÄ• jvuÌƒ `to persevere'.

3. Pa. hanna -- n. `stooling'; -- replaced after type bhajjaÃ¯ ~ bhagga -- by *hagga -- : K. hagun `to stool' (â†• Ind. with h --), S. haá¹…gaá¹‡u, L. haggaá¹‡, (Ju.) hagaá¹‡, haÌƒgËš, awÄ• á¹‡. hagguá¹‡; P. haggá¹‡Ä• `to stool, be disheartened'; WPah.bhal. hagá¹‡i f. `human excrement'; Ku. hagá¹‡o `to stool', N. hagnu, A. hÄ• giba, B. hÄ• gÄ• ; Or. hÄ• gibÄ• , hagËš, agËš `to stool', hÃ£Ì„gá¹‡Ä« `anus'; Mth. hagab, Bhoj. hagal, H. hagnÄ• , G. hagvuÌƒ, aghvuÌƒ, M. hÄ• gá¹‡&etilde;, hagËš; -- caus. P. hagÄ• uá¹‡Ä• `to make defecate', N. hagÄ• unu, A. haguwÄ• iba, B. hÄ• gÄ• na, Or. hagÄ• ibÄ• , H. hagÄ• nÄ• ; M. hagaviá¹‡&etilde; `to confound, disconcert'.
Addenda: hÃ¡dati. 3. hanna -- anal. *hagga -- : WPah.ká¹-g. (kc.) hÉ”Ë‹gá¹‡Ãµ `to defecate'.

hadas 13961 *hadas `anus'. [Cf. Av. zadah -- n. Rep2 66. <-> âˆšHAD]
Pr. zÃºlu `vulva'.
*hadyati `defecates' see HÃ¡DATI.
HAN1 `strike, kill': ghanÃ¡ -- 1, ghÄ• ta -- , ghÄ• ËŠtana -- , ghÄ• tayati, ghÄ• ti -- 1, *ghÄ• na -- 1, jÃ¡á¹…ghanti, -- han -- 2, hatÃ¡ -- , hati -- , hatyÄ• -- , hana -- , hÃ¡nati, hanana -- , hanu -- 1, hantavya -- , hÃ¡ntrÌ¥ -- , *hÄ• nayati; apahantrÌ¥ -- , avaghÄ• ta -- , *avaghÄ• tana -- , Ã¡vaghÄ• tayati, *Ä• hana -- , Ä• ËŠhanti, *udghata -- , udghÄ• ta -- , udghÄ• tana -- , *udghÄ• tayati, Ãºddhata -- , Ãºddhanti, *uddhÄ• nayati, *upahanaka -- , *nighÄ• tana -- , nighÄ• ti -- , nÃ-hanti, parighÃ¡ -- , parighÄ• ta -- , paligha -- , vighna -- , *vihana -- , saá¹• ghÃ¡ -- , saá¹• ghÄ• tÃ¡ -- , saá¹• ghÄ• tayati, sÄ• á¹• ghika -- ; -- âˆšhiá¹• s. -- hÃ¡n -- 2 in cmpds. `killing'. [âˆšHAN1]
MATSYAHÃ¡N -- .
*HAN3 `swell'. [IE. *gwhen IEW 491]
ghanÃ¡ -- 2, *ghÄ• na -- 2; *nirjahÄ• ti.

hana 13962 hana in cmpds. `killing' (su -- hÃ¡na -- RV.). [âˆšHAN1]
Pk. haá¹‡a -- m. `killing'; A. hanÄ• `act of piercing with a pointed weapon'; Or. haá¹‡Ä• sb. `killing with a sharp weapon, cutting', haá¹‡Ä• -- haá¹‡i `mutual cutting or killing'.

13963 hÃ¡nati (hÃ¡nti RV.) `strikes, kills' Naigh. MBh. [âˆšHAN1]
Pa. hanati `strikes, kills', AÅ›.top. haá¹• taviya<-> (< hantavya -- ), shah. kÄ• l. haá¹• Ã±aá¹• ti pass. (< hanyantÄ“), Dhp. hadi (< hÃ¡nti); Pk. haá¹‡aÃ¯ `kills', Kt. Å¾&atildedotdot;Å• -- , Å¾Ä©Å• -- , Bashg. Ç°Ã£Ì„r -- , Wg.

Ç°Ã£Ì„ -- , Å¾&atildedotdot;Å• -- , Pr. -- Å¾nÃ¼ (absol. Å• Ë˜ -- Å¾nÄ«ËŠ), Dm. 1 sg. Å¾Ã¡num; PaÅ¡. han -- , an -- (1 sg. aor. hanam, 3 pl. hanandi -- m `they kill me') `to strike, kill'; Kal.rumb. hÅ©ËŠÅ•im `I kill'; K. hanun `to obstruct, insult', pog. annu `to kill'; S. haá¹‡aá¹‡u `to shoot, throw, impose, fix' (pp. hayo < HATÃ¡ --); Or. haá¹‡Ä• ibÄ• `to cause to be cut'; Mth. hanab `to strike, kill'; OAw. hanaÃ¯ `kills'; H. hannÄ• `to strike, kill', G. haá¹‡vuÌƒ, M. haá¹‡á¹‡&etilde;, haá¹‡aviá¹‡&etilde;; Si. annavÄ• `to strike, stab, pierce', annanavÄ• `to cause to strike, cause to fight with the horns' (< *anva --). -- See *HÄ• NAYATI.

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hanana 13964 hanana (f. ËšnÄ« --) `killing' Hariv., n. `act of killing or striking' Nir. [âˆšHAN1]
Pa. hanana -- n. `killing', Pk. haá¹‡aá¹‡a -- n.; PaÅ¡. hananÄ« `epic or lyrical killing -- song' Rep1 82; A. hanan `act of killing'; Mth. hannÄ• `round block of iron pierced with a hole and placed on the perforated anvil (when iron is being pierced with holes)' BPL 409; OG. haá¹‡aá¹‡ahÄ• ra m. `one who kills'.

hanu 13965 hanu1 (n. PW.) `weapon, death, disease' lex. [Based on hÃ¡nu -- n. `part of spear'? (J.C.W.). -- âˆšHAN1]
Kho. hon `sudden spate in a nullah due to rain, mud flood, inundation' Rep1 72 (â†’ Par. hÃ¡nu `earthquake' IIFL i 259).

hÃ¡nu 13966 hÃ¡nu2 f. `jaw' RV., hÃ¡nÅ« -- f. TS., hanukÄ• -- f. VarBrÌ¥S. Pa. hanu -- , ËšukÄ• -- f. `jaw'; Pk. haá¹‡u -- m.f. `chin', haá¹‡uyÄ• -- f. `jaw'; Kho. hunÃº, unÃº `chin'; L. (Ju.) haá¹‡uÌ„ÌƒÌƒ, haá¹‡á¹‡h f. `molar teeth', awÄ• á¹‡. haá¹‡uÌ„ÌƒÌƒ, khet. haá¹‡Ä“hÃ£Ì„ `jaws'; A. hanu `cheek -- bone'; B. hanu `jaw'; Bi. Mth. hanuÄ• `disease of the tongue in cattle'; H.

hanÅ« f. `jaw'; M. haá¹‡Å«, haá¹‡vaá¹-Ä«, haá¹‡vaá¹-á¸·Ä« f. `chin'; Ko. haá¹‡u `jaw', Si. anu.
HANÅ«ËŠMANT -- ; *Å›Aá¹…KHAHANU -- .

hanÅ«mant 13967 hanÅ«mant m. `the monkey chief' MBh., hanumant<-> m. R. [HÃ¡NU -- 2]
H. hanÅ« m. `HanumÄ• n', M. haá¹‡vaÌƒt m.
*hant -- `walk' see *HAá¹-á¹- -- .
Addenda: hanÅ«mant -- : WPah.poet. hÉ”á¹‡o, hÉ”á¹‡u m. `HanumÄ• n'.
hanna -- see HÃ¡DATI Add2.

hantavya 13968 hantavya `to be killed' Mn. [âˆšHAN1]
Pa. hantabba -- `to be struck or killed', AÅ›.top. haá¹• taviya -- , Pk. haá¹• tavva -- ; -- PaÅ¡.nir. hanewe -- li `son's wife' lit. `woman to be beaten' IIFL iii 3, 78 with (?): doubtful phonet. too since -- nt -- > -- nd -- .

hÃ¡ntrÌ¥ 13969 hÃ¡ntrÌ¥ `killing', hantÅ•ÌŠ -- m. `killer, robber' RV. [âˆšHAN1]
Pa. hantar -- m. `killer', Pk. haá¹• tu -- m.; Kt. Ç°ut `panther', Wg. Ç°oÌ„ÌƒÌƒá¹-, Å¾Å• ËœÌˆt, Pr. Å¾Ã¼tu Rep1 53, NTS xv 282, Gmb. Ç°oÌ„ÌƒÌƒá¹- NTS xvii 262.

handha 13970 *handha `place, house'.
Kal.rumb. han (st. haÌ„Ì†nd --) `house, temple of Jeá¹£á¹-ak', urt. É”ÌˆÌ„n `house'; S. handhu m. `place, abode, bed, bedding' (â†’ Bal. hand `place, dwelling').
hanna -- see HÃ¡DATI.

happ 13971 *happ `sudden movement'.
Ku. hapkauá¹‡o `to devour'; N. hap -- hap khÄ• nu `to gobble'; H. hap m. `snatching', hapaknÄ• `to gobble', hÄ• par m. `a great eater', haprÄ• nÄ• `to munch'; M. hapkÄ• m. `smart dash of water', hapaá¹-á¹‡&etilde; `to dash against'.
*happh -- `pant' see *HAMPH -- .

habba 13972 *habba `defective'. [The group of defective words with initial h -- show the same variation of vowel (i, Ä“ ~ u, oÌ„, except in *habba --)

and of interior consonant as the similar groups beginning with other consonants; see *BUKKA -- 4 for a list of such groups. But they are less widely spread in NIA. -- Cf. *HIá¹…GA -- (*hÄ“á¹…ga -- , *hoÌ„kkha -- , *hoÌ„gga --), *HIJJA -- 2 (*hÄ“jja, *hÄ“Ã±ja -- , *hucca -- , *hoÌ„ccha --), *HIá¸• á¸• A -- (*huá¸• á¸• a -- , huá¹‡á¸• a -- 2), *HÄ“NDARA -- , *HOÌ„PPA -- (*humma --), *hulla -- 2, *hussa --]
A. hÄ• bÄ• á¹… `stupid'; Or. hÄ• bÄ• , habÄ• á¹›i `dumb, stupid'; H. habá¹›Ä• `clumsy, ill -- shaped'.

hamph 13973 *hamph `pant'. 2. *happh -- .
1. Ku. hÃ£Ì„pá¹‡o `to pant', N. hÃ£Ì„pnu, B. hÃ£Ì„pÄ• na, Or. hÃ£Ì„pibÄ• (hÄ• mpaá¹‡a `winnowing fan'); Bhoj. hÃ£Ì„phÄ« `deep breathing'; Aw.lakh. hÃ£Ì„phab `to pant', H. hÃ£Ì„phnÄ• , hÃ£Ì„pnÄ• , G. hÃ£Ì„phvuÌƒ, Ã£Ì„phvuÌƒ; M. hÃ£Ì„pÄ• m. `panting'.
2. P. haphá¹‡Ä• `to pant' (whence hÄ• phÅ« m. `sufferer from asthma'), Ku. hÄ• pá¹‡o, H. hÄ• pnÄ• , haph -- haphÄ• nÄ• ;S. huphaá¹‡u.
hambhÄ• -- f. `lowing' MBh.
HAMBHÄ• RAVA -- .

hambhÄ• rava 13974 hambhÄ• rava m. `lowing' MBh., hambÄ• rava -- Hariv. v.l., RÄ• jat. [HAMBHÄ• -- , RÃ¡VA -- 1]
Or. hambÄ• raá¹›i `lowing' (ext. -- á¸• -- ), hamÄ• ribÄ• , hambÄ• á¸·ibÄ• , hamÄ• á¸·Ëš `to low'; M. hÃ£Ì„bará¸• Ä• m. `lowing', hÄ• baÌ„Ì†rá¹‡Ä“, hÃ£Ì„bará¹‡&etilde; `to low'.

13975 hÃ¡mmati `goes' Naigh. (used in SurÄ• á¹£á¹-ra ac. to Pat.).
Pk. hammaÃ¯ `goes', pp. hammia -- ; B. hÄ• mÄ• `to crawl on all fours'; Or. hÄ• mÄ• -- guá¹›i `crawling', hÄ• muá¹›ibÄ• `to crawl'.

hayana 13976 hayana1 m. `*winter' (`year' lex.). [Cf. Av. zayana<-> `wintry' NTS v 340]
Ash. zeÌ„Ìƒ `winter', Wg. zeÌ„Ìƒ, z&atildedotdot;Å•, Dm. zÄ«n NTS xii 131, Gmb. ajÌˆ&eacutetilde;; -- Sv. hÄ“yÃ¡n (for *hÄ“n infl. by hemÃ¡nd â†• Gaw. < HÄ“MANTÃ¡ -- ?).
HÄ• YANÃ¡ -- ; *HAYANAVÄ• RA -- .

hayana 13977 hayana2 n. `covered palanquin' lex.
Bshk. hayÄ«ËŠn `low bed'; Phal. haÄ«ËŠn `chair', hayÄ«ËŠá¹‡i f. `small

stool' AO xviii 236.

hayanavÄ• ra 13978 *hayanavÄ• ra `winter -- time'. [hayana -- 1, vÄ• ra -- 2]
Kt. zewoÌ„r `winter'.
hara -- in cmpds. `removing, destroying', m. `name of Åšiva'
&capamacr;Å›vGrÌ¥. [âˆšHRÌ¥]
MAÅ›AKAHARÄ« -- , *SARPAHARAKA -- .

hÃ¡raá¹‡a 13979 hÃ¡raá¹‡a n. `removing' KauÅ›. [âˆšHRÌ¥]
Pa. Pk. haraá¹‡a -- n. `removing'; G. M. haraá¹‡ n. `forcible seizure'.
*NAKHAHARAá¹‡A -- , VÄ• TAHARAá¹‡A -- .

13980 hÃ¡rati `carries, brings' RV., `takes away' Mn. 2. Pass. *hrÌ¥yatÄ“.
[âˆšHRÌ¥]
1. Pa. harati `carries, brings, takes away, plunders'; NiDoc. haradi `takes away', Pk. haraÃ¯, á¸Œ. harina; Kal.rumb. hÄ• ËŠrim `I take'; Mai.ky. har -- `to take, take away'; Phal. hÄ• ËŠrum `I take away' (pret. hÃ¼á¹›o < HRÌ¥TÃ¡ -- ), Sh. hÄƒrÃ³Ä-kiÌ¯; K. harun `to take away, abandon'; P. harnÄ• `to take away, steal', Ku. hará¹‡o, N. harnu, A. hariba, B. harÄ• , Or. haribÄ• ; Mth. harab `to seize, take away', OAw. haraÃ¯; H. harnÄ• `to take, seize, plunder'; Marw. hará¹‡o `to take away', G. harvuÌƒ, M. hará¹‡&etilde;, OSi. dat. inf. harnÄ• , absol. hÃ¤ra, Ã¤ra. -- PaÅ¡. ar -- (lauá¹›.) `to accept, agree', (dar. weg. kuá¹›. chil. ar.) `to hear', (LSI) har -- `to hear'? --
K. hyonu, pp. hyotu `to take', kash. heÌ†unÅ- and A. hÃµiba: prob. X NÃ¡YATI (K. nyunu `to take', nyÅ«tu `taken, accepted', A. niba, pres. part. niÃµtÄ• ). -- Pass.: Pa. harÄ«yati; WPah.bhal. herioÄ« f. adj. `gone astray (of cattle)'. -- See Add.
2. Pa. hÄ«rati `is taken' (< *hiyrati < *hiryati < *hrÌ¥yatÄ“), Pk. hÄ«raÃ¯ and with additional pass. suffix hÄ«rijjaÃ¯ (hijjaÃ¯ also < *hiryati or < hriyÃ¡tÄ“ AV.); P. hirnÄ• `to be taken away, be plundered' (-- i -- for -- Ä« -- in intr.?); WPah.bhad. hiroá¹‡Å« `to be lost', bhal. hirÄ• á¹‡Å« `to lose'; M. hirá¹‡&etilde;, hiraÌ„Ì†viá¹‡&etilde; `to seize and take from forcibly'.
Addenda: hÃ¡rati: OP. harhiÄ• u, P. hariÄ• á¹› `gone astray (of cattle)' (for h -- h cf. P. hol(h) < HOÌ„LAKA -- ); Garh. harnu `to take away'.

hÃ¡ri 13981 hÃ¡ri `golden, yellow' RV., `green' lex.
Pa. Pk. hari -- `tawny, green'; Kt. zÉ™Å•É™ `yellow', Bashg. zÄ©r; Pr. Å¾iÉ™

rÃ¤ `green' (see also *HIRA -- ); Wg. zÄ• r `grass'; Gmb. jÌˆará¹“ `holly -- oak', jÌˆaramÅ•&oacutetilde; `khaki -- coloured' (+?); H. har, hari `green', m. `green colour'.
hariá¹‡Ã¡ -- , hariá¹‡Ä«ËŠ -- 1, hariá¹‡Ä« -- 2, harÃ-t -- , hÃ¡rita -- , *haritara -- , haritÄ• la -- , haridra -- , haridraka -- , haridrÄ• -- 1, haridrÄ• -- 2, hariÅ›a -- , *hariá¹£á¹-ha -- , harÄ«taka -- ,

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HÄ• RITA -- , *HÄ• RITÄ• LA -- , HÄ• RÄ«TA -- , HÄ• RIDRÃ¡ -- , HIRAá¹‡YA -- , *HIRU -- .

hariá¹‡Ã¡ 13982 hariá¹‡Ã¡ `yellow' MaitrUp. 2. m. `deer' RV., hariá¹‡Ä«ËŠ -- 1 f. `doe' TS., hariá¹‡aka -- m. `small deer' KÄ• d. [Ac. to J. Przyluski JA 1929, 319 hariá¹‡Ã¡ -- `deer' â†• Austro -- as., but Mu. words there quoted are â†• IA. <-> HÃ¡RI --]
1. K. haryunu `having shoots or buds just bursting forth' (or perh. rather der. from har < Å›Ã¡RA -- 1).
2. Pa. Pk. hariá¹‡a -- m., Ëšá¹‡Ä« -- f. `deer', K. haryunu m., ËšrÃ¼Ã±Ã¼ f., rÄ• m. pog. kash. harn m., ËšnÄ« f., á¸• oá¸• . harnoÌ„ m., ËšnÄ« f., S. haraá¹‡u m., Ëšriá¹‡Ä« f.; L. haraá¹‡ m., hará¹‡Ä« f. `ravine deer'; P. harn, ËšnÄ• m. `deer', ludh. haran m., harnÄ« f., WPah.bhad. harin m., harnÄ« f., paá¹…. haraá¹‡ m., hará¹‡Ä« f., (Joshi) harn m., ËšnÄ« f., jaun. hariá¹‡, A. harinÄ• , B. harin, Or. hariá¹‡i, haraá¹‡Ä«, Mth. harin, Bhoj. harnÄ• , Aw.lakh. hannÄ• m., ËšnÄ« f., H. harin, Ëšran, hiran, har(i)nÄ• , hirnÄ• m., harinÄ«, hiranÄ«, haranÄ« f., G. haraá¹‡ n., M. haraá¹‡ m.f.n., hará¹‡Ä« f.
HARIá¹‡Ä« -- 2.
hariá¹‡Ä«ËŠ -- 1 `doe' see prec.
Addenda: hariá¹‡Ã¡ -- . 2. WPah.ká¹-g. hÉ”Ë‹rÉ™n -- Å›Ã-á¹…g(É”) `a kind of

musical instrument (formed of or like a buck's horn)', J. harn m. `buck', poet. hirÉ™á¹‡ m. `deer', Ku. hariá¹‡, hiraá¹‡ m., hiraá¹‡(Ä«) f.

hariá¹‡Ä« 13983 hariá¹‡Ä«2 f. `yellow jasmine' lex. [HARIá¹‡Ã¡ --]
K. ariÃ±Ã¼ f. `a kind of yellow jasmine'.

harit 13984 harit `fawn -- coloured', m. pl. `horses of the sun' RV. [HÃ¡RI --]
Pk. hari -- m. `horse'; OG. harÄ«yaá¸• u m. `a partic. breed of horses'.

hÃ¡rita 13985 hÃ¡rita `yellow' RV., `green' ÅšiÅ›., haritaka -- `greenish' MW., n. `vegetable matter' Car. 2. hÄ• rita -- `green' W., Ëštaka -- n. `vegetable matter' lex. [HÃ¡RI --]
1. Pa. harita -- `green, fresh'; Pk. hariya -- `green'; Kal. (Leitner) "harÃ-lek" `green', rumb. hÄ• ËŠrila `brass', urt. harÄ«ËŠra (or < HÄ• RITA -- ?); S. haryo `fresh and green, luxuriant'; P. hariÄ• , harÄ• `green'; WPah.jaun. haroÌ„ `verdant'; Ku. hariyo, haro `green', N. hariyo; B. hariyÄ• `meat -- curry'; Or. harÄ• `green', OAw. harÄ« (pl. m. hare), lakh. harÄ• (hariab `to become green'); H. hariyÄ• , harÄ• `green', OMarw. harÄ«yaÃ¼, G. haryuÌƒ, haruÌƒ.
2. B. hÄ• li `green pulse of Phaseolus mungo'.
Addenda: hÃ¡rita -- : WPah.ká¹-g. (kc.) hÉ”Ë‹rÉ” `green, blue, fresh'; J. harÄ• `green', Garh. harÄ«Ëœ, haryuÌƒ, H. harÄ«.

haritara 13986 *haritara `rather or very green'. [HÃ¡RI --]
P. haryal `green', m. `green pigeon'; Or. harrÄ• `very green, verdant'; OAw. hariyara `greenish'; H. hariyar, harerÄ• , harÄ«rÄ• , harÄ«lÄ• `green', hirÄ• r `very green' (or < *hiratara -- s.v. *HIRU -- ?).

haritÄ• la 13987 haritÄ• la `*green'. 2. m. `green pigeon' lex. (Ëšlaka<-> m. `pigeon' lex.). 3. n. `yellow orpiment' MBh. 4. *hÄ• ritÄ• la -- . [HÃ¡RI --]
1. P. hariÄ• lÄ• `green', har(i)yÄ• l, G. hariyÄ• á¸·uÌƒ.
2. B. hariyÄ• l `green pigeon', Or. hariÄ• á¸· caá¹›hei, H. har(i)yÄ• l m.; M. har(i)yaá¸· m. `bee -- eater', har(i)yÄ• á¸· m. `small green snake'.
3. Pa. haritÄ• la -- m. `yellow orpiment', Pk. hariÄ• la -- , haliÄ• ra -- m.n., Si. hiriyal, siËš (with s -- as learned spelling for h --).
4. OAw. hÄ• rila m. `green pigeon'; H. hÄ• riyal `green', m. `green pigeon'.
HARITÄ• LÄ« -- .

13988 haritÄ• lÄ« -- , ËšlikÄ• -- f. `3rd or 4th day in light half of month BhÄ• dra' lex.
Ku. haryÄ• w `a partic. festival in autumn'.
Addenda: haritÄ• lÄ« -- : WPah.ká¹-g. rhe\á¸·l f. `a partic. fair in the Rains', J. rhyÄ• á¸·i f. `fair in the Rains with archery practice'.

haritrÌ¥ 13989 *haritrÌ¥ `thief'. [~ hartrÌ¥ -- m. `thief' YÄ• jÃ±.: cf. hÄ• rÄ«ta -- m. MW. -- âˆšHRÌ¥]
Kal.urt. h&atildedotdot;Å•Ä«ËŠr `thief', rumb. hÃ¤ËŠirua.

haridra 13990 haridra `*green, *yellow' (m. `yellow sandal tree' VarBrÌ¥S.). [HÃ¡RI --]
Pk. halidda -- `yellow', Ash. aidÃ¤rÃ¤ËŠ, aidrestÉ™Ì• , Kt. Ã¡drÉ™, Wg. aridÃ¤, Pr. indrÄ• ËŠ (all these Kaf. words â†• Ind., cf. WPah. below), Dm. aÌ‚rida, PaÅ¡.kuá¹›. Ä• rilÃ³, Shum. Ã¤ËŠrilÉ™; Bshk. halÄ• ËŠr `wasp' (< *halÄ• l < *haladra -- AO xviii 236); Sh.gil. hÄƒl&iacutebrev;áº“Å- `yellow', jij. h*llÃ-áº“v `brass' (â†’ á¸Œ. h*llÄ«áº“a `yellow', m. `brass'); K. leÌ†Ì£doru, Ëšduru, f. l&ebrevdotdot;dÃ¼rÃ¼ `yellow, pale'; WPah.bhad. heá¸• á¸·o `yellow', bhal. haiá¸• á¸·o; A. haldhÄ• Ä• lu `the wild yam Dioscorea bulbifera'; Bi. hardÄ• `blight which turns plants yellow'; H. haldÄ• , hardÄ• m. `mildew'. -- With -- iyÄ• after hariyÄ• < HÃ¡RITA -- : Or. haá¸·adiÄ• `yellow', H haldiyÄ• .
haridraka -- , haridrÄ• -- 1, haridrÄ• -- 2.

13991 haridraka -- , Ëšdra -- m. `yellow sandal tree' VarBrÌ¥S. 2. harÃ-dru -- m. `a partic. yellow tree' ÅšBr. [HARIDRA --]
1. Pk. halidda -- m. `a kind of tree'; N. hardi `the tree Morinda citrifolia (with yellow wood)'; Or. haá¸·adÄ• `Diospyros montana (with hard yellow wood)'.
2. H. hardÅ«, haldÅ« m. `a large Himalayan tree with hard yellow wood'.

haridrÄ• 13992 haridrÄ• 1 f. `Curcuma longa, turmeric (its powdered root)' KauÅ›. 2. hÄ• ridrÃ¡ -- `dyed with turmeric' ÅšBr. [HARIDRA --]
1. Pa. haliddÄ• -- , ËšdÄ« -- f. `turmeric', Pk. hariddÄ• -- , haliddÄ• -- , haraddÄ• -- , haladdÄ• -- f., Sh. hÄƒl&iacutebrev;áº“i f., K. l&ebrevdotdot;dÃ¼rÃ¼, lidËš f., S. haiá¸• ra f., L. haladr, hardal, haldhar f., awÄ• á¹‡. hÃ rdul, P. haldÄ«, haldhÄ« f., WPah.bhad. heá¸• á¸· f., bhal.

haiá¸• á¸· f., (Joshi) haá¸·jÄ“ f., Ku. haldo, gng. hald (lw. with -- l --),
N. haledo (< *haliadda -- after haria -- < HÃ¡RITA -- , cf. haleso s.v.
HALIÅ›A --), B. halud, haldi, Or. haá¸·adi, Bi. Mth. Bhoj. Aw.lakh. hardÄ«,
H. harad, hardÄ«, haldÄ«, haladdÄ« f., G. haá¸·dar, haá¸·ad, haá¸·adh f., M.
haá¸·ad, Ko. haá¸·adi, Si. haladu (â†• Ind.).
2. Pk. hÄ• lidda -- `turmeric -- coloured'; A. hÄ• ldhÄ« `turmeric'.
HARIDRÄ• BHA -- .
Addenda: haridrÄ• -- . 1. Garh. haá¸·du `turmeric'.
2. hÄ• ridrÄ• -- : A. also hÄ• ladhi `tumeric' AFD 236.

haridrÄ• 13993 haridrÄ• 2 f. `name of a river' Col. [HARIDRA --]
K. lidÃ¼rÃ¼ f. `the river Liddur in Kashmir'.

haridrÄ• bha 13994 haridrÄ• bha `turmeric -- coloured' lex. [haridrÄ• -- 1,
Ä• bhÄ• --]
S. haiá¸• rÃ£Ì„Ãµ `yellow'.
harÃ-dru -- see HARIDRAKA -- .

hariÅ›Ã¡ 13995 hariÅ›Ã¡ `yellow, green(?)' PÄ• á¹‡.gaá¹‡a. [HÃ¡RI --]
N. haleso `green pigeon' (< *hariasa -- after haria -- < HÃ¡RITA -- , cf.
haledo s.v. HARIDRÄ• -- 1).

hariá¹£á¹-ha 13996 *hariá¹£á¹-ha `very green'. [HÃ¡RI --]
A. hÄ• iá¹-hÄ• , Ëšá¹-hak `green pigeon' (phonet. cf. hÄ• iá¹-hÄ• s.v.
ARIá¹£á¹-A -- 2)?

harÄ«taka 13997 harÄ«taka m. `the yellow myrobalan tree Terminalia chebula'
SuÅ›r., ËštakÄ« -- f. lex. [< HÃ¡RITA -- infl. by VIBHÄ«ËŠDAKA -- , which
with it and Ä• MALAKA -- formed the triphala -- . -- HÃ¡RI --]
Pa. harÄ«taka -- m. `yellow myrobalan', (Helmer Smith) harÄ«á¹-aka -- , Pk.
hariá¸• aya -- n., harÄ«á¸• aÄ« -- , harÄ“á¸• agÄ« -- , haraá¸• aÄ« -- , haraaÄ«
-- f., S. harÄ«á¹›a, harÄ«ra f., L. harÄ«á¹›, harÄ«r f., P. haraá¹› f., N.
harro, Or. hariá¹›Ä• , (dial.) hará¹›Ä• m., H. hará¹›Ä• , hará¸• Ä• , harrÄ• ,
harlÄ• m., haá¹›á¹›aÄ« f., G. hará¹›Ä« f. `the tree', hará¹›uÌƒ n. `the
fruit', M. hará¸• Ä• , hirá¸• Ä• m., Ko. hará¸• o, Si. araá¸·u, Ëšuva `the
fruit' (rather than < Ã¡RAá¹-U --).
hartrÌ¥ -- see *HARITRÌ¥ -- .
Addenda: harÄ«taka -- : Garh. haraá¹›, hará¹›u `myrobalan', OB. hariá¹›Ä• .

13997a â€ harman -- n. `yawning, gaping' lex.
A. hÄ• mi `yawning' AFD 225, hÄ• miyÄ• iba `to yawn' 337.

harmiyÃ¡ 13998 harmiyÃ¡ (metr.) n. `large house' RV.
Pa. hammiya -- n. `large building with an upper story', Pk. hammia -- n.; --
Si. hamiya `palace' (EGS 189) â†• Pa.
Addenda: harmiyÃ¡ -- [~ hÄ• rmya -- T&capamacr;r. -- dial. a ~ Ä• < IE. o T.
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hará¹£a 13999 hará¹£a m. `bristling' MBh., hará¹£aka -- `thrilling' R. 2.
hará¹£ita -- `bristling' Cat. (`happy' R.). [âˆšHRÌ¥á¹£]
1. Pa. haá¹• sa -- m. `bristling' in loÌ„ma -- haá¹• sa -- (Pk. harisa -- m.
`joy'); N. hÃ£Ì„so `a partic. kind of wheat'.
2. G. hÃ£Ì„siyÄ• ghauÌƒ `id.', M. hÃ£Ì„se gahuÌ„Ìƒ.
hÃ¡rá¹£atÄ“ see HÅ•ÌŠá¹£YATI.
*HAL `move, shake'. [See âˆš*HALL]
*hala -- 2, *halati, *hÄ• layati.

halÃ¡ 14000 halÃ¡1 m.n. `plough' MBh., hali -- m. DaÅ›.
Pk. hala -- n. `plough', Dm. hal, xal (with preventive hardening of the
threatened h -- NTS xii 126); PaÅ¡.lauá¹›. hal `ploughshare', ish. hÄ• ËŠla,
weg. al, kuá¹›. Ä• l (with rising tone), chil. ar. Ä• l `plough', Shum. Ä• l,
Ä• Ì¤l, Gaw. haÌ„Ì†l, Kal.urt. hÄ• l, rumb. hau (gen. hÄ• las), Tor. hal m.;
Sv. hal `ploughshare'; Phal. hÄ• l m. `plough', Sh. hÄƒl m.; S. haru m.
`plough', harÄ« f. `drill plough'; L. haá¸· m. `plough', awÄ• á¹‡. hal m.; P.
hal m. `plough', (Grahame Bailey) haá¸· m. `oxen and plough'; WPah.bhad.
paá¹…. cam. hal `plough', jaun. hal, haw, Ku. hal, gng. haw; N. hal `a pair

of bullocks'; B. hal `plough', Or. haá¸·a, Bi. Mth. Bhoj. Aw.lakh. har, H. hal m., G. M. haá¸· m., Si. hal -- a.
HALIKA -- , HALYÄ• ËŠ -- , HÄ• LÃ¡ -- , HÄ• LIKÃ¡ -- ; *HALAGHARA -- , *HALADÄ• TI -- , *HALAPHÄ• LA -- , *HALAYÅ«ËŠNA -- , *HALALAÃ±JA -- , HALAVAá¹• Å›A -- , *HALAVÄ• HA -- , HALASÄ«RA -- , *HALASÄ“TRA -- , *HALASTHIN -- , HALÄ«á¹£Ä• -- , HALÄ“á¹£Ä• -- , *HALOÌ„á¸• HI -- ; *ARDHAHALA -- , *KHUá¹-á¹-AHALA -- , *KHUá¹‡á¹-AHALA -- , TRIHALYA -- , DVIHALYA -- , *NAVAHALA -- , *PAÃ±CAMAHALA -- .
Addenda: halÃ¡ -- 1: WPah.ká¹-g. (kc.) hÉ”Ì„Ë‹á¸· m. `plough', J. hauá¸· m., Garh. (ÅšrÄ«nagrÄ« dial.) hÉ”á¸·, (SalÄ• nÄ« dial.) heá¸·.
â€ HALABHRÌ¥TI -- , â€ HALAVÄ• HÄ• -- ; â€ *LOÌ„HAHALA -- .

hala 14001 *hala2 `sudden movement, shaking'. [~ *HALLA -- . <-> Cf. halahalaka -- m. `eagerness' Hcar., halahalÄ• exclamation of applause MBh.? -- âˆš*HAL]
Pa. halÄ• hala -- n. `uproar', Pk. halahala -- , Ëšlaa -- n.; M. haá¸·hÄ• á¸· f. `restlessness'; -- N. halmÄ• l `confusion'; G. haá¸·maá¸· `agitated'; -- ext. -- kk -- : N. halakka `profusely'; B. halkÄ• `flash, heat'.

halaghara 14002 *halaghara `shed for plough'. [halÃ¡ -- 1, ghara --]
P.kgr. haler f. `small shed to keep plough in'.

14003 *halati `moves, shakes, bends over'. 2. Caus. *hÄ• layati. [~ *HALLATI. -- âˆš*HAL]
1. K. alun intr. `to shake' (or < *HALLATI); L. haá¸·aá¹‡ intr. `to move, shake', awÄ• á¹‡. haluá¹‡ intr. `to move', WN. halnu; A. haliba `to lean to one side'. -- Redup.: Pk. halahalia -- `shaken'; -- ext. -- kk -- : Ku. halaká¹‡o intr. `to move, stir, tremble'; H. halaknÄ• intr. `to move'; G. haá¸·akvuÌƒ intr. `to hang, dangle'.
2. S. hÄ• raá¹‡u `to scatter, spill, pour out'; Ku. hÄ• lá¹‡o `to throw, pour, place, spoil, destroy'; N. hÄ• lnu `to throw, throw in, pour, pour in, place in'.
Addenda: *halati. 1. Md. aá¸·anÄ« `moves' in turuturu (see *THAR -- ) aá¸·anÄ« `shakes (intr.)' -- rather than ~ Md. hal(l)anÄ« < CÄ• LÃ¡YATI.
2. Caus.: Md. aá¸·anÄ« `puts on, picks, builds, reaches'? -- Md. aá¸·anÄ« `casts down, pours, spreads' < CHÃ¡RDATI ~ Si. heá¸·anavÄ• ?

haladÄ• ti 14004 *haladÄ• ti `gift of plough'. [halÃ¡ -- 1, dÄ• ËŠti --]

Bi. harÄ• i `custom by which tenant lends landlord his plough and bullocks for two days each year'.

halaphÄ• la 14005 *halaphÄ• la `ploughshare'. [halÃ¡ -- 1, phÄ• ËŠla -- 1]
PaÅ¡. halwÃ¡l f. `ploughshare'.

14005a â€ halabhrÌ¥ti -- f. `ploughing, agriculture' lex. (halahati -- f. id. W. â†• MIA.). [halabhrÌ¥t -- `plough -- bearer (name of BalarÄ• ma)' MBh. -- or poss. halÃ¡ -- 1 + bhrÌ¥tÃ-<-> `subsistence']
WPah.ká¹-g. á¸·Ã¡l f. `drainage furrow' (Him.l 190 < halahati -- ), Bi. harÄ• i `landlord's right to use tenant's plough' (rather than < *HALADÄ• TI --); WPah.ká¹-g. á¸·Ã³l m. `ploughman' (rÌ¥ > u s.v. BHRÌ¥TA -- , BHRÌ¥TÃ- -- ); with ext. -- á¹-a -- : L. halohiá¹› f. `ploughed land' (rather than < *HALOÌ„á¸• HI --); all scarcely < â€ HALAVÄ• HÄ• -- . J.C.W.

halayÅ«na 14006 *halayÅ«na `plough rope'. [halÃ¡ -- 1, yÅ«na --]
Ku. halon (i.e. haá¸·on dissim. from *haá¸·oá¹‡?) `the leather strap tied to one yoke handle', gng. h*luÌ„Ìƒ&rtodtilde; `rope for fastening plough to yoke'.

halalaÃ±ja 14007 *halalaÃ±ja `pole of a plough'. [halÃ¡ -- 1, laÃ±ja -- 2]
Phal. halÃ£Ì„Å¾ `plough -- beam' (< *hal -- lÃ£Ì„Å¾), Gaw. halÃ£Ì„z, K. aralÄ• nz m. -- See HALAVAá¹• Å›A -- .

halavaá¹• Å›a 14008 halavaá¹• Å›a m. `pole of plough' lex. [halÃ¡ -- 1, vaá¹• Å›Ã¡ --]
PaÅ¡.weg. alÃ£Ì„Å¡ `plough beam', Gaw. halÃ£Ì„s (cf. Gaw. cmpd. hal -- bÃ¡Å¡). -- See *HALALAÃ±JA -- .

halavÄ• ha 14009 *halavÄ• ha `ploughman'. [halÃ¡ -- 1, vÄ• hÃ¡ --]
Pk. halavÄ• haga -- m. `ploughman', P. halvÄ• h, ËšhÄ• m. (cf. hal vÄ• huá¹‡Ä• `to plough'), Bi. harwÄ• h, ËšhÄ• , Mth. harwÄ• h, H. halwÄ• hÄ• m.
Addenda: *halavÄ• ha -- (cf. halavÄ• hÄ• -- f. `a measure of land' lex.): J. haá¸·bÄ• Ä« m. `ploughman' -- see also â€ HALABHRÌ¥TI -- .
â€ halavÄ• hÄ• -- see â€ HALABHRÌ¥TI -- .

halasÄ«ra 14010 halasÄ«ra m. or n. `plough' BHS ii 618. [halÃ¡ -- 1, sÄ«ËŠra --]

P. halÄ«rÄ• m. `plough', ËšrÄ« f. `small plough', kgr. haler `the day on which neighbours join to plough one man's land'.

halasÄ“tra 14011 *halasÄ“tra `plough and rope'. [halÃ¡ -- 1, sá¸—tra --]
WPah.bhal. halheiá¹-á¸· n. `whole apparatus of a plough'.

halasthin 14012 *halasthin `standing to the plough'. [For -- sthin -- cf. triá¹£á¹-hÃ-n -- , paramÄ“á¹£á¹-hÃ-n -- . -- HALÃ¡ -- 1]
Bi. harÄ• thÄ« `plough bullock'.
hali -- see HALÃ¡ -- 1.

halika 14013 halika m. `ploughman' lex., halin -- m. VÄ• s. [HALÃ¡ -- 1]
Pk. halia -- m. `ploughman', Ku. halÄ«, haliyÄ• , gng. haii, N. B. hali, Or. haá¸·iÄ• , H. halÄ«, hariyÄ• m.
halÄ«á¹£Ä• -- see next.

halÄ“á¹£Ä• 14014 halÄ“á¹£Ä• f. `pole of a plough' Pat. 2. halÄ«á¹£Ä• -- Pat. [HALÃ¡ -- 1 and HALI -- , Ä«á¹£Ä• ËŠ --]
1. Sv. halÄ“ËœËŠÅ¡ `pole of a plough', Phal. halá¸—Å¡ f., L. haleh f.
2. S. harhya f., P. hals f. (â†• E?), B. halisÄ• , Bi. haris, Mth. harÄ«s (â†’ N. haris), H. halas, haris, hiras f., harsÄ• m., M. haá¸·Ä«s, Ëšá¸·as f.
Addenda: halÄ“á¹£Ä• -- : WPah.ká¹-g. hÉ”Ë‹á¸·É™Å› hÉ”Ì• á¸·Å› f. (obl. -- a) `pole of plough'.
*HALL [â†• Drav. also Schwarzschild JAOS 77, 205]

haloÌ„á¸• hi 14015 *haloÌ„á¸• hi `drawing the plough'. [halÃ¡ -- 1, Å«á¸• hi --]
L. halohiá¹› f. `ploughed land'.

halyÄ• ËŠ 14016 halyÄ• ËŠ f. `collection of ploughs' PÄ• á¹‡.gaá¹‡a. [HALÃ¡ -- 1]
K. ala f. `plough'; S. hala f. `front pole of plough', L. hal f., mult. hall f. `beam of plough', P. hall f. (Grahame Bailey `plough'); WPah.bhal. hal f. `plough'; A. hÄ• l `the plough and its furniture, a couple of animals' (whence haÌ‚liyÄ• `in couples'); B. hÄ• l `plough' (whence hÄ• liyÄ• `plough ox' as in M. haÌ„Ì†lyÄ• , helÄ• m. `male buffalo').
*HALL `move, shake'. [J. Bloch BSOS v 742 â†• Drav., Kan. ale, alaku `to

shake', &c. (DED 203)]
*HALLA -- , *HALLATI; *Ä• HALLATI; -- âˆš*HAL, âˆš*HILL.

halla 14017 *halla `movement'. [~ *HALA -- 2. -- Cf. halahalÄ• exclamation of applause MBh.? -- âˆš*HALL]
S. halo m., ËšlÃ£Ì„ f. `attack', L. hallÄ• m.; P. Ku. N. B. Or. H. hallÄ• m. `tumult, noise'; G. hallÉ” m. `attack', M. hallÄ• m. -- Various redup. forms: Pk. hallapphala<-> n. `confusion'; A. halphal `shaking, undulation'; <-> H. halbal, halbhal f. `confusion', G. halbhal f.; -- S. halcali f. `movement', Ku. halcal, N. halla -- calla, halcal; -- N. halla -- khalla `confusion'.

14018 *hallati intr. `moves, shakes', hallana -- n. `tossing about' lex. [~ *HALATI. -- See âˆš*HALL]
Pk. hallaÃ¯ intr. `moves'; K. alun intr. `to shake' (or < *HALATI); S. halaá¹‡u intr. `to move, shake', P. hallá¹‡Ä• ; WPah.bhal. hallhá¹‡Å« intr. `to move', (Joshi) hÄ• lá¹‡u; N. hallinu intr. `to shake'; Or. halibÄ• intr. `to move, shake'; Mth. halab tr. `to put in motion, strike'; H. hÄ• lnÄ• intr. `to move, shake', G. hÄ• lvuÌƒ, M. hÄ• lá¹‡&etilde;; Ko. hÄ• ltÄ• intr. `shakes, rocks'. -- Redup. P. halhalÄ• á¹- f. `shaking'; Or. halhalibÄ• intr. `to shake'; H. halhalÄ• Q `to shudder'; M. halhaÌ„Ì†lá¹‡&etilde; `to tremble, flutter'. <-> Caus. Pk. hallÄ• viya -- ; S. halÄ• iá¹‡u tr. `to shake', P.

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halÄ• uá¹‡Ä• , N. hallÄ• unu, Or. halÄ• ibÄ• ; Mth. halÄ• eb `to impel, drive away, forsake'; H. halÄ• nÄ• tr. `to shake', G. halÄ• vvuÌƒ, M. hÄ• laviá¹‡&etilde;.
Addenda: *hallati: WPah.poet. halá¹‡o intr. `to shake, rock'; <-> Md. halanÄ« `shakes', hallanÄ« `vacillates' rather < CÄ• LÃ¡YATI (~ Si.

hÃ¤lenavÄ•).

havÃ-s 14019 havÃ-s n. `oblation (of ghee, milk, rice, &c.)' RV. [âˆšHU]
Ash. zoÌˆÌ„Ì£ `milk', Kt. zÅ«Ë˜, Wg. zoÌ„r: or < hutÃ¡ -- `poured out as an oblation' RV.? (NTS ii 287 < âˆšHU).
HAS `laugh': JÄ• HASYATÄ“, HÃ¡SA -- , HÃ¡SATI, HASANA -- , HASITA -- , *HASYATÄ“, HÄ• ËŠSA -- , HÄ• SAYATI, *HÄ• SIYA -- , HÄ• SYA -- ; APAHÄ• SA -- , *ABHIHASATI Add., AVAHÄ• SA -- , UPAHÄ• SÃ¡ -- , PARIHÄ• SA -- , PRAHASATI, PRAHÄ• SA -- , VIHASATI, VIHÄ• SA -- .

hÃ¡sa 14020 hÃ¡sa m. `laughter' RV. [âˆšHAS]
Pk. hasa -- m. `laughter', A. haÌƒhÄ• , Or. hasa, haÌƒsÄ• , G. hasuÌƒ n.; Si. has `laughter, pleasure' (or < HÄ• ËŠSA --).

14021 hÃ¡sati `laughs' á¹¢aá¸• vBr. [âˆšHAS]
Pa. hasati `laughs', Pk. hasaÃ¯, Dm. as -- , aÌƒs -- , Tir. az -- , PaÅ¡.nir. dar. az -- , kuá¹›. Ä• z -- , Kho. hosik, Bshk. has -- , Phal. 1 sg. hÄ• sum, Sh.gil. hÄƒyÃ³Ä-kiÌ¯ (1 sg. hÄ• m), koh. gur. hÄƒÅ¾oÌ„ná¹·, K. asun, Ku. haÌƒsá¹‡o; N. (ext. -- kk -- ) haskanu `to smile'; Or. hasibÄ• , haÌƒsËš `to laugh', Mth. hasab, haÌƒsËš, Bhoj. haÌƒsal, Aw.lakh. haÌƒsab, H. hasnÄ• , Marw. hasá¹‡o, haÌƒsËš, G. hasvuÌƒ, M. hasá¹‡&etilde;, haÌƒsËš. -- PaÅ¡.ar. ezi -- , Shum. Ã¤iz -- : rather < *ABHIHASATI Add. or HÄ• SAYATI?
Addenda: hÃ¡sati: Kho. also osik `to laugh' BKhoT 71; Garh. haÌƒsá¹‡u `to laugh'.

hasana 14022 hasana n. `laughing' Nir., hasanÄ• ËŠ -- f. `jest' RV. [âˆšHAS]
Pa. hasana -- n. `laughter', Pk. hasaá¹‡a -- n., PaÅ¡.dar. azanÄ• ËŠ, ar. Ã¤zenÄ«ËŠ, K. asun m., Ku.gng. haÌƒsaÌƒ&rtodtilde;a; H. haÌƒsan m. `habit of laughing'; G. hasá¹‡uÌƒ n. `joke', hasá¹‡Ä« f. `manner of smiling'.
hasikÄ• -- see next.

hasita 14023 hasita n. `laughter' T&capamacr;r. [Cf. hasikÄ• -- f. W. -- âˆšHAS]
Pa. hasita -- n. `laughter', Pk. hasia -- n., Ku. N. haÌƒsi, Or. hasi, haÌƒsi; OAw. haá¹• si f. `smile'; H. hasÄ«, haÌƒsÄ« f. `laughter', G. hasÄ« f.; M. haÅ›Ä«, haÌƒÅ›Ä« f. `derision', haÅ›Ä• , haÌƒÅ›Ä• m. `laughter (of little children)'.

hÃ¡sta 14024 hÃ¡sta m. `hand' RV., `forearm as measure of length' VarBrÌ¥S.
Pa. hattha -- m. `hand, forearm', NiDoc. hasta, loc. sg. astaá¹• mi, Dhp.
hasta -- , Pk. hattha -- m.; Gy. eur. vast m. `hand' (v -- from *ov ast),
arm. hath, ath `hand, five', pal. hÌ®Äƒst `hand', pers. xat `hand, arm';
á¸Œ. h*lt `hand', (Kaf. *dasta -- < *jÌˆasta --) Ash. dost, dus, Wg.
doÌ„Å¡t, Kt. duÅ¡t, Pr. lust, Dm. daÅ¡, Tir. Ä• st, PaÅ¡.lauá¹›. hÄ• st, gul.
nir. hoÌ„st, chil. Ä• stu -- m `my hand', shut. oÌ„st, kuá¹›. oÌ„s (aste --
m), ar. oÌ„ast; Niá¹…g. woÌ„st `arm' (w -- extended to names of parts of
body from woÌ„r `belly' < UDARA -- as in woÌ„Ìƒ cÌ£ `shoulder' < AKá¹£A -- 1
or UPÄ• Ká¹£A -- 1 and woÌ„Ìƒ cÌ£ `eye' < Ã¡Ká¹£I -- or UPÄ• Ká¹£A -- 2? Cf.
Eng. (child's language) larm, lear, leye after leg, lip); Gmb. doÌ„Å¡
`hand', Shum. aste -- m, Gaw. hast (hÄ• th `forearm' â†• Ind.), Kal.urt.
hast, rumb. has (st. hast --); Kho. host `hand, arm, cubit'; Tor. h*ltth m.
`hand', Kand. hath, Mai. hÄ• , ky. hÃ£Ì„ (obl. hÄ• tha); Sv. hatha `hand,
arm', Phal. hÄ• t f. (Ä• hÄ• th `one cubit i.e. from elbow to finger tip');
Sh.gil. hÄƒt m. `hand, cubit', koh. gur. jij. hÄƒth m., pales. hatth; K.
atha, dat. athas m. `hand, forearm', rÄ• m. á¸• oá¸• . hatth, pog. Ä• ht; S.
hathu m. `hand', L. P. hatth m., WPah.bhad. bhal. paá¹…. hatth, cur. hatt,
pÄ• á¸• . hat, (Joshi) hÄ• th m.; Ku. hÄ• th `hand, arm, cubit'; N. hÄ• t `hand,
forarm'; A. hÄ• t `hand, cubit'; B. hÄ• t `arm', Or. hÄ• ta; Bi. Mth. Bhoj.
hÄ• th `hand, forearm, cubit'; Aw.lakh. hÃ£Ì„th m. hand'; H. Marw. G. hÄ• th
m. `hand, arm, cubit', M. hÄ• t m.; Ko. hÄ• tu `hand'; Si. at -- a `hand,
elephant's trunk', hat `cubit' (allanavÄ• `to seize' < at laËš); Md. at, ai
`hand'. -- Ext. -- á¸• -- (semant. cf. HASTAKA --): Ap. hattaá¸• a -- m.
`hand'; Bi. hathá¹›Ä• , hathrÄ• `handle of grindstone'; Mth. hÄ• thar `handle
of grindstone', hathrÄ• `do. of millstone'; -- -- l -- : H. hathal m.,
hathlÄ« f. `handle'. -- See Add.
HASTAKA -- , HASTÄ• HASTI, HASTÃ-N -- , HÃ¡STIYA -- , HÃ¡STYA -- , HÄ• ËŠSTA
-- ; *HASTAKARMAN -- , *HASTAKÄ• RA -- , *HASTAKÅ«ËŠá¹-A -- , HASTATALA -- ,
*HASTADHARA -- , *HASTAPÄ• NÄ«YA -- , *HASTAPÄ• Å›A -- , *HASTAVÄ• Å›Ä« -- ,
*HASTAVRÌ¥TTA -- , *HASTAVRÌ¥TTI -- , HASTASAá¹• JÃ±Ä• -- , HASTÄ• MALAKA -- ;
GALAHASTA -- , *DUHASTA -- , *DVÄ• HASTA -- , NÃ-RHASTA -- , *PARAHASTA -- ,
*PARIHASTA -- , *VAá¸• RAHASTA -- .
Addenda: hÃ¡sta -- : WPah.ká¹-g. hÃ¡tth, kc. hÄ• th m. `hand', J. also
hÄ• tth, Garh. hÄ• th, hÄ• t m.
â€ *HASTÄ«KÄ• RA -- .

hastaka 14025 hastaka m. `hand' MBh., `a measure of length' in dvihastikÄ•

-- ÅšÄ• rá¹…gS. [HÃ¡STA --]
Pa. hatthaka -- m. `handful'; L. hatthÄ• m. `handle'; WPah.bhal. hatthÄ« f. `handle of spinning wheel'; N. hÄ• to `handle of handmill'; B. hÄ• tÄ• `handle'; Or. hatÄ• `handle, ladle'; Bhoj. hÄ• thÄ• `instrument for throwing up water'; H. hatthÄ• m., ËšthÄ« f. `handle'; G. hÄ• thÉ” m. `handle, landmark'; M. hÄ• tÄ• m. `handful'; Si. atta, pl. atu `branch, twig'. -- Sh.gil. hÄƒsto, gur. hÄ• stÅ- m. `elephant', K. hostu m.: see HASTÃ-N -- .

hastakarman 14026 *hastakarman `handicraft'. [Cf. hÃ¡stakrÌ¥ta -- `made with hands' AV. -- HÃ¡STA -- , KÃ¡RMAN -- 1]
Pa. Pk. hatthakamma -- n. `manual work'; Si. attam -- a `handicraft' < *atyam.

hastakÄ• ra 14027 *hastakÄ• ra `tool, weapon'. [See prec. -- HÃ¡STA -- , KÄ• RA -- 1]
Pk. hatthiyÄ• ra -- n. `weapon', S. hathiÄ• ru m., L. hatheÄ• r m.; P. hathiÄ• r m. `tool, weapon, penis'; N. hatiyÄ• r `tool, weapon'; A. hatiyÄ• r `tool', B. hÄ• tiyÄ• r; Or. hatiÄ• ra `tool, weapon', Mth. H. hathiyÄ• r m.; OG. hathÄ«Ä• ra n. `weapon', G. hathiyÄ• r n.m. `tool', M. haÌ„Ì†tyÄ• r, Ëšter n.
Addenda: *hastakÄ• ra -- : perh. rather < â€ *HASTÄ«KÄ• RA -- sb. `taking in hand' cf. hastÄ«karoÌ„ti `hands over' MÄ• latÄ«m.; -- hastÄ“karaá¹‡a -- n. `marrying (a woman)' lex., hastÄ“karoÌ„ti `takes possession of' MW. poss. with Ä“ â†• MIA. hatthiyÄ• ra -- by wrong sanskritization.
Pk.mh. hatthiyÄ• raá¹• kar -- `take up arms'; Garh. hatyÄ• r `weapon', Md. hatiyÄ• ru pl. â†• G.; -- Pk. atthÄ• ra -- m. `help' DeÅ›Ä«n. < *hastakÄ• ra -- or *hastadhÄ• ra -- (hastadhÄ• raá¹‡Ä• -- f. `helping' MBh.).

hastakÅ«á¹-a 14028 *hastakÅ«á¹-a `hand hammer'. [HÃ¡STA -- , KÅ«ËŠá¹-A -- 1]
Dm. aÅ¡teÅ™Ä• ËŠ `hammer', PaÅ¡. astÉ™á¹›á¹“, L. hathÃ´á¹›Ä• m., P. hathauá¹›Ä• , Ëšthoá¹›Ä• m., Ëšá¹›Ä« f., Ku. hathauá¹›o, N. hothro, A. hÄ• thuri, B. hÄ• tuá¹›i, Ëštaá¹›i, Or. hÄ• tuá¹›Ä• , (Sambhalpur) hÃ£Ì„thaá¸·, Bi. hathaurÄ• , ËšrÄ«, Bhoj. hathaur, H. hathauá¹›Ä• m., Ëšá¹›Ä« f. `small do.', G. hathÉ”á¹›É”, athËš m., hathÉ”á¹›Ä«, athËš f., M. hatoá¸• Ä• m., Ëšá¸• Ä« f.

hastatala 14029 hastatala n. `palm of hand' Mudr. [HÃ¡STA -- , TALA --]
Pa. hatthatala -- n. `palm', P. hathelÄ«, thelÄ« f., Ku. hat(h)elÄ«, H. hathelÄ« f. (â†’ G. hathelÄ« f.); -- Si. atala, atula, alla, Md. aitala (or

poss. with EGS 12 < Si. cmpd. at -- tala).
Addenda: hastatala -- : WPah.ká¹-g. thá¸—l m. `paw (e.g. of a cat)'; <-> in kc. hath -- naá¸·e f. `palm of hand' (dissim. th -- t to th -- n Him.I 221: + TÄ• ËŠá¸• A -- 1), ká¹-g. thÉ™nÉ”á¸·I f.

hastadhara 14030 *hastadhara `handhold'. [HÃ¡STA -- , DHARA --]
Bi. hathhar `loop of string under which left hand is passed to hold carding machine steady', Mth. hathrÄ• .

hastapÄ• nÄ«ya 14031 *hastapÄ• nÄ«ya `water for the hand'. [HÃ¡STA -- , PÄ• NÄ«ËŠYA --]
Mth. (h)athawÄ• nÄ« `earthen pot in which potter keeps water for use while making pots'.

hastapÄ• Å›a 14032 *hastapÄ• Å›a `hand -- rope'. [HÃ¡STA -- , PÄ• ËŠÅ›A -- 2]
Bi. haÌƒthwÄ• sÄ• , hathwÃ£Ì„sÄ• `rope -- siding to a waggon, ropes holding bamboo supports of canopy on ekka'.

hastavÄ• Å›Ä« 14033 *hastavÄ• Å›Ä« `hand -- axe'. [HÃ¡STA -- , VÄ• ËŠÅ›Ä« --]
A. hÄ• towÄ• h `hatchet'.

hastavrÌ¥tta 14034 *hastavrÌ¥tta `set in motion by hand'. [Cf. hastavartam `to be turned by hand' Bhaá¹-á¹-. -- HÃ¡STA -- , VRÌ¥TTÃ¡ --]
Pa. hatthavaá¹-á¹-aka -- `hand -- cart'; Si. atvÃ¤á¹-u `a kind of vehicle, toy -- cart'.

hastavrÌ¥tti 14035 *hastavrÌ¥tti `use of the hands'. [HÃ¡STA -- , VRÌ¥TTI --]
P. hathauá¹-Ä«, hathoá¹-Ä« f. `dexterity'; N. hatauá¹›i

`method (of doing anything)'; Mth. hathauá¹-Ä« `dexterity'; H. hathauá¹-Ä«, hatauá¹-Ä« f. `skill', adj. `skilful'; G. hathÉ”á¹-Ä«, athËš, aá¹-hËš f. `skill in a manual profession'.

hastasaá¹• jÃ±Ä• 14036 hastasaá¹• jÃ±Ä• f. `sign with the hand' JÄ• takam. [HÃ¡STA -- , SAá¹• JÃ±Ä• ËŠ --]
Si. atsana `beckoning' prob. like B. hÄ• tsÄ• n a NIA. cmpd.

hastÄ• malaka 14037 hastÄ• malaka n. `the seed or fruit of myrobalan in the hand (as an emblem of something clear or palpable)' R. [HÃ¡STA -- , Ä• MALAKA --]
Si. atamÌ†bula `id.' Si. cmpd. formed after Sk.

14038 hastÄ• hasti `in close fight' MBh. [HÃ¡STA --]
Or. hÄ• tÄ• -- hÄ• ti `fisticuffs'; H. hÄ• thÄ•  -- hÄ• thÄ« f. `passing from hand to hand'.

hastÃ-n 14039 hastÃ-n `having hands, clever with the hands' RV., (with mrÌ¥gÃ¡ -- ) `elephant' RV., m. `elephant' AV., hastÃ-nÄ« -- f. AV. [Aryanization of KARIN -- which was perh. non -- Aryan in origin (see KARABHÃ¡ -- ), but associated by pop. etym. with KARÃ¡ -- 1 `hand'? -- HÃ¡STA --]
Pa. hatthin -- m. `elephant', ËšnÄ« -- f., AÅ›.gir. hasti -- , nom. pl. shah. hastino, man. hastine, dh. hathÄ«ni, kÄ• l. hathini, Dhp. hasti, Pk. hatthi -- m., Ëšiá¹‡Ä« -- f., Gaw. hati and Bshk. het (both â†• Ind.), Sh.koh. hÄƒtÄ« m. (â†• Ind.?), Ku. N. A. hÄ• ti, OB. hÄ• thÄ«, B. Or. hÄ• ti, Or. hÄ• tuá¹‡i f., Bi. hÄ• thÄ« `elephant in general' (hÄ• thÄ•  `elephant bull' with specific masculine ending), hathnÄ« f., Mth. hÄ• thÄ«, Aw.lakh. hÃ£Ì„thÄ« m., hathini f., H. hÄ• thÄ« m. (â†’ S. P. all WPah. dialects hÄ• thÄ« m.), hathinÄ«, hathnÄ« f., Marw. hÄ• thÄ«, hÄ• tÄ« m., OG. hÄ• thÄ«u m., G. hÄ• thÄ« m., hÄ• thá¹‡Ä« f., M. hattÄ« m., haÌ„Ì†tá¹‡Ä« f., Si. Ã¤t -- Ä• m., Ã¤tinna, Ã¤tinÄ«, Ã¤tinnÄ« f., Md. et, e'. -- Sh. gil. hÄƒsto, gur. hÄ• stÅ- m., K. hostu m. (â†’ Sh.?) in form apparently represent hastaka -- , but poss. (like Bi. hÄ• thÄ• above) have replaced an early loan from hastÃ-n -- with a specifically masculine ending. In any case -- st -- normally > -- (t)th -- in both languages.

HASTIPÄ• LA -- , *HASTIRÅ«ËŠPA -- , HASTIVÄ• HA -- , HASTIÅ›Ä• LÄ• -- , HASTIÅ›Uá¹‡á¸• Ä• -- , *HASTYANÄ«KA -- , HASTYÄ• ROÌ„HA -- ; GANDHAHASTIN -- .
Addenda: hastÃ-n -- : Garh. hÄ• ttÄ« m. `elephant'.
â€ *hastÄ«kÄ• ra -- see *HASTAKÄ• RA -- .

14040 hastipÄ• la -- , Ëšaka -- m. `elephant -- keeper' KathÄ• s. [HASTÃ-N -- , PÄ• LÃ¡ --]
Or. hÄ• tiÄ• á¸·a `elephant driver'.

hÃ¡stiya 14041 hÃ¡stiya metr. (in cmpds.) for hÃ¡stya -- `prepared with with the hand' RV., `being on the hand' TS., `held in the hand' TBr. [HÃ¡STA --]
Shum. yÄ“st `ell' (NTS xiii 280 < *hÄ• stya -- ); S. hathyo m. `a hair glove for rubbing down horses'; P. hatthÄ« m. `id., bundle of grass or reeds'; Ku. hÄ• tÄ« `bunch (esp. of bananas)'.

hastirÅ«pa 14042 *hastirÅ«pa `having the form of an elephant'. [HASTÃ-N -- , RÅ«PÃ¡ --]
Pa. hatthirÅ«paka -- `toy -- elephant'; M. hatruÌ„Ìƒ, hatrÅ«á¸• n. `contemptuous term for elephant.'

hastivÄ• ha 14043 hastivÄ• ha m. `elephant driver' MW. [HASTÃ-N -- , VÄ• HÃ¡ --]
Mth. hathiwÄ• h `elephant keeper'.

hastiÅ›Ä• lÄ• 14044 hastiÅ›Ä• lÄ• f. `elephant stable' MBh. [HASTÃ-N -- , Å›Ä• ËŠLÄ• --]
Pa. hatthisÄ• lÄ• -- f. `elephant stable', B. hÄ• tisÄ• l, Or. hÄ• tisÄ• á¸·a, Mth. hathisÄ• r, Si. Ã¤thal -- a.

hastiÅ›uá¹‡á¸• Ä• 14045 hastiÅ›uá¹‡á¸• Ä• f. `elephant's trunk' MW. [HASTÃ-N -- , Å›Uá¹‡á¸• Ä• -- 1]
B. hÄ• tisuÌƒá¹› `elephant's trunk', Or. hÄ• tisuá¹‡á¸• a.
hÃ¡stya -- see HÃ¡STIYA -- .

hastyanÄ«ka 14046 *hastyanÄ«ka `elephant -- array'. [HASTÃ-N -- , Ã¡NÄ«KA --]
Pa. hatthÄ• nÄ«ka -- n. `troop of war -- elephants'; -- Si. Ã¤tÃ¤niya `id.' (EGS 17) prob. Si. cmpd. or â†• Pa.

hastyÄ• roÌ„ha 14047 hastyÄ• roÌ„ha m. `elephant rider' MBh. [HASTÃ-N -- , Ä• ROÌ„HA --]
Pa. Pk. hatthÄ• roÌ„ha -- m. `elephant driver', Si. Ã¤taruvÄ• .

14048 *hasyatÄ“ impers. `one laughs'. [âˆšHAS]
Pa. hassati `laughs' (collides with hassati `is glad' < HÅ•ÌŠá¹£YATI), Pk. hassaÃ¯, Gy. eur. 3 sg. asel, pal. hÌ®Ã¡zÄƒr (-- z -- ?), á¸Œ. h*lsinÃ¡, Tor. has -- , L. hassaá¹‡, (Ju.) hasaá¹‡, awÄ• á¹‡. hassuá¹‡, P. hassá¹‡Ä• , ludh. hasnÄ• , WPah.bhal. hasá¹‡Å«, bhad. hasnÅ« (pp. hassu), khaÅ›. hessyeuÌƒ pret. impers. `it was laughed', rudh. hassuÄ• , N. hÃ£Ì„snu, A. hÃ£Ì„hiba, B. hÄ• sÄ• , hÃ£Ì„sÄ• , H. hÃ£Ì„snÄ• , M. hÃ£Ì„sá¹‡&etilde;, Ko. hÄ• stÄ• .
Addenda: *hasyatÄ“: WPah.ká¹-g. hÃ¡sá¹‡Ãµ, kc. hÉ”sá¹‡o, hasiá¹‡o `to laugh', caus. ká¹-g. (kc.) hÉ™sÃ¡uá¹‡Ãµ, Wkc. hÉ™seuá¹‡o.
H&capamacr;2: â€ *UJJIHÄ«TÄ“, â€ *UJJHÄ• PAYATI.

14049 hÄ• 1 `alas!' MBh., hahÄ• RatnÄ• v.
Pa. Pk. K. S. Ku. N. A. B. Or. H. M. hÄ• `exclamation of sorrow or pain', G. hÃ£Ì„.
HÄ• HÄ• BHÅ«TA -- .
H&capamacr;2 `spring forward': *hÄ• na -- 1; uddhÄ• na -- 2; -- âˆši.
H&capamacr;3 `abandon': jÃ¡hÄ• ti, hÄ• ta -- , hÄ• na -- 2, hÄ• nÃ- -- , hÄ• payati, *hÄ• pyatÄ“, hÄ«nÃ¡ -- , hÄ«natara -- , hÄ«natva -- , *hÄ«nayati, hÄ«yÃ¡tÄ“; ujjhÃ¡ti, ujjhita -- , *nijahÄ• ti, parihÄ«á¹‡a -- , parihÄ«yatÄ“, prahÄ• á¹‡a -- , prahÄ• ya, *prahita -- 3, prahÄ«yatÄ“, vÃ-jahÄ• ti, *vihÄ• na -- , vihÄ• payati, vihÄ«na -- .

hÄ• á¹‡á¸• a 14050 *hÄ• á¹‡á¸• a `pot', haá¹‡á¸• ikÄ• -- f. `earthen pot' Subh. [Cf. hÄ• á¸• ikÄ• -- f. `id.' KathÄ• rá¹‡. and *HAá¸• APPHA -- . -- Connexion, if any, with BHÄ• á¹‡á¸• A -- 1 not clear. -- LM 427 compares HsÃ¼an -- Tsang's utakia -- hanch'a (= *udakahÄ• á¹‡á¸• a), but this may be < *udaka -- bhÄ• á¹‡á¸• a --]
S. haá¹‡á¸• Ä« f. `pot' (â†• Centre?), L. hÄ• á¹‡á¸• Ä« f. `cooking pot'; P. hÃ£Ì„á¸• Ä• m. `large cooking pot'; hÃ£Ì„á¸• Ä« f. `smaller do.'; WPah.bhal. hÄ• á¹‡á¸• i f. `receptacle for oil in an oilmill', khaÅ›. heá¹‡á¸• Å« `kettle', rudh. haá¹‡á¸• Å«, marm. huá¹‡á¸• Å«; Ku. hÄ• no, hÃ£Ì„á¸• o m. `large earthen pot, head, brains', hÄ• nÄ«, hÃ£Ì„á¸• Ä« `small pot'; N. hÃ£Ì„á¹›i

`earthen cooking pot' (whence hÃ£Ì„á¹›e `mumps' believed to be cured by rubbing on pot -- black), A. hÄ• ri; B. hÃ£Ì„á¹›Ä• , Ëšá¹›i `cooking pot', hÃ£Ì„á¹›al `hole, pit' (semant. cf. KUá¹‡á¸• Ã¡ -- 1); Or. haá¹‡á¸• Ä• , Ëšá¸• i `pot', haá¹‡á¸• alÄ• `big brass pot'; Bi. hÃ£Ì„á¹›Ä• `cavity in a sugar -- mill', (Patna) haá¹‡á¸• Ä• , hÃ£Ì„á¹›hÄ• `large copper vessel for boiling rice in'; Bhoj. hÃ£Ì„á¹›Ä«, haÌƒá¹›iyÄ• `earthen pot'; Aw.lakh. hÃ£Ì„á¹›Ä« `vessel'; H. hÃ£Ì„á¸• , hÃ£Ì„á¸• Ä• m. `large cooking pot of earth or metal', hÃ£Ì„á¸• Ä«, hÃ£Ì„á¹›Ä«, haÌƒá¸• iyÄ• , haÌƒá¹›iyÄ• f. `earthen cooking pot'; G. hÃ£Ì„á¸• É” m. `large pot', hÃ£Ì„á¸• Ä«, hÃ£Ì„á¸• lÄ« f., hÃ£Ì„á¸• luÌƒ, hÃ£Ì„lluÌƒ n. `pot'; M. haá¹‡á¸• Ä• m. `open -- mouthed metal vessel', hÃ£Ì„á¸• Ä«, haá¹‡á¸• Ä« f. `small pot of earth or metal', haá¹‡á¸• &etilde; n. `general term for pot'; -- ext. -- kk -- : Ku. hankiyÄ• `potter, mumps' (see N. above).
*HÄ• á¹‡á¸• AVÄ• HA -- .
Addenda: *hÄ• á¹‡á¸• a -- : WPah.kc. haá¹‡á¸• ko m. `pot', A. also hÃ£Ì„ri `pot' AFD 225, 234.

hÄ• á¹‡á¸• avÄ• ha 14051 *hÄ• á¹‡á¸• avÄ• ha `pot -- carrier'. [*HÄ• á¹‡á¸• A -- , VÄ• HÃ¡ --]
Bi. haÌƒá¹›awÄ• y `bag carried by bullocks in which drivers put their luggage'.

hÄ• ta 14052 hÄ• ta `abandoned' BhP. [âˆšHÄ• 3]
H. poet. hÄ• yal `slack, confused, useless' (or poss., as in mng. `wounded', rather < HATÃ¡ --); Si. hay `deprived of' SigGr ii 469.
*hÄ• na -- 1 `running'. [Cf. morph. sÃ¡á¹• hÄ• na -- `risen' VS., semant. jÃ-hÄ• na -- `running' RV. -- âˆšHÄ• 2]
See HÄ• NA -- 2.

hÄ• na 14053 hÄ• na2 n. `relinquishing' Gaut.com. [âˆšHÄ• 3]
Pa. hÄ• na -- n. `relinquishing'; H. hÄ• n m. `escaping' (or < *HÄ• NA -- 1?).

14054 *hÄ• nayati `causes to be hit or killed'. [âˆšHAN1]
Ku. hÄ• á¹‡á¹‡o `to strike', N. hÄ• nnu; A. hÄ• niba `to stab, pierce'; B. hÄ• nÄ• `to strike, wound, shoot (an arrow)'; Or. hÄ• á¹‡ibÄ• `to strike'; M. hÄ• á¹‡á¹‡&etilde;, hÄ• á¹‡aviá¹‡&etilde; `to strike, kill'. -- See HÃ¡NATI.

14055 hÄ• nÃ- -- , hÄ• ËŠni -- f. `loss' YÄ• jÃ±., `ruin' Mn., `decrease' MBh. [~ *HÄ«NI -- . -- âˆšHÄ• 3]
Pa. hÄ• ni -- f. `loss', Pk. hÄ• á¹‡i -- f., K. hÄ• n, dat. hÃ¶Ã±Ã¼ f.; S. hÄ• á¹‡i f. `injury' (hÄ• Ã±i f. after hÄ• Ã±o, ËšÃ±Å« m. `injury' < *hÄ• nyaka -- ?); P. hÄ• á¹‡ f. `loss, injury', Ku. hÄ• á¹‡i, N. A. hÄ• ni, B. hÄ• n; H. hÄ• n, hÄ• ni f. `loss', G. hÄ• á¹‡i f., M. hÄ• á¹‡ f.; Si. (MÄ• tale) ani `harm, trouble'.
*HIMAHÄ• NI -- .
Addenda: hÄ• ni -- : OMarw. hÄ• á¹‡i `loss'.

14056 hÄ• payati `neglects, lacks, loses' MBh., hÄ• pita<-> `damaged' YÄ• jÃ±. 2. Pass. *hÄ• pyatÄ“. [âˆšHÄ• 3]
1. Pa. hÄ• pÄ“ti `neglects, delays'; AÅ›.shah. man. hapeÅ›ati, kÄ• l. dh. hÄ• payisati, gir. hÄ• pesati `will neglect'; Pk. hÄ• vÄ“i `destroys, lessens, defeats'.
2. S. hapaá¹‡u `to waste away, dwindle, become dejected' (-- a -- from caus. hapÄ• iá¹‡u and pass. hapÄ• ijaá¹‡u).
*hÄ• pyatÄ“ `is abandoned' see prec.

hÄ• yanÃ¡ 14057 hÄ• yanÃ¡ `annual, lasting a year', m. (n. Pur.) `year' AV. [HAYANA -- 1]
Pa. hÄ• yana -- n. `year', Pk. hÄ• yaá¹‡a -- m.; L. hÄ• á¹‡ m. `equality of age', hÄ• á¹‡Ä« (= awÄ• á¹‡. hÄ• á¹‡) `of the same age', P. hÄ• á¹‡, hÄ• n m. `equality of age', havÄ• á¹‡Ä« `of the same age' (for *hÄ• á¹‡Ä« infl. by hÄ• á¹‡ -- parvÄ• á¹‡ `equality of age': -- parvÄ• á¹‡ < PRAMÄ• ËŠá¹‡A --); -- Si. hayana `year' â†• Pa. <-> Gaw. há¸—nÄ« `goat' poss. < *hÄ• yanikÄ• -- `yearling, winterling' (cf. Gk. ximaro/s, Eng. gimmer), but more prob. < á¸—KAHÄ• YANA -- .

14058 hÄ• yi `exclamation used in chanting a sÄ• man' MBh.
Kho. hai `alas!', Sh. hai hai, S. P. Ku. hÄ• i, Mth. hÄ• y, hÄ• e, G. M. hÄ• y;
-- as sb.: P. hÄ• i f. `sigh', N. hÄ• i `groan, yawn'; A. hÄ• i `noise'; B. Or.
hÄ• i `yawn'; H. hÄ• y f. `sigh'.
hÄ• ra -- 1 m. `taking away' Mn. [âˆšHRÌ¥]
HÄ• RAKA -- ; Aá¹…GAHÄ• RA -- , *KÄ• CAHÄ• RA -- , *KÄ• á¹£á¹-HAHÄ• RA -- ,
*á¸• HOÌ„á¹…KAHÄ• RA -- , *DUGDHAHÄ• RAKA -- , *PÄ• NÄ«YAHÄ• RA -- ,
*PIá¹‡á¸• AHÄ• RA -- , *BHÅ«MIHÄ• RA -- , *MATSYAHÄ• RA -- , *MATHITAHÄ• RA -- ,
*LAKKUá¹-AHÄ• RA -- , *HUá¸• AHÄ• RA -- , *HUá¹‡á¸• AHÄ• RA -- .
Addenda: hÄ• ra -- 1: â€ BALIHÄ• RA -- .

hÄ• ra 14059 hÄ• ra2 m. `necklace' MBh., Ëšaka -- m. `string of pearls'
PaÃ±cat.
Pk. hÄ• ra -- m. `garland', hÄ• ri -- f. `line'; K. Ä• ra m. `necklace', Ä• ru
m. `circle of people', Ã¶rÃ¼ f. `circle, band, fillet'; S. hÄ• ru m.
`necklace'; L.awÄ• á¹‡. hÄ• r `garland'; P. hÄ• r `necklace, garland', Ku.gng.
hÄ• r `wreath'; N. hÄ• r `row', hÄ• ri `necklace'; A. B. hÄ• r `necklace', Or.
hÄ• ra; Bi. hÄ• r `outer planking of a boat', hÄ• r, harwÄ• `necklace'; Mth.
hÄ• r `necklace, wreath', hÄ• rÄ« `string of white beads', harwÄ• `bead';
Bhoj. hÄ• r `garland'; OAw. hÄ• ra `string of pearls'; H. hÄ• rÄ• m. `necklace,
string of pearls'; G. hÄ• r m. `necklace, garland', hÄ• ri f. `line'; M. hÄ• r
m. `garland', f. `line' = hÄ• rÄ« f.; -- Si. hara `string of pearls' (EGS
189) â†• Sk.
MUKTÄ• HÄ• RA -- , *MUKHAHÄ• RA -- .
Addenda: hÄ• ra -- 2: WPah.J. hÄ• 'r f. `garland'.

hÄ• raka 14060 hÄ• raka `ravishing' PaÃ±car., m. `a kind of prose composition'
lex., hÄ• rikÄ• -- f. `a kind of metre' Col. [hÄ• ra -- 1. -- âˆšhrÌ¥]
Dm. aÌ,ra `song', Gaw. hÄ• ra.

14061 hÄ• rayati `causes to be taken' MBh., `has taken from oneself, loses'
KathÄ• s. [âˆšHRÌ¥]
Pa. hÄ• rÄ“ti `causes to be taken'; Pk. hÄ• rÄ“i `destroys, is defeated'; K.
hÄ• run `to take away, lose, be unsuc<-> cessful'; S. hÄ• raá¹‡u `to lose, be
defeated', L. hÄ• raá¹‡, P. hÄ• rnÄ• , WPah.bhad. hÄ• rnÅ«, paá¹…. hÄ• nÄ• , cur.
hÄ• rnÄ• , cam. hÄ• rá¹‡Ä• , Ku. hÄ• rá¹‡o, N. hÄ• rnu, A. hÄ• riba, B. hÄ• rÄ• , Or.
hÄ• ribÄ• , Mth. Aw.lakh. hÄ• rab, H. hÄ• rnÄ• ; G. hÄ• rvuÌƒ `to lose' (whence
intr. harvuÌƒ `to be defeated'); M. hÄ• rá¹‡&etilde; `to take away, win'

(whence intr. hará¹‡&etilde; `to lose, fail, be conquered'); Si. ariá¹‡avÄ• `to abandon, let go hold of, send, open (a door)', intr. Ã¤renavÄ• `to be left on one side'; -- AÅ›.man. harapita, gir. hÄ• rÄ• pitÄ• ni, kÄ• l. dh. jau. hÄ• lÄ• pitÄ• `caused to be imported'; Pk. hÄ• ravaÃ¯ `is defeated'; S. hÄ• rÄ• iá¹‡u `to cause to lose'; P. harÄ• uá¹‡Ä• `to defeat'; Ku. haroá¹‡o `to vanquish, lose, suffer loss'; N. harÄ• unu `to lose'; A. harÄ• iba `to defeat', B. harÄ• na; Or. harÄ• ibÄ• `to lose'; H. harÄ• nÄ• `to defeat'; M. hÄ• raviá¹‡&etilde; `to lose'; Si. aravanavÄ• `to cause to be put away or sent, cause to open'; -- Pa. harÄ• pÄ“ti (with a from harati) `causes to be taken'; Ap. harÄ• vidu `defeated'; M. haraviá¹‡&etilde; `to lose, cast away'; -- M. haÌ„Ì†rapá¹‡&etilde; `to be lost, to lose' < MIA. *hÄ• rappaÃ¯ (*hÄ• rÄ• pyatÄ“).
Addenda: hÄ• rayati: WPah.ká¹-g. (kc.) hÃ rnÃµ `to fail, lose (esp. at play)', ká¹-g. caus. rhauá¹‡Ãµ `to defeat', J. hÄ• rá¹‡u.

hÄ• ri 14062 hÄ• ri f. `losing a game' lex. [âˆšHRÌ¥]
Pk. hÄ• ri -- f. `loss, defeat'; K. hÄ• r f. `defeat' (â†• Ind.), S. hÄ• ra f., L.awÄ• á¹‡. hÄ• r; P. hÄ• r f. `loss, defeat, fatigue', á¸• og. hÄ• r m. `defeat'; Ku. hÄ• r `defeat'; N. hÄ• r `defeat, bewilderment'; B. hÄ• r, hÄ• ir `defeat, loss at play'; Or. hÄ• ra, hÄ• ri `defeat', H. hÄ• r f., G. hÄ• ri f., M. hÄ• r f.; <-> Sh. hÄ• r f. `betrothal' (cf. hÃ¡rati `marries' ÅšBr.).
hÄ• rita -- see HÃ¡RITA -- .
*hÄ• ritÄ• la -- `green' see HARITÄ• LA -- .
hÄ• ridrÃ¡ -- see HARIDRÄ• -- 1.
hÄ• rin -- `seizing' YÄ• jÃ±. [âˆšHRÌ¥]
*PÄ• RÄ• VATAHÄ• RIN -- .
Addenda: hÄ• ri -- : WPah.ká¹-g. (kc.) hÄ• Ë‹r f. (obl. -- a) `defeat, abduction', J. hÄ• 'r f.

hÄ• rÄ«ta 14063 hÄ• rÄ«ta m. `the green pigeon' MBh., Ëšaka -- m. PaÃ±cat., hÄ• rita -- m. lex. [HÃ¡RI --]
H. hariyÄ• m. `green pigeon'.

hÄ• ËŠrdi 14064 hÄ• ËŠrdi n. `interior of body' RV., m. `heart' AV. [HRÌ¥D --]
Dm. zaÌ‚di `heart' (with irregular -- d -- < -- rd -- NTS xiii 95), PaÅ¡.lauá¹›. hÄ• á¹› m., gul. dar. weg. Ä• á¹›, nij. uzb. haá¹›, Woá¹-. yÄ• á¹› m., Kho. hardi (< *hÄ• rdika --), G. hÄ• á¸• n.

*HÄ• RDITRÄ• á¹‡AKA -- .
Addenda: hÄ• ËŠrdi -- : for Kho. deik in hardi (or yÄ• d) deik see DHÄ• PAYATI Add2.

hÄ• rditrÄ• á¹‡aka 14065 *hÄ• rditrÄ• á¹‡aka `protecting the heart'. [HÄ• ËŠRDI -- , TRÄ• á¹‡A --]
PaÅ¡. hÄ• á¹›tranÄ• ËŠk `midriff' IIFL iii 3, 79.

hÄ• lÃ¡ 14066 hÄ• lÃ¡ m. `plough' lex. 2. `*ploughed'. [HÃ¡LA -- 1]
1. K. Ä• la m. `plough'; WPah.bhal. hÄ• m. `pair of bullocks'; H. hÄ• lÄ• m. `plough, tax on plough', hÄ• li f. `rudder, helm'.
2. WPah.bhal. hÄ• m. `level plain along a river'; Bi. ukhaá¹› -- hÄ• l `small pieces of field not touched by plough'; H. hÄ• r m. `cultivated land round a village'.
*hÄ• layati `moves' see *HALATI.

hÄ• likÃ¡ 14067 hÄ• likÃ¡ `relating to the plough' PÄ• á¹‡., m. `ploughman' PaÃ±cat. [HALÃ¡ -- 1]
Pk. hÄ• lia -- m. `ploughman'; K. hÃ¶li m. `ploughman, labourer'; S. hÄ• rÄ« m. `ploughman', L. P. Ku. hÄ• lÄ« m., B. hÄ• li, hÄ• liyÄ• , hele, H. hÄ• lÄ« m.; OG. hÄ• lÄ« m. `villager, fool', G. hÄ• á¸·i m. `man -- servant', (Broach) `ploughman'.
Addenda: hÄ• lika -- : WPah.ká¹-g. (kc.) hÃ á¸·I m. `ploughman'.

14068 hÄ• ËŠsa -- , hÄ• sÃ¡ -- m. (often pl.) `laughter' MBh. [âˆšHAS]
Pa. Pk. hÄ• sa -- m. `laughter'; Sh.gil. hÄ• ËŠyeÌŒ m. pl. `play', koh. gur. hÄ• Å¾eÌŒ thoÌ„ná¹· `to mock'; -- altern. < HÄ• SYA -- : K. hÄ• s m. `ridicule'; N. hÃ£Ì„so `laughter, jest'; B. hÄ• s `laughter', Or. hÄ• sa, Mth. hÄ• sÄ• , H. hÄ• s m.; OG. hÄ• saÃ¼á¹• n. `joke'; Ko. hÄ• so `laughter'; Si. has `laughter, pleasure' (or < HÃ¡SA --).
Aá¹-á¹-AHÄ• SA -- , CANDRAHÄ• SA -- .

14069 hÄ• sayati `causes to laugh' Hariv. [âˆšHAS]
Pa. hÄ• sÄ“ti `makes laugh', Pk. hÄ• sÄ“i; Gaw. hÃ£Ì„se -- `to laugh'; -- PaÅ¡.ar. ezi -- , Shum. Ã¤iz -- (or < *ABHIHASATI Add.?). -- Pa. hÄ• sÄ• pÄ“ti `causes to laugh', Pk. pp. hÄ• sÄ• via -- ; Phal. hasÄ• ËŠum `I laugh' (~ hÄ• ËŠsum < hÃ¡sÄ• mi).
*hÄ• siya -- `laughter' see HÄ• SYA -- .
Addenda: hÄ• sayati: Kho. hosÄ• (w)ur `causes to laugh' (o from simple hosik < HÃ¡SATI) BKhoT 68.
*hÄ• siya -- see HÄ• SYA -- Add2.

hÄ• sta 14070 hÄ• sta `formed with the hands' Nalod. [HÃ¡STA --]
Dm. daÌ‚Å¡ `ell' (~ daÅ¡ < HÃ¡STA --) NTS xii 167.

hÄ• sya 14071 hÄ• sya `laughable, funny' MBh., n. `laughter' YÄ• jÃ±. 2. *hÄ• siya -- . [Cf. hÄ• sikÄ• -- f. `laughter' lex. -- âˆšHAS]
1. Pa. Pk. hassa -- n. `laughter', L. hÄ• ssÄ• m., P. hÄ• ssÄ• m., ludh. hassÄ« f.; -- forms in K. N. B. Or. Mth. H. OG. Ko. Si. altern. < HÄ• ËŠSA -- q.v.
2. Pk. hÄ• sia -- `laughable', hÄ• sÄ«a -- n. `laughter'; Bshk. hÄ“s `smile'; Ku. hÃ£Ì„si `laughter', A. hÃ£Ì„hi; B. hÄ• si `laughter, smile'; OG. hÄ• Å›a n.m. `joke', G. hÄ• sÄ«, hÃ£Ì„sÄ« f. `ridicule'.
Addenda: hÄ• sya -- . 2. *hÄ• siya -- : WPah.ká¹-g. hÃ¡ssI f. `laughter', J. hÄ• sÄ« f.

hÄ• hÄ• bhÅ«ta 14072 hÄ• hÄ• bhÅ«ta `crying hÄ• hÄ• ' MBh. [`*demon' (with play on bhÅ«ta --), whence hÄ• hÄ• -- (and hÅ«hÅ« --) m. `name of a Gandharva' KauÅ›., hahÄ• -- , huhÅ« -- m. MBh., Pk. hÃ£Ì„hÄ• -- , hÅ«hÅ« -- , m. (J.C.W.). -- hÄ• 1, bhÅ«tÃ¡ --]
S. hÄ• Å« m. `goblin', L. hau m., P. haÅ«, haÅ«Ä• m.; Ku. hÄ• Å« `ghost, goblin (for frightening small children)'; N. hÄ• u `goblin', H. hÄ• Å« m., G. hÄ• u m.
HI `impel, send': *hÄ“payati, *hÄ“pyatÄ“; upaprÃ¡hiá¹‡oÌ„ti, prÃ¡hiá¹‡oÌ„ti, prÃ¡hita -- 1; -- âˆšhÄ• 2.
hÃ-á¹• `lowing sound made by cow seeking her calf' RV.

HÃ-á¹…KAROÌ„TI, HIá¹…KÄ• RÃ¡ -- .
HIá¹€S `hurt, kill': HÃ-á¹• SATI, VIHIá¹• SATI, VIHIá¹• SÄ• -- , VIHIá¹• SITA -- ; -- âˆšHAN1.

14073 hÃ-á¹• sati `harms, kills' SÄ• mavBr. (3 pl. hÃ-á¹• santi RV.). [âˆšHIá¹• S]
Pa. hiá¹• sati `hurts, kills', Pk. hiá¹• saÃ¯; M. poet. hÄ©sá¹‡&etilde; `to kill'.
HIKK1 `hiccup': HIKKATI, HIKKÄ• -- .

14073a *hikk -- 2 `drive'. [Same as âˆšHIKK1, cf. hikkati `makes an inarticulate sound' DhÄ• tup. -- Cf. âˆšHAKK]
L. hikkaá¹‡ `to drive'; N. hiknu `to urge on, goad (esp. an elephant)'.

14074 hikkati `hiccups, sobs' Pat. [HIKK1]
Dm. hik -- `to hiccup', Kal.rumb. hÄ©k -- , Phal. 1 sg. hikÅ«ËŠm.

hikkÄ• 14075 hikkÄ• f. `hiccup' SuÅ›r. [âˆšHIKK1]
Pa. Pk. hikkÄ• -- f. `hiccup', K. hyuku m., H. hÄ«k f., G. hik f.; -- Pa. hikkÄ• ra -- m.; -- N. hikik; -- A. hÄ«Ëœkaá¹-i.

14076 hiá¹…karoÌ„ti `lows (as a cow after its calf)' Br. (hÃ-á¹…krÌ¥á¹‡oÌ„ti RV.). [HÃ-á¹• , KARá¹“TI]
L.poá¹-h. iá¹…garnÄ• `on heat (of cow or buffalo)'; P. iá¹…garnÄ• `to be proud'. -- Cf. similar onom. formation in PaÅ¡. hiá¹…g -- `to neigh'.

hiá¹…kÄ• rÃ¡ 14077 hiá¹…kÄ• rÃ¡ m. `the sound hiá¹• ' VS. [HÃ-á¹• , KÄ• RA -- 1]
Pa. hiá¹…kÄ• ra -- m. `exclamation of surprise'; H. hÄ«ËœkÄ• rnÄ• `to low, bellow, roar'.

hiá¹…ga 14078 *hiá¹…ga `defective'. 2. *hÄ“á¹…ga -- . 3. *hoÌ„kkha -- . 4. *hoÌ„gga -- [For list of `defective' words with initial h<-> see *HABBA --]
1. Or. hiá¹…gÄ• `worthless, boastful'.
2. Or. heá¹…gÄ• `good -- for -- nothing'; M. h&etilde;gÄ• á¸• , h&etilde;gÄ• á¸• Ä• , h&etilde;gá¸• Ä• `clumsy, stupid'.
3. P. hokhÄ• `weak, unsteady, characterless, worthless'.
4. M. hogÄ• `slack, slothful, sturdy and overbearing'.
Addenda: *hiá¹…ga -- `defective'. 3. *hoÌ„kkha -- (cf. *HOÌ„CCHA -- ,

*OÌ„CCHA --): WPah.ká¹-g. Ã³kkhÉ” `small'; -- hÉ”Ë‹knÉ” `young, minor' (LNH p. 31 `little'), hÉ”Ë‹ká¹›É” `a little, less' (Him.I 223)?

hiá¹…gÃº 14079 hiá¹…gÃº m. `the plant Ferula asafoetida' BhP., n. `substance prepared from its root', Ëšuka -- m. `the plant' MBh. [hiá¹…gupattra -- = Iá¹…GUDA --]
Pa. hiá¹…gu -- n. `asafoetida', Pk. hiá¹• gu -- m.n., K. yeÌŒnga, yongu m., S. hiá¹…u f., P. hiá¹…g f., Ku. hÄ«Ëœg, N. A. B. hiá¹…, Or. hiá¹…gu, heá¹…gu, Aw.lakh. hÄ«Ëœg, H. hÄ«Ëœg, hÄ«ËœgÅ« m., G. hÄ©g f. (hÄ©gá¹›É” m. `an inferior variety'), M. hÄ©g m., Ko. hÄ«Ëœgu, Ä©g, Md. hugu.
Addenda: hiá¹…gÃº -- : Garh. hÄ«Ëœg `asafoetida'.

hiá¹…gula 14080 hiá¹…gula m.n. `preparation of mercury with sulphur, vermilion', Ëšluka -- m. VarBrÌ¥S., Ëšlaka -- n. MBh., Ëšli -- m. lex. [Cf. hiá¹…gulu -- , ËšlikÄ• -- f., hiá¹…gÅ«la -- n., hiá¹…gudÄ« -- f. `names of various plants' prob. conn. Iá¹…GUDA -- : note Bi. H. forms < *iá¹…gula --]
Pa. hiá¹…guli -- , Ëšlaka -- m. `vermilion', Pk. hiá¹• gula -- , Ëšlu -- m.n., S. hiá¹…gulÅ« m. (cf. hiá¹…iro m. `fruit of an aquatic plant Trapa natans)', A. heá¹…ul, B. hiá¹…gul, Or. hiá¹…guá¸·a, heá¹…Ëš; G. hÄ©gá¸·É” m., M. hÄ©goá¸·, ËšgÅ«á¸· m., Si. inÌ†gul, hinÌ†gul, Md. ungulu, uguli; -- Bi. Ä«Ëœgur `finer sort of red lead', H. Ä«Ëœgur m. `vermilion'.
*HIá¹…GULAKUá¹-IKÄ• -- , *HIá¹…GULAVARTA -- .

hiá¹…gulakuá¹-ikÄ• 14081 *hiá¹…gulakuá¹-ikÄ• `vermilion jar'. [HIá¹…GULA -- , KUá¹-A -- 1]
Mth. hÄ©gorÄ« `vermilion box' < *hÄ©gurorÄ«.

hiá¹…gulavarta 14082 *hiá¹…gulavarta `box for vermilion'. [HIá¹…GULA -- , *VARTA -- 2]
Bi. iá¹…grauá¹-Ä« `box in which to keep vermilion'.

hicc 14083 *hicc `draw back'. 2. *hiss -- 1.
1. Pk. hiá¹• cia -- n. `hopping' (?); L. hiccaá¹‡ `to go shares in' (i.e. `to withdraw from the total'?); P. hicá¹‡Ä• , hickaá¹‡Ä• `to draw back'; Ku. hicaká¹‡o `to withdraw, fear', hickÄ«á¹‡o `to be frightened'; N. hickanu, hacËš `to draw back, hesitate'; Bhoj. hÄ«Ëœcal `to drag'; H. hicnÄ• , hicaknÄ• `to draw back'; G. hÄ©cvuÌƒ intr., hicakvuÌƒ, hÄ©cÄ• á¹›vuÌƒ tr. `to swing'; M. hiÄ‹aká¹‡&etilde; `to jerk'.

2. N. haskanu `to draw back'; M. hisaká¹‡&etilde; `to jerk'.
hijja -- 1 `name of a tree' see HIJJALA -- .

hijja 14084 *hijja2 `defective'. 2. *hÄ“jja -- . 3. *hÄ“Ã±ja -- . 4. *hucca -- . 5. *hoÌ„ccha -- . [With *hoÌ„ccha -- cf. *OÌ„CCHA -- . For list of `defective' words with initial h -- see *HABBA --]
1. S. hÄ«jiá¹›o m. `an impotent man'; P. hÄ«Ë…já¹›Ä• m. `eunuch', B. hijaá¹›, hijá¹›Ä• ; Or. hijaá¹›a, hiÃ±jaá¹›a `eunuch', hijaá¹›Ä« `woman with male characteristics'; H. hÄ«j `weak, lazy, cowardly', hijá¹›Ä• m. `eunuch'; G. hijá¹›uÌƒ `impotent'; M. hijÌˆá¸• Ä• m. `hermaphrodite'.
2. Or. hejaá¹›Ä• `miserly, shameless'.
3. Or. heÃ±jaá¹›Ä• `shameless, laughing loudly, impotent', heÃ±jaá¸·Ä• `impotent'.
4. M. huÄ‹Ä‹Ä• `disreputable'.
5. S. hocho `low, mean'; L. hocchÄ• `quarrelsome over trifles'; P. hocchÄ• `mean, stupid, trifling'; Ku. hÃµcho `mean, shallow -- minded'; N. hoco, hÃµco `low, short'.
Addenda: *hijja -- 2 `defective'. 5. *hoÌ„ccha -- : J. hochÄ• `short', WPah.ká¹-g. hÃ²Ä‹á¹-É”, hÃ²Ä‹á¹›É” (~ Ã³kkhÉ” `small', hÉ”Ë‹ká¹›É” `a little', both < *HOÌ„KKHA -- ~ *HOÌ„CCHA -- Him.I 223).

hijjala 14085 hijjala m. `the tree Barringtonia acutangula' lex., hijja -- 1 m. lex.
A. hizal `Barringtonia acutangula', B. hijal.

hiá¹-á¹- 14086 *hiá¹-á¹- `move'. [See *HAá¹-á¹- -- ; -- âˆšHIá¹‡á¸•]
Ku. hiá¹-á¹‡o `to move, walk', WN. hiá¹-nu; Or. hiá¹-ibÄ• `to slip down, stumble, be opened'.
*HIá¸Œ `dally': hilÃ¡ti1, hÄ“latÄ“2.
Addenda: *hiá¹-á¹- -- : Garh. hiá¹-uá¹‡ `style of walking'.
HIá¸Œ: see âˆšHÄ«á¸• .
hitÃ¡ -- see â€ *DHATTA -- .

hiá¸• á¸• a 14087 *hiá¸• á¸• a `defective'. 2. *huá¸• á¸• a -- . 3. huá¹‡á¸• a -- 2 m. `blockhead' lex. [For list of `defective' words with initial h -- see *HABBA --]
1. Pk. hiá¸• á¸• a -- m. `dwarf'.
2. S. huá¸• Ì u m. `blockhead'; H. hÅ«á¹› `senseless, foolish'; M. hÅ«á¸•

`headlong, impetuous'.
3. Pk. huá¹• á¸• a -- `misshapen'; H. huÌƒá¸• Ä• , huá¹‡á¸• Ä• `wanting

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horns &c.'; M. huÌƒá¸• Ä• `crumple -- horned', huÌƒá¸• Ä• bail m. `blockhead'.
HINÌ£á¸Œ `move': *hiá¹‡á¸• a -- , hÃ-á¹‡á¸• atÄ“, *hiá¹‡á¸• Ä• la -- ; <->
*hiá¹-á¹- -- , *haá¹-á¹- -- .

hiá¹‡á¸• a 14088 *hiá¹‡á¸• a `moving about'. [âˆšHIá¹‡á¸•]
Ko. hÄ«Ëœá¸• u, Ä©á¸• `flock' FOK 168.

14089 hÃ-á¹‡á¸• atÄ“ `moves, wanders' DhÄ• tup. [âˆšHIá¹‡á¸•]
Pa. hiá¹‡á¸• ati `roams'; Pk. hiá¹• á¸• aÃ¯ `goes, wanders, strolls'; WPah.
(Joshi) hÄ©á¸• á¹‡Ä“, hiná¹‡Ä“ m.pl. `legs of a quadruped'; N. hÄ©á¹›nu `to
walk'; Or. hiá¹‡á¸• ibÄ• `to move about, wander'; H. hÄ©á¸• nÄ• `to move,
walk', OG. hÄ«á¹• á¸• aÃ¯, G. hÄ©á¸• vuÌƒ, M. hÄ©á¸• á¹‡&etilde;.

hiá¹‡á¸• Ä• la 14090 *hiá¹‡á¸• Ä• la `wandering'. [âˆšHIá¹‡á¸•]
Dm. iá¹‡á¸• á¹“l `bachelor'; Kal. hiá¹‡á¸• Ä• ËŠu (st. Ëšá¸• Ä• l --)
`bachelor', hiá¹‡á¸• au `barren woman'; Kho. hiá¹‡á¸• Ä• l `bachelor, spinster,
widow', adj. `childless, barren (of women and animals)'; -- N. hÄ©á¹›Ä• lnu
`to make move'.
*hiá¹‡á¸• oÌ„la -- `Swing' see HINDOÌ„LA -- .

hitÃ¡ 14091 hitÃ¡ `placed' RV. [âˆšDHÄ•]
PURá¹“HITA -- , SAHITA -- .

hin 14092 *hin `neigh'.
P. hiá¹‡hiá¹‡Ä• uá¹‡Ä• `to neigh, whinny', N. hinhinÄ• unu, H. hinhinÄ• nÄ• , G.

haá¹‡haá¹‡vuÌƒ; -- S. hiá¹‡kaá¹‡u, hiá¹‡kÄ• raá¹‡u, L. hiá¹‡kaá¹‡.

hintÄ• la 14093 hintÄ• la m. `the marshy date -- palm Phoenix paludosa' Hariv.
[Cf. TÄ• á¸• A -- 3]
Pa. hintÄ• la -- m. `Phoenix paludosa', B. hÄ©tÄ• l, h&etilde;tËš; Si. hitul
`the swamp date -- palm', kitul (X kaduru < KHARJÅ«ËŠRA -- ?).

hindoÌ„la 14094 hindoÌ„la m. `swing, swing cradle' lex., Ëšlaka -- m.
PaÃ±cat., hindoÌ„layati `swings' DhÄ• tup. 2. *hiá¹‡á¸• oÌ„la -- . [Cf.
ANDOÌ„LÃ¡YATI and HILLOÌ„LA -- . -- âˆšDUL]
1. Pk. hiá¹• doÌ„la -- , S. hÄ©doro m. `swing', H. hindol(Ä•) m.; M.
hÄ©doá¸·Ä• , hÄ©duá¸·Ä• m. `swinging cradle'; Si. idolu `swing'. -- X
ANDOÌ„LA -- q.v.
2. Pk. hiá¹• á¸• oÌ„la -- m. `swing', L. P. haÌƒá¸• olÄ• m. `revolving swing',
OAw. hiá¹• á¸• orÄ• m., H. hiá¹‡á¸• ol(Ä•), hiá¹›olÄ• m., OMarw. hiá¹• á¸• olaÃ¯
loc. sg. m., G. hÄ©á¸• oá¸·É” m., M. hÄ©á¸• oá¸·Ä• , hÄ©á¸• uá¸·Ä• m.
Addenda: hindoÌ„la -- . 1. Si. also hidoluvÄ• `palanquin' EGS 21.
2. *hiá¹‡á¸• oÌ„la -- : Garh. hiá¸• oá¸·u `swing'.

14095 hindoÌ„layati `swings' DhÄ• tup. 2. *hiá¹‡á¸• oÌ„layati. [HINDOÌ„LA --]
1. Pk. hiá¹• doÌ„laá¹‡a -- n. `swinging'; H. hÄ©dornÄ• `to puddle'; M.
hÄ©daá¸·á¹‡&etilde; `to jog, shake'. -- X ANDOÌ„LÃ¡YATI q.v.
2. M. hÄ©á¸• aá¸·á¹‡&etilde; `id.'.

himÃ¡ 14096 himÃ¡ m. `cold, frost, snow (in himÃ¡vant -- )' RV., n. `snow,
hoarfrost' á¹¢aá¸• vBr., hÃ-mÄ• -- f. `winter' RV., himikÄ• -- f. `hoarfrost'
lex.
Pa. Pk. hima -- `cold', n. `snow'; Gy. eur. hiv, iv, yiv m., as. hiv `snow',
Ash. zÄ«m, Å¾Ä«m (with secondary palatalization before Ä« NTS xiii 221), Kt.
Wg. jÌˆÄ«m, zÄ«m, Bashg. zÄ«m, Pr. zÃ-ma, PaÅ¡. hÄ«m, Ä«m, yÄ«m, Niá¹…g. im,
Woá¹-. Ä«m f. (gender prob. from Psht. Buddruss Woá¹- 87), Shum. Ä«m, Gaw.
hÄ-Ì„m, Kho. Bshk. him, Tor. (Biddulph) him m. (hÄ«m â†• Sh. AO viii 303,
see SNÃ-H --), Mai. (Barth NTS xviii 124) "hÄ«á¹‡" (= hÄ«Ëœ?), ky. hÄ«Ëœ,
Gau. heyÃµ, Sv. hina (NTS v 340 -- n -- after hÄ“yÃ¡n `winter': but see
SNÃ-H --), Sh.pales. him; K. himun `to become snow'; P.kgr. hiuÌƒ f.
`snow', WPah.bhal. heuÌƒ m., jaun. hyuÌ„ÌƒÌƒ, Ku. hyuÌƒ; N. hiuÌƒ `snow, ice';
H. hÄ©w m. `snow, hoarfrost, dew'; G. him m. `hoarfrost, dew'; M. hÄ©v,
hÄ«Ëœv m. `cold, ague'; Ko. Ä©v n. `cold'; Si. hima `frost, cold, dew'.

*HIMARA -- , HIMÄ• NÄ«ËŠ -- , HAIMA -- , *HAIMYÄ• -- ; *HIMAKARTÄ• -- , *HIMAKÄ• LA -- , *HIMAKá¹£ARIKÄ• -- , *HIMACALA -- , *HIMABUNDU -- , HIMÄ• CALA -- , HIMÄ• NTA -- ; -- *HIMNA -- , *HIMNARA -- , Há¸—MAN -- , HÄ“MANTÃ¡ -- , HAIMANTÃ¡ -- , HAÃ-MANTIKA -- .
Addenda: himÃ¡ -- : WPah.ká¹-g. (kc.) hÃ¬uÌƒ m. `snow' (kc. obl. hima), J. hyuÌ„Ìƒ m.

himakartÄ• 14097 *himakartÄ• `heap of snow'. [For gender cf. gartÄ• <-> f. `hole, cave' PaÃ±cat. -- HIMÃ¡ -- , KARTÃ¡ -- 1]
L.mult. hent f. `drift of snow in a gorge or ravine', (Ju.) hint f. `drift of snow'.
Addenda: *himakartÄ• -- : in view of WPah.ká¹-g. hÉ™want m. `harmful effect of snow on crops' Him.I 226, L. forms rather also â†• Sk. HIMÄ• NTA -- .
*himara -- see BÄ«ËŠJYA -- Add2.

himakÄ• la 14098 *himakÄ• la `winter -- time'. [HIMÃ¡ -- , KÄ• LÃ¡ -- 2]
M. hÄ©vÄ• á¸·Ä• m., Ëšá¸·Ä« f. `winter season'.

himaká¹£arikÄ• 14099 *himaká¹£arikÄ• `avalanche'. [HIMÃ¡ -- , Há¹£ARÃ¡ --]
Gaw. himcÌ£hari or perh. a Gaw. cmpd. NOGaw 37.

himacala 14100 *himacala `avalanche'. [HIMÃ¡ -- , CALA -- 2]
Dm. im&acircacute;l, im'&acircacute;l `avalanche of snow', Bshk. Tor. Phal. himÄ• ËŠl.

himabundu 14101 *himabundu `drop of snow'. [HIMÃ¡ -- , BINDÃº --]
Ku. hyÅ«munÄ• `snowflakes'.
*himara -- `wintry, snowy'. [Cf. Gk. ximaro/s. <-> Há¸—MAN -- ; HIMÃ¡ --]
*HIMAROÌ„DAKA -- .

himaroÌ„daka 14102 *himaroÌ„daka `snow water'. [HIMARA -- , UDAKÃ¡ --]
Kho. (Lor.) himroÌ„g `snow water'.

himÄ• kara 14103 *himÄ• kara `heap of snow'. [HIMÃ¡ -- , Ä• KARA --]
H. hÄ©wÄ• r, hiwÃ£Ì„r m. `snow, hoarfrost, dew, great cold'.

himÄ• cala 14104 himÄ• cala m. `Himalaya' ÅšiÅ›. [HIMÃ¡ -- , acala -- m. R.]
Pk. himÄ• yala -- m. `snow -- covered mountain'; -- Ku. N. himÄ• l `lofty snow

-- covered peak' prob. â†• Sk. himÄ• la -- lex. (which itself reflects a MIA. form < himÄ• cala --) or himÄ• laya -- . -- G. himÄ• á¸·uÌƒ `cold' der. from him < HIMÃ¡ -- .

himÄ• nÄ«ËŠ 14105 himÄ• nÄ«ËŠ f. `mass of snow' PÄ• á¹‡. RÄ• jat. [HIMÃ¡ --]
K. mÃ¶Ã±Ã¼ f. `great collection of snow, snowdrift, piled up snow on mountainside, avalanche'; WPah. bhal. hiÄ• á¹‡ f. `avalanche (of snow only)', jaun. hyÃ£Ì„á¹‡oÄ«.

himÄ• nta 14106 himÄ• nta m. `end of the cold season' MBh. [HIMÃ¡ -- , Ã¡NTA --]
M. hÄ©vat m., hÄ©vat -- jÌˆamÄ«n f. `wild land ploughed up and left unsown till the Rains'; -- or < HAIMANTÃ¡ -- .
*himna -- `of winter'. [há¸—man -- 1; himÃ¡ --]
*DUHIMNA -- . -- See Add.
Addenda: himÄ• nta -- : L.mult. hent, (Ju.) hint f. `snow -- drift' (rather than < *HIMAKARTÄ• -- ) and WPah.ká¹-g. hÉ™want m. `harmful effect of snow on crops' â†• Sk. himÄ• nta -- ? (Him.I 226).

himnara 14107 *himnara `winter'. [Cf. *HIMNA -- , Há¸—MAN -- 1: for formation cf. *ajÌˆnara -- ~ahan -- s.v. Ã¡HAR -- , Lat. itineris ~ iter, &c. -- HIMÃ¡ --]
Pr. Ä«ËŠÅ¾nera, iznÄ“rÃ¡ `winter' (NTS 211 < *jÌˆimn -- ar --).

14108 hiyÃ¡s (metr.) `yesterday' RV., hyas PaÃ±cavBr. 2. *hÄ«yas.
1. Pk. hioÌ„ `yesterday', K. yeÌ†wa, á¸• oá¸• . hÄ«, WPah.bhal. pÄ• á¸• . paá¹…. hÄ«.
2. Pa. hÄ«yoÌ„, hiyyoÌ„, Pk. hijjoÌ„; Ap. hijjoÌ„ `tomorrow', hijÄ• `yesterday'; Gy. it. yidÅ¾, hung. Ä«Å¾, iÄ• , gr. iÄ• , yiÄ• , pal. hÌ®uÇ°á¹“ti, as. hiÇ°a `yesterday', K.pog. Ä«s, WPah.bhad. khaÅ›. hÄ«jÌˆ, N. hijo, Si. Ä«yÄ“ (< *hÄ«yÄ“divasÄ“?), Md. Ä«ya.
*APARAHÄ«YAS, *PARAHÄ«YAS.
Addenda: hiyÃ¡s: WPah.kc. hÄ«jÌˆ, ká¹-g. hizz `yesterday', J. hÄ«j; Md. iyye.

hÃ-ra 14109 hÃ-ra m. `band, strip' ÅšBr. [Cf. HIRÄ• ËŠ --]
A. hir `filament of a boiled silk cocoon coming out during spinning'; H. hÄ«r m. `fibre of certain kinds of wood, the blea or part immediately under

bark of a tree'; M. hÄ«r m. `rib of a leaf, fibre of certain kinds of wood (= hirkÄ• m.)'.

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hÃ-raá¹‡ya 14110 hÃ-raá¹‡ya n. `gold' RV. [HÃ¡RI --]
Pa. hiraÃ±Ã±a -- n. `gold', AÅ›.shah. man. hiraÃ±a -- , kÄ• l. hilaá¹• na -- , gir. hiraá¹• na -- , Pk. hiraá¹‡á¹‡a -- n., Si. haraá¹‡a, araá¹‡a, raá¹‡a, ran.
HIRAá¹‡YAMÃ¡YA -- , HÃ-RAá¹‡YAVARá¹‡A -- .
Addenda: hÃ-raá¹‡ya -- : Md. ran `gold'; -- Garh. hiraá¹‡ `piece of gold put in mouth of the dying' â†• Sk.
*HIL `be accustomed to': â€ *SAá¹• HÄ“á¸• ATI.

hiraá¹‡yamÃ¡ya 14111 hiraá¹‡yamÃ¡ya `made of gold' ÅšBr., hiraá¹‡mÃ¡ya -- TS. [HÃ-RAá¹‡YA -- , MAYA --]
Si. ranmaya, ranmuvÄ• `golden, made of gold'.

hÃ-raá¹‡yavará¹‡a 14112 hÃ-raá¹‡yavará¹‡a `golden' RV. [HÃ-RAá¹‡YA -- , VÃ¡Rá¹‡A -- 1]
Si. ranvan `golden -- coloured' EGS 145.

hirÄ• ËŠ 14113 hirÄ• ËŠ f. `vein, artery' AV. [Cf. HÃ-RA --]
Kal.rumb. yÅ«ËŠru `vein'; Kho. yÃºru `vein, artery, pulse' (< *hirakÄ• -- BelvalkarVol 97); WPah.bhal. hirai f. `hairlike first sprouts of ears of corn'; Or. ira `placenta of cow or buffalo'.

hiru 14114 *hiru `yellow, green'. [Cf. hiri -- in cmpds. (hÃ-riÅ›maÅ›ru -- , hiriÅ›iprÃ¡ -- RV.). -- HÃ¡RI --]
G. harvuÌƒ `green'; M. hirvÄ• `green, raw, unripe'. <-> Kt. zÉ™Å•É™

`yellow', Bashg. zÄ©r and Pr. Å¾iÉ™rÃ¤: prob. < HÃ¡RI -- . -- H. hirÄ• r `green, raw, fresh' poss. < *hiratara -- (or metath. from harÄ«r < *HARITARA -- ?).
*HIL `be accustomed to': *hilati2, *hÄ“layati, *hÄ“lÄ• -- .

14115 hilÃ¡ti1 `behaves amorously' DhÄ• tup. (cf. ajihiá¸• at (lá¹“ma) `pulled' AV.). 2. hÄ“latÄ“2 `sports' MBh., há¸—á¸• ati `behaves amorously' DhÄ• tup. [âˆš*HIá¸•]
1. G. haá¸·vuÌƒ `to be illegally attached to a man (of a woman)'.
2. Ku. heá¹›á¹‡o `to trifle with'; H. poet. helnÄ• `to sport, play, dally' (rather than < *Ä• KHÄ“LATI) T. Burrow JRAS 1963, 286.
Addenda: hilÃ¡ti1: read ajÄ«hiá¸• at AV.; -- for Ku. heá¹›á¹‡o see HÄ«á¸• ATÄ“ Add2.

14116 *hilati2 `becomes accustomed to, becomes tame'. 2. Caus. *hÄ“layati. 3. *hÄ“lÄ• -- 2 `habit'. [Psht. el `tame' â†• IA. -- âˆš*HIL2]
1. Gaw. hila -- mÃ-m `I learn'; S. hiraá¹‡u `to become tame, become accustomed to, acquire a habit'; L. hilaá¹‡, mult. hillaá¹‡ `to become tame or accustomed to', hilÄ• vaá¹‡ `to teach' hiltar f. `habit'; P. hiá¸·nÄ• `to become tame, form a habit'; H. hilnÄ• `to become habituated'; G. haá¸·vuÌƒ `to be domesticated (of animals), be familiar'; M. hiá¸·á¹‡&etilde; `to become tractable and tame'.
2. S. heraá¹‡u `to tame, accustom', herÅ« `tamed' (â†’ Kho. heru).
3. S. hera f. `habit', L. hel f.; -- P. helat f.
*HILL `move, shake'. [See âˆš*HALL]
*HILLATI, HILLOÌ„LA -- , HILLOÌ„LAYATI.

hilla 14117 hilla1 m. `an aquatic bird' lex. [â†’ Psht. hÄ«laÄ« `duck' Rep1 53. -- Cf. *hilla -- 2, *jhilla -- 1?]
Ash. zalÃ¡i `duck', Kt. Ç°alÃ¡i, Pr. (LSI) Å¾elai NTS ii 287.

hilla 14118 *hilla2 `mud, swamp'. [Cf. *JHILLA -- 1]
K. heÌ†l f. `dirty or muddy ground'; WPah.bhal. helo `consisting of black clay, very fertile (of soil)'; Ku. hÄ«l, hÄ«lo `mud, swamp'; N. hilo `mud'; Mth. jhÄ«l -- hÄ«l `small lakes or ponds'; H. hÄ«l, hÄ«lÄ• m. `mud'; G. hÄ«lÉ” m. `cart -- rut'.

hilla 14119 *hilla3 `mixed, joined'. 2. *hÄ“lla -- . [Cf. *HÄ“á¸• Ä• --]

1. S. hilu `mixed'; N. hili -- mili `unitedly, jointly', H. hil -- mil.
2. P. hel -- mel `unitedly'.

14120 *hillati intr. `moves, shakes'. [Cf. HILÃ¡TI1 `dallies' DhÄ• tup. and similar variation between *HALLATI and *HALATI. -- See âˆš*HILL]
P. hillá¹‡Ä• `to shake, be moved'; WPah.bhal. hillhaá¹‡Å« intr. `to move'; Ku. hilá¹‡o `to move, tremble'; N. hilnu `to move, be shaken'; B. helÄ• , hilÄ• `to vacillate, oscillate, incline'; H. hÄ-Ì„lnÄ• intr. `to shake', helÄ• m. `a push'; G. hilvuÌƒ intr. `to move, shake', hÄ«lÉ” m. `jerk, shake'; M. hilá¹‡&etilde; intr. `to move, stir'. -- Ext. -- kk -- : P. hilkaá¹‡Ä• `to be shaken'; H. hilaknÄ• `to writhe', hilkornÄ• `to shake' (cf. hilornÄ• < HILLOÌ„LAYATI).

hilloÌ„la 14121 hilloÌ„la m. `wave' MW. 2. hilloÌ„layati `swings, rocks' DhÄ• tup. [Cf. HINDOÌ„LA -- . -- âˆš*HILL]
1. MB. hilola `wave', OAw. hilorÄ• m.; H. hilor, ËšrÄ« f., ËšrÄ• m. `shaking, wave'; G. hiloá¸·É” m. `merriment'.
2. H. hilornÄ• intr. `to swing, rock to and fro'; OMarw. hÄ«lolaÃ¯ tr. `shakes'.
hilloÌ„layati see prec.
*hiss -- 1 `draw back' see *HICC -- .

14121a â€ *hiá¹£á¹£ -- `be extinguished, be baffled'. [To replace *HISS -- 2]
L.poá¹-h. hisá¹‡Ä• `to be extinguished, be withered'; WPah.ká¹-g. hÃ-Å›á¹‡Ãµ `to be extinguished, to go out (of fire)', caus. ká¹-g. (kc.) Å›e/uá¹‡Ãµ `to put out (fire)' Him.I 200; N. hissinu `to be baffled', caus. hissyÄ• unu.
*hiss -- 2 see â€ *HIá¹£á¹£ -- .
HÄªá¸Œ: -- read HÄ«á¸• ATÄ“ Add2, â€ hÄ“á¸• ati, â€ hÄ“á¸• ayati; hilÃ¡ti1, hÄ“latÄ“2.

hiss 14122 *hiss2 `be extinguished, be baffled'.
L.poá¹-h. hisá¹‡Ä• `to be extinguished, be withered'; N. hissinu `to be baffled', caus. hissyÄ• unu.
HÄªá¸Œ `anger'. [â†• Drav., Kan. eá¸• á¸• isu, Ä“á¸• isu `to abuse, mock', &c.; DED 676]
HÄ«á¸• ATI, Há¸—á¸• A -- , Há¸—á¸• ATÄ“, *HÄ“á¸• YATI, Há¸—LA -- , Há¸—LATÄ“, HÄ“LÄ• -- ; APAHÄ“LÄ• -- , AVAHÄ“LA -- .

14123 hÄ«á¸• ati `angers' (jihÄ«á¸·a, hÄ«á¸·ita -- RV., ahiá¸• at GobhBr., hÄ«á¸• ita -- AV.). 2. há¸—á¸• atÄ“ `scorns' DhÄ• tup. (há¸—á¸·atÄ“ `is angry' Naigh., Ã¡hÄ“á¸·ant -- `not angry' RV., hÄ“litavya<-> `to be treated lightly' MBh., ahÄ“á¸• amÄ• na -- `not negligent' R. 3. *hÄ“á¸• yati. [âˆšHÄ«á¸•]
1. Pa. hÄ«á¸·Ä“ti `scorns', hÄ«á¸·ana -- n., Pk. hÄ«laÄ«, hÄ«laá¹‡a -- n.
2. Ku. heá¹›á¹‡o `to despise, disregard'; B. helÄ• `to slight, neglect'; M. heá¸·á¹‡&etilde; `to scorn'.
3. K. heá¸• un `to ridicule, blame'.
Addenda: hÄ«á¸• atÄ“ `is vicious, abuses' (in Ã¡hÄ«á¸• amÄ• na -- ÅšBr. ~ Ã¡hÄ“á¸·amÄ• na -- , jihÄ«á¸·a, hÄ«á¸·itÃ¡ -- RV., ajÄ«hiá¸• at AV.).
2. â€ hÄ“á¸• ati in Ã¡hÄ“á¸·ant -- RV., hÄ“litavya -- MBh.: Ku. heá¹›á¹‡o `to trifle with, despise, disregard'; new intr. P. hiá¹›nÄ• `to be erected (of penis)'.
4. â€ hÄ“á¸• ayati in Ã¡hÄ“á¸·ayant -- RV.: WPah.ká¹-g. á¹›he\uá¹‡Ãµ `to make fun of'.

hÄ«nÃ¡ 14124 hÄ«nÃ¡ `abandoned' RV., `base, mean' ÅšBr., `inferior to' Mn., hÄ«naka -- `deprived of'. [âˆšHÄ• 3]
Pa. hÄ«na -- `inferior, poor'; Pk. hÄ«á¹‡a -- `deserted, less'; K. hyÅ«nu `vile, ugly'; S. hÄ«á¹‡o `emaciated, lean'; L. hÄ«á¹‡Ã£Ì„ `weak'; P. hÄ«á¹‡Ä• `vile, deficient, weak'; Ku. hiá¹‡ `vile', N. A. hin, B. hina; H. -- hÄ«n `without' in kÄ• m -- hQn `unemployed'; OMarw. hÄ«á¹‡ati f. `privation'; G. hiá¹‡ `base, alloyed, mean', hÄ«á¹‡uÌƒ `vile'; M. hÄ«á¹‡ n. `meanness, alloy', hiá¹‡&etilde; n. `alloy'; -- Pk. hiá¹‡á¹‡a -- `deserted, less'; Or. hinÄ• `vile'. -- X Å«ËŠNÃ¡ -- , NYÅ«Ë‹NA -- : Pk. hÅ«á¹‡a -- `less'; A. hun `loss, deficiency'.
HÄ«NATARA -- , HÄ«NATVA -- , *HÄ«NAYATI; HÄ«NAKARMAN -- , HÄ«NAVRÌ¥TTI -- .

14124a hÄ«nakarman -- `acting badly' Gaut. [HÄ«NÃ¡ -- , KÃ¡RMAN -- 1]
N. hinÄ• m `hatred, contempt' (rather than der. *HÄ«NAYATI).

hÄ«natara 14125 hÄ«natara `inferior' Muá¹‡á¸• Up. [HÄ«NÃ¡ --]
OG. hÄ«á¹‡eraÃ¼ `lower'.

hÄ«natva 14126 hÄ«natva n. `defectiveness' Mn. [HÄ«NÃ¡ --]
L. hiá¹‡ap m. `frailty'.

14126a *hÄ«nayati `depreciates', hÄ«nita -- `made destitute' MBh., `base' SubhÄ• á¹£. [Denom. fr. HÄ«NÃ¡ -- . -- âˆšHÄ• 3]
G. hiá¹‡vuÌƒ `to despise'; M. hiá¹‡aÌ„Ì†viá¹‡&etilde; `to lessen, lower in estimation'; -- N. hinÄ• m `contempt' (< *hinÄ• uÌƒ? But rather < HÄ«NAKARMAN --).

hÄ«navrÌ¥tti 14127 hÄ«navrÌ¥tti `of base conduct' MBh. [HÄ«NÃ¡ -- , VRÌ¥TTI --]
H. hinautÄ« f. `humility'.

hÄ«ni 14128 *hÄ«ni `loss'. [~ HÄ• NI -- . -- âˆšHÄ• 3]
AÅ›.shah. man. kÄ• l. hini, gir. dh. jau. hÄ«ni `diminution, neglect'; P. hÄ«á¹‡ f. `deficiency, abatement'.

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14129 hÄ«yÃ¡tÄ“ (ÅšBr.), hÄ«ËŠyatÄ“ (TS.) `lacks, loses (with abl. or inst.), is worsted' AV. [âˆšHÄ• 3]
Pa. hÄ«yati `is abandoned'; Pk. hÄ«aÃ¯, hijjaÃ¯ `abandons'; N. hiyÄ• unu `to despise'.
*hÄ«yas `yesterday' see HIYÃ¡S.

hÄ«ra 14130 hÄ«ra m. `diamond' lex., hÄ«raka -- m. PaÃ±car.
Pa. hÄ«ra -- m. a(.l. `necklace (?)'; Pk. hÄ«ra -- m.n. `diamond', S. hÄ«ro m., P. hÄ«rÄ• m., N. hirÄ• (â†• H.?), A. B. Or. Mth. hirÄ• , Bhoj. Aw.lakh. H. hÄ«rÄ• m., Marw. hÄ«ro m., G. hÄ«rÉ” m., M. hirÄ• m.

hÄ«lÄ• 14131 *hÄ«lÄ• `gentle breeze'.
S. hÄ«ra f. `gentle breeze', L. hÄ«l, pl. Ëšla f.

14132 huá¹• , hÅ«á¹• (~ hÅ« hÅ« VarBrÌ¥S.) `an exclamation of doubt or fear or assent, a mystical syllable used in chanting' ÅšrS.
Pa. huá¹• `exclamation of doubt &c.'; Pk. huá¹• `exclamation of doubt or prohibition &c.'; S. huÌ„Ìƒ `grunt of assent, grunt to drive a camel'; P. huÌƒ `exclamation of assent or prohibition or encouragement'; B. G. huÌƒ `exclamation of assent', M. huÌƒ, huÌƒ uÌ„Ìƒ.
HUá¹• KAROÌ„TI, HUá¹• KÄ• RA -- , HÅ«á¹• KÄ• RA -- .

14133 huá¹• karoÌ„ti `makes the sound huá¹• ' MBh., `addresses roughly' YÄ• jÃ±. 2. huá¹• kÄ• ra -- m. `a threatening sound' MBh. 3. hÅ«á¹• kÄ• ra -- MBh. [HUá¹• , KARá¹“TI]
1. Pa. huá¹…karoÌ„ti `grumbles'; L. huá¹…giraá¹‡ `to urge on cattle', P. huá¹…girnÄ• .
2. Pa. huá¹…kÄ• ra -- m. `grumbling'; Pk. huá¹• kÄ• ra -- m. `sound of assent'; L. huá¹…gÄ• rÄ• m. `assent', P. huÌƒgÄ• rÄ• m.; Or. huá¹…kÄ• ra `sound made during an effort'; H. huÌƒkÄ• rÄ• m. `grunt of assent'; G. huÌƒkÄ• r, ËšrÉ” m. `making sound of assent during a narrative (= M. huÌƒkÄ• rÄ• m.), call, challenge'; -- Pk. huá¹• kÄ• riya -- n. `sound of assent'; L.awÄ• á¹‡. huá¹…gÄ• ruá¹‡ `to shout'; Or. huá¹…kÄ• ribÄ• `to grunt during effort'.
3. S. huÌ„ÌƒgÄ• ro m. `giving a sign of attention or assent', huÌ„ÌƒgÄ• raá¹‡u `to grunt assent'.
huá¹• kÄ• ra -- see prec.

hukku 14134 *hukku `jackal's howl'. 2. *hÅ«á¹…ku -- . [Onom. cf. hÅ« -- rava -- m. `jackal' lex.]
1. Pa. hukku -- m. `jackal's howl', M. hÅ«k, hukÄ« f.
2. L. hÅ«á¹…g f. `jackal's howl', hÅ«á¹…gaá¹‡ `to groan'.
*hucca -- `defective' see *HIJJA -- 2.

14135 huá¸• a -- , Ëšá¸• u -- m. `ram' lex. 2. huá¹‡á¸• a -- 1 m. KÄ• Å›Ä«kh.
1. Pk. huá¸• a -- m. `ram', WPah.bhal. huá¹›, jaun. hÅ«á¹›. <-> L. huá¹›eÄ• l, huá¹›eÄ• r m. `the wild hill sheep or oorial', P. huá¹›iÄ• r m.
2. L. huá¹‡á¸• Å« m. `fighting ram', (Shahpur) huÌƒá¸• á¸• u m., P. huá¹‡á¸• Å« m.
*HUá¸• AHÄ• RA -- , *HUá¹‡á¸• AHÄ• RA -- .
Addenda: huá¸• a -- 1. 3. â€ hulu -- `ram' lex.: WPah.ká¹-g. h&vgravemacr;á¸· m. `ram for breeding'.

14135a â€ *huá¸• a -- 2 `bolt or bar': WPah.J. hÅ«á¹› m. `bolt above door', huá¹›nu `to shut in'; ká¹-g. (kc.) hvÌ€á¹›nÃµ `to bolt (a door)' Him.I 226.
2. â€ huá¸• ukka -- `bolt' lex.: Bi. hurkÄ• `bolt of a lock'.
â€ huá¸• ukka -- see â€ *HUá¸• A -- 2.
huá¹‡á¸• a -- 1 `ram' see HUá¸• A -- 1.
â€ hulu -- see HUá¸• A -- 1.
â€ *hulla -- `heat' see *HÅ«LUKKA -- .

14136 huá¸• ati, huá¹‡á¸• ati `collects' DhÄ• tup. [Cf. *HULLA -- 1]
Pk. huá¸• ua -- m. `flow' DeÅ›Ä«n.; N. hur -- hur `blazingly', hurkanu `to grow very quickly'; B. huá¹›Ä• `to grow luxuriantly', huá¹› `crowd'; Mth. hurab `to pound and consolidate earth, pound, pummel'.

huá¸• ahÄ• ra 14137 *huá¸• ahÄ• ra `sheep -- taker'. 2. *huá¹‡á¸• ahÄ• ra -- . [HUá¸• A -- , HÄ• RA -- . -- But Pk. huá¸• a -- m. `dog ~ ram', Or. huá¹‡á¸• Ä• `hyena'; and semant. cf. H. bheá¹›Ä« `sheep' ~ bheá¹›iyÄ• `wolf']
1. Mth. huá¹›Ä• r `wolf'.
2. N. huÌƒá¹›Ä• r `wolf'; Or. dial. hunÃ£Ì„r `wolf, hyena'; Mth. H. huÌƒá¹›Ä• r m. `wolf'.
*huá¸• á¸• a -- `defective' see *HIá¸• á¸• A -- .
huá¹‡á¸• a -- 1 `ram' see HUá¸• A -- .
huá¹‡á¸• a -- 2 `blockhead' see *HIá¸• á¸• A -- .
*huá¹‡á¸• ahÄ• ra -- `sheep -- taker' see *HUá¸• AHÄ• RA -- .

huá¹‡á¸• ikÄ• 14138 huá¹‡á¸• ikÄ• f. `bill of exchange' RÄ• jat. [Cf. Pers. hunduwÄ« `id.', hundiyÄ• n, ËšyÄ• wan `commission on bill of exchange']
K. h&obrevdotdot;ná¸• Ã¼ f. `bill of exchange', S. L. P. Ku. huá¹‡á¸• Ä« f., N. A. B. Or. huá¹‡á¸• i, Bi. H. G. M. huá¹‡á¸• Ä« f.
HU `offers libation': HAVÃ-S -- , HUNATI, Há¹“TRÌ¥KA -- , HOÌ„TRAKA -- ; Ä• HÄ• VÃ¡ -- , UDDHAVA -- ; -- PRÄ• HUá¹‡A -- ?
hutÃ¡ -- see HAVÃ-S -- .

14139 hunati (opt. hunÄ“t PaÃ±car.) `offers libation'. [From pp. *huna -- ~ hutÃ¡ -- (see PRÄ• HUá¹‡A --). -- âˆšHU]
Pa. hunitabba -- `to be sacrificed'; Pk. huá¹‡aÃ¯ `offers oblation', huá¹‡ia -- pp., huá¹‡aá¹‡a -- n.; MB. hune `sacrifices' ODBL 553, H. hunnÄ• .

hubbÄ• 14140 *hubbÄ• `pain in the chest'.
L. hubb f. `pain in the chest', hubbiÃ£Ì„ f. pl. `strangles'; N. hup pasnu `to suffer from pleurisy'.
*humma -- `defective' see *HOÌ„PPA -- .
*hul -- , *hull -- `pierce' see *HÅ«L -- .

hulla 14141 *hulla1 `mob, riot'. [Cf. HUá¸• ATI]
P. hullaá¹› m. `riot'; Ku. hÅ«l `batch'; N. hul `mob, crowd'; A. hul `riot'; H. hullaá¹› m. `crowd, noise'; G. hulaá¹› n. `riot', M. hulaá¸• f.

hulla 14142 *hulla2 `defective'. [For list of `defective' words with initial h -- see *HABBA --]
M. hulÄ• `silly'.

hussa 14143 *hussa `defective'. [For list of `defective' words with initial h -- see *HABBA --]
H. hÅ«saá¹› `uncouth, stupid'.
hÅ«á¹• see HUá¹• .
hÅ«á¹• kÄ• ra -- `grunting' see HUá¹• KAROÌ„TI.

hÅ«kkÄ• 14144 *hÅ«kkÄ• `sharp pain'.
S. hÅ«ka f. `pain, alarm'; P. H. hÅ«k f. `sharp shooting pain, stitch'; G. hÅ«k f. `sharp shooting pain in pit of stomach'; M. hÅ«k f. `sharp tearing pain'.
*hÅ«á¹…ku -- `jackal's howl' see *HUKKU -- .

hÅ«á¹‡a 14145 hÅ«á¹‡a m. `name of a barbarous people' MBh.
Pk. hÅ«á¹‡a -- , hoÌ„á¹‡a -- m. `a non -- Aryan people'; Ku. huá¹‡iyÄ• `Tibetan', A. hun.

14146 hÅ«ËŠrchati `goes crookedly, totters, falls off from' MaitrS. [âˆšHVRÌ¥]
H. hÅ«cnÄ• `to go wide of the mark, miss, err, mistake'.

hÅ«l 14147 *hÅ«l `pierce'. 2. *hul -- . 3. *hull -- . [Cf. Å›Å«ËŠLA -- and hrÅ«ËŠá¸• atÄ“ `goes' DhÄ• tup.]
1. P. hÅ«laá¹‡Ä• `to goad, thrust', hÅ«l f. `thrust, stab'; N. hulnu `cause to penetrate, drive in (cattle into a fold), thread (needle)'; Mth. hÅ«r

`thrust'; H. hÅ«lnÄ•  `to goad, stab, rush in', hulaknÄ• `to rush at'.
2. Pk. hulaÃ¯ `throws' (semant. cf. VÃ-DHYATI); A. hul `any small pointed thing, thorn', hulÄ• `piece of pointed split bamboo for turning earth up';
B. hul `barb, sting, point, awn', Or. huá¸·a.
3. P. hull f. `shooting pain in head'; Or. hula `sting'.

hÅ«lukka 14148 *hÅ«lukka `heat'.
Kal. hÅ«luk `heat, noontide'; Bshk. Ãºluk `sweat', Sh.gur. hÅ-lÅ-kh, koh. h Å«laÌ¯k.
HRËš `take, carry': hara -- , hÃ¡raá¹‡a -- , hÃ¡rati, *haritrÌ¥ -- , Ä• ra -- 1, hÄ• raka -- , hÄ• rayati, hÄ• ri -- , hÄ• rin -- , hrÌ¥tÃ¡ -- ,

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*HRÌ¥YATÄ“, HRIYÃ¡TÄ“; ATIHRÌ¥TA -- , ANÄ• HÄ• RA -- , ANUHARATÄ“, ANUHÄ• RA -- , APAHARA -- , Ã¡PAHARATI, Ã¡PAHRÌ¥TA -- , *ABHIYAVAHARAá¹‡A -- , *ABHIYAVAHARATI, *ABHIYAVAHÄ• RA -- , ABHIHÄ• RA -- , AVAHARATÄ“, AVAHÄ• RA , Ä• BHIHÄ• RIKA -- , Ä• ËŠHARATI, Ä• HÄ• RA -- , Ä• ËŠHÄ• RAYATI, Ä• HRÌ¥TA -- , ÃºPAHARATI, NIRHARAá¹‡A -- , NÃ-RHARATI, PÃ¡RIHÄ• RA -- , *PRATIHÄ• RIYA -- , PRAHARA -- , PRAHÃ¡RAá¹‡A -- , PRÃ¡HARATI, PRAHÄ• RA -- , PRÃ¡HRÌ¥TA -- , VÃ-HARATI, VIHÄ• RA -- , VYAVAHARATI, VYAVAHÄ• RA -- , VYAVAHÄ• RAKA -- , VYAVAHÄ• RAYATI, VYÄ• HARATI, VYÄ• HÄ• RA -- , SAá¹• HÄ• RÃ¡ -- , SAá¹• HÄ• RAY SAá¹• HRÌ¥TA -- , SAMÄ• ËŠHARATI, SAMÄ• HÄ• RA -- ; -- ÃºDDHARATI, *UDDHARÄ• , UDDHÄ• RÃ¡ -- , UDDHÄ• RAYATI, ÃºDDHRÌ¥TA -- ?
Addenda: *hÅ«lukka -- , hoÌ„lÄ• ka -- m. `kind of vapour bath' Car. 2.
â€ *hulla -- : WPah.poet. hulo m. `heat of the sun', bhal. hÉ”ÌˆÌ„l `heat'.
HRËš: â€ *NÄ«HARATI.

hrÌ¥tÃ¡ 14149 hrÌ¥tÃ¡ `seized, taken away' AV. [âˆšHRÌ¥]
Pa. haá¹-a -- `carried off', Pk. haá¸• a -- , haya -- , hia -- ; Phal.

hÃ¼á¹›o (pret. of hÄ• r -- < HÃ¡RATI), Si. haá¸·a, aá¸·a; <-> WPah.bhal. haá¹› n. `flood'?

hrÌ¥tka 14150 *hrÌ¥tka `heart'. [HRÌ¥D --]
Bshk. hikukur, hukukur, ikukur `heart' ( -- kur < KÅ«á¹-A -- 2); Tor. hikÅ« m. `courage'; S. hika f. `desire'; P. hikk f. `breast'; N. hikkÄ• , hekkÄ• , hekÄ• `encouragement'.
*HRÌ¥TKAKÅ«á¹-A -- .
*hrÌ¥tkakÅ«á¹-a -- `heart' see next.
Addenda: *hrÌ¥tka -- : WPah.poet. hÄ«k f. `chest, heart, mind', J. hÄ«k f. `chest, throat, liver'.

hrÌ¥tkÅ«á¹-a 14151 *hrÌ¥tkÅ«á¹-a `heart mass'. [Cf. hrÌ¥tpiá¹‡á¸• a -- n. `heart' W. -- HRÌ¥D -- , KÅ«á¹-A -- 2. Or poss. < *hrÌ¥tkakÅ«á¹-a -- , cf. Bshk. cmpd. hiku -- kur `heart']
Chil. hikÅ«ro `heart'.
hrÌ¥d -- `heart': HÄ• ËŠRDI -- , *HRÌ¥TKA -- , HÅ•ÌŠDAYA -- , HÅ•ÌŠDYA -- ; *HRÌ¥TKÅ«á¹-A -- ; DURHÄ• ËŠRD -- , DAURHRÌ¥DA -- , SUHRÌ¥D -- .
Addenda: *hrÌ¥tkÅ«á¹-a -- : WPah.ká¹-g. hÃ¬kkuá¹›É” m., Ëšá¹›I f. `chest, heart, mind', ká¹-g. (kc.) hÃ¬ká¹›É” m., ká¹-g. (poet.) hÃ¬ká¹›u m. hÅ•ÌŠd -- : â€ *DÅ«HRÌ¥D -- .

hÅ•ÌŠdaya 14152 hÅ•ÌŠdaya n. `heart' RV. [HRÌ¥D --]
Pa. hadaya -- n. `heart', Pk. hiaa -- , haá¸• ak(k)a -- , mg. halaa -- , paiÅ›. hitaa -- , hitapa -- n., Ap. hiaá¸• a -- , hiaá¸• ulla -- , hiaÃ¼lla -- n.; Gy. eur. yilo m. `heart, spirit', pal. hÌ®ri `heart, breast'; á¸Œ. ya f. `heart, kidney'; Kt. ziá¹›&schwamacr; `heart' Rep1 52, jÌˆÃ«rÃ« Rep2 60, zirÉ™ NTS ii 288, Bashg. zira, Wg. jÌˆoÌ„, z&omacrtodtod;, jÌˆoÌ„r -- duá¹…ga (< *DHOÌ„á¹…GA -- 2), Pr. zir, zÉ™r, Tir. wÃºá¹›É™, Gmb. jÌˆoÌ„, Gaw. hiá¹›a, Kal.urt. hÄ«Å•I, rumb. hÅ•Ã-y*I, Tor. huÄ«, Kand. hÄ«u, Mai.ky. hÄ« m.f., Phal. hiá¹›á¹“, Sh.gil. pales. kol. hÄ«ËŠÅ- m., koh. hiÃ³, jij. hiá¹›u, S. hio m.; L. hÃ£Ì„ m. `heart, mind', (Salt Range) hÄ• &etilde;, khet. Ä“hÃ£Ì„; P. hÄ«Ã£Ì„ m. `heart', Ku. hiyo, gng. hÄ«, N. hiyo; OA. hiu `courage', A. hiyÄ• `heart, breast'; B. poet. hiyÄ• `heart'; Or. hiÄ• `heart, mind, breast'; Bi. hiyÄ• `heart', Mth. hia, hiÄ• , Bhoj. Aw.lakh. H. hiyÄ• m., OMarw. hiyaÃ¼ (hÄ«yaá¸• aÃ¼ with ext. -- á¸• -- ), Marw. hÄ«yo, hÄ«á¹› m., OG. hÄ«uá¹• n., G. haiyuÌƒ (haiá¹›uÌƒ with ext. -- á¸• -- ) n., M. hiy&etilde; n.; Si. á¸·a -- ya, la -- ya `heart, courage, breast'; --

with unexpl. -- d -- : Ash. Å¾idÄ«ËŠ `heart', Shum. id -- É™m `my heart', Niá¹…g. idÉ™Ì• , Gaw. hida `breast', hidÄ• luá¹…ga `part near the heart' (for ending cf. Wg. jÌˆolÌ„r -- duá¹…ga above and MASTULUá¹…GA --). -- +?: S. hiÄ• o m. `courage', hÃ£Ì„u m. `heart, mind' (cf. L. hÃ£Ì„ above); P. hiÄ• uÌƒ, hayÄ• uÌƒ n. `heart'; N. hiyÄ• u `daring, spirit'; H. hiyÄ• u, hiwÄ• u m. `courage', M. hiyyÄ• m. (or â†• H. hiyÄ• above).
HRÌ¥DAYÄ• LU -- .
Addenda: hÅ•ÌŠdaya -- : WPah.ká¹-g. hÃ¬É” m. `chest, heart, mind', J. hiyÄ• in hiyÄ“ lÄ• á¹‡u `to embrace'.

hrÌ¥dayÄ• lu 14153 hrÌ¥dayÄ• lu `affectionate' PÄ• á¹‡.vÄ• rtt. [HÅ•ÌŠDAYA --]
Sh.gil. hÄ-yá¸—lÅ- `brave'; Or. hiÄ• á¸·i `charming'.

hÅ•ÌŠdya 14154 hÅ•ÌŠdya (hrÌ¥dyÃ -- PÄ• á¹‡.) `in the heart, dear' RV. [HRÌ¥D --]
Sh. hÄ-Å¾Å- `own, full (of brother or sister)'; A. hÄ• zi `friend'; OG. heja n. `affection' (e?).
*hrÌ¥yatÄ“ `is taken' see HÃ¡RATI.
HRËšá¹¢ `bristle, be glad': HARá¹£A -- , HÃ¡Rá¹£ATI, HARá¹£ITA -- , HRÌ¥á¹£á¹-A -- , HÅ•ÌŠá¹£YATI; UDDHARá¹£A -- , PRAHRÌ¥á¹£á¹-A -- .

hrÌ¥á¹£á¹-a 14155 hrÌ¥á¹£á¹-a `rejoicing' MBh. [âˆšHRÌ¥á¹£]
Pa. haá¹-á¹-ha -- `bristling, joyful'; Pk. haá¹-á¹-ha -- , hiá¹-á¹-ha<-> `glad'; N. haá¹-ilo -- maá¹-ilo `fat and well'.

14156 hÅ•ÌŠá¹£yati `is glad' PÄ• rGrÌ¥. (hÃ¡rá¹£atÄ“ `is excited', hrÌ¥á¹£itÃ¡<-> RV.). [âˆšHRÌ¥á¹£]
Pa. hassati `is glad' (collides with hassati < *HASYATÄ“), G. hisvuÌƒ.

14157 hÄ“ a vocative particle ÅšBr.
Pa. Pk. hÄ“, Kho. he, K. hÄ“, P. Ku. N. A. B. Or. Bi. H. Marw. G. M. he.
*hÄ“á¹…ga -- `defective' see *HIá¹…GA -- .
*hÄ“jja -- , *hÄ“Ã±ja -- `defective' see *HIJJA -- 2.
Addenda: hÄ“: WPah.ká¹-g. h&gravemacrepsilon; interj. (often with vocative) `ho, look!'.
â€ hÄ“á¸• ati, â€ hÄ“á¸• ayati see HÄ«á¸• ATÄ“.

há¸—á¸• a 14158 há¸—á¸• a (há¸—á¸·a -- RV.) m. `anger' AV., hÄ“lÄ• -- 1 f.

`contempt, facility' KÄ• v. [âˆšHÄ«á¸•]
Pk. hÄ“lÄ• -- f. `contempt, little effort'; N. helai `ease, facility'; M. heá¸·Ä• `easily'.
há¸—á¸• ati `dallies' see HILÃ¡TI1.
há¸—á¸• atÄ“ `scorns' see HÄ«á¸• ATI.

hÄ“á¸• Ä• 14159 *hÄ“á¸• Ä• `crowd, flock'. [Cf. *HILLA -- 3]
Pk. hÄ“á¸• Ä• -- f. `crowd, collection'; L. heá¹›Ä« f. `pound for cattle'; G. heá¹›, heá¹›Ä« f. `drove of cattle'; M. heá¸• f. `drove (of sheep, cattle, &c.)'.
*hÄ“á¸• yati `is angry' see HÄ«á¸• ATI.
Addenda: *hÄ“á¸• Ä• -- : OMarw. heá¸• a `group of horses' á¸Œiá¹• gala Koá¹£a 212, heá¹›Ä• Å« `horse -- dealer' (â†’ hÄ“á¸• Ä• vuka -- m. id. YÄ• jÃ±.com.).

hÄ“tÃº 14160 hÄ“tÃº m. `motive, cause, reason' Mn. [âˆšHI]
Pa. hÄ“tu -- m. `reason'; AÅ›. hetuto, Ëšute `by reason of', NiDoc. hetuvÌ• ena; Si. heya `reason', heyin `on account of'.

hÄ“ndara 14161 *hÄ“ndara `defective'. [For list of `defective' words with initial h -- see *HABBA --]
H. h&etilde;drÄ• `clownish, stupid'; M. h&etilde;dar f. n. `dung, rubbish', h&etilde;drÄ• `dirty'.

14162 *hÄ“payati `impels, incites'. 2. Pass. *hÄ“pyatÄ“. [âˆšHI]
1. Pk. hÄ“pia -- `raised, high'.
2. N. hepnu `to grow insolent, be overbold'.
há¸—man -- 1 `winter' only in loc. há¸—man TS. [HIMÃ¡ --]
HÄ“MANTÃ¡ -- , *HÄ“MÄ• NTA -- ; *HIMNA -- , *HIMNARA -- .

hÄ“man 14163 hÄ“man2 n. `gold' Mn., hÄ“ma -- m. lex.
Pa. Pk. hÄ“ma -- n. `gold'; -- Si. hem (EGS 194) â†• Pa.?

hÄ“mantÃ¡ 14164 hÄ“mantÃ¡ m. `winter' RV. 2. *hÄ“mÄ• nta -- (prob. in PaÅ¡. Kal. IIFL iii 3, 202 -- with Ä• after *hÄ“mÄ• nam beside loc. há¸—man?).
1. Pa. hÄ“manta -- m. `winter', NiDoc. hemaá¹• taá¹• mi loc., Dhp. hemada -- , Pk. hÄ“maá¹• ta -- m., Gy. hung. yevend, pol. yavent, wel. vend m. (not with W. P. Schmid IF 69, 147 < *RÌ¥TUVANTA --), Tir. á¸—man, Niá¹…g. Ä“mand, Shum. yÃ©man (â†• PaÅ¡.chil. or kuá¹›. NTS xiii 243), Gaw. hemÃ¡nd (lw. with

nd for nt?), Kho. yomÃºn (earlier "iÃ©moun" NTS 340), Bshk. hÄ• Ì¤man, Tor. himÄ• n m., Gau. hewÄ• nd, Sv. hemÃ¡nd (â†• Gaw. beside heyÃ¡n < HAYANA -- 1?), P.kgr. hiund, hiundhÄ• m., WPah.bhal. heuÌƒt, heuÌƒtÉ”á¹›o m., cam. hiÅ«nd, jaun. hÄ“oÌ†nd, (Joshi) hyuÌ„ÌƒÌƒd m., Ku. hyÅ«n, N. hiuÌƒÌƒd, hiuÌƒÌƒdo, B. heÃµt, OAw. hevaá¹• ta m., H. hewaÌƒÌƒt m.; -- Phal. hewÄ• ËŠnd with unexpected -- w -- < -- m -- (dissim. from m -- nt? or X *RÌ¥TUVANTA -- ?).
-- Sh.gil. yoÌ„ná¹· m., pales. jij. yoÌ„n, koh. gur. yoÌ„dá¹· prob. < *RÌ¥TUVANTA -- .
2. PaÅ¡.lauá¹›. yemÄ• ËŠn (obl. yemÄ• ËŠnda), uzb. hemÅ«ËŠn, nir. emá¸—n, weg. kuá¹›. kch. emen, ar. yÃ©man (obl. yemanda `in winter'), Å¾eman (Å¾e -- < *hye -- ?), Kal. hn/aman.
HAIMANTÃ¡ -- , HAÃ-MANTIKA -- .
*hÄ“mÄ• nta -- `winter' see prec.

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hÄ“raka -- see next.
Addenda: hÄ“mantÃ¡ -- : WPah.ká¹-g. (kc.) hÃ¬und m. `winter', J. hyuÌ„ÌƒÌƒd m., Garh. hyuÌ„ÌƒÌƒd.

14165 *hÄ“rati `looks for or at'. 2. hÄ“raka -- , Ëšrika -- m. `spy' lex., hairika -- m. `spy' Hcar., `thief' lex. [J. Bloch FestschrWackernagel 149 â†• Drav., Kui Ä“ra `to spy', Malt. Ã©re `to see', DED 765]
1. Pk. hÄ“raÃ¯ `looks for or at' (vihÄ«raÃ¯ `watches for'); K.á¸• oá¸• . hÄ“rÅ«oÌ„ `was seen'; WPah.bhad. bhal. he_rnÅ« `to look at' (bhal. hirÄ• á¹‡Å« `to show'), pÄ• á¸• . hÄ“raá¹‡, paá¹…. hÄ“á¹‡Ä• , cur. hÄ“rnÄ• , Ku. herá¹‡o, N. hernu, A. heriba, B. herÄ• , Or. heribÄ• (caus. herÄ• ibÄ• ), Mth. herab, OAw. heraÃ¯, H. hernÄ• ; G. hervuÌƒÌƒ `to spy', M. herá¹‡&etilde;.
2. Pk. hÄ“ria -- m. `spy'; Kal. (Leitner) "hÃ©riu" `spy'; G. herÉ” m. `spy', heruÌƒÌƒ n. `spying'.

HÄ’L `despise': hÄ“latÄ“1, hÄ“lÄ• -- ; apahÄ“lÄ• -- , avahÄ“la -- ; -- see âˆšHÄ«á¸• .
hÄ“latÄ“1 `scorns' see HÄ«á¸• ATI.
hÄ“latÄ“2 `sports' see HILÃ¡TI1.
*hÄ“layati `accustoms' see *HILATI2.
hÄ“lÄ• -- 1 `contempt' see HÄ«á¸• ATI, Há¸—á¸• A -- .
*hÄ“lÄ• -- 2 `habit' see *HILATI2.
*hÄ“lla -- `mixed' see *HILLA -- 3.
HÄ’á¹¢ `neigh': Há¸—á¹£ATI, HÄ“á¹£Ä• -- ; -- âˆšHRÄ“á¹£.
Addenda: *hÄ“rati: WPah.ká¹-g. (Wkc.) hÃ¨rnÃµ, kc. erno `observe'; Garh. hernu `to look'.
*hoÌ„kkha -- see *HIá¹…GA -- Add2.
*hoÌ„ccha -- see *HIJJA -- 2 Add2.

14166 há¸—á¹£ati `neighs, whinnies', hÄ“á¹£ita -- n. MBh. [âˆšHÄ“á¹£]
Pa. hÄ“sati `neighs', hÄ“sita -- n.; Pk. hÄ“sia -- n. `neighing'; A. h&etilde;hÄ• iba `to neigh', h&etilde;hani `neighing'; M. hesá¹‡&etilde;, h&etilde;sá¹‡&etilde; `to neigh'; -- Pk. hÄ«samaá¹‡a -- n., hiá¹• siya -- n. `neighing'; H. hÄ«ËœsnÄ• `to neigh, whinny', M. hisá¹‡&etilde;, hÄ©sá¹‡&etilde;.

hÄ“á¹£Ä• 14167 hÄ“á¹£Ä• f. `neighing, whinnying' MÄ• rkP. [âˆšHÄ“á¹£]
Pa. Pk. hÄ“sÄ• -- f. `neighing'; -- Pk. hiá¹• sÄ•  -- f., H. hÄ«Ëœs f.; G. hÄ«Ëœs f. `loud panting of a horse'.
HÄ“á¹£Ä• RAVA -- .

hÄ“á¹£Ä• rava 14168 *hÄ“á¹£Ä• rava `neighing'. [HÄ“á¹£Ä• -- , RÃ¡VA -- 1]
G. hisÄ• rÉ”, hisÄ• rav m. `neighing'.

haima 14169 haima `covered with snow' MBh., n. `snow, hoarfrost' W. [HIMÃ¡ --]
Si. hem `snow, frost, cold'.

haimantÃ¡ 14170 haimantÃ¡ `wintry' VS., `suitable for growing in winter' SuÅ›r. 2. haÃ-mantika -- VS. [HÄ“MANTÃ¡ --]
1. M. hÄ©vat m., hÄ©vat -- jÌˆamÄ«n f. `wild land ploughed up and left unsown till the Rains' or < HIMÄ• NTA -- .
2. Pa. hÄ“mantika -- `destined for winter'; Pk. hÄ“maá¹• tia -- `produced in

winter'; Bi. h&etilde;wtÄ« `a dwarf variety of cotton'.

haimyÄ• 14171 *haimyÄ• `collection of snow'. [HIMÃ¡ --]
L. hem f. `avalanche, fall of snow'.
hairika -- see *HÄ“RATI.

14172 há¹“ exclamation of summons or challenge or surprise TS.
K. hoÌ„, S. Ku. N. B. Or. Mth. Aw.lakh. H. Marw. G. M. Si. ho.

hoÌ„kka 14173 *hoÌ„kka `noise, cry'.
S. hoko m. `proclamation', L. hokÄ•  m., hokaá¹‡ `to proclaim', P. hokÄ• m.;
N. hokÃ£Ì„ `bellowing of a bull'; G. hokÄ• rÉ” m. `crying out'.
*hoÌ„kkha -- , *hoÌ„gga -- `defective' see *HIá¹…GA -- .
*hoÌ„ccha -- `defective' see *HIJJA -- 2.

hoÌ„á¸• a 14174 hoÌ„á¸• a m. `raft, boat' lex. [â†• Drav., Kan. oÌ„á¸• a., &c. DED 876]
H. hoá¹›Ä« f., holÄ• m. `canoe, raft'; G. hoá¹›Ä« f. `boat'; M. hoá¸• Ä« f. `canoe made of hollowed log'. -- See Uá¸• UPA -- .
Addenda: hoÌ„á¸• a -- : Md. oá¸• i `large kind of boat' â†• Drav.

hoÌ„á¸• á¸• a 14175 *hoÌ„á¸• á¸• a `wager'. [â†• Drav., Kan. oá¸• á¸• a, &c. DED 808]
Pk. hoá¸• á¸• a -- , huá¸• á¸• a -- m., Ëšá¸• Ä• f. `wager', S. hoá¸• Ì a f., Ku. N. B. hoá¹›; Or. uá¹›a `vow'; H. hoá¹› f. `wager'; OMarw. hoá¸• a f. `wager, rivalry'; G. M. hoá¸• f. `wager'; Si. oá¸• a `bet, pledge' (oá¹-á¹-u `wager' â†• Tam. oá¹-á¹-u).

há¹“trÌ¥ka 14176 há¹“trÌ¥ka m. `assistant of the há¹“trÌ¥ -- , priest' ÅšBr.
2. hoÌ„traka -- m. AitBr.
1. Pk. hottiya -- m. `member of a sect of vÄ• naprastha ascetics'.
2. MIA. *hottaa -- â†’ Kt. wutoÌ„, utoÌ„ `high priest', Pr. wutÄ• ËŠ, utá¹“ NTS xv 277.
hoÌ„traka -- see prec.

hoÌ„ppa 14177 *hoÌ„ppa `defective'. 2. *humma -- . [For list of `defective' words with initial h -- see *HABBA --]
1. M. hopaá¸· `slack, slovenly, disorderly'.

2. M. humÄ• , humyÄ• m. `blockhead'.

hoÌ„l 14178 *hoÌ„l `to wash'. [Cf. huá¸• ati `sinks into', hoÌ„lati `covers' DhÄ• tup.?]
Pk. hulaÃ¯ `rubs, cleans'; Ko. hoá¸·á¹‡&etilde; `to wash'.
*Aá¹…GAHOÌ„LA -- .

hoÌ„la 14179 *hoÌ„la `loose, hollow'.
L. P. holÄ• m. `bullock with loose horn'; N. holo `relaxed, slack, thin (of a crowd)'; A. holÄ• `hollow, shallow, shallow ravine'.

hoÌ„laka 14180 hoÌ„laka m. `half -- ripe pulse cooked over a light fire' Bhpr.
Pk. huraá¸• a -- m., Ëšá¸• Ä• -- f. `pulse or grain cooked over a light fire of grass'; M. huá¸·Ä• , hauá¸·Ä• m. `green pods of pulse or peas parched'.
Addenda: hoÌ„laka -- : P. hol(h) m. `chickpea half -- parched in the pod'.

14181 hoÌ„laá¸• Ä• -- , hoÌ„larÄ• -- f. `name of a place in Kashmir' RÄ• jat. [Cf. hoÌ„lÄ• -- f. `name of a town' RÄ• jat., hoÌ„lÄ• á¸¥ m. pl. `a country of UdÄ«cya' lex.]
K. woÌ†lur `name of a pargana' RÄ• jatTrans 436, 460.

hoÌ„lÄ• 14182 hoÌ„lÄ• f. `spring festival' MW., hoÌ„lÄ• kÄ• -- f. RÄ• jat., hoÌ„lÄ«<-> f. W.
Pk. hoÌ„liyÄ• -- f. `spring festival', K. hÅ«li f., S. horÄ« f., P. horÄ«, hollÄ« f., Ku. holÄ«, N. holi, hori (â†• Mth.), A. haÌ,lÄ«, B. holi, Or. huá¸·i, Bi. holÄ«; OAw. horÄ« `pile of wood for burning at the spring festival'; H. holÄ«, horÄ« f. `the festival', G. M. hoá¸·Ä« f.
HNU `hide': NIHNAVATÄ“.
hyÃ¡s see HIYÃ¡S.

hradÃ¡ 14183 hradÃ¡ m. `deep water, lake, pool' RV. [See DRAHA --]
Pa. rahada -- m. `deep pond'; Ku. rau `deep pool, low land, valley'; N. raha `pond'; Si. rÄ• va `pond, lake'.

hrasvÃ¡ 14184 hrasvÃ¡ `short, weak (of voice)' VS., `insignificant' BhP.
Pk. rahassa -- `small, light'; H. rÄ• sÄ« `of middling quality'; G. rÄ• Å›Ä« `bad, of average quality'; M. rÄ• Å›Ä« `mean, impotent, of average quality';

Si. rÃ¤hÃ¤ `vile, mean, of low caste'.
hriyÃ¡tÄ“ see HÃ¡RATI.
HRÄª `be ashamed': HRÄ«ËŠ -- , *HRÄ«YATI.

hrÄ«ËŠ 14185 hrÄ«ËŠ f. `shame' VS., hrÄ«kÄ• -- f. lex. (Ã¡hri -- RV., Ã¡hrÄ« <-> ÅšBr. `bold'). [âˆšHRÄ«]
Pa. hirÄ-Ì„ -- f. `shame', hiriya -- m.n., Pk. hirÄ« -- , hÄ« -- f., Ash. Å¾irÄ«k, Kt. Å¾irik, Ç°irik, Bashg. Ç°erik, Pr. Å¾irÃ-k, Å¾irix, Si. hiri -- ya.

14186 *hrÄ«yati `is ashamed'. [Cf. pres. part. Ã¡ -- hrayÄ• á¹‡a<-> RV., jÃ-hriyat -- MaitrS., pp. hrÄ«ta -- MBh. -- âˆšHRÄ«]
Pa. hirÄ-Ì„yati, harÄ• yati, `is ashamed, is shy', Pk. hiriaÃ¯, hirÄ-Ì„a -- , Kt. Å¾irÃ© -- .
hrÅ«ËŠá¸• atÄ“ see *HÅ«L -- .
HRÄ'á¹¢ `neigh': HRÄ“á¹£Ä• -- ; -- âˆšHÄ“á¹£.

hrÄ“á¹£Ä• 14187 hrÄ“á¹£Ä• f. `neighing' MBh., rÄ“á¹£Ä• -- f. `howling' lex. [~ HÄ“á¹£Ä• -- . -- âˆšHRÄ“á¹£]
S. rÄ«ha f. `scream'.
HL&capamacr;D `rejoice': Ä• HLÄ• DAYATI, *UPAHLÄ• DAYATI, PRAHLÄ• DAYATI.
HVAL `go crookedly': HVALA -- , HVÃ¡LATI; *UDDHVALATI, *UDDHVÄ• LA -- , *UDDHVÄ• LAYATI, *VIHULATI, VIHVALA -- , VIHVALATI; -- âˆšHVRÌ¥.

hvala 14188 hvala `stumbling, staggering' PÄ• rGrÌ¥. [hvalÄ• ËŠ -- f. `going astray' ÅšBr. -- âˆšHVAL]
K. holu `bent, crooked, awry, deformed, humpbacked, bow -- legged'.

14189 hvÃ¡lati `goes crookedly, goes wrong, stumbles, falls' ÅšBr. [hvÃ¡rati tr. `twists' DhÄ• tup., Ãºpa hvÃ¡ratÄ“ `goes crookedly towards' RV., aor. hvÄ• rá¹£Ä«t VS. -- âˆšHVAL]
K. halun `to be or become crooked, be warped'; Or. bhaá¸·ibÄ• `to be mistaken, be bewildered, become soft or liquid, develop signs of collapse (of a woman newly delivered)'.
HVRËš `go crookedly': hÅ«ËŠrchati; *ud -- hvrÌ¥ti -- ; <-> âˆšhval.
HVÄ' `call': Ä• HAVÃ¡ -- .

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ADDENDA

â€ denotes new head -- word; entries without â€ will be found also in the main dictionary.

Ã¡á¹• sa -- [For ext. -- la -- cf. aá¹• salÃ¡ -- `strong' ÅšBr.]
â€ Ã¡karoÌ„t see KARá¹“TI.
akalpÃ¡ -- `not subject to' RV., `unable' MW, *akalpiya<-> `unsuitable'.
[KÃ¡LPA -- , kalpya -- (*KALPIYA --). -- âˆšKIÌŠP]

14190 akÄ• la -- : Pr. agÃ¡l, gÃ¤l `rain', Kt. agoÌ„l altern. < *UDGHÄ• LA -- .

14191 aká¹£Ã¡ra -- : Md. akuru `letter of alphabet'.

14192 â€ *aká¹£alita -- `unwashed'. [âˆšKá¹£AL]
K. acholu `unwashed' prob. der. fr. chalun <Ká¹£Ã¡LATI.

14193 aká¹£avÄ• á¹-a: PaÅ¡. Ä• á¹£pÃ¡á¹›, if < *Ä•Ká¹£APÄ• á¹-A -- Add., points

to aká¹£apÄ• á¹-a -- .

14194 â€ *aká¹£Ä• pita -- `not burnt'. [ká¹£Ä• pÃ¡yati1. -- âˆšká¹£ai]
K. achÃ´vu `partly cooked'.

14195 Ã¡ká¹£i -- : Mai. (LSI) "ainch" pl. < aká¹£Ä«á¹‡i Buddruss ZDMG 113, 352.
â€ *aká¹£ipaka -- `not excited' see AKá¹£Ä«BA -- 1 Add. [âˆšKá¹£IP]

14196 â€ aká¹£iba -- 1, aká¹£iba -- 1 `not excited, not drunk, sober' lex. [Ká¹£Ä«BA --]
K. achyuvu `not passionate (of humans and animals)' (G.M. rather < *aká¹£ipaka -- , cf. Ká¹£IPRÃ¡ --).

aká¹£oÌ„á¹-a 14197 aká¹£oÌ„á¹-a [Poss. ext. of aká¹£a -- (AKá¹£A -- 2 `seed of Elaeocarpus ganitrus') with suffix -- á¹-a -- (as in Å›arkoÌ„á¹-Ã¡<-> `scorpion' AV. Wackernagel -- Debrunner Suffixes 514) beside Ir. *axÅ¡a -- ra -- in Oss. Ã¤xsÃ¤rÃ¤ H. W. Bailey BSOAS 20, 58. NIA. forms with -- r -- may then be < *aká¹£aroÌ„á¹-á¹-a -- (cf. dimin. suffix -- uá¹-á¹-a -- in WPah. (e.g. Varma BhalDial 23). M. akroá¸• (~ akroá¹-) is X akhoá¸• rather than < *aká¹£aroÌ„á¹-á¹-a --]
agÄ• ra -- : *PÄ• NÄ«YÄ• GÄ• RAKA -- .

14198 agnÃ- -- 1: B. Ä• gun, (Purnea) Ä• gin, (SE) Ä• un, Ä• ain (LSI V, i 360 -- 3) < MIA. aggini -- (from aggi -- X agiá¹‡i -- rather than direct < agnÃ- -- or with ODBL 152 early â†• Sk.: cf. Pa. sakkunoÌ„mi ~ sakkoÌ„ti < Å›AKNá¹“TI).

14198a *agnirujÄ• -- [Cf. Kan. Tu. agra `the thrush', Tam. akkaram DED 22]
aá¹…kÃ¡ -- : *TRIYAá¹…KIKA -- .

14199 aá¹…kapÄ• li -- : Gy. eur. angÃ¡li perh. rather â†• Gk. a)gka/gh GWZS 41.
Ã¡á¹…ga -- 1: *DHAá¸• Ä• á¹…GAKA -- , *NIKTÄ• á¹…GA -- , PRATYAá¹…GA -- , *MAá¹-á¹-HÄ• á¹…GAKA -- , *Å›Aá¹-HÄ• á¹…GAKA -- .

14200 Ã¡á¹…gÄ• ra -- : Niá¹…g. aá¹…gÄ• ËŠr `fire'; Md. aguru `charcoal'.
aá¹…gula -- [Cf. daÅ›Ä• á¹…gulÃ¡ -- RV.]

14201 aá¹…gÃºli -- : Md. ingili, igili `finger'.

14202 aá¹…guá¹£á¹-hÃ¡ -- : Sv. (Buddruss) aá¹…guá¹-ho `thumb' â†• a dialect with á¹-h < á¹£á¹-h.

14203 *aá¹…guá¹£á¹-hiya -- : Sv. (Buddruss) aá¹…guÅ¡Ä« `ring'.
â€ acala -- m. `mountain' R. [CALA -- 2]
HIMÄ• CALA -- .
accha -- 1: for `scarcely' read `poss. with Sampson DGW iv 189 < laká¹£ -- : see LAKá¹£MAKA -- .

ajya 14204 *ajya `caprine'. [For suffix cf. Lith. oÅ¾á»¹s `he -- goat' < *Ä• Ä• iÌ¯os IEW 7. -- Sh. Ä“Ì† and P. i due to palatalizing effect of following jj (for this in NWPk. see Brough Dhp 81) rather than to derivation < *aiÄ• iÌ¯o -- (IE. *aiÄ• <-> in Gk. ai)/c and *iÄ• -- in Ir. words meaning only `leather' IEW 13, EVP 105, H. W. Bailey BSOAS 21, 539). -- AJÃ¡ --]
Sh.gil. eÌ†Å¾ f. `ewe', pales. Ä“Å¡ `sheep'; -- ext. -- á¸• -- see *AJYA -- .
AÃ‘G: *UDAá¹…KA -- .

14205 aÃ±jana -- : Si. anÌ†danÄ• in mng. `putting on (clothes)' rather < SAá¹• DÄ• ËŠNA -- or SAÃ±JANA -- .

14206 aÃ±jalÃ- -- : WPah. (Joshi) annaá¸· f. `hollowed hands placed together'.
*aá¹-á¹-ha -- 2 `gum'. [Cf. Aá¹£á¹-AKA -- 2 Add. `lac' Kauá¹-.]

14207 Ã¡tyÄ“ti: 2. Gaw. Shum. dÄ« -- `to go' Buddruss ZDMG 113, 252.
admasÃ¡d -- : see rather *Ä• SÄ• á¹-A -- .

14208 adyÃ¡: Md. adu `today'.

14209 adhÃ¡stÄ• t: 2. Md. aÅ™i `underneath'.

14210 â€ *adhiyasta -- (adhyasta -- MW.) `thrown over'. [Pp. of *ADHIYASYATI. -- âˆšAS2]
Kal. hist -- `to throw'? (Morgenstierne < adhi -- sthÄ• <-> with?).

14211 *Ã¡dhiyÄ“ti: Gaw. Shum. dÄ« -- `to go' altern. < Ã¡TYÄ“TI Add.
Ã¡dhvan -- : *PADDHARA -- , *PADDHÄ• RAYATI.

14212 â€ *anÄ• mukta -- `unclothed'. [Ä• MUKTA -- . -- âˆšMUC]
Kho. namutÄ« `barefoot' (< *anÄ• muktika -- ?).
Ã¡nÄ«ka -- : *ANÄ«KYA -- Add.

14213 â€ *anÄ«kya -- or *anÄ«ca -- `front'. [Ã¡NÄ«KA --]
Kho. aniÄ• `forehead'.

14214 *anutrÌ¥tÄ«yam: Sv. nulia â†• Gaw. Buddruss ZDMG 113, 352.

14215 *anudrÄ• vayati: in Wg. andrÄ• l -- -- l -- is regular causative morpheme.

14216 anÄ“nÃ¡s -- : H. LÃ¼ders BSBU 46 follows Kern in dissociating Pa. anÄ“á¸·aka -- and BHSk. anÄ“á¸• aka -- as ep. only of honey, and derives these from *Ä“á¸• a -- in Pa. Ä“á¸·a -- gala -- `speaking indistinctly' or `dripping impurity'. But the NIA. mngs. perh. support derivation < anÄ“nÃ¡s -- .
Ã¡nta -- : Ä• NTÃ¡M Add., *SAVYÄ• NTIKA -- .

14217 antÃ¡r: Pr. t -- with abl. in -- Ä• `from within' (e.g. t -- É™wÄ• ËŠ -- mÃ¼sÅ«Ì¤ `fish from within water', -- kurÄ« `dog from within water, i.e. otter').

14218 Ã¡ntya -- : K. anz -- manz `within and in the middle', anzyumu -- manzyumu `middling, mediocre': or echoword of manz?

14219 andhÃ¡ -- : B. Ã£Ì„dhi -- in Ã£Ì„dhi -- sÃ£Ì„dhi `nooks and corners'.
ANDHAKÅ«PA -- .

14220 andhakÄ• ra -- : Md. also adiri `dark'.
*ANDHAKÄ• RATAMASIKÄ• -- Add.

14221 â€ *andhakÄ• ratamasikÄ• -- `darkness'. [Cf. andhatamasa -- n. `thick darkness' PÄ• á¹‡. and Pa. andhakÄ• ratimisa -- . -- ANDHAKÄ• RA -- , TÃ¡MAS --]
PaÅ¡. andarmÄ• ËŠsi, dar. andarmÃ³si `darkness' Buddruss ZDMG 113, 352.

14222 â€ andhakÅ«pa -- m. `an overgrown well with mouth hidden' KathÄ• s. [ANDHÃ¡ -- , KÅ«ËŠPA -- 1]
Brj. aÌƒdhauÄ• m. `a dry well'.
andhra -- [Cf. the tribal name of the Andhs in Berar T. Burrow JRAS 1963, 286]
anyÃ¡ -- : ANYAMANAS -- Add.

14223 â€ anyamanas -- `preoccupied' AitBr. [Cf. anyÃ¡tramanas -- ÅšBr. -- ANYÃ¡ -- , MÃ¡NAS --]
Cf. (s.v. MÃ¡NAS --) P. aá¹‡maá¹‡Ä• `troubled in mind', aá¹‡manÄ• á¹‡Ä• `to be perplexed', tr. aá¹‡manÄ• uá¹‡Ä• ; H. anman `dejected', anmanÄ• nÄ• `to be out of sorts'; G. aá¹‡maá¹‡uÌƒ `sad': direct derivation is phon. difficult bec. of retention of -- m -- (restored from MÃ¡NAS -- ?) and P. G. -- á¹‡ -<-> < -- ny -- (infl. by negative prefix aá¹‡ -- ?).

14224 *anyÄ• kÄ• ra -- : Ku. nyÄ• r, Ëšro `lonely, aloof' or < *NIRÄ• LAYA -- .

14225 Ã¡p -- : after `Pr. Ä• ËŠwe', add `toÌ„Ä• `from in the water' < t -- É™wÄ• ËŠ (in toÌ„Ä• ËŠ -- mÃ¼sÅ«Ì¤ `fish', towÄ• -- kurÄ« `otter').
*UDÄ«PYA, SAMÄ«PÃ¡ -- .

14226 Ã¡patya -- : forms of S. L. P. WPah. perh. infl. by Pers. baÄ• a `young (of humans or animals)'. -- Poss. as suffix in Sh. kuioÌ„Ä• h s.v. *KÅ«PATYA -- Add.
Ã¡para -- : *APARAHÄ«YAS Add.

14227 â€ *aparahÄ«yas `the day before yesterday'. [Cf. APARAÅ›VAS. -- Ã¡PARA -- , HIYÃ¡S]
Gy. hung. ovÃ©rid'i `the day before yesterday' (but perh. a Gy. cmpd.).

14228 apavartana -- : or poss. < *AVAVARTANA -- . [Perh. Kho. â†• early MIr. *vartana -- (> Pers. vardana `a wooden roller such as a baker's' W. B. Henning)]

14229 â€ apaÅ›akuna -- n. `bad omen' MW. [Å›AKUNÃ¡ --]
Brj. osaun `id.' V.Miltner ArchOr 32, 331.
*apasmarati `forgets' see PRASMARATI.
Ã¡pÄ• ktÄ• t see *PATTA -- 2.

14230 â€ apÄ• nÃ¡ -- m. `that of the five vital airs which goes down' TS., `anus' MBh., `fart' lex. [âˆšAN2]
Pa. apÄ• na -- n. `breathing out'; Pk. apÄ• á¹‡a -- , avÄ• á¹‡a-<-> m. `downward wind, anus'; -- K. poÌ„n m. `anus, female private parts' or < *POÌ„NDA -- .

14231 apuá¹‡ya -- : Tor. suban `right hand' less prob. < SAá¹• PANNA -- .
apÅ«pÃ¡ -- : *PAKVAPÅ«PAá¸• A -- .

14232 *appa -- : Si. appÄ• `father', apa -- ammÄ• `father's mother'.

14233 abhibhavati: NiDoc. abhibhuti < abhibhÅ«ti -- f. `supremacy' RV.

14234 abhilÄ«yatÄ“: B. helÄ• , hilÄ• , helÄ• na, hilËš rather < *HILLATI.

14235 â€ *abhihasati `laughs'. [abhihÃ¡sya -- `ridiculous' AV., abhihÄ• sa -- m. `jest' &capamacr;Å›vÅšr. -- âˆšHAS]
PaÅ¡.ar. ezi -- `to laugh', Shum. Ã¤iz -- : or < HÄ• SAYATI?
Ã¡mbara -- : *VYÄ• GHRÄ• MBARA -- .

14236 ambÄ• ËŠ -- : Md. ambi, abi `woman, wife'.

14237 ambÄ• likÄ• -- : Si. amÌ†bala rather < Å›AMBAá¹-Ä« -- .

14238 ayÃ¡m: Woá¹-. ai nom., mas obl.
arÃ¡ -- : *PRATYARA -- .

14239 Ã¡raá¹-u -- : Si. araá¸·u, araá¸·uva rather < HARÄ«TAKA -- .

14240 aratnÃ- -- : Md. riyan `ell'.
arÄ“ [Cf. RÄ“]

argha 14241 argha [RV. in sahasrÄ• rghÃ¡ --]
Md. agu `price, value'.

14242 â€ arjaka -- m. `Ocimum gratissimum' lex.
Pa. ajjuka -- m. `id.'; Pk. ajjaya -- m. `a sweet -- scented grass'; Si.
anÌ†du `a kind of basil, O. gratissimum'.

14243 â€ Ã¡rjuna -- `white, clear (of dawn, silver, &c.)' RV., `made of
silver' AV.
Pk. ajjuá¹‡a -- n. `white gold'; Si. anÌ†dun `white, clear'.
Ã¡rtha -- : *BHÄ• GIKÄ• RTHAKA -- , BHÄ• VÄ• RTHA -- .
Ã¡rdha -- 1: SÄ• RDHÃ¡M.
ardhÃ¡ -- 2: SÄ• RDHA -- .

alÄ• ta 14244 alÄ• ta [Pers. alaÌ„Ì†v `flame' â†• IA. rather than ETurk.?]

14245 â€ *avakaá¸• á¸• hati `pulls away'. [Cf. avakará¹£ati `draws off'
KÄ• tyÅšr. -- âˆš*KAá¸• á¸• H]
Pa. oÌ„kaá¸• á¸• hati `drags away'; Pk. oÌ„kaá¸• á¸• ha -- `pulled'; G. oá¸• vuÌƒ
`to pull, drag'; M. oá¸• há¹‡&etilde; `to pull, drag', oá¸• h f. `tension'.

14246 â€ *avakalati `descends'. 2. Caus. *avakÄ• layati. [âˆšKAL2]
1. Woá¹-. wal -- `to descend', Sh.koh. vÄƒloÌ„ná¹·, gur. vÄƒlyoÌ„ná¹· `to
descend, fall' Buddruss Woá¹- 132.
2. K. wÄ• lun `to bring down, make descend'.

14247 â€ *avakasati `goes down'. 2. *avakasta -- [âˆšKAS]
1. Sh.koh. vÄƒzoÌ„ná¹·, gur. vaÅ¾yoÌ„ná¹· `to descend', K. wasun.
2. K. pp. wothu.
â€ *avakasta -- see prec.

â€ *avakÄ• layati see *AVAKALATI Add.

14248 *avaká¹£Ä• ra -- : Kal. ucÌ£hÃ¡r `waterfall' altern. < *UDAKAKá¹£Ä• RA -- .

14249 *avanijyati: PaÅ¡.ar. Ã¤iÅ¾ -- < ava -- not Ä• -- (in ar. oÌ„ > Ã¤, e as e.g. in len < LAVAá¹‡Ã¡ --).

14250 â€ *avartmaka -- `pathless'. [VÃ¡RTMAN --]
S. avÄ• á¹-o `on the wrong road'.

14251 *avalagati: S. oraá¹‡u rather < VYAVAHARATI.

14252 avaÅ›yÄ• -- : Kt. yÅ«Ä‹, Pr. (y)Å«Ì¤zu, Wg. yÅ«Ë˜z, Kho. yoz rather < *YAJA -- .

14253 aÅ›Ä«ti -- : PaÅ¡.kurd. "ashoÃ¥" IIFL iii 3, 20.
Aá¹£á¹-Ä• Å›Ä«TI -- , Å«NÄ• Å›Ës, Ä“KÄ• Å›Ës, Ä“KOÌ„NÄ• Å›Ës, CATURAÅ›Ës, TRYAÅ›Ës, DVYAÅ›Ës, PAÃ±CÄ• Å›Ës, á¹£Aá¸• AÅ›Ës, SAPTÄ• Å›Ës.

14254 Ã¡Å›va -- : Md. as (aha -- in cmpd.) `horse'.
aá¹£á¹-aka -- 2 `lac' Kauá¹-. see *Aá¹-á¹-HA -- 2.

14255 aá¹£á¹-amÃ¡ -- : Kaá¹-. (Buddruss) aá¹-hÃ¡m `eighth'.

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14256 aá¹£á¹-Ä• ËŠ: Sv. (Buddruss) aÅ¡ `eight', Md. aÅ™a.

14257 aá¹£á¹-Ä• ËŠdaÅ›a: Sv. aÅ¡tÄ• ËŠÅ¡ `18' (from *aÅ¡Ä• Å¡ after satÄ• Å¡

`17' < SAPTÃ¡DAÅ›A Buddruss).

14258 aá¹£á¹-i -- : Md. o' `kernel of fruit'.
AS2: *ADHIYASTA -- Add., *ADHIYASYATI, *VINYÄ• SAYATI.

asÃ- 14259 asÃ- [Cf. asida -- `sickle' &capamacr;pÅšr., Pa. asita -- m.n.]

14260 Ã¡sti: Si. Ã¤d in Ã¤d da perh. rather < SAá¹• STHITA -- .

14261 *Ä• kattha -- : Ash. uxat m. `question'; Tir. Ä• kÄ• t f. `word'.
Ä• kara -- : *LAVAá¹‡Ä• KARA -- , *HIMÄ• KARA -- .
Ä• kÄ• ra -- : *UDAá¹…KÄ• KÄ• RA -- , *PRÌ¥á¹£á¹-HÄ• KÄ• RA -- .

14262 Ä• kÄ• Å›Ã¡ -- : Dardic words, like Gaw. augÄ• ËŠÅ¡ `sky' (X avakÄ• Å›a -- ?), prob. early â†• Sk. NOGaw 27.

14263 Ä• ká¹£aá¹‡am: Gy. eur. akana `now' IF 66, 136.

14264 â€ *Ä• ká¹£apÄ• á¹-a -- `reaped rice (i.e. dried on the enclosure or platform)'. [AKá¹£AVÄ• á¹-A --]
PaÅ¡.lauá¹›. Ä• á¹£pÃ¡á¹›, dar. aá¹£pÄ• ËŠá¹›, ar. aá¹£poÌ„á¹›, uzb. iá¹£pá¹“l, lagh. axpÄ• ËŠá¹› `reaped rice' (with early loss of interconsonantal a).

14265 Ä• ká¹£ipati: 1. K. Ã´Ä‹hu m. `quick effort, exertion' < *Ä• cchupa -- ?

14266 *Ä• khÄ“lati: poss. PaÅ¡.lauá¹›. Ä• xal -- , gul. akal -- `to dance, play, cheat', dar. Ä• ËŠxelik, weg. aá¸¥alÄ«ËŠk `playing' IIFL iii 3, 23. -- H. helnÄ• rather < *HÄ“LATI.

14267 *Ä• caká¹£ati: Wg. Ã£Ì„Ä• -- as -- is pres. stem (Ã£Ì„Ä• -- < * Ä• caká¹£ati); Woá¹-. as -- `to say' Buddruss ZDMG 113, 353. &capamacr;Ã‘CH: *VIYÄ• Ã±CHATI.

14268 Ä• ËŠÃ±jana -- : K. anzonu m., anzan f. `a kind of rice with white grains which is soft and sweet -- smelling when cooked' (semant. cf. Ã¡Ã±JAS -- , VYAÃ±JANA -- )? -- Md. andun, adun `collyrium'.
*Ä• á¸• i -- 2: *PAá¹-ALÄ• LI -- .

14269 Ä• tapÃ¡ -- : Md. avi `sunshine'.
Ä• dhÄ• ËŠna -- : *MAá¹‡á¸• Ä• DHÄ• NA -- .

14270 â€ Ä• ntÃ¡m `to the end, completely, head to foot' TS., ÅšBr. [Ä• , Ã¡NTA --]
K. Ã´tu m. `end of bottomlessness, depth or deepness of anything, shallowness of anything' (< *Ä• ËŠntaka -- ? But why not *ÃµË…du?).
&capamacr;P: *VYÄ• PÄ• -- , SAá¹• PRÄ• ËŠPAYATI.

14271 Ä• pÄ• ka -- : prob. â†’ Drav. Kan. Ä• vi `potter's kiln', &c. DED 336.
Ä• bhÄ• -- : HARIDRÄ• BHA -- .

14272 Ä• bhrÌ¥ta -- : beside Wg. Ä• wÉ™roÌ„m NTS xvii 234 has Wg. Ä• wÉ™á¹›om as fut. to Ä• w -- `to bring' < Ä• PAYATI.

14273 Ä• malaka -- : Kho. amuluk rather â†• Psht. amlÅ«k `species of Diospyros' â†• IA.

14274 Ä• mrÌ¥Å›ati: Or. Ä• uÌƒsÄ• -- pÄ• uÌƒsÄ• `massage' (pËš < PRÃ¡MRÌ¥Å›ATI).

14275 Ä• yatta -- : K. Ä• yotu `dependent on'.

14276 Ä• rÃ¡ -- 1: After Sh. ro &c. add (cf. Phal. aá¹›o, f. aá¹›e with unexpl. -- á¹› --).

14277 Ä• raká¹£in -- : K. Ä• rÃ¼chÃ¼ f. `spare cloth remaining beyond seam when two pieces of cloth are sewn together' < Ä• raká¹£ika -- ?

14278 Ä• roÌ„kÃ¡ -- : NTS xvii 228 derives Kt. roÌ„ < RÄ• ËŠJAN -- .

14279 *Ä• roÌ„cayati: Pa. Ä• roÌ„cÄ“ti `tells'.

14280 Ä• rká¹£Ã¡ -- : PaÅ¡.ish. Ä• Ä‹ha `bear'.

14281 â€ Ä• ËŠlabdha -- `seized' RV., `touched' MBh. [âˆšLABH]
Pk. Ä• laddha -- `joined, touched'; Gy. arm. alth -- `to load, saddle' rather

than < LABDHA -- ?
Ä• lambÄ• -- f. [Cf. similar words in Drav. DED 305]
Ä• laya -- : *NIRÄ• LAYA -- .

14282 Ä• lÄ«na -- : PaÅ¡.pach. Ä• linÅ«k `beard of maize' Morgenstierne with (?).

14283 Ä• loÌ„ka -- : Md. ali `bright, clear'.

14284 *Ä• varati: K. Ä• warun `to cover', Si. avuranavÄ• rather than <
Ä• VÄ• RAYATI.

14285 Ä• vÄ• ra -- : Si. avura (~ havura) rather < SAá¹• VARA -- .
Ä• vÄ• rayati: see *Ä• VARATI.

14286 â€ *Ä• vrÌ¥ddha -- `grown up'. [Ä• ËŠvardhatÄ“ RV. -- âˆšVRÌ¥DH2
Gy. pal. Ã¡udÄƒ `old man', Ã¡udi `old woman'?

14287 Ä• vÄ“Å›ika -- : Kho. aoÅ¡o, oÌ„Å¡o `guest' rather < *APADÄ“Å›YA -- .
Ä• Å›Ã¡ -- : X PÄ• YASA -- q.v.

14288 Ä• Å›Ã¡s -- : WPah. (Joshi) Ä• Å› f. `hope'.
NIRÄ• Å›A -- .
â€ Ä• Å›Ä• tika -- see *Ä• SÄ• á¹-A -- Add.

14289 Ä• ËŠÅ›rÌ¥á¹‡oÌ„ti: Gy. serb. aÅ¡un -- `to hear' (W. P. Schmid IF 69, 147) is prob. from earlier Å¡un -- < Å›RÌ¥á¹‡á¹“TI.
&capamacr;S: SAMÄ• SANA -- .

14290 â€ Ä• ËŠsajati `fastens on, puts on (dress, armour)' RV., `takes hold of' AV., `takes up' MBh. [âˆšSAÃ±J]
Ash. Ä• á¹£Ä“ -- `to collect', Wg. aá¹£Ä“i -- : perh. rather than <
Ä• Å›RAYATI, see SÃ¡JATI.

Ä• sÄ• á¹-a 14291 *Ä• sÄ• á¹-a (Ä• Å›Ä• tika -- TA.) see words s.v. ADMASÃ¡D -- , esp. Or. aá¹• Å›Ä• i.

14292 â€ Ä• ËŠsÄ«dati `sits' RV. [âˆšSAD]

Pa. Ä• sÄ«dati `comes near'; Pr. Ä• Å¡il -- `to sit down' NTS xv 300.

14293 Ä• ËŠharati: PaÅ¡. ar -- (lauá¹›.) `to accept, agree', (dar. weg. kuá¹›. chil. ar.) `to hear', (LSI) har -- `to hear' (rather than < HÃ¡RATI).

14294 idÄ• ËŠnÄ«m: Md. den `thereafter'.

14295 indradhanÃºs -- : Sh. biáº“Ã²n f. X VÄ«DHRÃ¡ -- .

14296 â€ irÄ• vatÄ« -- f. `name of a river in the Panjab' MBh.
P. rÄ• vÄ« f. `id.' A. Stein JRAS 1917, 92.

14297 Ã-á¹£á¹-akÄ• -- : Md. Ä«á¹-u `brick, tile' (á¹-? -- â†• Ind.?).

14298 iá¹£á¹-Ã- -- 1: H. Ä«á¹-hÄ«, Ä«á¹-Ä« `spear' rather < RÌ¥á¹£á¹-Ã- -- .
ÄªKá¹¢: PRATÄ«Ká¹£AKA -- .

14299 Ä«dÅ•ÌŠÅ›a -- : Gy. eur. ayso with a after tÃ¡yso < TÄ• DÅ•ÌŠÅ›A -- .

14300 ucca -- : Md. uhÄ“ `tall'.

14301 *uccalyati. 2. uccÄ• layati: Md. uhulan `to lift'.
uccÄ• rayati: see Å›LÄ• ËŠGHATÄ“ Add.

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uá¸• idda 14302 *uá¸• idda [â†• Drav. Tam. uruntu `Phaseolus mungo', &c. DED 594]

14303 *utkalati: Gy. eur. ukli -- , unkly -- , ikl(y) -- , inkl(y) -- `to

rise, climb, mount (a horse)'.

14304 utkhanati. 2. utkhÄ• ta -- : Sh.gil. okoyÃ³Ä-kiÌ¯ `to dig' (-- o -- <
-- Ä• -- ?), cf. koh. khoyoÌ„ná¹· s.v. KHÄ• TÃ¡ -- Add.
utkhÄ• ta -- see prec.

14305 *utpaá¹-ati. 2. utpÄ• á¹-ayati: Md. ufuran `to pluck out, tear out'. 3.
*utpaá¹-yati: Kal. upÃ¡cÌ£ -- `to pick, gather'.

14306 *utprÌ¥á¹£á¹-ha -- : L. P. also puá¹-á¹-hÄ• .

14307 utphalati in mng. `bursts' rather from âˆšPHAL2. -- M.
uphaÌ„Ì†á¸·á¹‡&etilde; in mng. `to boil or bubble up, rise (of flame),
spring up (of water), swell (with pride)' rather < *UTSPHALATI Add.
(âˆšSPHAL2); Pk. upphÄ• lÄ“i in mng. `raises' and M. uphÄ• á¸·á¹‡&etilde; `to
winnow' < *UT -- SPHÄ• LAYATI Add. (âˆšSPHAL1).
utphÄ• la -- : see *UT -- SPHÄ• LA -- Add.

14308 Ãºtsa -- : PaÅ¡.ká¹‡á¸• . unÄ• `spring'; -- (with dimin. suffix) weg.
dar. unÄ• aá¹›Ã©k, chil. unÄ• aá¹-ik ZDMG 114, 445.

14309 *utsadhÄ• nÄ« -- : PaÅ¡. unÄ• aá¹›ek is dimin. of unÄ• < Ãºtsa<-> ZDMG
114, 445.

14310 â€ *ut -- sphalati `swells up'. [âˆšSPHAL2]
M. uphaÌ„Ì†á¸·á¹‡&etilde; `to boil or bubble up, rise (of flame), spring (of
water), swell (with pride)'.

14311 â€ *ut -- sphÄ• rayati1 `jerks up'. [~ *ut -- sphÄ• layati. <->
âˆšsphar1]
N. uphÄ• rnu `to jerk up'; M. uphará¹‡&etilde; `to winnow'.

14312 â€ *ut -- sphÄ• la -- 2 `swelling up, abundance'. [âˆšSPHAL2]
M. uphÄ• á¸·, Ëšá¸·Ä• m. `ebullition, excess', uphÄ• á¸· `surplus, spare'
(rather than < UTPHÄ• LA --).

14313 â€ *ut -- sphÄ• layati `makes jerk up'. [~ *ut -- sphÄ• rayati1. --
âˆšsphal1]

Pk. upphÄ• lÄ“i `raises'; M. uphÄ• á¸·á¹‡&etilde; `to winnow'.

14314 *ut -- sphurati: enter N. uphÄ• rnu `to jerk up', M. uphará¹‡&etilde; `to winnow' s.v. *UT -- SPHÄ• RAYATI1 Add. (âˆšSPHAR1).

14315 *udakaká¹£Ä• ra -- : Kal. ucÌ£hÃ¡r altern. < *AVAKá¹£Ä• RA -- .

14316 udgrÌ¥há¹‡Ä• ti: Md. ugen `learn'.

14317 *udghÄ• la -- : Pr. agÃ¡l, gÃ¤l `rain', Kt. agoÌ„l: rather than < AKÄ• LA -- .

14318 uddÄ• na -- 1: IIFL iii 3, 5 is reference for PaÅ¡. (add kuá¹›.). -- Gaw. hudin < *uddÄ• nÄ« -- NOGaw 37.

14319 *uddÅ«yatÄ“: Pr. wulu -- `to ache' rather < *UPADÅ«YATÄ“ Add.

14320 *uddharÄ• -- : PaÅ¡.isk. udhÄ• ra, uzb. udhÄ• ËŠrÉ™, pach. oÌ„dhÄ• ËŠra, ar. udor.

14321 uddhmÄ• na -- : Md. udun `oven, hearth'.

14322 udbudhyatÄ“ `appears'. [Cf. Ãºdabudhran `have come forth' RV., udbuddha -- `come forth, appearing' MW. <-> âˆšBUDH]
Kal.rumb. ubuÇ° -- , urt. uphÅ«Ç° -- , upuÇ° -- `to be born': altern. < UDBHIDYATÄ“ and in either case X ÃºTPADYATÄ“.
udbhidyatÄ“: Kal. forms altern. < *UDBUDHYATÄ“ Add.

14323 *ud -- hadati [Not with BSBU 95 < upahad -- . Rather Å«h -- < *uhh -- < ud -- (with unexploded -- d) h -- as in Pk. Å«hasya -- < *ud -- has -- (~ anal. uddhasati), Pa. Å«hata<-> < *ud -- hrÌ¥ta -- (~ anal. uddhaá¹-a --)]

14324 *unmalati: 2. Ko. umbaá¸·tÄ• `washes (clothes)'.

14325 *upatapti -- : Kt. bÃ¤tot rather < *UPOÌ„TTAPTI -- Add.

14326 â€ *upadÅ«yatÄ“ `is hurt'. [For upa cf. upadahati, upatapyatÄ“ `feels pain'. -- âˆšDU1]

Pr. wulu -- in Ç°Ä« wulumaso `my head aches'. Not < *UDDÅ«YATÄ“ Buddruss ZDMG 114, 445.
*upadhÄ• ra -- : see VYÄ• HÄ• RA -- .
upamÄ• ËŠ -- : *CAá¹‡OÌ„PAMA -- .

14327 upaviá¹£á¹-a -- : Sv. beá¹-ho `sat down' â†• Phal. or Tor.; Woá¹-. pret. baiá¹-h&etilde;.

14328 â€ *upoÌ„ttapti -- `exertion'. [Cf. upatÄ• pa -- m. `haste' lex., uttÄ• pa -- m. `effort' Hit. -- âˆšTAP]
Kt. bÃ¤tot `work' rather than < *UPATAPTI -- Buddruss ZDMG 114, 445.

14329 *upoÌ„pta -- : PaÅ¡.chil. (Buddruss) boÌ„tÃ³u `sowing'.

14330 *ubdhrikÄ• -- : PaÅ¡.snj. Å«ËŠlÃ¤ `spider's web'; -- cf. PaÅ¡.ká¹‡á¸• . É™Ìƒdr -- `to weave, build' Buddruss ZDMG 114, 445.
*ubbal -- [Cf. bal -- in *BALAKK -- ?]

14331 *ubbÄ• -- : esp. H. Å«bh perh. X (rather than, with P. Tedesco Language 22, 189 and Buddruss ZDMG 114, 445, directly <) Å«á¹£MÃ¡N -- .

14332 urÃº -- : Kal. urÃºk rather â†• Pers. rux.

14333 Ãºá¹£á¹-ra -- : Md. oÌ„' `camel'.
Å«nÃ¡ -- 1 [Cf. Ã¡nÅ«na -- (in cmpd. RV.) `full, complete', anÅ«naka -- lex.]
Å«á¹£mÃ¡n -- : see *UBBÄ• -- Add.

14334 *rÌ¥tuvanta -- : Sh.gil. yoÌ„ná¹· m. `winter', pales. jij. yoÌ„n, koh. gur. yoÌ„dá¹·. -- Gy. eur. vend m. (~ yevÃ©nd, ivend) rather < HÄ“MANTÃ¡ -- .

14335 rÌ¥dhÃ¡ti. 2. Å•ÌŠdhyati: Si. idenavÄ• `to become ripe' rather < SÃ-DHYATI2.

14336 á¸—ka -- : Pr. ip&uacutemacrdotdot;n < *Ä“katvana -- (cf. Ä“KATVA --) Buddruss (NTS xv 210 < *aiwatwana --).

14337 á¸—kacatvÄ• riá¹• Å›at -- : G. ektÄ• á¸·Ä«s.

14338 á¸—katriá¹• Å›at -- : G. ektrÄ«s, M. ektÄ«s.
á¸—ti: purÃ¡ Ä“ti s.v. PURÃ¡TI.

14339 Ä“á¹£Ã¡1: Mai.ky. á¹£u, obl. á¹£as, pl. á¹£aÄ©.

14340 aÃ-ti: Shum. zÄ“ -- , Gaw. zi -- rather < YÄ• ËŠTI.

oÌ„ccha 14341 *oÌ„ccha [Cf. `defective' word *hoÌ„ccha -- s.v. *HIJJA -- 2]
Gy. eur. vuÄ• o `small' GWZS 3770.
ka -- 2: KÃ¡SMÄ• T Add.

14342 kÃ¡ká¹£a -- 1: Gy. pol. khak f. -- As adv. and postp. OH. kahaÌƒ,
kahuÌƒ, H. kÄ• haÌƒ, kÄ• huÌƒ, ko. -- K. kÇ’ch rather < KUKá¹£Ã- -- .

14343 *kacca -- 1: with emph. aspiration (rather than < *khacca -- s.v.
*KICCA --): Dm. khaÄ• a `dirty, bad'; Gaw. khaÄ‹, khas `bad', Kal. khÄ• Ä• Ã¤
`bad, dirty (?)'; Sv. khaÄ• o `dirty, bad'; Phal. khÄ• Ä• u `bad', khÄ• Ä• o
`lie', khÄ• Ä• ulo `dirty, bad'; Sh. khÄƒÄ• Ã¡r f. `ingratitude', khÄƒÄ• á¸—lÅ«
`miserly'.

14344 kacchapa -- : Md. kahabu `tortoise'.

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14345 kaá¹-a -- 3: with -- á¹- -- (< -- á¹-á¹- -- ?) also Gaw. kaÌ„Ì†á¹-a
`roofbeam', PaÅ¡.nij. lagh. kaá¹-Ä«ËŠ `tree', chil. xaá¹-o `rafter', ar.
xoá¹-o; Shum. xÃ£Ì„á¹-a `rafter'.

14346 kÃ¡á¸• Ä• ra -- : PaÅ¡.weg. chil. xarÄ• á¹› (in which kh -- > x<-> may be secondary G.M.).
*KAá¸Œá¸ŒH: denial of derivation < krÌ¥á¹£á¹-Ã¡ -- is upheld by H. LÃ¼ders in BSBU 125, but acquiescence in Bloomfield's (JAOS 41, 465) < *krÌ¥Å¾d -- is phonet. unjustified.

14347 *kaá¹‡á¹-a -- 3: Gy. eur. also kar m. `tail, penis' (GWZS 1310).

14348 kÃ¡á¹‡á¹-aka -- : Md. kaÅ™i `thorn'.

14349 kaá¹‡á¹-hÃ¡ -- : (b) `water -- channel': PaÅ¡. kaá¹-Ä• ËŠ `irrigation channel', Shum. xaÌƒá¹-á¹-Ã¤.

14350 kaá¹‡á¸• Å«yati: Gy. eur. xanov -- , xaruv -- (wel. also xatav --) `to tickle', arm. xant -- `to itch' GWZS 1644.
katamÃ¡ -- : for other forms see KÃ¡ -- 2.
kÃ¡ti see *KIYATTA -- Add.

14351 kaniá¹£á¹-hÃ¡ -- : Sv. (Buddruss) kaá¹‡eÅ¡ -- `smallest'.

14352 kapÄ• la -- : 1. PaÅ¡.pach. kawalÄ• ËŠ `hard core of maize cob when all grains have been plucked off'; Kal. kawao `clay pot'.

14353 kapi -- 2: Wg. k(y)&omacrtodtod;w `olive', Ash. koÌ„u, Kt. kÅ«, Kho. Kal. kao.

14354 kapÄ«ta -- : Kho. k*lwÄ«r `caper plant' â†’ Sh. (Lor.) kawÄ«r, kabÄ«r (but both more prob. < KARÄ«ËŠRA -- 2).

14355 kambalin -- : (*kapaá¸• aÌ„Ì† -- in PaÅ¡.lauá¹›. kawÄ• á¹›Ã©k, dar. kawÉ™á¹›Ã¡ `worm').

kamra 14356 *kamra [Cf. Sang. kamak `back', Shgh. Ä• omÇ° (< *kamak G.M.) `back of an animal', Yghn. kama `neck']
karÃ¡ -- 1: *MRÌ¥TTIKARA -- , *Å›OÌ„DHAKARA -- .

14357 karapattra -- : cf. Sv. kharpet `sickle'.

14358 â€ karambhÃ¡ -- m. `groats, gruel' RV., karamba -- m. lex.
Pk. karaá¹• ba -- m. `concoction of sour milk and boiled rice'. -- Gy. eur.
khurmÃ-, Ëšmin f. `millet -- pap, groats' (GWZS 1613) with unexpl. u?

14359 karÄ«ËŠra -- 2: Kho. (Lor.) k*lwÄ«r `caper plant', Sh. (Lor.) kawÄ«r,
kabÄ«r with dissimilation of r -- r. -- Buddruss ZDMG 114, 446 Sh. â†• Kho.
< KAPÄ«TA -- which semant. is less likely.

14360 kará¹“ti: Md. kuran `to make', ko' `having made' (< *kartÅ«).

14361 karkaá¹-a -- 1: Md. kakuni `crab'.

14362 karkÄ• ru -- : Md. kekuri `cucumber'.

14363 kÃ¡rá¹‡a -- : Sv. kaá¹‡ `ear' Buddruss ZDMG 114, 446, kÃ£Ì„á¹›o,
Ëšá¹›Ãµ NOPhal 39.

14364 kará¹‡amÅ«la -- : PaÅ¡.snj. kaemuá¹›Ä• `ear' Morgenstierne.

14365 *karta -- 3: Kt. (Bashg.) kaá¹›Ã³ `knife' dial. form of WKt. ká¹-o <
*kartaka -- or *KARTTÄ• RA -- .

14366 *karttÄ• ra -- : WKt. ká¹-o, (Bashg.) kaá¹›Ã³ `knife' (or < KARTA --
3).

14367 karttrÄ« -- : Gy. eur. kat rather < *KÄ• RTI -- .

14368 karpÄ• ËŠsa -- : Md. kafa `cotton'.

14369 kÃ¡rman -- 1: PaÅ¡.pach. puroÌˆÌ„Ì£m `work', Md. kan *VÄ• á¹‡IJAKARMAN
-- .

14370 karmÄ• ËŠra -- : Md. kaburu `smith'.

14371 karmÃ-n -- : N. kamilo rather < PIPÄ«LÃ¡ -- .

karmiá¹£á¹-ha 14372 karmiá¹£á¹-ha [â†’ KanÄ• shÄ« karmiá¹£á¹-as `priest']

14373 kalmaá¹£a -- : Sh. koÌ„muÅ¡ (if with genuine Å¡, poss. < *kalmaá¹£ya --) Buddruss ZDMG 114, 446.

14374 â€ kÃ¡smÄ• t abl. of KÃ¡ -- 2 AV., `whence?' MBh. [KA -- 1]
Pa. kasmÄ• `why?', Pk. kamhÄ• ; Kal.urt. kam `whence?'.

kÄ• ca 14375 *kÄ• ca2 `black': also with kh -- in Gaw. khÃ£Ì„Ä‹a `black', khanÄ‹i -- iÄ‹Ä«n `pupil of eye'.

14376 kÄ• á¹‡Ã¡ -- : Md. kanu `blind'.

14377 *kÄ• á¹‡á¹-a -- . 2. kÄ• á¹‡á¹-aka -- : G. kÃ£Ì„á¹-Ä• -- sariyÉ” m. `hedgehog s.v. Å›Ã¡LYAKA -- .

14378 kÄ• ËŠá¹‡á¸• a -- : PaÅ¡.al. kyaá¹‡Ä«ËŠ `a tall reed with feathery flowers'.

kÄ• nta 14379 kÄ• nta1 [kÄ• ntÄ• -- â†’ Wkh. kÃ¶nd `wife']

14380 kÄ• ntÄ• -- : PaÅ¡.ká¹‡á¸• . kandÉ™ `almond' G.M.
kÄ• ra -- 1: *YUTAKÄ• RA -- , *Å›UDDHAKÄ• RA -- , *Å›UDHYAKÄ• RA -- , *Å›OÌ„DHAKÄ• RA -- , *SAá¹• DHÄ• KÄ• RA -- , *HATYÄ• KÄ• RAKA -- .

14381 *kÄ• ra -- 6: Ash. kar -- malÃ-k `earring' â†’ PaÅ¡.ar. karmolÃ-k.
kÄ• rin -- : *LÄ• Ká¹£AKÄ• RIN -- .

14382 *kÄ• rti -- : Gy. eur. kat f. `shears, scissors' rather than < KARTTRÄ« -- .
kÄ• la -- 2: SAKÄ• LA -- .

14383 *kÄ• varaka -- : Ash. kawarÃ¤ËŠ `crow', Wg. kawá¸—i, kaÄ• ËŠi, Kt. kawÅ•Ã«.

14384 kÄ• ËŠÅ›a -- : other somewhat similar words for `millet' in Dm. kÄ• ËŠraÄ‹, Shum. karÄ• Ä‹, Phal. kÄ• ËŠri, Kho. graÄ‹ (~ gras s.v. GRÄ• SA --), Sh.jij. garaá¹£ Buddruss ZDMG 114, 447.

14385 kÄ• ËŠsatÄ“: Md. kassan `to cough'.

14386 kÃ-á¹• cid: Gy. eur. hiÄ• , iÄ• , Ä• Ä« rather â†• Pers. hÄ«Ä• . *kicca -- . 3. *khacca -- (perh. a form with emph. aspiration of *KACCA -- 1 q.v.).

14387 kiá¹-á¹-Ä• la -- : Ash. Ä• itÄ• l NTS ii 252, Ä• iá¹-Ä• l NTS vii 88.

14388 *kiyatta -- : with a from KÃ¡TI and other interrogatives; Gaw. kata `how many?', Phal. katÄ«, N. H. kati; <-> ext. -- kk -- ; Dm. kadiki, Woá¹-. katÃ-k, Mai. katuk, Tor. kadak.

14389 kilima -- : cf. Sh.chil. kyelo s.v. KIÅ›ARA -- and koh. gur. kÄ“l m. `resin'.

14390 kiá¹£ku -- : add Kho. kuá¹£ko -- mul `armpit'.

14391 kuá¹…kuma -- : Md. kukun `saffron'.

14392 *kuÃ±ca -- 1: Gy. eur. kunÄ• , "gundschi" (= *kunÇ°i?) f. `corner' (GWZS 1596).

14393 kuá¹-Ä« -- : Sh. kÃºi `village, country' see KÅ«ËŠPA -- 1. *SÄ• VAKUá¹-Ä« -- .

14394 *kuá¹-á¹-a -- 3: Sh. (Grahame Bailey) kÅ«á¹-á¹· `deaf'.

14395 *kuttÅ«ra -- : (with expressive aspiration) Sh.koh. khÅ-troÌ„ m. `puppy'.

14396 kunta -- 1. poss. ext. in Sh.gil. kÅ-nÄ• liÌ¯ f. `stick', (Lor.) kunÄ• lo `staff, walking -- stick', koh. kÅ-ndÄ• rhÄ« `stick' Buddruss.

14397 kumbhÃ¡ -- 1: Ash. kumÄ« `pool' (semant. cf. Bal. kumb `tank, pool' â†• IA.).

14398 kumbhÄ• -- : Kho. kumÄ• `harlot' (or, with Bur. q/kuma, Wkh. q/kamo, â†• Turki qoma).

14399 kumbhÄ«ra -- : Md. kibÅ« `crocodile'.

14400 kÃºla -- : PaÅ¡.lauá¹›. plur. affix -- kulÄ• , ËšlÄ« (not with Bloch IA 155 â†• Psht. kÉ™laÃ- `village').
*VÄ• SAKULA -- .

14401 kuÅ›a -- 2. 2. *kuÅ›Å›a -- : Sh. (Lor.) kuÅ¡, kuÅ¡o prob. for khËš with Bailey ShGr. 3. *khuÅ›Å›a -- (â†' Bur. khoÅ¡o `crippled in hands or feet'); Gaw. khuÅ¡Ã¡ `lame in arm', Kal. khÅ«Å¡i, Kho. khuÅ¡i; -- with á¹£: Ash. kuá¹£Ã¶, Kt. ká¹£Ã¶, Pr. kÅ¡Ä• u, Dm. khuá¹£a, Phal. khuá¹£o; -- `left hand ~ crippled' (cf. KHARVÃ¡ -- ): Pr. ká¹£u lust `left hand', Dm. khuÅ¡i das, kuá¹£Ä• ti; Phal. khuÅ¡i hÄ• t `left hand', khuÅ¡Ä“ti `left direction, south'.
â€ *kuÅ›Å›a -- `crippled' see prec.

14402 kÅ«ËŠpa -- 1: Sh. kÃºi `inhabited place, village' poss. < KUá¹-Ä« -- ?

14403 kÅ«pa -- 2: Md. kubu `mast'.

14404 *kÅ«patya -- : Sh.gur. kuioÌ„Ä• h m. `villager' (â†' Mai.ky. kuoÌ„Ä• `villager', Bur. kuyoÌ„Ä• `subjects of a ruler'): prob. der. kÃºi (< KÅ«ËŠPA -- 1 or KUá¹-Ä« -- ) with suffix -- oÌ„Ä• (h) (as in Sh. koh. koá¹-oÌ„Ä• á¹· m. `villager' ~ koÌ„á¹- `village' < KOÌ„á¹-á¹-A -- 1) of doubtful origin (< Ã¡PATYA -- ? Semant. cf. H. gaÌƒwÄ• r `villager' < GRÄ• MADÄ• RA --). KRËš1: nikaá¹-am, prakÄ• ra -- 1, pratikaroÌ„ti Add., PRATIKRÌ¥TA -- Add.; -- NIKARA -- ?

14405 krÌ¥kalÄ• sÃ¡ -- : 2. *krÌ¥kkala -- : Sh.koh. kÄ«kÄƒl m. `lizard',

PaÅ¡.chil. likilik.
KRÌ„Ëš1: *PRAKÄ• RA -- 2.

14406 koÌ„á¹-arÃ¡ -- : Sh. koÌ„É™r `cave' (â†’ Bur. koÌ„É™r).

14407 ká¹“á¹-i -- 1: Md. koá¸·u `end'.

14408 ká¹“á¹£á¹-ha -- 2: Md. koÅ™i `cage'.

14409 krÃ¡datÄ“: Kal.rumb. krÄ• lim `I cough' (but -- l -- < -- d -- ?).
*KRIÅš: with early MIA. kr -- < OIA. kl -- , see PLÃºá¹£I<-> Add. and NTS xx 200.

14410 kruÃ±ca -- : 1. PaÅ¡.snj. kurÅ«nÄ• , pch. qurÅ«nÇ°Ã¤ `crane'.:

14411 kroÌ„á¸• a -- . 2. koÌ„la -- 2: Gy. eur. kolin m.f. `breast'.
*klava -- : for kl -- ~ kr -- see PLÃºá¹£I -- Add.

14412 klÄ• nta -- : M. kÃ£Ì„tá¹‡&etilde; &c. < MIA. kr -- see PLÃºá¹£I -- Add.

14413 *klÄ• vyatÄ“: M. kÄ• vá¹‡&etilde; < MIA. kr -- see PLÃºá¹£I -- Add.
KLID: MIA. and NIA. forms with k -- (~ kil --) < MIA. kr -- < OIA. kl -- : see PLÃºá¹£I -- Add.

14414 klÄ“du -- : PaÅ¡.snj. prÄ«wa `fat' with Ä« (not Ä“) points to *PÄ«VRA -- .
klá¹“man -- : for kr -- < kl -- see NTS xx 200 and PLÃºá¹£I<-> Add.
â€ KÅš&capamacr; `tell' = âˆšKHYÄ• : see SÃ¡á¹• KHYÄ• TI.
ká¹£aá¹‡a -- : Ä• Ká¹£Aá¹‡AM.

14415 *ká¹£aá¹‡ati. 2. ká¹£ata -- 2: PaÅ¡.kuá¹›. Ä‹hÃ¤y -- (PaÅ¡.kuá¹›. Ä‹h <-> not < ká¹£ -- G.M.). 5. *ká¹£Ä• á¹…ita -- : Gaw. Ä‹hÄ“nikÃ¡ `empty'.
Ká¹¢AR: *PROÌ„TKá¹£ARITA -- Add.
Ká¹¢AL: *AKá¹£ALITA -- Add.
ká¹£Ä• payati1: see *AKSÄ• PITA -- Add.

14416 ká¹£Ä• rayati: NTS xii 165 relates Phal. cÌ£hoÌ„r -- `to put' which is

however probably mistake for *Ä• hoÌ„r -- see CHURAYATI Add.
Ká¹¢IP: *AKá¹£IPAKA -- Add.

14417 ká¹£iprÃ¡ -- : B. chip `a swift boat or canoe' perh. rather < *SIPPÄ«
-- S. K. Chatterji CR 1936, 290.
ká¹£Ä«ba -- : see AKá¹£Ä«BA -- 1 Add.

14418 ká¹£Ä«rÃ¡ -- : Md. kiru `milk'.
*Ká¹£AIRAKA -- Add.

ká¹£Ä«rÃ-n 14419 ká¹£Ä«rÃ-n AV.: Sh.koh. gur cÌ£hÄ«riÌ¯, gil. cÌ£hÄ«á¹›iÌ¯
f. `udder'.

14420 *ká¹£uá¹-yatÄ“: M. suá¹-aká¹‡&etilde; perh. < *SUá¹-á¹- -- .

14421 ká¹£udrÃ¡ -- : Md. kudi `small'.

14422 ká¹£urÃ¡ -- : Md. kura -- fat `razorblade' (-- fat < PÃ¡TTRA --).

14423 ká¹£urapra -- : Sv. kharpet `sickle' (-- a -- ? -- t -- ? â†• Ind.
with kh -- ?).

14423a ká¹£á¸—tra -- : Si. kÄ“ `field' (keta â†• Pa.?).
Ká¹¢AI: *AKá¹£Ä• PITA -- Add.

14424 â€ *ká¹£airaka -- `milky'. [Cf. ká¹£airÄ“ya -- PÄ• á¹‡. -- Ká¹£Ä«RÃ¡ --
]
PaÅ¡.lauá¹›. chelÄ• ËŠk, f. ËšleÄ• `white' G.M. or < *ká¹£aira -- la -- ??

14425 ká¹£oÌ„á¹-ayati: Sh. Ä• hurÃ³Ä-kiÌ¯ rather < CHURAYATI.

14426 khÃ¡á¹‡á¸• atÄ“: Md. kaá¸• an `to cut off'.

14427 khÃ¡nati: Md. konnan `to bury'.
khara -- 2: *PRATIKKHARA -- .
kharju -- 1: also X KAá¹‡á¸• Å«YÃ¡TI q.v.

14428 *khalati2 [Cf. KHAá¸• AKA --] 2. *khÄ• layati: Sh.gur. khalyoÌ„ná¹· `to

cause to ascend'.

14429 *khasati2: 1. Sh.koh. khÄƒÅ¾oÌ„ná¹·, gur. khÄƒÅ¾yoÌ„ná¹· `to ascend' altern. < SKADYATÄ“.

14430 khÄ• tÃ¡ -- : Sh.koh. khoyoÌ„ná¹· `to dig' (-- o -- < -- Ä• -- ?), cf. gil. okoyÃ³Ä-kiÌ¯ < UTKHÄ• TA -- Add.?

14431 khÄ• ËŠdati: Md. kÄ• n `to eat'.

14432 khura -- . 2. *khuá¸• a -- 1: Gy. eur. (serb.) khurd (GWZS 1604) which with other spellings (e.g. germ. khur f.) has unexpl. kh -- (~ "kfur" and wel. xurÌ„).
â€ *khuÅ›Å›a -- `crippled' see KUÅ›A -- 2 Add.

14433 *khÄ“á¸• -- : 1. Md. kuá¸·en `to play'.

14434 khá¸—ya -- : Gy. eur. xev f. poss. owes -- v and gender to guvÃ¡ f. `hole' < GÃºHÄ• -- Add.

14435 *khÄ“Å›Å›a -- : Ash. Kt. Orm. kÄ“Å¡ `shirt' â†• Pers. (â†• IA.?) G.M.

14436 khoÌ„ra -- 1: Md. koru `lame'.

14437 *khoÌ„sa -- : B. khosÄ• , khusÄ• `to husk grain'.

14438 *gaká¹£a -- : Md. gas, gahÄ« `tree'.

14439 *gacca -- : technical sense as `plaster, mortar' (Pers. gaÄ• `plaster') points to borrowing (Ir. <07> IA.).

14440 gaá¹‡Ã¡yati: Md. gunan `to count'.
gÃ¡rta -- 1: Å›AMYÄ• GARTA -- .
garva -- [MIA. *gavvaá¸• a -- or *gavaá¸• á¸• a -- in gauá¸• a<-> `pompous' KÄ• vyÄ• d. < *garva -- á¸• a -- ~ garva -- rÃ¡<-> `haughty' Uá¹‡.]
GAL2: *PARIGÄ• LAYATI Add.

14441 gava -- : 2. Kt. meá¹£i -- go `buffalo cow'.

14442 gavÄ“dhuka -- : Dm. guÃ¡k `worm', Phal. grhoÌ„k.

14443 *gÄ• á¸• á¸• a -- : Md. gÄ• á¸• iya `cart' (â†• Ind.?).

14444 gÄ• á¸• ha -- : Phal. gÄ• á¸• u < emph. *gÄ• á¸• á¸• ha -- ?

14445 gÄ• ËŠtra -- : Si gÄ• ya `strength of body'; Md. gat, gai `body'.

14446 gundra -- : PaÅ¡. gund(a), gun `vine' doubtful bec. of -- n(d) -- < -- ndr -- .

14447 guphÃ¡ti: 9. Ash. goÌ„á¹‡á¹- -- , Wg. groÌ„á¹‡á¹- -- rather directly < GRANTHÃ¡YATI.

14448 gÃºhÄ• -- 1: Gy. eur. guvÃ¡ f. `hole, pit, spring' (GWZS 984).

14449 gÅ«tha -- : Md. gui `excrement'.

14450 grÌ¥á¹‡Ä• ËŠti `*tells' (`addresses, praises' RV.) resulted in MIA. and NIA. gaá¹‡ -- , giá¹‡ -- , guá¹‡ -- (see GAá¹‡Ã¡YATI, GUá¹‡Ã¡YATI1). 2. *girati3: Pk. giraÃ¯ `says'. 3. Caus. gÄ• rayatÄ“ `teaches' DhÄ• tup. 4. Pp. *grÌ¥ta -- : Tir. gaá¹›<-> `to speak'. [âˆšGRÌ¥3]

14451 grÌ¥bhÄ• yÃ¡ti: 2. Md. gannan `to buy'.

14452 gÄ“hÃ¡ -- : Md. gÄ“ `house'.

14453 *goÌ„grÄ• maka -- : PaÅ¡.snj. goÌ„lÅ«ËŠá¹… (â†• a dial. in which gr > l, not gr as in snj.).

goÌ„á¹‡Ä« 14454 goÌ„á¹‡Ä« [But also in Ir., Sar. gaun `coarse sack', Bal. goÌ„n -- doÌ„Å¡ `pack needle'. Cf. also Schwyzer ZII 6, 240 and Charpentier MO xviii 33]
Kal. gÅ™Å©ËŠÅ™i `goat -- skin jacket' < goÌ„á¹‡ikÄ• -- NTS xx 200.

14455 goÌ„dhÄ• ËŠ -- : PaÅ¡.kuá¹›. gÄ“k `lizard'.

14456 goÌ„rda -- : Gy. eur. godi f. `brain'.

14457 goÌ„la -- 1: Phal. gÅ«li f. `bread'. -- Niá¹…g. gá¹“lÉ™ `mulberry tree' ~ Shum. gá¹“lÉ™ `tree' scarcely belong here.

14458 goÌ„á¹£á¹-hÃ¡ -- : 1. Sv. (Buddruss) goÌ„Å¡ `house'. 2. Chil. (Biddulph) got prob. for *goá¹- < goÌ„á¹£á¹-hÃ¡ -- .

14459 granthana -- : Sh. g*lnÃ³ni â†’ or poss. â†• Bur. ginani `harvest festival, small sheaf of barley'.

14460 grastrÌ¥ -- : Dm. graÄ‹ `wolf' rather taboo -- form *grats<-> < grastÄ• NTS xii 130.
grÃ¡ha -- : *DURGRAHIá¹‡Ä« -- .

14461 *grÄ• mÄ• rdha -- . 2. *grÄ• mÄ• rdhin -- : Phal. gÄ• waá¹‡á¸• Ä«ËŠ `neighbour' â†• L.

14462 grÄ• sa -- : cf. Kho. graÄ‹ `millet' s.v. KÄ• ËŠÅ›A -- .

14463 grÄ«vÄ• ËŠ -- : Kt. gÅ•É™k, Pr. gÄ«k -- 1 rather < GHÄ• á¹-Ä• -- 1.

14464 *graiviya -- : Phal. gÄ“rÃ¤i `necklace'.

14465 glÄ• trÌ¥ -- : Pr. gÉ™tÉ™rÄ• k pp. of gÉ™tÉ™r -- `to become tired' â†• Kt. gat(É™)rÉ™ `tired' Buddruss.

14466 glÄ• nÃ- -- : For gr -- of K. grÄ• n see PLÃºá¹£I -- Add.

14467 gha: PaÅ¡. gÉ™, ge particle emphasizing preceding word.
GHAá¹¬: SAá¹• GHAá¹-AYATI.

14468 ghanÃ¡ -- 2: *ghanta -- ~ *ghanda -- in Ash. gandalÉ™ `heavy, pregnant' (rather than < *GHANATARA -- ); Shum. gandalÃ¤ `heavy', Gaw. gandÄ• ËŠla, f. gandÄ• ËŠlÄ« `pregnant'.
ghara -- : *PAITRÌ¥KAGHARA -- , *SÅ«CIKÄ• GHARA -- .

14469 ghariá¹‡Ä« -- : Mai. gharÄ«Ëœ `woman'; Sh. (Lor.) gÉ™roni `bridegroom's party' (< `*bride' â†’ Bur. gÉ™roni, Ëšno `bride, bridegroom').

14470 *ghaloÌ„daka -- : -- oÌ„g of Kho. goloÌ„g extracted from other cmpds. with -- udaka -- .

14471 ghÄ• á¹-Ä• -- 1: Kt. also gÅ•É™k `throat' (rather than < GRÄ«VÄ• ËŠ --), Pr. also gÄ«k, gÄ«Å•g, Wg. grÃ¼ik.

14472 *ghir -- : 2. NKal. kher `fence' (â†’ urt. khyer?).
GHUá¹¬: *VYÄ• GHOÌ„á¹-ATI.
GHRËš2: GHRÌ¥á¹‡Ã- -- Add.

14473 â€ ghrÌ¥á¹‡Ã- -- m. `sunshine' RV., `day (as opposed to night)' Hariv., `ray of light' &capamacr;nand., `flame' lex. [âˆšGHRÌ¥2]
PaÅ¡.lauá¹› lÄ“nÄ«ËŠ, kuá¹›. lÄ• ËŠni, snj. grÄ“nÄ« `noon' rather than < *GHRAá¹‡Iá¹£YA -- (or *ghraá¹‡iá¹£a -- IIFL iii 3, 110); -- PaÅ¡. lÉ™nÄ«ËŠ, lenÄ«ËŠ `spark' IIFL iii 3, 110.

14474 ghrÌ¥tÃ¡vant -- : PaÅ¡. loÌ„u `fat' rather < *LOÌ„KA -- 2 q.v.

14475 *ghraá¹‡iá¹£ya -- : PaÅ¡.snj. grÄ“nÄ« `noon' (Morgenstierne). But for the PaÅ¡. words see also GHRÌ¥á¹‡Ã- -- Add.

14476 *CAKá¹¢2 [Pers. Ä• aÅ¡Ä«dan &c. < *Ä• axÅ¡ -- P.Tedesco BSL 72, 115]

14477 cÃ¡ká¹£atÄ“: Dm. Ä• Ä• Å¡ -- `to send' if dissim. from *Ä• Ä• Ä• (Buddruss)?

14478 *CAGH: mng. of AÅ›. caghati is prob. `is likely to' (paralled with laghaá¹• ti with inf. < *alaghaá¹• ti = *arghanti: cf. Pa. a(.l. sagghasi with v.l. agghasi). Orig. mngs. of âˆš*CAGH: (1) `rise' in B. cÄ• gÄ• (caggh<-> sanskritized as carghati `goes' W.?); (2) `rise against' in Kho. Ä• agÃ©ik `to overthrow' (cf. caghnoÌ„ti `kills', cah(ay)ati `cheats' DhÄ• tup.: semant. cf. âˆšGUR `raise' ~ gÅ«ryatÄ“ `hurts, goes' DhÄ• tup.); (3) `is likely' in AÅ¡. caghati and B. cÄ• gÄ• `to be inclined' (J. C. W.). -- See also âˆš*CÄ• H Add.

14479 *caá¹…krÌ¥tati: Ash. Ä• ikÉ™á¹‡ -- `to scratch', Kt. Ä• koÌ„Ìƒ Å™É™ -- ?

14480 catvÄ• ËŠraá¸¥: Md. hatara `four' -- All PaÅ¡. forms rather from Ä• Ä• r (ar. chil. oÌ„ < Ä•) and either â†• Ind. or, like Ind., < *cayÄ• ri.

14481 catvÄ• riá¹• Å›Ã¡t -- : Md. sÄ• lÄ«s `forty' (â†• Ind.?).

14482 cÃ¡ndati: ac. to G.Buddruss ZDMG 108, 412 PaÅ¡. chil. Ä• Ä• nd -- means not `to shine', but `to fall' like lauá¹›. Ä• hand -- < Å›CANDATI.

14483 candrÃ¡ -- : Md. handu, hadu `moon'.

14484 capalÃ¡ -- : Md. hau `cock' doubtful (like Si. sÃ¤vulÄ•).

14485 *cappayati: Md. hafan `to chew'.

14486 *cÃ¡ra -- 2: in PaÅ¡. wai -- Ä• Ä• ËŠr collect. `goats' (see VÃ¡SU --).

14487 *carpa -- : Ash. Ä• apÄ“á¹›a `flat of hand' â†• Psht. Ä• apÄ“á¹›a â†• IA. e.g. P. capeá¹› < *CAPPÄ“á¹-A -- s.v. CAPÄ“á¹-A -- Buddruss.

14488 cÃ¡rman -- : Md. han `skin'.

cala -- 2: ACALA -- Add.

14489 cÃ¡lati: Garh. caá¸·nu `to walk'.

14490 calÃ¡yati: the Kaf, words with mng. `summon' are cÌ£Ä• `call, cry'
(see Å›RÄ• VA --) with various verbs, Ash. lÄ• <-> &c. (Buddruss).
*cassakk -- [Cf. caá¹£ati, chaá¹£ati `hurts' DhÄ• tup. <-> Perh. conn.
*CAHAKK -- `burn' (J. C. W.)]
â€ *cÄ• á¹…ká¹£ati `desires' see âˆš*CÄ• H Add.

14491 *cÄ• cca -- : H. cacerÄ• bhÄ• Ä« m. `father's brother's son' see
MÄ• TULÄ“YA -- Add.
cÄ• lana -- : *MAKá¹£Ä• CÄ• LANA -- .

14492 *C&capamacr;H: poss. < *cÄ• á¹…ká¹£ati (~ KÄ• á¹…Ká¹£ATI) with regular c
-- reduplication from âˆšKÄ• (perf. caká¸—) or âˆšKAN (3 sg. pret. cÄ• kan)
or âˆšKAM (intens. caá¹…kamyatÄ“). *cÄ• á¹…ká¹£<-> > *cÄ• á¹• kh -- > *cÄ• kh --
> *cÄ• h -- is exactly parallel to phonet. development of *DÄ• á¹• á¹£á¹-RA --
. Poss. also > MIA. (NW?) *cÄ• á¹…gh -- , *cÄ• ggh -- (â†’ EAÅ›. cagh -- , B.
cÄ• gÄ• s.v. *CAGHYATI) J. C. W. -- But (1) date of AÅ›. is early for change
á¹…gh > ggh and for spread of these forms to East; (2) S. caghu (with a)
would imply early borrowing from E or S unless a separate *caá¹…ká¹£<-> ~
*cÄ• á¹…ká¹£ -- (necessary for *cÄ• h --) is assumed.
cikka -- 2: Kaf. and Dard. words rather < *SIKVAKA -- .

14493 cittÃ¡ -- 1: Md. hitu `thought'.

14494 citraka -- : Gy. eur. Ä• iÄ• ay, SEeur. Ä• iÄ• i despite LM 330 is â†•
Hung. cica `cat' GWZS 3505.

14495 *ciyÄ• ku -- : WPah. (Joshi) c&etilde;uÌƒ m. `edible mushroom'.

14496 â€ cÄ«mara -- `copper' in cÄ«mara -- kÄ• ra -- `coppersmith' in

Saá¹• ghÄ• á¹-a -- sÅ«tra Gilgit MS. 37 folio 85 verso, 3 (= zaá¹…s -- mkhan in Tibetan Pekin text Vol. 28 Japanese facsimile 285 a 3 which in MahÄ• vyutpatti 3790 renders Å›aulbika -- BHS ii 533. But the Chinese version (TaishoÌ„ issaikyoÌ„ ed. text no. 423 p. 971 col. 3, line 2) has t'ie `iron': H. W. Bailey 21.2.65). [The Kaf. and Dard. word for `iron' appears also in Bur. Ä• homÄ• r, Ä• humÉ™r. Turk. timur (NTS ii 250) may come from the same unknown source. Semant. cf. LOÌ„HÃ¡ --]
Ash. Ä‹Ã-mÃ¤, Ä‹imÉ™ `iron' (Ä‹imÉ™kÃ¡ra `blacksmith'), Kt. Ä• im&eacutedotdot;, Wg. Ä• Ã¼mÄ• ËŠr, Pr. zÃ-me, Dm. Ä• imÃ¡r(r), PaÅ¡.lauá¹›. Ä• imÄ• ËŠr, Shum. Ä• Ã-mar, Woá¹-. Gaw. Ä‹imÃ¡r, Kal. Ä• Ä«mbar, Kho. Ä• Ãºmur, Bshk. Ä• imer, Tor. Ä• imu, Mai. seÌ„Ìƒwar, Phal. Ä• Ã-mar, Sh.gil. Ä• imeÌ†r (adj. Ä• Ä-mÄ• rÃ-), gur. Ä• imÄƒr m., jij. Ä• imer, K. Ä‹amuru m. (adj. Ä‹ amaruwu).

14497 cÄ«ËŠra -- : Si. hira â†’ Pa. hÄ«ra -- , Ëšaka -- m. `splinter'?

14498 cukkÃ¡yati: Dm. Ä• ukaÌ‚na `scorpion', Ä• ukuá¹‡yÄ“á¹-i `pinching', Phal. Ä• ukuá¹‡Å«á¹-a?

14499 cuccÅ« -- : Ext. -- l -- in Gy. eur. Ä• uÄ• ul, Ëšli f. `watercress' W. P. Schmid IF 69, 148.

14500 cÃºá¹‡á¸• ati: Bshk. Ä• unuá¹-, Phal. Ä• uá¹‡á¹‡o do not belong here, but are < CÅ«Rá¹‡A -- .

14501 cÅ«rá¹‡a -- : 1. Bshk. Ä• unuá¹- `narrow' (which with Phal. Ä• uá¹‡á¹‡o was wrongly attributed to CÃºá¹‡á¸• ATI). 3. Md. huni `lime, mortar'.

14502 coÌ„ká¹£a -- : Kho. (Lor.) Ä• uÄ• i `clear (of water)' < *cauká¹£iya -- ? See also *Å›UCYA -- .

14503 cyÃ¡vatÄ“: Si. senavÄ• , heËš rather < Å›Ä«RYÃ¡TÄ“ or Å›Ä«ËŠYATÄ“ or * Å›ADATI.

14504 *chaá¹-a -- : M. saá¸• , saá¸• Ä• perh. a `defective' word < Å›aá¹-ha -- s.v. *Å›Aá¹-á¹-A -- . 2. G. sÄ• á¹-É”, M. sÄ• á¹-, sÄ• á¹-Ä• rather < SAá¹-á¹-A -- 2.

14505 *chaá¹-á¹- -- : M. saá¹-aká¹‡&etilde; poss. < *SAá¹-á¹- -- 2.

14506 chÃ¡ttra -- 1: Md. hat `umbrella'.

14507 chandÃ¡yati1: Si. (h)anÌ†dinavÄ• `to dress oneself' rather < SÃ¡á¹• DYATI or SAÃ±JAYATI.

14508 *chÄ• gya -- : A. mer -- sÄ• g `ram'.

14509 chÄ• dana -- : Md. hiyani `shade'.

14510 *chiá¹- -- . 2. *chiá¹-á¹- -- : M. Å›Ä«á¹- see also SÅ•ÌŠá¹£á¹-I -- .

14511 *chir -- : M. Å›irá¹‡&etilde; poss. < *sÄ«rati s.v. SÃ¡RATI or < *SIRATI.

14512 churayati: Sh. Ä• hurÃ³Ä-kiÌ¯ is not < *cÌ£hur -- X Ä• hÅ-bÃ³Ä-kiÌ¯ s.v. CHUPÃ¡TI nor â†• K. s.v. Ká¹£OÌ„á¹-AYATI, since evidence for orig. ká¹£ -- is prob. non -- existent. Morgenstierne NOPhal 32 beside cÌ£hoÌ„r -- (with which in NTS xii 165 he compares Dm. cÌ£hÄ• r -- s.v. Ká¹£Ä• RAYATI) has also Ä• oÌ„r<-> and in closely related Sv. Buddruss has Ä• hor -- , Ä• hur -- .

14513 *choÌ„ll -- : Sh. Ä• ol (Bailey ShGr 136) is misprint for Ä• om (ib. 200) < CÃ¡RMAN -- .

14514 â€ *jadas -- see *HADAS -- . -- âˆšHAD.
JAN: *JÄ• YANTÄ« -- Add.

14515 *japp -- : Si. dapa `sexual union' or < *DRAPP -- .

14516 jÄ• tÃ¡ -- : Ash. Wg. zagaÌ„Ì† `son' (~ Niá¹…g. zÄ• kÉ™Ì•).

14517 jÄ• nÄ• ËŠti: Md. dannan `to know'.

14518 â€ *jÄ• yantÄ« -- f. pres. part. of JÄ• ËŠYATÄ“ `begets, bears'. [âˆšJAN]
Kal. zaÌƒti `child -- bearing woman' â†• Kaf.

14519 jÄ• ËŠla -- : Md. dau `net'. -- Sh. Ç°*ll and Woá¹-. Ç°ala `net' (Buddruss Woá¹- 105) â†• Kho.

14520 jÄ• hasyatÄ“: PaÅ¡.sham. Ç°has -- `to laugh'.

14521 jihvÄ• ËŠ -- : Md. dÅ« `tongue'.

14522 jÄ«ËŠraka -- : Md. diri `cummin -- seed'.

14523 juá¹£á¹-Ã¡ -- 1: WPah. (Joshi) juá¹-hu `polluted by tasting'.

juá¹£á¹-a 14524 *juá¹£á¹-a2 `Corchorus capsularis or jute'.
Or. jhoá¹-a `fibre of Corchorus capsularis, jute'; H. jÅ«á¹- `jute' (prob. â†• Eng. jute). -- NiDoc. juá¹-hi 291, 571, 703, bhiÅ›a (= `seed') juá¹-hi 703, jhuá¹-hi 677, cuá¹-hiye 422 (no mng. in Burrow KharDoc: á¹-h prob. to be read as á¹£á¹- Brough DhP 75). H. W. Bailey Khotanese Texts iii 80 in a description of a road `the stones were thick under foot like jÅ«á¹£á¸• i seeds'. Smaller OED gives B. jhuá¹-o, jhoá¹-o as source of jute.

14525 jyá¸—á¹£á¹-ha -- : Pr. Å¾eiÅ¡ti, Å¾eÅ¡t `bull' NTS xv 282 (not with NTS ii 245 < RÌ¥á¹£ABHÃ¡ --): cf. vrÌ¥á¹£abhá¹“ jyÄ• ËŠyÄ• n RV. 3, 38, 5 and jyá¸—á¹£á¹-ha -- as ep. of horse RV. 10, 78, 5. G. Buddruss ZDMG 114, 446.

14526 jyá¹“tsnÄ• -- : WPah. (Joshi) jÅ«'á¹‡ f. `moonlight, moon'.
JVAL: *PARIJVÄ• LAYATI Add.

14527 *jvÄ• ra -- : Mai.ky. zÄ• r `fever'.

14528 jvÄ• lita -- : Md. deli `charcoal'.

14529 *jhaá¹…k -- 1. 3. *jhakk -- 5: A. zÄ• k `crowd' rather < *yakka -- s.v. YATÃ¡ -- .

14530 *jhalla -- : NKal. Ç°hau, obl. st. Ç°hal -- `forest'.

14531 *jhikk -- : Tor. (Biddulph) Å¾igal -- prob. for *áº“igal -- < *DRAKK -- .

14532 *jhÅ«á¹-a -- 2: G. jhÅ«Ë˜á¹›Ä« rather < YÅ«THÃ¡ -- .

14533 *á¹-oÌ„kk -- : Kt. tku prob. misprint for á¹-ku see *á¹-HOÌ„KK -- Add.

14534 *á¹-oÌ„á¹…ka -- : cf. also PaÅ¡.ar. á¹-Ä• Ì¤uÌƒgá¹“ `scorpion'; Dm. á¹-oÌ„á¹…k `locust', Kal. á¹-okur, Phal. á¹-Ä«á¹…kura.

á¹-hagg 14535 *á¹-hagg [Poss. âˆšsthag X non -- Aryan *á¸• Ä• KKA -- 1 (J. C. W.)]

14536 *á¹-hoÌ„kk -- : Kt. tku prob. misprint for *á¹-ku, cf. Kt. Ä• im -- á¹-ku `iron nail' NTS vii 110, Wg. Ä• um -- á¹-ku.

14537 *á¸• ag1: 2. Pr. Ä• -- áº“uáº“u -- (NTS vii 90) rather < *ranz (cf. Kt. ranz, Kal. ronz) or < *rarz (cf. Pers. larz) NTS xv 304.

14538 á¸• Ã¡yatÄ“: Gaw. á¸• Ä“i -- `to flee', Bshk. á¸• Ä• -- ?

14539 *á¸• ikka -- 1: Wg. (Lumsden) "dikÃ¡Ãºn" (NTS xvii 247) prob. for * á¸• ik -- . Cf. Ash. Wg. á¸• uk -- `to drive off', PaÅ¡. (LSI) á¸• ak -- , she. á¸• ek -- , ká¹‡á¸• . á¸• ug -- , Sv. á¸• ik -- BKPD 40.

14540 á¸• imba -- 2: Tir. (LSI) "dama" `belly', Woá¹-. á¸• am.

14541 *á¸• haá¸• á¸• ha -- 1: N. á¸• hÄ• á¹›i altern. < DÄ• ËŠRá¸• HYA -- .

14542 *á¸• happa -- . 8. *á¸• hÄ“ba -- : Phal. á¸• Ä«u `part, portion'.

14543 *á¸• hikka -- 1. 8. *dhoÌ„á¹…ga -- 1: Wg. jÌˆoÌ„r -- duá¹…ga `heart'.

14544 *á¸• hila -- : X *sailÄ• (< *Å›RÌ¥THILA --) in P. á¸• hailÄ• `lazy, loose'.

14545 *á¸• hukyati: PaÅ¡. á¸• É™k -- `to get hold of, collect' IIFL iii, 3, 65.
â€ á¸• huá¹‡á¸• hati see *DHÅ«á¹‡á¸• H -- .

14546 *á¸• hÅ«ss -- : poss. also Ash. PaÅ¡.chil. á¸• Å«s `hole'; Wg. á¸• Ã¼s `hole, vulva'; PaÅ¡.chil. Shum. dÅ«Ë˜m -- dÅ«Ë˜s `smokehole' (Buddruss).

14547 *á¸• hÄ“á¸• á¸• ha -- 1. 5. *dhiá¸• á¸• ha -- : Sh. (Lor.) diá¸• u rather with Bailey ShGr 138 á¸• Ä-á¹›Å- (â†’ Bur. á¸• Ä«ru) < 4. *á¸• hiá¸• á¸• ha -- .
-- Delete diá¸• iro which is typing error for Sh. biá¸• Ä-Ì„ro (â†’ Bur. biá¸• iro).

14548 *á¸• hoÌ„á¹…ga -- 1: PaÅ¡.ar. á¸• oÌ„Ìƒo, á¸• uoÌ„Ìƒ `knee', kuá¹›. á¸• uá¹… `hip'.

14549 *á¸• hauka -- : Wg. (LSI) á¸• Å«h `offerings' Buddruss.
tÃ¡ -- : TATSTHA -- .

14550 tathÄ• pi: cf. Kt. te `indeed' (emphasis on preceding word), Kal. ta.

14551 tadÄ• ËŠ: Pk. taÃ¯ scarcely directly < *tÄ• dÄ«ËŠ in RV. tÄ• dÄ«ËŠtna -- .

14552 tanÃº -- : Kt. tÅ©ËŠÅ™eke `thin, flat (of stone slab &c.)'; Md. tuni `thin, fine'.

14553 tanÅ«pÄ• ËŠ -- : Wg. tÃ¡nuo (NTS ii 265) better analysed as tanÃ¼ -- oÌ„ `he is a friend' NTS xvii 304.

14554 *tapaka -- : Kt. tapÉ™Ì• k `plate' (-- p -- ?).

14554a tapti -- : Gy. eur. tati also `stove, room' W. P. Schmid IF 70, 221.

14555 tapyatÃº -- : Kt. top `heat'?

14556 tÃ¡misrÄ• -- : Kal. troÌ„miÅ¡, tramaÅ¡Ãºá¹… bec. of Å¡ prob. â†• Kaf.

14557 tamoÌ„vant -- : PaÅ¡.sham. thamawá¹“ < *tamahwÄ• < tÃ¡masvant -- ?

14558 tÃ¡ra -- 1: Kt. tur `ford' (with regular u < a) rather than < *TURA --
.

14559 tala -- : Md. tila `surface'.

14560 talla -- 1: Gy. eur. tÃ¡lo m. `pond' GWZS 3246.

14561 tÄ• tÃ¡ -- : Kt. to (tot --) `father'.

14561a tÄ• dÅ•ÌŠÅ›a: -- Gy. eur. tÃ¡yso `such'.
tÄ• paka -- [Poss., like *TAPAKA -- as in Iranian (see H. W. Bailey BSOAS
xxvi 85, 88), from a collision of âˆšTAP with *tap -- `flat' (in tapana --
`box' BHSk.)]

14562 tÄ• mbÅ«la -- : Md. bilat `betel'.

14562a tÄ• rÃ¡yati: Gy. eur. tar -- `to give way to' W. P. Schmid IF 70, 221.

14563 tÄ• ËŠlu -- : Md. tala `palate'; -- Kal. istÃ¡li, if rather < STHALA --
, â†• Kaf. before change of ist -- > iÅ¡t -- .

14564 *tipÅ«rayati: Pr. tÃ¼r -- is prob. Pr. cmpd. of t(i) -- < ANTÃ¡R with
-- Ã¼r -- < PÅ«RÃ¡YATI.

14565 â€ *timyati `is still'. [timita -- `still, motionless' R. <-> Cf.
stÄ«mÃ¡ -- `sluggish, stagnant' (J. C. W.)]
Sh. timÃ³Ä-kiÌ¯ `to endure, bear', (Lor.) tÄ-Ì„mIni `endurance'.

14566 tiraÅ›cÃ¡ -- : Kho. TirÄ«Ä• MÄ“r name of a mountain (TerËš Rep1 69).
*tiriyak [and tiryaÅ›cÄ• ËŠ RV.].

14567 tÃ-á¹£á¹-hati: Md. iÅ™innan `to sit'.

14568 tucchyÃ¡ -- : Gy. eur. also Å¡uÄ• o, Ç°uÇ°o `empty' (which collide with *Å›UCYA -- ), Md. hus. -- Phal. Sh.koh. tiÅ¡ `empty' â†• Psht. tÉ™Å¡ (Buddruss).

14569 tuá¹‡á¸• a -- : perh. in Kal. toá¹‡á¸• ala -- pililyak `a kind of (beaked?) ant'.

14570 tudÃ¡ti: Wg. tÃ¤y -- `to place', Dm. thay -- rather < STHÄ• PÃ¡YATI.

14571 tumba -- 2: Kal. tumbÃ¡ `mill -- wheel'; Phal. tumbá¹“ `spinning -- wheel'.
turÄ«ËŠya -- : *TURÄ«YAVÄ• SA -- Add.

14572 â€ *turÄ«yavÄ• sa -- `the fourth day'. [TURÄ«ËŠYA -- , VÄ• SÃ¡ -- 2] Kal. torÃ-yas `three days ago or hence.'
*tura -- see TÃ¡RA -- 1 Add.

14573 tuvÃ¡m: Wg. Kt. nom. tÃ¼, obl. tÅ« (< tÃ¡va), PaÅ¡. sham. nom. tu, gen. tau (obl. tolˆÌ„Ì£ < *tÄ• < ?).

14574 tÅ•ÌŠá¹‡a -- : Kt. also taÌƒÅ™i `thorn'.

14575 trÌ¥pÃ¡la -- : Pr. á¹-É™pÉ™lÃ« `wet'.

14576 *trÌ¥pu -- : Kt. trÃ¼ `curdled milk', trÃ¼ -- `to curdle'; Ash. truga -- zÅ« `sour milk', Pr. Ä• Ã¼Å«. -- Sv. luÇ° -- `to become sour' (< *trÌ¥pÅ«ya -- ?) in luÇ°ijÌˆilo (cÌ£hÄ«r) `sour milk' (luÅ¾izilo NOPhal 50), Gaw luzan -- cÌ£hÄ«r, luzizan -- < *luzi -- san (absol. in -- i of luz -- with pres. part. *santa<-> (Buddruss).

14577 *trÌ¥pyati `jumps'. [Cf. *TARPATI, TRÄ• PÃ¡YATI. -- âˆšTRAP]
S. á¹-ipaá¹‡u `to jump, bound' (rather than < TÅ•ÌŠPYATI).

14578 trÌ¥á¹£Ä• -- : Gy. eur. truÅ¡ f. `thirst' or < *TRÌ¥á¹£YÄ• -- .

14579 trÌ¥á¹£á¹‡aka -- : PaÅ¡.sham. atanhá¹“ `thirsty' (a -- from awatá¹“ `hungry' < ABHUKTA --).

14580 trÌ¥á¹£á¹‡Ä• -- : Kt. awÉ™ -- tin `thirsty for water'.

14581 tmÃ¡n -- : Md. timÄ• `self'.

14582 tyÃ¡jati: Gaw. (LSI) Ä• ai -- san `left over, spare'.
tri -- : *TRIYAá¹…KIKA -- Add.

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14583 *trikuá¹-Ä« -- : H. also teoá¹›Ä«.
*trip -- : but tr -- > PaÅ¡.kuá¹›. l -- (Buddruss).

14584 *tripará¹‡aka -- : Kal.rumb. tryoÌ„Ìƒ Å•(y)ak `trefoil' rather than <
*TROÌ„á¹-IKÄ• -- .

14585 â€ *triyaá¹…kika -- `having three hooks or curves'. [TRI -- , Aá¹…KÃ¡
--]
Kal. trÃ¤Ã£ËŠki `hay -- fork' (-- k -- ?); -- ext. -- l -- : Kho. and L.
forms s.v. *TRIYAá¹…GULA -- ?
*triyaá¹…gula -- : see *TRIYAá¹…KIKA -- Add.

14586 trivatsÃ¡ -- : Kt. trÃ¼Ä‹e, turiÄ‹e `year before last'.

14587 *troÌ„á¹-ikÄ• -- : Kal.rumb. tryoÌ„Ìƒ Å•(y)ak rather < *TRIPARá¹‡AKA --
.

14588 daá¹• Å›ana -- : Kt. daÄ‹&uacutetildedotdot; `nettle' (â†’ Kho.
dozunu), Wg. (Griffith) "daisoo" (= *deÄ‹u?).

14589 *daká¹£atvana -- : cf. Sh. dÄƒá¹£á¹-Ã³Ä-kiÌ¯ `to know, recognize', dÄƒá¹£á¹-inÃ- f. `experience' (with á¹£á¹- < *cÌ£h -- t? Buddruss).

14590 dÃ¡ká¹£iá¹‡a -- : Md. dekunu `righthand, southern, the south'.

14591 daá¹‡á¸• Ã¡ -- : Md. daná¸• i, daá¸• i `stick, staff'.

14592 dattÃ¡ -- : 1. PaÅ¡.al. dat -- . 4. PaÅ¡.gul. det -- . 5. Md. deni `given'.

14593 dÃ¡nta -- : Md. dat, dai `tooth'. -- Pr. letÉ™m not `my tooth' but with -- m from wrong division of letÉ™musuk < DANTAMÄ• á¹• SA -- ? (Buddruss).

14594 dantamÄ• á¹• sa -- : Kt. dudmus `the gums', Pr. (Buddruss) letÉ™musuk. dayÄ• ËŠ -- [a -- dayÃ¡ -- RV.]

14595 dala -- 4: PaÅ¡.lauá¹›. á¸• al f. `herd, flock; pl. suffix', shut. dal `many'.

14596 daÅ›Ä• -- : Kal. dhaÅ¡ak `fringe'.

14597 *dÄ• á¹• á¹£á¹-ra -- : Md. daá¸·u `tooth, horn'.

14598 dÄ• á¸• ima -- : Gy. eur. darav `pomegranate' (GWZS 440).

14599 dÄ• ta -- 2: Or. duÄ• (u from *luÄ• < LÅ«TA -- , Pk. lua -- ?).

14600 dÄ• rÃ¡ -- 2: 2. Kt. darÃ- `married couple', Kmd. dari -- moÄ• .

14601 dÄ• raka -- : Md. dari `child'.

14602 dÄ• ËŠru -- 2: Gy. eur. daru, Ëšro m. `tree' (GWZS 70); Md. daru `wood'.

14603 dÄ• ËŠrá¸• hya -- : N. á¸• hÄ• á¹›i `massive, large' altern. < * á¸• HAá¸• á¸• HA -- 1.

dÄ• rÅ›a 14604 *dÄ• rÅ›a [Ir. words prob. (certainly Shgh. doÌ„xÌŒÄ‹) <

*dÄ• rsa --]

14605 divÃ¡ -- : Kt. dik `sky'.

14606 divasÃ¡ -- : Md. duas, pl. duÃ¡huá¹… `day'.
DIH: *DÄ“HATI Add.

14607 dÄ«nÃ¡ -- : Gy. eur. dino `poor, deserted' (GWZS 498).

14607a dÄ«ËŠpyatÄ“: Gy. eur. dyiplo `ashes' (< MIA. *dippita --).

14608 dÄ«rghÃ¡ -- : Md. digÄ“ `long'. -- PaÅ¡. lik -- , Shum. lÄ«g -- `to lay down' and Bshk. likeg -- `to lie down' are denominatives (Buddruss).
*DRÄ• HYATÄ“ Add.

14609 dukÅ«lÃ¡ -- : Md. dÅ«lu `carpet'.
dugdhÃ¡ -- [Pp. dugdhÃ¡ -- RV.]

dumbha 14610 *dumbha `tail': for Dard. forms with l -- and Kho rÅ«m see *lumba -- 3, lÅ«ma -- .

14611 â€ *durgrahiá¹‡Ä« -- `having spasms'. [Cf. durgraha -- m. `evil demon of illness, spasm, cramp' SuÅ›r., `whim' KathÄ• s. -- GRÃ¡HA --]
Kal. durgehe/á¹‡ `pregnant'?

14612 *duvÄ• ra -- : Kt. du `door' (-- uÄ• -- > Å« with reg. loss of -- r after long vowel), Wg. doÌ„r, doÌ„ (rather than < DÃºR --).

14613 duhyÃ¡tÄ“: Relationship of regular Gy. eur. thÅ«Ç°<-> ("thÅ«tsch -- ", "tohsch -- ") with more frequent doÅ¡<-> (GWZS 541) is not clear.

14614 *dÅ«man -- : poss. also in Kt. kÅ«dyum `work', Pr. kodyum.

14615 dÅ«rÃ¡ -- : H.bÄ• á¹…g. dhur `distance'; WPah. (Inner SirÄ• jÄ«) darÄ“rÄ• `distant' < dÅ«ratara -- .

14616 *drÌ¥ká¹£ati: Md. dakkan `to show'.

14617 drÌ¥Å›yÃ¡tÄ“: K. á¸• Ä“Å›un (á¸• -- from á¸• yÅ«á¹-hu < DRÌ¥á¹£á¹-Ã¡ -- Add.).

14618 drÌ¥á¹£á¹-Ã¡ -- : Sv. (Buddruss) dÉ™rá¹£o `saw'; K. á¸• yÅ«á¹-hu (pp. of á¸• Ä“Å›un s.v. DRÌ¥Å›YÃ¡TÄ“).

14619 dÄ“vÃ¡ -- 1: Kt. de `god', Yum -- dei, voc. deyo, de -- put `the Milky Way', Kmd. de `angel'. -- Pr. lÅ«Å¾Å« `demon' (lÅ« -- < dÄ“vÃ¡ -- +?) G.M. dÄ“vÄ«ËŠ -- : *SÄ«TÄ• DÄ“VÄ« -- .

14620 dÄ“ha -- : Pr. diz see next.

14621 â€ *dÄ“hati `makes, builds'. [RV. dá¸—hat, dihÄ• nÃ¡ -- , DhÄ• tup. dá¸—gdhi `smears'. -- âˆšDIH]
Kt. diz -- , dez -- `to create', dezÃ©le `creator' (â†’ Kal. diz -- `to create', rumb. dezau, st. Ëšzal -- , urt. dezal `creator'); -- Pr. diz (prob. with a more precise mng. than `idol' G.M.) â†• Kt.
dÄ“hÄ«ËŠ -- : *DÄ“HÄ«KÄ• á¹‡á¸• A -- Add.
*dÄ“hÄ«kaá¹‡á¹-ha -- : Dardic words for `wall' rather with IIFL iii 3, 56 < *DÄ“HÄ«KÄ• á¹‡á¸• A -- Add.

14622 â€ *dÄ“hÄ«kÄ• á¹‡á¸• a -- `wall'. [DÄ“HÄ«ËŠ -- , KÄ• ËŠá¹‡á¸• A --] PaÅ¡. Shum. Gaw. Sv. and K. words wrongly given s.v. *DÄ“HÄ«KAá¹‡á¹-HA -- .

14623 dairghÃ¡ -- : Kal. dhrek `lying down, stretched out', Sh. áº“Ä“k.

14624 daÃ-vÃ¡ -- : Kt. dewo `favoured by gods and fairies', (Bargromaá¹-al) de `good fortune'.

14625 *daivatama -- : Kt. deyume rather to be divided dÃ©luÌƒ de yume `O Yum, god of the divine beings' G.M.

doÌ„la 14626 *doÌ„la2 [Pers. doÌ„l `bucket, milk -- pail, hopper of a mill' â†• IA.?]

14627 dá¹“á¹£ -- : Pr. dui â†• Kt.

14628 dyá¹“tatÄ“: M. jÌˆopÄ• vá¹‡&etilde; rather < YUNÃ¡KTI.

14629 *drakk -- : Tor. (Biddulph) Å¾igal -- (prob. for áº“igal --) rather than < *JHIKK -- .

14630 *drapp -- : Si. dapa `sexual union' or < *JAPP -- .

14631 *dramaá¹‡a -- : Kt. drum `a sweet -- smelling plant'; Kal. dÅ™&atildedotdot;Å™u `Artemisia'. -- *dramna -- also in Shgh. Ä‹Å«dm `Artemisia', Yghn. dirawna.

dravÃ¡ 14632 dravÃ¡ [*drawa -- also in Ir. with mng. `hair': Khot. dro, Shgh. Ä‹Ä«w, Yazgh. Ä‹Å«, Yghn. daraw, Oss. aerdu]
â€ drÄ• ËŠghatÄ“ see *DRÄ• HYATÄ“ Add.

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14633 â€ *drÄ• hyatÄ“ `is stretched out'. [Cf. drÄ• ËŠghatÄ“ `lengthens, is tired' DhÄ• tup. EWA ii 75. -- DÄ«RGHÃ¡ --]
Kal. draÅ¾ -- `to stretch out'; Phal. drhaÇ°ilu `stretched out'.

druá¹‡a 14634 druá¹‡a [Gender of druá¹‡Ä• -- (~ m. in WPah.) attested in Ir. Shgh. Ä‹an f., WOss. aerdunae (G.M.)]

14635 *dvara -- : Kt. dare/; `window, door -- lintel'.

14636 dvÄ• ËŠdaÅ›a: Kt. dyÄ«Ä‹, diÄ‹ (< *dwayaÄ‹?), Pr. wÅ«Ì¤zu < dvÄ• ËŠdaÅ›a (not duvÄ• ËŠËš).
dvÄ• ËŠra -- : *DVÄ• RAÅ›Ä• KHÄ« -- Add.

14637 *dvÄ• raprÌ¥á¹£á¹-ha -- : cf. Bshk. darbá¸—á¹-h, Phal. darbÄ“eá¹-i

`threshold' (â†• Ind.?).

14638 â€ *dvÄ• raÅ›Ä• khÄ« -- , dvÄ• raÅ›Ä• khÄ• -- f. `doorpost' lex. [DVÄ• ËŠRA -- , Å›Ä• ËŠKHÄ• --]
Bshk. darÅ¡á¸— `door -- frame'.

14639 *dvÄ• raÅ›Ä«rá¹£a -- : Dm. Phal. dará¹£Ã-á¹£, Kal. durá¹£iá¹£ prob. recent cmpds.

14640 *dvivatsikÄ• -- 2: Kt. dÉ™wÅ¡Ã- `2 or 3 year old goat or sheep' (Å¡ < tsy with secondary suffix -- i?).

14641 *dhakk -- : with altern. forms of H. M. with á¸• h -- cf. Sh. á¸• Äƒk thoÄ-kiÌ¯ `to hammer (nails &c.)'.
*dhaá¸• a -- : Scarcely with ODBL 506 < DHRÌ¥TÃ¡ -- 1.

14642 dhÃ¡nu -- 2. 2. dhÃ¡nvan -- 2: Kt. dÃºmÉ™ `waterless place', dumÄ• `dry (crops)', dÉ™m -- Ç°alÃ¤Ã- `a kind of duck living on land', (Davidson) dam -- kol -- wÄ•  `in a dry year'.
dhÃ¡nvan -- 1: Kal.urt. th -- â†• rumb. (in which dh -- > th<-> is regular) rather than due to Ir. influence.
dhÃ¡nvan -- 2 see DHÃ¡NU -- 2 Add.

14643 *dhamm -- : Kt. (Biddulph) "dummoo" (= *dammu?) `sing!'.
dhara -- : *Å›IKYADHARA -- .

14644 dhÃ¡rati: Kt. dÉ™ro -- , dro -- `to dare'.

14645 dhÃ¡rma -- : Kt. drum `custom' AO xxi 176.

14646 dhavatÄ“: K. dawun `to run', pog dhauÌƒnu `to walk'; ext. in pog. dhauÌƒtulnu `to run', WPah.khaÅ›. dhabá¹›nu (pret. dhavá¹›Ä•), Or. dhupibÄ• : all rather than < DHÄ• ËŠVATI1. -- Or. dhuÄ• Ä©bÄ• < DHÄ• VÃ¡YATI1 or *dhavayati.

14647 dhÄ• yÃ¡ -- : Kal. (Siiger) dhei `sheaf'.

14648 dhÄ• ËŠvati1: K. dawun, pog. dhauÌƒnu rather < DHAVATÄ“.

14649 dhiá¹£Ã¡á¹‡Ä• -- : Ash. dÃ¤sÃ¤ni also name of a goddess. -- Pr. dÄ-Ì„snÄ«ËŠ â†• Kt.

14650 *dhunman -- : Kal. thumaá¹›a `dust -- storm' poss. < DHÅ«MÃ¡ -- .

14651 *dhÅ«á¸• i -- : Kal. (Kalkulak dial.) "dooá¹›hi" `dust'.

14652 dhÅ«ná¹“ti: Kal. (Siiger) duá¸—nik `bow for carding wool.'

14653 dhÅ«mÃ¡ -- : Md. dun `smoke'. -- Kal. thumaá¹›a `duststorm' poss. < *DHUNMAN -- .

14654 *dhmÄ• tra -- : Gaw. dÄ• ntar `fireplace'; -- cf. Tor. dadan (X Psht. Pers. dÄ“gdÄ• n? AO viii 302).

14655 dhrÄ• ËŠyati: 2. Pr. lÄ• r -- is a cmpd. verb only (lÄ• < adhi +Ä• with -- r -- < PÅ«RÃ¡YATI Add.) `to fill right up', lÄ• r -- ok -- sum `I have been filled up, i.e. am replete' (Buddruss).

14655a nÃ¡: á¸Œ. na.

14656 nagarÃ¡ -- : Kt. (in a myth) niá¹…ar `castle'; Kal. NÃ¡á¹…gar `name of a village south of Drosh' â†’ Kho. Nagar ~ nogor).
nagnÃ¡ -- : semant. for `naked ~ shameless' cf. NIá¹£PAá¹-á¹-A -- .

14657 *nabhalikÄ• -- : Kt. naru `cloud'; Gaw. larÄ«ËŠ also `sky'.

14658 *nayaÅ›Ä• lÄ• -- : OG. nesÄ• la &c. rather < LÄ“KHAÅ›Ä• LÄ• -- .

14659 nÃ¡vanÄ«ta -- : L.mult. lÅ«á¹‡Ä« f. `salt butter' rather < LAVAá¹‡Ã¡ -- or LAVAá¹‡ITA -- .

14660 naá¹£á¹-Ã¡ -- : 2. Sv. (Buddruss) naÅ¡u `became bad'.

14661 *nÄ• nna -- : Kho. nan `mother'.
nÄ• sÄ• puá¹-a -- : in the Kamdesh dialect -- s -- reg. > -- z-<-> G.M. *niá¸¥Å›aá¹• sa -- `detracting, evil -- minded' see NRÌ¥Å›Ã¡á¹• SA -- Add.

â€ nibiá¸• a -- 2 `crook -- nosed' see *Blá¸• á¸• A -- .
*nirÄ• laya -- : see also *ANYÄ• KÄ• RA -- Add.
nirgarva -- see GARVA -- Add.

14662 *nÄ«á¸• Ä• ti: 1. Cf. Kt. naÅ™e -- `to weed'.

14663 *nÄ«á¸• Ä• na -- : 1. Dm. ny&atildedotdot;Å™Ã¤i `weeding', M. (Kuá¸• Ä• á¸·Ä« dial.) naá¸• anÄ«.

nÄ«ta 14664 nÄ«ta2 [Cf. Shgh. dial. nid pret. of nay -- `to churn', and for âˆš*nÄ«2 in Ir. H. W. Bailey IL xvi 116 ff.]

14665 *nÄ«tiÅ›Ä• lÄ• -- : G. niÅ›Ä• á¸· &c. rather < LÄ“KHAÅ›Ä• LÄ• -- . nrÌ¥Å›Ã¡á¹• sa -- [< *ni(á¸¥)Å›aá¹• sa -- (~ niá¸¥Å›Ã¡s -- f. (TBr. niÅ›Ã¡s --) `evil intent (?)' RV.) contaminated by RV. nÅ•ÌŠÅ›Ã¡á¹• sa<-> (with variants nÃº Å›Ã¡á¹• sa -- and naá¸¥ Å›Ã¡á¹• sa -- ) ~ nÃ¡rÄ• Å›Ã¡á¹• sa -- `praised by men' SÄ• y. (J. C. W.)]

14666 *pakviá¹£á¹-ha -- : H. pÄ• kaá¹-h altern. < PRAKRÌ¥á¹£á¹-A -- ?

14667 pÃ¡á¹…ka -- : Garh. pÃ£Ì„gu `mud'.
*pacchÄ• yÄ• -- `shade' see PRACCHÄ• YA -- .

paá¹‡á¸• itÃ¡ 14668 paá¹‡á¸• itÃ¡ [For paá¹‡á¸• ita -- ~ PAá¹‡á¸• A -- semant. cf. `defective' word for `wizard' in H. bhÃµkas s.v. *BHUKKHARA --]

14668a *paddhara -- `level, straight'. [Cf. prÄ• dhvanÃ¡ -- `bed or course of a river' RV., prÄ• dhvara -- (unexpl. epithet of Å›Ä• khÄ• -- `branch') Cat., prÄ• dhva -- `*advancing, *straight' (`travelling' PÄ• á¹‡.com., ËšvÄ“ `at the head of' KÄ• á¹-h., Ëšvam `suitably, properly' R., `conformably' &capamacr;past. -- prÄ• dhva -- X prahva -- in prÄ• dhvaá¹• krÌ¥tvÄ• `laying down' MBh., prÄ• dhvam `humbly' Hcar.); paddhara -- < prÄ• dhvara -- would be (rather than an ancient r/n variant of prÄ• dhvanÃ¡ --) a MIA. ext. of prÄ• dhva -- ~ *prÄ• dhva -- t -- in paddhati -- f. `way' Hariv., *prÄ• dhva -- á¸• -- in paddhoá¸• Ä« -- (musical term) Saá¹• gÄ«t., *prÄ• dhvÄ• -- r -- in *PADDHÄ• RAYATI (Pk. pÄ• dhÄ• raÄ« with EMIA. Ä• dh < Ä• ddh) `travels'. -- paddharaá¹‡Ä« -- (sthÄ• lÄ« --) f. `(bowl) for collecting the scooped footprint of the soma -- cow' ÅšrS. (Caland -- Henry Agniá¹£á¹-oma p. 38)

conceived of by pop. etym. as containing pad -- haraá¹‡a<-> (J. C. W.). -- Ã¡DHVAN --]

14669 *padyÄ• kÄ• ra -- : P. pajÄ• r rather â†• Pers. paizÄ• r.

14670 pÃ¡nthÄ• -- : Kt. put f., Phal. pand f., Mai. pan f.

14671 pÃ¡yas -- : Mai. pai `milk' prob. â†• Psht. paÄ« G.M.

14672 parÄ• ËŠri: for -- s of K. prÃ¶ryus cf. parus s.v. PARÃºT.

14673 â€ *parigÄ• layati `melts'. [parigalita -- `melted' W. <-> âˆšGAL2]
P.á¸• og. pargÄ• lnÄ• tr. `to melt' (or < PRAGÄ• LAYATI).

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14674 parijvalati: G. parjaá¸·vuÌƒ `to burn brightly' (or < PRAJVALATI).

14675 â€ *parijvÄ• layati `causes to burn brightly'. [âˆšJVAL]
G. parjÄ• á¸·vuÌƒ `to ignite', intr. `to burn brightly' (or < PRAJVÄ• LAYATI).

14676 â€ pÃ¡rivrajati `wanders about' ÅšBr., `do. as a mendicant' Mn. [âˆšVRAJ]
Pa. paribbajati `wanders about as a religious mendicant'; -- G. parvarvuÌƒ `to go, depart' (or < PRÃ¡VRAJATI).

14677 â€ *pariÅ›Ä• lÄ• -- `added portion of building'. [Å›Ä• ËŠLÄ• --]
G. parsÄ• á¸· f. `front one -- storeyed portion of a house, separate building attached to a house' (or < PRAÅ›Ä• LÄ• --).

14678 â€ *paristÄ• ra -- `covering'. [Cf. paristara -- m. (MBh.), paristÃ¡raá¹‡a -- n. (AV.) `cover'. -- âˆšSTRÌ¥]
G. parthÄ• r m. `bed' (rather < PRASTÄ• RA --).

14679 â€ *parisrÄ• vayati `strains, filters'. [âˆšSRU]
Pa. parissÄ• vÄ“ti `strains', Pk. paris(s)Ä• vÄ“i, Si. peranavÄ• (rather than < PÃ¡RIPUNÄ• TI).

14680 parÃºt: for -- s of K. parus cf. prÃ¶ryus s.v. PARÄ• ËŠRI. <-> Kaf. forms rather < PÅ«ËŠRVA -- .

14681 *parÅ›upÄ• á¹-aka -- : Gy. eur. paÅ¡var, Ëšro m. `side, rib' (GWZS 2349).

14682 pÃ¡lÄ• yatÄ“: Pa. palÄ“ti `runs away' rather < PÃ¡RAITI?
pÃ¡lyayatÄ“: In mngs. `rub, smear' Sh. words < PRALÄ“PAYATI.

14682a *paá¹£á¹-Ä• na -- [Psht. paÅ¡tÅ«n rather < *parswÄ• na -- G. Morgenstierne AO xvii 138 ff., TPS 1948, 75]

14683 pÄ• á¹• Å›u -- : Gy. eur. poÅ¡(i) &c. ac. to Miklosich Mund viii 51 â†• Arm. phoÅ¡i `dust'.

14684 *pÄ• á¸• á¸• a -- : Sik. pÄ• á¸• o `bull' (â†• G.?). -- See BALIVÃ¡RDA -- .

14685 pÄ• ËŠna -- : PaÅ¡.dar. pÄ• n, ar. poÌ„n `udder ~ lauá¹›. iÅ¡pÄ• ËŠn rather < *Å›VÄ• NA -- .

14686 pÄ• ra -- 1: Gy. eur. pÃ¡ra f. `bank of river' (GWZS 2307)?

pÄ• ramÄ« 14687 pÄ• ramÄ« [pÄ• ramitÄ• -- is hyper -- Sk. and hyper -- Pa. for *pÄ• ramiyÄ• -- from *pÄ• ramya -- n. ~ pÄ• ramÄ« -- f. (type sÄ• magrya -- ~ sÄ• magrÄ« --) J. C. W.]

14688 pÄ• rÅ›vÃ¡ -- : 1. Kho. pÄ• z rather â†• Wkh. pÅ«z < Ir. *pÄ• za -- H. W. Bailey BSOAS xii 325.

14689 pÄ• ËŠÅ›a -- 2: Kal. Kho. phaÅ¡ (with certain ph -- G.M.) â†• Ind.

*phÄ• Å›a -- < SPÄ• Å›A -- ?

14690 piá¹…galÃ¡ -- : Ku. pÄ©galo `yellow', gng. piá¹…aw, khas. piá¹…ar.

14691 picchala -- : Tor. piÅ¡al, K. piÅ›olu rather < PÄ“Å›ALA -- ?

14692 pittÃ¡ -- : Md. fiddiya `gall' (-- diya < UDAKÃ¡ --).

14693 pÃ-bati: Md. boÌ„n `to drink'.

14694 piá¹£á¹-Ã¡ -- : Sv. (Buddruss) piÅ¡o `flour'.
PÄªá¸Œ [But alternation with biá¸• -- may point to nonAryan origin: Ä• bilÃ¡m `confusedly' ÅšBr., Ä• vila -- `turbid' MBh. ~ Ä• pÄ«á¸• ayati `perplexes' MBh., nibiá¸• ita -- KÄ• v. = nipÄ«á¸• ita -- MBh. Cf. bÄ«ËŠriá¹-a -- `crowd' RV. and âˆš*BHIá¹-. (J. C. W.)]

14695 pÄ«ËŠvas -- : PaÅ¡.lauá¹›. pÉ™Ä«, ar. chil. kuá¹› pÄ«eu, al. poÌ„i, pÄ« `meat' (rather than < PIÅ›ITÃ¡ --).

14696 pÃºruá¹£a -- : OMd. piris, Md. firi `male'. -- Pa. poÌ„sa<-> m. `man'; Gy. arm. pÃ³Å¡a `name of the Gypsies of Asia Minor among Armenians and Turks', boÅ¡a `do. among Georgians' Miklosich Mund viii 51.

14697 puá¹£ya -- 1: metr. pÃºá¹£iya -- RV. poss. in Kal.rumb. puá¹£Ã-k `flower'.

14698 pÅ«rÃ¡yati: Pr. -- Ã¼r -- in t -- Ã¼r -- `to fill in', -- r -- in a -- r -- `to fill up', bi -- r -- `to fill (a vessel standing lower)', lÄ• -- r<-> (lÄ• < adhi + Ä• : not < *DHRÄ• TA) `to fill right up' (Buddruss); -- Md. furÄ• n `to fill'.

14699 pÅ«rita -- : Md. furi `full'.

14700 prÌ¥á¹£á¹-hÃ¡ -- : Gy. eur. (Colocci) "pÃ¹shto" m. `back', as. pÃ¼Å¡to (poss. infl. by or â†• Pers. puÅ¡t), Sv. priÅ¡; Md. fuÅ™u `side'.

14701 pÄ“Å›alÃ¡ -- : Tor. piÅ¡al (f. ËšÅ¡el) `smooth'; K. piÅ›olu `smooth, tender, soft (of woollen goods), delicate' (whence piÅ›elun `to become

soft'): rather than < PICCHALA -- ?

14702 *poÌ„á¸• -- : Gy. eur. pur -- `to burn, singe' (not with GWZS 2631 â†• Gk. pu=r).
*poÌ„nda -- : see also APÄ• NA -- Add.

14703 prakÄ• Å›atÄ“: Kt. pakÄ‹e -- is prob. a Kt. cmpd. with verbal prefix pa -- (G.M.).

14704 *pragÄ• maka -- : Ash. Ä‹ipÅ•Ã¡Ìƒ Ì„, Ä‹iplÃ¡Ìƒ Ì„ `lamb' poss. to be analysed as Ä‹i -- (Q) +pÅ•Ã£Ì„ < *prÄ• m or < PRÄ• á¹‡Ã¡<-> (G.M.).

prÃ¡á¹‡Ä«ta 14705 prÃ¡á¹‡Ä«ta [Pa. paá¹‡Ä«ta -- in mng. `excellent' (whence mng. in BHSk.) was rather hyper -- Pa. â†• paá¹‡ya<-> `commendable' &capamacr;pÅšr. (paá¹‡Ä• ËŠyya -- ÅšBr., paá¹‡itavya -- , PAá¹‡Ä• YITA -- W.) J. C. W.]

14706 â€ pratikaroÌ„ti `does against' AitBr., `returns (good or evil)' MBh.
2. Pp. pratikrÌ¥ta -- R., n. `requital' MBh. [âˆšKRÌ¥1]
1. Pa. paá¹-ikaroÌ„ti `redresses'; -- with anal. -- kk -- : Gy. eur. parkÉ™r -- , hung. pariker -- , germ. parker -- `to thank'.
2. Pa. paá¹-ikata -- `provided against'; Pk. paá¸• ikkaya<-> m. `requital'.
â€ pratikrÌ¥ta -- see prec.
PRATH: PRATHÃ¡YATI Add.

14707 â€ prathÃ¡yati `spreads out, widens' RV. [âˆšPRATH]
Kho. (Lor.) pr*lxÄ“lk `to widen, enlarge (a hole)'.
prÄ• á¹‡Ã¡ -- : see *PRAGÄ• MAKA -- Add.
â€ prÄ• dhvara -- see *PADDHARA -- Add.

14708 priyÃ¡á¹…gu -- : K. pinga f. (Lawrence) `Panicum miliaceum' (â†’ Shgh. pinÇ° `millet, prob. P. miliaceum'); Sh. cÌ£iá¹… f. `millet' (not < *cÄ«naka -- s.v. CÄ«NA -- 2) < older *priá¹…g â†’ á¸Œ. pÃ©reá¹… `millet'.
â€ PRUTH `snort': PROÌ„THÃ¡ -- Add.

14709 â€ *proÌ„tká¹£arita -- `flowing forth'. [âˆšKá¹£AR]
Or. pokhari `diarrhoea, cholera' rather than < *PRAKá¹£ARITA -- .

14710 â€ proÌ„thÃ¡ -- m. `nostrils of a horse, snout of a hog' MBh.
[âˆšPRUTH Add.]
Pk. poÌ„ha -- m. `mouth or forepart of a horse'; Kho. (Lor.) prox, ph*lroÌ„x
`animal's mouth, muzzle, snout'.
plaká¹£Ã¡ -- : for pl -- ~ pr -- see PLÃºá¹£I -- Add.

plÃºá¹£i 14711 plÃºá¹£i [All forms with initial pr -- , á¹-á¸· -- , pl -- ,
l -- , p -- are prob. < early MIA. pr -- < OIA. pl -- . In Sh. (in which
OIA. pr -- > cÌ£ --), since in all other Iggs. this MIA. pr -- < pl --
merges with OIA. pr -- , prÄ«Ëœáº“u is prob. â†• Phal.

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prÄ«Ëœá¹£u rather than that pl -- > pr -- after the change of OIA. pr --
towards cÌ£ -- . -- Similarly in all MIA. (incl. late Sk., e.g. DhÄ• tup.)
and NIA. words with pr -- or p -- (~ pil --) < OIA. pl -- : see PLAKá¹£Ã¡
-- (praká¹£Ã¡ --), plÄ«hÃ¡n -- , âˆšplu, âˆšpluá¹£ (âˆšpruá¹£2), ploÌ„ta --
. -- The same development occurred in OIA. ml -- > (m)br -- : see
MLá¸—CCHATI; and in OIA. kl -- > kr -- (which outside NW > k --) or kil --
: see *KLAVA -- , KLÄ• NTA -- , *KLÄ• VYATÄ“, âˆšKLID, âˆšKLIÅ› (âˆš*KRIÅ›),
KLá¹“MAN -- . -- Similarly with voiced initials: gl -- > gr -- (~ gil --)
in GLÄ• NÃ- -- and vl -- > vr/br -- in VLÄ“PITA -- . -- It is to be noted
that in all these words (except vlÄ“pita -- with only an Ir. congener and
the etym. obscure plaká¹£Ã¡ --) l corresponds with an IE. l. <-> Similar
development in K. Å›r -- < Å›l -- (Å›rÃ´nu < Å›LAKá¹£á¹‡A --)]
2. PaÅ¡.snj. purÅ«á¹£Ã¤ `flea', pch. prÅ«á¹£, prÅ«cÌ£.
6. With *praÌ„Ì†á¹£u -- cf. Ir. parallel variant *frÄ• Å¡u -- in Shgh.
fire_yË…Ç° poss. < *frÄ• Å¡u -- Ä• Ä« (G.M.).
ploÌ„ta -- : For pl -- ~ pr -- see PLÃºá¹£I -- Add.

14711a *ploÌ„tra -- : Pk. potta -- n. `boat'.

14712 phalph -- : Also in N. phÄ• p `prosperity, growth', phÄ• pnu `to be suitable'; A. phÄ• piba `to be effective (of drug or incantation)'; -- *phabb -- (< *pharb -- )? in K. phabun `to be suitable or becoming'; S. phaá¸‡aá¹‡u `to succeed'; P. phabbá¹‡Ä• `to look well'; H. phÄ• bÄ« `fitting', phabnÄ• `to adorn, be suitable, swell with pleasure'; <-> *phavv -- (< pharv -- in prapharvÄ«ËŠ -- `wanton girl' RV.) in Pk. phavvÄ«haÃ¯ `is successful in getting' (or for *phabbhÄ«Ëš < *pharbhÄ«yati?); G. phÄ• vvuÌƒ `to succeed'; M. phÄ• vá¹‡&etilde; `to be suitable'. -- See also *SPARVATI.
*phÄ• lgu -- `fig' see PHALGU -- 2.

14713 phÄ• lgunÃ¡ -- : PaÅ¡.lauá¹›. phÄ• lgÅ«n `second autumn month' early â†• Sk. IIFL iii 3, 152.

14714 *phÅ«ha -- : Gy. eur. phuy `disgusting, hateful, bad' (GWZS 2619)?

14715 badhnÄ• ËŠti: Kal.rum. bhon -- , urt. bhÄ• n -- `to bind' (with -- n -- , not -- nd -- ) rather than < BANDHATI. -- WPah. badhÄ• wá¹‡u `to extinguish' (like P. vadhÄ• uá¹‡Ä•) is < VÃ¡RDHATÄ“ q.v.

14716 bahutva -- : for Sh. bÅ-á¹-á¹· &c. see BHÅ«ËŠYIá¹£á¹-HA -- .

14717 bahura -- : PaÅ¡.chil. lÄ• go `many' rather < VÃ¡RGA -- .

14718 bÄ• á¹£pÃ¡ -- : 4. PaÅ¡.lauá¹›. weg. bÄ• s `steam'.

14719 bÄ• ËŠhya -- : 1. OAw. bÄ• ja `without' rather than < VARJAYATI1.
*buá¸• yati [Cf. bulÄ• ËŠ -- f. adj. `submerging' MS. (RM 5/6, 230 -- 1)]
â€ budha -- m. `the planet Mercury' PaÃ±cavBr.
BUDHAVÄ• RA -- Add.

14720 â€ budhavÄ• ra -- m. `Wednesday' lex. [BUDHA -- , VÄ• RA -- 2]
Garh. bwÄ• r `Wednesday'.

14721 *bubhuká¹£aka -- : Gy. eur. bÃ³ko `hungered' (GWZS 319) also < *buká¹£aka -- .

14722 *bÅ«á¹-a -- 2. 3. *boÌ„á¹-á¹-a -- : Gy. eur. bor m. `bush, hedge', pl. bura `brushwood'.

14723 *bÅ«ra -- : 2. S. bhuraá¹‡u `to crumble', L. bhuraá¹‡; H. bhurbhurÄ• `powdery': rather than < BHURÃ¡TI.

14724 *boÌ„kkasa -- : H. bhÃµkas m. `wizard' rather than < *BHOÌ„á¹…KA -- 1.

14725 brÃ¡hman -- 1: Ash. blamadá¸— name of a god â†• Ind. cf. Sk. brahmadÄ“va -- NTS ii 247.
bhajana -- n. `*cooking pot'. [Derivation as MIA. < *bhrajana -- ~ âˆšBHRAJJ `roast, parch' (J. C. W.) is attractive, but semant. difficult]

14726 *bhabh -- : Gy. rum. phab -- (< *bhabbh --), 3 sg. phabÃ³l `burns, is hot', phabar -- `to set alight' (Miklosich Mund viii 38).

14727 bhÃ¡latÄ“ `attends to, observes, makes an observation, speaks' DhÄ• tup. [âˆšBHAL1]
Pk. bhalaÃ¯, bharaÃ¯ `remembers' (rather than with Pischel GrPk 217 < SMÃ¡RATI).

14728 â€ *bhÄ• gikÄ• rthaka -- `having divided property'. [bhÄ• gika -- (: BHÄ• GA -- 2) `fractional' SuÅ›r., Ã¡RTHA --]
S. bhÄ• yÄ• á¹-ho, Ëšyoá¹-ho, bhÄ• Ä«á¹-ho `that in which different people have shares', m. `partner', bhÄ• eá¹-hÄ« f. `partnership'.

14729 â€ bhÄ• jÄ« -- f. `cooked food' (glossed as Å›rÄ• á¹‡Ä• --) PÄ• á¹‡. [bhÄ• jÄ« -- kaá¹• sa -- = bhakta -- kËš PÄ• á¹‡.com. -- âˆšBHAJ1]
Pr. bÃ¡zÉ™, bÄ• ËŠzÉ™ `meat' rather than < BHARJITA -- .

14730 bhÄ• ËŠma -- 1: with G. bhÄ• m f. cf. bhÄ• mÄ• -- f. `wife of KrÌ¥á¹£á¹‡a' KathÄ• s. (~ Caá¹‡á¸• Ä« = DurgÄ•). Semant. ef. caá¹‡á¸• a -- 1 ~ candrÃ¡ -- for der. of âˆšBHÄ• M &c. from bhÄ• ma -- 1 (âˆšBHÄ•) (J. C. W.).
bhÅ«tÃ¡ -- : HÄ• HÄ• BHÅ«TA -- .

14731 bhraá¹• Å›ita -- : also PaÅ¡.snj. laá¹£Ä« (< *bhraá¹• Å›riya -- ??) G.M.
maÃ±ca -- : *SÅ«TÄ• MAÃ±CAKA -- .
maá¹-ha -- 1: *SÅ«TÄ• MAá¹-HA -- .

14732 mathnÄ• ËŠti: Kt. met -- rather < MÃ¡NTHATI (G.M.).

14733 *madhuravrÌ¥ká¹£a -- : Dm. Kal. mracÌ£ `mulberry', Bshk. maracÌ£. -- â†’ Bur. birancÌ£ â†’ á¸Œ. birolÌ„ncÌ£.
*madhuá¹£ya -- : see MRÌ¥á¹£á¹-A -- 1 Add.

14734 mÃ¡nthati: Kt. met -- `to churn' rather than < MATHNÄ• ËŠTI.

mayÅ«ËŠra 14735 mayÅ«ËŠra [â†’ Psht. myawr, maiwÉ™r (~ moÌ„r) `peacock']

14736 *mariyasthÄ• na -- : Kal. maristan `slave' â†• Kho.

mÃ¡rÄ«ci 14737 mÃ¡rÄ«ci [In MIA. there may have been contamination of mrÌ¥gÃ¡ -- with mÃ¡rÄ«ci -- : cf. mriga -- in AÅ›., *mirga<-> in WPah., *mriá¹…ga -- in Phal. ~ Pk. mirÄ«i -- < mÃ¡rÄ«ci -- . Thus orig. *marÄ«citrÌ¥á¹£á¹‡Ä• -- `thirst for (what is in fact) rays' (~ marÄ«cipÃ¡ -- VS.) > *mirÄ«iaá¹‡hÄ• -- from which hyper -- Sk. MRÌ¥GATRÌ¥á¹£á¹‡IKÄ• -- : cf. late mrÌ¥gatoÌ„ya -- ~ marÄ«citoÌ„ya -- BhP. (J. C. W.)]

14738 *marja -- : Kal.urt. brhÄ• nz, rumb. brhuá¹‡(z) `meadow', Phal. brhÅ«ËŠnzu.

14739 mÃ¡rtya -- : Kt. manÄ• Ä«ËŠ `man' (X MANUá¹£YÃ -- ?).

14740 maryÄ• ËŠdÄ• -- : L. mÄ“rÄ• m. `high land, sandy soil', P. mairÄ• m. (â†’ Psht. maira `desert, steppe' EVP 46).

14741 mÃ¡la -- : Gy. eur. mel f. `dirt, dust' (GWZS 1928) poss. like P. H. mail f. < *MALIN -- , melalo `dirty, unclean' (in mng. `black' infl. by Gk. melano/s).
*SÅ«TÄ• MALA -- .

14741a *malladvÄ«pa -- : so SED 463: doubtful bec. of Ä• in Md. mÄ• ldiv. Prob. conn. mÄ• lÄ“ name of the principal island and atoll.

14742 maÅ›Ã¡ka -- : Pa. makasa -- has same metathesis as in Ir. Pers. magas, &c. (G.M.).

masta 14743 masta [*mastra -- in Ir. Orm. mastÉ™Ì• rg `brain', Psht. matrÉ™x (G. M.)]

14744 mahiá¹£Ã¡ -- : Kt. meá¹£i -- aá¹£e (RÌ¥á¹£ABHÃ¡ --) m., -- go (GAVA --) f. `buffalo'.

14745 mÄ• tulÄ“ya -- : L. mavlÄ“r &c. rather < *mÄ• tulÄ“ra -- with patronymic suffix -- Ä“ra -- ~ -- Ä“ya -- as in dÄ• sÄ“rÃ¡ -- ~

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dÄ• sÄ“yÃ¡ -- (PÄ• á¹‡. 4. 1. 131): cf. H. cacerÄ• bhÄ• Ä« m. `paternal cousin', mamerÄ• bhÄ• Ä« m. `maternal cousin' ~ cÄ• cÄ• , mÄ• mÄ• < *CÄ• CCA -- , MÄ• MA -- .
mÄ• ËŠnuá¹£a -- : *MÄ• NUá¹£AMÄ• RIKÄ• -- Add.

14746 â€ *mÄ• nuá¹£amÄ• rikÄ• -- `killing a man'. [Cf. manuá¹£yamÄ• raá¹‡a -- n. `manslaughter' Mn. -- MÄ• ËŠNUá¹£A -- , MÄ• RA --]
Gy. eur. manuÅ¡vari f. `murder, gallows' (GWZS 1871)?

14747 mÄ• ma -- : Kt. mam `mother's brother'. -- H. mamerÄ• bhÄ• Ä« m. `mother's brother's son' see MÄ• TULÄ“YA -- Add.
mÄ• ra -- : *MÄ• NUá¹£AMÄ• RIKÄ• -- Add.

14748 â€ mÄ• ËŠruka -- `dying' TS. [âˆšMRÌ¥]
A. mÄ• ur `cholera' (rather than < MÄ• RA --).

14749 mÄ• ËŠsa -- : Gy. as. masak `month'; Kt. moÌ„s is f.

14750 *miá¸• á¸• a -- . 4. mÄ“á¹-á¹-a -- 1: Kt. meá¹-Ã©, meá¹-istok `short'.
MUC: *ANÄ• MUKTA -- Add.

14751 *murati1: Gy. eur. mur -- `to rub, wash, wet' (or < *MRÌ¥DATI: in mng.
`to shave' < MUá¹‡á¸• AYATI).

14752 muá¹£kÃ¡ -- : Kho. muÅ¡k â†• Pers. muÅ¡k â†• IA.? (G.M.).

14753 muá¹£á¹-i -- : Kt. (Bargromaá¹-al) miá¹£á¹-, (Kamdesh) mÅ™Ã¼Å¡t `fist'
(G.M. 1964). -- Sv. (Buddruss) muá¹£á¹-Ä• k `fist' â†• Gaw.

14754 *muss -- : L. muskaá¹‡ `to smile' (â†’ Psht.waz. mÉ™skai `smiling').
-- PaÅ¡. musa `smiling' prob. â†• Psht. musai â†• IA. EVP 47.

14755 mÅ«á¹£a -- : Kt. (Bargromaá¹-al) musÉ™Ì• m., (Kamdesh) muzÉ™Ì• m. --
Gy. eur. musÃ³ &c. with -- s -- infl. by Gk. mu=s.

14755a mrÌ¥gÃ¡ -- : 3. Pk. miÄ• -- f. `name of a queen'.

14756 mrÌ¥tÃ¡ -- : Kt. m(É™)Å™o, f. mÅ™iye `dead' (G.M.).

14757 mrÌ¥taka -- : Gy. eur. mulo m. `corpse, ghost'. -- Kt. mÅ•estÉ™ is
perf. part. (G.M.).
*mrÌ¥dati: For Gy. eur. see *MURATI Add.

14758 mÅ•ÌŠá¹£Ä• : Kt. miÅ¡Ã¥ -- (1964).

14759 mrÌ¥á¹£á¹-a -- 1: Sv. (Buddruss) muÅ¡á¹“ `sweet' (not < *MADHUá¹£YA --
).

14760 mÄ“ghÃ¡ -- : Kt. me `mist'.

14761 *mÄ“cca -- . 2. *mÄ“Ã±ca -- : Gy. eur. mÄ«Ç°o `bad, wicked' rather
than < MITHYÄ• ËŠ (GWZS 1957), but doubtful.

14762 mÄ“da -- : Bal. mÄ“d perh. â†• an unrecorded Brah. form (G.M.).

14763 mraká¹£ita -- : Gy. eur. maklÃ³ (pp. of mak -- < MRÃ¡Ká¹£ATI)

`smeared, greasy, oily' (GWZS 1846).

14764 *mrÄ“cchati: K. briÄ‹hun poss. < MLá¸—CCHATI with ml -- > (m)br -- see PLÃºá¹£I -- Add.

mlÄ• yita 14765 *mlÄ• yita with mng. `ground' retained from IE. *melÉ™ -- : *mlÄ“ -- as in Lat. molo &c. IEW 716.

14766 yaká¹£Ã¡ -- : Kt. yuá¹£ also m.

14767 *yaja -- : Kt. yÅ«Ä‹ also `ice'.

14768 â€ yajuá¹£yÃ -- `relating to ceremonial' AV. [âˆšYAJ]
Kal. Å¾Ã³Å¡i, Ç°Ã³Ëš `the spring festival'.

14769 yamÃ¡ -- 2: Kt. (in hymns) yum `name of a god'.

14770 yavyÄ• ËŠ -- : Kt. yÅ« is m.

14771 yÄ• mala -- : Kt. yameá¹‡i `double, pair (of a double vessel)'.
YUJ: YÃºJYA -- Add.
â€ yÃºjya -- `related, connected', m. `comrade' RV. [âˆšYUJ]
*SAMAYUJYA -- .

14772 yÅ«ËŠkÄ• -- : Kt. yÅ« is f. -- Delete Pk. ukka -- piá¹• á¸• a -- . -- Pk. okkaá¹‡Ä« -- f. `louse' is connected rather with UTKUá¹‡A -- .

14773 yÅ«á¹£a -- : Kt. Ç°uÅ¡ -- É™wÃ« â†• or infl. by Pers. Ç°oÌ„Å¡? (G.M.).

14774 raá¹…ga -- 1: Kt. Å™uá¹… `colour'.

14775 rÃ¡thyÄ• -- : perh. early (Achaemenian) lw. â†• Ir. *raqyÄ• -- (in Av. raiqyÄ• -- , Pers. rÄ• h, Psht. lÄ• r)? (G.M.: cf. EVP 38).

14776 *randati: Gy. eur. rand -- `to scrape, scratch, file, shave'.
rÃ¡pati [Mng. `talk' (despite EWA iii 41) is certain in SV. rÄ• rapat ~ RV. vÄ• vadat (J. C. W.)]

14777 ramaá¹‡Ä« -- : 1. Kt. (Lentz) Å™Ä“maÅ™ `poplar', PaÅ¡.snj. rÃ¤imoÌ„na.
2. Cf. Ir. Shgh. rÄ«m, Sang. wurmÄ“k `poplar'.

14778 rasÃ-n -- : Kt. resÃ-m `sweet'? (G.M.).

14779 rÄ• ËŠjan -- : Kt. roÌ„ ~ ará¹“ and Ash. arÅ• ËœËŠ rather from Ä• ROÌ„KÃ¡
-- .

14780 *rÄ• trÄ«vÄ• ra -- : Kt. Å•adÃ¥r is f.

14781 rÄ• á¹£á¹-rakÅ«á¹-a -- : L. P. rÄ• á¹-h m. `cruel hard -- hearted man'
poss. < *rÄ• á¹£á¹-rÌ¥ -- (~ Ved. rÄ• ËŠá¹£á¹-rÄ« --) early replaced by
rÄ• á¹£á¹-rÃ-ya -- (~ ká¹£atrÃ-ya --) `pretender' MaitrS., `king's brother
-- in -- law (in drama with connotations of rÄ• á¹-h in L. P.)' MrÌ¥cch.,
hyper -- Sk. rÄ• á¹£á¹-rika -- `governor' Hariv. (J. C. W.).

14782 riá¹£á¹-i -- 1: for Shgh. riá¹£á¹- (IIFL ii, *6) read rixÌŒt from raz
-- , pret. rixÌŒt `to fall' (â†’ Kho. reá¹£á¹-?) G.M.

14783 rucitÃ¡ -- : cf. also as possible source of loan Pers. ruÅ¡t `brightly
coloured', Shgh. rÅ«Å¡t `red' (G.M.).
*rum -- : see also LUá¸• Ã¡TI.
rá¹“ga -- : *Å›Ä«Rá¹£AROÌ„GA -- Add.

14784 roÌ„cÃ-s -- : Kt. Å™uÄ• is f.
laká¹£Ã¡ -- [In mng. `100,000' poss. conn. *LAKKA -- 2 `lump' (semant. cf.
ARBUDÃ¡ -- `long round mass ~ 10,000,000') J. C. W.]

14785 laghÃº -- : L. lavÄ• `young' (X NÃ¡VA -- 1?).

14786 laá¹-á¹-a -- 1. 4. laá¸• á¸• a -- : Kt. laá¸• -- `to tell lies'.

14787 lÃ¡vana -- : Gy. eur. luno m. `sickle', loni, lunÃ- f. `reaping,
mowing' (or < LÅ«NI --).

14788 luá¸• Ã¡ti. 3. *luá¹‡á¸• ati: Kt. luá¹‡ -- `to roll, fall'. -- See also
*RUM -- .
lÅ«ni -- : for Gy. see LÃ¡VANA -- Add.

loÌ„pÄ• ka -- [Mng. of rÅ«ËŠpakÄ• -- as `female jackal' given with (?) by W. D. Whitney in AV xi 9, 15 is doubted by others e.g. F. Edgerton IF 24, 292]

14789 loÌ„bhya -- : cf. Psht. lobiyÄ• f. `a kind of bean' (G.M.).

14790 loÌ„hÃ¡ -- : Gy. eur. lowo m. `coin', pl. `money'?

14791 loÌ„hakÄ• ra -- : Gy. eur. lovari m. pl. `tent Gypsies (of SE Europe)'?

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14792 vÃ¡á¸• abÄ• -- : Sh. bam, pl. bÄ• meÌ† f. `mare' (< *bayam â†' Bur. b*l á»µvm) < *vaá¸• am(b)Ä• -- (cf. Si.).

14793 *vadhati: Kt. wa -- tum `I beat (a drum)'.

14794 vÃ¡yas -- 1: Kho. boik rather < *boi with secondary suffix -- k (G.M.).

14795 vÃ¡rtra -- : Wg. Kt. watrwo prob. < Wg. wÄ• tr, Kt. woÌ„tr (< *VÄ• RTRA --) with long vowel shortened before suffix -- wo (G.M.).

14796 vÃ¡rdhatÄ“: Kt. were -- `to grow' (G.M.).

14796a vÃ¡sati: K. wasun `to descend' (pp. wothu) rather < *AVAKASATI Add.

14797 *vÄ• taputrÄ« -- : Kt. (Kamdesh) wetr `fairy'.

vÄ• na 14798 vÄ• na2 `dry' Nalod. [âˆšVÄ• 2]
Poss. Si. vaá¹‡anavÄ• `to spread (as clothes in the sun), to dry' (rather

than < VIVRÌ¥á¹‡OÌ„TI).
*VÄ• NÄ« -- .

14799 vÄ• Å›Ä« -- : Kt. woÅ¡ is m.

14800 â€ *vÄ• Å›uka -- `crowing, calling (of birds)'. [Cf. vÄ• Å›Ã¡<->
`roaring' RV., vÄ• Å›aka -- `croaking, warbling (of birds)' MrÌ¥cch., Pk.
vÄ• saga -- `making a noise'. -- âˆšVÄ• Å›]
Ash. waÄ‹Å«ËŠ `cock golden auriole' NTS vii 110 (f. `a kind of partridge',
Wg. woÄ‹Ã¶w NTS ii 282), Kt. vaÄ‹&uacutemacrdotdot;, Gaw. wÄ• Ä‹iw; -- Ash.
sÃ£Ì„ -- waÄ‹Å«ËŠ `hen monal pheasant' NTS vii 106 (see Å›YÄ• MÃ¡ --). --
Kho. bataÄ• ul, ËšÄ• Å«r `cock golden auriole' Q

14801 â€ *vÄ• sasÄ«vana -- `seam in dress'. [VÄ• ËŠSAS -- , SÄ«VANA --]
Tor. bÄ• ËŠsÃ¤n `trouser seam' (< VÄ• SANA -- 1 AO viii 300).

14802 viá¹• Å›atÃ- -- : PaÅ¡. in cmpds. -- wiyÅ« (e.g. do -- wiyÅ« `40').

14803 *vikriá¹‡Ä• ti: PaÅ¡.al. pch. á¹›ekin -- , á¹›eken -- , snj. reken --
`to buy'.

14804 vÃ-tasti -- : PaÅ¡.snj. wiast `span'; -- PaÅ¡.lauá¹›. wÉ™ryahÃ¡s,
wrias, weg. wÉ™rÉ™st (see visara --) rather â†• a dialect with -- r -- < --
t -- ?

14805 â€ *vidhÅ«na -- `abandoned'. [Cf. vidhura -- `deserted' MBh. replaced
by vidhÅ«ta -- MBh., vidhuta -- BhP. (~ VIDHÃ¡VÄ• -- ?)]
Pk. vihÅ«á¹‡a -- and NIA. words s.v. VIHÄ«NA -- .

14806 viloÌ„á¸• ayati: derivation of N. birolnu, biralnu `to reject', A.
biloliba intr. `to swing', G. varoá¸·vuÌƒ `to spoil' from this is supported
by vilulita -- `shed (of tear)', saá¹• loÌ„á¸• yatÄ“ `is spoilt' MBh.

14807 *vivarati: Gy. eur. briv -- `to comb (wool)', wel. burav<-> `to
unplait (hair), comb (hair), untwist' DGW iv 48.
visara -- : PaÅ¡. words rather < VÃ-TASTI -- Add.

14808 vÅ•ÌŠka -- : Sh.jij. vkx prob. â†• Bur. á¸Œ. urk â†• Sang. wvrk `wolf'

(G.M.).

14809 *vrÌ¥mra -- : PaÅ¡.al. pch. lÄ-Ì„á¹…g, snj. lÄ«á¹…gÃ¤ (f.?), she. hirmbÅ« `walnut'.

14810 â€ vaiÅ›yavrÌ¥tti -- f. `trade' Mn. [VAÃ-Å›YA -- , VRÌ¥TTI --]
B. besÄ• d `trade' ODBL 446, besÄ• ti, Bhoj. bisÄ• tÄ«.

14811 Å›akunÃ¡ -- : cf. also PaÅ¡.dar. Å¡uá¹‡aá¹-Ä• ËŠ, ar. Å¡inaá¹-Ä• ËŠ `parrot', Shum. Å¡inÄ• á¹-Ã¤, Gaw. Å¡iá¹‡aá¹-o (~ aberrant forms of Å›ÃºKA --).

14812 *Å›aá¹-á¹-a -- . 3. Å›aá¹‡á¹-hÃ¡ -- 1: K. haná¸• un rather < *HAá¹‡á¹- -- 2.

14813 Å›atÃ¡ -- : PaÅ¡.pch. Å¡Å«e `100'.

14814 Å›Ã¡myÄ• -- : PaÅ¡.dar. Å¡am -- Å¡erÃ-k `connecting piece between ploughshare and beam' BKPD 64.

14815 Å›Ã¡lka -- : L. (Ju.) sak `peel of pomegranate fruit'.

14816 â€ *Å›Ä«rá¹£aroÌ„ga -- `headache' (Å›Ä«rá¹£aroÌ„gin -- `suffering from headache' MBh.). [Å›Ä«Rá¹£Ã¡ -- , Rá¹“GA --]
Ko. sisaru `headache'.
Å›Ãºka -- : see also Å›AKUNÃ¡ -- Add.

14817 Å›uá¹‡á¸• Ä• -- 1: Tir. Å¡uá¹‡á¸• â†• Psht.? (G.M.).

14818 Å›una -- : PaÅ¡.lauá¹›. Å¡unÇ° f. `bitch' < *Å›unacÄ« -- ? (G.M.).

14819 Å›ubhÄ• nÃ¡ -- : L. savÄ• á¹‡Ä« rather < *SUJÄ• NI -- ?

Å›oÌ„á¹‡ita 14820 Å›oÌ„á¹‡ita [Å›oÌ„á¹‡a -- n. `blood' lex. â†’ Orm. Å¡un `blood' IIFL i 408]

14821 Å›oÌ„dhya -- : M. sojÄ« rather < *SOÌ„JJA -- .

14822 Å›á¹“Å›ucat -- : Kal.rumb. Å¡iÅ¡á¹“yak `beautiful', Phal. Å¡iÅ¡Ã³wo: or < *SUÅ›OÌ„BHA -- ?

14823 Å›rÄ• va -- : Ash. Wg. Pr. (Buddruss) cÌ£Ä• `voice, cry, call' (Ash. cÌ£Ä• lÄ• -- `to call', Pr. cÌ£Ä• li -- `to call out', Wg. cÌ£Ä• kÅ™Ãµi `called out' were wrongly analysed s.v. CALÃ¡YATI).

14824 Å›rÄ«ËŠ -- : M. -- s affix to names of relationship rather < SVÄ• MIN -- , cf. use of -- bhaá¹-á¹-a -- with names in Å›rÄ«mhÄ• la -- bhËš = mhÄ• lasÄ• -- bhËš in 16th cent. Sk. (J. C. W.).

14825 *Å›rÄ“á¹£man -- : for B. chep, Or. chepa in view of frequent B. Or. ch -- ~ Å› -- contamination with *CIPPA -- is unlikely.

14826 Å›laká¹£á¹‡Ã¡ -- : PaÅ¡. (Leech) "sanna" `thin', dar. sÃ¡nÉ” -- gÄ“n, weg. sanÄ• -- gÄ“nÄ« (gÄ“n(Ä«) < GAVÄ«NÄ«ËŠ --) rather â†• Ind. than with IIFL iii 3, 158 < SÃ¡á¹• NATA -- .

14827 Å›lÄ• ËŠghatÄ“: Gy. wel. Å¡Ä• r -- `to praise, celebrate' (or < UCCÄ• RAYATI)

Å›vÄ• sÃ¡ 14828 Å›vÄ• sÃ¡ [Psht. sÄ• h `breath' â†• IA. EVP 66]
ÅšVIT: Å›VITA -- Add.
â€ Å›vita -- `white', n. `whiteness' SÄ• y. [âˆšÅ›VIT]
See SITA -- .

14829 saá¹• cÅ•ÌŠt -- : but cf. also Kho. (â†• Yid.) sanÇ° `floor plank', Ishk. á¹£anÇ°, Shgh. sÄ• nÇ° of unknown origin (G.M.).

14830 sÃ¡á¹• nata -- : PaÅ¡. words (like she. sanÄ• ËŠ) rather â†• Ind. < Å›LAKá¹£á¹‡Ã¡ -- (G.M.).

14831 saá¹• naá¹£á¹-a -- : H. sannÄ• á¹-Ä• (â†’ N. sannÄ• á¹-o) m. `desolate silence, fearstrickenness' prob. same as san(n)Ä• á¹-Ä• m. `loud whistling or whizzing noise' s.v. SAá¹• NÄ• DAYATI and conn. with san -- in the reduplicated formations sansanÄ• nÄ• `to whizz, whistle' (s.v. SVANÃ¡ -- ) and sansanÄ« f. `silence, fearstrickenness' with the same range of meaning (J. C. W.).

saá¹• vÄ“á¹£á¹-ayati: more prob. NIA. sameá¹- -- < *sameá¹-h<-> with loss of aspiration due to preceding s.

14832 saá¹• sthita -- : Gy. eur. stil -- `to arrest, apprehend' (GWZS 3178)?

14833 sarga -- : K. sagun (caus. sagawun, sagarun) `to irrigate, water, sprinkle water on' rather < MIA. *sagga -- pp. to pres. st. sajj -- (aor. pass. asarji RV., caus. SARJAYATI, Pa. sajjÄ“ti ~ srÌ¥jÃ¡ti, ËštÄ“ `lets water flow' RV., Pa. sajati `lets loose', Pk. sayaÃ¯ `drips, flows') after type bhajjaÃ¯ ~ bhagga -- .

14834 sarjayati: for forms in K. see SARGA -- Add. -- Si. sadanavÄ• , haËš prob. < SAJJAYATI.

14835 sÄ• mÄ• nya -- : Ku. swÄ• nÄ«, swÄ• niko der. *swÄ• n rather than < *SÄ• MÄ• NIYA -- .

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14836 siddha -- 2: Gy. eur. sido `fine, smooth, thin' GWZS 2894.
â€ srÌ¥jÃ¡ti see SARGA -- Add.

14837 saindhavÃ¡ -- : Gy. eur. sendo, sindo (usu. pl. Ëšde) m. `a Gypsy' (GWZS 2916)?

14838 snÄ• na -- : Gy. rum. hung. nan -- d -- `to bathe' Miklosich Mund viii 22.

14839 snÄ• pÃ¡yati: Gy. rum. nayuvav `I bathe myself', pret. nail'Ã³m Miklosich Mund viii 22.

14840 snÃ-h -- : Sh. hÄ-n &c. `snow', Sv. hina altern. < *HIMNA -- ?
*sparvati: see also PHALPH -- Add.

14841 SRAá¹€S v.l. Å›raá¹• s, but hras -- in Av. frahrasyan<-> `name of a subterranean being' (J. C. W.).

14842 haá¸• á¸• a -- : Gy. eur. hero m. `bone, thigh' (GWZS 1063) with unexpl. e.

14843 hÃ¡rati: PaÅ¡. ar -- `to accept, agree, hear' rather (like Ä• r -- `to bring') < Ä• ËŠHARATI.

14844 hÃ¡sta -- : Wg. (Gambir) doÌ„Å¡ `hand and forearm', doÅ¡pÅ™&atildedotdot; `palm of hand'.

14845 *himna -- : Sh.gil. hÄ-n m., gur. koh. hinn f., jij. hÄ-Ì„n `snow', Sv. hina rather than < SNÃ-H -- ?

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SUPPLEMENTARY LIST OF WORDS FROM THE KACCHÄª DIALECT OF SINDHÄª

S.kcch. words from r -- to h --

268 adhunÄ• ËŠ: hÄ• á¹‡e `now'.

Ã¡raá¹‡a 598 Ã¡raá¹‡a see *VAGGAá¸• A -- below.

873 avasthÄ• na -- : vathÄ• á¹‡ m. `resting place for cattle'.

972 asÃ¡u: hÅ« `he', haunn `that'.

1589 iyattakÃ¡ -- : hitro `this much'.

2073 udvartman -- : vÄ• á¹- f. `anxiety' â†• G. uvÄ• á¹-.

2245 ÃºpaviÅ›ati: veá¹‡Å« `to sit', ve roá¹‡Å« `to sit down'.

2462 á¸—ka -- : â€ Ä“KAVÄ• RAM.

2475a â€ Ä“kavÄ• ram: `once, at once' PaÃ±cat. [á¸—KA -- , VÄ• RA -- 2]
Pa. Ä“kavÄ• raá¹• `once'; S.kcch. hikyÄ• r.

2517 Ä“raá¹‡á¸• a -- : hiá¹‡á¸• h m. `castor -- oil plant'.

2528 Ä“vam Ä“va: hÄ«Ëœ `that way'?

2530 Ä“á¹£Ã¡ -- 1: hÄ« `this'; -- hÄ«Ëœ `that way' like S. Ä©&etilde; `this way' rather same as P. iv&etilde; id. < Ä“VAM Ä“VA?

6908 nakulÃ¡ -- : vanoryo m. `mongoose' (va -- Q).

7247 nimbÅ« -- : lÄ«mo m. `lemon'.

7563 nÄ«ËŠla -- : lÄ«lo `green'.

9161 bÃ¡la -- : â€ SÃ¡BALA -- .

bÃ-la 9245 bÃ-la1. 3. *vira -- 2: vÄ«rÄ« f. `pit in river bed' (â†• G. virá¹›Ä« f. id).

9416 bhÃ¡vati: huÌ„Ìƒá¹‡Å« `to be'.

10551 raká¹£Ä• -- 1: rakhÄ• l f. `chowky for protected land'.

10560 raá¹…ga -- 1: raá¹…gh m. `colour'.

10563 raá¹…ga -- 5: rÄ• go m. `plaster of white earth etc.'?

10570 *raá¹…gayati: raá¹…ghá¹‡Å« `to dye'.

10593 *raá¹-á¹-a -- . 5. raá¹‡á¸• a -- : rann f. `harlot', ranol f. `widow', ranÄ• po m. `widowhood'.

10616 randhÃ¡yati: randhá¹‡Å« `to cook'.

10622 *rappha -- : rÄ• ph m. `anthill, snake's hole'.

10623 *rabbÄ• -- : rabb f. `gruel'.

10629 *rampa -- : rambh f. `iron strip edge for weeding tool'.

10630 *rampati: rambhá¹‡Å« `to clear field for planting'.

10637 *ramyati: ramá¹‡Å« `to play'.

10648 raÅ›mÃ- -- : rasso m. `rope'.

10679 rÄ• ËŠjan -- : rÄ• m. `king'.

10681 *rÄ• janÄ« -- : rÄ• yaá¹‡, ryÄ• á¹‡ f. `the tree', rÄ• yá¹‡ f. `the berry'.

10688 rÄ• jika -- : rÄ• Ä« f. `mustard'.

10694 rÄ• jyÃ¡ -- : raj keá¹‡Å« `to rule'.

10697 rÄ• á¹-i -- : rÄ• á¹› f. `shout'.

10709 *rÄ• nti -- : rÄ• ndh f. `a play, show', rÃ£Ì„dh karÄ• á¹‡Ä« `to amuse a baby', rÄ• ndhÄ«ko m. `toy'; -- (+ KÄ• RA -- 1) rÄ• ndhyÄ• r m. `showman'.

10735 rÃ-á¹…khati. 2. *rikhyati: rakhaá¹›á¹‡Å« (G. rakhaá¹›vuÌƒ) `to wander'.

10759 *rugga -- : rauggho adj. `the whole' (cf. S.). 2. *ruá¹…ga- (X Pk. rujja -- s.v. *ROÌ„DYA -- ): rÅ«ngo (phonet. rvá¹…go AKÅš xxvi) m. `tear', rÅ«á¹…gÄ• ro m. `act of weeping'.

10779 rudhyatÄ“: deriv. rÅ«j f. `healing'.

10783 *rupati. 3. roÌ„payati2: royá¹‡Å« `to plant'.

10799 rÅ«ká¹£Ã¡ -- : raukho `dry, unsociable'.

10827 *roÌ„kk -- : roká¹‡Å« `to stop' tr., rokÄ• á¹‡Å« `to stay' intr.

10840 roÌ„dati. 2. rudÃ¡ti: rÅ«á¹‡Å« `to weep'.

10856 roÌ„á¹£a -- : ros, raus m. `anger'.

10875 lakuá¹-a -- . 2. *lakkuá¹-a -- : laká¹›o m. `wood', laká¹›Ä« f. `stick'.

lakka 10877 *lakka1. 4. laá¹…ga -- 1: laá¹…gá¹›Ä• á¹‡Å« `to limp'.

10881 laká¹£Ã¡ -- : lakh m. `100,000' (lÄ• kh â†• G.).

10882 laká¹£aá¹‡Ã¡ -- : lakhaá¹‡ m. `sign'.

10895 lagyati: laghá¹‡Å« `to feel', laghÄ• á¹‡Å« `to attach, put on'.

10903 *laá¹…gapaá¹-á¹-a -- : laá¹…goá¹-Ä« f. `loincloth'.

10909 lajjÃ¡tÄ“: lajá¹‡Å« `to be ashamed'.

10910 lajjÄ• -- : lajj f. `shame'.

laá¹-á¹-a 10917 laá¹-á¹-a1. 9. *laá¹‡á¸• ara -- : lÃ£Ì„á¸• har m. `a small snake'?

10918 *laá¹-á¹-a -- 2: laá¹-aká¹‡Å« `to cling, hang'.

10926 laá¸• á¸• u -- 1: laá¸• Å« m. `sweetmeat ball'.

10931 *lattÄ• -- : latt f. `kick'.

10939 *lappa -- 1: lepsá¹‡Å« (G. lapasvuÌƒ) `to slip'.

10940 *lappa -- 2: lapaá¹‡ f. `slap'.

10941 *lappasikÄ• -- : lapaÄ« f. `the glutinous dish' (cf. *LAPPA -- 1 with meanings resembling Eng. to lap; cf. also kcch. lepsá¹‡Å« `to slip').

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10943 *lappha -- 2: lapoá¹› -- saÌƒkh (term of abuse). 3. *labba -- : lÄ• baá¹› -- caá¹-o `untrue, unreliable'.

10950 labhyÃ¡tÄ“: labhá¹‡Å« `to find'.

10951 lamba -- 1: lamo `long'.

10973 *lallakka -- : lalkÄ• rá¹‡Å« (G. lalkÄ• rvuÌƒ) `to chant loudly'.

10983 lavaá¹‡ita -- : lÅ«á¹‡Ä« f. `a kind of greens with salty taste'.

10991 *laá¹£á¹-i -- : laá¹-á¹-h m. `thick stick'.

10992 *lasa -- : lasso `glossy'.

11010 *lÄ• á¹…ghaka -- : lÄ• á¹…gho m. `a fast' (but like S. lÃ£Ì„gho `ford, fordable' rather < *lÄ• á¹…ghya -- replacing laá¹…ghya -- `to be traversed'

KÄ• v., `made to fast' SuÅ›r.).

11012 *lÄ• á¸• a -- : lÄ• á¹›ak, lÄ• rak m. `best man'.

11013 *lÄ• á¸• ya -- : lÄ• á¸• m. `act of caressing', lÄ• á¸• o m. `bridegroom', lÄ• á¸• Ä« f. `bride', lÄ• á¸• ak m. `best man'.

11019 *lÄ• bhana -- : lÄ• á¹‡ f. `distribution of presents'.

11044 *likka -- : (X LIKá¹£Ä• ËŠ -- ?) likh adv. `a little'.

11045 liká¹£Ä• ËŠ -- : likh f. (phonet. l+kh) `nit'.

11048 likhÃ¡ti. 2. â€ likhyatÄ“: likhá¹‡Å« `to write', likhÄ• yá¹‡Å« `to dictate'.

liá¹-á¹-a 11055 *liá¹-á¹-a3. 4. *lÄ“á¸• á¸• a -- 2: liá¸• á¸• f. `dung' (see *LIDDA -- 3).

litta 11056 *litta. 7. *lÄ“ttha -- : lithaá¹›á¹‡Å« (G. lathaá¹›vuÌƒ) `to stagger'.

11062 lipsÄ• -- : -- racch f. `forced labour' (~ L. licch `rent paid by cultivators'?), also `net to trap fish'.

11063 *libba -- 1: libb m. `saliva', lipph f. `babble', libá¹›Ä« f. `chatter'.

11068 *lissa -- : liss m. `an attack of cold'.

lukka 11072 *lukka1. 2. *lugga -- : lÅ«ghá¹›o m. `a cloth'.

11074 luÃ±cati, Pk. lucchaÃ¯: lÅ«ch -- lÅ«ch keá¹‡Ä« `to work in a great hurry'.

11078 *luá¹-á¹-ati: luÌ„Ìƒá¹-á¹‡Å« `to plunder'.

11080 luá¸• Ã¡ti. 5. loÌ„á¸• yatÄ“: deriv. loá¸• o m. `swing'.

11083 lÃºpyatÄ“. 3. lupta -- , Pk. l(h)ikkaÃ¯: likkÄ« roá¹‡Å« `to be hid', likÄ• á¹‡Å« (phonet. l+k -- ) `to conceal'.

lá¸—khÄ• 11107 lá¸—khÄ• , Pk. lÄ«hÄ• -- : various extt. in lÄ«á¹…gho m. `thick line', lÄ«á¹-o m. id. (lÄ«á¹-Ä• pÄ• á¹›á¹‡Ä• `to scratch'), and in *LÄ«KKÄ• -- 2?

11108 lÄ“khya -- : lekhá¹‡Å« (G. lekhvuÌƒ) `to consider'.

11109 lÄ“á¹-yÃ¡ti: leá¹-á¹‡Å« `to wallow'.

11154 lá¹“man -- : (ext. -- r --) luÌ„ÌƒvÄ• rÄ• m.pl. `body hair'.

11158 loÌ„hÃ¡ -- : lo m. `iron'.

11159 loÌ„hakÄ• ra -- : loÄ• r (phonet. lwar AKÅš xxviii) m. `blacksmith'.

11175 vaá¹• Å›a -- : vaÃ±jÄ« f. `bamboo splinter'.

11190 *vaggaá¸• a -- : vagá¹›o m. `wasteland', (+ Ã¡RAá¹‡A -- ) raá¹‡vagá¹›o m. `barren wasteland'.

11225 vaá¸• ra -- : vaá¸• o `big, elder'; vaá¸• Ä• Ä« f. `greatness'.

11235 vaá¹‡á¹-a -- 1: vaá¹‡á¸• h f. `alms for faqir' or < 2.

11239 vatsÃ¡ -- : vacch m. `foal, colt'.

11241 vatsatarÃ¡ -- : vachero m. `foal, colt'.

11258 vÃ¡na -- 1: vaá¹‡ m. `tree'.

11275 vandhya -- : vÄ• Ã±jyo `childless'.

11331 vÃ¡rga -- : deriv. vagÅ«o m. `herdsman of goats and sheep'.

11346 varta -- 1: vaá¹-á¹- m. `a twist, coil' -- poss. with vaá¹-á¹‡Å« `to

wind' akin to *VÄ«á¹-á¹-A -- , (G. vÄ«á¹-É” m. `roll', viá¹-vuÌƒ `to wind'), as well as *VARTU -- (P. vaá¹-á¹-u m. `wrinkle') and VARTI -- (P. vaá¹-á¹-Ä« f. `roll, wick').

11356 vartÃ¡yati: vaá¹-á¹‡Å« `to wind, entwine', vaá¹-Ä• á¹‡Å« `to change (money), step over (obstacle), cross'.

11359 vÃ¡rti -- : vaá¹-á¹- f. `wick'.

11362 vartin -- : vaá¹-Ä• `beside', vaá¹-e `in the possession of, near'.

11366 vÃ¡rtman -- : vÄ• á¹- f. `path', vÄ• á¹-Ä• á¹›Å« m. `wayfarer'.

11375 vardhaki -- : vÄ• á¸• ho m. `carpenter'.

11376 vÃ¡rdhatÄ“: vadhá¹‡Å« `to grow, excel'; -- also `(fire) to consume' intr.: (i.e. to advance destructively, to burn itself out), hence caus. vadhÄ• yá¹‡Å« `to extinguish' rather than via `*to be fully grown'.

11381 vardhayati1: vaá¸• há¹‡Å« `to reap, harvest'.

11382 vardhÃ¡yati2: vadhÄ• á¹‡Å« `to increase'.

11383 vardhÄ• payati2: vadhÄ• yá¹‡Å« `to greet'.

11392 vará¹£Ã¡ -- : vass f. `a shower'. 2. var m. `year'.

11394 vÃ¡rá¹£ati: vasá¹‡Å« `to rain'.

11403 vala -- : (+?) varoá¹‡ m. `wooden or bamboo roofing materials'.

11405 vÃ¡lati: vará¹‡Å« `to turn around', also in sense `to abstain, be aloof'; -- va(á¸·)á¹‡Å« `to return' â†• G. 2. valayati, vÄ• layati: vÄ• rá¹‡Å« `to bend, turn' tr.

11417 valkÃ¡ -- : vak m. `pith, marrow' (< `inner bark'?).

11427 vÃ¡llabha -- : valo `dear'.

11429 vallÄ« -- : val m. `creeping plant'.

11430 vÃ¡Å›a -- : vasÅ« postp. `on the strength of'.

11460 vahikÄ• -- : vaÄ« f. `ledger'.

11483 *vÄ• á¹‡a -- 2: vÄ• á¹‡ m. `coir string on bed frame'.

11484 vÄ• á¹‡ijÃ¡ -- : vÄ• á¹‡yÅ« m. `tradesman'.

11491 vÄ• tÃ¡ -- : vÄ• m. `wind'.

11501 vÄ• ËŠti: vÄ• á¹‡Å«, veá¹‡Å« `(wind) to blow'.

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11513 vÄ• dyatÄ“: vajÄ• á¹‡Å« `to play (flute, drum)'.

11515 vÄ• nara -- : vÄ• nro m. `monkey'.

11529 vÄ• pÄ«ËŠ -- : vÄ• y f. `large well with steps'.

11547 vÄ• ra -- 2: â€ Ä“KAVÄ• RAM.

11564 vÄ• rtta -- : deriv. vatÄ• á¹‡Å« `to show, point out'.

11567 vÄ• rdala -- : vaÌ„Ì†á¸• ar m. `cloud'.

11572 vÄ• ËŠla -- : vÄ• r m. `a hair'.

11625 vikÄ• la -- : vÄ«yÄ• rÅ«, vyÄ• rÅ« m. `supper'.

11638 vikrayÃ¡ -- : deriv. vakará¹‡Å« `to sell'.

11691 *vicchÄ• dana -- : vichÄ• á¹‡ f. `bedding, bed'.

11692 *vicchÄ• dayati: vichÄ• á¹‡Å« `to spread, set (trap)'.

11699 vijÄ• ta -- : vÄ«yÄ• m.pl. `progeny'.

11700 *vijÄ• tra -- : vittar, vÄ«tar m. `progeny'.

11742 vidyÃºt -- : vijj f. `lightning'.

11759 vÃ-dhyati: vÄ«ndhe vÄ«já¹‡Å« `to pierce' (vÄ«ndho m. `hole' der. *VINDHATI); deriv. vej m. `hole'.

11773 *vinÄ• ti: vaá¹‡á¹‡Å« `to weave', vaá¹‡Ä« f. `a string'.

11842 virajyati: caus. vircÄ• yá¹‡Å« `to harass'.

11881 *vilagyati: vaá¸·aghá¹‡Å«, vaghá¹‡Å« `to insist' (G. vaá¸·agvuÌƒ AKÅš).

11899 *vilÄ• bhayati, *virÄ• bhayati: verÄ• yá¹‡Å«, varËš `to allot'.

11914 *vivaá¹…ka -- : viá¹…gho `crooked, oblique'.

11966 viÅ›vÄ• sa -- : vesÄ• m. `trust'.

12042 *vÄ«cya -- : vicÄ• `in the middle', vic me `in between', adj. viclo `middling'.

vÄ«jana 12043 vÄ«jana, Pk. viá¹• jaá¹‡a -- : vaÃ±já¹‡Ä« f. `hand fan', vb. viÃ±já¹‡Å«.

12045 vÄ«á¹-Ä• -- , vÄ-Ì„á¹‡á¹-a -- : vÄ«Ëœá¸• ho m. `nose -- ring',

vÄ«Ëœá¸• hÄ« f. `ring' (vÄ«Ëœá¹-á¹‡Å« `to wrap, fold (cloth)' â†• G.?).

12081 vÅ•ÌŠÅ›cika -- : vicchÄ« m. `scorpion'.

12115 vá¸—lÄ• -- : verÄ• f. `juncture, time'.

12129 vÄ“á¹£a -- 2: ves m. `disguise', ve ganá¹‡Å« `to act (a part)'.

12137 *vaiá¸• ava -- : viá¹›Ä« f. `grassland'.

12188 vyÄ• khyÄ• ËŠna -- : deriv. vakhÄ• á¹‡á¹‡Å« `to praise'.

12191 vyÄ• ËŠghÄ• rayati. 3. *vyÄ• ghÄ• ra -- : vaghÄ• r m. `seasonings'.

12290 Å›apÃ¡tha -- : sauÌƒ m. `oath'.

12294 Å›apva -- : sarÄ• p á¸• eá¹‡Å« `to curse' â†• P. or all â†• Sk.?

12298 Å›Ã¡bda -- : saá¸• m. `call'.

12324 Å›arÃ¡ -- 1: sar m. `reed'.

12357 Å›aÅ›Ã¡ -- : sao m. `hare, rabbit'.

12369 Å›Ä• ka -- 1: sÄ• g m. `teak tree'.

12430 Å›Ã-ká¹£atÄ“: sikhá¹‡Å« `to learn', caus. sikhÄ• á¹‡Å« `to teach'.

12458 Å›ila -- : siro m. `ear of corn'.

12485 Å›Ä«tÃ¡ -- 1: sÄ« f. `cold', sÄ«yo m. `malaria'.

12486 Å›Ä«takÄ• la -- : sÄ«yÄ• ro m. `winter' (phonet. also syaro).

Å›Ä«ËŠpÄ• la 12493 Å›Ä«ËŠpÄ• la. 2. Å›á¸—vÄ• la -- : seÄ• r m. `the moss'.

12548 Å›Ãºá¹£ka -- : saukko `dry'.

12552 *Å›uá¹£kati: sauká¹‡Å« `to be dried, wither'.

12567 Å›Å«nyÃ¡ -- : sunn m. `desolation'.

12568 Å›Å«yatÄ“: sujá¹‡Å« `(a wound) to swell'.

12573 Å›Å«ËŠrpa -- : saupp m. `winnowing basket'.

12580 Å›rÌ¥á¹…khala -- : saá¹…ghar f. `chain'.

12583 Å›Å•ÌŠá¹…ga -- : siá¹…gh m. `horn'.

12593 *Å›rÌ¥á¹…gÄ• rayati: saá¹‡ghÄ• rá¹‡Å« `to decorate' (G. Å›aá¹‡gÄ• rvuÌƒ AKÅš) -- -- á¹‡ -- ?

12598 Å›rÌ¥á¹‡á¹“ti: soá¹‡á¹‡Å« `to listen', caus. soá¹‡Ä• á¹‡Å« `to describe'.

12753 Å›vÃ¡Å›ura -- : sauro m. `father -- in -- law'.

12759 Å›vaÅ›rÅ«ËŠ -- : sass f. `mother -- in -- law'.

Å›vÄ• vÃ-dh 12766 Å›vÄ• vÃ-dh. 4. *sÄ“á¸• hÄ• -- : seá¹› f. `porcupine', -- (X G. sÄ• vá¹›Ä«?) sevá¹›o, sevro m. `hedgehog'.

Å›vÄ• Å›urÃ¡ 12767 Å›vÄ• Å›urÃ¡. 2. sÄ• vro m. `in -- law's house'.

12769 Å›vÄ• sÃ¡ -- : sÄ• m. `a breath'.

12815 sÃ¡ -- 1: se `that'.

12816 sa -- 2: â€ SÃ¡BALA -- .

12869 saá¹• cÄ• ra -- : saÃ±cÄ• r m. `arranging of roof -- tiles'.

12898 sÃ¡á¹• dadhÄ• ti: sandhá¹‡Å« `to mend (garment)'.

12966 saá¹• bhÄ• rÃ¡ -- : sambhÄ• r gÄ«ná¹‡Ä« (G. saÌƒbhÄ• á¸· levÄ«) `to take

care of'.

12975 saá¹• mÄ• ti: samÄ• yá¹‡Å« `to find room'.

12999 saá¹• lagna -- : salgÄ• á¹‡Å« `to ignite' tr.

13068 *sakuá¹-a -- : sauá¹›o `narrow'.

13073 sakthÃ¡n -- : satthar m. `thigh'.

13112 satyÃ¡ -- : sacco `true'.

13119 sadÅ•ÌŠká¹£a -- : deriv. sarkhÄ• yá¹‡Å« `to compare'.

13130 sapÃ¡tnÄ« -- : sauÌƒkh f. `junior co -- wife'.

13139 saptÃ¡: satt `7'.

13166a â€ sÃ¡bala -- `strong' RV. [sa -- 2, bÃ¡la --]
With anal. -- bb -- : Pk. sabbala -- `strong'; S.kcch. sabro, G. sabaá¸·.

13173 samÃ¡ -- 1: ext. savro `righthand' (SAVYÃ¡ -- `righthand' Hcar. infl.
MIA. *sava -- ?). 2. samaka -- : sauÌ„Ìƒ `right, straight'.

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13236 samudrÃ¡ -- : samdhar, samandhar m. `sea' with -- m -- â†• Sk. (* --
vand -- < -- á¹½uÌƒd -- ?).

13250 sÃ¡rati: sare vaná¹‡Å« `to slide, slip'.

13254 sÃ¡ras -- : sar m. `pond'.

13260 *sarÄ• -- 2: sar f. `piece of thread'.

13271 sarpÃ¡ -- : sapp m. `snake'.

13305 sahana -- : seyn keá¹‡Å« `to endure' (-- n?).

13310 sahita -- : se `with' (AKÅš xviii).

13331 sÄ• ËŠá¹‡á¸• a -- : sÄ• n m. `bull'.

13364 sÄ• ËŠrtha -- : sathvÄ• ro keá¹‡o (G. sathvÄ• ro karvo AKÅš) `to accompany'.

13384 siá¹• hÃ¡ -- : sÄ«Ëœ m. `lion'.

siddha 13401 siddha2. 2. sÄ«dho m. `undressed provisions'.

13427 *sÄ«á¹-á¹-a -- : sÄ«á¹-Ä« f. `whistle'.

13444 sÄ«ËŠvyati: siá¸‡á¹‡Å« `to sew' (á¸‡!).

13445 sÄ«ËŠsa -- : sÄ«yo m. `lead'.

13448 sukumÄ• ra -- : (metath.) sÄ• Å«ro, sÄ• Å«á¹›o `tender, soft'.

13468 *sutthanÄ• -- : sÅ«thaá¹‡ m. `trousers'.

13481 *supna -- : sauá¹‡o, samá¹‡Ãµ m. `dream'; -- supno (and N. sapanÄ•) X Sk. rather than directly â†• SVÃ¡PNA -- ?

13561 sÅ«ËŠtra -- : (+?) sÅ«teá¹‡Ä« f. `thread used in packing or sewing jute bags'.

13871 syÄ• lÃ¡ -- : sÄ• r m.f. `brother -- in -- law, sister -- in -- law'.

13875 *syÄ• lÄ«voÌ„á¸• hrÌ¥ -- : saá¸• hÅ« m. `wife's sister's husband'.

13905 svapnÄ• yatÄ“: sÅ«má¹‡Å« `to sleep' (S. sumh -- with h from suh -- s.v. *SUPNA --).

13939 hakkayati: hakal f. `call, challenge', hakalá¹‡Å« `to drive (an animal)'.

13943 *haá¹-á¹- -- : haá¹-á¹‡Å« `to move'.

13944 haá¹-á¹-a -- : haá¹-á¹- f. `shop'.

13952 haá¸• á¸• a -- : haá¸• á¸• m., haá¸• o m. `bone'.

13963 hÃ¡nati: haá¹‡á¹‡Å« `to strike'.

13972 *habba -- : hÄ• baá¹› `wild'.

hariá¹‡Ã¡ 13982 hariá¹‡Ã¡. 2. heá¹‡ m. `deer'.

13992 haridrÄ• -- 1: haydhar f. `turmeric'.

14000 halÃ¡ -- 1: har m. `plough'.

14014 halÄ“á¹£Ä• -- : halesÄ• á¸• eá¹‡Ä• `to paddle a canoe'.

14018 *hallati: halá¹‡Å« `to walk', caus. halÄ• yá¹‡Å« `to shake, stir'.

14024 hÃ¡sta -- : hath m. `hand'.

14152 hÅ•ÌŠdaya -- : hÄ«yo m. `heart'.

14175 *hoÌ„á¸• á¸• a -- : vaudh f. `bet' (dh X vadh f. `increase' < VRÌ¥DDHI -- ?), vËš vajá¹‡Å« `to challenge, wager'.

HOUSEHOLDER SERIES

by
Jack Kornfield

1. The Eightfold Path: Right Understanding

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which Buddhism contains. To be a Buddha is to be one who has awakened, awakened to the nature of life and death and the world in which we live, awakened to the body and mind. So the purpose of practicing meditation, the Buddhist and other traditions, is not to become a meditator, or a spiritual person, or a Buddhist, or to join something. Rather, it is to understand this capacity we have as humans to awaken.

What is that which we can awaken to, what is the Dharma which we can awaken to? //Dharma// is the Sanskrit word and //Dhamma// is the Pali word which refers to that which is universal, to the laws of the universe, teachings which describe it. The Dharma as a law is that the way things work are always here to be discovered; they're quite immediate.

There's a story of a pious man who very much believed in God. One day, at the place where he dwelled, it started to rain heavily and it rained and rained, and a big flood came. He went from the first floor to the second floor of his house and the water rose until he was on the roof. Someone rowed by and said, "Get in, my friend, I'll save you; the water is rising." He said, "No, I believe in God; I really have faith; I believe." So he sent the rowboat away. It rained more and the water got all the way up to his neck. Another rowboat came by, picking up people. "Get in, my friend, I'll save you." "No, thank you. I have trust. I have lived my whole life. I believe in God; no need." The rowboat went away. It got up to his nose so he could just barely breathe. And a helicopter came over and lowered down a rope. "Come up, my friend, I'll save you." "No, thank you. I believe, I have faith, I trust." So the helicopter went away.

It rained some more and he drowned. He goes to heaven after that. Soon after that he gets an interview with God. So he goes in, and he sits down and pays his respects, and then he says, "You know, I just don't understand. Here I was your faithful servant. I was so trusting, and prayed, and so believing, and I just don't understand what happened to me." And he recounts all of his circumstances. "Where were you when I needed you?" God looks up and kind of scratches his head and says, "I don't understand it either. I sent

you two rowboats and a helicopter."

We wait for God to come in some big flash or our spiritual awakening to be some wonderful other worldly experience. What the Dharma is, and what we can awaken to, is the truth that is here when we leave our fantasies and memories and things behind and come into the present.

What are these laws, what is it? First, there is the Dharma which is described as the law of cause and effect, or Karma, which means by one teacher's definition, "To keep it simple, 'karma' means you don't get away with nothin'." But in a more explicit way, it means that we become what we do, or we create how our future will be. For example, if we practice being angry all the time, in a while, when a situation arises, that will be our response to it, and it will create that in other people; that will be the kind of society we end up in. If we practice being loving, that becomes the way of what will happen to us in the future.

When the Buddha spoke to people who were interested in happiness -- which some people are -- they said, "How can we be happy?" He said, "Well, one way is to understand the law of karma. If you cultivate generosity, kindness, awareness and giving. you will be happy because you'll learn that it's pleasant, and also the way that karma works is that your world will become more of a cycling rather than fear and holding. You will discover happiness in this generosity."

He said, "If you're kind to people, if you maintain a basic level of non-harming -- what's called Virtue -- if your words are honest and helpful, if your actions are truthful and helpful and based on kindness, your world will start to become kind. Inside you'll feel kinder and happier; outside people will treat you that way. The law of Karma is one of the first things you observe if you practice mindfulness and awareness. This is one thing you can discover through practice.

A second thing you can discover is that there are two places that we can live. There are many places, but one is to live in our fantasy, in our thoughts about things; and the other is to be more here in our

bodies, in our eyes, our nose, in our senses, and the direct experience of things.

> For me -- says Don Juan -- the world is incredible because it is stupendous, mysterious, awesome, unfathomable. My interest has been to convince you that you must learn to make every act count. You must learn to assume responsibility for being here in this marvelous world, in this marvelous time, for in fact you will learn that you are only here for too short a time, a very short while, too short for witnessing all the marvels of it.

So one way is to be kind of lost in thoughts and fantasies, and the other is that while we have this life, to come into it; to live in our physical bodies, to be aware of the senses; to open, to see what they have to teach us. When we do that and we pay attention, we start to see some of the characteristics of the Dharma or the life in which we live.

One characteristic is impermanence.

> Thus shall you think of this fleeting world -- it says in one Buddhist sutra -- a star at dawn, a bubble in a stream, a flash of lightning in a summer cloud, an echo, a rainbow, a phantom and a dream.

That as you look, the more closely you observe, the more you realize that everything you look at is in change. Seeing changes, hearing changes, smelling, tasting and physical sensations are changing; all the experiences in the body and mind, all the experiences of the senses change.

It seems solid -- That's the illusion of //santati//. -- It's like a movie. And when you watch the screen and get caught in the story, it seems like it's very real. But when you turn your attention to the projector, or slow it down, or focus your awareness very carefully, you start to see that it's one frame after another, one appearing and dissolving and the next arising.

It's so for our life; it's really a process of change. That's so because things don't last. If you have something that lasts in your life, please raise your hand. Has anyone gotten any mental states of any kind to last very long? Someone once raised a hand and said, "Yes, ignorance. It's lasted my whole life." But basically it's change. You sit here for one day -- you don't even have to be a very adept meditator to get the point that it moves all the time, that it changes. And because things don't last, if we're attached to them being a certain way, what happens? This is one of the laws. What happens? We suffer, or we get disappointed -- not because we should. You can be attached as much as you like, but even though you're attached, does it stop it from changing? You have a nice mental state and you try and hold on to it, does it last anyway?

You start to see the laws of things, that things are impermanent, that attachment doesn't work, and that there must be some other way. There is actually what Alan Watts called, "the wisdom of insecurity," the ability to flow with things, to see them as a changing process. You also see not only are they impermanent and ungraspable, but that there's suffering if we're attached to them, and that there's pain as well as pleasure in this world; it's part of what we were born into. If you decide to get off on this planet and get one of these things with ten little things on the end here and ten little things on the end there, that grows for awhile, and that you put old dead plants and animals in, and mush them up in order to get it to kind of move around -- if you choose one of these things which you have, it's too late already. What is the nature of it? It grows up, it grows old, it dies. Sometimes it gets sick, sometimes it feels good, sometimes it hurts; there's pleasure and pain in it. Anybody have one that doesn't hurt sometimes? If you don't want that, you've got to go to another planet because it's not the way things are here.

You sit, and you say, "I'm just going to be with my body and mind," and what do you find? Sometimes you find it's pleasant and sometimes it's painful; sometimes it's quiet, sometimes it's restless, and you begin to relate to what Zorba called, "It's the whole catastrophe," all of it, instead of fearing the painful things and running away all

the time, and grasping after pleasant things, hoping that somehow by holding them they'll last and seeing that they don't.

My teacher, Achaan Chah used to wander around the monastery at times and talk to people and just say, "Are you suffering much today?" And if you said, "Yes," he said, "Oh, you must be quite attached," and kind of giggle and go along. There wasn't much more to say. You come to see that you don't own this body because it changes by itself, that you rent this house; you get it for a little while, and you can honor it and feed it and walk it, and jog it if you want, but it's not yours to possess. You can begin to see, in fact, that none of these things are possessible because the nature of life is nonpossession. You're an accountant in the firm -- you get to count it for awhile and that's all.

We sit to awaken, and we awaken by coming into our bodies and our senses, and we start to see the laws which govern life so we can come into a wiser relationship with it. What does this mean for our lives? Well, this really teaches a way of wholeness and awareness, of bringing our body and mind together, our heart and actions, being conscious with our speech, conscious with our eating, conscious with walking, making them each a part of what allows us to grow and live. To do this means accepting the fact of impermanence, and of some pain and suffering, and the fact that we don't control it very much. I mean, you control some of it, but not very much, and in a really limited way. If you can't accept those things, then you will probably want to stay in your fantasy, because they're what you encounter when you come here.

Some people might ask, "Doesn't meditation fragment us away from the world? You say that it makes us more present." It can if we become attached to solitude, if we sit and try to get quiet and block everything out, close our eyes and ears and nose or go into a cave.

There's another story of an elderly woman in New York who goes to a travel agent and says, "Please get me a ticket to Tibet. I want to go see the guru." The travel agent says, "You know, it's a long trip to Tibet. You'd be much happier going to Miami." She says "I insist. I

want to go." So this old lady gets a ticket, brings her things with her, gets on the plane and goes to India, gets the visa and the pass, takes the train up to Sikkim, gets a border pass, takes the bus up to the Tibetan plateau, and gets out. And they're all saying, "Where are you going?" "I must go see the guru." They say, "It's such a long way. You're an old lady. It's up in the mountains." She says, "I'm going. I have to see the guru." They say,"You know, you only get three words with him." "It doesn't matter, I am going." So she goes, and she gets on the horse in Tibet, because there are no roads in this part, gets to the foot of this large mountain, and all these pilgrims are saying, "Where are you going?" She says, "I want to see the guru." They say, "Remember, you get just three words." She says, "I know, I know." She gets in line, gets up there, finally past the guards at the door who say, 'Three words.only." She goes in and there's the guru sitting in his robes with a kind of scraggly beard. He looks up at her and she looks at him, and she says, "Sheldon, come home."

I tell it mostly for a laugh but the fact is that for us who live in the Bay Area, the spirituality that's going to work for us is not a spirituality of finding peace by leaving the world. It's not to say you shouldn't go and take a vacation in Yosemite or have periodic retreats. But fundamentally, for spiritual practice to be vital in our lives, it has to be what we can use in the supermarket, while we drive, when we're walking, when we're dealing with our families; to make everything a part of it, and not to escape.

Someone might ask in the same vein, "Doesn't meditation fragment us from the world?" It can if one tries to escape, but what we're training here is an awareness that can be used throughout our day.

What about social responsibility? We're on the brink of nuclear war. There is exploitation and injustice in every country. There are 40 wars going on right now, in Iraq, Iran, El Salvador, Nicaragua, Guatemala, Jordan, Israel, Lebanon, Cambodia, Laos, Libya, Angola, Afghanistan, all these places, and God knows where else. And it's not just a story. It's painful for millions of people, as is starvation, as are 50,000 nuclear warheads which could literally destroy most of

the human beings and many or most of the major animals that live on the planet in a painful way, easily, quickly.

One must listen to one's heart in this. It's interesting. You can make a compelling case for different sides. From that point of view you see that what's necessary is not to sit but to act. There is starvation. Nuclear war is imminent if we don't do something. There is compelling need, even in this very rich and affluent society, of people who are suffering in many ways. And what are we doing sitting around? It's quite convincing.

There is another side which is equally convincing, and that is: What is the cause of that starvation and all those wars, and that suffering? What do you think is the source of it? There's enough oil, there's enough food, there's enough resources on this planet. The cause of it is greed, and the cause of it is prejudice and hatred. We hate people of different religions, different skin color, different customs; we like our country, our family, our religion, our type. So there's hoarding, and there's grasping, and greed and hatred and ignorance. We've tried revolutions for many centuries. It's helped in some ways but in others it just keeps going around because we haven't touched the root of the problem. The way out of the root of the problem is for someone to discover what it means to not be caught up by anger, what it means to be free from that fear or that prejudice which arises in human hearts and minds, what it means to be unafraid of that which is painful as well as that which is pleasant -- to have the heart open to all of what the world presents.

We don't need more oil and food as much as we need somebody who understands how to avoid getting caught in anger and fear and prejudice. And that somebody is you. So instead of it being a luxury to meditate, from another point of view, it's a responsibility for anyone who can, to figure out in their own being, in their own life, what it means not to be caught by these forces, to learn some new way -- and then bring that to bear on the economic and social and political kinds of suffering as well in the world.

There's a favorite letter of mine from a Nobel Prize winner named

George Wald, who is a biologist at Harvard. He wrote it in response to an argument about the starting of a Nobel laureate sperm bank. Some irate feminist wrote into the paper saying, "Sperm banks, they should have an egg bank. Why just sperm?" He says:

> You're right, Pauline. It takes an egg as well as a sperm to start a Nobel laureate. Everyone of them has had a mother as well as a father. Say all you want of fathers, their contribution to conception Is really rather small.
>
> Nobel laureates aside, there isn't much technically in the way of starting an egg bank. There are some problems but nothing so hard as involved in the other kinds of breeder reactors.
>
> But think of a man so vain as to insist on getting a superior egg from an egg bank. Then he has to fertilize it. And when it's fertilized, where does he go with it, To his wife? "Here, dear," you can hear him saying, "I just got this superior egg from an egg bank and just fertilized it myself. Will you take care of it?" "I've got eggs of my own to worry about," she replies. "You know what you can do with your superior egg. Go rent a womb, and while you're at it, you better rent a room too."
>
> You see, it just won't work. For the truth is that what one really needs is not Nobel laureates but love. How do you think one gets to be a Nobel laureate? Wanting love, that's how. Wanting it so bad one works all the time and ends up a Nobel laureate. It's a consolation prize.
>
> What matters is love. Forget sperm banks and egg banks. Banks and love are incompatible. If you don't know that, you don't know bankers. So just practice loving. Love a Russian. You'd be surprised how easy it is, and how it will brighten up your morning. Love whales, Iranians, Vietnamese, not just here but everywhere. When you've gotten really good you can even try loving some of our politicians.

This is the other voice. He said this amazing thing, that even the Nobel Prize is a consolation prize because what human beings most want is to be honored, to be loved, to be recognized. And what the world most compellingly needs is someone who understands how not to get caught in these ancient human patterns of prejudice, fear and anger.

Doesn't meditation make people withdraw from the world anyway? One has seen that for sure. There's a fine teaching in the Buddhist tradition called, The Near Enemies. The near enemy of love is attachment. It masquerades like love, it feels like it, but it's separate. It says, "I love you but really I'm attached to you. I need you out there to make me whole." Rather, the sense of love is honoring and seeing our connection.

The near enemy to compassion is pity. "Oh, that poor person, they're suffering. I don't suffer, not me certainly,." but they all do, and it separates them again. The near enemy to equanimity or balance of mind is indifference. It feels like, "Ah, everything is fine basically because I don't give a shit. I don't care about anybody," believing that in not caring we can find some peace. Real equanimity is when the heart begins to open and we find a capacity to experience all that the world presents -- with balance, with love, with openness.

Our training in meditation is not a running away from the world at all. It's really a sitting down right in the middle of it, paying attention to that which is pleasant and that which is painful, that which makes a lot of noise, that which is silent, and begin to listen to our relationship to it, to observe it, to learn from it, and learn a wise way of relating.

Then what is the heart of this inner way of practice? The heart of it is mindfulness, listening, paying attention to our bodies, to all the various energies, to the voices, paying attention when we eat. Which voice do you listen to when you stop a meal? Is it the belly which maybe speaks first and says, "Oh, I had enough. Comfortable, nice and full." And then the tongue chimes in, "Gee, but that fruit was so good, let's have a little more." And the eyes say, 'Yeah,

there's more of that other stuff too that we haven't finished yet." And you hear all these different voices. In our culture we don't listen to our bodies so much. Like James Joyce somewhere in //Ulysses// said something like, "Mr. Duffy lived a short distance from his body." We do in some fashion, you know.

The first foundation of mindfulness -- to become wise -- is to live in the physical reality of our body, to live in the feelings, to be aware of emotions, to be aware of the pleasant and neutral and unpleasant aspect of our experience, and to learn that we don't have to resist that which is painful and grasp that which is pleasant all the time. That's perhaps our conditioning, but in fact it doesn't lead to peace, it doesn't lead to happiness, because things change anyway. Even if you're attached to them they change.

It's an open-hearted and non-judging awareness which comes into the body and into the feelings and then observes the mind as well as its laws, the law of karma, the laws of impermanence, and begins to see how to relate to it all out of compassion, kindness and wisdom, which means seeing how it's really operating. Sometimes it gets very painful when you sit. Sometimes it's pleasant; you have bliss and light. Then you get attached. Sometimes it gets painful and then you want to avoid it.

Thomas Merton said at one point:

> True prayer and love are learned in the hour when prayer becomes impossible and the heart is turned to stone.

Sometimes it's in the very greatest difficulties in our sitting or in our life that our heart opens the most, or we finally get the fact that we can't get attached to things and hold on to them; that they don't go the way we think but the way that they go. So wisdom begins to arise.

How then to work with the basic difficulties which arise in meditation? What to do when there's physical pain? As best you can,

sit and quietly mentally note "pain, pain," paying attention. See if you can notice how it changes. Sit comfortably. Don't make pain for yourself. There's plenty in this life without it. But if you'll notice, sometimes it comes anyway. Then see if you can learn some balance with it. When you observe pain, one of three things will happen. Do you know what will happen if you observe it? Sometimes it will go away; sometimes it will stay the same; and sometimes it will get worse. That's not your business.

Your job in meditation is to start to see things as they are; light and dark, and up and down, pleasant things and painful things; to open to them, to start to pay attention to all of what makes up our reality. That develops what is called in spiritual discipline, a heart of greatness. If you open the door to the outside, what do you get when you open it? You get whatever is out there. You get the weather for that day. And if you keep the door open, you get the changes in the weather. If you open your mind and your body and your heart, what do you get? You get everything. You get what's painful and what's pleasant. And there is a way to come to a new relationship with it.

In working with difficulties -- desire, anger, restlessness, doubt, fear which are the traditional hindrances which arise in meditation -- how can one work with them, how can one make one's spiritual practice so that these become workable?

There's a story in the community of George Gurdjieff of this obnoxious and very difficult man who finally left, for he was having such a hard time. Gurdjieff paid him to come back. Everyone was upset because they all had to pay a lot to live there, and here is Gurdjieff paying this old creepy guy who gets annoyed at everybody and is dirty. They asked him why he did that, and he said, "This man is like yeast for bread. Without him, you wouldn't really learn the meaning of patience or compassion or loving kindness. You wouldn't learn that about yourself."

So when these states of mind arise -- restlessness, desire, fear, wanting, worry, agitation, or judgment, if only it were somehow

different than it is, "I don't like this" -- what to do with them? Sit in the very middle of them and study them. Note how they feel in the body. There's desire. Desire runs much of our world. If you watch TV that's all they sell is desire. Pay attention to see what it's like, how do you feel it in the body, what is it like in the mind. Give clear and careful mindful attention to it, without getting caught -- not suppressing it, or trying to get it go away, and not getting involved. Just noting, "desire, desire, wanting," until you come to see its nature and you come to some balance where you're not so caught up in it or afraid of it.

The same for anger. Most of us are either afraid of it and stuff it down or we act it out. See if when judgment or anger arises you can just sit and note, "angry, furious, judging," whatever it is, and feel it. Heat, movement, energy in the body, certain contractions, different qualities of mind, see if it is possible to experience that energy and learn from it. See how it changes, what it does to you, what its flavor is, its effect on you, and then maybe you can learn not to be quite so caught in it. It doesn't mean it won't still come, heaven knows, but your relationship to it can be a wiser one. Do it again and again -- with fear, with all the kinds of mental states that come up, especially the difficult ones -- until you can sit and allow them to come and go like cows or sheep in the meadow.

What if they're very strong, what if they're too difficult, they're really, really hard, what should you do? You're so restless you just can't stand it, what to do? Die! Be the first yogi to ever die of restlessness. Just say, "Fine, take me." Surrender to it and let it kill you. And what you discover if you do that is that in a way you die; what dies is your resistance to it, and that you just carry on. You discover this powerful capacity we have, if you work with it, to open to all of our experience and find some balance in it.

If you're more advanced, if you've done practice for awhile, you may also wish to work with the capacity one has to go into the very middle of something. If there's desire, anger, or fear, or whatever it is, not just to feel it, but see if you can find the very center of it and discover what's there, and maybe go through the center in some way.

I'll just leave that as a //koan// for you right now.

Now, what about all the different kinds of meditation? Here one is learning Vipassana. How about Tibetan meditation, Zen or TM, and so forth? There are a lot of good ways to practice. There are these two students of a master who were arguing. One says, "It's really good to sit very still and not move and just work with whatever pain comes," and the other one says, "No, no, that's macho. You want to relax and be gentle, and just be aware, but you don't make a lot of effort in it." And they're arguing and they can't seem to get any answer. And they go to the master. One says, "You've really got to make effort to bring your mind back and to stay very present and not to move, and in that way you get through all this stuff. You learn how to be still in the middle of anything." And the master says, "You're right." And the other one says, "But wait a second. Don't you want to learn to be loving and gentle, to move if you really need to, and just to find a balance with it all, to be soft and not to struggle against it, but simply to open." The master says, "You're right." And a third student who was sitting there says, "But they can't both be right." And the master says, "And you're right too."

There are many good ways of meditation. There are some that are better than others, in the sense that some have a limited purpose, but there are many major schools of meditation which are wonderful if they develop awareness or mindfulness of the body, or the mind and the heart are sense-experienced, where you observe how the world is working. They can bring you to liberation, they can bring you to freedom. So it doesn't really matter which kind you've chosen. If you're doing Vipassana practice, wonderful! If what's accessible or interesting to you is Zen, fine! What's important is that you pick one and you stay with it and do it. Its takes discipline. If you want to learn to play the piano, it takes more than just a day once in awhile, a few minutes here and there. If you're lucky, after a year you'll be able to play "Happy Birthday To You." If you really want to learn something in a full way -- tennis, piano, not to speak of training the mind and opening the heart -- it takes perseverance, patience and a systematic training. Pick a practice, use it, work with it every day, work with a teacher if you can, or in circumstances

where you sit with other people. And in doing it over and over again, it starts to develop your capacity to open; it starts to train you to be more in the present moment; it starts to develop this sense of patience. When you sit and really feel what's in there, it brings a kind of compassion.

Now, what's the particular value of intensive retreats? What's the value of leaving the world to go off on a weekend or a ten-day retreat, or even a day here?. Why not just do it at home? There are two things to say. First again is a story of Mullah Nasrudin. He's out in his garden one day sprinkling bread crumbs around, and a friend comes by and says, "Mullah, why are you sprinkling those bread crumbs?" He says, " Oh, I do it to keep the tigers away." And the friend says, "But there aren't any tigers within thousands of miles of here." And Nasrudin says, "Effective, isn't it?"

One tends to get rote or go on automatic pilot in whatever one does. Have you noticed that? You learn how to do it, you master it a little bit, and then you check out. Part of the process of meditation is to wake up from being on automatic pilot or Zombieland. It's kind of ironic because you come here and you walk around very slowly, you don't look at anybody, and you look more like a zombie. But inside it's a different story. What we're doing is breaking our habit. If you walk at your normal pace, la, la, la, and whistle while you walk down the street, what would happen most likely is that your mind would immediately go off some place else.

We use the form of intensive retreats, of a day or a weekend, to use the silence, to use a bit of stillness, to slow down, all as ways to break the habit of automatic pilot, to begin to awaken in a new situation. Then you can take that back to your daily life. We use it also because there is a great strength that comes in meditating in groups. Especially in the beginning it's hard to do, and you're sitting here and squirming, and everybody looks like they've been meditating for hundreds of years except you, and you'd be embarrassed to get up, so you stay with it, which is not a bad thing.

There's another reason for taking more than twenty minutes or half

an hour or an hour a day for meditation, and that is, when you do it in a number of hours of succession, there's a greater possibility that you will really get concentrated, and that you'll get quiet and silent inside. And in doing so, it becomes possible to see more deeply, to kind of dissolve the thought and go to the nature of the experience more directly and immediately, and see, in fact, how rapidly it changes, and how we grasp things outside ourselves or our self-image, or even that the basic sense of oneself is made out of thought and attachment, and that fundamentally we don't exist as some separate entity, that that's all created out of our rapid thought and attachment. We come to some radical new way of seeing -- that we are not, in fact, separate.

Einstein put it his way:

> A human being is a part of the whole, called by us "universe," a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest, a kind of optical delusion of our consciousness. This delusion is really a prison for us, restricting us to our personal desires, and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of understanding and compassion, to embrace all living creatures in the whole of nature and its beauty.

As we get silent and our awareness gets refined and deeper, when we pay careful attention to it, the sense of separation and solidity breaks down. So this is one of the strengths of doing deep or silent or retreat practice in meditation.

What to do if you actually attain something in meditation? People ask that sometimes. "You should be so lucky," is the first answer. But there is a second one, and the most important one. I remember when I went to my teacher Achaan Chaa after many ventures in meditating in other monasteries and different kinds of practice and experiences and recounted them all to him, feeling kind of pleased with what I learned and how I'd opened, and he just looked at me and said, "Well, do you still have any greed?" I said, "Yeah." He said,

"Still got fear and anger?" I said, "Yeah." "Still got delusion?" I said, "Ah, ha." He said, "Fine, continue." That was all he said, just "continue."

So what you see is that meditation is not to attain some state of mind -- they don't stay, you can't get them to stay -- but to come to each moment with awareness, with a greater sense of openness of heart, and with a clear seeing.

What can we learn of most value in all of this? When people die, they commonly tend to ask of themselves only a few questions, maybe just one or two. One might be, "Did I learn to live well -- freely, honestly, authentically?" And maybe even more fundamentally than that, "Did I love well?" All the other things that one does have a certain measure of importance, but when it really comes down to it, it is, "Have I loved well?" When somebody says, "Okay, death comes to your left shoulder and taps you and says, 'This is your last dance and it's all over," what is your reflection to be? What do you care about? What meditation can open for us in our sitting, and even in the difficulties, is this possibility of learning to be freer in the ups and downs and changes of life and its pleasures and pains, and learning somehow to open and love, to be unafraid to express that love and to feel it in a full way.

One of the most beautiful images for meditation which I've seen was a poster of Swami Satchidananda wearing a little orange loin cloth, his long flowing beard, a very handsome kind of Indian guru figure, who is also a fine teacher. He teaches yoga and meditation. It showed him in the yoga posture standing on one leg, very graceful, only he was balanced on a surfboard on a big wave. It was very impressive. And underneath it said, "You can't stop the waves but you can learn to surf. Meditate with Swami Satchidananda," or something like that. It captures the spirit of meditation practice and the teachings, and how to manifest it or bring it into a world that is full of senses, of sights and sounds and change.

The reason we go through all this trouble and do this strange looking thing, is to somehow live more fully, to see the people that

we live with, to see the trees, to be present when we go for a walk in the park and not be thinking about the bills that need to be paid, and what happened yesterday; to live more fully here, to be able to love in a greater way by opening in ourselves all the corners of our minds to that which is difficult and that which is easy. Perhaps because it's our deepest desire to discover our true nature, to come to some sense of our oneness with life or to understand who we are or what all this strange thing that we got born into is about. Basically it's the only game in town, if you look at it; everything else is kind of transitory. It is simply to pay attention and discover what the whole process of life and death are about.

In order to do it, one needs to cultivate or practice mindfulness or awareness, to have it built on or foster some sense of inner stillness so that we can see and listen to all these things. It requires courage. It's not such an easy thing.

> Only as a warrior -- says Don Juan -- a spiritual warrior, can one withstand the path of knowledge. A spiritual warrior cannot complain or regret anything. His life is an endless challenge and challenges cannot possibly be good or bad. The basic difference between an ordinary person and a warrior is that a warrior takes everything as a challenge while an ordinary person takes everything as a blessing or a curse.

It's a spirit of taking what comes to us and really working with it. Sometimes you take it as a challenge, and sometimes you do take it as a blessing or a curse, or you worry about it or complain. You can complain mindfully then, if that's what you want to do. You can learn from that as well as anything else. Let it be simple. The spirit of it is really one of opening, of discovery, of seeing; to sit, to walk, and to train yourself to bring the attention back, concentration, mindful balance, to observe the breath, the body, the feelings, the mind, and all of the movement of what we got ourselves into, and see how one can relate to it at times in ways that cause pain, how one can learn to relate to it with wisdom, with loving-kindness, with a greater sense of understanding and compassion.

It's really not all that complicated. Sometimes it's difficult to do, but it's not all that complicated. Someone once asked Aldous Huxley as he was dying if he could say what he had learned in all of his experience with many spiritual teachers and gurus and much of his own spiritual life, and he said, "It's embarrassing to tell you this, but it seems to come down mostly to just learning to be kinder." To be kind, though, means that you have to be here, you have to be present for what's actually in your experience.

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AUTHOR'S ADDRESS: Spirit Rock Meditation Center
PO Box 909
Woodacre, CA 94973
PUBLISHER'S ADDRESS: N/A
COPYRIGHT HOLDER: Jack Kornfield (1995)
DATE OF PUBLICATION: 1995
RIGHTS AND RESTRICTIONS: See paragraph below.
DATE OF DHARMANET DISTRIBUTION: February, 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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In our society, there are those who are intelligent and those who are not, those with great ability and those with less. How do these things come about? The Buddha told us that they are due to our varying degrees of delusion. Our innate wisdom and abilities are temporarily lost due to this delusion, but are not truly or permanently lost. If we can break through this delusion, then we will be able to recover these abilities. Therefore, the Buddha's teachings show us how to rid ourselves of delusion and to uncover our innate abilities.

It is often stated in Mahayana sutras that the Buddha did not directly help sentient beings. Then how do sentient beings become Buddhas? By themselves. The Buddha only assists from the side by explaining the true reality of how we delude ourselves. After realizing this, we diligently put his teachings into practice to attain enlightenment of true reality. We then become Buddhas. Buddha Shakyamuni clearly explained that becoming a Buddha is attainable by all sentient beings.

From this, we can see that Buddhism is a teaching. However, a teacher can only educate us about the principles, tell us of his/her experiences in practice and attainment, and suggest various methods for our attainment. The rest ultimately depends upon us. We are the ones who need to be enthusiastic and diligent in order to attain achievement. Once we understand that Buddhism is an education, we will logically regard the Buddha as our teacher. From this, we understand that in proper Way Places, we do not regard the Buddha or Bodhisattva images as gods to be worshipped. We make offerings to these images for two reasons. First, to remember and repay our gratitude for this truly great education, which we have so fortunately encountered and accepted in this lifetime.

The opening verse to sutras says it very well; "It is extremely difficult to encounter this teaching in infinite eons." The debt of gratitude we owe the Buddha is similar to the remembrance, which some Chinese have toward their ancestors. We reflect on our origins for without these ancestors we would not exist. The second reason we make offerings to the Buddha is to follow the examples of the virtuous. Buddha Shakyamuni was an ordinary person like us; yet, he was able to be awakened and become a Buddha. What is there to stop us from

achieving this as well? Therefore, the pictures or statues of the Buddha serve to remind us every moment to advance diligently towards this goal. The images are not to be regarded as gods or objects of superstition.

In Buddhist Way Places, the images of Buddhas and Bodhisattvas have many appearances. This has often led to the misconception that not only is Buddhism a religion but one that worships multi-deities as well. Indeed Buddhas and Bodhisattvas have many names. For example, in the Tripitaka there is the Ten Thousand-Buddha Names Sutra, which gives us over twelve thousand Buddha's names and even more names for Bodhisattvas. Why are there so many Buddhas and Bodhisattvas? Within our original-nature there exists infinite wisdom, virtuous and artistic abilities that cannot be completely represented by merely one name. It is similar to a highly accomplished person in a prominent position; his or her business card could have numerous titles.

The names of the Buddhas represent the complete, innate and virtuous abilities within our self-nature. All the Bodhisattva names represent cultivation of different virtues. The original abilities within our self-nature are infinite, but temporarily lost. Without genuine cultivation, we will not be able to uncover any of them. All the Buddha and Bodhisattva names are none other than ourselves. Once we understand this, we will realize that a high level of artistry represents the styles of the Buddha's teachings. For example, sculptures and pictures can express the Dharma. Understanding the true meaning of these images will help one to gain the true benefits of the Buddha's teachings.

If Buddhism is not a religion, why is it not then a philosophy? In philosophy, there is both a subject and an object. In Mahayana Buddhism, there is no difference between subject and object; they are one. This meaning is very profound and difficult to understand. For example, a great master said, "Utilizing gold to form utensils, all utensils are of gold." Are the gold and the utensil the same thing or different? From their appearances they look like two different things. However, from their composition we realize that they are the same. One needs a profound intuitive comprehension to truly understand the reality of life and the universe. All of the Mahayana Sutras try to

explain this concept and truth. One will share the same viewpoints with the Buddha when one truly understands and clearly recognizes this truth. Ordinary people, like we are deluded. In what way? Because we see everything in opposition to the other, not knowing that in reality that everything is actually one and not two.

From the intrinsic nature of Buddhism, we proceed to the goal of the Buddha's teachings. This goal is to break through delusion and achieve enlightenment. The Buddha pointed out to us why we are leading lives of suffering and why the six realms of reincarnation exist. It is so, because the wisdom and virtuous abilities in our original nature have yet to be uncovered. Thus, all our viewpoints and ways of interacting with life and the universe are incorrect. The erroneous acts committed due to these incorrect viewpoints and ways have resulted in the suffering of reincarnation within the six realms.

The goal of the Buddha's teachings is to help and guide us to break through our delusion, to be awakened and escape this suffering and to obtain happiness. What do we seek in Buddhism? We seek Annuttara-Samyak-Sambodhi, the Perfect Complete Enlightenment. The Buddha teaches and hopes that all of us will attain this ultimate enlightenment, in other words, will become a Buddha.

The Perfect Complete Enlightenment can be explained as three levels: Arhats, Bodhisattvas and Buddhas. The first is "Proper Enlightenment." In our world, there are some very intelligent and wise people, such as scientists, philosophers and religious leaders. They have reached higher realization than most people have. However, although they may have reached a certain level of realization, the Buddha would not recognize their knowledge as the proper enlightenment, because they have not severed their afflictions. They still dwell on the rights and wrongs of others, on greed, anger, ignorance and arrogance. They still harbor wandering, discriminatory thoughts and attachments. In other words, their minds are not pure. Without the pure mind, no matter how high the level of realization one reaches, it is still not the proper enlightenment.

In Buddhism, the standard for proper enlightenment is the pure mind

from which wisdom arises. It is the wish of all Buddhas that we attain this proper enlightenment. This is the level or degree of an Arhat and is similar to attending a university to earn an undergraduate degree. Therefore, Arhat, Bodhisattva and Buddha are titles similar to degrees of enlightenment attained in Buddhism. Those who achieve proper enlightenment are called Arhats. Arhats do not have illusory or misleading thoughts and viewpoints. They do not dwell on the rights and wrongs of others, or on thoughts of greed, anger, ignorance or arrogance.

From this, we can comprehend intuitively the difference between Buddhism and worldly education. From the Buddha, we learn the true teachings and proper enlightenment. Only with this proper enlightenment can one escape all sufferings to obtain true happiness. As human beings, we undergo the sufferings of birth, old age, sickness and death. We do not attain what we seek, are parted with our loved ones and find ourselves in the presence of those whom we resent or even hate. We are surrounded by all these sufferings with no apparent way of being truly free. Only after learning Buddhism will we be able to reach genuine liberation.

The Flower Adornment Sutra explains to us, "All sentient beings possess the same wisdom and virtuous capabilities as the Buddha, but these qualities are unattainable due to wandering thoughts and attachments." This clearly explains the root cause of our problems. Practicing Buddhism is to accord with the teachings of the Buddha, to rid us of wandering, discriminating thoughts and attachments. Thus, we uncover our pure mind, in turn giving rise to true wisdom, which is proper enlightenment. Therefore, Buddhas and Bodhisattvas would not recognize the intelligent and worldly wisdom, as it lacks the pure mind, the proper enlightenment. Upon attaining proper enlightenment, one has the ability to transcend the endless cycles of birth and death, not to mention the ability to solve everyday problems.

Whether talking about the Buddha's education or worldly education, it is essential to understand the concept of delving deeply into one method in order to attain achievement. This is especially so in Buddhism. One who truly wishes to learn effectively needs to follow

only one teacher and practice only one path to ensure a smooth journey. When following two teachers with two different paths, one is bound to become confused as to which path to take. Even worse, following three teachers catches one at a T street. With four teachers one is caught at a cross street. Today's young people like to learn a lot, but fail to attain a good result. The problem lies with being caught at those cross streets, confused as to which way to take. For one to succeed and attain achievement in practicing Buddhism, one needs to follow just one teacher and concentrate on just one method.

What is this achievement? True achievement is attaining a pure mind. Upon achieving some degree of pure mind, one will have fewer afflictions and thus an increase in true wisdom, enabling one to solve problems in this world and beyond. Without this true wisdom, there is no way to truly solve problems. Therefore, true wisdom is essential in leading a happy and fulfilling life. On a broader scale, it can help us to solve society's problems.

Today there are many intelligent politicians who thought they were very smart but have ended up bringing their countries to the brink of disaster, as well as putting their citizens through much misery. What is the reason for this? These leaders have not severed their afflictions, discriminating and wandering thoughts, and attachments. Consequently, their first consideration is their own benefit, their self-attachment.

The Buddha taught us to attain true wisdom by first breaking free of our own viewpoints. Without this wisdom, one could misinterpret the meanings within the Mahayana sutras. If one is able to part from the selfish mind, then true benefits will definitely be received. With proper enlightenment, only when one has no ego or self-attachment, will one be able to differentiate true from false, proper from deviated, right from wrong and beneficial from harmful. Without breaking through one's own viewpoints, one will not have these abilities. From this, we understand there is a standard to the proper enlightenment.

One level above the proper enlightenment is the "Equal and Proper Enlightenment." Equal means equal to the Buddha, but not yet having

become a Buddha. This level is higher than that of an Arhat. The equal and proper enlightenment requires one to break through one degree of ignorance, to attain one degree of Dharma body. At this point, the way one views the reality of life and the universe is very close to that of the Buddhas. One who achieves the equal and proper enlightenment would be called a Bodhisattva.

The Flower Adornment Sutra explains the forty-one levels of Bodhisattvas, all of which have these levels of enlightenment. After breaking through the very last degree of ignorance, perfecting wisdom and enlightenment, one achieves the "Perfect, Complete Enlightenment" that is Buddhahood. Therefore, Buddha, Bodhisattva and Arhat are common titles, not a specific name for a specific person. They are titles similar to those of Doctorate, Master or Graduate degrees. For example, in the name Guan Yin Bodhisattva, Guan Yin represents great compassion and kindness. The title of Bodhisattva is similar to a Masters Degree. Presently, people have misconceptions about Buddhas and Bodhisattvas, thinking these names are specific beings. They do not understand that these titles refer to any being who possesses those characteristics. Buddha or Bodhisattva, when added to a name is simply referring to a specialty.

From the intrinsic nature of Buddhism, we realize that our purpose of practice is to seek wisdom. In Zen, this goal is called, "In pursuit of clarity of mind to see into one's self-nature." In other words "Complete Enlightenment." In the Pure Land School, this is called "One Mind Undisturbed." The Pure Land School is unique in that not only does one seek to have One Mind Undisturbed but also seeks birth into the Western Pure Land. This is unlike other schools, which rely on one's own strength of cultivation in seeking solely one goal. The Pure Land method has two goals that can be achieved in one lifetime.

One who is very familiar with the Infinite Life Sutra and understood its teachings would be free of doubt. The full title of this sutra reveals the goals of our practice: The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School. Infinite life and adornment are what Pure Land practitioners seek. Infinite life refers to the merits and virtues of

one's perfect self-nature. Adornment refers to perfect complete wisdom with great ease and fulfillment. Purity, equality and enlightenment are the methods, the three ways of practice. Upon attaining any one, all three are attained. Of all the schools of Buddhism, none surpass these three ways of practice.

The Zen School uses the awakening path to reach the great enlightenment and attain the clarity to see into one's true nature. Buddhist schools other than Zen stress the practice of understanding or proper viewpoints, until reaching great complete understanding. The Pure Land School, on the other hand, concentrates on the pure mind. A person with purity of mind will naturally be non-discriminating and awakened. An awakened person will naturally have a pure and non-discriminating mind. The route chosen may be different but all reach the same goal. In Zen practice it is expressed as "obtaining clarity of mind and seeing into one's true nature."

Different schools may use different names but the results or the level of the state of mind are the same. Therefore, to criticize any other schools would be to slander both the Buddha and the Dharma. All these methods were passed down to us from Buddha Shakyamuni. Choosing any path will enable one to attain achievement. How can we say that one method is better than another? From all these different methods we just need to know how to choose the one method that is most suitable for us and our level.

First, if the level of the method we chose were beyond us, making it difficult to practice, we would not succeed easily with that method. Second, it needs to be suitable and convenient for our manner of living. Third, it needs to be compatible with modern society, because we cannot separate ourselves from society or other human beings. Therefore, we need to consider these factors to choose our method of cultivation.

However, no matter which method one practices, it is essential to be rid of self-viewpoint and attachment in order to obtain the benefits from practice. Or else, like so many have experienced, the great efforts put into the practice will have been in vain. Some

practitioners have felt that even after years of practice they have achieved virtually nothing, even to the point of feeling that they were better off before they practiced. It seemed as if the more they practiced, the worse they felt. All this comes from having chosen a method that was unsuitable for them. This is similar to choosing an unsuitable major in school. When one chooses a major that is not suited to one's foundation and ability, one has an extremely difficult time trying to succeed. Choosing the right major makes studying much easier, so one will have a much better chance of success. The same thing goes for practicing Buddhism. If one does not know one's own capacity, one can test oneself.

Like myself, for example. After reading many Mahayana sutras, I thought myself incapable of any achievement. I wanted very much to sever my wandering, discriminating thoughts and attachments, but was unable to. Finally, I chose the Pure Land method to attain achievement. It does not require one to be completely rid of but rather to suppress these hindrances. As long as one is able to suppress all afflictions, one can still be born into the Western Pure Land carrying over one's existing karma.

This method suits me very well and thus is how I chose it. Previously, I had tried Zen, the Teaching Schools, the Esoteric School and the practice of following the precepts, but could not reach achievement with them. Thus, I came back to the Pure Land method and wholeheartedly delved deeply into the Buddha Name Chanting Method while concentrating solely on lecturing on the Pure Land sutras. These are my experiences from decades of practice.

After we understand clearly the goal of the Buddha's teachings, we will view the sutras differently. These sutras are one of the world's largest literary collections. I believe that when considering the range of all academia, none of them surpass Buddhism. To obtain the benefits from this vast collection, it is necessary for us to know and understand the essence of it's content, which is the true reality of all Dharma, the true reality of life and the universe. Life refers to ourselves. Universe refers to the living environment that surrounds us. It would be incorrect to treat Buddhism as an abstract and obscure

learning that had nothing to do with our daily lives. Every word in the sutra closely relates to our daily living. Furthermore, it is definitely not superstition.

How and where do we start? For convenience, the perfection in the methods of the Buddha's teaching, uses a high level of creativity. Buddhism of two thousand years ago had already taken an artistic path. For example, all the Buddha's names and sculptures represent our virtuous nature, innate qualities of wisdom, virtuous abilities and artistic talents. All of the Bodhisattva's names and forms represent our cultivation of virtue. They instruct us how to apply the teachings in our daily lives to bring out our virtuous nature so that we may receive Buddhism's benefits.

In Chinese Mahayana Buddhism, four great Bodhisattvas represent our order of practice and level of achievement. The first is Earth Store Bodhisattva. Whether we are thinking of worldly teachings, the dharma or Buddhism; nothing can be accomplished without the earth or a place of existence. The existence of humans cannot be separated from our great earth as we rely upon it for survival. Whether clothing, food, living or working, all rely on the production of the land, thus the infinite treasures t1hat the great earth encompasses are seemingly endless for us to use. The word "earth" in the name Earth Store Bodhisattva represents the mind and the word "store" means treasure.

The Buddha's teachings guide us to first start the practice from our mind, as our true nature encompasses the infinite wisdom and virtuous abilities that are no different from those of Buddhas or Bodhisattvas. However, today it seems as if we have lost our innate wisdom and virtuous abilities. The Buddha told us that all these qualities are not truly lost, just not yet uncovered. In the present moment, we endlessly immerse ourselves in wandering, discriminating thoughts and attachments, which have resulted in this temporary loss of abilities. However, inside the true mind, no wandering thoughts exist. If a mind has wandering thoughts then that mind is a false one. We originally possessed this true mind, so practicing Buddhism is simply recovering it. Therefore, our first goal in practice is to uncover and look for the treasure in our mind. In other words, the Buddha's teachings do not

seek from the outside but rather they seek from within our self-nature.

Earth Store Bodhisattva represents filial piety; thus, the Earth Store Sutra is about filial piety, a basic concept that everyone would do well to start from. The kindness that our parents have shown by giving us life and nurturing us is beyond description. To be filial and take care of our parents is naturally our basic responsibility. Not only do we need to take care of their material needs but of their spiritual life as well. Moreover, we need to nurture their aspirations for us and for us, this is the hardest of all. Parents wish their children to have successful careers, behave well, and to be respected by current and future generations. In other words, we would do well to act in a manner, which will make them proud of us. Therefore, the ultimate and perfect achievement of filial piety is to become Buddha. We begin our practice from here and expand our filial piety and respect to include all sentient beings.

The second Bodhisattva, Guan Yin, represents the cultivation of great compassion and kindness. What is the meaning of making offerings to Guan Yin Bodhisattva? It is to remind us that we would do well to treat all people with great compassion and kindness, to use unconditional love and care to help all sentient beings.

The third Bodhisattva, Manjusri, represents wisdom and rationale, reminding us that when we practice and interact with others we need to fulfill our filial duty, to rely upon wisdom and rationale, not on emotion. The fourth Bodhisattva, the Great Samantabhadra (Universal Worthy) represents carrying out the cultivation truthfully, applying filial piety, compassion, kindness and rationale in our daily lives. When one perfectly achieves the way of Universal Worthy Bodhisattva, one becomes a Buddha. Buddhism teaches us how to live in harmony with the true reality of life and the universe. In other words, we would live perfect and wonderful lives similar to those of Buddhas and Bodhisattvas. This is the true, ultimate and perfect Mahayana teaching.

To practice Buddhism, we start by:
(1) Being filial and respectful toward parents, teachers and elders,
(2) Having the great compassionate mind,

(3) Nurturing one's thinking and wisdom and
(4) Broadening one's mind.

Although in sequence, they also can be practiced simultaneously, as each encompasses the others. For example, being filial to parents includes compassion and kindness, reasoning and wisdom. Wisdom includes being filial, compassionate and kind.

Once we have a general understanding of Buddhism, how do we apply it to our daily living? First we need to know what each Buddha and Bodhisattva represents. If we do not, then Buddhism would be reduced to superstition and we would not receive its true benefits. All Buddhist sutras contain these qualities, characteristics and the ways of practice; therefore, learning only one sutra will be enough. One needs to know how to understand and apply the teachings effectively.

Usually in the center of the main hall of a way place, there are statues of one Buddha and two Bodhisattvas, which represent our self-nature and original entity. The two Bodhisattvas represent our virtuous abilities within our self-nature; one is understanding and the other is practice. If the Buddha in the middle is Buddha Shakyamuni, then the two figures on either side of him will be Manjusri and Universal Worthy Bodhisattvas, representing wisdom and application respectively. Thus, understanding and practice are combined into one. If the hall has the three sages of the Western Pure Land, with Buddha Amitabha in the middle, representing self-nature, then the two figures on either side of him will be Guan Yin and Great Strength Bodhisattvas. They respectively represent compassion and wisdom, completely symbolizing the infinite wisdom and virtuous capabilities. Therefore, we again see that Buddhism is a teaching.

There are profound teachings within the names of the Buddhas and Bodhisattvas, for example the name of Buddha Shakyamuni tells us the principles of the Buddha's education. "Shakya" means humanity and kindness. "Muni" means purity of mind. The teaching of these two qualities are advocated because people in our world lack compassion and kindness, and are often selfish. Moreover, all sentient beings lack purity of mind, constantly dwelling in wandering thoughts, greed,

anger, ignorance and arrogance. Any Bodhisattva who becomes a Buddha in this world will be named Shakyamuni to teach us the remedy for our problems. Once the representations of Buddha and Bodhisattva statues are understood intuitively just by looking at them, one will perfectly comprehend the goal of the Buddha's teachings.

When we enter the first hall of a way place, the Hall of Heavenly Guardians, we will see the statue of Maitreya Bodhisattva surrounded by the four Heavenly Guardians in the middle of the hall. Maitreya Bodhisattva, known in the west as the Happy Buddha, has a huge smile representing joyfulness. His great stomach represents enormous tolerance and broad-mindedness, teaching us to interact with others and matters with joy, to be non-discriminating and tolerant. Next to him are four Heavenly Guardians or Dharma Protectors who teach us how to protect ourselves.

The Eastern Dharma Protector, symbolizes fulfilling one's duty and responsibility, teaching us that regardless of position, one needs to fulfill one's duties. He is holding a lute in his hand. The strings of the instrument should not be too tight, or else they will break; nor should they be too loose or they will not play well. When properly adjusted and balanced, the instrument will play beautifully, clearly symbolizing that we need to take the middle path when interacting with matters, people and objects. When each of us fulfills our responsibilities and obligations, how could the nation not prosper?

The Southern Dharma Protector symbolizes improvement and daily advancement. Not only do matters need to be taken care of appropriately; continuous improvement also needs to be sought. In his right hand, the Southern Dharma Protector holds the sword of wisdom and in his left hand a ring symbolizing the perfection of wisdom, showing us that one needs to use wisdom in seeking improvement. The sword symbolizes how one needs to sever afflictions before they are out of control.

The third and fourth Heavenly Guardians are the Western and the Northern Dharma Protectors, representing comprehensive vision and listening respectively. Both teach us to observe and listen more

carefully as well as to read numerous books and travel to many places for comprehensive learning. They teach us to do well in our job, to adopt the good qualities as well as to disregard the shortcomings of others.

The Western Dharma Protector represents far-sighted observation and holds a dragon or snake. The dragon or snake symbolizes constant change. In his other hand, he holds a bead, symbolizing principles. People, matters and objects in society undergo changes constantly. One needs to observe very carefully and thoroughly, to have a firm grasp on the principles within in order to be able to control this "dragon or snake." The Northern Dharma Protector holds an umbrella to prevent one from being contaminated. This reminds us that within a complex society, one needs to know how to protect one's body and mind from pollution and corruption. From these examples, we can see that the artistic aspects of the Buddha's education are truly beautiful. Unfortunately, many people regard these Dharma protectors as gods to be worshipped, which is totally wrong.

After establishing Pure Land Learning Centers in several countries, we set five guidelines for Pure Land practitioners to follow. These five guidelines were extracted from the five Pure Land sutras to be applied in daily living. The first guideline is the Three Conditions, extracted from the Visualization Sutra, which provides a very important foundation for cultivation. The Buddha stated in the sutra that these Three Conditions are the proper causes of which all the Buddhas from the past, present and future practice their pure karma. In other words, all the people who became Buddhas perfected these as their foundation; thus, we cannot disregard them.

The First Condition concerns the good fortune of heavenly beings and humans. Before one can become a Buddha or a Bodhisattva, one needs to first become a good person. The criteria for this are:
(A) Being filial and respectful toward parents, teachers, and elders,
(B) Being compassionate and not killing any living being and
(C) Practicing the Ten Good Conducts.

With this first step, we begin to practice Buddhism.

The Second Condition includes:
(A) Taking the Three Refuges,
(B) Abiding by laws, customs, and precepts and
(C) Conducting oneself in proper and dignified manner.
The main principle of our practice is awakening, proper thoughts and viewpoints, and purity. A beginning step in learning Buddhism is to Take Refuge in the Triple Jewels. After one generates the heart to Take Refuge in the Triple Jewels by accepting, learning and practicing Buddhism, one finds a Dharma Master to pass on the principle, goal and direction of practicing Buddhism. The Triple Jewels are the Buddha, the Dharma and the Sangha. In appearance, they are pictures or sculptures of Buddhas, Buddhist sutras, and monks and nuns, respectively. Another way of understanding them is that they are the true Triple Jewels within our true mind.

The Buddha taught us to take refuge in the Triple Jewels of our self-nature. To return and rely upon the Buddha is to rely on the awakening in our self-nature. What is this awakening? Currently, we are deluded and not awakened. How did we become deluded? Delusion is due to our discriminating mind and attachments. If we part from this discriminating mind and attachments, can we still see objects clearly? We cannot say we do not see them, but if we see them very clearly without discriminating thoughts and attachments, then we are awakened. When there is the slightest discrimination or attachment, one is deluded.

The same applies to our attaching to the form we are looking at; it is delusion. Initially, objects do not have names but are given them by people. The names, like the object, are not real. Apart from the names and appearances, what we see is the true form. We are deluded about these forms, their physical features and their names. Consequently, when we rid ourselves of these delusions, we will not be attached. This is how we can train ourselves to return and rely upon the Buddha Jewel or Enlightenment.

If someone points to a table and asks what it is, we will naturally say it is a table because that is what everybody calls it. We go along with everybody's attachment but if we are not attached to it ourselves, then

we will be awakened. Therefore, the minds of the Buddhas and Bodhisattvas are pure and without the slightest pollution for they are completely without these attachments. When with others, we can go along with them but maintain our purity inside. In this way, we return and rely upon awakening. After taking refuge, when we apply this concept to our daily living, whether interacting with people, matters or objects, we will no longer be deluded. Our mind will always be pure, non-discriminating and able to help all sentient beings. This is to return and rely upon awakening or the Buddha Jewel.

The Dharma that we return to and rely upon refers to proper thoughts and viewpoints, which is hard to accomplish. Only when we are truly enlightened, will our thoughts and viewpoints be correct. Before we reach enlightenment, we can adopt the proper thoughts and viewpoints of Buddha Shakyamuni as ours. All the thoughts and viewpoints within the sutras are correct. We can at first rely on Buddha Shakyamuni, but only for a while, as he does not want us to rely upon him forever. This is like a student relying on teachers in school but becoming independent after graduation. Likewise, before we attain great enlightenment, we need to rely on Buddha Shakyamuni and Buddha Amitabha as our teachers.

Where is the Buddha? The Buddha is within the sutras, as Buddha Shakyamuni stated in the Infinite Life Sutra and Buddha Amitabha relayed to us through the Forty-eight Great Vows. Relying on the teachings within the sutra is relying on the Buddha. We would do well to practice earnestly what the Buddha taught us to do or refrain from doing. In this way we will be true and good students. Applying this concept in our daily living is to return and rely upon the Dharma Jewel.

The Sangha of the Sangha Jewel represents purity and harmony as in the Six Principles of Harmony. Consequently, whenever we see a monk and nun, we do not want to dwell on whether this person is a great cultivator or a violator of precepts. Whether they are or are not is not our concern. Seeing a monk or a nun reminds us to see whether we ourselves have lived by the Six Principles of Harmony, or have cultivated purity of mind. To truly take refuge is to know how to reflect on ourselves, since we still have all the same bad habits and

are committing the same offenses, having been deluded for infinite eons.

It would be helpful for Buddhists to set up the Triple Jewels in their home. When we make offerings to the Buddha statue or picture, we will be reminded that we need to be awakened. How? When our six senses encounter the external environment, we would not discriminate or attach, or give rise to any thoughts. For example, meditation is not giving rise to any discriminating thoughts or attachments. Thus one achieves a high level of wisdom and is able to see all situations clearly. However, ordinary people like us, use the false mind and constantly give rise to wandering and discriminating thoughts and attachments in these situations. The appearance of everything we see is false. Once we have understood these principles and learned how to not have wandering thoughts and attachments, we can also become a Bodhisattva or Buddha.

Taking the Three Refuges is a beginning step in practicing Buddhism. From there, we proceed on to the foundation of Theravada Buddhism then to Mahayana Buddhism for the Third Condition, which is comprised of:
(A) Generating the Bodhi mind,
(B) Deeply believing in the Law of Cause and Effect,
(C) Reciting and upholding Mahayana sutras and
(D) Encouraging others on the path to Enlightenment.
Before practicing Mahayana Buddhism, we need to generate the Bodhi mind. Bodhi means awakening, thus, the Bodhi mind is an awakened mind. How will one be awakened? When one first realizes and understands that this world is full of sufferings.

Upon careful and rational observation of society, we may find our conclusions frightening. Looking back over the last thirty years, we see that people used to be kinder and more considerate. Whereas, people nowadays are more selfish and usually only think of benefiting oneself at the expense of others. This selfishness has created a chaotic world making even the climate abnormal. Therefore, the first thing in generating the Bodhi mind is to realize that this world is filled with suffering and that the Western Pure Land is filled with bliss. True awakening is when one seeks to escape these sufferings then to attain

happiness.

Second, awakening is the aspiration to benefit and help all sentient beings, to think of others and not of oneself. What are the urgent needs of sentient beings? There is nothing more important than the Buddha's teachings. Thus, our most pressing need is nurturing and training lecturers to continue to pass on Buddhism. Today due to our advanced printing skills, numerous sutras have been distributed throughout the world, but regretfully, few people lecture on them. Since people have the tendency to misunderstand the meanings within the sutras, we need qualified people to lecture and explain them. Today the best way to benefit others is to train lecturers and at the same time gain innumerable merits. We work toward this goal with a great tolerant mind, not just for one Way Place, area or country but for the whole world. If only one country prospers and the others are poor, the poor will envy and resent the prosperous, leading to conflicts or worse. How could one pass the days peacefully knowing this? If everyone is prosperous, then all will be happy and peaceful.

Once there is a good number of lecturers to help others clearly understand the principles of the Buddha's teachings, they will in turn gradually help others in reaching awakening to break through delusion and escape suffering thus attaining happiness. This is the most beneficial way for one to put the Bodhi mind into practice.

To believe deeply in the Law of Cause and Effect does not simply refer to "What goes around comes around." The profound meaning is, "Being mindful of Buddha Amitabha is the cause and becoming Buddha is the consequence."

For the Pure Land practitioner, reciting and upholding Mahayana Sutras can be accomplished by reciting the Infinite Life Sutra. Delving deeply into one method can be achieved by concentrating on one sutra. If one does not think this is sufficient, the four other sutras and one commentary of the Pure Land School could also be recited. These six are more than enough. Simply allow them to take root and flourish. Finally, one encourages others on the path to enlightenment. The first three parts of the Third Condition benefit the self. The last one teaches us

to dedicate the benefits we have received to all others; to help them to understand, practice and succeed in their cultivation of Buddhism. When attaining achievement in the Buddha's teachings, one succeeds in attaining infinite wisdom.

The Three Conditions are the first of The Five Guidelines of the foundation for Pure Land practice. We have yet to become Buddhas or to depart from this world. Even when one becomes a Buddha, one does not leave all behind as Buddhas want to help all sentient beings in the ten directions.

How does one get along with others harmoniously? The Buddha set six principles for us to follow. Not only are these applicable within a Buddhist community but also in all organizations or groups. When we take refuge in the Triple Jewels, there is a saying, "To return and rely upon the Sangha, the most worthy of respect of all groups." Group means a gathering of people. In our society, the smallest group of people is a family, a larger one is a nation and the largest is the union of many nations. Actually, the whole world is a group of which we all are a part. Why is a Buddhist community the most precious of all groups? The six rules that the Buddha set for Buddhist communities are something all its members follow, making this group the most worthy of respect and of being a role model for all.

The first of the Six Principles of Harmony is to share the same goals and viewpoints, in other words to establish a common consensus. Everyone within this group shares similar thoughts and viewpoints, providing the foundation for living in harmony. If everyone has different viewpoints and ideas, then conflicts would be unavoidable, making the group discordant. Therefore, sharing the same goals and viewpoints is very important, making this the first of the Six Principles.

The second of the Principles is to observe the same precepts and rules. There are both broad and narrow meanings within the word "Precept." The narrow meaning includes upholding the five or ten layperson precepts, monk's or nun's precepts, or Bodhisattva precepts and the Buddha's teachings. In a broader sense, "Observing precepts" includes abiding by

etiquette, customs, rules and laws of the entire world.

Today, through the advancement of technology in travel and communication, our sphere of activity is not limited to our country but expands to other countries as well. Whether sightseeing, on business, or visiting others, it is essential to observe the local customs and laws, to live in harmony, thus being welcomed and respected by others. This principle is practical and brings joy to others; therefore, upholding Buddhist precepts also includes following the customs and laws of the country. All governments welcome law-abiding citizens, so to truly promote and be a benefactor of Buddhism is to uphold the precepts. With this as a base, people could then harmoniously live without arguments and share the joy of practicing together. When living together and sharing a common consensus, a group would naturally not have any conflicts. To practice with the same goal and to achieve improvement daily would ensure that the community would experience joy and inner peace.

The last of the Six Principles is to share benefits equally. Benefits refer to our daily necessities. A Sangha does not merely represent a community of monks and nuns. At home, the family can also practice Buddhism and accord with the Six Principles of Harmony to make up a sangha. Even within a company, everyone, from the employer to the workers, can practice Buddhism to make up a sangha. Therefore, sangha has a very broad meaning. Within a Sangha, one strives to share benefits. For left-home people it means having the same manner of living, from the abbot to one with no formal responsibilities within the community, everyone shares the same manner of living, with no special treatment. We would do well to live by the Six Principles of Harmony to learn how to better get along with others. When with other organizations or groups, regardless of whether or not they follow the Six Principles of Harmony, we ourselves need to accord with the spirit of these Principles to truly follow the Buddha's teachings.

Buddhas and Bodhisattvas are our best role models while we are to be good role models for others who are not Buddhists. This is the spirit of Buddhism, using our own behavior to influence and benefit others, thus promoting Buddhism. We do not teach others in the formal sense but

simply let them observe us. Thus our daily conduct and practice can unobtrusively and imperceptibly help to influence and change others like Buddhas or Bodhisattvas manifesting in this world to teach sentient beings.

The third guideline is the Three Learnings: self-discipline, concentration and wisdom. The Three Learnings summarize all the teachings from Buddha Shakyamuni and all the Buddhas in the past, present and future. The Great Canon of Sutras is divided into three sections: sutras, vinaya or precepts, and sastras or commentaries. Sutras include the teachings of meditation, vinaya includes the teachings of self-discipline or precepts, sastra includes the teachings of wisdom. These Three Learnings of self-discipline, concentration and meditation represent the core of the Buddha's teachings.

The teachings of precepts place most emphasis on rules, regulations and laws. The earth has four seasonal changes: spring, summer, autumn and winter. We need rules and laws to successfully interact with people and matters, thus enabling the members of society to enjoy a wonderful and fulfilling life. A world absent of law and order is a world of chaos. Although one may possess good fortune and wealth, one may still be unhappy, living in fear and insecurity. Why? We have discarded law and order. The precepts thoroughly explain the principles, methods and the level of mind we need to bring about law and order. The Three Learnings clearly explain this concept. We practice the Buddha's teachings in order to attain the ultimate, perfect wisdom. Once we uncover this inner wisdom, we will know the true reality of life and the universe, including how to restore our original abilities.

The Buddha told us that all sentient beings possess a Buddha's wisdom and virtuous abilities. While the knowledge of the past, present and future is part of our original ability, they are unfortunately covered and hidden by our delusion. Delusion occurs when the mind/heart is not still, while an enlightened one remains unaffected. When our six senses encounter the environment, our mind/heart moves, giving rise to wandering thoughts.

The Buddha taught numerous ways to practice so we can remain unaffected

in all situations, not giving rise to any wandering, discriminating thoughts or attachments, thus recovering our original capabilities. This state of mind is deep concentration. Cultivation is correcting one's erroneous thoughts, speech and behavior. What are the standards for these? They are discipline and concentration. Discipline is the external standard and precept observation is the internal standard; concentration is the standard for the pure mind. The external standard is very important, but much more important is the internal standard, because it helps us to achieve our goal in the practice to attain wisdom.

With self-discipline, we attain the concentration that gives rise to wisdom. This ultimate, perfect wisdom is "Annuttara-Samyak-Sambodhi." How does one first attain proper realization, then equal and proper realization, and finally perfect, complete realization? These levels of attainment depend on the strength of concentration, the extent of the purity of mind. As Buddhists, the goal of our practice is Perfect, Complete Enlightenment. If one departs from rules of order and purity of mind, one is not practicing Buddhism. No matter which method one practices, whether Buddha Name Chanting, precept observing, mantra chanting, or Zen meditation; if one does not follow the guidelines, one cannot attain the pure mind. All would be just window dressing. With one degree of pure mind, we attain one degree of wisdom. With two degrees of pure mind, we attain two degrees of wisdom, etc. Therefore, practicing accordingly and maintaining and protecting the pure mind, which gives rise to true wisdom, is exceptionally important.

The fourth guideline is the Six Principles or Paramitas that are the primary living principles of Bodhisattvas. Each principle encompasses our whole way of living; for example, the first of the Six Principles is "Giving." Some people think of giving as simply donating money. Actually, this is only one of the infinite kinds of giving. From the appearance, giving is sacrificing oneself to give to others. However, from its intrinsic nature, giving is letting go.

We can practice giving of our wealth or physical strength. For example, a homemaker keeps house daily providing a comfortable environment for the family. Without proper understanding, this homemaker may feel these

daily chores are repetitive; that washing clothes and cooking meals are boring. If however, the homemaker clearly understands that he or she is cultivating the Bodhisattva Way by practicing the Six Principles, then he or she will be filled with joy. Changing one's perception of doing the same chores with a giving, non-attaching heart is practicing the principle of giving. Not only does one serve the whole family by keeping the house neat, but one also serves as a role model for all relatives and neighbors. In this way, not just one but all beings benefit. One is thus a family role model for all families. Whether managing a store or business, being a role model for others is practicing the Bodhisattva Way in guiding sentient beings. The principle of giving can be expanded to the infinite universe and beyond. With this extensive broadmindedness, one is a Mahayana Bodhisattva.

Giving is comprised of three categories: wealth, teaching and fearlessness. The giving of wealth includes internal and external wealth. Internal wealth involves all of our mental and physical labors that benefit others. External wealth is the giving of all other things, e.g. money, food, etc. Gaining wealth is the result of giving wealth. The giving of teaching is the willingness to instruct others while not selfishly holding back any knowledge. It is to do one's best in educating willing students. As a result, one gains intelligence and wisdom. The giving of fearlessness includes soothing away other's fears and providing a feeling of security. As a result, one gains health and long life. Most people wish for wealth, intelligence, wisdom, health and long life. When there is a good cause, a good reward will follow. One does not receive a reward without first planting the good cause. By practicing all three kinds of giving, one perfectly attains all these rewards.

Observing carefully, we will see that there are not many who have all they wish for. Some wealthy employers do not possess great intelligence or wisdom, but have intelligent and wise employees working under them, following their instructions. These intelligent and wise employees have cultivated wisdom in their past lives but did not cultivate good fortune. On the other hand, these employers cultivated good fortune but did not cultivate wisdom. Cause and effect may be complex, but not hard

to distinguish. Thus, using Buddhist principles to observe society enables one to know how to conduct oneself in the future.

In reality, true wisdom is more important than good fortune. Wealth is good fortune, but how one uses and allocates wealth requires a high level of wisdom. Without wisdom, possessing wealth may lead one to create infinite bad karma from bad deeds, thinking one is doing good. Without wisdom, one is unable to distinguish true from false, proper from deviated, right from wrong or beneficial from harmful. Often one is ignorant of having conducted oneself in an erroneous manner.

All these principles are explained very clearly in Liao Fan's Four Lessons. Within good and bad there exists true and false, half and full, right and wrong. From its appearance, what may appear to be a true good deed, due to changes in its nature some time later, can turn out to have been a bad one. On the other hand, what may initially appear to be a bad deed can turn out to have been a good one. Therefore, one needs insight to understand the outcome of all good and bad deeds and not to judge them by their initial appearance. One needs a high level of wisdom to understand deeply and to be far-sighted enough to distinguish correctly the truth.

The second principle is "Precept Observation," which also has a broad meaning. One follows the Buddha's teachings, accords with the customs of society, and abides by the rules and laws of a country. In both the spirit of the law as well as the letter, all rules and laws need to be followed.

The third principle is "Patience." Patience includes long-term patience whether interacting with people, matters or objects. As the Buddha explained in the Diamond Sutra, all dharma is attained from patience and endurance. To succeed in either worldly or spiritual dharma, one must have patience. Without it one cannot attain achievement. Having this patience to endure what others cannot, one achieves what others cannot. Only then will one accomplish great deeds.

The fourth principle is "Diligence." Diligence is seeking focused improvement daily, not trying to advance in many different directions.

Advancing with diligence to a certain level, one attains concentration. This concentration does not simply mean cultivating while sitting in a lotus position facing a wall. It is to have a firm hold of one's mind and not to be influenced by external conditions. This accords with the Diamond Sutra, to remain unmoved by and unattached to any phenomenon. Not attaching to any phenomenon is to not be enticed by temptations from external influences. One achieves concentration when one is unmoved by all phenomena, such as the advancement of scientific technology, so confusing yet dazzling to our eyes. It is seeing everything clearly and knowing that all is intuitive wisdom, the prajna wisdom. In this way, one will then live happily.

For example, when we buy a refrigerator, use and maintain it nicely, it can last at least ten years. During these ten years, there will be improvements and changes in refrigerator manufacturing. Will we want to exchange it for a new one? When there is no need for a new one and we continue to use it, we have concentration. When we are moved upon seeing a new model in the store and want to buy it to replace the old one, afraid that guests will laugh at the latter's appearance; we have neither concentration nor wisdom. Living in this way, one would not be happy because one's income would slip through one's fingers just trying to keep up with new products. Buddhism calls this Mara, what comes to make one suffer, in this case, to tempt one to spend all their hard-earned money. A truly wise person would be unmoved and live a happy fulfilling life without worries or afflictions, unlike ordinary people.

The fifth and last of the guidelines is the Ten Great Vows of Universal Worthy Bodhisattva. Universal Worthy Bodhisattva is unlike any other Bodhisattva due to his great broadmindedness, where his every thought is of helping all sentient beings. He does not think of himself, his family, country or world but of the infinite universe and beyond, reaching true perfection. With this great broad mind, all that he practices is great.

The order in practicing Buddhism is belief, understanding, practice and attainment. First, one needs to have unwavering belief, for without it one is unable to accept the Buddha's teachings. It is not that easy to

instill this belief, as it depends on affinity or condition. In Buddhism, these conditions include good roots, good fortune, merits, virtues and cause. Without these, it would be extremely difficult to have this unwavering belief. In believing, one needs to first believe that one possesses the Buddha nature and that one can definitely become a Buddha. Second, we need to have confidence in our original teacher, Buddha Shakyamuni, knowing that he would not lie to us. We also need to believe that what the great masters and Patriarchs have passed down to us is truthful. However, simply believing is not enough.

Equally important is that one seeks the correct and perfect understanding. After understanding, one needs to accomplish, to practice, to apply Buddhist principles, methods and levels of attainment into one's daily living. Lastly, the attainment is to prove within our daily lives that all the teachings and understandings are correct.

Lately, I have heard some fellow practitioners mention that lacking a blessing from an Esoteric Master would seem to make one inferior to others. In reality, are these kinds of blessing all that effective? In America, many fellow practitioners were so enthusiastic about this ritual that they would even drive ten hours or more just to find a Master to obtain a consecration. After they came back, I asked them if they had uncovered their wisdom and had fewer afflictions. They honestly shook their heads and said no. I said, if a consecration is achieved by sprinkling a few drops of water on the head, then one might as well go take a shower to receive a great consecration.

Not understanding the true characteristics and meanings behind all the rituals reveals a very sad phenomenon in Buddhism. Mr. Nian-Chu Huang who was an Esoteric master, stated very clearly in his commentary of the Infinite Life Sutra, "The consecration is a blessing of compassion and kindness; one's head symbolizes the act of instilling in the person the outstanding teachings of the Buddha."

Today, as we practice the Pure Land method, we know that the Infinite Life Sutra is a very important sutra, thus is a supreme Dharma. Passing on the Infinite Life Sutra and the Amitabha Sutra to others brings them

a great consecration. Reciting the sutra once is to receive consecration once from all the Buddhas in the ten directions. Reciting the sutra twice is to receive consecration twice from all the Buddhas. Therefore, one needs to understand the method in practicing, to start from the foundation of the Three Conditions.

As I said earlier, the first condition is to be filial and respectful toward parents and teachers; to be compassionate and not kill any living being; and to cultivate the Ten Good Conducts. Cultivation begins from here. If one thinks that one cannot accomplish the above, then no matter how one practices, it is only superficial. It is important for one to practice earnestly to accomplish these conditions or one may not attain the true benefits from the Buddha's teachings. Ultimately, we return to the Pure Land method. Why? To return to the Pure Land method is what all Buddhas recommend we do. In the Amitabha Sutra, all the Buddhas in the six directions praise the Pure Land. In the Infinite Life Sutra, Buddha Shakyamuni was very clear in praising Buddha Amitabha as the most respected, with the brightest of light, the king of all Buddhas. When returning to and relying upon a Buddha, who would be better than the best? Buddha Shakyamuni did not ask us to return and rely upon himself but rather upon Buddha Amitabha, for he is the ultimate Buddha of all Buddhas.

In the Flower Adornment Sutra, we see that Manjusri and Universal Worthy Bodhisattvas sought birth into the Western Pure Land. If the Western Pure Land were not so remarkable, why would these two Bodhisattvas of the Hwa Dzan world want to go to this particular Pure Land? The Infinite Life Sutra explains why one would want to chant Buddha Amitabha's name and be born into the Pure Land. If one would recite the Infinite Life Sutra more often and listen to lectures on it, one would come to a deeper and more meaningful understanding and cultivation. If we do not wish to spend more time and energy to seek the truth of life and the universe, then following the teachings within this sutra would be sufficient and perfect. Why? In the future, after we are born into the Pure Land, our wisdom, virtuous abilities and enjoyments will be equal to those of Buddha Amitabha. We will then clearly understand the truth of life and the universe. Thus, as ancient wise people often said, the Pure Land method is a short cut to the

ultimate Enlightenment.

Using other methods, we take a long circuitous route to achieve Enlightenment. Seeking birth into the Pure Land is the short cut that ensures us of attaining Enlightenment in one lifetime. From this, we know that this method is outstanding and beyond comparison. All Buddhas, Bodhisattvas and past Patriarchs praised this method. It is a rare opportunity for us to encounter it in this lifetime. As is said in the opening verse of the sutras, "Difficult to encounter in infinite eons." Having encountered it in this lifetime, it would be unbearably sad to let this rarest of opportunities pass us by. It occurs so infrequently in infinite eons, we need to hold on tight, to not let go, to learn and practice it as earnestly and sincerely as we can.

<end of file>

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

udÄ• na-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Be 1/ \Ne 1/ \Ee 1/ __nÄ• thaá¹ƒ, _ Ã±eyyasÄ• garapÄ• raguá¹ƒ.

vande nipuá¹‡agambhÄ«ra-vicitranayadesanaá¹ƒ ||

vijjÄ• caraá¹‡asampannÄ• , yena nÄ«yanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

tena \Ne 2/ tena nidÄ• nena, desitÄ• ni hitesinÄ• .

yÄ• ni suddhÄ• padÄ• nena, udÄ• nÄ• ni mahesinÄ• ||

tÄ• ni sabbÄ• ni ekajjhaá¹ƒ, Ä• ropentehi saá¹…gahaá¹ƒ.

__udÄ• naá¹ƒ_ nÄ• ma saá¹…gÄ«taá¹ƒ, dhammasaá¹…gÄ• hakehi yaá¹ƒ ||

jinassa dhammasaá¹ƒvega-pÄ• mojjaparidÄ«panaá¹ƒ.

somanassasamuá¹-á¹-hÄ• na-gÄ• thÄ• hi paá¹-imaá¹‡á¸• itaá¹ƒ ||

tassa gambhÄ«raÃ±Ä• á¹‡ehi, ogÄ• hetabbabhÄ• vato.

kiÃ±cÄ• pi dukkarÄ• kÄ• tuá¹ƒ, atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

sahasaá¹ƒvaá¹‡á¹‡anaá¹ƒ \Be 2/ \Ee 2/ yasmÄ• , dharate satthusÄ• sanaá¹ƒ.

pubbÄ• cariyasÄ«hÄ• naá¹ƒ, tiá¹-á¹-hateva vinicchayo ||

tasmÄ• taá¹ƒ avalambitvÄ• , ogÄ• hetvÄ• na paÃ±capi.

nikÄ• ye upanissÄ• ya, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ ||

suvisuddhaá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ.

__mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, _ samayaá¹ƒ avilomayaá¹ƒ ||

punappunÄ• gataá¹ƒ atthaá¹ƒ, vajjayitvÄ• na sÄ• dhukaá¹ƒ.

yathÄ• balaá¹ƒ karissÄ• mi, __udÄ• nassatthavaá¹‡á¹‡anaá¹ƒ_ ||

iti Ä• kaá¹…khamÄ• nassa, saddhammassa ciraá¹-á¹-hitiá¹ƒ.

vibhajantassa tassatthaá¹ƒ, sÄ• dhu gaá¹‡hantu sÄ• dhavoti ||

tattha __udÄ• na_nti kenaá¹-á¹-hena udÄ• naá¹ƒ? udÄ• nanaá¹-á¹-hena. kimidaá¹ƒ udÄ• na
pÄ«tivegasamuá¹-á¹-hÄ• pito udÄ• hÄ• ro. yathÄ• hi yaá¹ƒ telÄ• di minitabbavatthu mÄ• na
vissanditvÄ• gacchati, taá¹ƒ ``avasekoâ€™â€™ ti vuccati. yaÃ±ca jalaá¹ƒ taá¸·Ä• kaá¹ƒ ga
ajjhottharitvÄ• \Ne 3/ gacchati, taá¹ƒ ``oghoâ€™â€™ ti vuccati. evameva yaá¹ƒ pÄ«tivegas
vitakkavipphÄ• raá¹ƒ antohadayaá¹ƒ sandhÄ• retuá¹ƒ na sakkoti, so adhiko hutvÄ• anto as
vacÄ«dvÄ• rena nikkhanto paá¹-iggÄ• hakanirapekkho udÄ• hÄ• raviseso __ ``udÄ• naâ€™
dhammasaá¹ƒvegavasenapi ayamÄ• kÄ• ro labbhateva.

tayidaá¹ƒ katthaci gÄ• thÄ• bandhavasena katthaci vÄ• kyavasena pavattaá¹ƒ. yaá¹ƒ pana
``somanassaÃ±Ä• á¹‡amayikagÄ• thÄ• paá¹-isaá¹ƒyuttÄ• â€™â€™ ti udÄ• nalakkhaá¹‡aá¹
vuttaá¹ƒ. yebhuyyena hi udÄ• naá¹ƒ gÄ• thÄ• bandhavasena bhÄ• sitaá¹ƒ pÄ«tisomanassa
itarampi pana ``atthi, bhikkhave, tadÄ• yatanaá¹ƒ, yattha neva pathavÄ« na Ä• poâ€™â€™
``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsatÄ«â€™â€™ ti (Dhp 131), ``sace b
dukkhamappiyaâ€™â€™ nti evamÄ• dÄ«su (Ud 44; Nett 91) ca labbhati.

evaá¹ƒ tayidaá¹ƒ sabbaÃ±Ã±ubuddhabhÄ• sitaá¹ƒ, paccekabuddhabhÄ• sitaá¹ƒ, sÄ• vakab

tattha paccekabuddhabhÄ• sitaá¹ƒ --- ``sabbesu \Ee 3/ bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,
aÃ±Ã±atarampi tesaâ€™â€™ ntiÄ• dinÄ• (Sn 35; Nidd II khaggavisÄ• á¹‡asuttaniddesa 12
Ä• gatameva. sÄ• vakabhÄ• sitÄ• nipi ---

``sabbo rÄ• go pahÄ«no me, sabbo doso samÅ«hato.

sabbo me vihato moho, sÄ«tibhÅ«tosmi nibbutoâ€™â€™ ti || (Th 79) ---

Ä• dinÄ• theragÄ• thÄ• su ---

``kÄ• yena saá¹ƒvutÄ• Ä• siá¹ƒ, vÄ• cÄ• ya uda cetasÄ• .

samÅ«laá¹ƒ taá¹‡hamabbuyha, sÄ«tibhÅ«tÄ• smi nibbutÄ• â€™â€™ ti || (therÄ«gÄ• 0 15) -

Ä• dinÄ• therÄ«gÄ• thÄ• su ca Ä• gatÄ• ni. tÄ• ni pana tesaá¹ƒ therÄ• naá¹ƒ therÄ«naÃ±c
atha kho sÄ«hanÄ• dÄ• pi honti. sakkÄ• dÄ«hi devehi bhÄ• sitÄ• ni ``aho dÄ• naá¹ƒ param
suppatiá¹-á¹-hitaâ€™â€™ ntiÄ• dÄ«ni (Ud 27), Ä• rÄ• madaá¹‡á¸• abrÄ• hmaá¹‡Ä• dÄ«hi r
tassa bhagavatoâ€™â€™ tiÄ• dÄ«ni (AN a II 38) tisso saá¹…gÄ«tiyo Ä• rÅ«á¸·hÄ• ni udÄ•
idha adhippetÄ• ni. yÄ• ni pana sammÄ• sambuddhena sÄ• maá¹ƒ \Ne 4/ Ä• hacca bhÄ• si
sandhÄ• ya bhagavatÄ• pariyattidhammaá¹ƒ navadhÄ• vibhajitvÄ• uddisantena udÄ• nan
dhammasaá¹…gÄ• hakehi __ ``udÄ• naâ€™â€™ _nti saá¹…gÄ«tanti tadevettha saá¹ƒvaá¹

yÄ• pana ``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ• digÄ• thÄ• ya dÄ«pitÄ• bhagavatÄ• bo
anekasatasahassÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ avijahitaudÄ• nagÄ• thÄ• ca, etÄ•
dhammabhaá¹‡á¸• Ä• gÄ• rikassa bhagavatÄ• desitattÄ• dhammasaá¹…gÄ• hakehi udÄ•
anÄ• ropetvÄ• dhammapade saá¹…gÄ«tÄ• . yaÃ±ca ``aÃ±Ã±Ä• si vata, bho koá¹‡á¸• aÃ±Ã
koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti (Vin I 17; SN c V 1081; Paá¹-is II 30) udÄ• navacanaá¹ƒ dasas
devamanussÄ• naá¹ƒ pavedanasamatthanigghosavipphÄ• raá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ,
dhammacakkappavattanasuttantadesanÄ• pariyosÄ• ne attanÄ• \Be 4/ adhigatadhammeka
ariyamaggassa \Ee 4/ sÄ• vakesu sabbapaá¹-hamaá¹ƒ therena adhigatattÄ• attano parissa
saphalabhÄ• vapaccavekkhaá¹‡ahetukaá¹ƒ paá¹-hamabodhiyaá¹ƒ sabbesaá¹ƒ eva bhikkhÅ
sammÄ• paá¹-ipattipaccavekkhaá¹‡ahetukaá¹ƒ ``Ä• rÄ• dhayiá¹ƒsu vata maá¹ƒ bhikkhÅ« el
ntiÄ• divacanaá¹ƒ (MN I 225) viya pÄ«tisomanassajanitaá¹ƒ udÄ• hÄ• ramattaá¹ƒ, ``yadÄ•
dhammÄ• â€™â€™ tiÄ• divacanaá¹ƒ (Vin I 1-3; Ud 1-3) viya pavattiyÄ• nivattiyÄ• vÄ• na
dhammasaá¹…gÄ• hakehi udÄ• napÄ• á¸·iyaá¹ƒ saá¹…gÄ«tanti daá¹-á¹-habbaá¹ƒ.

taá¹ƒ panetaá¹ƒ __udÄ• naá¹ƒ_ vinayapiá¹-akaá¹ƒ, suttantapiá¹-akaá¹ƒ, abhidhammapiá¹-a
suttantapiá¹-akapariyÄ• pannaá¹ƒ, dÄ«ghanikÄ• yo, majjhimanikÄ• yo, saá¹ƒyuttanikÄ• yo,

khuddakanikÄ• yoti paÃ±casu nikÄ• yesu khuddakanikÄ• yapariyÄ• pannaá¹ƒ, suttaá¹ƒ, gey
gÄ• thÄ• , udÄ• naá¹ƒ, itivuttakaá¹ƒ, jÄ• takaá¹ƒ, abbhutadhammaá¹ƒ, vedallanti navasu sÄ
udÄ• nasaá¹…gahaá¹ƒ.

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

evaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikena paá¹-iÃ±Ã±Ä• tesu caturÄ• sÄ«tiyÄ• dhammakkha
katipayadhammakkhandhasaá¹…gahaá¹ƒ. bodhivaggo, mucalindavaggo, nandavaggo, meg
jaccandhavaggo, cÅ«á¸·avaggo, pÄ• á¹-aligÄ• miyavaggoti vaggato aá¹-á¹-havaggaá¹ƒ; sutt
asÄ«tisuttasaá¹…gahaá¹ƒ, gÄ• thÄ• to paÃ±canavutiudÄ• nagÄ• thÄ• saá¹…gahaá¹ƒ. bhÄ•
aá¸• á¸• hÅ«nanavamattÄ• bhÄ• á¹‡avÄ• rÄ• . anusandhito bodhisutte \Ne 5/ pucchÄ• nus
suppavÄ• sÄ• sutte pucchÄ• nusandhiyathÄ• nusandhivasena dve anusandhÄ«, sesesu ya
anusandhi, ajjhÄ• sayÄ• nusandhi panettha natthi. evaá¹ƒ sabbathÄ• pi ekÄ• sÄ«tianusand
satÄ• dhikÄ• ni ekavÄ«sa padasahassÄ• ni, gÄ• thÄ• pÄ• dato tevÄ«sati catussatÄ• dhikÄ•
5/, akkharato sattasahassÄ• dhikÄ• ni saá¹-á¹-hi sahassÄ• ni tÄ«á¹‡i ca satÄ• ni dvÄ• sÄ«ti
tenetaá¹ƒ vuccati ---

``asÄ«ti eva suttantÄ• , vaggÄ• aá¹-á¹-ha samÄ• sato.

gÄ• thÄ• ca paÃ±canavuti, udÄ• nassa pakÄ• sitÄ• ||

``aá¸• á¸• hÅ«nanavamattÄ• \Be 5/ ca, bhÄ• á¹‡avÄ• rÄ• pamÄ• á¹‡ato.

ekÄ• dhikÄ• tathÄ• sÄ«ti, udÄ• nassÄ• nusandhiyo ||

``ekavÄ«sasahassÄ• ni, sataÃ±ceva vicakkhaá¹‡o.

padÄ• netÄ• nudÄ• nassa, gaá¹‡itÄ• ni viniddiseâ€™â€™ ||

 gÄ• thÄ• pÄ• dato pana ---

``aá¹-á¹-hasahassamattÄ• ni, cattÄ• reva satÄ• ni ca.

pÄ• dÄ• netÄ• nudÄ• nassa, tevÄ«sati ca niddise ||

``akkharÄ• naá¹ƒ sahassÄ• ni, saá¹-á¹-hi satta satÄ• ni ca.

tÄ«á¹‡i dvÄ• sÄ«ti ca tathÄ• , udÄ• nassa paveditÄ• â€™â€™ ti ||

tassa aá¹-á¹-hasu vaggesu __bodhivaggo_ Ä• di, suttesu paá¹-hamaá¹ƒ __bodhisuttaá¹ƒ, _
suta_ntiÄ• dikaá¹ƒ Ä• yasmatÄ• Ä• nandena paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le vuttanid
paá¹-hamamahÄ• saá¹…gÄ«ti vinayapiá¹-ake (Vin II 437) tantimÄ• rÅ«á¸·hÄ• eva. yo pane
vattabbo kathÄ• maggo sopi sumaá¹…galavilÄ• siniyaá¹ƒ dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• ya
vutto evÄ• ti tattha vuttanayeneva veditabbo.

1. bodhivaggo

1. paá¹-hamabodhisuttavaá¹‡á¹‡anÄ•

<1> yaá¹ƒ \Ne 6/ \Be 6/ \Ee 6/ panettha __ ``evaá¹ƒ me sutaâ€™â€™ _ntiÄ• dikaá¹ƒ nidÄ•
nipÄ• tapadaá¹ƒ. __me_tiÄ• dÄ«ni nÄ• mapadÄ• ni. __uruvelÄ• yaá¹ƒ viharatÄ«_ti ettha __
__haratÄ«_ti Ä• khyÄ• tapadanti iminÄ• va nayena sabbattha padavibhÄ• go veditabbo.

atthato pana __evaá¹ƒ_saddo tÄ• va upamÅ«padesasampahaá¹ƒsanagarahaá¹‡avacanas
nidassanÄ• vadhÄ• raá¹‡apucchÄ• idamatthaparimÄ• á¹‡Ä• di anekatthappabhedo. tathÄ•
kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti evamÄ• dÄ«su (Dhp 53) upamÄ• yaá¹ƒ Ä• gato. ``
evaá¹ƒ te paá¹-ikkamitabbaâ€™â€™ ntiÄ• dÄ«su (AN a IV 122) upadese. ``evametaá¹ƒ bha
sugatÄ• â€™â€™ tiÄ• dÄ«su (AN a III 66) sampahaá¹ƒsane. ``evamevaá¹ƒ panÄ• yaá¹ƒ va
vÄ• tassa muá¹‡á¸• akassa samaá¹‡akassa vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™â€™ tiÄ• dÄ«su
``evaá¹ƒ, bhanteti kho te bhikkhÅ« bhagavato paccassosuâ€™â€™ ntiÄ• dÄ«su (DN II 3; M
vacanasampaá¹-iggahe. ``evaá¹ƒ byÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desit
tiÄ• dÄ«su (MN I 398) Ä• kÄ• re. ``ehi tvaá¹ƒ, mÄ• á¹‡avaka, yena samaá¹‡o Ä• nando tenu
upasaá¹…kamitvÄ• mama vacanena samaá¹‡aá¹ƒ Ä• nandaá¹ƒ appÄ• bÄ• dhaá¹ƒ appÄ•
balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha `subho mÄ• á¹‡avo todeyyaputto bhavantaá¹ƒ Ä• nand
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchatÄ«â€™ ti, evaÃ
bhavaá¹ƒ Ä• nando yena subhassa mÄ• á¹‡avassa todeyyaputtassa nivesanaá¹ƒ, tenupasa
upÄ• dÄ• yÄ• â€™ tiâ€™â€™ Ä• dÄ«su (DN I 445) nidassane. `` `taá¹ƒ kiá¹ƒ maÃ±Ã±atha
kusalÄ• vÄ• akusalÄ• vÄ• â€™ ti? `akusalÄ• , bhanteâ€™. `sÄ• vajjÄ• vÄ• anavajjÄ• v
bhanteâ€™. `viÃ±Ã±Å«garahitÄ• vÄ• viÃ±Ã±uppasatthÄ• vÄ• â€™ ti? `viÃ±Ã±Å«garahitÄ
samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, noâ€™ vÄ• ? `kathaá¹ƒ vo ettha hotÄ«â
samÄ• dinnÄ• ahitÄ• ya dukkhÄ• ya saá¹ƒvattanti, evaá¹ƒ no ettha hotÄ«tiâ€™â€™ â€™ Ä
avadhÄ• raá¹‡e. ``evamete sunhÄ• tÄ• suvilittÄ• kappitakesamassÅ« Ä• muttamÄ• lÄ• bh
(DN I 286) pucchÄ• yaá¹ƒ. ``evaá¹ƒgatÄ• ni puthusippÄ• yatanÄ• ni (DN I 182), evaá¹ƒvidh
tiÄ• dÄ«su idaá¹ƒsaddassa atthe. gatasaddo hi pakÄ• rapariyÄ• yo, tathÄ• vidhÄ• kÄ• rasa

vidhayuttagatasadde lokiyÄ• pakÄ• ratthe vadanti. ``evaá¹ƒ lahuparivattaá¹ƒ evamÄ• yupar
(AN a I 48) parimÄ• á¹‡e.

nanu ca ``evaá¹ƒ vitakkitaá¹ƒ no tumhehi, evamÄ• yupariyantoâ€™â€™ ti cettha evaá¹ƒsad
pucchanÄ• kÄ• raparimÄ• á¹‡Ä• kÄ• rÄ• naá¹ƒ vuttattÄ• Ä• kÄ• rattho eva evaá¹ƒsaddoti.
Ä• kÄ• ramattavÄ• cako hettha evaá¹ƒsaddo Ä• kÄ• ratthoti adhippeto. ``evaá¹ƒ byÄ• khoâ
Ä• kÄ• ravisesavacano. Ä• kÄ• ravisesavÄ• cino cete evaá¹ƒsaddÄ• pucchanÄ• kÄ• rapar
evaÃ±ca katvÄ• ``evaá¹ƒ jÄ• tena maccenÄ• â€™â€™ tiÄ• dÄ«ni upamÄ• naudÄ• haraá¹‡

``yathÄ• pi puppharÄ• simhÄ• , kayirÄ• mÄ• lÄ• guá¹‡e bahÅ«.

evaá¹ƒ jÄ• tena maccena, kattabbaá¹ƒ kusalaá¹ƒ bahuâ€™â€™ nti || ---

ettha puppharÄ• siá¹-á¹-hÄ• nÄ«yato manussuppatti
sappurisÅ«panissayasaddhammassavanayonisomanasikÄ• rabhogasampattiÄ• dito \Ee 8/
dÄ• nÄ• dipuÃ±Ã±akiriyÄ• hetusamudÄ• yato sobhÄ• sugandhatÄ• diguá¹‡avisesayogato r
puÃ±Ã±akiriyÄ• maritabbasabhÄ• vatÄ• ya maccena kattabbÄ• ti abhedatÄ• ya puppharÄ•
tesaá¹ƒ upamÄ• nÄ• kÄ• ro yathÄ• saddena aniyamato vutto. puna evaá¹ƒsaddena niyama
upamÄ• kÄ• ro niyamiyamÄ• no atthato upamÄ• eva hotÄ«ti vuttaá¹ƒ ``upamÄ• yaá¹ƒ Ä• g

tathÄ• ``evaá¹ƒ iminÄ• Ä• kÄ• rena abhikkamitabbaâ€™â€™ ntiÄ• dinÄ• upadisiyamÄ• r
Ä• kappasampattiyÄ• yo tattha upadesÄ• kÄ• ro, so atthato upadesoyevÄ• ti vuttaá¹ƒ --- ``e
abhikkamitabbaá¹ƒ, evaá¹ƒ te paá¹-ikkamitabbantiÄ• dÄ«su upadeseâ€™â€™ ti.

``evametaá¹ƒ bhagavÄ• , evametaá¹ƒ sugatÄ• â€™â€™ ti ettha bhagavatÄ• yathÄ• vuttar
jÄ• nantehi kataá¹ƒ yaá¹ƒ tattha vijjamÄ• naguá¹‡Ä• naá¹ƒ pakÄ• rehi \Be 8/ haá¹ƒsanaá¹ƒ
sampahaá¹ƒsanaá¹ƒ, so tattha pahaá¹ƒsanÄ• kÄ• roti vuttanayena yojetabbaá¹ƒ.

``evamevaá¹ƒ \Ne 8/ panÄ• yaâ€™â€™ nti ettha garahaá¹‡Ä• kÄ• roti vuttanayena yojetab
garahaá¹‡Ä• kÄ• ro ``vasalÄ«â€™â€™ tiÄ• dikhuá¹ƒsanasaddasannidhÄ• nato idha evaá¹ƒ
viÃ±Ã±Ä• yati. yathÄ• cettha, evaá¹ƒ upamÄ• kÄ• rÄ• dayopi upamÄ• divasena vuttÄ• naá
sannidhÄ• nato vuttÄ• ti veditabbaá¹ƒ.

``evaá¹ƒ noâ€™â€™ ti etthÄ• pi tesaá¹ƒ yathÄ• vuttadhammÄ• naá¹ƒ ahitadukkhÄ• vahab
sanniá¹-á¹-hÄ• najananatthaá¹ƒ anumatiggahaá¹‡avasena ``no vÄ• kathaá¹ƒ vo ettha hotÄ
katÄ• ya ``evaá¹ƒ no ettha hotÄ«â€™â€™ ti vuttattÄ• tadÄ• kÄ• rasanniá¹-á¹-hÄ• naá¹ƒ ev
pana tesaá¹ƒ dhammÄ• naá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvattanÄ• kÄ• ro niyamiyamÄ• no
vuttaá¹ƒ --- ``evaá¹ƒ no ettha hotÄ«tiÄ• dÄ«su avadhÄ• raá¹‡eâ€™â€™ ti.

``evaÃ±ca vadehÄ«â€™â€™ ti yathÄ• haá¹ƒ vadÄ• mi evaá¹ƒ samaá¹‡aá¹ƒ Ä• nandaá¹ƒ v
vattabbo evaá¹ƒsaddena nidassÄ«yatÄ«ti ``nidassanatthoâ€™â€™ ti vuttaá¹ƒ.

evamÄ• kÄ• ravisesavÄ• cÄ«nampi etesaá¹ƒ evaá¹ƒsaddÄ• naá¹ƒ \Ee 9/ upamÄ• divisesa
vuttÄ• . ``evaá¹ƒ, bhanteâ€™â€™ ti pana dhammassa sÄ• dhukaá¹ƒ savanamanasikÄ• re n
patiá¹-á¹-hitabhÄ• vassa paá¹-ijÄ• nanavasena vuttattÄ• tattha evaá¹ƒsaddo vacanasampa
evaá¹ƒ, bhanteti sÄ• dhu, bhante, suá¹-á¹-hu, bhanteti vuttaá¹ƒ hoti. svÄ• yamidha
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡esu daá¹-á¹-habbo.

tattha Ä• kÄ• ratthena __evaá¹ƒ_saddena etamatthaá¹ƒ dÄ«peti ---
nÄ• nÄ• nayanipuá¹‡amanekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ atthabyaÃ±janasampannaá¹ƒ
dhammatthadesanÄ• paá¹-ivedhagambhÄ«raá¹ƒ sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nur
tassa bhagavato vacanaá¹ƒ sabbappakÄ• rena ko samattho viÃ±Ã±Ä• tuá¹ƒ, sabbathÄ• me
janetvÄ• pi evaá¹ƒ me sutaá¹ƒ, mayÄ• pi ekenÄ• kÄ• rena sutanti.

ettha \Be 9/ ca ekattanÄ• nattaabyÄ• pÄ• raevaá¹ƒdhammatÄ• saá¹…khÄ• tÄ•
nandiyÄ• vattatipukkhalasÄ«havikkÄ«á¸·itadisÄ• locanaaá¹…kusasaá¹…khÄ• tÄ• ca assÄ•
nÄ• nÄ• vidhÄ• nayÄ• __nÄ• nÄ• nayÄ• _. nayÄ• vÄ• pÄ• á¸·igatiyo, tÄ• ca paÃ±Ã±attia
saá¹ƒkilesabhÄ• giyÄ• dilokiyÄ• ditadubhayavomissakÄ• divasena kusalÄ• divasena khand
saá¹…gahÄ• divasena, samayavimuttÄ• divasena, á¹-hapanÄ• divasena \Ne 9/, kusalamÅ«
tikapaá¹-á¹-hÄ• nÄ• divasena ca nÄ• nappakÄ• rÄ• ti __nÄ• nÄ• nayÄ• , _ tehi nipuá¹‡aá¹ƒ
nÄ• nÄ• nayanipuá¹‡aá¹ƒ.

Ä• sayova ajjhÄ• sayo, so ca sassatÄ• dibhedena apparajakkhatÄ• dibhedena ca anekavid
vÄ• aneko ajjhÄ• sayo anekajjhÄ• sayo. so samuá¹-á¹-hÄ• naá¹ƒ uppattihetu etassÄ• ti
__anekajjhÄ• sayasamuá¹-á¹-hÄ• naá¹ƒ_.

sÄ«lÄ• diatthasampattiyÄ• tabbibhÄ• vanabyaÃ±janasampattiyÄ•
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attivasena chahi
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesavasena chahi byaÃ±janapadehi ca samannÄ•
__atthabyaÃ±janasampannaá¹ƒ_.

iddhiÄ• desanÄ• nusÄ• sanÄ«bhedena tesu ca ekekassa visayÄ• dibhedena \Ee 10/ vividh
pÄ• á¹-ihÄ• riyaá¹ƒ etassÄ• ti __vividhapÄ• á¹-ihÄ• riyaá¹ƒ_. tattha paá¹-ipakkhaharaá¹‡ato
rÄ• gÄ• dikilesÄ• panayanato pÄ• á¹-ihÄ• riyanti atthe sati bhagavato na paá¹-ipakkhÄ• rÄ•
haritabbÄ• , puthujjanÄ• nampi vigatÅ«pakkilese aá¹-á¹-haguá¹‡asamannÄ• gate citte hatap
pavattati, tasmÄ• tattha pavattavohÄ• rena ca na sakkÄ• idha pÄ• á¹-ihÄ• riyanti vattuá¹ƒ.

mahÄ• kÄ• ruá¹‡ikassa bhagavato veneyyagatÄ• ca kilesÄ• paá¹-ipakkhÄ• , tesaá¹ƒ haraá
vuttaá¹ƒ, evaá¹ƒ sati yuttametaá¹ƒ. atha vÄ• bhagavato ceva sÄ• sanassa ca paá¹-ipakkhÄ
haraá¹‡ato pÄ• á¹-ihÄ• riyaá¹ƒ. te hi diá¹-á¹-hiharaá¹‡avasena diá¹-á¹-hippakÄ• sane asama
iddhiÄ• desanÄ• nusÄ• sanÄ«hi haritÄ• apanÄ«tÄ• honti. paá¹-Ä«ti vÄ• ayaá¹ƒ saddo pa
bodheti ``tasmiá¹ƒ paá¹-ipaviá¹-á¹-hamhi, aÃ±Ã±o Ä• gaÃ±chi brÄ• hmaá¹‡oâ€™â€™ tiÄ• c
pÄ• rÄ• yanavagga, vatthugÄ• thÄ• 4) viya. tasmÄ• samÄ• hite \Be 10/ citte vigatÅ«pakkil
haritabbaá¹ƒ pavattetabbanti paá¹-ihÄ• riyaá¹ƒ. attano vÄ• upakkilesesu catutthajjhÄ• nama
haraá¹‡aá¹ƒ paá¹-ihÄ• riyaá¹ƒ. iddhiÄ• desanÄ• nusÄ• saniyo vigatÅ«pakkilesena katakicce
pavattetabbÄ• , haritesu ca attano upakkilesesu parasattÄ• naá¹ƒ upakkilesaharaá¹‡Ä• ni h
bhavanti. paá¹-ihÄ• riyameva pÄ• á¹-ihÄ• riyaá¹ƒ, paá¹-ihÄ• riye vÄ• iddhiÄ• desanÄ• nusÄ
ekekaá¹ƒ pÄ• á¹-ihÄ• riyanti vuccati. paá¹-ihÄ• riyaá¹ƒ vÄ• catutthajjhÄ• naá¹ƒ maggo ca p
tattha jÄ• taá¹ƒ nimittabhÅ«tato tato vÄ• Ä• gatanti pÄ• á¹-ihÄ• riyanti attho veditabbo.

yasmÄ• \Ne 10/ pana tantiatthadesanÄ• tabbohÄ• rÄ• bhisamayasaá¹…khÄ• tÄ•
hetuhetuphalatadubhayapaÃ±Ã±attipaá¹-ivedhasaá¹…khÄ• tÄ• vÄ• dhammatthadesanÄ•
sasÄ• dÄ«hi viya mahÄ• samuddo anupacitakusalasambhÄ• rehi alabbhaneyyappatiá¹-á¹-h
tehi catÅ«hi gambhÄ«rabhÄ• vehi yuttanti bhagavato vacanaá¹ƒ __dhammatthadesanÄ• pa

eko eva bhagavato dhammadesanÄ• ghoso, ekasmiá¹ƒ khaá¹‡e pavattamÄ• no nÄ• nÄ• b
attano bhÄ• sÄ• vasena \Ee 11/ apubbaá¹ƒ acarimaá¹ƒ gahaá¹‡Å«pago hoti. acinteyyo hi b
buddhÄ• nubhÄ• voti sabbasattÄ• naá¹ƒ sakasakabhÄ• sÄ• nurÅ«pato sotapathaá¹ƒ Ä• ga

nidassanatthena ``nÄ• haá¹ƒ sayambhÅ«, na mayÄ• idaá¹ƒ sacchikataâ€™â€™ nti attÄ• n
sutaá¹ƒ, mayÄ• pi evaá¹ƒ sutaâ€™â€™ nti idÄ• ni vattabbaá¹ƒ sakalaá¹ƒ suttaá¹ƒ nidasseti

avadhÄ• raá¹‡atthena ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ b
Ä• nando, gatimantÄ• naá¹ƒ, satimantÄ• naá¹ƒ, dhitimantÄ• naá¹ƒ, upaá¹-á¹-hÄ• kÄ• naá¹ƒ
(AN a I 219-223) evaá¹ƒ bhagavatÄ• , ``Ä• yasmÄ• Ä• nando atthakusalo, dhammakusalo,
niruttikusalo, pubbÄ• parakusaloâ€™â€™ ti (AN b V 169) evaá¹ƒ dhammasenÄ• patinÄ• ca
attano dhÄ• raá¹‡abalaá¹ƒ dassento sattÄ• naá¹ƒ \Be 11/ sotukÄ• mataá¹ƒ janeti. ``evaá¹ƒ
atthato vÄ• byaÃ±janato vÄ• anÅ«namanadhikaá¹ƒ, evameva na aÃ±Ã±athÄ• daá¹-á¹-hal
bhagavato sammukhÄ• sutÄ• kÄ• rato aÃ±Ã±athÄ• na pana bhagavatÄ• desitÄ• kÄ• rato
bhagavato desanÄ• , sÄ• neva sabbÄ• kÄ• rena sakkÄ• viÃ±Ã±Ä• tunti vuttovÄ• yamattho
dhÄ• raá¹‡abalaá¹ƒ.

__me_saddo tÄ«su atthesu dissati. tathÄ• hissa ``gÄ• thÄ• bhigÄ«taá¹ƒ me abhojaneyyaâ
194; Sn 81) mayÄ• ti attho. ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ des
IV 88; c V 382; AN a IV 257) mayhanti attho. ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavat

29) mamÄ• ti attho. idha pana ``mayÄ• sutaá¹ƒ, mama sutaâ€™â€™ nti ca atthadvaye yujj

 ettha ca yo paro na hoti, so attÄ• ti evaá¹ƒ vattabbe niyakajjhattasaá¹…khÄ• te sasantÄ• n
__me_saddo kiÃ±cÄ• pi ekasmiá¹ƒyeva atthe dissati, karaá¹‡asampadÄ• nÄ• divisesasaá¹.
viÃ±Ã±Ä• yatevÄ• yaá¹ƒ atthabhedoti ``me-saddo tÄ«su atthesu dissatÄ«â€™â€™ ti vuttoti

 __suta_nti ayaá¹ƒ __suta_saddo saupasaggo anupasaggo ca gamanavissutakilinnÅ«pacit
sotadvÄ• rÄ• nusÄ• ra \Ee 12/ viÃ±Ã±Ä• tÄ• dianekatthappabhedo. kiÃ±cÄ• pi hi upasaggo
jotakabhÄ• vato pana satipi tasmiá¹ƒ sutasaddo eva taá¹ƒ tamatthaá¹ƒ vadatÄ«ti anupasag
atthuddhÄ• re saupasaggassa gahaá¹‡aá¹ƒ na virujjhati.

 tattha ``senÄ• ya pasutoâ€™â€™ tiÄ• dÄ«su gacchantoti attho. ``sutadhammassa passato
vissutadhammassÄ• ti attho. ``avassutÄ• avassutassÄ• â€™â€™ tiÄ• dÄ«su (Vin IV 657) k
kilinnassÄ• ti attho. ``tumhehi puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaâ€™â€™ ntiÄ• dÄ«su (Khp
``ye jhÄ• nappasutÄ• dhÄ«rÄ• â€™â€™ tiÄ• dÄ«su (Dhp 181) jhÄ• nÄ• nuyuttÄ• ti attho. `
mutaâ€™â€™ ntiÄ• dÄ«su (MN I 241) sotaviÃ±Ã±eyyanti attho. ``sutadharo sutasannicayo
(MN I 339) sotadvÄ• rÄ• nusÄ• raviÃ±Ã±Ä• tadharoti attho. idha panassa ``sotadvÄ• rÄ• nu
nti vÄ• ``upadhÄ• raá¹‡aâ€™â€™ nti vÄ•  attho. me-saddassa hi mayÄ• ti atthe sati ``evaá
sotadvÄ• rÄ• nusÄ• rena upadhÄ• ritaâ€™â€™ nti yujjati. mamÄ• ti atthe sati ``evaá¹ƒ man
sotadvÄ• rÄ• nusÄ• rena upadhÄ• raá¹‡aâ€™â€™ nti yujjati.

 evametesu tÄ«su padesu yasmÄ• sutasaddasannidhÄ• ne payuttena __evaá¹ƒ_saddena s
bhavitabbaá¹ƒ, tasmÄ• __eva_nti sotaviÃ±Ã±Ä• á¹‡asampaá¹-icchanÄ• disotadvÄ• rikaviÃ
uppannamanodvÄ• rikaviÃ±Ã±Ä• á¹‡akiccanidassanaá¹ƒ. __me_ti vuttaviÃ±Ã±Ä• á¹‡asama
sabbÄ• ni hi vÄ• kyÄ• ni evakÄ• ratthasahitÄ• niyeva avadhÄ• raá¹‡aphalattÄ• tesaá¹ƒ. __
assavanabhÄ• vappaá¹-ikkhepato anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. ya
vattabbataá¹ƒ arahati tathÄ• taá¹ƒ sammÄ• sutaá¹ƒ anÅ«naggahaá¹‡aá¹ƒ anadhikaggaha
aviparÄ«taggahaá¹‡aÃ±ca hotÄ«ti. atha vÄ• saddantaratthÄ• pohanavasena saddo atthaá
pakkhe yasmÄ• sutanti \Ee 13/ etassa asutaá¹ƒ na hotÄ«ti ayamattho vutto, tasmÄ• sutan
assavanabhÄ• vappaá¹-ikkhepato anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanaá¹ƒ. ida
me sutaá¹ƒ, na mayÄ• idaá¹ƒ diá¹-á¹-haá¹ƒ, na sayambhÅ«Ã±Ä• á¹‡ena sacchikataá¹ƒ, na
upaladdhaá¹ƒ. api ca sutaá¹ƒva, taÃ±ca kho sammadevÄ• ti. avadhÄ• raá¹‡atthe vÄ• evaá
tadapekkhassa sutasaddassa niyamattho sambhavatÄ«ti \Ne 12/ tadapekkhassa sutasadda
assavanabhÄ• vappaá¹-ikkhepo anÅ«nÄ• nadhikÄ• viparÄ«taggahaá¹‡anidassanatÄ• ca v
savanahetusavanavisesavasenapi sutasaddassa atthayojanÄ• katÄ• ti daá¹-á¹-habbaá¹ƒ.

 tathÄ• __eva_nti tassÄ• sotadvÄ• rÄ• nusÄ• rena pavattÄ• ya viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• n
nÄ• nappakÄ• rena Ä• rammaá¹‡e pavattibhÄ• vappakÄ• sanaá¹ƒ Ä• kÄ• rattho evaá¹ƒsad

attappakÄ• sanaá¹ƒ. __suta_nti dhammappakÄ• sanaá¹ƒ yathÄ• vuttÄ• ya viÃ±Ã±Ä• á¹‡av
pariyattidhammÄ• rammaá¹‡attÄ• . ayaÃ±hettha saá¹…khepo --- nÄ• nappakÄ• rena Ä• ra
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• karaá¹‡abhÅ«tÄ• ya mayÄ• na aÃ±Ã±aá¹ƒ kataá¹ƒ, idaá¹ƒ pana

tathÄ• \Be 13/ __eva_nti nidassitabbappakÄ• sanaá¹ƒ nidassanattho evaá¹ƒsaddoti katvÄ
niddisitabbabhÄ• vato. tasmÄ• evaá¹ƒsaddena sakalampi suttaá¹ƒ paccÄ• maá¹-á¹-hanti v
puggalappakÄ• sanaá¹ƒ. __suta_nti puggalakiccappakÄ• sanaá¹ƒ. sutasaddena hi labbham
savanaviÃ±Ã±Ä• á¹‡appabandhappaá¹-ibaddhÄ• , tattha ca puggalavohÄ• ro, na ca puggal
dhammappabandhe savanakiriyÄ• labbhati. tassÄ• yaá¹ƒ saá¹…khepattho --- yaá¹ƒ suttaá
mayÄ• evaá¹ƒ sutanti.

tathÄ• __eva_nti yassa cittasantÄ• nassa nÄ• nÄ• rammaá¹‡appavattiyÄ• nÄ• natthabya
nÄ• nÄ• kÄ• raniddeso Ä• kÄ• rattho eva evaá¹ƒsaddoti katvÄ• . __eva_nti hi ayamÄ• kÄ•
taá¹ƒ pavattiÄ• kÄ• raá¹ƒ upÄ• dÄ• ya paÃ±Ã±apetabbasabhÄ• vattÄ• . __me_ti kattunidde
sotabbo hi dhammo savanakiriyÄ• kattupuggalassa \Ee 14/ savanakiriyÄ• vasena pavattiá¹-
ettÄ• vatÄ• nÄ• nappakÄ• rena pavattena cittasantÄ• nena taá¹ƒsamaá¹…gino kattu visay
dassitaá¹ƒ hoti.

atha vÄ• __eva_nti puggalakiccaniddeso, sutÄ• naÃ±hi dhammÄ• naá¹ƒ gahitÄ• kÄ• rass
avadhÄ• raá¹‡assa vÄ• pakÄ• sanasabhÄ• vena evaá¹ƒsaddena tadÄ• kÄ• rÄ• didhÄ• raá
puggalavohÄ• rupÄ• dÄ• nadhammabyÄ• pÄ• rabhÄ• vato puggalakiccaá¹ƒnÄ• ma niddiá¹-
viÃ±Ã±Ä• á¹‡akiccaniddeso, puggalavÄ• dinopi hi savanakiriyÄ• viÃ±Ã±Ä• á¹‡anirapekkhÄ
ubhayakiccayuttapuggalaniddeso. __me_ti hi saddappavatti ekanteneva sattavisesavisayÄ•
tattheva samodahitabbanti. ayaá¹ƒ panettha saá¹…khepo --- mayÄ• savanakiccaviÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡avasena laddhasavanakiccavohÄ• rena sutanti.

tathÄ• \Ne 13/ __eva_nti ca __me_ti ca saccikaá¹-á¹-haparamatthavasena avijjamÄ• napa
saddÄ• dhigamanÄ«yassa atthassa paÃ±Ã±attimukheneva paá¹-ipajjitabbattÄ• sabbapaÃ±
vijjamÄ• nÄ• dÄ«su chasu paÃ±Ã±attÄ«su avarodho, tasmÄ• yo mÄ• yÄ• marÄ«ciÄ• dayo
gahetabbo viya anuttamatthopi \Be 14/ na hoti. so rÅ«pasaddÄ• diko ruppanÄ• nubhavanÄ
saccikaá¹-á¹-haparamatthavasena vijjati. yo pana evanti ca meti ca vuccamÄ• no Ä• kÄ• rat
aparamatthasabhÄ• vo saccikaá¹-á¹-haparamatthavasena anupalabbhamÄ• no avijjamÄ• n
kiÃ±hettha taá¹ƒ paramatthato atthi, yaá¹ƒ evanti vÄ• meti vÄ• niddesaá¹ƒ labhetha? __su
vijjamÄ• napaÃ±Ã±atti, yaÃ±hi taá¹ƒ ettha sotena upaladdhaá¹ƒ, taá¹ƒ paramatthato vijjamÄ

tathÄ• __eva_nti sotapathamÄ• gate dhamme upÄ• dÄ• ya tesaá¹ƒ upadhÄ• ritÄ• kÄ• rÄ•
__me_ti sasantatipariyÄ• panne khandhe \Ee 15/ karaá¹‡Ä• divisesavisiá¹-á¹-he upÄ• dÄ• y

upÄ• dÄ• paÃ±Ã±atti. __suta_nti diá¹-á¹-hÄ• dÄ«ni upanidhÄ• ya vattabbato upanidhÄ• paÃ
diá¹-á¹-hÄ• disabhÄ• varahite saddÄ• yatane pavattamÄ• nopi sutavohÄ• ro dutiyaá¹ƒ tatiya
paá¹-hamÄ• dÄ«ni, diá¹-á¹-hamutaviÃ±Ã±Ä• te apekkhitvÄ• sutanti viÃ±Ã±eyyattÄ• diá¹-á¹
vattabbo hoti. asutaá¹ƒ na hotÄ«ti hi sutanti pakÄ• sitoyamatthoti.

ettha ca __eva_ntivacanena asammohaá¹ƒ dÄ«peti. paá¹-ividdhÄ• hi attanÄ• sutassa pak
Ä• yasmatÄ• Ä• nandena paccÄ• maá¹-á¹-hÄ• , tenassa asammoho dÄ«pito hoti. na hi sam
nÄ• nappakÄ• rapaá¹-ivedhasamattho hoti, paccayÄ• kÄ• ravasena nÄ• nappakÄ• rÄ• dup
dÄ«pitanti. __suta_ntivacanena sutassa asammosaá¹ƒ dÄ«peti, sutÄ• kÄ• rassa yÄ• thÄ• v
hi sutaá¹ƒ sammuá¹-á¹-haá¹ƒ hoti, na so kÄ• lantare mayÄ• sutanti paá¹-ijÄ• nÄ• ti. iccassa
paÃ±Ã±Ä• siddhi, sammohÄ• bhÄ• vena paÃ±Ã±Ä• ya eva vÄ• savanakÄ• lasambhÅ«tÄ•
tathÄ• asammosena satisiddhi. tattha paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• byaÃ±janÄ•
byaÃ±janÄ• naÃ±hi paá¹-ivijjhitabbo Ä• kÄ• ro nÄ• tigambhÄ«ro, yathÄ• sutaá¹ƒ dhÄ• raá¹‡
satiyÄ• byÄ• pÄ• ro adhiko, paÃ±Ã±Ä• tattha guá¹‡Ä«bhÅ«tÄ• hoti paÃ±Ã±Ä• ya pubbaá
satipubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya atthappaá¹-ivedhasamatthatÄ• . atthassa hi paá¹-ivijj
paÃ±Ã±Ä• ya byÄ• pÄ• ro adhiko, sati tattha guá¹‡Ä«bhÅ«tÄ• yevÄ• ti satiyÄ• pubbaá¹…g
tadubhayasamatthatÄ• yogena atthabyaÃ±janasampannassa dhammakosassa anupÄ• lana
dhammabhaá¹‡á¸• Ä• gÄ• rikattasiddhi.

aparo \Ne 14/ nayo --- __eva_ntivacanena yonisomanasikÄ• raá¹ƒ dÄ«peti, tena ca vuccam
Ä• kÄ• ranidassanÄ• vadhÄ• raá¹‡atthÄ• naá¹ƒ upari vakkhamÄ• nÄ• naá¹ƒ nÄ• nappakÄ•
aviparÄ«tasiddhi dhammavisayattÄ• . na hi ayoniso manasikaroto \Ee 16/ nÄ• nappakÄ• rap
__suta_ntivacanena avikkhepaá¹ƒ dÄ«peti, ``paá¹-hamabodhisuttaá¹ƒ kattha bhÄ• sitaâ€™
pakaraá¹‡apattassa vakkhamÄ• nassa suttassa savanaá¹ƒ samÄ• dhÄ• namantarena na sa
savanÄ• bhÄ• vato. tathÄ• hi vikkhittacitto puggalo sabbasampattiyÄ• vuccamÄ• nopi ``na
bhaá¹‡athÄ• â€™â€™ ti bhaá¹‡ati. yonisomanasikÄ• rena cettha attasammÄ• paá¹‡idhiá¹ƒ
sÄ• dheti sammÄ• appaá¹‡ihitattassa pubbe akatapuÃ±Ã±assa vÄ• tadabhÄ• vato. avikkh
sappurisÅ«panissayaÃ±ca sÄ• dheti assutavato sappurisÅ«panissayavirahitassa ca tadabh
sotuá¹ƒ sakkoti, na ca sappurise anupanissayamÄ• nassa savanaá¹ƒ atthÄ«ti.

aparo nayo --- ``yassa cittasantÄ• nassa nÄ• nappakÄ• rappavattiyÄ• nÄ• natthabyaÃ±jan
nÄ• nÄ• kÄ• raniddesoâ€™â€™ ti vuttaá¹ƒ. yasmÄ• ca so bhagavato vacanassa atthabyaÃ
sakalasÄ• sanasampattiogÄ• hanena niravasesaá¹ƒ parahitapÄ• ripÅ«rÄ«karaá¹‡abhÅ«to e
sammÄ• appaá¹‡ihitattassa pubbe akatapuÃ±Ã±assa vÄ• hoti. tasmÄ• __eva_nti iminÄ•
pacchimacakkadvayasampattimattano dÄ«peti, __suta_nti savanayogena purimacakkadvay
appatirÅ«pe dese vasato sappurisÅ«panissayavirahitassa ca savanaá¹ƒ atthi. iccassa paccl
Ä• sayasuddhi siddhÄ• hoti. sammÄ• paá¹‡ihitacitto pubbe ca katapuÃ±Ã±o visuddhÄ• sa
kilesÄ• naá¹ƒ dÅ«rÄ«bhÄ• vato. tathÄ• hi vuttaá¹ƒ ``sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyya

ti (Dhp 43) ``katapuÃ±Ã±osi tvaá¹ƒ, Ä• nanda, padhÄ• namanuyuÃ±ja, khippaá¹ƒ hohisi anÄ
207) ca. purimacakkadvayasiddhiyÄ• \Ee 17/ payogasuddhi. patirÅ«padesavÄ• sena hi sap
sÄ• dhÅ«naá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanena \Be 16/ parisuddhappayogo hoti. tÄ• ya ca Ä
adhigamabyattisiddhi, pubbeyeva taá¹‡hÄ• diá¹-á¹-hisaá¹ƒkilesÄ• naá¹ƒ visodhitattÄ• payo
Ä• gamabyattisiddhi. suparisuddhakÄ• yavacÄ«payogo hi vippaá¹-isÄ• rÄ• bhÄ• vato avikkh
visÄ• rado hoti. iti payogÄ• sayasuddhassa Ä• gamÄ• dhigamasampannassa vacanaá¹ƒ ar
udayato yonisomanasikÄ• ro viya ca kusalakammassa arahati bhagavato vacanassa pubba
á¹-hÄ• ne nidÄ• naá¹ƒ á¹-hapento __evaá¹ƒ me suta_ntiÄ• dimÄ• ha.

aparo \Ne 15/ nayo --- __eva_nti iminÄ• pubbe vuttanayeneva nÄ• nappakÄ• rappaá¹-ived
attano atthapaá¹-ibhÄ• napaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. __suta_nti imin
evaá¹ƒsaddasannidhÄ• nato vakkhamÄ• nÄ• pekkhÄ• ya vÄ• sotabbabhedappaá¹-ivedhad
dhammaniruttipaá¹-isambhidÄ• sampattisabbhÄ• vaá¹ƒ dÄ«peti. __eva_nti ca idaá¹ƒ vuttan
yonisomanasikÄ• radÄ«pakavacanaá¹ƒ bhÄ• samÄ• no ``ete dhammÄ• mayÄ• manasÄ•
suppaá¹-ividdhÄ• â€™â€™ ti dÄ«peti. pariyattidhammo hi ``idha sÄ«laá¹ƒ kathitaá¹ƒ, idha s
paÃ±Ã±Ä• , ettakÄ• ettha anusandhiyoâ€™â€™ tiÄ• dinÄ• nayena manasÄ• anupekkhito
anussavÄ• kÄ• raparivitakkasahitÄ• ya dhammanijjhÄ• nakkhantibhÅ«tÄ• ya Ã±Ä• tapariÃ±
diá¹-á¹-hiyÄ• tattha tattha vuttarÅ«pÄ• rÅ«padhamme ``iti rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â
suá¹-á¹-hu vavatthapetvÄ• paá¹-ividdho attano ca paresaÃ±ca hitasukhÄ• vaho hotÄ«ti. __
savanayogadÄ«pakavacanaá¹ƒ bhÄ• samÄ• no ``bahÅ« mayÄ• dhammÄ• sutÄ• dhÄ• tÄ
sotÄ• vadhÄ• nappaá¹-ibaddhÄ• hi pariyattidhammassa savanadhÄ• raá¹‡aparicayÄ• . tad
svÄ• kkhÄ• tabhÄ• vena, atthabyaÃ±janapÄ• ripÅ«riá¹ƒ dÄ«pento savane Ä• daraá¹ƒ janeti
atthabyaÃ±janaparipuá¹‡á¹‡aÃ±hi dhammaá¹ƒ Ä• darena assuá¹‡anto mahatÄ• hitÄ• pari
janetvÄ• sakkaccaá¹ƒ dhammo sotabbo.

__ ``evaá¹ƒ_ \Ee 18/ __me sutaâ€™â€™ _nti iminÄ• pana sakalena vacanena Ä• yasmÄ•
tathÄ• gatappaveditaá¹ƒ dhammaá¹ƒ attano adahanto asappurisabhÅ«miá¹ƒ atikkamati, sÄ
sappurisabhÅ«miá¹ƒ okkamati. tathÄ• asaddhammÄ• cittaá¹ƒ \Be 17/ vuá¹-á¹-hÄ• peti, sad
patiá¹-á¹-hÄ• peti. ``kevalaá¹ƒ sutamevetaá¹ƒ mayÄ• , tasseva pana bhagavato vacanaâ€™
attÄ• naá¹ƒ parimoceti, satthÄ• raá¹ƒ apadisati, jinavacanaá¹ƒ appeti, dhammanettiá¹ƒ patiá

apica ``evaá¹ƒ me sutaâ€™â€™ nti attanÄ• uppÄ• ditabhÄ• vaá¹ƒ appaá¹-ijÄ• nanto purim
``sammukhÄ• paá¹-iggahitamidaá¹ƒ mayÄ• tassa bhagavato catuvesÄ• rajjavisÄ• radassa
Ä• sabhaá¹-á¹-hÄ• naá¹-á¹-hÄ• yino sÄ«hanÄ• danÄ• dino sabbasattuttamassa dhammissa
dhammÄ• dhipatino dhammadÄ«passa dhammasaraá¹‡assa saddhammavaracakkavattino
vÄ• dhamme vÄ• pade vÄ• byaÃ±jane vÄ• kaá¹…khÄ• vÄ• vimati vÄ• kattabbÄ• â€™â
imasmiá¹ƒ dhamme assaddhiyaá¹ƒ vinÄ• seti, saddhÄ• sampadaá¹ƒ uppÄ• deti. tenetaá¹ƒ

``vinÄ• sayati assaddhaá¹ƒ, saddhaá¹ƒ vaá¸• á¸• heti sÄ• sane.

evaá¹ƒ me sutamiccevaá¹ƒ, vadaá¹ƒ gotamasÄ• vakoâ€™â€™ ti ||

__eka_nti \Ne 16/ gaá¹‡anaparicchedaniddeso. ayaÃ±hi __eka_saddo aÃ±Ã±aseá¹-á¹-hÄ•
dissati. tathÄ• hi ayaá¹ƒ ``sassato attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±anti
abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27; Ud 55) aÃ±Ã±e dissati. ``cetaso ekodibhÄ• v
11; DN I 228) seá¹-á¹-he. ``eko vÅ«pakaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Vin II 445; DN I 405)
bhikkhave, khaá¹‡o ca samayo ca brahmacariyavÄ• sÄ• yÄ• â€™â€™ tiÄ• dÄ«su (AN c 8.
saá¹…khyÄ• yameva daá¹-á¹-habbo. tena vuttaá¹ƒ --- ``ekanti gaá¹‡anaparicchedaniddesoâ

__samaya_nti paricchinnaniddeso. __ekaá¹ƒ samaya_nti aniyamitaparidÄ«panaá¹ƒ. tattha

``samavÄ• ye \Ee 19/ khaá¹‡e kÄ• le, samÅ«he hetudiá¹-á¹-hisu.

paá¹-ilÄ• bhe pahÄ• ne ca, paá¹-ivedhe ca dissatiâ€™â€™ ||

tathÄ• hissa ``appeva nÄ• ma svepi upasaá¹…kameyyÄ• ma kÄ• laÃ±ca samayaÃ±ca up
I 447) samavÄ• yo attho, yuttakÄ• laÃ±ca paccayasÄ• maggiÃ±ca labhitvÄ• ti hi adhippÄ• y
paccayasamavÄ• yoti veditabbo \Be 18/. ``ekova kho, bhikkhave, khaá¹‡o ca samayo ca bra
tiÄ• dÄ«su (AN c 8.29) khaá¹‡o, okÄ• soti attho. tathÄ• gatuppÄ• dÄ• diko hi maggabrahma
tappaccayappaá¹-ilÄ• bhahetuttÄ• , khaá¹‡o eva ca samayo, yo khaá¹‡oti ca samayoti ca v
attho. ``uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ tiÄ• dÄ«su (Vin IV 358) kÄ• lo. ``mahÄ
ntiÄ• dÄ«su (DN II 332) samÅ«ho. mahÄ• samayoti hi bhikkhÅ«naá¹ƒ devatÄ• naÃ±ca mah
``samayopi kho te, bhaddÄ• li, appaá¹-ividdho ahosi, bhagavÄ• kho sÄ• vatthiyaá¹ƒ viharat
jÄ• nissati `bhaddÄ• li nÄ• ma bhikkhu satthusÄ• sane sikkhÄ• ya na paripÅ«rakÄ• rÄ«â€™
bhaddÄ• li, samayo appaá¹-ividdho ahosÄ«â€™â€™ tiÄ• dÄ«su (MN II 135) hetu. sikkhÄ• p
samayoti adhippetaá¹ƒ. ``tena kho pana samayena uggÄ• hamÄ• no paribbÄ• jako samaá¹
samayappavÄ• dake tindukÄ• cÄ«re ekasÄ• lake mallikÄ• ya Ä• rÄ• me paá¹-ivasatÄ«â€™
diá¹-á¹-hi. tattha hi nisinnÄ• titthiyÄ• attano attano diá¹-á¹-hisaá¹…khÄ• taá¹ƒ samayaá¹ƒ p
paribbÄ• jakÄ• rÄ• mo ``samayappavÄ• dakoâ€™â€™ ti vuccati.

``diá¹-á¹-he \Ne 17/ dhamme ca yo attho, yo cattho samparÄ• yiko.

atthÄ• bhisamayÄ• dhÄ«ro, paá¹‡á¸• itoti pavuccatÄ«â€™â€™ ti || (SN a I 129) ---

Ä• dÄ«su paá¹-ilÄ• bho. atthÄ• bhisamayÄ• ti hi atthassa adhigamÄ• ti attho. ``sammÄ• m
dukkhassÄ• â€™â€™ tiÄ• dÄ«su (MN I 28) pahÄ• naá¹ƒ. adhikaraá¹‡aá¹ƒ samayaá¹ƒ vÅ«p

pahÄ• naá¹ƒ. ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipari
abhisamayaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is II 8) paá¹-ivedho \Ee 20/. paá¹-ivedhoti hi
abhisamayo, abhisamayova attho abhisamayaá¹-á¹-hoti pÄ«á¸·anÄ• dÄ«ni abhisametabbab
upanetvÄ• vuttÄ• ni, abhisamayassa vÄ• paá¹-ivedhassa visayabhÅ«to attho abhisamayaa
ekantena vuttÄ• ni. tattha pÄ«á¸·anaá¹ƒ dukkhasaccassa taá¹ƒsamaá¹…gino hiá¹ƒsanaá¹ƒ
avipphÄ• rikatÄ• karaá¹‡aá¹ƒ. santÄ• po dukkhadukkhatÄ• divasena santappanaá¹ƒ parida

ettha \Be 19/ ca sahakÄ• rÄ«kÄ• raá¹‡asannijjhaá¹ƒ sameti samavetÄ«ti samavÄ• yo sama
ettha maggabrahmacariyaá¹ƒ tadÄ• dhÄ• rapuggalehÄ«ti khaá¹‡o samayo. sameti ettha ete
sabhÄ• vadhammo vÄ• uppÄ• dÄ• dÄ«hi sahajÄ• tÄ• dÄ«hi vÄ• ti kÄ• lo samayo. dhamma
abhÅ«topi hi kÄ• lo dhammappavattiyÄ• adhikaraá¹‡aá¹ƒ karaá¹‡aá¹ƒ viya ca kappanÄ• m
voharÄ«yatÄ«ti. samaá¹ƒ, saha vÄ• avayavÄ• naá¹ƒ ayanaá¹ƒ pavatti avaá¹-á¹-hÄ• nanti s
samudÄ• yoti. avayavasahÄ• vaá¹-á¹-hÄ• nameva hi samÅ«ho. avasesapaccayÄ• naá¹ƒ sa
uppajjati pavattatÄ«ti samayo hetu yathÄ• samudayoti. sameti saá¹ƒyojanabhÄ• vato samb
pavattati, daá¸·haggahaá¹‡abhÄ• vato vÄ• saá¹ƒyuttÄ• ayanti pavattanti sattÄ• yathÄ• bh
samayo diá¹-á¹-hi. diá¹-á¹-hisaá¹ƒyojanena hi sattÄ• ativiya bajjhantÄ«ti. samiti saá¹…gati s
samayo paá¹-ilÄ• bho. samayanaá¹ƒ upasamayanaá¹ƒ apagamoti samayo pahÄ• naá¹ƒ. sa
adhiko samayoti abhisamayo yathÄ• abhidhammoti. abhimukhaá¹ƒ Ã±Ä• á¹‡ena sammÄ•
abhisamayo, dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vo. abhimukhabhÄ• vena sammÄ• eti gac
dhammÄ• naá¹ƒ yathÄ• bhÅ«tasabhÄ• vÄ• vabodho. evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe sama

samayasaddassa atthuddhÄ• re abhisamayasaddassa gahaá¹‡e kÄ• raá¹‡aá¹ƒ vuttanayen
panassa kÄ• lo attho samavÄ• yÄ• dÄ«naá¹ƒ asambhavato. desadesakaparisÄ• viya hi de
kÄ• lo eva icchitabboti. yasmÄ• panettha samayoti kÄ• lo adhippeto, tasmÄ•
saá¹ƒvaccharautumÄ• saddhamÄ• sarattidivasapubbaá¹‡hamajjhanhikasÄ• yanhapaá¹-han
majjhimayÄ• mapacchimayÄ• mamuhuttÄ• dÄ«su kÄ• labhedabhÅ«tesu samayesu ekaá¹ƒ

kasmÄ• panettha aniyamitavaseneva kÄ• lo niddiá¹-á¹-ho, na utusaá¹ƒvaccharÄ• divasena
niddiá¹-á¹-hoti ce? kiÃ±cÄ• pi etesu saá¹ƒvaccharÄ• dÄ«su samayesu yaá¹ƒ yaá¹ƒ suttaá¹ƒ
saá¹ƒvacchare utumhi \Be 20/ mÄ• se pakkhe rattibhÄ• ge divasabhÄ• ge vÄ• vuttaá¹ƒ, sa
suviditaá¹ƒ suvavatthÄ• pitaá¹ƒ paÃ±Ã±Ä• ya. yasmÄ• pana ``evaá¹ƒ me sutaá¹ƒ asukasaa
asukamÄ• se asukapakkhe asukarattibhÄ• ge asukadivasabhÄ• ge vÄ• â€™â€™ ti evaá¹ƒ
dhÄ• retuá¹ƒ vÄ• uddisituá¹ƒ vÄ• uddisÄ• petuá¹ƒ vÄ• , bahu ca vattabbaá¹ƒ hoti, tasmÄ•
tamatthaá¹ƒ samodhÄ• netvÄ• ``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

ye vÄ• ime gabbhokkantisamayo jÄ• tisamayo saá¹ƒvegasamayo abhinikkhamanasamayo
mÄ• ravijayasamayo abhisambodhisamayo diá¹-á¹-hadhammasukhavihÄ• rasamayo desan
evamÄ• dayo bhagavato devamanussesu ativiya pakÄ• sÄ• anekakÄ• lappabhedÄ• eva s

desanÄ• samayasaá¹…khÄ• taá¹ƒ ekaá¹ƒ samayanti dÄ«peti. yo vÄ• yaá¹ƒ Ã±Ä• á¹‡akaru
karuá¹‡Ä• kiccasamayo, attahitaparahitappaá¹-ipattisamayesu parahitappaá¹-ipattisamayo,
karaá¹‡Ä«yadvayasamayesu dhammakathÄ• samayo, desanÄ• paá¹-ipattisamayesu desan
aÃ±Ã±atarasamayaá¹ƒ sandhÄ• ya ``ekaá¹ƒ samayaâ€™â€™ nti Ä• ha.

kasmÄ• panettha yathÄ• abhidhamme ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ
ti (Dhs 1) ca ito aÃ±Ã±esu suttapadesu ``yasmiá¹ƒ samaye, bhikkhave, bhikkhu vivicceva k
akusalehi dhammehÄ«â€™â€™ ti \Ee 22/ (AN a IV 200) ca bhummavacanena niddeso kato
buddho bhagavÄ• â€™â€™ ti (Vin III 1) karaá¹‡avacanena niddeso kato, tathÄ• akatvÄ• `
accantasaá¹ƒyogatthe upayogavacanena niddeso katoti? tattha tathÄ• , idha ca aÃ±Ã±athÄ
hi abhidhamme ito aÃ±Ã±esu ca suttantesu Ä• dhÄ• ravisayasaá¹…khÄ• to adhikaraá¹‡atth
kiriyantaralakkhaá¹‡asaá¹…khÄ• to bhÄ• venabhÄ• valakkhaá¹‡attho ca sambhavatÄ«ti. ac
samÅ«hattho ca samayo tattha vuttÄ• naá¹ƒ phassÄ• didhammÄ• naá¹ƒ, tathÄ• kÄ• lo sab
paramatthato avijjamÄ• nopi Ä• dhÄ• rabhÄ• vena paÃ±Ã±Ä• to taá¹…khaá¹‡appavattÄ• na
abhÄ• vato yathÄ• ``pubbaá¹‡he \Ne 19/ jÄ• to sÄ• yanhe jÄ• toâ€™â€™ tiÄ• dÄ«su. sam
paramatthato avijjamÄ• nopi kappanÄ• mattasiddhena rÅ«pena avayavÄ• naá¹ƒ Ä• dhÄ• ra
yathÄ• ``rukkhe sÄ• khÄ• , yavo yavarÄ• simhi samuá¹-á¹-hitoâ€™â€™ tiÄ• dÄ«su. yasmi
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti, tasmiá¹ƒyeva kÄ• le dhammapuÃ±j
ayaÃ±hi tattha attho. tathÄ• khaá¹‡asamavÄ• yahetusaá¹…khÄ• tassa samayassa bhÄ• ve
phassÄ• didhammÄ• naá¹ƒ bhÄ• vo lakkhÄ«yati. yathÄ• hi ``gÄ• vÄ«su duyhamÄ• nÄ• su
ettha gÄ• vÄ«naá¹ƒ dohanakiriyÄ• ya gamanakiriyÄ• lakkhÄ«yati, evaá¹ƒ idhÄ• pi yasmiá¹
padatthassa sattÄ• virahÄ• bhÄ• vato satÄ«ti ayamattho viÃ±Ã±Ä• yamÄ• no eva hotÄ«ti s
cittassa uppÄ• dakiriyÄ• phassÄ• dÄ«naá¹ƒ bhavanakiriyÄ• ca lakkhÄ«yati. tathÄ• yasmi
khaá¹‡e yasmiá¹ƒ yonisomanasikÄ• rÄ• dihetumhi paccayasamavÄ• ye vÄ• sati kÄ• mÄ• v
uppannaá¹ƒ hoti, tasmiá¹ƒ samaye khaá¹‡e hetumhi paccayasamavÄ• ye ca phassÄ• dayo
tadatthajotanatthaá¹ƒ bhummavacanena niddeso kato.

vinaye ca ``annena vasati, ajjhenena vasatÄ«â€™â€™ tiÄ• dÄ«su \Ee 23/ viya hetuattho, `
kudÄ• lena khaá¹‡atÄ«â€™â€™ tiÄ• dÄ«su viya karaá¹‡attho ca sambhavati. yo hi sikkhÄ•
dhammasenÄ• patiÄ• dÄ«hipi dubbiÃ±Ã±eyyo, tena samayena karaá¹‡abhÅ«tena hetubhÅ
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• otiá¹‡á¹‡avatthukaá¹ƒ puggalaá¹ƒ paá¹-ipucchit
taá¹ƒ vatthuá¹ƒ otiá¹‡á¹‡asamayasaá¹…khÄ• taá¹ƒ kÄ• laá¹ƒ anatikkamitvÄ• sikkhÄ• padÄ
tatiyapÄ• rÄ• jikÄ• dÄ«naá¹ƒ viya sikkhÄ• padapaÃ±Ã±attiyÄ• hetuá¹ƒ apekkhamÄ• no tat
tadatthajotanatthaá¹ƒ vinaye karaá¹‡avacanena niddeso kato.

idha pana aÃ±Ã±asmiÃ±ca evaá¹ƒjÄ• tike accantasaá¹ƒyogattho sambhavati. yasmiÃ±hi s
samuá¹-á¹-hÄ• nahetunÄ• idaá¹ƒ udÄ• naá¹ƒ uppannaá¹ƒ, accantameva taá¹ƒ samayaá¹ƒ
dhammapaccavekkhaá¹‡Ä• ya bhagavÄ• vihÄ• si, tasmÄ• ``mÄ• saá¹ƒ \Be 22/ ajjhetÄ«â€

upayogatthajotanatthaá¹ƒ idha upayogavacanena niddeso kato. tenetaá¹ƒ vuccati ---

``taá¹ƒ taá¹ƒ atthamapekkhitvÄ• , bhummena karaá¹‡ena ca.

aÃ±Ã±atra samayo vutto, upayogena so idhÄ• â€™â€™ ti ||

porÄ• á¹‡Ä• pana vaá¹‡á¹‡ayanti --- ``yasmiá¹ƒ samayeâ€™â€™ ti vÄ• ``tena samayenÄ
samayaâ€™â€™ nti \Ne 20/ vÄ• abhilÄ• pamattabhedo esa niddeso, sabbattha bhummam
samayaâ€™â€™ nti vuttepi ekasmiá¹ƒ samayeti attho veditabbo.

__bhagavÄ• _ti garu. garuÃ±hi loke ``bhagavÄ• â€™â€™ ti vadanti. ayaÃ±ca sabbaguá¹‡a
sabbasattÄ• naá¹ƒ garu, tasmÄ• bhagavÄ• ti veditabbo. porÄ• á¹‡ehipi vuttaá¹ƒ ---

``bhagavÄ• ti \Ee 24/ vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garu gÄ• ravayutto so, bhagavÄ• tena vuccatÄ«â€™â€™ ti ||

tattha seá¹-á¹-havÄ• cakavacanaá¹ƒ seá¹-á¹-hanti vuttaá¹ƒ seá¹-á¹-haguá¹‡asahacaraá¹‡at
vacanaá¹ƒ, attho. __bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-ha_nti bhagavÄ• ti iminÄ• vacanena va
seá¹-á¹-hoti attho. __bhagavÄ• ti vacanamuttama_nti etthÄ• pi vuttanayeneva attho veditabb
garubhÄ• vayutto garuguá¹‡ayogato visesagarukaraá¹‡Ä• rahatÄ• ya vÄ• gÄ• ravayutto. e
guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dhivacanaá¹ƒ bhagavÄ• ti idaá¹ƒ vacananti ved

``bhagÄ« bhajÄ« bhÄ• gÄ« vibhattavÄ• iti,

akÄ• si bhagganti garÅ«ti bhÄ• gyavÄ• .

bahÅ«hi Ã±Ä• yehi subhÄ• vitattano,

bhavantago so bhagavÄ• ti vuccatÄ«â€™â€™ ti || ---

niddese (Nidd I 84) Ä• gatanayena ---

``bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu bhagavÄ• tatoâ€™â€™ ti || ---

imÄ• ya \Be 23/ gÄ• thÄ• ya ca vasena bhagavÄ• ti padassa attho veditabbo. so panÄ• yaá

visuddhimagge (Vism I 142) vutto, tasmÄ• tattha vuttanayeneva vivaritabbo.

apica bhÄ• ge vani, bhage vÄ• vamÄ«ti bhagavÄ• . tathÄ• gato hi dÄ• nasÄ«lÄ• dipÄ• ran
jhÄ• navimokkhÄ• diuttarimanussadhamme vani bhaji sevi bahulamakÄ• si, tasmÄ• bhagav
``veneyyasattasantÄ• nesu kathaá¹ƒ nu kho uppajjeyyuâ€™â€™ nti vani abhipatthayÄ«ti bh
bhagasaá¹…khÄ• taá¹ƒ issariyaá¹ƒ yasaÃ±ca vami uggiri kheá¸·apiá¹‡á¸• aá¹ƒ viya anapek
bhagavÄ• . tathÄ• hi tathÄ• gato hatthagataá¹ƒ cakkavattisiriá¹ƒ devalokÄ• dhipaccasadisa
cÄ• tuddÄ«pissariyaá¹ƒ, cakkavattisampattisannissayaÃ±ca sattaratanasamujjalaá¹ƒ yasaá
amaÃ±Ã±amÄ• no nirapekkho pahÄ• ya abhinikkhamitvÄ• sammÄ• sambodhiá¹ƒ abhisam
vamÄ«ti bhagavÄ• . atha vÄ• bhÄ• ni nÄ• ma nakkhattÄ• ni, tehi samaá¹ƒ \Ee 25/ gacchan
sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokavisesasannissayasobhÄ• kappaá¹-
vami, tannivÄ• sisattÄ• vÄ• sasamatikkamanato tappaá¹-ibaddhachandarÄ• gappahÄ• nena
vamÄ«ti bhagavÄ• ti evamÄ• dinÄ• nayena bhagavÄ• ti padassa attho veditabbo.

ettÄ• vatÄ• cettha __evaá¹ƒ me suta_nti vacanena yathÄ• sutaá¹ƒ dhammaá¹ƒ savanavas
dhammasarÄ«raá¹ƒ paccakkhaá¹ƒ karoti, tena ``nayidaá¹ƒ atikkantasatthukaá¹ƒ pÄ• vacana
satthÄ• â€™â€™ ti satthu adassanena ukkaá¹‡á¹-hitaá¹ƒ janaá¹ƒ samassÄ• seti. vuttaÃ±he
Ä• nanda, mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atto, so vo mamaccayena satthÄ• â
1.1). __ekaá¹ƒ samayaá¹ƒ bhagavÄ• _ti vacanena tasmiá¹ƒ samaye bhagavato avijjamÄ• n
rÅ«pakÄ• yaparinibbÄ• naá¹ƒ sÄ• dheti, tena ``evaá¹ƒvidhassa nÄ• ma dhammassa desetÄ
vajirasaá¹…ghÄ• tasamÄ• nakÄ• yo sopi bhagavÄ• parinibbuto, kenaÃ±Ã±ena jÄ«vite Ä• s
jÄ«vitamadamattaá¹ƒ janaá¹ƒ saá¹ƒvejeti, saddhamme cassa ussÄ• haá¹ƒ janeti.

__eva_nti \Be 24/ ca bhaá¹‡anto desanÄ• sampattiá¹ƒ niddisati, vakkhamÄ• nassa sakalas
nidassanato. __me suta_nti sÄ• vakasampattiá¹ƒ savanasampattiÃ±ca niddisati, paá¹-isamb
á¹-hÄ• nesu bhagavatÄ• etadagge á¹-hapitena dhammabhaá¹‡á¸• Ä• gÄ• rikena sutabhÄ•
sutaá¹ƒ, na anussutikaá¹ƒ, na paramparÄ• bhataâ€™â€™ nti imassa catthassa dÄ«panato.
kÄ• lasampattiá¹ƒ niddisati bhagavato uruvelÄ• yaá¹ƒ viharaá¹‡asamayabhÄ• vena
buddhuppÄ• dappaá¹-imaá¹‡á¸• itabhÄ• vadÄ«panato. buddhuppÄ• daparamÄ• hi kÄ• lasa
desakasampattiá¹ƒ niddisati guá¹‡avisiá¹-á¹-hasattuttamagarubhÄ• vadÄ«panato.

__uruvelÄ• ya_nti \Ee 26/ mahÄ• velÄ• yaá¹ƒ, mahante vÄ• lukÄ• rÄ• simhÄ«ti attho. atha
vuccati, velÄ• ti mariyÄ• dÄ• . velÄ• tikkamanahetu Ä• bhatÄ• uru uruvelÄ• ti evampettha a

atÄ«te \Ne 22/ kira anuppanne buddhe dasasahassatÄ• pasÄ• tasmiá¹ƒ padese viharantÄ
paresampi pÄ• kaá¹-Ä• ni honti, manokammaá¹ƒ pana apÄ• kaá¹-aá¹ƒ. tasmÄ• yo micchÄ•
attanÄ• va attÄ• naá¹ƒ codetvÄ• pattapuá¹-ena vÄ• lukaá¹ƒ Ä• haritvÄ• imasmiá¹ƒ á¹-hÄ•
daá¹‡á¸• akammaâ€™â€™ nti katikavattaá¹ƒ katvÄ• tato paá¹-á¹-hÄ• ya yo tÄ• disaá¹ƒ vita

tattha pattapuá¹-ena vÄ• lukaá¹ƒ Ä• haritvÄ• Ä• kirati. evaá¹ƒ tattha anukkamena mahÄ• vA
naá¹ƒ pacchimÄ• janatÄ• parikkhipitvÄ• cetiyaá¹-á¹-hÄ• namakÄ• si. taá¹ƒ sandhÄ• ya vu
mahÄ• velÄ• yaá¹ƒ, mahante vÄ• lukÄ• rÄ• simhÄ«ti attho daá¹-á¹-habboâ€™â€™ ti.

__viharatÄ«_ti avisesena iriyÄ• pathadibbabrahmaariyavihÄ• resu aÃ±Ã±ataravihÄ• rasam
idha pana á¹-hÄ• nanisajjÄ• gamanasayanappabhedesu iriyÄ• pathesu
Ä• sanasaá¹…khÄ• tairiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ ariyavihÄ• rasamaá¹…gitÄ•
tattha yasmÄ• ekaá¹ƒ iriyÄ• pathabÄ• dhanaá¹ƒ aÃ±Ã±ena iriyÄ• pathena vicchinditvÄ• ap
harati pavatteti, tasmÄ• viharatÄ«ti padassa iriyÄ• pathavihÄ• ravasenettha attho veditabbo
bhagavÄ• dibbavihÄ• rÄ• dÄ«hi sattÄ• naá¹ƒ vividhaá¹ƒ hitaá¹ƒ harati upaharati upaneti up
vasena vividhaá¹ƒ haratÄ«ti evamattho veditabbo.

__najjÄ• _ti \Be 25/ nadati sandatÄ«ti nadÄ«, tassÄ• najjÄ• , nadiyÄ• ninnagÄ• yÄ• ti atth
nelaá¹ƒ jalamassÄ• ti ``nelaÃ±jalÄ• yÄ• â€™â€™ ti vattabbe lakÄ• rassa rakÄ• raá¹ƒ katvÄ
vuttaá¹ƒ, kaddamasevÄ• lapaá¹‡akÄ• didosarahitasalilÄ• yÄ• ti attho. keci ``nÄ«lajalÄ• yÄ•
neraÃ±jarÄ• yÄ• ti vuttaâ€™â€™ nti vadanti. nÄ• mameva vÄ• etaá¹ƒ etissÄ• nadiyÄ• ti v
tÄ«re yattha bhagavÄ• vihÄ• si, taá¹ƒ dassetuá¹ƒ __ ``bodhirukkhamÅ«leâ€™â€™ _ti vutta
vuccati catÅ«su maggesu Ã±Ä• á¹‡aâ€™â€™ nti ettha (Nidd II khaggavisÄ• á¹‡asuttanidde
bodhÄ«ti vuttaá¹ƒ. ``pappoti bodhiá¹ƒ varabhÅ«rimedhasoâ€™â€™ ti ettha (DN III 217) sab
tadubhayampi bodhiá¹ƒ bhagavÄ• ettha pattoti rukkhopi bodhirukkhotveva nÄ• maá¹ƒ labhi
bojjhaá¹…ge bujjhÄ«ti bhagavÄ• bodhi, tena bujjhantena sannissitattÄ• so rukkhopi bodhir
labhi, tassa bodhirukkhassa. __mÅ«le_ti samÄ«pe. ayaÃ±hi mÅ«lasaddo ``mÅ«lÄ• ni uddha
usÄ«ranÄ• á¸·amattÄ• nipÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 195) mÅ«lamÅ«le dissati. ``lobh
ntiÄ• dÄ«su (DN III 305) asÄ• dhÄ• raá¹‡ahetumhi. ``yÄ• vatÄ• majjhanhike kÄ• le chÄ• yÄ
paá¹‡á¹‡Ä• ni \Ne 23/ patanti, ettÄ• vatÄ• rukkhamÅ«laâ€™â€™ ntiÄ• dÄ«su samÄ«pe. id
tasmÄ• bodhirukkhassa mÅ«le samÄ«peti evamettha attho daá¹-á¹-habbo.

__paá¹-hamÄ• bhisambuddho_ti paá¹-hamaá¹ƒ abhisambuddho hutvÄ• , sabbapaá¹-hamaá
dhammabhaá¹‡á¸• Ä• gÄ• rikena udÄ• nadesanÄ• ya nidÄ• naá¹ƒ á¹-hapentena kÄ• ladesa
pakÄ• sitÄ• honti.

etthÄ• ha ``kasmÄ• dhammavinayasaá¹…gahe kayiramÄ• ne nidÄ• navacanaá¹ƒ vuttaá¹ƒ
bhÄ• sitavacanasseva saá¹…gaho kÄ• tabboâ€™â€™ ti? vuccate --- desanÄ• ya
ciraá¹-á¹-hitiasammosasaddheyyabhÄ• vasampÄ• danatthaá¹ƒ. kÄ• ladesadesakavatthuÄ•
á¹-hapitÄ• hi desanÄ• ciraá¹-á¹-hitikÄ• hoti asammosÄ• saddheyyÄ• ca desakÄ• lakattul
viya vohÄ• ravinicchayo. teneva ca Ä• yasmatÄ• mahÄ• kassapena ``paá¹-hamaá¹ƒ, Ä• vu
bhÄ• sitaâ€™â€™ ntiÄ• dinÄ• desÄ• dÄ«su pucchÄ• ya katÄ• ya \Be 26/ vissajjanaá¹ƒ kar
dhammabhaá¹‡á¸• Ä• gÄ• rikena ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• dinÄ• udÄ• nassa nidÄ•

apica satthu sampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. tathÄ• gatassa hi bhagavato pubbaracanÄ• numÄ• nÄ• gamatakkÄ• bhÄ• vato \Ee 28/ sambuddhattasiddhi. na hi samm attho atthi sabbattha appaá¹-ihataÃ±Ä• á¹‡acÄ• ratÄ• ya ekappamÄ• á¹‡attÄ• Ã±eyyadhar Ä• cariyamuá¹-á¹-hidhammamacchariyasÄ• sanasÄ• vakÄ• nurÄ• gÄ• bhÄ• vato khÄ«á¹‡Ä parikkhÄ«á¹‡Ä• savassa katthacipi Ä• cariyamuá¹-á¹-hiÄ• dÄ«naá¹ƒ sambhavoti suvisuddha iti desakadosabhÅ«tÄ• naá¹ƒ diá¹-á¹-hisÄ«lasampattidÅ«sakÄ• naá¹ƒ accantaá¹ƒ avijjÄ• taá abhÄ• vasaá¹ƒsÅ«cakehi Ã±Ä• á¹‡asampadÄ• pahÄ• nasampadÄ• bhibyaÃ±jakehi ca sam purimavesÄ• rajjadvayasiddhi, tato ca antarÄ• yikaniyyÄ• nikadhammesu sammohÄ• bhÄ• pacchimavesÄ• rajjadvayasiddhÄ«ti bhagavato catuvesÄ• rajjasamannÄ• gamo attahitapara nidÄ• navacanena pakÄ• sitÄ• honti, tattha tattha sampattaparisÄ• ya ajjhÄ• sayÄ• nurÅ«p á¹-hÄ• nuppattikappaá¹-ibhÄ• nena dhammadesanÄ• dÄ«panato. idha pana vimuttisukhappaá¹-isaá¹ƒvedanapaá¹-iccasamuppÄ• damanasikÄ• rapakÄ• sanenÄ• ti yojet ``satthu sampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti.

tathÄ• sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaá¹ƒ. Ã±Ä• á¹‡akaruá¹‡Ä• pari bhagavato natthi niratthakÄ• paá¹-ipatti attahitÄ• vÄ• . tasmÄ• paresaá¹ƒyeva atthÄ• ya p \Ne 24/ sammÄ• sambuddhassa sakalampi kÄ• yavacÄ«manokammaá¹ƒ yathÄ• pavattaá¹ƒ diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ sattÄ• naá¹ƒ anusÄ• sanaá kabbaracanÄ• . tayidaá¹ƒ satthu caritaá¹ƒ kÄ• ladesadesakaparisÄ• padesÄ• dÄ«hi saddhi nidÄ• navacanena yathÄ• rahaá¹ƒ pakÄ• sÄ«yati, idha pana abhisambodhivimuttisukhappaá¹-isaá¹ƒvedanapaá¹-iccasamuppÄ• damanasikÄ• renÄ• ti yo ``sÄ• sanasampattipakÄ• sanatthaá¹ƒ nidÄ• navacanaâ€™â€™ nti.

apica satthuno pamÄ• á¹‡abhÄ• vappakÄ• sanena sÄ• sanassa pamÄ• á¹‡abhÄ• vadassa cassa pamÄ• á¹‡abhÄ• vadassanatÄ• \Ee 29/ heá¹-á¹-hÄ• vuttanayÄ• nusÄ• rena veditab tathÄ• gatassa rÄ• gadosamohÄ• disabbakilesamaladuccaritÄ• didosappahÄ• nadÄ«panen sabbasattuttamabhÄ• vadÄ«panena ca anaÃ±Ã±asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡akaruá¹‡Ä• dig ayamattho sabbathÄ• pakÄ• sito hotÄ«ti idamettha nidÄ• navacanappayojanassa mukham

taá¹ƒ panetaá¹ƒ ``evaá¹ƒ me sutaâ€™â€™ nti Ä• rabhitvÄ• yÄ• va ``imaá¹ƒ udÄ• naá¹ƒ ud tÄ• va imassa udÄ• nassa nidÄ• nanti veditabbaá¹ƒ. tathÄ• hi taá¹ƒ yathÄ• paá¹-ipanno bh udÄ• nesi, Ä• dito paá¹-á¹-hÄ• ya tassa kÄ• yikacetasikappaá¹-ipattiyÄ• pakÄ• sanatthaá¹ƒ saá¹…gÄ«tikÄ• le bhÄ• sitavacanaá¹ƒ.

nanu ca ``imasmiá¹ƒ sati idaá¹ƒ hotÄ«â€™â€™ tiÄ• di bhagavato eva vacanaá¹ƒ bhavituá¹ satthÄ• raá¹ƒ muÃ±citvÄ• aÃ±Ã±o paá¹-iccasamuppÄ• daá¹ƒ desetuá¹ƒ samattho hotÄ«ti? bhagavÄ• bodhirukkhamÅ«le dhammasabhÄ• vapaccavekkhaá¹‡avasena paá¹-iccasamup

naá¹ƒ bodhaneyyabandhavÄ• naá¹ƒ bodhanatthaá¹ƒ paá¹-iccasamuppÄ• dasÄ«hanÄ• dasu
vacanÄ• naá¹ƒ desitÄ• kÄ• rassa anukaraá¹‡avasena paá¹-iccasamuppÄ• dassa manasikÄ
bhagavatÄ• bhÄ• sitassa imassa udÄ• nassa dhammasaá¹…gÄ• hakÄ• mahÄ• therÄ• nid
yathÄ• vuttavacanaá¹ƒ saá¹…gÄ«tikÄ• rÄ• nameva vacananti niá¹-á¹-hamettha gantabbaá¹
eseva nayo.

ettha ca attajjhÄ• sayo parajjhÄ• sayo pucchÄ• vasiko aá¹-á¹-huppattikoti cattÄ• ro suttanik
yathÄ• hi anekasataanekasahassabhedÄ• nipi suttÄ• ni saá¹ƒkilesabhÄ• giyÄ• dipaá¹-á¹-h
soá¸·asavidhataá¹ƒ nÄ• tivattanti, evaá¹ƒ tÄ• ni sabbÄ• nipi attajjhÄ• sayÄ• disuttanikkhepa
catubbidhabhÄ• vaá¹ƒ nÄ• tivattanti. kÄ• maÃ±cettha attajjhÄ• sayassa aá¹-á¹-huppattiyÄ•
parajjhÄ• sayapucchÄ• vasikehi saddhiá¹ƒ saá¹ƒsaggabhedo sambhavati
ajjhÄ• sayÄ• nusandhipucchÄ• nusandhisambhavato, attajjhÄ• sayaaá¹-á¹-huppattÄ«naá¹ƒ
saá¹ƒsaggo natthÄ«ti niravaseso paá¹-á¹-hÄ• nanayo na \Ee 30/ sambhavati. tadantogadha
sambhavantÄ• naá¹ƒ sesanikkhepÄ• naá¹ƒ mÅ«lanikkhepavasena cattÄ• ro suttanikkhepÄ•

tatrÄ• yaá¹ƒ \Be 28/ vacanattho --- nikkhipanaá¹ƒ nikkhepo, suttassa nikkhepo suttanikkhep
attho. nikkhipÄ«yatÄ«ti vÄ• nikkhepo, suttaá¹ƒ eva nikkhepo suttanikkhepo. attano ajjhÄ• s
assa atthi kÄ• raá¹‡abhÅ«toti attajjhÄ• sayo, attano ajjhÄ• sayo etassÄ• ti vÄ• attajjhÄ• say
eseva nayo. pucchÄ• ya vaso pucchÄ• vaso, so etassa atthÄ«ti pucchÄ• vasiko. suttadesan
atthassa uppatti atthuppatti, atthuppatti eva aá¹-á¹-huppatti, sÄ• etassa atthÄ«ti aá¹-á¹-hupp
nikkhipÄ«yati suttaá¹ƒ etenÄ• ti nikkhepo, attajjhÄ• sayÄ• di eva. etasmiá¹ƒ pana atthavikap
attajjhÄ• sayo. paresaá¹ƒ ajjhÄ• sayo parajjhÄ• sayo. pucchÄ«yatÄ«ti pucchÄ• , pucchitabb
pavattaá¹ƒ dhammappaá¹-iggÄ• hakÄ• naá¹ƒ vacanaá¹ƒ pucchÄ• vasaá¹ƒ, tadeva nikkhepa
pucchÄ• vasikoti pulliá¹…gavasena vuttaá¹ƒ. tathÄ• atthuppattiyeva aá¹-á¹-huppattikoti eva
veditabbo.

ettha ca paresaá¹ƒ indriyaparipÄ• kÄ• dikÄ• raá¹‡anirapekkhattÄ• attajjhÄ• sayassa visuá
yutto kevalaá¹ƒ attano ajjhÄ• sayeneva dhammatantiá¹-hapanatthaá¹ƒ pavattitadesanattÄ•
parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ pana paresaá¹ƒ ajjhÄ• sayapucchÄ• naá¹ƒ desanÄ•
uppattiyaá¹ƒ pavattitÄ• naá¹ƒ kathamaá¹-á¹-huppattiyÄ• anavarodho, pucchÄ• vasikaaá¹-á
vÄ• parajjhÄ• sayÄ• nurodhena pavattitÄ• naá¹ƒ kathaá¹ƒ parajjhÄ• saye anavarodhoti? na
paresaÃ±hi abhinÄ«hÄ• raparipucchÄ• divinicchayÄ• divinimuttasseva suttantadesanÄ• kÄ
aá¹-á¹-huppattibhÄ• vena gahitattÄ• parajjhÄ• sayapucchÄ• vasikÄ• naá¹ƒ visuá¹ƒ gahaá¹
brahmajÄ• ladhammadÄ• yÄ• dasuttÄ• dÄ«naá¹ƒ vaá¹‡á¹‡Ä• vaá¹‡á¹‡aÄ• misuppÄ• dÄ• d
vuccati, paresaá¹ƒ pucchÄ• ya vinÄ• ajjhÄ• sayameva nimittaá¹ƒ katvÄ• desito parajjhÄ• s
pucchÄ• vasikoti \Ee 31/ pÄ• kaá¹-oyamatthoti.

tattha paá¹-hamÄ• dÄ«ni tÄ«á¹‡i bodhisuttÄ• ni mucalindasuttaá¹ƒ, Ä• yusaá¹…khÄ• rossa

paccavekkhaá¹‡asuttaá¹ƒ, papaÃ±casaÃ±Ã±Ä• suttanti imesaá¹ƒ udÄ• nÄ• naá¹ƒ attajjhÄ•
huhuá¹…kasuttaá¹ƒ, brÄ• hmaá¹‡ajÄ• tikasuttaá¹ƒ, bÄ• hiyasuttanti imesaá¹ƒ udÄ• nÄ• naá
rÄ• jasuttaá¹ƒ, sakkÄ• rasuttaá¹ƒ, ucchÄ• danasuttaá¹ƒ, piá¹‡á¸• apÄ• tikasuttaá¹ƒ, sippasu
sundarikasuttaá¹ƒ \Be 29/, mÄ• tusuttaá¹ƒ, saá¹…ghabhedakasuttaá¹ƒ, udapÄ• nasuttaá¹ƒ,
moneyyasuttaá¹ƒ, pÄ• á¹-aligÄ• miyasuttaá¹ƒ, dvepi \Ne 26/ dabbasuttÄ• nÄ«ti etesaá¹ƒ ud
aá¹-á¹-huppattiko nikkhepo. pÄ• lileyyasuttaá¹ƒ, piyasuttaá¹ƒ, nÄ• gasamÄ• lasuttaá¹ƒ, visÄ
imesaá¹ƒ udÄ• nÄ• naá¹ƒ attajjhÄ• sayo parajjhÄ• sayo ca nikkhepo. sesÄ• naá¹ƒ ekapaÃ±
parajjhÄ• sayo nikkhepo. evametesaá¹ƒ udÄ• nÄ• naá¹ƒ attajjhÄ• sayÄ• divasena nikkhepa

ettha ca yÄ• ni udÄ• nÄ• ni bhagavatÄ• bhikkhÅ«naá¹ƒ sammukhÄ• bhÄ• sitÄ• ni, tÄ• ni
vacasÄ• paricitÄ• ni manasÄ• nupekkhitÄ• ni dhammabhaá¹‡á¸• Ä• gÄ• rikassa kathitÄ• n
bhikkhÅ«naá¹ƒ asammukhÄ• bhÄ• sitÄ• ni, tÄ• nipi aparabhÄ• ge bhagavatÄ• dhammabh
bhÄ• sitÄ• ni. evaá¹ƒ sabbÄ• nipi tÄ• ni Ä• yasmÄ• Ä• nando ekajjhaá¹ƒ katvÄ• dhÄ• rent
aparabhÄ• ge paá¹-hamamahÄ• saá¹…gÄ«tikÄ• le udÄ• nantveva saá¹…gahaá¹ƒ Ä• ropes

__tena kho pana samayenÄ• _tiÄ• dÄ«su __tena samayenÄ• _ti ca bhummatthe karaá¹‡av
nipÄ• to, tasmiá¹ƒ samayeti attho. kasmiá¹ƒ pana samaye? yaá¹ƒ samayaá¹ƒ bhagavÄ• uru
neraÃ±jarÄ• ya tÄ«re bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddho. tasmiá¹ƒ samaye. __
sattÄ• haá¹ƒ, accantasaá¹ƒyogatthe etaá¹ƒ upayogavacanaá¹ƒ. yasmÄ• bhagavÄ• taá¹ƒ s
accantameva phalasamÄ• pattisukhena vihÄ• si, tasmÄ• sattÄ• hanti accantasaá¹ƒyogava
vuttaá¹ƒ. __ekapallaá¹…kenÄ• _ti visÄ• khÄ• puá¹‡á¹‡amÄ• ya anatthaá¹…gateyeva sÅ«riy
vajirÄ• sane nisinnakÄ• lato paá¹-á¹-hÄ• ya sakimpi anuá¹-á¹-hahitvÄ• yathÄ• Ä• bhujitena
32/.

__vimuttisukhapaá¹-isaá¹ƒvedÄ«_ti vimuttisukhaá¹ƒ phalasamÄ• pattisukhaá¹ƒ paá¹-isaá¹ƒ
hotÄ«ti attho. tattha __vimuttÄ«_ti tadaá¹…gavimutti, vikkhambhanavimutti, samucchedavim
paá¹-ippassaddhivimutti, nissaraá¹‡avimuttÄ«ti paÃ±ca vimuttiyo. tÄ• su yaá¹ƒ deyyadhamm
tehi guá¹‡aá¹…gehi nÄ• marÅ«paparicchedÄ• dÄ«hi vipassanaá¹…gehi ca yÄ• va tassa tas
pavatti, tÄ• va taá¹ƒtaá¹ƒpaá¹-ipakkhato vimuccanato vimuccanaá¹ƒ pahÄ• naá¹ƒ. seyyathid
macchariyalobhÄ• dito, sÄ«lena pÄ• á¹‡Ä• tipÄ• tÄ• dito, nÄ• marÅ«pavavatthÄ• nena sakl
paccayapariggahena ahetuvisamahetudiá¹-á¹-hÄ«hi, tasseva aparabhÄ• gena kaá¹…khÄ• v
kathaá¹ƒkathÄ«bhÄ• vato, kalÄ• pasammasanena ``ahaá¹ƒ mamÄ• â€™â€™ ti gÄ• hato, m
maggasaÃ±Ã±Ä• ya, udayadassanena ucchedadiá¹-á¹-hiyÄ• , vayadassanena sassatadiá¹-
sabhaye abhayasaÃ±Ã±Ä• ya, Ä• dÄ«navadassanena \Ne 27/ assÄ• dasaÃ±Ã±Ä• ya, nibbi
abhiratisaÃ±Ã±Ä• ya, muccitukamyatÄ• Ã±Ä• á¹‡ena amuccitukamyatÄ• ya, upekkhÄ• Ã±Ä
dhammaá¹-á¹-hitiyaá¹ƒ nibbÄ• ne ca paá¹-ilomabhÄ• vato, gotrabhunÄ• saá¹…khÄ• ranimi
ayaá¹ƒ __tadaá¹…gavimutti_ nÄ• ma. yaá¹ƒ pana upacÄ• rappanÄ• bhedena samÄ• dhinÄ
pavatti, tÄ• va kÄ• macchandÄ• dÄ«naá¹ƒ nÄ«varaá¹‡Ä• naÃ±ceva, vitakkÄ• dÄ«naÃ±ca p

anuppattisaÃ±Ã±itaá¹ƒ vimuccanaá¹ƒ, ayaá¹ƒ __vikkhambhanavimutti_ nÄ• ma. yaá¹ƒ catu
bhÄ• vitattÄ• taá¹ƒtaá¹ƒmaggavato ariyassa santÄ• ne yathÄ• rahaá¹ƒ ``diá¹-á¹-higatÄ• na
tiÄ• dinÄ• (Dhs 277; Vibh 628) nayena vuttassa samudayapakkhiyassa kilesagaá¹‡assa pu
appavattibhÄ• vena samucchedappahÄ• navasena vimuccanaá¹ƒ, ayaá¹ƒ __samucchedavi
phalakkhaá¹‡e paá¹-ippassaddhattaá¹ƒ kilesÄ• naá¹ƒ, ayaá¹ƒ __paá¹-ippassaddhivimutti_ n
sabbasaá¹…khatanissaá¹-attÄ• \Ee 33/ pana sabbasaá¹…khÄ• ravimuttaá¹ƒ nibbÄ• naá¹ƒ,
nÄ• ma. idha pana bhagavato nibbÄ• nÄ• rammaá¹‡Ä• phalavimutti adhippetÄ• . tena vutta
``vimuttisukhapaá¹-isaá¹ƒvedÄ«ti vimuttisukhaá¹ƒ phalasamÄ• pattisukhaá¹ƒ paá¹-isaá¹ƒved
hotÄ«ti atthoâ€™â€™ ti.

__vimuttÄ«_ti ca upakkilesehi paá¹-ippassaddhivasena cittassa vimuttabhÄ• vo, cittameva
veditabbaá¹ƒ, tÄ• ya vimuttiyÄ• jÄ• taá¹ƒ sampayuttaá¹ƒ vÄ• sukhaá¹ƒ vimuttisukhaá¹ƒ. ``y
upekkhÄ• sante sukhe vuttÄ• bhagavatÄ• â€™â€™ ti (MN II 88) vacanato upekkhÄ• pi ce
tathÄ• ca vuttaá¹ƒ sammohavinodaniyaá¹ƒ ``upekkhÄ• pana santattÄ• , sukhamicceva bhÅ
232). bhagavÄ• hi catutthajjhÄ• nikaá¹ƒ arahattasamÄ• pattiá¹ƒ samÄ• pajjati, na itaraá¹ƒ.
vÅ«pasamo sukhoâ€™â€™ tiÄ• dÄ«su yathÄ• saá¹…khÄ• radukkhÅ«pasamo sukhoti vuc
sakalakilesadukkhÅ«pasamabhÄ• vato aggaphale labbhamÄ• nÄ• paá¹-ippassaddhivimutti
tayidaá¹ƒ vimuttisukhaá¹ƒ maggavÄ«thiyaá¹ƒ \Be 31/ kÄ• lantareti phalacittassa pavattivibhÅ
hoti. ekekassa hi ariyamaggassa anantarÄ• tassa tasseva vipÄ• kabhÅ«tÄ• ni nibbÄ• nÄ• n
phalacittÄ• ni uppajjanti anantaravipÄ• kattÄ• lokuttarakusalÄ• naá¹ƒ. yasmiÃ±hi javanavÄ
uppajjati, tattha yadÄ• dve anulomÄ• ni, tadÄ• tatiyaá¹ƒ gotrabhu, catutthaá¹ƒ maggacittaá
tÄ«á¹‡i phalacittÄ• ni honti. yadÄ• pana tÄ«á¹‡i anulomÄ• ni, tadÄ• catutthaá¹ƒ gotrabhu,
maggacittaá¹ƒ, tato paraá¹ƒ dve phalacittÄ• ni honti. evaá¹ƒ catutthaá¹ƒ paÃ±camaá¹ƒ appa
na tato paraá¹ƒ bhavaá¹…gassa Ä• sannattÄ• . keci pana ``chaá¹-á¹-hampi cittaá¹ƒ appetÄ«
aá¹-á¹-hakathÄ• su (Vism II 811) paá¹-ikkhittaá¹ƒ. evaá¹ƒ maggavÄ«thiyaá¹ƒ phalaá¹ƒ vedita
phalaá¹ƒ \Ne 28/ pana phalasamÄ• pattivasena pavattaá¹ƒ, nirodhÄ• vuá¹-á¹-hahantassa \B
eteneva saá¹…gahitaá¹ƒ. sÄ• panÄ• yaá¹ƒ phalasamÄ• patti atthato lokuttarakusalÄ• naá¹
nibbÄ• nÄ• rammaá¹‡Ä• appanÄ• ti daá¹-á¹-habbÄ• .

ke taá¹ƒ samÄ• pajjanti, ke na samÄ• pajjantÄ«ti? sabbepi puthujjanÄ• na samÄ• pajjanti a
heá¹-á¹-himÄ• ariyÄ• uparimaá¹ƒ, uparimÄ• pi ariyÄ• heá¹-á¹-himaá¹ƒ na samÄ• pajjantiy
puggalantarabhÄ• vÅ«pagamanena paá¹-ippassaddhabhÄ• vato. attano eva phalaá¹ƒ te te
pana ``sotÄ• pannasakadÄ• gÄ• mino phalasamÄ• pattiá¹ƒ na samÄ• pajjanti, uparimÄ• dv
samÄ• dhismiá¹ƒ paripÅ«rakÄ• ribhÄ• vatoâ€™â€™ ti vadanti. taá¹ƒ akÄ• raá¹‡aá¹ƒ puthuj
paá¹-iladdhalokiyasamÄ• dhisamÄ• pajjanato. kiá¹ƒ vÄ• ettha kÄ• raá¹‡acintÄ• ya? vuttaÃ±
paá¹-isambhidÄ• yaá¹ƒ ``katamÄ• dasa saá¹…khÄ• rupekkhÄ• vipassanÄ• vasena uppajja
gotrabhudhammÄ• vipassanÄ• vasena uppajjantÄ«â€™â€™ ti (Paá¹-is I 60) imesaá¹ƒ paÃ
sotÄ• pattiphalasamÄ• pattatthÄ• ya sakadÄ• gÄ• miphalasamÄ• pattatthÄ• yÄ• ti tesampi

phalasamÄ• pattisamÄ• pajjanaá¹ƒ vuttaá¹ƒ. tasmÄ• sabbepi ariyÄ• yathÄ• sakaá¹ƒ phala
niá¹-á¹-hamettha gantabbaá¹ƒ.

kasmÄ• pana te samÄ• pajjantÄ«ti? diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ. yathÄ• hi rÄ
devatÄ• dibbasukhaá¹ƒ anubhavanti, evaá¹ƒ ariyÄ• ``lokuttarasukhaá¹ƒ \Be 32/ anubhavis
addhÄ• napariccheda á¹ƒ katvÄ• icchitakkhaá¹‡e phalasamÄ• pattiá¹ƒ samÄ• pajjanti.

kathaÃ±cassÄ• samÄ• pajjanaá¹ƒ, kathaá¹ƒ á¹-hÄ• naá¹ƒ, kathaá¹ƒ vuá¹-á¹-hÄ• nanti? dv
samÄ• pajjanaá¹ƒ hoti nibbÄ• nato aÃ±Ã±assa Ä• rammaá¹‡assa amanasikÄ• rÄ• , nibbÄ•

``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• , sabbanimittÄ•
animittÄ• ya \Ee 35/ ca dhÄ• tuyÄ• manasikÄ• roâ€™â€™ ti (MN I 458).

ayaá¹ƒ panettha samÄ• pajjanakkamo --- phalasamÄ• pattitthikena ariyasÄ• vakena rahoga
udayabbayÄ• divasena saá¹…khÄ• rÄ• vipassitabbÄ• . tassevaá¹ƒ pavattÄ• nupubbavipas
saá¹…khÄ• rÄ• rammaá¹‡agotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ \Ne 29/ phalasamÄ• pattivasen
phalasamÄ• pattininnabhÄ• vena ca sekkhassÄ• pi phalameva uppajjati, na maggo. ye pan
attano phalasamÄ• pattiá¹ƒ samÄ• pajjissÄ• mÄ«ti vipassanaá¹ƒ vaá¸• á¸• hetvÄ• sakadÄ•
anÄ• gÄ• mÄ«â€™â€™ ti. te vattabbÄ• --- evaá¹ƒ sante anÄ• gÄ• mÄ« arahÄ• bhavissati
paccekabuddho ca sambuddhoti Ä• pajjeyya, tasmÄ• yathÄ• bhinivesaá¹ƒ yathÄ• jjhÄ• say
sÄ• dhetÄ«ti sekkhassÄ• pi phalameva uppajjati, na maggo. phalampi tassa sace anena pa
adhigato, paá¹-hamajjhÄ• nikameva uppajjati. sace dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• niko, du
aÃ±Ã±atarajjhÄ• nikamevÄ• ti.

kasmÄ• panettha gotrabhuÃ±Ä• á¹‡aá¹ƒ maggaÃ±Ä• á¹‡apurecÄ• rikaá¹ƒ viya nibbÄ• nÄ•
phalaÃ±Ä• á¹‡Ä• naá¹ƒ aniyyÄ• nikabhÄ• vato. ariyamaggadhammÄ• yeva hi niyyÄ• nikÄ•
niyyÄ• nikÄ• ? cattÄ• ro ariyamaggÄ• apariyÄ• pannÄ• â€™â€™ ti (Dhs 1295). tasmÄ• ek
ubhato vuá¹-á¹-hÄ• nabhÄ• vena pavattamÄ• nassa anantarapaccayabhÅ«tena Ã±Ä• á¹‡en
bhavitabbanti tassa nibbÄ• nÄ• rammaá¹‡atÄ• yuttÄ• , na pana ariyamaggassa \Be 33/ bh
vipÄ• kabhÄ• vena pavattamÄ• nÄ• naá¹ƒ kilesÄ• naá¹ƒ asamucchindanato aniyyÄ• nikattÄ
phalaÃ±Ä• á¹‡Ä• naá¹ƒ purecÄ• rikaÃ±Ä• á¹‡assa kadÄ• cipi nibbÄ• nÄ• rammaá¹‡atÄ• u
atulyÄ• kÄ• rato. ariyamaggavÄ«thiyaÃ±hi anulomaÃ±Ä• á¹‡Ä• ni anibbiddhapubbÄ• naá¹ƒ
lobhakkhandhÄ• dÄ«naá¹ƒ sÄ• tisayaá¹ƒ padÄ• lanena lokiyaÃ±Ä• á¹‡ena ukkaá¹ƒsapÄ• ra
maggaÃ±Ä• á¹‡Ä• nukÅ«lÄ• ni uppajjanti, phalasamÄ• pattivÄ«thiyaá¹ƒ pana \Ee 36/ tÄ• ni
tesaá¹ƒ tesaá¹ƒ kilesÄ• naá¹ƒ samucchinnattÄ• tattha nirussukkÄ• ni kevalaá¹ƒ ariyÄ• naá¹
phalasamÄ• pattisukhasamaá¹…gibhÄ• vassa parikammamattÄ• ni hutvÄ• uppajjantÄ«ti na
vuá¹-á¹-hÄ• nasambhavo, yato tesaá¹ƒ pariyosÄ• ne Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• ranimittaá¹ƒ

nibbÄ• nÄ• rammaá¹‡aá¹ƒ siyÄ• . evaÃ±ca katvÄ• sekkhassa attano phalasamÄ• pattivaá¸
udayabbayÄ• divasena saá¹…khÄ• re sammasantassa vipassanÄ• Ã±Ä• á¹‡Ä• nupubbÄ• y
ayaÃ±ca attho samatthito hoti. evaá¹ƒ tÄ• va phalasamÄ• pattiyÄ• samÄ• pajjanaá¹ƒ vedita

``tayo kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• á¹-hitiyÄ• , sabbanimittÄ• naá¹ƒ
animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• ro, pubbe ca abhisaá¹…khÄ• roâ€™â€™ ti (MN I 45

vacanato \Ne 30/ panassÄ• tÄ«hÄ• kÄ• rehi á¹-hÄ• naá¹ƒ hoti. tattha __pubbe ca abhisaá¹
pubbe kÄ• laparicchedo. ``asukasmiá¹ƒ nÄ• ma kÄ• le vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti pa
kÄ• lo nÄ• gacchati, tÄ• va vuá¹-á¹-hÄ• naá¹ƒ na hoti.

``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• vuá¹-á¹-hÄ• nassa, sabbanimittÄ
animittÄ• ya ca dhÄ• tuyÄ• amanasikÄ• roâ€™â€™ ti (MN I 458) ---

vacanato panassÄ• dvÄ«hÄ• kÄ• rehi vuá¹-á¹-hÄ• naá¹ƒ hoti. tattha __sabbanimittÄ• na_n
rÅ«panimittavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡animittÄ• naá¹ƒ. kÄ• maÃ±ca n
karoti, sabbasaá¹…gÄ• hikavasena panevaá¹ƒ vuttaá¹ƒ. tasmÄ• yaá¹ƒ bhavaá¹…gassa Ä•
manasikaraá¹‡ena phalasamÄ• pattito \Be 34/ vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti evaá¹ƒ assÄ• vuá
veditabbaá¹ƒ. tayidaá¹ƒ evamidha samÄ• pajjanavuá¹-á¹-hÄ• naá¹ƒ arahattaphalabhÅ«taá¹

``paá¹-ippassaddhadarathaá¹ƒ, amatÄ• rammaá¹‡aá¹ƒ subhaá¹ƒ.

vantalokÄ• misaá¹ƒ santaá¹ƒ, sÄ• maÃ±Ã±aphalamuttamaá¹ƒâ€™â€™ ||

iti vuttaá¹ƒ sÄ• tÄ• tisÄ• taá¹ƒ vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedesi. tena vuttaá¹ƒ ---
``vimuttisukhapaá¹-isaá¹ƒvedÄ«ti vimuttisukhaá¹ƒ phalasamÄ• pattisukhaá¹ƒ paá¹-isaá¹ƒved
hotÄ«ti atthoâ€™â€™ ti.

__athÄ• _ti adhikÄ• ratthe nipÄ• to. __kho_ti padapÅ«raá¹‡e. tesu adhikÄ• ratthena \Ee 37
vimuttisukhapaá¹-isaá¹ƒvedanato aÃ±Ã±aá¹ƒ adhikÄ• raá¹ƒ dasseti. ko panesoti? paá¹-icca
__athÄ• _ti vÄ• pacchÄ• ti etasmiá¹ƒ atthe nipÄ• to, tena ``tassa sattÄ• hassa accayenÄ• â
atthaá¹ƒ joteti. __tassa sattÄ• hassÄ• _ti pallaá¹…kasattÄ• hassa. __accayenÄ• _ti apagam
samÄ• dhimhÄ• _ti arahattaphalasamÄ• dhito. idha pana á¹-hatvÄ• paá¹-ipÄ• á¹-iyÄ• satta
dassetabbÄ• nÄ«ti keci tÄ• ni vitthÄ• rayiá¹ƒsu. mayaá¹ƒ pana tÄ• ni khandhakapÄ• á¹-hen
avirodhadassanamukhena parato vaá¹‡á¹‡ayissÄ• ma. __rattiyÄ• _ti avayavasambandhe s
__paá¹-hama_nti accantasaá¹ƒyogatthe upayogavacanaá¹ƒ. bhagavÄ• hi tassÄ• rattiyÄ•
yÄ• maá¹ƒ teneva manasikÄ• rena yutto ahosÄ«ti.

__paá¹-iccasamuppÄ• da_nti \Ne 31/ paccayadhammaá¹ƒ. avijjÄ• dayo hi paccayadhamm
kathamidaá¹ƒ jÄ• nitabbanti ce? bhagavato vacanena. bhagavatÄ• hi ``tasmÄ• tihÄ• nanda
nidÄ• naá¹ƒ, esa samudayo, esa paccayo jarÄ• maraá¹‡assa, yadidaá¹ƒ jÄ• ti ... pe ... saá¹
yadidaá¹ƒ avijjÄ• â€™â€™ ti (DN II 105 Ä• dayo) evaá¹ƒ avijjÄ• dayo hetÅ«ti vuttÄ• . yathÄ
dvÄ• dasa paá¹-iccasamuppÄ• dÄ• ti.

tatrÄ• yaá¹ƒ vacanattho --- aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-icca paá¹-imukhaá¹ƒ katvÄ• kÄ• raá
appaá¹-ikkhipitvÄ• sahite uppÄ• detÄ«ti paá¹-iccasamuppÄ• do. atha vÄ• paá¹-icca paccet
paccayaá¹ƒ paá¹-igantvÄ• na vinÄ• tena sambandhassa uppÄ• do paá¹-iccasamuppÄ• do
cettha samuppÄ• dapadaá¹-á¹-hÄ• navacanaviÃ±Ã±eyyo phalassa uppÄ• danasamatthatÄ•
paá¹-iccasamuppattimattaá¹ƒ veditabbaá¹ƒ. atha vÄ• paccetuá¹ƒ arahanti naá¹ƒ paá¹‡á¸• it
sayameva vÄ• uppÄ• detÄ«ti samuppÄ• do, paá¹-icco ca so samuppÄ• do cÄ• ti paá¹-icca
daá¹-á¹-habbo.

__anuloma_nti ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• nayena vutto avijjÄ
kattabbakiccakaraá¹‡ato anulomoti \Ee 38/ vuccati. atha vÄ• Ä• dito paá¹-á¹-hÄ• ya antaá¹
pavattiyÄ• vÄ• anulomato anulomo, taá¹ƒ anulomaá¹ƒ. __sÄ• dhukaá¹ƒ manasÄ• kÄ• sÄ«
yo yo paccayadhammo yassa yassa paccayuppannadhammassa yathÄ• yathÄ• hetupacca
hoti, taá¹ƒ sabbaá¹ƒ aviparÄ«taá¹ƒ aparihÄ• petvÄ• anavasesato paccavekkhaá¹‡avasena
yathÄ• pana bhagavÄ• paá¹-iccasamuppÄ• dÄ• nulomaá¹ƒ manasÄ• kÄ• si, taá¹ƒ saá¹…k
imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ _ti vuttaá¹ƒ.

tattha __itÄ«_ti evaá¹ƒ, anena pakÄ• renÄ• ti attho. __imasmiá¹ƒ sati idaá¹ƒ hotÄ«_ti imasm
paccaye sati idaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ hoti. __imassuppÄ• dÄ• idaá¹ƒ uppaj
avijjÄ• dikassa paccayassa uppÄ• dÄ• idaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ uppajjatÄ«
idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«_ti avijjÄ• dÄ«naá¹ƒ abhÄ• ve saá¹…khÄ
avijjÄ• dÄ«naá¹ƒ nirodhe saá¹…khÄ• rÄ• dÄ«naá¹ƒ nirodhassa ca dutiyatatiyasuttavacanen
paccayalakkhaá¹‡e niyamo dassito hoti --- imasmiá¹ƒ sati eva, nÄ• sati. imassuppÄ• dÄ• e
anirodhÄ• eva, na nirodhÄ• ti. tenetaá¹ƒ lakkhaá¹‡aá¹ƒ antogadhaniyamaá¹ƒ idha paá¹-icca
vuttanti daá¹-á¹-habbaá¹ƒ. __nirodho_ti ca avijjÄ• dÄ«naá¹ƒ virÄ• gÄ• dhigamena Ä• yatiá¹
tathÄ• hi vuttaá¹ƒ --- ``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodhoâ€™â
ca uppÄ• danirodhÄ«bhÄ• vena vutto ``imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti.

tenetaá¹ƒ \Be 36/ dasseti --- anirodho uppÄ• do nÄ• ma, so cettha atthibhÄ• votipi vuccatÄ
idaá¹ƒ hotÄ«â€™â€™ ti idameva hi lakkhaá¹‡aá¹ƒ pariyÄ• yantarena ``imassa uppÄ• dÄ•
vadantena parena purimaá¹ƒ visesitaá¹ƒ hoti. tasmÄ• na dharamÄ• nataá¹ƒyeva sandhÄ• y
ti vuttaá¹ƒ, atha kho maggena aniruddhabhÄ• vaÃ±cÄ• ti viÃ±Ã±Ä• yati. yasmÄ• ca ``imasm
imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti \Ee 39/ dvidhÄ• pi uddiá¹-á¹-hassa lakkhaá¹

vadantena ``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ tiÄ• di
natthibhÄ• vopi nirodho evÄ• ti natthibhÄ• vaviruddho atthibhÄ• vo anirodhoti dassitaá¹ƒ ho
anirodhasaá¹…khÄ• tena atthibhÄ• vena uppÄ• daá¹ƒ viseseti. tato na idha atthibhÄ• vama
adhippeto, atha kho anirodhasaá¹…khÄ• to atthibhÄ• vo cÄ• ti ayamattho vibhÄ• vitoti. eva
lakkhaá¹‡advayavacanaá¹ƒ aÃ±Ã±amaÃ±Ã±avisesanavisesitabbabhÄ• vena sÄ• tthakanti

ko panÄ• yaá¹ƒ anirodho nÄ• ma, yo ``atthibhÄ• vo, uppÄ• doâ€™â€™ ti ca vuccatÄ«ti? a
anibbattitaphalÄ• rahatÄ• pahÄ• nehi phalÄ• nuppÄ• danÄ• rahatÄ• ca. ye hi pahÄ• tabbÄ
ariyamaggena asamugghÄ• á¹-itabhÄ• vo ca. ye pana na pahÄ• tabbÄ• kusalÄ• byÄ• katÄ
saá¹ƒyojanÄ• ni akhÄ«á¹‡Ä• savÄ• naá¹ƒ tesaá¹ƒ aparikkhÄ«á¹‡atÄ• ca. asamugghÄ• á¹-i
sasaá¹ƒyojanÄ• khandhappavatti paá¹-iccasamuppÄ• do. tathÄ• ca vuttaá¹ƒ ---

``yÄ• ya ca, bhikkhave, avijjÄ• ya nivutassa bÄ• lassa yÄ• ya ca taá¹‡hÄ• ya sampayuttass
samudÄ• gato, sÄ• ceva avijjÄ• bÄ• lassa appahÄ«nÄ• , sÄ• ca taá¹‡hÄ• aparikkhÄ«á¹‡
bhikkhave, bÄ• lo acari brahmacariyaá¹ƒ sammÄ• dukkhakkhayÄ• ya, tasmÄ• bÄ• lo kÄ•
so kÄ• yÅ«pago samÄ• no na parimuccati jÄ• tiyÄ• jarÄ• maraá¹‡enÄ• â€™â€™ tiÄ• di (S

khÄ«á¹‡asaá¹ƒyojanÄ• naá¹ƒ \Be 37/ \Ne 33/ pana avijjÄ• ya abhÄ• vato saá¹…khÄ• rÄ• n
abhÄ• vato upÄ• dÄ• nabhavÄ• naá¹ƒ asambhavoti vaá¹-á¹-assa upacchedo paÃ±Ã±Ä• yis

``channaá¹ƒ tveva, phagguá¹‡a, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• phassanir
vedanÄ• nirodhoâ€™â€™ tiÄ• di (SN a II 12).

na hi aggamaggÄ• dhigamato uddhaá¹ƒ yÄ• va parinibbÄ• nÄ• saá¸·Ä• yatanÄ• dÄ«naá¹ƒ
nirodhasaddavacanÄ«yatÄ• khÄ«á¹‡asaá¹ƒyojanatÄ• ti nirodho vutto. apica cirakatampi ka
anibbattitaphalatÄ• ya appahÄ«nÄ• hÄ• ratÄ• ya ca phalÄ• rahaá¹ƒ santaá¹ƒ eva nÄ• ma h
40/, nÄ• pi pahÄ«nÄ• hÄ• ranti. phaluppattipaccayÄ• naá¹ƒ avijjÄ• saá¹…khÄ• rÄ• dÄ«naá
phalÄ• rahabhÄ• vo anirodhoti veditabbo. evaá¹ƒ aniruddhabhÄ• veneva hi yena vinÄ• pha
kÄ• raá¹‡aá¹ƒ atÄ«tantipi imasmiá¹ƒ satÄ«ti iminÄ• vacanena vuttaá¹ƒ. tatoyeva ca avusita
appavattidhammataá¹ƒ anÄ• panno paccayuppÄ• do kÄ• labhedaá¹ƒ anÄ• masitvÄ• aniva
vutto. atha vÄ• avasesapaccayasamavÄ• ye avijjamÄ• nassapi vijjamÄ• nassa viya pageva
phaluppattiabhimukhatÄ• , sÄ• imassa uppÄ• dÄ• ti vuttÄ• . tathÄ• hi tato phalaá¹ƒ uppajj
kÄ• raá¹‡aá¹ƒ phalassa uppÄ• danabhÄ• vena uá¹-á¹-hitaá¹ƒ uppatitaá¹ƒ nÄ• ma hoti, na v
tadavatthatÄ• uppÄ• doti veditabbo.

tattha __satÄ«_ti iminÄ• vijjamÄ• natÄ• mattena paccayabhÄ• vaá¹ƒ vadanto abyÄ• pÄ• r
dasseti. __uppÄ• dÄ• _ti uppattidhammataá¹ƒ asabbakÄ• labhÄ• vitaá¹ƒ phaluppattiabhimu
aniccataá¹ƒ paá¹-iccasamuppÄ• dassa dasseti. ``sati, nÄ• sati, uppÄ• dÄ• , na nirodhÄ• â€

bhummanissakkavacanehi samatthitaá¹ƒ nidÄ• nasamudayajÄ• tipabhavabhÄ• vaá¹ƒ paá¹-
hetuatthatÄ• cettha bhummavacane yassa bhÄ• ve tadavinÄ• bhÄ• viphalassa bhÄ• vo lak
veditabbÄ• yathÄ• ``adhanÄ• naá¹ƒ dhane ananuppadÄ«yamÄ• ne dÄ• liddiyaá¹ƒ vepulla
91) ca ``nipphannesu sassesu subhikkhaá¹ƒ jÄ• yatÄ«â€™â€™ ti ca. nissakkavacanassÄ•
pabhave pakatiyaÃ±ca pavattito yathÄ• ``kalalÄ• hoti \Be 38/ abbudaá¹ƒ, abbudÄ• jÄ• yat
I 235) ca ``himavatÄ• gaá¹…gÄ• pabhavanti, siá¹…gato saro jÄ• yatÄ«â€™â€™ ti ca. avij
tadavinÄ• bhÄ• vena saá¹…khÄ• rÄ• dibhÄ• vo lakkhÄ«yati, avijjÄ• dÄ«hi ca saá¹…khÄ• rÄ
\Ne 34/ cÄ• ti te tesaá¹ƒ pabhavo pakati ca, tasmÄ• tadatthadÄ«panatthaá¹ƒ ``imasmiá¹ƒ s
uppÄ• dÄ• â€™â€™ ti hetuatthe bhummanissakkaniddesÄ• katÄ• ti.

yasmÄ• \Ee 41/ cettha ``imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™
uddiá¹-á¹-hassa paá¹-iccasamuppÄ• dassa ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ
yathÄ• vutto atthibhÄ• vo uppÄ• do ca tesaá¹ƒ tesaá¹ƒ paccayuppannadhammÄ• naá¹ƒ pa
hi aniruddhatÄ• saá¹…khÄ• taá¹ƒ atthibhÄ• vaá¹ƒ uppÄ• daÃ±ca anivattasabhÄ• vatÄ• saá
udayÄ• vatthatÄ• saá¹…khÄ• taá¹ƒ vÄ• ``sati eva, nÄ• sati, uppÄ• dÄ• eva, na nirodhÄ• â
vacanehi abhihitaá¹ƒ muÃ±citvÄ• aÃ±Ã±o paccayabhÄ• vo nÄ• ma atthi, tasmÄ• yathÄ• v
paccayabhÄ• voti veditabbaá¹ƒ. yepi paá¹-á¹-hÄ• ne Ä• gatÄ• hetuÄ• dayo catuvÄ«sati pa
paccayabhÄ• vassa visesÄ• ti veditabbÄ• . iti yathÄ• vitthÄ• rena anulomaá¹ƒ paá¹-iccasan
taá¹ƒ dassetuá¹ƒ, __ ``yadidaá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ _tiÄ• di vuttaá

tattha __yadida_nti nipÄ• to, tassa yo ayanti attho. __avijjÄ• paccayÄ• _tiÄ• dÄ«su avindiy
kÄ• yaduccaritÄ• diá¹ƒ vindatÄ«ti __avijjÄ• , _ vindiyaá¹ƒ kÄ• yasucaritÄ• diá¹ƒ na vindatÄ«
dhammÄ• naá¹ƒ aviparÄ«tasabhÄ• vaá¹ƒ aviditaá¹ƒ karotÄ«ti avijjÄ• , antavirahite saá¹ƒsÄ
javÄ• petÄ«ti avijjÄ• , avijjamÄ• nesu javati vijjamÄ• nesu na javatÄ«ti avijjÄ• , vijjÄ• ya paá
avijjÄ• , sÄ• ``dukkhe aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• catubbidhÄ• veditabbÄ• . paá¹-
uppajjati ceva pavattati cÄ• ti __paccayo, _ upakÄ• rakattho vÄ• paccayo. avijjÄ• ca sÄ• p
__avijjÄ• paccayo, _ tasmÄ• __avijjÄ• paccayÄ• _. saá¹…kharontÄ«ti __saá¹…khÄ• rÄ• , _
sÄ• puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• ravasena tividhÄ• veditabbÄ• . vijÄ• nÄ
lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡avasena dvattiá¹ƒsavidhaá¹ƒ. namatÄ«ti __nÄ• maá¹ƒ, _ vedan
ruppatÄ«ti __rÅ«paá¹ƒ, _ bhÅ«tarÅ«paá¹ƒ cakkhÄ• diupÄ• dÄ• rÅ«paÃ±ca. Ä• yatati Ä• yat
saá¹ƒsÄ• radukkhaá¹ƒ nayatÄ«ti __Ä• yatanaá¹ƒ_ \Ee 42/. phusatÄ«ti __phasso_. vedayatÄ
dvayaá¹ƒ dvÄ• ravasena chabbidhaá¹ƒ, vipÄ• kavasena gahaá¹‡e chattiá¹ƒsavidhaá¹ƒ. pari
sÄ• kÄ• mataá¹‡hÄ• divasena saá¹…khepato tividhÄ• , vitthÄ• rato aá¹-á¹-huttarasatavidhÄ
__upÄ• dÄ• naá¹ƒ, _ taá¹ƒ kÄ• mupÄ• dÄ• nÄ• divasena catubbidhaá¹ƒ. bhavati bhÄ• vaya
kammÅ«papattibhedato duvidho. jananaá¹ƒ __jÄ• ti_. jÄ«raá¹‡aá¹ƒ __jarÄ• _. maranti tenÄ
socanaá¹ƒ __soko_. paridevanaá¹ƒ __paridevo_. dukkhayatÄ«ti __dukkhaá¹ƒ, _ uppÄ• daá
khaá¹‡atÄ«ti __dukkhaá¹ƒ_. dumanassa bhÄ• vo __domanassaá¹ƒ_. bhuso Ä• yÄ• so __up
__sambhavantÄ«_ti nibbattanti. na kevalaÃ±ca sokÄ• dÄ«hiyeva, atha kho sabbapadehi ``s

padassa yojanÄ• kÄ• tabbÄ• . evaÃ±hi ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«
paccayapaccayuppannavavatthÄ• naá¹ƒ dassitaá¹ƒ hoti. esa nayo sabbattha.

tattha aÃ±Ã±Ä• á¹‡alakkhaá¹‡Ä• avijjÄ• , sammohanarasÄ• , chÄ• danapaccupaá¹-á¹-hÄ•
abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• saá¹…khÄ• rÄ• , Ä• yÅ«hanarasÄ• , saá¹ƒvidahanapacc
avijjÄ• padaá¹-á¹-hÄ• nÄ• . vijÄ• nanalakkhaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, pubbaá¹…gamaras
paá¹-isandhipaccupaá¹-á¹-hÄ• naá¹ƒ, saá¹…khÄ• rapadaá¹-á¹-hÄ• naá¹ƒ, vatthÄ• rammaá¹
namanalakkhaá¹‡aá¹ƒ nÄ• maá¹ƒ, sampayogarasaá¹ƒ, avinibbhogapaccupaá¹-á¹-hÄ• naá¹
viÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ. ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, vikiraá¹‡arasaá¹ƒ,
appaheyyabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, viÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ. Ä• yatana
dassanÄ• dirasaá¹ƒ, vatthudvÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, nÄ• marÅ«papadaá¹-á
phasso, saá¹…ghaá¹-á¹-anaraso, saá¹…gatipaccupaá¹-á¹-hÄ• no, saá¸·Ä• yatanapadaá¹-á¹
anubhavanalakkhaá¹‡Ä• \Ee 43/ vedanÄ• , visayarasasambhogarasÄ• , sukhadukkhapacc
phassapadaá¹-á¹-hÄ• nÄ• . hetubhÄ• valakkhaá¹‡Ä• taá¹‡hÄ• , abhinandanarasÄ• , atittib
vedanÄ• padaá¹-á¹-hÄ• nÄ• . gahaá¹‡alakkhaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ, amuÃ±canarasaá¹ƒ
taá¹‡hÄ• daá¸·hattadiá¹-á¹-hipaccupaá¹-á¹-hÄ• naá¹ƒ, taá¹‡hÄ• padaá¹-á¹-hÄ• naá¹ƒ. kamm
bhavo, bhavanabhÄ• vanaraso, kusalÄ• kusalÄ• byÄ• katapaccupaá¹-á¹-hÄ• no, upÄ• dÄ•
bhave paá¹-hamÄ• bhinibbattilakkhaá¹‡Ä• jÄ• ti, niyyÄ• tanarasÄ• , atÄ«tabhavato idhuppa
dukkhavicittatÄ• paccupaá¹-á¹-hÄ• nÄ• vÄ• . khandhaparipÄ• kalakkhaá¹‡Ä• jarÄ• , maraa
yobbanavinÄ• sapaccupaá¹-á¹-hÄ• nÄ• . cutilakkhaá¹‡aá¹ƒ maraá¹‡aá¹ƒ \Be 40/, visaá¹ƒyo
gativippavÄ• sapaccupaá¹-á¹-hÄ• naá¹ƒ. antonijjhÄ• nalakkhaá¹‡o soko, cetaso nijjhÄ• nara
anusocanapaccupaá¹-á¹-hÄ• no. lÄ• lappanalakkhaá¹‡o paridevo, guá¹‡adosaparikittanaras
sambhamapaccupaá¹-á¹-hÄ• no. kÄ• yapÄ«á¸·analakkhaá¹‡aá¹ƒ dukkhaá¹ƒ, duppaÃ±Ã±Ä•
kÄ• yikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ. cittapÄ«á¸·analakkhaá¹‡aá¹ƒ domanassaá¹ƒ, m
mÄ• nasabyÄ• dhipaccupaá¹-á¹-hÄ• naá¹ƒ. cittaparidahanalakkhaá¹‡o upÄ• yÄ• so, nitthun
visÄ• dapaccupaá¹-á¹-hÄ• no. evamete avijjÄ• dayo lakkhaá¹‡Ä• ditopi veditabbÄ• ti. ayam
pana sabbÄ• kÄ• rasampannaá¹ƒ vinicchayaá¹ƒ icchantena sammohavinodaniyÄ• (Vibh-a
vibhaá¹…gaá¹-á¹-hakathÄ• ya gahetabbo.

__eva_nti niddiá¹-á¹-hassa nidassanaá¹ƒ, tena avijjÄ• dÄ«heva kÄ• raá¹‡ehi, na issaranim
__etassÄ• _ti yathÄ• vuttassa. __kevalassÄ• _ti asammissassa sakalassa vÄ• . __dukkhak
dukkhasamÅ«hassa, na sattassa, nÄ• pi jÄ«vassa, nÄ• pi subhasukhÄ• dÄ«naá¹ƒ. __samu
sambhavati.

__etamatthaá¹ƒ_ \Ee 44/ __viditvÄ• _ti yvÄ• yaá¹ƒ avijjÄ• divasena saá¹…khÄ• rÄ• dikassa
samudayo hotÄ«ti vutto, sabbÄ• kÄ• rena etamatthaá¹ƒ viditvÄ• . __tÄ• yaá¹ƒ velÄ• ya_nti
viditavelÄ• yaá¹ƒ. __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«_ti imaá¹ƒ tasmiá¹ƒ atthe vidite hetuno
hetusamuppannadhammassa ca pajÄ• nanÄ• ya Ä• nubhÄ• vadÄ«pakaá¹ƒ __ ``yadÄ• hav

somanassasampayuttaÃ±Ä• á¹‡asamuá¹-á¹-hÄ• naá¹ƒ udÄ• naá¹ƒ udÄ• nesi, attamanavÄ•
hoti.

tassattho --- __yadÄ• _ti yasmiá¹ƒ kÄ• le. __have_ti byattanti imasmiá¹ƒ atthe nipÄ• to. ke
Ä• have yuddheâ€™â€™ ti atthaá¹ƒ vadanti, ``yodhetha mÄ• raá¹ƒ paÃ±Ã±Ä• vudhenÄ• â€
kilesamÄ• rena yujjhanasamayeti tesaá¹ƒ adhippÄ• yo. __pÄ• tubhavantÄ«_ti uppajjanti. __
anulomapaccayÄ• kÄ• rapaá¹-ivedhasÄ• dhakÄ• bodhipakkhiyadhammÄ• . atha vÄ• __pÄ
abhisamayavasena byattÄ• pÄ• kaá¹-Ä• honti. __dhammÄ• _ti catuariyasaccadhammÄ• ,
kilesasantÄ• panaá¹-á¹-hena vÄ«riyaá¹ƒ. __Ä• tÄ• pino_ti sammappadhÄ• navÄ«riyavato. _
Ä• rammaá¹‡Å«panijjhÄ• nena \Be 41/ lakkhaá¹‡Å«panijjhÄ• nena jhÄ• yantassa. __brÄ• h
khÄ«á¹‡Ä• savassa. __athassa kaá¹…khÄ• vapayanti sabbÄ• _ti athassa evaá¹ƒ pÄ• tubh
kho, bhante, phusatÄ«ti. no kallo paÃ±hoti bhagavÄ• avocÄ• â€™â€™ tiÄ• dinÄ• (SN a II
kho, bhante, jarÄ• maraá¹‡aá¹ƒ, kassa ca panidaá¹ƒ jarÄ• maraá¹‡anti. no kallo paÃ±hoti b
tiÄ• dinÄ• (SN a II 35) nayena paccayÄ• kÄ• re kaá¹…khÄ• vuttÄ• , yÄ• ca paccayÄ• kÄ•
``ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinÄ• (MN I 18; SN a II 20) so
tÄ• sabbÄ• vapayanti apagacchanti nirujjhanti. kasmÄ• ? __yato pajÄ• nÄ• ti sahetudham
avijjÄ• dikena hetunÄ• sahetukaá¹ƒ imaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ kevalaá¹ƒ dukkhakkha
aÃ±Ã±Ä• si paá¹-ivijjhÄ«ti.

kadÄ• panassa bodhipakkhiyadhammÄ• catusaccadhammÄ• vÄ• pÄ• tubhavanti uppajj
vipassanÄ• maggaÃ±Ä• á¹‡esu \Ee 45/. tattha vipassanÄ• Ã±Ä• á¹‡asampayuttÄ• satiÄ• c
yathÄ• rahaá¹ƒ attano visayesu tadaá¹…gappahÄ• navasena subhasaÃ±Ã±Ä• dike pajahan
visuá¹ƒ visuá¹ƒ uppajjanti, maggakkhaá¹‡e pana te nibbÄ• namÄ• lambitvÄ• samucchedav
pajahantÄ• \Ne 37/ catÅ«supi ariyasaccesu asammohappaá¹-ivedhasÄ• dhanavasena saki
tÄ• vettha bodhipakkhiyadhammÄ• naá¹ƒ uppajjanaá¹-á¹-hena pÄ• tubhÄ• vo veditabbo.

ariyasaccadhammÄ• naá¹ƒ pana lokiyÄ• naá¹ƒ vipassanÄ• kkhaá¹‡e vipassanÄ• ya Ä• ran
lokuttarÄ• naá¹ƒ tadadhimuttatÄ• vasena, maggakkhaá¹‡e nirodhasaccassa Ä• rammaá¹‡Ä
kiccÄ• bhisamayavasena pÄ• kaá¹-abhÄ• vato pakÄ• sanaá¹-á¹-hena pÄ• tubhÄ• vo vedita

iti bhagavÄ• satipi sabbÄ• kÄ• rena sabbadhammÄ• naá¹ƒ attano Ã±Ä• á¹‡assa pÄ• kaá¹-
paá¹-iccasamuppÄ• damukhena vipassanÄ• bhinivesassa katattÄ• nipuá¹‡agambhÄ«rasu
taá¹ƒ paccavekkhitvÄ• uppannabalavasomanasso paá¹-ipakkhasamucchedavibhÄ• vanena
tadabhisamayÄ• nubhÄ• vadÄ«pakamevettha udÄ• naá¹ƒ udÄ• nesÄ«ti.

__ayampi_ \Be 42/ __udÄ• no vutto bhagavatÄ• iti me suta_nti ayaá¹ƒ pÄ• á¸·i kesuciyeva
tattha __ayampÄ«_ti pisaddo ``idampi buddhe ratanaá¹ƒ paá¹‡Ä«taá¹ƒ, ayampi pÄ• rÄ• jiko
viya sampiá¹‡á¸• anattho, tena uparimaá¹ƒ sampiá¹‡á¸• eti. __vutto_ti ayaá¹ƒ vuttasaddo

kesohÄ• raá¹‡avappanavÄ• pasamÄ«karaá¹‡ajÄ«vitavuttipamuttabhÄ• vapÄ• vacanabhÄ•
ajjhenakathanÄ• dÄ«su dissati. tathÄ• hesa ``kÄ• paá¹-iko mÄ• á¹‡avo daharo vuttasiroâ€
kesohÄ• raá¹‡e Ä• gato.

``gÄ• vo tassa pajÄ• yanti, khette vuttaá¹ƒ virÅ«hati.

vuttÄ• naá¹ƒ phalamasnÄ• ti, yo mittÄ• naá¹ƒ na dubbhatÄ«â€™â€™ ti || ---

Ä• dÄ«su \Ee 46/ (J II 22.19) vappane. ``no ca kho paá¹-ivuttaâ€™â€™ ntiÄ• dÄ«su (Vin III
aá¹-á¹-hadaá¹‡á¸• akÄ• dÄ«hi vÄ• pasamÄ«karaá¹‡e. ``pannalomo paradattavutto migabhÅ
viharÄ• mÄ«â€™â€™ tiÄ• dÄ«su (Vin II 332) jÄ«vitavuttiyaá¹ƒ. ``paá¹‡á¸• upalÄ• so bandh
haritattÄ• yÄ• â€™â€™ tiÄ• dÄ«su (Vin III 92) bandhanato pamuttabhÄ• ve. ``gÄ«taá¹ƒ vut
ntiÄ• dÄ«su (DN I 285) pÄ• vacanabhÄ• vena pavattite. ``vutto pÄ• rÄ• yaá¹‡oâ€™â€™ tiÄ
kho panetaá¹ƒ bhagavatÄ• `dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misa
I 30) kathane. idhÄ• pi kathane eva daá¹-á¹-habbo, tena ayampi udÄ• no bhÄ• sitoti attho. _
suta_nti padadvayassa attho nidÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ \Ne 38/ sabbÄ• kÄ• rato vuttoyev
sutaâ€™â€™ nti nidÄ• navasena vuttoyeva hi attho idha nigamanavasena ``iti me sutaâ€™
vuttasseva hi atthassa puna vacanaá¹ƒ nigamananti. itisaddassa atthuddhÄ• ro __evaá¹ƒ_-
__ ``evaá¹ƒ me sutaâ€™â€™ _nti ettha viya, atthayojanÄ• ca __itivuttakavaá¹‡á¹‡anÄ• ya
pakÄ• sitÄ• yevÄ• ti tattha vuttanayeneva veditabboti.

paramatthadÄ«paniyÄ• khuddakanikÄ• yaá¹-á¹-hakathÄ• ya

udÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• paá¹-hamabodhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyabodhisuttavaá¹‡á¹‡anÄ•

<2> dutiye \Be 43/ __paá¹-iloma_nti ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ tiÄ•
avijjÄ• dikoyeva paccayÄ• kÄ• ro anuppÄ• danirodhena nirujjhamÄ• no attano kattabbakicc
paá¹-ilomoti vuccati. pavattiyÄ• vÄ• vilomanato paá¹-ilomo, antato \Ee 47/ pana majjhato v
Ä• diá¹ƒ pÄ• petvÄ• avuttattÄ• ito aÃ±Ã±enatthenettha paá¹-ilomatÄ• na yujjati. paá¹-ilom
candasÅ«riyÄ• parivattantÄ«â€™â€™ tiÄ• dÄ«su viya bhÄ• vanapuá¹ƒsakaniddeso. __ima
hotÄ«_ti imasmiá¹ƒ avijjÄ• dike paccaye asati maggena pahÄ«ne idaá¹ƒ saá¹…khÄ• rÄ• dik
nappavattati. __imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«_ti imassa avijjÄ• dikassa paccayassa n
anuppattidhammataá¹ƒ Ä• pÄ• ditattÄ• idaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ nirujjhati, n
idhÄ• pi yathÄ• ``imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ t
satiyeva, nÄ• sati, imassa uppÄ• dÄ• eva, na nirodhÄ• â€™â€™ ti antogadhaniyamatÄ• d
asatiyeva, na sati, imassa nirodhÄ• eva, na uppÄ• dÄ• ti antogadhaniyamatÄ• lakkhaá¹‡Ä•

sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paá¹-hamabodhisuttavaá¹‡á¹‡anÄ• ya vuttanayÄ• nus

evaá¹ƒ yathÄ• bhagavÄ• paá¹-ilomapaá¹-iccasamuppÄ• daá¹ƒ manasi akÄ• si, taá¹ƒ saá¹
vitthÄ• rena dassetuá¹ƒ __ ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ _tiÄ• di vuttaá
__avijjÄ• nirodhÄ• _ti ariyamaggena avijjÄ• ya anavasesanirodhÄ• , anusayappahÄ• navas
39/ accantasamugghÄ• á¹-atoti attho. yadipi heá¹-á¹-himamaggehi pahÄ«yamÄ• nÄ• avijjÄ
accantasamugghÄ• á¹-avaseneva pahÄ«yati, tathÄ• pi na anavasesato pahÄ«yati. apÄ• ya
paá¹-hamamaggena pahÄ«yati. tathÄ• sakideva imasmiá¹ƒ loke sabbattha ca anariyabhÅ«
upapattipaccayabhÅ«tÄ• avijjÄ• yathÄ• kkamaá¹ƒ dutiyatatiyamaggehi pahÄ«yati, na itarÄ
sÄ• anavasesaá¹ƒ pahÄ«yatÄ«ti. __saá¹…khÄ• ranirodho_ti saá¹…khÄ• rÄ• naá¹ƒ anuppÄ
niruddhÄ• naá¹ƒ pana saá¹…khÄ• rÄ• naá¹ƒ nirodhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡Ä•
nÄ• marÅ«pÄ• dÄ«ni niruddhÄ• ni eva hontÄ«ti dassetuá¹ƒ __ ``saá¹…khÄ• ranirodhÄ• viÃ
_tiÄ• diá¹ƒ vatvÄ• __ ``evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

apicettha \Be 44/ kiÃ±cÄ• pi ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodh
viÃ±Ã±Ä• á¹‡anirodhoâ€™â€™ ti \Ee 48/ ettÄ• vatÄ• pi sakalassa dukkhakkhandhassa ana
tathÄ• pi yathÄ• anulome yassa yassa paccayadhammassa atthitÄ• ya yo yo paccayuppan
pavattati evÄ• ti imassa atthassa dassanatthaá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe
ti vuttaá¹ƒ. evaá¹ƒ tappaá¹-ipakkhato tassa tassa paccayadhammassa abhÄ• ve so so pacc
nirujjhati nappavattatÄ«ti dassanatthaá¹ƒ idha __ ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodho,
viÃ±Ã±Ä• á¹‡anirodho ... pe ... dukkhakkhandhassa nirodho hotÄ«â€™â€™ _ti vuttaá¹ƒ, na
kÄ• lattayapariyÄ• pannassa dukkhakkhandhassa nirodhadassanatthaá¹ƒ. anÄ• gatasseva
asati uppajjanÄ• rahassa dukkhakkhandhassa ariyamaggabhÄ• vanÄ• ya nirodho icchitoti a

__etamatthaá¹ƒ viditvÄ• _ti yvÄ• yaá¹ƒ ``avijjÄ• nirodhÄ• divasena saá¹…khÄ• rÄ• dikassa
hotÄ«â€™â€™ ti vutto, sabbÄ• kÄ• rena etamatthaá¹ƒ viditvÄ• . __imaá¹ƒ udÄ• naá¹ƒ udÄ
vidite ``avijjÄ• nirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ ti evaá¹ƒ pakÄ• sitassa avijjÄ• dÄ«
khayassa avabodhÄ• nubhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«ti attho.

tatrÄ• yaá¹ƒ saá¹…khepattho --- yasmÄ• avijjÄ• dÄ«naá¹ƒ __paccayÄ• naá¹ƒ_ anuppÄ• d
__khayaá¹ƒ avedi_ aÃ±Ã±Ä• si paá¹-ivijjhi, tasmÄ• etassa vuttanayena __Ä• tÄ• pino jhÄ•
vuttappakÄ• rÄ• bodhipakkhiyadhammÄ• catusaccadhammÄ• vÄ• __pÄ• tubhavanti_ up
paccayanirodhassa \Ne 40/ sammÄ• aviditattÄ• uppajjeyyuá¹ƒ pubbe vuttappabhedÄ• __
__vapayanti_ nirujjhantÄ«ti. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

dutiyabodhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyabodhisuttavaá¹‡á¹‡anÄ•

<3> tatiye \Ee 49/ __anulomapaá¹-iloma_nti anulomaÃ±ca paá¹-ilomaÃ±ca, yathÄ• vuttaan
paá¹-ilomavasena cÄ• ti attho. nanu ca pubbepi \Be 45/ anulomavasena paá¹-ilomavasena
manasikÄ• rappavatti suttadvaye vuttÄ• , idha kasmÄ• punapi tadubhayavasena manasikÄ
tadubhayavasena tatiyavÄ• raá¹ƒ tattha manasikÄ• rassa pavattitattÄ• . kathaá¹ƒ pana tadu
pavattito? na hi sakkÄ• apubbaá¹ƒ acarimaá¹ƒ anulomapaá¹-ilomaá¹ƒ paá¹-iccasamuppÄ•
pavattetunti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ ``tadubhayaá¹ƒ ekajjhaá¹ƒ manas
kho vÄ• rena. bhagavÄ• hi paá¹-hamaá¹ƒ anulomavasena paá¹-iccasamuppÄ• daá¹ƒ mana
paá¹-hamaá¹ƒ udÄ• naá¹ƒ udÄ• nesi. dutiyampi paá¹-ilomavasena taá¹ƒ manasi karitvÄ• ta
udÄ• nesi. tatiyavÄ• re pana kÄ• lena anulomaá¹ƒ kÄ• lena paá¹-ilomaá¹ƒ manasikaraá¹‡av
manasi akÄ• si. tena vuttaá¹ƒ --- ``anulomapaá¹-ilomanti anulomaÃ±ca paá¹-ilomaÃ±ca, yat
ceva paá¹-ilomavasena cÄ• â€™â€™ ti. iminÄ• manasikÄ• rassa paguá¹‡abalavabhÄ• vo
hoti. ettha ca ``anulomaá¹ƒ manasi karissÄ• mi, paá¹-ilomaá¹ƒ manasi karissÄ• mi, anuloma
karissÄ• mÄ«â€™â€™ ti evaá¹ƒ pavattÄ• naá¹ƒ pubbÄ• bhogÄ• naá¹ƒ vasena nesaá¹ƒ vib

tattha __avijjÄ• ya tevÄ• _ti avijjÄ• ya tu eva. __asesavirÄ• ganirodhÄ• _ti virÄ• gasaá¹…
asesanirodhÄ• , aggamaggena anavasesaanuppÄ• dappahÄ• nÄ• ti attho. __saá¹…khÄ• ra
saá¹…khÄ• rÄ• naá¹ƒ anavasesaá¹ƒ anuppÄ• danirodho. heá¹-á¹-himena hi maggattayena
keci na nirujjhanti avijjÄ• ya sÄ• vasesanirodhÄ• . aggamaggena panassÄ• anavasesaniro
na nirujjhantÄ«ti.

__etamatthaá¹ƒ_ \Ne 41/ __viditvÄ• _ti yvÄ• yaá¹ƒ avijjÄ• divasena saá¹…khÄ• rÄ• dikassa
samudayo nirodho ca avijjÄ• dÄ«naá¹ƒ samudayÄ• nirodhÄ• ca hotÄ«ti vutto, sabbÄ• kÄ•
__imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«_ti idaá¹ƒ yena maggena yo \Ee 50/ dukkhakkhandhassa
attho kiccavasena Ä• rammaá¹‡akiriyÄ• ya ca vidito, tassa ariyamaggassa Ä• nubhÄ• vadÄ
udÄ• naá¹ƒ udÄ• nesÄ«ti attho.

tatrÄ• yaá¹ƒ saá¹…khepattho --- __yadÄ• have pÄ• tubhavanti dhammÄ• Ä• tÄ• pino jhÄ•
so brÄ• hmaá¹‡o tehi uppannehi bodhipakkhiyadhammehi yassa vÄ• ariyamaggassa catus
46/, tena ariyamaggena __vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ, _ ``kÄ• mÄ• te paá¹-
tiÄ• dinÄ• (Sn 438; Nidd I 28; Nidd II nandamÄ• á¹‡avapucchÄ• niddesa 47) nayena vuttap
vidhÅ«payanto vidhamento viddhaá¹ƒsento tiá¹-á¹-hati. kathaá¹ƒ? __sÅ«riyova obhÄ• sayan
sÅ«riyo abbhuggato attano pabhÄ• ya antalikkhaá¹ƒ obhÄ• sentova andhakÄ• raá¹ƒ vidham
sopi khÄ«á¹‡Ä• savabrÄ• hmaá¹‡o tehi dhammehi tena vÄ• ariyamaggena saccÄ• ni paá¹-
vidhÅ«payanto tiá¹-á¹-hatÄ«ti.

evaá¹ƒ bhagavatÄ• paá¹-hamaá¹ƒ paccayÄ• kÄ• rapajÄ• nanassa, dutiyaá¹ƒ paccayakkha

ariyamaggassa Ä• nubhÄ• vappakÄ• sanÄ• ni imÄ• ni tÄ«á¹‡i udÄ• nÄ• ni tÄ«su yÄ• mesu
abhisambodhito sattamÄ• ya rattiyÄ• . bhagavÄ• hi visÄ• khapuá¹‡á¹‡amÄ• ya rattiyÄ• pa
anussaritvÄ• majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ• me paá¹-iccasan
nÄ• nÄ• nayehi tebhÅ«makasaá¹…khÄ• re sammasitvÄ• ``idÄ• ni aruá¹‡o uggamissatÄ«â€
pÄ• puá¹‡i, sabbaÃ±Ã±utappattisamanantarameva ca aruá¹‡o uggacchÄ«ti. tato teneva pal
sattÄ• haá¹ƒ vÄ«tinÄ• mento sampattÄ• ya pÄ• á¹-ipadarattiyÄ• tÄ«su yÄ• mesu vuttanaye
manasi karitvÄ• yathÄ• kkamaá¹ƒ imÄ• ni udÄ• nÄ• ni udÄ• nesi.

khandhake pana tÄ«supi vÄ• resu ``paá¹-iccasamuppÄ• daá¹ƒ anulomapaá¹-ilomaá¹ƒ man
Ä• gatattÄ• khandhakaá¹-á¹-hakathÄ• yaá¹ƒ ``tÄ«supi yÄ• mesu evaá¹ƒ manasi katvÄ• pa
paccayÄ• kÄ• rapaccavekkhaá¹‡avasena, dutiyaá¹ƒ nibbÄ• napaccavekkhaá¹‡avasena, tat
maggapaccavekkhaá¹‡avasenÄ• ti evaá¹ƒ imÄ• ni bhagavÄ• udÄ• nÄ• ni udÄ• nesÄ«â€™
virujjhati. bhagavÄ• \Ee 51/ hi á¹-hapetvÄ• ratanagharasattÄ• haá¹ƒ sesesu chasu sattÄ• h
dhammaá¹ƒ paccavekkhitvÄ• \Ne 42/ yebhuyyena vimuttisukhapaá¹-isaá¹ƒvedÄ« vihÄ• si,
abhidhammaparicayavaseneva vihÄ• sÄ«ti.

tatiyabodhisuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. huá¹ƒhuá¹…kasuttavaá¹‡á¹‡anÄ•

<4> catutthe \Be 47/ __ajapÄ• lanigrodhe_ti tassa kira chÄ• yÄ• yaá¹ƒ ajapÄ• lÄ• gantvÄ•
``ajapÄ• lanigrodhoâ€™â€™ tveva nÄ• maá¹ƒ udapÄ• di. keci pana ``yasmÄ• tattha vede s
mahallakabrÄ• hmaá¹‡Ä• pÄ• kÄ• raparikkhepayuttÄ• ni nivesanÄ• ni katvÄ• sabbe vasiá
__ajapÄ• lanigrodho_ti nÄ• maá¹ƒ jÄ• taâ€™â€™ nti vadanti. tatrÄ• yaá¹ƒ vacanattho --- na
mantÄ• naá¹ƒ anajjhÄ• yakÄ• ti attho, ajapÄ• lanti Ä• diyanti nivÄ• saá¹ƒ etthÄ• ti ajapÄ• lo
majjhanhike samaye anto paviá¹-á¹-he aje attano chÄ• yÄ• ya pÄ• leti rakkhati, tasmÄ• `aja
rÅ«á¸·hanti apare. sabbathÄ• pi nÄ• mametaá¹ƒ tassa rukkhassa, tassa samÄ«pe. samÄ«p
``ajapÄ• lanigrodheâ€™â€™ ti.

__vimuttisukhapaá¹-isaá¹ƒvedÄ«_ti tatrapi dhammaá¹ƒ vicinanto vimuttisukhaÃ±ca paá¹-isa
bodhirukkhato puratthimadisÄ• bhÄ• ge esa rukkho hoti. __sattÄ• ha_nti ca idaá¹ƒ na pallaá
anantarasattÄ• haá¹ƒ. bhagavÄ• hi pallaá¹…kasattÄ• hato aparÄ• nipi tÄ«á¹‡i sattÄ• hÄ• n
vÄ«tinÄ• mesi.

tatrÄ• yaá¹ƒ anupubbikathÄ• --- bhagavati kira sammÄ• sambodhiá¹ƒ patvÄ• sattÄ• haá¹ƒ
``na bhagavÄ• vuá¹-á¹-hÄ• ti, kinnu kho aÃ±Ã±epi \Ee 52/ buddhattakarÄ• dhammÄ• atth
devatÄ• naá¹ƒ kaá¹…khÄ• udapÄ• di. atha bhagavÄ• aá¹-á¹-hame divase samÄ• pattito vu
kaá¹…khaá¹ƒ Ã±atvÄ• kaá¹…khÄ• vidhamanatthaá¹ƒ Ä• kÄ• se uppatitvÄ• yamakapÄ• á¹

kaá¹…khaá¹ƒ vidhametvÄ• pallaá¹…kato Ä«sakaá¹ƒ pÄ• cÄ«nanissite uttaradisÄ• bhÄ• ge
asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca upacitÄ• naá¹ƒ pÄ• ramÄ«naá¹ƒ balÄ• dhigam
bodhirukkhaÃ±ca animisehi cakkhÅ«hi olokayamÄ• no sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹
__animisacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. atha pallaá¹…kassa \Ne 43/ ca á¹-hitaá¹-á¹-hÄ• nass
puratthimato ca pacchimato ca Ä• yate ratanacaá¹…kame caá¹…kamanto sattÄ• haá¹ƒ vÄ«
__ratanacaá¹…kamacetiyaá¹ƒ_ nÄ• ma jÄ• taá¹ƒ. tato pacchimadisÄ• bhÄ• ge devatÄ• rat
48/, tattha pallaá¹…kena nisÄ«ditvÄ• abhidhammapiá¹-akaá¹ƒ visesato anantanayaá¹ƒ sam
vicinanto sattÄ• haá¹ƒ vÄ«tinÄ• mesi, taá¹ƒ á¹-hÄ• naá¹ƒ __ratanagharacetiyaá¹ƒ_ nÄ• ma
bodhisamÄ«peyeva cattÄ• ri sattÄ• hÄ• ni vÄ«tinÄ• metvÄ• paÃ±came sattÄ• he bodhiruk
upasaá¹…kamitvÄ• tassa mÅ«le pallaá¹…kena nisÄ«di.

__tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• sÄ«_ti tato phalasamÄ• pattisamÄ• dhito yathÄ• k
vuá¹-á¹-hahitvÄ• ca pana tattha evaá¹ƒ nisinne bhagavati eko brÄ• hmaá¹‡o taá¹ƒ gantvÄ•
vuttaá¹ƒ __ ``atha kho aÃ±Ã±ataroâ€™â€™ _tiÄ• di. tattha __aÃ±Ã±ataro_ti nÄ• magottava
apÄ• kaá¹-o eko. __huá¹ƒhuá¹…kajÄ• tiko_ti so kira diá¹-á¹-hamaá¹…galiko mÄ• nathaddho
sabbaá¹ƒ avokkhajÄ• tikaá¹ƒ passitvÄ• jigucchanto ``huá¹ƒhuâ€™â€™ nti karonto vicarati,
``huá¹ƒhuá¹…kajÄ• tikoâ€™â€™ ti vuccati, ``huhukkajÄ• tikoâ€™â€™ tipi pÄ• á¹-ho. __brÄ
brÄ• hmaá¹‡o.

__yena bhagavÄ• _ti yassaá¹ƒ disÄ• yaá¹ƒ bhagavÄ• nisinno. bhummatthe hi etaá¹ƒ karaa
vÄ• disÄ• bhÄ• gena bhagavÄ• upasaá¹…kamitabbo, tena disÄ• bhÄ• gena upasaá¹…kam
karaá¹‡avacanaá¹ƒ, yena kÄ• raá¹‡ena bhagavÄ• devamanussehi upasaá¹…kamitabbo, te
attho. kena ca kÄ• raá¹‡ena bhagavÄ• upasaá¹…kamitabbo? nÄ• nappakÄ• rarogadukkhÄ
mahÄ• janehi mahÄ• nubhÄ• vo bhisakko viya rogatikicchanatthaá¹ƒ, nÄ• nÄ• vidhakilesab
Ä• turacittehi devamanussehi kilesabyÄ• dhitikicchanatthaá¹ƒ dhammassavanapaÃ±hapucc
upasaá¹…kamitabbo. tena ayampi brÄ• hmaá¹‡o attano kaá¹…khaá¹ƒ chinditukÄ• mo upas

__upasaá¹…kamitvÄ• _ti upasaá¹…kamanapariyosÄ• nadÄ«panaá¹ƒ. atha vÄ• yaá¹ƒ á¹-h
bhagavato samÄ«pabhÅ«taá¹ƒ Ä• sannataraá¹ƒ á¹-hÄ• naá¹ƒ upagantvÄ• ti attho. __samm
modi, bhagavÄ• cÄ• nena, sopi bhagavatÄ• ``kacci bhoto khamanÄ«yaá¹ƒ kacci yÄ• panÄ
paá¹-isanthÄ• rakaraá¹‡avasena samappavattamodo ahosi. __sammodanÄ«ya_nti sammod
sammodajananayoggaá¹ƒ. __katha_nti kathÄ• sallÄ• paá¹ƒ. __sÄ• raá¹‡Ä«ya_nti saritabba
sÄ• dhujanehi pavattetabbaá¹ƒ, kÄ• lantare vÄ• cintetabbaá¹ƒ. __vÄ«tisÄ• retvÄ• _ti niá¹-á
__ekamanta_nti bhÄ• vanapuá¹ƒsakaniddeso. ekasmiá¹ƒ \Ne 44/ á¹-hÄ• ne, atisammukhÄ•
vajjetvÄ• ekasmiá¹ƒ padeseti attho. __etadavocÄ• _ti etaá¹ƒ idÄ• ni vattabbaá¹ƒ ``kittÄ• va
tiÄ• divacanaá¹ƒ avoca.

tattha __kittÄ• vatÄ• _ti kittakena pamÄ• á¹‡ena. __nÅ«_ti saá¹ƒsayatthe nipÄ• to. __kho_

__bho_ti brÄ• hmaá¹‡Ä• naá¹ƒ jÄ• tisamudÄ• gataá¹ƒ Ä• lapanaá¹ƒ. tathÄ• hi vuttaá¹ƒ --- `
sace hoti sakiÃ±canoâ€™â€™ ti (MN II 457; Dhp 396). __gotamÄ• _ti bhagavantaá¹ƒ gotte
panÄ• yaá¹ƒ brÄ• hmaá¹‡o sampatisamÄ• gato bhagavato gottaá¹ƒ \Ee 54/ jÄ• nÄ• tÄ«ti? n
chabbassÄ• ni padhÄ• nakaraá¹‡akÄ• le upaá¹-á¹-hahantehi paÃ±cavaggiyehi saddhiá¹ƒ ca
vataá¹ƒ chaá¸• á¸• etvÄ• uruvelÄ• yaá¹ƒ senanigame eko adutiyo hutvÄ• piá¹‡á¸• Ä• ya ca
diá¹-á¹-hapubbo ceva sallapitapubbo ca. tena so pubbe paÃ±cavaggiyehi gayhamÄ• naá¹ƒ
anussaranto, ``bho gotamÄ• â€™â€™ ti bhagavantaá¹ƒ gottena Ä• lapati. yato paá¹-á¹-hÄ•
mahÄ• bhinikkhamanaá¹ƒ nikkhamanto anomanadÄ«tÄ«re pabbajito, tato pabhuti ``samaá¹
viya sÅ«riyo viya ca pÄ• kaá¹-o paÃ±Ã±Ä• to, na tassa gottajÄ• nane kÄ• raá¹‡aá¹ƒ gavesit

__brÄ• hmaá¹‡akaraá¹‡Ä• _ti brÄ• hmaá¹‡aá¹ƒ karontÄ«ti brÄ• hmaá¹‡akaraá¹‡Ä• , brÄ•
ettha ca __kittÄ• vatÄ• _ti etena yehi dhammehi brÄ• hmaá¹‡o hoti, tesaá¹ƒ dhammÄ• naá¹
__katame ca panÄ• _ti iminÄ• tesaá¹ƒ sarÅ«paá¹ƒ pucchati.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ tena puá¹-á¹-hassa paÃ±hassa sikhÄ• pattaá¹ƒ atthaá¹ƒ
velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi, na pana tassa brÄ• hmaá¹‡assa dhammaá¹ƒ de
abhÄ• janabhÄ• vato. tathÄ• hi tassa brÄ• hmaá¹‡assa imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• na sacc
imassa, evaá¹ƒ upakassa Ä• jÄ«vakassa buddhaguá¹‡appakÄ• sanaá¹ƒ. dhammacakkappa
bhagavatÄ• bhÄ• sitaá¹ƒ paresaá¹ƒ suá¹‡antÄ• nampi tapussabhallikÄ• naá¹ƒ saraá¹‡adÄ
vÄ• sanÄ• bhÄ• giyameva jÄ• taá¹ƒ, na sekkhabhÄ• giyaá¹ƒ, na nibbedhabhÄ• giyaá¹ƒ. esA

tattha __yo brÄ• hmaá¹‡o_ti yo bÄ• hitapÄ• padhammatÄ• ya brÄ• hmaá¹‡o, na diá¹-á¹-ha
huá¹ƒhuá¹…kÄ• rakasÄ• vÄ• dipÄ• padhammayutto hutvÄ• kevalaá¹ƒ jÄ• timattakena brah
brÄ• hmaá¹‡o bÄ• hitapÄ• padhammattÄ• huá¹ƒhuá¹…kÄ• rappahÄ• nena __nihuá¹ƒhuá¹.
__nikkasÄ• vo, _ bhÄ• vanÄ• nuyogayuttacittatÄ• ya \Ee 55/ __yatatto, _ sÄ«lasaá¹ƒyamen
__yatatto, _ catumaggaÃ±Ä• á¹‡asaá¹…khÄ• tehi \Ne 45/ vedehi antaá¹ƒ saá¹…khÄ• rapar
vedÄ• naá¹ƒ vÄ• antaá¹ƒ gatattÄ• __vedantagÅ«_. maggabrahmacariyassa vusitattÄ• __
so brahmavÄ• daá¹ƒ vadeyya_ ``brÄ• hmaá¹‡o ahaâ€™â€™ nti etaá¹ƒ vÄ• daá¹ƒ dhamme
sakalalokasannivÄ• sepi __kuhiÃ±ci_ ekÄ• rammaá¹‡epi rÄ• gussado, dosussado, mohuss
diá¹-á¹-hussadoti ime __ussadÄ• natthi, _ anavasesaá¹ƒ pahÄ«nÄ• ti attho.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. brÄ• hmaá¹‡asuttavaá¹‡á¹‡anÄ•

<5> paÃ±came __sÄ• vatthiya_nti evaá¹ƒnÄ• make nagare. taÃ±hi savatthassa nÄ• ma isi
mÄ• pitattÄ• sÄ• vatthÄ«ti vuccati, yathÄ• kÄ• kandÄ«, mÄ• kandÄ«ti. evaá¹ƒ tÄ• va akkh
aá¹-á¹-hakathÄ• cariyÄ• pana bhaá¹‡anti --- yaá¹ƒkiÃ±ci manussÄ• naá¹ƒ upabhogaparibh

sÄ• vatthi. satthasamÄ• yoge ca kimettha bhaá¹‡á¸• amatthÄ«ti pucchite sabbamatthÄ«tipi
sÄ• vatthÄ«ti.

``sabbadÄ• sabbÅ«pakaraá¹‡aá¹ƒ, sÄ• vatthiyaá¹ƒ samohitaá¹ƒ.

tasmÄ• sabbamupÄ• dÄ• ya, __sÄ• vatthÄ«_ti pavuccatÄ«â€™â€™ ti || (Ps I 14).

tassaá¹ƒ \Be 51/ __sÄ• vatthiyaá¹ƒ, _ samÄ«patthe cetaá¹ƒ bhummavacanaá¹ƒ. __jetavan
jinÄ• tÄ«ti __jeto, _ raÃ±Ã±Ä• vÄ• paccatthikajane jite jÄ• toti jeto, maá¹…galakamyatÄ• y
nÄ• mameva katanti jeto. vanayatÄ«ti \Ee 56/ __vanaá¹ƒ, _ attano sampattiyÄ• sattÄ• naá¹
karoti uppÄ• detÄ«ti attho. vanuke iti vÄ• __vanaá¹ƒ, _
nÄ• nÄ• vidhakusumagandhasammodamattakokilÄ• divihaá¹…gavirutÄ• lÄ• pehi
mandamÄ• rutacalitarukkhasÄ• khÄ• pallavahatthehi ca ``etha maá¹ƒ paribhuÃ±jathÄ• â€™
viyÄ• ti attho. jetassa vanaá¹ƒ __jetavanaá¹ƒ_. taÃ±hi jetena kumÄ• rena ropitaá¹ƒ saá¹ƒva
paripÄ• litaá¹ƒ. sova tassa sÄ• mÄ« ahosi, tasmÄ• jetavananti vuccati, tasmiá¹ƒ __jetavane

__anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me_ti mÄ• tÄ• pitÅ«hi gahitanÄ• mavasena sudatto nÄ•
sabbakÄ• masamiddhitÄ• ya \Ne 46/ pana vigatamalamaccheratÄ• ya karuá¹‡Ä• diguá¹‡as
anÄ• thÄ• naá¹ƒ piá¹‡á¸• aá¹ƒ deti, tasmÄ• anÄ• thapiá¹‡á¸• ikoti vuccati. Ä• ramanti ettha
pabbajitÄ• ti __Ä• rÄ• mo, _ pupphaphalÄ• disobhÄ• ya
nÄ• tidÅ«ranÄ• ccÄ• sannatÄ• dipaÃ±cavidhasenÄ• sanaá¹…gasampattiyÄ• ca tato tato Ä
anukkaá¹‡á¹-hitÄ• hutvÄ• vasantÄ«ti attho. vuttappakÄ• rÄ• ya vÄ• sampattiyÄ• tattha ta
abbhantaraá¹ƒyeva Ä• netvÄ• rametÄ«ti __Ä• rÄ• mo_. so hi anÄ• thapiá¹‡á¸• ikena gahap
rÄ• jakumÄ• rassa hatthato aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi koá¹-isanthÄ• rena kiá¹‡
hiraÃ±Ã±akoá¹-Ä«hi senÄ• sanÄ• ni kÄ• rÄ• petvÄ• aá¹-á¹-hÄ• rasahi hiraÃ±Ã±akoá¹-Ä«hi
niá¹-á¹-hÄ• petvÄ• evaá¹ƒ catupaÃ±Ã±Ä• sahiraÃ±Ã±akoá¹-ipariccÄ• gena buddhappamuk
tasmÄ• ``anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• moâ€™â€™ ti vuccati. tasmiá¹ƒ __anÄ• thapiá¹‡á

ettha ca ``jetavaneâ€™â€™ ti vacanaá¹ƒ purimasÄ• miparikittanaá¹ƒ, ``anÄ• thapiá¹‡á¸• ik
pacchimasÄ• miparikittanaá¹ƒ. ubhayampi dvinnaá¹ƒ pariccÄ• gavisesaparidÄ«panena puÃ
Ä• yatiá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanatthaá¹ƒ. tattha hi dvÄ• rakoá¹-á¹-hakapÄ• sÄ• dakara
bhÅ«mivikkayaladdhÄ• aá¹-á¹-hÄ• rasa hiraÃ±Ã±akoá¹-iyo anekakoá¹-iagghanakÄ• rukkh
catupaÃ±Ã±Ä• sa koá¹-iyo \Be 52/ anÄ• thapiá¹‡á¸• ikassa. iti tesaá¹ƒ pariccÄ• gaparikittan
puÃ±Ã±akÄ• mÄ• puÃ±Ã±Ä• ni karontÄ«â€™â€™ ti dassento dhammabhaá¹‡á¸• Ä• gÄ• r
diá¹-á¹-hÄ• nugatiÄ• pajjane niyojetÄ«ti.

tattha siyÄ• --- yadi tÄ• va bhagavÄ• sÄ• vatthiyaá¹ƒ viharati, ``jetavaneâ€™â€™ ti na vat
jetavane viharati, ``sÄ• vatthiyaâ€™â€™ nti na vattabbaá¹ƒ. na hi sakkÄ• ubhayattha ekaá

viharitunti. na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ, nanu avocumhÄ• ``samÄ«patthe et
nti. tasmÄ• yadidaá¹ƒ sÄ• vatthiyÄ• samÄ«pe jetavanaá¹ƒ, tattha viharanto ``sÄ• vatthiyaá
jetavaneâ€™â€™ ti vutto. gocaragÄ• manidassanatthaá¹ƒ hissa sÄ• vatthivacanaá¹ƒ,
pabbajitÄ• nurÅ«panivÄ• saá¹-á¹-hÄ• nadassanatthaá¹ƒ sesavacananti.

__Ä• yasmÄ• ca sÄ• riputto_tiÄ• dÄ«su __Ä• yasmÄ• _ti piyavacanaá¹ƒ. casaddo samucc
brÄ• hmaá¹‡iyÄ• puttoti __sÄ• riputto. mahÄ• moggallÄ• no_ti pÅ«jÄ• vacanaá¹ƒ. guá¹‡av
hi mahÄ• moggallÄ• no. __revato_ti khadiravanikarevato, na kaá¹…khÄ• revato. ekasmiÃ±h
rattasÄ• á¹‡iparikkhitto viya suvaá¹‡á¹‡ayÅ«po, pavÄ• á¸·adhajaparivÄ• rito viya suvaá¹‡á¹
navutihaá¹ƒsasahassaparivÄ• rito viya dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , sattaratanasamujja
\Ne 47/ senÄ• ya parivÄ• rito viya cakkavatti rÄ• jÄ• , mahÄ• bhikkhusaá¹…ghaparivuto gag
uá¹-á¹-hÄ• pento viya catunnaá¹ƒ parisÄ• naá¹ƒ majjhe dhammaá¹ƒ desento nisinno hoti. ta
aggasÄ• vakÄ• mahÄ• sÄ• vakÄ• ca bhagavato pÄ• de vandanatthÄ• ya upasaá¹…kamiá

__bhikkhÅ« Ä• mantesÄ«_ti attÄ• naá¹ƒ parivÄ• retvÄ• nisinnabhikkhÅ« te Ä• gacchante
hi te Ä• yasmante sÄ«lasamÄ• dhipaÃ±Ã±Ä• diguá¹‡asampanne paramena upasamena sa
Ä• kappasampattiyÄ• yutte upasaá¹…kamante passitvÄ• pasannamÄ• naso tesaá¹ƒ guá¹‡
bhikkhÅ« Ä• mantesi \Ee 58/ __ ``ete, bhikkhave, brÄ• hmaá¹‡Ä• Ä• gacchanti, ete, bhikkh
Ä• gacchantÄ«â€™â€™ _ti. pasÄ• davasena etaá¹ƒ Ä• meá¸• itaá¹ƒ, pasaá¹ƒsÄ• vasenÄ•
vutte_ti evaá¹ƒ bhagavatÄ• te \Be 53/ Ä• yasmante ``brÄ• hmaá¹‡Ä• â€™â€™ ti vutte. __a
apÄ• kaá¹-o, tassaá¹ƒ parisÄ• yaá¹ƒ nisinno eko bhikkhu. __brÄ• hmaá¹‡ajÄ• tiko_ti brÄ• h
uá¸·Ä• rabhogÄ• brÄ• hmaá¹‡amahÄ• sÄ• lakulÄ• pabbajito. tassa kira evaá¹ƒ ahosi ``ime
brÄ• hmaá¹‡asikkhÄ• nipphattiyÄ• ca brÄ• hmaá¹‡o hoti, na aÃ±Ã±athÄ• ti vadanti, bhaga
brÄ• hmaá¹‡Ä• ti vadati, handÄ• haá¹ƒ bhagavantaá¹ƒ brÄ• hmaá¹‡alakkhaá¹‡aá¹ƒ pucche
bhagavÄ• tadÄ• te there ``brÄ• hmaá¹‡Ä• â€™â€™ ti abhÄ• si. brahmaá¹ƒ aá¹‡atÄ«ti brÄ
jÄ• tibrÄ• hmaá¹‡Ä• naá¹ƒ nibbacanaá¹ƒ. ariyÄ• pana bÄ• hitapÄ• patÄ• ya brÄ• hmaá¹‡Ä
``bÄ• hitapÄ• poti brÄ• hmaá¹‡o, samacariyÄ• samaá¹‡oti vuccatÄ«â€™â€™ ti (Dhp 388).
pÄ• pake dhammeâ€™â€™ ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ brÄ• hmaá¹‡asaddassa paramatthato sikhÄ• pattamatth
udÄ• na_nti imaá¹ƒ paramatthabrÄ• hmaá¹‡abhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __bÄ• hitvÄ• _ti bahi katvÄ• , attano santÄ• nato nÄ«haritvÄ• samucchedappahÄ• n
__pÄ• pake dhamme_ti lÄ• make dhamme, duccaritavasena tividhaduccaritadhamme, cittu
dvÄ• dasÄ• kusalacittuppÄ• de, kammapathavasena dasÄ• kusalakammapathe, pavattibhe
sabbepi akusaladhammeti attho. __ye caranti sadÄ• satÄ• _ti ye sativepullappattatÄ• ya sa
chasupi Ä• rammaá¹‡esu satatavihÄ• ravasena satÄ• satimanto hutvÄ• catÅ«hi iriyÄ• pat
satiggahaá¹‡eneva cettha sampajaÃ±Ã±ampi gahitanti veditabbaá¹ƒ. __khÄ«á¹‡asaá¹ƒyoja

ariyamaggehi dasavidhassa saá¹ƒyojanassa samucchinnattÄ• parikkhÄ«á¹‡asaá¹ƒyojanÄ•
catusaccasambodhena buddhÄ• . te ca pana sÄ• vakabuddhÄ• , paccekabuddhÄ• \Ne 48/
tesu idha sÄ• vakabuddhÄ• adhippetÄ• . __te_ \Ee 59/ __ve lokasmi brÄ• hmaá¹‡Ä• _ti te
brÄ• hmaá¹‡asaá¹…khÄ• te dhamme ariyÄ• ya jÄ• tiyÄ• jÄ• tÄ• , brÄ• hmaá¹‡abhÅ«tassa
imasmiá¹ƒ sattaloke paramatthato brÄ• hmaá¹‡Ä• nÄ• ma, na jÄ• tigottamattehi, na jaá¹-Ä•
vÄ• ti attho. evaá¹ƒ imesu dvÄ«su suttesu brÄ• hmaá¹‡akarÄ• \Be 54/ dhammÄ• arahattaá
nÄ• najjhÄ• sayatÄ• ya pana sattÄ• naá¹ƒ desanÄ• vilÄ• sena abhilÄ• panÄ• nattena desan

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. mahÄ• kassapasuttavaá¹‡á¹‡anÄ•

<6> chaá¹-á¹-he __rÄ• jagahe_ti evaá¹ƒnÄ• make nagare. taÃ±hi mahÄ• mandhÄ• tumahÄ
``rÄ• jagahaâ€™â€™ nti vuccati. ``durabhibhavanÄ«yattÄ• paá¹-irÄ• jÅ«naá¹ƒ gahabhÅ«ta
ntiÄ• dinÄ• aÃ±Ã±enettha pakÄ• rena vaá¹‡á¹‡ayanti. kintehi? nÄ• mametaá¹ƒ tassa naga
buddhakÄ• le cakkavattikÄ• le ca nagaraá¹ƒ hoti, sesakÄ• le suÃ±Ã±aá¹ƒ yakkhapariggahit
vasanaá¹-á¹-hÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hati. __veá¸·uvane kalandakanivÄ• pe_ti __veá¸·uvan
nÄ• maá¹ƒ. taá¹ƒ kira aá¹-á¹-hÄ• rasahatthubbedhena pÄ• kÄ• rena parikkhittaá¹ƒ buddhas
vasanÄ• nucchavikÄ• ya mahatiyÄ• gandhakuá¹-iyÄ• aÃ±Ã±ehi ca
pÄ• sÄ• dakuá¹-ileá¹‡amaá¹‡á¸• apacaá¹…kamadvÄ• rakoá¹-á¹-hakÄ• dÄ«hi paá¹-imaá¹‡á
parikkhittaá¹ƒ ahosi nÄ«lobhÄ• saá¹ƒ manoramaá¹ƒ, tena ``veá¸·uvanaâ€™â€™ nti \Ee 60/
kalandakÄ• naÃ±cettha nivÄ• paá¹ƒ adaá¹ƒsu, tasmÄ• __ ``kalandakanivÄ• poâ€™â€™ _t
aÃ±Ã±ataro rÄ• jÄ• taá¹ƒ uyyÄ• naá¹ƒ kÄ«á¸·anatthaá¹ƒ paviá¹-á¹-ho surÄ• madamatto div
parijanopissa ``sutto rÄ• jÄ• â€™â€™ ti pupphaphalÄ• dÄ«hi palobhiyamÄ• no ito cito ca pa
surÄ• gandhena aÃ±Ã±atarasmÄ• rukkhasusirÄ• kaá¹‡hasappo nikkhamitvÄ• raÃ±Ã±o al
disvÄ• rukkhadevatÄ• ``raÃ±Ã±o jÄ«vitaá¹ƒ dassÄ• mÄ«â€™â€™ ti kalandakavesena gan
saddamakÄ• si. rÄ• jÄ• paá¹-ibujjhi, kaá¹‡hasappo nivatto. so taá¹ƒ disvÄ• ``imÄ• ya kÄ• a
dinnaâ€™â€™ nti kÄ• á¸·akÄ• naá¹ƒ nivÄ• paá¹ƒ tattha paá¹-á¹-hapesi, abhayaghosaÃ±ca
paá¹-á¹-hÄ• ya taá¹ƒ ``kalandakanivÄ• paâ€™â€™ nti saá¹…khaá¹ƒ gataá¹ƒ. kalandakÄ• ti
nÄ• maá¹ƒ, tasmiá¹ƒ __veá¸·uvane kalandakanivÄ• pe_.

__mahÄ• kassapo_ti \Ne 49/ mahantehi sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatattÄ• maha
apica kumÄ• rakassapattheraá¹ƒ upÄ• dÄ• ya ayaá¹ƒ mahÄ• thero \Be 55/ ``mahÄ• kassap
__pippaliguhÄ• ya_nti tassÄ• kira guhÄ• ya dvÄ• rasamÄ«pe eko pippalirukkho ahosi, tena
ti paÃ±Ã±Ä• yittha. tassaá¹ƒ __pippaliguhÄ• yaá¹ƒ. Ä• bÄ• dhiko_ti Ä• bÄ• dho assa atthÄ«
attho. __dukkhito_ti kÄ• yasannissitaá¹ƒ dukkhaá¹ƒ saÃ±jÄ• taá¹ƒ assÄ• ti dukkhito, dukkha
__bÄ• á¸·hagilÄ• no_ti adhimattagelaÃ±Ã±o, taá¹ƒ pana gelaÃ±Ã±aá¹ƒ sato sampajÄ• no h
bhagavÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• tattha gantvÄ• bojjhaá¹…gaparittaá¹ƒ abhÄ• si, teneva

vÅ«pasami. vuttaÃ±hetaá¹ƒ bojjhaá¹…gasaá¹ƒyutte ---

``tena kho pana samayena Ä• yasmÄ• mahÄ• kassapo pippaliguhÄ• yaá¹ƒ viharati Ä• bÄ•
atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yasmÄ• ma
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• ... pe ... etadavoca
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci dukkhÄ• vedanÄ• \Ee 61/ paá¹-ikkamanti, n
paá¹-ikkamosÄ• naá¹ƒ paÃ±Ã±Ä• yati no abhikkamoâ€™ ti? `na me, bhante, khamanÄ«yaá
bÄ• á¸·hÄ• me bhante, dukkhÄ• vedanÄ• abhikkamanti no paá¹-ikkamanti, abhikkamosÄ•
paá¹-ikkamoâ€™ ti.

`` `sattime, kassapa, bojjhaá¹…gÄ• mayÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahulÄ«katÄ•
nibbÄ• nÄ• ya saá¹ƒvattanti. katame satta? satisambojjhaá¹…go kho, kassapa, mayÄ• sam
bahulÄ«kato abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati ... pe ... upekkhÄ• s
mayÄ• sammadakkhÄ• to bhÄ• vito bahulÄ«kato abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ
satta bojjhaá¹…gÄ• mayÄ• sammadakkhÄ• tÄ• bhÄ• vitÄ• bahÅ«lÄ«katÄ• abhiÃ±Ã±Ä•
saá¹ƒvattantÄ«â€™ ti. `taggha bhagavÄ• bojjhaá¹…gÄ• , taggha, sugata, bojjhaá¹…gÄ• â€

``idamavoca bhagavÄ• . attamano Ä• yasmÄ• mahÄ• kassapo bhagavato bhÄ• sitaá¹ƒ abh
mahÄ• kassapo tamhÄ• \Be 56/ Ä• bÄ• dhÄ• , tathÄ• pahÄ«no cÄ• yasmato mahÄ• kassa

tena \Ne 50/ vuttaá¹ƒ --- __ ``atha kho Ä• yasmÄ• mahÄ• kassapo aparena samayena tam
vuá¹-á¹-hÄ• sÄ«â€™â€™ _ti.

__etadahosÄ«_ti pubbe gelaÃ±Ã±adivasesu saddhivihÄ• rikehi upanÄ«taá¹ƒ piá¹‡á¸• apÄ•
vihÄ• re eva ahosi. athassa tamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-hitassa etaá¹ƒ ``yaá¹ƒnÅ«nÄ• ha
piá¹‡á¸• Ä• ya paviseyyaâ€™â€™ nti parivitakko ahosi. __paÃ±camattÄ• ni devatÄ• satÄ•
paricÄ• rikÄ• paÃ±casatÄ• kakuá¹-apÄ• diniyo accharÄ• yo. __ussukkaá¹ƒ Ä• pannÄ• ni h
piá¹‡á¸• apÄ• taá¹ƒ dassÄ• mÄ• ti paÃ±capiá¹‡á¸• apÄ• tasatÄ• ni sajjetvÄ• suvaá¹‡á¹‡ab
á¹-hatvÄ• , ``bhante, imaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ gaá¹‡hatha, saá¹…gahaá¹ƒ no karothÄ• â€
piá¹‡á¸• apÄ• tadÄ• ne yuttappayuttÄ• ni honti. tena vuttaá¹ƒ __ ``Ä• yasmato mahÄ• kassa
piá¹‡á¸• apÄ• tappaá¹-ilÄ• bhÄ• yÄ• â€™â€™ _ti.

sakko kira devarÄ• jÄ• therassa cittappavattiá¹ƒ Ã±atvÄ• tÄ• accharÄ• yo uyyojesi ``gacc
mahÄ• kassapattherassa piá¹‡á¸• apÄ• taá¹ƒ datvÄ• attano patiá¹-á¹-haá¹ƒ karothÄ• â€™â
``imÄ• su sabbÄ• su gatÄ• su kadÄ• ci ekissÄ• pi hatthato piá¹‡á¸• apÄ• taá¹ƒ thero paá¹-ig
bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. paá¹-ikkhipi thero, ``bhante \Ee
piá¹‡á¸• apÄ• taá¹ƒ gaá¹‡hatha, mayhaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti va
katapuÃ±Ã±Ä• mahÄ• bhogÄ• , ahaá¹ƒ duggatÄ• naá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ«â€™

nÄ• setha, saá¹…gahaá¹ƒ no karothÄ• â€™â€™ ti vadantiyo punapi paá¹-ikkhipitvÄ• punap
yÄ• cantiyo ``na attano pamÄ• á¹‡aá¹ƒ jÄ• nÄ• tha, apagacchathÄ• â€™â€™ ti vatvÄ• acc
accharÄ• saddaá¹ƒ sutvÄ• santajjitÄ• á¹-hÄ• tuá¹ƒ asakkontiyo palÄ• yitvÄ• devalokamev
__ ``paÃ±camattÄ• ni devatÄ• satÄ• ni paá¹-ikkhipitvÄ• â€™â€™ _ti.

__pubbaá¹‡hasamaya_nti \Be 57/ pubbaá¹‡he ekaá¹ƒ samayaá¹ƒ, ekasmiá¹ƒ kÄ• le. __niv
vihÄ• ranivÄ• sanaparivattanavasena nivÄ• sanaá¹ƒ daá¸·haá¹ƒ nivÄ• setvÄ• . __pattacÄ«v
pÄ• rupitvÄ• pattaá¹ƒ hatthena gahetvÄ• . __piá¹‡á¸• Ä• ya pÄ• visÄ«_ti piá¹‡á¸• apÄ• tatt
__daliddavisikhÄ• _ti duggatamanussÄ• naá¹ƒ vasanokÄ• so. __kapaá¹‡avisikhÄ• _ti bhog
dÄ«namanussÄ• naá¹ƒ vÄ• so. __pesakÄ• ravisikhÄ• _ti tantavÄ• yavÄ• so. __addasÄ• kh
``Ä• bÄ• dhÄ• vuá¹-á¹-hito mama putto kassapo kinnu kho karotÄ«â€™â€™ ti Ä• vajjento v
bhagavÄ• dibbacakkhunÄ• addasa.

__etamatthaá¹ƒ_ \Ne 51/ __viditvÄ• _ti yÄ• yaá¹ƒ Ä• yasmato mahÄ• kassapassa paÃ±cah
anekasÅ«paá¹ƒ anekabyaÃ±janaá¹ƒ dibbapiá¹‡á¸• apÄ• taá¹ƒ paá¹-ikkhipitvÄ• kapaá¹‡ajan
vuttÄ• , etamatthaá¹ƒ jÄ• nitvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ paramappicchatÄ• dassana
tÄ• dÄ«bhÄ• vÄ• nubhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __anaÃ±Ã±aposi_nti aÃ±Ã±aá¹ƒ posetÄ«ti aÃ±Ã±aposÄ«, na aÃ±Ã±aposÄ« anaÃ±Ã
aÃ±Ã±assa abhÄ• vena adutiyo, ekakoti attho. tena therassa subharataá¹ƒ dasseti. thero hi
cÄ«varena kucchiparihÄ• rikena ca piá¹‡á¸• apÄ• tena attÄ• nameva posento paramappicch
Ã±Ä• timittÄ• dÄ«su kaÃ±ci na poseti katthaci alaggabhÄ• vato. atha vÄ• aÃ±Ã±ena aÃ±Ã±
abhÄ• vato anaÃ±Ã±aposÄ«. yo hi ekasmiá¹ƒyeva paccayadÄ• yake paá¹-ibaddhacatupacc
hoti ekÄ• yattavuttito \Ee 63/. thero pana ``yathÄ• pi bhamaro pupphaâ€™â€™ nti (Dhp 49)
jaá¹…ghÄ• balaá¹ƒ nissÄ• ya piá¹‡á¸• Ä• ya caranto kulesu niccanavo hutvÄ• missakabhat
naá¹ƒ bhagavÄ• candÅ«pamappaá¹-ipadÄ• ya thomesi. __aÃ±Ã±Ä• ta_nti abhiÃ±Ã±Ä• taá
patthaá¹-ayasaá¹ƒ, teneva vÄ• anaÃ±Ã±aposibhÄ• vena appicchatÄ• santuá¹-á¹-hitÄ• hi Ã±
__aÃ±Ã±Ä• ta_nti sabbaso pahÄ«nataá¹‡hatÄ• ya lÄ• bhasakkÄ• rasilokanikÄ• manahetu a
Ã±Ä• taá¹ƒ. avÄ«tataá¹‡ho \Be 58/ hi pÄ• piccho kuhakatÄ• ya sambhÄ• vanÄ• dhippÄ• ye
__danta_nti chaá¸·aá¹…gupekkhÄ• vasena indriyesu uttamadamanena dantaá¹ƒ. __sÄ• re
vimuttisÄ• re avaá¹-á¹-hitaá¹ƒ, asekkhasÄ«lakkhandhÄ• dike vÄ• sÄ«lÄ• disÄ• re patiá¹-á¹-
__khÄ«á¹‡Ä• savaá¹ƒ vantadosa_nti kÄ• mÄ• savÄ• dÄ«naá¹ƒ catunnaá¹ƒ Ä• savÄ• naá¹ƒ
khÄ«á¹‡Ä• savaá¹ƒ. tato eva rÄ• gÄ• didosÄ• naá¹ƒ sabbaso vantattÄ• vantadosaá¹ƒ. __ta
brÄ• hmaá¹‡a_nti taá¹ƒ yathÄ• vuttaguá¹‡aá¹ƒ paramatthabrÄ• hmaá¹‡aá¹ƒ ahaá¹ƒ brÄ• hm
heá¹-á¹-hÄ• vuttanayeneva desanÄ• nÄ• nattaá¹ƒ veditabbaá¹ƒ.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ajakalÄ• pakasuttavaá¹‡á¹‡anÄ•

<7> sattame __pÄ• vÄ• ya_nti evaá¹ƒnÄ• make mallarÄ• jÅ«naá¹ƒ nagare. __ajakalÄ• pak
52/ nÄ• ma yakkhena pariggahitattÄ• ``ajakalÄ• pakaâ€™â€™ nti laddhanÄ• me manussÄ
\Ee 64/. so kira yakkho aje kalÄ• pe katvÄ• bandhanena ajakoá¹-á¹-hÄ• sena saddhiá¹ƒ ba
aÃ±Ã±athÄ• , tasmÄ• ``ajakalÄ• pakoâ€™â€™ ti paÃ±Ã±Ä• yittha. keci panÄ• hu --- ajake
ajakalÄ• pakoti. tassa kira sattÄ• baliá¹ƒ upanetvÄ• yadÄ• ajasaddaá¹ƒ katvÄ• baliá¹ƒ up
tussati, tasmÄ• ``ajakalÄ• pakoâ€™â€™ ti vuccatÄ«ti. so pana yakkho Ä• nubhÄ• vasamp
tattha ca sannihito, tasmÄ• taá¹ƒ á¹-hÄ• naá¹ƒ manussÄ• cittiá¹ƒ karonti, kÄ• lena kÄ• laá
tena vuttaá¹ƒ ``ajakalÄ• pake cetiyeâ€™â€™ ti. __ajakalÄ• pakassa yakkhassa bhavane_ti

tadÄ• kira satthÄ• taá¹ƒ yakkhaá¹ƒ dametukÄ• mo sÄ• yanhasamaye eko adutiyo pattacÄ
ajakalÄ• pakassa yakkhassa bhavanadvÄ• raá¹ƒ gantvÄ• tassa dovÄ• rikaá¹ƒ bhavanapav
``kakkhaá¸·o, bhante, ajakalÄ• pako yakkho, samaá¹‡oti vÄ• brÄ• hmaá¹‡oti vÄ• gÄ• rava
eva jÄ• nÄ• tha, mayhaá¹ƒ pana tassa anÄ• rocanaá¹ƒ na yuttaâ€™â€™ nti tÄ• vadeva yak
ajakalÄ• pakassa santikaá¹ƒ \Be 59/ vÄ• tavegena agamÄ• si. satthÄ• antobhavanaá¹ƒ pav
nisÄ«danamaá¹‡á¸• ape paÃ±Ã±attÄ• sane nisÄ«di. yakkhassa orodhÄ• satthÄ• raá¹ƒ upa
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. satthÄ• tÄ• saá¹ƒ kÄ• layuttaá¹ƒ dhammiá¹ƒ kathaá¹ƒ kathes
``pÄ• vÄ• yaá¹ƒ viharati ajakalÄ• pake cetiye ajakalÄ• pakassa yakkhassa bhavaneâ€™â€™

tasmiá¹ƒ samaye sÄ• tÄ• girahemavatÄ• ajakalÄ• pakassa bhavanamatthakena yakkhasa
gamane asampajjamÄ• ne ``kiá¹ƒ nu kho kÄ• raá¹‡aâ€™â€™ nti Ä• vajjentÄ• satthÄ• raá¹
nisinnaá¹ƒ disvÄ• tattha gantvÄ• bhagavantaá¹ƒ vanditvÄ• ``mayaá¹ƒ, bhante, yakkhasan
gamissÄ• mÄ• â€™â€™ ti Ä• pucchitvÄ• padakkhiá¹‡aá¹ƒ katvÄ• gatÄ• yakkhasannipÄ•
tuá¹-á¹-hiá¹ƒ pavedayiá¹ƒsu ``lÄ• bhÄ• te, Ä• vuso, ajakalÄ• paka, yassa te bhavane sadev
bhagavÄ• nisinno, upasaá¹…kamitvÄ• \Ee 65/ bhagavantaá¹ƒ payirupÄ• sassu, dhammaÃ
tesaá¹ƒ kathaá¹ƒ sutvÄ• ``ime tassa muá¹‡á¸• akassa samaá¹‡akassa mama bhavane nisi
ti kodhÄ• bhibhÅ«to hutvÄ• ``ajja mayhaá¹ƒ tena samaá¹‡ena saddhiá¹ƒ saá¹…gÄ• mo bha
yakkhasannipÄ• tato uá¹-á¹-hahitvÄ• dakkhiá¹‡aá¹ƒ pÄ• daá¹ƒ ukkhipitvÄ• saá¹-á¹-hiyojan
pabbatakÅ«á¹-aá¹ƒ akkami, taá¹ƒ bhijjitvÄ• dvidhÄ• ahosi. sesaá¹ƒ ettha yaá¹ƒ vattabbaá¹
Ä• á¸·avakasuttavaá¹‡á¹‡anÄ• yaá¹ƒ (Spk I 1.246) Ä• gatanayeneva veditabbaá¹ƒ.

ajakalÄ• pakassa \Ne 53/ samÄ• gamo hi Ä• á¸·avakasamÄ• gamasadisova á¹-hapetvÄ• p
bhavanato tikkhattuá¹ƒ nikkhamanaá¹ƒ pavesanaÃ±ca. ajakalÄ• pako hi Ä• gacchantoyeva
samaá¹‡aá¹ƒ palÄ• pessÄ• mÄ«â€™â€™ ti vÄ• tamaá¹‡á¸• alÄ• dike navavasse samuá¹-á
calanamattampi kÄ• tuá¹ƒ asakkonto nÄ• nÄ• vidhappaharaá¹‡ahatthe ativiya bhayÄ• naka
nimminitvÄ• tehi saddhiá¹ƒ bhagavantaá¹ƒ upasaá¹…kamitvÄ• antanteneva caranto sabba
vippakÄ• raá¹ƒ katvÄ• pi bhagavato kiÃ±ci kesaggamattampi nisinnaá¹-á¹-hÄ• nato calanaá

kevalaá¹ƒ pana ``ayaá¹ƒ samaá¹‡o maá¹ƒ anÄ• pucchÄ• mayhaá¹ƒ bhavanaá¹ƒ pavisitvÄ•
kodhavasena pajjali. athassa bhagavÄ• cittappavattiá¹ƒ Ã±atvÄ• ``seyyathÄ• pi nÄ• ma ca
nÄ• sÄ• ya pittaá¹ƒ bhindeyya, evaá¹ƒ so bhiyyosomattÄ• ya \Be 60/ caá¹‡á¸• ataro assa, e
idha nisinne cittaá¹ƒ padÅ«seti, yaá¹ƒnÅ«nÄ• haá¹ƒ bahi nikkhameyyaâ€™â€™ nti sayame
abbhokÄ• se nisÄ«di. tena \Ee 66/ vuttaá¹ƒ --- __ ``tena kho pana samayena bhagavÄ• rat
abbhokÄ• se nisinno hotÄ«â€™â€™ _ti.

tattha __rattandhakÄ• ratimisÄ• ya_nti rattiyaá¹ƒ andhakaraá¹‡atamasi, cakkhuviÃ±Ã±Ä• á
bahalandhakÄ• reti attho. caturaá¹…gasamannÄ• gato kira tadÄ• andhakÄ• ro pavattÄ«ti.
phusitakaá¹ƒ udakabinduá¹ƒ pÄ• teti. atha yakkho ``iminÄ• saddena tÄ• setvÄ• imaá¹ƒ sa
palÄ• pessÄ• mÄ«â€™â€™ ti bhagavato samÄ«paá¹ƒ gantvÄ• ``akkuloâ€™â€™ tiÄ• dinÄ
vuttaá¹ƒ __ ``atha kho ajakalÄ• pakoâ€™â€™ _tiÄ• di. tattha __bhaya_nti cittutrÄ• saá¹ƒ, _
Å«rutthambhakasarÄ«rassa chambhitabhÄ• vaá¹ƒ. __lomahaá¹ƒsa_nti lomÄ• naá¹ƒ pahaá¹
padehi bhayuppattimeva dasseti. __upasaá¹…kamÄ«_ti kasmÄ• panÄ• yaá¹ƒ evamadhipp
attanÄ• kÄ• tabbaá¹ƒ vippakÄ• raá¹ƒ akÄ• sÄ«ti? saccamakÄ• si, taá¹ƒ panesa ``antobhav
thirabhÅ«miyaá¹ƒ á¹-hitassa na kiÃ±ci kÄ• tuá¹ƒ asakkhi, idÄ• ni bahi á¹-hitaá¹ƒ evaá¹ƒ bhiá
palÄ• petuá¹ƒ sakkÄ• â€™â€™ ti maÃ±Ã±amÄ• no upasaá¹…kami. ayaÃ±hi yakkho attano
ti maÃ±Ã±ati, ``tattha á¹-hitattÄ• ayaá¹ƒ samaá¹‡o na bhÄ• yatÄ«â€™â€™ ti ca.

__tikkhattuá¹ƒ ``akkulo pakkuloâ€™â€™ ti akkulapakkulikaá¹ƒ akÄ• sÄ«_ti tayo vÄ• re ``ak
bhiá¹ƒsÄ• petukÄ• matÄ• ya evarÅ«paá¹ƒ saddaá¹ƒ akÄ• si. anukaraá¹‡asaddo hi ayaá¹ƒ.
ukkhipanto viya mahÄ• pathaviá¹ƒ parivattento viya ca mahatÄ• ussÄ• hena asanisatasado
ekasmiá¹ƒ á¹-hÄ• ne puÃ±jÄ«kataá¹ƒ hutvÄ• viniccharantaá¹ƒ disÄ• gajÄ• naá¹ƒ hatthigajji
sÄ«haninnÄ• daá¹ƒ \Ee 67/, yakkhÄ• naá¹ƒ hiá¹ƒkÄ• rasaddaá¹ƒ, bhÅ«tÄ• naá¹ƒ aá¹-á¹-ahÄ
apphoá¹-anaghosaá¹ƒ \Ne 54/, indassa devaraÃ±Ã±o vajiranigghÄ• tanigghosaá¹ƒ, attano g
vipphÄ• rikatÄ• ya bhayÄ• nakatÄ• ya ca avasesasaddaá¹ƒ avahasantamiva abhibhavantan
kappavuá¹-á¹-hÄ• namahÄ• vÄ• tamaá¹‡á¸• alikÄ• ya vinigghosaá¹ƒ puthujjanÄ• naá¹ƒ had
mahantaá¹ƒ paá¹-ibhayanigghosaá¹ƒ abyattakkharaá¹ƒ tikkhattuá¹ƒ attano yakkhagajjitaá¹ƒ
imaá¹ƒ samaá¹‡aá¹ƒ bhiá¹ƒsÄ• petvÄ• palÄ• pessÄ• mÄ«â€™â€™ ti. yaá¹ƒ yaá¹ƒ nicchar
papaá¹-ikaá¹ƒ muÃ±ciá¹ƒsu, vanappatijeá¹-á¹-hake upÄ• dÄ• ya sabbesu rukkhalatÄ• gumb
sÄ«dayiá¹ƒsu, tiyojanasahassavitthatopi himavantapabbatarÄ• jÄ• saá¹…kampi sampakam
Ä• diá¹ƒ katvÄ• yebhuyyena devatÄ• nampi ahudeva bhayaá¹ƒ chambhitataá¹ƒ lomahaá¹ƒ
aÃ±Ã±esaÃ±ca apadadvipadacatuppadÄ• naá¹ƒ mahÄ• pathaviyÄ• undriyanakÄ• lo viya m
sakalasmiá¹ƒ jambudÄ«patale mahantaá¹ƒ kolÄ• halaá¹ƒ udapÄ• di. bhagavÄ• pana taá¹ƒ
amaÃ±Ã±amÄ• no niccalo nisÄ«di, ``mÄ• kassaci iminÄ• antarÄ• yo hotÅ«â€™â€™ ti adh

yasmÄ• pana so saddo ``akkula pakkulaâ€™â€™ iti iminÄ• Ä• kÄ• rena sattÄ• naá¹ƒ sota
tassa anukaraá¹‡avasena ``akkulo pakkuloâ€™â€™ ti, yakkhassa ca tassaá¹ƒ nigghosanic

akkulapakkulakaraá¹‡aá¹ƒ atthÄ«ti katvÄ• ``akkulapakkulikaá¹ƒ akÄ• sÄ«â€™â€™ ti saá¹.
keci pana ``Ä• kulabyÄ• kula iti padadvayassa pariyÄ• yÄ• bhidhÄ• navasena akkulo bakku
vuttoâ€™â€™ ti vadanti yathÄ• ``ekaá¹ƒ ekakaâ€™â€™ nti. yasmÄ• ekavÄ• raá¹ƒ jÄ• to p
nibbattattÄ• Ä• kuloti Ä• diattho Ä• kÄ• ro, tassa ca \Ee 68/ kakÄ• rÄ• gamaá¹ƒ katvÄ• ras
vÄ• re pana jÄ• to bakkulo, kulasaddo cettha jÄ• tipariyÄ• yo kolaá¹ƒkolotiÄ• dÄ«su viya.
vuttaadhippÄ• yÄ• nuvidhÄ• yÄ« ca saddappayogoti paá¹-hamena padena jalÄ• bujasÄ«ha
aá¹‡á¸• ajaÄ• sÄ«visakaá¹‡hasappÄ• dayo vuccanti, tasmÄ• sÄ«hÄ• diko viya Ä• sÄ«visÄ
jÄ«vitahÄ• rakoâ€™â€™ ti imaá¹ƒ atthaá¹ƒ yakkho padadvayena dassetÄ«ti aÃ±Ã±e. apare
bhakkhuloâ€™â€™ ti pÄ• á¸·iá¹ƒ vatvÄ• ``akkhetuá¹ƒ khepetuá¹ƒ vinÄ• setuá¹ƒ ulati pavat
bhakkhituá¹ƒ khÄ• dituá¹ƒ ulatÄ«ti bhakkhulo. ko paneso? yakkharakkhasapisÄ• casÄ«haby
koci manussÄ• naá¹ƒ anatthÄ• vahoâ€™â€™ ti tassa atthaá¹ƒ vadanti. idhÄ• pi pubbe vutta
veditabbÄ• .

__eso_ \Be 62/ __te, samaá¹‡a, pisÄ• co_ti ``ambho, samaá¹‡a, tava pisitÄ• sano pisÄ• co
mahantaá¹ƒ bheravarÅ«paá¹ƒ abhinimminitvÄ• bhagavato purato á¹-hatvÄ• attÄ• naá¹ƒ sa

__etamatthaá¹ƒ_ \Ne 55/ __viditvÄ• _ti etaá¹ƒ tena yakkhena kÄ• yavÄ• cÄ• hi pavattiyam
tena ca attano anabhibhavanÄ«yassa hetubhÅ«taá¹ƒ lokadhammesu nirupakkilesataá¹ƒ sal
__tÄ• yaá¹ƒ velÄ• ya_nti tassaá¹ƒ vippakÄ• rakaraá¹‡avelÄ• yaá¹ƒ. __imaá¹ƒ udÄ• na_nti t
agaá¹‡etvÄ• assa agaá¹‡anahetubhÅ«taá¹ƒ dhammÄ• nubhÄ• vadÄ«pakaá¹ƒ imaá¹ƒ udÄ

tattha __yadÄ• sakesu dhammesÅ«_ti yasmiá¹ƒ kÄ• le sakaattabhÄ• vasaá¹…khÄ• tesu p
upÄ• dÄ• nakkhandhadhammesu. __pÄ• ragÅ«_ti pariÃ±Ã±Ä• bhisamayapÄ• ripÅ«rivasena
hetubhÅ«te samudaye, tadappavattilakkhaá¹‡e nirodhe, nirodhagÄ• miniyÄ• paá¹-ipadÄ• y
pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayapÄ• ripÅ«rivasena pÄ• ragato. __hoti brÄ• hm
bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡o nÄ• ma hoti, sabbaso sakaattabhÄ• vÄ• vabodhanepi ca
vuttaÃ±cetaá¹ƒ --- ``imasmiá¹ƒyeva byÄ• mamatte kaá¸·evare sasaÃ±Ã±imhi samanake lok
paÃ±Ã±apemÄ«â€™â€™ tiÄ• di (SN a I 107; AN a IV 45). atha vÄ• __sakesu dhammesÅ«
dhammÄ• nÄ• ma atthakÄ• massa puggalassa sÄ«lÄ• didhammÄ• . sÄ«lasamÄ• dhipaÃ±Ã
ekantahitasukhasampÄ• danena purisassa attano dhammÄ• nÄ• ma, na anatthÄ• vahÄ• s
asakadhammÄ• . __pÄ• ragÅ«_ti tesaá¹ƒ sÄ«lÄ• dÄ«naá¹ƒ pÄ• ripÅ«riyÄ• pÄ• raá¹ƒ pariy

tattha sÄ«laá¹ƒ tÄ• va lokiyalokuttaravasena duvidhaá¹ƒ. tesu lokiyaá¹ƒ pubbabhÄ• gasÄ«l
saá¹…khepato pÄ• timokkhasaá¹ƒvarÄ• divasena catubbidhaá¹ƒ, vitthÄ• rato pana anekapp
maggaphalavasena duvidhaá¹ƒ, atthato sammÄ• vÄ• cÄ• sammÄ• kammantasammÄ• Ä• jÄ
samÄ• dhipaÃ±Ã±Ä• ca lokiyalokuttaravasena duvidhÄ• . tattha lokiyasamÄ• dhi saha upa
samÄ• pattiyo, lokuttarasamÄ• dhi maggapariyÄ• panno \Be 63/. paÃ±Ã±Ä• pi lokiyÄ• suta
bhÄ• vanÄ• mayÄ• ca sÄ• savÄ• , lokuttarÄ• pana maggasampayuttÄ• phalasampayuttÄ

nibbÄ• naÃ±ca, tasmÄ• sÄ• lokuttarÄ• va. vimuttiÃ±Ä• á¹‡adassanaá¹ƒ lokiyameva, taá¹ƒ
paccavekkhaá¹‡aÃ±Ä• á¹‡abhÄ• vato. evaá¹ƒ etesaá¹ƒ sÄ«lÄ• didhammÄ• naá¹ƒ attano sa
anavasesato nibbattapÄ• ripÅ«riyÄ• pÄ• raá¹ƒ pariyantaá¹ƒ gatoti __sakesu dhammesu pÄ

atha vÄ• sotÄ• pattiphalÄ• dhigamena sÄ«lasmiá¹ƒ pÄ• ragÅ«. so hi ``sÄ«lesu paripÅ«rak
sotÄ• pannaggahaá¹‡eneva cettha sakadÄ• gÄ• mÄ«pi gahito hoti. anÄ• gÄ• miphalÄ• dhig
pÄ• ragÅ«. so hi ``samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ«â€™â€™ ti vutto. arahattaphalÄ• dhig
pÄ• ragÅ«. arahÄ• hi paÃ±Ã±Ä• vepullappattiyÄ• aggabhÅ«tÄ• ya akuppÄ• ya cetovimutti
paccavekkhaá¹‡aÃ±Ä• á¹‡assa ca pariyosÄ• nagamanato paÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡
evaá¹ƒ sabbathÄ• pi catÅ«su ariyasaccesu catumaggavasena pariÃ±Ã±Ä• disoá¸·asavidhÄ
yathÄ• vuttesu tasmiá¹ƒ tasmiá¹ƒ kÄ• le sakesu dhammesu pÄ• ragato.

__hoti brÄ• hmaá¹‡o_ti tadÄ• so bÄ• hitapÄ• padhammatÄ• ya paramatthabrÄ• hmaá¹‡o
pakkulaÃ±cÄ• tivattatÄ«_ti tato yathÄ• vuttapÄ• ragamanato atha pacchÄ• , ajakalÄ• paka,
pisitÄ• sanatthamÄ• gataá¹ƒ pisÄ• caá¹ƒ bhayajananatthaá¹ƒ samuá¹-á¹-hÄ• pitaá¹ƒ akkula
atikkamati, abhibhavati, taá¹ƒ na bhÄ• yatÄ«ti attho.

ayampi gÄ• thÄ• arahattameva ullapitvÄ• kathitÄ• . atha ajakalÄ• pako attanÄ• katena ta
paá¹-ibhayarÅ«pena vibhiá¹ƒsanena akampanÄ«yassa bhagavato taá¹ƒ tÄ• dibhÄ• vaá¹ƒ d
acchariyamanussovatÄ• yaâ€™â€™ nti pasannamÄ• naso pothujjanikÄ• ya saddhÄ• ya att
vibhÄ• vento satthu sammukhÄ• upÄ• sakattaá¹ƒ pavedesi.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saá¹…gÄ• majisuttavaá¹‡á¹‡anÄ•

<8> aá¹-á¹-hame \Be 64/ __saá¹…gÄ• majÄ«_ti evaá¹ƒnÄ• mo. ayaÃ±hi Ä• yasmÄ• sÄ• v
mahÄ• vibhavassa seá¹-á¹-hino putto, vayappattakÄ• le mÄ• tÄ• pitÅ«hi patirÅ«pena dÄ• re
niyyÄ• tetvÄ• gharabandhanena baddho hoti. so ekadivasaá¹ƒ sÄ• vatthivÄ• sino upÄ• sak
dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• sÄ• yanhasamaye suddhavatthe suddhuttarÄ•
dhammassavanatthaá¹ƒ jetavanÄ• bhimukhe gacchante disvÄ• ``kattha tumhe gacchathÄ•
``dhammassavanatthaá¹ƒ jetavane satthu santikaâ€™â€™ nti vutte ``tena hi ahampi gamiss
saddhiá¹ƒ jetavanaá¹ƒ agamÄ• si. tena ca samayena bhagavÄ• \Ee 71/ kaÃ±canaguhÄ• ya
kesarasÄ«ho viya saddhammamaá¹‡á¸• ape paÃ±Ã±attavarabuddhÄ• sane nisÄ«ditvÄ• ca

atha \Ne 57/ kho te upÄ• sakÄ• bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, saá
tassÄ• parisÄ• ya pariyante dhammaá¹ƒ suá¹‡anto nisÄ«di. bhagavÄ• anupubbikathaá¹ƒ k

pakÄ• sesi, saccapariyosÄ• ne anekesaá¹ƒ pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ• bhisamayo
sotÄ• pattiphalaá¹ƒ patvÄ• parisÄ• ya vuá¹-á¹-hitÄ• ya bhagavantaá¹ƒ upasaá¹…kamitvÄ•
``pabbÄ• jetha maá¹ƒ bhagavÄ• â€™â€™ ti. ``anuÃ±Ã±Ä• tosi pana tvaá¹ƒ mÄ• tÄ• pitÅ«h
``nÄ• haá¹ƒ, bhante, anuÃ±Ã±Ä• toâ€™â€™ ti. ``na kho, saá¹…gÄ• maji, tathÄ• gatÄ• mÄ
puttaá¹ƒ pabbÄ• jentÄ«â€™â€™ ti. ``sohaá¹ƒ, bhante, tathÄ• karissÄ• mi, yathÄ• maá¹ƒ n
anujÄ• nantÄ«â€™â€™ ti. so bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• mÄ• tÄ• p
``ammatÄ• tÄ• , anujÄ• nÄ• tha maá¹ƒ pabbajituâ€™â€™ nti Ä• ha. tato paraá¹ƒ raá¹-á¹-ha
Ä• dayo) Ä• gatanayena veditabbaá¹ƒ.

atha so ``pabbajitvÄ• attÄ• naá¹ƒ dassessÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ datvÄ• anu
bhagavantaá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. alattha kho ca bhagavato santike pa
acirÅ«pasampanno ca pana so uparimaggatthÄ• ya ghaá¹-ento vÄ• yamanto aÃ±Ã±atarasm
vasitvÄ• chaá¸·abhiÃ±Ã±o hutvÄ• vutthavasso bhagavantaá¹ƒ dassanÄ• ya mÄ• tÄ• pitÅ«
paá¹-issavamocanatthaá¹ƒ sÄ• vatthiá¹ƒ agamÄ• si. tena vuttaá¹ƒ --- __ ``tena kho pana sa
saá¹…gÄ• maji sÄ• vatthiá¹ƒ anuppatto hotÄ«â€™â€™ _ti.

so hÄ• yasmÄ• dhuragÄ• me piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• ta
pavisitvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ katapaá¹-isanthÄ• r
bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• nikkhamitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkh
nisÄ«di. athassa mÄ• tÄ• pitaro Ã±Ä• timittÄ• cassa Ä• gamanaá¹ƒ sutvÄ• , ``saá¹…gÄ• m
haá¹-á¹-hatuá¹-á¹-hÄ• turitaturitÄ• vihÄ• raá¹ƒ gantvÄ• pariyesantÄ• naá¹ƒ tattha nisinna
upasaá¹…kamitvÄ• \Ee 72/ paá¹-isanthÄ• raá¹ƒ katvÄ• ``mÄ• aputtakaá¹ƒ sÄ• pateyyaá¹
appiyÄ• dÄ• yÄ• dÄ• vÄ• gaá¹‡heyyuá¹ƒ, nÄ• laá¹ƒ pabbajjÄ• ya, ehi, tÄ• ta, vibbhamÄ•
sutvÄ• thero ``ime mayhaá¹ƒ kÄ• mehi anatthikabhÄ• vaá¹ƒ na jÄ• nanti, gÅ«thadhÄ• rÄ« v
kÄ• mesuyeva allÄ«yanaá¹ƒ icchanti, nayime sakkÄ• dhammakathÄ• ya saÃ±Ã±Ä• petuâ€
nisÄ«di. te nÄ• nappakÄ• raá¹ƒ yÄ• citvÄ• attano vacanaá¹ƒ aggaá¹‡hantaá¹ƒ disvÄ• gha
saddhiá¹ƒ tassa bhariyaá¹ƒ saparivÄ• raá¹ƒ uyyojesuá¹ƒ ``mayaá¹ƒ nÄ• nappakÄ• raá¹ƒ taá
manaá¹ƒ alabhitvÄ• Ä• gatÄ• , gaccha tvaá¹ƒ, bhadde, tava bhattÄ• raá¹ƒ puttasandassan
saÃ±Ã±Ä• pehÄ«â€™â€™ ti. tÄ• ya kira Ä• pannasattÄ• ya \Ne 58/ ayamÄ• yasmÄ• pabb
sampaá¹-icchitvÄ• dÄ• rakamÄ• dÄ• ya mahatÄ• parivÄ• rena jetavanaá¹ƒ agamÄ• si. taá
``assosi kho Ä• yasmato saá¹…gÄ• majissÄ• â€™â€™ _tiÄ• di.

tattha __purÄ• á¹‡adutiyikÄ• _ti pubbe gihikÄ• le pÄ• daparicaraá¹‡avasena dutiyikÄ• , bha
``ayyaputtoâ€™â€™ ti vattabbe pabbajitÄ• naá¹ƒ anucchavikavohÄ• rena vadati. __kirÄ• _t
tassa anuppatto kirÄ• ti sambandho veditabbo. __khuddaputtaÃ±hi samaá¹‡a, posa ma_nti
chaá¸• á¸• etvÄ• pabbajito, sÄ• haá¹ƒ etarahi khuddaputtÄ• , tÄ• disaá¹ƒ maá¹ƒ chaá¸• á¸•
samaá¹‡adhammakaraá¹‡aá¹ƒ ayuttaá¹ƒ, tasmÄ• , samaá¹‡a, puttadutiyaá¹ƒ maá¹ƒ ghÄ• s
Ä• yasmÄ• pana, saá¹…gÄ• maji, indriyÄ• ni ukkhipitvÄ• taá¹ƒ neva oloketi, nÄ• pi Ä• lapa

``evaá¹ƒ vutte Ä• yasmÄ• saá¹…gÄ• maji tuá¹‡hÄ« ahosÄ«â€™â€™ _ti.

sÄ• \Be 66/ tikkhattuá¹ƒ tatheva vatvÄ• tuá¹‡hÄ«bhÅ«tameva taá¹ƒ disvÄ• ``purisÄ• nÄ•
nirapekkhÄ• pi puttesu sÄ• pekkhÄ• honti, puttasineho pitu aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá
puttapemenÄ• pi mayhaá¹ƒ vase vatteyyÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• puttaá¹ƒ \Ee 73/
ekamantaá¹ƒ apakkamma __ ``eso te, samaá¹‡a, putto, posa naâ€™â€™ _nti vatvÄ• thoka
samaá¹‡atejenassa sammukhe á¹-hÄ• tuá¹ƒ nÄ• sakkhi. thero dÄ• rakampi neva oloketi nÄ
itthÄ« avidÅ«re á¹-hatvÄ• mukhaá¹ƒ parivattetvÄ• olokentÄ« therassa Ä• kÄ• raá¹ƒ Ã±atvÄ
``puttenapi ayaá¹ƒ samaá¹‡o anatthikoâ€™â€™ ti dÄ• rakaá¹ƒ gahetvÄ• pakkÄ• mi. tena v
Ä• yasmato saá¹…gÄ• majissa purÄ• á¹‡adutiyikÄ• â€™â€™ _tiÄ• di.

tattha __puttenapÄ«_ti ayaá¹ƒ samaá¹‡o attano orasaputtenapi anatthiko, pageva aÃ±Ã±el
__dibbenÄ• _ti ettha dibbasadisattÄ• dibbaá¹ƒ. devatÄ• naÃ±hi sucaritakammanibbattaá¹ƒ
apalibuddhaá¹ƒ dÅ«repi Ä• rammaá¹‡asampaá¹-icchanasamatthaá¹ƒ dibbaá¹ƒ pasÄ• dacak
catutthajjhÄ• nasamÄ• dhinibbattaá¹ƒ abhiÃ±Ã±Ä• cakkhuá¹ƒ tÄ• disanti dibbaá¹ƒ viyÄ• ti d
dibbavihÄ• rasannissayena laddhattÄ• vÄ• dibbaá¹ƒ, mahÄ• jutikattÄ• mahÄ• gatikattÄ•
__visuddhenÄ• _ti nÄ«varaá¹‡Ä• disaá¹ƒkilesavigamena suparisuddhena. __atikkantamÄ•
visayÄ• tÄ«tena. __imaá¹ƒ evarÅ«paá¹ƒ vippakÄ• ra_nti imaá¹ƒ evaá¹ƒ vippakÄ• raá¹ƒ yath
asÄ• ruppaá¹ƒ aá¹…ke puttaá¹-á¹-hapanasaá¹…khÄ• taá¹ƒ virÅ«pakiriyaá¹ƒ.

__etamattha_nti \Ne 59/ etaá¹ƒ Ä• yasmato saá¹…gÄ• majissa puttadÄ• rÄ• dÄ«su sabbat
nirapekkhabhÄ• vasaá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_
iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su tÄ• dibhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __Ä• yanti_nti Ä• gacchantiá¹ƒ, purÄ• á¹‡adutiyikanti adhippÄ• yo. __nÄ• bhinandat
Ä• gatÄ• ti na nandati na tussati. __pakkamanti_nti sÄ• ayaá¹ƒ mayÄ• asammoditÄ• va ga
__na socatÄ«_ti na cittasantÄ• pamÄ• pajjati. yena pana kÄ• raá¹‡ena thero evaá¹ƒ nÄ• bh
dassetuá¹ƒ __ ``saá¹…gÄ• saá¹…gÄ• majiá¹ƒ muttaâ€™â€™ _nti vuttaá¹ƒ. tattha __saá¹…
dosamohamÄ• nadiá¹-á¹-hisaá¹…goti paÃ±cavidhÄ• pi saá¹…gÄ• samucchedappaá¹-ipass
vimuttaá¹ƒ saá¹…gÄ• majiá¹ƒ bhikkhuá¹ƒ. __tamahaá¹ƒ_ \Ee 74/ __brÅ«mi brÄ• hmaá¹‡a_
tÄ• dibhÄ• vappattaá¹ƒ khÄ«á¹‡Ä• savaá¹ƒ ahaá¹ƒ sabbaso bÄ• hitapÄ• pattÄ• brÄ• hmaá

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. jaá¹-ilasuttavaá¹‡á¹‡anÄ•

<9> navame __gayÄ• ya_nti ettha __gayÄ• _ti gÄ• mopi titthampi vuccati. gayÄ• gÄ• mass
bhagavÄ• ``gayÄ• yaá¹ƒ viharatÄ«â€™â€™ ti vuccati, tathÄ• gayÄ• titthassa. gayÄ• tittha

avidÅ«re ekÄ• pokkharaá¹‡Ä« atthi nadÄ«pi, tadubhayaá¹ƒ ``pÄ• papavÄ• hanatitthaâ€™â
samudÄ• carati. __gayÄ• sÄ«se_ti gajasÄ«sasadisasikharo tattha eko pabbato gayÄ• sÄ«s
hatthikumbhasadiso piá¹-á¹-hipÄ• sÄ• á¹‡o bhikkhusahassassa okÄ• so pahoti, tatra bhaga
vuttaá¹ƒ --- __ ``gayÄ• yaá¹ƒ viharati gayÄ• sÄ«seâ€™â€™ _ti.

__jaá¹-ilÄ• _ti tÄ• pasÄ• . te hi jaá¹-Ä• dhÄ• ritÄ• ya idha ``jaá¹-ilÄ• â€™â€™ ti vuttÄ• . __a
himapÄ• tasamaye_ti hemantassa utuno abbhantarabhÅ«te mÄ• ghamÄ• sassa avasÄ• ne
Ä• dimhi cattÄ• roti aá¹-á¹-hadivasaparimÄ• á¹‡e himassa patanakÄ• le. __gayÄ• yaá¹ƒ um
titthasammate udake paá¹-hamaá¹ƒ nimuggasakalasarÄ«rÄ• tato ummujjanti vuá¹-á¹-hahan
__nimujjantÄ«_ti \Ne 60/ sasÄ«saá¹ƒ udake osÄ«danti. __ummujjanimujjampi karontÄ«_ti p
ummujjananimujjanÄ• nipi karonti.

tattha hi keci ``ekummujjaneneva pÄ• pasuddhi hotÄ«â€™â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• , te u
gacchanti. ummujjanaá¹ƒ pana nimujjanamantarena natthÄ«ti avinÄ• bhÄ• vato nimujjanam
``ekanimujjaneneva pÄ• pasuddhi hotÄ«â€™â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• , tepi ekavÄ• ramev
avinÄ• bhÄ• vato ummujjanampi katvÄ• pakkamanti. ye pana ``tasmiá¹ƒ titthe nimujjanenev
ti \Ee 75/ evaá¹ƒdiá¹-á¹-hikÄ• , te tattha nimujjitvÄ• assÄ• se sannirumbhitvÄ• maruppapÄ•
tattheva jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡anti \Be 68/. apare ``punappunaá¹ƒ ummujjananimujjan
pÄ• pasuddhi hotÄ«â€™â€™ ti evaá¹ƒdiá¹-á¹-hikÄ• , te kÄ• lena kÄ• laá¹ƒ ummujjananimuj
sandhÄ• ya vuttaá¹ƒ --- ``__ummujjantipi nimujjantipi ummujjanimujjampi karontÄ«â€™â€™
nimujjanapubbakaá¹ƒ ummujjanaá¹ƒ, nimujjanameva pana karontÄ• katipayÄ• , ummujjana
bahÅ«ti tesaá¹ƒ yebhuyyabhÄ• vadassanatthaá¹ƒ ummujjanaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ. ta
jaá¹-ilÄ• _ti jaá¹-ilÄ• naá¹ƒ yebhuyyatÄ• ya vuttaá¹ƒ, muá¹‡á¸• asikhaá¹‡á¸• inopi ca brÄ• h
tasmiá¹ƒ kÄ• le tattha tathÄ• karonti.

__osiÃ±cantÄ«_ti keci gayÄ• ya udakaá¹ƒ hatthena gahetvÄ• attano sÄ«se ca sarÄ«re ca
ghaá¹-ehi udakaá¹ƒ gahetvÄ• tÄ«re á¹-hatvÄ• tathÄ• karonti. __aggiá¹ƒ juhantÄ«_ti keci g
sajjetvÄ• dhÅ«madabbhipÅ«jÄ• dike upakaraá¹‡e upanetvÄ• aggihutaá¹ƒ juhanti aggihuta
suddhÄ«_ti iminÄ• gayÄ• yaá¹ƒ ummujjanÄ• dinÄ• aggiparicaraá¹‡ena ca pÄ• pamalato s
saá¹ƒsÄ• rasuddhi eva vÄ• hotÄ«ti evaá¹ƒdiá¹-á¹-hikÄ• hutvÄ• ti attho.

ummujjanÄ• di cettha nidassanamattaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. tesu hi keci udakavÄ•
udakassaÃ±jaliá¹ƒ denti, keci tasmiá¹ƒ udake á¹-hatvÄ• candimasÅ«riye anuparivattanti, ke
anekasahassavÄ• raá¹ƒ sÄ• vittiÄ• dike japanti, keci ``inda Ä• gacchÄ• â€™â€™ tiÄ• dinÄ•
keci mahatupaá¹-á¹-hÄ• naá¹ƒ karonti, evaÃ±ca karontÄ• keci otaranti, keci uttaranti keci u
suddhikaÄ• camanaá¹ƒ karonti, keci antoudake á¹-hitÄ• tantÄ« vÄ• denti, vÄ«á¹‡aá¹ƒ vÄ• d
nÄ• nappakÄ• rakiriyÄ• \Ee 76/ dassenti. yasmÄ• vÄ• te evarÅ«pÄ• vikÄ• rakiriyÄ• karo
nimujjanaummujjanapubbakameva karonti, tasmÄ• taá¹ƒ sabbaá¹ƒ nimujjanummujjanantog

``ummujjantÄ«â€™â€™ tipiÄ• di vuttaá¹ƒ. evaá¹ƒ tattha Ä• kulabyÄ• kule vattamÄ• ne \Ne
bhagavÄ• tesaá¹ƒ taá¹ƒ kolÄ• halaá¹ƒ sutvÄ• ``kinnu kho etaâ€™â€™ nti olokento taá¹ƒ k
taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- __ ``addasÄ• kho bhagavÄ• ... pe ... iminÄ• suddhÄ«â€™â€
vuttatthameva.

__etamatthaá¹ƒ_ \Be 69/ __viditvÄ• _ti etaá¹ƒ atthaá¹ƒ udakorohanÄ• diasuddhimagge tes
suddhimaggaparÄ• masanaá¹ƒ saccÄ• dike ca suddhimagge attano aviparÄ«tÄ• vabodhaá
__imaá¹ƒ udÄ• na_nti imaá¹ƒ udakasuddhiyÄ• asuddhimaggabhÄ• vadÄ«pakaá¹ƒ saccÄ•
suddhimaggabhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __na udakena sucÄ« hotÄ«_ti ettha __udakenÄ• _ti udakummujjanÄ• dinÄ• . udakum
uttarapadalopena ``udakaâ€™â€™ nti vuttaá¹ƒ yathÄ• rÅ«pabhavo rÅ«panti. atha vÄ• __u
ummujjanÄ• dikiriyÄ• ya sÄ• dhanabhÅ«tena udakena suci sattassa suddhi nÄ• ma na hoti,
__sucÄ«_ti tena yathÄ• vuttena udakena suci pÄ• pamalato suddho nÄ• ma satto na hoti. k
nhÄ• yatÄ« jano_. yadi hi udakorohanÄ• dinÄ• yathÄ• vuttena pÄ• pasuddhi nÄ• ma siyÄ•
nhÄ• yati, mÄ• tughÄ• tÄ• dipÄ• pakammakÄ• rÄ« aÃ±Ã±o ca gomahiá¹ƒsÄ• diko antamas
sabbassÄ• pi pÄ• pasuddhi siyÄ• , na panevaá¹ƒ hoti. kasmÄ• ? nhÄ• nassa pÄ• pahetÅ«n
yaÃ±hi yaá¹ƒ vinÄ• seti, so tassa paá¹-ipakkho yathÄ• Ä• loko andhakÄ• rassa, vijjÄ• ca a
nhÄ• naá¹ƒ pÄ• passa. tasmÄ• niá¹-á¹-hamettha gantabbaá¹ƒ ``na udakena suci hotÄ«â€™

yena pana suci hoti, taá¹ƒ dassetuá¹ƒ __ ``yamhi saccaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. ta
puggale \Ee 77/. __sacca_nti vacÄ«saccaÃ±ceva viratisaccaÃ±ca. atha vÄ• saccanti Ã±Ä•
paramatthasaccaÃ±ca. __dhammo_ti ariyamaggadhammo, phaladhammo ca, so sabbopi ya
__so sucÄ« so ca brÄ• hmaá¹‡o_ti so ariyapuggalo visesato khÄ«á¹‡Ä• savo accantasuddh
cÄ• ti. kasmÄ• panettha saccaá¹ƒ dhammato visuá¹ƒ katvÄ• gahitaá¹ƒ? saccassa bahÅ«p
``saccaá¹ƒ ve amatÄ• vÄ• cÄ• (Sn 455), saccaá¹ƒ have sÄ• dutaraá¹ƒ rasÄ• naá¹ƒ (SN a
ca dhamme ca, Ä• hu santo patiá¹-á¹-hitÄ• (Sn 455), sacce á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡
II 21.433) anekesu suttapadesu saccaguá¹‡Ä• pakÄ• sitÄ• . saccavipariyassa \Ne 62/ ca ``
atÄ«tassa, musÄ• vÄ• dissa jantuno (Dhp 176), abhÅ«tavÄ• dÄ« nirayaá¹ƒ upetÄ«â€™â€™
pakÄ• sitÄ• ti.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bÄ• hiyasuttavaá¹‡á¹‡anÄ•

<10> dasame \Be 70/ __bÄ• hiyo_ti tassa nÄ• maá¹ƒ. __dÄ• rucÄ«riyo_ti dÄ• rumayacÄ«r
evaá¹ƒnÄ• make paá¹-á¹-ane vasati. ko panÄ• yaá¹ƒ bÄ• hiyo, kathaÃ±ca dÄ• rucÄ«riyo ah
paá¹-á¹-ane paá¹-ivasatÄ«ti?

tatrÄ• yaá¹ƒ anupubbÄ«kathÄ• --- ito kira kappasatasahassamatthake padumuttarasammÄ
kulaputto haá¹ƒsavatÄ«nagare dasabalassa dhammadesanaá¹ƒ suá¹‡anto satthÄ• raá¹ƒ ek
khippÄ• bhiÃ±Ã±Ä• naá¹ƒ etadagge á¹-hapentaá¹ƒ disvÄ• ``mahÄ• vatÄ• yaá¹ƒ \Ee 78/ bh
etadagge á¹-hapÄ«yati, aho vatÄ• hampi anÄ• gate evarÅ«passa sammÄ• sambuddhassa
edise á¹-hÄ• ne etadagge á¹-hapetabbo bhaveyyaá¹ƒ yathÄ• yaá¹ƒ bhikkhÅ«â€™â€™ ti taá
patthetvÄ• tadanurÅ«paá¹ƒ adhikÄ• rakammaá¹ƒ katvÄ• yÄ• vajÄ«vaá¹ƒ puÃ±Ã±aá¹ƒ katv
devamanussesu saá¹ƒsaranto kassapadasabalassa sÄ• sane pabbajitvÄ• paripuá¹‡á¹‡asÄ
karontova jÄ«vitakkhayaá¹ƒ patvÄ• devaloke nibbatti. so ekaá¹ƒ buddhantaraá¹ƒ devaloke
buddhuppÄ• de bÄ• hiyaraá¹-á¹-he kulagehe paá¹-isandhiá¹ƒ gaá¹‡hi, taá¹ƒ bÄ• hiyaraá¹-á¹
__bÄ• hiyo_ti saÃ±jÄ• niá¹ƒsu. so vayappatto gharÄ• vÄ• saá¹ƒ vasanto vaá¹‡ijjatthÄ• ya b
nÄ• vaá¹ƒ pÅ«retvÄ• samuddaá¹ƒ pavisitvÄ• aparÄ• paraá¹ƒ saÃ±caranto satta vÄ• re sa
nagaraá¹ƒ upagaÃ±chi.

aá¹-á¹-hame vÄ• re pana ``suvaá¹‡á¹‡abhÅ«miá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ä• ropitabha
nÄ• vÄ• mahÄ• samuddaá¹ƒ ajjhogÄ• hetvÄ• icchitadesaá¹ƒ apatvÄ• va samuddamajjhe
macchakacchapabhakkho ahosi. bÄ• hiyo pana ekaá¹ƒ nÄ• vÄ• phalakaá¹ƒ gahetvÄ• tara
khipamÄ• no bhassitvÄ• samudde patitattÄ• jÄ• tarÅ«peneva samuddatÄ«re nipanno. pari
assÄ• samattaá¹ƒ labhitvÄ• uá¹-á¹-hÄ• ya lajjÄ• ya gumbantaraá¹ƒ pavisitvÄ• acchÄ• dana
63/ apassanto akkanÄ• á¸·Ä• ni chinditvÄ• vÄ• kehi paliveá¹-hetvÄ• \Be 71/ nivÄ• sanapÄ
acchÄ• desi. keci pana ``dÄ• ruphalakÄ• ni vijjhitvÄ• vÄ• kena Ä• vuá¹‡itvÄ• nivÄ• sanapÄ
acchÄ• desÄ«â€™â€™ ti vadanti. evaá¹ƒ \Ee 79/ sabbathÄ• pi dÄ• rumayacÄ«radhÄ• ritÄ•
purimavohÄ• rena __ ``bÄ• hiyoâ€™â€™ _ti ca paÃ±Ã±Ä• yittha.

taá¹ƒ ekaá¹ƒ kapÄ• laá¹ƒ gahetvÄ• vuttaniyÄ• mena suppÄ• rakapaá¹-á¹-ane piá¹‡á¸• Ä•
cintesuá¹ƒ ``sace loke arahanto nÄ• ma honti, evaá¹ƒvidhehi bhavitabbaá¹ƒ, kinnu kho ayaá
diyyamÄ• naá¹ƒ gaá¹‡heyya, udÄ• hu appicchatÄ• ya na gaá¹‡heyyÄ• â€™â€™ ti vÄ«maá
upanesuá¹ƒ. so cintesi --- ``sacÄ• haá¹ƒ iminÄ• niyÄ• mena nÄ• gamissaá¹ƒ, nayime evaá
yaá¹ƒnÅ«nÄ• haá¹ƒ imÄ• ni paá¹-ikkhipitvÄ• iminÄ• va nÄ«hÄ• rena vihareyyaá¹ƒ, evaá¹ƒ
uppajjissatÄ«â€™â€™ ti. so evaá¹ƒ cintetvÄ• kohaÃ±Ã±e á¹-hatvÄ• vatthÄ• ni na paá¹-igg
appiccho vatÄ• yaá¹ƒ ayyoâ€™â€™ ti bhiyyosomattÄ• ya pasannamÄ• nasÄ• mahantaá¹ƒ

sopi bhattakiccaá¹ƒ katvÄ• avidÅ«raá¹-á¹-hÄ• ne ekaá¹ƒ devÄ• yatanaá¹ƒ agamÄ• si. mah
gantvÄ• taá¹ƒ devÄ• yatanaá¹ƒ paá¹-ijaggitvÄ• adÄ• si. so ``ime mayhaá¹ƒ cÄ«radhÄ• raá
evaá¹ƒvidhaá¹ƒ sakkÄ• rasammÄ• naá¹ƒ karonti, etesaá¹ƒ mayÄ• ukkaá¹-á¹-havuttinÄ• bh
ti sallahukaparikkhÄ• ro appicchova hutvÄ• vihÄ• si. ``arahÄ• â€™â€™ ti pana tehi sambh
``arahÄ• â€™â€™ ti attÄ• naá¹ƒ amaÃ±Ã±i, uparÅ«pari cassa sakkÄ• ragarukÄ• ro abhivaa
uá¸·Ä• rÄ• naá¹ƒ paccayÄ• naá¹ƒ. tena vuttaá¹ƒ --- __ ``tena kho pana samayena bÄ• hiyo

paá¹-ivasati samuddatÄ«re sakkato garukatoâ€™â€™ _tiÄ• di.

tattha __sakkato_ti sakkaccaá¹ƒ Ä• darena upaá¹-á¹-hÄ• navasena sakkato. __garukato_ti
adhippÄ• yena pÄ• sÄ• á¹‡acchattaá¹ƒ viya garukaraá¹‡avasena garukato. __mÄ• nito_ti m
mÄ• nito. __pÅ«jito_ti pupphagandhÄ• dÄ«hi pÅ«jÄ• vasena pÅ«jito. __apacito_ti abhippas
maggadÄ• naÄ• sanÄ• bhiharaá¹‡Ä• divasena apacito. __lÄ• bhÄ« cÄ«vara ... pe ... parikk
paá¹‡Ä«tapaá¹‡Ä«tÄ• naá¹ƒ uparÅ«pari \Ee 80/ upanÄ«yamÄ• nÄ• naá¹ƒ cÄ«varÄ• dÄ«na
labhanavasena lÄ• bhÄ«.

aparo \Be 72/ nayo --- __sakkato_ti sakkÄ• rappatto. __garukato_ti garukÄ• rappatto. __mA
\Ne 64/ manasÄ• piyÄ• yito ca. __pÅ«jito_ti catupaccayÄ• bhipÅ«jÄ• ya pÅ«jito. __apacito_
yassa hi cattÄ• ro paccaye sakkatvÄ• suabhisaá¹…khate paá¹‡Ä«tapaá¹‡Ä«te denti, so __
garubhÄ• vaá¹ƒ paccupaá¹-á¹-hapetvÄ• denti, so __garukato_. yaá¹ƒ manasÄ• piyÄ• yant
__mÄ• nito_. yassa sabbampetaá¹ƒ pÅ«janavasena karonti, so __pÅ«jito_. yassa
abhivÄ• danapaccuá¹-á¹-hÄ• naÃ±jalikammÄ• divasena paramanipaccakÄ• raá¹ƒ karonti, s
te sabbametaá¹ƒ akaá¹ƒsu. tena vuttaá¹ƒ --- ``bÄ• hiyo dÄ• rucÄ«riyo suppÄ• rake paá¹-iva
tiÄ• di. ettha ca cÄ«varaá¹ƒ so aggaá¹‡hantopi ``ehi, bhante, imaá¹ƒ vatthaá¹ƒ paá¹-iggaá¹‡
upanÄ• manavasena cÄ«varassÄ• pi ``lÄ• bhÄ«â€™â€™ tveva vutto.

__rahogatassÄ• _ti rahasi gatassa. __paá¹-isallÄ«nassÄ• _ti ekÄ«bhÅ«tassa bahÅ«hi man
vuccamÄ• nassa tassa idÄ• ni vuccamÄ• nÄ• kÄ• rena __cetaso parivitakko udapÄ• di_ cit
uppajji. kathaá¹ƒ? __ye kho keci loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ•
aÃ±Ã±ataro_ti. tassattho --- ye imasmiá¹ƒ sattaloke kilesÄ• rÄ«naá¹ƒ hatattÄ• pÅ«jÄ• sakk
arahabhÄ• vena arahanto, ye kilesÄ• rÄ«naá¹ƒ hananena arahattamaggaá¹ƒ samÄ• pannÄ

__purÄ• á¹‡asÄ• lohitÄ• _ti purimasmiá¹ƒ bhavesÄ• lohitÄ• bandhusadisÄ• ekato katasan
pana ``purÄ• á¹‡asÄ• lohitÄ• ti purÄ• á¹‡akÄ• le bhavantare sÄ• lohitÄ• mÄ• tubhÅ«tÄ• e
taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhipitvÄ• purimoyevattho gahito.

pubbe kira kassapadasabalassa sÄ• sane osakkamÄ• ne sÄ• maá¹‡erÄ• dÄ«naá¹ƒ vippak
saá¹ƒvegappattÄ• ``yÄ• va sÄ• sanaá¹ƒ na antaradhÄ• yati, tÄ• va attano patiá¹-á¹-haá¹ƒ k
suvaá¹‡á¹‡acetiyaá¹ƒ vanditvÄ• araÃ±Ã±aá¹ƒ paviá¹-á¹-hÄ• ekaá¹ƒ pabbataá¹ƒ disvÄ• ``j
nivattantu, nirÄ• layÄ• imaá¹ƒ pabbataá¹ƒ \Be 73/ abhiruhantÅ«â€™â€™ ti vatvÄ• nisseá¹
taá¹ƒ pabbataá¹ƒ abhiruyha nisseá¹‡iá¹ƒ pÄ• tetvÄ• samaá¹‡adhammaá¹ƒ \Ee 81/ kariá¹ƒs
ekarattÄ• tikkameneva arahattaá¹ƒ pÄ• puá¹‡i. so uttarakuruto piá¹‡á¸• apÄ• taá¹ƒ Ä• netvÄ
ito piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. te ``tumhe, bhante, attano Ä• nu
mayampi sace tumhe viya visesaá¹ƒ nibbattessÄ• ma, sayameva Ä• haritvÄ• bhuÃ±jissÄ•
icchiá¹ƒsu. tato dutiyadivase dutiyatthero anÄ• gÄ• miphalaá¹ƒ pÄ• puá¹‡i, sopi tatheva piá¹

tattha gantvÄ• itare nimantesi, tepi tatheva paá¹-ikkhipiá¹ƒsu. tesu arahattappatto \Ne 65/ p
anÄ• gÄ• mÄ« suddhÄ• vÄ• sabhÅ«miyaá¹ƒ nibbatti. itare pana paÃ±ca janÄ• ghaá¹-entÄ•
nibbattetuá¹ƒ nÄ• sakkhiá¹ƒsu. te asakkontÄ• tattheva parisussitvÄ• devaloke nibbattÄ• . e
devesuyeva saá¹ƒsaritvÄ• imasmiá¹ƒ buddhuppÄ• de devalokato cavitvÄ• tattha tattha kul
tesu hi eko pakkusÄ• ti rÄ• jÄ• ahosi, eko kumÄ• rakassapo, eko dabbo mallaputto, eko sa
bÄ• hiyo dÄ• rucÄ«riyo. tattha yo so anÄ• gÄ• mÄ« brahmaloke nibbatto, taá¹ƒ sandhÄ• ye
``purÄ• á¹‡asÄ• lohitÄ• devatÄ• â€™â€™ ti. devaputtopi hi devadhÄ«tÄ• viya devo eva de
vuccati ``atha kho aÃ±Ã±atarÄ• devatÄ• â€™â€™ tiÄ• dÄ«su viya. idha pana brahmÄ• de

tassa hi brahmuno tattha nibbattasamanantarameva attano brahmasampattiá¹ƒ oloketvÄ•
Ä• vajjentassa sattannaá¹ƒ janÄ• naá¹ƒ pabbataá¹ƒ Ä• ruyha samaá¹‡adhammakaraá¹‡aá¹
parinibbutabhÄ• vo, anÄ• gÄ• miphalaá¹ƒ patvÄ• attano ca ettha nibbattabhÄ• vo upaá¹-á¹
itare paÃ±ca janÄ• â€™â€™ ti Ä• vajjento kÄ• mÄ• vacaradevaloke tesaá¹ƒ nibbattabhÄ• v
kÄ• lÄ• nukÄ• laá¹ƒ ``kinnu kho karontÄ«â€™â€™ ti tesaá¹ƒ pavattiá¹ƒ oloketiyeva. imasmi
nu khoâ€™â€™ ti Ä• vajjento bÄ• hiyaá¹ƒ suppÄ• rakapaá¹-á¹-anaá¹ƒ upanissÄ• ya dÄ• ru
jÄ«vikaá¹ƒ kappentaá¹ƒ disvÄ• ``ayaá¹ƒ mayÄ• saddhiá¹ƒ pubbe nisseá¹‡iá¹ƒ bandhitvÄ•
samaá¹‡adhammaá¹ƒ karonto atisallekhavuttiyÄ• jÄ«vite anapekkho \Be 74/ arahatÄ• pi Ä•
piá¹‡á¸• apÄ• taá¹ƒ aparibhuÃ±jitvÄ• idÄ• ni sambhÄ• vanÄ• dhippÄ• yo anarahÄ• va arah
vicarati lÄ• bhasakkÄ• rasilokaá¹ƒ nikÄ• mayamÄ• no, dasabalassa ca nibbattabhÄ• vaá¹ƒ
saá¹ƒvejetvÄ• buddhuppÄ• daá¹ƒ jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti tÄ• vadeva brahmalokat
suppÄ• rakapaá¹-á¹-ane dÄ• rucÄ«riyassa sammukhe pÄ• turahosi. bÄ• hiyo attano vasana
obhÄ• saá¹ƒ disvÄ• ``kiá¹ƒ nu kho etaâ€™â€™ nti bahi nikkhamitvÄ• olokento Ä• kÄ• se á
disvÄ• aÃ±jaliá¹ƒ paggayha ``ke tumheâ€™â€™ ti pucchi. athassa so brahmÄ• ``ahaá¹ƒ te
anÄ• gÄ• miphalaá¹ƒ patvÄ• brahmaloke nibbatto, tvaá¹ƒ pana kiÃ±ci visesaá¹ƒ nibbattetua
puthujjanakÄ• lakiriyaá¹ƒ katvÄ• saá¹ƒsaranto idÄ• ni titthiyavesadhÄ• rÄ« anarahÄ• va sa
imaá¹ƒ laddhiá¹ƒ gahetvÄ• vicarasÄ«ti Ã±atvÄ• Ä• gato, neva kho tvaá¹ƒ, bÄ• hiya, arahÄ•
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ, mÄ• te ahosi dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya, sammÄ
hi bhagavÄ• arahÄ• , gaccha naá¹ƒ payirupÄ• sassÅ«â€™â€™ ti \Ne 66/ Ä• ha. tena vutta
bÄ• hiyassa dÄ• rucÄ«riyassa purÄ• á¹‡asÄ• lohitÄ• devatÄ• â€™â€™ _tiÄ• di.

tattha __anukampikÄ• _ti anuggahasÄ«lÄ• karuá¹‡Ä• dhikÄ• . __atthakÄ• mÄ• _ti hitakÄ•
purimapadena cettha bÄ• hiyassa dukkhÄ• panayanakÄ• mataá¹ƒ tassÄ• devatÄ• ya dass
hitÅ«pasaá¹ƒhÄ• raá¹ƒ. __cetasÄ• _ti attano cittena, cetosÄ«sena cettha cetopariyaÃ±Ä• á¹
veditabbaá¹ƒ. __cetoparivitakka_nti tassa cittappavattiá¹ƒ. __aÃ±Ã±Ä• yÄ• _ti jÄ• nitvÄ• . _
seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• rita
evameva brahmaloke antarahito bÄ• hiyassa purato pÄ• tubhavanavasena upasaá¹…kami.
loke arahanto vÄ• â€™â€™ tiÄ• dipavattamicchÄ• parivitakkaá¹ƒ bÄ• hiyaá¹ƒ sahoá¸• haá¹
``neva kho tvaá¹ƒ, bÄ• hiya, arahÄ• â€™â€™ tiÄ• dikaá¹ƒ etaá¹ƒ \Ee 83/ idÄ• ni vuccamÄ•

__neva kho tvaá¹ƒ, bÄ• hiya, arahÄ• _ti etena tadÄ• bÄ• hiyassa asekkhabhÄ• vaá¹ƒ paá¹-
arahattamaggaá¹ƒ vÄ• samÄ• panno_ti etena \Be 75/ sekkhabhÄ• vaá¹ƒ, ubhayenapissa a
__sÄ• pi te paá¹-ipadÄ• natthi, yÄ• ya tvaá¹ƒ arahÄ• vÄ• assa arahattamaggaá¹ƒ vÄ• sa
kalyÄ• á¹‡aputhujjanabhÄ• vampi paá¹-ikkhipati. tattha __paá¹-ipadÄ• _ti sÄ«lavisuddhiÄ• c
paá¹-ipajjati etÄ• ya ariyamaggeti paá¹-ipadÄ• . __assÄ• _ti bhaveyyÄ• si.

ayaÃ±cassa arahattÄ• dhimÄ• no kiá¹ƒ nissÄ• ya uppannoti? ``appicchatÄ• ya santuá¹-á¹-h
dÄ«gharattaá¹ƒ katÄ• dhikÄ• rattÄ• tadaá¹…gappahÄ• navasena kilesÄ• naá¹ƒ vihatattÄ•
uppannoâ€™â€™ ti keci vadanti. apare panÄ• hu ``bÄ• hiyo paá¹-hamÄ• dijhÄ• nacatukkal
vikkhambhanappahÄ• nena kilesÄ• naá¹ƒ asamudÄ• cÄ• rato arahattÄ• dhimÄ• no uppajja
tesaá¹ƒ matimattameva ``sambhÄ• vanÄ• dhippÄ• yo lÄ• bhasakkÄ• rasilokaá¹ƒ nikÄ• may
aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatattÄ• . tasmÄ• vuttanayenevettha attho veditabbo.

atha bÄ• hiyo Ä• kÄ• se á¹-hatvÄ• kathentaá¹ƒ mahÄ• brahmÄ• naá¹ƒ oloketvÄ• cintesi --
kammaá¹ƒ, yamahaá¹ƒ arahÄ• ti cintesiá¹ƒ, ayaÃ±ca `arahattagÄ• minÄ« paá¹-ipadÄ• pi te
atthi nu kho loke koci arahÄ• â€™â€™ ti? atha naá¹ƒ pucchi. tena vuttaá¹ƒ --- __ ``atha ke
arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• â€™â€™ _ti.

tattha \Ne 67/ __athÄ• _ti pucchÄ• rambhe nipÄ• to. __ke carahÄ«_ti ke etarahi. __loke_ti
ayaÃ±hettha adhippÄ• yo --- bhÄ• janalokabhÅ«te sakalasmiá¹ƒ jambudÄ«patale kasmiá¹ƒ
arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• etarahi viharanti, yattha mayaá¹ƒ te upasaá¹…kami
á¹-hatvÄ• vaá¹-á¹-adukkhato muccissÄ• mÄ• ti. __uttaresÅ«_ti suppÄ• rakapaá¹-á¹-anato p
sandhÄ• ya vuttaá¹ƒ.

__araha_nti Ä• rakattÄ• arahaá¹ƒ. Ä• rakÄ• hi so sabbakilesehi suvidÅ«ravidÅ«re á¹-hito
kilesÄ• naá¹ƒ viddhaá¹ƒsitattÄ• . arÄ«naá¹ƒ vÄ• hatattÄ• arahaá¹ƒ. bhagavatÄ• hi kilesÄ•
ariyamaggena hatÄ• samucchinnÄ• ti. arÄ• naá¹ƒ vÄ• hatattÄ• arahaá¹ƒ. yaÃ±ca avijjÄ• l
76/ puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• raá¹ƒ jarÄ• maraá¹‡anemi Ä• savasamudayamayena a
samÄ• yojitaá¹ƒ anÄ• dikÄ• lappavattaá¹ƒ saá¹ƒsÄ• racakkaá¹ƒ. tassÄ• nena bodhimaá¹‡á
sÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya saddhÄ• hatthena kammakkhayakaraÃ±Ä• á¹‡apharasu
hatÄ• vihatÄ• viddhaá¹ƒsitÄ• ti. arahatÄ«ti vÄ• arahaá¹ƒ. bhagavÄ• hi sadevake loke agg
uá¸·Ä• re cÄ«varÄ• dipaccaye pÅ«jÄ• visesaÃ±ca arahati. rahÄ• bhÄ• vato vÄ• arahaá¹ƒ. t
samucchinnarÄ• gÄ• dikilesattÄ• pÄ• pakilesassÄ• pi asambhavato pÄ• pakaraá¹‡e rahÄ•

sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• __sammÄ• sambuddho_. bhaga
abhiÃ±Ã±eyyato, pariÃ±Ã±eyye dhamme pariÃ±Ã±eyyato, pahÄ• tabbe dhamme pahÄ• tab
sacchikÄ• tabbato, bhÄ• vetabbe dhamme bhÄ• vetabbato abhisambujjhi. vuttaÃ±hetaá¹ƒ --

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (Sn 563

 apica \Ee 85/ kusale dhamme anavajjasukhavipÄ• kato, akusale dhamme sÄ• vajjadukkhav
sabbattikadukÄ• divasena ayamattho netabbo. iti aviparÄ«taá¹ƒ sayambhuÃ±Ä• á¹‡ena sab
sabbadhammÄ• naá¹ƒ abhisambuddhattÄ• sammÄ• sambuddhoti ayamettha saá¹…khepo
I 129-131) Ä• gatanayeneva veditabbo. __arahattÄ• yÄ• _ti aggaphalappaá¹-ilÄ• bhÄ• ya. _
Ä• dikalyÄ• á¹‡Ä• diguá¹‡avisesayuttaá¹ƒ sÄ«lÄ• dipaá¹-ipadÄ• dhammaá¹ƒ samathavipass
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ upadisati katheti.

__saá¹ƒvejito_ti \Ne 68/ ``dhiratthu vata, bho, puthujjanabhÄ• vassa, yenÄ• haá¹ƒ anarahÄ
amaÃ±Ã±iá¹ƒ, sammÄ• sambuddhaÃ±ca loke uppajjitvÄ• dhammaá¹ƒ desentaá¹ƒ na jÄ• n
jÄ«vitaá¹ƒ, dujjÄ• naá¹ƒ maraá¹‡aâ€™â€™ nti saá¹ƒvegamÄ• pÄ• dito, devatÄ• vacanena
saá¹ƒviggamÄ• nasoti attho. __tÄ• vadevÄ• _ti tasmiá¹ƒyeva khaá¹‡e. __suppÄ• rakÄ• pal
savanena uppannÄ• ya buddhÄ• rammaá¹‡Ä• ya pÄ«tiyÄ• saá¹ƒvegena \Be 77/ ca codiyan
suppÄ• rakapaá¹-á¹-anato sÄ• vatthiá¹ƒ uddissa pakkanto. __sabbattha ekarattiparivÄ• sen
ekarattivÄ• seneva agamÄ• si. suppÄ• rakapaá¹-á¹-anato hi sÄ• vatthi vÄ«sayojanasate hot
addhÄ• naá¹ƒ ekarattivÄ• sena agamÄ• si. yadÄ• suppÄ• rakato nikkhanto, tadaheva sÄ• v

kathaá¹ƒ panÄ• yaá¹ƒ evaá¹ƒ agamÄ• sÄ«ti? devatÄ• nubhÄ• vena, ``buddhÄ• nubhÄ• ven
``sabbattha ekarattiparivÄ• senÄ• â€™â€™ ti pana vuttattÄ• maggassa ca vÄ«sayojanasat
gÄ• manigamarÄ• jadhÄ• nÄ«su yattha yattha rattiyaá¹ƒ vasati, tattha tattha dutiyaá¹ƒ aruá¹
anuá¹-á¹-hÄ• petvÄ• sabbattha ekarattivÄ• seneva sÄ• vatthiá¹ƒ upasaá¹…kamÄ«ti ayama
nayidaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ. sabbasmiá¹ƒ vÄ«sayojanasatike magge ekarattivÄ• se
adhippetattÄ• . ekarattimattaá¹ƒ so sakalasmiá¹ƒ tasmiá¹ƒ magge \Ee 86/ vasitvÄ• pacchim
pubbaá¹‡hasamaye sÄ• vatthiá¹ƒ anuppattoti.

bhagavÄ• pi bÄ• hiyassa Ä• gamanaá¹ƒ Ã±atvÄ• ``na tÄ• vassa indriyÄ• ni paripÄ• kaá¹ƒ
paripÄ• kaá¹ƒ gamissantÄ«â€™â€™ ti tassa indriyÄ• naá¹ƒ paripÄ• kaá¹ƒ Ä• gamayamÄ• n
tasmiá¹ƒ khaá¹‡e sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. so ca jetavanaá¹ƒ pavisitvÄ• bhutta
kÄ• yÄ• lasiyavimocanatthaá¹ƒ abbhokÄ• se caá¹…kamante sambahule bhikkhÅ« passitvÄ
bhagavÄ• â€™â€™ ti pucchi. bhikkhÅ« ``bhagavÄ• sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-h
pucchiá¹ƒsu ``tvaá¹ƒ pana kuto Ä• gatoâ€™â€™ ti? ``suppÄ• rakapaá¹-á¹-anato Ä• gatomh
Ä• gatosi, nisÄ«da, tÄ• va pÄ• de dhovitvÄ• makkhetvÄ• thokaá¹ƒ vissamÄ• hi, Ä• gatakÄ
dakkhasÄ«â€™â€™ ti. ``ahaá¹ƒ, bhante, attano jÄ«vitantarÄ• yaá¹ƒ na jÄ• nÄ• mi, ekaratte
ciraá¹ƒ aá¹-á¹-hatvÄ• anisÄ«ditvÄ• vÄ«sayojanasatikaá¹ƒ maggaá¹ƒ Ä• gato, satthÄ• raá¹ƒ
vissamissÄ• mÄ«â€™â€™ ti vatvÄ• taramÄ• narÅ«po sÄ• vatthiá¹ƒ pavisitvÄ• anopamÄ•

bhagavantaá¹ƒ passi. tena vuttaá¹ƒ __ ``tena kho pana samayena sambahulÄ• bhikkhÅ« a
atha kho bÄ• hiyo dÄ• rucÄ«riyo yena te bhikkhÅ« tenupasaá¹…kamÄ«â€™â€™ _tiÄ• di.

tattha \Ne 69/ __kaha_nti kattha. __nÅ«_ti saá¹ƒsaye, __kho_ti padapÅ«raá¹‡e, kasmiá¹ƒ n
__dassanakÄ• mamhÄ• _ti daá¹-á¹-hukÄ• mÄ• amha. mayaÃ±hi taá¹ƒ bhagavantaá¹ƒ \Be
badhiro viya sotaá¹ƒ, mÅ«go viya kalyÄ• á¹‡avÄ• kkaraá¹‡aá¹ƒ, hatthapÄ• davikalo viya ha
dhanasampadaá¹ƒ, kantÄ• raddhÄ• nappaá¹-ipanno viya khemantabhÅ«miá¹ƒ, rogÄ• bhibh
mahÄ• samudde bhinnanÄ• vo viya mahÄ• kullaá¹ƒ passituá¹ƒ \Ee 87/ upasaá¹…kamituÃ±c
__taramÄ• narÅ«po_ti taramÄ• nÄ• kÄ• ro.

__pÄ• sÄ• dika_nti bÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappab
samantapÄ• sÄ• dikÄ• ya attano sarÄ«rasobhÄ• sampattiyÄ• rÅ«pakÄ• yadassanabyÄ• va
pasÄ• dÄ• vahaá¹ƒ. __pasÄ• danÄ«ya_nti dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±
buddhadhammappabhutiaparimÄ• á¹‡aguá¹‡agaá¹‡asamannÄ• gatÄ• ya dhammakÄ• yasa
pasÄ• danÄ«yaá¹ƒ pasÄ«ditabbayuttaá¹ƒ pasÄ• dÄ• rahaá¹ƒ vÄ• . __santindriya_nti
cakkhÄ• dipaÃ±cindriyalolabhÄ• vÄ• pagamanena vÅ«pasantapaÃ±cindriyaá¹ƒ. __santamÄ
manindriyassa nibbisevanabhÄ• vÅ«pagamanena vÅ«pasantamÄ• nasaá¹ƒ. __uttamadama
lokuttarapaÃ±Ã±Ä• vimutticetovimuttisaá¹…khÄ• taá¹ƒ uttamaá¹ƒ damathaá¹ƒ samathaÃ±ca
á¹-hitaá¹ƒ. __danta_nti suparisuddhakÄ• yasamÄ• cÄ• ratÄ• ya ceva hatthapÄ• dakukkucc
kÄ• yena dantaá¹ƒ. __gutta_nti suparisuddhavacÄ«samÄ• cÄ• ratÄ• ya ceva niratthakavÄ•
ca vÄ• cÄ• ya guttaá¹ƒ. __yatindriya_nti suparisuddhamanosamÄ• cÄ• ratÄ• ya ariyiddhiyo
abyÄ• vaá¹-aappaá¹-isaá¹…khÄ• nupekkhÄ• bhÄ• vato ca manindriyavasena yatindriyaá¹ƒ.
agamanato, pahÄ«nÄ• naá¹ƒ rÄ• gÄ• dikilesÄ• naá¹ƒ punÄ• nÄ• gamanato, kassacipi Ä• g
punabbhavassa ca agamanatoti imehi kÄ• raá¹‡ehi nÄ• gaá¹ƒ. ettha ca pÄ• sÄ• dikanti imin
pamÄ• á¹‡abhÅ«taá¹ƒ \Ee 88/ dÄ«peti, pasÄ• danÄ«yanti iminÄ• dhammakÄ• yena, sant
pamÄ• á¹‡abhÅ«taá¹ƒ dÄ«peti. tena catuppamÄ• á¹‡ike lokasannivÄ• se anavasesato sa
pamÄ• á¹‡abhÄ• vo pakÄ• sitoti veditabbo.

evaá¹ƒbhÅ«taÃ±ca bhagavantaá¹ƒ antaravÄ«thiyaá¹ƒ gacchantaá¹ƒ disvÄ• ``cirassaá¹ƒ va
diá¹-á¹-hoâ€™â€™ ti haá¹-á¹-hatuá¹-á¹-ho paÃ±cavaá¹‡á¹‡Ä• ya pÄ«tiyÄ• nirantaraá¹ƒ phu
pÄ«tivipphÄ• ritavivaá¹-aniccalalocano diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya oá¹‡atasarÄ
sarÄ«rappabhÄ• vemajjhaá¹ƒ ajjhogÄ• hetvÄ• tattha nimujjanto bhagavato samÄ«paá¹ƒ up
paÃ±capatiá¹-á¹-hitena vanditvÄ• bhagavato pÄ• de sambÄ• hanto paricumbanto ``desetu
dhammaâ€™â€™ nti Ä• ha. tena vuttaá¹ƒ --- __ ``bhagavato pÄ• de_ \Ne 70/ __sirasÄ• nip
etadavoca --- `desetu me, bhante, bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaá¹ƒ, yaá¹
hitÄ• ya sukhÄ• yÄ• â€™â€™ â€™ _ti.

tattha __sugato_ti sobhanagamanattÄ• , sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• , sammÄ• gata

sugato. gamanampi hi gatanti vuccati, taÃ±ca bhagavato sobhanaá¹ƒ parisuddhaá¹ƒ anavaj
ariyamaggo. tena hesa gamanena khemaá¹ƒ disaá¹ƒ asajjamÄ• no gato, aÃ±Ã±epi gametÄ
sundaraÃ±cesa á¹-hÄ• naá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ gatoti sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatatt
gatattÄ• sugato tena tena maggena pahÄ«ne kilese puna apaccÄ• gamanato. vuttaÃ±heta

``sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na paccÄ• gacc
sakadÄ• gÄ• mi ... pe ... arahattamaggena ... pe ... na paccÄ• gacchatÄ«ti sugatoâ€™â€™
mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 27).

atha vÄ• sammÄ• gatattÄ• ti tÄ«supi avatthÄ• su sammÄ• paá¹-ipattiyÄ• gatattÄ• , suppa
dÄ«paá¹…karapÄ• damÅ«lato hi paá¹-á¹-hÄ• ya yÄ• va mahÄ• bodhimaá¹‡á¸• Ä• \Ee 89/ t
samatiá¹ƒsapÄ• ramipÅ«ritÄ• ya sammÄ• paá¹-ipattiyÄ• Ã±Ä• tatthacariyÄ• ya lokatthacari
koá¹-iá¹ƒ pÄ• puá¹‡itvÄ• sabbalokassa hitasukhameva paribrÅ«hanto sassataá¹ƒ ucchedaá
attakilamathanti ime ante anupagacchantiyÄ• anuttarÄ• ya bojjhaá¹…gabhÄ• vanÄ• saá¹…
paá¹-ipadÄ• ya ariyasaccesu tato paraá¹ƒ samadhigatadhammÄ• dhipateyyo sabbasattesu
sammÄ• paá¹-ipattiyÄ• ca gato paá¹-ipannoti evampi sammÄ• gatattÄ• sugato. sammÄ•
yuttameva vÄ• caá¹ƒ bhÄ• satÄ«ti sugato. vuttampi cetaá¹ƒ ---

``kÄ• lavÄ• dÄ« \Be 80/, bhÅ«tavÄ• dÄ«, atthavÄ• dÄ«, dhammavÄ• dÄ«, vinayavÄ• dÄ«, n
bhÄ• sitÄ• kÄ• lena sÄ• padesaá¹ƒ pariyantavatiá¹ƒ atthasaá¹ƒhitaâ€™â€™ nti (DN I 9; MI

aparampi vuttaá¹ƒ ---

``yÄ• \Ne 71/ sÄ• vÄ• cÄ• abhÅ«tÄ• atacchÄ• anatthasaá¹ƒhitÄ• , yÄ• ca paresaá¹ƒ ap
tathÄ• gato vÄ• caá¹ƒ bhÄ• satÄ«â€™â€™ tiÄ• di (MN II 86).

evaá¹ƒ sammÄ• gadattÄ• pi sugato.

__yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• _ti yaá¹ƒ dhammassa upadisanaá¹
jhÄ• navimokkhÄ• dihitÄ• ya tadadhigantabbasukhÄ• ya ca siyÄ• . __akÄ• lo kho tÄ• va bÄ
na tÄ• va kÄ• loti attho. kiá¹ƒ pana bhagavato sattahitapaá¹-ipattiyÄ• akÄ• lopi nÄ• ma atth
kÄ• lavÄ• dÄ«ti? vuccate --- kÄ• loti cettha veneyyÄ• naá¹ƒ indriyaparipÄ• kakÄ• lo adhippe
bÄ• hiyassa attano indriyÄ• naá¹ƒ paripakkÄ• paripakkabhÄ• vo dubbiÃ±Ã±eyyo, tasmÄ• b
antaravÄ«thiyaá¹ƒ á¹-hitabhÄ• vamassa kÄ• raá¹‡aá¹ƒ apadisanto Ä• ha __ ``antaragharaá
_ti. __dujjÄ• na_nti dubbiÃ±Ã±eyyaá¹ƒ. __jÄ«vitantarÄ• yÄ• na_nti jÄ«vitassa antarÄ• yaka
avattanaá¹ƒ vÄ• ti vattukÄ• mo sambhamavasena ``jÄ«vitantarÄ• yÄ• naâ€™â€™ nti Ä• ha
anekapaccayappaá¹-ibaddhavuttijÄ«vitaá¹ƒ anekarÅ«pÄ• ca tadantarÄ• yÄ• . vuttaÃ±hi ---

``ajjeva kiccamÄ• tappaá¹ƒ, ko jaÃ±Ã±Ä• maraá¹‡aá¹ƒ suve.

na hi no saá¹…garaá¹ƒ tena, mahÄ• senena maccunÄ• â€™â€™ ti || (MN III 272; Nett 103)

kasmÄ• \Ee 90/ panÄ• yaá¹ƒ jÄ«vitantarÄ• yameva tÄ• va purakkharoti? ``nimittaÃ±Ã±utÄ
vÄ• â€™â€™ ti keci. apare ``devatÄ• ya santike jÄ«vitantarÄ• yassa sutattÄ• â€™â€™ ti va
pana upanissayasampattiyÄ• codiyamÄ• no evamÄ• ha. na hi tesaá¹ƒ appattaarahattÄ• na
pana kÄ• raá¹‡Ä• bhagavÄ• tassa dhammaá¹ƒ desetukÄ• mova dvikkhattuá¹ƒ paá¹-ikkhip
``imassa maá¹ƒ diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya \Be 81/ sakalasarÄ«raá¹ƒ pÄ«tiyÄ• niran
atibalavÄ• pÄ«tivego, dhammaá¹ƒ sutvÄ• pi na tÄ• va sakkhissati paá¹-ivijjhituá¹ƒ. yÄ• va p
saá¹‡á¹-hÄ• ti, tÄ• va tiá¹-á¹-hatu, vÄ«sayojanasataá¹ƒ maggaá¹ƒ Ä• gatattÄ• darathopissa
tÄ• va paá¹-ippassambhatÅ«â€™â€™ ti. tasmÄ• dvikkhattuá¹ƒ paá¹-ikkhipi. keci pana ``dh
Ä• darajananatthaá¹ƒ bhagavÄ• evamakÄ• sÄ«â€™â€™ ti vadanti. tatiyavÄ• raá¹ƒ yÄ• cito
darathappaá¹-ipassaddhiá¹ƒ paccupaá¹-á¹-hitaÃ±cassa jÄ«vitantarÄ• yaá¹ƒ disvÄ• \Ne 72/
kÄ• loâ€™â€™ ti cintetvÄ• __ ``tasmÄ• tihÄ• â€™â€™ _tiÄ• dinÄ• dhammadesanaá¹ƒ Ä

tattha __tasmÄ• _ti yasmÄ• tvaá¹ƒ ussukkajÄ• to hutvÄ• ativiya maá¹ƒ yÄ• casi, yasmÄ•
dujjÄ• nataá¹ƒ vadasi, indriyÄ• ni ca te paripÄ• kaá¹ƒ gatÄ• ni, tasmÄ• . __tihÄ• _ti nipÄ• ta
__eva_nti idÄ• ni vattabbÄ• kÄ• raá¹ƒ vadati.

__sikkhitabba_nti adhisÄ«lasikkhÄ• dÄ«naá¹ƒ tissannampi sikkhÄ• naá¹ƒ vasena sikkhana
pana sikkhitabbaá¹ƒ, taá¹ƒ dassento __ ``diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissatÄ«â€™â€™

tattha __diá¹-á¹-he diá¹-á¹-hamatta_nti rÅ«pÄ• yatane cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-ham
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pe rÅ«pamattameva passati, na aniccÄ• disabhÄ• vaá¹ƒ, evan
cakkhudvÄ• rikaviÃ±Ã±Ä• á¹‡ena hi me diá¹-á¹-hamattameva bhavissatÄ«ti sikkhitabbanti a
diá¹-á¹-haá¹ƒ nÄ• ma \Ee 91/ cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«pavijÄ• nananti attho. mattanti pa
mattÄ• etassÄ• ti diá¹-á¹-hamattaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡amattameva cittaá¹ƒ bhavissatÄ
hoti --- yathÄ• Ä• pÄ• thagate rÅ«pe cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na rajjati, na dussati, na muy
rÄ• gÄ• divirahena cakkhuviÃ±Ã±Ä• á¹‡amattameva me javanaá¹ƒ bhavissati, cakkhuviÃ±Ã
javanaá¹ƒ á¹-hapessÄ• mÄ«ti.

atha vÄ• diá¹-á¹-haá¹ƒ nÄ• ma cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-haá¹ƒ rÅ«paá¹ƒ, diá¹-á¹-ha
uppannaá¹ƒ sampaá¹-icchanasantÄ«raá¹‡avoá¹-á¹-habbanasaá¹…khÄ• taá¹ƒ cittattayaá¹ƒ.
dussati, na muyhati, evaá¹ƒ Ä• pÄ• thagate rÅ«pe teneva sampaá¹-icchanÄ• dippamÄ• á¹‡
nÄ• haá¹ƒ taá¹ƒ pamÄ• á¹‡aá¹ƒ atikkamitvÄ• rajjanÄ• divasena uppajjituá¹ƒ dassÄ• mÄ«ti
daá¹-á¹-habbo. eseva nayo sutamute \Be 82/. __muta_nti tadÄ• rammaá¹‡aviÃ±Ã±Ä• á¹‡eh
gandharasaphoá¹-á¹-habbÄ• yatanaá¹ƒ veditabbaá¹ƒ. __viÃ±Ã±Ä• te viÃ±Ã±Ä• tamatta_nti

nÄ• ma manodvÄ• rÄ• vajjanena viÃ±Ã±Ä• tÄ• rammaá¹‡aá¹ƒ. tasmiá¹ƒ viÃ±Ã±Ä• te viÃ±Ã
Ä• vajjanappamÄ• á¹‡aá¹ƒ. yathÄ• Ä• vajjanaá¹ƒ na rajjati, na dussati, na muyhati, evaá¹ƒ
uppajjituá¹ƒ adatvÄ• Ä• vajjanappamÄ• á¹‡eneva cittaá¹ƒ á¹-hapessÄ• mÄ«ti ayamettha at
sikkhitabba_nti evaá¹ƒ imÄ• ya paá¹-ipadÄ• ya tayÄ• , bÄ• hiya, tissannaá¹ƒ sikkhÄ• naá¹ƒ
sikkhitabbaá¹ƒ.

iti bhagavÄ• bÄ• hiyassa saá¹ƒkhittarucitÄ• ya chahi viÃ±Ã±Ä• á¹‡akÄ• yehi saddhiá¹ƒ
chaá¸·Ä• rammaá¹‡abhedabhinnaá¹ƒ \Ne 73/ vipassanÄ• ya visayaá¹ƒ diá¹-á¹-hÄ• dÄ«hi ca
vibhajitvÄ• tatthassa Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±aá¹ƒ dasseti. kathaá¹ƒ? ettha hi rÅ«pÄ• ya
passitabbaá¹-á¹-hena diá¹-á¹-haá¹ƒ nÄ• ma, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ pana saddhiá¹ƒ taá¹ƒ
dassanaá¹-á¹-hena, tadubhayampi yathÄ• paccayaá¹ƒ pavattamÄ• naá¹ƒ dhammamattame
kÄ• retÄ• vÄ• , yato taá¹ƒ hutvÄ• abhÄ• vaá¹-á¹-hena aniccaá¹ƒ, udayabbayappaá¹-ipÄ«á
avasavattanaá¹-á¹-hena \Ee 92/ anattÄ• ti kuto tattha paá¹‡á¸• itassa rajjanÄ• dÄ«naá¹ƒ ok
adhippÄ• yo sutÄ• dÄ«supi.

idÄ• ni Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• su patiá¹-á¹-hitassa upari saha maggaphalena pahÄ•
__ ``yato kho te, bÄ• hiyÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __yato_ti yadÄ• , yasmÄ
__tato_ti tadÄ• , tasmÄ• vÄ• . __tenÄ• _ti tena diá¹-á¹-hÄ• dinÄ• , diá¹-á¹-hÄ• dipaá¹-ibadd
idaá¹ƒ vuttaá¹ƒ hoti --- bÄ• hiya, tava yasmiá¹ƒ kÄ• le yena vÄ• kÄ• raá¹‡ena diá¹-á¹-hÄ• d
vuttavidhiá¹ƒ paá¹-ipajjantassa aviparÄ«tasabhÄ• vÄ• vabodhena diá¹-á¹-hÄ• dimattaá¹ƒ bh
tena vÄ• kÄ• raá¹‡ena diá¹-á¹-hÄ• dipaá¹-ibaddhena rÄ• gÄ• dinÄ• saha na bhavissasi, ra
mÅ«á¸·ho vÄ• na bhavissasi, pahÄ«narÄ• gÄ• dikattÄ• tena vÄ• diá¹-á¹-hÄ• dinÄ• saha
bhavissasÄ«ti. __tato tvaá¹ƒ, bÄ• hiya, na tatthÄ• _ti yadÄ• yasmÄ• vÄ• tvaá¹ƒ tena rÄ• g
duá¹-á¹-ho mohena vÄ• mÅ«á¸·ho na bhavissasi, tadÄ• tasmÄ• vÄ• tvaá¹ƒ tattha diá¹-á¹-
tasmiá¹ƒ diá¹-á¹-he vÄ• sutamutaviÃ±Ã±Ä• te vÄ• ``etaá¹ƒ mama, esohamasmi, eso me at
taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi allÄ«no patiá¹-á¹-hito na bhavissasi. ettÄ• vatÄ• pahÄ• napa
pÄ• petvÄ• khÄ«á¹‡Ä• savabhÅ«mi dassitÄ• .

__tato_ \Be 83/ __tvaá¹ƒ, bÄ• hiya, nevidha na huraá¹ƒ na ubhayamantarenÄ• _ti yadÄ• tv
rÄ• gÄ• dinÄ• tattha diá¹-á¹-hÄ• dÄ«su paá¹-ibaddho na bhavissasi, tadÄ• tvaá¹ƒ neva idh
ubhayatthÄ• pi. __esevanto dukkhassÄ• _ti kilesadukkhassa ca vaá¹-á¹-adukkhassa ca aya
parivaá¹-umabhÄ• voti ayameva hi ettha attho. ye pana ``ubhayamantarenÄ• â€™â€™ ti pa
antarÄ• bhavaá¹ƒ nÄ• ma icchanti, tesaá¹ƒ taá¹ƒ micchÄ• . antarÄ• bhavassa hi bhÄ• vo ab
antarenÄ• ti vacanaá¹ƒ pana vikappantaradÄ«panaá¹ƒ, tasmÄ• ayamettha attho --- ``neva
vikappo na ubhayaâ€™â€™ nti.

atha vÄ• antarenÄ• ti vacanaá¹ƒ pana vikappantarÄ• bhÄ• vadÄ«panaá¹ƒ. tassattho --- ``n
ubhayamantare pana na \Ee 93/ aÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ atthÄ«â€™â€™ ti. yepi ca ``antarÄ

sambhavesÄ«â€™â€™ ti \Ne 74/ ca imesaá¹ƒ suttapadÄ• naá¹ƒ atthaá¹ƒ ayoniso gahetvÄ•
antarÄ• bhavoâ€™â€™ ti vadanti, tepi yasmÄ• avihÄ• dÄ«su tattha tattha Ä• yuvemajjhaá
aggamaggÄ• dhigamena anavasesakilesaparinibbÄ• nena parinibbÄ• yatÄ«ti antarÄ• parin
antarÄ• bhavabhÅ«toti purimassa suttapadassa attho. pacchimassa ca ye bhÅ«tÄ• eva, na
khÄ«á¹‡Ä• savÄ• purimapade bhÅ«tÄ• ti vuttÄ• . tabbiruddhatÄ• ya sambhavamesantÄ«ti
appahÄ«nabhavasaá¹ƒyojanattÄ• sekhÄ• puthujjanÄ• ca. catÅ«su vÄ• yonÄ«su aá¹‡á¸•
aá¹‡á¸• akosaá¹ƒ vatthikosaÃ±ca na bhindanti, tÄ• va sambhavesÄ« nÄ• ma, aá¹‡á¸• akosa
nikkhantÄ• bhÅ«tÄ• nÄ• ma. saá¹ƒsedajÄ• opapÄ• tikÄ• ca paá¹-hamacittakkhaá¹‡e sam
dutiyacittakkhaá¹‡ato paá¹-á¹-hÄ• ya bhÅ«tÄ• nÄ• ma. yena vÄ• iriyÄ• pathena jÄ• yanti, y
pÄ• puá¹‡anti, tÄ• va sambhavesino, tato paraá¹ƒ bhÅ«tÄ• ti attho. tasmÄ• natthÄ«ti paá¹-i
ujuke pÄ• á¸·ianugate atthe kiá¹ƒ aniddhÄ• ritasÄ• matthiyena antarÄ• bhavena parikappite

ye pana ``santÄ• navasena pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ avicchedena desantar
yathÄ• taá¹ƒ vÄ«hiÄ• diaviÃ±Ã±Ä• á¹‡akasantÄ• ne, evaá¹ƒ saviÃ±Ã±Ä• á¹‡akasantÄ• ne
pÄ• tubhÄ• vena bhavitabbaá¹ƒ. ayaÃ±ca nayo sati antarÄ• bhave yujjati, na aÃ±Ã±athÄ• â
tena hi iddhimato cetovasippattassa cittÄ• nugatikaá¹ƒ kÄ• yaá¹ƒ \Be 84/ adhiá¹-á¹-hahanta
brahmalokato idhÅ«pasaá¹…kamane ito vÄ• brahmalokagamane yutti vattabbÄ• . yadi sab
dhammÄ• naá¹ƒ pavatti icchitÄ• , yadipi siyÄ• iddhimantÄ• naá¹ƒ iddhivisayo acinteyyoti. ta
``kammavipÄ• ko \Ee 94/ acinteyyoâ€™â€™ ti vacanato. tasmÄ• taá¹ƒ tesaá¹ƒ matimattam
sabhÄ• vadhammÄ• , te katthaci paccayavasena vicchinnadese pÄ• tubhavanti, katthaci av
mukhaghosÄ• dÄ«hi paccayehi aÃ±Ã±asmiá¹ƒ dese Ä• dÄ• sapabbatappadesÄ• dike paá¹-
paccayuppannaá¹ƒ nibbattamÄ• naá¹ƒ dissati, tasmÄ• na sabbaá¹ƒ sabbattha upanetabba
vitthÄ• ro pana paá¹-ibimbassa udÄ• haraá¹‡abhÄ• vasÄ• dhanÄ• diko antarÄ• bhavakathÄ
kathÄ• vatthupakaraá¹‡assa (Kv 505; Kv-a 505) á¹-Ä«kÄ• yaá¹ƒ gahetabbo.

apare pana __ ``idhÄ• _ti kÄ• mabhavo, __hura_nti arÅ«pabhavo, __ubhayamantarenÄ• _
aÃ±Ã±e __ ``idhÄ• _ti ajjhattikÄ• yatanÄ• ni, __hura_nti bÄ• hirÄ• yatanÄ• ni, __ubhayama
cittacetasikÄ• â€™â€™ ti. __ ``idhÄ• _ti vÄ• paccayadhammÄ• , __hura_nti paccayuppann
__ubhayamantarenÄ• _ti paá¹‡á¹‡attidhammÄ• \Ne 75/ vuttÄ• â€™â€™ ti vadanti. taá¹ƒ sa
natthi. evaá¹ƒ tÄ• va ``diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissatÄ«â€™â€™ tiÄ• dinÄ• diá¹-á
tebhÅ«makadhammÄ• saá¹…gahetabbÄ• . tattha subhasukhaniccaattaggÄ• haparivajjana
asubhadukkhÄ• niccÄ• nattÄ• nupassanÄ• dassitÄ• ti heá¹-á¹-himÄ• hi visuddhÄ«hi saddh
kathitÄ• . ``tato tvaá¹ƒ, bÄ• hiya, na tenÄ• â€™â€™ ti iminÄ• rÄ• gÄ• dÄ«naá¹ƒ samucche
``tato tvaá¹ƒ, bÄ• hiya, na tatthÄ• â€™â€™ ti iminÄ• phalaá¹ƒ. ``nevidhÄ• â€™â€™ tiÄ• di
parinibbÄ• nadhÄ• tu kathitÄ• ti daá¹-á¹-habbaá¹ƒ. tena vuttaá¹ƒ --- __ ``atha kho bÄ• hiyas
cittaá¹ƒ vimuccÄ«â€™â€™ _ti.

imÄ• ya saá¹ƒkhittapadÄ• ya desanÄ• ya __tÄ• vadevÄ• _ti tasmiá¹ƒyeva khaá¹‡e, na kÄ•

aggahetvÄ• . __Ä• savehÄ«_ti Ä• bhavaggaá¹ƒ Ä• gotrabhuá¹ƒ savanato pavattanato cirap
madirÄ• diÄ• savasadisatÄ• ya ca ``Ä• savÄ• â€™â€™ ti \Ee 95/ laddhanÄ• mehi kÄ• mar
samucchedavimuttiyÄ• paá¹-ippassaddhivimuttiyÄ• ca vimucci nissajji. so hi satthu dhamm
sÄ«lÄ• ni sodhetvÄ• yathÄ• laddhaá¹ƒ cittasamÄ• dhiá¹ƒ nissÄ• ya vipassanaá¹ƒ paá¹-á¹-h
khippÄ• bhiÃ±Ã±atÄ• ya tÄ• vadeva sabbÄ• save khepetvÄ• \Be 85/ saha paá¹-isambhidÄ
saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• katavaá¹-á¹-apariyanto antimadehadharo hutvÄ• ekÅ«navÄ
pavattÄ• su dhammatÄ• ya codiyamÄ• no bhagavantaá¹ƒ pabbajjaá¹ƒ yÄ• ci. ``paripuá¹‡á¹
nti puá¹-á¹-ho ``na paripuá¹‡á¹‡aâ€™â€™ nti Ä• ha. atha naá¹ƒ satthÄ• ``tena hi pattacÄ«
ti vatvÄ• pakkÄ• mi. tena vuttaá¹ƒ --- __ ``atha kho bhagavÄ• ... pe ... pakkÄ• mÄ«â€™â€

so kira kassapadasabalassa sÄ• sane vÄ«savassasahassÄ• ni samaá¹‡adhammaá¹ƒ karo
paccaye labhitvÄ• yathÄ• dÄ• naá¹ƒ karontena attanÄ• va paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€
bhikkhussapi pattena vÄ• cÄ«varena vÄ• saá¹…gahaá¹ƒ nÄ• kÄ• si, tenassa ehibhikkhuu
nÄ• hosi. keci panÄ• hu --- ``so kira buddhasuÃ±Ã±e loke coro hutvÄ• dhanukalÄ• paá¹ƒ s
corikaá¹ƒ karonto ekaá¹ƒ paccekabuddhaá¹ƒ disvÄ• pattacÄ«varalobhena taá¹ƒ usunÄ• vi
gaá¹‡hi, tenassa iddhimayapattacÄ«varaá¹ƒ na uppajjissatÄ«ti, satthÄ• taá¹ƒ Ã±atvÄ• ehi
pabbajjaá¹ƒ na adÄ• sÄ«â€™â€™ ti. tampi pattacÄ«varapariyesanaá¹ƒ caramÄ• naá¹ƒ ekÄ
paharitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``atha kho acirapakka
bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ gÄ• vÄ« taruá¹‡avacchÄ• adhipatitvÄ• jÄ«vitÄ• voropesÄ«

tattha \Ne 76/ __acirapakkantassÄ• _ti na ciraá¹ƒ pakkantassa bhagavato. __gÄ• vÄ« taru
yakkhinÄ« taruá¹‡avacchadhenurÅ«pÄ• . __adhipatitvÄ• _ti abhibhavitvÄ• madditvÄ• . __j
purimasmiá¹ƒ attabhÄ• ve laddhÄ• ghÄ• tatÄ• ya diá¹-á¹-hamatteneva \Ee 96/ vericittaá¹ƒ u
paharitvÄ• jÄ«vitÄ• voropesi.

satthÄ• piá¹‡á¸• Ä• ya caritvÄ• katabhattakicco sambahulehi bhikkhÅ«hi saddhiá¹ƒ nagar
bÄ• hiyassa sarÄ«raá¹ƒ saá¹…kÄ• raá¹-á¹-hÄ• ne patitaá¹ƒ disvÄ• bhikkhÅ« Ä• á¹‡Ä• pesi
gharadvÄ• re á¹-hatvÄ• maÃ±cakaá¹ƒ Ä• harÄ• petvÄ• idaá¹ƒ sarÄ«raá¹ƒ nagarato nÄ«ha
karothÄ• â€™â€™ ti, bhikkhÅ« tathÄ• akaá¹ƒsu. katvÄ• ca pana vihÄ• raá¹ƒ gantvÄ• sat
attanÄ• katakiccaá¹ƒ Ä• rocetvÄ• tassa abhisamparÄ• yaá¹ƒ pucchiá¹ƒsu. atha nesaá¹ƒ b
parinibbutabhÄ• vaá¹ƒ Ä• cikkhi. bhikkhÅ« ``tumhe, bhante, `bÄ• hiyo dÄ• rucÄ«riyo arahat
vadatha, kadÄ• so arahattaá¹ƒ pattoâ€™â€™ ti \Be 86/ pucchiá¹ƒsu. ``mama dhammaá¹ƒ
``kadÄ• panassa tumhehi dhammo kathitoâ€™â€™ ti? ``piá¹‡á¸• Ä• ya carantena ajjeva a
á¹-hatvÄ• â€™â€™ ti. ``appamattako so, bhante, tumhehi antaravÄ«thiyaá¹ƒ á¹-hatvÄ• kat
tÄ• vatakena visesaá¹ƒ nibbattesÄ«â€™â€™ ti? ``kiá¹ƒ, bhikkhave, mama dhammaá¹ƒ `app
pamiá¹‡atha, anekÄ• ni gÄ• thÄ• sahassÄ• nipi anatthasaá¹ƒhitÄ• ni na seyyo, atthanissita
gÄ• thÄ• padaá¹ƒ seyyoâ€™â€™ ti dassento ---

``sahassamapi ce gÄ• thÄ• , anatthapadasaÃ±hitÄ• .

ekaá¹ƒ gÄ• thÄ• padaá¹ƒ seyyo, yaá¹ƒ sutvÄ• upasammatÄ«â€™â€™ ti || (Dhp 101) ---

dhammapade imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• ``na kevalaá¹ƒ so parinibbÄ• namattena, atha kho
bhikkhÅ«naá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹ƒ aggabhÄ• venapi pÅ«jÄ• rahoâ€™â€™ ti dasser
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ khippÄ• bhiÃ±Ã±Ä• naá¹ƒ, yadidaá¹ƒ bÄ• hiyo dÄ• rucÄ«r
Ä• yasmantaá¹ƒ etadagge á¹-hapesi. taá¹ƒ \Ee 97/ sandhÄ• ya vuttaá¹ƒ --- __ ``atha kho bh
piá¹‡á¸• Ä• ya caritvÄ• ... pe ... parinibbuto, bhikkhave, bÄ• hiyo dÄ• rucÄ«riyoâ€™â€™ _t

tattha __pacchÄ• bhatta_nti bhattakiccato pacchÄ• . __piá¹‡á¸• apÄ• tapaá¹-ikkanto_ti piá¹
paá¹-inivatto. padadvayenÄ• pi katabhattakiccoti vuttaá¹ƒ hoti. __nÄ«haritvÄ• _ti nagarato b
__jhÄ• pethÄ• _ti dahatha. __thÅ«paÃ±cassa karothÄ• _ti assa bÄ• hiyassa sarÄ«radhÄ• t
karotha \Ne 77/. tattha kÄ• raá¹‡amÄ• ha --- __ ``sabrahmacÄ• rÄ« vo, bhikkhave, kÄ• laka
--- yaá¹ƒ tumhe seá¹-á¹-haá¹-á¹-hena brahmaá¹ƒ adhisÄ«lÄ• dipaá¹-ipattidhammaá¹ƒ sandiá
taá¹ƒ so tumhehi samÄ• naá¹ƒ brahmaá¹ƒ acarÄ«ti sabrahmacÄ• rÄ« maraá¹‡akÄ• lassa p
taá¹ƒ maÃ±cakena nÄ«haritvÄ• jhÄ• petha, thÅ«paÃ±cassa karothÄ• ti.

__tassa kÄ• gatÄ«_ti paÃ±casu gatÄ«su tassa katamÄ• gati upapatti bhavabhÅ«tÄ• , __g
puthujjano vÄ• ti kÄ• niá¹-á¹-hÄ• ti attho. __abhisamparÄ• yo_ti pecca bhavuppatti bhavani
tassa thÅ«pakaraá¹‡Ä• á¹‡attiyÄ• va parinibbutabhÄ• vo atthato pakÄ• sito hoti, ye pana bh
jÄ• niá¹ƒsu, te ``tassa kÄ• gatÄ«â€™â€™ ti \Be 87/ pucchiá¹ƒsu. pÄ• kaá¹-ataraá¹ƒ vÄ• kA
bhagavantaá¹ƒ pucchiá¹ƒsu.

__paá¹‡á¸• ito_ti aggamaggapaÃ±Ã±Ä• ya adhigatattÄ• paá¹‡á¸• ena ito gato pavattoti pa
__paccapÄ• dÄ«_ti paá¹-ipajji. __dhammassÄ• _ti lokuttaradhammassa. __anudhamma_nti
sÄ«lavisuddhiÄ• dipaá¹-ipadÄ• dhammaá¹ƒ. atha vÄ• __dhammassÄ• _ti nibbÄ• nadhamm
ariyamaggaphaladhammaá¹ƒ. __na ca maá¹ƒ dhammÄ• dhikaraá¹‡a_nti dhammadesanÄ•
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipannattÄ• . yo hi satthu santike dhammaá¹ƒ sutvÄ• kammaá¹
yathÄ• nusiá¹-á¹-haá¹ƒ na paá¹-ipajjati, so satthÄ• raá¹ƒ viheseti nÄ• ma. yaá¹ƒ sandhÄ• ya
``vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ, dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brah
283; II 339). atha vÄ• __na ca maá¹ƒ dhammÄ• dhikaraá¹‡a_nti na ca imaá¹ƒ dhammÄ• dh
vuttaá¹ƒ hoti --- vaá¹-á¹-adukkhato niyyÄ• nahetubhÅ«taá¹ƒ imaá¹ƒ mama sÄ• sanadhamma
viheseti. duppaá¹-ipanno hi sÄ• sanaá¹ƒ bhindanto satthu \Ee 98/dhammasarÄ«re pahÄ• ra
pana sammÄ• paá¹-ipattiá¹ƒ matthakaá¹ƒ pÄ• petvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tu
--- __ ``parinibbuto, bhikkhave, bÄ• hiyo dÄ• rucÄ«riyoâ€™â€™ _ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ therassa bÄ• hiyassa anupÄ• disesÄ• ya nibbÄ• nadhÄ•

tathÄ• parinibbutÄ• naÃ±ca khÄ«á¹‡Ä• savÄ• naá¹ƒ gatiyÄ• pacurajanehi dubbiÃ±Ã±eyya
viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ appatiá¹-á¹-hitaparinibbÄ• nÄ• nubhÄ• vadÄ«pakaá

tattha __yatthÄ• _ti yasmiá¹ƒ nibbÄ• ne Ä• po ca na gÄ• dhati, pathavÄ« ca tejo ca vÄ• yo
patiá¹-á¹-hÄ• ti. kasmÄ• ? nibbÄ• nassa asaá¹…khatasabhÄ• vattÄ• . na hi tattha saá¹…kha
78/ sambhavati. __sukkÄ• _ti sukkavaá¹‡á¹‡atÄ• ya sukkÄ• ti laddhanÄ• mÄ• gahanakkha
na bhÄ• santi. __Ä• dicco nappakÄ• satÄ«_ti tÄ«su dÄ«pesu ekasmiá¹ƒ khaá¹‡e Ä• lokaph
Ä• bhÄ• vasena na dibbati. __na tattha candimÄ• bhÄ• tÄ«_ti satipi bhÄ• surabhÄ• ve kan
tasmiá¹ƒ nibbÄ• ne abhÄ• vato eva attano juá¹‡hÄ• vibhÄ• sanena na virocati. yadi tattha c
natthi, lokantaro viya niccandhakÄ• rameva \Be 88/ taá¹ƒ bhaveyyÄ• ti Ä• saá¹…kaá¹ƒ sanc
na vijjatÄ«â€™â€™ _ti. sati hi rÅ«pÄ• bhÄ• ve tamo nÄ• ma na siyÄ• .

__yadÄ• ca attanÄ• vedi, muni monena brÄ• hmaá¹‡o_ti catusaccamunanato monanti lad
kÄ• yamoneyyÄ• dÄ«hi ca samannÄ• gatattÄ• ``munÄ«â€™â€™ ti laddhanÄ• mo ariyasÄ•
monasaá¹…khÄ• tena paá¹-ivedhaÃ±Ä• á¹‡ena yadÄ• yasmiá¹ƒ kÄ• le aggamaggakkhaá¹
pahÄ• ya attapaccakkhaá¹ƒ katvÄ• nibbÄ• naá¹ƒ vedi paá¹-ivijjhi. ``avedÄ«â€™â€™ tipi pÄ
attho. __atha rÅ«pÄ• arÅ«pÄ• ca, sukhadukkhÄ• pamuccatÄ«_ti __athÄ• _ti tassa nibbÄ•
__rÅ«pÄ• _ti rÅ«padhammÄ• , tena paÃ±cavokÄ• rabhavo ekavokÄ• rabhavo ca gahito hot
tena rÅ«penÄ• missÄ«kato \Ee 99/ arÅ«pabhavo gahito hoti. so ``catuvokÄ• rabhavoâ€™â€
__sukhadukkhÄ• _ti sabbattha uppajjanakasukhadukkhatopi vaá¹-á¹-ato. atha vÄ• __rÅ«pÄ
rÅ«palokapaá¹-isandhito. __arÅ«pÄ• _ti arÅ«palokapaá¹-isandhito. __sukhadukkhÄ• _ti kÄ•
kÄ• mabhavo hi byÄ• missasukhadukkho. evametasmÄ• sakalatopi vaá¹-á¹-ato accantame
bhagavÄ• ``mayhaá¹ƒ puttassa bÄ• hiyassa evarÅ«pÄ• nibbÄ• nagatÄ«â€™â€™ ti dasse

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca bodhivaggavaá¹‡á¹‡anÄ• .

2. mucalindavaggo

1. mucalindasuttavaá¹‡á¹‡anÄ•

<11> mucalindavaggassa \Be 89/ \Ne 79/ \Ee 100/ paá¹-hame __mucalindamÅ«le_ti ettha
nÄ«parukkho. so ``niculoâ€™â€™ tipi vuccati, tassa samÄ«pe. keci pana ``mucaloti tassa r
taá¹ƒ vanajeá¹-á¹-hakatÄ• ya pana mucalindoti vuttaâ€™â€™ nti vadanti. __mahÄ• akÄ• la
vassakÄ• le uppannamahÄ• megho. so hi gimhÄ• naá¹ƒ pacchime mÄ• se sakalacakkavÄ•
__sattÄ• havaddalikÄ• _ti tasmiá¹ƒ uppanne sattÄ• haá¹ƒ avicchinnavuá¹-á¹-hikÄ• ahosi. _
sÄ• ca sattÄ• havaddalikÄ• udakaphusitasammissena sÄ«tavÄ• tena samantato paribbha

duddinÄ« nÄ• ma ahosi. __mucalindo nÄ• ma nÄ• garÄ• jÄ• _ti tasseva mucalindarukkhass
heá¹-á¹-hÄ• nÄ• gabhavanaá¹ƒ atthi, tattha nibbatto mahÄ• nubhÄ• vo nÄ• garÄ• jÄ• . __s
nÄ• gabhavanato. __sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• _ti sattavÄ• re attano sarÄ«rab
kÄ• yaá¹ƒ parivÄ• retvÄ• . __uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ vihaccÄ• _ti bhagavat
attano mahantaá¹ƒ phaá¹‡aá¹ƒ pasÄ• retvÄ• . ``phaá¹‡aá¹ƒ karitvÄ• â€™â€™ tipi pÄ• á¹-h

tassa kira nÄ• garÄ• jassa etadahosi ``bhagavÄ• ca mayhaá¹ƒ bhavanasamÄ«pe rukkham
sattÄ• havaddalikÄ• vattati, vÄ• sÄ• gÄ• ramassa laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so sa
pÄ• sÄ• daá¹ƒ nimminituá¹ƒ sakkontopi ``evaá¹ƒ kate kÄ• yasÄ• ro gahito na bhavissati, da
kÄ• yaveyyÄ• vaccaá¹ƒ karissÄ• mÄ«â€™â€™ ti mahantaá¹ƒ attabhÄ• vaá¹ƒ katvÄ• \Ee 1
bhogehi parikkhipitvÄ• upari phaá¹‡aá¹ƒ katvÄ• dhÄ• resi. ``parikkhepabbhantaraá¹ƒ lohap
bhaá¹‡á¸• Ä• gÄ• ragabbhappamÄ• á¹‡aá¹ƒ ahosÄ«â€™â€™ ti khandhakaá¹-á¹-hakathÄ• y
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ pana ``heá¹-á¹-hÄ• lohapÄ• sÄ• dappamÄ• á¹‡aâ€™â€™ nt
iriyÄ• pathena satthÄ• viharissatÄ«â€™â€™ ti kira nÄ• garÄ• jassa ajjhÄ• sayo. bhagavÄ•
sattÄ• haá¹ƒ vÄ«tinÄ• mesi. taÃ±ca á¹-hÄ• naá¹ƒ supihitavÄ• tapÄ• naá¹ƒ suphusitaaggaá¸
viya ahosi. __mÄ• _ \Ne 80/ __bhagavantaá¹ƒ sÄ«ta_ntiÄ• di tassa tathÄ• karitvÄ•
á¹-hÄ• nakÄ• raá¹‡aparidÄ«panaá¹ƒ. so hi \Be 90/ ``mÄ• bhagavantaá¹ƒ sÄ«taá¹ƒ bÄ• dha
á¸• aá¹ƒsÄ• disamphasso bÄ• dhayitthÄ• â€™â€™ ti tathÄ• karitvÄ• aá¹-á¹-hÄ• si.

tattha kiÃ±cÄ• pi sattÄ• havaddalikÄ• ya uá¹‡hameva natthi, sace pana antarantarÄ• meg
bhaveyya, tampi mÄ• bÄ• dhayitthÄ• ti evaá¹ƒ tassa cintetuá¹ƒ yuttaá¹ƒ. keci panettha vad
``uá¹‡haggahaá¹‡aá¹ƒ bhogaparikkhepassa vipulabhÄ• vakaraá¹‡e kÄ• raá¹‡akittanaá¹ƒ. k
bhagavantaá¹ƒ nÄ• gassa sarÄ«rasambhÅ«tÄ• usmÄ• bÄ• dheyya, vipulabhÄ• vakaraá¹‡
uá¹‡haá¹ƒ bÄ• dhayitthÄ• â€™ ti tathÄ• karitvÄ• aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

__viddha_nti ubbiddhaá¹ƒ, meghavigamena dÅ«rÄ«bhÅ«tanti attho. __vigatavalÄ• haka_nt
__deva_nti Ä• kÄ• saá¹ƒ. __viditvÄ• _ti ``idÄ• ni vigatavalÄ• hako Ä• kÄ• so, natthi bhagava
ti Ã±atvÄ• . __viniveá¹-hetvÄ• _ti apanetvÄ• . __sakavaá¹‡á¹‡a_nti attano nÄ• garÅ«paá¹ƒ.
antaradhÄ• petvÄ• . __mÄ• á¹‡avakavaá¹‡á¹‡a_nti kumÄ• rakarÅ«paá¹ƒ.

__etamattha_nti vivekasukhappaá¹-isaá¹ƒvedino yattha katthaci sukhameva hotÄ«ti etamat
jÄ• nitvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ vivekasukhÄ• nubhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ

tattha __sukho viveko_ti nibbÄ• nasaá¹…khÄ• to upadhiviveko sukho. __tuá¹-á¹-hassÄ• _ti
catumaggaÃ±Ä• á¹‡asantosena tuá¹-á¹-hassa. __sutadhammassÄ• _ti pakÄ• sitadhammas
__passato_ti taá¹ƒ vivekaá¹ƒ, yaá¹ƒ vÄ• kiÃ±ci passitabbaá¹ƒ nÄ• ma, taá¹ƒ sabbaá¹ƒ \Ee
vÄ«riyabalÄ• dhigatena Ã±Ä• á¹‡acakkhunÄ• passantassa. __abyÄ• pajja_nti akuppanabh
dassito. __pÄ• á¹‡abhÅ«tesu saá¹ƒyamo_ti sattesu ca saá¹ƒyamo avihiá¹ƒsanabhÄ• vo suk

karuá¹‡Ä• pubbabhÄ• go dassito.

__sukhÄ• virÄ• gatÄ• loke_ti vigatarÄ• gatÄ• pi loke sukhÄ• . kÄ«disÄ«? __kÄ• mÄ• naá
kÄ• mÄ• naá¹ƒ samatikkamoti vuccati, sÄ• vigatarÄ• gatÄ• pi sukhÄ• ti attho, etena anÄ• g
__asmimÄ• nassa yo vinayo_ti iminÄ• pana arahattaá¹ƒ kathitaá¹ƒ. arahattaÃ±hi asmimÄ•
paá¹-ippassaddhivinayoti vuccati, ito paraÃ±ca sukhaá¹ƒ nÄ• ma natthi, tenÄ• ha __ ``etaá¹
sukhaâ€™â€™ _nti. evaá¹ƒ arahattena desanÄ• ya kÅ«á¹-aá¹ƒ gaá¹‡hÄ«ti.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. rÄ• jasuttavaá¹‡á¹‡anÄ•

<12> dutiye \Ne 81/ \Be 91/ __sambahulÄ• na_nti vinayapariyÄ• yena tayo janÄ• ``sambal
tato paraá¹ƒ saá¹…gho. suttantapariyÄ• yena pana tayo tayo eva, tato uddhaá¹ƒ sambahulÄ
suttantapariyÄ• yena sambahulÄ• ti veditabbÄ• . __upaá¹-á¹-hÄ• nasÄ• lÄ• ya_nti dhamma
dhammaá¹ƒ desetuá¹ƒ Ä• gatassa tathÄ• gatassa bhikkhÅ«naá¹ƒ upaá¹-á¹-hÄ• nakaraá¹‡a
``upaá¹-á¹-hÄ• nasÄ• lÄ• â€™â€™ ti vuccati. atha vÄ• yattha bhikkhÅ« vinayaá¹ƒ vinicchin
sÄ• kacchaá¹ƒ samÄ• pajjanti, sannipatanavasena pakatiyÄ• upatiá¹-á¹-hanti, sÄ• sÄ• lÄ•
``upaá¹-á¹-hÄ• nasÄ• lÄ• â€™â€™ tveva vuccati. tatthÄ• pi hi buddhÄ• sanaá¹ƒ niccaá¹ƒ p
buddhÄ• naá¹ƒ dharamÄ• nakÄ• le \Ee 103/ bhikkhÅ«naá¹ƒ cÄ• rittaá¹ƒ. __sannisinnÄ• na_
saá¹…gamma nisinnÄ• naá¹ƒ. __sannipatitÄ• na_nti tato tato Ä• gantvÄ• sannipatanavase
vÄ• buddhÄ• sanaá¹ƒ purato katvÄ• satthu sammukhe viya Ä• daruppattiyÄ• sakkaccaá¹
sannisinnÄ• naá¹ƒ, samÄ• najjhÄ• sayattÄ• aÃ±Ã±amaÃ±Ã±asmiá¹ƒ ajjhÄ• sayena suá¹-á
sannipatitÄ• naá¹ƒ. __aya_nti idÄ• ni vuccamÄ• naá¹ƒ niddisati. __antarÄ• kathÄ• _ti
kammaá¹-á¹-hÄ• namanasikÄ• rauddesaparipucchÄ• dÄ«naá¹ƒ antarÄ• aÃ±Ã±Ä• ekÄ• k
laddhassa sugatovÄ• dassa, sÄ• yaá¹ƒ labhitabbassa dhammassavanassa ca antarÄ• pav
samaá¹‡asamÄ• cÄ• rasseva vÄ• antarÄ• pavattÄ• aÃ±Ã±Ä• ekÄ• kathÄ• ti antarÄ• kat

__imesaá¹ƒ dvinnaá¹ƒ rÄ• jÅ«na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. __mahaddhanataro
nikhaá¹‡itvÄ• á¹-hapitaá¹ƒ sattaratananicayasaá¹…khÄ• taá¹ƒ mahantaá¹ƒ dhanaá¹ƒ etass
ayaá¹ƒ atisayena mahaddhanoti __mahaddhanataro_. vÄ• saddo vikappattho. sesapadesup
viseso --- niccaparibbayavasena mahanto bhogo etassÄ• ti __mahÄ• bhogo_. devasikaá¹ƒ
koso etassÄ• ti __mahÄ• koso_. apare pana ``devasikaá¹ƒ pavisanaÄ• yabhÅ«taá¹ƒ
maá¹‡isÄ• rapheggugumbÄ• dibhedabhinnaá¹ƒ pariggahavatthu dhanaá¹ƒ, tadeva sÄ• raga
kosoâ€™â€™ ti vadanti. vajiro, mahÄ• nÄ«lo, indanÄ«lo, marakato, veá¸·uriyo, padumarÄ•
kakketano, pulÄ• ko, vimalo, lohitaá¹…ko \Be 92/, phaliko, pavÄ• á¸·o, jotiraso, gomuttako, g
sogandhiko, muttÄ• , saá¹…kho, aÃ±janamÅ«lo, rÄ• japaá¹-á¹-o, amataá¹ƒsako, piyako, brÄ
catubbÄ«sati __maá¹‡i_ nÄ• ma. satta \Ee 104/ lohÄ• ni kahÄ• paá¹‡o ca __sÄ• ro_ nÄ• m

sayanacchÄ• danapÄ• vuraá¹‡agajadantasilÄ• dÄ«ni __pheggu_ nÄ• ma. candanÄ• garuk
__gumbÄ• _ nÄ• ma. tattha purimena Ä• disaddena sÄ• livÄ«hiÄ• dimuggamÄ• sÄ• dipubb
dhaÃ±Ã±avikatiá¹ƒ Ä• diá¹ƒ \Ne 82/ katvÄ• yaá¹ƒ sattÄ• naá¹ƒ upabhogaparibhogabhÅ«ta
saá¹…gayhati. mahantaá¹ƒ vijitaá¹ƒ raá¹-á¹-haá¹ƒ etassÄ• ti __mahÄ• vijito_. mahanto hatth
etassÄ• ti __mahÄ• vÄ• hano_. mahantaá¹ƒ senÄ• balaÃ±ceva thÄ• mabalaÃ±ca etassÄ• t
icchitanibbattisaá¹…khÄ• tÄ• puÃ±Ã±akammanipphannÄ• mahatÄ« iddhi etassÄ• ti __mal
ussÄ• hamantapabhusattisaá¹…khÄ• to vÄ• mahanto Ä• nubhÄ• vo etassÄ• ti __mahÄ• nu

ettha ca paá¹-hamena Ä• yasampadÄ• , dutiyena vittÅ«pakaraá¹‡asampadÄ• , tatiyena vib
janapadasampadÄ• , paÃ±camena yÄ• nasampadÄ• , chaá¹-á¹-hena parivÄ• rasampadÄ• y
sattamena puÃ±Ã±akammasampadÄ• , aá¹-á¹-hamena pabhÄ• vasampadÄ• tesaá¹ƒ rÄ• jÅ
sÄ• sÄ• misampatti, amaccasampatti, senÄ• sampatti, raá¹-á¹-hasampatti, vibhavasampatt
duggasampattÄ«ti satta pakatisampadÄ• rÄ• jÅ«naá¹ƒ icchitabbÄ• . tÄ• sabbÄ• yathÄ• ra
veditabbÄ• .

dÄ• nÄ• dÄ«hi catÅ«hi saá¹…gahavatthÅ«hi parisaá¹ƒ raÃ±jetÄ«ti __rÄ• jÄ• _. magadhÄ•
mahatiyÄ• senÄ• ya samannÄ• gatattÄ• seniyagottattÄ• vÄ• __seniyo_. bimbi vuccati su
sÄ• rabimbivaá¹‡á¹‡atÄ• ya __bimbisÄ• ro_. keci pana ``nÄ• mamevetaá¹ƒ tassa raÃ±Ã±oâ
paccÄ• mittaá¹ƒ parasenaá¹ƒ jinÄ• tÄ«ti __pasenadi_. kosalaraá¹-á¹-hassa adhipatÄ«ti __k
__ayaÃ±carahÄ«_ti ettha __carahÄ«_ti nipÄ• tamattaá¹ƒ. __vippakatÄ• _ti apariyositÄ• . ay
bhikkhÅ«naá¹ƒ antarÄ• kathÄ• aniá¹-á¹-hitÄ• ti \Ee 105/ attho.

__sÄ• yanhasamaya_nti sÄ• yanhe ekaá¹ƒ samayaá¹ƒ. __paá¹-isallÄ• nÄ• vuá¹-á¹-hito_ti
rÅ«pÄ• diÄ• rammaá¹‡ato cittassa paá¹-isaá¹ƒharaá¹‡ato paá¹-isallÄ• nasaá¹…khÄ• tÄ• ya
yathÄ• kÄ• laparicchedaá¹ƒ vuá¹-á¹-hito. bhagavÄ• hi pubbaá¹‡hasamayaá¹ƒ bhikkhusaá¹.
pavisitvÄ• bhikkhÅ«naá¹ƒ sulabhapiá¹‡á¸• apÄ• taá¹ƒ katvÄ• katabhattakicco bhikkhÅ«hi s
nikkhamitvÄ• vihÄ• raá¹ƒ pavisitvÄ• gandhakuá¹-ippamukhe á¹-hatvÄ• vattaá¹ƒ dassetvÄ
bhikkhÅ«naá¹ƒ yathÄ• samuá¹-á¹-hitaá¹ƒ sugatovÄ• daá¹ƒ datvÄ• tesu araÃ±Ã±arukkham
uddissa gatesu gandhakuá¹-iá¹ƒ pavisitvÄ• phalasamÄ• pattisukhena divasabhÄ• gaá¹ƒ vÄ
yathÄ• kÄ• laparicchede samÄ• pattito vuá¹-á¹-hÄ• ya, ``mayhaá¹ƒ upagamanaá¹ƒ Ä• gama
sakalavihÄ• raá¹ƒ paripÅ«rentiyo nisinnÄ• , idÄ• ni me dhammadesanatthaá¹ƒ dhammasab
kÄ• loâ€™â€™ ti Ä• sanato vuá¹-á¹-hÄ• ya, kesarasÄ«ho viya kaÃ±canaguhÄ• ya surabhig
yÅ«thaá¹ƒ upasaá¹…kamanto mattavaravÄ• raá¹‡o viya akÄ• yacÄ• pallena \Ne 83/ cÄ• ru
asÄ«tianubyaÃ±janappaá¹-imaá¹‡á¸• itabÄ• ttiá¹ƒsamahÄ• purisalakkhaá¹‡asamujjalÄ• ya
parikkhepavilÄ• sasampannÄ• ya pabhassaraketumÄ• lÄ• laá¹…katÄ• ya
nÄ«lapÄ«talohitodÄ• tamaÃ±jiá¹-á¹-hapabhassarÄ• naá¹ƒ vasena chabbaá¹‡á¹‡abuddharaa
acinteyyÄ• nubhÄ• vÄ• ya anupamÄ• ya buddhalÄ«lÄ• ya samannÄ• gatÄ• ya rÅ«pakÄ• ya
ekÄ• lokaá¹ƒ kurumÄ• no upaá¹-á¹-hÄ• nasÄ• laá¹ƒ upasaá¹…kami. tena vuttaá¹ƒ --- __ ``a

tenupasaá¹…kamÄ«â€™â€™ _ti.

evaá¹ƒ upasaá¹…kamitvÄ• vattaá¹ƒ dassetvÄ• nisinne te bhikkhÅ« tuá¹‡hÄ«bhÅ«te disvÄ
bhikkhÅ« buddhagÄ• ravena kappampi na kathessantÄ«â€™â€™ ti kathÄ• samuá¹-á¹-hÄ•
bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tattha __kÄ• ya nutthÄ• _ti katamÄ• ya nu bhavatha. ``
pÄ• á¸·i, so evattho, ``kÄ• ya nvetthÄ• â€™â€™ tipi paá¹-hanti, tassa katamÄ• ya nu etthÄ•
saá¹…khepattho --- bhikkhave, katamÄ• ya \Ee 106/ nÄ• ma kathÄ• ya idha sannisinnÄ• bh
tumhÄ• kaá¹ƒ kathÄ• mamÄ• gamanapaccayÄ• aniá¹-á¹-hitÄ• , taá¹ƒ niá¹-á¹-hÄ• pessÄ• n
sabbaÃ±Ã±upavÄ• raá¹‡Ä• ya pavÄ• resi.

__na khveta_nti na kho etaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. ``na khotaâ€™â€™ ntipi paá¹-han
padavibhÄ• go. __kulaputtÄ• na_nti jÄ• tiÄ• cÄ• rakulaputtÄ• naá¹ƒ. __saddhÄ• _ti saddhÄ
ratanattayasaddhÄ• ya ca. __agÄ• rasmÄ• _ti gharato, gahaá¹-á¹-habhÄ• vÄ• ti attho. __an
__pabbajitÄ• na_nti upagatÄ• naá¹ƒ \Be 94/. __ya_nti kiriyÄ• parÄ• masanaá¹ƒ. tatthÄ• yaá
``bhikkhave, tumhe neva rÄ• jÄ• bhinÄ«tÄ• na corÄ• bhinÄ«tÄ• na iá¹‡aá¹-á¹-Ä• na jÄ«vit
kho saddhÄ• ya agÄ• rato nikkhamitvÄ• mama sÄ• sane pabbajitÄ• , tumhe etarahi evarÅ«
rÄ• jappaá¹-isaá¹ƒyuttaá¹ƒ tiracchÄ• nakathaá¹ƒ katheyyÄ• tha, yaá¹ƒ evarÅ«pÄ• ya kathÄ•
tumhÄ• kaá¹ƒ na kho patirÅ«paá¹ƒ na yuttamevÄ• â€™â€™ ti.

evaá¹ƒ sannipatitÄ• naá¹ƒ pabbajitÄ• naá¹ƒ appatirÅ«paá¹ƒ paá¹-ikkhipitvÄ• idÄ• ni nesaá
paá¹-ipattiá¹ƒ anujÄ• nanto __ ``sannipatitÄ• naá¹ƒ vo, bhikkhave, dvayaá¹ƒ karaá¹‡Ä«yaá¹
ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ _ti Ä• ha. tattha __vo_ti tumhÄ• kaá¹ƒ. karaá¹‡Ä«yant
kattari sÄ• mivacanametaá¹ƒ, tasmÄ• tumhehÄ«ti attho. __dvayaá¹ƒ karaá¹‡Ä«ya_nti dve k
kathÄ• _ti catusaccadhammato anapetÄ• kathÄ• , pavattinivattiparidÄ«pinÄ« dhammadesa
dasakathÄ• vatthusaá¹…khÄ• tÄ• pi hi dhammakathÄ• tadekadesÄ• evÄ• ti. __ariyo_ti ek
visuddho uttamoti vÄ• ariyo. __tuá¹‡hÄ«bhÄ• vo_ti samathavipassanÄ• bhÄ• vanÄ• bhÅ«t
``vacÄ«saá¹…khÄ• rapaá¹-ipakkhabhÄ• vato dutiyajjhÄ• naá¹ƒ ariyo tuá¹‡hÄ«bhÄ• voâ€™â
``catutthajjhÄ• naá¹ƒ \Ne 84/ ariyo tuá¹‡hÄ«bhÄ• voâ€™â€™ ti \Ee 107/ vadanti. ayaá¹ƒ pa
``bhikkhave, cittavivekassa paribrÅ«hanatthaá¹ƒ vivekaá¹-á¹-hakÄ• yÄ• suÃ±Ã±Ä• gÄ• re v
sannipatatha, evaá¹ƒ sannipatitehi tumhehi `assutaá¹ƒ sÄ• veti sutaá¹ƒ vÄ• pariyodapetÄ«â
aÃ±Ã±amaÃ±Ã±assÅ«pakÄ• rÄ• ya khandhÄ• dÄ«naá¹ƒ aniccatÄ• dipaá¹-isaá¹ƒyuttÄ• dha
aÃ±Ã±amaÃ±Ã±aá¹ƒ abyÄ• bÄ• dhanatthaá¹ƒ jhÄ• nasamÄ• pattiyÄ• vÄ• viharitabbaâ€™

tattha purimena karaá¹‡Ä«yavacanena anotiá¹‡á¹‡Ä• naá¹ƒ sÄ• sane otaraá¹‡Å«pÄ• yaá¹ƒ
otiá¹‡á¹‡Ä• naá¹ƒ saá¹ƒsÄ• rato nissaraá¹‡Å«pÄ• yaá¹ƒ. purimena vÄ• Ä• gamaveyyattiye
adhigamaveyyattiye. atha vÄ• purimena sammÄ• diá¹-á¹-hiyÄ• paá¹-hamaá¹ƒ uppattihetuá
dutiyaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``dveme, bhikkhave, hetÅ« dve paccayÄ• sammÄ• diá¹-á¹-hiyÄ• uppÄ• dÄ• ya parato ca g
manasikÄ• roâ€™â€™ ti (AN a II 127).

 purimena \Be 95/ vÄ• lokiyasammÄ• diá¹-á¹-hiyÄ• mÅ«lakÄ• raá¹‡aá¹ƒ vibhÄ• veti, pacch
lokuttarasammÄ• diá¹-á¹-hiyÄ• mÅ«lakÄ• raá¹‡anti evamÄ• dinÄ• ettha yojanÄ• veditabb

 __etamatthaá¹ƒ viditvÄ• _ti tehi bhikkhÅ«hi kittitakÄ• masampattito jhÄ• nÄ• disampatti sa
paá¹‡Ä«tatarÄ• cÄ• ti etamatthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá
ariyavihÄ• rasukhÄ• nubhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

 tattha __yaÃ±ca kÄ• masukhaá¹ƒ loke_ti lokasaddo ``khandhaloko Ä• yatanaloko dhÄ• tul
3, 7; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 2) saá¹…khÄ• resu Ä• gato.

``yÄ• vatÄ• candimasÅ«riyÄ• pariharanti,

disÄ• bhanti virocanÄ• .

tÄ• va sahassadhÄ• loko,

ettha te vattatÄ« vasoâ€™â€™ ti || ---

Ä• dÄ«su (MN I 503) okÄ• se Ä• gato. ``addasÄ• kho bhagavÄ• buddhacakkhunÄ• lokaá
85/ (Vin I 9; MN I 283) sattesu. idha pana \Ee 108/ sattaloke okÄ• saloke ca veditabbo. tasm
paá¹-á¹-hÄ• ya upari brahmalokato heá¹-á¹-hÄ• etasmiá¹ƒ loke yaá¹ƒ vatthukÄ• me paá¹-ic
uppajjanato kÄ• masahagataá¹ƒ sukhaá¹ƒ. __yaÃ±cidaá¹ƒ diviyaá¹ƒ sukha_nti yaÃ±ca idaá
dibbavihÄ• ravasena ca laddhabbaá¹ƒ brahmÄ• naá¹ƒ manussÄ• naÃ±ca rÅ«pasamÄ• patt
__taá¹‡hakkhayasukhassÄ• _ti yaá¹ƒ Ä• gamma taá¹‡hÄ• khÄ«yati, taá¹ƒ nibbÄ• naá¹ƒ Ä•
taá¹‡hÄ• ya ca paá¹-ipassambhanavasena pavattaphalasamÄ• pattisukhaá¹ƒ taá¹‡hakkhay
taá¹‡hakkhayasukhassa. __ete_ti liá¹…gavipallÄ• sena niddeso, etÄ• ni sukhÄ• nÄ«ti attho
sukhasÄ• maÃ±Ã±ena gahetvÄ• __ ``etaâ€™â€™ _nti paá¹-hanti, tesaá¹ƒ ``kalaá¹ƒ nÄ• g
bhavitabbaá¹ƒ.

 __soá¸·asi_nti soá¸·asannaá¹ƒ pÅ«raá¹‡iá¹ƒ. ayaÃ±hettha saá¹…khepattho --- cakkavattisu
sabbasmiá¹ƒ manussaloke manussasukhaá¹ƒ, nÄ• gasupaá¹‡á¹‡Ä• diloke nÄ• gÄ• dÄ«hi a
cÄ• tumahÄ• rÄ• jikÄ• didevaloke chabbidhaá¹ƒ kÄ• masukhanti yaá¹ƒ ekÄ• dasavidhe kÄ•
kÄ• masukhaá¹ƒ, yaÃ±ca idaá¹ƒ rÅ«pÄ• rÅ«padevesu dibbavihÄ• rabhÅ«tesu rÅ«pÄ• rÅ«p
``diviyaâ€™â€™ nti \Be 96/ laddhanÄ• maá¹ƒ lokiyajjhÄ• nasukhaá¹ƒ, sakalampi tadubhaya
taá¹‡hakkhayasukhasaá¹…khÄ• taá¹ƒ phalasamÄ• pattisukhaá¹ƒ soá¸·asa bhÄ• ge katvÄ•

soá¸·asabhÄ• gaguá¹‡e laddhaá¹ƒ ekabhÄ• gasaá¹…khÄ• taá¹ƒ kalaá¹ƒ na agghatÄ«ti.

ayaÃ±ca atthavaá¹‡á¹‡anÄ• phalasamÄ• pattisÄ• maÃ±Ã±ena vuttÄ• . pÄ• á¸·iyaá¹ƒ avise
Ä• gatattÄ• paá¹-hamaphalasamÄ• pattisukhassÄ• pi kalaá¹ƒ lokiyaá¹ƒ na agghati eva. tath

``pathabyÄ• ekarajjena, saggassa gamanena vÄ• .

sabbalokÄ• dhipaccena, sotÄ• pattiphalaá¹ƒ varaâ€™â€™ nti || (Dhp 178).

sotÄ• pattisaá¹ƒyuttepi vuttaá¹ƒ ---

``kiÃ±cÄ• pi, bhikkhave, rÄ• jÄ• cakkavattÄ« catunnaá¹ƒ dÄ«pÄ• naá¹ƒ issariyÄ• dhipacca
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati devÄ• naá¹ƒ
sahabyataá¹ƒ, so tattha nandane vane accharÄ• saá¹…ghaparivuto dibbehi ca paÃ±cahi kÄ
samaá¹…gÄ«bhÅ«to paricÄ• reti, so catÅ«hi dhammehi asamannÄ• gato. atha kho so apar
aparimutto \Ee 109/ tiracchÄ• nayoniyÄ• , aparimutto pettivisayÄ• , aparimutto apÄ• yadugg
kiÃ±cÄ• pi, bhikkhave, ariyasÄ• vako piá¹‡á¸• iyÄ• lopena yÄ• peti, nantakÄ• ni ca dhÄ• ret
samannÄ• gato, atha kho so parimutto nirayÄ• , parimutto tiracchÄ• nayoniyÄ• , parimutto p
apÄ• yaduggativinipÄ• tÄ• .

``katamehi catÅ«hi? idha, bhikkhave, ariyasÄ• vako buddhe aveccappasÄ• dena samannÄ•
arahaá¹ƒ ... pe0.. buddho bhagavÄ• â€™ ti. dhamme aveccappasÄ• dena ... pe ... viÃ±Ã±Å
aveccappasÄ• dena ... pe ... puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™ ti. ariyakantehi sÄ«lehi sam
akhaá¹‡á¸• ehi ... pe ... samÄ• dhisaá¹ƒvattanikehi. imehi catÅ«hi dhammehi samannÄ• gat
catunnaá¹ƒ dÄ«pÄ• naá¹ƒ paá¹-ilÄ• bho, yo catunnaá¹ƒ \Be 97/ dhammÄ• naá¹ƒ paá¹-ilÄ• b
paá¹-ilÄ• bho catunnaá¹ƒ dhammÄ• naá¹ƒ paá¹-ilÄ• bhassa kalaá¹ƒ nÄ• gghati soá¸·asiâ€™

evaá¹ƒ bhagavÄ• sabbattha lokiyasukhaá¹ƒ sauttaraá¹ƒ sÄ• tisayaá¹ƒ, lokuttarasukhamev
bhÄ• jesÄ«ti.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. daá¹‡á¸• asuttavaá¹‡á¹‡anÄ•

<13> tatiye __kumÄ• rakÄ• _ti dÄ• rakÄ• . __antarÄ• ca sÄ• vatthiá¹ƒ antarÄ• ca jetavana
``tadantaraá¹ƒ ko jÄ• neyya, aÃ±Ã±atra tathÄ• gatÄ• â€™â€™ ti (AN b VI 44; c 10.75), ``jan
maÃ±ca tvaÃ±ca kimantaraâ€™â€™ ntiÄ• dÄ«su (SN a I 228) kÄ• raá¹‡e Ä• gato. ``addas
itthÄ« vijjantarikÄ• ya bhÄ• janaá¹ƒ dhovantÄ«â€™â€™ tiÄ• dÄ«su (MN II 149) khaá¹‡e. ``y

kopÄ• â€™â€™ tiÄ• dÄ«su (Ud 20) citte. ``antarÄ• vosÄ• namÄ• pÄ• dÄ«â€™â€™ tiÄ• dÄ
``apicÄ• yaá¹ƒ, bhikkhave, tapodÄ• dvinnaá¹ƒ mahÄ• nirayÄ• naá¹ƒ antarikÄ• ya Ä• gacch
231) vivare \Ne 87/. svÄ• yamidhÄ• pi vivare veditabbo. tasmÄ• sÄ• vatthiyÄ• ca jetavana
evamettha attho veditabbo. antarÄ• saddayogato cettha upayogavacanaá¹ƒ ``antarÄ• ca sÄ
jetavanaâ€™â€™ nti. Ä«disesu á¹-hÄ• nesu akkharacintakÄ• ``antarÄ• gÄ• maÃ±ca nadiÄ
ekameva antarÄ• saddaá¹ƒ payujjanti, so dutiyapadenapi yojetabbo hoti. idha pana yojetvÄ•

__ahiá¹ƒ daá¹‡á¸• ena hanantÄ«_ti bilato nikkhamitvÄ• gocarÄ• ya gacchantaá¹ƒ kaá¹‡ha
anubandhitvÄ• yaá¹-á¹-hÄ«hi pothenti. tena ca samayena bhagavÄ• sÄ• vatthiá¹ƒ piá¹‡á¸•
antarÄ• magge te dÄ• rake ahiá¹ƒ daá¹‡á¸• ena hanante disvÄ• ``kasmÄ• kumÄ• rakÄ• i
hanathÄ• â€™â€™ ti pucchitvÄ• ``á¸• aá¹ƒsanabhayena, bhanteâ€™â€™ ti ca vutte ``ime
karissÄ• mÄ• ti imaá¹ƒ paharantÄ• nibbattaá¹-á¹-hÄ• ne dukkhaá¹ƒ anubhavissanti, aho av
nikatikosallaâ€™â€™ nti dhammasaá¹ƒvegaá¹ƒ uppÄ• desi. teneva ca dhammasaá¹ƒvegen
vuttaá¹ƒ __ ``atha kho bhagavÄ• â€™â€™ _tiÄ• di.

tattha \Be 98/ __etamatthaá¹ƒ viditvÄ• _ti ``ime dÄ• rakÄ• attasukhÄ• ya paradukkhaá¹ƒ ka
sukhaá¹ƒ na labhissantÄ«â€™â€™ ti etamatthaá¹ƒ jÄ• nitvÄ• ti evameke vaá¹‡á¹‡enti. aÃ±
duppaá¹-ipannÄ• naá¹ƒ sukhapariyesanaá¹ƒ Ä• yatiá¹ƒ dukkhÄ• ya saá¹ƒvattati, suppaá¹-ip
sukhÄ• ya saá¹ƒvattati. tasmÄ• ``paravihesÄ• vinimuttÄ• accantameva sukhabhÄ• gino va
ovÄ• dappaá¹-ikarÄ• â€™â€™ ti somanassavasenevetampi satthÄ• udÄ• naá¹ƒ udÄ• nesÄ
bhaá¹‡anti ``evaá¹ƒ tehi kumÄ• rakehi pavattitaá¹ƒ paraviheá¹-hanaá¹ƒ sabbÄ• kÄ• rena Ä•
paravihesÄ• ya \Ee 111/ parÄ• nukampÄ• ya ca yathÄ• kkamaá¹ƒ Ä• dÄ«navÄ• nisaá¹ƒsav
udÄ• nesÄ«â€™â€™ ti.

tattha __sukhakÄ• mÄ• nÄ«_ti ekanteneva attano sukhassa icchanato sukhÄ• nugiddhÄ• n
__yo daá¹‡á¸• ena vihiá¹ƒsatÄ«_ti ettha __daá¹‡á¸• enÄ• _ti desanÄ• mattaá¹ƒ, daá¹‡á¸• e
leá¸• á¸• usatthapÄ• á¹‡ippahÄ• rÄ• dÄ«hi vÄ• ti attho. atha vÄ• __daá¹‡á¸• enÄ• _ti daá¹‡
hoti --- yo sukhakÄ• mÄ• ni sabbabhÅ«tÄ• ni jÄ• tiÄ• dinÄ• ghaá¹-á¹-anavasena vacÄ«daá
pÄ• á¹‡imuggarasatthÄ• dÄ«hi pothanatÄ• á¸·anacchedanÄ• divasena sarÄ«radaá¹‡á¸• en
á¹-hÄ• panavasena dhanadaá¹‡á¸• ena vÄ• ti imesu daá¹‡á¸• esu yena kenaci daá¹‡á¸• en
dukkhaá¹ƒ pÄ• peti, __attano sukhamesÄ• no, pecca so na labhate sukha_nti so puggalo at
gavesanto patthento \Ne 88/ pecca paraloke manussasukhaá¹ƒ dibbasukhaá¹ƒ nibbÄ• nasu
na labhati, aÃ±Ã±adatthu tena daá¹‡á¸• ena dukkhameva labhatÄ«ti attho.

__pecca so labhate sukha_nti yo khantimettÄ• nuddayasampanno ``yathÄ• haá¹ƒ sukhakÄ
evaá¹ƒ sabbepÄ«â€™â€™ ti cintetvÄ• sampattaviratiÄ• dÄ«su á¹-hito vuttanayena kenaci
bhÅ«tÄ• ni na hiá¹ƒsati na bÄ• dhati, so puggalo paraloke manussabhÅ«to manussasukhaá
dibbasukhaá¹ƒ, ubhayaá¹ƒ atikkamanto nibbÄ• nasukhaá¹ƒ labhatÄ«ti. ettha ca tÄ• disassa

avassaá¹ƒbhÄ• vitÄ• ya taá¹ƒ sukhaá¹ƒ paccuppannaá¹ƒ viya hotÄ«ti dassanatthaá¹ƒ ``labh
purimagÄ• thÄ• yapi eseva nayo.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sakkÄ• rasuttavaá¹‡á¹‡anÄ•

<14> catutthe \Be 99/ \Ee 112/ __tena kho pana samayena bhagavÄ• sakkato hotÄ«_ti ka
satasahassÄ• dhikesu catÅ«su asaá¹…khyeyyesu paripÅ«ritassa puÃ±Ã±asambhÄ• ravise
paraá¹ƒ mayhaá¹ƒ okÄ• so natthÄ«â€™â€™ ti ussahajÄ• tena viya uparÅ«pari vaá¸• á¸• ha
bhagavÄ• sakkato hoti. sabbadisÄ• su hi yamakamahÄ• megho vuá¹-á¹-hahitvÄ• mahogha
``ekasmiá¹ƒ attabhÄ• ve vipÄ• kaá¹ƒ dassÄ• mÄ• â€™â€™ ti sampiá¹‡á¸• itÄ• viya bhagav
nibbattayiá¹ƒsu. tato annapÄ• navatthayÄ• namÄ• lÄ• gandhavilepanÄ• dihatthÄ• khattiyab
``kahaá¹ƒ buddho, kahaá¹ƒ bhagavÄ• , kahaá¹ƒ devadevo, kahaá¹ƒ narÄ• sabho, kahaá¹ƒ p
bhagavantaá¹ƒ pariyesanti. sakaá¹-asatehi paccaye Ä• haritvÄ• okÄ• saá¹ƒ alabhamÄ• nÄ
gÄ• vutappamÄ• á¹‡epi sakaá¹-adhurena sakaá¹-adhuraá¹ƒ Ä• hacca tiá¹-á¹-hanti ceva anu
andhakavindabrÄ• hmaá¹‡Ä• dayo viya. sabbaá¹ƒ taá¹ƒ khandhake (Vin I 282) tesu tesu ca
veditabbaá¹ƒ. yathÄ• ca bhagavato, evaá¹ƒ bhikkhusaá¹…ghassÄ• ti. vuttaÃ±hetaá¹ƒ ---

``yÄ• vatÄ• kho, cunda, etarahi saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• loke uppannÄ• , nÄ• haá¹ƒ
ekasaá¹…ghampi samanupassÄ• mi evaá¹ƒ lÄ• bhaggayasaggappattaá¹ƒ, yatharivÄ• yaá¹ƒ
ti (DN III 176).

svÄ• yaá¹ƒ bhagavato ca bhikkhusaá¹…ghassa ca uppanno lÄ• bhasakkÄ• ro ekato hutvÄ•
udakogho viya appameyyo ahosi. tena vuttaá¹ƒ --- ``tena kho pana samayena bhagavÄ• sa
parikkhÄ• rÄ• naá¹ƒ, bhikkhusaá¹…ghopi sakkato ... pe ... parikkhÄ• rÄ• naâ€™â€™ nti.

titthiyÄ• pana pubbe akatapuÃ±Ã±atÄ• ya ca duppaá¹-ipannatÄ• ya ca asakkatÄ• agaruka
visesato vipannasobhÄ• sÅ«riyuggamane khajjopanakÄ• viya nippabhÄ• \Ee 113/ nittejÄ•
ahesuá¹ƒ. te tÄ• disaá¹ƒ bhagavato saá¹…ghassa ca lÄ• bhasakkÄ• raá¹ƒ asahamÄ• nÄ•
pharusÄ• hi vÄ• cÄ• hi ghaá¹-á¹-etvÄ• va palÄ• pessÄ• mÄ• â€™â€™ ti usÅ«yÄ• visuggÄ
bhikkhÅ« akkosantÄ• paribhÄ• santÄ• vicariá¹ƒsu \Be 100/. tena vuttaá¹ƒ --- __ ``aÃ±Ã±at
paribbÄ• jakÄ• asakkatÄ• honti ... pe ... parikkhÄ• rÄ• naá¹ƒ. atha kho te aÃ±Ã±atitthiyÄ•
bhagavato sakkÄ• raá¹ƒ asahamÄ• nÄ• bhikkhusaá¹…ghassa ca gÄ• me ca araÃ±Ã±e ca
pharusÄ• hi vÄ• cÄ• hi akkosanti paribhÄ• santi rosenti vihesentÄ«â€™â€™ _ti.

tattha __asabbhÄ• hÄ«_ti asabhÄ• yoggÄ• hi sabhÄ• yaá¹ƒ sÄ• dhujanasamÅ«he vattuá¹ƒ
attho. __pharusÄ• hÄ«_ti kakkhaá¸·Ä• hi mammacchedikÄ• hi. __akkosantÄ«_ti jÄ• tiÄ• dÄ

khuá¹ƒsenti. __paribhÄ• santÄ«_ti bhaá¹‡á¸• anavasena bhayaá¹ƒ uppÄ• dentÄ• tajjenti. _
parassa roso hoti, evaá¹ƒ anuddhaá¹ƒsanavasena rosaá¹ƒ uppÄ• denti. __vihesentÄ«_ti vih
Ä• kÄ• rehi aphÄ• suá¹ƒ karonti.

kathaá¹ƒ panete samantapÄ• sÄ• dike bhagavati bhikkhusaá¹…ghe ca akkosÄ• dÄ«ni pava
pahÄ«nalÄ• bhasakkÄ• ratÄ• ya upahatacittÄ• pathaviá¹ƒ khaá¹‡itvÄ• pakkhalantÄ• viya
vaá¹‡aá¹ƒ uppÄ• dentÄ• viya ca sundarikaá¹ƒ nÄ• ma paribbÄ• jikaá¹ƒ saÃ±Ã±Ä• petvÄ•
avaá¹‡á¹‡aá¹ƒ vuá¹-á¹-hÄ• petvÄ• akkosÄ• dÄ«ni pavattesuá¹ƒ. taá¹ƒ panetaá¹ƒ sundarÄ«
(Ud 38) pÄ• á¸·iyaá¹ƒyeva Ä• gamissati, tasmÄ• yamettha vattabbaá¹ƒ, taá¹ƒ tattheva vaá¹

bhikkhÅ« \Ne 90/ bhagavato santikaá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ pavattimÄ• rocesuá¹ƒ. te
kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu ... pe ... vihesentÄ«â€
vuttatthameva.

__etamatthaá¹ƒ_ \Ee 114/ __viditvÄ• _ti etaá¹ƒ issÄ• pakatÄ• naá¹ƒ titthiyÄ• naá¹ƒ vippaá¹
sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ tehi kate vippakÄ• re pasannacitteh
tÄ• dibhÄ• vÄ• nubhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __gÄ• me araÃ±Ã±e sukhadukkhaphuá¹-á¹-ho_ti gÄ• me vÄ• araÃ±Ã±e vÄ• yattha
phuá¹-á¹-ho sukhadukkhÄ• ni anubhavanto, tesaá¹ƒ vÄ• paccayehi samaá¹…gÄ«bhÅ«to. _
dahethÄ• _ti ``ahaá¹ƒ sukhito \Be 101/, ahaá¹ƒ dukkhito, mama sukhaá¹ƒ, mama dukkhaá¹ƒ
sukhadukkhaá¹ƒ uppÄ• ditaâ€™â€™ nti ca neva attato na parato taá¹ƒ sukhadukkhaá¹ƒ á¹-
khandhapaÃ±cake ahanti vÄ• mamanti vÄ• paroti vÄ• parassÄ• ti vÄ• passitabbayuttaka
saá¹…khÄ• rÄ• eva pana yathÄ• paccayaá¹ƒ uppajjitvÄ• khaá¹‡e khaá¹‡e bhijjantÄ«ti. suk
desanÄ• sÄ«saá¹ƒ, sabbassÄ• pi lokadhammassa vasena attho veditabbo. iti bhagavÄ• ``n
kiÃ±canatasmiá¹ƒ, na ca mama kvacani, katthaci kiÃ±canatatthÄ«â€™â€™ ti catukoá¹-ikaá
vibhÄ• vesi.

idÄ• ni tassa attato parato ca adahanassa kÄ• raá¹‡aá¹ƒ dasseti __ ``phusanti phassÄ• up
_ti. ete sukhavedanÄ«yÄ• dukkhavedanÄ«yÄ• ca phassÄ• nÄ• ma khandhapaÃ±cakasaá
tasmiá¹ƒ sati yathÄ• sakaá¹ƒ visayaá¹ƒ phusanti, tattha pavattantiyeva. adukkhamasukhÄ•
santasabhÄ• vatÄ• ya sukhe eva saá¹…gahaá¹ƒ gacchatÄ«ti duvidhasamphassavasenevÄ•

yathÄ• pana te phassÄ• na phusanti, taá¹ƒ dassetuá¹ƒ __ ``nirupadhiá¹ƒ kena phuseyyuá
vuttaá¹ƒ. sabbaso hi khandhÅ«padhiyÄ• asati kena kÄ• raá¹‡ena te phassÄ• phuseyyuá¹ƒ
atthi. yadi hi tumhe akkosÄ• divasena uppajjanasukhadukkhaá¹ƒ na icchatha, sabbaso nirup
yogaá¹ƒ kareyyÄ• thÄ• ti anupÄ• disesanibbÄ• nadhÄ• tuyÄ• gÄ• thaá¹ƒ niá¹-á¹-hapesi. ev
vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. upÄ• sakasuttavaá¹‡á¹‡anÄ•

<15> paÃ±came \Ne 91/ __icchÄ• naá¹…galako_ti icchÄ• naá¹…galanÄ• mako kosalesu e
taá¹ƒnivÄ• sitÄ• ya tattha vÄ• jÄ• to bhavoti vÄ• icchÄ• naá¹…galako. __upÄ• sako_ti tÄ«
bhagavato santike upÄ• sakabhÄ• vassa paveditattÄ• upÄ• sako paÃ±casikkhÄ• padiko bu
saá¹…ghamÄ• mako. __kenacideva karaá¹‡Ä«yenÄ• _ti uddhÄ• rasodhÄ• panÄ• dinÄ• \B
__tÄ«retvÄ• _ti niá¹-á¹-hÄ• petvÄ• . ayaá¹ƒ kira upÄ• sako pubbe abhiá¹‡haá¹ƒ bhagavanta
payirupÄ• sati, so katipayaá¹ƒ kÄ• laá¹ƒ bahukaraá¹‡Ä«yatÄ• ya satthu dassanaá¹ƒ nÄ• bh
--- __ ``cirassaá¹ƒ kho tvaá¹ƒ, upÄ• saka, imaá¹ƒ pariyÄ• yamakÄ• si, yadidaá¹ƒ idhÄ• gam

tattha __cirassa_nti cirena. __pariyÄ• ya_nti vÄ• raá¹ƒ. __yadida_nti nipÄ• to, yo ayanti att
hoti --- idha mama santike Ä• gamanÄ• ya yo ayaá¹ƒ ajja kato vÄ• ro, taá¹ƒ imaá¹ƒ cirena p
akÄ• sÄ«ti. __cirapaá¹-ikÄ• ha_nti cirapaá¹-iko ahaá¹ƒ, cirakÄ• lato paá¹-á¹-hÄ• ya ahaá¹ƒ u
sambandho. __kehici kehicÄ«_ti ekaccehi ekaccehi. atha vÄ• __kehici kehicÄ«_ti yehi vÄ•
gÄ• ravaá¹ƒ dasseti. satthari abhippasannassa hi satthudassanadhammassavanesu viya na
__kiccakaraá¹‡Ä«yehÄ«_ti \Ee 116/ ettha avassaá¹ƒ kÄ• tabbaá¹ƒ kiccaá¹ƒ, itaraá¹ƒ karaá¹
vÄ• kÄ• tabbaá¹ƒ kiccaá¹ƒ, pacchÄ• kÄ• tabbaá¹ƒ karaá¹‡Ä«yaá¹ƒ. khuddakaá¹ƒ vÄ• kicc
karaá¹‡Ä«yaá¹ƒ. __byÄ• vaá¹-o_ti ussukko. __evÄ• ha_nti evaá¹ƒ iminÄ• pakÄ• rena ahaá
upasaá¹…kamituá¹ƒ, na agÄ• ravÄ• dinÄ• ti adhippÄ• yo.

__etamatthaá¹ƒ viditvÄ• _ti dullabhe buddhuppÄ• de manussattalÄ• bhe ca sattÄ• naá¹ƒ sa
kiccapasutatÄ• ya kusalantarÄ• yo hoti, na akiÃ±canassÄ• ti etamatthaá¹ƒ sabbÄ• kÄ• rato
udÄ• na_nti tadatthaparidÄ«panameva imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __sukhaá¹ƒ vata tassa na hoti kiÃ±cÄ«_ti yassa puggalassa kiÃ±ci rÅ«pÄ• dÄ«su ek
``mametaâ€™â€™ nti taá¹‡hÄ• ya pariggahitabhÄ• vena na hoti natthi na vijjati, sukhaá¹ƒ v
aho sukhamevÄ• ti attho. ``na hosÄ«â€™â€™ tipi pÄ• á¹-ho, tassa atÄ«takÄ• lavasena atth
__na hoti kiÃ±cÄ«_ti padassa ``rÄ• gÄ• dikiÃ±canaá¹ƒ yassa na hotÄ«â€™â€™ ti atthaá¹ƒ
sundaraá¹ƒ pariggahadhammavasena desanÄ• ya Ä• gatattÄ• . rÄ• gÄ• dikiÃ±cananti parig
yuttameva vuttaá¹ƒ siyÄ• atha vÄ• yassa puggalassa \Ne 92/ kiÃ±ci appampi kiÃ±canaá¹ƒ
rÄ• gÄ• dikiÃ±canÄ• bhÄ• vato eva na hoti, taá¹ƒ tassa akiÃ±canattaá¹ƒ sukhassa paccaya
vataá¹ƒ, aho sukhanti attho. kassa pana na hoti kiÃ±cananti ce, Ä• ha __ ``saá¹…khÄ• tadh
bahussutassÄ• â€™â€™ _ti. yo catÅ«hipi maggasaá¹…khÄ• hi soá¸·asakiccanipphattiyÄ•
tato eva paá¹-ivedhabÄ• husaccena bahussuto, tassa.

iti bhagavÄ• akiÃ±canabhÄ• ve Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• sakiÃ±canabhÄ• ve Ä• dÄ«na
``sakiÃ±canaá¹ƒ passÄ• â€™â€™ _tiÄ• dimÄ• ha. tassattho --- rÄ• gÄ• dikiÃ±canÄ• naá¹ƒ
atthitÄ• ya sakiÃ±canaá¹ƒ, sakiÃ±canattÄ• eva aladdhÄ• naÃ±ca laddhÄ• naÃ±ca kÄ• mÄ
pariyesanÄ• rakkhaá¹‡ahetu kiccakaraá¹‡Ä«yavasena ``ahaá¹ƒ mamÄ• â€™â€™ ti gahaá¹
vighÄ• taá¹ƒ Ä• pajjamÄ• naá¹ƒ passÄ• ti dhammasaá¹ƒvegappatto satthÄ• attano \Ee 117
janasmiá¹ƒ paá¹-ibandharÅ«po_ti sayaá¹ƒ aÃ±Ã±o jano samÄ• no aÃ±Ã±asmiá¹ƒ jane ``aha
nti taá¹‡hÄ• vasena paá¹-ibandhasabhÄ• vo hutvÄ• vihaÃ±Ã±ati vighÄ• taá¹ƒ Ä• pajjati. ``p
tipi pÄ• á¹-ho. ayaÃ±ca attho ---

``puttÄ• matthi dhanammatthi, iti bÄ• lo vihaÃ±Ã±ati.

attÄ• hi attano natthi, kuto puttÄ• kuto dhanaâ€™â€™ nti || (Dhp 62) ---

Ä• dÄ«hi suttapadehi dÄ«petabboti.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. gabbhinÄ«suttavaá¹‡á¹‡anÄ•

<16> chaá¹-á¹-he __aÃ±Ã±atarassa paribbÄ• jakassÄ• _ti ekassa kuá¹-umbikassa paribbÄ
taruá¹‡Ä«. __mÄ• á¹‡avikÄ• _ti brÄ• hmaá¹‡adhÄ«tÄ• ya vohÄ• ro. __pajÄ• patÄ«_ti bhari
Ä• pannasattÄ• . __upavijaÃ±Ã±Ä• _ti ajja suveti paccupaá¹-á¹-hitavijÄ• yanakÄ• lÄ• hotÄ«
brÄ• hmaá¹‡ajÄ• tiko sabhariyo vÄ• dapatthassame á¹-hito, tena naá¹ƒ sapajÄ• patikaá¹ƒ p
93/ samudÄ• caranti. bhariyÄ• panassa brÄ• hmaá¹‡ajÄ• tikattÄ• brÄ• hmaá¹‡Ä• ti Ä• lap
telasÄ«sena cettha yaá¹ƒ yaá¹ƒ vijÄ• tÄ• ya pasavadukkhappaá¹-ikÄ• ratthaá¹ƒ icchitabbaá
sappiloá¹‡Ä• diá¹ƒ Ä• harÄ• ti Ä• á¹‡Ä• peti. __yaá¹ƒ me vijÄ• tÄ• ya bhavissatÄ«_ti \Be 10
vijÄ• tÄ• ya bahinikkhantagabbhÄ• ya upakÄ• rÄ• ya bhavissati. ``paribbÄ• jikÄ• yÄ• â€™â
kasmÄ• á¹-hÄ• nÄ• , yato Ã±Ä• tikulÄ• vÄ• mittakulÄ• vÄ• telÄ• diá¹ƒ Ä• hareyyaá¹ƒ, ta
adhippÄ• yo. __telaá¹ƒ_ \Ee 118/ __Ä• harÄ• mÄ«_ti vattamÄ• nasamÄ«patÄ• ya vattamÄ
Ä• harissÄ• mÄ«ti attho. __samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• sappissa vÄ• telassa
vÄ• -saddo ``aggito vÄ• udakato vÄ• mithubhedÄ• vÄ• â€™â€™ tiÄ• dÄ«su (Vin I 286; D
__sappissa vÄ• telassa vÄ• _ti paccatte sÄ• mivacanaá¹ƒ, sappi ca telaÃ±ca yÄ• vadattha
dÄ«yatÄ«ti attho. apare pana ``sappissa vÄ• telassa vÄ• ti avayavasambandhe sÄ• mivaca
sappitelasamudÄ• yassa hi avayavo idha yÄ• vadatthasaddena vuccatÄ«â€™â€™ ti vadan
bhÄ• janena vÄ• hatthena vÄ• bahi netuá¹ƒ no dÄ«yati, __ucchadditvÄ• nÄ• _ti vamitvÄ•
sambandho. evaá¹ƒ kirassa ahosi ``ahaá¹ƒ raÃ±Ã±o koá¹-á¹-hÄ• gÄ• raá¹ƒ gantvÄ• telaá¹ƒ
pivitvÄ• tÄ• vadeva gharaá¹ƒ Ä• gantvÄ• ekasmiá¹ƒ bhÄ• jane yathÄ• pÄ«taá¹ƒ vamitvÄ•
pacissÄ• mi, yaá¹ƒ pittasemhÄ• dimissitaá¹ƒ, taá¹ƒ agginÄ• jhÄ• yissati, telaá¹ƒ pana gahe

paribbÄ• jikÄ• ya kamme upanessÄ• mÄ«â€™â€™ ti.

__uddhaá¹ƒ kÄ• tu_nti vamanavasena uddhaá¹ƒ nÄ«harituá¹ƒ. __na pana adho_ti viriÃ±ca
nÄ«harituá¹ƒ na pana sakkoti. so hi ``adhikaá¹ƒ pÄ«taá¹ƒ sayameva mukhato niggamissatÄ
Ä• sayassa arittatÄ• ya aniggate vamanavirecanayogaá¹ƒ ajÄ• nanto alabhanto vÄ• kevala
phuá¹-á¹-ho Ä• vaá¹-á¹-ati ca parivaá¹-á¹-ati ca. __dukkhÄ• hÄ«_ti dukkhamÄ• hi. __tibbÄ•
tikhiá¹‡Ä• hi vÄ• . __kharÄ• hÄ«_ti kakkhaá¸·Ä• hi. __kaá¹-ukÄ• hÄ«_ti ativiya aniá¹-á¹-hab
__Ä• vaá¹-á¹-atÄ«_ti ekasmiá¹ƒyeva á¹-hÄ• ne anipajjitvÄ• attano sarÄ«raá¹ƒ ito cito Ä• ka
Ä• vaá¹-á¹-ati. __parivaá¹-á¹-atÄ«_ti ekasmiá¹ƒ padese nipannopi aá¹…gapaccaá¹…gÄ• ni
vaá¹-á¹-ati, abhimukhaá¹ƒ vÄ• vaá¹-á¹-anto Ä• vaá¹-á¹-ati, samantato vaá¹-á¹-anto parivaá¹

__etamatthaá¹ƒ viditvÄ• _ti ``sakiÃ±canassa appaá¹-isaá¹…khÄ• paribhogahetukÄ• ayaá¹
akiÃ±canassa \Ee 119/ pana sabbaso ayaá¹ƒ natthÄ«â€™â€™ ti etamatthaá¹ƒ sabbÄ• kÄ•
tadatthappakÄ• sanaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha \Ne 94/ \Be 105/ __sukhino vatÄ• _ti sukhino vata sappurisÄ• . ke pana teti? __ye ak
rÄ• gÄ• dikiÃ±canassa pariggahakiÃ±canassa ca abhÄ• vena akiÃ±canÄ• , kesaá¹ƒ panida
--- __ ``vedaguno hi janÄ• akiÃ±canÄ• â€™â€™ _ti, ye ariyamaggaÃ±Ä• á¹‡asaá¹…khÄ• t
tena vÄ• vedena nibbÄ• naá¹ƒ gatÄ• ti vedaguno, te ariyajanÄ• khÄ«á¹‡Ä• savapuggalÄ•
anavasesarÄ• gÄ• dikiÃ±canÄ• naá¹ƒ aggamaggena samucchinnattÄ• akiÃ±canÄ• nÄ• m
pariggahakiÃ±canassa sambhavo. evaá¹ƒ gÄ• thÄ• ya purimabhÄ• gena arahante pasaá¹ƒ
andhaputhujjane garahanto ``sakiÃ±canaá¹ƒ passÄ• â€™â€™ tiÄ• dimÄ• ha. taá¹ƒ purimas
imÄ• yapi gÄ• thÄ• ya vaá¹-á¹-avivaá¹-á¹-aá¹ƒ kathitaá¹ƒ.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. ekaputtakasuttavaá¹‡á¹‡anÄ•

<17> sattame __ekaputtako_ti eko putto, so ca anukampitabbaá¹-á¹-hena ekaputtako, piyÄ
__piyo, _ manassa vaá¸• á¸• hanaá¹-á¹-hena __manÄ• po_. sarÄ«rasobhÄ• sampattiyÄ• v
_ sÄ«lÄ• cÄ• rasampattiyÄ• kalyÄ• á¹‡adhammatÄ• ya __manÄ• po_. kaleti satte khepetÄ
taá¹ƒ kato pattoti __kÄ• laá¹…kato, _ kÄ• lena vÄ• maccunÄ• kato naá¹-á¹-ho adassanaá¹
matoti attho.

__sambahulÄ• upÄ• sakÄ• _ti sÄ• vatthivÄ• sino bahÅ« upÄ• sakÄ• mataputtaupÄ• saka
Ä• á¸·Ä• hanÄ• pacchato gantvÄ• matasarÄ«rassa kattabbaá¹ƒ kÄ• retvÄ• paá¹-inivattÄ•
otaritvÄ• sÄ«saá¹ƒnhÄ• tÄ• vatthÄ• ni pÄ«á¸·etvÄ• anotÄ• petvÄ• va ekaá¹ƒ nivÄ• setvÄ•
uttarÄ• saá¹…gaá¹ƒ katvÄ• upÄ• sakaá¹ƒ purato katvÄ• ``sokavinodanaá¹ƒ dhammaá¹ƒ s

ti bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu. tena vuttaá¹ƒ __ ``allakesÄ• â€™â€™ _tiÄ• di.

tattha __allavatthÄ• _ti udakena tintavatthÄ• . __divÄ• divassÄ• _ti divasassapi divÄ• , ma
attho. yasmÄ• jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti \Be 106/, jÄ• nantÄ• pi na pucchanti. k
pucchanti, kÄ• laá¹ƒ viditvÄ• na pucchanti, tasmÄ• jÄ• nantoyeva bhagavÄ• kathÄ• samu
pucchanto \Ne 95/ __ ``kiá¹ƒ nu kho tumhe upÄ• sakÄ• â€™â€™ _tiÄ• dimÄ• ha. tassattho
divasesu mama santikaá¹ƒ Ä• gacchantÄ• otÄ• pitasuddhavatthÄ• sÄ• yanhe Ä• gacchath
allakesÄ• á¹-hitamajjhanhike kÄ• le idhÄ• gatÄ• , taá¹ƒ kiá¹ƒ kÄ• raá¹‡anti. __tena maya_n
puttaviyogajanitacittasantÄ• pena balavasokÄ• bhibhÅ«tatÄ• ya evaá¹ƒbhÅ«tÄ• mayaá¹ƒ i

__etamatthaá¹ƒ viditvÄ• _ti piyavatthusambhavÄ• sokadukkhadomanassÄ• dayo, asati piy
na santÄ«ti etamatthaá¹ƒ sabbÄ• kÄ• rato jÄ• nitvÄ• tadatthappakÄ• sanaá¹ƒ imaá¹ƒ udÄ•

tattha __piyarÅ«passÄ• dagadhitÄ• se_ti piyasabhÄ• vesu rÅ«pakkhandhÄ• dÄ«su sukhav
paá¹-ibaddhacittÄ• . gadhitÄ• seti hi gadhitÄ• iccevattho. __se_ti vÄ• nipÄ• tamattaá¹ƒ. piy
cakkhÄ• dayo puttadÄ• rÄ• dayo ca. vuttaÃ±hetaá¹ƒ --- ``kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ
... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™â€™ nti (Nidd II hemakamÄ• á¹‡a

``khettaá¹ƒ vatthuá¹ƒ hiraÃ±Ã±aá¹ƒ vÄ• , gavassaá¹ƒ dÄ• saporisaá¹ƒ.

thiyo bandhÅ« puthu kÄ• me, yo naro anugijjhatÄ«â€™â€™ ti ca || (Sn 775).

tasmÄ• tesu piyarÅ«pesu assÄ• dena giddhÄ• mucchitÄ• ajjhÄ• pannÄ• ti attho. ke pana
piyarÅ«passÄ• dagadhitÄ• ti te dasseti __ ``devakÄ• yÄ• _ \Ee 121/ __puthumanussÄ• cÄ•
cÄ• tumahÄ• rÄ• jikÄ• dayo bahudevasamÅ«hÄ• ceva jambudÄ«pakÄ• dikÄ• bahumanus
kÄ• yikacetasikadukkhena dukkhitÄ• . __parijunnÄ• _ti jarÄ• rogÄ• divipattiyÄ• yobbanÄ• r
parihÄ«nÄ• . yathÄ• lÄ• bhavasena vÄ• yamattho devamanussesu veditabbo. atha vÄ•
kÄ• maÃ±cekantasukhasamappitÄ• naá¹ƒ devÄ• naá¹ƒ dukkhajarÄ• rogÄ• na sambhavant
tepi ``aghÄ• vinoâ€™â€™ ti ``parijunnÄ• â€™â€™ ti ca vuttÄ• . tesampi vÄ• pubbanimittup
paá¹-icchannajarÄ• ya cetasikarogassa ca vasena dukkhÄ• dÄ«naá¹ƒ sambhavo veditabbo
gacchantÄ«_ti piyavatthuvisayÄ• ya taá¹‡hÄ• ya appahÄ«nattÄ• punappunaá¹ƒ gabbhÅ«pa
dhÄ• tuttayissaratÄ• ya maccurÄ• jasaá¹…khÄ• tassa maraá¹‡assa vasaá¹ƒ hatthameva ga

ettÄ• vatÄ• vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni __ ``ye ve divÄ• â€™â€™ _tiÄ• dinÄ• vivaá¹-
__ye ve divÄ• ca ratto ca appamattÄ• _ti ``divasaá¹ƒ caá¹…kamena nisajjÄ• ya Ä• varaá¹‡
parisodhetÄ«â€™â€™ tiÄ• dinÄ• \Ne 96/ vuttanayena divasabhÄ• ge rattibhÄ• ge ca daá¸·
appamÄ• dappaá¹-ipadaá¹ƒ pÅ«renti. __jahanti piyarÅ«pa_nti catusaccakammaá¹-á¹-hÄ• na
ariyamaggÄ• dhigamena piyarÅ«paá¹ƒ piyajÄ• tikaá¹ƒ cakkhÄ• dipiyavatthuá¹ƒ tappaá¹-iba

jahanti. __te ve khaá¹‡anti aghamÅ«laá¹ƒ, maccuno Ä• misaá¹ƒ durativatta_nti te ariyapugg
vaá¹-á¹-adukkhassa mÅ«labhÅ«taá¹ƒ, maccunÄ• maraá¹‡ena Ä• masitabbato Ä• misaá¹ƒ,
samaá¹‡abrÄ• hmaá¹‡ehi nivattituá¹ƒ asakkuá¹‡eyyatÄ• ya durativattaá¹ƒ, saha avijjÄ• ya t
ariyamaggaÃ±Ä• á¹‡akudÄ• lena khaá¹‡anti, lesamattampi anavasesantÄ• ummÅ«layantÄ

``appamÄ• do \Ee 122/ amatapadaá¹ƒ, pamÄ• do maccuno padaá¹ƒ.

appamattÄ• na mÄ«yanti, ye pamattÄ• yathÄ• matÄ• â€™â€™ ti || (Dhp 21) ---

Ä• dÄ«hi suttapadehi vitthÄ• retabboti.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. suppavÄ• sÄ• suttavaá¹‡á¹‡anÄ•

<18> aá¹-á¹-hame __kuá¹‡á¸• ikÄ• ya_nti evaá¹ƒnÄ• make koliyÄ• naá¹ƒ nagare. __kuá¹‡á
nagarassa avidÅ«re kuá¹‡á¸• adhÄ• nasaá¹…khÄ• te vane.

pubbe kira kuá¹‡á¸• o nÄ• ma eko yakkho tasmiá¹ƒ vanasaá¹‡á¸• e vÄ• saá¹ƒ kappesi, kuá
balikammena tussatÄ«ti tassa tathÄ• tattha baliá¹ƒ upaharanti, tenetaá¹ƒ vanasaá¹‡á¸• aá¹
kuá¹‡á¸• adhÄ• navanantveva paÃ±Ã±Ä• yittha. tassa avidÅ«re ekÄ• gÄ• mapatikÄ• ahos
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• ne niviá¹-á¹-hattÄ• teneva paripÄ• litattÄ• kuá¹‡á¸• ikÄ• ti vohar
aparabhÄ• ge tattha koliyarÄ• jÄ• no nagaraá¹ƒ kÄ• resuá¹ƒ, tampi purimavohÄ• rena __ku
tasmiÃ±ca vanasaá¹‡á¸• e koliyarÄ• jÄ• no bhagavato bhikkhusaá¹…ghassa ca vasanatthÄ
patiá¹-á¹-hÄ• pesuá¹ƒ, tampi __kuá¹‡á¸• adhÄ• navana_ntveva paÃ±Ã±Ä• yittha. atha bhag
caranto anukkamena taá¹ƒ vihÄ• raá¹ƒ \Ne 97/ patvÄ• tattha vihÄ• si. tena vuttaá¹ƒ --- __ `
bhagavÄ• kuá¹‡á¸• ikÄ• yaá¹ƒ viharati kuá¹‡á¸• adhÄ• navaneâ€™â€™ _ti.

__suppavÄ• sÄ• _ti tassÄ• upÄ• sikÄ• ya nÄ• maá¹ƒ. __koliyadhÄ«tÄ• _ti koliyarÄ• japutt
aggupaá¹-á¹-hÄ• yikÄ• paá¹‡Ä«tadÄ• yikÄ• naá¹ƒ sÄ• vikÄ• naá¹ƒ etadagge á¹-hapitÄ• sc
yaÃ±hi kiÃ±ci bhagavato yuttarÅ«paá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ bhesajjaá¹ƒ vÄ•
saá¹ƒvidhÄ• tabbaá¹ƒ atthi, sabbaá¹ƒ taá¹ƒ sayameva attano paÃ±Ã±Ä• ya vicÄ• retvÄ• sa
123/ upaneti. devasikaÃ±ca aá¹-á¹-hasataá¹ƒ saá¹…ghabhattapÄ• á¹-ipuggalikabhattÄ• ni d
bhikkhunÄ« vÄ• taá¹ƒ kulaá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho rittahattho na gacchati. evaá¹ƒ m
payatapÄ• á¹‡Ä« vossaggaratÄ• yÄ• cayogÄ• dÄ• nasaá¹ƒvibhÄ• garatÄ• . assÄ• kucchi
katÄ• dhikÄ• ro pacchimabhaviko sÄ• vakabodhisatto paá¹-isandhiá¹ƒ gaá¹‡hi. sÄ• taá¹ƒ g
pÄ• pakammena satta vassÄ• ni kucchinÄ• parihari, sattÄ• haÃ±ca mÅ«á¸·hagabbhÄ• ah
``satta vassÄ• ni gabbhaá¹ƒ dhÄ• reti sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• â€™â€™ _ti.

tattha __satta vassÄ• nÄ«_ti satta saá¹ƒvaccharÄ• ni, accantasaá¹ƒyoge ca idaá¹ƒ upayog
dhÄ• retÄ«_ti gabbhaá¹ƒ vahati, gabbhinÄ« hotÄ«ti attho. __sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ
byÄ• kulagabbhÄ• . gabbho hi paripakko sampajjamÄ• no vijÄ• yanakÄ• le kammajavÄ• teh
uddhaá¹ƒpÄ• do adhosiro hutvÄ• yonimukhÄ• bhimukho hoti, evaá¹ƒ so katthaci alaggo ba
pana viparivattanavasena yonimaggaá¹ƒ pidahitvÄ• tiriyaá¹ƒ nipajjati, sayameva vÄ• yonin
tattha kammajavÄ• tehi aparÄ• paraá¹ƒ parivattamÄ• no byÄ• kulo mÅ«á¸·hagabbhoti vucca
evaá¹ƒ ahosi, tena vuttaá¹ƒ ``sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• â€™â€™ ti.

ayaÃ±ca gabbho sÄ«valitthero. tassa kathaá¹ƒ satta vassÄ• ni gabbhavÄ• sadukkhaá¹ƒ, sa
mÅ«á¸·hagabbhabhÄ• vappatti, mÄ• tu cassÄ• pi sotÄ• pannÄ• ya ariyasÄ• vikÄ• ya \Be 10
jÄ• tanti? vuccate --- atÄ«te kÄ• sikarÄ• je bÄ• rÄ• á¹‡asiyaá¹ƒ rajjaá¹ƒ kÄ• rente eko kosal
balenÄ• gantvÄ• bÄ• rÄ• á¹‡asiá¹ƒ gahetvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ mÄ• retvÄ• tassa aggan
akÄ• si. bÄ• rÄ• á¹‡asiraÃ±Ã±o pana putto pitu maraá¹‡akÄ• le niddhamanadvÄ• rena palÄ
Ã±Ä• timittabandhave ekajjhaá¹ƒ katvÄ• anukkamena balaá¹ƒ saá¹ƒharitvÄ• bÄ• rÄ• á¹‡as
mahantaá¹ƒ khandhÄ• vÄ• raá¹ƒ bandhitvÄ• tassa raÃ±Ã±o paá¹‡á¹‡aá¹ƒ pesesi ``rajjaá¹ƒ
vÄ• â€™â€™ ti \Ne 98/. rÄ• jakumÄ• rassa \Ee 124/ mÄ• tÄ• sÄ• sanaá¹ƒ sutvÄ• ``yuddh
sabbadisÄ• su saÃ±cÄ• raá¹ƒ pacchinditvÄ• bÄ• rÄ• á¹‡asinagaraá¹ƒ parivÄ• retu, tato dÄ
kilantÄ• nagare manussÄ• vinÄ• va yuddhena rÄ• jÄ• naá¹ƒ gahetvÄ• dassantÄ«â€™â€™
mÄ• tu sÄ• sanaá¹ƒ sutvÄ• cattÄ• ri mahÄ• dvÄ• rÄ• ni rakkhanto satta vassÄ• ni nagaraá
cÅ«á¸·advÄ• rena nikkhamitvÄ• dÄ• rÅ«dakÄ• ni Ä• haranti, sabbakiccÄ• ni karonti.

atha rÄ• jakumÄ• rassa mÄ• tÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``bÄ• lo mama putto upÄ• yaá¹ƒ
cÅ«á¸·advÄ• rÄ• ni pidhÄ• ya nagaraá¹ƒ uparundhatÅ«ti vadethÄ• â€™â€™ ti puttassa gÅ«
mÄ• tu sÄ• sanaá¹ƒ sutvÄ• satta divase tathÄ• akÄ• si. nÄ• garÄ• bahi nikkhamituá¹ƒ ala
tassa raÃ±Ã±o sÄ«saá¹ƒ gahetvÄ• kumÄ• rassa adaá¹ƒsu. kumÄ• ro nagaraá¹ƒ pavisitvÄ•
satta vassÄ• ni nagararundhanakammanissandena etarahi satta vassÄ• ni mÄ• tukucchisaá
vasi, avasesato pana sattÄ• haá¹ƒ nagarÅ«parundhanena sattÄ• haá¹ƒ mÅ«á¸·hagabbhabh
jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ pana ``satta divasÄ• ni nagaraá¹ƒ rundhitvÄ• gahitakammani
lohitakumbhiyaá¹ƒ vasitvÄ• sattÄ• haá¹ƒ mÅ«á¸·hagabbhabhÄ• vaá¹ƒ Ä• pajjÄ«â€™â€™ t
padumuttarasammÄ• sambuddhapÄ• damÅ«le ``lÄ• bhÄ«naá¹ƒ aggo bhaveyyaâ€™â€™ n
akÄ• si, yaÃ±ca vipassissa bhagavato kÄ• le nÄ• garehi saddhiá¹ƒ sahassagghanikaá¹ƒ gu
patthanaá¹ƒ akÄ• si, tassÄ• nubhÄ• vena lÄ• bhÄ«naá¹ƒ aggo jÄ• to. suppavÄ• sÄ• pi ``na
tÄ• tÄ• â€™â€™ ti pesitabhÄ• vena satta vassÄ• ni kucchinÄ• gabbhaá¹ƒ pariharitvÄ• sat
mÅ«á¸·hagabbhÄ• jÄ• tÄ• \Be 110/. evaá¹ƒ te mÄ• tÄ• puttÄ• attano kammassa anurÅ«pa
paá¹-isaá¹ƒvediá¹ƒsu.

__tÄ«hi_ \Ee 125/ __vitakkehÄ«_ti ratanattayaguá¹‡Ä• nussatipaá¹-isaá¹ƒyuttehi tÄ«hi sam

__adhivÄ• setÄ«_ti mÅ«á¸·hagabbhatÄ• ya uppannadukkhaá¹ƒ sahati. sÄ• hi bhagavato sa
ariyasaá¹…ghassa suppaá¹-ipattiá¹ƒ, nibbÄ• nassa ca dukkhanissaraá¹‡abhÄ• vaá¹ƒ anuss
uppajjamÄ• nadukkhaá¹ƒ amanasikaraá¹‡eneva abhibhavitvÄ• khamati. tena vuttaá¹ƒ ``tÄ«
adhivÄ• setÄ«â€™â€™ ti.

__sammÄ• sambuddho vatÄ• _tiÄ• di tesaá¹ƒ vitakkÄ• naá¹ƒ pavattiÄ• kÄ• radassanaá¹ƒ.
bhagyavantatÄ• dÄ«hi kÄ• raá¹‡ehi bhagavÄ• lokanÄ• tho sammÄ• aviparÄ«taá¹ƒ sÄ• ma
vata buddho, so bhagavÄ• evarÅ«passa etarahi mayÄ• anubhaviyamÄ• nassa aÃ±Ã±assa
sakalassa vaá¹-á¹-adukkhassa pahÄ• nÄ• ya accantaá¹ƒ anuppÄ• danirodhÄ• ya dhammaá
katheti. aviparÄ«tadhammadesanatÄ• ya hi satthu sammÄ• sambodhisiddhi. tassa yathÄ• v
dhammassavanante jÄ• tattÄ• sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±ena saá¹ƒhatattÄ• ca sÄ• vakas
aá¹-á¹-haariyapuggalasamÅ«ho suppaá¹-ipanno vata aho vata sammÄ• paá¹-ipanno, yo ari
Ä«disassa vaá¹-á¹-adukkhassa pahÄ• nÄ• ya anuppÄ• danirodhÄ• ya anivattipaá¹-ipadaá¹ƒ
aho vata suá¹-á¹-hu sukhaá¹ƒ sabbasaá¹…khatanissaá¹-aá¹ƒ nibbÄ• naá¹ƒ, yasmiá¹ƒ nibbÄ
vaá¹-á¹-adukkhaá¹ƒ na upalabbhatÄ«ti. ettha ca paá¹-ipajjamÄ• nÄ• pi paá¹-ipannÄ• icceva
anivattibhÄ• vato. atha vÄ• uppannasaddo viya paá¹-ipannasaddo vattamÄ• natthopi vedita
``sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ ti.

__sÄ• mika_nti attano patiá¹ƒ koliyarÄ• japuttaá¹ƒ. __Ä• mantesÄ«_ti abhÄ• si. __mama va
sirasÄ• vandÄ• hÄ«_ti mayhaá¹ƒ vacanena cakkalakkhaá¹‡appaá¹-imaá¹‡á¸• itÄ• ni vikasit
bhagavato caraá¹‡Ä• ni tava sirasÄ• vandÄ• hi, uttamaá¹…gena abhivÄ• danaá¹ƒ karohÄ«
__appÄ• bÄ• dha_ntiÄ• dÄ«su __Ä• bÄ• dho_ti visabhÄ• gavedanÄ• vuccati, yÄ• ekadesa
ayapaá¹-á¹-ena Ä• bandhitvÄ• \Ee 126/ viya gaá¹‡hati. __Ä• taá¹…ko_ti kicchajÄ«vitakaro
yÄ• petabbarogo Ä• taá¹…ko, itaro Ä• bÄ• dho. khuddako vÄ• rogo Ä• taá¹…ko, balavÄ• \
``ajjhattasamuá¹-á¹-hÄ• no Ä• bÄ• dho, bahiddhÄ• samuá¹-á¹-hÄ• no Ä• taá¹…koâ€™â€™
abhÄ• vaá¹ƒ pucchÄ• ti vadati. gilÄ• nasseva ca uá¹-á¹-hÄ• naá¹ƒ nÄ• ma garukaá¹ƒ hoti, k
tasmÄ• niggelaÃ±Ã±atÄ• ya lahuparivattisaá¹…khÄ• taá¹ƒ kÄ• yassa lahuá¹-á¹-hÄ• naá¹ƒ
vadati. __phÄ• suvihÄ• ra_nti á¹-hÄ• nanisinnagamanasayanasaá¹…khÄ• tesu catÅ«su iriy
pucchÄ• ti vadati. athassa pucchitabbÄ• kÄ• raá¹ƒ dassentÄ« __ ``suppavÄ• sÄ• , bhanteâ
__evaÃ±ca vadehÄ«_ti idÄ• ni vattabbÄ• kÄ• raá¹ƒ nidasseti.

__parama_nti vacanasampaá¹-icchanaá¹ƒ. tena sÄ• dhu, bhadde, yathÄ• vuttaá¹ƒ, tathÄ•
dasseti. __koliyaputto_ti suppavÄ• sÄ• ya sÄ• miko koliyarÄ• japutto. __sukhinÄ« hotÅ«_ti
aggadakkhiá¹‡eyyo satthÄ• suppavÄ• sÄ• ya pesitavandanaá¹ƒ sampaá¹-icchitvÄ• tadana
mettÄ• vihÄ• rasaá¹ƒsÅ«cakaá¹ƒ buddhÄ• ciá¹‡á¹‡aá¹ƒ sukhÅ«pasaá¹ƒhÄ• raá¹ƒ tassÄ• s
tassÄ• puttassa ca gabbhavipattimÅ«lakadukkhuppattipaá¹-ikkhepamukhena sukhÅ«pasaá
``sukhinÄ« ... pe ... arogÄ• , arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«â€™â€™ ti Ä• ha. _

__saha_ \Ne 100/ __vacanÄ• _ti bhagavato vacanena saheva. yasmiá¹ƒ kÄ• le bhagavÄ•
kÄ• le tampi kammaá¹ƒ parikkhayaá¹ƒ agamÄ• si. tassa parikkhÄ«á¹‡abhÄ• vaá¹ƒ oloketvÄ
apare pana vadanti --- sace tathÄ• satthÄ• nÄ• cikkhissÄ• , tato parampi kiÃ±ci kÄ• laá¹ƒ t
anubandhissÄ• . yasmÄ• pana bhagavatÄ• ``sukhinÄ« arogÄ• arogaÃ±ca puttaá¹ƒ vijÄ• y
tasmÄ• tassa vacanasamakÄ• lameva so gabbho byÄ• kulabhÄ• vaá¹ƒ vijahitvÄ• sukhene
tesaá¹ƒ mÄ• tÄ• puttÄ• naá¹ƒ sotthi ahosi. acinteyyo hi buddhÄ• naá¹ƒ \Ee 127/ buddhÄ• n
paá¹-Ä• cÄ• rÄ• ya piyavippayogasambhÅ«tena sokena ummÄ• daá¹ƒ patvÄ• ---

``ubho puttÄ• kÄ• lakatÄ• , panthe mayhaá¹ƒ patÄ« mato.

mÄ• tÄ• pitÄ• ca bhÄ• tÄ• ca, ekacitakamhi jhÄ• yareâ€™â€™ ti || (Ap therÄ« II 2.498) ---

vatvÄ• \Be 112/ jÄ• tarÅ«peneva carantiyÄ• ``satiá¹ƒ paá¹-ilabhÄ• hi bhaginÄ«â€™â€™ ti
vacanasamanantarameva ummÄ• do vÅ«pasami, tathÄ• suppiyÄ• pi upÄ• sikÄ• attanÄ• v
mahÄ• vaá¹‡ena vuá¹-á¹-hÄ• tuá¹ƒ asakkontÄ« sayanapiá¹-á¹-he nipannÄ• ``Ä• gantvÄ• n
vacanasamanantarameva vaá¹‡e pÄ• katike jÄ• te sayameva gantvÄ• bhagavantaá¹ƒ vand
idha udÄ• haritabbÄ• nÄ«ti.

__evaá¹ƒ, bhante_ti, bhante, yathÄ• bhagavÄ• saputtÄ• ya mÄ• tuyÄ• arogabhÄ• vaá¹ƒ
``sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«â€™â€™ ti, taá¹ƒ evameva. na hi kadÄ• c
bhagavantÄ• naá¹ƒ vacanassa aÃ±Ã±athÄ• bhÄ• voti adhippÄ• yo. keci pana ``evamatthÅ«
``hotÅ«â€™â€™ ti padassa atthaá¹ƒ Ä• netvÄ• vaá¹‡á¹‡ayanti. __abhinanditvÄ• _ti karavÄ
brahmassarena bhagavatÄ• vuccamÄ• ne tasmiá¹ƒ vacane pÄ«tisomanassapaá¹-ilÄ• bhat
__anumoditvÄ• _ti tato pacchÄ• pi sammodanaá¹ƒ uppÄ• detvÄ• , cittena vÄ• abhinanditvÄ
vacanasampattiyÄ• vÄ• abhinanditvÄ• atthasampattiyÄ• anumoditvÄ• . __sakaá¹ƒ ghara
gharaá¹ƒ paá¹-igacchi. ye pana ``yena sakaá¹ƒ gharaâ€™â€™ nti paá¹-hanti, tesaá¹ƒ yadip
sambandhabhÄ• vato ``tenÄ• â€™â€™ ti padaá¹ƒ vuttameva hoti, tathÄ• pi ``paá¹-iyÄ• yitv
yojetabbo hoti.

__vijÄ• ta_nti pajÄ• taá¹ƒ, pasutanti attho. __acchariya_nti andhassa pabbatÄ• rohanaá¹ƒ
101/ hotÄ«ti acchariyaá¹ƒ, ayaá¹ƒ tÄ• va saddanayo. aá¹-á¹-hakathÄ• su pana ``accharÄ• y
nti vuttaá¹ƒ \Ee 128/, accharaá¹ƒ paharituá¹ƒ yuttanti attho. __vatÄ• _ti sambhÄ• vane, aho
__bho_ti dhammÄ• lapanaá¹ƒ. abhÅ«tapubbaá¹ƒ bhÅ«tanti __abbhutaá¹ƒ_.

__tathÄ• gatassÄ• _ti aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato --- tathÄ• Ä• gatoti t
tathÄ• gato, tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato, tathadhamme yÄ• thÄ• vato abhisam
tathadassitÄ• ya tathÄ• gato, tathavÄ• ditÄ• ya tathÄ• gato, tathÄ• kÄ• ritÄ• ya tathÄ• gato,
tathÄ• gato.

kathaá¹ƒ \Be 113/ bhagavÄ• __tathÄ• Ä• gatoti tathÄ• gato_? yathÄ• sabbalokahitÄ• ya
sammÄ• sambuddhÄ• Ä• gatÄ• ti. kiá¹ƒ vuttaá¹ƒ hoti? yena abhinÄ«hÄ• rena te bhagavan
aá¹-á¹-haguá¹‡asamannÄ• gatena ayampi bhagavÄ• Ä• gato. yathÄ• ca te bhagavanto dÄ
sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ram
upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• paÃ±ca r
pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo pÅ«retvÄ• buddhicariyÄ
tathÄ• ayampi bhagavÄ• Ä• gato. yathÄ• ca te bhagavanto cattÄ• ro satipaá¹-á¹-hÄ• ne ..
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vetvÄ• brÅ«hetvÄ• Ä• gatÄ• , tathÄ• ayampi bhaga
Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato_? yathÄ• sampatijÄ• tÄ• te bhagavanto samehi pÄ•
patiá¹-á¹-hÄ• ya uttarÄ• bhimukhÄ• sattapadavÄ«tihÄ• rena gatÄ• , setacchatte dhÄ• riyam
anuvilokesuá¹ƒ, Ä• sabhiÃ±ca \Ee 129/ vÄ• caá¹ƒ bhÄ• siá¹ƒsu loke attano jeá¹-á¹-haseá¹-á
pakÄ• sentÄ• , taÃ±ca nesaá¹ƒ gamanaá¹ƒ tathaá¹ƒ ahosi avitathaá¹ƒ anekesaá¹ƒ visesÄ•
pubbanimittabhÄ• vena, tathÄ• ayampi bhagavÄ• gato, taÃ±cassa gamanaá¹ƒ kathaá¹ƒ ah
visesÄ• dhigamÄ• naá¹ƒ pubbanimittabhÄ• vena. evaá¹ƒ tathÄ• gatoti tathÄ• gato.

yathÄ• vÄ• te bhagavanto nekkhammena kÄ• macchandaá¹ƒ pahÄ• ya gatÄ• , abyÄ• pÄ•
Ä• lokasaÃ±Ã±Ä• ya thinamiddhaá¹ƒ, avikkhepena uddhaccakukkuccaá¹ƒ, dhammavavatth
gatÄ• , Ã±Ä• á¹‡ena avijjaá¹ƒ padÄ• letvÄ• , pÄ• mojjena aratiá¹ƒ vinodetvÄ• , aá¹-á¹-hasan
aá¹-á¹-hÄ• rasahi mahÄ• vipassanÄ• hi \Ne 102/ catÅ«hi ca ariyamaggehi taá¹ƒ taá¹ƒ paá¹-
evaá¹ƒ ayampi bhagavÄ• gato. evampi tathÄ• gatoti tathÄ• gato.

kathaá¹ƒ __tathalakkhaá¹‡aá¹ƒ Ä• gatoti tathÄ• gato_? pathavÄ«dhÄ• tuyÄ• kakkhaá¸·ala
paggharaá¹‡alakkhaá¹‡aá¹ƒ, tejodhÄ• tuyÄ• uá¹‡hattalakkhaá¹‡aá¹ƒ, vÄ• yodhÄ• tuyÄ• v
Ä• kÄ• sadhÄ• tuyÄ• asamphuá¹-á¹-halakkhaá¹‡aá¹ƒ, rÅ«passa ruppanalakkhaá¹‡aá¹ƒ, ve
saÃ±Ã±Ä• ya saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ, saá¹…khÄ• rÄ• naá¹ƒ abhisaá¹…kharaá¹‡alakk
vijÄ• nanalakkhaá¹‡anti \Be 114/ evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ, dvÄ• dasannaá¹ƒ
aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ, bÄ• vÄ«satiyÄ• indriyÄ• naá¹ƒ, catunnaá¹ƒ saccÄ•
paccayÄ• kÄ• rassa, catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ, catunnaá¹ƒ sammappadhÄ• nÄ
iddhipÄ• dÄ• naá¹ƒ, paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ, paÃ±cannaá¹ƒ balÄ• naá¹ƒ, sattannaá¹ƒ
aá¹-á¹-haá¹…gikassa maggassa, sattannaá¹ƒ visuddhÄ«naá¹ƒ, amatogadhassa nibbÄ• nas
dhammassa yaá¹ƒ sabhÄ• vasarasalakkhaá¹‡aá¹ƒ, taá¹ƒ tathaá¹ƒ avitathaá¹ƒ anaÃ±Ã±atha
Ã±Ä• á¹‡agatiyÄ• Ä• gato avirajjhitvÄ• patto adhigatoti tathÄ• gato. evaá¹ƒ tathalakkhaá¹‡
tathÄ• gato.

kathaá¹ƒ __tathadhamme yÄ• thÄ• vato abhisambuddhoti tathÄ• gato_? tathadhammÄ• nÄ

yathÄ• ha \Ee 130/ --- ``cattÄ• rimÄ• ni, bhikkhave, tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni.
idaá¹ƒ dukkhanti, bhikkhave, tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti
tÄ• ni ca bhagavÄ• abhisambuddho, tasmÄ• tathÄ• naá¹ƒ abhisambuddhattÄ• tathÄ• gat

apica jarÄ• maraá¹‡assa jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho ana
saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho tatho avitatho anaÃ
saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho ... pe0.. jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayaá¹-á¹-h
anaÃ±Ã±atho, taá¹ƒ sabbaá¹ƒ bhagavÄ• abhisambuddho, tasmÄ• pi tathÄ• naá¹ƒ abhisam
abhisambuddhattho hi ettha gatasaddoti. evaá¹ƒ tathadhamme yÄ• thÄ• vato abhisambuddh

kathaá¹ƒ __tathadassitÄ• ya tathÄ• gato_? yaá¹ƒ sadevake ... pe ... sadevamanussÄ• ya p
lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ cakkhudvÄ• re Ä• pÄ• thamÄ• gacchan
atthi, taá¹ƒ bhagavÄ• sabbÄ• kÄ• rato jÄ• nÄ• ti passati. evaá¹ƒ jÄ• natÄ• passatÄ• ca te
iá¹-á¹-hÄ• niá¹-á¹-hÄ• divasena vÄ• diá¹-á¹-hasutamutaviÃ±Ã±Ä• tesu labbhamÄ• nakapad
rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ \Ne 103/, yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ up
sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaâ€™â€™ ntiÄ• dinÄ• (Dhs 616) nayena
vÄ• rehi dvipaÃ±Ã±Ä• sÄ• ya nayehi vibhajjamÄ• naá¹ƒ tathameva hoti, vitathaá¹ƒ natthi. es
Ä• pÄ• thamÄ• gacchantesu saddÄ• dÄ«su. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yaá¹ƒ \Be 115/, bhikkhave, sadevakassa lokassa ... pe ... sadevamanussÄ• ya diá¹-á¹-haá
viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariyesitaá¹ƒ anuvicaritaá¹ƒ manasÄ• , tamahaá¹ƒ jÄ• nÄ• mi, tam
taá¹ƒ tathÄ• gatassa viditaá¹ƒ, taá¹ƒ tathÄ• gato na upaá¹-á¹-hÄ• sÄ«â€™â€™ ti (AN a IV 2

evaá¹ƒ tathadassitÄ• ya tathÄ• gato \Ee 131/. tattha tathadassÄ«atthe tathÄ• gatoti padasa

kathaá¹ƒ __tathavÄ• ditÄ• ya tathÄ• gato_? yaá¹ƒ rattiá¹ƒ bhagavÄ• anuttaraá¹ƒ sammÄ•
yaÃ±ca rattiá¹ƒ anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yi, etthantare
paÃ±cacattÄ• lÄ«savassaparimÄ• á¹‡akÄ• laá¹ƒ yaá¹ƒ bhagavatÄ• bhÄ• sitaá¹ƒ lapitaá¹ƒ s
parisuddhaá¹ƒ paripuá¹‡á¹‡aá¹ƒ rÄ• gamadÄ• dinimmathanaá¹ƒ ekasadisaá¹ƒ tathaá¹ƒ avit

``yaÃ±ca, cunda, rattiá¹ƒ tathÄ• gato anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, ya
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati, yaá¹ƒ etasmiá¹ƒ antare bhÄ• sati
taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• , tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (DN II

gadaattho ettha gatasaddo. evaá¹ƒ tathavÄ• ditÄ• ya tathÄ• gato.

apica Ä• gadanaá¹ƒ Ä• gado, vacananti attho. tatho avitatho aviparÄ«to Ä• gado assÄ• ti d
katvÄ• tathÄ• gatoti evamettha padasiddhi veditabbÄ• .

kathaá¹ƒ __tathÄ• kÄ• ritÄ• ya tathÄ• gato_? bhagavato hi vÄ• cÄ• ya kÄ• yo anulometi, k
yathÄ• vÄ• dÄ« tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ« ca hoti. evaá¹ƒ bhÅ«tassa c
tathÄ• gato pavattoti attho. yathÄ• ca kÄ• yo, vÄ• cÄ• pi tathÄ• gatÄ• pavattÄ• ti tathÄ• g

``yathÄ• vÄ• dÄ« \Ne 104/, bhikkhave, tathÄ• gato tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• v
tathÄ• kÄ• rÄ«, yathÄ• kÄ• rÄ« tathÄ• vÄ• dÄ«. tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â

evaá¹ƒ \Be 116/ tathÄ• kÄ• ritÄ• ya tathÄ• gato.

kathaá¹ƒ __abhibhavanaá¹-á¹-hena tathÄ• gato_? yasmÄ• upari bhavaggaá¹ƒ heá¹-á¹-hÄ•
karitvÄ• tiriyaá¹ƒ aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su sabbasatte abhibhavati sÄ«lenapi sam
vimuttiyÄ• pi vimuttiÃ±Ä• á¹‡adassanenapi \Ee 132/, na tassa tulÄ• vÄ• pamÄ• á¹‡aá¹ƒ vÄ
appameyyo anuttaro devadevo sakkÄ• naá¹ƒ atisakko, brahmÄ• naá¹ƒ atibrahmÄ• sabbas
tenÄ• ha ---

``sadevake, bhikkhave, loke ... pe ... sadevamanussÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«
vasavatti, tasmÄ• `tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a IV 23).

tatrÄ• yaá¹ƒ padasiddhi --- agado viya agado, desanÄ• vilÄ• so ceva puÃ±Ã±ussayo ca. ter
bhisakko viya dibbÄ• gadena sappe sabbaparappavÄ• dino sadevakaÃ±ca lokaá¹ƒ abhibha
sabbalokÄ• bhibhavane tatho avitatho aviparÄ«to yathÄ• vuttova agado etassÄ• ti dakÄ• ra
tathÄ• gatoti veditabbo. evaá¹ƒ abhibhavanaá¹-á¹-hena tathÄ• gato.

apica tathÄ• ya gatoti tathÄ• gato, tathaá¹ƒ gatoti tathÄ• gato. tattha sakalalokaá¹ƒ tÄ«raá¹
tathÄ• ya gato avagatoti tathÄ• gato. lokasamudayaá¹ƒ pahÄ• napariÃ±Ã±Ä• ya tathÄ• ya g
lokanirodhaá¹ƒ sacchikiriyÄ• ya tathÄ• ya gato adhigatoti tathÄ• gato. lokanirodhagÄ• miniá
tathaá¹ƒ gato paá¹-ipannoti tathÄ• gato. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``loko, bhikkhave, tathÄ• gatena abhisambuddho, lokasmÄ• tathÄ• gato visaá¹ƒ yutto. lokas
tathÄ• gatena abhisambuddho, lokasamudayo tathÄ• gatassa pahÄ«no, lokanirodho, bhikkh
abhisambuddho, lokanirodho tathÄ• gatassa sacchikato. lokanirodhagÄ• minÄ« paá¹-ipadÄ•
tathÄ• gatena abhisambuddhÄ• \Ee 133/, lokanirodhagÄ• minÄ« paá¹-ipadÄ• tathÄ• gatas
bhikkhave \Be 117/, sadevakassa lokassa ... pe ... sabbaá¹ƒ taá¹ƒ tathÄ• gatena abhisambu
`tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a IV 23).

aparehipi aá¹-á¹-hahi kÄ• raá¹‡ehi bhagavÄ• tathÄ• gato --- tathÄ• ya Ä• gatoti tathÄ• gato
tathÄ• gato, tathÄ• ni Ä• gatoti tathÄ• gato, tathÄ• gatoti tathÄ• gato, tathÄ• vidhoti tathÄ•

pavattitoti tathÄ• gato, tathehi agatoti tathÄ• gato, tathÄ• gatabhÄ• vena tathÄ• gato.

kathaá¹ƒ __tathÄ• ya Ä• gatoti tathÄ• gato_? yÄ• sÄ• bhagavatÄ• sumedhabhÅ«tena dÄ
pÄ• damÅ«le ---

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ,

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59) ---

evaá¹ƒ vuttaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ abhinÄ«hÄ• raá¹ƒ sampÄ• dentena ``ah
tiá¹‡á¹‡o tÄ• ressÄ• mi, mutto mocessÄ• mi, danto damessÄ• mi, santo samessÄ• mi, assa
parinibbuto parinibbÄ• pessÄ• mi, buddho bodhessÄ• mÄ«â€™â€™ ti mahÄ• paá¹-iÃ±Ã±Ä

``kiá¹ƒ me ekena tiá¹‡á¹‡ena, purisena thÄ• madassinÄ• .

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

``iminÄ• me adhikÄ• rena, katena purisuttame.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , tÄ• remi janataá¹ƒ bahuá¹ƒ ||

``saá¹ƒsÄ• rasotaá¹ƒ chinditvÄ• , viddhaá¹ƒsetvÄ• tayo bhave.

dhammanÄ• vaá¹ƒ samÄ• ruyha, santÄ• ressaá¹ƒ sadevakaá¹ƒ ||

``kiá¹ƒ me aÃ±Ã±Ä• tavesena, dhammaá¹ƒ sacchikatenidha.

sabbaÃ±Ã±utaá¹ƒ pÄ• puá¹‡itvÄ• , buddho hessaá¹ƒ sadevakeâ€™â€™ ti || (Bv II 55-58).

taá¹ƒ \Ne 106/ panetaá¹ƒ mahÄ• paá¹-iÃ±Ã±aá¹ƒ sakalassÄ• pi buddhakaradhammasamuc
paccavekkhaá¹‡asamÄ• dÄ• nÄ• naá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ \Ee 134/ avisaá¹ƒvÄ• detvÄ•
mahÄ• kappÄ• naá¹ƒ satasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni sakkaccaá¹ƒ \Be
dÄ• napÄ• ramiÄ• dayo samatiá¹ƒsapÄ• ramiyo pÅ«retvÄ• , aá¹…gapariccÄ• gÄ• dayo paÃ
saccÄ• dhiá¹-á¹-hÄ• nÄ• dÄ«ni cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni paribrÅ«hetvÄ• , puÃ±Ã±aÃ±Ã
pubbayogapubbacariyadhammakkhÄ• naÃ±Ä• tatthacariyÄ• dayo ukkaá¹ƒsÄ• petvÄ• , bud
pÄ• petvÄ• , anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhi, tasmÄ• tasseva sÄ• mahÄ

anaÃ±Ã±athÄ• , na tassa vÄ• laggamattampi vitathaá¹ƒ atthi. tathÄ• hi dÄ«paá¹…karadasa
maá¹…galo ... pe ... kassapo bhagavÄ• ti ime catuvÄ«sati sammÄ• sambuddhÄ• paá¹-ipÄ•
bhavissatÄ«â€™â€™ ti byÄ• kariá¹ƒsu. evaá¹ƒ catuvÄ«satiyÄ• buddhÄ• naá¹ƒ santike lad
katÄ• bhinÄ«hÄ• rehi bodhisattehi laddhabbÄ• Ä• nisaá¹ƒsÄ• , te labhitvÄ• va Ä• gatoti tÄ•
mahÄ• paá¹-iÃ±Ã±Ä• ya tathÄ• ya abhisambuddhabhÄ• vaá¹ƒ Ä• gato adhigatoti tathÄ• gat
tathÄ• gato.

kathaá¹ƒ __tathÄ• ya gatoti tathÄ• gato_? yÄ• ya mahÄ• karuá¹‡Ä• ya lokanÄ• tho mahÄ•
sattanikÄ• yaá¹ƒ disvÄ• ``tassa natthaÃ±Ã±o koci paá¹-issaraá¹‡aá¹ƒ, ahameva namito saá
mocessÄ• mÄ«â€™â€™ ti samussÄ• hitamÄ• naso mahÄ• bhinÄ«hÄ• ramakÄ• si. katvÄ•
sakalalokahitasampÄ• danÄ• ya ussukkamÄ• panno attano kÄ• yajÄ«vitanirapekkho paresa
cittutrÄ• sasamuppÄ• dikÄ• atidukkarÄ• dukkaracariyÄ• samÄ• caranto yathÄ• mahÄ• b
hÄ• nabhÄ• giyÄ• saá¹ƒkilesabhÄ• giyÄ• á¹-hitibhÄ• giyÄ• vÄ• na hoti, atha kho uttarutta
tathÄ• paá¹-ipajjamÄ• no anupubbena niravasese bodhisambhÄ• re sampÄ• detvÄ• abhis
paraÃ±ca tÄ• yeva mahÄ• karuá¹‡Ä• ya saÃ±coditamÄ• naso pavivekaratiá¹ƒ paramaÃ±ca
pahÄ• ya bÄ• lajanabahule loke tehi samuppÄ• ditaá¹ƒ sammÄ• nÄ• vamÄ• navippakÄ• ra
vinayanena niravasesaá¹ƒ buddhakiccaá¹ƒ \Ee 135/ niá¹-á¹-hapesi. tattha yo bhagavato sat
samokkamanÄ• kÄ• ro, so parato Ä• vibhavissati. yathÄ• ca buddhabhÅ«tassa \Be 119/ lo
mahÄ• karuá¹‡Ä• , evaá¹ƒ bodhisattabhÅ«tassapi mahÄ• bhinÄ«hÄ• rakÄ• lÄ• dÄ«sÅ«ti sa
ekasadisatÄ• ya tathÄ• avitathÄ• anaÃ±Ã±athÄ• , tasmÄ• tÄ«supi avatthÄ• su sabbasatte
mahÄ• karuá¹‡Ä• ya sakalalokahitÄ• ya gato paá¹-ipannoti tathÄ• gato. evaá¹ƒ tathÄ• ya ga

kathaá¹ƒ __tathÄ• ni Ä• gatoti tathÄ• gato_? tathÄ• ni nÄ• ma cattÄ• ri ariyamaggaÃ±Ä• á¹
idaá¹ƒ dukkhaá¹ƒ, ayaá¹ƒ dukkhasamudayo, ayaá¹ƒ dukkhanirodho, ayaá¹ƒ dukkhanirodha
evaá¹ƒ sabbaÃ±eyyadhammasaá¹…gÄ• hakÄ• naá¹ƒ pavattinivattitadubhayahetubhÅ«tÄ• n
dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹-h
Ä• yÅ«hanaá¹-á¹-ho nidÄ• naá¹-á¹-ho saá¹ƒyogaá¹-á¹-ho palibodhaá¹-á¹-ho, nirodhassa niss
vivekaá¹-á¹-ho asaá¹…khataá¹-á¹-ho amataá¹-á¹-ho, maggassa niyyÄ• naá¹-á¹-ho hetvaá¹-á
Ä• dhipateyyaá¹-á¹-hotiÄ• dÄ«naá¹ƒ tabbibhÄ• gÄ• naÃ±ca yathÄ• bhÅ«tasabhÄ• vÄ• vabo
saá¹ƒkilesapakkhassa samucchindanena paá¹-iladdhÄ• ya tattha asammohÄ• bhisamayasa
aviparÄ«tÄ• kÄ• rappavattiyÄ• dhammÄ• naá¹ƒ sabhÄ• vasarasalakkhaá¹‡assa avisaá¹ƒvÄ
anaÃ±Ã±athÄ• ni, tÄ• ni bhagavÄ• anaÃ±Ã±aneyyo sayameva Ä• gato adhigato, tasmÄ• t

yathÄ• ca maggaÃ±Ä• á¹‡Ä• ni, evaá¹ƒ bhagavato tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡Ä
catupaá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni catuvesÄ• rajjaÃ±Ä• á¹‡Ä• ni paÃ±cagatipariccheda Ã±
chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni sattabojjhaá¹…gavibhÄ• vanaÃ±Ä• á¹‡Ä• ni aá¹-á¹-ham
navÄ• nupubbavihÄ• rasamÄ• pattiÃ±Ä• á¹‡Ä• ni dasabalaÃ±Ä• á¹‡Ä• ni ca tathabhÄ• ve v

tatrÄ• yaá¹ƒ vibhÄ• vanÄ• --- yaÃ±hi kiÃ±ci aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á
hÄ«nÄ• dibhedabhinnÄ• su atÄ«tÄ• su khandhÄ• yatanadhÄ• tÅ«su sabhÄ• vakiccÄ• di \E
khandhappaá¹-ibaddhanÄ• magottÄ• di ca jÄ• nitabbaá¹ƒ. anindriyabaddhesu ca atisukhum
rÅ«padhammesu yo taá¹ƒtaá¹ƒpaccayavisesehi saddhiá¹ƒ paccayuppannÄ• naá¹ƒ
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandharasaphassÄ• diviseso, tattha sabbattheva hatthatale á¹-hap
paccakkhato appaá¹-ihataá¹ƒ bhagavato Ã±Ä• á¹‡aá¹ƒ pavattati, tathÄ• anÄ• gatÄ• su pac
tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡Ä• ni nÄ• ma. yathÄ• ha ---

``atÄ«taá¹ƒse buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gataá¹ƒse buddh
appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, paccuppannaá¹ƒse buddhassa bhagavato appaá¹-ihataá¹ƒ Ã
III 5).

tÄ• ni panetÄ• ni tattha tattha dhammÄ• naá¹ƒ sabhÄ• vasarasalakkhaá¹‡assa avisaá¹ƒvÄ
anaÃ±Ã±athÄ• ni, tÄ• ni bhagavÄ• sayambhÅ«Ã±Ä• á¹‡ena adhigaÃ±chÄ«ti. evampi tathÄ

tathÄ• \Ne 108/ atthappaá¹-isambhidÄ• dhammappaá¹-isambhidÄ• niruttippaá¹-isambhid
paá¹-ibhÄ• nappaá¹-isambhidÄ• ti catasso paá¹-isambhidÄ• . tattha atthappabhedassa
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ atthappabhedagataá¹ƒ Ã±Ä• á
dhammappabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ dhamm
dhammappaá¹-isambhidÄ• . niruttippabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakara
niruttÄ• bhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttippaá¹-isambhidÄ• . paá¹-ibhÄ• napp
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ paá¹-ibhÄ• nappabhedagataá¹
paá¹-ibhÄ• nappaá¹-isambhidÄ• . vuttaÃ±hetaá¹ƒ ---

``atthe Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• , dhamme Ã±Ä• á¹‡aá¹ƒ dhammappaá¹-isamb
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttippaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá
paá¹-ibhÄ• nappaá¹-isambhidÄ• â€™â€™ ti (Vibh 718-721).

ettha ca hetuanusÄ• rena araá¹‡Ä«yato adhigantabbato ca saá¹…khepato hetuphalaá¹ƒ att
yaá¹ƒ kiÃ±ci paccayuppannaá¹ƒ, nibbÄ• naá¹ƒ \Ee 137/, bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti im
attho. taá¹ƒ atthaá¹ƒ paccavekkhantassa tasmiá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ atth
dhammoti saá¹…khepato paccayo. so hi yasmÄ• taá¹ƒ taá¹ƒ atthaá¹ƒ vidahati pavatteti cev
dhammoti vuccati, pabhedato pana yo koci phalanibbattanako hetu ariyamaggo bhÄ• sitaá¹
ime paÃ±ca dhammÄ• dhammo, taá¹ƒ dhammaá¹ƒ paccavekkhantassa tasmiá¹ƒ dhamme
dhammappaá¹-isambhidÄ• . vuttampi cetaá¹ƒ ---

``dukkhe \Be 121/ Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• , dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ d
dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• , dukkhanirodhagÄ• miniyÄ• paá¹-ipa

dhammappaá¹-isambhidÄ• â€™â€™ ti (Vibh 719).

atha vÄ• hetumhi Ã±Ä• á¹‡aá¹ƒ dhammappaá¹-isambhidÄ• , hetuphale Ã±Ä• á¹‡aá¹ƒ attha
jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ«tÄ• , imesu dhammesu
atthappaá¹-isambhidÄ• . yamhÄ• dhammÄ• te dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• n
pÄ• tubhÅ«tÄ• , tesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammappaá¹-isambhidÄ• . jarÄ• maraá¹‡e
atthappaá¹-isambhidÄ• , jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ dhammappaá¹-isambhidÄ
Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• , jarÄ• maraá¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya
dhammappaá¹-isambhidÄ• . jÄ• tiyÄ• , bhave, upÄ• dÄ• ne, taá¹‡hÄ• ya, vedanÄ• ya, phas
viÃ±Ã±Ä• á¹‡e, saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• , saá¹…khÄ• rasam
dhammappaá¹-isambhidÄ• . saá¹…khÄ• ranirodhe Ã±Ä• á¹‡aá¹ƒ atthappaá¹-isambhidÄ• , s
paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammappaá¹-isambhidÄ• .

``idha bhikkhu dhammaá¹ƒ jÄ• nÄ• ti suttaá¹ƒ geyyaá¹ƒ ... pe ... vedallaá¹ƒ, ayaá¹ƒ vuccati
dhammappaá¹-isambhidÄ• . so tassa tasseva bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• ti `ayaá¹ƒ imas
ayaá¹ƒ imassa \Ee 138/ bhÄ• sitassa atthoâ€™ ti, ayaá¹ƒ vuccati atthappaá¹-isambhidÄ• .

``katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ upp
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhar
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti ... pe ... ime
imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammappaá¹-isambhidÄ• , tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹
tiÄ• di (Vibh 724-725) vitthÄ• ro.

yÄ• panetasmiá¹ƒ atthe ca dhamme ca sabhÄ• vanirutti abyabhicÄ• ravohÄ• ro abhilÄ• po
sabhÄ• vaniruttÄ• bhilÄ• pe mÄ• gadhikÄ• ya sabbasattÄ• naá¹ƒ mÅ«labhÄ• sÄ• ya ``ayaá
asabhÄ• vaniruttÄ«â€™â€™ ti pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttippaá¹-isambhidÄ• . yat
gocarakiccato vitthÄ• rato pavattaá¹ƒ sabbampi taá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katv
tasmiá¹ƒ Ã±Ä• á¹‡e pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• nappaá¹-isambhidÄ• . iti imÄ
paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• ni sayameva bhagavatÄ• adhigatÄ• ni atthadhammÄ• dike ta
avisaá¹ƒvÄ• danavasena aviparÄ«tÄ• kÄ• rappavattiyÄ• tathÄ• ni avitathÄ• ni anaÃ±Ã±ath
tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• yaá¹ƒkiÃ±ci Ã±eyyaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ bhagavatÄ• sabbÄ• kÄ• rena Ã±Ä
adhigataá¹ƒ abhisambuddhaá¹ƒ. tathÄ• hissa abhiÃ±Ã±eyyÄ• dhammÄ• abhiÃ±Ã±eyyato
pariÃ±Ã±eyyato, pahÄ• tabbÄ• dhammÄ• pahÄ• tabbato, sacchikÄ• tabbÄ• dhammÄ• sa
dhammÄ• bhÄ• vetabbato, yato naá¹ƒ koci samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• devo vÄ• m
te dhammÄ• anabhisambuddhÄ• â€™â€™ ti saha dhammena anuyuÃ±jituá¹ƒ samattho na

yaá¹ƒkiÃ±ci pahÄ• tabbaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ bhagavato anavasesato bodhimÅ«ley
anuppattidhammaá¹ƒ \Ne 110/, na tassa pahÄ• nÄ• ya uttari karaá¹‡Ä«yaá¹ƒ atthi. tathÄ• h
lobhadosamohaviparÄ«tamanasikÄ• raahirikÄ• nottappathinamiddhakodhÅ«panÄ• ha-
makkhapalÄ• saissÄ• macchariyamÄ• yÄ• sÄ• á¹-heyyathambhasÄ• rambhamÄ• nÄ• timÄ
kusalamÅ«laduccaritavisamaviparÄ«tasaÃ±Ã±Ä• - \Ee 139/
malavitakkapapaÃ±caesanÄ• taá¹‡hÄ• catubbidhavipariyesaÄ• savagantha-
oghayogÄ• gatitaá¹‡hupÄ• dÄ• napaÃ±cÄ• bhinandananÄ«varaá¹‡acetokhilacetasoviniban
chavivÄ• damÅ«lasattÄ• nusayaaá¹-á¹-hamicchattanavaÄ• ghÄ• tavatthutaá¹‡hÄ• -
mÅ«lakadasaakusalakammapathaekavÄ«sati
anesanadvÄ• saá¹-á¹-hidiá¹-á¹-higataaá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• dippabhedaá¹ƒ diyaá¸
saha vÄ• sanÄ• ya pahÄ«naá¹ƒ samucchinnaá¹ƒ samÅ«hataá¹ƒ, yato naá¹ƒ koci samaá¹‡o
``ime nÄ• ma te kilesÄ• appahÄ«nÄ• â€™â€™ ti saha dhammena anuyuÃ±jituá¹ƒ samatth

ye cime bhagavatÄ• kammavipÄ• kakilesÅ«pavÄ• daÄ• á¹‡Ä• vÄ«tikkamappabhedÄ• ant
paá¹-isevato ekantena antarÄ• yÄ• ya. yato naá¹ƒ koci samaá¹‡o vÄ• ... pe ... brahmÄ• vÄ
paá¹-isevato antarÄ• yÄ• yÄ• â€™â€™ ti saha dhammena anuyuÃ±jituá¹ƒ samattho natthi.

yo ca bhagavatÄ• niravasesavaá¹-á¹-adukkhanissaraá¹‡Ä• ya sÄ«lasamÄ• dhipaÃ±Ã±Ä• y
sattakoá¹-á¹-hÄ• siko sattatiá¹ƒsappabhedo ariyamaggapubbaá¹…gamo anuttaro \Be 123/ n
so ekanteneva niyyÄ• ti, paá¹-ipannassa vaá¹-á¹-adukkhato mokkhÄ• ya hoti, yato naá¹ƒ ko
... brahmÄ• vÄ• ``niyyÄ• niko dhammoti tayÄ• desito na niyyÄ• tÄ«â€™â€™ ti saha dham
natthÄ«ti. vuttaÃ±hetaá¹ƒ --- ``sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dhammÄ• ana
I 150) vitthÄ• ro. evametÄ• ni attano Ã±Ä• á¹‡appahÄ• nadesanÄ• visesÄ• naá¹ƒ avitathab
aviparÄ«tÄ• kÄ• rappavattitÄ• ni bhagavato catuvesÄ• rajjaÃ±Ä• á¹‡Ä• ni tathÄ• ni avitathÄ
bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• nirayagati, tiracchÄ• nagati, petagati, manussagati, devagatÄ«ti paÃ±ca gatiyo, tÄ•
aá¹-á¹-ha mahÄ• nirayÄ• , kukkuá¸·Ä• dayo soá¸·asa ussadanirayÄ• , lokantarikanirayoti sa
nirassÄ• daá¹-á¹-hena nirayÄ• , yathÄ• kammunÄ• gantabbato gati cÄ• ti __nirayagati, _
tibbandhakÄ• rasÄ«tanarakÄ• pi etesveva antogadhÄ• . kimikÄ«á¹-asarÄ«sapapakkhisoá¹‡
aÃ±chitabhÄ• vena tiracchÄ• nÄ• , te eva gatÄ«ti __tiracchÄ• nagati_. khuppipÄ• sitattÄ•
paradattÅ«pajÄ«vinijjhÄ• mataá¹‡hikÄ• dayo dukkhabahulatÄ• ya pÄ• kaá¹-asukhato \Ne 1
eva gatÄ«ti __petagati, _ kÄ• lakaÃ±cikÄ• diasurÄ• pi etesvevantogadhÄ• . parittadÄ«pavÄ
jambudÄ«pÄ• dicatumahÄ• dÄ«pavÄ• sino manaso ussannatÄ• ya manussÄ• , te eva gatÄ
cÄ• tumahÄ• rÄ• jikato paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ
dibbanti attano iddhÄ• nubhÄ• vena kÄ«á¸·anti jotanti cÄ• ti devÄ• , te eva gatÄ«ti __devag

tÄ• panetÄ• gatiyo yasmÄ• taá¹ƒtaá¹ƒkammanibbatto upapattibhavaviseso, tasmÄ• atth

kaá¹-attÄ• ca rÅ«paá¹ƒ. tattha ``ayaá¹ƒ nÄ• ma gati iminÄ• nÄ• ma kammunÄ• jÄ• yati, ta
paccayavisesehi evaá¹ƒ vibhÄ• gabhinnattÄ• visuá¹ƒ ete sattanikÄ• yÄ• evaá¹ƒ vibhÄ• ga
yathÄ• sakaá¹ƒ hetuphalavibhÄ• gaparicchindanavasena á¹-hÄ• naso hetuso bhagavato Ã±
bhagavÄ• ---

``paÃ±ca \Be 124/ kho imÄ• , sÄ• riputta, gatiyo. katamÄ• paÃ±ca? nirayo, tiracchÄ• nayon
manussÄ• , devÄ• . nirayaÃ±cÄ• haá¹ƒ, sÄ• riputta, pajÄ• nÄ• mi nirayagÄ• miÃ±ca magga
paá¹-ipadaá¹ƒ, yathÄ• paá¹-ipanno ca kÄ• yassa bhedÄ• \Ee 141/ parammaraá¹‡Ä• apÄ•
nirayaá¹ƒ upapajjati, taÃ±ca pajÄ• nÄ• mÄ«â€™â€™ tiÄ• di (MN I 153).

tÄ• ni panetÄ• ni bhagavato Ã±Ä• á¹‡Ä• ni tasmiá¹ƒ tasmiá¹ƒ visaye aviparÄ«tÄ• kÄ• rappa
tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• yaá¹ƒ sattÄ• naá¹ƒ saddhÄ• diyogavikalÄ• vikalabhÄ• vÄ• vabodhanena
apparajakkhamahÄ• rajakkhatÄ• divisesavibhÄ• vanaá¹ƒ paÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi pav
indriyaparopariyattaÃ±Ä• á¹‡aá¹ƒ. vuttaÃ±hetaá¹ƒ --- ``saddho puggalo apparajakkho, assa
mahÄ• rajakkhoâ€™â€™ ti (Paá¹-is I 111) vitthÄ• ro.

yaÃ±ca ``ayaá¹ƒ puggalo apparajakkho, ayaá¹ƒ sassatadiá¹-á¹-hiko, ayaá¹ƒ ucchedadiá¹-á¹
anulomikÄ• yaá¹ƒ khantiyaá¹ƒ á¹-hito, ayaá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡e á¹-hito, ayaá¹ƒ kÄ• n
nekkhammÄ• diÄ• sayo, ayaá¹ƒ nekkhammÄ• sayo, na kÄ• mÄ• diÄ• sayoâ€™â€™ tiÄ• di
112/ thÄ• magato, na paá¹-ighÄ• diko, imassa paá¹-igho ativiya thÄ• magato, na kÄ• marÄ•
``imassa puÃ±Ã±Ä• bhisaá¹…khÄ• ro adhiko, na apuÃ±Ã±Ä• bhisaá¹…khÄ• ro na Ä• neÃ±j
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro adhiko, na puÃ±Ã±Ä• bhisaá¹…khÄ• ro na Ä• neÃ±jÄ• bhisaá
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro adhiko, na puÃ±Ã±Ä• bhisaá¹…khÄ• ro na apuÃ±Ã±Ä• bhisaá
adhikaá¹ƒ, imassa vacÄ«sucaritaá¹ƒ, imassa manosucaritaá¹ƒ, ayaá¹ƒ hÄ«nÄ• dhimuttiko, a
paá¹‡Ä«tÄ• dhimuttiko, ayaá¹ƒ kammÄ• varaá¹‡ena samannÄ• gato, ayaá¹ƒ kilesÄ• varaá¹
vipÄ• kÄ• varaá¹‡ena samannÄ• gato, ayaá¹ƒ na kammÄ• varaá¹‡ena samannÄ• gato, na
na vipÄ• kÄ• varaá¹‡ena samannÄ• gatoâ€™â€™ tiÄ• dinÄ• ca sattÄ• naá¹ƒ Ä• sayÄ• dÄ
vibhÄ• vanÄ• kÄ• rappavattaá¹ƒ bhagavato Ä• sayÄ• nusayaÃ±Ä• á¹‡aá¹ƒ. yaá¹ƒ sandhÄ•

``idha \Be 125/ tathÄ• gato sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, carita
adhimuttiá¹ƒ jÄ• nÄ• ti, bhabbÄ• bhabbe satte jÄ• nÄ• tÄ«â€™â€™ tiÄ• di (Paá¹-is I 113).

yaÃ±ca uparimaheá¹-á¹-himapurimapacchimakÄ• yehi
dakkhiá¹‡avÄ• maakkhikaá¹‡á¹‡asotanÄ• sikasotaaá¹ƒsakÅ«á¹-ahatthapÄ• dehi aá¹…gulia
aggikkhandhÅ«dakadhÄ• rÄ• pavattanaá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ vividhavikubbani
bhagavato yamakapÄ• á¹-ihÄ• riyaÃ±Ä• á¹‡aá¹ƒ. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``idha tathÄ• gato yamakapÄ• á¹-ihÄ• riyaá¹ƒ karoti asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vakehi, uparin
pavattati, heá¹-á¹-himakÄ• yato udakadhÄ• rÄ• pavattati. heá¹-á¹-himakÄ• yato aggikkhanc
uparimakÄ• yato udakadhÄ• rÄ• pavattatÄ«â€™â€™ tiÄ• di (Paá¹-is I 116).

yaÃ±ca rÄ• gÄ• dÄ«hi jÄ• tiÄ• dÄ«hi ca anekehi dukkhadhammehi upaddutaá¹ƒ sattanikÄ•
nÄ«haritukÄ• matÄ• vasena nÄ• nÄ• nayehi pavattassa bhagavato mahÄ• karuá¹‡okkaman
mahÄ• karuá¹‡Ä• samÄ• pattiÃ±Ä• á¹‡aá¹ƒ. yathÄ• ha (Paá¹-is I 117-118) ---

``katamaá¹ƒ tathÄ• gatassa mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• Ã±Ä• á¹‡aá¹ƒ? bahukehi Ä•
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati, Ä• ditto lokasanniv
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karuá¹‡Ä• okkamati. uyyutto, payÄ• to,
upanÄ«yati loko addhuvo, atÄ• á¹‡o loko anabhissaro \Ne 113/, assako loko, sabbaá¹ƒ pah
loko atitto taá¹‡hÄ• dÄ• soti passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu m

``atÄ• yano lokasannivÄ• so, aleá¹‡o, asaraá¹‡o, asaraá¹‡Ä«bhÅ«to. uddhato loko avÅ«pas
lokasannivÄ• so viddho puthusallehi, avijjandhakÄ• rÄ• varaá¹‡o \Be 126/ kilesapaÃ±jarapa
lokasannivÄ• so aá¹‡á¸• abhÅ«to pariyonaddho tantÄ• kulakajÄ• to kulaguá¹‡á¸• ikajÄ• to n
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹ƒsÄ• raá¹ƒ nÄ• tivattati, avijjÄ• visadosasaá¹ƒlitto,
rÄ• gadosamohajaá¹-Ä• jaá¹-ito.

``taá¹‡hÄ• saá¹…ghÄ• á¹-apaá¹-imukko, taá¹‡hÄ• jÄ• lena otthaá¹-o, taá¹‡hÄ• sotena vuyh
saá¹ƒyutto, taá¹‡hÄ• nusayena \Ee 143/ anusaá¹-o, taá¹‡hÄ• santÄ• pena santappati, taá¹‡
pariá¸• ayhati.

``diá¹-á¹-hisaá¹…ghÄ• á¹-apaá¹-imukko, diá¹-á¹-hijÄ• lena otthaá¹-o, diá¹-á¹-hisotena vuyhat
diá¹-á¹-hisaÃ±Ã±ojanena saá¹ƒyutto, diá¹-á¹-hÄ• nusayena anusaá¹-o, diá¹-á¹-hisantÄ• pena
diá¹-á¹-hipariá¸·Ä• hena pariá¸• ayhati.

``jÄ• tiyÄ• anugato, jarÄ• ya anusaá¹-o, byÄ• dhinÄ• abhibhÅ«to, maraá¹‡ena abbhÄ• hat

``taá¹‡hÄ• ya uá¸• á¸• ito, jarÄ• pÄ• kÄ• raparikkhitto, maccupÄ• sena parikkhitto, mahÄ• b
rÄ• gabandhanena dosamohamÄ• nadiá¹-á¹-hikilesaduccaritabandhanena baddho, mahÄ• s
mahÄ• palibodhena palibuddho, mahÄ• papÄ• te patito, mahÄ• kantÄ• rappaá¹-ipanno, ma
mahÄ• vidugge samparivattati, mahÄ• palipe palipanno.

``abbhÄ• hato lokasannivÄ• so, Ä• ditto lokasannivÄ• so rÄ• gagginÄ• dosagginÄ• mohag
maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi, unnÄ«tako lokasanniv

niccamatÄ• á¹‡o pattadaá¹‡á¸• o takkaro, vajjabandhanabaddho \Ne 114/ Ä• ghÄ• tanapac
lokasannivÄ• so paramakÄ• ruÃ±Ã±appatto, dukkhÄ• bhitunno cirarattaá¹ƒ pÄ«á¸·ito, gadhi

``andho \Be 127/ acakkhuko, hatanetto apariá¹‡Ä• yako, vipathapakkhando aÃ±jasÄ• parac

``dvÄ«hi diá¹-á¹-higatehi pariyuá¹-á¹-hito, tÄ«hi duccaritehi vippaá¹-ipanno, catÅ«hi yogehi y
ganthehi ganthito, catÅ«hi upÄ• dÄ• nehi upÄ• diyati, paÃ±cagatisamÄ• ruá¸·ho, paÃ±cahi
paÃ±cahi nÄ«varaá¹‡ehi otthaá¹-o, chahi \Ee 144/ vivÄ• damÅ«lehi vivadati, chahi taá¹‡hÄ•
diá¹-á¹-higatehi pariyuá¹-á¹-hito, sattahi anusayehi anusaá¹-o, sattahi saÃ±Ã±ojanehi saá¹ƒy
mÄ• nehi unnato, aá¹-á¹-hahi lokadhammehi samparivattati, aá¹-á¹-hahi micchattehi niyyÄ•
purisadosehi dussati, navahi Ä• ghÄ• tavatthÅ«hi Ä• ghÄ• tito, navavidhamÄ• nehi unnato,
dhammehi rajjati, dasahi kilesavatthÅ«hi kilissati, dasahi Ä• ghÄ• tavatthÅ«hi Ä• ghÄ• tito, d
akusalakammapathehi samannÄ• gato, dasahi saá¹ƒyojanehi saá¹ƒyutto, dasahi micchatteh
dasavatthukÄ• ya micchÄ• diá¹-á¹-hiyÄ• samannÄ• gato, dasavatthukÄ• ya antaggÄ• hikÄ
aá¹-á¹-hasatataá¹‡hÄ• papaÃ±cehi papaÃ±cito, dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatehi pariyuá
lokasannivÄ• soti passantÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sattesu mahÄ• karu

``ahaÃ±camhi tiá¹‡á¹‡o, loko ca atiá¹‡á¹‡o. ahaÃ±camhi mutto, loko ca amutto. ahaÃ±camh
adanto. ahaÃ±camhi santo, loko ca asanto. ahaÃ±camhi assattho, loko ca anassattho. ahaÃ
loko ca aparinibbuto. pahomi khvÄ• haá¹ƒ tiá¹‡á¹‡o tÄ• retuá¹ƒ, mutto mocetuá¹ƒ, danto da
sametuá¹ƒ, assattho assÄ• setuá¹ƒ, parinibbuto parinibbÄ• petunti passantÄ• naá¹ƒ buddhÄ
sattesu mahÄ• karuá¹‡Ä• okkamatÄ«â€™â€™ ti (Paá¹-is I 117-118).

evaá¹ƒ \Be 128/ ekÅ«nanavutiyÄ• Ä• kÄ• rehi vibhajanaá¹ƒ kataá¹ƒ.

yaá¹ƒ pana yÄ• vatÄ• dhammadhÄ• tuyÄ• yattakaá¹ƒ Ã±Ä• tabbaá¹ƒ saá¹…khatÄ• saá¹…
paropadesanirapekkhaá¹ƒ \Ne 115/ sabbÄ• kÄ• rena paá¹-ivijjhanasamatthaá¹ƒ
Ä• kaá¹…khamattappaá¹-ibaddhavuttianaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ bhagavato Ã±Ä• á¹‡aá
anavasesasaá¹…khatÄ• saá¹…khatasammutisaccÄ• vabodhato sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
nissaá¹…gappavattimupÄ• dÄ• ya anÄ• varaá¹‡aÃ±Ä• á¹‡anti vuccati. ekameva hi taá¹ƒ Ã±
visayappavattimukhena aÃ±Ã±ehi asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ \Ee 145/ duvidh
aÃ±Ã±athÄ• sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• sabbavi
yuttaá¹ƒ kiÃ±cÄ• pi imÄ• ya yuttiyÄ• . ayaÃ±hettha pÄ• á¸·i ---

``sabbaá¹ƒ saá¹…khatamasaá¹…khataá¹ƒ anavasesaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±utaÃ±Ã±
natthÄ«ti anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. atÄ«taá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±utaÃ±Ã
Ä• varaá¹‡aá¹ƒ natthÄ«ti anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. anÄ• gataá¹ƒ sabbaá¹ƒ jÄ• nÄ• tÄ«t
tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ. paccuppannaá¹ƒ sabbaá¹ƒ jÄ•

sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tattha Ä• varaá¹‡aá¹ƒ natthÄ«ti anÄ• varaá¹‡aÃ±Ä• á¹‡aâ€
vitthÄ• ro.

evametÄ• ni bhagavato chaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni aviparÄ«tÄ• kÄ• rappavattiyÄ•
avisaá¹ƒvÄ• danato tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. evampi bhagavÄ• tathÄ• ni Ä•

tathÄ• ---

``sattime, bhikkhave, bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambojjhaá¹…
pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ•
II 17; SN c V 185) evaá¹ƒ __sarÅ«pato, _ ``yÄ• yaá¹ƒ lokuttaramaggakkhaá¹‡e uppajjamÄ•
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhallikattakilamathÄ• nuyogaucchedasas
anekesaá¹ƒ upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• satiÄ• dibhedÄ• dhammasÄ• maggÄ«
kilesaniddÄ• ya uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ
dhammasÄ• maggÄ« bodhÄ«ti vuccati. tassÄ• `bodhiyÄ• aá¹…gÄ• ti bojjhaá¹…gÄ• , ariya
dhammasÄ• maggiyÄ• bujjhatÄ«ti \Be 129/ katvÄ• bodhÄ«ti vuccati, tassa bodhissa aá¹…
ti evaá¹ƒ __sÄ• maÃ±Ã±alakkhaá¹‡ato_. ``upaá¹-á¹-hÄ• nalakkhaá¹‡o satisambojjhaá¹…go
dhammavicayasambojjhaá¹…go, paggahalakkhaá¹‡o vÄ«riyasambojjhaá¹…go, pharaá¹‡ala
upasamalakkhaá¹‡o \Ne 116/ passaddhisambojjhaá¹…go, avikkhepalakkhaá¹‡o samÄ• dhis
paá¹-isaá¹…khÄ• nalakkhaá¹‡o upekkhÄ• sambojjhaá¹…goâ€™â€™ ti evaá¹ƒ __visesalakk

``tattha katamo satisambojjhaá¹…go? idha, bhikkhu \Ee 146/, satimÄ• hoti paramena satin
cirakatampi cirabhÄ• sitampi saritÄ• hoti anussaritÄ• â€™â€™ tiÄ• dinÄ• (Vibh 467) satta
aÃ±Ã±amaÃ±Ã±opakÄ• ravasena __ekakkhaá¹‡e pavattidassanato, _ ``tattha katamo satis
ajjhattaá¹ƒ, bhikkhave, dhammesu sati, atthi bahiddhÄ• dhammesu satÄ«â€™â€™ tiÄ• din
__visayavibhÄ• gena pavattidassanato_. ``tattha katamo satisambojjhaá¹…go? idha, bhikkh
satisambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ voss
ntiÄ• dinÄ• (Vibh 471) __bhÄ• vanÄ• vidhidassanato_. ``tattha katame satta bojjhaá¹…gÄ•
samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ... pe ... tasmiá¹ƒ samaye satta bojjhaá¹…gÄ• ho
... pe ... upekkhÄ• sambojjhaá¹…go. tattha katamo satisambojjhaá¹…go? yÄ• sati ... pe ... a
tiÄ• dinÄ• (Vibh 478-479) __channavutiyÄ• nayasahassavibhÄ• gehÄ«_ti evaá¹ƒ nÄ• nÄ•
sambojjhaá¹…gavibhÄ• vanaÃ±Ä• á¹‡Ä• ni tassa tassa atthassa avisaá¹ƒvÄ• danato tathÄ•
anaÃ±Ã±athÄ• ni. evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

tathÄ• ---

``tattha katamaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayameva ariyo a
seyyathidaá¹ƒ, sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti (Vibh 205) evaá

sabbakilesehi Ä• rakattÄ• ariyabhÄ• vakarattÄ• ariyaphalappaá¹-ilÄ• bhakarattÄ• ca ariyo
nibbÄ• nÄ• dhigamÄ• ya ekantakÄ• raá¹‡attÄ• ca aá¹-á¹-haá¹…giko. kilese mÄ• rento gac
maggÄ«yati, sayaá¹ƒ vÄ• nibbÄ• naá¹ƒ maggatÄ«ti maggoti evaá¹ƒ __sÄ• maÃ±Ã±alakkha
dassanalakkhaá¹‡Ä• sammÄ• diá¹-á¹-hi, sammÄ• abhiniropanalakkhaá¹‡o sammÄ• saá¹…
pariggahaá¹‡alakkhaá¹‡Ä• sammÄ• vÄ• cÄ• , sammÄ• samuá¹-á¹-hÄ• nalakkhaá¹‡o \Be 1
vodÄ• nalakkhaá¹‡o sammÄ• Ä• jÄ«vo, sammÄ• paggahalakkhaá¹‡o sammÄ• vÄ• yÄ• mo
sammÄ• sati, sammÄ• avikkhepalakkhaá¹‡o sammÄ• samÄ• dhÄ«â€™â€™ ti evaá¹ƒ __vi
sammÄ• diá¹-á¹-hi aÃ±Ã±ehipi attano paccanÄ«kakilesehi saddhiá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ
Ä• rammaá¹‡aá¹ƒ karoti, tappaá¹-icchÄ• dakamohavidhamanena asammohato sampayutta
sammÄ• saá¹…kappÄ• dayopi micchÄ• saá¹…kappÄ• dÄ«ni \Ne 117/ pajahanti, nibbÄ• na
sahajÄ• tadhammÄ• naá¹ƒ sammÄ• abhiniropanapariggahaá¹‡asamuá¹-á¹-hÄ• navodÄ• na
ca karontÄ«ti evaá¹ƒ __kiccavibhÄ• gato_. sammÄ• diá¹-á¹-hi pubbabhÄ• ge nÄ• nakkhaá¹
dukkhÄ• diÄ• rammaá¹‡Ä• hutvÄ• maggakÄ• le ekakkhaá¹‡Ä• nibbÄ• nameva Ä• ramma
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«ni cattÄ• ri nÄ• mÄ• ni labhati, sammÄ• saá¹…kappÄ• dayop
nÄ• nÄ• rammaá¹‡Ä• maggakÄ• le ekakkhaá¹‡Ä• ekÄ• rammaá¹‡Ä• .

tesu sammÄ• saá¹…kappo kiccato nekkhammasaá¹…kappotiÄ• dÄ«ni tÄ«á¹‡i nÄ• mÄ• ni
pubbabhÄ• ge musÄ• vÄ• dÄ• veramaá¹‡Ä«tiÄ• divibhÄ• gÄ• viratiyopi cetanÄ• yopi hutvÄ
sammÄ• vÄ• yÄ• masatiyo kiccato sammappadhÄ• nasatipaá¹-á¹-hÄ• navasena cattÄ• ri n
pana maggakkhaá¹‡epi paá¹-hamajjhÄ• nÄ• divasena nÄ• nÄ• evÄ• ti evaá¹ƒ pubbabhÄ• g
__pavattivibhÄ• gato, _ ``idha, bhikkhave, bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanis
(Vibh 489) __bhÄ• vanÄ• vidhito, _ ``tattha katamo aá¹-á¹-haá¹…giko maggo? idha, bhikkhu
lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ... pe ... dukkhÄ• paá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, ta
aá¹-á¹-haá¹…giko maggo hoti sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappoâ€™â€™ tiÄ• dinÄ•
nayasahassavibhÄ• gehÄ«_ti evaá¹ƒ anekÄ• kÄ• rato pavattÄ• ni bhagavato ariyamaggavib
avisaá¹ƒvÄ• danato sabbÄ• nipi tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni. evampi bhagavÄ•
tathÄ• gato.

tathÄ• paá¹-hamajjhÄ• nasamÄ• patti yÄ• ca nirodhasamÄ• pattÄ«ti etÄ• su anupaá¹-ipÄ•
viharitabbaá¹-á¹-hena samÄ• pajjitabbaá¹-á¹-hena ca anupubbavihÄ• rasamÄ• pattÄ«su
sampÄ• danapaccavekkhaá¹‡Ä• divasena yathÄ• rahaá¹ƒ sampayogavasena ca pavattÄ• n
tadatthasiddhiyÄ• tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni \Ee 148/. tathÄ• \Be 131/ ``idaá¹
idaá¹ƒ aá¹-á¹-hÄ• naâ€™â€™ nti aviparÄ«taá¹ƒ tassa tassa phalassa kÄ• raá¹‡Ä• kÄ• raá¹
tesaá¹ƒ sattÄ• naá¹ƒ atÄ«tÄ• dibhedabhinnassa kammasamÄ• dÄ• nassa anavasesato yat
vipÄ• kantarajÄ• nanaá¹ƒ, Ä• yÅ«hanakkhaá¹‡eyeva tassa tassa sattassa ``ayaá¹ƒ nirayag
... ayaá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipadÄ• â€™â€™ ti yÄ• thÄ• vato sÄ• savÄ• nÄ• savak
0.khandhÄ• yatanÄ• dÄ«naá¹ƒ upÄ• dinnÄ• nupÄ• dinnÄ• dianekasabhÄ• vaá¹ƒ nÄ• nÄ• s
nÄ• ma dhÄ• tuyÄ• ussannattÄ• imasmiá¹ƒ dhammappabandhe ayaá¹ƒ viseso jÄ• yatÄ«â

yathÄ• bhÅ«taá¹ƒ dhÄ• tunÄ• nattajÄ• nanaá¹ƒ, anavasesato sattÄ• naá¹ƒ hÄ«nÄ• diajjhÄ•
saddhÄ• diindriyÄ• naá¹ƒ tikkhamudutÄ• jÄ• nanaá¹ƒ, saá¹ƒkilesÄ• dÄ«hi saddhiá¹ƒ jhÄ• na
\Ne 118/, sattÄ• naá¹ƒ aparimÄ• á¹‡Ä• su jÄ• tÄ«su tappaá¹-ibandhena saddhiá¹ƒ anavase
pubbenivutthakkhandhasantatijÄ• nanaá¹ƒ, hÄ«nÄ• divibhÄ• gehi saddhiá¹ƒ cutipaá¹-isandh
dukkhaâ€™â€™ ntiÄ• dinÄ• heá¹-á¹-hÄ• vuttanayeneva catusaccajÄ• nananti imÄ• ni bha
avirajjhitvÄ• yathÄ• sakaá¹ƒ visayÄ• vagÄ• hanato yathÄ• dhippetatthasÄ• dhanato ca yath
avitathÄ• ni anaÃ±Ã±athÄ• ni. vuttaÃ±hetaá¹ƒ ---

``idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bh
tiÄ• di (Vibh 809; AN c 10.21).

evampi bhagavÄ• tathÄ• ni Ä• gatoti tathÄ• gato.

yathÄ• cetesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ vasena, evaá¹ƒ yathÄ• vuttÄ• naá¹ƒ
satipaá¹-á¹-hÄ• nasammappadhÄ• navibhÄ• vanaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ anantÄ• parimeyya
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• naá¹ƒ paÃ±Ã±Ä• visesÄ• naá¹ƒ vasena bhagavÄ• tathÄ• ni Ã
tathÄ• gato. evampi tathÄ• ni Ä• gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• gatoti tathÄ• gato_? yÄ• sÄ• bhagavato abhijÄ• ti abhisambodhi dham
anupÄ• disesanibbÄ• nadhÄ• tu, sÄ• tathÄ• . kiá¹ƒ vuttaá¹ƒ hoti? yadatthaá¹ƒ lokanÄ• ther
pavattitÄ• ca, tadatthassa ekantasiddhiyÄ• avisaá¹ƒvÄ• danato aviparÄ«tatthavuttiyÄ• tath
anaÃ±Ã±athÄ• . tathÄ• hi ayaá¹ƒ bhagavÄ• bodhisattabhÅ«to samatiá¹ƒsapÄ• ramiparipÅ
vuttappabhedaá¹ƒ sabbaá¹ƒ buddhattahetuá¹ƒ sampÄ• detvÄ• \Be 132/ tusitapure á¹-hitova
sutvÄ• dasasahassacakkavÄ• á¸·adevatÄ• hi ekato sannipatitÄ• hi upasaá¹…kamitvÄ• ---

``kÄ• lo deva mahÄ• vÄ«ra, uppajja mÄ• tukucchiyaá¹ƒ.

sadevakaá¹ƒ tÄ• rayanto, bujjhassu amataá¹ƒ padaâ€™â€™ nti || (Bv I 67) ---

Ä• yÄ• cito uppannapubbanimitto paÃ±ca mahÄ• vilokanÄ• ni viloketvÄ• ``idÄ• nÄ• haá¹ƒ
abhisambujjhissÄ• mÄ«â€™â€™ ti Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• ya sakyarÄ• jakule mahÄ• m
paá¹-isandhiá¹ƒ gahetvÄ• dasa mÄ• se devamanussehi mahatÄ• parihÄ• rena parihariyam
paccÅ«sasamaye abhijÄ• tiá¹ƒ pÄ• puá¹‡i.

abhijÄ• tikkhaá¹‡e \Ne 119/ panassa paá¹-isandhiggahaá¹‡akkhaá¹‡e viya __dvattiá¹ƒsapu
pÄ• turahesuá¹ƒ. ayaÃ±hi dasasahassÄ« lokadhÄ• tu kampi saá¹…kampi sampakampi sam
cakkavÄ• á¸·asahassesu appamÄ• á¹‡o obhÄ• so phari, tassa taá¹ƒ siriá¹ƒ daá¹-á¹-hukÄ• m
cakkhÅ«ni paá¹-ilabhiá¹ƒsu, badhirÄ• saddaá¹ƒ suá¹‡iá¹ƒsu. mÅ«gÄ• samÄ• lapiá¹ƒsu, kh

paá¹…gulÄ• padasÄ• gamanaá¹ƒ paá¹-ilabhiá¹ƒsu, bandhanagatÄ• sabbasattÄ• andubar
sabbanirayesu aggi nibbÄ• yi, pettivisaye khuppipÄ• sÄ• vÅ«pasami, tiracchÄ• nÄ• naá¹ƒ b
sabbasattÄ• naá¹ƒ rogo vÅ«pasami, sabbasattÄ• piyaá¹ƒvadÄ• ahesuá¹ƒ, madhurenÄ• kÄ
vÄ• raá¹‡Ä• gajjiá¹ƒsu, sabbatÅ«riyÄ• ni sakaá¹ƒ sakaá¹ƒ ninnÄ• daá¹ƒ muÃ±ciá¹ƒsu, agha
manussÄ• naá¹ƒ hatthÅ«pagÄ• dÄ«ni Ä• bharaá¹‡Ä• ni madhurenÄ• kÄ• rena raviá¹ƒsu, sa
sattÄ• naá¹ƒ sukhaá¹ƒ uppÄ• dayamÄ• no mudusÄ«talavÄ• to vÄ• yi, akÄ• lamegho vassi,
ubbhijjitvÄ• vissandi, pakkhino Ä• kÄ• sagamanaá¹ƒ vijahiá¹ƒsu, nadiyo asandamÄ• nÄ• a
madhuraá¹ƒ udakaá¹ƒ ahosi, upakkilesavimutte sÅ«riye dissamÄ• ne eva Ä• kÄ• sagatÄ• s
150/, á¹-hapetvÄ• arÅ«pÄ• vacare deve avasesÄ• sabbe devÄ• sabbepi nerayikÄ• dissa
tarukuá¹-á¹-akavÄ• á¹-aselÄ• dayo anÄ• varaá¹‡abhÅ«tÄ• ahesuá¹ƒ, sattÄ• naá¹ƒ cutÅ«pa
aniá¹-á¹-hagandhaá¹ƒ abhibhavitvÄ• dibbagandho vÄ• yi, sabbe phalÅ«pagÄ• rukkhÄ• ph
mahÄ• samuddo \Be 133/ sabbatthakameva paÃ±cavaá¹‡á¹‡ehi padumehi saÃ±channatalo
sabbapupphÄ• ni pupphiá¹ƒsu, rukkhÄ• naá¹ƒ khandhesu khandhapadumÄ• ni, sÄ• khÄ• s
latÄ• padumÄ• ni pupphiá¹ƒsu, mahÄ«tale silÄ• talÄ• ni bhinditvÄ• uparÅ«pari satta satta h
nÄ• ma nikkhamiá¹ƒsu, Ä• kÄ• se olambakapadumÄ• ni nibbattiá¹ƒsu, samantato pupphava
dibbatÅ«riyÄ• ni vajjiá¹ƒsu, sakaladasasahassÄ« lokadhÄ• tu vaá¹-á¹-etvÄ• vissaá¹-á¹-ham
uppÄ«á¸·etvÄ• baddhamÄ• lÄ• kalÄ• po viya alaá¹…katappaá¹-iyattaá¹ƒ mÄ• lÄ• sanaá¹ƒ v
vipphurantavÄ• á¸·abÄ«janÄ« pupphadhÅ«pagandhaparivÄ• sitÄ• paramasobhaggappattÄ
pubbanimittÄ• ni upari adhigatÄ• naá¹ƒ anekesaá¹ƒ visesÄ• dhigamÄ• naá¹ƒ nimittabhÅ«tÄ
anekacchariyapÄ• tubhÄ• vappaá¹-imaá¹‡á¸• itÄ• cÄ• yaá¹ƒ abhijÄ• ti yadatthaá¹ƒ anena a
tassÄ• abhisambodhiyÄ• ekantasiddhiyÄ• tathÄ• va ahosi avitathÄ• anaÃ±Ã±athÄ• .

tathÄ• ye buddhaveneyyÄ• bodhaneyyabandhavÄ• , te sabbepi anavasesato sayameva b
sÄ• vakaveneyyÄ• dhammaveneyyÄ• ca, tepi sÄ• vakÄ• dÄ«hi vinÄ«tÄ• vinayaá¹ƒ gacch
yadatthaá¹ƒ bhagavatÄ• abhisambodhi abhipatthitÄ• , tadatthassa ekantasiddhiyÄ• abhisa
anaÃ±Ã±athÄ• .

apica \Ne 120/ yassa yassa Ã±eyyadhammassa yo yo sabhÄ• vo bujjhitabbo, so so hatthat
viya Ä• vajjanamattappaá¹-ibaddhena attano Ã±Ä• á¹‡ena aviparÄ«taá¹ƒ anavasesato bhag
evampi abhisambodhi tathÄ• avitathÄ• anaÃ±Ã±athÄ• .

tathÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ tathÄ• tathÄ• desetabbappakÄ• raá¹ƒ tesaá¹ƒ te
Ä• sayÄ• nusayacaritÄ• dhimuttiá¹ƒ sammadeva oloketvÄ• \Ee 151/ dhammataá¹ƒ avijahan
paÃ±Ã±attinayavohÄ• ramaggaá¹ƒ anatidhÄ• vanteneva ca dhammataá¹ƒ vibhÄ• vantena y
yathÄ• jjhÄ• sayaá¹ƒ yathÄ• dhammaÃ±ca anusÄ• santena bhagavatÄ• veneyyÄ• vinÄ«tÄ
dhammavinayapaÃ±Ã±Ä• panÄ• pissa tadatthasiddhiyÄ• yathÄ• bhÅ«tavuttiyÄ• ca tathÄ•

tathÄ• \Be 134/ yÄ• sÄ• bhagavatÄ• anuppattÄ• pathaviyÄ• diphassavedanÄ• dirÅ«pÄ•

lujjanabhÄ• vÄ• bhÄ• vato lokasabhÄ• vÄ• tÄ«tÄ• tamasÄ• visaá¹ƒsaá¹-á¹-hattÄ• kenaci lokasabhÄ• vÄ• bhÄ• vato eva gatiÄ• dibhÄ• varahitÄ• appatiá¹-á¹-hÄ• anÄ• rammaá¹‡Ä• khandhasaá¹…khÄ• tÄ• naá¹ƒ upÄ• dÄ«naá¹ƒ lesamattassapi abhÄ• vato anupÄ• disesÄ• vuttaá¹ƒ ---

``atthi, bhikkhave, tadÄ• yatanaá¹ƒ, yattha neva pathavÄ« na Ä• po na tejo na vÄ• yo na Ä• na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ na Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ na nevasaÃ±Ã±Ä• nÄ• paro loko na ca ubho candimasÅ«riyÄ• , tatrÄ• pÄ• haá¹ƒ, bhikkhave, neva Ä• gatiá¹ƒ vadÄ á¹-hitiá¹ƒ na cutiá¹ƒ na upapattiá¹ƒ, appatiá¹-á¹-haá¹ƒ appavattaá¹ƒ anÄ• rammaá¹‡ameveta dukkhassÄ• â€™â€™ ti (Ud 71).

sÄ• sabbesampi upÄ• dÄ• nakkhandhÄ• naá¹ƒ atthaá¹…gamo, sabbasaá¹…khÄ• rÄ• naá paá¹-inissaggo, sabbadukkhÄ• naá¹ƒ vÅ«pasamo, sabbÄ• layÄ• naá¹ƒ samugghÄ• to, sabb accantasantilakkhaá¹‡oti yathÄ• vuttasabhÄ• vassa kadÄ• cipi avisaá¹ƒvÄ• danato tathÄ• evametÄ• abhijÄ• tiÄ• dikÄ• tathÄ• gato upagato adhigato paá¹-ipanno pattoti tathÄ• gato gatoti tathÄ• gato.

kathaá¹ƒ __tathÄ• vidhoti tathÄ• gato_? yathÄ• vidhÄ• purimakÄ• sammÄ• sambuddhÄ• kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• vidhÄ• te bhagavanto maggasÄ«lena phalasÄ«lena sabbenapi maggasamÄ• dhinÄ• phalasamÄ• dhinÄ• \Ee 152/ sabbenapi lokiyalokuttarasamÄ• dhinÄ phalapaÃ±Ã±Ä• ya sabbÄ• yapi lokiyalokuttarapaÃ±Ã±Ä• ya, devasikaá¹ƒ valaÃ±jitabbehi catuvÄ«satikoá¹-isatasahassasamÄ• pattivihÄ• rehi, tadaá¹…gavimuttiyÄ• , vikkhambhanav samucchedavimuttiyÄ• , paá¹-ippassaddhivimuttiyÄ• , nissaraá¹‡avimuttiyÄ• ti saá¹…khepa anantÄ• parimÄ• á¹‡abhedehi acinteyyÄ• nubhÄ• vehi sakalasabbaÃ±Ã±uguá¹‡ehi, ayamp tathÄ• vidho. sabbesaÃ±hi sammÄ• sambuddhÄ• naá¹ƒ Ä• yuvemattaá¹ƒ, sarÄ«rappamÄ• dukkaracariyÄ• vemattaá¹ƒ, rasmivemattanti, imehi paÃ±cahi vemattehi siyÄ• vemattaá¹ƒ, sÄ«lavisuddhiyÄ• dÄ«su visuddhÄ«su samathavipassanÄ• paá¹-ipattiyaá¹ƒ attanÄ• paá¹-ila nÄ• nÄ• karaá¹‡aá¹ƒ atthi. atha kho majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya aÃ±Ã±amaÃ±Ã±aá¹ bhagavanto. tasmÄ• yathÄ• vidhÄ• purimakÄ• sammÄ• sambuddhÄ• , ayampi bhagavÄ• tathÄ• gato. vidhattho cettha gatasaddo, tathÄ• hi lokiyÄ• vidhayuttagatasadde pakÄ• ratth

kathaá¹ƒ __tathÄ• pavattitoti tathÄ• gato_? anaÃ±Ã±asÄ• dhÄ• raá¹‡ena iddhÄ• nubhÄ• v atthappaá¹-isambhidÄ• dÄ«naá¹ƒ ukkaá¹ƒsapÄ• ramippattiyÄ• anÄ• varaá¹‡aÃ±Ä• á¹‡app kÄ• yappavattiyÄ• dÄ«naá¹ƒ katthaci paá¹-ighÄ• tÄ• bhÄ• vato yathÄ• ruci tathÄ• gataá¹ƒ kÄ• yavacÄ«cittappavatti etassÄ• ti tathÄ• gato. evaá¹ƒ tathÄ• pavattitoti tathÄ• gato.

kathaá¹ƒ __tathehi agatoti tathÄ• gato_? bodhisambhÄ• rasambharaá¹‡e tappaá¹-ipakkhap natthi etassa gatanti agato. so panassa agatabhÄ• vo maccheradÄ• napÄ• ramiÄ• dÄ«su a

Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• dinayappavattehi Ã±Ä• á¹‡ehÄ«ti tathehi Ã±Ä• á

atha vÄ• kilesÄ• bhisaá¹…khÄ• rappavattisaá¹…khÄ• taá¹ƒ khandhappavattisaá¹…khÄ• ta
gataá¹ƒ gamanaá¹ƒ etassa natthÄ«ti agato. saupÄ• disesaanupÄ• disesanibbÄ• nappattiyÄ
tathehi ariyamaggaÃ±Ä• á¹‡ehÄ«ti evampi bhagavÄ• tathehi agatoti tathÄ• gato.

kathaá¹ƒ \Ee 153/ __tathÄ• gatabhÄ• vena tathÄ• gato_? tathÄ• gatabhÄ• venÄ• ti ca tat
atthitÄ• yÄ• ti attho. ko panesa tathÄ• gato, yassa atthitÄ• ya bhagavÄ• tathÄ• gatoti vucca
saddhammo hi ariyamaggo tÄ• va yathÄ• yuganaddhasamathavipassanÄ• balena anavase
samÅ«hanantena samucchedappahÄ• navasena gantabbaá¹ƒ \Be 136/, tathÄ• gato. phala
maggÄ• nurÅ«paá¹ƒ paá¹-ippassaddhipahÄ• navasena gantabbaá¹ƒ, tathÄ• gato pavatto.
gato \Ne 122/ paÃ±Ã±Ä• ya paá¹-ividdho sakalavaá¹-á¹-adukkhavÅ«pasamÄ• ya sampajjati
sacchikatoti tathÄ• gato. pariyattidhammopi yathÄ• purimabuddhehi suttageyyÄ• divasena
pavattiÄ• dippakÄ• sanavasena ca veneyyÄ• naá¹ƒ Ä• sayÄ• dianurÅ«paá¹ƒ pavattito, amh
gadito pavattitoti vÄ• tathÄ• gato. yathÄ• bhagavatÄ• desito, tathÄ• bhagavato sÄ• vakeh
tathÄ• gato. evaá¹ƒ sabbopi saddhammo tathÄ• gato. tenÄ• ha sakko devÄ• namindo --- ``t
devamanussapÅ«jitaá¹ƒ, dhammaá¹ƒ namassÄ• ma suvatthi hotÅ«â€™â€™ ti (Khp 6.17; S
bhagavÄ• tathÄ• gato.

yathÄ• ca dhammo, evaá¹ƒ ariyasaá¹…ghopi yathÄ• attahitÄ• ya parahitÄ• ya ca paá¹-ipa
pubbabhÄ• gasamathavipassanÄ• paá¹-ipadaá¹ƒ purakkhatvÄ• tena tena maggena gantab
gatoti tathÄ• gato. yathÄ• vÄ• bhagavatÄ• saccapaá¹-iccasamuppÄ• dÄ• dayo desitÄ• , ta
gadanato ca tathÄ• gato. tenÄ• ha sakko devarÄ• jÄ• --- ``tathÄ• gataá¹ƒ devamanussapÅ«
namassÄ• ma suvatthi hotÅ«â€™â€™ ti. svÄ• ssa sÄ• vakabhÅ«to atthÄ«ti bhagavÄ• tath
tathÄ• gatabhÄ• vena tathÄ• gatoti.

idampi ca tathÄ• gatassa tathÄ• gatabhÄ• vadÄ«pane mukhamattakameva, sabbÄ• kÄ• re
tathÄ• gatassa \Ee 154/ tathÄ• gatabhÄ• vaá¹ƒ vaá¹‡á¹‡eyya. idaÃ±hi tathÄ• gatapadaá¹ƒ
mahÄ• visayaá¹ƒ, tassa appamÄ• dapadassa viya tepiá¹-akampi buddhavacanaá¹ƒ yuttito a
``atitthena dhammakathiko pakkhandoâ€™â€™ ti na vattabboti.

tatthetaá¹ƒ vuccati ---

``yatheva loke purimÄ• mahesino,

sabbaÃ±Ã±ubhÄ• vaá¹ƒ munayo idhÄ• gatÄ• .

tathÄ• ayaá¹ƒ sakyamunÄ«pi Ä• gato,

tathÄ• gato vuccati tena cakkhumÄ• ||

``pahÄ• ya \Be 137/ kÄ• mÄ• dimale asesato,

samÄ• dhiÃ±Ä• á¹‡ehi yathÄ• gatÄ• jinÄ• .

purÄ• tanÄ• \Ne 123/ sakyamunÄ« jutindharo,

tathÄ• gato tena tathÄ• gato mato ||

``tathaÃ±ca dhÄ• tÄ• yatanÄ• dilakkhaá¹‡aá¹ƒ,

sabhÄ• vasÄ• maÃ±Ã±avibhÄ• gabhedato.

sayambhuÃ±Ä• á¹‡ena jinoyamÄ• gato,

tathÄ• gato vuccati sakyapuá¹…gavo ||

``tathÄ• ni saccÄ• ni samantacakkhunÄ• ,

tathÄ• idappaccayatÄ• ca sabbaso.

anaÃ±Ã±aneyyÄ• nayato vibhÄ• vitÄ• ,

tathÄ• gato tena jino tathÄ• gato ||

``anekabhedÄ• supi lokadhÄ• tusu,

jinassa rÅ«pÄ• yatanÄ• digocare.

vicittabhede tathameva dassanaá¹ƒ,

tathÄ• gato tena samantalocano ||

``yato \Ee 155/ ca dhammaá¹ƒ tathameva bhÄ• sati,

karoti vÄ• cÄ• ya nurÅ«pamattano.

guá¹‡ehi lokaá¹ƒ abhibhuyyirÄ«yati,

tathÄ• gato tenapi lokanÄ• yako ||

``tathÄ• pariÃ±Ã±Ä• ya tathÄ• ya sabbaso,

avedi lokaá¹ƒ pabhavaá¹ƒ atikkami.

gato ca paccakkhakiriyÄ• ya nibbutiá¹ƒ,

arÄ«yamaggaÃ±ca gato tathÄ• gato ||

``tathÄ• paá¹-iÃ±Ã±Ä• ya tathÄ• ya sabbaso,

hitÄ• ya lokassa yatoyamÄ• gato.

tathÄ• ya \Ne 124/ nÄ• tho karuá¹‡Ä• ya sabbadÄ• ,

gato ca tenÄ• pi jino tathÄ• gato ||

``tathÄ• ni \Be 138/ Ã±Ä• á¹‡Ä• ni yatoyamÄ• gato,

yathÄ• sabhÄ• vaá¹ƒ visayÄ• vabodhato.

tathÄ• bhijÄ• tippabhutÄ« tathÄ• gato,

tadatthasampÄ• danato tathÄ• gato ||

``yathÄ• vidhÄ• te purimÄ• mahesino,

tathÄ• vidhoyampi tathÄ• yathÄ• ruci.

pavattavÄ• cÄ• tanucittabhÄ• vato,

tathÄ• gato vuccati aggapuggalo ||

``sambodhisambhÄ• ravipakkhato pure,

gataá¹ƒ na saá¹ƒsÄ• ragatampi tassa vÄ• .

na catthi nÄ• thassa bhavantadassino,

tathehi tasmÄ• agato tathÄ• gato ||

``tathÄ• gato dhammavaro mahesinÄ• ,

yathÄ• pahÄ• tabbamalaá¹ƒ pahÄ«yati.

tathÄ• gato ariyagaá¹‡opi satthuno,

tathÄ• gato tena samaá¹…gibhÄ• vatoâ€™â€™ ti ||

__mahiddhikatÄ• _ti \Ee 156/ paramena cittavasÄ«bhÄ• vena ca iddhividhayogena dhammÄ• nubhÄ• vaÃ±Ã±athattanipphÄ• danasamatthatÄ• saá¹…khÄ• tÄ• ya mahatiyÄ• __mahiddhikatÄ• _. cirakÄ• lasambhÅ«tena suvidÅ«rappaá¹-ipakkhena icchitatthanipphattih puÃ±Ã±atejena samannÄ• gamo __mahÄ• nubhÄ• vatÄ• . yatrÄ• _ti acchariyapasaá¹ƒsÄ• paccattatthe nipÄ• to. tena yuttattÄ• __vijÄ• yissatÄ«_ti anÄ• gatakÄ• lavacanaá¹ƒ, attho p ayaÃ±hettha attho --- yÄ• hi nÄ• ma ayaá¹ƒ suppavÄ• sÄ• tathÄ• dukkhanimuggÄ• kicch vacanasamakÄ• lameva sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yÄ«ti. __attamano_ti sak kilesarahitacittoti \Ne 125/ attho. kilesapariyuá¹-á¹-hitaÃ±hi cittaá¹ƒ vase avattanato attaman vattunti. __attamano_ti vÄ• pÄ«tisomanassehi gahitamano. __pamudito_ti pÄ• mojjena \Be __pÄ«tisomanassajÄ• to_ti jÄ• tabalavapÄ«tisomanasso. __athÄ• _ti pacchÄ• , tato katipÄ• __sattabhattÄ• nÄ«_ti sattasu divasesu dÄ• tabbabhattÄ• ni. __svÄ• tanÄ• yÄ• _ti svÄ• tan buddhappamukhassa saá¹…ghassa dÄ• navasena payirupÄ• sanavasena ca bhavissati pu

__atha kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ Ä• mantesÄ«_ti kasmÄ• sÄ• mikassa pasÄ• darakkhaá¹‡atthaá¹ƒ. suppavÄ• sÄ• pana acalappasÄ• dÄ• va, upÄ• s mahÄ• moggallÄ• nattherassa bhÄ• ro. tenÄ• ha __ ``tuyheso upaá¹-á¹-hÄ• koâ€™â€™ _ti eso. __tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pÄ• á¹-ibhogo_ti mama bhogÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ avinÄ• sÄ• ya ayyo mahÄ• moggallÄ• no yadi pÄ• á¹-ibhogo yadi patibhÅ«, ito satta divase dÄ• naá¹ƒ dÄ• tunti yadi ayyena Ã±Ä• tanti dÄ«peti. theropi tassa tesu divasesu bhogÄ• na anupaddavaá¹ƒ passitvÄ• Ä• ha --- __ ``dvinnaá¹ƒ kho nesaá¹ƒ, Ä• vuso, dhammÄ• naá¹ƒ jÄ«vitassa cÄ• â€™â€™ _ti. saddhÄ• panassa cittappaá¹-ibaddhÄ• ti tasseva bhÄ• raá¹ƒ k tvaÃ±Ã±eva pÄ• á¹-ibhogoâ€™â€™ _ti Ä• ha. api ca so upÄ• sako diá¹-á¹-hasacco, tassa s natthÄ«ti tathÄ• vuttaá¹ƒ. teneva ca kÄ• raá¹‡ena bhagavatÄ• __ ``pacchÄ• pi tvaá¹ƒ karis

saÃ±Ã±Ä• pehÄ«â€™â€™ _ti vuttaá¹ƒ. upÄ• sakopi \Ee 157/ satthari there ca gÄ• ravena s
puÃ±Ã±ena vaá¸• á¸• hiá¹ƒ icchanto __ ``karotu suppavÄ• sÄ• koliyadhÄ«tÄ• satta bhattÄ
karissÄ• mÄ«â€™â€™ _ti anujÄ• ni.

__taÃ±ca dÄ• raka_nti vijÄ• tadivasato paá¹-á¹-hÄ• ya ekÄ• dasamaá¹ƒ divasaá¹ƒ atikkam
sattÄ• haá¹ƒ buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ bhojetvÄ• sattame divase taá¹ƒ sa
bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca vandÄ• pesi. __satta me vassÄ• nÄ«_ti satta me sa
accantasaá¹ƒyogavasena cetaá¹ƒ upayogavacanaá¹ƒ. __lohitakumbhiyaá¹ƒ vutthÄ• nÄ«_ti
gabbhavÄ• sadukkhaá¹ƒ sandhÄ• ya vadati. __aÃ±Ã±Ä• nipi evarÅ«pÄ• ni satta puttÄ• nÄ«
putteâ€™â€™ ti vattabbe liá¹…gavipallÄ• savasena vuttaá¹ƒ ``evarÅ«pÄ• nÄ«â€™â€™ ti.
gabbhadhÄ• raá¹‡avasena sattÄ• haá¹ƒ mÅ«á¸·hagabbhatÄ• ya ca mahantaá¹ƒ dukkhaá¹ƒ
uppajjanakaputteti attho. etena mÄ• tugÄ• mÄ• naá¹ƒ puttalolatÄ• ya puttalÄ• bhena titti na

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ sattadivasÄ• dhikÄ• ni satta saá¹ƒvaccharÄ• ni gabbhad
pavattaá¹ƒ \Ne 126/ mahantaá¹ƒ dukkhaá¹ƒ ekapade visaritvÄ• puttalolatÄ• vasena tÄ• ya
__imaá¹ƒ udÄ• na_nti imaá¹ƒ cittasukhappamatto viya pamattapuggale iá¹-á¹-hÄ• kÄ• rena
taá¹‡hÄ• sinehassa mahÄ• natthakarabhÄ• vadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __asÄ• ta_nti amadhuraá¹ƒ asundaraá¹ƒ aniá¹-á¹-haá¹ƒ. __sÄ• tarÅ«penÄ• _ti iá¹-á¹
__piyarÅ«penÄ• _ti piyÄ• yitabbabhÄ• vena. __sukhassa rÅ«penÄ• _ti sukhasabhÄ• vena.
yasmÄ• asÄ• taá¹ƒ appiyaá¹ƒ dukkhameva samÄ• naá¹ƒ sakalampi vaá¹-á¹-agataá¹ƒ saá¹.
appahÄ«navipallÄ• sattÄ• ayonisomanasikÄ• rena iá¹-á¹-haá¹ƒ viya piyaá¹ƒ viya sukhaá¹ƒ
upaá¹-á¹-hahamÄ• naá¹ƒ sativippavÄ• sena pamattapuggalaá¹ƒ ativattati abhibhavati ajjhot
suppavÄ• saá¹ƒ punapi sattakkhattuá¹ƒ evarÅ«paá¹ƒ asÄ• taá¹ƒ appiyaá¹ƒ dukkhaá¹ƒ sÄ• t
puttasaá¹…khÄ• tapemavatthusukhena ajjhottharatÄ«ti.

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. visÄ• khÄ• suttavaá¹‡á¹‡anÄ•

<19> navame \Ee 158/ __pubbÄ• rÄ• me_ti sÄ• vatthiyÄ• pÄ• cÄ«nadisÄ• bhÄ• ge anurÄ
uttamadevÄ«vihÄ• rasadise á¹-hÄ• ne kÄ• rite Ä• rÄ• me. __migÄ• ramÄ• tupÄ• sÄ• de_ti

tatrÄ• yaá¹ƒ anupubbikathÄ• --- atÄ«te satasahassakappamatthake padumuttaradasabala
aÃ±Ã±ataraá¹ƒ upÄ• sikaá¹ƒ attano aggupaá¹-á¹-hÄ• yikaá¹-á¹-hÄ• ne á¹-hapentaá¹ƒ disvÄ
buddhappamukhassa bhikkhusatasahassassa dÄ• naá¹ƒ datvÄ• bhagavato nipaccakÄ• raa
tumhÄ• disassa \Be 141/ buddhassa aggupaá¹-á¹-hÄ• yikÄ• bhaveyyaâ€™â€™ nti patthan
kappasatasahassaá¹ƒ devesu ca manussesu ca saá¹ƒsaritvÄ• amhÄ• kaá¹ƒ bhagavato kÄ

meá¹‡á¸• akaseá¹-á¹-hiputtassa dhanaÃ±jayaseá¹-á¹-hino gehe sumanadeviyÄ• kucchismi
jÄ• takÄ• le cassÄ• __visÄ• khÄ• _ti nÄ• maá¹ƒ akaá¹ƒsu. sÄ• yadÄ• bhagavÄ• bhaddiy
paÃ±cahi dÄ• rikÄ• satehi saddhiá¹ƒ bhagavato paccuggamanaá¹ƒ katvÄ• paá¹-hamadass

aparabhÄ• ge sÄ• vatthiyaá¹ƒ migÄ• raseá¹-á¹-hiputtassa puá¹‡á¹‡avaá¸• á¸• hanakumÄ•
naá¹ƒ sasuro migÄ• raseá¹-á¹-hi \Ne 127/ upakÄ• ravasena mÄ• tuá¹-á¹-hÄ• ne á¹-hapesi. t
vuccati. sÄ• attano mahallatÄ• pasÄ• dhanaá¹ƒ vissajjetvÄ• navakoá¹-Ä«hi bhagavato bhi
vasanatthÄ• ya karÄ«samatte bhÅ«mibhÄ• ge uparibhÅ«miyaá¹ƒ paÃ±cagabbhasatÄ• ni he
paÃ±cagabbhasatÄ• nÄ«ti gabbhasahassehi paá¹-imaá¹‡á¸• itaá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• resi.
``migÄ• ramÄ• tupÄ• sÄ• deâ€™â€™ _ti.

__kocideva attho_ti kiÃ±cideva payojanaá¹ƒ. __raÃ±Ã±e_ti rÄ• jini. __paá¹-ibaddho_ti Ä• y
Ã±Ä• tikulato maá¹‡imuttÄ• diracitaá¹ƒ tÄ• disaá¹ƒ bhaá¹‡á¸• ajÄ• taá¹ƒ tassÄ• paá¹‡á¹‡Ä
taá¹ƒ \Ee 159/ nagaradvÄ• rappattaá¹ƒ suá¹…kikÄ• tattha suá¹…kaá¹ƒ gaá¹‡hantÄ• tadan
atirekaá¹ƒ gaá¹‡hiá¹ƒsu. taá¹ƒ sutvÄ• visÄ• khÄ• raÃ±Ã±o tamatthaá¹ƒ nivedetukÄ• mÄ•
rÄ• janivesanaá¹ƒ agamÄ• si, tasmiá¹ƒ khaá¹‡e rÄ• jÄ• mallikÄ• ya deviyÄ• saddhiá¹ƒ ant
visÄ• khÄ• okÄ• saá¹ƒ alabhamÄ• nÄ• ``idÄ• ni labhissÄ• mi, idÄ• ni labhissÄ• mÄ«â€™â
atikkamitvÄ• chinnabhattÄ• hutvÄ• pakkÄ• mi. evaá¹ƒ dvÄ«hatÄ«haá¹ƒ gantvÄ• pi okÄ• s
aniveditopi tassa atthavinicchayassa okÄ• sÄ• karaá¹‡ena __ ``yathÄ• dhippÄ• yaá¹ƒ na tÄ
tattha __yathÄ• dhippÄ• ya_nti adhippÄ• yÄ• nurÅ«paá¹ƒ. __na tÄ«retÄ«_ti na niá¹-á¹-hÄ•
rÄ• jÄ• yattasuá¹…kameva raÃ±Ã±o datvÄ• itaraá¹ƒ vissajjÄ• petuá¹ƒ adhippÄ• yo, so raÃ
na tÄ«rito. __handÄ• _ti vossaggatthe nipÄ• to. __divÄ• divassÄ• _ti divasassa divÄ• , maj
kenacideva karaá¹‡Ä«yena dvÄ«hatÄ«haá¹ƒ rÄ• janivesanadvÄ• raá¹ƒ gacchantÄ« tassa a
niratthakameva upasaá¹…kamiá¹ƒ \Be 142/, bhagavati upasaá¹…kamanameva pana
dassanÄ• nuttariyÄ• dippaá¹-ilÄ• bhakÄ• raá¹‡attÄ• sÄ• tthakanti evÄ• haá¹ƒ, bhante, imÄ
imamatthaá¹ƒ dassentÄ« mahÄ• upÄ• sikÄ• __ ``idha me, bhanteâ€™â€™ _tiÄ• dimÄ• ha

__etamattha_nti etaá¹ƒ parÄ• yattatÄ• ya adhippÄ• yÄ• samijjhanasaá¹…khÄ• taá¹ƒ atthaá
udÄ• na_nti imaá¹ƒ parÄ• dhÄ«nÄ• parÄ• dhÄ«navuttÄ«su Ä• dÄ«navÄ• nisaá¹ƒsaparidÄ«

tattha __sabbaá¹ƒ paravasaá¹ƒ dukkha_nti yaá¹ƒ kiÃ±ci atthajÄ• taá¹ƒ payojanaá¹ƒ parava
attano icchÄ• ya nipphÄ• detuá¹ƒ asakkuá¹‡eyyatÄ• ya dukkhaá¹ƒ dukkhÄ• vahaá¹ƒ hotÄ«
issariyaá¹ƒ sukha_nti duvidhaá¹ƒ issariyaá¹ƒ lokiyaá¹ƒ lokuttaraÃ±ca. tattha lokiyaá¹ƒ rÄ• jis
lokiyajjhÄ• nÄ• bhiÃ±Ã±Ä• nibbattaá¹ƒ cittissariyaÃ±ca, lokuttaraá¹ƒ maggaphalÄ• dhigama
nirodhissariyaá¹ƒ. tesu yaá¹ƒ cakkavattibhÄ• vapariyosÄ• naá¹ƒ manussesu issariyaá¹ƒ, ya
tasmiá¹ƒ tasmiá¹ƒ devanikÄ• ye Ä• dhipaccabhÅ«taá¹ƒ issariyaá¹ƒ, tadubhayaá¹ƒ yadipi ka
yathicchitanipphattiyÄ• sukhanimittatÄ• ya \Ne 128/ sukhaá¹ƒ, vipariá¹‡Ä• madukkhatÄ• ya
dukkhameva. tathÄ• aniccantikatÄ• ya \Ee 160/ lokiyajjhÄ• nanibbattaá¹ƒ cittissariyaá¹ƒ, ni

lokadhammehi akampanÄ«yato anivattisabhÄ• vattÄ• ca ekantasukhaá¹ƒ nÄ• ma. yaá¹ƒ pa
aparÄ• dhÄ«natÄ• ya labhati cittasukhaá¹ƒ, taá¹ƒ sandhÄ• ya satthÄ• ``sabbaá¹ƒ issariyaá

__sÄ• dhÄ• raá¹‡e vihaÃ±Ã±antÄ«_ti idaá¹ƒ ``sabbaá¹ƒ paravasaá¹ƒ dukkhaâ€™â€™ nti i
atthavivaraá¹‡aá¹ƒ. ayaÃ±hettha attho --- sÄ• dhÄ• raá¹‡e payojane sÄ• dhetabbe sati tass
yathÄ• dhippÄ• yaá¹ƒ anipphÄ• danato ime sattÄ• vihaÃ±Ã±anti vighÄ• taá¹ƒ Ä• pajjanti ki
duratikkamÄ• _ti yasmÄ• kÄ• mayogabhavayogadiá¹-á¹-hiyogaavijjÄ• yogÄ• anÄ• dikÄ• la
anupacitakusalasambhÄ• rehi pajahituá¹ƒ asakkuá¹‡eyyatÄ• ya duratikkamÄ• . etesu diá¹-á
atikkamitabbo, kÄ• mayogo tatiyamaggena. itare aggamaggena. iti ariyamaggÄ• naá¹ƒ dura
duratikkamÄ• . tasmÄ• kÄ• mayogÄ• divasena icchitÄ• lÄ• bhahetu sattÄ• vihaÃ±Ã±anti, a
cittissariye \Be 143/ nirodhissariye ca sati na kadÄ• cipi vighÄ• tassa sambhavoti adhippÄ•

atha vÄ• __sabbaá¹ƒ paravasa_nti yaá¹ƒ attano aÃ±Ã±appaá¹-ibaddhavuttisaá¹…khÄ• taá
aniccasabhÄ• vatÄ• ya dukkhaá¹ƒ. ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™â€™ nti hi vuttaá¹ƒ. __
yaá¹ƒ sabbasaá¹…khatanissaá¹-aá¹ƒ issariyaá¹-á¹-hÄ• natÄ• ya issariyanti laddhanÄ• maá¹
upÄ• disesÄ• divibhÄ• gaá¹ƒ sabbaá¹ƒ sukhaá¹ƒ. ``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™
__sÄ• dhÄ• raá¹‡e_ti evaá¹ƒ dukkhasukhe vavatthite ime sattÄ• bahusÄ• dhÄ• raá¹‡e duk
vihaÃ±Ã±anti. kasmÄ• ? __yogÄ• hi duratikkamÄ• _ti yasmÄ• te sabbattha nimujjanassa h
duratikkamÄ• , tasmÄ• tvampi visÄ• khe parÄ• yattamatthaá¹ƒ patthetvÄ• alabhamÄ• nÄ•

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhaddiyasuttavaá¹‡á¹‡anÄ•

<20> dasame \Ne 129/ \Ee 161/ __anupiyÄ• ya_nti evaá¹ƒ nÄ• make nagare. __ambavane
mallarÄ• jÅ«naá¹ƒ ekaá¹ƒ ambavanaá¹ƒ ahosi, tattha mallarÄ• jÅ«hi bhagavato vihÄ• ro kÄ
ntveva vuccati. anupiyaá¹ƒ gocaragÄ• maá¹ƒ katvÄ• tattha bhagavÄ• viharati, tena vuttaá¹
viharati ambavaneâ€™â€™ _ti. __bhaddiyo_ti tassa therassa nÄ• maá¹ƒ. __kÄ• á¸·Ä«godh
nÄ• ma sÄ• kiyÄ• nÄ« sakyarÄ• jadevÄ« ariyasÄ• vikÄ• Ä• gataphalÄ• viÃ±Ã±Ä• tasÄ• sa
pabbajjÄ• vidhi khandhake (Vin II 330-331) Ä• gatova. so pabbajitvÄ• vipassanaá¹ƒ paá¹-á
chaá¸·abhiÃ±Ã±o ahosi, terasapi dhutaá¹…gÄ• ni samÄ• dÄ• ya vattati. bhagavatÄ• ca ``et
sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uccakulikÄ• naá¹ƒ, yadidaá¹ƒ bhaddiyo kÄ• á¸·Ä«godhÄ• y
uccakulikabhÄ• ve etadagge á¹-hapito asÄ«tiyÄ• sÄ• vakÄ• naá¹ƒ abbhantaro.

__suÃ±Ã±Ä• gÄ• ragato_ti ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesaá¹ƒ
araÃ±Ã±aá¹ƒ rukkhamÅ«laÃ±ca á¹-hapetvÄ• aÃ±Ã±aá¹ƒ pabbatakandarÄ• di pabbajitasÄ•
\Be 144/ janasambÄ• dhÄ• bhÄ• vato idha suÃ±Ã±Ä• gÄ• ranti adhippetaá¹ƒ. atha vÄ• jhÄ
saddÄ• naá¹ƒ abhÄ• vato vivittaá¹ƒ yaá¹ƒ kiÃ±ci agÄ• rampi suÃ±Ã±Ä• gÄ• ranti veditabba

upagato. __abhikkhaá¹‡a_nti bahulaá¹ƒ. __udÄ• naá¹ƒ udÄ• nesÄ«_ti so hi Ä• yasmÄ• ara
upagatopi rattivÄ• sÅ«pagatopi yebhuyyena phalasamÄ• pattisukhena nirodhasukhena ca v
sukhaá¹ƒ sandhÄ• ya pubbe attanÄ• anubhÅ«taá¹ƒ sabhayaá¹ƒ sapariá¸·Ä• haá¹ƒ rajjasuk
sukhaá¹ƒ aho sukhaâ€™â€™ _nti somanassasahitaá¹ƒ Ã±Ä• á¹‡asamuá¹-á¹-hÄ• naá¹ƒ pÄ
samuggirati.

__sutvÄ• na nesaá¹ƒ etadahosÄ«_ti nesaá¹ƒ sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tassa Ä• y
sukhaâ€™â€™ nti udÄ• nentassa udÄ• naá¹ƒ sutvÄ• ``nissaá¹ƒsayaá¹ƒ esa anabhirato bra
ti evaá¹ƒ parivitakkitaá¹ƒ ahosi. te bhikkhÅ« puthujjanÄ• tassa Ä• yasmato vivekasukhaá¹ƒ
ajÄ• nantÄ• \Ee 162/ evaá¹ƒ amaÃ±Ã±iá¹ƒsu, tena vuttaá¹ƒ __ ``nissaá¹ƒsayaâ€™â€™ _n
__nissaá¹ƒsaya_nti asandehena ekantenÄ• ti attho. ``yaá¹ƒ so pubbe agÄ• riyabhÅ«to sam
vatvÄ• ``anubhavÄ«â€™â€™ ti vacanasesena keci atthaá¹ƒ vaá¹‡á¹‡enti, apare ``yaá¹ƒ sÄ
``yaá¹ƒsa pubbe agÄ• riyabhÅ«tassÄ• â€™â€™ ti pana pÄ• á¸·i. tattha __yaá¹ƒsÄ• _ti yaá¹
akÄ• rasakÄ• ralopo ``evaá¹ƒsa te (MN I 23; AN b VI 58), pupphaá¹ƒsÄ• uppajjÄ«â€™â€™
36) viya. tassattho --- assa Ä• yasmato bhaddiyassa pabbajitato pubbe agÄ• riyabhÅ«tassa
yaá¹ƒ rajjasukhaá¹ƒ anubhÅ«taá¹ƒ. __sÄ• tamanussaramÄ• no_ti so taá¹ƒ sukhaá¹ƒ etarah
anussaranto.

__te bhikkhÅ« bhagavantaá¹ƒ etadavocu_nti te sambahulÄ• bhikkhÅ« ullapanasabhÄ• vas
anuggahaá¹‡Ä• dhippÄ• yena bhagavantaá¹ƒ etadavocuá¹ƒ, na ujjhÄ• navasena. __aÃ±Ã±
apÄ• kaá¹-aá¹ƒ ekaá¹ƒ bhikkhuá¹ƒ. __Ä• mantesÄ«_ti Ä• á¹‡Ä• pesi te bhikkhÅ« saÃ±Ã±Ä
vacanasampaá¹-iggahe, sÄ• dhÅ«ti attho. puna __eva_nti paá¹-iÃ±Ã±Ä• ya. __abhikkhaá¹‡
sukhaâ€™â€™ nti imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«_ti yathÄ• te bhikkhÅ« vadanti, taá¹ƒ eva
udÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti. __kiá¹ƒ pana tvaá¹ƒ bhaddiyÄ• _ti kasmÄ• bhagavÄ• pucchat
jÄ• nÄ• tÄ«ti \Be 145/? no na jÄ• nÄ• ti, teneva pana tamatthaá¹ƒ vadÄ• petvÄ• te bhikkhÅ
pucchati. vuttaÃ±hetaá¹ƒ --- ``jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ• pi na pucch
__atthavasa_nti kÄ• raá¹‡aá¹ƒ.

__antepure_ti itthÄ• gÄ• rassa saÃ±caraá¹‡aá¹-á¹-hÄ• nabhÅ«te rÄ• jagehassa abbhantar
nhÄ• nabhojanasayanÄ• diá¹ƒ kappeti. __rakkhÄ• susaá¹ƒvihitÄ• _ti Ä• rakkhÄ• dikatapuri
samantato vihitÄ• . __bahipi antepure_ti aá¸• á¸• akaraá¹‡aá¹-á¹-hÄ• nÄ• dike antepurato b
__evaá¹ƒ rakkhito gopito santo_ti evaá¹ƒ rÄ• jageharÄ• jadhÄ• nirajjadesesu anto ca bahi c
anekasatehi susaá¹ƒvihitarakkhÄ• varaá¹‡aguttiyÄ• mameva nibbhayatthaá¹ƒ phÄ• suvihÄ
samÄ• no. __bhÄ«to_tiÄ• dÄ«ni padÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. atha \Ee 163/ vÄ
bhÄ• yamÄ• no. __ubbiggo_ti sakarajjepi pakatito uppajjanakabhayubbegena ubbiggo calito
``raÃ±Ã±Ä• nÄ• ma sabbakÄ• laá¹ƒ avissatthena bhavitabbaâ€™â€™ nti vacanena sabba
tesaá¹ƒ kiccakaraá¹‡Ä«yÄ• naá¹ƒ paccayaparisaá¹…kÄ• ya ca uddhamukhaá¹ƒ saá¹…kam
``santikÄ• vacarehipi ajÄ• nantasseva me kadÄ• ci anattho bhaveyyÄ• â€™â€™ ti uppanne

uppÄ• danasamatthena tÄ• sena utrÄ• sÄ«. ``utrastoâ€™â€™ tipi paá¹-hanti. __vihÄ• si_nt
vihariá¹ƒ.

__etarahÄ«_ti idÄ• ni pabbajitakÄ• lato paá¹-á¹-hÄ• ya. __eko_ti asahÄ• yo, tena vÅ«paka
dasseti. __abhÄ«to_tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vuttavipariyÄ• yena attho veditabbo. bhayÄ
taá¹ƒ nimittassa ca kilesassa abhÄ• venevassa abhÄ«tÄ• ditÄ• ti. etena cittavivekaá¹ƒ dass
__appossukko_ti sarÄ«raguttiyaá¹ƒ nirussukko. __pannalomo_ti lomahaá¹ƒsuppÄ• dakassa
anuggatalomo. padadvayenapi serivihÄ• raá¹ƒ dasseti. __paradattavutto_ti parehi dinnena
vattamÄ• no, etena sabbaso saá¹…gÄ• bhÄ• vadÄ«panamukhena anavasesabhayahetuvir
cetasÄ• _ti vissatthavihÄ• ritÄ• ya migassa viya jÄ• tena cittena. migo hi amanussapathe ar
146/ vissattho tiá¹-á¹-hati, nisÄ«dati, nipajjati, yenakÄ• maÃ±ca pakkamati appaá¹-ihatacÄ•
viharÄ• mÄ«ti dasseti. vuttaÃ±hetaá¹ƒ paccekabuddhena ---

``migo araÃ±Ã±amhi yathÄ• abaddho,

yenicchakaá¹ƒ gacchati gocarÄ• ya.

viÃ±Ã±Å« naro seritaá¹ƒ pekkhamÄ• no,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti || (Sn 39; Ap thera I 1.95).

__imaá¹ƒ kho ahaá¹ƒ, bhante, atthavasa_nti, bhante, bhagavÄ• yadidaá¹ƒ mama etarahi p
phalasamÄ• pattisukhaá¹ƒ, idameva kÄ• raá¹‡aá¹ƒ sampassamÄ• no ``aho sukhaá¹ƒ, aho
udÄ• nesinti.

__etamattha_nti etaá¹ƒ bhaddiyattherassa \Ee 164/ puthujjanavisayÄ• tÄ«taá¹ƒ vivekasukh
sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_nti idaá¹ƒ sahetukabhayasokavigamÄ• nubhÄ
udÄ• nesi.

tattha __yassantarato na santi kopÄ• _ti yassa ariyapuggalassa antarato abbhantare attan
cittakÄ• lussiyakaraá¹‡ato cittappakopÄ• rÄ• gÄ• dayo Ä• ghÄ• tavatthuÄ• dikÄ• raá¹‡abh
eva kopÄ• na santi maggena pahÄ«nattÄ• na vijjanti. ayaÃ±hi antarasaddo kiÃ±cÄ• pi ``m
kimantaraâ€™â€™ ntiÄ• dÄ«su (SN a I 228) kÄ• raá¹‡e dissati, ``antaraá¹-á¹-hake himapÄ
(Vin I 346) vemajjhe, ``antarÄ• ca jetavanaá¹ƒ antarÄ• ca sÄ• vatthiâ€™â€™ ntiÄ• dÄ«su
``bhayamantarato jÄ• taâ€™â€™ ntiÄ• dÄ«su (It 88; Nidd I 5) citte, idhÄ• pi citte eva daá¹-
vuttaá¹ƒ ``antarato attano citteâ€™â€™ ti.

__itibhavÄ• bhavataÃ±ca vÄ«tivatto_ti yasmÄ• bhavoti sampatti, abhavoti vipatti. tathÄ• b

vuddhi, abhavoti hÄ• ni. bhavoti vÄ• sassataá¹ƒ, abhavoti ucchedo. bhavoti vÄ• puÃ±Ã±aá
bhavoti vÄ• sugati, abhavoti duggati. bhavoti vÄ• khuddako, abhavoti mahanto. tasmÄ• yÄ
sampattivipattivuá¸• á¸• hihÄ• nisassatucchedapuÃ±Ã±apÄ• pasugatiduggati- khuddakamal
vasena iti anekappakÄ• rÄ• bhavÄ• bhavatÄ• vuccati. catÅ«hipi \Be 147/ ariyamaggehi ya
nayena taá¹ƒ itibhavÄ• bhavataÃ±ca vÄ«tivatto atikkanto hoti. atthavasena vibhatti vipariá¹‡
vigatabhaya_nti taá¹ƒ evarÅ«paá¹ƒ yathÄ• vuttaguá¹‡asamannÄ• gataá¹ƒ khÄ«á¹‡Ä• savaá
itibhavÄ• bhavasamatikkamato ca bhayahetuvigamena vigatabhayaá¹ƒ, vivekasukhena agg
_ vigatabhayattÄ• eva __asokaá¹ƒ. devÄ• nÄ• nubhavanti dassanÄ• yÄ• _ti adhigatamagg
upapattidevÄ• vÄ• yamantÄ• pi cittacÄ• radassanavasena dassanÄ• ya daá¹-á¹-huá¹ƒ nÄ•
abhisambhuá¹‡anti na sakkonti, pageva manussÄ• . sekkhÄ• pi hi puthujjanÄ• viya arahato
jÄ• nanti.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca mucalindavaggavaá¹‡á¹‡anÄ• .

3. nandavaggo

1. kammavipÄ• kajasuttavaá¹‡á¹‡anÄ•

<21> nandavaggassa \Ne 133/ \Be 148/ \Ee 165/ paá¹-hame __aÃ±Ã±ataro bhikkhÅ«_ti nÄ
khÄ«á¹‡Ä• savabhikkhu. so kira rÄ• jagahavÄ• sÄ« kulaputto moggallÄ• nattherena saá¹ƒv
disvÄ• satthu santike pabbajitvÄ• sÄ«lÄ• ni sodhetvÄ• catusaccakammaá¹-á¹-hÄ• naá¹ƒ g
vipassanaá¹ƒ ussukkÄ• petvÄ• arahattaá¹ƒ pÄ• puá¹‡i. tassa aparabhÄ• ge kharo Ä• bÄ• d
paccavekkhaá¹‡Ä• ya adhivÄ• sento viharati. khÄ«á¹‡Ä• savÄ• naÃ±hi cetasikadukkhaá¹ƒ
kÄ• yikadukkhaá¹ƒ pana hotiyeva. so ekadivasaá¹ƒ bhagavato dhammaá¹ƒ desentassa nÄ•
adhivÄ• sento pallaá¹…kena nisÄ«di. tena vuttaá¹ƒ __ ``bhagavato avidÅ«re nisinno hotÄ«â

tattha __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. __Ä• bhujitvÄ• _ti bandhitvÄ• .
paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• rasa piá¹-á¹-hil
koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammamaá¹ƒsanhÄ• rÅ«ni na namanti, tas
__purÄ• á¹‡akammavipÄ• kaja_nti pubbe katassa kammassa vipÄ• kabhÄ• vena jÄ• taá¹ƒ,
sukhadukkhappakÄ• re vipÄ• kavaá¹-á¹-asamudÄ• ye tadekadesabhÄ• vena jÄ• taá¹ƒ. kiá¹
purÄ• á¹‡akammavipÄ• kajanti ca iminÄ• tassa Ä• bÄ• dhassa kammasamuá¹-á¹-hÄ• nata
opakkamikautuvipariá¹‡Ä• majÄ• dibhÄ• vaá¹ƒ paá¹-ikkhipati. __dukkha_nti pacurajanehi kh
asakkuá¹‡eyyaá¹ƒ. __tibba_nti \Ee 166/ tikhiá¹‡aá¹ƒ, abhibhavitvÄ• pavattiyÄ• bahalaá¹ƒ v
kakkhaá¸·aá¹ƒ. __kaá¹-uka_nti asÄ• taá¹ƒ. __adhivÄ• sento_ti upari vÄ• sento sahanto kha

__sato sampajÄ• no_ti vedanÄ• pariggÄ• hakÄ• naá¹ƒ satisampajaÃ±Ã±Ä• naá¹ƒ vasena s
vuttaá¹ƒ hoti --- ``ayaá¹ƒ vedanÄ• nÄ• ma hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• , aniá¹-á¹-h
paá¹-icca uppannattÄ• paá¹-iccasamuppannÄ• , uppajjitvÄ• ekantena bhijjanasabhÄ• vattÄ
virÄ• gadhammÄ• nirodhadhammÄ• â€™â€™ ti vedanÄ• ya aniccatÄ• sallakkhaá¹‡avasen
\Be 149/, aviparÄ«tasabhÄ• vapaá¹-ivijjhanavasena __sampajÄ• no_ ca hutvÄ• . atha vÄ•
sabbattheva kÄ• yavedanÄ• cittadhammesu suá¹-á¹-hu upaá¹-á¹-hitasatitÄ• ya __sato, _ tat
paÃ±Ã±Ä• vepullappattiyÄ• pariggahitasaá¹…khÄ• ratÄ• ya __sampajÄ• no. avihaÃ±Ã±am
puthujjano aÃ±Ã±ataraÃ±Ã±atarena dukkhadhammena phuá¹-á¹-ho samÄ• no socati kilama
kandati sammohaá¹ƒ Ä• pajjatÄ«â€™â€™ ti vuttanayena andhaputhujjano viya na vihaÃ±Ã
samugghÄ• titattÄ• cetodukkhaá¹ƒ anuppÄ• dento kevalaá¹ƒ kammavipÄ• kajaá¹ƒ sarÄ«ra
samÄ• pattiá¹ƒ samÄ• panno viya nisinno hoti. __addasÄ• _ti taá¹ƒ Ä• yasmantaá¹ƒ adhivÄ
nisinnaá¹ƒ addakkhi.

__etamattha_nti etaá¹ƒ tÄ• disassapi rogassa vejjÄ• dÄ«hi tikicchanatthaá¹ƒ anussukkÄ• p
khÄ«á¹‡Ä• savÄ• naá¹ƒ lokadhammehi anupalepitasaá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• n
udÄ• na_nti imaá¹ƒ saá¹…khatadhammÄ• naá¹ƒ yehi kehici dukkhadhammehi avighÄ• tapa
udÄ• nesi.

tattha __sabbakammajahassÄ• _ti pahÄ«nasabbakammassa. aggamaggassa hi uppannak
sabbÄ• ni kusalÄ• kusalakammÄ• ni pahÄ«nÄ• ni nÄ• ma honti paá¹-isandhiá¹ƒ dÄ• tuá¹ƒ a
ariyamaggaÃ±Ä• á¹‡aá¹ƒ kammakkhayakaranti vuccati. __bhikkhuno_ti bhinnakilesatÄ• ya
pure kataá¹ƒ raja_nti arahattappattito pubbe kataá¹ƒ rÄ• garajÄ• dimissatÄ• ya rajanti laddh
dukkhavedanÄ«yaá¹ƒ kammaá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedanena taá¹ƒ \Ee 167/ dhunantassa
arahattappattiyÄ• parato pana sÄ• vajjakiriyÄ• ya sambhavoyeva natthi, anavajjakiriyÄ• ca
samucchinnattÄ• samucchinnamÅ«latÄ• ya pupphaá¹ƒ viya phaladÄ• nasamatthatÄ• ya ab

__amamassÄ• _ti rÅ«pÄ• dÄ«su katthaci mamanti gahaá¹‡Ä• bhÄ• vato amamassa mama
mamaá¹…kÄ• ro atthi, so attasinehena vejjÄ• dÄ«hi sarÄ«raá¹ƒ paá¹-ijaggÄ• peti. arahÄ• p
sarÄ«rajagganepi udÄ• sÄ«nadhÄ• tukova. __á¹-hitassÄ• _ti catubbidhampi oghaá¹ƒ taritvÄ
á¹-hitassa, paá¹-isandhiggahaá¹‡avasena vÄ• sandhÄ• vanassa abhÄ• vena á¹-hitassa \Be
kilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ appahÄ«nattÄ• cutipaá¹-isandhivasena saá¹ƒsÄ• re dhÄ•
tadabhÄ• vato á¹-hitoti vuccati. atha vÄ• dasavidhe khÄ«á¹‡Ä• savasaá¹…khÄ• te ariyadha
__tÄ• dino_ti ``paá¹-ikÅ«le appaá¹-ikÅ«lasaÃ±Ã±Ä« viharatÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is
vuttÄ• ya paÃ±cavidhÄ• ya ariyiddhiyÄ• aá¹-á¹-hahi lokadhammehi akampaniyÄ• ya chaá¸
samannÄ• gatena iá¹-á¹-hÄ• dÄ«su ekasadisatÄ• saá¹…khÄ• tena tÄ• dÄ«bhÄ• vena tÄ• d
lapetave_ti ``mama bhesajjÄ• dÄ«ni karothÄ• â€™â€™ ti janaá¹ƒ lapituá¹ƒ kathetuá¹ƒ payo
nirapekkhabhÄ• vato. paá¹‡á¸• upalÄ• so viya hi bandhanÄ• pavutto sayamevÄ• yaá¹ƒ kÄ•
khÄ«á¹‡Ä• savÄ• naá¹ƒ ajjhÄ• sayo. vuttaÃ±hetaá¹ƒ ---

``nÄ• bhikaá¹…khÄ• mi maraá¹‡aá¹ƒ, nÄ• bhikaá¹…khÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 606).

atha vÄ• yaá¹ƒkiÃ±ci nimittaá¹ƒ dassetvÄ• ``kiá¹ƒ ayyassa icchitabbaâ€™â€™ nti janaá¹ƒ
nimantanavasena lapÄ• petuá¹ƒ khÄ«á¹‡Ä• savassa attho natthi tÄ• disassa micchÄ• jÄ«va
samugghÄ• titattÄ• ti attho. iti bhagavÄ• ``kissÄ• yaá¹ƒ thero attano rogaá¹ƒ vejjehi atikicch
avidÅ«re nisÄ«datÄ«â€™â€™ ti cintentÄ• naá¹ƒ tassa atikicchÄ• pane kÄ• raá¹‡aá¹ƒ pakÄ

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nandasuttavaá¹‡á¹‡anÄ•

<22> dutiye \Ee 168/ __nando_ti tassa nÄ• maá¹ƒ. so hi cakkavattilakkhaá¹‡Å«petattÄ• m
saparijanaá¹ƒ sakalaÃ±ca Ã±Ä• tiparivaá¹-á¹-aá¹ƒ nandayanto jÄ• toti ``nandoâ€™â€™ ti n
__bhagavato bhÄ• tÄ• _ti bhagavato ekapituputtatÄ• ya bhÄ• tÄ• . na hi bhagavato sahoda
vuttaá¹ƒ __ ``mÄ• tucchÄ• puttoâ€™â€™ _ti, cÅ«á¸·amÄ• tuputtoti attho. mahÄ• pajÄ• pati
__anabhirato_ti na abhirato. __brahmacariya_nti \Be 151/ brahmaá¹ƒ seá¹-á¹-haá¹ƒ uttama
ekÄ• sanaá¹ƒ ekaseyyaá¹ƒ methunaviratiá¹ƒ. __sandhÄ• retu_nti paá¹-hamacittato yÄ• vac
paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ dhÄ• retuá¹ƒ pavattetuá¹ƒ. dutiyena cettha brahmacariyap
maggabrahmacariyassÄ• pi saá¹…gaho veditabbo. __sikkhaá¹ƒ paccakkhÄ• yÄ• _ti upasan
saddhiá¹ƒ samÄ• dinnaá¹ƒ nibbattetabbabhÄ• vena anuá¹-á¹-hitaá¹ƒ tividhampi sikkhaá¹ƒ p
vissajjetvÄ• ti attho. __hÄ«nÄ• yÄ• _ti gihibhÄ• vÄ• ya. __Ä• vattissÄ• mÄ«_ti nivattissÄ• m

kasmÄ• \Ne 136/ panÄ• yaá¹ƒ evamÄ• rocesÄ«ti? etthÄ• yaá¹ƒ anupubbikathÄ• --- bhaga
rÄ• jagahaá¹ƒ gantvÄ• veá¸·uvane viharanto ``puttaá¹ƒ me Ä• netvÄ• dassethÄ• â€™â€™
pesitesu sahassasahassaparivÄ• resu dasasu dÅ«tesu saha parivÄ• rena arahattaá¹ƒ patte
arahattappattena kÄ• á¸·udÄ• yittherena gamanakÄ• laá¹ƒ Ã±atvÄ• maggavaá¹‡á¹‡anaá¹ƒ
jÄ• tibhÅ«migamanÄ• ya yÄ• cito vÄ«satisahassakhÄ«á¹‡Ä• savaparivutto kapilavatthunag
Ã±Ä• tisamÄ• game pokkharavassaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• vessantarajÄ• takaá¹ƒ (J
kathetvÄ• punadivase piá¹‡á¸• Ä• ya paviá¹-á¹-ho ``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™
pitaraá¹ƒ sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• nivesanaá¹ƒ gantvÄ• ``dhammaÃ±careâ€™
mahÄ• pajÄ• patiá¹ƒ sotÄ• pattiphale, rÄ• jÄ• naá¹ƒ sakadÄ• gÄ• miphale patiá¹-á¹-hÄ• pes

bhattakiccÄ• vasÄ• ne \Ee 169/ pana rÄ• hulamÄ• tuguá¹‡akathaá¹ƒ nissÄ• ya candakinna
Ä• dayo) kathetvÄ• tatiyadivase nandakumÄ• rassa abhisekagehappavesanavivÄ• hamaá¹
piá¹‡á¸• Ä• ya pavisitvÄ• nandakumÄ• rassa hatthe pattaá¹ƒ datvÄ• maá¹…galaá¹ƒ vatvÄ

pakkamanto kumÄ• rassa hatthato pattaá¹ƒ na gaá¹‡hi. sopi tathÄ• gate gÄ• ravena ``patta
gaá¹‡hathÄ• â€™â€™ ti vattuá¹ƒ nÄ• sakkhi. evaá¹ƒ pana cintesi, ``sopÄ• nasÄ«se pattaá¹
satthÄ• tasmiá¹ƒ á¹-hÄ• ne na gaá¹‡hi. itaro ``sopÄ• namÅ«le gaá¹‡hissatÄ«â€™â€™ ti cin
gaá¹‡hi. itaro ``rÄ• jaá¹…gaá¹‡e gaá¹‡hissatÄ«â€™â€™ ti cintesi, satthÄ• tatthapi na gaá¹
nivattitukÄ• mo anicchÄ• ya gacchanto gÄ• ravena ``pattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vattu
gaá¹‡hissati, ettha gaá¹‡hissatÄ«â€™â€™ ti cintento gacchati.

tasmiá¹ƒ \Be 152/ khaá¹‡e janapadakalyÄ• á¹‡iyÄ• Ä• cikkhiá¹ƒsu, ``ayye bhagavÄ• , nan
gacchati, tumhehi vinÄ• karissatÄ«â€™â€™ ti. sÄ• udakabindÅ«hi paggharantehi aá¸• á¸•
pÄ• sÄ• daá¹ƒ Ä• ruyha sÄ«hapaÃ±jaradvÄ• re á¹-hatvÄ• ``tuvaá¹-aá¹ƒ kho, ayyaputta, Ä•
taá¹ƒ tassÄ• vacanaá¹ƒ tassa hadaye tiriyaá¹ƒ patitvÄ• viya á¹-hitaá¹ƒ. satthÄ• pissa hatth
aggahetvÄ• va taá¹ƒ vihÄ• raá¹ƒ netvÄ• ``pabbajissasi nandÄ• â€™â€™ ti Ä• ha. so buddh
pabbajissÄ• mÄ«â€™â€™ ti avatvÄ• , ``Ä• ma, pabbajissÄ• mÄ«â€™â€™ ti Ä• ha. satthÄ•
kapilavatthupuraá¹ƒ gantvÄ• tatiyadivase taá¹ƒ pabbÄ• jesi. sattame divase mÄ• tarÄ• ala
``dÄ• yajjaá¹ƒ me, samaá¹‡a, dehÄ«â€™â€™ ti vatvÄ• attanÄ• saddhiá¹ƒ Ä• rÄ• mÄ• gat
pabbÄ• jesi. punekadivasaá¹ƒ mahÄ• dhammapÄ• lajÄ• takaá¹ƒ (J I 10.92 Ä• dayo) kathetv
patiá¹-á¹-hÄ• pesi.

iti \Ne 137/ bhagavÄ• mahÄ• pajÄ• patiá¹ƒ sotÄ• pattiphale, pitaraá¹ƒ tÄ«su phalesu patiá¹
bhikkhusaá¹…ghaparivuto punadeva rÄ• jagahaá¹ƒ gantvÄ• tato anÄ• thapiá¹‡á¸• ikena sÄ
gahitapaá¹-iÃ±Ã±o niá¹-á¹-hite jetavanamahÄ• vihÄ• re tattha gantvÄ• vÄ• saá¹ƒ kappesi. e
viharante Ä• yasmÄ• nando attano \Ee 170/ anicchÄ• ya pabbajito kÄ• mesu anÄ• dÄ«nav
janapadakalyÄ• á¹‡iyÄ• vuttavacanamanussaranto ukkaá¹‡á¹-hito hutvÄ• bhikkhÅ«naá¹ƒ a
Ä• rocesi. tena vuttaá¹ƒ __ ``tena kho pana samayena Ä• yasmÄ• nando ... pe ... hÄ«nÄ• y

kasmÄ• pana naá¹ƒ bhagavÄ• evaá¹ƒ pabbÄ• jesÄ«ti? ``puretarameva Ä• dÄ«navaá¹ƒ da
vivecetuá¹ƒ na sakkÄ• , pabbÄ• jetvÄ• pana upÄ• yena tato vivecetvÄ• uparivisesaá¹ƒ nib
veneyyadamanakusalo satthÄ• evaá¹ƒ naá¹ƒ paá¹-hamaá¹ƒ pabbÄ• jesi.

__sÄ• kiyÄ• nÄ«_ti sakyarÄ• jadhÄ«tÄ• . __janapadakalyÄ• á¹‡Ä«_ti janapadamhi kalyÄ• a
chasarÄ«radosarahitÄ• , paÃ±cakalyÄ• á¹‡asamannÄ• gatÄ• . sÄ• hi yasmÄ• nÄ• tidÄ«gh
nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·ikÄ• naccodÄ• tÄ• atikkantÄ• mÄ• nusakavaá¹‡á¹‡aá¹ƒ appat
chasarÄ«radosarahitÄ• . chavikalyÄ• á¹‡aá¹ƒ maá¹ƒsakalyÄ• á¹‡aá¹ƒ nakhakalyÄ• á¹‡aá¹ƒ
vayakalyÄ• á¹‡anti imehi paÃ±cahi kalyÄ• á¹‡ehi samannÄ• gatÄ• .

tattha \Be 153/ attano sarÄ«robhÄ• sena dasadvÄ• dasahatthe á¹-hÄ• ne Ä• lokaá¹ƒ karoti
suvaá¹‡á¹‡asamÄ• vÄ• hoti, ayamassÄ• __chavikalyÄ• á¹‡atÄ• _. cattÄ• ro panassÄ• ha

mukhapariyosÄ• naÃ±ca lÄ• khÄ• rasaparikammakataá¹ƒ viya rattapavÄ• á¸·arattakambale
__maá¹ƒsakalyÄ• á¹‡atÄ• _. vÄ«sati nakhapattÄ• ni maá¹ƒsato amuttaá¹-á¹-hÄ• ne lÄ• khÄ
muttaá¹-á¹-hÄ• ne khÄ«radhÄ• rÄ• sadisÄ• ni honti, ayamassÄ• __nakhakalyÄ• á¹‡atÄ• _.
parisuddhapavÄ• á¸·apantisadisÄ• vajirapantÄ« viya khÄ• yanti, ayamassÄ• __aá¹-á¹-hika
vÄ«sativassasatikÄ• pi samÄ• nÄ• soá¸·asavassuddesikÄ• viya hoti nippalitÄ• , ayamassÄ
sundarÄ« ca hoti evarÅ«paguá¹‡asamannÄ• gatÄ• , tena vuttaá¹ƒ __ ``janapadakalyÄ• á¹‡

__gharÄ• nikkhamantassÄ• _ti anÄ• dare sÄ• mivacanaá¹ƒ, gharato nikkhamatoti attho. ``
ntipi paá¹-hanti. __upaá¸• á¸• hullikhitehi_ \Ee 171/ __kesehÄ«_ti itthambhÅ«talakkhaá¹‡e k
vippakatullikhitehi kesehi upalakkhitÄ• ti attho. ``aá¸• á¸• hullikhitehÄ«â€™â€™ tipi paá¹-ha
\Ne 138/ ca phaá¹‡akÄ• dÄ«hi kesasaá¹‡á¹-hÄ• panaá¹ƒ, ``aá¸• á¸• hakÄ• ravidhÄ• naâ€™
__apaloketvÄ• _ti sineharasavipphÄ• rasaá¹ƒsÅ«cakena aá¸• á¸• hakkhinÄ• Ä• bandhantÄ
bhante_ti pubbepi ``maâ€™â€™ nti vatvÄ• ukkaá¹‡á¹-hÄ• kulacittatÄ• ya puna ``maá¹ƒ eta
__tuvaá¹-a_nti sÄ«ghaá¹ƒ. __tamanussaramÄ• no_ti taá¹ƒ tassÄ• vacanaá¹ƒ, taá¹ƒ vÄ• ta
vacanaá¹ƒ anussaranto.

bhagavÄ• tassa vacanaá¹ƒ sutvÄ• ``upÄ• yenassa rÄ• gaá¹ƒ vÅ«pasamessÄ• mÄ«â€™â
tÄ• vatiá¹ƒsabhavanaá¹ƒ nento antarÄ• magge ekasmiá¹ƒ jhÄ• makhette jhÄ• makhÄ• á¹‡u
chinnakaá¹‡á¹‡anÄ• sÄ• naá¹…guá¹-á¹-haá¹ƒ ekaá¹ƒ paluá¹-á¹-hamakkaá¹-iá¹ƒ dassetvÄ•
pÄ• á¸·iyaá¹ƒ pana ekakkhaá¹‡eneva satthÄ• rÄ• tÄ• vatiá¹ƒsabhavanaá¹ƒ gataá¹ƒ viya vu
avatvÄ• tÄ• vatiá¹ƒsabhavanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. gacchantoyeva hi bhagavÄ• Ä• ya
taá¹ƒ paluá¹-á¹-hamakkaá¹-iá¹ƒ dasseti. yadi evaá¹ƒ kathaá¹ƒ samiÃ±janÄ• dinidassanaá¹ƒ
antaradhÄ• nanidassananti gahetabbaá¹ƒ. evaá¹ƒ satthÄ• taá¹ƒ tÄ• vatiá¹ƒsabhavanaá¹ƒ n
upaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• ni kakuá¹-apÄ• dÄ• ni paÃ±ca accharÄ• satÄ• ni attÄ• naá¹ƒ
dassetvÄ• janapadakalyÄ• á¹‡iyÄ• tÄ• saá¹ƒ paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ rÅ«pas
pucchi. tena vuttaá¹ƒ --- __ ``atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandaá¹ƒ bÄ• hÄ• yaá¹ƒ
kakuá¹-apÄ• dÄ• nÄ«â€™â€™ _ti.

tattha __bÄ• hÄ• yaá¹ƒ gahetvÄ• _ti bÄ• humhi gahetvÄ• viya. bhagavÄ• hi tadÄ• tÄ• dis
abhisaá¹…khÄ• resi, yathÄ• Ä• yasmÄ• nando bhuje gahetvÄ• bhagavatÄ• nÄ«yamÄ• n
sace tassa Ä• yasmato tÄ• vatiá¹ƒsadevalokassa dassanaá¹ƒ pavesanameva vÄ• icchitaá¹
tassa taá¹ƒ devalokaá¹ƒ dasseyya lokavivaraá¹‡iddhikÄ• le \Ee 172/ viya, tameva vÄ• iddh
yasmÄ• panassa dibbattabhÄ• vato manussattabhÄ• vassa yo nihÄ«najigucchanÄ«yabhÄ•
antarÄ• magge taá¹ƒ makkaá¹-iá¹ƒ dassetukÄ• mo, devalokasirivibhavasampattiyo ca ogÄ•
tasmÄ• taá¹ƒ gahetvÄ• tattha nesi. evaÃ±hissa tadatthaá¹ƒ brahmacariyavÄ• se visesato

__kakuá¹-apÄ• dÄ• nÄ«_ti rattavaá¹‡á¹‡atÄ• ya pÄ• rÄ• vatasadisapÄ• dÄ• ni. tÄ• kira sa
sÄ• vakÄ• naá¹ƒ pÄ• damakkhanateladÄ• nena tÄ• disÄ• sukumÄ• rapÄ• dÄ• ahesuá¹ƒ.

__abhirÅ«patarÄ• _ti visiá¹-á¹-harÅ«patarÄ• . __dassanÄ«yatarÄ• _ti divasampi passantÄ• atittikaraá¹‡aá¹-á¹-hena passitabbatarÄ• . __pÄ• sÄ• dikatarÄ• _ti sabbÄ• vayavasobhÄ• ya pasÄ• dÄ• vahatarÄ• .

kasmÄ• \Ne 139/ pana bhagavÄ• avassutacittaá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ accharÄ• yo kilese nÄ«harituá¹ƒ. yathÄ• hi kusalo vejjo ussannadosaá¹ƒ puggalaá¹ƒ tikicchanto sinehap paá¹-hamaá¹ƒ dose ukkiledetvÄ• pacchÄ• vamanavirecanehi sammadeva nÄ«harÄ• peti, bhagavÄ• ussannarÄ• gaá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ devaccharÄ• yo dassetvÄ• ukkile anavasesato nÄ«haritukÄ• moti veditabbaá¹ƒ.

__paluá¹-á¹-hamakkaá¹-Ä«_ti jhÄ• maá¹…gapaccaá¹…gamakkaá¹-Ä«. __evameva kho_ti y mayhaá¹ƒ dassitÄ• chinnakaá¹‡á¹‡anÄ• sÄ• paluá¹-á¹-hamakkaá¹-Ä« janapadakalyÄ• á¹‡ evameva janapadakalyÄ• á¹‡Ä« imÄ• ni paÃ±ca accharÄ• satÄ• ni upÄ• dÄ• yÄ• ti attho. _ accharÄ• satÄ• na_nti upayoge sÄ• mivacanaá¹ƒ, paÃ±ca accharÄ• satÄ• nÄ«ti attho. avay sÄ• mivacanaá¹ƒ, tena paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ rÅ«pasampattiá¹ƒ upanidhÄ• y __upanidhÄ• yÄ• _ti ca samÄ«pe á¹-hapetvÄ• , upÄ• dÄ• yÄ• ti attho. __saá¹…khya_nti itth __kalabhÄ• ga_nti kalÄ• yapi bhÄ• gaá¹ƒ, ekaá¹ƒ soá¸·asakoá¹-á¹-hÄ• se katvÄ• tato ekak soá¸·asadhÄ• gaá¹‡ite tattha yo ekeko koá¹-á¹-hÄ• so, so kalabhÄ• goti \Ee 173/ adhippeto na upetÄ«ti vadati. __upanidhi_nti ``imÄ• ya ayaá¹ƒ sadisÄ«â€™â€™ ti upamÄ• bhÄ• vena á¹-hapanampi.

yatthÄ• yaá¹ƒ anabhirato, taá¹ƒ brahmacariyaá¹ƒ pubbe vuttaá¹ƒ pÄ• kaá¹-aÃ±cÄ• ti taá¹ƒ abhiratiyaá¹ƒ Ä• darajananatthaá¹ƒ __abhirama, nanda, abhirama, nandÄ• â€™â€™ _ti Ä• __ahaá¹ƒ te pÄ• á¹-ibhogo_ti kasmÄ• bhagavÄ• tassa brahmacariyavÄ• saá¹ƒ icchanto ab pÄ• á¹-ibhogaá¹ƒ upagaÃ±chi? yatthassa Ä• rammaá¹‡e rÄ• go daá¸·haá¹ƒ nipati, taá¹ƒ Ä• saá¹…kÄ• metvÄ• sukhena sakkÄ• jahÄ• petunti pÄ• á¹-ibhogaá¹ƒ upagaÃ±chi. anupubbi atthassa nidassanaá¹ƒ.

__assosu_nti kathamassosuá¹ƒ? bhagavÄ• hi tadÄ• Ä• yasmante nande vattaá¹ƒ dassetv divÄ• á¹-á¹-hÄ• naá¹ƒ gate upaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ taá¹ƒ pavatti kusalo puriso anikkhantaá¹ƒ Ä• á¹‡iá¹ƒ aÃ±Ã±Ä• ya Ä• á¹‡iyÄ• nÄ«haritvÄ• puna taá¹ƒ ha apaneti, evameva Ä• ciá¹‡á¹‡avisaye tassa rÄ• gaá¹ƒ Ä• gantukavisayena nÄ«haritvÄ• pur brahmacariyamaggahetuá¹ƒ katvÄ• apanetukÄ• mo ``etha tumhe, bhikkhave, nandaá¹ƒ bhi upakkitakavÄ• dena ca samudÄ• carathÄ• â€™â€™ ti Ä• á¹‡Ä• pesi, evaá¹ƒ bhikkhÅ« asse tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ• resi, yathÄ• te bhikkhÅ« tama vadanti.

__bhatakavÄ• denÄ• _ti \Ne 140/ bhatakoti vÄ• dena. yo hi bhatiyÄ• kammaá¹ƒ karoti, so

Ä• yasmÄ• accharÄ• sambhoganimittaá¹ƒ brahmacariyaá¹ƒ caranto bhatako viya hotÄ«ti v
``bhatakavÄ• denÄ• â€™â€™ ti \Be 156/. __upakkitakavÄ• denÄ• _ti yo kahÄ• paá¹‡Ä• dÄ
upakkitakoti vuccati, ayampi Ä• yasmÄ• accharÄ• naá¹ƒ hetu attano brahmacariyaá¹ƒ kiá¹‡
``upakkitakoâ€™â€™ ti evaá¹ƒ vacanena. atha vÄ• bhagavato Ä• á¹‡Ä• ya accharÄ• samb
brahmacariyavÄ• sasaá¹…khÄ• taá¹ƒ jÄ«vitaá¹ƒ pavattento tÄ• ya bhatiyÄ• yÄ• pane bhag
hotÄ«ti ``bhatakoâ€™â€™ ti vutto, tathÄ• \Ee 174/ accharÄ• sambhogasaá¹…khÄ• taá¹ƒ v
katvÄ• bhagavato Ä• á¹‡attiyaá¹ƒ tiá¹-á¹-hanto tena vikkayena bhagavatÄ• upakkito viya h
``upakkitakoâ€™â€™ ti.

__aá¹-á¹-Ä«yamÄ• no_ti pÄ«á¸·iyamÄ• no dukkhÄ• piyamÄ• no. __harÄ• yamÄ• no_ti lajja
pÄ• á¹-ikulyato dahanto. __eko_ti asahÄ• yo. __vÅ«pakaá¹-á¹-ho_ti vatthukÄ• mehi kilesak
cittena ca vÅ«pakaá¹-á¹-ho. __appamatto_ti kammaá¹-á¹-hÄ• ne satiá¹ƒ avijahanto. __Ä• tÄ
kÄ• yikacetasikavÄ«riyÄ• tÄ• pena Ä• tÄ• pavÄ• , Ä• tÄ• peti kileseti Ä• tÄ• po, vÄ«riyaá¹ƒ
jÄ«vite ca anapekkhatÄ• ya pesitatto vissaá¹-á¹-haattabhÄ• vo, nibbÄ• ne vÄ• pesitacitto. _
kammaá¹-á¹-hÄ• nÄ• rambhato na cireneva. __yassatthÄ• yÄ• _ti yassa atthÄ• ya. __kulap
jÄ• tikulaputtÄ• ca Ä• cÄ• rakulaputtÄ• ca, ayaá¹ƒ pana ubhayathÄ• pi kulaputto. __samm
kÄ• raá¹‡ena ca. __agÄ• rasmÄ• _ti gharato. __anagÄ• riya_nti pabbajjaá¹ƒ. kasivaá¹‡ijjÄ•
hitanti agÄ• riyaá¹ƒ nÄ• ma, taá¹ƒ ettha natthÄ«ti pabbajjÄ• anagÄ• riyÄ• ti vuccati. __pabb
upagacchanti. __tadanuttara_nti taá¹ƒ anuttaraá¹ƒ. __brahmacariyapariyosÄ• na_nti magga
pariyosÄ• nabhÅ«taá¹ƒ arahattaphalaá¹ƒ. tassa hi atthÄ• ya kulaputtÄ• idha pabbajanti. __
tasmiá¹ƒyeva attabhÄ• ve. __sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• _ti attanÄ• yeva paÃ±Ã±Ä
aparappaccayena Ã±atvÄ• ti attho. __upasampajja vihÄ• sÄ«_ti pÄ• puá¹‡itvÄ• sampÄ• de
viharantova __khÄ«á¹‡Ä• jÄ• ti ... pe ... abbhaÃ±Ã±Ä• sÄ«_ti. iminÄ• assa paccavekkhaá¹

tattha \Be 157/ __khÄ«á¹‡Ä• jÄ• tÄ«_ti na tÄ• vassa atÄ«tÄ• jÄ• ti khÄ«á¹‡Ä• pubbeva k
anÄ• gatattÄ• eva, na paccuppannÄ• vijjamÄ• nattÄ• . maggassa pana abhÄ• vitattÄ• yÄ
ekacatupaÃ±cakkhandhappabhedÄ• \Ee 175/ jÄ• ti uppajjeyya, sÄ• maggassa bhÄ• vitatt
Ä• pajjanena khÄ«á¹‡Ä• . taá¹ƒ so maggabhÄ• vanÄ• ya pahÄ«nakilese paccavekkhitvÄ• v
vijjamÄ• nampi kammaá¹ƒ Ä• yatiá¹ƒ appaá¹-isandhikaá¹ƒ hotÄ«ti jÄ• nanena abbhaÃ±Ã±Ä
parivutthaá¹ƒ kataá¹ƒ caritaá¹ƒ, niá¹-á¹-hÄ• pitanti attho. __brahmacariya_nti maggabrahma
puthujjanakalyÄ• á¹‡akena hi saddhiá¹ƒ satta sekkhÄ• brahmacariyavÄ• saá¹ƒ vasanti nÄ•
vutthavÄ• so, tasmÄ• so attano brahmacariyavÄ• saá¹ƒ paccavekkhanto ``vusitaá¹ƒ brahm
abbhaÃ±Ã±Ä• si. __kataá¹ƒ karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«hi maggehi
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• vasena soá¸·asavidhampi kiccaá¹ƒ niá¹-á¹-h
puthujjanakalyÄ• á¹‡akÄ• dayo hi taá¹ƒ kiccaá¹ƒ karonti nÄ• ma, khÄ«á¹‡Ä• savo katakara
karaá¹‡Ä«yaá¹ƒ paccavekkhanto ``kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti abbhaÃ±Ã±Ä• si. __n
``idÄ• ni puna itthabhÄ• vÄ• ya evaá¹ƒ soá¸·asakiccabhÄ• vÄ• ya kilesakkhayÄ• ya vÄ• ma
natthÄ«â€™â€™ ti abbhaÃ±Ã±Ä• si. __nÄ• paraá¹ƒ itthattÄ• yÄ• _ti vÄ• ``itthabhÄ• vato in

vattamÄ• nakkhandhasantÄ• nÄ• aparaá¹ƒ khandhasantÄ• naá¹ƒ mayhaá¹ƒ natthi, ime pa
pariÃ±Ã±Ä• tÄ• tiá¹-á¹-hanti chinnamÅ«lakÄ• viya rukkhÄ• , te carimakacittanirodhena anu
nibbÄ• yissanti, apaá¹‡á¹‡attikabhÄ• vaá¹ƒ gamissantÄ«â€™â€™ ti abbhaÃ±Ã±Ä• si. __aÃ
__arahata_nti bhagavato sÄ• vakÄ• naá¹ƒ arahantÄ• naá¹ƒ abbhantaro eko mahÄ• sÄ• vak

__aÃ±Ã±atarÄ• devatÄ• _ti adhigatamaggÄ• ekÄ• brahmadevatÄ• . sÄ• hi sayaá¹ƒ asek
abbhaÃ±Ã±Ä• si. sekkhÄ• hi taá¹ƒ taá¹ƒ sekkhavisayaá¹ƒ, puthujjanÄ• ca attano puthujjan
__abhikkantÄ• ya rattiyÄ• _ti parikkhÄ«á¹‡Ä• ya rattiyÄ• , majjhimayÄ• meti attho. __abhikk
atiuttamavaá¹‡á¹‡Ä• . __kevalakappa_nti anavasesena samantato. __obhÄ• setvÄ• _ti atta
sÅ«riyo viya ca jetavanaá¹ƒ ekobhÄ• saá¹ƒ katvÄ• . __tenupasaá¹…kamÄ«_ti Ä• yasmato n
arahattappattiá¹ƒ viditvÄ• pÄ«tisomanassajÄ• tÄ• \Ee 176/ ``taá¹ƒ bhagavato paá¹-ivedess
upasaá¹…kami.

__Ä• savÄ• naá¹ƒ khayÄ• _ti ettha Ä• savantÄ«ti Ä• savÄ• , cakkhudvÄ• rÄ• dÄ«hi pavatta
Ä• gotrabhuá¹ƒ Ä• bhavaggaá¹ƒ vÄ• savantÄ«ti Ä• savÄ• , ete dhamme etaÃ±ca okÄ• saá
attho. cirapÄ• rivÄ• siyaá¹-á¹-hena madirÄ• diÄ• savÄ• viyÄ• ti Ä• savÄ• . ``purimÄ• , bhikk
paÃ±Ã±Ä• yati avijjÄ• yÄ• â€™â€™ tiÄ• divacanehi (AN c 10.61) nesaá¹ƒ cirapÄ• rivÄ• siya
Ä• yataá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ savanti pasavantÄ«tipi, Ä• savÄ• . purimo cettha attho kil
kammepi. na kevalaÃ±ca kammakilesÄ• eva Ä• savÄ• , atha kho nÄ• nappakÄ• rÄ• upado
cunda \Ne 142/, diá¹-á¹-hadhammikÄ• naá¹ƒyeva Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya dhammaá¹
III 182) vivÄ• damÅ«labhÅ«tÄ• kilesÄ• Ä• savÄ• ti Ä• gatÄ• .

``yena devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyya, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinalÄ«katÄ• â€™â€™ ti || (AN a IV 36) ---

ettha tebhÅ«mikaá¹ƒ kammaá¹ƒ avasesÄ• ca akusalÄ• dhammÄ• Ä• savÄ• ti Ä• gatÄ• .
Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â
parÅ«paghÄ• tavippaá¹-isÄ• ravadhabandhÄ• dayo ceva apÄ• yadukkhabhÅ«tÄ• ca nÄ• n

te panete Ä• savÄ• vinaye --- ``diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti (Vin III 39) dvidhÄ• Ä• gatÄ• . saá¸·Ä• yata
--- kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savoâ€™â€™ ti (DN III 305) tidhÄ• Ä• gatÄ• , tathÄ
abhidhamme teyeva diá¹-á¹-hÄ• savena saddhiá¹ƒ catudhÄ• Ä• gatÄ• . nibbedhikapariyÄ•
Ä• savÄ• nirayagÄ• miniyÄ• â€™â€™ tiÄ• dinÄ• (AN b VI 63) paÃ±cadhÄ• \Ee 177/ Ä• g
bhikkhave, Ä• savÄ• saá¹ƒvarÄ• ya pahÄ• tabbÄ• â€™â€™ tiÄ• dinÄ• (AN b VI 58) nayen

sabbÄ• savapariyÄ• ye (MN I 22) teyeva dassanapahÄ• tabbehi saddhiá¹ƒ sattadhÄ• Ä• ga
abhidhammanayena cattÄ• ro Ä• savÄ• veditabbÄ• .

__khayÄ• _ti ettha pana ``yo Ä• savÄ• naá¹ƒ khayo bhedo paribhedoâ€™â€™ tiÄ• dÄ«su
Ä• savakkhayoti vutto. ``jÄ• nato ahaá¹ƒ, bhikkhave, passato Ä• savÄ• naá¹ƒ khayaá¹ƒ vad
I 15) Ä• savÄ• naá¹ƒ Ä• yatiá¹ƒ anuppÄ• do Ä• savakkhayoti vutto.

``sekkhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino.

khayasmiá¹ƒ paá¹-hamaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tato aÃ±Ã±Ä• anantarÄ• â€™â€™ ti || (It 62) ---

Ä• dÄ«su \Ne 143/ maggo Ä• savakkhayoti vutto. ``Ä• savÄ• naá¹ƒ khayÄ• samaá¹‡o hotÄ
phalaá¹ƒ.

``paravajjÄ• nupassissa, niccaá¹ƒ ujjhÄ• nasaÃ±Ã±ino.

Ä• savÄ• tassa vaá¸• á¸• hanti, Ä• rÄ• so Ä• savakkhayÄ• â€™â€™ ti || ---

Ä• dÄ«su (Dhp 253) nibbÄ• naá¹ƒ. idha pana Ä• savÄ• naá¹ƒ accantakhayo anuppÄ• do vÄ
khayoâ€™â€™ ti vutto.

__anÄ• sava_nti paá¹-ipassaddhivasena sabbaso pahÄ«nÄ• savaá¹ƒ. __cetovimutti_nti ara
__paÃ±Ã±Ä• vimutti_nti arahattaphalapaÃ±Ã±aá¹ƒ. ubhayavacanaá¹ƒ magge viya phalepi s
yuganandhabhÄ• vadassanatthaá¹ƒ. __Ã±Ä• á¹‡a_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. deva
``kathaá¹ƒ nu khoâ€™â€™ ti Ä• vajjentassa bhagavato Ã±Ä• á¹‡aá¹ƒ uppajji ``nandena ara
nti. so hi Ä• yasmÄ• sahÄ• yabhikkhÅ«hi tathÄ• uppaá¹‡á¸• iyamÄ• no ``bhÄ• riyaá¹ƒ vata
evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• accharÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya satthÄ
akÄ• siâ€™â€™ nti uppannasaá¹ƒvego hirottappaá¹ƒ paccupaá¹-á¹-hapetvÄ• ghaá¹-ento v
cintesi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ bhagavantaá¹ƒ etasmÄ• paá¹-issavÄ• moceyyaâ€™â€™ n
upasaá¹…kamitvÄ• attano adhippÄ• yaá¹ƒ satthu Ä• rocesi. tena \Ee 178/ vuttaá¹ƒ --- __ ``
... pe ... etasmÄ• paá¹-issavÄ• â€™â€™ _ti. tattha __paá¹-issavÄ• _ti pÄ• á¹-ibhogappaá¹-
paá¹-ilÄ• bhÄ• ya ahaá¹ƒ paá¹-ibhÅ«toâ€™â€™ ti paá¹-iÃ±Ã±Ä• ya.

athassa \Be 160/ bhagavÄ• ``yasmÄ• tayÄ• aÃ±Ã±Ä• Ä• rÄ• dhitÄ• ti Ã±Ä• tametaá¹ƒ m
tasmÄ• nÄ• haá¹ƒ paá¹-issavÄ• idÄ• ni mocetabbo arahattappattiyÄ• va mocitattÄ• â€™â€
``yadeva kho te nandÄ• â€™â€™ _tiÄ• di. tattha __yadevÄ• _ti yadÄ• eva. __te_ti tava. __
vuttaá¹ƒ hoti --- yasmiá¹ƒyeva kÄ• le Ä• savehi tava cittaá¹ƒ vimuttaá¹ƒ, atha anantaramevÄ
pÄ• á¹-ibhogato muttoti.

sopi Ä• yasmÄ• vipassanÄ• kÄ• leyeva ``yadevÄ• haá¹ƒ indriyÄ• saá¹ƒvaraá¹ƒ nissÄ• ya
tameva suá¹-á¹-hu niggahessÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• to balavahirottappo tattha ca
indriyasaá¹ƒvare ukkaá¹-á¹-hapaá¹-ipadampi agamÄ• si. vuttaÃ±hetaá¹ƒ ---

``sace \Ne 144/, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabbaá¹ƒ ce
nando puratthimaá¹ƒ disaá¹ƒ Ä• loketi `evaá¹ƒ me puratthimaá¹ƒ disaá¹ƒ Ä• lokayato na ab
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuâ€™ nti, itiha tattha sampajÄ• no hoti.

``sace, bhikkhave, nandassa pacchimÄ• ... pe ... uttarÄ• ... dakkhiá¹‡Ä• ... uddhaá¹ƒ ... ad
Ä• loketabbÄ• hoti, sabbaá¹ƒ cetaso samannÄ• haritvÄ• nando anudisaá¹ƒ Ä• loketi `evaá
hotÄ«â€™â€™ â€™ ti (AN c 8.9).

teneva taá¹ƒ Ä• yasmantaá¹ƒ satthÄ• ``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ b
guttadvÄ• rÄ• naá¹ƒ yadidaá¹ƒ nandoâ€™â€™ ti (AN a I 230) etadagge á¹-hapesi.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato nandassa sabbÄ• save khepetvÄ• sukhÄ•
tÄ• dibhÄ• vappattisaá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_
imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __yassa nittiá¹‡á¹‡o paá¹…ko_ti yena ariyapuggalena ariyamaggasetunÄ• sabbo di
saá¹ƒsÄ• rapaá¹…ko eva vÄ• nibbÄ• napÄ• ragamanena tiá¹‡á¹‡o. __maddito kÄ• makaá
vijjhanato. ``kÄ• makaá¹‡á¸• akoâ€™â€™ ti \Be 161/ laddhanÄ• mo sabbo kilesakÄ• mo sa
aggaÃ±Ä• á¹‡adaá¹‡á¸• ena maddito bhaggo anavasesato mathito. __mohakkhayaá¹ƒ anu
dukkhÄ• divisayassa sabbassa sammohassa \Ee 179/ khepanena mohakkhayaá¹ƒ patto, a
anuppatto. __sukhadukkhesu na vedhatÄ« sa bhikkhÅ«_ti so bhinnakileso bhikkhu iá¹-á¹-hÄ
uppannesu sukhesu aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yogato uppannesu dukkhesu ca na ve
nimittaá¹ƒ cittavikÄ• raá¹ƒ nÄ• pajjati. ``sukhadukkhesÅ«â€™â€™ ti ca desanÄ• mattaá¹ƒ,
vedhatÄ«ti veditabbaá¹ƒ.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. yasojasuttavaá¹‡á¹‡anÄ•

<23> tatiye \Ne 145/ __yasojappamukhÄ• nÄ«_ti ettha __yasojo_ti tassa therassa nÄ• maá
katvÄ• pabbajitattÄ• vicaraá¹‡ato ca tÄ• ni paÃ±ca bhikkhusatÄ• ni ``yasojappamukhÄ• n

tesaá¹ƒ ayaá¹ƒ pubbayogo --- atÄ«te kira kassapadasabalassa sÄ• sane aÃ±Ã±ataro bhik

piá¹-á¹-hipÄ• sÄ• á¹‡e katapaá¹‡á¹‡akuá¹-iyaá¹ƒ viharati. tasmiÃ±ca samaye paÃ±casatÄ• katvÄ• corikÄ• ya jÄ«vantÄ• corakammaá¹ƒ katvÄ• janapadamanussehi anubaddhÄ• pal pavisitvÄ• tattha kiÃ±ci gahaá¹‡aá¹ƒ vÄ• paá¹-isaraá¹‡aá¹ƒ vÄ• apassantÄ• avidÅ«re taá nisinnaá¹ƒ disvÄ• vanditvÄ• taá¹ƒ pavattiá¹ƒ Ä• cikkhitvÄ• ``amhÄ• kaá¹ƒ, bhante, paá¹-is ti yÄ• ciá¹ƒsu. thero ``tumhÄ• kaá¹ƒ sÄ«lasadisaá¹ƒ paá¹-isaraá¹‡aá¹ƒ natthi, sabbe paÃ±ca samÄ• diyathÄ• â€™â€™ ti Ä• ha. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• sÄ«lÄ• ni s idÄ• ni sÄ«lesu patiá¹-á¹-hitÄ• , attano jÄ«vitaá¹ƒ vinÄ• sayantesupi mÄ• manaá¹ƒ padosay kakacÅ«pamavidhiá¹ƒ (MN I 222 Ä• dayo) Ä• cikkhi. te ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icch taá¹ƒ sampattÄ• ito cito ca gavesantÄ• te core disvÄ• sabbeva jÄ«vitÄ• voropesuá¹ƒ. te \ manopadosamattampi akatvÄ• akkhaá¹‡á¸• asÄ«lÄ• kÄ• laá¹ƒ katvÄ• kÄ• mÄ• vacarade jeá¹-á¹-hacoro jeá¹-á¹-hadevaputto ahosi, itare tasseva parivÄ• rÄ• .

te aparÄ• paraá¹ƒ saá¹ƒsarantÄ• ekaá¹ƒ buddhantaraá¹ƒ devaloke khepetvÄ• amhÄ• kaá cavitvÄ• jeá¹-á¹-hadevaputto sÄ• vatthinagaradvÄ• re kevaá¹-á¹-agÄ• me paÃ±casatakulag kevaá¹-á¹-assa putto hutvÄ• nibbatti, __yasojo_tissa nÄ• maá¹ƒ akaá¹ƒsu. itarepi avasesak puttÄ• hutvÄ• nibbattiá¹ƒsu. te pubbasannivÄ• sena sabbepi sahÄ• yakÄ• hutvÄ• sahapa kÄ«á¸·antÄ• anupubbena vayappattÄ• ahesuá¹ƒ, yasojo tesaá¹ƒ aggo ahosi. te sabbeva e gahetvÄ• naditaá¸·Ä• kÄ• dÄ«su macche bandhantÄ• vicaranti.

athekadivasaá¹ƒ aciravatiyÄ• nadiyÄ• jÄ• le khitte suvaá¹‡á¹‡avaá¹‡á¹‡o maccho antojÄ• sabbepi kevaá¹-á¹-Ä• ``amhÄ• kaá¹ƒ puttÄ• macche bandhantÄ• suvaá¹‡á¹‡avaá¹‡á¹‡aá bandhiá¹ƒsÅ«â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• ahesuá¹ƒ. atha te paÃ±casatÄ• pi sahÄ• y pakkhipitvÄ• nÄ• vaá¹ƒ ukkhipitvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ• jÄ• taá¹ƒ disvÄ• ``bhagavÄ suvaá¹‡á¹‡avaá¹‡á¹‡akÄ• raá¹‡aá¹ƒ jÄ• nissatÄ«â€™â€™ ti macchaá¹ƒ gÄ• hÄ• petvÄ• b ``ayaá¹ƒ kassapasammÄ• sambuddhassa sÄ• sane \Ne 146/ osakkamÄ• ne pabbajitvÄ• m osakkÄ• petvÄ• niraye nibbatto ekaá¹ƒ buddhantaraá¹ƒ niraye paccitvÄ• tato cuto aciravat nibbattoâ€™â€™ ti vatvÄ• tassa mÄ• tubhaginÄ«naÃ±ca niraye nibbattabhÄ• vaá¹ƒ, tassa parinibbutabhÄ• vaÃ±ca teneva kathÄ• petvÄ• imissÄ• aá¹-á¹-huppattiyÄ• kapilasuttaá¹ƒ

satthu desanaá¹ƒ sutvÄ• te paÃ±casatÄ• kevaá¹-á¹-aputtÄ• saá¹ƒvegajÄ• tÄ• hutvÄ• bh pabbajitvÄ• , upasampannÄ• hutvÄ• vivekavÄ• saá¹ƒ vasantÄ• bhagavantaá¹ƒ dassanÄ• --- __ ``tena kho pana samayena yasojappamukhÄ• ni paÃ±camattÄ• ni bhikkhusatÄ• nÄ«â

tattha __tedhÄ• _ti te idha. __nevÄ• sikehÄ«_ti nibaddhavÄ• saá¹ƒ vasamÄ• nehi. __paá¹- nevÄ• sikabhikkhÅ«hi ``kaccÄ• vuso, khamanÄ«yaâ€™â€™ ntiÄ• dinÄ• paá¹-isanthÄ• rav ``Ä• mÄ• vuso, khamanÄ«yaâ€™â€™ ntiÄ• dinÄ• \Be 163/, puna sammodamÄ• nÄ• tehi s __senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• _ti Ä• cariyupajjhÄ• yÄ• naá¹ƒ \Ee 181/ attano c pucchitvÄ• tehi nevÄ• sikehi tesaá¹ƒ ``idaá¹ƒ tumhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ, idaá¹ƒ tumhÄ

idaá¹ƒ tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti senÄ• sanÄ• ni saá¹ƒvidhÄ• petvÄ• attan
dvÄ• rakavÄ• á¹-Ä• ni vivaritvÄ• , maÃ±capÄ«á¹-hakaá¹-asÄ• rakÄ• dÄ«ni nÄ«haritvÄ• pap
á¹-hapanÄ• divasena paÃ±Ã±Ä• pentÄ• ca.

__pattacÄ«varÄ• ni paá¹-isÄ• mayamÄ• nÄ• _ti, ``bhante, imaá¹ƒ me pattaá¹ƒ á¹-hapetha,
thÄ• lakaá¹ƒ, idaá¹ƒ udakatumbaá¹ƒ, idaá¹ƒ me kattarayaá¹-á¹-hiâ€™â€™ nti evaá¹ƒ samaa
saá¹ƒgopayamÄ• nÄ• . __uccÄ• saddÄ• mahÄ• saddÄ• _ti uddhaá¹ƒ gataá¹-á¹-hena ucco
akÄ• rassa Ä• kÄ• raá¹ƒ katvÄ• . samantato patthaá¹-aá¹-á¹-hena mahanto saddo yesante
maÃ±Ã±e macchavilope_ti kevaá¹-á¹-Ä• viya macchavilumpane. yathÄ• nÄ• ma kevaá¹-á¹
macchaggahaá¹‡atthaá¹ƒ pavattanato ``kevaá¹-á¹-Ä• â€™â€™ ti laddhanÄ• mÄ• macchab
jale jÄ• laá¹ƒ pakkhipitvÄ• ``paviá¹-á¹-ho na paviá¹-á¹-ho, gahito na gahitoâ€™â€™ tiÄ• din
uccÄ• saddamahÄ• saddÄ• honti. yathÄ• ca te macchapacchiÄ• dÄ«ni á¹-hapitaá¹-á¹-hÄ•
``mayhaá¹ƒ ekaá¹ƒ macchaá¹ƒ detha, mayhaá¹ƒ ekaá¹ƒ macchaphÄ• laá¹ƒ detha, amukass
khuddakoâ€™â€™ tiÄ• dÄ«ni vatvÄ• vilumpamÄ• ne tesaá¹ƒ paá¹-isedhanÄ• divasena uc
evamete bhikkhÅ«ti dasseti. __tete_ti te ete. __kiá¹ƒnÅ«_ti kissa nu, kimatthaá¹ƒ nÅ«ti atth
ime. __paá¹‡Ä• memÄ«_ti nÄ«harÄ• mi. __vo_ti tumhe. __na vo mama santike vatthabba_
na vasitabbaá¹ƒ. ye tumhe mÄ• disassa buddhassa vasanaá¹-á¹-hÄ• naá¹ƒ \Ne 147/ Ä• gar
karotha, attano dhammatÄ• ya vasantÄ• kiá¹ƒ nÄ• ma sÄ• ruppaá¹ƒ karissatha, tumhÄ• dis
vasanakiccaá¹ƒ natthÄ«ti dÄ«peti. evaá¹ƒ paá¹‡Ä• mitesu ca bhagavatÄ• tesu ekabhikkhu
mahÄ• saddamattakena \Ee 182/ amhe paá¹‡Ä• methÄ• â€™â€™ ti vÄ• aÃ±Ã±aá¹ƒ vÄ•
buddhagÄ• ravena sabbe bhagavato vacanaá¹ƒ sampaá¹-icchantÄ• ``evaá¹ƒ, bhanteâ€™â
evaá¹ƒ pana tesaá¹ƒ ahosi ``mayaá¹ƒ satthÄ• raá¹ƒ passissÄ• ma, dhammaá¹ƒ sossÄ• ma,
Ä• gatÄ• , evarÅ«passa pana garuno \Be 164/ satthu santikaá¹ƒ Ä• gantvÄ• mahÄ• saddaa
dosoyaá¹ƒ, paá¹‡Ä• mitamhÄ• tato, na laddhaá¹ƒ satthu santike vatthuá¹ƒ, samantapÄ• sÄ
suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ sarÄ«raá¹ƒ oloketuá¹ƒ, madhurassarena desitaá¹ƒ dhammaá¹ƒ s
balavadomanassajÄ• tÄ• hutvÄ• pakkamiá¹ƒsu.

__saá¹ƒsÄ• metvÄ• _ti suguttaá¹ƒ katvÄ• . __vajjÄ«_ti evaá¹ƒnÄ• mako janapado, vajjÄ« r
rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ• so ekopi janapado ruá¸·hÄ«vasena ``vajjÄ«â€™â€™ tveva
``vajjÄ«sÅ«â€™â€™ _ti. __vaggumudÄ• _ti evaá¹ƒnÄ• ma lokassa puÃ±Ã±asammatÄ• ek
pÄ• á¹-ho. __atthakÄ• menÄ• _ti kiÃ±ci payojanaá¹ƒ anapekkhitvÄ• atthameva icchantena.
icchantena, ``kinti me sÄ• vakÄ• vaá¹-á¹-adukkhÄ• parimucceyyuâ€™â€™ nti tassa atthas
hetubhÅ«tassa hitassa esanasÄ«lena. tato eva attano sarÄ«rakhedaá¹ƒ agaá¹‡etvÄ• dÅ«r
gantvÄ• anukampanato __anukampakena_. tameva anukampaá¹ƒ upÄ• dÄ• ya mayaá¹ƒ p
veyyÄ• vaccÄ• dipaccÄ• sÄ«sÄ• ya. yasmÄ• dhammagaruno buddhÄ• bhagavanto samm
uccÄ• saddakaraá¹‡amattepi paá¹‡Ä• menti, tasmÄ• __handa mayaá¹ƒ, Ä• vuso, tathÄ• v
satisampajaÃ±Ã±ayogena apaá¹‡á¹‡akappaá¹-ipadaá¹ƒ pÅ«rentÄ• yathÄ• gahitakammaá¹
pÄ• pentÄ• catuiriyÄ• pathavihÄ• raá¹ƒ kappema viharÄ• ma. __yathÄ• no viharata_nti ya

__bhagavÄ• attamano assa, _ sammÄ• paá¹-ipattiyÄ• pÅ«jÄ• ya Ä• rÄ• dhito bhaveyyÄ• t

__tenevantaravassenÄ• _ti tasmiá¹ƒyeva antaravasse mahÄ• pavÄ• raá¹‡aá¹ƒ \Ee 183/ an
tisso vijjÄ• sacchÄ• kaá¹ƒsÅ«_ti sabbeyeva te paÃ±casatÄ• bhikkhÅ« pubbenivÄ• sÄ• nus
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ Ä• savakkhayaÃ±Ä• á¹‡anti imÄ• tisso
pubbenivutthakkhandhappaá¹-icchÄ• dakamohakkhandhÄ• dÄ«naá¹ƒ vinivijjhanaá¹-á¹-hena
akaá¹ƒsu. lokiyÄ• bhiÃ±Ã±Ä• su imÄ• yeva dve abhiÃ±Ã±Ä• Ä• savakkhayaÃ±Ä• á¹‡assa
dibbasotacetopariyaiddhividhaÃ±Ä• á¹‡Ä• nÄ«ti dassanatthaá¹ƒ vijjattayamevettha tesaá¹ƒ
adhigamadassanavasena uddhaá¹-aá¹ƒ. tathÄ• hi veraÃ±jasutte (AN c 8.11) bhagavÄ• ver
adhigamaá¹ƒ dassento vijjattayameva desesi, na dibbasotaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ \Ne 148/ a
bhikkhÅ«naá¹ƒ vijjamÄ• nÄ• nipi dibbasotaÃ±Ä• á¹‡Ä• dÄ«ni \Be 165/ na uddhaá¹-Ä• ni. ch
bhikkhÅ«. evaÃ±ca katvÄ• ``vaggumudÄ• ya nadiyÄ• tÄ«re antarahitÄ• mahÄ• vane kÅ«a
sammukhe pÄ• turahesuâ€™â€™ nti tesaá¹ƒ bhikkhÅ«naá¹ƒ iddhivaá¸·aÃ±janaá¹ƒ vakkhat

__yathÄ• bhiranta_nti yathÄ• bhiratiá¹ƒ yathÄ• jjhÄ• sayaá¹ƒ. buddhÄ• naÃ±hi ekasmiá¹ƒ a
chÄ• yÅ«dakavipattiá¹ƒ vÄ• aphÄ• sukasenÄ• sanaá¹ƒ vÄ• manussÄ• naá¹ƒ assaddhÄ• c
nÄ• ma natthi, tesaá¹ƒ sampattiyÄ• ``phÄ• suá¹ƒ viharÄ• mÄ• â€™â€™ ti ciravihÄ• ropi na
viharante manussÄ• saraá¹‡esu vÄ• patiá¹-á¹-hahanti, sÄ«lÄ• ni vÄ• samÄ• diyanti pabba
sotÄ• pattimaggÄ• dÄ«ni vÄ• pÄ• puá¹‡anti, satthÄ• tÄ• su sampattÄ«su tesaá¹ƒ patiá¹-á¹
tadabhÄ• ve pakkamati. tadÄ• hi sÄ• vatthiyaá¹ƒ kattabbabuddhakiccaá¹ƒ nÄ• hosi. tena v
bhagavÄ• sÄ• vatthiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena cÄ• rikaá¹ƒ p

__cÄ• rikaá¹ƒ caramÄ• no_ti addhÄ• nagamanaá¹ƒ gacchanto. cÄ• rikÄ• ca nÄ• mesÄ• b
aturitacÄ• rikÄ• ti. tattha dÅ«repi bodhaneyyapuggalaá¹ƒ disvÄ• tassa bodhanatthaá¹ƒ sah
turitacÄ• rikÄ• nÄ• ma, sÄ• mahÄ• kassapapaccuggamanÄ• dÄ«su daá¹-á¹-habbÄ• . yÄ•
gÄ• manigamarÄ• jadhÄ• nÄ«paá¹-ipÄ• á¹-iyÄ• devasikaá¹ƒ yojanaddhayojanavasena piá¹
anuggaá¹‡hanto gacchati, ayaá¹ƒ aturitacÄ• rikÄ• nÄ• ma, ayameva idhÄ• dhippetÄ• . __ta
taá¹ƒ vÄ• avasari, tattha avasari \Ee 184/, pÄ• visÄ«ti attho.

__tatrÄ• _ti tassaá¹ƒ. __suda_nti nipÄ• tamattaá¹ƒ. __vesÄ• liya_nti tikkhattuá¹ƒ visÄ• lÄ«b
``vesÄ• lÄ«â€™â€™ ti laddhanÄ• me licchavirÄ• jÅ«naá¹ƒ nagare. __mahÄ• vane_ti mahÄ
aropimaá¹ƒ sapariccheda á¹ƒ mahantaá¹ƒ vanaá¹ƒ. kapilavatthusÄ• mantÄ• pana mahÄ• va
ekÄ• baddhaá¹ƒ apariccheda á¹ƒ hutvÄ• mahÄ• samuddaá¹ƒ Ä• hacca á¹-hitaá¹ƒ. idaá¹ƒ tÄ
sapariccheda á¹ƒ mahantaá¹ƒ vananti mahÄ• vanaá¹ƒ. __kÅ«á¹-Ä• gÄ• rasÄ• lÄ• ya_nti tas
uddissa kate Ä• rÄ• me kÅ«á¹-Ä• gÄ• raá¹ƒ anto katvÄ• haá¹ƒ savaá¹-á¹-akacchannena kat
buddhassa bhagavato gandhakuá¹-i kÅ«á¹-Ä• gÄ• rasÄ• lÄ• nÄ• ma \Be 166/, tassaá¹ƒ kÅ
__vaggumudÄ• tÄ«riyÄ• na_nti vaggumudÄ• tÄ«ravÄ• sÄ«naá¹ƒ. __cetasÄ• ceto paricca n
cittena tesaá¹ƒ cittaá¹ƒ paricchijja manasi karitvÄ• , cetopariyaÃ±Ä• á¹‡ena vÄ• sabbaÃ±Ã

tehi adhigatavisesaá¹ƒ jÄ• nitvÄ• ti attho.

__Ä• lokajÄ• tÄ• _ \Ne 149/ __viyÄ• _ti saÃ±jÄ• tÄ• lokÄ• viya. itaraá¹ƒ tasseva vevacana
candasahassasÅ«riyasahassehi obhÄ• sitÄ• viyÄ• ti attho. yasmÄ• te yasojappamukhÄ•
avijjandhakÄ• ravidhamanena Ä• lokabhÅ«tÄ• obhÄ• sabhÅ«tÄ• hutvÄ• viharanti, tasmÄ•
``Ä• lokajÄ• tÄ• viya me, Ä• nanda, esÄ• disÄ• â€™â€™ tiÄ• dinÄ• vaá¹‡á¹‡abhaá¹‡anÄ
pasaá¹ƒsati. tena vuttaá¹ƒ --- __ ``yassaá¹ƒ disÄ• yaá¹ƒ vaggumudÄ• tÄ«riyÄ• bhikkhÅ« vi
__appaá¹-ikÅ«lÄ• _ti na paá¹-ikÅ«lÄ• , manÄ• pÄ• manoharÄ• ti attho. yasmiÃ±hi padese s
mahesino viharanti, taá¹ƒ kiÃ±cÄ• pi ukkÅ«lavikÅ«lavisamaduggÄ• kÄ• raá¹ƒ, atha kho mar
vuttaÃ±hetaá¹ƒ ---

``gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, ninne vÄ• yadi vÄ• thale.

yattha arahanto viharanti, taá¹ƒ bhÅ«mirÄ• maá¹‡eyyakaâ€™â€™ nti || (Dhp 98).

__pahiá¹‡eyyÄ• sÄ«_ti \Ee 185/ peseyyÄ• si. __satthÄ• Ä• yasmantÄ• naá¹ƒ dassanakÄ•
santike paheá¹‡Ä• kÄ• radassanaá¹ƒ. iti bhagavÄ• yadatthaá¹ƒ te bhikkhÅ« paá¹‡Ä• mesi,
matthakappattaá¹ƒ disvÄ• Ä• raddhacitto tesaá¹ƒ dassanakÄ• mataá¹ƒ therassa Ä• rocesi.
``ahaá¹ƒ ime uccÄ• saddamahÄ• saddakaraá¹‡e paá¹‡Ä• messÄ• mi, atha te bhadro assÄ•
tena coditÄ• saá¹ƒvegappattÄ• mamÄ• rÄ• dhanatthaá¹ƒ araÃ±Ã±aá¹ƒ pavisitvÄ• ghaá¹-e
arahattaá¹ƒ sacchikarissantÄ«â€™â€™ ti. idÄ• ni te aggaphalappatte disvÄ• tÄ• ya arahat
Ä• rÄ• dhitacitto tesaá¹ƒ dassanakÄ• mo hutvÄ• evaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ

__so bhikkhÅ«_ti Ä• nandattherena tathÄ• Ä• á¹‡atto chaá¸·abhiÃ±Ã±o eko bhikkhu. __pa
__Ä• neÃ±jasamÄ• dhinÄ• _ti catutthajjhÄ• napÄ• dakena aggaphalasamÄ• dhinÄ• , ``arÅ«
vadanti. ``Ä• neÃ±jena samÄ• dhinÄ• â€™â€™ tipi \Be 167/ pÄ• á¹-ho. kasmÄ• pana bhag
Ä• gamanaá¹ƒ jÄ• nanto paá¹-isanthÄ• raá¹ƒ akatvÄ• samÄ• pattiá¹ƒyeva samÄ• pajji? tes
samÄ• pannasamÄ• pattiá¹ƒ jÄ• nitvÄ• samÄ• pajjanatthaá¹ƒ, tesaá¹ƒ pubbe paá¹‡Ä• mitÄ
samÄ• nasambhogadassanatthaá¹ƒ, Ä• nubhÄ• vadÄ«panatthaá¹ƒ, vinÄ• vacÄ«bhedena a
apare panÄ• hu ``pubbe paá¹‡Ä• mitÄ• naá¹ƒ idÄ• ni attano santikaá¹ƒ Ä• gatÄ• naá¹ƒ anu
anaÃ±Ã±asÄ• dhÄ• raá¹‡apaá¹-isanthÄ• rakaraá¹‡atthaâ€™â€™ nti. tepi Ä• yasmanto bha
taá¹ƒyeva samÄ• pattiá¹ƒ samÄ• pajjiá¹ƒsu. tena vuttaá¹ƒ --- __ ``katamena nu kho bhagavA
viharatÄ«â€™â€™ _tiÄ• di.

ettha \Ne 150/ ca rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ kosajjÄ• dÄ«naá¹ƒ pÄ• ripantikadhamm
iddhiyÄ• mÅ«labhÅ«tehi anoá¹‡amanÄ• dÄ«hi soá¸·asahi vodÄ• nadhammehi samannÄ• g
aniÃ±janaá¹-á¹-hena Ä• neÃ±janti vuccati. vuttaÃ±hetaá¹ƒ ---

``anoá¹‡ataá¹ƒ \Ee 186/ cittaá¹ƒ kosajje na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. anuá¹‡á¹‡ataá¹ƒ cittaá¹
iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. anabhirataá¹ƒ cittaá¹ƒ rÄ• ge na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. anapana
byÄ• pÄ• de na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. anissitaá¹ƒ cittaá¹ƒ diá¹-á¹-hiyÄ• na iÃ±jatÄ«ti Ä•
appaá¹-ibaddhaá¹ƒ cittaá¹ƒ chandarÄ• ge na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. vippamuttaá¹ƒ cittaá¹
iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. visaá¹ƒyuttaá¹ƒ cittaá¹ƒ kilese na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. vimariyÄ
kilesamariyÄ• dÄ• ya na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. ekattagataá¹ƒ cittaá¹ƒ nÄ• nattakilese na
saddhÄ• ya pariggahitaá¹ƒ cittaá¹ƒ assaddhiye na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. vÄ«riyena parig
kosajje na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. satiyÄ• pariggahitaá¹ƒ cittaá¹ƒ pamÄ• de na iÃ±jatÄ«ti
samÄ• dhinÄ• pariggahitaá¹ƒ cittaá¹ƒ uddhacce na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. paÃ±Ã±Ä• ya
avijjÄ• ya na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. obhÄ• sagataá¹ƒ cittaá¹ƒ avijjandhakÄ• re na iÃ±jatÄ

rÅ«pÄ• vacaracatutthajjhÄ• nameva ca rÅ«pavirÄ• gabhÄ• vanÄ• vasena pavattitaá¹ƒ, Ä•
catubbidhaá¹ƒ arÅ«pÄ• vacarajjhÄ• nanti etesaá¹ƒ paÃ±cannaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• neÃ±j
pÄ• dakaá¹ƒ katvÄ• samÄ• pannÄ• arahattaphalasamÄ• patti Ä• neÃ±jasamÄ• dhÄ«ti por

__abhikkantÄ• yÄ• _ti \Be 168/ atÄ«tÄ• ya. __nikkhante_ti niggate, apagateti attho. __tuá¹
bhagavÄ• ariyena tuá¹‡hÄ«bhÄ• vena tuá¹‡hÄ« ahosi. __uddhaste aruá¹‡e_ti uggate aruá
puratthimadisÄ• ya sÅ«riyodayato puretarameva uá¹-á¹-hitobhÄ• so. __nandimukhiyÄ• _ti r
uggatattÄ• eva aruá¹‡appabhÄ• ya sÅ«riyÄ• lokÅ«pajÄ«vino satte nandÄ• panamukhiyÄ•
jÄ• tÄ• ya, vibhÄ• yamÄ• nÄ• yÄ• ti attho.

__tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ• _ti yathÄ• paricchedaá¹ƒ tato Ä• neÃ±jasamÄ
arahattaphalasamÄ• pattito uá¹-á¹-hÄ• ya. __sace kho tvaá¹ƒ, Ä• nanda, jÄ• neyyÄ• sÄ«_ti
ettakaá¹ƒ kÄ• laá¹ƒ iminÄ• nÄ• ma samÄ• pattisukhena vÄ«tinÄ• mentÄ«â€™â€™ ti, Ä• n
__ettakampi te nappaá¹-ibhÄ• seyyÄ• _ti lokiyapaá¹-isammodanaá¹ƒ sandhÄ• ya yadidaá¹ƒ
rattÄ«â€™â€™ tiÄ• dinÄ• \Ne 151/ tikkhattuá¹ƒ paá¹-ibhÄ• naá¹ƒ upaá¹-á¹-hitaá¹ƒ, tayidaá
upaá¹-á¹-haheyya. yasmÄ• ca kho tvaá¹ƒ, Ä• nanda, sekkho asekkhaá¹ƒ samÄ• pattivihÄ•
maá¹ƒ imesaá¹ƒ bhikkhÅ«naá¹ƒ lokiyapaá¹-isammodanaá¹ƒ kÄ• retuá¹ƒ ussukkaá¹ƒ Ä• paj
bhikkhÅ«hi saddhiá¹ƒ lokuttarapaá¹-isammodaneneva tiyÄ• marattiá¹ƒ vÄ«tinÄ• mesinti das
__ ``ahaÃ±ca, Ä• nanda, imÄ• ni ca paÃ±ca bhikkhusatÄ• ni sabbeva Ä• neÃ±jasamÄ• dhi

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ attanÄ• samaá¹ƒ
Ä• neÃ±jasamÄ• dhisamÄ• pajjanasamatthatÄ• saá¹…khÄ• taá¹ƒ vasÄ«bhÄ• vatthaá¹ƒ sab
udÄ• na_nti imaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ anavasesarÄ• gÄ• dippahÄ• nasaá¹ƒsiddhitÄ•
udÄ• nesi.

tattha __yassa jito kÄ• makaá¹‡á¸• ako_ti kusalapakkhavijjhanaá¹-á¹-hena kaá¹‡á¸• akabh

ariyapuggalena anavasesaá¹ƒ jito pahÄ«no, etenassa anunayÄ• bhÄ• vaá¹ƒ dasseti. ``gÄ•
pÄ• á¹-ho. tassattho --- gÄ• me kaá¹‡á¹-ako kaá¹‡á¹-akaá¹-á¹-hÄ• niyo sakalo vatthukÄ• mo
tappaá¹-ibaddhachandarÄ• gappahÄ• neneva veditabbo, tena tesaá¹ƒ anÄ• gÄ• mimaggo v
jitoti sambandho. __vadho ca bandhanaÃ±cÄ• _ti etthÄ• pi eseva nayo. tesu akkosajayena
itarena kÄ• yaduccaritÄ• bhÄ• vo dassito. tena taá¹ƒ nimittakassa byÄ• pÄ• dassa anavases
vutto hoti. atha vÄ• akkosÄ• dijayavacanena tatiyamaggo vutto hoti, akkosÄ• dÄ«naá¹ƒ acc
pakÄ• sitaá¹ƒ hoti, ubhayathÄ• pi nesaá¹ƒ virodhÄ• bhÄ• vaá¹ƒ dasseti. __pabbato_ \Ee 18
anejo_ti ejÄ• vuccati calanakilesaparipantho, ejÄ• hetÅ«naá¹ƒ avasesakilesÄ• naá¹ƒ abhÄ•
anejattÄ• yeva sabbakilesehi paravÄ• davÄ• tehi ca akampanÄ«yattÄ• á¹-hito ekagghanap
__sukhadukkhesu na vedhati sa bhikkhÅ«_ti so bhinnakileso bhikkhu sukhadukkhanimittaá¹
heá¹-á¹-hÄ• vuttanayeneva attho veditabbo. iti bhagavÄ• tesaá¹ƒ paÃ±casatÄ• naá¹ƒ bhikk
arahattÄ• dhigamena tÄ• dibhÄ• vappattiá¹ƒ ekajjhaá¹ƒ katvÄ• ekapuggalÄ• dhiá¹-á¹-hÄ• n

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<24> catutthe \Ne 152/ __parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti Ä• rammaá¹‡Ä• bhin
á¹-hapayitvÄ• mukhasamÄ«pe katvÄ• . tathÄ• hi vibhaá¹…ge vuttaá¹ƒ ---

``ayaá¹ƒ sati upaá¹-á¹-hitÄ• hoti supaá¹-á¹-hitÄ• nÄ• sikagge vÄ• mukhanimitte vÄ• , tena
satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti (Vibh 537).

atha vÄ• __ ``parÄ«_ti pariggahaá¹-á¹-ho, __mukha_nti niyyÄ• naá¹-á¹-ho, __satÄ«_ti upaá
tena vuccati `parimukhaá¹ƒ satiâ€™â€™ â€™ nti. evaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I
attho veditabbo. tatrÄ• yaá¹ƒ saá¹…khepattho --- pariggahitaniyyÄ• nasatiá¹ƒ katvÄ• ti. niyy
ogÄ• hitabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. ettha ca purimo pacchimo ca attho sa
itaro samÄ• pattiyÄ• pubbabhÄ• gasamannÄ• hÄ• ravasena daá¹-á¹-habbo. satÄ«ti vÄ• sa
\Be 170/ ``ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±jantÄ«â€™â€™ tiÄ• dÄ«su (AN a I 600) viya. k
jhÄ• nanti? rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• samÄ• pannaá¹ƒ arahat
panetaá¹ƒ jÄ• nitabbanti? Ä• neÃ±jasamÄ• dhiyogena therassa savisesaá¹ƒ niccalabhÄ• va
\Ee 189/ pabbatopamÄ• ya pakÄ• sento bhagavÄ• imaá¹ƒ udÄ• naá¹ƒ abhÄ• sÄ«ti gÄ• thÄ
na cÄ• yaá¹ƒ nisajjÄ• therassa saccappaá¹-ivedhÄ• ya, atha kho diá¹-á¹-hadhammasukhav
sÅ«karakhataleá¹‡e (MN II 201) attano bhÄ• gineyyassa dÄ«ghanakhaparibbÄ• jakassa bh
ayaá¹ƒ mahÄ• thero saccappaá¹-ivedhakiccaá¹ƒ matthakaá¹ƒ pÄ• pesÄ«ti.

__etamattha_nti etaá¹ƒ therassa Ä• neÃ±jasamÄ• dhiyogena tÄ• dibhÄ• vappattiyÄ• ca ke
akampanÄ«yatÄ• saá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• tadatthavibhÄ• vana

tattha __yathÄ• pi pabbato selo_ti yathÄ• silÄ• mayo ekagghanasilÄ• pabbato, na paá¹ƒsu
missakapabbatoti attho. __acalo suppatiá¹-á¹-hito_ti suppatiá¹-á¹-hitamÅ«lo pakativÄ• tehi a
hoti. __evaá¹ƒ mohakkhayÄ• bhikkhu, pabbatova na vedhatÄ«_ti mohassa anavasesappah
sabbÄ• kusalÄ• naá¹ƒ pahÄ«nasabbÄ• kusalo bhikkhu, yathÄ• so pabbato pakativÄ• tehi,
vedhati na kampati. mohakkhayoti vÄ• yasmÄ• nibbÄ• naá¹ƒ arahattaÃ±ca vuccati, tasmÄ
nibbÄ• nassa arahattassa vÄ• adhigatattÄ• catÅ«su ariyasaccesu \Ne 153/ suppatiá¹-á¹-hi
yathÄ• vuttapabbato viya na kenaci vedhati, pageva samÄ• pannakÄ• leti adhippÄ• yo.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. mahÄ• moggallÄ• nasuttavaá¹‡á¹‡anÄ•

<25> paÃ±came __kÄ• yagatÄ• ya satiyÄ• _ti kÄ• yÄ• nupassanÄ• vasena kÄ• ye gatÄ• y
itthambhÅ«talakkhaá¹‡e idaá¹ƒ karaá¹‡avacanaá¹ƒ \Be 171/. __ajjhatta_nti idha ajjhattaá¹ƒ
niyakajjhattaá¹ƒ, tasmÄ• attani attasantÄ• neti attho. atha vÄ• yasmÄ• kammaá¹-á¹-hÄ• n
dvattiá¹ƒsakoá¹-á¹-hÄ• sasamudÄ• yo idha kÄ• yoti adhippeto, tasmÄ• ajjhattanti padassa
attho veditabbo. __sÅ«paá¹-á¹-hitÄ• yÄ• _ti niyakajjhattabhÅ«te gocarajjhattabhÅ«te vÄ• k
upaá¹-á¹-hitÄ• ya. kÄ• panÄ• yaá¹ƒ sati, yÄ• ``ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• â€™â€™ ti vut
bhagavatÄ• ``atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• â€™â€™ tiÄ• dinÄ• (DN II 377; MN I 1
ajjhattakesÄ• diko dvattiá¹ƒsÄ• kÄ• ro kÄ• yo vutto, tattha yÄ• paá¹-ikÅ«lamanasikÄ• raá¹ƒ
upacÄ• rappanÄ• vasena kÄ• ye upaá¹-á¹-hitÄ• sati, sÄ• ``kÄ• yagatÄ• satÄ«â€™â€™ ti
evaá¹ƒ Ä• nÄ• pÄ• nacatuiriyÄ• pathasatisampajaÃ±Ã±Ä• naá¹ƒ vasena uddhumÄ• takavin
pavattentassa yathÄ• rahaá¹ƒ upacÄ• rappanÄ• vasena kÄ• ye upaá¹-á¹-hitÄ• sati ``kÄ• ya
vuccati. idha pana ajjhattaá¹ƒ kÄ• yagatÄ• sati pathavÄ«Ä• dikÄ• catasso dhÄ• tuyo sasan
catÅ«su yena kenaci ekenÄ• kÄ• rena vavatthapetvÄ• tesaá¹ƒ aniccÄ• dilakkhaá¹‡asallakk
vipassanÄ• sampayuttÄ• sati ``kÄ• yagatÄ• satÄ«â€™â€™ ti adhippetÄ• . thero pana tath
phalasamÄ• pattimeva samÄ• pajjitvÄ• nisÄ«di. idhÄ• pi gÄ• thÄ• ya evaá¹ƒ imassa atthas
cÄ• yaá¹ƒ nisajjÄ• â€™â€™ tiÄ• dinÄ• vuttanayÄ• nusÄ• rena yojetabbÄ• .

__etamattha_nti etaá¹ƒ therassa catudhÄ• tuvavatthÄ• namukhena kÄ• yÄ• nupassanÄ• s
ogÄ• hetvÄ• phalasamÄ• pattisamÄ• pajjanasaá¹…khÄ• taá¹ƒ atthaá¹ƒ viditvÄ• . __imaá¹ƒ
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya nibbÄ• nÄ• dhigamadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha \Ne 154/ __sati kÄ• yagatÄ• upaá¹-á¹-hitÄ• _ti pubbe vuttalakkhaá¹‡Ä• sati saddhÄ
samÄ• dhivÄ«riyapaÃ±Ã±Ä• naá¹ƒ yathÄ• sakaá¹ƒ kiccanipphÄ• danena sahÄ• yabhÄ• vaá
pahÄ«nappaá¹-ipakkhÄ• tato eva tikkhavisadabhÅ«tÄ• ca yathÄ• vuttakÄ• yasaá¹ƒvaraá¹‡
ekatthasamosaraá¹‡avasena ca aviparÄ«tasabhÄ• vaá¹ƒ sallakkhentÄ« upagantvÄ• á¹-hitÄ

kÄ• yasaá¹…khÄ• tÄ• naá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ tannissitÄ• naÃ±ca upÄ• dÄ• rÅ«p
paccaye vavatthapetvÄ• tato paraá¹ƒ tesaá¹ƒ aniccÄ• dilakkhaá¹‡asallakkhaá¹‡avasena \E
Ã±Ä• á¹‡aparamparÄ• gataá¹ƒ \Be 172/ satiá¹ƒ dasseti, satisÄ«sena vÄ• taá¹ƒsampayuttaa
pariÃ±Ã±Ä• ttayapariyÄ• pannaÃ±Ä• á¹‡aparamparameva dasseti. __chasu phassÄ• yatan
kÄ• ye upaá¹-á¹-hitÄ• ya satiyÄ• samannÄ• gato cakkhÄ• dÄ«su phassassa kÄ• raá¹‡abhÄ
kÄ• yÄ• nupassanÄ• ya abhÄ• vitÄ• ya uppajjanÄ• rahÄ• naá¹ƒ abhijjhÄ• dÄ«naá¹ƒ tassÄ•
paá¹-ivedhento te pidahanto ``tattha saá¹ƒvutoâ€™â€™ ti vuccati, etena Ã±Ä• á¹‡asaá¹ƒva

__satataá¹ƒ bhikkhu samÄ• hito_ti so bhikkhu evaá¹ƒ upaá¹-á¹-hitassati sabbattha ca saá¹ƒ
puthuttÄ• rammaá¹‡e cittaá¹ƒ avissajjetvÄ• aniccÄ• divasena sammasanto vipassanaá¹ƒ u
tikkhe sÅ«re vahante vipassanÄ• samÄ• dhinÄ• tÄ• va satataá¹ƒ nirantaraá¹ƒ samÄ• hito a
gotrabhuÃ±Ä• á¹‡odayato paá¹-á¹-hÄ• ya. __jaÃ±Ã±Ä• nibbÄ• namattano_ti aÃ±Ã±esaá¹ƒ
agocarabhÄ• vato, ariyÄ• naá¹ƒ pana tassa tasseva Ä• veá¹‡ikattÄ• attasadisattÄ• ca ``att
laddhavohÄ• rassa maggaphalaÃ±Ä• á¹‡assa sÄ• tisayavisayabhÄ• vato ekantasukhÄ• vab
asaá¹…khatadhÄ• tu ``attanoâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ nibbÄ• naá¹ƒ jaÃ±Ã±Ä• jÄ• neyya,
paá¹-ivijjheyya, sacchikareyyÄ• ti attho. etena ariyÄ• naá¹ƒ nibbÄ• ne adhimuttataá¹ƒ dasse
adhicittappavattikÄ• lepi ekanteneva nibbÄ• ne ninnapoá¹‡apabbhÄ• rabhÄ• vena viharanti
kÄ• yagatÄ• upaá¹-á¹-hitÄ• , so bhikkhu chasu phassÄ• yatanesu saá¹ƒvuto, tato eva satat
attapaccakkhakaraá¹‡ena nibbÄ• naá¹ƒ attano jÄ• neyyÄ• ti evaá¹ƒ gÄ• thÄ• padÄ• naá¹ƒ s
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• namukhena yÄ• va arahattÄ• ekassa bhikkhuno niyyÄ
dhammarÄ• jÄ• .

aparo nayo --- __sati kÄ• yagatÄ• upaá¹-á¹-hitÄ• _ti etena kÄ• yÄ• nupassanÄ• satipaá¹-á
__chasu phassÄ• yatanesu saá¹ƒvuto_ti phasso Ä• yatanaá¹ƒ kÄ• raá¹‡aá¹ƒ etesanti phass
phassÄ• yatanesu. phassahetukesu phassapaccayÄ• nibbattesu \Ee 192/ chasu cakkhusan
taá¹‡hÄ• dÄ«naá¹ƒ appavattiyÄ• saá¹ƒvuto, etena vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• na
__satataá¹ƒ bhikkhu samÄ• hito_ti satataá¹ƒ niccakÄ• laá¹ƒ nirantaraá¹ƒ vikkhepÄ• bhÄ• va
cÄ• yaá¹ƒ avikkhepo \Ne 155/ sabbaso satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ya matthakappattÄ• y
atÄ«tÄ• dibhedabhinnesu paÃ±cupÄ• dÄ• nakkhandhesu anavasesatova pariggahetvÄ• sa
sesasatipaá¹-á¹-hÄ• ne dasseti. __jaÃ±Ã±Ä• nibbÄ• namattano_ti evaá¹ƒ catusatipaá¹-á¹-h
matthakaá¹ƒ pÄ• petvÄ• á¹-hito bhinnakileso bhikkhu attano kilesanibbÄ• naá¹ƒ paccavekk
jÄ• neyyÄ• ti attho.

atha vÄ• __sati kÄ• yagatÄ• upaá¹-á¹-hitÄ• _ti attano paresaÃ±ca kÄ• yassa yathÄ• sabh
therassa sativepullappatti dÄ«pitÄ• . __chasu phassÄ• yatanesu saá¹ƒvuto_ti cakkhÄ• dÄ«s
accantasaá¹ƒvaradÄ«panena satatavihÄ• rivasena therassa sampajaÃ±Ã±appakÄ• sinÄ« p
__satataá¹ƒ bhikkhu samÄ• hito_ti samÄ• pattibahulatÄ• dassanena navÄ• nupubbavihÄ• n
evaá¹ƒbhÅ«to pana bhikkhu __jaÃ±Ã±Ä• nibbÄ• namattano_ti katakiccattÄ• uttari karaá¹‡Ã

attano anupÄ• disesanibbÄ• nameva jÄ• neyya cinteyya, aÃ±Ã±ampi tassa cintetabbaá¹ƒ n

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pilindavacchasuttavaá¹‡á¹‡anÄ•

<26> chaá¹-á¹-he __pilindavaccho_ti __pilindÄ• _tissa nÄ• maá¹ƒ, __vaccho_ti gottavasen
__vasalavÄ• dena samudÄ• caratÄ«_ti ``ehi, vasala, apehi, vasalÄ• â€™â€™ tiÄ• dinÄ• b
voharati Ä• lapati. __sambahulÄ• bhikkhÅ«_ti bahÅ« bhikkhÅ«. te theraá¹ƒ tathÄ• samudÄ
``arahÄ• va samÄ• no appahÄ«navÄ• sanattÄ• \Ee 193/ evaá¹ƒ bhaá¹‡atÄ«â€™â€™ ti ajÄ
ayaá¹ƒ thero evaá¹ƒ samudÄ• caratÄ«â€™â€™ ti cintetvÄ• ullapanÄ• dhippÄ• yÄ• taá¹ƒ t
bhagavato Ä• rocesuá¹ƒ. tena \Be 174/ vuttaá¹ƒ --- ``Ä• yasmÄ• , bhante, pilindavaccho bhi
samudÄ• caratÄ«â€™â€™ ti. keci panÄ• hu --- ``imaá¹ƒ theraá¹ƒ bhikkhÅ« `arahÄ• â€™ ti
bhikkhÅ« pharusavacanena evaá¹ƒ samudÄ• carati, `abhÅ«to eva nu kho imasmiá¹ƒ uttarim
vÄ• sanÄ• vasena tassa tathÄ• samudÄ• cÄ• raá¹ƒ ajÄ• nantÄ• ariyabhÄ• vaÃ±cassa asa
bhagavato tamatthaá¹ƒ Ä• rocesuâ€™â€™ nti. bhagavÄ• therassa dosantarÄ• bhÄ• vaá¹ƒ
bhikkhunÄ• taá¹ƒ pakkosÄ• petvÄ• sammukhÄ• tassa ``pubbÄ• ciá¹‡á¹‡avasenÄ• yaá¹ƒ
pharusavacanÄ• dhippÄ• yoâ€™â€™ ti \Ne 156/ Ä• ha. tena vuttaá¹ƒ --- __ ``atha kho bhag
bhikkhuá¹ƒ Ä• mantesÄ«â€™â€™ _tiÄ• di.

tattha __pubbenivÄ• saá¹ƒ manasi karitvÄ• _ti satthÄ• ``saccaá¹ƒ kira tvaá¹ƒ, vaccha, bhik
samudÄ• carasÄ«â€™â€™ ti theraá¹ƒ pucchitvÄ• tena ``evaá¹ƒ, bhanteâ€™â€™ ti vutte ``
kilesavÄ• sanÄ• ya vasalavÄ• daá¹ƒ na pariccajati, kiá¹ƒ nu kho atÄ«tesupi attabhÄ• vesu b
ahosÄ«â€™â€™ ti Ä• vajjento pubbenivÄ• saÃ±Ä• á¹‡ena sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena v
jÄ• tÄ«su nivutthakkhandhasantÄ• naá¹ƒ manasi karitvÄ• hatthatale á¹-hapitaá¹ƒ Ä• malak
paccakkhakaraá¹‡avasena attano manasi katvÄ• . __bhikkhÅ« Ä• mantesÄ«_ti te bhikkhÅ«
abhÄ• si. tena vuttaá¹ƒ __ ``mÄ• kho tumhe, bhikkhaveâ€™â€™ _tiÄ• di.

tattha __mÄ• _ti paá¹-isedhe nipÄ• to, tassa ``ujjhÄ• yitthÄ• â€™â€™ ti iminÄ• sambandh
mÄ• heá¹-á¹-hÄ• katvÄ• cintayittha, olokayitthÄ• ti attho. __vacchassa bhikkhuno_ti ca ujj
usÅ«yanatthattÄ• sampadÄ• navacanaá¹ƒ. idÄ• nissa anujjhÄ• yitabbe kÄ• raá¹‡aá¹ƒ dass
vaccho dosantaro bhikkhÅ« vasalavÄ• dena samudÄ• caratÄ«â€™â€™ _ti Ä• ha. tassattho
dosantaro dosacitto dosena byÄ• pÄ• dena dÅ«sitacitto hutvÄ• bhikkhÅ« vasalavÄ• dena m
maggeneva cassa byÄ• pÄ• do samugghÄ• tito. evaá¹ƒ adosantarattepi tassa tathÄ• samu
purimajÄ• tisiddhaá¹ƒ kÄ• raá¹‡aá¹ƒ dassento __ ``vacchassa, bhikkhaveâ€™â€™ _tiÄ• di

tattha __abbokiá¹‡á¹‡Ä• nÄ«_ti khattiyÄ• dijÄ• tiantarehi avomissÄ• ni anantaritÄ• ni. __pa
brÄ• hmaá¹‡akule paccÄ• jÄ• tÄ• nÄ«_ti sabbÄ• ni tÄ• ni vacchassa paÃ±ca jÄ• tisatÄ• ni p

brÄ• hmaá¹‡akule eva jÄ• tÄ• ni, ahesunti \Be 175/ attho. __so tassa vasalavÄ• do dÄ«gha
samudÄ• ciá¹‡á¹‡o_ti yo etarahi khÄ«á¹‡Ä• savenapi satÄ• pavattiyati, so tassa vacchassa
dÄ«gharattaá¹ƒ ito jÄ• tito paá¹-á¹-hÄ• ya uddhaá¹ƒ Ä• rohanavasena paÃ±cajÄ• tisatamatt
brÄ• hmaá¹‡ajÄ• tikattÄ• samudÄ• ciá¹‡á¹‡o samudÄ• carito ahosi. brÄ• hmaá¹‡Ä• hi jÄ•
aÃ±Ã±aá¹ƒ vasalavÄ• dena samudÄ• caranti. ``ajjhÄ• ciá¹‡á¹‡oâ€™â€™ tipi paá¹-hanti, so
dÄ«gharattaá¹ƒ tathÄ• samudÄ• ciá¹‡á¹‡abhÄ• vena, etenassa tathÄ• samudÄ• cÄ• rassa
dasseti. kÄ• panÄ• yaá¹ƒ vÄ• sanÄ• nÄ• ma? yaá¹ƒ kilesarahitassÄ• pi santÄ• ne appahÄ
samÄ• cÄ• rasadisasamÄ• cÄ• rahetubhÅ«taá¹ƒ, anÄ• dikÄ• labhÄ• vitehi kilesehi Ä• hitaá
tathÄ• rÅ«pÄ• adhimuttÄ«ti vadanti. taá¹ƒ panetaá¹ƒ abhinÄ«hÄ• rasampattiyÄ• Ã±eyyÄ•
yattha kilesÄ• \Ne 157/ pahÄ«nÄ• , tattha bhagavato santÄ• ne natthi. yattha pana tathÄ•
tattha sÄ• vakÄ• naá¹ƒ paccekabuddhÄ• naÃ±ca santÄ• ne atthi, tato tathÄ• gatova anÄ• v

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato pilindavacchassa satipi vasalasamudÄ• cÄ•
dosantarÄ• bhÄ• vasaá¹…khÄ• taá¹ƒ atthaá¹ƒ viditvÄ• . __imaá¹ƒ udÄ• na_nti tassa aggap
imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __yamhi na mÄ• yÄ• vasati na mÄ• no_ti yasmiá¹ƒ ariyapuggale santadosappaá¹-ic
mÄ• yÄ• , ``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• sampaggahavasena pavatto uá¹‡á¹‡atila
maggena samugghÄ• titattÄ• na \Ee 195/ pavattati na uppajjati. __yo vÄ«talobho amamo n
rÄ• gÄ• dipariyÄ• yavasena pavattassa Ä• rammaá¹‡aggahaá¹‡alakkhaá¹‡assa lobhassa s
tato eva rÅ«pÄ• dÄ«su katthaci mamÄ• yanÄ• bhÄ• vato amamo apariggaho, anÄ• gatÄ• n
nirÄ• so. __panuá¹‡á¹‡akodho_ti kujjhanalakkhaá¹‡assa kodhassa anÄ• gÄ• mimaggena s
panuá¹‡á¹‡akodho samucchinnÄ• ghÄ• to. __abhinibbutatto_ti yo evaá¹ƒ mÄ• yÄ• mÄ• nal
tadekaá¹-á¹-hatÄ• ya sabbassa saá¹ƒkilesapakkhassa suppahÄ«nattÄ• sabbaso kilesapari
sÄ«tibhÅ«to. __so brÄ• hmaá¹‡o_ \Be 176/ __so samaá¹‡o sa bhikkhÅ«_ti so evarÅ«po kh
bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡o, so eva samitapÄ• pattÄ• samacariyÄ• ya ca samaá¹‡o,
bhinnakilesattÄ• bhikkhu nÄ• ma. evaá¹ƒbhÅ«to ca, bhikkhave, vaccho so kathaá¹ƒ dosant
kÄ• yakammÄ• diá¹ƒ pavatteyya, kevalaá¹ƒ pana vÄ• sanÄ• ya appahÄ«nattÄ• vasalavÄ•

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sakkudÄ• nasuttavaá¹‡á¹‡anÄ•

<27> sattame __sattÄ• haá¹ƒ ekapallaá¹…kena nisinno hoti aÃ±Ã±ataraá¹ƒ samÄ• dhiá¹ƒ
keci tÄ• va Ä• hu ``arahattaphalasamÄ• dhi idha `aÃ±Ã±ataro samÄ• dhÄ«â€™ ti adhippet
Ä• yasmÄ• \Ne 158/ bahulaá¹ƒ samÄ• pajjati diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ, paho
phalasamÄ• pattiyÄ• vÄ«tinÄ• metuá¹ƒ. tathÄ• hi bhagavatÄ• ---

``ahaá¹ƒ, bhikkhave, yÄ• vade Ä• kaá¹…khÄ• mi vivicceva kÄ• mehi, vivicca akusalehi dhar
kassapopi, bhikkhave, yÄ• vade Ä• kaá¹…khati vivicceva kÄ• mehi ... pe ... viharatÄ«â€™â€

Ä• dinÄ• navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• dibhede \Ee 196/ uttarimanussadhamm
á¹-hapito, na cettha ``yadi evaá¹ƒ thero yamakapÄ• á¹-ihÄ• riyampi kareyyÄ• â€™â€™ ti va
sÄ• vakasÄ• dhÄ• raá¹‡Ä• naá¹ƒyeva jhÄ• nÄ• dÄ«naá¹ƒ adhippetattÄ• ti.

porÄ• á¹‡Ä• panÄ• hu --- __aÃ±Ã±ataraá¹ƒ samÄ• dhiá¹ƒ samÄ• pajjitvÄ• _ti nirodhasam
kathaá¹ƒ pana nirodhasamÄ• patti samÄ• dhÄ«ti vuttÄ• ? samÄ• dhÄ• naá¹-á¹-hena. ko par
sammadeva Ä• dhÄ• tabbatÄ• . yÄ• hi esÄ• paccanÄ«kadhammehi akampanÄ«yÄ• balap
vipassanÄ• balanti imehi dvÄ«hi balehi,
aniccadukkhÄ• nattanibbidÄ• virÄ• ganirodhapaá¹-inissaggavivaá¹-á¹-Ä• nupassanÄ• cattÄ
cattÄ• ri ca phalaÃ±Ä• á¹‡Ä• nÄ«ti imesaá¹ƒ \Be 177/ soá¸·asannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ va
Ã±Ä• á¹‡acariyÄ• hi, paá¹-hamajjhÄ• nasamÄ• dhiÄ• dayo aá¹-á¹-ha samÄ• dhÄ« ekajjhaá¹
upacÄ• rasamÄ• dhi cÄ• ti imesaá¹ƒ navannaá¹ƒ samÄ• dhÄ«naá¹ƒ vasena navahi samÄ•
vacÄ«saá¹…khÄ• ro cittasaá¹…khÄ• roti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ tattha
tathÄ• viharitukÄ• mena yathÄ• vuttesu á¹-hÄ• nesu vasÄ«bhÄ• vappattena arahatÄ• anÄ
yathÄ• dhippetaá¹ƒ kÄ• laá¹ƒ cittacetasikasantÄ• nassa sammadeva appavatti Ä• dhÄ• tab
samÄ• dhÄ• tabbatÄ• idha samÄ• dhÄ• naá¹-á¹-ho, tenÄ• yaá¹ƒ vihÄ• ro samÄ• dhÄ«ti vu
etenassa samÄ• pattiatthopi vuttoti veditabbo. imaÃ±hi nirodhasamÄ• pattiá¹ƒ sandhÄ• ya p

``kathaá¹ƒ dvÄ«hi balehi samannÄ• gatattÄ• tiá¹‡á¹‡aá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippas
Ã±Ä• á¹‡acariyÄ• hi navahi samÄ• dhicariyÄ• hi vasÄ«bhÄ• vatÄ• ya saÃ±Ã±Ä• nirodhasam
(Paá¹-is I 83) ---

pucchitvÄ• ``dvÄ«hi balehÄ«â€™â€™ ti dve balÄ• ni samathabalaá¹ƒ vipassanÄ• balanti v
nirodhasamÄ• pattikathÄ• visuddhimagge (Vism II 867 Ä• dayo) saá¹ƒvaá¹‡á¹‡itÄ• va. kas
159/ phalasamÄ• pattiá¹ƒ asamÄ• pajjitvÄ• nirodhaá¹ƒ samÄ• pajji? sattesu anukampÄ• ya
sabbÄ• pi samÄ• pattiyo vaá¸·aÃ±jeti, sattÄ• nuggahena pana \Ee 197/ yebhuyyena nirodha
samÄ• pajjitvÄ• vuá¹-á¹-hitassa kato appakopi sakkÄ• ro visesato mahapphalo mahÄ• nisa

__vuá¹-á¹-hÄ• sÄ«_ti arahattaphalacittuppattiyÄ• vuá¹-á¹-hÄ• si. nirodhaá¹ƒ samÄ• panno
arahattaphalassa, anÄ• gÄ• mÄ« ce anÄ• gÄ• miphalassa uppÄ• dena vuá¹-á¹-hito nÄ• ma

__tena kho pana samayena sakko devÄ• namindo Ä• yasmato mahÄ• kassapassa piá¹‡á¸
kathaá¹ƒ tassa dÄ• tukÄ• matÄ• jÄ• tÄ• ? yÄ• ni ``tÄ• ni paÃ±camattÄ• ni devatÄ• satÄ• n
sakkassa devaraÃ±Ã±o paricÄ• rikÄ• kakuá¹-apÄ• diniyo pubbe ``ayyo mahÄ• kassapo rÄ
pavisati, gacchatha therassa dÄ• naá¹ƒ dethÄ• â€™â€™ ti sakkena pesitÄ• upagantvÄ• d

á¹-hitÄ• therena \Be 178/ paá¹-ikkhittÄ• devalokameva gatÄ• . idÄ• ni purimappaá¹-ikkhepa
gaá¹‡heyyÄ• â€™â€™ ti samÄ• pattito vuá¹-á¹-hitassa therassa dÄ• naá¹ƒ dÄ• tukÄ• mÄ•
Ä• gantvÄ• dibbabhojanÄ• ni upanentiyo purimanayeneva therena paá¹-ikkhittÄ• devaloka
``kahaá¹ƒ gatatthÄ• â€™â€™ ti puá¹-á¹-hÄ• tamatthaá¹ƒ Ä• rocetvÄ• ``dinno vo therassa
sakkena vutte ``gaá¹‡hituá¹ƒ na icchatÄ«â€™â€™ ti. ``kiá¹ƒ kathesÄ«â€™â€™ ti? `` `dugga
karissÄ• mÄ«â€™ ti Ä• ha, devÄ• â€™â€™ ti. ``tumhe kenÄ• kÄ• rena gatÄ• â€™â€™ ti?
``tumhÄ• disiyo therassa piá¹‡á¸• apÄ• taá¹ƒ kiá¹ƒ dassantÄ«â€™â€™ ti? sayaá¹ƒ dÄ• tuk
khaá¹‡á¸• adanto palitakeso obhaggasarÄ«ro mahallako tantavÄ• yo hutvÄ• , sujampi asura
tathÄ• rÅ«pimeva mahallikaá¹ƒ katvÄ• , ekaá¹ƒ pesakÄ• ravÄ«thiá¹ƒ mÄ• petvÄ• tantaá¹ƒ
tasaraá¹ƒ pÅ«reti. tena vuttaá¹ƒ --- __ ``tena kho pana samayena sakko devÄ• namindo ...
pÅ«retÄ«â€™â€™ _ti.

tattha __tantaá¹ƒ vinÄ• tÄ«_ti pasÄ• ritatantaá¹ƒ vinanto viya hoti. __tasaraá¹ƒ pÅ«retÄ«_ti
vaá¸• á¸• hentÄ« viya. __yena sakkassa devÄ• namindassa nivesanaá¹ƒ tenupasaá¹…kam
pattacÄ«varamÄ• dÄ• ya ``duggatajanasaá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€™ ti nagarÄ• b
bahinagare sakkena mÄ• pitaá¹ƒ pesakÄ• ravÄ«thiá¹ƒ paá¹-ipajjitvÄ• olokento addasa
oluggaviluggajiá¹‡á¹‡asÄ• laá¹ƒ tattha ca te jÄ• yampatike yathÄ• vuttarÅ«pe tantavÄ• yaka
cintesi --- ``ime mahallakakÄ• lepi kammaá¹ƒ karonti. imasmiá¹ƒ nagare imehi duggatatarÄ•
dinnaá¹ƒ sÄ• kamattampi \Ne 160/ gahetvÄ• imesaá¹ƒ saá¹…gahaá¹ƒ karissÄ• mÄ«â€™â€
agamÄ• si. sakko taá¹ƒ Ä• gacchantaá¹ƒ disvÄ• sujaá¹ƒ Ä• ha --- ``bhadde, mayhaá¹ƒ ayyo
tvaá¹ƒ apassantÄ« viya tuá¹‡hÄ« hutvÄ• nisÄ«da. khaá¹‡eneva vaÃ±cetvÄ• piá¹‡á¸• apÄ•
thero gantvÄ• gehadvÄ• re aá¹-á¹-hÄ• si. tepi apassantÄ• viya attano kammameva karont
atha sakko ``gehadvÄ• re á¹-hito eko thero viya khÄ• yati, upadhÄ• rehi tÄ• vÄ• â€™â€™ t
upadhÄ• retha, sÄ• mÄ«â€™â€™ ti. so gehÄ• nikkhamitvÄ• theraá¹ƒ paÃ±capatiá¹-á¹-hite
jaá¹‡á¹‡ukÄ• ni olumbitvÄ• nitthunanto uá¹-á¹-hÄ• ya ``kataratthero nu kho ayyoâ€™â€™ t
``akkhÄ«ni \Be 179/ me dhÅ«mÄ• yantÄ«â€™â€™ ti vatvÄ• nalÄ• á¹-e hatthaá¹ƒ á¹-hapetv
dukkhaá¹ƒ ayyo no mahÄ• kassapattherova cirassaá¹ƒ me kuá¹-idvÄ• raá¹ƒ Ä• gato. atthi n
Ä• ha. sujÄ• thokaá¹ƒ Ä• kulÄ• viya hutvÄ• ``atthi, sÄ• mÄ«â€™â€™ ti paá¹-ivacanaá¹ƒ a
lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ti acintetvÄ• saá¹…gahaá¹ƒ no karothÄ• â€™â€™ ti patt
dento ``imesaá¹ƒ eva duggatÄ• naá¹ƒ jarÄ• jiá¹‡á¹‡Ä• naá¹ƒ mayÄ• saá¹…gaho kÄ• tabbo
pavisitvÄ• ghaá¹-iodanaá¹ƒ nÄ• ma ghaá¹-ito uddharitvÄ• , pattaá¹ƒ pÅ«retvÄ• , therassa h
vuttaá¹ƒ --- __ ``addasÄ• kho sakko devÄ• namindo ... pe ... adÄ• sÄ«â€™â€™ _ti.

tattha __ghaá¹-iyÄ• _ti bhattaghaá¹-ito. ``ghaá¹-iodanaâ€™â€™ ntipi pÄ• á¹-ho, tassa ghaá
devÄ• naá¹ƒ koci Ä• hÄ• ravisesoti atthaá¹ƒ vadanti. __uddharitvÄ• _ti kutoci bhÄ• janato u
\Ee 199/ so eva Ä• hÄ• ro patte pakkhipitvÄ• therassa hatthe á¹-hapanakÄ• le kapaá¹‡Ä• n
upakappanakalÅ«khÄ• hÄ• ro viya paÃ±Ã±Ä• yittha, hatthe á¹-hapitamatte pana attano dibb
aá¹-á¹-hÄ• si. __anekasÅ«po_ti muggamÄ• sÄ• disÅ«pehi ceva khajjavikatÄ«hi ca anekavi

__anekabyaÃ±jano_ti nÄ• nÄ• vidhauttaribhaá¹…go. __anekarasabyaÃ±jano_ti anekehi sÅ
madhurÄ• dimÅ«larasÄ• naÃ±ceva sambhinnarasÄ• naÃ±ca abhibyaÃ±jako, nÄ• naggaras

so kira piá¹‡á¸• apÄ• to therassa hatthe á¹-hapitakÄ• le rÄ• jagahanagaraá¹ƒ attano dibbag
tato thero cintesi --- ``ayaá¹ƒ puriso appesakkho, piá¹‡á¸• apÄ• to ativiya paá¹‡Ä«to sakkas
nu kho esoâ€™â€™ ti? atha naá¹ƒ ``sakkoâ€™â€™ ti Ã±atvÄ• Ä• ha --- ``bhÄ• riyaá¹ƒ te,
duggatÄ• naá¹ƒ sampattiá¹ƒ vilumpantena, ajja mayhaá¹ƒ dÄ• naá¹ƒ datvÄ• kocideva dugg
vÄ• seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ vÄ• labheyyÄ• â€™â€™ ti. ``ko mayÄ• duggatataro atthi, b
tvaá¹ƒ duggato devarajjasiriá¹ƒ anubhavantoâ€™â€™ ti? ``bhante, evaá¹ƒ nÄ• metaá¹ƒ, ma
anuppanne buddhe kalyÄ• á¹‡akammaá¹ƒ kataá¹ƒ, buddhuppÄ• de pana vattamÄ• ne puÃ±
cÅ«á¸·arathadevaputto mahÄ• rathadevaputto anekavaá¹‡á¹‡adevaputtoti ime tayo devapu
mamÄ• sannaá¹-á¹-hÄ• ne nibbattÄ• mahÄ• tejavantatarÄ• . ahaá¹ƒ tesu devaputtesu `nak
ti paricÄ• rikÄ• yo gahetvÄ• antaravÄ«thiá¹ƒ otiá¹‡á¹‡esu palÄ• yitvÄ• gehaá¹ƒ pavisÄ• m
mama sarÄ«raá¹ƒ ottharati, mama sarÄ«rato tejo tesaá¹ƒ sarÄ«raá¹ƒ na ottharati. ko mayÄ•
bhanteâ€™â€™ ti? ``evaá¹ƒ santepi ito paá¹-á¹-hÄ• ya mayhaá¹ƒ \Ee 200/ mÄ• evaá¹ƒ vaÃ
dÄ• namadÄ• sÄ«â€™â€™ ti. ``vaÃ±cetvÄ• tumhÄ• kaá¹ƒ dÄ• ne dinne mayhaá¹ƒ kusalaa
``atthi, Ä• vusoâ€™â€™ ti. ``evaá¹ƒ sante kusalakaraá¹‡aá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ• ro, bh
theraá¹ƒ vanditvÄ• sujaá¹ƒ Ä• dÄ• ya theraá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• , vehÄ• saá¹ƒ abbh
paramadÄ• naá¹ƒ, kassape suppatiá¹-á¹-hitaâ€™â€™ nti tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nes
kho Ä• yasmato mahÄ• kassapassa etadahosÄ«â€™â€™ _tiÄ• di.

tattha __kosiyÄ• _ti sakkaá¹ƒ devÄ• namindaá¹ƒ gottena Ä• lapati. __puÃ±Ã±ena attho_ti p
atthÄ«ti vacanaseso. __vehÄ• saá¹ƒ abbhuggantvÄ• _ti pathavito vehÄ• saá¹ƒ abhiuggantv
Ä• kÄ• sameva pariyÄ• yasaddena antalikkheti vadanti. atha vÄ• antalikkhasaá¹…khÄ• te A
kasiá¹‡ugghÄ• á¹-imÄ• diÄ• kÄ• seti visesento vadati. __aho dÄ• na_nti ettha __aho_ti acc
hi devÄ• namindo, ``yasmÄ• nirodhÄ• vuá¹-á¹-hitassa ayyassa mahÄ• kassapattherassa s
cittÄ«katvÄ• anapaviddhaá¹ƒ kÄ• lena paresaá¹ƒ anupahacca, sammÄ• diá¹-á¹-hiá¹ƒ purak
dibbabhojanadÄ• naá¹ƒ dinnaá¹ƒ, tasmÄ• khettasampatti deyyadhammasampatti cittasamp
sampattiyÄ• samannÄ• gatattÄ• sabbaá¹…gasampannaá¹ƒ vata mayÄ• dÄ• naá¹ƒ pavatt
acchariyabbhutacittajÄ• to tadÄ• attano hadayabbhantaragataá¹ƒ pÄ«tisomanassaá¹ƒ sam
dÄ• naâ€™â€™ _nti vatvÄ• tassa dÄ• nassa vuttanayena uttamadÄ• nabhÄ• vaá¹ƒ khetta
``paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaâ€™â€™ _nti udÄ• naá¹ƒ udÄ• nesi.

evaá¹ƒ pana sakkassa udÄ• nentassa bhagavÄ• vihÄ• re á¹-hitoyeva dibbasotena saddaá
bhikkhave, sakkaá¹ƒ devÄ• namindaá¹ƒ udÄ• naá¹ƒ udÄ• netvÄ• Ä• kÄ• sena gacchantaâ
tehi ``kiá¹ƒ pana, bhante, tena kataâ€™â€™ nti puá¹-á¹-ho ``mama puttassa kassapassa va
adÄ• si, tena ca attamano udÄ• nesÄ«â€™â€™ ti Ä• ha. tena vuttaá¹ƒ __ ``assosi kho bhag
sotadhÄ• tuyÄ• â€™â€™ _tiÄ• di.

tattha \Ne 162/ \Be 181/ \Ee 201/ __dibbÄ• ya sotadhÄ• tuyÄ• _ti dibbasadisattÄ• dibbÄ• .
sucaritakammanibbattÄ• pittasemharuhirÄ• dÄ«hi apalibuddhÄ• upakkilesavinimuttatÄ• ya
gahetuá¹ƒ samatthÄ• dibbapasÄ• dasotadhÄ• tu hoti. ayaÃ±cÄ• pi bhagavato vÄ«riyabhÄ•
Ã±Ä• á¹‡amayÄ• sotadhÄ• tu tÄ• disÄ• evÄ• ti dibbasadisattÄ• dibbÄ• . api ca dibbavihÄ
attanÄ• ca dibbavihÄ• rasannissitattÄ• pi dibbÄ• . savanaá¹-á¹-hena ca sabhÄ• vadhÄ• raá
sotadhÄ• tu, sotadhÄ• tuyÄ• pi kiccakaraá¹‡ena sotadhÄ• tu viyÄ• ti sotadhÄ• tu, tÄ• ya dib
__visuddhÄ• yÄ• _ti parisuddhÄ• ya nirupakkilesÄ• ya. __atikkantamÄ• nusikÄ• yÄ• _ti ma
saddassavanena mÄ• nusikamaá¹ƒsasotadhÄ• tuá¹ƒ atikkamitvÄ• á¹-hitÄ• ya.

__etamatthaá¹ƒ viditvÄ• _ti ``sammÄ• paá¹-ipattiyÄ• guá¹‡avisese patiá¹-á¹-hitaá¹ƒ purisÄ
manussÄ• pi Ä• darajÄ• tÄ• ativiya pihayantÄ«â€™â€™ ti imamatthaá¹ƒ viditvÄ• tadattha
udÄ• nesi.

tatra piá¹‡á¸• apÄ• tikaá¹…gasaá¹…khÄ• taá¹ƒ dhutaá¹…gaá¹ƒ samÄ• dÄ• ya tassa paripÅ
__piá¹‡á¸• apÄ• tikassa_. nanu cÄ• yaá¹ƒ gÄ• thÄ• Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ ni
ca sabbesaá¹ƒ dhutavÄ• dÄ• naá¹ƒ aggo terasadhutaá¹…gadharo, so kasmÄ• ekeneva dh
aá¹-á¹-huppattivasenÄ• yaá¹ƒ niddeso. atha vÄ• desanÄ• mattametaá¹ƒ, iminÄ• desanÄ•
dhutaá¹…gÄ• vuttÄ• ti veditabbÄ• . atha vÄ• ``yathÄ• pi bhamaro pupphaâ€™â€™ nti (Dh
paramappicchatÄ• ya kulÄ• nuddayatÄ• ya cassa sabbaá¹ƒ piá¹‡á¸• apÄ• tikavattaá¹ƒ akkh
sÄ• tisayaá¹ƒ paá¹-ipattiyÄ• pakÄ• sanatthaá¹ƒ __ ``piá¹‡á¸• apÄ• tikassÄ• â€™â€™ _ti vu
piá¹‡á¸• apÄ• tikassÄ• ti ca pihayantÄ«ti padaá¹ƒ apekkhitvÄ• sampadÄ• navacanaá¹ƒ, taá
daá¹-á¹-habbaá¹ƒ. __attabharassÄ• _ti ``appÄ• ni ca tÄ• ni sulabhÄ• ni anavajjÄ• nÄ«â€™â
evaá¹ƒ vuttehi appÄ• navajjasulabharÅ«pehi catÅ«hi paccayehi attÄ• nameva \Ee 202/ bha
__anaÃ±Ã±aposino_ti Ä• misasaá¹…gaá¹‡hanena aÃ±Ã±e sissÄ• dike posetuá¹ƒ anussukk
padadvayenassa kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena
sallahukavuttitaá¹ƒ subharataá¹ƒ paramaÃ±ca santuá¹-á¹-hiá¹ƒ \Be 182/ dasseti. atha vÄ• _
ekavacanicchÄ• ya attabhÄ• vasaá¹…khÄ• taá¹ƒ ekaá¹ƒyeva imaá¹ƒ attÄ• naá¹ƒ bharati, na
attabharo, tato eva attanÄ• aÃ±Ã±assa posetabbassa abhÄ• vato anaÃ±Ã±aposÄ«, tassa a
padadvayenapi khÄ«á¹‡Ä• savabhÄ• vena Ä• yatiá¹ƒ anÄ• dÄ• nataá¹ƒ dasseti.

__devÄ• _ \Ne 163/ __pihayanti ... pe ... satÄ«mato_ti taá¹ƒ aggaphalÄ• dhigamena
sabbakilesadarathapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamena paá¹-ippassaddhiyÄ• upasantaá¹ƒ,
niccakÄ• laá¹ƒ satokÄ• ritÄ• ya satimantaá¹ƒ, tato eva iá¹-á¹-hÄ• niá¹-á¹-hÄ• dÄ«su tÄ• dila
khÄ«á¹‡Ä• savaá¹ƒ sakkÄ• dayo devÄ• pihayanti patthenti, tassa sÄ«lÄ• diguá¹‡avisesesu
Ä• daraá¹ƒ janenti, pageva manussÄ• ti.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. piá¹‡á¸• apÄ• tikasuttavaá¹‡á¹‡anÄ•

<28> aá¹-á¹-hame __pacchÄ• bhatta_nti ekÄ• sanikakhalupacchÄ• bhattikÄ• naá¹ƒ pÄ• tov
antomajjhanhikopi pacchÄ• bhattameva, idha pana pakatibhattasseva pacchato pacchÄ• bh
__piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• na_nti piá¹‡á¸• apÄ• tato paá¹-ikkantÄ• naá¹ƒ, piá¹‡á¸• ap
bhattakiccassa niá¹-á¹-hÄ• panavasena tato nivattÄ• naá¹ƒ. __karerimaá¹‡á¸• alamÄ• á¸·e_
varuá¹‡arukkhassa nÄ• maá¹ƒ. so kira gandhakuá¹-iyÄ• maá¹‡á¸• apassa sÄ• lÄ• ya ca ar
gandhakuá¹-Ä«pi \Ee 203/ ``kareriku á¹-ikÄ• â€™â€™ ti vuccati, maá¹‡á¸• apopi sÄ• lÄ• pi
``karerimaá¹‡á¸• alamÄ• á¸·oâ€™â€™ ti. tasmÄ• kareririukkhassa avidÅ«re kate nisÄ«dana
maá¹‡á¸• alamÄ• á¸·e. tiá¹‡apaá¹‡á¹‡acchadanaá¹ƒ anovassakaá¹ƒ ``maá¹‡á¸• alamÄ• á¸·
atimuttakÄ• dilatÄ• maá¹‡á¸• apo ``maá¹‡á¸• alamÄ• á¸·oâ€™â€™ ti apare.

__kÄ• lena kÄ• la_nti kÄ• le kÄ• le antarantarÄ• , tasmiá¹ƒ tasmiá¹ƒ samayeti attho. __mar
manavaá¸• á¸• hake, piyarÅ«pe iá¹-á¹-heti attho. iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vo ca puggalava
gahetabbo. ekaccassa hi iá¹-á¹-hÄ• bhimato ekaccassa aniá¹-á¹-ho hoti, ekaccassa aniá¹-á¹
iá¹-á¹-ho \Be 183/. tathÄ• ekassa dvÄ• rassa iá¹-á¹-ho aÃ±Ã±assa aniá¹-á¹-ho. vipÄ• kavas
veditabbo. kusalavipÄ• ko hi ekantena iá¹-á¹-ho, akusalavipÄ• ko aniá¹-á¹-ho evÄ• ti. __cak
passitu_nti gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho upÄ• sakehi gehaá¹ƒ pavesetvÄ• pÅ«jÄ
upanÄ«tesu Ä• sanavitÄ• nÄ• dÄ«su nÄ• nÄ• virÄ• gasamujjalavaá¹‡á¹‡asaá¹…khÄ• te raj
saviÃ±Ã±Ä• á¹‡akarÅ«pe cakkhudvÄ• rikaviÃ±Ã±Ä• á¹‡ehi passituá¹ƒ. __sadde_ti tatheva i
paviá¹-á¹-ho tesaá¹ƒ payutte gÄ«tavÄ• ditasadde sotuá¹ƒ. __gandhe_ti tathÄ• tehi pÅ«jÄ• s
pupphadhÅ«mÄ• digandhe ghÄ• yituá¹ƒ. __rase_ti tehi dinnÄ• hÄ• raparibhoge nÄ• naggar
__phoá¹-á¹-habbe_ti mahagghapaccattharaá¹‡esu \Ne 164/ Ä• sanesu nisinnakÄ• le sukhas
phusituá¹ƒ. evaÃ±ca paÃ±cadvÄ• rikaiá¹-á¹-hÄ• rammaá¹‡appaá¹-ilÄ• bhaá¹ƒ kittetvÄ• idÄ
manodvÄ• rikaiá¹-á¹-hÄ• rammaá¹‡appaá¹-ilÄ• bhaá¹ƒ dassetuá¹ƒ __ ``sakkatoâ€™â€™ _t
heá¹-á¹-hÄ• vuttatthameva.

kiá¹ƒ pana apiá¹‡á¸• apÄ• tikÄ• naá¹ƒ ayaá¹ƒ nayo na labbhatÄ«ti? labbhati. tesampi hi
nimantanasalÄ• kabhattÄ• diatthaá¹ƒ gÄ• maá¹ƒ gatakÄ• le uá¸·Ä• ravibhavÄ• upÄ• sakÄ•
karontiyeva, taá¹ƒ pana aniyataá¹ƒ. piá¹‡á¸• apÄ• tikÄ• naá¹ƒ pana tadÄ• niccameva tattha
kariyamÄ• naá¹ƒ disvÄ• , sakkÄ• ragarutÄ• ya anissaraá¹‡amagge á¹-hatvÄ• , ayonisoman
evamÄ• haá¹ƒsu. tenevÄ• ha --- __ ``handÄ• vuso, mayampi piá¹‡á¸• apÄ• tikÄ• homÄ• â€

tattha __handÄ• _ti vossaggatthe nipÄ• to. __lacchÄ• mÄ• _ti labhissÄ• ma. __tenupasaá¹
surabhigandhakuá¹-iyaá¹ƒ nisinno tesaá¹ƒ taá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• \Ee 204/ ``ime
nÄ• ma buddhassa sÄ• sane pabbajitvÄ• mayÄ• saddhiá¹ƒ ekavihÄ• re vasantÄ• pi evaá¹
kathaá¹ƒ pavattenti, sallekhe na vattanti, handa te tato nivÄ• retvÄ• sallekhavihÄ• re niyoje

maá¹‡á¸• alamÄ• á¸·aá¹ƒ upasaá¹…kami. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

__etamatthaá¹ƒ viditvÄ• _ti ``appicchatÄ• santuá¹-á¹-hitÄ• sallekhÄ• naá¹ƒ vasena kilese d
visosetuá¹ƒ paá¹-ipannoti piá¹‡á¸• apÄ• tikassa sato devÄ• pihayanti, tassa paá¹-ipattiyÄ•
piyÄ• yanti, na ito aÃ±Ã±athÄ• â€™â€™ ti imamatthaá¹ƒ viditvÄ• tadatthadÄ«panaá¹ƒ ima

tattha \Be 184/ __no ce saddasilokanissito_ti ``aho ayyo appiccho santuá¹-á¹-ho paramasal
tiÄ• dinÄ• parehi kittitabbasaddasaá¹…khÄ• taá¹ƒ silokaá¹ƒ. taá¹‡hÄ• ya nissito na hoti cet
sammukhÄ• vaá¹‡á¹‡abhaá¹‡anathutighoso, siloko parammukhabhÅ«tÄ• pasaá¹ƒsÄ• pat
anantarasutte vuttanayameva.

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sippasuttavaá¹‡á¹‡anÄ•

<29> navame \Ne 165/ __ko nu kho, Ä• vuso, sippaá¹ƒ jÄ• nÄ• tÄ«_ti, Ä• vuso, amhesu idh
jÄ«vitanimittaá¹ƒ sikkhitabbaá¹-á¹-hena ``sippaâ€™â€™ nti laddhanÄ• maá¹ƒ yaá¹ƒkiÃ±ci Ä
__ko kiá¹ƒ sippaá¹ƒ sikkhÄ«_ti ko dÄ«gharattaá¹ƒ sippÄ• cariyakulaá¹ƒ payirupÄ• sitvÄ• Ä•
hatthisippÄ• dÄ«su kiá¹ƒ sippaá¹ƒ sikkhi? __kataraá¹ƒ sippaá¹ƒ sippÄ• naá¹ƒ agga_nti sabb
agÄ• rayhatÄ• ya mahapphalatÄ• ya akicchasiddhiyÄ• ca kataraá¹ƒ sippaá¹ƒ aggaá¹ƒ uttar
sukhena sakkÄ• jÄ«vitunti adhippÄ• yo. __tatthekacce_ti tesu bhikkhÅ«su ekacce bhikkhÅ«
pabbajitÄ• te. __evamÄ• haá¹ƒsÅ«_ti te evaá¹ƒ bhaá¹‡iá¹ƒsu. ito parampi ``ekacceâ€™â€™
eseva nayo. __hatthisippa_nti \Ee 205/ yaá¹ƒ hatthÄ«naá¹ƒ pariggaá¹‡hanadamanasÄ• raá
kattabbaá¹ƒ, taá¹ƒ uddissa pavattaá¹ƒ sabbampi sippaá¹ƒ idha ``hatthisippaâ€™â€™ nti ad
__assasippa_nti etthÄ• pi eseva nayo. __rathasippaá¹ƒ_ pana rathayoggÄ• naá¹ƒ damanas
ceva rathassa karaá¹‡avasena ca veditabbaá¹ƒ. __dhanusippa_nti issÄ• sasippaá¹ƒ, yo dha
__tharusippa_nti sesaÄ• vudhasippaá¹ƒ. __muddÄ• sippa_nti hatthamuddÄ• ya gaá¹‡anasi
acchiddakagaá¹‡anasippaá¹ƒ. __saá¹…khÄ• nasippa_nti saá¹…kalanapaá¹-uppÄ• danÄ• d
piá¹‡á¸• agaá¹‡anasippaá¹ƒ. taá¹ƒ yassa paguá¹‡aá¹ƒ hoti, so rukkhampi disvÄ• ``ettakÄ•
paá¹‡á¹‡Ä• nÄ«â€™â€™ ti gaá¹‡ituá¹ƒ jÄ• nÄ• ti. __lekhÄ• sippa_nti nÄ• nÄ• kÄ• rehi akk
lipiÃ±Ä• á¹‡aá¹ƒ vÄ• . __kÄ• veyyasippa_nti attano cintÄ• vasena vÄ• parato paá¹-iladdhas
ayamattho, evaá¹ƒ naá¹ƒ yojessÄ• mÄ«â€™â€™ ti evaá¹ƒ atthavasena vÄ• , kiÃ±cideva ka
``tappaá¹-ibhÄ• gaá¹ƒ kabbaá¹ƒ karissÄ• mÄ«â€™â€™ ti \Be 185/ á¹-hÄ• nuppattikapaá¹-ib
cintÄ• kaviÄ• dÄ«naá¹ƒ catunnaá¹ƒ kavÄ«naá¹ƒ kabbakaraá¹‡asippaá¹ƒ. vuttaÃ±hetaá¹ƒ bh

``cattÄ• rome, bhikkhave, kavÄ« --- cintÄ• kavi, sutakavi, atthakavi, paá¹-ibhÄ• nakavÄ«â€™

__lokÄ• yatasippa_nti ``kÄ• ko seto aá¹-á¹-hÄ«naá¹ƒ setattÄ• , balÄ• kÄ• rattÄ• lohitassa

evamÄ• dinayappavattaá¹ƒ paralokanibbÄ• nÄ• naá¹ƒ paá¹-isedhakaá¹ƒ vitaá¹‡á¸• asatthas
__khattavijjÄ• sippa_nti abbheyyamÄ• surakkhÄ• dinÄ«tisatthasippaá¹ƒ. imÄ• ni kira dvÄ• c
tenevÄ• ha tattha tattha __ ``sippÄ• naá¹ƒ aggaâ€™â€™ _nti.

__etamatthaá¹ƒ_ \Ne 166/ __viditvÄ• _ti etaá¹ƒ sabbasippÄ• yatanÄ• naá¹ƒ jÄ«vikatthatÄ•
anissaraá¹‡abhÄ• vaá¹ƒ \Ee 206/, sÄ«lÄ• dÄ«naá¹ƒyeva pana suparisuddhÄ• naá¹ƒ nissara
samaá¹…ginoyeva ca bhikkhubhÄ• vaá¹ƒ sabbÄ• kÄ• rato viditvÄ• tadatthavibhÄ• vanaá¹ƒ

tattha __asippajÄ«vÄ«_ti catunnaá¹ƒ taá¹‡huppÄ• dÄ• naá¹ƒ samucchedavikkhambhanena
yaá¹ƒkiÃ±ci sippaá¹ƒ upanissÄ• ya jÄ«vikaá¹ƒ na kappetÄ«ti asippajÄ«vÄ«, etena Ä• jÄ«va
dasseti. __lahÅ«_ti appakiccatÄ• ya sallahukavuttitÄ• ya ca lahu abahulasambhÄ• ro, etena
catupaccayasantosasiddhaá¹ƒ subharataá¹ƒ dasseti. __atthakÄ• mo_ti sadevakassa lokass
atthakÄ• mo, etena sattÄ• naá¹ƒ anatthaparivajjanassa pakÄ• sitattÄ• pÄ• timokkhasaá¹ƒv
pÄ• á¹‡Ä• tipÄ• tÄ• dianatthaviramaá¹‡aparidÄ«panato. __yatindriyo_ti cakkhÄ• dÄ«naá¹ƒ
abhijjhÄ• dyappavattito saá¹ƒyamena yatindriyo, etena indriyasaá¹ƒvarasÄ«laá¹ƒ vuttaá¹ƒ. _
vippamutto_ti evaá¹ƒ suparisuddhasÄ«lo catupaccayasantose avaá¹-á¹-hito sappaccayaá¹ƒ
pariggahetvÄ• aniccÄ• divasena saá¹…khÄ• re sammasanto vipassanaá¹ƒ ussukkÄ• petvÄ
pavattitehi catÅ«hi ariyamaggehi saá¹ƒyojanÄ• naá¹ƒ pahÄ«nattÄ• sabbadhi sabbattha bha

__anokasÄ• rÄ«_ \Be 186/ __amamo nirÄ• so_ti tathÄ• sabbadhi vippamuttattÄ• eva okas
Ä• yatanesu taá¹‡hÄ• bhisaraá¹‡assa abhÄ• vena anokasÄ• rÄ«, rÅ«pÄ• dÄ«su katthaci m
sabbena sabbaá¹ƒ anÄ• sÄ«sanato nirÄ• so. __hitvÄ• mÄ• naá¹ƒ ekacaro sa bhikkhÅ«_ti e
arahattamaggappattisamakÄ• lameva anavasesaá¹ƒ mÄ• naá¹ƒ hitvÄ• pajahitvÄ• ime bhik
gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ akatvÄ• pavivekakÄ• matÄ• ya taá¹‡hÄ• sahÄ• yavirahena ca sa
sabbaso bhinnakilesattÄ• paramatthato bhikkhu nÄ• ma. ettha ca ``asippajÄ«vÄ«â€™â€™
kathitÄ• , ``sabbadhi vippamuttoâ€™â€™ tiÄ• dinÄ• lokuttaraguá¹‡Ä• kathitÄ• . tattha asip
á¹-hitasseva ayaá¹ƒ dhammo, na sippaá¹ƒ nissÄ• ya micchÄ• jÄ«vena jÄ«vikaá¹ƒ kappenta
sÄ• raggahaá¹‡aá¹ƒ vissajjetvÄ• adhisÄ«lÄ• dÄ«suyeva tumhehi sikkhitabbaâ€™â€™ nti c

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. lokasuttavaá¹‡á¹‡anÄ•

<30> dasame \Ne 167/ \Ee 207/ __buddhacakkhunÄ• _ti ettha Ä• sayÄ• nusayaÃ±Ä• á¹‡aá
indriyaparopariyattaÃ±Ä• á¹‡aÃ±ca buddhacakkhu nÄ• ma. yathÄ• ha ---

``addasÄ• kho bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ volokento satte apparajakkhe mahÄ•
mudindriyeâ€™â€™ tiÄ• di (MN I 283; II 339).

__loka_nti tayo lokÄ• --- okÄ• saloko, saá¹…khÄ• raloko, sattalokoti. tattha ---

``yÄ• vatÄ• candimasÅ«riyÄ• pariharanti,

disÄ• bhanti virocanÄ• .

tÄ• va sahassadhÄ• loko,

ettha te vattatÄ« vasoâ€™â€™ ti || ---

Ä• dÄ«su (MN I 503) okÄ• saloko. ``eko loko --- sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• , dve lo
rÅ«paÃ±ca, tayo lokÄ• --- tisso vedanÄ• \Be 187/, cattÄ• ro lokÄ• --- cattÄ• ro Ä• hÄ• rÄ•
paÃ±cupÄ• dÄ• nakkhandhÄ• , cha lokÄ• --- cha ajjhattikÄ• ni Ä• yatanÄ• ni, satta lokÄ• -
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, aá¹-á¹-ha lokÄ• --- aá¹-á¹-ha lokadhammÄ• , nava lokÄ• --- nava
lokÄ• --- dasÄ• yatanÄ• ni, dvÄ• dasa lokÄ• --- dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa lok
dhÄ• tuyoâ€™â€™ tiÄ• dÄ«su (Paá¹-is I 112) saá¹…khÄ• raloko. ``sassato loko, asassato l
sattaloko vutto. idhÄ• pi sattaloko veditabbo.

tattha lokÄ«yati vicittÄ• kÄ• rato dissatÄ«ti cakkavÄ• á¸·asaá¹…khÄ• to loko okÄ• saloko, s
palujjatÄ«ti loko, lokÄ«yati ettha puÃ±Ã±apÄ• paá¹ƒ tabbipÄ• ko cÄ• ti sattaloko. tesu bhag
anukampamÄ• no saá¹ƒsÄ• radukkhato mocetukÄ• mo sattalokaá¹ƒ olokesi. katamassa pa
olokesi? paá¹-hamassa sattÄ• hassa. bhagavÄ• hi pallaá¹…kasattÄ• hassa pariyosÄ• ne p
have pÄ• tubhavanti dhammÄ• ... pe ... sÅ«riyova obhÄ• sayamantalikkhaâ€™â€™ nti (Ud
imaá¹ƒ ariyamaggÄ• nubhÄ• vadÄ«pakaá¹ƒ \Ne 168/ udÄ• naá¹ƒ udÄ• netvÄ• , ``ahaá¹ƒ tÄ
saá¹ƒsÄ• ramahoghaá¹ƒ imÄ• ya dhammanÄ• vÄ• ya samuttaritvÄ• nibbÄ• napÄ• re á¹-hit
tÄ• ressÄ• mi, kÄ«diso nu kho lokoâ€™â€™ ti lokaá¹ƒ volokesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ
bhagavÄ• _ \Ee 208/ __tassa sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hah
volokesÄ«â€™â€™ _ti.

tattha __volokesÄ«_ti vividhehi Ä• kÄ• rehi passi, hatthatale á¹-hapitaÄ• malakaá¹ƒ viya att
paccakkhaá¹ƒ akÄ• si. __anekehi santÄ• pehÄ«_tiÄ• di volokitÄ• kÄ• radassanaá¹ƒ. __ane
dukkhehi. dukkhaÃ±hi santÄ• panapÄ«á¸·anaá¹-á¹-hena santÄ• poti vuccati. yathÄ• ha --- ``
pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹-hoâ€™â€™
dukkhadukkhÄ• divasena ceva jÄ• tiÄ• divasena ca anekappakÄ• raá¹ƒ. tena vuttaá¹ƒ ``ane
anekehi dukkhehi santappamÄ• ne pÄ«á¸·iyamÄ• ne bÄ• dhiyamÄ• ne. __pariá¸·Ä• hehÄ«_
__pariá¸• ayhamÄ• ne_ti indhanaá¹ƒ viya agginÄ• samantato á¸• ayhamÄ• ne. __rÄ• gajeh
188/. esa nayo sesesupi. rÄ• gÄ• dayo hi yasmiá¹ƒ santÄ• ne uppajjanti, taá¹ƒ niddahantÄ•

vuttaá¹ƒ --- ``tayome, bhikkhave, aggÄ« --- rÄ• gaggi, dosaggi, mohaggÄ«â€™â€™ ti (It 93)
kÄ• yaÃ±ca kilesentÄ«ti kilesÄ• ti vuccanti. ettha ca pariá¸• ayhamÄ• neti etena bhagavÄ•
pavattidukkhataá¹ƒ, tena ca sattÄ• naá¹ƒ abhibhÅ«tataá¹ƒ dasseti. santappamÄ• neti iminÄ
kÄ• lantaradukkhataá¹ƒ, tena nirantaropaddavataÃ±ca dasseti.

bhagavÄ• hi bodhirukkhamÅ«le aparÄ• jitapallaá¹…ke nisinno paá¹-hamayÄ• me pubbeni
majjhimayÄ• me dibbacakkhuá¹ƒ visodhetvÄ• pacchimayÄ• me paá¹-iccasamuppÄ• de Ã±
kilesamÅ«lakaá¹ƒ vaá¹-á¹-adukkhaá¹ƒ abhiÃ±Ã±Ä• ya saá¹…khÄ• re pariggahetvÄ• samm
vaá¸• á¸• hetvÄ• ariyamaggÄ• dhigamena sayaá¹ƒ vigataviddhastakileso abhisambuddho h
paccavekkhaá¹‡Ä• nantaraá¹ƒ anavasesÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ«nattÄ• attano vaá¹-á
parikkhÄ«á¹‡abhÄ• vadÄ«pakaá¹ƒ sabbabuddhÄ• naá¹ƒ avijahitaá¹ƒ ``anekajÄ• tisaá¹ƒsÄ•
udÄ• naá¹ƒ udÄ• netvÄ• teneva pallaá¹…kena sattÄ• haá¹ƒ vimuttisukhapaá¹-isaá¹ƒvedÄ«
tÄ«su yÄ• mesu vuttanayena tÄ«á¹‡i udÄ• nÄ• ni udÄ• netvÄ• tatiyaudÄ• nÄ• nantaraá¹ƒ
volokento ``sakalamidaá¹ƒ sattÄ• naá¹ƒ vaá¹-á¹-adukkhaá¹ƒ kilesamÅ«lakaá¹ƒ, kilesÄ• nÄ•
Ä• yatimpi dukkhahetubhÅ«tÄ• , tehi \Ee 209/ ime sattÄ• santappanti pariá¸• ayhanti cÄ• â
vuttaá¹ƒ __ ``addasÄ• kho bhagavÄ• ... pe ... mohajehipÄ«â€™â€™ _ti.

__etamatthaá¹ƒ_ \Ne 169/ __viditvÄ• _ti etaá¹ƒ lokassa yathÄ• vuttasantÄ• papariá¸·Ä• hel
sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ sabbasantÄ• papariá¸·Ä• hato pari
mahÄ• udÄ• naá¹ƒ udÄ• nesi.

tattha __ayaá¹ƒ loko santÄ• pajÄ• to_ti ayaá¹ƒ sabbopi loko jarÄ• rogamaraá¹‡ehi ceva nÄ
kilesapariyuá¹-á¹-hÄ• nehi ca jÄ• tasantÄ• po, uppannakÄ• yikacetasikadukkhÄ• bhibhavoti
tato eva anekehi dukkhasamphassehi parihato upadduto. atha vÄ• __phassapareto_ti sukh
tissannaá¹ƒ dukkhatÄ• naá¹ƒ paccayabhÅ«tehi chahi phassehi abhibhÅ«to, tato tato dvÄ• r
tasmiá¹ƒ Ä• rammaá¹‡e pavattivasena upassaá¹-á¹-ho. __rogaá¹ƒ vadati attato_ti phassapa
vedanÄ• saá¹…khÄ• taá¹ƒ rogaá¹ƒ dukkhaá¹ƒ, khandhapaÃ±cakameva vÄ• yathÄ• bhÅ«ta
saÃ±Ã±Ä• ya diá¹-á¹-higÄ• havasena ``ahaá¹ƒ sukhito dukkhitoâ€™â€™ ti attato vadati. ``a
paá¹-hanti. tassattho --- yvÄ• yaá¹ƒ loko kenaci dukkhadhammena phuá¹-á¹-ho abhÄ• vitatta
asakkonto ``aho dukkhaá¹ƒ, Ä«disaá¹ƒ dukkhaá¹ƒ mayhaá¹ƒ attanopi mÄ• hotÅ«â€™â€™
kevalaá¹ƒ attano rogaá¹ƒ vadati, tassa pana pahÄ• nÄ• ya na paá¹-ipajjatÄ«ti adhippÄ• yo.
yathÄ• vuttaá¹ƒ dukkhaá¹ƒ yathÄ• bhÅ«taá¹ƒ ajÄ• nanto taá¹‡hÄ• gÄ• havasena ``mamaâ€
vadati, ``mama idaâ€™â€™ nti vÄ• caá¹ƒ nicchÄ• reti.

__yena yena hi maÃ±Ã±atÄ«_ti evamimaá¹ƒ rogabhÅ«taá¹ƒ khandhapaÃ±cakaá¹ƒ attato a
yena rÅ«pavedanÄ• dinÄ• kÄ• raá¹‡abhÅ«tena, yena vÄ• sassatÄ• dinÄ• pakÄ• rena diá
maÃ±Ã±ati. __tato taá¹ƒ hoti aÃ±Ã±athÄ• _ti \Ee 210/ tato attanÄ• parikappitÄ• kÄ• rato ta
vatthubhÅ«taá¹ƒ khandhapaÃ±cakaá¹ƒ aÃ±Ã±athÄ• anattÄ• nattaniyameva hoti. vase vatte

ahaá¹…kÄ• ramamaá¹…kÄ• rattaá¹ƒ na nipphÄ• detÄ«ti attho. atha vÄ• __tato_ti tasmÄ• khandhapaÃ±cakaá¹ƒ niccÄ• divasena maÃ±Ã±itaá¹ƒ aÃ±Ã±athÄ• aniccÄ• disabhÄ• vame bhÄ• vaÃ±Ã±athattaá¹ƒ vÄ• lakkhaá¹‡aÃ±Ã±athattaá¹ƒ vÄ• kÄ• tuá¹ƒ sakkoti.

__aÃ±Ã±athÄ• bhÄ• vÄ« bhavasatto_ti asambhave vaá¸• á¸• hiyaá¹ƒ hitasukhe satto laggo yathÄ• ruci cintiyamÄ• nopi viparÄ«tappaá¹-ipattiyÄ• tato aÃ±Ã±athÄ• bhÄ• vÄ« ahitadukk pÄ• puá¹‡Ä• ti. __bhavamevÄ• bhinandatÄ«_ti evaá¹ƒ santepi taá¹ƒ maÃ±Ã±anÄ• parikapp vaá¸• á¸• hiá¹ƒ abhinandati eva abhikaá¹…khati eva. atha vÄ• __aÃ±Ã±athÄ• bhÄ• vÄ«_ti tiÄ• dinÄ• maÃ±Ã±anÄ• ya parikappitÄ• kÄ• rato sayaá¹ƒ aÃ±Ã±athÄ• bhÄ• vÄ« samÄ• n __bhavasatto_ti kÄ• mÄ• dibhavesu bhavataá¹‡hÄ• ya satto laggo gadhito. __bhavamevÄ• aniccÄ• disabhÄ• vaá¹ƒ bhavameva niccÄ• divasena parÄ• masitvÄ• , tattha vÄ• adhimutti taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanÄ• hi abhinandati, na tattha nibbindati \Be 190/. __yadabhin yaá¹ƒ vaá¸• á¸• hisaá¹…khÄ• taá¹ƒ bhavaá¹ƒ kÄ• mÄ• dibhavaá¹ƒ vÄ• abhinandati, taá¹ƒ aniccÄ• diviparia¹‡Ä• masabhÄ• vattÄ• anekabyasanÄ• nubandhattÄ• ca bhavahetubhÄ• bhayaá¹ƒ. __yassa bhÄ• yatÄ«_ti yato jarÄ• maraá¹‡Ä• dito bhÄ• yati, taá¹ƒ jarÄ• maraá¹‡ dukkhÄ• dhiá¹-á¹-hÄ• nabhÄ• vato dukkhadukkhabhÄ• vato ca dukkhaá¹ƒ. atha vÄ• __yas bhavÄ• bhinandanena yassa vibhavassa bhÄ• yati \Ee 211/, so ucchedasaá¹…khÄ• to vibh dukkhavatthubhÄ• vato jÄ• tiÄ• didukkhassa anativattanato ca dukkhaá¹ƒ dukkhasabhÄ• va __yassa bhÄ• yati taá¹ƒ dukkha_nti yassa aniccÄ• dikassa bhÄ• yati taá¹ƒ nissaraá¹‡aá¹ƒ a tassa dukkhaá¹ƒ hoti, dukkhaá¹ƒ Ä• vahatÄ«ti attho.

ettakena vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• ni vivaá¹-á¹-aá¹ƒ dassetuá¹ƒ, __ ``bhavavippahÄ• n brahmacariyaá¹ƒ vussatÄ«â€™â€™ _ti Ä• ha. tattha __bhavavippahÄ• nÄ• yÄ• _ti kÄ• mÄ __kho_ti avadhÄ• raá¹‡e, __panÄ• _ti padapÅ«raá¹‡e nipÄ• to. __ida_nti Ä• sannapaccakk __brahmacariya_nti maggabrahmacariyaá¹ƒ. __vussatÄ«_ti pÅ«ressati. idaá¹ƒ vuttaá¹ƒ hoti kÄ• mÄ• dibhavassa samudayappahÄ• nena anavasesapajahanatthÄ• ya idaá¹ƒ mayÄ• sa asaá¹…khyeyyÄ• ni atidukkarÄ• ni Ä• caritvÄ• pÄ• ramiyo pÅ«retvÄ• bodhimaá¹‡á¸• e tiá¹ matthakaá¹ƒ madditvÄ• adhigataá¹ƒ sÄ«lÄ• dikkhandhattayasaá¹…gahaá¹ƒ aá¹-á¹-haá¹…g cariyati bhÄ• viyatÄ«ti.

evaá¹ƒ ariyamaggassa ekaá¹ƒseneva niyyÄ• nikabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni aÃ±Ã±ama __ ``ye hi kecÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ye_ti aniyamaniddeso. __hÄ«_ti nipÄ• ta ekacce. padadvayenÄ• pi tathÄ• vÄ• dino diá¹-á¹-higatike aniyamato pariyÄ• diyati. __sama pabbajjÅ«pagamanamattena samaá¹‡Ä• , na samitapÄ• pÄ• . __brÄ• hmaá¹‡Ä• _ti jÄ• tima bÄ• hitapÄ• pÄ• . __vÄ• _saddo vikappattho. __bhavena bhavassa vippamokkhamÄ• haá¹ rÅ«pabhavena vÄ• sabbabhavato vimuttiá¹ƒ saá¹ƒsÄ• rasuddhiá¹ƒ kathayiá¹ƒsu.

ke panevaá¹ƒ vadantÄ«ti? diá¹-á¹-hadhammanibbÄ• navÄ• dino tesu hi keci ``uá¸·Ä• rehi p

samappito attÄ• diá¹-á¹-heva dhamme paramaá¹ƒ nibbutiá¹ƒ patto \Be 191/ hotÄ«â€™â€™
``rÅ«pÄ• vacarajjhÄ• nesu paá¹-hamajjhÄ• nasamaá¹…gÄ« ... pe ... keci ``dutiyatatiyacatutt
attÄ• diá¹-á¹-heva dhamme paramaá¹ƒ nibbutiá¹ƒ patto hotÄ«â€™â€™ ti vadanti. yathÄ• h

``idha \Ne 171/, bhikkhave, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« hoti e
bho ayaá¹ƒ attÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitoâ€™â€™ â€™ ti \Ee 212/ (DN I 94)

te pana yasmÄ• yÄ• vadatthaá¹ƒ pÄ«tattÄ• suhitÄ• ya jalÅ«kÄ• ya viya ruhirapipÄ• sÄ• k
tassa attano kÄ• mesanÄ• dayo na bhavissanti, tadabhÄ• ve ca bhavassa abhÄ• voyeva, y
á¹-hitassa ayaá¹ƒ nayo labbhati, tena tena bhavena sabbabhavato vimutti hotÄ«ti vadanti, ta
bhavassa vippamokkhamÄ• haá¹ƒsÅ«â€™â€™ ti vuttÄ• . yesaÃ±ca ``ettakaá¹ƒ nÄ• ma kÄ
paá¹‡á¸• itÄ• ca pariyosÄ• nabhave á¹-hatvÄ• saá¹ƒsÄ• rato vimuccantÄ«â€™â€™ ti ladd
vippamokkhaá¹ƒ vadanti nÄ• ma. vuttaÃ±hetaá¹ƒ ---

``cullÄ• sÄ«ti mahÄ• kappino satasahassÄ• ni yÄ• ni bÄ• le ca paá¹‡á¸• ite ca sandhÄ• vitv
dukkhassantaá¹ƒ karissantÄ«â€™â€™ ti (DN I 168).

atha vÄ• __bhavenÄ• _ti bhavadiá¹-á¹-hiyÄ• . bhavati sassataá¹ƒ tiá¹-á¹-hatÄ«ti pavattana
bhavadiá¹-á¹-hÄ«ti vuccati, bhavadiá¹-á¹-hi evettha uttarapadalopena bhavataá¹‡hÄ• tiÄ• dÄ
vutto. bhavadiá¹-á¹-hivasena ca ekacce bhavavisesaá¹ƒyeva kilesÄ• naá¹ƒ vÅ«pasantavutti
dÄ«ghÄ• vÄ• satÄ• ya niccÄ• disabhÄ• vaá¹ƒ bhavavimokkhaá¹ƒ maÃ±Ã±anti, seyyathÄ• p
idaá¹ƒ dhuvaá¹ƒ, idaá¹ƒ sassataá¹ƒ, idaá¹ƒ aviparia¹‡Ä• madhammaâ€™â€™ nti (MN I 501
viparÄ«tagÄ• hÄ«naá¹ƒ anissaraá¹‡e nissaraá¹‡adiá¹-á¹-hÄ«naá¹ƒ kuto bhavavimokkho. te
``sabbe te `avippamuttÄ• bhavasmÄ• â€™ ti vadÄ• mÄ«â€™â€™ _ti.

__vibhavenÄ• _ti ucchedena. __bhavassa nissaraá¹‡amÄ• haá¹ƒsÅ«_ti sabbabhavato nigg
saá¹ƒsÄ• rasuddhiá¹ƒ vadiá¹ƒsu. te hi ``bhavena bhavassa vippamokkhoâ€™â€™ ti vadant
ananujÄ• nantÄ• bhavÅ«pacchedena nissaraá¹‡aá¹ƒ paá¹-ijÄ• niá¹ƒsu. __vibhavenÄ• _ti v
vibhavati vinassati ucchijjati attÄ• ca loko \Be 192/ cÄ• ti pavattanato ucchedadiá¹-á¹-hi vutt
``vibhavoâ€™â€™ ti \Ee 213/ vuccati. ucchedadiá¹-á¹-hivasena hi sattÄ• adhimuccitvÄ• ta
ucchijjanti, sÄ• eva saá¹ƒsÄ• rasuddhÄ«ti ucchedavÄ• dino. vuttaÃ±hetaá¹ƒ ---

``yato kho bho ayaá¹ƒ attÄ• rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko ... pe ... nevasaÃ±Ã±Ä• nÄ• sa
upasampajja viharati, ettÄ• vatÄ• kho bho ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™

tathÄ• ---

``natthi, mahÄ• rÄ• ja, dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ natthi hutaá¹ƒ ... pe ... bÄ• le ca paá¹‡á

kÄ• yassa bhedÄ• ucchijjanti vinassanti na honti paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ca (DN I 1

tesampi evaá¹ƒ viparÄ«tagÄ• hÄ«naá¹ƒ kuto bhavanissaraá¹‡aá¹ƒ. tenÄ• ha bhagavÄ• ---
bhavasmÄ• â€™ ti vadÄ• mÄ«â€™â€™ _ti. na hi ariyamaggabhÄ• vanÄ• ya anavasesakile
bhavato nissaraá¹‡avimutti sambhavati. tathÄ• hi tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ
yathÄ• bhÅ«tÄ• vabodhÄ• bhÄ• vato ``atthi natthÄ«â€™â€™ ti antadvayanipatitÄ• naá¹ƒ ta
samparitasitavipphanditamattaá¹ƒ, yato te diá¹-á¹-higatikÄ• pavattihetÅ«supi sammÅ«á¸·hÄ
sunikhÄ• te viparÄ«tadassanathambhe taá¹‡hÄ• bandhanena baddhÄ• gaddÅ«labandhanÄ
bandhanaá¹-á¹-hÄ• naá¹ƒ, kuto nesaá¹ƒ vimokkho?

ye pana catusaccavibhÄ• vanena pavattiÄ• dÄ«su asammohato taá¹ƒ antadvayaá¹ƒ anupa
paá¹-ipadaá¹ƒ samÄ• ruá¸·hÄ• , tesaá¹ƒyeva bhavavippamokkho nissaraá¹‡aÃ±cÄ• ti dasse
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __upadhi_nti khandhÄ• diupadhiá¹ƒ. __hÄ«_ti nipÄ• ta
nissÄ• ya, paccayaá¹ƒ katvÄ• . __dukkha_nti jÄ• tiÄ• di dukkhaá¹ƒ. kiá¹ƒ vuttaá¹ƒ hoti? yatt
vimokkhasaÃ±Ã±ino, tattha khandhakilesÄ• bhisaá¹…khÄ• rÅ«padhayo adhigatÄ• , kuto tat
yatra hi kilesÄ• , tatrÄ• bhisaá¹…khÄ• rasambhavato bhavapabandhassa avicchedoyevÄ• t
anivatti. tena vuttaá¹ƒ --- ``upadhiÃ±hi paá¹-icca dukkhamidaá¹ƒ sambhotÄ«â€™â€™ ti.

idÄ• ni \Be 193/ yaá¹ƒ paramatthato dukkhassa nissaraá¹‡aá¹ƒ, taá¹ƒ dassetuá¹ƒ, __ ``sab
natthi dukkhassa sambhavoâ€™â€™ _ti vuttaá¹ƒ. tattha __sabbupÄ• dÄ• nakkhayÄ• _ti kÄ
diá¹-á¹-hupÄ• dÄ• naá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ attavÄ• dupÄ• dÄ• nanti sabbesaá¹ƒ im
upÄ• dÄ• nÄ• naá¹ƒ ariyamaggÄ• dhigamena \Ee 214/ anavasesappahÄ• nato. tattha diá¹-á
sÄ«labbatupÄ• dÄ• naá¹ƒ attavÄ• dupÄ• dÄ• nanti imÄ• ni tÄ«á¹‡i upÄ• dÄ• nÄ• ni sotÄ• p
anuppattidhammataá¹ƒ Ä• pajjanti. kÄ• mupÄ• dÄ• naá¹ƒ apÄ• yagamanÄ«yaá¹ƒ \Ne 173/
bahalaá¹ƒ dutiyena, sukhumaá¹ƒ tatiyena, rÅ«parÄ• gÄ• rÅ«parÄ• gappahÄ• naá¹ƒ catutthe
khÄ«yati, anuppattidhammataá¹ƒ Ä• pajjatÄ«ti veditabbaá¹ƒ. __natthi dukkhassa sambhavo
upÄ• dÄ• nakkhayÄ• tadekaá¹-á¹-hatÄ• ya sabbassapi kilesagaá¹‡assa anuppÄ• danato a
vaá¹-á¹-adukkhassa sambhavo pÄ• tubhÄ• vo natthi.

evaá¹ƒ bhagavÄ• hetunÄ• saddhiá¹ƒ pavattiá¹ƒ nivattiÃ±ca dassetvÄ• ``imaá¹ƒ nayaá¹ƒ a
sattaloko vaá¹-á¹-atopi sÄ«saá¹ƒ na ukkhipatÄ«â€™â€™ ti dassento __ ``lokamimaá¹ƒ pass
tattha __lokamimaá¹ƒ passÄ• _ti attano buddhacakkhunÄ• paccakkhato visayabhÄ• vassa
passÄ• â€™â€™ ti bhagavÄ• dassanakiriyÄ• ya niyojento attÄ• namevÄ• lapati. __puthÅ«_
__avijjÄ• ya paretÄ• _ti ``dukkhe aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (Dhs 1106; Vibh 226)
catusaccapaá¹-icchÄ• dikÄ• ya avijjÄ• ya abhibhÅ«tÄ• . __bhÅ«tÄ• _ti kammakilesehi jÄ• tÄ
__bhÅ«taratÄ• _ti bhÅ«tesu mÄ• tÄ• pituputtadÄ• rÄ• disaÃ±Ã±Ä• ya aÃ±Ã±asattesu taá¹‡
khandhapaÃ±cake aniccÄ• subhadukkhÄ• nattasabhÄ• ve taá¹ƒsabhÄ• vÄ• navabodhato it
niccÄ• divasena attattaniyagÄ• havasena ca abhiratÄ• . __bhavÄ• aparimuttÄ• _ti yathÄ• v

taá¹‡hÄ• diá¹-á¹-higÄ• hena bhavato saá¹ƒsÄ• rato na parimuttÄ• .

ettha ca ``lokamimaâ€™â€™ nti paá¹-hamaá¹ƒ tÄ• va sakalampi sattanikÄ• yaá¹ƒ sÄ• maÃ
ekavacanena anodhiso gahaá¹‡aá¹ƒ dÄ«petvÄ• ``svÄ• yaá¹ƒ loko bhavayonigatiá¹-hitisattÄ
tatthÄ• pi taá¹ƒtaá¹ƒsattanikÄ• yÄ• divasena ca anekabhedabhinno paccekaá¹ƒ mayÄ• vol
buddhacakkhuÃ±Ä• á¹‡Ä• nubhÄ• vaá¹ƒ pakÄ• sento satthÄ• puna vacanabhedaá¹ƒ katvÄ
dÄ«peti ``puthÅ« \Be 194/ avijjÄ• ya paretÄ• bhÅ«tÄ• â€™â€™ tiÄ• dinÄ• . evaÃ±ca katvÄ
upayogavacanaá¹ƒ katvÄ• ``avijjÄ• ya paretÄ• â€™â€™ tiÄ• dinÄ• paccattabahuvacanani
hoti bhinnavÄ• kyattÄ• . keci pana ekavÄ• kyatÄ• dhippÄ• yena ``avijjÄ• ya paretaá¹ƒ bhÅ«
aparimuttaâ€™â€™ nti paá¹-hanti, vibhattibhedavaseneva pana purÄ• á¹‡apÄ• á¹-ho.

idÄ• ni yena upÄ• yena bhavavippamokkho hoti, taá¹ƒ sabbaá¹ƒ titthiyÄ• naá¹ƒ avisayabhÅ
vipassanÄ• vÄ«thiá¹ƒ dassento __ ``ye hi kecÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ye hi ke
saÃ±Ã±Ä«bhavÄ• di ekavokÄ• rabhavÄ• divibhÄ• gena nÄ• nÄ• bhedabhinnÄ• sÄ• tavant
vÄ• ittarakkhaá¹‡Ä• vÄ• ye hi keci bhavÄ• . __sabbadhÄ«_ti uddhaá¹ƒ adho tiriyanti Ä• di
__sabbatthatÄ• yÄ• _ti saggÄ• pÄ• yamanussÄ• divibhÄ• gena. __sabbe te_tiÄ• dÄ«su \Ne
rÅ«pavedanÄ• didhammÄ• hutvÄ• abhÄ• vaá¹-á¹-hena __aniccÄ• , _ udayabbayapaá¹-ipÄ
maraá¹‡ena cÄ• ti dvidhÄ• vipariá¹‡Ä• metabbatÄ• ya __vipariá¹‡Ä• madhammÄ• . iti_sad
tena anattalakkhaá¹‡ampi saá¹…gahetvÄ• avasavattanaá¹-á¹-hena anattÄ• , vipariá¹‡Ä• m
avasavattanaá¹-á¹-hena anattÄ• ti vuttÄ• .

__evaá¹ƒ_ lakkhaá¹‡attayapaá¹-ivijjhanÄ• kÄ• rena __etaá¹ƒ_ bhavasaá¹…khÄ• taá¹ƒ khar
__yathÄ• bhÅ«taá¹ƒ_ aviparÄ«taá¹ƒ __sammappaÃ±Ã±Ä• ya_ sammÄ• Ã±Ä• yena vipass
__passato_ pariÃ±Ã±Ä• bhisamayÄ• divasena paá¹-ivijjhato ``bhavo niccoâ€™â€™ ti Ä• di
__taá¹‡hÄ• pahÄ«yati, _ aggamaggappattisamakÄ• lameva anavasesaá¹ƒ nirujjhati, ucche
pahÄ«nattÄ• __vibhavaá¹ƒ_ vicchedaá¹ƒ __nÄ• bhinandati_ na pattheti. evaá¹ƒbhÅ«tassa
kÄ• mataá¹‡hÄ• divasena aá¹-á¹-hasatabhedÄ• avatthÄ• divibhÄ• gena anantabhedÄ• ca
sabbappakÄ• rena __taá¹‡hÄ• naá¹ƒ khayÄ• _ pahÄ• nÄ• , tadekaá¹-á¹-hatÄ• ya sabbassa
__asesaá¹ƒ_ nissesaá¹ƒ __virÄ• gena_ ariyamaggena yo anuppÄ• danirodho, taá¹ƒ __nibb

evaá¹ƒ taá¹‡hÄ• ya pahÄ• namukhena saupÄ• disesanibbÄ• naá¹ƒ dassetvÄ• idÄ• ni anu
``tassa nibbutassÄ• â€™â€™ _tiÄ• dimÄ• ha. tassattho \Be 195/ --- yo so sabbaso taá¹‡hÄ
kilesaparinibbÄ• nena nibbuto vuttanayena bhinnakileso khÄ«á¹‡Ä• savabhikkhu, __tassa n
anupÄ• dÄ• _ upÄ• dÄ• nÄ• bhÄ• vato kilesÄ• bhisaá¹…khÄ• ramÄ• rÄ• naá¹ƒ vÄ• aggah
Ä• yatiá¹ƒ paá¹-isandhivasena upapattibhavo natthi. evaá¹ƒbhÅ«tena ca tena __abhibhÅ«to
ariyamaggakkhaá¹‡e kilesamÄ• ro abhisaá¹…khÄ• ramÄ• ro devaputtamÄ• ro ca carimaka
maccumÄ• ro cÄ• ti paÃ±cavidho mÄ• ro abhibhÅ«to parÄ• jito, puna sÄ«saá¹ƒ ukkhipituá¹
kato, yato tena vijito saá¹…gÄ• mo mÄ• rehi tattha tattha pavattito. evaá¹ƒ __vijitasaá¹…gÄ

iá¹-á¹-hÄ• dÄ«su sabbesu vikÄ• rÄ• bhÄ• vena tÄ• dilakkhaá¹‡appattiyÄ• __tÄ• dÄ«_ arah
yathÄ• vuttabhede sabbepi bhave __upaccagÄ• _ samatikkanto, na yattha katthaci saá¹…k
anupÄ• dÄ• no viya jÄ• tavedo parinibbÄ• nato uddhaá¹ƒ apaÃ±Ã±attikova hotÄ«ti. iti bhaga
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• kÅ«á¹-aá¹ƒ gahetvÄ• niá¹-á¹-hapesi.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca nandavaggavaá¹‡á¹‡anÄ• .

4. meghiyavaggo

1. meghiyasuttavaá¹‡á¹‡anÄ•

<31> meghiyavaggassa \Ne 175/ \Be 196/ \Ee 217/ paá¹-hame __cÄ• likÄ• ya_nti evaá¹ƒ n
nagarassa dvÄ• raá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ• samantato calapaá¹…kaá¹ƒ hoti, taá¹ƒ cala
á¹-hitattÄ• olokentÄ• naá¹ƒ calamÄ• naá¹ƒ viya upaá¹-á¹-hÄ• ti, tasmÄ• ``cÄ• likÄ• â€™â€
pabbate_ti tassa nagarassa avidÅ«re eko pabbato, sopi sabbasetattÄ• kÄ• lapakkhauposa
calamÄ• no viya upaá¹-á¹-hÄ• ti, tasmÄ• ``cÄ• likapabbatoâ€™â€™ ti saá¹…khaá¹ƒ gato. t
vihÄ• raá¹ƒ kÄ• rayiá¹ƒsu, bhagavÄ• tadÄ• taá¹ƒ nagaraá¹ƒ gocaragÄ• maá¹ƒ katvÄ• tasm
cÄ• likapabbatamahÄ• vihÄ• re viharati. tena vuttaá¹ƒ --- ``cÄ• likÄ• yaá¹ƒ viharati cÄ• like p
__meghiyo_ti tassa therassa nÄ• maá¹ƒ. __upaá¹-á¹-hÄ• ko hotÄ«_ti paricÄ• rako hoti. bha
paá¹-hamabodhiyaá¹ƒ upaá¹-á¹-hÄ• kÄ• anibaddhÄ• ahesuá¹ƒ, ekadÄ• nÄ• gasamÄ• lo,
ekadÄ• sunakkhatto, tadÄ• pi meghiyattherova upaá¹-á¹-hÄ• ko. tenÄ• ha --- ``tena kho pa
meghiyo bhagavato upaá¹-á¹-hÄ• ko hotÄ«â€™â€™ ti.

__jantugÄ• ma_nti evaá¹ƒ nÄ• makaá¹ƒ tasseva vihÄ• rassa aparaá¹ƒ gocaragÄ• maá¹ƒ. `
pÄ• á¹-ho. __kimikÄ• á¸·Ä• yÄ• _ti kÄ• á¸·akimÄ«naá¹ƒ bahulatÄ• ya ``kimikÄ• á¸·Ä• â€™â
__jaá¹…ghavihÄ• ra_nti ciranisajjÄ• ya jaá¹…ghÄ• su uppannakilamathavinodanatthaá¹ƒ vi
__pÄ• sÄ• dika_nti aviraá¸·arukkhatÄ• ya siniddhapattatÄ• ya ca passantÄ• naá¹ƒ pasÄ• da
sandacchÄ• yatÄ• ya \Ee 218/ manuÃ±Ã±abhÅ«mibhÄ• gatÄ• ya ca __manuÃ±Ã±aá¹ƒ_. a
pÄ«tisomanassajananaá¹-á¹-hena cittaá¹ƒ rametÄ«ti __ramaá¹‡Ä«yaá¹ƒ. ala_nti pariyattaá¹
__padhÄ• natthikassÄ• _ti yogena bhÄ• vanÄ• ya atthikassa. __padhÄ• nÄ• yÄ• _ti samaá
__Ä• gaccheyyÄ• ha_nti Ä• gaccheyyaá¹ƒ ahaá¹ƒ. therena kira pubbe taá¹ƒ á¹-hÄ• naá¹ƒ a
jÄ• tisatÄ• ni raÃ±Ã±Ä• eva satÄ• anubhÅ«taá¹ƒ uyyÄ• naá¹ƒ ahosi, tenassa diá¹-á¹-hama
cittaá¹ƒ nami. __Ä• gamehi tÄ• vÄ• _ti \Be 197/ satthÄ• therassa vacanaá¹ƒ sutvÄ• upadh
Ã±Ä• á¹‡aá¹ƒ paripÄ• kaá¹ƒ gataâ€™â€™ nti Ã±atvÄ• paá¹-ikkhipanto evamÄ• ha \Ne 176
panassa ``evamayaá¹ƒ gantvÄ• pi kamme anipphajjamÄ• ne nirÄ• saá¹…ko hutvÄ• pemav
ti cittamaddavajananatthaá¹ƒ Ä• ha. __yÄ• va aÃ±Ã±opi koci bhikkhu Ä• gacchatÄ«_ti aÃ±Ã

santikaá¹ƒ yÄ• va Ä• gacchati, tÄ• va Ä• gamehÄ«ti attho. ``koci bhikkhu dissatÄ«â€™â€™
``Ä• gacchatÅ«â€™â€™ tipi paá¹-hanti, tathÄ• ``dissatÅ«â€™â€™ ti.

__natthi kiÃ±ci uttari karaá¹‡Ä«ya_nti catÅ«su saccesu catÅ«hi maggehi pariÃ±Ã±Ä• dÄ«n
kiccÄ• naá¹ƒ katattÄ• , abhisambodhiyÄ• vÄ• adhigatattÄ• tato aÃ±Ã±aá¹ƒ uttari karaá¹‡Ä
__natthi katassa vÄ• paticayo_ti katassa vÄ• puna paticayopi natthi. na hi bhÄ• vitamaggo
pahÄ«nakilesÄ• naá¹ƒ vÄ• puna pahÄ• nena kiccaá¹ƒ atthi. __atthi katassa paticayo_ti ma
nipphÄ• ditassa sÄ«lÄ• didhammassa ariyamaggassa anadhigatattÄ• tadatthaá¹ƒ puna va
paticayo atthi, icchitabboti attho. __padhÄ• nanti kho meghiya vadamÄ• naá¹ƒ kinti vadeyyÄ
``samaá¹‡adhammaá¹ƒ karomÄ«â€™â€™ ti taá¹ƒ vadamÄ• naá¹ƒ mayaá¹ƒ aÃ±Ã±aá¹ƒ kiá

__divÄ• vihÄ• raá¹ƒ_ \Ee 219/ __nisÄ«dÄ«_ti divÄ• vihÄ• ratthÄ• ya nisÄ«di. nisinno ca ya
maá¹…galasilÄ• paá¹-á¹-e pubbe anupaá¹-ipÄ• á¹-iyÄ• paÃ±ca jÄ• tisatÄ• ni rÄ• jÄ• hutvÄ
kÄ«á¸·anto vividhanÄ• á¹-akaparivÄ• ro nisinnapubbo, tasmiá¹ƒyeva á¹-hÄ• ne nisÄ«di. atha
paá¹-á¹-hÄ• ya samaá¹‡abhÄ• vo vigato viya ahosi, rÄ• javesaá¹ƒ gahetvÄ• nÄ• á¹-akapari
setacchattassa heá¹-á¹-hÄ• mahÄ• rahe pallaá¹…ke nisinno viya jÄ• to. athassa taá¹ƒ sam
kÄ• mavitakko udapÄ• di. so tasmiá¹ƒyeva khaá¹‡e sahoá¸• á¸• haá¹ƒ gahite dve core Ä• n
addasa. tesu ekassa vadhaá¹ƒ Ä• á¹‡Ä• panavasena byÄ• pÄ• davitakko uppajji, ekassa ba
vihiá¹ƒsÄ• vitakko, evaá¹ƒ so latÄ• jÄ• lena rukkho viya madhumakkhikÄ• hi madhughÄ• ta
parikkhitto samparikiá¹‡á¹‡o ahosi. taá¹ƒ sandhÄ• ya __ ``atha kho Ä• yasmato meghiyassÄ
vuttaá¹ƒ.

__acchariyaá¹ƒ_ \Be 198/ __vata bho_ti garahaá¹‡acchariyaá¹ƒ nÄ• ma kiretaá¹ƒ yathÄ• Ä
bhagavato valiyagattaá¹ƒ disvÄ• avoca ``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhanteâ€™â€™
pana ``tasmiá¹ƒ samaye pupphaphalapallavÄ• dÄ«su lobhavasena kÄ• mavitakko, kharassa
saddassavanena byÄ• pÄ• davitakko, leá¸• á¸• uÄ• dÄ«hi tesaá¹ƒ paá¹-ibÄ• hanÄ• dhippÄ•
`idhevÄ• haá¹ƒ vaseyyaâ€™ nti tattha sÄ• pekkhatÄ• vasena kÄ• mavitakko, vanacarake ta
tesu cittadubbhanena byÄ• pÄ• davitakko, tesaá¹ƒ viheá¹-hanÄ• dhippÄ• yena vihiá¹ƒsÄ• v
tipi vadanti. yathÄ• vÄ• tathÄ• vÄ• tassa micchÄ• vitakkuppattiyeva acchariyakÄ• raá¹‡aá
anulaggÄ• vokiá¹‡á¹‡Ä• . attani garumhi ca ekattepi bahuvacanaá¹ƒ dissati. ``anusantoâ€™

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti evaá¹ƒ micchÄ• vitakkehi samparikiá¹‡á¹‡o kam
kÄ• tuá¹ƒ asakkonto ``idaá¹ƒ vata disvÄ• dÄ«ghadassÄ« bhagavÄ• paá¹-isedhesÄ«â€™â€™
kÄ• raá¹‡aá¹ƒ dasabalassa Ä• rocessÄ• mÄ«â€™â€™ ti nisinnÄ• sanato \Ee 220/ vuá¹-á¹-
tenupasaá¹…kami. upasaá¹…kamitvÄ• ca __ ``idha mayhaá¹ƒ, bhanteâ€™â€™ _tiÄ• dinÄ

tattha __yebhuyyenÄ• _ti bahulaá¹ƒ abhikkhaá¹‡aá¹ƒ. __pÄ• pakÄ• _ti lÄ• makÄ• . __akus
duggatisampÄ• panaá¹-á¹-hena vÄ• pÄ• pakÄ• , kusalapaá¹-ipakkhatÄ• ya akusalÄ• . vitak

cittaá¹ƒ abhiniropetÄ«ti vitakko, kÄ• masahagato vitakko __kÄ• mavitakko, _ kilesakÄ• mas
vatthukÄ• mÄ• rammaá¹‡o vitakkoti attho. byÄ• pÄ• dasahagato vitakko __byÄ• pÄ• davita
vitakko __vihiá¹ƒsÄ• vitakko_. tesu kÄ• mÄ• naá¹ƒ abhinandanavasena pavatto nekkhamm
``ime sattÄ• haÃ±Ã±antu vÄ• vinassantu vÄ• mÄ• vÄ• ahesuâ€™â€™ nti sattesu sampa
mettÄ• paá¹-ipakkho byÄ• pÄ• davitakko, pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi sattÄ• naá¹
pavatto karuá¹‡Ä• paá¹-ipakkho vihiá¹ƒsÄ• vitakko.

kasmÄ• panassa bhagavÄ• tattha gamanaá¹ƒ anujÄ• ni? ``ananuÃ±Ã±Ä• topi cÄ• yaá¹ƒ
`paricÄ• rakÄ• matÄ• ya maÃ±Ã±e bhagavÄ• gantuá¹ƒ na detÄ«â€™ ti \Be 199/ cassa siy
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvatteyyÄ• â€™â€™ ti anujÄ• ni.

evaá¹ƒ tasmiá¹ƒ attano pavattiá¹ƒ Ä• rocetvÄ• nisinne athassa bhagavÄ• sappÄ• yaá¹ƒ d
``aparipakkÄ• ya, meghiya, cetovimuttiyÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __aparipakkÄ• y
appattÄ• ya. __cetovimuttiyÄ• _ti kilesehi cetaso vimuttiyÄ• . pubbabhÄ• ge hi tadaá¹…gava
vikkhambhanavasena ca kilesehi cetaso vimutti hoti, aparabhÄ• ge samucchedavasena cev
ca. sÄ• yaá¹ƒ vimutti heá¹-á¹-hÄ• vitthÄ• rato kathitÄ• va, tasmÄ• tattha vuttanayena vedit
vimuttiparipÄ• canÄ«yehi dhammehi Ä• saye paripÄ• cite pabodhite vipassanÄ• ya maggag
gaá¹‡hantiyÄ• paripÄ• kaá¹ƒ gacchantiyÄ• cetovimutti paripakkÄ• nÄ• ma hoti, tadabhÄ•

katame pana vimuttiparipÄ• canÄ«yÄ• dhammÄ• ? saddhindriyÄ• dÄ«naá¹ƒ visuddhikaraá
veditabbÄ• . vuttaÃ±hetaá¹ƒ ---

``assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupÄ• sato, pasÄ• da
paccavekkhato \Ee 221/ --- imehi tÄ«hÄ• kÄ• rehi saddhindriyaá¹ƒ visujjhati.

``kusÄ«te puggale parivajjayato, Ä• raddhavÄ«riye puggale sevato bhajato payirupÄ• sato,
paccavekkhato --- imehi tÄ«hÄ• kÄ• rehi vÄ«riyindriyaá¹ƒ visujjhati.

``muá¹-á¹-hassatÄ« puggale parivajjayato, upaá¹-á¹-hitassatÄ« puggale sevato bhajato payi
satipaá¹-á¹-hÄ• ne paccavekkhato --- imehi tÄ«hÄ• kÄ• rehi satindriyaá¹ƒ visujjhati.

``asamÄ• hite puggale parivajjayato, samÄ• hite puggale sevato bhajato payirupÄ• sato, jhÄ
paccavekkhato --- imehi tÄ«hÄ• kÄ• rehi samÄ• dhindriyaá¹ƒ visujjhati.

``duppaÃ±Ã±e puggale parivajjayato, paÃ±Ã±avante puggale sevato bhajato payirupÄ• sato
gambhÄ«raÃ±Ä• á¹‡acariyaá¹ƒ paccavekkhato --- imehi tÄ«hÄ• kÄ• rehi paÃ±Ã±indriyaá¹ƒ

``iti \Be 200/ ime paÃ±ca puggale parivajjayato, paÃ±ca puggale sevato bhajato payirupÄ• s

paccavekkhato --- imehi pannarasahi Ä• kÄ• rehi, imÄ• ni paÃ±cindriyÄ• ni visujjhantÄ«â€™

aparepi pannarasa dhammÄ• vimuttiparipÄ• canÄ«yÄ• --- saddhÄ• paÃ±camÄ• ni indriyÄ
dukkhasaÃ±Ã±Ä• anattasaÃ±Ã±Ä• pahÄ• nasaÃ±Ã±Ä• virÄ• gasaÃ±Ã±Ä• ti imÄ• paÃ±c
saÃ±Ã±Ä• , kalyÄ• á¹‡amittatÄ• sÄ«lasaá¹ƒvaro abhisallekhatÄ• vÄ«riyÄ• rambho nibbedh
vineyyadamanakusalo satthÄ• vineyyassa meghiyattherassa ajjhÄ• sayavasena idha kalyÄ
vimuttiparipÄ• canÄ«ye dhamme dassento __ ``paÃ±ca dhammÄ• paripÄ• kÄ• ya saá¹ƒvat
vitthÄ• rento __ ``idha, meghiya, bhikkhu kalyÄ• á¹‡amitto hotÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __kalyÄ• á¹‡amitto_ti kalyÄ• á¹‡o bhaddo sundaro mitto etassÄ• ti kalyÄ• á¹‡amitto.
sÄ«lÄ• diguá¹‡asampanno ``aghassa ghÄ• tÄ• , hitassa vidhÄ• tÄ• â€™â€™ ti evaá¹ƒ sabb
so puggalo kalyÄ• á¹‡amittova. yathÄ• vuttehi kalyÄ• á¹‡apuggaleheva sabbiriyÄ• pathesu
vinÄ• tehÄ«ti__ kalyÄ• á¹‡asahÄ• yo. _kalyÄ• á¹‡apuggalesu eva cittena \Ee 222/ ceva kÄ
ninnapoá¹‡apabbhÄ• rabhÄ• vena pavattatÄ«ti __kalyÄ• á¹‡asampavaá¹…ko_. padattayen
Ä• daraá¹ƒ uppÄ• deti.

tatridaá¹ƒ kalyÄ• á¹‡amittalakkhaá¹‡aá¹ƒ --- idha kalyÄ• á¹‡amitto saddhÄ• sampanno hoti
sutasampanno cÄ• gasampanno vÄ«riyasampanno satisampanno samÄ• dhisampanno paÃ
saddhÄ• sampattiyÄ• saddahati tathÄ• gatassa bodhiá¹ƒ kammaphalaÃ±ca, tena sammÄ•
hitesitaá¹ƒ na pariccajati. sÄ«lasampattiyÄ• sabrahmacÄ• rÄ«naá¹ƒ piyo hoti manÄ• po gar
pÄ• pagarahÄ« vattÄ• vacanakkhamo, sutasampattiyÄ• saccapaá¹-iccasamuppÄ• dÄ• dip
gambhÄ«rÄ• naá¹ƒ kathÄ• naá¹ƒ kattÄ• hoti, cÄ• gasampattiyÄ• appiccho hoti santuá¹-á¹-
asaá¹ƒsaá¹-á¹-ho, vÄ«riyasampattiyÄ• Ä• raddhavÄ«riyo hoti sattÄ• naá¹ƒ hitappaá¹-ipattiy
upaá¹-á¹-hitassati hoti, samÄ• dhisampattiyÄ• avikkhitto \Be 201/ hoti samÄ• hitacitto, paÃ±
aviparÄ«taá¹ƒ jÄ• nÄ• ti. so satiyÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samanvesamÄ•
hitÄ• hitaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nitvÄ• , samÄ• dhinÄ• tattha ekaggacitto hutvÄ• , vÄ«riy
nisedhetvÄ• hite niyojeti. tenÄ• ha ---

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojayeâ€™â€™ ti || (AN b 7.37).

__ayaá¹ƒ paá¹-hamo dhammo paripÄ• kÄ• ya saá¹ƒvattatÄ«_ti, ayaá¹ƒ kalyÄ• á¹‡amittatÄ•
brahmacariyavÄ• sassa Ä• dibhÄ• vato, sabbesaÃ±ca kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bahu
imesu paÃ±casu dhammesu Ä• dito vuttattÄ• paá¹-hamo anavajjadhammo avisuddhÄ• naá
visuddhikaraá¹‡avasena \Ne 180/ cetovimuttiyÄ• paripÄ• kÄ• ya saá¹ƒvattati. ettha ca kalyÄ
bahukÄ• ratÄ• padhÄ• natÄ• ca ``upaá¸• á¸• hamidaá¹ƒ, bhante, brahmacariyassa yadidaÃ
ti vadantaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ, ``mÄ• hevaá¹ƒ, Ä• nandÄ• â€™â€™ ti dv

``sakalameva hidaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ, yadidaá¹ƒ kalyÄ• á¹‡amittatÄ• kalyÄ• á
tiÄ• disuttapadehi (SN a I 129; c V 2) veditabbÄ• .

__puna capara_nti puna ca aparaá¹ƒ dhammajÄ• taá¹ƒ. __sÄ«lavÄ• _ti \Ee 223/ ettha kena
sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. kimidaá¹ƒ sÄ«lanaá¹ƒ nÄ• ma? samÄ• dhÄ• naá¹ƒ, kÄ• yakan
avippakiá¹‡á¹‡atÄ• ti attho. atha vÄ• upadhÄ• raá¹‡aá¹ƒ, jhÄ• nÄ• dikusalÄ• naá¹ƒ dhamm
patiá¹-á¹-hÄ• navasena Ä• dhÄ• rabhÄ• voti attho. tasmÄ• sÄ«leti sÄ«latÄ«ti vÄ• sÄ«laá¹ƒ
saddalakkhaá¹‡anayena sÄ«lattho. apare pana ``siraá¹-á¹-ho sÄ«talaá¹-á¹-ho sÄ«laá¹-á¹-ho
saá¹ƒvaraá¹-á¹-hoâ€™â€™ ti niruttinayena atthaá¹ƒ vaá¹‡á¹‡enti. tayidaá¹ƒ pÄ• ripÅ«rito at
assa atthÄ«ti sÄ«lavÄ• , sÄ«lasampannoti attho.

yathÄ• ca sÄ«lavÄ• hoti sÄ«lasampanno, taá¹ƒ dassetuá¹ƒ __ ``pÄ• timokkhasaá¹ƒvarasa
_tiÄ• dimÄ• ha. tattha __pÄ• timokkha_nti sikkhÄ• padasÄ«laá¹ƒ. taÃ±hi yo naá¹ƒ pÄ• ti rak
moceti Ä• pÄ• yikÄ• dÄ«hi dukkhehÄ«ti pÄ• timokkhaá¹ƒ. saá¹ƒvaraá¹‡aá¹ƒ saá¹ƒvaro, kÄ•
pÄ• timokkhameva \Be 202/ saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro, tena saá¹ƒvuto pihitakÄ• ya
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto, idamassa tasmiá¹ƒ sÄ«le patiá¹-á¹-hitabhÄ• vaparidÄ«pa
tadanurÅ«pavihÄ• rasamaá¹…gibhÄ• vaparidÄ«panaá¹ƒ. __Ä• cÄ• ragocarasampanno_ti h
pÄ• timokkhasaá¹ƒvarassa, upari visesÄ• naá¹ƒ yogassa ca upakÄ• rakadhammaparidÄ«pa
bhayadassÄ• vÄ«_ti pÄ• timokkhasÄ«lato acavanadhammatÄ• paridÄ«panaá¹ƒ. __samÄ• c
anavasesato Ä• dÄ• naparidÄ«panaá¹ƒ. __sikkhatÄ«_ti sikkhÄ• ya samaá¹…gibhÄ• vaparid
sikkhitabbadhammaparidÄ«panaá¹ƒ.

aparo nayo --- kilesÄ• naá¹ƒ balavabhÄ• vato, pÄ• pakiriyÄ• ya sukarabhÄ• vato, puÃ±Ã±a
dukkarabhÄ• vato bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti pÄ• tÄ«, puthujjano. aniccatÄ• p
kammavegakkhitto ghaá¹-Ä«yantaá¹ƒ viya anavaá¹-á¹-hÄ• nena paribbhamanato gamanasÄ
vÄ• tamhi tamhi sattanikÄ• ye attabhÄ• vassa patanasÄ«loti vÄ• pÄ• tÄ«, sattasantÄ• no c
pÄ• tinaá¹ƒ saá¹ƒsÄ• radukkhato mokkhetÄ«ti pÄ• timokkhaá¹ƒ. cittassa \Ee 224/ hi vimokk
``vimuttoâ€™â€™ ti vuccati. vuttaÃ±hi ``cittavodÄ• nÄ• sattÄ• visujjhantÄ«â€™â€™ ti (SN
``anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™â€™ nti (Vin I 28) ca.

atha \Ne 181/ vÄ• avijjÄ• dihetunÄ• saá¹ƒsÄ• re patati gacchati pavattatÄ«ti pÄ• ti, ``avijjÄ
sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti (SN a
pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho etenÄ• ti pÄ• timokkho, ``kaá¹‡á¹-h
tiÄ• dÄ«naá¹ƒ viya samÄ• sasiddhi veditabbÄ• .

atha vÄ• pÄ• teti vinipÄ• teti dukkhehÄ«ti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ``cittena niyyatÄ« loko,
parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino mokkho etenÄ• ti pÄ• timokkho. patati v
saá¹ƒsÄ• radukkhe cÄ• ti pÄ• ti, taá¹‡hÄ• disaá¹ƒkilesÄ• . vuttaÃ±hi --- ``taá¹‡hÄ• janeti pu

55-57), taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15, 105) cÄ• di. tato pÄ• tito mokkhoti pÄ• timo

atha \Be 203/ vÄ• patati etthÄ• ti pÄ• ti, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaÃ±hi samuppanno, chasu kubbati santhavaâ€™â€™ nti (Sn 171). tato cha ajjhattikabÄ• hirÄ• yat mokkhoti pÄ• timokkho. atha vÄ• pÄ• to vinipÄ• to assa atthÄ«ti pÄ• tÄ«, saá¹ƒsÄ• ro. tato

atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• patÄ«ti vuccati, muccati et mokkho tena paÃ±Ã±attattÄ• ti patimokkho, patimokkho eva pÄ• timokkho. sabbaguá¹‡Ä• r uttamaá¹-á¹-hena pati ca, so yathÄ• vuttaá¹-á¹-hena mokkho cÄ• ti patimokkho, patimokkho hi vuttaá¹ƒ ``pÄ• timokkhantiÄ• dimetaá¹ƒ mukhametaâ€™â€™ nti vitthÄ• ro.

atha vÄ• __pa_iti pakÄ• re, __atÄ«_ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accantaá¹ƒ pÄ• timokkhaá¹ƒ. idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ±Ã vikkhambhanavasena samucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti pÄ• timokkha patimokkho, tamhÄ• tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkhoti attho. patimokkho \B mokkhoti vÄ• nibbÄ• naá¹ƒ, tassa mokkhassa paá¹-ibimbabhÅ«toti patimokkho. sÄ«lasaá¹ƒ aruá¹‡uggamanaá¹ƒ viya nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• go ca yathÄ• rahaá¹ƒ s patimokkho eva pÄ• timokkho. pativattati mokkheti \Ne 182/ dukkhanti vÄ• patimokkhaá¹ƒ, pÄ• timokkhanti evaá¹ƒ tÄ• vettha pÄ• timokkhasaddassa attho veditabbo.

saá¹ƒvarati pidahati etenÄ• ti saá¹ƒvaro, pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒv tato vÄ«tikkamitabbato viratiyo cetanÄ• ca. tena pÄ• timokkhasaá¹ƒvarena upeto samannÄ pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoti vutto. vuttaÃ±hetaá¹ƒ vibhaá¹…ge ---

``iminÄ• \Be 204/ pÄ• timokkhasaá¹ƒvarena upeto hoti samupeto upÄ• gato samupÄ• gato samannÄ• gato, tena vuccati pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti (Vibh 511).

__viharatÄ«_ti iriyÄ• pathavihÄ• rena viharati irÄ«yati vattati.

__Ä• cÄ• ragocarasampanno_ti veá¸·udÄ• nÄ• dimicchÄ• jÄ«vassa kÄ• yapÄ• gabbhiyÄ• anÄ• cÄ• raá¹ƒ vajjetvÄ• ``kÄ• yiko avÄ«tikkamo vÄ• casiko avÄ«tikkamo kÄ• yikavÄ• casi evaá¹ƒ vuttabhikkhusÄ• ruppaÄ• cÄ• rasampattiyÄ• , vesiyÄ• diagocaraá¹ƒ vajjetvÄ• piá¹‡ upasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• nasaá¹…khÄ• tena gocarena ca sampannattÄ• Ä• cÄ•

apica yo bhikkhu satthari sagÄ• ravo sappatisso sabrahmacÄ• rÄ«su sagÄ• ravo sappatiss sunivattho supÄ• ruto pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä• lokitena vilokitena sa iriyÄ• pathasampanno indriyesu guttadvÄ• ro bhojane mattaÃ±Ã±Å« jÄ• gariyamanuyutto sa samannÄ• gato appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• bhisamÄ• cÄ• rikesu

garucittÄ«kÄ• rabahulo viharati, ayaá¹ƒ vuccati Ä• cÄ• rasampanno.

gocaro pana upanissayagocaro Ä• rakkhagocaro upanibandhagocaroti tividho. tattha yo dasakathÄ• vatthuguá¹‡asamannÄ• gato vuttalakkhaá¹‡o kalyÄ• á¹‡amitto, yaá¹ƒ nissÄ• ya pariyodÄ• peti, kaá¹…khaá¹ƒ vitarati, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti, cittaá¹ƒ pasÄ• deti, yaÃ±ca saddhÄ• ya vaá¸• á¸• hati \Ee 226/, sÄ«lena, sutena, cÄ• gena, paÃ±Ã±Ä• ya vaá¸• á¸• hati __upanissayagocaro_.

yo \Ne 183/ bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipanno okkhittacakkhu yug cakkhundriyasaá¹ƒvutova gacchati, na hatthiá¹ƒ olokento, na assaá¹ƒ, na rathaá¹ƒ, na pattiá purisaá¹ƒ olokento, na uddhaá¹ƒ olokento, na adho olokento, na disÄ• vidisaá¹ƒ pekkhamÄ• __Ä• rakkhagocaro_.

__upanibandhagocaro_ \Be 205/ pana cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , yattha bhikkhu attano vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo, yadidaá¹ƒ cattÄ• ro satipaá¹-á¹-hÄ V 372).

tattha upanissayagocarassa pubbe vuttattÄ• itaresaá¹ƒ vasenettha gocaro veditabbo. iti ya Ä• cÄ• rasampattiyÄ• , imÄ• ya ca gocarasampattiyÄ• samannÄ• gatattÄ• Ä• cÄ• ragocar

__aá¹‡umattesu vajjesu bhayadassÄ• vÄ«_ti appamattakattÄ• aá¹‡uppamÄ• á¹‡esu assat Ä• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesu vajjesu bhayadassanasÄ«lo. yo hi bhikkh vajjaá¹ƒ aá¹-á¹-hasaá¹-á¹-hiyojanapamÄ• á¹‡Ä• dhikayojanasatasahassubbedhasinerupabb passati, yopi sabbalahukaá¹ƒ dubbhÄ• sitamattaá¹ƒ pÄ• rÄ• jikasadisaá¹ƒ katvÄ• passati, a vajjesu bhayadassÄ• vÄ« nÄ• ma. __samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti yaá¹ƒkiÃ±c sikkhitabbaá¹ƒ, taá¹ƒ sabbena sabbaá¹ƒ sabbathÄ• sabbaá¹ƒ anavasesaá¹ƒ sammÄ• Ä• c paripÅ«retÄ«ti attho.

__abhisallekhikÄ• _ti ativiya kilesÄ• naá¹ƒ sallekhanÄ«, tesaá¹ƒ tanubhÄ• vÄ• ya pahÄ• nÄ __cetovivaraá¹‡asappÄ• yÄ• _ti cetaso paá¹-icchÄ• dakÄ• naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ dÅ«r cetovivaraá¹‡asaá¹…khÄ• tÄ• naá¹ƒ samathavipassanÄ• naá¹ƒ sappÄ• yÄ• , samathavipas vivaraá¹‡Ä• ya pÄ• kaá¹-Ä«karaá¹‡Ä• ya vÄ• sappÄ• yÄ• upakÄ• rikÄ• ti cetovivaraá¹‡asa

idÄ• ni \Ee 227/ yena nibbidÄ• diÄ• vahanena ayaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá hoti, taá¹ƒ dassetuá¹ƒ __ ``ekantanibbidÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ekantan ekaá¹ƒseneva vaá¹-á¹-adukkhato nibbindanatthÄ• ya. __virÄ• gÄ• ya nirodhÄ• yÄ• _ti tasse

nirujjhanatthÄ• ya \Ne 184/ ca. __upasamÄ• yÄ• _ti sabbakilesÅ«pasamÄ• ya. __abhiÃ±Ã±
abhiÃ±Ã±eyyassa abhijÄ• nanÄ• ya. __sambodhÄ• yÄ• _ti catumaggasambodhÄ• ya. __nil
anupÄ• disesanibbÄ• nÄ• ya. etesu hi Ä• dito tÄ«hi padehi vipassanÄ• vuttÄ• , dvÄ«hi mag
vuttaá¹ƒ. samathavipassanÄ• Ä• diá¹ƒ \Be 206/ katvÄ• nibbÄ• napariyosÄ• no ayaá¹ƒ sab
dasakathÄ• vatthulÄ• bhino sijjhatÄ«ti dasseti.

idÄ• ni taá¹ƒ kathaá¹ƒ vibhajitvÄ• dassento __ ``appicchakathÄ• â€™â€™ _tiÄ• dimÄ• ha.
iccho, tassa kathÄ• appicchakathÄ• , appicchabhÄ• vappaá¹-isaá¹ƒyuttÄ• kathÄ• vÄ• app
atriccho pÄ• piccho mahiccho appicchoti icchÄ• vasena cattÄ• ro puggalÄ• . tesu attanÄ• y
atitto uparÅ«pari lÄ• bhaá¹ƒ icchanto __atriccho_ nÄ• ma. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-habhi cÄ• pi soá¸·asa.

soá¸·asabhi ca dvattiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti || (J I 5.103).

``atricchÄ• atilobhena, atilobhamadena cÄ• â€™â€™ ti ca || (J I 2.168).

lÄ• bhasakkÄ• rasilokanikÄ• mayatÄ• ya asantaguá¹‡asambhÄ• vanÄ• dhippÄ• yo __pÄ•

``tattha katamÄ• kuhanÄ• ? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchassa icchÄ• pal
paccayappaá¹-isevanasaá¹…khÄ• tena vÄ• sÄ• mantajappitena vÄ• iriyÄ• pathassa vÄ• a
861).

santaguá¹‡asambhÄ• vanÄ• dhippÄ• yo \Ee 228/ paá¹-iggahaá¹‡e amattaÃ±Ã±Å« __mahic
---

``idhekacco saddho samÄ• no `saddhoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™ ti icchati, sÄ«lavÄ• sa
jano jÄ• nÄ• tÅ«â€™ ti icchatÄ«â€™â€™ tiÄ• di (Vibh 851).

duttappiyatÄ• ya hissa vijÄ• tamÄ• tÄ• pi cittaá¹ƒ gahetuá¹ƒ na sakkoti. tenetaá¹ƒ vuccati --

``aggikkhandho \Ne 185/ samuddo ca, mahiccho cÄ• pi puggalo.

sakaá¹-ehi paccaye dentu, tayopete atappiyÄ• â€™â€™ ti ||

ete \Be 207/ pana atricchatÄ• dayo dose Ä• rakÄ• parivajjetvÄ• santaguá¹‡anigÅ«hanÄ• ca mattaÃ±Ã±Å« appiccho. so attani vijjamÄ• nampi guá¹‡aá¹ƒ paá¹-icchÄ• detukÄ• matÄ• maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti na icchati, sÄ«lavÄ• , bahussuto, pavivitto, Ä• raddhavÄ samÄ• hito, paÃ±Ã±avÄ• samÄ• no ``paÃ±Ã±avÄ• ti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti na

svÄ• yaá¹ƒ paccayappiccho dhutaá¹…gappiccho pariyattiappiccho adhigamappicchoti catu paccayesu appiccho_ paccayadÄ• yakaá¹ƒ deyyadhammaá¹ƒ attano thÄ• maÃ±ca oloketvÄ hoti, dÄ• yako appaá¹ƒ dÄ• tukÄ• mo, dÄ• yakassa vasena appameva gaá¹‡hÄ• ti. deyyadh dÄ• tukÄ• mo, deyyadhammassa vasena appameva gaá¹‡hÄ• ti. deyyadhammopi ce bahu, attano thÄ• maá¹ƒ Ã±atvÄ• pamÄ• á¹‡ayuttameva gaá¹‡hÄ• ti. evarÅ«po hi bhikkhu anupp uppannaá¹ƒ lÄ• bhaá¹ƒ thÄ• varaá¹ƒ karoti, dÄ• yakÄ• naá¹ƒ cittaá¹ƒ Ä• rÄ• dheti. dhutaá¹. attani atthibhÄ• vaá¹ƒ na jÄ• nÄ• petukÄ• mo __dhutaá¹…gappiccho_. yo attano bahussuta icchati, ayaá¹ƒ __pariyattiappiccho_. yo pana sotÄ• pannÄ• dÄ«su aÃ±Ã±ataro hutvÄ• sab sotÄ• pannÄ• dibhÄ• vaá¹ƒ jÄ• nÄ• petuá¹ƒ na icchati, ayaá¹ƒ __adhigamappiccho_. evam appicchatÄ• , tassÄ• saddhiá¹ƒ sandassanÄ• dividhinÄ• anekÄ• kÄ• ravokÄ• raÄ• nisaá¹ƒ tappaá¹-ipakkhassa atricchÄ• dibhedassa icchÄ• cÄ• rassa Ä• dÄ«navavibhÄ• vanavasena __appicchakathÄ• _.

__santuá¹-á¹-hikathÄ• _ti \Ee 229/ ettha __santuá¹-á¹-hÄ«_ti sakena attanÄ• laddhena tuá atha vÄ• visamaá¹ƒ paccayicchaá¹ƒ pahÄ• ya samaá¹ƒ tuá¹-á¹-hi, santuá¹-á¹-hi. santena vÄ tuá¹-á¹-hi santuá¹-á¹-hi. vuttaÃ±cetaá¹ƒ ---

``atÄ«taá¹ƒ nÄ• nusocanto, nappajappamanÄ• gataá¹ƒ.

paccuppannena yÄ• pento, santuá¹-á¹-hoti pavuccatÄ«â€™â€™ ti ||

sammÄ• vÄ• Ã±Ä• yena bhagavatÄ• anuÃ±Ã±Ä• tavidhinÄ• paccayehi tuá¹-á¹-hi santuá itarÄ«tarapaccayasantoso \Ne 186/, so dvÄ• dasavidho hoti. kathaá¹ƒ \Be 208/? cÄ«vare ya yathÄ• balasantoso, yathÄ• sÄ• ruppasantosoti tividho, evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«su.

tatrÄ• yaá¹ƒ pabhedavaá¹‡á¹‡anÄ• --- idha bhikkhu cÄ«varaá¹ƒ labhati sundaraá¹ƒ vÄ• a yÄ• peti, aÃ±Ã±aá¹ƒ na pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa cÄ«vare __yathÄ• lÄ pakatidubbalo vÄ• hoti Ä• bÄ• dhajarÄ• bhibhÅ«to vÄ• , garuá¹ƒ cÄ«varaá¹ƒ pÄ• rupanto k bhikkhunÄ• saddhiá¹ƒ taá¹ƒ parivattetvÄ• lahukena yÄ• pentopi santuá¹-á¹-hova hoti, ayam __yathÄ• balasantoso_. aparo paá¹-á¹-acÄ«varÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ mahagghacÄ«v therÄ• naá¹ƒ cirapabbajitÄ• naá¹ƒ, idaá¹ƒ bahussutÄ• naá¹ƒ anurÅ«paá¹ƒ, idaá¹ƒ gilÄ• nÄ• idaá¹ƒ appalÄ• bhÄ«naá¹ƒ vÄ• hotÅ«â€™â€™ ti tesaá¹ƒ datvÄ• attanÄ• saá¹…kÄ• rakÅ« saá¹…ghÄ• á¹-iá¹ƒ katvÄ• tesaá¹ƒ vÄ• purÄ• á¹‡acÄ«varÄ• ni gahetvÄ• dhÄ• rentopi san

cÄ«vare __yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu piá¹‡á¸• apÄ• taá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva
pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa piá¹‡á¸• apÄ• te __yathÄ• lÄ• bhasantoso_. a
lÅ«khaá¹ƒ pakativiruddhaá¹ƒ vÄ• byÄ• dhiviruddhaá¹ƒ vÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ
rogÄ• taá¹…kaá¹ƒ pÄ• puá¹‡Ä• ti, so sabhÄ• gassa bhikkhuno datvÄ• tassa hatthato sappÄ
samaá¹‡adhammaá¹ƒ karontopi santuá¹-á¹-hova hoti, ayamassa piá¹‡á¸• apÄ• te __yathÄ•
bhikkhu paá¹‡Ä«taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ labhati, so ``ayaá¹ƒ piá¹‡á¸• apÄ• to cirapabbajit
anurÅ«poâ€™â€™ ti cÄ«varaá¹ƒ viya tesaá¹ƒ datvÄ• , tesaá¹ƒ vÄ• santakaá¹ƒ gahetvÄ• ,
caritvÄ• , missakÄ• hÄ• raá¹ƒ vÄ• paribhuÃ±jantopi santuá¹-á¹-hova hoti. ayamassa piá¹‡á
__yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhuno senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• ti manÄ• paá¹ƒ vÄ• amanÄ• paá¹ƒ vÄ•
tiá¹‡asanthÄ• rakampi, so teneva santussati, puna aÃ±Ã±aá¹ƒ sundarataraá¹ƒ vÄ• pÄ• puâ
gaá¹‡hÄ• ti, ayamassa senÄ• sane __yathÄ• lÄ• bhasantoso_. atha pana Ä• bÄ• dhiko hoti
byÄ• dhiviruddhaá¹ƒ vÄ• pakativiruddhaá¹ƒ vÄ• senÄ• sanaá¹ƒ labhati, yatthassa vasato a
sabhÄ• gassa bhikkhuno datvÄ• tassa santake sappÄ• yasenÄ• sane vasitvÄ• samaá¹‡ad
santuá¹-á¹-hova hoti, ayamassa \Be 209/ senÄ• sane __yathÄ• balasantoso_. aparo sundar
na sampaá¹-icchati ``paá¹‡Ä«tasenÄ• sanaá¹ƒ pamÄ• daá¹-á¹-hÄ• naâ€™â€™ nti, mahÄ• p
leá¹‡amaá¹‡á¸• apakÅ«á¹-Ä• gÄ• rÄ• dÄ«ni paá¹‡Ä«tasenÄ• sanÄ• ni labhati, so tÄ• ni cÄ«
cirapabbajitÄ• dÄ«naá¹ƒ \Ne 187/ datvÄ• yattha katthaci vasantopi santuá¹-á¹-hova hoti, ay
__yathÄ• sÄ• ruppasantoso_.

idha pana bhikkhu bhesajjaá¹ƒ labhati lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• , so teneva tussati
pattheti, labhantopi na gaá¹‡hÄ• ti, ayamassa gilÄ• napaccaye __yathÄ• lÄ• bhasantoso_. a
phÄ• á¹‡itaá¹ƒ labhati, so taá¹ƒ sabhÄ• gassa bhikkhuno datvÄ• , tassa hatthato telaá¹ƒ gal
katvÄ• samaá¹‡adhammaá¹ƒ karontopi santuá¹-á¹-hova hoti, ayamassa gilÄ• napaccaye __
mahÄ• puÃ±Ã±o bahuá¹ƒ telamadhuphÄ• á¹‡itÄ• dipaá¹‡Ä«tabhesajjaá¹ƒ labhati, so taá¹ƒ
cirapabbajitÄ• dÄ«naá¹ƒ datvÄ• tesaá¹ƒ Ä• bhatena yena kenaci bhesajjaá¹ƒ karontopi sar
pana ekasmiá¹ƒ bhÄ• jane muttaharÄ«takaá¹ƒ, ekasmiá¹ƒ catumadhuraá¹ƒ á¹-hapetvÄ• ``g
yadicchasÄ«â€™â€™ ti vuccamÄ• no sacassa tesu aÃ±Ã±atarenapi rogo vÅ«pasammati \B
nÄ• ma buddhÄ• dÄ«hi vaá¹‡á¹‡itaá¹ƒ, pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• , tattha t
karaá¹‡Ä«yoâ€™â€™ ti (Vin I 128) vacanamanussaranto catumadhuraá¹ƒ paá¹-ikkhipitvÄ•
bhesajjaá¹ƒ karonto paramasantuá¹-á¹-hova hoti, ayamassa gilÄ• napaccaye __yathÄ• sÄ•

so evaá¹ƒpabhedo sabbopi santoso santuá¹-á¹-hÄ«ti pavuccati. tena vuttaá¹ƒ ``atthato
itarÄ«tarapaccayasantosoâ€™â€™ ti. itarÄ«tarasantuá¹-á¹-hiyÄ• saddhiá¹ƒ sandassanÄ• c
Ä• nisaá¹ƒsavibhÄ• vanavasena, tappaá¹-ipakkhassa atricchatÄ• dibhedassa icchÄ• pakata

Ä• dÄ«navavibhÄ• vanavasena ca pavattÄ• kathÄ• __santuá¹-á¹-hikathÄ• _. ito parÄ• sup
visesamattameva vakkhÄ• ma.

__pavivekakathÄ• _ti ettha kÄ• yaviveko cittaviveko upadhivivekoti tayo vivekÄ• . tesu eko g
tiá¹-á¹-hati, eko nisÄ«dati, eko seyyaá¹ƒ kappeti, eko gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati, eko
paá¹-ikkamati, eko abhikkamati, eko caá¹…kamaá¹ƒ adhiá¹-á¹-hÄ• ti, eko carati, eko viharat
sabbiriyÄ• pathesu sabbakiccesu gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vivittavÄ• so __kÄ• ya
samÄ• pattiyo pana __cittaviveko_ nÄ• ma. nibbÄ• naá¹ƒ __upadhiviveko_ nÄ• ma. vuttaÃ±

``kÄ• yaviveko ca vivekaá¹-á¹-hakÄ• yÄ• naá¹ƒ nekkhammÄ• bhiratÄ• naá¹ƒ, cittaviveko ca
paramavodÄ• nappattÄ• naá¹ƒ, upadhiviveko ca nirupadhÄ«naá¹ƒ puggalÄ• naá¹ƒ visaá¹…
I 57).

vivekoyeva \Ne 188/ paviveko, pavivekappaá¹-isaá¹ƒyuttÄ• kathÄ• __pavivekakathÄ• _.

__asaá¹ƒsaggakathÄ• _ti ettha savanasaá¹ƒsaggo dassanasaá¹ƒsaggo samullapanasaá¹ƒ
kÄ• yasaá¹ƒsaggoti paÃ±ca saá¹ƒsaggÄ• . tesu idhekacco bhikkhu suá¹‡Ä• ti ``asukasmiá¹
itthÄ« abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya sam
sutvÄ• \Ee 232/ saá¹ƒsÄ«dati visÄ«dati, na sakkoti brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkh
hÄ«nÄ• yÄ• vattati, evaá¹ƒ visabhÄ• gÄ• rammaá¹‡asavanena uppannakilesasanthavo __s
kho bhikkhu suá¹‡Ä• ti, apica kho sÄ• maá¹ƒ passati itthiá¹ƒ abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ
vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gataá¹ƒ, so taá¹ƒ disvÄ• saá¹ƒsÄ«dati visÄ«dati, na s
sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattati, evaá¹ƒ visabhÄ• gÄ• ramm
uppannakilesasanthavo __dassanasaá¹ƒsaggo_ nÄ• ma. disvÄ• pana aÃ±Ã±amaÃ±Ã±aá¹
kilesasanthavo __samullapanasaá¹ƒsaggo_ nÄ• ma. sahajagghanÄ• dÄ«nipi eteneva saá¹.
santakaá¹ƒ yaá¹ƒkiÃ±ci mÄ• tugÄ• massa datvÄ• vÄ• adatvÄ• vÄ• tena dinnassa vanabh
uppannakilesasanthavo __sambhogasaá¹ƒsaggo_ nÄ• ma. mÄ• tugÄ• massa hatthaggÄ• h
__kÄ• yasaá¹ƒsaggo_ nÄ• ma. yopi cesa ---

``gihÄ«hi saá¹ƒsaá¹-á¹-ho viharati ananulomikena saá¹ƒsaggena sahasokÄ« sahanandÄ« s
dukkhitesu dukkhito \Be 211/, uppannesu kiccakaraá¹‡Ä«yesu attanÄ• uyyogaá¹ƒ Ä• pajjat
Nidd I 164) ---

evaá¹ƒ vutto ananulomiko gihisaá¹ƒsaggo, yo ca sabrahmacÄ• rÄ«hipi kilesuppattihetubhÅ«
sabbaá¹ƒ pahÄ• ya yvÄ• yaá¹ƒ saá¹ƒsÄ• re thirataraá¹ƒ saá¹ƒvegaá¹ƒ, saá¹…khÄ• resu tib
sarÄ«re paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ, sabbÄ• kusalesu jigucchÄ• pubbaá¹…gamaá¹ƒ hirottappa
satisampajaÃ±Ã±anti sabbaá¹ƒ paccupaá¹-á¹-hapetvÄ• kamaladale jalabindu viya sabbatth
sabbasaá¹ƒsaggappaá¹-ipakkhatÄ• ya asaá¹ƒsaggo. tappaá¹-isaá¹ƒyuttÄ• kathÄ• __asaá¹

__vÄ«riyÄ• rambhakathÄ• _ti ettha vÄ«rassa bhÄ• vo, kammanti vÄ• vÄ«riyaá¹ƒ, vidhinÄ• pavattetabbanti vÄ• vÄ«riyaá¹ƒ, vÄ«riyaÃ±ca taá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• dhammÄ• naá¹ƒ \Ee 233/ upasampadÄ• ya Ä• rambhanaá¹ƒ vÄ«riyÄ• rambho. svÄ• yaá¹ƒ Ä• rambhadhÄ• tu, nikkamadhÄ• tu, parakkamadhÄ• tu cÄ• ti tividho; sammappadhÄ• nava bhikkhu \Ne 189/ gamane uppannaá¹ƒ kilesaá¹ƒ á¹-hÄ• naá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti; á¹-hÄ nisajjaá¹ƒ, nisajjÄ• ya uppannaá¹ƒ sayanaá¹ƒ pÄ• puá¹‡ituá¹ƒ na deti, tattha tattheva ajapad kaá¹‡hasappaá¹ƒ uppÄ«á¸·etvÄ• gaá¹‡hanto viya, tikhiá¹‡ena asinÄ• amittaá¹ƒ gÄ«vÄ• ya sÄ«saá¹ƒ ukkhipituá¹ƒ adatvÄ• vÄ«riyabalena niggaá¹‡hÄ• ti, tassevaá¹ƒ Ä• raddhavÄ«riya tappaá¹-isaá¹ƒyuttÄ• kathÄ• __vÄ«riyÄ• rambhakathÄ• _.

__sÄ«lakathÄ• _dÄ«su duvidhaá¹ƒ sÄ«laá¹ƒ lokiyaá¹ƒ lokuttaraÃ±ca. tattha lokiyaá¹ƒ pÄ• t catupÄ• risuddhisÄ«laá¹ƒ, lokuttaraá¹ƒ maggasÄ«laá¹ƒ phalasÄ«laÃ±ca. tathÄ• vipassanÄ upacÄ• rena aá¹-á¹-ha samÄ• pattiyo lokiyo samÄ• dhi, maggasampayutto panettha lokutta __paÃ±Ã±Ä• _pi lokiyÄ• sutamayÄ• cintÄ• mayÄ• jhÄ• nasampayuttÄ• vipassanÄ• Ã±Ä• vipassanÄ• paÃ±Ã±Ä• gahetabbÄ• , lokuttarÄ• maggapaÃ±Ã±Ä• phalapaÃ±Ã±Ä• ca. __ nibbÄ• naÃ±ca. apare pana tadaá¹…gavikkhambhanasamucchedavimuttÄ«nampi vasenett __vimuttiÃ±Ä• á¹‡adassana_mpi ekÅ«navÄ«satividhaá¹ƒ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. it 212/ saddhiá¹ƒ sandassanÄ• dividhinÄ• anekÄ• kÄ• ravokÄ• raÄ• nisaá¹ƒsavibhÄ• vanava dussÄ«lyÄ• dÄ«naá¹ƒ Ä• dÄ«navavibhÄ• vanavasena ca pavattÄ• kathÄ• , tappaá¹-isaá¹ƒ __sÄ«lÄ• dikathÄ• _ nÄ• ma.

ettha ca ``attanÄ• ca appiccho hoti, appicchakathaÃ±ca paresaá¹ƒ kattÄ• â€™â€™ ti (MN ``santuá¹-á¹-ho hoti itarÄ«tarena cÄ«varena, itarÄ«taracÄ«varasantuá¹-á¹-hiyÄ• ca vaá¹‡á¹ a II 144; Nidd II khaggavisÄ• á¹‡asuttaniddesa 128) ca Ä• divacanato sayaÃ±ca appicchatÄ paresampi tadatthÄ• ya hitajjhÄ• sayena pavattetabbÄ• tathÄ• rÅ«pÄ« kathÄ• , yÄ• idha a visesetvÄ• vuttÄ• appicchakathÄ• dÄ«ti veditabbÄ• . kÄ• rakasseva hi kathÄ• visesato ad tathÄ• hi vakkhati ``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ ... akasiralÄ• bhÄ«â€™â€™ ti.

__evarÅ«pÄ• yÄ• _ti Ä«disÄ• ya, yathÄ• vuttÄ• ya. __nikÄ• malÄ• bhÄ«_ti yathicchitalÄ• b sabbakÄ• laá¹ƒ imÄ• kathÄ• sotuá¹ƒ vicÄ• retuÃ±ca yathÄ• sukhaá¹ƒ labhanto. __akiccha __akasiralÄ• bhÄ«_ti vipulalÄ• bhÄ«.

__Ä• raddhavÄ«riyo_ti paggahitavÄ«riyo. __akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• yÄ akosallasambhÅ«taá¹-á¹-hena akusalÄ• naá¹ƒ \Ne 190/ pÄ• padhammÄ• naá¹ƒ pajahanatth dhammÄ• na_nti kucchitÄ• naá¹ƒ salanÄ• diatthena anavajjaá¹-á¹-hena ca kusalÄ• naá¹ƒ sa maggaphaladhammÄ• naá¹ƒ. __upasampadÄ• yÄ• _ti sampÄ• danÄ• ya, attano santÄ• ne

ussoá¸·hisaá¹…khÄ• tena vÄ«riyathÄ• mena samannÄ• gato. __daá¸·haparakkamo_ti thira
__anikkhittadhuro_ti anorohitadhuro anosakkitavÄ«riyo.

__paÃ±Ã±avÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya paÃ±Ã±avÄ• . __udayatthagÄ• miniyÄ• _ti pa
udayaÃ±ca vayaÃ±ca paá¹-ivijjhantiyÄ• . __ariyÄ• yÄ• _ti vikkhambhanavasena kilesehi Ä•
niddosÄ• ya. __nibbedhikÄ• yÄ• _ti nibbedhabhÄ• giyÄ• ya. __sammÄ• dukkhakkhayagÄ•
khepanato ``dukkhakkhayoâ€™â€™ ti laddhanÄ• maá¹ƒ ariyamaggaá¹ƒ sammÄ• hetunÄ•

imesu ca pana paÃ±casu dhammesu sÄ«laá¹ƒ vÄ«riyaá¹ƒ paÃ±Ã±Ä• ca yogino ajjhattikaá
bÄ• hiraá¹ƒ aá¹…gaá¹ƒ. tathÄ• pi kalyÄ• á¹‡amittasannissayeneva sesaá¹ƒ \Be 213/ catubb
kalyÄ• á¹‡amittassevettha bahÅ«pakÄ• rataá¹ƒ dassento satthÄ• __ ``kalyÄ• á¹‡amittasse
pÄ• á¹-ikaá¹…khaâ€™â€™ _ntiÄ• dinÄ• desanaá¹ƒ vaá¸• á¸• heti. tattha __pÄ• á¹-ikaá¹…k
icchitabbaá¹ƒ, avassaá¹ƒbhÄ• vÄ«ti attho. __ya_nti kiriyÄ• parÄ• masanaá¹ƒ. idaá¹ƒ vuttaá
bhavissatÄ«â€™â€™ ti ettha yadetaá¹ƒ kalyÄ• á¹‡amittassa bhikkhuno sÄ«lavantatÄ• ya b
sÄ«lasampannattaá¹ƒ, tassa bhikkhuno sÄ«lasampannattÄ• etaá¹ƒ tassa pÄ• á¹-ikaá¹…kha
ekaá¹ƒseneva tassa tattha niyojanatoti adhippÄ• yo. __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vi
eseva nayo.

evaá¹ƒ \Ee 235/ bhagavÄ• sadevake loke uttamakalyÄ• á¹‡amittasaá¹…khÄ• tassa attano
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ pavisitvÄ• tÄ• disaá¹ƒ vippakÄ• raá¹ƒ pattassa Ä• yasmato meghi
kalyÄ• á¹‡amittatÄ• dinÄ• sakalaá¹ƒ sÄ• sanasampattiá¹ƒ dassetvÄ• , idÄ• nissa tattha Ä•
kÄ• mavitakkÄ• dÄ«hi upaddutattÄ• kammaá¹-á¹-hÄ• naá¹ƒ na sampajji, tassa tesaá¹ƒ ujuv
bhÄ• vanÄ• nayaá¹ƒ pakÄ• setvÄ• , tato paraá¹ƒ arahattassa kammaá¹-á¹-hÄ• naá¹ƒ Ä• cik
meghiya, bhikkhunÄ• imesu paÃ±casu dhammesu patiá¹-á¹-hÄ• ya cattÄ• ro dhammÄ• utt
_tiÄ• dimÄ• ha. tattha __tenÄ• _ti evaá¹ƒ kalyÄ• á¹‡amittasannissayena yathÄ• vuttasÄ«lÄ•
tenevÄ• ha __ ``imesu paÃ±casu dhammesu patiá¹-á¹-hÄ• yÄ• â€™â€™ _ti. __uttarÄ«_ti Ä
rÄ• gÄ• diparissayÄ• ce uppajjeyyuá¹ƒ, tesaá¹ƒ visodhanatthaá¹ƒ tato uddhaá¹ƒ __cattÄ• r
uppÄ• detabbÄ• vaá¸• á¸• hetabbÄ• ca.

__asubhÄ• _ti \Ne 191/ ekÄ• dasasu asubhakammaá¹-á¹-hÄ• nesu yathÄ• rahaá¹ƒ yattha l
__rÄ• gassa pahÄ• nÄ• yÄ• _ti kÄ• marÄ• gassa pajahanatthÄ• ya. ayamattho sÄ• lilÄ• yal
hi puriso asitaá¹ƒ gahetvÄ• koá¹-ito paá¹-á¹-hÄ• ya sÄ• likhette sÄ• liyo lÄ• yati, athassa va
gÄ• vo pavisiá¹ƒsu. so asitaá¹ƒ á¹-hapetvÄ• , yaá¹-á¹-hiá¹ƒ Ä• dÄ• ya, teneva maggena gÄ•
pÄ• katikaá¹ƒ katvÄ• , puna asitaá¹ƒ gahetvÄ• sÄ• liyo lÄ• yi. tattha sÄ• likhettaá¹ƒ viya bu
daá¹-á¹-habbaá¹ƒ, sÄ• lilÄ• yako viya yogÄ• vacaro, asitaá¹ƒ viya paÃ±Ã±Ä• , lÄ• yanakÄ•
kammakaraá¹‡akÄ• lo, yaá¹-á¹-hi viya asubhakammaá¹-á¹-hÄ• naá¹ƒ, vati viya saá¹ƒvaro \B
bhinditvÄ• gÄ• vÄ«naá¹ƒ pavisanaá¹ƒ viya sahasÄ• appaá¹-isaá¹…khÄ• ya pamÄ• daá¹ƒ
asitaá¹ƒ á¹-hapetvÄ• , yaá¹-á¹-hiá¹ƒ Ä• dÄ• ya, paviá¹-á¹-hamaggeneva gÄ• vo nÄ«haritvÄ•

paá¹-ipÄ• katikaá¹ƒ katvÄ• , puna á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya sÄ• lilÄ• yanaá¹ƒ viy
asubhakammaá¹-á¹-hÄ• nena rÄ• gaá¹ƒ vikkhambhetvÄ• , puna vipassanÄ• ya kammakara
upamÄ• saá¹ƒsandanaá¹ƒ. evaá¹ƒbhÅ«taá¹ƒ bhÄ• vanÄ• vidhiá¹ƒ sandhÄ• ya vuttaá¹ƒ ``as
pahÄ• nÄ• yÄ• â€™â€™ ti.

__mettÄ• _ti \Ee 236/ mettÄ• kammaá¹-á¹-hÄ• naá¹ƒ. __byÄ• pÄ• dassa pahÄ• nÄ• yÄ• _t
pajahanatthÄ• ya. __Ä• nÄ• pÄ• nassatÄ«_ti soá¸·asavatthukÄ• Ä• nÄ• pÄ• nassati. __vita
vuttanayeneva uppannÄ• naá¹ƒ vitakkÄ• naá¹ƒ upacchedanatthÄ• ya. __asmimÄ• nasamug
uppajjanakassa navavidhassa mÄ• nassa samucchedanatthÄ• ya. __aniccasaÃ±Ã±ino_ti h
udayabbayavantato pabhaá¹…guto tÄ• vakÄ• likato niccappaá¹-ipakkhato ca ``sabbe saá¹…
(Dhp 277; Nidd II hemakamÄ• á¹‡avapucchÄ• niddesa 56) pavattaaniccÄ• nupassanÄ• vas
__anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• tÄ«_ti asÄ• rakato avasavattanato parato rittato tucchato s
dhammÄ• anattÄ• â€™â€™ ti (Dhp 279; Nidd II hemakamÄ• á¹‡avapucchÄ• niddesa 56) e
anattÄ• nupassanÄ• saá¹…khÄ• tÄ• anattasaÃ±Ã±Ä• citte saá¹‡á¹-hahati, atidaá¸·haá¹ƒ p
aniccalakkhaá¹‡e hi diá¹-á¹-he anattalakkhaá¹‡aá¹ƒ diá¹-á¹-hameva hoti. tÄ«su hi lakkhaá¹‡
diá¹-á¹-he itaradvayaá¹ƒ diá¹-á¹-hameva hoti. tena vuttaá¹ƒ --- __ ``aniccasaÃ±Ã±ino hi, meg
anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• tÄ«â€™â€™ _ti. anattalakkhaá¹‡e diá¹-á¹-he asmÄ«ti uppajj
hotÄ«ti Ä• ha --- __ ``anattasaÃ±Ã±Ä« asmimÄ• nasamugghÄ• taá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™
nibbÄ• na_nti diá¹-á¹-heyeva dhamme imasmiá¹ƒyeva attabhÄ• ve apaccayaparinibbÄ• naá
saá¹…khepo, vitthÄ• rato pana asubhÄ• dibhÄ• vanÄ• nayo visuddhimagge (Vism I 102) vu

__etamatthaá¹ƒ_ \Ne 192/ __viditvÄ• _ti etaá¹ƒ Ä• yasmato meghiyassa micchÄ• vitakkacc
kusalabhaá¹‡á¸• upacchedasaá¹…khÄ• taá¹ƒ atthaá¹ƒ jÄ• nitvÄ• . __imaá¹ƒ udÄ• na_nti im
avinodane vinodane ca Ä• dÄ«navÄ• nisaá¹ƒsadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha \Be 215/ __khuddÄ• _ti hÄ«nÄ• lÄ• makÄ• . __vitakkÄ• _ti kÄ• mavitakkÄ• dayo tay
sabbavitakkehi patikiá¹-á¹-hatÄ• ya idha khuddÄ• ti vuttÄ• ``na ca khuddamÄ• careâ€™â€™
145) viya. __sukhumÄ• _ti Ã±Ä• tivitakkÄ• dayo adhippetÄ• . Ã±Ä• tivitakko janapadavitakk
parÄ• nuddayatÄ• ya paá¹-isaá¹ƒyutto vitakko lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitak
anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakkoti ete hi vitakkÄ• kÄ• mavitakkÄ• dayo viya \Ee 237/
anoá¸·Ä• rikasabhÄ• vatÄ• ya sukhumÄ• ti vuttÄ• . __anugatÄ• _ti cittena anuvattitÄ• . vitak
cittaá¹ƒ tadanugatameva hoti tassa Ä• rammaá¹‡Ä• bhiniropanato. ``anuggatÄ• â€™â€™ ti
anuuá¹-á¹-hitÄ• ti attho. __manaso uppilÄ• vÄ• _ti cetaso uppilÄ• vitattakarÄ• .

__ete avidvÄ• manaso vitakke_ti ete kÄ• mavitakkÄ• dike manovitakke assÄ• dÄ• dÄ«nav
Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• hi yathÄ• bhÅ«taá¹ƒ ajÄ• nanto. __hurÄ• huraá¹ƒ d
appahÄ«namicchÄ• vitakkattÄ• anavaá¹-á¹-hitacitto ``kadÄ• ci rÅ«pe, kadÄ• ci saddeâ€™â
tasmiá¹ƒ Ä• rammaá¹‡e assÄ• dÄ• divasena aparÄ• paraá¹ƒ dhÄ• vati paribbhamati. atha v

bhantacitto_ti apariÃ±Ã±Ä• tavitakkattÄ• tannimittÄ• naá¹ƒ avijjÄ• taá¹‡hÄ• naá¹ƒ vasena p
idhalokato paralokaá¹ƒ Ä• dÄ• nanikkhepehi aparÄ• paraá¹ƒ dhÄ• vati saá¹ƒsaratÄ«ti attho

__ete ca vidvÄ• manaso vitakke_ti ete yathÄ• vuttappabhede kÄ• mavitakkÄ• dike manovi
yathÄ• bhÅ«taá¹ƒ jÄ• nanto. __Ä• tÄ• piyo_ti vÄ«riyavÄ• . __saá¹ƒvaratÄ«_ti pidahati. __sa
__anuggate_ti dullabhavasena anuppanne. idaá¹ƒ vuttaá¹ƒ hoti --- ete vuttappakÄ• re kÄ• m
manovitakke cittassa uppilÄ• vitahetutÄ• ya manaso uppilÄ• ve vidvÄ• vipassanÄ• paÃ±Ã±
sammadeva jÄ• nanto, tassa sahÄ• yabhÅ«tÄ• naá¹ƒ sammÄ• vÄ• yÄ• masatÄ«naá¹ƒ atth
ariyamaggabhÄ• vanÄ• ya Ä• yatiá¹ƒ uppattirahe anuggate anuppanne eva maggakkhaá¹‡e
Ã±Ä• á¹‡asaá¹ƒvaravasena pidahati, Ä• gamanapathaá¹ƒ \Be 216/ pacchindati, evaá¹ƒbhÅ«
__buddho_ ariyasÄ• vako arahattÄ• dhigamena \Ee 238/ __asesaá¹ƒ, _ anavasesaá¹ƒ \Ne
kÄ• mavitakkÄ• dike __pajahÄ• si_ samucchindÄ«ti. etthÄ• pi ``anugateâ€™â€™ tipi paá¹-
vuttoyeva.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uddhatasuttavaá¹‡á¹‡anÄ•

<32> dutiye __kusinÄ• rÄ• ya_nti kusinÄ• rÄ• yaá¹ƒ nÄ• ma mallarÄ• jÅ«naá¹ƒ nagare. __
sÄ• lavane_ti yathÄ• hi anurÄ• dhapurassa thÅ«pÄ• rÄ• mo, evaá¹ƒ kusinÄ• rÄ• ya uyyÄ•
hoti. yathÄ• thÅ«pÄ• rÄ• mato dakkhiá¹‡advÄ• rena nagarapavisanamaggo pÄ• cÄ«namuk
evaá¹ƒ uyyÄ• nato sÄ• lapanti pÄ• cÄ«namukhÄ• gantvÄ• uttarena nivattÄ• , tasmÄ• ``up
tasmiá¹ƒ upavattane mallarÄ• jÅ«naá¹ƒ sÄ• lavane. __araÃ±Ã±akuá¹-ikÄ• ya_nti sÄ• lapant
rukkhagacchasaÃ±channaá¹-á¹-hÄ• ne katÄ• kuá¹-ikÄ• , taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``araÃ±
viharatÄ«â€™â€™ ti. te pana bhikkhÅ« paá¹-isaá¹…khÄ• navirahitÄ• ossaá¹-á¹-havÄ«riyÄ•
vuttaá¹ƒ __ ``uddhatÄ• â€™â€™ _tiÄ• di.

tattha uddhaccabahulattÄ• avÅ«pasantacittatÄ• ya __uddhatÄ• _. tucchabhÄ• vena mÄ• m
mÄ• nasaá¹…khÄ• to uggato naá¸·o etesanti __unnaá¸·Ä• , _ uggatatucchamÄ• nÄ• ti attho
pattacÄ«varamaá¹‡á¸• anÄ• dicÄ• pallena samannÄ• gatattÄ• bahukatÄ• ya vÄ• __capalÄ
kharÄ• ti __mukharÄ• _. tiracchÄ• nakathÄ• bahulatÄ• ya vikiá¹‡á¹‡Ä• byÄ• kulÄ• vÄ• cÄ
__vikiá¹‡á¹‡avÄ• cÄ• _. muá¹-á¹-hÄ• naá¹-á¹-hÄ• sati etesanti __muá¹-á¹-hassatino, _ sati
pamÄ• davihÄ• rinoti attho. sabbena sabbaá¹ƒ sampajaÃ±Ã±Ä• bhÄ• vato __asampajÄ• nÄ
kÄ• laá¹ƒ cittasamÄ• dhÄ• nassa abhÄ• vato na samÄ• hitÄ• ti __asamÄ• hitÄ• _. lolasabh
bhantamigasappaá¹-ibhÄ• gatÄ• ya __vibbhantacittÄ• _. manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ•
asaÃ±Ã±atindriyatÄ• ya __pÄ• katindriyÄ• _.

__etamatthaá¹ƒ_ \Be 217/ __viditvÄ• _ti etaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ uddhaccÄ• divasen

jÄ• nitvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ pamÄ• davihÄ• re appamÄ• davihÄ• re ca yathÄ•
Ä• dÄ«navÄ• nisaá¹ƒsavibhÄ• vanaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha \Ne 194/ __arakkhitenÄ• _ti satiÄ• rakkhÄ• bhÄ• vena aguttena. __kÄ• yenÄ• _ti cha
cakkhuviÃ±Ã±Ä• á¹‡ena hi rÅ«paá¹ƒ disvÄ• tattha nimittÄ• nubyaÃ±janaggahaá¹‡avasena
viÃ±Ã±Ä• á¹‡advÄ• rassa satiyÄ• arakkhitabhÄ• vato. sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi eseva
chaviÃ±Ã±Ä• á¹‡akÄ• yassa arakkhitabhÄ• vaá¹ƒ sandhÄ• yÄ• ha ``arakkhitena kÄ• yenÄ•
``kÄ• yenÄ• â€™â€™ ti atthaá¹ƒ vadanti, tesampi vuttanayeneva atthayojanÄ• ya sati yujje
``arakkhitena cittenÄ• â€™â€™ ti paá¹-hanti, tesampi vuttanayo eva attho. __micchÄ• diá¹-
sassatÄ• dimicchÄ• bhinivesadÅ«sitena. __thinamiddhÄ• bhibhÅ«tenÄ• _ti cittassa akalyat
kÄ• yassa akalyatÄ• lakkhaá¹‡ena middhena ca ajjhotthaá¹-ena, tena kÄ• yena cittenÄ• ti v
mÄ• rassa gacchatÄ«_ti kilesamÄ• rÄ• dikassa sabbassapi mÄ• rassa vasaá¹ƒ yathÄ• kÄ•
tesaá¹ƒ visayaá¹ƒ nÄ• tikkamatÄ«ti attho.

imÄ• ya hi gÄ• thÄ• ya bhagavÄ• ye satiÄ• rakkhÄ• bhÄ• vena sabbaso arakkhitacittÄ• , y
hetubhÅ«tÄ• ya paÃ±Ã±Ä• ya abhÄ• vato ayoniso ummujjanena niccantiÄ• dinÄ• vipariyes
kusalakiriyÄ• ya vÄ«riyÄ• rambhÄ• bhÄ• vato kosajjÄ• bhibhÅ«tÄ• saá¹ƒsÄ• ravaá¹-á¹-ato
tesaá¹ƒ bhikkhÅ«naá¹ƒ pamÄ• davihÄ• ragarahÄ• mukhena vaá¹-á¹-aá¹ƒ dassetvÄ• idÄ• n
``tasmÄ• rakkhitacittassÄ• â€™â€™ _ti dutiyagÄ• thamÄ• ha.

tattha __tasmÄ• rakkhitacittassÄ• _ti yasmÄ• arakkhitacitto mÄ• rassa yathÄ• kÄ• makara
saá¹ƒsÄ• reyeva hoti, tasmÄ• satisaá¹ƒvarena manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ ra
rakkhitacitto assa. citte hi rakkhite cakkhÄ• diindriyÄ• ni \Ee 240/ rakkhitÄ• neva hontÄ«ti.
__sammÄ• saá¹…kappagocaro_ti yasmÄ• micchÄ• saá¹…kappagocaro tathÄ• tathÄ• ayo
micchÄ• dassanÄ• ni gaá¹‡hanto micchÄ• diá¹-á¹-hihatena cittena \Be 218/ mÄ• rassa yath
tasmÄ• yonisomanasikÄ• rena kammaá¹ƒ karonto nekkhammasaá¹…kappÄ• disammÄ• sa
jhÄ• nÄ• disampayuttaá¹ƒ sammÄ• saá¹…kappameva attano cittassa pavattiá¹-á¹-hÄ• naá¹
__sammÄ• diá¹-á¹-hipurekkhÄ• ro_ti sammÄ• saá¹…kappagocaratÄ• ya vidhÅ«tamicchÄ• d
kammassakatÄ• lakkhaá¹‡aá¹ƒ, tato yathÄ• bhÅ«taÃ±Ä• á¹‡alakkhaá¹‡aÃ±ca sammÄ• diá¹
vuttanayeneva sÄ«lasamÄ• dhÄ«su yutto payutto vipassanaá¹ƒ Ä• rabhitvÄ• saá¹…khÄ• r
udayabbayaá¹ƒ_ paÃ±casu upÄ• dÄ• nakkhandhesu samapaÃ±Ã±Ä• sÄ• ya Ä• kÄ• rehi up
udayabbayaÃ±Ä• á¹‡amadhigantvÄ• tato paraá¹ƒ bhaá¹…gÄ• nupassanÄ• divasena vipas
ariyamaggaá¹ƒ gaá¹‡hanto aggamaggena, __thinamiddhÄ• bhibhÅ« bhikkhu sabbÄ• dugga
heá¹-á¹-himamaggavajjhÄ• naá¹ƒ kilesÄ• naá¹ƒ paá¹-hamameva \Ne 195/ pahÄ«nattÄ•
diá¹-á¹-hivippayuttalobhasahagatacittuppÄ• desu uppajjanakathinamiddhÄ• naá¹ƒ adhigate
samucchindanato tadekaá¹-á¹-hÄ• naá¹ƒ mÄ• nÄ• dÄ«nampi pahÄ«nattÄ• sabbaso bhinna
tividhadukkhatÄ• yogena duggatisaá¹…khÄ• tÄ• sabbÄ• pi gatiyo ucchinnabhavamÅ«lattÄ•
tÄ• saá¹ƒ parabhÄ• ge nibbÄ• ne patiá¹-á¹-heyyÄ• ti attho.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. gopÄ• lakasuttavaá¹‡á¹‡anÄ•

<33> tatiye __kosalesÅ«_ti kosalÄ• nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ•
``kosalÄ• â€™â€™ tveva vuccati, tesu kosalesu janapade. __cÄ• rikaá¹ƒ caratÄ«_ti aturitac
janapadacÄ• rikaá¹ƒ carati. __mahatÄ• _ti guá¹‡amahattenapi mahatÄ• , aparicchinnasaá¹.
saá¹…khyÄ• mahattenapi mahatÄ• . __bhikkhusaá¹…ghenÄ• _ti diá¹-á¹-hisÄ«lasÄ• maÃ±Ã
__saddhi_nti ekato. __maggÄ• okkammÄ• _ti maggato apakkamitvÄ• . __aÃ±Ã±ataraá¹ƒ r
ghanapattasÄ• khÄ• viá¹-apasampannassa sandacchÄ• yassa mahato rukkhassa samÄ«pa

__aÃ±Ã±ataro gopÄ• lako_ti eko gogaá¹‡arakkhako, nÄ• mena pana nando nÄ• ma. so kir
mahÄ• bhogo, yathÄ• keá¹‡iyo \Be 219/ jaá¹-ilo pabbajjÄ• vasena, evaá¹ƒ anÄ• thapiá¹‡á¸·
rakkhanto gopÄ• lakattena rÄ• japÄ«á¸·aá¹ƒ apaharanto attano kuá¹-umbaá¹ƒ rakkhati. so k
gorase gahetvÄ• , mahÄ• seá¹-á¹-hissa santikaá¹ƒ Ä• gantvÄ• niyyÄ• tetvÄ• satthu santika
passati, dhammaá¹ƒ suá¹‡Ä• ti, attano vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gamanatthÄ• ya satthÄ• n
tasseva Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• no agantvÄ• , aparabhÄ• ge mahatÄ• bhi
janapadacÄ• rikaá¹ƒ caranto, ``idÄ• nissa Ã±Ä• á¹‡aá¹ƒ paripakkaâ€™â€™ nti Ã±atvÄ• tas
avidÅ«re maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di tassa Ä• gamanaá¹ƒ
``satthÄ• kira janapadacÄ• rikaá¹ƒ caranto ito Ä• gacchatÄ«â€™â€™ ti sutvÄ• , haá¹-á¹-ha
gantvÄ• , satthÄ• raá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• katapaá¹-isanthÄ• ro ekamantaá¹ƒ n
dhammaá¹ƒ desesi. so sotÄ• pattiphale patiá¹-á¹-hahitvÄ• bhagavantaá¹ƒ nimantetvÄ• sat
pÄ• yÄ• sadÄ• namadÄ• si, sattame \Ne 196/ divase bhagavÄ• anumodanaá¹ƒ katvÄ• pal
``ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ gopÄ• lakaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sanda
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mÄ«â€™â€™ _ti.

tattha \Ee 242/ __sandassesÄ«_ti ``ime dhammÄ• kusalÄ• , ime dhammÄ• akusalÄ• â€™
kammavipÄ• ke idhalokaparaloke paccakkhato dassento anupubbikathÄ• vasÄ• ne cattÄ• n
dassesi. __samÄ• dapesÄ«_ti ``saccÄ• dhigamÄ• ya ime nÄ• ma dhammÄ• attani uppÄ• c
sammÄ• gaá¹‡hÄ• petvÄ• tesu taá¹ƒ patiá¹-á¹-hapesi. __samuttejesÄ«_ti te dhammÄ• sa
bhÄ• viyamÄ• nÄ• nibbedhabhÄ• giyÄ• hutvÄ• tikkhavisadÄ• yathÄ• khippaá¹ƒ ariyama
uttejesi sammadeva tejesi. __sampahaá¹ƒsesÄ«_ti bhÄ• vanÄ• ya pubbenÄ• paraá¹ƒ vises
pamodÄ• panavasena suá¹-á¹-hu pahaá¹ƒsesi. apicettha sÄ• vajjÄ• navajjadhammesu dukk
sandassanaá¹ƒ, sammÄ• paá¹-ipattiyaá¹ƒ pamÄ• dÄ• panodanena samÄ• dapanaá¹ƒ, citta
samuttejanaá¹ƒ, sammÄ• paá¹-ipattisiddhiyÄ• sampahaá¹ƒsanaá¹ƒ veditabbaá¹ƒ. evaá¹ƒ s
sÄ• mukkaá¹ƒsikÄ• ya dhammadesanÄ• ya sotÄ• pattiphale patiá¹-á¹-hahi. __adhivÄ• sesÄ
diá¹-á¹-hasaccena ``adhivÄ• setu me, bhante bhagavÄ• â€™â€™ tiÄ• dinÄ• nimantito kÄ•

citteneva adhivÄ• sesi sÄ• diyi. tenevÄ• ha __ ``tuá¹‡hÄ«bhÄ• venÄ• â€™â€™ _ti.

__appodakapÄ• yÄ• sa_nti nirudakapÄ• yÄ• saá¹ƒ. __paá¹-iyÄ• dÄ• petvÄ• _ti sampÄ• de
sappi_nti navanÄ«taá¹ƒ gahetvÄ• tÄ• vadeva vilÄ«naá¹ƒ maá¹‡á¸• asappiÃ±ca paá¹-iyÄ• c
Ä• darajÄ• to sahattheneva parivisanto. __santappesÄ«_ti paá¹-iyattaá¹ƒ bhojanaá¹ƒ bhoje
``alaá¹ƒ alaâ€™â€™ nti vÄ• cÄ• ya paá¹-ikkhipÄ• pesi. __bhuttÄ• vi_nti katabhattakiccaá¹ƒ
__onÄ«tapattapÄ• á¹‡i_nti pattato apanÄ«tapÄ• á¹‡iá¹ƒ, ``dhotapattapÄ• á¹‡iâ€™â€™ ntip
dhotapattahatthanti attho. __nÄ«ca_nti anuccaá¹ƒ Ä• sanaá¹ƒ gahetvÄ• Ä• saneyeva nisÄ«
ariyadesavÄ• sÄ«naá¹ƒ cÄ• rittaá¹ƒ, so pana satthu santike upacÄ• ravasena paÃ±Ã±attas
samÄ«pe nisÄ«di. __dhammiyÄ• kathÄ• yÄ• _tiÄ• di sattame divase kataá¹ƒ anumodanaá
so kira sattÄ• haá¹ƒ bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca tattha vasÄ• petvÄ• mahÄ• dÄ
divase appodakapÄ• yÄ• sadÄ• naá¹ƒ adÄ• si. satthÄ• tassa tasmiá¹ƒ attabhÄ• ve uparima
Ã±Ä• á¹‡aparipÄ• kÄ• bhÄ• vato anumodanameva katvÄ• pakkÄ• mi.

__sÄ«mantarikÄ• yÄ• _ti sÄ«mantare, tassa gÄ• massa antaraá¹ƒ. gÄ• mavÄ• sino kira ek
tena saddhiá¹ƒ kalahaá¹ƒ akaá¹ƒsu. so te abhibhavitvÄ• taá¹ƒ taá¸·Ä• kaá¹ƒ gaá¹‡hi. tena
eko puriso taá¹ƒ satthu pattaá¹ƒ gahetvÄ• dÅ«raá¹ƒ anugantvÄ• ``nivattÄ• hi upÄ• sakÄ• â
bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• bhikkhusaá¹…ghassa ca aÃ±jaliá¹ƒ kat
dassanÅ«pacÄ• rasamatikkamÄ• dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ sirasi pa
dvinnaá¹ƒ gÄ• mÄ• naá¹ƒ antare araÃ±Ã±appadese ekakaá¹ƒ gacchantaá¹ƒ sarena vijjhitvÄ
__acirapakkantassa ... pe ... voropesÄ«â€™â€™ _ti. kenacideva karaá¹‡Ä«yena ohÄ«yitvÄ
bhikkhÅ« taá¹ƒ tathÄ• mataá¹ƒ disvÄ• bhagavato tamatthaá¹ƒ Ä• rocesuá¹ƒ, taá¹ƒ sandhÄ
sambahulÄ• bhikkhÅ«â€™â€™ _tiÄ• di.

__etamatthaá¹ƒ viditvÄ• _ti yasmÄ• diá¹-á¹-hisampannaá¹ƒ ariyasÄ• vakaá¹ƒ nandaá¹ƒ mÄ
Ä• nantariyakammaá¹ƒ bahulaá¹ƒ apuÃ±Ã±aá¹ƒ pasutaá¹ƒ, tasmÄ• yaá¹ƒ corehi ca verÄ«h
ghorataraá¹ƒ imesaá¹ƒ sattÄ• naá¹ƒ micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ karotÄ«ti imamatthaá¹ƒ
tadatthadÄ«panaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha \Be 221/ __diso disa_nti dÅ«sako dÅ«sanÄ«yaá¹ƒ coro coraá¹ƒ, disvÄ• ti vacanases
kayirÄ• _ti yaá¹ƒ tassa anayabyasanaá¹ƒ kareyya, dutiyapadepi eseva nayo. idaá¹ƒ vuttaá¹
mittadubbhÄ« coro puttadÄ• rakhettavatthugomahiá¹ƒsÄ• dÄ«su aparajjhanto yassa aparaj
aparajjhantaá¹ƒ coraá¹ƒ disvÄ• , verÄ« vÄ• pana kenacideva kÄ• raá¹‡ena baddhaveraá¹ƒ
kakkhaá¸·atÄ• ya dÄ• ruá¹‡atÄ• ya yaá¹ƒ tassa anayabyasanaá¹ƒ kareyya, puttadÄ• raá¹ƒ
vÄ• nÄ• seyya, jÄ«vitÄ• vÄ• voropeyya \Ee 244/, dasasu akusalakammapathesu micchÄ•
__micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ pÄ• piyo naá¹ƒ tato kare, _ naá¹ƒ purisaá¹ƒ pÄ• pataraá¹ƒ
vuttappakÄ• ro hi diso vÄ• verÄ« vÄ• disassa vÄ• verino vÄ• imasmiá¹ƒyeva attabhÄ• ve
jÄ«vitakkhayaá¹ƒ vÄ• kareyya. idaá¹ƒ pana akusalakammapathesu micchÄ• á¹-hapitaá¹ƒ c

anayabyasanaá¹ƒ pÄ• peti, attabhÄ• vasatasahassesupi catÅ«su apÄ• yesu khipitvÄ• sÄ«s
detÄ«ti.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. yakkhapahÄ• rasuttavaá¹‡á¹‡anÄ•

<34> catutthe \Ne 198/ __kapotakandarÄ• ya_nti evaá¹ƒnÄ• make vihÄ• re. tasmiá¹ƒ kira p
kapotÄ• vasiá¹ƒsu, tena sÄ• pabbatakandarÄ• ``kapotakandarÄ• â€™â€™ ti vuccati. apa
katavihÄ• ropi ``kapotakandarÄ• â€™â€™ tveva paÃ±Ã±Ä• yittha. tena vuttaá¹ƒ --- ``kapota
evaá¹ƒnÄ• make vihÄ• reâ€™â€™ ti. __juá¹‡hÄ• ya rattiyÄ• _ti sukkapakkharattiyaá¹ƒ. __n
aciraohÄ• ritehi kesehi, itthambhÅ«talakkhaá¹‡e cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __abbhokÄ• s
uparicchadanaá¹ƒ parikkhepo vÄ• natthi, tÄ• dise Ä• kÄ• saá¹…gaá¹‡e.

tattha Ä• yasmÄ• sÄ• riputto suvaá¹‡á¹‡avaá¹‡á¹‡o, Ä• yasmÄ• mahÄ• moggallÄ• no nÄ
te mahÄ• therÄ• udiccabrÄ• hmaá¹‡ajaccÄ• kappÄ• naá¹ƒ satasahassÄ• dhikaá¹ƒ ekaá¹ƒ
abhinÄ«hÄ• rasampannÄ• chaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• ppattÄ• mahÄ• khÄ«á¹‡Ä•
sattasaá¹-á¹-hiyÄ• \Be 222/ sÄ• vakapÄ• ramiÃ±Ä• á¹‡Ä• naá¹ƒ matthakappattÄ• etaá¹ƒ k
upasobhayantÄ• ekaá¹ƒ kanakaguhaá¹ƒ paviá¹-á¹-hÄ• dve sÄ«hÄ• viya, ekaá¹ƒ vijambha
byagghÄ• viya, ekaá¹ƒ supupphitasÄ• lavanaá¹ƒ paviá¹-á¹-hÄ• dve chaddantanÄ• garÄ• jÄ
simbalivanaá¹ƒ paviá¹-á¹-hÄ• dve supaá¹‡á¹‡arÄ• jÄ• no viya, ekaá¹ƒ naravÄ• hanayÄ• na
vessavaá¹‡Ä• viya, ekaá¹ƒ paá¹‡á¸• ukambalasilÄ• sanaá¹ƒ abhinisinnÄ• dve sakkÄ• \Ee
ekavimÄ• nabbhantaragatÄ• dve mahÄ• brahmÄ• no viya, ekasmiá¹ƒ gaganaá¹-á¹-hÄ• ne
candamaá¹‡á¸• alÄ• ni viya, dve sÅ«riyamaá¹‡á¸• alÄ• ni viya ca virociá¹ƒsu. tesu Ä• yasm
tuá¹‡hÄ« nisÄ«di, Ä• yasmÄ• pana sÄ• riputto samÄ• pajji. tena vuttaá¹ƒ --- __ ``aÃ±Ã±ata
samÄ• pajjitvÄ• â€™â€™ _ti.

tattha __aÃ±Ã±ataraá¹ƒ samÄ• dhi_nti upekkhÄ• brahmavihÄ• rasamÄ• pattiá¹ƒ. keci
``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiâ€™â€™ nti vadanti, apare panÄ• hu ``Ä• ruppapÄ
nti. imÄ• eva hi tisso kÄ• yarakkhaá¹‡asamatthÄ• samÄ• pattiyo. tattha nirodhasamÄ• pat
samÄ• dhipariyÄ• yasambhavo heá¹-á¹-hÄ• vuttova, pacchimaá¹ƒyeva pana Ä• cariyÄ• va
disÄ• ya dakkhiá¹‡aá¹ƒ disaá¹ƒ gacchantÄ«_ti uttarÄ• ya disÄ• ya yakkhasamÄ• gamaá¹ƒ g
gantuá¹ƒ dakkhiá¹‡aá¹ƒ disaá¹ƒ gacchanti. __paá¹-ibhÄ• ti ma_nti upaá¹-á¹-hÄ• ti mama. __
paá¹-isaddayogena sÄ• miatthe upayogavacanaá¹ƒ, imassa sÄ«se pahÄ• raá¹ƒ dÄ• tuá¹ƒ c
attho. so kira purimajÄ• tiyaá¹ƒ there baddhÄ• ghÄ• to, tenassa theraá¹ƒ disvÄ• paduá¹-á¹-
ahosi. itaro pana sappaÃ±Ã±ajÄ• tiko, tasmÄ• taá¹ƒ paá¹-isedhento \Ne 199/ __ ``alaá¹ƒ sa
_tiÄ• dimÄ• ha. tattha __mÄ• Ä• sÄ• desÄ«_ti mÄ• ghaá¹-á¹-esi, mÄ• pahÄ• raá¹ƒ dehÄ«
uá¸·Ä• rehi uttamehi sÄ«lÄ• diguá¹‡ehi samannÄ• gato.

__anÄ• diyitvÄ• _ti Ä• daraá¹ƒ akatvÄ• , tassa vacanaá¹ƒ aggahetvÄ• . yasmÄ• pana tass
taá¹ƒ anÄ• diyanto nÄ• ma hoti, tasmÄ• vuttaá¹ƒ --- ``taá¹ƒ yakkhaá¹ƒ anÄ• diyitvÄ• â€™â
adÄ• sÄ«_ti sabbathÄ• mena ussÄ• haá¹ƒ janetvÄ• Ä• kÄ• se á¹-hitova sÄ«se khaá¹-akaá
muá¹-á¹-highÄ• taá¹ƒ akÄ• sÄ«ti attho. __tÄ• va mahÄ• _ti thÄ• mamahattena tattakaá¹ƒ m
pahÄ• renÄ• _ti tena pahÄ• rena karaá¹‡abhÅ«tena. __sattaratana_nti pamÄ• á¹‡amajjhim
sattaratanaá¹ƒ. __nÄ• ga_nti hatthinÄ• gaá¹ƒ. __osÄ• deyyÄ• _ti pathaviyaá¹ƒ \Ee 246/ osÄ
``osÄ• reyyÄ• â€™â€™ tipi \Be 223/ pÄ• á¹-ho, cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ kareyyÄ• ti attho.
__aá¸• á¸• haá¹-á¹-hamaratana_nti aá¸• á¸• hena aá¹-á¹-hannaá¹ƒ pÅ«raá¹‡Ä• ni aá¸• á¸• h
aá¸• á¸• haá¹-á¹-hamÄ• ni ratanÄ• ni pamÄ• á¹‡aá¹ƒ etassÄ• ti aá¸• á¸• haá¹-á¹-hamaratan
aá¸• á¸• haá¹-á¹-hamaratanaá¹ƒ. __mahantaá¹ƒ pabbatakÅ«á¹-a_nti kelÄ• sakÅ«á¹-appamÄ
girikÅ«á¹-aá¹ƒ. __padÄ• leyyÄ• _ti sakalikÄ• kÄ• rena bhindeyya. api osÄ• deyya, api padÄ

tÄ• vadeva cassa sarÄ«re mahÄ• pariá¸·Ä• ho uppajji, so vedanÄ• turo Ä• kÄ• se á¹-hÄ• tu
pati, taá¹…khaá¹‡aÃ±Ã±eva aá¹-á¹-hasaá¹-á¹-hisahassÄ• dhikayojanasatasahassubbedhaá
pabbatarÄ• jÄ• naá¹ƒ sandhÄ• rentÄ« catunahutÄ• dhikadviyojanasatasahassabahalÄ• ma
dhÄ• retuá¹ƒ asakkontÄ« viya vivaramadÄ• si. avÄ«cito jÄ• lÄ• uá¹-á¹-hahitvÄ• kandantaá
so kandanto vippalapanto pati. tena vuttaá¹ƒ --- __ ``atha ca pana so yakkho `á¸• ayhÄ• mi
vatvÄ• tattheva mahÄ• nirayaá¹ƒ apatÄ• sÄ«_ti. tattha __apatÄ• sÄ«_ti apati.

kiá¹ƒ pana so yakkhattabhÄ• veneva nirayaá¹ƒ upagacchÄ«ti? na upagacchi, yaÃ±hettha
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ pÄ• pakammaá¹ƒ ahosi, tassa balena yakkhattabhÄ• ve n
yaá¹ƒ pana upapajjavedanÄ«yaá¹ƒ Ä• nantariyakammaá¹ƒ, tena cutianantaraá¹ƒ niraye upp
samÄ• pattibalena upatthambhitasarÄ«rassa na koci vikÄ• ro ahosi. samÄ• pattito avuá¹-á¹
yakkho pahari, tathÄ• paharantaá¹ƒ dibbacakkhunÄ• disvÄ• Ä• yasmÄ• mahÄ• moggallÄ
upasaá¹…kami, upasaá¹…kamanasamakÄ• lameva ca dhammasenÄ• pati samÄ• pattito ua
mahÄ• moggallÄ• no sarÄ«ravuttiá¹ƒ pucchi, sopissa byÄ• kÄ• si, tena vuttaá¹ƒ --- __ ``add
mahÄ• moggallÄ• no ... pe ... api ca me sÄ«saá¹ƒ thokaá¹ƒ dukkhaâ€™â€™ _nti.

tattha \Ne 200/ __thokaá¹ƒ dukkha_nti thokaá¹ƒ appamattakaá¹ƒ madhurakajÄ• taá¹ƒ viya
dukkhappattanti \Ee 247/ attho. dukkhÄ• dhiá¹-á¹-hÄ• naÃ±hi sÄ«saá¹ƒ dukkhanti vuttaá¹ƒ.
dukkhaâ€™â€™ ntipi pÄ• á¹-ho. kathaá¹ƒ pana samÄ• pattibalena sarÄ«re upatthambhite t
dukkhaá¹ƒ ahosÄ«ti? acireneva vuá¹-á¹-hitattÄ• . antosamÄ• pattiyaá¹ƒ \Be 224/ apaÃ±Ã±Ä
kÄ• yanissitattÄ• niddaá¹ƒ upagatassa makasÄ• dijanitaá¹ƒ viya paá¹-ibuddhassa thokaá¹ƒ

``mahÄ• balena yakkhena tathÄ• sabbussÄ• hena pahaá¹-e sarÄ«repi vikÄ• ro nÄ• ma na
acchariyabbhutacittajÄ• tena Ä• yasmatÄ• mahÄ• moggallÄ• nena __ ``acchariyaá¹ƒ, Ä• v
_tiÄ• dinÄ• dhammasenÄ• patino mahÄ• nubhÄ• vatÄ• ya vibhÄ• vitÄ• ya sopissa __ `acc

moggallÄ• nÄ• â€™â€™ _tiÄ• dinÄ• iddhÄ• nubhÄ• vamahantatÄ• pakÄ• sanÄ• padesena
issÄ• macchariyÄ• haá¹…kÄ• rÄ• dimalÄ• naá¹ƒ suppahÄ«nataá¹ƒ dÄ«peti. __paá¹ƒsupisÄ
saá¹…kÄ• rakÅ«á¹-Ä• dÄ«su vicaraá¹‡akakhuddakapetampi na passÄ• ma. iti adhigamapp
mahÄ• thero tasmiá¹ƒ kÄ• le anÄ• vajjanena tesaá¹ƒ adassanaá¹ƒ sandhÄ• ya vadati. tenev
_ti.

bhagavÄ• pana veá¸·uvane á¹-hito ubhinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ imaá¹ƒ kathÄ• sallÄ•
tena vuttaá¹ƒ --- __ ``assosi kho bhagavÄ• â€™â€™ _tiÄ• di, taá¹ƒ vuttatthameva.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato sÄ• riputtassa samÄ• pattibalÅ«pagataá¹ƒ i
viditvÄ• . __imaá¹ƒ udÄ• na_nti tasseva tÄ• dibhÄ• vappattidÄ«pakaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ

tattha __yassa selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nupakampatÄ«_ti yassa khÄ«á¹‡Ä• s
ekagghanasilÄ• mayapabbatÅ«pamaá¹ƒ sabbesaá¹ƒ iÃ±janÄ• naá¹ƒ abhÄ• vato vasÄ«bhÄ
sabbehipi lokadhammehi nÄ• nupakampati na pavedhati. idÄ• nissa akampanÄ• kÄ• raá¹ƒ
dassetuá¹ƒ __ ``virattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __virattaá¹ƒ rajanÄ«yesÅ«_ti virÄ•
ariyamaggena rajanÄ«yesu rÄ• guppattihetubhÅ«tesu sabbesu tebhÅ«makadhammesu vira
samucchinnarÄ• ganti attho. __kopaneyye_ti paá¹-ighaá¹-á¹-hÄ• nÄ«ye sabbasmimpi Ä• gh
kuppati_ na dussati na vikÄ• raá¹ƒ Ä• pajjati. __yassevaá¹ƒ bhÄ• vitaá¹ƒ citta_nti yassa yath
ariyapuggalassa \Ee 248/ cittaá¹ƒ evaá¹ƒ vuttanayena tÄ• dibhÄ• vÄ• vahanabhÄ• vena bh
dukkhamessatÄ«_ti taá¹ƒ uttamapuggalaá¹ƒ kuto sattato saá¹…khÄ• rato vÄ• dukkhaá¹ƒ u
dukkhaá¹ƒ atthÄ«ti attho.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nÄ• gasuttavaá¹‡á¹‡anÄ•

<35> paÃ±came \Be 225/ \Ne 201/ __kosambiya_nti kusumbena nÄ• ma isinÄ• vasitaá¹-á
``kosambÄ«â€™â€™ ti evaá¹ƒladdhanÄ• make nagare. __ghositÄ• rÄ• me_ti ghositaseá¹-â
__bhagavÄ• Ä• kiá¹‡á¹‡o viharatÄ«_ti bhagavÄ• sambÄ• dhappatto viharati. kiá¹ƒ pana bh
saá¹ƒsaggo vÄ• ti? natthi. na hi koci bhagavantaá¹ƒ anicchÄ• ya upasaá¹…kamituá¹ƒ sakko
bhagavanto sabbattha ca anupalittattÄ• . hitesitÄ• ya pana sattesu anukampaá¹ƒ upÄ• dÄ•
mocessÄ• mÄ«â€™â€™ ti paá¹-iÃ±Ã±Ä• nurÅ«paá¹ƒ caturoghanittharaá¹‡atthaá¹ƒ aá¹-á¹-h
santikaá¹ƒ kÄ• lena kÄ• laá¹ƒ upasaá¹…kamanaá¹ƒ adhivÄ• seti, sayaÃ±ca mahÄ• karuá¹‡
hutvÄ• tattha upasaá¹…kamati, idaá¹ƒ sabbabuddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ, ayamidha Ä•
adhippeto.

idha pana kosambikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kalahajÄ• tÄ• naá¹ƒ satthÄ• dÄ«ghÄ«tissa ko

Ä• haritvÄ• , ``na hi verena verÄ• ni, sammantÄ«dha kudÄ• canaâ€™â€™ ntiÄ• dinÄ• (Dh
ovÄ• daá¹ƒ adÄ• si, taá¹ƒ divasaá¹ƒ tesaá¹ƒ kalahaá¹ƒ karontÄ• naá¹ƒyeva ratti vibhÄ• tÄ•
tameva vatthuá¹ƒ kathesi, taá¹ƒ divasampi tesaá¹ƒ kalahaá¹ƒ karontÄ• naá¹ƒyeva ratti vibhÄ
bhagavÄ• tameva vatthuá¹ƒ kathesi, athaÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ evamÄ• ha ---
bhagavÄ• , diá¹-á¹-hadhammasukhavihÄ• ramanuyutto viharatu, mayametena bhaá¹‡á¸• an
vivÄ• dena \Ee 249/ paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti. satthÄ• ``pariyÄ• dinnacittÄ• kho
sakkÄ• saÃ±Ã±Ä• petuá¹ƒ, natthi cettha saÃ±Ã±Ä• petabbÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ ekacÄ•
ime bhikkhÅ« kalahato oramissantÄ«â€™â€™ ti cintesi. evaá¹ƒ tehi kalahakÄ• rakehi bhikk
ekavihÄ• re vÄ• saá¹ƒ vinetabbÄ• bhÄ• vato upÄ• sakÄ• dÄ«hi upasaá¹…kamanaÃ±ca Ä•
--- ``tena kho pana samayena bhagavÄ• Ä• kiá¹‡á¹‡o viharatÄ«â€™â€™ tiÄ• di.

tattha __dukkha_nti na sukhaá¹ƒ, anÄ• rÄ• dhitacittatÄ• ya na iá¹-á¹-hanti attho. tenevÄ• ha
viharÄ• mÄ«â€™â€™ _ti. __vÅ«pakaá¹-á¹-ho_ti pavivekaá¹-á¹-ho dÅ«rÄ«bhÅ«to. tathÄ• ci
sarÄ«rappaá¹-ijagganaá¹ƒ katvÄ• kosambiyaá¹ƒ piá¹‡á¸• Ä• ya \Be 226/ caritvÄ• kaÃ±ci a
gantvÄ• kosalaraá¹-á¹-he pÄ• lileyyake vanasaá¹‡á¸• e bhaddasÄ• lamÅ«le vihÄ• si. tena v
bhagavÄ• pubbaá¹‡hasamayaá¹ƒ ... pe ... bhaddasÄ• lamÅ«leâ€™â€™ _ti. tattha __sÄ• m
__saá¹ƒsÄ• metvÄ• _ti paá¹-isÄ• metvÄ• . __pattacÄ«varamÄ• dÄ• yÄ• _ti \Ne 202/ etthÄ•
yojetabbaá¹ƒ. __upaá¹-á¹-hÄ• ke_ti kosambinagaravÄ• sino ghositaseá¹-á¹-hiÄ• dike upaá¹-
aggupaá¹-á¹-hÄ• kaá¹ƒ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ anÄ• mantetvÄ• .

evaá¹ƒ gate satthari paÃ±casatÄ• bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• haá¹ƒsu --- `
ekakova gato, mayaá¹ƒ anubandhissÄ• mÄ• â€™â€™ ti. ``Ä• vuso, yadÄ• bhagavÄ• sÄ•
pattacÄ«varamÄ• dÄ• ya anÄ• mantetvÄ• upaá¹-á¹-hÄ• ke ca anapaloketvÄ• bhikkhusaá¹
ekacÄ• raá¹ƒ carituá¹ƒ bhagavato ajjhÄ• sayo, sÄ• vakena nÄ• ma satthu ajjhÄ• sayÄ• nurÄ
tasmÄ• na imesu divasesu bhagavÄ• anugantabboâ€™â€™ ti nivÄ• resi, sayampi nÄ• nu

__anupubbenÄ• _ti anukkamena, gÄ• manigamapaá¹-ipÄ• á¹-iyÄ• cÄ• rikaá¹ƒ caramÄ• no
vasamÄ• naá¹ƒ bhikkhuá¹ƒ passissÄ• mÄ«â€™â€™ ti bÄ• lakaloá¹‡akÄ• ragÄ• maá¹ƒ gan
sakalaá¹ƒ pacchÄ• bhattaÃ±ceva tiyÄ• maÃ±ca rattiá¹ƒ ekacÄ• ravÄ• se Ä• nisaá¹ƒsaá¹ƒ k
pacchÄ• samaá¹‡ena piá¹‡á¸• Ä• ya caritvÄ• taá¹ƒ tattheva nivattetvÄ• ``samaggavÄ• saá
passissÄ• mÄ«â€™â€™ ti \Ee 250/ pÄ• cÄ«navaá¹ƒsamigadÄ• yaá¹ƒ gantvÄ• tesampi sal
Ä• nisaá¹ƒsaá¹ƒ kathetvÄ• tepi tattheva nivattetvÄ• ekakova pÄ• lileyyagÄ• maá¹ƒ sampat
paccuggantvÄ• bhagavato dÄ• naá¹ƒ datvÄ• pÄ• lileyyagÄ• massa avidÅ«re rakkhitavana
bhagavato paá¹‡á¹‡asÄ• laá¹ƒ katvÄ• ``ettha bhagavÄ• vasatÅ«â€™â€™ ti yÄ• citvÄ• vÄ
pana tattheko manÄ• po bhaddako sÄ• larukkho, bhagavÄ• taá¹ƒ gÄ• maá¹ƒ upanissÄ• ya
paá¹‡á¹‡asÄ• lasamÄ«pe tasmiá¹ƒ rukkhamÅ«le vihÄ• si. tena vuttaá¹ƒ --- __ ``pÄ• lileyyak
rakkhitavanasaá¹‡á¸• e bhaddasÄ• lamÅ«leâ€™â€™ _ti.

__hatthinÄ• go_ti mahÄ• hatthÄ« yÅ«thapati. __hatthikalabhehÄ«_ti hatthipotakehi. __hatt
khÄ«rÅ«pagehi daharahatthipotakehi, ye ``bhiá¹…kÄ• â€™â€™ tipi \Be 227/ vuccanti. __ch
purato gacchantehi tehi hatthiÄ• dÄ«hi chinnaggÄ• ni khÄ• ditÄ• vasesÄ• ni khÄ• á¹‡usadis
__obhaggobhagga_nti tena hatthinÄ• gena uccaá¹-á¹-hÄ• nato bhaÃ±jitvÄ• bhaÃ±jitvÄ• pÅ
sÄ• khÄ• bhaá¹…ga_nti etassa santakaá¹ƒ sÄ• khÄ• bhaá¹…gaá¹ƒ te khÄ• danti. __Ä• vilÄ
otaritvÄ• pivantehi Ä• luá¸·itattÄ• Ä• vilÄ• ni kaddamamissÄ• ni pÄ• nÄ«yÄ• ni pivati. __og
``ogÄ• haâ€™â€™ ntipi pÄ• á¸·i. __ assÄ• _ti hatthinÄ• gassa. __upanighaá¹ƒsantiyo_ti gh
upanighaá¹ƒsiyamÄ• nopi \Ne 203/ attano uá¸·Ä• rabhÄ• vena na kujjhati, tena tÄ• taá¹ƒ gh
__yÅ«thÄ• _ti hatthighaá¹-Ä• .

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti so kira hatthinÄ• go yÅ«thavÄ• se ukkaá¹‡á¹-hit
paviá¹-á¹-ho tattha bhagavantaá¹ƒ disvÄ• ghaá¹-asahassena nibbÄ• pitasantÄ• po viya nib
bhagavato santike aá¹-á¹-hÄ• si, tato paá¹-á¹-hÄ• ya vattasÄ«se á¹-hatvÄ• bhaddasÄ• lass
samantato appaharitakaá¹ƒ katvÄ• sÄ• khÄ• bhaá¹…gehi sammajjati, bhagavato mukhadh
Ä• harati, dantakaá¹-á¹-haá¹ƒ deti, araÃ±Ã±ato madhurÄ• ni phalÄ• ni Ä• haritvÄ• satthu up
paribhuÃ±jati \Ee 251/. tena vuttaá¹ƒ --- __ ``tatra sudaá¹ƒ so hatthinÄ• go yasmiá¹ƒ padese
taá¹ƒ padesaá¹ƒ appaharitaÃ±ca karoti, soá¹‡á¸• Ä• ya bhagavato pÄ• nÄ«yaá¹ƒ paribhojan
upaá¹-á¹-hÄ• petÄ«â€™â€™ _ti. soá¹‡á¸• Ä• ya dÄ• rÅ«ni Ä• haritvÄ• aÃ±Ã±amaÃ±Ã±aá¹
uá¹-á¹-hÄ• petvÄ• dÄ• rÅ«ni jÄ• lÄ• petvÄ• tattha pÄ• sÄ• á¹‡akhaá¹‡á¸• Ä• ni tÄ• petvÄ•
pavaá¹-á¹-etvÄ• soá¹‡á¸• iyaá¹ƒ khipitvÄ• udakassa tattabhÄ• vaá¹ƒ Ã±atvÄ• bhagavato s
tiá¹-á¹-hati, bhagavÄ• ``hatthinÄ• go mama nhÄ• naá¹ƒ icchatÄ«â€™â€™ ti tattha gantvÄ•
pÄ• nÄ«yepi eseva nayo. tasmiá¹ƒ pana sÄ«tale saÃ±jÄ• te upasaá¹…kamati, taá¹ƒ sandhÄ
``soá¹‡á¸• Ä• ya bhagavato pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petÄ«â€™â€™

__atha kho bhagavato rahogatassÄ• _tiÄ• di ubhinnaá¹ƒ mahÄ• nÄ• gÄ• naá¹ƒ vivekasukh
taá¹ƒ vuttatthameva. __attano ca pavivekaá¹ƒ viditvÄ• _ti kehici anÄ• kiá¹‡á¹‡abhÄ• valadd
jÄ• nitvÄ• , itare pana vivekÄ• bhagavato sabbakÄ• laá¹ƒ vijjantiyeva.

__imaá¹ƒ_ \Be 228/ __udÄ• na_nti imaá¹ƒ attano hatthinÄ• gassa ca pavivekÄ• bhiratiyÄ•
samÄ• najjhÄ• sayabhÄ• vadÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tatthÄ• yaá¹ƒ saá¹…khepattho --- __etaá¹ƒ Ä«sÄ• dantassa_ rathaÄ«sÄ• sadisadantassa h
nÄ• gena_ buddhanÄ• gassa __cittena sameti_ saá¹ƒsandati. kathaá¹ƒ sameti ce? __yadek
buddhanÄ• go ``ahaá¹ƒ kho pubbe Ä• kiá¹‡á¹‡o vihÄ• siâ€™â€™ nti purimaá¹ƒ Ä• kiá¹‡á¹‡
vivekaá¹ƒ upabrÅ«hayamÄ• no idÄ• ni yathÄ• __eko_ adutiyo __vane_ araÃ±Ã±e __ramat
hatthinÄ• go pubbe attano hatthiÄ• dÄ«hi Ä• kiá¹‡á¹‡avihÄ• raá¹ƒ jigucchitvÄ• vivekaá¹ƒ u
\Ne 204/ __eko_ asahÄ• yo __vane_ araÃ±Ã±e __ramati_ abhiramati. tasmÄ• ssa __cittaá¹
cittena sametÄ«ti katvÄ• ekÄ«bhÄ• varatiyÄ• ekasadisaá¹ƒ hotÄ«ti attho.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. piá¹‡á¸• olasuttavaá¹‡á¹‡anÄ•

<36> chaá¹-á¹-he \Ee 252/ __piá¹‡á¸• olabhÄ• radvÄ• jo_ti piá¹‡á¸• aá¹ƒ ulamÄ• no pariye
piá¹‡á¸• olo. so kira parijiá¹‡á¹‡abhogo brÄ• hmaá¹‡o hutvÄ• mahantaá¹ƒ bhikkhusaá¹…gh
disvÄ• piá¹‡á¸• atthÄ• ya nikkhamitvÄ• pabbajito. so mahantaá¹ƒ kapallaá¹ƒ ``pattaâ€™â€
kapallapÅ«raá¹ƒ yÄ• guá¹ƒ pivati, bhattaá¹ƒ bhuÃ±jati, pÅ«vakhajjakaÃ±ca khÄ• dati. athas
satthu Ä• rocesuá¹ƒ. satthÄ• tassa pattatthavikaá¹ƒ nÄ• nujÄ• ni, heá¹-á¹-hÄ• maÃ±ce patt
á¹-hapeti, so á¹-hapentopi ghaá¹ƒsentova paá¹‡Ä• metvÄ• á¹-hapeti, gaá¹‡hantopi ghaá¹ƒs
gaá¹‡hÄ• ti. taá¹ƒ gacchante gacchante kÄ• le ghaá¹ƒsanena parikkhÄ«á¹‡aá¹ƒ, nÄ• á¸·iko
gaá¹‡hanakaá¹ƒ jÄ• taá¹ƒ. tato satthu Ä• rocesuá¹ƒ, athassa satthÄ• pattatthavikaá¹ƒ anuj
samayena indriyabhÄ• vanaá¹ƒ bhÄ• vento aggaphale arahatte patiá¹-á¹-hÄ• si. iti so pubbe
piá¹‡á¸• atthÄ• ya ulatÄ«ti piá¹‡á¸• olo, gottena pana bhÄ• radvÄ• joti ubhayaá¹ƒ ekato katv
``piá¹‡á¸• olabhÄ• radvÄ• joâ€™â€™ ti vuccati.

__Ä• raÃ±Ã±ako_ti \Be 229/ gÄ• mantasenÄ• sanapaá¹-ikkhipanena araÃ±Ã±e nivÄ• so as
Ä• raÃ±Ã±akadhutaá¹…gaá¹ƒ samÄ• dÄ• ya vattantassetaá¹ƒ nÄ• maá¹ƒ. tathÄ• bhikkhÄ•
Ä• misapiá¹‡á¸• Ä• naá¹ƒ pÄ• to piá¹‡á¸• apÄ• to, parehi dinnÄ• naá¹ƒ piá¹‡á¸• Ä• naá¹ƒ pa
piá¹‡á¸• apÄ• taá¹ƒ uÃ±chati taá¹ƒ taá¹ƒ kulaá¹ƒ upasaá¹…kamanto gavesatÄ«ti __piá¹‡á¸•
vÄ• patituá¹ƒ carituá¹ƒ vatametassÄ• ti piá¹‡á¸• apÄ• tÄ«, piá¹‡á¸• apÄ• tÄ«yeva piá¹‡á¸•
saá¹…kÄ• rakÅ«á¹-Ä• dÄ«su paá¹ƒsÅ«naá¹ƒ upari á¹-hitattÄ• abbhuggataá¹-á¹-hena paá¹ƒ
paá¹ƒsukÅ«laá¹ƒ, paá¹ƒsu viya vÄ• kucchitabhÄ• vaá¹ƒ ulati gacchatÄ«ti paá¹ƒsukÅ«laá¹ƒ
dhÄ• raá¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ, taá¹ƒ sÄ«laá¹ƒ etassÄ• ti __paá¹ƒsukÅ«liko_.
saá¹…ghÄ• á¹-iuttarÄ• saá¹…gaantaravÄ• sakasaá¹…khÄ• tÄ• ni tÄ«á¹‡i cÄ«varÄ• ni ticÄ«
dhÄ• raá¹‡aá¹ƒ ticÄ«varaá¹ƒ, taá¹ƒ sÄ«laá¹ƒ etassÄ• ti __tecÄ«variko. appiccho_tiÄ• dÄ«na
heá¹-á¹-hÄ• vuttoyeva.

__dhutavÄ• do_ti \Ne 205/ \Ee 253/ __dhuto_ vuccati dhutakileso puggalo, kilesadhunanak
atthi dhuto, na dhutavÄ• do, atthi na dhuto, dhutavÄ• do, atthi neva dhuto, na dhutavÄ• do,
dhutavÄ• do cÄ• ti idaá¹ƒ catukkaá¹ƒ veditabbaá¹ƒ. tesu yo sayaá¹ƒ dhutadhamme samÄ•
tadatthÄ• ya samÄ• dapeti, ayaá¹ƒ paá¹-hamo. yo pana sayaá¹ƒ na dhutadhamme samÄ• d
samÄ• dapeti, ayaá¹ƒ dutiyo. yo ubhayarahito, ayaá¹ƒ tatiyo. yo pana ubhayasampanno, ay
ca Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• joti. tena vuttaá¹ƒ ``dhutavÄ• doâ€™â€™ ti. ekades
ayaá¹ƒ niddeso yathÄ• taá¹ƒ ``nÄ• marÅ«paâ€™â€™ nti.

__adhicittamanuyutto_ti ettha aá¹-á¹-hasamÄ• pattisampayogato arahattaphalasamÄ• patti

adhicittabhÄ• vo veditabbo, idha pana ``arahattaphalacittaâ€™â€™ nti vadanti. taá¹ƒtaá¹ƒs
eva adhicittaá¹ƒ, idha pana arahattaphalasamÄ• dhi veditabbo. keci pana ``adhicittamanuyu
bhikkhunÄ• kÄ• lena kÄ• laá¹ƒ tÄ«á¹‡i nimittÄ• ni manasi kÄ• tabbÄ• nÄ«ti etasmiá¹ƒ adhi
viya samathavipassanÄ• cittaá¹ƒ adhicittanti idhÄ• dhippetaâ€™â€™ nti vadanti, taá¹ƒ na s
purimoyevattho gahetabbo.

__etamatthaá¹ƒ_ \Be 230/ __viditvÄ• _ti etaá¹ƒ Ä• yasmato piá¹‡á¸• olabhÄ• radvÄ• jassa
adhiá¹-á¹-hÄ• naparikkhÄ• rasampadÄ• sampannaá¹ƒ adhicittÄ• nuyogasaá¹…khÄ• taá¹ƒ a
evaá¹ƒ ``adhicittÄ• nuyogo mama sÄ• sanÄ• nuá¹-á¹-hÄ• naâ€™â€™ nti dÄ«pento __imaá

tattha __anÅ«pavÄ• do_ti vÄ• cÄ• ya kassacipi anupavadanaá¹ƒ. __anÅ«paghÄ• to_ti kÄ•
upaghÄ• tÄ• karaá¹‡aá¹ƒ. __pÄ• timokkhe_ti ettha pÄ• timokkhapadassa attho heá¹-á¹-hÄ•
tasmiá¹ƒ pÄ• timokkhe. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ avÄ«tikkamalakkhaá¹‡o __sa
\Ee 254/ paá¹-iggahaá¹‡aparibhogavasena pamÄ• á¹‡aÃ±Ã±utÄ• . __pantaÃ±ca sayanÄ• s
saá¹…ghaá¹-á¹-anavirahitaá¹ƒ senÄ• sanaá¹ƒ. __adhicitte ca Ä• yogo_ti aá¹-á¹-hannaá¹ƒ sa
adhigamÄ• ya bhÄ• vanÄ• nuyogo.

aparo nayo --- __anÅ«pavÄ• do_ti kassacipi uparujjhanavacanassa avadanaá¹ƒ. tena sabb
sÄ«laá¹ƒ saá¹…gaá¹‡hÄ• ti. __anÅ«paghÄ• to_ti kÄ• yena kassaci upaghÄ• tassa paravihe
sabbampi kÄ• yikaá¹ƒ sÄ«laá¹ƒ saá¹…gaá¹‡hÄ• ti. yÄ• disaá¹ƒ panidaá¹ƒ ubhayaá¹ƒ buddh
hoti, taá¹ƒ dassetuá¹ƒ --- __ ``pÄ• timokkhe ca saá¹ƒvaroâ€™â€™ _ti vuttaá¹ƒ. __ca_saddo
__pÄ• timokkhe ca saá¹ƒvaro_ti pÄ• timokkhasaá¹ƒvarabhÅ«to anÅ«pavÄ• do anÅ«paghÄ•

atha \Ne 206/ vÄ• __pÄ• timokkhe_ti adhikaraá¹‡e bhummaá¹ƒ. pÄ• timokkhe nissayabhÅ
anÅ«pavÄ• do anÅ«paghÄ• to. upasampadavelÄ• yaÃ±hi avisesena pÄ• timokkhasÄ«laá¹ƒ
tasmiá¹ƒ pÄ• timokkhe á¹-hitassa tato paraá¹ƒ upavÄ• dÅ«paghÄ• tÄ• naá¹ƒ akaraá¹‡avase
anÅ«paghÄ• to cÄ• ti vutto.

atha vÄ• __pÄ• timokkhe_ti nipphÄ• detabbe bhummaá¹ƒ yathÄ• ``cetaso avÅ«pasamo
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naâ€™â€™ nti (SN c V 232). tena pÄ• timokkhena sÄ•
anÅ«paghÄ• to, pÄ• timokkhasaá¹ƒvarasaá¹…gahito anÅ«pavÄ• do anÅ«paghÄ• toicceva a
satisaá¹ƒvaro \Be 231/, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro, vÄ«riyasaá¹ƒvaroti imesaá¹ƒ
saá¹ƒvarÄ• naá¹ƒ gahaá¹‡aá¹ƒ, pÄ• timokkhasÄ• dhanaá¹ƒ idaá¹ƒ saá¹ƒvaracatukkaá¹ƒ.

__mattaÃ±Ã±utÄ• ca bhattasmi_nti pariyesanapaá¹-iggahaá¹‡aparibhogavissajjanÄ• naá¹ƒ
pamÄ• á¹‡aÃ±Ã±utÄ• . __pantaÃ±ca sayanÄ• sana_nti bhÄ• vanÄ• nukÅ«laá¹ƒ araÃ±Ã±an
__adhicitte ca Ä• yogo_ti sabbacittÄ• naá¹ƒ adhikattÄ• uttamattÄ• adhicittasaá¹…khÄ• te a
sÄ• dhetabbe tassa nipphÄ• danatthaá¹ƒ samathavipassanÄ• bhÄ• vanÄ• vasena Ä• yogo.

etaá¹ƒ parassa anÅ«pavadanaá¹ƒ, anÅ«paghÄ• tanaá¹ƒ, pÄ• timokkhasaá¹ƒvaro \Ee 255/,
pariyesanapaá¹-iggahaá¹‡Ä• dÄ«su mattaÃ±Ã±utÄ• , vivittavÄ• so, yathÄ• vuttaadhicittÄ• n
sÄ• sanaá¹ƒ ovÄ• do anusiá¹-á¹-hÄ«ti attho. evaá¹ƒ imÄ• ya gÄ• thÄ• ya tisso sikkhÄ• kath

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sÄ• riputtasuttavaá¹‡á¹‡anÄ•

<37> sattame apubbaá¹ƒ natthi. gÄ• thÄ• ya __adhicetaso_ti adhicittavato, sabbacittÄ• naá
arahattaphalacittena samannÄ• gatassÄ• ti attho. __appamajjato_ti na pamajjato, appamÄ•
sÄ• taccakiriyÄ• ya samannÄ• gatassÄ• ti vuttaá¹ƒ hoti. __munino_ti ``yo munÄ• ti ubho lok
pavuccatÄ«â€™â€™ ti (Dhp 269; Nidd II mettagÅ«mÄ• á¹‡avapucchÄ• niddesa 21) evaá¹ƒ
vuccati Ã±Ä• á¹‡aá¹ƒ, tena arahattaphalaÃ±Ä• á¹‡asaá¹…khÄ• tena Ã±Ä• á¹‡ena samannÄ
khÄ«á¹‡Ä• savo muni nÄ• ma, tassa munino. __monapathesu sikkhato_ti arahattaÃ±Ä• á¹‡
pathesu sattatiá¹ƒsabodhipakkhiyadhammesu tÄ«su vÄ• sikkhÄ• su sikkhato. idaÃ±ca pub
gahetvÄ• vuttaá¹ƒ. pariniá¹-á¹-hitasikkho hi arahÄ• , tasmÄ• evaá¹ƒ sikkhato, imÄ• ya sikk
pattassa muninoti evamettha attho daá¹-á¹-habbo. yasmÄ• ca etadeva, tasmÄ• heá¹-á¹-hin
vasena adhicetaso, catusaccasambodhapaá¹-ipattiyaá¹ƒ appamÄ• davasena appamajjato, n
muninoti evametesaá¹ƒ tiá¹‡á¹‡aá¹ƒ padÄ• naá¹ƒ attho yujjatiyeva. atha vÄ• ``appamajjato
232/ padÄ• naá¹ƒ hetuatthatÄ• daá¹-á¹-habbÄ• appamajjanahetu sikkhanahetu ca adhicet

__sokÄ• na bhavanti tÄ• dino_ti tÄ• disassa khÄ«á¹‡Ä• savamunino abbhantare iá¹-á¹-hav
cittasantÄ• pÄ• na honti. atha vÄ• __tÄ• dino_ti tÄ• dilakkhaá¹‡asamannÄ• gatassa evarÅ
bhavantÄ«ti \Ee 256/ ayamettha attho. __upasantassÄ• _ti rÄ• gÄ• dÄ«naá¹ƒ accantÅ«pasa
satÄ«mato_ti sativepullappattiyÄ• niccakÄ• laá¹ƒ satiyÄ• avirahitassa.

ettha ca ``adhicetasoâ€™â€™ ti iminÄ• adhicittasikkhÄ• , ``appamajjatoâ€™â€™ ti etena
``munino monapathesu sikkhatoâ€™â€™ ti etehi adhipaÃ±Ã±Ä• sikkhÄ• . ``muninoâ€™â€™
adhipaÃ±Ã±Ä• sikkhÄ• , ``monapathesu sikkhatoâ€™â€™ ti etena tÄ• saá¹ƒ lokuttarasikkhA
pubbabhÄ• gapaá¹-ipadÄ• , ``sokÄ• na bhavantÄ«â€™â€™ tiÄ• dÄ«hi sikkhÄ• pÄ• ripÅ«ri
veditabbaá¹ƒ. sesaá¹ƒ vuttanayameva.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sundarÄ«suttavaá¹‡á¹‡anÄ•

<38> aá¹-á¹-hame __sakkato_tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vaá¹‡á¹‡itoye
sahamÄ• nÄ• , usÅ«yantÄ• ti attho. bhikkhusaá¹…ghassa ca sakkÄ• raá¹ƒ asahamÄ• nÄ• t

__sundarÄ«_ti \Ne 208/ tassÄ• nÄ• maá¹ƒ. sÄ• kira tasmiá¹ƒ kÄ• le sabbaparibbÄ• jikÄ• s
pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• , teneva sÄ• ``sund
ca anatÄ«tayobbanÄ• asaá¹ƒyatasamÄ• cÄ• rÄ• va hoti, tasmÄ• te sundariá¹ƒ paribbÄ• jil
te hi aÃ±Ã±atitthiyÄ• buddhuppÄ• dato paá¹-á¹-hÄ• ya sayaá¹ƒ hatalÄ• bhasakkÄ• rÄ• hea
akkosasuttavaá¹‡á¹‡anÄ• yaá¹ƒ Ä• gatanayena bhagavato bhikkhusaá¹…ghassa ca uá¸·Ä•
lÄ• bhasakkÄ• raá¹ƒ pavattamÄ• naá¹ƒ disvÄ• issÄ• pakatÄ• ekato hutvÄ• sammantayiá¹
gotamassa uppannakÄ• lato paá¹-á¹-hÄ• ya naá¹-á¹-hÄ• hatalÄ• bhasakkÄ• rÄ• , na no koe
jÄ• nÄ• ti, kiá¹ƒ nissÄ• ya nu kho loko samaá¹‡e gotame abhippasanno uá¸·Ä• raá¹ƒ sakkÄ
tattheko Ä• ha --- ``uccÄ• kulappasuto asambhinnÄ• ya mahÄ• sammatappaveá¹‡iyÄ• jÄ•
``abhijÄ• tiyaá¹ƒ tassa anekÄ• ni \Ee 257/ acchariyÄ• ni pÄ• tubhÅ«tÄ• nÄ«â€™â€™ ti, aÃ±
vandÄ• petuá¹ƒ upanÄ«tassa pÄ• dÄ• parivattitvÄ• tassa jaá¹-Ä• su patiá¹-á¹-hitÄ• â€™â€
``vappamaá¹…galakÄ• le jambucchÄ• yÄ• ya sayÄ• pitassa vÄ«tikkantepi majjhanhike jamb
á¹-hitÄ• â€™â€™ ti, aÃ±Ã±o ``abhirÅ«po dassanÄ«yo pÄ• sÄ• diko rÅ«pasampattiyÄ• â€™
``jiá¹‡á¹‡Ä• turamatapabbajitasaá¹…khÄ• tanimitte disvÄ• saá¹ƒvegajÄ• to Ä• gÄ• minaá¹ƒ
pabbajitoâ€™â€™ ti. evaá¹ƒ aparimÄ• á¹‡akÄ• le sambhataá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡a
puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• raá¹ƒ ukkaá¹ƒsapÄ• ramippattaá¹ƒ nirupamaá¹ƒ sallekhappaá
Ã±Ä• á¹‡apahÄ• nasampadÄ• dibuddhÄ• nubhÄ• vaá¹ƒ ajÄ• nantÄ• attanÄ• yathÄ• diá¹-á
taá¹ƒ taá¹ƒ bhagavato bahumÄ• nakÄ• raá¹‡aá¹ƒ kittetvÄ• abahumÄ• nakÄ• raá¹‡aá¹ƒ par
kho kÄ• raá¹‡ena mayaá¹ƒ samaá¹‡assa gotamassa ayasaá¹ƒ uppÄ• detvÄ• lÄ• bhasakkÄ
tesu eko tikhiá¹‡amantÄ« evamÄ• ha --- ``ambho imasmiá¹ƒ sattaloke mÄ• tugÄ• masukhe
ayaÃ±ca samaá¹‡o gotamo abhirÅ«po devasamo taruá¹‡o, attano samarÅ«paá¹ƒ mÄ• tugÄ
athÄ• pi na sajjeyya, janassa pana saá¹…kiyo bhaveyya, handa mayaá¹ƒ sundariá¹ƒ paribb
uyyojema, yathÄ• samaá¹‡assa gotamassa ayaso pathaviyaá¹ƒ patthareyyÄ• â€™â€™ ti.

taá¹ƒ sutvÄ• itare ``idaá¹ƒ suá¹-á¹-hu tayÄ• cintitaá¹ƒ, evaÃ±hi kate samaá¹‡o gotamo aya
sÄ«saá¹ƒ ukkhipituá¹ƒ asakkonto yena vÄ• tena vÄ• palÄ• yissatÄ«â€™â€™ ti sabbeva e
uyyojetuá¹ƒ sundariyÄ• santikaá¹ƒ agamaá¹ƒsu. sÄ• te disvÄ• ``kiá¹ƒ tumhe ekato Ä• gata
titthiyÄ• anÄ• lapantÄ• Ä• rÄ• mapariyante paá¹-icchanne á¹-hÄ• ne nisÄ«diá¹ƒsu. sÄ• ta
Ä• lapantÄ« paá¹-ivacanaá¹ƒ alabhitvÄ• kiá¹ƒ tumhÄ• kaá¹ƒ aparajjhaá¹ƒ? kasmÄ• me pa
tathÄ• hi pana tvaá¹ƒ amhe \Ee 258/ viheá¹-hiyamÄ• ne ajjhupekkhasÄ«ti \Ne 209/. ko \Be
viheá¹-hetÄ«ti? ``kiá¹ƒ pana tvaá¹ƒ na passasi, samaá¹‡aá¹ƒ gotamaá¹ƒ amhe viheá¹-hetvÄ
katvÄ• vicarantaâ€™â€™ nti vatvÄ• ``tattha mayÄ• kiá¹ƒ kÄ• tabbaâ€™â€™ nti vutte ``te
abhikkhaá¹‡aá¹ƒ jetavanasamÄ«paá¹ƒ gantvÄ• mahÄ• janassa evaÃ±cevaÃ±ca vadeyyÄ•
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. tena vuttaá¹ƒ --- __ ``aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ•
__sakkÄ• raá¹ƒ asahamÄ• nÄ• â€™â€™ _tiÄ• di.

tattha __ussahasÄ«_ti sakkosi. __attha_nti hitaá¹ƒ kiccaá¹ƒ vÄ• . __kyÄ• ha_nti kiá¹ƒ ahaá

titthiyÄ• tassÄ• aÃ±Ã±Ä• takÄ• pi samÄ• nÄ• pabbajjasambandhamattena saá¹…gaá¹‡hi
``ussahasi tvaá¹ƒ bhagini Ã±Ä• tÄ«naá¹ƒ atthaá¹ƒ kÄ• tuâ€™â€™ _nti Ä• haá¹ƒsu. tasmÄ•
pÄ• de laggÄ• __jÄ«vitampi me pariccattaá¹ƒ Ã±Ä• tÄ«naá¹ƒ atthÄ• yÄ• _ti Ä• ha.

__tena hÄ«_ti ``yasmÄ• tvaá¹ƒ `jÄ«vitampi me tumhÄ• kaá¹ƒ atthÄ• ya pariccattaâ€™ nti
paá¹-hamavaye á¹-hitÄ• abhirÅ«pÄ• sobhaggappattÄ• ca, tasmÄ• yathÄ• taá¹ƒ nissÄ• y
uppajjissati, tathÄ• kareyyÄ• sÄ«â€™â€™ ti vatvÄ• ``abhikkhaá¹‡aá¹ƒ jetavanaá¹ƒ gacch
uyyojesuá¹ƒ. sÄ• pi kho bÄ• lÄ• kakacadantapantiyÄ• pupphÄ• valikÄ«á¸·aá¹ƒ kÄ«á¸·ituk
caá¹‡á¸• ahatthiá¹ƒ soá¹‡á¸• Ä• ya parÄ• masantÄ« viya, nalÄ• á¹-ena maccuá¹ƒ gaá¹‡han
vacanaá¹ƒ sampaá¹-icchitvÄ• mÄ• lÄ• gandhavilepanatambÅ«lamukhavÄ• sÄ• dÄ«ni gahe
dhammadesanaá¹ƒ sutvÄ• nagaraá¹ƒ pavisanakÄ• le jetavanÄ• bhimukhÄ« gacchantÄ« ``
puá¹-á¹-hÄ• ``samaá¹‡assa gotamassa santikaá¹ƒ, ahaÃ±hi tena saddhiá¹ƒ ekagandhakuá
vatvÄ• aÃ±Ã±atarasmiá¹ƒ titthiyÄ• rÄ• me vasitvÄ• pÄ• tova jetavanamaggaá¹ƒ otaritvÄ•
Ä• gacchantÄ« \Ee 259/ ``kiá¹ƒ sundari kahaá¹ƒ gatÄ• sÄ«â€™â€™ ti ca puá¹-á¹-hÄ• ``sar
ekagandhakuá¹-iyaá¹ƒ vasitvÄ• taá¹ƒ kilesaratiyÄ• ramÄ• petvÄ• Ä• gatÄ• mhÄ«â€™â€™
__ ``evaá¹ƒ ayyÄ• ti kho sundarÄ« paribbÄ• jikÄ• tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• j
abhikkhaá¹‡aá¹ƒ jetavanaá¹ƒ agamÄ• sÄ«â€™â€™ _ti.

titthiyÄ• katipÄ• hassa accayena dhuttÄ• naá¹ƒ kahÄ• paá¹‡e datvÄ• ``gacchatha, sundar
gotamassa gandhakuá¹-iyÄ• avidÅ«re mÄ• lÄ• kacavarantare nikkhipitvÄ• ethÄ• â€™â€™
akaá¹ƒsu. tato titthiyÄ• ``sundariá¹ƒ na passÄ• mÄ• â€™â€™ ti kolÄ• halaá¹ƒ katvÄ• raÃ±
``kattha pana tumhe parisaá¹…kathÄ• â€™â€™ ti raÃ±Ã±Ä• vuttÄ• imesu divasesu jetava
pavattiá¹ƒ na jÄ• nÄ• mÄ• ti. ``tena hi gacchatha, naá¹ƒ tattha vicinathÄ• â€™â€™ ti raÃ±Ã
upaá¹-á¹-hÄ• ke gahetvÄ• jetavanaá¹ƒ gantvÄ• vicinantÄ• viya hutvÄ• mÄ• lÄ• kacavara
210/ sarÄ«raá¹ƒ maÃ±cakaá¹ƒ Ä• ropetvÄ• nagaraá¹ƒ pavesetvÄ• ``samaá¹‡assa gotama
kataá¹ƒ pÄ• pakammaá¹ƒ paá¹-icchÄ• dessÄ• mÄ• â€™ ti sundariá¹ƒ mÄ• retvÄ• mÄ• lÄ•
ti raÃ±Ã±o Ä• rocesuá¹ƒ. rÄ• jÄ• pi anupaparikkhitvÄ• ``tena hi gacchatha, nagaraá¹ƒ Ä• h
Ä• ha. te nagaravÄ«thÄ«su ``passatha samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kammaâ€™â
vicaritvÄ• puna raÃ±Ã±o nivesanadvÄ• raá¹ƒ agamaá¹ƒsu. rÄ• jÄ• sundariyÄ• sarÄ«raá¹
Ä• ropetvÄ• rakkhÄ• pesi. sÄ• vatthivÄ• sino á¹-hapetvÄ• ariyasÄ• vake yebhuyyena ``pas
sakyaputtiyÄ• naá¹ƒ kammaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• antonagare bahinagare ca bhikkh
tena vuttaá¹ƒ --- __ ``yadÄ• te aÃ±Ã±iá¹ƒsu titthiyÄ• paribbÄ• jakÄ• `vodiá¹-á¹-hÄ• kho su
_tiÄ• di.

tattha __aÃ±Ã±iá¹ƒsÅ«_ti jÄ• niá¹ƒsu. __vodiá¹-á¹-hÄ• _ti byapadiá¹-á¹-hÄ• , jetavanaá¹ƒ Ä
gacchantÄ« ca visesato diá¹-á¹-hÄ• , bahulaá¹ƒ diá¹-á¹-hÄ• ti attho. __parikhÄ• kÅ«pe_ti dÄ
260/. __yÄ• sÄ• , mahÄ• rÄ• ja, sundarÄ«_ti, mahÄ• rÄ• ja, yÄ• sÄ• imasmiá¹ƒ nagare rÅ
``sundarÄ«â€™â€™ ti pÄ• kaá¹-Ä• abhiÃ±Ã±Ä• tÄ• paribbÄ• jikÄ• . __sÄ• no na dissatÄ«

jÄ«vitaá¹ƒ viya ca piyÄ• yitabbÄ• , idÄ• ni na dissati. __yathÄ• nikkhitta_nti purise Ä• á¹‡Ä•
mÄ• lÄ• kacavarantare attanÄ• yathÄ• á¹-hapitaá¹ƒ. ``yathÄ• nikhÄ• taâ€™â€™ ntipi pÄ• a
nikhÄ• tappakÄ• ranti attho.

__rathiyÄ• ya rathiya_nti vÄ«thito vÄ«thiá¹ƒ. __vÄ«thÄ«_ti hi vinivijjhanakaracchÄ• . __siá¹
tikoá¹‡aracchÄ• . __alajjino_ti na lajjino, pÄ• pajigucchÄ• virahitÄ• ti attho. __dussÄ«lÄ• _ti
__pÄ• padhammÄ• _ti lÄ• makasabhÄ• vÄ• nihÄ«nÄ• cÄ• rÄ• . __musÄ• vÄ• dino_ti duss
mayaâ€™â€™ nti alikavÄ• ditÄ• ya musÄ• vÄ• dino. __abrahmacÄ• rino_ti ``methunappaá
ime hi nÄ• mÄ• â€™â€™ ti hÄ«á¸·entÄ• vadanti. __dhammacÄ• rino_ti kusaladhammacÄ•
kÄ• yakammÄ• disamacÄ• rino. __kalyÄ• á¹‡adhammÄ• _ti \Be 236/ sundarasabhÄ• vÄ• ,
sambandho. nÄ• masaddayogena hi ettha paá¹-ijÄ• nissantÄ«ti anÄ• gatakÄ• lavacanaá¹ƒ.
samaá¹‡abhÄ• vo samitapÄ• patÄ• . __brahmaÃ±Ã±a_nti seá¹-á¹-habhÄ• vo bÄ• hitapÄ• p
__apagatÄ• _ti apetÄ• paribhaá¹-á¹-hÄ• . __purisakicca_nti methunappaá¹-isevanaá¹ƒ san

atha bhikkhÅ« taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesuá¹ƒ. satthÄ• ``tena hi, bhikkhave, tumh
gÄ• thÄ• ya paá¹-icodethÄ• â€™â€™ ti vatvÄ• ``abhÅ«tavÄ• dÄ«â€™â€™ ti gÄ• thamÄ• h
``atha kho sambahulÄ• ... pe ... nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™ _ti. tattha
ciraá¹ƒ_ \Ne 211/ __bhavissatÄ«_ti idaá¹ƒ satthÄ• tassa ayasassa nipphattiá¹ƒ sabbaÃ±Ã±
jÄ• nitvÄ• bhikkhÅ« samassÄ• sento Ä• ha.

gÄ• thÄ• yaá¹ƒ __abhÅ«tavÄ• dÄ«_ti parassa dosaá¹ƒ adisvÄ• va musÄ• vÄ• daá¹ƒ katvÄ
abbhÄ• cikkhanto. __yo vÄ• pi katvÄ• _ti yo vÄ• pana pÄ• pakammaá¹ƒ katvÄ• ``nÄ• haá¹
Ä• ha. __pecca samÄ• bhavantÄ«_ti te ubhopi janÄ• ito paralokaá¹ƒ gantvÄ• \Ee 261/ nir
samÄ• bhavanti. gatiyeva hi nesaá¹ƒ paricchinnÄ• , Ä• yÅ« pana aparicchinnÄ• . bahukaÃ±
niraye paccati, parittakaá¹ƒ katvÄ• appamattakameva kÄ• laá¹ƒ paccati. yasmÄ• pana nes
lÄ• makameva kammaá¹ƒ, tena vuttaá¹ƒ --- __nihÄ«nakammÄ• manujÄ• paratthÄ• _ti. ``p
padassa purato ``peccÄ• â€™â€™ tipadena sambandho, pecca parattha ito gantvÄ• te nih
bhavantÄ«ti attho.

__pariyÄ• puá¹‡itvÄ• _ti uggahetvÄ• . __akÄ• rakÄ• _ti aparÄ• dhassa na kÄ• rakÄ• . __na
nesamahosi --- imehi samaá¹‡ehi sakyaputtiyehi addhÄ• taá¹ƒ pÄ• pakammaá¹ƒ na kataá¹
ugghositvÄ• sakalanagaraá¹ƒ Ä• hiá¹‡á¸• iá¹ƒsu, yasmÄ• ime amhesu evaá¹ƒ asabbhÄ• h
abbhÄ• cikkhantesupi na kiÃ±ci vikÄ• raá¹ƒ dassenti, khantisoraccaÃ±ca na vijahanti, keval
``abhÅ«tavÄ• dÄ« nirayaá¹ƒ upetÄ«â€™â€™ ti dhammaá¹ƒyeva vadantÄ• sapantiyeva, im
anupadhÄ• retvÄ• abbhÄ• cikkhante sapanti, sapathaá¹ƒ karontÄ• viya vadanti \Be 237/. a
`na karomiâ€™ cÄ• hÄ• â€™â€™ ti vadantÄ• sapanti, attano akÄ• rakabhÄ• vaá¹ƒ bodhet
karonti imeti attho.

tesaÃ±hi manussÄ• naá¹ƒ bhagavatÄ• bhÄ• sitagÄ• thÄ• ya savanasamanantarameva bu
okkami, saá¹ƒvego uppajji ``nayidaá¹ƒ amhehi paccakkhato diá¹-á¹-haá¹ƒ, sutaá¹ƒ nÄ• ma t
aÃ±Ã±athÄ• pi hoti, ete ca aÃ±Ã±atitthiyÄ• imesaá¹ƒ anatthakÄ• mÄ• ahitakÄ• mÄ• , tasm
amhehi vattabbaá¹ƒ, dujjÄ• nÄ• hi samaá¹‡Ä• â€™â€™ ti. te tato paá¹-á¹-hÄ• ya tato oram

rÄ• jÄ• pi yehi sundarÄ« mÄ• ritÄ• , tesaá¹ƒ jÄ• nanatthaá¹ƒ purise Ä• á¹‡Ä• pesi. atha te
kahÄ• paá¹‡ehi suraá¹ƒ pivantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ kariá¹ƒsu. tesu hi eko ek
sundariá¹ƒ ekappahÄ• rena mÄ• retvÄ• mÄ• lÄ• kacavarantare khipitvÄ• tato laddhakahÄ
hotÅ«â€™â€™ ti. rÄ• japurisÄ• taá¹ƒ sutvÄ• te dhutte gahetvÄ• raÃ±Ã±o dassesuá¹ƒ. rÄ
\Ne 212/ mÄ• ritÄ• â€™â€™ ti te dhutte pucchi. ``Ä• ma, devÄ• â€™â€™ ti. ``kehi mÄ• rÄ•
``aÃ±Ã±atitthiyehi, devÄ• â€™â€™ ti. rÄ• jÄ• titthiye pakkosÄ• petvÄ• tamatthaá¹ƒ paá¹-ij
sundarÄ« tassa samaá¹‡assa gotamassa avaá¹‡á¹‡aá¹ƒ Ä• ropetukÄ• mehi amhehi mÄ• r
gotamasÄ• vakÄ• naá¹ƒ doso atthi, amhÄ• kameva dosoti evaá¹ƒ vadantÄ• nagaraá¹ƒ Ä• l
Ä• á¹‡Ä• pesi. te tathÄ• akaá¹ƒsu. mahÄ• jano sammadeva saddahi. titthiyÄ• naá¹ƒ dhikkÄ
manussavadhadaá¹‡á¸• aá¹ƒ pÄ• puá¹‡iá¹ƒsu. tato paá¹-á¹-hÄ• ya buddhassa bhikkhusaá¹
sakkÄ• rasammÄ• no mahÄ• ahosi. bhikkhÅ« acchariyabbhutacittajÄ• tÄ• bhagavantaá¹ƒ
paá¹-ivedesuá¹ƒ. tena vuttaá¹ƒ --- __ ``atha kho sambahulÄ• bhikkhÅ« ... pe ... antarahito s
saddoâ€™â€™ _ti.

kasmÄ• pana bhagavÄ• ``titthiyÄ• naá¹ƒ idaá¹ƒ kammaâ€™â€™ nti bhikkhÅ«naá¹ƒ nÄ• r
Ä• rocanena payojanaá¹ƒ natthi, puthujjanesu pana ``ye na saddaheyyuá¹ƒ, tesaá¹ƒ taá¹ƒ d
dukkhÄ• ya saá¹ƒvatteyyÄ• â€™â€™ ti nÄ• rocesi. apicetaá¹ƒ buddhÄ• naá¹ƒ anÄ• ciá¹‡á¹
Ä«disassa vatthussa Ä• cikkhanaá¹ƒ. parÄ• nuddesikameva hi bhagavÄ• saá¹ƒkilesapakkh
kammaÃ±ca katokÄ• saá¹ƒ na sakkÄ• nivattetunti abbhakkhÄ• naá¹ƒ tannimittaÃ±ca bhaga
vuttaÃ±hetaá¹ƒ ---

``na antalikkhe na samuddamajjhe,

na pabbatÄ• naá¹ƒ vivaraá¹ƒ pavissa.

na vijjatÄ« so jagatippadeso,

yatthaá¹-á¹-hito mucceyya pÄ• pakammÄ• â€™â€™ ti || (Dhp 127; Mil IV 2.4).

__etamatthaá¹ƒ viditvÄ• _ti mammacchedanavasenÄ• pi bÄ• lajanehi pavattitaá¹ƒ duruttav
khantibalasamannÄ• gatassa dhÄ«rassa duttitikkhÄ• nÄ• ma natthÄ«ti imamatthaá¹ƒ sabb
udÄ• na_nti imaá¹ƒ adhivÄ• sanakhantibalavibhÄ• vanaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __tudanti vÄ• cÄ• ya janÄ• asaÃ±Ã±atÄ• , sarehi saá¹…gÄ• magataá¹ƒva_ \Ee 263
kÄ• yikasaá¹ƒvarÄ• dÄ«su kassacipi saá¹ƒvarassa abhÄ• vena asaá¹ƒyatÄ• avinÄ«tÄ• bÄ
saá¹…gÄ• magataá¹ƒ yuddhagataá¹ƒ kuÃ±jaraá¹ƒva hatthinÄ• gaá¹ƒ paá¹-iyodhÄ• viya vÄ
vijjhanti, ayaá¹ƒ tesaá¹ƒ sabhÄ• vo \Ne 213/. __sutvÄ• na vÄ• kyaá¹ƒ pharusaá¹ƒ udÄ«ritaá
aduá¹-á¹-hacitto_ti taá¹ƒ pana tehi bÄ• lajanehi udÄ«ritaá¹ƒ bhÄ• sitaá¹ƒ mammaghaá¹-á¹-a
pharusaá¹ƒ vÄ• kyaá¹ƒ vacanaá¹ƒ abhÅ«taá¹ƒ bhÅ«tato nibbeá¹-hento mama kakacÅ«pam
anussaranto Ä«sakampi aduá¹-á¹-hacitto hutvÄ• ``saá¹ƒsÄ• rasabhÄ• vo esoâ€™â€™ ti sa
ikkhaá¹‡asÄ«lo bhikkhu adhivÄ• saye, adhivÄ• sanakhantiyaá¹ƒ á¹-hatvÄ• khameyyÄ• ti at

etthÄ• ha --- kiá¹ƒ pana taá¹ƒ kammaá¹ƒ, yaá¹ƒ aparimÄ• á¹‡akÄ• laá¹ƒ sakkaccaá¹ƒ upac
satthÄ• evaá¹ƒ dÄ• ruá¹‡aá¹ƒ abhÅ«tabbhakkhÄ• naá¹ƒ pÄ• puá¹‡Ä«ti? vuccate --- ayaá¹ƒ
bodhisattabhÅ«to atÄ«tajÄ• tiyaá¹ƒ munÄ• á¸·i nÄ• ma dhutto hutvÄ• pÄ• pajanasevÄ« ayo
vicarati. so ekadivasaá¹ƒ surabhiá¹ƒ nÄ• ma paccekasambuddhaá¹ƒ nagaraá¹ƒ piá¹‡á¸• Ä•
pÄ• rupantaá¹ƒ passi. tasmiÃ±ca samaye aÃ±Ã±atarÄ• itthÄ« tassa avidÅ«rena gacchati. o
ayaá¹ƒ samaá¹‡oâ€™â€™ ti abbhÄ• cikkhi. so tena kammena bahÅ«ni vassasatasahassÄ•
kammassa vipÄ• kÄ• vasesena idÄ• ni buddho hutvÄ• pi sundariyÄ• kÄ• raá¹‡Ä• abhÅ«ta
pÄ• puá¹‡i. yathÄ• cetaá¹ƒ, evaá¹ƒ ciÃ±camÄ• á¹‡avikÄ• dÄ«naá¹ƒ vikÄ• rakitthÄ«naá¹ƒ b
dukkhÄ• ni pattÄ• ni, sabbÄ• ni pubbe katassa kammassa vipÄ• kÄ• vasesÄ• ni, yÄ• ni ``ka
vuccanti. vuttaÃ±hetaá¹ƒ apadÄ• ne (Ap thera I 39.64-96) ---

``anotattasarÄ• sanne, ramaá¹‡Ä«ye silÄ• tale.

nÄ• nÄ• ratanapajjote, nÄ• nÄ• gandhavanantare ||

``mahatÄ• bhikkhusaá¹…ghena, pareto lokanÄ• yako.

Ä• sÄ«no byÄ• karÄ« tattha, pubbakammÄ• ni attano ||

``suá¹‡Ä• tha bhikkhavo mayhaá¹ƒ, yaá¹ƒ kammaá¹ƒ pakataá¹ƒ mayÄ• .

pilotikassa kammassa, buddhattepi vipaccati ||

1__._ á¹• 21 ``munÄ• á¸·i \Ee 264/ nÄ• mahaá¹ƒ dhutto, pubbe aÃ±Ã±Ä• su jÄ• tisu.

paccekabuddhaá¹ƒ surabhiá¹ƒ, abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

``tena \Ne 214/ kammavipÄ• kena, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

bahÅ« vassasahassÄ• ni, dukkhaá¹ƒ vedemi vedanaá¹ƒ ||

``tena kammÄ• vasesena, idha pacchimake bhave.

abbhakkhÄ• naá¹ƒ mayÄ• laddhaá¹ƒ, sundarikÄ• ya kÄ• raá¹‡Ä• ||

2__._ á¹• 21 ``sabbÄ• bhibhussa buddhassa, nando nÄ• mÄ• si sÄ• vako.

taá¹ƒ abbhakkhÄ• ya niraye, ciraá¹ƒ saá¹ƒsaritaá¹ƒ mayÄ• ||

``dasa vassasahassÄ• ni, niraye saá¹ƒsariá¹ƒ ciraá¹ƒ.

manussabhÄ• vaá¹ƒ laddhÄ• haá¹ƒ, abbhakkhÄ• naá¹ƒ bahuá¹ƒ labhiá¹ƒ ||

``tena kammÄ• vasesena, ciÃ±camÄ• á¹‡avikÄ• mamaá¹ƒ.

abbhÄ• cikkhi abhÅ«tena, janakÄ• yassa aggato ||

3__._ á¹• 21 ``brÄ• hmaá¹‡o sutavÄ• Ä• siá¹ƒ, ahaá¹ƒ sakkatapÅ«jito.

mahÄ• vane paÃ±casate, mante vÄ• cemi mÄ• á¹‡ave ||

``tatthÄ• gato \Be 240/ isÄ« bhÄ«mo, paÃ±cÄ• bhiÃ±Ã±o mahiddhiko.

taÃ±cÄ• haá¹ƒ Ä• gataá¹ƒ disvÄ• , abbhÄ• cikkhiá¹ƒ adÅ«sakaá¹ƒ ||

``tatohaá¹ƒ avacaá¹ƒ sisse, kÄ• mabhogÄ« ayaá¹ƒ isi.

mayhampi bhÄ• samÄ• nassa, anumodiá¹ƒsu mÄ• á¹‡avÄ• ||

``tato mÄ• á¹‡avakÄ• sabbe, bhikkhamÄ• naá¹ƒ kule kule.

mahÄ• janassa Ä• haá¹ƒsu, kÄ• mabhogÄ« ayaá¹ƒ isi ||

``tena kammavipÄ• kena, paÃ±ca bhikkhusatÄ• ime.

abbhakkhÄ• naá¹ƒ labhuá¹ƒ sabbe, sundarikÄ• ya kÄ• raá¹‡Ä• ||

4__._ á¹• 21 ``vemÄ• tubhÄ• tikaá¹ƒ pubbe, dhanahetu haniá¹ƒ ahaá¹ƒ.

pakkhipiá¹ƒgiriduggasmiá¹ƒ, silÄ• ya ca apiá¹ƒsayiá¹ƒ ||

``tena \Ne 215/ kammavipÄ• kena, devadatto silaá¹ƒ khipi.

aá¹…guá¹-á¹-haá¹ƒ piá¹ƒsayÄ« pÄ• de, mama pÄ• sÄ• á¹‡asakkharÄ• ||

5__._ á¹• 21 ``purehaá¹ƒ dÄ• rako hutvÄ• , kÄ«á¸·amÄ• no mahÄ• pathe.

paccekabuddhaá¹ƒ disvÄ• na, magge sakalikaá¹ƒ khipiá¹ƒ ||

``tena \Ee 265/ kammavipÄ• kena, idha pacchimake bhave.

vadhatthaá¹ƒ maá¹ƒ devadatto, abhimÄ• re payojayi ||

6__._ á¹• 21 ``hatthÄ• roho pure Ä• siá¹ƒ, paccekamunimuttamaá¹ƒ.

piá¹‡á¸• Ä• ya vicarantaá¹ƒ taá¹ƒ, Ä• sÄ• desiá¹ƒ gajenahaá¹ƒ ||

``tena kammavipÄ• kena, bhanto nÄ• á¸·Ä• girÄ« gajo.

giribbaje puravare, dÄ• ruá¹‡o samupÄ• gami ||

7__._ á¹• 21 ``rÄ• jÄ• haá¹ƒ patthivo Ä• siá¹ƒ, sattiyÄ• purise haniá¹ƒ.

tena kammavipÄ• kena, niraye paccisaá¹ƒ bhusaá¹ƒ ||

``kammuno tassa sesena, sodÄ• ni sakalaá¹ƒ mama.

pÄ• de chaviá¹ƒ pakappesi, na hi kammaá¹ƒ vinassati ||

8__._ á¹• 21 ``ahaá¹ƒ \Be 241/ kevaá¹-á¹-agÄ• masmiá¹ƒ, ahuá¹ƒ kevaá¹-á¹-adÄ• rako.

macchake ghÄ• tite disvÄ• , janayiá¹ƒ somanassakaá¹ƒ ||

``tena kammavipÄ• kena, sÄ«sadukkhaá¹ƒ ahÅ« mama.

sakkÄ• ca sabbe haÃ±Ã±iá¹ƒsu, yadÄ• hani viá¹-aá¹-Å«bho ||

9__._ á¹• 21 ``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sayiá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• layo ||

``tena \Ne 216/ kammavipÄ• kena, temÄ• saá¹ƒ khÄ• ditaá¹ƒ yavaá¹ƒ.

nimantito brÄ• hmaá¹‡ena, veraÃ±jÄ• yaá¹ƒ vasiá¹ƒ tadÄ• ||

10__._ á¹• 21 ``nibbuddhe vattamÄ• namhi, mallaputtaá¹ƒ niheá¹-hayiá¹ƒ.

tena kammavipÄ• kena, piá¹-á¹-hidukkhaá¹ƒ ahÅ« mama ||

11__._ á¹• 21 ``tikicchako ahaá¹ƒ Ä• siá¹ƒ, seá¹-á¹-hiputtaá¹ƒ virecayiá¹ƒ.

tena kammavipÄ• kena, hoti pakkhandikÄ• mama ||

12__._ á¹• 21 ``avacÄ• haá¹ƒ jotipÄ• lo, kassapaá¹ƒ sugataá¹ƒ tadÄ• .

kuto nu bodhi muá¹‡á¸• assa, bodhi paramadullabhÄ• ||

``tena kammavipÄ• kena, acariá¹ƒ dukkaraá¹ƒ bahuá¹ƒ.

chabbassÄ• nuruvelÄ• yaá¹ƒ, tato bodhiá¹ƒ apÄ• puá¹‡iá¹ƒ ||

``nÄ• haá¹ƒ \Ee 266/ etena maggena, pÄ• puá¹‡iá¹ƒ bodhimuttamaá¹ƒ.

kummaggena gavesissaá¹ƒ, pubbakammena vÄ• rito ||

``puÃ±Ã±apÄ• paparikkhÄ«á¹‡o, sabbasantÄ• pavajjito.

asoko anupÄ• yÄ• so, nibbÄ• yissamanÄ• savo ||

``evaá¹ƒ jino viyÄ• kÄ• si, bhikkhusaá¹…ghassa aggato.

sabbÄ• bhiÃ±Ã±Ä• balappatto, anotattamahÄ• sareâ€™â€™ ti || (Ap thera I 39.64-96).

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. upasenasuttavaá¹‡á¹‡anÄ•

<39> navame \Ne 217/ \Be 242/ __upasenassÄ• _ti ettha __upaseno_ti tassa therassa nÄ•
vaá¹…gantabrÄ• hmaá¹‡assa pana puttattÄ• ``vaá¹…gantaputtoâ€™â€™ ti ca naá¹ƒ voha

ayaÃ±hi thero Ä• yasmato sÄ• riputtassa kaniá¹-á¹-habhÄ• tÄ• , sÄ• sane pabbajitvÄ• apa
upasampadÄ• ya dvivasso upajjhÄ• yo hutvÄ• ekaá¹ƒ bhikkhuá¹ƒ upasampÄ• detvÄ• tena
upaá¹-á¹-hÄ• naá¹ƒ gato, tassa bhikkhuno bhagavatÄ• tassa saddhivihÄ• rikabhÄ• vaá¹ƒ p
Ä• gatanayena ``atilahuá¹ƒ kho tvaá¹ƒ, moghapurisa, Ä• vatto bÄ• hullÄ• ya, yadidaá¹ƒ gaá
(Vin I 75) vigarahito patodÄ• bhitunno viya Ä• jÄ• nÄ«yo saá¹ƒviggamÄ• naso ``yadipÄ• haa
nissÄ• ya bhagavatÄ• vigarahito, parisaá¹ƒyeva pana nissÄ• ya pÄ• saá¹ƒsiyo bhaveyyaâ€
dhutadhamme samÄ• dÄ• ya vattamÄ• no vipassanaá¹ƒ Ä• rabhitvÄ• na cirasseva chaá¸·a
mahÄ• khÄ«á¹‡Ä• savo hutvÄ• attano nissitake dhutaá¹…gadhare eva katvÄ• tehi saddhia
upasaá¹…kamitvÄ• santhatasikkhÄ• pade (Vin III 565 Ä• dayo) Ä• gatanayena ``pÄ• sÄ• d
parisÄ• â€™â€™ ti parisavasena bhagavato santikÄ• laddhapasaá¹ƒso ``etadaggaá¹ƒ, bhi
bhikkhÅ«naá¹ƒ samantapÄ• sÄ• dikÄ• naá¹ƒ yadidaá¹ƒ upaseno \Ee 267/ vaá¹…gantaputto
etadagge á¹-hapito asÄ«tiyÄ• mahÄ• sÄ• vakesu abbhantaro.

so ekadivasaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto antevÄ• sikesu attano a
gatesu udakakumbhato udakaá¹ƒ gahetvÄ• pÄ• de pakkhÄ• letvÄ• gattÄ• ni sÄ«tiá¹ƒ katv
attharitvÄ• divÄ• á¹-á¹-hÄ• ne divÄ• vihÄ• raá¹ƒ nisinno attano guá¹‡e Ä• vajjesi. tassa te a
anekasahassÄ• poá¹…khÄ• nupoá¹…khaá¹ƒ upaá¹-á¹-hahiá¹ƒsu. so ``mayhaá¹ƒ tÄ• va sÄ
guá¹‡Ä• , kÄ«disÄ• nu kho mayhaá¹ƒ satthu guá¹‡Ä• â€™â€™ ti bhagavato guá¹‡Ä• bhim
te tassa Ã±Ä• á¹‡abalÄ• nurÅ«paá¹ƒ anekakoá¹-isahassÄ• upaá¹-á¹-hahiá¹ƒsu. so ``evaá¹
evaá¹ƒdhammo evaá¹ƒpaÃ±Ã±o evaá¹ƒvimuttÄ«â€™â€™ tiÄ• dinÄ• ca ``itipi so bhagavÄ•
sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• ca Ä• vibhÄ• vÄ• nurÅ«paá¹ƒ satthu guá¹‡e anus
``svÄ• kkhÄ• toâ€™â€™ tiÄ• dinÄ•  dhammassa, ``suppaá¹-ipannoâ€™â€™ tiÄ• dinÄ• ari
evaá¹ƒ mahÄ• thero anekÄ• kÄ• ravokÄ• raá¹ƒ ratanattayaguá¹‡esu Ä• vibhÅ«tesu attaman
uá¸·Ä• rapÄ«tisomanassaá¹ƒ \Ne 218/ paá¹-isaá¹ƒvedento nisÄ«di. tamatthaá¹ƒ dassetuá¹ƒ
upasenassa vaá¹…gantaputtassa rahogatassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __rahogatassÄ• _ti rahasi gatassa. __paá¹-isallÄ«nassÄ• _ti ekÄ«bhÅ«tassa. __eva
udapÄ• dÄ«_ti evaá¹ƒ idÄ• ni vuccamÄ• nÄ• kÄ• ro cittassa vitakko uppajji. __lÄ• bhÄ• vat
manussattabuddhuppÄ• dasaddhÄ• samadhigamÄ• dayo, aho vata me ete lÄ• bhÄ• . __su
mayÄ• bhagavato sÄ• sane pabbajjÅ«pasampadÄ• ratanattayapayirupÄ• sanÄ• di paá¹-ila
suá¹-á¹-hu laddhaá¹ƒ. tattha kÄ• raá¹‡amÄ• ha __ ``satthÄ• ca meâ€™â€™ _tiÄ• dinÄ• .

tattha diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ satte anusÄ• satÄ«t
bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi __bhagavÄ• _. Ä• rakattÄ• kilesehi, kilesÄ• rÄ«naá¹
saá¹ƒsÄ• racakkassa vÄ• arÄ• naá¹ƒ hatattÄ• , paccayÄ• dÄ«naá¹ƒ arahattÄ• , pÄ• pakara
\Ee 268/. sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• __sammÄ• sambuddh
pana visuddhimagge (Vism I 123 Ä• dayo) buddhÄ• nussatiniddesato gahetabbo.

__svÄ• kkhÄ• te_ti suá¹-á¹-hu akkhÄ• te, ekantaniyyÄ• nikaá¹ƒ katvÄ• bhÄ• site. __dhamm
taÃ±hi yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• nÄ• naá¹ƒ saá¹ƒsÄ• radukkhapÄ• tato dhÄ• n
vinayanena ca dhammavinayoti vuccati. __sabrahmacÄ• rino_ti seá¹-á¹-haá¹-á¹-hena brahm
sÄ• sanaá¹ƒ ariyamaggaá¹ƒ saha caranti paá¹-ipajjantÄ«ti sabrahmacÄ• rino. __sÄ«lavanto
sÄ«lavanto. __kalyÄ• á¹‡adhammÄ• _ti samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassa
dhammÄ• etesaá¹ƒ atthÄ«ti kalyÄ• á¹‡adhammÄ• . etena saá¹…ghassa suppaá¹-ipattiá¹ƒ
paripÅ«rakÄ• rÄ«_ti ``ahampi pabbajitvÄ• na tiracchÄ• nakathÄ• kathiko kÄ• yadaá¸·hibah
kho pÄ• timokkhasaá¹ƒvarÄ• diá¹ƒ catubbidhampi sÄ«laá¹ƒ akhaá¹‡á¸• aá¹ƒ achiddaá¹ƒ as
244/ bhujissaá¹ƒ viÃ±Ã±uppasatthaá¹ƒ aparÄ• maá¹-á¹-haá¹ƒ katvÄ• paripÅ«rento ariyama
nti vadati. etena heá¹-á¹-himaphaladvayasampattimattano dÄ«peti. sotÄ• pannasakadÄ• gÄ
paripÅ«rakÄ• rino. __susamÄ• hito camhi ekaggacitto_ti upacÄ• rappanÄ• bhedena samÄ•
ca amhi avikkhittacitto. iminÄ• samÄ• dhismiá¹ƒ paripÅ«rakÄ• ritÄ• vacanena tatiyaphalasa
anÄ• gÄ• mino hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rino. __arahÄ• camhi khÄ«á¹‡Ä• savo_ti
khÄ«á¹‡attÄ• khÄ«á¹‡Ä• savo, tato eva parikkhÄ«á¹‡abhavasaá¹ƒyojano sadevake loke ag
camhi. etena attano katakaraá¹‡Ä«yataá¹ƒ dasseti. __mahiddhiko_ \Ne 219/ __camhi mahÄ
adhiá¹-á¹-hÄ• navikubbanÄ• diiddhÄ«su mahatÄ• vasÄ«bhÄ• vena samannÄ• gatattÄ• ma
puÃ±Ã±Ä• nubhÄ• vassa \Ee 269/ guá¹‡Ä• nubhÄ• vassa ca sampattiyÄ• mahÄ• nubhÄ• v
lokiyÄ• bhiÃ±Ã±Ä• navÄ• nupubbavihÄ• rasamÄ• pattiyogamattano dÄ«peti. abhiÃ±Ã±Ä• s
yathicchitanipphÄ• danena mahiddhikÄ• , pubbÅ«panissayasampattiyÄ• nÄ• nÄ• vihÄ• ras
visodhitasantÄ• nattÄ• mahÄ• nubhÄ• vÄ• ca hontÄ«ti.

__bhaddakaá¹ƒ me jÄ«vita_nti evaá¹ƒvidhasÄ«lÄ• diguá¹‡asamannÄ• gatassa me yÄ• vÄ•
sattÄ• naá¹ƒ hitasukhameva vaá¸• á¸• hati, puÃ±Ã±akkhettabhÄ• vato jÄ«vitampi me bhadd
__bhaddakaá¹ƒ maraá¹‡a_nti sace panidaá¹ƒ khandhapaÃ±cakaá¹ƒ ajja vÄ• imasmiá¹ƒyev
viya jÄ• tavedo nibbÄ• yati, taá¹ƒ appaá¹-isandhikaá¹ƒ parinibbÄ• nasaá¹…khÄ• taá¹ƒ mara
ubhayattha tÄ• dibhÄ• vaá¹ƒ dÄ«peti. evaá¹ƒ mahÄ• thero appahÄ«nasomanassuppilÄ• vit
uá¸·Ä• rasomanassito dhammabahumÄ• nena dhammapÄ«tipaá¹-isaá¹ƒvedanena parivitak

taá¹ƒ satthÄ• gandhakuá¹-iyaá¹ƒ nisinnova sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena jÄ• nitvÄ• jÄ«v
tÄ• dibhÄ• vavibhÄ• vanaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi. tena vuttaá¹ƒ --- __ ``atha kho
udÄ• nesÄ«â€™â€™ _ti.

tattha __yaá¹ƒ jÄ«vitaá¹ƒ na tapatÄ«_ti yaá¹ƒ khÄ«á¹‡Ä• savapuggalaá¹ƒ jÄ«vitaá¹ƒ Ä• yat
sabbena sabbaá¹ƒ abhÄ• vato na tapati na bÄ• dhati, vattamÄ• nameva vÄ• \Be 245/ jÄ«vi
saá¹…khatadhammattÄ• satipaÃ±Ã±Ä• vepullappattiyÄ• sabbattha satisampajaÃ±Ã±asam
andhaputhujjano pÄ• pajanasevÄ« ayonisomanasikÄ• rabahulo akatakusalo akatapuÃ±Ã±o
kalyÄ• á¹‡aâ€™â€™ ntiÄ• dinÄ• vippaá¹-isÄ• rena tapatÄ«ti tassa jÄ«vitaá¹ƒ taá¹ƒ tapati n
akatapÄ• pÄ• katapuÃ±Ã±Ä• kalyÄ• á¹‡aputhujjanena saddhiá¹ƒ satta sekhÄ• tapanÄ«ya
atapanÄ«yadhammasamannÄ• gamena ca pacchÄ• nutÄ• pena na tapantÄ«ti na tesaá¹ƒ jÄ
pana vattabbameva natthÄ«ti pavattidukkhavasena atthavaá¹‡á¹‡anÄ• katÄ• .

__maraá¹‡ante na socatÄ«_ti maraá¹‡asaá¹…khÄ• te ante pariyosÄ• ne, maraá¹‡asamÄ«p
anÄ• gÄ• mimaggeneva sokassa samugghÄ• titattÄ• . __sa ve diá¹-á¹-hapado dhÄ«ro, soka
anabhijjhÄ• dÄ«naá¹ƒ \Ee 270/ catunnaá¹ƒ dhammapadÄ• naá¹ƒ nibbÄ• nasseva vÄ• diá¹-
dhitisampannattÄ• dhÄ«ro \Ne 220/ khÄ«á¹‡Ä• savo socanadhammattÄ• ``sokÄ• â€™â€™
avÄ«tarÄ• gÄ• naá¹ƒ sattÄ• naá¹ƒ, sokahetÅ«naá¹ƒ vÄ• lokadhammÄ• naá¹ƒ majjhe á¹-ha

idÄ• nissa sabbaso sokahetÅ«naá¹ƒ abhÄ• vaá¹ƒ dÄ«petuá¹ƒ __ ``ucchinnabhavataá¹‡has
tattha yassa aggamaggena sabbaso ucchinnÄ• bhavataá¹‡hÄ• , so ucchinnabhavataá¹‡ho
anavasesavÅ«pasamena santacittassa khÄ«á¹‡Ä• savabhikkhuno. __vikkhÄ«á¹‡o jÄ• tisaá

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , `saá¹ƒsÄ• roâ€™ ti pavuccatÄ«â€™â€™ ti || ---

vuttalakkhaá¹‡o saá¹ƒsÄ• ro visesato khÄ«á¹‡o. tasmÄ• __natthi tassa punabbhavo_ti yas
ariyapuggalassa Ä• yatiá¹ƒ punabbhavo natthi, tasmÄ• tassa jÄ• tisaá¹ƒsÄ• ro khÄ«á¹‡o. k
natthi? yasmÄ• ucchinnabhavataá¹‡ho santacitto ca hoti, tasmÄ• ti Ä• vattetvÄ• vattabbaá
jÄ• tisaá¹ƒsÄ• ro, tato eva natthi tassa punabbhavoti attho yojetabbo.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sÄ• riputtaupasamasuttavaá¹‡á¹‡anÄ•

<40> dasame \Be 246/ __attano upasama_nti sÄ• vakapÄ• ramÄ«matthakappattiyÄ• hetu
anavasesakilesavÅ«pasamaá¹ƒ.

Ä• yasmÄ• hi sÄ• riputto anupasantakilesÄ• naá¹ƒ sattÄ• naá¹ƒ
rÄ• gÄ• dikilesajanitasantÄ• padarathapariá¸·Ä• hadukkhaÃ±ceva kilesÄ• bhisaá¹…khÄ• ra

jÄ• tijarÄ• byÄ• dhimaraá¹‡asokaparidevÄ• didukkhaÃ±ca paccakkhato disvÄ• \Ee 271/ at
vaá¹-á¹-amÅ«lakadukkhaá¹ƒ parituletvÄ• karuá¹‡Ä• yamÄ• no attanÄ• pi puthujjanakÄ• le
kilesanimittaá¹ƒ vÄ• anappakaá¹ƒ dukkhaá¹ƒ anussaritvÄ• ``Ä«disassa \Ne 221/ nÄ• ma m
kilesÄ• idÄ• ni me suppahÄ«nÄ• â€™â€™ ti attano kilesavÅ«pasamaá¹ƒ abhiá¹‡haá¹ƒ pa
``ime ettakÄ• kilesÄ• sotÄ• pattimaggena upasamitÄ• , ettakÄ• sakadÄ• gÄ• mimaggena,
ettakÄ• arahattamaggena upasamitÄ• â€™â€™ ti taá¹ƒtaá¹ƒmaggaÃ±Ä• á¹‡ehi odhiso kile
paccavekkhati, tena vuttaá¹ƒ --- __ ``attano upasamaá¹ƒ paccavekkhamÄ• noâ€™â€™ _ti.

apare ``thero arahattaphalasamÄ• pattiá¹ƒ samÄ• pajjitvÄ• taá¹ƒ paccavekkhitvÄ• `imassa
santapaá¹‡Ä«tabhÄ• vo accantasantÄ• ya asaá¹…khatÄ• ya dhÄ• tuyÄ• Ä• rammaá¹‡ato,
kilesavÅ«pasamatoâ€™ ti evaá¹ƒ abhiá¹‡haá¹ƒ upasamaá¹ƒ paccavekkhatÄ«â€™â€™ ti va
``anavasesakilesÄ• naá¹ƒ upasamapariyosÄ• ne jÄ• taá¹ƒ aggaphalamevettha upasamo nÄ
nisinnoâ€™â€™ ti.

__etamatthaá¹ƒ viditvÄ• _ti yadidaá¹ƒ Ä• yasmato sÄ• riputtassa mahÄ• paÃ±Ã±atÄ• dihet
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ kilesappahÄ• naá¹ƒ aggaphalaá¹ƒ vÄ• upasamapariyÄ• yen
paccavekkhaá¹‡asaá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• tadanubhÄ• vadÄ«pa
udÄ• nesi_.

tattha __upasantasantacittassÄ• _ti upasantameva hutvÄ• santaá¹ƒ cittaá¹ƒ etassÄ• ti upa
samÄ• pattiyÄ• vikkhambhanena hi upasantakilesattÄ• upasantacittaá¹ƒ na sabbathÄ• ``u
vuccati tassa upasamassa anaccantikabhÄ• vato, na tathÄ• aggamaggena. tena pana acca
samucchinnattÄ• arahato cittaá¹ƒ puna kilesÄ• naá¹ƒ anupasametabbatÄ• ya samathavipa
upasantakilesaá¹ƒ hutvÄ• accantasantabhÄ• vatova \Be 247/ ``upasantasantaâ€™â€™ nti
``upasantameva hutvÄ• santaá¹ƒ cittaá¹ƒ etassÄ• ti upasantasantacittoâ€™â€™ ti. __upas
vuccati, tasmÄ• ``upasantasantacittassÄ• â€™â€™ ti accantÅ«pasamena santacittassÄ• ti

atha vÄ• satipi sabbesaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ anavasesakilesavÅ«pasame sÄ• vaka
matthakappattihetubhÅ«to sÄ• vakesu anaÃ±Ã±asÄ• dhÄ• raá¹‡o saviseso dhammasenÄ•
dassetuá¹ƒ satthÄ• upasantasaddena visesetvÄ• Ä• ha ``upasantasantacittassÄ• â€™â€™
tatrÄ• yamattho --- bhusaá¹ƒ daá¸·haá¹ƒ vÄ• santaá¹ƒ upasantaá¹ƒ, tena upasantena upas
upasantasantaá¹ƒ \Ne 222/, tÄ• disaá¹ƒ cittaá¹ƒ etassÄ• ti sabbaá¹ƒ purimasadisameva. tat
``sÄ• riputto, bhikkhave, mahÄ• paÃ±Ã±o puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o t
nibbedhikapaÃ±Ã±oâ€™â€™ tiÄ• dinÄ• (MN III 93) anekapariyÄ• yena vaá¹‡á¹‡ito thomito
netti vuccati bhavataá¹‡hÄ• saá¹ƒsÄ• rassa nayanato, sÄ• netti chinnÄ• etassÄ• ti netticc
netticchinnassa, pahÄ«nataá¹‡hassÄ• ti attho. __mutto so mÄ• rabandhanÄ• _ti so evaá¹ƒ
parikkhÄ«á¹‡abhavasaá¹ƒyojano sabbasmÄ• mÄ• rabandhanato mutto, na tassa mÄ• raba

atthi, tasmÄ• dhammasenÄ• pati attano upasamaá¹ƒ paccavekkhatÄ«ti. sesaá¹ƒ vuttanaya

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca meghiyavaggavaá¹‡á¹‡anÄ• .

5. soá¹‡avaggo

1. piyatarasuttavaá¹‡á¹‡anÄ•

<41> mahÄ• vaggassa \Ne 223/ \Be 248/ \Ee 273/ paá¹-hame __mallikÄ• ya deviyÄ• sadd
attano mahesiyÄ• saha. __uparipÄ• sÄ• davaragato_ti pÄ• sÄ• davarassa upari gato. __ko
koci aÃ±Ã±o attanÄ• piyÄ• yitabbataro. __atthi nu kho te_ti ``kiá¹ƒ te atthÄ«â€™â€™ ti dev

kasmÄ• pucchati? ayaÃ±hi sÄ• vatthiyaá¹ƒ duggatamÄ• lÄ• kÄ• rassa dhÄ«tÄ• . ekadivas
gahetvÄ• mÄ• lÄ• rÄ• maá¹ƒ gantvÄ• ``khÄ• dissÄ• mÄ«â€™â€™ ti gacchantÄ« paá¹-ipa
bhagavantaá¹ƒ bhikkhÄ• cÄ• raá¹ƒ pavisantaá¹ƒ disvÄ• pasannacittÄ• taá¹ƒ bhagavato ac
á¹-hÄ• ne nisÄ«danÄ• kÄ• raá¹ƒ dassesi. Ä• nandatthero cÄ«varaá¹ƒ paÃ±Ã±Ä• petvÄ• ac
nisÄ«ditvÄ• taá¹ƒ pÅ«vaá¹ƒ paribhuÃ±jitvÄ• mukhaá¹ƒ vikkhÄ• letvÄ• sitaá¹ƒ pÄ• tvÄ• kÄ
bhante, dÄ• nassa vipÄ• ko bhavissatÄ«â€™â€™ ti pucchi. ``ajjesÄ• , Ä• nanda, tathÄ• gat
bhojanaá¹ƒ adÄ• si, ajjeva kosalaraÃ±Ã±o aggamahesÄ« bhavissati piyÄ• manÄ• pÄ• â€™
rÄ• jÄ• kÄ• sigÄ• me bhÄ• gineyyena saddhiá¹ƒ yujjhitvÄ• parÄ• jito palÄ• yitvÄ• Ä• gato
``balakÄ• yassa Ä• gamanaá¹ƒ Ä• gamessÄ• mÄ«â€™â€™ ti taá¹ƒ mÄ• lÄ• rÄ• maá¹ƒ pÄ•
passitvÄ• tassa vattamakÄ• si. rÄ• jÄ• tassÄ• vatte pasÄ«ditvÄ• pitaraá¹ƒ pakkosÄ• petv
datvÄ• \Ee 274/ taá¹ƒ antepuraá¹ƒ paá¹-iharÄ• petvÄ• aggamahesiá¹-á¹-hÄ• ne á¹-hapesi.
cintesi --- ``mayÄ• imissÄ• mahantaá¹ƒ issariyaá¹ƒ dinnaá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ p
piyoâ€™ ti? sÄ• `tvaá¹ƒ me, mahÄ• rÄ• ja, piyoâ€™ ti vatvÄ• , puna maá¹ƒ pucchissati, ath
tvaá¹ƒyeva piyÄ• â€™ ti vakkhÄ• mÄ«â€™â€™ ti. iti so aÃ±Ã±amaÃ±Ã±aá¹ƒ vissÄ• sajana
karonto pucchi.

devÄ« pana paá¹‡á¸• itÄ• buddhupaá¹-á¹-hÄ• yikÄ• saá¹…ghupaá¹-á¹-hÄ• yikÄ• ``nÄ• ya
ulloketvÄ• \Ne 224/ kathetabboâ€™â€™ ti cintetvÄ• yathÄ• bhÅ«tameva vadantÄ« __ ``na
kocaÃ±Ã±o attanÄ• piyataroâ€™â€™ _ti \Be 249/ Ä• ha. vatvÄ• pi attanÄ• byÄ• katamatth
paccakkhaá¹ƒ kÄ• tukÄ• mÄ• __ ``tuyhaá¹ƒ pana, mahÄ• rÄ• ja, atthaÃ±Ã±o koci attanÄ•
rÄ• jÄ• naá¹ƒ pucchi yathÄ• raÃ±Ã±Ä• sayaá¹ƒ puá¹-á¹-hÄ• . rÄ• jÄ• pi tÄ• ya sarasalakkh
nivattituá¹ƒ asakkonto sayampi sarasalakkhaá¹‡eneva kathento tatheva byÄ• kÄ• si yathÄ•

byÄ• karitvÄ• ca mandadhÄ• tukatÄ• ya evaá¹ƒ cintesi --- ``ahaá¹ƒ rÄ• jÄ• pathavissaro n

pathavimaá¹‡á¸• alaá¹ƒ abhivijiya ajjhÄ• vasÄ• mi, mayhaá¹ƒ tÄ• va yuttaá¹ƒ `attanÄ• piya
passÄ• mÄ«â€™ ti, ayaá¹ƒ pana vasalÄ« hÄ«najaccÄ• samÄ• nÄ• mayÄ• ucce á¹-hÄ• n
na tathÄ• piyÄ• yati, `attÄ• va piyataroâ€™ ti mama sammukhÄ• vadati, yÄ• va kakkhaá¸·
anattamano hutvÄ• ``nanu te tÄ«á¹‡i ratanÄ• ni piyatarÄ• nÄ«â€™â€™ ti codesi. devÄ« `r
attano saggasukhaá¹ƒ mokkhasukhaÃ±ca patthayantÄ« sampiyÄ• yÄ• mi, tasmÄ• attÄ• va
sabbo cÄ• yaá¹ƒ loko attadatthameva paraá¹ƒ piyÄ• yati, puttaá¹ƒ patthentopi ``ayaá¹ƒ maá
posessatÄ«â€™â€™ ti pattheti, dhÄ«taraá¹ƒ ``mama kulaá¹ƒ vaá¸• á¸• hissatÄ«â€™â€™ t
pÄ• de paricarissatÄ«â€™â€™ ti, aÃ±Ã±epi Ã±Ä• timittabandhave taá¹ƒtaá¹ƒkiccavasena,
sampassanto loko paraá¹ƒ piyÄ• yatÄ«ti. ayaÃ±hi deviyÄ• adhippÄ• yo.

atha rÄ• jÄ• cintesi --- ``ayaá¹ƒ mallikÄ• kusalÄ• paá¹‡á¸• itÄ• nipuá¹‡Ä• `attÄ• va me p
mayhampi attÄ• va piyataro hutvÄ• upaá¹-á¹-hÄ• ti, handÄ• haá¹ƒ imamatthaá¹ƒ satthu Ä•
satthÄ• byÄ• karissati, tathÄ• naá¹ƒ dhÄ• ressÄ• mÄ«â€™â€™ ti. evaá¹ƒ pana cintetvÄ•
upasaá¹…kamitvÄ• tamatthaá¹ƒ Ä• rocesi. tena vuttaá¹ƒ --- __ ``atha kho rÄ• jÄ• pasenad
piyataroâ€™â€™ _ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ ``loke sabbasattÄ• naá¹ƒ attÄ• va attano piyataroâ€™â€
vuttamatthaá¹ƒ sabbaso jÄ• nitvÄ• tadatthaparidÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• ne

tattha __sabbÄ• disÄ• anuparigamma cetasÄ• _ti sabbÄ• anavasesÄ• dasapi disÄ• pa
anugantvÄ• . __nevajjhagÄ• piyataramattanÄ• kvacÄ«_ti attanÄ• atisayena piyaá¹ƒ aÃ±Ã
sabbussÄ• hena pariyesanto \Be 250/ kvaci katthaci sabbadisÄ• su neva adhigaccheyya na
puthu attÄ• paresa_nti evaá¹ƒ kassaci attanÄ• piyatarassa anupalabbhanavasena \Ne 225
tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ attÄ• va piyo. __tasmÄ• na hiá¹ƒse paramattakÄ• mo_ti yasm
attÄ• naá¹ƒ piyÄ• yati attano sukhakÄ• mo dukkhappaá¹-ikÅ«lo, tasmÄ• attakÄ• mo attano
paraá¹ƒ sattaá¹ƒ antamaso kunthakipillikaá¹ƒ upÄ• dÄ• ya na hiá¹ƒse na haneyya na
pÄ• á¹‡ileá¸• á¸• udaá¹‡á¸• Ä• dÄ«hipi viheá¹-heyya. parassa hi attanÄ• kate dukkhe taá¹ƒ
kÄ• lantare attani sandissati. ayaÃ±hi kammÄ• naá¹ƒ dhammatÄ• ti.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. appÄ• yukasuttavaá¹‡á¹‡anÄ•

<42> dutiye \Ee 276/ __acchariyaá¹ƒ, bhante_ti idampi meghiyasutte viya garahaá¹‡acchar
veditabbaá¹ƒ. __yÄ• va appÄ• yukÄ• _ti yattakaá¹ƒ parittÄ• yukÄ• , atiittarajÄ«vitÄ• ti attho.
sattÄ• hena jÄ• to sattÄ• hajÄ• to. tasmiá¹ƒ sattÄ• hajÄ• te, jÄ• tassa sattame ahanÄ«ti att
upapajjÄ«_ti tusitaá¹ƒ devanikÄ• yaá¹ƒ paá¹-isandhiggahaá¹‡avasena upapajji.

ekadivasaá¹ƒ kira thero pacchÄ• bhattaá¹ƒ divÄ• á¹-á¹-hÄ• ne nisinno lakkhaá¹‡Ä• nubyaÃ
sobhaggappattaá¹ƒ dassanÄ• nuttariyabhÅ«taá¹ƒ bhagavato rÅ«pakÄ• yasiriá¹ƒ manasi ka
rÅ«pakÄ• yasampatti dassanÄ«yÄ• samantapÄ• sÄ• dikÄ• manoharÄ• â€™â€™ ti uá¸·Ä•
paá¹-isaá¹ƒvedento evaá¹ƒ cintesi --- ``vijÄ• tamÄ• tuyÄ• nÄ• ma virÅ«popi putto surÅ«po
pana buddhÄ• naá¹ƒ mÄ• tÄ• mahÄ• mÄ• yÄ• devÄ« dhareyya, kÄ«disaá¹ƒ nu kho tassÄ
pÄ«tisomanassaá¹ƒ uppajjeyya, mahÄ• jÄ• ni kho mayhaá¹ƒ mahÄ• mÄ• tu deviyÄ• , yÄ•
kÄ• lakatÄ• â€™â€™ ti. evaá¹ƒ pana cintetvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• attano
tassÄ• kÄ• lakiriyaá¹ƒ garahanto __ ``acchariyaá¹ƒ, bhanteâ€™â€™ _tiÄ• dimÄ• ha.

keci \Be 251/ panÄ• hu --- ``mahÄ• pajÄ• pati gotamÄ« bhagavantaá¹ƒ mahatÄ• Ä• yÄ• se
paá¹-ikkhittÄ• , mayÄ• pana upÄ• yena yÄ• cito bhagavÄ• aá¹-á¹-hagarudhammappaá¹-igg
pabbajjaá¹ƒ upasampadaÃ±ca anujÄ• ni, sÄ• te dhamme paá¹-iggahetvÄ• laddhapabbajjÅ
dutiyaá¹ƒ parisaá¹ƒ uppÄ• detvÄ• catutthÄ• ya parisÄ• ya paccayo ahosi. sace pana bhaga
mahÄ• mÄ• yÄ• devÄ« dhareyya, evametÄ• cubhopi khattiyabhaginiyo ekato hutvÄ• imaâ
bhagavÄ• ca mÄ• tari bahumÄ• nena mÄ• tugÄ• massa sÄ• sane pabbajjaá¹ƒ upasampad
appÄ• yukatÄ• ya panassÄ• kasirena nipphannamidanti iminÄ• adhippÄ• yena thero bhag
`acchariyaá¹ƒ, bhanteâ€™ _tiÄ• dimÄ• hÄ• â€™â€™ ti. taá¹ƒ akÄ• raá¹‡aá¹ƒ. bhagavÄ• h
mÄ• tugÄ• massa attano sÄ• sane \Ee 277/ pabbajjaá¹ƒ anujÄ• nanto garukaá¹ƒyeva katvÄ
ciraá¹-á¹-hitikÄ• matÄ• yÄ• ti.

apare panÄ• hu --- ``dasabalacatuvesÄ• rajjÄ• dike anaÃ±Ã±asÄ• dhÄ• raá¹‡e anantÄ• pa
manasi karitvÄ• yÄ• evaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ nÄ• ma loke aggapuggalaá¹ƒ satthÄ• ra
parihari, sÄ• buddhamÄ• tÄ• kassaci paricÄ• rikÄ• bhavissatÄ«ti ayuttamidaá¹ƒ. kasmÄ•
guá¹‡Ä• nucchavikamevetaá¹ƒ, yadidaá¹ƒ sattÄ• hajÄ• te bhagavati janetti kÄ• laá¹ƒ karoti,
uppajjatÄ«ti acchariyabbhutacittajÄ• to hutvÄ• taá¹ƒ attano vitakkuppÄ• danaá¹ƒ bhagavato
`acchariyaá¹ƒ, bhanteâ€™ _tiÄ• divacanaá¹ƒ avocÄ• â€™â€™ ti.

satthÄ• pana yasmÄ• sattÄ• hajÄ• tesu bodhisattesu bodhisattamÄ• tu kÄ• lakiriyÄ• dha
dhammataá¹ƒ paridÄ«pento __ ``evametaá¹ƒ, Ä• nandÄ• â€™â€™ _tiÄ• dimÄ• ha. sÄ• pa
sabbe bodhisattÄ• pÄ• ramiyo pÅ«retvÄ• tusitapure nibbattitvÄ• tattha yÄ• vatÄ• yukaá¹ƒ
dasasahassacakkavÄ• á¸·adevatÄ• hi sannipatitvÄ• abhisambodhiá¹ƒ pattuá¹ƒ manussalok
ajjhesitÄ• kÄ• ladÄ«padesakulÄ• ni viya janettiyÄ• Ä• yuparimÄ• á¹‡ampi oloketvÄ• paá¹-
ayampi bhagavÄ• bodhisattabhÅ«to tatheva tusitapure á¹-hito paÃ±ca mahÄ• vilokanÄ• ni
sattadivasÄ• dhikadasamÄ• saparimÄ• á¹‡aá¹ƒ \Be 252/ mÄ• tuyÄ• Ä• yuparimÄ• á¹‡aá¹ƒ
paá¹-isandhiggahaá¹‡assa kÄ• lo, idÄ• ni uppajjituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ã±atvÄ• va p
tasmÄ• sabbabodhisattÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡avaseneva veditabbaá¹ƒ. tenÄ
``appÄ• yukÄ• hi, Ä• nanda, bodhisattamÄ• taro hontÄ«â€™â€™ _tiÄ• di.

tattha __kÄ• laá¹ƒ karontÄ«_ti yathÄ• vuttaÄ• yuparikkhayeneva kÄ• laá¹ƒ karonti, na vijÄ•
carimattabhÄ• vehi bodhisattehi vasitaá¹-á¹-hÄ• naá¹ƒ cetiyagharasadisaá¹ƒ hoti, na aÃ±Ã±
paribhogÄ• rahaá¹ƒ, na ca sakkÄ• bodhisattamÄ• taraá¹ƒ apanetvÄ• aÃ±Ã±aá¹ƒ aggamah
tattakaá¹ƒ eva bodhisattamÄ• tu Ä• yuppamÄ• á¹‡aá¹ƒ hoti, tasmÄ• tadÄ• kÄ• laá¹ƒ karon
sandhÄ• ya mahÄ• bodhisattÄ• paÃ±camaá¹ƒ mahÄ• vilokanaá¹ƒ karonti.

katarasmiá¹ƒ \Ne 227/ pana vaye kÄ• laá¹ƒ \Ee 278/ karontÄ«ti? majjhimavaye. paá¹-hama
attabhÄ• ve chandarÄ• go balavÄ• hoti, tena tadÄ• saÃ±jÄ• tagabbhÄ• itthiyo yebhuyyen
na sakkonti. gaá¹‡heyyuá¹ƒ ce, gabbho bahvÄ• bÄ• dho hoti. majjhimavayassa pana dve ko
tatiyakoá¹-á¹-hÄ• se vatthu visadaá¹ƒ hoti, visade vatthumhi nibbattadÄ• rakÄ• arogÄ• hon
bodhisattamÄ• taro paá¹-hamavaye sampattiá¹ƒ anubhavitvÄ• majjhimavayassa tatiyakoá¹-
kÄ• laá¹ƒ karontÄ«ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ bodhisattamÄ• tu aÃ±Ã±esaÃ±ca sabbasattÄ• naá¹ƒ att
maraá¹‡apariyosÄ• nataá¹ƒ viditvÄ• tadatthavibhÄ• vanamukhena anavajjappaá¹-ipattiyaá¹
__imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __ye kecÄ«_ti aniyamaniddeso. __bhÅ«tÄ• _ti nibbattÄ• . __bhavissantÄ«_ti anÄ• ga
__vÄ• _saddo vikappattho, __api_saddo sampiá¹‡á¸• anattho. tena nibbattamÄ• nepi saá¹.
atÄ«tÄ• divasena tiyaddhapariyÄ• panne satte anavasesato pariyÄ• diyati. apica gabbhasey
nikkhantakÄ• lato paá¹-á¹-hÄ• ya bhÅ«tÄ• nÄ• ma, tato pubbe bhavissanti nÄ• ma. saá¹ƒsa
paá¹-isandhicittato parato bhÅ«tÄ• \Be 253/ nÄ• ma, tato pubbe uppajjitabbabhavavasena
sabbepi vÄ• paccuppannabhavavasena bhÅ«tÄ• nÄ• ma, Ä• yatiá¹ƒ punabbhavavasena b
bhÅ«tÄ• nÄ• ma. te hi bhÅ«tÄ• eva, na puna bhavissantÄ«ti, tadaÃ±Ã±e bhavissanti nÄ• n

__sabbe gamissanti pahÄ• ya deha_nti sabbe yathÄ• vuttabhedÄ•
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sÄ• divasena anekabhedabhinnÄ• s
sarÄ«raá¹ƒ pahÄ• ya nikkhipitvÄ• paralokaá¹ƒ gamissanti, asekkhÄ• pana nibbÄ• naá¹ƒ. e
nÄ• ma natthÄ«ti dasseti. __taá¹ƒ sabbajÄ• niá¹ƒ kusalo viditvÄ• _ti tadetaá¹ƒ sabbassa sa
hÄ• niá¹ƒ maraá¹‡aá¹ƒ, sabbassa vÄ• sattassa jÄ• niá¹ƒ vinÄ• saá¹ƒ pabhaá¹…gutaá¹ƒ ku
maraá¹‡Ä• nussativasena aniccatÄ• manasikÄ• ravasena vÄ• jÄ• nitvÄ• . __Ä• tÄ• piyo br
vipassanÄ• ya kammaá¹ƒ karonto Ä• tÄ• piyasaá¹…khÄ• tena \Ee 279/ vÄ«riyena samannÄ
catubbidhasammappadhÄ• navasena Ä• raddhavÄ«riyo anavasesamaraá¹‡asamatikkaman
careyya, paá¹-ipajjeyyÄ• ti attho.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. suppabuddhakuá¹-á¹-hisuttavaá¹‡á¹‡anÄ•

<43> tatiye \Ne 228/ __rÄ• jagahe suppabuddho nÄ• ma kuá¹-á¹-hÄ« ahosÄ«_ti suppabud
rÄ• jagahe ahosi. so ca kuá¹-á¹-hÄ« kuá¹-á¹-harogena bÄ• á¸·havidÅ«sitagatto. __manussa
rÄ• jagahe manussÄ• tesu sabbaduggato. so hi saá¹…kÄ• rakÅ«á¹-avatiÄ• dÄ«su manuss
chaá¸• á¸• itapilotikakhaá¹‡á¸• Ä• ni sibbitvÄ• paridahati, kapÄ• laá¹ƒ gahetvÄ• gharÄ• gh
laddhaÄ• cÄ• maucchiá¹-á¹-habhattÄ• ni nissÄ• ya jÄ«vati, tampi pubbe katakammapaccay
tena vuttaá¹ƒ ``manussadaliddoâ€™â€™ ti. __manussakapaá¹‡o_ti manussesu paramakap
__manussavarÄ• ko_ti manussÄ• naá¹ƒ hÄ«á¸·itaparibhÅ«tatÄ• ya ativiya dÄ«no. __mahat
bhikkhuparisÄ• ya ceva upÄ• sakaparisÄ• ya ca.

ekadivasaá¹ƒ \Be 254/ kira bhagavÄ• mahÄ• bhikkhusaá¹…ghaparivÄ• ro rÄ• jagahaá¹ƒ p
bhikkhÅ«naá¹ƒ sulabhapiá¹‡á¸• apÄ• taá¹ƒ katvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappa
katipayabhikkhuparivÄ• ro nikkhanto yehi dÄ• naá¹ƒ dinnaá¹ƒ, tesaá¹ƒ upÄ• sakÄ• naá¹ƒ a
Ä• gamanaá¹ƒ Ä• gamayamÄ• no antonagareyeva aÃ±Ã±atarasmiá¹ƒ ramaá¹‡Ä«ye padesc
tato tato Ä• gantvÄ• bhagavantaá¹ƒ parivÄ• resuá¹ƒ, upÄ• sakÄ• pi ``anumodanaá¹ƒ sutvÄ
nivattissÄ• mÄ• â€™â€™ ti bhagavantaá¹ƒ upasaá¹…kamiá¹ƒsu, mahÄ• sannipÄ• to ahosi
dassesi. tÄ• vadeva buddhÄ• rahaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±Ä• pesuá¹ƒ. atha bhagavÄ•
asÄ«tianubyaÃ±janappaá¹-imaá¹‡á¸• itehi \Ee 280/ dvattiá¹ƒsamahÄ• purisalakkhaá¹‡ehi vi
byÄ• mappabhÄ• parikkhepasamujjalÄ• ya nÄ«lapÄ«talohitodÄ• tamaÃ±jeá¹-á¹-hapabhass
chabbaá¹‡á¹‡abuddharaá¹ƒsiyo vissajjentiyÄ• anupamÄ• ya rÅ«pakÄ• yasiriyÄ• sakalame
tÄ• rÄ• gaá¹‡aparivuto viya puá¹‡á¹‡acando bhikkhugaá¹‡aparivuto paÃ±Ã±attavarabuddhA
manosilÄ• tale kesarasÄ«ho viya sÄ«hanÄ• daá¹ƒ nadanto karavÄ«karutamaÃ±junÄ• brah

bhikkhÅ«pi kho appicchÄ• santuá¹-á¹-hÄ• pavivittÄ• asaá¹ƒsaá¹-á¹-hÄ• Ä• raddhavÄ«riy
pÄ• pagarahino vattÄ• ro vacanakkhamÄ• sÄ«lasampannÄ• samÄ• dhisampannÄ• paÃ±A
vimuttiÃ±Ä• á¹‡adassanasampannÄ• meghavaá¹‡á¹‡aá¹ƒ paá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• ru
gandhahatthino bhagavantaá¹ƒ parivÄ• retvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti. upÄ• sak
suddhuttarÄ• saá¹…gÄ• pubbaá¹‡hasamayaá¹ƒ mahÄ• dÄ• nÄ• ni pavattetvÄ• gandhamA
vanditvÄ• bhikkhusaá¹…ghassa nipaccakÄ• raá¹ƒ dassetvÄ• bhagavantaá¹ƒ bhikkhusaá¹.
saá¹ƒyatahatthapÄ• dÄ• ohitasotÄ• sakkaccaá¹ƒ \Ne 229/ dhammaá¹ƒ suá¹‡anti. tena vutt
pana samayena bhagavÄ• mahatiyÄ• parisÄ• ya parivuto dhammaá¹ƒ desento nisinno hot

suppabuddho pana jighacchÄ• dubbalyapareto ghÄ• sapariyesanaá¹ƒ caramÄ• no antarav
taá¹ƒ mahÄ• janasannipÄ• taá¹ƒ disvÄ• , ``kiá¹ƒ nu kho ayaá¹ƒ mahÄ• janakÄ• yo sannipat
dÄ«yati maÃ±Ã±e, appeva nÄ• mettha gatena kiÃ±ci khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ
saÃ±jÄ• tÄ• bhilÄ• so tattha gantvÄ• addasa bhagavantaá¹ƒ pÄ• sÄ• dikaá¹ƒ dassanÄ«yaa
uttamadamathasamathamanuppattaá¹ƒ dantaá¹ƒ guttaá¹ƒ santindriyaá¹ƒ susamÄ• hitaá¹ƒ t
dhammaá¹ƒ desentaá¹ƒ, disvÄ• na purimajÄ• tisambhatÄ• ya paripakkÄ• ya upanissayasan

``yaá¹ƒnÅ«nÄ• hampi dhammaá¹ƒ suá¹‡eyyaâ€™â€™ nti parisapariyante nisÄ«di. taá¹ƒ sa
``addasÄ• kho suppabuddho kuá¹-á¹-hÄ« ... pe ... tattheva ekamantaá¹ƒ nisÄ«di_ \Ee 281/
sossÄ• mÄ«â€™â€™ â€™ _ti.

__sabbÄ• vanta_nti sabbÄ• vatiá¹ƒ hÄ«nÄ• disabbapuggalavataá¹ƒ, tattha kiÃ±cipi anavas
``sabbavantaâ€™â€™ ntipi paá¹-hanti. __cetasÄ• _ti buddhacakkhusampayuttacittena. citta
niddiá¹-á¹-haá¹ƒ, tasmÄ• Ä• sayÄ• nusayaÃ±Ä• á¹‡ena indriyaparopariyattaÃ±Ä• á¹‡ena c
manasÄ• kÄ• sÄ«_ti tassÄ• parisÄ• ya cittaá¹ƒ paccekaá¹ƒ paricchinditvÄ• manasi akÄ• s
dhammaá¹ƒ viÃ±Ã±Ä• tu_nti maggaphaladhammaá¹ƒ adhigantuá¹ƒ samattho, upanissayas
__etadahosÄ«_ti ayaá¹ƒ suppabuddho kiÃ±cÄ• pi tagarasikhimhi paccekabuddhe aparajjhit
maggaphalÅ«panissayo panassa paá¹ƒsupaá¹-icchannasuvaá¹‡á¹‡anikkhaá¹ƒ viya antohad
suviÃ±Ã±Ä• piyoti idaá¹ƒ ahosi. tenÄ• ha --- __ ``ayaá¹ƒ kho idha bhabbo dhammaá¹ƒ viÃ±

__anupubbiá¹ƒ katha_nti dÄ• nÄ• nantaraá¹ƒ sÄ«laá¹ƒ, sÄ«lÄ• nantaraá¹ƒ saggaá¹ƒ, sagg
evaá¹ƒ anupaá¹-ipÄ• á¹-ikathaá¹ƒ. bhagavÄ• hi paá¹-hamaá¹ƒ hetunÄ• saddhiá¹ƒ assÄ• d
vivecetuá¹ƒ nÄ• nÄ• nayehi Ä• dÄ«navaá¹ƒ pakÄ• setvÄ• Ä• dÄ«navasavanena saá¹ƒvigg
nekkhammaguá¹‡avibhÄ• vanamukhena ca vivaá¹-á¹-aá¹ƒ dasseti.

__dÄ• nakatha_nti idaá¹ƒ nÄ• ma sukhÄ• naá¹ƒ nidÄ• naá¹ƒ, sampattÄ«naá¹ƒ mÅ«laá¹ƒ, b
visamagatassa tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ, idhalokaparalokesu dÄ• nasadi
Ä• lambanaá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ natthi. idaÃ±hi avassayaá¹-á¹-he
ratanamayasÄ«hÄ• sanasadisaá¹ƒ, patiá¹-á¹-hÄ• naá¹-á¹-hena mahÄ• pathavisadisaá¹ƒ \Ne
Ä• lambanarajjusadisaá¹ƒ, dukkhanittharaá¹‡aá¹-á¹-hena nÄ• vÄ• sadisaá¹ƒ, samassÄ• sam
bhayaparittÄ• á¹‡aá¹-á¹-hena suparikhÄ• parikkhittanagaraá¹ƒ, maccheramalÄ• dÄ«hi anup
tesaá¹ƒ nidahanaá¹-á¹-hena jÄ• tavedo, durÄ• sadaá¹-á¹-hena Ä• sÄ«viso, asantÄ• saá¹-á¹-
balavantaá¹-á¹-hena \Be 256/ hatthÄ«, abhimaá¹…galasammataá¹-á¹-hena setausabho,
khemantabhÅ«misampÄ• panaá¹-á¹-hena valÄ• hako assarÄ• jÄ• . dÄ• naÃ±hi loke rajjasiri
cakkavattisampattiá¹ƒ sakkasampattiá¹ƒ mÄ• rasampattiá¹ƒ brahmasampattiá¹ƒ sÄ• vakapÄ
paccekabodhiÃ±Ä• á¹‡aá¹ƒ sammÄ• sambodhiÃ±Ä• á¹‡aá¹ƒ detÄ«ti evamÄ• didÄ• naguá¹

yasmÄ• pana dÄ• naá¹ƒ dento sÄ«laá¹ƒ samÄ• dÄ• tuá¹ƒ sakkoti, tasmÄ• dÄ• nakathÄ• n
kathesi. __sÄ«lakatha_nti sÄ«laá¹ƒ nÄ• metaá¹ƒ sattÄ• naá¹ƒ avassayo patiá¹-á¹-hÄ• Ä• la
leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ. idhalokaparalokasampattÄ«naÃ±hi sÄ«lasadiso avassayo p
tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ gati parÄ• yaá¹‡aá¹ƒ natthi, sÄ«lÄ• laá¹…kÄ• rasadiso alaá¹…kÄ• ro
pupphaá¹ƒ, sÄ«lagandhasadiso gandho natthi, sÄ«lÄ• laá¹…kÄ• rena hi alaá¹…kataá¹ƒ sÄ«
sÄ«lagandhÄ• nulittaá¹ƒ sadevako loko olokento tittiá¹ƒ na gacchatÄ«ti evamÄ• dÄ«hi
sÄ«laguá¹‡appaá¹-isaá¹ƒyuttakathaá¹ƒ.

idaá¹ƒ pana sÄ«laá¹ƒ nissÄ• ya ayaá¹ƒ saggo labbhatÄ«ti dassetuá¹ƒ sÄ«lÄ• nantaraá¹ƒ sa
__saggakatha_nti saggo nÄ• ma iá¹-á¹-ho kanto manÄ• po, niccamettha kÄ«á¸·Ä• niccasan
cÄ• tumahÄ• rÄ• jikÄ• devÄ• navutivassasatasahassÄ• ni dibbasukhaá¹ƒ dibbasampattiá¹
tÄ• vatiá¹ƒsÄ• tisso vassakoá¹-iyo saá¹-á¹-hi ca vassasatasahassÄ• nÄ«ti
evamÄ• disaggaguá¹‡appaá¹-isaá¹ƒyuttakathaá¹ƒ. saggasampattiá¹ƒ kathentÄ• naÃ±hi buc
nappahoti. vuttampi cetaá¹ƒ ``anekapariyÄ• yena kho ahaá¹ƒ, bhikkhave, saggakathaá¹ƒ ka

evaá¹ƒ hetunÄ• saddhiá¹ƒ saggakathÄ• ya palobhetvÄ• puna hatthiá¹ƒ alaá¹…karitvÄ• ta
viya ``ayampi saggo anicco adhuvo, na ettha chandarÄ• go kÄ• tabboâ€™â€™ ti dassanatt
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™â€™ tiÄ• dinÄ• (MN I 177;
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ kathesi. tattha __Ä• dÄ«nava_nti dosaá¹ƒ. __okÄ
lÄ• makasabhÄ• vaá¹ƒ, aseá¹-á¹-hehi sevitabbaá¹ƒ seá¹-á¹-hehi na sevitabbaá¹ƒ nihÄ«nasa
__saá¹ƒkilesa_nti tehi sattÄ• naá¹ƒ saá¹ƒsÄ• re saá¹ƒkilissanaá¹ƒ. tenÄ• ha --- ``kilissanti va
sattÄ• â€™â€™ ti (MN II 351).

evaá¹ƒ \Be 257/ \Ne 231/ kÄ• mÄ• dÄ«navena tajjetvÄ• __nekkhamme Ä• nisaá¹ƒsaá¹ƒ pa
jhÄ• nÄ• dÄ«su ca guá¹‡aá¹ƒ dÄ«pesi vaá¹‡á¹‡esi. __kallacitta_ntiÄ• dÄ«su __kallacitta_nt
heá¹-á¹-hÄ• pavattitadesanÄ• ya assaddhiyÄ• dÄ«naá¹ƒ cittadosÄ• naá¹ƒ \Ee 283/ vigatatt
bhÄ• janabhÄ• vÅ«pagamanena kammaniyacittaá¹ƒ, kammakkhamacittanti attho. diá¹-á¹-hi
__muducittaá¹ƒ_. kÄ• macchandÄ• divigamena __vinÄ«varaá¹‡acittaá¹ƒ_. sammÄ• paá¹-ip
uá¸·Ä• rapÄ«tipÄ• mojjayogena __udaggacittaá¹ƒ_. tattha saddhÄ• sampattiyÄ• __pasanna
aÃ±Ã±Ä• sÄ«ti sambandho.

atha vÄ• __kallacitta_nti kÄ• macchandavigamena arogacittaá¹ƒ. __muducitta_nti byÄ• pÄ
akathinacittaá¹ƒ. __vinÄ«varaá¹‡acitta_nti uddhaccakukkuccavigamena avikkhipanato na pi
__udaggacitta_nti thinamiddhavigamena sampaggahavasena alÄ«nacittaá¹ƒ. __pasannacit
sammÄ• paá¹-ipattiyÄ• adhimuttacittaá¹ƒ.

__athÄ• _ti pacchÄ• . __sÄ• mukkaá¹ƒsikÄ• _ti sÄ• maá¹ƒ ukkaá¹ƒsikÄ• attanÄ• va uddha
sayambhÅ«Ã±Ä• á¹‡ena sÄ• maá¹ƒ diá¹-á¹-hÄ• , aÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡Ä• ti attho.
ariyasaccadesanÄ• . tenevÄ• ha --- __ ``dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaâ€™â€
sarÅ«padassanaá¹ƒ, tasmÄ• imasmiá¹ƒ á¹-hÄ• ne ariyasaccÄ• ni kathetabbÄ• ni, tÄ• ni sa
visuddhimagge (Vism II 529) vuttÄ• nÄ«ti tattha vuttanayena veditabbÄ• ni.

__seyyathÄ• pÄ«_tiÄ• dinÄ• upamÄ• vasena suppabuddhassa kilesappahÄ• naá¹ƒ ariyan
__apagatakÄ• á¸·aka_nti vigatakÄ• á¸·akaá¹ƒ. __sammadevÄ• _ti suá¹-á¹-huyeva. __rajana
nÄ«lapÄ«talohitamaÃ±jeá¹-á¹-hÄ• diraá¹…gajÄ• taá¹ƒ. __paá¹-iggaá¹‡heyyÄ• _ti gaá¹‡heyy
__tasmiá¹ƒyeva Ä• sane_ti tassaá¹ƒyeva nisajjÄ• yaá¹ƒ. etenassa lahuvipassanakatÄ• tikk

sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±atÄ• ca dassitÄ• honti. __virajaá¹ƒ vÄ«tamala_nti
apÄ• yagamanÄ«yarÄ• garajÄ• dÄ«naá¹ƒ abhÄ• vena virajaá¹ƒ, anavasesadiá¹-á¹-hivicikic
vÄ«tamalaá¹ƒ. paá¹-hamamaggavajjhakilesarajÄ• bhÄ• vena vÄ• virajaá¹ƒ, paÃ±cavidhadu
vÄ«tamalaá¹ƒ. __dhammacakkhu_nti sotÄ• pattimaggo adhippeto. tassa uppattiÄ• kÄ• rada
``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ _nti vuttaá¹
Ä• rammaá¹‡aá¹ƒ \Ee 284/ katvÄ• kiccavasena eva saá¹…khatadhamme paá¹-ivijjhantaá¹ƒ

tatridaá¹ƒ \Be 258/ upamÄ• saá¹ƒsandanaá¹ƒ --- vatthaá¹ƒ viya cittaá¹ƒ daá¹-á¹-habbaá¹ƒ,
Ä• gantukamalehi kiliá¹-á¹-habhÄ• vo viya cittassa rÄ• gÄ• dimalehi saá¹ƒkiliá¹-á¹-habhÄ• v
viya anupubbikathÄ• , udakaá¹ƒ \Ne 232/ viya saddhÄ• , udakena temetvÄ• temetvÄ• gom
sammadditvÄ• vatthassa dhovanappayogo viya saddhÄ• salilena temetvÄ• satisamÄ• dhi
saddhÄ• dividhinÄ• cittassa sodhane vÄ«riyÄ• rambho, tena payogena vatthe kÄ• á¸·akÄ•
kilesavikkhambhanaá¹ƒ, raá¹…gajÄ• taá¹ƒ viya ariyamaggo, tena suddhassa vatthassa pab
vikkhambhitakilesassa cittassa maggena pariyodÄ• pananti.

evaá¹ƒ pana suppabuddho parisapariyante nisinno dhammadesanaá¹ƒ sutvÄ• sotÄ• pattip
paá¹-iladdhaguá¹‡aá¹ƒ satthu Ä• rocetukÄ• mo parisamajjhaá¹ƒ ogÄ• hituá¹ƒ avisahanto ma
vanditvÄ• anugantvÄ• nivattakÄ• le bhagavati vihÄ• raá¹ƒ gate sayampi vihÄ• raá¹ƒ agam
sakko devarÄ• jÄ• ``ayaá¹ƒ suppabuddho kuá¹-á¹-hÄ« attanÄ• satthu sÄ• sane paá¹-iladd
kÄ• tukÄ• moâ€™â€™ ti Ã±atvÄ• ``vÄ«maá¹ƒsissÄ• mi naâ€™â€™ nti gantvÄ• Ä• kÄ• se
``suppabuddha tvaá¹ƒ manussadaliddo manussakapaá¹‡o manussavarÄ• ko, ahaá¹ƒ te apa
`buddho na buddho, dhammo na dhammo, saá¹…gho na saá¹…gho, alaá¹ƒ me buddhena,
saá¹…ghenÄ• â€™ ti vadehÄ«â€™â€™ ti. atha naá¹ƒ so Ä• ha ``kosi tvaâ€™â€™ nti? ``ah
ti. ``andhabÄ• la ahirika, tvaá¹ƒ mayÄ• saddhiá¹ƒ kathetuá¹ƒ na yuttarÅ«po, yo tvaá¹ƒ evaâ
vadesi, apica maá¹ƒ tvaá¹ƒ `duggato daliddo kapaá¹‡oâ€™ ti kasmÄ• vadesi, nanu ahaá¹ƒ
orasaputto, nevÄ• haá¹ƒ duggato na daliddo na kapaá¹‡o, atha kho sukhappatto paramena
mahaddhanoâ€™â€™ ti vatvÄ• Ä• ha ---

``saddhÄ• dhanaá¹ƒ \Ee 285/ sÄ«ladhanaá¹ƒ, hiriottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaá¹ƒ ||

``yassa ete dhanÄ• atthi, itthiyÄ• purisassa vÄ• .

`adaliddoâ€™ ti taá¹ƒ Ä• hu, amoghaá¹ƒ tassa jÄ«vitaâ€™â€™ nti || (AN b 7.5) ---

tassimÄ• ni \Be 259/ me satta ariyadhanÄ• ni santi. yesaÃ±hi imÄ• ni dhanÄ• ni santi, na tv
paccekabuddhehi vÄ• `daliddÄ• â€™ ti vuccantÄ«â€™â€™ ti.

sakko tassa kathaá¹ƒ sutvÄ• taá¹ƒ antarÄ• magge ohÄ• ya satthu santikaá¹ƒ gantvÄ• sab
paá¹-ivacanaÃ±ca Ä• rocesi. atha naá¹ƒ bhagavÄ• Ä• ha --- ``na kho sakka sakkÄ• tÄ• dis
sahassenapi suppabuddhaá¹ƒ kuá¹-á¹-hiá¹ƒ `buddho na buddho, dhammo na dhammo, saá
kathÄ• petuâ€™â€™ nti. suppabuddhopi kho kuá¹-á¹-hÄ« satthu santikaá¹ƒ gantvÄ• satthÄ
attanÄ• paá¹-iladdhaguá¹‡aá¹ƒ Ä• rocesi. tena vuttaá¹ƒ --- __ ``atha kho suppabuddho kuá
diá¹-á¹-hadhammoâ€™â€™ _tiÄ• di.

tattha __diá¹-á¹-hadhammo_ti diá¹-á¹-ho ariyasaccadhammo etenÄ• ti diá¹-á¹-hadhammo. s
tattha ``diá¹-á¹-hadhammoâ€™â€™ ti cettha sÄ• maÃ±Ã±avacano dhammasaddo. dassana
aÃ±Ã±ampi atthÄ«ti taá¹ƒ nivattanatthaá¹ƒ __ ``pattadhammoâ€™â€™ _ti vuttaá¹ƒ. patti ca
aÃ±Ã±Ä• pi vijjatÄ«ti tato visesanatthaá¹ƒ __ ``viditadhammoâ€™â€™ _ti vuttaá¹ƒ. sÄ• par
dhammesu ekadesenÄ• pi hotÄ«ti nippadesato viditabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``pariyogÄ•
vuttaá¹ƒ. tenassa yathÄ• vuttaá¹ƒ saccÄ• bhisambodhaá¹ƒyeva dÄ«peti. maggaÃ±Ä• á¹‡aÃ
pariÃ±Ã±Ä• dikiccaá¹ƒ sÄ• dhentaá¹ƒ nippadesenapi pariÃ±Ã±eyyadhammaá¹ƒ samantato
tadaÃ±Ã±aÃ±Ä• á¹‡aá¹ƒ. tena vuttaá¹ƒ --- ``diá¹-á¹-ho ariyasaccadhammo etenÄ• ti diá¹-á¹-
tenevÄ• ha __ ``tiá¹‡á¹‡avicikicchoâ€™â€™ _tiÄ• di.

tattha paá¹-ibhayakantÄ• rasadisÄ• soá¸·asavatthukÄ• ca aá¹-á¹-havatthukÄ• ca tiá¹‡á¹‡
__tiá¹‡á¹‡avicikiccho_. tato eva pavattiÄ• dÄ«su ``evaá¹ƒ nu kho, na nu khoâ€™â€™ ti eva
samucchinnÄ• kathaá¹ƒkathÄ• etassÄ• ti \Ee 286/ __vigatakathaá¹ƒkatho_. sÄ• rajjakarÄ•
pahÄ«nattÄ• tappaá¹-ipakkhesu ca sÄ«lÄ• diguá¹‡esu suppatiá¹-á¹-hitattÄ• vesÄ• rajjaá¹ƒ
veyyattiyaá¹ƒ pattoti __vesÄ• rajjappatto_. nÄ• ssa paro paccayo, na parassa saddhÄ• ya e
__aparappaccayo_. katthÄ• ti Ä• ha __ ``satthusÄ• saneâ€™â€™ _ti.

__abhikkanta_ntiÄ• dÄ«su \Be 260/ kiÃ±cÄ• pi ayaá¹ƒ abhikkantasaddo khayasundarÄ• bh
anekesu atthesu dissati, idha pana abbhanumodane daá¹-á¹-habbo. teneva so pasÄ• davas
dvikkhattuá¹ƒ vutto, sÄ• dhu sÄ• dhu, bhanteti vuttaá¹ƒ hoti. __abhikkanta_nti vÄ• atikanta
atimanÄ• paá¹ƒ, atisundaranti attho. tattha ekena abhikkantasaddena bhagavato desanaá¹ƒ
pasÄ• daá¹ƒ.

ayaÃ±hettha adhippÄ• yo --- abhikkantaá¹ƒ, bhante, yadidaá¹ƒ bhagavato dhammadesanÄ
yadidaá¹ƒ bhagavato dhammadesanaá¹ƒ Ä• gamma mama pasÄ• doti. bhagavato eva vÄ•
dosanÄ• sanato, abhikkantaá¹ƒ guá¹‡Ä• dhigamanato, tathÄ• saddhÄ• vaá¸• á¸• hanato, p
234/, sabyaÃ±janato, uttÄ• napadato, gambhÄ«ratthato, kaá¹‡á¹‡asukhato, hadayaá¹…gam
aparavambhanato, karuá¹‡Ä• sÄ«talato, paÃ±Ã±Ä• vadÄ• tato, Ä• pÄ• tharamaá¹‡Ä«yato,
suyyamÄ• nasukhato, vÄ«maá¹ƒsiyamÄ• nahitatoti evamÄ• dinayehi thomento padadvayaá

tato parampi catÅ«hi upamÄ• hi desanaá¹ƒyeva thometi. tattha __nikkujjita_nti adhomukha
heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ vÄ• . __ukkujjeyyÄ• _ti upari mukhaá¹ƒ kareyya. __paá¹-icchan
tiá¹‡apaá¹‡á¹‡Ä• dinÄ• chÄ• ditaá¹ƒ. __vivareyyÄ• _ti ugghÄ• á¹-eyya. __mÅ«á¸·hassÄ• _
__maggaá¹ƒ Ä• cikkheyyÄ• _ti hatthe gahetvÄ• ``esa maggoâ€™â€™ ti maggaá¹ƒ upadise
caturaá¹…gasamannÄ• gate. ayaá¹ƒ tÄ• va padattho.

ayaá¹ƒ pana adhippÄ• yayojanÄ• \Ee 287/ --- yathÄ• koci nikkujjitaá¹ƒ ukkujjeyya, evaá¹ƒ
asaddhamme patiá¹-á¹-hitaá¹ƒ maá¹ƒ asaddhammÄ• vuá¹-á¹-hÄ• pentena, yathÄ• paá¹-icc
kassapassa bhagavato sÄ• sanantaradhÄ• nato paá¹-á¹-hÄ• ya micchÄ• diá¹-á¹-higahanap
vivarantena, yathÄ• mÅ«á¸·hassa maggaá¹ƒ Ä• cikkheyya, evaá¹ƒ kummaggamicchÄ• mag
saggamokkhamaggaá¹ƒ Ä• vikarontena, yathÄ• andhakÄ• re telapajjotaá¹ƒ dhÄ• reyya, ev
me buddhÄ• diratanarÅ«pÄ• ni apassato tappaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsa
bhagavatÄ• nÄ• nÄ• nayehi pakÄ• sitattÄ• anekapariyÄ• yena dhammo pakÄ• sito.

evaá¹ƒ \Be 261/ desanaá¹ƒ thometvÄ• tÄ• ya desanÄ• ya ratanattaye pasannacitto pasann
``esÄ• haâ€™â€™ _ntiÄ• dimÄ• ha. tattha __esÄ• ha_nti eso ahaá¹ƒ. __bhagavantaá¹ƒ sa
bhagavÄ• me saraá¹‡aá¹ƒ parÄ• yaá¹‡aá¹ƒ aghassa ghÄ• tÄ• , hitassa vidhÄ• tÄ• ti iminÄ
gacchÄ• mi bhajÄ• mi, evaá¹ƒ vÄ• jÄ• nÄ• mi bujjhÄ• mÄ«ti. yesaÃ±hi dhÄ• tÅ«naá¹ƒ gati
atthoti. __dhamma_nti adhigatamagge sacchikatanirodhe yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajja
apatamÄ• ne dhÄ• retÄ«ti dhammo. so atthato ariyamaggo ceva nibbÄ• naÃ±ca. vuttaÃ±he

``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• , ariyo aá¹-á¹-haá¹…giko maggo tesaá¹ƒ a
a IV 34; It 90).

``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ• vÄ• , virÄ• go tesaá
90) ca ---

na \Ne 235/ kevalaá¹ƒ ariyamaggo \Ee 288/ ceva nibbÄ• naÃ±ca, apica kho ariyaphalehi sa
pariyattidhammopi. vuttaÃ±hetaá¹ƒ ---

``rÄ• gavirÄ• gamanejamasokaá¹ƒ, dhammamasaá¹…khatamappaá¹-ikÅ«laá¹ƒ.

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™

ettha hi __rÄ• gavirÄ• ga_nti maggo vutto. __anejamasoka_nti phalaá¹ƒ. __asaá¹…khata_n
__appaá¹-ikÅ«laá¹ƒ madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhatta_nti pariyattidhammo vuttoti.

__bhikkhusaá¹…gha_nti diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhataá¹ƒ aá¹-á¹-haariyapugga

suppabuddho tÄ«á¹‡i saraá¹‡agamanÄ• ni paá¹-ivedesi. __upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gata_nti __ajjatagge_ti ajjataá¹ƒ Ä• diá¹ƒ katvÄ• . ``ajjadagge tattha dakÄ• ro padasandhikaro, ajja agge ajja Ä• diá¹ƒ katvÄ• ti attho. __pÄ• á¹‡upeta_nti yÄ• va me jÄ«vitaá¹ƒ pavattati, tÄ• va upetaá¹ƒ anaÃ±Ã±asatthukaá¹ƒ tÄ«hi saraá¹‡agama ratanattayassa upÄ• sanato upÄ• sakaá¹ƒ kappiyakÄ• rakaá¹ƒ maá¹ƒ bhagavÄ• upadhÄ• ca saraá¹‡agamanaá¹ƒ ariyamaggÄ• dhigameneva nipphannaá¹ƒ, ajjhÄ• sayaá¹ƒ pana Ä•

__bhagavato_ \Be 262/ __bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• _ti bhagavato vacanaá tameva abhinanditabhÄ• vaá¹ƒ pakÄ• sento vuttanayena vÄ• cÄ• ya anumoditvÄ• . __abhiv katvÄ• pakkÄ• mÄ«_ti taá¹ƒ bhagavantaá¹ƒ paÃ±capatiá¹-á¹-hitena vanditvÄ• tikkhattuá¹ƒ satthu guá¹‡aninnacitto yÄ• va dassanavisayasamatikkamÄ• bhagavantaá¹ƒyeva pekkham pakkÄ• mi.

pakkanto ca kuá¹-á¹-harogÄ• bhibhavena chinnahatthapÄ• daá¹…guli ukkÄ• ragatto saman kaá¹‡á¸• Å«tipatipÄ«á¸·ito \Ee 289/ asuci duggandho jegucchatamo paramakÄ• ruÃ±Ã±ataá imassa accantasantassa paá¹‡Ä«tatamassa ariyadhammassa Ä• dhÄ• ro bhavituá¹ƒ yuttoâ viya saggasaá¹ƒvattaniyena puÃ±Ã±akammena okÄ• se kate appÄ• yukasaá¹ƒvattaniyena katÅ«pacitena codiyamÄ• no taruá¹‡avacchÄ• ya dhenuyÄ• Ä• patitvÄ• mÄ• rito. tena vut acirapakkantaá¹ƒ suppabuddhaá¹ƒ kuá¹-á¹-hiá¹ƒ gÄ• vÄ« taruá¹‡avacchÄ• adhipatitvÄ• jÄ _ti.

so \Ne 236/ kira atÄ«te eko seá¹-á¹-hiputto hutvÄ• attano sahÄ• yehi tÄ«hi seá¹-á¹-hiputteh kÄ«á¸·anto ekaá¹ƒ nagarasobhiniá¹ƒ gaá¹‡ikaá¹ƒ uyyÄ• naá¹ƒ netvÄ• divasaá¹ƒ sampattiá atthaá¹…gate sÅ«riye sahÄ• ye etadavoca --- ``imissÄ• hatthe kahÄ• paá¹‡asahassaá¹ƒ ba mahagghÄ• ni ca pasÄ• dhanÄ• ni saá¹ƒvijjanti, imasmiá¹ƒ vane aÃ±Ã±o koci natthi, ratti ca mayaá¹ƒ mÄ• retvÄ• sabbaá¹ƒ dhanaá¹ƒ gahetvÄ• gacchÄ• mÄ• â€™â€™ ti. te cattÄ• rop taá¹ƒ mÄ• retuá¹ƒ upakkamiá¹ƒsu. sÄ• tehi mÄ• riyamÄ• nÄ• ``ime nillajjÄ• nikkaruá¹‡Ä• kilesasanthavaá¹ƒ katvÄ• niraparÄ• dhaá¹ƒ maá¹ƒ kevalaá¹ƒ dhanalobhena mÄ• renti, eka mÄ• rentu, ahaá¹ƒ pana yakkhinÄ« hutvÄ• anekavÄ• raá¹ƒ ime mÄ• retuá¹ƒ samatthÄ• bh katvÄ• kÄ• lamakÄ• si. tesu kira eko pakkusÄ• ti kulaputto ahosi, eko bÄ• hiyo dÄ• rucÄ«ri coraghÄ• tako, eko suppabuddho kuá¹-á¹-hÄ«, iti imesaá¹ƒ catunnaá¹ƒ janÄ• naá¹ƒ anekas yakkhayoniyaá¹ƒ nibbattÄ• gÄ• vÄ« hutvÄ• jÄ«vitÄ• voropesi. te tassa kammassa nissand antarÄ• maraá¹‡aá¹ƒ pÄ• puá¹‡iá¹ƒsu. evaá¹ƒ suppabuddhassa kuá¹-á¹-hissa sahasÄ• ma vuttaá¹ƒ --- ``atha kho acirapakkantaá¹ƒ ... pe ... voropesÄ«â€™â€™ ti.

atha sambahulÄ• bhikkhÅ« tassa kÄ• lakiriyaá¹ƒ bhagavato Ä• rocetvÄ• abhisamparÄ• ya byÄ• kÄ• si. tena vuttaá¹ƒ --- __ ``atha kho sambahulÄ• bhikkhÅ«â€™â€™ _tiÄ• di.

tattha __tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• _ti sakkÄ• yadiá¹-á¹-hi vicikicchÄ• s
imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ bhavabandhanÄ• naá¹ƒ samucchedavasena \Ee 290/ pahÄ• nÄ• . __
sotasaá¹…khÄ• taá¹ƒ ariyamaggaá¹ƒ Ä• dito panno. vuttaÃ±hetaá¹ƒ ---

``soto sototi idaá¹ƒ, Ä• vuso sÄ• riputta, vuccati. katamo nu kho, Ä• vuso, sototi? ayameva a
aá¹-á¹-haá¹…giko maggoâ€™â€™ tiÄ• di (SN a V 1001).

__avinipÄ• tadhammo_ti vinipatanaá¹ƒ vinipÄ• to, nÄ• ssa vinipÄ• to dhammoti avinipÄ• ta
upapajjanavasena apatanasabhÄ• voti attho. __niyato_ti dhammaniyÄ• mena sammattaniy
__sambodhiparÄ• yaá¹‡o_ti uparimaggattayasaá¹…khÄ• tÄ• sambodhi paraá¹ƒ ayanaá¹ƒ a
avassaá¹ƒ pattabbanti sambodhiparÄ• yaá¹‡o. etena ``tassa kÄ• gati, ko abhisamparÄ• yo
bhaddikÄ• eva suppabuddhassa gati, na pÄ• pikÄ• ti ayamattho dassito. na pana tena sam
pucchÄ• nusandhivasena pakÄ• setukÄ• mo dhammarÄ• jÄ• ettakameva \Ne 237/ abhÄ• s
ettake kathite imissaá¹ƒyeva parisati anusandhikusalo eko bhikkhu suppabuddhassa
kuá¹-á¹-hibhÄ• vadÄ• liddiyakapaá¹‡abhÄ• vÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ pucchissati, athÄ• haá
tena pucchÄ• nusandhinÄ• pakÄ• setvÄ• desanaá¹ƒ niá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti.
aÃ±Ã±ataro bhikkhÅ«â€™â€™ _tiÄ• di. tattha __hetÅ«_ti asÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹ƒ,
pana __paccayo_ti, ayametesaá¹ƒ viseso. __yenÄ• _ti yena hetunÄ• yena paccayena ca.

__bhÅ«tapubba_nti jÄ• tapubbaá¹ƒ. atÄ«te kÄ• le nibbattaá¹ƒ taá¹ƒ dassetuá¹ƒ __ ``suppa
vuttaá¹ƒ. kadÄ• pana bhÅ«tanti? atÄ«te kira anuppanne tathÄ• gate \Be 264/ bÄ• rÄ• á¹‡a
gÄ• me ekÄ• kuladhÄ«tÄ• khettaá¹ƒ rakkhati. sÄ• ekaá¹ƒ paccekabuddhaá¹ƒ disvÄ• pas
lÄ• jÄ• satehi saddhiá¹ƒ ekaá¹ƒ padumapupphaá¹ƒ datvÄ• paÃ±ca puttasatÄ• ni patthesi. t
paÃ±casatÄ• migaluddakÄ• paccekabuddhassa madhuramaá¹ƒsaá¹ƒ datvÄ• ``etissÄ• pu
pattavisesaá¹ƒ labheyyÄ• mÄ• â€™â€™ ti ca patthayiá¹ƒsu. sÄ• yÄ• vatÄ• yukaá¹ƒ á¹-hat
cutÄ• ekasmiá¹ƒ jÄ• tassare padumagabbhe nibbatti. tameko tÄ• paso disvÄ• paá¹-ijaggi.
pÄ• duddhÄ• re pÄ• duddhÄ• re \Ee 291/ bhÅ«mito padumÄ• ni uá¹-á¹-hahanti. eko vanaca
bÄ• rÄ• á¹‡asiraÃ±Ã±o Ä• rocesi. rÄ• jÄ• taá¹ƒ Ä• netvÄ• aggamahesiá¹ƒ akÄ• si. tassÄ•
saá¹‡á¹-hÄ• si. mahÄ• padumakumÄ• ro tassÄ• kucchiyaá¹ƒ vasi, sesÄ• gabbhamalaá¹ƒ
vayappattÄ• uyyÄ• ne padumasare kÄ«á¸·antÄ• ekekasmiá¹ƒ padume nisÄ«ditvÄ• paripa
khayavayaá¹ƒ paá¹-á¹-hapetvÄ• paccekabodhiá¹ƒ pÄ• puá¹‡iá¹ƒsu. tesaá¹ƒ byÄ• karaá¹‡a

``saroruhaá¹ƒ padumapalÄ• sapatrajaá¹ƒ,

supupphitaá¹ƒ bhamaragaá¹‡Ä• nukiá¹‡á¹‡aá¹ƒ.

aniccataá¹ƒ khayavayataá¹ƒ viditvÄ• ,

eko care khaggavisÄ• á¹‡akappoâ€™â€™ ti ||

evaá¹ƒ paccekabodhiá¹ƒ abhisambuddhesu tesu paÃ±casu paccekabuddhasatesu abbhan
paccekasambuddho gandhamÄ• danapabbate nandamÅ«lapabbhÄ• re sattÄ• haá¹ƒ nirodh
sattÄ• hassa accayena nirodhÄ• vuá¹-á¹-hito Ä• kÄ• sena Ä• gantvÄ• isigilipabbate otaritv
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tasmiÃ±ca sa
seá¹-á¹-hiputto mahatÄ• parivÄ• rena uyyÄ• nakÄ«á¸·anatthaá¹ƒ nagarato nikkhamanto tag
\Ne 238/ disvÄ• ``ko ayaá¹ƒ bhaá¹‡á¸• ukÄ• sÄ• vavasano, kuá¹-á¹-hÄ« bhavissati, tathÄ•
sarÄ«raá¹ƒ pÄ• rupitvÄ• gacchatÄ«â€™â€™ ti niá¹-á¹-hubhitvÄ• apasabyaá¹ƒ katvÄ• pak
vuttaá¹ƒ --- __ ``suppabuddho kuá¹-á¹-hÄ« imasmiá¹ƒyeva rÄ• jagahe ... pe ... pakkÄ• mÄ«

tattha \Be 265/ __kvÄ• ya_nti ko ayaá¹ƒ. khuá¹ƒsanavasena vadati. ``kovÄ• yaâ€™â€™ nt
__kuá¹-á¹-hÄ«_ti akuá¹-á¹-hiá¹ƒyeva taá¹ƒ seá¹-á¹-hi kuá¹-á¹-harogaá¹ƒ akkosavatthuá¹ƒ pÄ
__kuá¹-á¹-hicÄ«varenÄ• _ti kuá¹-á¹-hÄ«naá¹ƒ cÄ«varena. yebhuyyena hi kuá¹-á¹-hino
á¸• aá¹ƒsamakasasarÄ«sapapaá¹-ibÄ• hanatthaá¹ƒ rogapaá¹-icchÄ• danatthaÃ±ca \Ee 292
pilotikakhaá¹‡á¸• aá¹ƒ gahetvÄ• pÄ• rupati, evamayampÄ«ti dasseti. paá¹ƒsukÅ«lacÄ«vara
aggaá¸·Ä• naá¹ƒ anekavaá¹‡á¹‡abhÄ• vena kuá¹-á¹-hasarÄ«rasadisoti hÄ«á¸·ento ``kuá¹-á
Ä• ha. __niá¹-á¹-hubhitvÄ• _ti kheá¸·aá¹ƒ pÄ• tetvÄ• . __apasabyato karitvÄ• _ti paá¹‡á¸• it
paccekabuddhaá¹ƒ disvÄ• vanditvÄ• padakkhiá¹‡aá¹ƒ karonti, ayaá¹ƒ pana aviÃ±Ã±utÄ• y
apasabyaá¹ƒ katvÄ• attano apasabyaá¹ƒ apadakkhiá¹‡aá¹ƒ katvÄ• gato. ``apasabyÄ• mat
__tassa kammassÄ• _ti tagarasikhimhi paccekabuddhe ``kvÄ• yaá¹ƒ kuá¹-á¹-hÄ«â€™â€™
niá¹-á¹-hubhanaapasabyakaraá¹‡avasena pavattapÄ• pakammassa. __niraye paccitthÄ• _t
dayhittha. ``paccitvÄ• nirayagginÄ• â€™â€™ tipi paá¹-hanti. __tasseva kammassa vipÄ• k
kammena so niraye paá¹-isandhiá¹ƒ gaá¹‡hi, na taá¹ƒ kammaá¹ƒ manussaloke vipÄ• kaá¹ƒ
nÄ• nakkhaá¹‡ikÄ• cetanÄ• tadÄ• paccekabuddhe vippaá¹-ipajjanavasena pavattÄ• apar
aparÄ• pariyavedanÄ«yeneva puÃ±Ã±akammena manussesu tihetukapaá¹-isandhiyÄ• dinn
kuá¹-á¹-hibhÄ• vaá¹ƒ dÄ• liddiyaá¹ƒ paramakÄ• ruÃ±Ã±ataá¹ƒ Ä• pÄ• desi. taá¹ƒ sandhÄ• y
``tasseva kammassa vipÄ• kavasesenÄ• â€™â€™ ti vuttaá¹ƒ. sadisepi hi loke tabbohÄ• ro
``sÄ• eva tittirÄ«, tÄ• niyeva osadhÄ• nÄ«â€™â€™ ti.

ettÄ• vatÄ• ``ko nu kho, bhante, hetÅ«â€™â€™ ti tena bhikkhunÄ• puá¹-á¹-hapaÃ±haá¹ƒ
``tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti pubbe bhikkhÅ«hi puá¹-á¹-hapaÃ±ho, taá¹
tathÄ• gatappaveditaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __tathÄ• gatappavedita_nti tathÄ• g
desitaá¹ƒ akkhÄ• taá¹ƒ pakÄ• sitanti tathÄ• gatappaveditaá¹ƒ. __Ä• gammÄ• _ti adhigantvÄ
``tathÄ• gatappavedite dhammavinayeâ€™â€™ tipi pÄ• á¹-ho. __saddhaá¹ƒ samÄ• diyÄ«_
svÄ• kkhÄ• to bhagavatÄ• dhammo, suppaá¹-ipanno \Be 266/ bhagavato sÄ• vakasaá¹…g
pubbabhÄ• gasaddhaÃ±ceva lokuttarasaddhaÃ±cÄ• ti duvidhampi \Ee 293/ saddhaá¹ƒ sam
Ä• dÄ• tabbÄ• hoti, evaá¹ƒ yÄ• va bhavakkhayÄ• gaá¹‡hi, attano cittasantÄ• ne uppÄ• de

samÄ• diyÄ«_tiÄ• dÄ«supi eseva nayo. __sÄ«la_nti pubbabhÄ• gasÄ«lena saddhiá¹ƒ magg
239/. __suta_nti pariyattibÄ• husaccaá¹ƒ paá¹-ivedhabÄ• husaccaÃ±cÄ• ti duvidhampi suta
tena dhammassavanakÄ• le saccappaá¹-ivedhÄ• ya sÄ• vakehi yathÄ• laddhappakÄ• raá¹ƒ
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• cÄ• ti. __cÄ• ga_nti
paá¹-hamamaggavajjhakilesÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ vossaggasaá¹…khÄ• taá¹ƒ cÄ• ga
deyyadhammesu muttacÄ• gÄ• ca honti payatapÄ• á¹‡Ä« vossaggaratÄ• . __paÃ±Ã±a_nti
maggapaÃ±Ã±aÃ±ceva phalapaÃ±Ã±aÃ±ca.

__kÄ• yassa bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹‡Ä• _ti tadan
abhinibbattakkhandhagahaá¹‡Ä• . atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyassa upacc
maraá¹‡Ä• _ti cutito uddhaá¹ƒ. __sugatiá¹ƒ saggaá¹ƒ loka_nti padattayenÄ• pi devalokamev
sampattÄ«naá¹ƒ sobhanattÄ• sundarÄ• gatÄ«ti sugati, rÅ«pÄ• dÄ«hi visesehi suá¹-á¹-hu a
sabbakÄ• laá¹ƒ sukhamevettha lokiyati, lujjatÄ«ti vÄ• lokoti vuccati. __upapanno_ti paá¹-isa
upagato. __sahabyata_nti sahabhÄ• vaá¹ƒ. vacanattho pana saha byati pavattati, vasatÄ«ti
sahaá¹-hÄ• yÄ« sahavÄ• yÄ« vÄ• . tassa bhÄ• vo sahabyatÄ• . __atirocatÄ«_ti atikkamma
virocati. __vaá¹‡á¹‡enÄ• _ti rÅ«pasampattiyÄ• . __yasasÄ• _ti parivÄ• rena. so hi asucimak
mattikÄ• bhÄ• janaá¹ƒ chaá¸• á¸• etvÄ• anekaratanavicittaá¹ƒ
pabhassararaá¹ƒsijÄ• lavinaddhasuddhajambunadabhÄ• janaá¹ƒ gaá¹‡hanto viya vuttappal
nikkhipitvÄ• ekacittakkhaá¹‡ena yathÄ• vuttaá¹ƒ dibbattabhÄ• vaá¹ƒ mahatÄ• parivÄ• rena

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ pÄ• pÄ• naá¹ƒ aparivajjane Ä• dÄ«navaá¹ƒ, parivajjane
sabbÄ• kÄ• rato viditvÄ• tadatthavibhÄ• vanaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tassÄ• yaá¹ƒ \Ee 294/ saá¹…khepattho --- yathÄ• __cakkhumÄ• _ puriso __parakkame_ k
sarÄ«re vahante __visamÄ• ni_ papÄ• tÄ• diá¹-á¹-hÄ• nÄ• ni caá¹‡á¸• abhÄ• vena vÄ• vis
hatthiassaahikukkuragorÅ«pÄ• dÄ«ni __parivajjaye, _ evaá¹ƒ \Be 267/ __jÄ«valokasmiá¹ƒ_
__paá¹‡á¸• ito_ sappaÃ±Ã±o puriso tÄ• ya sappaÃ±Ã±atÄ• ya attano hitaá¹ƒ jÄ• nanto __p
duccaritÄ• ni parivajjeyya. evaÃ±hi yathÄ• yaá¹ƒ suppabuddho tagarasikhimhi paccekabudd
aparivajjetvÄ• mahantaá¹ƒ anayabyasanaá¹ƒ Ä• pajji, evaá¹ƒ Ä• pajjeyyÄ• ti adhippÄ• yo.
kuá¹-á¹-hÄ« mama dhammadesanaá¹ƒ Ä• gamma idÄ• ni saá¹ƒvegappatto pÄ• pÄ• ni pariv
adhigaÃ±chi, evaá¹ƒ aÃ±Ã±opi uá¸·Ä• raá¹ƒ visesÄ• dhigamaá¹ƒ icchanto pÄ• pÄ• ni pariva

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kumÄ• rakasuttavaá¹‡á¹‡anÄ•

<44> catutthe \Ne 240/ __kumÄ• rakÄ• _ti taruá¹‡apuggalÄ• . ye subhÄ• sitadubbhÄ• sitas

idha kumÄ• rakÄ• ti adhippetÄ• . ime hi sattÄ• jÄ• tadivasato paá¹-á¹-hÄ• ya yÄ• va paÃ±c
``kumÄ• rakÄ• , bÄ• lÄ• â€™â€™ ti ca vuccanti, tato paraá¹ƒ vÄ«sativassÄ• ni ``yuvÄ• noâ
bÄ• dhentÄ«_ti maggasamÄ«pe ekasmiá¹ƒ taá¸·Ä• ke nidÄ• ghakÄ• le udake parikkhÄ«á¹‡
udakaá¹ƒ ussiÃ±citvÄ• khuddakamacche gaá¹‡hanti ceva hananti ca ``pacitvÄ• khÄ• dissÄ
__tenupasaá¹…kamÄ«_ti maggato thokaá¹ƒ taá¸·Ä• kaá¹ƒ atikkamitvÄ• á¹-hito, tasmÄ• ``u
vadati. kasmÄ• pana upasaá¹…kami? te kumÄ• rake attani vissÄ• saá¹ƒ janetuá¹ƒ upasaá¹
ettha __vo_ti nipÄ• tamattaá¹ƒ. __dukkhassÄ• _ti nissakke sÄ• mivacanaá¹ƒ, dukkhasmÄ•
dukkha_nti ``kiá¹ƒ tumhÄ• kaá¹ƒ sarÄ«re uppajjanakadukkhaá¹ƒ appiyaá¹ƒ aniá¹-á¹-haâ€™

__etamatthaá¹ƒ viditvÄ• _ti ime sattÄ• \Ee 295/ attano dukkhaá¹ƒ anicchantÄ• eva hutvÄ•
paá¹-ipajjantÄ• attano taá¹ƒ icchantÄ• eva nÄ• ma hontÄ«ti etamatthaá¹ƒ sabbÄ• kÄ• rato
udÄ• na_nti imaá¹ƒ pÄ• pakiriyÄ• ya nisedhanaá¹ƒ Ä• dÄ«navavibhÄ• vanaÃ±ca udÄ• naá¹

tassattho --- yadi tumhÄ• kaá¹ƒ sakalamÄ• pÄ• yikaá¹ƒ, sugatiyaÃ±ca appÄ• yukatÄ• manu
__dukkhaá¹ƒ appiyaá¹ƒ_ aniá¹-á¹-haá¹ƒ, yadi tumhe tato __bhÄ• yatha, Ä• vi vÄ• _ paresaá
appaá¹-icchannaá¹ƒ katvÄ• kÄ• yena \Be 268/ vÄ• vÄ• cÄ• ya vÄ• pÄ• á¹‡Ä• tipÄ• tÄ• di
apÄ• kaá¹-abhÄ• vavasena paá¹-icchannaá¹ƒ katvÄ• manodvÄ• re eva abhijjhÄ• dippabhe
__pÄ• pakaá¹ƒ_ lÄ• makadhammaá¹ƒ __mÄ• kattha_ mÄ• karittha, atha pana taá¹ƒ pÄ• pa
Ä• yatiá¹ƒ vÄ• __karissatha, _ nirayÄ• dÄ«su catÅ«su apÄ• yesu manussesu ca tassa pha
vÄ• etto vÄ• palÄ• yante amhe nÄ• nubandhissatÄ«ti adhippÄ• yena __upecca_ apecca _
tato __mutti_ mokkho natthi. gatikÄ• lÄ• dipaccayantarasamavÄ• ye vipaccissatiyevÄ• ti da
tipi paá¹-hanti, vuttanayena yattha katthaci gamane pakkamane satÄ«ti attho. ayaÃ±ca attho
samuddamajjhe ... pe ... pÄ• pakammÄ• â€™â€™ ti (Dhp 127; Mil IV 2.4) imÄ• ya gÄ• thÄ•

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. uposathasuttavaá¹‡á¹‡anÄ•

<45> paÃ±came \Ne 241/ \Ee 296/ __tadahÅ«_ti tasmiá¹ƒ ahani tasmiá¹ƒ divase. __uposat
etthÄ• ti uposatho, __upavasantÄ«_ti sÄ«lena vÄ• anasanena vÄ• upetÄ• hutvÄ• vasant
uposathasaddo ``aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathaá¹ƒ upavasÄ• mÄ«â€™â€™
sÄ«le Ä• gato. ``uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• â€™â€™ tiÄ• dÄ«su (Vin I 155) pÄ• tim
``gopÄ• lakÅ«posatho nigaá¹‡á¹-hÅ«posathoâ€™â€™ tiÄ• dÄ«su (AN a III 71) upavÄ• se. `
nÄ• garÄ• jÄ• â€™â€™ tiÄ• dÄ«su (DN II 246) paÃ±Ã±attiyaá¹ƒ. ``ajjuposatho pannarasoâ
divase. idhÄ• pi divaseyeva daá¹-á¹-habbo, tasmÄ• ``tadahuposatheâ€™â€™ ti tasmiá¹ƒ u
ahanÄ«ti attho. __nisinno hotÄ«_ti mahÄ• bhikkhusaá¹…ghaparivuto ovÄ• dapÄ• timokkhaa
nisajja pana bhikkhÅ«naá¹ƒ cittÄ• ni olokento ekaá¹ƒ dussÄ«lapuggalaá¹ƒ disvÄ• , ``sacÄ•
idha nisinneyeva pÄ• timokkhaá¹ƒ uddisissÄ• mi, sattadhÄ• ssa muddhÄ• phalissatÄ«â€™

tuá¹‡hÄ«yeva ahosi.

ettha \Be 269/ ca __uddhastaá¹ƒ aruá¹‡a_nti aruá¹‡uggamanaá¹ƒ vatvÄ• pi ``uddisatu, bha
bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti thero bhagavantaá¹ƒ pÄ• timokkhuddesaá¹ƒ yÄ•
bhikkhave, anuposathe uposatho kÄ• tabboâ€™â€™ tisikkhÄ• padassa (Vin I 183) apaÃ±Ã
Ä• nanda, parisÄ• _ti tikkhattuá¹ƒ therena pÄ• timokkhuddesassa yÄ• citattÄ• anuddesass
``asukapuggalo aparisuddhoâ€™â€™ ti avatvÄ• ``aparisuddhÄ• , Ä• nanda, parisÄ• â€™â
bhagavÄ• tiyÄ• marattiá¹ƒ tathÄ• vÄ«tinÄ• mesi? tato paá¹-á¹-hÄ• ya ovÄ• dapÄ• timokkh
vatthuá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ.

__addasÄ• _ti kathaá¹ƒ addasa. attano cetopariyaÃ±Ä• á¹‡ena tassaá¹ƒ parisati bhikkhÅ«
parijÄ• nanto tassa moghapurisassa dussÄ«lyacittaá¹ƒ passi. yasmÄ• pana citte diá¹-á¹-he
diá¹-á¹-ho nÄ• ma hoti, tasmÄ• __ ``addasÄ• kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ
_ntiÄ• di__ vuttaá¹ƒ_ \Ee 297/. yatheva hi anÄ• gate sattasu divasesu pavattamÄ• naá¹ƒ pa
cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« jÄ• nÄ• ti, evaá¹ƒ atÄ«tepÄ«ti. __dussÄ«la_nti nissÄ«laá¹ƒ, s
__pÄ• padhamma_nti dussÄ«lattÄ• eva hÄ«najjhÄ• sayatÄ• ya lÄ• makasabhÄ• vaá¹ƒ. __
kÄ• yakammÄ• dÄ«hi samannÄ• gatattÄ• na suciá¹ƒ. __saá¹…kassarasamÄ• cÄ• ra_nti ki
``idaá¹ƒ \Ne 242/ iminÄ• kataá¹ƒ bhavissatÄ«â€™â€™ ti evaá¹ƒ paresaá¹ƒ Ä• saá¹…kanÄ
saritabbasamÄ• cÄ• raá¹ƒ, atha vÄ• kenacideva karaá¹‡Ä«yena mantayante bhikkhÅ« disv
katakammaá¹ƒ jÄ• nitvÄ• mantentÄ«â€™â€™ ti attanoyeva saá¹…kÄ• ya saritabbasamÄ•

lajjitabbatÄ• ya paá¹-icchÄ• detabbakÄ• raá¹‡ato paá¹-icchannaá¹ƒ kammantaá¹ƒ etassÄ•
__paá¹-icchannakammantaá¹ƒ_. kucchitasamaá¹‡avesadhÄ• ritÄ• ya na samaá¹‡anti __ass
salÄ• kaggahaá¹‡Ä• dÄ«su ``kittakÄ• samaá¹‡Ä• â€™â€™ ti ca gaá¹‡anÄ• ya ``ahampi sa
micchÄ• paá¹-iÃ±Ã±Ä• ya __samaá¹‡apaá¹-iÃ±Ã±aá¹ƒ_. aseá¹-á¹-hacÄ• ritÄ• ya __abrahm
brahmacÄ• rino sunivatthe supÄ• rute supattadhare gÄ• manigamÄ• dÄ«su piá¹‡á¸• Ä• ya
disvÄ• abrahmacÄ• rÄ« samÄ• no sayampi tÄ• disena Ä• kÄ• rena paá¹-ipajjanto uposath
\Be 270/ brahmacÄ• rÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ dento viya hotÄ«ti __brahmacÄ• ripaá¹
kammena sÄ«lavipattiyÄ• anto anupaviá¹-á¹-hattÄ• __antopÅ«tiá¹ƒ_. chahi dvÄ• rehi rÄ• g
tintattÄ• __avassutaá¹ƒ_. saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• sÄ«lavantehi chaá¸• á¸• etabb
majjhe bhikkhusaá¹…ghassa nisinna_nti saá¹…ghapariyÄ• panno viya bhikkhusaá¹…ghass
__diá¹-á¹-hosÄ«_ti ayaá¹ƒ pana na pakatattoti bhagavatÄ• diá¹-á¹-ho asi. yasmÄ• ca evaá
natthi __te_ tava __bhikkhÅ«hi saddhiá¹ƒ_ ekakammÄ• disaá¹ƒvÄ• so. yasmÄ• pana so __
tasmÄ• __uá¹-á¹-hehi, Ä• vuso_ti evamettha padayojanÄ• veditabbÄ• .

__tatiyampi kho so puggalo tuá¹‡hÄ« ahosÄ«_ti anekavÄ• raá¹ƒ vatvÄ• pi thero ``sayamev
oramissatÄ«â€™â€™ ti vÄ• , ``idÄ• ni imesaá¹ƒ paá¹-ipattiá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti v
ahosi. __bÄ• hÄ• yaá¹ƒ gahetvÄ• _ti bhagavatÄ• mayÄ• ca yÄ• thÄ• vato diá¹-á¹-ho, yÄ•

vutto na uá¹-á¹-hÄ• ti, ``idÄ• nissa nikkaá¸• á¸• hanakÄ• lo \Ee 298/ mÄ• saá¹…ghassa upo
ti taá¹ƒ bÄ• hÄ• yaá¹ƒ aggahesi, tathÄ• gahetvÄ• . __bahidvÄ• rakoá¹-á¹-hakÄ• nikkhÄ• m
dvÄ• rakoá¹-á¹-hakasÄ• lato bahi nikkhÄ• metvÄ• . __bahÄ«_ti pana nikkhÄ• mitaá¹-á¹-hÄ•
__bahidvÄ• rakoá¹-á¹-hakÄ• _ti bahidvÄ• rakoá¹-á¹-hakatopi nikkhÄ• metvÄ• , na antodvÄ•
ubhayathÄ• pi vihÄ• rato bahi katvÄ• ti attho. __sÅ«cighaá¹-ikaá¹ƒ datvÄ• _ti aggaá¸·asÅ«c
Ä• dahitvÄ• , suá¹-á¹-hutaraá¹ƒ kavÄ• á¹-aá¹ƒ thaketvÄ• ti attho. __yÄ• va bÄ• hÄ• gahaá¹‡
``aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ ti vacanaá¹ƒ sutvÄ• eva hi tena pakkamitabb
apakkamitvÄ• yÄ• va bÄ• hÄ• gahaá¹‡Ä• pi nÄ• ma so moghapuriso Ä• gamessatÄ«ti acc
garahaá¹‡acchariyamevÄ• ti veditabbaá¹ƒ.

atha \Ne 243/ bhagavÄ• cintesi --- ``idÄ• ni bhikkhusaá¹…gho abbudajÄ• to, aparisuddhÄ•
Ä• gacchanti, na ca tathÄ• gatÄ• aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒ karonti, pÄ• tim
anuddisante ca bhikkhusaá¹…ghassa uposatho pacchijjati, yaá¹ƒnÅ«nÄ• haá¹ƒ ito paá¹-á¹-h
pÄ• timokkhuddesaá¹ƒ anujÄ• neyyaâ€™â€™ nti. evaá¹ƒ pana cintetvÄ• bhikkhÅ«naá¹ƒye
anujÄ• ni. tena vuttaá¹ƒ --- __ ``atha kho bhagavÄ• ... pe ... pÄ• timokkhaá¹ƒ uddiseyyÄ• th

tattha \Be 271/ __na dÄ• nÄ• ha_nti idÄ• ni ahaá¹ƒ uposathaá¹ƒ na karissÄ• mi, pÄ• timokk
paccekaá¹ƒ na-kÄ• rena sambandho. duvidhaÃ±hi pÄ• timokkhaá¹ƒ Ä• á¹‡Ä• pÄ• timokkha
``suá¹‡Ä• tu me, bhanteâ€™â€™ tiÄ• dikaá¹ƒ (Vin I 134) Ä• á¹‡Ä• pÄ• timokkhaá¹ƒ, taá¹ƒ s
buddhÄ• , ayaá¹ƒ anvaddhamÄ• saá¹ƒ uddisiyati. ``khantÄ« paramaá¹ƒ ... pe ... sabbapÄ• p
... anÅ«pavÄ• do anÅ«paghÄ• to ... pe ... etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti (DN II 9
tisso gÄ• thÄ• ovÄ• dapÄ• timokkhaá¹ƒ nÄ• ma, taá¹ƒ buddhÄ• va uddisanti, na sÄ• vakÄ•
accayena uddisanti. dÄ«ghÄ• yukabuddhÄ• naÃ±hi dharamÄ• nakÄ• le ayameva pÄ• timok
appÄ• yukabuddhÄ• naá¹ƒ pana paá¹-hamabodhiyaá¹ƒyeva. tato paraá¹ƒ itaro, taÃ±ca kho
buddhÄ• , tasmÄ• amhÄ• kampi bhagavÄ• vÄ«sativassamattaá¹ƒ ovÄ• dapÄ• timokkhaá¹
disvÄ• tato paraá¹ƒ na uddisi. __aá¹-á¹-hÄ• na_nti akÄ• raá¹‡aá¹ƒ. __anavakÄ• so_ti tasse
kÄ• raá¹‡aÃ±hi yathÄ• tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti á¹-hÄ• nanti vuc
anavakÄ• sotipi vuccatÄ«ti. __ya_nti kiriyÄ• parÄ• masanaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanaye

__aá¹-á¹-hime, bhikkhave, mahÄ• samudde_ti ko anusandhi? yvÄ• yaá¹ƒ aparisuddhÄ• ya
anuddeso vutto, so imasmiá¹ƒ dhammavinaye acchariyo abbhuto dhammoti taá¹ƒ aparehi s
acchariyabbhutadhammehi saddhiá¹ƒ vibhajitvÄ• dassetukÄ• mo paá¹-hamaá¹ƒ tÄ• va tesa
mahÄ• samudde aá¹-á¹-ha acchariyabbhutadhamme dassento satthÄ• ``aá¹-á¹-hime, bhikk
tiÄ• dimÄ• ha.

pakatidevÄ• viya na suranti na isanti na virocantÄ«ti __asurÄ• , _ surÄ• nÄ• ma devÄ• , te
vÄ• asurÄ• , vepacittipahÄ• rÄ• dÄ• dayo. tesaá¹ƒ bhavanaá¹ƒ sinerussa heá¹-á¹-hÄ• bhÄ•
nikkhamantÄ• sinerupÄ• de maá¹‡á¸• apÄ• diá¹ƒ nimminitvÄ• kÄ«á¸·antÄ• va abhiramanti

abhirati ime guá¹‡e disvÄ• ti Ä• ha --- __ ``ye disvÄ• disvÄ• asurÄ• mahÄ• samudde abhi
__abhiramantÄ«_ti ratiá¹ƒ vindanti, anukkaá¹‡á¹-hamÄ• nÄ• vasantÄ«ti attho.

__anupubbaninno_tiÄ• dÄ«ni sabbÄ• ni anupaá¹-ipÄ• á¹-iyÄ• ninnabhÄ• vasseva vevacar
papÄ• to_ti na chinnataá¹-o mahÄ• sobbho viya \Be 272/ Ä• dito eva papÄ• to. so hi tÄ«rad
ekaá¹…guladvaá¹…gulavidatthiratanayaá¹-á¹-hiusabhaaá¸• á¸• hagÄ• vutagÄ• vutaá¸• á¸• h
hutvÄ• gacchanto gacchanto sinerupÄ• damÅ«le caturÄ• sÄ«tiyojanasahassagambhÄ«ro h

__á¹-hitadhammo_ti á¹-hitasabhÄ• vo avaá¹-á¹-hitasabhÄ• vo. __na matena kuá¹‡apena sa
hatthiassÄ• dÄ«naá¹ƒ kaá¸·evarena saddhiá¹ƒ na saá¹ƒvasati. __tÄ«raá¹ƒ vÄ• hetÄ«_ti tÄ«
ussÄ• retÄ«_ti \Ee 300/ hatthena gahetvÄ• viya vÄ«cippahÄ• reneva thale khipati. __gaá¹.
anotattadahassa dakkhiá¹‡amukhato nikkhantanadÄ« paÃ±ca dhÄ• rÄ• hutvÄ• pavattaá¹-
paÃ±cadhÄ• saá¹…khaá¹ƒ gatÄ• .

tatrÄ• yaá¹ƒ imÄ• saá¹ƒ nadÄ«naá¹ƒ Ä• dito paá¹-á¹-hÄ• ya uppattikathÄ• --- ayaÃ±hi jamb
dasasahassayojanaparimÄ• á¹‡o, tattha catusahassayojanappamÄ• á¹‡o padeso udakena
saá¹…khaá¹ƒ gato, tisahassayojanappamÄ• á¹‡e manussÄ• vasanti, tisahassayojanappam
ubbedhena paÃ±cayojanasatiko caturÄ• sÄ«tikÅ«á¹-asahassapaá¹-imaá¹‡á¸• ito samantato
sandamÄ• napaÃ±casatanadÄ«vicitto, yattha Ä• yÄ• mena vitthÄ• rena gambhÄ«ratÄ• ya c
diyaá¸• á¸• hayojanasataparimaá¹‡á¸• alo anotattadaho kaá¹‡á¹‡amuá¹‡á¸• adaho rathakÄ
kuá¹‡Ä• ladaho mandÄ• kinidaho sÄ«hapapÄ• tadahoti satta mahÄ• sarÄ• patiá¹-á¹-hitÄ• .

tesu __anotattadaho_ sudassanakÅ«á¹-aá¹ƒ cittakÅ«á¹-aá¹ƒ kÄ• á¸·akÅ«á¹-aá¹ƒ gandham
kelÄ• sakÅ«á¹-anti imehi paÃ±cahi pabbatakÅ«á¹-ehi parikkhitto. tattha __sudassanakÅ«á¹-
sovaá¹‡á¹‡amayaá¹ƒ tiyojanasatubbedhaá¹ƒ antovaá¹…kaá¹ƒ kÄ• kamukhasaá¹‡á¹-hÄ• na
paá¹-icchÄ• detvÄ• á¹-hitaá¹ƒ, __cittakÅ«á¹-aá¹ƒ_ sattaratanamayaá¹ƒ. __kÄ• á¸·akÅ«á¹-a
__gandhamÄ• danakÅ«á¹-aá¹ƒ_ masÄ• ragallamayaá¹ƒ abbhantare muggavaá¹‡á¹‡aá¹ƒ; n
pheggugandho, tacagandho, papaá¹-ikÄ• gandho, khandhagandho, rasagandho, pupphaga
pattagandhoti imehi dasahi gandhehi ussannaá¹ƒ, nÄ• nappakÄ• raosadhasaÃ±channaá¹ƒ,
Ä• dittaá¹ƒ viya aá¹…gÄ• raá¹ƒ pajjalantaá¹ƒ tiá¹-á¹-hati. __kelÄ• sakÅ«á¹-aá¹ƒ_ rajatamaya
sudassanena \Be 273/ samÄ• nubbedhasaá¹‡á¹-hÄ• nÄ• ni \Ne 245/ tameva saraá¹ƒ paá¹-i
tattha devÄ• nubhÄ• vena nÄ• gÄ• nubhÄ• vena ca devo vassati, nadiyo ca sandanti, taá¹ƒ
anotattameva pavisati, candimasÅ«riyÄ• dakkhiá¹‡ena \Ee 301/ vÄ• uttarena vÄ• gacchan
obhÄ• saá¹ƒ karonti, ujukaá¹ƒ gacchantÄ• na karonti, tenevassa ``anotattaâ€™â€™ nti saá

tattha ratanamayamanuÃ±Ã±asopÄ• nasilÄ• talÄ• ni nimmacchakacchapÄ• ni phalikasadis
tadupabhogasattÄ• naá¹ƒ kammanibbattÄ• neva nahÄ• natitthÄ• ni ca honti, yattha buddha
sÄ• vakÄ• isayo ca nahÄ• nÄ• dÄ«ni karonti, devayakkhÄ• dayo udakakÄ«á¸·aá¹ƒ kÄ«á¸·a

tassa catÅ«su passesu sÄ«hamukhaá¹ƒ, hatthimukhaá¹ƒ, assamukhaá¹ƒ, usabhamukhanti
udakanikkhamanamukhÄ• ni honti, yehi catasso nadiyo sandanti. sÄ«hamukhena nikkhanta
bahutarÄ• honti, tathÄ• hatthimukhÄ• dÄ«hi hatthiassausabhÄ• . puratthimadisato nikkhan
tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• itarÄ• tisso nadiyo anupagamma pÄ• cÄ«nahimavant
gantvÄ• mahÄ• samuddaá¹ƒ pavisati. pacchimadisato uttaradisato ca nikkhantanadiyopi ta
katvÄ• pacchimahimavanteneva uttarahimavanteneva ca amanussapathaá¹ƒ gantvÄ• mah

dakkhiá¹‡adisato nikkhantanadÄ« pana taá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• dakkhiá
pÄ• sÄ• á¹‡apiá¹-á¹-heneva saá¹-á¹-hiyojanÄ• ni gantvÄ• pabbataá¹ƒ paharitvÄ• uá¹-á¹-hÄ
tigÄ• vutappamÄ• á¹‡audakadhÄ• rÄ• hutvÄ• Ä• kÄ• sena saá¹-á¹-hiyojanÄ• ni gantvÄ• t
patitÄ• , pÄ• sÄ• á¹‡o udakadhÄ• rÄ• vegena bhinno. tattha paÃ±Ã±Ä• sayojanappamÄ• á
pokkharaá¹‡Ä« jÄ• tÄ• , pokkharaá¹‡iyÄ• kÅ«laá¹ƒ bhinditvÄ• pÄ• sÄ• á¹‡aá¹ƒ pavisitvÄ•
tato ghanapathaviá¹ƒ bhinditvÄ• umaá¹…gena saá¹-á¹-hiyojanÄ• ni gantvÄ• viÃ±jhaá¹ƒ nÄ
paharitvÄ• hatthatale paÃ±caá¹…gulisadisÄ• \Ee 302/ paÃ±cadhÄ• rÄ• hutvÄ• pavattanti

sÄ• tikkhattuá¹ƒ anotattaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• gataá¹-á¹-hÄ• ne __ ``Ä• vaá¹-á¹-aga
vuccati, ujukaá¹ƒ pÄ• sÄ• á¹‡apiá¹-á¹-hena saá¹-á¹-hiyojanÄ• ni gataá¹-á¹-hÄ• ne __ ``kaá¹
Ä• kÄ• sena \Be 274/ saá¹-á¹-hiyojanÄ• ni gataá¹-á¹-hÄ• ne __ ``Ä• kÄ• sagaá¹…gÄ• â€™â
paÃ±Ã±Ä• sayojanokÄ• se á¹-hitÄ• __ ``tiyaggaá¸·apokkharaá¹‡Ä«â€™â€™ _ti, kÅ«laá¹ƒ
pavisitvÄ• saá¹-á¹-hiyojanÄ• ni \Ne 246/ gataá¹-á¹-hÄ• ne __ ``bahalagaá¹…gÄ• â€™â€™
saá¹-á¹-hiyojanÄ• ni gataá¹-á¹-hÄ• ne __ ``umaá¹…gagaá¹…gÄ• â€™â€™ _ti vuccati, viÃ±j
tiracchÄ• napabbataá¹ƒ paharitvÄ• paÃ±cadhÄ• rÄ• hutvÄ• pavattaá¹-á¹-hÄ• ne gaá¹…gÄ
sarabhÅ«, mahÄ«ti paÃ±cadhÄ• saá¹…khaá¹ƒ gatÄ• . evametÄ• paÃ±ca mahÄ• nadiyo hi
veditabbÄ• .

tattha __nadÄ« ninnagÄ• _tiÄ• dikaá¹ƒ gottaá¹ƒ, __gaá¹…gÄ• yamunÄ• _tiÄ• dikaá¹ƒ nÄ•
kÄ• ci savamÄ• nÄ• sandamÄ• nÄ• gacchantiyo mahÄ• nadiyo vÄ• kunnadiyo vÄ• . __ap
__dhÄ• rÄ• _ti vuá¹-á¹-hidhÄ• rÄ• . __pÅ«ratta_nti puá¹‡á¹‡abhÄ• vo. mahÄ• samuddassa
``imasmiá¹ƒ kÄ• le devo mando jÄ• to, jÄ• lakkhipÄ• dÄ«ni Ä• dÄ• ya macchakacchape gaá
``imasmiá¹ƒ kÄ• le atimahantÄ« vuá¹-á¹-hi, na labhissÄ• ma nu kho piá¹-á¹-hipasÄ• raá¹‡aá
taá¹ƒ na sakkÄ• vattuá¹ƒ. paá¹-hamakappikakÄ• lato paá¹-á¹-hÄ• ya hi yaá¹ƒ vassitvÄ• sin
udakaá¹ƒ á¹-hitaá¹ƒ, taá¹ƒ tato ekaá¹…gulamattampi udakaá¹ƒ neva heá¹-á¹-hÄ• otarati, na

__ekaraso_ti asambhinnaraso. __muttÄ• _ti khuddakamahantavaá¹-á¹-adÄ«ghÄ• dibhedÄ•
__maá¹‡Ä«_ti rattanÄ«lÄ• dibhedo anekavidho maá¹‡i. __veá¸·uriyo_ti
vaá¹ƒsavaá¹‡á¹‡asirÄ«sapupphavaá¹‡á¹‡Ä• disaá¹‡á¹-hÄ• nato anekavidho. __saá¹…kho_
dakkhiá¹‡Ä• vattatambakucchikadhamanasaá¹…khÄ• dibhedo anekavidho. __silÄ• _ti setal

anekavidhÄ• . __pavÄ• á¸·a_nti khuddakamahantamandarattaghanarattÄ• dibhedaá¹ƒ anek
padumarÄ• gÄ• dibhedo anekavidho __masÄ• ragalla_nti kabaramaá¹‡i. ``cittaphalikaâ€™â

__mahataá¹ƒ_ \Ee 303/ __bhÅ«tÄ• na_nti mahantÄ• naá¹ƒ sattÄ• naá¹ƒ. __timitimiá¹…gal
macchajÄ• tiyo. timiá¹ƒ gilanasamatthÄ• timiá¹…galÄ• , timiÃ±ca timiá¹…galaÃ±ca gilanasa
``timitimiá¹…galÄ• â€™â€™ ti vadanti. __nÄ• gÄ• _ti Å«mipiá¹-á¹-hivÄ• sinopi vimÄ• naá¹-â

__evameva_ \Be 275/ __kho_ti kiÃ±cÄ• pi satthÄ• imasmiá¹ƒ dhammavinaye soá¸·asapi b
acchariyabbhutadhamme vibhajitvÄ• dassetuá¹ƒ sakkoti, tadÄ• upamÄ• bhÄ• vena pana g
anurÅ«pavasena aá¹-á¹-heva te upametabbadhamme vibhajitvÄ• dassento __ ``evameva k
dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• â€™â€™ _tiÄ• dimÄ• ha.

tattha __anupubbasikkhÄ• ya_ tisso bhikkhÄ• gahitÄ• , __anupubbakiriyÄ• ya_ terasa dhu
__anupubbapaá¹-ipadÄ• ya_ \Ne 247/ satta anupassanÄ• aá¹-á¹-hÄ• rasa mahÄ• vipassan
Ä• rammaá¹‡avibhattiyo sattatiá¹ƒsa bodhipakkhiyadhammÄ• ca gahitÄ• . __na Ä• yataken
maá¹‡á¸• Å«kassa uppatitvÄ• gamanaá¹ƒ viya Ä• ditova sÄ«lapÅ«raá¹‡Ä• dÄ«ni akatvÄ•
natthi, paá¹-ipÄ• á¹-iyÄ• pana sÄ«lasamÄ• dhipaÃ±Ã±Ä• yo pÅ«retvÄ• va arahattappattÄ«

__mama sÄ• vakÄ• _ti sotÄ• pannÄ• dike ariyapuggale sandhÄ• ya vadati. __na saá¹ƒvas
saá¹ƒvÄ• saá¹ƒ na karoti. __ukkhipatÄ«_ti apaneti. __Ä• rakÄ• vÄ• _ti dÅ«reyeva. __na ten
Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• _ti asaá¹…khyeyyepi mahÄ• kappe buddhesu anuppajjant
parinibbÄ• tuá¹ƒ na sakkoti, tadÄ• pi ``tucchÄ• nibbÄ• nadhÄ• tÅ«â€™â€™ ti na sakkÄ• v
ekekasmiá¹ƒ samÄ• game asaá¹…khyeyyÄ• pi sattÄ• amataá¹ƒ Ä• rÄ• dhenti, tadÄ• pi na
nibbÄ• nadhÄ• tÅ«â€™â€™ ti. __vimuttiraso_ti kilesehi vimuccanaraso. sabbÄ• hi sÄ• san
anupÄ• dÄ• ya Ä• savehi cittassa vimuttiyÄ• hoti.

__ratanÄ• nÄ«_ti ratijananaá¹-á¹-hena ratanÄ• ni. satipaá¹-á¹-hÄ• nÄ• dayo hi bhÄ• viyamÄ
anappakaá¹ƒ pÄ«tipÄ• mojjaá¹ƒ nibbattenti, pageva aparabhÄ• ge. vuttaÃ±hetaá¹ƒ ---

``yato \Ee 304/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 374) ---

lokiyaratananimittaá¹ƒ pana pÄ«tipÄ• mojjaá¹ƒ na tassa kalabhÄ• gampi agghatÄ«ti ayamat
eva. apica ---

``cittÄ«kataá¹ƒ \Be 276/ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, `ratanaâ€™ nti pavuccatÄ«â€™â€™ ti ||

yadi ca cittÄ«katÄ• dibhÄ• vena ratanaá¹ƒ nÄ• ma hoti, satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒyeva
bodhipakkhiyadhammÄ• naÃ±hi so Ä• nubhÄ• vo, yaá¹ƒ sÄ• vakÄ• sÄ• vakapÄ• ramÄ«Ã±
paccekabodhiÃ±Ä• á¹‡aá¹ƒ, sammÄ• sambuddhÄ• sammÄ• sambodhiá¹ƒ adhigacchantÄ«
paramparakÄ• raá¹‡aÃ±hi dÄ• nÄ• diupanissayoti evaá¹ƒ ratijananaá¹-á¹-hena cittÄ«katÄ•
bodhipakkhiyadhammÄ• naá¹ƒ \Ne 248/ sÄ• tisayo. tena vuttaá¹ƒ --- __ ``tatrimÄ• ni ratanÄ
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ _tiÄ• di.

tattha Ä• rammaá¹‡e pakkhanditvÄ• upaá¹-á¹-hÄ• naá¹-á¹-hena paá¹-á¹-hÄ• naá¹ƒ, satiyev
satipaá¹-á¹-hÄ• naá¹ƒ. Ä• rammaá¹‡assa pana kÄ• yÄ• divasena catubbidhattÄ• vuttaá¹ƒ _
satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. tathÄ• hi kÄ• yavedanÄ• cittadhammesu subhasukhanic
asubhadukkhÄ• niccÄ• nattatÄ• gahaá¹‡ato ca nesaá¹ƒ kÄ• yÄ• nupassanÄ• dibhÄ• vo vib

sammÄ• padahanti etena, sayaá¹ƒ vÄ• sammÄ• padahati, pasatthaá¹ƒ, sundaraá¹ƒ vÄ•
__sammappadhÄ• naá¹ƒ_. puggalassa vÄ• sammadeva padhÄ• nabhÄ• vakaraá¹‡ato __s
adhivacanaá¹ƒ. tampi anuppannuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ anuppÄ• danapahÄ• nava
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• danabhÄ• vanavasena ca catukiccaá¹ƒ katvÄ• vutta
sammappadhÄ• nÄ• â€™â€™ _ti.

ijjhatÄ«ti __iddhi, _ samijjhati nipphajjatÄ«ti attho. ijjhanti vÄ• etÄ• ya sattÄ• iddhÄ• vuddh
ukkaá¹ƒsagatÄ• hontÄ«ti __iddhi_. iti paá¹-hamena atthena iddhi eva pÄ• do iddhipÄ• do, i
attho \Ee 305/. dutiyena atthena iddhiyÄ• pÄ• do patiá¹-á¹-hÄ• adhigamÅ«pÄ• yoti iddhipÄ
uparÅ«parivisesasaá¹…khÄ• taá¹ƒ iddhiá¹ƒ pajjanti pÄ• puá¹‡anti, svÄ• yaá¹ƒ iddhipÄ• do y
cattÄ• ro adhipatidhamme dhure jeá¹-á¹-hake katvÄ• nibbattiyati, tasmÄ• vuttaá¹ƒ __ ``catt
iddhipÄ• dÄ• â€™â€™ _ti.

__paÃ±cindriyÄ• nÄ«_ti saddhÄ• dÄ«ni paÃ±ca indriyÄ• ni. tattha assaddhiyaá¹ƒ abhibhav
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti saddhindriyaá¹ƒ, kosajjaá¹ƒ abhibhavitvÄ• paggahalakkhaá¹‡e
abhibhavitvÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡e, vikkhepaá¹ƒ abhibhavitvÄ• avikkhepalakkhaá¹‡
abhibhavitvÄ• dassanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti paÃ±Ã±indriyaá¹ƒ.

tÄ• niyeva assaddhiyÄ• dÄ«hi anabhibhavanÄ«yato akampiyaá¹-á¹-hena sampayuttadham
``balÄ• nÄ«â€™â€™ _ti veditabbÄ• ni.

__satta bojjhaá¹…gÄ• _ti bodhiyÄ• , bodhissa vÄ• aá¹…gÄ• ti bojjhaá¹…gÄ• . yÄ• hi esÄ
lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• n
ucchedasassatÄ• bhinivesÄ• dÄ«naá¹ƒ anekesaá¹ƒ upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ

satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ• dhiupekkhÄ• saá¹…khÄ• tÄ• ya \Ne 249/ d
bujjhati, kilesaniddÄ• ya vuá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• na
sacchikarotÄ«ti ``bodhÄ«â€™â€™ ti vuccati, tassÄ• dhammasÄ• maggisaá¹…khÄ• tÄ• ya
bojjhaá¹…gÄ• jhÄ• naá¹…gamaggaá¹…gÄ• dayo viya. yopesa vuttappakÄ• rÄ• ya dhamm
ariyasÄ• vako ``bodhÄ«â€™â€™ ti vuccati, tassa bodhissa aá¹…gÄ• tipi bojjhaá¹…gÄ• ser
tenÄ• hu porÄ• á¹‡Ä• --- ``bujjhanakassa puggalassa aá¹…gÄ• ti bojjhaá¹…gÄ• â€™â€™
bojjhaá¹…gÄ• â€™â€™ tiÄ• dinÄ• nayenapi bojjhaá¹…gÄ• naá¹ƒ bojjhaá¹…gattho veditab

__ariyo aá¹-á¹-haá¹…giko maggo_ti taá¹ƒtaá¹ƒmaggavajjhakilesehi Ä• rakattÄ• ariyabhÄ•
ariyaphalapaá¹-ilÄ• bhakarattÄ• ca ariyo. sammÄ• diá¹-á¹-hiÄ• dÄ«ni aá¹-á¹-haá¹…gÄ• ni a
aá¹…gÄ• niyeva vÄ• aá¹-á¹-haá¹…giko. kilese mÄ• rento gacchati, nibbÄ• natthikehi \Ee 30
nibbÄ• naá¹ƒ maggatÄ«ti maggoti. evametesaá¹ƒ satipaá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ atthavibhÄ

__sotÄ• panno_ti maggasaá¹…khÄ• taá¹ƒ sotaá¹ƒ Ä• pajjitvÄ• pÄ• puá¹‡itvÄ• á¹-hito, sot
attho. __sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno_ti sotÄ• pattiphalassa attapaccakkhal
paá¹-ipajjamÄ• no paá¹-hamamaggaá¹-á¹-ho, yo aá¹-á¹-hamakotipi vuccati. __sakadÄ• gÄ•
lokaá¹ƒ paá¹-isandhiggahaá¹‡avasena Ä• gamanasÄ«lo dutiyaphalaá¹-á¹-ho. __anÄ• gÄ• m
paá¹-isandhiggahaá¹‡avasena kÄ• malokaá¹ƒ anÄ• gamanasÄ«lo tatiyaphalaá¹-á¹-ho \Be 2
dhammÄ• nusÄ• rÄ« ekabÄ«jÄ«ti evamÄ• diko ariyapuggalavibhÄ• go, so etesaá¹ƒyeva pa

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ attano dhammavinaye matakuá¹‡apasadisena dussÄ«la
saá¹ƒvÄ• sÄ• bhÄ• vasaá¹…khÄ• taá¹ƒ atthaá¹ƒ viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ
asaá¹ƒvÄ• sÄ• rahasaá¹ƒvÄ• sÄ• rahavibhÄ• gakÄ• raá¹‡aparidÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ

tattha __channamativassatÄ«_ti Ä• pattiá¹ƒ Ä• pajjitvÄ• paá¹-icchÄ• dento aÃ±Ã±aá¹ƒ nav
Ä• pajjati, tato paraá¹ƒ tato paranti evaá¹ƒ Ä• pattivassaá¹ƒ kilesavassaá¹ƒ ativiya vassati. _
nÄ• tivassatÄ«_ti Ä• pattiá¹ƒ Ä• panno taá¹ƒ appaá¹-icchÄ• detvÄ• vivaranto sabrahmacÄ•
yathÄ• dhammaá¹ƒ yathÄ• vinayaá¹ƒ paá¹-ikaronto desento vuá¹-á¹-hahanto aÃ±Ã±aá¹ƒ na
Ä• pajjati, tenassa vivaá¹-aá¹ƒ puna Ä• pattivassaá¹ƒ kilesavassaá¹ƒ na vassati. yasmÄ• ca
__channaá¹ƒ_ chÄ• ditaá¹ƒ Ä• pattiá¹ƒ __vivaretha_ pakÄ• setha. __evaá¹ƒ taá¹ƒ nÄ• tivas
taá¹ƒ Ä• pattiÄ• pajjanakaá¹ƒ Ä• pannapuggalaá¹ƒ \Ne 250/ attabhÄ• vaá¹ƒ ativijjhitvÄ• kile
na temeti. evaá¹ƒ so kilesehi anavassuto parisuddhasÄ«lo samÄ• hito hutvÄ• vipassanaá¹ƒ
sammasanto anukkamena nibbÄ• naá¹ƒ pÄ• puá¹‡Ä• tÄ«ti adhippÄ• yo.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. soá¹‡asuttavaá¹‡á¹‡anÄ•

<46> chaá¹-á¹-he \Ee 307/ __avantÄ«sÅ«_ti avantiraá¹-á¹-he. __kuraraghare_ti evaá¹ƒnÄ•
pabbate_ti pavattanÄ• make pabbate. ``papÄ• te pabbateâ€™â€™ tipi paá¹-hanti. __soá¹‡
kuá¹-ikaá¹‡á¹‡o_ti nÄ• mena soá¹‡o nÄ• ma, tÄ«hi saraá¹‡agamanehi upÄ• sakabhÄ• vapp
koá¹-iagghanakassa kaá¹‡á¹‡apiá¸·andhanassa dhÄ• raá¹‡ena ``koá¹-ikaá¹‡á¹‡oâ€™â€™
``kuá¹-ikaá¹‡á¹‡oâ€™â€™ ti evaá¹ƒ abhiÃ±Ã±Ä• to, na sukhumÄ• lasoá¹‡oti adhippÄ• yo \
mahÄ• kaccÄ• yanassa santike dhammaá¹ƒ sutvÄ• sÄ• sane abhippasanno, saraá¹‡esu c
pavatte pabbate chÄ• yÅ«dakasampanne á¹-hÄ• ne vihÄ• raá¹ƒ kÄ• retvÄ• theraá¹ƒ tattha
paccayehi upaá¹-á¹-hÄ• ti. tena vuttaá¹ƒ --- __ ``Ä• yasmato mahÄ• kaccÄ• nassa upaá¹-á¹

so kÄ• lena kÄ• laá¹ƒ therassa upaá¹-á¹-hÄ• naá¹ƒ gacchati. thero cassa dhammaá¹ƒ dese
dhammacariyÄ• ya ussÄ• hajÄ• to viharati. so ekadÄ• satthena saddhiá¹ƒ vÄ• á¹‡ijjatthÄ•
antarÄ• magge aá¹-aviyaá¹ƒ satthe niviá¹-á¹-he rattiyaá¹ƒ janasambÄ• dhabhayena ekamar
upagaÃ±chi. sattho paccÅ«savelÄ• yaá¹ƒ uá¹-á¹-hÄ• ya gato, na ekopi soá¹‡aá¹ƒ pabodhes
agamaá¹ƒsu. so pabhÄ• tÄ• ya rattiyÄ• pabujjhitvÄ• uá¹-á¹-hÄ• ya kaÃ±ci apassanto satth
gahetvÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gacchanto ekaá¹ƒ vaá¹-arukkhaá¹ƒ upagaÃ±chi. tattha ad
virÅ«padassanaá¹ƒ gacchantaá¹ƒ purisaá¹ƒ aá¹-á¹-hito muttÄ• ni attano maá¹ƒsÄ• ni sayam
disvÄ• na ``kosi tvaâ€™â€™ nti pucchi. ``petomhi, bhanteâ€™â€™ ti. ``kasmÄ• evaá¹ƒ ka
pubbakammenÄ• â€™â€™ ti. ``kiá¹ƒ pana taá¹ƒ kammaâ€™â€™ nti. ``ahaá¹ƒ pubbe bhÄ•
kÅ«á¹-avÄ• á¹‡ijo hutvÄ• paresaá¹ƒ santakaá¹ƒ vaÃ±cetvÄ• khÄ• diá¹ƒ, samaá¹‡e ca bhik
maá¹ƒsaá¹ƒ \Ne 251/ khÄ• dathÄ• â€™ ti akkosiá¹ƒ, tena kammena etarahi imaá¹ƒ dukkhaa
taá¹ƒ \Ee 308/ sutvÄ• soá¹‡o ativiya saá¹ƒvegaá¹ƒ paá¹-ilabhi.

tato paraá¹ƒ gacchanto mukhato paggharitakÄ• á¸·alohite dve petadÄ• rake passitvÄ• tath
attano kammaá¹ƒ kathesuá¹ƒ. te kira bhÄ• rukacchanagare dÄ• rakakÄ• le gandhavÄ• á¹‡ij
attano mÄ• tari khÄ«á¹‡Ä• save nimantetvÄ• bhojentiyÄ• gehaá¹ƒ gantvÄ• ``amhÄ• kaá¹
samaá¹‡Ä• naá¹ƒ desi, tayÄ• dinnaá¹ƒ bhojanaá¹ƒ bhuÃ±janakasamaá¹‡Ä• naá¹ƒ mukhato
paggharatÅ«â€™â€™ ti akkosiá¹ƒsu. te tena kammena niraye paccitvÄ• tassa vipÄ• kÄ• v
nibbattitvÄ• tadÄ• imaá¹ƒ dukkhaá¹ƒ anubhavanti. tampi sutvÄ• soá¹‡o ativiya saá¹ƒvega

so \Be 280/ ujjeniá¹ƒ gantvÄ• taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• kulagharaá¹ƒ paccÄ• gato
upasaá¹…kamitvÄ• katapaá¹-isanthÄ• ro therassa tamatthaá¹ƒ Ä• rocesi. theropissa pavatt
Ä• dÄ«navÄ• nisaá¹ƒse vibhÄ• vento dhammaá¹ƒ desesi. so theraá¹ƒ vanditvÄ• gehaá¹ƒ g
sayanaá¹ƒ upagato thokaá¹ƒyeva niddÄ• yitvÄ• pabujjhitvÄ• sayanatale nisajja yathÄ• sut
paccavekkhituá¹ƒ Ä• raddho. tassa taá¹ƒ dhammaá¹ƒ paccavekkhato, te ca petattabhÄ• ve
saá¹ƒsÄ• radukkhaá¹ƒ ativiya bhayÄ• nakaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• si, pabbajjÄ• ya cittaá¹
rattiyÄ• sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• theraá¹ƒ upasaá¹…kamitvÄ• attano ajjhÄ• sayaá
yÄ• ci. tena vuttaá¹ƒ --- __ ``atha kho soá¹‡assa upÄ• sakassa kuá¹-ikaá¹‡á¹‡assa rahogata

pabbÄ• jetu maá¹ƒ, bhante, ayyo mahÄ• kaccÄ• noâ€™â€™ _ti.

tattha __yathÄ• yathÄ• _tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ ayaá¹ƒ saá¹…khepattho --- yena yena
mahÄ• kaccÄ• no dhammaá¹ƒ deseti Ä• cikkhati paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhaj
pakÄ• seti, tena tena me upaparikkhato evaá¹ƒ hoti, yadetaá¹ƒ sikkhattayabrahmacariyaá¹ƒ
akkhaá¹‡á¸• aá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ• petabbatÄ• ya __ekantaparipuá¹‡á¹‡aá¹ƒ_.
amalinaá¹ƒ katvÄ• carimakacittaá¹ƒ pÄ• petabbatÄ• ya __ekantaparisuddhaá¹ƒ. saá¹…kha
likhitasaá¹…khasadisaá¹ƒ dhotasaá¹…khasappaá¹-ibhÄ• gaá¹ƒ caritabbaá¹ƒ. __idaá¹ƒ na_
agÄ• raá¹ƒ ajjhÄ• vasatÄ• _ agÄ• ramajjhe vasantena __ekanta paripuá¹‡á¹‡aá¹ƒ ... pe ... c
yaá¹ƒnÅ«nÄ• haá¹ƒ_ kese ceva massÅ«ni ca __ohÄ• retvÄ• _ voropetvÄ• kÄ• sÄ• yarasap
brahmacariyaá¹ƒ carantÄ• naá¹ƒ anucchavikÄ• ni vatthÄ• ni __acchÄ• detvÄ• _ nivÄ• setvÄ
__agÄ• rasmÄ• _ nikkhamitvÄ• __anagÄ• riyaá¹ƒ pabbajeyyaá¹ƒ_ \Ne 252/. yasmÄ• agÄ•
kasivÄ• á¹‡ijjÄ• dikammaá¹ƒ agÄ• riyanti vuccati, taÃ±ca pabbajjÄ• ya natthi, tasmÄ• pabb
taá¹ƒ __anagÄ• riyaá¹ƒ_ pabbajjaá¹ƒ __pabbajeyyaá¹ƒ_ upagaccheyyaá¹ƒ, paá¹-ipajjeyyan

evaá¹ƒ attanÄ• rahovitakkitaá¹ƒ soá¹‡o upÄ• sako therassa Ä• rocetvÄ• taá¹ƒ paá¹-ipajjitu
maá¹ƒ, bhante, ayyo mahÄ• kaccÄ• noâ€™â€™ _ti Ä• ha. thero pana ``tÄ• vassa Ã±Ä• á¹‡
upadhÄ• retvÄ• \Be 281/ Ã±Ä• á¹‡aparipÄ• kaá¹ƒ Ä• gamayamÄ• no __ ``dukkaraá¹ƒ khoâ
pabbajjÄ• chandaá¹ƒ nivÄ• resi.

tattha __ekabhatta_nti ``ekabhattiko hoti rattÅ«parato virato vikÄ• labhojanÄ• â€™â€™ ti (
71) evaá¹ƒ vuttaá¹ƒ vikÄ• labhojanaviratiá¹ƒ sandhÄ• ya vadati. __ekaseyya_nti adutiyasey
seyyÄ• sÄ«sena ``eko tiá¹-á¹-hati, eko gacchati, eko nisÄ«datÄ«â€™â€™ tiÄ• dinÄ• (Nidd
catÅ«su iriyÄ• pathesu kÄ• yavivekaá¹ƒ dÄ«peti, na ekÄ• kinÄ• hutvÄ• sayanamattaá¹ƒ. _
methunaviratibrahmacariyaá¹ƒ, sikkhattayÄ• nuyogasaá¹…khÄ• taá¹ƒ sÄ• sanabrahmacariy
codanatthe nipÄ• to. __tatthevÄ• _ti geheyeva. __buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ anuyuÃ±jÄ•
niccasÄ«lauposathasÄ«lÄ• dibhedaá¹ƒ paÃ±caá¹…gaaá¹-á¹-haá¹…gadasaá¹…gasÄ«laá¹ƒ,
samÄ• dhipaÃ±Ã±Ä• bhÄ• vanaá¹ƒ anuyuÃ±ja. etaÃ±hi upÄ• sakena pubbabhÄ• ge anuyu
nÄ• ma. tenÄ• ha --- __ ``kÄ• layuttaá¹ƒ ekabhattaá¹ƒ ekaseyyaá¹ƒ brahmariyaâ€™â€™ _n

tattha __kÄ• layutta_nti cÄ• tuddasÄ«paÃ±cadasÄ«aá¹-á¹-hamÄ«pÄ• á¹-ihÄ• riyapakkhasa
yathÄ• vuttakÄ• le vÄ• tuyhaá¹ƒ anuyuÃ±jantassa yuttaá¹ƒ patirÅ«paá¹ƒ sakkuá¹‡eyyaá¹ƒ,
pabbajjÄ• ti adhippÄ• yo. sabbametaá¹ƒ Ã±Ä• á¹‡assa aparipakkattÄ• tassa kÄ• mÄ• naá¹
sammÄ• paá¹-ipattiyaá¹ƒ yogyaá¹ƒ kÄ• rÄ• petuá¹ƒ vadati, na pabbajjÄ• chandaá¹ƒ nivÄ• r
__pabbajjÄ• bhisaá¹…khÄ• ro_ti pabbajituá¹ƒ Ä• rambho ussÄ• ho. __paá¹-ipassambhÄ«_t
aparipakkattÄ• , saá¹ƒvegassa ca nÄ• titikkhabhÄ• vato vÅ«pasami. kiÃ±cÄ• pi paá¹-ipassa
vuttavidhiá¹ƒ pana anutiá¹-á¹-hanto kÄ• lena kÄ• laá¹ƒ theraá¹ƒ upasaá¹…kamitvÄ• payirup
suá¹‡Ä• ti. tassa vuttanayeneva dutiyaá¹ƒ pabbajjÄ• ya cittaá¹ƒ uppajji, therassa ca Ä• roce

paá¹-ikkhipi. tatiyavÄ• re pana Ã±Ä• á¹‡assa paripakkabhÄ• vaá¹ƒ Ã±atvÄ• ``idÄ• ni naá¹ƒ
ti thero pabbÄ• jesi, pabbajitaÃ±ca taá¹ƒ tÄ«á¹‡i saá¹ƒvaccharÄ• ni atikkamitvÄ• gaá¹‡aá¹ƒ
upasampÄ• desi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- __ ``dutiyampi kho soá¹‡o ... pe ... upasamp

tattha \Ne 253/ __appabhikkhuko_ti katipayabhikkhuko. tadÄ• kira bhikkhÅ« yebhuyyena n
vasiá¹ƒsu. tasmÄ• tattha katipayÄ• eva ahesuá¹ƒ \Be 282/, te ca ekasmiá¹ƒ nigame eko, e
visuá¹ƒ visuá¹ƒ vasiá¹ƒsu. __kicchenÄ• _ti dukkhena. __kasirenÄ• _ti Ä• yÄ• sena. __tato t
gÄ• manigamÄ• dito. therena hi katipaye bhikkhÅ« Ä• netvÄ• aÃ±Ã±esu Ä• nÄ«yamÄ• nes
karaá¹‡Ä«yena pakkamiá¹ƒsu, kiÃ±ci kÄ• laá¹ƒ Ä• gametvÄ• puna tesu Ä• nÄ«yamÄ• nesu
punappunaá¹ƒ Ä• nayanena sannipÄ• to cireneva ahosi, thero ca tadÄ• ekavihÄ• rÄ« ahos
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tetvÄ• _ti tadÄ• bhagavatÄ• paccantadesepi dasavaggene
anuÃ±Ã±Ä• tÄ• . itonidÄ• naÃ±hi therena yÄ• cito paÃ±cavaggena saá¹…ghena paccantad
tena vuttaá¹ƒ --- __ ``tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ ... pe ... sannipÄ• tetvÄ• â€™â€™ _ti.

__vassaá¹ƒvuá¹-á¹-hassÄ• _ti upasampajjitvÄ• paá¹-hamavassaá¹ƒ upagantvÄ• vusitavat
cÄ• _ti evarÅ«po ca evarÅ«po ca, evarÅ«pÄ• ya nÄ• makÄ• yarÅ«pakÄ• yasampattiyÄ• sa
dhammakÄ• yasampattiyÄ• samannÄ• gatoti __sutoyeva me so bhagavÄ• . na kho me so
etena puthujjanasaddhÄ• ya evaá¹ƒ Ä• yasmÄ• soá¹‡o bhagavantaá¹ƒ daá¹-á¹-hukÄ• mo a
satthÄ• rÄ• saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vasitvÄ• paccÅ«sasamayaá¹ƒ ajjhiá¹-á¹-ho s
aá¹-á¹-hakavaggikÄ• ni satthu \Ee 311/ sammukhÄ• aá¹-á¹-hiá¹ƒ katvÄ• manasi katvÄ• sa
samannÄ• haritvÄ• atthadhammappaá¹-isaá¹ƒvedÄ« hutvÄ• bhaá¹‡anto dhammÅ«pasaÃ±
sarabhaÃ±Ã±apariyosÄ• ne vipassanaá¹ƒ paá¹-á¹-hapetvÄ• saá¹…khÄ• re sammasanto an
etadatthameva hissa bhagavatÄ• attanÄ• saddhiá¹ƒ ekagandhakuá¹-iyaá¹ƒ vÄ• so Ä• á¹‡a

keci panÄ• hu --- ``na kho me so bhagavÄ• sammukhÄ• diá¹-á¹-hoâ€™â€™ ti idaá¹ƒ rÅ«p
vuttanti. Ä• yasmÄ• hi soá¹‡o pabbajitvÄ• va therassa santike kammaá¹-á¹-hÄ• naá¹ƒ gahe
anupasampannova sotÄ• panno hutvÄ• upasampajjitvÄ• ``upÄ• sakÄ• pi sotÄ• pannÄ• h
cittaâ€™â€™ nti uparimaggatthÄ• ya vipassanaá¹ƒ vaá¸• á¸• hetvÄ• antovasseyeva chaá¸
visuddhipavÄ• raá¹‡Ä• ya pavÄ• resi \Be 283/. ariyasaccadassanena hi bhagavato dhamma
vuttaÃ±hetaá¹ƒ ---

``yo kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passati. yo maá¹ƒ passati, so dhammaá¹ƒ
III 87).

tasmÄ• ssa \Ne 254/ dhammakÄ• yadassanaá¹ƒ pageva siddhaá¹ƒ, pavÄ• retvÄ• pana rÅ«
ahosÄ«ti.

``sace maá¹ƒ upajjhÄ• yo anujÄ• nÄ• tÄ«â€™â€™ tipi pÄ• á¹-ho. ``bhanteâ€™â€™ ti pana

sÄ• dhu, Ä• vuso soá¹‡a, gaccha tvaá¹ƒ, Ä• vuso soá¹‡Ä• â€™â€™ tipi pÄ• á¹-ho. ``Ä• vus
potthakesu natthi. tathÄ• ``evamÄ• vusoti kho Ä• yasmÄ• soá¹‡oâ€™â€™ tipi pÄ• á¹-ho. A
aÃ±Ã±amaÃ±Ã±aá¹ƒ bhikkhÅ«naá¹ƒ bhagavato dharamÄ• nakÄ• le Ä• ciá¹‡á¹‡o. __bhaga
padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vuttoyeva.

__kacci bhikkhu khamanÄ«ya_nti bhikkhu idaá¹ƒ tuyhaá¹ƒ catucakkaá¹ƒ navadvÄ• raá¹ƒ sa
khamanÄ«yaá¹ƒ, kiá¹ƒ sakkÄ• khamituá¹ƒ sahituá¹ƒ parihituá¹ƒ, kiá¹ƒ dukkhabhÄ• ro nÄ
yÄ• panÄ«ya_nti kiá¹ƒ taá¹ƒtaá¹ƒkiccesu yÄ• petuá¹ƒ gametuá¹ƒ sakkÄ• , na kaÃ±ci antarÄ
appakilamathenÄ• _ti anÄ• yÄ• sena imaá¹ƒ ettakaá¹ƒ addhÄ• naá¹ƒ kacci Ä• gatosi.

__etadahosÄ«_ti buddhÄ• ciá¹‡á¹‡aá¹ƒ anussarantassa Ä• yasmato Ä• nandassa \Ee 312/
bhagavÄ• â€™â€™ _tiÄ• dinÄ• idÄ• ni vuccamÄ• naá¹ƒ citte Ä• ciá¹‡á¹‡aá¹ƒ ahosi. __eka
ekagandhakuá¹-iyaá¹ƒ. gandhakuá¹-i hi idha vihÄ• roti adhippetÄ• . __vatthu_nti vasituá¹ƒ.

__nisajjÄ• ya vÄ«tinÄ• metvÄ• _ti ettha yasmÄ• bhagavÄ• Ä• yasmato soá¹‡assa samÄ•
paá¹-isanthÄ• raá¹ƒ karonto sÄ• vakasÄ• dhÄ• raá¹‡Ä• sabbÄ• samÄ• pattiyo anulomapa
__bahudeva rattiá¹ƒ ... pe ... vihÄ• raá¹ƒ pÄ• visi, _ tasmÄ• Ä• yasmÄ• pi soá¹‡o bhagavat
tadanurÅ«paá¹ƒ sabbÄ• tÄ• samÄ• pattiyo samÄ• pajjanto ``bahudeva rattiá¹ƒ ... pe ... vih
ti keci vadanti. pavisitvÄ• ca bhagavatÄ• \Be 284/ anuÃ±Ã±Ä• to cÄ«varaá¹ƒ tirokaraá¹‡Ä«
bhagavato pÄ• dapasse nisajjÄ• ya vÄ«tinÄ• mesi. __ajjhesÄ«_ti Ä• á¹‡Ä• pesi. __paá¹-ibh
bhÄ• situ_nti bhikkhu tuyhaá¹ƒ dhammo bhÄ• situá¹ƒ upaá¹-á¹-hÄ• tu Ã±Ä• á¹‡amukhe Ä• g
yathÄ• pariyattaá¹ƒ dhammaá¹ƒ bhaá¹‡Ä• hÄ«ti attho.

__soá¸·asa aá¹-á¹-hakavaggikÄ• nÄ«_ti aá¹-á¹-hakavaggabhÅ«tÄ• ni kÄ• masuttÄ• dÄ«ni s
abhaá¹‡Ä«_ti suttussÄ• raá¹‡asarena abhÄ• si, sarabhaÃ±Ã±avasena kathesÄ«ti attho. __s
ussÄ• raá¹‡Ä• vasÄ• ne. __suggahitÄ• nÄ«_ti sammÄ• uggahitÄ• ni. __sumanasikatÄ• nÄ
ekacco uggahaá¹‡akÄ• le sammÄ• uggahetvÄ• pi pacchÄ• sajjhÄ• yÄ• divasena manasi k
byaÃ±janÄ• ni vÄ• micchÄ• ropeti, padapacchÄ• bhaá¹-á¹-haá¹ƒ vÄ• karoti, na evamayaá
yathuggahitaá¹ƒ manasi katÄ• ni. tena vuttaá¹ƒ --- ``sumanasikatÄ• nÄ«ti suá¹-á¹-hu manas
__sÅ«padhÄ• ritÄ• nÄ«_ti atthatopi suá¹-á¹-hu upadhÄ• ritÄ• ni. atthe hi suá¹-á¹-u upadhÄ•
sammÄ• ussÄ• retuá¹ƒ. __kalyÄ• á¹‡iyÄ• si vÄ• cÄ• ya samannÄ• gato_ti sithiladhanitÄ• c
parimaá¹‡á¸• alapadabyaÃ±janaparipuá¹‡á¹‡Ä• ya poriyÄ• vÄ• cÄ• ya samannÄ• gato Ä•
vimuttÄ• ya. etenassa vimuttavÄ• ditaá¹ƒ \Ee 313/ dasseti. __anelagaá¸·Ä• yÄ• _ti elÄ• vu
paggharatÄ«ti anelagaá¸·Ä• , tÄ• ya niddosÄ• yÄ• ti attho. atha vÄ• __anelagaá¸·Ä• yÄ• _t
niddosÄ• ya agaá¸·itapadabyaÃ±janÄ• ya, aparihÄ«napadabyaÃ±janÄ• yÄ• ti attho. tathÄ•
``etadaggaá¹ƒ, bhikkhave, mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kalyÄ• á¹‡avÄ• kkaraá¹‡
kuá¹-ikaá¹‡á¹‡oâ€™â€™ ti (AN a I 206) etadagge á¹-hapesi. __atthassa viÃ±Ã±Ä• paniyÄ•
atthaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ samatthÄ• ya.

__kativasso_ti so kira majjhimavayassa tatiyakoá¹-á¹-hÄ• se á¹-hito Ä• kappasampanno ca
ciratarapabbajito viya khÄ• yati. taá¹ƒ sandhÄ• ya bhagavÄ• pucchatÄ«ti keci, taá¹ƒ akÄ• r
samÄ• dhisukhaá¹ƒ anubhavituá¹ƒ yutto, ettakaá¹ƒ kÄ• laá¹ƒ kasmÄ• pamÄ• damÄ• panno
``kativassosÄ«â€™â€™ ti taá¹ƒ pucchati. tenevÄ• ha --- __ ``kissa pana tvaá¹ƒ bhikkhu eva
akÄ• sÄ«â€™â€™ _ti.

tattha \Be 285/ __kissÄ• _ti kiá¹ƒ kÄ• raá¹‡Ä• . __evaá¹ƒ ciraá¹ƒ akÄ• sÄ«_ti evaá¹ƒ cirÄ• y
evaá¹ƒ cirakÄ• laá¹ƒ pabbajjaá¹ƒ anupagantvÄ• agÄ• ramajjhe vasÄ«ti attho. __ciraá¹ƒ diá
cirakÄ• lena mayÄ• diá¹-á¹-ho. __kÄ• mesÅ«_ti kilesakÄ• mesu ca vatthukÄ• mesu ca. __Ä
cÄ• _ti kÄ• mesu Ä• dÄ«nave kenaci pakÄ• rena diá¹-á¹-hepi na tÄ• vÄ• haá¹ƒ gharÄ• vÄ•
kasmÄ• ? __sambÄ• dho gharÄ• vÄ• so_ uccÄ• vacehi kiccakaraá¹‡Ä«yehi samupabyÅ«á¸
__ ``bahukicco bahukaraá¹‡Ä«yoâ€™â€™ _ti.

__etamatthaá¹ƒ viditvÄ• _ti kÄ• mesu yathÄ• bhÅ«taá¹ƒ Ä• dÄ«navadassino cittaá¹ƒ cirÄ•
patiá¹-á¹-hÄ• ti, aÃ±Ã±adatthu padumapalÄ• se udakabindu viya vinivattatiyevÄ• ti etamatth
viditvÄ• . __imaá¹ƒ udÄ• na_nti pavattiá¹ƒ nivattiÃ±ca sammadeva jÄ• nanto pavattiyaá¹ƒ ta
kadÄ• cipi ramatÄ«ti idamatthadÄ«pakaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha \Ne 256/ __disvÄ• Ä• dÄ«navaá¹ƒ loke_ti sabbasmiá¹ƒ saá¹…khÄ• raloke ``anicco d
vipariá¹‡Ä• madhammoâ€™â€™ tiÄ• dinÄ• Ä• dÄ«navaá¹ƒ dosaá¹ƒ paÃ±Ã±Ä• ya passitv
\Ee 314/. __Ã±atvÄ• dhammaá¹ƒ nirupadhi_nti sabbÅ«padhipaá¹-inissaggattÄ• nirupadhiá
yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• nissaraá¹‡avivekÄ• saá¹…khatÄ• matasabhÄ• vato maggaÃ±Ä
Ã±atvÄ• â€™â€™ ti imesaá¹ƒ padÄ• naá¹ƒ ``sappiá¹ƒ pivitvÄ• balaá¹ƒ hoti, sÄ«haá¹ƒ disv
paÃ±Ã±Ä• ya disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ tiÄ• dÄ«su (Pp 208; AN
daá¹-á¹-habbÄ• . __ariyo na ramatÄ« pÄ• pe_ti kilesehi Ä• rakattÄ• ariyo sappuriso aá¹‡um
kasmÄ• ? __pÄ• pe na ramatÄ« sucÄ«_ti suvisuddhakÄ• yasamÄ• cÄ• rÄ• ditÄ• ya visuddh
ukkÄ• raá¹-á¹-hÄ• ne pÄ• pe saá¹ƒkiliá¹-á¹-hadhamme na ramati nÄ• bhinandati. ``pÄ• po n
pÄ• á¹-ho. tassattho --- pÄ• po pÄ• papuggalo suciá¹ƒ anavajjaá¹ƒ vodÄ• nadhammaá¹ƒ na
gÄ• masÅ«karÄ• dayo viya ukkÄ• raá¹-á¹-hÄ• naá¹ƒ asuciá¹ƒ saá¹ƒkilesadhammaá¹ƒyeva n
desanaá¹ƒ parivatteti.

evaá¹ƒ bhagavatÄ• udÄ• ne udÄ• nite Ä• yasmÄ• soá¹‡o uá¹-á¹-hÄ• yÄ• sanÄ• bhagava
upajjhÄ• yassa vacanena paccantadese paÃ±cavaggena \Be 286/ upasampadÄ• dipaÃ±cav
tÄ• ni anujÄ• nÄ«ti taá¹ƒ sabbaá¹ƒ khandhake (Vin I 242 Ä• dayo) Ä• gatanayena veditabba

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kaá¹…khÄ• revatasuttavaá¹‡á¹‡anÄ•

<47> sattame __kaá¹…khÄ• revato_ti tassa therassa nÄ• maá¹ƒ. so hi sÄ• sane pabbajitvÄ
sÄ«lavÄ• kalyÄ• á¹‡adhammo viharati, ``akappiyÄ• muggÄ• , na kappanti muggÄ• paribh
guá¸·oâ€™â€™ ti (Vin I 272) ca Ä• dinÄ• vinayakukkuccasaá¹…khÄ• takaá¹…khÄ• bahulo
__kaá¹…khÄ• revato_ti paÃ±Ã±Ä• yittha. so aparabhÄ• ge satthu santike kammaá¹-á¹-hÄ•
vÄ• yamanto chaá¸·abhiÃ±Ã±Ä• sacchikatvÄ• jhÄ• nasukhena \Ee 315/ phalasukhena vÄ«
attanÄ• adhigataá¹ƒ ariyamaggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhati. tena vuttaá¹ƒ --- __ ``a
kaá¹…khÄ• vitaraá¹‡avisuddhiá¹ƒ paccavekkhamÄ• noâ€™â€™ _ti. maggapaÃ±Ã±Ä• hi ``
atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayapavattÄ• ya (MN I 18; SN a II 20) soá¸·asavatthuk
pe ... paá¹-iccasamuppannesu dhammesu kaá¹…khatÄ«â€™â€™ ti (Dhs 1008) evaá¹ƒ vutt
pageva itarÄ• santi anavasesato sabbakaá¹…khÄ• naá¹ƒ vitaraá¹‡ato samatikkamanato, aÃ
pahÄ• tabbakilesehi accantavisujjhanato ``kaá¹…khÄ• vitaraá¹‡avisuddhÄ«â€™â€™ ti idhÄ
ayamÄ• yasmÄ• dÄ«gharattaá¹ƒ kaá¹…khÄ• pakatattÄ• ``imaá¹ƒ maggadhammaá¹ƒ adhig
pahÄ«nÄ• â€™â€™ ti garuá¹ƒ katvÄ• paccavekkhamÄ• no nisÄ«di, na sappaccayanÄ• ma
tassa kaá¹…khÄ• vitaraá¹‡assa.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ ariyamaggassa anavasesakaá¹…khÄ• vitaraá¹‡asaá¹…
tadatthadÄ«pakaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __yÄ• kÄ• ci kaá¹…khÄ• idha vÄ• huraá¹ƒ vÄ• _ti idha imasmiá¹ƒ paccuppanne at
no nu khosmÄ«â€™â€™ tiÄ• dinÄ• huraá¹ƒ vÄ• , atÄ«tÄ• nÄ• gatesu attabhÄ• vesu ``aho
atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinÄ• uppajjanakÄ• kaá¹…khÄ• . __sakavediyÄ• vÄ•
vuttanayeneva \Be 287/ sakaattabhÄ• ve Ä• rammaá¹‡avasena paá¹-ilabhitabbÄ• ya pavatt
attabhÄ• ve paá¹-ilabhitabbÄ• ya ``buddho nu kho, no nu khoâ€™â€™ tiÄ• dinÄ• vÄ• para
paá¹-ilabhitabbÄ• ya pavattiyÄ• paravediyÄ• vÄ• yÄ• kÄ• ci kaá¹…khÄ• vicikicchÄ• . __
sabbÄ• , Ä• tÄ• pino brahmacariyaá¹ƒ carantÄ• _ti ye Ä• rammaá¹‡Å«panijjhÄ• nena lakkh
vipassanaá¹ƒ ussukkÄ• petvÄ• catubbidhasammappadhÄ• napÄ• ripÅ«riyÄ• Ä• tÄ• pino n
adhigacchantÄ• saddhÄ• nusÄ• rÄ«Ä• dippabhedÄ• paá¹-hamamaggaá¹-á¹-hÄ• puggalÄ
samucchindanti maggakkhaá¹‡e. tato paraá¹ƒ pana tÄ• pahÄ«nÄ• nÄ• ma honti, tasmÄ•
accantappahÄ• naá¹ƒ nÄ• ma natthÄ«ti adhippÄ• yo.

iti \Ee 316/ bhagavÄ• jhÄ• namukhena Ä• yasmato kaá¹…khÄ• revatassa jhÄ• nasÄ«sena
thomanÄ• vasena udÄ• naá¹ƒ udÄ• nesi. teneva ca naá¹ƒ ``etadaggaá¹ƒ, bhikkhave, mama
jhÄ• yÄ«naá¹ƒ yadidaá¹ƒ kaá¹…khÄ• revatoâ€™â€™ ti (AN a I 204) jhÄ• yÄ«bhÄ• vena eta

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. saá¹…ghabhedasuttavaá¹‡á¹‡anÄ•

<48> aá¹-á¹-hame \Ne 258/ __Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocÄ• _ti abhimÄ• re pa
vissajjÄ• petvÄ• silaá¹ƒ pavaá¹-á¹-etvÄ• bhagavato anatthaá¹ƒ kÄ• tuá¹ƒ asakkonto ``saá¹
cakkabhedaá¹ƒ karissÄ• mÄ«â€™â€™ ti adhippÄ• yena etaá¹ƒ __ ``ajjataggeâ€™â€™ _tiÄ
__aÃ±Ã±atreva bhagavatÄ• _ti vinÄ• eva bhagavantaá¹ƒ, satthÄ• raá¹ƒ akatvÄ• ti attho. __
bhikkhusaá¹…ghÄ• _ti vinÄ• eva bhikkhusaá¹…ghaá¹ƒ. __uposathaá¹ƒ karissÄ• mi saá¹…
ovÄ• dakÄ• rakaá¹ƒ bhikkhusaá¹…ghaá¹ƒ visuá¹ƒ katvÄ• maá¹ƒ anuvattantehi bhikkhÅ«hi
uposathaá¹ƒ saá¹…ghakammÄ• ni ca karissÄ• mÄ«ti attho. __devadatto saá¹…ghaá¹ƒ bhin
sabbesaá¹ƒ devadattena sajjitattÄ• ekaá¹ƒseneva devadatto ajja \Be 288/ saá¹…ghaá¹ƒ bh
karissati. ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«su hi aá¹-á¹-hÄ• rasasu bhedakaravatth
vatthuá¹ƒ dÄ«petvÄ• tena tena kÄ• raá¹‡ena ``imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™â€
salÄ• kaá¹ƒ gÄ• hetvÄ• visuá¹ƒ saá¹…ghakamme kate saá¹…gho bhinno hoti. vuttaÃ±heta

``paÃ±cahi, upÄ• li, Ä• kÄ• rehi saá¹…gho bhijjati kammena uddesena voharanto anussÄ•
salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458).

tattha __kammenÄ• _ti apalokanakammÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarena kamm
paÃ±casu pÄ• timokkhuddesesu aÃ±Ã±atarena uddesena. __voharanto_ti tÄ• hi tÄ• hi upp
dhammoâ€™â€™ tiÄ• dÄ«ni (AN c 10.37; Vin II 352) aá¹-á¹-hÄ• rasabhedakaravatthÅ«ni d
``nanu tumhe jÄ• nÄ• tha mayhaá¹ƒ uccÄ• kulÄ• pabbajitabhÄ• vaá¹ƒ bahussutabhÄ• vaÃ
ubbinayaá¹ƒ gÄ• heyyÄ• ti kiá¹ƒ tumhÄ• kaá¹ƒ cittampi uppÄ• detuá¹ƒ yuttaá¹ƒ, kimahaá¹ƒ
bhÄ• yÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ• anuss
evaá¹ƒ anussÄ• vetvÄ• tesaá¹ƒ cittaá¹ƒ upatthambhetvÄ• anÄ• vattidhamme katvÄ• ``gaá
nti salÄ• kaggÄ• hena.

ettha ca kammameva uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• h
aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharantena tattha rucijananatthaá¹ƒ anussÄ• vetv
gÄ• hitÄ• yapi abhinnova hoti saá¹…gho. yadÄ• panevaá¹ƒ cattÄ• ro vÄ• atirekÄ• vÄ• sa
Ä• veá¹‡ikaá¹ƒ uddesaá¹ƒ vÄ• kammaá¹ƒ vÄ• karonti, tadÄ• saá¹…gho bhinno nÄ• ma h
saá¹…ghabhedassa pubbabhÄ• gaá¹ƒ \Ne 259/ nipphÄ• detvÄ• ``ekaá¹ƒseneva ajja Ä• ve
saá¹…ghakammaÃ±ca karissÄ• mÄ«â€™â€™ ti cintetvÄ• ``ajjataggeâ€™â€™ tiÄ• divaca
``ajja, bhante, devadatto saá¹…ghaá¹ƒ bhindissatÄ«â€™â€™ _ti. yato avocumhÄ• ``bheda
devadattena sajjitattÄ• â€™â€™ ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ avÄ«cimahÄ• nirayuppattisaá¹ƒvattaniyaá¹ƒ kappaá¹-á¹-
devadattena nibbattiyamÄ• naá¹ƒ saá¹…ghabhedakammaá¹ƒ sabbÄ• kÄ• rato viditvÄ• \Be
kusalÄ• kusalesu yathÄ• kkamaá¹ƒ sappurisÄ• sappurisasabhÄ• gavisabhÄ• gapaá¹-ipattiv

idamatthavibhÄ• vanaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhÅ«_ti attano paresaÃ±ca hitaá¹ƒ sÄ• dhetÄ«ti \Ee 3
sammÄ• paá¹-ipanno. tena sÄ• dhunÄ• sÄ• riputtÄ• dinÄ• sÄ• vakena paccekabuddhena
lokiyasÄ• dhunÄ• sÄ• dhu sundaraá¹ƒ bhaddakaá¹ƒ attano paresaÃ±ca hitasukhÄ• vahaá¹
sakkÄ• . __sÄ• dhu pÄ• pena dukkara_nti tadeva pana vuttalakkhaá¹‡aá¹ƒ sÄ• dhu pÄ• pe
pÄ• papuggalena dukkaraá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , na so taá¹ƒ kÄ• tuá¹ƒ sakkotÄ«ti attho.
sukara_nti pÄ• paá¹ƒ asundaraá¹ƒ attano paresaÃ±ca anatthÄ• vahaá¹ƒ pÄ• pena yathÄ• v
sukhena kÄ• tuá¹ƒ sakkuá¹‡eyya. __pÄ• pamariyehi dukkara_nti ariyehi pana buddhÄ• dÄ«
dukkaraá¹ƒ durabhisambhavaá¹ƒ. setughÄ• toyeva hi tesanti satthÄ• dÄ«peti.

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sadhÄ• yamÄ• nasuttavaá¹‡á¹‡anÄ•

<49> navame __mÄ• á¹‡avakÄ• _ti taruá¹‡Ä• . paá¹-hame yobbane á¹-hitÄ• brÄ• hmaá¹‡

__sadhÄ• yamÄ• narÅ«pÄ• _ti uppaá¹‡á¸• anajÄ• tikaá¹ƒ vacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.
sadhanti, tadatthavacanasÄ«lÄ• ti attho. tassÄ• yaá¹ƒ vacanattho --- sadhanaá¹ƒ sadho, taá
sadhayamÄ• nÄ• ti vattabbe dÄ«ghaá¹ƒ katvÄ• ``sadhÄ• yamÄ• nÄ• â€™â€™ ti vuttaá¹ƒ.
attÄ• naá¹ƒ Ä• vadantÄ«ti sadhÄ• yamÄ• nÄ• . te evaá¹ƒ sabhÄ• vatÄ• ya ``sadhÄ• yamÄ•
``saddÄ• yamÄ• narÅ«pÄ• â€™â€™ tipi \Ne 260/ pÄ• á¹-ho, uccÄ• saddamahÄ• saddaá¹ƒ
avidÅ«re atikkamantÄ«_ti bhagavato savanavisaye taá¹ƒ taá¹ƒ mukhÄ• ruá¸·haá¹ƒ vadantÄ

__etamatthaá¹ƒ_ \Be 290/ __viditvÄ• _ti etaá¹ƒ tesaá¹ƒ vÄ• cÄ• ya asaÃ±Ã±atabhÄ• vaá¹ƒ
tadatthadÄ«pakaá¹ƒ dhammasaá¹ƒvegavasena __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __parimuá¹-á¹-hÄ• _ti dandhÄ• muá¹-á¹-hassatino. __paá¹‡á¸• itÄ• bhÄ• sÄ• _ti paá
aÃ±Ã±e jÄ• nanti, mayamevettha jÄ• nÄ• mÄ• â€™â€™ ti tasmiá¹ƒ tasmiá¹ƒ atthe attÄ• na
samudÄ• caraá¹‡ato. __vÄ• cÄ• gocarabhÄ• á¹‡ino_ti yesaá¹ƒ vÄ• cÄ• eva gocaro visayo
vÄ• cÄ• vatthumattasseva bhÄ• á¹‡ino atthassa apariÃ±Ã±Ä• tattÄ• . atha vÄ• vÄ• cÄ• ya
kathÄ• ya avisayaá¹ƒ musÄ• vÄ• daá¹ƒ bhaá¹‡antÄ«ti vÄ• cÄ• gocarabhÄ• á¹‡ino. atha vÄ
ettha Ä• kÄ• rassa rassabhÄ• vo kato. vÄ• cÄ• gocarÄ• , na satipaá¹-á¹-hÄ• nÄ• digocarÄ•
bhÄ• á¹‡ino? __yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ_ attano yÄ• va mukhÄ• yÄ• maá¹ƒ yÄ• va
tÄ• va pasÄ• retvÄ• bhÄ• á¹‡ino, paresu gÄ• ravena, attano avisayatÄ• ya ca mukhasaá¹…
atha vÄ• vÄ• cÄ• gocarÄ• eva hutvÄ• bhÄ• á¹‡ino, sayaá¹ƒ ajÄ• nitvÄ• parapattikÄ• eva
tato eva yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ yena vacanena sÄ• vetabbÄ• , taá¹ƒ acintetvÄ•
mukhappasÄ• raá¹‡amattaá¹ƒ icchantÄ«ti attho. __yena nÄ«tÄ• na taá¹ƒ vidÅ«_ti yena mu

nillajjabhÄ• vaá¹ƒ paá¹‡á¸• itamÄ• nÄ«bhÄ• vaÃ±ca nÄ«tÄ• ``mayamevaá¹ƒ bhaá¹‡Ä• mÄ
bhaá¹‡antassa kÄ• raá¹‡aá¹ƒ na vidÅ«, aviddasuno asÅ«rÄ• na jÄ• nantÄ«ti attho.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÅ«á¸·apanthakasuttavaá¹‡á¹‡anÄ•

<50> dasame __cÅ«á¸·apanthako_ti mahÄ• panthakattherassa kaniá¹-á¹-habhÄ• tikattÄ• p
daharakÄ• le laddhavohÄ• rena aparabhÄ• gepi ayamÄ• yasmÄ• ``cÅ«á¸·apanthakoâ€™â
guá¹‡avisesehi pana chaá¸·abhiÃ±Ã±o pabhinnapaá¹-isambhido ``etadaggaá¹ƒ, bhikkhave,
bhikkhÅ«naá¹ƒ \Be 291/ \Ne 261/ manomayaá¹ƒ kÄ• yaá¹ƒ abhinimminantÄ• naá¹ƒ yadidaá
cetovivaá¹-á¹-akusalÄ• naá¹ƒ \Ee 320/ yadidaá¹ƒ cÅ«á¸·apanthakoâ€™â€™ ti dvÄ«su (AN
bhagavatÄ• etadagge á¹-hapito asÄ«tiyÄ• mahÄ• sÄ• vakesu abbhantaro.

so ekadivasaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto attano divÄ• á¹-á¹-hÄ• r
samÄ• pattÄ«hi divasabhÄ• gaá¹ƒ vÄ«tinÄ• metvÄ• sÄ• yanhasamayaá¹ƒ upÄ• sakesu dh
vihÄ• ramajjhaá¹ƒ pavisitvÄ• bhagavati gandhakuá¹-iyaá¹ƒ nisinne ``akÄ• lo tÄ• va bhagav
upasaá¹…kamituâ€™â€™ nti gandhakuá¹-ipamukhe ekamantaá¹ƒ nisÄ«di pallaá¹…kaá¹ƒ Ä
__ ``tena kho pana samayena Ä• yasmÄ• cÅ«á¸·apanthako bhagavato avidÅ«re nisinno ho
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ _ti. so h
katvÄ• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisÄ«di.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato cÅ«á¸·apanthakassa kÄ• yacittÄ• naá¹ƒ
sammÄ• paá¹‡ihitabhÄ• vasaá¹…khÄ• taá¹ƒ atthaá¹ƒ jÄ• nitvÄ• . __imaá¹ƒ udÄ• na_nti aÃ±
sabbiriyÄ• pathesu upaá¹-á¹-hitassati samÄ• hito, tassa bhikkhuno anupÄ• dÄ• parinibbÄ•
visesÄ• dhigamassa tattha pÄ• tubhÄ• vavibhÄ• vanaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __á¹-hitena kÄ• yenÄ• _ti kÄ• yadvÄ• rikassa asaá¹ƒvarassa pahÄ• nena akaraá¹‡e
copanakÄ• yena, tathÄ• cakkhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ nibbisevanabhÄ• vakaraá¹‡ena
paÃ±cadvÄ• rikakÄ• yena, saá¹ƒyatahatthapÄ• datÄ• ya hatthakukkuccÄ• dÄ«naá¹ƒ abhÄ•
karajakÄ• yena cÄ• ti saá¹…khepato sabbenapi kÄ• yena nibbikÄ• ratÄ• saá¹…khÄ• tena n
etenassa sÄ«lapÄ• risuddhi dassitÄ• . itthambhÅ«talakkhaá¹‡e ca idaá¹ƒ karaá¹‡avacanaá¹
cittassa á¹-hitiparidÄ«panena samÄ• dhisampadaá¹ƒ dasseti. samÄ• dhi hi cittassa `á¹-hitÄ«
samathavasena vipassanÄ• vaseneva vÄ• ekaggatÄ• ya sati cittaá¹ƒ Ä• rammaá¹‡e ekodi
nÄ• ma hoti, na aÃ±Ã±athÄ• . idaÃ±ca yathÄ• vuttakÄ• yacittÄ• naá¹ƒ á¹-hapanaá¹ƒ samÄ•
sabbesu ca iriyÄ• pathesu icchitabbanti dassento Ä• ha --- __ ``tiá¹-á¹-haá¹ƒ nisinno uda vÄ
\Be 292/. tattha \Ee 321/ __vÄ• _-saddo aniyamattho. tena tiá¹-á¹-hanto vÄ• nisinno vÄ• sa
tadaÃ±Ã±iriyÄ• patho vÄ• ti ayamattho dÄ«pito hotÄ«ti caá¹…kamanassÄ• pi idha saá¹…ga

__etaá¹ƒ_ \Ne 262/ __satiá¹ƒ bhikkhu adhiá¹-á¹-hahÄ• no_ti yÄ• ya pageva parisuddhasam
kÄ• yacittaduá¹-á¹-hullabhÄ• vÅ«pasamanena kÄ• yaá¹ƒ cittaÃ±ca asÄ• raddhaá¹ƒ katvÄ•
anavajjasukhÄ• dhiá¹-á¹-hÄ• ya kÄ• yacittapassaddhivasena cittaá¹ƒ lahuá¹ƒ muduá¹ƒ kam
á¹-hapento samÄ• dahanto kammaá¹-á¹-hÄ• naá¹ƒ paribrÅ«heti matthakaÃ±ca pÄ• peti, taá
kammaá¹-á¹-hÄ• nÄ• nuyogassa Ä• dimajjhapariyosÄ• nesu bahÅ«pakÄ• raá¹ƒ satiá¹ƒ bhik
sÄ«lavisodhanaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va visesÄ• dhigamÄ• tattha tattha adhiá¹-á¹-hahan
pubbÄ• pariyaá¹ƒ visesa_nti so evaá¹ƒ satiÄ• rakkhena cetasÄ• kammaá¹-á¹-hÄ• naá¹ƒ up
brÅ«hento phÄ• tiá¹ƒ karonto pubbÄ• pariyaá¹ƒ pubbÄ• pariyavantaá¹ƒ pubbÄ• parabhÄ• g
uá¸·Ä• ruá¸·Ä• ratarÄ• dibhedavisesaá¹ƒ labheyya.

tattha duvidho pubbÄ• pariyaviseso samathavasena vipassanÄ• vasena cÄ• ti. tesu __sam
nimittuppattito paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavasÄ«bhÄ• vo,
pubbÄ• pariyaviseso. __vipassanÄ• vasena_ pana rÅ«pamukhena abhinivisantassa rÅ«pad
nÄ• madhammapariggahato paá¹-á¹-hÄ• ya yÄ• va arahattÄ• dhigamo, tÄ• va pavatto bhÄ•
ayameva ca idhÄ• dhippeto.

__laddhÄ• na pubbÄ• pariyaá¹ƒ visesa_nti pubbÄ• pariyavisesaá¹ƒ ukkaá¹ƒsapÄ• ramippa
__adassanaá¹ƒ maccurÄ• jassa gacche_ti jÄ«vitupacchedavasena sabbesaá¹ƒ sattÄ• naá¹
maccurÄ• jasaá¹…khÄ• tassa maraá¹‡assa visayabhÅ«taá¹ƒ bhavattayaá¹ƒ samatikkantatt
gaccheyya. imasmiá¹ƒ vagge yaá¹ƒ avuttaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayamevÄ• ti.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca mahÄ• vaggavaá¹‡á¹‡anÄ• .

6. jaccandhavaggo

1. Ä• yusaá¹…khÄ• rossajjanasuttavaá¹‡á¹‡anÄ•

<51> jaccandhavaggassa \Ne 263/ \Be 293/ \Ee 322/ paá¹-hame __vesÄ• liya_ntiÄ• di heá
__vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visÄ«_ti kadÄ• pÄ• visi? ukkÄ• celato nikkhamitvÄ• vesÄ
hi veá¸·uvagÄ• make vassaá¹ƒ vasitvÄ• tato nikkhamitvÄ• anupubbena sÄ• vatthiá¹ƒ patv
tasmiá¹ƒ kÄ• le dhammasenÄ• pati attano Ä• yusaá¹…khÄ• raá¹ƒ oloketvÄ• ``sattÄ• hame
Ã±atvÄ• bhagavantaá¹ƒ anujÄ• nÄ• petvÄ• nÄ• á¸·akagÄ• maá¹ƒ gantvÄ• tattha mÄ• tara
patiá¹-á¹-hÄ• petvÄ• parinibbÄ• yi. satthÄ• cundena Ä• bhatÄ• tassa dhÄ• tuyo gahetvÄ•
kÄ• rÄ• petvÄ• mahÄ• bhikkhusaá¹…ghaparivuto rÄ• jagahaá¹ƒ agamÄ• si. tattha gatakÄ•
parinibbÄ• yi. bhagavÄ• tassapi dhÄ• tuyo gahetvÄ• cetiyaá¹ƒ kÄ• rÄ• petvÄ• rÄ• jagahat

ukkÄ• celaá¹ƒ agamÄ• si. tattha gaá¹…gÄ• tÄ«re bhikkhusaá¹…ghaparivuto nisÄ«ditvÄ• ag
parinibbÄ• nappaá¹-isaá¹ƒyuttaá¹ƒ dhammaá¹ƒ desetvÄ• ukkÄ• celato nikkhamitvÄ• vesÄ
bhagavÄ• ``pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá
vuccati. tena vuttaá¹ƒ --- ``ukkÄ• celato nikkhamitvÄ• vesÄ• liá¹ƒ gatakÄ• leâ€™â€™ ti.

__nisÄ«dana_nti idha cammakkhaá¹‡á¸• aá¹ƒ adhippetaá¹ƒ. __cÄ• pÄ• laá¹ƒ cetiya_nti pu
yakkhassa vasitaá¹-á¹-hÄ• naá¹ƒ ``cÄ• pÄ• lacetiyaâ€™â€™ nti \Ee 323/ paÃ±Ã±Ä• yittha.
katavihÄ• ropi tÄ• ya ruá¸·hiyÄ• ``cÄ• pÄ• lacetiyaâ€™â€™ nti vuccati. __udenaá¹ƒ cetiya
nayo. __sattamba_nti kikissa kira kÄ• siraÃ±Ã±o dhÄ«taro satta kumÄ• riyo saá¹ƒvegajÄ• t
nikkhamitvÄ• yattha padhÄ• naá¹ƒ padahiá¹ƒsu, taá¹ƒ á¹-hÄ• naá¹ƒ ``sattambaá¹ƒ cetiyaâ€
__bahuputta_nti bahupÄ• roho eko nigrodharukkho, tasmiá¹ƒ adhivatthaá¹ƒ devataá¹ƒ bahÅ
patthenti, tadupÄ• dÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ ``bahuputtaá¹ƒ cetiyaâ€™â€™ nti paÃ±Ã±Ä•
sÄ• randadassa nÄ• ma yakkhassa vasitaá¹-á¹-hÄ• naá¹ƒ. iti sabbÄ• neva tÄ• ni buddhupp
devatÄ• pariggahitattÄ• cetiyavohÄ• rena voharitÄ• ni \Be 294/, bhagavato vihÄ• re katepi
paÃ±Ã±Ä• yanti. __ramaá¹‡Ä«yÄ• _ti ettha vesÄ• liyÄ• tÄ• va \Ne 264/ bhÅ«mibhÄ• gasan
sulabhapaccayatÄ• ya ca ramaá¹‡Ä«yabhÄ• vo veditabbo. vihÄ• rÄ• naá¹ƒ pana nagarato
nÄ• ccÄ• sannatÄ• ya gamanÄ• gamanasampattiyÄ• anÄ• kiá¹‡á¹‡avihÄ• raá¹-á¹-hÄ• natÅ
pavivekapatirÅ«patÄ• ya ca ramaá¹‡Ä«yatÄ• daá¹-á¹-habbÄ• . __cattÄ• ro iddhipÄ• dÄ• _t
attho heá¹-á¹-hÄ• vuttoyeva. __bhÄ• vitÄ• _ti vaá¸• á¸• hitÄ• . __bahulÄ«katÄ• _ti punappu
__yÄ• nÄ«katÄ• _ti yuttayÄ• naá¹ƒ viya katÄ• . __vatthukatÄ• _ti patiá¹-á¹-haá¹-á¹-hena vat
__anuá¹-á¹-hitÄ• _ti adhiá¹-á¹-hitÄ• . __paricitÄ• _ti samantato citÄ• suvaá¸• á¸• hitÄ• . __s
suá¹-á¹-hu samÄ• raddhÄ• , ativiya sammÄ• nipphÄ• ditÄ• ti.

evaá¹ƒ aniyamena kathetvÄ• puna niyametvÄ• dassetuá¹ƒ, __ ``tathÄ• gatassa khoâ€™â
__kappa_nti Ä• yukappaá¹ƒ. __tiá¹-á¹-heyyÄ• _ti tasmiá¹ƒ tasmiá¹ƒ kÄ• le yaá¹ƒ manussÄ•
taá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• tiá¹-á¹-heyya dhareyya. __kappÄ• vasesaá¹ƒ vÄ• _ti ``appaa
ti (DN II 7; AN b 7.74) vuttaá¹ƒ vassasatato atirekaá¹ƒ vÄ• . mahÄ• sÄ«vatthero panÄ• ha --
aá¹-á¹-hÄ• ne gajjitaá¹ƒ nÄ• ma natthi. yatheva hi veá¸·uvagÄ• make uppannaá¹ƒ mÄ• raá¹
mÄ• se vikkhambhesi, evaá¹ƒ punappunaá¹ƒ taá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjitvÄ• vikkhan
bhaddakappameva \Ee 324/ tiá¹-á¹-heyyÄ• â€™â€™ ti. kasmÄ• pana na á¹-hitoti? upÄ• dir
khaá¹‡á¸• iccÄ• dÄ«hi abhibhuyyati, buddhÄ• ca pana khaá¹‡á¸• iccÄ• dibhÄ• vaá¹ƒ appat
Ä• yukoá¹-á¹-hÄ• se bahujanassa piyamanÄ• pakÄ• leyeva parinibbÄ• yanti. buddhÄ• nubu
aggasÄ• vakamahÄ• sÄ• vakesu parinibbutesu aparivÄ• rena ekakeneva á¹-hÄ• tabbaá¹ƒ h
daharasÄ• maá¹‡eraparivÄ• rena vÄ• . tato ``aho buddhÄ• naá¹ƒ parisÄ• â€™â€™ ti hÄ«á
tasmÄ• na á¹-hitoti. evaá¹ƒ vuttepi so pana na ruccati, ``Ä• yukappoâ€™â€™ ti idameva aá
niyamitaá¹ƒ.

__oá¸·Ä• rike_ \Be 295/ __nimitte_ti thÅ«le saÃ±Ã±uppÄ• dane. thÅ«lasaÃ±Ã±uppÄ• dana

bhagavÄ• kappaâ€™â€™ nti sakalakappaá¹ƒ avaá¹-á¹-hÄ• nayÄ• canÄ• ya yadidaá¹ƒ ``ya
iddhipÄ• dÄ• bhÄ• vitÄ• â€™â€™ tiÄ• dinÄ• aÃ±Ã±Ä• padesena attano caturiddhipÄ• dab
avaá¹-á¹-hÄ• nasamatthatÄ• vibhÄ• vanaá¹ƒ. __obhÄ• se_ti pÄ• kaá¹-avacane. pÄ• kaá¹-a
pariyÄ• yaá¹ƒ muÃ±citvÄ• ujukameva attano adhippÄ• yavibhÄ• vanaá¹ƒ.

__bahujanahitÄ• yÄ• _ti mahÄ• janassa hitatthÄ• ya. __bahujanasukhÄ• yÄ• _ti mahÄ• jan
__lokÄ• nukampÄ• yÄ• _ti sattalokassa anukampaá¹ƒ paá¹-icca. katarassa sattalokassa? y
sutvÄ• paá¹-ivijjhati, amatapÄ• naá¹ƒ pivati, tassa. bhagavato hi dhammacakkappavattanas
aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±appamukhÄ• aá¹-á¹-hÄ• rasa brahmakoá¹-iyo dhammaá¹ƒ paá
subhaddaparibbÄ• jakavinayanÄ• dhammapaá¹-ividdhasattÄ• naá¹ƒ gaá¹‡anÄ• natthi, ma
maá¹…galasuttaá¹ƒ cÅ«á¸·arÄ• hulovÄ• dasuttaá¹ƒ samacittasuttanti imesaá¹ƒ catunnaá¹ƒ
abhisamayappattasattÄ• naá¹ƒ paricchedo natthi, etassa aparimÄ• á¹‡assa sattalokassa an
á¹-hÄ• naá¹ƒ jÄ• taá¹ƒ. evaá¹ƒ anÄ• gatepi bhavissatÄ«ti adhippÄ• yena vadati. __devaman
devamanussÄ• naá¹ƒyeva, avasesÄ• naá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• dÄ«nampi atthÄ• ya hitÄ•
hoti. sahetukapaá¹-isandhike pana maggaphalasacchikiriyÄ• ya bhabbapuggale dassetuá¹ƒ
aÃ±Ã±esampi atthatthÄ• ya hitatthÄ• ya sukhatthÄ• ya bhagavÄ• tiá¹-á¹-hatÅ«ti attho. tatth
idhalokasampattiatthÄ• ya \Ee 325/. __hitÄ• yÄ• _ti paralokasampattihetubhÅ«tahitatthÄ• y
nibbÄ• nadhÄ• tusukhatthÄ• ya. purimaá¹ƒ pana hitasukhaggahaá¹‡aá¹ƒ sabbasÄ• dhÄ• ra

__yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto_ti ettha nti nipÄ• tamattaá¹ƒ, yathÄ• mÄ• re
pariyuá¹-á¹-hitacitto ajjhotthaá¹-acitto aÃ±Ã±opi koci puthujjano paá¹-ivijjhituá¹ƒ na sakkuá¹‡
nÄ• sakkhi paá¹-ivijjhitunti attho. mÄ• ro hi yassa keci vipallÄ• sÄ• appahÄ«nÄ• , tassa citta
pariyuá¹-á¹-hÄ• ti. yassa pana sabbena sabbaá¹ƒ dvÄ• dasa vipallÄ• sÄ• appahÄ«nÄ• , tas
therassa ca cattÄ• ro vipallÄ• sÄ• appahÄ«nÄ• , tenassa cittaá¹ƒ pariyuá¹-á¹-hÄ• si. so par
cittapariyuá¹-á¹-hÄ• naá¹ƒ karonto kiá¹ƒ karotÄ«ti? bheravaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ•
saddÄ• rammaá¹‡aá¹ƒ vÄ• sÄ• veti, tato sattÄ• taá¹ƒ disvÄ• \Be 296/ vÄ• sutvÄ• vÄ• sa
vivaá¹-amukhÄ• honti. tesaá¹ƒ mukhena hatthaá¹ƒ pavesetvÄ• hadayaá¹ƒ maddati, tato vis
tiá¹-á¹-hanti. therassa panesa mukhena hatthaá¹ƒ pavesetuá¹ƒ kiá¹ƒ sakkhissati, bheravÄ• n
dasseti. taá¹ƒ disvÄ• thero nimittobhÄ• saá¹ƒ na paá¹-ivijjhi. jÄ• nantoyeva bhagavÄ• kima
Ä• mantesi? parato ``tiá¹-á¹-hatu, bhante bhagavÄ• â€™â€™ ti yÄ• cite ``tuyhevetaá¹ƒ dukk
aparaddhaâ€™â€™ nti dosÄ• ropanena sokatanukaraá¹‡atthaá¹ƒ. passati hi bhagavÄ• ``a
siniddhahadayo, so parato bhÅ«micÄ• lakÄ• raá¹‡aÃ±ca Ä• yusaá¹…khÄ• rossajjanaÃ±ca
yÄ• cissati, athÄ• haá¹ƒ `kissa tvaá¹ƒ puretaraá¹ƒ na yÄ• casÄ«â€™ ti tasseva sÄ«se dosa
ca attano aparÄ• dhena na tathÄ• vihaÃ±Ã±anti, tenassa soko tanuko bhavissatÄ«â€™â€™

__gaccha tvaá¹ƒ, Ä• nandÄ• _ti yasmÄ• divÄ• vihÄ• ratthÄ• ya idhÄ• gato, tasmÄ• , Ä• na
yathÄ• rucitaá¹ƒ á¹-hÄ• naá¹ƒ divÄ• vihÄ• rÄ• ya. tenevÄ• ha --- __ ``yassa dÄ• ni kÄ• laá¹

__mÄ• ro_ \Ne 266/ __pÄ• pimÄ• _ti ettha satte anatthe niyojento mÄ• retÄ«ti mÄ• ro. __p
vevacanaá¹ƒ. so hi pÄ• padhammena samannÄ• gatattÄ• `pÄ• pimÄ• â€™ ti vuccati. __bh
bhagavati bodhimaá¹‡á¸• e satta sattÄ• he atikkamitvÄ• ajapÄ• lanigrodhe \Ee 326/ viharan
Ä• gantvÄ• icchÄ• vighÄ• taá¹ƒ patvÄ• gatÄ• su ayaá¹ƒ ``attheso upÄ• yoâ€™â€™ ti cinte
yadatthaá¹ƒ tumhehi pÄ• ramiyo pÅ«ritÄ• , so vo attho anuppatto, paá¹-ividdhaá¹ƒ sabbaÃ±
kiá¹ƒ te lokavicaraá¹‡enÄ• â€™â€™ ti vatvÄ• yathÄ• ajja evameva ``parinibbÄ• tu dÄ• ni,
yÄ• ci. bhagavÄ• cassa ``na tÄ• vÄ• haâ€™â€™ ntiÄ• dÄ«ni vatvÄ• paá¹-ikkhipi. taá¹ƒ sa
kho panesÄ• â€™â€™ tiÄ• dimÄ• ha.

tattha __viyattÄ• _ti ariyamaggÄ• dhigamavasena byattÄ• . __vinÄ«tÄ• _ti tatheva kilesavin
__visÄ• radÄ• _ti sÄ• rajjakarÄ• naá¹ƒ diá¹-á¹-hivicikicchÄ• dÄ«naá¹ƒ pahÄ• nena visÄ• rad
__bahussutÄ• _ti tepiá¹-akavasena bahu sutametesanti bahussutÄ• . tameva dhammaá¹ƒ d
atha vÄ• __bahussutÄ• _ti pariyattibahussutÄ• ceva paá¹-ivedhabahussutÄ• ca. __dhamm
pariyattidhammÄ• naá¹ƒ ceva paá¹-ivedhadhammÄ• naÃ±ca dhÄ• raá¹‡ato dhammadharÄ•
297/. __dhammÄ• nudhammappaá¹-ipannÄ• _ti ariyadhammassa anudhammabhÅ«taá¹ƒ vi
__sÄ• mÄ«cippaá¹-ipannÄ• _ti Ã±Ä• á¹‡adassanavisuddhiyÄ• anucchavikaá¹ƒ visuddhipan
paá¹-ipannÄ• . __anudhammacÄ• rino_ti sallekhikaá¹ƒ tassÄ• paá¹-ipadÄ• ya anurÅ«paá¹ƒ
caraá¹‡asÄ«lÄ• . __sakaá¹ƒ Ä• cariyaka_nti attano Ä• cariyavÄ• daá¹ƒ. __Ä• cikkhissantÄ«
attanÄ• uggahitaniyÄ• mena pare uggaá¹‡hÄ• pessantÄ«ti attho. __desessantÄ«_ti vÄ• ce
vÄ• cessantÄ«ti attho. __paÃ±Ã±apessantÄ«_ti pajÄ• nÄ• pessanti, pakÄ• sessantÄ«ti atth
pakÄ• rena á¹-hapessanti. __vivarissantÄ«_ti vivaá¹-aá¹ƒ karissanti. __vibhajissantÄ«_ti vib
karissanti. __uttÄ• nÄ«karissantÄ«_ti anuttÄ• naá¹ƒ gambhÄ«raá¹ƒ uttÄ• naá¹ƒ pÄ• kaá¹-aa
__sahadhammenÄ• _ti sahetukena sakÄ• raá¹‡ena vacanena. __sappÄ• á¹-ihÄ• riya_nti yÄ
__dhammaá¹ƒ desessantÄ«_ti navavidhalokuttaradhammaá¹ƒ pabodhessanti, pakÄ• sessa

ettha ca ``paÃ±Ã±apessantÄ«â€™â€™ tiÄ• dÄ«hi chahi padehi cha atthapadÄ• ni dassitÄ•
padehi cha byaÃ±janapadÄ• nÄ«ti. ettÄ• vatÄ• tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ saá¹ƒvaá¹-
dassitaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ nettiyaá¹ƒ ``dvÄ• dasapadÄ• ni \Ee 327/ suttaá¹ƒ, taá¹ƒ sab
attho cÄ• â€™â€™ ti (Nett saá¹…gahavÄ• ra).

__brahmacariya_nti \Ne 267/ sikkhattayasaá¹…gahitaá¹ƒ sakalaá¹ƒ sÄ• sanabrahmacariya
samiddhaá¹ƒ jhÄ• nuppÄ• davasena. __phÄ«ta_nti vuddhippattaá¹ƒ sabbaphÄ• liphullaá¹ƒ
__vitthÄ• rika_nti vitthataá¹ƒ tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge patiá¹-á¹-hahanavasena. __b
Ã±Ä• taá¹ƒ paá¹-ividdhaá¹ƒ bahujanÄ• bhisamayavasena. __puthubhÅ«ta_nti sabbÄ• kÄ• r
puthulabhÄ• vappattaá¹ƒ. kathaá¹ƒ? __yÄ• va devamanussehi suppakÄ• sita_nti yattakÄ•
manussÄ• ca atthi, tehi sabbehi suá¹-á¹-hu pakÄ• sitanti attho.

__appossukko_ti nirussukko lÄ«navÄ«riyo. ``tvaÃ±hi, pÄ• pima, sattasattÄ• hÄ• tikkamana

`parinibbÄ• tu dÄ• ni, bhante bhagavÄ• , parinibbÄ• tu sugatoâ€™ ti viravanto Ä• hiá¹‡á¸• i
paá¹-á¹-hÄ• ya vigatussÄ• ho hohi, mÄ• mayhaá¹ƒ parinibbÄ• natthÄ• ya vÄ• yÄ• maá¹ƒ k
sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossajÄ«_ti satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• Ã±Ä• á¹
Ä• yusaá¹…khÄ• raá¹ƒ vissaji pajahi. tattha na bhagavÄ• hatthena leá¸• á¸• uá¹ƒ viya Ä• yu
temÄ• samattameva pana samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato paraá¹ƒ na samÄ• pajjissÄ•
taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- ``ossajÄ«â€™â€™ ti, ``vossajjÄ«â€™â€™ tipi pÄ• á¹-ho.

kasmÄ• pana bhagavÄ• kappaá¹ƒ vÄ• kappÄ• vasesaá¹ƒ vÄ• á¹-hÄ• tuá¹ƒ samattho tat
parinibbÄ• yituá¹ƒ mÄ• rassa yÄ• canÄ• ya Ä• yusaá¹…khÄ• raá¹ƒ ossaji? na bhagavÄ• m
Ä• yusaá¹…khÄ• raá¹ƒ ossaji, nÄ• pi therassa Ä• yÄ• canÄ• ya na ossajissati, temÄ• sato p
buddhaveneyyÄ• naá¹ƒ abhÄ• vato Ä• yusaá¹…khÄ• raá¹ƒ ossaji \Ee 328/. á¹-hÄ• naÃ±hi n
bhagavantÄ• naá¹ƒ yÄ• vadeva veneyyavinayanatthaá¹ƒ, te asati vineyyajane kena nÄ• ma
yadi ca mÄ• rassa yÄ• canÄ• ya parinibbÄ• yeyya, puretaraá¹ƒyeva parinibbÄ• yeyya. bodh
yÄ• citaá¹ƒ, nimittobhÄ• sakaraá¹‡ampi therassa sokatanukaraá¹‡atthanti vuttovÄ• yamatth
buddhabaladÄ«panatthaá¹ƒ nimittobhÄ• sakaraá¹‡aá¹ƒ. evaá¹ƒ mahÄ• nubhÄ• vÄ• buddh
tiá¹-á¹-hantÄ• pi attano ruciyÄ• va tiá¹-á¹-hanti, parinibbÄ• yantÄ• pi attano ruciyÄ• va parin

__mahÄ• bhÅ«micÄ• lo_ti mahanto pathavÄ«kampo. tadÄ• kira dasasahassilokadhÄ• tu a
bhayajanako. __devadundubhiyo ca phaliá¹ƒsÅ«_ti devabheriyo nadiá¹ƒsu, devo sukkhagaj
akÄ• lavijjulatÄ• niccharia¹ƒsu, khaá¹‡ikavassaá¹ƒ vassÄ«ti vuttaá¹ƒ hoti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ saá¹…khÄ• ravisaá¹…khÄ• rÄ• naá¹ƒ visesasaá¹…khÄ•
viditvÄ• . __imaá¹ƒ_ \Ne 268/ __udÄ• na_nti anavasesasaá¹…khÄ• re vissajjetvÄ• attano
visaá¹…khÄ• ragamanadÄ«pakaá¹ƒ udÄ• naá¹ƒ udÄ• nesi. kasmÄ• udÄ• nesi? koci nÄ• m
pacchato anubandhitvÄ• `parinibbÄ• tu, bhanteâ€™ ti upadduto bhayena bhagavÄ• Ä• yu
ti. ``tassokÄ• so mÄ• hotu, bhÄ«tassa udÄ• naá¹ƒ nÄ• ma natthÄ«â€™â€™ ti etassa dÄ«p
pÄ«tivegavissaá¹-á¹-haá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«ti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. tato temÄ
buddhakiccassa nipphajjanato evaá¹ƒ dÄ«gharattaá¹ƒ mayÄ• parihaá¹-oyaá¹ƒ dukkhabhÄ•
nikkhipiyatÄ«ti passato parinibbÄ• naguá¹‡apaccavekkhaá¹‡e tassa uá¸·Ä• raá¹ƒ \Be 299/ p
uppajji, tena pÄ«tivegena udÄ• nesÄ«ti yuttaá¹ƒ viya. ekantena hi visaá¹…khÄ• raninno nib
mahÄ• karuá¹‡Ä• ya balakkÄ• rena viya sattahitatthaá¹ƒ loke suciraá¹ƒ á¹-hito. tathÄ• hi de
catuvÄ«satikoá¹-isatasahassasaá¹…khÄ• samÄ• pattiyo vaá¸·aÃ±jeti, sodÄ• ni mahÄ• karu
nipphannattÄ• nibbÄ• nÄ• bhimukho anappakaá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedesi.
kilesaparinibbÄ• nadivase viya khandhaparinibbÄ• nadivasepi sarÄ«rÄ• bhÄ• visesato vipp
pabhassarÄ• ahosÄ«ti.

gÄ• thÄ• ya soá¹‡asiá¹…gÄ• lÄ• dÄ«nampi paccakkhabhÄ• vato tulitaá¹ƒ paricchinnanti __
kÄ• mÄ• vacarakammaá¹ƒ. na tulaá¹ƒ __atulaá¹ƒ, _ tulaá¹ƒ vÄ• sadisamassa aÃ±Ã±aá¹ƒ l

__atulaá¹ƒ, _ mahaggatakammaá¹ƒ. kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ vÄ• __tulaá¹ƒ,
__atulaá¹ƒ_. appavipÄ• kaá¹ƒ vÄ• __tulaá¹ƒ, _ bahuvipÄ• kaá¹ƒ __atulaá¹ƒ_. __sambhava
hetubhÅ«taá¹ƒ, upapattijanakanti attho. __bhavasaá¹…khÄ• ra_nti punabbhavasaá¹…khÄ•
vissajjesi. __munÄ«_ti buddhamuni. __ajjhattarato_ti niyakajjhattarato. __samÄ• hito_ti
upacÄ• rappanÄ• samÄ• dhivasena samÄ• hito. __abhindi kavacamivÄ• _ti kavacaá¹ƒ viya
attani saÃ±jÄ• taá¹ƒ kilesaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti ``savipÄ• kaá¹-á¹-hena sambhavaá¹ƒ,
bhavÄ• bhavÄ• bhisaá¹…kharaá¹‡aá¹-á¹-hena bhavasaá¹…khÄ• ranti ca laddhanÄ• maá¹ƒ
lokiyakammaÃ±ca ossaji, saá¹…gÄ• masÄ«se mahÄ• yodho kavacaá¹ƒ viya attasambhava
samÄ• hito hutvÄ• abhindÄ«â€™â€™ ti.

atha vÄ• __tula_nti tulento tÄ«rento. __atulaÃ±ca sambhava_nti nibbÄ• naÃ±ceva bhavaÃ
__bhavasaá¹…khÄ• ra_nti bhavagÄ• mikaá¹ƒ kammaá¹ƒ. __avassaji munÄ«_ti ``paÃ±cakk
khandhÄ• naá¹ƒ nirodho nibbÄ• naá¹ƒ niccaâ€™â€™ ntiÄ• dinÄ• nayena tulento buddham
nibbÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• taá¹ƒ khandhÄ• naá¹ƒ mÅ«labhÅ«taá¹ƒ bhavasaá¹…
saá¹ƒvattatÄ«â€™â€™ ti (MN II 81; AN a IV 233) evaá¹ƒ vuttena kammakkhayakarena ariya
269/. kathaá¹ƒ ajjhattarato samÄ• hito, abhindi kavacamivattasambhavaá¹ƒ. so hi vipassanÄ
samathavasena samÄ• hitoti evaá¹ƒ \Ee 330/ pubbabhÄ• gato paá¹-á¹-hÄ• ya samathavipa
300/ viya attabhÄ• vaá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ, attani sambhavattÄ• ``attasambhava
laddhanÄ• maá¹ƒ sabbaá¹ƒ kilesajÄ• laá¹ƒ abhindi, kilesÄ• bhÄ• veneva kammaá¹ƒ appaá¹
avassaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti evaá¹ƒ kilesappahÄ• nena kammaá¹ƒ pajahi. iti bodhimÅ
avassaá¹-á¹-habhavasaá¹…khÄ• ro bhagavÄ• vekhamissakena viya jarasakaá¹-aá¹ƒ samÄ
attabhÄ• vaá¹ƒ yÄ• pentopi ``ito temÄ• sato uddhaá¹ƒ samÄ• pattivekhamassa na dassÄ• n
Ä• yusaá¹…khÄ• raá¹ƒ ossajÄ«ti.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sattajaá¹-ilasuttavaá¹‡á¹‡anÄ•

<52> dutiye __bahidvÄ• rakoá¹-á¹-hake_ti pÄ• sÄ• dadvÄ• rakoá¹-á¹-hakassa bahi, na vihÄ
so kira pÄ• sÄ• do lohapÄ• sÄ• do viya samantÄ• catudvÄ• rakoá¹-á¹-hakaparivuto pÄ• kÄ
pÄ• cÄ«nadvÄ• rakoá¹-á¹-hakassa bahi pÄ• sÄ• dacchÄ• yÄ• yaá¹ƒ pÄ• cÄ«nalokadhÄ• tu
paÃ±Ã±attavarabuddhÄ• sane nisinno hoti. __jaá¹-ilÄ• _ti jaá¹-Ä• vanto tÄ• pasavesadhÄ• n
setapaá¹-anigaá¹‡á¹-harÅ«padhÄ• rino. __ekasÄ• á¹-akÄ• _ti ekasÄ• á¹-akanigaá¹‡á¹-hÄ•
pilotikakhaá¹‡á¸• aá¹ƒ hatthe bandhitvÄ• tenÄ• pi sarÄ«rassa purimabhÄ• gaá¹ƒ paá¹-icchÄ
vicaraá¹‡akÄ• . __parÅ«á¸·hakacchanakhalomÄ• _ti parÅ«á¸·hakacchalomÄ• parÅ«á¸·han
ca, kacchÄ• dÄ«su dÄ«ghalomÄ• dÄ«ghanakhÄ• cÄ• ti attho. __khÄ• rivividhamÄ• dÄ• yÄ
khÄ• rÄ• dinÄ• nappakÄ• raá¹ƒ pabbajitaparikkhÄ• rabhaá¹‡á¸• ikaá¹ƒ gahetvÄ• . __avidÅ«
avidÅ«ramaggena nagaraá¹ƒ pavisanti.

__rÄ• jÄ• haá¹ƒ, bhante, pasenadi kosalo_ti ahaá¹ƒ, bhante, rÄ• jÄ• pasenadi kosalo, may
jÄ• nÄ• thÄ• ti. kasmÄ• pana rÄ• jÄ• loke aggapuggalassa santike nisinno evarÅ«pÄ• naá
aÃ±jaliá¹ƒ paggaá¹‡hÄ• tÄ«ti? saá¹…gaá¹‡hanatthÄ• ya. evaÃ±hissa ahosi ``sacÄ• haá¹ƒ e
karissÄ• mi, mayaá¹ƒ puttadÄ• raá¹ƒ pahÄ• ya etassatthÄ• ya dubbhojanadukkhaseyyÄ• dÄ
amhÄ• kaá¹ƒ nipaccakÄ• ramattampi na karoti \Be 301/. tasmiÃ±hi kate amhe `ocarakÄ• â€
`pabbajitÄ• â€™ icceva saÃ±jÄ• nissati, kiá¹ƒ imassa bhÅ«tatthakathanenÄ• ti \Ne 270/ atta
sutaá¹ƒ paá¹-icchÄ• detvÄ• na katheyyuá¹ƒ, evaá¹ƒ kate pana anigÅ«hitvÄ• kathessantÄ«
ajjhÄ• sayajÄ• nanatthampi evamakÄ• sÄ«ti. rÄ• jÄ• kira bhagavantaá¹ƒ upasaá¹…kamant
sammÄ• sambodhiá¹ƒ na saddahi. tenassa evaá¹ƒ ahosi ``yadi bhagavÄ• sabbaá¹ƒ jÄ• nÄ
nipaccakÄ• raá¹ƒ katvÄ• `ime arahantoâ€™ ti vutte nÄ• nujÄ• neyya, atha maá¹ƒ anuvattan
sabbaÃ±Ã±utÄ• â€™â€™ ti. evaá¹ƒ so satthu ajjhÄ• sayajÄ• nanatthaá¹ƒ tathÄ• akÄ• si. b
ime samaá¹‡Ä• ocarakÄ• â€™ ti vutte yadipi rÄ• jÄ• saddahati, mahÄ• jano pana tamattha
saddaheyya, samaá¹‡o gotamo `rÄ• jÄ• attano kathaá¹ƒ suá¹‡Ä• tÄ«â€™ ti yaá¹ƒ kiÃ±ci m
ti vadeyya, tadassa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya saá¹ƒvatteyya, aÃ±Ã±o ca guá¸·h
kataá¹ƒ bhaveyya, sayameva rÄ• jÄ• tesaá¹ƒ ocarakabhÄ• vaá¹ƒ kathessatÄ«â€™â€™ ti Ã
etaâ€™â€™ _ntiÄ• dimÄ• ha.

tattha __kÄ• mabhoginÄ• _ti iminÄ• pana rÄ• gÄ• bhibhavaá¹ƒ, ubhayenÄ• pi vikkhittacitta
__puttasambÄ• dhasayana_nti puttehi sambÄ• dhasayanaá¹ƒ \Ee 332/. ettha ca puttasÄ«se
puttadÄ• resu uppilÄ• vitena tesaá¹ƒ gharÄ• vÄ• sÄ• dihetu sokÄ• bhibhavena cittassa saá
__kÄ• sikacandana_nti saá¹‡hacandanaá¹ƒ, kÄ• sikavatthaÃ±ca candanaÃ±cÄ• ti vÄ• atth
vaá¹‡á¹‡agandhatthÄ• ya mÄ• lÄ• , sugandhabhÄ• vatthÄ• ya gandhaá¹ƒ, chavirÄ• gakara
dhÄ• rentena. __jÄ• tarÅ«parajata_nti suvaá¹‡á¹‡aÃ±ceva avasiá¹-á¹-hadhanaÃ±ca. __sÄ•
paá¹-iggaá¹‡hantena. sabbenapi kÄ• mesu abhigiddhabhÄ• vameva pakÄ• seti.

__saá¹ƒvÄ• senÄ• _ti sahavÄ• sena. __sÄ«laá¹ƒ veditabba_nti ``ayaá¹ƒ pesalo vÄ• dussÄ
saá¹ƒvasantena ekasmiá¹ƒ á¹-hÄ• ne saha vasantena jÄ• nitabbo. __taÃ±ca kho dÄ«ghena
taÃ±ca sÄ«laá¹ƒ dÄ«ghena kÄ• lena veditabbaá¹ƒ, na ittarena. katipayadivase hi saÃ±Ã±at
saá¹ƒvutindriyÄ• kÄ• ro ca hutvÄ• sakkÄ• dassetuá¹ƒ. __manasi karotÄ• no amanasi karo
pariggaá¹‡hissÄ• mÄ«â€™â€™ ti manasi karontena \Be 302/ paccavekkhantena sakkÄ• jÄ
__paÃ±Ã±avatÄ• _ti tampi sappaÃ±Ã±eneva paá¹‡á¸• itena. bÄ• lo hi manasi karontopi jÄ•
__saá¹ƒvohÄ• renÄ• _ti kathanena.

``yo hi koci manussesu, vohÄ• raá¹ƒ upajÄ«vati.

evaá¹ƒ vÄ• seá¹-á¹-ha jÄ• nÄ• hi, vÄ• á¹‡ijo so na brÄ• hmaá¹‡oâ€™â€™ ti || (Sn 619) ---

ettha \Ne 271/ hi vÄ• á¹‡ijjaá¹ƒ vohÄ• ro nÄ• ma. ``cattÄ• ro ariyavohÄ• rÄ• â€™â€™ ti (DN
``saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• roâ€™â€™ ti (Dhs 1313-1315) ettha paÃ±Ã
vohareyyÄ• â€™â€™ ti (SN a I 25) ettha kathÄ• vohÄ• ro. idhÄ• pi so eva adhippeto. ekac
parammukhÄ• kathÄ• ya na sameti, parammukhÄ• kathÄ• sammukhÄ• kathÄ• ya, tathÄ•
pacchimakathÄ• ca purimakathÄ• ya. so kathentoyeva sakkÄ• jÄ• nituá¹ƒ ``asuci eso pugg
pana purimaá¹ƒ \Ee 333/ pacchimena, pacchimaÃ±ca purimena, sammukhÄ• kathitaÃ±ca p
parammukhÄ• kathitaÃ±ca sammukhÄ• kathitena sameti, tasmÄ• kathentena sakkÄ• suc
Ä• ha --- __ ``saá¹ƒvohÄ• rena soceyyaá¹ƒ veditabbaâ€™â€™ _nti__. _

__thÄ• mo_ti Ã±Ä• á¹‡athÄ• mo. yassa hi Ã±Ä• á¹‡athÄ• mo natthi, so uppannesu upadda
kattabbakaraá¹‡aá¹ƒ apassanto advÄ• rikaá¹ƒ gharaá¹ƒ paviá¹-á¹-ho viya carati. tenÄ• ha --
mahÄ• rÄ• ja, _ __thÄ• mo veditabboâ€™â€™ _ti. __sÄ• kacchÄ• yÄ• _ti sahakathÄ• ya. c
geá¹‡á¸• u viya uplavati, paÃ±Ã±avato kathentassa paá¹-ibhÄ• naá¹ƒ anantaá¹ƒ hoti. udaka
maccho khuddako mahanto vÄ• ti paÃ±Ã±Ä• yati__. _

iti bhagavÄ• raÃ±Ã±o ujukameva te ``ime nÄ• mÄ• â€™â€™ ti avatvÄ• arahantÄ• naá¹ƒ
jÄ• nanÅ«pÄ• yaá¹ƒ pakÄ• sesi. rÄ• jÄ• taá¹ƒ sutvÄ• bhagavato sabbaÃ±Ã±utÄ• ya desan
``acchariyaá¹ƒ, bhanteâ€™â€™ _tiÄ• dinÄ• attano pasÄ• daá¹ƒ pakÄ• setvÄ• idÄ• ni te yA
Ä• rocento __ ``ete, bhante, mama purisÄ• carÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __carÄ•
pabbajitarÅ«pena raá¹-á¹-hapiá¹‡á¸• aá¹ƒ \Be 303/ bhuÃ±jantÄ• paá¹-icchannakammantatt
heá¹-á¹-hÄ• carakÄ• . carÄ• hi pabbatamatthakena carantÄ• pi heá¹-á¹-hÄ• carakÄ• va ni
__ocarakÄ• _ti carapurisÄ• . __ocaritvÄ• _ti avacaritvÄ• vÄ«maá¹ƒsitvÄ• , tasmiá¹ƒ tasmiá
pavattiá¹ƒ Ã±atvÄ• ti attho. __osÄ• rissÄ• mÄ«_ti paá¹-ipajjissÄ• mi, karissÄ• mÄ«ti attho. _
rajaÃ±ca malaÃ±ca. __pavÄ• hetvÄ• _ti suá¹-á¹-hu vikkhÄ• lanavasena apanetvÄ• . __kapp
alaá¹…kÄ• rasatthe vuttavidhinÄ• kappakehi chinnakesamassÅ«. __kÄ• maguá¹‡ehÄ«_ti k
kÄ• mabandhanehi vÄ• __samappitÄ• _ti suá¹-á¹-hu appitÄ• allÄ«nÄ• . __samaá¹…gibhÅ«
__paricÄ• ressantÄ«_ti indriyÄ• ni samantato cÄ• ressanti kÄ«á¸·Ä• pessanti vÄ• .

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ tesaá¹ƒ rÄ• japurisÄ• naá¹ƒ attano udarassa kÄ• raá¹‡Ä
lokavaÃ±canasaá¹…khÄ• taá¹ƒ \Ne 272/ atthaá¹ƒ viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ
parÄ• dhÄ«natÄ• paravaÃ±canatÄ• paá¹-ikkhepavibhÄ• vanaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __na vÄ• yameyya sabbatthÄ• _ti dÅ«teyyaocarakakammÄ• dike sabbasmiá¹ƒ pÄ• p
pabbajito na vÄ• yameyya, vÄ• yÄ• maá¹ƒ ussÄ• haá¹ƒ na kareyya, sabbattha yattha kattha
appamattakepi puÃ±Ã±asmiá¹ƒyeva vÄ• yameyyÄ• ti adhippÄ• yo. __nÄ• Ã±Ã±assa puriso
aÃ±Ã±assa puggalassa sevakapuriso na siyÄ• . kasmÄ• ? evarÅ«passapi ocarakÄ• dipÄ• p
__nÄ• Ã±Ã±aá¹ƒ nissÄ• ya jÄ«veyyÄ• _ti aÃ±Ã±aá¹ƒ paraá¹ƒ issarÄ• diá¹ƒ nissÄ• ya ``tapp
sukhadukkhaâ€™â€™ nti evaá¹ƒcitto hutvÄ• na jÄ«vikaá¹ƒ pavatteyya, attadÄ«po attasara

bhaveyya. atha vÄ• anatthÄ• vahato ``ocaraá¹‡aâ€™â€™ nti laddhanÄ• makattÄ• aÃ±Ã±
na jÄ«veyya. __dhammena na vaá¹‡iá¹ƒ care_ti dhanÄ• diatthÄ• ya dhammaá¹ƒ na kathey
paresaá¹ƒ dhammaá¹ƒ deseti, so dhammena vÄ• á¹‡ijjaá¹ƒ karoti nÄ• ma, evaá¹ƒ dhamme
dhanÄ• dÄ«naá¹ƒ atthÄ• ya kosalaraÃ±Ã±o puriso viya ocarakÄ• dikammaá¹ƒ karonto pare
pabbajjÄ• liá¹…gasamÄ• dÄ• nÄ• dÄ«ni anutiá¹-á¹-hanto dhammena vÄ• á¹‡ijjaá¹ƒ karoti n
brahmacariyaá¹ƒ carantopi aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹
dhammena vÄ• á¹‡ijjaá¹ƒ karoti nÄ• ma, evaá¹ƒ dhammena vÄ• á¹‡ijjaá¹ƒ na care, na kare

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paccavekkhaá¹‡asuttavaá¹‡á¹‡anÄ•

<53> tatiye \Ee 335/ __attano aneke pÄ• pake akusale dhamme pahÄ«ne_ti
lobhadosamohaviparÄ«tamanasikÄ• raahirikÄ• nottappakodhÅ«panÄ• hamakkhapalÄ• sais
sÄ• á¹-heyyathambhasÄ• rambhamÄ• nÄ• timÄ• namadapamÄ• dataá¹‡hÄ• avijjÄ• tividhÄ
a- saÃ±Ã±Ä• vitakkapapaÃ±cacatubbidhavipallÄ• saÄ• savaoghayogaganthÄ• gatigamana
cetokhilapaÃ±cacetovinibandhanÄ«varaá¹‡Ä• bhinandanachavivÄ• da-
mÅ«lataá¹‡hÄ• kÄ• yasattÄ• nusayaá¹-á¹-hamicchattanava-
taá¹‡hÄ• mÅ«lakadasÄ• kusalakammapathadvÄ• saá¹-á¹-hidiá¹-á¹-higataá¹-á¹-hasatataá¹
attano santÄ• ne anÄ• dikÄ• lapavatte \Ne 273/ diyaá¸• á¸• hasahassakilese taá¹ƒsahagate
lÄ• make akosallasambhÅ«taá¹-á¹-hena akusale dhamme anavasesaá¹ƒ saha vÄ• sanÄ• y
ariyamaggena samucchinne paccavekkhamÄ• no ``ayampi me kileso pahÄ«no, ayampi me
anupadapaccavekkhaá¹‡Ä• ya paccavekkhamÄ• no bhagavÄ• nisinno hoti.

__aneke ca kusale dhamme_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassana
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , cattÄ• ro ariy
catasso paá¹-isambhidÄ• , catuyoniparicchedakaÃ±Ä• á¹‡aá¹ƒ, cattÄ• ro ariyavaá¹ƒsÄ• , ca
vesÄ• rajjaÃ±Ä• á¹‡Ä• ni, paÃ±ca padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…giko sammÄ• samÄ•
sammÄ• samÄ• dhi, paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• t
vimuttÄ• yatanaÃ±Ä• á¹‡Ä• ni, paÃ±ca vimuttiparipÄ• canÄ«yÄ• saÃ±Ã±Ä• , cha anussati
cha nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, cha satatavihÄ• rÄ• , cha anuttariyÄ• ni, cha nibbedhab
abhiÃ±Ã±Ä• , cha asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni, satta aparihÄ• niyÄ• dhammÄ• , satta a
bojjhaá¹…gÄ• , satta \Be 305/ sappurisadhammÄ• , satta nijjaravatthÅ«ni, satta \Ee 336/ sa
dakkhiá¹‡eyyapuggaladesanÄ• , satta khÄ«á¹‡Ä• savabaladesanÄ• , aá¹-á¹-ha paÃ±Ã±Ä• p
aá¹-á¹-ha sammattÄ• ni, aá¹-á¹-ha lokadhammÄ• tikkamÄ• , aá¹-á¹-ha Ä• rambhavatthÅ«ni,
aá¹-á¹-ha mahÄ• purisavitakkÄ• , aá¹-á¹-ha abhibhÄ• yatanadesanÄ• , aá¹-á¹-ha vimokkhÄ•
yonisomanasikÄ• ramÅ«lakÄ• dhammÄ• , nava pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, nava s
Ä• ghÄ• tappaá¹-ivinayÄ• , nava saÃ±Ã±Ä• , nava nÄ• nattÄ• ni, nava anupubbavihÄ• rÄ• ,

dasa kasiá¹‡Ä• yatanÄ• ni, dasa kusalakammapathÄ• , dasa sammattÄ• ni, dasa ariyavÄ• s
dasa tathÄ• gatabalÄ• ni, ekÄ• dasa mettÄ• nisaá¹ƒsÄ• , dvÄ• dasa dhammacakkÄ• kÄ• rÄ
cuddasa buddhaÃ±Ä• á¹‡Ä• ni, pannarasa vimuttiparipÄ• canÄ«yÄ• dhammÄ• , soá¸·asav
aparantapanÄ«yÄ• dhammÄ• , aá¹-á¹-hÄ• rasa mahÄ• vipassanÄ• , aá¹-á¹-hÄ• rasa buddh
paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catucattÄ• lÄ«sa Ã±Ä• á¹‡avatthÅ«ni, paÃ±Ã±Ä• sa udaya
paropaÃ±Ã±Ä• sa kusalÄ• dhammÄ• , sattasattati Ã±Ä• á¹‡avatthÅ«ni,
catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ,
anantanayasamantapaá¹-á¹-hÄ• napavicayapaccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni, tathÄ
anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti evamÄ• dike anek
anantakÄ• laá¹ƒ pÄ• ramiparibhÄ• vanÄ• ya maggabhÄ• vanÄ• ya ca pÄ• ripÅ«riá¹ƒ vuddh
mayi saá¹ƒvijjanti, imepi anavajjadhammÄ• mayi saá¹ƒvijjantÄ«â€™â€™ ti rucivasena man
buddhaguá¹‡e vaggavagge puÃ±japuÃ±je katvÄ• paccavekkhamÄ• no nisinno hoti. te ca \N
na nippadesato. sabbe buddhaguá¹‡e bhagavatÄ• pi anupadaá¹ƒ anavasesato manasi kÄ•
anantÄ• parimeyyabhÄ• vato.

vuttaÃ±hetaá¹ƒ ---

``buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti ||

aparampi \Be 306/ \Ee 337/ vuttaá¹ƒ ---

``asaá¹…khyeyyÄ• ni nÄ• mÄ• ni, saguá¹‡ena mahesino.

guá¹‡ena nÄ• mamuddheyyaá¹ƒ, api nÄ• ma sahassatoâ€™â€™ ti ||

tadÄ• hi bhagavÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto vihÄ• raá¹ƒ pavisitvÄ
á¹-hatvÄ• bhikkhÅ«su vattaá¹ƒ dassetvÄ• gatesu mahÄ• gandhakuá¹-iá¹ƒ pavisitvÄ• paÃ±
nisinno attano atÄ«tajÄ• tivisayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pesesi. athassa tÄ• ni nirantaraá¹ƒ poá¹.
anantÄ• parimÄ• á¹‡appabhedÄ• upaá¹-á¹-hahiá¹ƒsu. so ``evaá¹ƒ mahantassa nÄ• ma duk
ime kilesÄ• â€™â€™ ti kilesavisayaá¹ƒ Ã±Ä• á¹‡Ä• cÄ• raá¹ƒ pesetvÄ• te pahÄ• namukhe
``ime vata kilesÄ• anavasesato mayhaá¹ƒ suá¹-á¹-hu pahÄ«nÄ• â€™â€™ ti puna tesaá¹ƒ p
saparivÄ• raá¹ƒ sauddesaá¹ƒ ariyamaggaá¹ƒ paccavekkhanto anantÄ• parimÄ• á¹‡abhede

manasÄ• kÄ• si. tena vuttaá¹ƒ ---

``tena kho pana samayena bhagavÄ• attano aneke pÄ• pake akusale dhamme pahÄ«ne pa
aneke ca kusale dhamme bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gateâ€™â€™ ti.

evaá¹ƒ paccavekkhitvÄ• uppannapÄ«tisomanassuddesabhÅ«taá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ u

tattha __ahu pubbe_ti arahattamaggaÃ±Ä• á¹‡uppattito pubbe sabbopi cÄ• yaá¹ƒ rÄ• gÄ• c
mayhaá¹ƒ santÄ• ne ahu Ä• si, na imasmiá¹ƒ kilesagaá¹‡e kocipi kileso nÄ• hosi. __tadÄ•
kÄ• le ariyamaggakkhaá¹‡e so kilesagaá¹‡o na ahu na Ä• si, tattha aá¹‡umattopi kileso agg
appahÄ«no nÄ• ma natthi. ``tato nÄ• hÅ«â€™â€™ tipi paá¹-hanti, tato arahattamaggakkhaa
attho. __nÄ• hu pubbe_ti yo cÄ• yaá¹ƒ mama aparimÄ• á¹‡o anavajjadhammo etarahi bhÄ•
upalabbhati, sopi ariyamaggakkhaá¹‡ato pubbe na ahu na Ä• si. __tadÄ• ahÅ«_ti yadÄ• p
aggamaggaÃ±Ä• á¹‡aá¹ƒ uppannaá¹ƒ, tadÄ• sabbopi me anavajjadhammo Ä• si. aggamag
sabbepi sabbaÃ±Ã±uguá¹‡Ä• buddhÄ• naá¹ƒ hatthagatÄ• eva honti.

__na_ \Be 307/ __cÄ• hu na ca bhavissati, na cetarahi vijjatÄ«_ti yo pana so anavajjadham
338/ mayhaá¹ƒ bodhimaá¹‡á¸• e uppanno, yena sabbo kilesagaá¹‡o anavasesaá¹ƒ pahÄ«n
maggakkhaá¹‡ato pubbe na cÄ• hu na ca ahosi, evaá¹ƒ attanÄ• pahÄ• tabbakilesÄ• bhÄ•
ca bhavissati anÄ• gate na uppajjissati, etarahi paccuppannakÄ• lepi na vijjati na upalabbha
kattabbakiccÄ• bhÄ• vato. na hi ariyamaggo anekavÄ• raá¹ƒ pavattati. tenevÄ• ha --- ``na p
yantÄ«â€™â€™ ti.

iti bhagavÄ• ariyamaggena attano santÄ• ne anavasesaá¹ƒ pahÄ«ne akusale dhamme bh
aparimÄ• á¹‡e anavajjadhamme ca paccavekkhamÄ• no attupanÄ• yikapÄ«tivegavissaá¹-á
purimÄ• ya kathÄ• ya purimavesÄ• rajjadvayameva kathitaá¹ƒ, pacchimadvayaá¹ƒ sammÄ•
pakÄ• sitameva hotÄ«ti.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamanÄ• nÄ• titthiyasuttavaá¹‡á¹‡anÄ•

<54> catutthe __nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• _ti ettha taranti ete
titthaá¹ƒ, nibbÄ• namaggo. idha pana viparÄ«tavipallÄ• savasena diá¹-á¹-higatikehi tathÄ•
gahitadiá¹-á¹-hidassanaá¹ƒ ``titthaâ€™â€™ nti adhippetaá¹ƒ. tasmiá¹ƒ sassatÄ• dinÄ• nÄ•
nÄ• nÄ• titthiyÄ• , nagganigaá¹‡á¹-hÄ• disamaá¹‡Ä• \Ne 276/ ceva kaá¹-hakalÄ• pÄ• dibrÄ
pokkharasÄ• tÄ• diparibbÄ• jakÄ• ca samaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• . nÄ• nÄ• titth
samaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• cÄ• ti nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparib

``sassato attÄ• ca loko cÄ• â€™â€™ tiÄ• dinÄ• passanti etÄ• ya, sayaá¹ƒ vÄ• passati, ta
vÄ• ti diá¹-á¹-hi, micchÄ• bhinivesassetaá¹ƒ adhivacanaá¹ƒ. sassatÄ• divasena nÄ• nÄ• an
etesanti __nÄ• nÄ• diá¹-á¹-hikÄ• _. sassatÄ• divaseneva khamanaá¹ƒ khanti, rocanaá¹ƒ ruc
308/ attÄ• ca loko cÄ• â€™â€™ tiÄ• dinÄ• (Ud 55) pavatto cittavipallÄ• so saÃ±Ã±Ä• vipa
nÄ• nÄ• khantiyo etesanti __nÄ• nÄ• khantikÄ• , _ nÄ• nÄ• ruciyo etesanti __nÄ• nÄ• ruc
pubbabhÄ• ge tathÄ• tathÄ• cittaá¹ƒ rocetvÄ• khamÄ• petvÄ• ca pacchÄ• ``idameva sac
abhinivisanti. atha vÄ• ``aniccaá¹ƒ niccaâ€™â€™ ntiÄ• dinÄ• tathÄ• tathÄ• dassanavase
khamanavasena khanti, ruccanavasena rucÄ«ti evaá¹ƒ tÄ«hipi padehi diá¹-á¹-hi eva vuttÄ•
__nÄ• nÄ• diá¹-á¹-hinissayanissitÄ• _ti sassatÄ• diparikappavasena nÄ• nÄ• vidhaá¹ƒ diá¹-
vatthuá¹ƒ kÄ• raá¹‡aá¹ƒ, diá¹-á¹-hisaá¹…khÄ• tameva vÄ• nissayaá¹ƒ nissitÄ• allÄ«nÄ• u
anissajjitvÄ• á¹-hitÄ• ti attho. diá¹-á¹-hiyopi hi diá¹-á¹-higatikÄ• naá¹ƒ abhinivesÄ• kÄ• rÄ• n
honti.

__santÄ«_ti atthi saá¹ƒvijjanti upalabbhanti. __eke_ti ekacce. __samaá¹‡abrÄ• hmaá¹‡Ä• _
samaá¹‡Ä• , jÄ• tiyÄ• brÄ• hmaá¹‡Ä• , lokena vÄ• samaá¹‡Ä• ti ca brÄ• hmaá¹‡Ä• ti ca e
__evaá¹ƒvÄ• dino_ti evaá¹ƒ idÄ• ni vattabbÄ• kÄ• rena vadantÄ«ti evaá¹ƒvÄ• dino. evaá¹ƒ
pavattÄ• diá¹-á¹-hi etesanti __evaá¹ƒdiá¹-á¹-hino_. tattha dutiyena diá¹-á¹-higatikÄ• naá¹ƒ n
dassito, paá¹-hamena tesaá¹ƒ yathÄ• bhinivesaá¹ƒ paresaá¹ƒ tattha patiá¹-á¹-hÄ• panavase

__sassato loko, idameva saccaá¹ƒ moghamaÃ±Ã±a_nti ettha __loko_ti attÄ• . so hi diá¹-á¹-
ettha puÃ±Ã±aá¹ƒ pÄ• paá¹ƒ tabbipÄ• kÄ• , sayaá¹ƒ vÄ• kÄ• rakÄ• dibhÄ• vena abhiyutteh
adhippeto. svÄ• yaá¹ƒ sassato amaro nicco dhuvoti yadidaá¹ƒ amhÄ• kaá¹ƒ dassanaá¹ƒ ida
aviparÄ«taá¹ƒ, aÃ±Ã±aá¹ƒ pana asassatotiÄ• di paresaá¹ƒ dassanaá¹ƒ moghaá¹ƒ micchÄ•
sassatavÄ• dÄ• dassitÄ• honti. __asassato_ti na sassato, anicco adhuvo cavanadhammot
ti sassatabhÄ• vappaá¹-ikkhepeneva ucchedo dÄ«pitoti sattapi ucchedavÄ• dÄ• dÄ«pitÄ•

__antavÄ• _ti \Ne 277/ sapariyanto parivaá¹-umo paricchinnappamÄ• á¹‡o, na sabbagatoti
sarÄ«raparimÄ• á¹‡o aá¹…guá¹-á¹-haparimÄ• á¹‡o avayavaparimÄ• á¹‡o paramÄ• á¹‡upar
evamÄ• divÄ• dÄ• dassitÄ• honti. __anantavÄ• _ti apariyanto, sabbagatoti attho. etena ka
dÄ«pitÄ• honti.

__taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ_ \Ee 340/ __sarÄ«ra_nti yaá¹ƒ sarÄ«raá¹ƒ, tadeva jÄ«vasaá¹…khÄ
jÄ«vasaá¹…khÄ• taá¹ƒ vatthu, tadeva sarÄ«ranti jÄ«vaÃ±ca sarÄ«raÃ±ca advayaá¹ƒ saman
Ä• jÄ«vakÄ• naá¹ƒ viya ``rÅ«pÄ« attÄ• â€™â€™ ti ayaá¹ƒ vÄ• do dassito hoti. __aÃ±Ã±aá¹
sarÄ«ra_nti iminÄ• pana ``arÅ«pÄ« attÄ• â€™â€™ ti ayaá¹ƒ vÄ• do dassito.

__hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• _ti ettha __tathÄ• gato_ti satto. taÃ±hi diá¹-á¹-higatik

kÄ• rakavedakÄ• disaá¹…khÄ• taá¹ƒ, niccadhuvÄ• disaá¹…khÄ• taá¹ƒ vÄ• tathÄ• bhÄ• va
so maraá¹‡ato idhakÄ• yassa bhedato paraá¹ƒ uddhaá¹ƒ hoti, atthi saá¹ƒvijjatÄ«ti attho. ete
sassataggÄ• hamukhena soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• aá¹-á
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• dassitÄ• honti. __na hotÄ«_ti natthi na upalabbhati
__hoti ca na ca hotÄ«_ti atthi ca natthi cÄ• ti. etena ekaccasassatavÄ• dÄ• satta saÃ±Ã±Ä
__neva hoti na na hotÄ«_ti iminÄ• pana amarÄ• vikkhepavÄ• do dassitoti veditabbaá¹ƒ.

ime kira diá¹-á¹-higatikÄ• nÄ• nÄ• desato Ä• gantvÄ• sÄ• vatthiyaá¹ƒ paá¹-ivasantÄ• eka
sannipatitvÄ• attano attano vÄ• daá¹ƒ paggayha aÃ±Ã±avÄ• de khuá¹ƒsentÄ• vivÄ• dÄ• p
__ ``te bhaá¹‡á¸• anajÄ• tÄ• â€™â€™ _tiÄ• di.

tattha bhaá¹‡á¸• anaá¹ƒ nÄ• ma kalahassa pubbabhÄ• go. __bhaá¹‡á¸• anajÄ• tÄ• _ti jÄ•
kalaho eva, kalassa vÄ• hananato kalaho daá¹-á¹-habbo. aÃ±Ã±amaÃ±Ã±assa viruddhavÄ
__vivÄ• dÄ• pannÄ• _. mammaghaá¹-á¹-anato mukhameva sattÄ«ti __mukhasatti, _ pharus
hi kÄ• raá¹‡aá¹ƒ kÄ• raá¹‡Å«pacÄ• rena phalampi vohariyati yathÄ• taá¹ƒ ``sukho buddhu
paccanubhotÄ«â€™â€™ ti ca. tÄ• hi mukhasattÄ«hi vitudantÄ• vijjhantÄ• viharanti. __edis
aviparÄ«tasabhÄ• vo ediso evarÅ«po, yathÄ• mayÄ• vuttaá¹ƒ ``sassato lokoâ€™â€™ ti. _
dhammo \Be 310/, yathÄ• tayÄ• vuttaá¹ƒ ``asassato lokoâ€™â€™ ti, evaá¹ƒ sesapadehipi
titthiyÄ• naá¹ƒ vivÄ• do sakalanagare pÄ• kaá¹-o jÄ• to. atha bhikkhÅ« sÄ• vatthiá¹ƒ piá¹‡á
paviá¹-á¹-hÄ• taá¹ƒ sutvÄ• ``atthi no idaá¹ƒ kathÄ• pÄ• bhataá¹ƒ, yaá¹ƒ nÅ«na mayaá¹ƒ im
bhagavato Ä• roceyyÄ• ma, appeva nÄ• ma taá¹ƒ nissÄ• ya satthu saá¹‡hasukhumaá¹ƒ dh
labheyyÄ• mÄ• â€™â€™ ti te pacchÄ• bhattaá¹ƒ dhammadesanÄ• kÄ• le bhagavato etama
--- __ ``atha kho sambahulÄ• bhikkhÅ«â€™â€™ _tiÄ• di.

taá¹ƒ sutvÄ• bhagavÄ• aÃ±Ã±atitthiyÄ• naá¹ƒ dhammassa ayathÄ• bhÅ«tapajÄ• nanaá¹ƒ
``aÃ±Ã±atitthiyÄ• , bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tattha __andhÄ• _ti paÃ±Ã±Ä• cakk
``acakkhukÄ• â€™â€™ _ti. paÃ±Ã±Ä• hi idha ``cakkhÅ«â€™â€™ ti adhippetÄ• . tathÄ• hi
jÄ• nantÄ«â€™â€™ _tiÄ• di. tattha __atthaá¹ƒ na jÄ• nantÄ«_ti idhalokatthaá¹ƒ paralokatth
idhalokaparalokesu vuddhiá¹ƒ abbhudayaá¹ƒ nÄ• vabujjhanti, paramatthe pana nibbÄ• ne k
pavattimattepi sammÅ«á¸·hÄ• , te kathaá¹ƒ nivattiá¹ƒ jÄ• nissantÄ«ti. __anatthaá¹ƒ na jÄ• n
atthaá¹ƒ na jÄ• nanti, tadaggena anatthampi na jÄ• nanti. yasmÄ• __dhammaá¹ƒ na jÄ• na
na jÄ• nanti_. te hi vipariyesaggÄ• hitÄ• ya dhammaá¹ƒ kusalampi akusalaá¹ƒ karonti, adha
kusalaá¹ƒ karonti. na kevalaÃ±ca dhammÄ• dhammesu eva, atha kho tassa vipÄ• kesupi sa
kammampi vipÄ• kaá¹ƒ katvÄ• voharanti, vipÄ• kampi kammaá¹ƒ katvÄ• . tathÄ• __dhamm
jÄ• nanti, __adhammaá¹ƒ_ asabhÄ• vadhammampi na jÄ• nanti. evaá¹ƒbhÅ«tÄ• ca sabhÄ
asabhÄ• vadhammaÃ±ca, asabhÄ• vadhammaá¹ƒ sabhÄ• vadhammaÃ±ca katvÄ• pavede

iti bhagavÄ• titthiyÄ• naá¹ƒ mohadiá¹-á¹-hipaá¹-ilÄ• bhabhÄ• vena paÃ±Ã±Ä• cakkhuvekal

dassetvÄ• idÄ• ni tamatthaá¹ƒ jaccandhÅ«pamÄ• ya pakÄ• setuá¹ƒ __ ``bhÅ«tapubbaá¹ƒ,
tattha __bhÅ«tapubba_nti pubbe bhÅ«taá¹ƒ, atÄ«takÄ• le nibbattaá¹ƒ. __aÃ±Ã±ataro rÄ• jÄ
nÄ• magottehi loke apÄ• kaá¹-o eko rÄ• jÄ• ahosi. __so rÄ• jÄ• aÃ±Ã±ataraá¹ƒ purisaá¹ƒ
raÃ±Ã±o sobhaggappattaá¹ƒ sabbaá¹…gasampannaá¹ƒ attano opavayhaá¹ƒ hatthiá¹ƒ upaá
disvÄ• etadahosi --- ``bhaddakaá¹ƒ vata, bho, hatthiyÄ• naá¹ƒ dassanÄ«yaâ€™â€™ nti. te
jaccandho rÄ• jaá¹…gaá¹‡ena gacchati. taá¹ƒ disvÄ• rÄ• jÄ• \Be 311/ cintesi --- ``mahÄ• j
andhÄ• ye evarÅ«paá¹ƒ dassanÄ«yaá¹ƒ na labhanti daá¹-á¹-huá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ im
jaccandhÄ• sabbe te sannipÄ• tÄ• petvÄ• ekadesaá¹ƒ ekadesaá¹ƒ hatthena phusÄ• petvÄ
suá¹‡eyyaâ€™â€™ nti. keá¸·isÄ«lo rÄ• jÄ• ekena purisena sÄ• vatthiyÄ• sabbe jaccandhe
purisassa saÃ±Ã±aá¹ƒ adÄ• si ``yathÄ• ekeko jaccandho sÄ«sÄ• dikaá¹ƒ ekekaá¹ƒyeva ha
`hatthÄ« mayÄ• diá¹-á¹-hoâ€™ ti saÃ±Ã±aá¹ƒ uppÄ• desi, tathÄ• karohÄ«â€™â€™ ti. so
rÄ• jÄ• te jaccandhe \Ne 279/ paccekaá¹ƒ pucchi ``kÄ«diso, bhaá¹‡e, hatthÄ«â€™â€™ ti. t
diá¹-á¹-hadiá¹-á¹-hÄ• vayavameva hatthiá¹ƒ katvÄ• vadantÄ• ``ediso hatthÄ«, nediso hatth
aÃ±Ã±amaÃ±Ã±aá¹ƒ kalahaá¹ƒ karontÄ• hatthÄ• dÄ«hi upakkamitvÄ• rÄ• jaá¹…gaá¹‡e m
rÄ• jÄ• saparijano tesaá¹ƒ taá¹ƒ vippakÄ• raá¹ƒ disvÄ• phÄ• sukehi bhijjamÄ• nehi hadaye
hasi. tena vuttaá¹ƒ --- __ ``atha kho, bhikkhave, so rÄ• jÄ• ... pe ... attamano ahosÄ«â€™â

tattha __ambho_ti Ä• lapanaá¹ƒ. __yÄ• vatakÄ• _ti yattakÄ• . __jaccandhÄ• _ti jÄ• tiyÄ• a
paá¹-á¹-hÄ• ya acakkhukÄ• . __ekajjha_nti ekato. __bhaá¹‡e_ti abahumÄ• nÄ• lÄ• po. __ha
yathÄ• vuttaá¹ƒ hatthiá¹ƒ sayÄ• petvÄ• dassehi. so ca susikkhitattÄ• aparipphandanto nipa
hatthÄ«_ti hatthena parÄ• masanaá¹ƒ dassanaá¹ƒ katvÄ• Ä• haá¹ƒsu. tena purisena sÄ«sa
``ediso hatthÄ«â€™â€™ ti saÃ±Ã±Ä• pitattÄ• tÄ• disaá¹ƒyeva naá¹ƒ hatthiá¹ƒ saÃ±jÄ• nan
deva hatthÄ« seyyathÄ• pi kumbhoâ€™â€™ _ti vadiá¹ƒsu. __kumbho_ti ca ghaá¹-oti attho.
nÄ• gadantakhÄ«lo. __soá¹‡á¸• o_ti hattho. __naá¹…galÄ«sÄ• _ti naá¹…galassa sirassa Ä
__koá¹-á¹-ho_ti kusÅ«lo. __pÄ• do_ti jaá¹…gho. __thÅ«á¹‡o_ti thambho. __naá¹…guá¹-á¹-h
urimappadeso. __vÄ• ladhÄ«_ti vÄ• lassa aggappadeso. __muá¹-á¹-hÄ«hi saá¹ƒsumbhiá¹ƒ
bandhitvÄ• pahariá¹ƒsu, muá¹-á¹-highÄ• taá¹ƒ akaá¹ƒsu. __attamano ahosÄ«_ti keá¸·isÄ«l
jaccandhÄ• naá¹ƒ kalahena attamano pahÄ• sena gahitamano ahosi.

__evameva kho_ti upamÄ• saá¹ƒsandanaá¹ƒ. tassattho --- bhikkhave, yathÄ• te jaccandhÄ
ekaá¹…gadassino anavasesato hatthiá¹ƒ apassitvÄ• attanÄ• \Be 312/ diá¹-á¹-hÄ• vayavan
\Ee 343/ itarehi diá¹-á¹-haá¹ƒ ananujÄ• nantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• daá¹ƒ Ä• pannÄ
ime aÃ±Ã±atitthiyÄ• sakkÄ• yassa ekadesaá¹ƒ rÅ«pavedanÄ• diá¹ƒ attano diá¹-á¹-hidassan
``attÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• tassa sassatÄ• dibhÄ• vaá¹ƒ Ä• ropetvÄ• ``idameva
abhinivisitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ vivadanti, yathÄ• bhÅ«taá¹ƒ pana atthÄ• natthaá¹ƒ dha
tasmÄ• andhÄ• acakkhukÄ• jaccandhapaá¹-ibhÄ• gÄ• ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ titthiyÄ• naá¹ƒ dhammasabhÄ• vaá¹ƒ yathÄ• bhÅ«taá¹ƒ

apassantÄ• naá¹ƒ jaccandhÄ• naá¹ƒ viya hatthimhi yathÄ• dassanaá¹ƒ micchÄ• bhinivesaá
vivÄ• dÄ• pattiá¹ƒ sabbÄ• kÄ• rato viditvÄ• tadatthadÄ«pakaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ

tattha \Ne 280/ __imesu kira sajjanti, eke samaá¹‡abrÄ• hmaá¹‡Ä• _ti idhekacce pabbajjÅ«
jÄ• timattena brÄ• hmaá¹‡Ä• ``sassato lokoâ€™â€™ tiÄ• dinayappavattesu imesu eva asÄ
diá¹-á¹-hÄ• bhinandanavasena, imesu vÄ• rÅ«pÄ• dÄ«su upÄ• dÄ• nakkhandhesu evaá¹ƒ
vipariá¹‡Ä• madhammesu taá¹‡hÄ• bhinandanadiá¹-á¹-hÄ• bhinandanÄ• naá¹ƒ vasena ``et
sajjanti kira. aho nesaá¹ƒ sammohoti dasseti. __kira_saddo cettha arucisÅ«canattho. tena ta
saá¹…gakÄ• raá¹‡Ä• bhÄ• vameva dÄ«peti. na kevalaá¹ƒ sajjanti eva, atha kho __viggayha
tvaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ• si, ahaá¹ƒ imaá¹ƒ dhammavinayaá¹ƒ Ä• jÄ• nÄ
viggÄ• hikakathÄ• nuyogavasena viggayha vivadanti vivÄ• daá¹ƒ Ä• pajjanti. __na_nti cetth
vÄ• __viggayha na_nti naá¹ƒ diá¹-á¹-hinissayaá¹ƒ sakkÄ• yadiá¹-á¹-himeva vÄ• viparÄ«tad
sassatÄ• divasena aÃ±Ã±amaÃ±Ã±aá¹ƒ viruddhaá¹ƒ gahetvÄ• vivadanti visesato vadanti,
visiá¹-á¹-haá¹ƒ aviparÄ«taá¹ƒ katvÄ• abhinivissa voharanti. yathÄ• kiá¹ƒ? __janÄ• ekaá¹…
jaccandhajanÄ• hatthissa ekekaá¹…gadassino ``yaá¹ƒ yaá¹ƒ attanÄ• phusitvÄ• Ã±Ä• taá¹
hatthÄ«â€™â€™ ti gahetvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ viggayha vivadiá¹ƒsu, evaá¹ƒsampadan
luttaniddiá¹-á¹-hoti veditabbo.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyanÄ• nÄ• titthiyasuttavaá¹‡á¹‡anÄ•

<55> paÃ±came \Be 313/ \Ee 344/ __sassato attÄ• ca loko cÄ• _ti rÅ«pÄ• dÄ«su aÃ±Ã±a
gahetvÄ• taá¹ƒ sassataá¹ƒ niccanti aÃ±Ã±epi ca tathÄ• gÄ• hentÄ• voharanti. yathÄ• ha

``rÅ«paá¹ƒ attÄ• ceva loko ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±apenti. vedana
saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• ca loko ca sassato cÄ• ti attÄ• naÃ±ca lokaÃ±ca

atha vÄ• __attÄ• _ti ahaá¹…kÄ• ravatthu, __loko_ti mamaá¹…kÄ• ravatthu, yaá¹ƒ ``attaniy
__attÄ• _ti vÄ• sayaá¹ƒ, __loko_ti paro. __attÄ• _ti vÄ• paÃ±casu upÄ• dÄ• nakkhandhes
\Ne 281/. __attÄ• _ti vÄ• saviÃ±Ã±Ä• á¹‡ako khandhasantÄ• no, aviÃ±Ã±Ä• á¹‡ako __loko
ca lokoti ca yathÄ• dassanaá¹ƒ dvidhÄ• gahetvÄ• tadubhayaá¹ƒ ``nicco dhuvo sassatoâ€™
voharanti. etena cattÄ• ro sassatavÄ• dÄ• dassitÄ• . __asassato_ti sattapi ucchedavÄ• dÄ
asassato cÄ• _ti ekacco attÄ• ca loko ca sassato, ekacco asassatoti evaá¹ƒ sassato ca asa
atha vÄ• sveva attÄ• ca loko ca attagatidiá¹-á¹-hikÄ• naá¹ƒ viya sassato ca asassato ca, s
evamettha attho veditabbo. sabbathÄ• pi iminÄ• ekaccasassatavÄ• do dassito. __neva sas
amarÄ• vikkhepavÄ• do dassito. te hi sassatavÄ• de asassatavÄ• de ca dosaá¹ƒ disvÄ• ``n
attÄ• ca loko cÄ• â€™â€™ ti vikkhepaá¹ƒ karontÄ• vivadanti.

__sayaá¹ƒkato_ti attanÄ• kato. yathÄ• hi tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ attÄ• ca attano dh
katvÄ• sukhadukkhÄ• ni paá¹-isaá¹ƒvedeti, evaá¹ƒ attÄ• va attÄ• naá¹ƒ tassa ca upabhoga
palibodhasaá¹…khÄ• taá¹ƒ lokaÃ±ca karoti, abhinimminÄ• tÄ«ti attaladdhi viya ayampi tesa
__paraá¹ƒkato_ti parena kato, attato parena issarena vÄ• purisena vÄ• pajÄ• patinÄ• vÄ•
vÄ• attÄ• ca loko ca kato \Be 314/, nimmitoti attho. __sayaá¹ƒkato ca paraá¹ƒkato cÄ• _ti y
lokaÃ±ca nimminantÄ• issarÄ• dayo na kevalaá¹ƒ sayameva nimminanti, atha kho tesaá¹ƒ
dhammÄ• dhammÄ• naá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ labhitvÄ• va, tasmÄ• sayaá¹ƒkato c
loko cÄ• ti ekaccÄ• naá¹ƒ laddhi. __asayaá¹ƒkÄ• ro aparaá¹ƒkÄ• ro_ti natthi etassa sayaá¹ƒ
natthi etassa parakÄ• roti aparakÄ• ro. anunÄ• sikÄ• gamaá¹ƒ katvÄ• vuttaá¹ƒ ``aparaá¹ƒk
ubhayattha dosaá¹ƒ disvÄ• ubhayaá¹ƒ paá¹-ikkhipati. atha kathaá¹ƒ uppannoti Ä• ha --- __a
yadicchÄ• ya samuppanno kenaci kÄ• raá¹‡ena vinÄ• uppannoti adhiccasamuppannavÄ• c
ahetukavÄ• dopi saá¹…gahito hoti.

idÄ• ni ye diá¹-á¹-higatikÄ• attÄ• naá¹ƒ viya sukhadukkhampi tassa guá¹‡abhÅ«taá¹ƒ kiÃ±
sassatÄ• divasena abhinivissa voharanti, tesaá¹ƒ taá¹ƒ vÄ• daá¹ƒ dassetuá¹ƒ __ ``santeke
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹ƒ vuttanayameva.

__etamatthaá¹ƒ viditvÄ• _ti ettha pana idha jaccandhÅ«pamÄ• ya anÄ• gatattÄ• taá¹ƒ hitv
vuttanayeneva attho yojetabbo, tathÄ• gÄ• thÄ• ya.

tattha \Ne 282/ __antarÄ• va visÄ«danti, apatvÄ• va tamogadha_nti ayaá¹ƒ viseso. tassatth
diá¹-á¹-higatesu diá¹-á¹-hinissayesu Ä• sajjamÄ• nÄ• diá¹-á¹-higatikÄ• kÄ• moghÄ• dÄ«na
saá¹ƒsÄ• ramahoghasseva vÄ• antarÄ• va vemajjhe eva yaá¹ƒ tesaá¹ƒ pÄ• rabhÄ• vena p
ogadhasaá¹…khÄ• taá¹ƒ nibbÄ• naá¹ƒ tadadhigamÅ«pÄ• yo vÄ• ariyamaggo taá¹ƒ appatv
saá¹ƒsÄ«danti. ogÄ• dhanti patiá¹-á¹-hahanti etena, ettha vÄ• ti ogÄ• dho, ariyamaggo nibb
ogÄ• dhamevettha rassattaá¹ƒ katvÄ• ogadhanti vuttaá¹ƒ. taá¹ƒ ogadhaá¹ƒ tamogadhanti p

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tatiyanÄ• nÄ• titthiyasuttavaá¹‡á¹‡anÄ•

<56> chaá¹-á¹-he sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayameva. __imaá¹ƒ udÄ• na_nti ettha pana
dosaá¹ƒ disvÄ• te dÅ«rato vajjetvÄ• saá¹…khÄ• re yathÄ• bhÅ«taá¹ƒ passato ca tattha an
346/ micchÄ• bhiniviá¹-á¹-hassa yathÄ• bhÅ«taá¹ƒ apassato \Be 315/ ca yathÄ• kkamaá¹ƒ s
ativattanÄ• nativattanadÄ«pakaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«ti attho yojetabbo.

tattha __ahaá¹…kÄ• rapasutÄ• yaá¹ƒ pajÄ• _ti ``sayaá¹ƒkato attÄ• ca loko cÄ• â€™â€™ t

vuttasayaá¹ƒkÄ• rasaá¹…khÄ• taá¹ƒ ahaá¹…kÄ• raá¹ƒ tathÄ• pavattaá¹ƒ diá¹-á¹-hiá¹ƒ pasu
micchÄ• bhiniviá¹-á¹-ho sattakÄ• yo. __paraá¹ƒkÄ• rÅ«pasaá¹ƒhitÄ• _ti paro aÃ±Ã±o issarÄ
evaá¹ƒ pavattaparaá¹ƒkÄ• radiá¹-á¹-hisannissitÄ• tÄ• ya upasaá¹ƒhitÄ• ti paraá¹ƒkÄ• rÅ«pa
nÄ• bbhaÃ±Ã±aá¹ƒsÅ«_ti etaá¹ƒ diá¹-á¹-hidvayaá¹ƒ eke samaá¹‡abrÄ• hmaá¹‡Ä• tattha do
nÄ• nujÄ• niá¹ƒsu. kathaá¹ƒ? sati hi sayaá¹ƒkÄ• re kÄ• makÄ• rato sattÄ• naá¹ƒ iá¹-á¹-hene
aniá¹-á¹-hena. na hi koci attano dukkhaá¹ƒ icchati, bhavati ca aniá¹-á¹-haá¹ƒ, tasmÄ• na sa
paraá¹ƒkÄ• ropi yadi issarahetuko, svÄ• yaá¹ƒ issaro attatthaá¹ƒ vÄ• kareyya paratthaá¹ƒ v
attatthaá¹ƒ, attanÄ• akatakicco siyÄ• asiddhassa sÄ• dhanato. atha vÄ• paratthaá¹ƒ sabb
nipphajjeyya, na ahitaá¹ƒ dukkhaá¹ƒ nipphajjati, tasmÄ• issaravasena na paraá¹ƒkÄ• ro sijj
issarasaá¹…khÄ• taá¹ƒ aÃ±Ã±anirapekkhaá¹ƒ niccamekakÄ• raá¹‡aá¹ƒ pavattiyÄ• siyÄ• ,
sabbeheva ekajjhaá¹ƒ uppajjitabbaá¹ƒ kÄ• raá¹‡assa sannihitattÄ• . athassa aÃ±Ã±ampi sa
icchitaá¹ƒ, taÃ±Ã±eva \Ne 283/ hetu, kiá¹ƒ issarena apariniá¹-á¹-hitasÄ• matthiyena parikap
issarahetuko paraá¹ƒkÄ• ro na sijjhati, evaá¹ƒ pajÄ• patipurisapakatibrahmakÄ• lÄ• dihetuto
tesampi asiddhattÄ• vuttadosÄ• nativattanato ca. tena vuttaá¹ƒ ``etadeke nÄ• bbhaÃ±Ã±aá
yathÄ• vutte sayaá¹ƒkÄ• raparaá¹ƒkÄ• re nÄ• nujÄ• nantÄ• pi adhiccasamuppannaá¹ƒ attÄ
tepi __na naá¹ƒ sallanti addasuá¹ƒ_ adhiccasamuppannantivÄ• dinopi micchÄ• bhinivesaá¹
yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• naá¹ƒ diá¹-á¹-higataá¹ƒ tattha tattha dukkhuppÄ• danato vijjh
``sallaâ€™â€™ nti na passiá¹ƒsu.

__etaÃ±ca sallaá¹ƒ paá¹-ikacca passato_ti \Ee 347/ yo pana Ä• raddhavipassako paÃ±capi
aniccato dukkhato anattato samanupassati, so etaÃ±ca tividhaá¹ƒ viparÄ«tadassanaá¹ƒ aÃ±
micchÄ• bhinivesaá¹ƒ tesaÃ±ca nissayabhÅ«te paÃ±cupÄ• dÄ• nakkhandhepi tujjanato dur
nti paá¹-ikacca pubbeyeva \Be 316/ vipassanÄ• paÃ±Ã±Ä• ya passati. evaá¹ƒ passato ariya
__ahaá¹ƒ karomÄ«ti na tassa hoti_. yathÄ• ca attano kÄ• rakabhÄ• vo tassa na upaá¹-á¹-h
karotÄ«ti na tassa hoti, _ kevalaá¹ƒ pana aniccasaá¹…khÄ• taá¹ƒ paá¹-iccasamuppannadha
ettÄ• vatÄ• sammÄ• paá¹-ipannassa sabbathÄ• pi diá¹-á¹-himÄ• nÄ• bhÄ• vova dassito. te
saá¹ƒsÄ• rasamatikkamo pakÄ• sito hoti.

idÄ• ni yo diá¹-á¹-higate allÄ«no, na so saá¹ƒsÄ• rato sÄ«saá¹ƒ ukkhipituá¹ƒ sakkoti, taá¹ƒ
``mÄ• nupetÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __mÄ• nupetÄ• ayaá¹ƒ pajÄ• _ti ayaá¹ƒ
diá¹-á¹-higatikasaá¹…khÄ• tÄ• pajÄ• sattakÄ• yo ``mayhaá¹ƒ diá¹-á¹-hi sundarÄ• , mayhaá
ti attano gÄ• hassa saá¹ƒpaggahalakkhaá¹‡ena mÄ• nena upetÄ• samannÄ• gatÄ• . __mÄ
tato eva tena aparÄ• paraá¹ƒ uppajjamÄ• nena yathÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ na paá¹-inissajjat
santÄ• nassa ganthitattÄ• vinibaddhattÄ• ca mÄ• naganthÄ• mÄ• navinibaddhÄ• . __diá¹
saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«_ti ``idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti attukkaá
attano diá¹-á¹-hÄ• bhinivesena paresaá¹ƒ diá¹-á¹-hÄ«su sÄ• rambhakathÄ• virodhakathÄ•
avijjÄ• taá¹‡hÄ• naá¹ƒ appahÄ• nato saá¹ƒsÄ• raá¹ƒ nÄ• tivattati, na atikkamatÄ«ti attho.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. subhÅ«tisuttavaá¹‡á¹‡anÄ•

<57> sattame \Ne 284/ \Ee 348/ __subhÅ«tÄ«_ti tassa therassa nÄ• maá¹ƒ. so hi Ä• yasm
bhagavato pÄ• damÅ«le katÄ• bhinÄ«hÄ• ro kappasatasahassaá¹ƒ upacitapuÃ±Ã±asambh
uá¸·Ä• ravibhave gahapatikule uppanno bhagavato dhammadesanaá¹ƒ sutvÄ• saá¹ƒvegaj
pabbajitvÄ• katÄ• dhikÄ• rattÄ• ghaá¹-ento vÄ• yamanto na cirasseva chaá¸·abhiÃ±Ã±o j
brahmavihÄ• rabhÄ• vanÄ• ya pana ukkaá¹ƒsapÄ• ramippattiyÄ• ``etadaggaá¹ƒ, bhikkhave
bhikkhÅ«naá¹ƒ araá¹‡avihÄ• rÄ«naá¹ƒ yadidaá¹ƒ subhÅ«tÄ«â€™â€™ ti (AN a I 201) araá¹‡
etadagge á¹-hapito. so ekadivasaá¹ƒ sÄ• yanhasamayaá¹ƒ divÄ• á¹-á¹-hÄ• nato vihÄ• raá¹.
catuparisamajjhe bhagavantaá¹ƒ dhammaá¹ƒ \Be 317/ desentaá¹ƒ disvÄ• ``desanÄ• pariyo
vandissÄ• mÄ«â€™â€™ ti kÄ• laparicchedaá¹ƒ katvÄ• bhagavato avidÅ«re aÃ±Ã±atarasm
phalasamÄ• pattiá¹ƒ samÄ• pajji. tena vuttaá¹ƒ --- __ ``tena kho pana samayena Ä• yasmÄ
samÄ• pajjitvÄ• â€™â€™ _ti.

tattha dutiyajjhÄ• nato paá¹-á¹-hÄ• ya rÅ«pÄ• vacarasamÄ• dhi sabbopi arÅ«pÄ• vacarasa
idha pana catutthajjhÄ• napÄ• dako arahattaphalasamÄ• dhi ``avitakkasamÄ• dhÄ«â€™â€
dutiyajjhÄ• nÄ• dÄ«hi pahÄ«nÄ• micchÄ• vitakkÄ• na tÄ• va suppahÄ«nÄ• accantapahÄ
pahÄ«nÄ• eva puna pahÄ• nakiccÄ• bhÄ• vato. tasmÄ• aggamaggapariyosÄ• nabhÅ«to a
micchÄ• vitakkÄ• naá¹ƒ pahÄ• nante uppannattÄ• visesato ``avitakkasamÄ• dhÄ«â€™â€™
pageva catutthajjhÄ• napÄ• dako. tena vuttaá¹ƒ --- ``idha pana catutthajjhÄ• napÄ• dako ar
`avitakkasamÄ• dhÄ«â€™ ti adhippetoâ€™â€™ ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato subhÅ«tissa
sabbamicchÄ• vitakkasabbasaá¹ƒkilesapahÄ• nasaá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rat
__imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __yassa vitakkÄ• vidhÅ«pitÄ• _ti yena ariyapuggalena, yassa vÄ• \Ee 349/ ariyapu
kÄ• mavitakkÄ• dayo sabbepi micchÄ• vitakkÄ• vidhÅ«pitÄ• ariyamaggaÃ±Ä• á¹‡ena san
__ajjhattaá¹ƒ suvikappitÄ• asesÄ• _ti niyakajjhattasaá¹…khÄ• te attano santÄ• ne uppajjan
suá¹-á¹-hu vikappitÄ• asesato, kiÃ±cipi asesetvÄ• susamucchinnÄ• ti attho. __taá¹ƒ saá¹…
arÅ«pasaÃ±Ã±Ä«_ti ettha nti nipÄ• tamattaá¹ƒ. atha vÄ• hetuattho __taá¹ƒ_saddo. yasmÄ
micchÄ• vitakkÄ• samucchinnÄ• , tasmÄ• rÄ• gasaá¹…gÄ• dikaá¹ƒ paÃ±cavidhaá¹ƒ saá¹.
kilesasaá¹…gaá¹ƒ \Ne 285/ aticca atikkamitvÄ• atikkamanahetu rÅ«pasabhÄ• vÄ• bhÄ• va
vikÄ• rassa tattha abhÄ• vato nibbikÄ• rahetubhÄ• vato vÄ• ``arÅ«paâ€™â€™ nti laddhan
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattÄ• hi maggaphalasaÃ±Ã±Ä• hi arÅ«pasaÃ±Ã±Ä«. __catuy
diá¹-á¹-hiyogo avijjÄ• yogoti cattÄ• ro yoge yathÄ• rahaá¹ƒ catÅ«hipi maggehi atikkamitvÄ•

metÄ«_ti __ma_kÄ• ro padasandhikaro, jÄ• tu ekaá¹ƒseneva punabbhavÄ• ya na eti, Ä• ya
tassa natthÄ«ti attho. ``na \Be 318/ jÄ• ti metÄ«â€™â€™ tipi paá¹-hanti, so evattho. iti bhag
subhÅ«tissa arahattaphalasamÄ• pattivihÄ• raá¹ƒ anupÄ• disesanibbÄ• naÃ±ca Ä• rabbha
udÄ• naá¹ƒ udÄ• nesi.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. gaá¹‡ikÄ• suttavaá¹‡á¹‡anÄ•

<58> aá¹-á¹-hame __dve pÅ«gÄ• _ti dve gaá¹‡Ä• . __aÃ±Ã±atarissÄ• gaá¹‡ikÄ• yÄ• _ti a
nagarasobhiniyÄ• . __sÄ• rattÄ• _ti suá¹-á¹-hu rattÄ• . __paá¹-ibaddhacittÄ• _ti kilesavasen
rÄ• jagahe kira ekasmiá¹ƒ chaá¹‡adivase bahÅ« dhuttapurisÄ• gaá¹‡abandhanena vicaran
vesiá¹ƒ Ä• netvÄ• uyyÄ• naá¹ƒ pavisitvÄ• chaá¹‡akÄ«á¸·aá¹ƒ kÄ«á¸·iá¹ƒsu. tato parampi c
taá¹ƒ taá¹ƒyeva vesiá¹ƒ Ä• netvÄ• chaá¹‡akÄ«á¸·aá¹ƒ kÄ«á¸·iá¹ƒsu. athÄ• parasmiá¹ƒ \Ee
aÃ±Ã±epi dhuttÄ• tatheva chaá¹‡akÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mÄ• vesiyo Ä• nentÄ• purima
ekaá¹ƒ vesiá¹ƒ Ä• nenti. itare taá¹ƒ disvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ pariggahoâ€™â€™ ti Ä•
Ä• haá¹ƒsu. ``evaá¹ƒ amhÄ• kaá¹ƒ pariggaho, amhÄ• kaá¹ƒ pariggahoâ€™â€™ ti kalahaá¹
pÄ• á¹‡ippahÄ• rÄ• dÄ«ni akaá¹ƒsu. tena vuttaá¹ƒ --- __ ``tena kho pana samayena rÄ• jag
_tiÄ• di. tattha __upakkamantÄ«_ti paharanti. __maraá¹‡ampi nigacchantÄ«_ti balavÅ«pakk
upagacchanti, itarepi maraá¹‡amattaá¹ƒ maraá¹‡appamÄ• á¹‡adukkhaá¹ƒ pÄ• puá¹‡anti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ kÄ• mesu gedhaá¹ƒ vivÄ• damÅ«laá¹ƒ sabbÄ• natthamA
viditvÄ• . __imaá¹ƒ udÄ• na_nti antadvaye ca majjhimÄ• ya paá¹-ipattiyÄ• Ä• dÄ«navÄ• nis
udÄ• naá¹ƒ udÄ• nesi.

tattha \Ne 286/ __yaÃ±ca patta_nti yaá¹ƒ rÅ«pÄ• dipaÃ±cakÄ• maguá¹‡ajÄ• taá¹ƒ pattaá¹ƒ
dosoâ€™â€™ ti diá¹-á¹-hiá¹ƒ purakkhatvÄ• vÄ• apurakkhatvÄ• vÄ• etarahi laddhaá¹ƒ an
pattabba_nti yaÃ±ca kÄ• maguá¹‡ajÄ• tameva ``bhuÃ±jitabbÄ• kÄ• mÄ• , paribhuÃ±jitabbA
kÄ• mÄ• , paá¹-isevitabbÄ• kÄ• mÄ• , yo kÄ• me paribhuÃ±jati, so lokaá¹ƒ vaá¸• á¸• heti, y
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavatÄ«â€™â€™ ti diá¹-á¹-hiá¹ƒ upanissÄ• ya taá¹ƒ anissajjitvÄ• k
pattabbaá¹ƒ anubhavitabbaÃ±ca. __ubhayametaá¹ƒ rajÄ• nukiá¹‡á¹‡a_nti etaá¹ƒ ubhayaá¹ƒ
pattabbaÃ±ca rÄ• garajÄ• dÄ«hi anukiá¹‡á¹‡aá¹ƒ. sampatte hi vatthukÄ• me anubhavanto n
hoti, tattha pana saá¹ƒkiliá¹-á¹-hacittassa phale Ä• yatiá¹ƒ Ä• panne domanassuppattiyÄ• d
hoti, ubhayatthÄ• pi moharajena vokiá¹‡á¹‡o hoti. kassa panetaá¹ƒ rajÄ• nukiá¹‡á¹‡anti Ä•
``Ä• turassÄ• nusikkhatoâ€™â€™ _ti kÄ• mapatthanÄ• vasena kilesÄ• turassa, tassa ca ph
ubhayatthÄ• pi paá¹-ikÄ• rÄ• bhilÄ• sÄ• ya kilesaphale anusikkhato.

tathÄ• __yaÃ±ca patta_nti yaá¹ƒ acelakavatÄ• divasena pattaá¹ƒ attaparitÄ• panaá¹ƒ \Ee

pattabba_nti yaá¹ƒ micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nahetu apÄ• yesu pattabbaá¹ƒ pha
rajÄ• nukiá¹‡á¹‡a_nti tadubhayaá¹ƒ dukkharajÄ• nukiá¹‡á¹‡aá¹ƒ. __Ä• turassÄ• _ti kÄ• yak
__anusikkhato_ti micchÄ• diá¹-á¹-hiá¹ƒ, tassÄ• samÄ• dÄ• yake puggale ca anusikkhato.

__ye ca sikkhÄ• sÄ• rÄ• _ti yehi yathÄ• samÄ• dinnaá¹ƒ sÄ«labbatÄ• disaá¹…khÄ• taá¹ƒ s
``iminÄ• saá¹ƒsÄ• rasuddhÄ«â€™â€™ ti kathitÄ• . tenÄ• ha --- __sÄ«labbataá¹ƒ jÄ«vitaá¹
upaá¹-á¹-hÄ• nasÄ• rÄ• _ti. tattha yaá¹ƒ ``na karomÄ«â€™â€™ ti oramati, taá¹ƒ sÄ«laá¹ƒ,
visabhojanakicchÄ• caraá¹‡Ä• dikaá¹ƒ vataá¹ƒ, sÄ• kabhakkhatÄ• dijÄ«vikÄ• jÄ«vitaá¹ƒ, m
brahmacariyaá¹ƒ, etesaá¹ƒ anutiá¹-á¹-hanaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ, bhÅ«tapiá¹‡á¸• akaparib
khandhadevasivÄ• diparicaraá¹‡aá¹ƒ vÄ• upaá¹-á¹-hÄ• naá¹ƒ, evametehi yathÄ• vuttehi sÄ
hotÄ«ti tÄ• ni sÄ• rato gahetvÄ• á¹-hitÄ• samaá¹‡abrÄ• hmaá¹‡Ä• sikkhÄ• sÄ• rÄ• sÄ«la
brahmacariyaá¹ƒ ``upaá¹-á¹-hÄ• nasÄ• rÄ• â€™â€™ ti veditabbÄ• . __ayameko anto_ti aya
sÄ«labbataparÄ• mÄ• savasena attakilamathÄ• nuyogasaá¹…khÄ• to majjhimÄ• ya paá¹-ip
lÄ• makaá¹-á¹-hena ca eko anto. __ayaá¹ƒ dutiyo anto_ti ayaá¹ƒ kÄ• masukhallikÄ• nuyogo
pÄ• tabyatÄ• pattisaá¹…khÄ• to dutiyo vuttanayena anto.

__iccete ubho antÄ• _ti kÄ• masukhallikÄ• nuyogo attakilamathÄ• nuyogo ca iti ete ubho a
patte, Ä• yatiá¹ƒ pattabbe ca kilesadukkharajÄ• nukiá¹‡á¹‡e kÄ• maguá¹‡e attaparitÄ• pane
kilesadukkhÄ• turÄ• naá¹ƒ anusikkhantehi, sayaÃ±ca \Be 320/ kilesadukkhÄ• turehi paá¹-ip
uppathabhÅ«tÄ• cÄ• ti antÄ• . __kaá¹-asivaá¸• á¸• hanÄ• _ti andhaputhujjanehi abhikaá¹…
kaá¹-asisaá¹…khÄ• tÄ• naá¹ƒ taá¹‡hÄ• avijjÄ• naá¹ƒ abhivaá¸• á¸• hanÄ• . __kaá¹-asiyo di
tÄ• pana \Ee 352/ kaá¹-asiyo nÄ• nappakÄ• radiá¹-á¹-hiá¹ƒ vaá¸• á¸• henti. vatthukÄ• mesu
pajahituá¹ƒ asakkontassa taá¹‡hÄ• avijjÄ• sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ labhitvÄ• ``natthi din
1221; Vibh 938) natthikadiá¹-á¹-hiá¹ƒ akiriyadiá¹-á¹-hiá¹ƒ ahetukadiá¹-á¹-hiÃ±ca gaá¹‡hÄ• p
attaparitÄ• panaá¹ƒ anuyuttassa pana avijjÄ• taá¹‡hÄ• sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ labhitvÄ•
suddhÄ«â€™â€™ tiÄ• dinÄ• attasuddhiabhilÄ• sena sÄ«labbataparÄ• mÄ• sadiá¹-á¹-hiá¹ƒ
sakkÄ• yadiá¹-á¹-hiyÄ• pana tesaá¹ƒ paccayabhÄ• vo pÄ• kaá¹-oyeva. evaá¹ƒ antadvayÅ«
taá¹‡hÄ• avijjÄ• naá¹ƒ diá¹-á¹-hivaá¸• á¸• hakatÄ• veditabbÄ• . keci pana ``kaá¹-asÄ«ti paÃ
adhivacanaâ€™â€™ nti vadanti. tesaá¹ƒ yadaggena tato antadvayato saá¹ƒsÄ• rasuddhi na
upÄ• dÄ• nakkhandhe abhivaá¸• á¸• hetÄ«ti adhippÄ• yo. apare pana ``kaá¹-asivaá¸• á¸• ha
``aparÄ• paraá¹ƒ jarÄ• maraá¹‡ehi sivathikavaá¸• á¸• hanÄ• â€™â€™ ti atthaá¹ƒ vadanti. te
saá¹ƒsÄ• rasuddhihetubhÄ• vÄ• bhÄ• voyeva vutto, kaá¹-asiyÄ• pana diá¹-á¹-hivaá¸• á¸• h

__ete te ubho ante anabhiÃ±Ã±Ä• yÄ• _ti te ete yathÄ• vutte ubhopi ante ajÄ• nitvÄ• ``ime
evaá¹ƒgahitÄ• evaá¹ƒanuá¹-á¹-hitÄ• evaá¹ƒgatikÄ• evaá¹ƒabhisamparÄ• yÄ• â€™â€™ ti
ajÄ• nanakÄ• raá¹‡Ä• . ``paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• â€™â€™
viyassa hetuatthatÄ• daá¹-á¹-habbÄ• . __olÄ«yanti eke_ti eke kÄ• masukhÄ• nuyogavasen
__atidhÄ• vanti eke_ti eke attakilamathÄ• nuyogavasena atikkamanti. kÄ• masukhamanuyu

akaraá¹‡ato kosajjavasena sammÄ• paá¹-ipattito saá¹…kocamÄ• pannatÄ• olÄ«yanti nÄ• n
pana kosajjaá¹ƒ pahÄ• ya anupÄ• yena vÄ«riyÄ• rambhaá¹ƒ karontÄ• sammÄ• paá¹-ipattiy
nÄ• ma, tadubhayaá¹ƒ pana tattha Ä• dÄ«navÄ• dassanato. tena vuttaá¹ƒ --- ``ubho ante an
eke atidhÄ• vanti ekeâ€™â€™ ti. tattha taá¹‡hÄ• bhinandanavasena olÄ«yanti, diá¹-á¹-hÄ•
atidhÄ• vantÄ«ti veditabbaá¹ƒ.

atha \Be 321/ vÄ• sassatÄ• bhinivesavasena olÄ«yanti eke, ucchedÄ• bhinivesavasena at
gosÄ«lÄ• divasena hi attaparitÄ• panamanuyuttÄ• ekacce ``iminÄ• haá¹ƒ sÄ«lena vÄ• vat
brahmacariyena vÄ• \Ee 353/ devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• , tattha nicco dh
avipariá¹‡Ä• madhammo sassatisamaá¹ƒ tatheva á¹-hassÄ• mÄ«â€™â€™ ti sassatadassan
olÄ«yanti nÄ• ma, kÄ• masukhamanuyuttÄ• pana ekacce yaá¹ƒkiÃ±ci katvÄ• indriyÄ• ni sa
viya tadanuguá¹‡aá¹ƒ ucchedadassanaá¹ƒ abhinivisantÄ• anupÄ• yena vaá¹-á¹-upaccheda
atidhÄ• vanti nÄ• ma. evaá¹ƒ sassatucchedavasenapi olÄ«yanÄ• tidhÄ• vanÄ• ni veditabbÄ

__ye ca kho te abhiÃ±Ã±Ä• yÄ• _ti ye ca kho pana ariyapuggalÄ• te yathÄ• vutte ubho an
evaá¹ƒgahitÄ• evaá¹ƒanuá¹-á¹-hitÄ• evaá¹ƒgatikÄ• evaá¹ƒabhisamparÄ• yÄ• â€™â€™ ti
vipassanÄ• sahitÄ• ya maggapaÃ±Ã±Ä• ya jÄ• nitvÄ• majjhimapaá¹-ipadaá¹ƒ sammÄ• paá
sammÄ• paá¹-ipattiyÄ• . __tatra ca nÄ• hesu_nti tatra tasmiá¹ƒ antadvaye patitÄ• na ahesu
pajahiá¹ƒsÅ«ti attho. __tena ca nÄ• maÃ±Ã±iá¹ƒsÅ«_ti tena antadvayapahÄ• nena ``mama
ahaá¹ƒ antadvayaá¹ƒ pahÄ• siá¹ƒ, iminÄ• antadvayapahÄ• nena seyyoâ€™â€™ tiÄ• dinÄ•
taá¹‡hÄ• diá¹-á¹-himÄ• namaÃ±Ã±anÄ• vasena na amaÃ±Ã±iá¹ƒsu sabbamaÃ±Ã±anÄ• naa
aggaphale á¹-hite ariyapuggale sandhÄ• ya ``tatra ca nÄ• hesuá¹ƒ, tena ca nÄ• maÃ±Ã±iá¹
atÄ«takÄ• lavasena ayaá¹ƒ desanÄ• pavattÄ• , maggakkhaá¹‡e pana adhippete vattamÄ•
siyÄ• . __vaá¹-á¹-aá¹ƒ tesaá¹ƒ natthi paÃ±Ã±Ä• panÄ• yÄ• _ti ye evaá¹ƒ pahÄ«nasabbama
tesaá¹ƒ anupÄ• dÄ• parinibbutÄ• naá¹ƒ kammavipÄ• kakilesavasena tividhampi vaá¹-á¹-aá¹
vattamÄ• nakkhandhabhedato uddhaá¹ƒ anupÄ• dÄ• no viya jÄ• tavedo apaÃ±Ã±attikabhÄ

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. upÄ• tidhÄ• vantisuttavaá¹‡á¹‡anÄ•

<59> navame \Be 322/ \Ee 354/ __rattandhakÄ• ratimisÄ• ya_nti rattiyaá¹ƒ andhakÄ• re ma
hi andhakÄ• ravirahitÄ• hoti, yÄ• puá¹‡á¹‡amÄ• ya ratti juá¹‡hobhÄ• sitÄ• . andhakÄ• ropi
vattabbo hoti abbhamahikÄ• diupakkilesavirahite deve. mahandhakÄ• ro hi ``timisÄ• â€™â€
amÄ• vasÄ« ratti devo ca meghapaá¹-alasaÃ±channo. tena vuttaá¹ƒ --- ``rattandhakÄ• ratim
rattiyÄ• andhakÄ• re mahÄ• timisÄ• yaâ€™â€™ nti. __abbhokÄ• se_ti appaá¹-icchanne ok
__telappadÄ«pesu jhÄ• yamÄ• nesÅ«_ti telapajjotesu jalamÄ• nesu.

nanu ca bhagavato byÄ• mappabhÄ• pakatiyÄ• byÄ• mamattappadesaá¹ƒ abhibyÄ• petv
abhibhavitvÄ• ghanabahalaá¹ƒ buddhÄ• lokaá¹ƒ vissajjentÄ« andhakÄ• raá¹ƒ vidhamitvÄ•
kÄ• yappabhÄ• pi nÄ«lapÄ«tÄ• divasena chabbaá¹‡á¹‡aghanabuddharasmiyo vissajjetvÄ•
asÄ«tihatthappadesaá¹ƒ obhÄ• sentÄ« tiá¹-á¹-hati, evaá¹ƒ buddhÄ• lokeneva ekobhÄ• sabh
padÄ«pakaraá¹‡e kiccaá¹ƒ natthÄ«ti? saccaá¹ƒ natthi, tathÄ• pi puÃ±Ã±atthikÄ• upÄ• sakÄ
bhikkhusaá¹…ghassa ca pÅ«jÄ• karaá¹‡atthaá¹ƒ devasikaá¹ƒ telappadÄ«paá¹ƒ upaá¹-á¹-ha
--- sÄ• maÃ±Ã±aphalepi ``ete maá¹‡á¸• alamÄ• le dÄ«pÄ• jhÄ• yantÄ«â€™â€™ ti (DN I 15
``rattandhakÄ• ratimisÄ• yaâ€™â€™ nti idampi tassÄ• rattiyÄ• sabhÄ• vakittanatthaá¹ƒ vu
nisinnokÄ• sassa andhakÄ• rabhÄ• vato. pÅ«jÄ• karaá¹‡atthameva hi tadÄ• pi upÄ• sakehi

tasmiÃ±hi divase sÄ• vatthivÄ• sino bahÅ« upÄ• sakÄ• pÄ• tova sarÄ«rapaá¹-ijagganaá¹ƒ
uposathaá¹…gÄ• ni samÄ• diyitvÄ• buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ
mahÄ• dÄ• nÄ• ni pavattetvÄ• bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca anugantvÄ• nivattit
gantvÄ• sayampi paribhuÃ±jitvÄ• suddhavatthanivatthÄ• suddhuttarÄ• saá¹…gÄ• gandha
gantvÄ• bhagavantaá¹ƒ pÅ«jetvÄ• keci manobhÄ• vanÄ«ye bhikkhÅ« payirupÄ• santÄ• k
divasabhÄ• gaá¹ƒ vÄ«tinÄ• mesuá¹ƒ. te sÄ• yanhasamaye bhagavato santike \Ee 355/ dha
dhammasabhÄ• maá¹‡á¸• apato paá¹-á¹-hÄ• ya \Be 323/ gandhakuá¹-isamÄ«pe ajjhokÄ• s
nisinne, bhikkhusaá¹…ghe ca bhagavantaá¹ƒ upasaá¹…kamitvÄ• payirupÄ• sante uposath
yonisomanasikÄ• raparibrÅ«hanatthaÃ±ca nagaraá¹ƒ agantvÄ• vihÄ• reyeva vasitukÄ• mÄ
bhagavato bhikkhusaá¹…ghassa ca pÅ«jÄ• karaá¹‡atthaá¹ƒ bahÅ« telappadÄ«pe Ä• ropetv
upasaá¹…kamitvÄ• vanditvÄ• bhikkhusaá¹…ghassa ca aÃ±jaliá¹ƒ katvÄ• bhikkhÅ«naá¹ƒ
samuá¹-á¹-hÄ• pesuá¹ƒ, ``bhante, ime titthiyÄ• nÄ• nÄ• vidhÄ• ni diá¹-á¹-higatÄ• ni abhiniv
voharantÄ• ca kadÄ• ci sassataá¹ƒ, kadÄ• ci asassataá¹ƒ, ucchedÄ• dÄ«su aÃ±Ã±ataranti
navanavÄ• ni diá¹-á¹-higatÄ• ni `idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti paggayha tiá¹-á
tesaá¹ƒ tathÄ• abhiniviá¹-á¹-hÄ• naá¹ƒ kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti. tena ca s
paá¹-aá¹…gapÄ• á¹‡akÄ• patantÄ• patantÄ• tesu telappadÄ«pesu nipatanti. tena vuttaá¹ƒ
samayena sambahulÄ• adhipÄ• takÄ• â€™â€™ _tiÄ• di.

tattha \Ne 290/ __adhipÄ• takÄ• _ti paá¹-aá¹…gapÄ• á¹‡akÄ• , ye ``salabhÄ• â€™â€™ tip
dÄ«pasikhaá¹ƒ adhipatanato ``adhipÄ• takÄ• â€™â€™ ti adhippetÄ• . __Ä• pÄ• taparipÄ• t
Ä• patitvÄ• Ä• patitvÄ• paripatitvÄ• paripatitvÄ• , abhimukhapÄ• taÃ±ceva paribbhamitvÄ
``Ä• pÄ• the paripÄ• taâ€™â€™ nti keci paá¹-hanti, Ä• pÄ• the padÄ«passa attano Ä• pÄ•
paripatitvÄ• ti attho. __anaya_nti avaá¸• á¸• hiá¹ƒ dukkhaá¹ƒ. __byasana_nti vinÄ• saá¹ƒ. p
maraá¹‡amattaá¹ƒ dukkhaá¹ƒ, pacchimapadena maraá¹‡aá¹ƒ tesaá¹ƒ dÄ«peti. tattha keci p
mariá¹ƒsu, keci maraá¹‡amattaá¹ƒ dukkhaá¹ƒ Ä• pajjiá¹ƒsu.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ adhipÄ• takapÄ• á¹‡akÄ• naá¹ƒ attahitaá¹ƒ ajÄ• nantÄ•
niratthakabyasanÄ• pattiá¹ƒ viditvÄ• tesaá¹ƒ viya diá¹-á¹-higatikÄ• naá¹ƒ diá¹-á¹-hÄ• bhiniv

anayabyasanÄ• pattidÄ«pakaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __upÄ• tidhÄ• vanti na sÄ• ramentÄ«_ti sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiÄ• dibhed
enti, catusaccÄ• bhisamayavasena na adhigacchanti. tasmiá¹ƒ pana saupÄ• ye sÄ• re tiá¹-á
vimuttÄ• bhilÄ• sÄ• ya taá¹ƒ upentÄ• viya hutvÄ• pi diá¹-á¹-hivipallÄ• sena atidhÄ• vanti ati
paÃ±cupÄ• dÄ• nakkhandhe ``niccaá¹ƒ \Be 324/ subhaá¹ƒ sukhaá¹ƒ attÄ• â€™â€™ ti abhi
attho. __navaá¹ƒ navaá¹ƒ bandhanaá¹ƒ brÅ«hayantÄ«_ti tathÄ• gaá¹‡hantÄ• ca taá¹‡hÄ•
navaá¹ƒ navaá¹ƒ bandhanaá¹ƒ brÅ«hayanti vaá¸• á¸• hayanti. __patanti pajjotamivÄ• dhipÄ
itiheke niviá¹-á¹-hÄ• _ti evaá¹ƒ taá¹‡hÄ• diá¹-á¹-hibandhanehi baddhattÄ• eke samaá¹‡abr
attanÄ• cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-hidassaneneva vÄ• diá¹-á¹-he anussavÅ«palabbh
ekantato evametaâ€™â€™ nti niviá¹-á¹-hÄ• diá¹-á¹-hÄ• bhinivesena ``sassataâ€™â€™ nti
ekantahitaá¹ƒ vÄ• nissaraá¹‡aá¹ƒ ajÄ• nantÄ• rÄ• gÄ• dÄ«hi ekÄ• dasahi aggÄ«hi Ä• ditta
aá¹…gÄ• rakÄ• suá¹ƒyeva ime viya adhipÄ• takÄ• imaá¹ƒ pajjotaá¹ƒ patanti, na tato sÄ«sa
sakkontÄ«ti attho.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uppajjantisuttavaá¹‡á¹‡anÄ•

<60> dasame __yÄ• vakÄ«va_nti yattakaá¹ƒ kÄ• laá¹ƒ. __yato_ti yadÄ• , yato paá¹-á¹-hÄ•
\Ne 291/ attho. __evametaá¹ƒ, Ä• nandÄ• _ti, Ä• nanda, tathÄ• gate uppanne tathÄ• gatass
tathÄ• gatasÄ• vakÄ• naá¹ƒyeva ca lÄ• bhasakkÄ• ro abhivaá¸• á¸• hati, titthiyÄ• pana nitt
pahÄ«nalÄ• bhasakkÄ• rÄ• hontÄ«ti yaá¹ƒ tayÄ• vuttaá¹ƒ, etaá¹ƒ evaá¹ƒ, na etassa aÃ±Ã
hi cakkaratanassa pÄ• tubhÄ• vena loko cakkaratanaá¹ƒ muÃ±citvÄ• aÃ±Ã±attha pÅ«jÄ• s
pavatteti, cakkaratanameva pana sabbo loko sabbabhÄ• vehi sakkaroti garuá¹ƒ karoti mÄ•
vaá¹-á¹-Ä• nusÄ• ripuÃ±Ã±amattanissandassapi tÄ• va mahanto Ä• nubhÄ• vo, kimaá¹…ga
vivaá¹-á¹-Ä• nusÄ• ripuÃ±Ã±aphalÅ«patthambhassa anantÄ• parimeyyaguá¹‡agaá¹‡Ä• dhÅ
dhammaratanassa saá¹…gharatanassa cÄ• ti dasseti.

bhagavÄ• hi sammÄ• sambodhiá¹ƒ patvÄ• pavattavaradhammacakko anukkamena loke e
jÄ• tesu saá¹-á¹-hi arahante janapadacÄ• rikÄ• ya vissajjetvÄ• uruvelaá¹ƒ patvÄ• uruvelak
sahassajaá¹-ile arahatte patiá¹-á¹-hÄ• petvÄ• tehi parivuto laá¹-á¹-hivanuyyÄ• ne nisÄ«ditv
bimbisÄ• rappamukhÄ• naá¹ƒ aá¹…gamagadhavÄ• sÄ«naá¹ƒ dvÄ• dasa nahutÄ• ni sÄ• sa
vihÄ• si, tato paá¹-á¹-hÄ• ya bhagavato bhikkhusaá¹…ghassa \Be 325/ ca yathÄ• yathÄ• u
uá¸·Ä• ralÄ• bhasakkÄ• ro abhivaá¸• á¸• hati, tathÄ• tathÄ• sabbatitthiyÄ• naá¹ƒ lÄ• bhasa

athekadivasaá¹ƒ Ä• yasmÄ• Ä• nando divÄ• á¹-á¹-hÄ• ne nisinno bhagavato ca ariyasaá¹.
sammÄ• paá¹-ipattiá¹ƒ paccavekkhitvÄ• pÄ«tisomanassajÄ• to ``kathaá¹ƒ nu kho titthiyÄ• n

paá¹-ipattiá¹ƒ Ä• vajjesi. athassa nesaá¹ƒ sabbathÄ• pi duppaá¹-ipattiyeva upaá¹-á¹-hÄ• si.
``evaá¹ƒmahÄ• nubhÄ• ve nÄ• ma puÃ±Ã±Å«panissayassa dhammÄ• nudhammappaá¹-ipa
bhagavati, ariyasaá¹…ghe ca dharante kathaá¹ƒ ime aÃ±Ã±atitthiyÄ• evaá¹ƒ duppaá¹-ipan
varÄ• kÄ• lÄ• bhino sakkatÄ• bhavissantÄ«â€™â€™ ti titthiyÄ• naá¹ƒ lÄ• bhasakkÄ• rahÄ
uppÄ• detvÄ• atha attano parivitakkaá¹ƒ ``yÄ• vakÄ«vaÃ±ca, bhanteâ€™â€™ tiÄ• dinÄ• b
ca taá¹ƒ, ``Ä• nanda, tayÄ• micchÄ• parivitakkitaâ€™â€™ nti avatvÄ• suvaá¹‡á¹‡Ä• liá¹…
unnÄ• metvÄ• supupphitasatapattasassirikaá¹ƒ mahÄ• mukhaá¹ƒ abhippasannataraá¹ƒ ka
Ä• nandÄ• â€™â€™ ti sampahaá¹ƒsitvÄ• ``yÄ• vakÄ«vaÃ±cÄ• â€™â€™ tiÄ• dinÄ• tassa
vuttaá¹ƒ --- __ ``atha kho Ä• yasmÄ• Ä• nando ... pe ... bhikkhusaá¹…gho cÄ• â€™â€™ _t
aá¹-á¹-huppattiyaá¹ƒ atÄ«tepi mayi anuppanne ekacce nÄ«cajanÄ• sammÄ• naá¹ƒ labhitvÄ
paá¹-á¹-hÄ• ya hatalÄ• bhasakkÄ• rÄ• ahesunti __bÄ• verujÄ• takaá¹ƒ_ (J I 4.153 Ä• dayo

__etamatthaá¹ƒ_ \Ne 292/ __viditvÄ• _ti diá¹-á¹-higatikÄ• naá¹ƒ tÄ• va sakkÄ• rasammÄ• n
sammÄ• sambuddhÄ• loke uppajjanti, tesaá¹ƒ pana uppÄ• dato paá¹-á¹-hÄ• ya te hatalÄ• l
nittejÄ• va honti, duppaá¹-ipattiyÄ• dukkhato ca na muccantÄ«ti etamatthaá¹ƒ sabbÄ• kÄ• n
tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __obhÄ• sati tÄ• va so kimÄ«_ti so khajjÅ«panakakimi tÄ• vadeva obhÄ• sati jotati d
unnamate pabhaá¹…karo_ti tÄ«supi mahÄ• dÄ«pesu ekakkhaá¹‡e Ä• lokakaraá¹‡ena ``pab
sÅ«riyo yÄ• va na uggamati na udeti. anuggate hi sÅ«riye laddhokÄ• sÄ• khajjÅ«panakÄ•
kaá¹‡á¹-akaphalasadisÄ• tamasi vijjotanti. __sa verocanamhi uggate, hatappabho hoti na c
samantato \Be 326/ andhakÄ• raá¹ƒ vidhamitvÄ• kiraá¹‡asahassena virocanasabhÄ• vatÄ•
uá¹-á¹-hite so khajjÅ«panako hatappabho nittejo kÄ• á¸·ako hoti, rattandhakÄ• re viya na bh

__evaá¹ƒ obhÄ• sitameva takkikÄ• na_nti yathÄ• tena khajjÅ«panakena sÅ«riyuggamanat
hoti, evaá¹ƒ takketvÄ• vitakketvÄ• parikappanamattena diá¹-á¹-hÄ«naá¹ƒ gahaá¹‡ato ``tak
laddhanÄ• mehi titthiyehi obhÄ• sitaá¹ƒ attano samayatejena dÄ«petvÄ• adhiá¹-á¹-hitaá¹ƒ t
sammÄ• sambuddhÄ• loke nuppajjanti. na takkikÄ• sujjhanti na cÄ• pi sÄ• vakÄ• _ti yadÄ
uppajjanti, tadÄ• diá¹-á¹-higatikÄ• na sujjhanti na sobhanti, na cÄ• pi tesaá¹ƒ sÄ• vakÄ• s
vihatasobhÄ• rattikhittÄ• viya sarÄ• na paÃ±Ã±Ä• yanteva. atha vÄ• yÄ• va sammÄ• sam
tÄ• vadeva takkikÄ• naá¹ƒ obhÄ• sitaá¹ƒ attano samayena jotanaá¹ƒ bÄ• lalÄ• panaá¹ƒ, na
yasmÄ• na takkikÄ• sujjhanti, na cÄ• pi sÄ• vakÄ• . te hi durakkhÄ• tadhammavinayÄ• sa
saá¹ƒsÄ• rato sujjhanti aniyyÄ• nikasÄ• sanattÄ• . tenÄ• ha __ ``duddiá¹-á¹-hÄ« na dukkhÄ
takkikÄ• hi ayÄ• thÄ• valaddhikatÄ• ya \Ee 359/ duddiá¹-á¹-hino micchÄ• bhiniviá¹-á¹-hadiá
viparÄ«tadassanÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ anissajjitvÄ• saá¹ƒsÄ• radukkhato na kadÄ• cipi mu

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca jaccandhavaggavaá¹‡á¹‡anÄ• .

7. cÅ«á¸·avaggo

1. paá¹-hamalakuá¹‡á¸• akabhaddiyasuttavaá¹‡á¹‡anÄ•

<61> cÅ«á¸·avaggassa \Be 327/ \Ne 293/ \Ee 360/ paá¹-hame __lakuá¹‡á¸• akabhaddiya_n
tassa Ä• yasmato nÄ• maá¹ƒ, kÄ• yassa pana rassattÄ• ``lakuá¹‡á¸• akabhaddiyoâ€™â€™
sÄ• vatthivÄ• sÄ« kulaputto mahaddhano mahÄ• bhogo rÅ«pena apÄ• sÄ• diko dubbaá¹‡á
ekadivasaá¹ƒ satthari jetavane viharante upÄ• sakehi saddhiá¹ƒ vihÄ• raá¹ƒ gantvÄ• dham
paá¹-iladdhasaddho pabbajitvÄ• laddhÅ«pasampado satthu santike kammaá¹-á¹-hÄ• naá¹ƒ
kammaá¹ƒ karonto sotÄ• pattiphalaá¹ƒ pÄ• puá¹‡i. tadÄ• sekkhÄ• bhikkhÅ« yebhuyyena Ä
upasaá¹…kamitvÄ• uparimaggatthÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ yÄ• canti, dhammadesana
pucchanti. so tesaá¹ƒ adhippÄ• yaá¹ƒ pÅ«rento kammaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhati, dhamm
vissajjeti. te ghaá¹-entÄ• vÄ• yamantÄ• appekacce sakadÄ• gÄ• miphalaá¹ƒ, appekacce a
arahattaá¹ƒ, appekacce tisso vijjÄ• , appekacce chaá¸·abhiÃ±Ã±Ä• , appekacce catasso pa
adhigacchanti. te disvÄ• lakuá¹‡á¸• akabhaddiyopi sekho samÄ• no kÄ• laá¹ƒ Ã±atvÄ• atta
sallekhaÃ±ca paccavekkhitvÄ• dhammasenÄ• patiá¹ƒ upasaá¹…kamitvÄ• katapaá¹-isanth
dhammadesanaá¹ƒ yÄ• ci. sopissa ajjhÄ• sayassa anurÅ«paá¹ƒ kathaá¹ƒ kathesi. tena vutt
pana samayena Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ lakuá¹‡á¸• akabhaddiyaá¹ƒ aneka
sandassetÄ«â€™â€™ _tiÄ• di.

tattha \Ee 361/ __anekapariyÄ• yenÄ• _ti ``itipi paÃ±cakkhandhÄ• aniccÄ• , itipi dukkhÄ• ,
evaá¹ƒ anekehi kÄ• raá¹‡ehi. __dhammiyÄ• kathÄ• yÄ• _ti paÃ±cannaá¹ƒ upÄ• dÄ• nakkh
udayabbayÄ• dipakÄ• saniyÄ• dhammiyÄ• kathÄ• ya. __sandassetÄ«_ti tÄ• niyeva anicc
udayabbayÄ• dike ca sammÄ• dasseti, hatthena gahetvÄ• viya paccakkhato dasseti. __sa
328/ lakkhaá¹‡Ä• rammaá¹‡ikaá¹ƒ vipassanaá¹ƒ sammÄ• Ä• dapeti, yathÄ• vÄ«thipaá¹-ipa
evaá¹ƒ gaá¹‡hÄ• peti. __samuttejetÄ«_ti vipassanÄ• ya Ä• raddhÄ• ya saá¹…khÄ• rÄ• naá
upaá¹-á¹-hahantesu yathÄ• kÄ• laá¹ƒ \Ne 294/ paggahaniggahasamupekkhaá¹‡ehi bojjhaá¹
bhÄ• vanaá¹ƒ majjhimaá¹ƒ vÄ«thiá¹ƒ otÄ• retvÄ• yathÄ• vipassanÄ• Ã±Ä• á¹‡aá¹ƒ sÅ«raá
evaá¹ƒ indriyÄ• naá¹ƒ visadabhÄ• vakaraá¹‡ena vipassanÄ• cittaá¹ƒ sammÄ• uttejeti, visa
__sampahaá¹ƒsetÄ«_ti tathÄ• pavattiyamÄ• nÄ• ya vipassanÄ• ya samappavattabhÄ• van
upariladdhabbabhÄ• vanÄ• balena ca cittaá¹ƒ sammÄ• pahaá¹ƒseti, laddhassÄ• davasena
__anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccÄ«_ti yathÄ• yathÄ• dhammasenÄ• pati dham
tathalakkhaá¹‡aá¹ƒ vipassantassa therassa ca desanÄ• nubhÄ• vena, attano ca upanissaya
paripÄ• kaá¹ƒ gatattÄ• desanÄ• nusÄ• rena Ã±Ä• á¹‡e anupavattante kÄ• mÄ• savÄ• dÄ«
maggapaá¹-ipÄ• á¹-iyÄ• va anavasesato cittaá¹ƒ vimucci, arahattaphalaá¹ƒ sacchÄ• kÄ• sÄ

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato lakuá¹‡á¸• akabhaddiyassa aÃ±Ã±Ä• rÄ• dh
sabbÄ• kÄ• rato viditvÄ• tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __uddha_nti rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ca. __adho_ti kÄ• madhÄ• tuyÄ•
saá¹…khÄ• ragate. __vippamutto_ti pubbabhÄ• ge vikkhambhanavimuttiyÄ• aparabhÄ• ge
samucchedapaá¹-ipassaddhivimuttÄ«hi sabbappakÄ• rena vimutto. ettha ca __uddhaá¹ƒ vip
paÃ±cuddhambhÄ• giyasaá¹ƒyojanapahÄ• naá¹ƒ dasseti. __adho vippamutto_ti etena
paÃ±corambhÄ• giyasaá¹ƒyojanapahÄ• naá¹ƒ. __sabbadhi_ \Ee 362/ __vippamutto_ti eten
avasiá¹-á¹-hasabbÄ• kusalapahÄ• naá¹ƒ dasseti. atha vÄ• __uddha_nti anÄ• gatakÄ• lagg
atÄ«takÄ• laggahaá¹‡aá¹ƒ. ubhayaggahaá¹‡eneva tadubhayapaá¹-isaá¹ƒyuttattÄ• paccupp
tattha anÄ• gatakÄ• laggahaá¹‡ena anÄ• gatakkhandhÄ• yatanadhÄ• tuyo gahitÄ• . sesapa
__sabbadhÄ«_ti kÄ• mabhedÄ• dike sabbasmiá¹ƒ bhave. idaá¹ƒ vuttaá¹ƒ hoti --- anÄ• gato
evaá¹ƒ tiyaddhasaá¹…gahite sabbasmiá¹ƒ bhave vippamuttoti.

__ayaá¹ƒhamasmÄ«ti_ \Be 329/ __anÄ• nupassÄ«_ti yo evaá¹ƒ vippamutto, so rÅ«paveda
dhammo ahamasmÄ«â€™â€™ ti diá¹-á¹-himÄ• namaÃ±Ã±anÄ• vasena evaá¹ƒ nÄ• nupass
kÄ• raá¹‡aá¹ƒ natthÄ«ti adhippÄ• yo. atha vÄ• __ayaá¹ƒhamasmÄ«ti anÄ• nupassÄ«_ti ida
vimuttiyÄ• adhigamupÄ• yadÄ«panaá¹ƒ. tiyaddhasaá¹…gahite tebhÅ«make saá¹…khÄ• re
me attÄ• â€™â€™ ti pavattanasabhÄ• vÄ• ya maÃ±Ã±anÄ• ya anadhiá¹-á¹-hÄ• naá¹ƒ katv
na me so attÄ• â€™â€™ ti evaá¹ƒ uppajjamÄ• nÄ• yÄ• pubbabhÄ• gavuá¹-á¹-hÄ• nagÄ•
padaá¹-á¹-hÄ• naá¹ƒ. __evaá¹ƒ vimutto udatÄ• ri oghaá¹ƒ, atiá¹‡á¹‡apubbaá¹ƒ apunabbhav
saá¹ƒyojanehi sabbÄ• kusalehi \Ne 295/ ca sabbathÄ• vimutto arahÄ• ariyamaggÄ• dhigan
atiá¹‡á¹‡apubbaá¹ƒ kÄ• mogho bhavogho diá¹-á¹-hogho avijjoghoti imaá¹ƒ catubbidhaá¹ƒ o
saá¹ƒsÄ• ramahoghameva vÄ• apunabbhavÄ• ya anupÄ• disesÄ• ya nibbÄ• nÄ• ya udatÄ
á¹-hitoti attho.

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyalakuá¹‡á¸• akabhaddiyasuttavaá¹‡á¹‡anÄ•

<62> dutiye \Ee 363/ __sekhaá¹ƒ maÃ±Ã±amÄ• no_ti ``sekho ayaâ€™â€™ nti maÃ±Ã±am
--- sikkhatÄ«ti sekho. kiá¹ƒ sikkhati? adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±aÃ±ca. atha vÄ•
sikkhÄ• , sÄ• etassa sÄ«lanti sekho. so hi apariyositasikkhattÄ• tadadhimuttattÄ• ca ekan
pariniá¹-á¹-hitasikkho asekho viya tattha paá¹-ippassaddhussukko, nÄ• pi vissaá¹-á¹-hasikkh
tattha anadhimutto. atha vÄ• ariyÄ• ya jÄ• tiyÄ• tÄ«su sikkhÄ• su jÄ• to, tattha vÄ• bhavo
__bhiyyosomattÄ• yÄ• _ti pamÄ• á¹‡ato uttari, pamÄ• á¹‡aá¹ƒ atikkamitvÄ• adhikataranti a
lakuá¹‡á¸• akabhaddiyo paá¹-hamasutte vuttena vidhinÄ• paá¹-hamovÄ• dena yathÄ• nisin
dhammasenÄ• pati pana tassa taá¹ƒ arahattappattiá¹ƒ anÄ• vajjanena ajÄ• nitvÄ• ``sekhoy

appaá¹ƒ yÄ• cito bahuá¹ƒ \Be 330/ dadamÄ• no uá¸·Ä• rapuriso viya bhiyyo bhiyyo anekapa
dhammaá¹ƒ kathetiyeva. Ä• yasmÄ• pi lakuá¹‡á¸• akabhaddiyo ``katakicco dÄ• nÄ• haá¹ƒ,
ti acintetvÄ• saddhammagÄ• ravena pubbe viya sakkaccaá¹ƒ suá¹‡Ä• tiyeva. taá¹ƒ disvÄ•
nisinnoyeva buddhÄ• nubhÄ• vena yathÄ• dhammasenÄ• pati tassa kilesakkhayaá¹ƒ jÄ• n
udÄ• naá¹ƒ udÄ• nesi. tena vuttaá¹ƒ __ ``tena kho pana samayenÄ• â€™â€™ _tiÄ• di. tatth
anantarasutte vuttameva.

gÄ• thÄ• yaá¹ƒ pana __acchecchi vaá¹-á¹-a_nti anavasesato kilesavaá¹-á¹-aá¹ƒ samucchin
kilesavaá¹-á¹-e kammavaá¹-á¹-ampi chinnameva. __byagÄ• nirÄ• sa_nti Ä• sÄ• vuccati taá
Ä• sÄ• ti nirÄ• saá¹ƒ, nibbÄ• naá¹ƒ. taá¹ƒ nirÄ• saá¹ƒ visesena agÄ• adhigatoti byagÄ• , ag
puna adhigamakÄ• raá¹‡ena vinÄ• adhigatoti attho. yasmÄ• taá¹‡hÄ• dukkhasamudayab
pahÄ«nÄ• ya appahÄ«no nÄ• ma kileso natthi, tasmÄ• ssa \Ee 364/ taá¹‡hÄ• pahÄ• naá¹ƒ
``visukkhÄ• saritÄ• na sandatÄ«â€™â€™ _ti Ä• ha. tassattho --- catutthasÅ«riyapÄ• tubhÄ
catutthamaggaÃ±Ä• á¹‡uppÄ• dena anavasesato visukkhÄ• visositÄ• taá¹‡hÄ• saritÄ• na
paá¹-á¹-hÄ• ya na pavattati. taá¹‡hÄ• hi ``saritÄ• â€™â€™ ti vuccati. yathÄ• ha --- ``saritÄ•
somanassÄ• ni bhavanti jantunoâ€™â€™ ti (Dhp 341), ``saritÄ• visattikÄ• â€™â€™ ti (Dhs
__chinnaá¹ƒ vaá¹-á¹-aá¹ƒ na vattatÄ«_ti evaá¹ƒ kilesavaá¹-á¹-asamucchedena chinnaá¹ƒ va
anuppÄ• dadhammataá¹ƒ avipÄ• kadhammataÃ±ca Ä• pÄ• danena upacchinnaá¹ƒ kamma
__esevanto dukkhassÄ• _ti yadetaá¹ƒ sabbaso kilesavaá¹-á¹-Ä• bhÄ• vato kammavaá¹-á¹-a
Ä• yatiá¹ƒ vipÄ• kavaá¹-á¹-assa ekaá¹ƒseneva anuppÄ• do eva sakalassÄ• pi saá¹ƒsÄ• rad
parivaá¹-umabhÄ• voti.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paá¹-hamasattasuttavaá¹‡á¹‡anÄ•

<63> tatiye __kÄ• mesÅ«_ti vatthukÄ• mesu. __ativela_nti velaá¹ƒ atikkamitvÄ• . __sattÄ•
ayonisomanasikÄ• rabahulatÄ• ya vijjamÄ• nampi Ä• dÄ«navaá¹ƒ \Be 331/ anoloketvÄ• as
sajjanavasena sattÄ• , Ä• sattÄ• laggÄ• ti attho. __rattÄ• _ti vatthaá¹ƒ viya raá¹…gajÄ• ten
vipariá¹‡Ä• makaraá¹‡ena chandarÄ• gena rattÄ• sÄ• rattÄ• . __giddhÄ• _ti abhikaá¹…kha
giddhÄ• gedhaá¹ƒ Ä• pannÄ• . __gadhitÄ• _ti rÄ• gamucchitÄ• viya dummocanÄ«yabhÄ•
__mucchitÄ• _ti kilesavasena \Ee 365/ visaÃ±Ã±Ä«bhÅ«tÄ• viya anaÃ±Ã±akiccÄ• muccha
__ajjhopannÄ• _ti anaÃ±Ã±asÄ• dhÄ• raá¹‡e viya katvÄ• gilitvÄ• pariniá¹-á¹-hapetvÄ• á¹-
__sammattakajÄ• tÄ• _ti kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjantÄ• appasukhavedanÄ• ya sa
jÄ• tÄ• . ``sammodakajÄ• tÄ• â€™â€™ tipi pÄ• á¹-ho, jÄ• tasammodanÄ• uppannapahaá¹
tesaá¹ƒ taá¹‡hÄ• dhipannataá¹ƒyeva vadati. ettha ca paá¹-hamaá¹ƒ ``kÄ• mesÅ«â€™â€™
``kÄ• mesÅ«â€™â€™ ti vacanaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tadadhimuttidÄ«panatthaá¹ƒ. tena
kÄ• maguá¹‡asamaá¹…gino hutvÄ• tadÄ• vihariá¹ƒsÅ«ti dasseti.

tasmiÃ±hi \Ne 297/ samaye á¹-hapetvÄ• ariyasÄ• vake sabbe sÄ• vatthivÄ• sino ussavaá¹
yathÄ• vibhavaá¹ƒ Ä• pÄ• nabhÅ«miá¹ƒ sajjetvÄ• bhuÃ±jantÄ• pivantÄ• Ä• vi ceva raho c
indriyÄ• ni paricÄ• rentÄ• kÄ• mesu pÄ• tabyataá¹ƒ Ä• pajjiá¹ƒsu. bhikkhÅ« sÄ• vatthiyaá¹
tattha tattha gehe Ä• rÄ• muyyÄ• nÄ• dÄ«su ca manusse ussavaá¹ƒ ghosetvÄ• kÄ• manin
``vihÄ• raá¹ƒ gantvÄ• saá¹‡hasukhumaá¹ƒ dhammaá¹ƒ labhissÄ• mÄ• â€™â€™ ti bhagava
tena vuttaá¹ƒ --- __ ``atha kho sambahulÄ• bhikkhÅ« ... pe ... kÄ• mesu viharantÄ«â€™â€™

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ tesaá¹ƒ manussÄ• naá¹ƒ Ä• pÄ• nabhÅ«miramaá¹‡Ä«y
anekÄ• natthÄ• nubandhesu ghorÄ• sayhakaá¹-ukaphalesu kÄ• mesu anÄ• dÄ«navadassit
kÄ• mÄ• naÃ±ceva kilesÄ• naÃ±ca Ä• dÄ«navavibhÄ• vanaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ•

tattha __kÄ• mesu sattÄ• _ti vatthukÄ• mesu kilesakÄ• mena rattÄ• mattÄ• \Ee 366/ sattÄ
saá¹ƒyuttÄ• . __kÄ• masaá¹…gasattÄ• _ti tÄ• yeva kÄ• masattiyÄ• vatthukÄ• mesu rÄ• ga
diá¹-á¹-himÄ• nadosaavijjÄ• saá¹…gehi ca sattÄ• Ä• sattÄ• . __saá¹ƒyojane vajjamapassan
\Be 332/ vipÄ• kavaá¹-á¹-ena, bhavÄ• dike vÄ• bhavantarÄ• dÄ«hi, satte vÄ• dukkhehi saa
saá¹ƒyojananÄ• make kÄ• marÄ• gÄ• dikilesajÄ• te saá¹ƒyojanÄ«yesu dhammesu assÄ• d
vaá¹-á¹-adukkhamÅ«labhÄ• vÄ• dikaá¹ƒ vajjaá¹ƒ dosaá¹ƒ Ä• dÄ«navaá¹ƒ apassantÄ• . __n
saá¹ƒyojanasaá¹…gasattÄ• , oghaá¹ƒ tareyyuá¹ƒ vipulaá¹ƒ mahanta_nti evaá¹ƒ Ä• dÄ«nava
saá¹ƒyojanasabhÄ• vesu saá¹…gesu, saá¹ƒyojanasaá¹…khÄ• tehi vÄ• saá¹…gehi tesaá¹ƒ
sattÄ• vipulavisayatÄ• ya anÄ• dikÄ• latÄ• ya ca vipulaá¹ƒ vitthiá¹‡á¹‡aá¹ƒ mahantaÃ±ca k
saá¹ƒsÄ• roghameva vÄ• na kadÄ• ci tareyyuá¹ƒ, ekaá¹ƒseneva tassa oghassa pÄ• raá¹ƒ

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. dutiyasattasuttavaá¹‡á¹‡anÄ•

<64> catutthe __andhÄ«katÄ• _ti kÄ• mÄ• nÄ• ma anandhampi andhaá¹ƒ karonti.

yathÄ• ha \Ne 298/ ---

``luddho atthaá¹ƒ na jÄ• nÄ• ti, luddho dhammaá¹ƒ na passati.

andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ lobho sahate naraâ€™â€™ nti || (It 88; Nidd I 5; Nidd II
khaggavisÄ• á¹‡asuttaniddesa 128) ---

tasmÄ• kÄ• mena anandhÄ• pi andhÄ• katÄ• ti andhÄ«katÄ• . sesaá¹ƒ anantarasutte vutt
manussÄ• naá¹ƒ pavatti bhikkhÅ«hi disvÄ• bhagavato Ä• rocitÄ• , idha bhagavatÄ• sÄ• m

ayameva viseso. satthÄ• sÄ• vatthito nikkhamitvÄ• jetavanaá¹ƒ gacchanto antarÄ• magge
macchabandhehi oá¸• á¸• itaá¹ƒ kuminaá¹ƒ pavisitvÄ• nikkhantuá¹ƒ asakkonte bahÅ« mac
\Ee 367/ ekaá¹ƒ khÄ«rapakaá¹ƒ vacchaá¹ƒ goravaá¹ƒ katvÄ• anubandhitvÄ• thaÃ±Ã±apip
mÄ• tu antarasatthiyaá¹ƒ mukhaá¹ƒ upanentaá¹ƒ passi. atha bhagavÄ• vihÄ• raá¹ƒ pavisitv
paÃ±Ã±attavarabuddhÄ• sane nisinno pacchimaá¹ƒ vatthudvayaá¹ƒ purimassa upamÄ• nab
udÄ• naá¹ƒ udÄ• nesi.

tattha \Be 333/ __kÄ• mandhÄ• _ti vatthukÄ• mesu kilesakÄ• mena andhÄ• vicakkhukÄ•
sakattabhÄ• vaparattabhÄ• vesu ajjhattikabÄ• hirÄ• yatanesu, tannissitesu ca dhammesu a
anekabhedabhinnesu heá¹-á¹-hupariyavasena aparÄ• paraá¹ƒ uppattiyÄ• antogadhÄ• naá¹
jÄ• labhÅ«tÄ• ya taá¹‡hÄ• ya sukhumacchiddena jÄ• lena parivuto viya udakarahado saÃ±c
ajjhotthaá¹-Ä• . __taá¹‡hÄ• chadanachÄ• ditÄ• _ti taá¹‡hÄ• saá¹…khÄ• tena chadanena se
chÄ• ditÄ• , paá¹-icchannÄ• pihitÄ• ti attho. padadvayenÄ• pi
kÄ• macchandanÄ«varaá¹‡anivÄ• ritakusalacittÄ• cÄ• rataá¹ƒ dasseti.

__pamattabandhunÄ• baddhÄ• _ti kilesamÄ• rena devaputtamÄ• rena ca baddhÄ• . yada
tadaggena devaputtamÄ• renapi baddhÄ• nÄ• ma honti. vuttaÃ±hetaá¹ƒ ---

``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• naso.

tena taá¹ƒ bÄ• dhayissÄ• mi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti || (SN a I 151; Vin I 3

namuci \Ne 299/ kaá¹‡ho pamattabandhÅ«ti tÄ«á¹‡i mÄ• rassa nÄ• mÄ• ni. devaputtamÄ•
anatthena pamatte satte bandhatÄ«ti pamattabandhu. ``pamattÄ• bandhane baddhÄ• â€™
__bandhane_ti kÄ• maguá¹‡abandhaneti attho. __baddhÄ• ti_ niyamitÄ• . yathÄ• kiá¹ƒ? __
yathÄ• nÄ• ma macchabandhakena oá¸• á¸• itassa kuminassa mukhe paviá¹-á¹-hÄ• macc
maraá¹‡amanventi \Ee 368/ pÄ• puá¹‡anti, evameva mÄ• rena oá¸• á¸• itena kÄ• maguá¹‡a
__jarÄ• maraá¹‡amanventi. vaccho khÄ«rapakova mÄ• taraá¹ƒ_ yathÄ• khÄ«rapÄ• yÄ« ta
anveti anugacchati, na aÃ±Ã±aá¹ƒ evaá¹ƒ mÄ• rabandhanabaddhÄ• sattÄ• saá¹ƒsÄ• re pa
anventi anugacchanti, na ajaraá¹ƒ amaraá¹‡aá¹ƒ nibbÄ• nanti adhippÄ• yo.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. aparalakuá¹‡á¸• akabhaddiyasuttavaá¹‡á¹‡anÄ•

<65> paÃ±came \Be 334/ __sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ piá¹-á¹-hito piá¹-á¹-hito_ti Ä
lakuá¹‡á¸• akabhaddiyo ekadivasaá¹ƒ sambahulehi bhikkhÅ«hi saddhiá¹ƒ gÄ• mantarena p
katabhattakicco pattaá¹ƒ vodakaá¹ƒ katvÄ• thavikÄ• ya pakkhipitvÄ• aá¹ƒse laggetvÄ• cÄ

tampi vÄ• maá¹ƒse á¹-hapetvÄ• pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä• lokitena v
pasÄ• ritena okkhittacakkhu iriyÄ• pathasampanno attano satipaÃ±Ã±Ä• vepullaá¹ƒ pakÄ• s
satisampajaÃ±Ã±aá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• samÄ• hitena cittena pade padaá¹ƒ nikkh
ca bhikkhÅ«naá¹ƒ pacchato pacchato gacchati tehi bhikkhÅ«hi asaá¹ƒmisso. kasmÄ• ? asa
apica tassÄ• yasmato rÅ«paá¹ƒ paribhÅ«taá¹ƒ paribhavaá¹-á¹-hÄ• nÄ«yaá¹ƒ puthujjanÄ• o
jÄ• nitvÄ• piá¹-á¹-hito piá¹-á¹-hito gacchati ``mÄ• ime maá¹ƒ nissÄ• ya apuÃ±Ã±aá¹ƒ pasav
evaá¹ƒ te bhikkhÅ« ca thero ca sÄ• vatthiá¹ƒ patvÄ• vihÄ• raá¹ƒ pavisitvÄ• yena bhagavÄ
tena vuttaá¹ƒ --- __ ``tena kho pana samayena Ä• yasmÄ• lakuá¹‡á¸• akabhaddiyoâ€™â€™

tattha __dubbaá¹‡á¹‡a_nti virÅ«paá¹ƒ. tenassa vaá¹‡á¹‡asampattiyÄ• saá¹‡á¹-hÄ• nasam
dasseti. __duddasika_nti \Ee 369/ apÄ• sÄ• dikadassanaá¹ƒ. tenassa anubyaÃ±janasampa
abhÄ• vaá¹ƒ dasseti. __okoá¹-imaka_nti rassaá¹ƒ. iminÄ• Ä• rohasampattiyÄ• abhÄ• vaá¹
300/ __bhikkhÅ«naá¹ƒ paribhÅ«tarÅ«pa_nti puthujjanabhikkhÅ«hi ohÄ«á¸·itarÅ«paá¹ƒ. puth
chabbaggiyÄ• dayo tassÄ• yasmato guá¹‡aá¹ƒ ajÄ• nantÄ• hatthakaá¹‡á¹‡acÅ«á¸·ikÄ• dÄ
kÄ«á¸·antÄ• paribhavanti, na ariyÄ• , kalyÄ• á¹‡aputhujjanÄ• vÄ• .

__bhikkhÅ« Ä• mantesÄ«_ti kasmÄ• Ä• mantesi? therassa guá¹‡aá¹ƒ pakÄ• setuá¹ƒ. evaá
bhikkhÅ« mama puttassa mahÄ• nubhÄ• vataá¹ƒ na jÄ• nanti, tena taá¹ƒ paribhavanti, taá¹
ahitÄ• ya dukkhÄ• ya bhavissati, handÄ• haá¹ƒ imassa guá¹‡e bhikkhÅ«naá¹ƒ pakÄ• setvÄ
mocessÄ• mÄ«â€™â€™ ti.

__passatha no_ti passatha nu. __na ca sÄ• samÄ• patti sulabharÅ«pÄ• , yÄ• tena bhikkh
rÅ«pasamÄ• patti arÅ«pasamÄ• patti brahmavihÄ• rasamÄ• patti nirodhasamÄ• patti phala
sÄ• vakasÄ• dhÄ• raá¹‡Ä• yÄ• kÄ• ci samÄ• pattiyo nÄ• ma, tÄ• su ekÄ• pi samÄ• patti n
dullabhÄ• , natthiyeva sÄ• tena lakuá¹‡á¸• akabhaddiyena bhikkhunÄ• asamÄ• pannapub
__ ``mahiddhiko mahÄ• nubhÄ• voâ€™â€™ _ti, tattha mahiddhikataá¹ƒ pakÄ• setvÄ• idÄ•
dassetuá¹ƒ __ ``yassa catthÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ heá¹-á¹-hÄ• vuttanayan
bhikkhave, bhikkhÅ«â€™â€™ tiÄ• dinÄ• , ``bhikkhave, ayaá¹ƒ bhikkhu na yo vÄ• so vÄ• o
okoá¹-imakoti bhikkhÅ«naá¹ƒ piá¹-á¹-hito piá¹-á¹-hito Ä• gacchatÄ«ti ca ettakena na oÃ±Ã±Ä
mahiddhiko mahÄ• nubhÄ• vo, yaá¹ƒkiÃ±ci sÄ• vakena pattabbaá¹ƒ, sabbaá¹ƒ taá¹ƒ tena a
pÄ• sÄ• á¹‡acchattaá¹ƒ viya garuá¹ƒ katvÄ• oloketha, taá¹ƒ vo dÄ«gharattaá¹ƒ hitÄ• ya su
ti dasseti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato lakuá¹‡á¸• akabhaddiyassa mahiddhikatÄ• n
guá¹‡arÄ• siá¹ƒ sabbÄ• kÄ• rato jÄ• nitvÄ• tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ

tattha __nelaá¹…go_ti elaá¹ƒ vuccati doso, nÄ• ssa elanti nelaá¹ƒ \Ee 370/. kiá¹ƒ pana taá¹
suparisuddhasÄ«laá¹ƒ. taÃ±hi niddosaá¹-á¹-hena idha ``nelaâ€™â€™ nti adhippetaá¹ƒ. taá¹

padhÄ• nabhÅ«taá¹ƒ aá¹…gaá¹ƒ etassÄ• ti nelaá¹…go. so yaá¹ƒ ``rathoâ€™â€™ ti vakkha
suparisuddhasÄ«laá¹…goti attho. arahattaphalasÄ«laÃ±hi idhÄ• dhippetaá¹ƒ. seto pacchÄ•
__setapacchÄ• do. pacchÄ• do_ti rathassa upari attharitabbakambalÄ• di. so pana suparisu
vÄ• hoti rattanÄ«lÄ• dÄ«su vÄ• aÃ±Ã±ataro. idha pana arahattaphalavimuttiyÄ• adhippeta
suparisuddhabhÄ• vaá¹ƒ upÄ• dÄ• ya \Ne 301/ ``setapacchÄ• doâ€™â€™ ti vuttaá¹ƒ yathÄ
sÄ«laparikkhÄ• roâ€™â€™ ti. eko satisaá¹…khÄ• to aro etassÄ• ti __ekÄ• ro. vattatÄ«_ti p
therassa attabhÄ• vaá¹ƒ sandhÄ• ya vadati.

__anÄ«gha_nti niddukkhaá¹ƒ, khobhavirahitaá¹ƒ yÄ• naá¹ƒ viya kilesaparikhobhavirahitant
sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ piá¹-á¹-hito piá¹-á¹-hito Ä• gacchantaá¹ƒ. __chinnasota_n
pakatirathassa hi sukhapavattanatthaá¹ƒ akkhasÄ«sesu \Be 336/ nÄ• bhiyaÃ±ca upalittÄ• n
soto savanaá¹ƒ sandanaá¹ƒ hoti, tena so acchinnasoto nÄ• ma hoti. ayaá¹ƒ pana chattiá¹ƒs
anavasesato pahÄ«nattÄ• chinnasoto nÄ• ma hoti, taá¹ƒ chinnasotaá¹ƒ. natthi etassa banc
rathÅ«pattharassa hi akkhena saddhiá¹ƒ niccalabhÄ• vakaraá¹‡atthaá¹ƒ bahÅ«ni bandhanÄ
sabandhano. ayaá¹ƒ pana sabbasaá¹ƒyojanabandhanÄ• naá¹ƒ anavasesato parikkhÄ«á¹‡a
abandhanaá¹ƒ. __passÄ• _ti bhagavÄ• therassa guá¹‡ehi somanassappatto hutvÄ• attÄ•

iti satthÄ• Ä• yasmantaá¹ƒ lakuá¹‡á¸• akabhaddiyaá¹ƒ arahattaphalasÄ«sena sucakkaá¹ƒ,
suuttaracchadaá¹ƒ, sÅ«paá¹-á¹-hitÄ• ya satiyÄ• svÄ• raá¹ƒ, kilesaparikhobhÄ• bhÄ• vena V
taá¹‡hÅ«palepÄ• bhÄ• vena anupalepaá¹ƒ, saá¹ƒyojanÄ• dÄ«naá¹ƒ abhÄ• vena abandhan
Ä• jaÃ±Ã±arathaá¹ƒ katvÄ• dasseti.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. taá¹‡hÄ• saá¹…khayasuttavaá¹‡á¹‡anÄ•

<66> chaá¹-á¹-he __aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o_ti ettha __koá¹‡á¸• aÃ±Ã±o_ti tassÄ• ya
sÄ• vakesu pana sabbapaá¹-hamaá¹ƒ ariyasaccÄ• ni paá¹-ivijjhÄ«ti bhagavatÄ• ``aÃ±Ã±Ä•
koá¹‡á¸• aÃ±Ã±oâ€™â€™ ti (Vin I 17; SN c V 1081) vuttaudÄ• navasena thero sÄ• sane
``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±oâ€™â€™ tveva paÃ±Ã±Ä• yittha. __taá¹‡hÄ• saá¹…khayavim
pahÄ«yati etthÄ• ti taá¹‡hÄ• saá¹…khayo, nibbÄ• naá¹ƒ. tasmiá¹ƒ taá¹‡hÄ• saá¹…khaye vi
saá¹…khÄ«yati pahÄ«yati etenÄ• ti taá¹‡hÄ• saá¹…khayo, ariyamaggo. tassa phalabhÅ«tÄ
vimuttÄ«ti taá¹‡hÄ• saá¹…khayavimutti \Ne 302/, nippariyÄ• yena arahattaphalasamÄ• patt
nisinno hoti. ayaÃ±hi Ä• yasmÄ• bahulaá¹ƒ phalasamÄ• pattiá¹ƒ samÄ• pajjati, tasmÄ• idh

__etamatthaá¹ƒ_ \Be 337/ __viditvÄ• _ti etaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±attherassa agga
viditvÄ• tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __yassa mÅ«laá¹ƒ chamÄ• natthÄ«_ti yassa ariyapuggalassa attabhÄ• varukkhamÅ
tassÄ• va patiá¹-á¹-hÄ• hetubhÅ«tÄ• Ä• savanÄ«varaá¹‡aayonisomanasikÄ• rasaá¹…khÄ
aggamaggena samugghÄ• titattÄ• . __paá¹‡á¹‡Ä• natthi kuto latÄ• _ti natthi latÄ• kuto paa
mÄ• nÄ• timÄ• nÄ• dipabhedÄ• sÄ• khÄ• pasÄ• khÄ• disaá¹…khÄ• tÄ• latÄ• pi natthi, kut
madappamÄ• damÄ• yÄ• sÄ• á¹-heyyÄ• dipaá¹‡á¹‡Ä• nÄ«ti attho. atha vÄ• __paá¹‡á¹‡Ä•
rukkhaá¹…kurassa vaá¸• á¸• hamÄ• nassa paá¹-hamaá¹ƒ paá¹‡á¹‡Ä• ni nibbattanti. pacchÅ
sÄ• khÄ• pasÄ• khÄ• saá¹…khÄ• tÄ• latÄ• ti katvÄ• vuttaá¹ƒ. tattha \Ee 372/ yassa ariyan
uppajjanÄ• rahassa attabhÄ• varukkhassa ariyamaggassa bhÄ• vitattÄ• yaá¹ƒ avijjÄ• saá¹
patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ Ä• savÄ• di ca natthi. mÅ«laggahaá¹‡eneva cettha mÅ«lakÄ• ra
bÄ«jaá¹-á¹-hÄ• niyaá¹ƒ kammaá¹ƒ tadabhÄ• vopi gahitoyevÄ• ti veditabbo. asati ca kamma
viÃ±Ã±Ä• á¹‡aá¹…kuro, viÃ±Ã±Ä• á¹‡aá¹…kuranimittÄ• ca nÄ• marÅ«pasaá¸·Ä• yatanapa
nibbattissantiyeva. tena vuttaá¹ƒ --- ``yassa mÅ«laá¹ƒ chamÄ• natthi, paá¹‡á¹‡Ä• natthi ku

__taá¹ƒ dhÄ«raá¹ƒ bandhanÄ• mutta_nti taá¹ƒ catubbidhasammappadhÄ• navÄ«riyoge
tato eva sabbakilesÄ• bhisaá¹…khÄ• rabandhanato muttaá¹ƒ. __ko taá¹ƒ ninditumarahatÄ«
nipÄ• tamattaá¹ƒ. evaá¹ƒ sabbakilesavippamuttaá¹ƒ sÄ«lÄ• dianuttaraguá¹‡asamannÄ• gat
nindituá¹ƒ garahituá¹ƒ arahati nindÄ• nimittasseva abhÄ• vato. __devÄ• pi naá¹ƒ pasaá¹ƒsa
devÄ• sakkÄ• dayo guá¹‡avisesavidÅ«, __api_saddena manussÄ• pi khattiyapaá¹‡á¸• itÄ•
bhiyyo __brahmunÄ• pi pasaá¹ƒsito_ mahÄ• brahmunÄ• pi aÃ±Ã±ehipi brahmanÄ• gayakk
thomitoyevÄ• ti.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. papaÃ±cakhayasuttavaá¹‡á¹‡anÄ•

<67> sattame \Ne 303/ \Be 338/ __papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• pahÄ• na_nti papaÃ±c
taá¹ƒ santÄ• naá¹ƒ vitthÄ• renti ciraá¹ƒ á¹-hapentÄ«ti papaÃ±cÄ• , kilesÄ• . visesato
rÄ• gadosamohataá¹‡hÄ• diá¹-á¹-himÄ• nÄ• . tathÄ• hi vuttaá¹ƒ ---

``rÄ• go papaÃ±co, doso papaÃ±co, moho papaÃ±co, taá¹‡hÄ• papaÃ±co, diá¹-á¹-hi papaÅ
ti. ---

apica saá¹ƒkilesaá¹-á¹-ho papaÃ±caá¹-á¹-ho, kacavaraá¹-á¹-ho papaÃ±caá¹-á¹-ho. tattha rÄ•
subhasaÃ±Ã±Ä• nimittaá¹ƒ, dosapapaÃ±cassa Ä• ghÄ• tavatthu, mohapapaÃ±cassa Ä• sa
373/ vedanÄ• , diá¹-á¹-hipapaÃ±cassa saÃ±Ã±Ä• , mÄ• napapaÃ±cassa vitakko nimittaá¹ƒ.
saÃ±Ã±Ä• papaÃ±casaÃ±Ã±Ä• . papaÃ±casaÃ±Ã±Ä• naá¹ƒ saá¹…khÄ• bhÄ• gÄ• koá¹-á
atthato saddhiá¹ƒ nimittehi taá¹ƒtaá¹ƒpapaÃ±cassa pakkhiyo kilesagaá¹‡o. saÃ±Ã±Ä• gaha
nesaá¹ƒ sÄ• dhÄ• raá¹‡ahetubhÄ• vena. vuttaÃ±hetaá¹ƒ --- ``saÃ±Ã±Ä• nidÄ• nÄ• hi papa

880). tesaá¹ƒ pahÄ• naá¹ƒ, tena tena maggena rÄ• gÄ• dikilesÄ• naá¹ƒ samucchedananti a

tadÄ• hi bhagavÄ• atÄ«tÄ• su anekakoá¹-isatasahassasaá¹…khÄ• su attano jÄ• tÄ«su ar
imasmiá¹ƒ carimabhave ariyamaggena bodhimaá¹‡á¸• e savÄ• sane pahÄ«ne paccavekkhi
kilesacaritaá¹ƒ rÄ• gÄ• dikilesasaá¹ƒkiliá¹-á¹-haá¹ƒ kaÃ±jiyapuá¹‡á¹‡alÄ• buá¹ƒ viya takkab
vasÄ• pÄ«tapilotikaá¹ƒ viya ca dubbinimociyaá¹ƒ disvÄ• ``evaá¹ƒ gahanaá¹ƒ nÄ• midaá¹ƒ k
anÄ• dikÄ• labhÄ• vitaá¹ƒ mayhaá¹ƒ anavasesaá¹ƒ pahÄ«naá¹ƒ, aho suppahÄ«naâ€™â€™
udÄ• naá¹ƒ udÄ• nesi. tena vuttaá¹ƒ --- __ ``atha kho bhagavÄ• attano papaÃ±casaÃ±Ã±Ä
viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesÄ«â€™â€™ _ti.

tattha __yassa papaÃ±cÄ• á¹-hiti ca natthÄ«_ti yasmÄ• bhagavÄ• attÄ• nameva paraá¹ƒ
tasmÄ• yassa aggapuggalassa vuttalakkhaá¹‡Ä• papaÃ±cÄ• , tehi katÄ• saá¹ƒsÄ• re á¹-h
pana ``á¹-hiti nÄ• ma anusayoâ€™â€™ ti (Nett 27) vuttaá¹ƒ. anusayo hi bhavapavattiyÄ• m
saá¹ƒsÄ• re papaÃ±centÄ«ti \Be 339/ papaÃ±cÄ• . ``papaÃ±caá¹-á¹-hitÄ«â€™â€™ ti ca pÄ
papaÃ±cÄ• naá¹ƒ á¹-hiti vijjamÄ• natÄ• maggena asamucchedo papaÃ±caá¹-á¹-hiti, papaÃ
avasiá¹-á¹-hakusalÄ• kusalavipÄ• kÄ• naá¹ƒ \Ne 304/ pavattiyÄ• hetubhÄ• vato vaá¹-á¹-as
papaÃ±caá¹-á¹-hiti, sÄ• yassa aggapuggalassa natthi. __sandÄ• naá¹ƒ palighaÃ±ca vÄ«tiv
bandhanaá¹-á¹-hena santÄ• nasadisattÄ• \Ee 374/ ``sandÄ• naâ€™â€™ nti laddhanÄ• mÄ
nibbÄ• nanagarapavesanisedhanato palighasadisattÄ• palighasaá¹…khÄ• taá¹ƒ avijjaÃ±ca
savÄ• sanapahÄ• nena visesato atikkanto. apare pana kodhaá¹ƒ ``sandÄ• naâ€™â€™ nti v
gahetabbaá¹ƒ. so hi ``parÄ• bhisajjanÄ«â€™â€™ ti vuttoti.

__taá¹ƒ nittaá¹‡haá¹ƒ muniá¹ƒ caranta_nti taá¹ƒ sabbathÄ• pi taá¹‡hÄ• bhÄ• vena nittaá¹‡h
ubhayalokamunanato attahitaparahitamunanato ca muniá¹ƒ, ekanteneva sabbasattahitattha
nÄ• nÄ• samÄ• patticÄ• rehi anaÃ±Ã±asÄ• dhÄ• raá¹‡ena Ã±Ä• á¹‡acÄ• rena ca carantaá
loko_ti sabbo sapaÃ±Ã±ajÄ• tiko sattaloko sadevakopi sabrahmakopi na kadÄ• cipi avajÄ• n
kho ayameva loke aggo seá¹-á¹-ho uttamo pavaroti garuá¹ƒ karonto sakkaccaá¹ƒ pÅ«jÄ• sa

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kaccÄ• nasuttavaá¹‡á¹‡anÄ•

<68> aá¹-á¹-hame __ajjhatta_nti ettha ayaá¹ƒ __ajjhatta_saddo ``cha ajjhattikÄ• ni Ä• yatan
tiÄ• dÄ«su (MN III 304) ajjhattajjhatte Ä• gato. ``ajjhattÄ• dhammÄ• (Dhs tikamÄ• tikÄ• 20
kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ tiÄ• dÄ«su (DN II 373-374) niyakajjhatte. ``sabbanimittÄ
ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ upasampajja viharatÄ«â€™â€™ tiÄ• dÄ«su (MN III 187) visayajjh
issariyaá¹-á¹-hÄ• neti attho. phalasamÄ• patti hi buddhÄ• naá¹ƒ issariyaá¹-á¹-hÄ• naá¹ƒ nÄ•
bhikkhunÄ• tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinimitte ajjhattameva cittaá¹ƒ saá¹‡á¹-ha

(MN III 188) gocarajjhatte. idhÄ• pi gocarajjhatteyeva \Be 340/ daá¹-á¹-habbo. tasmÄ• __aj
gocarajjhattabhÅ«te kammaá¹-á¹-hÄ• nÄ• rammaá¹‡eti vuttaá¹ƒ hoti. __parimukha_nti \Ee 3
__sÅ«paá¹-á¹-hitÄ• yÄ• _ti suá¹-á¹-hu upaá¹-á¹-hitÄ• ya kÄ• yagatÄ• ya satiyÄ• . satisÄ«se
vuttaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti ``ajjhattaá¹ƒ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• navasena p
uá¸·Ä• raá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• â€™â€™ ti.

ayaÃ±hi \Ne 305/ thero bhagavati sÄ• vatthiyaá¹ƒ viharante ekadivasaá¹ƒ sÄ• vatthiyaá¹ƒ p
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto vihÄ• raá¹ƒ pavisitvÄ• bhagavato vattaá¹
divÄ• á¹-á¹-hÄ• ne divÄ• vihÄ• raá¹ƒ nisinno nÄ• nÄ• samÄ• pattÄ«hi divasabhÄ• gaá¹ƒ vÄ
vihÄ• ramajjhaá¹ƒ otaritvÄ• bhagavati gandhakuá¹-iyaá¹ƒ nisinne ``akÄ• lo tÄ• va bhagava
upasaá¹…kamituâ€™â€™ nti gandhakuá¹-iyÄ• avidÅ«re, aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le
yathÄ• vuttaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjitvÄ• nisÄ«di. satthÄ• taá¹ƒ tathÄ• nisinnaá¹ƒ g
nisinnoyeva passi. tena vuttaá¹ƒ --- __ ``tena kho pana samayena Ä• yasmÄ• mahÄ• kacc
sÅ«paá¹-á¹-hitÄ• yÄ• â€™â€™ _ti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato mahÄ• kaccÄ• nattherassa satipaá¹-á¹-hÄ•
adhigataá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• samÄ• pajjanaá¹ƒ sabbÄ• kÄ• rato viditvÄ• ta
udÄ• naá¹ƒ udÄ• nesi_.

tattha __yassa siyÄ• sabbadÄ• sati, satataá¹ƒ kÄ• yagatÄ• upaá¹-á¹-hitÄ• _ti yassa Ä• ra
ekadivasaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• sabbasmimpi kÄ• le nÄ• marÅ«pabhedena duvidh
kÄ• yÄ• rammaá¹‡Ä• paÃ±cannaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ aniccÄ• disammasana
sÄ• taccÄ• bhiyogavasena sati upaá¹-á¹-hitÄ• siyÄ• .

ayaá¹ƒ kirÄ• yasmÄ• paá¹-hamaá¹ƒ kÄ• yagatÄ• satikammaá¹-á¹-hÄ• navasena jhÄ• naá¹
katvÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• namukhena vipassanaá¹ƒ paá¹-á¹-hapetvÄ• a
aparabhÄ• gepi yebhuyyena tameva jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tatheva ca
phalasamÄ• pattiá¹ƒ samÄ• pajjati. svÄ• yaá¹ƒ yena vidhinÄ• arahattaá¹ƒ patto, taá¹ƒ vidhi
``yassa siyÄ• sabbadÄ• sati, satataá¹ƒ kÄ• yagatÄ• upaá¹-á¹-hitÄ• â€™â€™ ti vatvÄ• tas
upaá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ vibhÄ• vetuá¹ƒ __ ``no_ \Ee 376/ __cassa no ca me siyÄ• , na
bhavissatÄ«â€™â€™ _ti Ä• ha.

tassattho \Be 341/ dvidhÄ• veditabbo sammasanato pubbabhÄ• gavasena sammasanakÄ
pubbabhÄ• gavasena tÄ• va __no cassa no ca me siyÄ• _ti atÄ«takÄ• le mama kilesakamm
imasmiá¹ƒ paccuppannakÄ• le ayaá¹ƒ attabhÄ• vo no ca me siyÄ• na me uppajjeyya. yasm
kammakilesÄ• ahesuá¹ƒ, tasmÄ• taá¹ƒnimitto etarahi ayaá¹ƒ me attabhÄ• vo pavattati. __
bhavissatÄ«_ti imasmiá¹ƒ attabhÄ• ve paá¹-ipakkhÄ• dhigamena kilesakammaá¹ƒ na bhavi
Ä• yatiá¹ƒ vipÄ• kavaá¹-á¹-aá¹ƒ na ca me bhavissati na me pavattissatÄ«ti. evaá¹ƒ kÄ• latta

kammakilesahetukaá¹ƒ idaá¹ƒ mayhaá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ khandhapaÃ±cakaá
issarÄ• dihetukaá¹ƒ, yathÄ• ca mayhaá¹ƒ, evaá¹ƒ sabbasattÄ• nanti sappaccayanÄ• marÅ
hoti.

sammasanakÄ• lavasena pana __no cassa no ca me siyÄ• _ti yasmÄ• idaá¹ƒ khandhapa
abhÄ• vaá¹-á¹-hena aniccaá¹ƒ, abhiá¹‡hapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhaá¹ƒ, avasavatta
evaá¹ƒ yadi ayaá¹ƒ attÄ• nÄ• ma nÄ• pi khandhapaÃ±cakavinimutto koci no cassa no ca si
bhante, no ca me siyÄ• mama santakaá¹ƒ nÄ• ma kiÃ±ci na bhaveyya. __na bhavissatÄ«_
bhavitabbaá¹ƒ yathÄ• cidaá¹ƒ nÄ• marÅ«paá¹ƒ etarahi ca atÄ«te ca attattaniyaá¹ƒ suÃ±Ã±
bhavissati na me bhavissati, anÄ• gatepi khandhavinimutto attÄ• nÄ• ma na koci na me bh
tato eva kiÃ±ci palibodhaá¹-á¹-hÄ• niyaá¹ƒ na me bhavissati Ä• yatimpi attaniyaá¹ƒ nÄ• ma
bhavissatÄ«ti. iminÄ• tÄ«su kÄ• lesu ``ahaâ€™â€™ nti gahetabbassa abhÄ• vato ``mamaâ
abhÄ• vaá¹ƒ dasseti. tena catukkoá¹-ikÄ• suÃ±Ã±atÄ• pakÄ• sitÄ• hoti.

__anupubbavihÄ• ri tattha so_ti evaá¹ƒ tÄ«supi kÄ• lesu attattaniyaá¹ƒ suÃ±Ã±ataá¹ƒ tatth
anupassanto anukkamena udayabbayaÃ±Ä• á¹‡Ä• divipassanÄ• Ã±Ä• á¹‡esu uppajjamÄ•
anupubbavipassanÄ• vihÄ• ravasena anupubbavihÄ• rÄ« samÄ• no. __kÄ• leneva_ \Ee 37
vipassanaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• á¹-hito yogÄ• vacaro indriyÄ• naá¹ƒ paripÄ• kagata
vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya maggena ghaá¹-itakÄ• lena ariyamaggassa upp
bhavattayassa saá¹ƒtananato visattikÄ• saá¹…khÄ• taá¹ƒ taá¹‡haá¹ƒ tareyya, vitaritvÄ• tas
tiá¹-á¹-heyyÄ• ti adhippÄ• yo.

iti bhagavÄ• aÃ±Ã±Ä• padesena Ä• yasmato mahÄ• kaccÄ• nassa arahattuppattidÄ«pana

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. udapÄ• nasuttavaá¹‡á¹‡anÄ•

<69> navame __mallesÅ«_ti mallÄ• nÄ• ma jÄ• napadino rÄ• jakumÄ• rÄ• , tesaá¹ƒ nivÄ•
ruá¸·hÄ«vasena ``mallÄ• â€™â€™ ti vuccati, tesu mallesu, yaá¹ƒ loke ``malloâ€™â€™ ti vu
``mÄ• lesÅ«â€™â€™ ti paá¹-hanti. __cÄ• riyaá¹ƒ caramÄ• no_ti aturitacÄ• rikÄ• vasena
mahÄ• maá¹‡á¸• alajanapadacÄ• rikaá¹ƒ caramÄ• no. __mahatÄ• bhikkhusaá¹…ghenÄ• _
samaá¹‡agaá¹‡ena. tadÄ• hi bhagavato mahÄ• bhikkhuparivÄ• ro ahosi. __thÅ«á¹‡aá¹ƒ nÄ
brÄ• hmaá¹‡agÄ• mo_ti puratthimadakkhiá¹‡Ä• ya disÄ• ya majjhimadesassa avadhiá¹-á¹-h
thÅ«á¹‡anÄ• mako brÄ• hmaá¹‡abahulatÄ• ya brÄ• hmaá¹‡agÄ• mo. __tadavasarÄ«_ti taá
pÄ• puá¹‡Ä«ti attho. __assosu_nti suá¹‡iá¹ƒsu, sotadvÄ• rasampattavacananigghosÄ• nusÄ
__kho_ti padapÅ«raá¹‡e, avadhÄ• raá¹‡atthe vÄ• nipÄ• to. tattha avadhÄ• raá¹‡atthena as
savanantarÄ• yo ahosÄ«ti vuttaá¹ƒ hoti. padapÅ«raá¹‡ena padabyaÃ±janasiliá¹-á¹-hattamat

__thÅ«á¹‡eyyakÄ• _ti thÅ«á¹‡agÄ• mavÄ• sino. __brÄ• hmaá¹‡agahapatikÄ• _ti ettha brah
brÄ• hmaá¹‡Ä• , mante sajjhÄ• yantÄ«ti attho. idameva hi jÄ• tibrÄ• hmaá¹‡Ä• naá¹ƒ nibba
pana bÄ• hitapÄ• pattÄ• ``brÄ• hmaá¹‡Ä• â€™â€™ ti vuccanti. __gahapatikÄ• _ti khattiyal
agÄ• raá¹ƒ ajjhÄ• vasantÄ• vuccanti, visesato vessÄ• . brÄ• hmaá¹‡Ä• ca gahapatikÄ• ca

idÄ• ni yamatthaá¹ƒ te assosuá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``samaá¹‡o khalu, bho, gotamoâ€™
tattha samitapÄ• pattÄ• ``samaá¹‡oâ€™â€™ ti veditabbo. vuttaÃ±hetaá¹ƒ \Be 343/ --- ``sa
akusalÄ• dhammÄ• â€™â€™ tiÄ• di (MN I 434). bhagavÄ• ca anuttarena ariyamaggena s
yathÄ• bhuccaguá¹‡Ä• dhigatametaá¹ƒ nÄ• maá¹ƒ, yadidaá¹ƒ samaá¹‡oti. __khalÅ«_ti anu
brÄ• hmaá¹‡ajÄ• tikÄ• naá¹ƒ jÄ• tisamudÄ• gataá¹ƒ Ä• lapanamattaá¹ƒ. vuttampi cetaá¹ƒ ``
hoti sakiÃ±canoâ€™â€™ ti (Dhp 396). __gotamo_ti gottavasena bhagavato parikittanaá¹ƒ. t
bho, gotamoâ€™â€™ ti samaá¹‡o kira, bho, gotamagottoti ayamettha attho. __sakyaputto_
uccÄ• kulaparidÄ«panaá¹ƒ. __sakyakulÄ• pabbajito_ti saddhÄ• pabbajitabhÄ• vaparidÄ«pa
anabhibhÅ«to aparikkhÄ«á¹‡aá¹ƒyeva taá¹ƒ kulaá¹ƒ pahÄ• ya nekkhammÄ• dhigamasaddh
__udapÄ• naá¹ƒ tiá¹‡assa ca bhusassa ca yÄ• va mukhato pÅ«resu_nti pÄ• nÄ«yakÅ«paá¹
mukhappamÄ• á¹‡ena vaá¸• á¸• hesuá¹ƒ, tiá¹‡Ä• dÄ«ni pakkhipitvÄ• kÅ«paá¹ƒ pidahiá¹ƒsA

tassa kira gÄ• massa bahi bhagavato Ä• gamanamagge brÄ• hmaá¹‡Ä• naá¹ƒ paribhogab
á¹-hapetvÄ• tattha sabbÄ• ni kÅ«pataá¸·Ä• kÄ• dÄ«ni udakaá¹-á¹-hÄ• nÄ• ni tadÄ• visukk
atha thÅ«á¹‡eyyakÄ• ratanattaye appasannÄ• maccherapakatÄ• bhagavato Ä• gamanaá
samaá¹‡o gotamo sasÄ• vako imaá¹ƒ gÄ• maá¹ƒ pavisitvÄ• dvÄ«hatÄ«haá¹ƒ vaseyya, sab
vacane á¹-hapeyya, tato brÄ• hmaá¹‡adhammo patiá¹-á¹-haá¹ƒ na labheyyÄ• â€™â€™ ti ta
parisakkantÄ• ``imasmiá¹ƒ gÄ• me aÃ±Ã±attha udakaá¹ƒ natthi, amuá¹ƒ udapÄ• naá¹ƒ apa
evaá¹ƒ samaá¹‡o gotamo sasÄ• vako imaá¹ƒ gÄ• maá¹ƒ na pavisissatÄ«â€™â€™ ti samm
sattÄ• hassa \Ee 379/ udakaá¹ƒ gahetvÄ• cÄ• á¹-iÄ• dÄ«ni pÅ«retvÄ• udapÄ• naá¹ƒ tiá¹‡e
pidahiá¹ƒsu. tena vuttaá¹ƒ --- __ ``udapÄ• naá¹ƒ tiá¹‡assa ca bhusassa ca yÄ• va mukhato
muá¹‡á¸• akÄ• samaá¹‡akÄ• pÄ• nÄ«yaá¹ƒ apaá¹ƒsÅ«â€™â€™ â€™ _ti.

tattha __muá¹‡á¸• akÄ• samaá¹‡akÄ• _ti muá¹‡á¸• e ``muá¹‡á¸• Ä• â€™â€™ ti samaá¹‡e
vaá¹-á¹-eyya, te pana khuá¹ƒsanÄ• dhippÄ• yena hÄ«á¸·entÄ• evamÄ• haá¹ƒsu. __mÄ• _t
piviá¹ƒsÅ«ti attho. __maggÄ• okkammÄ• _ti \Be 344/ maggato apasakkitvÄ• . __etamhÄ• _
kato, tameva niddisanto Ä• ha. kiá¹ƒ pana bhagavÄ• tesaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ vippak
evamÄ• ha --- ``etamhÄ• udapÄ• nÄ• pÄ• nÄ«yaá¹ƒ Ä• harÄ• â€™â€™ ti, udÄ• hu Ä• vaj
bhagavÄ• attano buddhÄ• nubhÄ• vaá¹ƒ pakÄ• setvÄ• te dametvÄ• nibbisevane kÄ• tuá¹
pÄ• tukÄ• mo. tenevettha mahÄ• parinibbÄ• nasutte viya ``pipÄ• sitosmÄ«â€™â€™ ti (DN
dhammabhaá¹‡á¸• Ä• gÄ• riko pana satthu ajjhÄ• sayaá¹ƒ ajÄ• nanto thÅ«á¹‡eyyakehi kata
__ ``idÄ• ni so, bhanteâ€™â€™ _tiÄ• dimÄ• ha.

tattha __idÄ• nÄ«_ti adhunÄ• , amhÄ• kaá¹ƒ Ä• gamanavelÄ• yamevÄ• ti attho. __eso, bh
thero dvikkhattuá¹ƒ paá¹-ikkhipitvÄ• tatiyavÄ• re ``na kho tathÄ• gatÄ• tikkhattuá¹ƒ paccan
kÄ• raá¹‡aá¹ƒ diá¹-á¹-haá¹ƒ bhavissati dÄ«ghadassinÄ• â€™â€™ ti mahÄ• rÄ• jadattiyaá¹ƒ
udapÄ• naá¹ƒ agamÄ• si. gacchante there udapÄ• ne udakaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hutvÄ• u
sabbaá¹ƒ tiá¹‡aá¹ƒ bhusaÃ±ca uplavitvÄ• sayameva apagacchi. tena ca sandamÄ• nena s
vaá¸• á¸• hantena tasmiá¹ƒ gÄ• me sabbeva pokkharaá¹‡Ä«Ä• dayo jalÄ• sayÄ• visukkhÄ
parikhÄ• kusubbhaninnÄ• dÄ«ni ca. sabbo gÄ• mappadeso mahoghena ajjhotthaá¹-o mahÄ
kumuduppalapadumapuá¹‡á¸• arÄ«kÄ• dÄ«ni jalajapupphÄ• ni tattha tattha ubbhijjitvÄ• vik
saÃ±chÄ• diá¹ƒsu. saresu haá¹ƒsakoÃ±cacakkavÄ• kakÄ• raá¹‡á¸• avabakÄ• dayÄ• \Ee 3
tattha tattha vicariá¹ƒsu. thÅ«á¹‡eyyakÄ• taá¹ƒ mahoghaá¹ƒ tathÄ• uttarantaá¹ƒ samantato
vÄ«citaraá¹…gasamÄ• kulaá¹ƒ pariyantato samuá¹-á¹-hahamÄ• naá¹ƒ ruciraá¹ƒ pheá¹‡abu
acchariyabbhutacittajÄ• tÄ• evaá¹ƒ sammantesuá¹ƒ ``mayaá¹ƒ samaá¹‡assa gotamassa u
vÄ• yamimhÄ• , ayaá¹ƒ pana \Ne 309/ mahogho tassa Ä• gamanakÄ• lato paá¹-á¹-hÄ• ya e
nissaá¹ƒsayaá¹ƒ kho ayaá¹ƒ tassa iddhÄ• nubhÄ• vo. mahiddhiko hi so mahÄ• nubhÄ• vo.
vijjati, yathÄ• yaá¹ƒ mahogho uá¹-á¹-hahitvÄ• amhÄ• kaá¹ƒ gÄ• mampi otthareyya. handa
gotamaá¹ƒ upasaá¹…kamitvÄ• payirupÄ• sitvÄ• accayaá¹ƒ desentÄ• khamÄ• peyyÄ• mÄ

te \Be 345/ sabbeva ekajjhÄ• sayÄ• hutvÄ• saá¹…ghasaá¹…ghÄ« gaá¹‡Ä«bhÅ«tÄ• gÄ•
tenupasaá¹…kamiá¹ƒsu. upasaá¹…kamitvÄ• appekacce bhagavato pÄ• de sirasÄ• vandiá
paá¹‡Ä• mesuá¹ƒ, appekacce bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu, appekacce tuá¹‡hÄ«b
nÄ• magottaá¹ƒ sÄ• vesuá¹ƒ. evaá¹ƒ pana katvÄ• sabbeva ekamantaá¹ƒ nisÄ«ditvÄ• ``idh
ceva gotamassa gotamasÄ• vakÄ• naÃ±ca udakappaá¹-isedhaá¹ƒ kÄ• rayimha, amukasmia
pakkhipimha. so pana udapÄ• no acetanopi samÄ• no sacetano viya bhoto guá¹‡aá¹ƒ jÄ• n
tiá¹‡aá¹ƒ bhusaá¹ƒ apanetvÄ• suvisuddho jÄ• to, sabbopi cettha ninnappadeso mahatÄ• u
ramaá¹‡Ä«yova jÄ• to, udakÅ«pajÄ«vino sattÄ• parituá¹-á¹-hÄ• . mayaá¹ƒ pana manussÄ•
jÄ• nimha, ye mayaá¹ƒ evaá¹ƒ akarimha, sÄ• dhu no bhavaá¹ƒ gotamo tathÄ• karotu, yath
gÄ• maá¹ƒ na otthareyya, accayo no accagamÄ• yathÄ• bÄ• laá¹ƒ, taá¹ƒ no bhavaá¹ƒ gota
paá¹-iggaá¹‡hÄ• tu anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti accayaá¹ƒ desesuá¹ƒ. bhagavÄ
accagamÄ• yathÄ• bÄ• laá¹ƒ, taá¹ƒ vo mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma Ä• yatiá¹ƒ saá¹ƒvarÄ
accayaá¹ƒ \Ee 381/ paá¹-iggahetvÄ• pasannacittataá¹ƒ Ã±atvÄ• uttari ajjhÄ• sayÄ• nurÅ«p
bhagavato dhammadesanaá¹ƒ sutvÄ• pasannacittÄ• saraá¹‡Ä• dÄ«su patiá¹-á¹-hitÄ• bha
padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. tesaá¹ƒ pana Ä• gamanato puretaraá¹ƒyeva Ä• yas
pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• acchariyabbhutacittajÄ• to pattena pÄ• nÄ«yaá¹ƒ Ä• dÄ• ya bha
pavattiá¹ƒ Ä• rocesi. tena vuttaá¹ƒ --- __ ``evaá¹ƒ, bhanteti kho Ä• yasmÄ• Ä• nandoâ€™â

tattha __mukhato ovamitvÄ• _ti sabbaá¹ƒ taá¹ƒ tiá¹‡Ä• diá¹ƒ mukhena chaá¸• á¸• etvÄ• . _
pubbe dÄ«gharajjukena udapÄ• nena ussiÃ±citvÄ• gahetabbaudakogho bhagavato pattaá¹
mukhena vissandanto viya samatittiko kÄ• kapeyyo hutvÄ• aá¹-á¹-hÄ• si. idaÃ±ca therassa

udakappavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. tato paraá¹ƒ pana pubbe vuttanayena tasmiá¹ƒ gÄ• ninnaá¹-á¹-hÄ• naá¹ƒ udakena paripuá¹‡á¹‡aá¹ƒ ahosÄ«ti. ayaá¹ƒ paniddhi na buddhÄ• naá nÄ• pi devÄ• nubhÄ• vena, atha kho bhagavato \Be 346/ puÃ±Ã±Ä• nubhÄ• vena parittades vesÄ• ligamane viya. keci \Ne 310/ pana ``thÅ«á¹‡eyyakÄ• naá¹ƒ bhagavati pasÄ• dajanan atthakÄ• mÄ• hi devatÄ• hi kataâ€™â€™ nti. apare ``udapÄ• nassa heá¹-á¹-hÄ• vasanaka ti. sabbaá¹ƒ taá¹ƒ akÄ• raá¹‡aá¹ƒ, yathÄ• bhagavato puÃ±Ã±Ä• nubhÄ• venayeva tathÄ• paridÄ«pitattÄ• .

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ adhiá¹-á¹-hÄ• nena vinÄ• attanÄ• icchitanipphattisaá¹… sabbÄ• kÄ• rato viditvÄ• tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __kiá¹ƒ kayirÄ• udapÄ• nena, Ä• pÄ• ce sabbadÄ• siyu_nti yassa sabbakÄ• laá¹ƒ siyuá¹ƒ yadi upalabbheyyuá¹ƒ yadi Ä• kaá¹…khÄ• mattapaá¹-ibaddho, tesaá¹ƒ lÄ• bho, tena kiá¹ƒ kareyya, kiá¹ƒ payojananti attho. __taá¹‡hÄ• ya mÅ«lato chetvÄ• , kissa pariyesanaá¹ taá¹‡hÄ• ya \Ee 382/ vinibaddhÄ• sattÄ• akatapuÃ±Ã±Ä• hutvÄ• icchitÄ• lÄ• bhadukkher taá¹‡hÄ• ya mÅ«laá¹ƒ, mÅ«le vÄ• chinditvÄ• á¹-hito mÄ• diso sabbaÃ±Ã±ubuddho kissa k pÄ• nÄ«yapariyesanaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• paccayapariyesanaá¹ƒ careyya. ``mÅ«lato chett taá¹‡hÄ• ya mÅ«laá¹ƒ mÅ«leyeva vÄ• chedakoti attho. atha vÄ• __mÅ«lato chettÄ• _ti mÅ taá¹‡hÄ• ya chedako. idaá¹ƒ vuttaá¹ƒ hoti --- yo bodhiyÄ• mÅ«labhÅ«tamahÄ• paá¹‡idhÄ• aparimitaá¹ƒ sakalaá¹ƒ puÃ±Ã±asambhÄ• raá¹ƒ attano acintetvÄ• lokahitatthameva pariá¹‡ mÅ«lato pabhuti taá¹‡hÄ• ya chettÄ• , so taá¹‡hÄ• hetukassa icchitÄ• lÄ• bhassa abhÄ• va udakapariyesanaá¹ƒ careyya, ime pana thÅ«á¹‡eyyakÄ• andhabÄ• lÄ• imaá¹ƒ kÄ• raá¹‡aâ evamakaá¹ƒsÅ«ti.

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. utenasuttavaá¹‡á¹‡anÄ•

<70> dasame __raÃ±Ã±o utenassÄ• _ti utenassa nÄ• ma raÃ±Ã±o, yo ``vajjirÄ• jÄ• â€™â€ __uyyÄ• nagatassÄ• _ti uyyÄ• nakÄ«á¸·anatthaá¹ƒ uyyÄ• naá¹ƒ gatassa \Be 347/. anÄ• da ``antepuraâ€™â€™ nti pana padaá¹ƒ apekkhitvÄ• sambandhepetaá¹ƒ sÄ• mivacanaá¹ƒ ho aggidaá¸• á¸• hÄ• ni hutvÄ• matÄ• ni honti. __sÄ• mÄ• vatÄ«pamukhÄ• nÄ«_ti ettha kÄ• kathaÃ±ca daá¸• á¸• hÄ• ti? vuccate, bhaddavatiyaá¹ƒ seá¹-á¹-hino dhÄ«tÄ• ghosakaseá¹-á á¹-hapitÄ• paÃ±casataitthiparivÄ• rÄ• \Ne 311/ raÃ±Ã±o utenassa aggamahesÄ« mettÄ• v sÄ• mÄ• vatÄ« nÄ• ma. ayamettha saá¹…khepo, vitthÄ• rato pana Ä• dito paá¹-á¹-hÄ• ya s dhammapadavatthumhi (Dhp-a I 20 sÄ• mÄ• vatÄ«vatthu) vuttanayena veditabbÄ• . mÄ• ga brÄ• hmaá¹‡assa dhÄ«tÄ• attano mÄ• tÄ• pitÅ«naá¹ƒ ---

``disvÄ• na \Ee 383/ taá¹‡haá¹ƒ aratiá¹ƒ ragaÃ±ca,

nÄ• hosi chando api methunasmiá¹ƒ.

kimevidaá¹ƒ muttakarÄ«sapuá¹‡á¹‡aá¹ƒ,

pÄ• dÄ• pi naá¹ƒ samphusituá¹ƒ na iccheâ€™â€™ ti || (Sn 841) ---

bhagavatÄ• desitaá¹ƒ imaá¹ƒ gÄ• thaá¹ƒ sutvÄ• satthari baddhÄ• ghÄ• tÄ• mÄ• gaá¹‡á¸
utenena mahesiá¹-á¹-hÄ• ne á¹-hapitÄ• bhagavato kosambiá¹ƒ upagatabhÄ• vaá¹ƒ, sÄ• m
paÃ±cannaá¹ƒ itthisatÄ• naá¹ƒ upÄ• sikÄ• bhÄ• vaá¹ƒ Ã±atvÄ• ``Ä• gato nÄ• ma samaá¹‡
dÄ• nissa kattabbaá¹ƒ jÄ• nissÄ• mi, imÄ• pi tassa upaá¹-á¹-hÄ• yikÄ• , imÄ• sampi sÄ• m
kattabbaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti anekapariyÄ• yehi tathÄ• gatassa tÄ• saÃ±ca anatt
asakkontÄ« punekadivasaá¹ƒ raÃ±Ã±Ä• saddhiá¹ƒ uyyÄ• nakÄ«á¸·aá¹ƒ gacchantÄ« cÅ«á¸
``sÄ• mÄ• vatiyÄ• pÄ• sÄ• daá¹ƒ gantvÄ• dussakoá¹-á¹-hÄ• gÄ• ratelakoá¹-á¹-hÄ• gÄ• rÄ
telacÄ• á¹-Ä«su temetvÄ• thambhe veá¹-hetvÄ• tÄ• sabbÄ• ekato katvÄ• dvÄ• raá¹ƒ pid
daá¹‡á¸• adÄ«pikÄ• hi gehe aggiá¹ƒ dadamÄ• no otaritvÄ• gacchatÅ«â€™â€™ ti.

taá¹ƒ sutvÄ• so pÄ• sÄ• daá¹ƒ abhiruyha koá¹-á¹-hÄ• gÄ• rÄ• ni vivaritvÄ• vatthÄ• ni tela
thambhe veá¹-hetuá¹ƒ Ä• rabhi. atha naá¹ƒ sÄ• mÄ• vatÄ«pamukhÄ• itthiyo ``kiá¹ƒ etaá¹ƒ
vadantiyo upasaá¹…kamiá¹ƒsu. ``ammÄ• , rÄ• jÄ• daá¸·hikammatthÄ• ya ime thambhe tela
348/, rÄ• jagehe nÄ• ma suyuttaduyuttaá¹ƒ dujjÄ• naá¹ƒ, mÄ• me santike hothÄ• â€™â€™
gabbhesu pavesetvÄ• dvÄ• rÄ• ni pidahitvÄ• bahi yantakaá¹ƒ datvÄ• Ä• dito paá¹-á¹-hÄ•
sÄ• mÄ• vatÄ« tÄ• saá¹ƒ ovÄ• daá¹ƒ adÄ• si, ``ammÄ• , anamatagge saá¹ƒsÄ• re vicarant
jhÄ• mattabhÄ• vÄ• naá¹ƒ buddhaÃ±Ä• á¹‡enapi paricchedo na sukaro, appamattÄ• hothÄ
dhammaá¹ƒ sutvÄ• adhigataphalÄ• ya viÃ±Ã±Ä• tasÄ• sanÄ• ya \Ee 384/ khujjuttarÄ• ya a
sekkhapaá¹-isambhidÄ• pattÄ• ya satthÄ• rÄ• desitaniyÄ• meneva dhammaá¹ƒ desentiyÄ•
adhigatÄ• antarantarÄ• kammaá¹-á¹-hÄ• namanasikÄ• rena yuttappayuttÄ• gehe jhÄ• ya
vedanÄ• pariggahakammaá¹-á¹-hÄ• naá¹ƒ manasi \Ne 312/ karontiyo kÄ• ci dutiyaphalaá¹ƒ
pÄ• puá¹‡itvÄ• kÄ• lamakaá¹ƒsu. atha bhikkhÅ« kosambiyaá¹ƒ piá¹‡á¸• Ä• ya carantÄ• ta
pacchÄ• bhattaá¹ƒ bhagavato Ä• rocetvÄ• tÄ• saá¹ƒ abhisamparÄ• yaá¹ƒ pucchiá¹ƒsu. bha
ariyaphalÄ• dhigamaá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• si. tena vuttaá¹ƒ --- __ ``tena kho pana sama
... pe ... anipphalÄ• kÄ• laá¹…katÄ• â€™â€™ _ti.

tattha __anipphalÄ• _ti na nipphalÄ• , sampattasÄ• maÃ±Ã±aphalÄ• eva kÄ• laá¹…katÄ•
paá¹-ilabhantiyo sÄ• mÄ• vatiyÄ• ---

``Ä• rambhatha nikkamatha, yuÃ±jatha buddhasÄ• sane.

dhunÄ• tha maccuno senaá¹ƒ, naá¸·Ä• gÄ• raá¹ƒva kuÃ±jaro ||

``yo imasmiá¹ƒ dhammavinaye, appamatto vihassati.

pahÄ• ya jÄ• tisaá¹ƒsÄ• raá¹ƒ, dukkhassantaá¹ƒ karissatÄ«â€™â€™ ti || (SN a I 185; Nett 2

gÄ• thÄ• hi ovadiyamÄ• nÄ• vedanÄ• pariggahakammaá¹-á¹-hÄ• naá¹ƒ manasi karontiyo v
paá¹-ilabhiá¹ƒsu. khujjuttarÄ• pana Ä• yusesassa atthitÄ• ya, pubbe tÄ• disassa kammassa
pÄ• sÄ• dato bahi ahosi. ``dasayojanantare pakkÄ• mÄ«â€™â€™ ti ca vadanti. atha bhikkh
kathaá¹ƒ samuá¹-á¹-hÄ• pesuá¹ƒ, ``Ä• vuso, ananucchavikaá¹ƒ vata ariyasÄ• vikÄ• naá¹ƒ e
nti. satthÄ• Ä• gantvÄ• ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• â€™â€™
nÄ• mÄ• â€™â€™ ti vutte \Be 349/, ``bhikkhave, yadipi tÄ• saá¹ƒ imasmiá¹ƒ attabhÄ• ve ay
katakammassa pana yuttameva tÄ• hi laddhaâ€™â€™ nti vatvÄ• tehi yÄ• cito atÄ«taá¹ƒ Ä

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente aá¹-á¹-ha paccekabuddhÄ• raÃ
bhuÃ±janti. paÃ±casatÄ• \Ee 385/ itthiyo te upaá¹-á¹-hahanti. tesu satta janÄ• himavantaá
nadÄ«tÄ«rasamÄ«pe ekasmiá¹ƒ tiá¹‡agahane samÄ• pattiyÄ• nisÄ«dati. athekadivasaá¹ƒ
gatesu tÄ• hi itthÄ«hi saddhiá¹ƒ udakakÄ«á¸·aá¹ƒ kÄ«á¸·itukÄ• mo tattha gato. tÄ• itthiyo d
kÄ«á¸·itvÄ• sÄ«tapÄ«á¸·itÄ• visibbitukÄ• mÄ• taá¹ƒ tiá¹‡agahanaá¹ƒ upari visukkhatiá¹‡a
``tiá¹‡arÄ• sÄ«â€™â€™ ti saÃ±Ã±Ä• ya parivÄ• retvÄ• aggiá¹ƒ datvÄ• tiá¹‡esu jhÄ• yitvÄ
disvÄ• \Ne 313/ ``raÃ±Ã±o paccekabuddho jhÄ• yati, taá¹ƒ rÄ• jÄ• Ã±atvÄ• amhe nÄ• ses
karissÄ• mÄ• â€™â€™ ti sabbÄ• ito cito ca dÄ• ruÄ• dÄ«ni Ä• haritvÄ• tassa upari rÄ• siá
``idÄ• ni jhÄ• yissatÄ«â€™â€™ ti pakkamiá¹ƒsu. tÄ• paá¹-hamaá¹ƒ asaÃ±cetanikÄ• hutvÄ
bajjhiá¹ƒsu. paccekabuddhaá¹ƒ pana antosamÄ• pattiyaá¹ƒ sace dÄ• rÅ«naá¹ƒ sakaá¹-asah
Ä• limpentÄ• usumÄ• kÄ• ramattampi gÄ• hetuá¹ƒ na sakkonti, tasmÄ• so sattame divase
agamÄ• si. tÄ• tassa kammassa katattÄ• bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasa
tasseva kammassa vipÄ• kÄ• vasesena attabhÄ• vasate iminÄ• va niyÄ• mena gehe jhÄ• y
tÄ• saá¹ƒ pubbakammaá¹ƒ.

yasmÄ• pana te imasmiá¹ƒ attabhÄ• ve ariyaphalÄ• ni sacchÄ• kaá¹ƒsu, ratanattayaá¹ƒ pa
tattha anÄ• gÄ• miniyo suddhÄ• vÄ• sesu upapannÄ• , itarÄ• kÄ• ci tÄ• vatiá¹ƒsesu, kÄ• c
kÄ• ci nimmÄ• naratÄ«su, kÄ• ci paranimmitavasavattÄ«su upapannÄ• .

rÄ• jÄ• pi kho uteno ``sÄ• mÄ• vatiyÄ• gehaá¹ƒ kira jhÄ• yatÄ«â€™â€™ ti sutvÄ• vegena
padesaá¹ƒ tÄ• su daá¸• á¸• hÄ• suyeva sampÄ• puá¹‡i. Ä• gantvÄ• pana gehaá¹ƒ nibbÄ• p
mÄ• gaá¹‡á¸• iyÄ• ya tathÄ• kÄ• ritabhÄ• vaá¹ƒ upÄ• yena Ã±atvÄ• ariyasÄ• vikÄ• su kat
tassÄ• rÄ• jÄ• á¹‡aá¹ƒ kÄ• resi saddhiá¹ƒ Ã±Ä• takehi. evaá¹ƒ sÄ• saparijanÄ• samittaba

pÄ• puá¹‡i.

__etamatthaá¹ƒ_ \Be 350/ __viditvÄ• _ti etaá¹ƒ sÄ• mÄ• vatÄ«pamukhÄ• naá¹ƒ tÄ• saá¹ƒ i
anayabyasanÄ• pattihetuá¹ƒ, mÄ• gaá¹‡á¸• iyÄ• ya ca \Ee 386/ samittabandhavÄ• ya rÄ• jÄ
anayabyasanÄ• pattinimittaá¹ƒ sabbÄ• kÄ• rato viditvÄ• tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ

tattha __mohasambandhano loko, bhabbarÅ«pova dissatÄ«_ti yo idha sattaloko bhabbarÅ«
hutvÄ• dissati, sopi mohasambandhano mohena paliguá¹‡á¹-hito attahitÄ• hitaá¹ƒ ajÄ• nan
ahitaá¹ƒ dukkhÄ• vahaá¹ƒ bahuÃ±ca apuÃ±Ã±aá¹ƒ Ä• cinÄ• ti. ``bhavarÅ«pova dissatÄ«â€
--- ayaá¹ƒ loko mohasambandhano mohena paliguá¹‡á¹-hito, tato eva bhavarÅ«pova sassat
dissati, ajarÄ• maro viya upaá¹-á¹-hÄ• ti, yena pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni akattabbÄ• ni karo

__upadhibandhano_ \Ne 314/ __bÄ• lo, tamasÄ• parivÄ• rito. sassatoriva khÄ• yatÄ«_ti na
mohasambandhano eva, apica kho upadhibandhanopi ayaá¹ƒ andhabÄ• laloko avijjÄ• tama
vuttaá¹ƒ hoti --- yena Ã±Ä• á¹‡ena aviparÄ«taá¹ƒ kÄ• me ca khandhe ca ``aniccÄ• dukkhÄ«
vipariá¹‡Ä• madhammÄ• â€™â€™ ti passeyya, tassa abhÄ• vato yasmÄ• bÄ• lo andhaput
samantato parivÄ• rito nivuto, tasmÄ• so kÄ• mÅ«padhi kilesÅ«padhi khandhÅ«padhÄ«ti in
ca upadhibandhano, tato eva cassa sopadhissa passato sassato viya nicco sabbakÄ• labhÄ
``asassatiriva khÄ• yatÄ«â€™â€™ tipi pÄ• á¹-ho. tassattho --- attÄ• sabbakÄ• laá¹ƒ vijjati u
asassati aniccoti lokassa so upadhi micchÄ• bhinivesavasena ekadeso viya khÄ• yati, upaá
__ra_kÄ• ro hi padasandhikaro. __passato natthi kiÃ±cana_nti yo pana saá¹…khÄ• re parig
vipassati, tasseva vipassanÄ• paÃ±Ã±Ä• sahitÄ• ya maggapaÃ±Ã±Ä• ya yathÄ• bhÅ«taá¹ƒ
rÄ• gÄ• dikiÃ±canaá¹ƒ \Ee 387/ natthi, yena saá¹ƒsÄ• re bajjheyya. tathÄ• apassanto eva h
avijjÄ• taá¹‡hÄ• diá¹-á¹-hiÄ• dibandhanehi saá¹ƒsÄ• re baddho siyÄ• ti adhippÄ• yo.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca cÅ«á¸·avaggavaá¹‡á¹‡anÄ• .

8. pÄ• á¹-aligÄ• miyavaggo

1. paá¹-hamanibbÄ• napaá¹-isaá¹ƒyuttasuttavaá¹‡á¹‡anÄ•

<71> pÄ• á¹-aligÄ• miyavaggassa \Ne 315/ \Ee 388/ \Be 351/ paá¹-hame __nibbÄ• napaá¹-
amatadhÄ• tusannissitÄ• ya asaá¹…khatadhÄ• tuyÄ• pavedanavasena pavattÄ• ya. __dha
dhammadesanÄ• ya. __sandassetÄ«_ti sabhÄ• vasarasalakkhaá¹‡ato nibbÄ• naá¹ƒ dasset
atthaá¹ƒ te bhikkhÅ« gaá¹‡hÄ• peti. __samuttejetÄ«_ti tadatthagahaá¹‡e ussÄ• haá¹ƒ janen
__sampahaá¹ƒsetÄ«_ti nibbÄ• naguá¹‡ehi sammadeva sabbappakÄ• rehi toseti.

atha vÄ• __sandassetÄ«_ti ``so sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggÄ
nirodhoâ€™â€™ tiÄ• dinÄ• (MN I 281; II 337; Vin I 8) nayeneva sabbathÄ• tena tena pariy
ajjhÄ• sayÄ• nurÅ«paá¹ƒ sammÄ• dasseti. __samÄ• dapetÄ«_ti ``iminÄ• ariyamaggena ta
adhigamapaá¹-ipadÄ• ya saddhiá¹ƒ tattha bhikkhÅ« ninnapoá¹‡apabbhÄ• re karonto samm
__samuttejetÄ«_ti etaá¹ƒ dukkaraá¹ƒ durabhisambhavanti ``mÄ• sammÄ• paá¹-ipattiyaá¹ƒ
antarÄ• vosÄ• naá¹ƒ Ä• pajjatha, upanissayasampannassa vÄ«riyavato nayidaá¹ƒ dukkaraá
sÄ«lavisuddhiÄ• divisuddhipaá¹-ipadÄ• ya uá¹-á¹-hahatha ghaá¹-ayatha vÄ• yameyyÄ• thÄ
nibbÄ• nÄ• dhigamÄ• ya ussÄ• heti, tattha vÄ• cittaá¹ƒ vodapeti. __sampahaá¹ƒsetÄ«_ti ``
pipÄ• savinayo Ä• layasamugghÄ• toâ€™â€™ ti (AN a IV 34; It 90), rÄ• gakkhayo dosakkh
367; It 44), asaá¹…khatanti (SN b IV 367), amataÃ±ca santantiÄ• dinÄ• ca anekapariyÄ• y
nibbÄ• nÄ• nisaá¹ƒsappakÄ• sanena tesaá¹ƒ bhikkhÅ«naá¹ƒ cittaá¹ƒ tosento hÄ• sento sar

__tedhÄ• _ti \Ee 389/ te idha. __aá¹-á¹-hiá¹ƒ katvÄ• _ti ``atthi kiÃ±ci ayaá¹ƒ no attho adhiga
evaá¹ƒ sallakkhetvÄ• tÄ• ya desanÄ• ya atthikÄ• hutvÄ• . __manasi katvÄ• _ti citte á¹-hap
taá¹ƒ desanaá¹ƒ attano cittagatameva \Be 352/ katvÄ• . __sabbaá¹ƒ cetaso samannÄ• harit
kÄ• rakacittena \Ne 316/ Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• desanaá¹ƒ Ä• vajjetv
katvÄ• ti attho. atha vÄ• __sabbaá¹ƒ cetaso samannÄ• haritvÄ• _ti sabbasmÄ• cittato des
Ä• haritvÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- desentassa yehi cittehi desanÄ• katÄ• , sabbasmÄ• ci
desanaá¹ƒ bahi gantuá¹ƒ adento sammÄ• aviparÄ«taá¹ƒ anu anu Ä• haritvÄ• attano cittas
yathÄ• desitadesitaá¹ƒ desanaá¹ƒ suá¹-á¹-hu upadhÄ• retvÄ• . __ohitasotÄ• _ti avahitasotÄ
__ohitasotÄ• _ti vÄ• avikkhittasotÄ• . tameva upalabbhamÄ• nopi hi savane avikkhepo sati
cakkhundriyÄ• dÄ«su sotindriyepi vattumarahatÄ«ti. ettha ca ``aá¹-á¹-hiá¹ƒ katvÄ• â€™â€™
padehi tesaá¹ƒ bhikkhÅ«naá¹ƒ tapparabhÄ• vato savane Ä• daradÄ«panena sakkaccasava

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ tassÄ• nibbÄ• napaá¹-isaá¹ƒyut
savane Ä• darakÄ• ritaá¹ƒ sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ• na_nti imaá¹ƒ nibbÄ• n
tabbidhuradhammadesanÄ• mukhena paramatthato vijjamÄ• nabhÄ• vavibhÄ• vanaá¹ƒ udÄ

tattha __atthÄ«_ti vijjati, paramatthato upalabbhatÄ«ti attho. __bhikkhave_ti tesaá¹ƒ bhikkh
Ä• lapanaá¹ƒ. nanu ca udÄ• naá¹ƒ nÄ• ma pÄ«tisomanassasamuá¹-á¹-hÄ• pito vÄ• dhamm
dhammapaá¹-iggÄ• hakanirapekkho udÄ• hÄ• ro, tathÄ• ceva ettakesu suttesu Ä• gataá¹ƒ
udÄ• nento te bhikkhÅ« Ä• mantesÄ«ti? tesaá¹ƒ bhikkhÅ«naá¹ƒ saÃ±Ã±Ä• panatthaá¹ƒ. nib
bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ dhammaá¹ƒ desetvÄ• nibbÄ• naguá¹‡Ä• nussaraá¹‡ena
udÄ• naá¹ƒ udÄ• nesi. idha \Ee 390/ nibbÄ• navajjo sabbo sabhÄ• vadhammo paccayÄ• ya
paccayanirapekkho. ayaá¹ƒ pana nibbÄ• nadhammo katamapaccaye upalabbhatÄ«ti tesaá¹
cetoparivitakkamaÃ±Ã±Ä• ya te ca saÃ±Ã±Ä• petukÄ• mo __ ``atthi, bhikkhave, tadÄ• yatan
ekantatova te paá¹-iggÄ• hake katvÄ• ti veditabbaá¹ƒ. __tadÄ• yatana_nti taá¹ƒ kÄ• raá¹‡aa

padasandhikaro. nibbÄ• naÃ±hi \Be 353/ maggaphalaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ Ä• rammaá¹‡a
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ Ä• rammaá¹‡apaccayabhÅ«tÄ• nÄ«ti kÄ• raá¹‡aá¹-á¹-he
ettÄ• vatÄ• ca bhagavÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ asaá¹…khatÄ• ya dhÄ• tuyÄ• paramatth

tatrÄ• yaá¹ƒ dhammanvayo --- idha saá¹…khatadhammÄ• naá¹ƒ vijjamÄ• nattÄ• asaá¹…k
bhavitabbaá¹ƒ tappaá¹-ipakkhattÄ• sabhÄ• vadhammÄ• naá¹ƒ. yathÄ• hi dukkhe vijjamÄ•
sukhampi vijjatiyeva \Ne 317/, tathÄ• uá¹‡he vijjamÄ• ne sÄ«tampi vijjati, pÄ• padhammesu
kalyÄ• á¹‡adhammÄ• pi vijjanti eva. vuttaÃ±cetaá¹ƒ ---

``yathÄ• pi dukkhe vijjante, sukhaá¹ƒ nÄ• mapi vijjati.

evaá¹ƒ bhave vijjamÄ• ne, vibhavopi icchitabbako ||

``yathÄ• pi uá¹‡he vijjante, aparaá¹ƒ vijjati sÄ«talaá¹ƒ.

evaá¹ƒ tividhaggi vijjante, nibbÄ• naá¹ƒ icchitabbakaá¹ƒ ||

``yathÄ• pi pÄ• pe vijjante, kalyÄ• á¹‡amapi vijjati.

evameva jÄ• ti vijjante, ajÄ• timapi icchitabbakaâ€™â€™ ntiÄ• di || (Bv II 10-12) ---

apica nibbÄ• nassa paramatthato atthibhÄ• vavicÄ• raá¹‡aá¹ƒ parato Ä• vibhavissati.

evaá¹ƒ bhagavÄ• asaá¹…khatÄ• ya dhÄ• tuyÄ• paramatthato atthibhÄ• vaá¹ƒ sammukhe
tabbidhuradhammÄ• pohanamukhenassa sabhÄ• vaá¹ƒ dassetuá¹ƒ, __ ``yattha neva patha
_tiÄ• dimÄ• ha. tattha yasmÄ• nibbÄ• naá¹ƒ sabbasaá¹…khÄ• ravidhurasabhÄ• vaá¹ƒ yath
natthi, tathÄ• tatthapi sabbe saá¹…khatadhammÄ• . na hi saá¹…khatÄ• saá¹…khatadhamm
sambhavati. tatrÄ• yaá¹ƒ atthavibhÄ• vanÄ• \Ee 391/ --- yattha yasmiá¹ƒ nibbÄ• ne yassaá
neva kakkhaá¸·alakkhaá¹‡Ä• pathavÄ«dhÄ• tu atthi, na paggharaá¹‡alakkhaá¹‡Ä• Ä• pod
tejodhÄ• tu, na vitthambhanalakkhaá¹‡Ä• vÄ• yodhÄ• tu atthi. iti catumahÄ• bhÅ«tÄ• bhÄ•
upÄ• dÄ• rÅ«passa abhÄ• vo vutto hoti tannissitattÄ• . evaá¹ƒ anavasesato kÄ• marÅ«pabh
abhÄ• vo vutto hoti tadÄ• yattavuttibhÄ• vato. na hi mahÄ• bhÅ«tanissayena vinÄ• paÃ±ca
ekavokÄ• rabhavo vÄ• sambhavatÄ«ti.

idÄ• ni arÅ«pasabhÄ• vattepi nibbÄ• nassa arÅ«pabhavapariyÄ• pannÄ• naá¹ƒ dhammÄ•
dassetuá¹ƒ, __ ``na Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±
tattha __na Ä• kÄ• sÄ• naÃ±cÄ• yatana_nti saddhiá¹ƒ Ä• rammaá¹‡ena kusalavipÄ• kakiriy
Ä• kÄ• sÄ• naÃ±cÄ• yatanacittuppÄ• do natthÄ«ti attho. sesesupi eseva nayo. yadaggena

kÄ• malokÄ• dÄ«naá¹ƒ \Ne 318/ abhÄ• vo hoti, tadaggena tattha idhalokaparalokÄ• nampi
``nÄ• yaá¹ƒ loko na paralokoâ€™â€™ _ti. tassattho --- yvÄ• yaá¹ƒ ``itthattaá¹ƒ diá¹-á¹-hadh
ti ca laddhavohÄ• ro khandhÄ• diloko, yo ca ``tato aÃ±Ã±athÄ• paro abhisamparÄ• yoâ€™
khandhÄ• diloko, tadubhayampi tattha natthÄ«ti. __na ubho candimasÅ«riyÄ• _ti yasmÄ• r
siyÄ• , tamassa ca vidhamanatthaá¹ƒ candimasÅ«riyehi vattitabbaá¹ƒ. sabbena sabbaá¹ƒ p
natthi, kuto tattha tamo. tamassa vÄ• vidhamanÄ• candimasÅ«riyÄ• , tasmÄ• candimÄ• s
nibbÄ• ne natthÄ«ti attho. iminÄ• Ä• lokasabhÄ• vataá¹ƒyeva nibbÄ• nassa dasseti.

ettÄ• vatÄ• ca anabhisametÄ• vÄ«naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• dimatisaá¹ƒsÄ• re supinant
paramagambhÄ«raá¹ƒ atiduddasaá¹ƒ saá¹‡hasukhumaá¹ƒ atakkÄ• vacaraá¹ƒ accantasanta
atipaá¹‡Ä«taá¹ƒ amataá¹ƒ nibbÄ• naá¹ƒ vibhÄ• vento paá¹-hamaá¹ƒ tÄ• va ``atthi, bhikkhav
tassa atthibhÄ• vÄ• tesaá¹ƒ aÃ±Ã±Ä• á¹‡Ä• dÄ«ni apanetvÄ• ``yattha neva pathavÄ« \Ee
candimasÅ«riyÄ• â€™â€™ ti tadaÃ±Ã±adhammÄ• pohanamukhena taá¹ƒ vibhÄ• veti dham
pathavÄ«Ä• disabbasaá¹…khatadhammavidhurasabhÄ• vÄ• yÄ• asaá¹…khatÄ• dhÄ• tu,
tenevÄ• ha, __ ``tatrÄ• pÄ• haá¹ƒ, bhikkhave, neva Ä• gatiá¹ƒ vadÄ• mÄ«â€™â€™ _ti.

tattha __tatrÄ• _ti tasmiá¹ƒ. __api_saddo samuccaye. ahaá¹ƒ, bhikkhave, yattha saá¹…khÄ
kassaci Ä• gatiá¹ƒ na vadÄ• mi yathÄ• paccayaá¹ƒ tattha dhammamattassa \Be 355/ uppajj
Ä• yatane nibbÄ• ne kutoci Ä• gatiá¹ƒ Ä• gamanaá¹ƒ neva vadÄ• mi Ä• gantabbaá¹-á¹-hÄ•
gati_nti katthaci gamanaá¹ƒ na vadÄ• mi gantabbaá¹-á¹-hÄ• natÄ• ya abhÄ• vato. na hi tatt
á¹-hapetvÄ• Ã±Ä• á¹‡ena Ä• rammaá¹‡akaraá¹‡aá¹ƒ Ä• gatigatiyo sambhavanti, nÄ• pi á¹-
``tadÄ• pahaâ€™â€™ ntipi pÄ• á¸·i. tassattho --- tampi Ä• yatanaá¹ƒ gÄ• mantarato gÄ• ma
Ä• gantabbatÄ• ya na Ä• gati, na gantabbatÄ• ya na gati, pathavÄ«pabbatÄ• di viya apatiá¹
apaccayattÄ• vÄ• uppÄ• dÄ• bhÄ• vo, tato amatasabhÄ• vattÄ• cavanÄ• bhÄ• vo, uppÄ•
tadubhayaparicchinnÄ• ya á¹-hitiyÄ• ca abhÄ• vato na á¹-hitiá¹ƒ na cutiá¹ƒ na upapattiá¹ƒ v
pana taá¹ƒ arÅ«pasabhÄ• vattÄ• apaccayattÄ• ca na katthaci patiá¹-á¹-hitanti __appatiá¹-á
pavattÄ• bhÄ• vato pavattappaá¹-ipakkhato ca __appavattaá¹ƒ_. arÅ«pasabhÄ• vattepi ved
Ä• rammaá¹‡assa anÄ• lambanato upatthambhanirapekkhato ca __anÄ• rammaá¹‡ameva_
vuttaá¹ƒ nibbÄ• naá¹ƒ. ayaÃ±ca __eva_saddo appatiá¹-á¹-hameva appavattamevÄ• ti pada
319/. __esevanto dukkhassÄ• _ti yadidaá¹ƒ ``appatiá¹-á¹-haâ€™â€™ ntiÄ• dÄ«hi vacanehi
yathÄ• vuttalakkhaá¹‡aá¹ƒ nibbÄ• naá¹ƒ, eso eva sakalassa vaá¹-á¹-adukkhassa anto pariy
sati sabbadukkhÄ• bhÄ• vato. tasmÄ• ``dukkhassa antoâ€™â€™ ti ayameva tassa sabhÄ•

paá¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyanibbÄ• napaá¹-isaá¹ƒyuttasuttavaá¹‡á¹‡anÄ•

<72> dutiye \Ee 393/ __imaá¹ƒ udÄ• na_nti imaá¹ƒ nibbÄ• nassa pakatiyÄ• gambhÄ«rabh

duddasabhÄ• vadÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ• nesi. tattha __duddasa_nti sabhÄ• vagambh
atisukhumasaá¹‡hasabhÄ• vattÄ• ca anupacitaÃ±Ä• á¹‡asambhÄ• rehi passituá¹ƒ na sakk
vuttaÃ±hetaá¹ƒ --- ``taÃ±hi te, mÄ• gaá¹‡á¸• iya, ariyaá¹ƒ paÃ±Ã±Ä• cakkhu natthi, yena tva
jÄ• neyyÄ• si, nibbÄ• nampi passeyyÄ• sÄ«â€™â€™ ti (MN II 218). aparampi vuttaá¹ƒ --- ``
duddasaá¹ƒ, yadidaá¹ƒ sabbasaá¹…khÄ• rasamathoâ€™â€™ tiÄ• di (Vin I 8; MN I 281; II 3
rÅ«pÄ• diÄ• rammaá¹‡esu, kÄ• mÄ• dÄ«su ca bhavesu namanato tanninnabhÄ• vena pava
taá¹‡hÄ• natÄ• nÄ• ma, natthi ettha natÄ• ti anataá¹ƒ, nibbÄ• nanti attho. ``anantaâ€™â€™
niccasabhÄ• vattÄ• antavirahitaá¹ƒ, acavanadhammaá¹ƒ nirodhaá¹ƒ amatanti attho. keci pa
padassa ``appamÄ• á¹‡aâ€™â€™ nti atthaá¹ƒ vadanti. ettha ca ``duddasaâ€™â€™ nti imin
dubbalÄ«karaá¹‡ehi rÄ• gÄ• dikilesehi cirakÄ• labhÄ• vitattÄ• sattÄ• naá¹ƒ apaccayabhÄ•
nibbÄ• nassa kicchena adhigamanÄ«yataá¹ƒ dasseti. __na hi saccaá¹ƒ sudassana_nti imin
pÄ• kaá¹-aá¹ƒ karoti. tattha __sacca_nti nibbÄ• naá¹ƒ. taÃ±hi kenaci pariyÄ• yena asantasa
ekanteneva santattÄ• aviparÄ«taá¹-á¹-hena saccaá¹ƒ. na hi taá¹ƒ sudassanaá¹ƒ na sukhen
sucirampi kÄ• laá¹ƒ puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• re samÄ• nentehipi kasireneva samadhiga
bhagavatÄ• --- ``kicchena me adhigataâ€™â€™ nti (Vin I 8; MN I 281; II 337).

__paá¹-ividdhÄ• taá¹‡hÄ• jÄ• nato passato natthi kiÃ±cana_nti taÃ±ca nirodhasaccaá¹ƒ
sacchikiriyÄ• bhisamayavasena abhisamentena visayato kiccato ca Ä• rammaá¹‡ato ca Ä•
asammohappaá¹-ivedhena ca paá¹-ividdhaá¹ƒ, yathÄ• pariÃ±Ã±Ä• bhisamayavasena dukkh
bhÄ• vanÄ• bhisamayavasena \Ne 320/ maggasaccaÃ±ca \Ee 394/ asammohato paá¹-ividd
pahÄ• nÄ• bhisamayavasena asammohato ca paá¹-ividdhÄ• taá¹‡hÄ• hoti. evaÃ±ca cattÄ
ariyamaggapaÃ±Ã±Ä• ya jÄ• nato passato bhavÄ• dÄ«su natabhÅ«tÄ• taá¹‡hÄ• natthi, ta
kilesavaá¹-á¹-assa abhÄ• vo, tatova kammavipÄ• kavaá¹-á¹-Ä• naá¹ƒ asambhavoyevÄ• ti ev
bhikkhÅ«naá¹ƒ anavasesavaá¹-á¹-adukkhavÅ«pasamahetubhÅ«taá¹ƒ amatamahÄ• nibbÄ•
sesaá¹ƒ vuttanayameva.

dutiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyanibbÄ• napaá¹-isaá¹ƒyuttasuttavaá¹‡á¹‡anÄ•

<73> tatiye __atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• _ti tadÄ• kira bhagavatÄ• aneka
Ä• dÄ«navaá¹ƒ pakÄ• setvÄ• sandassanÄ• divasena \Be 357/ nibbÄ• napaá¹-isaá¹ƒyuttÄ•
tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ saá¹ƒsÄ• ro bhagavatÄ• avijjÄ• dÄ«hi kÄ• ra
pakÄ• sito, nibbÄ• nassa pana tadupasamassa na kiÃ±ci kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, tayidaá¹ƒ
saccikaá¹-á¹-haparamatthena upalabbhatÄ«â€™â€™ ti. atha bhagavÄ• tesaá¹ƒ bhikkhÅ«n
parivitakkasaá¹…khÄ• taá¹ƒ atthaá¹ƒ viditvÄ• . __imaá¹ƒ udÄ• na_nti tesaá¹ƒ bhikkhÅ«naá¹
vimatividhamanatthaÃ±ceva idha samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ``nibbÄ• naá¹ƒ nibbÄ• na
natthi hi paramatthato nibbÄ• naá¹ƒ nÄ• ma anupalabbhamÄ• nasabhÄ• vattÄ• â€™â€™ ti

vippaá¹-ipannÄ• naá¹ƒ bahiddhÄ• ca puthudiá¹-á¹-higatikÄ• naá¹ƒ micchÄ• vÄ• dabhaÃ±ja
amatamahÄ• nibbÄ• nassa paramatthato atthibhÄ• vadÄ«panaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khata_nti sabbÄ• nipi padÄ• ni \Ee 395/ a
atha vÄ• vedanÄ• dayo viya hetupaccayasamavÄ• yasaá¹…khÄ• tÄ• ya kÄ• raá¹‡asÄ• ma
__ajÄ• taá¹ƒ, _ kÄ• raá¹‡ena vinÄ• , sayameva vÄ• na bhÅ«taá¹ƒ na pÄ• tubhÅ«taá¹ƒ na u
evaá¹ƒ ajÄ• tattÄ• abhÅ«tattÄ• ca yena kenaci kÄ• raá¹‡ena na katanti __akataá¹ƒ, _ jÄ• t
nÄ• marÅ«pÄ• naá¹ƒ saá¹…khatadhammÄ• naá¹ƒ hoti, na asaá¹…khatasabhÄ• vassa nibb
__asaá¹…khata_nti vuttaá¹ƒ. paá¹-ilomato vÄ• samecca sambhÅ«ya paccayehi katanti saá
saá¹…khataá¹ƒ saá¹…khatalakkhaá¹‡arahitanti asaá¹…khatanti. evaá¹ƒ anekehi kÄ• raá¹‡e
paá¹-isiddhe ``siyÄ• \Ne 321/ nu kho ekeneva kÄ• raá¹‡ena kataâ€™â€™ nti Ä• saá¹…kÄ•
kataâ€™â€™ nti dassanatthaá¹ƒ ``akataâ€™â€™ nti vuttaá¹ƒ. evaá¹ƒ apaccayampi samÄ•
idaá¹ƒ bhÅ«taá¹ƒ pÄ• tubhÅ«taâ€™â€™ nti Ä• saá¹…kÄ• ya tannivattanatthaá¹ƒ ``abhÅ«ta
``ayaÃ±cetassa asaá¹…khatÄ• katÄ• bhÅ«tabhÄ• vo sabbena sabbaá¹ƒ ajÄ• tidhammattÄ•
``ajÄ• taâ€™â€™ nti vuttaá¹ƒ. evametesaá¹ƒ catunnampi padÄ• naá¹ƒ sÄ• tthakabhÄ• vaá
nibbÄ• naá¹ƒ atthi, bhikkhaveâ€™â€™ ti paramatthato nibbÄ• nassa atthibhÄ• vo pakÄ• sit
udÄ• nentena bhagavatÄ• , ``bhikkhaveâ€™â€™ ti Ä• lapane kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• v

iti satthÄ• ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™ nti va
dassento __ ``no cetaá¹ƒ, bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tassÄ• yaá¹ƒ \Be 358/ saá¹…
yadi ajÄ• tÄ• disabhÄ• vÄ• asaá¹…khatÄ• dhÄ• tu na abhavissa na siyÄ• , idha loke jÄ• tÄ
rÅ«pÄ• dikkhandhapaÃ±cakasaá¹…khÄ• tassa saá¹…khatassa nissaraá¹‡aá¹ƒ anavasesav
upalabbheyya na sambhaveyya. nibbÄ• naÃ±hi Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nÄ•
ariyamaggadhammÄ• anavasesakilese samucchindanti. tenettha sabbassapi vaá¹-á¹-adukk
nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati.

evaá¹ƒ byatirekavasena nibbÄ• nassa atthibhÄ• vaá¹ƒ dassetvÄ• idÄ• ni anvayavasenapi
``yasmÄ• ca khoâ€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹ƒ vuttatthameva. ettha \Ee 396/ ca yasmÄ•
asaá¹…khatÄ• dhammÄ• (Dhs dukamÄ• tikÄ• 7, 8), atthi, bhikkhave, tadÄ• yatanaá¹ƒ, ya
idampi kho á¹-hÄ• naá¹ƒ duddasaá¹ƒ, yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhi
281; II 337), asaá¹…khataÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi asaá¹…khatagÄ• n
ntiÄ• dÄ«hi (SN b IV 366-367) anekehi suttapadehi, ``atthi, bhikkhave, ajÄ• taâ€™â€™ nti i
nibbÄ• nadhÄ• tuyÄ• paramatthato sambhavo sabbalokaá¹ƒ anukampamÄ• nena sammÄ•
tattha apaccakkhakÄ• rÄ«nampi viÃ±Ã±Å«naá¹ƒ kaá¹…khÄ• vÄ• vimati vÄ• natthiyeva. y
puggalÄ• , tesaá¹ƒ vimativinodanatthaá¹ƒ ayamettha adhippÄ• yaniddhÄ• raá¹‡amukhena y
pariÃ±Ã±eyyatÄ• ya sauttarÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ rÅ«pÄ• dÄ«naÃ±ca paá¹-ipakkhabhÅ«
nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ taá¹ƒsabhÄ• vÄ• naá¹ƒ sabbesampi saá¹…khatadha
tabbidhurasabhÄ• vena nissaraá¹‡ena bhavitabbaá¹ƒ. yaÃ±cetaá¹ƒ nissaraá¹‡aá¹ƒ, sÄ• as

bhiyyo saá¹…khatadhammÄ• rammaá¹‡aá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ api anulomaÃ±Ä• á
pajahituá¹ƒ na \Ne 322/ sakkoti. tathÄ• sammutisaccÄ• rammaá¹‡aá¹ƒ paá¹-hamajjhÄ• nÄ•
vikkhambhanavaseneva kilese pajahati, na samucchedavasena. iti saá¹…khatadhammÄ• ra
sammutisaccÄ• rammaá¹‡assa ca Ã±Ä• á¹‡assa kilesÄ• naá¹ƒ samucchedappahÄ• ne asa
samucchedappahÄ• nakarassa ariyamaggaÃ±Ä• á¹‡assa tadubhayaviparÄ«tasabhÄ• vena
359/, sÄ• asaá¹…khatÄ• dhÄ• tu. tathÄ• ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá
idaá¹ƒ nibbÄ• napadassa paramatthato atthibhÄ• vajotakaá¹ƒ vacanaá¹ƒ aviparÄ«tatthaá¹ƒ
yaÃ±hi bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ aviparÄ«tatthaá¹ƒ paramatthaá¹ƒ yathÄ• taá¹ƒ ``sa
aniccÄ• , sabbe saá¹…khÄ• rÄ• dukkhÄ• , sabbe dhammÄ• \Ee 397/ anattÄ• â€™â€™ ti
nibbÄ• nasaddo katthaci visaye yathÄ• bhÅ«taparamatthavisayo upacÄ• ramattavuttisabbh
sÄ«hasaddo. atha vÄ• attheva paramatthato asaá¹…khatÄ• dhÄ• tu, itaratabbiparÄ«tavini
seyyathÄ• pi pathavÄ«dhÄ• tu vedanÄ• ti. evamÄ• dÄ«hi nayehi yuttitopi asaá¹…khatÄ• ya
atthibhÄ• vo veditabbo.

tatiyasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthanibbÄ• napaá¹-isaá¹ƒyuttasuttavaá¹‡á¹‡anÄ•

<74> catutthe __atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• _ti tadÄ• kira bhagavatÄ• ane
sandassanÄ• divasena nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya dhammadesanÄ• ya katÄ• ya tesaá¹
``ayaá¹ƒ tÄ• va bhagavatÄ• amatamahÄ• nibbÄ• nadhÄ• tuyÄ• anekÄ• kÄ• ravokÄ• raá¹ƒ
anaÃ±Ã±asÄ• dhÄ• raá¹‡o Ä• nubhÄ• vo pakÄ• sito, adhigamÅ«pÄ• yo panassÄ• na bhÄ•
paá¹-ipajjantehi amhehi ayaá¹ƒ adhigantabbÄ• â€™â€™ ti. atha bhagavÄ• tesaá¹ƒ bhikkhÅ
yathÄ• vuttaparivitakkasaá¹…khÄ• taá¹ƒ atthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• . __imaá¹ƒ udÄ•
katthaci anissitassa passaddhakÄ• yacittassa vÄ«thipaá¹-ipannavipassanassa ariyamagger
taá¹‡hÄ• pahÄ• nena nibbÄ• nÄ• dhigamavibhÄ• vanaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

tattha __nissitassa calita_nti rÅ«pÄ• disaá¹…khÄ• re taá¹‡hÄ• diá¹-á¹-hÄ«hi nissitassa cali
eso me attÄ• â€™â€™ ti taá¹‡hÄ• diá¹-á¹-hivipphanditaá¹ƒ hoti. appahÄ«nataá¹‡hÄ• diá¹-á
sukhÄ• dÄ«su uppannesu tÄ• ni abhibhuyya viharituá¹ƒ asakkontassa \Ee 398/ ``mama ved
vediyÄ• mÄ«â€™â€™ tiÄ• dinÄ• \Ne 323/ taá¹‡hÄ• diá¹-á¹-higÄ• havasena kusalappavatti
kampanaá¹ƒ, avakkhalitaá¹ƒ vÄ• \Be 360/ hotÄ«ti attho. __anissitassa calitaá¹ƒ natthÄ«_ti
visuddhipaá¹-ipadaá¹ƒ paá¹-ipajjanto samathavipassanÄ• hi taá¹‡hÄ• diá¹-á¹-hiyo vikkhamb
saá¹…khÄ• re sammasanto viharati, tassa taá¹ƒ anissitassa yathÄ• vuttaá¹ƒ calitaá¹ƒ avakk
vipphanditaá¹ƒ vÄ• natthi kÄ• raá¹‡assa suvikkhambhitattÄ• .

__calite asatÄ«_ti yathÄ• vutte calite asati yathÄ• taá¹‡hÄ• diá¹-á¹-higÄ• hÄ• nappavattan
vÄ«thipaá¹-ipannÄ• ya vipassanÄ• ya taá¹ƒ ussukkantassa. __passaddhÄ«_ti vipassanÄ• c

kÄ• yacittÄ• naá¹ƒ sÄ• rambhakarakilesavÅ«pasaminÄ« duvidhÄ• pi passaddhi hoti. __pas
hotÄ«_ti pubbenÄ• paraá¹ƒ visesayuttÄ• ya passaddhiyÄ• sati anavajjasukhÄ• dhiá¹-á¹-hÄ
vaá¸• á¸• hetvÄ• taá¹ƒ paÃ±Ã±Ä• ya samavÄ• yakaraá¹‡ena samathavipassanaá¹ƒ yugana
maggaparamparÄ• ya kilese khepentassa kÄ• mabhavÄ• dÄ«su namanato ``natÄ«â€™â€™
arahattamaggakkhaá¹‡e anavasesato na hoti, anuppattidhammataá¹ƒ Ä• pÄ• ditattÄ• na up

__natiyÄ• asatÄ«_ti arahattamaggena taá¹‡hÄ• ya suppahÄ«nattÄ• bhavÄ• diatthÄ• ya Ä
pariyuá¹-á¹-hÄ• ne asati. __Ä• gatigati na hotÄ«_ti paá¹-isandhivasena idha Ä• gati Ä• gama
ito paralokagamanaá¹ƒ peccabhÄ• vo na hoti na pavattati. __Ä• gatigatiyÄ• asatÄ«_ti vutta
gatiyÄ• ca asati. __cutÅ«papÄ• to na hotÄ«_ti aparÄ• paraá¹ƒ cavanupapajjanaá¹ƒ na hoti
kilesavaá¹-á¹-e kammavaá¹-á¹-aá¹ƒ pacchinnameva, pacchinne ca tasmiá¹ƒ kuto vipÄ• kava
tenÄ• ha --- __ ``cutÅ«papÄ• te asati nevidha na huraâ€™â€™ _ntiÄ• di. tattha yaá¹ƒ vatta
heá¹-á¹-hÄ• bÄ• hiyasutte vitthÄ• rato vuttameva. tasmÄ• tattha vuttanayeneva attho vedit

iti \Ee 399/ bhagavÄ• idhÄ• pi tesaá¹ƒ bhikkhÅ«naá¹ƒ anavasesato vaá¹-á¹-adukkhavÅ«pa
amatamahÄ• nibbÄ• nassa Ä• nubhÄ• vaá¹ƒ sammÄ• paá¹-ipattiyÄ• pakÄ• seti.

catutthasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cundasuttavaá¹‡á¹‡anÄ•

<75> paÃ±came \Ne 324/ \Be 361/ __mallesÅ«_ti evaá¹ƒnÄ• make janapade. __mahatÄ•
guá¹‡amahattasaá¹…khyÄ• mahattehi mahatÄ• . so hi bhikkhusaá¹…gho sÄ«lÄ• diguá¹‡av
sabbapacchimakassa sotÄ• pannabhÄ• vato, saá¹…khyÄ• mahattenapi mahÄ• aparicchinn
Ä• yusaá¹…khÄ• rossajjanato paá¹-á¹-hÄ• ya hi Ä• gatÄ• gatÄ• bhikkhÅ« na pakkamiá¹ƒsu
evaá¹ƒnÄ• makassa. __kammÄ• raputtassÄ• _ti suvaá¹‡á¹‡akÄ• raputtassa. so kira aá¸• á¸
bhagavato paá¹-hamadassaneneva sotÄ• panno hutvÄ• attano ambavane satthuvasanÄ• n
bhikkhusaá¹…ghassa ca rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• naupaá¹-á¹-hÄ• nasÄ• lÄ• kuá¹-im
sampÄ• detvÄ• pÄ• kÄ• raparikkhittaá¹ƒ dvÄ• rakoá¹-á¹-hakayuttaá¹ƒ vihÄ• raá¹ƒ katvÄ• b
niyyÄ• desi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ --- __ ``tatra sudaá¹ƒ bhagavÄ• pÄ• vÄ• yaá¹ƒ viha
kammÄ• raputtassa ambavaneâ€™â€™ _ti.

__paá¹-iyÄ• dÄ• petvÄ• _ti sampÄ• detvÄ• . __ ``sÅ«karamaddava_nti sÅ«karassa mudus
nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. keci pana ``sÅ«karamaddavanti na sÅ«karamaá¹
madditavaá¹ƒsakaá¸·Ä«roâ€™â€™ ti vadanti. aÃ±Ã±e ``sÅ«karehi madditappadese jÄ• taá
apare pana ``sÅ«karamaddavaá¹ƒ nÄ• ma ekaá¹ƒ rasÄ• yanaâ€™â€™ nti bhaá¹‡iá¹ƒsu \Ee
kammÄ• raputto ``ajja bhagavÄ• parinibbÄ• yissatÄ«â€™â€™ ti sutvÄ• ``appeva nÄ• ma
cirataraá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti satthu cirajÄ«vitukamyatÄ• ya adÄ• sÄ«ti vadanti.

__tena maá¹ƒ parivisÄ• _ti tena mamaá¹ƒ bhojehi. kasmÄ• bhagavÄ• evamÄ• ha? parÄ•
kÄ• raá¹‡aá¹ƒ pÄ• á¸·iyaá¹ƒ vuttameva. tena abhihaá¹-abhikkhÄ• ya paresaá¹ƒ aparibhogÄ
vaá¹-á¹-atÄ«ti dassitaá¹ƒ hoti. tasmiá¹ƒ kira sÅ«karamaddave dvisahassadÄ«paparivÄ• resu
devatÄ• ojaá¹ƒ pakkhipiá¹ƒsu. tasmÄ• taá¹ƒ aÃ±Ã±o koci sammÄ• jÄ«rÄ• petuá¹ƒ na sak
satthÄ• parÅ«pavÄ• damocanatthaá¹ƒ __ ``nÄ• haá¹ƒ taá¹ƒ, cunda, passÄ• mÄ«â€™â€™
ye hi pare upavadeyyuá¹ƒ ``attanÄ• paribhuttÄ• vasesaá¹ƒ neva bhikkhÅ«naá¹ƒ, na aÃ±Ã±
adÄ• si, Ä• vÄ• á¹-e nikhaá¹‡Ä• petvÄ• vinÄ• sesÄ«â€™â€™ ti, ``tesaá¹ƒ vacanokÄ• so m
parÅ«pavÄ• damocanatthaá¹ƒ sÄ«hanÄ• daá¹ƒ nadi.

tattha \Be 362/ __sadevake_tiÄ• dÄ«su saha devehÄ«ti __sadevako, _ saha mÄ• renÄ• ti _
brahmunÄ• ti __sabrahmako, _ saha samaá¹‡abrÄ• hmaá¹‡ehÄ«ti __sassamaá¹‡abrÄ• hm
saha devamanussehÄ«ti \Ne 325/ __sadevamanussÄ• _. tasmiá¹ƒ sadevake loke ... pe ... s
sadevakavacanena paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, samÄ• rakavacanena
chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aá¹ƒ, sabrahmakavacanena brahmakÄ• yikÄ• dib
sassamaá¹‡abrÄ• hmaá¹‡Ä«vacanena sÄ• sanassa paccatthikapaccÄ• mittasamaá¹‡abrÄ•
samitapÄ• pabÄ• hitapÄ• pasamaá¹‡abrÄ• hmaá¹‡aggahaá¹‡aÃ±ca, pajÄ• vacanena satta
sadevamanussavacanena sammutidevaavasesamanussaggahaá¹‡aá¹ƒ. evamettha tÄ«hi p
pajÄ• vasena sattaloko gahitoti veditabbo. aparo \Ee 401/ nayo --- sadevakavacanena arÅ«
samÄ• rakavacanena chakÄ• mÄ• vacaradevaloko, sabrahmakavacanena rÅ«pÄ« brahmal
sassamaá¹‡abrÄ• hmaá¹‡avacanena catuparisavasena sammutidevehi saha manussaloko,
veditabbo.

__bhuttÄ• vissÄ• _ti bhuttavato. __kharo_ti pharuso. __Ä• bÄ• dho_ti visabhÄ• garogo. __
__mÄ• raá¹‡antikÄ• _ti maraá¹‡antÄ• maraá¹‡asamÄ«papÄ• panasamatthÄ• . __sato sam
upaá¹-á¹-hitaá¹ƒ katvÄ• Ã±Ä• á¹‡ena paricchinditvÄ• adhivÄ• sesi. __avihaÃ±Ã±amÄ• no_
asallakkhitadhammo viya aparÄ• paraá¹ƒ parivattanaá¹ƒ akaronto apÄ«á¸·iyamÄ• no adukk
bhagavato hi veá¸·uvagÄ• makeyeva tÄ• vedanÄ• uppannÄ• , samÄ• pattibalena pana vik
parinibbÄ• nadivasÄ• na uppajjiá¹ƒsu divase divase samÄ• pattÄ«hi paá¹-ipaá¹‡Ä• manato
parinibbÄ• yitukÄ• mo ``koá¹-isahassahatthÄ«naá¹ƒ balaá¹ƒ dhÄ• rentÄ• naá¹ƒ vajirasaá¹…
aparimitakÄ• laá¹ƒ upacitapuÃ±Ã±asambhÄ• rÄ• nampi bhave sati evarÅ«pÄ• vedanÄ• pa
aÃ±Ã±esaâ€™â€™ nti sattÄ• naá¹ƒ saá¹ƒvegajananatthaá¹ƒ samÄ• pattiá¹ƒ na samÄ• pajj
vattiá¹ƒsu. __Ä• yÄ• mÄ• _ti ehi yÄ• ma.

__cundassa bhattaá¹ƒ bhuÃ±jitvÄ• _tiÄ• dikÄ• aparabhÄ• ge dhammasaá¹…gÄ• hakehi á
__bhuttassa ca sÅ«karamaddavenÄ• _ti bhuttassa udapÄ• di, na pana bhuttapaccayÄ• . ya
uppajjissÄ• , atikharo abhavissÄ• , siniddhabhojanaá¹ƒ \Be 363/ pana bhuttattÄ• tanukÄ• v
padasÄ• gantuá¹ƒ asakkhi. etena yvÄ• yaá¹ƒ ``yassa taá¹ƒ paribhuttaá¹ƒ sammÄ• pariá¹‡Ä

aÃ±Ã±atra tathÄ• gatassÄ• â€™â€™ ti sÄ«hanÄ• do nadito, tassa sÄ• tthakatÄ• dassitÄ• gajjitaá¹ƒ nÄ• ma natthi. yasmÄ• taá¹ƒ paribhuttaá¹ƒ bhagavato na kiÃ±ci vikÄ• raá¹ƒ uppÄ laddhokÄ• sena uppÄ• diyamÄ• naá¹ƒ vikÄ• raá¹ƒ appamattatÄ• ya upasamento \Ee 402/ s yathÄ• vakkhamÄ• naá¹ƒ tividhaá¹ƒ payojanaá¹ƒ sampÄ• desi, tasmÄ• sammadeva taá¹ƒ mÄ• raá¹‡antikattÄ• \Ne 326/ pana vedanÄ• naá¹ƒ aviÃ±Ã±Ä• taá¹ƒ apÄ• kaá¹-aá¹ƒ ahosÄ abhiá¹‡haá¹ƒ pavattalohitavirecanova samÄ• no. __avocÄ• _ti attanÄ• icchitaá¹-á¹-hÄ• ne evamÄ• ha.

kasmÄ• pana bhagavÄ• evaá¹ƒ roge uppanne kusinÄ• raá¹ƒ agamÄ• si, kiá¹ƒ aÃ±Ã±attha parinibbÄ• yituá¹ƒ nÄ• ma na katthaci na sakkÄ• , evaá¹ƒ pana cintesi --- mayi kusinÄ• raá¹ mahÄ• sudassanasuttadesanÄ• ya (DN II 241) aá¹-á¹-huppatti bhavissati, tÄ• ya yÄ• deval sampatti manussaloke mayÄ• anubhÅ«tÄ• , taá¹ƒ dvÄ«hi bhÄ• á¹‡avÄ• rehi paá¹-imaá¹‡á¸ sutvÄ• bahÅ« janÄ• kusalaá¹ƒ kattabbaá¹ƒ maÃ±Ã±issanti. subhaddopi kattha maá¹ƒ upas pucchitvÄ• vissajjanapariyosÄ• ne saraá¹‡esu patiá¹-á¹-hÄ• ya pabbajitvÄ• laddhÅ«pasam bhÄ• vetvÄ• mayi dharanteyeva arahattaá¹ƒ patvÄ• pacchimasÄ• vako nÄ• ma bhavissati dhÄ• tunimittaá¹ƒ mahÄ• kalaho bhavissati, lohitaá¹ƒ nadÄ« viya sandissati. kusinÄ• rÄ• ya doá¹‡abrÄ• hmaá¹‡o taá¹ƒ vivÄ• daá¹ƒ vÅ«pasametvÄ• dhÄ• tuyo vibhajitvÄ• dassatÄ«ti i passanto bhagavÄ• mahatÄ• ussÄ• hena kusinÄ• raá¹ƒ agamÄ• si.

__iá¹…ghÄ• _ti codanatthe nipÄ• to. __kilantosmÄ«_ti parissanto asmi. tena yathÄ• vuttave balavabhÄ• vaá¹ƒ eva dasseti. bhagavÄ• hi attano Ä• nubhÄ• vena tadÄ• padasÄ• agam paduddhÄ• rampi kÄ• tuá¹ƒ na sakkÄ• , tathÄ• vedanÄ• tikhiá¹‡Ä• kharÄ• kaá¹-ukÄ• vat ``nisÄ«dissÄ• mÄ«â€™â€™ _ti.

__idÄ• nÄ«_ti adhunÄ• . __luá¸·ita_nti madditaá¹ƒ viya Ä• kulaá¹ƒ. __Ä• vila_nti Ä• lulaá¹ƒ tanupasannasalilÄ• . __sÄ• todakÄ• _ti madhuratoyÄ• . __sÄ«todakÄ• _ti \Be 364/ sÄ«talaj nikkaddamÄ• \Ee 403/. udakaÃ±hi sabhÄ• vato setavaá¹‡á¹‡aá¹ƒ, bhÅ«mivasena kaddam hoti, kakudhÄ• pi nadÄ« vimalavÄ• likÄ• samokiá¹‡á¹‡Ä• setavaá¹‡á¹‡Ä• sandati. tena vu ti. __supatitthÄ• _ti sundaratitthÄ• . __ramaá¹‡Ä«yÄ• _ti manoharabhÅ«mibhÄ• gatÄ• ya ra yathÄ• vuttaudakasampattiyÄ• ca manoramÄ• .

__kilantosmi cundaka, nipajjissÄ• mÄ«_ti tathÄ• gatassa hi ---

``kÄ• á¸·Ä• vakaÃ±ca \Ne 327/ gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || ---

evaá¹ƒ vuttesu dasasu hatthikulesu kÄ• á¸·Ä• vakasaá¹…khÄ• tÄ• naá¹ƒ yaá¹ƒ dasannaá¹ƒ

taá¹ƒ ekassa gaá¹…geyyassÄ• ti evaá¹ƒ dasaguá¹‡itÄ• ya gaá¹‡anÄ• ya pakatihatthÄ«naá
koá¹-isahassabalappamÄ• á¹‡aá¹ƒ sarÄ«rabalaá¹ƒ. taá¹ƒ sabbampi tasmiá¹ƒ divase pacchÄ
caá¹…gavÄ• re pakkhittaudakaá¹ƒ viya parikkhayaá¹ƒ gataá¹ƒ. pÄ• vÄ• ya tigÄ• vute kusinÄ
paÃ±cavÄ«satiyÄ• á¹-hÄ• nesu nisÄ«ditvÄ• mahantaá¹ƒ ussÄ• haá¹ƒ katvÄ• Ä• gacchant
bhagavÄ• kusinÄ• raá¹ƒ pÄ• puá¹‡Ä«ti evaá¹ƒ ``rogo nÄ• ma sabbaá¹ƒ Ä• rogyaá¹ƒ madda
imamatthaá¹ƒ dassento sadevakassa lokassa saá¹ƒvegakaraá¹ƒ vÄ• caá¹ƒ bhÄ• santo ``kila
nipajjissÄ• mÄ«â€™â€™ ti Ä• ha.

__sÄ«haseyya_nti ettha kÄ• mabhogÄ«seyyÄ• petaseyyÄ• tathÄ• gataseyyÄ• sÄ«hasey
``yebhuyyena, bhikkhave, kÄ• mabhogÄ« vÄ• mena passena seyyaá¹ƒ kappentÄ«â€™â€™
kÄ• mabhogÄ«seyyÄ• . ``yebhuyyena \Ee 404/, bhikkhave, petÄ• uttÄ• nÄ• sentÄ«â€™â€
petaseyyÄ• . catutthajjhÄ• naá¹ƒ tathÄ• gataseyyÄ• . ``sÄ«ho, bhikkhave, migarÄ• jÄ• dakk
kappetÄ«â€™â€™ ti (AN a IV 246) ayaá¹ƒ sÄ«haseyyÄ• . ayaÃ±hi tejussadairiyÄ• pathattÄ
vuttaá¹ƒ --- __ ``dakkhiá¹‡ena passena sÄ«haseyyaá¹ƒ kappesÄ«â€™â€™ _ti. __pÄ• de pÄ
vÄ• mapÄ• daá¹ƒ. __accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ• ya, gopphakaá¹ƒ atikkamma á¹-hapetvÄ
jÄ• á¹‡unÄ• jÄ• á¹‡umhi saá¹…ghaá¹-á¹-iyamÄ• ne abhiá¹‡haá¹ƒ vedanÄ• uppajjanti \Be 3
hoti. yathÄ• pana na saá¹…ghaá¹-á¹-eti, evaá¹ƒ atikkamma á¹-hapite vedanÄ• nuppajjanti,
tasmÄ• evaá¹ƒ nipajji.

__gantvÄ• na buddho_ti imÄ• gÄ• thÄ• aparabhÄ• ge dhammasaá¹…gÄ• hakehi á¹-hapit
__appaá¹-imodha loke_ti appaá¹-imo idha imasmiá¹ƒ sadevake loke. __nhatvÄ• ca pivitvÄ•
gattÄ• naá¹ƒ sÄ«tikaraá¹‡avasena nhatvÄ• ca pÄ• nÄ«yaá¹ƒ pivitvÄ• ca nadito uttari. tadÄ
nhÄ• yante antonadiyaá¹ƒ macchakacchapÄ• , udakaá¹ƒ, ubhosu tÄ«resu vanasaá¹‡á¸• o,
sabbaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡ameva ahosi. __purakkhato_ti guá¹‡avisiá¹-á¹-hasattuttamag
lokena pÅ«jÄ• sammÄ• navasena purakkhato. __bhikkhugaá¹‡assa majjhe_ti bhikkhusaá¹.
bhagavato vedanÄ• naá¹ƒ adhimattabhÄ• vaá¹ƒ viditvÄ• Ä• sannÄ• hutvÄ• samantato pa
__satthÄ• _ti diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi sattÄ• naá¹ƒ anusÄ• sanato s
idha_ \Ne 328/ __dhamme_ti bhÄ• gyavantatÄ• dÄ«hi bhagavÄ• idha sÄ«lÄ• disÄ• sanadh
caturÄ• sÄ«tidhammakkhandhasahassÄ• ni pavattÄ• pavattetÄ• . __ambavana_nti tassÄ•
__Ä• mantayi cundaka_nti tasmiá¹ƒ kira khaá¹‡e Ä• yasmÄ• Ä• nando udakasÄ• á¹-ikaá¹ƒ
cundakatthero samÄ«pe ahosi. tasmÄ• \Ee 405/ taá¹ƒ bhagavÄ• Ä• mantayi. __pamukhe
satthu purato nisÄ«di ``kiá¹ƒ nu kho satthÄ• Ä• á¹‡Ä• petÄ«â€™â€™ ti. ettÄ• vatÄ• dham
anuppatto. evaá¹ƒ anuppattaá¹ƒ atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mant

__upadaheyyÄ• _ti uppÄ• deyya, vippaá¹-isÄ• rassa uppÄ• dako koci puriso siyÄ• api bha
aÃ±Ã±esaá¹ƒ dÄ• naá¹ƒ dadantÄ• naá¹ƒ dÄ• nÄ• nisaá¹ƒsasaá¹…khÄ• tÄ• lÄ• bhÄ• hont
puÃ±Ã±avisesena laddhampi manussattaá¹ƒ dulladdhaá¹ƒ. __yassa te_ti yassa tava. uttaá¹
atikilinnaá¹ƒ vÄ• ko taá¹ƒ jÄ• nÄ• ti, kÄ«disampi pacchimaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitv

parinibbuto, addhÄ• tena yaá¹ƒ vÄ• taá¹ƒ vÄ• dinnaá¹ƒ bhavissatÄ«ti. __lÄ• bhÄ• _ti
diá¹-á¹-hadhammikasamparÄ• yikÄ• dÄ• nÄ• nisaá¹ƒsasaá¹…khÄ• tÄ• lÄ• bhÄ• . __sulad
suladdhaá¹ƒ. __sammukhÄ• _ti sammukhato, na anussavena na paramparÄ• yÄ• ti attho. _
etaá¹ƒ. __dveme_ti dve ime. __samasamaphalÄ• _ti sabbÄ• kÄ• rena samÄ• naphalÄ• .

nanu \Be 366/ ca yaá¹ƒ sujÄ• tÄ• ya dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• tathÄ• gato
kilesÄ• naá¹ƒ appahÄ«nakÄ• le dÄ• naá¹ƒ, idaá¹ƒ pana cundassa dÄ• naá¹ƒ khÄ«á¹‡Ä• sa
samaphalÄ• nÄ«ti? parinibbÄ• nasamatÄ• ya samÄ• pattisamatÄ• ya anussaraá¹‡asamatÄ
dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• saupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinib
bhuÃ±jitvÄ• anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutoti evaá¹ƒ __parinibbÄ• na
abhisambujjhanadivase ca aggamaggassa hetubhÅ«tÄ• catuvÄ«satikoá¹-isatasahassasaá¹
samÄ• pajji, parinibbÄ• nadivasepi sabbÄ• tÄ• samÄ• pajji. evaá¹ƒ __samÄ• pattisamatÄ•
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``yassa cetaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ \Ee 406/ paribhuÃ±jitvÄ• anuttaraá¹ƒ appamÄ• á¹‡aá¹
upasampajja viharati, appamÄ• á¹‡o tassa puÃ±Ã±Ä• bhisando kusalÄ• bhisandoâ€™â€™

sujÄ• tÄ• ca aparabhÄ• ge assosi ``na kira sÄ• rukkhadevatÄ• , bodhisatto kiresa, taá¹ƒ ki
paribhuÃ±jitvÄ• anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho, sattasattÄ• haá¹ƒ kiras
ahosÄ«â€™â€™ ti. tassÄ• idaá¹ƒ sutvÄ• ``lÄ• bhÄ• vata meâ€™â€™ ti anussarantiyÄ• l
udapÄ• di. cundassapi aparabhÄ• ge ``avasÄ• napiá¹‡á¸• apÄ• to kira mayÄ• dinno, dham
gahitaá¹ƒ, mayhaá¹ƒ kira piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• satthÄ• attanÄ• cirakÄ• lÄ•
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbutoâ€™â€™ ti sutvÄ• ``lÄ• bhÄ• vata m
balavapÄ«tisomanassaá¹ƒ udapÄ• di. evaá¹ƒ __anussaraá¹‡asamatÄ• ya_pi samaphalÄ• n
piá¹‡á¸• apÄ• tadÄ• nÄ• nÄ«ti veditabbÄ• ni.

__Ä• yusaá¹ƒvattanika_nti dÄ«ghÄ• yukasaá¹ƒvattanikaá¹ƒ. __upacita_nti pasutaá¹ƒ uppÄ
__yasasaá¹ƒvattanika_nti parivÄ• rasaá¹ƒvattanikaá¹ƒ. __Ä• dhipateyyasaá¹ƒvattanika_nti
seá¹-á¹-habhÄ• vasaá¹ƒvattanikaá¹ƒ.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ dÄ• nassa mahapphalataÃ±ceva sÄ«lÄ• diguá¹‡ehi atta
anuttaradakkhiá¹‡eyyabhÄ• vaá¹ƒ anupÄ• dÄ• parinibbÄ• naÃ±cÄ• ti tividhampi atthaá¹ƒ sa
tadatthadÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha \Be 367/ __dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti dÄ• naá¹ƒ dentassa cittasampa
dakkhiá¹‡eyyasampattiyÄ• ca dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ upacÄ«yati, mahapphalataraÃ±
hotÄ«ti attho. atha vÄ• __dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«_ti deyyadhammaá¹ƒ paric
bahulÄ«katÄ• ya anukkamena sabbattha anÄ• pattibahulo suvisuddhasÄ«laá¹ƒ rakkhitvÄ•

bhÄ• vetuá¹ƒ sakkotÄ«ti tassa dÄ• nÄ• divasena tividhampi puÃ±Ã±aá¹ƒ abhivaá¸• á¸• hatÄ
veditabbo. __saá¹ƒyamato_ti \Ee 407/ sÄ«lasaá¹ƒyamena saá¹ƒyamantassa, saá¹ƒvare á¹-l
__veraá¹ƒ na cÄ«yatÄ«_ti paÃ±cavidhaveraá¹ƒ na pavaá¸• á¸• hati, adosapadhÄ• nattÄ• v
kÄ• yavÄ• cÄ• cittehi sayaá¹ƒmanto suvisuddhasÄ«lo khantibahulatÄ• ya kenaci veraá¹ƒ na
upacayo. tasmÄ• tassa saá¹ƒyamato saá¹ƒyamantassa, saá¹ƒyamahetu vÄ• veraá¹ƒ na cA
pÄ• paka_nti kusalo pana Ã±Ä• á¹‡asampanno suvisuddhasÄ«le patiá¹-á¹-hito aá¹-á¹-hatiá¹
attano anurÅ«paá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• upacÄ• rappanÄ• bhedaá¹ƒ jhÄ• naá
lÄ• makaá¹ƒ kÄ• macchandÄ• diakusalaá¹ƒ vikkhambhanavasena jahÄ• ti pariccajati. so tan
katvÄ• saá¹…khÄ• resu khayavayaá¹ƒ paá¹-á¹-hapetvÄ• vipassanÄ• ya kammaá¹ƒ karont
ariyamaggena anavasesaá¹ƒ pÄ• pakaá¹ƒ lÄ• makaá¹ƒ akusalaá¹ƒ samucchedavasena jah
nibbuto_ti so evaá¹ƒ pÄ• pakaá¹ƒ pajahitvÄ• rÄ• gÄ• dÄ«naá¹ƒ khayÄ• anavasesakilesani
khandhanibbÄ• nena ca nibbuto \Ne 330/ hotÄ«ti evaá¹ƒ bhagavÄ• cundassa ca dakkhiá¹‡
dakkhiá¹‡eyyasampattiá¹ƒ nissÄ• ya pÄ«tivegavissaá¹-á¹-haá¹ƒ udÄ• naá¹ƒ udÄ• nesi.

paÃ±camasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pÄ• á¹-aligÄ• miyasuttavaá¹‡á¹‡anÄ•

<76> chaá¹-á¹-he __magadhesÅ«_ti magadharaá¹-á¹-he. __mahatÄ• _ti idhÄ• pi guá¹‡ama
aparicchinnasaá¹…khyattÄ• gaá¹‡anamahattenapi mahatÄ• bhikkhusaá¹…ghena. __pÄ• a
magadharaá¹-á¹-he eko gÄ• mo. tassa kira gÄ• massa mÄ• panadivase \Ee 408/ gÄ• magg
pÄ• á¹-alaá¹…kurÄ• pathavito ubbhijjitvÄ• \Be 368/ nikkhamiá¹ƒsu. tena taá¹ƒ ``pÄ• á¹-alig
vohariá¹ƒsu. __tadavasarÄ«_ti taá¹ƒ pÄ• á¹-aligÄ• maá¹ƒ avasari anupÄ• puá¹‡i. kadÄ• pa
pÄ• á¹-aligÄ• maá¹ƒ anupÄ• puá¹‡i? heá¹-á¹-hÄ• vuttanayena sÄ• vatthiyaá¹ƒ dhammasen
kÄ• rÄ• petvÄ• tato nikkhamitvÄ• rÄ• jagahe vasanto tattha Ä• yasmato mahÄ• moggallÄ•
kÄ• rÄ• petvÄ• tato nikkhamitvÄ• ambalaá¹-á¹-hikÄ• yaá¹ƒ vasitvÄ• aturitacÄ• rikÄ• vasen
caranto tattha tattha ekarattivÄ• sena vasitvÄ• lokaá¹ƒ anuggaá¹‡hanto anukkamena pÄ• á
anupÄ• puá¹‡i.

__pÄ• á¹-aligÄ• miyÄ• _ti pÄ• á¹-aligÄ• mavÄ• sino upÄ• sakÄ• . te kira bhagavato paá¹-ha
keci sÄ«lesu, keci saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hitÄ• . tena vuttaá¹ƒ __ ``upÄ• sakÄ•
bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti pÄ• á¹-aligÄ• me kira ajÄ• tasattuno licchavirÄ• jÅ«
kÄ• laá¹ƒ gantvÄ• gehasÄ• mike gehato nÄ«haritvÄ• mÄ• sampi aá¸• á¸• hamÄ• sampi va
manussÄ• niccupaddutÄ• ``etesaÃ±ceva Ä• gatakÄ• le vasanaá¹-á¹-hÄ• naá¹ƒ bhavissatÄ
issarÄ• naá¹ƒ bhaá¹‡á¸• appaá¹-isÄ• manaá¹-á¹-hÄ• naá¹ƒ, ekapasse vasanaá¹-á¹-hÄ• naá
addhikamanussÄ• naá¹ƒ, ekapasse daliddÄ• naá¹ƒ kapaá¹‡amanussÄ• naá¹ƒ, ekapasse gi
vasanaá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«ti sabbesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ aghaá¹-á¹-etvÄ• va
mahÄ• sÄ• laá¹ƒ kÄ• resuá¹ƒ, tassÄ• nÄ• maá¹ƒ __Ä• vasathÄ• gÄ• ra_nti. taá¹ƒ divasaÃ±

te tattha gantvÄ• hatthakammasudhÄ• kammacittakammÄ• divasena supariniá¹-á¹-hitaá¹ƒ
devavimÄ• nasadisaá¹ƒ taá¹ƒ dvÄ• rakoá¹-á¹-hakato paá¹-á¹-hÄ• ya oloketvÄ• ``idaá¹ƒ Ä• v
manoramaá¹ƒ sassirikaá¹ƒ, kena nu \Ne 331/ kho paá¹-hamaá¹ƒ paribhuttaá¹ƒ amhÄ• kaá¹ƒ
sukhÄ• ya assÄ• â€™â€™ ti cintesuá¹ƒ, tasmiá¹ƒyeva ca khaá¹‡e ``bhagavÄ• taá¹ƒ gÄ• m
assosuá¹ƒ. tena te uppannapÄ«tisomanassÄ• ``amhehi bhagavÄ• gantvÄ• pi \Ee 409/ Ä•
sayameva amhÄ• kaá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ sampatto, ajja mayaá¹ƒ bhagavantaá¹ƒ idha
paribhuÃ±jÄ• pessÄ• ma tathÄ• bhikkhusaá¹…ghaá¹ƒ, bhikkhusaá¹…ghe Ä• gate tepiá¹-ak
Ä• gatameva bhavissati, satthÄ• raá¹ƒ maá¹…galaá¹ƒ vadÄ• pessÄ• ma, dhammaá¹ƒ kathÄ
paribhutte pacchÄ• amhÄ• kaÃ±ca paresaÃ±ca paribhogo bhavissati, evaá¹ƒ no dÄ«gharat
sukhÄ• ya bhavissatÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• etadatthameva bhagavanta
evamÄ• haá¹ƒsu --- __ ``adhivÄ• setu no, bhante bhagavÄ• , Ä• vasathÄ• gÄ• raâ€™â€™ _

__yena Ä• vasathÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒsÅ«_ti kiÃ±cÄ• pi taá¹ƒ taá¹ƒ divasam
devavimÄ• naá¹ƒ viya susajjitaá¹ƒ supaá¹-ijaggitaá¹ƒ, buddhÄ• rahaá¹ƒ pana katvÄ• na paÄ
nÄ• ma araÃ±Ã±ajjhÄ• sayÄ• araÃ±Ã±Ä• rÄ• mÄ• , antogÄ• me vaseyyuá¹ƒ vÄ• no vÄ• ,
jÄ• nitvÄ• va paÃ±Ã±Ä• pessÄ• mÄ• â€™â€™ ti cintetvÄ• te bhagavantaá¹ƒ upasaá¹…kam
jÄ• nitvÄ• tathÄ• paÃ±Ã±Ä• petukÄ• mÄ• yena Ä• vasathÄ• gÄ• raá¹ƒ tenupasaá¹…kami
Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• _ti yathÄ• sabbameva santhataá¹ƒ hoti, evaá¹ƒ taá¹ƒ s
sabbapaá¹-hamaá¹ƒ tÄ• va ``gomayaá¹ƒ nÄ• ma sabbamaá¹…galesu vattatÄ«â€™â€™ ti s
allagomayena opuÃ±jÄ• petvÄ• parisukkhabhÄ• vaá¹ƒ Ã±atvÄ• yathÄ• akkantaá¹-á¹-hÄ•
evaá¹ƒ catujjÄ• tiyagandhehi limpetvÄ• upari nÄ• nÄ• vaá¹‡á¹‡akaá¹-asÄ• rake santharitvÄ
mahÄ• piá¹-á¹-hikakojavÄ• diá¹ƒ katvÄ• hatthattharaá¹‡Ä• dÄ«hi nÄ• nÄ• vaá¹‡á¹‡ehi attha
santharitabbayuttakaá¹ƒ sabbokÄ• saá¹ƒ santharÄ• pesuá¹ƒ. tena vuttaá¹ƒ --- ``sabbasanth
Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• â€™â€™ ti.

Ä• sanÄ• naÃ±hi majjhaá¹-á¹-hÄ• ne tÄ• va maá¹…galathambhaá¹ƒ nissÄ• ya mahÄ• raha
tattha yaá¹ƒ yaá¹ƒ mudukaÃ±ca manoramaÃ±ca paccattharaá¹‡aá¹ƒ, taá¹ƒ taá¹ƒ paccattha
manuÃ±Ã±adassanaá¹ƒ upadhÄ• naá¹ƒ \Ee 410/ upadahitvÄ• upari suvaá¹‡á¹‡arajatatÄ• n
bandhitvÄ• gandhadÄ• mapupphadÄ• mÄ• dÄ«hi alaá¹…karitvÄ• samantÄ• dvÄ• dasaha
kÄ• retvÄ• tiá¹ƒsahatthamattaá¹-á¹-hÄ• naá¹ƒ paá¹-asÄ• á¹‡iyÄ• parikkhipÄ• petvÄ• pacc
bhikkhusaá¹…ghassa pallaá¹…kaapassayamaÃ±capÄ«á¹-hÄ• dÄ«ni paÃ±Ã±Ä• petvÄ• upa
paccattharÄ• petvÄ• sÄ• lÄ• ya pÄ• cÄ«napassaá¹ƒ attano nisajjÄ• yoggaá¹ƒ kÄ• resuá¹ƒ.
``Ä• sanÄ• ni paÃ±Ã±Ä• petvÄ• â€™â€™ _ti.

__udakamaá¹‡ika_nti mahÄ• kucchikaá¹ƒ udakacÄ• á¹-iá¹ƒ. evaá¹ƒ bhagavÄ• bhikkhusaá
hatthapÄ• de \Ne 332/ dhovissanti, mukhaá¹ƒ vikkhÄ• lessantÄ«ti tesu tesu á¹-hÄ• nesu ma
pÅ«retvÄ• vÄ• satthÄ• ya nÄ• nÄ• pupphÄ• ni ceva udakavÄ• sacuá¹‡á¹‡Ä• ni ca pakkhip
pidahitvÄ• patiá¹-á¹-hapesuá¹ƒ. tena vuttaá¹ƒ ``udakamaá¹‡ikaá¹ƒ patiá¹-á¹-hÄ• petvÄ• â€™

__telappadÄ«paá¹ƒ_ \Be 370/ __Ä• ropetvÄ• _ti rajatasuvaá¹‡á¹‡Ä• dimayadaá¹‡á¸• adÄ«
yodhakarÅ«pavilÄ• sakhacitarÅ«pakÄ• dÄ«naá¹ƒ hatthe á¹-hapitasuvaá¹‡á¹‡arajatÄ• dimay
telappadÄ«paá¹ƒ jÄ• layitvÄ• . __yena bhagavÄ• tenupasaá¹…kamiá¹ƒsÅ«_ti ettha pana te
upÄ• sakÄ• na kevalaá¹ƒ Ä• vasathÄ• gÄ• rameva, atha kho sakalasmimpi gÄ• me vÄ«thi
ussÄ• petvÄ• gehadvÄ• resu puá¹‡á¹‡aghaá¹-e kadaliyo ca á¹-hapÄ• petvÄ• sakalagÄ• m
vippakiá¹‡á¹‡atÄ• rakaá¹ƒ viya katvÄ• ``khÄ«rapake dÄ• rake khÄ«raá¹ƒ pÄ• yetha, dahar
bhojetvÄ• sayÄ• petha, uccÄ• saddaá¹ƒ mÄ• karittha, ajja ekarattiá¹ƒ satthÄ• antogÄ• me
appasaddakÄ• mÄ• hontÄ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• sayaá¹ƒ \Ee 411/ daá¹‡á¸• a
tenupasaá¹…kamiá¹ƒsu.

__atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghe
tenupasaá¹…kamÄ«_ti ``yassa dÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™
Ä• rocite bhagavÄ• lÄ• khÄ• rasena tintarattakoviá¸·Ä• rapupphavaá¹‡á¹‡aá¹ƒ rattadupaá¹
padumaá¹ƒ kantento viya, saá¹ƒvidhÄ• ya timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dento nivÄ• setvÄ
padumakalÄ• paá¹ƒ parikkhipanto viya, vijjulatÄ• sassirikaá¹ƒ kÄ• yabandhanaá¹ƒ bandhitv
gajakumbhaá¹ƒ pariyonandhanto viya, ratanasatubbedhe suvaá¹‡á¹‡agghike pavÄ• á¸·ajÄ•
mahati suvaá¹‡á¹‡acetiye rattakambalakaÃ±cukaá¹ƒ paá¹-imuÃ±canto viya, gacchantaá¹ƒ p
rattavalÄ• hakena paá¹-icchÄ• dento viya, kaÃ±canagirimatthake supakkalÄ• khÄ• rasaá¹ƒ
cittakÅ«á¹-apabbatamatthakaá¹ƒ vijjulatÄ• jÄ• lena parikkhipanto viya,
sakalacakkavÄ• á¸·asineruyugandharamahÄ• pathaviá¹ƒ cÄ• letvÄ• gahitanigrodhapallava
surattavarapaá¹ƒsukÅ«laá¹ƒ pÄ• rupitvÄ• vanagahanato nikkhantakesarasÄ«ho viya, sama
puá¹‡á¹‡acando viya, bÄ• lasÅ«riyo viya ca attanÄ• nisinnacÄ• rumaá¹‡á¸• apato nikkham

athassa kÄ• yato meghamukhato vijjukalÄ• pÄ• viya rasmiyo nikkhamitvÄ•
suvaá¹‡á¹‡arasadhÄ• rÄ• parisekapiÃ±jarapattapupphaphalasÄ• khÄ• viá¹-ape viya saman
tÄ• vadeva attano attano pattacÄ«varamÄ• dÄ• ya mahÄ• bhikkhusaá¹…gho bhagavantaá¹
parivÄ• retvÄ• á¹-hitÄ• bhikkhÅ« \Be 371/ evarÅ«pÄ• ahesuá¹ƒ appicchÄ• santuá¹-á¹-hÄ
asaá¹ƒsaá¹-á¹-hÄ• Ä• raddhavÄ«riyÄ• vattÄ• ro vacanakkhamÄ• \Ne 333/ codakÄ• pÄ• p
samÄ• dhisampannÄ• paÃ±Ã±Ä• sampannÄ• vimuttisampannÄ• vimuttiÃ±Ä• á¹‡adassan
rattakambalaparikkhitto viya suvaá¹‡á¹‡akkhandho, nakkhattaparivÄ• rito viya puá¹‡á¹‡acan
rattapadumavanasaá¹‡á¸• amajjhagatÄ• \Ee 412/ viya suvaá¹‡á¹‡anÄ• vÄ• , pavÄ• á¸·ave
suvaá¹‡á¹‡apÄ• sÄ• do virocittha. mahÄ• kassapappamukhÄ• pana mahÄ• therÄ• megha
paá¹ƒsukÅ«lacÄ«varaá¹ƒ pÄ• rupitvÄ• maá¹‡ivammavammitÄ• viya mahÄ• nÄ• gÄ• pariv
bhinnakilesÄ• vijaá¹-itajaá¹-Ä• chinnabandhanÄ• kule vÄ• gaá¹‡e vÄ• alaggÄ• .

iti bhagavÄ• sayaá¹ƒ vÄ«tarÄ• go vÄ«tarÄ• gehi, vÄ«tadoso vÄ«tadosehi, vÄ«tamoho vÄ«
nittaá¹‡hehi, nikkileso nikkilesehi, sayaá¹ƒ buddho anubuddhehi parivÄ• rito pattaparivÄ• rit

kesaraá¹ƒ, kesaraparivÄ• ritÄ• viya kaá¹‡á¹‡ikÄ• , aá¹-á¹-hanÄ• gasahassaparivÄ• rito viya
navutihaá¹ƒsasahassaparivÄ• rito viya dhataraá¹-á¹-ho haá¹ƒsarÄ• jÄ• , senaá¹…gaparivÄ•
cakkavattirÄ• jÄ• , marugaá¹‡aparivÄ• rito viya sakko devarÄ• jÄ• , brahmagaá¹‡aparivÄ• r
hÄ• ritamahÄ• brahmÄ• , tÄ• rÄ• gaá¹‡aparivÄ• rito viya puá¹‡á¹‡acando, anupamena bud
buddhavilÄ• sena pÄ• á¹-aligÄ• minaá¹ƒ maggaá¹ƒ paá¹-ipajji.

athassa puratthimakÄ• yato suvaá¹‡á¹‡avaá¹‡á¹‡Ä• ghanabuddharasmiyo uá¹-á¹-hahitvÄ•
aggahesuá¹ƒ, tathÄ• pacchimakÄ• yato dakkhiá¹‡apassato vÄ• mapassato suvaá¹‡á¹‡ava
uá¹-á¹-hahitvÄ• asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesuá¹ƒ, uparikesantato paá¹-á¹-hÄ• ya s
moragÄ«varÄ• javaá¹‡á¹‡Ä• asitÄ• ghanabuddharasmiyo uá¹-á¹-hahitvÄ• gaganatale asÄ
aggahesuá¹ƒ, heá¹-á¹-hÄ• pÄ• datalehi pavÄ• á¸·avaá¹‡á¹‡Ä• rasmiyo uá¹-á¹-hahitvÄ• gha
asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesuá¹ƒ, dantato akkhÄ«naá¹ƒ setaá¹-á¹-hÄ• nato, nakhÄ
maá¹ƒsavimuttaá¹-á¹-hÄ• nato odÄ• tÄ• ghanabuddharasmiyo uá¹-á¹-hahitvÄ• asÄ«tihatth
rattapÄ«tavaá¹‡á¹‡Ä• naá¹ƒ sambhinnaá¹-á¹-hÄ• nato maÃ±jeá¹-á¹-havaá¹‡á¹‡Ä• rasmiyo
asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ aggahesuá¹ƒ, sabbatthakameva pabhassarÄ• rasmiyo uá¹-á¹-
asÄ«tihatthaá¹-á¹-hÄ• naá¹ƒ chabbaá¹‡á¹‡Ä• buddharasmiyo vijjotamÄ• nÄ• vipphandam
kaÃ±canadaá¹‡á¸• adÄ«pikÄ• dÄ«hi \Ee 413/ niccharitvÄ• Ä• kÄ• saá¹ƒ pakkhandamÄ• nÄ
cÄ• tuddÄ«pikamahÄ• meghato nikkhantavijjulatÄ• \Be 372/ viya ca disodisaá¹ƒ pakkhandi
disÄ• bhÄ• gÄ• suvaá¹‡á¹‡acampakapupphehi vikiriyamÄ• nÄ• viya, suvaá¹‡á¹‡aghaá¹-at
Ä• siÃ±ciyamÄ• nÄ• viya, pasÄ• ritasuvaá¹‡á¹‡apaá¹-aparikkhittÄ• viya, verambhavÄ• ten
samuddhatakiá¹ƒsukakaá¹‡ikÄ• rakoviá¸·Ä• rapupphacuá¹‡á¹‡asamokiá¹‡á¹‡Ä• viya,
cÄ«napiá¹-á¹-hacuá¹‡á¹‡asampariraÃ±jitÄ• viya ca virociá¹ƒsu.

bhagavatopi \Ne 334/ asÄ«tianubyaÃ±janabyÄ• mappabhÄ• parikkhepasamujjalaá¹ƒ
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡appaá¹-imaá¹‡á¸• itaá¹ƒ sarÄ«raá¹ƒ abbhamahikÄ• diupa
samujjalantatÄ• rakÄ• vabhÄ• sitaá¹ƒ viya, gaganatalaá¹ƒ vikasitaá¹ƒ viya padumavanaá¹ƒ,
yojanasatiko pÄ• ricchattako, paá¹-ipÄ• á¹-iyÄ• á¹-hapitÄ• naá¹ƒ dvattiá¹ƒsasÅ«riyÄ• naá¹ƒ
dvattiá¹ƒsacandimÄ• naá¹ƒ dvattiá¹ƒsacakkavattÄ«naá¹ƒ dvattiá¹ƒsadevarÄ• jÄ• naá¹ƒ dva
siriyÄ• siriá¹ƒ abhibhavamÄ• naá¹ƒ viya virocittha, yathÄ• taá¹ƒ dasahi pÄ• ramÄ«hi dasah
paramatthapÄ• ramÄ«hÄ«ti sammadeva paripÅ«ritÄ• hi samatiá¹ƒsapÄ• ramitÄ• hi alaá¹…
kappasatasahassÄ• dhikÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni dinnena dÄ• nena rakkhitena sÄ
kalyÄ• á¹‡akammena ekasmiá¹ƒ attabhÄ• ve samosaritvÄ• vipÄ• kaá¹ƒ dÄ• tuá¹ƒ okÄ• saá
sambÄ• dhappattaá¹ƒ viya nibbattitaá¹ƒ nÄ• vÄ• sahassabhaá¹‡á¸• aá¹ƒ ekaá¹ƒ nÄ• vaá¹ƒ
sakaá¹-asahassabhaá¹‡á¸• aá¹ƒ ekaá¹ƒ sakaá¹-aá¹ƒ Ä• ropanakÄ• lo viya, paÃ±cavÄ«satiy
sambhinnamukhadvÄ• re ekato rÄ• sibhÅ«takÄ• lo viya ahosi.

imÄ• ya buddhasiriyÄ• obhÄ• samÄ• nassapi bhagavato purato anekÄ• ni daá¹‡á¸• adÄ«p
tathÄ• pacchato vÄ• mapasse dakkhiá¹‡apasse

jÄ• tikusumacampakavanamÄ• likÄ• rattuppalanÄ«luppalabakulasinduvÄ• rÄ• dipupphÄ• n
nÄ«lapÄ«tÄ• divaá¹‡á¹‡asugandhacuá¹‡á¹‡Ä• ni ca cÄ• tuddÄ«pikamahÄ• meghavissaá¹-a
vippakiriá¹ƒsu \Ee 414/. paÃ±caá¹…gikatÅ«riyanigghosÄ• ca buddhadhammasaá¹…ghagu
ca sabbÄ• disÄ• pÅ«rayamÄ• nÄ• mukhasambhÄ• sÄ• viya ahesuá¹ƒ. devasupaá¹‡á¹‡a
akkhÄ«ni amatapÄ• naá¹ƒ viya labhiá¹ƒsu. imasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• padasahas
vattuá¹ƒ vaá¹-á¹-ati. tatriyaá¹ƒ mukhamattaá¹ƒ ---

``evaá¹ƒ \Be 373/ sabbaá¹…gasampanno, kampayanto vasundharaá¹ƒ.

aheá¹-hayanto pÄ• á¹‡Ä• ni, yÄ• ti lokavinÄ• yako ||

``dakkhiá¹‡aá¹ƒ paá¹-hamaá¹ƒ pÄ• daá¹ƒ, uddharanto narÄ• sabho.

gacchanto sirisampanno, sobhate dvipaduttamo ||

``gacchato buddhaseá¹-á¹-hassa, heá¹-á¹-hÄ• pÄ• datalaá¹ƒ mudu.

samaá¹ƒ samphusate bhÅ«miá¹ƒ, rajasÄ• nupalimpati ||

``ninnaá¹ƒ \Ne 335/ á¹-hÄ• naá¹ƒ unnamati, gacchante lokanÄ• yake.

unnataÃ±ca samaá¹ƒ hoti, pathavÄ« ca acetanÄ• ||

``pÄ• sÄ• á¹‡Ä• sakkharÄ• ceva, kathalÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• .

sabbe maggÄ• vivajjanti, gacchante lokanÄ• yake ||

``nÄ• tidÅ«re uddharati, naccÄ• sanne ca nikkhipaá¹ƒ.

aghaá¹-á¹-ayanto niyyÄ• ti, ubho jÄ• á¹‡Å« ca gopphake ||

``nÄ• tisÄ«ghaá¹ƒ pakkamati, sampannacaraá¹‡o muni.

na cÄ• pi saá¹‡ikaá¹ƒ yÄ• ti, gacchamÄ• no samÄ• hito ||

``uddhaá¹ƒ adho ca tiriyaá¹ƒ, disaÃ±ca vidisaá¹ƒ tathÄ• .

na pekkhamÄ• no so yÄ• ti, yugamattaá¹ƒvapekkhati ||

``nÄ• gavikkantacÄ• ro so, gamane sobhate jino.

cÄ• ruá¹ƒ gacchati lokaggo, hÄ• sayanto sadevake ||

``usabharÄ• jÄ• va sobhanto, cÄ• rucÄ• rÄ«va kesarÄ«.

tosayanto bahÅ« satte, gÄ• maá¹ƒ seá¹-á¹-ho upÄ• gamÄ«â€™â€™ ti || ---

vaá¹‡á¹‡akÄ• lo \Ee 415/ nÄ• ma kiresa. evaá¹ƒvidhesu kÄ• lesu bhagavato sarÄ«ravaá¹‡á
dhammakathikassa thÄ• moyeva pamÄ• á¹‡aá¹ƒ, cuá¹‡á¹‡iyapadehi gÄ• thÄ• bandhehi ya
vattabbaá¹ƒ. ``dukkathitaâ€™â€™ nti vÄ• ``atitthena pakkhandoâ€™â€™ ti vÄ• na vattabl
hi buddhÄ• bhagavanto, tesaá¹ƒ buddhÄ• pi anavasesato vaá¹‡á¹‡aá¹ƒ vattuá¹ƒ asamatth
vaá¹‡á¹‡entÄ• pariyosÄ• petuá¹ƒ na sakkonti, pageva itarÄ• pajÄ• ti. iminÄ• sirivilÄ• sena
alaá¹…katappaá¹-iyattaá¹ƒ pÄ• á¹-aligÄ• maá¹ƒ pÄ• visi \Be 374/, pavisitvÄ• bhagavÄ• pa
pupphagandhadhÅ«mavÄ• sacuá¹‡á¹‡Ä• dÄ«hi pÅ«jiyamÄ• no Ä• vasathÄ• gÄ• raá¹ƒ pÄ•
bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena Ä•
tenupasaá¹…kamÄ«â€™â€™ ti.

__pÄ• de_ \Ne 336/ __pakkhÄ• letvÄ• _ti yadipi bhagavato pÄ• de rajojallaá¹ƒ na upalimpa
upÄ• sakÄ• naá¹ƒ kusalÄ• bhivuddhiá¹ƒ Ä• kaá¹…khanto paresaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ Ä
pÄ• de pakkhÄ• leti. apica upÄ• dinnakasarÄ«raá¹ƒ nÄ• ma sÄ«taá¹ƒ kÄ• tabbampi hotÄ«ti
nhÄ• napÄ• dadhovanÄ• dÄ«ni karotiyeva. __bhagavantaá¹ƒyeva purakkhatvÄ• _ti bhagav
bhagavÄ• bhikkhÅ«naÃ±ceva upÄ• sakÄ• naÃ±ca majjhe nisinno gandhodakena nhÄ• pet
vodakaá¹ƒ katvÄ• jÄ• tihiá¹…gulakena majjitvÄ• rattakambalena paliveá¹-hetvÄ• pÄ«á¹-he
rattasuvaá¹‡á¹‡aghanapaá¹-imÄ• viya ativirocittha.

ayaá¹ƒ panettha porÄ• á¹‡Ä• naá¹ƒ vaá¹‡á¹‡abhaá¹‡anamaggo ---

``gantvÄ• na maá¹‡á¸• alamÄ• á¸·aá¹ƒ, nÄ• gavikkantacÄ• raá¹‡o.

obhÄ• sayanto lokaggo, nisÄ«di varamÄ• sane ||

``tahiá¹ƒ \Ee 416/ nisinno naradammasÄ• rathi,

devÄ• tidevo satapuÃ±Ã±alakkhaá¹‡o.

buddhÄ• sane majjhagato virocati,

suvaá¹‡á¹‡anikkhaá¹ƒ viya paá¹‡á¸• ukambale ||

``nekkhaá¹ƒ jambonadasseva, nikkhittaá¹ƒ paá¹‡á¸• ukambale.

virocati vÄ«tamalo, maá¹‡iverocano yathÄ• ||

``mahÄ• sÄ• lova samphullo, merurÄ• jÄ• valaá¹…kato.

suvaá¹‡á¹‡ayÅ«pasaá¹…kÄ• so, padumo kokanado yathÄ• ||

``jalanto dÄ«parukkhova, pabbatagge yathÄ• sikhÄ«.

devÄ• naá¹ƒ pÄ• richattova, sabbaphullo virocatÄ«â€™â€™ ti ||

__pÄ• á¹-aligÄ• miye_ \Be 375/ __upÄ• sake Ä• mantesÄ«_ti yasmÄ• tesu upÄ• sakesu b
patiá¹-á¹-hitÄ• , tasmÄ• paá¹-hamaá¹ƒ tÄ• va sÄ«lavipattiyÄ• Ä• dÄ«navaá¹ƒ pakÄ• setvÄ
Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ, __ ``paÃ±cime gahapatayoâ€™â€™ _tiÄ• dinÄ• dhammades

tattha \Ne 337/ __dussÄ«lo_ti nissÄ«lo. __sÄ«lavipanno_ti vipannasÄ«lo bhinnasaá¹ƒvaro.
``dussÄ«loâ€™â€™ ti padena puggalassa sÄ«lÄ• bhÄ• vo vutto. so panassa sÄ«lÄ• bhÄ• v
samÄ• dinnassa bhedena vÄ• ti. tesu purimo na tathÄ• sÄ• vajjo, yathÄ• dutiyo sÄ• vajjata
yathÄ• dhippetÄ• dÄ«navanimittaá¹ƒ sÄ«lÄ• bhÄ• vaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya desa
``sÄ«lavipannoâ€™â€™ ti vuttaá¹ƒ. tena ``dussÄ«loâ€™â€™ ti padassa atthaá¹ƒ dasseti. _
pamÄ• dakÄ• raá¹‡Ä• . idaÃ±ca suttaá¹ƒ gahaá¹-á¹-hÄ• naá¹ƒ vasena Ä• gataá¹ƒ, pabbajit
gahaá¹-á¹-ho hi yena sippaá¹-á¹-hÄ• nena jÄ«vikaá¹ƒ kappeti yadi kasiyÄ• yadi vÄ• á¹‡ijjÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• divasena pamatto taá¹ƒ taá¹ƒ yathÄ• kÄ• laá¹ƒ sampÄ• detuá¹ƒ na sak
vinassati. mÄ• ghÄ• takÄ• le \Ee 417/ pana pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karonto daá¹‡á¸• ava
nigacchati. pabbajito dussÄ«lo pamÄ• dakÄ• raá¹‡Ä• sÄ«lato buddhavacanato jhÄ• nato s
nigacchati.

__pÄ• pako kittisaddo_ti gahaá¹-á¹-hassa ``asuko amukakule jÄ• to dussÄ«lo pÄ• padham
pariccattaidhalokaparaloko salÄ• kabhattamattampi na detÄ«â€™â€™ ti parisamajjhe pÄ• p
abbhuggacchati. pabbajitassa ``asuko nÄ• ma thero satthu sÄ• sane pabbajitvÄ• nÄ• sakk
buddhavacanaá¹ƒ gahetuá¹ƒ, vejjakammÄ• dÄ«hi jÄ«vati, chahi agÄ• ravehi samannÄ• gat
kittisaddo abbhuggacchati.

__avisÄ• rado_ti gahaá¹-á¹-ho tÄ• va avassaá¹ƒ bahÅ«naá¹ƒ sannipÄ• taá¹-á¹-hÄ• ne ``koc

jÄ• nissati, atha maá¹ƒ nindissati, rÄ• jakulassa vÄ• dassessatÄ«â€™â€™ ti sabhayo upas
pattakkhandho adhomukho nisÄ«dati, visÄ• rado hutvÄ• kathetuá¹ƒ na sakkoti. pabbajitopi
sannipatite ``avassaá¹ƒ koci mama kammaá¹ƒ jÄ• nissati, atha me uposathampi pavÄ• raá¹
sÄ• maÃ±Ã±ato cÄ• vetvÄ• nikkaá¸• á¸• hissatÄ«â€™â€™ ti sabhayo upasaá¹…kamati, vi
376/ na sakkoti. ekacco pana dussÄ«lopi samÄ• no susÄ«lo viya carati, sopi ajjhÄ• sayena

__sammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«_ti dussÄ«lassa hi maraá¹‡amaÃ±ce nipannassa dussÄ
pavattitaá¹-á¹-hÄ• nÄ• ni Ä• pÄ• thaá¹ƒ Ä• gacchanti. so ummÄ«letvÄ• idhalokaá¹ƒ, nimÄ«
tassa cattÄ• ro apÄ• yÄ• kammÄ• nurÅ«paá¹ƒ upaá¹-á¹-hahanti, sattisatena pahariyamÄ• n
\Ne 338/ jhÄ• yamÄ• no viya ca hoti. so ``vÄ• retha, vÄ• rethÄ• â€™â€™ ti viravantova mar
``sammÅ«á¸·ho kÄ• laá¹ƒ karotÄ«â€™â€™ ti.

__kÄ• yassa_ \Ee 418/ __bhedÄ• _ti upÄ• dinnakkhandhapariccÄ• gÄ• . __paraá¹ƒ maraá¹
abhinibbattakkhandhaggahaá¹‡Ä• . atha vÄ• __kÄ• yassa bhedÄ• _ti jÄ«vitindriyassa upac
maraá¹‡Ä• _ti cutito uddhaá¹ƒ. __apÄ• ya_ntiÄ• di sabbaá¹ƒ nirayavevacanaá¹ƒ. nirayo hi s
puÃ±Ã±asaá¹…khÄ• tÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ vÄ• ayassa, Ä• gamanassa vÄ•
paá¹-isaraá¹‡anti __duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammunÄ• nibbattÄ• g
nipatanti ettha dukkatakÄ• rinoti __vinipÄ• to, _ vinassantÄ• vÄ• ettha nipatanti
sambhijjamÄ• naá¹…gapaccaá¹…gÄ• ti vinipÄ• to. natthi ettha assÄ• dasaÃ±Ã±ito ayoti __

atha vÄ• apÄ• yaggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti. tiracchÄ• nayoni hi apÄ• yo s
duggati mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. duggatiggahaá¹‡ena pe
apÄ• yo ceva duggati ca sugatito apetattÄ• , dukkhassa ca gatibhÅ«tattÄ• , na tu vinipÄ• to
avinipatitattÄ• petamahiddhikÄ• nampi vijjamÄ• nattÄ• . vinipÄ• taggahaá¹‡ena asurakÄ• y
yathÄ• vuttenaá¹-á¹-hena ``apÄ• yoâ€™â€™ ceva ``duggatiâ€™â€™ ca sabbasampattisam
``vinipÄ• toâ€™â€™ ti ca vuccati. nirayaggahaá¹‡ena avÄ«ciÄ• dikaá¹ƒ anekappakÄ• raá¹ƒ
__upapajjatÄ«_ti nibbattati.

Ä• nisaá¹ƒsakathÄ• vuttavipariyÄ• yena veditabbÄ• . ayaá¹ƒ pana viseso --- __sÄ«lavÄ• _
sÄ«lavÄ• . __sÄ«lasampanno_ti parisuddhaá¹ƒ paripuá¹‡á¹‡aÃ±ca katvÄ• \Be 377/ sÄ«las
sÄ«lasampanno. __bhogakkhandha_nti bhogarÄ• siá¹ƒ. __sugatiá¹ƒ saggaá¹ƒ loka_nti ettha
manussagatipi saá¹…gayhati, saggaggahaá¹‡ena devagati eva. tattha sundarÄ• gati __sug
visayehi suá¹-á¹-hu aggoti __saggo, _ so sabbopi lujjanapalujjanaá¹-á¹-hena __loko_ti.

__pÄ• á¹-aligÄ• miye_ \Ee 419/ __upÄ• sake bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• yÄ• _ti
dhammakathÄ• ya ceva Ä• vasathÄ• numodanakathÄ• ya ca. tadÄ• hi bhagavÄ• yasmÄ•
pÄ• á¹-aliputtanagaraá¹ƒ mÄ• pentena aÃ±Ã±esu gÄ• manigamajanapadarÄ• jadhÄ• nÄ«su
kuá¹-umbikÄ• , te Ä• netvÄ• dhanadhaÃ±Ã±agharavatthukhettavatthu dÄ«ni ceva parihÄ•

tasmÄ• pÄ• á¹-aligÄ• miyÄ• upÄ• sakÄ• Ä• nisaá¹ƒsadassÄ• vitÄ• ya visesato sÄ«lagaru
\Ne 339/ adhiá¹-á¹-hÄ• nabhÄ• vato tesaá¹ƒ paá¹-hamaá¹ƒ sÄ«lÄ• nisaá¹ƒse pakÄ• setvÄ•
Ä• kÄ• sagaá¹…gaá¹ƒ otÄ• rento viya, pathavojaá¹ƒ Ä• kaá¸• á¸• hanto viya, mahÄ• jambua
viya, yojanikamadhukaá¹‡á¸• aá¹ƒ cakkayantena pÄ«á¸·etvÄ• madhurasaá¹ƒ pÄ• yamÄ• n
upÄ• sakÄ• naá¹ƒ hitasukhÄ• vahaá¹ƒ pakiá¹‡á¹‡akakathaá¹ƒ kathento ``Ä• vÄ• sadÄ• naá
mahantaá¹ƒ puÃ±Ã±aá¹ƒ, tumhÄ• kaá¹ƒ Ä• vÄ• so mayÄ• paribhutto, bhikkhusaá¹…ghena
bhikkhusaá¹…ghena ca paribhutte pana dhammaratanenapi paribhuttoyeva hoti. evaá¹ƒ tÄ«
aparimeyyo ca vipÄ• ko, apica Ä• vÄ• sadÄ• nasmiá¹ƒ dinne sabbadÄ• naá¹ƒ dinnameva h
bhÅ«maá¹-á¹-hakapaá¹‡á¹‡asÄ• lÄ• ya vÄ• sÄ• khÄ• maá¹‡á¸• apassa vÄ• saá¹…ghaá¹ƒ
paricchindituá¹ƒ na sakkÄ• . Ä• vÄ• sadÄ• nÄ• nubhÄ• vena hi bhave nibbattamÄ• nassapi
na hoti, dvÄ• dasahattho ovarako viyassa mÄ• tukucchi asambÄ• dhova hotÄ«â€™â€™ ti e
bahuá¹ƒ dhammakathaá¹ƒ kathetvÄ• ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ \Be 378/ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• \Ee 420/ hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

``vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca ||

``dadeyya ujubhÅ«tesu, vippasannena cetasÄ• .

te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti || (Vin II 295) ---

evaá¹ƒ ayampi Ä• vÄ• sadÄ• ne Ä• nisaá¹ƒsoti bahudeva rattiá¹ƒ atirekataraá¹ƒ diyaá¸• á¸•
Ä• vÄ• sadÄ• nÄ• nisaá¹ƒsakathaá¹ƒ \Ne 340/ kathesi. tattha imÄ• gÄ• thÄ• tÄ• va saá¹…
pakiá¹‡á¹‡akadhammadesanÄ• pana saá¹…gahaá¹ƒ nÄ• rohati. __sandassetvÄ• _tiÄ• dÄ«

__abhikkantÄ• _ti atikkantÄ• dve yÄ• mÄ• gatÄ• . __yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±athÄ
kÄ• laá¹ƒ maÃ±Ã±atha, gamanakÄ• lo tumhÄ• kaá¹ƒ, gacchathÄ• ti vuttaá¹ƒ hoti. kasmÄ•
anukampÄ• ya. tiyÄ• marattiÃ±hi tattha nisÄ«ditvÄ• vÄ«tinÄ• mentÄ• naá¹ƒ tesaá¹ƒ sarÄ«
bhikkhusaá¹…ghepi ca vippabhÄ• tasayananisajjÄ• ya okÄ• so laddhuá¹ƒ vaá¹-á¹-ati, iti ubh
uyyojesÄ«ti. __suÃ±Ã±Ä• gÄ• ra_nti pÄ• á¹-iyekkaá¹ƒ suÃ±Ã±Ä• gÄ• raá¹ƒ nÄ• ma tattha n
tasseva Ä• vasathÄ• gÄ• rassa ekapasse paá¹-asÄ• á¹‡iyÄ• parikkhipÄ• petvÄ• kappiyam
kappiyapaccattharaá¹‡aá¹ƒ attharitvÄ• upari suvaá¹‡á¹‡arajatatÄ• rakÄ• gandhamÄ• lÄ• d
vitÄ• naá¹ƒ bandhitvÄ• telappadÄ«paá¹ƒ Ä• ropesuá¹ƒ ``appeva nÄ• ma satthÄ• dhammÄ
vissamitukÄ• mo idha nipajjeyya, evaá¹ƒ no idaá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ bhagavatÄ• catÅ
paribhuttaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• ya bhavissatÄ«â€™â€™ ti. satthÄ• pi tadeva
saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• petvÄ• sÄ«haseyyaá¹ƒ kappesi. taá¹ƒ sandhÄ• ya vuttaá¹ƒ
pÄ• visÄ«â€™â€™ ti. tattha pÄ• dadhovanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya yÄ• va dhammÄ
gamanaá¹ƒ nipphannaá¹ƒ. dhammÄ• sanaá¹ƒ patvÄ• \Ee 421/ thokaá¹ƒ aá¹-á¹-hÄ• si, idaá
bhagavÄ• dve yÄ• me dhammÄ• sane nisÄ«di, ettake á¹-hÄ• ne nisajjÄ• nipphannÄ• . upÄ
\Be 379/ oruyha yathÄ• vutte á¹-hÄ• ne sÄ«haseyyaá¹ƒ kappesi. evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ
iriyÄ• pathehi paribhuttaá¹ƒ ahosÄ«ti.

__sunidhavassakÄ• rÄ• _ti sunidho ca vassakÄ• ro ca dve brÄ• hmaá¹‡Ä• . __magadhama
mahÄ• amaccÄ• , magadharaá¹-á¹-he vÄ• mahÄ• mattÄ• mahatiyÄ• issariyamattÄ• ya sa
__pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• pentÄ«_ti pÄ• á¹-aligÄ• masaá¹…khÄ• te bhÅ«mipades
__vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ• yÄ• _ti licchavirÄ• jÅ«naá¹ƒ Ä• yamukhappacchindanatthaá¹ƒ
ekekavaggavasena sahassaá¹ƒ sahassaá¹ƒ hutvÄ• . __vatthÅ«nÄ«_ti gharavatthÅ«ni. __cit
mÄ• petu_nti raÃ±Ã±o rÄ• jamahÄ• mattÄ• naÃ±ca nivesanÄ• ni mÄ• petuá¹ƒ vatthuvijjÄ•
namanti. te kira attano sippÄ• nubhÄ• vena heá¹-á¹-hÄ• pathaviyaá¹ƒ tiá¹ƒsahatthamatte á¹
nÄ• gaggÄ• ho, idha yakkhaggÄ• ho, idha bhÅ«taggÄ• ho, idha pÄ• sÄ• á¹‡o vÄ• khÄ• á¹‡
jÄ• nanti. te tadÄ• sippaá¹ƒ jappetvÄ• devatÄ• hi saddhiá¹ƒ sammantayamÄ• nÄ• viya mÅ

atha \Ne 341/ vÄ• nesaá¹ƒ sarÄ«re devatÄ• adhimuccitvÄ• tattha tattha nivesanÄ• ni mÄ
nÄ• menti. tÄ• catÅ«su koá¹‡esu khÄ• á¹‡uke koá¹-á¹-etvÄ• vatthumhi gahitamatte paá¹-iv
saddhakulÄ• naá¹ƒ saddhÄ• devatÄ• tathÄ• karonti, assaddhakulÄ• naá¹ƒ assaddhÄ• de
saddhÄ• naÃ±hi evaá¹ƒ hoti ``idha manussÄ• nivesanaá¹ƒ mÄ• pentÄ• paá¹-hamaá¹ƒ bhik
maá¹…galaá¹ƒ vadÄ• pessanti, atha mayaá¹ƒ sÄ«lavantÄ• naá¹ƒ dassanaá¹ƒ dhammakath
anumodanaá¹ƒ sotuá¹ƒ labhissÄ• ma, manussÄ• ca dÄ• naá¹ƒ datvÄ• amhÄ• kaá¹ƒ pattiá
assaddhÄ• devatÄ• pi ``attano icchÄ• nurÅ«paá¹ƒ tesaá¹ƒ paá¹-ipattiá¹ƒ passituá¹ƒ, kathaÅ
labhissÄ• mÄ• â€™â€™ ti tathÄ• karonti.

__tÄ• vatiá¹ƒsehÄ«_ti \Ee 422/ yathÄ• hi ekasmiá¹ƒ kule ekaá¹ƒ paá¹‡á¸• itamanussaá¹ƒ,

ekaá¹ƒ bahussutaá¹ƒ bhikkhuá¹ƒ upÄ• dÄ• ya ``asukakule manussÄ• paá¹‡á¸• itÄ• , asuka
bahussutÄ• â€™â€™ ti saddo abbhuggacchati, evameva sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ, viss
upÄ• dÄ• ya ``tÄ• vatiá¹ƒsÄ• paá¹‡á¸• itÄ• â€™â€™ ti saddo abbhuggato. tenÄ• ha ``tÄ• v
__seyyathÄ• pÄ«_tiÄ• dinÄ• \Be 380/ devehi tÄ• vatiá¹ƒsehi saddhiá¹ƒ mantetvÄ• viya su
mÄ• pentÄ«ti dasseti.

__yÄ• vatÄ• , Ä• nanda, ariyaá¹ƒ Ä• yatana_nti yattakaá¹ƒ ariyamanussÄ• naá¹ƒ osaraá¹‡
__yÄ• vatÄ• vaá¹‡ippatho_ti yattakaá¹ƒ vÄ• á¹‡ijÄ• naá¹ƒ Ä• haá¹-abhaá¹‡á¸• assa rÄ• siv
kayavikkayaá¹-á¹-hÄ• naá¹ƒ nÄ• ma, vÄ• á¹‡ijÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• atthi. __
tesaá¹ƒ ariyÄ• yatanavaá¹‡ippathÄ• naá¹ƒ idaá¹ƒ nagaraá¹ƒ aggaá¹ƒ bhavissati jeá¹-á¹-hak
__puá¹-abhedana_nti bhaá¹‡á¸• apuá¹-abhedanaá¹-á¹-hÄ• naá¹ƒ, bhaá¹‡á¸• abhaá¹‡á¸• ikÄ
vuttaá¹ƒ hoti. sakalajambudÄ«pe aladdhabhaá¹‡á¸• ampi hi idheva labhissanti, aÃ±Ã±attha
agacchantÄ• pi idheva vikkayaá¹ƒ gacchissanti, tasmÄ• idheva puá¹-aá¹ƒ bhindissantÄ«ti a
catÅ«su dvÄ• resu cattÄ• ri, sabhÄ• yaá¹ƒ ekanti evaá¹ƒ divase divase paÃ±casatasahassÄ
uá¹-á¹-hahissanti. tÄ• ni sabhÄ• vÄ• ni Ä• yÄ• nÄ«ti dasseti.

__aggito vÄ• _tiÄ• dÄ«su samuccayattho __vÄ• _saddo, agginÄ• ca udakena ca mithubhe
tassa hi eko koá¹-á¹-hÄ• so agginÄ• nassissati, nibbÄ• petuá¹ƒ na sakkhissanti, ekaá¹ƒ koá
gahetvÄ• gamissati, eko iminÄ• akathitaá¹ƒ amussa, amunÄ• akathitaá¹ƒ imassa vadantÄ
vasena bhinnÄ• naá¹ƒ manussÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±abhedena vinassissati. evaá¹ƒ vat
gaá¹…gÄ• tÄ«raá¹ƒ gantvÄ• katamukhadhovano bhikkhÄ• cÄ• ravelaá¹ƒ Ä• gamayamÄ• n

sunidhavassakÄ• rÄ• pi \Ne 342/ ``amhÄ• kaá¹ƒ rÄ• jÄ• samaá¹‡assa gotamassa upaá¹-á
upagate pucchissati `satthÄ• kira pÄ• á¹-aligÄ• maá¹ƒ agamÄ• si, kiá¹ƒ tassa santikaá¹ƒ up
upasaá¹…kamitthÄ• â€™ ti. `upasaá¹…kamimhÄ• â€™ ti ca vutte `nimantayittha, na niman
`na nimantayimhÄ• â€™ ti ca vutte amhÄ• kaá¹ƒ dosaá¹ƒ Ä• ropetvÄ• niggaá¹‡hissati, idaÅ
akataá¹-á¹-hÄ• ne nagaraá¹ƒ mÄ• pema, samaá¹‡assa kho pana gotamassa gatagataá¹-á¹-
paá¹-ikkamanti, taá¹ƒ mayaá¹ƒ nagaramaá¹…galaá¹ƒ vÄ• cÄ• pessÄ• mÄ• â€™â€™ ti cinte
upasaá¹…kamitvÄ• nimantayiá¹ƒsu. tena vuttaá¹ƒ --- __ ``atha kho sunidhavassakÄ• rÄ• â

__pubbaá¹‡hasamaya_nti \Be 381/ pubbaá¹‡he kÄ• le. __nivÄ• setvÄ• _ti gÄ• mapavesan
nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• . __pattacÄ«varamÄ• dÄ• yÄ• _ti cÄ«varaá¹ƒ
gahetvÄ• .

__sÄ«lavantetthÄ• _ti sÄ«lavanto ettha attano vasanaá¹-á¹-hÄ• ne. __saÃ±Ã±ate_ti kÄ• ya
__tÄ• saá¹ƒ dakkhiá¹‡amÄ• dise_ti saá¹…ghassa dinne cattÄ• ro paccaye tÄ• saá¹ƒ gharad
pattiá¹ƒ dadeyya. __pÅ«jitÄ• pÅ«jayantÄ«_ti ``ime manussÄ• amhÄ• kaá¹ƒ Ã±Ä• takÄ• pi
dentÄ«â€™â€™ ti Ä• rakkhaá¹ƒ susaá¹ƒvihitaá¹ƒ karonti suá¹-á¹-hu Ä• rakkhaá¹ƒ karonti. _

kÄ• lÄ• nukÄ• laá¹ƒ balikammakaraá¹‡ena mÄ• nitÄ• ``ete manussÄ• amhÄ• kaá¹ƒ Ã±Ä• catupaÃ±cachamÄ• santaraá¹ƒ no balikammaá¹ƒ karontÄ«â€™â€™ ti mÄ• nenti uppannap na_nti tato taá¹ƒ paá¹‡á¸• itajÄ• tikaá¹ƒ purisaá¹ƒ. __orasa_nti ure á¹-hapetvÄ• vaá¸• á¸• h orasaá¹ƒ puttaá¹ƒ anukampati, uppannaparissayaharaá¹‡atthamevassa yathÄ• vÄ• yamati attho. __bhadrÄ• ni passatÄ«_ti sundarÄ• ni passati.

__anumoditvÄ• _ti tehi tadÄ• pasutapuÃ±Ã±assa anumodanavasena \Ee 424/ tesaá¹ƒ dha sunidhavassakÄ• rÄ• pi ``yÄ• tattha devatÄ• Ä• suá¹ƒ, tÄ• saá¹ƒ dakkhiá¹‡amÄ• diseâ€™ sutvÄ• devatÄ• naá¹ƒ pattiá¹ƒ adaá¹ƒsu. __taá¹ƒ gotamadvÄ• raá¹ƒ nÄ• ma ahosÄ«_ti tas bhagavÄ• nikkhami, taá¹ƒ gotamadvÄ• raá¹ƒ nÄ• ma ahosi. gaá¹…gÄ• ya pana uttaraá¹‡a gotamatitthaá¹ƒ nÄ• ma nÄ• hosi. __pÅ«rÄ• _ti puá¹‡á¹‡Ä• . __samatittikÄ• _ti taá¹-asama bharitÄ• . __kÄ• kapeyyÄ• _ti tÄ«re á¹-hitakÄ• kehi pÄ• tuá¹ƒ sakkuá¹‡eyyaudakÄ• . dvÄ«h ubhatokÅ«lasamaá¹ƒ paripuá¹‡á¹‡abhÄ• vameva dasseti. __uá¸·umpa_nti pÄ• ragamanatth saá¹…ghÄ• á¹-etvÄ• Ä• á¹‡iyo koá¹-á¹-etvÄ• kataá¹ƒ. __kulla_nti veá¸·udaá¹‡á¸• Ä• dike v kataá¹ƒ.

__etamatthaá¹ƒ_ \Ne 343/ __viditvÄ• _ti etaá¹ƒ mahÄ• janassa gaá¹…godakamattassapi k asamatthataá¹ƒ, attano pana bhikkhusaá¹…ghassa ca atigambhÄ«ravitthataá¹ƒ saá¹ƒsÄ• ra taritvÄ• á¹-hitabhÄ• vaÃ±ca sabbÄ• kÄ• rato viditvÄ• tadatthaparidÄ«panaá¹ƒ __imaá¹ƒ u

tattha __aá¹‡á¹‡ava_nti sabbantimena paricchedena yojanamattaá¹ƒ gambhÄ«rassa ca vit udakaá¹-á¹-hÄ• nassetaá¹ƒ adhivacanaá¹ƒ. __sara_nti saritvÄ• gamanato idha nadÄ« adhi hoti --- __ye_ gambhÄ«ravitthataá¹ƒ saá¹ƒsÄ• raá¹‡á¹‡avaá¹ƒ taá¹‡hÄ• saritaÃ±ca __taran ariyamaggasaá¹…khÄ• taá¹ƒ __setuá¹ƒ katvÄ• na visajja pallalÄ• ni_ anÄ• masitvÄ• va uda ninnaá¹-á¹-hÄ• nÄ• ni, ayaá¹ƒ pana idaá¹ƒ appamattakaá¹ƒ udakaá¹ƒ taritukÄ• mo __kullaÃ kullaá¹ƒ bandhituá¹ƒ Ä• yÄ• saá¹ƒ Ä• pajjati. __tiá¹‡á¹‡Ä• medhÄ• vino janÄ• _ti ariyamag medhÄ• ya samannÄ• gatattÄ• medhÄ• vino buddhÄ• ca buddhasÄ• vakÄ• ca vinÄ• eva patiá¹-á¹-hitÄ• ti.

chaá¹-á¹-hasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dvidhÄ• pathasuttavaá¹‡á¹‡anÄ•

<77> sattame \Ee 425/ __addhÄ• namaggapaá¹-ipanno_ti addhÄ• nasaá¹…khÄ• taá¹ƒ dÄ« gacchanto hoti. __nÄ• gasamÄ• lenÄ• _ti evaá¹ƒnÄ• makena therena. __pacchÄ• samaá¹‡ upaá¹-á¹-hÄ• ko ahosi. tena naá¹ƒ pacchÄ• samaá¹‡aá¹ƒ katvÄ• maggaá¹ƒ paá¹-ipajji. bha paá¹-hamabodhiyaá¹ƒ vÄ«sativassÄ• ni anibaddhÄ• upaá¹-á¹-hÄ• kÄ• ahesuá¹ƒ, tato para paÃ±cavÄ«sativassÄ• ni Ä• yasmÄ• Ä• nando chÄ• yÄ• va upaá¹-á¹-hÄ• si. ayaá¹ƒ pana a

vuttaá¹ƒ --- __ ``Ä• yasmatÄ• nÄ• gasamÄ• lena pacchÄ• samaá¹‡enÄ• â€™â€™ _ti. __d
maggaá¹ƒ. ``dvedhÄ• pathaâ€™â€™ ntipi paá¹-hanti Ä• yasmÄ• nÄ• gasamÄ• lo attanÄ•
ujubhÄ• vaÃ±cassa sandhÄ• ya vadati __ ``ayaá¹ƒ, bhante bhagavÄ• , panthoâ€™â€™ _ti.

bhagavÄ• pana tadÄ• tassa saparissayabhÄ• vaá¹ƒ Ã±atvÄ• tato aÃ±Ã±aá¹ƒ maggaá¹ƒ
nÄ• gasamÄ• la, panthoâ€™â€™ _ti Ä• ha. ``saparissayoâ€™â€™ ti ca vutte asaddahitvÄ•
parissayoâ€™â€™ ti vadeyya, tadassa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• yÄ• ti ``saparissa
tikkhattuá¹ƒ \Ne 344/ ``ayaá¹ƒ \Be 383/ pantho, iminÄ• gacchÄ• mÄ• â€™â€™ ti vatvÄ• ca
iminÄ• maggena gantuá¹ƒ icchati, ayameva ca ujumaggo, handÄ• haá¹ƒ bhagavato pattac
maggena gamissÄ• mÄ«â€™â€™ ti cintetvÄ• satthu pattacÄ«varaá¹ƒ dÄ• tuá¹ƒ asakkonto
paccupaá¹-á¹-hitena dukkhasaá¹ƒvattanikena kammunÄ• codiyamÄ• no bhagavato vacana
tena vuttaá¹ƒ --- __ ``atha kho Ä• yasmÄ• nÄ• gasamÄ• lo bhagavato pattacÄ«varaá¹ƒ tatt
nikkhipitvÄ• pakkÄ• mÄ«â€™â€™ _ti. tattha __bhagavato pattacÄ«vara_nti attano hatthag
pattacÄ«varaá¹ƒ. __tatthevÄ• _ti tasmiá¹ƒyeva magge __chamÄ• yaá¹ƒ_ pathaviyaá¹ƒ nikk
vo bhagavÄ• pattacÄ«varaá¹ƒ, sace icchatha, gaá¹‡hatha, yadi attanÄ• icchitamaggaá¹ƒy
adhippÄ• yo. bhagavÄ• pi attano pattacÄ«varaá¹ƒ sayameva gahetvÄ• yathÄ• dhippetaá¹ƒ

__antarÄ• magge corÄ• nikkhamitvÄ• _ti tadÄ• kira paÃ±casatÄ• purisÄ• \Ee 426/ luddÄ
rÄ• jÄ• parÄ• dhino hutvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• corikÄ• ya jÄ«vikaá¹ƒ kappentÄ• ``pÄ
Ä• yapathaá¹ƒ pacchindissÄ• mÄ• â€™â€™ ti maggasamÄ«pe araÃ±Ã±e tiá¹-á¹-hanti. te th
gacchantaá¹ƒ disvÄ• ``ayaá¹ƒ samaá¹‡o iminÄ• maggena Ä• gacchati, avaá¸·aÃ±jitabbaá¹
amhÄ• kaá¹ƒ atthibhÄ• vaá¹ƒ na jÄ• nÄ• ti, handa naá¹ƒ jÄ• nÄ• pessÄ• mÄ• â€™â€™ ti k
vegena nikkhamitvÄ• sahasÄ• theraá¹ƒ bhÅ«miyaá¹ƒ pÄ• tetvÄ• hatthapÄ• dehi koá¹-á¹-e
bhinditvÄ• cÄ«varaá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chinditvÄ• pabbajitattÄ• ``taá¹ƒ na
paá¹-á¹-hÄ• ya imassa maggassa parissayabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti vissajjesuá¹
kho Ä• yasmato ... pe ... vipphÄ• lesuâ€™â€™ _nti.

bhagavÄ• pi ``ayaá¹ƒ tena maggena gato corehi bÄ• dhito maá¹ƒ pariyesitvÄ• idÄ• neva Ä
Ã±atvÄ• thokaá¹ƒ gantvÄ• maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. Ä
paccÄ• gantvÄ• satthÄ• rÄ• gatamaggameva gahetvÄ• gacchanto tasmiá¹ƒ rukkhamÅ«le
upasaá¹…kamitvÄ• vanditvÄ• taá¹ƒ pavattiá¹ƒ sabbaá¹ƒ Ä• rocesi. tena vuttaá¹ƒ --- __ ``at
nÄ• gasamÄ• lo ... pe ... saá¹…ghÄ• á¹-iÃ±ca vipphÄ• lesuâ€™â€™ _nti.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato nÄ• gasamÄ• lassa attano vacanaá¹ƒ anÄ•
akhemantamaggagamanaá¹ƒ, attano ca khemantamaggagamanaá¹ƒ viditvÄ• tadatthadÄ«p
udÄ• nesi_.

tattha \Be 384/ __saddhiá¹ƒ cara_nti saha caranto. __ekato vasa_nti idaá¹ƒ tasseva vevaca

vasantoti attho \Ne 345/. __misso aÃ±Ã±ajanena vedagÅ«_ti veditabbaá¹-á¹-hena vedasaá¹
catusaccaariyamaggaÃ±Ä• á¹‡ena gatattÄ• adhigatattÄ• , vedassa vÄ• sakalassa Ã±eyya
vedagÅ«. attano hitÄ• hitaá¹ƒ na jÄ• nÄ• tÄ«ti aÃ±Ã±o, avidvÄ• bÄ• loti attho. tena aÃ±Ã±e
sahacaraá¹‡amattena misso. __vidvÄ• pajahÄ• ti pÄ• paka_nti tena vedagÅ«bhÄ• vena vi
abhaddakaá¹ƒ attano dukkhÄ• vahaá¹ƒ pajahÄ• ti, pÄ• pakaá¹ƒ vÄ• akalyÄ• á¹‡apuggalaá
__koÃ±co khÄ«rapakova ninnaga_nti \Ee 427/ yathÄ• koÃ±casakuá¹‡o udakamissite khÄ«
khÄ«ramattasseva pivanato khÄ«rapako ninnaá¹-á¹-hÄ• nagamanena ninnagasaá¹…khÄ• t
vajjeti, evaá¹ƒ paá¹‡á¸• ito kira duppaÃ±Ã±apuggalehi á¹-hÄ• nanisajjÄ• dÄ«su sahabhÅ«to
pajahÄ• ti, na kadÄ• cipi sammisso hoti.

sattamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. visÄ• khÄ• suttavaá¹‡á¹‡anÄ•

<78> aá¹-á¹-hame __visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• nattÄ• kÄ• laá¹…katÄ• hotÄ«_ti v
puttassa dhÄ«tÄ• kumÄ• rikÄ• kÄ• laá¹…katÄ• hoti. sÄ• kira vattasampannÄ• sÄ• sane
gehaá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca attanÄ• kÄ• tabbaveyyÄ•
pacchÄ• bhattaÃ±ca appamattÄ• akÄ• si, attano pitÄ• mahiyÄ• cittÄ• nukÅ«laá¹ƒ paá¹-ipa
bahi gacchantÄ« sabbaá¹ƒ tassÄ• yeva bhÄ• raá¹ƒ katvÄ• gacchati, rÅ«pena ca dassanÄ«
tassÄ• visesato piyÄ• manÄ• pÄ• ahosi. sÄ• rogÄ• bhibhÅ«tÄ• kÄ• lamakÄ• si. tena vut
samayena visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• nattÄ• kÄ• laá¹…katÄ• hoti piyÄ• manÄ• pÅ
tassÄ• maraá¹‡ena sokaá¹ƒ sandhÄ• retuá¹ƒ asakkontÄ« dukkhÄ« dummanÄ• sarÄ«ranik
satthu santikaá¹ƒ gatakÄ• le cittassÄ• daá¹ƒ labheyyaâ€™â€™ nti bhagavantaá¹ƒ upasaá¹.
``atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• â€™â€™ _tiÄ• di. tattha __divÄ• divassÄ• _ti diva
kÄ• leti attho.

bhagavÄ• \Be 385/ visÄ• khÄ• ya vaá¹-á¹-Ä• bhiratiá¹ƒ jÄ• nanto upÄ• yena sokatanukara
tvaá¹ƒ visÄ• kheâ€™â€™ _tiÄ• dimÄ• ha. tattha __yÄ• vatikÄ• _ti yattakÄ• . tadÄ• kira sat
sÄ• vatthiyaá¹ƒ paá¹-ivasanti \Ne 346/. taá¹ƒ sandhÄ• ya bhagavÄ• __ ``kÄ«vabahukÄ• pa
manussÄ• devasikaá¹ƒ kÄ• laá¹ƒ karontÄ«â€™â€™ _ti pucchi. visÄ• khÄ• __ ``dasapi, bh
tattha __tÄ«á¹‡Ä«_ti tayo. ayameva vÄ• pÄ• á¹-ho. __avivittÄ• _ti asuÃ±Ã±Ä• .

atha \Ee 428/ bhagavÄ• attano adhippÄ• yaá¹ƒ pakÄ• sento __ ``api nu tvaá¹ƒ kadÄ• ci ka
bhaveyyÄ• si anallakesÄ• vÄ• â€™â€™ _ti Ä• ha. nanu evaá¹ƒ sante tayÄ• sabbakÄ• laá
puttÄ• dÄ«naá¹ƒ amaá¹…galÅ«pacÄ• ravasena udakorohaá¹‡ena allavatthÄ• ya allakesÄ•
taá¹ƒ sutvÄ• upÄ• sikÄ• saá¹ƒvegajÄ• tÄ• __ ``no hetaá¹ƒ, bhanteâ€™â€™ _ti paá¹-ikkhi
vippaá¹-isÄ• rato attano cittassa nivattabhÄ• vaá¹ƒ satthu Ä• rocentÄ« __ ``alaá¹ƒ me, bhan
puttehi ca nattÄ• rehi cÄ• â€™â€™ _ti Ä• ha.

athassÄ• bhagavÄ• ``dukkhaá¹ƒ nÄ• metaá¹ƒ piyavatthunimittaá¹ƒ, yattakÄ• ni piyavatthÅ
dukkhÄ• ni. tasmÄ• sukhakÄ• mena dukkhappaá¹-ikÅ«lena sabbaso piyavatthuto cittaá¹ƒ v
dhammaá¹ƒ desento __ ``yesaá¹ƒ kho visÄ• khe sataá¹ƒ piyÄ• ni, sataá¹ƒ tesaá¹ƒ dukkhÄ•
tattha __sataá¹ƒ piyÄ• nÄ«_ti sataá¹ƒ piyÄ• yitabbavatthÅ«ni. ``sataá¹ƒ piyaâ€™â€™ ntipi k
ca yasmÄ• ekato paá¹-á¹-hÄ• ya yÄ• va dasa, tÄ• va saá¹…khyÄ• saá¹…khyeyyappadhÄ•
piyÄ• ni, dasa tesaá¹ƒ dukkhÄ• nÄ«â€™â€™ _tiÄ• dinÄ• pÄ• á¸·i Ä• gatÄ• . keci pana ``ye
nesaá¹ƒ dukkhÄ• naâ€™â€™ ntiÄ• dinÄ• paá¹-hanti, taá¹ƒ na sundaraá¹ƒ. yasmÄ• pana v
sataá¹ƒ, tÄ• va saá¹…khyÄ• saá¹…khyeyyappadhÄ• nÄ• va, tasmÄ• tatthÄ• pi saá¹…khye
``yesaá¹ƒ kho visÄ• khe sataá¹ƒ piyÄ• ni, sataá¹ƒ tesaá¹ƒ dukkhÄ• nÄ«â€™â€™ tiÄ• dinÄ•
ca ``yesaá¹ƒ ekaá¹ƒ piyaá¹ƒ, ekaá¹ƒ tesaá¹ƒ dukkhaâ€™â€™ nti pÄ• á¹-ho, na pana dukkha
ekarasÄ• ekajjhÄ• sayÄ• ca bhagavato desanÄ• hoti. tasmÄ• yathÄ• vuttanayÄ• va pÄ•

__etamatthaá¹ƒ_ \Be 386/ __viditvÄ• _ sokaparidevÄ• dikaá¹ƒ cetasikaá¹ƒ kÄ• yikaÃ±ca du
piyavatthunimittaá¹ƒ piyavatthumhi sati hoti, asati na hotÄ«ti etamatthaá¹ƒ sabbÄ• kÄ• rato
tadatthaparidÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tassattho --- Ã±Ä• tibhogarogasÄ«ladiá¹-á¹-hibyasanehi phuá¹-á¹-hassa anto nijjhÄ• yantas
cittasantÄ• palakkhaá¹‡Ä• __ye keci_ mudumajjhÄ• dibhedena yÄ• disÄ• tÄ• disÄ• __sok
phuá¹-á¹-hassa \Ee 429/ sokuddehakasamuá¹-á¹-hÄ• pitavacÄ«vippalÄ• palakkhaá¹‡Ä• __
aniá¹-á¹-haphoá¹-á¹-habbapaá¹-ihatakÄ• yassa \Ne 347/ kÄ• yapÄ«á¸·analakkhaá¹‡Ä• __d
avuttatthassa vikappanatthena __vÄ• _saddena gahitÄ• domanassÅ«pÄ• yÄ• sÄ• dayo vÄ
__anekarÅ«pÄ• _ nÄ• nÄ• vidhÄ• imasmiá¹ƒ sattaloke dissanti upalabbhanti, sabbepi __et
sattaá¹ƒ saá¹…khÄ• raÃ±ca __paá¹-icca_ nissÄ• ya Ä• gamma paccayaá¹ƒ katvÄ• __pabh
pana yathÄ• vutte piyavatthumhi __piye asante_ piyabhÄ• vakare chandarÄ• ge pahÄ«ne n
vuttaÃ±hetaá¹ƒ --- ``piyato jÄ• yatÄ« soko ... pe ... pemato jÄ• yatÄ« sokoâ€™â€™ ti ca Ä•
tathÄ• ``piyappabhÅ«tÄ• kalahÄ• vivÄ• dÄ• , paridevasokÄ• sahamaccharehÄ«â€™â€™
``paridevitÄ• vÄ• dukkhÄ• vÄ• â€™â€™ ti liá¹…gavipallÄ• sena vuttaá¹ƒ, ``paridevitÄ• ni
ti vattabbe vibhattilopo vÄ• katoti veditabbo.

__tasmÄ• hi te sukhino vÄ«tasokÄ• _ti yasmÄ• piyappabhÅ«tÄ• sokÄ• dayo yesaá¹ƒ nat
vÄ«tasokÄ• nÄ• ma. ke pana te? __yesaá¹ƒ piyaá¹ƒ natthi kuhiÃ±ci loke_ yesaá¹ƒ ariyÄ• n
vÄ«tarÄ• gattÄ• katthacipi sattaloke saá¹…khÄ• raloke ca piyaá¹ƒ piyabhÄ• vo ``puttoâ€™
ti vÄ• ``bhaginÄ«â€™â€™ ti vÄ• ``bhariyÄ• â€™â€™ ti vÄ• piyaá¹ƒ piyÄ• yanaá¹ƒ piyabh
saá¹…khÄ• ralokepi ``etaá¹ƒ mama santakaá¹ƒ, iminÄ• haá¹ƒ imaá¹ƒ nÄ• ma sukhaá¹ƒ labh
piyaá¹ƒ piyÄ• yanaá¹ƒ piyabhÄ• vo natthi. __tasmÄ• asokaá¹ƒ virajaá¹ƒ patthayÄ• no, piya
kuhiÃ±ci loke_ti yasmÄ• ca sukhino nÄ• ma vÄ«tasokÄ• , vÄ«tasokattÄ• va katthacipi visay
tasmÄ• attano yathÄ• vuttasokÄ• bhÄ• vena ca asokaá¹ƒ asokabhÄ• vaá¹ƒ rÄ• garajÄ• div

virajabhÄ• vaá¹ƒ arahattaá¹ƒ, sokassa rÄ• garajÄ• dÄ«naÃ±ca abhÄ• vahetubhÄ• vato vÄ•
laddhanÄ• maá¹ƒ nibbÄ• naá¹ƒ patthayÄ• no kattukamyatÄ• kusalacchandassa vasena cha
rÅ«pÄ• didhamme \Ee 430/ antamaso samathavipassanÄ• dhammepi piyaá¹ƒ piyabhÄ• vaá
uppÄ• deyya. vuttaÃ±hetaá¹ƒ --- ``dhammÄ• pi vo, bhikkhave, pahÄ• tabbÄ• , pageva adha

aá¹-á¹-hamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹-hamadabbasuttavaá¹‡á¹‡anÄ•

<79> navame \Ne 348/ __Ä• yasmÄ• _ti piyavacanaá¹ƒ. __dabbo_ti tassa therassa nÄ• ma
mallarÄ• jassa putto. so hi Ä• yasmÄ• padumuttarassa bhagavato pÄ• damÅ«le katÄ• bhin
upacitapuÃ±Ã±asaÃ±cayo amhÄ• kaá¹ƒ bhagavato kÄ• le mallarÄ• jassa devikÄ• kucchiya
jÄ• tiyÄ• sattavassikakÄ• leyeva mÄ• tÄ• pitaro upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. te
Ä• cÄ• raá¹ƒ tÄ• va sikkhatu, sace taá¹ƒ nÄ• bhiramissati, idheva Ä• gamissatÄ«â€™â€™ t
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. satthÄ• pissa upanissayasampattiá¹ƒ
anujÄ• ni. tassa pabbajjÄ• samaye dinnaovÄ• dena bhavattayaá¹ƒ Ä• dittaá¹ƒ viya upaá¹-á¹
paá¹-á¹-hapetvÄ• khuraggeyeva arahattaá¹ƒ pÄ• puá¹‡i. yaá¹ƒkiÃ±ci sÄ• vakena pattabbaá
paá¹-isambhidÄ• chaá¸·abhiÃ±Ã±Ä• nava lokuttaradhammÄ• â€™â€™ ti evamÄ• dikaá¹ƒ
mahÄ• sÄ• vakesu abbhantaro ahosi. vuttaÃ±hetaá¹ƒ tena Ä• yasmatÄ• ---

``mayÄ• kho jÄ• tiyÄ• sattavassena arahattaá¹ƒ sacchikataá¹ƒ, yaá¹ƒkiÃ±ci sÄ• vakena pa
anuppattaá¹ƒ mayÄ• â€™â€™ tiÄ• di (Vin III 380).

__yena bhagavÄ• tenupasaá¹…kamÄ«_ti so kirÄ• yasmÄ• ekadivasaá¹ƒ rÄ• jagahe piá¹‡
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto bhagavato vattaá¹ƒ dassetvÄ• divÄ• á¹-á
udakakumbhato udakaá¹ƒ gahetvÄ• pÄ• de pakkhÄ• letvÄ• gattÄ• ni \Be 388/ sÄ«tiá¹ƒ kat
paÃ±Ã±Ä• petvÄ• nisinno kÄ• lapariccheda á¹ƒ katvÄ• samÄ• pattiá¹ƒ samÄ• pajji. athÄ• y
yathÄ• kÄ• lapariccheda á¹ƒ samÄ• pattito vuá¹-á¹-hahitvÄ• attano Ä• yusaá¹…khÄ• re olok
katipayamuhuttikÄ• upaá¹-á¹-hahiá¹ƒsu. so cintesi --- ``na kho metaá¹ƒ patirÅ«paá¹ƒ, yama
anÄ• rocetvÄ• sabrahmacÄ• rÄ«hi ca avidito idha yathÄ• nisinnova parinibbÄ• yissÄ• mi. y
satthÄ• raá¹ƒ upasaá¹…kamitvÄ• parinibbÄ• naá¹ƒ anujÄ• nÄ• petvÄ• satthu vattaá¹ƒ das
niyyÄ• nikabhÄ• vadassanatthaá¹ƒ mayhaá¹ƒ iddhÄ• nubhÄ• vaá¹ƒ vibhÄ• vento Ä• kÄ• se
samÄ• pajjitvÄ• parinibbÄ• yeyyaá¹ƒ. evaá¹ƒ sante ye mayi assaddhÄ• appasannÄ• , tesa
tadassa tesaá¹ƒ dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. evaÃ±ca so Ä• yasmÄ• c
upasaá¹…kamitvÄ• sabbaá¹ƒ taá¹ƒ tatheva akÄ• si. tena vuttaá¹ƒ --- __ ``atha kho Ä• yasm
bhagavÄ• tenupasaá¹…kamÄ«â€™â€™ _tiÄ• di.

tattha \Ne 349/ __parinibbÄ• nakÄ• lo me_ti ``bhagavÄ• mayhaá¹ƒ anupÄ• disesÄ• ya nib

parinibbÄ• nakÄ• lo upaá¹-á¹-hito, tamahaá¹ƒ bhagavato Ä• rocetvÄ• parinibbÄ• yitukÄ• m
panÄ• hu ``na tÄ• va thero jiá¹‡á¹‡o, na ca gilÄ• no, parinibbÄ• nÄ• ya ca satthÄ• raá¹ƒ Ä•
kÄ• raá¹‡aá¹ƒ? `mettiyabhÅ«majakÄ• bhikkhÅ« pubbe maá¹ƒ amÅ«lakena pÄ• rÄ• jikena a
adhikaraá¹‡e vÅ«pasantepi akkosantiyeva. tesaá¹ƒ saddahitvÄ• aÃ±Ã±epi puthujjanÄ• ma
paribhavaÃ±ca karonti. imaÃ±ca dukkhabhÄ• raá¹ƒ niratthakaá¹ƒ vahitvÄ• kiá¹ƒ payojanaá
parinibbÄ• yissÄ• mÄ«â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• satthÄ• raá¹ƒ Ä• pucchÄ«â€™â
hi khÄ«á¹‡Ä• savÄ• aparikkhÄ«á¹‡e Ä• yusaá¹…khÄ• re paresaá¹ƒ upavÄ• dÄ• dibhayena
ghaá¹-ayanti vÄ• yamanti, na ca paresaá¹ƒ \Ee 432/ pasaá¹ƒsÄ• dihetu ciraá¹ƒ tiá¹-á¹-hanti,
attano Ä• yusaá¹…khÄ• rassa parikkhayaá¹ƒ Ä• gamenti. yathÄ• ha ---

``nÄ• bhikaá¹…khÄ• mi maraá¹‡aá¹ƒ, nÄ• bhikaá¹…khÄ• mi jÄ«vitaá¹ƒ.

kÄ• laÃ±ca paá¹-ikaá¹…khÄ• mi, nibbisaá¹ƒ bhatako yathÄ• â€™â€™ ti || (Th 196, 606; Mil

bhagavÄ• pissa Ä• yusaá¹…khÄ• raá¹ƒ oloketvÄ• parikkhÄ«á¹‡abhÄ• vaá¹ƒ Ã±atvÄ• __ ``
kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ _ti Ä• ha.

__vehÄ• saá¹ƒ_ \Be 389/ __abbhuggantvÄ• _ti Ä• kÄ• saá¹ƒ abhiuggantvÄ• , vehÄ• saá¹ƒ
__abhi_saddayogena hi idaá¹ƒ upayogavacanaá¹ƒ, attho pana bhummavasena veditabbo. v
kiá¹ƒ akÄ• sÄ«ti Ä• ha --- __ ``Ä• kÄ• se antalikkhe pallaá¹…kena nisÄ«ditvÄ• â€™â€™ _ti
__tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• _ti tejokasiá¹‡acatutthajjhÄ• nasamÄ• pattiá¹ƒ samÄ• paj
bhagavantaá¹ƒ vanditvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• ekamantaá¹ƒ á¹-hito ``bhag
tumhehi saddhiá¹ƒ tattha tattha vasanto puÃ±Ã±Ä• ni karonto imamevatthaá¹ƒ sandhÄ• ya a
ajja matthakaá¹ƒ patto, idaá¹ƒ pacchimadassanaâ€™â€™ nti Ä• ha. ye tattha puthujjanabhi
sotÄ• pannasakadÄ• gÄ• mino ca, tesu ekaccÄ• naá¹ƒ mahantaá¹ƒ kÄ• ruÃ±Ã±aá¹ƒ ahosi,
ahesuá¹ƒ. athassa bhagavÄ• cittÄ• cÄ• raá¹ƒ Ã±atvÄ• ``tena hi, dabba, mayhaá¹ƒ bhikkhu
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassehÄ«â€™â€™ ti Ä• ha. tÄ• vadeva sabbo bhikkhusaá¹…gho s
``ekopi hutvÄ• bahudhÄ• hotÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is I 102; DN I 484) nayena Ä• g
sÄ• vakasÄ• dhÄ• raá¹‡Ä• ni sabbÄ• ni pÄ• á¹-ihÄ• riyÄ• ni dassetvÄ• puna ca bhagavant
abbhuggantvÄ• \Ne 350/ Ä• kÄ• se pathaviá¹ƒ nimminitvÄ• tattha pallaá¹…kena nisinno te
parikammaá¹ƒ katvÄ• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sarÄ«raá¹ƒ Ä• vajjitv
samÄ• pajjitvÄ• sarÄ«rajhÄ• panatejodhÄ• tuá¹ƒ adhiá¹-á¹-hahitvÄ• parinibbÄ• yi. saha ad
kÄ• yo agginÄ• Ä• ditto ahosi. khaá¹‡eneva ca so aggi kappavuá¹-á¹-hÄ• naggi viya aá¹‡un
saá¹…khÄ• ragataá¹ƒ masimattampi tattha kiÃ±ci anavasesento adhiá¹-á¹-hÄ• nabalena jhÄ
vuttaá¹ƒ --- __ ``atha kho Ä• yasmÄ• dabbo mallaputtoâ€™â€™ _tiÄ• di. tattha __vuá¹-á¹-h
iddhicittato vuá¹-á¹-hahitvÄ• bhavaá¹…gacittena \Ee 433/ parinibbÄ• yi.

__jhÄ• yamÄ• nassÄ• _ti jÄ• liyamÄ• nassa. __á¸• ayhamÄ• nassÄ• _ti tasseva vevacana

__jhÄ• yamÄ• nassÄ• _ti jÄ• lÄ• pavattikkhaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, __á¸• ayhamÄ• r
vÄ«taccitaá¹…gÄ• rakkhaá¹‡aá¹ƒ. __chÄ• rikÄ• _ti bhasmaá¹ƒ. __masÄ«_ti kajjalaá¹ƒ. __n
passittha, adhiá¹-á¹-hÄ• nabalena sabbaá¹ƒ khaá¹‡eneva antaradhÄ• yitthÄ• ti attho. kasmA
uttarimanussadhammaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassesi, nanu bhagavatÄ• iddhipÄ• á¹-i
paá¹-ikkhittanti \Be 390/? na codetabbametaá¹ƒ gihÄ«naá¹ƒ sammukhÄ• pÄ• á¹-ihÄ• riyaka
paá¹-ikkhittattÄ• . taÃ±ca kho vikubbanavasena, na panevaá¹ƒ adhiá¹-á¹-hÄ• navasena. aya
dhammasÄ• minÄ• Ä• á¹‡attova pÄ• á¹-ihÄ• riyaá¹ƒ dassesi.

__etamatthaá¹ƒ viditvÄ• _ti etaá¹ƒ Ä• yasmato dabbassa mallaputtassa anupÄ• dÄ• parinib
viditvÄ• tadatthaparidÄ«panaá¹ƒ __imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi_.

tattha __abhedi kÄ• yo_ti sabbo bhÅ«tupÄ• dÄ• yapabhedo catusantatirÅ«pakÄ• yo bhijji, a
antaradhÄ• yi, anuppattidhammataá¹ƒ Ä• pajji. __nirodhi saÃ±Ã±Ä• _ti rÅ«pÄ• yatanÄ• digo
rÅ«pasaÃ±Ã±Ä• dibhedÄ• sabbÄ• pi saÃ±Ã±Ä• appaá¹-isandhikena nirodhena nirujjhi. __
sabbÄ• _ti vipÄ• kavedanÄ• kiriyavedanÄ• ti sabbÄ• pi vedanÄ• appaá¹-isandhikanirodhen
vedanÄ• darathassa abhÄ• vato sÄ«tibhÅ«tÄ• ahesuá¹ƒ, kusalÄ• kusalavedanÄ• pana ara
nirodhaá¹ƒ gatÄ• . ``sÄ«tirahiá¹ƒsÅ«â€™â€™ tipi paá¹-hanti, santÄ• niruddhÄ• ahesunti a
saá¹…khÄ• rÄ• _ti vipÄ• kakiriyappabhedÄ• sabbepi phassÄ• dayo saá¹…khÄ• rakkhandh
appaá¹-isandhikanirodheneva niruddhattÄ• visesena upasamiá¹ƒsu. __viÃ±Ã±Ä• á¹‡aá¹ƒ a
viÃ±Ã±Ä• á¹‡ampi vipÄ• kakiriyappabhedaá¹ƒ sabbaá¹ƒ appaá¹-isandhikanirodheneva attha
agamÄ• agacchi.

iti \Ne 351/ bhagavÄ• Ä• yasmato dabbassa mallaputtassa paÃ±cannampi khandhÄ• naá¹
kilesÄ• bhisaá¹…khÄ• rupÄ• dÄ• nassa anavasesato niruddhattÄ• anupÄ• dÄ• no \Ee 434
appaá¹-isandhikanirodhena niruddhabhÄ• vaá¹ƒ nissÄ• ya pÄ«tivegavissaá¹-á¹-haá¹ƒ udÄ•

navamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dutiyadabbasuttavaá¹‡á¹‡anÄ•

<80> dasame __tatra kho bhagavÄ• bhikkhÅ« Ä• mantesÄ«_ti bhagavÄ• rÄ• jagahe yath
janapadacÄ• rikaá¹ƒ caranto anukkamena sÄ• vatthiá¹ƒ patvÄ• jetavane viharantoyeva yes
Ä• yasmato dabbassa mallaputtassa parinibbÄ• naá¹ƒ apaccakkhaá¹ƒ, tesaá¹ƒ taá¹ƒ pacca
yepi \Be 391/ ca mettiyabhÅ«majakehi katena abhÅ«tena abbhÄ• cikkhaá¹‡ena there gÄ• r
tesaá¹ƒ there bahumÄ• nuppÄ• danatthaÃ±ca Ä• mantesi. tattha __tatrÄ• _ti vacanasaÃ±Ã
__kho_ti avadhÄ• raá¹‡e. tesu ``tatrÄ• â€™â€™ ti iminÄ• ``bhagavÄ• bhikkhÅ« Ä• mantes
padÄ• naá¹ƒ vuccamÄ• nataá¹ƒyeva joteti. ``khoâ€™â€™ ti pana iminÄ• Ä• mantesiyeva, n
antarÄ• yo ahosÄ«ti imamatthaá¹ƒ dasseti. atha vÄ• __tatrÄ• _ti tasmiá¹ƒ Ä• rÄ• me. __kh

nipÄ• to. __Ä• mantesÄ«_ti abhÄ• si. kasmÄ• pana bhagavÄ• bhikkhÅ«yeva Ä• mantesÄ«
seá¹-á¹-hattÄ• Ä• sannattÄ• sabbakÄ• laá¹ƒ sannihitattÄ• dhammadesanÄ• ya visesato b

__bhikkhavo_ti tesaá¹ƒ Ä• mantanÄ• kÄ• radassanaá¹ƒ. __bhadante_ti Ä• mantitÄ• naá¹ƒ
satthu paá¹-ivacanadÄ• naá¹ƒ. tattha ``bhikkhavoâ€™â€™ ti vadanto bhagavÄ• te bhikkhÅ
``bhadanteâ€™â€™ ti vadantÄ• te paccÄ• lapanti. apica ``bhikkhavoâ€™â€™ ti iminÄ•
karuá¹‡Ä• vipphÄ• rasommahadayanissitapubbaá¹…gamena vacanena te bhikkhÅ«
kammaá¹-á¹-hÄ• namanasikÄ• radhammapaccavekkhaá¹‡Ä• dito nivattetvÄ• attano mukhÄ
``bhadanteâ€™â€™ ti iminÄ• satthari Ä• darabahumÄ• nagÄ• ravadÄ«panavacanena te b
ovÄ• dappaá¹-iggahagÄ• ravabhÄ• vaÃ±ca paá¹-ivedenti. __bhagavato paccassosu_nti te b
patiassosuá¹ƒ sotukÄ• mataá¹ƒ janesuá¹ƒ \Ee 435/. __etadavocÄ• _ti bhagavÄ• etaá¹ƒ idÄ
sakalaá¹ƒ suttaá¹ƒ abhÄ• si. __dabbassa, bhikkhave, mallaputtassÄ• _tiÄ• di \Ne 352/ anan
__etamattha_ntiÄ• dÄ«supi apubbaá¹ƒ natthi, anantarasutte vuttanayeneva veditabbaá¹ƒ.

gÄ• thÄ• su pana __ayoghanahatassÄ• _ti ayo haÃ±Ã±ati etenÄ• ti ayoghanaá¹ƒ, kammÄ•
ayomuá¹-á¹-hi ca. tena ayoghanena hatassa pahatassa. keci pana ``ayoghanahatassÄ• ti gl
hatassÄ• â€™â€™ ti atthaá¹ƒ vadanti. __eva_-saddo cettha nipÄ• tamattaá¹ƒ. __jalato jÄ•
jhÄ• yamÄ• nassa aggissa. anÄ• dare etaá¹ƒ sÄ• mivacanaá¹ƒ. __anupubbÅ«pasantassÄ•
vijjhÄ• tassa niruddhassa. __yathÄ• na Ã±Ä• yate gatÄ«_ti yathÄ• tassa gati na Ã±Ä• yati.
--- ayomuá¹-á¹-hikÅ«á¹-Ä• dinÄ• mahatÄ• ayoghanena hatassa saá¹ƒhatassa, kaá¹ƒsabhÄ
jalamÄ• nassa aggissa, tathÄ• uppannassa \Be 392/ vÄ• saddassa anukkamena upasanta
disÄ• su na katthaci gati paÃ±Ã±Ä• yati paccayanirodhena appaá¹-isandhikaniruddhattÄ• .

__evaá¹ƒ sammÄ• vimuttÄ• na_nti evaá¹ƒ sammÄ• hetunÄ• Ã±Ä• yena tadaá¹…gavikkha
ariyamaggena catÅ«hipi upÄ• dÄ• nehi Ä• savehi ca vimuttattÄ• sammÄ• vimuttÄ• naá¹ƒ,
kÄ• mapabandhasaá¹…khÄ• taá¹ƒ kÄ• moghaá¹ƒ bhavoghÄ• dibhedaá¹ƒ avasiá¹-á¹-haá¹ƒ
__kÄ• mabandhoghatÄ• rinaá¹ƒ_ suá¹-á¹-hu paá¹-ipassambhitasabbakilesavipphanditattÄ•
kilesÄ• bhisaá¹…khÄ• ravÄ• tehi ca akampanÄ«yatÄ• ya __acalaá¹ƒ_ anupÄ• disesanibbÄ
sabbasaá¹…khÄ• rÅ«pasamaá¹ƒ __sukhaá¹ƒ pattÄ• naá¹ƒ_ adhigatÄ• naá¹ƒ khÄ«á¹‡Ä• sa
devamanussÄ• dibhedÄ• su gatÄ«su ayaá¹ƒ nÄ• mÄ• ti paÃ±Ã±apetabbatÄ• ya abhÄ• vatt
upalabbhati, yathÄ• vuttajÄ• tavedo viya apaÃ±Ã±attikabhÄ• vameva hi so gatoti attho.

dasamasuttavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca pÄ• á¹-aligÄ• miyavaggavaá¹‡á¹‡anÄ• .

nigamanakathÄ•

__ettÄ• vatÄ• _ \Ne 353/ \Be 393/ \Ee 436/ __ca_ ---

suvimuttabhavÄ• dÄ• no, devadÄ• navamÄ• nito.

pacchinnataá¹‡hÄ• santÄ• no, pÄ«tisaá¹ƒvegadÄ«pano ||

saddhammadÄ• nanirato, upÄ• dÄ• nakkhayÄ• vaho.

tattha tattha udÄ• ne ye, udÄ• nesi vinÄ• yako ||

te sabbe ekato katvÄ• , Ä• ropentehi saá¹…gahaá¹ƒ.

__udÄ• na_miti saá¹…gÄ«taá¹ƒ, dhammasaá¹…gÄ• hakehi yaá¹ƒ ||

tassa atthaá¹ƒ pakÄ• setuá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

nissÄ• ya yÄ• samÄ• raddhÄ• , atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

sÄ• tattha paramatthÄ• naá¹ƒ, suttantesu yathÄ• rahaá¹ƒ.

pakÄ• sanÄ• __paramatthadÄ«panÄ«_ nÄ• ma nÄ• mato ||

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

catuttiá¹ƒsappamÄ• á¹‡Ä• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

ogÄ• hitvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• \Ne 354/ vassatu kÄ• lena, devopi jagatÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

badaratitthavihÄ• ravÄ• sinÄ• Ä• cariyadhammapÄ• lattherena

katÄ• udÄ• nassa aá¹-á¹-hakathÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

udÄ• napÄ• á¸·i

1. bodhivaggo

1. paá¹-hamabodhisuttaá¹ƒ

<1> evaá¹ƒ \Ne 69/ \Be 77/ \Ee 1/ \Se 73/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uru
najjÄ• neraÃ±jarÄ• ya tÄ«re bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddho. tena kho pana
sattÄ• haá¹ƒ ekapallaá¹…kena nisinno hoti vimuttisukhapaá¹-isaá¹ƒvedÄ« {vimuttisukhaá¹ƒ
Katthaci) }. atha kho bhagavÄ• tassa sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá
paá¹-hamaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ anulomaá¹ƒ sÄ• dhukaá¹ƒ manasÄ• k

``iti imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati, yadidaá¹ƒ --- avijjÄ• pacc
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ
saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ
upÄ• dÄ• napaccayÄ• \Ne 70/ bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak
ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yadÄ• \Be 78/ \Se 74/ have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato pajÄ• nÄ• ti sahetudhammaâ€™â€™ nti || paá¹-hamaá¹ƒ.

2. dutiyabodhisuttaá¹ƒ

<2> evaá¹ƒ \Ee 2/ me sutaá¹ƒ --- eka samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ•
bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddho. tena kho pana samayena bhagavÄ• sattÄ•
hoti vimuttisukhapaá¹-isaá¹ƒvedÄ«. atha kho bhagavÄ• tassa sattÄ• hassa accayena tamh

vuá¹-á¹-hahitvÄ• rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ paá¹-ilomaá¹ƒ

``iti imasmiá¹ƒ asati idaá¹ƒ na hoti, imassa nirodhÄ• idaá¹ƒ nirujjhati, yadidaá¹ƒ --- avijjÄ• r
saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• viÃ±Ã±Ä• á¹‡anirodho, viÃ±Ã±Ä• á¹‡anirodh
nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodho, saá¸·Ä• yatananirodhÄ• phassanirodho, ph
vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho, taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho, upÄ• dÄ• na
bhavanirodhÄ• jÄ• tinirodho, jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadoman
evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino \Se 75/ jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• ,

yato khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«â€™â€™ ti || dutiyaá¹ƒ.

3. tatiyabodhisuttaá¹ƒ

<3> evaá¹ƒ \Ne 71/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati na
bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddho. tena kho pana samayena \Be 79/ bhagavÄ•
nisinno hoti vimuttisukhapaá¹-isaá¹ƒvedÄ«. atha kho bhagavÄ• tassa sattÄ• hassa accayen
vuá¹-á¹-hahitvÄ• rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ anulomapaá¹
manasÄ• kÄ• si ---

``iti imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati, imasmiá¹ƒ asati idaá¹ƒ na
nirodhÄ• idaá¹ƒ nirujjhati; yadidaá¹ƒ --- avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapa
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• r
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassup
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodho, saá¹…khÄ• ranirodhÄ• vi
viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho, nÄ• marÅ«panirodhÄ• saá¸·Ä• yatananirodh
phassanirodho, phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirodhÄ• taá¹‡hÄ• nirodho \Se

upÄ• dÄ• nanirodho, upÄ• dÄ• nanirodhÄ• bhavanirodho, bhavanirodhÄ• jÄ• tinirodho, jÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti. evametassa kevalassa dukkhakkh
hotÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yadÄ• have pÄ• tubhavanti dhammÄ• ,

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ,

sÅ«riyova {suriyova (Ce Se Ke Ee) } obhÄ• sayamantalikkhaâ€™â€™ nti || tatiyaá¹ƒ.

4. huá¹ƒhuá¹…kasuttaá¹ƒ

<4> evaá¹ƒ \Be 80/ \Ne 72/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ vih
neraÃ±jarÄ• ya tÄ«re ajapÄ• lanigrodhe paá¹-hamÄ• bhisambuddho. tena kho pana samaye
ekapallaá¹…kena nisinno hoti vimuttisukhapaá¹-isaá¹ƒvedÄ«. atha kho bhagavÄ• tassa sat
samÄ• dhimhÄ• vuá¹-á¹-hÄ• si.

atha kho aÃ±Ã±ataro huá¹ƒhuá¹…kajÄ• tiko {huhuá¹…kajÄ• tiko (Ce Se Ke Ee) } brÄ• hma
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. sammodanÄ«yaá
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho so brÄ• hmaá¹‡o bha
``kittÄ• vatÄ• nu kho, bho gotama, brÄ• hmaá¹‡o hoti, katame ca pana brÄ• hmaá¹‡akaraá
(Katthaci) } dhammÄ• â€™â€™ ti?

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• \Se 77/ tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá

``yo brÄ• hmaá¹‡o bÄ• hitapÄ• padhammo,

nihuá¹ƒhuá¹…ko {nihuhuá¹…ko (Ce Se kaá¹ƒ Ee) } nikkasÄ• vo yatatto.

vedantagÅ« vÅ«sitabrahmacariyo,

dhammena so brahmavÄ• daá¹ƒ vadeyya.

yassussadÄ• natthi kuhiÃ±ci lokeâ€™â€™ ti || catutthaá¹ƒ.

5. brÄ• hmaá¹‡asuttaá¹ƒ

<5> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane a
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• mog
Ä• yasmÄ• ca mahÄ• kaccÄ• no {mahÄ• kaccÄ• yano (Ce Ee Katthaci) } Ä• yasmÄ• ca m
mahÄ• kappino Ä• yasmÄ• ca mahÄ• cundo Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca rev
Ee) } yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu \Ee 4/.

addasÄ• \Be 81/ kho bhagavÄ• te Ä• yasmante dÅ«ratova Ä• gacchante; disvÄ• na bhikk
bhikkhave, brÄ• hmaá¹‡Ä• Ä• gacchanti; ete, bhikkhave, brÄ• hmaá¹‡Ä• Ä• gacchantÄ«â€
aÃ±Ã±ataro brÄ• hmaá¹‡ajÄ• tiko bhikkhu bhagavantaá¹ƒ etadavoca --- ``kittÄ• vatÄ• nu kl
hoti, katame ca pana brÄ• hmaá¹‡akaraá¹‡Ä• dhammÄ• â€™â€™ ti?

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``bÄ• hitvÄ• pÄ• pake dhamme, ye caranti sadÄ• satÄ• .

khÄ«á¹‡asaá¹ƒyojanÄ• \Se 78/ buddhÄ• , te ve {teva (Ce) } lokasmi brÄ• hmaá¹‡Ä• â€™â€

6. mahÄ• kassapasuttaá¹ƒ

<6> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane ka
pana samayena Ä• yasmÄ• mahÄ• kassapo pippaliguhÄ• yaá¹ƒ {pipphaliguhÄ• yaá¹ƒ (Se)
viharati Ä• bÄ• dhiko {Ä• bÄ• dhiko hoti (Se Ee) } dukkhito bÄ• á¸·hagilÄ• no. atha kho Ä• y
aparena samayena tamhÄ• Ä• bÄ• dhÄ• vuá¹-á¹-hÄ• si. atha kho Ä• yasmato mahÄ• kass
vuá¹-á¹-hitassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya paviseyyaâ

tena kho pana samayena paÃ±camattÄ• ni devatÄ• satÄ• ni ussukkaá¹ƒ Ä• pannÄ• ni hon
piá¹‡á¸• apÄ• tapaá¹-ilÄ• bhÄ• ya. atha kho Ä• yasmÄ• mahÄ• kassapo tÄ• ni paÃ±camatt
paá¹-ikkhipitvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagaha
yena daliddavisikhÄ• kapaá¹‡avisikhÄ• pesakÄ• ravisikhÄ• . addasÄ• kho bhagavÄ• Ä• y
rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ yena daliddavisikhÄ• kapaá¹‡avisikhÄ• pesakÄ• ravi

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``anaÃ±Ã±aposimaÃ±Ã±Ä• taá¹ƒ, dantaá¹ƒ sÄ• re patiá¹-á¹-hitaá¹ƒ.

khÄ«á¹‡Ä• savaá¹ƒ vantadosaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || chaá¹-á

7. ajakalÄ• pakasuttaá¹ƒ

<7> evaá¹ƒ \Be 82/ \Ne 74/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• pÄ• vÄ• yaá¹ƒ {pÄ
viharati ajakalÄ• pake \Se 79/ cetiye, ajakalÄ• pakassa yakkhassa bhavane. tena kho pana
rattandhakÄ• ratimisÄ• yaá¹ƒ \Ee 5/ abbhokÄ• se nisinno hoti; devo ca ekamekaá¹ƒ phusÄ•
ajakalÄ• pako yakkho bhagavato bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ uppÄ• detukÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavato avidÅ«re tikkhattuá¹ƒ ``akkulo pakkuloâ€
akÄ• si --- ``eso te, samaá¹‡a, pisÄ• coâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yadÄ• sakesu dhammesu, pÄ• ragÅ« hoti brÄ• hmaá¹‡o.

atha etaá¹ƒ pisÄ• caÃ±ca, pakkulaÃ±cÄ• tivattatÄ«â€™â€™ ti || sattamaá¹ƒ.

8. saá¹…gÄ• majisuttaá¹ƒ

<8> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane a
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• saá¹…gÄ• maji sÄ• vatthiá¹ƒ anuppatto h
assosi kho Ä• yasmato saá¹…gÄ• majissa purÄ• á¹‡adutiyikÄ• --- ``ayyo kira saá¹…gÄ• ma
anuppattoâ€™â€™ ti. sÄ• dÄ• rakaá¹ƒ Ä• dÄ• ya jetavanaá¹ƒ agamÄ• si.

tena kho pana samayena Ä• yasmÄ• saá¹…gÄ• maji aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ
kho Ä• yasmato saá¹…gÄ• majissa purÄ• á¹‡adutiyikÄ• yenÄ• yasmÄ• saá¹…gÄ• maji ten
Ä• yasmantaá¹ƒ saá¹…gÄ• majiá¹ƒ etadavoca --- ``khuddaputtaÃ±hi {khuddaputtÄ• mhi (Ce
nti. evaá¹ƒ vutte, Ä• yasmÄ• saá¹…gÄ• maji tuá¹‡hÄ« ahosi.

dutiyampi kho Ä• yasmato saá¹…gÄ• majissa purÄ• á¹‡adutiyikÄ• Ä• yasmantaá¹ƒ \Se 80
--- ``khuddaputtaÃ±hi, samaá¹‡a, posa maâ€™â€™ nti. dutiyampi kho Ä• yasmÄ• saá¹…gÄ

tatiyampi \Be 83/ \Ne 75/ kho Ä• yasmato saá¹…gÄ• majissa purÄ• á¹‡adutiyikÄ• Ä• yasm
etadavoca --- ``khuddaputtaÃ±hi, samaá¹‡a, posa maâ€™â€™ nti. tatiyampi kho Ä• yasmÄ
ahosi.

atha kho Ä• yasmato saá¹…gÄ• majissa purÄ• á¹‡adutiyikÄ• taá¹ƒ dÄ• rakaá¹ƒ Ä• yasmat
nikkhipitvÄ• pakkÄ• mi {pakkami (Katthaci) evamuparipi} --- ``eso {esa (Ce Katthaci) } te, sa

posa naâ€™â€™ nti.

atha kho Ä• yasmÄ• saá¹…gÄ• maji taá¹ƒ dÄ• rakaá¹ƒ neva olokesi nÄ• pi Ä• lapi. atha kh
purÄ• á¹‡adutiyikÄ• \Ee 6/ avidÅ«raá¹ƒ {avidÅ«re (Se Ee) } gantvÄ• apalokentÄ« addasa A
saá¹…gÄ• majiá¹ƒ taá¹ƒ dÄ• rakaá¹ƒ neva olokentaá¹ƒ nÄ• pi Ä• lapantaá¹ƒ, disvÄ• nassÄ•
samaá¹‡o puttenapi atthikoâ€™â€™ ti. tato paá¹-inivattitvÄ• dÄ• rakaá¹ƒ Ä• dÄ• ya pakkÄ•
dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena Ä• yasmato saá¹…gÄ• majissa pu
vippakÄ• raá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``Ä• yantiá¹ƒ nÄ• bhinandati, pakkamantiá¹ƒ na socati.

saá¹…gÄ• saá¹…gÄ• majiá¹ƒ muttaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aâ€™â€™ nti || aá

9. jaá¹-ilasuttaá¹ƒ

<9> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• gayÄ• yaá¹ƒ viharati gayÄ• sÄ«se
sambahulÄ• jaá¹-ilÄ• sÄ«tÄ• su hemantikÄ• su \Se 81/ rattÄ«su antaraá¹-á¹-hake himapÄ•
ummujjantipi nimujjantipi, ummujjanimujjampi karonti osiÃ±cantipi, aggimpi juhanti --- ``iminÄ
ti.

addasÄ• kho bhagavÄ• te sambahule jaá¹-ile sÄ«tÄ• su hemantikÄ• su rattÄ«su antaraá¹-
gayÄ• yaá¹ƒ ummujjantepi nimujjantepi ummujjanimujjampi karonte {ummujjanimujjaá¹ƒ kar
osiÃ±cantepi aggimpi juhante --- ``iminÄ• suddhÄ«â€™â€™ ti.

atha \Be 84/ \Ne 76/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ ud

``na udakena sucÄ« hotÄ«, bahvettha nhÄ• yatÄ« {nahÄ• yatÄ« (Ce) } jano.

yamhi saccaÃ±ca dhammo ca, so sucÄ« so ca brÄ• hmaá¹‡oâ€™â€™ ti || navamaá¹ƒ.

10. bÄ• hiyasuttaá¹ƒ

<10> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bÄ• hiyo dÄ• rucÄ«riyo suppÄ• rake paá¹-ivasati samu
mÄ• nito pÅ«jito apacito lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhes
kho bÄ• hiyassa dÄ• rucÄ«riyassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakk

keci loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ahaá¹ƒ tesaá¹ƒ aÃ±Ã±atar

atha kho \Ee 7/ bÄ• hiyassa dÄ• rucÄ«riyassa purÄ• á¹‡asÄ• lohitÄ• devatÄ• anukampikÄ
dÄ• rucÄ«riyassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya yena bÄ• hiyo dÄ• rucÄ«riyo tenup
bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ etadavoca --- ``neva kho tvaá¹ƒ \Se 82/, bÄ• hiya, arahÄ• , nÄ
vÄ• samÄ• panno. sÄ• pi te paá¹-ipadÄ• natthi yÄ• ya tvaá¹ƒ arahÄ• vÄ• assa {assasi (S
arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€™ ti.

``atha ke carahi sadevake loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€
uttaresu janapadesu {janapade (Ce) } sÄ• vatthi nÄ• ma nagaraá¹ƒ. tattha so bhagavÄ• eta
sammÄ• sambuddho. so hi, bÄ• hiya, bhagavÄ• arahÄ• ceva arahattÄ• ya ca dhammaá¹ƒ

atha kho bÄ• hiyo dÄ• rucÄ«riyo tÄ• ya devatÄ• ya saá¹ƒvejito tÄ• vadeva suppÄ• rakamhÄ
ekarattiparivÄ• sena yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo tenupa
samayena \Be 85/ sambahulÄ• bhikkhÅ« abbhokÄ• se caá¹…kamanti. atha kho bÄ• hiyo d
tenupasaá¹…kami; upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kahaá¹ƒ nu kho, bhante
viharati arahaá¹ƒ sammÄ• sambuddho? dassanakÄ• mamhÄ• mayaá¹ƒ taá¹ƒ \Ne 77/ bhag
sammÄ• sambuddhaâ€™â€™ nti. ``antaragharaá¹ƒ paviá¹-á¹-ho kho, bÄ• hiya, bhagavÄ•

atha kho bÄ• hiyo dÄ• rucÄ«riyo taramÄ• narÅ«po jetavanÄ• nikkhamitvÄ• sÄ• vatthiá¹ƒ
bhagavantaá¹ƒ sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá
santamÄ• nasaá¹ƒ \Se 83/ uttamadamathasamathamanuppattaá¹ƒ dantaá¹ƒ guttaá¹ƒ yatind
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavato pÄ• de sirasÄ• nipatitv
``desetu me, bhante bhagavÄ• , dhammaá¹ƒ; desetu, sugato, dhammaá¹ƒ, yaá¹ƒ mamassa
sukhÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte, bhagavÄ• bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ etadavoca
bÄ• hiya, antaragharaá¹ƒ paviá¹-á¹-hamhÄ• piá¹‡á¸• Ä• yÄ• â€™â€™ ti.

dutiyampi kho bÄ• hiyo dÄ• rucÄ«riyo bhagavantaá¹ƒ etadavoca --- ``dujjÄ• naá¹ƒ kho pan
vÄ• jÄ«vitantarÄ• yÄ• naá¹ƒ, mayhaá¹ƒ vÄ• jÄ«vitantarÄ• yÄ• naá¹ƒ \Ee 8/. desetu me, bh
desetu, sugato, dhammaá¹ƒ, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™
bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ etadavoca --- ``akÄ• lo kho tÄ• va, bÄ• hiya, antaragharaá¹ƒ
piá¹‡á¸• Ä• yÄ• â€™â€™ ti.

tatiyampi kho bÄ• hiyo dÄ• rucÄ«riyo bhagavantaá¹ƒ etadavoca --- ``dujjÄ• naá¹ƒ kho pane
vÄ• jÄ«vitantarÄ• yÄ• naá¹ƒ, mayhaá¹ƒ vÄ• jÄ«vitantarÄ• yÄ• naá¹ƒ. desetu me bhante bh
sugato, dhammaá¹ƒ, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti.

``tasmÄ• tiha te, bÄ• hiya, evaá¹ƒ sikkhitabbaá¹ƒ --- `diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissa

sutamattaá¹ƒ bhavissati, mute mutamattaá¹ƒ bhavissati, viÃ±Ã±Ä• te viÃ±Ã±Ä• tamattaá¹ƒ
evaÃ±hi te, bÄ• hiya, sikkhitabbaá¹ƒ. yato kho te, bÄ• hiya, diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bh
sutamattaá¹ƒ bhavissati, mute \Se 84/ mutamattaá¹ƒ bhavissati, viÃ±Ã±Ä• te viÃ±Ã±Ä• tam
tvaá¹ƒ, bÄ• hiya, na tena; yato tvaá¹ƒ, bÄ• hiya, na tena tato tvaá¹ƒ, bÄ• hiya, na tattha \Be
bÄ• hiya, na tattha, tato tvaá¹ƒ, bÄ• hiya, nevidha na huraá¹ƒ na ubhayamantarena. esevan

atha kho bÄ• hiyassa dÄ• rucÄ«riyassa bhagavato imÄ• ya saá¹ƒkhittÄ• ya dhammadesan
Ä• savehi cittaá¹ƒ vimucci.

atha \Ne 78/ kho bhagavÄ• bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ iminÄ• saá¹ƒkhittena ovÄ• dena
kho acirapakkantassa bhagavato bÄ• hiyaá¹ƒ dÄ• rucÄ«riyaá¹ƒ gÄ• vÄ« taruá¹‡avacchÄ• a
(Ce Se Ee), adhipÄ• titvÄ• (Katthaci) } jÄ«vitÄ• voropesi.

atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• ap
sambahulehi bhikkhÅ«hi saddhiá¹ƒ nagaramhÄ• nikkhamitvÄ• addasa bÄ• hiyaá¹ƒ dÄ• ruc
{kÄ• lakataá¹ƒ (Ce Se Ke) }; disvÄ• na bhikkhÅ« Ä• mantesi --- ``gaá¹‡hatha, bhikkhave, bÄ
dÄ• rucÄ«riyassa sarÄ«rakaá¹ƒ; maÃ±cakaá¹ƒ Ä• ropetvÄ• nÄ«haritvÄ• jhÄ• petha; thÅ«p
sabrahmacÄ• rÄ« vo, bhikkhave, kÄ• laá¹…katoâ€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paá¹-issutvÄ• bÄ• hiyassa dÄ• ruc
maÃ±cakaá¹ƒ Ä• ropetvÄ• nÄ«haritvÄ• jhÄ• petvÄ• thÅ«paÃ±cassa katvÄ• yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``daá¸• á¸• haá¹ƒ, bhante, bÄ• hiyassa dÄ• rucÄ«riyassa s
\Se 85/ kato. tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€™ ti? ``paá¹‡á¸• ito, bhikkhave, bÄ
paccapÄ• di dhammassÄ• nudhammaá¹ƒ; na ca maá¹ƒ dhammÄ• dhikaraá¹‡aá¹ƒ \Ee 9/ vih
bÄ• hiyo dÄ• rucÄ«riyoâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yattha Ä• po ca pathavÄ«, tejo vÄ• yo na gÄ• dhati.

na tattha sukkÄ• jotanti, Ä• dicco nappakÄ• sati.

na tattha candimÄ• bhÄ• ti, tamo tattha na vijjati ||

``yadÄ• \Be 87/ ca attanÄ• vedi {vedhÄ« (Katthaci) }, muni monena brÄ• hmaá¹‡o.

atha rÅ«pÄ• arÅ«pÄ• ca, sukhadukkhÄ• pamuccatÄ«â€™â€™ ti || dasamaá¹ƒ.

(ayampi udÄ• no vutto bhagavatÄ• iti me sutanti.) { ( ) syÄ• mapotthake natthi}

bodhivaggo paá¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 79/ ---

tayo bodhi ca huá¹ƒhuá¹…ko {tayo ca bodhi nigrodho (sabbattha) }, brÄ• hmaá¹‡o {te therÄ
(Katthaci) } kassapena ca.

aja {pÄ• vÄ• ya (Ce Se), pÄ• á¹-aliyaá¹ƒ (Ee), pÄ• vÄ• (Katthaci) } saá¹…gÄ• ma jaá¹-ilÄ• ,
||

2. mucalindavaggo

1. mucalindasuttaá¹ƒ

<11> evaá¹ƒ \Ee 10/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati n
tÄ«re mucalindamÅ«le paá¹-hamÄ• bhisambuddho. tena kho pana samayena bhagavÄ• sa
nisinno hoti vimuttisukhapaá¹-isaá¹ƒvedÄ«.

tena kho pana samayena mahÄ• akÄ• lamegho udapÄ• di \Se 86/ sattÄ• havaddalikÄ• sÄ
mucalindo nÄ• garÄ• jÄ• sakabhavanÄ• nikkhamitvÄ• bhagavato kÄ• yaá¹ƒ sattakkhattuâ
uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ vihacca aá¹-á¹-hÄ• si --- ``mÄ• bhagavantaá¹ƒ sÄ«
uá¹‡haá¹ƒ, mÄ• bhagavantaá¹ƒ á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapa {siriá¹ƒsapa (Ce
ti.

atha kho bhagavÄ• tassa sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• si
nÄ• garÄ• jÄ• viddhaá¹ƒ vigatavalÄ• hakaá¹ƒ devaá¹ƒ viditvÄ• bhagavato kÄ• yÄ• bhoge
sakavaá¹‡á¹‡aá¹ƒ paá¹-isaá¹ƒharitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• bhaga
paÃ±jaliko bhagavantaá¹ƒ namassamÄ• no.

atha \Be 88/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá

``sukho viveko tuá¹-á¹-hassa, sutadhammassa passato.

abyÄ• pajjaá¹ƒ sukhaá¹ƒ loke, pÄ• á¹‡abhÅ«tesu saá¹ƒyamo ||

``sukhÄ• \Ne 80/ virÄ• gatÄ• loke, kÄ• mÄ• naá¹ƒ samatikkamo.

asmimÄ• nassa yo vinayo, etaá¹ƒ ve paramaá¹ƒ sukhaâ€™â€™ nti || paá¹-hamaá¹ƒ.

2. rÄ• jasuttaá¹ƒ

<12> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ \Ee 11/ upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannisinnÄ• naá
ayamantarÄ• kathÄ• udapÄ• di --- ``ko nu kho, Ä• vuso, imesaá¹ƒ dvinnaá¹ƒ rÄ• jÅ«naá¹ƒ
mahÄ• bhogataro vÄ• mahÄ• kosataro vÄ• mahÄ• vijitataro vÄ• mahÄ• vÄ• hanataro vÄ•
mahiddhikataro vÄ• mahÄ• nubhÄ• vataro vÄ• rÄ• jÄ• vÄ• mÄ• gadho seniyo bimbisÄ• r
kosaloâ€™â€™ ti? ayaÃ±carahi tesaá¹ƒ bhikkhÅ«naá¹ƒ antarÄ• kathÄ• hoti vippakatÄ• .

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenupaá¹-á¹-hÄ• n
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• bhikkhÅ« Ä• mant
bhikkhave, etarahi kathÄ• ya sannisinnÄ• sannipatitÄ• , kÄ• ca pana vo antarÄ• kathÄ• vi

``idha, bhante, amhÄ• kaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ upaá
sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- `ko nu kho, Ä• vus
rÄ• jÅ«naá¹ƒ mahaddhanataro vÄ• mahÄ• bhogataro vÄ• mahÄ• kosataro vÄ• mahÄ• viji
mahabbalataro vÄ• mahiddhikataro vÄ• mahÄ• nubhÄ• vataro vÄ• rÄ• jÄ• vÄ• mÄ• gad
pasenadi kosaloâ€™ ti? ayaá¹ƒ kho no, bhante, antarÄ• kathÄ• vippakatÄ• , atha bhagavÄ

``na \Be 89/ khvetaá¹ƒ, bhikkhave, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulaputtÄ• naá¹ƒ saddhÄ• a
pabbajitÄ• naá¹ƒ yaá¹ƒ tumhe evarÅ«piá¹ƒ kathaá¹ƒ katheyyÄ• tha. sannipatitÄ• naá¹ƒ vo, b
karaá¹‡Ä«yaá¹ƒ --- dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yaÃ±ca \Ne 81/ kÄ• masukhaá¹ƒ loke, yaÃ±cidaá¹ƒ diviyaá¹ƒ sukhaá¹ƒ.

taá¹‡hakkhayasukhassete \Se 88/, kalaá¹ƒ nÄ• gghanti soá¸·asiâ€™â€™ nti || dutiyaá¹ƒ.

3. daá¹‡á¸• asuttaá¹ƒ

<13> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane

Ä• rÄ• me. tena kho pana samayena sambahulÄ• kumÄ• rakÄ• antarÄ• ca sÄ• vatthiá¹ƒ a
daá¹‡á¸• ena hananti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«va
piá¹‡á¸• Ä• ya pÄ• visi. addasÄ• kho bhagavÄ• sambahule kumÄ• rake antarÄ• ca sÄ• va
ahiá¹ƒ daá¹‡á¸• ena hanante \Ee 12/.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena vihiá¹ƒsati.

attano sukhamesÄ• no, pecca so na labhate sukhaá¹ƒ ||

``sukhakÄ• mÄ• ni bhÅ«tÄ• ni, yo daá¹‡á¸• ena na hiá¹ƒsati.

attano sukhamesÄ• no, pecca so labhate sukhaâ€™â€™ nti || tatiyaá¹ƒ.

4. sakkÄ• rasuttaá¹ƒ

<14> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jito apa
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. bhikkhus
garukato mÄ• nito pÅ«jito apacito, lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. aÃ±Ã±ati
asakkatÄ• honti agarukatÄ• amÄ• nitÄ• {na apacitÄ• (Se Ee) } apÅ«jitÄ• \Se 89/ anapac
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. atha kho
paribbÄ• jakÄ• bhagavato sakkÄ• raá¹ƒ asahamÄ• nÄ• bhikkhusaá¹…ghassa ca gÄ• me c
asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosanti paribhÄ• santi rosenti vihesenti.

atha \Ne 82/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagav
``etarahi, bhante, bhagavÄ• sakkato garukato mÄ• nito pÅ«jito apacito, lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. bhikkhus
mÄ• nito pÅ«jito apacito, lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhe
aÃ±Ã±atitthiyÄ• pana paribbÄ• jakÄ• asakkatÄ• agarukatÄ• amÄ• nitÄ• apÅ«jitÄ• anap
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. atha kho
paribbÄ• jakÄ• bhagavato sakkÄ• raá¹ƒ asahamÄ• nÄ• bhikkhusaá¹…ghassa ca gÄ• me c
asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosanti paribhÄ• santi rosenti vihesantÄ«â€™â€™ ti

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``gÄ• me araÃ±Ã±e sukhadukkhaphuá¹-á¹-ho,

nevattato no parato dahetha.

phusanti \Se 90/ phassÄ• upadhiá¹ƒ paá¹-icca,

nirÅ«padhiá¹ƒ kena phuseyyu phassÄ• â€™â€™ ti || catutthaá¹ƒ.

5. upÄ• sakasuttaá¹ƒ

<15> evaá¹ƒ \Ee 13/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati j
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro icchÄ• naá¹…gal
sÄ• vatthiá¹ƒ anuppatto hoti kenacideva karaá¹‡Ä«yena. atha kho so upÄ• sako sÄ• vatthiy
tÄ«retvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ upÄ• sakaá¹ƒ bhagavÄ• etadavoca --- ``cirassaá¹ƒ kho t
pariyÄ• yamakÄ• si yadidaá¹ƒ idhÄ• gamanÄ• yÄ• â€™â€™ ti.

``cirapaá¹-ikÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamitukÄ• mo, api cÄ
kiccakaraá¹‡Ä«yehi byÄ• vaá¹-o. evÄ• haá¹ƒ nÄ• sakkhiá¹ƒ bhagavantaá¹ƒ dassanÄ• ya up

atha \Ne 83/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá

``sukhaá¹ƒ vata tassa na hoti kiÃ±ci,

saá¹…khÄ• tadhammassa bahussutassa.

sakiÃ±canaá¹ƒ passa vihaÃ±Ã±amÄ• naá¹ƒ,

jano janasmiá¹ƒ paá¹-ibandharÅ«poâ€™â€™ ti || paÃ±camaá¹ƒ.

6. gabbhinÄ«suttaá¹ƒ

<16> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarassa paribbÄ• jakassa daharamÄ• á¹‡avikÄ
91/ upavijaÃ±Ã±Ä• . atha kho sÄ• paribbÄ• jikÄ• taá¹ƒ paribbÄ• jakaá¹ƒ etadavoca --- ``ga
brÄ• hmaá¹‡a, telaá¹ƒ Ä• hara, yaá¹ƒ me vijÄ• tÄ• ya bhavissatÄ«â€™â€™ ti.

evaá¹ƒ vutte, so paribbÄ• jako taá¹ƒ paribbÄ• jikaá¹ƒ etadavoca --- ``kuto panÄ• haá¹ƒ, bho
Katthaci) }, telaá¹ƒ Ä• harÄ• mÄ«â€™â€™ ti? dutiyampi kho sÄ• paribbÄ• jikÄ• taá¹ƒ parib
``gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, telaá¹ƒ Ä• hara, yaá¹ƒ me vijÄ• tÄ• ya bhavissatÄ«â€™â€™
paribbÄ• jiko taá¹ƒ paribbÄ• jikaá¹ƒ etadavoca --- ``kuto panÄ• haá¹ƒ, bhoti, telaá¹ƒ Ä• harÄ
tatiyampi kho sÄ• paribbÄ• jikÄ• taá¹ƒ paribbÄ• jakaá¹ƒ etadavoca --- ``gaccha tvaá¹ƒ, brÄ
Ä• hara, yaá¹ƒ me vijÄ• tÄ• ya bhavissatÄ«â€™â€™ ti.

tena \Be 92/ kho pana samayena raÃ±Ã±o \Ee 14/ pasenadissa kosalassa koá¹-á¹-hÄ• gÄ•
brÄ• hmaá¹‡assa vÄ• sappissa vÄ• telassa vÄ• yÄ• vadatthaá¹ƒ pÄ• tuá¹ƒ dÄ«yati {diyya
nÄ«harituá¹ƒ.

atha kho tassa paribbÄ• jakassa etadahosi --- ``raÃ±Ã±o kho pana pasenadissa kosalassa
samaá¹‡assa vÄ• brÄ• hmaá¹‡assa vÄ• sappissa vÄ• telassa vÄ• yÄ• vadatthaá¹ƒ pÄ• t
yaá¹ƒnÅ«nÄ• haá¹ƒ raÃ±Ã±o pasenadissa kosalassa koá¹-á¹-hÄ• gÄ• raá¹ƒ gantvÄ• telass
gharaá¹ƒ Ä• gantvÄ• ucchadditvÄ• na {uggiritvÄ• na (Ce Se Ee), ucchaditvÄ• (Ce Se-a), u
(Katthaci) } dadeyyaá¹ƒ, yaá¹ƒ imissÄ• vijÄ• tÄ• ya bhavissatÄ«â€™â€™ ti.

atha \Ne 84/ kho so paribbÄ• jako raÃ±Ã±o pasenadissa kosalassa koá¹-á¹-hÄ• gÄ• raá¹ƒ g
yÄ• vadatthaá¹ƒ pivitvÄ• gharaá¹ƒ Ä• gantvÄ• neva \Se 92/ sakkoti uddhaá¹ƒ kÄ• tuá¹ƒ, na
tibbÄ• hi {tippÄ• hi (Se) } kharÄ• hi kaá¹-ukÄ• hi vedanÄ• hi phuá¹-á¹-ho Ä• vaá¹-á¹-ati pariv

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• va
addasÄ• kho bhagavÄ• taá¹ƒ paribbÄ• jakaá¹ƒ dukkhÄ• hi tibbÄ• hi kharÄ• hi kaá¹-ukÄ• h
Ä• vaá¹-á¹-amÄ• naá¹ƒ parivaá¹-á¹-amÄ• naá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``sukhino vata ye akiÃ±canÄ• ,

vedaguno hi janÄ• akiÃ±canÄ• .

sakiÃ±canaá¹ƒ passa vihaÃ±Ã±amÄ• naá¹ƒ,

jano janasmiá¹ƒ paá¹-ibandhacittoâ€™â€™ {paá¹-ibaddhacitto (Se), paá¹-ibandharupo (?) }

7. ekaputtakasuttaá¹ƒ

<17> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarassa upÄ• sakassa ekaputtako piyo manÄ•

atha \Be 93/ kho sambahulÄ• upÄ• sakÄ• allavatthÄ• allakesÄ• divÄ• divassa yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
bhagavÄ• etadavoca --- ``kiá¹ƒ nu kho tumhe, upÄ• sakÄ• , allavatthÄ• allakesÄ• idhÅ«pa
divassÄ• â€™â€™ ti?

evaá¹ƒ vutte, so upÄ• sako bhagavantaá¹ƒ etadavoca --- ``mayhaá¹ƒ kho, bhante, ekaputta
kÄ• laá¹…kato. tena mayaá¹ƒ allavatthÄ• allakesÄ• idhÅ«pasaá¹…kamantÄ• divÄ• divas

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``piyarÅ«passÄ• dagadhitÄ• se \Ne 85/ \Ee 15/ {piyarÅ«passÄ• tagadhitÄ• se (Ce Ee) },

devakÄ• yÄ• puthu manussÄ• ca.

aghÄ• vino parijunnÄ• ,

maccurÄ• jassa vasaá¹ƒ gacchanti ||

``ye ve divÄ• ca ratto ca,

appamattÄ• jahanti piyarÅ«paá¹ƒ.

te ve khaá¹‡anti aghamÅ«laá¹ƒ,

maccuno Ä• misaá¹ƒ durativattaâ€™â€™ nti || sattamaá¹ƒ.

8. suppavÄ• sÄ• suttaá¹ƒ

<18> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kuá¹‡á¸• ikÄ• yaá¹ƒ {kuá¹‡á¸• iy
viharati kuá¹‡á¸• adhÄ• navane {kuá¹‡á¸• iá¹-á¹-hÄ• navane (Se Ee) }. tena kho pana sama
koliyadhÄ«tÄ• satta vassÄ• ni gabbhaá¹ƒ dhÄ• reti. sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• sÄ• d
kaá¹-ukÄ• hi vedanÄ• hi phuá¹-á¹-hÄ• tÄ«hi vitakkehi adhivÄ• seti --- ``sammÄ• sambuddh
imassa evarÅ«passa dukkhassa pahÄ• nÄ• ya dhammaá¹ƒ deseti; suppaá¹-ipanno vata tas
yo imassa evarÅ«passa dukkhassa pahÄ• nÄ• ya paá¹-ipanno; susukhaá¹ƒ vata taá¹ƒ nibbÅ
evarÅ«paá¹ƒ dukkhaá¹ƒ na saá¹ƒvijjatÄ«â€™â€™ ti.

atha \Be 94/ \Se 94/ kho suppavÄ• sÄ• koliyadhÄ«tÄ• sÄ• mikaá¹ƒ Ä• mantesi --- ``ehi tva
bhagavÄ• tenupasaá¹…kama; upasaá¹…kamitvÄ• mama vacanena bhagavato pÄ• de sira
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `suppavÄ• s
bhagavato pÄ• de sirasÄ• vandati; appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá
pucchatÄ«â€™ ti. evaÃ±ca vadehi --- `suppavÄ• sÄ• , bhante, koliyadhÄ«tÄ• satta vassÄ•
sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• sÄ• dukkhÄ• hi tibbÄ• hi kharÄ• hi kaá¹-ukÄ• hi vedanÄ•
adhivÄ• seti --- sammÄ• sambuddho vata so bhagavÄ• yo imassa evarÅ«passa dukkhassa
suppaá¹-ipanno vata tassa bhagavato sÄ• vakasaá¹…gho yo imassa evarÅ«passa dukkhas
susukhaá¹ƒ vata taá¹ƒ nibbÄ• naá¹ƒ yatthidaá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ na saá¹ƒvijjatÄ«â€

``paramaâ€™â€™ nti kho so koliyaputto suppavÄ• sÄ• ya koliyadhÄ«tÄ• ya paá¹-issutvÄ•
tenupasaá¹…kami \Ne 86/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá
kho koliyaputto bhagavantaá¹ƒ etadavoca --- ``suppavÄ• sÄ• , bhante, koliyadhÄ«tÄ• bhag
vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• ra
--- `suppavÄ• sÄ• , bhante, koliyadhÄ«tÄ• satta vassÄ• ni gabbhaá¹ƒ dhÄ• reti. sattÄ• haá
sÄ• dukkhÄ• hi tibbÄ• hi kharÄ• hi kaá¹-ukÄ• hi vedanÄ• hi phuá¹-á¹-hÄ• tÄ«hi vitakkehi a
sammÄ• sambuddho vata so bhagavÄ• yo \Se 95/ imassa evarÅ«passa dukkhassa pahÄ•
suppaá¹-ipanno vata tassa bhagavato sÄ• vakasaá¹…gho yo imassa evarÅ«passa dukkhas
susukhaá¹ƒ vata nibbÄ• naá¹ƒ yatthidaá¹ƒ evarÅ«paá¹ƒ dukkhaá¹ƒ na saá¹ƒvijjatÄ«â€™â€

``sukhinÄ« hotu suppavÄ• sÄ• koliyadhÄ«tÄ• ; arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yatÅ«â€™
bhagavato suppavÄ• sÄ• koliyadhÄ«tÄ• sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• yi.

``evaá¹ƒ, bhanteâ€™â€™ ti kho so koliyaputto bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anu
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena sakaa
addasÄ• kho so koliyaputto suppavÄ• saá¹ƒ koliyadhÄ«taraá¹ƒ sukhiniá¹ƒ arogaá¹ƒ arogaá
vijÄ• taá¹ƒ. disvÄ• nassa etadahosi --- ``acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bho, tath
mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• , yatra hi nÄ• mÄ• yaá¹ƒ suppavÄ• sÄ• koliyadhÄ«tÄ
vacanÄ• pana (Ee), saha vacanÄ• (?) } bhagavato sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vi
attamano pamudito pÄ«tisomanassajÄ• to ahosi.

atha kho suppavÄ• sÄ• koliyadhÄ«tÄ• sÄ• mikaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, ayyaputta,
tenupasaá¹…kama; upasaá¹…kamitvÄ• mama vacanena bhagavato pÄ• de sirasÄ• vandÄ
koliyadhÄ«tÄ• bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti; evaÃ±ca vadehi --- `suppavÄ• s
satta vassÄ• ni gabbhaá¹ƒ dhÄ• reti. sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• sÄ• etarahi sukhinÄ«
vijÄ• tÄ• . sÄ• sattÄ• haá¹ƒ buddhappamukhaá¹ƒ \Se 96/ bhikkhusaá¹…ghaá¹ƒ bhattena ni
bhante, bhagavÄ• suppavÄ• sÄ• ya koliyadhÄ«tÄ• ya satta bhattÄ• ni saddhiá¹ƒ bhikkhusa

``paramaâ€™â€™ nti kho so koliyaputto suppavÄ• sÄ• ya koliyadhÄ«tÄ• ya paá¹-issutvÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
koliyaputto bhagavantaá¹ƒ etadavoca ---

``suppavÄ• sÄ• \Ne 87/, bhante, koliyadhÄ«tÄ• bhagavato pÄ• de sirasÄ• vandati; evaÃ±
`suppavÄ• sÄ• , bhante, koliyadhÄ«tÄ• satta vassÄ• ni gabbhaá¹ƒ dhÄ• reti. sattÄ• haá¹ƒ
sukhinÄ« arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• tÄ• . sÄ• sattÄ• haá¹ƒ buddhappamukhaá¹ƒ bhik
nimanteti. adhivÄ• setu kira, bhante, bhagavÄ• suppavÄ• sÄ• ya koliyadhÄ«tÄ• ya satta bh
bhikkhusaá¹…ghenÄ• â€™â€™ â€™ ti.

tena kho pana samayena aÃ±Ã±atarena upÄ• sakena buddhappamukho bhikkhusaá¹…gho
hoti. so ca upÄ• sako Ä• yasmato mahÄ• moggallÄ• nassa {mahÄ• moggalÄ• nassa (Katth
kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, mogga
tenupasaá¹…kama \Ee 17/; upasaá¹…kamitvÄ• taá¹ƒ upÄ• sakaá¹ƒ evaá¹ƒ vadehi --- `supp
koliyadhÄ«tÄ• satta \Be 96/ vassÄ• ni gabbhaá¹ƒ dhÄ• resi. sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ
arogÄ• arogaá¹ƒ puttaá¹ƒ vijÄ• tÄ• . sÄ• sattÄ• haá¹ƒ buddhappamukhaá¹ƒ bhikkhusaá¹…
nimanteti. karotu suppavÄ• sÄ• koliyadhÄ«tÄ• satta bhattÄ• ni, pacchÄ• tvaá¹ƒ karissasÄ
saÃ±Ã±Ä• pehi (Katthaci) }. tuyheso upaá¹-á¹-hÄ• koâ€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• mahÄ• moggallÄ• no bhagavato paá¹-issutvÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ upÄ• sakaá¹ƒ etadavoca --- ``suppavÄ• sÄ• ,
vassÄ• ni gabbhaá¹ƒ dhÄ• reti. sattÄ• haá¹ƒ mÅ«á¸·hagabbhÄ• sÄ• etarahi sukhinÄ« arog
vijÄ• tÄ• . sÄ• sattÄ• haá¹ƒ buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ bhattena nimanteti
koliyadhÄ«tÄ• satta bhattÄ• ni, pacchÄ• tvaá¹ƒ karissasÄ«â€™â€™ ti.

``sace me, bhante, ayyo mahÄ• moggallÄ• no tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ pÄ• á¹-ibhogo
ca saddhÄ• ya ca, karotu suppavÄ• sÄ• koliyadhÄ«tÄ• satta bhattÄ• ni, pacchÄ• haá¹ƒ ka
``dvinnaá¹ƒ kho te ahaá¹ƒ {dvinnaá¹ƒ kho tesaá¹ƒ (Ee), dvinnaá¹ƒ kho nesaá¹ƒ (Katthaci) },
dhammÄ• naá¹ƒ pÄ• á¹-ibhogo --- bhogÄ• naÃ±ca jÄ«vitassa ca. saddhÄ• ya pana tvaá¹ƒy

``sace me, bhante, ayyo mahÄ• moggallÄ• no dvinnaá¹ƒ dhammÄ• naá¹ƒ pÄ• á¹-ibhogo ---
karotu suppavÄ• sÄ• koliyadhÄ«tÄ• satta bhattÄ• ni, pacchÄ• haá¹ƒ karissÄ• mÄ«â€™â€

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ upÄ• sakaá¹ƒ saÃ±Ã±Ä• petvÄ• yena bh
upasaá¹…kamitvÄ• \Ne 88/ bhagavantaá¹ƒ etadavoca --- ``saÃ±Ã±atto {saÃ±Ã±Ä• to (Se) }
mayÄ• ; karotu suppavÄ• sÄ• koliyadhÄ«tÄ• satta bhattÄ• ni, pacchÄ• so karissatÄ«â€™

atha kho suppavÄ• sÄ• koliyadhÄ«tÄ• sattÄ• haá¹ƒ buddhappamukhaá¹ƒ bhikkhusaá¹…g
bhojanÄ«yena sahatthÄ• santappesi \Se 98/ sampavÄ• resi, taÃ±ca dÄ• rakaá¹ƒ bhagavan
bhikkhusaá¹…ghaá¹ƒ.

atha \Be 97/ kho Ä• yasmÄ• sÄ• riputto taá¹ƒ dÄ• rakaá¹ƒ etadavoca --- ``kacci te, dÄ• rak
yÄ• panÄ«yaá¹ƒ, kacci na kiÃ±ci dukkhaâ€™â€™ nti? ``kuto me, bhante sÄ• riputta, khama
yÄ• panÄ«yaá¹ƒ! satta me vassÄ• ni lohitakumbhiyaá¹ƒ vuttÄ• nÄ«â€™â€™ ti.

atha kho suppavÄ• sÄ• koliyadhÄ«tÄ• --- ``putto me dhammasenÄ• patinÄ• saddhiá¹ƒ m
pamuditÄ• pÄ«tisomanassajÄ• tÄ• ahosi. atha kho bhagavÄ• (suppavÄ• saá¹ƒ kolÄ«yadh
pamuditaá¹ƒ pÄ«tisomanassajÄ• taá¹ƒ viditvÄ• {disvÄ• (Ce) }) { ( ) natthi iá¹…galisapottha
koliyadhÄ«taraá¹ƒ etadavoca --- ``iccheyyÄ• si tvaá¹ƒ, suppavÄ• se, aÃ±Ã±ampi evarÅ«paá
``iccheyyÄ• mahaá¹ƒ, bhagavÄ• , aÃ±Ã±Ä• nipi evarÅ«pÄ• ni satta puttÄ• nÄ«â€™â€™ ti \

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``asÄ• taá¹ƒ sÄ• tarÅ«pena, piyarÅ«pena appiyaá¹ƒ.

dukkhaá¹ƒ sukhassa rÅ«pena, pamattamativattatÄ«â€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. visÄ• khÄ• suttaá¹ƒ

<19> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ•
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• ko
kosale paá¹-ibaddho {paá¹-ibandho (Ee Katthaci) } hoti. taá¹ƒ rÄ• jÄ• pasenadi kosalo na ya
tÄ«reti \Se 99/.

atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• divÄ• divassa {divÄ• divasseva (Se), divÄ• divasse
(Katthaci) } yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
ekamantaá¹ƒ nisinnaá¹ƒ kho visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ bhagavÄ• \Ne 89/ etadavo
tvaá¹ƒ, visÄ• khe, Ä• gacchasi divÄ• divassÄ• â€™â€™ ti? ``idha me, bhante, kocideva att
kosale paá¹-ibaddho; taá¹ƒ rÄ• jÄ• pasenadi kosalo na yathÄ• dhippÄ• yaá¹ƒ tÄ«retÄ«â€™

atha \Be 98/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá

``sabbaá¹ƒ paravasaá¹ƒ dukkhaá¹ƒ, sabbaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

sÄ• dhÄ• raá¹‡e vihaÃ±Ã±anti, yogÄ• hi duratikkamÄ• â€™â€™ ti || navamaá¹ƒ.

10. bhaddiyasuttaá¹ƒ

<20> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• anupiyÄ• yaá¹ƒ viharati ambava
Ä• yasmÄ• bhaddiyo kÄ• á¸·Ä«godhÄ• ya putto araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã
udÄ• naá¹ƒ udÄ• nesi --- ``aho sukhaá¹ƒ, aho sukhaâ€™â€™ nti!

assosuá¹ƒ kho sambahulÄ• bhikkhÅ« Ä• yasmato bhaddiyassa kÄ• á¸·Ä«godhÄ• ya puttas
rukkhamÅ«lagatassapi suÃ±Ã±Ä• gÄ• ragatassapi abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nenta
sukhaâ€™â€™ nti! sutvÄ• na nesaá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho, Ä• vuso, Ä• yas
kÄ• á¸·Ä«godhÄ• ya putto anabhirato brahmacariyaá¹ƒ carati, yaá¹ƒsa pubbe agÄ• riyabhÅ
(Se) } rajjasukhaá¹ƒ, so tamanussaramÄ• no araÃ±Ã±agatopi \Ee 19/ rukkhamÅ«lagatopi su
100/ abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- `aho sukhaá¹ƒ, aho sukhaâ€™â€™ â€™ nt

atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamit
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
bhante, bhaddiyo kÄ• á¸·Ä«godhÄ• ya putto araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä•
udÄ• naá¹ƒ udÄ• nesi --- `aho sukhaá¹ƒ, aho sukhaâ€™ nti! nissaá¹ƒsayaá¹ƒ kho, bhante, Ä
kÄ• á¸·Ä«godhÄ• ya putto anabhirato brahmacariyaá¹ƒ carati. yaá¹ƒsa pubbe agÄ• riyabhÅ
tamanussaramÄ• no araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi abhikkha
`aho sukhaá¹ƒ, aho sukhaâ€™â€™ â€™ nti!

atha \Be 99/ \Ne 90/ kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ,
bhaddiyaá¹ƒ bhikkhuá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso bhaddiya, Ä• mantetÄ«â€™

``evaá¹ƒ, bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• bhad
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaddiyaá¹ƒ kÄ• á¸·Ä«godhÄ• ya puttaá¹ƒ etadavo
bhaddiya, Ä• mantetÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• bhaddiyo kÄ
bhikkhuno paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagava
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ bhaddiyaá¹ƒ kÄ• á¸·Ä«
etadavoca ---

``saccaá¹ƒ kira tvaá¹ƒ, bhaddiya, araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragat
udÄ• naá¹ƒ udÄ• nesi --- `aho sukhaá¹ƒ, aho sukhaâ€™â€™ â€™ nti! ``evaá¹ƒ, bhanteâ€™

``kiá¹ƒ pana {kaá¹ƒ pana (syÄ• Ee) } tvaá¹ƒ, bhaddiya, atthavasaá¹ƒ sampassamÄ• no ara
rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi \Se 101/ abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nes
sukhaâ€™â€™ â€™ nti! ``pubbe me, bhante, agÄ• riyabhÅ«tassa rajjaá¹ƒ kÄ• rentassa ant

susaá¹ƒvihitÄ• ahosi, bahipi antepure rakkhÄ• susaá¹ƒvihitÄ• ahosi, antopi nagare rakkhÄ
ahosi, bahipi nagare rakkhÄ• susaá¹ƒvihitÄ• ahosi, antopi janapade rakkhÄ• susaá¹ƒvihitÄ
janapade rakkhÄ• susaá¹ƒvihitÄ• ahosi. so kho ahaá¹ƒ, bhante, evaá¹ƒ rakkhito gopito sar
ussaá¹…kÄ« utrÄ• sÄ« vihÄ• siá¹ƒ. etarahi kho panÄ• haá¹ƒ, bhante, araÃ±Ã±agatopi rukkh
suÃ±Ã±Ä• gÄ• ragatopi eko {ekako (Se Ee) } abhÄ«to anubbiggo anussaá¹…kÄ« anutrÄ• s
paradattavutto {paradavutto (Katthaci Ce Se Ee) }, migabhÅ«tena cetasÄ• viharÄ• mi. imaá
Katthaci) } kho ahaá¹ƒ, bhante, atthavasaá¹ƒ sampassamÄ• no araÃ±Ã±agatopi \Ee 20/ ruk
suÃ±Ã±Ä• gÄ• ragatopi abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi {udÄ• nemi (Katthaci) } --- `
sukhaâ€™â€™ â€™ nti!

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassantarato \Be 100/ na santi kopÄ• ,

itibhavÄ• bhavataÃ±ca vÄ«tivatto.

taá¹ƒ \Ne 91/ vigatabhayaá¹ƒ sukhiá¹ƒ asokaá¹ƒ,

devÄ• nÄ• nubhavanti dassanÄ• yÄ• â€™â€™ ti || dasamaá¹ƒ.

mucalindavaggo dutiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

mucalindo \Se 102/ rÄ• jÄ• daá¹‡á¸• ena, sakkÄ• ro upÄ• sakena ca.

gabbhinÄ« ekaputto ca, suppavÄ• sÄ• visÄ• khÄ• ca.

kÄ• á¸·Ä«godhÄ• ya bhaddiyoti ||

3. nandavaggo

1. kammavipÄ• kajasuttaá¹ƒ

<21> evaá¹ƒ \Ee 21/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati j
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro bhikkhu bhagava
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya purÄ• á¹‡akammavipÄ• kajaá
kaá¹-ukaá¹ƒ vedanaá¹ƒ adhivÄ• sento sato sampajÄ• no avihaÃ±Ã±amÄ• no.

addasÄ• kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ•
paá¹‡idhÄ• ya purÄ• á¹‡akammavipÄ• kajaá¹ƒ dukkhaá¹ƒ tibbaá¹ƒ kharaá¹ƒ kaá¹-ukaá¹ƒ ve
sataá¹ƒ sampajÄ• naá¹ƒ avihaÃ±Ã±amÄ• naá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``sabbakammajahassa bhikkhuno,

dhunamÄ• nassa pure kataá¹ƒ rajaá¹ƒ.

amamassa \Ne 92/ á¹-hitassa tÄ• dino,

attho natthi janaá¹ƒ lapetaveâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. nandasuttaá¹ƒ

<22> evaá¹ƒ \Be 101/ \Se 103/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• nando bhagavato
sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evamÄ• roceti --- ``anabhirato ahaá¹ƒ, Ä• vuso, brahmac
sakkomi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ•

atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``Ä
bhagavato bhÄ• tÄ• mÄ• tucchÄ• putto sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evamÄ• roceti -
brahmacariyaá¹ƒ carÄ• mi, na sakkomi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccak
hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti.

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
bhikkhuá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso nanda, Ä• mantetÄ«â€™â€™ â€™ ti. ``e
so bhikkhu bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• nando tenupasaá¹…kami; upasaá¹…k
etadavoca --- ``satthÄ• taá¹ƒ, Ä• vuso nanda, Ä• mantetÄ«â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• nando tassa bhikkhuno paá¹-issutvÄ• yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
nandaá¹ƒ bhagavÄ• etadavoca ---

``saccaá¹ƒ kira tvaá¹ƒ, nanda, sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evamÄ• rocesi --- `anabh

brahmacariyaá¹ƒ carÄ• mi, na sakkomi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccak
hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ â€™ ti \Se 104/? ``evaá¹ƒ, bhanteâ€™â€™ ti.

``kissa pana tvaá¹ƒ, nanda, anabhirato brahmacariyaá¹ƒ carasi, na sakkosi brahmacariyaá
93/, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissasÄ«â€™â€™ ti? ``sÄ• kiyÄ• nÄ« maá¹ƒ
oloketabbÄ•) }, bhante, janapadakalyÄ• á¹‡Ä« gharÄ• nikkhamantassa {nikkhamantaá¹ƒ (
pÄ• á¹-hantaraá¹ƒ) } upaá¸• á¸• hullikhitehi kesehi apaloketvÄ• maá¹ƒ etadavoca --- `tuvaá
Ä• gaccheyyÄ• sÄ«â€™ ti. so \Be 102/ kho ahaá¹ƒ, bhante, tamanussaramÄ• no anabhirat
sakkomi brahmacariyaá¹ƒ sandhÄ• retuá¹ƒ, sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ

atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• --- seyyathÄ• pi n
samiÃ±jitaá¹ƒ {sammiÃ±jitaá¹ƒ (Ce Se Ke Ee) } vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ
{sammiÃ±jeyya (Ce Se Ke Ee) }, evameva --- jetavane antarahito devesu tÄ• vatiá¹ƒsesu p

tena kho pana samayena paÃ±camattÄ• ni accharÄ• satÄ• ni sakkassa devÄ• namindassa
honti kakuá¹-apÄ• dÄ• ni. atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandaá¹ƒ Ä• mantesi --- ``p
imÄ• ni paÃ±ca accharÄ• satÄ• ni kakuá¹-apÄ• dÄ• nÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, nanda, katamÄ• nu kho abhirÅ«patarÄ• vÄ• dassanÄ«yatarÄ•
sÄ• kiyÄ• nÄ« vÄ• janapadakalyÄ• á¹‡Ä«, imÄ• ni vÄ• paÃ±ca accharÄ• satÄ• ni kakuá¹-a
``seyyathÄ• pi, bhante, paluá¹-á¹-hamakkaá¹-Ä« kaá¹‡á¹‡anÄ• sacchinnÄ• , evameva kho,
janapadakalyÄ• á¹‡Ä« \Se 105/ imesaá¹ƒ paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ \Ee 23/ upa
{saá¹…khampi (Ce) } nopeti kalabhÄ• gampi nopeti upanidhimpi nopeti. atha kho imÄ• ni pa
abhirÅ«patarÄ• ni ceva dassanÄ«yatarÄ• ni ca pÄ• sÄ• dikatarÄ• ni cÄ• â€™â€™ ti.

``abhirama, nanda, abhirama, nanda! ahaá¹ƒ te pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• sat
kakuá¹-apÄ• dÄ• naâ€™â€™ nti. ``sace me, bhante, bhagavÄ• pÄ• á¹-ibhogo paÃ±cannaá
paá¹-ilÄ• bhÄ• ya kakuá¹-apÄ• dÄ• naá¹ƒ, abhiramissÄ• mahaá¹ƒ, bhante, bhagavati brahm
brahmacariyeti (Se Ee), bhagavÄ• brahmacariyanti (Katthaci) }.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ nandaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• --- seyyathÄ• pi n
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, eva
tÄ• vatiá¹ƒsesu antarahito jetavane pÄ• turahosi.

assosuá¹ƒ \Be 103/ kho bhikkhÅ« --- ``Ä• yasmÄ• kira nando bhagavato bhÄ• tÄ• mÄ• tu
94/ hetu brahmacariyaá¹ƒ carati; bhagavÄ• kirassa pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ•
kakuá¹-apÄ• dÄ• naâ€™â€™ nti.

atha kho Ä• yasmato nandassa sahÄ• yakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ nandaá¹ƒ bhataka
samudÄ• caranti --- ``bhatako kirÄ• yasmÄ• nando upakkitako kirÄ• yasmÄ• nando accha
carati; bhagavÄ• kirassa pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ• naá¹ƒ paá¹-ilÄ• bhÄ
nti.

atha kho Ä• yasmÄ• nando \Se 106/ sahÄ• yakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhatakavÄ• dena
aá¹-á¹-Ä«yamÄ• no harÄ• yamÄ• no jigucchamÄ• no eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ
nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
``khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthatt
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro kho panÄ• yasmÄ• nando arahataá¹ƒ ahosi.

atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡Ä• kevalakap
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho sÄ• devatÄ• bhagavantaá¹ƒ etadavoca --- ``Ä• ya
bhagavato bhÄ• tÄ• mÄ• tucchÄ• putto Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• \Ee 24/ sacchikatvÄ• upasampajja viharatÄ«â€
Ã±Ä• á¹‡aá¹ƒ udapÄ• di --- ``nando Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ p
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™

atha kho Ä• yasmÄ• nando tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…kami
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``yaá¹ƒ me, bhante, bhagavÄ• pÄ• á¹-ibhogo paÃ±cannaá¹ƒ accharÄ• satÄ•
kakuá¹-apÄ• dÄ• naá¹ƒ, muÃ±cÄ• mahaá¹ƒ, bhante, bhagavantaá¹ƒ etasmÄ• paá¹-issavÄ•
104/ tvaá¹ƒ, nanda {kho te nanda (Ce Se Ee), kho nanda (Katthaci) }, cetasÄ• ceto paricca
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharatÄ«â€™ ti. devatÄ• pi me etamatthaá¹ƒ Ä• rocesi --- `Ä• y
bhagavato bhÄ• tÄ• mÄ• tucchÄ• putto Ä• savÄ• naá¹ƒ khayÄ• \Ne 95/ anÄ• savaá¹ƒ ceto
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™ ti. ya
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ, athÄ• haá¹ƒ mutto etasmÄ• paá¹-issavÄ• â€

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassa nittiá¹‡á¹‡o paá¹…ko,

maddito kÄ• makaá¹‡á¹-ako.

mohakkhayaá¹ƒ anuppatto,

sukhadukkhesu na vedhatÄ« sa bhikkhÅ«â€™â€™ ti || dutiyaá¹ƒ.

3. yasojasuttaá¹ƒ

<23> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena yasojappamukhÄ• ni paÃ±camattÄ• ni bhikkhusatÄ• n
honti bhagavantaá¹ƒ dassanÄ• ya. tedha kho Ä• gantukÄ• bhikkhÅ« nevÄ• sikehi bhikkhÅ«
paá¹-isammodamÄ• nÄ• senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• pattacÄ«varÄ• ni paá¹-i
mahÄ• saddÄ• {uccÄ• saddamahÄ• saddÄ• (Katthaci) } ahesuá¹ƒ \Se 108/.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``ke panete, Ä• nanda, uc
kevaá¹-á¹-Ä• maÃ±Ã±e macchavilopeâ€™â€™ ti? ``etÄ• ni, bhante, yasojappamukhÄ• ni p
sÄ• vatthiá¹ƒ anuppattÄ• ni bhagavantaá¹ƒ dassanÄ• ya. tete Ä• gantukÄ• bhikkhÅ« nevÄ•
paá¹-isammodamÄ• nÄ• senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• pattacÄ«varÄ• ni paá¹-i
mahÄ• saddÄ• â€™â€™ ti. ``tenahÄ• nanda, mama vacanena te bhikkhÅ« Ä• mantehi --- `
Ä• mantetÄ«â€™â€™ â€™ ti.

``evaá¹ƒ \Be 105/, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• y
tenupasaá¹…kami \Ee 25/; upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``satthÄ• Ä• yas
``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« Ä• yasmato Ä• nandassa paá¹-issutvÄ• yena bh
\Ne 96/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ek
bhikkhÅ« bhagavÄ• etadavoca ---

``kiá¹ƒ nu tumhe, bhikkhave, uccÄ• saddÄ• mahÄ• saddÄ• , kevaá¹-á¹-Ä• maÃ±Ã±e macc
vutte, Ä• yasmÄ• yasojo bhagavantaá¹ƒ etadavoca --- ``imÄ• ni, bhante, paÃ±camattÄ• ni b
sÄ• vatthiá¹ƒ anuppattÄ• ni bhagavantaá¹ƒ dassanÄ• ya. teme Ä• gantukÄ• bhikkhÅ« nevÄ
paá¹-isammodamÄ• nÄ• senÄ• sanÄ• ni paÃ±Ã±Ä• payamÄ• nÄ• pattacÄ«varÄ• ni paá¹-i
mahÄ• saddÄ• â€™â€™ ti. ``gacchatha, bhikkhave, paá¹‡Ä• memi \Se 109/ vo {vo paá¹‡Ä•
passitabbaá¹ƒ}; na vo mama santike vatthabbaâ€™â€™ nti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanA
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• {paá¹-isaá¹ƒsÄ•
pattacÄ«varamÄ• dÄ• ya yena vajjÄ« tena cÄ• rikaá¹ƒ pakkamiá¹ƒsu. vajjÄ«su anupubbena
vaggumudÄ• nadÄ« tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• vaggumudÄ• ya nadiyÄ•
vassaá¹ƒ upagacchiá¹ƒsu.

atha kho Ä• yasmÄ• yasojo vassÅ«pagato {vassÅ«pagate (Katthaci) } bhikkhÅ« Ä• mantes

Ä• vuso, paá¹‡Ä• mitÄ• atthakÄ• mena hitesinÄ• , anukampakena anukampaá¹ƒ upÄ• dÄ•
vihÄ• raá¹ƒ kappema yathÄ• no viharataá¹ƒ bhagavÄ• attamano assÄ• â€™â€™ ti. ``evam
bhikkhÅ« Ä• yasmato yasojassa paccassosuá¹ƒ. atha kho te bhikkhÅ« vÅ«pakaá¹-á¹-hÄ• a
pahitattÄ• viharantÄ• tenevantaravassena sabbeva tisso vijjÄ• sacchÄ• kaá¹ƒsu.

atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena cÄ
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena vesÄ• lÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ• v
mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ.

atha \Be 106/ kho bhagavÄ• vaggumudÄ• tÄ«riyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cetasÄ• ceto pa
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä• lokajÄ• tÄ• viya me, Ä• nanda, esÄ• disÄ
Ä• nanda, esÄ• disÄ• ; yassaá¹ƒ disÄ• yaá¹ƒ {yÄ• yaá¹ƒ (Katthaci) } vaggumudÄ• tÄ«riyÄ•
viharanti. gantuá¹ƒ appaá¹-ikÅ«lÄ• si \Ee 26/ me manasi kÄ• tuá¹ƒ. pahiá¹‡eyyÄ• si tvaá¹ƒ,
vaggumudÄ• tÄ«riyÄ• naá¹ƒ \Ne 97/ bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ --- `satthÄ• Ä• yasma
Ä• yasmantÄ• naá¹ƒ dassanakÄ• moâ€™â€™ â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• yena aÃ±
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``ehi tvaá¹ƒ, Ä• vuso
bhikkhÅ« tenupasaá¹…kama; upasaá¹…kamitvÄ• vaggumudÄ• tÄ«riye bhikkhÅ« evaá¹ƒ va
Ä• manteti, satthÄ• Ä• yasmantÄ• naá¹ƒ dassanakÄ• moâ€™â€™ â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho so bhikkhu Ä• yasmato Ä• nandassa paá¹-issutvÄ• --- seyy
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evam
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ antarahito vaggumudÄ• ya nadiyÄ• tÄ«re tesaá¹ƒ bhikkhÅ«n
kho so bhikkhu vaggumudÄ• tÄ«riye bhikkhÅ« etadavoca --- ``satthÄ• Ä• yasmante Ä• mam
Ä• yasmantÄ• naá¹ƒ dassanakÄ• moâ€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho te bhikkhÅ« tassa bhikkhuno paá¹-issutvÄ• senÄ• sanaá¹ƒ
pattacÄ«varamÄ• dÄ• ya --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• ha
vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva --- vaggumudÄ• ya nadiyÄ• tÄ«re antarahitÄ• mah
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ bhagavato sammukhe pÄ• turahesuá¹ƒ. tena kho pana sama
samÄ• dhinÄ• nisinno \Se 111/ hoti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``katam
vihÄ• rena etarahi viharatÄ«â€™â€™ ti? atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``Ä•
vihÄ• rena etarahi viharatÄ«â€™â€™ ti. sabbeva Ä• neÃ±jasamÄ• dhinÄ• nisÄ«diá¹ƒsu.

atha \Be 107/ kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante paá¹-hame yÄ•
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ {cÄ«varaá¹ƒ (sabbattha) } karitvÄ• yena bhagavÄ• tenaÃ
bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• , bhante, ratti; nikkhanto paá¹-hamo yÄ• mo; cir

bhikkhÅ«; paá¹-isammodatu, bhante, bhagavÄ• Ä• gantukehi bhikkhÅ«hÄ«â€™â€™ ti. eva
ahosi.

dutiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante majjhime yÄ• me,
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ•
etadavoca \Ne 98/ --- ``abhikkantÄ• , bhante, ratti; nikkhanto majjhimo yÄ• mo; ciranisinnÄ•
bhikkhÅ«; paá¹-isammodatu, bhante, bhagavÄ• Ä• gantukehi bhikkhÅ«hÄ«â€™â€™ ti. dut
ahosi.

tatiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante pacchime yÄ• me,
nandimukhiyÄ• rattiyÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ•
paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• , bhante, ratti; nikkhanto pacc
aruá¹‡o; nandimukhÄ« ratti; ciranisinnÄ• Ä• gantukÄ• bhikkhÅ«; paá¹-isammodatu, bhante
\Se 112/ bhikkhÅ«hÄ«â€™â€™ ti.

atha kho bhagavÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ• Ä• yasmantaá¹ƒ Ä• nanda
tvaá¹ƒ, Ä• nanda, jÄ• neyyÄ• si ettakampi te nappaá¹-ibhÄ• seyya {nappaá¹-ibheyya (?) }. a
ca paÃ±ca bhikkhusatÄ• ni sabbeva Ä• neÃ±jasamÄ• dhinÄ• nisÄ«dimhÄ• â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassa jito kÄ• makaá¹‡á¹-ako,

akkoso ca vadho ca bandhanaÃ±ca.

pabbatova {pabbato viya (Ce Se Ee) } so á¹-hito anejo,

sukhadukkhesu na vedhatÄ« sa bhikkhÅ«â€™â€™ ti || tatiyaá¹ƒ.

4. sÄ• riputtasuttaá¹ƒ

<24> evaá¹ƒ \Be 108/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhaga
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹
bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá¹…kaá¹ƒ Ä• bhujitvÄ•
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• .

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yathÄ• pi \Ne 99/ pabbato selo, acalo suppatiá¹-á¹-hito.

evaá¹ƒ mohakkhayÄ• bhikkhu, pabbatova na vedhatÄ«â€™â€™ ti || catutthaá¹ƒ.

5. mahÄ• moggallÄ• nasuttaá¹ƒ

<25> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena \Ee 28/ Ä• yasmÄ• \Se 113/ mahÄ• moggallÄ• no bha
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya kÄ• yagatÄ• ya satiyÄ• ajjhatt
addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ avidÅ«re nisinnaá¹ƒ pall
kÄ• yaá¹ƒ paá¹‡idhÄ• ya kÄ• yagatÄ• ya satiyÄ• ajjhattaá¹ƒ sÅ«paá¹-á¹-hitÄ• ya.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``sati kÄ• yagatÄ• upaá¹-á¹-hitÄ• ,

chasu phassÄ• yatanesu saá¹ƒvuto.

satataá¹ƒ bhikkhu samÄ• hito,

jaÃ±Ã±Ä• nibbÄ• namattanoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. pilindavacchasuttaá¹ƒ

<26> evaá¹ƒ \Be 109/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá
tena kho pana samayena Ä• yasmÄ• pilindavaccho {pilindivaccho (Ce) } bhikkhÅ« vasalavÄ
kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• b
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
bhante, pilindavaccho bhikkhÅ« vasalavÄ• dena samudÄ• caratÄ«â€™â€™ ti.

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama
pilindavacchaá¹ƒ bhikkhuá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso pilindavaccha {vaccha
Ä• mantetÄ«â€™â€™ â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-
pilindavaccho tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ne 100/ Ä• yasmantaá¹ƒ \Se 114/ pi
``satthÄ• taá¹ƒ, Ä• vuso pilindavaccha, Ä• mantetÄ«â€™â€™ ti.

``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• pilindavaccho tassa bhikkhuno paá¹-issutvÄ• y

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
pilindavacchaá¹ƒ bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tvaá¹ƒ, vaccha, bhikkhÅ« vasalav
samudÄ• carasÄ«â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti.

atha kho bhagavÄ• Ä• yasmato pilindavacchassa pubbenivÄ• saá¹ƒ manasi karitvÄ• bhik
tumhe, bhikkhave, vacchassa bhikkhuno ujjhÄ• yittha. na, bhikkhave, vaccho dosantaro bhi
samudÄ• carati. vacchassa, bhikkhave, bhikkhuno paÃ±ca jÄ• tisatÄ• ni abbokiá¹‡á¹‡Ä• ni
paccÄ• jÄ• tÄ• ni. so tassa vasalavÄ• do dÄ«gharattaá¹ƒ \Ee 29/ samudÄ• ciá¹‡á¹‡o {ajjhÄ
aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) }. tenÄ• yaá¹ƒ vaccho bhikkhÅ« vasalavÄ• dena

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yamhÄ« \Be 110/ na mÄ• yÄ• vasatÄ« na mÄ• no,

yo vÄ«talobho amamo nirÄ• so.

panuá¹‡á¹‡akodho {paá¹‡unnakodho (Ee) } abhinibbutatto,

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhÅ«â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. sakkudÄ• nasuttaá¹ƒ

<27> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
pana samayena Ä• yasmÄ• mahÄ• kassapo pippaliguhÄ• yaá¹ƒ viharati, sattÄ• haá¹ƒ ekap
aÃ±Ã±ataraá¹ƒ \Se 115/ {nisinno aÃ±Ã±ataraá¹ƒ (Se Katthaci) } samÄ• dhiá¹ƒ samÄ• pajjitv
mahÄ• kassapo tassa sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• si. atha
tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hitassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ rÄ• jagahaá¹ƒ
nti.

tena kho pana samayena paÃ±camattÄ• ni devatÄ• satÄ• ni ussukkaá¹ƒ Ä• pannÄ• ni hon
mahÄ• kassapassa piá¹‡á¸• apÄ• tapaá¹-ilÄ• bhÄ• ya. atha kho Ä• yasmÄ• mahÄ• kassap
devatÄ• satÄ• ni paá¹-ikkhipitvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• c
pÄ• visi.

tena kho pana samayena sakko devÄ• namindo Ä• yasmato mahÄ• kassapassa piá¹‡á¸• a
pesakÄ• ravaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• tantaá¹ƒ vinÄ• ti. sujÄ• {sujÄ• tÄ• (Se Ee Katth
tasaraá¹ƒ pÅ«reti. atha kho Ä• yasmÄ• mahÄ• kassapo rÄ• jagahe sapadÄ• naá¹ƒ piá¹‡á¸•
devÄ• namindassa nivesanaá¹ƒ tenupasaá¹…kami. addasÄ• kho sakko devÄ• namindo Ä•

dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na gharÄ• nikkhamitvÄ• paccugantvÄ• hatthato patta
pavisitvÄ• {pavisetvÄ• (Katthaci) } ghaá¹-iyÄ• odanaá¹ƒ uddharitvÄ• pattaá¹ƒ pÅ«retvÄ•
mahÄ• kassapassa adÄ• si. so ahosi piá¹‡á¸• apÄ• to anekasÅ«po anekabyaÃ±jano aneka
{anekasÅ«parasabyaÃ±jano (Ce Ee) }. atha kho Ä• yasmato mahÄ• kassapassa etadahosi
yassÄ• yaá¹ƒ \Ee 30/ evarÅ«po iddhÄ• nubhÄ• voâ€™â€™ ti \Be 111/? atha kho Ä• yasma
--- ``sakko kho \Se 116/ ayaá¹ƒ devÄ• namindoâ€™â€™ ti. iti viditvÄ• sakkaá¹ƒ devÄ• nam
``kataá¹ƒ kho te idaá¹ƒ, kosiya; mÄ• {mÄ• ssu (Ce Se) } punapi evarÅ«pamakÄ• sÄ«â€™â
kassapa, puÃ±Ã±ena attho; amhÄ• kampi puÃ±Ã±ena karaá¹‡Ä«yaâ€™â€™ nti.

atha kho sakko devÄ• namindo Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ abhivÄ• detvÄ• padak
abbhuggantvÄ• Ä• kÄ• se antalikkhe tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``aho dÄ• naá¹ƒ
dÄ• naá¹ƒ (Ee Katthaci) } kassape suppatiá¹-á¹-hitaá¹ƒ! aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ ka
suppatiá¹-á¹-hitaá¹ƒ!! aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaâ€™â€™ n
dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya sakkassa devÄ• namind
Ä• kÄ• se antalikkhe tikkhattuá¹ƒ udÄ• naá¹ƒ udÄ• nentassa --- ``aho dÄ• naá¹ƒ paramadÄ
suppatiá¹-á¹-hitaá¹ƒ! aho dÄ• naá¹ƒ paramadÄ• naá¹ƒ kassape suppatiá¹-á¹-hitaá¹ƒ!! aho d
kassape suppatiá¹-á¹-hitaâ€™â€™ nti!!!

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``piá¹‡á¸• apÄ• tikassa bhikkhuno,

attabharassa anaÃ±Ã±aposino.

devÄ• \Ne 102/ pihayanti tÄ• dino,

upasantassa sadÄ• satÄ«matoâ€™â€™ ti || sattamaá¹ƒ.

8. piá¹‡á¸• apÄ• tikasuttaá¹ƒ

<28> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ karerimaá¹‡á¸• alamÄ• á¸·e \Se 117/ sannisinnÄ• naá
ayamantarÄ• kathÄ• udapÄ• di ---

``piá¹‡á¸• apÄ• tiko, Ä• vuso, bhikkhu piá¹‡á¸• Ä• ya caranto labhati kÄ• lena kÄ• laá¹ƒ ma
passituá¹ƒ, labhati kÄ• lena kÄ• laá¹ƒ manÄ• pike sotena sadde sotuá¹ƒ, labhati kÄ• lena k
ghÄ• nena \Be 112/ gandhe ghÄ• yituá¹ƒ, labhati kÄ• lena kÄ• laá¹ƒ manÄ• pike jivhÄ• ya n

kÄ• lena kÄ• laá¹ƒ manÄ• pike kÄ• yena phoá¹-á¹-habbe phusituá¹ƒ. piá¹‡á¸• apÄ• tiko, Ä•
garukato mÄ• nito pÅ«jito apacito piá¹‡á¸• Ä• ya carati. handÄ• vuso, mayampi piá¹‡á¸• apÄ
lacchÄ• ma kÄ• lena kÄ• laá¹ƒ manÄ• pike cakkhunÄ• rÅ«pe passituá¹ƒ, mayampi lacchÄ•
sotena sadde sotuá¹ƒ, mayampi lacchÄ• ma kÄ• lena kÄ• laá¹ƒ manÄ• pike ghÄ• nena gan
lacchÄ• ma kÄ• lena kÄ• laá¹ƒ manÄ• pike jivhÄ• ya rase sÄ• yituá¹ƒ, mayampi lacchÄ• ma
kÄ• yena phoá¹-á¹-habbe \Ee 31/ phusituá¹ƒ; mayampi sakkatÄ• garukatÄ• mÄ• nitÄ• pÅ«
carissÄ• mÄ• â€™â€™ ti. ayaÃ±carahi tesaá¹ƒ bhikkhÅ«naá¹ƒ antarÄ• kathÄ• hoti vippaka

atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena karerimaá¹‡á
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ•
``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kathÄ•

``idha, bhante, amhÄ• kaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ karer
sannisinnÄ• naá¹ƒ \Se 118/ sannipatitÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di ---

`piá¹‡á¸• apÄ• tiko, Ä• vuso, bhikkhu piá¹‡á¸• Ä• ya caranto labhati kÄ• lena kÄ• laá¹ƒ man
rÅ«pe passituá¹ƒ, labhati kÄ• lena kÄ• laá¹ƒ manÄ• pike sotena sadde sotuá¹ƒ, labhati kÄ•
ghÄ• nena gandhe ghÄ• yituá¹ƒ, labhati kÄ• lena kÄ• laá¹ƒ manÄ• pike jivhÄ• ya rase sÄ• y
kÄ• laá¹ƒ manÄ• pike kÄ• yena phoá¹-á¹-habbe phusituá¹ƒ. piá¹‡á¸• apÄ• tiko, Ä• vuso, bhi
mÄ• nito pÅ«jito apacito piá¹‡á¸• Ä• ya carati. handÄ• vuso, mayampi piá¹‡á¸• apÄ• tikÄ• l
kÄ• lena kÄ• laá¹ƒ manÄ• pike cakkhunÄ• rÅ«pe passituá¹ƒ ... pe ... kÄ• yena phoá¹-á¹-ha
sakkatÄ• garukatÄ• mÄ• nitÄ• pÅ«jitÄ• apacitÄ• piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™ ti. ay
antarÄ• kathÄ• vippakatÄ• , atha bhagavÄ• anuppattoâ€™â€™ ti.

``na \Be 113/ khvetaá¹ƒ, bhikkhave, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulaputtÄ• naá¹ƒ saddhÄ•
pabbajitÄ• naá¹ƒ yaá¹ƒ tumhe evarÅ«piá¹ƒ kathaá¹ƒ katheyyÄ• tha. sannipatitÄ• naá¹ƒ vo, l
karaá¹‡Ä«yaá¹ƒ --- dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ \Se 119/ udÄ• na

``piá¹‡á¸• apÄ• tikassa bhikkhuno,

attabharassa anaÃ±Ã±aposino.

devÄ• pihayanti tÄ• dino,

no ce saddasilokanissitoâ€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. sippasuttaá¹ƒ

<29> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• bhattaá¹ƒ
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹‡á¸• alamÄ• á¸·e sannisinnÄ• naá¹ƒ sannipatitÄ•
udapÄ• di --- ``ko nu kho, Ä• vuso, sippaá¹ƒ jÄ• nÄ• ti? ko kiá¹ƒ sippaá¹ƒ sikkhi? kataraá¹ƒ
aggaâ€™â€™ nti?

tatthekacce evamÄ• haá¹ƒsu --- ``hatthisippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce ev
``assasippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒsu --- ``rathasippaá¹ƒ
nti. ekacce evamÄ• haá¹ƒsu --- ``dhanusippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce ev
``tharusippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒsu --- ``muddÄ• sippa
nti. ekacce evamÄ• haá¹ƒsu \Ne 104/ --- ``gaá¹‡anÄ• sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™
\Ee 32/ --- ``saá¹…khÄ• nasippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒ
sippÄ• naá¹ƒ aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒsu --- ``kÄ• veyyasippaá¹ƒ {kÄ• byas
aggaâ€™â€™ nti. ekacce evamÄ• haá¹ƒsu --- ``lokÄ• yatasippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™
--- ``khattavijjÄ• sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™â€™ nti. ayaÃ±carahi tesaá¹ƒ bhikkhÅ«na
vippakatÄ• .

atha kho bhagavÄ• \Se 120/ sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena maá
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja \Be 114/ kho b
--- ``kÄ• ya nuttha, bhikkhave, etarahi kathÄ• ya sannisinnÄ• , kÄ• ca pana vo antarÄ• kath

``idha, bhante, amhÄ• kaá¹ƒ pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• naá¹ƒ maá¹
sannisinnÄ• naá¹ƒ ayamantarÄ• kathÄ• udapÄ• di --- `ko nu kho, Ä• vuso, sippaá¹ƒ jÄ• nÄ
sikkhi? kataraá¹ƒ sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti?

``tatthekacce evamÄ• haá¹ƒsu --- `hatthisippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti. ekacce evam
`assasippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti; ekacce evamÄ• haá¹ƒsu --- `rathasippaá¹ƒ sippÄ
evamÄ• haá¹ƒsu --- `dhanusippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti; ekacce evamÄ• haá¹ƒsu ---
aggaâ€™ nti, ekacce evamÄ• haá¹ƒsu --- `muddÄ• sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti eka
`gaá¹‡anÄ• sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti; ekacce evamÄ• haá¹ƒsu --- `saá¹…khÄ• n
nti; ekacce evamÄ• haá¹ƒsu --- `lekhÄ• sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti; ekacce evamÄ
`kÄ• veyyasippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti; ekacce evamÄ• haá¹ƒsu --- `lokÄ• yatasipp
nti; ekacce evamÄ• haá¹ƒsu --- `khattavijjÄ• sippaá¹ƒ sippÄ• naá¹ƒ aggaâ€™ nti. ayaá¹ƒ kh
antarÄ• kathÄ• hoti vippakatÄ• , atha bhagavÄ• anuppattoâ€™â€™ ti.

``na khvetaá¹ƒ, bhikkhave, tumhÄ• kaá¹ƒ patirÅ«paá¹ƒ kulaputtÄ• naá¹ƒ saddhÄ• agÄ• ras
pabbajitÄ• naá¹ƒ yaá¹ƒ tumhe evarÅ«piá¹ƒ kathaá¹ƒ katheyyÄ• tha. sannipatitÄ• naá¹ƒ \Se
dvayaá¹ƒ karaá¹‡Ä«yaá¹ƒ --- dhammÄ« vÄ• kathÄ• ariyo vÄ• tuá¹‡hÄ«bhÄ• voâ€™â€™

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``asippajÄ«vÄ« \Ne 105/ lahu atthakÄ• mo,

yatindriyo sabbadhi vippamutto.

anokasÄ• rÄ« amamo nirÄ• so,

hitvÄ• mÄ• naá¹ƒ ekacaro sa bhikkhÅ«â€™â€™ ti || navamaá¹ƒ.

10. lokasuttaá¹ƒ

<30> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• uruvelÄ• yaá¹ƒ viharati najjÄ• n
bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddho. tena kho pana samayena \Be 115/ bhagavÄ
nisinno hoti vimuttisukhapaá¹-isaá¹ƒvedÄ«.

atha kho bhagavÄ• tassa sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ
volokesi. addasÄ• kho bhagavÄ• buddhacakkhunÄ• volokento satte anekehi santÄ• pehi
pariá¸·Ä• hehi pariá¸• ayhamÄ• ne --- rÄ• gajehipi, dosajehipi, mohajehipi {mohajehipÄ«ti (s

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``ayaá¹ƒ loko santÄ• pajÄ• to,

phassapareto rogaá¹ƒ vadati attato.

yena yena hi maÃ±Ã±ati {yena hi maÃ±Ã±ati (Se Ee) },

tato taá¹ƒ hoti aÃ±Ã±athÄ• ||

``aÃ±Ã±athÄ• bhÄ• vÄ« bhavasatto loko,

bhavapareto bhavamevÄ• bhinandati.

yadabhinandati \Ee 33/ \Se 122/ taá¹ƒ bhayaá¹ƒ,

yassa bhÄ• yati taá¹ƒ dukkhaá¹ƒ.

bhavavippahÄ• nÄ• ya kho panidaá¹ƒ brahmacariyaá¹ƒ vussatiâ€™â€™ ||

`` `ye hi keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhavena bhavassa vippamokkhamÄ• h
\Ne 106/ bhavasmÄ• â€™ ti vadÄ• mi. `ye vÄ• pana keci samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä•
nissaraá¹‡amÄ• haá¹ƒsu, sabbe te anissaá¹-Ä• bhavasmÄ• â€™ ti vadÄ• mi.

``upadhiÃ±hi paá¹-icca dukkhamidaá¹ƒ sambhoti, sabbupÄ• dÄ• nakkhayÄ• natthi dukkhas
passa; puthÅ« avijjÄ• ya paretÄ• bhÅ«tÄ• bhÅ«taratÄ• aparimuttÄ• ; ye hi keci bhavÄ• s
sabbe te bhavÄ• aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• â€™â€™ ti.

``evametaá¹ƒ \Be 116/ yathÄ• bhÅ«taá¹ƒ, sammappaÃ±Ã±Ä• ya passato.

bhavataá¹‡hÄ• pahÄ«yati, vibhavaá¹ƒ nÄ• bhinandati ||

``sabbaso taá¹‡hÄ• naá¹ƒ khayÄ• ,

asesavirÄ• ganirodho nibbÄ• naá¹ƒ.

tassa nibbutassa bhikkhuno,

anupÄ• dÄ• {anupÄ• dÄ• nÄ• (Ce) } punabbhavo na hoti.

abhibhÅ«to mÄ• ro vijitasaá¹…gÄ• mo,

upaccagÄ• sabbabhavÄ• ni tÄ• dÄ«â€™â€™ ti || dasamaá¹ƒ.

nandavaggo tatiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

kammaá¹ƒ \Se 123/ nando yasojo ca, sÄ• riputto ca kolito.

pilindo {pilindi (Ce) } kassapo piá¹‡á¸• o, sippaá¹ƒ lokena te dasÄ• ti ||

4. meghiyavaggo

1. meghiyasuttaá¹ƒ

<31> evaá¹ƒ \Ee 34/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• cÄ• likÄ• yaá¹ƒ viharati c
107/ kho pana samayena Ä• yasmÄ• meghiyo bhagavato upaá¹-á¹-hÄ• ko hoti. atha kho Ä•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho Ä• yasmÄ• meghiyo bhagavantaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, bhante, jantugÄ•
pavisituâ€™â€™ nti. ``yassadÄ• ni tvaá¹ƒ, meghiya, kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• meghiyo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
pÄ• visi. jantugÄ• me piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikka
nadiyÄ• tÄ«raá¹ƒ tenupasaá¹…kami. {upasaá¹…kamitvÄ• (sabbattha) AN c 9.3 passitabba
Ä• yasmÄ• meghiyo {upasaá¹…kamitvÄ• (sabbattha) AN c 9.3 passitabbaá¹ƒ} kimikÄ• á¸·
jaá¹…ghÄ• vihÄ• raá¹ƒ {jaá¹…ghavihÄ• raá¹ƒ (Katthaci) } anucaá¹…kamamÄ• no anuvicara
kho (Ce Se Ee), anuvicaramÄ• no addasa (Katthaci) } ambavanaá¹ƒ pÄ• sÄ• dikaá¹ƒ manu
disvÄ• nassa etadahosi --- ``pÄ• sÄ• dikaá¹ƒ vatidaá¹ƒ ambavanaá¹ƒ manuÃ±Ã±aá¹ƒ {idaá
natthi, aá¹…guttarepi} ramaá¹‡Ä«yaá¹ƒ. alaá¹ƒ vatidaá¹ƒ kulaputtassa padhÄ• natthikassa p
bhagavÄ• anujÄ• neyya, Ä• gaccheyyÄ• haá¹ƒ imaá¹ƒ ambavanaá¹ƒ padhÄ• nÄ• yÄ• â€™

atha kho Ä• yasmÄ• meghiyo yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• \Se
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• meghiyo bhag

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya jantu
pÄ• visiá¹ƒ. jantugÄ• me piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ik
nadiyÄ• tÄ«raá¹ƒ tenupasaá¹…kamiá¹ƒ {upasaá¹…kamitvÄ• (sabbattha) }. addasaá¹ƒ kho
{upasaá¹…kamitvÄ• (sabbattha) }, kimikÄ• á¸·Ä• ya nadiyÄ• tÄ«re jaá¹…ghÄ• vihÄ• raá¹ƒ
anuvicaramÄ• no {anuvicaramÄ• no addasaá¹ƒ (sabbattha) } ambavanaá¹ƒ pÄ• sÄ• dikaá¹ƒ
disvÄ• na me etadahosi --- `pÄ• sÄ• dikaá¹ƒ vatidaá¹ƒ ambavanaá¹ƒ manuÃ±Ã±aá¹ƒ ramaá
kulaputtassa padhÄ• natthikassa padhÄ• nÄ• ya. sace maá¹ƒ bhagavÄ• anujÄ• neyya, Ä•
ambavanaá¹ƒ padhÄ• nÄ• yÄ• â€™ ti. sace maá¹ƒ, bhante, bhagavÄ• anujÄ• nÄ• ti {anujÄ
gaccheyyÄ• haá¹ƒ taá¹ƒ \Ee 35/ ambavanaá¹ƒ padhÄ• nÄ• yÄ• â€™â€™ ti.

evaá¹ƒ vutte, bhagavÄ• Ä• yasmantaá¹ƒ meghiyaá¹ƒ etadavoca --- ``Ä• gamehi tÄ• va, me
(Ce Ee), ekakomhi (Se) } tÄ• va, yÄ• va aÃ±Ã±opi koci bhikkhu Ä• gacchatÄ«â€™â€™ ti.

dutiyampi kho Ä• yasmÄ• meghiyo bhagavantaá¹ƒ etadavoca --- ``bhagavato, bhante, natt
{uttariá¹ƒ (Ce Se Ke Ee) } karaá¹‡Ä«yaá¹ƒ, natthi katassa vÄ• paticayo. mayhaá¹ƒ kho pan

uttari karaá¹‡Ä«yaá¹ƒ, atthi katassa paticayo. sace maá¹ƒ bhagavÄ• anujÄ• nÄ• ti, gacche
ambavanaá¹ƒ padhÄ• nÄ• yÄ• â€™â€™ ti. dutiyampi kho \Be 118/ bhagavÄ• Ä• yasmanta
``Ä• gamehi tÄ• va, meghiya, ekakamhi tÄ• va, yÄ• va aÃ±Ã±opi koci bhikkhu Ä• gacchatÄ

tatiyampi kho Ä• yasmÄ• meghiyo bhagavantaá¹ƒ \Se 125/ etadavoca --- ``bhagavato, bha
karaá¹‡Ä«yaá¹ƒ, natthi katassa vÄ• paticayo. mayhaá¹ƒ kho pana, bhante, atthi uttari karaá
katassa paticayo. sace maá¹ƒ bhagavÄ• anujÄ• nÄ• ti, gaccheyyÄ• haá¹ƒ taá¹ƒ ambavana
``padhÄ• nanti kho, meghiya, vadamÄ• naá¹ƒ kinti vadeyyÄ• ma? yassadÄ• ni tvaá¹ƒ, megh
maÃ±Ã±asÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• meghiyo uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• pada
ambavanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ ambavanaá¹ƒ ajjhogÄ• hetvÄ•
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«di. atha kho Ä• yasmato meghiyass
viharantassa yebhuyyena tayo pÄ• pakÄ• akusalÄ• vitakkÄ• samudÄ• caranti, seyyathida
byÄ• pÄ• davitakko, vihiá¹ƒsÄ• vitakko {vitakkoti (Ce Ee Katthaci) }.

atha kho Ä• yasmato meghiyassa etadahosi --- ``acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata b
vatamhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• . atha ca panimehi tÄ«hi pÄ• pakehi ak
anvÄ• sattÄ• , seyyathidaá¹ƒ --- kÄ• mavitakkena, byÄ• pÄ• davitakkena, vihiá¹ƒsÄ• vitakke

atha kho Ä• yasmÄ• meghiyo sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bh
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
bhagavantaá¹ƒ etadavoca --- ``idha mayhaá¹ƒ, bhante, tasmiá¹ƒ ambavane viharantassa ye
pÄ• pakÄ• akusalÄ• vitakkÄ• samudÄ• caranti, seyyathidaá¹ƒ --- kÄ• mavitakko, byÄ• pÄ
\Ee 36/. tassa mayhaá¹ƒ, bhante, etadahosi --- `acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata, bh
vatamhÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitÄ• . atha ca panimehi tÄ«hi pÄ• pakehi ak
anvÄ• sattÄ• , seyyathidaá¹ƒ --- kÄ• mavitakkena, byÄ• pÄ• davitakkena, vihiá¹ƒsÄ• vitakke

``aparipakkÄ• ya \Ne 109/, meghiya, cetovimuttiyÄ• paÃ±ca dhammÄ• paripÄ• kÄ• ya saá

``idha, meghiya, bhikkhu kalyÄ• á¹‡amitto hoti kalyÄ• á¹‡asahÄ• yo kalyÄ• á¹‡asampavaá¹
meghiya, cetovimuttiyÄ• ayaá¹ƒ paá¹-hamo dhammo paripÄ• kÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, meghiya, bhikkhu sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihar
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhat
meghiya, cetovimuttiyÄ• ayaá¹ƒ dutiyo dhammo paripÄ• kÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ, meghiya, bhikkhu yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivaraá¹‡asap

virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒ
appicchakathÄ• , santuá¹-á¹-hikathÄ• , pavivekakathÄ• , asaá¹ƒsaggakathÄ• , vÄ«riyÄ• ram
samÄ• dhikathÄ• , paÃ±Ã±Ä• kathÄ• , vimuttikathÄ• , vimuttiÃ±Ä• á¹‡adassanakathÄ• ; eva
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«. aparipÄ• kÄ• ya, meghiya, cetovi
paripÄ• kÄ• ya saá¹ƒvattati.

``puna caparaá¹ƒ \Se 127/, meghiya, bhikkhu Ä• raddhavÄ«riyo viharati, akusalÄ• naá¹ƒ dh
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya {uppÄ• dÄ• ya (Se) }, thÄ• mavÄ• daá¸·h
kusalesu dhammesu. aparipakkÄ• ya, meghiya, cetovimuttiyÄ• ayaá¹ƒ catuttho dhammo pa

``puna caparaá¹ƒ, meghiya, bhikkhu paÃ±Ã±avÄ• hoti udayatthagÄ• miniyÄ• paÃ±Ã±Ä• y
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• . aparipakkÄ• ya, meghiya, cetovimutti
paripÄ• kÄ• ya saá¹ƒvattati. aparipakkÄ• ya, meghiya, cetovimuttiyÄ• ime paÃ±ca dhammÄ
saá¹ƒvattanti.

``kalyÄ• á¹‡amittassetaá¹ƒ \Be 120/, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡a
kalyÄ• á¹‡asampavaá¹…kassa yaá¹ƒ sÄ«lavÄ• bhavissati, pÄ• timokkhasaá¹ƒvarasaá¹ƒvu
Ä• cÄ• ragocarasampanno, aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhis

``kalyÄ• á¹‡amittassetaá¹ƒ \Ne 110/, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡a
kalyÄ• á¹‡asampavaá¹…kassa yaá¹ƒ \Ee 37/ yÄ• yaá¹ƒ kathÄ• abhisallekhikÄ• cetovivara
ekantanibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya n
seyyathidaá¹ƒ --- appicchakathÄ• , santuá¹-á¹-hikathÄ• , pavivekakathÄ• , asaá¹ƒsaggakath
vÄ«riyÄ• rambhakathÄ• , sÄ«lakathÄ• , samÄ• dhikathÄ• , paÃ±Ã±Ä• kathÄ• , vimuttikathÄ
vimuttiÃ±Ä• á¹‡adassanakathÄ• ; evarÅ«pÄ• ya kathÄ• ya nikÄ• malÄ• bhÄ« bhavissati aki

``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• ya
kalyÄ• á¹‡asampavaá¹…kassa yaá¹ƒ Ä• raddhavÄ«riyo viharissati \Se 128/ akusalÄ• naá¹ƒ
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upasampadÄ• ya, thÄ• mavÄ• daá¸·haparakkamo anikkhitt

``kalyÄ• á¹‡amittassetaá¹ƒ, meghiya, bhikkhuno pÄ• á¹-ikaá¹…khaá¹ƒ kalyÄ• á¹‡asahÄ• ya
kalyÄ• á¹‡asampavaá¹…kassa yaá¹ƒ paÃ±Ã±avÄ• bhavissati, udayatthagÄ• miniyÄ• paÃ±
nibbedhikÄ• ya sammÄ• dukkhakkhayagÄ• miniyÄ• .

``tena ca pana, meghiya, bhikkhunÄ• imesu paÃ±casu dhammesu patiá¹-á¹-hÄ• ya cattÄ•
bhÄ• vetabbÄ• --- asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ• ya, mettÄ• bhÄ• vetabb
Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• ya, aniccasaÃ±Ã±Ä• bhÄ• vetabbÄ•
aniccasaÃ±Ã±ino hi, meghiya, anattasaÃ±Ã±Ä• saá¹‡á¹-hÄ• ti, anattasaÃ±Ã±Ä« asmimÄ•

diá¹-á¹-heva dhamme nibbÄ• naâ€™â€™ nti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``khuddÄ• \Be 121/ vitakkÄ• sukhumÄ• vitakkÄ• ,

anugatÄ• {anuggatÄ• (Ce Katthaci aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) } manaso up
Ee) }.

ete avidvÄ• manaso vitakke,

hurÄ• huraá¹ƒ dhÄ• vati bhantacitto ||

``ete ca vidvÄ• manaso vitakke,

Ä• tÄ• piyo saá¹ƒvaratÄ« satÄ«mÄ• .

anugate \Ne 111/ \Se 129/ manaso uppilÄ• ve,

asesamete pajahÄ• si buddhoâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. uddhatasuttaá¹ƒ

<32> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kusinÄ• rÄ• yaá¹ƒ viharati upava
sÄ• lavane. tena kho pana samayena sambahulÄ• bhikkhÅ« bhagavato avidÅ«re araÃ±Ã±
uddhatÄ• unnaá¸·Ä• capalÄ• mukharÄ• vikiá¹‡á¹‡avÄ• cÄ• muá¹-á¹-hassatino asampajÄ
vibbhantacittÄ• pÄ• katindriyÄ• .

addasÄ• kho bhagavÄ• te sambahule \Ee 38/ bhikkhÅ« avidÅ«re araÃ±Ã±akuá¹-ikÄ• yaá¹
capale mukhare vikiá¹‡á¹‡avÄ• ce muá¹-á¹-hassatino asampajÄ• ne asamÄ• hite vibbhanta

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``arakkhitena kÄ• yena {cittena (nettiyaá¹ƒ) }, micchÄ• diá¹-á¹-hihatena {micchÄ• diá¹-á¹-hig
ca.

thinamiddhÄ• {thÄ«namiddhÄ• (Ce Se Ke Ee) } bhibhÅ«tena, vasaá¹ƒ mÄ• rassa gacchati

``tasmÄ• rakkhitacittassa, sammÄ• saá¹…kappagocaro.

sammÄ• diá¹-á¹-hipurekkhÄ• ro, Ã±atvÄ• na udayabbayaá¹ƒ.

thÄ«namiddhÄ• bhibhÅ« bhikkhu, sabbÄ• duggatiyo jaheâ€™â€™ ti || dutiyaá¹ƒ.

3. gopÄ• lakasuttaá¹ƒ

<33> evaá¹ƒ \Be 122/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ ca
bhikkhusaá¹…ghena saddhiá¹ƒ. atha kho bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataraá
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di.

atha kho aÃ±Ã±ataro gopÄ• lako yena bhagavÄ• tenupasaá¹…kami \Se 130/; upasaá¹…ka
abhivÄ• detvÄ• \Ne 112/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ gopÄ• la
kathÄ• ya sandassesi samÄ• dapesi {samÄ• dÄ• pesi (?) } samuttejesi sampahaá¹ƒsesi.

atha kho so gopÄ• lako bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito {sam
sampahaá¹ƒsito bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bhagavÄ• svÄ• ta
bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho so
adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá

atha kho so gopÄ• lako tassÄ• rattiyÄ• accayena sake nivesane pahÅ«taá¹ƒ appodakapÄ
{appodakapÄ• yÄ• saá¹ƒ (sabbattha) } paá¹-iyÄ• dÄ• petvÄ• navaÃ±ca sappiá¹ƒ bhagavato
``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamaya
pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena yena tassa gopÄ• lakassa nivesan
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho so gopÄ• lako buddhappamukh
appodakapÄ• yasena {appodakapÄ• yÄ• sena ca (Se Ee) } navena ca sappinÄ• sahatthÄ•
kho so gopÄ• lako bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«
gahetvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ gopÄ• lakaá¹ƒ bhagavÄ
sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
acirapakkantassa bhagavato taá¹ƒ gopÄ• lakaá¹ƒ aÃ±Ã±ataro \Se 131/ puriso sÄ«mantarikÄ

atha \Be 123/ kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagav
``yena, bhante, gopÄ• lakena ajja buddhappamukho bhikkhusaá¹…gho appodakapÄ• yasen
santappito sampavÄ• rito so kira, bhante, gopÄ• lako aÃ±Ã±atarena purisena sÄ«mantarikÄ
voropitoâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``diso disaá¹ƒ yaá¹ƒ taá¹ƒ kayirÄ• , verÄ« vÄ• pana verinaá¹ƒ.

micchÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, pÄ• piyo naá¹ƒ tato kareâ€™â€™ ti || tatiyaá¹ƒ.

4. yakkhapahÄ• rasuttaá¹ƒ

<34> evaá¹ƒ \Ne 113/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá
tena kho pana samayena Ä• yasmÄ• ca sÄ• riputto Ä• yasmÄ• ca mahÄ• moggallÄ• no ka
kho pana samayena Ä• yasmÄ• sÄ• riputto juá¹‡hÄ• ya rattiyÄ• navoropitehi kesehi abbho
aÃ±Ã±ataraá¹ƒ samÄ• dhiá¹ƒ samÄ• pajjitvÄ• .

tena kho pana samayena dve yakkhÄ• sahÄ• yakÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡aá¹ƒ di
karaá¹‡Ä«yena. addasaá¹ƒsu kho te yakkhÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ juá¹‡hÄ• ya r
abbhokÄ• se nisinnaá¹ƒ. disvÄ• na eko yakkho dutiyaá¹ƒ yakkhaá¹ƒ etadavoca \Se 132/ ---
samma, imassa samaá¹‡assa sÄ«se pahÄ• raá¹ƒ dÄ• tuâ€™â€™ nti. evaá¹ƒ vutte, so yakk
--- ``alaá¹ƒ, samma, mÄ• samaá¹‡aá¹ƒ Ä• sÄ• desi. uá¸·Ä• ro so, samma, samaá¹‡o mahid
ti.

dutiyampi kho so yakkho taá¹ƒ yakkhaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ, samma, ima
sÄ«se pahÄ• raá¹ƒ dÄ• tuâ€™â€™ nti. dutiyampi kho so yakkho taá¹ƒ yakkhaá¹ƒ etadavoca
samaá¹‡aá¹ƒ Ä• sÄ• desi. uá¸·Ä• ro so, samma, samaá¹‡o mahiddhiko mahÄ• nubhÄ• voâ
taá¹ƒ yakkhaá¹ƒ etadavoca --- ``paá¹-ibhÄ• ti maá¹ƒ, samma, imassa samaá¹‡assa sÄ«se p
dÄ• tuâ€™â€™ nti. tatiyampi kho so yakkho taá¹ƒ yakkhaá¹ƒ etadavoca --- ``alaá¹ƒ, samma
Ä• sÄ• desi. uá¸·Ä• ro so, samma, samaá¹‡o mahiddhiko mahÄ• nubhÄ• voâ€™â€™ ti.

atha kho so yakkho taá¹ƒ yakkhaá¹ƒ anÄ• diyitvÄ• Ä• yasmato sÄ• riputtattherassa sÄ«se
mahÄ• pahÄ• ro ahosi, api tena pahÄ• rena sattaratanaá¹ƒ vÄ• aá¸• á¸• haá¹-á¹-hamarata
osÄ• deyya, mahantaá¹ƒ vÄ• pabbatakÅ«á¹-aá¹ƒ padÄ• leyya. atha ca pana so yakkho `á¸
vatvÄ• tattheva mahÄ• nirayaá¹ƒ apatÄ• si {avatthÄ• si (Katthaci Ce) }.

addasÄ• kho Ä• yasmÄ• mahÄ• moggallÄ• no dibbena cakkhunÄ• visuddhena atikkanta
Ä• yasmato sÄ• riputtattherassa sÄ«se pahÄ• raá¹ƒ dÄ«yamÄ• naá¹ƒ. disvÄ• yena Ä• yas
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``kacci \Ne 114/ te, Ä• vus
yÄ• panÄ«yaá¹ƒ, kacci na kiÃ±ci dukkhaâ€™â€™ nti \Se 133/? ``khamanÄ«yaá¹ƒ me, Ä• v
yÄ• panÄ«yaá¹ƒ me, Ä• vuso moggallÄ• na; api ca me sÄ«saá¹ƒ thokaá¹ƒ dukkhaâ€™â€™

``acchariyaá¹ƒ, Ä• vuso sÄ• riputta, abbhutaá¹ƒ, Ä• vuso sÄ• riputta! yÄ• va {yaá¹ƒ tvaá¹ƒ
(Se) } mahiddhiko Ä• yasmÄ• sÄ• riputto mahÄ• nubhÄ• vo! idha te, Ä• vuso sÄ• riputta, a
pahÄ• raá¹ƒ adÄ• si. tÄ• va mahÄ• pahÄ• ro ahosi, api tena pahÄ• rena sattaratanaá¹ƒ vÄ
aá¸• á¸• haá¹-á¹-hamaratanaá¹ƒ vÄ• nÄ• gaá¹ƒ osÄ• deyya, mahantaá¹ƒ vÄ• pabbatakÅ«
panÄ• yasmÄ• sÄ• riputto evamÄ• ha --- `khamanÄ«yaá¹ƒ me, Ä• vuso moggallÄ• na, yÄ•
moggallÄ• na; api ca me sÄ«saá¹ƒ thokaá¹ƒ dukkhaâ€™â€™ â€™ nti.

``acchariyaá¹ƒ, Ä• vuso moggallÄ• na, abbhutaá¹ƒ, Ä• vuso moggallÄ• na! yÄ• va {yaá¹ƒ (
mahÄ• moggallÄ• no mahÄ• nubhÄ• vo yatra hi nÄ• ma yakkhampi passissati! mayaá¹ƒ pa
passÄ• mÄ• â€™â€™ ti.

assosi kho bhagavÄ• dibbÄ• ya sotadhÄ• tuyÄ• visuddhÄ• ya atikkantamÄ• nusikÄ• ya te
mahÄ• nÄ• gÄ• naá¹ƒ imaá¹ƒ evarÅ«paá¹ƒ kathÄ• sallÄ• paá¹ƒ.

atha \Be 125/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``yassa \Ee 41/ selÅ«pamaá¹ƒ cittaá¹ƒ, á¹-hitaá¹ƒ nÄ• nupakampati.

virattaá¹ƒ rajanÄ«yesu, kopaneyye na kuppati.

yassevaá¹ƒ bhÄ• vitaá¹ƒ cittaá¹ƒ, kuto taá¹ƒ dukkhamessatÄ«â€™â€™ ti || catutthaá¹ƒ.

5. nÄ• gasuttaá¹ƒ

<35> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ•
pana samayena bhagavÄ• Ä• kiá¹‡á¹‡o viharati bhikkhÅ«hi bhikkhÅ«nÄ«hi upÄ• sakehi up
rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. Ä• kiá¹‡á¹‡o dukkhaá¹ƒ na phÄ• su vihara
etadahosi --- ``ahaá¹ƒ kho etarahi Ä• kiá¹‡á¹‡o viharÄ• mi bhikkhÅ«hi \Ne 115/ bhikkhÅ«nÄ
upÄ• sikÄ• hi rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi. Ä• kiá¹‡á¹‡o dukkh
viharÄ• mi. yaá¹ƒnÅ«nÄ• haá¹ƒ eko gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho vihareyyaâ€™â€™ nti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kosam
kosambiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkanto sÄ•
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya anÄ• mantetvÄ• upaá¹-á¹-hÄ• kaá¹ƒ anapalok
adutiyo yena pÄ• lileyyakaá¹ƒ tena cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ
tadavasari. tatra sudaá¹ƒ bhagavÄ• pÄ• lileyyake viharati rakkhitavanasaá¹‡á¸• e bhaddas

aÃ±Ã±ataropi kho hatthinÄ• go Ä• kiá¹‡á¹‡o viharati hatthÄ«hi hatthinÄ«hi hatthikalabhehi

chinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dati, obhaggobhaggaÃ±cassa sÄ• khÄ• bhaá¹…gaá¹ƒ k
pÄ• nÄ«yÄ• ni pivati, ogÄ• hÄ• cassa uttiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsant
dukkhaá¹ƒ na phÄ• su viharati. atha kho tassa hatthinÄ• gassa etadahosi --- ``ahaá¹ƒ kho e
viharÄ• mi \Se 135/ hatthÄ«hi hatthinÄ«hi hatthikalabhehi hatthicchÄ• pehi, chinnaggÄ• ni c
khÄ• dÄ• mi, obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…gaá¹ƒ khÄ• danti, Ä• vilÄ• ni ca pÄ
uttiá¹‡á¹‡assa \Be 126/ hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo gacchanti, Ä• kiá¹‡á¹‡o du
viharÄ• mi. yaá¹ƒnÅ«nÄ• haá¹ƒ eko gaá¹‡asmÄ• vÅ«pakaá¹-á¹-ho vihareyyaâ€™â€™ nti.

atha kho so hatthinÄ• go yÅ«thÄ• apakkamma yena pÄ• lileyyakaá¹ƒ rakkhitavanasaá¹‡á¸
bhaddasÄ• lamÅ«laá¹ƒ yena bhagavÄ• tenupasaá¹…kami. tatra sudaá¹ƒ {upasaá¹…kamitv
Katthaci) } so hatthinÄ• go yasmiá¹ƒ padese bhagavÄ• viharati taá¹ƒ padesaá¹ƒ {appaharita
soá¹‡á¸• Ä• ya (bahÅ«su) } appaharitaá¹ƒ karoti, soá¹‡á¸• Ä• ya ca {appaharitaÃ±ca karoti,
} bhagavato pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti {upaá¹-á¹-hapeti (Ce Se Ke

atha kho bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di ---
Ä• kiá¹‡á¹‡o vihÄ• siá¹ƒ bhikkhÅ«hi bhikkhÅ«nÄ«hi upÄ• sakehi upÄ• sikÄ• hi rÄ• jÅ«hi rÄ•
titthiyasÄ• vakehi, Ä• kiá¹‡á¹‡o dukkhaá¹ƒ na phÄ• su vihÄ• siá¹ƒ. somhi etarahi anÄ• kiá¹‡
bhikkhÅ«hi bhikkhunÄ«hi upÄ• sakehi upÄ• sikÄ• hi rÄ• jÅ«hi rÄ• jamahÄ• mattehi titthiyeh
anÄ• kiá¹‡á¹‡o sukhaá¹ƒ phÄ• su viharÄ• mÄ«â€™â€™ ti.

tassapi \Ne 116/ kho hatthinÄ• gassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``ahaá¹ƒ kho
vihÄ• siá¹ƒ hatthÄ«hi hatthinÄ«hi hatthikalabhehi hatthicchÄ• pehi, chinnaggÄ• ni ceva tiá¹‡
obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…gaá¹ƒ khÄ• diá¹ƒsu, Ä• vilÄ• ni ca pÄ• nÄ«yÄ• n
me uttiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo agamaá¹ƒsu, Ä• kiá¹‡á¹‡o dukk
vihÄ• siá¹ƒ. somhi etarahi anÄ• kiá¹‡á¹‡o viharÄ• mi hatthÄ«hi hatthinÄ«hi hatthikalabhehi h
acchinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dÄ• mi, obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…ga
pÄ• nÄ«yÄ• ni pivÄ• mi, ogÄ• hÄ• ca me uttiá¹‡á¹‡assa hatthiniyo na kÄ• yaá¹ƒ upanighaá
anÄ• kiá¹‡á¹‡o sukhaá¹ƒ phÄ• su viharÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• attano ca pavivekaá¹ƒ viditvÄ• tassa ca hatthinÄ• gassa cetasÄ• ceto
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``etaá¹ƒ \Be 127/ {evaá¹ƒ (Katthaci) } nÄ• gassa nÄ• gena, Ä«sÄ• dantassa hatthino.

sameti cittaá¹ƒ cittena, yadeko ramatÄ« manoâ€™â€™ ti || paÃ±camaá¹ƒ.

6. piá¹‡á¸• olasuttaá¹ƒ

<36> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo bhagavato avi
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya Ä• raÃ±Ã±iko piá¹‡á¸• apÄ• tiko paá¹ƒsukÅ«l
santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo {Ä• raddhaviriyo (Ce Se Ke Ee)
adhicittamanuyutto.

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ \Ee 43/ avidÅ«re n
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya Ä• raÃ±Ã±ikaá¹ƒ piá¹‡á¸• apÄ• tikaá¹ƒ paá¹ƒ
appicchaá¹ƒ santuá¹-á¹-haá¹ƒ pavivittaá¹ƒ asaá¹ƒsaá¹-á¹-haá¹ƒ Ä• raddhavÄ«riyaá¹ƒ dhutav
adhicittamanuyuttaá¹ƒ \Se 137/.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``anÅ«pavÄ• do \Ne 117/ anÅ«paghÄ• to {anupavÄ• do anupaghÄ• to (Se Ee Katthaci) }, p

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || chaá¹-á¹-haá¹ƒ.

7. sÄ• riputtasuttaá¹ƒ

<37> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhagavato avidÅ«re nisinno ho
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddh
adhicittamanuyutto.

addasÄ• \Be 128/ kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ avidÅ«re nisinnaá¹ƒ palla
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya appicchaá¹ƒ santuá¹-á¹-haá¹ƒ pavivittaá¹ƒ asaá¹ƒsaá¹-á¹-ha
adhicittamanuyuttaá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``adhicetaso appamajjato,

munino monapathesu sikkhato.

sokÄ• na bhavanti tÄ• dino,

upasantassa sadÄ• satÄ«matoâ€™â€™ ti || sattamaá¹ƒ.

8. sundarÄ«suttaá¹ƒ

<38> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bhagavÄ• sakkato hoti garukato mÄ• nito pÅ«jito apa
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ \Se 138/.
garukato mÄ• nito pÅ«jito apacito lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. aÃ±Ã±ati
asakkatÄ• honti agarukatÄ• amÄ• nitÄ• apÅ«jitÄ• anapacitÄ• na lÄ• bhino
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ.

atha kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• bhagavato sakkÄ• raá¹ƒ asahamÄ• nÄ• bhikk
yena sundarÄ« paribbÄ• jikÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• \Ee 44/ sundar
etadavocuá¹ƒ --- ``ussahasi tvaá¹ƒ, bhagini, Ã±Ä• tÄ«naá¹ƒ atthaá¹ƒ kÄ• tuâ€™â€™ nti? ``k
karomi? kiá¹ƒ mayÄ• na sakkÄ• {kiá¹ƒ mayÄ• sakkÄ• (Se Ee) } kÄ• tuá¹ƒ? jÄ«vitampi me
atthÄ• yÄ• â€™â€™ ti.

``tena hi, bhagini, abhikkhaá¹‡aá¹ƒ jetavanaá¹ƒ gacchÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, ayyÄ• â
paribbÄ• jikÄ• tesaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ paribbÄ• jakÄ• naá¹ƒ paá¹-issutvÄ• abhikkha
agamÄ• si.

yadÄ• \Be 129/ te aÃ±Ã±iá¹ƒsu aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• --- ``vodiá¹-á¹-hÄ• kho su
bahujanena abhikkhaá¹‡aá¹ƒ jetavanaá¹ƒ gacchatÄ«â€™â€™ ti {gacchatÄ«ti (Ce Se Ke Ee
voropetvÄ• tattheva jetavanassa parikhÄ• kÅ«pe nikkhipitvÄ• {nikhanitvÄ• (Ce Se Ee) } ye
kosalo tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ e
mahÄ• rÄ• ja, sundarÄ« paribbÄ• jikÄ• ; sÄ• no na dissatÄ«â€™â€™ ti. ``kattha pana tumh
\Se 139/? ``jetavane, mahÄ• rÄ• jÄ• â€™â€™ ti. ``tena hi jetavanaá¹ƒ vicinathÄ• â€™â€™

atha kho te aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• jetavanaá¹ƒ vicinitvÄ• yathÄ• nikkhittaá¹ƒ par
uddharitvÄ• maÃ±cakaá¹ƒ Ä• ropetvÄ• sÄ• vatthiá¹ƒ pavesetvÄ• rathiyÄ• ya rathiyaá¹ƒ si
siá¹…ghÄ• á¹-akaá¹ƒ upasaá¹…kamitvÄ• manusse ujjhÄ• pesuá¹ƒ ---

``passathÄ• yyÄ• samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kammaá¹ƒ! alajjino ime samaá¹‡Ä
pÄ• padhammÄ• musÄ• vÄ• dino abrahmacÄ• rino. ime hi nÄ• ma dhammacÄ• rino samac
sÄ«lavanto kalyÄ• á¹‡adhammÄ• paá¹-ijÄ• nissanti! natthi imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, natt
naá¹-á¹-haá¹ƒ imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, naá¹-á¹-haá¹ƒ imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. kuto i
imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ? apagatÄ• ime sÄ• maÃ±Ã±Ä• , apagatÄ• ime brahmaÃ±Ã±Ä

purisakiccaá¹ƒ karitvÄ• itthiá¹ƒ jÄ«vitÄ• voropessatÄ«â€™â€™ ti!

tena kho pana samayena sÄ• vatthiyaá¹ƒ manussÄ• bhikkhÅ« disvÄ• asabbhÄ• hi pharus
paribhÄ• santi rosanti vihesanti ---

``alajjino ime samaá¹‡Ä• sakyaputtiyÄ• dussÄ«lÄ• pÄ• padhammÄ• musÄ• vÄ• dino abr
nÄ• ma dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ• dino sÄ«lavanto kalyÄ• á
natthi imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, natthi imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. naá¹-á¹-haá¹ƒ imesaá
naá¹-á¹-haá¹ƒ imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. kuto imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, kuto imesaá¹ƒ
sÄ• maÃ±Ã±Ä• , apagatÄ• ime \Se 140/ brahmaÃ±Ã±Ä• . kathaÃ±hi nÄ• ma puriso purisak
jÄ«vitÄ• voropessatÄ«â€™â€™ ti!

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visiá¹ƒsu. sÄ• vatthiyaá¹ƒ \Ee 45/ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• a
130/ yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``etarahi, bhante, sÄ• vatthiyaá¹ƒ manussÄ• bhikkhÅ« disvÄ• asabbhÄ• hi pharusÄ• hi vÄ
paribhÄ• santi rosanti vihesanti --- `alajjino ime samaá¹‡Ä• sakyaputtiyÄ• dussÄ«lÄ• pÄ•
abrahmacÄ• rino. ime hi nÄ• ma dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ•
paá¹-ijÄ• nissanti. natthi imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, natthi imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. naá
sÄ• maÃ±Ã±aá¹ƒ, naá¹-á¹-haá¹ƒ imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. kuto imesaá¹ƒ sÄ• maÃ±Ã±aa
brahmaÃ±Ã±aá¹ƒ? apagatÄ• ime sÄ• maÃ±Ã±Ä• , apagatÄ• ime brahmaÃ±Ã±Ä• . kathaÃ
karitvÄ• itthiá¹ƒ jÄ«vitÄ• voropessatÄ«â€™â€™ â€™ ti!

``neso, bhikkhave, saddo ciraá¹ƒ bhavissati sattÄ• hameva bhavissati. sattÄ• hassa accaye
tena hi, bhikkhave, ye manussÄ• bhikkhÅ« disvÄ• asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akk
vihesanti, te tumhe imÄ• ya gÄ• thÄ• ya paá¹-icodetha ---

`` `abhÅ«tavÄ• dÄ« \Se 141/ nirayaá¹ƒ upeti,

yo vÄ• pi {yo cÄ• pi (Ce Ee Katthaci) } katvÄ• na karomi cÄ• ha.

ubhopi te pecca samÄ• bhavanti,

nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™ â€™ ti ||

atha kho te bhikkhÅ« bhagavato santike imaá¹ƒ gÄ• thaá¹ƒ pariyÄ• puá¹‡itvÄ• ye manussÄ

120/ asabbhÄ• hi pharusÄ• hi vÄ• cÄ• hi akkosanti paribhÄ• santi rosanti vihesanti te imÄ• paá¹-icodenti ---

``abhÅ«tavÄ• dÄ« nirayaá¹ƒ upeti,

yo vÄ• pi katvÄ• na karomicÄ• ha.

ubhopi te pecca samÄ• bhavanti,

nihÄ«nakammÄ• manujÄ• paratthÄ• â€™â€™ ti ||

manussÄ• naá¹ƒ \Be 131/ etadahosi --- ``akÄ• rakÄ• ime samaá¹‡Ä• sakyaputtiyÄ• . nayi samaá¹‡Ä• sakyaputtiyÄ• â€™â€™ ti. neva so saddo ciraá¹ƒ ahosi. sattÄ• hameva ahosi. antaradhÄ• yi.

atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamit ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavato etadavocuá

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ bhante bhagava bhikkhave, saddo ciraá¹ƒ bhavissati. sattÄ• hameva bhavissati. sattÄ• hassa accayena \Se antaradhÄ• yissatÄ«â€™ ti. antarahito so, bhante, saddoâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``tudanti vÄ• cÄ• ya janÄ• asaÃ±Ã±atÄ• ,

sarehi saá¹…gÄ• magataá¹ƒva kuÃ±jaraá¹ƒ.

sutvÄ• na vÄ• kyaá¹ƒ pharusaá¹ƒ udÄ«ritaá¹ƒ,

adhivÄ• saye bhikkhu aduá¹-á¹-hacittoâ€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. upasenasuttaá¹ƒ

<39> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k Ä• yasmato upasenassa \Ee 46/ vaá¹…gantaputtassa rahogatassa paá¹-isallÄ«nassa evaá¹ 121/ udapÄ• di --- ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, satthÄ• ca me bhagavÄ• ara svÄ• kkhÄ• te camhi dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito; sabrahmacÄ•

kalyÄ• á¹‡adhammÄ• ; sÄ«lesu camhi paripÅ«rakÄ• rÄ«; susamÄ• hito camhi ekaggacitto;
mahiddhiko camhi mahÄ• nubhÄ• vo. bhaddakaá¹ƒ me jÄ«vitaá¹ƒ, bhaddakaá¹ƒ maraá¹‡aâ

atha kho bhagavÄ• Ä• yasmato upasenassa vaá¹…gantaputtassa cetasÄ• cetoparivitakka
velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``yaá¹ƒ \Be 132/ jÄ«vitaá¹ƒ na tapati, maraá¹‡ante na socati.

sa ve diá¹-á¹-hapado dhÄ«ro, sokamajjhe na socati ||

``ucchinnabhavataá¹‡hassa \Se 143/, santacittassa bhikkhuno.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, natthi tassa punabbhavoâ€™â€™ ti || navamaá¹ƒ.

10. sÄ• riputtaupasamasuttaá¹ƒ

<40> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto bhagavato avidÅ«re nisinno ho
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya attano upasamaá¹ƒ paccavekkhamÄ• no.

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá¹…kaá¹
kÄ• yaá¹ƒ paá¹‡idhÄ• ya attano upasamaá¹ƒ paccavekkhamÄ• naá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``upasantasantacittassa, netticchinnassa bhikkhuno.

vikkhÄ«á¹‡o jÄ• tisaá¹ƒsÄ• ro, mutto so mÄ• rabandhanÄ• â€™â€™ ti || dasamaá¹ƒ.

meghiyavaggo catuttho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 122/ ---

meghiyo uddhatÄ• gopÄ• lo, yakkho {juá¹‡hÄ• (Ce Se Ee), juá¹‡haá¹ƒ (Katthaci) } nÄ• gen

piá¹‡á¸• olo sÄ• riputto ca, sundarÄ« bhavati aá¹-á¹-hamaá¹ƒ.

upaseno vaá¹…gantaputto, sÄ• riputto ca te dasÄ• ti ||

5. soá¹‡avaggo {mahÄ• vagga (aá¹-á¹-hakathÄ• ya sameti) }

1. piyatarasuttaá¹ƒ

<41> evaá¹ƒ \Be 133/ \Ee 47/ \Se 144/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• va
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena rÄ• jÄ• pasenadi ko
saddhiá¹ƒ uparipÄ• sÄ• davaragato hoti. atha kho rÄ• jÄ• pasenadi kosalo mallikaá¹ƒ deviá
nu kho te, mallike, kocaÃ±Ã±o attanÄ• piyataroâ€™â€™ ti?

``natthi kho me, mahÄ• rÄ• ja, kocaÃ±Ã±o attanÄ• piyataro. tuyhaá¹ƒ pana, mahÄ• rÄ• ja,
piyataroâ€™â€™ ti? ``mayhampi kho, mallike, natthaÃ±Ã±o koci attanÄ• piyataroâ€™â€™

atha kho rÄ• jÄ• pasenadi kosalo pÄ• sÄ• dÄ• orohitvÄ• yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pa
etadavoca ---

``idhÄ• haá¹ƒ, bhante, mallikÄ• ya deviyÄ• saddhiá¹ƒ uparipÄ• sÄ• davaragato mallikaá¹ƒ
`atthi nu kho te, mallike, kocaÃ±Ã±o attanÄ• piyataroâ€™ ti? evaá¹ƒ vutte, mallikÄ• devÄ«
`natthi kho me, mahÄ• rÄ• ja, kocaÃ±Ã±o attanÄ• piyataro. tuyhaá¹ƒ pana, mahÄ• rÄ• ja, a
piyataroâ€™ ti? evaá¹ƒ vutte, ahaá¹ƒ, bhante, mallikaá¹ƒ deviá¹ƒ etadavocaá¹ƒ --- `mayham
natthaÃ±Ã±o koci attanÄ• piyataroâ€™â€™ â€™ ti.

atha \Ne 123/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``sabbÄ• \Se 145/ disÄ• anuparigamma cetasÄ• ,

nevajjhagÄ• piyataramattanÄ• kvaci.

evaá¹ƒ piyo puthu attÄ• paresaá¹ƒ,

tasmÄ• na hiá¹ƒse paramattakÄ• moâ€™â€™ ti || paá¹-hamaá¹ƒ.

2. appÄ• yukasuttaá¹ƒ

<42> evaá¹ƒ \Be 134/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando \Ee 48/ sÄ• yanhasama
{paá¹-isallÄ• á¹‡Ä• (Ce) } vuá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitv

abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bha
``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va appÄ• yukÄ• hi, bhante, bhagavato mÄ
bhagavati bhagavato mÄ• tÄ• kÄ• lamakÄ• si, tusitaá¹ƒ kÄ• yaá¹ƒ upapajjÄ«â€™â€™ ti.

``evametaá¹ƒ, Ä• nanda {evametaá¹ƒ Ä• nanda evametaá¹ƒ Ä• nanda (Se) }, appÄ• yukÄ•
bodhisattamÄ• taro honti. sattÄ• hajÄ• tesu bodhisattesu bodhisattamÄ• taro kÄ• laá¹ƒ karo
upapajjantÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``ye keci bhÅ«tÄ• bhavissanti ye vÄ• pi,

sabbe gamissanti pahÄ• ya dehaá¹ƒ.

taá¹ƒ sabbajÄ• niá¹ƒ kusalo viditvÄ• ,

Ä• tÄ• piyo brahmacariyaá¹ƒ careyyÄ• â€™â€™ ti || dutiyaá¹ƒ.

3. suppabuddhakuá¹-á¹-hisuttaá¹ƒ

<43> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane \S
tena kho pana samayena rÄ• jagahe suppabuddho nÄ• ma kuá¹-á¹-hÄ« ahosi --- manussad
124/, manussavarÄ• ko. tena kho pana samayena bhagavÄ• mahatiyÄ• parisÄ• ya parivut
hoti.

addasÄ• kho suppabuddho kuá¹-á¹-hÄ« taá¹ƒ mahÄ• janakÄ• yaá¹ƒ dÅ«ratova sannipatita
--- ``nissaá¹ƒsayaá¹ƒ kho ettha kiÃ±ci khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhÄ• jÄ«y
}. yaá¹ƒnÅ«nÄ• haá¹ƒ yena so mahÄ• janakÄ• yo tenupasaá¹…kameyyaá¹ƒ. appeva nÄ• m
bhojanÄ«yaá¹ƒ vÄ• labheyyaâ€™â€™ nti.

atha \Be 135/ kho suppabuddho kuá¹-á¹-hÄ« yena so mahÄ• janakÄ• yo tenupasaá¹…kam
kuá¹-á¹-hÄ« bhagavantaá¹ƒ mahatiyÄ• parisÄ• ya parivutaá¹ƒ dhammaá¹ƒ desentaá¹ƒ nisin
etadahosi --- ``na kho ettha kiÃ±ci khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhÄ• jÄ«yati.
parisati dhammaá¹ƒ deseti. yaá¹ƒnÅ«nÄ• hampi dhammaá¹ƒ suá¹‡eyyaâ€™â€™ nti. tatthev
``ahampi dhammaá¹ƒ sossÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• sabbÄ• vantaá¹ƒ \Ee 49/ parisaá¹ƒ cetasÄ• ceto paricca manasÄ• kÄ•
dhammaá¹ƒ viÃ±Ã±Ä• tuâ€™â€™ nti? addasÄ• kho bhagavÄ• suppabuddhaá¹ƒ kuá¹-á¹-h

nisinnaá¹ƒ. disvÄ• nassa etadahosi --- ``ayaá¹ƒ kho idha bhabbo dhammaá¹ƒ viÃ±Ã±Ä• tuâ
kuá¹-á¹-hiá¹ƒ Ä• rabbha Ä• nupubbiá¹ƒ kathaá¹ƒ {Ä• nupubbikathaá¹ƒ (Ce), anupubbikathaá
kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ; kÄ• mÄ• naá¹ƒ Ä•
saá¹…kilesaá¹ƒ; nekkhamme {nekkhamme ca (Ce Se Ee) } Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yad
suppabuddhaá¹ƒ kuá¹-á¹-hiá¹ƒ \Se 147/ kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ ud
pasannacittaá¹ƒ, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• taá¹ƒ pak
samudayaá¹ƒ, nirodhaá¹ƒ, maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ
rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva suppabuddhassa kuá¹-á¹-hissa tasmiá¹ƒyeva Ä• sa
dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirod

atha kho suppabuddho kuá¹-á¹-hÄ« diá¹-á¹-hadhammo pattadhammo viditadhammo pariyo
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthu sÄ• sane u
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho suppabuddho kuá¹-á¹-hÄ« bhagavantaá¹ƒ etadavoca ---

``abhikkantaá¹ƒ \Ne 125/, bhante, abhikkataá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
--- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti; evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dha
bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

atha \Be 136/ kho suppabuddho kuá¹-á¹-hÄ« bhagavatÄ• dhammiyÄ• kathÄ• ya sandassi
sampahaá¹ƒsito bhagavato bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
padakkhiá¹‡aá¹ƒ \Se 148/ katvÄ• pakkÄ• mi. atha kho acirapakkantaá¹ƒ suppabuddhaá¹ƒ k
taruá¹‡avacchÄ• adhipatitvÄ• jÄ«vitÄ• voropesi.

atha kho sambahulÄ• \Ee 50/ bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhaga
``yo so, bhante, suppabuddho nÄ• ma kuá¹-á¹-hÄ« bhagavatÄ• dhammiyÄ• kathÄ• ya san
samuttejito sampahaá¹ƒsito, so kÄ• laá¹…kato. tassa kÄ• gati, ko abhisamparÄ• yoâ€™â€

``paá¹‡á¸• ito, bhikkhave, suppabuddho kuá¹-á¹-hÄ«; paccapÄ• di dhammassÄ• nudhamm
dhammÄ• dhikaraá¹‡aá¹ƒ vihesesi. suppabuddho, bhikkhave, kuá¹-á¹-hÄ« tiá¹‡á¹‡aá¹ƒ saá
sotÄ• panno avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti.

evaá¹ƒ vutte, aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``ko nu kho, bhante, hetu,
suppabuddho kuá¹-á¹-hÄ« ahosi --- manussadaliddo, manussakapaá¹‡o, manussavarÄ• koâ

``bhÅ«tapubbaá¹ƒ, bhikkhave, suppabuddho kuá¹-á¹-hÄ« imasmiá¹ƒyeva rÄ• jagahe seá¹-á
uyyÄ• nabhÅ«miá¹ƒ niyyanto addasa tagarasikhiá¹ƒ {taggarasikhiá¹ƒ (Katthaci) } paccekabu
piá¹‡á¸• Ä• ya pavisantaá¹ƒ. disvÄ• nassa etadahosi --- `kvÄ• yaá¹ƒ kuá¹-á¹-hÄ« kuá¹-á¹-hi
ti? niá¹-á¹-hubhitvÄ• apasabyato {apabyÄ• mato (Se SN a I 255) } karitvÄ• pakkÄ• mi. so t
bahÅ«ni vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasahassÄ• ni niraye pa
vipÄ• kÄ• vasesena \Se 149/ imasmiá¹ƒyeva rÄ• jagahe kuá¹-á¹-hÄ« ahosi manussadaliddo
manussavarÄ• ko. so tathÄ• gatappaveditaá¹ƒ dhammavinayaá¹ƒ Ä• gamma saddhaá¹ƒ sa
sutaá¹ƒ samÄ• diyi cÄ• gaá¹ƒ samÄ• diyi paÃ±Ã±aá¹ƒ samÄ• diyi. so \Ne 126/ tathÄ• gatap
Ä• gamma saddhaá¹ƒ samÄ• diyitvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• sutaá¹ƒ samÄ• diyitvÄ• cÄ
samÄ• diyitvÄ• kÄ• yassa \Be 137/ bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá
tÄ• vatiá¹ƒsÄ• naá¹ƒ sahabyataá¹ƒ. so tattha aÃ±Ã±e deve atirocati vaá¹‡á¹‡ena ceva yasa

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``cakkhumÄ• visamÄ• nÄ«va, vijjamÄ• ne parakkame.

paá¹‡á¸• ito jÄ«valokasmiá¹ƒ, pÄ• pÄ• ni parivajjayeâ€™â€™ ti || tatiyaá¹ƒ.

4. kumÄ• rakasuttaá¹ƒ

<44> evaá¹ƒ \Ee 51/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati j
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sambahulÄ• kumÄ• rakÄ• a
jetavanaá¹ƒ macchake bÄ• dhenti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• va
addasÄ• kho bhagavÄ• te sambahule kumÄ• rake antarÄ• ca sÄ• vatthiá¹ƒ antarÄ• ca je
disvÄ• na yena te kumÄ• rakÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• te kumÄ• rake eta
kumÄ• rakÄ• , dukkhassa, appiyaá¹ƒ vo dukkhaâ€™â€™ nti? ``evaá¹ƒ, bhante, bhÄ• yÄ• m
\Se 150/, appiyaá¹ƒ no dukkhaâ€™â€™ nti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``sace bhÄ• yatha dukkhassa, sace vo dukkhamappiyaá¹ƒ.

mÄ• kattha pÄ• pakaá¹ƒ kammaá¹ƒ, Ä• vi vÄ• yadi vÄ• raho ||

``sace ca pÄ• pakaá¹ƒ kammaá¹ƒ, karissatha karotha vÄ• .

na vo dukkhÄ• pamutyatthi, upeccapi {upaccapi (Katthaci), uppaccapi (?), uppatitvÄ• pi iti
palÄ• yataâ€™â€™ nti || catutthaá¹ƒ.

5. uposathasuttaá¹ƒ

<45> evaá¹ƒ \Be 138/ \Ne 127/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena bhagavÄ• tadahuposathe bhikkhusa

atha kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante paá¹-hame yÄ• me, uá
uttarÄ• saá¹…gaá¹ƒ {cÄ«varaá¹ƒ (sabbattha) } karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá
etadavoca --- ``abhikkantÄ• , bhante, ratti; nikkhanto paá¹-hamo yÄ• mo; ciranisinno bhikkh
bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti. evaá¹ƒ vutte, bhagavÄ• tuá

dutiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante majjhime yÄ• me,
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ•
``abhikkantÄ• , bhante, ratti; nikkhanto majjhimo yÄ• mo; ciranisinno bhikkhusaá¹…gho; udd
bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti. dutiyampi kho bhagavÄ• tuá¹‡hÄ« \E

tatiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• , nikkhante \Se 151/ pacchime
nandimukhiyÄ• rattiyÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ•
paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• , bhante, ratti; nikkhanto pacc
aruá¹‡o; nandimukhÄ« ratti; ciranisinno bhikkhusaá¹…gho; uddisatu, bhante, bhagavÄ• bhi
pÄ• timokkhaâ€™â€™ nti. ``aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ ti.

atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi --- ``kaá¹ƒ nu kho bhagavÄ• pugg
--- `aparisuddhÄ• , Ä• nanda, parisÄ• â€™ ti? atha kho Ä• yasmÄ• mahÄ• moggallÄ• no s
bhikkhusaá¹…ghaá¹ƒ cetasÄ• ceto paricca manasÄ• kÄ• si. addasÄ• kho Ä• yasmÄ• ma
dussÄ«laá¹ƒ pÄ• padhammaá¹ƒ asuciá¹ƒ saá¹…kassarasamÄ• cÄ• raá¹ƒ paá¹-icchannakar
samaá¹‡apaá¹-iÃ±Ã±aá¹ƒ abrahmacÄ• riá¹ƒ brahmacÄ• ripaá¹-iÃ±Ã±aá¹ƒ antopÅ«tiá¹ƒ ava
majjhe bhikkhusaá¹…ghassa nisinnaá¹ƒ. disvÄ• na uá¹-á¹-hÄ• yÄ• sanÄ• yena so puggalo
upasaá¹…kamitvÄ• taá¹ƒ \Ne 128/ puggalaá¹ƒ etadavoca \Be 139/ --- ``uá¹-á¹-hehi, Ä• vus
bhagavatÄ• ; natthi te bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti. evaá¹ƒ vutte {atha kh
383; AN c 8.20 passitabbaá¹ƒ}, so puggalo tuá¹‡hÄ« ahosi.

dutiyampi kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ puggalaá¹ƒ etadavoca --- ``uá¹-á¹-he
bhagavatÄ• ; natthi te bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti. dutiyampi kho ... pe ...
kho so puggalo tuá¹‡hÄ« ahosi.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ puggalaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• bah
nikkhÄ• metvÄ• sÅ«cighaá¹-ikaá¹ƒ datvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…k
--- ``nikkhÄ• mito, bhante, so puggalo mayÄ• . parisuddhÄ• parisÄ• . uddisatu, bhante, bha
pÄ• timokkhaâ€™â€™ nti. ``acchariyaá¹ƒ, moggallÄ• na, abbhutaá¹ƒ, moggallÄ• na! yÄ• va
moghapuriso Ä• gamessatÄ«â€™â€™ ti!

atha kho \Ee 53/ bhagavÄ• bhikkhÅ« Ä• mantesi --- ``na dÄ• nÄ• haá¹ƒ, bhikkhave, ito par
bhikkhave ajjatagge (AN c 8.20) } uposathaá¹ƒ karissÄ• mi, pÄ• timokkhaá¹ƒ uddisissÄ• mi.
bhikkhave, ito paraá¹ƒ uposathaá¹ƒ kareyyÄ• tha, pÄ• timokkhaá¹ƒ uddiseyyÄ• tha. aá¹-á¹-h
anavakÄ• so yaá¹ƒ tathÄ• gato aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒ kareyya, pÄ• timo

``aá¹-á¹-hime, bhikkhave, mahÄ• samudde acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• di
abhiramanti. katame aá¹-á¹-ha?

``mahÄ• samuddo, bhikkhave, anupubbaninno anupubbapoá¹‡o anupubbapabbhÄ• ro, na
{yaá¹ƒ (Ce Se Katthaci) }, bhikkhave, mahÄ• samuddo anupubbaninno anupubbapoá¹‡o an
Ä• yatakeneva papÄ• to; ayaá¹ƒ, bhikkhave, mahÄ• samudde paá¹-hamo acchariyo abbhut
asurÄ• mahÄ• samudde abhiramanti.

``puna \Be 140/ \Se 153/ caparaá¹ƒ, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ
bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati; ayaá¹ƒ, bhikkhave {ayamp
mahÄ• samudde dutiyo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• s

``puna \Ne 129/ caparaá¹ƒ, bhikkhave, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasa
mataá¹ƒ kuá¹‡apaá¹ƒ taá¹ƒ khippameva {khippaÃ±Ã±eva (Ce), khippaá¹ƒyeva (Katthaci) } t
thalaá¹ƒ ussÄ• reti. yampi, bhikkhave, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati
mataá¹ƒ kuá¹‡apaá¹ƒ taá¹ƒ khippameva tÄ«raá¹ƒ vÄ• heti thalaá¹ƒ ussÄ• reti; ayaá¹ƒ, bhikk
tatiyo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhirama

``puna caparaá¹ƒ, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ• yam
mahÄ«, tÄ• mahÄ• samuddaá¹ƒ patvÄ• {pattÄ• (Se Ee Katthaci) } jahanti purimÄ• ni nÄ•
tveva saá¹…khaá¹ƒ gacchanti. yampi, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ
aciravatÄ« sarabhÅ« mahÄ« tÄ• mahÄ• samuddaá¹ƒ patvÄ• jahanti purimÄ• ni nÄ• mago
saá¹…khaá¹ƒ gacchanti; ayaá¹ƒ, bhikkhave, mahÄ• samudde catuttho acchariyo abbhuto d
asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti, yÄ• ca a
papatanti, na tena mahÄ• samuddassa \Se 154/ Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä

54/, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti, yÄ• ca antalikkhÄ• dhÄ• rÄ• pap
mahÄ• sammuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati; ayaá¹ƒ, bhikkhave,
acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo ekaraso loá¹‡araso. yampi, bhikkhave, mah
loá¹‡araso; ayaá¹ƒ, bhikkhave, mahÄ• samudde chaá¹-á¹-ho acchariyo abbhuto dhammo, y
mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo bahuratano anekaratano. tatrimÄ• ni ratanÄ
muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ \Be 141/ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ
masÄ• ragallaá¹ƒ. yampi, bhikkhave, mahÄ• samuddo bahuratano anekaratano, tatrimÄ• ni
--- muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohita
Ee), lohitako (?) } masÄ• ragallaá¹ƒ; ayaá¹ƒ, bhikkhave, mahÄ• samudde sattamo acchariy
disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna \Ne 130/ caparaá¹ƒ, bhikkhave, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ•
timiá¹…galo timitimiá¹…galo {timi timiá¹…galo timirapiá¹…galo (Ce Ee, AN c 8.19) } asurÄ•
santi mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• , dviyojanasatikÄ• pi attabhÄ• vÄ• , tiy
catuyojanasatikÄ• pi attabhÄ• vÄ• , paÃ±cayojanasatikÄ• pi \Se 155/ attabhÄ• vÄ• . yampi,
mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so, tatrime bhÅ«tÄ• --- timi timiá¹…galo timitimiá¹…galo
santi mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• dviyojanasatikÄ• pi attabhÄ• vÄ• ... p
attabhÄ• vÄ• ; ayaá¹ƒ, bhikkhave, mahÄ• samudde aá¹-á¹-hamo acchariyo abbhuto dhamm
mahÄ• samudde abhiramanti. ime kho, bhikkhave, aá¹-á¹-ha mahÄ• samudde acchariyÄ• a
disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``evameva kho, bhikkhave, imasmiá¹ƒ dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ• dha
bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti. katame aá¹-á¹-ha?

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo anupubbaninno anupubbapoá¹‡o anupubbapa
papÄ• to; evameva kho, bhikkhave, imasmiá¹ƒ dhammavinaye anupubbasikkhÄ• anupubba
na Ä• yatakeneva aÃ±Ã±Ä• paá¹-ivedho. yampi, bhikkhave, imasmiá¹ƒ dhammavinaye anup
anupubbapaá¹-ipadÄ• , na Ä• yatakeneva aÃ±Ã±Ä• paá¹-ivedho; ayaá¹ƒ, bhikkhave, imasm
acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abh

``seyyathÄ• pi \Be 142/ \Ee 55/, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• ti
kho, bhikkhave, yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ taá¹ƒ mam
nÄ• tikkamanti. yampi, bhikkhave, mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹
jÄ«vitahetupi nÄ• tikkamanti; ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dhammavinaye dutiyo acchariy

disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati; yaá¹ƒ hoti
kuá¹‡apaá¹ƒ taá¹ƒ khippameva tÄ«raá¹ƒ vÄ• heti, thalaá¹ƒ ussÄ• reti; evameva kho, bhikkh
dussÄ«lo pÄ• padhammo asuci saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assa
131/ abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to, na tena
kho naá¹ƒ khippameva sannipatitvÄ• ukkhipati. kiÃ±cÄ• pi so hoti majjhe bhikkhusaá¹…gha
Ä• rakÄ• va saá¹…ghamhÄ• , saá¹…gho ca tena. yampi, bhikkhave, yo so puggalo dussÄ«
saá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o a
brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to, na tena saá¹…gho saá¹ƒvasa
sannipatitvÄ• ukkhipati. kiÃ±cÄ• pi so hoti majjhe bhikkhusaá¹…ghassa nisinno, atha kho s
saá¹…ghamhÄ• , saá¹…gho ca tena; ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dhammavinaye \Se 157
dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ• yamunÄ
tÄ• mahÄ• samuddaá¹ƒ patvÄ• jahanti purimÄ• ni nÄ• magottÄ• ni, `mahÄ• samuddoâ€™
evameva kho, bhikkhave, cattÄ• ro vaá¹‡á¹‡Ä• --- khattiyÄ• , brÄ• hmaá¹‡Ä• , vessÄ• , suddÄ•
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• {pabbajitÄ• (Katthaci Ce) } jahan
`samaá¹‡Ä• sakyaputtiyÄ• â€™ tveva saá¹…khaá¹ƒ gacchanti. yampi, bhikkhave, cattÄ• ro
brÄ• hmaá¹‡Ä• , vessÄ• , suddÄ• te tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• an
purimÄ• ni nÄ• magottÄ• ni \Be 143/, `samaá¹‡Ä• sakyaputtiyÄ• â€™ tveva saá¹…khaá¹ƒ
imasmiá¹ƒ dhammavinaye catuttho acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikk
abhiramanti.

``seyyathÄ• pi, bhikkhave, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti, yÄ• ca anta
papatanti, na tena mahÄ• samuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati; ev
cepi bhikkhÅ« anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yanti, na tena nibbÄ• na
vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati. yampi, bhikkhave, bahÅ« cepi bhikkhÅ« anupÄ• dises
parinibbÄ• yanti, na tena nibbÄ• nadhÄ• tuyÄ• Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä
imasmiá¹ƒ dhammavinaye paÃ±camo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bh
abhiramanti.

``seyyathÄ• pi \Ee 56/, bhikkhave, mahÄ• samuddo ekaraso loá¹‡araso; evameva kho, bhik
dhammavinayo ekaraso vimuttiraso. yampi, bhikkhave, ayaá¹ƒ dhammavinayo ekaraso vimu
bhikkhave, imasmiá¹ƒ dhammavinaye chaá¹-á¹-ho acchariyo abbhuto dhammo, yaá¹ƒ disvÄ
dhammavinaye abhiramanti.

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo bahuratano anekaratano, tatrimÄ• ni ratanÄ• n

maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohitaá¹…go mas
kho, bhikkhave, ayaá¹ƒ dhammavinayo bahuratano anekaratano; tatrimÄ• ni ratanÄ• ni, sey
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo. yampi, bhikkhave, ayaá¹ƒ dhammavinayo b
tatrimÄ• ni ratanÄ• ni, seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappa
iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…g
bhikkhave, imasmiá¹ƒ dhammavinaye sattamo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• d
dhammavinaye abhiramanti.

``seyyathÄ• pi \Se 159/, bhikkhave, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so,
timiá¹…galo timitimiá¹…galo asurÄ• nÄ• gÄ• gandhabbÄ• , santi \Be 144/ mahÄ• samudd
dviyojanasatikÄ• pi attabhÄ• vÄ• tiyojanasatikÄ• pi attabhÄ• vÄ• catuyojanasatikÄ• pi atta
paÃ±cayojanasatikÄ• pi attabhÄ• vÄ• ; evameva kho, bhikkhave, ayaá¹ƒ dhammavinayo ma
tatrime bhÅ«tÄ• --- sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno, sakadÄ• gÄ
sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno, anÄ• gÄ• mÄ«, anÄ• gÄ• mÄ«phalasac
arahattÄ• ya paá¹-ipanno {arahattaphalasacchikiriyÄ• ya (Ce) }. yampi, bhikkhave, ayaá¹ƒ d
bhÅ«tÄ• naá¹ƒ Ä• vÄ• so, tatrime bhÅ«tÄ• --- sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• y
sakadÄ• gÄ• mÄ«, sakadÄ• gÄ• miphalasacchikiriyÄ• ya paá¹-ipanno, anÄ• gÄ• mÄ«, anÄ
paá¹-ipanno, arahÄ• , arahattÄ• ya paá¹-ipanno; ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dhammavina
abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti. i
dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• bhikkhÅ« im
abhiramantÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``channamativassati, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™â€™ ti || paÃ±camaá¹ƒ.

6. soá¹‡asuttaá¹ƒ

<46> evaá¹ƒ \Ne 133/ \Ee 57/ me \Se 160/ sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• va
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• mahÄ•
kuraraghare {kururaghare (Se Vin I 257), kulaghare (Katthaci) } pavatte pabbate. tena kho p
upÄ• sako kuá¹-ikaá¹‡á¹‡o Ä• yasmato mahÄ• kaccÄ• nassa upaá¹-á¹-hÄ• ko hoti.

atha kho soá¹‡assa upÄ• sakassa kuá¹-ikaá¹‡á¹‡assa rahogatassa paá¹-isallÄ«nassa evaá
udapÄ• di --- ``yathÄ• yathÄ• kho ayyo mahÄ• kaccÄ• no dhammaá¹ƒ deseti nayidaá¹ƒ su

ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmaca
yaá¹ƒnÅ«nÄ• haá¹ƒ \Be 145/ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ•
pabbajeyyaâ€™â€™ nti.

atha kho soá¹‡o upÄ• sako kuá¹-ikaá¹‡á¹‡o yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹.
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ
kuá¹-ikaá¹‡á¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca ---

``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ•
kho ayyo mahÄ• kaccÄ• no dhammaá¹ƒ deseti nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasa
ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ ke
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™ nti
161/, ayyo mahÄ• kaccÄ• noâ€™â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• mahÄ• kaccÄ• no soá¹‡aá¹ƒ upÄ• sakaá¹ƒ kuá¹-ikaá¹‡á¹‡aá¹ƒ e
soá¹‡a, yÄ• vajÄ«vaá¹ƒ ekabhattaá¹ƒ ekaseyyaá¹ƒ brahmacariyaá¹ƒ. iá¹…gha tvaá¹ƒ, soá¹‡
Ä• gÄ• rikabhÅ«to samÄ• no buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ anuyuÃ±ja kÄ• layuttaá¹ƒ ekabha
brahmacariyaâ€™â€™ nti. atha kho soá¹‡assa upÄ• sakassa kuá¹-ikaá¹‡á¹‡assa yo ahosi
paá¹-ipassambhi.

dutiyampi kho ... pe ... \Se 162/ dutiyampi kho Ä• yasmÄ• mahÄ• kaccÄ• no soá¹‡aá¹ƒ up
kuá¹-ikaá¹‡á¹‡aá¹ƒ etadavoca --- ``dukkaraá¹ƒ kho, soá¹‡a, yÄ• vajÄ«vaá¹ƒ ekabhattaá¹ƒ e
brahmacariyaá¹ƒ. iá¹…gha tvaá¹ƒ, soá¹‡a, tattheva Ä• gÄ• rikabhÅ«to samÄ• no buddhÄ• n
kÄ• layuttaá¹ƒ ekabhattaá¹ƒ ekaseyyaá¹ƒ \Ne 134/ brahmacariyaâ€™â€™ nti. dutiyampi kh
kuá¹-ikaá¹‡á¹‡assa yo ahosi pabbajjÄ• bhisaá¹…khÄ• ro so paá¹-ipassambhi.

tatiyampi kho soá¹‡assa upÄ• sakassa kuá¹-ikaá¹‡á¹‡assa rahogatassa paá¹-isallÄ«nassa
parivitakko udapÄ• di --- ``yathÄ• yathÄ• kho ayyo mahÄ• kaccÄ• no dhammaá¹ƒ deseti n
ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmaca
yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• a
pabbajeyyaâ€™â€™ nti. tatiyampi kho soá¹‡o upÄ• sako kuá¹-ikaá¹‡á¹‡o \Be 146/ yenÄ• y
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinno kho soá¹‡o upÄ• sako kuá¹-ikaá¹‡á¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ

``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ•
kho ayyo mahÄ• kaccÄ• no dhammaá¹ƒ deseti nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasa
ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ \Se 163/ brahmacariyaá¹ƒ carituá¹ƒ. yaá¹ƒnÅ«nÄ•
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba

bhante, ayyo mahÄ• kaccÄ• noâ€™â€™ ti.

atha kho Ä• yasmÄ• mahÄ• kaccÄ• no soá¹‡aá¹ƒ upÄ• sakaá¹ƒ kuá¹-ikaá¹‡á¹‡aá¹ƒ pabbÄ
avantidakkhiá¹‡Ä• patho {avanti dakkhiá¹‡apatho (Ce) } appabhikkhuko hoti. atha kho Ä• ya
tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ accayena kicchena kasirena tato tato dasavaggaá¹ƒ bhikkhusaá
Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ upasampÄ• desi.

atha kho Ä• yasmato soá¹‡assa vassaá¹ƒvuá¹-á¹-hassa {vassaá¹ƒvutthassa (Ce Se Ke Ee)
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``na kho me so bhagavÄ• samm
sutoyeva me so bhagavÄ• --- `Ä«diso ca Ä«diso cÄ• â€™ ti. sace maá¹ƒ upajjhÄ• yo anujÄ
taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti.

atha kho Ä• yasmÄ• soá¹‡o sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yenÄ• yas
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• soá¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadav

``idha \Ne 135/ mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakk
kho me so bhagavÄ• sammukhÄ• diá¹-á¹-ho, api ca sutoyeva me so bhagavÄ• --- Ä«diso
maá¹ƒ upajjhÄ• yo \Be 147/ anujÄ• neyya, gaccheyyÄ• haá¹ƒ \Se 164/ taá¹ƒ bhagavantaá¹ƒ
sammÄ• sambuddhaâ€™â€™ nti ( ) { (gaccheyyÄ• haá¹ƒ bhante taá¹ƒ bhagavantaá¹ƒ dass
sammÄ• sambuddhaá¹ƒ, sace maá¹ƒ upajjhÄ• yo anujÄ• nÄ• tÄ«ti (Vin I 257) }.

``sÄ• dhu sÄ• dhu, soá¹‡a; gaccha tvaá¹ƒ, soá¹‡a, taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya arah
{samÄ• sambuddhanti (sabbattha) }. dakkhissasi tvaá¹ƒ, soá¹‡a, taá¹ƒ bhagavantaá¹ƒ pÄ• s
pasÄ• danÄ«yaá¹ƒ santindriyaá¹ƒ santamÄ• nasaá¹ƒ uttamadamathasamathamanuppattaá
yatindriyaá¹ƒ nÄ• gaá¹ƒ. disvÄ• na mama vacanena bhagavato pÄ• de sirasÄ• vandÄ• hi, a
appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ {phÄ• suvihÄ• raÃ±ca (
me, bhante, Ä• yasmÄ• mahÄ• kaccÄ• no bhagavato pÄ• de sirasÄ• vandati, appÄ• bÄ• d
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ {phÄ• suvihÄ• raÃ±ca (Ce) } pucchatÄ«â€™

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• soá¹‡o Ä• yasmato mahÄ• kaccÄ• nassa bhÄ
anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detvÄ•
senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya yena sÄ• vatthi tena cÄ• rikaá¹
cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo, ye
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• soá¹‡o bhagavantaá¹ƒ etadavoca --- ``upajjhÄ• yo me, bhante, Ä• yasmÄ• ma
sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• s
(Ce) } pucchatÄ«â€™â€™ ti.

``kacci, bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kaccisi appakilamathena addhÄ• piá¹‡á¸• akena kilantosÄ«â€™â€™ ti? ``khamanÄ«yaá¹ƒ bhagavÄ• , yÄ• panÄ«yaá¹ƒ bhag bhante, addhÄ• naá¹ƒ Ä• gato, na piá¹‡á¸• akena kilantomhÄ«â€™â€™ ti.

atha \Se 165/ kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``imassÄ• nanda senÄ• sanaá¹ƒ paÃ±Ã±Ä• pehÄ«â€™â€™ ti. atha kho Ä• yasmato Ä• nandassa etadahosi Ä• á¹‡Ä• peti \Be 148/ --- `imassÄ• nanda, Ä• gantukassa bhikkhuno senÄ• sanaá¹ƒ paÃ±Ã bhagavÄ• tena bhikkhunÄ• saddhiá¹ƒ ekavihÄ• re vatthuá¹ƒ, icchati bhagavÄ• Ä• yasmat ekavihÄ• re vatthuâ€™â€™ nti. yasmiá¹ƒ vihÄ• re bhagavÄ• viharati, tasmiá¹ƒ vihÄ• re Ä• senÄ• sanaá¹ƒ paÃ±Ã±Ä• pesi.

atha \Ne 136/ kho bhagavÄ• bahudeva rattiá¹ƒ abbhokÄ• se nisajjÄ• ya vÄ«tinÄ• metvÄ• vihÄ• raá¹ƒ pÄ• visi. Ä• yasmÄ• pi kho soá¹‡o bahudeva rattiá¹ƒ abbhokÄ• se nisajjÄ• ya v pakkhÄ• letvÄ• vihÄ• raá¹ƒ pÄ• visi. atha kho bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ pa soá¹‡aá¹ƒ ajjhesi --- ``paá¹-ibhÄ• tu taá¹ƒ bhikkhu dhammo bhÄ• situâ€™â€™ nti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• soá¹‡o bhagavato paá¹-issutvÄ• soá¸·asa aá sabbÄ• neva sarena abhaá¹‡i. atha kho bhagavÄ• Ä• yasmato soá¹‡assa sarabhaÃ±Ã±ap ``sÄ• dhu sÄ• dhu, bhikkhu, suggahitÄ• ni te, bhikkhu, soá¸·asa aá¹-á¹-hakavaggikÄ• ni sun sÅ«padhÄ• ritÄ• ni, kalyÄ• á¹‡iyÄ• si {kalyÄ• á¹‡iyÄ• ca (Katthaci), kalyÄ• á¹‡iyÄ• cÄ• si (samannÄ• gato vissaá¹-á¹-hÄ• ya anelagaá¸·Ä• ya atthassa viÃ±Ã±Ä• paniyÄ• . kati vassos ``ekavasso ahaá¹ƒ bhagavÄ• â€™â€™ ti. ``kissa pana tvaá¹ƒ \Se 166/, bhikkhu, evaá¹ƒ cira ``ciraá¹ƒ diá¹-á¹-ho {ciradiá¹-á¹-ho (Ce) } me, bhante, kÄ• mesu Ä• dÄ«navo; api ca sambÄ• bahukicco bahukaraá¹‡Ä«yoâ€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``disvÄ• Ä• dÄ«navaá¹ƒ loke, Ã±atvÄ• dhammaá¹ƒ nirÅ«padhiá¹ƒ.

ariyo na ramatÄ« pÄ• pe, pÄ• pe na ramatÄ« sucÄ«â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. kaá¹…khÄ• revatasuttaá¹ƒ

<47> evaá¹ƒ \Ee 60/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati j anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• kaá¹…khÄ• revat pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya attano kaá¹…khÄ• vitaraá¹‡av

addasÄ• \Be 149/ kho bhagavÄ• Ä• yasmantaá¹ƒ kaá¹…khÄ• revataá¹ƒ avidÅ«re nisinnaá
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya attano kaá¹…khÄ• vitaraá¹‡avisuddhiá¹ƒ paccavekkhamÄ•

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yÄ• \Ne 137/ kÄ• ci kaá¹…khÄ• idha vÄ• huraá¹ƒ vÄ• ,

sakavediyÄ• vÄ• paravediyÄ• vÄ• .

ye jhÄ• yino tÄ• pajahanti sabbÄ• ,

Ä• tÄ• pino brahmacariyaá¹ƒ carantÄ• â€™â€™ ti || sattamaá¹ƒ.

8. saá¹…ghabhedasuttaá¹ƒ

<48> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati \Se 167/ veá¸
tena kho pana samayena Ä• yasmÄ• Ä• nando tadahuposathe pubbaá¹‡hasamayaá¹ƒ nivÄ
rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi.

addasÄ• kho devadatto Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹
Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca
Ä• vuso Ä• nanda, aÃ±Ã±atreva bhagavatÄ• aÃ±Ã±atra bhikkhusaá¹…ghÄ• uposathaá¹ƒ
cÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar
nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca ---

``idhÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• j
addasÄ• kho maá¹ƒ, bhante, devadatto rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ. disvÄ• na ye
upasaá¹…kamitvÄ• maá¹ƒ etadavoca --- `ajjatagge dÄ• nÄ• haá¹ƒ, Ä• vuso Ä• nanda, aÃ±
bhikkhusaá¹…ghÄ• uposathaá¹ƒ karissÄ• mi saá¹…ghakammÄ• ni cÄ• â€™ ti. ajja, bhante
bhindissati, uposathaÃ±ca karissati saá¹…ghakammÄ• ni cÄ• â€™â€™ ti.

atha \Be 150/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá

``sukaraá¹ƒ \Ee 61/ sÄ• dhunÄ• sÄ• dhu, sÄ• dhu pÄ• pena dukkaraá¹ƒ {sukaraá¹ƒ sÄ• dh

pÄ• pena dukkaraá¹ƒ (Katthaci) }.

pÄ• paá¹ƒ \Se 168/ pÄ• pena sukaraá¹ƒ, pÄ• pamariyehi dukkaraâ€™â€™ nti || aá¹-á¹-ham

9. sadhÄ• yamÄ• nasuttaá¹ƒ

<49> evaá¹ƒ \Ne 138/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu cÄ• rikaá¹ƒ ca
bhikkhusaá¹…ghena saddhiá¹ƒ. tena kho pana samayena sambahulÄ• mÄ• á¹‡avakÄ• bh
sadhÄ• yamÄ• narÅ«pÄ• {saddÄ• yamÄ• narÅ«pÄ• (Se Ee aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-
(Katthaci), vadhÄ• yamÄ• narÅ«pÄ• (Katthaci Ce, Katthaci-a), saddhÄ• yamÄ• narÅ«pÄ•
sadhudhÄ• tuyÄ• vÄ• siddhamidanti veditabbaá¹ƒ} atikkamanti. addasÄ• kho bhagavÄ• s
avidÅ«re sadhÄ• yamÄ• narÅ«pe atikkante.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``parimuá¹-á¹-hÄ• paá¹‡á¸• itÄ• bhÄ• sÄ• , vÄ• cÄ• gocarabhÄ• á¹‡ino.

yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ, yena nÄ«tÄ• na taá¹ƒ vidÅ«â€™â€™ ti || navamaá¹ƒ.

10. cÅ«á¸·apanthakasuttaá¹ƒ

<50> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• cÅ«á¸·apanthako {cullapanthako (Ce), cÅ
avidÅ«re nisinno hoti pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukh
upaá¹-á¹-hapetvÄ• .

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá¹
kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• .

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``á¹-hitena \Be 151/ kÄ• yena á¹-hitena cetasÄ• ,

tiá¹-á¹-haá¹ƒ nisinno uda vÄ• sayÄ• no.

etaá¹ƒ {evaá¹ƒ (Katthaci) } satiá¹ƒ bhikkhu adhiá¹-á¹-hahÄ• no,

labhetha \Se 169/ pubbÄ• pariyaá¹ƒ visesaá¹ƒ.

laddhÄ• na pubbÄ• pariyaá¹ƒ visesaá¹ƒ,

adassanaá¹ƒ maccurÄ• jassa gaccheâ€™â€™ ti || dasamaá¹ƒ.

soá¹‡avaggo {soá¹‡atheravaggo (Se Ke Katthaci) mahÄ• vaggo (aá¹-á¹-hakathÄ• ya samet

tassuddÄ• naá¹ƒ \Ne 139/ ---

piyo appÄ• yukÄ• kuá¹-á¹-hÄ«, kumÄ• rakÄ• uposatho.

soá¹‡o ca revato bhedo, sadhÄ• ya panthakena cÄ• ti ||

6. jaccandhavaggo

1. Ä• yusaá¹…khÄ• rossajjanasuttaá¹ƒ

<51> evaá¹ƒ \Ee 62/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati ma
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pa
piá¹‡á¸• Ä• ya pÄ• visi. vesÄ• liyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• a
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaá¹‡hÄ• hi, Ä• nanda, nisÄ«danaá¹ƒ. yena c
} cetiyaá¹ƒ tenupasaá¹…kamissÄ• ma divÄ• vihÄ• rÄ• yÄ• â€™â€™ ti.

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• nisÄ«dan
piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha kho bhagavÄ• yena cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ tenupa
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja \Se 170/ kho bhagavÄ• Ä• yasma
---

``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«; ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä«ya
ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä«yaá¹ƒ bahuputtaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä
cetiyaá¹ƒ; ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yassa kassaci, Ä• nanda \Be 152/, catt
bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• ra
{ (Ä• nanda) (Katthaci) } kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatass
iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricit
Ä• kaá¹…khamÄ• no, Ä• nanda, tathÄ• gato kappaá¹ƒ vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ

evampi \Ne 140/ kho Ä• yasmÄ• Ä• nando bhagavatÄ• oá¸·Ä• rike nimitte kayiramÄ• ne,
kayiramÄ• ne, nÄ• sakkhi paá¹-ivijjhituá¹ƒ; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-hatu, bhante

kappaá¹ƒ; tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukamp
sukhÄ• ya devamanussÄ• naâ€™â€™ nti, yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto \Ee
... \Se 171/ tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi ---

``ramaá¹‡Ä«yÄ• , Ä• nanda, vesÄ• lÄ«; ramaá¹‡Ä«yaá¹ƒ udenaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä«ya
ramaá¹‡Ä«yaá¹ƒ sattambaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä«yaá¹ƒ bahuputtaá¹ƒ cetiyaá¹ƒ; ramaá¹‡Ä
cetiyaá¹ƒ; ramaá¹‡Ä«yaá¹ƒ cÄ• pÄ• laá¹ƒ cetiyaá¹ƒ. yassa kassaci, Ä• nanda, cattÄ• ro iddh
bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• , so
tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• . tathÄ• gatassa kho, Ä• nanda, cattÄ• ro iddhipÄ• dÄ•
yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• raddhÄ• . Ä• kaá¹…khamÄ•
vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ \Se 172/ vÄ• â€™â€™ ti.

evampi kho Ä• yasmÄ• Ä• nando bhagavatÄ• oá¸·Ä• rike nimitte kayiramÄ• ne, oá¸·Ä• rik
nÄ• sakkhi paá¹-ivijjhituá¹ƒ; na bhagavantaá¹ƒ yÄ• ci --- ``tiá¹-á¹-hatu, bhante, bhagavÄ• ka
tiá¹-á¹-hatu sugato kappaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atth
devamanussÄ• naâ€™â€™ nti, yathÄ• taá¹ƒ mÄ• rena pariyuá¹-á¹-hitacitto.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``gaccha tvaá¹ƒ, Ä• nand
maÃ±Ã±asÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• avidÅ«re a
nisÄ«di.

atha kho mÄ• ro pÄ• pimÄ• , acirapakkante Ä• yasmante Ä• nande, yena bhagavÄ• tenup
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho mÄ• ro pÄ• pimÄ• bhagavantaá¹ƒ eta

``parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• ; parinibbÄ• tu sugato; parinibbÄ• nakÄ• lo dÄ• n
bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima, pa
yÄ• va me bhikkhÅ« na sÄ• vakÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• {visÄ• radÄ
8.70), visÄ• radappattÄ• yogakhemÄ• (Ce Ee Katthaci), visÄ• radappattÄ• yogakhemakÄ
dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhamm
uggahetvÄ• Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vi
uttÄ• nÄ«karissanti \Se 173/ uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ
sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desessantÄ«â€™ ti. etarahi kho pana, bhante {santi kho
Ee SN c V 822) } bhikkhÅ« bhagavato sÄ• vakÄ• viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussut
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino sakaá
Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti upp
parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ• riyaá¹ƒ dha
dÄ• ni, bhante, bhagavÄ• ; parinibbÄ• tu sugato; parinibbÄ• nakÄ• lo dÄ• ni, bhante, bhaga

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
bhikkhuniyo na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhamm
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• riniyo saka
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
desessantÄ«â€™ ti. etarahi kho pana, bhante \Ee 64/, bhikkhuniyo bhagavato sÄ• vikÄ• vi
visÄ• radÄ• bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«ci
anudhammacÄ• riniyo sakaá¹ƒ Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±ap
vibhajanti uttÄ• nÄ«karonti \Se 174/ uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena sunigg
sappÄ• á¹-ihÄ• riyaá¹ƒ dhammaá¹ƒ desenti. parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• ; parini
parinibbÄ• nakÄ• lo dÄ• ni, bhante, bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
upÄ• sakÄ• na sÄ• vakÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhamm
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• rino sakaá
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
desessantÄ«â€™ ti. etarahi kho pana, bhante, upÄ• sakÄ• bhagavato sÄ• vakÄ• viyattÄ•
bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ
Ä• cariyakaá¹ƒ \Ne 142/ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti viv
uttÄ• nÄ«karonti uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ
dhammaá¹ƒ desenti. parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• ; parinibbÄ• tu sugato; parinibb
bhagavato.

``bhÄ• sitÄ• kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, pÄ• pima,
upÄ• sikÄ• na sÄ• vikÄ• bhavissanti viyattÄ• vinÄ«tÄ• visÄ• radÄ• bahussutÄ• dhamma
dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• anudhammacÄ• riniyo saka
Ä• cikkhissanti desessanti paÃ±Ã±apessanti paá¹-á¹-hapessanti vivarissanti vibhajissanti ut
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
desessantÄ«â€™ ti. etarahi kho pana, bhante, upÄ• sikÄ• bhagavato sÄ• vikÄ• viyattÄ• v
bahussutÄ• dhammadharÄ• dhammÄ• nudhammappaá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ
Ä• cariyakaá¹ƒ uggahetvÄ• Ä• cikkhanti desenti paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vib
uppannaá¹ƒ parappavÄ• daá¹ƒ sahadhammena suniggahitaá¹ƒ niggahetvÄ• sappÄ• á¹-ihÄ
parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• ; parinibbÄ• tu sugato; parinibbÄ• nakÄ• lo dÄ• ni, b

``bhÄ• sitÄ• \Be 155/ kho panesÄ• , bhante, bhagavatÄ• vÄ• cÄ• --- `na tÄ• vÄ• haá¹ƒ, p
yÄ• va me idaá¹ƒ brahmacariyaá¹ƒ na iddhaÃ±ceva bhavissati phÄ«taÃ±ca vitthÄ• rikaá¹ƒ b

puthubhÅ«taá¹ƒ yÄ• va devamanussehi suppakÄ• sitaâ€™ nti. etarahi kho pana, bhante {ta
822) }, bhagavato brahmacariyaá¹ƒ iddhaÃ±ceva phÄ«taÃ±ca vitthÄ• rikaá¹ƒ bÄ• hujaÃ±Ã±
devamanussehi suppakÄ• sitaá¹ƒ. parinibbÄ• tu dÄ• ni, bhante, bhagavÄ• ; parinibbÄ• tu su
dÄ• ni, bhante, bhagavatoâ€™â€™ ti.

evaá¹ƒ vutte, bhagavÄ• mÄ• raá¹ƒ pÄ• pimantaá¹ƒ etadavoca --- ``appossukko \Se 176/ tv
ciraá¹ƒ tathÄ• gatassa parinibbÄ• naá¹ƒ bhavissati. ito tiá¹‡á¹‡aá¹ƒ mÄ• sÄ• naá¹ƒ accayen
parinibbÄ• yissatÄ«â€™â€™ ti.

atha kho bhagavÄ• cÄ• pÄ• le cetiye sato sampajÄ• no Ä• yusaá¹…khÄ• raá¹ƒ ossajji. oss
Ä• yusaá¹…khÄ• re mahÄ• bhÅ«micÄ• lo ahosi bhiá¹ƒsanako lomahaá¹ƒso, devadundubhiy
ca phaliá¹ƒsu.

atha \Ne 143/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``tulamatulaÃ±ca sambhavaá¹ƒ,

bhavasaá¹…khÄ• ramavassaji muni.

ajjhattarato samÄ• hito,

abhindi kavacamivattasambhavaâ€™â€™ nti || paá¹-hamaá¹ƒ.

2. sattajaá¹-ilasuttaá¹ƒ

<52> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ•
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena \Ee 65/ bhagavÄ• sÄ• yanhasamaya
bahidvÄ• rakoá¹-á¹-hake nisinno hoti. atha kho rÄ• jÄ• pasenadi kosalo yena bhagavÄ• ten
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di.

tena \Be 156/ kho pana samayena satta ca jaá¹-ilÄ• , satta ca nigaá¹‡á¹-hÄ• , satta ca acel
ekasÄ• á¹-akÄ• , satta ca paribbÄ• jakÄ• , parÅ«á¸·hakacchanakhalomÄ• khÄ• rivividhamÄ
(Katthaci SN a I 122; DN I 280) } bhagavato avidÅ«re atikkamanti.

addasÄ• kho rÄ• jÄ• pasenadi kosalo te satta ca jaá¹-ile, satta ca nigaá¹‡á¹-he, satta ca a
ekasÄ• á¹-ake, satta ca paribbÄ• jake \Se 177/, parÅ«á¸·hakacchanakhalome khÄ• rivividha
avidÅ«re atikkamante. disvÄ• na uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ k
dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ {paá¹-haviyaá¹ƒ (Ce Se Ee) } nihantvÄ• y

jaá¹-ilÄ• , satta ca nigaá¹‡á¹-hÄ• , satta ca acelakÄ• , satta ca ekasÄ• á¹-akÄ• , satta ca par
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkhattuá¹ƒ nÄ• maá¹ƒ sÄ• vesi --- ``rÄ• jÄ• haá¹ƒ, bhante,
rÄ• jÄ• haá¹ƒ, bhante, pasenadi kosalo; rÄ• jÄ• haá¹ƒ, bhante, pasenadi kosaloâ€™â€™ ti.

atha kho rÄ• jÄ• pasenadi kosalo acirapakkantesu tesu sattasu ca jaá¹-ilesu, sattasu ca nig
sattasu ca acelakesu, sattasu ca ekasÄ• á¹-akesu, sattasu ca paribbÄ• jakesu, yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
pasenadi kosalo bhagavantaá¹ƒ etadavoca --- ``ye kho {ye ca kho (Ce), ye ca te (Se), ye nu
te (SN a I 122), ye nu kho keci (?) } bhante, loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• sam
aÃ±Ã±atareâ€™â€™ ti {aÃ±Ã±atarÄ• ti (Ce Katthaci), aÃ±Ã±ataroti (Se Ee) }.

``dujjÄ• naá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tayÄ• gihinÄ• kÄ• mabhoginÄ• puttasambÄ• dh
kÄ• sikacandanaá¹ƒ paccanubhontena mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ• rayantena jÄ• tarÄ
ime vÄ• arahanto, ime vÄ• arahattamaggaá¹ƒ samÄ• pannÄ• ti.

``saá¹ƒvÄ• sena kho, mahÄ• rÄ• ja, sÄ«laá¹ƒ veditabbaá¹ƒ. taÃ±ca kho dÄ«ghena addhun
(Se Ce Se-a) }, manasikarotÄ• no amanasikarotÄ• , paÃ±Ã±avatÄ• no duppaÃ±Ã±ena. sa
mahÄ• rÄ• ja, soceyyaá¹ƒ veditabbaá¹ƒ. taÃ±ca kho dÄ«ghena addhunÄ• \Be 157/ \Se 178
manasikarotÄ• no amanasikarotÄ• , paÃ±Ã±avatÄ• no duppaÃ±Ã±ena. Ä• padÄ• su kho,
ca kho dÄ«ghena addhunÄ• na ittaraá¹ƒ, manasikarotÄ• no amanasikarotÄ• , paÃ±Ã±avat
sÄ• kacchÄ• ya kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• veditabbÄ• . sÄ• ca kho dÄ«ghena addhun
amanasikarotÄ• , paÃ±Ã±avatÄ• no duppaÃ±Ã±enÄ• â€™â€™ ti \Ee 66/.

``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante! yÄ• va subhÄ• sitaá¹ƒ cidaá¹ƒ {subhÄ• sitamid
bhante, bhagavatÄ• --- `dujjÄ• naá¹ƒ kho etaá¹ƒ, mahÄ• rÄ• ja, tayÄ• gihinÄ• puttasambÄ
ajjhÄ• vasantena kÄ• sikacandanaá¹ƒ paccanubhontena mÄ• lÄ• gandhavilepanaá¹ƒ dhÄ•
sÄ• diyantena --- ime vÄ• arahanto, ime vÄ• arahattamaggaá¹ƒ samÄ• pannÄ• ti. saá¹ƒvÄ
sÄ«laá¹ƒ veditabbaá¹ƒ ... pe ... sÄ• kacchÄ• ya kho, mahÄ• rÄ• ja, paÃ±Ã±Ä• veditabbÄ• .
addhunÄ• na ittaraá¹ƒ, manasikarotÄ• no \Se 179/ amanasikarotÄ• , paÃ±Ã±avatÄ• no du

``ete, bhante, mama purisÄ• corÄ• {carÄ• (SN a I 122) } ocarakÄ• janapadaá¹ƒ ocaritvÄ•
paá¹-hamaá¹ƒ ociá¹‡á¹‡aá¹ƒ ahaá¹ƒ pacchÄ• osÄ• rissÄ• mi {otarissÄ• mi (Ce Se Ee), oyÄ
osÄ• payissÄ• mi (SN a I 122) }. idÄ• ni te, bhante, taá¹ƒ rajojallaá¹ƒ pavÄ• hetvÄ• sunhÄ•
kappitakesamassÅ« odÄ• tavatthavasanÄ• paÃ±cahi kÄ• maguá¹‡ehi samappitÄ• samaá¹
paricÄ• ressantÄ«â€™â€™ {cÄ• riyanti (Se) } ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``na \Ne 145/ vÄ• yameyya sabbattha, nÄ• Ã±Ã±assa puriso siyÄ• .

nÄ• Ã±Ã±aá¹ƒ nissÄ• ya jÄ«veyya, dhammena na vaá¹‡iá¹ƒ {vÄ• á¹‡iá¹ƒ (Ce), vaá¹‡Ä« (Se
(Katthaci) } careâ€™â€™ ti || dutiyaá¹ƒ.

3. paccavekkhaá¹‡asuttaá¹ƒ

<53> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bhagavÄ• attano aneke \Be 158/ pÄ• pake akusale dh
nisinno hoti, aneke ca kusale dhamme bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gate.

atha kho bhagavÄ• {etamatthaá¹ƒ viditvÄ• (Ce Katthaci) } attano aneke pÄ• pake akusale
aneke ca kusale dhamme bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gate {etamatthaá¹ƒ viditvÄ• (Ce Katth
imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``ahu pubbe tadÄ• nÄ• hu, nÄ• hu pubbe tadÄ• ahu.

na cÄ• hu na ca bhavissati, na cetarahi vijjatÄ«â€™â€™ ti || tatiyaá¹ƒ.

4. paá¹-hamanÄ• nÄ• titthiyasuttaá¹ƒ

<54> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena sambahulÄ• \Se 180/ nÄ• nÄ• titthiyasamaá¹‡abrÄ• h
sÄ• vatthiyaá¹ƒ paá¹-ivasanti nÄ• nÄ• diá¹-á¹-hikÄ• nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ•
nÄ• nÄ• diá¹-á¹-hinissayanissitÄ• .

santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassato loko, ida
moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá
loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• e
--- ``antavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡a
evaá¹ƒdiá¹-á¹-hino --- ``anantavÄ• loko, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. s
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raá¹ƒ, idameva saccaá¹ƒ
nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``aÃ±Ã±a
sarÄ«raá¹ƒ, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá
evaá¹ƒdiá¹-á¹-hino --- ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• \Ne 146/, idameva saccaá¹ƒ mo
santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``na hoti tathÄ
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ
``hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™

159/ samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``neva hoti na na hoti
maraá¹‡Ä• , idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti.

te bhaá¹‡á¸• anajÄ• tÄ• \Se 181/ kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ n
viharanti --- ``ediso dhammo, nediso dhammo; nediso dhammo, ediso dhammoâ€™â€™ ti.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tap
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha, bhante, sambahulÄ• nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• sÄ• va
nÄ• nÄ• diá¹-á¹-hikÄ• nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ• nÄ• nÄ• diá¹-á¹-hinissayanissitÄ

``santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `sassato loko, id
moghamaÃ±Ã±aâ€™ nti ... pe ... \Se 182/ te bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ•
mukhasattÄ«hi vitudantÄ• viharanti --- `ediso dhammo, nediso dhammo; nediso dhammo, e

``aÃ±Ã±atitthiyÄ• , bhikkhave, paribbÄ• jakÄ• andhÄ• acakkhukÄ• ; atthaá¹ƒ na jÄ• nanti,
dhammaá¹ƒ na jÄ• nanti, adhammaá¹ƒ \Ee 68/ na jÄ• nanti. te atthaá¹ƒ ajÄ• nantÄ• anattha
ajÄ• nantÄ• adhammaá¹ƒ ajÄ• nantÄ• bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• par
vitudantÄ• viharanti --- `ediso dhammo, nediso dhammo; nediso dhammo, ediso dhammoâ

``bhÅ«tapubbaá¹ƒ, bhikkhave, imissÄ• yeva sÄ• vatthiyÄ• aÃ±Ã±ataro rÄ• jÄ• ahosi. atha
aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• mantesi --- `ehi tvaá¹ƒ, ambho purisa, yÄ• vatakÄ• sÄ• vatthiy
ekajjhaá¹ƒ sannipÄ• tehÄ«â€™ ti. `evaá¹ƒ, devÄ• â€™ ti kho, bhikkhave, so puriso \Ne 147
paá¹-issutvÄ• yÄ• vatakÄ• sÄ• vatthiyÄ• jaccandhÄ• te \Se 183/ sabbe gahetvÄ• yena s
upasaá¹…kamitvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- `sannipÄ• titÄ• kho te, deva, yÄ• vat
jaccandhÄ• â€™ ti \Be 160/. `tena hi, bhaá¹‡e, jaccandhÄ• naá¹ƒ hatthiá¹ƒ dassehÄ«â€™ t
kho, bhikkhave, so puriso tassa raÃ±Ã±o paá¹-issutvÄ• jaccandhÄ• naá¹ƒ hatthiá¹ƒ dasses

``ekaccÄ• naá¹ƒ jaccandhÄ• naá¹ƒ hatthissa sÄ«saá¹ƒ dassesi --- `ediso, jaccandhÄ• , hat
jaccandhÄ• naá¹ƒ hatthissa kaá¹‡á¹‡aá¹ƒ dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. e
jaccandhÄ• naá¹ƒ hatthissa dantaá¹ƒ dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. ekacc
hatthissa soá¹‡á¸• aá¹ƒ dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. ekaccÄ• naá¹ƒ jacc
kÄ• yaá¹ƒ dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. ekaccÄ• naá¹ƒ jaccandhÄ• naá¹ƒ
dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. ekaccÄ• naá¹ƒ jaccandhÄ• naá¹ƒ hatthissa

(Se) } dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. ekaccÄ• naá¹ƒ jaccandhÄ• naá¹ƒ hatt
naá¹…guá¹-á¹-haá¹ƒ dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™ ti. ekaccÄ• naá¹ƒ jaccand
vÄ• ladhiá¹ƒ dassesi --- `ediso, jaccandhÄ• , hatthÄ«â€™â€™ â€™ ti.

``atha kho, bhikkhave, so puriso jaccandhÄ• naá¹ƒ hatthiá¹ƒ dassetvÄ• yena so rÄ• jÄ• te
upasaá¹…kamitvÄ• taá¹ƒ rÄ• jÄ• naá¹ƒ etadavoca --- `diá¹-á¹-ho kho tehi, deva, jaccandhe
kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™ ti.

``atha kho, bhikkhave, so rÄ• jÄ• yena te jaccandhÄ• tenupasaá¹…kami; upasaá¹…kamit
--- `diá¹-á¹-ho vo, jaccandhÄ• , hatthÄ«â€™ ti \Se 184/? `evaá¹ƒ, deva, diá¹-á¹-ho no hatthÄ
jaccandhÄ• , kÄ«diso hatthÄ«â€™ ti?

``yehi, bhikkhave, jaccandhehi hatthissa sÄ«saá¹ƒ diá¹-á¹-haá¹ƒ ahosi, te evamÄ• haá¹ƒsu
hatthÄ« seyyathÄ• pi kumbhoâ€™ ti.

``yehi, bhikkhave, jaccandhehi hatthissa kaá¹‡á¹‡o diá¹-á¹-ho ahosi, te evamÄ• haá¹ƒsu ---
hatthÄ« seyyathÄ• pi suppoâ€™ ti.

``yehi, bhikkhave, jaccandhehi hatthissa danto diá¹-á¹-ho ahosi, te evamÄ• haá¹ƒsu \Ee 69/
hatthÄ« seyyathÄ• pi khÄ«loâ€™ ti.

``yehi \Ne 148/, bhikkhave, jaccandhehi hatthissa soá¹‡á¸• o diá¹-á¹-ho ahosi, te evamÄ• h
deva, hatthÄ« seyyathÄ• pi naá¹…galÄ«sÄ• â€™ ti.

``yehi, bhikkhave, jaccandhehi hatthissa kÄ• yo diá¹-á¹-ho ahosi, te evamÄ• haá¹ƒsu --- `ec
seyyathÄ• pi koá¹-á¹-hoâ€™ ti.

``yehi \Be 161/, bhikkhave, jaccandhehi hatthissa pÄ• do diá¹-á¹-ho ahosi, te evamÄ• haá¹ƒ
hatthÄ« seyyathÄ• pi thÅ«á¹‡oâ€™ ti.

``yehi, bhikkhave, jaccandhehi hatthissa satthi diá¹-á¹-ho {piá¹-á¹-hi diá¹-á¹-Ä• (Katthaci Ce
diá¹-á¹-hÄ• (Katthaci Ce) } hosi, te evamÄ• haá¹ƒsu --- `ediso, deva, hatthÄ« seyyathÄ• pi

``yehi, bhikkhave, jaccandhehi hatthissa naá¹…guá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ ahosi, te evamÄ
deva, hatthÄ« seyyathÄ• pi musaloâ€™ ti.

``yehi, bhikkhave, jaccandhehi hatthissa vÄ• ladhi diá¹-á¹-ho ahosi, te evamÄ• haá¹ƒsu --- `
hatthÄ« seyyathÄ• pi sammajjanÄ«â€™ ti.

``te `ediso hatthÄ«, nediso hatthÄ«; nediso hatthÄ«, ediso hatthÄ«â€™â€™ â€™ ti aÃ±Ã±a
muá¹-á¹-hÄ«hi saá¹ƒsumbhiá¹ƒsu {saá¹ƒyujjhiá¹ƒsu (Katthaci Ce, Se Ee) }. tena ca pana, bh
attamano ahosi.

``evameva kho, bhikkhave, aÃ±Ã±atitthiyÄ• \Se 185/ paribbÄ• jakÄ• andhÄ• acakkhukÄ•
anatthaá¹ƒ na jÄ• nanti, dhammaá¹ƒ na jÄ• nanti adhammaá¹ƒ na jÄ• nanti. te atthaá¹ƒ ajÄ•
ajÄ• nantÄ• , dhammaá¹ƒ ajÄ• nantÄ• adhammaá¹ƒ ajÄ• nantÄ• bhaá¹‡á¸• anajÄ• tÄ• ka
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti --- `ediso dhammo, nediso dhamm
dhammoâ€™â€™ â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``imesu kira sajjanti, eke samaá¹‡abrÄ• hmaá¹‡Ä• .

viggayha naá¹ƒ vivadanti, janÄ• ekaá¹…gadassinoâ€™â€™ ti || catutthaá¹ƒ.

5. dutiyanÄ• nÄ• titthiyasuttaá¹ƒ

<55> evaá¹ƒ \Ne 149/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sambahulÄ•
nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• sÄ• vatthiyaá¹ƒ paá¹-ivasanti nÄ• nA
nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ• nÄ• nÄ• diá¹-á¹-hinissayanissitÄ• .

santeke \Be 162/ samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassato
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• ev
--- ``asassato attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke sa
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassato ca asassato ca {sassato asassato (Ce) } att
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke \Se 186/ samaá¹‡abrÄ• hma
evaá¹ƒdiá¹-á¹-hino --- ``neva sassato nÄ• sassato attÄ• ca loko ca, idameva saccaá¹ƒ mog
santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sayaá¹ƒkato attÄ
saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ•
``paraá¹ƒkato attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke sa
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sayaá¹ƒkato ca paraá¹ƒkato ca {sayaá¹ƒkato paraá¹
loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaa
evaá¹ƒdiá¹-á¹-hino --- ``asayaá¹ƒkÄ• ro aparaá¹ƒkÄ• ro {asayaá¹ƒkÄ• ro ca aparaá¹ƒkÄ• ro
adhiccasamuppanno attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. sa
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassataá¹ƒ sukhadukkhaá¹ƒ attÄ• ca loko ca, idame

moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá
sukhadukkhaá¹ƒ attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santek
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassataÃ±ca asassataÃ±ca {sassataá¹ƒ asassataá¹
attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡ab
evaá¹ƒdiá¹-á¹-hino --- ``neva sassataá¹ƒ nÄ• sassataá¹ƒ sukhadukkhaá¹ƒ attÄ• ca loko ca,
moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá
sukhadukkhaá¹ƒ attÄ• ca \Se 187/ loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nt
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evadiá¹-á¹-hino --- ``paraá¹ƒkataá¹ƒ sukhadukkha
idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒ
``sayaá¹ƒkataÃ±ca paraá¹ƒkataÃ±ca {sayaá¹ƒkathaá¹ƒ paraá¹ƒkataá¹ƒ (Ce) } sukhadukkha
ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä•
evaá¹ƒdiá¹-á¹-hino --- ``asayaá¹ƒkÄ• raá¹ƒ aparaá¹ƒkÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukh
ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti.

te bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasat
``ediso dhammo, nediso dhammo; nediso dhammo, ediso dhammoâ€™â€™ ti.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tap
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha, bhante, sambahulÄ• nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• sÄ• va
nÄ• nÄ• diá¹-á¹-hikÄ• nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ• nÄ• nÄ• diá¹-á¹-hinissayanissit

``santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `sassato attÄ• c
saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti ... pe ... te bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• \Se 188/
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti --- `ediso dhammo, nediso dhamm
dhammoâ€™â€™ â€™ ti.

``aÃ±Ã±atitthiyÄ• , bhikkhave, paribbÄ• jakÄ• andhÄ• acakkhukÄ• ; atthaá¹ƒ na jÄ• nanti
dhammaá¹ƒ na jÄ• nanti adhammaá¹ƒ na jÄ• nanti. te atthaá¹ƒ ajÄ• nantÄ• anatthaá¹ƒ ajÄ
ajÄ• nantÄ• adhammaá¹ƒ ajÄ• nantÄ• bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• par
vitudantÄ• viharanti --- `ediso dhammo, nediso dhammo; nediso dhammo, ediso dhammoâ

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``imesu kira sajjanti, eke samaá¹‡abrÄ• hmaá¹‡Ä• .

antarÄ• va visÄ«danti, appatvÄ• va tamogadhaâ€™â€™ nti || paÃ±camaá¹ƒ.

6. tatiyanÄ• nÄ• titthiyasuttaá¹ƒ

<56> evaá¹ƒ \Be 164/ \Ne 151/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sambahulÄ•
nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• sÄ• vatthiyaá¹ƒ paá¹-ivasanti nÄ• n
nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ• nÄ• nÄ• diá¹-á¹-hinissayanissitÄ• .

santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassato attÄ• c
saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ•
``asassato attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke sam
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sassato ca asassato ca \Se 189/ attÄ• ca loko ca, i
moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá
nÄ• sassato attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke sa
evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``sayaá¹ƒkato attÄ• ca loko ca, idameva saccaá¹ƒ m
santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``paraá¹ƒkato
saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino
``sayaá¹ƒkato ca paraá¹ƒkato ca attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``asayaá¹ƒkÄ• ro aparaá¹ƒ
attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• h
evaá¹ƒdiá¹-á¹-hino --- ``sassataá¹ƒ sukhadukkhaá¹ƒ attÄ• ca loko ca, idameva saccaá¹ƒ m
santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``asassataá¹ƒ
loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santeke samaá¹‡abrÄ• hmaá¹‡Ä•
evaá¹ƒdiá¹-á¹-hino --- ``sassataÃ±ca asassataÃ±ca sukhadukkhaá¹ƒ attÄ• ca loko ca, idam
moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá
sassataá¹ƒ nÄ• sassataá¹ƒ sukhadukkhaá¹ƒ attÄ• ca loko ca, idameva saccaá¹ƒ moghama
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino \Se 190/ evaá¹ƒdiá¹-á¹-hino --- ``sayaá¹ƒkataá¹ƒ
loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€™â€™ nti. santi paneke samaá¹‡abrÄ• hma
evaá¹ƒdiá¹-á¹-hino --- ``paraá¹ƒkataá¹ƒ sukhadukkhaá¹ƒ attÄ• ca loko ca, idameva saccaá¹
nti \Be 165/. santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``say
paraá¹ƒkataÃ±ca sukhadukkhaá¹ƒ attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±Ã±aâ€
samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- ``asayaá¹ƒkÄ• raá¹ƒ apara
adhiccasamuppannaá¹ƒ sukhadukkhaá¹ƒ attÄ• ca loko ca, idameva saccaá¹ƒ moghamaÃ±

te \Ne 152/ bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ
viharanti --- ``ediso dhammo, nediso dhammo; nediso dhammo, ediso dhammoâ€™â€™ ti.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÅ
pÄ• visiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tap
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha, bhante, sambahulÄ• nÄ• nÄ• titthiyasamaá¹‡abrÄ• hmaá¹‡aparibbÄ• jakÄ• sÄ• va
nÄ• nÄ• diá¹-á¹-hikÄ• nÄ• nÄ• khantikÄ• nÄ• nÄ• rucikÄ• nÄ• nÄ• diá¹-á¹-hinissayanissit

``santeke samaá¹‡abrÄ• hmaá¹‡Ä• evaá¹ƒvÄ• dino evaá¹ƒdiá¹-á¹-hino --- `sassato attÄ• c
saccaá¹ƒ moghamaÃ±Ã±aâ€™ nti \Se 191/ ... pe ... te bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti --- `ediso dhammo, nediso dhamm
dhammoâ€™â€™ â€™ ti.

``aÃ±Ã±atitthiyÄ• , bhikkhave, paribbÄ• jakÄ• andhÄ• acakkhukÄ• . te atthaá¹ƒ na jÄ• nan
jÄ• nanti, dhammaá¹ƒ na jÄ• nanti adhammaá¹ƒ na jÄ• nanti. te atthaá¹ƒ ajÄ• nantÄ• anatt
dhammaá¹ƒ ajÄ• nantÄ• adhammaá¹ƒ ajÄ• nantÄ• bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• v
mukhasattÄ«hi vitudantÄ• viharanti --- `ediso dhammo, nediso dhammo; nediso dhammo, e

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``ahaá¹…kÄ• rapasutÄ• yaá¹ƒ \Be 166/ pajÄ• , paraá¹ƒkÄ• rÅ«pasaá¹ƒhitÄ• .

etadeke nÄ• bbhaÃ±Ã±aá¹ƒsu, na naá¹ƒ sallanti addasuá¹ƒ ||

``etaÃ±ca sallaá¹ƒ paá¹-ikacca {paá¹-igacca (Ce Se Ke Ee) } passato.

ahaá¹ƒ karomÄ«ti na tassa hoti.

paro \Se 193/ karotÄ«ti na tassa hoti ||

``mÄ• nupetÄ• \Ne 153/ ayaá¹ƒ pajÄ• , mÄ• naganthÄ• mÄ• navinibaddhÄ• {mÄ• navinib

diá¹-á¹-hÄ«su sÄ• rambhakathÄ• , saá¹ƒsÄ• raá¹ƒ nÄ• tivattatÄ«â€™â€™ ti || chaá¹-á¹-haá

7. subhÅ«tisuttaá¹ƒ

<57> evaá¹ƒ \Ee 71/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati j
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• subhÅ«ti bhagav
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya avitakkaá¹ƒ samÄ• dhiá¹ƒ sam

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ subhÅ«tiá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá¹…kaá¹ƒ
paá¹‡idhÄ• ya avitakkaá¹ƒ samÄ• dhiá¹ƒ samÄ• pannaá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassa vitakkÄ• vidhÅ«pitÄ• ,

ajjhattaá¹ƒ suvikappitÄ• asesÄ• .

taá¹ƒ saá¹…gamaticca arÅ«pasaÃ±Ã±Ä«,

catuyogÄ• tigato na jÄ• tu metÄ«â€™â€™ ti {na jÄ• timetÄ«ti (Se Ee-a pÄ• á¹-hantaraá¹ƒ) }

8. gaá¹‡ikÄ• suttaá¹ƒ

<58> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
pana samayena rÄ• jagahe dve pÅ«gÄ• aÃ±Ã±atarissÄ• gaá¹‡ikÄ• ya sÄ• rattÄ• honti pa
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¹‡Ä«hip
leá¸• á¸• Å«hipi upakkamanti \Be 167/, daá¹‡á¸• ehipi upakkamanti, satthehipi upakkamanti.
nigacchanti maraá¹‡amattampi dukkhaá¹ƒ.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visiá¹ƒsu. rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-i
tenupasaá¹…kamiá¹ƒsu \Ne 154/; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekan
ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ ---

``idha, bhante, rÄ• jagahe dve pÅ«gÄ• aÃ±Ã±atarissÄ• gaá¹‡ikÄ• ya sÄ• rattÄ• paá¹-ibac
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¹‡Ä«hip
upakkamanti, daá¹‡á¸• ehipi upakkamanti, satthehipi upakkamanti. te tattha maraá¹‡ampi ni
maraá¹‡amattampi dukkhaâ€™â€™ nti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yaÃ±ca pattaá¹ƒ yaÃ±ca pattabbaá¹ƒ, ubhayametaá¹ƒ rajÄ• nukiá¹‡á¹‡aá¹ƒ, Ä• turassÄ• n

sikkhÄ• sÄ• rÄ• sÄ«labbataá¹ƒ jÄ«vitaá¹ƒ brahmacariyaá¹ƒ upaá¹-á¹-hÄ• nasÄ• rÄ• , ayam
--- `natthi kÄ• mesu dosoâ€™ ti, ayaá¹ƒ dutiyo anto. iccete \Ee 72/ ubho antÄ• kaá¹-asivaá
kaá¹-asiyo diá¹-á¹-hiá¹ƒ vaá¸• á¸• henti. etete ubho ante anabhiÃ±Ã±Ä• ya olÄ«yanti eke, at
195/ ca kho te abhiÃ±Ã±Ä• ya tatra ca nÄ• hesuá¹ƒ, tena ca nÄ• maÃ±Ã±iá¹ƒsu, vaá¹-á¹-aá
paÃ±Ã±Ä• panÄ• yÄ• â€™â€™ ti. aá¹-á¹-hamaá¹ƒ.

9. upÄ• tidhÄ• vantisuttaá¹ƒ

<59> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bhagavÄ• rattandhakÄ• ratimisÄ• yaá¹ƒ abbhokÄ• se
jhÄ• yamÄ• nesu.

tena kho pana samayena sambahulÄ• adhipÄ• takÄ• tesu telappadÄ«pesu Ä• pÄ• taparip
byasanaá¹ƒ Ä• pajjanti {natthi sÄ«haá¸·apotthake}, anayabyasanaá¹ƒ Ä• pajjanti \Be 168/ {n
sÄ«haá¸·apotthake}. addasÄ• kho bhagavÄ• te sambahule adhipÄ• take tesu telappadÄ«p
anayaá¹ƒ Ä• pajjante, byasanaá¹ƒ Ä• pajjante, anayabyasanaá¹ƒ Ä• pajjante.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``upÄ• tidhÄ• vanti \Ne 155/ na sÄ• ramenti,

navaá¹ƒ navaá¹ƒ bandhanaá¹ƒ brÅ«hayanti.

patanti pajjotamivÄ• dhipÄ• takÄ• { ... dhipÄ• tÄ• (Ce Se) },

diá¹-á¹-he sute itiheke niviá¹-á¹-hÄ• â€™â€™ ti || navamaá¹ƒ.

10. uppajjantisuttaá¹ƒ

<60> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami; upasaá¹…ka
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada

``yÄ• vakÄ«vaÃ±ca, bhante, tathÄ• gatÄ• loke nuppajjanti arahanto sammÄ• sambuddhÄ•
aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• sakkatÄ• honti garukatÄ• mÄ• nitÄ• pÅ«jitÄ• apacitÄ• l
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. yato ca k
uppajjanti arahanto sammÄ• sambuddhÄ• atha aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• asakkatÄ•
apÅ«jitÄ• anapacitÄ• na lÄ• bhino cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabh

bhagavÄ• yeva \Ee 73/ {bhagavÄ• ceva (Se) } dÄ• ni, bhante, sakkato hoti garukato mÄ• n
lÄ• bhÄ« cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ,

``evametaá¹ƒ \Be 169/, Ä• nanda, yÄ• vakÄ«vaÃ±ca, Ä• nanda, tathÄ• gatÄ• loke nuppajj
sammÄ• sambuddhÄ• tÄ• va aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• sakkatÄ• honti garukatÄ• n
lÄ• bhino cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ
tathÄ• gatÄ• loke uppajjanti arahanto sammÄ• sambuddhÄ• atha aÃ±Ã±atitthiyÄ• paribbÄ
agarukatÄ• amÄ• nitÄ• apÅ«jitÄ• anapacitÄ• na lÄ• bhino
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. tathÄ• ga
dÄ• ni sakkato hoti garukato mÄ• nito pÅ«jito apacito lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ, bhikkhus

atha \Ne 156/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``obhÄ• sati \Se 197/ tÄ• va so kimi,

yÄ• va na unnamate {uggamati (Ce), unnamati (Se) } pabhaá¹…karo.

(sa) { ( ) natthi Ce Se potthakesu} verocanamhi uggate,

hatappabho hoti na cÄ• pi bhÄ• sati ||

``evaá¹ƒ obhÄ• sitameva takkikÄ• naá¹ƒ {titthiyÄ• naá¹ƒ (Ce Se Ee) },

yÄ• va sammÄ• sambuddhÄ• loke nuppajjanti.

na takkikÄ• sujjhanti na cÄ• pi sÄ• vakÄ• ,

duddiá¹-á¹-hÄ« na dukkhÄ• pamuccareâ€™â€™ ti || dasamaá¹ƒ.

tassuddÄ• naá¹ƒ ---

Ä• yujaá¹-ilavekkhaá¹‡Ä• , tayo titthiyÄ• subhÅ«ti.

gaá¹‡ikÄ• upÄ• ti navamo, uppajjanti ca te dasÄ• ti ||

jaccandhavaggo chaá¹-á¹-ho niá¹-á¹-hito.

7. cÅ«á¸·avaggo

1. paá¹-hamalakuá¹‡á¸• akabhaddiyasuttaá¹ƒ

<61> evaá¹ƒ \Be 170/ \Ee 74/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto Ä• ya
lakuá¹‡á¸• akabhaddiyaá¹ƒ anekapariyÄ• yena dhammiyÄ• kathÄ• ya sandasseti samÄ• da
samuttejeti sampahaá¹ƒseti.

atha \Se 198/ kho Ä• yasmato lakuá¹‡á¸• akabhaddiyassa Ä• yasmatÄ• sÄ• riputtena anel
157/ kathÄ• ya sandassiyamÄ• nassa samÄ• dapiyamÄ• nassa samuttejiyamÄ• nassa sam
Ä• savehi cittaá¹ƒ vimucci.

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ lakuá¹‡á¸• akabhaddiyaá¹ƒ Ä• yasmatÄ• sÄ• rip
dhammiyÄ• kathÄ• ya sandassiyamÄ• naá¹ƒ samÄ• dapiyamÄ• naá¹ƒ samuttejiyamÄ• naá
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ {vimuttacittaá¹ƒ (?) }.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``uddhaá¹ƒ adho sabbadhi vippamutto, ayaá¹ƒhamasmÄ«ti {ayamahamasmÄ«ti (Ce Se Ee)

evaá¹ƒ vimutto udatÄ• ri oghaá¹ƒ, atiá¹‡á¹‡apubbaá¹ƒ apunabbhavÄ• yÄ• â€™â€™ ti || paá

2. dutiyalakuá¹‡á¸• akabhaddiyasuttaá¹ƒ

<62> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ lakuá¹‡á¸• ak
(Se), sekhoti (Ee) } maÃ±Ã±amÄ• no bhiyyosomattÄ• ya anekapariyÄ• yena dhammiyÄ• ka
samuttejeti sampahaá¹ƒseti.

addasÄ• \Be 171/ kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• yasmantaá¹ƒ lakuá¹‡á
maÃ±Ã±amÄ• naá¹ƒ bhiyyosomattÄ• ya \Ee 75/ anekapariyÄ• yena dhammiyÄ• kathÄ• ya
samuttejentaá¹ƒ sampahaá¹ƒsentaá¹ƒ.

atha kho bhagavÄ• \Se 199/ etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá

``acchecchi {acchejji (Katthaci Ce), acchijji (Katthaci Ce Se), achijji (Katthaci) } vaá¹-á¹-aá¹ƒ
nirÄ• saá¹ƒ, visukkhÄ• saritÄ• na sandati.

chinnaá¹ƒ vaá¹-á¹-aá¹ƒ na vattati, esevanto dukkhassÄ• â€™â€™ ti || dutiyaá¹ƒ.

3. paá¹-hamasattasuttaá¹ƒ

<63> evaá¹ƒ \Ne 158/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• vatthiyÄ• manussÄ• yeb
sattÄ• ( ) { (honti) (bahÅ«su) aá¹-á¹-hakathÄ• ya saá¹ƒsandetabbaá¹ƒ} rattÄ• giddhÄ• gad
mucchitÄ• ajjhopannÄ• sammattakajÄ• tÄ• kÄ• mesu viharanti.

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visiá¹ƒsu. sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tap
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, sÄ• vatthiyÄ• ma
kÄ• mesu ativelaá¹ƒ sattÄ• rattÄ• giddhÄ• gadhitÄ• mucchitÄ• ajjhopannÄ• sammattaka
viharantÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``kÄ• mesu sattÄ• kÄ• masaá¹…gasattÄ• ,

saá¹ƒyojane vajjamapassamÄ• nÄ• .

na \Se 200/ hi jÄ• tu saá¹ƒyojanasaá¹…gasattÄ• ,

oghaá¹ƒ tareyyuá¹ƒ vipulaá¹ƒ mahantaâ€™â€™ nti || tatiyaá¹ƒ.

4. dutiyasattasuttaá¹ƒ

<64> evaá¹ƒ \Be 172/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• vatthiyÄ• manussÄ• yeb
(honti) (bahÅ«su) aá¹-á¹-hakathÄ• ya saá¹ƒsandetabbaá¹ƒ} rattÄ• giddhÄ• gadhitÄ• mucc
andhÄ«katÄ• sammattakajÄ• tÄ• kÄ• mesu viharanti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• va
addasÄ• kho bhagavÄ• sÄ• vatthiyÄ• te manusse yebhuyyena \Ee 76/ kÄ• mesu satte rat
ajjhopanne andhÄ«kate sammattakajÄ• te kÄ• mesu viharante.

atha \Ne 159/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``kÄ• mandhÄ• jÄ• lasaÃ±channÄ• , taá¹‡hÄ• chadanachÄ• ditÄ• .

pamattabandhunÄ• baddhÄ• , macchÄ• va kuminÄ• mukhe.

jarÄ• maraá¹‡amanventi {jarÄ• maraá¹‡aá¹ƒ gacchanti (Ce Se) }, vaccho khÄ«rapakova mÄ
catutthaá¹ƒ.

5. aparalakuá¹‡á¸• akabhaddiyasuttaá¹ƒ

<65> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• lakuá¹‡á¸• akabhaddiyo sambahulÄ• naá
piá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami.

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ lakuá¹‡á¸• akabhaddiyaá¹ƒ dÅ«ratova sambahul
piá¹-á¹-hito piá¹-á¹-hito Ä• gacchantaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ duddasikaá¹ƒ okoá¹-imakaá¹ƒ ye
paribhÅ«tarÅ«paá¹ƒ \Se 201/. disvÄ• na bhikkhÅ« Ä• mantesi ---

``passatha no tumhe, bhikkhave, etaá¹ƒ bhikkhuá¹ƒ dÅ«ratova sambahulÄ• naá¹ƒ bhikkhÅ«
piá¹-á¹-hito Ä• gacchantaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ duddasikaá¹ƒ okoá¹-imakaá¹ƒ yebhuyyena b
paribhÅ«tarÅ«paâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti.

``eso \Be 173/, bhikkhave, bhikkhu mahiddhiko mahÄ• nubhÄ• vo. na ca sÄ• samÄ• patti s
bhikkhunÄ• asamÄ• pannapubbÄ• . yassa catthÄ• ya {yassatthÄ• ya (Ce Katthaci) } kulapu
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamm
sacchikatvÄ• upasampajja viharatÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``nelaá¹…go setapacchÄ• do, ekÄ• ro vattatÄ« ratho.

anÄ«ghaá¹ƒ passa Ä• yantaá¹ƒ, chinnasotaá¹ƒ abandhanaâ€™â€™ nti || paÃ±camaá¹ƒ.

6. taá¹‡hÄ• saá¹…khayasuttaá¹ƒ

<66> evaá¹ƒ \Ne 160/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena \Ee 77/ Ä• yasmÄ• aÃ±Ã±Ä•

{aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±o (sabbattha) } bhagavato avidÅ«re nisinno hoti pallaá¹…kaá¹ƒ
kÄ• yaá¹ƒ paá¹‡idhÄ• ya taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ paccavekkhamÄ• no.

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±aá¹ƒ avidÅ«re nisinna
ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya taá¹‡hÄ• saá¹…khayavimuttiá¹ƒ paccavekkhamÄ• naá¹ƒ.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassa mÅ«laá¹ƒ chamÄ• natthi, paá¹‡á¹‡Ä• natthi kuto latÄ• .

taá¹ƒ \Se 202/ dhÄ«raá¹ƒ bandhanÄ• muttaá¹ƒ, ko taá¹ƒ ninditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. papaÃ±cakhayasuttaá¹ƒ

<67> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bhagavÄ• attano papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• pa
hoti.

atha \Be 174/ kho bhagavÄ• attano papaÃ±casaÃ±Ã±Ä• saá¹…khÄ• pahÄ• naá¹ƒ viditvÄ•
udÄ• naá¹ƒ udÄ• nesi ---

``yassa papaÃ±cÄ• á¹-hiti ca natthi,

sandÄ• naá¹ƒ palighaÃ±ca vÄ«tivatto.

taá¹ƒ nittaá¹‡haá¹ƒ muniá¹ƒ carantaá¹ƒ,

nÄ• vajÄ• nÄ• ti sadevakopi lokoâ€™â€™ ti || sattamaá¹ƒ.

8. kaccÄ• nasuttaá¹ƒ

<68> evaá¹ƒ \Ne 161/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• mahÄ• kaccÄ• n
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya kÄ• yagatÄ• ya satiyÄ• ajjhat
sÅ«paá¹-á¹-hitÄ• ya.

addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ avidÅ«re nisinnaá¹ƒ pallaá
kÄ• yaá¹ƒ paá¹‡idhÄ• ya kÄ• yagatÄ• ya satiyÄ• ajjhattaá¹ƒ parimukhaá¹ƒ sÅ«paá¹-á¹-hitÄ

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``yassa \Ee 78/ siyÄ• sabbadÄ• sati,

satataá¹ƒ kÄ• yagatÄ• upaá¹-á¹-hitÄ• .

no \Se 203/ cassa no ca me siyÄ• ,

na bhavissati na ca me bhavissati.

anupubbavihÄ• ri tattha so,

kÄ• leneva tare visattikaâ€™â€™ nti || aá¹-á¹-hamaá¹ƒ.

9. udapÄ• nasuttaá¹ƒ

<69> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• mallesu cÄ• rikaá¹ƒ caramÄ• no
saddhiá¹ƒ yena thÅ«á¹‡aá¹ƒ {thÅ«naá¹ƒ (Ce Se Ee) } nÄ• ma mallÄ• naá¹ƒ brÄ• hmaá¹‡ag
kho thÅ«á¹‡eyyakÄ• brÄ• hmaá¹‡agahapatikÄ• --- ``samaá¹‡o khalu, bho, gotamo sakyap
mallesu cÄ• rikaá¹ƒ caramÄ• no \Be 175/ mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ thÅ«á¹‡
{ (atha kho te thÅ«á¹‡eyyakÄ• brÄ• hmaá¹‡agahapatikÄ•) (?) } udapÄ• naá¹ƒ tiá¹‡assa ca
mukhato pÅ«resuá¹ƒ --- ``mÄ• te muá¹‡á¸• akÄ• samaá¹‡akÄ• pÄ• nÄ«yaá¹ƒ apaá¹ƒsÅ«

atha kho bhagavÄ• maggÄ• okkamma yena rukkhamÅ«laá¹ƒ tenupasaá¹…kami; upasaá¹
nisÄ«di. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``iá¹…gha me tv
udapÄ• nÄ• pÄ• nÄ«yaá¹ƒ Ä• harÄ• â€™â€™ ti.

evaá¹ƒ \Ne 162/ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``idÄ• ni so, bha
thÅ«á¹‡eyyakehi brÄ• hmaá¹‡agahapatikehi tiá¹‡assa ca bhusassa ca yÄ• va mukhato pÅ«
muá¹‡á¸• akÄ• samaá¹‡akÄ• pÄ• nÄ«yaá¹ƒ apaá¹ƒsÅ«â€™â€™ â€™ ti.

dutiyampi kho ... pe ... \Se 204/ tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• n
tvaá¹ƒ, Ä• nanda, etamhÄ• udapÄ• nÄ• pÄ• nÄ«yaá¹ƒ Ä• harÄ• â€™â€™ ti. ``evaá¹ƒ, bha
Ä• nando bhagavato paá¹-issutvÄ• pattaá¹ƒ gahetvÄ• yena so udapÄ• no tenupasaá¹…ka
Ä• yasmante Ä• nande upasaá¹…kamante sabbaá¹ƒ taá¹ƒ tiá¹‡aÃ±ca bhusaÃ±ca mukhato

anÄ• vilassa vippasannassa yÄ• va mukhato pÅ«rito vissandanto {vissando (Katthaci) } ma

atha kho Ä• yasmato Ä• nandassa etadahosi --- ``acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata,
mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• ! ayaÃ±hi so udapÄ• no mayi upasaá¹…kamante sabl
mukhato ovamitvÄ• acchassa udakassa anÄ• vilassa vippasannassa yÄ• va mukhato pÅ«r
á¹-hitoâ€™â€™ ti!! pattena pÄ• nÄ«yaá¹ƒ Ä• dÄ• ya yena \Ee 79/ bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante, abbhutaá¹ƒ, bhante, tathÄ• gatassa m
mahÄ• nubhÄ• vatÄ• ! ayaÃ±hi so, bhante, udapÄ• no mayi upasaá¹…kamante sabbaá¹ƒ ta
mukhato ovamitvÄ• acchassa udakassa anÄ• vilassa vippasannassa yÄ• va mukhato pÅ«r
aá¹-á¹-hÄ• si!! pivatu bhagavÄ• pÄ• nÄ«yaá¹ƒ, pivatu sugato pÄ• nÄ«yaâ€™â€™ nti.

atha \Be 176/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``kiá¹ƒ \Se 205/ kayirÄ• udapÄ• nena,

Ä• pÄ• ce sabbadÄ• siyuá¹ƒ.

taá¹‡hÄ• ya mÅ«lato chetvÄ• ,

kissa pariyesanaá¹ƒ careâ€™â€™ ti || navamaá¹ƒ.

10. utenasuttaá¹ƒ

<70> evaá¹ƒ \Ne 163/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosambiyaá¹ƒ viharati
pana samayena raÃ±Ã±o utenassa {udenassa (Ce Se Ee) } uyyÄ• nagatassa antepuraá¹ƒ
itthisatÄ• ni {paÃ±ca itthisatÄ• ni (Ce Se Ee) } kÄ• laá¹…katÄ• ni honti sÄ• mÄ• vatÄ«pamu

atha kho sambahulÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• d
pÄ• visiá¹ƒsu. kosambiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapa
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``idha, bhante, raÃ±Ã±o utenass
antepuraá¹ƒ daá¸• á¸• haá¹ƒ, paÃ±ca ca itthisatÄ• ni kÄ• laá¹…katÄ• ni sÄ• mÄ• vatÄ«pam
upÄ• sikÄ• naá¹ƒ kÄ• gati ko abhisamparÄ• yoâ€™â€™ ti?

``santettha, bhikkhave, upÄ• sikÄ• yo sotÄ• pannÄ• , santi sakadÄ• gÄ• miniyo, santi anÄ•
bhikkhave, upÄ• sikÄ• yo anipphalÄ• kÄ• laá¹…katÄ• â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``mohasambandhano loko, bhabbarÅ«pova dissati.

upadhibandhano {upadhisambandhano (Katthaci Ce) } bÄ• lo, tamasÄ• parivÄ• rito.

sassatoriva \Se 206/ {sassati viya (Katthaci Ce) } khÄ• yati, passato natthi kiÃ±canaâ€™â€™

tassuddÄ• naá¹ƒ ---

dve \Be 177/ bhaddiyÄ• dve ca sattÄ• , lakuá¹‡á¸• ako taá¹‡hÄ• khayo.

papaÃ±cakhayo ca kaccÄ• no, udapÄ• naÃ±ca utenoti ||

cÅ«á¸·avaggo {cullavaggo (Ce), cÅ«lavaggo (Ee) } sattamo niá¹-á¹-hito.

8. pÄ• á¹-aligÄ• miyavaggo

1. paá¹-hamanibbÄ• napaá¹-isaá¹ƒyuttasuttaá¹ƒ

<71> evaá¹ƒ \Ne 164/ \Ee 80/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhagavÄ• bhikkhÅ« nibbÄ• r kathÄ• ya sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti. tedha bhikkhÅ« {te ca bhik tadaá¹-á¹-hakathÄ• pi oloketabbÄ• } aá¹-á¹-hiá¹ƒ katvÄ• {aá¹-á¹-hÄ«katvÄ• (Ce Se), aá¹-á katvÄ• sabbaá¹ƒ cetaso {sabbaá¹ƒ cetasÄ• (itipi aÃ±Ã±asuttesu) } samannÄ• haritvÄ• ohi suá¹‡anti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``atthi, bhikkhave, tadÄ• yatanaá¹ƒ, yattha neva pathavÄ«, na Ä• po, na tejo, na vÄ• yo, na Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, na viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, na Ä• kiÃ±caÃ±Ã±Ä• y nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, nÄ• yaá¹ƒ loko, na paraloko, na ubho candimasÅ bhikkhave, neva Ä• gatiá¹ƒ vadÄ• mi \Se 207/, na gatiá¹ƒ, na á¹-hitiá¹ƒ, na cutiá¹ƒ, na upapa appatiá¹-á¹-haá¹ƒ, appavattaá¹ƒ, anÄ• rammaá¹‡amevetaá¹ƒ. esevanto dukkhassÄ• â€™â€

2. dutiyanibbÄ• napaá¹-isaá¹ƒyuttasuttaá¹ƒ

<72> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane Ä• rÄ• me. tena kho pana samayena bhagavÄ• bhikkhÅ« nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya \E

sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti. tedha bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• m
cetaso samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``duddasaá¹ƒ anataá¹ƒ nÄ• ma, na hi saccaá¹ƒ sudassanaá¹ƒ.

paá¹-ividdhÄ• taá¹‡hÄ• jÄ• nato, passato natthi kiÃ±canaâ€™â€™ nti || dutiyaá¹ƒ.

3. tatiyanibbÄ• napaá¹-isaá¹ƒyuttasuttaá¹ƒ

<73> evaá¹ƒ \Ne 165/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhagavÄ• bhikkhÅ« nibbÄ• m
kathÄ• ya sandasseti samÄ• dapeti samuttejeti sampahaá¹ƒseti. tedha bhikkhÅ« aá¹-á¹-hiá¹
sabbaá¹ƒ cetaso samannÄ• haritvÄ• , ohitasotÄ• dhammaá¹ƒ suá¹‡anti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ. no cetaá¹ƒ, bhikkhave,
abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ, nayidha jÄ• tassa bhÅ«tassa katassa saá¹…khatass
paÃ±Ã±Ä• yetha. yasmÄ• ca kho, bhikkhave, atthi ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…
bhÅ«tassa \Se 208/ katassa saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti. ta

4. catutthanibbÄ• napaá¹-isaá¹ƒyuttasuttaá¹ƒ

<74> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tena kho pana samayena bhagavÄ• bhikkhÅ« nibbÄ• napaá¹-isaá¹ƒyuttÄ• ya dh
samÄ• dapeti samuttejeti sampahaá¹ƒseti. tedha bhikkhÅ« aá¹-á¹-hiá¹ƒ katvÄ• manasi katv
samannÄ• haritvÄ• ohitasotÄ• dhammaá¹ƒ suá¹‡anti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``nissitassa \Be 179/ calitaá¹ƒ, anissitassa calitaá¹ƒ natthi. calite asati passaddhi, passaddhi
na hoti. natiyÄ• asati Ä• gatigati na hoti. Ä• gatigatiyÄ• asati cutÅ«papÄ• to na hoti. cutÅ«p
nevidha na huraá¹ƒ na ubhayamantarena {na ubhayamantare (sabbattha) MN III 393; SN b
esevanto dukkhassÄ• â€™â€™ ti. catutthaá¹ƒ.

5. cundasuttaá¹ƒ

<75> evaá¹ƒ \Ne 166/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• mallesu cÄ• rikaá¹ƒ car
bhikkhusaá¹…ghena saddhiá¹ƒ yena pÄ• vÄ• tadavasari. tatra sudaá¹ƒ bhagavÄ• pÄ• vÄ•
kammÄ• raputtassa ambavane.

assosi kho cundo kammÄ• raputto --- ``bhagavÄ• kira mallesu cÄ• rikaá¹ƒ caramÄ• no ma
saddhiá¹ƒ pÄ• vaá¹ƒ anuppatto pÄ• vÄ• yaá¹ƒ viharati mayhaá¹ƒ ambavaneâ€™â€™ ti. ath
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinnaá¹ƒ kho cundaá¹ƒ kammÄ• raputtaá¹ƒ bhagavÄ• dhammiyÄ• \Se 209/ kathÄ• ya sa
samuttejesi sampahaá¹ƒsesi. atha kho cundo kammÄ• raputto bhagavatÄ• dhammiyÄ• ka
samuttejito sampahaá¹ƒsito bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bhaga
bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bh

atha kho cundo kammÄ• raputto bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho cundo kammÄ• raputto tassÄ• rattiyÄ• acca
paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• pahÅ«taÃ±ca sÅ«ka
Ä• rocÄ• pesi --- ``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

atha \Ee 82/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
yena cundassa kammÄ• raputtassa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• pa
nisajja kho bhagavÄ• cundaá¹ƒ kammÄ• raputtaá¹ƒ Ä• mantesi --- ``yaá¹ƒ te, cunda, sÅ«ka
paá¹-iyattaá¹ƒ tena maá¹ƒ parivisa, yaá¹ƒ panaÃ±Ã±aá¹ƒ khÄ• danÄ«yaá¹ƒ \Be 180/ bhojan
tena bhikkhusaá¹…ghaá¹ƒ parivisÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho cundo ka
paá¹-issutvÄ• yaá¹ƒ ahosi sÅ«karamaddavaá¹ƒ paá¹-iyattaá¹ƒ tena bhagavantaá¹ƒ parivisi;
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyattaá¹ƒ tena bhikkhusaá¹…ghaá¹ƒ parivisi.

atha kho bhagavÄ• cundaá¹ƒ kammÄ• raputtaá¹ƒ Ä• mantesi --- ``yaá¹ƒ te, cunda, sÅ«kar
avasiá¹-á¹-haá¹ƒ taá¹ƒ sobbhe nikhaá¹‡Ä• hi. nÄ• haá¹ƒ taá¹ƒ, cunda, passÄ• mi sadevake
sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya yassa taá¹ƒ pari
gaccheyya aÃ±Ã±atra \Ne 167/ tathÄ• gatassÄ• â€™â€™ ti {aÃ±Ã±atra tathÄ• gatenÄ• ti (K
bhanteâ€™â€™ ti kho cundo kammÄ• raputto bhagavato paá¹-issutvÄ• yaá¹ƒ ahosi sÅ«ka
taá¹ƒ sobbhe nikhaá¹‡itvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho cundaá¹ƒ kammÄ• raputtaá¹ƒ bhagavÄ•
sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•

atha kho bhagavato cundassa kammÄ• raputtassa bhattaá¹ƒ bhuttÄ• vissa kharo Ä• bÄ• d
lohitapakkhandikÄ• pabÄ• á¸·hÄ• {bÄ• á¸·hÄ• (Ce Se Ee) } vedanÄ• vattanti mÄ• raá¹‡a
bhagavÄ• sato sampajÄ• no adhivÄ• sesi avihaÃ±Ã±amÄ• no. atha kho bhagavÄ• Ä• yas

``Ä• yÄ• mÄ• nanda, yena kusinÄ• rÄ• tenupasaá¹…kamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ,
Ä• nando bhagavato paccassosi.

``cundassa bhattaá¹ƒ bhuÃ±jitvÄ• , kammÄ• rassÄ• ti me sutaá¹ƒ.

Ä• bÄ• dhaá¹ƒ samphusÄ« dhÄ«ro, pabÄ• á¸·haá¹ƒ mÄ• raá¹‡antikaá¹ƒ ||

``bhuttassa ca sÅ«karamaddavena, byÄ• dhippabÄ• á¸·ho udapÄ• di satthuno.

viriccamÄ• no {viriÃ±camÄ• no (?) virecamÄ• no (DN II 190) } bhagavÄ• avoca, `gacchÄ•
nagaraâ€™â€™ â€™ nti ||

atha \Ee 83/ \Se 211/ kho bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataraá¹ƒ rukkhamÅ«l
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``iá¹…gha me tvaá¹ƒ, Ä• n
saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• pehi; kilantosmi, Ä• nanda, nisÄ«dissÄ• mÄ«â€™â€™ ti. ``ev
Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ \Be 181
bhagavÄ• paÃ±Ã±atte Ä• sane. nisajja kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• ma
Ä• nanda, pÄ• nÄ«yaá¹ƒ Ä• hara; pipÄ• sitosmi, Ä• nanda, pivissÄ• mÄ«â€™â€™ ti.

evaá¹ƒ vutte, Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``idÄ• ni, bhante, paÃ±ca
atikkantÄ• ni. taá¹ƒ cakkacchinnaá¹ƒ udakaá¹ƒ parittaá¹ƒ luá¸·itaá¹ƒ Ä• vilaá¹ƒ sandati. ayaa
kukuá¹-á¹-hÄ• {kakutthÄ• (Ce), kukuá¹-Ä• (Se), kakudhÄ• (DN II 191) } nadÄ« avidÅ«re a
sÄ«todakÄ• setodakÄ• supatitthÄ• ramaá¹‡Ä«yÄ• . ettha bhagavÄ• pÄ• nÄ«yaÃ±ca pivis
sÄ«tÄ«karissatÄ«â€™â€™ ti {sÄ«tiá¹ƒ karissatÄ«ti (Ce), sÄ«taá¹ƒ karissatÄ«ti (Se Ee Katth

dutiyampi kho ... pe ... tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi \S
\Ne 168/ tvaá¹ƒ, Ä• nanda, pÄ• nÄ«yaá¹ƒ Ä• hara; pipÄ• sitosmi, Ä• nanda, pivissÄ• mÄ«â€
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• pattaá¹ƒ gahetvÄ• y
atha kho sÄ• nadÄ« cakkacchinnÄ• parittÄ• luá¸·itÄ• Ä• vilÄ• sandamÄ• nÄ• Ä• yasma
acchÄ• vippasannÄ• anÄ• vilÄ• sandati.

atha kho Ä• yasmato Ä• nandassa etadahosi --- ``acchariyaá¹ƒ vata, bho, abbhutaá¹ƒ vata,
mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• ! ayaÃ±hi sÄ• nadÄ« cakkacchinnÄ• parittÄ• luá¸·itÄ
upasaá¹…kamante acchÄ• vippasannÄ• anÄ• vilÄ• sandatÄ«â€™â€™ ti!! pattena pÄ• nÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``acchariyaá¹ƒ, bhante
tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• ! ayaÃ±hi sÄ• , bhante, nadÄ« cakkac
Ä• vilÄ• sandamÄ• nÄ• mayi upasaá¹…kamante acchÄ• vippasannÄ• anÄ• vilÄ• sandat
\Ee 84/, pivatu sugato pÄ• nÄ«yaâ€™â€™ nti.

atha kho bhagavÄ• pÄ• nÄ«yaá¹ƒ apÄ• yi {apÄ• si (Ce) }. atha kho bhagavÄ• mahatÄ• b
yena kukuá¹-á¹-hÄ• nadÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• kukuá¹-á¹-haá¹ƒ nadiá¹
pivitvÄ• ca paccuttaritvÄ• yena ambavanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• y
Ä• mantesi --- ``iá¹…gha me tvaá¹ƒ, cundaka, catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä
nipajjissÄ• mÄ«â€™â€™ ti \Be 182/ \Se 213/. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ•
paá¹-issutvÄ• catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä• pesi. atha kho bhagavÄ• dak
sÄ«haseyyaá¹ƒ kappesi pÄ• de pÄ• daá¹ƒ accÄ• dhÄ• ya sato sampajÄ• no uá¹-á¹-hÄ• nas
Ä• yasmÄ• pana cundako tattheva bhagavato purato nisÄ«di.

``gantvÄ• na buddho nadikaá¹ƒ kukuá¹-á¹-haá¹ƒ,

acchodakaá¹ƒ sÄ• tudakaá¹ƒ {sÄ• todakaá¹ƒ (sabbattha) } vippasannaá¹ƒ.

ogÄ• hi satthÄ• sukilantarÅ«po,

tathÄ• gato appaá¹-imodha loke ||

``nhatvÄ• ca pivitvÄ• cudatÄ• ri {nhatvÄ• ca uttari (Katthaci) } satthÄ• ,

purakkhato bhikkhugaá¹‡assa majjhe.

satthÄ• \Ne 169/ pavattÄ• bhagavÄ• idha dhamme,

upÄ• gami ambavanaá¹ƒ mahesi.

Ä• mantayi cundakaá¹ƒ nÄ• ma bhikkhuá¹ƒ,

catugguá¹‡aá¹ƒ santhara {patthara (Ce Ee) } me nipajjaá¹ƒ ||

``so codito bhÄ• vitattena cundo,

catugguá¹‡aá¹ƒ santhari {patthari (Ce Ee) } khippameva.

nipajji satthÄ• sukilantarÅ«po,

cundopi tattha pamukhe nisÄ«dÄ«â€™â€™ ti ||

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``siyÄ• kho \Se 214/, pan
kammÄ• raputtassa koci vippaá¹-isÄ• raá¹ƒ upadaheyya --- `tassa te, Ä• vuso cunda, alÄ• b
dulladdhaá¹ƒ yassa te tathÄ• gato pacchimaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jitvÄ• parinibbut
kammÄ• raputtassa \Ee 85/ evaá¹ƒ vippaá¹-isÄ• ro paá¹-ivinodetabbo ---

`` `tassa te, Ä• vuso cunda, lÄ• bhÄ• , tassa te suladdhaá¹ƒ yassa te tathÄ• gato pacchima
paribhuÃ±jitvÄ• parinibbuto. sammukhÄ• metaá¹ƒ, Ä• vuso cunda, bhagavato sutaá¹ƒ, sar
--- dveme piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• \Be 183/ samasamavipÄ• kÄ• ativiya aÃ±Ã
mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• ca. katame dve? yaÃ±ca piá¹‡á¸• apÄ• taá¹ƒ
anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambujjhati, yaÃ±ca piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±ji
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yati. ime dve piá¹‡á¸• apÄ• tÄ• samasamaphalÄ• samas
piá¹‡á¸• apÄ• tehi mahapphalatarÄ• ca mahÄ• nisaá¹ƒsatarÄ• ca.

`` `Ä• yusaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena kammÄ• raputtena kammaá¹ƒ upacitaá¹
Ä• yasmatÄ• cundena kammÄ• raputtena kammaá¹ƒ upacitaá¹ƒ, sukhasaá¹ƒvattanikaá¹ƒ Ä
kammÄ• raputtena kammaá¹ƒ upacitaá¹ƒ, saggasaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena k
upacitaá¹ƒ, yasasaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena kammÄ• raputtena kammaá¹ƒ up
Ä• dhipateyyasaá¹ƒvattanikaá¹ƒ Ä• yasmatÄ• cundena kammÄ• raputtena kammaá¹ƒ upac
kammÄ• raputtassa evaá¹ƒ vippaá¹-isÄ• ro \Se 215/ paá¹-ivinodetabboâ€™â€™ ti.

atha \Ne 170/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``dadato puÃ±Ã±aá¹ƒ pavaá¸• á¸• hati,

saá¹ƒyamato veraá¹ƒ na cÄ«yati.

kusalo ca jahÄ• ti pÄ• pakaá¹ƒ,

rÄ• gadosamohakkhayÄ• sanibbutoâ€™â€™ ti {parinibbutoti (Ce Se Ee) } || paÃ±camaá¹ƒ

6. pÄ• á¹-aligÄ• miyasuttaá¹ƒ

<76> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• magadhesu cÄ• rikaá¹ƒ caramÄ
saddhiá¹ƒ yena pÄ• á¹-aligÄ• mo tadavasari. assosuá¹ƒ kho pÄ• á¹-aligÄ• miyÄ• {pÄ• á¹-al
upÄ• sakÄ• --- ``bhagavÄ• kira magadhesu cÄ• rikaá¹ƒ caramÄ• no mahatÄ• bhikkhusaá
pÄ• á¹-aligÄ• maá¹ƒ anuppattoâ€™â€™ ti. atha kho pÄ• á¹-aligÄ• miyÄ• upÄ• sakÄ• yena
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
pÄ• á¹-aligÄ• miyÄ• upÄ• sakÄ• bhagavantaá¹ƒ \Ee 86/ etadavocuá¹ƒ --- ``adhivÄ• setu n

Ä• vasathÄ• gÄ• raâ€™â€™ nti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

atha \Be 184/ kho pÄ• á¹-aligÄ• miyÄ• upÄ• sakÄ• bhagavato adhivÄ• sanaá¹ƒ viditvÄ• u
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yenÄ• vasathÄ• gÄ• raá¹ƒ tenupa
upasaá¹…kamitvÄ• sabbasanthariá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• Ä• sanÄ• ni paÃ
patiá¹-á¹-hÄ• petvÄ• telappadÄ«paá¹ƒ Ä• ropetvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒ
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho pÄ
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sabbasantharisanthataá¹ƒ {sabbasanthariá¹ƒ santhataá¹ƒ
Ä• vasathÄ• gÄ• raá¹ƒ; Ä• sanÄ• ni \Se 216/ paÃ±Ã±attÄ• ni; udakamaá¹‡iko patiá¹-á¹-hÄ•
patiá¹-á¹-hÄ• pitaá¹ƒ (Se) } telappadÄ«po Ä• ropito. yassadÄ• ni, bhante, bhagavÄ• kÄ• laá

atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena
tenupasaá¹…kami; upasaá¹…kamitvÄ• pÄ• de pakkhÄ• letvÄ• Ä• vasathÄ• gÄ• raá¹ƒ pav
nissÄ• ya puratthÄ• bhimukho nisÄ«di. bhikkhusaá¹…ghopi kho pÄ• de pakkhÄ• letvÄ• Ä•
pacchimaá¹ƒ bhittiá¹ƒ nissÄ• ya puratthÄ• bhimukho nisÄ«di bhagavantaá¹ƒyeva purakkhat
kho upÄ• sakÄ• pÄ• de pakkhÄ• letvÄ• Ä• vasathÄ• gÄ• raá¹ƒ pavisitvÄ• puratthimaá¹ƒ b
pacchimÄ• bhimukhÄ• \Ne 171/ nisÄ«diá¹ƒsu bhagavantaá¹ƒyeva purakkhatvÄ• . atha kho
upÄ• sake Ä• mantesi ---

``paÃ±cime, gahapatayo, Ä• dÄ«navÄ• dussÄ«lassa sÄ«lavipattiyÄ• . katame paÃ±ca? idh
sÄ«lavipanno pamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahatiá¹ƒ bhogajÄ• niá¹ƒ nigacchati. ayaá¹ƒ paá¹
sÄ«lavipattiyÄ• .

``puna caparaá¹ƒ, gahapatayo, dussÄ«lassa sÄ«lavipannassa pÄ• pako kittisaddo abbhugg
Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• .

``puna caparaá¹ƒ, gahapatayo, dussÄ«lo sÄ«lavipanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…
khattiyaparisaá¹ƒ, yadi brÄ• hmaá¹‡aparisaá¹ƒ, yadi gahapatiparisaá¹ƒ, yadi samaá¹‡aparis
upasaá¹…kamati maá¹…kubhÅ«to. ayaá¹ƒ tatiyo Ä• dÄ«navo \Ee 87/ dussÄ«lassa sÄ«lavip

``puna \Se 217/ caparaá¹ƒ, gahapatayo, dussÄ«lo sÄ«lavipanno sammÅ«á¸·ho kÄ• laá¹ƒ k
Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• .

``puna \Be 185/ caparaá¹ƒ, gahapatayo, dussÄ«lo sÄ«lavipanno kÄ• yassa bhedÄ• paraá¹
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. ayaá¹ƒ paÃ±camo Ä• dÄ«navo dussÄ«lassa s
gahapatayo, paÃ±ca Ä• dÄ«navÄ• dussÄ«lassa sÄ«lavipattiyÄ• .

``paÃ±cime, gahapatayo, Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• ya. katame paÃ±ca? id

sÄ«lasampanno appamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahantaá¹ƒ bhogakkhandhaá¹ƒ adhigaccha
sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, gahapatayo, sÄ«lavato sÄ«lasampannassa kalyÄ• á¹‡o kittisaddo abbhu
Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno yaÃ±Ã±adeva parisaá¹ƒ upasaá
khattiyaparisaá¹ƒ \Ne 172/, yadi brÄ• hmaá¹‡aparisaá¹ƒ, yadi gahapatiparisaá¹ƒ, yadi sama
visÄ• rado upasaá¹…kamati amaá¹…kubhÅ«to. ayaá¹ƒ tatiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«la

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno asammÅ«á¸·ho kÄ• laá¹…karoti
sÄ«lavato sÄ«lasampadÄ• ya.

``puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno kÄ• yassa bhedÄ• paraá¹ƒ mar
lokaá¹ƒ upapajjati. ayaá¹ƒ paÃ±camo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya. ime kho,
Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• yÄ• â€™â€™ ti.

atha \Se 218/ kho bhagavÄ• pÄ• á¹-aligÄ• miye upÄ• sake bahudeva rattiá¹ƒ dhammiyÄ•
samÄ• dapetvÄ• samutejetvÄ• sampahaá¹ƒsetvÄ• uyyojesi --- ``abhikkantÄ• kho, gahapa
tumhe kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti. { ``evaá¹ƒ bhante ``ti khopÄ• á¹-aligÄ• miyÄ• u
paá¹-issutvÄ• (Vin I 285; DN II 151) } atha kho pÄ• á¹-aligÄ• miyÄ• upÄ• sakÄ• bhagavato
abhinanditvÄ• anumoditvÄ• { ``evaá¹ƒ bhante ``ti khopÄ• á¹-aligÄ• miyÄ• upÄ• sakÄ• bha
285; DN II 151) } uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ k
bhagavÄ• acirapakkantesu pÄ• á¹-aligÄ• miyesu upÄ• sakesu suÃ±Ã±Ä• gÄ• raá¹ƒ pÄ• vis

tena \Be 186/ kho pana samayena sunidhavassakÄ• rÄ• {sunÄ«dhavassakÄ• rÄ• (Ce Se
pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• penti \Ee 88/ vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ• ya. tena kho pana
devatÄ• yo sahassasahasseva {sahasseva (Se Katthaci), sahassasseva (Ee) } pÄ• á¹-aligÄ
pariggaá¹‡hanti. yasmiá¹ƒ padese mahesakkhÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti mahe
raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá
vatthÅ«ni pariggaá¹‡hanti majjhimÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ ci
mÄ• petuá¹ƒ. yasmiá¹ƒ padese nÄ«cÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti nÄ«cÄ• naá¹ƒ t
rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ.

addasÄ• kho bhagavÄ• dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena tÄ• dev
pÄ• á¹-aligÄ• me vatthÅ«ni pariggaá¹‡hantiyo. yasmiá¹ƒ padese mahesakkhÄ• devatÄ• va
mahesakkhÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti \Se 219
yasmiá¹ƒ padese majjhimÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti, majjhimÄ• naá¹ƒ tattha ra

rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá¹ƒ padese nÄ
pariggaá¹‡hanti, nÄ«cÄ• naá¹ƒ \Ne 173/ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ
mÄ• petuá¹ƒ. atha kho bhagavÄ• tassÄ• rattiyÄ• paccÅ«sasamaye paccuá¹-á¹-hÄ• ya Ä•
Ä• mantesi ---

``ke nu kho {ko nu kho (sabbattha) } Ä• nanda pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• pentÄ«â€™
(sabbattha) }. ``sunidhavassakÄ• rÄ• , bhante, magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me na
paá¹-ibÄ• hÄ• yÄ• â€™â€™ ti. ``seyyathÄ• pi, Ä• nanda, devehi tÄ• vatiá¹ƒsehi saddhiá¹ƒ n
Ä• nanda, sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ•
idhÄ• haá¹ƒ, Ä• nanda, addasaá¹ƒ dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena
sahassasahasseva pÄ• á¹-aligÄ• me vatthÅ«ni pariggaá¹‡hantiyo. yasmiá¹ƒ padese mahes
pariggaá¹‡hanti mahesakkhÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni
mÄ• petuá¹ƒ. yasmiá¹ƒ padese majjhimÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti majjhimÄ• n
rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá¹ƒ \Be 187/ p
vatthÅ«ni pariggaá¹‡hanti nÄ«cÄ• naá¹ƒ tattha raÃ±Ã±aá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ
mÄ• petuá¹ƒ. yÄ• vatÄ• , Ä• nanda, ariyaá¹ƒ Ä• yatanaá¹ƒ yÄ• vatÄ• vaá¹‡ippatho idaá¹ƒ a
bhavissati pÄ• á¹-aliputtaá¹ƒ puá¹-abhedanaá¹ƒ. pÄ• á¹-aliputtassa kho, Ä• nanda, tayo anta
aggito vÄ• udakato vÄ• mithubhedato vÄ• â€™â€™ ti.

atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• yena bhagavÄ• tenupasaá¹…kam
bhagavatÄ• saddhiá¹ƒ sammodiá¹ƒsu. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• rÄ• á¹‡iyaá¹ƒ {sÄ•
vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho sunidhavassakÄ•
magadhamahÄ• mattÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``adhivÄ• setu no bhavaá¹ƒ gotam
saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• bhagavato adhivÄ• sanaá¹ƒ viditv
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sake Ä• vasathe paá¹‡Ä«taá¹ƒ khÄ• danÄ«ya
paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocesuá¹ƒ --- ``kÄ• lo, bho gotama, niá¹-á¹-hi

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhi
sunidhavassakÄ• rÄ• naá¹ƒ magadhamahÄ• mattÄ• naá¹ƒ Ä• vasatho tenupasaá¹…kami; u
nisÄ«di. atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• buddhappamukhaá¹ƒ bhik
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesuá¹ƒ sampavÄ• resuá¹ƒ.

atha \Ne 174/ kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• bhagavantaá¹ƒ bhuttÄ• v
aÃ±Ã±ataraá¹ƒ nÄ«caá¹ƒ Ä• sanaá¹ƒ gahetvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ n
magadhamahÄ• matte bhagavÄ• imÄ• hi gÄ• thÄ• hi anumodi ---

``yasmiá¹ƒ \Se 221/ padese kappeti, vÄ• saá¹ƒ paá¹‡á¸• itajÄ• tiyo.

sÄ«lavantettha bhojetvÄ• , saÃ±Ã±ate brahmacÄ• rayo {brahmacÄ• rino (Se), brahmacariye

``yÄ• \Be 188/ tattha devatÄ• Ä• suá¹ƒ, tÄ• saá¹ƒ dakkhiá¹‡amÄ• dise.

tÄ• pÅ«jitÄ• pÅ«jayanti, mÄ• nitÄ• mÄ• nayanti naá¹ƒ ||

``tato naá¹ƒ anukampanti, mÄ• tÄ• puttaá¹ƒva orasaá¹ƒ.

devatÄ• nukampito poso, sadÄ• bhadrÄ• ni passatÄ«â€™â€™ ti ||

atha kho bhagavÄ• sunidhavassakÄ• rÄ• naá¹ƒ magadhamahÄ• mattÄ• naá¹ƒ imÄ• hi gÄ
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

tena kho pana samayena sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• bhagavantaá¹ƒ p
anubandhÄ• honti --- ``yenajja samaá¹‡o gotamo dvÄ• rena nikkhamissati taá¹ƒ `gotamadv
bhavissati. yena titthena gaá¹…gaá¹ƒ nadiá¹ƒ tarissati taá¹ƒ `gotamatitthaá¹ƒâ€™ nÄ• ma b

atha kho bhagavÄ• yena dvÄ• rena nikkhami taá¹ƒ `gotamadvÄ• raá¹ƒâ€™ \Ee 90/ nÄ• m
yena gaá¹…gÄ• nadÄ« tenupasaá¹…kami. tena kho pana samayena gaá¹…gÄ• nadÄ« pÅ
kÄ• kapeyyÄ• . appekacce manussÄ• nÄ• vaá¹ƒ pariyesanti, appekacce uá¸·umpaá¹ƒ pariy
bandhanti apÄ• rÄ• pÄ• raá¹ƒ gantukÄ• mÄ• . atha kho bhagavÄ• --- seyyathÄ• pi nÄ• ma
vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva --- gaá¹…
{orimatÄ«rÄ• (bahÅ«su) Vin I 286; DN II 154 passitabbaá¹ƒ) } antarahito pÄ• rimatÄ«re pac
saddhiá¹ƒ bhikkhusaá¹…ghena \Se 222/.

addasÄ• kho bhagavÄ• te manusse appekacce nÄ• vaá¹ƒ pariyesante, appekacce uá¸·un
kullaá¹ƒ bandhante apÄ• rÄ• pÄ• raá¹ƒ gantukÄ• me.

atha \Ne 175/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``ye taranti aá¹‡á¹‡avaá¹ƒ saraá¹ƒ,

setuá¹ƒ katvÄ• na visajja pallalÄ• ni.

kullaÃ±hi jano pabandhati {bandhati (Se Ee) },

tiá¹‡á¹‡Ä• {nitiá¹‡á¹‡Ä• (Katthaci) } medhÄ• vino janÄ• â€™â€™ ti || chaá¹-á¹-haá¹ƒ.

7. dvidhÄ• pathasuttaá¹ƒ

<77> evaá¹ƒ \Be 189/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• kosalesu addhÄ• nama
Ä• yasmatÄ• nÄ• gasamÄ• lena pacchÄ• samaá¹‡ena. addasÄ• kho Ä• yasmÄ• nÄ• gas
{dvedhÄ• pathaá¹ƒ (Ce) }. disvÄ• na bhagavantaá¹ƒ etadavoca --- ``ayaá¹ƒ, bhante, bhagav
gacchÄ• mÄ• â€™â€™ ti. evaá¹ƒ vutte, bhagavÄ• Ä• yasmantaá¹ƒ nÄ• gasamÄ• laá¹ƒ eta
nÄ• gasamÄ• la, pantho; iminÄ• gacchÄ• mÄ• â€™â€™ ti.

dutiyampi ... pe ... tatiyampi kho Ä• yasmÄ• nÄ• gasamÄ• lo bhagavantaá¹ƒ etadavoca ---
bhagavÄ• pantho; iminÄ• gacchÄ• mÄ• â€™â€™ ti \Se 223/. tatiyampi kho bhagavÄ• Ä•
etadavoca --- ``ayaá¹ƒ, nÄ• gasamÄ• la, pantho; iminÄ• gacchÄ• mÄ• â€™â€™ ti. atha kh
bhagavato pattacÄ«varaá¹ƒ tattheva chamÄ• yaá¹ƒ nikkhipitvÄ• pakkÄ• mi --- ``idaá¹ƒ, bha
pattacÄ«varaâ€™â€™ nti.

atha kho Ä• yasmato nÄ• gasamÄ• lassa tena panthena gacchantassa antarÄ• magge cor
pÄ• dehi ca Ä• koá¹-esuá¹ƒ pattaÃ±ca bhindiá¹ƒsu saá¹…ghÄ• á¹-iÃ±ca vipphÄ• lesuá¹ƒ. a
nÄ• gasamÄ• lo bhinnena pattena vipphÄ• litÄ• ya saá¹…ghÄ• á¹-iyÄ• yena bhagavÄ• ten
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``idha mayhaá¹ƒ, bhante, tena panthena gacchantassa antarÄ• magge corÄ•
pÄ• dehi ca Ä• koá¹-esuá¹ƒ, pattaÃ±ca bhindiá¹ƒsu, saá¹…ghÄ• á¹-iÃ±ca vipphÄ• lesuâ€™

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``saddhiá¹ƒ \Ne 176/ caramekato vasaá¹ƒ,

misso aÃ±Ã±ajanena vedagÅ«.

vidvÄ• pajahÄ• ti pÄ• pakaá¹ƒ,

koÃ±co khÄ«rapakova ninnagaâ€™â€™ nti || sattamaá¹ƒ.

8. visÄ• khÄ• suttaá¹ƒ

<78> evaá¹ƒ \Be 190/ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati
migÄ• ramÄ• tupÄ• sÄ• de. tena kho pana samayena visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• na
manÄ• pÄ• . atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• allavatthÄ• allakesÄ• divÄ• divassa

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
migÄ• ramÄ• taraá¹ƒ bhagavÄ• etadavoca \Se 224/ ---

``handa kuto nu tvaá¹ƒ, visÄ• khe, Ä• gacchasi allavatthÄ• allakesÄ• idhÅ«pasaá¹…kantÄ
ti? ``nattÄ• me, bhante, piyÄ• manÄ• pÄ• kÄ• laá¹…katÄ• . tenÄ• haá¹ƒ allavatthÄ• allak
divÄ• divassÄ• â€™â€™ ti. ``iccheyyÄ• si tvaá¹ƒ, visÄ• khe, yÄ• vatikÄ• {yÄ• vatakÄ• (?
tÄ• vatike {tÄ• vatake (?) } putte ca nattÄ• ro cÄ• â€™â€™ ti? ``iccheyyÄ• haá¹ƒ, bhagavÄ
bhagavÄ• (Se) } yÄ• vatikÄ• sÄ• vatthiyÄ• manussÄ• tÄ• vatike putte ca nattÄ• ro cÄ• â€

``kÄ«vabahukÄ• pana, visÄ• khe, sÄ• vatthiyÄ• manussÄ• devasikaá¹ƒ kÄ• laá¹ƒ karontÄ
bhante, sÄ• vatthiyÄ• manussÄ• devasikaá¹ƒ kÄ• laá¹ƒ karonti; navapi, bhante ... aá¹-á¹-h
sattapi, bhante ... chapi, bhante ... paÃ±capi, bhante ... cattÄ• ropi, bhante ... tÄ«á¹‡ipi, bhan
bhante, sÄ• vatthiyÄ• manussÄ• devasikaá¹ƒ kÄ• laá¹ƒ karonti. ekopi, bhante, sÄ• vatthiyÄ
kÄ• laá¹ƒ karoti. avivittÄ• , bhante, sÄ• vatthi manussehi kÄ• laá¹ƒ karontehÄ«â€™â€™ ti.

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, visÄ• khe, api nu tvaá¹ƒ kadÄ• ci karahaci anallavatthÄ• vÄ• bha
vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhante \Ee 92/. alaá¹ƒ me, bhante, tÄ• va bahukehi puttehi c
ti.

``yesaá¹ƒ \Ne 177/ \Se 225/ kho, visÄ• khe, sataá¹ƒ piyÄ• ni, sataá¹ƒ tesaá¹ƒ dukkhÄ• ni; y
piyÄ• ni, navuti tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ asÄ«ti piyÄ• ni, asÄ«ti tesaá¹ƒ dukkhÄ• ni; yes
sattati tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ saá¹-á¹-hi piyÄ• ni, saá¹-á¹-hi tesaá¹ƒ dukkhÄ• ni; yesaá
piyÄ• ni, paÃ±Ã±Ä• saá¹ƒ tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ cattÄ• rÄ«saá¹ƒ piyÄ• ni, cattÄ• rÄ«
yesaá¹ƒ tiá¹ƒsaá¹ƒ piyÄ• ni, tiá¹ƒsaá¹ƒ tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ vÄ«sati piyÄ• ni, vÄ«sa
yesaá¹ƒ dasa \Be 191/ piyÄ• ni, dasa tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ nava piyÄ• ni, nava tesa
aá¹-á¹-ha piyÄ• ni, aá¹-á¹-ha tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ satta piyÄ• ni, satta tesaá¹ƒ dukkh
piyÄ• ni, cha tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ paÃ±ca piyÄ• ni, paÃ±ca tesaá¹ƒ dukkhÄ• ni; yes
cattÄ• ri tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ tÄ«á¹‡i piyÄ• ni, tÄ«á¹‡i tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ
tesaá¹ƒ dukkhÄ• ni; yesaá¹ƒ ekaá¹ƒ piyaá¹ƒ, ekaá¹ƒ tesaá¹ƒ dukkhaá¹ƒ; yesaá¹ƒ natthi piya
dukkhaá¹ƒ, asokÄ• te virajÄ• anupÄ• yÄ• sÄ• ti vadÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``ye keci sokÄ• paridevitÄ• vÄ• ,

dukkhÄ• ca {dukkhÄ• va (-a) } lokasmimanekarÅ«pÄ• .

piyaá¹ƒ paá¹-iccappabhavanti ete,

piye asante na bhavanti ete ||

``tasmÄ• hi te sukhino vÄ«tasokÄ• ,

yesaá¹ƒ \Se 226/ piyaá¹ƒ natthi kuhiÃ±ci loke.

tasmÄ• asokaá¹ƒ virajaá¹ƒ patthayÄ• no,

piyaá¹ƒ na kayirÄ• tha kuhiÃ±ci lokeâ€™â€™ ti || aá¹-á¹-hamaá¹ƒ.

9. paá¹-hamadabbasuttaá¹ƒ

<79> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• rÄ• jagahe viharati veá¸·uvane k
Ä• yasmÄ• dabbo mallaputto yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhag
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• dabbo mallaputto bhagavantaá
``parinibbÄ• nakÄ• lo me dÄ• ni, sugatÄ• â€™â€™ ti. ``yassadÄ• ni tvaá¹ƒ, dabba, kÄ• laá¹

atha \Ne 178/ kho Ä• yasmÄ• dabbo mallaputto uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abh
katvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe pallaá¹…kena nisÄ«ditvÄ• tejod
vuá¹-á¹-hahitvÄ• parinibbÄ• yi.

atha \Be 192/ kho Ä• yasmato dabbassa mallaputtassa vehÄ• saá¹ƒ \Ee 93/ abbhuggantvÄ
pallaá¹…kena nisÄ«ditvÄ• tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hahitvÄ• parinibbutassa
jhÄ• yamÄ• nassa á¸• ayhamÄ• nassa neva chÄ• rikÄ• paÃ±Ã±Ä• yittha na masi. seyyathÄ
vÄ• jhÄ• yamÄ• nassa á¸• ayhamÄ• nassa neva chÄ• rikÄ• paÃ±Ã±Ä• yati na masi; evam
mallaputtassa vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe pallaá¹…kena nisÄ«ditvÄ•
samÄ• pajjitvÄ• vuá¹-á¹-hahitvÄ• parinibbutassa sarÄ«rassa jhÄ• yamÄ• nassa á¸• ayham
227/ paÃ±Ã±Ä• yittha na masÄ«ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ•

``abhedi kÄ• yo nirodhi saÃ±Ã±Ä• ,

vedanÄ• sÄ«tibhaviá¹ƒsu {pÄ«tidahaá¹ƒsu (Ce Ee), sÄ«tidahiá¹ƒsu (Katthaci) } sabbÄ• .

vÅ«pasamiá¹ƒsu saá¹…khÄ• rÄ• ,

viÃ±Ã±Ä• á¹‡aá¹ƒ atthamÄ• gamÄ• â€™â€™ ti || navamaá¹ƒ.

10. dutiyadabbasuttaá¹ƒ

<80> evaá¹ƒ me sutaá¹ƒ --- ekaá¹ƒ samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane
Ä• rÄ• me. tatra kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhikkhavoâ€™â€™ ti. ``bhadante
bhagavato paccassosuá¹ƒ. bhagavÄ• etadavoca ---

``dabbassa, bhikkhave, mallaputtassa vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe p
tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hahitvÄ• parinibbutassa sarÄ«rassa jhÄ• yamÄ• na
chÄ• rikÄ• paÃ±Ã±Ä• yittha na masi. seyyathÄ• pi nÄ• ma sappissa vÄ• telassa vÄ• jhÄ•
neva chÄ• rikÄ• paÃ±Ã±Ä• yati na masi; evameva kho, bhikkhave, dabbassa mallaputtassa
Ä• kÄ• se antalikkhe pallaá¹…kena nisÄ«ditvÄ• tejodhÄ• tuá¹ƒ \Ne 179/ samÄ• pajjitvÄ• v
parinibbutassa sarÄ«rassa jhÄ• yamÄ• nassa á¸• ayhamÄ• nassa neva chÄ• rikÄ• paÃ±Ã±

atha \Be 193/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• na

``ayoghanahatasseva, jalato jÄ• tavedaso {jÄ• tavedassa (Se) }.

anupubbÅ«pasantassa, yathÄ• na Ã±Ä• yate gati ||

evaá¹ƒ \Se 228/ sammÄ• vimuttÄ• naá¹ƒ, kÄ• mabandhoghatÄ• rinaá¹ƒ.

paÃ±Ã±Ä• petuá¹ƒ gati natthi, pattÄ• naá¹ƒ acalaá¹ƒ sukhaâ€™â€™ nti || dasamaá¹ƒ.

pÄ• á¹-aligÄ• miyavaggo {pÄ• á¹-aligÄ• mavaggo (Katthaci) } aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ \Ee 94/ ---

nibbÄ• nÄ• caturo vuttÄ• , cundo pÄ• á¹-aligÄ• miyÄ• .

dvidhÄ• patho visÄ• khÄ• ca, dabbena saha te dasÄ• ti ||

udÄ• ne vaggÄ• namuddÄ• naá¹ƒ ---

vaggamidaá¹ƒ paá¹-hamaá¹ƒ varabodhi, vaggamidaá¹ƒ dutiyaá¹ƒ mucalindo.

nandakavaggavaro tatiyo tu, meghiyavaggavaro ca catuttho ||

paÃ±camavaggavarantidha soá¹‡o, chaá¹-á¹-hamavaggavaranti jaccandho {chaá¹-á¹-hamav
Katthaci) }.

sattamavaggavaranti ca cÅ«á¸·o, pÄ• á¹-aligÄ• miyamaá¹-á¹-hamavaggo {pÄ• á¹-aligÄ• miy
Ee), pÄ• á¹-aligÄ• mavaraá¹-á¹-hamavaggo (Ce Katthaci) } ||

asÄ«timanÅ«nakasuttavaraá¹ƒ, vaggamidaá¹-á¹-hakaá¹ƒ suvibhattaá¹ƒ.

dassitaá¹ƒ cakkhumatÄ• vimalena, addhÄ• hi taá¹ƒ udÄ• namitÄ«damÄ• hu {atthÄ• yetaá¹
saddhÄ• hi taá¹ƒ udÄ• nantidamÄ• hu (Se kaá¹ƒ Ee) } ||

udÄ• napÄ• á¸·i niá¹-á¹-hitÄ• .

Unexpected (He gets to know his mother-in-law)
byanon56212001©

This story is true, I remember every detail. It illustrates that incest can happen to anyone, wi
under the right circumstances.

My name is Robert. My wife Sherry and I have been married for 20 years. We are both 41 a
college. We have 2 children, both girls aged 16 and 12.

Sherry is a great wife. Our home life is great and we have never had marital problems. I hav
around on her. Why would I, she is a very wonderful wife, mother and lover.

I am an insurance adjuster for a major company. In September 1998, a tropical storm hit the
home state and I was sent down as part of the disaster response team. Normal procedure is
claims as possible as fast as possible. As a result we normally work from 8am to sunset. We
on, 2 day off, schedule and stay until we have either settled with all our policyholders or turn
over to a higher power for review.

I arrived in the area on the 18th of September and worked the 16 day rotation. Normally I wo
home for the time off, but the girls had a school trip on that weekend and Sherry was a chap
insisted I call her 61 year old widowed mother, Dot, who lived in a town about 2 hours inland
assignment and spend the weekend relaxing at her house. I spoke with Dot on Wednesday
would arrive around 6 PM on Friday. She said she would have a home cooked meal ready.

Dot and I had always had a good Mother-in-Law/Son-in-Law relationship. When Sherry and
felt she disliked and resented me for moving her only child away from home to the big city. A
this went away. I can honestly say that I never had a sexual interest in the woman. Dot is a p
black hair with wisps of gray, great complexion, 5'5" tall and about 165 pounds. She has full
defined waist line, well rounded hips and buttocks and very nice legs. She dresses conserva
matronly.

On Friday night I was treated to one of the best meals I've ever eaten. Dot and I talked for h
family, old times and the recent storm damage to the area. At about 10:30 Dot insisted I turn
good nights sleep. I fell asleep as soon as my head hit the pillow.

I awoke at 9am on Saturday. I felt rested and refreshed. I took a shower and went down for
reading the paper at the kitchen table. She jumped right up and got me coffee and started b
breakfast we talked about the kids and all matters pertaining to family and jobs. About 1pm I

paper and went into the den. As I read the sports page I noticed the dog track about 150 mil
for the fall season. Knowing that Dot loved the dog races I went back into the kitchen and as
like to go to the track. She got excited and remarked she had not been to the track since Sh
years ago. Because it was night racing with an 8pm post time I told her to go pack some clo
a night of it with dinner at the jockey club, the races and then stay over in a hotel.

While I was on the phone with the hotel Dot came back into the kitchen. When she heard m
she interrupted me and said to just get a room with 2 double beds. She didn't mind being in
there was no need to waste the money. I changed the room request and never thought twice
the road by 3:30. On the 2 1/2 hour trip we talked constantly about family and friends. When
hotel, I checked in and we went up to the room. The room we were given had a king size be
picked up the phone and called the front desk requesting a different room. I was told that be
storm, there were so many families staying at the hotel all the doubles were full and this wou
room available. There were also no roll-away beds available.

Dot told me not to worry I was like a son and she had no problem sleeping in the same bed
laughed and said when I saw her with no makeup I would probably want to sleep in the car.
to take a bath and change. I went down to the lobby to get a racing form and give her a little

We went to the track, had an excellent dinner and won about $200.00 between us. We had
back to the hotel at about midnight. Dot turned the TV on and I took a shower. I put on my b
shirt. I always slept in my shorts and no top but, I was concerned about being modest in fron
mother-in-law. When I came out of the bathroom Dot was watching TV and waiting to chang
clothes. Dot went to change and I got in the bed. I turned the light by my side of the bed off
watching TV. In about 10 minutes, Dot came out of the bathroom wearing a blue silk nightsh
at mid-calf. The best way I can describe it is that it looked like a baseball jersey with no slee
buttoned down the front and was cut up the sides to just about the knees. It was not reveling
way. She asked if I minded if she left the light on in the bathroom and the door cracked oper
if she needed to get up in the middle of the night.

I asked Dot if she wanted to watch TV and she said no she was going to sleep but it wouldn
wanted to. I said no and turned it off. Dot got into bed, said good night and I turned off the li
honest with you I never gave a second thought to being in bed with my mother-in -law. I wer

Sometime during the night I woke up. I was laying on back and Dot had her leg on the top o
thigh resting on my cock which was hard as a rock. Her arm was across my chest and her le
on my right biceps and her right breast on my chest. I lay there for a minute without moving.
pussy pressed tightly against my hip. I've got to tell you that I could not help being turned on

for a few minutes more in a very uncomfortable state, then just rolled over on my side thinki
her she would turn over away from me. Instead she followed me and put her leg right over m
arm over my chest. She was holding me so tight I could feel both breasts pressed into my ba
soft pussy jammed up against my thigh. I laid there for what seemed like a eternity. Dot neve
apparent from her slow rhythmic breathing she was in a deep sleep. I tried moving again to s
her to change positions. I rolled over completely, facing her.

That did it, she rolled over on her back, but snuggled up and pressed her hip right up agains
sudden she raised her legs and began to struggle with the covers pushing them down with h
uncover herself. After kicking off the cover, she lay on her back with her right leg bent at the
legs slightly apart. I looked down and saw part of her right breast was exposed because two
her shirt had come undone. Her shirt had ridden up to her waist and fully exposed her white
of her pussy appeared massive under the tight fabric.

I couldn't help myself. I had been gone from home for over 2 weeks. I my cock was throbbin
placed my leg over hers and my knee right on her soft pussy. She opened her legs further. M
tight against her thigh. I began to move my leg ever so slowly in a way that forced my knee t
ever so lightly. I placed my hand over her exposed right breast and cupped it ever so slightly
lightly circle her nipple with my index finger and it began to harden. I was more excited than
years, like a kid the first time.

After about a minute she let out a small moan. I could have jumped out of my skin. I lay still
minutes and started to remove move my leg. When I raised my leg Dot turned on her side fa
arm over me. She pulled me close and put her leg over me again. I was right up against her
over her with my hand resting on her butt. I stroked her butt softly, then gripped it slightly an
closer to me. My cock was pressed up against her pussy. I pulled back slightly reached dow
through the opening in my boxers. I pushed it down very slowly to come in contact with the s
pussy. I lay very still for a minute and then began to move my hips ever so slightly.

Dot began to return my movements and her breathing became heavier. I softly rubbed her p
a few minutes and then slipped my hand inside the panties and felt the smooth skin of her b
breathing harder and moving slightly. I moved my hand from her butt to her inner thigh and f
radiating from her soft smooth skin. I slowly moved my hand up to the softness of her pussy
and caressed the outer panty covered lips. She slipped her other arm under and behind me
and held me tight. I moved my hand up and into the top of her panties sliding my hand down
her wet pussy. She began moving her hips in time with me. My cock was throbbing, I couldn
reached down and moved her panties aside. She was so wet my cock instantly entered her.
a few moments afraid if I moved I would come. In a brief moment of sanity I wondered if she

pretending. Surely she couldn't sleep through this. She began to move ever so slightly. I slo
rolled on top of her. She offered no resistance, and rolled unto her back. I fully penetrated h
very slow rhythmic movements.

She slowly raised both legs into the air and started to move her hips in time with me. The pa
movements became quicker, we were both making love to each other. She came at least 3 t
about 5 minutes of slow, soothing and very fulfilling sex. When I came, it was like nothing I h
experienced. I do not know if it was the anticipation, fear, extended forbidden foreplay or jus
good pussy. We both got very still. We laid there in each others arms, neither knowing or su
was awake because not a word had been said. I lay there for what seemed like an eternity h
still between her legs. I finally drifted off to sleep.

I awoke the next morning to an empty bed. Dot was in the bathroom. In about 5 minutes Dot
with a cup of coffee. She shook me and said it was 11am and we better get moving because
noon. I sat up on the side of the bed and Dot told me to go ahead and take a shower. She sa
clean clothes in there for me and she would pack up and be ready to go when I was finished
bathroom, showered, shaved and got dressed. I was more nervous than I'd ever been in my
of the bathroom. I could see my life going down the tubes because I did something really stu
packing up and she looked up at me and smiled. She said she had the best nights sleep she
night. She was in a very cheerful and happy mood.

On the drive back to her home we talked about the fun we had at the race track and the qua
was as if she had no knowledge of what happened. But, she must surely know. I had dried s
came in her, she had to know something happened. Perhaps I had a wet dream.

When we arrived at her house she made coffee and served me a cup. She excused herself
unpack and put her clothes away. She went down the hallway and into her bedroom. I saw h
hall with a laundry basket, open the laundry room door go in and return to her room empty h
went down the hall and into the laundry room. On the top of the clothes she placed in the ha
of panties she wore last night. I picked them up and looked at them. They were full of my dri
not a wet dream.

I left shortly after that to return to work the next morning. Nothing was ever mentioned about

When I called Sherry on Sunday night she said she had just gotten off the phone with her m
sounded better than she had since her father died. Dot informed her she had a lovely time w
and that she had gotten to know me better this weekend than she had in the 20 years we ha

To Be Continued...

Unique Tattooing (Ann gets inked in an intimate area)
byYoung At Heart©

"Unique tattooing, can I help you?" David answered the ringing phone. "Hi David, this is Ann
time to squeeze me in today?" she asked, cheerfully.

A huge smile flashed across David's already darkly handsome face when he heard her voice
hair, long legs and chubby body just made his senses soar, not to mention his heart race ev
at him. She had a smile that would melt the polar ice caps, and bring blinding light to darken
loved tattooing her as well, she never complained of the pain and he often wondered if she e
times. He had tattooed her 7 times in the past and she had never once stopped him no matt
there was, and she always gave him the idea of what she wanted then allowed him free rein
trusted him and that made him feel exceptional. He couldn't get over how his luck had chang
call answered, especially after the grueling week he'd had. He jumped at the chance to see
and smell her once more. Allow her to take away the bad days and overshadow them with h

Ann giggled when she heard David's deep voice reverberate in her ear...she loved his voice
with lust and need when he touched her body and talked to her while working on her. She ha
about having sex while being tattooed but never dreamed of moving forward with that plan, u
knew he felt the same about her but neither of them had ever brought it up. They had gotten
great friends in the years she had been going to him. David was definitely sexy enough; she
looking at him and explode in her mind upon hearing him so sweetly ask her if she was ok, h
scorching her skin as he touched her body so intimately. She heard him answer, but was los
thoughts and had to ask him to repeat what he'd just said.

"I have the day open as a matter of fact, Ann. What are you wanting to do today?" He asked
hurry and call his other appointments and tell them he would have to reschedule them. "I wa
David, do you have time for that?" she asked sweetly. "You bet come on over and we'll get s
design." He replied grinning from ear to ear at the thought of seeing her again. It had been a
they had seen each other last and he had missed her brightness and charm, and she his se
erotic touch.

"OK, thanks David. I'll be there in a few." She hung up the phone with sweaty palms and a m
thinking of how she would just let the passion show this time as he tattooed her. Allow the e
touch and the vibrating scratching of his gun to overwhelm her with lust and maybe he would
about it, she certainly hoped he would anyway. She hated making the first move but she lov
they did, drawing them to her, making them demand and take what they wanted.

Ann had just jumped out of the shower when she called David so she was clean and fresh h
strands down her back. She hardly ever wore make-up or perfumes, she was just a natural g
art of tattooing and merging the designs with her personality. She slipped into a pair of jeans
slid on her shoes and dashed out the door to her truck. She was nervous and excited alread
herself that maybe she shouldn't do this. That maybe she should just get the tattoo and keep
herself. What if he doesn't feel that way? What if she was reading more into it than was reall

She chastised herself as she flipped down the visor to look at herself in the mirror. "Stop tha
want this. You have wanted it from the first time you met him. You know deep down he want
ask you to stop and tell you that he is not interested in you that way. Of course that will crush
have survived rejection before many times, girl. So just do it!" She slammed the visor back in
turned the keys dangling from the ignition, the engine started with a roar and she slid into ge
off. At every stop light she would go through the doubt and chastising over and over, until sh
there and walking in the door to his shop.

"Hi Ann, how have you been?" David asked. As his deep blue-green eyes glimpsed her smil
automatically, without thought. "Great and you?" she replied her blue-gray eyes taking in all
manly form, broad chest and thickness of his limbs, dark hair and goatee. She loved this ma
his coloring everything about him just heightened her senses. They both had the same taste
designs as well, both looking to be as unique as possible.

"Busy but good." He told her as she stepped in and set her stuff down on the table, casually
the pool table and slid one leg up, and placed her splendid butt on the edge, her other leg st
floor holding her body up.

"So you're finally adding the dragon to your kingdom hmmm?" he asked with a devilish grin.
him just as slyly and nodded yes, her golden hair softly bouncing around her face as she did
have in mind?" he asked her as he started pulling out design books and laying them on the p
her some ideas to start with.

They laughed and joked as they thumbed through the magazines and books of designs. She
something kind of like what she wanted and gave him the picture and free rein to draw her s
They chatted and caught up on life, her palms sweating like crazy, her heart racing in her ch
was here and getting closer to the time when they start the process of adding it to her body.
drawing her dragon he handed the sketch to her for her approval. She took it in her shaking
upon her dreamt about design come to life. In awe, she handed the paper back to him and t
believe how much you and I think alike. It's like you just copied that right out of my dreams."

He looked up at her and smiled as he started getting stuff together to do the outline. "Well....
telling you we are soul mates in our tattooing." He said chuckling. The tattoo was fairly large
would take a few sessions to finish it all. He looked forward to that tremendously. He couldn
really dreamed his design but he liked the thought that she had.

She looked upon him knowing this was a sign of something good and finally and lastly decid
let her passion show to him this time. In her confidence of the decision made, her body stop
her palms stopped sweating. She was perfectly relaxed as he called to her from the cozy tat
her if she was ready.

"Ready as I'm ever gonna get babe." She retorted smartly as she walked into the room and
ready to go. Her face beamed at the sight of him sitting there all prepared to watch her agai
pants and look upon her naked privacy. She stepped into the room and kicked her shoes off
of the way. She stood in front of him and to the side of the table facing away as she slid her
her hips and bending teasingly as she pulled them from each foot. Standing she folded them
them across the empty chair.

"OK. Now step back here so I can apply the design and find the proper location on your che
her huskily. A slight bulge in his pants hidden by the towel lying over his lap, he reached out
touched her hips pulling her closer to him gently. God her teasing would kill him. He wasn't e
knew she was doing it but hell he loved it from her. She turned him on so much, she was pe
yet he had always thought her too good for him and so had never made his move with her. H
what she wanted from him other than great tattooing so he had in the past left it alone and tr
feelings created by her aside. This time he thought to himself, "If she shows any signs of wa
going for it!".

Her skin was set ablaze with heat where his fingers slightly grabbed her hips and tugged he
could feel his hands and the tracing paper tickle her heart-shaped chubby butt cheek as he
with tedious care. She felt him slide the cool stick of lube press against her skin then the tatt
being rubbed on. He pulled back and told her to go and look at it in the mirror so she could t
was positioned properly. He explained how the dragons tail would wrap around her inner thi
pussy lips, then slide back out higher in the crack of her lips, and finally, obsessively encircle
of kingdom cum, sitting on her mound. Running his finger over her silken skin sensually as h
turned her body and opened her legs to allow his finger to find the path the tattoo would take
a heated trail burning her skin following his touch.

"That looks great David, very sexy. You are so talented in drawing. I truly am going to have
coming to my house one day and drawing my walls." She told him with a huge smile on her

his eyes take in her pussy lips and where his fingers actually were, how close to feeling her, pleasure her so much. She could see it in his passion-clouded eyes and it turned her on, ma harden and her blood pump. He had shown her the desire openly, she finally had proof of it, shaking body and the hardness of him, growing. She heard the gulp in his throat as he swall and giggled then turned her head back to the mirror trying to imagine the dragon in full color process, hide her delighted reaction to his open passion. She was very impressed with what told him she was ready.

The blood pumping in his veins, throbbing in his ears and the very large bulge in his pants m his seat and cover back up with the towel. He watched as she stepped over to the bench an stomach, her beautiful alabaster ass was right there in front of him, he was going to be allow mark it with a part of himself, his own original design. That called to his heart, her wanting to designs and not the same old stuff everyone else picked out on the never-ending pages hun parlor. She was a delight to him, someone he respected and understood. He couldn't wait to to give himself a few minutes to calm down a bit and think again. Think about something oth those chubby cheeks and plunging into her, filling her every need and desire with himself.

He turned and started fiddling around with his equipment at the table next to him as she wig getting comfortable. He pushed the back of her shirt up past her hips to rest above the smal lay there her sweet butt exposed to him, her long legs lying on the bench with her bootie-soc off the end just a little. My gosh the girl even had cute feet and he had never much cared ab or another which made the thought of it shock him. He eventually got a grip on himself and h her body, "Are you ready?" he asked her.

"Yeppers" she replied kind of breathless. She knew he loved that word, he thought it cute th said it so she gave it to his ear, and heard him chuckle. She turned and looked over her sho smiled, telling him, "Remember I always jump at the initial little buzz and poke." He smiled a remembered and that he was ready go ahead and jump, his teeth so white against his dark his smile flash all the brighter.

He touched her soft white ass with the gun and she didn't jump this time. "Hey how about th time, Ann." He laughed. "I think I'm finally getting used to it." She giggled, as she thought to no wonder I don't feel it I am so hot and wet from anticipation I couldn't feel anything but bur even if I was out in 40 below weather, naked."

He continued to work on her following the traced lines of the dragon. Her skin puckering and the poking of the gun, as he went, leaving behind the dark ink outline. He could hardly conce tattoo while his mouth was so close to her beautiful butt. He just wanted to dip down and bite

lick it, her fresh clean scent filling him. He stopped his thoughts from drifting and concentrate on what he was doing. He was filled with anticipation of her seeing his work already. She alv and he loved that about her. She made him feel good and strive for more. She inspired him.

She lay there naked below the waist as he heated her body with the light touches of his han this way and that as he ran the gun over her alabaster skin. She was getting hotter and hotte sting from the gun and the heat of his touches. Her eyes closed as she lay there and though for him to just slip his hand between her legs and touch her intimately. She lay listening to th fantasies over running her mind making her pussy wet. The feel of his moist breath slowly gl body, thinking of him being there, leaning over her, the heat of his body caressing hers, his l controlling her ass, the erotic feel of her burning skin where he tattooed her.

He heard her moan all of a sudden and his manhood nearly jumped out of the waistband of certainly turned on by her before, but now he was almost hungry for her. He asked her, "Ann right?" he stopped tattooing her and rested his hand on the small of her back, leaning over c body.

"Umm, yes I'm fine, it actually feels kind of erotic, you know, David?" she said with a passion her face. "Sorry if I interrupted you." She whispered to him, because she could hardly talk he dry from her sexual panting, and the look of acceptance and understanding on his face as sl nipples were pebbled and smashed beneath her body, making the pleasure pain all the mor and leaned back, continuing his work.

The longer she lay there the hotter she got, soon she was seriously wet between her legs an would feel it. "God please let him feel it!" she screamed inside her head. The pleasure-pain a was so intense that she could hardly take anymore, her moaning increased tenfold in the las diligently ran the vibrating gun over her eager ass. So wet, so hot. In her mind they had alrea and explored every inch of each other many times. She felt him spraying her tender area wit water, a chill running up her spine and then his heated hand wiping it off with a soft cloth so sweetly. Next she felt his naked fingers rubbing in some cream to cover and protect it.

"You're all done for today." He whispered in her ear. "You little vixen. You have me so hot an now I have to have you. I have been working on you, touching you, lusting for you for the be years now. You drive me wild with desire and passion. I love your face, your smile, your bod that all along, this turned you on. The feeling of it so intense isn't it, so erotic?" He asked her his hands up her back under her shirt, gently massaging her shoulders back and sides with "The heated touch of the gun makes me feel the same thing, Ann. Always forcing myself to c while being worked on."

She could no longer speak due to the realization of him caressing her, so she just shook her
turned to look at him, all the passion and lust showing in her eyes had turned them a dark gr
night sky. She devoured his face with her eyes looking deeply into his dark blue, penetrating
soul and showing him hers. Telling him how much she wanted him as well and for how long
him. She felt his hand slip over her breast cupping it, filling his palm with it and feeling the w
pierced and pebbled nipple pushing into his hand with her every gasping breath, swelling in
begging for more, as she gasped at his gentle touch. "You know, Ann, when I pierced your n
ago, I almost died trying to keep myself from leaning over and kissing them afterward." He s
her nipple between finger and thumb.

He slide his other hand over her butt, caressing the beautiful shape of it, feeling the heat fro
tattooed, reddened skin. He ran his hand up the crack of her orbs and gently caressed her s
to slide his large hand over her pussy, engulfing it. Filling his hand with her sweet tattooed a
twat. Feeling her wet silken folds as he slipped his lusting fingers down over her tight star sh
and then, farther, to her clit this time.

She jumped at the feel of it pushing against his strong fingers. She moaned as he stroked ba
teasing her swollen flesh and her hard love nub, pinching her nipple and tugging, making he
held nothing back. She massaged the other breast as he did the partner. She licked her lips
ecstasy as she arched her back and he felt her hips pushing against his hand, begging for m
her prone body and kissed her passionately, hungrily, setting her even more on fire with his
already was from his teasing vibrating tattoo gun. Over and over his tongue slid into her torri
demanding hands gave her such pleasure.

He already knew she was near orgasm, he could feel her woman's flesh thickening and hea
as he slipped his finger inside her. "Let it go, Ann, feel the pleasure mixed with pain. Let it ov
senses and cum for me, baby." He led her with his words and voice, as he gently smacked h
fucked her pussy. Pushing into her tightness feeling her silken walls squeeze around his fing

"David, Oh yes, please touch me, allow me to feel everything, every touch every breath, eve
you. I'm cumming now, David. Mmm." She moaned as she let go and fell into her orgasm. T
nectar, engulfing his hand, milky-white and wet. Filling his nostrils with the sweet essence of
his mind with the picture of her face in ecstasy. He couldn't hold out much longer so intense
for her.

"Ann, are you ready for me?" He asked her sweetly. She devoured him with her eyes and no
up at him. That smile could break a thousand dark hearts, he thought to himself as he hurrie

clothes.

She watched him with passion clouded eyes as he stripped his clothing from his body, shari
her eye. He was so handsome, so sexy. She was made even wetter by just looking upon his
covered in fine dark hair. His broad chest and bulging biceps making her whimper with delig
piercing so erotic and sensual. When he undid the button and zipper of his jeans and showe
underwear just like her she nearly died at the sight of his engorged cock protruding from the
his hair. Standing at full attention like a tribute to what she just shared with him. She was ve
knowing she affected him the same way he did her.

He pushed her body back to a lying position with her chubby butt in the air, begging him to t
most intimate of places. He pulled her hips down the bench until his cock pressed against h
He slid his hard cock back and forth between her cheeks and wet pussy lips, preparing to en
way with her sweet juice. She gushed once more as his hard cock slid between her lips, flick
and over, spreading her lips to accommodate his head.

"Ann I have to have you now, are you ready for me?" he asked huskily as the passion and lu
him now.

"Oh David, I have been ready for you and this to happen for 7 years as well. If you wait one
die." She replied throatily. She pushed her asshole against his cock, begging him to enter he
Slowly, teasingly, until the head popped inside her, spreading her, and finally filling her with
She truly thought she had died and found heaven when he started stroking into her ass over
plunging thrusts. Her ass cheeks jiggling at each connection of their bodies. Their moaning,
lust talk, filled the room, and their senses as well along with the smells, the thoughts, and ac
they did.

"David? I need to feel your gun on my ass, burning and marking me. Fuck my ass with your
you tattoo your heart to me for all to know I belong to you in this sensual lust-filled drama, fo
David?" She begged him to bring her to erotic ecstasy with both his smoking guns.

"Ann, you do not know how much I have wanted to feel that with you, your body so sweet an
so husky in your lust, as I slide my hardness in and out of your tight hole while the gun vibra
climax. The thought of you wanting to wear a tattoo to remember this sexually shared fantas
so much of me home with you. Oh my God, Anne, you are delectable, you make me crazy a
stop." He replied to her in his lustful haze, as he grabbed the gun and set the cup of ink on t
to them so he could reach it easier.

He began tattooing a heart on her ass as he felt the buzz of the gun slide right through all of hardened throbbing cock inside her. He plunged into her harder and harder as she arched h cum onto his cock and down to run onto the table beneath her body. Both of them feeling th his hands tugging and pulling her skin as he tattooed his heart onto her quivering ass cheek hold out as he finished the last of the lines and added the arrow through the center, penetrat he penetrated her. He slammed into her again and again his slippery wet cock filling her his her already heated cheeks once more.

The feeling of his demanding cock exploring her so deeply as he gunned her ass was almos causing her to loose all control of herself as she started pushing into him faster and faster. H tattoo gun and grabbed her hips with both hands and started plunging into her faster and fas the explosion coming then he reached around her body and teased her clit with his long see Feeling her pulsate and peak under his manipulation of her body. Her hands filled with her b and tugging her nipples as she climaxed and screamed his name.

"Oh David yes...the pleasure pain is so intense, my ass cheeks burning as hot as my pussy giving me this, sharing this fantasy with me. Thank you for finally allowing me to be me and and need." She cried out in her ecstasy.

"Ann my little rebel, my sweet Ann, with lustful giggles and smiles that would warm the colde body, your movements, would bring a dead man back to life, Ann, and I can't tell you how m that you would share this with me as well, that you even wanted to. I only wish you had told told her close in her ear as he pumped his cum into her begging asshole, over and over, dee spewed inside her while telling her of her beauty and charm, her heated lustful body making ecstasy. He could hear her pussy rings tinkling with every gush of joy and it made the feelin even stronger. He never wanted it to end and neither did she.

He collapsed onto her, totally drained. She collapsed on the bench her muscles limp. They l caressed and touched each other until they slowly floated back into their bodies and minds.

"David, I think I am in total lust with you." She smiled brightly as she turned to him and slipp over his lips not even allowing him to answer her.

He had always known they were connected in their likes and dislikes but wow now this, it wo until he had her forever under his guns. The teasing pleasure pain of this ecstasy over and o his mind, body and soul. Her forever his.

He looked down into her passion flushed face and slipped his hands to cradle her head on e

you seeing anyone?" he asked.

"No, David I'm not." She replied with honesty, wondering where he was going with this but th
knew.

"Would you like to have someone in your life?" he asked gently.

"David, I would want you in my life. To share everything with you, experience everything we
of, fantasized about. David do you feel this connection? I don't know how to explain it but I h
since I met you and I am very glad that you finally made your feelings clear. You make me c
me to do wild things and forget myself in my pleasure."

"Oh Anne, you do the same to me and yes I feel the connection as well, I always have. I just
you felt, until today anyway. Wow, you little vixen you. You drive me insane with lust." He tol
she wiggled her butt against him, feeling him grow inside her once more.

"David take me again, fill my pussy this time, I want to feel you fill me, and touch my soul." S
more.

He slid his hardness out of her asshole and into her wanton pussy, filling her as he pumped
wiggled her hips back and forth meeting his every thrust until once more they found their rel

Afterward he prompted her to turn over, as he slapped her butt cheek, so he could tattoo the
around the castle on her mound. She rolled over to face him and as he began adding the de
her once more, he could smell himself spilling out of her, smelled her cum mingled with his.
again as she filled his senses. Once the design was tattooed onto her, he couldn't resist her
pulled her up to look at his work.

"David, wow, you are amazing in your talent. You have truly done a marvelous job once mor
beguilingly at him. "I just can't get over the things you can create and make come to life."

He walked up behind her and felt her body with his hands peeling her shirt off her head and
floor. He turned her body into him, feeling the length of her, her full breasts and pierced nipp
against his chest. Her milky wet pussy sliding against his thigh as he slipped it between her
folds burning him. He had to have her.

He pushed her back against the wall and lifted her legs. She held his shoulders as he lifted h
positioned himself to impale her once more. Drink all of her into him. push all of himself into

warmth.

They rocked and rode each other into climax once more before they finally left the shop to g
place for the best sharing sexual experience either of them had experienced.

Finally empty after exploring each other in so many ways they fell into exhausted sleep, spo
with their bodies and enjoying the fact that they had finally found each other in every way.

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or copied without the express permission from the author, and the Queen shall banish all wh
permission from her erotic kingdom. so be good and don't upset her or she'll set her ferociou
dragon on you.

SYNOPSIS: Originally in booklet form, information presented here is with the intention of pro
information about a teacher of teachers. All time references are as originally published, circa
Great Stupa of Dharmakaya Which Liberates Upon Seeing and information regarding the wo
Vidyadhara the Venerable Trungpa, Rinpoche is included here. For more information, write o

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VIDYADHARA THE VENERABLE CH™GYAM TRUNGPA, RINPOCHE

(photo caption: The Vidyadhara taught in America for seventeen years. He brought to us the
heritage of the tradition of Buddhism and the teachings of Shambhala.)

His Life and Teachings

Vidyadhara the Venerable Ch”gyam Trungpa, Rinpoche, achieved international repute as a
teacher whose vitality in bringing Buddhist and Tibetan traditions to the Western world attra
of students. He was the first spiritual master to translate extensively the profound Tibetan Bu
Shambhala teachings into English. Because of his extraordinary command of English and hi
Western culture, he was able to impart these teachings firsthand to his students and to deve
heartfelt connection to the practice of meditation. In his numerous books and through the se
programs he conducted, he embodied the living quality, richness, and scope of the Buddhist
Vidyadhara the Venerable Trungpa, Rinpoche founded a number of institutions throughout w
into the practice and study of the Kagyu, Nyingma and Shambhala traditions of basic sanity.
was Vajradhatu, an international association of over one hundred meditation and study cent
States, Canada, Europe, Japan and South America. After twelve years in the United States
headquarters of Vajradhatu was relocated to Halifax, Nova Scotia in 1985. Its two other hea
Boulder, Colorado and Marburg, Germany.

In 1974, the Venerable Trungpa, Rinpoche, founded The Naropa Institute in Boulder, Colora
liberal arts college offering degree programs in Eastern and Western fields of study. The Na
the only accredited college in North America with an educational philosophy rooted in the Bu
contemplative tradition.

The Shambhala Training program, a nonreligious program offering meditation to the general
introduced in 1976. This program presents teachings on how to cultivate, through the path o
bravery, the wisdom and dignity that are inherent in ordinary human life. Shambhala Trainin
thirty-six cities internationally.

Also in 1976, the Venerable Trungpa, Rinpoche empowered an American student, Thomas
Regent - his dharma heir and designated spiritual successor. The Vajra Regent's Buddhist
means "radiant holder of the teachings." He is the first Westerner ever to be empowered as
the Kagyu and Nyingma traditions.

On April 4, 1987, Vidyadhara the Venerable Trungpa, Rinpoche, died in Halifax. In keeping
tradition dating back to the time of Gautama Buddha himself, a stupa is being built at Rocky
Center in Colorado to commemorate this great teacher. His Holiness Dilgo Khyentse, Rinpo
scholar and meditation master of the Nyingma lineage and one of the Vidyadhara's principal
this stupa "The Great Stupa of Dharmakaya, Which Liberates Upon Seeing."

SIGNIFICANCE OF THE STUPA
Historical and Cultural
(photo caption: The Bodhnath Stupa in Kathmandu, Nepal.)

"Stupa" is a Sanskrit word which means "to heap" or "to pile up," and refers to the mound-lik
earliest stupas. The Tibetan word for stupa is ch”ten or "receptacle for offerings."
Shortly before his parinirvana, the Buddha instructed his students to cremate his body and p
and the remains of his bones in a stupa. People could visit the stupa, venerate it, and renew
to his teachings. Since that time, hundreds of thousands of stupas have been built, enshrini
the Buddha and of many other enlightened teachers.
There are numerous types of stupas, and their veneration is an essential part of Buddhist lif
Burma, China, India, Japan, Korea, Nepal, Sri Lanka, Thailand, Tibet, and in all countries w
been taught and practiced.
Stupas are said to promote harmony, prosperity, longevity, good health, peace, ad freedom
They subdue fear, corruption, and pollution, and bring blessings to the environment in which

to those who build them, and to those who visit and venerate them. In this way, they ensure quality of the Buddhist teachings will always be available.
Building a stupa in the United States that is accessible to the public is a project of great sign brings to the West an extremely powerful religious and cultural symbolism and acknowledge America has developed to the point where the spiritual power and compassion that is expres stupa can be presented and understood.
Building the Great Stupa of Dharmakaya is a unique opportunity. Through this effort, people personally confirm the awakened state called enlightenment and thereby engage directly in the world.

SYMBOLISM OF THE STUPA

The stupa that enshrines the teacher's physical remains is at once a reminder of the teacher embodiment of the pure and all-pervasive aspect of the awakened state. As His Holiness Di Rinpoche, has said, "When a great teacher passes away, his body is no more. But to indicat dwelling forever in an unchanging way in the dharmakaya, one will erect a stupa as a symbo buddhas."
As the Buddhist teachings point out, every element of a buddha's physical body is pervaded enlightenment. Thus, even after cremation, the teacher's remains are considered sacred, be distilled essence of his or her physical form and are therefore themselves the embodiment o Because it enshrines these relics, the stupa is powerful.
It is said that in venerating the stupa one can "meet" the teacher. The visual impact of the st observer brings a direct experience of inherent wakefulness and dignity. Stupas continue to of their ability to liberate one from confusion simply upon seeing their structure.
The shape of the stupa represents the Buddha, crowned and sitting in meditation posture or crown is the top of the spire; his head is the square at the spire's base; his body is the vase legs are the four steps of the lower terrace; and the base is his throne.
The stupa also symbolizes the five essential elements and their relationship to enlightened r the essential attributes of a fully realized human being: the base of the stupa signifies earth equanimity; the dome, water and indestructibility; the spire, fire and compassion; above the all-accomplishing action; and, at the very top, the jewel signifies space and all-pervading aw stupa is a mandala, or sacred arrangement, containing all of these enlightened qualities.

[sidebar: This stupa is called a dharmakaya stupa. Within it, the guru dwells unchanging. Th whoever sees a dharmakaya stupa will be liberated by the sight of it. Feeling the breeze nea liberates one by its touch. The sound of the tinkling of the small bells hanging on the stupa li

their sound. Having thus seen or experienced this stupa, by thinking of one's experience of i
liberated through recollection. - His Holiness Dilgo Khyentse, Rinpoche.]

THE GREAT STUPA OF DHARMAKAYA

At Rocky Mountain Dharma Center

The Great Stupa of Dharmakaya is being built at Rocky Mountain Dharma Center, 400 acres
mountainous land located just west of Fort Collins, Colorado. The center was founded in 197
Trungpa, Rinpoche. Its rural setting provides an excellent environment for the intensive prac
contemplative disciplines, and the center offers facilities for both individual and group practic
the year. Rocky Mountain Dharma Center is also available to teachers and students of other
traditions who wish to use it as a contemplative conference facility.

The Stupa

The site of the Stupa is a meadow situated in the upper end of the main valley. The spot ma
of three smaller valleys and gives way to steep cliffs and crags leading to the retreat area ab
was originally selected by His Holiness the Sixteenth Gyalwa Karmapa and subsequently co
Holiness Dilgo Khyentse, Rinpoche who visited as the Vidyadhara's parinirvana.

The Great Stupa of Dharmakaya is the "lha bap" or "divine decent" type of stupa, which sign
appearance of the teacher on earth. It will be built according to the proportions set out in the
Tiktse, the great treatise on stupas by the 19th century meditation master and scholar Jamg
Great.

The Stupa will stand 100 feet tall and will contain three levels. A forty-eight feet square base
stairways and openings on all four sides will form the lower level. Inside will be a shrine hall
feet square and twenty-four feet high. In the center will be a large, golden statue of the Budd
relic of the Vidyadhara, the skull relic, will be placed inside the statue's heart center. The en
room will be adorned with statues of the ten previous Trungpa tulkus, sculptures of the Vidya
teachers - including his root guru Jamgon Kongtrul of Sechen, His Holiness the Sixteenth Gy
Holiness Dilgo Khyentse, Rinpoche and Khenpo Gangshar Rangdrol - frescoes, and smalle

Most stupas are sealed monuments. A most unusual aspect of the Great Stupa of Dharmaka
hall of the Buddha on the first level will be open to all who wish to visit and venerate the Stu

The second level, reached by interior stairs, will contain another shrine hall, twenty-four feel

fourteen feet high. Here there will be a three-dimensional Cakrasamvara mandala, as well a
and frescoes throughout. This shrine hall will be used only for special liturgical practices.

[photos caption: His Holiness the Sixteenth Karmapa; Jamgon Kongtrul of Sechen; The Vidy
Holiness Khyentse Rinpoche.]

The third level of the Stupa, in the shape of a vase, will house a round shrine hall, nineteen f
diameter and sixteen feet high, containing a statues of Vajrasattva and relics of the Vidyadh
enlightened teachers.

On the top of this level will be the spire, thirteen disks representing stages of enlightenment,
the top and surmounted by a golden moon, sun, and jewel.

Small clay stupas, called tsa tsas, containing ashes from the Vidyadhhara's cremation, will b
throughout the entire structure, as will relics of other enlightened teachers, relics of sacred s
mantras, scriptures, engravings, and precious jewels and metals. These smaller stupas and
be placed in the Stupa to increase and enrich the spiritual power and blessings of the Great
Dharmakaya.

A terraced park, 180 feet in diameter, with lawns, trees, gardens, and walkways, will surrour

His Holiness Khyentse Rinpoche and the Venerable Tenga Rinpoche are directing all aspec
and the Vajra Regent Osel Tendzin is supervising the entire project. Each step of the buildin
groundbreaking to placing the spire, entails traditional ceremonies of purification and blessin
Venerable Tenga Rinpoche will personally conduct the relic placements and some of the co
necessary for the Stupa's empowerment.

The Great Stupa of Dharmakaya is being built to last for generations. The finest and most e
currently available will be used throughout. In the later stages of construction, Bhutanese ma
assisted by Western students, will paint the frescoes and create the statues for the interior. T
phase will provide a rare opportunity for Westerners to study with artists thoroughly trained i
disciplines and will help ensure the continuation in the West of those traditions of painting ar

YOUR PARTICIPATION

The Great Stupa of Dharmakaya, Which Liberates Upon Seeing is being built to inspire pea

world, to hasten the Vidyadhara's rebirth, and to evoke the awakened state. It is intended to
people.

The total budgeted cost of this project is $1.5 million. Your contribution to the Great Stupa o
will be used to fund construction, painting and sculpture, visiting artists, and landscaping.

Please contribute generously to this campaign to build the Great Stupa of Dharmakaya.

Phase One:$275,000
The first phase includes planning and design work, engineering, permits and approvals, equ
groundbreaking, as well as construction of the foundation, floor, and a support building. This
is scheduled for completion in the fall of 1988.

Phase Two:$675,000
Phase Two is the main construction phase, continuing through the winter of 1990. Artisans w
the sculptures, carvings and castings. By fall 1989, the basic structure will be finished and in
construction will begin. During this phase, the Venerable Tenga Rinpoche will place tsa tsas
the Stupa and conduct the appropriate consecration ceremonies.

Phase Three$550,000
During the final phase, all exterior work and surface coatings will be completed, the four entr
will be built and carved, and the spire will be set in place. Landscaping will also be complete
work on sculptures, frescoes, and interior detailing, carried out by Bhutanese master artists
accomplished by the winter of 1991.

Total:$1,500,000

Please make your contributions to:
The Great Stupa of Dharmakaya
Vajradhatu
1345 Spruce Street
Boulder, Colorado 80302
(303) 444-0190

Volunteering to Work on the Stupa
The Great Stupa of Dharmakaya is being built almost entirely by volunteers, some of whom
fields of architecture, design, metal-casting, gold-leafing, and construction. Both skilled and
volunteers are warmly invited to assist wiith the project during the three to four year construc

Especially needed are concrete form carpenters during the summer of 1989.

If you are interested in participating, please write to the Vajradhatu Stupa Project at the abov

[quotations]:

"Our world, torn with strife and tension, is a pooor place to live in without the Venerable Ch”
His life and message will continue to inspire us all to build a world of peace and brotherhood
Paul, Indian Ambassador to the United States;

"Trungpa Rinpoche's magnificent strength and brilliance as a teacher reaches far into our he
his continuing memory that we pray for his speedy rebirth and his presence again in the wor
Traleg Kyabgon, Rinpoche

"...the Venerable Trungpa Rinpoche's strong commitment to world peace and harmony will b
because of his important role in Buddhism in this country and the promotion of international
Ambassador M.L. Birabhongse Kasemsri, Permanent Representative of Thailand to the Unit

"...the Venerable Ch”gyam Trungpa Rinpoche's incredible compassion and wisdom reached
world." - Hon. Patricia Schroeder, Congresswoman, Colorado

BRIEF CHRONOLOGY
VIDYADHARA, THE VENERABLE CH™GYAM TRUNGPA, RINPOCHE

1940: Born in Kham, Eastern Tibet; recognized in infancy as the eleventh Trungpa and hea
Monasteries in Eastern Tibet.

1941: Enthroned as the eleventh Trungpa, Supreme Abbot of Surmang Monasteries, and G
District.

1945-1959: In addition to the traditional monastic disciplines, studied calligraphy, thangka p
monastic dance.

1948: Received ordination of shramanera (novice monk).

1958: Received degrees of Kyorpon (Doctor of Divinity) and Khenpo (Master of Studies). O
(full monk).

1959: Escaped to India as a result of the Communist Chinese invasion of Tibet and increas
the Buddhist religion.

1959-1963: Appointed by His Holiness the Dalai Lama to serve as spiritual advisor at the Y
School in Dalhousie, India.

1963-1967: Received Spaulding sponsorship to attend Oxford University; studied comparat
philosophy and fine arts. Received instructor's degree in Sogestsu School of Japanese flow
founded by Master Sofu Teshigahara.

1968-1970: Founded and served as spiritual director of Samye-Ling Meditation Centre in D
Scotland.

1969: Relinquished monastic vows.

1970: Married the former Diana Judith Pybus. They have five sons: Osel Rangtrol. Tagtruk
Ashoka Alexander and Hung Loa David.

1970: Arrived in North America. Founded Karme-Choling Buddhist Meditation and Study C
called "Tail of the Tiger") in Vermont. Founded the Karma Dzong Meditation Center, whose
numbers about 1,000 American Buddhist practitioners.

1970-87: Traveled and taught extensively, establishing many urban meditation and study c
Dhramadhatus or Dharma Study Groups, throughout North America and Europe for the prac
Buddhist meditation.

1971: Founded Rocky Mountain Dharma Center near Fort Collins, Colorado.

1973: Founded Vajradhatu to coordinate the work of all the dharma centers under his auspi
first annual Vajradhatu Seminary, a three-month advanced study program. (Transcripts of hi
seminaries through 1986 comprise over 25 volumes published by Vajradhatu for use by his

1974: Founded Nalanda foundation, a non-profit education corporation.

1974: Hosted the first visit of His Holiness the Gyalwa Karmapa, head of the Kagyu lineage

Founded Dorje Khyung Dzong, a retreat facility in southern Colorado. Founded the Naropa
Boulder, Colorado.

1976: Hosted the first visit of His Holiness Khyentse Rinpoche, one of the leaders of the Ny
Tibetan Buddhism, to North America.

1976: Empowered an American student, Thomas F. Rich, as his spiritual successor who is
Regent Osel Tendzin.

1976: Established the Shambhala Training Program.

1981: Hosted the visit of His Holiness the Dalai Lama in Boulder.

April 4, 1987: Died as a result of respiratory failure and cardiac arrest in Halifax, Nova Scoti

ORGANIZATIONS FOUNDED (selected list)

1973: Vajradhatu. An international association of Buddhist meditation and study centers. Cu
over 100 centers in the United States, Canada, and Europe, with headquarters in Boulder, C
Nova Scotia, and Marburg, Germany.

1974: The Naropa Institute. Boulder, Colorado. An accredited liberal arts college combining
studies with traditional liberal arts disciplines, the fine and performing arts, and psychology.

1974: Nalanda Foundation. A nonprofit, non-sectarian educational organization to encourag
programs in the fields of education, psychology and the arts which bring together the wisdor
insight of Eastern and Western traditions. Its divisions and activities include:

Shambhala Training. Established in 1976 in Boulder, Colorado. A nonreligious program offe
instruction to the public in major North American and European cities.

Alaya Preschool. Established in 1975, Boulder, Colorado.

Vidya Elementary School. (Grades K-4) (1975-1987) Bounder, Colorado.

The Naropa Institute of Canada. Established in 1985. Dedicated to bringing to Canada work
the arts, education and psychology.

Nalanda Translation Committee. Established in 1975. A consortium of Sanskrit and Tibetan
translation of traditional literature and religious texts. Among other work, they have translate
The Rain of Wisdom, a compendium of devotional songs and poetry of the Kagyu lineage of
Shambhala Publications, 1980, and The Life of Marpa the Translator, Shambhala Publicatio

Shambhala School of Dressage. Established in 1979. A school of riding integrating the tradi
of the Spanish Riding School of Vienna with the ancient principles of mindfulness and aware
direction of Diana Mukpo.

Kalapa Ikebana. Established in 1982. A new school of Ikebana to promote the study and pr
discipline of Japanese flower arranging as a contemplative journey. Kalapa Ikebana organiz
workshops, lecture demonstrations and exhibitions throughout North America.

Ryhudo Kyudojo. Established 1981. Boulder, Colorado. Founded to present the practice of Z
direction of Shibata Kanjuro, Sensei, the twentieth-generation bowmaker to the Emperor of J

Kalapa Cha. Established 1981, Boulder, Colorado. Devoted to the study of the Japanese wa

Maitri Center. Founded in 1972, Wingdale, New York. Maitri Center employed traditional the
together with contemporary psychotherapy. The C enter no longer exists, however, the thera
are included as part of the curriculum for MA psychology students at The Naropa Institute.

Mudra Theater Group. Established in 1972. Utilizing postures and movement from traditiona
theater together with modern Western approaches, Mudra has produced a repertory from cl

1974: Dorje Kasung. A volunteer service organization within Vajradhatu. Members serve as
drivers to principal teachers and are trained to fulfill a variety of organizational and security f
including staffing public events, crisis intervention within the community, and traditional cere

1978: Amara. An association of health professionals that provides a forum for exchanging vi
health issues from a multidisciplinary perspective. The basic premise of this approach is an
the relationships between a person's state of mind and state of health.

Upaya Council. A meditation council to provide a forum of sanity and gentleness for commu
together to resolve disputes of a domestic or business nature.

1983: United States Committee for the United National Lumbini Project. An organization of
political, and educational leaders devoted to building a peace center at the birthplace of the
Nepal.

1983: Gampo Abbey. A Kagyu monastery located in Cape Breton, Nova Scotia, where Wes
into traditional monastic discipline.

1986: The American Buddhist Congress. A national organization uniting leaders of the 3-4 r
the U.S.

BOOKS PUBLISHED

1966: Born in Tibet, George Allen & Unwin Ltd., London. Harcourt Brace & World, New York
Hyman, London and Shambhala Publications. (German, French, Italian)

1969: Meditation in Action, Shambhala Publications, and Stuart & Watkins, London. (French
Spanish, Portuguese)

1972: Mudra, Collected poems 1952-71. Shambhala Publications. (German)

1973: Cutting Through Spiritual Materialism, Shambhala Publications. (French, German, Da
Portuguese, Japanese, Italian, Dutch)

1975: The Dawn of Tantra, co-authored with Dr. Herbert Gentler, Shambhala Publications. (
Italian)

1975: Glimpses of Abhidharma, Vajradhatu Press, Boulder, Colorado. Reissued by Shambh
(French, German)

1975: The Tibetan Book of the Dead, translated with Francisco Ferment (new translation) Sh
(French, German, Italian, Spanish, Finnish)

1975: Visual Dharma: The Buddhist Art of Tibet. Shambhala Publications.

1976: The Myth of Freedom, Shambhala Publications. (French, German, Italian, Spanish, Ja

1980: The Rain of Wisdom, translated with the Nalanda Translation Committee, Shambhala

1981: Journey Without Goal, Prajna Press, Boulder and London. Reissued by Shambhala P
German, Italian)

1982: The Life of Marpa, translated with the Nalanda Translation Committee, Prajna Press,
Reissued by Shambhala Publications.

1983: First Thought Best Thought, 108 poems, Ed. David I. Rome. Introduction by Allen Gin
Publications.

1984: Shambhala: The Sacred Path of the Warrior, Ed. Carolyn Rose Gimian, Shambhala P
Books, New York., N.Y. (1986) (German, Spanish, Portuguese, Italian, French)

>>>>
In closing, may all beings who comes in contact with this know the dharma immmediately an
awake true nature. May all beings progress on their path. Mangalam.

VEDANTA & BUDDHISM
A Comparative Study

by
Helmuth Von Glasenapp
Professor of Indology
University of Tuebingen, Germany

Wheel Publication No. 2

First edition: January 1958
Second impression: July 1958
Third impression: July 1960
Fourth impression: February 1978

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcription: Gaston Losier
Proofreading & Formatting: John Bullitt

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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PREFACE

The present treatise by Prof. Dr. H.V. Glasenapp has been selected for reprint particularly in view of the excellent elucidation of the Anatta Doctrine which it contains. The treatise, in its German original, appeared in 1950 in the Proceeding of the "Akademie der Wissenschaften and Literatur" (Academy of Sciences and Literature). The present selection from that original is based on the abridged translations published in "The Buddhist," Vol.XXI, No. 12 (Colombo 1951). Partial use has also been made of a different selection and translation which appeared in "The Middle Way," Vol. XXXI, No. 4 (London 1957).

The author of this treatise is an eminent Indologist of Western Germany, formerly of the University of Koenigsberg, now occupying the indological chair of the University of Tuebingen. Among his many scholarly publications are books on Buddhism, Hinduism, Jainism and on comparative religion.

-- Buddhist Publication Society

* * *

VEDANTA AND BUDDHISM

Vedanta and Buddhism are the highlights of Indian philosophical thought. Since both have grown in the same spiritual soil, they share many basic ideas: both of them assert that the universe shows a periodical succession of arising, existing and vanishing, and that this process is without beginning and end. They believe in the

causality which binds the result of an action to its cause (karma), and in rebirth conditioned by that nexus. Both are convinced of the transitory, and therefore sorrowful character, of individual existence in the world; they hope to attain gradually to a redeeming knowledge through renunciation and meditation and they assume the possibility of a blissful and serene state, in which all worldly imperfections have vanished for ever. The original form of these two doctrines shows however strong contrast. The early Vedanta, formulated in most of the older and middle Upanishads, in some passages of the Mahabharata and the Puranas, and still alive today (though greatly changed) as the basis of several Hinduistic systems, teaches an //ens realissimum// (an entity of highest reality) a the primordial cause of all existence, from which everything has arisen and with which it again merges, either temporarily or for ever.

With the monistic metaphysics of the Vedanta contrasts the pluralistic Philosophy of Flux of the early Buddhism of the Pali texts which up to the present time flourishes in Ceylon, Burma and Siam. It teaches that in the whole empirical reality there is nowhere anything that persists; neither material nor mental substances exist independently by themselves; there is no original entity or primordial Being in whatsoever form it may be imagined, from which these substances might have developed. On the contrary, the manifold world of mental and material elements arises solely through the causal co-operation of the transitory factors of existence (dharma) which depend functionally upon each other, that is, the material and mental universe arises through the concurrence of forces that, according to the Buddhists, are not reducible to something else. It is therefore obvious that deliverance from the Samsara, i.e., the sorrow-laden round of existence, cannot consist in the re-absorption into an eternal Absolute which is at the root of all manifoldness, but can only be achieved by a complete extinguishing of all factors which condition the processes constituting life and world. The Buddhist Nirvana is, therefore, not the primordial ground, the eternal essence, which is at the basis of everything and form which the whole world has arisen (the Brahman of the Upanishads) but the reverse of all that we know, something altogether different which must be characterized as a nothing in relation to the world, but which is experienced as

highest bliss by those who have attained to it (Anguttara Nikaya, Navaka-nipata 34). Vedantists and Buddhists have been fully aware of the gulf between their doctrines, a gulf that cannot be bridged over. According to Majjhima Nikaya, Sutta 22, a doctrine that proclaims "The same is the world and the self. This I shall be after death; imperishable, permanent, eternal!" (see Brh. UP. 4, 4, 13), was styled by the Buddha a perfectly foolish doctrine. On the other side, the Katha-Upanishad (2, 1, 14) does not see a way to deliverance in the Buddhist theory of dharmas (impersonal processes): He who supposes a profusion of particulars gets lost like rain water on a mountain slope; the truly wise man, however, must realize that his Atman is at one with the Universal Atman, and that the former, if purified from dross, is being absorbed by the latter, "just as clear water poured into clear water becomes one with it, indistinguishably."

Vedanta and Buddhism have lived side by side for such a long time that obviously they must have influenced each other. The strong predilection of the Indian mind for a doctrine of universal unity (monism) has led the representatives of Mahayana to conceive Samsara and Nirvana as two aspects of the same and single true reality; for Nagarjuna the empirical world is a mere appearance, as all dharmas, manifest in it, are perishable and conditioned by other dharmas, without having any independent existence of their own. Only the indefinable "Voidness" (//sunyata//) to be grasped in meditation, and realized in Nirvana, has true reality.

This so-called Middle Doctrine of Nagarjuna remains true to the Buddhist principle that there can be nowhere a substance, in so far as Nagarjuna sees the last unity as a kind of abyss, characterized only negatively, which has no genetic relation to the world. Asanga and Vasubandhu, however, in their doctrine of Consciousness Only, have abandoned the Buddhist principle of denying a positive reality which is at the root all phenomena, and in doing so, they have made a further approach to Vedanta. To that mahayanistic school of Yogacaras, the highest reality is a pure and undifferentiated spiritual element that represents the non- relative substratum of all phenomena. To be sure, they thereby do not assert, as the (older) Vedanta does, that the //ens realissimum// (the highest essence) is

identical with the universe, the relation between the two is rather being defined as "being neither different nor not different." It is only in the later Buddhist systems of the Far East that the undivided, absolute consciousness is taken to be the basis of the manifold world of phenomena. But in contrast to the older Vedanta, it is never maintained that the world is an unfoldment from the unchangeable, eternal, blissful Absolute; suffering and passions, manifest in the world of plurality, are rather traced back to worldly delusion.

On the other hand, the doctrines of later Buddhist philosophy had a far-reaching influence on Vedanta. It is well known that Gaudapada, and other representatives of later Vedanta, taught an illusionistic acosmism, for which true Reality is only "the eternally pure, eternally awakened, eternally redeemed" universal spirit whilst all manifoldness is only delusion; the Brahma has therefore not developed into the world, as asserted by the older Vedanta, but it forms only the world's unchangeable background, comparable to the white screen on which appear the changing images of an unreal shadow play.

In my opinion, there was in later times, especially since the Christian era, much mutual influence of Vedanta and Buddhism, but originally the systems are diametrically opposed to each other. The Atman doctrine of the Vedanta and the Dharma theory of Buddhism exclude each other. The Vedanta tries to establish an Atman as the basis of everything, whilst Buddhism maintains that everything in the empirical world is only a stream of passing Dharmas (impersonal and evanescent processes) which therefore has to be characterized as Anatta, i.e., being without a persisting self, without independent existence.

Again and again scholars have tried to prove a closer connection between the early Buddhism of the Pali texts, and the Vedanta of the Upanishads; they have even tried to interpret Buddhism as a further development of the Atman doctrine. There are, e.g., two books which show that tendency: //The Vedantic Buddhism of the Buddha//, by J.G. Jennings (Oxford University Press, 1947), and in German language, //The Soul Problem of Early Buddhism//, by Herbert Guenther (Konstanz 1949).

The essential difference between the conception of deliverance in Vedanta and in Pali Buddhism lies in the following ideas: Vedanta sees deliverance as the manifestation of a state which, though obscured, has been existing from time immemorial; for the Buddhist, however, Nirvana is a reality which differs entirely from all dharmas as manifested in Samsara, and which only becomes effective, if they are abolished. To sum up: the Vedantin wishes to penetrate to the last reality which dwells within him as an immortal essence, or seed, out of which everything has arisen. The follower of Pali Buddhism, however, hopes by complete abandoning of all corporeality, all sensations, all perceptions, all volitions, and acts of consciousness, to realize a state of bliss which is entirely different from all that exists in the Samsara.

After these introductory remarks we shall now discuss systematically the relation of original Buddhism and Vedanta.

(1) First of all we have to clarify to what extent a knowledge of Upanishadic texts may be assumed for the canonical Pali scriptures. The five old prose Upanishads are, on reasons of contents and language, generally held to be pre-Buddhistic. The younger Upanishads, in any case those beginning from //Maitrayana//, were certainly written at a time when Buddhism already existed.

The number of passages in the Pali Canon dealing with Upanishadic doctrines, is very small. It is true that early Buddhism shares many doctrines with the Upanishads (Karma, rebirth, liberation through insight), but these tenets were so widely held in philosophical circles of those times that we can no longer regard the Upanishads are the direct source from which the Buddha has drawn. The special metaphysical concern of the Upanishads, the identity of the individual and the universal Atman, has been mentioned and rejected only in a few passages in the early Buddhist texts, for instance in the saying of the Buddha quoted earlier. Nothing shows better the great distance that separates the Vedanta and the teachings of the Buddha, than the fact that the two principal concepts of Upanishadic wisdom, Atman and

Brahman, do not appear anywhere in the Buddhist texts, with the clear and distinct meaning of a "primordial ground of the world, core of existence, //ens realissimum// (true substance)," or similarly. As this holds likewise true for the early Jaina literature, one must assume that early Vedanta was of no great importance in Magadha, at the time of the Buddha and the Mahavira; otherwise the opposition against if would have left more distinct traces in the texts of these two doctrines.

(2) It is of decisive importance for examining the relation between Vedanta and Buddhism, clearly to establish the meaning of the words //atta// and //anatta// in Buddhist literature.

The meaning of the word //attan// (nominative: //atta//, Sanskrit: //atman//, nominative: //atma//) divides into two groups: (1) in daily usage, //attan//("self") serves for denoting one's own person, and has the function of a reflexive pronoun. This usage is, for instance, illustrated in the 12th Chapter of the Dhammapada. As a philosophical term //attan// denotes the individual soul as assumed by the Jainas and other schools, but rejected by the Buddhists. This individual soul was held to be an eternal unchangeable spiritual monad, perfect and blissful by nature, although its qualities may be temporarily obscured through its connection with matter. Starting from this view held by the heretics, the Buddhists further understand by the term "self" (//atman//) any eternal, unchangeable individual entity, in other words, that which Western metaphysics calls a "substance": "something existing through and in itself, and not through something else; nor existing attached to, or inherent in, something else." In the philosophical usage of the Buddhists, //attan// is, therefore, any entity of which the heretics wrongly assume that it exists independently of everything else, and that it has existence on its own strength.

The word //anattan// (nominative: //anatta//) is a noun (Sanskrit: //anatma//) and means "not-self" in the sense of an entity that is not independent. The word //anatman// is found in its meaning of "what is not the Soul (or Spirit)," also in brahmanical Sanskrit sources

(//Bhagavadgita//, 6,6; Shankara to //Brahma Sutra// I, 1, 1, Bibl, Indica, p 16; Vedantasara Section 158). Its frequent use in Buddhism is accounted for by the Buddhist' characteristic preference for negative nouns. Phrases like //rupam anatta// are therefore to be translated "corporeality is a not-self," or "corporeality is not an independent entity."

As an adjective, the word //anattan// (as occasionally //attan// too; see Dhammapada 379; Geiger, //Pali Lit., Section 92) changes from the consonantal to the //a//-declension; //anatta// (see Sanskrit //anatmaka, anatmya//), e.g., //Samyutta 22, 55, 7 PTS III p. 56), //anattam rupam ... anatte sankare ... na pajanati// ("he does not know that corporeality is without self, ... that the mental formations are without self"). The word //anatta// is therefore, to be translated here by "not having the nature of a self, non-independent, without a (persisting) self, without an (eternal) substance," etc. The passage //anattam rupam anatta rupan ti yathabhutam na pajanati// has to be rendered: "With regard to corporeality having not the nature of a self, he does not know according to truth, 'Corporeality is a not-self (not an independent entity).'" The noun //attan// and the adjective //anatta// can both be rendered by "without a self, without an independent essence, without a persisting core," since the Buddhists themselves do not make any difference in the use of these two grammatical forms. This becomes particularly evident in the case of the word //anatta//, which may be either a singular or a plural noun. In the well-known phrase //sabbe sankhara anicca .... sabbe dhamma anatta// (Dhp. 279), "all conditioned factors of existence are transitory .... all factors existent whatever (Nirvana included) are without a self," it is undoubtedly a plural noun, for the Sanskrit version has //sarve dharma anatmanah//.

The fact that the Anatta doctrine only purports to state that a //dharma// is "void of a self," is evident from the passage in the //Samyutta Nikaya// (35, 85; PTS IV, p.54) where it is said //rupa sunna attena va attaniyenava//, "forms are void of a self (an independent essence) and of anything pertaining to a self (or 'self-like')."

Where Guenther has translated //anattan// or //anatta// as "not //the// self," one should use "//a// self" instead of "//the// self," because in the Pali Canon the word //atman// does not occur in the sense of "universal soul."

(3) It is not necessary to assume that the existence of indestructible monads is a necessary condition for a belief in life after death. The view that an eternal, immortal, persisting soul substance is the //conditio sine qua non// of rebirth can be refuted by the mere fact that not only in the older Upanishads, but also in Pythagoras and Empedocles, rebirth is taught without the assumption of an imperishable soul substance.

(4) Guenther can substantiate his view only through arbitrary translations which contradict the whole of Buddhist tradition. This is particularly evident in those passages where Guenther asserts that "the Buddha meant the same by Nirvana and atman" and that "Nirvana is the true nature of man." For in //Udana// 8,2, Nirvana is expressly described as //anattam//, which is rightly rendered by Dhammapala's commentary (p. 21) as //atta-virahita// (without a self), and in //Vinaya V//, p. 86, Nirvana is said to be, just as the conditioned factors of existence (//sankhata//), "without a self" (p. 151). Neither can the equation atman=nirvana be proved by the well-known phrase //attadipa viharatha, dhammadipa//, for, whether //dipa// here means "lamp" or "island of deliverance," this passage can, after all, only refer to the monks taking refuge in themselves and in the doctrine (//dhamma//),and //attan// and //dhamma// cannot possibly be interpreted as Nirvana. In the same way, too, it is quite preposterous to translate //Dhammapada// 160, //atta hi attano natho// as "Nirvana is for a man the leader" (p. 155); for the chapter is concerned only with the idea that we should strive hard and purify ourselves. Otherwise Guenther would have to translate in the following verse 161, //attana va katam papam attajam attasambhavam//: "By Nirvana evil is done, it arises out of Nirvana, it has its origin in Nirvana." It is obvious that this kind of interpretation must lead to manifestly absurd consequences.

(5) As far as I can see there is not a single passage in the Pali Canon where the word atta is used in the sense of the Upanishadic Atman. [*] This is not surprising, since the word //atman//, current in all Indian philosophical systems, has the meaning of "universal soul, //ens realissimum//, the Absolute," exclusively in the pan-en-theistic and theopantistic Vedanta, but, in that sense, it is alien to all other brahmanical and non-Buddhist doctrines. Why, then, should it have a Vedantic meaning in Buddhism? As far as I know, no one has ever conceived the idea of giving to the term //atman// a Vedantic interpretation, in the case of Nyaya, Vaisesika, classical Sankhya, Yoga, Mimamsa, or Jainism.

[*] Except in a few passages rejecting it, as the one quoted by the author: " The same is the world and the self"; see also //Sutta-nipata//, v 477; and one of the six Ego- beliefs rejected in Majjh. 2: " 'Even by the self I perceive the self': this view occurs to him as being true and correct" (//attana va attanam sanjanamit'tit//). Of Bhagavadgita VI 19 //Yatra caiv' atmana atmanam pasyann-atmani tusyati.

-- The Editor

(6) The fact that in the Pali Canon all worldly phenomena are said to be //anatta// has induced some scholars of the West to look for an Atman in Buddhism. For instance, the following "great syllogism" was formulated by //George Grimm//: "What I perceive to arise and to cease, and to cause suffering to me, on account of that impermanence, cannot be my ego. Now I perceive that everything cognizable in me and around me, arises and ceases, and causes me suffering on account of its impermanence. Therefore nothing cognizable is my ego." From that Grimm concludes that there must be an eternal ego-substance that is free from all suffering, and above all cognizability. This is a rash conclusion. By teaching that there is nowhere in the world a persisting Atman, the Buddha has not asserted that there must be a transcendental Atman (i.e., a self beyond the world). This kind of logic resembles that of a certain Christian sect which worships its

masters as "Christs on earth," and tries to prove the simultaneous existence of several Christs from Mark 13,22, where it is said: "False Christs and false prophets shall arise"; for, if there are false Christs, there must also be genuine Christs!

The denial of an imperishable Atman is common ground for all systems of Hinayana as well as Mahayana, and there is, therefore, no reason for the assumption that Buddhist tradition, unanimous on that point, has deviated from the original doctrine of the Buddha. If the Buddha, contrary to the Buddhist tradition, had actually proclaimed a transcendental Atman, a reminiscence of it would have been preserved somehow by one of the older sects. It is remarkable that even the Pudgalavadins, who assume a kind of individual soul, never appeal to texts in which an Atman in this sense is proclaimed. He who advocates such a revolutionary conception of the Buddha's teachings, has also the duty to show evidence how such a complete transformation started and grew, suddenly or gradually. But non of those who advocate the Atta-theory has taken to comply with that demand which is indispensable to a historian.

(7) In addition to the aforementioned reasons, there are other grounds too, which speak against the supposition that the Buddha has identified Atman and Nirvana. It remains quite incomprehensible why the Buddha should have used this expression which is quite unsuitable for Nirvana and would have aroused only wrong associations in his listeners. Though it is true that Nirvana shares with the Vedantic conception of Atman the qualification of eternal peace into which the liberated ones enter forever, on the other hand, the Atman is in brahmanical opinion, something mental and conscious, a description which does not hold true for Nirvana. Furthermore, Nirvana is not, like the Atman, the primordial ground or the divine principle of the world (Aitareya Up. 1,1), nor is it that which preserves order in the world (Brhadar. Up. 3,8,9); it is also not the substance from which everything evolves, nor the core of all material elements.

(8) Since the scholarly researches made by Otto Rosenberg (published

in Russian 1918, in German trs. 1924), Th. Stcherbatsky (1932), and the great work of translation done by Louis de la Vallee Poussin //Abhidharmakosa// (1923-31) there cannot be any doubt about the basic principle of Buddhist philosophy. In the light of these researches, all attempts to give to the Atman a place in the Buddhist doctrine, appear to be quite antiquated. We know now that all Hinayana and Mahayana schools are based on the //anatma-dharma// theory. This theory explains the world through the causal co-operation of a multitude of transitory factors (//dharma//), arising in mutual functional dependence. This theory maintains that the entire process of liberation consists in the tranquilization of these incessantly arising and disappearing factors. For that process of liberation however, is required, apart from moral restraint (//sila//) and meditative concentration (//samadhi//), the insight (//prajna//) that all conditioned factors of existence (//samskara//) are transitory, without a permanent independent existence, and therefore subject to grief and suffering. The Nirvana which the saint experiences already in this life, and which he enters for ever after death, is certainly a reality (//dharma//), but as it neither arises nor vanishes, it is not subject to suffering, and is thereby distinguished from all conditioned realities. Nirvana being a //dharma//, is likewise //anatta//, just as the transitory, conditioned dharmas of the Samsara which, as caused by volitions (that is, karma-producing energies (//samskara//)), are themselves also called //samskara//. Like them, Nirvana is no individual entity which could act independently. For it is the basic idea of the entire system that all dharmas are devoid of Atman, and without cogent reasons we cannot assume that the Buddha himself has thought something different from that which since more than two thousand years, his followers have considered to be the quintessence of their doctrine.

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FILENAME: WHEEL002.ZIP
AUTHOR: Helmuth von Glasenapp
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1978
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ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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Verses for Thudong-faring

From the Sutta-Nipata

Put by the rod for all that lives,
Nor harm thou anyone thereof;
Long not for son -- how then for friend?
Fare lonely as rhinoceros.

Love cometh from companionship;
In wake of love upsurges ill;
Seeing the bane that comes of love,
Fare lonely as rhinoceros.

In ruth for all his bosom friends,
A man, heart-chained, neglects the goal;
Seeing this fear in fellowship,
Fare lonely as rhinoceros.

Tangled as crowding bamboo boughs
Is fond regard for sons and wife:
As the tall tops are tangle-free,
Fare lonely as rhinoceros.

The deer untethered roams the wild
Whithersoe'er it lists for food:
Seeing the liberty, wise man,
Fare lonely as rhinoceros.

Casting aside the household gear,
As sheds the coral-tree its leaves,
With home-ties cut, and vigorous,
Fare lonely as rhinoceros.

Seek for thy friend [*] the deeply learned,
Dhamma-endued, lucid and great;
Knowing the needs, expelling doubt,
Fare lonely as rhinoceros.

The heat and cold, and hunger, thirst,
Wind, sun-beat, sting of gadfly, snake:
Surmounting one and all of these,
Fare lonely as rhinoceros.

Crave not for tastes, but free of greed,
Moving with measured step from house
To house, support of none, none's thrall,
Fare lonely as rhinoceros.

Free everywhere, at odds with none,
And well content with this and that:
Enduring dangers undismayed,
Fare lonely as rhinoceros.

Snap thou the fetters as the snare
By river denizen is broke:
As fire to waste comes back no more,
Fare lonely as rhinoceros.

And turn thy back on joys and pains,
Delights and sorrows known of old;
And gaining poise and calm, and cleansed,
Fare lonely as rhinoceros.

Neglect thou not to muse apart,
'Mid things by Dhamma-faring aye;
Alive to all becomings' bane,
Fare lonely as rhinoceros.

As lion, mighty-jawed and king
Of beasts, fares conquering, so thou,

Taking thy bed and seat remote,
Fare lonely as rhinoceros.

Poise, amity, ruth and release
Pursue, and timely sympathy;
At odds with none in all the world,
Fare lonely as rhinoceros.

Leaving the vanities of view,
Right method won, the Way obtained:
"I know! No other is my guide!"
Fare lonely as rhinoceros.

* [`Friend' here signifies the Good Friend (kalyana mitta), as the meditation-master is called.]

//Selected verses of the Rhinoceros Sutta from "Woven Cadences" (Sutta Nipata), translated by E. M. Hare, and published in Sacred Books of the Buddhists Series by the Pali Text Society. Other verses are used in this booklet.//

THE DISCOURSE ON RIGHT VIEW

The Sammaditthi Sutta
and its Commentary

Translated from the Pali by
Bhikkhu Nanamoli

Edited and Revised by
Bhikkhu Bodhi

The Wheel Publication No. 377/379
ISBN 955-24-0079-1

Published in 1991

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

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THE TRANSLATOR

Bhikkhu Nanamoli was born in England in 1905 and graduated from Exeter College, Oxford. In 1948 he came to Sri Lanka, where he was ordained the following year at the Island Hermitage near Dodanduwa. During his 11 years in the Sangha Ven. Nanamoli translated into lucid English some of the most difficult texts of Theravada Buddhism. In 1960, on one of his rare outings from the Hermitage, he suddenly passed away due to heart failure.

THE EDITOR

Bhikkhu Bodhi is a Buddhist monk of American nationality, born in New York City in 1944. After completing a doctorate in philosophy at Claremont Graduate School, he came to Sri Lanka in 1972, and was ordained the same year under the eminent scholar-monk, Ven. Balangoda Ananda Maitreya. Since 1984 he has been Editor for the Buddhist Publication Society, and its President since 1988.

* * * * * * * *

Bhikkhus, just as the dawn is the forerunner and first indication of the rising of the sun, so is right view the forerunner and first indication of wholesome states.

For one of right view, bhikkhus, right intention springs up. For one of right intention, right speech springs up. For one of right speech, right action springs up. For one of right action, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness

springs up. For one of right mindfulness, right concentration
springs up. For one of right concentration, right knowledge
springs up. For one of right knowledge, right deliverance
springs up.

Anguttara Nikaya 10:121

* * * * * * * *

INTRODUCTION

The Sammaditthi Sutta, the Discourse on Right View, is the ninth sutta of the Majjhima Nikaya, the Collection of Middle Length Discourses. Its expositor is the Venerable Sariputta Thera, the Buddha's chief disciple and the foremost of the Master's bhikkhu disciples in the exercise of the faculty of wisdom. The Buddha declared that next to himself, it was the Venerable Sariputta who excelled in turning the incomparable Wheel of the Dhamma, in expounding in depth and in detail the Four Noble Truths realized with the attainment of enlightenment. In the Sammaditthi Sutta the great disciple bears ample testimony to the Buddha's words of praise, bequeathing upon us a discourse that has served as a primer of Buddhist doctrine for generations of monks in the monasteries of South and Southeast Asia.

As its title suggests, the subject of the Sammaditthi Sutta is right view. The analysis of right view undertaken in the sutta brings us to the very core of the Dhamma, since right view constitutes the correct understanding of the central teachings of the Buddha, the teachings which confer upon the Buddha's doctrine its own unique and distinctive stamp. Though the practice of right mindfulness has rightly been extolled as the crest jewel of the Buddha's teaching, it cannot be stressed strongly enough that the practice of mindfulness, or any other approach to meditation, only becomes an effective instrument of liberation to the extent that it is founded upon and

guided by right view. Hence, to confirm the importance of right view, the Buddha places it at the very beginning of the Noble Eightfold Path. Elsewhere in the Suttas the Buddha calls right view the forerunner of the path (//pubbangama//), which gives direction and efficacy to the other seven path factors.

Right view, as explained in the commentary to the Sammaditthi Sutta, has a variety of aspects, but it might best be considered as twofold: conceptual right view, which is the intellectual grasp of the principles enunciated in the Buddha's teaching, and experiential right view, which is the wisdom that arises by direct penetration of the teaching. Conceptual right view, also called the right view in conformity with the truths (//saccanulomika-sammaditthi//), is a correct conceptual understanding of the Dhamma arrived at by study of the Buddha's teachings and deep examination of their meaning. Such understanding, though conceptual rather than experiential, is not dry and sterile. When rooted in faith in the Triple Gem and driven by a keen aspiration to realize the truth embedded in the formulated principles of the Dhamma, it serves as a critical phase in the development of wisdom (//panna//), for it provides the germ out of which experiential right view gradually evolves.

Experiential right view is the penetration of the truth of the teaching in one's own immediate experience. Thus it is also called right view that penetrates the truths (//saccapativedha-sammaditthi//). This type of right view is aroused by the practice of insight meditation guided by a correct conceptual understanding of the Dhamma. To arrive at direct penetration, one must begin with a correct conceptual grasp of the teaching and transform that grasp from intellectual comprehension to direct perception by cultivating the threefold training in morality, concentration and wisdom. If conceptual right view van be compared to a hand, a hand that grasps the truth by way of concepts, then experiential right view can be compared to an eye -- the eye of wisdom that sees directly into the true nature of existence ordinarily hidden from us by our greed, aversion and delusion.

The Discourse on Right View is intended to elucidate the principles

that are to be comprehended by conceptual right view and penetrated by experiential right view. The Venerable Sariputta expounds these principles under sixteen headings: the wholesome and the unwholesome, the four nutriments of life, the Four Noble Truths, the twelve factors of dependent arising, and the taints as the condition for ignorance. It will be noted that from the second section to the end of the sutta, all the expositions are framed in accordance with the same structure, which reveals the principle of conditionality as the scaffolding for the entire teaching. Each phenomenon to be comprehended by right view is expounded in terms of its individual nature, its arising, its cessation, and the way leading to its cessation. The grasp of this principle thus makes it clear that any entity taken for examination is not an isolated occurrence with its being locked up in itself, but part of a web of conditionally arisen processes that can be terminated by understanding and eliminating the cause that gives it being.

The right view arrived at by penetrating any of the sixteen subjects expounded in the sutta is discussed in terms of two aspects, both aspects of supramundane penetration. The first is the initial penetration of the supramundane path that transforms a person from a worldling (//puthujjana//) into a stream-enterer (//sotapanna//), a noble disciple who has entered irreversibly upon the stream to liberation. This aspect of right view is indicated by the words that open each section, "(one) who has perfect confidence in the Dhamma and has arrived at this true Dhamma." These qualities are attributes only of the stream-enterer and those of higher attainment along the path. The description thus applies to the trainee (//sekha//), the disciple who has entered the path but has not yet reached its end. The words signify right view as a transformative vision which has revealed the ultimate truths underlying our existence, but which must still be developed further to complete the full transformation it is capable of effecting.

The second aspect of supramundane right view is indicated by the closing words of each section, from "he entirely abandons the underlying tendency to lust" to "he here and now makes an end of suffering." This description is fully applicable only to the Arahant, the liberated one, and thus indicates that the right view conceptually

grasped by the wise worldling, and transformed into direct perception with the attainment of stream-entry, reaches its consummation with the arrival at the teaching's final goal, the attainment of complete emancipation from suffering.

* * *

The translation of the Sammaditthi Sutta and its commentary presented here has been adapted from manuscripts left behind by Bhikkhu Nanamoli. The translation of the sutta has been adapted from Ven. Nanamoli's complete translation of the Majjhima Nikaya. The version used has been taken from the edition of the complete Majjhima Nikaya translation that I prepared for publication by Wisdom Publications in the United States. This version, tentatively scheduled for release in late 1992, employs extensive substitution of Ven. Nanamoli's own technical terminology with my own preferred renderings of Pali doctrinal terms.

The commentary to the Sammaditthi Sutta is from the Papancasudani, Acariya Buddhaghosa's complete commentary (//atthakatha//) to the Majjhima Nikaya. The translation of the commentary has also been adapted from a rendering by Ven. Nanamoli, contained in a notebook of his that was discovered only a few years ago at Island Hermitage. The terminology used in the notebook version suggests that it was one of Ven. Nanamoli's earliest attempts at translation from the Pali; it certainly preceded his translation of the Visuddhimagga, The Path of Purification, first completed at the end of 1953. In adapting the translation, I have naturally replaced the technical terminology used in the notebook version with that used in the sutta. In places I also decided to translate directly from the Pali text rather than adhere to Ven. Nanamoli's rendering, which sometimes tended to be literal to the point of awkwardness. A few passages from the commentary that are concerned solely with linguistic clarification have been omitted from the translation.

Passages in the commentarial section enclosed in square brackets

are taken from the subcommentary to the Sammaditthi Sutta, by Acariya Dhammapala. Passages in parenthesis are additions either by Ven. Nanamoli or by myself. The paragraph numbering of the commentarial section follows that of the sutta. The phrases of the sutta that are selected for comment have been set in boldface. The backnotes are entirely my own.

Bhikkhu Bodhi

* * * * * * * *

PART ONE:

THE DISCOURSE ON RIGHT VIEW

(Sammaditthi Sutta)

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the Venerable Sariputta addressed the bhikkhus thus: "Friends, bhikkhus." -- "Friend," they replied. The Venerable Sariputta said this:

2. "'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?"

"Indeed, friend, we would come from far away to learn from the Venerable Sariputta the meaning of this statement. It would be good if the Venerable Sariputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then, friends, listen and attend closely to what I shall say."

"Yes, friend," the bhikkhus replied. The Venerable Sariputta said this:

The Wholesome and the Unwholesome

3. "When, friends, a noble disciple understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

4. "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; non-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. "And what is the root of the wholesome? Non-greed is a root of

the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. "When a noble disciple has thus understood the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

Nutriment
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9. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

10. "When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view ... and has arrived at this true Dhamma.

11. "And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold
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Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

12. "When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

The Four Noble Truths

13. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

14. "When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view ... and has arrived at this true Dhamma.

15. "And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. "And what is the origin of suffering? It is craving, which

brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being and craving for non-being. This is called the origin of suffering.

17. "And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go and rejecting of that same craving. This is called the cessation of suffering.

18. "And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view ... right concentration. This is called the way leading to the cessation of suffering.

19. "When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Aging and Death

20. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

21. "When, friends, a noble disciple understands aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death, in that way he is one of right view ... and has arrived at this true Dhamma.

22. "And what is aging and death, what is the origin of aging and death, what is the cessation of aging and death, what is the way

leading to the cessation of aging and death? The aging of beings in the various orders of beings, their old age, brokenness of teeth, grayness of hair, wrinkling of skin, decline of life, weakness of faculties -- this is called aging. The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body -- this is called death. So this aging and this death are what is called aging and death. With the arising of birth there is the arising of aging and death. With the cessation of birth there is the cessation of aging and death. The way leading to the cessation of aging and death is just this Noble Eightfold Path; that is, right view ... right concentration.

23. "When a noble disciple has thus understood aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Birth
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24. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

25. "When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view ... and has arrived at this true Dhamma.

26. "And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings into the various orders of beings, their coming to birth, precipitation (in a womb), generation, manifestation of the
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aggregates, obtaining the bases for contact -- this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view ... right concentration.

27. "When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Being
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28. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

29. "When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the cessation of being, in that way he is one of right view ... and has arrived at this true Dhamma.

30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being and immaterial being. With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view ... right concentration.

31. "When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of
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being ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Clinging

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32. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

33. "When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view ... and has arrived at this true Dhamma.

34. "And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rituals and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the cessation of clinging is just this Noble Eightfold Path; that is, right view ... right concentration.

35. "When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Craving
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36. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

37. "When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view ... and has arrived at this true Dhamma.

38. "And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view ... right concentration.

39. "When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Feeling

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40. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

41. "When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view ... and has arrived at this true Dhamma.

42. "And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view ... right concentration.

43. "When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Contact
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44. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

45. "When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, in that way he is one of right view ... and has arrived at this true Dhamma.

46. "And what is contact, what is the origin of contact, what is
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the cessation of contact, what is the way leading to the cessation of contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the sixfold base there is the arising of contact. With the cessation of the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view ... right concentration.

47. "When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

The Sixfold Base

48. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

49. "When, friends, a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, he is one of right view ... and has arrived at this true Dhamma.

50. "And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base. With the arising of mentality-materiality there is the arising of the sixfold base. With the cessation of mentality-materiality there is the cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this Noble Eightfold Path; that is, right view ... right concentration.

51. "When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Mentality-Materiality
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52. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

53. "When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view ... and has arrived at this true Dhamma.

54. "And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact and attention -- these are called mentality. The four great elements and the material form derived from the four great elements -- these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view ... right concentration.

55. "When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the
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cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Consciousness
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56. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

57. "When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, in that way he is one of right view ... and has arrived at this true Dhamma.

58. "And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view ... right concentration.

59. "When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."
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Formations

60. Saying, "Good friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

61. "When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view ... and has arrived at this true Dhamma.

62. "And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view ... right concentration.

63. "When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Ignorance

64. Saying, "Good friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view ... and has arrived at this true Dhamma?" -- "There might be, friends.

65. "When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view ... and has arrived at this true Dhamma.

66. "And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering -- this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view ... right concentration.

67. "When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance ... he here and now makes an end of suffering. In that way too a noble disciple is one of right view ... and has arrived at this true Dhamma."

Taints
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68. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma?" -- "There might be, friends.

69. "When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and
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has arrived at this true Dhamma.

70. "And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

71. "When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

That is what the Venerable Sariputta said. The bhikkhus were satisfied and delighted in the Venerable Sariputta's words.

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PART TWO:

THE COMMENTARY TO THE DISCOURSE ON RIGHT VIEW

1. Thus have I heard: the Sammaditthi Sutta.

2. Herein, all such questions spoken by the Elder as " 'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view ...?" or "And what, friends, is the unwholesome ...?" -- these are questions showing a desire to expound. Herein, since those who know, those who do not know, those outside the Dispensation, those within it, those who speak by hearsay, etc., and those who speak by personal knowledge, say "one of right view," therefore, taking it as an expression (common) to the many, he touched upon it twice, saying "One of right view, one of right view" is said, friends (//sammaditthi sammaditthi ti avuso vuccati//). The intention here is this: "Others say 'one of right view,' and still others say 'one of right view.' Since that is said, in what way, friends, is a noble disciple one of right view in respect of meaning and characteristic?" Herein, one of right view is one possessing a lucid and praiseworthy view (//sobhanaya pasatthaya ca ditthiya samannagato//). But when this word "right view" is used to signify a state (rather than a person endowed with that state), it then means a lucid and praiseworthy view.[1]

This right view is twofold: mundane (//lokiya//) and supramundane (//lokuttara//). Herein, the knowledge of kamma as one's own and knowledge which is in conformity with the (Four Noble) Truths are mundane right view; or, in brief, (mundane right view is) all understanding that is accompanied by the taints.[2] Understanding connected with the noble paths and fruits is supramundane right view.[3] The person possessing right view is of three kinds: the worldling (//puthujjana//), the disciple in higher training (//sekha//), and the one beyond training (//asekha//). Herein, the worldling is of two kinds: one outside the Dispensation and one within the Dispensation. Herein, one outside the Dispensation who believes in kamma is one of right view on account of the view of kamma as one's own, but not on account of that which is in conformity with the truths, because he holds to the view of self. One within the Dispensation is of right view on account of both. The disciple in

higher training is one of right view on account of fixed right view,[4] the one beyond training on account of (the right view) that is beyond training.[5]

But here "one of right view" is intended as one possessing supramundane wholesome right view, which is fixed in destiny and emancipating. Hence he said: whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma (//ujugata'ssa ditthi dhamme aveccappasadena samannagato agato imam saddhammam//). Because of its going straight without deviating to either extreme, or because of its going straight by removing all crookedness such as bodily crookedness, etc., supramundane right view is "straight." One possessing that view also possesses perfect confidence, unshakable confidence, in the ninefold supramundane Dhamma.[6] And by becoming disentangled from all the thickets of (wrong) views, by abandoning all the defilements, by departing from the round of rebirths, by bringing the practice to its consummation, he is said to have come by the noble path to this "true Dhamma" proclaimed by the Enlightened One, that is, Nibbana, the plunge into the Deathless.

The Wholesome and the Unwholesome

3. Understands the unwholesome (//akusalan ca pajanati//): he understands the unwholesome called the ten courses of unwholesome kamma (action), penetrating this by way of function with the understanding that has Nibbana as its object as "This is suffering." (Understands) the root of the unwholesome (//akusalamulan ca pajanati//): And he understands the unwholesome root which has become the root condition of that (unwholesome), penetrating this, in the same way, as "This is the origin of suffering." The same method applies here also in regard to "the wholesome" and "the root of the wholesome." And, as it is here, so in all the following sections, the understanding of the subject should be understood by way of function.

In that way (//ettavata pi//): by this much; by this understanding

of the unwholesome, etc. He is one of right view (//sammaditthi hoti//): he possesses supramundane right view of the kind aforesaid. Whose view is straight ... and has arrived at this true Dhamma: At this point the summary version of the teaching has been expounded. And this (part of) the teaching itself was brief; but for those bhikkhus it should be understood that the penetration (of the meaning) through right attention occurred in detail.

But in the second section (Section 4) it should be understood that the teaching too, as well as the penetration through attention, is stated in detail.

Herein, the bhikkhus [at the council at the Great Monastery held to rehearse the Pitakas] said: "In the brief exposition the two lower paths are discussed, in the detailed exposition the two higher paths," taking into account the passage at the end of the sections setting forth the detailed exposition that begins "he entirely abandons the underlying tendency to lust." But the Elder (presiding over the council) said: "In the brief exposition the four paths are expounded as a group, and also in the detailed exposition."[7]

This query into the brief and detailed expositions which has been cleared up here should be understood in all the following sections in the way stated here. From here on we shall only comment on terms that are new or obscure.

The Unwholesome Courses of Action

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4. Herein, firstly, in the detailed exposition of the first section: as regards the passage beginning killing living beings is unwholesome (//panatipato kho avuso akusalam//), "unwholesome" should be understood by way of the occurrence of unwholesomeness, or as what is opposed to the wholesome, which is to be dealt with below (Section 6). As to characteristic, it is blameworthy and has painful result, or it is defiled. This, in the first place, is the comment upon the general terms here.
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But as regards the particular terms, the phrase killing living beings means the slaughter of a living being, the destruction of a living being. And here a living being (//pana//) is, according to ordinary usage, a being (//satta//); in the ultimate sense it is the life faculty. "Killing living beings" is the volition to kill on the part of one who is aware, in respect of a living being, that it is a living being, and which (volition), manifesting itself through one or the other of the doors of body and speech, initiates activity resulting in the cutting off of the life faculty.

In relation to beings such as animals, etc., which lack moral qualities (//guna//), it is less blameworthy in respect of small living beings and more blameworthy in respect of beings with large bodies. Why? Because of the magnitude of the effort involved. And when the effort involved is equal, because of the magnitude of the object (the being killed). In relation to beings such as humans, etc., who possess moral qualities, it is less blameworthy in respect of beings with few good qualities and more blameworthy in respect of beings with great qualities. When the size of the body and moral qualities are equal, however, it is less blameworthy when the defilements and activity are mild, and more blameworthy when they are strong: so it should be understood.

There are five constituents for this (act of killing a living being): a living being, awareness that it is a living being, the mind to kill, activity, and the death (of the being) thereby.

There are six means: one's own person, command, a missile, a fixed contrivance, a magical spell, supernormal power.

To explore this matter in detail, however, would involve too much diffuseness. Therefore we shall not explore it in detail, or any other subject similar in kind. Those who wish to go into the matter may do so by looking it up in the Samantapasadika, the Vinaya Commentary.[8]

Taking what is not given (//adinnadana//): the carrying off of others' goods, stealing, robbery, is what is meant. Herein, "what is

not given" is another's possession, which the other may use as he likes without incurring penalty or blame. "Taking what is not given" is the volition to steal on the part of one who is aware, in respect of another's possession, that it is another's possession, and which (volition) initiates activity resulting in the taking of that thing.

That (taking of what is not given) is less blameworthy when the other's property is of low value, and more blameworthy when it is of high value. Why? Because of the high value of the object (stolen). When the value of the objects is equal, the act is more blameworthy when the object belongs to one of outstanding qualities, and less blameworthy when the object belongs to one who, in comparison, is inferior with respect to moral qualities.

There are five constituents of this act: another's possession, awareness that it is another's possession, the mind to steal, the activity, and the carrying off (of the object) thereby.

There are six means: one's own person, etc. (as for killing).

And these (acts of stealing) may be classed, according to the way in which they occur, by way of the following: taking by theft, by force, by concealment, by stratagem, by fraud. This here is in brief; the details, however, are given in the Samantapasadika.[9]

Misconduct in sensual pleasures (//kamesu micchacara//): here, "in sensual pleasures" (//kamesu//) means in regard to sexual intercourse. "Misconduct" is entirely reprehensible vile conduct. As to characteristic, sexual misconduct is the volition to transgress bounds occurring through the body door by way of unrighteous intent.

Herein, out of bounds for men, firstly, are the twenty kinds of women, that is, the ten beginning with those protected by the mother, namely, "protected by the mother, protected by the father, protected by the mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by the law, under protection, entailing a penalty"; and the ten beginning with those purchased with money, namely, "one purchased with money,

one who lives (with a man) by her own desire, one who lives (with a man) on account of wealth, one who lives (with a man) on account of cloth, one who is given (in marriage with the ceremony of) dipping the hand in water, one who has been (taken to wife and) relieved of her burden-carrying head-pad, one who is a slave and a wife, one who is a servant and a wife, one who is carried off in a raid, one engaged at so much a time."[10]

Then, as concerns women, for the twelve kinds of women consisting of the two, namely, under protection and entailing a penalty, and the ten beginning with those purchased with money, other men are out of bounds.

This sexual misconduct is less blameworthy when (the person) out of bounds is without good qualities such as virtue, etc., and more blameworthy when (the person) possesses good qualities such as virtue, etc. There are four constituents of this act: an object which is out of bounds, the mind to engage in that, the effort to engage, and consent to the union of sexual organs.[11] The means is single: one's own person.

False speech (//musavada//): "false" (//musa//) is the verbal effort or bodily effort for destroying welfare (made) by one bent on deceiving. "False speech" is the volition initiating the verbal effort or bodily effort of deceiving another on the part of one intent on deceiving. According to another method, "false" means an unreal, untrue case, "speech" the communication of that as being real, true. As to characteristic, "false speech" is the volition of one desiring to communicate to another an untrue case as being true, which (volition) initiates such an act of communication.

This is less blameworthy when the welfare destroyed is slight, and more blameworthy when the welfare destroyed is great. Further, when it occurs on the part of householders who, not wishing to give away some belonging of theirs, say "I do not have it," it is less blameworthy; when one who is a witness speaks (falsely) for the purpose of destroying another's welfare, it is more blameworthy. In the case of those gone forth, when it occurs by their saying as a joke, after they

have obtained just a little oil or ghee, in the manner of the Puranas, "Today the oil is flowing in the village just like a river," then it is less blameworthy; but for those who speak (as a witness) saying that they have seen what they have not seen it is more blameworthy.

There are four constituents of this act: an untrue case, the mind to deceive, the appropriate effort, the communicating of that meaning to another. The means is single: one's own person only. That is to be regarded as the performing of the action of deceiving another by means of the body or by means of something attached to the body or by means of speech. If, through that action, the other understands that meaning, one is bound by the kamma of false speech at the very moment of the volition initiating the action.

Malicious speech, etc.: The kind of speech that creates in the heart of the person to whom it is spoken affection for oneself and voidness (of affection) for another is malicious speech (//pisuna vaca//). The kind of speech by which one makes both oneself and another harsh, the kind of speech which is also itself harsh, being pleasant neither to the ear nor to the heart -- that is harsh speech (//pharusa vaca//). That by which one gossips idly, without meaning, is gossip (//samphappalapa//). Also, the volition that is the root cause of these gains the name "malicious speech," etc. And that only is intended here.

Therein, malicious speech is the volition of one with a defiled mind, which (volition) initiates an effort by body or by speech either to cause division among others or to endear oneself (to another). It is less blameworthy when the person divided has few good qualities, and more blameworthy when such a one has great qualities. Its constituents are four: another person to be divided, the intention to divide, (thinking) "Thus these will be separated and split" or the desire to endear oneself, (thinking) "Thus I shall become loved and intimate," the appropriate effort, the communicating of that meaning to that person.

Harsh speech is the entirely harsh volition initiating an effort by body or by speech to wound another's vital feelings. This is an

example given for the purpose of making it clear: A village boy, it is said, went to the forest without heeding his mother's words. Unable to make him turn back, she scolded him angrily, saying: "May a wild buffalo chase you!" Then a buffalo appeared before him right there in the forest. The boy made an asseveration of truth, saying: "Let it not be as my mother said but as she thought!" The buffalo stood as though tied there. Thus, although the means (employed) was that of wounding the vital feelings, because of the gentleness of her mind it was not harsh speech. For sometimes parents even say to their children, "May robbers chop you to pieces!" yet they do not even wish a lotus leaf to fall upon them. And teachers and preceptors sometimes say to their pupils, "What is the use of these shameless and heedless brats? Drive them out!" yet they wish for their success in learning and attainment.

Just as, through gentleness of mind, speech is not harsh, so through gentleness of speech, speech does not become unharsh; for the words "Let him sleep in peace" spoken by one wishing to kill are not unharsh speech. But harsh speech is such on account of harshness of mind only. It is less blameworthy when the person to whom it is spoken has few good qualities, and more blameworthy when such a one has great qualities. Its constituents are three: another to be abused, an angry mind, the abusing.

Gossip is the unwholesome volition initiating an effort by body or by speech to communicate what is purposeless. It is less blameworthy when indulged in mildly, and more blameworthy when indulged in strongly. Its constituents are two: the being intent on purposeless stories such as the Bharata war or the abduction of Sita, etc., and the telling of such stories.[12]

Covetousness (//abhijjha//): It covets, thus it is covetousness; "having become directed towards others' goods, it occurs through inclination towards them" is the meaning. It has the characteristic of coveting others' goods thus: "Oh, that this were mine!" It is less blameworthy and more blameworthy as in the case of taking what is not given. Its constituents are two: another's goods, and the inclination for them to be one's own. For even though greed has arisen based on another's goods, it is not classed as a (completed) course of kamma so

long as one does not incline to them as one's own (with the thought), "Oh, that this were mine!"

Ill will (//byapada//): It injures welfare and happiness, thus it is ill will (//hitasukham byapadayati ti byapado//). Its characteristic is the mental defect (of wishing for) the destruction of others. It is less blameworthy and more blameworthy as in the case of harsh speech. Its constituents are two: another being, and the wish for that being's destruction. For even though anger has arisen based on another being, there is no breach of a course of kamma so long as one does not wish, "Oh, that this being might be cut off and destroyed!"

Wrong view (//micchaditthi//): It sees wrongly due to the absence of a correct grasp of things, thus it is wrong view. Its characteristic is the mistaken view that "there is no (result from) giving," etc. It is less blameworthy and more blameworthy as in the case of gossip. Moreover, it is less blameworthy when not fixed in destiny, and more blameworthy when fixed.[13] Its constituents are two: a mistaken manner of grasping the basis (for the view), and the appearance of that (basis) in accordance with the manner in which it has been grasped.

Now the exposition of these ten courses of unwholesome kamma should be understood in five ways: as to mental state (//dhammato//), as to category (//kotthasato//), as to object (//arammanato//), as to feeling (//vedanato//), and as to root (//mulato//).

Herein, as to mental state: The first seven among these are volitional states only. The three beginning with covetousness are associated with volition.[14]

As to category: The eight consisting of the first seven and wrong view are courses of kamma only, not roots. Covetousness and ill will are courses of kamma and also roots; for covetousness, having arrived at the (state of) a root, is the unwholesome root greed, and ill will is the unwholesome root hate.

As to object: Killing living beings, because it has the life faculty as object, has a formation as object. Taking what is not given has beings as object or formations as object. Misconduct in sensual pleasures has formations as object by way of tangible object; but some say it also has beings as object. False speech has beings or formations as object; likewise malicious speech. Harsh speech has only beings as object. Gossip has either beings or formations as object by way of the seen, heard, sensed and cognized; likewise covetousness. Ill will has only beings as object. Wrong view has formations as object by way of the states belonging to the three planes (of being).

As to feeling: Killing living beings has painful feeling; for although kings, seeing a robber, say laughingly, "Go and execute him," their volition consummating the action is associated only with pain. Taking what is not given has three feelings. Misconduct (in sensual pleasures) has two feelings, pleasant and neutral, but in the mind which consummates the action there is no neutral feeling. False speech has three feelings; likewise malicious speech. Harsh speech has painful feeling only. Gossip has three feelings. Covetousness has two feelings, pleasant and neutral; likewise wrong view. Ill will has painful feeling only.

As to root: Killing living beings has two roots, by way of hate and delusion; taking what is not given, by way of hate and delusion or by way of greed and delusion; misconduct, by way of greed and delusion; false speech, by way of hate and delusion or by way of greed and delusion; likewise for malicious speech and gossip; harsh speech, by way of hate and delusion. Covetousness has one root, by way of delusion; likewise ill will. Wrong view has two roots, by way of greed and delusion.

The Unwholesome Roots

5. Greed is a root of the unwholesome, etc.: It is greedy, thus it is greed (//lubbhati ti lobho//); it offends against (it hates), thus it is hate (//dussati ti doso//); it deludes, thus it is delusion

(//muyhati ti moho//). Among these, greed is itself unwholesome in the sense that it is blameworthy and has painful results; and it is a root of these unwholesome (deeds) beginning with killing living beings, for some in the sense that it is an associated originative cause, for some in the sense that it is a decisive support condition. Thus it is an unwholesome root. This too is said: "One who is lustful, friends, overwhelmed and with mind obsessed by lust, kills a living being" (A.3:71/i,216; text slightly different). The same method applies to the state of being unwholesome roots in the cases of hate and delusion.

The Wholesome Courses of Action

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6. Abstention from killing living beings is wholesome (//panatipata veramani//), etc.: Here "killing living beings," etc. have the same meaning as aforesaid. It crushes the hostile, thus it is abstention (//veram manati ti veramani//); the meaning is that it abandons the hostile. Or: with that as the instrument one abstains (//viramati//), the syllable //ve// being substituted for the syllable vi. This here is, in the first place, the commentary on the phrasing.

But as to the meaning, abstention is refraining (//virati//) associated with wholesome consciousness. What is stated thus: "For one refraining from killing living beings, that which is on that occasion the leaving off, the refraining" (Vibh. 285), that is the refraining associated with wholesome consciousness. As to kind, it is threefold: refraining in the presence of opportunity, refraining because of an undertaking, and refraining because of eradication (of defilements).

Herein, refraining in the presence of an opportunity (//sampattavirati//) is to be understood as the refraining which occurs in those who have not undertaken any training rule but who do not transgress when an opportunity for doing so presents itself because they reflect upon their birth, age, learning, etc., like the lay follower Cakkana in the island of Sri Lanka.
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When he was a boy, it is said, his mother developed an illness, and the doctor said, "Fresh hare's flesh is needed." Then Cakkana's brother sent him, saying, "Go, dear, and hunt in the field." He went there. On that occasion a hare had come to eat the young corn. On seeing him it bolted swiftly, but it got entangled in a creeper and squealed "kiri, kiri." Guided by the sound, Cakkana went and caught it, thinking, "I will make medicine for my mother." Then he thought again, "This is not proper for me, that I should deprive another of life for the sake of my mother's life." So he released it, saying "Go and enjoy the grass and the water with the other hares in the forest." When his brother asked him, "Did you get a hare, dear?" he told him what had happened. His brother scolded him. He went to his mother and determined upon an asseveration of truth: "Since I was born I am not aware that I have ever intentionally deprived a living being of life." Straightaway his mother became well.

Refraining because of an undertaking (//samadanavirati//) is to be understood as the refraining which occurs in those who do not transgress in a particular case because they have undertaken training rules, giving up even their own lives in the undertaking of the training rules and in what is superior to that, like the lay follower who dwelt at Uttaravaddhamana Mountain.

It is said that after undertaking the training rules from the Elder Pingala Buddharakkhita who lived in the Ambariya Monastery, he was plowing a field. Then his ox got lost. Searching for it, he climbed up Uttaravaddhamana Mountain. There a large serpent seized him. He thought, "Let me cut off his head with this sharp axe." Then he thought again, "This is not proper for me, that I should break a training rule that I have undertaken in the presence of my honored teacher." Thinking up to the third time, "I will give up my life but not the training rule," he threw the sharp hand axe that was slung on his shoulder into the forest. Straightaway the creature released him and went away.

Refraining because of eradication (of defilements) (//samucchedavirati//) is to be understood as the refraining associated with the noble path. After the arising of this even the

thought, "I will kill a living being," does not occur to the noble persons.

This refraining is called "wholesome" (//kusala//) because of the occurrence of wholesomeness (//kosalla//); or because of shedding the vile (//kucchitassa salanato//). Also, evil conduct is commonly called "weeds" (//kusa//) and it mows this down (//lunati//), thus it is called "wholesome."

As in the case of the unwholesome, so for these courses of wholesome kamma the exposition should be understood in five ways: as to mental state, as to category, as to object, as to feeling, and as to root.

Herein, as to mental state: The first seven among these can be both volitions and abstinences; the last three are associated with volition only.

As to category: The first seven are courses of kamma only, not roots. The last three are courses of kamma and also roots. For non-covetousness, having arrived at the (state of) a root, is the wholesome root non-greed; non-ill will is the wholesome root non-hate; and right view is the wholesome root non-delusion.

As to object: The objects of these are the same as the objects of killing living beings, etc. For abstention is spoken of in relation to something which can be transgressed. But just as the noble path, which has Nibbana as object, abandons the defilements, so too should these courses of kamma, which have the life faculty, etc., as object, be understood to abandon the kinds of evil conduct beginning with killing living beings.

As to feeling: All have pleasant feeling or neutral feeling. For there is no painful feeling which arrives at the wholesome.

As to root: The first seven courses of kamma have three roots by way of non-greed, non-hate, and non-delusion in one who abstains by means of consciousness associated with knowledge. They have two roots

in one who abstains by means of consciousness dissociated from knowledge.[15] Non-covetousness has two roots in one who abstains by means of consciousness associated with knowledge, one root (in one who abstains) by means of consciousness dissociated from knowledge. Non-greed, however, is not by itself its own root. The same method applies in the case of non-ill will. Right view always has two roots, by way of non-greed and non-hate. [16]

The Wholesome Roots

7. Non-greed is a root of the wholesome (//alobho kusalamulam//), etc.: Non-greed is not greed; this is a term for the state that is opposed to greed. The same method applies in the case of non-hate and non-delusion. Among these, non-greed is itself wholesome; and it is a root of these wholesome (courses of kamma) beginning with abstention from killing living beings, for some in the sense that it is an associated originative cause and for some in the sense that it is a decisive support condition. Thus it is a wholesome root. The same method applies to the state of being wholesome roots in the cases of non-hate and non-delusion.

Conclusion on the Unwholesome and the Wholesome

8. Now, summing up the meaning of all that has been set forth in brief and in detail, he states the concluding section beginning with the words when a noble disciple. Herein, has thus understood the wholesome (//evam akusalam pajanati//) means: has thus understood the unwholesome by way of the ten courses of unwholesome kamma as described. The same method applies in the case of the root of the unwholesome, etc.

Up to this point, by a single method, emancipation as far as Arahantship has been expounded for one who has the Four Noble Truths as his meditation subject. How? Here, the ten courses of unwholesome

kamma with the exception of covetousness, and the (ten) courses of wholesome kamma, are the truth of suffering. These two states -- covetousness and the greed which is a root of the unwholesome -- are, literally speaking, the truth of the origin. Speaking figuratively, however, all the courses of kamma are the truth of suffering, and all the wholesome and unwholesome roots are the truth of the origin.[17] The non-occurrence of both is the truth of cessation. The noble path fully understanding suffering, abandoning its origin, and understanding its cessation is the truth of the path. Thus two truths are stated in their own nature and two are to be understood by way of the guideline of conversion.[18]

He entirely abandons the underlying tendency to lust (//so sabbaso raganusayam pahaya//): Understanding thus the unwholesome, etc., he abandons in all ways the underlying tendency to lust. He abolishes the underlying tendency to aversion (//patighanusayam pativinodetva//): and he removes in all ways too the underlying tendency to aversion, is what is meant. Up to this point the path of non-return is stated.[19] He extirpates the underlying tendency to the view and conceit "I am" (//asmi ti ditthimananusayam samuhanitva//): he extricates the underlying tendency to the view and conceit which occurs in the mode of grasping the five aggregates as a group (with the notion) "I am," due to failure to distinguish any state among them.

Therein, by the phrase the underlying tendency to the view and conceit "I am" (//ditthimananusayam//) what is meant is the underlying tendency to conceit which is similar to a view (//ditthisadisam mananusayam//). For this underlying tendency to conceit is similar to a view because it occurs (with the notion) "I am"; therefore it is stated thus. And one who wishes to understand this conceit "I am" in detail should look up the Khemaka Sutta in the Khandhiyavagga (S.22:89/iii,126ff.).

By abandoning ignorance (//avijjam pahaya//): having abandoned ignorance, the root of the round (of existence). And arousing true knowledge (//vijjam uppadetva//): having aroused the true knowledge of the path of Arahantship which completely extricates that ignorance. At this point the path of Arahantship is stated.[20] He here and now

makes an end of suffering (//ditth'eva dhamme dukkhass'antakaro hoti//): in this very existence he becomes one who cuts off the suffering of the round.

In that way too (//ettavatapi kho avuso//): he marks off (this first part of) the teaching; by way of the attention and penetration stated in this exposition of the courses of kamma, is what is meant. The rest is as aforesaid. Thus he concludes the exposition by means of the path of non-return and the path of Arahantship.

THE FOUR NUTRIMENTS

General

9. Saying, "Good, friend," ... (etc.) ..." and has arrived at this true Dhamma": Thus, having heard the Venerable Sariputta's exposition of the four truths under the heading of the wholesome and the unwholesome, the bhikkhus delighted in his words with the statement, "Good, friend," and rejoiced with the mind that aroused that statement; what is meant is that they agreed by word and approved by mind. Now, because the Elder was competent to give an exposition on the four truths in diverse ways -- as (the Blessed One) said: "Bhikkhus, Sariputta is able to propound, to teach, the Four Noble Truths in detail" (M.141/iii, 248); or because he had said "in that way too," being desirous of giving a further exposition, the bhikkhus, being desirous of hearing the teaching of the four truths by another method, asked him a further question. By asking "But, friend, might there be another way? Would there be another case?" they asked another question additional to that question asked and answered (already) by the Venerable Sariputta himself. Or what is meant is that they asked a question subsequent to the previous one. Then, answering them, the Elder said, "There might be, friends," and so on.

10. Herein, this is the elucidation of the terms that are not clear. Nutriment (//ahara//) is a condition (//paccaya//). For a

condition nourishes its own fruit, therefore it is called nutriment.[21]

11. Of beings that already have come to be (//bhutanam va sattanam//), etc.: Here come to be (//bhuta//) means come to birth, reborn; seeking a new existence (//sambhavesinam//) means those who seek, search for, existence, birth, production. Therein, among the four kinds of generation,[22] beings born from eggs and from the womb are said to be "seeking a new existence" as long as they have not broken out of the eggshell or the placenta. When they have broken out of the eggshell or the placenta and emerged outside, they are said to have "come to be." The moisture-born and the spontaneously born are said to be "seeking a new existence" at the first moment of consciousness; from the second moment of consciousness onwards they are said to have "come to be."

Or alternatively, "come to be" is born, reproduced; this is a term for those who have destroyed the cankers (//Arahants//), who are reckoned thus: "They have come to be only, but they will not come to be again." "Seeking a new existence" means they seek a new existence; this is a term for worldlings and disciples in higher training who seek a new existence in the future too, because they have not abandoned the fetter of being. Thus by these two terms he includes all beings in all ways.

For the maintenance (//thitiya//); for the purpose of maintaining. For the support (//anuggahaya//): for the purpose of supporting, for the purpose of helping. This is merely a difference of words, but the meaning of the two terms is one only. Or alternatively, "for the maintenance" is for the non-interruption of this or that being by means of the serial connection of arisen states. "For the support" is for the arising of unarisen (states). And both these expressions should be regarded as applicable in both cases thus: "For the maintenance and support of those that have come to be, and for the maintenance and support of those seeking a new existence."

The Four Kinds of Nutriment

Physical food as nutriment (lit. "food made into a ball") (//kabalinkaro aharo//) is nutriment that can be swallowed after making it into a ball; this is a term for the nutritive essence which has as its basis boiled rice, junket, etc.[23] Gross or subtle (//olariko va sukhumo va//): it is gross because of the grossness of the basis, and subtle because of the subtlety of the basis. But because physical nutriment is included in subtle materiality, by way of its individual essence it is subtle only.[24] And also that grossness and subtlety should be understood relatively in respect of the basis.

The nutriment of peacocks is subtle compared with the nutriment of crocodiles. Crocodiles, they say, swallow stones, and these dissolve on reaching their stomachs. Peacocks eat such animals as snakes, scorpions, etc. But the nutriment of hyenas is subtle compared with the nutriment of peacocks. These, they say, eat horns and bones thrown away three years before, and these become soft as yams as soon as they are moistened with their saliva. Also, the nutriment of elephants is subtle compared with the nutriment of hyenas. For these eat the branches of various trees, etc. The nutriment of the gayal buffalo, the antelope, the deer, etc., is subtler than the nutriment of elephants. These, they say, eat the sapless leaves of various kinds of trees, etc. The nutriment of cows is subtler than their nutriment; they eat fresh and dried grass. The nutriment of hares is subtler than their nutriment; that of birds is subtler than that of hares; that of barbarians is subtler than that of birds; that of village headmen is subtler than that of barbarians; that of kings and kings' ministers is subtler than village headmens'; that of a Wheel-turning Monarch is subtler than their nutriment. The earth deities' nutriment is subtler than that of a Wheel-turning Monarch. The nutriment of the deities of the Four Great Kings is subtler than that of the earth deities. Thus nutriment should be elaborated up to that of the deities who wield power over others' creations.[25] But saying, "Their nutriment is subtle," the end is reached.

And here, in a basis that is gross, the nutritive essence is

limited and weak; in one that is subtle, it is strong. Thus one who has drunk even a full bowl of gruel is soon hungry again and desirous of eating anything; but after drinking even a small amount of ghee, he will not want to eat for the whole day. Therein, it is the basis that dispels fatigue, but it is unable to preserve; but the nutritive essence preserves, though it cannot dispel fatigue. But when the two are combined they both dispel fatigue and preserve.

Contact as the second (//phasso dutiyo//): The sixfold contact beginning with eye-contact should be understood as the second of these four kinds of nutriment. And this is the method of the teaching itself; therefore it should not be inquired into here, saying "For this reason it is the second, or the third." Mental volition (//manosancetana//): volition (//cetana//) itself is stated. Consciousness (//vinnanam//): any kind of consciousness whatever.

It may be asked here: "If the meaning of condition is the meaning of nutriment, then, when other conditions also exist for beings, why are only these four stated?" It should be said in reply: "It is because they are the special conditions for personal continuity." For physical nutriment is the special condition for the material body of beings that eat physical nutriment; as regards the group of mental constituents, contact is (the special condition) for feeling, mental volition for consciousness, and consciousness for mentality-materiality. As it is said: "Just as, bhikkhus, this body has nutriment for its maintenance, is maintained in dependence on nutriment, and without nutriment is not maintained" (S.46:2/v,64); and likewise: "With contact as condition, feeling; ... with formations as condition, consciousness; ... with consciousness as condition, mentality-materiality" (S.12:1/ii,1, etc.).

What is this nutriment, and what does it nourish? Physical nutriment nourishes the materiality with nutritive essence as eighth;[26] contact as nutriment nourishes the three feelings; mental volition as nutriment nourishes the three kinds of being; consciousness as nutriment nourishes the mentality-materiality of rebirth-linking.

How? As soon as it is placed in the mouth, physical food as nutriment brings into being the eight kinds of materiality (aforesaid). Then each lump of cooked rice ground by the teeth, on being swallowed, brings into being unit after unit of the eight kinds of materiality. Thus it nourishes the materiality with nutritive essence as eighth.

But with contact as nutriment, when contact productive of pleasant feeling arises it nourishes pleasant feeling; contact productive of painful feeling nourishes painful feeling; contact productive of neither-painful-nor-pleasant feeling nourishes neither-painful-nor-pleasant feeling. Thus in all ways contact as nutriment nourishes the three kinds of feeling.

In the case of mental volition as nutriment, kamma leading to sense-sphere being nourishes sense-sphere being; kamma leading to fine-material and immaterial being nourishes its respective kind of being. Thus in all ways mental volition as nutriment nourishes the three kinds of being.

But with consciousness as nutriment, it is said that it nourishes, by way of conascence condition, etc., the three (immaterial) aggregates associated with itself at the moment of rebirth-linking and the thirty kinds of materiality that arise by way of triple continuity. Thus consciousness nourishes the mentality-materiality of rebirth-linking.[27]

And here, by the words "mental volition as nutriment nourishes the three kinds of being," only the wholesome and unwholesome volition accompanied by taints is meant; by the words "consciousness nourishes the mentality-materiality of rebirth-linking," only rebirth-linking consciousness is meant. However, these are to be understood indiscriminately as nutriments as well because they nourish the states that are associated with them and originated by them.

The Four Functions

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As regards these four kinds of nutriment, physical food as nutriment accomplishes the function of nutriment by sustaining, contact by contacting (touching), mental volition by accumulating, consciousness by cognizing.

How? Physical food as nutriment, by sustaining, is for the maintenance of beings by maintaining the body. For this body, though generated by kamma, is sustained by physical food and stands for ten years or a hundred years up to the end of the life-span. Like what? Like a child which, though given birth by the mother, is nurtured by the milk, etc., given to him to drink by the wet-nurse and thus lives long. Also, as a house is supported by a prop. This too has been said (untraced): "Great king, just as, when a house is collapsing, they prop it up with other timber, and that house, being propped up by other timber, does not collapse, so too this body is supported by nutriment, persists in dependence upon nutriment."

Thus physical food as nutriment accomplishes the function of nutriment by sustaining. Accomplishing it thus, physical food as nutriment becomes a condition for two material continuities, namely, for that originated by nutriment and that kammically acquired.[28] It is a condition for the kamma-born materiality by becoming its preserver. It is a condition for that originated by nutriment by becoming its producer.

Then contact, by contacting the object which is the basis for pleasure, etc., is "for the maintenance of beings" by causing the occurrence of pleasant feeling, etc. Mental volition, accumulating by way of wholesome and unwholesome kamma, is "for the maintenance of beings" because it provides the root of existence. Consciousness, by cognizing, is "for the maintenance of beings" by causing the occurrence of mentality-materiality.

The Four Dangers

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Now, while these are accomplishing their function of nutriment by sustaining, etc., four dangers are to be seen: the danger of desire in the case of physical food as nutriment; the danger of approach in the case of contact; (the danger) of accumulating in the case of mental volition; and (the danger) of launching [into a new existence here or there by way of taking rebirth-linking] in the case of consciousness.

What are the reasons (for this)? Because, having aroused desire for physical food, beings face cold, etc., to undertake such work as checking, accounting, etc., and incur not a little suffering. And some who have gone forth in this dispensation seek nutriment through such improper means as the practice of medicine, etc., and they are to be censured here and now, and hereafter they become "recluse ghosts" in the manner described thus in the Lakkhana Samyutta: "And his outer robe was burning, blazing," etc.[29] For this reason, desire itself is to be understood as the danger in physical food as nutriment.

Those who approach contact, who find gratification in contact, commit crimes in respect of others' guarded and protected belongings, such as their wives, etc. When the owners of the goods catch them with their belongings, they cut them into pieces or throw them onto a rubbish heap, or hand them over to the king; and then the king has various tortures inflicted upon them. And with the breakup of the body, after death, a bad destination is to be expected for them. Thus this entire danger -- that pertaining to the here and now and that pertaining to the afterlife -- has come about rooted in contact. For this reason, approach is to be understood as the danger in the case of the nutriment contact.

The entire danger in the three realms of existence has come about by the accumulation of wholesome and unwholesome kamma and is rooted in that (accumulation). For this reason, accumulation is to be understood as the danger in the nutriment mental volition.

And in whatever place rebirth-linking consciousness launches (the new existence), in that same place it is reborn by seizing the rebirth-linking mentality-materiality. When it is produced, all dangers are produced, for they are all rooted in it. For this reason,

launching is to be understood as the danger in the nutriment consciousness.

The Four Similes

In regard to these nutriments with their dangers, for the sake of eliminating desire for the nutriment physical food, the Fully Enlightened One taught the simile of son's flesh in the passage beginning thus: "Suppose, bhikkhus, a couple, a man and his wife, ..." For the sake of eliminating desire for the nutriment contact, he taught the simile of the flayed cow in the passage beginning thus: "Suppose, bhikkhus, there was a flayed cow ..." For the sake of eliminating desire for the nutriment mental volition, he taught the simile of the charcoal pit in the passage beginning thus: "Suppose, bhikkhus, there was a charcoal pit ..." And for the sake of eliminating desire for the nutriment consciousness, he taught the simile of the man struck with three hundred spears in the passage beginning thus: "Suppose, bhikkhus, there was a thief, a crook ..."[30]

Therein, taking the essential meaning, there follows a brief interpretation of the meaning. A couple, it is said, a man and his wife, took their son and set out on a desert trail a hundred yojanas long,[31] with only limited provisions. When they had gone fifty yojanas their provisions ran out. Exhausted by hunger and thirst, they sat down in some scanty shade. Then the man said to his wife: "My dear, for fifty yojanas on all sides there is neither a village nor a town. Therefore, though a man can do many kinds of work, such as plowing, guarding cattle, etc., it is not possible for me to do that. Come, kill me. Eat half of my flesh, and having made the other half into provisions for the journey, cross out of the desert together with our son."

The wife said: "Dear husband, though a woman can do many kinds of work, such as spinning thread, etc., it is not possible for me to do that. Come, kill me. Eat half of my flesh, and having made the other

half into provisions for the journey, cross out of the desert together with our son."

Then the man said: "My dear, the death of the mother would mean the death of two, for a young boy cannot live without his mother. But if we both live, then we can beget another child again. Come now, let us kill our child, take his flesh, and cross out of this desert."

Then the mother said to the son: "Dear, go to your father." He went, but the father said: "For the sake of supporting this child I incurred much suffering through such work as plowing, guarding cattle, etc. I cannot kill the boy. You kill your son." Then he said: "Dear, go to your mother." But the mother said: "Longing for a son I incurred much suffering by observing the cow-observance, the dog-observance, praying to the gods, etc., not to speak of bearing him in my womb.[32] It is not possible for me to kill him." Then she said: "Dear, go to your father."

The boy died from going back and forth between the father and the mother. Seeing him dead, they wept, and having taken the flesh as described above, they departed. Because that flesh of their son was repulsive to them for nine reasons, it was not eaten for enjoyment nor for intoxication nor for making (the body) strong and beautiful, but only for the purpose of crossing out of the desert.

For what nine reasons was it repulsive? Because it was the flesh of their own offspring, the flesh of a relative, the flesh of a son, the flesh of a dear son, the flesh of a youngster, raw flesh, not beef, unsalted, unspiced. Therefore the bhikkhu who sees the nutriment physical food thus, as similar to son's flesh, eliminates the desire for it.[33]

This, in the first place, is the interpretation of the meaning of the simile of son's flesh.

Then, as regards the simile of the flayed cow: If a cow were stripped of its skin from the neck to the hooves and then set free, whatever it would rest upon would become a basis of pain for it, since

it would be bitten by the small creatures living there.[34] So too, whatever physical basis or object contact stands upon as its support becomes a basis for the felt pain originating from that basis or object.[35] Therefore a bhikkhu who sees the nutriment contact thus, as similar to a flayed cow, eliminates the desire for it. This is the interpretation of the meaning of the simile of the flayed cow.

Then, as regards the simile of the charcoal pit:[36] The three realms of being are like a charcoal pit in the sense of a great burning heat (lit., a great fever). Like the two men who grab hold (of a weaker man) by both his arms and drag him towards it, is mental volition in the sense that it drags one towards the realms of being. Therefore a bhikkhu who sees the nutriment mental volition thus, as similar to a charcoal pit, eliminates the desire for it. This is the interpretation of the meaning of the simile of the charcoal pit.

Then, as regards the simile of the man struck with three hundred spears:[37] The hundred spears that strike the man in the morning make a hundred wound openings in his body, and without remaining inside they pierce through and fall on the other side; and so with the other two hundred spears as well. Thus his whole body is cut again and again by the spears which come without piercing him in a place where another has already struck. There is no measuring the pain arisen in him from even one of the wound openings, not to speak of three hundred wound openings.

Therein, the time of the generation of the rebirth-linking consciousness is like the time of being struck by a spear. The production of the aggregates is like the production of the wound openings. The arising of the various kinds of suffering rooted in the round (of existence) once the aggregates have been born is like the arising of suffering on account of the wound openings.

Another method of interpretation (is as follows): The rebirth-linking consciousness is like the thief. His mentality-materiality conditioned by consciousness is like the wound openings created by the striking of the spears. The arising of the various kinds of suffering by way of the thirty-two types of torture

and the eighty-nine types of diseases in regard to consciousness conditioned by mentality-materiality -- this should be regarded as like the arising of severe pain for that man conditioned by the wound openings.

Therefore a bhikkhu who sees the nutriment consciousness thus, as similar to one struck by three hundred spears, eliminates the desire for it. This is the interpretation of the meaning of the simile of the man struck by three hundred spears.

Full Understanding

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Thus by eliminating desire in regard to these nutriments, he also fully understands these four nutriments. When these have been fully understood, the entire basis (for them) has also been fully understood. For this has been said by the Blessed One (S.12:63/ii,99-100):

> Bhikkhus, when the nutriment physical food has been fully understood, lust for the five cords of sensual pleasure has been fully understood. When lust for the five cords of sensual pleasure has been fully understood, there exists no more any fetter bound by which the noble disciple might come back to this world.
>
> Bhikkhus, when the nutriment contact has been fully understood, the three feelings have been fully understood. When the three feelings have been fully understood, there is nothing further for the noble disciple to do, I say.
>
> Bhikkhus, when the nutriment mental volition has been fully understood, the three kinds of craving have been fully understood. When the three kinds of craving have been fully understood, there is nothing further for the noble disciple to do, I say.
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Bhikkhus, when the nutriment consciousness has been fully understood, mentality-materiality has been fully understood. When mentality-materiality has been fully understood, there is nothing further for the noble disciple to do, I say.

The Arising and Cessation of Nutriment

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With the arising of craving there is the arising of nutriment (//tanhasamudaya aharasamudayo//): This is the meaning: "With the arising of craving in the previous (existence) the arising of the nutriments occurs at rebirth-linking (in this existence)." How? Because at the moment of rebirth-linking there is the nutritive essence produced among the thirty types of materiality that have arisen by way of triple continuity.[38] This is the kammically acquired physical food as nutriment produced by craving as its condition. But the contact and volition associated with the rebirth-linking consciousness, and that mind or consciousness itself -- these are the kammically acquired nutriments of contact, mental volition and consciousness produced by craving as their condition. Thus, in the first place, the arising of the nutriments at rebirth-linking should be understood as occurring with the arising of craving in the previous existence.

But because the nutriments that are kammically acquired and those that are not kammically acquired have been discussed here combined, (the principle of) the arising of nutriment with the arising of craving should be understood to apply also to those that are not kammically acquired. For there is nutritive essence in the kinds of materiality that are aroused by the eight types of consciousness accompanied by greed;[39] this is the nutriment physical food that is not kammically acquired yet is produced by conascent craving as its condition. But the contact and volition associated with the consciousness accompanied by greed, and that mind or consciousness itself -- these are the nutriments of contact, mental volition and consciousness that are not kammically acquired yet are produced by craving as their condition.
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With the cessation of craving there is cessation of nutriment (//tanhanirodha aharanirodho//): By this there is set forth the cessation of nutriment by the cessation of the craving that had become the condition for both nutriment that is kammically acquired and that which is not kammically acquired. The rest (should be understood) by the method stated, but there is this difference. Here the four truths are stated directly, and as here, so in all the following sections. Therefore one who is unconfused in mind can deduce the truths throughout in what follows.[40]

12. And in all the following sections the delimiting phrase In that way too, friends (//ettavata pi kho avuso//) should be construed according to the principle that has been expounded. Here, in the first place, this is the interpretation of it (in the present context). "In that way too": what is meant is: "the attention and penetration stated by way of the teaching concerning nutriment." The same method throughout.

The Four Noble Truths

14. Now, delighting and rejoicing in the Elder's words, after saying as before "Good, friend," the bhikkhus asked a further question, and the Elder answered them by another exposition. This method is found in all the following sections. Therefore, from here onwards, we shall explain the meaning only of the particular exposition he states in reply, without touching upon such words (as are already explained).

15. In the brief exposition of this teaching, in the phrase (he) understands suffering (//dukkham pajanati//), "suffering" is the truth of suffering. But regarding the detailed exposition, whatever needs to be said has all been said already in the Visuddhimagga in the Description of the Truths (XVI,13-104).

Aging and Death

21. From here onwards the teaching is given by way of dependent arising (//paticca samuppada//).

22. Therein, in the section on aging and death, firstly as to the term their (//tesam tesam//) -- this should be understood as a collective designation in brief for the many kinds of beings. For if one were to state (the aging of individuals such as) the aging of Devadatta, the aging of Somadatta, etc., one would never come to an end of beings. But there is no being not included by this term "their."[41] Therefore it was said above: "This should be understood as a collective designation in brief for the many kinds of beings."

In the various (//tamhi tamhi//): This is a collective designation for the many (different) orders by way of destiny and birth. Orders of beings (//sattanikaye//): an indication of the nature of what is designated by the collective designation.

Aging, old age (//jara jiranata//), etc.: As regards these, "aging" is the description of the nature; "old age" is the description of the aspect; "brokenness," etc., are descriptions of the function with respect to the passage of time; and the last two terms are descriptions of the normal (process). For this is indicated as to nature by this term aging (//jara//); hence this is a description of its nature. It is indicated as to aspect by this term old age (//jiranata//); hence this is a description of its aspect. Brokenness (//khandicca//): by this it is indicated as to the function of causing the broken state of teeth and nails on account of the passage of time. Grayness (//palicca//): by this it is indicated as to the function of causing the head hairs and body hairs to turn gray. Wrinkling (//valittacata//): by this it is indicated as to the wrinkled state of the skin after the withering of the flesh. Hence the three terms beginning with brokenness are descriptions of function with respect to the passage of time. By these evident aging is shown, which becomes evident by the showing of these alterations. For just as the course taken by water or wind or fire is evident from the damaged and broken state, or the burnt state, of the grass and trees, etc., and yet the

course that has been taken is not the water, etc., itself, so too the course taken by aging is evident through brokenness of teeth, etc., and it is apprehended by opening the eyes, but the brokenness, etc., themselves are not aging, nor is aging cognizable by the eye.

Decline of life, weakness of faculties (//ayuno samhani indriyanam paripako//): By these terms it is indicated by means of the normal (process) known as the exhaustion of the life-span and the weakening of the eye faculty, etc., that has become manifest with the passage of time. Hence these last two are to be understood as descriptions of its normal (process).

Therein, because the life-span of one who has reached aging is dwindling, aging is called "decline of life" as a metaphor (for the cause stated in terms) of its effect. And because the eye faculty, etc. -- which at the time of youth were quite clear and could easily grasp even subtle objects -- become deficient, obscure, unable to grasp even gross objects when one has reached old age, therefore it is called "weakness of faculties" also as a metaphor (for the cause stated in terms) of its effect.

This aging, thus described, is all of two kinds, evident and concealed. Therein, the aging of material phenomena, shown by brokenness, etc., is called evident aging (//pakatajara//). But in the case of immaterial phenomena, because their alteration in such a way is not visible, their aging is called concealed aging (//paticchannajara//). Therein, the brokenness that is seen is simply color (//vanna//) because of the ease of comprehending such things as the teeth, etc. Having seen this with the eye and reflected on it with the mind door, one knows aging thus: "These teeth have been afflicted by aging," just as one knows the existence of water below when one has noticed the heads of cows, etc., bound to the place where the water is located.

Again, aging is twofold thus: as continuous and as discrete. Therein, continuous aging (//avicijara//) is the aging of such things as gems, gold, silver, coral, the sun and moon, etc.; it is so called because of the difficulty of perceiving in such things distinct

changes in color, etc., at regular intervals, as we can in the case of living beings passing through the decade of childhood, etc., and in the case of vegetation (lit. non-breathing things) such as flowers, fruits, buds, etc. The meaning is: aging that progresses without interval. Discrete aging (//savicijara//) is the aging of the things other than those, i.e. of the aforesaid things (living beings and vegetation); it is so called because it is easy to perceive in them distinct changes in color, etc., at regular intervals. So it should be understood.

Following this (in the definition of death) the term their (//tesam tesam//) should be understood by the method stated above (in the definition of aging). Then, in the expression passing, passing away, etc., passing (//cuti//) is said by way of what has the nature to pass away; this is a collective designation (applying) to one-, four-, and five-aggregate (existence). Passing away (//cavanata//) is the indication of the characteristic by a word expressing the abstract state. Dissolution (//bheda//) is an indication of the occurrence of the breaking up of the aggregates (at the time) of passing. Disappearance (//antaradhana//) is an indication of the absence of any manner of persistence of the aggregates (at the time) of passing, as they are broken like a broken pot.

Dying (//maccu marana//): death which is called dying. By this he rejects the idea of death as complete annihilation. Completion of time (//kalakiriya//): time is the destroyer, and this (completion of time) is its activity. By this he explains death in conventional terminology.

Now, to explain death in (terms valid in) the ultimate sense, he next says the dissolution of the aggregates (//khandhanam bhedo//), etc.[42] For in the ultimate sense it is only the aggregates that break up; it is not any so called being that dies. But when the aggregates are breaking up convention says "a being is dying," and when they have broken up convention says "(he is) dead."

Here the dissolution of the aggregates is said by way of four- [and five-] constituent being; the laying down of the body (//kalevarassa

nikkhepo//) by way of one-constituent being.[43] Or alternatively, the dissolution of the aggregates is said by way of four-constituent being; the laying down of the body should be understood by way of the other two (i.e. one- and five-constituent being). Why? Because of the existence of the body, that is, the material body, in those two realms of being. Or else, because in the realm of the Four Great Kings, etc., the aggregates simply break up and they do not lay anything down, the dissolution of the aggregates is said with reference to them.[44] The laying down of the body occurs among human beings, etc. And here, because it is the cause for the laying down of the body, death is called the laying down of the body. Thus the meaning should be understood.

So this aging and this death are what is called aging and death (//iti ayan ca jara idan ca maranam idam vuccat'avuso jaramaranam//): this is spoken of as "aging and death" by combining the two into one.

Birth
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26. In the section on birth, in regard to the phrase birth, ... their coming to birth, etc., birth (//jati//) is in the sense of being born; this is stated with reference to those (conceived) with incomplete sense bases. Coming to birth (//sanjati//) is in the sense of the act of coming to birth; this is stated with reference to those (conceived) with already complete sense bases. Precipitation (or descent, //okkanti//) is in the sense of being precipitated (descending). This is stated with reference to those born from the egg and from the womb, for they take rebirth-linking as though descending and entering the egg shell or the placenta. Generation (//abhinibbatti//) is in the sense of being generated. This is stated with reference to those born from moisture or those of spontaneous birth, for these are generated as soon as they become manifest.

Now comes the exposition in (terms valid in) the ultimate sense. Manifestation (//patubhava//) is the arising. Of the aggregates (//khandhanam//) is to be understood as (the arising) of one aggregate
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in the one-constituent realm of being, of four aggregates in four-constituent realms, and of five aggregates in five-constituent realms. Obtaining (//patilabha//) is the manifestation in continuity. The bases (//ayatananam//) should be understood as comprising the sense bases arising (at conception) in this or that realm. For when the sense bases become manifest, then they are said to be obtained.

This is called birth (//ayam vuccat'avuso jati//): by this phrase he comes to the conclusion on birth taught in both conventional terms and in the ultimate sense.

With the arising of being (//bhavasamudaya//): but here one should understand kammically active being as the condition for birth. The rest by the method stated.

Being
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30. In the section on being, sense-sphere being (//kamabhava//) is kammically active being and resultant being. Therein, kammically active being (//kammabhava//) is kamma itself that leads to sense-sphere being. For that is called "being" as a designation of the cause in terms of its effect, because it is the cause for resultant being, as when it is said: "The arising of Buddhas is bliss" and "The accumulation of evil is painful" (Dhp. 194, 117). Resultant being (//upapattibhava//) is the group of kammically acquired aggregates produced by that kamma. For that is called "being" because it exists there. Thus this kamma and this result are both spoken of conjointly as "sense-sphere being." The same method applies to fine-material being and immaterial being (//ruparupabhava//).

With the arising of clinging (//upadanasamudaya//): But here clinging is a condition for wholesome kammically active being only by way of decisive support; it is a condition for unwholesome kammically active being by way of both decisive support and conascence.[45] For all resultant being it is a condition only by way of decisive support. The rest by the method stated.
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Clinging
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34. In the section on clinging, in regard to the phrase "clinging to sense pleasures," etc., clinging to sense pleasures (//kamupadana//) is analyzed thus: by this one clings to the object of sensual pleasure, or this itself clings to it. Or alternatively: that is a sensual pleasure and it is clinging, thus it is clinging to sensual pleasure. It is firm grasping (//dalhagahana//) that is called clinging. For here the prefix //upa// has the sense of firmness. This is a designation for the lust for the five cords of sensual pleasure. This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to sensual pleasures? The sensual desire in regard to sensual pleasures," etc. (Dhs. Section 1214).

So too, that is a view and clinging, thus it is clinging to views (//ditthupadana//). Or alternatively: it clings to a view, or by this they cling to a view. For the subsequent view clings to the previous view and thereby they cling to the view. As it is said: "Self and the world are eternal; only this is true, anything else is false," etc. (M.102/ii, 233). This is a designation for the whole field of (wrong) views except clinging to rituals and observances and clinging to a doctrine of self.[46] This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to views? There is nothing given," etc. (Dhs. Section 1215).

So too, by this they cling to rituals and observances, or this itself clings to them, or that is a ritual and observance and clinging, thus it is clinging to rituals and observances (//silabbatupadana//). For when one adheres to the idea that the cow ritual or cow observance brings purification, that itself is a clinging.[47] This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to rituals and observances? (The idea) of recluses and
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brahmins outside here (i.e. outside the Buddha's dispensation) that purity (is achieved) by rules," etc. (Dhs. Section 1216).

Now they assert in terms of this, thus it is a doctrine. By this they cling, thus it is clinging. What do they assert? Or what do they cling to? Self. The clinging to a doctrine about a self is the clinging to a doctrine of self (//attavadupadana//). Or alternatively: by this a mere doctrine of self is clung to as self, thus it is clinging to a doctrine of self. This is a designation for personality view with its twenty cases. This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to a doctrine of self? Here, the uninstructed worldling who has no regard for noble ones," etc. (Dhs. Section 1217).

With the arising of craving (//tanhasamudaya//): here, craving is a condition for clinging to sensual pleasures either by way of decisive support or by way of proximity, contiguity, absence, disappearance and repetition.[48] But for the rest (it is a condition) by way of conascence, etc., too. The rest by the method stated.

Craving
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38. In the section on craving, craving for forms ... craving for mind-objects (//rupatanha ... dhammatanha//): these are names for the kinds of craving which occur in the course of a javana cognitive process (//javanavithi//) in the eye door, etc. Like a name derived from the father, such as Setthiputta ("merchant's son") or Brahmanaputta ("brahmin's son"), their names are derived from the object, which is similar to the father [as being the cause (//hetu//) of it only, not as is the case with "eye-contact," which is like a name derived from the mother in that (the eye like the mother in relation to her son) is a cause by its nature as a physical support (//nissayabhava//)].

And here, craving for forms is craving that has forms as its
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object, craving in regard to forms. When this occurs by finding gratification in visible forms through its nature as sensual lust, it is craving for sensual pleasure (//kamatanha//). When it occurs by finding gratification in visible forms, thinking "Form is permanent, lasting, eternal," through its nature as lust accompanied by the eternalist view, then it is craving for being (//bhavatanha//). When it occurs by finding gratification in visible form, thinking "Form is annihilated, destroyed, and does not exist after death," through its nature as lust accompanied by the annihilationist view, then it is craving for non-being (//vibhavatanha//). Thus it is threefold. And as craving for form, so too craving for sound, etc., (are each threefold too). Thus there are eighteen modes of craving. These eighteen in respect of internal visible form, etc., and in respect of external visible form, etc., come to thirty-six. So thirty-six in the past, thirty-six in the future, and thirty-six at present make up a hundred and eight.

Or there are eighteen based on internal form, etc., thus: "On account of the internal there is (the notion) 'I am,' there is (the notion) 'I am such and such,' " and so on; and there are eighteen based on external form, etc., thus: "On account of the external there is (the notion) 'I am,' there is (the notion) 'I am such and such,' " and so on. Thus there are thirty-six. So thirty-six in the past, thirty-six in the future, and thirty-six at present make up thus the hundred and eight modes of craving (//tanhavicaritani//; see A. 4:199/ii, 212).

Again, when a classification is made, they reduce to only six classes of craving -- in terms of their objects, forms and the rest -- and to only three types of craving -- craving for sensual pleasure and the rest. Thus:

Craving should be known by the wise
Through description and when described
In detail; it (should be known) again
Through classification of the detail.

With the arising of feeling there is the arising of craving

(//vedanasamudaya tanhasamudayo//): But here the word "feeling" is intended as resultant feeling.[49] How is that the condition for craving in respect of the six sense doors? Because of its ability to produce gratification. For it is through the gratification in pleasant feeling that beings become enamored of that feeling, and after arousing craving for feeling and being seized by lust for feeling, they long only for a desirable visible form in the eye door. And on getting it, they find gratification in it, and they honor painters, etc., who provide such objects. Likewise, they long only for a desirable sound, etc., in the ear door, etc. And on getting it, they find gratification in it, and they honor musicians, perfume makers, cooks, spinners and the teachers of the various crafts. Like what? Like those who, being enamored of a child, out of love for the child honor the wet-nurse and give her suitable ghee, milk, etc., to eat and drink. The rest by the method stated.

Feeling
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42. In the section on feeling, classes of feeling (//vedanakaya//) means groups of feeling. Feeling born of eye-contact ... feeling born of mind-contact (//cakkhusamphassaja vedana ... manosamphassaja vedana//): because of what has come down in the Vibhanga thus: "There is feeling born of eye-contact that is wholesome, that is unwholesome, that is indeterminate" (Vibh. 15), the wholesome, unwholesome and indeterminate feelings that occur in the eye door, etc., are named after the physical base, which is similar to a mother, just as some are named after their mother, such as "Sariputta (Lady Sari's son)," "Mantaniputta (Lady Mantani's son)," etc.

But the word meaning here is this: feeling born of eye-contact (//cakkhusamphassaja vedana//) is feeling that is born with eye-contact as the cause. The same method throughout. This, in the first place, is the all-inclusive explanation. But by way of resultant, in the eye-door there are two eye-consciousnesses, two mind elements, three mind-consciousness elements; feeling should be understood as what is associated with these.[50] This method also
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applies in the ear door, etc. In the mind door, (feeling) is associated only with the mind-consciousness elements.

With the arising of contact (//phassasamudaya//): But here the arising in the five doors of the feelings that have the five physical bases (as their support) occurs with the arising of the conascent eye-contact. For the rest, eye-contact, etc., are conditions by way of decisive support. In the mind door, the arising of feelings (on the occasion) of registration and of the doorless feelings (on the occasions) of rebirth-linking, life-continuum and death occurs with the arising of the conascent mind-contact.[51] The rest by the method stated.

Contact

46. In the section on contact, eye-contact (//cakkhusamphassa//) is contact in the eye. The same method throughout. Eye-contact ... body-contact (//cakkhusamphasso ... kayasamphasso//): up to this point ten kinds of contact have been stated, namely, the wholesome- and unwholesome-resultants having the five physical bases (as their support). Mind-contact (//manosamphassa//): by this (he indicates) the remaining twenty-two kinds of contact associated with the mundane resultant (types of consciousness).[52]

With the arising of the sixfold base (//salayatanasamudaya//): The arising of this sixfold contact should be understood to occur by way of the arising of the six bases beginning with the eye-base. The rest by the method stated.

The Sixfold Base

50. In the section on the sixfold base, as regards the eye-base (//cakkhayatana//), etc., whatever should be said has all been said already in the Visuddhimagga in the Description of the Aggregates and

in the Description of the Bases (XIV, 37-52; XV, 1-16).

With the arising of mentality-materiality (//namarupasamudaya//): But here the arising of the sixfold base should be understood to occur from the arising of mentality-materiality according to the method stated in the Visuddhimagga in the Description of Dependent Arising, as to which mentality, which materiality, and which mentality-materiality are a condition for which base (XVII, 206-219).

Mentality-Materiality
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54. In the section on mentality-materiality, mentality (//nama//) has the characteristic of bending (//namana//); materiality (//rupa//) has the characteristic of being molested (//ruppana//).[53] In the detailed section, however, feeling (//vedana//) is to be understood as the feeling aggregate, perception (//sanna//) as the perception aggregate, and volition, contact and attention (//cetana phasso manasikaro//) as the formations aggregate. While it is certainly the case that other states are included in the formations aggregate, still these three are found in all classes of consciousness, even the weakest. That is why the formations aggregate is here pointed out only by means of these three.

The four great elements (//cattari mahabhutani//): this is a designation for the four -- earth, water, fire and air. The reason why these are called "great elements," and other determinations concerning them, are all stated in the Visuddhimagga in the Description of the Materiality Aggregate.[54]

Derived from the four great elements (//catunnan ca mahabhutanam upadaya//): derived from (//upadaya//) = having clung to (//upadayitva//); "having grasped" is the meaning. Some also say "depending upon" (//nissaya//). And here the reading is completed by adding the word "existing" (//vattamanam//). The Pali uses the genitive (in the term for the elements) in the sense of a group. Hence the meaning here should be understood thus: the materiality that
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exists derived from the group of the four great elements.

Thus materiality taken altogether is to be understood as consisting of all the following: the four great elements beginning with the earth element, and the materiality that exists derived from the four great elements, stated in the canonical Abhidhamma to be of twenty-three kinds by analysis into the eye-base, etc.[55]

With the arising of consciousness (//vinnanasamudaya//): But here the arising of mentality-materiality should be understood to occur with the arising of consciousness according to the method stated in the Visuddhimagga in the Description of Dependent Arising, as to which consciousness is a condition for which mentality, for which materiality, and for which mentality-materiality (XVII, 186-202). The rest by the method stated.

Consciousness
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58. In the section on consciousness, eye-consciousness (//cakkhuvinnana//) is consciousness in the eye or consciousness born from the eye. So also with ear-, nose-, tongue- and body-consciousness. But with the other one, i.e. mind-consciousness (//manovinnana//), mind itself is consciousness. This is a designation for the resultant consciousness of the three (mundane) planes of existence except for the two groups of fivefold consciousness.[56]

With the arising of formations (//sankharasamudaya//): But here the arising of consciousness should be understood to occur with the arising of formations according to the method stated in the Visuddhimagga, as to which formation is a condition for which consciousness (XVII, 175-185).

Formations
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62. In the section on formations, a formation (//sankhara//) has the characteristic of forming (//abhisankharanalakkhana//). But in the detailed section, the bodily formation (//kayasankhara//) is a formation that proceeds from the body. This is a designation for the twenty kinds of bodily volition -- the eight sense-sphere wholesome and twelve unwholesome -- that occur by way of activation in the bodily door.[57] The verbal formation (//vacisankhara//) is a formation that proceeds from speech. This is a designation for the (same) twenty kinds of verbal volition that occur by way of breaking into speech in the door of speech. The mental formation (//cittasankhara//) is a formation that proceeds from the mind. This is a designation for the twenty-nine kinds of mental volition -- the mundane wholesome and unwholesome -- that occur in one sitting alone in thought, and which do not cause activation of the bodily and verbal doors.[58]

With the arising of ignorance (//avijjasamudaya//): But here ignorance should be understood as a condition for the wholesome by way of decisive support and for the unwholesome by way of conascence as well. The rest by the method stated.

Ignorance
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66. In the section on ignorance, not knowing about suffering (//dukkhe annanam//) means not knowing about the truth of suffering. This is a designation for delusion (//moha//). The same method with respect to "not knowing about the origin of suffering," and so on.

Herein, not knowing about suffering should be understood in four ways: as to containment (//antogadhato//), as to physical basis (//vatthuto//), as to object (//arammanato//), and as to concealment (//paticchadanato//). Thus, because of being included in the truth of suffering, it ("not knowing" or ignorance) is contained in suffering; and the truth of suffering is its physical basis by being its support condition; and (the truth of suffering) is its object by being its object condition; and it conceals the truth of suffering by preventing
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the penetration of its real characteristic and by not allowing knowledge to occur in regard to it.

Not knowing about the origin (of suffering) should be understood in three ways: as to physical basis, as to object, and as to concealment. And not knowing about cessation and the way (to cessation) should be understood in one way only: as to concealment. For non-knowledge only conceals cessation and the way by preventing the penetration of their real characteristics and by not allowing knowledge to occur in regard to them. But it is not contained in them because it is not included in this pair of truths. And these two truths are not its physical basis because they are not conascent. Nor are they its object because of its non-occurrence on account of them. For the last pair of truths are difficult to see because of their profundity, and non-knowledge, which is blind, does not occur there. But the first (pair of truths) is profound in the sense of opposition because of the difficulty in seeing the characteristic of their intrinsic nature; it occurs there by way of obsession by the perversions.

Furthermore: About suffering (//dukkhe//): to this extent ignorance is indicated as to inclusion, as to physical basis, as to object, and as to function. About the origin of suffering (//dukkhasamudaye//): to this extent, as to basis, as to object, and as to function. About the cessation of suffering (//dukkhanirodhe//) and about the way leading to the cessation of suffering (//dukkhanirodhagaminiya patipadaya//): to this extent, as to function. But without distinction, (in each instance) ignorance is described in terms of its intrinsic nature by the phrase "not knowing."

With the arising of the taints (//asavasamudaya//): But here the taint of sensual desire and the taint of being are conditions for ignorance by way of conascence, etc.; the taint of ignorance, only by way of decisive support. And here the ignorance that had arisen previously should be understood as the taint of ignorance. That is a decisive support condition for the ignorance that arises subsequently. The rest by the method stated.

The Taints

70. In the section on the taints, with the arising of ignorance (//avijjasamudaya//): Here ignorance is a condition for the taint of sensual desire and the taint of being by way of decisive support, etc.; (it is a condition) for the taint of ignorance only by way of decisive support. And here the ignorance that arises subsequently should be understood as the taint of ignorance. The previously arisen ignorance itself becomes a decisive support condition for the subsequently arisen taint of ignorance. The rest by the aforesaid method.

This section is stated by way of showing the condition for the ignorance which heads the factors of dependent arising. Stated thus, the undiscoverability (//anamataggata//) of any beginning of samsara is established. How? Because with the arising of the taints there is the arising of ignorance, and with the arising of ignorance there is the arising of the taints. Thus the taints are a condition for ignorance, and ignorance is a condition for the taints. Having shown this, (it follows that) no first point of ignorance is manifest, and because none is manifest the undiscoverability of any beginning of samsara is proven.[59]

Conclusion

Thus in all this sutta sixteen sections have been stated: the section on the courses of kamma, the section on nutriment, the section on suffering, and the sections on aging and death, birth, being, clinging, craving, feeling, contact, the sixfold base, mentality-materiality, consciousness, formations, ignorance and the taints.

As to these, in each individual section there is a twofold analysis -- in brief and in detail -- amounting to thirty-two cases. Thus in this sutta, in these thirty-two cases, the Four (Noble) Truths are

expounded. Among these, in the sixteen cases stated in detail, Arahantship is expounded.

But according to the opinion of the Elder, the four truths and the four paths are expounded in the thirty-two cases.[60] Thus in the entire Word of the Buddha comprised in the five great Nikayas, there is no sutta except for this Discourse on Right View where the Four (Noble) Truths are explained thirty-two times and where Arahantship is explained thirty-two times.

That is what the Venerable Sariputta said (//idam avoc'ayasma Sariputto//): The Venerable Sariputta spoke this Discourse on Right View, having adorned it with sixty-four divisions -- thirty-two expositions of the four truths and thirty-two expositions of Arahantship. The bhikkhus were satisfied and delighted in the Venerable Sariputta's words.

In the Papancasudani, the Commentary to the Majjhima Nikaya, the Explanation of the Discourse on Right View is concluded.

* * * * * * * *

NOTES

1. The term sammaditthi is ordinarily used to mean simply a state, the path factor of right view. Here, however, the Pali expression is used as a masculine noun to mean, in the first instance, a person possessing right view; hence it has been rendered "one of right view." The commentator contrasts this unusual usage of the term with the more common usage where sammaditthi signifies a state (//dhamma//), that is, the path factor rather than the individual endowed with that state.

2. The knowledge of kamma as one's own (//kammassakatanana//) is often expressed in the Suttas thus: "I am the owner of my kamma, the heir of my kamma, I spring from my kamma, I am bound to my kamma, I have kamma as my refuge. Whatever kamma I perform, good or bad, of that I am the heir." In short, it is knowledge of the moral efficacy of action, of the fact that one's willed deeds fashion one's destiny. Knowledge in conformity with the truths (//saccanulomikanana//) is conceptual knowledge of the Four Noble Truths, accompanied by understanding and acceptance of them.

3. The understanding or wisdom (//panna//) connected with the paths and fruits is supramundane because its object is the supramundane dhamma, Nibbana, and because it leads to the overcoming of the world.

4. A disciple in higher training (//sekha//) is one at any of the three lower levels of sanctity -- a stream-enterer, once-returner, or non-returner -- or one who has reached their respective paths. His right view is said to be fixed in destiny (//niyata//) because it necessarily leads to final liberation.

5. The "one beyond training" (//asekha//) is the Arahant, so called because he has completed the threefold training in virtue, concentration and wisdom.

6. The ninefold supramundane Dhamma: the four paths, the four fruitions, and Nibbana.

7. The interpretation of "the bhikkhus" and "the Elder" is offered by Sub. Cy., which also presents an alternative interpretation, based on the commentary to the Vatthupama Sutta (M.7) according to which the bhikkhus are the pupils of the Elder Mahasangharakkhita and "the Elder" is the Elder Mahasangharakkhita.

8. See commentary to the third parajika offence.

9. See commentary to the second parajika offence.

10. The meaning of several of these terms, obscure in the original Pali, has been elaborated with the aid of the Sub. Cy.

11. Consent (//adhivasana//) is included to cover the case where one of the partners is initially an unwilling victim of another's assault, but during the course of union consents to the act and thereby becomes a participant.

12. These are references to the two great classics of Hindu India, the Mahabharata and the Ramayana.

13. Wrong views of fixed destiny (//niyata micchaditthi//) are views which deny the moral efficacy of action or which tend to undermine the foundations of morality. For the most common examples, see D.2/i, 52-56, and M.76/i, 515-18.

14. The chief factor in the first seven courses of kamma is volition; the other three courses are identical with the mental factors of greed, hatred and wrong view, which are associated with volition in the states of consciousness in which they arise.

15. This refers to the Abhidhamma classification of consciousness, according to which wholesome sense-sphere consciousness is of eight types, four associated with knowledge, four dissociated from knowledge. The abstinences, according to the Abhidhamma, occur in sense-sphere consciousness only one at a time on occasions when one deliberately abstains from some wrong. In supramundane consciousness all three abstinences -- right speech, right action and right livelihood -- occur together simultaneously.

16. Right view is synonymous with the mental factor of wisdom (//panna//) or non-delusion (//amoha//); it is always accompanied by the other two wholesome roots, though the latter do not necessarily occur in conjunction with right view.

17. Literally, or in the strict sense (//nippariyayena//), only covetousness and greed, being synonyms of craving (//tanha//),

count as the origin of suffering. But in a looser or figurative manner of exposition (//pariyayena//) all the roots are the truth of the origin, since as roots of kamma they help to sustain the round of rebirth and suffering.

18. The guideline of conversion (//avattahara//) is one of the methods of deduction in the exegetical guide, the Nettippakarana. According to this guideline, an expositor of a sutta is to extract from a particular text a standard doctrinal concept belonging to a dichotomy, and then taking this concept as a basis, he is to show that the other member of the dichotomy is also implied by the passage under consideration, and therefore "turns up" when the first member is mentioned.

19. The path of non-return (//anagamimagga//) is stated because this path eradicates all sensual lust and aversion.

20. The path of Arahantship is implied by the eradication of conceit and ignorance and by the arousing of true knowledge.

21. The verb //aharati// normally means "to bring," but here it is rendered as "nourish" to underscore its connection with //ahara//, nutriment.

22. On the four //yoni// or modes of generation, see M.12/i, 73.

23. According to the Abhidhamma, the nutriment proper is the material phenomenon called nutritive essence (//oja//), while the solid food ingested is the mere "basis" (//vatthu//) of the nutritive essence.

24. The point is that while in conventional terms food substances are distinguished as gross or subtle, this distinction is made in terms of the physical base only. The Abhidhamma classifies nutritive essence as subtle materiality (//sukhumarupa//); it contrasts with gross materiality (//olarikarupa//), which includes only the five sense organs and their objects.

25. This is the highest realm among the sense-sphere heavens. Above

this come the Brahma realms, where physical nutriment is non-existent.

26. This is the simplest kind of material group (//rupakalapa//) recognized by the Abhidhamma theory of matter. It consists of the four primary elements, along with color, smell, taste, and nutritive essence. All the more complex material groups also contain these eight phenomena as their foundation. Material groups in a living organism require an input of nutriment in order to endure in continuity.

27. Conascence condition (//sahajatapaccaya//) is the condition whereby the conditioning state contributes to the arising or maintenance of another state, the conditionally arisen state, when the latter arises simultaneously with itself. Consciousness is a conascence condition for the three other mental aggregates -- feeling, perception and mental formations -- both at rebirth and during the course of life. At rebirth it is also a conascence condition for the "triple continuity," i.e. the three material decads of body-sensitivity, sexual determination and the heart-base. Each of these consists of the above-mentioned eight material units along with physical life and, as the tenth factor, the material phenomenon after which it is named.

28. Kammically acquired materiality (//upadinnarupa//) is matter that is born of kamma. It includes the physical sense faculties, the life faculty, masculinity, femininity, and the coexisting material phenomena in the same group. Though such types of matter are produced by kamma rather than by nutriment, they require nutriment to sustain them in continuity.

29. The Lakkhana Samyutta (S.19/ii, 254-62) describes the torments experienced by beings in the realm of the petas or "afflicted spirits."

30. These similes are taken from the Puttamamsa Sutta, the Discourse on Son's Flesh (S.12:63/ii, 97-100). See Nyanaponika Thera, The Four Nutriments of Life (BPS Wheel No. 104/105, 1967), pp. 19-40,

for the sutta along with its commentary.

31. A //yojana// is about seven miles.

32. The cow-observance and the dog-observance are forms of self-mortification which ascetics of the Buddha's time practiced in the hope of purification; see M.57/i, 387. Apparently, women also observed them for short periods in the hope they would make them fertile.

33. The commentary to the Puttamamsa Sutta develops this analogy in greater detail than the present commentary.

34. The sutta elaborates as follows: If the cow stands, the creatures in the air attack it; if it leans against a wall, the creatures in the wall attack it; if it lies down, the creatures in the ground attack it; if it enters a pool of water, the creatures in the water attack it.

35. Contact arises from the coming together of an object, a physical basis or sense faculty (//vatthu//), and the corresponding type of consciousness.

36. The simile as given in the sutta is this: Two strong men grab hold of a weaker man by both arms and drag him towards a blazing charcoal pit. He wriggles and struggles to get free because he knows that if he is thrown into the pit, he will meet death or deadly pain.

37. The king's men arrest a thief and bring him before the king. The king orders him struck with a hundred spears in the morning, another hundred at noon, and a third hundred in the evening. The man survives but experiences deadly pain.

38. See note 27.

39. The eight types of consciousness accompanied by greed are distinguished by the presence or absence of wrong view, by their

accompanying feeling which may be pleasant or neutral, and by whether they are spontaneous or prompted.

40. The principle of the Four Noble Truths can be discerned in the format of the exposition: a particular item X, the arising of X, the cessation of X, and the way to the cessation of X.

41. In Pali the repetition //tesam tesam//, lit. "of them, of them," is understood to imply complete inclusiveness. The same applies to //tamhi tamhi//, "in that, in that," just below.

42. Whereas the previous definitions were framed in conventional terminology, those valid in the ultimate sense (//paramatthato//) define their subject solely in terms of "ultimate realities" such as aggregates and sense bases.

43. The various realms of existence are analyzed as threefold on the basis of the number of aggregates existing there. One-constituent being is the non-percipient realm (//asannibhumi//), which includes only the aggregate of material form. Four-constituent being is the four immaterial realms, which contain the four mental aggregates but not the aggregate of material form. Five-constituent being comprises all other realms, in which all five aggregates are present.

44. It seems that in the sense-sphere heavens, at death the beings simply dissipate into thin air, without leaving behind any corpse.

45. Decisive support condition (//upanissayapaccaya//) and conascence condition (//sahajatapaccaya//) are the two chief conditions among the twenty-four conditions of the Patthana or Abhidhammic system of conditional relations. Decisive support holds between a conditioning state and a conditioned state that it helps to arise across an interval of time. Conascence condition holds between a conditioning state and a conditioned state that arise simultaneously. See also note 27 above.

46. Clinging to rituals and observances and clinging to a doctrine of

self are both types of wrong view, but as they are enumerated as individual kinds of clinging in their own right, they are not included under clinging to views.

47. See above, note 32.

48. These are conditional relations that hold between successive mind-moments in the javana phase of a single cognitive process (//cittavithi//).

49. Resultant feeling alone is intended here because this is an exposition of the round of existence, and in the formula of dependent arising the factors from consciousness through feeling are classified as the resultant phase of the round.

50. The two eye-consciousness elements are the wholesome-resultant and the unwholesome-resultant; the two resultant mind elements are the wholesome-resultant and the unwholesome-resultant receiving consciousness (//sampaticchanacitta//); the three resultant mind-consciousness elements are three types of investigating consciousness (//santiranacitta//).

51. The registration consciousness (//tadarammanacitta//) is a resultant type of consciousness that occurs through any of the sense doors. Its function is to register the datum that had been the object of the preceding javana series. The rebirth, life-continuum (//bhavanga//) and death consciousnesses are resultants that are considered to be "doorless" (//advarika//) because they occur at an inner subliminal level, not through the intercourse of sense organs and sense objects.

52. This refers to the Abhidhamma classification of thirty-two types of resultant consciousness, of which twenty-two remain besides the ten types of sense-consciousness, five resultants of the unwholesome and five of the wholesome. The details are not necessary here.

53. These two definitions involve word plays difficult to reproduce in

English. Ven. Nanamoli has a note suggesting, half flippantly, "minding" for namana and "mattering" for ruppana.

54. In fact the Visuddhimagga discusses the four great elements not in its chapter on the Description of the Aggregates (Ch. XIV), but in the chapter on the meditation subject called the definition of the elements (Ch. XI).

55. Some instances of derived materiality are: the five sense faculties, color, sound, smell, taste, the life faculty, sexual determination, nutritive essence, space, etc.

56. The three planes of existence were enumerated in Section 30. Only resultant consciousness is taken into account here because this is an exposition of the round.

57. The figures for the types of consciousness again come from the Abhidhamma. These types of consciousness can come to expression either through the door of bodily action or the door of speech, or they can remain within and not gain outer expression.

58. The nine types of volition which do not come to expression by body or speech are the five volitions of the five fine-material-sphere jhanas and the four of the four immaterial-sphere jhanas.

59. Elsewhere the Buddha says: "A first point of ignorance cannot be discovered, of which it can be said: Before that there was no ignorance and it came to be after that" (A.10:61/v,113). In that sutta the Buddha cites the five hindrances as the condition for ignorance, but as these in turn presuppose ignorance, the vicious cycle is again established.

60. For the identity of the dissenting Elder, see Section 3 and note 7.

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PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1991
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DATE OF DHARMANET DISTRIBUTION: October 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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Book of Equanimity Case 48

VimalakirtiÕs Nonduality

Master Wong SongÕs Preface to the Assembly

Even if oneÕs subtle function is universal, thereÕs a place where one canÕt even begin to act. Even if oneÕs eloquence is unhindered, thereÕs a time when one canÕt open oneÕs mouth. Longya was like a handless man boxing. Jiashan made a tongueless man able to speak. Who is it who can extricate oneself midway?

The Main Case

Vimalakirti asked Manjushri, ÒWhat is a bodhisattvaÕs method of entering nonduality?ÓManjushri said, ÒAccording to my mind, in all things, no speech, no explanations, no direction, no representation, leaving behind all questions and answers, this is the method of entering nonduality. Then Manjushri asked Vimalakirti, ÒWe have each spoken, now you should say. Good man, what is a bodhisattvaÕs method of entering into nonduality? Vimalakirti was silent.

Master HongzhiÕs Verse

Manjushri inquires after the illness of the old Vaisalian;
The gate of nonduality opens Ñ Behold the adept.
Crude without, pure within Ñ who appreciates it?
Forgetting ÔbeforeÕ and losing Ôafter,Õ donÕt sigh.
Struggling to present the gem Ñ the man with his feet cut off in the garden of Chu:
Repaying with a jewel, shining bright Ñ the cut snake of Sui.
Stop checking Ñ
There are absolutely no flaws:

This past week we looked at home practice and I mentioned to the group that was assembled there that although in the Mahayana tradition there is a strong support of lay practice and that there are indeed lay practitioners or white-robed ones in the history of

Mahayana Buddhism, the fact is that until the present day there really has been no lay practice per say. Technically you can say that Layman Pang, and laywoman Pang, and the daughter in the Pang family, three very enlightened lay practitioners of the Tang Dynasty were lay practitioners but in actual fact when you look at the way they lived their lives you would have to say that they were really following a monastic lifestyle. Layman Pang had made a lot of money as a merchant but he reached a point in his practice when he took all of his worldly goods and went and sank them in a big lake. And he and his wife and daughter became wandering mendicants in a sense. They didnÕt beg for their food, they sold straw sandals on the road for their food. They lived in the woods, they had basically renounced worldly affairs. Vimalakirti who, in this koan is one of the most famous of the lay practitioners, is said to have lived at the time of the Buddha. He was a merchant, very involved in worldly affairs, was as enlightened as the Buddha, equivalent to the Buddha and used as an example of lay practice. But we donÕt know anything about how he lived his life. We know his wifeÕs name, and his daughterÕs name, and his sonÕs name. We know how he made his business, but we donÕt know what he did day to day. How he managed to run all his businesses and at the same time come to deep realization equivalent to that of the Buddha. So as an example, itÕs not much of an example. We get his teaching, the teaching of the nondual dharma in this sutra, the Vimalakirti sutra, but none of the details.

There doesnÕt seem to be much of a history of lay practice though we know that it existed at various times in China and Japan and so on. And it seems that probably one of the reasons is that institutions such as monasteries are the places that would maintain historical records and lineages. But so far as we know, no continuous lay lineages have come down though the ages to this time and this place. Whatever happened to Layman Pang, did he have any disciples? Did Vimalakirti have any disciples? Did Laywoman Pang have any disciples? Did Leng Chow, the daughter have any disciples? We donÕt know. We do know that they studied at the monasteries of the time and that they later became wanderers. We know what their teachings were, and they are very fine teachings, no question about it. So in

a sense weÕre writing in the latter part of the twentieth century in the West, a history of lay practice. WeÕre putting the chapters in there that have never been put in there, and weÕre writing a few other chapters too.

Mahayana Buddhism has always spoken of the equality of men and women and yet the historical records donÕt show much activity of that equality. There are isolated cases, but definitely no equivalent to the way the Mahayana teachings speak of the equality of men and women. Discrimination exists against women in all of the schools in one way or another. Individual teachers are the exceptions rather than the rule. So again for the first time in the history of Buddhism, it finds itself in a country where that discrimination is illegal. And so the opportunity for the Mahayana teachings of the equality of men and women now has an opportunity to come to fruition. And now for the first time in the Mahayana tradition, half the practitioners are women, in some places more than half. Women teachers are emerging. Again the same is true of social action, although Mahayana Buddhism speaks of compassion and the bodhisattva, very little opportunity existed in the history of Buddhism for that compassionate action. Monasteries were very isolated in China. Emperors were very touchy about what you had to say or how you interfered in the function of state. If the religion proved to be any kind of a threat whatsoever to the nation or the state, monasteries were burned and the monks were beheaded, itÕs as simple as that. Again for the first time in Mahayana Buddhism, it finds itself in nations in the West where religious freedom is an essential guarantee of the State. Separation of Church and State is one of the primary principles in these societies. So social action becomes possible without fear putting an end to the religion.

ItÕs kind of extraordinary, just this setting, right here today, is unprecedented in all of the ancient history of Buddhism, to have a hall filled with lay practitioners listening to a discourse in the context of monastic practice. There were always public talks, but this is different. The lay practitioners are participating fully in every aspect of the training. Dokusan, service, work practice, everything that the monks do, the lay practitioners have an

opportunity to do. It makes you wonder why it took so long.

If you really put yourself into the situation as it existed many years ago at the time of the Buddha or in China or in medieval Japan. Leisure time wasnÕt available, people were struggling for a living. If you were a farmer, you and all of your family were constantly tilling the fields, and monasteries and teachers were hundreds and thousands of miles away, deep in the recesses of the mountains. Hard to get to; not so difficult in the 20th century with transportation and communication what it is. Leisure time was something that only emperors and members of the courts had, and they were the lay practitioners. Almost all the lay practitioners in the history of Zen were the high government officials and the emperors, they were the only oneÕs that had the leisure time to do it, but today leisure time is available to people. We have weekends off, we have a couple of weekÕs vacation every year at least. People who are lucky enough to be teaching have two months off each year. This is unprecedented. So this provides for the first time an opportunity to do serious practice and not gain merit just by dana, by giving, but rather by oneÕs own practice. And itÕs for this reason that weÕre put so much emphasis on lay practice here at Zen Mountain Monastery. I am convinced that a strong core, monastery or center, with a teacher representing a lineage, authenticated, can provide a powerful core for a large group of lay practitioners in the world.

The next question is, how do you support them? Obviously the main means of support is communication. Communication of the dharma, of the teachings, of the Buddha, of the Sangha. And so we create Mountain Record, we took advantage of the modern media and communication revolution and use video and audio. We set up systems that provide human contact such as training advisors that coordinate the activities inside and outside of the Monastery. We create lay practice centers and affiliates wherever thereÕs a large enough group of students in one place to support it. And we create a form of teaching that can take place on an individual basis, and thatÕs the Eight Gates of Training. The only thing in the Eight Gates that we havenÕt figured out how to get to you through Dharma Communications is dokusan, the intimacy of the teacherÐstudent

relationship. But maybe in the not to distant future, IÕll be able to show up in your living room when you want dokusan. We donÕt have the kind of teaching that some of the traditions have, that the guru is always present. At any time you just summon the guru and the guru is present. We donÕt have gurus, unless itÕs you. Each person is their own guru. The teacher can only point. The teacher can only create complications. The teacher ultimately has nothing to give and ultimately you have nothing to receive. But there is a process, the process of going deep into oneself to find the foundations of what this incredible dharma is about. And so I say again and again, that we should keep in mind as we practice this incredible Way, that what weÕre doing is not only clarifying our own life but creating a precedent, weÕre writing a chapter in the history of this incredible dharma.

In the Preface to the Assembly, Wong Song says, ÒEven if one subtle function is universal, thereÕs a place where one canÕt even begin to act.Ó What heÕs referring to when he says ÒÉsubtle function is universalÉÓ is the totality of human experience, the totality of being, the totality of the universe. In other words heÕs talking about the absolute basis of reality. So even if one has realized the absolute basis of reality, thereÕs a place where one canÕt even begin to act. Having realized that, thereÕs something that is ultimately non-functional. The second line says, ÒEven if oneÕs eloquence is unhindered, thereÕs a time when one canÕt open oneÕs mouth.Ó No matter how eloquent you are, there are things that cannot be spoken of, that cannot be expressed. The Tao that can be expressed in words is not the true Tao. Then he gives examples from other koans and asks the question, ÒWho can extricate oneself midway?Ó How do you extricate yourself from this state? Keep in mind that the Vimalakirti sutra, the thrust of the Vimalakirti sutra is the teaching of the relationship between absolute and relative. The teachings of the nonduality of absolute and relative. And when you speak of the nondual dharma, itÕs speaking of all of the nondualities. So whatever applies to form and emptiness also applies to any other duality. Man and woman, heaven and earth, good and bad, monastery and the world, monk practice and lay practice, sacred and secular. And always teachers have used one to illuminate the other.

So when you point to the absolute, the teacher will point to the relative. When you point to the relative the teacher will point to the absolute. Understand that the truth of this incredible dharma is found in neither.

Here in this koan, Vimalakirti asks Manjushri, ÒWhat is a bodhisattvaÕs method of entering into nonduality?Ó Manjushri is the teacher of the past seven Buddhas, and an extraordinary bodhisattva. And thereÕs an assembly of bodhisattvas at VimalakirtiÕs house. Those of you that have read the sutra are familiar with it. Vimalakirti was ill, and the Buddha called all of his bodhisattvas together and all the arhats and the disciples. Many of these disciples were monks of the old school, of the Hinayana school. This sutra is a Mahayana sutra and itÕs going to show what the shortcomings of the Hinayana practice are. You see all sorts of things happen, like the goddess showers flowers down on the assembly and the flowers all stick to the robes of the Hinayana practitioners and theyÕre freaking out because they are not allowed to adorn themselves, and they start tearing at the flowers to try and take them off. But all the bodhisattvas, the flowers just fall right off, they donÕt stick. So thereÕs a big discourse on what thatÕs all about. In another situation a goddess appears and in the Hinayana teachings, women canÕt become enlightened, they have to be reborn as a man to become enlightened. So hereÕs this enlightened goddess who engages in dharma combat with one of the Hinayana monks who canÕt understand that since sheÕs so enlightened which she proves through this wonderful dharma combat, ÒWhy donÕt you leave your womanÕs body and become a man?Ó And she does a number on him with regard to that. So itÕs a nice teaching this sutra, of those things that I talked about, compassion, of the equality of men and women in the dharma, of lay practice, in the world in the monastery in the mountain. Being codependent realities, mutually interpenetrating, mutually arising and thatÕs the way I hope our practice here at Zen Mountain Monastery will continue to develop between the lay practitioners and the monk practitioners. That there will always be a dynamic and supportive relationship on the part of both parts, because it wonÕt work with either. Both are essential to the dharma staying strong, vital, and touching our lives and everything that we do.

So Vimalakirti was sick at home. Sick because of the sickness of all sentient beings. And heÕs laying in bed and Buddha gets hold of Subhuti and says, ÒWhy donÕt you take a bunch of the monks and go over and visit Vimalakirti.Ó They donÕt want to go because every time they go, Vimalakirti gets them all entangled in dharma combat which they always end up losing. It reminds me of the dialogs with Plato and Aristotle, kind of like a setup for the master to come out on top. And finally the Buddha says, Go, and they go. Tens of hundreds and thousands of arhats and bodhisattvas, goddesses, and gods fill this little room that heÕs in, and of course thereÕs plenty of room for everybody to fit in. ThereÕs a lot of magic in this sutra. If youÕve never heard Robert Thurman speak on it, heÕs a treat to listen to. He gets all excited about it. He starts naming one after another, all these different kinds of beings that are present, and all of the magic. And as he says in his book, the intent of all of this magic is to stretch oneÕs imagination, not to place any limits of the possibilities. From a Zen point of view all of these extraordinary magical things that take place need to be understood, and many of them are what koans are about. So everybody goes there and each chapter deals with a different aspect of the teaching of Vimalakirti. This particular one deals with nonduality. Vimalakirti asks each of the bodhisattvas to present their understanding. So basically what the whole chapter is about is each bodhisattva getting up and saying what the bodhisattvaÕs method of entering nonduality is. Of course every one of them is going off at the mouth. TheyÕre explaining the whole thing, including the great master Manjushri, teacher of the Buddha. So Vimalakirti finally gets to Manjushri and the end of the chapter and says, ÒWhat is a bodhisattvaÕs method of entering nonduality?Ó And Manjushri says, ÒAccording to my mind, in all things ÉÓ you could really nail this line word after word. ÒAccording to my mind, in all things, no speech ÉÓ then shut up, ÒÉno explanationÉÓ stop talking, ÒÉ no direction ÉÓ stop pointing, ÒÉ no presentation, leaving behind all questions and answers, this is the method of entering nonduality.Ó Then Manjushri asked Vimalakirti, ÒWe have each spoken, now you should say. Good man, what is a bodhisattvaÕs method of entry into nonduality?Ó Vimalakirti was silent.

ThereÕs many ways to look at that silence. The same koan appears in the Blue Cliff Record. In there, Setcho includes the same wording up to the question of Manjushri, ÒTell us what is a bodhisattvaÕs method of entering into nonduality.Ó He doesnÕt say that Vimalakirti was silent. He says, ÒWhat did Vimalakirti say?Ó And then he also says, ÒSeen through.Ó Indeed what did Vimalakirti say. YesterdayÕs talk, Lu Tzu Faces the Wall, what did Lu Tzu say? The Buddha teaches the outsider, the Buddha remained seated, what did the Buddha say?

In the footnotes to this koan, what he says, he quotes, ÒManjushri, now you should say, good man, what is a bodhisattvas method of entry into nonduality?Ó The footnote to that says, ÒOnce heÕs surrounded and divested or everything ÉÓ keep in mind all of this dialog of thirty two bodhisattvas, each one presenting entry of the nondual dharma. So heÕs surrounded and divested of everything, theyÕve mentioned everything. So once heÕs surrounded and divested of everything they donÕt count on a violent outburst. Was the violent outburst VimalakirtiÕs silence? Thunder filled the whole universe, waves washed the heavens.

The name Vimalakirti means untainted name or pure name. His wifeÕs name was Golden Woman. His sonÕs name was Good Thought, his daughterÕs name was Moonlike Beauty.

A monk once asked an old master, ÒVimalakirti was the golden-grained Buddha.Ó This was one of the ways that they referred to him. Why did he listen to the teachings of the assembly of Shakyamuni Buddha. ÒWhy did he even bother with listening to these bodhisattvas present their understanding?Ó And the master said, ÒHe didnÕt make a contest between others and self.Ó He didnÕt put himself above them, he didnÕt separate himself. He made himself part of that group. And through the entire dialog he remained seated and he listened. And then when they asked him for his presentation, he remained silent, he continued to remain silent. Another master said, ÒManjushriÕs applauding in this way, still is casting a divining ladle. Listening to the empty sound, Vimalakirti remained silent. DonÕt you folks go drilling tortoiseshells or striking tiles.Ó In other words, donÕt go

to sorcery to try and figure this one out. Before the I-Ching they used to use a tortoise shell to divine the Book of Changes. They would heat it and it would crack, and theyÕd study the cracks and lay the yarrow stalks. Now computers are used. Another master said, ÒVimalakirti was not silent, did not pause. Argument that he remained seated turned out to be wrong.Ó All the things they said turned out to be not true. One of the problems about this silence, is that it becomes a nest, and Zen students like everybody else like to make little nests. So inevitably students will present silence and inevitably the teacher will chase them out. Just like the goddess wouldnÕt accept silence from Shariputra. When she pressed him on the point of the absolute, he remained silent. She said, donÕt give me that! So why was ShariputraÕs silence unacceptable and VimalakirtiÕs, everyone though it was wonderful? WhatÕs the difference?

Wong Song has a little thing in here. He says, ÒEven now, in various places when they see this matter brought up, they still say, ÔRemaining silent for a while (so-and-so) said.ÕÓ And then he says, ÒA monk once asked a teacher, ÔIn the records it often says liang jiu,Ó which is the word for silent. ÒÔliang jiu for a good while,Õ who is liang jiu?Ó The teacher said, ÒThe younger brother of Liang Ba .Ó This is told as a joke. Wong Song goes on to say. ÒThe last two lines are the most outstanding.Ó And then I go to the references to find out whatÕs happening. When you label it as a joke, somethingÕs wrong. Cleary tries this explanation. Scholars are not great joke tellers, particularly when you have to translate it from ancient Chinese into modern English. He gets kind of hung up. But what itÕs basically about is that Liang jiu, jiu is also the word that means nine, it sounds exactly like the word that means nine, the number nine. And Ba is the sound for the number eight. So when somebody asks the teacher, ÒWhatÕs liang jiu?Ó meaning whatÕs silence? The teacher took it as whatÕs liang nine, and he said the elder brother of liang eight. And I wondered how I could say this to make it understandable to you. And the word silence. What is silence? the student asked the teacher. The teacher answers, ÒSi-lence is Jo-lenceÕ mute brother.Ó I thought it was great. After a week of sesshin, thatÕs a riot. Thank you, thank you.

In the verse on another koan in the Book of Equanimity, the one of Mazu, when Mazu said, ÒBrother YakujoÕs head is white, and the other brotherÕs head is black.Ó In the verse to that koan, Hongzhi says, ÒGrandly sitting, cutting off the road of the tongue, what a laugh the old awl of Vaisali.Ó And thatÕs of course Vimalakirti. And the verse this time, he says,

Manjushri inquires after the illness of the old Vaisalian;
The gate of nonduality opens Ñ behold the adept.
Crude without, pure within Ñ who appreciates it?
Forgetting ÔbeforeÕ and losing Ôafter,Õ donÕt sigh.
Struggling to present the gem Ñ the man with his feet cut off in the garden of Chu:
Repaying with a jewel, shining bright Ñ the cut snake of Sui.
Stop checking Ñ
There are absolutely no flaws.

One of the remarkable things about the dharma to me is that, ancient Chinese culture and twentieth century American culture are on two opposite sides of the poles. There are ways of expressing things, their poetry, their stories, what they thought was funny, what they thought was great, what they thought was heroic, the examples using warriors and generals and so on, are very different to what the American practitioner, or the Western practitioner in the twentieth century is in to. Yet the dharma, the teaching thatÕs hidden in there, if you can get beyond the surface, get beyond the metaphors, get to the heart of it, that dharma is very applicable to everything that we do. It will take a hundred years at least before it begins to manifest itself in a Western form. So one of the things that IÕve also found, is that if youÕre working with the Book of Equanimity, the verse, which was written by Hongzhi, and Hongzhi was the one that collected the Main Case, and Hongzhi was several generations before Wong Song who put these all together and added commentaries to it. If you want to get what Hongzhi was talking about, check out the verse before, itÕs the only statement he makes about the koan. And Hongzhi is the same person that wrote Cultivating the Empty Field. He was considered one of the finest of the Sung Dynasty poets

and a great Zen master. In this verse he says,

Manjushri inquires after the illness of the old Vaisalian;
that is Vimalakirti,
The gate of nonduality opens Ñ Behold the adept.Ó
And of course again, itÕs extolling the virtues of Vimalakirti.
Crude without, pure within Ñ who appreciates it?

He uses an example of this silence of Vimalakirti as being equivalent to in the sutra, he says, ÒShakyamuni closed his room, Vimalakirti shut his mouth. Subhuti extolled speechlessness to reveal the Way. Indra and Brahma beyond hearing showered flowers. These are all because the truth is mastered by spiritual knowledge so the mouth is thereby silent. How could you say they had no eloquence?Ó It is what eloquence cannot speak of. ThatÕs what I spoke a lot of yesterday. That thereÕs direct immediate seeing, experiencing. ThatÕs what itÕs about. ThatÕs what heÕs calling spiritual knowledge, thatÕs what this practice is about. ThatÕs what you get to in your own zazen. And then there is speaking of it.

Now speaking of it can be useful. The Buddha spoke of it, hundreds of masters spoke of it. Today in this hall we speak of it. But those are still, nonetheless, words and ideas that describe the reality. ItÕs the reality itself that needs to be realized. We use all kinds of skilful techniques, everything that we do is skillful means, bar none, including zazen. And the whole point of those skillful means is oneÕs own direct realization of the truth. It can happen any time, any place. Something comes along and opens that door for you. ItÕs different for different people. But always zazen is somewhere at the root of it.

He speaks of a gem, a semi-precious stone, and inside that stone, thereÕs a story in one of these ancient-Chinese things, that thereÕs a semi-precious stone which doesnÕt seem like itÕs very important. When you cut it open, inside it is the real gem. And this is being made an equivalent of Vimalakirti, who outwardly seems dumb, and his speechlessness makes it seem that way, he doesnÕt say anything. But that itÕs pure and genuine within. The stone conceals the jewel.

Crude without, pure within Ñ who appreciates it?
Forgetting ÔbeforeÕ and ÔlosingÕ after, donÕt sigh.
This is another thing from the collections on meditation where the master says, ÒNow when I speak of knowing, you neednÕt know knowing, just know Ñ thatÕs all. Then before you donÕt continue extinction, and after you donÕt bring on production. The continuity of before and after broken, in between is solitary and alone.Ó

In the sutra of the third patriarch, he talks about it again and again and again, how the truth is to be found outside of the words and ideas that describe it. And in the end he talks about, Òthat the way of words and speech finally comes to an end,Ó because the way is beyond these things. ItÕs not the past, itÕs not future, itÕs not the present.

Struggling to present the gem Ñ the man with his feet cut off in the garden of Chu:

This is such an awful example. This is the story about this guy who comes to the emperor with a gem, and the emperor looks at the gem and says, ÒThatÕs not a gem, thatÕs an ordinary stone.Ó This is the stone that has the gem inside it. ÒItÕs an ordinary stone, cut his leg off.Ó So they cut one of his feet off. Then that emperor ends his term and a new emperor comes and the guy comes running back again with the stone. The emperor looks at the stone and says, ÒThatÕs a stone not a gem, cut his other foot off.Ó So this is the guy with two feet cut off, who finally comes to the third emperor. This third emperor summons him and asks him about it, and he said, ÒI do not resent the amputation of my feet, I do resent that the real jewel is taken to be an ordinary stone. That an act of loyalty is taken to be deception.Ó The king had the stone split and found it was the real jewel. The king grieved and said, ÒHow lamentable that two former sovereigns found it easy to cut off a manÕs feet but found it hard to split a stone. Now it actually turns out to be a gem and a treasure for a nation.Ó There might be nicer ways of presenting the gem that Vimalakirti was, in that outwardly he was very ordinary, and inwardly he was the embodiment of nonduality of

the teachings.

ItÕs the same with repaying with a jewel shining bright, the cut snake of Sui. The cut snake of Sui is not so bad. ItÕs the story about this guy whoÕs walking along and he sees this snake, with a piece of it cut off. So he goes over to the snake and puts a little water on him and tries to heal him and then weeks later heÕs at his house and thereÕs a big flash of lightning, and thereÕs the snake holding a gem in his mouth. ItÕs a reward. These are all Tung Dynasty fairy tales that are worked into these koans and used in the verses. Of course if you were living at that time all of this would make immediate sense to you and youÕd get it. But for us it seems a little out of the way and it needs explanations.

Stop checking Ñ There are absolutely no flaws:
I donÕt know if that needs any interpretation. There are absolutely no flaws. Stop checking, because it is inherently complete of itself. You are inherently complete of yourself. There are absolutely no flaws. Wong Song says, ÒGo ahead, point one out.Ó No flaws means there is a continuum. No gaps, no breaks. In birth nothing is added. In death nothing is lost. When the universe is destroyed, it is not destroyed. What is that? The absolute basis of reality? Emptiness? Well form is emptiness, and emptiness is form. Form is exactly emptiness, and emptiness exactly form. ThatÕs what the Heart Sutra tells us. ThatÕs what the Identity of Absolute and Relative tells us, just the title tells us. ThatÕs what Mahayana Buddhism tells us. ThatÕs what Vimalakirti has told us. ThatÕs what tens of thousands of koans and masters have told us. So what is it that is not destroyed when the universe is destroyed? What is it, that is neither born nor extinguished? ThatÕs what Vimalakirti is trying to show here. Not just in this one thing but throughout the whole sutra. The message of Vimalakirti is the relationship between form and emptiness. Nonduality is about the interpenetration of dualities. The mutual causalities of dualities, the codependence of dualities. ThatÕs what our practice is about, whether youÕre a monk or a lay practitioner. Each of us depend on the other. Whether youÕre a man or a woman, each of us depend on the other. Whether youÕre in the world or on the mountain, each of us depend on the

other. And where it all comes home is on that pillow. And the process that brings it home is zazen.

Preface

This book is an attempt to give an organized, detailed account of the Patimokkha training rules and the traditions that have grown up around them, so that anyone whose life is affected by the rules--either a bhikkhu who lives by them, or a lay person who has dealings with the bhikkhus--will be able to find, gathered in one convenient volume, as much essential information as possible on just what the rules do and do not entail. Scholars interested in Early Buddhism or contemporary Theravada should also find the book interesting, as should anyone who is interested in the practice of the Dhamma and who is curious to see how the Buddha worked out the ramifications of Dhamma practice in daily life.

The amount of information offered here is both the book's strength and its weakness. On the one hand, it encompasses material that has in some cases been unavailable in English or even in romanized Pali, and should be sufficient to serve as a life-long companion to any bhikkhu who seriously wants to benefit from the precise and thorough training the rules have to offer. On the other hand, the sheer size of the book and the mass of details to be remembered might prove daunt-ing or discouraging to anyone just embarking on the bhikkhu's life.

To overcome this drawback, I have tried to organize the material in as clear-cut a manner as possible. In particular, by analyzing each rule into its component factors, I have tried to show not only the rule's precise range, but also how it connects to the general pattern of mindfully analyzing one's own actions in terms of such factors as intention, perception, object, effort and result--a system that plays an important role in the training of the mind.

Secondly, I have provided short summaries for the rules, and have gathered them, organized by topic, in the Rule Index at the back of the book. If you are new to the subject of Buddhist monastic

disci-pline, I suggest that you read the Rule Index first, to grasp the gist of the rules and their relationship to the Buddhist path, before going on to the more detailed discussions in the body of the book.

I am indebted to the many people who helped directly and indirectly in the writing of this book. Phra Ajaan Fuang Jotiko (Phra Khru Nanavisitth) and Phra Ajaan Thawng Candasiri (Phra Nanavisitth), my first teachers in Vinaya, gave me a thorough ground-ing in the subject. Ven. Brahmavamso Bhikkhu gave many hours of his time to playing Devil's advocate during the long period of research that led up to the book, forcing me to deepen my knowledge and sharpen my interpretations. Ven. Phra Nanavarodom, Bhikkhu Bodhi, Amaro Bhikkhu, Bill Weir and Doris Weir all read copies of the manu-script and offered valuable suggestions for improvement. I, of course, remain responsible for any errors it may still contain.

Although this book was many years in the research and writing, the decision to print it was given at short notice, and I had to prepare the final manuscript under severe time constraints. Thus there are bound to be editorial errors that have escaped my attention, for which I ask your indulgence. If you find any errors of substance or unclear explanations, please let me know.

I dedicate this book in gratitude and respect to my preceptor, Phra Debmoli (Samrong Gunavuddho), and to all my teachers in the path of the Dhamma-Vinaya.

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Abbreviations

A	Anguttara Nikaya
As	Adhikarana-samatha
Ay	Aniyata
BD	Book of Discipline
Cv	Cullavagga
D	Digha Nikaya
Dhp	Dhammapada
M	Majjhima Nikaya
Mv	Mahavagga
NP	Nissaggiya Pacittiya
Pc	Pacittiya
Pd	Patidesaniya
Pr	Parajika
Pv	Parivara

S Samyutta Nikaya

Sg Sanghadisesa

Vism Visuddhi Magga

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"Now, Ananda, if the thought occurs to any of you--'The teaching has lost its authority; we are without a Teacher'--it should not be viewed in that way. Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone."

--D. 16

The Buddhist Monastic Code

The Patimokkha Training Rules

Translated and Explained

by Thanissaro Bhikkhu

(Geoffrey DeGraff)

The Buddhist Monastic Code Thanissaro Bhikkhu

CHAPTER EIGHT

Pacittiya

As explained in the preceding chapter, this term is most probably related to the verb pacinati, "to know", and means "to be made known" or "to be confessed". There are 92 rules in this category, divided into eight chapters of ten each, and one of twelve.

One: The Lie Chapter

1. A deliberate lie is to be confessed.

"Now at that time Hatthaka the Sakyan had been overthrown in debate. In discussions with adherents of other sects, he acknow-ledged points after having denied them, denied points after having acknowledged them, evaded one question with another, told deliberate lies, made an appointment (for a debate) but then didn't keep it. The adherents of other sects were offended and annoyed and spread it about...

"The bhikkhus heard them...and having approached Hatthaka the Sakyan, asked him: 'Is it true, Hatthaka, that in discussions with adherents of other sects, you acknowledged points after having denied them, denied points after having acknowledged them, evaded one question with another, told deliberate lies, made an appointment (for a debate) but then didn't keep it?'

'"Those adherents of other sects have to be beaten in some way or another. You can't just give them the victory!'"

A deliberate lie is a statement or gesture made with the purpose of misrepresenting the truth to someone else. According to the

K/Commentary, a violation of this rule requires two factors:

(1) Intention: the intention to misrepresent the truth; and

(2) Effort: the effort to make another individual know whatever one wants to communicate based on that intent.

Intention. The desire to misrepresent the truth fulfills this factor regardless of what one's motives are. Thus "white lies", lies made with benevolent intentions (e.g., to a person whose state of mind is too weak to take the truth) and outrageous lies meant as jokes--to amuse rather than deceive--would all fall under this rule.

For this reason, a bhikkhu who wants to shield an emotionally weak person from harsh truths has to be very skillful in phrasing his statements. And any bhikkhu with an active sense of humor should be careful how he expresses it, bearing in mind the passage from the suttas (M.61) where the Buddha shows an empty water dipper to Rahula, his son, telling him that anyone who feels no shame at utter-ing a deliberate lie is as empty of the virtues of a contemplative as the dipper is empty of water, and then advises him to train himself: "I will not utter a deliberate lie, even for a laugh."

Effort. According to the Vibhanga, to misrepresent the truth means to say that one has seen X when one hasn't; that one hasn't seen X when one has, or that one has seen X clearly when one is in doubt about the matter. This pattern holds for the other senses--hearing, smell, taste, touch and ideation--as well. Thus to repeat what one has heard, seen, etc., even if it actually is misinformation, does not count as a misrepresentation of the truth under this rule, since one is truthfully reporting what one has seen, etc. If, however, one says that one believes in such misinformation when one actually doesn't would count as a misrepresentation of the truth, and so would fulfill this factor.

According to the Commentary, effort here covers falsehoods con-veyed not only by speech, but also by writing or gesture, as well as the act of remaining silent in situations where silence would convey a false

message (as during the recitation of the Patimokkha, where silence on the part of the listener indicates that he has no unconfessed offenses).

Result is not a factor here. Thus whether or not anyone understands the lie or is deceived by it, is of no consequence.

In cases where a particular lie would fall under another rule--such as Parajika 4, Sanghadisesa 8 or 9, Pacittiya 13, 24 or 76--the penalties assigned by that rule take precedence over the ones assigned here. For instance, making a false claim to a superior human state and not being understood would incur a thullaccaya under Parajika 4; falsely accusing another bhikkhu of a parajika offense would incur a sanghadisesa under Sanghadisesa 8; falsely accusing him of a sangha-disesa would incur a pacittiya under Pacittiya 76; and falsely accusing him of a lesser offense would incur a dukkata under that rule.

The Vinaya Mukha argues that this rule should take precedence in cases where a particular lie would incur only a dukkata under any of the other rules--as in the last example--but this contradicts the Vibhanga.

Non-offenses. A bhikkhu who misrepresents the truth uninten-tionally incurs no offense under this rule. The Vibhanga gives two examples--speaking quickly and saying one thing while meaning another--and the Commentary explains them as follows: Speaking quickly means speaking before one has carefully considered the matter. Saying one thing while meaning another means making a slip of the tongue, either out of stupidity or carelessness. And, as we noted above, a bhikkhu who speaks from mistaken assumptions--truthfully reporting any mistaken information he may have received or mistaken beliefs he may have thought up--does not come under this rule.

Broken promises. The Mahavagga (III.14.1-14) imposes a dukkata on the act of making a promise with pure intentions but later breaking it. Since the texts make no mention of any circumstances beyond one's control which would exempt one from that penalty, a bhikkhu should be

very careful of how he states his plans for the future. A special instance of breaking a promise--accepting an invitation to a meal but then not going--is treated under Pacittiya 33.

Summary: The intentional effort to misrepresent the truth to another individual is a pacittiya offense..

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2. An insult is to be confessed.

An insult is a gesture or statement, written or spoken, made with the malicious intent of hurting another person's feelings or of bring-ing him/her into disgrace. The Vibhanga analyzes the full offense under this rule in terms of three factors:

1) Effort--One insults a person directly to his face, touching on any one of the 10 topics for abuse (akkosa-vatthu) discussed below.

2) Object--The person is a bhikkhu.

3) Intention--One wants to humiliate him for malicious reasons.

Effort. The Vibhanga lists ten ways a verbal insult can be phrased: making remarks about the other person's

race, class or nationality (You nigger! You bum! You Jew!);

name (You really are a Dick!);

family or lineage (You bastard! You son of a bitch!);

occupation (You pimp! You capitalist pig!);

craft (What would one expect out of a basket weaver like you?);

disease or handicap (Hey, Clubfoot! Spastic!);

physical characteristics (Hey, Fatty! Beanpole! Shrimp! Hulk!);

passions (How can a temperamental person like you expect to meditate?);

offenses or attainments (I bet you masturbate with that hand):
or

using an abusive form of address, such as, "You camel! You goat! You ass! You penis! You vagina!" () (All five of these come from the Vibhanga.)

These ten topics are called the akkosa vatthu--topics for abuse--and appear in the following training rule as well.

As the examples in the Vibhanga show, the remark that fulfills the factor of effort here must touch on one of these topics for abuse, and must be made directly to the listener: "You are X." It may be phrased either as sarcastic praise or as out-and-out abuse. The Commentary and Sub-commentary say that any insulting remark that is not listed in the Vibhanga would only be grounds for a dukkata, but the Vibhanga defines the topics for abuse in such a way that any term related to them in any way would fulfill this factor here.

Remarks made in an indirect or insinuating manner, though, would not fulfill this factor. Indirect remarks are when the speaker includes himself together with the target of his insult in his statement ("We're all a bunch of fools.") Insinuating remarks are when he leaves in uncertain as to whom he is referring to ("There are camels among us"). Any remark of this sort, if meant as an insult, incurs a dukkata regardless of whether the target is a bhikkhu or not.

All of the insults mentioned in the Vibhanga take the form of remarks about the person, whereas insults and verbal abuse at present often

take the form of command--Go to hell! F-- off! etc.--and the question is whether or not these too would be covered by this rule. Viewed from the standpoint of intent, they fit under the general definition of an insult; but if for some reason they would not fit under this rule, they would in most cases be covered by Pacittiya 54.

Insulting remarks made about someone behind his/her back are dealt with under Pacittiya 13.

Object. This factor is fulfilled for the full offense only if the target of one's insult is a bhikkhu. To insult an unordained person--according to the Commentary, this runs the gamut from bhikkhunis to all other living beings--incurs a dukkata.

Intent. The Vibhanga defines this factor as "desiring to jeer at, desiring to scoff at, desiring to shame." If, with no insult intended, a bhikkhu jokes about another person's race, etc., he incurs a dub-bhasita, regardless of whether the person is lay or ordained, mentioned outright or insinuatingly, and regardless of whether he/she takes it as a joke or an insult. This is the only instance of this class of offense.

The K/Commentary adds result as a fourth factor--the target of one's insult knows, "He is insulting me"--but there is no basis for this in either the Vibhanga or the Commentary. If one makes an insulting remark under one's breath, not intending to be heard, or in a foreign language, not intending to be understood, the intention would be to let off steam, which would not qualify as the intention covered by this rule. If one truly wants to humiliate someone, one will make the necessary effort to make that person hear and understand one's words--but if for some reason that person doesn't hear or understand (a loud noise blots out one's words, one uses a slang term that is new to one's listener), there is nothing in the Vibhanga to indicate that one would escape from the full penalty.

For this reason, whether or not the person addressed actually feels insulted by one's remarks is of no consequence in determining the severity of the offense. If one makes a remark to a fellow bhikkhu,

touching on one of the topics for abuse and meaning it as an insult, one incurs a pacittiya even if he takes it as a joke. If one means the remark as a joke, one incurs a dubbhasita even if the other person feels insulted.

Non-offenses. According to the Vibhanga, a bhikkhu who mentions another person's race, etc., commits no offense if he is "aiming at Dhamma, aiming at his benefit, aiming at teaching." The Commentary illustrates this with a bhikkhu saying to a member of the untouchable caste: "You are an untouchable. Don't do any evil. Don't be a person born into misfortune and going on to misfortune."

Another example would be of a teacher who uses insulting language to shame a stubborn disciple: This would incur no offense if done without malice, but one should be very sure of the purity of one's motives and of the beneficial effect of one's words before using language of this sort. The Cullavagga (IX.5.2) states that a bhikkhu is fit to reprove another bhikkhu only if he keeps five points in mind: "I will speak at the right time, and not at the wrong time. I will speak about what is factual, and not about what is not factual. I will speak with gentleness, and not with harshness. I will speak about what is connected with the goal, and not about what is not connected with the goal. And I will speak with thoughts of kindness, and not with inner hatred."

Summary: An insult made with malicious intent to another bhikkhu is a pacittiya offense.

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3. Malicious tale-bearing among bhikkhus is to be confessed

Malicious tale-bearing is described in the Vibhanga as follows: X makes remarks about Y touching on his race, name, or any of the other

ten akkosa vatthu listed in the explanation to the preceding rule. Z, hearing these remarks, goes to tell someone else--either W or Y himself--in hopes of causing a rift between X and his listener, or of winning favor with his listener in case there is already a rift between the two. For example:

a) X calls Y a bastard behind his back. Z tells Y, in hopes of ingratiating himself with Y.

b) X makes racist remarks about Y to his face. Z knows that W is a friend of Y and hates racists, and so tells W what X said, in hopes of causing a rift between W and X.

Bhikkhu Z incurs the full offense here when three factor are fulfilled: object, intent and effort.

Object: Both Z's listener and X are bhikkhus; X has made remarks about Y that qualify as a direct insult under the preceding rule (or, if he didn't make them in Y's presence, remarks that would have qualified as a direct insult had he done so).

Effort: Z reports X's remarks to his listener verbally or by gesture (as in writing a letter),

Intent: with the intent of ingratiating himself with his listener, or to cause a rift between his listener and X.

The K/Commentary adds a fourth factor--Z's listener understands what he is saying--but as with the previous rule, there is no basis for this in the Vibhanga.

Object. If either X or Z's listener--or both--are not bhikkhus, then the penalty for Z is a dukkata.

If X's remarks qualified only as an indirect insult under the preced-ing rule--e.g., he said with reference to Y that, "There are asses among us"--then Z incurs a dukkata if he reports them with the intent to ingratiate himself or cause a rift, regardless of whether

his listener and/or X are bhikkhus or not.

The Sub-commentary states that there is a dukkata for bearing tales dealing with matters other than remarks about the ten akkosa vatthu--i.e., telling Y about things said or done by X, to make X appear in a bad light,in hopes of winning favor or causing a rift, although some cases of this sort would come under Pacittiya 13.

Effort. This rule is sometimes translated as dealing with slander--false tale-bearing--but as the examples in the Vibhanga show, it actually deals with true tale-bearing: X really does say insulting things about Y, and Z gives a true report. The Vinaya Mukha comments that if Z engages in false tale-bearing, then regardless of whether or not X and Z's listener are bhikkhus, the penalty for Z is a pacittiya in accordance with Pacittiya 1.

Intent. To give a true report of such matters with motives other than those of winning favor or causing a rift incurs no penalty. Examples of this would include:

informing a senior bhikkhu when one bhikkhu has accused another of a serious offense, so that an inquiry can be made for the sake of harmony in the Community; or

telling a senior bhikkhu about a student of his who is making racist remarks, so that the senior bhikkhu can put a stop to it.

Summary: Tale-bearing among bhikkhus, in hopes of winning favor or causing a rift, is a pacittiya offense.

* * *

4. Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.

This is an offense with two factors:

Effort: One gets a student to recite Dhamma line-by-line with oneself (which, as we shall see below, means to train the student to be a skilled reciter of a Pali Dhamma text).

Object: The student is neither a bhikkhu nor a bhikkhuni.

Only the first factor needs explanation, and is best treated under two headings: Dhamma and reciting line-by-line.

Dhamma the Vibhanga defines as "a saying made by the Buddha, his disciples, seers or heavenly beings, connected with the teaching or connected with the goal." The Commentary devotes a long discussion to these terms, coming to the conclusion that connected with the Dhamma refers to the Pali Canon--in Pali, not in translation--as agreed on in the first three councils, while connected with the goal (attha) refers to the Maha Atthakatha, the most revered ancient commentary (only in its original Pali version, the Sub-commentary says).

The ancient commentaries disagreed as to what other works would fit under this category, but Buddhaghosa's conclusion seems to be that--in the Milinda Panha, for example--Ven. Nagasena's quotes of the Buddha's words would count, but not his own formulations of the teaching, and the same principle holds for other texts that quote the Buddha's words as well. The ancient commentaries are unanimous, though, in saying that "Dhamma" does not cover the Mahayana sutras or compositions (this would include translations) dealing with the Dhamma in languages other than Pali.)

This interpretation, identifying "Dhamma" with particular Pali texts, has caused no controversy in the context of this rule--although it seems unlikely that the compilers of the Vibhanga would have had the commentaries in mind when they said, "connected with the goal"--but it has met with disagreement in the context of Pacittiya 7, and so we will discuss it there in more detail.

Reciting line-by-line. To make someone recite line by line means to train him/her by rote to be a skilled reciter of a text.

Bhikkhus in the days of the Buddha committed the teachings in the Canon to memory so as to preserve them from generation to generation. Although there is evidence to suggest that writing was in use at the time--mainly for keeping accounts--no one used it to record teachings either of the Buddha or of any other religious teacher. The Pali Canon was not written down until approximately 500 years after the Buddha's passing away, when repeated wars in Sri Lanka threatened its survival.

The Vibhanga lists four ways in which a person might be trained to be a reciter of a text:

1) The teacher and student recite in unison, i.e., beginning together and ending together.

2) The teacher begins a line, the student joins in and they end together.

3) The teacher recites the beginning syllable of a line together with the student, who then completes it alone.

4) The teacher recites one line, and the student recites the next line alone.

Reciters of the Vedas still use these methods at present when practicing their texts.

The origin story states that the Buddha forbade these methods of training unordained people because they caused the lay students to feel disrespect for the bhikkhus. The Vinaya Mukha explains this by noting that if a teacher made a slip of the tongue while teaching in this way, his students would look down on him for it. If this were the right explanation, though, the no-offense clauses would have listed "proper" ways of training novices and lay people to recite the Dhamma, but they don't.

A more likely explanation is that at the time of the Buddha the duty of memorizing and reciting the texts was considered the province of

the bhikkhus and bhikkhunis. Although some lay people memorized discourses (Mv.III.5.9), and bhikkhus of course taught the Dhamma to lay people, there was apparently the feeling that to teach non-ordainees to become skilled reciters of the texts was not good for the relationship between bhikkhus and laity. There are two possible reasons for this:

1) People may have felt that the bhikkhus were shirking their responsibilities by trying to pass their duty off onto lay people.

2) The Brahmins at the time were very strict in not allowing anyone outside their caste to memorize the Vedas, and their example may have led lay people to feel disrespect for bhikkhus who were not equally protective of their own tradition.

At present, the entire Canon is available in print, and even bhikkhus rarely commit it to memory, although they do frequently memorize parts of it, such as the Patimokkha, the major discourses and other passages chanted on ceremonial occasions. To train a lay person or novice person to become skilled in reciting such teachings by rote would incur a pacittiya.

Perception and intent are not mitigating factors here. Thus a bhikkhu who trains a novice to recite a text in any of the ways mentioned above--on the assumption that the novice is a bhikkhu--incurs a pacittiya all the same. The same holds true for a bhikkhu training a mixed group of bhikkhus and novices, even if his intention is to train just the bhikkhus in the group.

Non-offenses. Since this rule is aimed at methods of teaching, the Vibhanga states that there is no offense "for one made to recite in unison." This, says the Commentary, refers to a young bhikkhu who is told by his teacher to recite together with a novice who is the teacher's student.

Also, there is no offense if a bhikkhu chants a passage in unison with unordained people who have already memorized it. The Commentary extends this allowance to include cases of bhikkhus learning a text

from an unordained person, probably on the model of the Itivuttaka which--according to its Commentary--the bhikkhus first learned from a servant woman who had memorized some of the Buddha's teachings that the bhikkhus had overlooked.

Finally, there is no offense if a bhikkhu corrects an unordained person who has memorized most of a passage or who is reciting in a confused manner.

Summary: To train a novice or lay person to recite passages of Dhamma by rote is a pacittiya offense.

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5. Should any bhikkhu lie down in the same lodging with an unordained person for more than two or three consecutive nights, it is to be confessed.

As the Vinaya Mukha comments, "The Buddha originally laid down the rule forbidding the act of sleeping in the same lodging with an unordained person so that lay people would not see the unsightly attitudes a bhikkhu might assume while asleep. But then, when novices come into being, they were classed as unordained people and so had no place to stay. The Buddha therefore relaxed the rule, allowing bhikkhus to sleep in the same lodging with an unordained person no more than three nights running, thus also opening the way for them to sleep in the same lodging with ordinary laymen."

The occasion for the first formulation of the rule was this:

"Now at that time lay men came to the monastery to hear the Dhamma. After the Dhamma had been taught, each of the elder bhikkhus went to his own dwelling, while the newer bhikkhus went to sleep right there in the attendance hall with the laymen--careless, absent-minded,

naked, mumbling and snoring. The laymen were annoyed and offended and spread it about, 'How can revered people go to sleep careless, absent-minded, naked, mumbling and snoring?'"

The occasion for the final formulation was this:

"The bhikkhus said to Ven. Rahula (who must have still been a novice at this point), 'There is a training rule laid down by the Blessed One that (a bhikkhu) should not lie down together with an unordained person. Find yourself a place to sleep.' So Ven. Rahula, not being able to find a place to sleep, went to sleep in the out-house. Then the Blessed One, getting up towards the end of the night, went to the outhouse and on arriving cleared his throat. Ven. Rahula cleared his throat.

"'Who's there?'

"'It's me, sir--Rahula.'

"'Why are you lying there?'

"So Ven. Rahula told him what had happened."

There are two factor for the full offense here:

1) Object: An unordained person.

2) Effort: (a) Lying down, (b) in the same lodging with the unordained person, (c) for four nights running.

Object. The Vibhanga defines unordained person as anyone other than a bhikkhu. According to the Commentary, this includes not only human beings, but also any animal large enough to have intercourse with. The Sub-commentary, though, following the Three Ganthipadas, notes that this does not include female human beings, since there is another training rule, following immediately on this one, which deals specifically with them.

Lying down. To be lying down in the same lodging with someone else means to be prone at the same time as the other person is prone within the area defined as the lodging. This factor is fulfilled whether the bhikkhu lies down when the other person is already lying there, or vice versa, or both lie down at the same time. Although there are other training rules where lying down is included under the term sitting, sitting is not included under the term lying down here. Whether or not the bhikkhu or the other person falls asleep is of no account.

Lodging. The Vibhanga defines the lodging that can be grounds for a pacittiya here as a place completely roofed and completely walled, or mostly roofed and mostly walled. A place half-roofed and half-walled, it says, is grounds for a dukkata, while a place (a) fully roofed but with no wall (e.g., an open pavilion), (b) fully walled but with no roof (e.g., a corral), or (c) less than half-roofed and less than half-walled, are all not grounds for an offense.

Buddhaghosa quotes the Maha Atthakatha, the major ancient commentary, as filling in all the other possibilities:

Grounds for a pacittiya: A place

fully roofed and mostly walled,

fully roofed and half-walled,

mostly roofed and half-walled,

mostly roofed and fully walled,

half-roofed and fully walled, or

half-roofed and mostly walled.

Grounds for a dukkata: A place

fully roofed and less than half-walled,

mostly roofed and less than half-walled,

less than half-roofed and fully walled, or

less than half-roofed and mostly walled.

Grounds for no offense: A place

half-roofed and less than half walled,

less than half roofed and half-walled, or

less than half roofed and less than half walled.

The Commentary notes that tents would fit under the definition of place here, and it would seem that vehicles--caravans in the time of the Buddha; automobiles, trains, buses and airplanes in ours--would fit here as well.

The same lodging. Unfortunately, the Vibhanga does not say how far the boundary of a "single lodging" would extend. For example, would each separate room in a house count as a separate lodging? Would the entire house? Would an entire apartment building be a single lodging? The Commentary tries to remedy this omission by introducing the factor of "having a single common entrance" or "being part of the same enclosure." (The Pali word it uses, ekupacara, has both meanings, and the Commentary makes use of both in its discussion.)

What it says is this: Even a seven-story palace or a building with 100 rooms would count as a single lodging if all the rooms make use of a common entrance. If there are several buildings in a single enclosure, and one can go from one to another without stepping on outside ground, they would count as part of the same lodging. If there is a building divided into units that are not connected by internal doorways, each unit having a separate entrance, the differ-ent units would count as separate lodgings. Locking or closing a door does not close off the doorway. Only if the door-opening is bricked up or otherwise

permanently sealed off does it no longer count as a doorway.

The Commentary admits that the "single entrance" factor is not mentioned in the Canon in connection with this rule, and is borrowed from the Vibhanga to NP 2. It argues that this factor is unavoidably bound up in the concept of "walled and roofed", though, and illus-trates its point as follows: There is a two-room dwelling, composed of an antechamber through which one must pass to get to the inner chamber. A bhikkhu is sleeping in the inner chamber, and an unordained person in the antechamber. Now suppose that a stubborn Vinaya student maintains that if the door between the two rooms is closed, the bhikkhu is sleeping in a separate lodging from the unordained person, while if the door is open, they are in the same lodging. His teacher then asks him, "Why are they in the same lodging if the door is open?"

"Because the two rooms share the same roof and walls."

"And if the door is closed, does that destroy the roof and walls they had in common?"

"No, of course not. But the enclosure in which the bhikkhu is sleeping is marked by the door."

This, the Commentary says, shows that the notion of enclosure is part and parcel of the concept of lodging, and that the stubborn student has defeated his own argument. Its reasoning here is probably more convincing in Pali than in English, since as we noted above, Pali uses the same word for enclosure and entrance, but even so the illustration does not carry much force when applied to such places as separate apartments in an apartment building, and so leaves the issue unsettled as far as they are concerned.

The Vinaya Mukha notes that the factor introduced by the Commentary has implications which go far beyond the original purpose of this rule--and of the following rule, in which the concept of "single lodging" is even more important. It suggests borrowing an additional factor from NP 2: the factor of separate residences or zones of

ownership (the Pali word kula carries both meanings). Thus in a large building composed of separate residences --such as an apartment building, a hotel or a hospital with private rooms--it suggests that each separate residence count as a separate lodging.

Since the Canon gives no clear guidance on this point, the best policy for an individual bhikkhu is to follow the views of the Community to which he belongs.

Nights here, as in other training rules, are counted by dawns. Thus, if a bhikkhu is sleeping in the same lodging with an unordained person but one of them gets up before dawn, that night does not count. If a bhikkhu has slept in the same lodging with an unordained person for two or three nights running, but then skips a night, the consecutive series is broken. If he then sleeps in the same lodging with an unordained person another night, the counting starts again from one.

However, if he has slept in the same lodging with an unordained person three nights running, then if after sundown on the fourth night he reclines in the same lodging in which a lay person is reclining--even if only for a moment--he incurs a pacittiya.

The Commentary interprets the phrase "after sundown" as meaning any time on the fourth day. In other words, there is no need to wait until the next dawn to count the fourth period of sleeping together. As we noted above in the conclusion to the chapter on the Sanghadi-sesa rules, there was a tendency in the time of the Canon to call a 24-hour period of day and night a "night". Perhaps this period was felt to begin at sundown, just as we now feel that a 24-hour "day" begins at midnight.

The Commentary also states that the unordained person need not be the same person each of the four nights, and the same holds true for the lodging. i.e., if a bhikkhu lies down in a lodging with novice X one night, and then goes elsewhere and lies down in a lodging with layman Y the next night, and so on for four nights running, he commits an offense all the same.

Perception and intent are not mitigating factors here. Thus a bhikkhu lying down in the same lodging with a novice whom he thinks to be another bhikkhu incurs an offense all the same. Similarly with a bhikkhu who miscounts the nights, and lies down in the same room with an unordained person for what he thinks is his third night when it is actually his fourth.

In fact, this is a training rule that one may break without ever realizing it. Suppose a novice comes to lie down in a room where a bhikkhu is sleeping, and then gets up to leave before the bhikkhu awakens. If he does this for four nights running, the bhikkhu incurs a pacittiya even though he may never have been aware of what the novice was doing. Rules like this are the reason why many bhikkhus make a practice of confessing offenses even when they are not consciously aware of having committed them.

Non-offenses. To lie down with an unordained person in a lodging that would qualify as grounds for a pacittiya or a dukkata is no offense as long as one does it no more than three days running. And there is no offense in lying down any number of consecutive nights with an unordained person in a lodging that would not qualify as grounds for an offense.

The Vinaya Mukha comments that although this rule as it presently stands no longer fulfills its original purpose, bhikkhus should keep the original purpose in mind and avoid sleeping in the same place with an unordained person whenever possible. It would also be a wise policy to avoid sleeping out in a public park, on a public beach, in an unwalled pavilion, etc., if full view of the public, even though no offense would be involved.

Summary: Lying down at the same time, in the same lodging, with a novice or layman for more than three nights running is a pacittiya offense.

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6. Should any bhikkhu lie down in the same lodging with a woman, it is to be confessed.

There are only two differences between this rule and the preceding one:

1) The factor of "object" here is fulfilled only by a female human being, "even one born on that day, all the more an older one."

2) Factor (c) under "effort" is dropped, which means that one incurs a pacittiya the instant one lies down in the same lodging with her.

Object. The Vibhanga states that female animals, petas, nagas and devas, as well as pandakas, as defined under Sanghadisesa 2, and female animals are grounds for a dukkata here. The Commen-tary qualifies this by saying that "female animal" means one with which it is possible to have intercourse, and "female petas, nagas and devas" includes only those who make themselves visible.

Even if another man is present in the lodging, it does not negate the offense.

Perception and intent are not mitigating factors here. Thus a bhikkhu who sleeps in the same room with a woman he thinks to be a man--e.g., she has disguised herself--commits the full offense all the same. A bhikkhu lying down in the same lodging with a woman commits an offense regardless or whether or not he realizes that she is there.

The same principles apply to pandakas: A bhikkhu who lies down in the same room with a pandaka whom he thinks to be an ordinary man commits a dukkata; and the same is true for a bhikkhu lying down in a lodging not knowing that a pandaka is also lying down there.

A single lodging is defined as in the preceding rule. Thus a bhikkhu sleeping in the same house as his mother, even if they are in separate

rooms and another man is present, commits an offense all the same.

Effort. The main point where this rule differs from the preceding one under the factor of effort is that a bhikkhu incurs a pacittiya the moment he is lying in a lodging at the same time a woman is lying there, with no need to count nights or dawns. This is expressed in the Vibhanga by saying, "If at sunset a bhikkhu is lying when a woman is lying, it is to be confessed."

The Sub-commentary interprets this as meaning that this rule applies only at night, but the no-offense clauses in the Vibhanga give no exemptions for daytime, which suggests that the Sub-commentary's interpretation is invalid. What the Vibhanga's statement means is that there is no need to wait until dawn to count the period of lying down together. As we noted under the preceding rule, there was a tendency in the time of the Canon to call a 24-hour period of day and night a "night", and this period may have been felt to begin at sundown. The Commentary, switching to our current practice of calling a 24-hour period a day, says, "In the previous rule, the offense is on the fourth day. Here it is right from the first day."

Thus, no matter what time of day or night a bhikkhu lies down in the same lodging with a woman, he immediately incurs a pacittiya.

The purposes of this rule. Another difference between this rule and the preceding one is the obvious point that they have different purposes. As the origin story shows, this rule is to prevent situations which might tempt a bhikkhu to commit a serious offense, such as a Parajika 1 or Sanghadisesa 2.

"Then the woman, having prepared a bed inside (her house) for Ven. Anuruddha, having put on her jewelry and scented herself with perfumes, went to him and said, 'Master, you are beautiful, good-looking and charming. I, too, am beautiful, good-looking and charming. It would be good if I were to be your wife.'

"When she said this, Ven. Anuruddha remained silent. So a second time... a third time she said to him, 'Master, you are beautiful,

good-looking and charming. I too am beautiful, good-looking and charming. Please take me together with all my wealth.'

"A third time, Ven. Anuruddha remained silent. So the woman, having slipped off her upper cloak, paraded up and down in front of him, stood, sat down, and then lay down right in front of him. But Ven. Anuruddha, keeping control of his faculties, didn't as much as glance at her or say even a word.

"Then it occurred to her: 'Isn't it amazing! Isn't it astounding! Many men send for me at a price of a hundred or even a thousand (a night), but this recluse, even when I myself beg him, doesn't want to take me together with all of my wealth!' So, putting her upper cloak back on, and bowing her head at his feet, she said to him: 'Honored sir, a transgression has overcome me in that I acted in such a foolish, muddle-headed and ill-considered way. Please accept this confession of my transgression as such, so that I may restrain myself in the future.'"

Ven. Anuruddha was very advanced in the practice, and so was able to get through the situation with his mindfulness and precepts intact. Many a lesser bhikkhu, though, would have succumbed right from the woman's first request, and so the Buddha formulated this rule for his protection.

This rule is also meant to prevent situations where suspicious people might think a bhikkhu had committed a serious offense even when he hadn't. Like Caesar's wife, a bhikkhu must not only be pure, he must look pure if he is to uphold the religion and maintain the reputation of the Community. If a bhikkhu and a woman are seen going into a house together in the evening and leaving together the following morning, then even if they slept in separate rooms, suspicious neighbors--and very few neighbors aren't suspicious of bhikkhus--would be quick to jump to conclusions. Thus the wise policy mentioned in the preceding rule applies even more forcefully here: A bhikkhu would be well-advised not to lie down with a woman in such places as parks, beaches or unwalled pavilions even though technically speaking no offense would be involved.

There is some overlap between this rule and Pacittiyas 44 and 45, which deal with a bhikkhu sitting or lying down together in private with a woman (or women). Special cases covered by this rule that are not covered by those would include, for example, a bhikkhu and a woman lying down in separate rooms of the same lodging; a bhikkhu and a woman lying down in the same lodging with another man present. Also, under those rules, the questions of the bhikkhu's state of mind and his awareness of the situation are important factors. Here they are of no consequence: Even a bhikkhu with the purest state of mind--or completely unknowingly--incurs a pacittiya when lying down together with a woman in the same lodging.

Non-offenses. There is no offense in lying down with a woman in a lodging that under the preceding rule would not be grounds for an offense, i.e.,

fully roofed but with no walls (e.g., an open pavilion)

fully walled but with no roof (e.g., a corral)

half-roofed and half-walled

half-roofed and less than half walled

less than half roofed and half-walled

less than half roofed and less than half walled.

Still, as noted above, a bhikkhu would be well-advised to avoid such situations whenever possible, and to have another man present when not.

Summary: Lying down at the same time in the same lodging with a woman is a pacittiya offense.

* * *

7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.

"Then Ven. Udayin, having dressed early in the morning and taking his robe and bowl, went to visit a certain family. At that time the lady of the house was sitting in the main entrance, while the daughter-in-law was sitting in the door to the inner chamber. So Ven. Udayin approached the lady of the house and whispered Dhamma into her ear. The daughter-in-law thought, 'Is this recluse my mother-in-law's lover, or is he being fresh with her?' Then, having whispered Dhamma into the ear of the lady of house, Ven. Udayin went to the daughter-in-law and whispered Dhamma into her ear. The lady of the house thought, 'Is this recluse my daughter-in-law's lover, or is he being fresh with her?' After whispering Dhamma into the daughter-in-law's ear, Ven. Udayin left. So the lady of the house said, 'Hey. What did that recluse say to you?'

"'He taught me Dhamma, ma'am. And what did he say to you?'

"'He taught me Dhamma, too.'

So they were offended and annoyed and spread it about, 'How can Ven. Udayin whisper Dhamma into women's ears? Shouldn't the Dhamma be taught openly and out loud?'"

The two factors for the full offense here are:

1) Object: a female human being who knows what is and is not lewd, and who has not asked one a question about the Dhamma.

2) Effort: One teaches her more than six sentences of Dhamma without a knowledgeable man present--i.e., a male human being who also knows what is and is not lewd.

Object. The word woman covers women as well: If a bhikkhu is with two or more women, but without a knowledgeable man present, he may teach them no more that five or six sentences of Dhamma. Perception is not a factor here: If a bhikkhu teaches Dhamma to a woman he thinks is a man, this factor is fulfilled as well.

According to the Vibhanga, a female peta, deva or animal (probably a naga) in the form of a human woman, are each grounds for a dukkata here.

There is no penalty, though, if the woman asks the bhikkhu a question on the Dhamma and he answers. The Commentary, maintaining that the bhikkhu can give as long an answer as he likes, illustrates this point with an extreme example: If she asks him, "What is this 'Digha Nikaya'?" he may recite the entire text to her without committing an offense. If he can't finish it today, he can return tomorrow and pick up where he left off. Although this is an extreme case, there is nothing in the Canon to suggest that the Commentary is wrong. Thus if a woman asks a question about Dhamma, the bhikkhu may answer with as many sentences of Dhamma as he needs to make his point clear.

This allowance is important in that it honors women in their desire to understand the Dhamma. A wise policy, though, would be to show restraint in such situations. The relationship of male teacher to female student has a long, well-known history of getting out of hand. Even if a bhikkhu is in control of himself in such conversations, passers-by--and the woman herself--can easily misconstrue his words and actions. So, wherever possible, he should go out of his way to guard himself against suspicion and misunderstandings in such cases by having a man present when talking alone with a woman, even though the special exemption is made.

Dhamma the Vibhanga defines in the same terms as under Pacittiya 4: "a saying made by the Buddha, his disciples, seers or heavenly beings, connected with the teaching, connected with the goal."

Precisely what this means is a point of controversy. The Commentary

identifies "a saying made by the Buddha, his disciples, seers or heavenly beings" with different parts of the Pali Canon--in Pali--and then treats "connected with the teaching, connected with the goal" as nouns, the first referring to the Canon, and the second to the ancient commentary named the Maha Atthakatha. This last point is highly unlikely, since the Maha Atthakatha did not yet exist when the Canon was being composed.

There are two alternatives to the Commentary's interpretation: One follows the Commentary in treating "connected with the teaching, connected with the goal" as nouns, but interprets them as meaning any statement dealing with the Dhamma, no matter what language it is in, and regardless of whether or not it is quoted from a text. Thus anything a bhikkhu would say about the Dhamma--quoted from the Canon, from a later text, or of his own invention--would count as Dhamma here.

The second interpretation regards "connected with the teaching, connected with the goal" as adjectives modifying "a saying made by the Buddha, his disciples, seers or heavenly beings." This makes more sense in terms of Pali syntax, but limits the meaning of Dhamma in this rule to passages from the Canon. This would not necessarily limit it to passages in the Pali language, though. Translations from the Canon would also come under the rule, since there is a passage in the Cullavagga (V.33.1) where the Buddha allows bhikkhus to learn Dhamma each in his own language, thus showing--contrary to the Commentary--that Dhamma does not have to be in Pali to be Dhamma.

There is nothing in the Canon to decide between these two interpretations, and the question comes down to what one perceives to be the purpose of the rule. Adherents of the first interpretation say that the rule is designed to prevent the sort of suspicions that arise when a bhikkhu is talking at length alone with a woman, but this argument does not fit with the Buddha's allowance for a bhikkhu to teach more than six sentences of Dhamma when a woman asks him for instruction.

It is more likely that the rule is aimed at preventing a bhikkhu from

using his knowledge of Dhamma as a come-on, a way of making himself attractive to a woman. As any man who has taught Dhamma has learned, there are women who find such knowledge irresistible. To view the rule in this light makes either of the two interpretations tenable, so the wise policy is to adhere to the interpretation of the Community to which one belongs.

This rule applies to telephone conversations as well as to conversations in person, and--contrary to the Parivara's statement (I.5.7) that this rule deals only with the spoken word--it would seem reasonable to extend it to cover letters as well.

Six sentences. As for the amount of Dhamma a bhikkhu may say to a woman or women without a knowledgeable man present, the Pali word for "sentence", (vaca), can also mean "word", but the Commentary states specifically that one vaca is approximately equal to a line of verse. The Sub-commentary goes on to say that the Commentary's definition here applies to poetry, while one vaca of prose is equal to the conjugation of a verb, i.e., six words. In either case, six vacas would amount to six sentences.

Conversations on other topics. Strangely enough, neither the Vibhanga nor the Commentary makes mention of conversations with women that do not touch on the Dhamma. The Sub-commentary notes this, and in one of its rare stabs at humor concludes, "It is perfectly all right to talk as much as you like about Tamils and that sort of thing."

Conversation that does not deal with the Dhamma, though, is termed "animal talk" (tiracchana-katha) in the Canon, and there are several passages (e.g., Pac. XXI,1; LXXXV.1; Mv.V.6.3-4) that criticize the group-of-six bhikkhus for engaging in animal talk: worldly talk about "kings, robbers and ministers of state (politics); armies, alarms and battles; food and drink; clothing, furniture, garlands and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; also philosophical discussions of the past and future (this is how the Sub-commentary to Pacittiya 85 explains 'tales of diversity'), the creation of the world and of the sea, and talk of whether things exist

or not." The Sub-commentary notes, though, that to discuss any of these topics in a way to foster an understanding of the Dhamma--e.g., discuss-ing the impermanence of worldly power--is not considered improper.

Although there is no specific penalty for indulging in such worldly talk, a bhikkhu who indulges in it with lay people, bhikkhus or novices to the point where he becomes offensive to the Community may be subject to an act of censure, banishment or suspension on the grounds of "unbecoming association with householders" or "verbal frivolity". Furthermore, a bhikkhu sitting alone with a woman (or women) engaging in such talk would be subject to the conditions of Pacittiya 44 or 45 and Aniyata 1 or 2.

It is also worth noting in this regard that, unlike Pacittiyas 44 & 45 and Aniyatas 1 & 2, this rule covers situations where either the bhikkhu or the woman, or both, are standing. In other words, if a bhikkhu and a woman are conversing while standing, he may teach her at most six sentences of Dhamma unless she asks him a question on the topic.

Non-offenses. In addition to the exemption mentioned above--that a bhikkhu may teach as many sentences of Dhamma to a woman as he likes in response to a question from her, there is no offense if, after the bhikkhu teaches the woman six sentences of Dhamma, either he or she changes position-- stands up, sits down, etc.--and he continues with six more sentences. This point was most likely included to indicate separate conversations. Once a bhikkhu has taught five or six sentences to a woman, he may teach her again when they meet again, and is not condemned to silence for the rest of his life.

Another exemption is that a bhikkhu, after teaching six sentences of Dhamma to one woman, may turn and teach six more sentences to another without incurring a penalty. Thus the Commentary notes that a bhikkhu addressing an assembly of 100 women may teach them a total of 600 sentences of Dhamma if aims each set of six at a different woman.

A third exemption is that there is no penalty for a bhikkhu who is

teaching Dhamma to someone else, and a woman happens to be listening in.

Summary: Teaching more than six sentences of Dhamma to a woman except in response to a question, is a pacittiya offense unless a knowledgeable man is present.

* * *

8. Should any bhikkhu report the factual (attainment of) a superior human state to an unordained person, it is to be confessed.

The factors for the full offense here are three:

1) Object: an unordained person, i.e., anyone--human or not--who is not a bhikkhu or bhikkhuni.

2) Effort: One reports one's actual attainment of a superior human state to such a person.

3) Result: The person immediately understands.

Effort. The meaning of superior human state is discussed at length under Parajika 4. In brief, it covers (a) jhana, (b) the cognitive powers that can arise as its result, and (c) the transcendent states.

Factual is not explained in the texts, but probably means factual from the bhikkhu's own point of view. i.e., whether or not he has actually attained a superior human state, if he thinks he has and reports it to an unordained person, he incurs an offense all the same. If he actually has attained such a state, e.g., jhana, but thinks he hasn't, and yet claims that he has--in other words, he is telling what he thinks to be a lie--he incurs a parajika.

To report, says the Vibhanga, means to speak directly of one's own attainments. To speak indirectly of one's own attainments--e.g., "The bhikkhu who lives in this dwelling enters jhana at will"--incurs a dukkata. According to the Commentary, gestures fall under this rule as well. Thus, if a lay person asks a bhikkhu who has attained Stream-entry if he has reached any of the noble attainments and the bhikkhu nods, his nod would fulfill the factor of effort here.

The origin story to this rule deals with bhikkhus who, as a tactic for getting almsfood in a time of scarcity, had agreed to speak of one another's superior human states to householders. This would seem to suggest that to speak of another bhikkhu's actual attainment of superior human states with such motives in mind--e.g., hoping to get a share of the increased gains he might receive--should incur a penalty as well, but none of the texts mention this point, so it is not an offense. Still, any bhikkhu who plans to act in such a way, on the grounds that whatever is not an offense is perfectly all right, should remember than the Buddha criticized the bhikkhus in the origin story in very strong terms.

Result. As noted above, the bhikkhu incurs the full offense only if his listener immediately understands what he has said. If the listener does not understand, the bhikkhu incurs a dukkata regardless of whether he spoke directly or indirectly of his attainments.

Whether or not the person addressed believes what is said, is of no account in determining the offense.

Non-offenses. The Vibhanga states that to report one's own superior human attainments to another bhikkhu or to a bhikkhuni carries no penalty. There is, though, a series of stories in the Vinita Vatthu to Parajika 4 that raise a number of points to bear in mind in such situations. A typical example--the stories differ only in minor details--is this:

"Then Ven. Maha Moggallana, as he was descending Vulture Peak Mountain, smiled at a certain place. Ven. Lakkhana said to him, 'Friend Moggallana, what is the reason, what is the cause for your

smile?'

"'This is not the time, friend Lakkhana, to answer this question. Ask me in the presence of the Exalted One.'

"So Ven. Lakkhana and Ven. Maha Moggallana...having approached and paid homage to the Exalted One, sat down to one side. As they were sitting there, Ven. Lakkhana said to Ven. Moggallana, 'Just now, friend Moggallana...you smiled. What was the reason, what was the cause for your smile?'

"'Just now, my friend, I saw a man immersed head and all in a dung pit, eating dung with both hands. The thought occurred to me, "Isn't it amazing, isn't it astounding, that there are beings even like this...."'

"Bhikkhus were annoyed and offended and spread it about, 'Ven. Moggallana is boasting of a superior human state.'

"Then the Exalted One said to the bhikkhus, 'Actually, bhikkhus, there are disciples of vision and knowledge who will know or see or bear witness like this. Once I myself saw that being, but I didn't disclose it. Had I disclosed it, others would not have believed me, and that would have been to their pain and detriment for a long time. That being, bhikkhus, was once a corrupted Brahmin right here in Rajagaha. He, in the time of the Buddha Kassapa, having invited a Community of bhikkhus to a meal, having filled a trough with dung and announcing the time, said, "Venerable sirs, eat from this and take with you as much as you like." Having been boiled in purgatory as a result of that deed for many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, he is now--through the remainder of the result of that deed--experiencing existence as an individual like this. Moggallana spoke truly, bhikkhus. There is no offense for him.'"

Ven. Moggallana's conduct here--waiting until he is in the presence of his teacher before relating his vision--has become a model for conduct among meditators, for as the reaction of the bhikkhus and

the comments of the Buddha make clear, there are situations where the act of relating one's visions, etc., even when allowed, will serve no positive purpose.

Displaying psychic powers. A related rule in the Cullavagga (V.8.2) states that to display psychic powers to lay people is a dukkata. In the origin story leading up to that rule, the Buddha levels strong criticism at such an act: "Just as a woman might expose her sexual organ for a miserable wooden masaka coin, so too have you displayed a superior human state, a wonder of psychic power, to lay people for the sake of a miserable wooden bowl."

To display psychic powers to bhikkhus or novices, though, is no offense.

Summary: To tell unordained people of one's actual superior human attainments is a pacittiya offense.

* * *

9. Should any bhikkhu report (another) bhikkhu's gross offense to an unordained person--unless authorized by the bhikkhus -- it is to be confessed.

"Now at that time Ven. Upananda the Sakyan was on bad terms with the group-of-six bhikkhus. Having committed an offense of intentional emission of semen, he asked the Commu-nity to put him on probation...It so happened that a certain guild in Savatthi was presenting food to the Community. Ven. Upananda, being on probation, sat down on the last seat in the dining hall. The group-of-six bhikkhus said to the lay people, 'Friends, this Ven. Upananda the Sakyan, your esteemed dependent, emitted semen making do with the very same hand with which he is eating your gift of faith... (This is why), being on probation, he is sitting on the last seat.'"

There are two factors for the full offense here:

1) Perception: One perceives that another bhikkhu has committed a gross offense.

2) Effort: One reports it to an unordained person without having been authorized to do so by the Community.

Perception. The Vibhanga states that gross offense refers to any of the four parajika or thirteen sanghadisesa offenses, while Buddhaghosa reports the ancient commentaries as saying that it refers only to the sanghadisesas. His discussion of this point is interesting for the light it throws on the history of the texts: He presents two arguments for the commentaries' position, effectively demolishes them, but then backs down and ends up siding with them. Why he does this is hard to say, although it may be that he himself disagreed with the ancient commentaries on this point, but was forced to side with them by the elders of the MahaVihara who were responsible for putting the seal of approval on his work.

At any rate, the details of the argument lie outside the scope of this guide. The Vinaya Mukha has already adopted Buddhaghosa's arguments against the ancient commentaries here, and we will simply follow our usual policy of siding with the Vibhanga wherever the other texts depart from it. Gross offense means both the four parajikas and the thirteen sanghadisesas.

Whether or not the other bhikkhu has actually committed a gross offense is not an issue here. Thus, for example, if one thinks that Bhikkhu X has had lustful bodily contact with a woman and then reports it to his lay followers, one incurs a pacittiya even if it turns out that Bhikkhu X never committed the offense in the first place.

A bhikkhu's non-gross offenses, and an unordained person's misbehavior--gross or not--are grounds for a dukkata. () (The passage on which this last point is based is sometimes translated, "tells one who is not ordained of a transgression" when it should read, "tells of

an unordained person's transgression.") According to the Commentary, "gross misbehavior" on the part of an unordained person means breaking any of the five precepts. Anything else would count as not gross.

This dukkata penalty for informing an unordained person about another unordained person's transgressions of the precepts is a point frequently overlooked in discussions of this rule, but it is important. It seems to be aimed at keeping bhikkhus from being gossips, so that novices and lay people may seek advice from a bhikkhu concerning the difficulties they have in observing the precepts, without fear that the bhikkhu will spread it about to other unordained people as well.

This also helps preserve the good faith of donors: They can give their support to the bhikkhus without fear that the recipients of their support might be gossiping about their lapses in the practice behind their backs. If donors were to learn that a bhikkhu had been gossip-ing about them, they might become so disgusted as to withdraw their support from the religion as a whole.

Effort. Unordained person here means anyone who is not a bhikkhu or a bhikkhuni.

To report an offense to an unordained person means to tell him/her both the action and the class of the offense. Thus, to say, "Ven. Upananda committed a sanghadisesa by masturbating," would fulfill the fact of effort here; while to say simply, "Ven. Upananda committed a sanghadisesa." or "Ven. Upananda masturbated," would not, and would not even be grounds for a lesser offense.

This allowance, which looks strange on the surface, was made apparently for such cases as when a lay person, seeing a senior bhikkhu sitting at the end of the line, might ask one of the other bhikkhus why. A bhikkhu would be well-advised, though, to examine his motives before making use of this allowance, for to take advantage of it to discredit a fellow bhikkhu would be to incur a dukkata under Pacittiya 13. Though the penalty is minor, little acts and minor offenses of this sort are often the ones most destructive to the

harmony of the Community.

The authorization. The Vibhanga does not give any indication of when the Community should authorize a bhikkhu to tell unordained people about another bhikkhu's gross offense. As the Vinaya Mukha sees it, the purpose of the training rule is to prevent bhikkhus from advertising one another's faults among people outside the Commu-nity. However, there are cases, it says, where a bhikkhu may commit a gross offense and refuse to acknowledge it, as when committing a parajika and yet continuing to assume the status of a bhikkhu, or committing a sanghadisesa and refusing to go through the procedures for rehabilitation. Thus if the Community sees fit in such cases, it is allowed to authorize one of its members to inform lay people, such as the bhikkhu's supporters, as a way of exerting pressure on him to submit to his penalty.

According to the Commentary, though, the authorization is to be used in cases where the Community feels that the act of informing the laity would help to convince a well-intentioned but weak-willed bhikkhu who repeatedly commits sanghadisesa offenses--even if he willingly undergoes the period of penance--to mend his ways.

Both interpretations fit with the Canon, although it should be borne in mind that using the authorization in line with the Vinaya Mukha's rationale--to exert pressure on a bhikkhu who refuses to undergo a penalty--can often backfire, in that the laity may simply think that the Community is jealous of the support they are giving to the bhikkhu they assume to be innocent of any wrong-doing.

The Vibhanga also does not tell how the authorization is to be issued. According to the Commentary, it is to be made as a declara-tion (apalokana) stated three times and unanimously agreed to by the Community meeting within a proper boundary for formal acts.

The Vibhanga does state, though, that when giving the authori-zation the Community may make it limited to families, limited to offenses, limited to both or to neither. Limited to families means that the bhikkhu receiving the authorization may inform only certain specified

families. Limited to offenses means that he may report only certain of the guilty bhikkhu's offenses. A bhikkhu who oversteps the limits of his authorization incurs a pacittiya.

Non-offenses. We have already covered the cases that the Vibhanga includes in the no-offenses clauses. To recapitulate: There is no penalty--

1) in telling an unordained person about another bhikkhu's serious offense if one states the action but not the class of offense, or the class but not the action; or

2) in reporting another bhikkhu's serious offense--action and class of offense--to an unordained person if one has been properly authorized to do so, as long as one does not overstep the bounds of one's authorization.

Summary: Telling an unordained person of another bhikkhu's serious offense--unless one is authorized by the Community to do so--is a pacittiya offense.

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10. Should any bhikkhu dig soil or have it dug, it is to be confessed.

Object. The Pali word for soil, pathavi, also means ground or earth. Thus the Vibhanga distinguishes what forms of earth are and are not classed as soil:

Pure loam, pure clay, whatever is mostly loam or clay with a lesser portion of rock, stones, potsherds, gravel or sand mixed in, is classed as soil (jata-pathavi).

Whatever is pure rock, stones, potsherds, gravel or sand, or any of these with a lesser portion of loam or clay mixed in, is earth not classed as soil (ajata-pathavi). Also, burnt clay or loam--according

to the Commentary, this means soil that has been burnt in the course of firing a bowl, pot, etc.--is not classed as soil. As for heaps of loam or clay that have been dug up: If they have been rained on for less than four months, they are not classed as soil, but if rained on for four months or more, they are. Also, the layer of fine dust that forms on the surface of dry soil as the result of wind erosion is not classed as soil.

As the Commentary makes clear in discussing the Vibhanga's no-offense clauses, there is no penalty in digging earth not classed as soil. Thus, for example, digging into a pile of newly dug-up loam or drawing diagrams in the dust on top of dry soil would not be an offense.

Effort. The Vibhanga says that the term "digging" also covers burning, i.e., firing pottery; and breaking, i.e., making a furrow with a rake or a stick. Thus, using a stick to draw in the soil or driving in a stake or pulling one out in such a way as to disturb the surrounding soil would be included under the term "digging".

Non-offenses. Perception and intention are mitigating factors here. Thus there is no offense for the bhikkhu who digs soil--

unknowingly--e.g., digging into a pile of soil perceiving it to be sand;

unthinkingly--e.g., absent-mindedly drawing in the dirt while talking with someone else; or

unintentionally--e.g., raking leaves, pulling a wheelbarrow through the mud, or digging in a pile of sand and accidentally digging into the soil underneath.

Also, there is no offense in asking for clay or soil, or in indicating a need for a hole in the ground, without expressly giving the command to dig. ("Please get me some clay to make a pot," "We're going to need a hole right here.") According to the Commentary, an explicit request that a reservoir, pit, etc., be dug also incurs no penalty as long as

one does not say precisely where to dig it. ("We're going to have to drain the water from A to B, so dig the trench wherever you think it would do the job best.") This sort of request or hint is termed kappiya vohara--"allowable expression", or in plain English, "wording it right"--and often finds use in in the context of rules where an express command would be an offense, but an indication of a desire or intent would not.

The Commentary quotes the ancient commentaries as saying that if another person or animal has fallen into a pit, there is no penalty for digging the victim out. The same holds true if another person or animal is trapped by a fallen but still-living tree: The bhikkhu may cut the tree to free the victim without incurring a penalty under the following rule.

Although the Commentary cannot find any justification in the Canon for these opinions, it states that they should be accepted since they are the unanimous judgment of the ancient commentaries. As we have noted before, Buddhaghosa does not always accept even the unanimous judgment of the ancient commentaries, but perhaps he felt that these were cases in which it would be better to err on the side of compassion rather than the side of strictness.

However, the Commentary goes on to say that if a bhikkhu falls into a pit himself, he should not dig any earth which would be classed as soil, even for the sake of his life. The same holds true if he is trapped by a fallen but still-living tree: He may not cut the tree even though his life is in danger.

The reason for this rule, as indicated by the origin story, is that people in general at the time of the Buddha viewed soil as having a form of one-facultied life. The Jains, who were contemporaries of the Buddha, classed life into five categories according to the number of senses or faculties the living thing possessed. In the one-facultied category, where there is only the sense of touch, they included soil and vegetation. This sort of view was so widespread at the time that any potters who were meticulous in their precepts would take their clay only from termite nests and other piles of dug-up earth.

Another consideration, carrying more weight at present, is that the act of digging soil risks killing or injuring whatever animals may be living there.

This rule, together with the following one, also effectively prevents bhikkhus from engaging in agriculture.

Summary: Digging soil or commanding that it be dug is a pacittiya offense.

Two: The Living Plant Chapter

11. The damaging of a living plant is to be confessed.

"Now a certain Alavi bhikkhu was chopping down a tree. The devata living in the tree said to the bhikkhu, 'Sir, do not chop down my dwelling to build a dwelling for yourself.' The bhikkhu, paying no attention, continued chopping and injured the arm of the devata's child. The devata thought: 'What if I were to kill this bhikkhu right here?' Then another thought occurred to her: 'But no, that wouldn't be proper. What if I were to inform the Exalted One of this matter?' So she went to the Exalted One and on arrival informed him of what had happened.

"'Very good, devata. It's very good that you didn't kill the bhikkhu. If you had, you would have produced much demerit for yourself. Now go, devata. Over there is a vacant tree. Go into it.' (The Commentary adds here that the tree, being in the Jetavana Monastery, was one of the choicest pieces of devata real estate in those days. Other devas coming to pay their respects to the Buddha also made a point of paying their respects to the devata living in this tree. At any rate:)

"People were offended and annoyed and spread it about, 'How can these Sakyan contemplatives cut down trees and have them cut down? They are destroying one-facultied life.'"

Object. The Pali term for living plant--bhutagama--literally means the home of a being. This the Sub-commentary explains by saying that devatas may take up residence in plants standing in place by means of a longing on which their consciousness fastens (at the end of their previous lives) as in a dream. This rule is justified, it says, in that the etiquette of a contemplative precludes doing harm to the abodes of living beings. As the origin story shows, though, the

reason this rule was laid down in the first place was to prevent bhikkhus from offending people who held to the Jain cosmology--or at least to a popular version of it--which regarded plants as one-facultied life having the sense of touch.

The Vibhanga defines bhutagama as vegetation arising from any of five sources:

1) from bulbs, rhizomes or tubers (e.g., potatoes, tulips)

2) from cuttings or stakes (e.g., willows, rose bushes)

3) from joints (e.g., sugar cane, bamboo)

4) from runners (e.g., strawberries, couch grass)

5) from seeds (e.g., corn, beans).

According to the Commentary, a whole plant or part of one that has been removed from its original place is no longer classed as bhutagama. If it is capable of growing again if placed in the ground, it is classed as bijagama, which means "home of a plant". When a seed is sown, it is regarded as bijagama until the first shoot turns a fresh green color and the first leaf appears. After that it is regarded as bhutagama.

In line with this criterion, the Commentary classifies such lower forms of plant life as mushrooms which still have their spores, fungi, lichens without leaves and moulds as bijagama, in that they do not pass through a fresh green stage and have no discernable leaves, and yet are capable of regeneration. Mushrooms that have lost their spores, and parts of any plants that have been removed from place and will not grow, that have been cooked or otherwise damaged to the point where they are not capable of generation, are not grounds for an offense under this rule.

The Commentary states further that to damage bijagama incurs a dukkata. The Vibhanga makes no mention of this point, but the

Commentary cites as its justification a passage that occurs in a number of suttas, (D.1, D.2, etc.), saying that bhikkhus refrain from harming both bhutagama and bijagama. The Mahavagga and Cullavagga give partial justification to the Commentary's assertion in two passages, dealing with bhikkhus eating fruit, which we will discuss below.

Furthermore, according to the Commentary, there are certain kinds of plants that do not count either as bhutagama or bijagama under this rule, and to damage them incurs no offense. To justify this point it quotes a passage from the Cullavagga (VIII.1.2): "If a var-nished wall...(or) finished floor has spots of mould (), it is to be wiped off with a moistened cloth that has been wrung out." The Commentary extends the Canon's instructions here to cover not only mould on walls, but also other lower forms of plant life--such as algae on the inside of water jars, fungus on toothbrushes and mould on food--that would count as filth if they were allowed to continue growing.

Effort. According to the Vibhanga, the term "damaging" here includes such actions as cutting, breaking, picking, burning and cooking. The Commentary defines the term as "dealing with a plant as one likes by cutting it, breaking it and so on." Although the word "dealing with", paribhunjati, literally means "making use of", the Commentary's illustrations of what this covers include even such things as shaking a tree limb to get the dry leaves to fall off so that one can sweep them up. Thus, it says, the term "damaging" would include picking flowers or leaves, uprooting a plant, engraving one's initials in a tree trunk, etc. Since no exception is made for doing such things with "benevolent" intentions towards the plant, pruning would be included as well. Given the catch-all nature of the Commentary's definition, using herbicides to kill plants would also come under the term "damaging".

Plants growing in water, such as water hyacinths, whose roots do not extend to the earth beneath the water, have the water as their base. To remove them from the water is to damage them, although there is no offense in moving them around in the water. To move them from one body of water to another without incurring a penalty, one may take

them together with some of the water in which they originally lived and place them together with that water into the new body of water.

Plants such as mistletoe, orchids and bird vine which grow on trees have the tree as their base. To remove them from the tree is to damage them, and so incurs a pacittiya.

Perception is a mitigating factor here. Thus, if one cuts a plant () perceiving it as something else--say, a dead plant--one incurs no offense. If one cuts a plant in doubt as to whether it is living or dead, then regardless of what it actually is, the offense is a dukkata.

Intention is also a mitigating factor. Thus, for example, there is no offense if a bhikkhu climbing a hill grabs onto a plant for support and inadvertently uproots it.

Making Fruit Allowable. Since fruit seeds are bijagama, the question arises as to how bhikkhus should go about eating fruit. There are two passages, one each in the Mahavagga (VI. 21) and the Cullavagga (V.5.2), which deal with this question and which the Commentary discusses in detail under this rule. The Cullavagga passage reads, "I allow you, bhikkhus, to consume fruit that has been made allowable for contemplatives in any of five ways: If it is damaged by fire, by a knife, by a nail, if it is seedless, and the fifth is if the seeds are discharged." The Mahavagga passage reads, "Now at that time there was a great quantity of fruit at Savatthi, but there was no one to make it allowable...(The Buddha said,) 'I allow you, bhikkhus, to consume fruit that is seedless or whose seed is dis-charged, (even if) it has not been made allowable."

First, to summarize the commentaries' discussion of seedless fruit and fruit whose seeds have been discharged: According to the Commentary to the Mahavagga, "seedless fruit" includes fruit whose seeds are too immature to grow. As for fruit whose seeds have been discharged, the Sub-commentary states that this means, "Fruit, such as mangoes or jackfruit, which it is possible to eat having removed the seeds and separating them entirely (from the flesh)."

The question sometimes arises as to whether bhikkhus may remove the seeds themselves before eating fruit of this sort, or whether an unordained person has to remove them first, but given the context of the Mahavagga passage and the wording of the Sub-commentary's explanation, it seems clear that the bhikkhus themselves may discharge the seeds before or while eating the fruit. As the Commentary notes, both these kinds of fruit are allowable in and of themselves, and need not go through any other procedure to make them allowable.

Other kinds of fruit, though, such as those with numerous seeds (e.g., tomatoes, blackberries) or whose seeds would be difficult to remove undamaged (grapes, oranges, etc.) must be damaged by fire, a knife or a fingernail before a bhikkhu may eat them. The Commentary's description of how to do this shows that the damaging need only be symbolic: An unordained person draws a hot object or a knife across the skin of the fruit, or pokes it with a fingernail, saying "allowable" (kappiyam) either while doing the damaging or immediately afterward. The Sub-commentary notes that the word for "allowable" may be stated in any language.

If a heap of fruit, such as grapes, is brought to a bhikkhu, he should say, "Make it allowable," (Kappiyam karohi,) either to the donor or to any other unordained person who knows how. The unordained person need only make one of the grapes allowable in line with the above procedures for the entire heap to be considered allowable, although he/she should not remove the grape from the heap while doing so.

The Sub-commentary claims that the ceremony of making fruit allowable must always be performed in the presence of a bhikkhu, but the Commentary mentions this factor only in connection with this last case--making an entire heap of fruit allowable by "damaging" only one piece--and not in its basic description of how the procedure is done.

In communities that follow the Sub-commentary, the custom is as follows: When a donor brings grapes, tomatoes or similar fruit to a bhikkhu, the bhikkhu says, "Kappiyam karohi (Make it allowable)." The donor damages the fruit in any of the three specified ways and says,

"Kappiyam bhante (It is allowable, sir)," while doing the damaging, and then presents the fruit to the bhikkhu.

In communities that do not follow the Sub-commentary, the donor may perform the act of damaging the fruit beforehand, and simply inform the bhikkhu that the fruit has been made allowable when presenting it to him. In either case, the act of making a heap of fruit allowable by damaging only one piece must be done in the presence of a bhikkhu. And we should note again that seedless fruit or fruit whose seeds may be removed entirely from the flesh of the fruit are allowable in and of themselves, and do not have to go through any procedure before a bhikkhu may accept and eat them.

The two passages in the Mahavagga and Cullavagga that we have been discussing deal specifically only with fruit, but the Commentary extrapolates from them to say that the same conditions apply to other forms of bijagama, such as sugar cane and bean sprouts as well.

Non-offenses. There is no offense for a bhikkhu who cuts a living plant

unknowingly--e.g., thinking it to be dead;

unthinkingly--e.g., absent-mindedly pulling grass while talking with someone; or

unintentionally--e.g., inadvertently uprooting grass while raking leaves.

Also, there is no penalty in telling an unordained person to make an item allowable, in asking for leaves, flowers, etc. without specifically saying which leaves or flowers are to be picked; or in indicating indirectly that e.g., the grass needs cutting ("Look at how long the grass is") or that a tree needs pruning ("This branch is in the way") without expressly giving the command to cut. In other words, this is another rule where one may avoid an offense by using kappiya vohara: "wording it right."

The Cullavagga (V.32.1) says that if a brush fire is approaching a dwelling, one may light a counter-fire toward it off. In doing so, one is exempt from any penalty imposed by his rule.

Also, according to the Sub-commentary to NP 6, a bhikkhu whose robes have been stolen and who cannot find any other cloth to cover himself, may pick grass and leaves to cover himself without incurring any penalty here.

Summary: Intentionally cutting, burning or killing a living plant is a pacittiya offense.

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12. Evasive speech and uncooperativeness are to be confessed.

This rule deals with a bhikkhu's behavior in a communal meeting when being formally questioned about a charge made against him. The factors for the full offense here are two:

1) Intention: One desires to hide one's own offenses; and

2) Effort: One continues engaging in evasive speech or in being uncooperative after the Community has brought a formal charge of evasive speech or uncooperativeness against one.

These factors will be easier to understand if we discuss effort and intention before going on to the formal act.

Evasive speech is illustrated in the origin story as follows:

"Now at that time Ven. Channa, having misbehaved and being examined about the offense in the midst of the Community, avoided one question with another: 'Who has committed the offense? What was committed?

With regard to what matter was it committed? How was it committed? What are you saying? Why do you say it?'"

The Commentary notes that "evasive speech" covers any and all forms of speaking beside the point when being formally questioned, and not just the ones given in the origin story. The Sub-commentary agrees and gives an additional example of its own:

"Have you committed this offense?"

"I've been to Pataliputta."

"But we're not asking about your going to Pataliputta. We're asking about an offense."

"From there I went to Rajagaha."

"Well, Rajagaha or Brahmanagaha, did you commit the offense?"

"I got some pork there."

As for uncooperativeness:

"Now at a later time Ven. Channa, being examined about an offense in the midst of the Community, (thinking), 'By avoiding one question with another, I will fall into an offense,' remained silent and was uncooperative with the Community."

Thus, the texts say, to be uncooperative means to remain silent when being formally questioned in the midst of the Community.

Intention. This factor is fulfilled only if one is acting out of a desire to conceal one's own offenses. If one has other reasons for remaining silent or asking questions while being questioned, there is no penalty. For example, there is no offense for a bhikkhu who, being examined,

asks questions or gives answers not to the point because he does not

understand what is being said,

who is too ill to speak,

who feels that in speaking he will create conflict or dissension in the Community,

or who feels that the Community will carry out its formal act unfairly or not in accordance with the rule.

The formal act. If a bhikkhu speaks evasively or is uncooperative out of a desire to conceal his own offenses, he incurs a dukkata. If the Community sees fit, it may then bring a formal charge of evasion or uncooperativeness against him in order to restrain him from persisting in such behavior. If he then continues being evasive or uncooperative, he incurs a pacittiya.

Perception is not a factor here. Once a formal charge of evasion or uncooperativeness has been rightfully brought against a bhikkhu and he continues to be evasive or uncooperative, he incurs a pacittiya regardless of whether he sees the charge as rightful or not. If the charge has been wrongfully brought against him--e.g., the formal act was not carried out strictly in accordance with formal procedure--then in continuing to be evasive or remain silent out of a desire to hide his offenses, he incurs a dukkata regardless of whether he perceives the charge as wrongful, rightful or doubtful. In other words, he is not let off the hook simply because the Community has not mastered formal procedure.

If, after the Community rightly brings a formal charge of evasive speech or uncooperativeness against a bhikkhu, he continues being evasive or uncooperative simply to avoid revealing his offenses, he may further be subject to a more severe penalty: a formal act of censure (tajjaniya-kamma) for being a maker of trouble and strife for the Community (Cv.I.1-8) or--what is essentially the same thing--an act for further misbehavior (tassa-papiyasika-kamma) for not admitting to a true charge right from the start (see the discussion under the Adhikarana-Samatha rules, Chapter 11).

Non-offenses. If a bhikkhu answers not to the point or remains silent for any of the allowable reasons, he incurs no offense even after a formal act of evasive speech or uncooperativeness has for some reason been brought against him.

Summary: Persistently replying evasively or keeping silent when being questioned in a meeting of the Community in order to conceal one's own offenses--after a formal charge of evasiveness or uncooperativeness has been brought against one--is a pacittiya offense.

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13. Maligning or complaining (about a Community official) is to be confessed.

Community officials. In the Cullavagga (VI.21), the Buddha gives allowance for a Community of bhikkhus to designate various of its members as Community officials, to handle such business as distributing food, deciding who will stay in which lodging, keeping the rosters that decide who will receive the invitations to which meals, etc. Ven. Dabba Mallaputta was the first such official, and was well-equipped for the job:

"As for those bhikkhus who came at night, he would enter the fire-element for them and by that light would assign them lodgings--so much so that bhikkhus would arrive at night on purpose, thinking, 'We will see the marvel of Dabba Mallaputta's psychic power.' Approaching him, they would say, 'Friend Dabba, assign us lodgings.'

"Ven. Dabba Mallaputta would say, 'Where would you like? Where shall I assign them?'

"Then they would name a distant place on purpose: 'Friend Dabba, assign us a lodging on Vulture's Peak. Friend Dabba, assign us a lodging on Robber's Cliff...'

"So Ven. Dabba Mallaputta, entering the fire-element for them, went before them with his finger glowing, while they followed behind with the help of his light."

Even with his special skills, there were bhikkhus who were dissatis-fied with the lodgings and meals he assigned to them--as we saw under Sanghadisesas 8 & 9--and in the origin story to this rule they malign and complain about him.

Object. Only a bhikkhu who has been formally agreed upon as a Community official fulfills the factor of object under this rule. All other people, ordained or not, are grounds for a dukkata.

Effort. The Commentary and Sub-commentary give the clearest description of the distinction between maligning and complaining: To malign means to speak critically of a person in the presence of one or more other people so as to make them form a low opinion of him/her. To complain means simply to give vent to one's criticisms of the person within earshot of someone else.

According to the Vibhanga, the penalty for maligning or complaining about a Community official is a pacittiya if one's listener is a fellow bhikkhu; and a dukkata if one's listener is an unordained person. () The question of who one's remarks are addressed to is irrelevant if one is maligning or complaining about an unordained person or a bhikkhu who is not a Community official: The penalty is a dukkata, regardless of whether the person to whom the remarks are addressed is ordained or not.

Non-offenses. The Vibhanga says that if a Community official acts habitually out of any of the four causes for prejudice--favoritism, animosity, stupidity or fear--there is no offense in maligning or complaining about him. For example, if he assigns the best lodgings to certain bhikkhus simply because he likes them, gives the poorest

food to certain bhikkhus simply because he dislikes them, habitually sends the wrong bhikkhus to the wrong meals because he is too stupid to handle the rotating rosters properly, or gives the best treatment to certain bhikkhus because he is afraid of them or their supporters, there is no offense in criticizing his behavior in the presence of others.

However, one should be very sure of the facts of the case before taking advantage of this allowance. Disappointment and anger have a way of coloring one's perceptions, making another person's perfectly blameless behavior look biased and unjust. If one maligns or complains about an official, thoroughly convinced that he has been acting out of prejudice, one is still guilty of an offense if it turns out that in fact the official's behavior has been fair. The same considerations apply also to complaints or criticisms concerning anyone, ordained or not.

To criticize a Community official to his face, simply for the sake of hurting his feelings, would be an offense under Pacittiya 2, regardless of whether his behavior has in fact been prejudiced or not.

The job of a Community official is often a thankless one. The procedures he must follow in distributing invitations, etc., can be fairly complex and, in large communities, quite time-consuming. Since there is no way he can guarantee equal treatment to all, there may be times when he seems to be acting out of prejudice when he is simply following standard procedure. If he cannot receive the benefit of the doubt from his fellow bhikkhus, there is no incentive for him to undertake these duties in the first place. The Buddha likened material gains to excrement (see A.V.196), and when excrement is shared out there is rarely any point in complaining about who gets the choicest portions.

Summary: If a Community official is innocent of prejudice, criticizing him within earshot of another bhikkhu is a pacittiya offense.

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14. Should any bhikkhu set a bed, bench, mattress or stool belonging to the Community out in the open--or have it set out--and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

During the four months of the rains, furniture belonging to the Community--when not in use--is to be kept in a place where it will not be rained on, such as a fully-roofed storeroom or lodging. During the remainder of the year, it may also be kept in a shed roofed with slats or branches, or under a tree where birds do not leave droppings. The Commentary implies, though, that this latter allowance holds only in those regions with a distinct dry season; and, according to the Sub-commentary, even where there is a dry season, if a bhikkhu sees an unseasonable rain storm approaching, he should not leave furniture in such semi-open places.

Effort. This rule deals with bhikkhus who set furnishings of the Community out in the open and then depart without taking leave, without putting the furnishings away or without getting them put away in the proper place. To depart is defined as going further than one leddupata--approximately 6 meters--from the furniture. (A leddupata is a unit of measure which appears frequently in the Canon, and is defined as the distance a man of average stature can throw a clod of dirt underarm.) Taking leave, according to the Commentary, means informing a bhikkhu, a novice or a temple attendant who agrees to take responsibility for the furnishings.

Object. Any bed, bench, mattress or stool belonging to the Community is grounds for a pacittiya. Perception is not an issue here: If the item actually belongs to the Community, this factor is fulfilled regardless of whether or not one perceives it as such. Other furnish-ings belonging to the Community--such as carpets, bedspreads, mats, foot-wiping cloths, chairs, even the brooms--are grounds for a dukkata, as are furnishings of every type belonging to another

individual. One's own furnishings are not grounds for an offense.

According to the Commentary, if one has made an arrangement with someone else to use his/her belongings on trust, there is no offense in leaving that person's furnishings out in the open. The Sub-commentary states that furnishings which the donor presents for the Community to use out in the open--e.g., stone or concrete benches--are likewise not grounds for an offense.

Responsibility. A bhikkhu is held responsible for putting away furnishings that he has ordered another person to place in the open, unless the other person is also a bhikkhu, in which case he is the one responsible. The Commentary states that if a senior bhikkhu requests a junior bhikkhu to place out in the open any furnishings that may be grounds for a penalty, then the junior bhikkhu is responsible for them until the senior bhikkhu sits down on them, places an article of his use (such as a robe or a shoulder bag) on them, or gives the junior bhikkhu permission to leave, after which point the senior bhikkhu is responsible.

If there is to be an open-air meeting, the host bhikkhus are responsible for any seats set out in the open, until the visiting bhik-khus claim their places, from which point the visitors are responsible. If there is to be a series of Dhamma talks, each speaker is responsible for the sermon seat from the moment he sits in it until the moment the next speaker does.

Non-offenses. Intention is a factor here, in that there is no offense if one departs having set furnishings belonging to the Community or another individual out in the sun with the purpose of drying them, and thinking, "I will put them away when I come back." () Also, there is no offense if one departs after someone else takes possession or responsibility for furnishings one has left out in the open, or when there are dangers of any sort--the Commentary men-tions tigers, lions, ghosts, ogres, outlaws and people who might cause one to disrobe--which give one no time to put the furnishings away.

The Vinaya Mukha, extracting a general principle from this rule,

states, "This training rule was formulated to prevent negligence, and to teach one to care for things. It should be taken as a general model."

Summary: To set a bed, bench, mattress or stool belonging to the Community out in the open and then leave its immediate vicinity without putting it away or arranging to have it put away is a pacittiya offense.

* * *

15. Should any bhikkhu, having set out bedding in a lodging belonging to the Community--or having had it set out--and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

Object. Bedding here refers to mattresses, pillows, rugs, sheets, mats, sitting cloths, blankets, bedspreads, animal skins, throw rugs, etc., and not to the beds or benches on which they may be placed. Unlike the previous rule, the question of whom the bedding belongs to is not an issue in determining the offense under this rule.

The place where it is left, though, is an issue. Bedding left in a dwelling belonging to the Community is grounds for a pacittiya. Bedding left in a dwelling belonging to another individual is grounds for a dukkata, as is bedding left in the area around a dwelling, in a meeting hall or at the foot of a tree--these last three places belonging to the Community or to another individual. Bedding left in a dwelling, etc., belonging to oneself is not grounds for an offense. The same holds true for bedding left in a dwelling belonging to anyone who has given one the right to use his/her belongings on trust.

Perception is not an issue here. If, for example, the dwelling actually belongs to the Community, it is grounds for a pacittiya

regardless of whether or not one perceives it as such.

Effort. Putting the item away, having it put away and taking leave are all defined as under the preceding rule. The way to determine responsibility for bedding when a bhikkhu orders someone else to spread it may also be inferred from the discussion there.

To depart is defined as going outside the grounds of the monas-tery. The absence of any reference to this rule in the duties to be done before one's almsround (pindapata-vatta) (Cv.VIII.5), however, indicates that temporary excursions outside the monastery are not counted as "departing". This conclusion is seconded by one of the no-offense clauses, which says that in the case of a bhikkhu who goes with the expectation of returning but then changes his mind, if he then sends word back to the monastery, he avoids any penalty under this rule. This implies that a bhikkhu who leaves his bedding spread out in a dwelling belonging to the Community, leaves the monastery temporarily with the intent of returning, and returns as planned, incurs no penalty as well.

The question arises, though, as to how long a temporary period of absence is allowable. The Vibhanga itself sets no time limit. The Commentary illustrates the no-offense clause we have just mentioned with the case of a bhikkhu who leaves, thinking, "I will return today," but makes no specific statement that longer periods are not allowed.

Since the texts give no specific guidelines here, this is a matter which each Community should decide for itself, taking the following considerations into account:

1) The origin story suggests that the purpose of the rule is to prevent the bedding's being left so long in an unoccupied dwelling that it attracts ants, termites and other pests.

2) Another consideration, raised by the Vinaya Mukha, is that if a bhikkhu goes for a long excursion, leaving his bedding and other belongings scattered about in a dwelling, this might inconvenience the

resident bhikkhus in that they could not conveniently allot the dwelling to another bhikkhu in the interim.

Intention is a factor here. If one plans to return within the allowable space of time, but for some reason cannot--examples in the Commentary include flooding rivers, kings and robbers--one incurs no offense. And as mentioned above, if one leaves with the intention of returning, but then changes one's mind, one can avoid an offense by sending word back to the monastery via a messenger.

Non-offenses. In addition to the above two cases, the Vibhanga says that there is no offense in departing having left bedding spread out in a dwelling if someone else has taken responsibility for the bedding or if one has taken leave of the resident bhikkhus. With regard to this latter point, though, the duties to be done when moving out of a monastery (gamika vatta) (Cv.VIII.3) include putting away the bedding one has been using. To neglect this duty, even when one takes leave of the resident bhikkhus, incurs a dukkata.

Summary: To depart from a monastery, leaving bedding spread out in a dwelling belonging to the Community without taking leave or arranging to have it put away, is a pacittiya offense.

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16. Should any bhikkhu knowingly lie down in a lodging belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking), "Whoever feels crowded will go away"--doing it for this reason and no other--it is to be confessed.

There are four factor for an offense here:

1) Object: A bhikkhu who should not be forced to move.

2) Perception: One perceives him as such.

3) Effort: One encroaches on his space in a dwelling belonging to the Community.

4) Intention: One's sole motive is to force him out.

Object & perception. Knowingly is defined in the Vibhanga as knowing that the lodging's current occupant is a senior bhikkhu, a sick one, or one to whom the Community (or its official) has assigned the dwelling. The Commentary interprets this definition as a list of examples, and generalizes from it to include any case in which one knows, "This bhikkhu shouldn't be forced to move."

Effort. To encroach means to lie down or sit down in the area immediately adjacent to the bhikkhu's sleeping or sitting place--which the Commentary defines as anywhere within 75 cm. of the sleeping or sitting place--or on a 75 cm. wide path from either of those places to the entrance to the dwelling. There is a dukkata for placing one's bedding or seat in such an area; and a pacittiya for each time one sits or lies down there. To place one's bedding or seat in any other part of the dwelling incurs a dukkata; and to sit or lie down there, another dukkata--assuming in all of these cases that the dwelling belongs to the Community.

Perception with regard to the dwelling is not an issue here. If the dwelling actually belongs to the Community, this part of the factor is fulfilled regardless of whether one perceives it as belonging to the Community or not.

There is a dukkata in encroaching on the space of a bhikkhu--intending to force him out--in the area immediately adjacent to such a dwelling, in a place belonging to the Community which is not the dwelling of a particular person (e.g., an eating hall), the shade of a tree, in the open air, or in a dwelling belonging to another individual. To do so in a dwelling belonging to oneself incurs no penalty. According to the Commentary, this last allowance also applies to a dwelling belonging to anyone who has offered to let one use his/her belongings

on trust.

Intention. If there is a compelling reason--one is ill or suffering from the cold or heat, or there are dangers outside--one may intrude on the space of another bhikkhu without penalty. The reason for these allowances would appear obvious--one is not aiming at forcing the other bhikkhu out--but it turns out that the matter is not as simple as that. The Sub-commentary reports the Three Ganthipadas as saying that because of this allowance, one may make an excuse of one's illness, etc., as a pretext for intruding on the other bhikkhu's space so as to force him out of the lodging. The Sub-commentary tries to argue with this ruling, but the Ganthipadas have the support of the Vibhanga here: Only if one's sole motive is to force the other bhikkhu out is one subject to an offense under this rule. If one has mixed motives, one may take advantage of one's illness, etc., to move in one the other bhikkhu.

However, once one's illness, etc., has passed, one would incur an offense each time one continued to sit or lie down encroaching on his space.

All of this may seem very strange on the surface, but it is likely that the original occupant would not feel unduly pressured if an ill bhikkhu or one escaping dangers were to move into his dwelling, while he would start feeling pressured by the continued presence of the bhikkhu after the illness or dangers had passed, which is why the penalties are allotted as they are.

Summary: To encroach on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave, is a pacittiya offense.

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17. Should any bhikkhu, angry and displeased, evict a bhikkhu from a dwelling belonging to the Community--or have him evicted--it is to be confessed.

"At that time some group-of-17 bhikkhus were fixing up a large dwelling on the fringes of the monastery, thinking, 'We will spend the rains here.' Some group-of-six bhikkhus...seeing them, said, 'These group-of-17 bhikkhus are fixing up a dwelling place. Let's drive them out.' But others of them said, 'Wait, friends, while they fix it up. When it's fixed up, then we'll drive them out.'

"Then the group-of-six bhikkhus said to the group-of-17 bhikkhus, 'Get out, friends. The dwelling is ours.'

"'Shouldn't this have been mentioned beforehand so that we could have fixed up another one?'

"'Isn't this a dwelling belonging to the Community?'

"'Yes...'

"'Then get out. The dwelling is ours.'

"'The dwelling is large, friends. You can stay here, and we'll stay here, too.'

"'Get out. The dwelling is ours.' And angered and displeased, taking them by the throat, they threw them out. The group-of-17 bhikkhus, having been thrown out, began to cry."

The three factors for the full offense here are:

1) Object: a bhikkhu.

2) Effort: One evicts him from a dwelling belonging to the Community.

3) Intention: One's prime motivation is anger.

Object. A bhikkhu is grounds for a pacittiya here, while the follow-ing are grounds for a dukkata: a bhikkhu's belongings, an unordained person, and an unordained person's belongings.

Effort. According to the Commentary, this rule covers both physical eviction--picking up the bhikkhu and throwing him out--as well as verbal eviction--ordering him to leave. The penalty in both cases is the same. (The Mahasanghikas and Sarvastivadins write this point into their version of the rule.)

There is a dukkata in telling someone else to evict the bhikkhu--no allowances for kappiya vohara are given here--and, assuming that all the other factors are fulfilled, a pacittiya once the bhikkhu has been evicted.

To evict a bhikkhu from a dwelling belonging to the Community incurs a pacittiya. (Again, perception with regard to the ownership of the dwelling is not an issue here.) To evict anyone--bhikkhu or not--from an area immediately adjacent to a dwelling belonging to the Community, from a place belonging to the Community which is not the dwelling of a particular person, from the shade of a tree, from a spot in the open air or from a dwelling belonging to another individual incurs a dukkata. There is also a dukkata for throwing a person's belongings out from any of these places. (In all the cases mentioned in this paragraph, the assumption is that one is motivated by anger.)

To evict anyone or anyone's belongings from one's own dwelling--or from one which belongs to an individual who has offered to let one use his/her belongings on trust--is not grounds for an offense.

Intention. There is no offense in evicting anyone when one's primary motive is not anger. Examples given in the no-offense clauses include evicting anyone--or the requisites of anyone--who is insane, shameless in his/her behavior, or a maker of quarrels, strife and dissension in the Community. The Commentary adds here that one also has the right

to throw the person out of the monastery as a whole if he/she is a maker of quarrels, strife and dissension, but not if he/she is simply shameless.

Also, one may without penalty evict one's student from his dwelling if he is not properly observing his duties.

In all of these cases, the Sub-commentary notes, if anger happens to arise in one's mind in the course of evicting the person, there is no offense as long as it is not the primary motive.

Summary: To cause a bhikkhu to be evicted from a dwelling belonging to the Community--when one's primary motive is anger--is a pacittiya offense.

* * *

18. Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.

Object. A bed or bench with detachable legs on an unplanked loft is grounds for a pacittiya if it is in a dwelling belonging to a Commu-nity, a dukkata if in a dwelling belonging to another individual, and no offense if in a dwelling belonging to oneself or to anyone who has offered to let one use his/her belongings on trust. Perception of the ownership, as in the preceding rules, is not an issue here.

The purpose of this rule, as indicated by the origin story, is to guard against injury to a bhikkhu living under the loft: He might get hit on the head if any of the detachable legs fall down through the floor of the loft. Thus there is no offense if the loft is not high enough off the ground for a man of medium height to stand under it

without hitting his head; if the floor of the loft is completely planked; if there is no one under the loft; if the area under the loft cannot be used as a dwelling (e.g. it is used solely for storage space, says the Commen-tary); if the bed or bench with detachable legs is on the ground; or if the legs of the bed or bench are securely fixed to their frame.

Effort. There is a question as to whether "sitting and lying down" would include standing as well, since the no-offense clauses allow one "to stand there and hang things up or take them down." The Commentary interprets "there" as a bed or bench with detachable legs, but standing on such a thing would seem to be even more dangerous than sitting or lying down on it. More probably, "there" refers to the unplanked loft.

Some people have noted that although the bhikkhu in the origin story sat down hurriedly, the word "hurriedly" does not appear in the rule, and they speculate that it may have been dropped by mistake. If one is not allowed at all to sit or lie down on a bed or bench with detachable legs on an unplanked loft, they say, there would be no reason to have one there. Actually, beds with detachable legs do not sound like wise things to have on an unplanked loft, and perhaps the Buddha's purpose in formulating this rule was to discourage their being placed there in the first place.

Summary: To sit or lie down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community, is a pacittiya offense.

* * *

19. When a bhikkhu is building a large dwelling, he may apply two or three layers of facing to plaster the area around the window frame and re-inforce the area around the door frame the width of the door

opening, while standing where there are no crops to speak of. Should he apply more than that, even if stand-ing where there are no crops to speak of, it is to be confessed.

"Now at that time a chief minister who was Ven. Channa's supporter was having a dwelling built for Ven. Channa. Ven. Channa had the finished dwelling covered with roofing material again and again, plastered again and again, so that the dwelling, overloaded, caved in. Then Ven. Channa, collecting grass and sticks, despoiled the barley field of a certain brahmin. The brahmin was offended and annoyed and spread it about, 'How can revered ones go around despoiling our barley field?'...Bhikkhus...were offended and annoyed and spread it about, 'How can Ven. Channa have a finished dwelling covered with roofing material again and again, plastered again and again, so that the dwelling gets overloaded and caves in?'"

This rule is an extension of Sanghadisesa 7, giving further direc-tions for how a bhikkhu should go about building a dwelling for his own use when sponsored by another person. Since it deals with techniques used in building wattle and daub dwellings 2,500 years ago, both the rule and its explanations in the Canon and commen-taries contain a number of terms whose meaning is uncertain at present. The syntax of the rule suggests one interpretation, the Commentary another, while the Vibhanga is non-committal on the points where the two interpretations differ. Since both interpretations make sense, we will present them both here.

What the rule seems to say. The area 1.25 meters around the door frame is to be covered with up to three layers of plaster or roofing material to reinforce it so that when the door is blown open or shut it will not damage the wall or be loosened from its hinges. Five kinds of roofing material are mentioned in the Vibhanga: tiles, stones, lime (cement), grass and leaves.

Similarly, around the windows an area the width of the window shutters is to be reinforced with up to three layers of plaster to protect it from being damaged when the shutters are blown open or shut. Three kinds of plaster were used in the Buddha's time--white, black and

red-chalk--and bhikkhus were allowed to apply them in a number of geometrical patterns, but not to use them to make obscene pictures of men and women on the walls (!) (Cv.VI.3.1-2). Although the bhikkhus were allowed to cover the entire walls and floor with this plaster, this rule gives directions only for the minimum area which should be covered to keep the walls strong.

What the Commentary says. Because the rule refers to roofing material, the Commentary assumes that it must refer to the roof of the dwelling, even though this assumption does violence to the syn-tax of the rule. Its interpretation: One may reinforce the door and window frames with as much plaster or roofing material as one likes, but may cover the roof with only three layers of roofing material. A relevant point from the Canon is the passage at Cv.VIII.3.3 which states that if at a later date the roof begins to leak, the resident bhikkhu--if he can--should re-roof it himself or arrange for someone else to do it for him. If he can do neither, though, he incurs no offense.

The reasons for this rule. The origin story suggests that the Buddha imposed the three-layer limit in order to prevent the dwelling from collapsing under the weight of too much roofing material, but the no-offense clauses show clearly that the rule is aimed at prevent-ing bhikkhus from abusing the generosity of the person sponsoring the building work by using too much roofing material. In either case, the Commentary's interpretation has its logic, in that an overloaded roof would be more burdensome to the dwelling and to the sponsor than an overloaded window or door frame would be.

A supplementary regulation arising from the origin story is that one should not perform any building operations, including supervising, where grain is growing.

The offenses here are as follows: a pacittiya for each piece of roofing beyond the allowable three layers, and a dukkata for doing or directing the work while standing where crops are growing. These offenses apply regardless of whether one is doing the work oneself or having it done. They also apply whether one is building a new dwelling or having an old one repaired.

Perception is not a factor here. If one happens to miscount the number of layers of plaster or roofing material, one is still not immune from an offense.

Non-offenses. According to the Vibhanga, these regulations do not apply to "an abode in a cave, a grass hut, (a dwelling) for the use of another, (a dwelling built) by means of one's own resources, or anything other than a dwelling." The Sub-commentary argues from the wording of the rule--the fact that it refers to "a large dwelling"--that the regulations also do not apply to small dwellings built to the standard measurement specified under Sanghadisesa 6: i.e., no larger than 3 by 1.75 meters.

Summary: When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material or plaster. To exceed this is a pacittiya offense.

* * *

20. Should any bhikkhu knowingly pour water containing living beings--or have it poured--on grass or on clay, it is to be confessed.

This is an offense with four factors.

Object. Water containing living creatures. As the K/Commentary's contribution to the next factor shows, this includes things like mosquito larvae, but not beings so small they cannot be seen.

Perception. One knows that they are there (from having seen or heard them, says the K/Commentary) and that they will die from the factor of effort, defined below.

If one is in doubt as to whether water contains living beings, then to use it in a way which would cause their death if they were there is to commit a dukkata.

Effort. Because of a peculiarity of Pali syntax, this rule can also be interpreted as reading, "Should any bhikkhu knowingly pour grass or clay--or have it poured--in water containing living beings, it is to be confessed." The Commentary states that both readings are correct. It also states that "grass and clay" cover any material which would cause death to living beings in the water. Thus actions covered by this rule would include such things as emptying old water from a flower vase onto the ground, using water to make cement, or pouring a toxic chemical or heavy pollutant into the water.

Unlike some of the other rules that deal with giving orders, simply giving the order to pour is enough to fulfill this factor. Thus, for example, a bhikkhu who tells someone else to dump an aquarium of fish on the floor incurs a pacittiya for giving the order, and another pacittiya when the other person does as told.

Intention. This factor is fulfilled simply by the desire to pour the water or to have it poured (or to pour "grass and clay" into the water or to have it poured). As the K/Commentary notes, one need not have murderous intent towards the living beings in order to fulfill this factor. For example, if after perceiving that the water contains insects, one chooses to ignore their existence and pours the water on a burning log--not to kill the insects, but to put out the fire--one commits an offense all the same.

Result is not a factor here. Whether or not the living beings actually die is of no consequence in determining the offense.

Non-offenses. There is no offense in using water containing living beings in any of the ways covered by this rule

unknowingly--e.g., not knowing that it contains living beings; pouring a toxic chemical into the water thinking it to be harmless;

unthinkingly--e.g., heating a kettle of water on the stove, seeing that it has tadpoles in it and in a knee-jerk reaction dumping the water out on the ground so that they won't be boiled to death; or

unintentionally--e.g., accidentally knocking over a goldfish bowl.

However, a bhikkhu should always check water before using it. One practical method for checking large amounts of water is to look at two or three cupfuls as samples: If no living being are visible in the samples, the water may be used without further check. An alternative method is to use a filter, being mindful to return any living beings caught in the filter to some other water in good time.

Watering plants. The topic of watering plants comes up in the Commentary's discussion of the bad habits of the bhikkhus at Kitagiri mentioned under Sanghadisesa 13. There it says that even if the water has no discernable life, to use it or have someone else use it to water plants with the purpose of corrupting families with gifts from the plant, incurs a dukkata. In cases of this sort, one is not allowed to use kappiya vohara or any other way of indicating one's desire that the plant be watered.

If one wants to use the fruits or flowers of the plant in other ways --to eat the fruit oneself, to make a gift of fruit to the Community, to use the flowers as an offering to a Buddha image, etc.--one may not water it oneself, but there is no offense in getting someone else to water it if one uses kappiya vohara ("Look at how dry this plant is !" "If it doesn't get any water, it's going to die.")

If one wants the plant to grow for other reasons--for the sake of its shade, or as part of a decorative garden or forest--there is no offense in watering it oneself as long as one uses water with no discernable life in it. Two of the ancient commentaries add that if one simply desires shade, a garden or a forest, one may plant the plant oneself as long as one places it in earth which would not count as "soil" (jata-pathavi) under Pacittiya 10.

Summary: To pour water which one knows to contain living beings--or

to have it poured--on grass or clay; or to pour anything which would kill the beings into such water--or to have it poured--is a pacittiya offense.

Three: The Exhortation Chapter

21. Should any bhikkhu, unauthorized, exhort the bhikkhunis, it is to be confessed.

"Now at that time , elder bhikkhus, having exhorted the bhikkhunis, became recipients of robes, alms, lodgings and medicines for the sick. (According to the Commentary, if a bhikkhu gave a good exhortation to the bhikkhunis, they would tell their supporters, who in turn would provide the exhorter with requisites.) The thought occurred to some group-of-six bhikkhus: 'At present, elder bhikkhus, having exhorted the bhikkhunis, have become recipients of robes, alms, lodgings and medicines for the sick. Let's exhort the bhikkhunis, too.' So, having approached the bhikkhunis, they said, 'Approach us, sisters, and we too will exhort you.'

"So the bhikkhunis went to where the group-of-six bhikkhus were staying, and on arrival, having bowed down, sat to one side. Then the group-of-six bhikkhus, after giving just a trifling Dhamma talk, and spending the day with 'animal talk', dismissed the bhikkhunis: 'You may go, now, sisters.'

"Then the bhikkhunis went to where the Blessed One was staying, and on arrival, having bowed down, stood to one side. As they were standing there, the Blessed One addressed them: 'Was the exhortation effective, bhikkhunis?'

"'Venerable sir, since when was the exhortation effective? The group-of-six bhikkhus, giving just a trifling Dhamma talk, dismissed us after spending the day with 'animal talk'.'"

When MahaPajapati Gotami, the Buddha's aunt and stepmother, requested that the Buddha establish an order of bhikkhunis, he did so on the condition that she and all future bhikkhunis accept eight vows of respect (garu-dhamma). In short:

1) Even a bhikkhuni who has been ordained over a century must pay homage to a bhikkhu ordained that very day.

2) A bhikkhuni must not spend the rains in a residence where there is no bhikkhu (within half a league, says the Commentary).

3) Every half month a bhikkhuni should expect two things from the Community of bhikkhus: the date of Patimokkha recitation, and an exhortation.

4) At the end of the rains, every bhikkhuni should invite criticism both from the Community of bhikkhunis and from the Community of bhikkhus.

5) A bhikkhuni who has broken any of the vows of respect must undergo penance (manatta) for half a month under both Communities.

6) A woman may become ordained as a bhikkhuni only after becoming female novice, and then, as a probationer, observing the first six precepts without lapse for two full years.

7) A bhikkhuni is not to insult or abuse a bhikkhu in any way.

8) A bhikkhuni may not instruct a bhikkhu, although a bhikkhu may instruct a bhikkhuni.

This rule deals with the bi-weekly exhortation mentioned in vow #3. The pattern for the exhortation was that once a bhikkhu had been chosen by the bhikkhus to exhort the bhikkhunis, he was to clean and prepare the place for the exhortation within the monastery where he was dwelling. He was then to find a companion, and wait for their arrival. When the bhikkhunis had come, he was to ask if all the bhikkhunis were present, and if they were observing the eight vows of respect. If they were, he was then to exhort them on any topic dealing with the Dhamma. If they weren't, he was to exhort them on the eight vows.

Since the eight vows form the heart of the exhortation, the two

factors for the full offense under this rule are defined as follows:

1) Object: A bhikkhuni or group of bhikkhunis.

2) Effort: A bhikkhu exhorts her/them concerning the eight respected vows when he has not been properly authorized to do so, and has not been invited by the bhikkhuni(s) to give them instruction.

Object. A bhikkhuni had to undergo a double ordination--first in the Bhikkhuni Sangha, and then in the Bhikkhu Sangha--before she was considered fully ordained. Thus only a bhikkhuni with the full double ordination is grounds for a pacittiya here. A bhikkhuni who has received only her first ordination, under the Bhikkhuni Sangha, is grounds for a dukkata, while female probationers and female novices are not grounds for an offense.

Effort. For a bhikkhu--not properly authorized--to exhort the bhikkhunis on any topic other than the eight vows is grounds for a dukkata.

The authorization. When this rule was still newly-formulated, some group-of-six bhikkhus simply authorized one another to continue exhorting the bhikkhunis. This forced the Buddha to establish stringent standards for the type of bhikkhu who could properly be authorized. They were, in short:

He is scrupulously virtuous.

He is very learned.

He thoroughly understands the qualities of the holy life.

He has mastered both the bhikkhus' Patimokkha and the bhikkhunis' Patimokkha.

He has a pleasing voice and delivery.

He is well-liked by the bhikkhunis.

He never, before his ordination, violated a bhikkhuni, female probationer or female novice.

He has been a bhikkhu for at least 20 years.

As the Commentary notes, these are qualities which the group of six never possessed even in their dreams.

If a bhikkhu has been improperly authorized--e.g., he does not meet with these qualifications--then even if he perceives himself as properly authorized, his perception is not a mitigating factor: He does not count as authorized under this rule.

Non-offenses. Although this rule grew from a time when bhik-khus were eager to exhort the bhikkhunis, times changed. The Cullavagga (X.9.5) deals with a period when the bhikkhus tried to avoid exhorting the bhikkhunis, and Cv.X.9.4 tells what should be done when there is no bhikkhu qualified to exhort them. (The bhikkhus were to tell them, "Continue striving in good faith.")

In cases such as these, though, the bhikkhunis were not left adrift. They could approach any bhikkhu they admired and ask him for instruction. Thus the no-offense clauses here say, "There is no offense in giving and exposition (the Commentary interprets this as chanting the eight vows in Pali), giving the interrogation (this, accord-ing to the Commentary, means reciting the ancient commentary, which is hardly likely; more probably, it means questioning the bhik-khunis as to whether or not they are observing the eight vows), and then, after being requested by the bhikkhunis, giving instruction. There is also no offense if, on being asked a question by a bhikkhuni, one answers her question, or if a bhikkhuni happens to overhear any instruction one is giving for the sake of another person.

Summary: Exhorting the bhikkhunis about the eight vows of respect--except when one has been authorized to do so by the bhikkhus--is a pacittiya offense.

* * *

22. Should any bhikkhu, even if authorized, exhort the bhikkhunis after sunset, it is to be confessed.

"Now at that time it was Ven. Culapanthaka's turn to exhort the bhikkhunis. The bhikkhunis said, 'Today the exhortation won't be effective, for Ven. Culapanthaka will simply repeat the same old stanza over and over again.'

"Then the bhikkhunis approached Ven. Culapanthaka, and on arrival, having paid homage to him, sat down to one side. As they were sitting there, Ven. Culapanthaka said to them, 'Are you all present, sisters?'

"'Yes, sir, we are all present.'

"'Are the eight vows of respect being observed?'

"'Yes, sir, they are being observed.'

"'This, sisters, is the exhortation.' And having given it to them, he repeated it over and over again:

Exalted in mind, uncomplacent,

The sage, trained in sagacity's ways:

He has no sorrows, one such as this,

Calmed and ever mindful.

"The bhikkhunis said, 'Didn't we say so? Today the exhortation won't be effective, for now Ven. Culapanthaka will simply repeat the same

old stanza over and over again.'

"Ven. Culapanthaka heard the bhikkhunis' conversation. Rising up into the air, he walked back and forth in space, in the sky, stood, sat, lay down, emitted smoke, emitted flames and dis-appeared, repeating the same old stanza and many other sayings of the Buddha. The bhikkhunis said, 'Isn't it amazing? Isn't it astounding? Never before has there been an exhortation as effective as this!'

"Then Ven. Culapanthaka, having exhorted the bhikkhunis until nightfall, dismissed them: 'You may go, sisters.' So the bhikkhunis--the gates of the city being closed--spent the night outside the city walls and entered the city only at morning. People were offended and annoyed and spread it about, 'These bhikkhunis are unchaste. Having spent the night with the bhikkhus in the monastery, only now are they entering the city.'"

The factors for the full offense here are two:

Object. As with the preceding rule, a bhikkhuni or group of bhik-khunis who have received the double ordination are grounds for a pacittiya here. A bhikkhuni who has received only her first ordination, under the Bhikkhuni Sangha, is grounds for a dukkata, while female probationers and female novices are not grounds for an offense.

Effort. One teaches any Dhamma to the bhikkhuni(s) after the sun has set.

Non-offenses. Although the origin story suggests that it is not wise in any case to teach bhikkhunis after sunset, because of the suspicions it may provoke, the no-offense clauses give more respect to the bhikkhunis's desire for instruction than to the fear of gossiping lay people. As under the preceding rule, a bhikkhu may instruct bhikkhunis after sunset if they request it or if a bhikkhuni asks him a question. And as before, if a bhikkhuni happens to overhear any instruction he is giving for the sake of another after sunset, he commits no offense.

Summary: Exhorting bhikkhunis on any topic at all after sunset--except when they request it--is a pacittiya offense.

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23. Should any bhikkhu, having gone to the bhikkhunis' quarters, exhort the bhikkhunis--except at the proper occasion--it is to be confessed. Here the proper occasion is this: A bhikkhuni is ill. This is the proper occasion here.

Here again there are two factors for the full offense:

Object. A bhikkhuni who is not ill. "Ill" means that she is unable to go to an exhortation or to a "samvasa", which none of the texts define but which probably means any official communal meeting of the bhikkhunis.

As with the preceding rule, a bhikkhuni or group of bhikkhunis who have received the double ordination are grounds for a pacittiya here. A bhikkhuni who has received only her first ordination, under the Bhikkhuni Sangha, is grounds for a dukkata, while female probationers and female novices are not grounds for an offense.

Effort. One goes to her residence--any place where a bhikkhuni has spent at least one night--and exhorts her concerning the eight respected vows. Exhorting about any other topic is grounds for a dukkata.

Non-offenses. As the rule states, there is no offense for the bhik-khu who goes to the bhikkhunis' quarters to exhort an ill bhikkhuni. Otherwise, the no-offense clauses are identical with those for the preceding rule. Here again, a bhikkhuni's desire for instruction is considered more important than the wagging tongues of

the laity.

Summary: Going to the bhikkhunis' quarters and exhorting a bhikkhuni about the eight vows of respect--except when she is ill or has requested the instruction--is a pacittiya offense.

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24. Should any bhikkhu say that the bhikkhus exhort the bhikkhunis for the sake of personal gain, it is to be confessed.

Here the factors for the full offense are three:

Object. A bhikkhu who has been properly authorized to teach the bhikkhunis, and who is not teaching for the sake of personal gain. If the bhikkhu has not been properly authorized, he is not grounds for an offense.

Perception is not a mitigating factor here: The bhikkhu's actual status--properly or improperly authorized--is what determines whether or not this factor is fulfilled. And although the texts do not touch on this point, it would seem that if the bhikkhu actually does not aim at personal gain, one would incur a pacittiya in saying that he does, regardless of how one perceives the case.

Intention. One wants to criticize, discredit or shame him.

Effort. One accuses him of teaching for the sake of personal gain: either material gain--gifts of robes, almsfood, etc.--or immaterial gain, such as respect, homage or veneration.

Non-offenses. If the bhikkhu does actually teach for the sake of personal gain, then there is no offense in stating the facts of the case.

Summary: Saying that a properly authorized bhikkhu exhorts the bhikkhunis for the sake of personal gain--when in fact that is not the case--is a pacittiya offense.

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25. Should any bhikkhu give robe-material to a bhikkhuni unrelated to him, except in exchange, it is to be confessed.

This rule is the counterpart to NP 5. The full offense is composed of two factors: object and effort.

Object. Any piece of robe cloth of the six suitable kinds, measur-ing at least four by eight fingerbreadths. Other requisites are not grounds for an offense.

Effort. The bhikkhu gives such cloth to an unrelated bhikkhuni and does not receive anything from her in exchange.

"Unrelated bhikkhuni" here is defined in the same terms as under NP 5: a bhikkhuni who has received the double ordination and is not related to the bhikkhu back through their great x 7 grandfathers. A bhikkhuni who has received only her first ordination, from the bhik-khunis, is grounds for a dukkata. Female probationers and female novices are not grounds for an offense.

Perception here is not a mitigating factor: According to the Vibhanga, even if a bhikkhu perceives an unrelated bhikkhuni as related, he is still subject to the penalty.

The Commentary states that giving need not be hand-to-hand. If a bhikkhu simply places robe cloth near a bhikkhuni as his way of giving it to her, and she accepts it as given, this factor is fulfilled.

As for the item given in exchange for the cloth, the Vibhanga states that it can be worth much more then the cloth or much less. Buddhaghosa quotes the Mahapaccari, one of the ancient commen-taries, saying that even if, in return for the cloth, the bhikkhuni gives the bhikkhu a piece of yellow myrobalan--a medicinal fruit, one of the cheapest things imaginable in India--he escapes the penalty under this rule.

Non-offenses. There is no offense:

if the bhikkhuni is a relation;

if the bhikkhuni is not related, but she gives one something in exchange;

if the bhikkhuni takes the cloth on trust;

if she borrows the cloth;

if one gives her a non-cloth requisite;

if one gives robe cloth to a female probationer or female novice.

Summary: Giving robe cloth to an unrelated bhikkhuni without receiving anything in exchange is a pacittiya offense.

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26. Should any bhikkhu sew a robe or have it sewn for a bhikkhuni unrelated to him, it is to be confessed.

"Now at that time Ven. Udayin had become skilled at making robes. A certain bhikkhuni went to where he was staying, and on arrival said,

'Be so good, Ven. sir, as to sew me a robe.' So Ven. Udayin, having sewed a robe for the bhikkhuni, having made it well-dyed and well-finished, having embroidered an obscene design in the middle (a man and woman in mid-intercourse, done in full color, says the Commentary) and having folded it up, placed it to one side. Then the bhikkhuni went to him and on arrival said, 'Where is the robe, Ven. sir?'

"'Here you are, sister. Take this robe as it is folded and place it aside. When the Community of bhikkhunis comes for exhortation, put it on and come at the back of the line.'

"So the bhikkhuni took the robe as it was folded and placed it aside. When the Community of bhikkhunis came for exhortation, she put it on and came at the back of the line. People were offended and annoyed and spread it about, 'How brazen these nuns are, how shameless and sly, in that they embroider obscene designs on a robe!'

"The bhikkhunis said, 'Whose work is this?'

"'Master Udayin's,' the bhikkhuni answered.

"'A thing like this should not adorn even those who are brazen, shameless and sly. It is Master Udayin's, isn't it?'"

The full offense here has three factors:

1) Effort: One sews--or gets someone else to sew--

2) Object: a robe

3) Intention: for the sake of a bhikkhuni unrelated to oneself.

Effort. The Vibhanga says that there is a pacittiya for every stitch one makes in the robe. If one gets someone else to sew the robe, there is a pacittiya in giving the command or making the request, and

another pacittiya when the other person does as commanded/ requested, no matter how many stitches he/she makes.

Object. Robe here means any of the six kinds of robe material made into a robe which can be worn. Other cloth requisites are not grounds for an offense.

Intention. Unrelated bhikkhuni here is defined in the same terms as under the preceding rule: a bhikkhuni who has received the double ordination and is not related to the bhikkhu back through their great x 7 grandfathers. A bhikkhuni who has received only her first ordination, from the bhikkhunis, is grounds for a dukkata. Female probationers and female novices are not grounds for an offense.

Perception here is not a mitigating factor: According to the Vibhanga, even if a bhikkhu perceives an unrelated bhikkhuni as related, he is still subject to the penalty.

The Commentary states that if Bhikkhu X is sewing a robe for a bhikkhuni related to him, and Bhikkhu Y--who is not related to her--helps him sew it, Bhikkhu Y incurs a pacittiya for every stitch he sews in the robe.

The Sub-commentary adds, though, that if Bhikkhu Y does not know that the robe is for the bhikkhuni, he incurs no offense.

Non-offenses. There is no offense in sewing a cloth requisite other than a robe for an unrelated bhikkhuni, in sewing anything for a bhikkhuni who is a relation, or in sewing anything for a female probationer or female novice, related or not.

Summary: Sewing a robe--or having one sewn--for an unrelated bhikkhuni is a pacittiya offense.

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27. Should any bhikkhu, by arrangement, travel together with a bhikkhuni, even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan, and is considered dubious and risky. This is the proper occasion here.

Here the full offense has two factors:

1) Object: A bhikkhuni

2) Effort: (a) One makes an arrangement together with her to travel together; (b) one actually travels together with her as arranged (c) from one village to another (d) except at the allowable time.

Object. A bhikkhuni who has received the double ordination is grounds for a pacittiya here. Any other woman would come under Pacittiya 67.

Making an arrangement. According to the Vibhanga, the bhikkhu must give his verbal consent to the arrangement for this part of the factor to be fulfilled. In other words, if the bhikkhuni proposes the arrangement, and he agrees; or he proposes it, regard-less of whether or not she agrees, this part of the factor is fulfilled. The penalty for fulfilling it is a dukkata.

If the bhikkhuni proposes the arrangement, but the bhikkhu does not give his verbal assent, then even if he does travel together as she proposed, he incurs no pacittiya in doing so.

Going as arranged. If a specific time frame was part of the arrangement, then the two parties must begin traveling together within that time frame for this factor to be fulfilled. If they happen to start out earlier or later than arranged, again the bhikkhu incurs no penalty.

From one village to another. There is some controversy as to whether this phrase--gamantara--means "from one village to another" or "from

one house to another." According to Buddhaghosa, the ancient commentaries opted for "village", while he opts for "house". The ancient commentaries have the support of the Canon here, in that the Bhikkhunis' Sanghadisesa 3 & Pacittiya 37 also use the term in question, and there it definitely means the area outside a village, and not the interval from one house to another within a village.

There is a pacittiya for every village-to-village interval one passes. In an area where there are no villages--i.e., says the Sub-commentary, where villages are further than half a league (8 km. or 5 miles) apart--there is a pacittiya for every half-league one travels together as arranged.

The allowable occasions. A road to be traveled by caravan is one too dubious or risky to travel alone. (Some have translated this as a "road to be traveled with a weapon," but since bhikkhus and bhikkhunis are not allowed even to touch weapons, it's a doubtful translation at best.)

Dubious means that thieves are known to be about; risky, that people are known to have been beaten, plundered or robbed by them.

Non-offenses. There is no offense:

if the bhikkhu and bhikkhuni happen to travel together without having made an arrangement;

if the bhikkhuni proposes an arrangement, while the bhikkhu does not give his verbal assent;

if they travel on a dubious and risky road;

or if there are other dangers. The Commentary illustrates this last contingency with a stock phrase whose meaning admits two interpretations. It starts, "Savage tribes are attacking the countryside," and then comes the ambiguous part, either, "People mount their wheels (their carriages, says the Sub-commentary)," or, what is more likely, "The tribes seize power (another meaning for 'wheel')."

Summary: Traveling by arrangement with a bhikkhuni from one village to another--except when the road is risky or there are other dangers--is a pacittiya offense.

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28. Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream--except to cross over to the other bank --it is to be confessed.

"Now at that time, some group-of-six bhikkhus, having made an arrangement with some bhikkhunis, got in the same boat with them. People were annoyed and offended and spread it about: 'Just as we amuse ourselves with our wives in a boat, so too these Sakyan contemplatives, having made an arrangement with bhikkhunis, amuse themselves in a boat...'"

(The Buddha then formulated the first version of this rule, without the exception for crossing over to the other bank.)

"Then at that time a number of bhikkhus and bhikkhunis were traveling on the road from Saketa to Savatthi. Along the way, they had to cross over a river. The bhikkhunis said to the bhikkhus, 'We will cross over with the masters.'

"'Sisters, it isn't proper for bhikkhus, having made an arrange-ment, to get in the same boat with bhikkhunis. Either you go first, or we'll go first.'

"'The masters are outstanding men. Let the masters go first.'

"Then as the bhikkhunis were crossing over afterward, thieves robbed them and raped them."

The factors for the full offense here are similar to those for the previous rule.

1) Object: A bhikkhuni

2) Effort: (a) One makes an arrangement together with her to get in a boat together; (b) one actually travels together with her as arranged, going upstream or downstream along a river (c) from one village to another.

Object. A bhikkhuni who has received the double ordination is grounds for a pacittiya here. One who has received only her first ordination--from the Bhikkhuni Sangha--would seem to be grounds for a dukkata, and female probationers and female novices grounds for no offense, but none of the texts mention these points.

Effort. The conditions for making an arrangement here are iden-tical with those under the preceding rule: If the bhikkhuni proposes the arrangement, and the bhikkhu agrees; or he bhikkhu proposes it, regardless of whether or not she agrees, this part of the factor is fulfilled and he incurs a dukkata.

The next part of the factor--going as arranged--is fulfilled only if they get in the boat together within the time frame they had agreed on. If they get in earlier or later, there is no grounds for an offense.

Once they get in the boat as arranged, they incur a pacittiya for every village-to-village interval they pass along the riverbank while going upstream or downstream. If the villages are further than 8 km. apart, they incur a pacittiya for every 8 km. they travel together.

The commentaries try to add "intention" as an additional factor here--the bhikkhu's purpose in traveling with the bhikkhuni(s) is to amuse himself--but there is no basis for this in the Vibhanga.

Non-offenses. As the rule says, there is no offense in making an

arrangement and crossing over a river with a bhikkhuni. The Commentary adds that this applies not only to rivers, but also to oceans: If one travels from one seaport to another by arrangement with a bhikkhuni, no penalty is incurred.

The K/Commentary goes even further, and says that this rule applies only to rivers, and that a bhikkhu seeking to amuse himself with a bhikkhuni may make a date with her and travel around the ocean as much as he likes without incurring an offense. The Sub-commentary disagrees here, saying that a bhikkhu traveling by arrangement with a bhikkhuni in a boat on the ocean incurs a dukkata for every 8 km. they travel. The Sub-commentary's position here is more in keeping with the Great Standards, and so carries more weight.

Finally, there is no offense if:

the bhikkhu and bhikkhuni happen to travel together in the same boat without having made an arrangement;

the bhikkhuni proposes an arrangement, while the bhikkhu does not give his verbal assent; or

there are dangers.

Summary: Traveling by arrangement with a bhikkhu upriver or downriver in the same boat--except when crossing a river--is a pacittiya offense.

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29. Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhuni, except for food which householders had already intended for him prior (to her prompting), it is to be confessed.

"Now at that time Bhikkhuni Thullananda regularly took her meals with a certain family. Then one day the head of the house-hold invited some senior monks to a meal. Bhikkhuni Thullananda, dressing in the early morning, carrying her robe and bowl, went to the family's place and on arrival said to the head of the household, 'Why has so much food been prepared?'

"'I have invited some senior bhikkhus for a meal.'

"'But who, to you, are senior bhikkhus?'

"'Ven. Sariputta, Ven. Maha Moggallana, Ven. Maha Kaccana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Maha Cunda, Ven. Anuruddha, Ven. Revata, Ven. Upali, Ven. Ananda, Ven. Rahula.'

"'But why have you invited these scoundrels masquerading as great heroes?'

"'And who, to you, are great heroes?'

"'Ven. Devadatta, Ven. Kokakalika, Ven. Katamoraka Tissaka, Ven. Khanda Deviyaputta, Ven. Samuddadatta....' At that point, Bhikkhuni Thullananda was interrupted in mid-sentence when the senior monks entered. 'Is it true, householder, that you have invited these great heroes?'

"'Just now you made them out to be scoundrels, and now great heroes.' So he threw her out of the house and put an end to her regular meals."

The factors for the full offense here are three:

1) Object: Any of the five staple foods (see the preface to the Food Chapter, below) offered by a lay person at the instigation of a bhikkhuni.

2) Perception: One knows that it was offered at her instigation.

3) Effort: One eats the food.

Object. Any of the five staple foods is grounds for a pacittiya. Any edible aside from them is not grounds for an offense.

Bhikkhuni here refers to one who has received the double ordination. The K/Commentary says that one who has received only her first ordination--from the Bhikkhuni Sangha--is grounds for a dukkata, while the Vibhanga notes that female novices and female probationers are not grounds for an offense.

Instigating means that the bhikkhuni praises Bhikkhu X to a lay person who is not already planning to give him food, and concludes with the suggestion that food be presented to him. If the lay person was already planning to give food to X, this factor is not fulfilled. The Vibhanga defines "already planning to give food" in the following terms: Either X and the lay person are related, the lay person has previously invited X to ask for food, or the lay person already normally prepares food for X. The Commentary adds that if the lay person had already prepared food for X before the bhikkhuni's instigation, X incurs no penalty in eating that food even if none of the Vibhanga's three conditions apply.

Perception. If one is in doubt as to whether or not the food was offered at a bhikkhuni's instigation, the penalty for eating it is a dukkata regardless of whether or not it was. If one does not know, then even if it was, there is no offense.

Effort. There is a dukkata for accepting food, with the purpose of eating it and knowing that it was offered as the result of a bhikkhuni's instigation; and a pacittiya for every mouthful one eats.

Non-offenses. There is no offense:

if one does not know,

if one eats any edible aside from the five staples offered at a bhikkhuni's instigation,

if the lay person was instigated by a female probationer or female novice, or

if the lay person was already planning to present one with the food before the bhikkhuni's instigation. As we noted above, one's relatives, people who have invited one to ask for food and people who ordinarily provide one with food also fit under this allowance.

Summary: To eat any of the five staple foods which a lay person has offered as the result of a bhikkhuni's prompting--unless the lay person was already planning to offer the food before her prompting--is a pacittiya offense.

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30. Should any bhikkhu sit in private alone with a bhikkhuni, it is to be confessed.

This rule is completely subsumed under another one--Pacittiya 45--the only instance where this happens in the Patimokkha. All explanations are given under that rule.

Summary: Sitting or lying down with a bhikkhuni in a place out of sight and out of hearing with no one else present is a pacittiya offense.

Four: The Food Chapter

Many of the rules in this chapter classify food into two groups: bhojana (consumables) and khadiniya (chewables). Scholars usually translate the two as "softer food" and "harder food", although the hardness and softness of a particular food has little to do with the category it belongs to. A translation closer to the essence of each category would be "staple food" and "non-staple food". The distinc-tion between the two is important, for it is often the deciding factor between what is and is not an offense. Note, however, that the term staple here covers only what was considered staple in the time of the Buddha. Bread, pasta and potatoes, which are staples in the West, were not always staples in India at that time, and so do not always fit into this category.

Staple foods are consistently defined as five sorts of foods, although the precise definitions of the first two are a matter of controversy.

1) Cooked grains. The Vibhanga defines this as seven types of cooked grain, but there is disagreement on the identity of some of the seven. They are sali (BD translates this as rice; the Thais, wheat); vihi (BD again has rice, and the Thais agree); yava (BD has barley; the Thais, glutinous rice); godhuma (BD has wheat; the Thais, tares); kangu (both BD and the Thais identify this as millet or sorghum); varaka (BD doesn't identify this beyond saying that it is a bean; the Thais are probably right in identifying it as Job's tears); and kudru-saka (the Commentary states that this term covers all forms of grain which come from grass--rye would be an example in the West). Whatever the precise definitions of these terms, though, we could argue from the Great Standards that any grain cooked as a staple--including corn (maize) and oats--would fit into this category.

2) Kummasa. The Commentary says that this is a staple confection made out of yava, but doesn't describe it in any detail aside from saying that if the kummasa is made out of any of the other grains or mung beans, it doesn't count as a staple food. Mentions of kummasa in the

Canon show that it was a very common staple that could form a rudimentary meal in and of itself, and would spoil if left overnight.

3) Sattu. Any of the seven types of grain dried or roasted and pounded into meal.

4) Fish. All seafood.

5) Meat. The flesh of any bipeds or quadripeds, except for that which is unallowable. The following types of meat are unallowable: the flesh of human beings, elephants, horses, dogs, snakes, lions, tigers, leopards, bears and hyenas (panthers). Human beings, horses and elephants were regarded as too noble to be used as food. The other types of meat were forbidden either on grounds that they were repulsive ("People were offended and annoyed and spread it about, 'How can these Sakyan contemplatives eat dog meat? Dogs are loathsome, disgusting'") or dangerous (bhikkhus, smelling of lion's flesh, went into the jungle; the lions there were offended and annoyed and attacked them).

To eat human flesh incurs a thullaccaya; to eat any of the other unallowable types, a dukkata (Mv.VI.23.9-15). If a bhikkhu is uncertain as to the identity of any meat presented to him, he incurs a dukkata if he doesn't ask the donor what it is (Mv.VI.23.9).

Fish or meat, even if of an allowable kind, is unallowable if raw. Thus bhikkhus may not eat steak tartare, sashami, oysters on the half-shell, etc. (Raw flesh and blood are allowed at Mv.VI.10.2 only when one is possessed by non-human beings (!)) Furthermore, even cooked fish or meat of an allowable kind is unallowable if the bhikkhu sees, hears or suspects that the animal was killed specifically for the purpose of feeding bhikkhus (Mv.VI.31.14).

Non-staple foods are defined according to context:

a) in Pacittiyas 35-38: every edible outside of staple foods, juice drinks, the five tonics and medicines (see below).

b) in Pacittiya 40: every edible outside of staple foods, water and toothwood.

c) in Pacittiya 41 (also the Bhikkhunis' Pacittiyas 44 & 54): every edible outside of staple foods, the five tonics, juice drinks, medicine and conjey.

The Commentary to Pacittiya 37 lists the following items as non-staple foods: flour and confections made of flour (cakes, bread and pasta made without eggs would be classed here); also, roots, tubers (this would include potatoes), lotus roots, sprouts, stems, bark, leaves, flowers, fruits, nuts, seed-meal, seeds and resins which are made into food. Any of these items made into medicines, though, would not be classed as a non-staple food.

The Commentary also makes reference to the fact that some societies use roots, tubers, confections made out of flour, etc., as staple foods, but it nowhere suggests that the definition of staple food be altered to fit the society in which one is living. Thus in the West we are left with a somewhat zig-zag line separating what are and are not staple foods for the purposes of the rules: Meal pounded from grain is a staple; flour ground from grain is not. Bread made with oat meal, corn meal, wheat germ, etc., would thus be a staple; bread made without any grain meal or eggs (see below) would not. The same holds true for pastries, noodles and pasta.

This means that it would be possible for a donor to provide bhikkhus with a full, strictly vegetarian meal that would include absolutely no staple foods. The wise policy in such a case, though, would be to treat the meal as if it did contain staple foods with reference to the rules (Pacittiya 33 & 35) that aim at saving face for the donor.

Conjey, the watery rice porridge or gruel commonly drunk before almsround in the time of the Buddha, is classed differently according to context. If it is so thick that it cannot be drunk and must be eaten with a spoon, it is regarded as a staple food (Mv.VI.25.7; Pacittiya 33). "Drinking conjey" is classed as a non-staple food under Pacittiyas 35-38 & 40, whereas it is considered as neither a staple

nor a non-staple food in Pacittiya 41. The Commentary notes, though, that if drinking conjey has bits of meat or fish "larger than lettuce seeds" floating in it, it is a staple food.

Milk and buttermilk are classed as "finer staple foods" under Pacittiya 39 In other contexts they fit under the definition of non-staple food.

All other dairy products--except for fresh butter and ghee when used as tonics (see NP 23)--are non-staple foods.

Eggs are not mentioned in the Vibhanga or Khandhakas. Presum-ably they come under meat. If so, raw eggs are unallowable; and bread, pastries, noodles and pasta made with eggs are a staple food.

In addition to staple and non-staple foods, the Vibhanga to the rules in this chapter mentions three other classes of edibles: juice drinks, the five tonics and medicines.

Juice drinks include the freshly squeezed juice of sugar cane, lotus root, all fruits except grain, all leaves except cooked vegetables, and all flowers except liquorice (Mv.VI.35.6). According to the Commentary, the juice must be strained, and may be warmed by sun-light but not heated over a fire. (What category boiled juice would fit under, the Commentary does not say. The Vinaya Mukha maintains that it would fit under sugar in the five tonics.)

In discussing the Great Standards, the Commentary says that grain is a "great fruit", and thus the juice of any one of nine large fruits--palmyra fruit, coconut, jackfruit, breadfruit, bottle gourd, white gourd, muskmelon, watermelon and squash--would fall under the same class as the juice of grain: i.e., as a non-staple food, and not a juice drink. From this judgment, many Communities infer that the juice of any large fruit, such as pineapple or grapefruit, would also be classed as a non-staple food.

The Commentary notes further that if a bhikkhu himself makes a juice drink from fruit, etc., he has received, it counts as a non-staple

food and must be consumed before noon.

The five tonics are discussed in detail under NP 23.

Medicines. According to the Mahavagga (VI.3.1-8), any items in the six following categories which, by themselves, are not used as staple or non-staple food are medicines: roots, astringent decoctions, leaves, fruits, resins and salts. For example, under fruits: Oranges and apples are not medicines, but pepper, nutmeg and cardamom are. Most modern medicines would fit under the category of salts. Using the Great Standards, we can say that any edible which is used as a medicine but does not fit under the categories of staple or non-staple food, juice drinks or the five tonics, would fit here.

Keeping and consuming. Each of the four basic classes of edibles--food, juice drinks, the five tonics and medicines--has its "life-span", the period during which it may be kept and consumed. Food may be kept and consumed until noon of the day it is received; juice drinks, until dawn of the following day; the five tonics, until dawn of the seventh day after they are received; and medicines, throughout one's life.

Edibles made from ingredients which have different life-spans--e.g., salted beef, honeyed cough syrup, sugared orange juice--have the same life-span as the ingredient with the shortest life-span. Thus salted beef is treated as beef, honeyed cough syrup as honey, and sugared orange juice as orange juice (Mv.VI.40.3).

Tonics and medicines, such as sugar and salt, received today may be eaten mixed with food or juice drinks received today, but not with food or juice drinks received on a later day. Medicine, such as salt, tea or cocoa, received at any time may be eaten mixed with any of the five tonics on any day of the tonic's life-span (Mv.VI.40.3).

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31. A bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

"Now at that time a certain guild had prepared food at a public alms center not far from Savatthi. Some group-of-six bhikkhus, dressing in the morning, taking their bowls and robes, entered Savatthi for alms, but after not getting any almsfood, went to the public alms center. The people there said, 'At last the reverend ones have come,' and respectfully waited on them. Then on the second day and the third day, the group-of-six bhikkhus, dressing in the morning, taking their bowls and robes, entered Savatthi for alms, but after not getting any almsfood went to the public alms center and ate. The thought occurred to them, 'Why should we bother going back to the monastery? Tomorrow we'll have to come right back here.'

"So staying on and on right there, they ate the food of the public alms center. The members of other sects fled the place. People were offended and annoyed and spread it about: 'How can these Sakyan contemplatives stay on and on, eating the food of the public alms center? The food at the alms center isn't meant just for them; it's meant for absolutely everybody.'"

A public alms center is a place where all comers are offered as much food as they want, free of charge. Soup kitchens and shelters for the homeless, if they are run in this way, would fit under this rule.

A meal is defined as one which includes any of the five staple foods.

"Not ill" in this rule is defined as being able to leave the alms center.

The origin story seems to indicate that this rule is directed against staying on and eating day after day in the alms center. The Commen-tary, though, maintains that it forbids eating in the center two days running, without making any mention of whether the bhikkhu stays on at the center or not. To eat one day in a center belonging to

one family (or group), and the next day in a center belonging to another family, it says, incurs no penalty.

Non-offenses. According to the Vibhanga, there is no offense in taking a meal on the second day--

if it does not include any of the five staple foods;

if one is invited by the proprietors;

if one is ill;

if the food is specifically intended for bhikkhus; () or

if the center determines the amount of food the recipients may take, rather than allowing them to take as much as they want. () The reason for this last allowance is that if the owners of the center were unhappy with having a bhikkhu eat there, they could give him very little or nothing at all.

Also, there is no offense in taking a second meal when "coming or going", which in the context of the origin story seems to mean that one may take a second meal if one simply leaves the center and then comes back. The Commentary, though, interprets this phrase as meaning "coming or going on a journey," and even here it says a meal should not be taken from the center two days running unless there are dangers, such as floods or robbers, which prevent one from continuing on one's way.

Summary: To eat food obtained from the same public alms center two days running, unless one is too ill to leave the center, is a pacittiya offense.

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32. A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, an extraordinary occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

This is a rule which dates from Devadatta's efforts to create a schism in the Community of bhikkhus.

"Now at that time Devadatta, his gain and honor lost, ate his meals having asked and asked for them among households with his friends. (Here the Commentary elaborates: 'Thinking, "Don't let my group fall apart," he provided for his friends by eating his meals among householders together with his friends, having asked for them thus: "You give food to one bhikkhu. You give food to two."') People were offended and annoyed and spread it about: 'How can these Sakyan contemplatives eat their meals having asked and asked for them among households? Who isn't fond of well-prepared things? Who doesn't like sweet things?'"

Group meals. The Vibhanga defines a group meal as one consisting of any of the five types of staple foods to which four or more bhikkhus are invited. The Parivara (VI.2) adds that this rule covers any group meal that the donor offers at his/her own initiative, as well as any that results from a bhikkhu's requesting it.

In the early days of the Buddha's career, donors who wished to invite bhikkhus to their homes for a meal would invite an entire Community. Later, as Communities grew in size and there were times of scarcity in which donors were unable to invite entire Communities (Cv.VI.21.1), the Buddha allowed:

1) designated meals, at which a certain number of bhikkhus were to be served. The donors would ask the Community official in charge of meal distribution (bhattuddesaka) to designate so-and-so many bhikkhus "from the Community" to receive their meals. Bhikkhus would be sent on

a rotating basis to these meals as they occurred.

2) invitational meals, to which specific bhikkhus were invited.

3) lot meals, for which the bhikkhus receiving the meals were to be chosen by lot; and

4) periodic meals, i.e., meals offered at regular intervals, such as every day or every uposatha day, to which bhikkhus were to be sent on a rotating basis, as with designated meals. The bhattuddesaka was to supervise the drawing of lots and keep track of the various rotating schedules. (The explanations of these various types of meal come partly from the Commentary. For a fuller explanation, see Appendix III.)

The no-offense clauses to this rule state that in addition to the exceptions mentioned in the rule, which we will discuss below, this rule does not apply to lot meals or periodic meals. The Commentary concludes from this--and on the surface it seems reasonable enough--that the rule thus applies to meals to which the entire Community is invited, and to invitational meals. (Buddhaghosa reports that there was disagreement among Vinaya authorities as to whether or not it applies to designated meals--more on this point below.)

The Commentary's conclusion, though, creates a problem when lay people want to invite Communities of more than three bhikkhus to their homes for a meal. Perhaps this problem is what induced the Commentary to interpret the Vibhanga's definition of group meal as meaning one in which the invitations specifically mention the word "meal", "food", or the type of meal or food to be served. ("Come to my house for breakfast tomorrow." "I know you don't often get a chance to eat Indian food, so I'm inviting you all over for chappatties and curry.") This interpretation has led to the custom of phrasing invitations to eat "in the morning" or to eat "before noon", so that groups of four or more bhikkhus may be invited without breaking this rule.

The Buddha's purposes for establishing this rule, though, are listed at Cv.VII.3.13 as follows: "For the restraint of evil-minded

individuals, for the comfort of well-behaved bhikkhus, so that those with evil desires will not split the Community by (forming) a faction, and out of compassion for householders."

The Commentary's definition of "group meal" accomplishes none of the purposes: The custom of phrasing invitations to avoid the word "food" or "meal" does nothing to restrain evil-minded individuals, etc., and it actually creates trouble for lay people who do not know the custom, a point well-illustrated by the Commentary itself in an entertaining section on how to deal with a person whose invitation contains the word "meal": After getting the run-around from the bhattuddesaka--who apparently was not allowed to tell him in any straightforward way how to phrase his invitation, and so gave him a long series of hints--the poor man returns to his friends and makes a cryptic statement that the A/Sub-commentary translates as: "There are a lot of words that have to be spoken in this business of making an invitation. What's the use of them all?"

Two other arguments against the Commentary's interpretation are:

1) The Vibhanga's definition of "invited" in this rule is repeated word-for-word under Pacittiyas 33 & 46. If the factor of mentioning "food" or "meal", etc., is necessary for there to be an offense under this rule, it would have to be necessary under those rules as well, a proposal which makes no sense in their context, and which no one has ever suggested.

2) In the origin stories of two of the reformulations of the rule, bhikkhus refuse invitations on the grounds that they would break the rule against a group meal, and yet the invitations make no mention of food or meal.

An alternative interpretation. To find an alternative to the Commentary's explanation, we have to go back to the origin stories leading to the reformulations of the rule, where we find an interesting point: The invitations rejected by scrupulous bhikkhus on the grounds that they would break the rule all deal with "invitational" meals. In one of them, a naked ascetic invites a group

of bhikkhus to an invitational meal is rejected on the grounds that it would be a group meal. He then goes to the Buddha and--after complaining that he should not be subjected to such treatment--rephrases the invitation, this time inviting the entire Community. This suggests that he felt that an invitation of this sort would not constitute a group meal.

His reasoning has its grounds in the Vinaya itself: Throughout the Vibhanga and Khandhakas, the word "group" is used to refer to any set of bhikkhus not forming a complete Community, and yet acting as an independent unit. This may be why the category of Community meal was not mentioned in the no-offense clauses: The arrangers of the Vibhanga may have felt that no mention was necessary, in that the term "group" meal automatically excluded Community meals.

Similar considerations suggest that designated meals may also be exempted from this rule even though they are not mentioned in the no-offense clauses. Invitations to such meals were customarily worded as requests for so-and-so many bhikkhus "from the Community", and thus--as a type of Community meal--they would by definition not be invitations to a "group" meal.

Since invitations to lot meals and periodic meals did not customar-ily make reference to the Community, the Vibhanga arrangers did have to make mention of those types of meals in order to exempt them.

We are left with a rule which applies exclusively to invitations to specific groups--not Communities--of four or more bhikkhus regardless of whether or not the invitation mentions the word "food" or "meal".

The rule in this form has the virtue of fulfilling the express purposes mentioned for it in the Cullavagga: It would prevent evil-minded bhikkhus and lay people from trying to exert influence over specific groups in the Community by arranging meals especially for them; and in the same way, it would prevent people with evil desires from creating a split in the Community. (Since the smallest faction that can create a split in the Community is four bhikkhus, the maximum number allowed at a group meal is three.)

The rule in this form would also contribute to the comfort of well-behaved bhikkhus in that invitations to meals would not be pre-empted by factions; and it would protect householders from being prey to the maneuverings of bhikkhus who would try to arrange for such meals as part of their strategy to create and maintain such factions. (Anyone who has lived in any of the traditional Buddhist countries knows only too well the influence of sweet-talking bhikkhus over unsuspecting or low-minded lay people. This sort of thing neither started nor ended with Devadatta.)

Since Community meals and designated meals would not form an opening for such machinations, there would be no reason to limit them to groups of three if lay people want to invite groups larger than that.

Thus the point at issue is not whether the invitation makes men-tion of food or meals, but whether it specifies the individual bhikkhus to be invited. If it specifies more than three individual bhikkhus--either naming them outright, or saying such things as "Ven. X and four of his friends," or "The five of you," etc.--the meal would count as a group meal.

Effort. To accept an invitation to a group meal incurs a dukkata; and to eat it, whether or not one realizes that it is a group meal, a pacittiya. Whether or not the bhikkhus actually eat together is not an issue. If they receive their food at the same invitation to a group meal, but then split up and eat it separately, they still incur the full offense.

Non-offenses. The Vibhanga defines the "proper occasions" mentioned the rule--during which bhikkhus may eat a group meal without incurring an offense--as follows:

A time of giving cloth is the "robe season".

A time of making robes is any time the bhikkhus are making robes.

A time of journeying is any time the bhikkhus are about to go, are

going, or have just returned from a journey of at least half a league (about five miles, or eight kilometers).

A time of embarking on a boat is any time the bhikkhus are about to embark, are embarking or are disembarking from a boat. No minimum distance for the boat journey is specified.

A time of illness is, in its minimal terms, a time when the bhikkhus' feet are split (and they cannot go for alms).

An extraordinary occasion is one in which there are so many bhikkhus in proportion to the donors giving alms that three bhikkhus going for alms can obtain enough food to support themselves, but not enough to support a fourth.

A meal supplied by contemplatives is one provided by a person who has taken on the state of religious wanderer. This the Commen-tary explains as meaning not only those ordained in other sects, but also one's own co-religionists (bhikkhus and samaneras) as well. This interpretation, though, would completely negate the effect of the rule. The word the Vibhanga uses for religious wanderer (paribbajaka) refers throughout the Canon to members of other sects, and never to Buddhist bhikkhus, bhikkhunis, samaneras, etc. We may safely assume that it carries the same range of meaning here. This exemption, as its origin story makes clear, was formulated to promote good relations between bhikkhus and members of other sects.

Aside from the proper occasions, there is no offense--

if groups of three or less eat a meal to which they have been specifically invited;

if the meal to which a group of four or more is invited does not include any of the five kinds of staple food;

or if bhikkhus, having walked separately for alms, eat assembled as a group.

No mention is made of whether or not bhikkhus can go for alms in groups of four or more, as is the custom at present in the rural areas of many Buddhist countries. From the various stories of bhikkhus and bhikkhunis on almsround that appear in the Canon, it seems that the custom was for them to go individually. Pacittiya 42 mentions bhikkhus going for alms as a pair, but the Vibhanga notes that they might receive less food that way than when going individually. Apparently, going as a group would not have made much sense in their cultural context.

As mentioned above, the Vibhanga also states that there is no offense for groups of any number eating periodic meals or lot meals; and as we have already stated, our interpretation would explicitly extend this exemption to cover Community and designated meals as well.

Summary: Eating a meal to which four or more individual bhikkhus have been specifically invited--except on special occasions--is a pacittiya offense.

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33. An out-of-turn meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth (the robe season), a time of making robes. These are the proper occasions here.

"Now at that time a succession of meals of sumptuous foods had been arranged in Vesali. The thought occurred to a certain poor laborer: 'The way these people respectfully present meals isn't at all a bad thing. What if I were to present a meal?' So he went to Kirapatika and said, 'Master, I want to prepare a meal for the Community of bhikkhus with the Buddha at its head. Please give me my wage.' Now Kirapatika had faith and confidence in the Buddha, so he gave the laborer more than his wage.

"Then the laborer went to the Lord, paid respect, sat down to one side and said, 'May the Lord together with the Community of bhikkhus consent to a meal with me tomorrow.'

"'You should be warned, friend, that the Community of bhikkhus is large.'

"'Let it be large, Lord. I have prepared plenty of jujube fruits. The beverages will be full of jujube mixture.'

"So the Lord consented by remaining silent...The bhikkhus heard, '...The beverages will be full of jujube mixture,' so right before the time of the meal they went for alms and ate. People heard, 'They say that the poor laborer has invited the Community of bhikkhus with the Buddha at its head,' so they took a great deal of staple and non-staple foods to the laborer...(When the time came for the meal) the Lord went to the poor laborer's house and sat on the appointed seat together with the Community of bhikkhus. Then the poor laborer served the bhikkhus in the dining area. The bhikkhus said, 'Just a little, friend. Give just a little.'

"'Don't take so little, thinking that I'm just a poor laborer. I have prepared plenty of staple and non-staple food. Take as much as you want.'

"'That's not the reason why we are taking so little, friend. Simply that we went for alms and ate just before the time for the meal: That's why we are taking so little.'

"The poor laborer was offended and annoyed and spread it about: 'How can these reverend ones eat elsewhere when they were invited by me? Am I not capable of giving them as much as they want?'"

Object. The term "out-of-turn meal" covers two sorts of situations: A bhikkhu has been invited to a meal consisting of any of the five staple foods but then either (1) goes elsewhere and eats another meal consisting of any of the five staple foods at the same time as the

meal to which he was originally invited; or (2) eats a staple food right before going to the meal, as in the origin story.

Effort. The Vibhanga states that there is a dukkata for accepting--with the thought of eating it--food which will constitute an out-of-turn meal, and a pacittiya for every mouthful one eats. Whether or not one perceives it as an out-of-turn meal, the offense is the same.

Proper times. The special occasions when one may accept and eat an out-of-turn meal are defined as follows:

A time of illness is when one is unable to eat enough at one sitting, and so has to eat two or more times in a morning.

The times of giving cloth and making robes are defined as in the preceding rule. The reason for exempting them is that in the days of the Buddha, cloth and thread were hard to come by, and donors who wanted to offer them usually did so in conjunction with a meal. If these exemptions were not made, a bhikkhu making a robe, having already been invited to one meal, could not go to another meal beforehand to receive the cloth or thread offered there.

There is reason to believe that these three exemptions apply to out-of-turn meals of the type mentioned in the origin story: i.e., a bhikkhu is allowed in these cases to go to another meal before attending the meal to which he was originally invited.

Sharing invitations. As for the sort of out-of-turn meal where a bhikkhu invited to one meal goes to another meal instead, the Buddha in a story ancillary to this rule gives permission to share invitations: If a bhikkhu has received an invitation, he may give it to another bhikkhu or novice by saying, "I give my expectation of a meal to so-and-so." He is then allowed to eat elsewhere.

The Commentary regards the act of sharing as a mere formality: One may even make the statement outside of the other bhikkhu's presence without his knowing anything about it. This, though, is very unlikely

to satisfy the original donor. The wise policy in this case would be to make the statement in the presence of the other bhikkhu--"I give my expectation of a meal to you"--making reasonably sure that he is able and willing to go.

The Vinaya Mukha adds, though, that if the donors of the meal have specifically invited one to a meal--i.e., one is going to an invitational meal rather than a designated meal (see Pacittiya 32)--it would be bad manners to share the invitation without making an agreement with the donors first.

Non-offenses. The no-offense clauses state that there is no penalty for a bhikkhu who, on receiving an invitation, states, "I will go for alms." This statement the Commentary explains as a refusal, and interprets the allowance as meaning that if a bhikkhu refuses an invitation, he is still allowed to eat another meal at the time for which the invitation was made. If the Vibhanga arrangers did mean this statement to be a refusal, though, it is probably for the sake of those bhikkhus who hold to the dhutanga vow of going for alms and not accepting invitations. If a bhikkhu who does not hold to such a vow refuses an invitation for a time for which he has no prior commitment, it is considered very bad manners. And if he were to later accept an invitation for a meal served at the same time as the meal he earlier refused, it would be extremely bad manners.

An alternative explanation for the statement, "I will go for alms," is that there is no offense if the bhikkhu lets the donor know before-hand that he will go for alms before the meal: He can have his alms meal first and then go to receive the meal offered by the donor. This would make room for the custom common in village monasteries throughout Theravadin countries, where invitations are usually for the pre-noon meal, and bhikkhus are commonly expected to have an early morning alms meal before that. (If this interpretation does not hold, most village bhikkhus would then probably claim a perpetual "time of illness" as their exemption from this rule.)

Meals which do not include any of the five staple foods are also exempted from this rule. Thus if one is invited to a meal and takes a

snack of milk, drinking conjey, fruit, etc., beforehand, this would not constitute an offense--although to be in keeping with the spirit of the rule, one should not take so much as to spoil one's appetite for the meal.

There is no offense if, when invited to more than one meal on the same day, one goes to them in the order in which one received the invitations (but see Pacittiya 35); if one puts the food from the various invitations together in one's bowl and eats them at the same time; or, if invited by an entire village, one goes to eat anywhere in the village.

The Commentary, in discussing this point, mentions a situation that often occurs where there are very few bhikkhus in proportion to the number of donors: A bhikkhu has been invited to a meal, but before he leaves the monastery to go to the meal another group of donors arrives with food to place in his bowl; or after he arrives at the home of the original donor, another group of donors arrives with still more food. According to the Commentary he may accept the food of these various donors as long as he is careful--when he finally gets around to eating--to take his first mouthful from the food offered by the original donor.

Meals offered on a periodic basis and those for which bhikkhus are chosen by lot do not count as out-of-turn meals under this rule. The Canon offers no explanation for these last two exemptions, but the Commentary to Cullavagga VI shows that the custom was for many families to prepare such meals on the same day. This exemption would thus seem to provide for the situation where there are fewer bhikkhus than there are families preparing these meals: One bhikkhu would be allowed to accept more than one meal so that no family's meal would go without a recipient.

There is a passage in the Mahavagga (VI.25.7) which implies that if the donor of the meal provides a pre-meal snack of thick conjey--or by extension any other staple food--there would be no offense in eating it. And the Commentary notes that if the donor gives explicit permission to eat another meal before the one to which he/she has

invited one, there would be no offense in doing so.

Summary: Eating a meal before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is a pacittiya offense except when one is ill or at the time of giving cloth or making robes.

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34. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls, and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

The purpose of this rule is to prevent bhikkhus from abusing a donor's generosity and good faith.

The origin story deals with two separate cases. In the first, a woman named Kana is about to return to her husband's house after visiting her parents. Her mother, thinking, "How can one go empty-handed?" bakes some cakes. A bhikkhu comes, and the mother--being a faithful lay follower--presents him with the cakes and then bakes some more to replace them. The bhikkhu, meanwhile, has informed another bhikkhu that cakes are baking at Kana's house, so the second bhikkhu goes and receives the second batch of cakes. This process keeps up until Kana' husband tires of waiting for her and takes another woman for his wife. The Commentary notes, reasonably enough, that Kana developed a long-term grudge against Buddhism as a result of this incident.

In the second case, a man is preparing provisions for a journey by caravan. A similar series of events takes place, and he eventually ends up tagging along behind the caravan and getting robbed. People

become offended and annoyed as usual, and spread it about, "How can these Sakyan contemplatives accept food without knowing moderation?"

Object. In the context of this rule, the Vibhanga defines cakes so as to cover anything prepared as a present, and cooked grain-meal (sattu) so as to cover anything prepared as provisions for a journey. The word "journey" here refers to journeys that the donors are planning to take themselves. This rule does not cover gifts of food that donors have prepared to give to a bhikkhu for a journey he is planning to take.

The Vinaya Mukha, using the Great Standards, infers from the Vibhanga's definitions for cakes and cooked grain-meal that any food prepared in large quantities for sale or for a party, banquet or reception, etc., should be covered by this rule as well.

Protocol. If the bhikkhu is presented with such things--i.e., invited to take as much as he likes--he may take no more than two or three bowlfuls: To take more than that would incur a pacittiya. Returning from there, he should tell every bhikkhu he sees, "I accepted two or three bowlfuls over there. Don't you accept anything there." He incurs a dukkata if, seeing a bhikkhu, he does not tell him, while there is a dukkata for the other bhikkhu if, having been told, he accepts anything at the place in question. According to the Commen-tary, if the first bhikkhu accepts two bowlfuls, he should tell the second bhikkhu to accept no more than one, and all other bhikkhus he meets that they should not accept anything. If he accepts only one bowlful, he should follow a similar process so that, all-in-all, the bhikkhus accept a total of no more than three.

The Commentary states further that a bhikkhu receiving two or three bowlfuls may keep one bowlful and do as he likes with it, but must share the remainder among an entire Community, i.e., not just among his friends. A bhikkhu receiving only one bowlful may do with it as he likes .

Non-offenses. The Vibhanga states that there is no offense in taking more than three bowlfuls of items not intended as presents or provisions, of items left over from preparing presents or provisions,

or of provisions remaining when plans for a journey have been aban-doned. As explained above, the Vinaya Mukha would include items prepared for sale or for parties, etc., under the word "provisions" here.

The Vibhanga also says that there is no penalty in accepting more than three bowlfuls from relatives or from those who have offered an invitation. Here the Commentary states that if such people give more than three bowlfuls outright, one may accept them without penalty, but that if they tell one to take as much as one likes from items prepared as presents or provisions, the proper thing to do is to take only two or three bowlfuls.

Also, there is no offense in having more than three bowlfuls of provisions purchased with one's own resources.

Finally, the Vibhanga says that there is no offense in taking extra for the sake of another. Neither the Commentary nor Sub-commentary discusses this point, but the only way it can make sense in the context of this rule is if it refers to cases where the bhikkhu takes extra for the sake of another not on his own initiative, but because the donor asks him to.

Summary: To accept more than three bowlfuls of food which the donors prepared for their own use as presents or for provisions for a journey is a pacittiya offense.

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35. Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food which is not left over, it is to be confessed.

"Now at that time a certain Brahmin, having invited bhikkhus, gave

them a meal. The bhikkhus, having eaten and turned down an offer of further food, went to their relatives' families. Some ate there, some left having received alms.

"Then the Brahmin said to his neighbors, 'Masters, the bhikkhus have been satisfied by me. Come and I will satisfy you as well.'

"They said, 'Master, how will you satisfy us? Even those you invited came to our homes. Some ate there, some left having received alms.'

"So the Brahmin was offended and annoyed and spread it about, 'How can their reverences, having eaten in my home, eat elsewhere? Am I not capable of giving as much as they want?'"

When a donor invited bhikkhus for a meal, the custom in the time of the Buddha was for him/her to offer food to the bhikkhus repeatedly while they ate, and to stop only when the supplies of food were exhausted or the bhikkhus refused any further offers. (This custom is still widespread in Sri Lanka and Burma.) Thus it was often a matter of pride among donors that their supplies were not easily exhausted, and that they could continue offering food until the bhikkhus were completely satisfied and could eat no more. And where there is pride, there is bound to be damaged pride: A donor could easily feel insulted if bhikkhus refused further offers of food, finished their meal, and then went to eat someplace else.

As the origin story shows, this rule is designed to protect generous donors from being insulted by the bhikkhus in this way. It is also designed to protect bhikkhus from being forced to go hungry by stingy or impoverished donors. If the donor stops offering food before the bhikkhus have refused further offers--or if what he/she offers is not substantial food at all (see the discussion under Pacittiya 8 for an historic case of this sort)--the bhikkhus, after finishing their meal, are free to accept food elsewhere that morning if they are still hungry.

Having eaten (bhuttavi), according to the Vibhanga, means having eaten any of the five staple foods, "even as much as a blade of grass." On

the surface, this could mean one of two things: having taken one's first bite of a meal, or having finished a meal--even the smallest possible one. The Commentary adopts the first interpretation, but in doing so creates two problems:

1) If having eaten means having taken one's first bite of a meal, then the word serves no purpose in the rule, because the first factor of "having turned down an offer of further food" is "the bhikkhu is eating", and as the Commentary itself notes, if one is eating then one has already taken one's first bite of the meal. It concludes that the word "having eaten", both in the rule and in the Vibhanga, is completely superfluous.

2) A more practical problem coming from the Commentary's interpretation is that if one turns down an offer of extra food when one already has more than enough food in one's bowl, but has yet to finish one's meal, one cannot continue eating. The Commentary tries to get around this predicament by introducing an additional factor: As long as one does not move from the spot on which one is sitting, one may continue eating. This, though, creates further problems: Suppose a bhikkhu has turned down an offer of further food but has yet to finish his meal. If there is then some compelling reason for him to move from the spot on which he is sitting--the donor spills a pot of hot soup, ants come crawling into his robes, an earthquake throws him from his seat--then he cannot finish his meal even if the donor begs him to continue eating.

The Sub-commentary gets around the first problem by interpreting "having eaten" as "having finished a meal," which fits better with the origin story and with the linguistic usage of the Vibhanga itself. (There is a separate term, asana, for one who is in process of eating a meal without yet having finished it.) The author of the Sub-commentary doesn't realize, though, that in adopting this interpreta-tion he is also eliminating the need for the Commentary's extra factor concerning moving from one's spot. If the factor is unnecessary, and there is no basis for it in the Canon, there would seem to be no reason to adopt it. Thus the Commentary's factor, and not the wording of the rule, is what is superfluous. So we can say

that "having eaten" means having finished one's meal, and that the question of having moved from one's spot doesn't enter into the rule.

As the Commentary itself notes when discussing the term asana, the point where one finishes eating is determined in one of two ways:

a) One no longer has any food in one's bowl, hand or mouth; or

b) one has decided that one has had enough for that particular meal.

Thus, as long as the bhikkhu has not yet finished the donor's meal, he is free to refuse, accept and eat food as he likes. In other words, if he refuses an offer of further food, he may continue eating what is left in his bowl. If he initially refuses an offer of further food, but then gives in and accepts it after being pressured by the donor, he may eat what he accepts without penalty. Or if he feels, for example, that he has enough vegetables but would like more rice, he may refuse an offer of vegetables yet accept and eat an offer of rice that follows it.

But once he no longer has any food in his bowl, hand or mouth and/or has decided that he has had enough for that particular meal, he fulfills the factor of "having eaten" under this rule. If he refused an offer of further food before finishing the meal, he may not for the remainder of the day eat any staple or non-staple foods that are not leftovers.

Turning down an offer for further food. The Vibhanga defines this as an act with five factors:

1) The bhikkhu is eating.

2) There is further staple food.

3) The donor is standing within hatthapasa (1.25 meters) of the bhikkhu.

4) He/she offers the food.

5) The bhikkhu turns it down.

The Commentary adds that if the bhikkhu has finished eating before the further food is offered, factor (1) is not fulfilled, so if he turns down the food he does not fall under the terms of this rule. Similarly, if the food in factor (2) is not a staple food--e.g., if it is fruit, chocolates or cheese--or if it is staple food of a sort unallowable for a bhikkhu to eat--e.g., it has been offered as a result of a bhikkhu's claiming a superior human state or corrupting a family (see Sangha-disesa 13), or it is made of human flesh or snake meat, etc.--the factor is not fulfilled. Since none of the texts specify that the donor under factor (3) must be unordained, a bhikkhu offering food to a fellow bhikkhu would apparently fulfill this factor as well. Thus this rule would apply not only to meals offered by lay donors, but also to food handed out by bhikkhus and samaneras in a monastery.

Factor (5) is fulfilled by any refusal made by word or gesture.

Staple and non-staple food. Staple food, here, follows the stan-dard definition. Non-staple food, in the context of this rule, refers to all edibles except for the five staple foods, juice drinks, the five tonics, medicines and water.

Left-over food is of two sorts: food left over from a sick bhikkhu's meal, and food which has been formally "made" left-over by a bhikkhu who is not sick. In the latter case, the formal act has seven factors:

1) The food is allowable.

2) Bhikkhu X has formally received it.

3) He offers it to Bhikkhu Y.

4) He remains within hatthapasa of Bhikkhu Y.

5) Bhikkhu Y has finished his meal.

6) Bhikkhu Y has not yet gotten up from the seat where he has finished his meal and refused further food; and

7) he says, "I have had enough of all this."

The Commentary notes that any bhikkhu except Bhikkhu Y may eat the food that Bhikkhu Y has made left over in this way.

Effort. If a bhikkhu who, having eaten and turned down an offer for further food, is presented with staple or non-staple which is not left over--e.g., a snack of milk or ice cream--he incurs a dukkata if he accepts it with the thought of eating it; and a pacittiya for every mouthful he eats.

Non-offenses. There is no offense if a bhikkhu accepts the food and takes it for the sake of another; if he accepts and eats left-over food; or if, having a reason, he later in the day accepts and consumes juice drinks, any of the five tonics or medicine. According to the Commentary, "having a reason" means, in the case of juice drinks, being thirsty; and in the case of the tonics and medicine, suffering from an illness which they are meant to assuage. (As we have noted under NP 23, these illnesses include hunger and fatigue as well as medical disorders.) In other words, a bhikkhu under the circum-stances covered by this rule may not take these items as food. The Vibhanga says that if he accepts them with the idea of taking them as food, he incurs a dukkata; while the Commentary imposes a further dukkata for every mouthful he eats.

According to the Mahavagga (VI.14, VI.9.2, VI.20.4; V.32), this rule is relaxed during times of famine so that a bhikkhu who has eaten and turned down an offer for further food may later in the day consume food which is not left-over:

if it was accepted before one went to one's meal,

if it is brought back from a place where a meal has been offered, or

if it has been taken from a wilderness area or a pond. The texts offer no explanation for this last stipulation. Perhaps, during famines, such places were where most people would be foraging for food.

Summary: Eating staple or non-staple food which is not left-over, after having earlier in the day finished a meal during which one turned down an offer to eat further staple food, is a pacittiya offense.

* * *

36. Should any bhikkhu, knowingly and wishing to find fault, present staple or non-staple food to a bhikkhu who has eaten and turned down an offer (for further food), saying, "Here, bhikkhu, chew or consume this"--when it has been eaten, it is to be confessed.

"Now at that time two bhikkhus were traveling through the Kosalan districts on their way to Savatthi. One of them indulged in bad habits; the second one said, 'Don't do that, my friend. It isn't proper.' The first one developed a grudge. Eventually, they arrived at Savatthi.

"Now at that time one of the guilds in Savatthi gave a meal to the Community. The second bhikkhu finished his meal, having turned down an offer for further food. The bhikkhu with the grudge, having gone to his relatives and bringing back alms food, went to where the second bhikkhu was staying and on arrival said, 'Here, friend, have some of this.'

"'No thanks, my friend. I'm full.'

"'Really, this is delicious alms food. Have some.'

"So the second bhikkhu, being pressured by the first, ate some of it.

Then the bhikkhu with the grudge said to him, 'You think I'm the one to be reprimanded when you eat food that isn't left-over, after finishing your meal and turning down an offer for further food?'

"'Shouldn't you have told me?'

"'Shouldn't you have asked?'"

This rule covers cases in which one bhikkhu, knowingly and wish-ing to find fault, offers food to another bhikkhu in order to trick him into committing an offense under the preceding rule. The full offense here requires a full set of five factors:

1) Object: staple or non-staple food.

2) Effort: One gives the food to a bhikkhu who has turned down an offer of further food, as under the previous rule.

3) Perception: One knows that he has turned down an offer of further food.

4) Intention: One wishes to find fault with him.

5) Result: He accepts the food and eats from it.

Only three of these factors--object, intention and result--require further explanation.

Object. Staple food, here, follows the standard definition. Non-staple food, in the context of this rule, refers to all edibles except for the five staple foods, juice drinks, the five tonics, medicines and water. Whether or not the food one is offering to the other bhikkhu is actually 'left-over' is not a factor in determining the offense here. The important point lies in the perception: As long as one assumes the food to be "not left-over", one is subject to a penalty if the other bhikkhu accepts it. If one assumes the food to be left-over, one's actions would not fit under this rule.

Intention. Wishing to find fault, according to the Vibhanga, means planning to accuse, criticize or shame the bhikkhu after one has succeeded in tricking him into breaking the preceding rule.

Result. Bhikkhu X, in giving food to Bhikkhu Y "knowingly and wishing to find fault," incurs a dukkata when Y accepts the food with the thought of eating it, and a pacittiya when Y has stopped eating from it. If X then accuses or shames Y with malicious intent--the only kind possible, given the nature of the case--he is to be treated under Pacittiya 2 as well. As for Y, the Commentary notes, he doesn't escape the penalty under the preceding rule even though he has been tricked into the offense. In other words, both bhikkhus in the origin story were right: The bhikkhu with a grudge should have told the second bhikkhu, while the second bhikkhu should have asked.

Non-offenses. There is no offense--

if one gives the other bhikkhu left-over food;

if the other bhikkhu takes the food for the sake of another; or

if one gives him juice drinks, any of the five tonics, medicines or water.

None of the texts make any mention of a bhikkhu trying to trick another bhikkhu into committing an offense under any rule other than Pacittiya 35; and apparently, a bhikkhu who tricks a fellow bhikkhu into committing an offense under Pacittiya 35 with no desire to blame or shame him, but simply for the perverse satisfaction of seeing him commit the offense, would incur no penalty under this or any other rule. There is no escaping the fact, though, that such actions carry their own inherent penalty in terms of one's spiritual maturity. This is one of those cases where we have to look past the particulars of the rule to the general principle underlying it: that one should not deliberately trick another person into breaking a rule or vow which he or she has pledged to uphold.

Summary: Deliberately tricking another bhikkhu into breaking the

preceding rule, in hopes of finding fault with him, is a pacittiya offense.

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37. Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

Object. Staple food here follows the standard definition given in the preface to this chapter. Non-staple food refers to all edibles except for the five staple foods, juice drinks, the five tonics, medicines and water.

The wrong time. The Vibhanga defines the wrong time as from after noon until dawn of the following day. (See Appendix I for a discussion of how dawn is defined.) Noon is reckoned as the moment the sun reaches its zenith, rather than by the clock--in other words, by local rather than standard or daylight-savings time. Thus, for example, a bhikkhu who is offered food while traveling in an airplane should check the position of the sun in order to determine whether or not he may accept and eat it. Some have argued that one may eat after noon if one has begun one's meal before noon, but the Commentary says explicitly that this is not the case.

Effort. The verbs "chew" and "consume" in the Pali of this rule are the verbs which are normally paired, respectively, with non-staple and staple foods. They both mean "to eat", but the question arises as to whether eating means going down the throat or entering the mouth. This becomes an issue, for instance, when a bhikkhu has a piece of food stuck in his teeth from his morning meal, and swallows it after noon.

The Commentary generally defines eating as going down the throat, but a passage from the Cullavagga (V.25) suggests otherwise. In it, the Buddha allows a ruminator who brings up food to his mouth at the

"wrong time" to swallow it, and ends with the statement: "But food which has been bought out from the mouth should not be taken back in. Whoever should take it in is to be dealt with according to the rule (i.e., this rule and the following one)." This suggests, then, that eating is technically defined as "taking into the mouth."

Offenses. A bhikkhu who, intending to eat it, accepts staple or non-staple food at the wrong time incurs a dukkata. If he eats staple or non-staple food at the wrong time--regardless of whether he accepted it at the right or wrong time--he incurs a pacittiya for every mouthful he eats. As for juice drinks, the five tonics and medicine, there is a dukkata for accepting them to be used as food at the wrong time; and another dukkata for eating them as food at the wrong time.

Perception is not a factor here. Thus, a bhikkhu who eats food in the wrong time unknowingly--e.g., assuming that noon has not passed when it actually has, or that the food belongs to one of the other classes of edibles when it actually doesn't--commits an offense all the same.

No exception is granted to an ill bhikkhu, because there are a number of edibles an ill bhikkhu may consume at the wrong time without incurring an offense: juice drinks, the five tonics and medi-cines. Also, there is an allowance in the Mahavagga (I.14.7) for a bhikkhu who has taken a purgative to take strained meat broth, strained rice broth or strained green gram (mung bean) broth at any time of the day. Using the Great Standards, we may say that a bhikkhu who has a similar illness or worse may take these broths at any time; and some have argued that other bean broths--such as soybean milk--would fit under the category of green gram broth as well. However--unlike the case with the five tonics--mere hunger or fatigue would not seem to count as sufficient reasons for taking any of these substances in the "wrong time".

A substance termed lonasoviraka (or lonasociraka) is allowed (Mv.VI.16.3) in the wrong time as a medicine for ill bhikkhus, and when mixed with water, as a beverage for bhikkhus who are not ill. No one makes it anymore, but the recipe for it in the Commentary to

Parajika 3 bears some resemblance to the recipe for miso (fermented soybean paste). Some have argued, using the Great Standards, that the special allowance for this substance should extend to miso as well, but this is a controversial point. Even if the allowance does apply to miso, taking miso broth as food in the wrong time would incur a dukkata.

Non-offenses. There is no offense if, having a reason, one con-sumes juice drinks, any of the five tonics, medicine or water after noon or before dawn.

Summary: Eating staple or non-staple food in the period after noon until the next dawn is a pacittiya offense.

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38. Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

This is one of the few rules where the original instigator was an arahant: Ven. Belatthasisa, Ven. Ananda's preceptor and formerly the head of the 1,000 ascetics who attained Awakening on hearing the Fire Sermon. The origin story here reports that he made a practice of keeping left-over rice from his almsround, drying it, and then moistening it to eat on a later day. As a result, he only rarely had to go on almsround. Even though he was doing this out of frugality rather than greed, the Buddha still rebuked him. The story doesn't give the precise reasons for the rebuke: Perhaps it was because he saw that such behavior would open the way for bhikkhus to avoid going on almsround, thus depriving themselves of the excellent opportunity that alms-going provides for reflecting on their dependency on others and on the human condition in general; and depriving the laity of the benefits that come from daily contact with the bhikkhus and the opportunity to practice generosity of the most basic sort every day.

Although frugality may be a virtue, there are times when other considerations supercede it.

At any rate, the Buddha showed great foresight in formulating this rule. Over the centuries, whenever bhikkhus have lived in Communities where vast stores of food were kept--such as the great Buddhist uni-versities in India--bhikkhus have tended to grow lax in their practice, and a gulf of misunderstanding and suspicion has come to separate them from the laity.

Object. Staple food here, as usual, follows the standard definition given in the preface to this chapter. Non-staple food here includes all edibles except for the five staples, juice drinks, the five tonics, medi-cine and water.

Stored-up means formally accepted by a bhikkhu (see Pacittiya 40, below) on one day and eaten on the next or a later day. The bound-ary between one day and the next is dawn.

According to the Commentary, though, if a bhikkhu accepts food today but then gives it to an unordained person, having abandoned possession of it in his mind, and then that person happens to present it again to the bhikkhu on a following day, it does not count as stored-up under this rule. If, however, the bhikkhu does not abandon possession of the food in his mind, and the unordained person presents it again the following day, it still counts as stored-up even if the bhikkhu did not say with word or gesture that the food was to be kept and presented to him again.

Since this factor is difficult to determine with absolute certainty in cases where food is left over after being presented to a number of bhikkhus--there is hardly any way of being sure that they have all renounced possession of the leftovers--many Communities ignore the Commentary's allowance and do not permit their members to accept any food at all which they formally received on a previous day.

The story of the Second Council (Cv.XII.2.8) shows that this rule also forbids storing such medicines as salt (or pepper, vinegar, etc.) to

add to any bland food one might receive on a later day.

Effort. The Vibhanga says that there is a dukkata "if one accepts it, thinking, 'I will eat it'"--the Commentary interprets this as taking or accepting, with the purpose of eating, food which has been stored up--and a pacittiya for every mouthful one eats.

Perception is not a factor here. Thus, a bhikkhu who eats stored-up food commits an offense regardless of whether or not he perceives it as stored-up. This means--

1) If Bhikkhu X receives the food on one day and, without renouncing possession of it, lets someone else put it away, and Bhikkhu Y eats it on a later day, Y commits an offense all the same, regardless of whether or not he knows that the food was stored-up.

2) One should be careful that there are no traces of any edible received yesterday on a utensil from which one will eat food today. The duties which a student should perform for his preceptor (upajjhaya-vatta) (Mv.I.25.9) show that the custom in the Buddha's time was to rinse out one's bowl before going for alms. The Commentary suggests a method for making sure that one's bowl is clean: Run a finger along the inside of the bowl while it is dry. If there is enough food residue or dust in the bowl for the finger to make a mark in it, clean the bowl again before use.

Lesser offenses. If a bhikkhu accepts or takes, for the sake of food, juice drinks, any of the five tonics or medicine which has been stored overnight, there is a dukkata in the taking, and another dukkata for every mouthful he eats. The Commentary, though, asserts that when a bhikkhu takes, not for food but simply to assuage his thirst, a juice drink stored overnight, he incurs a pacittiya for every swallow he drinks.

It seems strange that drinking the juice simply as juice would incur a stronger penalty than taking it as food, and as there is no basis anywhere in the Canon for the Commentary's assertion, there seems to be no reason to adopt it. Mv.VI.40.3 states clearly that juice drinks,

taken for any reason, are allowable at any time on the day they are accepted, but not after the dawn of the following day. No specific penalty is given for taking them on the following day, but we can infer from the Vibhanga to this rule that the penalty would be a dukkata.

Non-offenses. There is no offense in the simple act of storing food. A bhikkhu going on a journey with an unordained person may thus carry the latter's food--while the latter carries the bhikkhu's food--without incurring an offense.

There is also no offense in telling an unordained person to store food which has not been formally received. For example, if donors simply leave food at a bhikkhu's residence without formally present-ing it, the bhikkhu may tell a novice or lay person to take it and put it away for a later day. If the food is then presented to the bhikkhu on a later day, he may eat it that day without incurring a penalty.

However, food may be stored in a monastery only in a building formally agreed on for the purpose (Mv.VI.33.2). Since bhikkhus may not use such a building as a dwelling place (Mv.VI.33.4), a bhikkhu who has food stored in his dwelling would incur a dukkata. He may, however, store medicines or the five tonics in his dwelling without incurring an offense.

If a bhikkhu accepts, sets aside and then eats any of the four kinds of edibles all within their permitted time periods--e.g., he receives bread in the morning, sets it aside and then eats it before that noon; or receives honey today, sets it aside, and takes it as a tonic tomorrow--there is no offense.

This rule makes no exceptions for a bhikkhu who is ill, although the rule as a whole is suspended in times of scarcity and famine (Mv.VI.17-20; Mv.VI.32). Also, a bhikkhu going on a journey where alms food is difficult to obtain along the way may search for and take provisions of rice, kidney beans, green gram (mung beans), salt, sugar, oil and ghee (Mv.VI.34.21).

Summary: To eat food which a bhikkhu--oneself or another--formally received on a previous day is a pacittiya offense.

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39. There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is to be confessed.

The Vibhanga defines "finer staple foods" as any of the nine foods mentioned in the rule, either on their own or mixed with other foods. Thus milk and milk mixed with cereal would both be finer staple foods. The ancient commentators, though, must have objected to including some of these items under the category of staple food (bhojana), and so we have the Commentary defining "finer staple foods" as any of the substances mentioned in the rule mixed with any one of the seven types of grain. Thus, it would say, milk with cereal would be a finer food, but milk on its own would not.

As we have seen, though, the Vibhanga defines its terms to fit with the situation covered by each particular rule, and is not always con-sistent from one rule to another. Thus, since the Vibhanga is not at fault for being inconsistent here, there is no reason to follow the Commentary in deviating from it. The rule means what it says: It covers each of the foods mentioned in it, whether pure or mixed with other ingredients.

The first five of these finer foods are discussed in detail under NP 23. Fish and meat are discussed in the preface to this chapter. Milk and curds here refers to milk and curds from animals whose flesh is allowable. The Sub-commentary, in discussing this point, maintains that tiger's milk, bear's milk, etc., are not unallowable, simply that they would not come under this rule: This is an interesting idea, but

was included probably just to wake up sleepy students in the back of the room.

According to the Commentary, any food other than these nine finer foods is grounds for a dukkata under Sekhiya 37.

Effort. A bhikkhu who is not ill, requesting the foods for his own use, incurs a dukkata for every request he makes, a dukkata for accept-ing the food, and a pacittiya for every mouthful he eats.

"Not ill" means that one is able to fare comfortably without these foods. None of the texts go into detail on this point, but "ill" probably means something more than simply being hungry, for there is a sepa-rate allowance under Sekhiya 37 for a bhikkhu who is hungry to ask for rice and bean curry, which was the basic diet of the day, and the Commentary extends that allowance to cover all foods not covered by this rule. Here "ill" probably refers to any form of fatigue, weak-ness or malnutrition which comes specifically from lacking any of the foods mentioned in the rule.

The Commentary adds that if a bhikkhu asks for one kind of finer food, but receives another kind instead, he incurs the dukkata for asking, but no penalty for accepting and eating what he gets. It also notes that when a bhikkhu asks a lay person for any of the finer foods and the lay person makes a donation of money to the bhikkhu's steward to buy that food, then once the food is bought it comes under this rule all the same.

Non-offenses. There is no offense:

in asking for food--any kind of food--when one is ill, and then eating it, even if one has recovered in the meantime;

in eating food which has been requested for the sake of an ill bhikkhu and is left over after his meal;

in asking from relatives;

in asking from those who have offered an invitation to ask;

in asking for the sake of another person;

or in asking that food be bought with one's own resources.

Summary: Eating finer foods, after having asked for them for one's own sake--except when ill--is a pacittiya offense.

* * *

40. Should any bhikkhu take into his mouth an edible which has not been given--except for water and tooth-cleaning sticks--it is to be confessed.

"Now at that time certain bhikkhu, living entirely off of what was thrown away, was staying in a cemetery. Not wanting to receive gifts from people, he himself took the offerings for the dead--left in cemeteries, under trees and on thresholds--and ate them. People were offended and annoyed and spread it about, 'How can this bhikkhu himself take our offerings for the dead and eat them? He is robust, this bhikkhu. He is strong. Perhaps he feeds on human flesh.'"

Object. An edible is whatever is fit to eat, and includes all four classes of food and medicine: staple and non-staple foods, juice drinks, the five tonics and medicine.

Exceptions. Water, according to the Commentary, includes ice, hailstones and snow as well.

Tooth-cleaning sticks, as used in the time of the Buddha, were semi-edible. They were sticks of soft wood, like balsam, cut four to eight inches long, chewed until they were reduced to fiber and spat out. People in India still use tooth-cleaning sticks of this sort even

today.

The act of giving food and other edibles, as described in the Vibhanga, has three factors:

1) The donor (an unordained person) is standing within reach (1.25 meters) of the bhikkhu.

2) He/she gives the item with the body (e.g., the hand), with something in contact with the body (e.g., a spoon) or by means of letting go. According to the Commentary, letting go means releasing from the body or something in contact with the body--e.g., dropping from the hand or a spoon--and refers to such cases as when a donor drops or tosses something into a bhikkhu's bowl or hands without directly or indirectly making contact.

3) The bhikkhu receives the item with the body or with something in contact with the body (e.g., his bowl, a piece of cloth).

There is a tradition in Thailand that a bhikkhu should never receive offerings from a woman hand-to-hand. Either she offers it with something in contact with her body (e.g., a tray) or the bhikkhu must accept it with something in contact with his body--an alms bowl, a tray, a piece of cloth, etc. Apparently this tradition arose as a means of protecting a sexually aroused bhikkhu from committing an offense under Sanghadisesa 2, or from the embarrassment which might arise if, say, yesterday he was not aroused and so could take something straight from her hand, while today he is and so can't. Many Thai eight-precept nuns, even though they don't have any precepts corresponding to Sanghadisesa 2, follow a reciprocal tradi-tion of not receiving anything hand-to-hand from a man. Neither of these traditions is mentioned in the Canon or the commentaries, nor are they observed by Sri Lankan or Burmese bhikkhus or nuns.

A special allowance in the Cullavagga (V.26) states that if food accidentally falls while being offered, a bhikkhu may pick it up him-self and eat it without committing an offense.

Effort. If a bhikkhu realizes that food is not given or improperly given, he incurs a dukkata if he takes it with the intention of eating it. As for the bhikkhu who thinks that it is properly given when it isn't, the Vibhanga does not say whether he incurs a penalty in taking it with the intention of eating it or not. The Commentary says explicitly that he doesn't. In either case, though, the Vibhanga states that the bhikkhu incurs a pacittiya for every mouthful he eats. Thus percep-tion is not a mitigating factor when determining the full offense under this rule.

Non-offenses. There is an allowance (Mv.VI.17.8-9; Mv.VI.32) that in times of scarcity and famine a bhikkhu may pick up fallen fruit, take it to an unordained person, place it on the ground and have it formally "given" without incurring an offense. At times when this allowance is not in effect, though, a bhikkhu who--with the intention of eating it--picks up an edible he knows has not been given may not later make it allowable by formally "receiving" it from an unordained person. Whether other bhikkhus may receive it and make use of it, though, is a controversial point discussed in the Commentary in a treatise sepa-rate from its explanation of the Vibhanga (see below).

In the Mahavagga (VI.14.6), the Buddha gives permission for a bhikkhu bitten by a snake to make an antidote of urine, excrement (burned in fire), ashes and soil. If there is no unordained person present who can or will make these things allowable, the bhikkhu may take, prepare and eat them himself without incurring a penalty under this rule. The Commentary adds that if he cuts a tree under these circumstances to burn it, or digs the earth to get soil, he is exempt from the rules dealing with those actions as well.

Controversial points from the Commentary. As mentioned above, the Commentary's discussion of this rule includes a treatise separate from its explanation of the Vibhanga, dealing with controver-sial points for which the Canon gives unclear answers or no answers at all. Since the treatise is a compilation of the opinions of various teachers and does not pretend to explain the meaning or intent of the Buddha's words--and since the Buddha warned bhikkhus against making up their own rules (NP 15.1.2)--the opinions expressed in the treatise are not

necessarily normative. Many Communities do not accept them, or are selective in choosing what they do and do not accept. Here we will give a summary of some of the Commentary's opinions which have influenced practices found in some, if not all, Communities of bhikkhus at present.

1. Taking into the mouth is defined as going down the throat. As we have already noted under Pacittiya 37, though, this definition has no justification in canonical usage. The Sub-commentary attempts to justify the Commentary's stand here by defining "mouth" (literally, the door of the face) as the larynx, i.e., the back door rather than the front door to the mouth, but again this is not supported by the Canon. Sekhiya 41--"I will not open the door of my face when the mouthful has yet to be brought to it"--shows decisively that this term refers to the lips, and not to the larynx. "Taking into the mouth" thus means taking in through the lips.

2. Food. Water taken from a pond which is so muddy that it leaves a scum on the hand or on the mouth is considered to be food, and so must be given before it can be drunk. The same holds true with water into which so many leaves or flowers have fallen that their taste is discernible in the water. For some reason, though, water which has been scented with flowers need not be given, and the same is true with water taken from a stream or river no matter how muddy. (There is a belief still current in India and other parts of Asia that flowing water is inherently clean.) Although leaves and flowers technically do count as edibles--they are classed as non-staple foods or medicines, depending on one's purpose in eating them--the idea of counting mud and scum as edibles seems to be taking the concept of edible a little too far.

If toothwood is chewed for the sake of its juice, it must first be given. Even if one is chewing it for the sake of cleaning the teeth, but accidentally swallows the juice, one has committed an offense all the same. These two opinions have no basis in the Canon, since intention is not a factor in determining the offense under this rule.

A long section of this treatise discusses what to do if things which

are not given get into food which has been given. It concludes that they must either be removed from the food, or the food must be given again. If the items "not given" are edibles, this seems reason-able enough, but the Commentary extends the concept to include such things as dust, dirty rain water, rust from a knife, beads of sweat dropping from one's brow, etc. Again, this seems to be taking the concept too far, for the Vibhanga states clearly that the rule covers only those things generally considered as fit to eat.

3. Giving. The Commentary redefines the act of giving, expanding its factors to five:

(1) The item is such that a man of average stature can lift it.

(2) The donor is within reach of the bhikkhu.

(3) He/she makes a gesture of offering the food.

(4) The donor is a celestial being, a human being or a common animal.

(5) The bhikkhu receives the item with the body or with something in contact with the body.

Factor (1) was included apparently to discourage the practice, still found in many places, of getting two or more men to present a table of food to a bhikkhu by lifting the entire table at once. The inclusion of this factor, though, has given rise to the assumption that the donor must lift the food a certain distance before handing it to the bhikkhu, but the Commentary itself, shows that this assumption is mistaken, in that it states that if a small novice too weak to lift a pot of rice simply slides it along the table or floor onto a bhikkhu's hand, it is properly given.

Factor (2): If any part of the donor's body (except for his/her extended arm) is within 1.25 meters of any part of the bhikkhu's body (except for his extended arm), this factor is fulfilled. If the donor is standing beyond reach, the bhikkhu should tell him/her to come within reach before donating the food. If for some reason the donor

does not comply with the bhikkhu's request, the bhikkhu may still accept the food, but should then take it to another unordained person--without setting it down and picking it up again in the meantime (see below)--and have it properly "given" before eating it.

Although the donor must be within reach, the food itself need not be. Thus if the donor places many vessels on a mat while the bhikkhu touches the mat with the intention of receiving them, all of the food is considered to be properly received as long as the donor is within reach of the bhikkhu. The same holds true if the donor places many vessels touching one another while the bhikkhu touches one of the vessels with the intention of receiving them all. (The factor of the bhikkhu's intention is discussed further under factor (5) below.)

Factor (3) means that the donor cannot simply tell the bhikkhu to take the food being given. Rather, he/she should make a physical gesture of offering the food. In some places, this factor is interpreted as meaning that the donor must assume a humble or respectful manner while making the offering, and has led some to believe, for instance, that a bhikkhu going barefoot on his alms round should not accept food from a donor wearing shoes. This view is not supported by the Commentary. Although some of the gestures it cites as examples, such as tilting the head, might be interpreted as showing respect, some of them are not respectful in terms of Asian manners at all. For instance, a person riding on the bhikkhu's shoulders picks a piece of fruit from a tree, drops it into his hands, and it is consi-dered properly given.

The question arises as to how much of a gesture is necessary for this factor to be fulfilled. In the West, if a donor brings a tray of food and stands in front of a bhikkhu, waiting for him to take some of the food, the fact that he/she stands there waiting would be considered enough of a gesture to show that the food is being given. If the bhikkhu were to demand more of a gesture than that, the donor would probably be offended. Since, as we have noted, the opinions expressed in this section of the Commentary are not necessarily normative, this is an area where one can make allowances for cultural norms. The essence of this factor would seem to be that a bhikkhu should not snatch food which a person happens to be carrying past him without

showing any indication that he/she wants him to take the food.

Factor (4) is not discussed by the Commentary, although it is probably inspired by such stories as that of elephants offering lotus stalks to Ven. Moggallana and of Sakka, the king of the deities, presenting a gift of food to Maha Kassapa after the latter had withdrawn from seven days of concentration. There is at least one bhikkhu in Thailand today who has trained a pet monkey to "give" him things.

Factor (5): The effort involved in receiving the item may be minimal indeed. In fact, the Commentary's discussion of the Vibhanga quotes the Mahapaccari, one of the ancient Sinhalese commentaries, as saying that attention is the measure which deter-mines whether or not food has been received. Thus if a donor offers food by placing it on a table, the bhikkhu may simply touch the table with his finger, thinking, "I am receiving the food," and it is properly given. The same holds true if he is sitting on the table or lying on a bed and regards the act of sitting or lying there as one of receiving whatever is placed there. However, immovable objects--such as a floor, the ground, or anything fixed to the floor or ground--may not be used as "items connected to the body" to receive food in this way.

Food placed in a bhikkhu's hand when he is asleep or his attention is elsewhere, e.g., in deep meditation, does not count as properly given. He must be awake and paying enough attention to know that the food is being given for this factor to be fulfilled. Food placed in a bhikkhu's mouth is considered properly given if he is awake. If he is asleep or unconscious and food is put into his stomach via a feeding tube, he has not broken this rule for he is not the agent putting it there, and as the Sub-commentary notes under Sanghadisesa 1, the Vinaya does not apply to a bhikkhu when he is not in a normal, waking state of awareness.

Taking food which has not been given. To take food knowing that it has been improperly given or not given at all (here we are not talking about cases of stealing) is no offense if the bhikkhu has no intention of eating it. If, after he has set it down, the food is later "given" to him, he may accept and eat it with no penalty. The examples for

this point given in the Commentary include such things as picking up fallen fruit or the remains of a lion's kill with the thought of taking them for a novice to eat, or picking up oil or ghee with the thought of taking it to one's parents. A common example at present would be picking up food left lying around when one is cleaning up the monastery. The Sub-commentary states that this allowance does not hold if one is thinking of taking the food for other bhikkhus to eat.

To take food with the purpose of eating it, thinking that it has been properly given when in fact it hasn't, is also no offense. If one then learns or realizes that it has not been properly given, one should return it, if possible, to its original place--without setting it down and picking it up again in the meantime. Once the food is back in its original place, one may "receive" and eat it with no penalty. If one sets it down and picks it up again before returning it to its original place, though, then technically one incurs a dukkata for taking food which one realizes is not properly given, and so one may not later formally receive the food, as mentioned above. If for some reason there is no possibility of returning the food to its original place, one need only return it to some other spot in the building from which it was taken, and then "receive" and eat it without committing an offense.

To take food with the purpose of eating it, knowing that it has not been properly given, incurs a dukkata, as stated in the Vibhanga. According to the Commentary's treatise, "taking" here also includes deliberately touching the food or the vessel containing it with the intention of eating it. (Touching it accidentally it carries no penalty.) If a bhikkhu deliberately touches it in this way, he may not then properly receive it, although other bhikkhus may. Once they have received it, the first bhikkhu may not eat any of it.

If the first bhikkhu, instead of merely touching the food or its vessel, actually moves it from its place, then neither he nor any of the other bhikkhus may receive it. Thus if a donor brings a pot of stew to the monastery, and one of the bhikkhus, curious to see what is going to be offered that day, tilts the pot to peek inside, none of the bhikkhus may eat the food, and the donor must either give it to

the novices and any attendants at the monastery, if there are any, throw it to the dogs or take it home.

Many Communities do not accept the Commentary's opinions on this point, and with good reason: The last-mentioned penalty--even though the offense is a dukkata--is stronger than that imposed by any of the nissaggiya pacittiya rules, and penalizes perfectly innocent people: the other bhikkhus and the donor of the food as well. An alternate opinion, which many Communities follow, is that if a bhikkhu takes--with the thought of eating it--food which he knows has not been properly offered, he may not then formally receive it from an unordained person, but other bhikkhus may. Once it has been properly received, any bhikkhu--including the first--may eat from it.

This is an area in which none of the texts gives an authoritative answer, and a wise policy is to adhere to the views of the Community in which one is living, as long as they fit into the framework provided by the Canon.

When food becomes "ungiven". The Commentary to Parajika 1, in its discussion of what to do when a bhikkhu's sex changes sponta-neously (!), lists seven instances in which an edible given to a bhikkhu becomes "ungiven"--i.e., no bhikkhu may pick it up and eat it until it is formally given again. The seven are--

1) The original recipient undergoes a spontaneous sex change.

2) He dies.

3) He disrobes and becomes a lay person.

4) He becomes a low person. (According to the Sub-commentary, this means that he commits a parajika.)

5) He gives it to an unordained person.

6) He abandons it, having lost interest in it; or

7) The item is stolen. (The Sub-commentary, in discussing this last point, refers solely to cases of out-and-out thievery, and not to the mere act of touching or moving.)

Of these seven instances, the treatise we are discussing deals with only two--(5) and (6)--in a series of examples, as follows:

A bhikkhu with rice in his hand offers it to a novice: The rice remains "given" until the novice takes it.

A bhikkhu places food in a vessel and, no longer interested in it, tells a novice to take it: The food is "ungiven" as soon as he says this. This point, however, does not apply to food the bhikkhu leaves in his own bowl, or in any Community vessel from which the bhik-khus are served or in which their food is prepared. If he leaves food in such a vessel, he is not regarded as having abandoned interest in it.

A bhikkhu sets his bowl on a stand and tells a novice to take some rice from it. Assuming that the novice's hand is clean--i.e., not "con-taminated" with any food from his own bowl which might fall into the bhikkhu's bowl--the rice remaining in the bhikkhu's bowl after the novice has taken his portion is still "given". Technically speaking, the treatise says, the rice taken by the novice still belongs to the bhikkhu until the novice puts it in his own bowl. Thus if the novice begins to take a second handful and, being told by the bhikkhu, "That's enough," puts the second handful back in the bhikkhu's bowl; or if any grains of rice from the first handful happen to fall back into the bhikkhu's bowl while the novice is lifting it out, all the rice in the bhikkhu's bowl is still "given".

A bhikkhu holding a stick of sugar cane tells a novice to cut off a piece from the other end: The remaining section is still "given".

A bhikkhu places pieces of hardened molasses on a tray and tells other bhikkhus and novices to help themselves from the tray: If the bhikkhus and novices simply pick up their portions and take them, the remaining hardened molasses is still "given". If, though, a novice picks up one piece, puts it down, picks up another piece, puts it down, and so on,

the hardened molasses remaining on the tray becomes "ungiven".

The Sub-commentary explains this by saying that the novice picking up the molasses is thinking, "This is mine. I'll take it," then changes his mind, puts it down and then lays claim to another piece, and so on. Further, it says that only the pieces which the novice claims and then abandons in this way become "ungiven". The other pieces on the tray still count as "given".

This last example, when taken out of context, has led to the widespread view that food given to a bhikkhu becomes "ungiven" if an unordained person touches or moves it. Viewed in context, though, the example does not imply this at all. The bhikkhu has offered the hardened molasses to the novice, and the novice in picking it up simply completes the factors for case (5): "The bhikkhu gives the item to an unordained person." The example of the novice taking rice from a bhikkhu's bowl shows that even when a bhikkhu offers food to an unordained person, the mere fact that the person touches or moves the food does not necessarily make the food "ungiven".

Thus in cases where the bhikkhu is not giving away the food and has not abandoned interest in it--and the unordained person is not stealing it--there is no reason to hold that "given" food becomes "ungiven" simply when an unordained person touches or moves it. This is another area, though, where different Communities hold different views, and where the wise policy is to conform to the observances of the Community in which one is living.

The various points in the Commentary's treatise may seem like a lot of hair-splitting, but remember that the gift of food ranks with sexual temptation as one of the largest issues in a bhikkhu's--or anyone's--life. If questions of this sort hadn't arisen in practice, no one would have bothered to compile the treatise in the first place. Given the cursory manner in which the Vibhanga treats this rule, and given the large "gray" areas surrounding the act of giving--modern anthropology started with this subject, and will probably never finish with it--it's good to have those areas spelled out in detail so as to minimize any disharmony that might arise in a Community when its

members find themselves in such areas.

Still, as we have noted several times, the guidelines in the Commentary's treatise are not binding, and the wise policy is to follow the standards of the Community in which one is living, as long as they fall within the framework of the Canon.

Summary: Eating food which has not been formally given is a pacittiya offense.

Five: The Naked Ascetic Chapter

41. Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer or a female wanderer, it is to be confessed.

There are two origin stories here, the first being the more entertaining of the two:

"Now at that time the Community had received a lot of non-staple food. Ven. Ananda told this matter to the Blessed One, who said, "In that case, give the cakes to those who eat scraps.'"

"'As you say, sir,' Ven. Ananda answered the Blessed One. Then, having had those who eat scraps sit down in a line, and giving a cake to each, he gave two cakes to a certain female wanderer, thinking they were one. The female wanderers around her said, "That contemplative is your lover.'

"'No, he's not. He just gave me two cakes thinking they were one.'

"A second time...A third time, Ven. Ananda, giving a cake to each, gave two cakes to that female wanderer, thinking they were one. The female wanderers around her said, "That contemplative is your lover.'

"'No, he's not. He just gave me two cakes thinking they were one.'

"So--'Lover!' 'Not a lover!'--they kept squabbling."

The second story, though, gives a better idea of the reason for the rule:

"Then a certain naked ascetic went to a distribution of food. A certain bhikkhu, having mixed rice with a great deal of ghee, gave a large helping to the naked ascetic. So the naked ascetic, having received his alms, left. Another naked ascetic asked him, 'Where, friend, did you get your alms?'

"'At a distribution of food by that shaveling householder, the contemplative Gotama.'"

This training rule is corollary to the preceding one. Apparently other sects at the Buddha's time observed the formalities of receiving food from their lay followers just as the Buddhist bhikkhus did, and thus a bhikkhu who gave food in such a way to a mendicant ordained in another sect would be placing himself in the position of a lay follower of that sect, as the second origin story shows. An interesting point about this rule is that the Buddha formulated it at the request of Buddhist lay followers. Having overheard the naked ascetics' con-versation, they said to him, "Sire, these adherents of other sects enjoy criticizing the Buddha...Dhamma...and Sangha. It would be good if the masters did not give to adherents of other sects with their own hands."

Object. The terms naked ascetic and male or female wanderer are meant to cover all mendicants ordained in religions outside of Buddhism. Since Brahmins, which were a non-mendicant priestly caste at the Buddha's time, are not included in this definition, we may infer at present that this rule does not refer to people ordained in other religions--e.g, Catholic priests, Protestant ministers, Jewish rabbis, Muslim mullahs, etc.--who do not obtain their food by going for alms.

Effort. Staple and non-staple food here cover all edibles: juice drinks, tonics and medicines as well as food, but not water and tooth-cleaning sticks. Staple and non-staple foods are grounds for a pacittiya; water and tooth-cleaning sticks, grounds for a dukkata.

To give is defined as giving with the body, with something in con-tact

with the body, or by means of letting go, as in the preceding rule.

Non-offenses. To get someone else to give edible things, to give edible things by depositing them near (as in NP 18), or to give ointments for external use--and, by extension, other inedible things--entails no offense.

Summary: Giving food or medicines with one's own hand to a mendicant ordained outside of Buddhism is a pacittiya offense.

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42. Should any bhikkhu say to a bhikkhu, "Come, my friend, let's enter the village or town for alms," and then--whether or not he has had (food) given to him--should dismiss him, saying, "Go away, my friend. I don't like sitting or talking with you. I prefer sitting or talking alone," if doing it for that reason and no other, it is to be confessed.

The factors for the full offense here are four:

1) Object: another bhikkhu.

2) Intention: One wants to indulge in misconduct and does not want him to see it.

3) Effort: One dismisses him.

4) Result: He leaves one's range of hearing and sight (six meters, according to the Commentary).

Object. A bhikkhu is grounds for a pacittiya here. An unordained

person, grounds for a dukkata.

Intention. The Vibhanga defines misconduct as laughing, playing or sitting in private with a woman, or any other misbehavior--breaking the minor rules--of any sort. To dismiss the other person--ordained or not--for reasons other than a desire to hide one's own misconduct entails no offense. Examples from the Vibhanga are listed in the non-offenses section below.

Effort & result. To dismiss the other person means either to say outright for him/her to go away, or else to make remarks that will make him/her want to leave. The Commentary gives an example here--"Look at how this guy stands, sits and looks around. He stands like a stump, sits like a dog and looks about like a monkey"--but this would more likely come under Pacittiya 2.

The offenses here are as follows:

a dukkata for speaking the words of dismissal;

a dukkata when the other bhikkhu is leaving the range of hearing and sight; and

a pacittiya when he has left.

Non-offenses. According to the Vibhanga, there is no offense in:

dismissing one's companion with the thought that two bhikkhus going together won't obtain enough food;

dismissing him after seeing costly goods ahead, so that he won't develop a feeling of greed;

dismissing him after seeing a beautiful woman ahead, so that he won't develop a feeling of dissatisfaction with the chaste life;

sending him back with food for a sick bhikkhu or lay worker at the monastery; or

dismissing him for any other proper reason, as long as one is not planning to indulge in misconduct.

Summary: When, on almsround with another bhikkhu, one sends him back so that he won't witness any misconduct one is planning to indulge in, it is a pacittiya offense.

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43. Should a bhikkhu sit intruding on a family "with its meal", it is to be confessed.

The origin story here, briefly, is this: Ven. Upananda visits a woman in her private quarters. Her husband approaches him respectfully, has his wife give him alms, and then asks him to leave. The wife senses that her husband wants to have sexual intercourse with her, and so--as a game, apparently--keeps detaining Ven. Upananda until the husband gets exasperated and goes to complain to the bhikkhus: "Sires, this master Upananda is sitting in the bedroom with my wife. I have dismissed him, but he isn't willing to go. We are very busy and have much work to do."

Object: A family "with its meal". The Vinaya Mukha tries to take this phrase literally, but the Vibhanga explains it as a euphemism meaning "a man and woman together, both not having gone out (of their bedroom), both not without lust"--in other words, a man and woman together in their private quarters, with at least one of them desiring sexual intercourse with the other. Although the Commentary tries to justify the Vibhanga's explanation etymologically (bhoga, the root form of meal, has other forms which mean enjoyment, indul-gence and use), there is no need to turn to etymology. Since ancient times in

all cultures, eating has been commonly used as a metaphor for sex.

Effort. To sit intruding means to sit down in the bedroom--in a house which is large enough to have a separate bedroom--or in the back half of a house which is not (the Sub-commentary explains this as a house about five meters from front to back).

The texts seem to expect a bhikkhu to be quick to realize what is going on in situations like this, for they make no mention of the case in which he doesn't perceive that either the man or woman is sexually aroused. Instead, their discussions of perception center around the bedroom, and the question of intention, though mentioned in passing in the Commentary, is explained only in the Sub-commentary, which applies it solely to the act of intruding and sitting: One is subject to an offense only if one wants to sit there. Thus, to be perfectly safe from an offense in cases like this, a bhikkhu should not sit intruding on a couple unless they both make him 100% certain that he is welcome: a wise policy in any case, whether or not one is a bhikkhu.

Cases of sitting with a woman alone in her bedroom--or any other private place--are covered by the following rule.

Non-offenses. There is no offense:

if both the man and woman have left the bedroom/private area;

if neither of them is sexually aroused;

if the bhikkhu is not in the bedroom/private area; or

if he has a second bhikkhu as his companion.

Summary: To sit down intruding on a man and a woman in their private quarters-- when one or both are sexually aroused, and when another bhikkhu is not present--is a pacittiya offense.

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44. Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

There are three factors for the offense here:

1) Object: a female human being, "even one born that very day, all the more an older one."

2) Effort: One sits with her in a private, secluded seat, without another man present.

3) Intention: One is aiming at privacy.

Object. Woman here includes women as well. In other words, even if one is sitting with many women in the secluded area, one is not exempt from this factor.

A female human being is grounds for a pacittiya. A pandaka (basically, a male homosexual or eunuch--see Sanghadisesa 2 for details), a female peta, and an animal in the form of a woman are all grounds for a dukkata.

Perception is not a factor here. If one is sitting with a woman, even if one thinks she is a man or something else, this factor is fulfilled.

Effort. To sit also includes lying down. Whether the bhikkhu sits near the woman when she is already seated, or the woman sits near him when he is already seated, or both sit down at the same time, makes no difference.

Private means private to the eye and private to the ear. Two people sitting in a place private to the eye means that no one else can see if they wink, raise their eyebrows or nod. If they are in a place

private to the ear, no one else can hear what they say in an normal voice.

A secluded seat is one behind a wall, a closed door, a large bush or anything at all that would afford them enough privacy to commit the sexual act.

According to the Commentary, private to the eye is the essential factor here. Even if a man is within hearing, but not sight--i.e., he is sitting just outside the door to the private place--that does not exempt one from the offense here.

The Commentary states further that the presence of a man within sight absolves one from this factor only if he is knowledgeable enough to know what is and is not lewd, if he is awake, and if he is not blind or deaf. Even a crazy or drowsy man, though, if he meets these criteria, would absolve one from this factor.

Intention. The Commentary explains "aiming at privacy" as being motivated by any defilement related to sex, but this explana-tion opens as many questions as it tries to resolve. Does it refer solely to the desire for intercourse, or to other more subtle sexually-related desires? Unfortunately, neither the Commentary nor the Sub-commentary say. A passage in the Anguttara Nikaya (A.VII.47), though, offers a clue here: It refers to a priest or contemplative who observes the chaste life by not engaging in intercourse, but whose chastity is "broken, cracked, spotted and blemished" by the joy he finds in any one of the following activities:

1) He consents to being rubbed down, bathed and massaged by a woman.

2) He jokes, plays and amuses himself with a woman.

3) He stares into a woman's eyes.

4) He listens to the voices of women outside his wall as they laugh, speak, sing or cry.

5) He recollects how he used to laugh, converse and play with a woman.

6) He sees a householder or householder's son enjoying himself endowed with the five sensual pleasures.

7) He practices the chaste life intent on being born in one or another of the heavenly hosts, (thinking) "By this virtue or practice or abstinence or chaste life I will be a god of one sort or another.

The joy a person finds in any of this things is termed a sexual fetter (methuna-sanyoga) which prevents him from gaining release from birth, ageing and death, and from the entire round of suffering. If the Commentary is indeed referring to this sort of thing when it mentions "defilements related to sex" (methuna-nissita-kilesa), then the factor of intention under this rule would be fulfilled by such things as wanting to joke with the woman, to stare into her eyes, or to enjoy hearing her voice as she talks or laughs.

Although a bhikkhu may be convinced that he has no such motives in sitting in private with a particular woman, he should remember that this is one of the training rules where public opinion makes its claims. Aniyata 1 requires that if an outside witness is suspicious of a bhikkhu's sitting alone with a woman--and unless he is sitting with his mother or other elderly relative, it's rare that outsiders won't be suspicious--the Community must meet to investigate the issue. Even though they may find him innocent of any wrong-doing, the fact that they have had to investigate his behavior is usually enough to keep suspicions alive among the laity, and to create resentment among his fellow bhikkhus over the waste of their time due to his indiscretion.

The Vinaya Mukha avoids these problems by taking an entirely different approach to the factor of intention here. It defines "not aiming at privacy" with the following illustration: A bhikkhu is sitting in a secluded place with a man and woman present, but the man gets up and leaves before the bhikkhu can stop him. In other words, the bhikkhu is not intending to sit alone in private with the woman at all, but circumstances beyond his control force him to.

There is nothing in the Vibhanga to decide conclusively between these two interpretations. However, both the Canon and the Commen-tary give frequent warnings about the dangers that can arise when a bhikkhu sits alone with a woman: His own defilements may tempt him to do, say or think things that are detrimental to his resolve in the chaste life; and even when his motives are pure, he is inviting the suspicions of others--suspicions that do not easily fade even when the Community makes an official inquiry and declares him innocent, as mentioned above. At the same time, he is leaving himself at the mercy of the woman, who will later be free to make any claims she likes about what went on while she was alone him. As Lady Visakha said, "It is unfitting and improper, sir, for the master to sit in private, alone with a woman....Even though the master may not be aiming at that act, it is difficult to convince those who are unbelievers."

All of this suggests that the Vinaya Mukha's interpretation is the wiser and safer of the two. Still, this is another case where different Communities interpret the rule differently, and the wise policy would be to be no less strict than one's Community in interpreting this factor.

Non-offenses. In addition to the bhikkhu not aiming at privacy, there is no offense for the bhikkhu who sits alone with a woman when his attention is elsewhere--i.e., he is absorbed in his work or his meditation when a woman happens to come in and sit down in the room where he is sitting. Also, there is no offense if either the bhikkhu or the woman or both are standing, or if both are sitting when a man is present.

Summary: Sitting or lying down with a woman or women in a private, secluded place with no other man present is a pacittiya offense.

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45. Should any bhikkhu sit in private, alone with a woman, it is to be confessed.

The full offense here has three factors that differ slightly from those for the preceding rule.

Object. Here woman is defined as a human female being who knows what is and is not lewd. Pandakas, female petas and animals in the form of a woman are again grounds for a dukkata.

Effort. One sits with her alone--without another person present--in a place private to the ear and to the eye, but which is not secluded. Examples of such places would be spots out in the open (e.g, a bench in an open deserted park), seats in a glassed-in porch or room, or in an open-air pavilion. The Commentary would include walled-in open areas--such as a park with a fence around it--here as well, but outside areas screened by a wall or a bush would fall under the preceding rule. Aniyata 1 & 2 suggest that the distinguishing factor here would be how hidden it is. If it would be convenient for committing sexual intercourse, it would fall under the preceding rule; if it wouldn't, it would fall here.

As in the preceding rule, sitting includes lying down as well. And again, whether the bhikkhu sits near the woman when she is already seated, or the woman sits near him when he is already seated, or both sit down at the same time, makes no difference here.

According to the Commentary, the other person whose presence exempts one from this factor can be either a man or a woman, but must know what is and is not lewd, must be awake, must not be deaf or blind, and must be sitting "within sight", i.e., a radius of six meters. As in the preceding rule, whether or not the man or woman is crazy or drowsy is of no consequence here.

Intention. One must be aiming at privacy for this factor to be fulfilled. See the discussion under the preceding rule.

Non-offenses. Strangely enough, the Vibhanga's no-offense clauses

here are identical with those for the preceding rule--i.e., they make no mention of the fact that the presence of another woman would exempt one from an offense. The Commentary seems justified in assuming this fact, though, for otherwise there would be no reason to have these two separate rules on the same subject.

Summary: Sitting or lying down alone with a woman in an unsecluded but private place with no one else present is a pacittiya offense.

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46. Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here.

The origin story here suggests that the purpose of this rule is to prevent bhikkhus from wandering off before an appointed meal time so that they will not show up late or be difficult to track down; and to prevent them, after the meal, from using the invitation as an excuse to go off wandering without taking leave (see Pacittiya 85). However, the definition of the factor of object--which limits this rule to visiting lay people's houses--and the non-offense clauses--which allow one to visit monasteries and nunneries without taking leave--suggest a more over-riding purpose: to prevent bhikkhus from taking the invitation as an excuse to visit lay people and spend their time in inappropriate ways.

There are two factors for the full offense here:

1) Object: a family residence.

2) Effort: One enters such a residence--without having taken leave of

an available bhikkhu--on a morning when one has been invited to a meal, except during the time exemptions mentioned in the rule.

Object. A family residence is grounds for a pacittiya here; its yard, grounds for a dukkata.

Effort. Entering the residence is defined as having both feet inside the threshold.

Meal here means one consisting of any of the five staple foods.

As for the question of how to determine whether another bhikkhu is or is not available, the Commentary draws the distinction like this: After the desire to go calling on families arises in one's mind, and one takes a normal path to leave the monastery, if one comes across a bhikkhu who is close enough to address in a normal tone of voice (within six meters, says the Sub-commentary), that means that a bhikkhu is available and one should inform him of where one is going. If one does not come across a bhikkhu that close, no bhikkhu is available, and there is no need to go out of one's way to find one.

This, though, is in direct contradiction to the Vibhanga's definition of available--"It is possible to go, having taken leave"--that is, if there is another bhikkhu in the monastery, and there are no obstacles to taking one's leave from him (he is asleep, he is sick, he is receiving important visitors), one is obliged to go out of one's way to inform him.

According to the K/Commentary, taking leave in the context of this rule means the simple act of informing the other bhikkhu that, "I am going to the house of so-and-so," or any similar statement. In other words, one is not asking permission to go, although if the other bhikkhu sees that one is doing something improper in going, he is perfectly free to say so. If one treats his comments with disrespect, one incurs at least a dukkata under Pacittiya 54. (See the discussion under that rule for details.)

For a new bhikkhu still living in dependence (nissaya) on his mentor,

though, taking leave is a matter of asking permission at all times, whether one has been invited to a meal or not. The Mahavagga (I.25.24; II.21.1) states that one of the duties of such a bhikkhu is that he must receive permission from his mentor before entering a village, going to a cemetery, or leaving the district. Not to ask permission before going, or to go after being denied permission, is to incur a dukkata. As for the mentor, if he gives permission to go when it is not appropriate to do so, he is the one who incurs the dukkata.

Non-offenses. As the rule states, there is no offense in not taking leave at the time of giving cloth--the robe season--or at a time of making robes, i.e., any time when one is making a robe. These exceptions enable a bhikkhu to visit his lay supporters easily to obtain gifts of thread, cloth or scissors, etc., at such times.

There is also no offense in going when one has taken leave of another bhikkhu, or in going when one has not taken leave under any of the following circumstances:

--There is no bhikkhu available (e.g, one is living alone; all the other bhikkhus have left; all the bhikkhus in the monastery are going together).

--One is going to the house where one was invited for the meal.

--The path to the house in which the meal is to be given leads through another house or its yard.

--One is going to another monastery, to bhikkhunis' quarters or to the residence of people ordained in another sect or religion (located in a village, says the Commentary), or one is returning from any of these places.

--There are dangers. This, according to the Commentary, refers to dangers to one's life or to one's resolve in practicing chastity.)

The general principle. This rule, in conjunction with Pacittiya 85, is designed to keep bhikkhus from visiting lay people and spending their

time in inappropriate ways. Pacittiya 85 deals with entire villages and towns, and covers the period from noon until the following dawn. This rule deals with family residences and covers the period from dawn until noon on days when one has been invited to a meal. The period from dawn to noon on days when one is not invited to a meal, and would be expected to go on alms-round, is thus not covered by either rule. Note, however, that the Buddha reprimands Ven. Upananda for visiting families during the latter part of a morning after going for alms. This shows that he did not approve of such behavior, even though he had practical reasons for not laying down a rule against it: On mornings when one is going for alms--and in his time, alms-going could often be an all-morning affair--there is no convenient way to draw a hard and fast line between appropriate alms-going and inappropriate visiting. Thus we have the rules as they stand. At present, though, in monasteries where alms-going takes up much less of the morning, or where the bhikkhus do not go outside the monastery for alms at all, it is a wise policy to adhere to the general principle by informing a fellow bhikkhu whenever possible when one is leaving the monastery for errands or visits which involve lay people, even during periods not covered by the rules.

Summary: Visiting lay families--without having informed an available bhikkhu--before or after a meal to which one has been invited is a pacittiya offense except during the robe season or any time one is making a robe.

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47. A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it for longer than that--unless the invitation is renewed or is permanent--it is to be confessed.

Object. An invitation to ask for requisites is an offer, made by a lay

person, to supply a bhikkhu with requisites whenever he (the bhikkhu) asks for them. Such invitations may be made either to individual bhikkhus, to groups or to entire Communities. The responsibilities incumbent on the two sides in such an arrangement are well-illustrated in a passage from the origin story to this rule.

"'Now at that time some group-of-six bhikkhus wore their lower robes improperly, their upper robes improperly, and were not at all consummate in their deportment. Mahanama the Sakyan criticized them: 'Sirs, why do you wear your lower robes improperly, your upper robes improperly, and why are you not at all consummate in your deportment? Shouldn't a person who has gone forth wear his lower robe properly, his upper robe properly, and be consum-mate in his deportment?'

"The group-of-six bhikkhus nursed a grudge against him. They thought, 'Now how can we embarrass Mahanama the Sakyan?' Then it occurred to them, 'Listen, friends. Mahanama the Sakyan has made an invitation to provide the Sangha with medicines. Let's ask him for ghee.'

"So they went to where Mahanama the Sakyan was staying, and on arrival said to him, 'We have need of a gallon of ghee, my friend.'

"'Please wait for a day, sirs. People have just gone to the cattle pen to get ghee. You may come and fetch it in the morning.'

A second time...A third time, they said to him, 'We have need of a gallon of ghee, my friend.'

"'Please wait for a day, sirs. People have just gone to the cattle pen to get ghee. You may come and fetch it in the morning.'

"'Did you make the invitation not desiring to give, in that having made the invitation you don't give?'

"So Mahanama the Sakyan was annoyed and offended and spread it about, 'How can revered ones, being told, "Please wait for a day, sirs," not wait?'"

As the story shows, the person making the invitation was expected to provide the goods he offered, while bhikkhus were expected to be reasonable in their requests.

The Vibhanga and Commentary, taken together, show that this rule covers invitations made to Communities to provide them with medi-cines. The rule and origin stories show that at first invitations of this sort had three standard forms: a four-month invitation (each of the major seasons in India lasts four months, which may have been the reason for this type of invitation), a renewed four-month invitation, and a permanent invitation. Eventually, though, the Vibhanga worked out the following four-fold schema for covering invitations of a wide variety of sorts: those which (1) specify requisites (medicines), (2) specify a time period, (3) specify both or (4) specify neither.

(1) An invitation specifying requisites may specify merely the type of item offered--"Let me know if you ever need any honey or sugar"--or it may also specify the amount--"Let me know if you ever need a bottle of honey...a pound of sugar." In cases like these, a bhikkhu may ask for the type or amount of the item which has been offered. If he asks for other items or for more of the proper item than the amount offered, if that too is specified, he incurs a pacittiya. How-ever, since the donor mentions no time limit, the Vibhanga says that the bhikkhu may ask at any time.

(2) An invitation specifying the time period may be phrased, for example, "Let me know if you need any medicine during this Rains Retreat." In cases like this, a bhikkhu may ask for any type or amount of medicine during that time period. But as the origin stories to this and the other rules dealing with asking make clear, (see Sanghadisesa 6 and NP 6 & 7), he should be moderate and reasonable when making requests, and not abuse the lay supporter's generosity. If, not being ill, he asks after the period has expired, he incurs a pacittiya.

(3) An invitation specifying requisites and the time period might be phrased, "Let me know if you need any honey during the Rains Retreat." In cases like this, a bhikkhu incurs a pacittiya if he asks for items

other than those offered--or for more of the proper item than the amount offered, if that too is mentioned--whether or not he asks during the time period mentioned. He also incurs a pacittiya if, not being ill, he asks for the items offered after the time period has expired.

(4) An invitation specifying neither requisites nor the time period may be phrased, for example, "Let me know if you even need any medicine." In cases like this, the bhikkhu may ask for any medicine at any time. As in case (2), though, he should try to be reasonable in his requests.

Effort. A bhikkhu who asks for medicine outside of the types of medicine or time period specified in the invitation incurs a pacittiya in the asking, regardless of whether or not he is given what he asks for. If he asks for medicine, making use of an invitation to do so, but then uses it for a non-medicinal purpose--e.g, he asks for honey and then has someone else make a desert with it--he incurs a pacittiya as well.

Perception is not a mitigating factor here. If the time period has expired, and he asks assuming that it hasn't, he commits the full offense all the same.

Non-offenses. Three of the no-offense clauses require no special explanation: There is no offense in asking from relatives, for the sake of another, or for medicine to be bought with one's own resources.

One of the two no-offense clauses requiring explanation is that there is no offense in asking from those who have made an invitation. This the Commentary explains by saying that if one has received a personal invitation, one may ask in line with its terms, but that other-wise the limits set by this rule apply only to invitations made to an entire Community, and not to those made on a personal basis to individual bhikkhus. Although the Vibhanga makes no specific mention of this point, it is the only way to make sense of this no-offense clause and the relationship between this rule and Pacittiya 39. Under

that rule, a bhikkhu who is not ill and has not been invited incurs a dukkata in asking for any one of the five tonics, and there seems no reason to impose a heavier penalty for requesting one of the five tonics after a personal invitation to do so has expired. If, though, the invitation referred to in this rule is one made to an entire Community, the heavier penalty makes sense as an added protection to the donor against having his/her invitation abused by the less conscientious members of the Community. This added protection would also be a means of encouraging further invitations of this sort in the future.

The second no-offense clause requiring explanation is the one for an ill bhikkhu. Reading the rule, one would imagine that the exemp-tion for an ill bhikkhu would read simply, "There is no offense if one is ill," but instead it reads, "There is no offense if one says, "The time period for which we were invited has passed, but we have need of medicine." This is an important point of etiquette. Normally, an ill bhikkhu may ask anyone for medicine at anytime, but in dealing with a person who has made an invitation for medicine to the Community, he has to show special consideration. In mentioning the fact that the time period for the invitation has expired, he gives recognition of the fact that the donor is no longer under any obligation to provide the medicine, thus giving the donor a convenient "out" in case he/she can no longer provide it. This simple gesture is the least consideration that can be shown to someone who has had the generosity to invite the Community to ask for medicines. And again, simple gestures of this sort are what protect donors and encourage similar invitations again in the future.

An alternative interpretation. The Vinaya Mukha tries to extend this rule to cover invitations of every sort, individual and communal, dealing with any sort of requisite. It also reads the training rule to mean that if a time-limit is not specified on an invitation, a four-month time limit is to be assumed. All of this has no support in the Vibhanga, and so is not binding, but the last point is something that individual bhikkhus may adopt as a personal policy as a way of teaching themselves to be moderate in their requests. A donor's faith and financial position can change quickly, and it is reasonable not to

depend on an invitation for longer periods of time unless the donor makes it clear that he/she is still willing to provide the item offered in the first place.

Summary: When a supporter has made an offer to supply medicines to the Community: If any bhikkhu who, not being ill, asks for medicine outside of the terms of the offer, or who asks for a medicine to use for a non-medicinal purpose, it is a pacittiya offense.

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48. Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

Object. An army in the time of the Buddha was a very different affair from what an army is now. We will start with a discussion of how the Vibhanga explains this factor in terms of armies at that time, and then follow with a discussion of how it may be applied to armies at present.

Armies in those times consisted mainly of what we would call reserve units. These were organized into four divisions: elephant units, cavalry units, chariot units and infantry units. The soldiers for the most part were citizens who would live at home until called up on active duty to engage in actual warfare or practice maneuvers, activities which always took place outside the city. Battles, both actual and practice, were fought according to rules--total warfare is a modern invention--and it was possible for non-military citizens to watch, with occasional danger to live and limb, much as people at present watch football games. (Going to a battlefield is listed in the Brahmajala Suttanta as a form of entertainment.)

With this information in mind, it is easy to understand the Vibhanga's treatment of this rule: An army on active duty--composed of a full

panoply of elephant, cavalry, chariot and infantry units who have left the city--is grounds for a pacittiya. Any segment of an army on duty--even one armed archer, says the Commentary--is grounds for a dukkata. An army not on duty--the Commentary illustrates this with a king's pleasure trip--is not grounds for an offense.

To apply these definitions to armed forces at present: The Vibhanga's definition for army comes close to the modern definition of a field army with a full array of artillery, armored, airborne and infantry divisions. Navies, marines and air forces did not exist at that time, but the Great Standards would allow us to extend the definition of army to cover similar large units of these branches of the military as well. Since armies on active duty no longer limit their activities to areas outside of cities--they are sometimes based in cities, run practice drills there, and can be called in to quell riots or fight enemy forces there--the definition of "on active duty" must be changed to fit the way armies use it at present. Thus soldiers at work on base or off would count as being on duty, and the only areas of armed bases that would not be grounds for an offense here would be the areas where officer's families are housed.

With these points in mind, we may say that a full field army--or the equivalent in naval, marine or air forces--on active duty would be grounds for a pacittiya here. Any smaller unit of the military on active duty--a regiment, a division, or even one armed soldier--would be grounds for a dukkata. Armies not on active duty, as when they organize charity affairs, would not be grounds for an offense.

Effort. This factor is fulfilled simply by standing and watching an army on duty except when one has a suitable reason. The Vibhanga gives a dukkata for every step one makes in going to watch an army on duty, and a pacittiya for standing and watching.

The origin story's example of a suitable reason is that a bhikkhu's uncle in the army had fallen ill and wished to see him. Other suitable reasons would include accepting an invitation from the soldiers to receive alms or to give a talk.

Non-offenses. There is no offense:

if, having gone on business, one sees the army;

if, standing within a monastery, one watches an army fighting or holding practice maneuvers nearby;

if an army comes to where one happens to be;

if one meets an army coming from the opposite direction; or

if there are dangers. The Commentary interprets this last point as referring to dangers to one's life or chastity which one hopes to escape by taking shelter with the army.

Summary: Watching a field army--or similar large military force--on active duty, unless there is a suitable reason, is a pacittiya offense.

* * *

49.There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay longer than that, it is to be confessed.

Object. Nothing is said in any of the texts as to whether this rule applies only to armies on active duty, or to armies off duty as well, but since this and the following rule are continuations of the preceding one, they would seem to apply only to armies on active duty. Thus this rule does not apply to the housing where military officers live with their families, whether on base or off.

Effort. As under Pacittiya 5--the rule that deals with sleeping in the same lodging with an unordained person--nights here are counted by

dawns. If a bhikkhu leaves the army before dawn of any night, that night is not counted. If he returns to spend another night/dawn with the army, the series starts over again from one. If, however, he has spent three consecutive nights with the army and is still with the army at any time beginning with sunset of the fourth night, he incurs a pacittiya. Unlike Pacittiya 5, he does not need to be lying down for this factor to count. The Commentary illustrates this point by saying that even if he is using his psychic power to sit levitating above the army at sunset on the fourth day, he still fulfills this factor.

Perception is not a mitigating factor here. Even if one miscounts the nights, one is not exempt from the offense.

Non-offenses. There is no offense in staying longer than three consecutive nights:

if one spends another night somewhere else in the meantime;

if one is ill or caring for one who is ill;

'if the army is surrounded by opposing forces;

if one is being held captive; or

if there are other dangers.

Summary: Staying more than three consecutive nights with an army on active duty is a pacittiya offense.

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50. If a bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation or to see a review of the (battle) units, it is to be confessed.

"Then a certain bhikkhu of the group of six, having gone to the battlefield, was pierced by an arrow. People made fun of him: 'We hope it was a good battle, venerable sir. How many points did you get?'"

A battle field, according to the Vibhanga and Commentary here, is a place where actual fighting may be seen; according to the Commentary to the Brahmajala Suttanta, it is a place where war games are held. Both interpretations seem valid, especially consider-ing the organized and decorous nature of warfare in those days.

The Commentary also says that a review of battle units can mean anything down to a review of a single unit.

Roll call and troops in battle formation are self-explanatory.

The Brahmajala Suttanta mentions all four of these activities as forms of entertainment. From this, using the Great Standards, we may say that any show that the armed forces put on for the public--parades, air shows, etc.--would fall under this factor as well.

Notice that these activities fulfill this factor even if they do not include the full array of forces that one would find in a field army or similar large military unit. In other words, a bhikkhu staying with the army would incur the full offense here for watching these activities even if they involve only a small segment of a single division. If he is not staying with the army, though, then under Pacittiya 48 he would incur a pacittiya for watching these activities only if they contain the full complement of artillery, armored, airborne and infantry forces; and a dukkata if they contain only a segment.

Effort. As with Pacittiya 48, there is a dukkata for every step one takes towards watching these activities, and a pacittiya for standing and watching them.

Non-offenses. The Vibhanga's no-offense clauses here are ident-ical with those for Pacittiya 48. In other words, there is no offense:

if, having gone on business, one happens to see any of these activities;

if, standing within a monastery, one watches these activities;

if an army comes to where one happens to be;

if one meets an army coming from the opposite direction; or

if there are dangers.

Summary: Going to a battlefield, a roll call, the troops in battle formation or to see a review of the battle units while one is staying with an army is a pacittiya offense.

Six: The Alcoholic Drink Chapter

51. The drinking of alcohol or fermented liquor is to be confessed.

"Then Ven. Sagata went to the hermitage of the coiled-hair ascetic of Ambatittha, and on arrival--having entered the fire building and spread out a grass mat--sat down cross-legged with his body erect and mindfulness established before him. The naga (living in the fire building) saw that Ven. Sagata had entered, and on seeing him was upset, disgruntled and emitted smoke. Ven. Sagata emitted smoke. The naga, unable to bear his anger, blazed up. Ven. Sagata, entering the fire element, blazed up. Then Ven. Sagata, having consumed the naga's fire with his own fire, left for Bhaddavatika.

"Then the Blessed One, having stayed at Bhaddavatika as long as he liked, left on a walking tour to Kosambi. Word reached the lay

followers of Kosambi: 'They say that Ven. Sagata did battle with the Ambatittha naga!'

"Then the Blessed One, having toured by stages, came to Kosambi. The Kosambi lay followers, after welcoming the Blessed One, went to where Ven. Sagata was staying and, on arrival, having bowed down and sat to one side, said to him, 'What, honored sir, is something the masters like which is hard for you to get? What can we prepare for you?'

"When this was said, some group-of-six bhikkhus said to the Kosambi lay followers, 'Friends, there is a strong liquor called pidgeon's liquor (the color of pidgeons' feet, according to the Commentary) which the bhikkhus like and is hard for them to get. Prepare that.'

"Then the Kosambi lay followers, having prepared pidgeon's liquor in house after house, and seeing that Ven. Sagata had gone out for alms, said to him, 'Master Sagata, drink some pidgeon's liquor! Master Sagata, drink some pidgeon's liquor!' Then Ven. Sagata, having drunk pidgeon's liquor in house after house, passed out at the city gate as he was leaving the city.

"Then the Blessed One, leaving the city with a large group of bhikkhus, saw that Ven. Sagata had passed out at the city gate. On seeing him, he addressed the bhikkhus, saying, 'Bhikkhus, pick up Sagata.'

"Answering, 'As you say, Lord,' the bhikkhus took Ven. Sagata to the monastery and laid him down with his head towards the Blessed One. Then Ven. Sagata turned around and went to sleep with his feet towards the Blessed One. So the Blessed One addressed the bhikkhus, saying, 'In the past, wasn't Sagata respectful to the Tathagata and deferential?'

"'Yes, Lord.'

"'But is he respectful to the Tathagata and deferential now?'

"'No, Lord.'

"'And didn't Sagata do battle with the Ambatittha naga?'

"'Yes, Lord.'

"'But could he do battle with even a salamander now?'

"'No, Lord.'"

Object. Alcohol means any alcoholic beverage made from grain, yeast or any combination of ingredients. Examples would include whiskey, beer, vodka and gin. Fermented liquor means any alcoholic beverage made from flowers, fruits, honey, sugar or any combination of ingredients. Examples here would include wine, mead and rum. Together, the two terms are meant to cover all kinds of alcoholic beverages.

There is some controversy as to what other substances would be included in this factor using the Great Standards. Since the Canon repeatedly criticizes alcohol on the grounds that it destroys one's sense of shame, weakens one's discernment and can put one into a stupor--as happened to Ven. Sagata--it seems reasonable to extend this rule to other intoxicants, narcotics and hallucinogens as well. Thus things like marijuana, hashish, heroin, cocaine and LSD would fulfill this factor. Coffee, tea, tobacco and betel do not have this effect, though, so there is no reason to include them here.

Items which look, smell and taste like alcohol but are non-alcoholic also do not come under this rule. Thus, for example, carbonated apple juice that resembles champagne would not fulfill this factor.

Perception is not a mitigating factor under this rule. A bhikkhu drinking champagne that he thinks to be carbonated apple juice would fall under this factor, regardless of his ignorance.

Effort. The Vibhanga defines drinking as taking even as little as the tip of a blade of grass. Thus taking a small glass of wine, even though it might not be enough to make one drunk, would be enough to fulfill this factor.

According to the Commentary, the number of offenses involved in taking an alcoholic drink is determined by the number of separate sips. As for intoxicants taken by means other than sipping, each separate effort would count as an offense.

Non-offenses. The Vibhanga states that there is no offense in taking alcohol "mixed in broth, meat or oil." The Commentary interprets the first two items as referring to stews and meat dishes to which alcoholic beverages, such as wine, are added for flavoring before they are cooked. Since the alcohol would evaporate during the cooking, such dishes would have no intoxicating effect. Foods containing unevaporated alcohol--such as rum babas--would not be included under this allowance.

As for alcohol mixed in oil, this refers to a medicine used in the Buddha's time for afflictions of the "wind element". The Mahavagga (VI.14.1) allows this medicine for use only as long as the taste, color and smell of the alcohol are not perceptible. From this point, the Vinaya Mukha argues that morphine and other narcotics used as pain killers are allowable as well.

In addition, the Vibhanga states that there is no offense in taking alcohol in molasses and embric myrobalan--none of the texts explain what this means--or in taking fermented medicines which are non-alcoholic, but whose color, taste or smell is like alcohol.

Summary: Taking an intoxicant is a pacittiya offense regardless of whether one is aware or not that it is an intoxicant.

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52. Tickling with the fingers is to be confessed.

"Now at that time some group-of-six bhikkhus were making one of the group of 17 laugh by tickling him with their fingers. Convulsed with laughter and unable to catch his breath, he died."

There are three factors for the full offense here.

1) Object: another bhikkhu.

2) Effort: One touches any part of his body with any part of one's own body.

3) Intention: One's intention in touching him is to make him laugh.

Object. A bhikkhu is grounds for a pacittiya here; any unordained person, grounds for a dukkata. The Commentary notes that even a bhikkhuni counts as an unordained person in the context of this rule, and that a bhikkhu looking for a little fun can tickle one without incurring a penalty stronger than a dukkata. There are occasional attempts at humor in the Commentary, and we can probably write this off as one of them.

Effort. This factor is fulfilled only by body-to-body contact, as defined at length under Sanghadisesa 2. The following actions, if done with the intent of making the other person laugh, would be grounds for a dukkata here regardless of whether the person was ordained or not:

using an item connected with the body--such as a stick--to poke at the person;

touching an item connected with the other person's body;

tossing or dropping things on the other person.

Intention. If one has reasons for touching the other person aside from wanting to make him laugh, there is no penalty in doing so. Thus a bhikkhu massaging another bhikkhu's tired back incurs no offense if he inadvertently happens to touch a spot where the other bhikkhu is ticklish.

Result is not a factor here. If one tickles another bhikkhu with the thought of making him laugh, one incurs the full offense regardless of whether he actually laughs or not.

Summary: Tickling another bhikkhu is a pacittiya offense.

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53. The act of playing in the water is to be confessed.

Here again, the factors for the full offense are three.

1) Effort: One jumps up or down, splashes or swims

2) Object: in the water deep enough to immerse one's ankle

3) Intention: for fun.

Effort. According to the Commentary, each individual effort counts as a separate offense. Thus if one is swimming for fun, one incurs a pacittiya for each hand or footstroke.

Object. Jumping up or down in water less than ankle deep incurs a dukkata, as does splashing water with the hands, feet, a stick or a piece of tile; playing with water in a tumbler or a bowl; or playing with such things as sour gruel, milk, buttermilk, colored dyes, urine or mud.

The Vibhanga states that there is also a dukkata for playing in a boat. This the Commentary defines as paddling a boat with an oar, propelling it with a pole or pushing it up on shore.

Intention. The Vibhanga defines this factor as "for a laugh", which

the Commentary translates as "for fun" or "for sport" (kiladhippayo).

The question of swimming for exercise or health does not come up in any of the texts, and seems to have been virtually unheard of in Asia until recent times. Swimming in most Asian countries has long been regarded as a childish form of play, and the one mention in the Canon of athletic bhikkhus keeping their bodies in strong shape is disparaging: In the origin story to Sanghadisesa 8, Ven. Dabba Mallaputta assigned separate lodgings to different groups of bhikkhus--those who studied the Suttas, those who studied the Vinaya, those who meditated, etc.--and, finally, "for those bhikkhus who lived indulging in animal talk and keeping their bodies in strong shape, he assigned lodgings in the same place, 'So that even these venerable ones will live as they like.'" Thus it does not seem likely that the Buddha would have recognized physical fitness as an appropriate reason for bhikkhus to go swimming.

Non-offenses. The Vibhanga states that there is no offense in jumping in or out of the water, swimming or using a boat:

if one goes into the water not for fun but because one has busi-ness to do--examples would include bathing or helping a person who cannot swim;

if one is crossing to the other shore of a body of water; or

if there are dangers--e.g, one is escaping a fire or a wild beast.

Summary: Jumping and swimming in the water for fun is a pacittiya offense.

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54. Disrespect is to be confessed.

This rule refers to cases where one has been admonished for one's behavior. The factors for the full offense are two.

1) Object: One has been admonished by a fellow bhikkhu, who cites a rule formulated in the Vinaya.

2) Effort: One shows disrespect for the bhikkhu or for the rule.

Object. Only if the bhikkhu cites a rule in the Vinaya is this factor grounds for a pacittiya. If he criticizes one's actions, citing standards of behavior outside of the Vinaya--e.g., he says that one has been insensitive, out of touch with modern attitudes or whatever--this factor becomes grounds for a dukkata.

If the person admonishing one is not a bhikkhu, then regardless of whether he/she cites a rule in the Vinaya or standards of behavior outside of the Vinaya, again this factor is grounds for a dukkata.

Whether or not one views the admonition as valid is not an issue here. Even if the other person is really an ignorant fool, has misinter-preted the rule, or has cited some standard of behavior which has absolutely nothing to do with Buddhist practice, one should be careful not to show disrespect in word or deed.

Effort. There are two possible targets for one's disrespect--the person and the rule--and two ways of showing it: by word or by gesture.

Disrespect for the person would include such things as

saying "Who are you to tell me?" "Get lost!" or "Go to hell!"

or making a rude gesture or even a slight facial expression to show one's contempt.

Disrespect for the rule would include such things as

saying, "That's a stupid rule," "That rule doesn't apply to me;"

stubbornly repeating the action for which one was admonished (this point is covered in Mv.IV,17.1-9);

or making a rude gesture, saying, "This is what I think of that rule."

Further action. If one persists in acting disrespectfully when being admonished, one may also be subject to Sanghadisesa 12 or to a formal act of suspension.

Non-offenses. There is no offense if, being admonished, one states simply that one was taught differently by one's teachers.

As the Dhammapada (verse 76) says, one should regard a person who points out one's faults as a guide who points out hidden treasure. If one shows disrespect to such a guide, it is unlikely that he/she will feel inclined to point out any hidden treasure ever again.

A good example of how to receive admonishment was set by Ven. Ananda during the First Council (Cv.XI.1.10). Although he was admonished for committing acts which the Buddha had not declared to be offenses, and although he did not see that he had committed any error, still he willingly confessed his actions as offenses so as to show good faith in his fellow bhikkhus.

Summary: Speaking or acting disrespectfully when being admonished by another bhikkhu for a breach of the training rules is a pacittiya offense.

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55. Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.

There are three factors for the full offense here:

Intention. One wants to frighten the other person.

Effort. One arranges a frightening sight--such as hanging a sheet in a dark room so that it looks like a ghost--makes a frightening sound, etc., or describes dangers from ghosts, robbers or wild animals.

Object. The other person is a bhikkhu. Anyone who is not a bhikkhu is grounds for a dukkata.

Result is not a factor here. If the three factors are fulfilled, one commits the offense regardless of whether the other person is actually frightened or not.

Non-offenses. To inform another person of dangers from ghosts, robbers, etc., without intending to frighten him/her constitutes no offense.

Summary: Attempting to frighten another bhikkhu is a pacittiya offense.

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56. Should any bhikkhu who is not ill, seeking to warm him-self, kindle a fire or have one kindled--unless there is a suitable reason--it is to be confessed.

"Now at that time, in the winter months, bhikkhus warmed themselves, having kindled a fire by a certain large hollow log. And in that hollow a cobra was scorched by the fire. Coming out, it sprang at the bhikkhus. The bhikkhus ran off every which way."

Here again the factors for the full offense are three:

1) Object: One is not ill.

2) Effort: One lights a fire or gets someone else to light one,

3) Intention: for the purpose of warming oneself.

Object. Not ill, in the context of this rule, means that one can fare comfortably without warming oneself. The Vibhanga makes the point that perception is not a mitigating factor here: Even if one perceives oneself to be ill in these terms, but actually isn't, that still fulfills this factor. What this means is that when it is chilly outside, one should be very sure that extra warmth is a necessity for one's health before going ahead and lighting a fire to warm oneself.

Effort. Lighting a fire at present would include turning on a heating system in one's dwelling, an automobile, etc., for the sake of the warmth.

If, when not ill, one gets someone else to light a fire for the purpose of warming oneself, there is a pacittiya in making the order/request/suggestion, and another pacittiya when the other person lights the fire. To return a burning piece of fuel to a fire is grounds for a dukkata; adding new fuel to a fire--according to the Commentary--is grounds for a pacittiya.

Intention. There is no offense if one lights a fire, or has one lit, for purposes other than warming oneself. Thus one may light a lamp or light a fire to boil water, burn dead leaves or fire an alms bowl without incurring a penalty. The Cullavagga (V.32.1) says that if a forest fire is approaching one's dwelling, one may light a counter-fire to ward off its approach. In other circumstances, though, Pacittiya 10 would impose a pacittiya for lighting a fire on top of "live" soil.

Non-offenses. In addition, there is no offense in warming oneself at raked-out coals or at a fire lit by someone else (not at one's request). And there is no offense in lighting a fire when there are dangers, which the Commentary says refers to cases when one is bitten by a snake (and wants to make the snake-bite medicine mentioned under Pacittiya 40), when one is surrounded by robbers or disturbed by non-human beings or beasts of prey.

Cv.V.14.1 allows bhikkhus to use a "fire hall", similar to a sauna at present, for the purpose of inducing perspiration for health reasons. According to the Vibhanga, there is no offense in lighting a fire in a place such as this.

The purpose of this rule is suggested by a passage in the Anguttara Nikaya (V.219) that lists the five disadvantages of sitting around a fire: It is bad for one's eyes, bad for one's skin, bad for one's strength and (most importantly, in this context) groups tend to form (which can turn into factions) and they spend their time in "animal talk".

Summary: Lighting a fire to warm oneself--or having it lit--when one does not need the warmth for one's health is a pacittiya offense.

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57. Should any bhikkhu bathe at intervals of less than half a month, except at the proper occasions it is to be con-fessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

"Now at that time bhikkhus were bathing in the hot spring (at

Rajagaha). Then King Seniya Bimbisara of Magadha, having gone to the hot spring with the thought, 'I will bathe my head,' waited to one side, thinking, 'I will wait as long as the masters are bathing.' The bhikkhus bathed until nightfall.

"Then King Seniya Bimbisara of Magadha, after having bathed his head at the wrong time (night)--the gates of the city being closed--spent the night outside the city walls....(The Buddha learned of the incident and rebuked the bhikkhus:) 'How can you worthless men, having seen the king, bathe not knowing moderation?'"

The original formulation of this rule--with no allowance for "proper occasions"--seems to have been intended as a temporary disciplinary measure for the bhikkhus who had inconvenienced the king. (There was a similar temporary rule, against eating mangoes (Cv.V.5.1), that the Buddha formulated when King Bimbisara had invited the bhikkhus to help themselves to some of his mangoes, and some group-of-six bhikkhus went and took all the mangoes in his park, even the unripe ones. The rule was later rescinded (Cv.V.5.2) when the Buddha allowed bhikkhus to eat any and all fruit as long as it was allowable in any of the five ways mentioned under Pacittiya 11.)

As for this rule: Once the proper occasions were added, they relaxed it considerably. For instance:

a time of illness is any time when one does not feel comfortable without bathing;

a time of work can involve as little work as sweeping out one's room;

a time of going on a journey is whenever one is about to go, is going or has gone on a trip of half a league (approximately 5 miles/8 kilometers);

a time of wind and rain is whenever a dusty wind blows and two or three drops of rain fall on one's body.

In addition, the Mahavagga (V.13) tells the story of Ven. Maha

Kaccana's leaving the middle Ganges Valley and settling in Avanti, towards the south. After some time, one of his students --Ven. Sona Kutikanna--asked permission to visit the Buddha. Ven. Maha Kaccana gave his permission, together with a request to convey to the Buddha: that certain rules inappropriate for areas outside of the Ganges Valley--this rule among them--be rescinded for bhikkhus living in outlying districts. The Buddha complied with the request, and defined the outlying districts in such a way that there is nowhere in the world outside of the middle Ganges Valley where this rule applies.

Offenses. For those who live in the middle Ganges Valley, the offenses for bathing more frequently than once a fortnight outside of the proper occasions are these: a dukkata for every time one scrubs oneself with chunam (bathing powder) or clay (soap), and a pacittiya when one has finished bathing.

Perception is not a mitigating factor here: Even if one miscounts the days, one is still subject to the offense.

Non-offenses. In addition to bathing more frequently than once a fortnight during the proper occasions or in areas outside the middle Ganges Valley, the Vibhanga says that there is no offense in bathing more frequently if one is crossing a river or if there are dangers. This last allowance the Commentary explains with an example: One is being chased by bees, and so jumps into the water to escape them.

Summary: Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions, is a pacittiya offense.

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58. When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown or black. If a bhikkhu

should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

"Now at that time many bhikkhus and wanderers were travel-ing from Saketa to Savatthi. On the way, thieves came out and robbed them. Royal officials, coming out of Savatthi and capturing the thieves with the goods, sent a messenger to the bhikkhus, saying, 'Come, revered sirs, let each identify his own robes and take them.' The bhikkhus could not identify their robes. People were offended and annoyed and spread it about, 'How can revered ones not identify their own robes?'"

Protocol. As this rule indicates, a bhikkhu should wear robes only which have been marked with an identifying mark. The Vibhanga does not go into any great detail on procedures for marking a robe, aside from saying that the mark may be as small as the tip of a blade of grass, and can be made with any of the colors mentioned in the rule. (The color green in Pali also covers the color blue, so a mark made with blue ink would be acceptable.)

The Commentary goes into more detail: After the robe has been dyed, one should make a round mark no smaller than the size of a bedbug's back and no larger than the iris of a peacock's eye in all four corners of the robe, three corners, two, or one, as one sees fit. Only round marks are allowable. Such things as lines or angular marks (squares, triangles or stars) are not.

As the Vibhanga notes, once the robe has been marked, there is no need to mark it again, even if the mark wears off, the marked part of the robe gets torn (), one sews a marked cloth together with an unmarked one, or one patches, darns or adds a hem to a marked robe. If Bhikkhu X marks a robe and then gives it to Bhikkhu Y, Y may wear it without having to mark it again.

In Thailand at present, the custom is to make three small dots in one corner of the robe, saying,"Imam pindu-kappam karomi," (I make this properly marked) while making each dot. This procedure does not appear in the Canon or commentaries, but does not conflict with any of them.

The factors for the offense here are two: Object--a new robe--and effort--one makes use of it without first marking it.

Object. According to the Vibhanga, a new robe here refers to one made out of any of the six kinds of robe cloth and which has not yet been marked. Thus an unmarked cloth which has been kept for a long time is still regarded as new. The Commentary adds that robe in the context of this rule refers specifically to robes which can be worn over the shoulders or around the waist--i.e., lower robes, upper robes, outer robes, rains-bathing cloths--and not to ordinary pieces of cloth or other cloth items such as sitting cloths, handkerchiefs or shoulder bags. Any cloth requisite which is not a robe in this sense is not grounds for an offense. Shoulder cloths (ansa) were not worn in the time of the Commentary, but would seem to fall under this factor, as would any other item a bhikkhu might wear around his body.

Effort. The Vibhanga defines this factor with the verb "use" (paribhunjati), while the K/Commentary is more specific in saying that this factor is fulfilled when one wears the robe over the shoulders or around the waist. Since the mark is to be added only after the robe is dyed, this factor does not cover such things as trying on a new robe while it is being sewn but has yet to be dyed.

Non-offenses. As noted above, there is no offense:

in using a robe which has been properly marked;

in using a robe whose mark has worn off (as in washing); or

in using a robe whose marked corner has been torn off or otherwise destroyed.

There is also no need to re-mark a marked robe if one sews it together with an unmarked piece of cloth, or if one patches it, darns it, or adds a new hem to it.

The K/Commentary adds that if one's robes have been stolen, destroyed, etc., one may wear an unmarked piece of cloth without incurring an

offense.

Summary: Making use of an unmarked robe is a pacittiya offense.

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59. Should any bhikkhu, himself having placed robe material under shared ownership (vikappa) with a bhikkhu, a bhikkhuni, a female probationer, a male novice or a female novice, then make use of the robe material without the shared ownership's being rescinded, it is to be confessed.

Shared ownership. As mentioned in the explanations to NP1, vikappa is an arrangement whereby a bhikkhu places a robe or robe material under shared ownership so that he may store it for any length of time without its being counted as an extra cloth. One may share ownership with novices, bhikkhunis, female probationers and female novices, as well as with one's fellow bhikkhus.

Passages in the Mahvagga (VIII.20.2; VIII.21.1) show that shared ownership is intended for cloth which is being stored, and not for cloth in use: Cloth which has not been made into a finished robe, rains-bathing cloths being kept during the eight months of the year outside of the rainy season, and skin-eruption covering cloths being kept when they are not needed may all be placed under shared ownership. The three basic robes, miscellaneous requisites, handker-chiefs and the sitting cloth may not. As this rule states, when a bhikkhu wants to use a piece of cloth placed under shared ownership, the shared ownership must first be rescinded.

Protocol. The Vibhanga to this rule explains how cloth may be placed under shared ownership, but unfortunately the explanation is rather terse, so we will have to discuss two alternative interpretations.

What the Vibhanga says. One may place a piece of material under dual ownership only if it is one of the six kinds of robe material discussed under NP 1, and it measures at least four by eight finger-breadths. There are two ways of doing this: in the presence of (the second owner presumably, although this is a controversial point) or in the absence of (again, this would seem to mean the second owner).

In the first method, one says, "I place this under shared ownership with you (plural)" or "with so-and-so." (The Pali formulae for this and the following procedures are in Appendix V.) This is as far as the Vibhanga explains the method, but it seems to refer to two ways of doing the procedure in the presence of the second owner: One uses "you (plural)" if the other owner is a bhikkhu with more seniority than oneself; and the second owner's name if he/she is a junior bhikkhu, a bhikkhuni, female probationer or male or female novice. (Passages throughout the Canon show that it was considered disrespectful to refer to a senior person by his name in his presence. Buddhists, for instance, would never address the Buddha as Gotama, although members of other sects often did. At Mv.I.74.1, Ven. Ananda says that he is not worthy enough to refer to Ven. Maha Kassapa by name, as the latter is his teacher.)

The Vibhanga does not say how shared ownership is to be rescinded in a case like this, although the K/Commentary gives a formula for the second owner to say: "Use what is mine, give it away, or do as you like with it."

In the second method, one gives the cloth to a witness and says, "I give this robe cloth to you to place under shared ownership." The witness then says, "Who are your friends and acquaintances?" One then names two of one's friends (with whom one has made an arrange-ment for using one another's belongings on trust), and the witness says, "I give it to them. Use what is theirs, give it away or do as you like with it."

This second method, apparently, is for use in situations where one has an extra cloth whose time-span is almost up, and one is far away from

any co-religionist with whom one has made an arrangement to use one another's belongings on trust.

What is happening in the procedure is that one is giving the cloth away to the witness; the witness then places it with one as a gift to one's friends. Since one already has permission to use their things on trust, one may freely make use of the robe if one wants to, or simply keep it for any number of days if not. (See Mv.V.13.13.) Cases of placing gifts in trust in this way are discussed in detail in Mv.VIII.31.2-3. According to those passages, the witness has no business in giving one permission to use the robe after having given it to the two other people; perhaps the statement is included to show that all sides involved--the witness and the two new owners of the cloth--are agreeable to one's making use of the cloth. If the two new owners have not previously given one permission to use their belongings on trust, one may not make use of the cloth before gaining express permission from them to do so, although one may keep it for any number of days without incurring a penalty under NP1.

What the K/Commentary says. The Commentary has nothing to say about these procedures, while the K/Commentary goes into great detail, reworking the Vibhanga's descriptions to come up with three methods.

In the first method, "in the presence of," one says in the presence of the second owner, "I place this cloth under shared ownership with you." The shared ownership is rescinded when the second owner/ witness gives one permission to use the cloth, give it away or do as one likes with it.

In the second method--which the K/Commentary also calls "in the presence of"--one says in the presence of a witness who is not the second owner, "I place this cloth under shared ownership with so-and-so." The shared ownership is rescinded when the witness gives one permission to use the cloth, give it away or do as one likes with it.

In the third method, "in the absence of," one gives the cloth to a witness, saying, "I give this cloth to you to place under shared

ownership." The witness says, "Who is a friend or acquaintance of yours?" One names a friend, and the witness says, "I give it to him/her. Use what is him/hers, give it away or do as you like with it." The shared ownership is rescinded when the witness says this.

There are a number of problems with the K/Commentary's inter-pretations. First, it is hard to see any practical difference between its methods 2 and 3, why one should be called "in the presence of" and the other "in the absence of", and in either case why the witness should have the right to give one permission to use an article which strictly speaking belongs to someone else.

Secondly, the K/Commentary's method for "in the absence of" deviates from the Vibhanga's description of the method. In the Vibhanga's description, the witness places the cloth under shared ownership with two of one's friends, while in the K/Commentary's description, he/she places it under shared ownership with one. Why this should be, none of the texts explains.

For these reasons, it would seem that the previous explanation--that there are two methods, as explained in the Vibhanga--is preferable to the K/Commentary's.

The factors for the offense here are two: Object--any one of the six kinds of robe cloth, measuring at least four by eight finger-breadths, which one has placed under shared ownership; and effort--one uses the cloth without the shared ownership's being rescinded.

The K/Commentary notes that this rule applies not only to robe material, but also to bowls as well. There is nothing in any of the other texts on this point, but the Great Standards would seem to support it.

Non-offenses. There is no offense in using an item placed under shared ownership if the shared ownership has been rescinded, or if one makes use of the item on trust. The factors for legitimately taking an item on trust are as follows (Mv.VIII.19.1):

1) The other person is an acquaintance.

2) He/she is one's friend.

3) He/she has spoken of the matter. (According to the Commentary, this means that he/she has said, "You may take any of my property you want.")

4) He/she is still alive; and

5) one knows that he/she will not mind.

These factors are discussed in detail under Parajika 2.

The K/Commentary's analysis of the factors involved in committing an offense under this rule suggests that when robe material placed under shared ownership is taken on trust, the shared ownership is automatically rescinded and the material reverts to the status of extra cloth.

Summary: Making use of cloth or a bowl which is stored under shared ownership--unless the shared ownership has been rescinded or one is taking the item on trust--is a pacittiya offense.

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60. Should any bhikkhu hide (another) bhikkhu's bowl, robe, sitting cloth, needle case or belt--or have it hidden--even as a joke, it is to be confessed.

This is another rule which comes from some members of the group-of-six teasing the children in the group-of-17. The factors for the full offense are three:

Object. Any of the requisites mentioned in the rule, belonging to a bhikkhu. Robe here means any piece of robe material measuring at least four by eight fingerbreadths, except for sitting cloths, which are mentioned separately. Needle case covers both cases which contain needles and empty needle cases. Any requisite not mentioned in the rule but belonging to a bhikkhu is grounds for a dukkata, as is any requisite belonging to a person who is not a bhikkhu.

Effort. One hides the article or has it hidden. In the latter case--assuming that the other factors are fulfilled--there is a pacittiya in making the request/command/suggestion, and another pacittiya when the other person does one's bidding.

Intention. One is doing it as a game. The Sub-commentary makes clear that the "game" here can either be friendly or malicious. If one hides the other bhikkhu's requisites out of the perverse pleasure of annoying him, or simply for a friendly laugh, one commits the full offense all the same.

Non-offenses. There is no offense if--

not as a game, one puts away properly items which have been put away improperly (), e.g, a bowl left hanging on a peg (see Cv.V.8.5); or

one puts away an item, thinking, "I will give it back (to him) after having given him a Dhamma talk." Dhamma talk here, the Commentary says, refers to such admonitions as, "A contemplative should not leave his requisites scattered around." Hiding things with this purpose in mind is sometimes an effective way for a teacher to train his students to stop being careless with their belongings, but it should be used only with discretion, for it can easily backfire.

Summary: To hide another bhikkhu's bowl, robe, sitting cloth, needle case or belt--or to have it hidden--either as a joke or with the purpose of annoying him, is a pacittiya offense.

Seven: The Animal Chapter

61.Should any bhikkhu knowingly deprive an animal of life, it is to be confessed.

There are five factors for the full offense here.

1) Object: a living animal.

2) Perception: One perceives it to be a living animal.

3) Intention: One knowingly, consciously, deliberately and purposefully wants to cause its death.

4) Effort: whatever one does with the purpose of causing it to die.

5) Result: It dies as a result of one's action.

Object. Animal here covers all common animals. As the Commen-tary notes, whether the animal is large or small makes no difference in terms of the penalty, although the size of the animal is one of the factors determining the moral gravity of the act.

Apparently, this factor does not include beings too small to be seen with the naked eye, inasmuch as the classes of medicine allowed in Mahavagga VI include a number of anti-bacterial and anti-viral substances--some mineral salts and the decoctions made from the leaves of some trees, for example, can be antibiotic. The Commentary's example of the smallest extreme to which this rule extends is a bed bug egg. In the four "Things Not To Be Done" taught to every bhikkhu immediately after his ordination (Mv.I.78.4), one is told that one should not deprive an animal of life, "even if it is only an ant."

On the other end of the spectrum, there is a parajika for deliberately killing a human being, and a thullaccaya for deliberately killing a peta, yakkha or naga.

Perception. If this factor is not fulfilled, there is no offense. For example, if one steps on bed bug eggs, thinking them to be spots of dirt, there is no penalty.

Intention, in the Vibhanga, is described as "having made the decision knowingly, consciously and purposefully." According to the Commentary, "having made the decision" refers to the moment when one "crushes" one's indecisiveness by taking an act. Knowingly means that one knows that, "This is a living being." Consciously means that one is aware that one's action is depriving the animal of life. Purposefully means that one's purpose in acting is to kill the animal. All of this indicates that this factor is fulfilled only when one acts on a clear and consciously made decision to deprive the animal of life. Thus, for example, if one is sweeping a walk, trying carefully not to kill any insects, and yet some ants happen to die, one does not commit an offense even if one knew that there was the possibility that some might die, since one's purpose in acting was not to cause their death.

Effort. The act of taking life may take the form of any of the six types of action listed under Parajika 3:

using one's own person (e.g., hitting with the hand, kicking, using a knife or a club);

throwing (hurling a stone, shooting an arrow or a gun);

using stationary devices (setting a trap, placing poison in food);

using magical formulae;

using psychic powers;

commanding.

A passage in the Mahavagga (V.10.10) deals with a case of this last instance, in which a depraved bhikkhu tells a layman that he has use for a certain calf's hide, and the layman kills the calf for him.

Since the bhikkhu did not give a specific command that the calf be killed, and yet the Buddha said that his action did come under this rule, this shows that there is no room for "kappiya vohara" in this context. Whatever one says in hopes of inciting someone else to kill an animal would fulfill this factor.

Result. Only if the animal dies does one incur the pacittiya here. The Commentary to Pacittiya 74 imposes a dukkata on the simple act of striking an animal.

Non-offenses. There is no offense in killing an animal

unintentionally--e.g., accidentally dropping a load that crushes a cat to death;

unthinkingly--e.g., absent-mindedly rubbing one's arm while it is being bitten by mosquitoes;

unknowingly--e.g., walking into a dark room and, without realizing it, stepping on an insect; or

when one's action is motivated by a purpose other than that of causing death--e.g., giving medicine to a sick dog whose system, it turns out, cannot withstand the dosage.

Still, the Commentary states that if one notices even bed bug eggs while cleaning a bed, one should be careful not to damage them. Thus, "out of compassion, one's duties are to be done carefully." Or, in the words of the Sub-commentary: "One's duties in looking after one's dwelling are to be done with mindfulness well-established so that such creatures do not die."

Summary: Deliberately killing an animal--or having it killed--is a pacittiya offense.

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62.Should any bhikkhu knowingly make use of water with living beings in it, it is to be confessed.

This rule is similar to Pacittiya 20, differing only in the factor of effort and the way the non-offenses are defined. Here, as under that rule, the factors for the full offense are four:

Object. Water containing living creatures. This includes things like mosquito larvae, but not beings so small they cannot be seen.

Perception. One knows that they are there (from having seen or heard them, says the K/Commentary) and that they will die from the factor of effort, defined below.

If one is in doubt as to whether water contains living beings, then to use it in a way that would cause their death if they were there is to incur a dukkata.

Effort. The Vibhanga does not do into detail on this factor, while the Commentary defines it with examples: drinking the water, using it to wash one's bowl, using it to cool hot porridge, dipping it out of a tank or pond to bathe with it, making waves in a pool so that the water will splash over its banks. The Sub-commentary suggests that this rule covers only cases in which one is using water for one's own personal consumption, but this does not fit with the fact that, under this rule, the Commentary explains how one should go about clean-ing out a dirty pool. (Place eight to ten potfuls of water containing no living beings in another place that will hold the water, and then dip the water from the pool into it.)

From all of this, it would appear that this rule covers all cases of using water containing living beings which are not covered by Pacittiya 20.

Unlike that rule, though, the factor of effort here does not cover

cases of telling someone else to use water containing living beings.

Intention. This factor is fulfilled simply by the desire to use the water As the K/Commentary notes, one need not have murderous intent towards the living beings in order to fulfill this factor. For example, if after perceiving that the water contains insects, one chooses to ignore their existence and boils the water--not to kill the insects, but to use the water for bathing--one commits an offense all the same.

Result is not a factor here. Whether or not the living beings actually die is of no consequence in determining the offense.

Non-offenses. There is no offense in using water:

if one does not know that it contains living beings;

if one knows that it does not contain living beings; or

if one knows that the living beings it contains will not die from the use one has in mind.

Water strainers. Cv.V.13.1 gives permission for one to use a water strainer to remove dirt and living beings from water before using it, and such strainers eventually became one of a bhikkhu's eight basic requisites. According to Cv.V.13.2, one must have a water strainer with one when going on a journey. If one has no strainer, one may determine the corner of one's outer robe as a strainer, and use it to filter water.

Summary: Using water, knowing that it contains living beings that will die from one's using it, is a pacittiya offense.

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63. Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

Issues. An issue (adhikarana) is a matter which, once arisen, must be dealt with formally in a prescribed manner. The Vibhanga lists four sorts:

1) disputes concerning Dhamma and Vinaya (see Sanghadisesa 10), which the Community must deal with by declaring which side is right and which wrong;

2) accusations concerning offenses (see Sanghadisesa 8 & 9; Aniyata 1 & 2), which the Community must deal with by judging them true or false;

3) the commission of offenses, which are to be dealt with by the offenders' undergoing the prescribed penalties; and

4) duties of the Community--such as giving ordination and holding the Patimokkha recitation--which the Community must deal with by the Community's performing them fully.

An issue rightfully dealt with is one that has been handled fairly in accordance with the procedures given in the Vinaya. Some of these procedures are discussed under Pacittiyas 79 & 80, and the Adhikarana-Samatha rules. If an issue has been dealt with improperly, it may be reopened for reconsideration, but once it has been dealt with properly it is considered closed for good.

The factors for an offense under this rule are three:

1) Object: an issue which has been dealt with properly.

2) Perception: One knows that it was dealt with properly, either because one was directly involved or one has been told of the matter.

3) Effort: One says--in the presence of another bhikkhu--that it was

dealt with improperly. The Vibhanga gives the following examples of statements that would fulfill this factor: "The issue was not carried out." "It was poorly carried out." "It should be carried out again." "It was not settled." "It was poorly settled." "It should be settled again."

The Parivara (IX.3) contains a short discussion of this rule, and makes the point that one is subject to this rule regardless of whether or not one was involved in dealing with the issue the first time around.

Further action. If one makes a concerted effort to reopen an issue, knowing that it was properly dealt with, one is considered a maker of strife, and as such is subject to an act of censure, banish-ment or suspension, depending on the seriousness of the case.

Non-offenses. There is no offense in agitating to have an issue re-opened if one perceives it to have been improperly dealt with: e.g., dealt with not in accordance with the rules and procedures of the Vinaya, dealt with by an incomplete group, or--in the case of an accusation or similar acts--performed against someone who did not deserve it. This allowance holds regardless of whether, in actuality, the issue was properly dealt with or not. For example: A Community has performed an act of censure against Bhikkhu X. One feels that X did not deserve the act, and says so to a fellow bhikkhu. In this case, one commits no offense, even if it turns out that X did in fact deserve censure.

Summary: Agitating to re-open an issue, knowing that it was properly dealt with, is a pacittiya offense.

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64. Should any bhikkhu knowingly conceal another bhikkhu's serious

offense, it is to be confessed.

Here there are four factors for the full offense.

1) Object: Another bhikkhu has committed a serious offense, which according to the Vibhanga means a parajika or a sanghadisesa.

2) Perception: One knows that he has committed a serious offense.

3) Intention: One wants to hide the offense from other bhikkhus, for fear that they will reprove or remind him of the offense (steps in the formal inquiry into the offense) or that they will jeer, scoff or shame him about it (steps in his enemies' informal reaction to the news). In other words, this factor is fulfilled if one wants to prevent a formal act from being carried out against the offender, or to protect him from the jeering remarks of other bhikkhus who may dislike him.

4) Effort: A bhikkhu who may be told of the matter is available, but one abandons one's duty to tell him.

Object & perception. Another bhikkhu's non-serious offenses are grounds for a dukkata here, as are the misdeeds--serious or non-serious--of an unordained person (i.e., a novice).

As for a bhikkhu's offenses, only a serious offense that one perceives to be serious is grounds for a pacittiya; all other possible combinations of object and perception--a serious offense that one perceives to be non-serious; a non-serious offense that one perceives to be serious; and a non-serious offense that one perceives to be non-serious--are grounds for a dukkata.

Effort. The K/Commentary defines this factor as if it were a simple act of mind--one decides that, "I won't tell any bhikkhu about this"--but this goes against the basic principles of the Vinaya, in which a mere act of mind is never sufficient for an offense. It would seem better to argue from the Vibhanga and say that this factor is fulfilled when there is another bhikkhu available who may be told, but

one decides not to tell him.

The Commentary says that if one abandons one's responsibility, but then later changes one's mind and tells another bhikkhu, one has committed the offense all the same.

It also says that if one tells Bhikkhu X, asking him to help hide Bhikkhu Y's offense, this also fulfills the factor of effort here. If X then abandons his responsibility to tell, he too incurs the offense under this rule.

Non-offenses. There is no offense in not telling another bhikkhu:

if one thinks that telling will lead to strife or a split in the Community;

if one fears reprisals from the bhikkhu who has committed the offense;

if there is no suitable bhikkhu to tell;

if one is not trying to hide the offense; or

if one feels that the wrong-doer's own behavior will betray him and thus there is no need to tell.

Summary: Not informing other bhikkhus of a serious offense which one knows another bhikkhu has committed--either out of a desire to protect him from having to undergo the penalty, or out of a desire to protect him from the jeering remarks of other bhikkhus--is a pacittiya offense.

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65. Should any bhikkhu knowingly give full ordination to an individual

less than twenty years of age, the individual is not ordained and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

The origin story here tells how the group of 17 came to be ordained.

"Now at that time in Rajagaha, a group of 17 boys were friends, with the boy Upali as their leader. Then the thought occurred to Upali's parents, 'By what means could Upali, after our death, live pleasantly and not grow weary (with work)?...If he studies writing, his fingers will hurt...If he studies calculation, his breast will hurt... If he studies money changing, his eyes will hurt. Now, these Sakyan contemplatives are of pleasing virtue and conduct. Having eaten fine meals, they lie down in beds sheltered from the wind. If Upali went forth among the Sakyan contemplatives, he would live pleasantly after our death, and not be weary with work.'

"The boy Upali heard his parents' conversation. Then he went to the boys... and said, 'Come, masters, let's go forth among the Sakyan contemplatives.'

"'If you go forth, master, so will we.'

"So each of the boys, having approached his parents, said, 'Permit us to go forth from home into homelessness.' Then the parents of the boys gave their permission, (thinking,) 'All these boys are unanimous. They want what is noble.'

"(The boys) having approached the bhikkhus, asked for the going forth. The bhikkhus gave them the going forth and full ordination. Then, waking up in the last watch of the night, the boys (now bhikkhus) cried out, 'Give us porridge! Give us rice! Give us food!'

"The bhikkhus said, 'Wait, friends, until it turns light. If there is porridge, you will drink it. If there is rice, you will eat it. If there is food, you will eat it. But if there is no porridge or rice or food, then you will eat having gone for alms.'

"But even then, those (new) bhikkhus cried out as before, 'Give us porridge! Give us rice! Give us food!' And they wet the bedding and soiled it."

The Buddha, in rebuking the bhikkhus who had given full ordina-tion to the group of 17 boys, painted a picture of the bhikkhus' life very different from that imagined by Upali's parents:

"Bhikkhus, how can these worthless men knowingly give full ordination to an individual less than 20 years old? An individual less than 20 years old is not resistant to cold, heat, hunger, thirst, the touch of gadflies and mosquitoes, wind and sun and creeping things; or to abusive, hurtful language. He is not the sort that can endure bodily feelings which, in arising, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.'"

The factors for the full offense here are three:

1) Object: A man less than twenty years old.

2) Perception: One knows that he is less than 20 years old.

3) Effort: One acts as the preceptor in his full ordination as a bhikkhu.

Object. As Mv.I.75 makes clear, a person's age for the purpose of this rule is counted from the time of his conception in his mother's womb. Since this is difficult--if not impossible--to date with any accuracy, the usual practice in calculating a person's age is to add six months to the number of years since his birth, to allow for the possi-bility of his having been born prematurely. As the Commentary notes, a baby born after seven months in the womb may survive, but one born after only six months in the womb won't.

Perception. If one does not know that the individual is less than 20 years old, there is no offense in ordaining him. If one is in doubt as

to whether or not he is less than 20, but goes ahead and ordains him anyway, one incurs a dukkata regardless of his actual age.

Effort. There is a dukkata for every step in arranging the ordina-tion of an individual one knows to be less than 20 years old, beginning with the act of searching out a group to ordain him, looking for robes and a bowl for him to use, etc., all the way to the second announce-ment in the formal act of ordination. Once the third and final announcement has been made, the preceptor incurs a pacittiya; and all other bhikkhus in the group who know that the individual is less than 20 years old, a dukkata.

In any case, if the individual is really less than 20 years old when he is ordained, then--regardless of whether he or anyone else knows of the fact or not--he does not count as a bhikkhu, and is only novice. The Commentary notes here that if he continues in this state for long enough to become a preceptor or teacher in another person's ordination, that person counts as rightly ordained only as long as there are enough true bhikkhus in the group ordaining him, not counting the improperly ordained "bhikkhu" in question.

It adds that if one is less that 20 when being ordained, without knowing the fact, it does not act as an obstacle to one's qualifying for heaven or the transcendent states; but if one ever finds out the truth that one was improperly ordained, one should immediately arrange for a proper ordination.

Summary: Acting as the preceptor in the ordination of a person one knows to be less than 20 years old is a pacittiya offense.

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66.Should any bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village

and the next, it is to be confessed.

Here the full offense has three factors:

1) Object: a caravan of thieves.

2) Perception: One knows that it is a caravan of thieves.

3) Effort: (a) One makes an arrangement together with the caravan to travel together; (b) one actually travels together with them as arranged (c) from one village to another.

Object. A caravan of thieves, according to the Vibhanga, is any group that has committed a theft, is on its way to commit a theft, is planning to evade a tax, or is planning to "rob the king", which the Commentary translates as planning to cheat the government in one way or another. At present this would include any person or group of people carrying contraband goods or planning to evade customs duties by hiding dutiable goods from the authorities.

Perception. If one does not know that a person or group would count as a caravan of thieves, there is no offense in traveling by arrangement with them. If one is in doubt, then there is a dukkata for traveling with them regardless of whether they actually are a caravan of thieves or not.

Making an arrangement. According to the Vibhanga, the bhikkhu must give his verbal consent to the arrangement for this part of the factor to be fulfilled. In other words, if the thieves propose the arrangement, and he agrees; or he proposes it, regardless of whether or not they agree, this part of the factor is fulfilled. The penalty for fulfilling it is a dukkata.

If the thieves propose the arrangement, while the bhikkhu does not give his verbal assent, then even if he does travel together as they proposed, he incurs no offense in doing so.

Going as arranged. If a specific time frame was part of the

arrangement, then the two parties must begin traveling together within that time frame for this factor to be fulfilled. If they happen to start out earlier or later than arranged, again the bhikkhu incurs no penalty. The Commentary notes, though, that if they leave from a different spot than the one they had arranged, or go by a different route, that does not absolve the bhikkhu from the offense

From one village to another. There is a pacittiya for every village-to-village interval one passes. In an area where there are no villages--i.e.,, says the Sub-commentary, where villages are further than half a league (8 km. or 5 miles) apart--there is a pacittiya for every half-league one travels together as arranged.

None of the texts mention cases of traveling long distances within a large city, but it would seem that in such cases--arguing from the Great Standards--one would incur the full offense in traveling from one administrative district to the next.

Non-offenses. There is no offense--

if the bhikkhu and thieves happen to travel together without having made an arrangement;

if the thieves propose an arrangement, while the bhikkhu does not give his verbal assent;

if they leave together at a time other than that they had previously arranged;

or if there are dangers (and the bhikkhu must join the caravan for his safety).

Summary: Traveling by arrangement with a group of thieves from one village to another--knowing that they are thieves--is a pacittiya offense.

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67. Should any bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

"Now at that time a certain bhikkhu, going through the Kosalan countryside on his way to Savatthi, passed by the gate of a certain village. A certain woman, having quarreled with her husband and left the village, saw the bhikkhu and said, 'Where are you going, sir?'

"'I'm going to Savatthi, sister.'

"'Then I'm going with you.'

"'As you wish, sister.'

"Then the woman's husband, leaving the village, asked people, 'Have you seen such-and-such a woman?'

"'She's going along with a monk.'

"So the man, having caught up with them, seized the bhikkhu, gave him a good thrashing and set him free. The bhikkhu went and sat fuming under a certain tree.

"Then the woman said to the man, 'That bhikkhu didn't abscond with me. I was the one who went with him. He's innocent. Go and ask his forgiveness.'

"So the man asked the bhikkhu for his forgiveness."

Object. A female human being, mature enough to know what is and is not lewd, is grounds for a pacittiya here. Pandakas (eunuchs and male

homosexuals), female yakkhas and petas, and animals in the form of a female human being are all grounds for a dukkata.

Perception is not a mitigating factor here. Thus if one travels by arrangement with a woman disguised as a man, one still incurs the full offense. Similarly, if one travels by arrangement with a homo-sexual, not knowing that that's what he is, one still incurs a dukkata.

Effort here is defined as under the preceding rule: (a) One makes an arrangement together with the woman to travel together; (b) one actually travels together with her as arranged (c) from one village to another. See the preceding rule for explanations.

Non-offenses. There is no offense--

if the bhikkhu and woman happen to travel together without having made an arrangement;

if the woman proposes an arrangement, while the bhikkhu does not give his verbal assent;

if they leave together at a time other than that they had previously arranged;

or if there are dangers.

Current practice. In the time of the Buddha, long-distance travel was mostly by foot, and the question of prior arrangement was what made the difference between whether one was traveling together with someone else, or simply happened to be walking along the road at the same time. At present, when one is taking public transport--buses, subways, trains and airplanes--this is still the factor determin-ing whether one is traveling together with someone else, or simply happens to be on the bus, etc., at the same time. This rule thus forbids a bhikkhu from traveling together with a woman, by prior arrangement, on the same public transport.

Private transport, though--such as automobiles, trucks and vans--is an

area where different Communities have come to apply this rule in differing ways. Some treat it under Pacittiya 44, rather than here, and say that a bhikkhu may sit in an automobile with a woman as long as a knowledgeable man is present: This holds regardless of whether the automobile is sitting still or traveling any number of miles.

Other Communities treat private transport under this rule, but say that the prior arrangement is implicitly with the driver of the trans-port. If the driver is a woman, one incurs a pacittiya in riding with her from one village to the next. If the driver is a man, one incurs no offense, regardless of whether or not a woman is riding along.

At any rate, this is another case where the wise policy is to follow the practice of the Community in which one belongs, as long as one is careful to adhere to the Vibhanga by not entering verbally into any arrangement with a woman to go traveling together.

Summary: Traveling by arrangement with a woman from one village to another is a pacittiya offense.

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68. Should any bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me, when indulged in, are not genuine obstructions," he is to be admonished thus by the bhikkhus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, obstructive acts are described by the Blessed One, and when indulged in, they are genuine obstructions."

And should the bhikkhu, thus admonished by the bhikkhus, persist as

before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

Obstructions. An obstruction, the Commentary says, is anything that acts as an obstacle to the attainment of heaven or emancipation. It lists five major types:

1) Acts, i.e., the five anantariya kamma: patricide, matricide, the murder of an arahant, the wounding of a Buddha, the creation of a schism in a Sangha;

2) Defilements, i.e., firmly held wrong views (the Sub-commentary lists determinism, fatalism, annihilationism, etc.);

3) Fruits of past actions, e.g., birth as a eunuch, a common animal, a hermaphrodite;

4) Disputes, i.e., disputes with Noble Ones--even simple conten-tiousness in the mind, says the Sub-commentary--although these are obstructions only so long as one has not asked forgiveness; and finally, for a bhikkhu,

5) Intentional transgressions of the Buddha's ordinances, although these are obstacles only as long as one has not undergone the penalty called for in the relevant rule.

The Commentary notes that this training rule deals with a bhikkhu who holds to the view that this last category is not an obstacle, the most common example being the bhikkhu who believes that there is nothing wrong in a bhikkhu's having sexual intercourse in defiance of Parajika 1.

There are many ways that one might come to such a rationalization, and the Commentary gives an entertaining description of one of them:

"Here a bhikkhu...having gone into seclusion, reasons as follows: 'There are people living the household life, enjoying the five

pleasures of the senses, who are stream-winners, once-returners and non-returners. As for bhikkhus, they see pleasurable forms cognizable via the eye, hear...smell...taste...feel (pleasurable) tactile sensations cognizable via the body. They use soft carpets and clothing. All this is proper. Then why shouldn't the sight, sound, smell, taste and feel of a woman be proper? They too are proper!' Thus...comparing a mustard seed with Mount Sineru, he gives rise to the pernicious view, 'Why did the Blessed One--binding the ocean, as it were, with great effort--formulate the first parajika training rule? There is nothing wrong with that act.'"

Simply holding such a view is not enough to bring a bhikkhu under the purview of this rule, but if he asserts it to others, other bhikkhus have the duty of reprimanding him up to three times in the manner described in the rule. If, having learned of his assertion, one does not reprimand him, one incurs a dukkata, for if he goes unreprimanded, he may continue with his assertions as he likes without incurring a penalty.

If, after being reprimanded, he abandons his view, he incurs no penalty. But if he doesn't, he should then be taken into the midst of the Community to be admonished and rebuked as described under Sanghadisesa 10, the only difference here being that the penalty is a dukkata in each of the preliminary stages, and a pacittiya after the third formal rebuke.

Perception is not a mitigating factor here. If the act of admonish-ment and rebuke is properly carried out, then his offense is a pacittiya regardless of whether or not he regards it as such. If the act is improperly carried out, then again--regardless of how he perceives the validity of the act--he incurs a dukkata. ()

Further action. If a bhikkhu who has incurred the penalty under this rule persists in asserting his wrong view, he is subject to an act of suspension, under which he is not allowed to consort or have communion with bhikkhus in any Community until he sees the error of his ways and abandons his view.

Non-offenses. There is no offense for the bhikkhu if he has not been reprimanded, or if after being reprimanded he abandons his view.

Summary: Refusing to give up the wrong view that there is nothing wrong in intentionally transgressing the Buddha's ordinances--after the third announcement of a formal rebuke in a meeting of the Sangha--is a pacittiya offense.

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69.Should any bhikkhu knowingly consort, join in communion or lie down in the same lodging with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

There are three factors for the full offense here:

1) Object: a bhikkhu who has been suspended by a formal act of the Sangha and has not yet been restored.

2) Perception: One knows that he has been suspended and has not yet been restored.

3) Effort: One consorts with him, joins in communion with him or lies down in the same lodging with him.

Object. According to Cv.I.25-35, a bhikkhu may be suspended for any one of three reasons: He holds to wrong views, as in the preceding rule; he refuses to see an offense (i.e., he admits to having performed an act forbidden by the rules, but refuses to concede that it is an offense); or he refuses to undergo the penalty for an offense he admits to having committed. Once a bhikkhu has been suspended, it is his duty to change his ways and reject the view or position which led to his suspension, so that he may be restored to normal status.

As the Commentary makes clear, the factor of object here is fulfilled by a bhikkhu who has been suspended for any of these three reasons, and has yet to be restored. The Vibhanga's no-offense clauses, though, add that if the bhikkhu was suspended for holding a wrong view, and has abandoned that view, he does not fulfill this factor even if the Community has yet to restore him to normal status.

Perception. There is no offense in consorting, etc., with a sus-pended bhikkhu if one does not know that he has been suspended; and a dukkata for consorting, etc., with a bhikkhu if one is in doubt as to whether he has been suspended. This last penalty holds regardless of whether he has actually been suspended or not.

Effort. This factor is fulfilled by any one of three sorts of action:

1) One consorts with the bhikkhu. Consorting takes one of two forms: sharing material objects, i.e., giving material objects to the bhikkhu or receiving them from him; or sharing Dhamma, i.e., reciting Dhamma for him, or getting him to recite Dhamma. The penalties for sharing Dhamma are, if one recites line-by-line or gets the other to recite line-by-line, a pacittiya for each line of Dhamma recited; if one recites syllable-by-syllable, or gets him to recite syllable-by-syllable, a pacittiya for each syllable.

2) One joins in communion with the bhikkhu, i.e., one performs a formal act of the Community in which he takes a part. An example would be sitting in the same assembly with him to listen to the Patimokkha.

3) One lies down in the same lodging with him. "Same lodging" here, unlike Pacittiya 5 & 6, means one with the same roof. Thus, as the K/Commentary notes, if one is lying under the same roof with the bhikkhu, one falls under this factor even if one is lying in a room which is not connected by any entrance with the one he is lying in. And, we might add, one falls under this factor regardless of whether the lodging is walled or not. Whether one lies down first, or the suspended bhikkhu lies down first, or both lie down at the same time, is not an issue here.

These three actions touch on only a few of the observances a suspended bhikkhu must follow, but they are the only ones which entail a pacittiya for the bhikkhu who has dealings with him while he is suspended. For further details, see Cv.I.25-35.

Non-offenses. There is no offense in consorting, joining in communion or lying down in the same lodging with another bhikkhu if one perceives that--

he has not been suspended;

he was suspended but has been restored; or

he has abandoned the wrong view which led to his suspension.

These exemptions hold regardless of whether or not one's perception is correct.

Summary: Consorting, joining in communion or lying down under the same roof with a bhikkhu who has been suspended and not been restored--knowing that such is the case--is a pacittiya offense.

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70.And if a novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me,, when indulged in, are not genuine obstructions," he is to be admonished thus by the bhikkhus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, obstructive acts are described by the Blessed One, and when indulged in, they are genuine obstructions."

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus should admonish him as follows: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get--that of sharing lodgings two or three nights with the bhikkhus. Away with you! Out of our sight! (literally, 'Get lost!')"

Should any bhikkhu knowingly support, receive services from, consort with or lie down in the same lodging with a novice thus expelled, it is to be confessed.

The factors for the full offense here are three:

1) Object: A novice who has been expelled and has not given up his wrong view.

2) Perception: One knows that he has been expelled and has not given up his wrong view.

3) Effort: One supports him, receives services from him, consorts with him or lies down in the same lodging with him.

Object. According to the Commentary, there are three types of expulsion: Expulsion from communion (this applies only to bhikkhus and bhikkhunis, and refers to the act of suspension discussed under the preceding rule); expulsion from one's status; and expulsion as a punishment. Novices are subject to the latter two.

(1) The Mahavagga (I.60) lists ten grounds for expelling a novice from his status as a novice: He breaks any of his first five precepts, he speaks in dispraise of the Buddha, Dhamma or Sangha; he holds to wrong views (such things as eternalism, fatalism or annihilationism, says the Commentary) or he rapes a bhikkhuni.

A novice who breaks any of his first five precepts has cut himself off from the Triple Refuge, from his teacher and from his right to a lodging in a monastery. He is still a novice, though, and if he sees the error of his ways and is determined to restrain himself in the

future, he may take the Triple Refuge from his teacher again and so be restored to his former status. (The Commentary says that a novice who knowingly drinks alcohol, in defiance of the fifth precept, may be restored to his status as a novice, but may never ordain as a bhikkhu in this lifetime.. Not all Communities share this view)

If, though, a novice breaks any of these precepts habitually and is not determined to restrain himself in the future, he is to be expelled from his status as a novice.

As for the novice who speaks in dispraise of the Buddha, Dhamma or Sangha or who holds to wrong views, the bhikkhus are to instruct him to show him the error of his ways. If he abandons his views, he is to undergo punishment for an appropriate period (see Mv.I.57-58) and then be allowed to confess his error, so as to return to his former status. If, though, he does not change his ways, he is to be expelled from his status as a novice.

And as for the novice who rapes a bhikkhuni: The Commentary notes that this comes under the breaking of the third precept, but is listed separately because a novice who has sexual intercourse with anyone but a bhikkhuni may be reinstated if he sees the error of his ways, while one who has raped a bhikkhuni may not--and furthermore, he can never be ordained as a novice or a bhikkhu in this lifetime.

Except in the last case, a novice who has been expelled from his status as a novice may be reordained as a novice if he sees his errors and can convince the bhikkhus that he will mend his ways in the future.

(2) The second form of expulsion--expulsion as punishment--is the one mentioned in this rule: A novice comes to think that there is nothing wrong with any novice's having sexual intercourse or breaking any of his other precepts. If he asserts this view, the bhikkhus are to instruct him to show that it is wrong, but if they cannot sway him, they are to expel him in the form described in the rule: He has no right to claim the Buddha as his teacher, and loses his right to live in the same lodgings with the bhikkhus, although he retains his status

as a novice. This form of expulsion lasts as long as he has yet to abandon his view. If and when he does abandon it, he is to be reinstated: The Commentary doesn't say how, but we can reason from the pattern mentioned above that he should take the Triple Refuge from his teacher again.

The Vibhanga, in discussing the factor of object here, simply says that it is fulfilled by an expelled novice, without specifying which kind of expulsion. This leads to the conclusion that this factor is fulfilled both by a novice--or rather, ex-novice--who has been expelled from his status as a novice, and by a novice who has been expelled as a form of punishment, as described above.

Perception. There is no offense in supporting, etc., an expelled novice if one does not know that he has been expelled; and a dukkata for supporting, etc., a novice if one is in doubt about the matter. This last penalty holds regardless of whether he has actually been expelled or not.

Effort. This factor is fulfilled with any one of four sorts of action:

1) Supporting a novice means providing him with material requi-sites or instruction in the Dhamma, as a mentor would.

2) Receiving services from him means to accept the services a mentor normally receives from his student--the Vibhanga mentions accepting powder, clay (soap) for washing, tooth-wood or water for washing the face. ()

3 & 4) Consorting and lying down in the same lodging are defined as under the preceding rule.

Non-offenses. There is no offense in supporting, etc., a novice if one perceives that he has not been expelled, or if one knows that he has abandoned the view/position which led to his expulsion in the first place.

Summary: Supporting, receiving services from, consorting or lying down

in the same lodging with an expelled novice--knowing that he has been expelled--is a pacittiya offense.

Eight: The In-accordance-with-the-Rule Chapter

71. Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, experienced and learned in the discipline," it is to be confessed. Bhikkhus, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

This rule deals with cases where a bhikkhu tries to excuse himself from following any of the training rules, without showing out-and-out disrespect for the rule or the person admonishing him. (If he showed out-and-out disrespect, the case would come under Pacittiya 54.) The factors for the full offense here are three:

1) Object: One has been admonished by a fellow bhikkhu, who cites a rule formulated in the Vinaya.

2) Intention: One does not want to train oneself in line with the rule.

3) Effort: One says something to the effect that one will not train in line with the rule.

Only two of these factors--object and effort--require explanation.

Object. Only if the other bhikkhu cites a rule in the Vinaya is this factor grounds for a pacittiya. If he criticizes one's actions, citing standards of behavior outside of the Vinaya--e.g., he says that one has been acting out of greed, anger, delusion or fear--this factor becomes grounds for a dukkata.

If the person admonishing one is not a bhikkhu, then regardless of whether he/she cites a rule in the Vinaya or standards of behavior outside of the Vinaya, this factor is again grounds for a dukkata.

As under Pacittiya 54, whether or not one views the admonition as valid is not an issue here.

Effort. Looking at the Vibhanga's discussion of this factor, it would appear to cover only cases where one used the precise words mentioned in the training rule, but the K/Commentary--drawing probably on the Great Standards--expands it to cover any case where one says something as a ploy to excuse oneself from following the rule without showing disrespect. Examples might include: "I'll worry about that rule when I come to it." "I don't have time for that right now." "I've been wondering: Do you really think that that rule applies in this day and age?" In other words, this factor closes any loopholes left by Pacittiya 54.

Non-offenses. According to the Vibhanga, the only way to avoid an offense in situations like this is to say that one will learn about the rule and train in line with it. As the no-offense clauses to Pacittiya 54 make clear, though, if one has been admonished with any interpreta-tion of a rule which differs from one's teachers', one may avoid an offense simply by stating that one's teachers taught differently.

Summary: Saying something as a ploy to excuse oneself from training under a training rule when being admonished by another bhikkhu for a breach of the rule is a pacittiya offense.

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72. Should any bhikkhu, when the Patimokkha is being repeated, say, "Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?" the criticism of the training rules is to be confessed.

"Now at that time the Blessed One had given a talk on the subject of

discipline to the bhikkhus. He spoke in praise of discipline, in praise of the mastery of discipline, and in praise of Ven. Upali, referring to him again and again. The bhikkhus (said), '...Come, friends, let's study discipline with Ven. Upali.' They and many other bhikkhus--elders, newly ordained and those in between--studied discipline with Ven. Upali.

"Then the thought occurred to some group-of-six bhikkhus: 'Now, friends, many bhikkhus... are studying discipline with Ven. Upali. If they become well-versed in the discipline, they will push us and pull us around however they like, whenever they like and as long as they like. Come, friends, let's criticize the discipline.' Then the group-of-six bhikkhus, approaching the bhikkhus, said, 'Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?'"

The full offense here has three factors:

1) Object: another bhikkhu.

2) Effort: One criticizes the discipline in his presence.

3) Intention: One wants to prevent the study of the discipline.

Object & effort. There is a pacittiya for criticizing the discipline in the presence of a bhikkhu; and a dukkata for criticizing the Dhamma in his presence, or criticizing either the discipline or the Dhamma in the presence of an unordained person.

The training rule would seem to indicate that these actions are grounds for an offense only while the Patimokkha is being recited or rehearsed, but the no-offense clauses in the Vibhanga give no allow-ance to criticize the discipline at other times, and the K/Commentary follows the Vibhanga in not making the recitation of the Patimokkha a necessary factor for the offense here. In other words, the factor of effort here is fulfilled if one criticizes the discipline at any time.

Intention. This factor is fulfilled either if one's intention is to keep that particular bhikkhu from studying or mastering the discipline, or if one wants the discipline in general to disappear from lack of study.

Further action. A bhikkhu who makes a concerted effort to speak in dispraise of the Dhamma or discipline may be subject to an act of censure or banishment, depending on the seriousness of the case (Cv.I.4.1; Cv.I.14.2).

Non-offenses. There is no offense if, without intending to criticize the discipline, one suggests to another person that he/she master the Suttas or the Abhidhamma first, before mastering the discipline.

Summary: Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study, is a pacittiya offense.

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73. Should any bhikkhu, when the Patimokkha is being recited every half-month, say, "Just now have I heard that this case, too, is handed down in the Patimokkha, is included in the Patimokkha, and comes up for recitation every half-month;" and if other bhikkhus should know, "That bhikkhu has already sat through two or three recitations of the Patimokkha, if not more," the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deception is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited, you do not pay proper attention and take it to heart." Here the deception is to be confessed.

To summarize the Vibhanga: If a bhikkhu, when the recitation of the Patimokkha comes to a rule which he has violated, tries to excuse himself through the sort of pretence cited in the rule, he immediately

incurs a dukkata if he has already listened to the Patimokkha in full three times or more. The other bhikkhus may then expose his decep-tion through a formal act of the Community. If he then continues with the pretence, he incurs a pacittiya. If they do not bring the formal act against him, though, he incurs a dukkata for each effort he makes in keeping up the pretence. However, there is no offense if he is not feigning ignorance or if he has not yet heard the Patimokkha in full at least three times.

Obviously, these explanations were written when Pali was the bhikkhus' native language, and the recitation of the Patimokkha in Pali offered the opportunity to learn the rules, along with the oppor-tunity to feign ignorance without telling an out-and-out lie. In other words, one could say immediately after the recitation of a particular rule, "Just now have I heard that this rule is in the Patimokkha," and strictly speaking it would be true: One has just heard it, even if for the umpteenth time, but one hopes that the other bhikkhus will be deceived into inferring that one has just heard it for the first time.

At any rate, the discussion of this rule in the Vibhanga and com-mentaries makes no exceptions for bhikkhus whose native language is not Pali, and since the Patimokkha is available in a number of translations, the "grace period" in which one is expected to be ignorant--three recitations covers a month to a month and a half--is not too short a time for a new bhikkhu to read and remember the rules in translation.

The factors for the full offense here are three:

1) Object: One has heard the Patimokkha in full for at least three times, one has tried to feign ignorance, but the bhikkhus have brought a formal act against one, exposing one's deceit.

2) Intention: One wants to deceive the bhikkhus into believing that one is ignorant of the rule one has broken.

3) Effort: One says a half-truth to deceive them. (Out-and-out lies would come under Pacittiya 1.)

Perception is not a mitigating factor here. If the act exposing one's deceit has been properly carried out, then regardless of whether one perceives it as valid or not, one incurs a pacittiya for trying to deceive the bhikkhus any further. If it has been improperly carried out, one incurs a dukkata for trying to deceive them further, regardless of how one perceives the act.

Non-offenses. There is no offense if one has heard the Patimokkha in full less than three times, or if one is not intending to deceive anyone.

Summary: Using half-truths to deceive others into believing that one is ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in full three times, and a formal act exposing one's deceit has been brought against one, is a pacittiya offense.

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74. Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

The factors for the full offense here are three:

1) Object: another bhikkhu.

2) Effort: One gives him a blow.

3) Intention: One is motivated by anger.

Object. A bhikkhu is grounds for an offense here; anyone unordained, grounds for a dukkata. According to the Commentary, anyone unordained includes animals as well as higher forms of life, such as human or celestial beings.

Effort. This factor is fulfilled whether one gives a blow--

with one's own body (hitting with a fist, jabbing with an elbow, kicking with a foot);

with something attached to the body (e.g., a stick or a knife); or

with something that may be "thrown" (this includes such things as throwing a rock, shooting an arrow or firing a gun). According to the Vibhanga, this last category includes throwing "even a lotus leaf", which shows that the blow need not be painful in order to fulfill this factor.

This factor also includes such things as twisting the other person's arm behind his back or wringing his neck: It is fulfilled as soon as one touches his body with the intent to do these things.

Intention. If one gives a blow for reasons other than anger, the action does not fall under this rule. Thus, for instance, if one thumps a fellow bhikkhu on the back to help dislodge something caught in his throat, there is no offense. And as the Commentary notes, if--motivated by lust--one gives a blow to a woman, one incurs the full offense under Sanghadisesa 2.

For some reason, the Commentary says that if one cuts off the nose or ear of a fellow bhikkhu in order to disfigure him, one incurs only a dukkata. As the Vinaya Mukha points out, though, there is no basis in the Vibhanga or in reason for this statement. It is hard to imagine anyone doing this unless motivated by anger, and cutting another person would come under the factor of giving a blow with something connected with the body.

Result is not a factor here. Whether or not the other person is hurt--or how badly he/she is hurt--does not affect the offense. If one intends simply to hurt the other person, but he/she happens to die from one's blow, the case is treated under this rule, rather than under Parajika 3. In other words, the penalty is a pacittiya if the

victim is a bhikkhu, and a dukkata if not.

Non-offenses. According to the Vibhanga, there is no offense for a bhikkhu who, trapped in a difficult situation, gives a blow "desiring freedom". The Commentary's discussion of this point shows that it includes what we at present would call self-defense; and the K/Commentary's analysis of the factors of the offense here shows that even if anger or displeasure arises in one's mind in cases like this, one incurs no offense.

Summary: Giving a blow to another bhikkhu, when motivated by anger, is a pacittiya offense.

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75. Should any bhikkhu, angered and displeased, raise his hand against (another) bhikkhu, it is to be confessed.

This rule is similar to the preceding one, differing only in the factor of effort: Raising one's hand means raising any part of one's body (the hand, the foot, etc.) or anything attached to the body (a stick, a rock, a gun, a bow and arrow) in a threatening manner.

The Commentary notes that if one intends only to raise one's hand, but then accidentally gives a blow, one incurs a dukkata. The Sub-commentary explains this in the only way that would make sense: One incurs the dukkata for the blow, but a pacittiya for raising the hand in the first place.

The Sub-commentary also notes that if an animal, for example, is making a mess and a bhikkhu raises his hand against it, this would be included under "desiring freedom"--i.e., from the mess--and so would not be an offense.

Summary: Making a threatening gesture against another bhikkhu when motivated by anger is a pacittiya offense.

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76. Should any bhikkhu charge a bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.

Here again the factors for the full offense are three:

1) Object: another bhikkhu.

2) Perception: One perceives him to be innocent of the offense one is charging him with.

3) Effort: One accuses him in his presence--or gets someone else to accuse him in his presence--of having committed a sanghadisesa offense.

If one makes an unfounded charge accusing another bhikkhu of having committed a lesser offense or of falling away from right views, one incurs a dukkata. The same penalty holds for making an unfounded charge accusing an unordained person of having committed a wrong doing or of falling away from right views.

The topic of unfounded charges is a complex one, and has already been covered in detail under Sanghadisesa 8. Additional points may be inferred from the discussion of that rule, the differences being that intention is not a factor here, and the change in effort--one is accusing the other bhikkhu of a sanghadisesa or lesser offense--changes the seriousness of the penalty.

Non-offenses. As under Sanghadisesa 8, there is no offense if one makes the accusation--or gets someone else to make the

accusation--when one thinks it to be true, even if it turns out that the other bhikkhu is actually not guilty of the offense.

Summary: Making an unfounded charge in the presence of another bhikkhu--or getting someone else to make the charge in his presence--that he is guilty of a sanghadisesa offense is a pacittiya offense.

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77. Should any bhikkhu purposefully provoke anxiety in (another) bhikkhu, (thinking,) "This way, even for just a moment, he will have no peace"--if doing it for just this reason and no other--it is to be confessed.

The Vinaya Mukha's explanation for this rule is worth quoting at length:

"There are people who normally tend to be anxious about one thing or another....If someone speaks to a bhikkhu such as this of contingencies which run counter to the Buddha's ordinances and are impossible to know--e.g., 'When you were ordained, how can you know that all the qualifications (for a valid formal act) were fulfilled? If they were lacking, doesn't that mean you aren't really ordained?'--even this is enough to set him worrying, giving him all sorts of anguish. A bhikkhu who is unrestrained, and who--looking for fun with no concern for how his friends will suffer--takes such matters to tell them, is penalized with a pacittiya in this rule."

The full offense here has three factors:

1) Object: another bhikkhu.

2) Effort: One mentions that he might have broken a rule unknowingly.

3) Intention: One's purpose is to cause him anxiety, even if just for a moment.

Object. A bhikkhu here is grounds for a pacittiya; an unordained person, grounds for a dukkata.

Effort. The Vibhanga gives a few examples of rules the other person might have broken unknowingly: He may have drunk liquor, may have eaten food at the wrong time, or sat in private with a woman, all without knowing it. (Although this last would not be an offense if done unknowingly, it is close enough to an offense that the mention of the possibility would cause an ignorant bhikkhu anxiety.) In the origin story, some group-of-six bhikkhus made insinuating remarks to the group of 17 that since they were ordained when they were less than 20 years old, they were not really ordained. (Again, since the group of 17 were the instigators for that rule, they were not subject to it.) All of this shows that this factor is fulfilled by any statement which one might make to another bhikkhu insinuating that he may have broken a rule, even if the action one mentions is not strictly speaking an offense.

Intention. If, not wanting to cause the other person anxiety, one has other reasons for mentioning rules he/she might have broken unknowingly--e.g., one seriously thinks that he may have broken the rules, or that his ordination was improperly carried out, and wants him to look into the matter so that he has no reason for regret in the future--one incurs no offense.

Summary: Saying to another bhikkhu that he may have broken a rule unknowingly, simply for the purpose of causing him anxiety, is a pacittiya offense.

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78. Should any bhikkhu stand eavesdropping on bhikkhus when they are arguing, quarreling and disputing, thinking, "I will overhear what they say"--if doing it for just this reason and no other--it is to be confessed.

"Now at that time some group-of-six bhikkhus were quarreling with the well-behaved bhikkhus. The well-behaved bhikkhus (meeting among themselves) said, 'These group-of-six bhikkhus are shameless. There's no way you can argue with them.'

"Later, the group-of-six bhikkhus said to them, 'Why do you disgrace us by calling us shameless?'

"'But how did you overhear?'

"'We stood eavesdropping on you.'"

The factors for the full offense here are three:

1) Object: other bhikkhus who are involved in an argument over an issue.

2) Effort: One stands eavesdropping on them,

3) Intention: with the purpose of using what they say against them, either in a formal act (reproving, reminding or reprimanding them) or simply to make them feel remorseful or ashamed.

Object. According to the Vibhanga, the words, arguing, quarreling and disputing refer to arguments over issues (see Pacittiya 63). The Commentary says that this refers to one kind of issue--disputes--but accusations would appear to fit here as well.

This factor is fulfilled regardless of whether the two parties in the dispute/accusation are confronting each other or--as in the origin story--one party is talking in private. It is also fulfilled regardless of whether or not one is already involved in the dispute

oneself.

Bhikkhus involved in an argument are grounds for a pacittiya; unordained people involved in an argument, grounds for a dukkata. Perception--e.g., whether or not one perceives the bhikkhus as bhikkhus--is not a mitigating factor here.

People who are not involved in an argument are not grounds for an offense. Thus there is no penalty in eavesdropping on a Dhamma talk, or on a bhikkhu sitting in private with a woman, to see what they will say to each other.

Effort. The Vibhanga goes into a fair amount of detail on this point, allotting the offenses as follows (assuming the other factors to be fulfilled as well):

One goes with the purpose of eavesdropping on the other party (): a dukkata. One stays in one place eavesdropping on them: a pacittiya.

One is walking behind the other party, and speeds up one's steps to overhear them: a dukkata. One stays in one place eavesdropping on them: a pacittiya.

One is walking ahead of the other party, and slows down one's steps to overhear them: a dukkata. One stays in one place eavesdropping on them: a pacittiya.

One is sitting, standing or lying down in place, and the other party happens to walk past (): One should cough, clear one's throat or (the K/Commentary states) say, "I'm here." Not to do so is to incur a pacittiya.

At present, surreptitiously reading another person's mail would seem to fulfill this factor as well.

Intention. According to the no-offense clauses, one incurs no offense if one happens to overhear bhikkhus arguing, and goes away thinking, "I won't get involved," or "I will free myself" ("by declaring my

innocence," says the Commentary).

Summary: Eavesdropping on bhikkhus involved in an argument over an issue--with the intention of using what they say against them--is a pacittiya offense.

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79. Should any bhikkhu, having given consent (by proxy) to a formal act carried out in accordance with the rule, later complain (about the act), it is to be confessed.

"Now at that time some group-of-six bhikkhus were indulging in bad habits, but protested when a formal act was being carried out against any one of their group. Now it happened that the Community was meeting on some other business, and the group-of-six bhikkhus, involved in making robes, sent their consent with one of their members. Then the Community, thinking, 'Look, friends, one of the group-of-six has come alone. Let's carry out a formal act against him,' did just that.

"He then returned to where the group-of-six bhikkhus were staying. They asked him, 'What, friend, did the Community do?'"

"'They carried out a formal act against me.'

"'That wasn't what we gave our consent for, that they would carry out a formal act against you. If we had known that they would carry out a formal act against you, we wouldn't have given our consent!'"

Formal acts. A formal act is a procedure the Community follows in settling any of the four kinds of issues: disputes, accusations, offenses or duties. The Vinaya gives the pattern for settling each of the various issues falling into these four categories: the minimum

number of bhikkhus that has to be present, the qualifications (posi-tive or negative) of the individual or situation which warrants the act, and the formal procedure--a declaration, a motion, a motion with one announcement or a motion with three announcements--to follow in carrying out the act. An act carried out in accordance with these patterns is said to be carried out in accordance with the rule.

However, for a formal act to be valid and irreversible, it must be carried out not only in accordance with the rule, but also by a com-plete assembly (Mv.IX.2.4). This point is to prevent small factions from carrying out acts as they like. When this point was first raised, the question arose, How many bhikkhus are needed for an assembly to be complete? All the bhikkhus in the world? All the bhikkhus in a particular monastery? The Buddha's answer was, All the bhikkhus in a monastery, and he gave permission for the bhikkhus to delineate boundaries (sima) so as to determine who did and who did not have to join in the act for the assembly to be complete (Mv.II.5.2,6.1,12.7). Later, he gave permission that an ill bhikkhu living within the bound-ary did not have to attend the meeting, but could give his consent by proxy, through word or gesture, and the assembly would still be regarded as complete (Mv.II.23.1-2).

Thus a complete assembly is defined as follows: All the bhikkhus within the boundary are either present at the meeting (sitting within hatthapasa of other bhikkhus in the meeting) or have given their consent by proxy, and no one makes a valid protest against the act's being carried out (Mv.IX.3.5-6). (An invalid protest would be one made by someone who is not a bhikkhu, by a bhikkhu who is insane, possessed by a spirit, outside the boundary or suspended from the Community, or by the bhikkhu against whom the act is being carried out (Mv.IX.4.7-8).)

Before we go on to discuss this rule, there are a few added points concerning the origin story we should touch on:

1) When a bhikkhu makes a valid protest, he does not need to justify it. In other words, he can make protest simply because he doesn't agree with the act, and his protest stands regardless of whether he

can find any basis for it in the Dhamma and Vinaya or not.

2) One Community may not carry out a formal act against another Community (Mv.IX.2.3). What this means is that they may carry it out against no more than three bhikkhus at a time. This is why the group-of-six bhikkhus were able to protect one another from being subject to a formal act, for there were usually more than three of them at any one meeting of the Community. Even though the ones against whom the formal act was being carried out had no right to protest, their friends did, and they took advantage of their right.

3) In the passage where the Buddha gives permission for bhikkhus to give their consent by proxy (Mv.II.23.1-2), he states that this per-mission applies to ill bhikkhus. Yet in the origin stories to this rule and the following one, the group of six are not ill, they give their consent by proxy and the act carried out with their consent is consi-dered to be valid. None of the texts make note of this point, but it seems to indicate that "ill" in this context covers not only physical illness, but also any other serious inconvenience which prevents one from joining in the meeting.

The factors for the offense under this rule are three:

1) Object: a valid formal act to which one has given one's consent.

2) Perception: One perceives it as valid.

3) Effort: One complains about it.

Object & perception. The various permutations of these factors are as follows:

a valid act that one perceives to be valid: grounds for a pacittiya;

an invalid act that one perceives to be valid: grounds for a dukkata;

an act that one is doubtful about, regardless of its actual validity: grounds for a dukkata;

an act that one perceives to be invalid, regardless of whether it actually is or not: grounds for no offense.

Effort. Any expression of displeasure with the act would fulfill this factor. If, however, one states that the act was not carried out in accordance with the rule, then regardless of whether or not one had given one's consent, the case would fall under Pacittiya 63, rather than here.

Non-offenses. There is no offense if one complains about the act if one perceives it as having been carried out not in accordance with the rule, by an incomplete assembly, or against someone who did not warrant such an act. This exemption holds regardless of whether, in fact, the act was valid or not.

Summary: Complaining about a formal act of the Community to which one gave one's consent--if the act was carried out in accordance with the rule, and one knows that it was--is a pacittiya offense.

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80. Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

The origin story here is a sequel to the one for the preceding rule.

"Now at that time the Community was meeting on some business, and the group-of-six bhikkhus, involved in making robes, sent their consent with one of their group. Then the Community, thinking, 'We'll carry out the formal act (against the one member of the group-of-six) that was our real purpose in meeting,' set forth a motion. The bhikkhu--thinking, 'It's just in this way that they carry out formal

acts against us one at a time. Well, who are you going to carry out this act against?'--without giving his consent, got up from his seat and left."

As explained under the preceding rule, a bhikkhu has no right to protest when the Community is carrying out a formal act against him. However, the Community may not carry out an act against a bhikkhu who is not in its midst (see Adhikarana-Samatha 1), and any act carried out when there is a bhikkhu within the boundary who is not in the meeting and who has not given his consent is invalid. The bhikkhu in the origin story took advantage of these two rules to escape from the formal act being carried out against himself, and the Buddha then formulated this rule to impose a penalty on any bhikkhu who tried the same maneuver in the future.

There are four factors for the full offense.

1) Object: A formal act has been started but has yet to be finished, and is being carried out in a valid manner.

2) Perception: One perceives it as being carried out in a valid manner.

3) Intention: One wants to invalidate the act, or to keep the group from carrying it out.

4) Effort: One goes beyond one hatthapasa (1.25 m.) from the bhikkhus sitting in the meeting, without having first given one's consent.

Object & perception. The various permutations of these two factor are as follows:

a valid act that one perceives to be valid: grounds for a pacittiya;

an invalid act that one perceives to be valid: grounds for a dukkata;

an act that one is doubtful about, regardless of its actual validity: grounds for a dukkata;

an act that one perceives as invalid, regardless of its actual validity: grounds for no offense.

According to the Vibhanga, the time period covered by this factor begins at the point where the matter has been brought up in the Community--or a motion has been set forth--and ends when the Community's decision has been announced.

The Commentary, in discussing this point, says that, in the case of an accusation, the point when the matter has been brought up is when both sides have stated their initial positions, and a bhikkhu has been authorized to cross-examine them.

Effort. The Vibhanga divides the effort here into three parts, and allots the penalties as follows:

One gets up to go: a dukkata.

One reaches the distance of one hatthapasa from the meeting: another dukkata.

One passes beyond the distance of one hatthapasa: a pacittiya.

The K/Commentary adds that one must also remain within the boundary (sima) for this factor to be fulfilled, but the Vibhanga makes no mention of this, and there seems no reason to adopt it. If we did adopt it, it would mean that if a formal act were being carried out against a bhikkhu, and to avoid it he left the meeting and the boundary, he would incur no offense. Thus it seems better to stick with the Vibhanga and say that this factor is fulfilled when one goes beyond one hatthapasa away from the meeting, regardless of whether one then stays within the boundary or not.

Intention. There is no offense if, without giving one's consent, one leaves the meeting for purposes other than to invalidate the act. Examples in the Vibhanga include:

One is ill.

One has to do something (e.g., prepare or give medicine) for one who is ill.

One is overcome with the need to urinate or defecate.

One leaves, without desiring to invalidate the act, with the thought, "I'll come right back."

In all of these cases, though, if possible, it is best to give one's consent before going.

Non-offenses. In addition to the above cases, there is also no offense if one leaves a meeting, without giving one's consent, with the purpose of invalidating the act if one perceives that:

the act will lead to quarreling, a crack or a split in the Community; or

the act is being carried out not in accordance with the rule, by an incomplete assembly, or against/for a person who doesn't warrant it.

Summary: Getting up and leaving a meeting of the Community in the midst of a valid formal act--without having first given one's consent to the act--in hopes of invalidating it, is a pacittiya offense.

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81. Should any bhikkhu, (acting as part of) a Community in concord, give a robe (to an individual bhikkhu) and later complain, "The bhikkhus apportion the Community's gains according to friendship," it is to be confessed.

Apportioning the Community's gains. The Cullavagga (VI.15.2) contains a passage which says that no one--not even the Community itself--can take any of the following items belonging to the Commu-nity and turn them over to individual ownership: monasteries or monastery land; dwellings, or land on which dwellings are built; furnishings, such as couches, chairs or mattresses; metal vessels or tools; building materials or articles made of pottery or wood. The collective term for these goods is garubhanda, or heavy articles. The penalty for handing any of the Community's garubhanda over to individual ownership is a thullaccaya. In the origin story to Parajika 4, the Buddha states that a bhikkhu who hands the Community's garubhanda over to a lay person is one of the five great thieves in the world.

Light articles (lahubhanda) belonging to the Community, though, may be turned over to individual ownership--of a bhikkhu or novice--but only when the proper procedures are followed. The usual pattern is to appoint a Community official, through a formal act, to be responsible for making sure that such items be distributed fairly to the members of the Community eligible to receive them. Such officials include distributors of robe-material, of food, of fruit, of non-staple foods and of small accessories, such as scissors, sandals, water strainers, etc. (Cv.VI.21).

In addition, this training rule shows that a Community, acting as a whole, may take light articles belonging to it and turn them over to individual bhikkhus or novices. (According to the K/Commentary to Pacittiya 79, this can be done with a simple declaration (apalokana), although the kathina ceremony, which would fall under this general category, follows the pattern of a motion with one announcement.) A typical example, apart from the kathina, would be if the Community receives a particularly fine robe and, instead of cutting it up to share the pieces out among the members, decides to present the entire robe to one of its members who has been especially helpful to the group. This is one way that the Community can reward the Community officials for their services.

Any member of the Community who disagrees with such a decision may prevent it from happening by protesting during the declaration. The

purpose of this rule is to prevent members of the Community from complaining, after the they have taken part in such a decision, that the Community was acting out of favoritism.

The factors for the full offense are two:

1) Object: One has acted as part of a Community which has given robe-material to a bhikkhu who has been chosen, through a prior formal act, to be a Community official.

2) Effort: One complains afterwards that the Community acted out of favoritism.

Object. Acting as part of a Community means that one is in communion with the Community that handed over the robe-material, and that one was in the same boundary with them: i.e., one was either in the meeting, or had given one's consent to it.

Robe-material means a piece of any of the six kinds of allowable material, measuring at least four by eight fingerbreadths.

The various permutations of articles and recipients are as follows:

Complaining when the Community has given robe material to a Community official: a pacittiya.

Complaining when the Community has given any other light article to a Community official: a dukkata.

Complaining when the Community has given any light article--robe or otherwise--to a bhikkhu who is not a Community official or to a novice: a dukkata.

Perception is not a mitigating factor here. For example, if the recipient was made a Community official through a valid formal act, then regardless of how one perceives that act, it has no effect on the penalty under this rule. (The Vibhanga is somewhat confusing on this point, not saying explicitly whether the factor of perception with

regard to the formal act refers to the act by which the official was appointed or to the act by which the robe was handed over to him. The first interpretation, though, is the only one that makes sense in light of the no-offense clauses, and the K/Commentary confirms that it is the correct one.)

Effort. This factor is fulfilled by any expression of personal dis-pleasure with the Community. If, however, one accuses the Community of having carried out the act improperly--not in accordance with the rule, or with an incomplete assembly--the case would come, not here, but under Pacittiya 63.

Non-offenses. The Vibhanga says that if the article was given out of habitual favoritism, anger, delusion or fear, there is no offense in complaining, "What is the use of giving it to him? After receiving it he'll ruin it, he won't take proper care of it." Notice, however, that even in cases of this sort one is allowed to criticize only the recipient, and not the Community--for, after all, one had one's chance to protest during the meeting, but remained silent.

Summary: After participating in a formal act of the Community giving robe-material to a Community official: Complaining that the Community acted out of favoritism is a pacittiya offense.

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82. Should any bhikkhu knowingly divert to an individual gains which had been allocated for the Community, it is to be confessed.

This rule has already been explained under NP 30.

Summary: Persuading a donor to give to another individual a gift which he or she had planned to give to a Community--when one knows that it was intended for the Community--is a pacittiya offense

Nine: The Treasure Chapter

83. Should any bhikkhu, without being previously announced, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the treasure (the queen) has not withdrawn, it is to be confessed.

"Having sat down to one side, King Pasenadi of Kosala said to the Blessed One, 'It would be good,venerable sir, if the Blessed One would appoint a bhikkhu to teach Dhamma in our women's quarters.' ... So the Blessed One addressed Ven. Ananda, 'In that case, Ananda, go teach Dhamma in the king's women's quarters.'

"Replying, 'As you say, Lord,' Ven. Ananda entered the king's women's quarters time and again to teach Dhamma. Then one day early in the morning, Ven. Ananda, having put on his lower robe, carrying his robe and bowl, went to King Pasenadi's palace. At that time King Pasenadi had gone to lie down on a couch with Queen Mallika. Queen Mallika saw Ven. Ananda coming from afar, and on seeing him got up hurriedly. Her blouse of burnished gold cloth slipped off. Ven. Ananda turned around and went back to the monastery."

There are two factors for the full offense here: object and effort.

Object. A king--a consecrated member of the noble warrior class, pure in his lineage through the past seven generations--is in his sleeping chamber with his queen. Sleeping chamber means any place where his bed is prepared, even if it is outside, surrounded only by a curtain or screen wall (as was the custom on royal excursions in those days, a custom often depicted in murals on the walls of Thai temples).

Effort. Unannounced, one steps--with both feet--over the thresh-old of the sleeping chamber. Perception as to whether or not one has been announced is not a mitigating factor here.

Non-offenses. There is no offense if--

One has been announced.

The king is not a member of the noble warrior class, or has not been consecrated.

The king or queen or both have left the sleeping chamber.

The room is not a sleeping chamber.

Obviously, there is little chance that a bhikkhu will break this rule at present. However, in the course of formulating the rule, the Buddha mentioned ten dangers for a bhikkhu who enters the king's inner palace even at the king's request, and some of these dangers still apply to any situation in which a bhikkhu is on familiar terms with a person of influence, royal or not:

1) "'There is the case where the king is on a couch together with the queen. A bhikkhu enters there. Either the queen, seeing the bhikkhu, smiles; or the bhikkhu, seeing the queen, smiles. The thought occurs to the king, "Surely they've done it, or are going to do it...

2) "And furthermore, the king is busy, with much to do. Having gone to a certain woman, he forgets about it. On account of that, she conceives a child. The thought occurs to him, "No one enters here but the one gone forth. Could this be the work of the one gone forth?" ...

3) "And furthermore, some jewel in the king's inner palace disappears. The thought occurs to the king, "No one enters here but the one gone forth. Could this be the work of the one gone forth?" ...

4) "And furthermore, secret consultations in the confines of the inner

palace get spread abroad. The thought occurs to the king, "No one enters here but the one gone forth. Could this be the work of the one gone forth?" ...

5) "And furthermore, in the king's inner palace the son is estranged from the father, or the father from the son. The thought occurs to them, "No one enters here but the one gone forth. Could this be the work of the one gone forth?" ...

6 & 7) "And furthermore, the king establishes one from a low position in a high position... (or) one from a high position in a low position. The thought occurs to those displeased by this, "The king is on familiar terms with one gone forth. Could this be the work of the one gone forth?" ...

8) "And furthermore, the king sends the army out at the wrong time. The thought occurs to those displeased by this, "The king is on familiar terms with one gone forth. Could this be the work of the one gone forth?" ...

9) "And furthermore, the king sends the army out at the right time, but has it turn around mid-way. The thought occurs to those displeased by this, "The king is on familiar terms with one gone forth. Could this be the work of the one gone forth?" ...

10) "And furthermore, bhikkhus, the king's inner palace is crowded with elephants...horses...chariots. There are enticing sights, sounds, smells, tastes, tactile sensations unsuitable for one gone forth. This, bhikkhus, is the tenth danger for one who enters the king's inner palace.'"

Summary: Entering a king's sleeping chamber, unannounced, when both the king and queen are in the chamber, is a pacittiya offense.

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84. Should a bhikkhu pick up or have (someone) pick up a treasure or what is considered a treasure, except within a monastery or within a dwelling, it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a treasure or what is considered a treasure (left) in a monastery or in a dwelling, it is to be kept, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

The purpose of this rule is to prevent a bhikkhu from picking up misplaced valuables belonging to other people, except when he finds them in a monastery or a dwelling, for as the origin story shows, there are dangers inherent in such an act even when done with the best intentions.

"Now at that time a certain bhikkhu was bathing in the Aciravati River. A certain Brahmin, having placed a bag of 500 gold pieces on the dry ground, had bathed in the river and left, forgetting it. The bhikkhu, (saying to himself,) 'Don't let this bag of the Brahmin's be lost,' picked it up. Then the Brahmin, remembering, rushed back and said to the bhikkhu, 'My good man, have you seen my bag?'

"'Here, Brahmin,' he said, and gave it to him.

"Then the thought occurred to the Brahmin, 'Now how can I get away with out giving the five percent reward to this bhikkhu?' So (saying,) 'I didn't have 500, my good man, I had 1,000!' he detained him for a while and then let him go."

However, a bhikkhu who comes across a fallen valuable in a monastery or in a dwelling he is visiting--if he does not pick it up--may later be held responsible if it gets lost: Thus the two situations mentioned as exemptions in the rule. In situations such as these, a bhikkhu is allowed even to pick up money and other items he is not normally allowed to take. In fact, the Vinaya Mukha states that if he does not pick up the valuable and put it in safe keeping, he incurs a dukkata. None of the other texts mention this point, although it is

probably justified on the grounds that the bhikkhu is neglecting his duty in not following the "proper course" here.

The Vibhanga advises that if a bhikkhu has picked up a fallen valuable in this way, and put it in safe keeping, he should take note of its features. (The Commentary adds that if it is a bag of money, he should open the bag and count how much it contains. The same would hold for such things as wallets at present.) He should then have an announcement made, "Let him come whose goods are lost." If a person comes to claim the item, the bhikkhu should ask him/her to describe it. If the person describes it correctly, the bhikkhu should hand it over. If not, he should tell the person to "keep looking." If the bhikkhu is going to leave the monastery to live elsewhere, he should entrust the item to another bhikkhu, or--if no suitable bhikkhu is available--to a suitable lay person. ()

The Commentary adds that if, after a suitable length of time, no one comes to claim the item, the bhikkhu should have it exchanged for something of lasting use to the monastery. If, after that, the owner does come to claim the item, the bhikkhu should tell him/her of the use to which it was put. If the owner is satisfied, there is no problem. If not, the bhikkhu should arrange to have the owner compensated.

The factors for the offense here are four:

1) Object: a valuable or anything considered a valuable that one finds left behind, except in a monastery or a dwelling which one is visiting.

2) Perception: One does not perceive that it has been thrown away.

3) Intention: One wants to keep it in safe keeping for the owner.

4) Effort: One picks it up or has someone else pick it up.

Object. The Vibhanga defines a valuable (treasure) as jewels or silver. What is considered a valuable means anything which is of use

to people. Items meeting these definitions at present would include money, wallets, watches, keys, eyeglasses, cameras, etc.

According to the K/Commentary, if the owner has given one per-mission to take the article, it does not fulfill this factor.

The Vibhanga defines in a monastery as follows: If the monastery is walled, then within the walls. If not, then in the immediate vicinity (according to the Commentary, a radius of one leddupata--the dis-tance a man of average height can thrown a clod of dirt--around the monastery buildings). As for in a dwelling: If the area around the dwelling is walled, then within the walls. If not, then in the immediate vicinity (according to the Commentary, the distance one can thrown a basket or a pestle (!) from the dwelling).

For some reason, the Commentary says that if the item has fallen in an area of the monastery where many people come and go--e.g., the doorway to the Bodhi tree or public shrine--one should not pick it up. What its reasoning is here, is hard to say, but it does note that the Kurundi--one of the ancient commentaries--does not agree with this position.

It also notes that if someone asks a bhikkhu to put belongings in safe keeping with him at the monastery, he should not accept--so as to avoid being responsible for them--but if they leave the things with him and go off in spite of his objections, or before giving him a chance to object, he should take the belongings and put them away in safe keeping.

Perception & intention. According to the Commentary, if one picks up money for ones own use, for the Community, or for anyone aside from the owner, the case would come under NP 18, rather than here. The same holds true with dukkata objects, such as jewels and semi-precious stones. However, since one does not perceive the object to be thrown away, and one is not borrowing it or taking it on trust, it would seem more fitting to consider the case under Parajika 2, regardless of what the item is.

The Commentary also makes the peculiar point that if one sees an item belonging to one's mother or other close relative left behind on the roadside, one would incur the full offense under this rule for picking it up to put in safe keeping for the owner, but no offense if one took the item, on trust, for one's own. Of course, after taking it on trust like this, one could then give it back to the owner as one liked without penalty.

Effort. For some reason, none of the texts go into detail on the question of getting someone else to pick up the item. Does one incur the pacittiya simply in the act of asking/commanding, or only if the other person actually picks the item up as asked? None of the texts say, but the usual pattern in other pacittiya rules like this is one pacittiya for the asking, and another one when the other person does as asked.

Non-offenses. There is no offense if, within a monastery or a dwelling, one picks up an item or has it picked up with the thought, "Whoever this belongs to will come for it." ()

Also, according to the Vibhanga, there is no offense if one takes an item left behind anywhere if one takes it on trust, borrows it, or perceives it as having been thrown away. () The Commentary notes, though, that these last three allowances apply only if the item is something a bhikkhu may normally touch and take; and not, for instance, a dukkata or nissaggiya object as defined under NP 18.

Summary: Picking up a valuable, or having it picked up, with the intent of keeping it in safe keeping for the owner--except when one finds it in a monastery or in a dwelling one is visiting--is a pacittiya offense.

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85. Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time--unless there is a suitable emergency--it is to be confessed.

As the origin story here indicates, the purpose of this rule is to prevent bhikkhus from passing their time among householders talking of things inappropriate for a bhikkhu to discuss. The Pali term used here, "animal talk", means worldly talk about "kings, robbers and ministers of state; armies, alarms and battles; food and drink; clothing, furniture, garlands and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; also, philosophical discussions of the past and future (this is how the Sub-commentary explains 'tales of diversity'), the creation of the world and of the sea, and talk of whether things exist or not." The Sub-commentary notes here that to discuss any of these topics in such a way as to foster an understanding of the Dhamma--e.g., discussing politics to illustrate the impermanence of worldly power--is not considered improper.

The factors for the full offense here are two.

1) Object: a village (this would include larger inhabited areas, such as towns and cities, as well).

2) Effort: One enters the village--without having taken leave of an available bhikkhu--at the wrong time, except when there is an emergency.

Object. The Vibhanga says that if the village as a whole is enclosed, everywhere inside the enclosure is considered to be in the village. If not, the area in the village includes all the buildings and their immediate vicinity. According to the Sub-commentary, this means every where within a 2 leddupata radius of the buildings. (One leddupata is the distance a man of average height can throw a clod of dirt.)

If one is staying in a monastery located within a village or town, the area covered by this factor begins at the boundary of the monastery.

Effort. The Vibhanga defines the wrong time as from after noon until the following dawn. Thus this rule dovetails with Pacittiya 46, which deals with the period from dawn until noon on days when one has been invited to a meal.

Perception is not a mitigating factor here. Even if one perceives the time to be morning, when it is actually after noon, one's actions would still fall under this rule.

As under Pacittiya 46, another bhikkhu is said to be available for taking one's leave if, in the Vibhanga's words, "It is possible to go having taken leave of him"--that is, if there is another bhikkhu in the monastery, and there are no obstacles to taking one's leave from him (he is asleep, he is sick, he is receiving important visitors), one is obliged to go out of one's way to inform him.

According to the K/Commentary, taking leave in the context of this rule means the simple act of informing the other bhikkhu that, "I am going into the village," or any similar statement. In other words, one is not asking permission to go, although if the other bhikkhu sees that one is doing something improper in going, he is perfectly free to say so. If one treats his comments with disrespect, one incurs at least a dukkata under Pacittiya 54. (See the discussion under that rule for details.)

The Commentary states that if there is no bhikkhu in the monas-tery to take leave from, there is no need to inform any bhikkhu one may meet after leaving the monastery. If many bhikkhus are going together, they need only take leave from one another before entering the village.

For a new bhikkhu still living in dependence (nissaya) on his mentor, though, taking leave is a matter of asking permission from his mentor at all times, "wrong" or not. The Mahavagga (I.25.24; II.21.1) states that one of the duties of such a bhikkhu is that he must receive permission from his mentor before entering a village, going to a cemetery, or leaving the district. Not to ask permission before

going, or to go after being denied permission, is to incur a dukkata. As for the mentor, if he gives permission for his student to go when it is not appropriate, he is the one who incurs the dukkata.

As for the suitable emergencies under this rule--which would seem to exempt even new bhikkhus from having to take leave from their mentors--the Vibhanga gives the example of a bhikkhu rushing to get fire to make medicine for another bhikkhu bitten by a snake. Examples more likely at present would include rushing to get a doctor for a sick bhikkhu, or to get help when a fire has broken out in the monastery.

Further action. Although there is no penalty for engaging in "animal talk", a bhikkhu who enters a village frequently and engages in it, even if he takes leave of other bhikkhus, can be subject to an act of censure on the grounds of "unbecoming association with householders" (Cv.I.4).

Non-offenses. There is no offense in entering a village when one has taken leave of another bhikkhu, or in going when one has not taken leave if--

There is an emergency.

There is no bhikkhu available (e.g., one is living alone; all the other bhikkhus have left; all the bhikkhus in the monastery are going together).

One is going to another monastery (), to bhikkhunis' quarters or to the residence of people ordained in another sect or religion (located in a village, says the Commentary), or one is returning from any of these places.

One is going along a road which happens to pass through a village. (According to the Commentary, a bhikkhu who wants to leave the road and enter the village proper should take leave of another bhikkhu if one is available.)

There are dangers. (Examples in the Commentary include seeing lions or tigers approaching, or clouds building up and threatening a storm.)

Summary: Entering a village, town or city during the period after noon until the following dawn, without having taken leave of an available bhikkhu--unless there is an emergency--is a pacittiya offense.

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86. Should any bhikkhu have a needle case made of bone, ivory or horn, it is to be broken and confessed.

The origin story here echoes the one for NP 21.

"Now at that time a certain ivory-worker offered an invitation to the bhikkhus: 'If any of the masters have need of a needle case, I will supply them with needle cases.' So the bhikkhus asked for many needle cases. Those with small needle cases asked for large ones; those with large ones asked for small ones. The ivory-worker, making many needle cases for the bhikkhus, was not able to make other goods for sale. He could not support himself, and his wife and children suffered."

There are three factors for the full offense here:

1) Object: a needle case made of bone, ivory or horn.

2) Effort: One acquires it after making it or having it made,

3) Intention: for one's own use.

Object. Anything aside from a needle case--such as a fastener or ointment box--is not grounds for an offense here, even if it is made

of bone, ivory or horn.

Effort. The permutations under this factor are as follows: The act of making the needle box or having it made--a dukkata. Acquiring the finished box--a pacittiya. This last penalty applies regardless of whether the box was made entirely by oneself, entirely by others, or whether one finished what others began, or let others finish what one began oneself. In any event, one must break the case before confess-ing the offense.

Intention. There is a dukkata in using an ivory, bone or horn needle box made for the sake of another person; and in making such a box--or having it made--for another's use.

The general principle. The Vinaya Mukha derives a general principle from this rule: The Buddha, in formulating this rule, was putting a halt to the sort of fad that can occur among bhikkhus when certain requisites become fashionable--to the point of inconveniencing donors--and senior bhikkhus at present should try to put a halt to any similar fads.

Summary: Acquiring a needle box made of ivory, bone or horn after making it--or having it made--for one's own use is a pacittiya offense which requires that one break the box before confessing the offense.

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87. When a bhikkhu is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long--using Sugata fingerbreadths--not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

Tall furnishings. The purpose of this rule is to prevent bhikkhus from making and using furnishings that are high and imposing.

The Canon contains many rules dealing with furnishings, especially in the Khandhakas, and since furnishings in the time of the Buddha were somewhat different from what they are now, it is often a matter of guesswork as to what, precisely, the rules are referring to. The bed (manca) in this rule almost certainly refers to what we mean by a bed. The bench (pitha), according to the K/Commentary, is shorter than a bed, but not so short that it is square. This comment comes from the passage in the Cullavagga (Cv.VI.2.4) that allows bhikkhus to use an asandika--apparently a square stool, large enough to sit on but not to lie on--even if the legs are long. Another piece of furniture with long legs allowed in the same passage is the sattanga, a chair or sofa with a back and arms. The Vinaya Mukha includes a pancanga--a chair or sofa with a back but no arms--under this allowance as well. The Canon and commentaries make no mention of this point, but it seems valid: Chairs and sofas without arms are less imposing than those which have them.

The factors for the offense here are three:

1) Object: a bed or bench whose legs, measuring from the lower side of the frame to the floor, are longer than eight Sugata fingerbreadths (approximately 16.6 cm.)

2) Effort: One acquires it after making it or having it made,

3) Intention: for one's own use.

Object. As mentioned above, Cv.VI.2.4 shows that stools, as well as chairs and sofas with backs--with or without arms--would not fulfill this factor.

The Sugata measures are a matter of controversy, discussed in Appendix II. For the purposes of this book, we are taking the Sugata span to be 25 cm., and since there are 12 Sugata fingerbreadths in a Sugata span, that would put eight Sugata fingerbreadths at 16.6 cm.

Effort. The permutations under this factor are as follows: The act of

making the bed/bench or having it made--a dukkata. Acquiring the finished article--a pacittiya. This last penalty applies regardless of whether the bed/bench was made entirely by oneself, entirely by others, or whether one finished what others began, or let others finish what one began oneself. In any case, one must cut down the legs to the proper size before confessing the offense.

Intention. There is a dukkata in making a bed or bench with extra long legs--or having it made--for the sake of another person; and in using such a bed or bench made for another's use. This last penalty would seem to apply only inside the monastery, for Cv.VI.8 allows bhikkhus to sit--but not to lie down--on furnishings in a lay person's house even if the furnishings are the sort not allowable in the monastery. There are three exceptions to this allowance, the one piece objected to on account of its height being the asandi--apparently a square platform, large enough to lie on, and very high. Bhikkhus are not allowed to sit on such a thing, even in a lay person's house.

Non-offenses. There is no offense in making a bed or bench--or having one made--if the legs are eight Sugata fingerbreadths or less; or in receiving a bed or bench with extra long legs if one cuts the legs down to regulation size before using it. The Commentary notes that if one buries the legs in the ground, so that no more than eight fingerbreadths separate the ground from the lower frame, that is also allowable.

Summary: Acquiring a bed or bench with legs longer than eight Sugata fingerbreadths after making it--or having it made--for one's own use is a pacittiya offense which requires that one cut the legs down before confessing the offense.

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88. Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

Upholstery & cushions. Cotton down was apparently the most luxurious material known in the Buddha's time for stuffing furniture, cushions and mattresses, inasmuch as bhikkhus are forbidden from making beds and benches upholstered with cotton-down (under this rule), and from sitting on cushions stuffed with cotton down, even in the homes of lay people (Cv.VI.8). The only article of furnishing stuffed with cotton down allowed to bhikkhus was a pillow (not a squatting mat, as translated in some places), although the pillow could be made no larger than the size of the head (Cv.VI.2.6).

The Commentary's explanations of this point show that the pillow used in those days was an oblong cushion, looking like a rectangle when viewed from above, and like a triangle when viewed from either the right or left side (like the old style of pillow still in use in Thailand). Such pillows, the Commentary says, should be no more than two cubits (1 meter) long, and one span plus four fingerbreadths (32 cm.) from corner to corner on the sides. A bhikkhu who is not ill may use such a pillow for his head and feet; an ill bhikkhu may line up a series of pillows, cover them with a cloth, and lie down on them without incurring an offense.

Hair--such as human hair and horse-hair--was another forbidden form of stuffing. Cv.VI.8, in addition to forbidding bhikkhus from sitting down on an asandi and cushions stuffed with cotton down, also forbids them from sitting down on a pallanka--a couch stuffed with horse-hair--even in the house of a lay person. According to Cv.VI.14, though, if the bhikkhus are presented with asandis, pallankas and cushions stuffed with cotton down, they may use the asandis after cutting the legs down to size, the pallankas after removing the hair stuffing, and the cotton-down cushions only after tearing them up and making them into pillows.

Mattresses and cushions stuffed with other materials, though, are allowed, even for use in the monastery. Cv.VI.7 mentions five kinds of allowable stuffing: wool, cloth, bark, grass and leaves.

(According to the Commentary, wool here includes all kinds of animal fur and bird feathers. Goose down would thus be allowable. It also mentions that, according to the Kurundi, mattresses and cushions stuffed with these materials are allowable whether covered with cloth or leather.)

The purpose of all this is to keep bhikkhus from using furnishings which are extravagant and ostentatious. As the Vinaya Mukha men-tions, though, standards of what is extravagant and ostentatious vary from age to age and culture to culture. Some of the things allowed in the Canon and commentaries now seem exotic and luxu-rious; and other things forbidden by them, common and ordinary. Thus the wise policy, in the monastery, would be to use only those furnishings allowed by the rules and which seem unostentatious at present; and when visiting a lay person's home, to avoid sitting on furnishings which seem unusually grand.

The factors for the offense here are three:

1) Object: a bed or bench stuffed with cotton down.

2) Effort: One acquires it after making it or having it made,

3) Intention: for one's own use.

Object. Cotton down, according to the Vibhanga, includes any cotton down from trees, vines and grass. The Commentary to Cv.VI interprets this as meaning cotton down from any plant, since "trees, vines and grass" is the Canon's usual way of covering all plant life. Kapok, flax fibers, jute and cotton would thus all come under this category.

Since cotton-down cushions are forbidden in all situations, bed and bench here would seem to include all forms of furniture, including the stools, chairs and sofas exempted from the preceding rule.

Effort. The permutations under this factor are as follows: The act of making the bed/bench or having it made--a dukkata. Acquiring the finished article--a pacittiya. This last penalty applies regardless

of whether the bed/bench was made entirely by oneself, entirely by others, or whether one finished what others began, or let others finish what one began oneself. In any case, one must tear off the upholstery before confessing the offense.

Intention. There is a dukkata in making a bed or bench uphol-stered with cotton down--or having it made--for the sake of another person; and in using such a bed or bench made for another's use.

Non-offenses. There is no offense in using cotton down to stuff a pillow, a belt, a shoulder strap, a binding or a bag for carrying the alms bowl; or to form the filter in a water strainer. If one obtains a bed or bench stuffed with cotton down made for another person's use, there is no offense in using it if one removes the upholstery first.

Summary: Acquiring a bed or bench stuffed with cotton down after making it--or having it made--for one's own use is a pacittiya offense which requires that one remove the stuffing before confessing the offense.

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89.When a bhikkhu is making a sitting cloth, it is to be made to the standard measurement. Here the standard is this: two spans--using the Sugata span--in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.

The origin story here follows on the passage in Mv.VIII.16.3, where the Buddha allows bhikkhus to use a sitting cloth in order to protect their robes from getting soiled by their furnishings, and their furnish-ings from getting soiled by their robes and bodies.

"Now at that time the Lord had allowed a sitting cloth for the bhikkhus. Some group-of-six bhikkhus...used sitting cloths without

any limit in size, which hung down in front and behind even on beds and benches." (As a result, the Buddha set the limit at 2 spans by 1 1/2.) Now, Ven. Udayin was very large. Setting out his sitting cloth in front of the Blessed One, he stretched it out on all sides before sitting down. The Blessed One said to him, 'Why is it, Udayin, that when setting out your sitting cloth you stretch it out on all sides, like an old skin?'

"Because the sitting cloth the Blessed One has allowed for the bhikkhus is awfully small.'" (Thus the Buddha added the allowance for the border.)

There are three factors for the full offense here:

1) Object: a sitting cloth larger than the standard measure.

2) Effort: One acquires it after making it or having it made,

3) Intention: for one's own use.

Object. A sitting cloth, by definition, has to have a border, regard-less of whether it is made of felted or woven material. However--as none of the texts give any clear indication as to how many borders it should have, or how they are to be patterned--there is no definitive measurement as to how large the overall cloth should be. A wise policy, then, is to take the origin story as a guide: Make the cloth large enough so that one can sit cross-legged on it without soiling one's robes or furnishings, but not so large that it extends out on any one side.

Effort. The permutations under this factor are as follows: The act of making the sitting cloth or having it made--a dukkata. Acquiring the finished article--a pacittiya. This last penalty applies regardless of whether the cloth was made entirely by oneself, entirely by others, or whether one finished what others began, or let others finish what one began oneself. In any case, one must cut down the cloth to the proper size before confessing the offense.

Intention. There is a dukkata in making an overly large sitting cloth--or having it made--for the sake of another person; and in using such a cloth made for another's use.

Non-offenses. There is no offense if one receives an overly large sitting cloth made for another person's use and cuts it down to size before using it oneself.

Summary: Acquiring an overly large sitting cloth after making it--or having it made--for one's own use is a pacittiya offense which requires that one cut the cloth down to size before confessing the offense.

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90. When a bhikkhu is making a skin-eruption covering cloth, it is to be made to the standard measurement. Here the standard is this: four spans--using the Sugata span--in length, two spans in width. In excess of that, it is to be cut down and confessed.

Object. The Mahavagga (VIII.17) allows bhikkhus to use a skin-eruption covering cloth to protect their robes when they are suffering from boils, running sores, rashes or "thick scab" diseases (large boils? psoriasis?). The Vibhanga to this rule states that the cloth is to cover the area from the navel down to the knees, thus suggesting that the cloth is intended to be worn as an inner robe, beneath the lower robe. As we already mentioned under NP 1, one should determine these cloths for use when one is suffering from such a disease, and then place them under shared ownership when not.

As mentioned under Pacittiya 87, above, the Sugata measures are discussed in Appendix II. Here we take the Sugata span to equal 25 cm., which would put the standard measurement for the skin-eruption covering cloth at 1 meter by 50 cm. If either of these measurements

is exceeded, the cloth would fulfill this factor for the full offense.

Effort, intention & non-offenses. The permutations of these factors are the same as under the preceding rule.

Summary: Acquiring an overly large skin-eruption covering cloth after making it--or having it made--for one's own use is a pacittiya offense which requires that one cut the cloth down to size before confessing the offense.

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91. When a bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement. Here the standard is this: six spans--using the Sugata span--in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.

Object. The rains bathing cloth has already been discussed in detail under NP 24. Taking the Sugata span to equal 25 cm., the standard measurement for the rains-bathing cloth would be 1.5 meter by 62.5 cm. If either of these measurements is exceeded, the cloth would fulfill this factor for the full offense.

Effort, intention & non-offenses. The permutations of these factors are the same as under Pacittiya 89.

Summary: Acquiring an overly large rains-bathing cloth after making it--or having it made--for one's own use is a pacittiya offense which requires that one cut the cloth down to size before confessing the offense.

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92. Should any bhikkhu have a robe made the size of the Sugata robe--or larger--it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans--using the Sugata span--in length, six spans in width. This is the size of the Sugata's Sugata robe.

Object. The term "Sugata"--meaning well-gone or accomplished--is an epithet for the Buddha.

Robe is not defined in the Vibhanga, and apparently means any of the three basic robes: the lower robe, the upper robe and the outer robe. This raises an interesting point: Perhaps in the Buddha's time, all three of the basic robes were approximately the same size. This would have made it much more convenient than it is at present to hold to the practice of using only one set of three robes. When washing one robe, one could wear the other two without looking out of place.

At any rate, taking the Sugata span to be 25 cm. would put the size of the Buddha's robes at 2.25 m. by 1.50 m.--much larger that the lower robes used at present, but much smaller than present-day upper and outer robes.

As we will see under Appendix II, various theories have been offered over the centuries as to how large the Sugata span was. Beginning at least with the time of the Maha-Atthakatha, one of the ancient commentaries, the Buddha was assumed to be of super-human height, and his handspan, cubit, etc., were assumed to be three-times normal length. Only recently, within the last century or so, have Vinaya experts taken evidence from the Canon to show that the Buddha, though tall, was not abnormally so, and thus the estimate of the Sugata span, etc., has shrunk accordingly. Still, the traditional estimates of the Buddha's height continue to influence the size of the robes that bhikkhus wear today throughout the Theravadan countries; and although there was a movement in Thailand during the mid-19th century to return to the original size and style as shown in the earliest Indian Buddha

images, the idea never caught on.

Effort, intention & non-offenses. The permutations of these factors are the same as under Pacittiya 89.

Summary: Acquiring an overly large robe after making it--or having it made--for one's own use is a pacittiya offense which requires that one cut the robe down to size before confessing the offense.

CHAPTER NINE

Patidesaniya

This term means "to be acknowledged". As a name for training rules, it means "entailing acknowledgement". The four training rules here are unique in that they mention, as part of the rule, the words to be used in acknowledging the violation, and the second rule is especially unique in that it depicts the violators as acknowledging their offense as a group.

1. Should any bhikkhu chew or consume staple or non-staple food, having received it himself from the hand of an unrelated bhikkhuni in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act which ought to be acknowledged. I acknowledge it."

A long series of events led up to the formulation of this rule.

"Now at that time a certain woman whose husband was away from home was made pregnant by her lover. She, having caused an abortion, said to a bhikkhuni who was dependent on her family for alms, 'Come, lady, take this fetus away in your bowl.' So the bhikkhuni, having placed the fetus in her bowl and covering it up with her outer robe, went away. Now it so happened that a certain alms-going bhikkhu had made this vow: 'I won't eat from the first almsfood I receive without having given some of it to a bhikkhu or bhikkhuni.' Seeing the bhikkhuni, he said to her, 'Come, sister, accept alms.'

"'No, master.'--"A second time...A third time...--"'No, master.'

"'Look, sister, I have made this vow: "I won't eat from the first almsfood I receive without having given some of it to a bhikkhu or bhikkhuni." So come on, accept alms.'

"Then the bhikkhuni, being pressured by the bhikkhu, took out her bowl

and showed it to him. 'You see, master: a fetus in the bowl. But don't tell anyone.'...

(Of course the bhikkhu couldn't help but tell his fellow bhikkhus, and word reached the Buddha, who formulated a double rule:) 'A bhikkhuni should not take a fetus in a bowl. I allow a bhikkhuni, when seeing a bhikkhu, to take out her bowl and show it to him.'

"Now at that time some group-of-six bhikkhunis, on seeing a bhikkhu, would turn their bowls upside down and show him the bottom side...'I allow a bhikkhuni, when seeing a bhikkhu, to show him her bowl right side up. And she is to offer him whatever food there is in the bowl.'" (Cv.X.13)

"Now at that time a certain bhikkhuni, on the way back from going for alms in Savatthi, seeing a certain bhikkhu, said to him, 'Come, master, accept alms.'

"'Very well, sister.' And he took everything. As the time (for alms-going) was almost up, she was unable to go for alms, and so was deprived of her meal.

"On the second day...the third day...he took everything...she was deprived of her meal.

"On the fourth day, she went staggering along the road. A rich merchant, coming the opposite direction in a chariot, said to her, 'Get out of the way, lady.'

"She went and fell down right there.

"The rich merchant apologized to her, 'I'm sorry, lady, for making you fall.'

"'It wasn't that you made me fall, householder. It's just that I'm weak.'

"'But why are you weak?'

"And she told him what had happened. The rich merchant, having taken her to his house and having fed her (), was offended and annoyed and spread it about, 'How can the revered ones take food from the hand of a bhikkhuni? It's difficult for women to come by things.'"

There are two factors for the full offense here.

1) Object: Staple or non-staple food that a bhikkhu has accepted from the hand of a bhikkhuni--unrelated to him--while she is in a village area.

2) Effort: He eats the food.

Object. Staple food follows the standard definition given in the Food Chapter under the pacittiya rules. Non-staple food includes all edibles except juice drinks, tonics and medicines.

Staple and non-staple food are grounds for a patidesaniya; juice drinks, tonics and medicines taken as food, grounds for a dukkata.

Bhikkhuni refers to one who has received the double ordination. A bhikkhuni who has received only her first ordination--in the Bhikkhuni Sangha--is grounds for a dukkata. Unrelated means sharing no common ancestor back through seven generations. Perception as to whether or not the bhikkhuni is related is not a mitigating factor here.

A village area is defined as any house or roadway in a village, town or city.

Effort. There is a dukkata in accepting staple or non-staple food with the purpose of eating it, or in accepting juice drinks, tonics or medicine with the purpose of taking them as food; while there is a patidesaniya for every mouthful of the staple or non-staple food one eats, and a dukkata for every mouthful one takes of the juice drinks, tonics or medicine for the sake of food.

Non-offenses. There is no offense if a bhikkhu accepts and eats food

from a related bhikkhuni, and no offense in the following situations even if the bhikkhuni is unrelated:

She gets someone else to give him the food.

She gives it by placing it near him (as in NP 18 and Pacittiya 41).

She gives it to him in a monastery, nuns' quarters, a dwelling of members of other sects, or on the way back from such places.

She gives it to him after she has left the village.

She gives him tonics, juice and medicine, and he uses them as such, rather than as food.

She is a female novice or probationer.

Even in these cases, though, it would be a wise policy not to take so much of her food that she is deprived of a full meal.

Summary: Eating staple or non-staple food, after having accepted it from the hand of an unrelated bhikkhuni in a village area, is a patidesaniya offense.

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2. In case bhikkhus, being invited, are eating in family homes, and if a bhikkhuni is standing there as though giving directions, (saying,) "Give curry here, give rice here," then she is to be dismissed by the bhikkhus, "Go away, sister, while the bhikkhus are eating." If not one of the bhikkhus should speak to dismiss the bhikkhuni, "Go away, sister, while the bhikkhus are eating," the bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act which ought to be acknowledged. We acknowledge it."

This rule refers to situations where lay donors invite bhikkhus to a meal, and a bhikkhuni stands giving orders, based on favoritism, as to which bhikkhus should get which food. The duty of the bhikkhus in such cases is to tell her to go away. If even just one of them does, they are all exempted from the offense here. If none of them does, and the following factors are fulfilled, they all incur the penalty and must acknowledge their offense as a group.

Object. Actually, there are two objects here: the food the the bhikkhuni. Any one of the five staple food that has been received in such a situation would fulfill the food factor. If the bhikkhuni has been ordained only in the Bhikkhuni Sangha, the bhikkhuni factor would be grounds for a dukkata.

Effort. There is a dukkata in accepting the staple food received under such circumstances, and a patidesaniya for every mouthful one eats.

Non-offenses. There is no offense--

if the bhikkhuni gets others to give her food to the bhikkhus;

if she herself gives the food of other people to the bhikkhus;

if she gets the donors to give food they have forgotten;

if she gets them to give to a bhikkhu they have passed over;

if she gets them to give the food equally to all;

'if she is a female probationer or novice; or

if she gets them to give anything but the five staple foods.

Summary: Eating staple food accepted at a meal to which one has been invited and where a bhikkhuni has given directions, based on favoritism, as to which bhikkhu should get which food and none of the bhikkhus have dismissed her, is a patidesaniya offense.

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3.There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the homes of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act which ought to be acknowledged. I acknowledge it."

The term "in training" (sekha) is usually used to refer to anyone who has attained at least the first noble path, but has yet to become an arahant. Here, though, the Vibhanga uses it to refer to any family whose faith is increasing but whose wealth is decreasing--i.e., a family whose faith is so strong that they become generous to the point that they suffer financially. In cases such as these, the Community may, as a formal act, declare them as families in training so as to protect them with this rule from bhikkhus who might abuse their generosity.

The factors for the offense here are two:

1) Object: staple or non-staple food accepted at the home of a family designated as in training when one is not ill and has not been invited by them beforehand.

2) Effort: One eats the food.

Object. Staple food follows the standard definition given in the Food Chapter under the pacittiya rules. Non-staple food includes all edibles except juice drinks, tonics and medicines. Staple and non-staple food are grounds for a patidesaniya; juice drinks, tonics and medicines taken as food, grounds for a dukkata.

Ill is defined as being unable to go for alms.

Invited means that one has been invited on that day or a previous day by a member of the family--or a messenger--standing outside of the house or its yard/compound. If they invite one while they are inside the home or its yard/compound, it does not count.

Effort. There is a dukkata in accepting staple or non-staple food with the purpose of eating it, or in accepting juice drinks, tonics or medicine with the purpose of taking them as food; a patidesaniya for every mouthful of the staple or non-staple food one eats; and a dukkata for every mouthful one takes of the juice drinks, tonics or medicine for the sake of food.

Non-offenses. There is no offense in eating food which one has accepted from the house of a family in training if--

One is ill.

One was invited.

The food was set out in the house or its yard by people other than the members of the family in training (); or

The family has made an arrangement to provide food by drawing lots, or on a regular or rotating basis, and one accepts the food as part of that arrangement.

There is also no offense in eating the leftovers of one who received the food at their house when he was invited or ill; or

if the members of the family give the food outside of their home or yard/compound. The Commentary quotes the MahaPaccari, one of the ancient commentaries, as saying that this exemption holds regardless of whether they take the food out of the home before or after seeing one approach.

Summary: Eating staple or non-staple food, after accepting it--when

one is neither ill nor invited--at the home of a family formally designated as "in training", is a patidesaniya offense.

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4.There are wilderness abodes that are dubious and risky. Should any bhikkhu, not being ill, living in such abodes, chew or consume unannounced (gifts of) staple or non-staple food, having received them himself in the abode, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act which ought to be acknowledged. I acknowledge it."

"Now at that time the Sakyan slaves were rebelling. The Sakyan ladies wanted to make a meal (for the bhikkhus) in wilderness abodes. The Sakyan slaves heard, 'The Sakyan ladies, they say, want to make a meal in the wilderness abodes,' so they infested the way. The Sakyan ladies, taking exquisite staple and non-staple foods, went to the wilderness abodes. The Sakyan slaves, coming out, plundered and raped them. The Sakyans, having come out and captured the thieves with the goods, were offended and annoyed and spread it about, 'How can the revered ones not inform us that there are thieves living in the monastery?'"

Here again there are two factors for the full offense.

1) Object: an unannounced gift of staple or non-staple food that one has received, when not ill, in a dubious and risky wilderness abode.

2) Effort: One eats the food.

Object. The Vibhanga defines a wilderness abode as one at least 500 bow-lengths, or one kilometer, from the nearest village, measuring by the shortest walkable path between the two, and not as the crow flies. Such an abode is considered dubious if thieves are known to be about,

and risky if people are known to have been hurt or plundered by them.

Staple food follows the standard definition given in the Food Chapter under the pacittiya rules. Non-staple food includes all edibles except juice drinks, tonics and medicines.

Staple and non-staple food are grounds for a patidesaniya; juice drinks, tonics and medicines taken as food, grounds for a dukkata.

The Vibhanga gives specific instructions for how the gift of food should be announced. The donor(s) or a messenger must come to the abode and tell one of the inhabitants that a gift of food will be brought. The inhabitant must then tell the informant that the area is dubious and risky. If the informant says, "Never mind, the donor(s) will come anyway", then someone in the abode must tell the thieves, "Go away. People are coming to serve food." This is very unlikely to make the thieves go away but, as the Commentary explains, it absolves the bhikkhus from any responsibility if the thieves attack the donors.

Even if the informant specifies that only certain types of food will be brought, anything that comes along with those foods is considered announced. () Here the Commentary adds that if other people learn of the intended donation and bring food to add to it, their food is considered as announced as well. The Vibhanga also states that if the informant says a particular group is coming to bring food, the announcement covers anything brought by any member of the group.

The Vibhanga makes clear that the announcement counts only if the donor makes it in the abode or its yard/compound. Thus, for example, if the donors announce their intended donation to the bhikkhu while he is in the village for alms, the donation is still considered unannounced. And, for the same reason, such things as telephone calls, letters and faxes would also not count.

The Commentary adds that if the donors send a bhikkhu or novice to the monastery to announce the donation, it does not count as announced. In other words, the messenger must be a lay person.

Perception is not a mitigating factor here. If the food is not properly announced, then regardless of whether one perceives it as properly announced or not, it still fulfills this factor.

A bhikkhu counts as ill if he is unable to go for alms.

Effort. There is a dukkata in accepting staple or non-staple food with the purpose of eating it, or in accepting juice drinks, tonics or medicine with the purpose of taking them as food; a patidesaniya for every mouthful of the staple or non-staple food one eats; and a dukkata for every mouthful one takes of the juice drinks, tonics or medicine for the sake of food.

Non-offenses. There is no offense in eating food accepted in the monastery if one is ill or if the gift was announced. There is also no offense--

in using roots, bark, leaves or flowers growing there in the abode;

in eating left-over announced food or food given to one who is ill;

in accepting food outside the abode and eating it inside; or

in accepting and eating juice drinks, tonics and medicines as such and not as food.

The Commentary, in discussing these allowances, makes the following points: 1) If lay people take any of the fruits, roots, etc., growing in the abode and cook them at home, they must announce the gift before bringing them back to the abode. 2) If the donors, after announcing the gift, bring large amounts of food, some of it may be set aside--without presenting it to the bhikkhus--to be presented on a later day.

All of this causes no hardships in communities where everyone knows that they have to announce a gift of food before bringing it to the dangerous abode, but there are bound to be cases where donors do not know that the abode is dangerous, or that they should announce their

gifts before bringing them, and they are likely to show up at the abode with unannounced gifts of food. In such cases, the Commentary recommends: 1) Either have the donor take the food outside the area of the abode, come back in to announce it, and then go out to bring the food back in to present it; or 2) Have the donor take the food outside and have a bhikkhu follow him out to accept it there.

If order to minimize the necessity of doing this, though, it would be a wise policy for a bhikkhu who finds himself living in such an abode to announce to all his supporters beforehand--and ask them to spread the word--that if they want to bring him gifts of food, they have to come and announce them in advance.

Summary: Eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wilderness abode when one is not ill is a patidesaniya offense.

CHAPTER TEN

Sekhiya

This term, as an adjective qualifying a duty, means "to be practiced" or "to be trained in". As the name of a training rule, it means "to be followed". There are 75 training rules in this category, divided by subject into four groups: etiquette in dressing and behaving when in inhabited areas; etiquette in accepting and eating alms food; etiquette when teaching the Dhamma; and etiquette in urinating, defecating and spitting.

The rules themselves do not impose a direct penalty. They simply say, "(This is) a training to be observed." The Vibhanga, though, says that to violate any of these rules out of disrespect incurs a dukkata. To violate them unintentionally, unthinkingly or unknowingly, or to disobey them when there are dangers or (in most cases) when one is ill, incurs no penalty.

The Commentary adds that "unknowingly" in this case does not mean not knowing the rule. For a new bhikkhu not to make the effort to know the rules, it says, would qualify as disrespect. So "unknowingly" here means not knowing that a situation has developed which would be contrary to the rules. For instance, if one does not know that one's robes have gotten out of kilter, that would not count as a breach of the relevant rule.

One: The 26 Dealing with Proper Behavior

The Canon contains several stories in which a bhikkhu's behavior

causes another person to become interested in the Dhamma. The most famous example is the story of Ven. Sariputta's first encounter with Ven. Assaji.

"Now at that time the wanderer Sanjaya was residing in Rajagaha with a large company of wanderers--250 in all. And at that time Sariputta and Moggallana were practicing the holy life under Sanjaya. They had made this agreement: Whoever attains the Deathless first will inform the other.

"Then Ven. Assaji, arising early in the morning, taking his robe and bowl, entered Rajagaha for alms: Gracious in the way he approached and departed, looked forward and behind, drew in and stretched out his arm; his eyes downcast, his every movement consummate. Sariputta the wanderer saw Ven. Assaji going for alms in Rajagaha: gracious...his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: 'Surely, of those in this world who are arahants or have entered the path to arahantship, this is one. What if I were to approach him and question him: "On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?"'

"But then the thought occurred to Sariputta the wanderer: 'This is the wrong time to question him. He is going for alms in the town. What if I were to follow behind this bhikkhu who has found the path for those who seek it?'"

Even though the following rules deal with minor matters, a bhikkhu should remind himself that the minor details of his behavior can often make the difference between sparking and killing another person's interest in the Dhamma.

1. [2]I will wear the lower robe [upper robe] wrapped around (me): a training to be observed.

To wear the lower robe wrapped around means to wear the upper edge

circling the waist, covering the navel, and the lower edge circling the knees. The Commentary states that when standing, the lower edge should be not more than eight fingerbreadths below the knees, although if one's calves are disfigured, it is all right to cover them more than that.

To wear the upper robe wrapped around means, according to the Vibhanga, keeping both ends of the top and bottom edges level. The bottom edge of the upper robe, though, does not have to be level with the bottom edge of the under robe. Given the size of the upper robe in the Buddha's time, it would have been impossible for it to have extended down that far.

Intentionally to wear either robe hanging down in front or in back is a breach of these rules. The Commentary states that the purpose of this rule is to prevent bhikkhus from wearing their robes in any of the various ways that lay people in those days wore theirs--e.g., pleated "with 100 pleats", tied up or tucked up between the legs. It also comments that since these rules are not qualified, as the follow-ing ones are, with the phrase, "in inhabited areas", they should be followed in the monastery and wilderness areas as well. As a prac-tical matter, though, if one is working on a high ladder or in a tree, it is a wise policy to tuck one's lower robe up between the legs for decency' sake.

3. [4]I will go [sit] well-covered in inhabited areas: a training to be observed.

The Vibhanga does not define inhabited areas in this or any of the following rules. The term thus probably has the same meaning as under Patidesaniya 1: in the homes of lay people, or along the streets and alleys of villages, cities or towns. This does not include, however, monasteries located in inhabited areas, although many such monasteries make it a rule that bhikkhus living with them observe many of these rules when outside of their personal quarters, even though they are still within the monastery grounds.

Well-covered, according to the Commentary, means not exposing one's chest or knees. One should have the upper edge of the upper robe around the neck, and the lower edge covering the wrists. The lower edge of the lower robe, as stated above, should cover the knees. When seated, only one's head, hands and legs from the calves on down should show.

Rule #4 here has an added non-offense clause: There is no offense if one sits not "well-covered" within one's residence. () According to the Vinaya Mukha, this means within one's room if one is staying overnight in a lay person's home. It makes the point that when one is outside of one's room, though, one should follow the rule.

5. [6]I will go [sit] well-restrained in inhabited areas: a training to be observed.

Well-restrained, according to the Commentary, means not playing with the hands or feet. This would include such things as dancing, cracking one's knuckles, wiggling one's fingers or toes.

7. [8]I will go [sit] with eyes lowered in inhabited areas: a training to be observed.

The Vibhanga says that a bhikkhu should keep his gaze lowered to the ground the distance of a plow's length ahead of him--this equals two meters, according to the Commentary. The purpose of this rule, it adds, is to prevent one from gazing aimlessly here and there at the sights as one walks along. There is nothing wrong, though, in looking up when one has reason to do so. An example given in the Commentary is stopping to look up and see if there are dangers from approaching horses or elephants. A more modern example would be checking the traffic before crossing a road.

9. [10]I will not go [sit] with robes hitched up in inhabited areas: a training to be observed.

According to the Commentary, to hitch up one's robes means to lift them so as to expose either side or both sides of the body. Rule #10 here, like Sekhiya 4, does not apply when one is sitting in one's dwelling in an inhabited area.

11. [12]I will not go [sit] laughing loudly in inhabited areas: a training to be observed.

According to the Vibhanga, if there is any reason for amusement, one should simply smile.

13. [14]I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed.

The Commentary defines a lowered voice as follows: Three bhikkhus are sitting in a row at intervals of three meters. The first bhikkhu speaks. The second can hear him and clearly catch what he is saying. The third can hear his voice, but not what he is saying. If the third can clearly catch what he is saying, it maintains, the first bhikkhu is speaking too loudly. As the Vinaya Mukha notes, though, when one is speaking to a crowd of people, there is nothing wrong in raising one's voice provided that one does not shout. And as the non-offense clauses shows, there is nothing wrong in shouting if there are dangers--e.g., someone is about to fall off a cliff or be hit by a car--or if one's listener is partially deaf.

15. [16]I will not go [sit] swinging the body in inhabited areas: a

training to be observed.

This means that one should keep one's body straight. Rule #16, like Sekhiya 4, does not apply when one is sitting in one's dwelling in an inhabited area.

17. [18]I will not go [sit] swinging the arms in inhabited areas: a training to be observed.

According to the Commentary, this means that one should keep one's arms still, although as the Vinaya Mukha points out, there is nothing wrong in swinging one's arms slightly to keep one's balance as one walks. Rule #18 does not apply when one is sitting in one's residence in an inhabited area.

19. [20]I will not go [sit] swinging the head in inhabited areas: a training to be observed.

This refers to swinging the head from side to side or letting it droop forward or back. Of course, there is no offense if one is dozing off, and like Sekhiya 4, Rule #20 does not apply when one is sitting in one's residence in an inhabited area.

21. [22]I will not go [sit] with arms akimbo in inhabited areas: a training to be observed.

Akimbo means with the hand on the hip. This rule, the Commen-tary says, forbids having one arm or both arms akimbo. As with Sekhiya 4, Rule #22 does not apply when one is sitting in one's residence in an inhabited area.

23. [24]I will not go [sit] with my head covered in inhabited areas: a training to be observed.

Covered, here, means covered with a robe, a scarf or other similar piece of cloth. As with Sekhiya 4, Rule #24 does not apply when one is sitting in one's residence in an inhabited area. And the allowance for "one who is ill" under both rules means that one may cover one's head when the weather is unbearably cold or the sun unbearably hot.

25.I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

This translation of the rule follows the Commentary.

26.I will not sit holding up the knees in inhabited areas: a training to be observed.

This, the Vibhanga says, refers to sitting cross-legged hugging the knees with the arms or hands, or binding them with a strip of cloth. () The author of the Vinaya Mukha reports, "I have seen (this latter method) only in ancient pictures. It was widely used among fat people as a way of holding the body erect."

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In addition to the rules listed here, there are others in the Khandhakas concerning behavior in inhabited areas. These include--

A bhikkhu entering an inhabited area must wear all three of his basic

set of robes unless--

He is ill.

It is during the four months of the rains.

It is during the period when his kathina privileges are in effect.

He is going to have to cross a river.

He has a secure dwelling (or other hiding place, the Commentary says, such as a hollow in a tree or a rock) in which to place the robe he leaves behind. (Mv.VIII.23.2)

He should also wear his waistband. The bhikkhu who instigated this rule had the unforgettable experience of having his lower robe slip off in front of a group of people who thoroughly enjoyed the spectacle. (Cv.V.29.1)

A bhikkhu entering an inhabited area, though, should not spread out his outer robe to sit on (Cv.VIII.4.3); and unless he is ill he should not wear footwear--shoes, sandals, boots, etc.--(Mv.V.12) or use an umbrella or sunshade (Cv.V.23.3). The Commentary to the umbrella rule includes physical or mental discomfort under "ill" in this case, and says that one may also use the umbrella to protect one's robes from the rain.

Two: The 30 Dealing with Food

27.I will receive alms food appreciatively: a training to be observed.

This rule was formulated in response to an incident in which some group-of-six bhikkhus accepted alms food unappreciatively, as if--to

quote the Vibhanga--"they wanted to throw it away." The Commen-tary explains appreciatively as "with mindfulness established." One should also remind oneself of the trouble and expense the donors went to in providing the food.

28.I will receive alms food with attention focused on the bowl: a training to be observed.

The purpose of this rule is to prevent one from looking at the donor's face or gazing aimlessly in other directions while he/she is placing food in the bowl. However, the Cullavagga (VIII.5) includes a number of "duties to be observed on alms round," one of which is that one should not stand too long or turn away too soon. This means that one should glance at what the donor has prepared to give, so that one will not stand waiting for more when the donor has finished giving, or turn away when he/she has more to give.

29.I will receive alms food with bean curry in proper proportion: a training to be observed.

This rule refers specifically to eating habits at the time of the Buddha. Bean curry means sauces made with gram, pulses, vetch, etc., thick enough that they can be placed in the bowl by the hand. In proper proportion, according to the Commentary, means no more than one-quarter of the total food. The Vinaya Mukha tries to interpret this rule as covering curries and soups of all kinds, but the Vibhanga and commentaries state unequivocally that it covers only bean curries. Other gravies, soups, stews and sauces are exempt.

This rule probably refers to situations in which bhikkhus were offered food from a serving dish from which they helped themselves--as was the custom when they were invited to homes in the Buddha's time, and still is the custom when they are invited to homes in Sri Lanka and Burma--for the Vibhanga states that there is no offense in receiving

more than the proper proportion if one is invited to accept more than that. There is also no offense in taking more than the proper proportion if one is accepting it from relatives, for the sake of another, or if one has obtained the food through one's own resources. (This interpretation follows the Commentary. The K/Commentary, for some reason, maintains that all of these non-offense situations--accepting from one's relatives, from people who have offered an invitation, for the sake of another, or from food obtained through one's own resources--apply only to dishes which are not bean curries, but this interpretation does not seem to be supported by the Vibhanga.)

30.I will receive alms food level with the edge (of the bowl): a training to be observed.

Iron bowls in the past had a hoop approximately 1 cm. wide around the inside of the mouth: According to the Commentary, "edge" here means the bottom edge of this hoop. A bhikkhu is prohibited from accepting more than this, although of course there is nothing against accepting less.

The Commentary contains a long discussion of what does and does not come under alms food in this rule, and concludes that it covers only staple and non-staple foods. Thus if one receives a sweet, the "tail" of whose wrapper extends above the edge of the bowl (such sweets are still common in Asia today), it would not count as an infraction of this rule. The same holds true if one receives foods which do not fill the bowl, but extend above the edge--such as a length of sugar cane--or if the donor places on top of one's bowl another vessel containing food, such as a box of sweets or a bag of fruit.

31.I will eat alms food appreciatively: a training to be observed.

According to the Vinaya Mukha, this rule forbids doing other

things--such as reading--while eating one's food. The Recollection at the Moment of Using One's Requisites requires that one reflect that one is eating "not playfully, nor for intoxication, nor for fattening, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) 'I will destroy old feelings of hunger without creating new feelings from overeating: Thus will I maintain myself, be blameless and live in comfort.'" One should also remind oneself of the effort and expense the donors went to in providing the meal.

32.I will eat alms food with attention focused on the bowl: a training to be observed.

The purpose of this rule is to prevent one from gazing aimlessly about while eating. The Vinaya Mukha notes, though, "To look elsewhere in ways related to one's eating--e.g., looking with the thought of providing a nearby bhikkhu with whatever he is lacking--is not prohibited." (See Sekhiya 38, below.)

33.I will eat alms food methodically: a training to be observed.

The purpose of this rule is that a bhikkhu work steadily across his food while eating, from one side to another, and not pick at it here and there. Special treats, though, may be passed over--either as a form of self-denial, or to save them for the end of the meal. Also, there is no offense in picking here and there when taking food from one's bowl to give to another person. ()

34.I will eat alms food with bean curry in proper proportion: a training to be observed.

The non-offenses here are the same as under Sekhiya 29: This rule

does not apply to foods which are not thick bean curries, or to situa-tions where one has received the food from relatives, from people who offered an invitation to take more, for the sake of another or from one's own resources.

35.I will not eat alms food taking mouthfuls from a heap: a training to be observed.

This refers to the rice in one's bowl. The Commentary translates from a heap as from the top or from the middle. The Vinaya Mukha notes that is a custom among bhikkhus before eating to level off the rice in their bowls so that its surface is even. One would then work from one side, as under Sekhiya 33. The no-offense clauses state that if a little food remains scattered in one's bowl, there is no offense in gathering it together in a small heap and eating from that. () The Vinaya Mukha adds that if one is served other foods--such as sweets--stacked on a platter, it would be impolite to level them off, so in cases such as this one may take from the top of the heap.

36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

Some donors, if they see that a bhikkhu has nothing but rice in his bowl, will go out of their way to provide him with extra food. This rule is to prevent bhikkhus from taking advantage of their kind intentions.

According to the Vibhanga, there is no offense if donors cover the food in one's bowl with rice, or if one covers it with rice oneself if one is not doing it out of a desire for more.

The Commentary notes that there is no exception here for a bhikkhu who is ill.

37.Not being ill, I will not eat rice or bean curry which I have requested for my own sake: a training to be observed.

The Commentary to Pacittiya 39 says that rice or bean curry here covers all foods not covered in that rule.

There is no offense in requesting these foods from relatives, from people who have offered an invitation to request, or if one is ill (weak from hunger would be included here). There is also no offense in obtaining these foods by means of one's own resources.

38.I will not look at another's bowl intent on finding fault: a training to be observed.

The K/Commentary defines finding fault as taking note of the fact that the other bhikkhu or novice has something: What this probably means is that he has some especially nice food that he is not sharing. The Vinaya Mukha provides an alternative suggestion, that this rule refers to finding fault with another's sloppy manner of eating. Sloppi-ness, though, is something about which bhikkhus may admonish one another, so the K/Commentary's interpretation seems more to the point.

The Vibhanga states that there is no offense in looking at another's bowl if one is not meaning to find fault or if one wants to provide him with whatever he may be lacking.

Here again, the Commentary notes that there is no exception for a bhikkhu who is ill.

39.I will not take an extra-large mouthful: a training to be observed.

According to the Commentary, a mouthful the size of a peacock's egg is too large, while one the size of a chicken egg is too small. (!) One midway between these two sizes is just right. This seems hard to fathom, unless chicken eggs in those days were much smaller than they are now.

According to the Vibhanga, this rule does not cover fruits, solid foods such as roots, and special confections (sandwiches at present would fit here). Apparently, if these items are somewhat largish, it is all right to stick them whole into the mouth, although if they are very large, it would be better to take bites out of them (see Sekhiya 45).

40.I will make up a rounded mouthful: a training to be observed.

People at that time ate food with their hands, and formed mouth-fuls of the food with their fingers before taking them to the mouth.

This rule, like the preceding one, does not cover fruits, solid foods such as roots, and special confections such as sandwiches. In other words, one does not have to mash these things up and form them into rounded mouthfuls before eating.

41.I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42.I will not put the whole hand into the mouth while eating: a training to be observed.

The Commentary and K/Commentary are in agreement that this is the proper translation for this rule. The Sub-commentary insists that it should be "any part of the hand" rather than "the whole hand", but

according to the Commentary the act of sticking a finger in one's mouth while eating comes under Sekhiya 52.

43.I will not speak with the mouth full of food: a training to be observed.

According to the Commentary, if the amount of food in one's mouth is not enough to effect the clarity of one's pronunciation, it is all right to speak.

44.I will not eat from lifted balls of food: a training to be observed.

What this means is that one should not lift food from the bowl in one hand and then use the other hand to take parts of that handful to put in the mouth. According to the Vibhanga, this rule does not cover fruits, solid foods and special confections. Thus, for example, it is all right to pick up a bunch of grapes in one hand, and then take the grapes one by one with the other hand and put them in the mouth.

This rule is often translated as, "I will not eat tossing up balls of food," but since it seems unlikely that there would be an allowance for tossing fruit, etc., into the air and catching it in the mouth, the above translation is probably more correct.

45.I will not eat nibbling at mouthfuls of food: a training to be observed.

After forming a mouthful of food (see Sekhiya 39 & 40), one should place it into the mouth at once, rather than biting it off bit by bit.

Again, this rule does not cover fruits, solid foods and special

confections. i.e., there is nothing wrong in taking bites from any of these foods that are too large to fit into the mouth, although the etiquette in many Asian countries at present frowns on taking bites even out of things such as these.

46.I will not eat stuffing out the cheeks: a training to be observed.

In other words, one should swallow one's food before putting another mouthful in the mouth.

This is another rule which does not cover fruits, solid foods and special confections. Apparently this allowance covers cases where the fruits, etc., would make up a largish mouthful, as mentioned under Sekhiya 39.

47.I will not eat shaking (food off) the hand: a training to be observed.

According to the Vibhanga, there is no offense in shaking dust or dirt off the hand while eating. ()

48.I will not eat scattering rice about: a training to be observed.

If one happens to be shaking dirt off the hand, and a few rice grains on the hand happen to get scattered in the process, there is no offense.

49.I will not eat sticking out the tongue: a training to be observed.

50.I will not eat smacking the lips: a training to be observed.

51.I will not eat making a slurping noise: a training to be observed.

In the origin story to this rule, a certain Brahmin prepared a milk drink for the bhikkhus, who drank it making a hissing or slurping sound. One of the bhikkhus, a former actor, made a joke about the fact: "It's as if this entire Sangha were cooled." (This of course, is a pun on the higher meaning of the word "cooled".) Word got to the Buddha, who in addition to formulating this rule, also imposed a dukkata on the act of making a joke about the Buddha, the Dhamma or the Sangha.

52.I will not eat licking the hands: a training to be observed.

According to the Commentary, this rule also covers the act of sticking a finger into the mouth. There are times, though--it says--when one is eating a semi-liquid food with one's hand, in which case it is all right to stick the tips of the fingers into the mouth so as to get as much of the food as possible into the mouth without spilling it.

53.I will not eat licking the bowl: a training to be observed.

The Commentary shows that the verb lick here also means scrape, in that it says it is a breach of this rule to scrape the bowl even with one finger. The Commentary is surely correct here, for otherwise there is no making sense of the Vibhanga's allowance that if there are a few scattered crumbs left in the bowl, one may gather them into one last mouthful, scrape them up and eat them.

54.I will not eat licking the lips: a training to be observed.

55.I will not accept a water vessel with a hand soiled by food: a training to be observed.

According to the Commentary, this rule applies to anything from which one would drink water, whether it belongs to oneself or to others. If one's hand is partially soiled, it says, it is all right to pick up a water vessel with the unsoiled part.

The Vibhanga says that if one's hand is soiled, one may take the water vessel with the thought that, "I will wash it or get it washed," although this allowance might be qualified with the consideration that one should make sure it gets washed before someone else uses it.

56.I will not, in an inhabited area, throw away bowl-rinsing water which has grains of rice in it: a training to be observed.

The custom in those times, when bhikkhus were invited to eat at a lay person's home, was for the donor to offer water to the bhikkhus to rinse out their bowls before the meal and again at the end. In both cases, each bhikkhu was to hold his bowl in both hands, receive the water into the bowl, swish it around without scraping it (against the ground or floor), and pour it into a receptacle if there was one--or on the ground if not--taking care not to splash any nearby people or one's own robes. (Cv.VIII.4-6)

This rule applies to the after-meal rinsing. The Vibhanga says that there is no offense in throwing away bowl rinsing water if the rice grains are removed, if they are squashed so as to dissolve in the water, or if the water is poured into a receptacle and later thrown outside. ()

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In addition to the above rules, the duties observed on alms round and in eating at a lay person's home include the following points of etiquette:

While on alms round. One should go unhurriedly, and stand neither too close to nor too far from the donor. (Cv.VIII.5.2)

While eating in a home. One should select a seat which does not encroach on the senior bhikkhus' spaces, but which also does not deprive the junior bhikkhus of a place to sit. (Cv.VIII.4.3)

If there are any special foods, the most senior bhikkhu should tell the donor to make sure that everyone gets equal portions. He should also not begin eating until everyone is served, nor should he accept water for rinsing his bowl until everyone is finished eating. (Cv.VIII.4.5)

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The Vinaya Mukha notes that some of the rules and allowances in this section outline "table manners" which would be regarded either as excessively fussy or as messy and impolite by polite modern standards. Thus wherever ancient and modern codes of etiquette are at variance, the wise policy would be to adhere to whichever code is more stringent on that particular point.

Three: The 16 Dealing with Teaching Dhamma

The Canon records that the Buddha himself had the highest respect for the Dhamma he had discovered; that, as others might live under the guidance of a teacher, honoring and revering him, the Buddha lived under the Dhamma, honoring and revering it. He enjoined his followers to show the same respect for the Dhamma not only when listening to it, but also when teaching it, by refusing to teach it to a person who shows disrespect.

The following set of rules deals with situations in which a listener, in terms of the etiquette at that time, would be regarded as showing disrespect for a teacher or his teaching. As the Vinaya Mukha notes, a few of these cases--such as those concerning footwear--are not considered disrespectful under certain circumstances at present, although here the exceptions given for listeners who are "ill" might be stretched to cover any situation where the listener would feel inconvenienced or awkward if asked to comply with the etiquette of the Buddha's time. On the other hand, there are many ways of show-ing disrespect at present which are not covered by these rules, and an argument could be made, reasoning from the Great Standards, that a bhikkhu should not teach Dhamma to a person who showed disrespect in any way.

Dhamma here is defined as any statement spoken by the Buddha, his disciples, seers or devatas connected with the teaching or with its goal. See Pacittiya 7 for a more detailed discussion of this point.

57.I will not teach Dhamma to a person with an umbrella in his hand and who is not ill: a training to be observed.

An umbrella or sunshade, at that time, was considered a sign of rank.

According to the Commentary, this rule applies regardless of whether the umbrella is open or closed, and as long as one's listeners has his/her hand on it. If, however, the umbrella is on the listener's lap, resting against his/her shoulder, or if someone else is holding it over the listener's head, there is no offense in teaching him/her any Dhamma.

58.I will not teach Dhamma to a person with a staff in his hand and who is not ill: a training to be observed.

According to the Vibhanga, a staff is a pole two meters long. For some reason, any pole shorter or longer than that would not come under this rule.

59.I will not teach Dhamma to a person with a knife in his hand and who is not ill: a training to be observed.

The term knife here includes anything with a blade. According to the Commentary, if the knife is not in the listener's hand--e.g., it is in a sheath attached to the belt--there is no penalty in teaching him/her the Dhamma.

60.I will not teach Dhamma to a person with a weapon in his hand and who is not ill: a training to be observed.

The Vibhanga defines weapon as a bow, and the Commentary includes arrows here as well. The Vinaya Mukha adds guns; and in fact any weapon which does not have a blade would seem to fall under this rule.

Again, if the weapon is not in the listener's hand--e.g., it is in a holster attached to the belt--there is no penalty in teaching him/her the Dhamma.

61.[62] I will not teach Dhamma to a person wearing leather [non-leather] footwear who is not ill: a training to be observed.

The Pali terms for leather and non-leather footwear--paduka and upahana--cover all forms of shoes, sandals and boots. (See Mv.V.1.30-8.3)

Wearing means one of three things: placing one's feet on top of the footwear without inserting the toes; inserting the toes, without fastening the footwear; or fastening the footwear with the toes inside.

63. I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.

The Commentary makes the point that if the vehicle is large enough to seat two or more, then the bhikkhu may sit together with his listener and teach Dhamma without penalty. The same holds true if the bhikkhu and his listener are in separate vehicles, as long as the bhikkhu's vehicle is the same height or higher than his listener's, and is not following along behind it.

64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

The Commentary goes into great detail on this rule, listing the various permutations of the bhikkhu's position and his listener's, and saying which ones are allowable and which ones not:

A bhikkhu lying down may teach any listener who is standing or sitting down. He may also teach a listener lying down on a piece of

furniture, a mat or on the ground, as long as the bhikkhu's position is on an equal level or higher than his listener's.

A bhikkhu sitting down may teach a listener who is standing or sitting down (see also Sekhiyas 68 & 69), but not one who is lying down, unless the listener is ill.

A bhikkhu standing may teach a listener who is also standing, but not one who is sitting or lying down, again unless the listener is ill (see Sekhiya 70).

65. I will not teach Dhamma to a person who sits holding up his knees and who is not ill: a training to be observed.

As under Sekhiya 26, the position of holding up the knees here includes hugging the knees with the arms, or tying them in a similar position with a strap or a piece of cloth.

66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

This rule applies only to headgear--such as turbans or hats--which hide all of the hair. If the hat/turban does not hide all of the hair, or if the listener adjusts it so as to expose some hair, it would not come under this rule.

67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

There is no offense in teaching if the listener adjusts the robe or scarf to uncover his/her head.

68.Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

According to the Commentary, a seat here includes even a piece of cloth or a pile of grass.

69.Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

The Commentary states that this rule also covers cases where the bhikkhu and his listener are both sitting on the ground, but the listener is sitting on a higher piece of ground than the bhikkhu.

70.Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71.Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

There is no offense, the Commentary says, if the bhikkhu and his listener are walking side by side; or if two bhikkhus are walking along, one in front of the other, and they practice reciting a passage of Dhamma together.

72.Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

Four: The 3 Miscellaneous Rules

73.Not being ill, I will not defecate or urinate while standing: a training to be observed.

Arguing from the Commentary's allowance under the following rule, it would seem that a bhikkhu who needs to urinate, finds himself in a public restroom, and can no longer hold himself in while waiting for a toilet, would qualify as "ill" here and so would be able to use a urinal without penalty.

74.Not being ill, I will not defecate, urinate or spit on living crops: a training to be observed.

The Vinaya Mukha says that crops here includes all plants that are tended--such as in gardens, farms or lawns--but not plants growing wild. The Commentary includes roots of living trees which appear above ground, in addition to green plants running along on top of the ground. It also quotes the MahaPaccari, one of the ancient commen-taries on which it is based, as including blowing the nose under the term spitting in this rule and the next.

According to the Vibhanga, there is no offense using plants to cover up feces, urine or saliva; and the Commentary states that a bhikkhu looking for a place without crops to do his business, can't find one and is unable to hold himself in any longer, would qualify as "ill" under this rule.

75.Not being ill, I will not defecate, urinate or spit in water: a training to be observed.

According to the Commentary, water here includes water fit for drinking or bathing, but not water unfit for such use--e.g., salt water, stagnant water--or water in a toilet. If there is a flood with no dry ground available, then there is no offense in relieving oneself in the water.

As under the preceding rule, the Vibhanga says that there is no offense using water to cover up or to wash feces, urine or saliva away.

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The Cullavagga (VIII.10) contains a series of rules concerning etiquette in using a restroom. Among them:

--The restroom should be used in order of arrival, rather than in order of seniority. ("Now at that time, bhikkhus used the restroom in order of seniority. Newly-ordained bhikkhus, having arrived first in dire need to go, had to wait and keeled over stiff from holding themselves in.")

--One should not go bursting into the restroom. (According to the Vinaya Mukha, this means not only that one should not go rushing in, but also that one should not go in with one's lower robe open or pulled up.) Before entering, one should cough or clear one's throat; if a bhikkhu is inside, he should cough or clear his throat in answer.

--One's robes should be hung up on a line or rod before entering. This, according to the Vinaya Mukha, refers to one's upper and outer robe.

--One should not make grunting noises while relieving oneself.

--If the toilet or restroom is dirty, one should clean it for the next

person.

--One should not go bursting out of the restroom when finished--again, taking care not to have one's lower robe pulled up or open.

Cv. VIII.9 adds that after one has defecated--inside a restroom or not--one should always rinse oneself if water is available.

CHAPTER ELEVEN

Adhikarana-Samatha

This term means, "the settlement of issues." The seven rules in this section are actually principles and procedures for settling the four sorts of issues mentioned under Pacittiya 63: disputes, accusations, offenses and duties. The Canon's explanations of these procedures are given not in the Vibhanga, but in Cullavagga IV, which starts with a sketch of the procedures, followed by a detailed explanation of how to apply them to each of the four types of issues. We will follow the same presentation here.

For the settling, the resolution of issues which arise:

1. A verdict "in the presence of" should be given. This means that the formal act settling the issue must be carried out in the presence of the Sangha, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

In the presence of the Sangha means that the group of bhikkhus which has gathered is competent to carry out the formal act under question.

In other words, it contains the minimum number of bhikkhus required, all the bhikkhus in the designated area (sima) either are present or have sent their consent, and none of the bhikkhus in the meeting makes protest against having the matter settled by the group--although as we noticed under Pacittiya 80, if a formal act is being carried out against a bhikkhu, his protest does not invalidate the act; any protest made by any other member of the group though, would invalidate it, even if he only informs the bhikkhu sitting next to him. (Mv.IX.4.8)

In the presence of the individuals means that all the individuals involved in the matter are present. For instance, in a dispute, both sides of the dispute must be in the meeting; when the Sangha is carrying out a formal act against one of its members, the accused must be there; in an ordination, the bhikkhu-to-be must be present. There are a few cases where this factor is not followed--such as the ordination of a bhikkhuni by messenger, and the act of turning the bowl upside down (refusing to accept donations from a lay person who has mistreated the Sangha)--but these are rare.

In the presence of the Dhamma and Vinaya means that all the proper procedures laid down in the Vinaya are followed, and that bhikkhus who advocate what is not truly Dhamma or Vinaya are not holding sway over the group.

2. A verdict of mindfulness may be given. This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

A verdict of this sort is valid only if:

1) The bhikkhu is pure and without offense;

2) He is accused of an offense.

3) He asks for the verdict.

4) The Sangha gives him the verdict.

5) It is in accordance with the Dhamma, the assembly of bhikkhus being complete and competent to give it. (Cv.IV.4.11)

According to the Commentary, factor (1) here--the bhikkhu is pure and without offense--applies only to arahants, but the Canon makes no mention of this point. There are other places in the Khandhakas where the phrase "pure and without offense" is used to refer to any bhikkhu who has not committed the offense of which he is accused (e.g., Mv.IX.1.7; Mv.IX.4.9), with nothing to indicate that he would have to be an arahant. If the Commentary's interpretation were correct here, there would be no way that a bhikkhu in his right mind who is not an arahant could be declared innocent of an offense at all, since the only three verdicts which may settle an accusation are this one, the verdict of past insanity (for a bhikkhu who was insane when he committed the offense in question), and the act of (punishment for) further misconduct, for a bhikkhu who committed the offense in question when he was in his right mind. The fourth rule below--acting in accordance with what is admitted--which is sometimes assumed to cover cases of innocence, actually applies only to cases where the bhikkhu admits to having committed an offense before the matter goes to interrogation, and not to cases where he is innocent and asserts his innocence.

Thus we will follow the general usage in the Khandhakas and say that the factor "pure and without offense" is fulfilled by any bhikkhu--arahant or not--who has not committed the offense in question.

3. A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question, and so is absolved of any responsibility for it.

Such a verdict is valid only if given to a bhikkhu who:

1) Does not remember what he did while insane;

2) Remembers, but only as if in a dream; or

3) Is still insane enough to believe that his behavior is proper. ("I act that way and so do you. It is allowable for me and allowable for you!") (Cv.IV.6.2)

4.Acting in accordance with what is admitted. This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts: For instance, a bhikkhu actually commits a pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a sanghadisesa, that would be invalid.

5. Acting in accordance with the majority. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and--in the words of the Canon--are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

Such a vote is valid only--

1) If the issue is major.

2) If the proper procedures have already been followed (in at least two or three monasteries, says the Commentary) and have failed to achieve a result.

3) If those on the side of the Dhamma are in the majority and are perceived to be in the majority.

4) If it is felt that such an act will not divide the Community.

5) If the Community present is competent to settle the issue.

6) If all the bhikkhus present agree to take a vote.

7) If there is no cheating (e.g., one bhikkhu taking two voting tickets); and

8) If each bhikkhu honestly votes in accordance with his views, and not, for example, under fear of intimidation. (Cv.IV.10)

6. Acting in accordance with the accused's further misconduct. This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reproved for his actions, made to remember the offense and to confess it, after which the Community carries out a formal act of "further misconduct" against him, as a means of further punishment for his being so uncooperative as to require the formal interrogation in the first place.

The Cullavagga (IV.11.2-12.2) contains three separate discussions of the conditions that are necessary for the act to be valid. Since the discussions overlap, they can be summarized as follows:

The act is essentially the same thing as an act of censure, and as such can be given to a bhikkhu who--

1) is a maker of strife, quarrels and dissension in the Community;

2) is ignorant, full of offenses and has not undergone the penalty for them; or

3) lives in unbecoming association with lay people.

What makes this act special is that it is aimed primarily at a bhikkhu who has committed an offense which requires confession, but he does not confess it until being formally interrogated. This is shown by the following factors which are required for the act to be valid:

1) The accused is impure (i.e., he actually did commit the offense, and it is an offense which requires confession).

2) He is unconscientious (i.e., he didn't voluntarily confess the offense on his own in the first place).

3) A formal meeting has been called in which he is present and has been interrogated: reproved for his actions, made to remember the offense, and formally accused of having committed it. (The Commen-tary translates this word--sanuvada--as meaning argumentative--saupavada--which also fits the context. If the bhikkhu has been accused of the offense but at first denies it, that would fulfill this factor.)

4) He finally admits to having committed the offense and confesses it.

5) The Community carries out the act

6) in accordance with the Dhamma and Vinaya, and with a complete assembly.

Once such an act has been carried out against a bhikkhu, he must observe the following rules:

1) He may not act as preceptor or teacher for another bhikkhu, nor is he to have a novice attend to him.

2) He may not assent to being authorized to exhort bhikkhunis; and even if authorized, he is not to exhort them.

3) He should not commit the offense for which he is being punished, a similar offense or a worse one.

4) He should not find fault with the formal act or with those who carried it out.

5) He should not accuse others of offenses, or participate actively in any of the procedures involved in a formal accusation--e.g., sus-pending another bhikkhu's right to join in the Patimokkha recitation, ask leave to accuse, reprove, make remember, etc.

6) He should not quarrel with bhikkhus. (Cv.IV.12.4)

If he abides by all these rules, and the community is satisfied that he has seen the error of his ways, they are to rescind the act and restore him to his former status as a full-fledged bhikkhu.

7.Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contem-plative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commentary, this means that all bhikkhus in the sima must attend. No one should send his consent, and even sick bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (natti-dutiya-kamma).

This clears all offenses except for--

1) Any heavy offense (parajika and sanghadisesa, says the Commentary) committed by anyone in the group;

2) Any offenses dealing with the laity;

3) Any offenses of any member of either side who does not approve of the procedure;

4) Any offenses of any bhikkhu who does not attend the meeting. (This is the reason for the Commentary's statement that even sick bhikkhus must attend.)

Point (3) here is interesting. If any member of either side were to dissent, that would invalidate the whole procedure. This point is thus probably added as a reminder to any bhikkhu who might be vindictive enough to want to deal with his enemies case-by-case, that his offenses will also have to be dealt with case-by-case. This might be enough to discourage him from dissenting.

The Commentary explains the name of this procedure by compar-ing the offenses cleared in this way to excrement which has been so thoroughly covered with grass that it can no longer send an oppressive smell.

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According to the Cullavagga, the principle of "in the presence of" applies to all four types of issues: disputes, accusations, offenses and duties. In addition, disputes may be settled "in accordance with the majority"; accusations must be settled either by a verdict of mindfulness, a verdict of past insanity or an act "in accordance with further misconduct"; and offenses may be settled by acting in accordance with what is admitted or by covering them over as with grass.

What follows it a more detailed discussion of how these principles and procedures apply in each of the four cases:

Disputes are heated disagreements over what the Buddha did and did not teach, or in the words of the Cullavagga, "when bhikkhus dispute,

saying:

'It is Dhamma,' or 'It is not Dhamma;'

'It is Vinaya,' or 'It is not Vinaya;'

'It was spoken by the Tathagata,' or 'It was not spoken by the Tathagata;'

'It was regularly practiced by the Tathagata,' or 'It was not regularly practiced by the Tathagata;'

'It was formulated by the Tathagata,' or 'It was not formulated by the Tathagata;'

'It is an offense,' or 'It is not an offense;'

'It is a light offense,' or 'It is a heavy offense;'

'It is a curable offense,' or 'It is an incurable offense;'

'It is a serious offense,' or 'It is not a serious offense.'

Whatever strife, quarreling, contention, dispute, differing opinions, opposing opinions, heated words, abusiveness based on this, is an issue arising from disputes." (Cv.IV.14.2)

Thus not all disagreements on these matters are classed as issues. Friendly disagreements or differences of interpretation aren't; heated and abusive disagreements are.

The Buddha advises that a bhikkhu who wants to bring up such questions for discussion should first consider five points: 1) whether or not it is the right time for such a discussion; 2) whether of not it concerns something true; 3) whether or not it is connected with the goal; 4) whether or not he will be able to get on his side bhikkhus who value the Dhamma and Vinaya; and 5) whether or not the question will give rise to strife, quarreling, disputes, cracks and splits in

the community. If the answer to the first four questions is yes, and to the fifth question no (i.e., the discussion is not likely to lead to strife), he may then go ahead and start the discussion. Otherwise, he should let the matter rest for the time being. (Cv.IX.4)

The Cullavagga quotes the Buddha as saying that there are two sorts of mental states which can turn disputes into issues: wholesome and unwholesome. The unwholesome states he lists are covetous, corrupt or confused states of mind; the wholesome ones are states of mind which are not covetous, not corrupt and not confused. He adds, however, that there are six character traits which can lead to issues arising from disputes which will act towards the detriment of many people. They are when a bhikkhu:

is easily angered and bears ill will,

is mean and spiteful,

is jealous and possessive,

is scheming and deceitful,

has evil desires and wrong views,

is attached to his own views, obstinate, unable to let them go.

Such a bhikkhu, he says, lives without deference or respect for the Buddha, the Dhamma, the Sangha, and does not complete the training. If one should see any of these traits within oneself or others, one should strive for their abandonment. If there are no such traits present, one should make sure that they don't arise in the future. (Cv.IV.14.3)

As noted under Sanghadisesa 10, there are two sorts of disputes: those in which one of the parties is aiming at schism, and those in which neither is. Disputes of the first sort are to be dealt with in line with the procedures listed under Sanghadisesas 10 & 11; those of

the second sort are to be settled as follows:

In the presence of--Step 1: a) The Community meets, with at least four bhikkhus--the minimum to form a quorum--present. All of the bhikkhus in the sima are either present or have sent their consent, and none of the bhikkhus present protests against having the matter settled by the group.

b) Both sides of the dispute are present.

c) The meeting is carried out in accordance with the procedures the Buddha laid down, and the unanimous decision of the Commu-nity is in line with what the Buddha actually laid down. This point is important: It means that no Community--even if it follows the proper form for the meeting--can legitimately replace the Buddha's teachings with its own preferences on any point.

If the Community can settle the manner in this way, it is properly settled and should not be reopened.

Step 2: If the Community cannot settle the matter, they should go to a monastery where there are more bhikkhus, and ask them to help settle the matter. If it so happens that the group is able to settle the matter among themselves on the way to the other monastery, then it is properly settled, and they may return home to their own monastery.

Step 3: If the matter is still unsettled by the time they reach the second monastery, they should ask the resident bhikkhus there to help settle the matter. The resident bhikkhus should then meet and consider among themselves whether or not they are competent to settle the matter. If they feel that they aren't, they shouldn't take it on. If they feel that they are, they should then ask the incoming bhikkhus how the dispute arose. (The Commentary here adds that the residents should first stall for two or three days--saying that they have to wash their robes or fire their bowls first--as a way of subduing the pride of the incoming bhikkhus.)

Once the resident bhikkhus have asked the history of the dispute, the

incoming bhikkhus are to say that if the resident bhikkhus can settle the dispute, they (the incoming bhikkhus) will hand it over to them; if they can't settle it, the incoming bhikkhus will still be in charge of the matter.

If the resident bhikkhus can then settle the dispute, it is properly settled.

Step 4: If they can't settle it in this way--and, in the words of the Canon, "endless disputes arise and there is no discerning the meaning of a single statement"--the disputants should, with a motion and announcement, hand the matter over to a panel of experts. The Commentary recommends a panel of ten. To qualify as a member of the panel, a bhikkhu must have the following qualifications:

1) He is moral, abiding scrupulously by the rules of the Vinaya.

2) He is learned in all things dealing with the holy life.

3) He has memorized both Patimokkhas in detail.

4) He is firm in his knowledge of the Vinaya, and not easily led off-track.

5) He is skilled at reconciling both sides of a dispute.

6) He is skilled at settling an issue.

7) He knows what constitutes an issue.

8) He knows how an issue arises (i.e., through wholesome, unwholesome or neutral states of mind).

9) He knows when an issue is stopped.

10) He knows the way leading to the stopping of an issue. (Notice that these last four qualifications parallel knowledge of the four Noble Truths.)

The Commentary notes that while the panel is discussing the issue, none of the other bhikkhus is to speak. If the panel can settle the issue, it is properly settled, and should not be reopened.

Step 5: If the panel has trouble in settling the issue, and there are any members of the panel who "hide the Dhamma under the shadow of the letter"--i.e., use the letter of the rules to go against the spirit--they may be removed from the panel through a formal motion. If the panel can then settle the issue, it is properly settled.

If not--and by this time, the Commentary says, at least two or three monasteries have become involved--the simple procedure of "in the presence of" has been exhausted, and the dispute must go on to a settlement "in accordance with the majority."

In accordance with the majority: A decision by majority vote is valid only when the following factors are present:

1) The issue is important.

2) The procedures of "in the presence of" have all been followed, but have not succeeded in settling the issue.

3) Both sides have been made to reflect on their position.

4) The distributor of voting tickets knows that the majority is on the side of the Dhamma, or

5) that the majority is probably on the side of the Dhamma.

6) The distributor of voting tickets knows that the procedure will not lead to a split in the Sangha, or

7) that the procedure will probably not lead to a split in the Sangha.

8) The tickets are taken in accordance with the rule (e.g., only one ticket per bhikkhu, and the Dhamma side wins).

9) The assembly is complete; and

10) The bhikkhus take the tickets in accordance with their views (and not, e.g.,, under fear of coercion).

When these factors are all present, the group should first ask one of its members to act as a distributor of voting tickets. He should be free of the four kinds of prejudice, and know what does and does not constitute the taking of a voting ticket. Before accepting the role, he should reflect on whether or not the ten qualifying factors are truly present, and should accept only when they are. Once he accepts the role, he is to be authorized by means of a formal motion and announcement.

He is then to have voting tickets made--a different color for each side--and conduct the ballot in one of three ways: secretly, by whispering in the ear or openly.

In secret balloting, he is to tell each bhikkhu, "This color is for this side and that color for that. Take one, but don't show it to anyone." According to the Commentary, this method is to be used when there are many unconscientious bhikkhus in the assembly.

In "whispering in the ear" balloting, he is to whisper to each bhikkhu, "This color is for this side and that color for that. Take one, but don't tell anyone." This method, the Commentary says, is for assemblies in which there are many foolish or trouble-making bhikkhus.

In open balloting, the bhikkhus are to take the voting tickets openly. This method is for assemblies where the distributor is certain that the conscientious bhikkhus are in the majority.

Once the vote is taken, the distributor is to assess the result before announcing it. If he sees that the non-Dhamma side has won, he is to annul the balloting, and take the vote all over again. According to the Commentary, he may take the vote up to three times. If the anti-Dhamma side is still in the majority, he should announce that the

time is not right for a vote, adjourn the meeting, and try to find more bhikkhus on the side of the Dhamma to join the next meeting.

These procedures make two interesting assumptions: One side of the dispute is clearly in the right, and the distributor must belong to the right side. If he belongs to the wrong side, the whole balloting is invalid, and the issue may later be reopened without penalty. If neither side is clearly in the right, the composers of the Cullavagga would probably consider the issue unimportant and not worthy of a vote in the first place. If this is true, then even if a vote is taken, it would not be a valid use of the procedure, and the results would not be binding.

In all of these steps for settling disputes, the important point to remember is that in no way is a group of bhikkhus to rewrite the Dhamma or Vinaya in line with their views. Even if they attempt it, following the procedures to the letter, the fact that their decision goes against the Buddha's teachings invalidates their efforts, and the issue may be reopened at any time without penalty.

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Accusations. When a bhikkhu has committed an offense, it is his responsibility to undergo the penalty voluntarily so as to make amends for it. If his fellow bhikkhus see, hear or suspect that he has committed an offense without undergoing the penalty, it is their duty to question and admonish him in private, in accordance with the procedures discussed under Sanghadisesa 8. The issue may be settled informally in one of two ways: (1) The accused admits to the act, sees it as an offense and undergoes the penalty; or (2) he is truly innocent, professes his innocence, and can convince his admonishers that their suspicions were ungrounded. If both sides act in good faith and without prejudice, issues of this sort are relatively easy to settle informally in this way.

If they can't be settled, they should be taken to a meeting of the Sangha so that the Community as a whole can make an interrogation and give its verdict.

When the Community meets, both the accused and the accuser must be present, and both must agree to the case's being heard by that particular group. (If the original accuser is a lay person, one of the bhikkhus is to take up the charge.) The accused is then to be asked if he remembers having committed the offense in question, and is to be dealt with in accordance with what he admits to having done (Mv.IX.6.1-4). The Cullavagga (IV.14.29) shows that the other bhikkhus are not to take his first statement at face value. They should press and cross-examine him until they are all satisfied that he is telling the truth, and only then may they pass one of three verdicts:

If he is innocent of the offense, and he can convince the group of his innocence, he is to request a verdict of mindfulness--expressing the request three times--and the Community is to give it to him by means of a formal motion with three announcements.

If he committed the offense while insane or possessed, he should request a verdict of past insanity--again, expressing the request three times--and the Community is to give it to him by means of a formal motion with three announcements.

If he did commit the offense, but admits to it only after the interrogation has begun, the other bhikkhus are to make him confess the offense, and then give him a verdict of further misconduct by means of a formal motion with three announcements.

As we noted above, each of these three verdicts is valid only if in line with the truth. If it so happens that a guilty bhikkhu is given a verdict of mindfulness, a bhikkhu who committed the offense in question while he was in his right mind is given a verdict of past insanity, or an innocent bhikkhu is given a verdict of further mis-conduct, the case may be reopened when new evidence surfaces, and the verdict rescinded or reversed.

There are, however, two types of cases in which none of these three verdicts applies, and the accusation--at least for the time

being--cannot be considered settled:

(1) If a bhikkhu, in the course of an interrogation, admits to an action which is an offense, but either refuses to see it as an offense or refuses to confess it, he is subject to an act of banishment. Though this too may later be rescinded on the basis of good behavior--when he admits that his action was an offense and confesses it--it is a much stronger penalty than the act for further misconduct.

(2) If a bhikkhu denies having committed the act in question, and the bhikkhus are not convinced of his innocence, there are various ways to pressure him to tell the truth: The Cullavagga suggests intensive interrogation; the Commentary, long bouts of group chanting. If neither works, and the Community still has doubts about his inno-cence, the issue is to be abandoned for the time being as unsettled: The accused is neither to be punished nor declared innocent. As long as the issue remains unsettled, though, there will be no peace of mind either for the accused or for the Community as a whole.

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Offenses. All offenses are settled by means of the principle of in the presence of. Most are also settled by means of the procedure of in accordance with what is admitted. Rare cases may be settled by covering over as with grass.

In accordance with what is admitted: When a bhikkhu has committed an offense requiring confession, and then confesses it truthfully in the presence of another bhikkhu, group of bhikkhus or complete Community, that is called settlement in accordance with what is admitted. It also counts as having been settled in the presence of the Dhamma and Vinaya and the individuals--i.e., the bhikkhu making the confession and the bhikkhu(s) witnessing it are face to face.

If a bhikkhu has committed a sanghadisesa offense, it is settled only after he has confessed it and undergone penance and probation, both of which require further confessions. Only then, when a Community of at

least 20 bhikkhus have met to lift the penalty from him, is the offense considered settled. Here, in the presence of would include not only the Dhamma, Vinaya and individuals, but also the Community--when it imposes the penance and/or probation, and again when it lifts the penalty.

If a bhikkhu has committed a parajika offense, it is settled only when he admits that he is no longer a bhikkhu and returns to lay life. Here, in the presence of would have the same factors as under confessable offenses, above.

Covering over as with grass: This procedure has already been discussed in detail above, and there is no need to add any further details here. In the presence of, here, means in the presence of the Dhamma, Vinaya, individuals and the Community: In the presence of the individuals means that those who make the blanket confession and those who witness it are face to face. In the presence of the Community means that enough bhikkhus for a quorum (four) have arrived, the assembly is complete (all the bhikkhus in the sima have either joined the meeting or have sent their consent) and none of the bhikkhus, having met, makes any protest.

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Duties are settled in the presence of--

(1) when they are properly carried out in line with the procedures set out in the Dhamma and Vinaya,

(2) if the relevant individuals are present (e.g., the ordinand in an ordination, the bhikkhu-to-be-banished in a formal act of banishment, etc.), and

(3) the Community that has met to carry them out forms a quorum and a complete assembly, with none of those present--except the bhikkhu against whom a formal act is to be carried out, if such is the case--makes any protest.

CHAPTER ELEVEN

Adhikarana-Samatha

This term means, "the settlement of issues." The seven rules in this section are actually principles and procedures for settling the four sorts of issues mentioned under Pacittiya 63: disputes, accusations, offenses and duties. The Canon's explanations of these procedures are given not in the Vibhanga, but in Cullavagga IV, which starts with a sketch of the procedures, followed by a detailed explanation of how they are applied to each of the four types of issues in practice. We will follow the same presentation here.

For the settling, the resolution of issues which arise:

1. A verdict "in the presence of" should be given. This means that the formal act settling the issue must be carried out the presence of the Sangha, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

In the presence of the Sangha means that the group of bhikkhus which has gathered is competent to carry out the formal act under question. In other words, it contains the minimum number of bhikkhus required, all the bhikkhus in the designated area (sima) either are present or have sent their consent, and none of the bhikkhus in the meeting makes protest against having the matter settled by the group--although as we noticed under Pacittiya 80, if a formal act is being carried out against a bhikkhu, his protest does not invalidate the act; any protest made by any other member of the group though, would invalidate it, even if he only informs the bhikkhu sitting next to him. (Mv.IX.4.8)

In the presence of the individuals means that all the individuals involved in the matter are present. For instance, in a dispute, both

sides of the dispute must be in the meeting; when the Sangha is carrying out a formal act against one of its members, the accused must be present; in an ordination, the bhikkhu-to-be must be there. There are a few cases where this factor is not followed--such as the ordination of a bhikkhuni by messenger, and the act of turning the bowl upside down (refusing to accept donations from a layperson who has mistreated the Sangha)--but these are rare.

In the presence of the Dhamma and Vinaya means that all the proper procedures laid down in the Vinaya are followed, and that bhikkhus who speak what is not truly Dhamma are not holding sway over the group.

2. A verdict of mindfulness may be given. This is the verdict of innocence given in an accusation based on the fact that the accused remembers fully that he did not commit the offense in question.

A verdict of this sort is valid only if:

1) The bhikkhu is pure and without offense;

2) He is accused of an offense.

3) He asks for the verdict.

4) The Sangha gives him the verdict.

5) It is in accordance with the Dhamma, the assembly of bhikkhus being complete and competent to give it. (Cv.IV.4.11)

According to the Commentary, factor (1) here--the bhikkhu is pure and without offense--applies only to arahants, but the Canon makes no mention of this point. There are other points in the Khandakas where the phrase "pure and without offense" is used to refer to any bhikkhu who has not committed the offense of which he is accused (e.g. Mv.IX.1.7; Mv.IX.4.9), with nothing to indicate that he would have to be an arahant. If the Commentary's interpretation were correct here,

there would be no way that a bhikkhu in his right mind who is not an arahant could be declared innocent of an offense at all, since the only three verdicts which may settle an accusation are this one, the verdict of past insanity, and the act of (punishment for) further misconduct, for a bhikkhu who is actually guilty as accused. The fourth rule below--acting in accordance with what is admitted--which is sometimes assumed to cover cases of innocence, actually applies only to cases where the bhikkhu admits to having committed an offense before the matter goes to interrogation, and not to cases where he is innocent and asserts his innocence.

Thus we will follow the general usage in the Khandakas and say that the factor "pure and without offense" is fulfilled by any bhikkhu--arahant or not--who has not committed the offense in question.

3. A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question, and so is absolved of any responsibility for it.

Such a verdict is valid only if given to a bhikkhu who:

1) Does not remember what he did while insane;

2) Remembers, but only as if in a dream; or

3) Is still insane enough to believe that his behavior is proper. ("I act that way and so do you. It is allowable for me and allowable for you!") (Cv.IV.6.2)

4.Acting in accordance with what is admitted. This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if it is in accord with the

facts: For instance, a bhikkhu actually commits a pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a sanghadisesa, that would be invalid.

5. Acting in accordance with the majority. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and--in the words of the Canon--are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

Such a vote is valid only:

1) If the issue is major.

2) If the proper procedures have already been followed (in at least two or three monasteries, says the Commentary) and have failed to achieve a result.

3) If those on the side of the Dhamma are in the majority and are perceived to be in the majority.

4) If it is felt that such an act will not divide the Community.

5) If the Community present is competent to settle the issue.

6) If all the bhikkhus present agree to take a vote.

7) If there is no cheating (e.g. one bhikkhu taking two voting tickets); and

8) If each bhikkhu honestly votes in accordance with his views, and not, for example, under fear of intimidation. (Cv.IV.10)

6. Acting in accordance with the accused's further misconduct. This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reproved for his actions, made to remember the offense and to confess it, after which the Community carries out a formal act of "further misconduct" against him, as a means of further punishment for his being so uncooperative as to require the formal interrogation in the first place.

The Cullavagga (IV.11.2-12.2) contains three separate discussions of the conditions that are necessary for the act to be valid. Since the discussion overlap, they can be summarized as follows:

The act is essentially the same thing as an act of censure, and as such can be given to a bhikkhu who:

1) is a maker of strife, quarrels and dissension in the Community;

2) is ignorant,full of offenses and has not undergone the penalty for them; or

3) lives in unbecoming association with laypeople.

What makes this act special is that it is aimed primarily at a bhikkhu who has committed an offense which requires confession, but he does not confess it until being formally interrogated. This is shown by the following factors which are required for the act to be valid:

1) The accused is impure (i.e. he actually did commit the offense, and it is an offense which requires confession).

2) He is unconscientious (i.e. he didn't voluntarily confess the offense on his own in the first place).

3) A formal meeting has been called in which he is present and has been interrogated: reproved for his actions, made to remember the offense, and formally accused of having committed it. (The Commentary translates this word--sanuvada--as meaning

argumentative--saupavada--which also fits the context. If the bhikkhu has been accused of the offense but at first denies it, that would fulfill this factor.)

4) He finally admits to having committed the offense and confesses it.

5) The Community carries out the act

6) in accordance with the Dhamma and Vinaya, and with a complete assembly.

Once such an act has been carried out against a bhikkhu, he must observe the following rules:

1) He may not act as preceptor or teacher for another bhikkhu, nor is he to have a novice attend to him.

2) He may not assent to being authorized to exhort bhikkhunis; and even if authorized, he is not to exhort them.

3) He should not commit the offense for which he is being punished, a similar offense or a worse one.

4) He should not find fault with the formal act or with those who carried it out.

5) He should not accuse others of offenses, or participate actively in any of the procedures involved in a formal accusation--e.g. suspending another bhikkhu's right to join in the Patimokkha recitation, ask leave to accuse, reprove, make remember, etc.

6) He should not quarrel with bhikkhus. (Cv.IV.12.4)

If he abides by all these rules, and the community is satisfied that he has seen the error of his ways, they are to rescind the act and restore him to his former status as a full-fledged bhikkhu.

7.Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much which is not worthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commentary, this means that all bhikkhus in the sima must attend. No one should send his consent, and even sick bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (natti-dutiya-kamma).

This clears all offenses except for:

1) Any heavy offense (parajika and sanghadisesa, says the Commentary) committed by anyone in the group;

2) Any offenses dealing with the laity;

3) Any offenses of any member of either side who does not approve of the procedure;

4) Any offenses of any bhikkhu who does not attend the meeting. (This is the reason for the Commentary's statement that even sick bhikkhus must attend.)

Point (3) here is interesting. If any member of either side were to dissent, that would invalidate the whole procedure. This point is thus probably added as a reminder to any bhikkhu who might be vindictive enough to want to deal with his enemies case-by-case, that his offenses will also have to be dealt with case-by-case. This might be enough to discourage him from dissenting.

The Commentary explains the name of this procedure by comparing the offenses cleared in this way to excrement which has been so thoroughly

covered with grass that it can no longer send an oppressive smell.

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According to the Cullavagga, the principle of "in the presence of" applies to all four types of issues: disputes, accusations, offenses and duties. In addition, disputes may be settled "in accordance with the majority; accusations must be settled either by a verdict of mindfulness, a verdict of past insanity or an act "in accordance with further misconduct;" and offenses may be settled by covering them over as with grass.

What follows it a more detailed discussion of how these principles and procedures are applied in each of the four cases:

Disputes are heated disagreements over what the Buddha did and did not teach, or in the words of the Cullavagga, "when bhikkhus dispute, saying:

'It is Dhamma,' or 'It is not Dhamma;'

'It is Vinaya,' or 'It is not Vinaya;'

'It was spoken by the Tathagata,' or 'It was not spoken by the Tathagata;'

'It was regularly practiced by the Tathagata,' or 'It was not regularly practiced by the Tathagata;'

'It was formulated by the Tathagata,' or 'It was not formulated by the Tathagata;'

'It is an offense,' or 'It is not an offense;'

'It is a light offense,' or 'It is a heavy offense;'

'It is a curable offense,' or 'It is an incurable offense;'

'It is a serious offense,' or 'It is not a serious offense.'

Whatever strife, quarreling, contention, dispute, differing opinions, opposing opinions, heated words, abusiveness based on this, is an issue arising from disputes." (Cv.IV.14.2)

Thus not all disagreements on these matters are classed as issues. Friendly disagreements or differences of interpretation aren't; heated and abusive disagreements are.

The Buddha advises that a bhikkhu who wants to bring up such questions for discussion should first consider five points: 1) whether or not it is the right time for such a discussion; 2) whether of not it concerns something true; 3) whether or not it is connected with the goal; 4) whether or not he will be able to get on his side bhikkhus who value the Dhamma and Vinaya; and 5) whether or not the question will give rise to strife, quarreling, disputes, cracks and splits in the community. If the answer to the first four questions is yes, and to the fifth question no (i.e. the discussion is not likely to lead to strife), he may then go ahead and start the discussion. Otherwise, he should let the matter rest for the time being. (Cv.IX.4)

The Cullavagga quotes the Buddha as saying that there are two sorts of mental states which can turn disputes into issues: wholesome and unwholesome. The unwholesome states he lists are covetous, corrupt or confused states of mind; the wholesome ones are states of mind which are not covetous, not corrupt and not confused. He adds, however, that there are six character traits which can lead to issues arising from disputes which will act towards the detriment of many people. They are when a bhikkhu:

is easily angered and bears ill will

is mean and spiteful,

is jealous and possessive,

is scheming and deceitful,

has evil desires and wrong views,

is attached to his own views, obstinate, unable to let them go.

Such a bhikkhu, he says, lives without deference or respect for the Buddha, the Dhamma, the Sangha, and does not complete the training. If one should see any of these traits within oneself or others, one should strive for their abandonment. If there are no such traits present, one should make sure that they don't arise in the future. (Cv.IV.14.3)

As noted under Sanghadisesa 10, there are two sorts of disputes: those in which one of the parties is aiming at schism, and those in which neither is. Disputes of the first sort are to be dealt with in line with the procedures listed under Sanghadisesas 10 & 11; those of the second sort are to be settled as follows:

In the presence of--Step 1: 1) The Community meets, with at least four bhikkhus--the minimum to form a quorum--present. All of the bhikkhus in the sima are either present or have sent their consent, and none of the bhikkhus present protests against having the matter settled by the group.

2) Both sides of the dispute are present.

3) The meeting is carried out in accordance with the procedures the Buddha laid down, and the unanimous decision of the Community is in line with what the Buddha actually laid down. This point is important: It means that no Community--even if it follows the proper form for the meeting--can legitimately replace the Buddha's teachings with their own preferences on any point.

If the Community can settle the manner in this way, it is properly

settled and should not be reopened.

Step 2: If the Community cannot settle the matter, they should go to a monastery where there are more bhikkhus, and ask them to help settle the matter. If it so happens that the group is able to settle the matter among themselves while they are on the way to the other monastery, then it is properly settled, and they may return home to their own monastery.

Step 3: If the matter is still unsettled by the time they reach the second monastery, they should ask the resident bhikkhus there to help settle the matter. The resident bhikkhus should then meet and consider among themselves whether or not they are competent to settle the matter. If they feel that they aren't, they shouldn't take it on. If they feel that they are, they should then ask the incoming bhikkhus how the dispute arose. (The Commentary here adds that the residents should first stall for two or three days--saying that they have to wash their robes or fire their bowls first--as a way of subduing the pride of the incoming bhikkhus.)

Once the resident bhikkhus have asked the history of the dispute, the incoming bhikkhus are to say that if the resident bhikkhus can settle the dispute, they (the incoming bhikkhus) will hand it over to them; if they can't settle it, the incoming bhikkhus will still be in charge of the matter.

If the resident bhikkhus can then settle the dispute, it is properly settled.

Step 4: If they can't settle it in this way--and, in the words of the Canon, "endless disputes arise and there is no discerning the meaning of a single statement"--the disputants should, with a motion and announcement, hand the matter over to a panel of experts. The Commentary recommends a panel of ten. To qualify as a member of the panel, a bhikkhu must have the following qualifications:

1) He is moral, abiding scrupulously by the rules of the Vinaya.

2) He is learned in all things dealing with the holy life.

3) He has memorized both Patimokkhas in detail.

4) He is firm in his knowledge of the Vinaya, and not easily led off-track.

5) He is skilled at reconciling both sides of the dispute.

6) He is skilled at settling the issue.

7) He knows what constitutes an issue.

8) He knows how an issue arises (i.e. through wholesome, unwholesome or neutral states of mind).

9) He knows when an issue is stopped.

10) He knows the way leading to the stopping of an issue. (Notice that these last four qualifications parallel knowledge of the four Noble Truths.)

The Commentary notes that while the panel is discussing the issue, none of the other bhikkhus is to speak. If the panel can settle the issue, it is properly settled, and should not be reopened.

Step 5: If the panel has trouble in settling the issue, and there are any members of the panel who "hide the Dhamma under the shadow of the letter"--i.e. use the letter of the rules to go against the spirit--they may be removed from the panel through a formal motion. If the panel can then settle the issue, it is properly settled.

If not--and by this time, the Commentary says, at least two or three monasteries have become involved--the simple procedure of "in the presence of" has been exhausted, and the dispute must go on to a settlement "in accordance with the majority."

In accordance with the majority: A decision by majority vote is valid

only when the following factors are present:

1) The issue is important.

2) The procedures of "in the presence of" have all been followed, but have not succeeded in settling the issue.

3) Both sides have been made to reflect of their position.

4) The distributor of voting tickets knows that the majority is on the side of the Dhamma or

5) that the majority is probably on the side of the Dhamma.

6) The distributor of voting tickets knows that the procedure will not lead to a split in the Sangha or

7) that the procedure will probably not lead to a split in the Sangha.

8) The tickets are taken in accordance with the rule (e.g. only one ticket per bhikkhu, and the Dhamma side wins).

9) The assembly is complete; and

10) The bhikkhus take the tickets in accordance with their views (and not, e.g., under fear of coercion).

When these factors are all present, the group should first ask one of its members to act as a distributor of voting tickets. He should be free of the four kinds of prejudice, and know what does and does not constitute the taking of a voting ticket. Before accepting the role, he should reflect on whether or not the ten qualifying factors are truly present, and should accept only when they are. Once he accepts the role, he is to be authorized by means of a formal motion and announcement.

He is then to have voting tickets made--a different color for each side--and conduct the ballot in one of three ways: secretly, by

whispering in the ear or openly.

In secret balloting, he is to tell each bhikkhu, "This color is for this side and that color for that. Take one, but don't show it to anyone." According to the Commentary, this method is to be used when there are many unconscientious bhikkhus in the assembly.

In "whispering in the ear" balloting, he is to whisper to each bhikkhu, "This color is for this side and that color for that. Take one, but don't tell anyone." This method, the Commentary says, is for assemblies in which there are many foolish or trouble-making bhikkhus.

In open balloting, the bhikkhus are to take the voting tickets openly. This method is for assemblies where the distributor is certain that the conscientious bhikkhus are in the majority.

Once the vote is taken, the distributor is to assess the result before announcing it. If he sees that the non-Dhamma side has won, he is to annul the balloting, and take the vote all over again. According to the Commentary, he may take the vote up to three times. If the anti-Dhamma side is still in the majority, he should announce that the time is not right for a vote, adjourn the meeting, and try to find more bhikkhus on the side of the Dhamma to join the next meeting.

These procedures make two interesting assumptions: One side of the dispute is clearly in the right, and the distributor must belong to the right side. If he belongs to the wrong side, the whole balloting is invalid, and the issue may later be reopened without penalty. If neither side is clearly in the right, the composers of the Cullavagga would probably consider the issue unimportant and not worthy of a vote in the first place. If this is true, then even if a vote is taken, it would not be a valid use of the procedure, and the results would not be binding.

In all of these steps for settling disputes, the important point to remember is that in no way is a group of bhikkhus to rewrite the Dhamma or Vinaya in line with their views. Even if they attempt it, following the procedures to the letter, the fact that their decision

goes against the Buddha's teachings invalidates their efforts, and the issue may be reopened at any time without penalty.

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Accusations. When a bhikkhu has committed an offense, it is his responsibility to undergo the penalty voluntarily so as to make amends for it. If his fellow bhikkhus see, hear or suspect that he has committed an offense without undergoing the penalty, it is their duty to question and admonish him in private, in accordance with the procedures discussed under Sanghadisesa 8. The issue can be settled informally in one of two ways: (1) The accused admits to the act, sees it as an offense and undergoes the penalty; or (2) he is truly innocent, professes his innocence, and can convince his admonishers that their suspicions were ungrounded. If both sides are acting in good faith, and without prejudice, issues of this sort are relatively easy to settle informally in this way.

If they can't be settled, they should be taken to a meeting of the Sangha so that the Community as a whole can make an interrogation and give its verdict.

When the Community meets, both the accused and the accuser must be present, and both must agree to the case's being heard by that particular group. (If the original accuser is a layperson, one of the bhikkhus is to take up the charge.) The accused is then to be asked if he remembers having committed the offense in question, and is to be dealt with in accordance with what he admits to having done (Mv.IX.6.1-4). The Cullavagga (IV.14.29) shows that the other bhikkhus are not to take his first statement at face value. They should press and cross-examine him until they are all satisfied that he is telling the truth, and only then may they pass one of three verdicts:

If he is innocent of the offense, and he can convince the group of his innocence, he is to request a verdict of mindfulness--expressing the request three times--and the Community is to give it to him by means of a formal motion with three announcements.

If he committed the offense while insane or possessed, he should request a verdict of past insanity--again, expressing the request three times--and the Community is to give it to him by means of a formal motion with three announcements.

If he did commit the offense, but admits to it only after the interrogation has begun, the other bhikkhus are to make him confess the offense, and then give him a verdict of further misconduct by means of a formal motion with three announcements.

As we noted above, each of these three verdicts is valid only if it is in line with the truth. If it so happens that a guilty bhikkhu is given a verdict of mindfulness, a bhikkhu who committed the offense in question while he was in his right mind is given a verdict of past insanity, or an innocent bhikkhu is given a verdict of further misconduct, the case may be reopened when new evidence surfaces, and the verdict rescinded or reversed.

There are, however, two types of cases in which none of these three verdicts applies, and the accusation--at least for the time being--cannot be considered settled:

(1) If a bhikkhu, in the course of an interrogation, admits to an action which is an offense, but either refuses to see it as an offense or refuses to confess it, he is subject to an act of banishment. Though this too may later be rescinded on the basis of good behavior--when he admits that his action was an offense and confesses it--it is a much stronger penalty than the act for further misconduct.

(2) If a bhikkhu denies having committed the act in question, and the bhikkhus are not convinced of his innocence, there are various ways to pressure him to tell the truth: The Cullavagga suggests intensive interrogation; the Commentary, long bouts of group chanting. If neither works, and the Community still has doubts about his innocence, the issue is to be abandoned for the time being as unsettled: The accused is neither to be punished nor declared innocent. As long as the issue remains unsettled, though, there will be no peace of mind either for the accused or for the Community as a whole.

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Offenses. All offenses are settled by means of the principle of in the presence of. Most are also settled by means of the procedure of in accordance with what is admitted. Rare cases may be settled by covering over as with grass.

In accordance with what is admitted: When a bhikkhu has committed an offense requiring confession, and then confesses it truthfully in the presence of another bhikkhu, group of bhikkhus or complete community, that is called settlement in accordance with what is admitted. It also counts as having been settled in the presence of the Dhamma and Vinaya and the individuals--i.e. the bhikkhu making the confession and the bhikkhu(s) witnessing it are face to face.

If a bhikkhu has committed a sanghadisesa offense, it is settled only after he has confessed it and undergone penance and probation, both of which require further confessions. Only then, when a community of at least 20 bhikkhus have met to lift the penalty from him, is the offense considered settled. Here, in the presence of would include not only the Dhamma, Vinaya and individuals, but also the Community--when it imposes the penance and/or probation, and again when it lifts the penalty.

If a bhikkhu has committed a parajika offense, it is settled only when he admits that he is no longer a bhikkhu and returns to lay life. Here, in the presence of would have the same factors as under confessable offenses, above.

Covering over as with grass: This procedure has already been discussed in detail above, and there is no need to add any further details here. In the presence of, here, means in the presence of the Dhamma, Vinaya, individuals and the Community: In the presence of the individuals means that those who make the blanket confession and those who witness it are face to face. In the presence of the Community means that enough bhikkhus for a quorum (four) have arrived, the assembly is complete (all the bhikkhus in the sima have either joined the meeting

or have sent their consent) and none of the bhikkhus, having met, makes any protest.

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Duties are settled in the presence of when they are properly carried out in line with the procedures set out in the Dhamma and Vinaya, if the relevant individuals are present (e.g. the ordinand in an ordination, the bhikkhu-to-be-banished in a formal act of banishment, etc.) and the Community that has met to carry them out forms a quorum and a complete assembly, with none of those present--except the bhikkhu against whom a formal act is to be carried out, if such is the case--makes any protest.

INTRODUCTION

Dhamma-Vinaya

Dhamma-Vinaya was the Buddha's own name for the religion he founded. Dhamma--the truth--is what he discovered and pointed out as advice for all who want to gain release from suffering. Vinaya--discipline--is what he formulated as rules, ideals and standards of behavior for those of his followers who went forth from home life to take up the quest for release in greater earnestness. Although this book deals primarily with discipline, we should note at the outset that Dhamma and Vinaya in practice function only together. Neither without the other can attain the desired goal. In theory they may be separate, but in the person who practices them they merge as qualities developed in the mind and character.

"Gotami, the qualities of which you may know, 'These qualities lead to dispassion, not to passion; to being unfettered, and not to being fettered; to self-effacement, and not to self-aggrandizement; to modesty, and not to ambition; to contentment, and not to discontent; to seclusion, and not to entanglement; to energy, and not to idleness; to being unburdensome, and not to being burden-some,' you may definitely hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" (Cv.X.5)

Ultimately, the Buddha said, just as the sea has a single taste, that of salt, so too the Dhamma and Vinaya have a single taste: that of release. The connection between discipline and release is spelled out in a passage which recurs at several points in the Canon:

"Discipline is for the sake of restraint, restraint for the sake of freedom from remorse, freedom from remorse for the sake of joy, joy for the sake of rapture, rapture for the sake of tranquility, tranquility for the sake of pleasure, pleasure for the sake of

con-centration, concentration for the sake of knowledge and vision of things as they are, knowledge and vision of things as they are for the sake of disenchantment, disenchantment for the sake of dispassion, dispassion for the sake of release, release for the sake of knowledge and vision of release, knowledge and vision of release for the sake of total unbinding without clinging." (Pv.XII.2)

In establishing his religion of release, though, the Buddha did not simply set out a body of recommendations and rules. He also founded a company (parisa) of followers. This company falls into four main groups: bhikkhus (monks), bhikkhunis (nuns), laymen and laywomen. Although the Buddha saw no need to organize the laity in any manner, he arranged for the bhikkhus and bhikkhunis--who had given up the entanglements of the household life to devote themselves more fully to the goal of release--to develop into communities; and saw that they needed, as all communities do, ideals and standards, rules and customs to ensure their stability. This need is what gave rise to the Vinaya.

In the early years of the Buddha's career, the texts tell us, there was no need to formulate disciplinary rules. All of the bhikkhus in his following--the Community of bhikkhunis had not yet been started--were men of high personal attainments, who had succeeded in subduing many or all of the defilements of their minds. They knew his teachings well, and behaved accordingly. The Canon tells of how Ven. Sariputta, one of the Buddha's foremost disciples, requested the Buddha at an early date to formulate a Patimokkha, or code of rules, to ensure that the holy life the Buddha had founded would last long, just as a thread holding together a floral arrangement ensures that the flowers are not scattered by the wind. The Buddha replied that the time for such a code had not yet come, for even the most backward of the men in the Community at that time had already had their first glimpse of the goal. Only when mental pollutants (asava) made them-selves felt in the Community would there be a need for a Patimokkha.

As time passed, the conditions that provided an opening for the pollutants within the Community eventually began to appear. The Bhaddali Sutta (M.65) presents the Buddha at a later point in his

career listing these conditions as five:

Ven. Bhaddali: "Why is it, venerable sir, that there used to be fewer training rules and more bhikkhus established in the know-ledge of Awakening? And why is it that there are now more training rules and fewer bhikkhus established in the knowledge of Awakening?" (Bhaddali, who has been unwilling to abide by the training rules, seems to be suggesting that the rise in the number of training rules is itself the cause for fewer bhikkhus' attaining Awakening. The Buddha, however, offers a different explanation.)

The Buddha: "So it is, Bhaddali. When beings have begun to degenerate and the true Dhamma has begun to disappear, there are more training rules and fewer bhikkhus established in the knowledge of Awakening. The Teacher does not lay down a training rule for his disciples as long as there are no cases where the conditions that offer a foothold for the pollutants have arisen in the Community. But when there are such cases, then the Teacher lays down a training rule for his disciples so as to counteract those very conditions.

"There are no cases where the conditions that offer a foothold for the pollutants have arisen in the Community as long as the Community has not become large. But when the Community has become large, then there are cases where the conditions that offer a foothold for the pollutants arise in the Community, and the Teacher then lays down a training rule for his disciples so as to compensate for those very conditions...when the Community possesses great material gains...great status...a large body of learning...when the Community is long-standing, then there are cases where the conditions that offer a foothold for the pollu-tants arise the in the Community, and the Teacher then lays down a training rule for his disciples so as to compensate for those very conditions."

Thus the rules themselves were not the cause for degeneracy in the Community, and the conditions that provided a foothold for the pollutants were not themselves pollutants. Rather, the growing com-plexity of the Community provided the opportunity for bhikkhus to act on the basis of their defilements in a growing variety of ways,

and the rules--although they could not prevent any of the five conditions--had to become correspondingly complex to compensate for the opportunities those conditions provided for unenlightened behavior.

Even when these conditions did arise, though, the Buddha did not set out a full code at once. Instead, he formulated rules one at a time, in response to particular events. The considerations that went into formulating each rule are best illustrated by the events surrounding the formulation of the first.

Ven. Sudinna, the story goes, had strong faith in the Buddha, and had ordained after receiving his parents' grudging consent. He was their only child, and though married, was childless. His parents, fearing that the government would confiscate their property at their death if it had no heir, devised various schemes to lure Ven. Sudinna back to the lay life, but to no avail. Finally, his mother realized that he was firm in his intention to stay a bhikkhu, and so asked him at least to have intercourse with his former wife so that their property would have an heir. Ven. Sudinna consented, took his wife into the forest, and had intercourse three times.

Immediately he felt remorseful, and eventually confessed his deed to his fellow bhikkhus. Word reached the Buddha, who called a meeting of the Community, questioned Ven. Sudinna and gave him a rebuke. The rebuke fell into two major parts. In the first part, the Buddha reminded Ven. Sudinna of his position as a samana--a contem-plative--and that his behavior was unworthy of his position. Also, the Buddha pointed out to him of the aims of the teaching, and noted that his behavior ran counter to them. The implication here was that Ven. Sudinna had not only acted inconsistently with the content of the teaching, but had also shown callous disregard for the Buddha's compassionate aims in making the Dhamma known.

"'Misguided man, it is unseemly, unbecoming, unsuitable and unworthy of a contemplative; improper and not to be done.... Have I not taught the Dhamma in many ways for the sake of dispassion, and not for passion; for unfettering, and not for fettering; for letting go, and

not for clinging? Yet here, while the Dhamma is taught by me for dispassion, you set your heart on passion; while the Dhamma is taught for unfettering, you set your heart on being fettered; while the Dhamma is taught for letting go, you set your heart on clinging.

"'Misguided man, haven't I taught the Dhamma in various ways for the fading of passion, the sobering of pride, the subdu-ing of thirst, the destruction of attachment, the severing of the round, the depletion of craving, dispassion, stopping, unbinding? Haven't I advocated abandoning sensual pleasures, understanding sensual perceptions, subduing sensual thirst, destroying sensual preoccupations, calming sensual fevers?.... Misguided man, this neither inspires faith in the faithless nor increases the faithful. Rather, it inspires lack of faith in the faithless, and wavering in some of the faithful.'"

The second part of the rebuke dealt in terms of personal qualities: those which a bhikkhu practicing discipline is to abandon, and those he is to develop.

"Then the Exalted One, having in various ways rebuked the Ven. Sudinna, having spoken in dispraise of being burdensome, demanding, arrogant, discontented, entangled and indolent; in various ways having spoken in praise of being unburdensome, undemanding, modest, content, austere, scrupulous, gracious, self-effacing and energetic; having given a Dhamma talk on what is seemly and becoming for bhikkhus, addressed the bhikkhus."

This is where the Buddha formulates the training rule, after first stating his reasons for doing so.

"'In that case, bhikkhus, I will formulate a training rule for the bhikkhus with ten aims in mind: the excellence of the Commu-nity, the peace of the Community, the curbing of the shameless, the comfort of well-behaved bhikkhus, the restraint of pollutants related to the present life, the prevention of pollutants related to the next life, the arousing of faith in the faithless, the increase of the faithful, the establishment of the true Dhamma and the fostering of discipline.'"

These reasons fall into three main types. The first two are external: 1) to ensure peace and well-being within the Community itself; and 2) to foster and protect faith among the laity, on whom the bhikkhus depend for their support. (The origin stories of the various rules depict the laity as being very quick to generalize. One bhikkhu mis-behaves, and they complain, "How can these bhikkhus do that?") The third type of reason, though, is internal: The rule is to help restrain and prevent mental pollutants within the individual bhikkhus. Thus the rules aim not only at the external well-being of the Community, but also at the internal well-being of the individual. This latter point soon becomes apparent to anyone who seriously tries to keep to the rules, for they foster mindfulness and circumspection in one's actions, qualities that carry over into the training of the mind.

Over the course of time the Buddha formulated more than 200 major and minor rules, forming the Patimokkha that was recited fortnightly in each Community of bhikkhus. In addition, he formu-lated many other minor rules that were memorized by those of his followers who specialized in the subject of discipline, Nothing, though, is known for sure of what format they used to organize this body of knowledge during his lifetime.

After his total nibbana, however, his followers made a concerted effort to establish a standard canon of Dhamma and Vinaya, and the Pali Canon as we know it began to take shape. The Vinaya was organized into two main parts: 1) the Sutta Vibhanga, the 'Exposition of the Text' (which from here on we will refer to simply as the Vibhanga), containing almost all the material dealing with the Patimokkha rules; and 2) the Khandhakas, or Groupings, which contain the remaining material organized loosely according to subject matter. The Khan-dhakas themselves are divided into two parts, the Mahavagga, or Greater Chapter, and the Cullavagga, or Lesser Chapter. Historians estimate that the Vibhanga and Khandhakas reached their present form no later than the 2nd century B.C., and that the Parivara, or Addenda--a summary and study guide--was added a few centuries later, closing the Vinaya Pitaka, the part of the Canon dealing with

discipline.

Since the purpose of this book is to translate and explain the Patimokkha, we are most directly concerned with the Vibhanga. It is organized as follows: The rules in the Patimokkha are presented one by one, each rule preceded by an origin story that tells the events that led up to its formulation. In some instances a rule went through one or more reformulations, in which case an additional story is provided for each amendment to show what prompted it.

After the final statement of the rule is a word-commentary, which explains in detail most of the important terms in the rule. For many of the rules this commentary includes one or more "wheels", or tables, which give the contingencies connected with the rule, work out all their possible permutations and pass judgment as to what penalty, if any, each permutation entails. For example, the discussion of the first rule contains a wheel in which all the objects with which a person might have sexual intercourse are listed against the variables of the sort of intercourse and whether or not the bhikkhu involved gives his consent, followed by a judgment for each possible combination of factors.

Following the word-commentary for each rule is a section of no-offense clauses, listing extenuating circumstances under which a bhikkhu would be exempted from the penalty imposed by the rule.

Finally, for the major rules, there are the Vinita Vatthu, or Precedents, which list various cases related to the rule and give verdicts as to what penalty, if any, they entail.

The Vibhanga forms the basis for most of the explanations of the training rules given in this book. However, there are occasional questions on which the Vibhanga is unclear or does not touch at all. To answer these questions, I have turned either to the Khandhakas or to the commentarial literature that has grown up around the Vinaya over the course of the centuries. The primary works I have consulted are these:

1) The Samanta-pasadika (from here on referred to as the Commentary) a commentary on the Vinaya Pitaka compiled in the 5th century A.D. by Bhadantacariya Buddhaghosa, who based his work on ancient commentaries brought to Sri Lanka from India at an unknown date and translated into Sinhalese. From internal evidence in Buddhaghosa's writings--he compiled commentaries on almost the entire Canon--historians have estimated that the ancient commen-taries were collected over a span of several centuries and closed in approximately the 2nd century A.D. Thus Buddhaghosa's work contains material much older than his date would indicate.

By Buddhaghosa's time a belief had grown up that the ancient commentaries were the work of the Buddha's immediate disciples, and thus indisputably conveyed the true intent of the Canon. However, as we shall see below, the ancient commentaries themselves did not make such exalted claims.

Still, the existence of this belief in the 5th century placed certain constraints on Buddhaghosa's work. At spots where the ancient commentaries conflicted with the Canon, he had to write the discrepancies off as copier's mistakes, or else side with the commen-taries against the Canon. At a few points, such as his explanation of Pacittiya 9, he provides arguments against the ancient commentaries' interpretation, but then backs off, saying that the ancient commen-taries must be right because their authors knew the Buddha's intentions. Perhaps pressure from the elder bhikkhus at the MahaVihara in Anuradhapura--the place where the ancient commentaries had been preserved, and where Buddhaghosa was allowed to do his work--was what made him back off in this way. At any rate, only on points where the different ancient commentaries were silent or gave divergent opinions was he fully free to express his opinions.

2) The Kankha-vitarani (the K/Commentary), a commentary on the Patimokkha also compiled by Bhadantacariya Buddhaghosa. Although this work is largely a synopsis of material in the Commentary, it contains some independent material, in particular a system of classifying the offenses under each training rule into their component factors. It also contradicts the Commentary from time to time.

3) The Sarattha-dipani (the Sub-commentary), a sub-commentary on the Commentary, written in Sri Lanka in the 12th century A.D. by a Ven. Sariputta, the first Mahasami, or head of the Sri Lankan Sangha, after that Sangha was reformed and unified under the patronage of King Parakrama Bahu I. This work not only explains the Commen-tary, but also deals with points in the Canon itself, sometimes pointing out passages where it feels the Commentary has deviated from the Canon. It also quotes as authoritative the judgments of three ancient texts, the Ganthipadesa, which are no longer extant, and of Ven. Buddhadatta, a scholar of the 4th century A.D. who wrote two extant Vinaya guides.

4) The Vimati-vinodani (the V/Sub-commentary), another medieval sub-commentary, written by Ven. Acariya Coliya Kassapa.

5) The Attha-yojana (the A/Sub-commentary), a sub-commentary that, unlike the works of Ven. Sariputta and Kassapa, does little more than analyze the language of the Commentary. This was written in the 18th century A.D. by a Burmese scholar named Ven. Nanakitti

From here on "the ancient commentaries" will denote the original commentaries that Buddhaghosa had to work with, and "the commentaries" will denote all five works listed above.

In addition to the Canon and the commentaries, I have referred to the texts listed in the Bibliography. Two of these deserve special mention here.

1) The Vinaya Mukha, a guide to the Vinaya written in Thai at the beginning of this century by Prince Vajiranana, a son of King Rama IV who ordained as a bhikkhu and eventually held the position of Supreme Patriarch of the Thai Sangha for many years. This work he wrote as part of his attempt to unite the two major sects of the Thai Sangha. The attempt failed, but the book is still used as the official textbook on Vinaya for the examinations run by the Thai Ecclesias-tical Board. Prince Vajiranana in his interpretations often disagrees openly not only with the commentaries, but also with the Vibhanga itself. Some of his disagreements with the commentaries are

well-taken, some not.

I include the book here both for the valuable suggestions it makes for dealing with unclear points in the older texts, and because it is taken as authoritative through much of Thailand. It has been translated into English, as The Entrance to the Vinaya, but I have chosen to translate anew all the passages I quote from it.

2) The Book of Discipline, a translation of the entire Vinaya Pitaka into English, done by Miss I. B. Horner. Although I have learned much from Miss Horner's work, there are points where my translations and conclusions differ from hers. Since many readers will want to check the information in this book against hers, I have marked these points with a (). Anyone who is curious as to whose interpretations are correct should check the passages in question against the Royal Thai edition of the Pali Canon, my major source throughout.

Disagreements among the texts. One of the difficulties in trying to collate all these various texts is that there are points on which the Vibhanga is at variance with the wording of the Pati-mokkha rules, and the commentaries with the Canon. This forces us to decide which strata of the texts to take as authoritative. As far as discrepancies between the Vibhanga and the rules are concerned, the following passage in the Cullavagga (X.4) suggests that the Buddha himself gave preference to the way the bhikkhus worked out the rules in the Vibhanga:

"As she was standing at a respectful distance, Mahapajapati Gotami spoke thus to the Lord: 'Lord, those rules of training for the bhikkhunis which are in common with those for the bhikkhus: What line of conduct should we follow in regard to them?'

"'Those rules of training for the bhikkhunis, Gotami, which are in common with those for the bhikkhus: As the bhikkhus train themselves, so should you train yourselves'...(emphasis added).

"'And those rules of training for bhikkhunis which are not in common with those for bhikkhus: What line of conduct should we follow in

regard to them?'

'"Those rules of training for the bhikkhunis, Gotami, which are not in common with those for the bhikkhus: Train yourselves in them as they are formulated."'

This passage implies that already in the time of the Buddha the bhikkhus had begun working out a way to interpret the rules which in some cases was not exactly in line with the way the Buddha had originally formulated them. Some people have read this passage as suggesting that the Buddha, although resigned to it, was displeased with this development, but this would contradict the many passages in the Canon where the Buddha speaks in high praise of Ven. Upali, the foremost of his bhikkhu disciples in terms of his knowledge of Vinaya, who was responsible for teaching the rules to the other bhikkhus and who was largely responsible for the shape of the Vinaya as we now have it. It seems more likely that the Buddha in this passage is simply saying that, to avoid unnecessary controversy, the way the bhikkhus had worked out the implications of the rules was to be accepted as is.

Because this development eventually led to the Vibhanga, we can be confident that in adhering to the Vibhanga we are acting as the Buddha would have us do. And when we check the few places where the Vibhanga deviates from the wording of the rules, we find that almost invariably it has tried to reconcile contradictions among the rules themselves, and between the rules and the Khandhakas, so as to make the Vinaya a more coherent whole. This is particularly true with rules that touch on formal acts of the Sangha. Apparently many of these rules were formulated before the general patterns for formal acts were finalized in the Khandhakas. Thus, after the patterns were formulated, the compilers of the Vibhanga--to iron out discrepancies in such cases--were sometimes forced to deviate from the wording of the rules to bring them into line with the general patterns.

As for contradictions between the Commentary and the Vibhanga, this is a more controversial area, with two extremes of thought: One is to reject the Commentary entirely because it is not the Buddha's word, inasmuch as modern historical scholarship shows decisively that it

contains material dating many hundreds of years after the Buddha's passing away. This position assumes, though, that in the areas where the Canon is vague or unclear we have nothing to learn from the accumulated wisdom and experience of those who have lived the bhikkhu's life before us. The other extreme is to accept the Commentary as superseding the Vibhanga entirely, in line with the traditional belief which grew up around it: that it was composed at the First Council to express the true intent of those who composed the Vibhanga and yet somehow were unable to put what they really meant to say into the Canon itself.

Neither of these extremes is in line with the Great Standards for judging Dhamma and Vinaya that--as the MahaParinibbana Sutta (D.16) reports--the Buddha formulated at Bhoganagara shortly before his passing away:

"There is the case where a bhikkhu says this: 'In the Blessed One's presence have I heard this, in the Blessed One's presence have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' His statement is neither to be approved nor scorned. Without approval or scorn, take careful note of his words and make them stand against the Suttas and tally them against the Vinaya. If on making them stand against the Suttas and tallying them against the Vinaya you find that they don't stand with the Suttas or tally with the Vinaya, you may conclude: 'This is not the word of the Blessed One; this bhikkhu has misunderstood it'--and you should reject it. But if...they stand with the Suttas and tally with the Vinaya, you may conclude: 'This is the word of the Blessed One; this bhikkhu has understood it rightly.'"

(The same criteria are to be used when the bhikkhu cites as his authority a Community with well-known leading elders; a monastery with many learned elders who know the tradition, who have memorized the Dhamma, the Vinaya and the Matika (the precursor to the Abhidhamma as we know it); or a single elder who knows the tradition.)

In other words the question is not one of the authority on whose word a claim is based, but one of consistency: Only if a statement stands

up under comparison with the Canon should it be accepted as true Dhamma or Vinaya. The same principle holds for statements that are said to be not the word of the Buddha, but the opinion of respected teachers. This point is borne out by two important passages in the texts.

One is the narrative of the Second Council, during which the bhikkhus of Vesali defended ten practices on the grounds that they had learned them from their teachers. The elders who judged the case, though, insisted on evaluating the practices in terms of whether or not they adhered to the Canon. The primary point of controversy--the question of whose authority was greater, the Canon's or the teachers'--was point six:

"'The practice of what is habitual, sir--is it allowable?'

"'What is the practice of what is habitual, my friend?'

"'To practice (thinking), this is the way my preceptor habitually practiced; this is the way my teacher habitually practiced--is this allowable?'

"'The practice of what is habitual is sometimes allowable, sometimes not.'" (CV.XII.2.8)

In other words, as the context makes clear, one's teacher's and preceptor's practices are to be followed only when they are in accordance with the Canon.

The second passage is the discussion of the Great Standards in the Commentary to the MahaParinibbana Sutta, which concludes that the commentaries are to be accepted only where they are in agreement with the Canon. Apparently the teachers who compiled the ancient commentaries took a more modest view of their authority than did the elders of the MahaVihara at the time of Buddhaghosa, and did not pretend to supersede the Canon as the final word on what is and is not the true Dhamma and Vinaya.

Some may object that to pass judgment on the Commentary is to lack respect for the tradition, but actually it is because of respect for the compilers of the Vibhanga that I make the following assumptions in checking the Commentary against the Vibhanga:

1) The compilers of the Vibhanga were intelligent enough to be consistent within the discussion of each rule. Any explanation based on the premise that they were not consistent should give way to an explanation which finds that they were.

2) The compilers were well enough acquainted with the contin-gencies surrounding each rule that they knew which factors were and were not crucial in determining what is and is not an offense. Any explanation that adds or subtracts factors from those mentioned in the Vibhanga should give way to one that follows the Vibhanga's analysis.

3) The compilers were careful enough in reporting the Vinita Vatthu--the precedents in which the Buddha judged individual cases against an existing rule--to include all the important factors bearing on the judgment. Any explanation that requires rewriting the prece-dents, adding extra details extraneous to the Vibhanga to account for the judgment, should give way to an explanation that can make sense out of the precedents as they are reported and in terms of the analyses presented elsewhere in the Vibhanga.

It's not that I take any joy in arguing with the Commentary. In fact, wherever possible, I have been happy to give it the benefit of the doubt, and on many points I am very much in its debt. Still, now that Buddhism is coming to the West, I feel it is time to stop and take stock of the tradition, and to check the later traditions against the earliest sources. This is especially important in a way of thought and life whose primary appeal to the Western mind is in its reliance on reason and investigation, rather than on blindly accepted authority. In doing this, I am simply following a pattern that has repeated itself through the history of the Theravadin tradition: of returning to the original principles whenever the religion reaches an historic turning point.

There is, of course, a danger in being too independent in interpret-ing the tradition, in that strongly held opinions can lead to disharmony in the Community. Thus in evaluating the Commentary against the Canon, I do not want to imply that my conclusions are the only or the best ones possible. Important points may have slipped my attention or escaped my grasp. For this reason, even in rules where I think that the Commentary does not do justice to the Vibhanga, I have tried to give a faithful account of the important points from the Commentary so that those who wish to take it as their authority may still use this book as a guide. If there are any points on which I am mistaken, I would be pleased if knowledgeable people would correct me.

At the same time, I hope that this book will show that there are many areas on which the Vibhanga is unclear, and lends itself to a variety of equally valid interpretations. For proof of this, we need only look at the various traditions that have developed in the differ-ent Theravada countries, and even within each country. For some reason, although people tend to be very tolerant of different interpre-tations of the Dhamma, they can be very intolerant of different interpretations of the Vinaya, and can get into heated arguments over minor points having very little to do with the training of the mind.

I have tried to make the point throughout this book that any inter-pretation based on a reasonable interpretation of the Canon should be respected: that each bhikkhu should follow the interpretations of the Community in which he is living, as long as they do not conflict with the Canon, so as to avoid conflict over minor matters in daily life; and that he should show respect for the differing interpretations of other Communities where they too are not in conflict with the Canon, so as to avoid the pitfalls of pride and narrow-mindedness.

This is especially true now that monasteries of different nation-alities are taking root in close proximity in the West. In the past, Thais, Burmese and Sri Lankans could look down on each other's traditions without danger of causing friction, as they lived in separate countries and spoke different languages. Now, however, we have become neighbors and have begun to speak a common language, so it

is best that we take to heart the writings of the Chinese pilgrims who visited India centuries ago. They reported that even after the early Buddhists had split into 18 schools, each with its own Tripitaka and Patimokkha, and the Mahayanists had added their texts to the tradition, bhikkhus belonging to different schools could be found living together in the same monastery, practicing and conducting communal business in peace and harmony. Theirs is a worthy example. We should not let our minor differences become stumbling blocks on our way.

My aim throughout this book has been practical. I have avoided dealing with academic issues concerning the authenticity and reliability of the tradition, and instead have tried simply to report and explain what the tradition has to say. Of course, I have had to be selective. Whatever the unconscious factors that have influenced my choice of material, the conscious considerations shaping this book are briefly as follows:

We are dealing primarily with rules, but rules are not the only way to express disciplinary norms, and the texts we are surveying express their norms in a variety of forms--as rules, principles, models and virtues. The different forms work best for different people, and are best suited for different purposes. Principles, models and virtues are meant as personal, subjective standards, and tend to be loosely defined. Their interpretation and application are left to the judgment of the individual. Rules are meant to serve as more objective stan-dards. To work, they must be precisely defined in a way acceptable to the Community at large. The compilers of the Canon, recognizing this need, provided definitions for most of the terms in the rules, and the authors of the commentaries continued this task, carrying it out with even greater thoroughness. Thus much of this book, in report-ing these texts, is concerned with the definition of terms.

This need for precision, though, accounts for the weakness of rules in general as universal guides to behavior. First there is the question of where to draw the line between what is and is not an infraction of the rule. There has to be a clear break-off point, because

rules--unlike principles--deal in two colors: black and white. In some cases, it is difficult to find a clear break-off point that corresponds exactly with one's sense of what is right and wrong, and so it is necessary to include the areas of gray either with the white or the black. In general, but not always, the Vibhanga's position is to include the gray with the white, and to rely on the principles of the Dhamma to encourage the individual bhikkhu to stay away from the gray.

Take, for instance, the rule against masturbation. The Vibhanga limits this rule to forbidding only those forms of masturbation that aim at ejaculation, for if it had drawn the line anywhere else, it would have become an offense for a bhikkhu simply to scratch himself. Thus self-stimulation that does not aim at ejaculation is not an offense, although in many cases it is clearly against the spirit of the Dhamma. The Vinaya Mukha notes, disapprovingly, a number of older Vinaya guides that like to dwell on these areas of gray and seem to delight in figuring out ways to avoid an offense by working around the letter of the rules. In this book I am taking a different tack: Under those rules that include large areas of grey with the white, I have noted a few relevant principles from the Dhamma to spell out a wise policy with regard to the gray areas--not to refor-mulate the rule, but simply as a reminder that, as noted above, the Vinaya without the Dhamma does not suffice as a guide to the goal.

Another drawback resulting from the need for precision in rules is that the more precisely a rule is defined to suit a particular time and place, the less well it may fit other times and places. The compilers of the Canon, in order to make up for this weakness, thus provided the origin stories and precedents to show the type of situation the rule was intended to prevent, providing principles and models that indicate the spirit of the rule and aid in applying it to differing contexts. In writing this book I have often made reference to these stories, to give this added dimension.

Admittedly, the stories do not make for inspiring reading. For example, instead of reading about bhikkhus accepting a meal at a donor's house and then uplifting the donor with a talk on Dhamma, we

read about Ven. Udayin accepting a meal at the dwelling of a bhikkhuni who was his former wife, and the two of them sitting there exposing their genitals to each other. Still, the stories do remind us that the more inspiring stories we read in the discourses took place in a very real human world, and they also reveal the insight and under-stated wit of those who framed and interpreted the rules. The element of wit here is especially important, for without it there is no true understanding of human nature, and no intelligent system of discipline.

Finally, in compiling this book, I have tried to include whatever seems most worth knowing for the bhikkhu who aims at fostering the qualities of discipline in his life--so as to help train his mind and live in peace with his fellow bhikkhus--and for the layperson who wants to support and encourage the bhikkhus in that aim.

CHAPTER ONE

Patimokkha

The Patimokkha is available to us in several recensions, some in Indic languages and others in Tibetan or Chinese translations. However, of the Indic recensions, only one--the Pali--is still a living tradition, recited fortnightly and put into practice by Theravadin bhikkhus throughout the world. This is the recension translated and explained in this book.

The meaning of the term patimokkha is a matter of conjecture. According to the Mahavagga, it means "the beginning, the head (or entrance--mukha), the foremost (pamukha) of wholesome qualities." (Mv.II.3.4) The term serves as the name not only of the basic code of training rules, but also of a sermon in which the Buddha enumerated the basic principles common to the teachings of all Buddhas: "The non-doing of all evil, the performance of what is wholesome, and the

purification of one's heart: this is the Buddhas' message." (Dhp.183) Thus whatever the etymology of the term patimokkha, it denotes a set of principles basic to the practice of the religion.

The basic code of training rules for bhikkhus, in its Pali recension, contains 227 rules, divided into eight sections in accordance with the penalty assigned by each rule: parajika, defeat; sanghadisesa, formal meeting; aniyata, undetermined; nissaggiya pacittiya, forfeiture and confession; pacittiya, confession; patidesaniya, acknowledgement; sekhiya, training; and adhikarana-samatha, settlement of issues. The following chapters will discuss the precise meanings of these terms.

Three of these terms, though, do not denote penalties. The aniyata rules give directions for judging uncertain cases; the sekhiya rules simply say, "(This is) a training to be followed," without assign-ing a particular penalty for not following them; and the adhikarana-samatha rules give procedures to follow in settling issues that may arise in the Community. Thus there are only five types of penalty mentioned in the Patimokkha rules themselves, ranging from perma-nent expulsion from the Community to simple confession in the presence of another bhikkhu. None of the penalties, we should note, involve physical punishment of any kind. And we should also note that the purpose of undergoing the penalties is not somehow to erase any bad kamma one may incur by breaking the rules; rather, it is simply to keep one in good standing within the Community.

In addition to the penalties directly mentioned in the rules, there are also penalties derived from the rules by the Vibhanga and commentaries. These derived penalties deal with two sorts of cases: 1) A bhikkhu tries to commit an action mentioned in one of the rules, but the action for one reason or another does not reach completion (e.g., he tries to kill a person, but the person doesn't die). 2) A bhikkhu commits an action not directly covered in any rule, but similar to one that is (e.g., he strikes an unordained person, which is not directly covered in a rule, while the act of striking a bhikkhu is).

Penalties of this sort, derived from the parajika and sanghadisesa

rules, include thullaccaya (grave offense) and dukkata (wrong doing); those derived from the nissaggiya pacittiya, pacittiya and patidesaniya rules--except for the rule against speaking insults--include only the dukkata. The penalties derived from the rule against speaking insults include dubbhasita (wrong speech) as well. As for the sekhiya rules, the Vibhanga states that to disobey any of them out of disrespect incurs a dukkata. All of these derived penalties may be absolved through confession.

There may, of course, be times when the assigned penalties are not enough to deter an unconscientious bhikkhu from committing an offense repeatedly. In such cases, the Community in which he lives may, if it sees fit, formally impose additional penalties on him as a means of bringing him into line. These formal acts may range from stripping him of some of the privileges of seniority, to banishment from that particular Community, and on to suspension from the Community of bhikkhus as a whole. In each case the punishment is temporary; if the bhikkhu realizes his errors and mends his ways, the Community is to revoke the act against him and return him to his former status.

Offenses. In analyzing offenses for the purpose of determining penalties, the Vibhanga divides an action into five factors: the object, the perception, the intent, the effort and the result. In some of the rules, all five of these factors play a role in determining what is and is not a full offense. In others, only two, three or four play a role. For example, under the parajika rule forbidding murder, all five factors have to be present for a full offense: The object has to be a human being, the bhikkhu has to perceive him/her as a living being, he has to have murderous intent, he has to make an effort for the person to die, and the person has to die.

If any of these factors are missing, the penalty changes. For instance, object: if the bhikkhu kills a dog, the penalty is a pacittiya. Perception: if he pulls the plug on a life support machine, thinking that the patient is already brain-dead, then even if it turns out that the patient was not yet dead, the bhikkhu would incur no penalty. Intent: if he accidentally drops a rock on a

person standing below him, he incurs no penalty even if the person dies. Effort: if someone standing next to him on a river bank falls into the river, but he makes no effort to save the person, he incurs no penalty even if the person drowns. Result: if he tries to kill X, but only succeeds in injuring him, he incurs a thullaccaya.

There are instances, though, when the factors of intention, percep-tion and result do not make any difference in determining offenses. For example, if a bhikkhu is sleeping alone in room and a woman comes in and lies down in the room with him, he incurs the pacittiya for lying down in the same lodging as a woman even though his intention was to lie down alone and he was unaware of her presence. A bhikkhu who drinks a glass of wine, thinking it to be grape juice, incurs the pacittiya for taking intoxicants all the same. A bhikkhu who tries to frighten another bhikkhu incurs a pacittiya regardless of whether or not the other bhikkhu is actually frightened.

The factor of effort is basic to every rule, and is also used to determine offenses in cases where a bhikkhu intends to break a rule but does not complete the action. For instance, in the case of stealing, the efforts involved are said to begin when, acting under the intent to steal, a bhikkhu gets dressed and starts walking to the object. With each of these beginning efforts--literally, with every step--he incurs a dukkata. At first glance, this may seem extreme, but when we view his state of mind as having ultimate importance, this system of assigning penalties is appropriate. In cases like this, if the bhikkhu completes the act, the penalties he incurred in the preliminary efforts are nullified, and he is left with only the penalty imposed by the rule.

Thus it is important, when reading about each training rule, to pay attention to what role these five factors play in determining the offenses related to the rule. And, of course, it is important for each bhikkhu to pay attention to all five of these factors in all of his actions to make sure that he does not fall at any time into an offense. This is where training in discipline becomes part of the training of the mind leading to Awakening. A bhikkhu who is mindful to analyze his actions into these five factors, to be aware of them as

they arise, and to behave consistently in such a manner that he avoids committing any offenses, is developing three qualities: mindfulness; an analytical attitude towards phenomena in his thoughts, words and deeds; and persistence in abandoning unwise qualities and developing wise ones within himself. These are the first three of the seven factors of Awakening, and form the basis for the remaining four: rapture, tranquility, concentration and equanimity.

The Parivara (VI.4), in reviewing the Vibhanga's five factors for analyzing offenses, devises a number of categories for classifying offenses, the most important being the distinction between rules carrying a penalty only when broken intentionally through correct perception (sacittaka), and those carrying a penalty even when broken unintentionally or through misperception (acittaka).

Although it may seem harsh to impose penalties for unintentional actions, we must again reflect on the state of mind that leads to such actions. In some acts, of course, the intention makes all the differ-ence between guilt and innocence. Taking an article with intent to return it, for example, is something else entirely from taking it with intent to steal. There are, however, other acts with damaging conse-quences which, when performed unintentionally, reveal carelessness and lack of circumspection in areas where a person may reasonably be held responsible. Many of the rules dealing with the proper care of communal property and one's basic requisites fall in this category. Except for one very unlikely situation, though, none of the major rules carry a penalty if broken unintentionally, while the minor rules that do carry such penalties may be regarded as useful lessons in mindfulness.

The Parivara (IV.7.4) also lists six ways in which offenses may be committed:

1) unconscientiously, i.e., knowing that an action is contrary to the rules, but going ahead with it anyway;

2) unknowingly, i.e., not realizing that the rules forbid that particular action;

3) absentmindedly;

4) assuming something improper to be proper, e.g., drinking a glass of apple wine perceiving it to be apple juice;

5) assuming something proper to be improper, e.g., perceiving a glass of apple juice to be apple wine, and drinking it nonetheless; and

6) acting out of uncertainty, i.e., not being sure if an action is proper, but going ahead with it anyway. In this last case, if the act is improper, one is to be treated according to the relevant rule. If it is proper, one incurs a dukkata in any event for having acted irresponsibly.

Another scheme introduced in the ancient commentaries for classifying offenses is the distinction between those that the world criticizes (loka-vajja) and those that the rules criticize (pannati-vajja). The Commentary defines this distinction by saying that the loka-vajja offenses are committed with an unwholesome state of mind (i.e., greed, anger or delusion) while pannati-vajja offenses are committed with a wholesome state of mind. Thus the concepts would seem to have been developed originally to deal with the exceptional cases in which a bhikkhu would be led by mature consideration to break a rule--e.g., where another person's life would be at stake. Under such circumstances, the world at large would not criticize his actions, although the rules would impose a penalty.

As these concepts finally took shape in the ancient commentaries, though, they became a way of classifying rules. The compilers apparently felt that some of the rules forbade actions that necessarily were motivated by an unwholesome state of mind, whereas others forbade actions that might be motivated by wholesome states of mind. Given this use of the distinction, the Vinaya Mukha redefined the terms as follows:

"Some offenses are faults as far as the world is concerned--wrong and damaging even if committed by ordinary people who are not

bhikkhus--examples being robbery and murder, as well as such lesser faults as assault and verbal abuse. Offenses of this sort are termed loka-vajja. There are also offenses which are faults only as far as the Buddha's ordinances are concerned--neither wrong nor damaging if committed by ordinary people; wrong only if committed by bhikkhus, on the grounds that they run counter to the Buddha's ordinances. Offenses of this sort are termed pannati-vajja."

Even a cursory glance at the Patimokkha rules will show that many of them deal with the latter sort of offense, and that such offenses concern relatively minor affairs. The question often arises, why this concern with minutiae? The answer is that the rules deal with social relationships--among the bhikkhus themselves and between the bhikkhus and the laity--and that social relationships are defined by seemingly minor points.

Take, for instance, the rule that a bhikkhu may not eat food unless it is handed to him or to a fellow bhikkhu by an unordained person on that day. This rule has wide-ranging ramifications: It means, among other things, that a bhikkhu may not leave human society to lead a solitary hermit's existence, foraging for food on his own. He must have frequent contact with humanity, however minimal, and in that contact he performs a service to others, even if simply offering them a noble example of conduct and giving them an opportunity to develop the virtue of generosity. Many of the other seemingly trivial rules--such as those forbidding digging in the soil and damaging plant life--will reveal, on reflection, implications of a similar scope.

The Great Standards. Although the Vibhanga and Khandhakas cover an enormous number of cases, they do not, of course, cover every possible contingency in the world; and from what we have seen of the way in which the Buddha formulated the rules--dealing with cases as they arose--there is reason to doubt that he himself wanted them to be an airtight system. As for cases that did not arise during his lifetime, he established the following four guidelines for judgment--called the Great Standards (a separate set from those he formulated at Bhoganagara)--for judging cases not mentioned in the rules:

"Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you.

"Whatever I have not objected to, saying, 'This is not allow-able,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you." (Mv.VI.40)

These four Great Standards, when properly applied, are an impor-tant tool for extending the principles of discipline into situations unknown in the Buddha's time. We will have occasion to refer to them frequently in the course of this book.

There is evidence in the Canon that the Buddha's own attitude towards discipline was not one of strict legalism. Take, for instance, this discourse:

"At one time the Exalted One was living in Vesali, in the Great Wood. Then a certain Vajjian bhikkhu went to the Exalted One...and said: 'Lord, more than 150 training rules come up for recitation every fortnight. I cannot train in reference to them.'

"'Can you train in reference to the three trainings, bhikkhu: the training in heightened virtue, the training in heightened mind, the training in heightened discernment?'

"'Yes, Lord, I can....'

"'Then train in reference to those three trainings...When you train in reference to the training in heightened virtue... heightened

mind...heightened discernment, passion will be abandoned in you, aversion...delusion will be abandoned in you. Then with the abandoning of passion...aversion... delusion, you will not do anything unwholesome, or engage in any evil.'

"Later on, that bhikkhu trained in heightened virtue... heightened mind...heightened discernment...Passion... aversion... delusion were abandoned in him...He did not do anything unwholesome or engage in any evil." (A.III.85)

Another discourse with a similar point:

"'Bhikkhus, more than 150 training rules come up for recitation every fortnight, in reference to which young men desirous of the goal train themselves. There are these three trainings in which they (the training rules) are all contained. What three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment. These are the three trainings in which they are all contained....

"'There is the case, bhikkhus, where a bhikkhu is fully accomplished in virtue, concentration and discernment (i.e., is an arahant). With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because it is not said to be an impossibility. But as for the training rules that are basic to the holy life and proper to the holy life, his virtue is steadfast and firm. Having undertaken them, he trains in reference to the training rules. Because of the wasting away of (mental) pollutants, he dwells in the unpolluted release of awareness and release of discernment, having known and made them manifest for himself right in the present....

"'Those who are partially accomplished attain a part; those who are wholly accomplished, the whole. The training rules, I say, are not in vain.'" (A.III.88)

CHAPTER TWELVE

Appendices

I. Controversial points: Dawn. The Canon lacks a clear-cut definition of precisely when dawn takes place. This lack is especially felt in connection with NP 2, but it also effects a number of other rules as well. The Khuddasikkha, a Vinaya manual composed in the medieval period by Ven. Dhammasiri, states that the sky lightens in four stages before sunrise: a slight reddening two hours before the sun appears on the horizon; a slight whitening half an hour later; a second reddening 48 minutes before sunrise; and a second whitening 24 minutes after that. Burmese, Sri Lankan and some Thai bhikkhus tend to follow this analysis, and differ among themselves only as to which of the four stages constitutes dawn, most of them favoring the first reddening. Other Thai bhikkhus ignore the Khuddasikkha entirely, and say that dawn occurs in the half hour before the point when, by natural light, one can see the lines in one's hand while holding it out at arm's length.

Pacittiya 37 & 38, taken together, require that a bhikkhu not accept alms before dawn. If he did go for alms before dawn, he would not be able to eat any of the food he accepted at that time, since Pacittiya 37 forbids him from eating before dawn, and Pacittiya 38 forbids him from eating after dawn any food he received before dawn. If the first reddening or whitening on the eastern horizon did count as dawn, then bhikkhus would be able to go for alms when it is still dark, since the dark of night does not lift until the second reddening and whitening. There is, however, a passage in the Latukikopama Sutta (M. 66) which states specifically that once the rules were established, one of their benefits was that they prevented bhikkhus from going for alms in the dark. This suggests that in the time of the Canon, the first reddening and whitening did not count as dawn. The passage runs as follows:

"(Ven. Udayin--the good Udayin, not the lax Udayin of the first five sanghadisesas--is addressing the Buddha:) 'It used to be, venerable sir, that we ate in the evening, in the morning and in the afternoon. Then there was the time when the Blessed One addressed the bhikkhus,

saying, "Come now, bhikkhus, give up this afternoon meal." Because of that I felt sorry and upset: "The fine staple and non-staple food that householders give us in the afternoon--the Blessed One has us give them up! The Sugata has us abandon them!" But on considering our love and respect for the Blessed One, our sense of shame and conscience, we gave up that afternoon meal, and ate (only) in the evening and in the morning.

"'Then there was the time when the Blessed One addressed the bhikkhus, saying, "Come now, bhikkhus, give up this evening meal." Because of that I felt sorry and upset: "The more highly regarded of our two meals--the Blessed One has us give it up! The Sugata has us abandon it!" It has happened, venerable sir, that a man has gotten ingredients for curry during the day, and has told his wife, "Come, let's put this aside, and we'll all have it together in the evening." Almost all cooking is done at night, sir, and very little during the day. But on considering our love and respect for the Blessed One, our sense of shame and conscience, we gave up that evening meal.

"'It used to be that bhikkhus going for alms in the dark gloom of night would walk into a mud hole, fall into a cesspool, stumble into a thorny hedge, stumble into a sleeping cow, encounter teen-age gangs on the way to or from a theft, and be propositioned by women. Once it happened when I was going for alms in the dark gloom of night that a certain woman washing a bowl saw me by a lightning flash. Seeing me, she shrieked out in terror, "I'm doomed! A demon is after me!"

"'When she said that, I said to her, "I'm not a demon, sister. I'm a bhikkhu waiting for alms."

""'Well then you're a bhikkhu whose mom is dead and dad is dead. It would be better for you, bhikkhu, that your belly be cut open with a sharp butcher's knife, than that you go prowling around for alms for your belly's sake like this in the dark gloom of night!"

"'When I remember this, sir, the thought occurs to me: "There are so many painful things the Blessed One has rid us of, and so many pleasant ones he has provided; so many unprofitable things he has rid

us of, and so many profitable ones he has provided!""

This shows clearly that once the rules were in effect, bhikkhus were saved from the dangers of going for alms in the dark; and suggests that dawn can be no earlier than the second reddening and whitening mentioned in the Khuddasikkha.

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II. Controversial points: Sugata measures. The Commentary to Sanghadisesa 6 states that the Buddha's cubit--the distance from his bent elbow to the tips of his fingers--was three times that of a normal man. This puts all the Sugata measures--based on the Buddha's cubit, handspan and breadth of his fingers--at three times normal length, and makes the Buddha freakishly tall.

How the Commentary arrived at this figure is hard to say, for the Vinaya Mukha cites a number of passages from the Canon which show that the Buddha, though tall, was not abnormally so. The most telling passage is the one from the Samannaphala Sutta (D. 2), in which King Ajatasattu visits the Buddha while the latter is sitting in an assembly of bhikkhus, and he is unable to tell which one of the assembly the Buddha is. This, of course, is meant to indicate the king's spiritual blindness, but if the Buddha had been remarkably tall, it would have certainly been part of his general reputation, and the king would not have had to ask.

The Vinaya Mukha then goes on to suggest a variety of ways of calculating the Buddha's measurements, the most useful being to assume the Buddha's cubit to be 50 cm. This, at least roughly, fits a number of passages from the Canon, as follows:

According to the Lakkhana Sutta (D. 30), the spread of the Buddha's arms, outstretched, was equal to his height. Since a person's cubit is

one-fourth the spread of his outstretched arms, this would put the Buddha's height at 2 meters, or approximately 6 feet 7 inches. The origin story to Pacittiya 92 states that his half-brother, Nanda, was four fingerbreadths shorter than he, and that when bhikkhus saw him coming from afar, they would mistake him for the Buddha, partly on the basis of his tall height. One fingerbreadth is said to be 1/24 cubit, or a little more than 2 cm. by this reckoning, which would put Nanda at 1.92 meters, or approximately 6 feet 4 inches tall.

These figures would seem to fit the information in the Canon fairly well, in that they allow for both Nanda and the Buddha to be tall, but not outlandishly so.

Another pair of passages supporting these measurements is the ruling under Pacittiya 87 that the legs of a bhikkhu's bed not be more than eight Sugata fingerbreadths tall, taken together with the passage in the Cullavagga (VIII.1.5) that one should grope under the bed with one's hand, to make sure that nothing is there, before placing one's bowl there. Our measurements would put the maximum height for the bed legs at 18 cm. If they were much taller than that, there would be no need to grope, for one could easily see under the bed with a glance. If they were much shorter than that, even a small bowl wouldn't fit.

Although there is no way of determining the Sugata measures with 100% accuracy, the above considerations suggest that the following estimates are reasonable:

The Sugata cubit = 50 cm.

The Sugata span = 25 cm.

The Sugata fingerbreadth = 2.08 cm.

Applied to the various rules, this would give us a hut 3 x 1.75 meters--small, but adequate; a rains-bathing cloth 1.5 x .625 meters--enough to cover one from the waist to the knees; and an skin-eruption covering cloth 1 x .5 meters--enough to cover one from the waist to just above the knees. All of these figures seem

appropriate, and so have been accepted for the purposes of this book.

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III.Controversial points: Meals. The Cullavagga (VI.21.1) contains a passage in which the Buddha allows bhikkhus to accept seven kinds of specially arranged meals, in addition to the meals they receive on almsround.. The passage runs as follows:

"Now at that time Rajagaha was short of food. People were not able to provide a meal for the Community, but they wanted to provide a designated meal, an invitational meal, a meal by lots, a meal on a day of the waxing or waning of the moon, on Obser-vance (uposatha) days, and on the day after each Observance day. They told this matter to the Blessed One. He said, 'I allow, bhikkhus, a Community meal, a designated meal, an invitational meal, a meal by lots, a meal on a day of the waxing or waning of the moon, on an Observance (uposatha) day, and on the day after an Observance day.'"

Unfortunately, the Canon does not give any detailed explanation of these terms. The Commentary explains Community meals as meals for the entire Community, and the other terms as follows:

"(Having said,) 'Give 1, 2...10 bhikkhus designated from the Community,' they wanted to provide a meal for the bhikkhus they got through that designation. Later, having decided on bhikkhus in the same way (i.e., 1, 2...10 bhikkhus), and having invited them, they wanted to provide a meal for them. Later, they wanted to provide a meal having decided on a lottery. Later, having fixed a date--the waxing or waning moons, the Observance day or the day after--they wanted to provide a meal for 1, 2...10 bhikkhus. This is the extent of the meals that fall under the terms "designated meals, invitational meals (the Sub-commentary adds an 'etc.' here.)"

These definitions seem fairly clear: a designated meal is one in which the donors do not specify which bhikkhus are to receive it, but simply ask for x number of bhikkhus from the Community, leaving it up to the bhattuddesaka (the 'meal designator"--the Community official responsible for managing these various meals) to designate who the recipients will be. An invitational meal is one in which the donors decide on the recipients themselves. A lot meal is one in which the recipients are chosen by drawing lots, while the remaining meals--periodic meals--are given regularly to a rotating roster of x number of bhikkhus every time the specified date comes around.

However, the Commentary's discussion of how the bhattuddesaka should manage these meals blurs the lines between the first three categories. It gives no detailed discussion of Community meals, but divides designated meals into the following two types:

1a) Meals for which the number of bhikkhus to be designated is equal to the total number of bhikkhus in the Community.

1b) Meals for which the number of bhikkhus to be designated is less than the total number of bhikkhus in the Community.

Invitational meals come in the four types:

2a) Meals to which the entire Community is invited.

2b) Meals to which specific individuals or types of bhikkhus (e.g., no one but senior bhikkhus) are invited.

2c) Meals to which one bhikkhu is invited and asked to bring x number of his friends.

2d) Meals for which the donor simply asks for x number of bhikkhus, without specifying in any way who they should be.

This typology raises two questions. For one, why aren't #1a and #2a grouped under Community meals? Is it because the donor uses the words "designated" and "invited" when announcing his/her plans for the meal?

If so, how does one arrange for a Community meal which would not fall into these two types, in line with the fact that a Community meal is said to be a separate category?

The second question is how type #2d differs from a designated meal. Is it, again, because the donor does not use the word "desig-nated" in announcing the meal? If so the difference is only formal, for the Commentary itself states that the bhattuddesaka is to treat such a meal as he would a designated meal, which shows that in essence it is the same thing.

As we argued in the discussion of Pacittiya 32, that rule applies only to invitational meals. If we follow the Commentary's original definitions of the various categories of special meal--and eliminate types 1a, 2a and 2d as redundant--it is easy enough to determine in essence which types of meals fall into this category and which don't. If we follow the detailed typologies, though, the distinctions become more a matter of formality and technicalities: For example, if the donor asks the bhattuddesaka to "designate nine bhikkhus from the Sangha," the meal would not violate Pacittiya 32, but if he simply asked for nine bhikkhus--even if he did not specify who they were to be--the meal would be a group meal, and any bhikkhus who ate it would be committing an offense. Or again, if he asked that the entire Community be "designated" to come to his meal, they would not incur a penalty in going, but if he simply asked the entire Community to a meal, they would.

Since the Commentary is a compendium of the opinions of many generations of teachers, it may have been that the definitions of the categories of meals were agreed on by one generation of teachers, and the typologies by another. This would explain the discrepancies between the two. Or it may have been that the entire discussion--definitions and typologies--was the product of one generation, who did mean the categories to depend on questions of formalities.

At any rate, as with many areas where the Canon gives no definite guidance, this is an issue where the wise policy for each bhikkhu is

to follow the standards of the Community to which he belongs.

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IV. Pali formulae: Determination. The articles a bhikkhu must determine for his use have already been mentioned under NP 1 & 21.

Determination, according to the Commentary, may be done in either of two ways: by the body or by word. To determine by the body means to grasp or touch the object in question with any part of the body, and to determine in the mind that the object is for one's own particular use, in line with the formula given below. To determine by word means to speak the formula out loud. In this case, if the object is within the reach of the hand, use the same formula as for determination with the body. If it is beyond the reach of the hand, alter the formula, changing imam, this, to etam, that. Articles which one will wear--i.e., robes, the rains-bathing cloth--must first be dyed the proper color and marked with small round dots at the corners, in accordance with Pacittiya 58.

The Canon and commentaries make no mention of any formula to repeat while marking, but in Thailand the following formula is traditionally used.

Imam bindu-kappam karomi,

which means, "I make this properly marked."

The words for determination, taking the bowl as an example, are:

Imam pattam adhitthami,

which means, "I determine this bowl" or "I determine this as a bowl."

To determine other requisites, replace the word pattam, bowl, with the appropriate name, as follows:

for the outer robe: sanghatim

for the upper robe: uttarasangam

for the lower robe: antaravasakam

for the sitting cloth: nisidanam

for the skin-eruption cloth: kandu-paticchadim

for the rains-bathing cloth: vassikasatikam

for the sleeping cloth: paccattharanam

for the handkerchief: mukha-punchana-colam

for other cloth requisites: parikkhara-colam

To determine many cloths of the same sort at the same time, use the plural forms: Change imam to imani; etam to etani; and the -am ending for the name of the article to -ani. For example, to determine many miscellaneous cloth requisites within reach of the hand, the formula is:

Imani parikkhara-colani adhitthami.

A bhikkhu may determine only one of each of the following five items for use at any one time: the bowl, the basic set of three robes and the sitting cloth. If he wishes to replace an old one with a new one, he must first withdraw the determination of the old item before determining the new one. The formula for withdrawal, again taking the bowl as an example, is:

Imam pattam pacchuddharami,

which means, "I relinquish this bowl." To withdraw the determination of other items, replace the word pattam with the appropriate name, as above.

If an item has been stolen, burnt, destroyed, lost, given away or taken away on trust, its determination automatically lapses, and there is no need to withdraw the determination before determining a new item to replace it. The Commentary explains "destroyed" as meaning that the bowl or any of the three robes develops a hole of a certain size: for a clay bowl, a hole large enough for a millet grain to pass through; for an iron bowl, a hole large enough to let liquid pass through; for the robes, a complete break at least the size of the fingernail of the small finger, located at least one handspan in from the long edge of the robe, and four fingerbreadths from the short edge of the lower robe, and eight fingerbreadths from the short edge of the upper and outer robes.

Once the robe or bowl develops a hole of this sort, it reverts to the status of an extra robe or bowl. If the owner still wishes to use it, the hole must be mended and article re-determined before ten days elapse. Otherwise, he is subject to the penalties imposed by NP 1 or 21.

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V. Pali formulae: Shared ownership. The topic of shared ownership, together with the various controversies connected with it, are discussed in detail under Pacittiya 59. Here we will simply give the formulae.

There are two formulae for sharing ownership in the presence of the second owner. The first--taking as an example a piece of robe cloth within reach of the hand--is this:

Imam civaram tuyham vikappemi,

meaning, "I share ownership of this robe cloth with you (plural)."

To place a bowl under shared ownership, change civaram to pattam. For more than one piece of robe cloth, change imam civaram to imani civarani. For more than one bowl, change imam pattam to ime patte. For articles beyond the reach of the hand, change imam to etam; imani to etani; and ime to ete.

The second formula--less formal than the first--is:

Imam civaram itthannamassa vikappemi,

which means, "I share ownership of this robe cloth with so-and-so." Suppose, for example, that the person's name is Nando. If he is one's senior, change itthannamassa to Ayasmato Nandassa; if he is one's junior, change it to Nandassa Bhikkhuno; if he is a novice, change it to Nandassa Samanerassa. If he is very much one's senior, use the first formula, above. (Mv.I.74.1 shows that the tradition in the Buddha's time was not to use a very senior or respected person's name when referring to him.)

To share a bowl in this way, change civaram to pattam. Other changes, as called for, may be inferred from the previous formulae.

To place a piece of robe cloth under shared ownership with two persons who are absent, say to a witness:

Imam civaram vikappanatthaya tuyham dammi,

which means, "I give this robe cloth to you to share." The witness should ask the original owner the names of two bhikkhus or novices who are his friends or acquaintances. In Pali, this is:

Ko te mitto va sandittho va.

After the original owner tells the names, the witness says:

Aham tesam dammi,

which means, "I give it to them."

To rescind the shared ownership, the Vibhanga says that the witness in the last case should say,

Tesam santakam paribhunja va vissajjehi va yatha-
paccayam va karohi,

which means, "Use what is theirs, give it away or do as you like with it."

As for cases in which the article is placed under shared ownership in the presence of the second owner, the Vibhanga gives no formula for rescinding the arrangement. The K/Commentary suggests that the second owner should say,

Mayham santakam paribhunja va vissajjehi va yatha-
paccayam va karohi,

which means, "Use what is mine, give it away or do as you like with it."

The Pubbasikkha Vannana, though, suggest the following formula (for robe cloth within reach, rescinded by a bhikkhu who is senior to the original owner):

Imam civaram mayham santakam paribhunja va vissajjehi
va yatha-paccayam va karohi,

which means, "Use this robe cloth of mine, give it away, etc." If the bhikkhu rescinding the shared ownership is junior to the original owner, the verb endings are more formal:

Imam civaram mayham santakam paribhunjatha va
vissajjetha va yatha-paccayam va karotha.

For a bowl, change civaram to pattam. If more than one piece of robe cloth is involved, the formula begins, Imani civarani mayham santakani... If more than one bowl, Ime patte mayham santake... Changes for articles outside the reach of the hand may be inferred from those for the earlier formulae.

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VI. Pali formulae: Forfeiture. As noted in the conclusion to the chapter on Nissaggiya Pacittiya rules, articles received in defiance of NP 18, 19 & 22 must be forfeited to a Community. The words of forfeiture in these cases are:

NP 18. For receiving gold and silver (money):

> Aham bhante rupiyam patiggahesim. Idam me nissaggiyam. Imaham sanghassa nissajjami.

This means, "Venerable sirs, I have received money. This of mine is to be forfeited. I forfeit it to the Community."

NP 19. For engaging in monetary exchange:

> Aham bhante nanappakarakam rupiya-sanvoharam samapajjim. Idam me nissaggiyam. Imaham sanghassa nissajjami.

This means, "Venerable sirs, I have engaged in various types of monetary exchange. This of mine is to be forfeited. I forfeit it to the Community."

NP 22. For asking for a new bowl when one's original bowl is still usable:

Ayam me bhante patto unapanca-bandhanena pattena cetapito nissaggiyo. Imaham sanghassa nissajjami.

This means, "This bowl of mine, venerable sirs, asked for when the (previous) bowl had less than five mends, is to be forfeited. I forfeit it to the Community."

Articles used or received in violation of the remaining NP rules may be forfeited to the Community, to a group or to an individual. Here only the formulae for forfeiting to an individual will be given. Formulae for rules rarely broken--e.g., involving bhikkhunis or felted rugs--are not listed.

NP 1. For an extra robe kept beyond ten days.

Idam me bhante civaram dasahatikkantam nissaggiyam.
Imaham ayasmato nissajjami.

This means, "This robe (robe cloth) of mine, venerable sir, kept beyond ten days, is to be forfeited. I forfeit it to you." If the speaker is senior to the listener, change bhante to avuso. If many pieces of cloth are to be forfeited at once, the forms should be changed to plural:

Imani me bhante civarani dasahatikkantani nissaggiyani. Imanaham ayasmato nissajjami.

For robes beyond the reach of the hand, change idam to etam; imaham to etaham; imani to etani; and imanaham to etanaham. For example, for one robe, one would say:

Etam me bhante civaram dasahatikkantam nissaggiyam.
Etaham ayasmato nissajjami.

For more than one robe beyond the reach of the hand, one would say:

Etani me bhante civarani dasahatikkantani nissaggiyani.
Etanaham ayasmato nissajjami.

Once the offense has been confessed, the robe is to be returned to the original owner, using this formula:

Imam civaram ayasmato dammi,

which means "I give this robe (cloth) to you."

For more than one piece:

Imani civarani ayasmato dammi.

Changes in the formula for robe cloth beyond the reach of the hand may be inferred from the preceding example. These two formulae for returning cloth are used in every case involving cloth, and will not be repeated below.

NP 2. For a robe separated from one for a night or more:

Idam me bhante civaram ratti-vippavuttham annatra bhikkhu-sammatiya nissaggiyam. Imaham ayasmato nissajjami,

which means, "This robe of mine, separated (from me) for a night without authorization of the bhikkhus, is to be forfeited. I forfeit it to you." Change civaram to dvi-civaram for two robes, and to ti-civaram for three. Other changes, as necessary, may be inferred from the formulae for rule #1, above. The formulae for returning the robe(s) are also given there.

NP 3. For an out-of-season robe kept more than a month:

Idam me bhante akala-civaram masatikkantam nissaggiyam. Imaham ayasmato nissajjami,

which means, "This out-of-season robe of mine, venerable sir, kept beyond a month, is to be forfeited. I forfeit it to you." For more than one robe:

> Imani me bhante akala-civarani masatikkantani nissaggiyani. Imanaham ayasmato nissajjami.

Other changes, as necessary, may be inferred from the formulae for rule #1.

NP 6. For a robe requested from an unrelated householder:

> Idam me bhante civaram annatakam gahapattikam annatra samaya vinnapitam nissaggiyam. Imaham ayasmato nissajjami,

which means, "This robe of mine, venerable sir, requested from an unrelated householder at other than the proper occasion, is to be forfeited. I forfeit it to you."

For more than one robe:

> Imani me bhante civarani annatakam gahapattikam annatra samaya vinnapitani nissaggiyani. Imanaham ayasmato nissajjami.

NP 7. For a robe requested from an unrelated householder during an allowable occasion, but beyond the allowable limit:

> Idam me bhante civaram annatakam gahapattikam taduttarim vinnapitam nissaggiyam. Imaham ayasmato nissajjami,

which means, "This robe or mine, requested beyond that (allowable) from an unrelated householder, is to be forfeited. I forfeit it to you."

For more than one robe:

Imani me bhante civarani annatakam gahapattikam taduttarim vinnapitani nissaggiyani. Imanaham ayasmato nissajjami.

NP 8. For a robe received after making a stipulation to an unrelated householder:

Idam me bhante civaram pubbe appavarito annatakam gahapattikam upasankamitva civare vikappam apannam nissaggiyam. Imaham ayasmato nissajjami,

which means, "I having approached, without prior invitation, an unrelated householder, and made stipulations about a robe, venerable sir, this robe of mine is to be forfeited. I forfeit it to you."

NP 9. For a robe received after making stipulations to two or more unrelated householders, use the same formula as for the preceding rule, changing annatakam gahapattikam to annatake gahapattike.

NP 10. For a robe received after reminding one's steward too many times:

Idam me bhante civaram atireka-tikkhattum codanaya atireka-chakkhattum thanena abhinipphaditam nissaggiyam. Imaham ayasmato nissajjami,

which means, "This robe of mine, venerable sir, produced after more than three reminders, after more than six standings, is to be forfeited. I forfeit it to you."

NP 18 & 19. The formulae for these rules are given at the beginning of this appendix.

NP 20. For an article received in trade:

Aham bhante nanappakarakam kaya-vikayam samapajjim. Idam me nissaggiyam. Imaham ayasmato

nissajjami,

which means, "Venerable sir, I have engaged in various types of trade. This of mine is to be forfeited. I forfeit it to you."

To return the article:

Imam ayasmato dammi,

which means, "I give this to you."

NP 21. For an extra bowl kept beyond ten days:

Ayam me bhante patto dasahatikkanto nissaggiyo.
Imaham ayasmato nissajjami,

which means, "This bowl of mine, venerable sir, kept beyond ten days, is to be forfeited. I forfeit it to you."

To return the bowl:

Imam pattam ayasmato dammi.

NP 22. The formula for this rule is given at the beginning of this appendix.

NP 23. For any of the five tonics kept beyond seven days:

Idam me bhante bhessajjam sattahatikkantam
nissaggiyam. Imaham ayasmato nissajjami,

which means, "This medicine of mine, venerable sir, kept beyond seven days, is to be forfeited. I forfeit it to you."

To return the medicine:

Imam bhesajjam ayasmato dammi.

NP 25. For a robe snatched back in anger:

Idam me bhante civaram bhikkhussa samam datva
acchinnam nissaggiyam. Imaham ayasmato nissajjami,

which means, "This robe of mine, venerable sir, snatched back after I myself gave it to a bhikkhu, is to be forfeited. I forfeit it to you."

NP 28. For a robe offered in urgency kept beyond the robe season:

Idam me bhante acceka-civaram civara-kala-samayam
atikkantam nissaggiyam. Imaham ayasmato nissajjami,

which means, "This robe-offered-in-urgency of mine, venerable sir, kept beyond the robe season, is to be forfeited. I forfeit it to you."

NP 29. For a robe separated from one for more than six nights:

Idam me bhante civaram atireka-cha-rattam
vippavuttham annatra bhikkhu-sammatiya nissaggiyam.
Imaham ayasmato nissajjami,

which means, "This robe of mine, separated (from me) for more than six nights without authorization of the bhikkhus, is to be forfeited. I forfeit it to you."

NP 30. For gains intended for the Community that one has diverted to oneself:

Idam me bhante janam sanghikam labham parinatam
attano parinamitam nissaggiyam. Imaham ayasmato
nissajjami,

which means, "This gift, intended for the community, and knowingly diverted for myself, is to be forfeited. I forfeit it to you."

To return the article:

> Imam ayasmato dammi.

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VII. Pali formulae: Confession. Six types of offense may be expiated through confession: thullaccaya, nissaggiya pacittiya, pacittiya, patidesaniya, dukkata and dubbhasita.

The formula for confessing a patidesaniya is given in the training rules themselves:

> Garayham avuso dhammam apajjim asappayam patidesaniyam. Tam patidesemi,

which means, "Friend, I have committed a blameworthy, unsuitable act which ought to be acknowledged. I acknowledge it."

The five remaining types of offenses are confessed as follows: One arranges one's upper robe over the left shoulder, approaches another bhikkhu, kneels down, and with hands raised palm-to-palm in respect, repeats the formula of confession. The bhikkhu to whom the offense is to be confessed must be part of the Community--i.e., he does not belong to a schismatic faction, and has not been suspended--and he must not be guilty, without having made confession, of the same offense which one is confessing.

If all the bhikkhus in a particular residence are guilty of the same

offense, one of them must go to another residence to confess the offense, and then return to let the remaining bhikkhus confess their offenses in his presence, or one after another in the presence of those who have already confessed. If this cannot be arranged, then on the day of the Patimokkha recitation, one of the bhikkhus should announce the fact of their common offense in the midst of the gathering. Only then may they go ahead with the recitation.

As bhikkhus are supposed to declare their purity of unconfessed offenses before listening to the Patimokkha, a bhikkhu who listens to the Patimokkha knowing that he has an unconfessed offense must tell one of his neighboring bhikkhus of the offense when the recitation comes to the relevant rule, and promise that he will confess it when the recitation is over. Otherwise, if he tells no one, he incurs a pacittiya for telling a conscious lie.

The Cullavagga (IV.14.30) gives a formula for confessing an offense in the presence of another bhikkhu:

Aham avuso itthannamam apattim apanno. Tam patidesemi,

which means, "Friend, I have fallen into an offense of such-and-such a name. I confess it."

The bhikkhu acknowledging the confession says,

Passasi?

which means, "Do you see it (the offense)?"

The bhikkhu confessing the offense says,

Ama, passami,

which means, "Yes, I see it."

The bhikkhu acknowledging the confession then says,

Ayatim sanvareyyasi,

which means, "You should restrain yourself in the future."

The formula most generally used at present is expanded from this. The major changes include a vow, made by the confessant at the end of the exchange, that he will exercise restraint; and the inclusion of the words "many" and "of various sorts" to qualify offense(s) in the original confession. This latter change is to streamline the confession. Rather than confessing each offense of a particular class separately, one gathers them into a single statement. As one is allowed to confess more offenses than one has actually committed, and as it is possible in some cases to commit offenses unknowingly, the current formula has been adopted to cover such unwitting offenses.

Since the formula is repeated by every bhikkhu before the recitation of the Patimokkha, the procedure has become little more than a formality. The Vinaya Mukha thus recommends that a bhikkhu con-scious of having committed a particular offense should mention it to the other bhikkhu in their own language, before making use of the Pali formula.

If the bhikkhu making confession is junior to the one acknowledg-ing him, the exchange is as follows (taking thullaccaya offenses as an example):

Confessant: Aham bhante sambahula nana-vatthukayo thullaccayayo apattiyo apanno. Ta patidesemi.

Acknowledger: Passasi avuso?

C: Ama bhante, passami.

A: Ayatim avuso sanvareyyasi.

C: Sadhu sutthu bhante sanvarissami. (Three times.)

This last sentence means, "Very well, venerable sir, I will be restrained."

If the bhikkhu making confession is senior to the other bhikkhu, the exchange is as follows:

C: Aham avuso sambahula nana-vatthukayo thullaccayayo apattiyo apanno. Ta patidesemi.

A: Passatha bhante?

C: Ama avuso, passami.

A: Ayatim bhante sanvareyyatha.

C: Sadhu sutthu avuso sanvarissami. (Three times.)

For other categories of offenses, change thullaccayayo to

nissaggiyayo pacittiyayo,

pacittiyayo,

dukkatayo, or

dubbhasitayo,

as the case may be. In confessing dubbhasita offenses, drop the word nana-vatthukayo, as there is only one rule in this class.

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VIII.The pupil's duties as attendant to his mentor. As mentioned in Chapter 2, one is required to act as one's mentor's personal attendant

if he does not already have one. There we sketched out these duties in general terms. What follows is a translation from Mv.I.25.8-19, which lays them out in very specific terms. Some Communities have their members follow these duties to the letter, others have adapted a number of them to fit in with what they see as changes in culture and technology (e.g., bathing practices now differ from what they were then). Even in the latter cases, though, it is useful to have the original standards down in writing, as practical guides to mindful action in daily life and sensitivity to one's mentor's needs, for the role of attendant is an excellent opportunity for learning the Dhamma and Vinaya in action on a day-to-day basis. A bhikkhu who approaches this role with the proper attitude will benefit greatly from it, much as Ven. Ananda benefited from the care and attention he brought to bear in attending to the Buddha.

In the following passages, statements in parentheses are from the Commentary, statements in brackets are my own.

Having gotten up early, having taken off his sandals, having arranged his upper robe over one shoulder, the pupil should provide tooth-cleaning sticks [see Pacittiya 40] and water for washing the face. (On the first three days when one is performing these services, one should provide the mentor with three lengths of tooth-cleaning sticks--long, medium and short--and notice which one he takes. If he takes the same length on all three days, provide him only with that length from then on in. If he is not particular about the length, provide him with whatever length is available. A similar principle holds for the water: On the first three days, provide him with both warm and cold water. If he consistently takes either the warm or the cold, provide him only with that kind of water from then on. If not, provide him with whatever water is available.) [The Commentary suggests that in "providing" these things, one need only set them out, rather than hand them to the mentor. Once they have been set out, one should proceed to sweep out the bathroom and its surrounding area while the mentor is using the tooth-cleaning sticks and water. Then, while the mentor is using the bathroom, one should proceed to the next

step.]

Make a seat ready. If there is conjey, then having washed a bowl, place the conjey near the mentor. When he has drunk the conjey, then having given him water, having received the bowl, having lowered it [so as not to let the washing water wet one's robes], wash it properly without scraping it (i.e., knocking it against the floor) and then put it away. When the mentor has gotten up, remove the seat. If the place is soiled, sweep it.

If the mentor wishes to enter the village for alms, give him his lower robe , receiving the lower robe [he is wearing] from him in return. [This is one of the few passages which shows that the practice of having spare robes was already current in the time the Canon was being compiled.] Give him his belt; give him his upper and outer robe, arranged so that the upper robe forms a lining for the outer one. [] Having rinsed out the bowl, give it to him while it is still wet [i.e., don't dry it].

If the mentor desires an attendant, one should put on one's lower robe so as to cover the three circles all around (see Sekhiya 1 & 2). Having put on the belt, having put the upper and outer robes together and having put them on, having fastened the ties, having washed and taken a bowl, one should be the mentor's attendant. Do not walk too far behind him, do not walk too close. (One to two steps behind him is appropriate.) Receive the mentor's bowl and its contents. (If the mentor's bowl is heavy or hot to the touch, take his bowl and give him one's own bowl [which is presumably lighter or less hot to the touch] in return.)

Do not interrupt the mentor when he is speaking. If he is border-ing on an offense (e.g., Pacittiya 4 or Sanghadisesa 3), one should speak in an indirect way so as to call him to his senses. (These two duties apply everywhere, not only on alms-round.) [The Sub-commentary adds that, unlike the pupil's other duties, these must also be observed even when one is ill.]

Returning ahead of the mentor, one should make a seat ready. Set out

water for washing the feet, a foot scraper and a towel for drying the feet. Having gone to meet him, receive his bowl and robe. Give him his lower robe, receive the lower robe [that he has been wearing] in return. If the upper and outer robes are damp with perspiration, dry them for a short time in the sun's warmth, but do not leave them there long in the sun. Fold up the robes [separately, says the Sub-commentary], keeping the edges four fingerbreadths apart so that neither robe becomes creased in the middle. [One should follow the same practice in folding and hanging one's own robes.] Place the belt in the fold of the robe. [From these statements it would appear the bhikkhus in those days wore only their lower robes while inside their dwellings.]

If there is almsfood and the mentor wishes to eat, give him water and place the almsfood near him. Offer him drinking water. (If there is enough time before noon, one should wait by the mentor while he is eating in order to offer him drinking water, and eat one's own meal only when he is finished. If there is not enough time for this, one should simply set out the water and proceed to one's own meal.)

When he has finished eating, then having given him water, receive the bowl, lower it, and wash it properly without scraping it. Then, having emptied out the water, dry it for a short time in the sun's warmth, but do not leave it there long.

Put away the bowl and robes. When putting away the bowl, take the bowl in one hand, feel under the bed or bench with the other hand and place the bowl there, but do not place it on the bare ground (any place where it will get soiled). When putting away the robe, take the robe with one hand, stroke the other hand along the rod or cord for the robes [to check for any rough spots or splinters on the cord or rod which will rip the cloth], place the robe over the cord or rod with the edges away from one and the fold towards one. (The fold should not be placed on the side of the wall, for if there is a splinter in the wall, it may rip the robe in the middle [making its determination lapse]). [Again, one should follow these same practices in putting away one's own robe and bowl.]

When the mentor has gotten up, remove the seat. Put away the water for washing the feet, the foot-scraper and the towel for drying the feet. If the place is soiled, sweep it.

If the mentor wishes to bathe, prepare a bath. Prepare a cold bath if he wants a cold one, a hot bath if he wants a hot one.

If the mentor wishes to enter the sauna, knead the chunam (bathing powder), moisten the bathing clay, take a chair for the sauna and follow closely behind him. Give him the chair, receive his robe in return and lay it to one side (where there is no soot or smoke). Give him the chunam and clay. If one is able to, enter the sauna, having smeared one's face with the bathing clay and covering oneself front and back.

Sit so as not to encroach on the senior bhikkhus, at the same time not depriving the junior bhikkhus of a seat. Look after the mentor's needs (stoking the fire, providing him with clay and hot water). When he is leaving the sauna, take the chair and, covering oneself front and back, leave the sauna. Provide the mentor with bathing water. When both have bathed, the pupil should come out of the water first, dry himself and put on his lower robe. Then he should dry off his mentor, give him his lower robe and then his outer robe.

Taking the chair, the pupil should return first, make ready a seat, put out water for washing the feet, a foot-scraper and a towel for drying the feet. When the mentor has sat down, offer him drinking water.

If the mentor wants one to recite (memorize passages of Dhamma or Vinaya), one should recite. If he wants to interrogate one (on the meaning of the passages) one should answer his interrogation.

If the place where the mentor is staying is soiled, the pupil should clean it if he is able to. First take out the bowl and robe and lay them to one side. Take out the sitting cloth and the sheet, and lay them to one side. Then take out the mattress and pillow and lay them to one side.

Having lowered the bed [from its supports], take it out properly, without scraping it (along the floor) or knocking it against the door or door posts, and then lay it to one side. Lower the bench, take it out properly without scraping it (along the floor) or knocking it against the door or the door posts and lay it to one side. Take out the supports for the bed and lay them to one side. Take out the spittoon and lay it to one side. Take out the reclining board [a board or stone for resting the head, arms or elbows] and lay it to one side. Take out the ground-covering, after observing how it was laid down, and put it to one side.

If there are cobwebs, sweep them out, starting from the ceiling and working down. Wipe the windows, the doors and the corners. If the wall or floor have become mouldy, moisten a rag, wring it out and wipe them with it. [] If the floor of the room is bare ground, sprinkle it all over with water before sweeping it, so that the dust does not fly up and soil the room. Look for any rubbish and throw it away.

Having dried the ground-covering in the sun, clean it, shake it out, bring it back in and lay it down as it was laid down before. Having dried the supports for the bed in the sun, wipe them, bring them back, and place them where they were before. Having dried the bed... the bench in the sun, clean them, shake them out, lower them, bring them back in properly without scraping them (against the floor) or knocking them against the door or door posts, and place them where they were placed before. Having dried the mattress and pillow in the sun, clean them, shake them out, bring them back in and place them where they were before. Having dried the sitting cloth and sheet in the sun, clean them, shake them out, bring them back in and place them where they were before. Having dried the spittoon in the sun, wipe it, bring it back in and place it where it was before. Having dried the reclining board in the sun, wipe it, bring it back in and place it where it was before. [One should follow these same procedures in cleaning one's own room.]

Put away the bowl and robes [as above].

If dusty winds blow from the east, close the eastern windows. If from the west, close the western windows. If from the north, close the northern windows. If from the south, close the southern windows. If the weather is cool, open the windows by day and close them at night. If the weather is hot, close them by day and open them at night. [Again, one should follow these same procedures in looking after one's own room.]

If a courtyard is dirty, sweep it. () If a porch...attendance hall...fire hall (sauna)..restroom is dirty, sweep it. If there is no drinking water, provide it. If there is no washing water, provide it. If there is no water in the pitcher for rinsing [in the restroom], pour it into the pitcher.

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As noted in Chapter 2, a pupil who is not ill is expected to perform these services for his mentor, unless the mentor tells him that he already has another pupil acting as his attendant, or the other pupil says that he will accept responsibility for them. On the other hand, if the pupil is ill, the mentor is expected to perform these services for the pupil until he recovers. This reflects the Buddha's statement that the pupil should regard the mentor as his father; and the mentor, the pupil as his son. If both bear this relationship in mind, they are sure to prosper in the practice of the Dhamma-Vinaya.

CHAPTER TWO

Nissaya

The Dhamma and Vinaya touch on so many areas of one's life in such detail that no new bhikkhu can be expected to master them in a short time. For this reason, the Buddha arranged a period of appren-ticeship--called nissaya, or dependence--in which every newly ordained bhikkhu must train under the guidance of an experienced bhikkhu for at least five years, before he can be considered competent to look after himself.

This apprenticeship has formed the human context in which the practice of the Buddha's teachings has been passed down for the past 2,600 years. To overlook it is to miss one of the basic parameters of the life of the Dhamma and Vinaya. Thus we are here discussing it first, before going on to the rules of the Patimokkha.

Dependence is of two sorts: dependence on one's preceptor (upajjhaya), and dependence on a teacher (acariya). The relationships are similar--and in many details, identical--so the following discussion will use the word "mentor" to cover both preceptor and teacher wherever the pattern applies to both, and will distinguish them only where the patterns differ.

Choosing a mentor. Before ordination, one must choose a bhikkhu to act as one's preceptor. The Mahavagga (I.36-37) gives a long list of qualifications a bhikkhu must meet before he can act as a preceptor, while the Commentary divides the list into two levels: ideal and minimal qualifications. A bhikkhu who lacks the minimal qualifications incurs a dukkata if he acts as a preceptor; a bhikkhu who meets the minimal but lacks the ideal qualifications is not an ideal person to give guidance, but he incurs no offense in doing so.

The ideal qualifications: The preceptor should have an arahant's virtue, concentration, discernment, release and knowledge of release; and be able to train another person to the same level of attainment. He should have faith, a sense of shame, fear of evil, persistence in the practice and quick mindfulness (according to the Sub-commentary, this means that he is constantly mindful of whatever mental object is before the mind). He should be free of heavy and light offenses, and be possessed of right view. (This last point, the Commentary says, means that he does not adhere to the extremes of eternalism or annihilationism.) He should be competent to tend to a sick pupil, or to find someone who will tend to him, and to allay dissatisfaction in a pupil who wants to leave the celibate life.

The Mahavagga does not say outright that these are ideal, as opposed to minimal, qualifications, but the Commentary offers as proof the fact that one of a pupil's duties is to try to allay any dis-satisfaction that may arise in his preceptor. If all preceptors were arahants, no case of this sort would ever arise, and there would be no need to mention it. Thus the Commentary concludes that arahantship, although ideal in a preceptor, is not necessary.

The minimal qualifications: The preceptor must be learned and intelligent. According to the Commentary, this means that he knows enough of the Dhamma and Vinaya to govern a following, and is intelligent enough to know what is and is not an offense. He must be competent enough to allay any anxiety a pupil may have over the rules, know what is and is not an offense, what is a light offense, what is a heavy offense, and how an offense may be removed. He must have detailed knowledge of both Patimokkhas (the one for the bhikkhus and the one for the bhikkhunis), and be able to train the pupil in the bhikkhus' customs (Com.: this means that he knows the Khandhakas), in the basic rules of the chaste life (Sub-com.: he knows both Vibhangas), the higher Dhamma and the higher Vinaya. He must be able to dissuade his pupil from adhering to a wrong view, or find someone who will help dissuade him. And--the most basic requirement--he must have been ordained as a bhikkhu for ten years or more.

If, for some reason, the new bhikkhu lives in a separate monas-tery

from his preceptor, he must take dependence under a teacher. The qualifications for a teacher are precisely the same as those for a preceptor. Since the Mahavagga (I.72.1) gives a dukkata for taking dependence with an unconscientious bhikkhu, the new bhikkhu is allowed four to five days to observe his potential teacher's conduct before taking dependence under him. (Mv.I.72.2)

Taking dependence. Prior to his ordination--and usually, as part of the ceremony itself--the candidate must make a formal request for dependence from his preceptor. The procedure is as follows:

Arranging his upper robe over his left shoulder, leaving his right shoulder bare, he bows down to the preceptor and then, kneeling with his hands palm-to-palm in front of his heart, repeats the following passage three times:

> Upajjhayo me bhante hohi,

which means, "Venerable sir, be my preceptor."

If the preceptor responds with any of these words--Sadhu (very well), lahu (certainly), opayikam (all right), patirupam (it is proper) or pasadikena sampadehi (manage it amiably)--the dependence has taken hold. The Vibhanga adds that if the preceptor indicates any of these meanings by gesture, that also counts; and according to the Commentary, the same holds true if he makes any equivalent statement. (Mv.I.25.7)

If, after his ordination, the new bhikkhu needs to request dependence from a teacher, the procedure is the same, except that the request he makes three times is this:

> Acariyo me bhante hohi; ayasmato nissaya vacchami,

which means, "Venerable sir, be my teacher; I will live in dependence on you." (Mv.I.32.2)

Duties. The Mahavagga (I.25.6; 32.1) states that a pupil should

regard his mentor as a father; and the mentor, the pupil as his son. It then goes on to delineate this relationship as a set of reciprocal duties.

The pupil's duties to his mentor fall into the following five categories:

1. Attending to the mentor's personal needs. The Mahavagga goes into great detail on this topic, giving precise instructions dealing with every conceivable way a pupil can be of service to his mentor. The Vinaya Mukha tries to reduce these duties to a few general prin-ciples, but this misses much of what the Mahavagga has to offer, for it is in the details that we can see fine examples of mindfulness in action--the best way to fold a robe, clean a dwelling and so forth--as well as indications of how one can use this aspect of one's training to develop sensitivity to the needs of others. Still, the detailed instruc-tions are so extensive that they would overburden the discussion in this chapter, so I have saved them for Appendix VIII. Here I will simply give them in outline form. The pupil should:

a. Arrange his mentor's toiletries for his morning wash-up.

b. Arrange his seat and food for his morning conjey (if he has any), and clean up after he is finished.

c. Arrange his robes and bowl for his alms round.

d. Follow him on his alms round, if the mentor so desires, and take his robes and bowl when he returns.

e. Arrange his seat and food for his alms meal, and clean up afterwards.

f. Prepare his bath. If he goes to the sauna, go with him and attend to his needs.

g. Study the Dhamma and Vinaya from him when he is prepared to teach. (The Mahavagga describes this as "recitation" and "interrogation".

Recitation, according to the Commentary, means learning to memo-rize passages; interrogation, learning to investigate their meaning.)

h. Clean his dwelling and other parts of his dwelling complex, such as the restroom and storage rooms, when they get dirty.

2. Assisting the mentor in any problems he may have with regard to the Dhamma and Vinaya. The Mahavagga lists the following examples:

a. If the preceptor begins to feel dissatisfaction with the chaste life, the pupil should try to allay that dissatisfaction, or find someone else who can.

b. If the preceptor begins to feel anxiety over his conduct with regard to the rules, the pupil should try to allay that anxiety, or find someone else who can.

c. If the preceptor begins to hold to wrong views, the pupil should try to dissuade him from those views, or find someone else who can.

d. If the preceptor has committed a sanghadisesa offense, the pupil should--to the best of his ability--help with the arrangements for penance, probation and rehabilitation, or find someone else who can.

e. If the Community is going to carry out a formal act against the mentor, the pupil should try to dissuade them from it. According to the Commentary, this means that he should go to the various members of the Community individually before the meeting and try to dissuade them from going through with the act. If he can't dissuade them, he should try to get them to lessen its severity (say, from an act of banishment to an act of censure). If they are justified in carrying out the act, though, he should not object while the meeting is in progress. Once they have carried out the act, he should concentrate on helping his mentor behave so that they will rescind the act as quickly as possible.

3. Washing, making and dyeing the mentor's robes.

4. Showing loyalty and respect for the mentor.

a. The pupil should neither give or receive gifts, nor give or receive services to/from others without first obtaining the mentor's permission. According to the Commentary, others here refers to people who are on bad terms with the mentor.

b. The pupil should obtain his mentor's permission before entering a village, going to a cemetery (to meditate, says, the Commentary), or leaving the district in which they live. The Commentary notes here, though, that if the mentor refuses one's request the first time, one should ask up to two more times, presenting one's reasons as best one can. If the mentor still refuses, the pupil should reflect on his situation. If staying with the mentor is not helping his education and meditation, and if the mentor seems to want him to stay simply to have someone to look after his (the mentor's) needs, the pupil is justified in leaving and taking dependence with a new mentor in his new residence.

5. Caring for the mentor when he falls ill, not leaving him until he either recovers or passes away. (Mv.I.25)

According to the Commentary, a pupil is freed from these duties when he is ill. Otherwise, he should observe all the above duties to his preceptor as long as he is in dependence on him, and the duties in sections 1-3 even after he is released from dependence, as long as both he and the preceptor are alive and still ordained.

As for the duties to one's teacher, the Commentary lists four types of teachers: the going-forth teacher (the one who gives one the ten precepts during one's ordination ceremony); the acceptance teacher (the one who chants the motion and announcements during the ceremony); the Dhamma teacher (the one who teaches one Pali and the Canon); and the dependence teacher (the one with whom one lives in dependence). With the dependence teacher, one must observe all the above duties only as long as one is living in dependence on him. As for the other three, one should observe sections 1-3 as long as both parties are alive and still ordained.

The Commentary adds that if the mentor already has a pupil who is performing these duties for him, he may inform his remaining pupils that they need not take them on. This exempts them from having to observe them. If he neglects to do this, the pupil who is performing the duties may inform his fellow that he will take responsi-bility for looking after the mentor. This also exempts them. Otherwise, they incur a dukkata for every duty they neglect to perform.

The mentor's duties to his pupil.

1. Furthering the pupil's education, teaching him the Dhamma and Vinaya through recitation, interrogation, exhortation and instruction.

2. Providing requisites for the pupil. If the pupil lacks any of his basic requisites, and the mentor has any to spare, he should make up the lack.

3. Attending to the pupil's personal needs when he is ill, performing the services mentioned in section 1 under the pupil's duties to his mentor.

4. Assisting the pupil in any problems he may have with regard to the Dhamma and Vinaya, performing the services mentioned in section 2 under the pupil's duties to his mentor.

5. Teaching the pupil how to wash, make and dye robes. If for some reason the pupil is unable to handle these skills, the mentor should find someone who can help the pupil with them.

6. Caring for the pupil when he falls ill, not leaving him until he either recovers or passes away. (Mv.I.26)

According to the Commentary, the preceptor, going-forth teacher and acceptance teacher must observe these duties towards the pupil as long as both parties are alive and still ordained. As for the Dhamma and dependence teachers, they must observe these duties only as long as the pupil is living with them.

Dismissal. If the pupil does not observe his duties to his mentor, the mentor is empowered to dismiss him. In fact, if the pupil deserves dismissal, the mentor incurs a dukkata if, for some reason, he does not dismiss him, just as he would for dismissing a pupil who did not deserve it. (MV.I.27.5-8) The grounds for dismissal are five:

1. The pupil has no affection for his mentor--i.e., he shows him no kindness.

2. He has no faith in his mentor--i.e., he does not regard him as an example to follow.

3. He has no shame in front of his mentor--i.e., he openly disregards the training rules in his mentor's presence.

4. He has no respect for his mentor--i.e., he does not listen to what the mentor has to say, and openly disobeys him.

5. He is not developing under his mentor--the Commentary translates developing here as developing a sense of good will for his mentor, but it could also mean developing in his general education and practice of the Dhamma and Vinaya.

The Vinaya Mukha notes that the mentor should reflect on his own conduct before dismissing such a pupil. If he has done anything that would give the pupil valid reason for losing affection, etc., he should first correct his own conduct. Only after reflecting that there is no longer anything in his own conduct that would give the pupil valid reason to disregard him should the pupil be dismissed.

The Mahavagga mentions each of the following statements as a valid dismissal: "I dismiss you." "Don't come back here." "Take away your robes and bowl." "Don't attend to me." It also states that if the mentor makes any of these meanings known by gesture--e.g. he evicts the pupil from his quarters, and throws his robes and bowl out after him--that also counts as a valid dismissal. (Mv.I.27.2) The

Commentary adds that any statement conveying the same basic meaning as those above would count as well.

Once a pupil has been dismissed, it is his duty to apologize. If he doesn't, he incurs a dukkata. (Mv.I.27.3) Once the pupil has apolo-gized, the mentor's duty is to forgive him. (Mv.I.27.4) If, however, he sees that the pupil is still unconscientious, he should not take him back, for a mentor who takes on an unconscientious pupil incurs a dukkata. (Mv.I.72.1.) Thus the mentor may, if he sees fit, inflict a non-physical punishment on the pupil before taking him back on the original footing, to make sure that he has actually seen the error of his ways. An example of such punishment, mentioned in the Vinaya Mukha, is simply asking to wait to observe the pupil's behavior for a while to see whether or not his apology is sincere.

The Commentary recommends that if the mentor refuses to forgive the pupil, the latter should try to get other bhikkhus in the monastery to intercede for him. If that doesn't work, he should go stay in another monastery and take dependence under a senior bhikkhu there who is on friendly terms with the mentor, in hopes that the mentor will take this as a sign of the pupil's good intentions and will eventually grant his forgiveness.

Dependence lapses. Mv.I.36.1 says that if a pupil is staying in dependence with his preceptor, the dependence lapses if:

1. He leaves. According to the Sub-commentary, this means that the preceptor goes to spend the night outside the monastery, regard-less of whether or not he plans to return.

2. He disrobes.

3. He dies.

4. He goes over to another side--according to the Commentary, this means that he joins another religion.

In all of the above cases, the commentaries interpret "he" as

referring to the preceptor, although it would seem to refer to the pupil as well. This would fit with the passages from the Mahavagga, to be mentioned below, that refer to a new bhikkhu on a journey as not being in dependence. In such cases, the new bhikkhu is most likely the one who has left the preceptor, and his leaving is what has caused the dependence to lapse.

5. He gives a command. This is the one alternative where "he" clearly refers only to the preceptor. The Commentary interprets "command" here as dismissal, as discussed above, although the Vinaya Mukha would also include cases where the preceptor sees that the pupil qualifies to be released from dependence (see below) and tells him so.

In each of these cases, a pupil who is not yet released from depen-dence must find someone else to take dependence with on that very day, except in the following instances (taken from the Commentary):

--The preceptor leaves, saying that he will be away only for a day or two, and that the pupil need not ask anyone else for dependence in the meantime. If it so happens that the preceptor's return is delayed, he should send word to his pupil, saying that he still intends to come back. If, however, the pupil receives word from his preceptor that the latter no longer intends to return, he should immediately look for a teacher to take dependence with.

--The preceptor leaves, and the only other senior bhikkhu in the monastery is one whom the pupil does not know well. In this case, the pupil is allowed four or five days to observe the senior bhikkhu's behavior (as mentioned above) before requesting dependence from him. If, though, the pupil already knows the senior bhikkhu well enough to feel confident in his conduct, he should take dependence with him on the day of his preceptor's departure.

If the pupil is staying in dependence on a teacher, the dependence can lapse for any of six reasons. The first five are identical with those above, although even the Commentary states that "he leaves", the first reason, applies not only to cases where the teacher leaves, but also

to cases where the pupil leaves. The sixth reason is:

6. The pupil rejoins his preceptor. The Commentary interprets this by saying that, in effect, the pupil's original dependence on his precep-tor always overrides his dependence on a teacher. If the pupil happens to see his preceptor and recognize him, or to hear and recognize his voice--even if they just happen to pass on the street--his dependence on his teacher automatically lapses, and his dependence on his preceptor is reinstated. If he then returns to live with his teacher, he must ask for dependence from the teacher all over again.

The Vinaya Mukha objects to his judgment, saying that "rejoins the preceptor" should refer to the pupil's actually living with the precep-tor, either in another monastery or in the same monastery where the teacher lives. This, however, is an area where different Communities differ in their interpretation, and the wise policy is to follow the interpretation of the Community in which one lives.

Temporary exemption from dependence. Normally a junior bhikkhu is required to live in dependence under a mentor at all times. However, Mv.I.73 allows him not to take dependence when living in the following situations if no qualified bhikkhu is available as a mentor:

1) He is on a journey.

2) He is ill.

3) He is caring for an ill person who has requested his help ().

4) He is living alone in the forest, meditating comfortably, intending to take dependence if a qualified mentor comes along.

The Commentary, in discussing these allowances, makes the following points:

1) A bhikkhu on a journey is said to have no mentor available if no qualified senior bhikkhu is traveling with him. In other words, the

fact that he happens to pass by a monastery with a qualified mentor does not mean that a mentor is available, and he is allowed to continue traveling without taking dependence. If, however, he spends the night in a place where he has taken dependence before, he should take dependence on the day of his arrival. If he reaches a place where he has never been before, and plans to spend only two or three days, he need not take dependence; but if he plans to spend a week, he must. If the senior bhikkhu he requests dependence from says, "What's the use of taking dependence for only a week?" that exempts him from this requirement.

As for the bhikkhu living in the forest, the Commentary says that "meditating comfortably" means that his tranquility and insight meditation are going smoothly. For some reason, though, it says that this allowance applies only to bhikkhus whose meditation is at a tender stage, and might deteriorate if they were to leave the forest; if a bhikkhu has attained any of the Noble Attainments--beginning with Stream-entry--he may not make use of this allowance. Why the Commentary limits the allowance in this way, it doesn't say.

At any rate, once the month before the Rains Retreat arrives, and no suitable mentor shows up, the junior bhikkhu must leave his forest abode and look for a place where he can take dependence for the Rains.

Release from dependence. According to Mv.I.53.4, a bhikkhu may be released from dependence after he has been ordained for five years, on the condition that he be experienced and competent. If he is not yet experienced and competent, he must remain under depen-dency until he is. If he never becomes experienced and competent, he must remain in dependence for his entire life as a bhikkhu. The Commentary adds that, in the last case, if he cannot find a competent experienced bhikkhu who is senior to him, he must take dependence with a competent, experienced bhikkhu who is his junior.

To be considered competent and experienced enough to deserve release from dependence, a bhikkhu must meet many of the same general qualifications as those for a mentor, except that he need not possess the competence to look after a pupil, and the minimum number of years

he needs as a bhikkhu is five. None of the texts divide the qualifications here into ideal and minimal qualifications, as they do for the mentor, but it seems reasonable that the same division would apply here as well. This would give us the following list:

The ideal qualifications: The bhikkhu should have an arahant's virtue, concentration, discernment, release and knowledge of release. He should have faith, a sense of shame, fear of evil, persistence in the practice and quick mindfulness. He should be free of heavy and light offenses, and possess of right view.

The minimal qualifications: The bhikkhu must be learned and intelligent, knowing both Patimokkhas in detail, understanding what is and is not an offense, what is a light offense, what is a heavy offense, and how an offense may be removed. And--the most basic requirement--he must have been ordained as a bhikkhu for at least five years. (Mv.I.5-13)

The Commentary expands on the term learned here, saying that the bhikkhu must have memorized:

1. Both Patimokkhas.

2. The Four Bhanavaras--a set of auspicious chants that are still regularly memorized in Sri Lanka.

3. A discourse that is helpful as a guide for sermon-giving. (The Commentary lists as examples the Maha-Rahulovada Sutta [M. 62], the Andhaka-vinda Sutta and the Ambattha Sutta [D. 3].)

4. Three kinds of anumodana (rejoicing in the merit of others) chants: for meals; for auspicious merit-making ceremonies, such as blessing a house; and for non-auspicious ceremonies, i.e., any relating to a death.

The Commentary adds that he must also know the rules for such official acts of the Sangha as the Patimokkha recitation and the Invitation Ceremony at the end of the Rains; and be acquainted with themes for

tranquility and insight meditation leading to arahantship.

This definition of "learned" is not universally accepted, and some traditions have reworked it. As this is another area where different Communities have different interpretations, the wise policy is to adhere to the practice followed in one's Community, as long as it follows the basic requirements in the Canon, mentioned above.

Once a pupil has been released from dependence, he need no longer perform the duties mentioned in sections 4 and 5 under the pupil's duties to his mentor.

Return to dependence. The Cullavagga (I.9-12) states that a bhikkhu released from dependence may be forced, by a formal act of the Community, to return to dependence if his conduct is so bad as to warrant it. The qualifying factors are:

1. He is ignorant and inexperienced.

2. He is full of offenses and has not made amends for them.

3. He lives in unbecoming association with laypeople.

If these factors apply to a bhikkhu to the extent that the Community is "fed up with granting him probation, sending him back to the beginning, imposing penance and rehabilitating him"--these terms refer to the procedures for dealing with a bhikkhu who has committed repeated sanghadisesa offenses (see Chapter 5)--then the Community is justified in imposing a formal "act of dependence" on him. This is identical with a formal "act for further misbehavior", to be discussed under Chapter 11, and carries the same penalties, the only difference being that the bhikkhu must live in dependence under a mentor as long as the act of dependence is in effect. If he mends his ways to the Community's satisfaction, they may rescind the act and return his independence.

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At any rate, as we mentioned above, regardless of whether a pupil is under dependence or released from it, he is still expected to observe certain duties to his preceptor--and his preceptor, certain duties to him--as long as both are alive and ordained. This is in line with the fact that they are always to regard each other as father and son: The preceptor is to take a continuing interest in his pupil's welfare, and the pupil is to show his continuing gratitude for the initiation his preceptor has given him into the bhikkhu's life.

CHAPTER THREE

Disrobing

The first rule in the Patimokkha opens with the statement that it--and, by extension, every other rule in the Patimokkha--applies to all bhikkhus who have not disrobed by renouncing the training and returning to the lay life. Thus the Vibhanga begins its explanations by discussing what does and does not count as a valid act of disrobing. Because this is, in effect, the escape clause for all the rules, I am discussing it first as a separate chapter, for if a bhikkhu disrobes in an invalid manner, he still counts as a bhikkhu and is subject to the rules whether he realizes it or not. If he then were to break any of the Parajika rules, he would be disqualified from ever becoming a bhikkhu again in this lifetime.

To disrobe, a bhikkhu with firm intent states in the presence of a witness words to the effect that he is renouncing the training. The validity of the act depends on four factors:

1. The bhikkhu's state of mind.

2. His intention.

3. His statement.

4. The witness to his statement.

State of mind. The bhikkhu must be in his right mind. Any statement he makes while insane, crazed with pain or possessed by spirits does not count.

Intention. He must seriously desire to leave the Community. If, without actually intending to disrobe, he makes any of the state-ments

usually used for disrobing, it does not count as an act of disrobing. For example, if he makes the statement in jest or is telling someone else how to disrobe, the fact that he mentions the words does not mean that he has disrobed. Also, if he says one thing and means something else--e.g., if he makes a slip of the tongue--that too does not count.

The statement. The Vibhanga gives a wide variety of statements that may be used to renounce the training. The most basic one follows the form, "I renounce x," where x may be replaced with the Buddha, the Dhamma, the Sangha, the training, the discipline (vinaya) the Patimokkha, the chaste life, one's preceptor, one's teacher, one's fellow bhikkhus, or any equivalent terms. Other examples follow similar forms, such as, "I am tired of x," "What is x to me?" "X means nothing to me," or "I am well freed of x." A separate form follows the pattern, "I will be y," where y may be replaced with a householder, a lay follower, a novice, a member of another sect, an adherent of another sect, or any other equivalent term.

The Vibhanga stipulates that the statement may not be put in the conditional tense ("Suppose I were to renounce the training,") and the Commentary further stipulates that the "x" statements must be in the present tense. Thus to say, "I have renounced the training," or "I will renounce the training," would not be a valid statement of disrobing.

The witness must be a human being in his or her right mind, and must understand what the bhikkhu says. This rules out the practice legendary in Thailand of bhikkhus who disrobe by taking a Buddha image as their witness, or who disrobe in front of a tree on the assumption that the tree deity counts.

These four factors cover all that is absolutely necessary for an act of disrobing to be valid. However, each of the different national traditions has developed a set of formal ceremonies to surround the act--such as making a final confession of all one's offenses and recit-ing the passage for reflection on one's past use of the four requisites--to give psychological weight to the occasion, and to help minimize any sense of remorse one may feel afterwards.

Because disrobing is a serious act with strong consequences for one's mental and spiritual well being, it should be done only after due consideration. Once a bhikkhu decides that he does want to disrobe, he would be wise to follow not only the stipulations given in the texts, but also any additional customs dictated by the traditions of his particular Community, as a sign to himself and to others that he is acting seriously and with due respect both for the religion and for himself.

CHAPTER FOUR

Parajika

This term, according to the Parivara, derives from a verb meaning to lose or be defeated. A bhikkhu who commits any of the four following offenses has surrendered to his own mental defilements to such an extent that he defeats the purpose of his having become a bhikkhu in the first place. The irrevocable nature of this defeat is illustrated in the Vibhanga by a number of similes: "as a man with his head cut

off...as a withered leaf freed from its stem...as a flat stone that has been broken in half cannot be put together again...as a palm tree cut off at the crown is incapable of further growth." A bhikkhu who commits any of these offenses severs himself irrevocably from the life of the community and is no longer considered a bhikkhu.

1. Should any bhikkhu--participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness--engage in the sexual act, even with a female animal, he is defeated and no longer in communion.

Effort. In this rule, the term "sexual act" refers to all kinds of sexual intercourse. The Vibhanga classifies the various types inter-course by the organs involved--the genitals, the mouth, the anus--and in any of the possible combinations (except for mouth-to-mouth, which is treated separately under Sanghadisesa 2, below) the sexual act has been performed when one organ enters the other even if just to "the extent of a sesame seed." This means that a bhikkhu engag-ing in genital, oral or anal intercourse is subject to this rule regardless of which role he plays. Whether or not there is a covering, such as a condom, between the organs is irrelevant, as are the questions of whether the bhikkhu is actively or passively involved, and whether or not any of the parties involved reaches orgasm.

Object. The full penalty under this rule applies to any voluntary sexual intercourse with a human being, a "non-human" being (a yakkha, naga or peta) or a common animal, whether female, male, neuter or hermaphrodite.

Performing the sexual act with a dead body--even a decapitated head--also incurs the full penalty if the remains of the body are intact enough for the act to be accomplished.

The Vinita Vatthu also lists two examples of "self-intercourse": a bhikkhu with a supple back takes his penis into his mouth, and a bhikkhu with an unusually long penis inserts it into his anus. Both cases come under the term "sexual act" and carry the full penalty.

Knowledge & consent. For the sexual act to count as an offense, the bhikkhu must know that it is happening and give his consent. Thus if he is sexually assaulted while asleep or otherwise unconscious and remains oblivious to what is happening, he incurs no penalty. If, however, he becomes conscious during the assault, or was conscious even before the assault began, then whether or not he incurs a penalty depends on whether or not he gives his consent during any part of the sexual act.

Strangely enough, neither the Canon nor the Commentary discusses the factor of consent in any detail, except to mention by way of passing that it can apply to the stage of inserting, being fully inserted, staying in place or pulling out. From the examples given in the Vinita Vatthu, it would appear that consent refers to a mental state of taking pleasure, rather than mere physical compliance, as there are cases where bhikkhus forced into intercourse comply physically but without consenting mentally, and so are absolved of any offense.

The Vinita Vatthu contains a case where a bhikkhu wakes up to find himself being sexually assaulted by a woman, gives her a kick and sends her rolling. The Commentary states that his is how a bhikkhu still subject to sensual lust should act if he wants to preserve his state of mind. In another case, a bhikkhu who, without consent-ing, is forced by a group of Licchavi youths into having intercourse with a woman, is later absolved of any offense. Unfortunately, neither the Canon nor the Commentary tells how he was able to preserve his state of mind throughout the encounter. Perhaps he was adept at the cemetery contemplations. At any rate, the mere fact of his being forced was not what absolved him, as there are parallel cases of bhikkhus who are forced by Licchavi youths into intercourse with a variety of women, men and eunuchs but who give their consent, and so incur the full penalty. All the Commentary has to say is that this sort of behavior is what led to the downfall of the Licchavis.

Derived offenses. The derived offenses here are as follows: The only thullaccaya directly related to this rule is for the unlikely case of a bhikkhu who attempts intercourse with the decomposed mouth, anus or genitals of a corpse. (!) To attempt intercourse with any other part of a dead body or with any part of an insentient object, such as an inflatable doll or mannikin, incurs a dukkata.

The Vibhanga states that if a bhikkhu attempts intercourse with any part of a living being's body apart from the three orifices, the case falls under the Sanghadisesa rules -- either Sanghadisesa 1 for intentional ejaculation, or Sanghadisesa 2 for lustful bodily contact. As we shall see below, the penalties assigned in the latter case are as follows: if the partner is a woman, a sanghadisesa; if a pandaka (see Sanghadisesa 2), a thullaccaya; if a man or a common animal, a dukkata. We can infer from the Vibhanga's ruling here that if a bhikkhu has an orgasm while attempting intercourse with the decomposed mouth, anus or genitals of a corpse, any other part of a dead body or with any part of an insentient object, the case comes under Sanghadisesa 1.

The Commentary disagrees with the Vibhanga on these points, however, saying that the derived offenses under this rule can include only dukkata and thullaccaya penalties. In its explanation of Sanghadisesa 1, it sets forth a system of eleven types of lust in which the lust for the pleasure of bringing about an ejaculation, lust for the pleasure of bodily contact and lust for the pleasure of intercourse are treated as completely separate things, and must be treated under separate rules. Thus, it says, if a bhikkhu is aiming at intercourse and takes hold of a woman's body, it is simply a preliminary to intercourse and thus incurs only a dukkata, rather than a sangha-disesa for lustful bodily contact. Similarly, if he has a premature ejaculation before beginning intercourse, there is no offense at all.

These are fine academic distinctions, and are clearly motivated by a desire to draw neat lines between the rules, but they lead to practical problems. As the Commentary itself points out, if a bhikkhu

commits an act that falls near the borderline between these rules, but cannot later report precisely which type of lust he was feeling in the heat of the moment, there is no way his case can be judged and a penalty assigned. At any rate, there is no basis in the Canon for the Commentary's system, and in fact it contradicts not only the Vibhanga's ruling mentioned above, but also its definition of "lustful" under Sanghadisesas 2, 3, and 4, which is exactly the same for all three rules and places no limits on the type of lust involved. All of this leads to the conclusion that the Commentary's neat system is invalid, and that the Vibhanga's judgment holds.

Blanket exemptions. In addition to bhikkhus who do not know they are being assaulted or do not give their consent when they do know, the Vibhanga states that there are four special categories of bhikkhus exempted from a penalty under this rule: any bhikkhu who is insane, possessed by spirits, delirious with pain, or the first offender (in this case, Ven. Sudinna) whose actions prompted the Buddha to formulate the rule in the first place. The Commentary notes that anyone who "goes about in an unseemly way, with deranged perceptions, having cast away all sense of conscience and shame, not knowing whether he has transgressed major or minor training rules" counts as insane here. It recognizes this as a medical condition, which it blames on the bile. As for spirit possession, it says that this can happen either when spirits frighten one, or when by distracting one with sensory images they insert their hands into one's heart by way of one's mouth. (!) At any rate, it notes, insane and possessed bhikkhus are exempt from penalties they incur only when their perceptions are deranged ("when their mindfulness is entirely forgotten, and they don't know what fire, gold, excrement and sandalwood are") and not from any they incur during their lucid moments. As for a bhikkhu overcome with pain, he is exempt from penalties he incurs only during periods when the pain is so great that he does not know what he is doing.

These four categories are exempted from penalties under all of the rules, although the first offender for each rule is exempted only for the one time he acted in such a way as to provoke the Buddha into formulating the rule. I will not mention these categories again, but

the reader should bear them in mind as being exempt in every case.

Lastly, the Vinita Vatthu to this rule includes an interesting case that formed the basis for an additional rule:

"At that time a certain monk had gone to the Gabled Hall in the Great Wood at Vesali to pass the day, and was sleeping, having left the door open. His various limbs were stiff with the 'wind forces' (i.e., he had an erection). Now at that time a large company of women bearing garlands and scents came to the park headed for the vihara. Seeing the bhikkhu, they sat down on his male organ, and having taken their pleasure, and remarking, 'What a bull of a man!' they went on their way, taking up their garlands and scents."

The bhikkhu incurred no penalty, but the Buddha gave formal permission to close the door when resting during the day.

Summary: Voluntary sexual intercourse -- genital, anal or oral -- with a human being, non-human being or common animal is a parajika offense.

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2. Should any bhikkhu, in the manner of stealing, take what is not given from an inhabited area or from the wilderness--just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison or banish him, saying, "You are a robber, you are a fool, you are benighted, you are a thief"--a bhikkhu in the same manner taking what is not given is defeated and no longer in communion.

This rule against stealing is, in the working out of its details, the most complex in the Patimokkha and requires the most explanation. Not that stealing is a concept especially hard to understand: simply that it can take so many forms.

The Vibhanga defines the act of stealing in terms of four factors:

1. Object: The object belongs to another person, group of persons or place (such as the offerings made to a sacred place).

2. Perception: One perceives that the object belongs to another person, etc.

3. Intention: One decides to steal it.

4. Effort: One takes possession of it.

Stealing under any circumstances is always an offense. However, the severity of the offense depends on another factor, which is

5. The value of the object.

Object. For an object to qualify as "what is not given"--the rule's term for anything that may be the object of a theft--it must belong to another person or be guarded as common property of a group or of a location, such as the offerings to a Buddha image, chedi or other sacred place, as mentioned above. A further stipulation is that the owner or person responsible for guarding the object has neither given nor thrown it away. Thus there is no offense for a bhikkhu who takes an object that has been thrown away, such as rags from a pile of refuse; unclaimed things from a wilderness; or things unclaimed by any human being but which are in the possession of an animal or ghost. The Vinita Vatthu mentions an interesting case in which the guard of a plantation permits bhikkhus to take fruit from the planta-tion, even though he was not authorized to do so. The bhikkhus were not guilty of an offense.

The question of property belonging to the Sangha logically fits here, but since the topic is fairly complex, I will treat it as a special case below

Perception. For the act of taking "what is not given" to count as theft one must also perceive the object as being something not given. Thus there is no offense if one takes an object, even if it is "not given", if one sincerely believes that it is ownerless or thrown away. Similarly, if a bhikkhu takes an object mistaking it for his own or as belonging to a friend who has given him permission to take his things on trust, there is no offense. Or again, a bhikkhu who takes things from the Community's common stores, on the assumption that he has the right to help himself, commits no offense even if the assumption proves false.

Intention. The act of taking "what is not given", even when one perceives it as "not given", counts as theft only if one's intention is to steal it. Thus if a bhikkhu takes an object on loan or on trust, he incurs no offense. According to the Commentary, to take something on loan means that one has the intention that, "I will return it," or "I will make compensation."

As for taking an object on trust, Mv.VIII.1.19 lists five factors that are necessary if a bhikkhu is rightly to take an object on trust:

a. The owner is a friend.

b. He/she is an intimate.

c. He/she has given one permission to take from his things.

d. He/she is still alive.

e. One is confident that he/she will not mind.

If any of these factors is lacking--for example, the owner is a good friend but has never given explicit permission to take from his/her things--one has no right to take the things on trust. However, the Vinita Vatthu gives the case of a bhikkhu who takes an item mistakenly thinking that he had the right to take it on trust; the Buddha termed this a "misconception as to trust" and did not impose a penalty.

The most common problem that arises in this area is when one sincerely assumes that the owner will not mind, but it turns out that he/she does. In cases of this sort there is no offense, and the matter is left to the bhikkhu and the owner to settle on their own as amicably as possible.

A bhikkhu who, seeing an article left in a place where it might be damaged, puts it in safe keeping for the owner commits no offense.

Effort. Assuming that all of the above conditions are fulfilled-- the object belongs to someone else, one perceives it as belonging to someone else and one intends to steal it--if one then takes it, that constitutes stealing. The question then arises as to precisely what acts constitute taking. To summarize the Vibhanga's treatment of this question, we can classify objects into two broad types: moveable and immovable.

Moveable items are said to be taken when they are moved entirely from their "base(s)", i.e., the spot(s) on which they rest. An object such as a box or a trunk that lies flat along the ground or that touches its support at a single area has a single base and counts as "taken" if it has been moved entirely from its base. An object such as a table or chair that touches its support at a number of separate places has that number of bases. For instance, a stool with three legs touches the floor at three points and so has three bases. An object with more than one base is "taken" when it has been moved from all of its bases. Thus a television set standing on four legs is taken when all four of its legs have been lifted or slid away from the four spots on which they were standing.

If a moveable object is placed on another moveable object, such as a television set placed on a cart, there are two ways to count it as taken--either when it is removed from its base on the cart or when the wheels of the cart have been moved from all of their bases on the floor--whichever occurs first.

If person A is carrying an object and person B tries to take it from

him, it is counted as taken even if B succeeds only in moving it from one spot on A's body to another.

According to the Vibhanga, if a person holding an object with the owner's permission then decides to abscond with it, it counts as taken when he shifts it to another part of his person (e.g., into his pocket) or places it elsewhere. The Vinaya Mukha, however, takes issue with this point, saying that cases of this sort should be treated under the terms of a breach of trust, which is discussed below.

Animals are reckoned to have one base (e.g. snakes, any reclining animal) or more (e.g., chickens or dogs on their feet) in the same way as inanimate objects, and are said to be taken when they are pulled, chased, etc., completely from their base(s).

When a bhikkhu takes a moveable object in theft, the question of whether he makes off with it is irrelevant as far as the offense is concerned. For example, if he tries to steal a radio and succeeds in moving it completely from its bases, but then hears the owner coming and so returns it to its original place, the owner would not even know that the object was in danger of being taken, and the civil law would regard the act at most as an attempted theft. As far as the Vinaya is concerned, though, the theft occurred when the bhikkhu first moved the object, and the fact that he returned it would not erase the theft. He would still be guilty of an offense.

As for immovable objects--such as land or things like buildings or trees affixed to the land--these are taken when the rightful owner unwillingly abandons his claim to them of his own accord (through fear of intimidation or reluctance to incur the expense and bother of a court battle) or when he is forced to do so by a court of law and cannot, or does not, make a further appeal. In the Buddha's time, a court dispute involving land was considered fully settled when the winner of the case staked out his claim with the permission of the court. Thus the Vibhanga states that a bhikkhu who unfairly wins a court case of this sort has "taken" the land when he formally stakes out his claim after winning the case. At present we would say that he

has taken the land when he receives the deed.

Immovable objects in the secondary sense--trees, buildings, etc.--are treated in the same light as ordinary moveable objects if a bhikkhu cuts them down or dismantles them, i.e., they count as taken when removed from their bases.

These are the general considerations for determining when an object is taken. The Vibhanga, though, cites a number of additional cases involving special contingencies, as follows:

a. Fraudulence: Objects are being distributed by lot to the Sangha. A bhikkhu desiring the portion rightfully going to another bhikkhu exchanges his ticket for the ticket of the other bhikkhu. The "taking" is accomplished when the tickets have been exchanged.

b. Breach of trust: A person places goods in trust with a bhikkhu. When the owner comes to ask for their return, the bhikkhu claims that he does not have them. The taking is accomplished when the owner stops pressing his claim. If the case goes to court, the taking is accomplished when the owner loses the case in the final court to which he appeals.

c. Embezzlement: A bhikkhu responsible for items kept in a storeroom removes one of the items from the storeroom. The taking is accomplished when the item leaves the storeroom's boundary.

d. Smuggling: A bhikkhu carrying items subject to an import duty hides them as he goes through customs. The taking is accomplished when the item leaves the customs area. If, however, the bhikkhu informs the customs official that he has an item subject to customs duty, and yet the official decides not to collect the duty, the bhikkhu incurs no penalty. And there is no penalty if the bhikkhu goes through customs not knowing that an item subject to import duties is among his effects.

Special cases cited in the Commentary include the following:

a. False dealing: A bhikkhu makes counterfeit money or uses counterfeit weights. The taking is accomplished when the counterfeit is accepted.

b. Extortion: Using threats, a bhikkhu compels the owner of an object to give it to him. The taking is accomplished when the owner complies.

The value of the object. As stated above, any case of stealing counts as an offense, but the gravity of the offense is determined by the value of the object. This is the point of the phrase in the rule reading, "just as when there is the taking of what is not given, kings... would banish him, saying...'You are a thief.'" In other words, for theft to incur a parajika, it must be a case of grand larceny, which in the time of the Buddha meant that the goods involved were worth at least five masaka, a unit of money used at the time. Goods valued collectively at more than one masaka but less than five are grounds for a thullaccaya; goods valued collectively at one masaka or less are grounds for a dukkata, the worth of the articles being determined by the price they would have fetched at the time of the theft.

This leaves us with the question of how a masaka would translate into current monetary rates. No one can answer this question with any certainty, for the oldest attempt to peg the masaka to the gold standard dates from the V/Sub-commentary, which sets one masaka as equal to 5 rice grains weight of gold. At this rate, the theft of an item worth 20 rice grains (1/24 troy ounce) weight of gold or more would be a parajika offense.

One objection to this method of calculation is that some of the items mentioned in the Vinita Vatthu as being grounds for a parajika when stolen--e.g., a pillow, a bundle of laundry, a robe, a handful of rice during a famine--would seem to be worth much less than 1/24 troy ounce of gold. We must remember, though, that many items which seem commonplace now might have been regarded as expensive luxuries at that time.

In spite of this objection, there is one very good reason for adopt-ing the standard set by the V/Sub-commentary: It sets a high value for the least article whose theft would result in a parajika. Thus when a bhikkhu steals an item worth 1/24 troy ounce of gold or more, there can be no doubt that he has incurred the full offense. When the item is of lesser value there will be unavoidable doubt--and when there is any doubt concerning a parajika, the tradition of the Vinaya consistently gives the bhikkhu the benefit of the doubt: He is not compelled to disrobe. A basic principle operating throughout the Vinaya is that it is better to risk letting an offender go unpunished than to risk punishing an innocent bhikkhu.

There is a second advantage to the V/Sub-commentary's method of calculation: its precision and clarity. Some people have recom-mended adopting the standard expressed in the rule itself--that if the theft would result in flogging, imprisonment or banishment by the authorities in that time and at that place, then the theft would consti-tute a parajika--but this standard creates more problems than it would solve. In most countries the sentence is largely at the discretion of the judge or magistrate, and the factor of value is only one among many taken into account when determining the penalty. This opens a whole Pandora's box of issues, many of which have nothing to do with the bhikkhu or the object he has taken the judge's mood, his social philosophy, his religious background and so forth--issues that the Buddha never allowed to enter into the consideration of how to determine the penalty for a theft.

Thus the V/Sub-commentary's method of calculation has the benefits that it is a quick and easy method for determining the boundaries between the different levels of offense in any modern currency; it involves no factors extraneous to the tradition of the Vinaya, and--as noted above--it draws the line at a value above which there can be no doubt that the penalty is a parajika.

If a bhikkhu steals several items on different occasions, the values of the different items are added together to determine the severity of the offense only if they were stolen as part of a single plan or intention. If they are stolen as a result of separate intentions,

each act of stealing is treated as a separate offense whose severity depends on the value of the individual item(s) stolen in that act. This point is best explained with examples:

In a case given in the Vinita Vatthu, a bhikkhu decides to steal a spoonful of ghee from a jar. After swallowing the spoonful, he decides to steal one more. After that he decides to steal another, and so on until he has finished the jar. Since each spoonful was stolen as a consequence of a separate plan or intention, he incurs several offenses -- probably dukkatas -- each appropriate to the theft of one spoonful of ghee.

If, however, he decides at one point to steal enough lumber to build himself a hut, and then steals a plank from here and a rafter from there, taking lumber over many days at different places from various owners, he commits one offense in accordance with the total value of all the lumber stolen, since he took al the pieces of wood as a consequence of one prior plan.

Derived offenses. If a bhikkhu tries to steal an article that would be grounds for a parajika but does not succeed--e.g. he is going to steal a book from a shelf, but before he can remove it from its place on the shelf he hears someone approaching and so walks off without taking it--he commits a lighter offense in accordance with the effort made. Offenses of this sort are called offenses committed in the pubbayoga or preliminary steps. In the case of stealing, they are determined as follows:

Inanimate moveable objects: If the article is made to budge slightly, but is not moved completely from its base, or from some but not all of its bases--thullaccaya. All actions prior to this, beginning with the act of walking towards the object with intent to steal it-- dukkata.

Animals: If in driving the animal along the bhikkhu gets it to move its front feet--thullaccaya. All actions prior to this--dukkata.

Immovable objects and articles placed in trust: If the bhikkhu

creates doubt in the mind of the owner as to whether he will deprive him or her of the property in question--thullaccaya. All actions prior to this--dukkata.

Immovable objects in the secondary sense (e.g., a tree): If with one more blow of the ax the tree will fall--thullaccaya. All actions prior to this--dukkata, unless (according to the Vinaya Mukha) there is a training rule imposing a higher penalty, such as the pacittiya rule concerning injury to plant life.

For ease of remembrance, if the bhikkhu is one step away from taking the object, he incurs a thullaccaya; if he does not go that far, he incurs a dukkata.

In offenses of this sort, when a heavier offense is committed, only that offense is counted, and the preceding lighter offenses are null-ified. For example, in the case mentioned above, if the bhikkhu trying to steal the book simply touches it, he incurs a string of dukkatas for each step in walking up to the book and taking hold of it. If he budges the book slightly but not so much as to move it completely from its spot, the dukkatas are nullified and replaced with a thullaccaya. If he actually takes the book, that nullifies the thullaccaya and replaces it with a parajika.

Shared responsibility. A bhikkhu may commit an offense not only if he himself steals an object, but also if instigates another to steal. The offenses involved in working up to the crime are as follows:

If a bhikkhu tells an accomplice to steal an object that would be grounds for a parajika, he incurs a dukkata. If the accomplice agrees, the instigator incurs a thullaccaya. Once the accomplice succeeds in taking the object as instructed--whether or not he gets away with it, and whether or not he shares it with the instigator--the instigator incurs a parajika. If the accomplice is a bhikkhu, he too incurs a parajika.

If the object to be taken is grounds for a thullaccaya or a dukkata, the only offenses incurred prior to the actual theft would be

dukkatas.

If there is any confusion in carrying out the instructions--e.g., if the accomplice, instead of taking the book specified by the instigator, takes something else instead, or if he is told to take it in the after-noon but instead takes it in the morning--the instigator incurs only the offenses for proposing the theft and persuading the accomplice, and not the offense for the theft itself. The same holds true if the instigator rescinds his order before the theft takes place, but the accomplice goes ahead and takes the object anyway.

According to the Commentary, an instigator who wishes to call off the theft before it is carried out, but who for one reason or another cannot get his message to the accomplice in time, incurs the full penalty for the completed theft.

If there is a chain of command--e.g. Bhikkhu A telling Bhikkhu B to tell Bhikkhu C to tell Bhikkhu D to commit the theft--then once D takes the object as instructed, all four incur the penalty coming from the theft. If there is any confusion in the chain of command--e.g., Bhikkhu B instead of telling C tells D directly--neither A nor C incurs the penalty for the theft itself.

If bhikkhus go in a group to commit a theft but only one of them does the actual taking, all still incur the penalty coming from the theft. Similarly, if they steal valuables worth collectively more than five masaka but which when shared among them yield shares worth less than five masaka each, all incur a parajika.

Special cases. As mentioned above, the notion of stealing covers a wide variety of actions. The texts deal with a number of actions that border on stealing, some of them coming under this rule and some of them not.

Belongings of the Sangha. According to the Commentary to Nissaggiya Pacittiya 30, an item belongs to the Sangha when donors, intending for it to be Sangha property, offer it to one or more bhikkhus representing the Sangha, and those bhikkhus receive it, although not

necessarily into their hands. Sangha property thus counts as "what is not given" as far as individual bhikkhus are con-cerned, for it has an owner--the Sangha of all times and places--and is guarded by the individual Community of bhikkhus.

Sangha property is divided into two sorts: light (lahubhanda) and heavy (garubhanda). Light property includes such things as robes, bowls, medicine and food. Heavy property includes such things as monastery land, buildings and furnishings. The Buddha gave permis-sion for individual Communities to appoint certain of their members to be officials responsible for the proper use of Sangha property. The officials responsible for light property are to distribute it among the members of the Community, following set procedures to ensure that the distribution is fair. Once an individual member has received such property, he may regard it as his own and use it as he sees fit.

In the case of heavy property, though, the officials are responsible for seeing that it is allotted for proper use in the Community, but the individual bhikkhus who are allowed to use it may not regard it as their own personal property. This is an important point. At most, such items may be taken on loan or exchanged--with the approval of the Community--for other heavy property of equal value. A bhikkhu who gives such items away to anyone--ordained or not--perceiving it as his to give, commits a thullaccaya, no matter what the value of the object. Of course, if he knows that it is not his to give or take, then in appropriating it as his own he incurs the offense for stealing.

The Buddha was highly critical of any bhikkhu who gives away heavy property of the Sangha. In the origin story to Parajika 4, he cites the case of a bhikkhu who, hoping to find favor with a lay person, gives that person some of the Sangha's heavy property. Such a bhikkhu, he says, is one of the five great thieves of the world.

A bhikkhu who takes heavy property of the Sangha donated for use in a particular monastery and uses it elsewhere incurs a dukkata. If he takes it on loan, he commits no offense.

Receiving stolen goods. Accepting a gift of goods or purchasing them very cheaply knowing that they were stolen, would in Western criminal law result in a penalty similar to stealing itself. However, neither the Canon nor the commentaries mention this case. The closest they come is in the Vinita Vatthu, where a groundskeeper gives bhikkhus fruit from the orchard under his care, even though it was not his to give. There was no offense for the bhikkhus. Thus the implication is that there is no offense for receiving stolen goods, even knowingly, although a bhikkhu who does so would not be exempt from the civil law and the consequent proceedings, in the course of which the Community would probably urge him to disrobe. (In Thailand, the civil law empowers the police to force a bhikkhu to disrobe if he is charged with a criminal case.)

Destroying property. The Commentary maintains that a bhikkhu who knowingly destroys another's property must compensate the owner--if the owner demands it--or else face the penalty for stealing. It goes on to say that the same conditions apply to a bhikkhu who borrows or looks after something that then gets lost or destroyed through his negligence; or who takes an item mistakenly thinking that it was discarded or that he was in a position to take it on trust.

In making these judgments, the Commentary is probably following the civil law of its day, for the Canon gives it no support whatsoever. The Vinita Vatthu mentions a case in which a bhikkhu knowingly sets fire to a field of grass (which in those days would have been worth more than five masaka), and yet the penalty is a dukkata. In cases where a bhikkhu takes an item on mistaken assumptions, there is no offense at all. Of course, in all cases of this sort it would be a wise policy to offer the owner reasonable compensation, but it is by no means certain that a bhikkhu would have the wherewithal to do so. The Canon places only one responsibility on such a bhikkhu--to apologize to the owner (see Cv.I.18-20). If he doesn't apologize, the Community, if it sees fit, can force him to. Beyond that, though, the Canon does not require that he make any material compensation; and since the Commentary clearly contradicts the Canon on this point, its assertions would seem to be invalid.

Court actions. As stated above, if a bhikkhu knowingly starts an unfair court case against someone else and then wins it in the final court to which the accused makes appeal, he incurs a parajika. The Commentary to the Bhikkhuni's Sanghadisesa 1, however, states that even if a bhikkhu is actually mistreated by someone--defamed, physically injured, robbed, etc.--and then tries to take a just court action against the guilty party, then if the bhikkhu wins he commits a parajika. Again, this is an instance where the Commentary has no support from the Canon and, as the Vinaya Mukha points out, its assertion cannot stand. However, the training of a bhikkhu requires that he view all losses in the light of kamma and focus on looking after the state of his mind rather than for compensation in physical or material things.

There is no question in any of the texts that if a bhikkhu is asked to give evidence in a courtroom and does so, speaking in accordance with the facts, he commits no offense no matter what the outcome for the others involved.

Deceit. If a bhikkhu uses a deliberate lie to deceive another person into giving an item to him, the transgression is treated not as a case of stealing--since, after all, the item is given to him--but rather as a case of lying. If the lie involves making false claims to superior meditative attainments, it is treated under Parajika 4, below. Otherwise it is treated under Pacittiya 1, the general rule against lying. The Vinita Vatthu gives two examples:

During a distribution of requisites among the Sangha, a bhikkhu asks for and is given an extra portion for a non-existent bhikkhu.

A bhikkhu approaches his teacher's lay supporter and asks for medicines, saying that they will be for his teacher, although he actually has no intention of giving the medicines to the teacher and plans to use them himself instead.

In both of these cases, the penalty is a pacittiya for lying.

Compassion. The Vinita Vatthu contains a case in which a bhikkhu, out of compassion, releases an animal caught in a hunter's snare. He incurs no offense.

In another case, a bhikkhu with psychic powers uses them to retrieve a pair of kidnapped children. The Buddha states that no offense was incurred because such a thing was in the province of those with psychic power. The Vinaya Mukha, in discussing this case, takes it as a precedent for saying that if a bhikkhu returns a stolen article to its legal owner, there is no offense. The Buddha's state-ment, though, was probably meant to discourage bhikkhus without psychic powers from getting directly involved in righting wrongs of this sort. If a bhikkhu happens to learn of the whereabouts of stolen goods, kidnapped children, etc., he may inform the authorities, if he sees fit, and let them handle the situation themselves.

Taking articles from undecomposed corpses. In the early days of the Sangha, bhikkhus were expected to make their robes from dis-carded cloth, one source being the cloths used to wrap corpses laid in charnel grounds. (The bhikkhus would wash and boil the cloth before using it themselves.) However, they were not to take cloth from undecomposed bodies, and this was for a reason.

"At one time a certain bhikkhu going to the charnel ground took hold of discarded cloth on a body not yet decomposed. And the spirit of the dead one was dwelling in the body. It said to the bhikkhu, 'Honored sir, don't take hold of my cloak.' The bhikkhu, paying it no attention, went off (with the cloak). The body, arising, followed closely on the heels of the bhikkhu until the bhikkhu, entering the vihara, closed the door and the body fell down right there."

The story gives no further details, and we are left to imagine for ourselves the bhikkhu's state of mind while being chased by the body, and his friends' reaction to the event. As is usual with the stories in the Vibhanga, the more outrageous the event, the more matter-of-fact is its telling, and the more its humor lies in the understatement.

At any rate, as a result of this incident the Buddha laid down a dukkata penalty for taking cloth from an undecomposed body--which, according to the Commentary, means one that is still warm.

Modern cases. The modern world contains many forms of ownership and monetary exchange that did not exist in the time of the Buddha, and so contains many forms of stealing that did not exist then as well. Here are a handful of cases that come to mind as examples of ways in which the standards of this rule might be applied to modern situations.

Breach of copyright. The international standards for copyright advocated by UNESCO state that breach of copyright is tantamount to theft. They go on to state, however, that if one duplicates articles, books, cassette tapes or video tapes for private use, for study or for non-profit distribution, one may copy as much as one likes. In some countries, however, one is allowed to copy only small portions of copyrighted material for such purposes, although exactly how small is small is only vaguely defined. Thus, as local copyright laws do not always adopt the UNESCO standard, a bhikkhu should check with the law before copying anything. In particular, the agreements covering the copying of commercial computer software usually do not permit the owner to give copies of the software to anyone for any reason, and limit the number of copies one may make for one's own use. One should follow such agreements to the letter.

Credit cards. The theft of a credit card would of course be an offense. The seriousness of the offense would be determined by how much the owner would have to pay to replace the stolen card. Nissaggiya Pacittiya 20 would forbid a bhikkhu from using a credit card to buy anything, even if the card were his to use, although a bhikkhu who had gone to the extent of stealing a card would probably not be dissuaded by that rule from using it or having someone else use it. At any rate, each use of a stolen card would also count as a theft, the seriousness of which would be calculated in line with the principle of the "prior plan" mentioned above.

Long distance telephone calls. Unauthorized use of a telephone to place long distance calls would also count as a theft, and again the

seriousness of the offense would be calculated in light of the principle of the prior plan.

Tax evasion. If a bhikkhu intentionally does not pay a tax to which he is subject--say, on an inheritance he receives--he is guilty of a theft, which would occur on the deadline for payment of the tax. Of course, a bhikkhu who fails to pay a tax out of ignorance would not be guilty of an offense.

Exchanging currency on the black market is also a form of tax evasion in countries where there is a tax on currency exchange, so a bhikkhu in such a country who directs his steward to make such an exchange would be guilty of a theft. If, however, the steward on his own initiative exchanges money on the black market for use in the bhikkhu's account, the bhikkhu commits no offense.

Summary: The theft of anything worth 1/24 ounce troy of gold or more is a parajika offense.

* * *

3.Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death or incite him to die (thus): "My good man, what use is this wretched, miserable life to you? Death would be better for you than life," or with such thoughts in mind, such intentions in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in communion.

This rule against intentionally causing the death of a human being is best understood in terms of five factors, all of which must be met for there to be a parajika offense.

1. Object: a human being, which according to the Vibhanga includes

human fetuses as well, counting from the time conscious-ness first arises in the womb immediately after conception.

2. Intention: knowingly, consciously, deliberately and purposefully wanting to cause that person's death. "Knowingly" also includes the factor of

3. Perception: perceiving the person as a living being.

4. Effort: whatever one does with the purpose of causing that person to die.

5. Result: the person dies as the result of one's act.

Object. The Vibhanga defines a human being as a person "from the time consciousness first becomes manifest in a mother's womb, until the time of death." It follows from this that a bhikkhu who intentionally causes an abortion--by arranging for the operation, supplying the medicines or by giving advice that results in an abortion--incurs a parajika. A bhikkhu who encourages a woman to use a means of contraception that works after conception has taken place would be guilty of a parajika if she were to follow his advice.

There is a series of cases in the Vinita Vatthu in which bhikkhus provide medicines for women seeking an abortion, followed by two cases in which a bhikkhu provides medicines to a barren woman who wants to become fertile, and to a fertile woman who wants to become barren. In neither of these two latter cases does anyone die, but in both cases the bhikkhu incurs a dukkata. From this, the Commentary infers that bhikkhus are not to act as doctors to lay people, an inference supported by the Vibhanga to Sanghadisesa 13. (The Commentary, though, gives a number of exceptions to this ruling. See the discussion under Sanghadisesa 13.)

The parajika offense is for killing another human being aside from oneself. A bhikkhu who attempts suicide incurs a dukkata.

A bhikkhu who kills a "non-human being"--a yakkha, naga or peta--or a devata (this is in the Commentary) incurs a thullaccaya. According to the Commentary, when a spirit possesses a human being or animal, it can be exorcised in either of two ways. The first is to command it to leave: This causes no injury to the spirit, and results in no offense. The second is to make a doll out of flour paste or clay, and then cut off various parts of it. If one cuts off its hands and feet the spirit will lose its hands and feet. If one cuts off its head, the spirit will die, and this is grounds for a thullaccaya.

A bhikkhu who intentionally kills a common animal incurs a pacittiya.

Intention & perception. The Vibhanga defines intentionally as "having made the decision knowingly, consciously and purposefully." According to the Commentary, "having made the decision" refers to the moment when one "crushes" one's indecisiveness by taking an act. Knowingly means that one knows that, "This is a living being." Consciously means that one is aware that one's action is depriving the living being of life. Purposefully means that one's purpose in acting is to murder. Whether one is motivated by compassion, hatred or indifference is irrelevant as far as the offense is concerned.

All of the above sub-factors must be present for the factors of intention and perception under this rule to be fulfilled. Thus there is no offense for a bhikkhu who causes a death--

accidentally--e.g., accidentally dropping a rock that kills a person standing below; or toying with a gun, trying to decide whether or not to kill the person, and the gun accidentally goes off before he can make up his mind;

not knowing that a living being was there--e.g., placing a heavy load on a pile of cloth without realizing that a person was lying underneath it;

not conscious that his action is causing death--e.g., by unwittingly giving poisoned food to another bhikkhu who eats it and dies;

or when his actions are motivated by a purpose other than that of causing death--e.g., giving medicine to a fellow bhikkhu, sincerely trying to help cure him, but the sick bhikkhu chokes on the medicine and dies.

One aspect of the Commentary's definition of "knowingly" is worth noting here: One does not need to know that the living being is a human being there for the factor of intention to be fulfilled. Thus if one hears a noise in the dark and, thinking it to be a wild animal, shoots at it with intent to kill, then if it turns out to be a human being who dies from the gunshot wound, one has committed a parajika.

The Vinita Vatthu contains an unusual case of a bhikkhu who uses a friend as a guinea pig for testing poison. The friend dies, and the bhikkhu incurs only a thullaccaya. The Commentary explains this by distinguishing two types of test: one to see if a particular poison is strong enough to kill a person; the other, to see if a particular person is strong enough to survive the poison. In either of these cases, the bhikkhu incurs a thullaccaya whether or not the victim dies. If though, the bhikkhu gives poison to a person with the desire that it cause that person's death, he incurs a parajika if the victim dies, and a thullaccaya if not.

Effort. This rule covers three types of effort: taking life, assisting a murderer or suicide, and describing the advantages of death to a person in hopes that he/she will give up the will to live.

Taking life. According to the Commentary, the act of taking life has four components: a living being; the taking of life motivated by the intention to kill, as discussed above; the person taking life; and the effort to take life. All of this sounds obvious enough, but it has important implications that we will discuss below.

The Commentary lists six means by which one may make the effort to take life:

a. One's own person. This includes using not only one's hands or

feet, but also such weapons as knives, sticks, clubs, etc.

b. Throwing. Hurling a stone, shooting an arrow or a gun, etc.

c. Stationary devices. Setting a trap, placing poison in food, etc.
The Vibhanga includes a number of unusual cases in which a bhikkhu arranges a terrible sight, sound, etc. to frighten a person to death, or a beautiful, "heart-stirring" sight or sound to attract a person who will then pine away to death when the sight or sound fades. These instances would probably come under this category, although if the bhikkhu creates the sight or sound using his psychic powers, they would come under (e), below.

d. Magical formulae. Calling on malevolent spirits to bring about a person's death, using voodoo, etc.

e. Psychic powers. Using the "evil eye" or other similar powers.

f. Commanding. Telling another person to do something that will result in death. This is the broadest of the categories, and can include recommendations and the use of one's rhetorical powers to inspire the death of a person without giving any express commands. A few examples:

Telling A to kill B. The way in which a bhikkhu is penalized for inciting another person to kill may be inferred from the discussion under the preceding rule. The Commentary to this rule goes into great detail concerning the six ways the command to kill can be specified: the object [the person to be killed], the time, the place, the weapon to use, the action by which the weapon is to be used [e.g. "Stab him in the neck"], and the position the victim should be in [sitting, standing, lying down] when the act is to be done. If the instigator specifies any of these things, and yet the person following his orders does not carry them out to the letter, the instigator does not incur the penalty for the actual murder. For instance, Bhikkhu A tells his student to kill B while B is sitting in meditation at midnight. The student gets into B's room at midnight, only to find B asleep in bed, which is where he kills him. Bhikkhu A thus incurs only the

thullaccaya for convincing his student to accept the command.

Inciting A to kill B. The Commentary includes a case of a socially active bhikkhu who tells people, "In such-and-such a place a bandit is staying. Whoever cuts off his head will receive great honor from the King." If any of the bhikkhu's listeners kills the bandit as a result of his instigation, the bhikkhu incurs a parajika.

Recommending suicide. This includes not only telling a person to commit suicide, but also giving advice--whether asked or not--to a would-be suicide on the best ways to commit the act.

Recommending means of euthanasia. The Vinita Vatthu includes a case of a criminal who has just been punished by having his hands and feet cut off. A bhikkhu asks the man's relatives, "Do you want him to die? Then make him drink buttermilk." The relatives follow the bhikkhu's recommendation, the man dies, and the bhikkhu incurs a parajika.

Recommending means of capital punishment. Again from the Vinita Vatthu: A bhikkhu advises an executioner to kill his victims mercifully with a single blow, rather than torturing them. The executioner follows his advice, and the bhikkhu incurs a parajika. This judgment indicates that a bhikkhu should not involve himself in matters of this sort, no matter how humane his intentions. According to the Vinita Vatthu, if the executioner says that he will not follow the bhikkhu's advice, and then kills his victims as he pleases, the bhikkhu incurs no penalty. The Commentary adds that if the executioner tries to follow the bhikkhu's advice, and yet needs more than one blow to do the job, the bhikkhu incurs a thullaccaya. As we have mentioned, though, the best course is to leave matters of this sort to the laity.

Telling a person to go to a certain place, hoping that he/she will die of the dangers there.

Negligence. The Commentary's analysis of the act of taking life, in which the effort to take life must be a component factor, means that "non-action" or negligence does not come under this rule, even when

motivated by the desire to have the victim die. Thus a bhikkhu who makes no effort to artificially prolong the life of a brain-damaged friend, preferring that he die rather than lead a vegetable-like existence, would incur no offense even if the friend then dies.

However, if the bhikkhu were to advise a doctor to make no effort to prolong the friend's life, this would come under the category of "command", and if the friend were to die as a result of the doctor's following the bhikkhu's advice, the penalty would be a parajika.

Assisting a murderer or suicide. A bhikkhu may commit an offense not only by using any of the six above-mentioned means of taking life, but also by intentionally assisting anyone who uses any of them to commit a murder or a suicide. This is how the Vibhanga explains the phrase, "search for an assassin" in the rule. The act of assisting includes not only finding an assassin, but also procuring weapons for the would-be murderer or suicide.

Getting a person to give up the will to live. The third type of act covered by this rule is speaking to a person of the miseries of life or the bliss of dying and going to heaven, in hopes that he/she will take the cue and either commit suicide or simply pine away to death.

Expressing a wish. According to the Vibhanga, a bhikkhu who expresses an idle wish that so-and-so be murdered would incur a dukkata, whether or not he was overheard. If, however, the bhikkhu's purpose in expressing the wish is that his listener take him up on it and commit the murder, his action would come under the factor of "command", mentioned above.

Result. If a bhikkhu intentionally tries to cause the death of a person in any of the above ways, and the person actually dies as a result, the bhikkhu incurs a parajika. This holds even if the person does not die immediately, but dies later, say, from complications arising from a wound caused by the bhikkhu's actions. If the person does not die, but experiences pain or injury as a result of the bhikkhu's efforts, the penalty is a thullaccaya. If the bhikkhu's efforts result in neither pain nor death, the penalty is a dukkata for

each separate action leading up to the attempt on the person's life or the attempt to make the person give up the will to live.

If a bhikkhu intends simply to injure the victim or cause him/her pain, and yet the victim dies as a result of the bhikkhu's action, the case is treated under Pacittiya 74.

There is an apparent contradiction in the Vinita Vatthu concerning the penalty for a bhikkhu who tries to kill one person but ends up killing another instead. In one passage, it says that a bhikkhu who means to kill X but kills Y instead incurs a parajika. In another passage, it tells of a bhikkhu who gives medicine to a woman who wants to commit an abortion near the end of a full-term pregnancy. The woman takes the medicine, but instead of the fetus' aborting, the woman dies and the infant survives. In this case, the bhikkhu incurs a thullaccaya, presumably for the pain he caused the infant.

The Commentary tries to resolve this contradiction with an illus-tration: A bhikkhu with a grudge against A decides to ambush him. He sees B coming down the road and, mistaking him for A, shoots him dead on the spot. Since his intention was to kill the person he was aiming at, he incurs a parajika. We can call this a case of mistaken identity. In cases of this sort, whether the "right" or the "wrong" person dies is of no consequence to the offense.

If, however, the bhikkhu is a poor shot, takes aim at B but misses him and inadvertently kills C instead, he does not incur a parajika, for he did not intend to kill C during any part of his action. His only penalties are the dukkatas he incurs while preparing for B's murder.

If a bhikkhu means to cause the death of any member of a group, then when any member of the group dies as a result of his efforts, he incurs a parajika.

Special cases. The Vinita Vatthu includes three special cases that touch on this rule but inspired the Buddha to formulate separate rules to deal specifically with them:

A bhikkhu, throwing a stone from a precipice in fun, accidentally kills a person standing below--no penalty for the death, but the Buddha imposes a dukkata on the act of throwing a stone in fun from a precipice.

A bhikkhu, hoping to commit suicide, throws himself over a cliff. He doesn't die, but lands on and kills a hapless basket-maker standing at the foot of the cliff. Again, no offense for the death, but the Buddha imposes a dukkata on the act of throwing oneself from a high place.

A bhikkhu, sitting down hard on a chair without first checking it carefully, kills a child lying in the chair and covered with a blanket. Again, no penalty for the death, but the Buddha imposes a dukkata on the act of sitting down without first checking carefully.

Summary: Intentionally causing the death of a human being, even if it is still a foetus, is a parajika offense.

* * *

4. Should any bhikkhu, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in himself, saying, "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he--being remorseful and desirous of purification--might say, "Friends, not knowing, I said I know; not seeing, I said I see--vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in communion.

All conscious lies are forbidden by the first pacittiya rule, but knowingly to make a false claim to a superior human state is the most heinous lie a bhikkhu can tell, and so here it is given its own rule and the heaviest possible penalty.

The seriousness with which the Buddha regarded a breach of this training rule is indicated by his statements to the original instigators:

"You misguided men, how can you for the sake of your stomachs speak praise of one another's superior human states to householders? It would be better for you that your bellies be slashed open with a sharp butcher's knife than that you should for the sake of your stomachs speak praise of one another's superior human states to householders. Why is that? For that reason you would undergo death or death-like suffering, but you would not on that account, at the break-up of the body, after death, fall into deprivation, the bad bourn, the abyss, purgatory. But for this reason you would, at the break-up of the body, after death, fall into deprivation, the bad bourn, the abyss, purgatory.... Bhikkhus, in this world with its gods, maras and brahmas, its generations with priests and contemplatives, princes and men, this is the ultimate great thief: he who claims an unfactual, non-existent superior human state. Why is that? You have consumed the nation's almsfood through theft."

Superior human states. The Vibhanga lists a large number of superior human states, which the Commentary classifies into two broad categories: mahaggata dhamma, those related to the practice of meditative absorption; and lokuttara dhamma, those related to the absolute eradication of the mental fetters that bind the mind to the cycle of rebirth.

a. Meditative absorption--the Pali term is jhana--is of two major sorts: absorption in a physical object or sensation (rupa jhana) and absorption in a non-physical object or sensation (arupa jhana). Both contain four levels, and are described in the discourses (e.g., D.2) as follows:

"The bhikkhu--quite withdrawn from sensual pleasure, withdrawn from unwholesome (mental) qualities--enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills

this very body with the rapture and pleasure born from withdrawal....

"And furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation-- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure....

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, and of him the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture....

"And furthermore, with the abandoning of pleasure and pain--as with the earlier disappearance of elation and sorrow--he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. He sits permeating the body with a pure, bright awareness, so that nothing of his entire body is unpervaded by pure bright awareness."

The four levels of arupa jhana are based on the fourth level of rupa jhana.

"With the complete transcending of perceptions of (physical) form, and the passing away of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space', one enters and remains in the sphere of the infinitude of space....

"With the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness', one enters and remains in the sphere of the infinitude of consciousness....

"With the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' one enters and remains in the sphere of nothingness....

"With the complete transcending of the sphere of nothingness, one enters and remains in the sphere of neither perception nor non-perception." (D.15)

The Vibhanga mentions only the four rupa jhanas in its list of superior human states, but as the four arupa jhanas are based on the fourth rupa jhana, the Commentary includes them in the list as well.

In addition to these states of absorption themselves, the category of mahaggata dhamma also includes the intuitive powers (abhinna) that can arise from them:

iddhividhi--the ability to manifest one or more images of oneself, to appear in a different bodily form, to create a "mind- made" (astral) body, to pass through solid matter, etc.

dibbasota--clairaudience, enabling one to hear sounds both heavenly and human, far and near.

cetopariyanana--the ability to read the minds of other living beings.

dibbacakkhu--clairvoyance, the ability to see beings in other realms of being, and particular to see them pass from death in one level to rebirth in another.

pubbenivasanussati--the ability to remember previous lives.

There are other occult abilities that are not based on jhana, and for this reason do not count as mahaggata dhamma: such things as divination, giving protective charms, casting malevolent spells, psychic healing, practicing as a medium, etc. These and other similar activities are listed in the discourses as "tiracchana vijja", bestial knowledge, which as the name implies is far removed from superior human states.

b. Lokuttara dhamma, in its fullest sense, refers to the series of mental states, called paths and fruitions, in which the fetters that

bind the mind to the cycle of rebirth are eradicated; and to the ultimate state of nibbana, or liberation.

The paths and fruitions occur in four pairs. In the first pair, the path to and fruition of stream-entry, three fetters are abandoned: self-identity views (sakkaya-ditthi), uncertainty (vicikiccha) and attachment to precepts and practices (silabbata-paramasa). In the second pair, the path to and fruition of once-returning, two additional fetters--sensual passion (kama-raga) and irritation (patigha) are weakened, only to be abandoned fully in the third pair, the path to and fruition of non-returning. In the fourth pair, the path to and fruition of arahantship, a final set of five additional fetters is abandoned: rupa-raga--passion for physical phenomena (e.g., the objects of rupa jhana); arupa-raga--passion for non-physical phenomena (e.g., the objects of arupa jhana); mana--conceit; uddhacca--restlessness; and avijja--unawareness. With the cutting of this last set of fetters, all bonds with the cycle of rebirth are cut for good, and the mind attains nibbana.

The term nibbana literally means extinguishing, like a fire. The commentarial literature (Vism.VIII,247), derives the word etymologi-cally from nir, a negative prefix, and vana, or binding. Thus it means unbinding or liberation. In the physics of the Buddha's time, fire as it burned was said to be in a state of agitation, dependence, attachment and entrapment--both clinging to and constrained by its sustenance or fuel. Extinguished, it was said to become calm, independent and unattached. It let go of its sustenance and was released. In the mind's extinguishing, or unbinding, a parallel change occurs.

Nibbana is one; the paths and their fruitions, eight. Thus there are nine lokuttara dhammas.

Aside from jhana, the states mentioned in the Vibhanga--such as the destruction of the mental pollutants (asava), the signless libera-tion, the desireless liberation, the liberation of emptiness and so forth--are either synonymous with these transcendent states or, as with the "wings" of Awakening (bodhi-pakkhiya dhamma), conjoined

with them.

The full offense under this rule has five factors:

1) Effort: One makes a direct claim

2) Object: to a superior human state

3) Perception: that one perceives as not present in oneself.

4) Intention: One's intention is to misrepresent the truth.

5) Result: One's listener understands what one is saying.

Effort. To make a direct claim means to say outright that one has attained a superior human state, saying such things as, "I have attained the first jhana," "I have seen the heavenly realms," "I know my pre-vious lifetimes," etc. Outright claims, here, include not only spoken statements, but also written statements and physical gestures. An example of a claim by gesture occurs in the Vibhanga: A group of bhikkhus make an agreement that the first to set out from their dwell-ing would, by that very gesture, be known to the rest as an arahant. One of the group, who was not an arahant but wanted to be regarded as one, set out first from the dwelling and was soon known to the rest as an ex-bhikkhu from having committed a parajika.

Indirect claims. An indirect claim to a superior human state is not grounds for a parajika. If it is a deliberate lie, it is at most grounds for a thullaccaya. Such claims, which contain an uncertainty in their wording even though the listener may feel no uncertainty in under-standing their import, may be uncertain in one of two ways: uncertain as to the person and uncertain as to the attainment.

The Vinita Vatthu contains several examples of the first sort: a bhikkhu states that whoever lives in a particular dwelling is an arahant, the dwelling being the one where he lives; a bhikkhu saying that all the disciples of his teacher are arahants, and so forth.

There is only one example in the Vinita Vatthu of a bhikkhu who makes a claim "uncertain as to the attainment": a sick bhikkhu, meaning to deceive the fellow bhikkhus nursing him, says to them, "There is no way that this sickness could be endured by an ordinary person (puthujjana)."

According to the Commentary, if the person to whom such indirect remarks are directed understands them, the penalty for the speaker is a thullaccaya. If he/she does not understand them, the penalty is a dukkata. The factor of understanding is covered in the section on "Result", below.

Claims about other people. The original instigators of this rule, instead of each making claims about his own attainments, made false claims about each others' attainments. This case is not men-tioned in the Vibhanga or the commentaries, and so is not an offense under this rule, but it would come under Pacittiya 1.

Perception. Claiming a superior human state that one mistakenly thinks one has achieved is no offense under this rule, although if addressed to a lay person the claim would come under Pacittiya 8. The same holds for a claim that is actually true.

If, however, a bhikkhu has attained a superior human state without realizing it, and then claims to have attained the state, thinking his statement to be a lie, he incurs the full offense under this rule.

Intention. To fall under this rule, a claim to have attained any of these superior human states must be a deliberate lie. "Deliberate lying", according to the Commentary, requires the arising of the intention to misrepresent the truth just prior to, and motivating, the actual statement. When the intention to misrepresent the truth is absent, the statement does not come under this rule. Examples would include

--meaning to say one thing, but accidentally saying another which comes out as a claim to a superior human state; and

--innocently making a statement that someone else misconstrues to be a claim to a superior human state.

Neither of these cases would involve an offense.

Equivocation. It is not uncommon for a bhikkhu to be put on the spot by lay people asking him point-blank about his attainments, and for him to respond by equivocating. The Vinita Vatthu contains a number of examples of this sort. In one of them, the bhikkhu responds by saying, "I have attained a state attainable through the exertion of effort," which of course could mean almost anything. Because his purpose was simply to avoid the question, he incurred no offense. Had he meant the statement as an indirect claim, he would have incurred a thullaccaya.

Result. The Vibhanga, in discussing an obscure case, states that when the listener understands a deliberate lie claiming a superior human state, the bhikkhu making the claim incurs a parajika. If the listener does not understand, the bhikkhu incurs a thullaccaya. The Vibhanga mentions this condition only in the context of a peculiar lie--one in which the speaker intends to lie saying one thing, but actually states another lie--but the Commentary generalizes from this case to say that this condition applies to all cases covered by this rule. Its explanations run as follows:

"Understanding", here, means simply that the listener hears the statement clearly enough to know that it is a claim. Whether or not he/she understands the names for the states claimed--jhana, clairvoyance, clairaudience or whatever--is not an issue here. Also, whether or not he/she believes the statement to be true is irrelevant as far as the offense is concerned. If the listener to whom the remarks are directed does not understand them, but a passer-by does, the penalty is still a parajika.

If the listener does not hear the bhikkhu clearly enough to catch all he says, the penalty is a thullaccaya. If the listener at first has some doubt as to what the bhikkhu said, but later realizes that it was a claim to a superior human state, the offense is still a thullaccaya.

If the listener does not hear the bhikkhu at all, the offense is a dukkata.

According to the Vibhanga, there is a dukkata for a bhikkhu sitting in solitude who states a deliberate lie claiming a superior human state, and another dukkata if he is overheard by a devata. The Commentary adds the same penalty applies if he is overheard by a non-human being or a common animal.

Thus, to incur a parajika, the outright claim to a superior human state must be a deliberate lie and must be heard and understood by a another human being.

Special cases in the Vibhanga:

A bhikkhu, intending to make a false claim for one superior human state, muddles his words and claims another: a parajika. The Com-mentary explains this by noting that all the factors necessary for a parajika offense are present: the bhikkhu makes a claim based on the intention to tell a deliberate lie and the listener understands the claim. The fact that the intended claim and actual claim are both superior human states is crucial; the fact that they are different states is not.

In a series of cases, a person speaking with exaggerated faith or politeness addresses bhikkhus of no particular attainment as if they were arahants ("May the arahants come....May the arahants be seated"). This puts them in a quandary, and so they ask the Buddha how to behave in such a situation. His response: There is no offense in accepting invitations such as these from a "speaker with faith"--the point being that there is no offense in coming, sitting, etc., as long as the intention is just to accept the invitation and not to imply a claim.

A bhikkhu, hoping that people will esteem him, engages in special practices--the example given in the Vinita Vatthu is living in the jungle, but from it we can extrapolate to other practices such as long periods of sitting, any of the ascetic (dhutanga) practices,

vegetarianism, etc., followed so that others will esteem one. The penalty: a dukkata.

Summary: Deliberately lying to another person that one has attained a superior human state is a parajika offense.

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A bhikkhu who commits an offense against any of these four parajika rules is automatically no longer a bhikkhu. There is no need for him to go through a formal ceremony of disrobing, for the act of committing the offense is an act of disrobing in and of itself. Even if he continues to pretend to be a bhikkhu, he does not really count as one; as soon as the facts are known he must be expelled from the Sangha. He can never again properly ordain as a bhikkhu in this life. If he tries to ordain in a Community that does not know of his offense, his ordination does not count, and he must be expelled as soon as the truth is found out.

The Commentary, however, states that such an offender may "go forth" as a novice if he wants to, although it is up to the individual Community to consider the circumstances of his offense to decide whether or not it wants to accept him.

Ignorance of these rules does not exempt an offender from the penalty, which is why the Buddha ordered that they be taught to each new bhikkhu as soon as possible after ordination (Mv.I.77). Because the rules cover a number of cases that are legal in present-day society (e.g., recommending abortion, proving to oneself how supple one has become through yoga by inserting one's penis in one's mouth) or that are common practice among people who see nothing wrong with flirting with the edges of the law (e.g., telling a doctor to turn off a life-support machine for a comatose patient, copying computer soft-ware for a friend, hiding an article subject to customs duties

when entering a country), it is especially important to inform each new bhikkhu of the rules' full implications right from the very start.

If a bhikkhu suspects that he has committed a parajika, he should immediately inform a senior bhikkhu well-versed in the rules. The way the senior bhikkhu should handle the case is illustrated by a case reported in the Commentary to Parajika 2:

Once a king together with an enormous crowd came to worship the Great Stupa at a certain monastery. One of the crowd was a visiting bhikkhu from the South who was carrying an expensive roll of cloth. The commotion of the event was so great that the bhikkhu dropped the cloth, was unable to retrieve it and soon gave it up for lost. One of the resident bhikkhus happened to come across it and, desiring to steal it, quickly put it away before the owner might see it. Eventually, of course, he became tormented by guilt and went to the resident Vinaya expert to admit a parajika and disrobe.

The Vinaya expert, though, wouldn't let him disrobe until he had found the owner of the cloth and inquired about it more fully. Eventually, after a long search, he was able to track down the original owner at a monastery in the distant South, who told him that at the time of the theft he had given the cloth up for lost and had abandoned all mental attachment for it. Thus, as the cloth was ownerless, the resident bhikkhu had incurred not a parajika, but simply a dukkata for the preliminary effort with intention to steal.

This example shows several things: the great thoroughness with which a senior bhikkhu should investigate a possible parajika, the compassion he should show to the offender, and the fact that the offender should be given the benefit of the doubt wherever possible: He is innocent until the facts prove him guilty.

Finally, the Commentary concludes its discussion of the parajikas by noticing that there are altogether 24, actual and virtual, in the Vinaya. They are:

The four for bhikkhus.

The four additional parajikas for bhikkhunis.

The eleven disqualified types who should not be ordained in the first place. If they happen to be ordained, their ordination does not count, and once they are found out they must be expelled for life (Mv.I.61-68). Thus they are virtual parajikas. They are--

a pandaka (essentially, a eunuch or a person born neuter--see Sanghadisesa 2),

a "non-human" being, such as a naga or yakkha, that can assume human form,

a hermaphrodite,

a person who poses as a bhikkhu without having been ordained,

a bhikkhu who has ordained in another sect or religion without first giving up his status as a bhikkhu;

a person who has murdered his father;

a person who has murdered his mother;

a person who has murdered an arahant;

a person who has sexually violated a bhikkhuni;

a person who has injured a Buddha to the point of causing him to bleed;

a person who has caused a schism in the Sangha.

In addition to the above actual and virtual parajikas, the Commentary gives separate listing to the four "anulomika" (derived) parajikas, which refer to four cases included under Parajika 1: the bhikkhu with a supple back who sticks his penis in his mouth, the

bhikkhu with a long penis who inserts it into his anus, the bhikkhu who performs oral intercourse with someone else, and the bhikkhu who receives anal intercourse.

The 24th Parajika refers to the case of a bhikkhuni who, taking up the role of a housewife, goes to live in a lay person's household.

CHAPTER FIVE

Sanghadisesa

This term means "involving the Community in the initial (adi) and subsequent (sesa) acts." What it refers to is the fact that the Community is the agent which initially calls on the bhikkhu who breaks any of the rules in this category to undergo the penalty (of manatta, penance, and parivasa, probation), subsequently reimposes the penalty if he does not properly carry it out, and finally lifts the penalty when he does. There are thirteen training rules here, the first nine entailing a sanghadisesa immediately on transgression, the last four only after the offender has been rebuked three times as a formal act of the Community.

1. Intentional discharge of semen, except while dreaming, entails initial and subsequent meetings of the Community.
The origin story to this rule is as follows:
"Now at that time Ven. Seyyasaka was leading the celibate life dissatisfied. Because of this, he was thin, wretched, unattractive and jaundiced, his body covered with veins. Ven. Udayin saw that Ven. Seyyasaka was thin... his body covered with veins; and seeing him, he said to him, 'Seyyasaka, my friend, why are you thin... your body covered with veins? Could it be that you are leading the chaste life dissatisfied?'
"'Yes, friend.'
"'In that case, eat as you like and sleep as you like and bathe as you like; and having eaten, slept and bathed as you like, when dissatisfaction arises and lust assails the mind, emit semen making do with your hand.'
"'But is it okay to do that?'
"'Of course. I do it myself.'
"So then Ven. Seyyasaka ate as he liked and slept as he liked... and when dissatisfaction arose and lust assailed his mind, he would emit semen making do with his hand. Then it wasn't long before he became attractive, with rounded features, a clear complexion and very bright skin. So the bhikkhus who were his friends said to him, 'Before, friend Seyyasaka, you were thin... your body covered with veins. But

now you are attractive, with rounded features, a clear complexion and very bright skin. Could it be that you're taking medicine?'
"'No, I'm not taking medicine, my friends. I just eat as like and sleep as I like... and when dissatisfaction arises and lust assails my mind, I emit semen making do with my hand.'
"'But do you emit semen making do with the same hand you use to eat the gifts of the faithful?'
"'Yes, my friends.'
"So the bhikkhus... were upset and offended and spread it about, 'How can this Ven. Seyyasaka emit semen making do with the same hand he uses to eat the gifts of the faithful?'"
This rule, in its outline form, is one of the simplest to explain. In its details, though, it one of the most complex, not only because the subject is a sensitive matter, but also because the Commentary deviates somewhat from the Vibhanga in its explanations of two of the three factors which constitute the full offense.
The three factors are result, intention and effort: Emission of semen caused by an intentional effort. When all three factors are present, the offense is a sanghadisesa. If the last two--intention and effort--are present, the offense is a thullaccaya. Any single factor or any other combination of two factors--i.e., intention and result without making a physical effort, or effort and result without intention--is not grounds for an offense.

It may seem strange to list the factor of result first, but I want to explain it first partly because, in understanding the types of intention and act covered by this rule, it is necessary to know what they are aimed at, and also because it is the one factor where the Vibhanga and Commentary are in basic agreement.

Result. The Commentary discusses the physiology of semen as it was understood at the time, and in passing touches on the question of whether the word "semen" refers to the clear liquid produced in small quantities by the prostrate and Cooper's glands prior to ejacula-tion, or to the seminal fluid released at orgasm (in its words, "having made the whole body shake, is released and descends into the urinary tract.") It concludes that the latter is what is meant here.

As for the Vibhanga, it devotes long passages to the various colors and qualities which semen can come in, and concludes that the color and quality are irrelevant to the offense. This suggests that a bhikkhu who has had a vasectomy can still commit an offense under this rule, since he can still discharge the various components that go into seminal fluid--minus only the sperm--at orgasm.

Discharge according to the Vibhanga, refers to the point in time when the semen "falls from its base." The Commentary explains this as the point when the semen enters the urinary tract, since from that point on the process is irreversible. Thus if the process of sexual stimulation has reached this point, the factor of result has been ful-filled, even if one tries to prevent the semen from leaving the body by pinching the end of one's penis.

Intention. The Vibhanga defines intentionally as "having made the decision knowingly, consciously and purposefully." According to the Commentary, "having made the decision" refers to the moment when one "crushes" one's indecisiveness by taking an act. (These are the same terms it uses to explain the same phrase under Parajika 3 and several other rules. The meaning is that one has definitely made up one's mind to start with the act, and is not simply toying with the idea.) Knowingly means that one knows that, "I am making an exertion." Consciously means that one is aware that one's efforts are bringing about an emission of semen. Purposefully means that one's purpose is to enjoy the bringing about of an emission.

This last point is where the Commentary deviates from the Vibhanga's discussion of the factor of intention. The Vibhanga, throughout its analysis, expresses the factor of purpose simply as "aiming at causing an emission," and it lists ten possible reasons for wanting to bring the emission about:

for the sake of health,

for the sake of pleasure,

for the sake of a medicine,

for the sake of a gift (to insects, says the Commentary),

for the sake of merit,

for the sake of sacrifice,

for the sake of heaven,

for the sake of seed, (to produce a child--a bhikkhu who gave semen to be used in artificial insemination would fit in this category),

for the sake of investigating (to see what color it will be--ancient medicine sometimes used this as part of its diagnosis of disease), or

for the sake of fun.

Each of these reasons, the Vibhanga says, fulfills the factor of intention here. Thus for the Commentary to limit the question of "purpose" strictly to the enjoyment of the act of bringing about an emission (numbers 2 and 10 in the Vibhanga's list) has no basis in the Canon. And so the factor of "purpose" under this rule is fulfilled when one wants to cause an emission of semen, for no matter what reason.

Given the way intention is defined, there is no offense for a bhikkhu who brings on an emission of semen--

accidentally--e.g., toying with his penis, trying to decide whether or not to go for an orgasm, when it suddenly and unexpectedly goes off;

not knowing that he is making an effort--e.g., when he is dreaming or in a semi-conscious state before fully waking up from sleep;

not conscious that his efforts are bringing about an emission of semen--e.g., when he is so engrossed in applying medicine to a sore on his penis that he doesn't realize that he is bringing on an ejaculation;

or when his efforts are motivated by a purpose other than that of causing an emission--e.g., when he wakes up, finds that he is about to have a spontaneous ejaculation, and grabs hold of his penis to keep the semen from soiling his robes or bedding.

Effort. The Vibhanga defines four types of effort that fulfill this factor: One causes an emission making an effort (1) at an internal object, (2) at an external object, (3) at both an internal and an external object, or (4) by shaking one's pelvis in the air. It then goes on to explain these terms: The internal object is one's own living body. External objects can either be animate or inanimate objects. The third type of effort involves a combination of the first two, and the fourth covers cases when one makes one's penis erect ("workable") by making an effort in the air.

The extremely general nature of these definitions gives the impression that the compilers of the Vibhanga wanted them to cover every imaginable type of bodily effort aimed at arousing oneself sexually, and this impression is borne out by the wide variety of cases covered in the Vinita Vatthu. They include, among others, a bhikkhu who squeezes his penis with his fist, one who rubs his penis with his thumb, one who rubs his penis against his bed, one who inserts his penis into sand, one who bathes against the current in a stream, one who rubs his preceptor's back in the bathing room, one who gets an erection from the friction of his thighs and robes while walking along, one who has his belly heated in the bathing room, and one who stretches his body. In each of these cases, if the bhikkhu aims at and succeeds in causing an emission, he incurs a sanghadisesa.

The Vinita Vatthu also includes a case in which a bhikkhu, desiring to cause an emission, orders a novice to take hold of his (the bhikkhu's) penis. He gets his emission and a sanghadisesa to boot, which shows that getting someone else to make the effort for one fulfills the factor of effort here.

In discussing the factor of effort, though, the Commentary makes a slight change in the Vibhanga's definition--that one makes an effort

with or upon one's own body, etc., rather than at one's own body, etc.--and adds an additional factor: that the effort must be directed at one's own penis. If this is so, then a bhikkhu who succeeds in causing an emission by stimulating any of the erogenous zones of his body aside from his penis would incur no offense. The Commentary itself actually makes this point, and the Sub-commentary seconds it, although the V/Sub-commentary says that such a bhikkhu would incur a dukkata--what it bases this opinion on, it doesn't say: perhaps a mis-reading of the Case of the Sleeping Novice, which we will discuss below.

At any rate, the Commentary in adding this last factor runs up against a number of cases in the Vinita Vatthu in which the effort does not involve the penis: the bhikkhu warming his belly, the bhikkhu rubbing his preceptor's back, a bhikkhu having his thighs massaged and others. The Commentary deals with these cases by rewriting them, stating in most cases that the effort somehow had to involve the penis, and actually contradicting the Vibhanga in the case of the bhikkhu who warms his belly, saying that this sort of effort does not involve an offense at all, even if one aims at and succeeds in causing an emission.

As stated in the Introduction, we have to go on the assumption that the compilers of the Vibhanga knew the crucial factors well enough to know what is and is not an offense, and were careful enough to include all the relevant facts when describing the precedents in the Vinita Vatthu in order to show how the Buddha arrived at his judgments. All of this suggests that the Commentary, in adding the factor that the physical effort has to involve one's own penis, is on shaky ground.

The question then is why the Commentary adds the extra factor. An answer may be found in one of the cases in the Vinita Vatthu: the Case of the Sleeping Novice.

"On that occasion a certain bhikkhu grabbed hold of the penis of a sleeping novice. His semen was emitted. He felt remorseful...'Bhikkhu, there is no sanghadisesa offense. There is a dukkata offense.'"

The issue here is whose semen was emitted. Pali syntax, unlike English, doesn't give us a clue, for there is no rule that the pronoun in one sentence should refer to the subject of the preceding sentence. There are many cases under Parajika 3 which follow the form, "A stone badly held by the bhikkhu standing above hit the bhikkhu standing below on the head. The bhikkhu died. He felt remorseful." In these cases it is obvious from the context within the story which bhikkhu died and which one felt remorseful, while with the sleeping novice we have to look for the context in terms of the other parts of the Vibhanga.

If the bhikkhu was the one who emitted semen, then perhaps there is a contradiction in the Vibhanga, and the Commentary is justified in saying that the effort must involve one's penis, for otherwise the case would seem to fulfill the Vibhanga's general definition for the factor of effort: The bhikkhu is making an effort at an outside body and has an emission. Following the general pattern of the rule, he would incur a sanghadisesa if he intended emission, and no penalty at all if he didn't. Yet the question of motivation is not mentioned at all, and the bhikkhu is given a dukkata, which suggests an inconsistency.

If, however, the novice was the who emitted, then there is no inconsistency at all: The bhikkhu gets his dukkata for making lustful bodily contact with another man (see the discussion under Sangha-disesa 2, below), and the case is included here to show that the full offense under this rule concerns cases where one makes oneself emit semen, and not cases where one makes others emit. (Other than this case, there is nothing in the rule or the Vibhanga that expressly makes this point.) And the reason the bhikkhu's motivation is not mentioned is because it irrelevant to the case.

Thus, since the second reading--the novice was the one who had an emission--does less violence to the rest of the Vibhanga, it seems the preferable one. And so it would appear that the Commentary's additional factor--that one's penis must be involved in the effort--has no real basis in the Canon, that the cases in the Vinita

Vatthu do not need to be rewritten and that the Vibhanga's original definition for the factor of effort still stands: Any bodily effort made at one's own body, at another body or physical object, at both, or any effort made in the air--like shaking one's pelvis or stretching one's body--fulfills the factor of effort here.

One case that does not fulfill the factor of effort is when one is filled with lust and stares at the private parts of a woman or girl. In the case dealing with this contingency, the bhikkhu emits semen but again no mention is made of whether he intended to. In any event, the Buddha lays down a separate rule, imposing a dukkata for staring lustfully at a women's private parts. This suggests that efforts with one's eyes do not count as bodily efforts under this sanghadisesa, for otherwise the penalty would have been a sanghadisesa if the bhikkhu had intended emission, and no offense if he hadn't. And this also suggests that the dukkata under this separate rule holds regardless of intention or result. The Commentary adds that this dukkata applies also to staring lustfully at the genitals of a female animal, or at the area of a fully-clothed woman's body where her sexual organ is, thinking, "Her sexual organ is there." At present we would impose the penalty on a bhikkhu who stares lustfully at a woman's private parts in a pornographic photograph.

Derived offenses. As stated above, a bhikkhu who fulfills all three factors--result, intention and effort--incurs a sanghadisesa. One who fulfills only the last two--intention and effort--incurs a thullaccaya.

People have sometimes asked how much of an effort is necessary to incur a thullaccaya, and in particular, whether the thullaccaya is only for cases where a bhikkhu tries to go all the way to an emission but cannot have one for physical reasons beyond his control--e.g., he is unable to have an erection or to produce semen--or whether it also covers cases where a bhikkhu starts out trying to cause an emission but stops short and changes his mind before the emission can come.

The Vibhanga suggests indirectly that the penalty covers both cases when it says simply that the thullaccaya is for one who intends, makes

the effort but does not emit. If it had meant to limit the penalty to those who cannot emit it would have said so and would have set some kind of standard for determining when the bhikkhu passed the threshold from does not to cannot so that there would be not doubt as to where the realm of non-offense ends and thullaccaya begins. But it doesn't.

The Commentary is even clearer on this topic when it discusses the case of a bhikkhu who, filled with his lust, grabs his penis with the purpose of causing an emission but drifts off to sleep before an emission occurs. The emission does occur while he is asleep, though, and he incurs a sanghadisesa. Since efforts made during sleep do not count (see below), this shows that the factor of effort does not need to go all the way to ejaculation in order to count.

In discussing the case of a bhikkhu with fat thighs who develops an erection simply by walking along, the Commentary mentions that if one finds sensual "fever" arising in such a case, one must immediately stop walking and start contemplating the foulness of the body so as to purify the mind before resuming walking. Otherwise, one would risk incurring a thullaccaya. Sensual fever, here, probably refers to the desire to cause an emission, for there are several spots in the Commentary which discuss bhikkhus who stimulate an erection simply for the enjoyment of the contact rather than to cause an emission, and the judgement is that they incur no penalty, even if an emission does inadvertently result.

Aside from the thullaccaya, there are no other derived offenses under this rule. A bhikkhu who has an ejaculation while thinking sensual thoughts, but without making any physical effort to cause it, incurs no penalty regardless of whether or not the idea crosses his mind that he would like to have an emission, and whether or not he enjoys it when it occurs. However, the Commentary notes here that even though there is no offense involved, one should not let oneself be overcome by sensual thoughts in this way. This point is borne out by the famous simile that occurred to Prince Siddhattha before his Awakening, and that later, as Buddha, he related to a number of listeners:

"'Suppose there were a wet sappy piece of timber lying on dry ground

far from water, and a man were to come along with an upper fire-stick, thinking, "I'll light a fire. I'll produce heat." Now what do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet sappy timber...?'

'"No, Master Gotama. And why not? Because the wood is wet and sappy, even though it is lying on dry ground far from water. The man would reap nothing but weariness and disappointment.'

'"So it is with any priest or contemplative who lives withdrawn from sensuality only in body, but whose desire, infatuation,urge, thirst and fever for sensuality is not relinquished and stilled within him: Whether or not he feels painful, racking, piercing feelings due to his striving (for Awakening), he is incapable of knowledge, vision and unexcelled self-awakening.'" (M.36)

Non-offenses. In addition to the two cases just mentioned--the bhikkhu who stimulates himself sexually without a desire to cause an emission and inadvertently has an emission; and the bhikkhu who without making any physical effort has an ejaculation while overcome by sensual thoughts--there is no offense for one who has an ejaculation during a dream.

In the wording of the rule, the phrase "except while dreaming" is expressed by an idiom that could also mean "at the end of a dream". This second possibility, though, is ruled out by the Commentary, which states that what happens in the mind while one is sleeping falls in the bounds of the Abhidhamma, but what happens after one awakens falls within the bounds of the Vinaya; and that there is no such thing as a misdeed performed when one is in a "non-negligible" state of mind which does not count as an offense. ("Non-negligible", according to the Sub-commentary, means "normal".)

In making the exception for what happens while asleep, the Buddha states that even though there may be the intention to cause an emis-sion, it doesn't count. The Commentary goes on to say, however, that if a bhikkhu fully awakens in the course of a wet dream, he should lie still and be extremely careful not to make a move that

would fulfill the factor of effort under this rule. If the process has reached the point where it is irreversible, and the ejaculation occurs spontaneously, he commits no offense regardless of whether or not he enjoys it. And as the Commentary quotes from the Kurundi, one of the ancient Sinhalese commentaries on which it is based, if he wakes up in the course of a wet dream and grabs hold of his penis so that the ejaculation will not soil his robes or bedding, he incurs no penalty.

However, the case from the Commentary mentioned above--the bhikkhu who had the desire and made the effort towards an emission before falling off to sleep--suggests that the exemption for emissions during a dream does not extend to cases where both the intention and the effort occur while one is fully conscious, for all three factors under this rule are fully present: One makes the conscious decision to cause an emission, makes a conscious effort aimed at causing the emission, and the emission occurs. Whether or not one is conscious that it is occurring is of no account.

Summary: Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen--except during a dream--is a sanghadisesa offense.

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2. Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

This rule has sometimes been viewed as a sign of prejudice against women. But, as the origin story makes clear, the Buddha formulated the rule not because women are bad, but because bhikkhus sometimes can be.

"Now at that time, Ven. Udayin was living in the forest. His dwelling was beautiful, attractive and appealing. The inner chamber was in the middle, entirely surrounded by the outer rooms. The bed and chair, the pillows and bolsters were well arranged, the water for washing and drinking well placed, the surrounding area well swept. Many people came to admire it. Even a certain Brahmin together with his wife went to where Ven. Udayin was staying, and on arrival said, 'We would like to admire your dwelling.'

"'Very well then, Brahmin, have a look.' Taking the key, unfas-tening the lock and opening the door, he entered the dwelling. The Brahmin entered after Ven. Udayin; the Brahmin lady after the Brahmin. Then Ven. Udayin, opening some of the windows and closing others, walking around the inner room and coming up from behind, rubbed up against the Brahmin lady limb by limb.

"After a while the Brahmin, having exchanged pleasantries with Ven. Udayin, left. Delighted, he burst out with an exclamation of joy: 'How splendid are are these Sakyan contemplatives who live in the forest like this! And how splendid is Ven. Udayin who live in the forest like this!'

"When he had said this, his wife said to him, 'What's so splendid about him? He rubbed up against me limb by limb just the way you do!'

"So the Brahmin was offended and annoyed and spread it about: 'How shameless these bhikkhus are, how immoral and hypocritical!...How can this contemplative Udayin rub up against my wife limb by limb? It isn't possible to go with your women-folk to a monastery or dwelling. If you go to a monastery or dwelling with your womenfolk, the Sakyan contemplatives will molest them!'"

There are two ways in which a bhikkhu can come into contact with a woman: actively (the bhikkhu makes the contact) and passively (the woman does). Since the Vibhanga uses different terms to analyse these two possibilities, we will discuss them separately.

Active contact. The full offense under this rule for active contact is composed of four factors:

1. Object: A living woman--"even one born on that very day, all the more an older one." Whether or not she is awake to realize what is going on is irrelevant to the offense.

2. Perception: The bhikkhu correctly perceives her to be a woman.

3. Intention: He is acting under the influence of lust.

4. Effort: He comes into physical contact with her.

Since the system of derived offenses based on the various permu-tations of these factors is one of the most complex in the Vibhanga, we will limit our discussion first to the full offense before going into the permutations.

Of the four factors listed above, only two--intention and effort--require detailed explanation.

Intention. The Vibhanga explains the term overcome with lust as meaning "impassioned, desiring, a mind bound by attraction." Altered, it says, can refer in general to three states of mind--passion, aversion and delusion--but here it refers specifically to passion.

The Commentary adds a piece of Abhidhamma analysis at this point, saying that altered refers to the moment when the mind leaves its state of pure neutrality in the bhavanga under the influence of desire. Thus the factor of intention here can be fulfilled not only by a prolonged or intense feeling of desire, but also by a momentary infatuation.

The Commentary also tries to limit the range of passion to which this rule applies, saying that it covers only desire for the enjoyment of contact. As we noted under Parajika 1, the ancient commentators formulated a list of eleven types of lust, each mutually exclusive, and the question of which rule applies to a particular case depends on

which type of lust the bhikkhu is acting under. Thus if a bhikkhu lusting for intercourse touches a woman, it says, he incurs only a dukkata as a preliminary to sexual intercourse under Parajika 1. If he touches her from his lust for an ejaculation, he incurs a thullaccaya as a preliminary to causing an emission under Sanghadisesa 1. Only if he touches her with the simple desire to enjoy the sensation of contact does he incur a sanghadisesa under this rule.

This system, though very neat and orderly, flies in the face of common sense, and as we noted under Parajika 1, contradicts the Vibhanga as well, so there is no need to adopt it. We can stick with the Vibhanga to this rule and say that any state of passion fulfills the factor of intention here. The Commentary's discussion, though, is useful in showing that the passion needn't be full-scale sexual lust. Even a momentary desire to enjoy the sensation of physical contact is enough to fall under this rule.

Effort. The Vibhanga illustrates the effort of making physical contact with a list of activities: rubbing, rubbing up against, rubbing downwards, rubbing upwards, bending down, pulling up, drawing to, pushing away, seizing hold (or pinning down--abhinigganhana), squeez-ing, grasping or touching. The Vinita Vatthu includes a case of a bhikkhu giving a woman a blow with his shoulder: He too incurs a sanghadisesa, which shows that the Vibhanga's list is meant to cover all similar actions as well. If a bhikkhu with lustful mind does any-thing of this sort to a living woman's body, perceiving that she is a woman, he incurs the full penalty under this rule.

Derived offenses. Each of the factors of an offense allows a number of permutations that admit for different classes of offenses. Taken together, they form a complex system. Here we will consider each factor in turn.

Object. Assuming that the bhikkhu is acting with lustful intentions and is perceiving his object correctly, he incurs a thullaccaya for making bodily contact with a pandaka, a female yakkha or a dead woman; and a dukkata for bodily contact with a man (or boy), a wooden doll or a female animal.

"Pandaka" is usually translated as eunuch, but eunuchs are only one of five types of pandakas recognized by the Commentary:

(1) An asitta (literally, a "sprinkled one")--a man who finds sexual fulfillment in performing fellatio on another man and bringing him to climax. (For some reason, other homosexual acts, even though they were known in ancient India, are not included under this type nor under any of the types in this list.)

(2) A voyeur--a man who finds sexual fulfillment in watching other people have sex.

(3) A eunuch--one who has been castrated.

(4) A half-time pandaka--one who is a pandaka only during the waning moon. (! -- The Sub-commentary's discussion of this point shows that its author and his contemporaries were as unfamiliar with this type as we are today. Perhaps this was how bisexuals were understood in ancient times.)

(5) A neuter--a person born without sexual organs.

According to the Commentary, the Mahavagga's statement (I.61) that pandakas cannot receive ordination refers only to the last three types, and to the half-time pandaka only during the waning moon.

As for female yakkhas, the Commentary says that this also included female deities. There is an ancient story in Chieng Mai of a bhikkhu who was visited by a dazzling heavenly maiden late one night when he was meditating alone in a cave at Wat Umong. He couldn't resist touching her, and as soon as he did, went immediately out of his mind. The moral: This is one thullaccaya not to be taken lightly.

Also from the Commentary:

(1) The thullaccaya for lustfully touching female corpses applies only to those which would be grounds for a full offense under Parajika 1,

i.e., those with an anal, oral or genital orifice intact enough for one to perform the sexual act. Other female corpses decomposed beyond that point are grounds for a dukkata here.

(2) The dukkata for lustfully touching wooden dolls (mannikins) applies also to any female form made out of other materials, and even to any picture of a woman.

(3) Female animals include female nagas and other half-animal, half-woman species as well.

According to the Sub-commentary, the dukkata for lustfully touching female animals also applies to male animals.

For some reason, male yakkhas and deities slipped out of the list. Perhaps they should come under "men".

Perception. Misperception affects the severity of the offense only in the cases of women and pandakas. A bhikkhu who makes lustful bodily contact with a woman while under the impression that she is something else--a pandaka, a man or an animal--incurs a thullaccaya. If he makes lustful bodily contact with a pandaka while under the impression that the pandaka is a woman, a man or an animal, the penalty is a dukkata. In the cases of men and animals, misperception has no effect on the severity of the case: Lustful bodily contact--e.g. with a male transvestite whom one thinks to be a woman--still results in a dukkata.

Intention. The Vinita Vatthu contains cases of a bhikkhu who caresses his mother out of filial affection, one who caresses his daughter out of fatherly affection, and one who caresses his sister out of brotherly affection. In each case the penalty is a dukkata.

The Vibhanga does not discuss the issue of bhikkhus who intentionally make active contact with women for purposes other than lust or affection--e.g., helping a woman who has fallen into a raging river--but the Commentary does. It introduces the concept of anamasa, things which carry a dukkata penalty when touched; women and clothing

which belongs to a woman top the list. It then goes into great detail to tell how one should behave when one's mother falls into a raging river. Under no circumstances, it says, should one grab hold of her, although one may extend a rope, a board, etc., in her direction. If she happens to grab hold of her son the bhikkhu, he should not shake her off, but simply let her hold on as he swims back to shore.

Where the Commentary gets the concepts of anamasa is hard to say. Perhaps it came from the practices of the Brahmin caste, who are very careful not to touch certain things and people of certain lower castes. At any rate, there is no direct basis for it in the Canon. Although the concept has received universal acceptance in Theravadin Communities, many highly-respected Vinaya experts have drawn the line right here, saying that there is nothing wrong in touching a woman when one's action is based not on lust but on a desire to save her from danger. Even if there is an offense in doing so, there are other places where Buddhaghosa recommends that one be willing to incur a minor penalty for the sake of compassion (e.g., digging a person out of a hole into which he has fallen), and the same principle surely holds here.

There is no offense in touching a being other than a woman if one's intentions are not lustful, although tickling is an offense under Pacittiya 52.

The effort. Making lustful but indirect bodily contact with a woman one perceives to be a woman and a pandaka one perceives to be a woman carries the following penalties:

For the woman: Using one's body to make contact with an article connected to her body--e.g. using one's hand to touch the hem of her dress, a rope or stick she is holding: a thullaccaya.

Using an item connected with one's body to make contact with her body--e.g. using the edge of one's robe or a flower one is holding to brush along her arm: a thullaccaya.

Using an item connected with one's body to make contact with an item

connected with her body: a dukkata.

Taking an object--such as a flower--and tossing it against her body, an object connected with her body, or an object she has tossed--a dukkata.

Taking hold of something she is standing or sitting on--a bridge, a tree, a boat, etc.--and giving it a shake: a dukkata.

For the pandaka one assumes to be a woman, the penalty in all the above cases is a dukkata.

These penalties for indirect contact have inspired the Commentary to say that if a bhikkhu makes contact with a clothed portion of a woman's body, or uses a clothed portion of his body to make contact with hers, and the cloth is so thick that neither his body hairs nor hers can penetrate it, the penalty is only a thullaccaya, since he did not make direct contact. Only if the contact is skin-to-skin, skin-to-hair or hair-to-hair (as might be possible through thin cloth) does he commit the full offense. Thus a bhikkhu who fondles the breasts or buttocks of a fully-clothed woman would incur only a thullaccaya since the contact was indirect.

While this point might be true in a technical sense, there are two points from the Vibhanga which indicate that its compilers did not have this sort of thing in mind when they mentioned indirect contact.

(1) In its discussion of passive contact, the Vibhanga divides the factor of effort into two parts: effort and result. The result necessary for a full offense is that the bhikkhu detects contact. The important word here is "detect" (pativijanati): The Canon uses it to refer to cases where one perceives something that may not be readily apparent, and here it seems specifically designed to cover instances where the contact may not be skin-to-skin, but still can be felt as bodily contact. Thus if the contact is such that the bhikkhu could feel the presence of the woman's body through his or under her cloth-ing, direct contact has been made. If this much contact is sufficient for a full offense under passive contact, it would seem

reasonable that it should also be sufficient when the contact is active.

(2) The Vinita Vatthu contains the following case:

"Now at that time, a certain bhikkhu, seeing a woman he encountered coming in the opposite direction, was infatuated and gave her a blow with his shoulder. He was remorseful...'Bhikkhu, you have committed a sanghadisesa offense.'"

As mentioned in the Introduction, we have to go on the assump-tion that the Vibhanga compilers were careful enough to include all of the relevant facts in describing the cases in the Vinita Vatthu. Now if the Commentary's assertion were true--that the amount of cloth between the bodies of the bhikkhu and the woman is important in determining an offense--they would have mentioned this factor at least indirectly, saying, for instance, that the encounter took place in the monastery, where he might have had his shoulder uncovered, rather than outside of the monastery, where he should have had it covered; or that he had neglected to cover his shoulders when leav-ing the monastery; or that he was wearing a very fine robe which allowed his hair to pass through. But it says nothing of the sort, and its silence here suggests that such questions are irrelevant.

The only cases of indirect contact mentioned in the Vinita Vatthu refer to contact of a much more remote sort: a bhikkhu pulls a cord of which a woman is holding another end, pulls a stick of which she is holding the other end, or gives her a playful push with his bowl.

Thus in the context of this rule the Vibhanga defines "object connected to the body", through which indirect contact is made, with examples: things that the person is holding. The Vinaya Mukha adds things which are hanging from the person--like the hem of a robe or a dress. In this context, contact made through cloth which the person is wearing, if the contact can be detected, would be classed as direct. This would parallel Parajika 1, in which the question of whether there is anything covering either of the organs involved in intercourse is completely irrelevant to the offense. Thus the concept

of direct and indirect contact here would seem to follow general linguistic usage: If a woman is wearing a long-sleeved shirt, for instance, grabbing her by the arm and grabbing her by the shirt-sleeve are two different things, and would receive different penalties under this rule.

According to the Vibhanga, a bhikkhu who feels desire for contact with a woman and makes an effort but does not achieve even indirect contact, the penalty is a dukkata.

Passive contact. The Vibhanga's analysis of passive contact--when the bhikkhu is the object rather than the agent making the contact--deals with only a limited number of variables.

1. Agent: Either a woman which the bhikkhu perceives to be a woman, or a pandaka he perceives to be a woman.

2. The agent's effort: Any of the actions which fulfill the factor of act for the full offense under active contact--rubbing, pulling, pushing, squeezing, etc.

3. The bhikkhu's aim: The Vibhanga lists only two here: the desire to come together and the desire to escape. () The Sub-commentary explains the first as desiring the pleasurable feeling of contact.

4. Effort: The bhikkhu either makes a physical effort or he doesn't. The Commentary includes under this factor even the slightest physical movements, such as winking, raising one's eyebrows or rolling one's eyes. At present we would include such things as inviting a woman to caress one or deliberately placing oneself in a crowded entrance to a store so that women would have to make contact with one as they walked past.

5. Result: The bhikkhu either detects the contact or he doesn't.

The most important factor here is the bhikkhu's aim: If he desires to escape from the contact, then no matter who the person making the contact is, whether or not the bhikkhu makes an effort, or whether or

not he detects the contact, there is no offense. The Vinita Vatthu gives an example:

"Now at that time, many women, pressing up to a certain bhikkhu, led him about arm-in-arm. He felt conscience-stricken... 'Did you consent, bhikkhu?' (the Buddha) asked.

'No, Lord, I did not.'

'Then there was no offense, bhikkhu, as you did not consent.'"

The Commentary mentions another example, in which a bhikkhu, not desiring the contact, is molested by a lustful woman. He remains perfectly still, with the thought, "When she realizes I am not interested, she will go away." He too incurs no offense.

However, if the bhikkhu desires the contact, then the offenses are as follows:

The agent is a woman, he makes an effort and detects contact: a sanghadisesa. He makes an effort but detects no contact: a dukkata. He makes no effort (e.g., he remains perfectly still as she grasps, squeezes and rubs his body): no offense regardless of whether or not he detects contact.

The agent is a pandaka that the bhikkhu perceives to be a woman, the bhikkhu makes an effort and detects contact: a dukkata. All other possibilities--effort but no detected contact, detected contact but no effort, no effort and no detected contact: no offense.

Counting offenses. According to the Vibhanga, if a bhikkhu has lustful bodily contact with x number of people in any of the ways that constitute an offense here, he incurs x number of offenses. For example, if he lustfully rubs up against two women in a bus, he incurs two sanghadisesas. If, out of fatherly affection, he hugs his two daughters and three sons, he incurs two dukkatas for hugging his daughters and none for hugging his sons.

The Commentary adds that if he makes lustful contact with a person x number of times, he incurs x number of offenses. For instance, he hugs a woman from behind, she fights him off and he strikes her out of lust: two sanghadisesas.

The question of counting sanghadisesas, though, is somewhat academic, since the penalty for multiple offenses almost identical with the penalty for one. The only difference is in the formal announce-ments that accompany the penalty--e.g. when the Sangha places the offender under probation, when he informs others bhikkhus of why he is under probation, etc. For more on this point, see the concluding section of this chapter.

Non-offenses. There is no offense for a bhikkhu who makes contact with a woman--

unintentionally-- as when inadvertently running into a woman in a crowded place;

unthinkingly-- as when a woman runs into him and, startled, he pushes her away;

unknowingly--as when, without lustful intent, he touches a young tomboy he thinks to be a boy; or

when he doesn't give his consent--as in the case of the bhikkhu led around arm-in-arm by a crowd of women.

Summary: Lustful bodily contact with a woman which one perceives to be a woman is a sanghadisesa offense.

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3. Should any bhikkhu, overcome by lust, with altered mind, address

lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

"Now at that time Ven. Udayin was living in the forest. One day many women came to the monastery to admire his dwelling. They went to where he was staying and on arrival said to him, 'Ven. Sir, we would like to admire your dwelling.' Then Ven. Udayin, showing the dwelling to the women and referring to their genital and anal orifices, praised and criticized and begged and implored and asked and quizzed and advised and instructed and ridiculed them. Those of the women who were brazen, shame-less and sly giggled at Ven. Udayin, exclaimed to him, laughed aloud and teased him; while those of the women who had a sense of decency complained to the bhikkhus as they left: 'It is improper, Ven. sirs, and unbecoming! Even from our husbands we wouldn't like to hear this sort of thing, much less from Master Udayin.'"

The K/Commentary lists five factors for a full breach of this rule:

1. Object--A woman, i.e., any female human being experienced enough to know what words are and are not lewd.

2. Perception--The bhikkhu perceives her to be such a woman.

3. Intention--He is lustful. As in the preceding rule, we can take the Commentary's definition of lust here as the minimum amount of lust to fulfill this factor: He wants to enjoy saying something lewd or improper.

4. Effort--He makes remarks referring to her genitals, anus or to her performing sexual intercourse.

5. Result--The woman immediately understands.

The only factors requiring detailed explanation here are intention and effort.

Intention. The minimum level of desire required to fulfill this

factor means that this rule covers cases where a bhikkhu simply gets a charge out of referring to a woman's genitals, etc., in her presence, without necessarily any desire actually to have sex with her.

The Vibhanga makes clear that this rule does not cover statements made in anger. Thus any insults a bhikkhu may direct at a woman out of anger rather than playfully in desire--even if they refer to her genitals, etc.--would come under Pacittiya 2, rather than here.

Effort. The Vibhanga states that to incur a sanghadisesa under this rule when one is speaking to a woman, one must refer to her genitals, anus or performing sexual intercourse. ()

The Commentary goes further and says that to incur the full offense one must make direct mention of one of these three things, or accuse her of being sexually deformed in a way that refers directly to her genitals. Otherwise, if one refers lustfully to these matters without directly mentioning them, there is no sanghadisesa, although the Sub-commentary quotes an ancient text called the Ganthipada as assigning a dukkata for such an act.

All of this contradicts the Vibhanga, which gives a list of ways one can refer to the woman's anus, genitals and sexual intercourse which would incur the full offense under this rule--one speaks praise, speaks criticism, begs, implores, asks, quizzes, advises, exhorts or ridicules--and many of the examples it gives, although referring to the woman's private parts or to her performing sexual intercourse, do not actually mention those words: "How do you give to your husband?" "How do you give to your lover?" "When will your mother be reconciled?" "When will you have a good opportunity?" Although all of these statements refer to sexual intercourse, and people in those days would have understood them in that light, none of them actually mentions it.

Thus the Vibhanga's examples seem to indicate that if a bhikkhu is referring lustfully to the woman's private parts or to her performing sexual intercourse, then whether or not he directly names those things, he fulfills this factor.

None of the texts mention the case in which a bhikkhu talks to one person about another person's private parts, etc.

Derived offenses. The factors of effort, object, perception and result permit a number of permutations that result in lesser offenses. As for the permutations of intention, see the section on non-offenses, below.

Effort. A bhikkhu speaks to a woman he perceives to be a woman and refers lustfully to parts of her body--aside from her private parts--below her collarbone and above her knees, such as her breasts or her thighs: a thullaccaya. If he refers to parts of her body outside of that area, such as her face or hair, or to clothing or jewelry she is wearing: a dukkata.

Object. A bhikkhu speaks to a pandaka (in this and the following cases we are assuming that he perceives his object correctly) and refers lustfully to his private parts or to his performing sexual intercourse: a thullaccaya. He refers lustfully to other parts of the pandaka's body, his clothing, etc.: a dukkata.

A bhikkhu speaks to a man (or boy) and refers lustfully to any part of his listener's body, clothing, etc.: a dukkata. The same penalty holds for speaking lustfully to a common animal about his/her body, ornaments, etc. () (This is a point with interesting implications, but unfortunately the Commentary is silent. Perhaps nagas would be included here, or perhaps the Vibhanga compilers had in mind cases where one mentions such things to an animal within earshot of a human or celestial being.)

The texts make no mention of speaking lustfully to a woman/girl too young to understand what is and is not lewd. We might argue from the cases included in the Vinita Vatthu, though--where bhikkhus make punning references to women's private parts and the women do not understand--that a bhikkhu incurs a thullaccaya for referring directly to her genitals, anus or performing sexual intercourse in her presence, and a dukkata for referring indirectly in her presence to

such things.

Perception. A bhikkhu speaking to a woman whom he perceives to be something else--a pandaka, a man, an animal--incurs a thullaccaya if he refers lustfully to her genitals, anus or performing sexual intercourse. If he is speaking to a pandaka, a man or an animal which he misperceives--e.g., he thinks the pandaka is a woman, the man is a pandaka, the animals is a man--he incurs a dukkata if he refers lustfully to those topics.

Result. As mentioned above, the Vinita Vatthu contains a number cases of bhikkhus speaking to women and making punning refer-ences to the women's genitals which the women do not understand. In one case the penalty is a thullaccaya, in the others a dukkata. The thullaccaya case is the only one in which the bhikkhu uses a word synonymous with genitals (magga, which also means way or road, the meaning the woman understood). Thus we might argue that if a bhikkhu makes direct reference to the genitals, anus or sexual intercourse--and this includes slang expressions and euphem-isms--and the woman doesn't immediately understand that he is referring to those things, he incurs a thullaccaya. If he makes indirect mention of those things, and she doesn't immediately understand that that is what he is referring to, he incurs a dukkata. If it so happens that she understands later, the offense is still a dukkata.

Counting offenses. A bhikkhu making remarks of the sort covered by this rule to x number of people incurs x number of offenses, the type of offense being determined by the factors discussed above. Thus for lustful remarks to two women referring to their breasts, he would incur two thullaccayas; for lustful remarks to three men concerning their bodies, three dukkatas; for teasing a group of twenty old ladies about how their time for sexual performance is past, twenty sanghadisesas.

Non-offenses. The Vibhanga states that there is no offense for a bhikkhu who speaks aiming at (spiritual) welfare (attha), aiming at Dhamma or aiming at teaching. Thus, for example, if one is talking in front of women and has no lustful intent, one may recite or explain

the training rules that deal with these matters or go into detail on the topic of the loathsomeness of the body as a topic of meditation, all without incurring an offense. The Commentary here adds an example of a bhikkhu addressing a sexually deformed woman, telling her to be heedful in her practice so as not to be born that way again. If, however, one were to broach any of these topics out of a desire to enjoy saying something lewd to one's listeners, one would not be immune from an offense.

A bhikkhu who, without intending to be lewd, makes innocent remarks that his listener takes to be lewd, incurs no penalty.

Summary: Making lustful reference to a woman about her genitals, anus or performing sexual intercourse is a sanghadisesa offense.

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4. Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act"--alluding to sexual intercourse--it entails initial and subsequent meetings of the Community.

"Now at that time a certain woman, a widow, was beautiful, attractive and appealing. So Ven. Udayin, arising early in the morning, taking his robe and bowl, went to the woman's residence. On arrival, he sat on an appointed seat. Then the woman, approaching him, paying him homage, sat down to one side. As she sat there, Ven. Udayin instructed, urged, roused and encour-aged her with a talk on Dhamma. Then the woman, instructed, urged, roused and encouraged with a talk on Dhamma by Ven. Udayin, said to him, 'Tell me, Ven. sir, what would be in my power to give you for your welfare: Robe-material? Alms-food? Lodgings? Medicines for the sick?'

'"Those things aren't hard for us to come by sister.... Give just what

is hard for us to come by.'

"'What, Ven. sir?'

"'Sexual intercourse.'

"'For your welfare, Ven. sir?'

"'For my welfare, sister.'

"'Then come, Ven. sir.' Entering into an inner room, taking off her cloak, she lay back on a couch. Then Ven. Udayin approached the woman and on approaching, said, 'Who would touch this foul-smelling wretch?' And he departed, spitting.

"Then the woman was offended and annoyed and spread it about... 'How can this contemplative Udayin, when he himself begged me for sexual intercourse, say, "Who would touch this foul-smelling wretch?" and depart spitting? What's wretched about me? What's foul-smelling about me? In what am I inferior to whom?'"

At first glance this rule might seem redundant with the preceding one, for what we have here is another case of a bhikkhu advising, begging or imploring a woman to perform sexual intercourse. However, there were some facts about language and belief in the Buddha's time that made this a special case which some people might have felt was not covered by the previous rule, and so here it gets separate treatment.

"Giving" in the Buddha's time, was a common term for having sex. If a woman gave to a man, that meant that she was willing to have sexual intercourse with him. Now, Buddhism was not the only religion of the time to teach that gifts--of a more innocent sort--given to contemplatives produced great reward to those who gave them, and ultimately somebody somewhere came up with the bright idea that since sex was the highest gift, giving it to a contemplative would produce the highest reward. Whether this idea was first formulated by faithful women or by clever contemplatives is hard to say. There are several cases in the Vinita Vatthu to Parajika 1 telling of bhikkhus

approached or attacked by women professing this belief, which shows that it had some currency: that sex was somehow seen as a way to higher benefits through the law of kamma.

Since the preceding rule gives exemptions for bhikkhus speaking "aiming at (spiritual) welfare (attha), aiming at Dhamma," some mis-guided souls who did not comprehend the Buddha's teachings on sensuality might believe that welfare of this sort might fit under the exemption. Even today, although the rationale might be different, there are people who believe that having sex with spiritual teachers is beneficial for one's spiritual well-being. Thus we have this separate rule to show that the Buddha would have no part in such a notion, and that a bhikkhu who tried to suggest that his listener would benefit from having sex with him is not exempt from an offense.

The K/Commentary lists five factors for the full offense here.

1. Object--a woman experienced enough to know what words are or are not lewd.

2. Perception--The bhikkhu perceives her to be such a woman.

3. Intention--He is lustful. According to the Sub-commentary, this means that he wants to enjoy saying something lewd or improper. This point is borne out by the origin story, where Ven. Udayin addressed his remarks to the young widow apparently just to test her reaction. As in the preceding rules, we can take the Sub-commentary's defini-tion to stand for the minimum amount of lust needed to fulfill this factor.

4. Effort--The bhikkhu speaks to the woman in praise of her ministering to his sensual needs, making reference to sexual intercourse. The Commentary maintains that his remarks must directly mention sexual intercourse for this factor to be fulfilled, but the example in the rule itself would seem to contradict its assertion.

5. Result--The woman immediately understands.

Derived offenses. The only factors having permutations leading to lesser offenses are object and perception.

Object. A bhikkhu motivated by lust, makes such remarks to a pandaka: a thullaccaya. To a man or animal: a dukkata.

Perception. A bhikkhu, motivated by lust, makes such remarks to a woman he perceives to be something else--a pandaka, man or animal: a thullaccaya. To a pandaka he perceives to be something else: a dukkata.

Counting offenses. Offenses are counted by the number of people one makes such remarks to.

Non-offenses. The no-offense clauses in the Vibhanga, in addition to the blanket exemptions mentioned under Parajika 1, read simply: "There is no offense if he speaks saying, 'Support us with the requisites of robe-material, alms-food, lodgings or medicines for the sick.'" Thus there is apparently no way that a bhikkhu in his right mind may speak in the presence of another person in praise of that person's ministering to his (the bhikkhu's) own sexual desires, without committing an offense.

Summary: Telling a woman that she would benefit from having sexual intercourse with oneself is a sanghadisesa offense.

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5. Should any bhikkhu engage in conveying a man's intentions to a woman, or a woman's intentions to a man, proposing marriage or paramourage--even if only for a momentary liaison--it entails initial and subsequent meetings of the Community.

There are essentially two factors for a full offense under this rule:

effort and object.

Effort. The Commentary says that to "engage in conveying" means to take on the role of a go-between. This includes helping to arrange not only marriages and affairs, but also "momentary associations" which, from the way it describes them, could include anything from appointments with a prostitute to arrangements for X to be Y's date.

The Vibhanga sets the component factors of a go-between's role at three:

1) accepting, i.e., accepting the request of one party to convey a proposal;

2) inquiring, i.e., informing the second party and learning his/her/their reaction; and

3) reporting, i.e., returning to inform the first party of the second party's reply.

The penalties for these actions are: a dukkata for performing any one of them, a thullaccaya for any two, and a sanghadisesa for the full set of three. Thus a bhikkhu acting on his own initiative to sound out the possibility of a date between a man and a woman would incur a thullaccaya for inquiring and reporting. A bhikkhu planning to disrobe who asks a woman if she would be interested in marrying him after his return to lay life would incur a dukkata for inquiring.

The penalties are the same if the bhikkhu, instead of acting as a go-between himself, gets someone else to act for him. Thus a bhikkhu who agrees to convey such a proposal, but then gets a lay follower or another bhikkhu to do the inquiring and reporting, would incur a sanghadisesa all the same.

If a group of bhikkhus are asked to act as go-betweens and they all accept, then even if only one of them takes the message, all incur the offense for his actions.

"Result" is not a mitigating factor here, and so the Commentary mentions that whether or not the arrangements succeed has no bearing on the offense.

"Intention" is also not a mitigating factor, which leads the Sub-commentary to raise the issue of a man who writes his proposal in a letter and then, without disclosing the contents, gets a bhikkhu to deliver it. Its conclusion, though, is that this case would not qualify as an offense under this rule, in that both the Vibhanga and the Commentary define the action of conveying as "telling": Only if the bhikkhu himself tells the proposal--whether repeating it orally, making a gesture or writing a letter--does he incur an offense here.

Object. The full offense is for acting as a go-between between a man and a woman who are not married to each other. If, instead of dealing directly with the man and woman, one deals with people speaking on their behalf (their parents, a pimp), one incurs the full offense all the same.

There is no offense for a bhikkhu who tries to effect a reconciliation between an estranged couple who are not divorced; but a full offense for one who tries to effect a reconciliation between a couple who are. "Perception" is also not a mitigating factor here, which inspires the Commentary to note that even an arahant could commit an offense under this rule if he tried to effect a reconciliation between his parents whom he assumed to be separated when they actually were divorced.

A bhikkhu incurs a thullaccaya for acting as a go-between for a pandaka; and, according to the Commentary, the same penalty for acting as a go-between for a female yakkha or peta. (!)

Non-offenses. The Vibhanga states that, in addition to the usual exemptions, there is no offense if a bhikkhu conveys a message from a man to a woman or vice versa dealing with "business of the sangha, of a shrine or of a sick person." The Commentary illustrates the first two instances with cases of a bhikkhu conveying a message dealing with construction work for the sangha or a shrine; and the third with a case where a bhikkhu, acting on behalf of a fellow bhikkhu who is

sick, is sent by a lay-follower to a female lay-follower for medicine.

The Sub-commentary adds that any similar errand is also exempt from penalty as long as it is not a form of subservience to lay people (see Sanghadisesa 13, below).

Summary: Acting as a go-between to arrange a marriage, an affair or a date between a man and a woman not married to each other is a sanghadisesa offense.

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6. When a bhikkhu is building a hut from (gains acquired by) his own begging--having no sponsor, destined for himself--he is to build it to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring out-side); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should build a hut from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should exceed the standard, it entails initial and subsequent meetings of the Community.

"At that time the bhikkhus of Alavi were having huts built from their own begging--having no sponsors, destined for themselves, not to any standard measurement--which did not come to completion. They were continually begging, continually hinting: 'Give a man, give labor, give an ox, give a wagon, give a knife, give an ax, give an adze, give a spade, give a chisel, give rushes, give reeds, give grass, give clay.' People, harassed with the begging, harassed with the hinting, on seeing bhikkhus would feel apprehensive, alarmed, would run away; would take another route, face another direction, close the door. Even on seeing cows they would run away, imagining them to be

bhikkhus."

This rule and the following one concern the procedures a bhikkhu should follow when he wants to build a dwelling for his own use. The following rule deals with cases where he has a sponsor to provide him with funds and materials. This rule deals with cases where he doesn't. The Vibhanga and Commentary define the word "hut" and "dwelling" in these rules in such a way that they apply only to a limited range of structures, but the Commentary's discussion of what a bhikkhu may and may not beg for when building anything at all guarantees that even in cases not covered by these rules he is not allowed to be burdensome to the people he asks for help. In discuss-ing this rule, we will first cover what kinds of begging are proper and improper in connection with any kind of construction work, and then go on to treat the particular case coming under this rule.

Begging. A bhikkhu may ask for people to give labor in any situation. Thus he may go to stone masons and ask them to carry stone posts to his construction, or to carpenters and ask them to carry boards to the site. If, after he has asked them to help with the labor, they volunteer to donate the materials as well, he may accept them without penalty. Otherwise, he has to reimburse them for the materials.

As for tools, vehicles and other things he will use in the process of construction, he may ask only to borrow them from other people, and may not ask for them outright. If the tools get damaged, he is responsible for getting them repaired before returning them to the owner. The only things he needn't return to the owner are light articles (lahubhanda), which the Sub-commentary defines as such things as reeds, rushes, grass and clay--i.e., things having little or no monetary value at all.

In effect, this means that unless a bhikkhu is going to build his dwelling out of reeds, etc., or out of thrown-away scraps, he may not ask for any of the materials that will actually go into the dwelling. Keep in mind that these rules were made during a period when wilderness was still plentiful and solid building materials, such as timber and stones, were free for the taking. At present, unless a

bhikkhu has access to unclaimed wilderness of this sort, to unclaimed garbage, or has enough funds on deposit with his steward (see NP 10) to cover the cost of materials, his only recourse if he wants a solid structure is either to rammed earth or to hinting.

The Commentary notes that while hinting is not allowed with regard to food or cloth, it is allowed with regard to construction materials. One example it gives is asking, "Do you think this is a good place to build a hut? An ordination hall?" Another example is staking out a construction site in hope that someone will ask, "What are you planning to do here?" If people get the hint and offer the materials, the bhikkhu may accept them. If they don't, he may not ask them directly for any materials except the "light articles" mentioned above.

From this it should be obvious that even in cases not covered by this rule--i.e., the dwelling he is building doesn't qualify as a "hut", or he is building something for other people to use--a bhikkhu engaged in construction work is not allowed to be burdensome to the laity. This is an important point, as the Buddha illustrated in a story he told to the bhikkhus at Alavi. A certain bhikkhu had once come to him with a complaint, and he reports the conversation as follows:

"'Lord, there is a large forest on the slopes of the Himalayas and not far from it is a broad, low-lying marsh. A great flock of birds, after feeding all day in the marsh, goes to roost in the forest at night-fall. That is why I have come to see the Blessed One--because I am annoyed by the noise of that flock of birds.'

"'Bhikkhu, you want those birds to go away for good?'

"'Yes, Lord, I want them to go away for good.'

"'Then go back there, enter the forest and in the first watch of the night make this announcement three times: "Listen to me, good birds. I want a feather from everyone roosting in this forest. Each of you give me one feather." In the second watch... In the third watch of the night make this announcement three times: "Listen to me, good

birds. I want a feather from everyone roosting in this forest. Each of you give me one feather."...(The bhikkhu did as he was told.) Then the flock of birds, thinking, 'The bhikkhu asks for a feather, the bhikkhu wants a feather,' left the forest. And after they were gone, they never again returned. Bhikkhus, begging is unpleasant, hinting is unpleasant even to these common animals--how much more so to human beings?"

The hut. Now we turn to the particular case covered by this rule. The Vibhanga defines a hut as "plastered inside, outside or both." It also states that this rule does not apply to a lena, a guha or to a grass hut. A lena, according to the Commentary, is a cave. A guha it doesn't define, except to say that it may be built out of wood, stone or earth. And as for a grass hut, it says that this refers to any building with a grass roof, which means that even a dwelling with plastered walls but a grass roof would not count as a hut under this rule (although a hut whose roof has been plastered and then covered with grass would count as a hut here).

The Commentary goes on to stipulate that the plastering men-tioned in the Vibhanga refers to a plastered roof, that the plaster must be either clay or white lime (plastering with cow dung or mud doesn't count, although cement would probably come under "white lime" here), and that the plastering on the inside or outside of the roof must be contiguous with the plastering on the inside or outside of the walls. Thus if the builder leaves a gap in the plastering around the top of the wall, so that the plastering of the roof and the plaster-ing of the walls don't touch at any point, the building doesn't qualify as a hut, and so doesn't come under the rule.

The Commentary's stipulations on these point may seem like attempts to create gaping loopholes in the rule, but there is nothing in the Vibhanga to prove them wrong. Perhaps in those days only fully plastered buildings were considered to be finished, permanent structures, while everything else was considered makeshift and temporary, and thus not worth the fuss and bother of the procedures we will discuss below.

At another point in its discussions, the Commentary adds that any building three sugata spans wide or less is not big enough to move a bed around in, and so does not count as a hut under this rule. The Commentary itself defines a sugata span as three times the span of a normal person, which would put it at approximately 75 cm. More recent calculations, based on the fact that the Buddha was not abnormally tall, set the sugata span at 25 cm.

The procedures. If, for his own use, a bhikkhu is planning to build a hut as defined in this rule, he must chose a site, clear it and ask for the local Sangha to inspect and approve it before he can go ahead with the actual construction.

The site. The site must be free of disturbances and have adequate space.

"Free of disturbances" means that the site is not the abode of creatures which will do harm to the building--e.g. termites, ants, rats--or to its inhabitant--e.g. snakes, scorpions, tigers, lions, elephants or bears. The Commentary states that the Vibhanga's purpose in forbid-ding a bhikkhu from building on a site where termites and other small animals have their home is to show compassion to these and other small creatures like them by not destroying their nests. As for the stipulation against building where snakes, etc., live, this also extends, it says, to the areas where such animals regularly forage for food.

In addition, the Vibhanga says that a site without disturbances is one which is not near any places which will disturb the bhikkhu's peace and quiet. Examples it gives are: fields, orchards, places of execution, cemeteries, pleasure groves, royal property, elephant stables, horse stables, prisons, taverns, slaughter-houses, highways, crossroads, public rest-houses and meeting places.

"Adequate space" means that there is enough room on the site for a yoked wagon to go around, or for a man to carry a ladder around, the proposed hut. The question arises as to whether this means that all trees within that radius of the hut must be cut down, or whether it

simply means that there must be enough land around the hut so that if the trees were not there, it would be possible to go around the hut in the ways mentioned. The Sub-commentary states that the stipula-tion for adequate space is so that the hut will not be built on the edge of a precipice or next to a cliff wall, and the Vinaya Mukha notes that the Vibhanga here is following the Laws of Manu (an ancient Indian legal text) in ensuring that the dwelling not be built right against someone else's property. Both of these statements suggest that it is not necessary to cut the trees down.

The Vinaya Mukha's observation on this point--that the procedures for getting the site approved are concerned basically with laying claim to unclaimed land--has led many Communities in Thailand to say that the need to have the Sangha approve the site does not apply to places where the Sangha already owns the land, such as in a monastery. If a bhikkhu in such Communities wishes to build a hut for his own use on monastery land, he need only get the approval of the abbot. The ancient texts say nothing on this point, so it is an area where the wise policy is to follow the views of the Community to which one belongs.

Clearing the site. Before notifying the local Sangha, the bhikkhu must get the site cleared--so says the Vibhanga, and the Commentary adds that he should get it leveled as well. In both cases, he should arrange to have this done in such a way that does not violate Pacittiyas 10 & 11. Again, the question arises as to whether clearing the site means cutting down the trees on the spot where one proposes building the hut. In the origin story to the following rule, Ven. Channa caused an uproar by cutting down a venerated tree on a site where he planned to build, which led the Buddha to formulate the rule that the Sangha must inspect and approve the site to prevent uproars of this sort. This suggests that clearing the site here means clearing the underbrush. Only after the Sangha has approved the site should one have the necessary trees cut down.

Getting the site inspected. The bhikkhu then goes to the local Sangha and formally asks them to inspect the site. (The Pali passages for this and the remaining formal requests and announcements are in the

Vibhanga.) Either the entire Sangha will go to inspect the site, or it will select two or three of its members to go and inspect the site in its stead. The Vibhanga says that these inspectors should know what does and does not constitute a disturbance and adequate space, and requires that they be chosen by a formal motion with one announce-ment. The Commentary, for some reason, says that they may also be chosen by an informal announcement.

The inspectors then visit the site. If they find any disturbances, or see that that the site has inadequate space, they should tell the bhikkhu not to build there. If the site passes inspection, though, the bhikkhu may go on to the next step.

Getting the site approved. The bhikkhu returns to the Sangha and formally asks them to approve the site. The formal act involves a motion and one announcement. Once this has passed, the bhikkhu may start construction.

The size of the hut. As the rule states, the hut may be no more than twelve spans long and seven spans wide, or approximately 3 x 1.75 meters. For some reason the Vibhanga states that the length of the hut is measured from the outside (excluding the plastering, says the Commentary), while the width is measured from the inside. The Commentary adds that neither of these measurements may be exceeded. Thus a hut ten by eight spans wide, even though it has less floor area than a twelve by seven span hut, would exceed the standard width, and so would be a violation of this rule.

Offenses. The Vibhanga allots the penalties for building a hut without a sponsor, for one's own use, without regard for the stipula-tions in this rule as follows:

an oversized hut--a sanghadisesa;

a hut on an unapproved site--a sanghadisesa;

a hut on a site without adequate space--a dukkata;

a hut on a site with disturbances--a dukkata.

These penalties are additive. Thus, for example, an oversized hut on an unapproved site would incur a double sanghadisesa.

The wording of the training rule, though, suggests that building a hut without a sponsor, for one's own use, on a site with disturbances and without adequate space would incur a sanghadisesa; but the Sub-commentary says--without offering explanation--that to read the rule in this way is to misinterpret it. Since the penalty for a multiple sanghadisesa is the same as that for a single one, there is only one case where this would make an appreciable difference: a hut of the proper size, built on a designated site which has disturbances or does not have adequate space. This is a case of a formal act of the Sangha improperly performed: Either the bhikkhus inspecting the site were incompetent or the disturbances were not immediately apparent. Since the usual penalty for improperly performing an act of the Sangha is a dukkata (Mv.II.16.4), this may be why the Vibhanga allots penalties as it does.

As we noted in the Introduction, in cases where the Vibhanga is explaining the training rules that deal with formal acts of the Sangha it sometimes has to deviate from the wording of the rules so as to bring them in line in with the general pattern for such acts, a pattern that was probably formulated after the rules, and which came to take precedence over them.

Getting others to build the hut. If, instead of building the hut himself, a bhikkhu gets others to build it for him, he must inform them of the four stipulations mentioned in this rule. If he neglects to inform them, and they build the hut in such a way that it does not meet any or all of the stipulations, he must either have it torn down (to the ground, says the Commentary) and have it rebuilt in line with the stipulations, give it to another, or face the full penalty for each of the stipulations which he neglected to tell and which they violated.

For example: He tells them to build a hut of the right size, but

neglects to tell them to have the site approved. They build it to the right size, the site is without disturbances and has adequate space but is not approved. Unless he has it torn down or gives it to another, he incurs a sanghadisesa.

If the bhikkhu mentions the proper stipulations, but learns that the builders are ignoring them, he must go himself or send a messenger to reiterate the stipulations. Not to do so incurs a dukkata. If, having been reminded of the stipulations, the builders still ignore them, the bhikkhu incurs no penalty; but they--if they are bhikkhus--incur a dukkata for each of the three criteria regarding the site which they disobey. As for the standard measurement, they are not bound by it as they are building the hut for another's use.

If a bhikkhu, intending it for his own use, completes a hut that others have started, or gets others to complete a hut he has started, he is still bound by the stipulations given in this rule.

Preliminary offenses. The penalties in the preliminary steps are as follows: If the hut is such that when finished it will incur a sangha-disesa or two, each act in its construction incurs a dukkata, until the next to the last act, which incurs a thullaccaya. Once the hut is com-pleted and he incurs the sanghadisesa, the dukkatas and thullaccaya are nullified.

Non-offenses. The no-offense clauses mention, in addition to the usual exemptions, that there is no offense "in a lena, in a guha, in a grass hut, in (a dwelling) for another's use or in anything other than a dwelling." The Commentary explains that no offense here means that these cases are not subject to any of the four stipulations given in this rule. As for the last case, if a bhikkhu is building e.g., a meeting hall for the Community, he is not bound by this rule, but if he plans to live there as well, he is. This last case suggests that if a bhikkhu is building a dwelling, planning to donate it formally to the Sangha, but also planning to live there himself, he is not exempt from this rule.

Summary: Building a plastered hut without a sponsor, destined for

one's own use--or having it built--without having obtained the Sangha's approval is a sanghadisesa offense. Building a plastered hut without a sponsor, destined for one's own use--or having it built--exceeding the standard measurements, is also a sanghadisesa offense.

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7. When a bhikkhu is building a large dwelling--having a sponsor and destined for himself--he is to assemble bhikkhus to desig-nate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should build a large dwelling on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

The Vibhanga defines "dwelling" here with the same terms it uses for "hut" in the preceding rule. All explanations for this rule may be inferred from those above, the only difference being that, as the dwelling here has a sponsor, no begging is involved in its construction, and so there is no need to limit its size.

If a sponsor is building a dwelling for a bhikkhu, and the bhikkhu is not involved in any way in building it or getting it built, this rule does not apply.

Summary: Building a hut with a sponsor, destined for one's own use--or having it built--without having obtained the Sangha's approval is a sanghadisesa offense.

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8. Should any bhikkhu, malicious, angered, displeased, charge a (fellow) bhikkhu with an unfounded case involving defeat, (thinking) , "Surely with this I may bring about his fall from the holy life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

"Now at that time a householder who served fine food gave food to the Sangha on a regular basis, four bhikkhus every day. (One day) he happened to go on some business to the monastery. He went to where Ven. Dabba Mallaputta was staying and on arrival bowed to him and sat down to one side...Ven. Dabba Mallaputta roused..him with a Dhamma talk. Then the house-holder with fine food...said to Dabba Mallaputta, 'To whom, sir, is tomorrow's meal in our house assigned?'

"'To (the) followers of Mettiya and Bhummajaka, householder.' (Mettiya and Bhummajaka were among the leaders of the group-of-six, a faction notorious for its shameless behavior, and instigators of many of the situations that compelled the Buddha to formulate training rules.)

"This upset the householder with fine food. Thinking, 'How can these evil bhikkhus eat in our house?' he returned home and ordered his female slave: 'Hey. Those who are coming for a meal tomorrow: Prepare a seat for them in the storeroom and serve them unhusked rice porridge with pickle brine.'

"'As you say, master,' the female slave answered...

"Then the followers of Mettiya and Bhummajaka said to each other, 'Yesterday we were assigned a meal at the house of the householder with fine food. Tomorrow, attending with his wife and children, he will serve us. Some will offer rice, some will offer curry, some oil and some dainties.' Because of their joy they didn't sleep as much that night as they had hoped.

"Early the next morning...they went to the home of the householder

with fine food. The female slave saw them coming from afar. Preparing them a seat in the storeroom, she said to them, 'Have a seat, honored sirs.'

"The thought occurred to the followers of Mettiya and Bhumma-jaka, 'No doubt the food isn't ready yet, which is why we are being made to sit in the storeroom.'

"Then the female slave brought them unhusked rice porridge with pickle brine, and said, 'Eat, honored sirs.'

"'Sister, we've come for the regular meal.'

"'I know you have come for the regular meal. But yesterday the householder ordered me, "Hey. Those who are coming for a meal tomorrow: Prepare a seat for them in the storeroom and serve them unhusked rice porridge with pickle brine." So eat, honored sirs.'

"Then the followers of Mettiya and Bhummajaka said to one another 'Yesterday the householder with fine food went to the monastery and met with Dabba Mallaputta. No doubt Dabba Mallaputta turned him against us.' Because of their disappoint-ment they didn't eat as much as they had hoped.

"Then they returned to the monastery, and putting away their robes and bowls, went to the storeroom outside the gate and sat on their outer cloaks, their arms around their knees, silent, abashed, their shoulders drooping, their heads down, brooding, at a loss for words.

"Then Mettiya Bhikkhuni came along and said to them, 'I salute you, masters.' But when she had said this, they didn't respond. A second time...A third time she said, 'I salute you, masters.' And a third time they didn't respond.

"'Have I offended you, masters? Why don't you respond to me?'

"'Because you stand by doing nothing, sister, when Dabba Mallaputta treats us like dirt.'

"'What can I do?'

"'If you like, you could get the Blessed One to expel Dabba Mallaputta right this very day.'

"'What can I do? How could I do that?'

"'Come, sister. Go to where the Blessed One is, and say this: "It is unfitting, Lord, and improper. The quarter without dread, without harm, without danger, is (now) the quarter with dread, with harm, with danger. Where there is calm, there is a windstorm. The water, as it were, is ablaze. I have been raped by Master Dabba Mallaputta.'"

"'As you say, masters.' (And she went to do their bidding.)"

This is just the heart of the origin story to this rule, which is one of the longest and most controversial accounts in the Vinaya. After Mettiya Bhikkhuni made her charge, the Buddha convened a meeting of the Sangha to question Ven. Dabba Mallaputta. The latter, who had attained arahantship at the age of seven, responded truthfully that he could not call to mind ever having indulged in sexual intercourse even in a dream, much less when awake. The Buddha then told the Sangha to expel Mettiya Bhikkhuni, and returned to his quarters.

According to the Commentary, the expulsion of Mettiya Bhikkhuni was one of the controversial points in the split between the Mahayanist bhikkhus in the Abhayagiri Vihara and the Theravadin bhikkhus of the MahaVihara in the old Sri Lankan capital of Anuradha-pura. Even modern scholars have objected to the Buddha's treatment of Mettiya Bhikkhuni, and interpret this passage as a "monkish gloss," as if the Buddha himself were not a monk and the entire Tripitaka were not the work of monks and nuns. The Commentary maintains that the Buddha acted as he did because he knew if he treated her less harshly, the followers of Mettiya and Bhummajaka would never have volunteered the information that they had put her up to making the charge in the first place, and the truth would never have come out.

At any rate, what concerns us here is that at some point after this rule was formulated the Buddha put the Sangha in charge of judging accusations of this sort, and gave them a definite pattern to follow in order to ensure that their judgments would be accurate and fair. Since the Vibhanga and Commentary to this rule are based on this pattern, we will discuss it first before dealing with the special case--unfounded charges--covered by this rule.

Admonition. As the Buddha states in Sanghadisesa 12, one of the ways bhikkhus may hope for growth in his teachings is through mutual admonition and mutual rehabilitation. If a bhikkhu commits an offense, the responsibility is his to inform his fellow bhikkhus so that they may help him through whatever procedures the offense may entail. Now of course, human nature being what it is, there are bound to be bhikkhus who neglect this responsibility, in which case the responsibility falls to the offender's fellow bhikkhus who know of the matter to admonish him in private, if possible, or--if he is stubborn--to make a formal charge in a meeting of the Sangha.

The pattern here is this: Before speaking to the bhikkhu, one must first make sure that one is qualified to admonish him. According to Cv.IX.1-2, this means one knows:

1) One is pure in bodily conduct.

2) One is pure in verbal conduct.

3) One is motivated by kindness, not vengeance.

4) One is learned in the Dhamma.

5) One knows both Patimokkhas (the one for the bhikkhus and the one for the bhikkhunis) in detail.

Furthermore, one determines that:

1) I will speak at the right time, and not at the wrong time.

2) I will speak the truth, and not untruths.

3) I will speak gently, and not harshly.

4) I will speak what is connected with the goal, and not what is unconnected with the goal.

5) I will speak out of kindness, and not out of inner anger.

The Parivara (XV.5.3) adds that one should keep five qualities in mind: compassion, solicitude for the other's welfare, sympathy, desire to see him rehabilitated, and a desire to keep the Vinaya foremost.

If one feels that one is unqualified, yet believes that another bhikkhu has committed an offense for which he has not made amends, one should find another bhikkhu who is qualified to handle the charge and inform him. Not to inform anyone in cases like this--if the case involves a parajika or sanghadisesa offense--is to violate Pacittiya 64, except in the extenuating circumstances discussed under that rule.

The next step, if one is qualified to make the charge, is to look for a proper time and place to talk with the other party--e.g., when he is not likely to get embarrassed or upset--and then to ask his leave, i.e., to ask permission to speak with him: "Let the Ven. One give me leave. I want to speak with you." To accuse him of an offense without asking leave is to incur a dukkata (Mv.II.16.1).

As for the other party, the Buddha recommends that he should give leave only after assessing the person asking for leave, for it is possible that someone might ask for leave without any real grounds, and simply to be abusive. (A bhikkhu who asks for leave with no grounds--i.e. he has not seen the other party commit the offense, has heard no reliable report to that effect, and has no reason to suspect anything to that effect--incurs a dukkata.) (Mv.II.16.3) The Parivara (XV.4.8) suggests that one should not give leave to a bhikkhu who:

1) is unconscientious,

2) is ignorant,

3) is not a bhikkhu in regular standing,

4) speaks intent on creating a disturbance,

5) is not intent on rehabilitating the bhikkhu he is accusing.

In another passage (XV.5.4), it suggest further that one should not give leave to a bhikkhu who:

1) is not pure in bodily conduct.

2) is not pure in verbal conduct.

3) is not pure in his livelihood.

4) is foolish, childish and unintelligent.

5) is unable to give a consistent line of reasoning when questioned.

If the bhikkhu, however, is not unqualified in any of these ways, one should willingly give him leave to speak. The Cullavagga (IX.5.7) says that, when being admonished or accused, one should keep two qualities in mind: truth, and lack of anger. The Patimokkha also contains a number of rules which impose penalties on behaving improperly when one is being admonished formally or informally: Sanghadisesa 12 for being difficult to admonish in general, Pacittiya 12 for being evasive or refusing to answer when being formally questioned, Pacittiya 54 for being disrespectful to one's accuser or to the rule one is being accused of breaking, and Pacittiya 71 for finding excuses for not listening to a particular training rule.

If both sides act in good faith and without prejudice, accusations of this sort are easy to settle on an informal basis. If they can't be settled informally, they should be taken to a meeting of the Sangha so that the Community as a whole may pass judgment. The proce-dures for

this sort of formal meeting will be discussed under the Aniyata and Adhikarana-samatha rules, below.

Abuse of the system. As the origin story to this rule shows, it can easily be the case that a bhikkhu making a charge against another bhikkhu is acting out of a grudge, and has simply made up the charge. This rule and the following one cover cases where the made-up charge is that the other bhikkhu has committed a parajika. Pacittiya 76 covers cases where the made-up charge is that the other bhikkhu has broken a less serious rule.

The full offense under this rule involves four factors:

1. Object: The other bhikkhu is regarded as ordained.

2. Perception: One perceives him to be innocent of the offense one is charging him with.

3. Intent: One wants to drive him out of the monkhood.

4. Effort: One makes an unfounded charge in his presence that he is guilty of a parajika offense.

Object. The definition of this factor--the other bhikkhu is regarded as ordained--may sound strange, but it comes from the K/Commentary, and is phrased that way with a reason: In normal cases the object of this rule will be an innocent bhikkhu, but there may be cases where a bhikkhu has actually committed a parajika offense which no one knows about, and yet instead of disrobing he acts as if he were still a bhikkhu, and everyone else assumes that he still is. Yet even a "bhikkhu" of this sort would fulfill this factor as far as this rule is concerned.

For example, Bhikkhu X steals some of the monastery funds, but no one knows about it, and he continues to act as if he were a bhikkhu. Bhikkhu Y later develops a grudge against him, and makes an unfounded charge that he has had sexual intercourse with one of the monastery supporters. Even though Bhikkhu X is not really a bhikkhu, the fact

that people in general assume him to be one means that he fulfills this factor.

Perception. If one perceives the bhikkhu one is charging with a parajika offense to be innocent of the offense, that is enough to fulfill this factor, whether or not the accused is actually innocent or not. If one makes an accusation based on the assumption or suspicion that the accused is not innocent, one incurs no offense here.

Intention. If, in making an unfounded charge of a parajika offense against another bhikkhu, one's purpose is to see him expelled from the monkhood, that fulfills this factor. If one's purpose is simply to insult him, one's actions would come under Pacittiya 2. If one's purpose is both to see him expelled and to insult him, one incurs both a sanghadisesa and a pacittiya. If one has a strange sense of humor and is making the charge as some sort of joke, the penalty is either a pacittiya under Pacittiya 1, or a dubbhasita under Pacittiya 2: The texts are not clear on this point, but in either case this sort of thing is no joking matter.

According to the Vibhanga, "confessing one's anger" can simply mean that one admits that one made the charge idly. Thus the amount of malice motivating one to want to see the other bhikkhu expelled can be minimal indeed: If one wants to see him expelled just for the fun of it, that would fulfill the factor of intention here

Effort. The act covered by this rule is that of making an unfounded charge of a parajika in the accused's presence. Whether one makes the charge oneself, or gets someone else to make it, the offense is the same. If that "someone else" is a bhikkhu and knows the charge is unfounded, he too incurs the full offense.

The Vibhanga defines an unfounded charge as one having no basis in what has been seen, heard or suspected. In other words, the accuser has not seen the accused committing the offense in question, nor has he heard anything reliable to that effect, nor is there anything in the accused's behavior to give rise to any honest suspicion.

"Seeing" and "hearing", according to the Commentary, also include the powers of clairvoyance and clairaudience one may have developed through meditation. Thus if one charges X with having committed a parajika offense on the basis of what one has seen clairvoyantly, this would not be an unfounded charge, although one should be careful to make clear from the very beginning what kind of seeing the charge is based on.

If there is some basis in fact, but one changes the status of the evidence, the penalty is the same. Changing the status means, e.g., saying that one saw something when in actuality one simply heard about it or suspected it; or that one saw it clearly when in actuality one saw it indistinctly.

An example from the Commentary: Bhikkhu X goes into a grove to relieve himself. Ms. Y goes into the same grove to get something there. One sees them leaving the grove at approximately the same time--which could count as grounds for suspicion--but one then accuses Bhikkhu X, saying that one actually saw him having sex with Ms. Y: This would count as an unfounded charge here. Another example: In the dark of the night, one sees someone stealing some-thing from the monastery storehouse. It looks vaguely like Bhikkhu Z, but one can't be sure. Still, one firms up one's accusation by saying that one definitely saw him steal the item. Again, this would count as an unfounded charge.

The Commentary states that for an unfounded charge to count under this rule, it must state explicitly (a) the precise act the accused supposedly committed (e.g., having sexual intercourse, getting a woman to have an abortion) or (b) that the accused is guilty of a parajika or (c) that the accused is no longer a true bhikkhu. If one simply says or does something which might imply that the accused is no longer a bhikkhu--e.g., refusing to show him respect in line with his seniority--that does not yet count as a charge.

The Commentary adds that charging a bhikkhu with having committed a virtual parajika, as discussed in the conclusion to the preceding

chapter, would fulfill this factor as well. For instance, one makes an unfounded charge accusing Bhikkhu A of having killed his father before his ordination: This would incur the full offense here.

All of the charges given as examples in the Vibhanga are expressed directly to the accused--"I saw you have sexual intercourse," "I heard you claim a superior human state you haven't attained"--and the Commentary concludes from this that the full penalty is incurred only when one makes the charge in the accused's presence, in line with the pattern for admonition discussed above. To make an unfounded charge behind the accused's back, it states, incurs a dukkata.

Some people have objected to this point, saying that this gives a very light penalty for backhanded character assassination, but there is nothing in the Vibhanga to indicate that the Commentary is wrong here. Remember that the correct procedures for making an accusation require that an earnest charge be made in the presence of the accused. If a bhikkhu spreads gossip about another bhikkhu, accus-ing him of having committed a parajika, he should be asked whether he has taken up the matter with the accused or not. If he hasn't, he should be told to speak to the accused before he speaks to anyone else. If he says that he doesn't feel qualified, or that he fears the accused will retaliate, he should be told to take the matter up with the bhikkhus who will be responsible for calling a meeting of the Sangha. If he refuses to do that, he shouldn't be listened to.

For some reason, the Commentary maintains that a charge made in writing does not count, although a charge made by gesture--e.g. pointing at the accused when one is asked who committed the parajika--does. Perhaps in those days they felt that a written charge was too cowardly to take seriously.

The rule seems to require that the accused confess that he was acting out of anger, although the Vibhanga states that this means simply that he admits the charge was a lie. The Commentary states further that here the rule is showing the point where the rest of the Sangha knows that the bhikkhu making the charge is guilty of a sanghadisesa: He actually incurred the offense when he made the charge.

The Commentary adds a further factor to the offense under this rule, i.e., result: The accused understands the charge in a reasonable amount of time. There is nothing in the Vibhanga to support this, however.

Whether or not anyone actually believes the charge is not a factor here.

Non-offenses. If one understands the accused to be guilty of a parajika and accuses him accurately on the basis of what one has seen, heard or suspected, then--regardless of whether he is guilty or not--one has not committed an offense. Even in a case such as this, though, one incurs a dukkata if one makes the charge without asking leave of the accused; and a pacittiya if one makes the charge so as to insult him.

Summary: Making an unfounded charge to a bhikkhu that he has committed a parajika offense, in hopes of having him disrobed, is a sanghadisesa offense.

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9. Should any bhikkhu, malicious, angered, displeased, using as a mere ploy an aspect of an issue pertaining otherwise, charge a bhikkhu with a case involving defeat, (thinking), "Surely with this I may bring about his fall from the holy life," then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

"At that time the followers of Mettiya and Bhummajaka, descending from Vulture Peak Mountain, saw a billy-goat copulating with a nanny-goat.

Seeing them, they said, 'Look here, friends, let's name this billy-goat Dabba Mallaputta, and this nanny-goat Mettiya Bhikkhuni. Then we'll phrase it like this: "Before, my friends, we accused Dabba Mallaputta on the basis of what we had heard, but now we have seen him with our very own eyes fornicating with Mettiya Bhikkhuni!"""

Some grudges die hard. This rule is almost identical with the preceding one, and involves the same factors except for one of the sub-factors under "Effort": "Unfounded charge" here becomes "a charge based on an issue which pertains otherwise." The phrase sounds strange, but the origin story gives a perfect example of what it means.

The precise difference between the two is this: With an unfounded charge, one has neither seen, heard or suspected that an offense has been committed, or if one has, one changes the status of the evi-dence--e.g., one states something one has suspected as if one has heard it, or something one has heard as if one has seen it. In a charge based on an issue which pertains otherwise, one has seen an offense being committed, and one does not change the status of the evidence, but one distorts the facts of the case.

To summarize the Vibhanga, there are two basic ways in which this can be done:

1) X, who may or may not be a bhikkhu, has something in common with Bhikkhu Y--they are both tall, short, dark, fair, have the same name, or whatever. One sees X committing an action which would amount to an offense, and then on the basis of the similarity between the two, claims that one has seen Bhikkhu Y committing a parajika. For instance, X and Y are both very tall. Late at night one sees X--knowing that it is X--stealing tools from the monastery storeroom. One has a grudge against Y, and so accuses him of being the thief, saying, "I saw this big tall guy stealing the tools, and he looked just like you. It must have been you."

2) One sees Bhikkhu Y actually committing an offense. Although one perceives that it is a lesser offense, one magnifies the charge to a

parajika. For instance, one sees him get into an argument with Bhikkhu Z and in a fit of anger give him a blow to the head. Z goes unconscious, falls to the floor and suffers a severe concussion which results in his death. Since Y's intention was simply to hurt him, not to kill him, he incurs only a pacittiya. If one realizes the nature of Y's intention, and the fact that the penalty is a pacittiya, and yet accuses him of having committed a parajika, one would incur a sanghadisesa under this rule.

If one sees Y committing an action which one knows not to be an offense, but which bears some resemblance to one, and then accuses him of having committed a parajika, it would not fit under this cate-gory. For instance, Y is teaching Vinaya to some new bhikkhus, and quotes a few of the statements which would count as claims of superior human states. One overhears him, and although realizing the context, later accuses him of having violated Parajika 4. Since one knows that Y committed no offense, this would count as an unfounded charge, and so would come under the preceding rule.

The other explanations here are exactly the same as those for the preceding rule, except that in the non-offense clauses the Vibhanga states that if one makes a charge against the accused based on what one actually perceives, then there is no offense even if the issue turns out to pertain otherwise. For instance, from the examples already given: One sees X stealing tools in the dark, and because of his resemblance to Y, actually thinks Y is the thief. One sees Y give a fatal blow to Z, and actually thinks that Y's intention was to kill Z. In either of these cases, if one then accuses Y of a parajika offense, one incurs no penalty regardless of how the case comes out, although--as in the preceding rule--one should be careful to ask Y's leave before making the charge, and to have no intention of insulting him.

Summary: Distorting the evidence while accusing a bhikkhu of having committed a parajika offense in hopes of having him disrobed, is a sanghadisesa offense.

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10. Should any bhikkhu agitate for a schism in a Community in concord, or should he persist in taking up an issue conducive to schism, the bhikkhus should admonish him thus: "Do not, Ven. sir, agitate for a schism in a Community in concord, or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a Community in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace."

And should that bhikkhu, admonished thus by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

This rule dates from Devadatta's attempt to create a schism in the Sangha during the Buddha's life, and is designed to help prevent such an attempt from ever happening again.

Disputes. Schisms arise from disputes over what the Buddha did and did not teach, or in the words of the Cullavagga, "when bhikkhus dispute, saying:

'It is Dhamma,' or 'It is not Dhamma;'

'It is Vinaya,' or 'It is not Vinaya;'

'It was spoken by the Tathagata,' or 'It was not spoken by the Tathagata;'

'It was regularly practiced by the Tathagata,' or 'It was not regularly practiced by the Tathagata;'

'It was formulated by the Tathagata,' or 'It was not formulated by the Tathagata;'

'It is an offense,' or 'It is not an offense;'

'It is a light offense,' or 'It is a heavy offense;'

'It is a curable offense,' or 'It is an incurable offense;'

'It is a serious offense,' or 'It is not a serious offense.'

Whatever strife, quarreling, contention, dispute, differing opinions, opposing opinions, heated words, abusiveness based on this, is an issue arising from disputes." (Cv.IV.14.2)

Thus not all disagreements on these matters are classed as issues. Friendly disagreements or differences of interpretation aren't; heated and abusive disagreements are.

The Buddha advises that a bhikkhu who wants to bring up such questions for discussion should first consider five points: 1) whether or not it is the right time for such a discussion; 2) whether of not it concerns something true; 3) whether or not it is connected with the goal; 4) whether or not he will be able to get on his side bhikkhus who value the Dhamma and Vinaya; and 5) whether or not the ques-tion will give rise to strife, quarreling, disputes, cracks and splits in the Community. If the answer to the first four questions is yes, and to the fifth question no (i.e., the discussion is not likely to lead to strife), he may then go ahead and start the discussion. Otherwise, he should let the matter rest for the time being. (Cv.IX.4)

The Cullavagga quotes the Buddha as saying that there are two sorts of mental states which can turn disputes into issues: wholesome and unwholesome. The unwholesome states he lists are covetous, corrupt or confused states of mind; the wholesome ones are states of mind which are not covetous, not corrupt and not confused. He adds, however, that there are six character traits which can lead to issues arising from disputes which will tend towards the detriment of many people.

They are when a bhikkhu--

is easily angered and bears ill will,

is mean and spiteful,

is jealous and possessive,

is scheming and deceitful,

has evil desires and wrong views,

is attached to his own views, obstinate, unable to let them go.

Such a bhikkhu, he says, lives without deference or respect for the Buddha, the Dhamma, the Sangha, and does not complete the train-ing. If one should see any of these traits within oneself or others, one should strive for their abandonment. If there are no such traits present, one should make sure that they don't arise in the future. (Cv.IV.14.3)

Not all disputes, even when prolonged, will lead to schism. An example is the dispute which led to the Second Council. Even though it was bitterly fought, there was never a point when either faction thought of splitting off and conducting communal business separately. In fact, even after the early Buddhists had formed into 18 separate schools and the Mahayana movement added its schools of interpre-tation, Chinese visitors to India reported that bhikkhus belonging to the different schools of thought could be found living together harmoniously in the same monastery, performing communal business together in peace.

Thus there are two sets of procedures to follow when a dispute becomes an issue: For a dispute in which none of the partisans is aiming at a schism, there are the procedures listed in Cv.IV.14.16-26. For one which is heading towards a schism (and only for one in which at least one side is aiming at schism, the Commentary implies and the Sub-commentary states explicitly), we have this rule and the following

one.

Schism. The Cullavagga (VII.5.1), states that schism occurs when the leader of a schism puts the matter to a vote in a Community of at least nine bhikkhus, and with at least four on either side of the split. It further adds that all the bhikkhus involved must be bhikkhus of regular standing in communion with the group as a whole (i.e., they haven't been suspended from the Community), living in the same boundary.

If one or the other of these qualifications is lacking--the issue goes to a vote in a Community of less than nine bhikkhus, one side or the other gets less than four adherents, or the bhikkhus involved are not on regular standing or do not belong to the same boundary--the efforts at schism count as a crack (raji) in the Sangha, but not as a full split (bheda).

However, the Parivara (XV.10.9), drawing on material in A.X.35 & 37, lists five ways in which a schism can take place: discussion, announce-ment, vote, act and recitation. The Commentary, trying to reconcile the Cullavagga and Parivara on this point, interprets the five ways as four steps in a single process (the last two ways counting as alterna-tive forms of a single step):

1) Discussion. A bhikkhu aiming at schism begins a dispute over the Buddha's teachings, explaining Dhamma as not-Dhamma; not-Dhamma as Dhamma; Vinaya as not-Vinaya; not-Vinaya as Vinaya; what was not spoken by the Buddha as having been spoken by him; what was spoken by the Buddha as not; what was not regularly practiced by him as having been regularly practiced by him; what was regularly practiced by him as not; what was not formulated by him as having been formulated by him; what was formulated by him as not; an offense as a non-offense; a non-offense as an offense; a heavy offense as a light offense; a light offense as heavy; a curable offense as incurable; an incurable offense as curable; a serious offense as not serious; or a not-serious offense as serious.

2) Announcement. He announces that he is splitting off from the

Community, and asks other bhikkhus to take sides.

3) Vote. The issue goes to a vote in a Community of at least nine bhikkhus, with at least four on either side.

4) Act or recitation. The bhikkhus who side with the schismatic split from the others and recite the Patimokkha or perform other communal business separately.

According to the Commentary, the actual schism has not taken place until step 4, when the schismatic group conducts communal business or recites the Patimokkha separately. This is in accordance with A.X.35 but seems to conflict with the Cullavagga, so the Commentary explains that if the vote is taken in a split-off meeting of the Sangha, steps 3 and 4 happen simultaneously and the schism has been accomplished. Otherwise, if the vote is taken outside of the boundary, the schism is not finalized until the split-off faction conducts communal business separately within the same boundary as the Community. (Pv.VI.2 & XV.10.10)

We can notice from the way the Vibhanga and Commentary analyze the steps leading up to schism, that if a group of bhikkhus is living in a Community which does not adhere to the Buddha's teach-ings, and they wish to leave the group so that they may more easily follow those teachings, they do not count as schismatics. However, they should be careful first to make sure that their views are genuinely in line with the Buddha's teachings and then conduct their departure in as amenable and unprovocative a manner as possible. In other words, instead of announcing a split, they should simply say that they want to go to a more congenial place to practice.

Schism is serious business--one of the five most heinous crimes a person can commit. The other four are killing one's mother, killing one's father, killing an arahant and maliciously causing a Buddha to shed blood. A bhikkhu who creates a schism is expelled and can never be readmitted into the Sangha during this lifetime. (Mv.I.67) If he knows that his schism is against the Dhamma, then after death he will go immediately to Hell and be boiled there for an aeon. The same fate

awaits those who join his schismatic group knowing that what he teaches is not the true Dhamma or Vinaya. Those, however, who follow him not knowing that his teaching is not the true Dhamma or Vinaya will not necessarily suffer that fate. If they realize their mistake and ask to be allowed back into the Community, they need only confess a thullaccaya, and they are members of the Community in full standing as before. (Cv.VII.4.4; Cv.VII.5.1-6)

Preventing a schism. The Vibhanga states that if a bhikkhu sees or hears of an attempt at a schism, it is his duty to reprimand the instigator three times, for the instigator, if he goes unreprimanded, may continue with his efforts as he likes without incurring an offense. A bhikkhu who neglects this duty incurs a dukkata. The Commentary adds that this dukkata applies to every bhikkhu within a half-yojana (five-mile) radius who learns of the attempt at a schism; any bhikkhu outside that radius, even though he may not be subject to the offense, should still regard it as his duty, if he is able, to go reprimand the instigator as well. (According to the Sub-commentary, any bhikkhu within the five-mile radius who is ill or otherwise unable to go reprimand the instigator is not subject to this offense.) If the attempt takes place during the Rains Retreat, other bhikkhus are allowed to cut short their stay at other monasteries to help end the attempt. (Mv.III.6-9)

If, after being reprimanded three times, the instigator abandons his efforts, he incurs no offense and nothing further need be done.

If he is still recalcitrant, though, he incurs a dukkata; and the next step is to take him into the midst of a formal meeting of the Commun-ity (by force, if necessary, says the Commentary) and admonish him formally three more times. If he abandons his efforts before the end of the third admonition, well and good. If not, he incurs another dukkata; and the next step is to recite a formal rebuke, by mandate of the Community, using the formula of one motion and three announce-ments given in the Vibhanga. If the instigator remains obstinate, he incurs an additional dukkata at the end of the motion, a thullaccaya at the end of each of the first two announcements, and the full sanghadisesa at the end of the third. Once he commits the full

offense, the penalties he incurred in the preliminary stages are nullified.

Perception. The Vibhanga states that if the act of admonition and rebuke is carried out properly--i.e. the bhikkhu really is mis-stating the Buddha's teachings, is really aiming at a schism, and the various other formal requirements for a formal act are fulfilled--then if he does not abandon his intention to agitate for a schism, he incurs the full sanghadisesa regardless of whether he perceives the act to be proper, improper or doubtful. If the act is improperly carried out, then regardless of how he perceives its validity, he incurs a dukkata for not abandoning his intention. ()

The fact that the bhikkhu is not free from an offense in the latter case is important: There are several other, similar points in the Vinaya--such as the Buddha's advice to the Dhamma-expert in the controversy at Kosambi (Mv.X.1.8)--where for the sake of the harmony of the Community in cases which threaten to be divisive, the Buddha advises bhikkhus to abandon controversial behavior and to yield to the mandate of the Community even if it seems unjust.

Non-offenses. The non-offense clauses, in addition to the usual exemptions, state simply that there is no offense if the bhikkhu is not reprimanded or if he gives up his attempt at a schism.

Further steps. If the bhikkhu is truly stubborn, it is possible that he may continue in his efforts at a schism even after this sanghadi-sesa is imposed on him. However, the fact that the Community met to deal with his case should be enough to alert well-meaning bhikkhus that the schismatic is following a wrong course of action, and this should help unite the Community against his efforts. If they deem it necessary--to keep the laity from being taken in by his arguments--they may authorize one or more of their members to inform the lay community that the schismatic has incurred this offense (see Pacittiya 9) and explain why. If he refuses to undergo the penalty or remains divisive, they may suspend him. If, unrepentant, he leaves to go else-where, they may send word to whatever Community he tries to join.

All of this shows one of the reasons why schism is regarded so seriously: As the Buddha states in the Discourse on Future Dangers (A.V.78), it is difficult to find time to practice when the Community is embroiled in controversy this way.

Summary: To persist in one's attempts at a schism after the third announce-ment of a formal rebuke in a meeting of the Sangha, is a sanghadisesa offense.

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11. Should bhikkhus--one, two or three--who are followers and partisans of that bhikkhu, say, "Do not, Ven. sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma, an exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," other bhikkhus are to admonish them thus: "Do not speak thus, Ven. sirs. That bhikkhu is not an exponent of the Dhamma, and he is not an exponent of the Vinaya. Do not, Ven. sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a Community in concord, on complimentary terms, without dispute, with a common recitation, dwells in peace."

And should those bhikkhus, thus admonished, persist as before, the bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhus they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

If the schismatic mentioned in the preceding rule begins to attract adherents, they are to be treated under this rule--and quickly, before the schismatic gains a fourth adherent. The reasons are these:

1) One Sangha cannot impose a penalty on another Sangha (four or more bhikkhus) in any one formal act. (Mv.IX.2)

2) Penalties of this sort may be imposed only with the unanimous agreement of all the bhikkhus present in the meeting. If there is a fourth adherent, and he is present in the meeting, he can prevent the rebuke from being completed.

3) As the Sub-commentary points out, once a potential schismatic has gained four adherents he has enough of a following to go through with his split.

The procedures for dealing with these partisans--reprimanding them in private, admonishing and rebuking them in the midst of the Sangha--are the same as in the preceding rule.

Summary: To persist in supporting a potential schismatic, after the third announcement of a formal rebuke in a meeting of the Sangha, is a sanghadisesa offense.

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12.In case a bhikkhu is by nature difficult to admonish--who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Patimokkha) recitation, makes himself unadmonishable (saying), "Do not, venerable ones, say anything to me, good or bad; and I will not say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me"--the bhikkhus should admonish him thus: "Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to be rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

If a bhikkhu breaks any of the rules of the Vinaya without undergoing the penalties they entail, or if he breaks them habitually even when undergoing the penalties, the other bhikkhus have the duty to admonish him, as explained under Sanghadisesa 8. If he shows disrespect while being admonished, or refuses to mend his ways, he incurs a further penalty under Pacittiya 54. If his lack of respect while being admonished becomes habitual, he is to be treated under this rule.

The Commentary defines "difficult to admonish" as "impossible to speak to", and then further clarifies by saying that a bhikkhu difficult to admonish is one who cannot stand being criticized, or who does not mend his ways after his faults are pointed out to him. It quotes from the Anumana Sutta (M.15) a list of traits, any one of which makes a bhikkhu difficult to admonish: He has evil desires; exalts himself and degrades others; is easily angered; because of this he harbors ill will, holds a grudge, utters angry words; accused, he throws a tantrum (literally, "explodes"); accused, he is insulting; accused, he returns the accusation; he evades back and forth; he does not respond (to advice); he is mean and spiteful; jealous and possessive; scheming and deceitful; stubborn and proud; attached to his own views, obstinate, unable to let them go.

A good number of these traits are exemplified by Ven. Channa--according to tradition, the Buddha's horseman on the night of the great Going Forth--in the origin story to this rule.

"Who do you think you are to admonish me? It is I who should admonish you! The Buddha is mine, the Dhamma is mine, it was by my young master that the Dhamma was realized. Just as a great wind blowing would gather up grass, sticks, leaves and rubbish, or a mountain-born

river would gather up water weeds and scum, so you, in going forth, have been gathered up from various names, various clans, various ancestries, various families. Who do you think you are to admonish me? It is I who should admonish you!"

The procedures to follow when a bhikkhu is difficult to admonish--reprimanding him in private, admonishing and rebuking him in a formal meeting of the Community--are the same as under Sanghadi-sesa 10, beginning with the fact that a bhikkhu who, hearing that Bhikkhu X is being difficult to admonish, does not reprimand him, incurs a dukkata. The question of perception and the non-offenses are also the same as under that rule.

If the bhikkhu difficult to admonish carries on as before, even after incurring the full penalty under this rule, the Community may perform an act of banishment (pabbajaniya-kamma) against him for speaking in dispraise of the Community (Cv.I.13) or--if he admits to performing acts which are offenses, but refuses to see that they are offense or refuses to undergo the penalty--the Community may exclude him from participating in the Patimokkha and Pavarana ceremonies (Mv.IV.16.2; Cv.IX.2) or suspend him from the Community entirely (Cv.I.26; Cv.I.31).

Summary: To persist in being difficult to admonish after the third announcement of a formal rebuke in the Sangha is a sanghadisesa offense.

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13. In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct--whose depraved conduct is both seen and heard about, and the families corrupted by him are both seen and heard about--the bhikkhus are to admonish him thus: "You, Ven. sir, are a corrupter of families, a man

of depraved conduct. Your depraved conduct is both seen and heard about; the families corrupted by you are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, "The bhikkhus are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear, in that for this sort of offense they banish some and do not banish others," the bhikkhus are to admonish him thus: "Do not say that, Ven. sir. The bhikkhus are not prejudiced by favoritism, are not prejudiced by aversion, are not prejudiced by delusion, are not prejudiced by fear. You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families corrupted by you are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

A "corrupter of families" is a bhikkhu who--behaving in a demean-ing, frivolous or subservient way--succeeds in ingratiating himself to lay people to the point where they withdraw their support from bhikkhus who are earnest in the practice, and give it to those who are more ingratiating instead. This is illustrated in the origin story of this rule, in which the followers of Assaji and Punabbasu (leaders of one faction of the group-of-six) had thoroughly corrupted the lay people at Kitagiri.

"Now at that time a certain bhikkhu, having finished his rains-residence among the people of Kasi, and on his way to Savatthi to see the Blessed One, arrived at Kitagiri. Arising early in the morning, taking his robe and bowl, he entered Kitagiri for alms: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out his arm; his eyes downcast, his every movement consummate. People seeing him said, 'Who is this

weakest of weaklings, this dullest of dullards, this most snobbish of snobs? Who would go up and give him alms? Our masters, the followers of Assaji and Punabbasu, are compliant, genial, pleasing in conversation. They are the first to smile, saying, "Come, you are welcome." They are not snobbish. They are approachable. They are the first to speak. It is to them that alms should be given.'"

The Vibhanga lists the ways of corrupting a family as giving gifts of flowers, fruit, etc., practicing medicine and running messages--although the Commentary qualifies this by saying there is no harm in delivering messages that have to do with religious activities, such as inviting bhikkhus to a meal or to deliver a sermon, or in conveying a lay person's respects to a senior bhikkhu.

"Depraved conduct" the Vibhanga defines merely as growing flowers and making them into garlands, but this, the Commentary says, is a shorthand reference to the long list of bad habits mentioned in the origin story, which includes such things as presenting garlands to women, eating from the same dish with them, sharing a blanket with them, eating at the wrong time, drinking intoxicants, wearing garlands, using perfumes and cosmetics, dancing, singing, playing musical instruments, playing games, performing stunts, learning archery, swordsmanship and horsemanship; boxing and wrestling. Any one of these actions taken in isolation carries only a minor penalty--a dukkata or a pacittiya--but if indulged in habitually to the point where its bad influence becomes "seen and heard about", i.e., common knowledge, it can become grounds for his fellow bhikkhus to banish him from their particular Community until he mends his ways.

The Cullavagga, in a section which begins with the same origin story as that in this rule (Cv.I.13-16), treats the act of banishment in full detail, saying that a Community of bhikkhus, if it sees fit, has the authority to perform an act of banishment against a bhikkhu with any of the following qualities:

1) He is a maker of strife, disputes, quarrels and issues in the Community.

2) He is ignorant, inexperienced and has many offenses for which he has not made amends.

3) He lives in unbecoming association with householders.

4) He is corrupt in his precepts, corrupt in his conduct, or corrupt in his views.

5) He speaks in dispraise of the Buddha, Dhamma or Sangha.

6) He is frivolous in word, deed or both.

7) He misbehaves in word, deed or both.

8) He is vindictive in word, deed or both.

9) He practices wrong modes of livelihood.

This last category includes such practices as:

a) running messages and errands for kings, ministers of state, householders, etc. A modern example would be participating in political campaigns.

b) scheming, talking, hinting, belittling others for the sake of material gain; pursuing gain with gain (giving items of small value in hopes of receiving items of larger value in return, making invest-ments in hopes of profit, offering material incentives to those who make donations). (For a full discussion of these practices, see Ven. Nanamoli's translation of the Visuddhi Magga, The Path of Purification, pp. 24-30.)

c) Practicing worldly arts, e.g., medicine, fortune telling, astrology, exorcism, reciting charms, casting spells, performing ceremonies to counteract the influence of the stars, determining propitious sites, setting auspicious dates (for weddings, etc.), interpreting oracles, auguries or dreams, or--in the words of the Vibhanga to the Bhikkhunis' Pacittiya 49 & 50--any art which is

"external and unconnected with the goal." The Cullavagga (V.33.2) gives a dukkata for studying and teaching worldly arts or hedonist doctrines (lokayata). For extensive lists of worldly arts, see the Brahmajala and Samannaphala Suttas--pp. 62-65 and pp. 35-38 in Ven. Bodhi's translations. For the connection between lokayata and hedonism (e.g., the Kama Sutra), see Warder, Outline of Indian Philosophy, pp. 38-39.

A bhikkhu banished for indulging in any of these activities is duty-bound to undergo the eighteen observances listed in Cv.I.15, and to mend his ways so that the Community will revoke the act of banishment. The Commentary adds that a bhikkhu banished for corrupting families may not live in the monastery where he was misbehaving, nor enter the city or town where he was corrupting families until after the banishment is revoked (this point is based on Cv.I.16.1). Also, even after the revoking of the banishment, he may never again accept gifts from the families he had corrupted. If they ask him why, he may tell them. If they then explain that they are giving the gift not because of his former behavior but because he has now mended his ways, he may then accept it.

If a bhikkhu, instead of mending his ways after being banished, criticizes the act of banishment or those who performed it, he is subject to this rule. The procedure to follow in dealing with him--reprimanding him in private, admonishing and rebuking him in a formal meeting of the Community--is the same as under Sanghadisesa 10, beginning with the fact that a bhikkhu who, hearing that Bhikkhu X is criticizing his act of banishment, does not reprimand him, incurs a dukkata. The question of perception and the non-offenses are also the same as under that rule.

Summary: To persist--after the third announcement of a formal rebuke in the Sangha--in criticizing an act of banishment performed against oneself is a sanghadisesa offense.

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A bhikkhu who commits an offense against any of these thirteen sanghadisesa offenses is duty-bound to inform a fellow bhikkhu and to ask a Community of at least four bhikkhus to impose a six-day period of penance (manatta) on him. (The Canon says, literally, a six-night period: At the time of the Buddha, the lunar calendar was in use, and just as we using the solar calendar count the passage of days, they counted the passage of nights; a 24-hour period, which is a day for us, would be a night for them, as in the Bhaddekaratta Sutta (M.131), where the Buddha explicitly says that a person who spends a day and night in earnest practice has had an "auspicious night".)

Penance. Penance does not begin immediately, but only at the convenience of the Community giving it. During his period of penance, the offender is partially stripped of seniority and must observe a number of restrictions--94 in all (Cv.II.5-6). The four most important are:

1) He must not live under the same roof as a full-fledged bhikkhu.

2) He must live in a monastery with at least four full-fledged bhikkhus.

3) He may not go anywhere outside the monastery unless accompanied by four full-fledged bhikkhus.

4) Every day he must inform all the bhikkhus in the monastery of the fact that he is observing penance and the precise offense for which the penance was imposed. If visiting bhikkhus come to the monastery, he must inform them as well, and if he goes to another monastery, he must inform all the bhikkhus there, too.

If, on any day of his penance, the bhikkhu neglects to observe any of these four restrictions, that day does not count towards the total of six. In addition, he incurs a dukkata each time he fails to observe any of the 94 restrictions.

Once the bhikkhu has completed his penance, he may ask a Community of at least 20 bhikkhus to give him rehabilitation. Once rehabilitated, he returns to his previous state as a full-fledged bhikkhu in good-standing.

Probation. If a bhikkhu who commits a sanghadisesa offense conceals it from his fellow bhikkhus past dawn of the day following the offense, he must observe an additional period of probation (parivasa) for the same number of days as he concealed the offense. Only after he has completed his probation may he then ask for the six day period of penance.

The Commentary sets the factors of concealment at ten, which may be arranged in five pairs as follows:

1) He has committed a sanghadisesa offense, and perceives it as a sanghadisesa offense.

2) He has not been suspended, and perceives that he has not been suspended. (If a bhikkhu has been suspended, no other bhikkhus will speak with him, and thus he cannot tell them until after his suspension has been lifted.)

3) There are no obstacles (e.g. a flood, a forest fire, dangerous animals), and he perceives that there are none.

4) He is able to inform another bhikkhu (i.e. a fellow bhikkhu suitable to be informed lives in a place that may be reached in that day, one is not too weak or ill to go, etc.), and he perceives that he is able. A bhikkhu suitable to be informed means:

a) One who is a bhikkhu in good standing (e.g., not under-going penance or probation himself).

b) One who is not on unfriendly terms with the offender.

5) He (the offender) desires to conceal the offense, and conceals it.

If any of these factors is lacking, there is no penalty for not informing another bhikkhu that day. For instance, the following cases do not count as concealment:

A bhikkhu is not sure whether or not the action he has done qualifies as a sanghadisesa, and so waits until he can consult with a knowledgeable bhikkhu before informing anyone else.

A bhikkhu lives alone in a forest and commits a sanghadisesa in the middle of the night. Afraid of the snakes or other wild animals he might encounter in the dark, he waits until daylight before going to inform a fellow bhikkhu.

A bhikkhu lives alone in a forest, but the only other bhikkhu within one day's traveling time is a personal enemy who, if he is informed, will use this as an opportunity to smear the offender's name. So the offender travels another day or two before reaching a friendly bhikkhu whom he informs.

But once all of the first eight factors are complete, one must inform another bhikkhu before dawn of the next day, or else incur a dukkata and undergo the penalty for concealment.

A bhikkhu who commits a slighter offense which he thinks is a sanghadisesa and then conceals it, incurs a dukkata (Cv.III.34.1).

The restrictions for a bhikkhu undergoing probation are similar to those for one undergoing penance, and are discussed in detail at Cv.II.1.

Sanghadisesas are classified as heavy offenses (garukapatti), both because of the seriousness of the offenses themselves and because the procedures of penance, probation and rehabilitation are burden-some by design, not only for the offender but also for the Community of bhikkhus in which he lives--a fact intended to act as added deterrent to anyone who feels tempted to transgress.

CHAPTER SIX

Aniyata

This term means undetermined or uncertain. The rules in this section do not determine fixed penalties, but instead give procedures by which the Community may pass judgment when a bhikkhu in uncertain circumstances is accused of having committed an offense. There are two training rules here.

1. Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act) so that a female lay follower whose word can be trusted, having seen (them) might describe it as constituting any of three cases--involving either defeat, communal meetings or confession--then the bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases--involving defeat, communal meetings or confession--or he may be dealt with for whichever case the female lay follower described. This case is undetermined.

Woman here means a female human being, "even one born that very day, all the more an older one." To sit also includes lying down. Whether the bhikkhu sits near the woman when she is already seated, or the woman sits near him when he is already seated, or both sit down at the same time, makes no difference here.

Private means private to the eye and private to the ear. Two people sitting in a place private to the eye means that no one else can see if they wink, raise their eyebrows or nod. If they are in a place private to the ear, no one else can hear what they say in an normal voice. A secluded seat is one behind a wall, a closed door, a large bush or any-thing at all that would afford them enough privacy to

commit the sexual act.

For a bhikkhu to sit in such a place with a woman can be in itself a breach of Pacittiya 44 (see the explanations for that rule), and affords the opportunity for breaking Parajika 1, and Sanghadisesa 1, 2, 3 & 4 as well--which is why this case is called uncertain or undetermined.

If a trustworthy female lay follower happens to see a bhikkhu with a woman in such circumstances, she may inform the Community and charge him on the basis of what she has seen. Female lay follower here means one who has taken refuge in the Buddha, Dhamma and Sangha. Trustworthy means that she is at least a Stream-winner. Even if she is not a Stream-winner, the Community may chose to investigate the case anyway; but if she is, they have to. If the person making the accusation is a man, the case comes not under this rule but under the general pattern for dealing with accusations, discussed below.

The wording of the rule suggests that once the matter is investi-gated and the bhikkhu in question has stated his side of the story, the bhikkhus are free to judge the case either in line with what he admits to having done or in line with the trustworthy female lay follower's charge. In other words, if his admission and her charge are at variance, they may decide which side seems to be telling the truth and impose a penalty--or no penalty--on the bhikkhu as they see fit.

The Vibhanga, however, says that they may deal with him only in line with what he admits to having done. The Commentary offers no explanations for this point aside from saying that in uncertain cases things are not always as they seem, and cites the story of an arahant who was wrongly charged by another bhikkhu of having broken Pacittiya 44.

Actually, the Vibhanga in departing from the wording of the rule is simply following the general guideline the Khandhakas give for handling accusations. Apparently what happened was that this rule and the following one were formulated early on. Later, when the general guidelines were first worked out, some group-of-six bhikkhus abused

the system to impose penalties on innocent bhikkhus they didn't like (Mv.IX.3.1), so the Buddha formulated a number of checks to prevent the system from working against the innocent. We will cover the guidelines in detail under the Adhikarana-samatha rules, but here we may note a few of their more important features.

As explained under Sanghadisesa 8, if Bhikkhu X is charged with an offense, the bhikkhus who learn of the charge are duty-bound to question him first in private. If he admits to the charge, agrees that it is an offense and then undergoes the penalty, nothing further need be done. (Mv.IX.5.6) If he admits that he did the act, but refuses to see that it is an offense and/or refuses to undergo the penalty, then if the act really did constitute an offense, the Community may meet and suspend him. (Mv.IX.5.8) The Khandhakas (Mv.IX.1.3 and Cv.XI.1.10) show that "not seeing an offense" does not mean that one denies doing the act; simply that one does not agree that the act was against any of the rules.

If, however, X denies the charge and yet some of the members of the Community suspect him of not telling the truth, the issue has to go to a formal meeting. Once the case reaches this stage, one of only three verdicts is possible: that the accused is innocent, that he was insane at the time he committed the offense (and so absolved of guilt), or that he is not only guilty as charged but also guilty of "further misconduct" in having dragged out his confession to this point. (Cv.IV.14.27-29) If the last verdict is the true one, then the bhikkhu must not only undergo the penalty for the offense, but also be penalized with an act of further misconduct, which is the same as an act of censure. (Cv.IV.11-12)

When the Community meets, both the accused and the accuser must be present, and both must agree to the case's being heard by that particular group. (If the original accuser is a lay person, one of the bhikkhus is to take up the charge.) The accused is then asked to state his version of the story, and is to be dealt with in accordance with what he admits to having done (Mv.IX.6.1-4). The Cullavagga (IV.14.29) shows that the other bhikkhus are not to take his first statement at face value. They should press and cross-examine him

until they are all satisfied that he is telling the truth, and only then may they pass one of the three verdicts mentioned above.

If necessary, they should be prepared to spend many hours in the meeting to arrive at a unanimous decision, for if they cannot come to a unanimous agreement, the case has to be left as unsettled, which is a very bad question mark to leave in the communal life. The Commen-tary to Sanghadisesa 8 suggests that if one side or the other seems unreasonably stubborn, the senior bhikkhus present should lead the group in long periods of chanting to wear down the stubborn side.

If a verdict is reached, but later discovered to be wrong--the accused got away with a plea of innocence when he actually was guilty, or he admitted to being guilty simply to end the interrogation when he was actually innocent--the Community may reopen the case and reach a new verdict. (Cv.IV.4.11; Cv.IV.8). If a bhikkhu learns that a fellow bhikkhu actually was guilty and yet got away with a verdict of innocence, and he then helps conceal the truth, he is guilty of an offense under Pacittiya 64.

Obviously, the main thrust of these guidelines is to prevent an innocent bhikkhu from being unfairly penalized. As for the opposite case--a guilty bhikkhu getting away with no penalty--we should remember that the laws of kamma guarantee that in the long run he is not getting away with anything at all.

Although these guidelines supercede both Aniyata rules, the rules still serve two important functions:

1) They remind the bhikkhus that charges made by lay people are not to be lightly ignored, and that the Buddha at one point was willing to let the bhikkhus give more weight to the word of a female lay follower than to that of the accused bhikkhu. This in itself, considering the general position of women in Indian society at the time, is remarkable.

2) As we will see under Pacittiya 44, it is possible under some circumstances--depending on the bhikkhu's state of mind--to sit alone

with a woman in a secluded place without incurring a penalty. Still, a bhikkhu should not blithely take advantage of the exemptions under that rule, for even if his motives are pure, it doesn't look good to anyone who may come along and see him there. These rules serve to remind such a bhikkhu that he could easily be subject to a charge that would lead to a formal meeting of the Community. Even if he were to be declared innocent, the meeting would waste a great deal of time both for himself and for the Community. And in some people's minds--given the Vibhanga's general rule that he is innocent until proven guilty--there would remain the belief that he was actually guilty and got off with no penalty simply from lack of hard evidence. A bhikkhu would be wise to avoid such situations altogether, and remember the what Lady Visakha told Ven. Udayin in the origin story to this rule:

"It is unfitting, sir, and improper, for the master to sit in private, alone with a woman...Even though the master may not be aiming at that act, it is difficult to convince those who are unbelievers."

Summary: When a trustworthy female lay follower accuses a bhikkhu of having committed a parajika, a sanghadisesa or a pacittiya while sitting alone with a woman in a private, secluded place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits having done.

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2. In case a seat is not sufficiently secluded to lend itself (to the sexual act) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman in such a seat, so that a female lay follower whose word can be trusted, having seen them, would describe it as constituting either of two cases--involving communal meetings or confession--then the bhikkhu, acknowledging having sat (there), is to be dealt with for either of the two cases--involving communal meetings or confession--or he is to be dealt with for whichever case the female lay follower described. This case

too is undetermined.

This rule differs from the preceding one mainly in the type of seat it describes--private to the eye and private to the ear, but not secluded. Examples would be an open-air meeting hall or a place out in the open far enough away from other people so that they could not see one wink, etc., or hear what one is saying in a normal voice. Such a place, although inconvenient for committing Parajika 1, Sanghadisesa 1 & 2 or Pacittiya 44, would be convenient for committing Sanghadi-sesa 3 & 4 or Pacittiya 45. As a result, the term "woman" under this rule is defined as under those rules: one experienced enough to know what is and is not lewd.

Otherwise, all explanations for this rule are the same as under the preceding rule.

Summary: When a trustworthy female lay follower accuses a bhikkhu of having committed a sanghadisesa or a pacittiya while sitting alone with a woman in a private place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits having done.

CHAPTER SEVEN

Nissaggiya Pacittiya

The term nissaggiya, used in connection with training rules, means "entailing forfeiture". Used in connection with articles, it means "to be forfeited". Pacittiya is a word of uncertain etymology. The Parivara gives a didactic derivation--that it refers to letting profitable qualities fall away (patati) with a deluded mind (citta)--but the term is more likely related to the verb pacinati (pp. pacita), which means to discern, distinguish or know.

Each of the rules in this category involves an object that a bhikkhu has acquired or used wrongly, and that he must forfeit before he may "make the offense known"--confess it--to a fellow bhikkhu or group of bhikkhus. Once he has made his confession, he is absolved from the offense. In most cases, the forfeiture is symbolic--after his con-fession, he receives the article in return--although three of the rules require that the offender give up the article for good.

There are thirty rules in this category, divided into three chapters (vagga) of ten rules each.

One: The Robe-cloth Chapter

1. When a bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance), he is to keep an extra robe cloth ten days at most. Beyond that, it is to be forfeited

and confessed.

The origin story for this rule is retold with more detail in the Mahavagga (VIII.13.4-8). Since the added details are what make it interesting, that is the version translated here.

"(The Buddha addresses the bhikkhus:) 'As I was on the road from Rajagaha to Vesali, I saw many bhikkhus coming along buried in robe cloth, with a mattress of robe cloth on their heads and a mattress of robe cloth on their backs and a mattress of robe cloth on their hips. Seeing them, I thought, "All too soon have these foolish men come under the spell of luxury in terms of robe cloth. What if I were to set a boundary, to lay down a restriction on robe cloth for the bhikkhus."

'"Then traveling by stages, I came to Vesali. There I stayed at the Gotamaka Shrine. Now at that time, during the cold winter middle-eight nights (the four nights on either side of the full moon in February, the coldest time of the year in India) when snow was falling, I sat outside wearing one robe and was not cold. Towards the end of the first watch I became cold. I put on a second robe and was not cold. Towards the end of the middle watch I became cold. I put on a third robe and was not cold. Towards the end of the final watch, as dawn arose and the night smiled, I became cold. I put on a fourth robe and was not cold. The thought occurred to me, "Those in this doctrine and discipline who are sons of respectable families--sensitive to cold and afraid of the cold--even they are able to get by with three robes. Suppose I were to set a boundary, to lay down a restriction on robes for the bhikkhus, and were to allow three robes." Bhikkhus, I allow you three robes: a double-layer outer robe, a single-layer upper robe and a single-layer inner robe (thus, four layers of cloth).'

"Now at that time, some group-of-six bhikkhus, thinking, 'The Blessed One allows three robes,' entered the village wearing one set of robes, stayed in the monastery wearing another set, and went down to bathe in still another. Modest bhikkhus...were offended and annoyed and spread it about, 'How can the group of six bhikkhus keep extra robe cloth?'

They told this matter to the Blessed One. He...addressed the bhikkhus, saying, 'Bhikkhus, an extra robe cloth is not to be kept.'

"Now at that time an extra robe cloth accrued to Ven. Ananda, and he wanted to give it to Ven. Sariputta, but Ven. Sariputta was at Saketa. He thought, '...Now what should I do?' He told this matter to the Blessed One, who said, 'But how long is it, Ananda, before Sariputta will come here?'

"'Nine or ten days.'

"Then the Blessed One... addressed the bhikkhus, 'I allow an extra robe cloth to be kept at most ten days.'

"Now at that time an extra robe accrued to the bhikkhus. They thought, 'Now what should we do?' They told this matter to the Blessed One, who said, 'I allow you, bhikkhus, to place an extra robe cloth under dual ownership.'"

The offense under this rule involves two factors:

1. Object--A piece of extra robe cloth, i.e., a piece of cloth suitable to be made into a robe or other cloth requisite, measuring at least four by eight inches (fingerbreadths), which has not been formally determined for use or placed under dual ownership. This category includes finished requisites as well as simple pieces of cloth, but does not include robe-cloth belonging to the Sangha.

2. Effort--One keeps it for more than ten days (except during the allowed period) without determining it for use, placing it under dual ownership, abandoning it (giving or throwing it away); or without the cloth's being lost, destroyed, burnt, stolen or taken by someone else on trust within that time.

Object. According to the Mahavagga (VIII.3.1), six kinds of cloth are suitable for making into cloth requisites: linen, cotton, silk, wool,

hemp or canvas (any of the five preceding types mixed with jute). By extension, nylon, rayon and other synthetic fibers would count as suitable as well. Unsuitable materials--such as cloth made of hair, horse-hair, grass, bark, wood-shavings or antelope hide (and by extension, leather)--do not come under this rule. (For a full list of unsuitable materials, see Mv.VIII.28.) Mv.VIII.29 gives a list of colors--such as black, blue and crimson--and patterns which are not suitable robes but which, according to the Commentary, are suitable for things like handkerchiefs and bed sheets. Pieces of cloth dyed these colors or printed with these patterns would come under this rule.

If a bhikkhu receives a piece of suitable cloth measuring four by eight fingerbreadths or more, but does not yet plan to use it, he may place it under dual ownership (vikappana) until he has need for it. Once he decides to make use of the cloth, he must rescind the dual ownership (see Pacittiya 59) before making it into a finished requisite (if it isn't already). Once it is finished, he may then determine it for use (adhitthana) or place it under dual ownership again, depending on the nature of the article:

Each of the three basic robes, handkerchiefs, bed sheets and the sitting cloth are to be determined, and may not be placed under dual ownership.

A rains-bathing cloth (see NP 24) may be determined for the four months of the rainy season, and is to be placed under dual ownership for the remainder of the year.

A skin-eruption cloth (see Pacittiya 90) may be determined when needed, and is to be placed under dual ownership when not.

Other items of cloth may be determined as "accessory cloths".

(The procedures for determining and placing under dual ownership are given in Appendices IV & V.)

Any cloth made of any of the suitable materials and of the requisite

size counts as an extra cloth if--

it has not been determined for use or put under dual ownership,

it has been improperly determined or placed under dual ownership, or

its determination or dual ownership has lapsed.

Many of the cases in which determination and dual ownership lapse also exempt the cloth from this rule: e.g., the owner disrobes or dies, he gives the cloth away, it gets stolen, destroyed (bitten by things such as termites, says the Commentary), burnt, lost or some-one else takes it on trust. There are a few cases, however, where determination and dual ownership lapse and the cloth does fall under this rule. They are--

Under dual ownership: The first owner takes the cloth on trust; or the second owner formally rescinds the dual ownership.

Under determination: The owner rescinds the determination; or (if the cloth has been determined as one of the three basic robes) the cloth develops a hole. This latter case comes in the Commentary, which gives precise standards for deciding what kind of hole does and does not make the determination of the robe lapse:

1) Size. The hole has to be a full break (through both layers of cloth, on the outer robe) at least the size of the nail on one's little finger. If a single thread remains across the hole, then the hole makes the determination lapse only if either of the two "halves" divided by the thread is the requisite size.

2) Location. On an upper robe or outer robe, the hole has to be at least one span (25 cm.) from the longer side and eight fingerbreadths from the shorter; on an under robe, at least one span from the longer side and four fingerbreadths from the shorter. Any hole closer to the edge of the robe than these measurements does not make the determination lapse.

Because of these stipulations, the Commentary notes that if one is patching a worn spot--not a hole as defined above--the requisite distance away from the edge of one's robe, the determination lapses if one cuts out the worn spot before applying the patch, but not if one applies the patch before cutting out the worn spot. If the determination lapses, it is an easy matter to redetermine the robe, but one must be mindful to do it within the time span allotted by this rule.

Effort. According to the Vibhanga, if one keeps a piece of extra robe cloth past the eleventh dawn (except when the end-of-vassa and kathina privileges are in effect), one incurs the full offense under this rule. The Commentary explains this by saying that the dawn of the day on which one receives the cloth or lets its determination/dual ownership lapse, counts as the first dawn. Thus the eleventh dawn would actually be the tenth dawn after one receives, etc., the cloth. (The precise definition of dawn is a controversial point. See Appendix I.)

Perception is not a mitigating factor here. Thus even if one mis-counts the days, or perceives a robe to be determined when it actually is not, one is not immune from the offense: The robe is to be forfeited and the offense confessed.

To use such a robe or piece of robe cloth before one has forfeited it and confessed the offense, incurs a dukkata. This point holds for each of the nissaggiya pacittiya rules.

End of vassa and kathina privileges. The fourth lunar month of the rainy season--beginning the day after the first full moon in October and lasting to dawn of the day following the next full moon--is termed the robe season, a period traditionally given over to robe-making. In the early days, when most bhikkhus spent the cold and hot season wandering, and stayed put in one place only during the Rains, this would have been the ideal period to prepare robes for their wandering, and would have been the ideal time for lay people, who had come to know the bhikkhus during the Rains, to show their gratitude and respect for them by presenting them with gifts of cloth for this

purpose.

During this robe season, six of the training rules--NP 1, 2 & 3; Pacittiya 32, 33 & 46-- are relaxed as a privilege for bhikkhus who have observed the three-month rains residence (vassa), to make it more convenient for them to make robes. Also, any cloth accruing to a particular monastery during this period may be shared only among the bhikkhus who spent the Rains there, and not with any incoming visitors.

If the bhikkhus who have spent the rains in a particular monastery number five or more, they are also entitled to participate in a kathina ceremony in which they receive a gift of cloth from lay people, bestow it on one of their members, and then as a group make it into a robe before dawn of the following day. ("Kathina" means frame, and refers to the frame over which the robe cloth is stretched, much like the frame used in America to make a quilt.) After participating in this ceremony, the bhikkhus may take advantage of the above-mentioned privileges for an additional four lunar months, up to the dawn after the full-moon day that ends the cold season in late February or early-to-mid March (called Phagguna in Pali). However, a bhikkhu's kathina privileges may be rescinded earlier than that for either of two reasons:

1) He participates in a Community meeting in which all the bhikkhus in the monastery, as a formal act of the Sangha, voluntarily relinquish their kathina privileges. (This act is discussed under Bhikkhunis' Pacittiya 30.)

2) He abandons both his concern for the monastery (avasa-palibodha) and his concern for making a robe (civara-palibodha). (See Mv.VII.1.7; Mv.VII.2 & Pv.XIV.6)

a) Concern for the monastery becomes abandoned when either of the following things happen:

--One leaves the monastery without intending to return before the four lunar months are up.

--One has left the monastery, planning to return, but learns that the bhikkhus in the monastery have formally decided to relinquish their kathina privileges.

b) Concern for making a robe becomes abandoned when any of the following occur:

--One finishes making a robe.

--One decides not to make a robe,

--One's robe cloth gets lost.

--One expects to obtain robe cloth, but doesn't obtain it as expected.

Only if Point 1 happens, or both Points 2a and 2b happen, do one's kathina privileges lapse before the dawn after the full moon day that marks the end of the cold season.

During the period in which one's end-of-vassa privileges or kathina privileges are in effect, one may keep an extra piece of robe cloth for more than ten days without incurring an offense under this rule. Once these privileges lapse, though, one must determine the cloth, place it under dual ownership or abandon it within ten days. If one fails to do so by the 'eleventh dawn' after the privileges lapse, the cloth is to be forfeited and the offense confessed.

Forfeiture and confession. To be absolved of the offense under this rule, one must first forfeit the robe cloth kept over ten days, and then confess the offense. This may be done in the presence of one other bhikkhu, a group of two or three, or a Community of four or more. After confessing the offense, one receives the robe cloth in return. This is the pattern followed under all the nissaggiya pacittiya rules, except for the few in which forfeiture and confession must be done in the presence of a full Community, and in which the article may not be returned to the offender. (We will note these rules as we come to them.)

The Pali formulae to use in forfeiture, confession and return of the article for this and all the following rules are given in Appendix VI. We should note, though, that according to the Commentary one may conduct these procedures in any language at all.

In this and every other rule under which the article may be returned to the offender, it must be returned to him. According to the Vibhanga, a bhikkhu who receives the article being forfeited without returning it incurs a dukkata. The Commentary qualifies this by say-ing that this penalty applies only to the bhikkhu who assumes that, in receiving an article being forfeited in this way, it is his to take as he likes. For the bhikkhu who knows that it is not his to take--and this includes every bhikkhu who has read this passage and remembered it--the offense is to be treated under Parajika 2, and the penalty determined by the value of the article.

A bhikkhu who has received the robe cloth in return after forfeit-ing it and confessing the offense may use it again without incurring an offense, unless he keeps it as a piece of extra robe cloth for more than an additional ten days.

Non-offenses. Aside from extra robe cloth kept more than ten days while one's end-of-vassa or kathina privileges are in effect, the Vibhanga says that there is no offense if within ten days the cloth is determined, placed under dual ownership, lost, stolen, destroyed, burnt, taken by someone else on trust, thrown away or given away.

In connection with this last point, the Commentary discusses proper and improper ways of giving things away. The article counts as having been properly given if one says, "I give this to you," or "I give this to so-and-so" or "Take this, it's yours," but not if one says things like, "Make this yours," or "May this be yours." And also, apparently, if one simply hands the article over without saying anything to show that one is transferring ownership, it again does not count. As we noted above, perception is not a mitigating factor under this rule. If one gives extra robe cloth away in an improper manner, then even though one may assume that the cloth has been given away, it

still counts as one's own extra robe cloth under this rule.

Current practice. As the origin story shows, the purpose of this rule was to prevent bhikkhus from having more than one set of the three robes at any one time. With the passage of time, though, gifts of cloth to the Community became more numerous, and the need for stringency in this matter became less and less felt. Exactly when spare robes became accepted is not recorded, although the passage on a student's duties to his preceptor (Mv.I.25.9) shows that the practice of having a spare lower robe was already current when that part of the Canon was compiled. (See Appendix VIII.) Mv.VII.1 also makes mention of a group of forest dwelling monks who were "wearers of the three robes" as if this were a special distinguishing characteristic. The Parivara (V.5) mentions the practice of using only one set of three robes as special, and the Visuddhi Magga (5the century A.D.) classes this practice as one of the thirteen optional dhutanga (ascetic) practices.

As we will see below, Pacittiya 92 suggests that in the early days the under, upper and outer robes were all nearly the same size, so there would have been no difficulties in washing one robe and using the other two while the first one dried. Later, when the compilers of the ancient commentaries greatly enlarged the size of the upper and outer robes after deciding that the Buddha was much larger than an ordinary human being, it became less convenient to get by with just one set of three robes. Thus at present many teachers suggest that even a frugal bhikkhu should use one spare under robe, or a spare under and upper robe when staying in monasteries--so that he will have no trouble keeping his robes clean and presenting an acceptable appearance at all times--and save the three-robe dhutanga practice for periods when alone in the wilderness.

At any rate, since only one set of three robes may be determined as such, spare robes--once they became generally accepted--were determined as "accessory cloths". This point may be inferred from the Commentary's explanation of this rule, and the Sub-commentary's explanation of NP 7. The Commentary even contains a discussion of the views of various elders as to whether or not a bhikkhu who wished to

avoid the special rules surrounding the use of the three robes (such as the following rule) may determine his basic set as accessory cloths as well. The majority opinion--there was only one voice dissenting--was yes, although at present many Communities do not follow this opinion.

The Sub-commentary suggests an alternative way of dealing with spare robes: placing them under dual ownership and--since none of the three robes may be placed under dual ownership--calling them simply "cloth" (civara). This, however, plays havoc with Pacittiya 59, and the general use of the idea of dual ownership in the Canon, as a way of keeping cloth that one is not yet using.

Still, both methods of dealing with spare robes--determining them as "accessory cloths" and placing them under dual ownership as "cloths"--are in practice at present. And since spare robes have been accepted, the current effect of this rule is mainly to deter a bhikkhu from hoarding up robe-cloth in secret, and from letting a hole in any of his basic set of three robes go unmended for more than ten days. Nevertheless, the spirit of the rule makes it incumbent on each bhikkhu to keep his cloth requisites to a minimum.

Summary: Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under dual ownership--except when the end of vassa or kathina privileges are in effect--is a nissaggiya pacittiya offense.

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2.When a bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance): If he dwells apart from (any of) his three robes even for one night--unless authorized by the bhikkhus--it is to be forfeited and confessed.

In the origin story here, a number of bhikkhus went off on tour, leaving their outer robes with their friends at the monastery. Eventually the robes became moldy, and the bhikkhus at the monastery were burdened with having to sun them to get rid of the mold. The Buddha thus formulated this rule so that bhikkhus would be responsible for looking after their own robes.

The offense here is composed of two factors: object and effort.

Object. Any one of the robes that a bhikkhu has determined as his basic set of three: the antaravasaka (under robe), uttarasanga (upper robe) and sanghati (outer robe). This rule thus does not apply to spare robes or other cloth requisites.

Effort. Greeting dawn at a place outside of the zone in which any of ones robes are located, except when the exemptions mentioned in the rule are in effect.

Dawn is a concept that would seem intuitive enough, but the lack of a definition for the term in the Vibhanga has given rise to a variety of later interpretations. The Khuddasikkha, a Vinaya manual written in the medieval period by Ven. Dhammasiri, states that the sky lightens in four stages before sunrise: a slight reddening 2 hours before sunrise; a slight whitening 1/2 hour later; a second reddening 48 minutes before sunrise; and a second whitening 24 minutes after that. Burmese, Sri Lankan and some Thai bhikkhus tend to follow this analysis, and differ among themselves only as to which of the four stages constitutes dawn, most of them favoring the first reddening. Other Thai bhikkhus ignore the Khuddasikkha entirely, and say that dawn occurs in the half hour before the point when, by natural light, one can see the lines in one's hand while holding it out at arm's length.

Appendix 1 discusses a passage from the Canon--M. 66--which suggests that the first reddening and whitening is probably not the dawn meant by the Vibhanga, but as with many other controversial points of this sort, the wise policy is usually to adhere to the traditions of one's Community.

Zones. This is the most complex facet of this rule. The zone where a bhikkhu must be at dawn depends on the type of location where his robes are placed, whether or not the property around the location is enclosed (with a wall, a fence or a body of water such as a moat, river or lake, says the Sub-commentary) and--if it is enclosed--whether it belongs to one or more than one kula.

The term kula has different meanings for the different types of locations. According to the Commentary, a village, town or city is one-kula if ruled by a single ruler; and multi-kula if ruled by a council--as in the case of Vesali and Kusinara during the time of the Buddha. At present, cities or towns governed under a social contract--such as a town charter--would count as multi-kula regardless of whether the highest authority in the government is invested in a single individual or not.

A building, a vehicle or a piece of land is one-kula if it belongs to one family; and multi-kula if it belongs to more than one (as in an apartment house).

According to the Sub-commentary, a monastery is one-kula if the people who initiated it belong to one kula--of either type, apparently--and multi-kula if they belong to several.

What follows is a synopsis of the specific cases listed in the Vibhanga, together with explanations from the commentaries:

1. A village, town or city:

a. Enclosed and one-kula: If the robes are in the enclosure, one may greet dawn anywhere in the enclosure.

b. Enclosed and multi-kula: If the robes are in a house, greet dawn anywhere in the house, in the public meeting hall, at the town gate or one hatthapasa (1.25 meters) around any of these places. () If the robes are in the public meeting hall or in the area one hatthapasa around it, greet dawn in the public meeting hall, at the town gate, or

in the area one hatthapasa around either of the two.

c. Unenclosed: If the robes are in a one-kula dwelling, greet dawn in the house or in the area one hatthapasa around it. () (See 2 & 3 below for further details.)

2. A dwelling with a yard:

a. Enclosed and one-kula: If the robes are within the enclosure, greet dawn anywhere within the enclosure.

b. Enclosed and multi-kula: Greet dawn in the room where the robes are located, at the entrance to the enclosure, or in the area one hatthapasa around either of the two. ()

c. Unenclosed: Greet dawn in the room where the robes are located, or in the area one hatthapasa around it. ()

3. A monastic dwelling (vihara--according to the Sub-commentary, this includes entire monasteries):

a. Enclosed and one-kula: If the robes are within the enclosure, greet dawn anywhere within the enclosure.

b. Enclosed and multi-kula: Greet dawn in the dwelling where the robes are located, at the entrance to the enclosure, or in the area one hatthapasa around either of the two. ()

c. Unenclosed: Greet dawn in the dwelling where the robes are located or in the area one hatthapasa around it. ()

4. A field, orchard garden (park) or threshing floor:

a. Enclosed and one-kula: If the robes are within the enclosure, greet dawn anywhere within the enclosure.

b. Enclosed and multi-kula: If the robes are within the enclosure, greet dawn in the area one hatthapasa around the entrance to the

enclosure or in the area one hatthapasa around the robes.

c. Unenclosed: Greet dawn within one hatthapasa of the robes.

5. Buildings with no yard (such as a fortress or city apartment block):

a. One-kula: If the robes are in the building, greet dawn anywhere within the building.

b. Multi-kula: Greet dawn within the room where the robes are located, or in the area one hatthapasa around it. ()

6. A boat (and by extension, other vehicles):

a. One-kula: If the robes are in the vehicle, greet dawn anywhere within the vehicle.

b. Multi-kula (as in a commercial airplane or bus): If the robe is within a room, greet dawn in the room or in the area one hatthapasa around it. () (For this reason, a bhikkhu traveling in an airplane overnight should wear his complete set of robes or have it with him in his cabin baggage, and not store it with his checked baggage.)

7. A caravan (according to the Sub-commentary, this includes groups traveling by foot as well as by cart; group hiking trips would thus be included here):

a. One-kula: If the robes are anywhere in the caravan, greet dawn anywhere up to seven abbhantaras (98 meters) in front of or behind the robes, or up to one abbhantara (14 meters) to either side.

b. Multi-kula: If the robes are anywhere in the caravan, greet dawn within one hatthapasa of the caravan.

8. At the foot of a tree:

a. One-kula: If the robes are in the area shaded by the tree at

noon, greet dawn within that area. According to the Commentary, this does include spots where sun leaks through gaps in the foliage, so be careful.

b. Multi-kula (as a tree on the boundary between two pieces of land): Greet dawn within one hatthapasa of the robes.

9. In a wilderness area (where there are no villages):

Greet dawn anywhere within a seven-abbhantara (98 meter) radius of the robes.

10. In other areas:

If the robes are located in a place other than those mentioned above (e.g., in the unshaded yard of an unenclosed monastery), greet dawn within one hatthapasa of the robes.

Exemptions. 1) As in the preceding rule, this rule does not apply when the end-of-vassa and kathina privileges are in effect.

2) In the origin story to this rule, the Buddha gives permission for a Community of bhikkhus to authorize an ill bhikkhu to be separated from his robes at dawn throughout the course of his illness without incurring an offense. This authorization is to be given as a formal act with one motion and one announcement (natti-dutiya-kamma).

The Commentary contains a discussion of how long this authoriza-tion is to last, and concludes that once the bhikkhu has recovered, he should make every reasonable effort to get back to his robes as soon as possible without jeopardizing his health. The authorization then automatically subsides, with no further formal act being required. If his illness returns, the authorization is automatically reinstated.

3) In Mv.II.12.1-3, the Buddha directs the bhikkhus to declare a sima--or territory in which formal acts of the Community are enacted--as a ticivara-avippavasa, which means that if a bhikkhu's robes are anywhere within the territory, he may greet dawn at any

other part of that territory without incurring an offense under this rule. In those days, when such a territory might cover many monas-teries (the maximum allowable size is 3x3 yojanas, approximately 48x48 kilometers), this was a definite convenience for bhikkhus who had to leave one monastery to join in Community meetings at another one in the same territory. Since it was possible for such territories to include villages and homes as well, the Buddha added the extra stipulation that robes left in the houses of lay people lying in such a territory were not covered by the ticivara-avippavasa agreement.

At present the custom is to designate much smaller areas as simas--usually only a fraction of the land in one monastery--and although these are also designated as ticivara-avippavasa, this arrangement in such cases is not the great convenience it is in the larger simas.

Forfeiture and confession. If a bhikkhu greets dawn outside of the zone where any one of his three determined robes is placed--except when the exemptions are in effect--the robe is to be forfeited and the offense confessed. Perception and intention are not mitigat-ing factors here. If he thinks that he is in the same zone when he actually isn't, if he thinks the robe is not determined when it actually is, or if he means to be in the same zone when circumstances prevent him, he incurs the penalty all the same. If he then uses the robe before forfeiting it and confessing the offense, he incurs a dukkata.

The procedures for forfeiture, confession and return of the robe are the same as in the preceding rule. For the Pali formula to use in forfeiture, see Appendix VI. Once the robe has been forfeited, its determination lapses, so when the bhikkhu receives it in return he must re-determine it for use or give it away within ten days so as not to commit an offense under the preceding rule.

Non-offenses. In addition to the above-mentioned exemptions, there is no offense if, before dawn, the robe is lost, destroyed, burnt or stolen; if someone else takes it on trust; or if the bhikkhu gives it away or rescinds its determination. Because of this last allowance,

the Commentary recommends that if a bhikkhu realizes that he will not be able to get back to his robe before dawn, he should verbally rescind the robe's determination before dawn arrives so as to avoid an offense, and then redetermine the robe after dawn has passed.

A note on Thai practice. The author of the Vinaya Mukha missed the Sub-commentary's discussion of monastic residences under this rule, and so came to the conclusion that none of the texts discuss the question of zones in a monastery. As a result, he formulated his own system, treating each separate monastic dwelling as a lay dwelling with a yard. Furthermore, he neglected to discuss the question of what counts as single-kula and multi-kula in such a dwelling. In the absence of any other standard, Thai bhikkhus have come to view a dwelling of two or more bhikkhus, in which the bhikkhus come from different families, as a several-kula dwelling. If the bhikkhus live in separate rooms, then the room where the robes are placed, plus a radius of one hatthapasa around it, is the bhikkhu's zone. If two or more bhikkhus are spending the night in a single room, each bhikkhu must greet dawn within one hatthapasa of his robes.

Although there is no basis in the Canon or commentaries for this practice, it is so widely accepted in Thailand that the wise policy for anyone spending the night in the same dwelling or the same room with a Thai bhikkhu is to be aware of it and abide by it, to avoid the useless controversies that can arise over minor matters like this.

Summary: Being in a separate zone from any of one's three robes at dawn--except when the end-of-vassa or kathina privileges are in effect, or one has received formal authorization from the Sangha--is a nissaggiya pacittiya offense.

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3. When a bhikkhu has finished his robe-making and the kathina

privileges are in abeyance: If out-of-season robe cloth accrues to him, he may accept it if he so desires. Once he accepts it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most if he has an expectation for filling the lack. Should he keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed.

There are two factors for an offense here:

Object: (a) out-of-season robe cloth, made of any of the proper six kinds of material, in pieces measuring at least four by eight fingerbreadths;

(b) the cloth is not enough to make the cloth requisite one has in mind, but one expects to receive more.

Effort: One keeps the cloth for more than 30 days, except when the privileges are in effect.

Object. Any gift of robe cloth presented to the Sangha when the end-of-vassa or kathina privileges are in effect is an in-season robe cloth. Thus, out-of-season robe cloth includes any gift of robe cloth:

1) presented to the Sangha at any other time,

2) presented at any time to a bhikkhu or group of bhikkhus (except for in-season cloth allotted to him/them by the Sangha); or

3) presented to the Sangha when the privileges are in effect, with the stipulation that it be treated as out-of-season cloth.

The reason why a donor would present cloth under category (3) is because, according to Mv.VIII.24-25, in-season cloth may be shared among only the bhikkhus who spent the vassa in that particular Community, and not among any visiting bhikkhus. The Bhikkhunis' NP 2 tells of a case where well-behaved but shabbily dressed bhikkhunis

visited a Community of bhikkhunis when the end-of-vassa privileges were in effect, and so the lay donors, wishing to help them out, gave cloth to the Sangha with the stipulation that it be treated as out-of-season robe cloth so that the visiting bhikkhunis would also have a share.

Out-of-season cloth, if it is enough to make the cloth requisite one has in mind, is treated as extra robe cloth under NP 1. If, however, it is not enough, and one expects to get further cloth from any source--lay donors, the Sangha, cast-off cloth or one's own resources--it may be kept for up to 30 days with no need to be determined or placed under dual ownership.

The further cloth, when one receives it, has a life-span of ten days, as under NP 1, and one must finish making one's requisite within the time period determined by whichever cloth has the shorter life span. Thus, if one obtains the expected cloth during the first 20 days, the requisite must be made within ten days, this being the life span of the second cloth. If one obtains it after the 21st day, the requisite must be made before the original 30 days are up.

If the second cloth turns out to be of different quality from the first, one is under no compulsion to put the two cloths together to make up the requisite if one does not want to, and may continue waiting for further cloth as long as the life span of the first cloth allows. The Commentary recommends that if the second cloth is of poorer quality than the first, one may determine it as accessory cloth; if the second cloth is of better quality, one may determine the first cloth as accessory cloth, and start a new 30-day countdown from the day one receives the second cloth.

Effort. Days are counted by dawns. If, by the 30th dawn after one receives the original cloth, one has not determined it, placed it under dual ownership or abandoned it, it is to be forfeited and the offense confessed. The Sub-commentary adds that if at any time after the first ten days have elapsed one abandons any expectation for further cloth, one must determine the original cloth, place it under dual ownership or abandon it before the following dawn. Otherwise,

one incurs an offense under NP 1.

As in the preceding rules, perception is not a mitigating factor here. If one miscounts the dawns, or thinks the cloth is properly determined, etc., when in fact it isn't, one commits an offense all the same.

As for the question of out-of-season cloth that crosses the boundary between times when the privileges are and are not in effect--i.e., cloth received less than a month before the privileges start, or less than a month before they end: The K/Commentary to NP 24 indicates that if cloth received when the privileges are still in effect is not enough to make a robe, the one-month grace period allowed in this rule begins the day after the privileges are rescinded. And the Commentary to NP 28 indicates that if the cloth covered in this rule comes toward the end of the rains retreat, and the date on which the robe has to be finished falls in the robe season, one is allowed the entire robe season to finish it.

Still, these questions rarely come up in practice, as it is a simple enough matter to determine the original cloth as accessory cloth or place it under dual ownership until one has enough cloth to make one's requisite, remove it from those arrangements to make the requisite, and so avoid having to worry about this rule at all.

Forfeiture and confession. The procedures for forfeiture, confession and return of the cloth are the same as in the preceding rules. The Pali formula to use in forfeiting the cloth is given in Appendix VI. Once the cloth is received in return, and it is now enough for the requisite on has in mind, it is classed as extra robe cloth under NP 1. If not, the 30-day countdown starts all over again.

Non-offenses. There is no offense if, before the 30 days are up, the original cloth is stolen, lost, destroyed, burnt; if someone else takes it on trust; or if the owner determines it for use, places it under dual ownership or abandons it. And, as stated above, this rule does not apply when the end-of-vassa and kathina privileges are in effect.

Summary: Keeping out-of-season cloth for more than 30 days when it is not enough to make a requisite and one has expectation for more--except when the end-of-vassa and kathina privileges are in effect--is a nissaggiya pacittiya offense.

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4. Should any bhikkhu have a used robe washed, dyed or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

The origin story here is one of the classics of Vinaya literature, although it is hard to say which is more memorable--the dry, matter-of-fact style with which the narrative relates the improbable events, or the reaction of the bhikkhunis when they hear what has happened.

"Now at that time Ven. Udayin's wife had gone forth among the bhikkhunis. She often went to his dwelling, and he often went to hers. One day he went to her dwelling for a meal. Arising early in the morning, carrying his robe and bowl, he went to where she was staying and on arrival sat down in front of her, exposing his male organ. She sat down in front of him, exposing her female organ. He, full of lust, stared at her organ. His organ emitted semen. He said to her, 'Go and fetch some water, sister. I'll wash my under robe.'

"'Give it to me. I'll wash it.'

"Then she took some of the semen in her mouth and inserted some of it in her female organ. With that, she conceived a child.

"The bhikkhunis said, 'This bhikkhuni has been practicing unchastity. She's pregnant.'

"'It's not that I've been practicing unchastity.' And she told them what had happened. The bhikkhunis were offended and annoyed and spread it about, 'How can this Master Udayin get a bhikkhuni to wash his used robe?'"

There are three factors for an offense here: object, effort and result.

Object. A used robe. "Robe", here, according to the Commentary, means any robe that has been dyed and properly marked (see Pacittiya 58). This is its way of saying that the robe must be a finished cloth requisite of the type suitable for wearing, but it need not be determined as one of one's basic three robes. In other words, it could also be as yet undetermined, or a spare robe determined as an accessory cloth.

"Used", according to the Vibhanga, means worn or used at least once.

Other cloth requisites, such as sitting cloths and bed sheets, are grounds for a dukkata. Non-cloth requisites are not grounds for an offense.

Effort: One tells an unrelated bhikkhuni to wash, dye or beat the robe.

A bhikkhuni, here, means one who has received the double ordination: first in the Bhikkhuni Sangha and second in the Bhikkhu Sangha. A bhikkhuni who has received only her first ordination is grounds for a dukkata. Female probationers and novices and not grounds for an offense.

"Unrelated" is explained by the Vibhanga as meaning unrelated back through seven grandfathers, either on the father's or the mother's side. The Commentary explains further that this means seven generations counted back starting from one's grandfather. Thus all descendants of one's great-great-great-great-great-great-great-grandfathers are counted as one's relatives. In-laws, though, are not counted. This definition

of unrelated applies wherever the Vibhanga mentions the word. At the time of the Buddha, perceived ties of kinship extended more widely than they do today, and a bhikkhu at present would be well-advised to regard as his relatives only those blood-relations with whom ties of kinship are actually felt.

Perception is not an issue here. If a bhikkhu perceives a bhikkhuni as related when in fact she isn't, he is subject to the penalty all the same.

Telling, according to the Commentary, includes gesturing as well. Thus if a bhikkhuni is washing her robes, and a bhikkhu throws his robe down next to her, that would fulfill the factor here.

Result. The bhikkhuni washes, dyes or beats the robe as requested.

Offenses. A bhikkhu who tells an unrelated bhikkhuni to wash, etc., his used robe incurs a dukkata in the telling. For every effort she then makes towards washing it, he incurs an extra dukkata. When she actually starts washing it, the robe is to be forfeited and the pacittiya offense confessed. He incurs a nissaggiya pacittiya and a dukkata if he gets her to do two of the three actions mentioned in the rule--e.g., washing and dyeing the robe; and a nissaggiya pacittiya and two dukkatas if he gets her to do all three.

The procedures for forfeiture, confession and return of the robe are the same as in the preceding rules. Once the robe is returned, it counts as an extra robe cloth under NP 1.

Non-offenses. There is no offense if the bhikkhuni is related to the bhikkhu, if an unrelated bhikkhuni washes the robe unasked, if an unrelated bhikkhuni helps a related bhikkhuni wash it, if the robe has not yet been used, if one gets an unrelated bhikkhuni to wash a non-cloth requisite, or if one gets an unrelated female probationer or female novice to wash a used robe.

The Commentary discusses the case of a bhikkhu who gives a used robe to a female probationer to wash: She takes it, becomes ordained as a

bhikkhuni in the meantime, and then washes it. The verdict: He incurs the full penalty under this rule. For the fun of it, the Commentary then goes on to discuss the case of a bhikkhu who gives his used robe to a layman to wash. The layman undergoes a spontaneous sex change and becomes a bhikkhuni before washing the robe, and again, the bhikkhu incurs the full penalty. What lesson is intended here is hard to say.

Summary: Getting an unrelated bhikkhuni to wash, dye or beat a robe that one has worn at least once is a nissaggiya pacittiya offense.

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5. Should any bhikkhu accept robe cloth from a bhikkhuni unrelated to him--unless it is in exchange--it is to be forfeited and confessed.

The reason behind this rule is expressed by a single sentence in the origin story: 'It's hard for a woman to come by things.' In the original version of the rule, the Buddha made no allowance for accepting robe cloth in exchange, but this point was later changed at the request of the bhikkhunis. They had tried to exchange robe cloth with the bhikkhus, who refused because of the rule as it stood at that time, and this upset the bhikkhunis. As the Commentary explains, their poverty was what made them complain, "If the Masters are not on familiar terms with us even to this extent, how are we supposed to keep going?"

The offense under this rule is composed of two factors: object and effort.

Object. Any piece of robe cloth of the six suitable kinds, measur-ing at least four by eight fingerbreadths. Other requisites are not grounds for an offense.

Effort. The bhikkhu receives such cloth from an unrelated bhikkhuni and does not give her anything in exchange.

"Unrelated bhikkhuni" here is defined in the same terms as under the preceding rule: a bhikkhuni who has received the double ordina-tion and is not related to the bhikkhu back through their great x 7 grandfathers. A bhikkhuni who has received only her first ordination, from the bhikkhunis, is grounds for a dukkata. Female probationers and female novices are not grounds for an offense.

Perception here is not a mitigating factor: According to the Vibhanga, even if a bhikkhu perceives an unrelated bhikkhuni as related, he is still subject to the penalty. The Commentary adds that even if one does not know that the robe comes from a bhikkhuni--as when many donors place robes in a pile for a bhikkhu, and one of the donors, unbeknownst to the bhikkhu, is a bhikkhuni--this factor is fulfilled all the same. If a bhikkhuni gives robe cloth to someone else to present to a bhikkhu, though, the bhikkhu incurs no offense in accepting it.

The Commentary also states that receiving need not be hand-to-hand. If a bhikkhuni simply places robe cloth near a bhikkhu as her way of giving it to him, and he accepts it as given, this factor is fulfilled.

As for the item given in exchange for the cloth, the Vibhanga states that it can be worth much more then the cloth or much less. Buddhaghosa quotes the Mahapaccari, one of the ancient commen-taries, saying that even if, in return for the cloth, the bhikkhu gives the bhikkhuni a piece of yellow myrobalan--a medicinal fruit, one of the cheapest things imaginable in India--he escapes the penalty under this rule.

Offenses. If all three factors of the offense here are fulfilled, then the bhikkhu incurs a dukkata in accepting the cloth, which is then to be forfeited and the additional offense of a nissaggiya pacittiya confessed. The procedures for forfeiture, confession and return of the cloth are the same as in the preceding rules.

Non-offenses. There is no offense:

if the bhikkhuni is a relation;

if the bhikkhuni is not related, but the bhikkhu gives her something in exchange;

if the bhikkhu takes the cloth on trust;

if he borrows the cloth;

if he accepts a non-cloth requisite;

if he accepts robe cloth from a female probationer or female novice.

Exchange. The origin story to this rule is where the Buddha explicitly gives permission for bhikkhus, bhikkhunis, female probationers, male novices and female novices to trade items with one another. NP 20 forbids bhikkhus from trading items with lay people and people ordained in other religions.

Summary: Accepting robe cloth from an unrelated bhikkhuni without giving her anything in exchange is a nissaggiya pacittiya offense.

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6. Should any bhikkhu ask for robe cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu's robe has been stolen or destroyed. This is the proper occasion in this case.

"Now at that time Ven. Upananda the Sakyan had become skilled in

giving Dhamma talks. A certain millionaire's son went to where he was, and on arrival bowed down and sat to one side. As he was sitting there, Ven. Upananda the Sakyan instructed, urged, roused and encouraged him with a Dhamma talk. Then the millionaire's son...said to him, 'Tell me, Ven. sir, what would be in my power to give you for your welfare: Robe material? Alms-food? Lodgings? Medicines for the sick?'

"'If you want to give me something, friend, then give me one of those cloths (you are wearing).'

"'I'm the son of a good family, Ven. sir. How can I go about wearing one cloth? Wait until I've returned home. After going home, I will send you one of these cloths, or a finer one.'

"A second time...A third time, Ven. Upananda said to him, 'If you want to give me something, friend, then give me one of those cloths.'

"'I'm the son of a good family, Ven. sir. How can I go about wearing one cloth? Wait until I've returned home. After going home, I will send you one of these cloths, or a finer one.'

"'Are you making an offer when you don't want to give me anything, in that having made the offer you don't give?'

"So the millionaire's son, being pressured by Ven. Upananda, left having given him one cloth. People seeing him said to him, 'Why is it, master, that you go around wearing only one cloth?'

"He told them what had happened. So the people were offended and annoyed and spread it about, 'They're insatiable, these Sakyan contemplatives, and not easily contented. It's no simple matter to make a reasonable request of them. How can they, after being made a reasonable request by the millionaire's son, take his cloth?'"

The factors for an offense here are three: object, effort and result.

Object. A piece of any of the six suitable kinds of robe cloth, measuring at least four by eight fingerbreadths.

Effort. One asks, except at the proper time, for such cloth from a lay person who is not related back through one's great x 7 grand-fathers. Perception is not a mitigating factor here. Even if one perceives the lay person to be related when in fact he/she isn't, that fulfills the factor here.

Result. One receives the cloth.

The proper occasions. "Stolen", according to the Vibhanga, refers to a robe stolen by anyone at all. "Destroyed" means burnt, carried away by water, eaten by such things as rats or termites, or worn out by use--although the Sub-commentary adds here that worn out by use means worn to the point where the robe can no longer cover the body.

If all of a bhikkhu's robes are stolen or destroyed, he is not to go about naked. To do so incurs a dukkata (as opposed to the thullac-caya Mv.VIII.28.1 imposes on a bhikkhu who chooses to go about naked when he has robes to wear). A bhikkhu who has no cloth to cover his body should make a covering of grass and leaves. If he happens on an unoccupied residence of the Sangha, he is permitted to take any cloth he finds there--robes, sheets, mats, pillow cases or whatever--to wear as a makeshift robe as long as he has the intention of returning it when he obtains a proper robe.

The Commentary adds several points here:

If one picks leaves or cuts grass to make a covering for oneself under these circumstances, one is exempt from the penalty for damaging plant life under Pacittiya 11.

If, after getting one's makeshift robe, one has to go a great distance before getting a proper robe, one may leave the makeshift robe with any convenient monastery as property of the Sangha.

If, under these circumstances, one asks lay people for cloth and receives cloth of a type or color that normal is not allowed, one incurs no offense in wearing it until one can obtain suitable cloth.

The following rule adds extra stipulations on how much cloth one may ask for in circumstances like this.

Offenses. The act of asking for robe cloth, not at the proper time, from an unrelated lay person incurs a dukkata; and the cloth, when one receives it, is to be forfeited and the nissaggiya pacittiya offense confessed. The procedures for forfeiture, confession and return of the cloth are the same as in the preceding rules, except for the Pali formula to use in forfeiting the cloth, which is given in Appendix VI.

Non-offenses. According to the Vibhanga, there is no offense if one asks at the right time, or from one's relations, from people who have invited one to ask for cloth, if one obtains cloth through one's own resources, or if one asks for the sake of another bhikkhu. The Commentary explains that this last point means two things: One may ask for cloth for the sake of another bhikkhu (1) from one's own relations or from people who have invited one to ask for cloth or (2) from the relatives of that bhikkhu, or people who have invited him to ask. This point applies for all rules where one is allowed to ask for the sake of another.

As for obtaining cloth through one's own resources, the Sub-commentary notes that one should be careful to do it in such a way as not to incur an offense under NP 20. Again, this applies to all rules that contain this exemption.

Summary: Asking for and receiving robe cloth from an unrelated lay person, except when one's robes have been stolen or destroyed, is a nissaggiya pacittiya offense.

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7. If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe cloth), he is to accept at most (enough for) an upper and an under robe. If he accepts more than that, it is to be forfeited and confessed.

This rule is a continuation of the preceding one, dealing with the protocol in asking for robe material when one's robes have been stolen or destroyed. The origin story is as follows:

"At that time the group of six bhikkhus, having approached bhikkhus whose robes had been stolen, said, 'Friends, the Blessed One has allowed those whose robes are stolen or destroyed to ask an unrelated man or woman householder for robe cloth. Ask for robe cloth, friends.'

"'Never mind, friends. We have already received (enough) robe cloth.'

"'We are asking in your name, friends.'

"'Then go ahead and ask.'

"So the group of six bhikkhus, having approached unrelated householders, said, 'Bhikkhus have come whose robes were stolen. Give us robe cloth for them.' And they asked for a lot of robe cloth. Then a certain man, sitting in a meeting hall, said to another man, 'Master, bhikkhus have come whose robes were stolen. I gave robe cloth for them.'

"And he said, 'I gave, too.'

"And another said, 'I gave, too.'

"They were offended and annoyed and spread it about: 'How can these Sakyan contemplatives, not knowing moderation, ask for a lot of robe cloth? Will the Sakyan contemplatives deal in the cloth business? Or will they set up a shop?'"

Protocol. The Vibhanga states that when a bhikkhu's robes are stolen or destroyed, the amount of cloth he may ask for and accept from an unrelated householder who has not previously invited him to ask for cloth depends on the number of robes stolen or destroyed. If three, he may ask for and accept only enough for two. If two, he may ask for and accept only enough for one. If one, he should not ask for any cloth at all.

The K/Commentary mentions that these stipulations apply only when robes from one's determined set of three are stolen or destroyed. The way it phrases this suggests that if one's spare robes are stolen or destroyed, one has no right to ask for robe cloth at all. The Sub-commentary, though, interprets the passage as opening a loophole so that if one loses any of one's spare robes, one may ask for as much cloth as one likes. It then accuses the K/Commentary of contradicting the Canon and Commentary, and ignoring the purpose of the rule, which is to teach moderation and fewness of wants. Its conclusion: The protocol applies when any of one's robes are stolen or destroyed--whether determined as the basic set of three, undetermined or determined as accessory cloths.

If, however, we recall that in the time of the Canon each bhikkhu had only one set of three robes, and that the allowance in the preced-ing rule was to relieve the hardship of having little or nothing to wear, we can agree with the K/Commentary's interpretation: that the allowance in the preceding rule applies only when robes from one's basic set of three are stolen and destroyed, and that this is the case we are concerned with here. If one's spare robes get stolen or destroyed, one may not make use of the allowance to ask for robe cloth at all.

The Vibhanga states further that if the householder presents one with a great deal of cloth, with the invitation to take as much as one likes, one should take only enough cloth to make the allowable number of robes. The no-offense clauses add that one may take excess cloth if one promises to return the excess when one has finished making one's robe(s). And if the donor tells one to keep the excess, one may

do so without incurring a penalty.

The factors of the offense for overstepping the bounds of this protocol are three:

Object--Any piece of the six kinds of suitable robe cloth, measuring at least four by eight fingerbreadths.

Effort--One asks for more than the allowable amount of robe cloth from an unrelated householder who has not previously made an invitation to ask. Perception is not a mitigating factor here: Even if one perceives the householder to be related when in fact he/she isn't--or feels that he/she would be happy to offer the excess cloth even though he/she has given no previous invitation to ask--this factor is fulfilled all the same.

Result--One gets the excess robe cloth.

The offenses here are as follows: a dukkata for asking in the way that fulfills the factor of effort, and a nissaggiya pacittiya when all three factors are fulfilled. The procedures to follow in forfeiture, confession and receiving the cloth in return are the same as in the preceding rules. For the Pali formula to use in forfeiting the cloth, see Appendix VI.

Non-offenses. In addition to the two cases mentioned above--one takes excess cloth with the promise to return the excess when one has finished one's robe(s), and the donors tell one to keep the excess--there is no offense in taking excess cloth if:

the donors are offering cloth for reasons other than that one's robes were stolen or destroyed (e.g., they are impressed with one's learning, says the Commentary);

one is asking from one's relatives or people who have previously made one an invitation to ask for cloth (before one's robes were stolen or destroyed, says the Sub-commentary);

or one gets the cloth by means of one's own property.

The Commentary calls attention to the fact that the Vibhanga's no-offense clauses make no mention of asking for the sake of another. It then draws the conclusion, based on the fact that the rule was formulated in response to bhikkhus' requesting excess cloth for the sake of others, that in the circumstances mentioned in this rule, one may not ask for excess cloth for the sake of others. The Sub-commentary takes issue with this, and presents three arguments for its case:

1) There is no requirement that the working out of a training rule has to follow from the origin story. (It gives no examples, but Parajika 3 & 4, Sanghadisesa 8 & 9, NP 4 and Pacittiya 8 & 58 are all cases in point.)

2) The Ganthipadas state that since this training rule deals with what to do when presented with offerings for one's own sake, there is no need for the Vibhanga to mention the case of asking for another's sake.

3) If asking for another's sake is not allowable here, it should also not be allowable in the preceding rule.

Thus it concludes that here, as under the preceding rule, there is no offense in asking for excess cloth for Bhikkhu X from one's own relatives or people who have invited one to ask, or from Bhikkhu X's relatives or people who have invited X to ask.

Summary: Asking for and receiving excess cloth from unrelated lay people when one's robes have been stolen or destroyed is a nissaggiya pacittiya offense.

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8. In case a man or woman householder prepares a robe fund for the sake of an unrelated bhikkhu, thinking. "Having purchased a robe with this robe fund, I will supply the bhikkhu named so-and-so with a robe:" If the bhikkhu, not previously invited, approach-ing (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with this robe fund"--out of a desire for something fine--it is to be forfeited and confessed.

"Now at that time a certain householder said to his wife, 'I will supply Master Upananda with a robe.' A certain bhikkhu on his almsround overhead the man saying this, went to where Ven Upananda the Sakyan was staying and on arrival said to him, 'You have a lot of merit, friend Upananda. A certain man over there said to his wife, 'I will supply Master Upananda with a robe.'

"'He's my supporter, my friend.'

"So Ven. Upananda the Sakyan went to where the man was staying and on arrival said to him, 'My friend, is it true that you want to supply me with a robe?'

"'Now, wasn't I just thinking, 'I will supply Master Upananda with a robe'?

"'Well, if you want to supply me with a robe, supply me with a robe like this. What use is it to me to be supplied with a robe I won't use?'

"So the man was offended, annoyed and spread it about, 'They're insatiable, these Sakyan contemplatives, and not easily contented. It's no simple matter to supply them with a robe. How can this Master Upananda, without having first been invited by me, make stipulations concerning a robe?'"

The situation covered by this rule is this: An unrelated lay person has put aside resources to purchase a robe to present to a bhikkhu, but without yet asking the bhikkhu what kind of robe he wants. The factors for the offense here are four:

Object. The texts mention only that this rule concerns funds for a robe (civara), but without specifying whether this means funds only for finished robes or pieces of robe cloth suitable for making into robes as well. They also do not mention whether funds for other requisites would be grounds for a lesser offense or no offense, although given the spirit of the rule, it would be a wise policy for a bhikkhu not to make stipulations, when uninvited, to a lay person who has pre-pared funds for purchasing any kind of requisite for his use.

Intention. One wants to get a better robe than the lay person is planning to buy.

Effort. One makes a request to the unrelated lay person that would involve raising the cost of the robe. As in the previous rules, perception is not a factor here. Even if one perceives the lay person to be related when he/she actually isn't, that would fulfill the factor here all the same.

Result. One gets the robe. The way the texts define this factor suggests that whether or not the lay person actually spends more on the robe than he/she actually planned is not an issue here.

Offenses. In the act of making a request that would fulfill the factors of intention and effort, the penalty is a dukkata. When one receives the robe it is to be forfeited and the nissaggiya pacittiya offense confessed. The procedures to follow in forfeiture, confession and receiving the cloth in return are the same as in the preceding rules. For the Pali formula to use in forfeiting the cloth, see Appendix VI.

Non-offenses. According to the Vibhanga, there is no offense if:

the lay person is a relative or has invited one to ask for cloth;

one asks for another's sake;

one is getting the robe with one's own resources;

or if one asks the lay person to get a robe less expensive than the one he/she is planning to get. The Commentary adds here that there is also no offense if one's request would result in a robe equal in price to the one the lay person has in mind.

Summary: When a lay person who is not a relative is planning to get a robe for one, but has yet to ask one what kind of robe one wants: Receiving the robe after making a request that would raise its cost is a nissaggiya pacittiya offense.

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9. In case two householders--men or women--prepare separate robe funds for the sake of a bhikkhu unrelated to them, thinking, "Having purchased separate robes with these sepa-rate robe funds of ours, we will supply the bhikkhu named so-and-so with robes:" If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)"--out of a desire for something fine--it is to be forfeited and confessed.

Explanations for this training rule are the same as those for the preceding one, the only difference being in the factor of effort: One asks the two donors to put their funds together to purchase one robe. Whether or not the request would raise the amount of money they would have to spend is not an issue here, although the Vibhanga says that if

one makes a request that would reduce the amount of money they would spend, there is no offense.

The Commentary adds that, under the conditions mentioned here, making requests of three or more people to combine their robe funds into one is also covered by this rule.

Summary: When two or more lay people who are not one's relatives are planning to get separate robes for one, but have yet to ask one what kind of robe one wants: Receiving a robe from them after asking them to pool their funds to get one robe--out of a desire for something fine--is a nissaggiya pacittiya offense.

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10.In case a king, a royal official, a brahman or a householder sends a robe fund for the sake of a bhikkhu via a messen-ger (saying), "Having purchased a robe with this robe fund, supply the bhikkhu named so-and-so with a robe:" If the messenger, approaching the bhikkhu, should say, "This is a robe fund which is being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the bhikkhu is to address the mes-senger thus: "We do not accept robe funds, my friend. We accept robes (robe cloth) as are proper according to season."

If the messenger should say to the bhikkhu, "Then does the vener-able one have a steward?" then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward--either a monastery attendant or a lay follower--(saying), "That, my friend, is the bhikkhus' steward."

If the the messenger, having instructed the steward and going to the bhikkhu, should say, "I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will supply you with a robe in season," then the bhikkhu, desiring a robe and

approaching the steward, may prompt and remind him two or three times, "I have need of a robe." Should (the steward), being prompted and reminded two or three times, produce the robe, that is good.

If he does not produce the robe, (the bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhu) has stood in silence for the purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

The protocols surrounding gifts of money and their proper use are quite complex--much more complex than even this long training rule would indicate--and require a detailed explanation. What follows is an attempt to make them clear. If it seems long and involved, remember that the purpose of the protocols is to free bhikkhus from the even more bothersome worries and complexities that come with participating in buying, selling and monetary matters in general.

This rule is one of four nissaggiya pacittiya rules covering a bhikkhu's proper relationship to money. The others are # 18, 19 & 20. Although they sometimes seem to be splitting hairs, they focus precisely on the two acts involving money that are most burden-some to a sensitive mind: In the act of accepting money, or having it accepted in one's name, one is accepting all the cares, responsibilities and dangers that come with its ownership; in the act of arranging a trade, one is accepting responsibility for the fairness of the trade: that it undervalues neither the generosity of the person who donated the money, nor the goods or services of the person

receiving the money in trade.

Thus to protect a bhikkhu from these mental burdens, this rule sets up protocols so that lay donors may have the convenience of dedicating amounts of money and other valuables to provide for a bhikkhu's needs, and so that the bhikkhu may benefit from such gifts without having to bear the responsibilities of ownership or of having to arrange fair trades.

If a bhikkhu follows the protocols recommended here, the money placed with the steward still belongs to the donor, and the responsi-bility for making a fair trade lies with the steward. The bhikkhu's only responsibility is to inform the original donor if, after a reason-able number of promptings, the steward entrusted with the money does not provide him with the requisite the donor had in mind, and then let the donor look after the matter if he/she cares to.

Although the rule itself mentions only funds for robe cloth intended for individual bhikkhus, we should note from the outset that the Commentary extends it to cover all funds--composed of money, jewels, commodities, land livestock or other valuables that bhikkhus are not allowed to accept--not only for individual bhikkhus, but also for Sanghas, groups of bhikkhus and buildings in a monastery .

The money rules and allowances: an overview. NP 18 forbids a bhikkhu from accepting gifts of money, from getting others to accept them, and from consenting to gifts of money meant for him being placed down next to him. NP 19 &20 forbid him from engaging in buying, selling or bartering, regardless of whether or not it involves money. In the Mahavagga, however, the Buddha makes the following allowance, called the Mendaka Allowance, after the donor who inspired it:

"There are people of conviction and confidence, bhikkhus, who place gold and silver in the hand of stewards, saying 'Give the master whatever is allowable.' I allow you, bhikkhus, to accept whatever is allowable coming from that. But in no way at all do I say that money is to be accepted or sought for." (Mv.VI.34.21)

Even given this allowance, though, it is important that the bhikkhu, in his dealings with the steward, does not say or do anything that would transgress NP 18-20. At the same time, it is important that he does not abuse the steward's services. Otherwise the steward will never want to perform this service for bhikkhus again. This is the main point of the origin story to this rule:

"Then Ven. Upananda the Sakyan approached the lay follower (his steward), and on arrival said, 'My friend, I have need of a robe.'

"'Wait just today, sir. Today there is a town meeting, and the town has made a rule that whoever comes late is fined fifty (kahapana).'

"'Friend, give me the robe this very day!' (Saying this,) he grabbed hold of him by the belt. So the lay follower, being pres-sured by Ven. Upananda the Sakyan, purchasing a robe for him, arrived late. The people said to the lay follower, 'Why, master, have you come late? You have lost fifty.' So he told them what had happened. They were offended and annoyed and spread it about, 'They're insatiable, these Sakyan contemplatives, and not easily contented. It's no simple matter even to render them a service. How can Upananda the Sakyan, being told by a layman, "Wait just today, sir," not wait?'"

Stewards. According to the Commentary, there are three ways money may be placed with a steward: the steward is either indicated by the bhikkhu, indicated by the donor or his/her messenger, or else indicated by neither.

1) "Indicated by the bhikkhu" covers two sorts of cases:

a) The donor asks the bhikkhu who his steward is, and the bhikkhu points him out, as mentioned in the training rule.

b) The donor, knowing that a particular lay person has volun-teered to act as a steward or is on familiar terms with the bhikkhu, gives the money to the lay person and informs the bhikkhu--or has someone else inform him--either before or after the fact.

2) "Indicated by the donor" covers cases where the donor chooses one of his/her own friends or employees to act as the steward for that particular gift, and informs the bhikkhu--or has someone else inform him--either before or after the fact.

3) "Indicated by neither" covers two separate cases:

a) The donor asks the bhikkhu who his steward is, and the bhikkhu says that he has none. Another person happens to overhear the conversation and volunteers to act as the steward for that particular gift.

b) The donor gives the gift to the lay person who is normally the bhikkhu's steward or is on familiar terms with the bhikkhu, but does not inform the bhikkhu or have him informed of the fact.

According to the Commentary, this training rule covers only cases of the first sort: the steward is indicated by the bhikkhu. I will discuss this case in detail first before going on to discuss the protocol in the other two.

The protocol in accepting. The Vibhanga gives the following guidelines:

If donors offer money, they are to be told that bhikkhus do not accept money.

If they ask who the bhikkhus' steward is, one may point out any lay person at all, saying, "That's the steward." One is not to say, "Give it to him/her" or "He/she will keep (the money)," for that would be an infraction of the rule against accepting money. Also, one is not to say, "He/she will buy (the requisite)" or "He/she will get it in exchange," for even this much would be an infraction of the rules against trading.

The K/Commentary adds that if the donor asks, "To whom should I give this?" or "Who will keep this?" one is not to point anyone out. It doesn't say what one may do in such a situation, although a wise

policy would be to broach the topic of stewards so that the donor will ask a question to which one may give a allowable answer.

The protocol in obtaining requisites from the fund. The rule states that a bhikkhu may give his steward up to three verbal and six silent promptings in order to get a requisite from the fund. The Vibhanga works out an arrangement whereby he may exchange two silent promptings for one verbal prompting, which leads the Commentary to lay out the following scheme: A bhikkhu may make up to--

6 verbal & 0 silent promptings

5 verbal & 2 silent promptings

4 verbal & 4 silent promptings

3 verbal & 6 silent promptings

2 verbal & 8 silent promptings

1 verbal & 10 silent promptings, or

0 verbal & 12 silent promptings.

When giving a verbal prompting, one may say only, "I need a robe (or whatever the requisite may be)" or statements to that effect. One may not say, "Give me a robe," "Get me a robe," "Buy me a robe," or "Get a robe in exchange or me," for these statements would be violations of the rules against trading.

According to the Commentary, promptings are counted not by the number of visits to the steward, but by the number of times the bhikkhu states his need/desire for the requisite. Thus if, in one visit, he states his need for a robe three times, that counts as three verbal promptings.

As for silent promptings--or "standings"--the bhikkhu merely stands in the steward's presence. If he/she asks, "What have you come for?' the

bhikkhu should say, "You know," or "You should know." This would make sense only after he has given the steward at least one verbal prompting, which means that the last possibility in the Commentary's list--0 verbal and 12 silent promptings--is very unlikely in practice.

The Vibhanga also notes that during the period when a bhikkhu has yet to receive the requisite, he should not accept an invitation to sit down at the steward's place, to accept alms or to teach Dhamma there. If he does any of these things, that cuts back his number of allowed standings. The Sub-commentary contains a long discussion of what precisely this means, and finally sides with the decision in the Three Ganthipadas: that each time a bhikkhu sits, receives alms or teaches one sentence of Dhamma (see Pacittiya 7) under these circumstances, he cuts down his allowed number of standings by one.

If one obtains the requisite after making the allowable number of verbal and silent promptings--or less--there is no offense. If one does not obtain the requisite after the maximum allowable number of promptings, one should inform the original donor, and then leave the issue up to him/her. Not to inform the donor here, the Commentary says, entails a dukkata. If the donor, being informed, then makes arrangements to get the requisite for the bhikkhu, there is no offense.

The factors of an offense here are three:

Object: A fund left with a steward pointed out by a bhikkhu.

Effort: One makes an excessive number of promptings.

Result: One obtains a requisite as a result of those promptings.

There is a dukkata for the excessive promptings, and the requisite, when obtained, is to be forfeited and the nissaggiya pacittiya offense confessed. The procedures for forfeiture, confession and receiving the requisite in return are the same as in the preceding rules. The Pali formula to use in forfeiture is given in Appendix VI.

Cases where this rule does not apply. According to the Commentary, if the steward has been indicated by the donor, one may make any number of promptings at all without committing an offense. If the article is not forthcoming, one may get another lay person to handle the issue (although one should be careful to phrase one's request to this lay person so as not to transgress the rules against accepting money, trading and buying). If the article is not forthcoming, one is not duty-bound to inform the original donor.

There is nothing in the Canon to indicate that the Commentary is wrong on any of these points, but simple etiquette would suggest that one not harass the steward excessively, and that one should inform the donor if the article is not forthcoming, so as to let the donor handle the matter from there on in.

As for the third case, in which the steward is not indicated either by the donor or by a bhikkhu, the Commentary says that, as far as that fund is concerned, the steward should be treated as a person who is not related and has not made an invitation to ask. In other words, one may not make any requests of the steward at all, unless he/she happens to invite one to make a request. We can qualify this by saying that if the article is not forthcoming after a reasonable amount of time, one may inform the original donor.

Other funds. The Commentary includes a long discussion of how this rule applies to funds other than those intended for an individual bhikkhu's requisites. A few of the more relevant cases:

Monetary funds for Sangha or group requisites. If a donor comes with a gift of money and says that it is being offered to the Sangha or to a group for whatever purpose, one should follow the protocol for accepting as under this rule. For instance, if the donor says, "I'm giving this to the Sangha for you to make use of the four requisites," one may not accept it in any of the three ways covered by NP 18. As we will see under NP 18, there is a dukkata for the bhikkhu who con-sents to money's being placed next to him under these circumstances. There is also a dukkata, says the Sub-commentary, for every bhikkhu who uses any article bought with the money.

If, however, the donor says, "The money will be with your steward" or "with my people" or "with me: All you need to do is make use of the four requisites," then there is no offense in accepting and making use of this arrangement. The etiquette to follow in obtaining requisites depends on who the money is left with: If the bhikkhus' steward, follow the protocol under this rule. If the donor's workers, one may make any number of promptings. If the donor, follow the guidelines under Pacittiya 47.

Non-monetary funds for Sangha or group requisites. There are a number of other articles that may not be owned by bhikkhus, and that carry a dukkata penalty if they are. They include land, fields and orchards; jewels; slaves; commodities (e.g., unhusked grain); and animals. If a donor wants to make a gift of such things to the Sangha, the Commentary says, the question of whether or not they may be accepted depends on how the donation is phrased. If the donor says, "I'm giving this to the Sangha" for whatever the purpose, the gift may not be accepted. As in the previous case, there is a dukkata for whoever receives it, and also for whoever uses an article obtained from proceeds coming from the gift.

If the donor says, "This is for the purpose of the four requisites," or "Accept whatever is allowable coming from this," without mention-ing the Sangha or any bhikkhu as custodians or recipients of the unallowable object, the arrangement may be accepted without penalty. For instance, if a donor wants to present a herd of cows, saying, "These are for the purpose of milk-products for the Sangha" (perhaps this sounds less stilted in Pali than it does in English), this is an acceptable arrangement. But if he/she says, "I am giving these cows to the Sangha to provide milk products for the Sangha," then it is not.

If a donor proposes to give pigs, chickens or other animals used only for their meat to the Sangha, the bhikkhus are to say, "We can't accept gifts like this, but we will be glad to set them free for you."

If, after setting up an allowable arrangement, the donor asks the

bhikkhus to appoint a steward to look after it, they may. If not, they are to do nothing about the arrangement at all.

How the proceeds from such arrangements are to be used depends on what they are: If money, and a bhikkhu tells the steward, "Use this money to buy such-and-such," no bhikkhu can make use of what is bought with the money. If the proceeds are commodities, such as unhusked rice, and a bhikkhu tells the steward, "Use this rice to trade for such-and-such," the bhikkhu who makes the order may not use whatever is obtained from the trade, but other bhikkhus may without incurring a penalty. If the proceeds are allowable goods, such as fruit, and a bhikkhu tells the steward, "Use this fruit to trade for such-and-such," the Commentary says that any bhikkhu may use what is obtained from the trade, but this would seem to contradict NP 20.

Building funds. If a donor comes with money or other unallowable gift, and says, "I am giving this to the Sangha for the meditation hall (or any other building)," the gift may not be accepted. But if the donor says, "I am giving this to (or for) the meditation hall," without mentioning any individual bhikkhu, group of bhikkhus or the Sangha as custodians or recipients of the gift at all, then this arrangement is not to be refused, and the monastery steward is to be informed of what the donor said.

In the context of NP 18, this means that the bhikkhus are not to take the money directly, or to get anyone else to take it, but may consent to its being placed next to them, since it is not meant as a gift for them.

Many monasteries have donation boxes, and there is a small point of controversy over whether or not the bhikkhus may tell a donor in this case to put the money in the box. The Commentary to NP 18 states that when a donation has been placed down for a bhikkhu--over his protests--and someone besides the donor offers to put it in a safe place, the bhikkhu may point out a safe place to put money, but may not tell him/her to put it there. If this also applies to funds given "to a building", then the bhikkhus should be able to say to the donor of such funds, "The donation box is over there," but they are not to

say, "Put it there."

The alternative interpretation is based on one of the cases given below, where the bhikkhus--after the donor volunteers to act as steward for the funds--may tell him/her to whom the money is to be given. Again, whether this applies to the case where the donor simply presents the money for the building, but does not volunteer to act as steward for the funds, is a moot point. The wise policy here is to follow the practice of the Community in which one lives.

At any rate, after the money has been placed by the donor, the bhikkhus may then tell the monastery steward what the donor said, but are not to tell him/her to take the money, as this would violate NP 18. Since the steward in this case would be classed as "indicated by the bhikkhus", they are to follow the protocol in this rule when they indicate their need to the steward for building materials, wages for the workers, and other necessities that come up in the course of the of the building's construction or maintenance.

The Commentary mentions two other acceptable arrangements:

(1) The donor places the money with the workmen, and tells the bhikkhus that their only responsibility is to check on whether the work is being done poorly or well.

(2) The donor says that the money will be kept with him/her or with his/her employees, and that the bhikkhus' only responsibility is to inform them of whom the money is to be given to. At present such a donor would be able to set up a checking account for the construction and upkeep of monastery buildings. In this case, the bank would be the steward "indicated by the donor", and the autho-rized bhikkhu signing a check drawing on the fund would be informing the steward of where the money should go. He should not, however, be the one who hands the check over to the payee or payee's repre-sentative. This point will be discussed in more detail under NP 20.

Since the steward in both of these cases is indicated by the donor, the bhikkhus may make as many requests as they like--i.e., in the

first case, telling the workers what to do; in the second case, telling the steward or donor who is to be paid--but here again in this second case they should be careful to phrase their requests so as not to violate the rules against trading and buying.

In addition to building funds, it would seem that any charitable fund for schools, hospitals, etc.--such as some wealthy monasteries have--would come under this category, as long as the fund is not for requisites for the Sangha, either as a group or individually.

Fund management. The Commentary states that if a Sangha fund has been set up for a particular requisite, it should as a general rule be used to buy only that requisite. If, however, the Sangha has enough of one kind of lahubhandha--goods that may be shared among the bhikkhus--but not enough for another, the fund for the first kind may be diverted to the second kind by an apalokana-kamma: a formal meeting of the Sangha in which the motion is phrased in one's own words and unanimously accepted.

Funds for lodgings and furniture, though, since they are garu-bhandha (goods that may not be shared among the bhikkhus), may not be diverted to lahubhandha at all. But if there is Sangha furni-ture that is going unused, and is in danger of deteriorating before it gets used, the Sangha may arrange to have it exchanged--using the procedure allowed under NP 20, and making sure not to let it go for less than its full value--and then use the proceeds for lahubhandha. The Commentary adds that proceeds of this sort should be used 'frugally, just enough to keep life going.' In other words, don't use them to splurge on anything excessive.

Summary: When a fund has been set up with a steward indicated by a bhikkhu: Obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times is a nissaggiya pacittiya offense.

11.Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

Santhata, defined here as a felt blanket/rug, is a type of cloth described in the texts simply by its method of manufacture: Instead of being woven, it is made by strewing threads over a smooth surface, sprinkling them with a glue-like mixture made from boiled rice, rolling it smooth, and then repeating the process until the felt is thick and strong enough for one's purposes. Although felt made like this can be used for a number of purposes, its major use in the time of the Vibhanga and Commentary seems to be as a small personal rug for sitting or lying down, or as a rough blanket for wearing around oneself when sick or cold. Blanket/rugs like this are still made and used in Kashmir and other parts of India even today, and as the no-offense clauses to this and the following rules show, it is precisely to this type of blanket/rug that these rules apply.

There are three factors for the full offense under this rule:

Object: A felt blanket/rug containing silk threads and intended for one's own use.

Effort: One either makes it oneself, gets someone else to make it, finishes what others have let unfinished, or gets someone else to finish what one has left unfinished.

Result: One obtains it after it is finished (or finishes it, if one is making it oneself).

According to the Commentary, intention and perception are not mitigating factors here. Thus if one is making a felt blanket/rug and silk threads happen to float in on the breeze and land in the felt, one commits an offense all the same. Perhaps the Commentary's interpretation here is why bhikkhus no longer use felt rugs, for there

is no way of knowing whether or not there are any stray silk filaments in them which would make them unsuitable for use.

There is a dukkata in the effort of making a blanket/rug with silk mixed in it--or in having it made--and once it is obtained (or finished, if one is making it oneself), it is to be forfeited and the nissaggiya pacittiya offense confessed. The procedures for forfeiture, confession and receiving the blanket/rug in return are the same as in the preced-ing rules. Since there is a dukkata in using any felt blanket/rug made with silk in it, the bhikkhu receiving such a rug in return after forfeit-ing it may use it only in the ways described in the no-offense clauses.

According to the Vibhanga, there is a dukkata in making a blanket/rug with silk mixed in it for another's use; and a dukkata in acquiring or using such a blanket/rug made for someone else.

Non-offenses. There is no offense in making felt with silk mixed in it to use as a canopy, a floor-covering, a wall screen, a pillow or a kneeling mat.

Summary: Making a felt blanket/rug with silk mixed in it for one's own use--or having it made--is a nissaggiya pacittiya offense.

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12.Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

The origin story to this rule indicates that a pure black felt blanket/rug was considered stylish at that time, and thus inappro-priate for a bhikkhu's use. This is a recurrent theme throughout the Vinaya: that stylish, luxurious or elegant articles are not in keeping with the bhikkhus' way of life.

All other explanations for this training rule are the same as for the preceding rule, simply replacing "a felt blanket/rug made with silk mixed in it" with "a felt blanket made entirely of black wool."

Summary: Making a felt blanket/rug entirely of black wool for one's own use--or having it made--is a nissaggiya pacittiya offense.

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13.When a bhikkhu is making a new felt (blanket/rug), two parts of pure black wool are to be incorporated, a third (part) of white and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white and a fourth of brown, it is to be forfeited and confessed.

This is a continuation of the preceding rule, and its purpose is to set the maximum amount of black wool a bhikkhu may include when making his felt blanket/rug or having it made for his own use. The Vibhanga gives precise measures for how much black, white and brown wool one should use in making the rug, but the Commentary says that these quantities are relative: As long as black wool constitutes no more than half the total amount of wool used, the bhikkhu making the rug incurs no offense.

As in the preceding rules, there is a dukkata in acquiring and using a felt blanket/rug that is more than one-half black wool no matter who it is made for. Thus if a bhikkhu makes such a rug, forfeits it and receives it in return, he may use it only in the ways indicated by the no-offense clauses.

Non-offenses. The Vibhanga states that there is no offense if the rug is more than one-quarter white wool, more than one-quarter brown wool, or made entirely of white wool or of brown. The Sub-commentary here reiterates that the important point is that the rug be no more than one-half black wool. There is also no offense if one is making the

felt--or having it made--for a canopy, a floor-covering, a wall screen, a pillow or a kneeling mat.

Summary: Making a felt blanket/rug that is more than one-half black wool for one's own use--or having it made--is a nissaggiya pacittiya offense.

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14.When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then--unless he has been authorized by the bhikkhus--it is to be forfeited and confessed.

"Now at that time bhikkhus were (each) having a new felt blanket/rug made every year. They were constantly begging, constantly hinting, 'Give wool. We need wool.' People were offended and annoyed and spread it about, 'How can these Sakyan contemplatives have a new felt blanket/rug made every year?...The felt blanket/rugs we make for ourselves last five or six years, even though our children wet them and soil them and they get chewed on by rats. But these Sakyan contemplatives have a new felt blanket/rug made every year, and are constantly begging, constantly hinting, 'Give wool. We need wool.'"

There are three factors for an offense here.

Object: A new felt blanket/rug for one's own use.

Effort: One makes it or has it made less than six vassa after one's last one was made, even though one has not been formally authorized by the bhikkhus to do so.

Result: One acquires the rug when it is finished.

The texts are silent on the factor of perception here, which suggests that if a bhikkhu miscounts the passage of years--making a new rug when six years haven't passed even though he thinks they have--he fulfills the factor of effort all the same.

According to the Vibhanga, there is a dukkata in the effort of making the rug or having it made. Once it is obtained (or finished, if one is making it oneself), it is to be forfeited and the nissaggiya pacittiya offense confessed. The procedures for forfeiture, confession and receiving the blanket/rug in return are the same as in the preceding rules. Since the no-offense clauses allow one under these conditions to use a felt blanket/rug made for someone else, it would seem that the rug here , unlike the rugs forbidden by the preceding rules, is not ipso facto unusable as a rug. Thus a bhikkhu who has forfeited his rug under this rule should be able to use it as a blanket/rug after receiving it in return.

Non-offenses. There is no offense if a bhikkhu makes a new felt blanket/rug after six or more years have past; if he makes one for another's use; if he uses one made for someone else; or if he makes felt to use as a canopy, a floor-covering, a wall screen, a pillow or a kneeling mat.

Also, as the rule indicates, there is also no offense if within less than six years he makes a felt blanket/rug for his own use after being authorized to do so by the bhikkhus. The Vibhanga explains this by saying that the Sangha, if it sees fit, may formally give this authori-zation to a bhikkhu who is too ill to do without a new felt blanket/rug before his six years are up. The pattern for this formal act--one motion and one announcement (natti-dutiya-kamma)--is in the Vibhanga.

Summary: Unless one has received authorization to do so from the Sangha, making a felt blanket/rug for one's own use--or having it made--less than six years after one's last one was made is a nissaggiya pacittiya offense.

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15. When a felt sitting rug is being made by a bhikkhu, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side , he should have a new felt sitting rug made, it is to be forfeited and confessed.

A sitting cloth--for protecting his robes from getting soiled by any place where he sits down, and to protect any place where he sits down from being soiled by him--is one of the requisites a bhikkhu is allowed to have. (Mv.VII.16.3) In fact, if he goes without one for more than four months, he incurs a dukkata. (Cv.V.18) Pacittiya 89 gives stipulations for its size, and for the fact that it should have a at least one border piece.

There is some question as to whether the felt sitting rug described in this rule counts as a sitting cloth. The Sub-commentary thinks not, but the definition for sitting cloth under Pacittiya 89 states simply that it "has a border" and since the felt sitting rug also "has a border", it would seem to come under that definition, too.

The Commentary to Pacittiya 89 describes the border piece of a felt sitting rug as follows: "Having made made a felt rug, then on one end in an area of one sugata span, cutting it at two points, one makes three border pieces." Whether these three pieces are to be left flap-ping, or are to be sewed back together, it doesn't say.

According to the Vibhanga, when one is making a felt sitting rug, one should take a piece of old felt--at least one span in diameter or one span square--and then either place it down in one part of the new felt as is, or else shred it up and scatter the pieces throughout the new felt. This, it says, will help to strengthen the new felt.

"Old felt" the Vibhanga defines as worn wrapped around oneself at least once: This is one of the few places that indicate that felt was commonly used as a blanket. The Commentary rewords the Vibhanga's definition, saying "sat on or lied down upon at least once," which--at least in the days of the commentators--was the more common usage. The Commentary adds that, in addition to wanting to discolor the new felt sitting rug and make it stronger, one of the Buddha's purposes in formulating this rule was to teach bhikkhus how to make good use of old, used requisites, so as to maintain the good faith of those who donated them.

Offenses. As with the previous rules, there is a dukkata for the bhikkhu who makes a sitting rug--or has one made--that violates this rule, whether it is for his own use or for that of another; and a nissaggiya pacittiya offense when he acquires the rug thus made for his own use (or finishes it, if he is making it himself). The procedures for forfeiture, confession and receiving the rug in return are the same as in the preceding rules. Since the no-offense clauses here, as under the preceding rule, allow one to use a felt sitting rug made without old felt for the sake of another, it would seem that a bhikkhu, having forfeited his rug, should be able to use it as a sitting rug after receiving it in return.

Non-offenses. There is no offense if, being unable to find a large enough piece of old felt to provide the one-span piece, one includes a smaller piece of old felt in the sitting rug; if, being unable to find any old felt at all, one does not include any old felt in the rug; if one makes use of a felt sitting rug made without old felt for the sake of another; or if one is making a canopy, a floor-covering, a wall screen, a pillow or a kneeling mat. It seems logical that there would also be no offense for the bhikkhu making a felt blanket/rug which does not have any border pieces and which he is not planning to use for sitting, but for some reason none of the texts mention this point.

Summary: Making a felt sitting rug for one's own use--or having it made--without incorporating a one-span piece of old felt is a nissaggiya pacittiya offense.

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16. If wool accrues to a bhikkhu as he is going on a journey, he may accept it if he so desires. Once he accepts it, he may carry it by hand--there being no one else to carry it (for him)--three leagues (48 km.=30 miles) at most. Should he carry it further than that, even if there is no one else to carry it for him, it is to be forfeited and confessed.

"At that time wool accrued to a bhikkhu as he was on the road in the Kosalan districts, going to Savatthi. So, tying the wool into a bundle with his upper robe, he went along his way. People seeing him teased him, 'How much did you pay for it, venerable sir? How much will the profit be?'"

There are, in essence, three factors for an offense here: object, effort and intention.

Object. Wool, under this rule, refers to wool that has not been made into goods. () The Commentary explains that wool here thus does not refer to woolen cloth, woolen felt, woolen yarn or even raw wool tied up with a thread, although this last point is in contradiction to the origin story, where the bhikkhu carried his wool tied up with a robe.

The Commentary goes on to say, though, that wool here does refer to even small quantities of 'unmade' wool, such as wool placed in the ear when one has an earache, or wrapped around scissors in their sheath to protect them from rusting, so a bhikkhu should be careful not to travel more than 30 miles (48 km.) with such things.

Effort. This factor includes not only carrying unmade wool more than three leagues oneself, but also placing it in a bundle or vehicle belonging to someone else without his/her knowing about it, and then letting him/her take it more than three leagues. Perception is not a

mitigating factor here: If one travels more than three leagues, even if one thinks one hasn't, that fulfills this factor all the same.

Intention. The Vibhanga says that there is no offense for the bhikkhu who, after traveling three leagues, cannot find a proper place to stay, and so carries his wool further until finding a proper place. Thus the offense under this rule is only for a bhikkhu who carries wool past the three-league mark for reasons other than looking for a place to stay.

Non-offenses. In addition to the issue of intention just mentioned, the no-offense clauses say that there is no offense for the bhikkhu who is retrieving lost or stolen wool; for the bhikkhu who carries the wool three leagues and then carries it back; or for the bhikkhu who gets someone else to carry the wool for him.

Summary: Carrying wool which has not been made into cloth or yarn for more than three leagues is a nissaggiya pacittiya offense.

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17.Should any bhikkhu have wool washed, dyed or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

The reason behind this rule is expressed succinctly in the following conversation from the origin story:

"Then Mahapajapati Gotami went to the Blessed One, and on approaching, greeting him, stood to one side. As she was stand-ing there, the Blessed One said to her, 'I trust, Gotami, that the bhikkhunis remain uncomplacent, ardent and resolute?'

"'Since when, Lord, is there uncomplacency among the bhik-khunis? The masters--the group of six bhikkhus--keep having the bhikkhunis wash, dye and card wool. The bhikkhunis, washing, dyeing and carding wool, neglect...the training in heightened virtue, the training in

heightened awareness and the training in heightened discernment.'"

Wool, here, as in under the preceding rule, refers to wool which has not been made into cloth or yarn. Thus there is no offense for a bhikkhu who gets a bhikkhuni unrelated to him to wash woolen cloth or yarn which has not yet been used.

Otherwise, all the explanations for this training rule are identical with those for NP 4, except that here "beating" is replaced by "carding".

Summary: Getting an unrelated bhikkhuni to wash, dye or card wool which has not been made into cloth or yarn is a nissaggiya pacittiya offense.

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18. Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed.

As mentioned under NP 10, one of the purposes of this rule is to relieve a bhikkhu of the burden of ownership which comes as the result of accepting gifts of money or having them accepted in one's name. The discourses contain passages, though, which indicate that there are other purposes for this rule as well:

"For whomever gold and silver are suitable, headman, the five strands of sensuality are also suitable. And for whomever the five strands of sensuality are suitable, gold and silver are suitable. You may take it for certain that this is not the way of a contemplative, not the way of a son of the Sakyan." (S.XLII.10)

"Bhikkhus, there are these four stains because of which the sun and

moon do not glow, do not shine, are not radiant. What four? Rain clouds...snow clouds...smoke and dust...an eclipse. In the same way, there are these four stains because of which contemplatives and priests do not glow, do not shine, are not radiant. What four? Drinking alcoholic beverages...indulging in sexual intercourse... accepting gold and silver...obtaining requisites through a wrong mode of livelihood." (A.IV.50)

Bhikkhus, in abandoning the use of money, make real their abandonment of worldly pursuits, and show others by example that the struggle for wealth is not the true way to find happiness.

The factors for an offense under this rule are two: object and effort.

Object. The Vibhanga defines "gold" so that it includes anything made of gold. "Silver" it defines to cover coins made of copper, wood or lac, or whatever is used as a medium of exchange in busi-ness. The Commentary adds such examples as bones, pieces of hide, fruit, seeds of trees used as currency, whether they have been stamped with a figure or not. At present, the term would include coins and paper currency, but not checks, credit cards, bank drafts or promis-sory notes, as these--on their own and without further identification of the person carrying them--do not function as true currency.

The Commentary, in discussing this training rule, also gathers a list of items from the Canon which carry a dukkata, rather than a nissaggiya pacittiya, when accepted by a bhikkhu. They include pearls and precious stones, unhusked grain, slaves, farming land, gardens and livestock. For convenience's sake, we will refer to these items from here on in as dukkata objects (dukkata-vatthu), or D.O. for short.

Effort. This factor may be fulfilled by any of three actions:

1) Accepting. According to the K/Commentary, this includes receiving gold or money when it is offered as a gift or picking up gold or money left lying around ownerless. (As the no-offense clauses show, this factor does not cover cases where one picks up money left lying around

the monastery or a house where one is visiting if one's purpose is to keep it in safekeeping for the owner. See Pacittiya 84) According to the Commentary, a bhikkhu who accepts money wrapped up in a bolt of cloth would also incur an offense here, which shows that this act includes receiving or taking the money not only with one's body, but also with items connected with the body. Thus accepting money in an envelope or having it placed in a bag on one's shoulder would fulfill this factor as well.

The Vibhanga states that perception is not a mitigating factor. Thus a bhikkhu accepting an envelope which, unbeknownst to him, contains money, would fall under this factor, too.

The K/Commentary adds the stipulation that in the taking there must be some movement of the money from one place to another. It offers no explanation for this point, but it probably refers to cases where money is forced on a bhikkhu, as when he is on alms round and a lay donor, against the bhikkhu's protestations, places money in his bowl. In this case, the bhikkhu could simply stand right there until he gets the donor or someone else to remove the money, and he would be absolved of an offense under this rule.

The commentaries add an extra factor here--the full offense is incurred only if the bhikkhu is taking the money for his own sake--but there is no mention of this in the Vibhanga, and so the added factor does not seem valid. Thus whether the bhikkhu takes the money for himself or for others is not an issue here.

2) Having money accepted. This, according to the K/Commentary, includes getting someone else to do any of the actions covered under accepting, as described above. Examples from the texts include such things as telling the donor to give the money to a steward, telling the donor that so-and-so will take the money for him, telling the steward to take the money, to put it in a donation box or to 'do what he thinks appropriate', or any similar command.

Anything which falls short of a command, though, would not fulfill this factor, as we have already seen under NP 10. Thus simply telling

the donor that X is the bhikkhus' steward--or that the monastery's stewards have placed a donation box in such-and-such a place--would not be a factor for an offense here. Also, if the donor leaves money, say, on a table as a gift for a bhikkhu, then if the bhikkhu tells his steward what the donor did and said, without telling the steward to do anything with the money--letting the steward figure things out on his/her own--this too would not incur an offense. The Commentary's discussion of stewards under the next point shows that while a bhikkhu who tells a volunteer steward to put such a donation in a donation box would incur an offense, a bhikkhu who simply points out the donation box would not.

3) Consenting to money being deposited. The Vibhanga defines this action as follows: "He (the donor), saying, 'This is for the master,' places it, and the bhikkhu consents." () According to the K/Commen-tary, "placing" covers two sorts of situations:

(1) The donor places money anywhere in the bhikkhu's presence, and says, "This is for the master;" OR

(2) The donor tells him, "I have some money placed in such-and-such a location. It's yours." (One of the implications of this second case is that any monastery with a donation box should make clear that money left in the box is being placed with the steward.)

"Consenting" in either of these cases, says the Commentary, means that one does not refuse either in thought, word or deed. Refusing in thought means thinking, "This is not proper for me." Refusing in word means telling the donor that such a gift is not allowable. Refus-ing in deed means making a gesture to the same effect. If one refuses in any of these ways--e.g., one wants to accept the money, but tells the donor that it is not allowable; or one says nothing, but simply reminds oneself that such gifts are not proper to accept--one absolves oneself from an offense here.

The question of whether or not it is best to express one's refusal outwardly lies beyond the scope of the Vinaya, and often depends on the situation. Ideally, one should inform the donor, so that he/she

will know enough not to present such gifts in the future, but there are also cases where the donor is still new to the idea of rules, and will simply be offended if the bhikkhu objects to what he/she means as a well-intentioned gesture. This is thus a matter where a bhikkhu should use his discretion.

The Commentary contains a long discussion of what a bhikkhu should do if, after he refuses such a donation, the donor goes off leaving it there anyway: If someone else comes along and asks the bhikkhu, "What is this?" the bhikkhu may tell him/her what he and the donor said, but may not ask him/her to do anything about it. If the person volunteers to put the money into safekeeping, the bhikkhu may point out a safe place, but may not tell him/her to put it there.

Once the money is in a safe place, one may point it out to other people--one's steward, for instance--but may not tell anyone to take it. The Commentary gives directions for how to arrange an exchange with such money so as not to violate NP 19 & 20, but I will save this part of the discussion until we come to those rules.

The Vibhanga's definition of the action of "placing" money for a bhikkhu indicates that in this case the question of who the money is for does make a difference, since the nature of the donor's action is defined by what he or she says. If the donor means the money for the bhikkhu, and the bhikkhu accepts, that fulfills the factor here. This covers cases where the donor says, "This is for you," or "This is for you to give to X."

If the donor simply says, "This is for the Sangha," or "This is for Bhikkhu Y," and Bhikkhu X consents to its being placed down near him, then according to the Commentary, X incurs a dukkata. It does not say, though, what should be done with the money, aside from the fact that any bhikkhu who uses anything bought with it also incurs a dukkata. Its discussion of the following rule, though, would seem to imply that it should be returned to the original donor.

If money for Bhikkhu Y is placed near Bhikkhu X in this way, and Y in turn accepts the donation for himself, then of course Y would incur

the full offense under this rule. The Commentary's discussion under NP 10 indicates that if money for the Sangha is placed near Bhikkhu X, the Sangha is said to have accepted it only when all members of the Sangha unanimously agree to it. If one member disagrees, he saves all the other members from committing an offense--except for X, who still has his dukkata.

The Commentary here also says that a bhikkhu who accepts monetary donations "placed nearby" him for monastery buildings incurs a dukkata as well. This refers to cases where the donor says, "This is for the Sangha to use in building such-and-such," and places the money down next to the bhikkhu. As the Commentary itself says under NP 10, if the donor does not mention the name of the bhikkhu or the Sangha as custodians or recipients of the funds, the donations are not to be refused. Rather, they are to be left there and the steward told of what the donor said.

Forfeiture and confession. A bhikkhu who accepts money or gold, has it accepted or consents to its being placed down for him must forfeit the money and confess the offense in the midst of a formal meeting of the Sangha. The formula for forfeiture is given in Appendix VI. This is one of the few rules where the offender may not confess the offense to an individual bhikkhu or group of less than four. Once he has forfeited the money, the Sangha is not to return it to him, as there is no way a bhikkhu is allowed to possess money.

If a lay person then comes along, the bhikkhus should tell him, "Look at this." If he asks, "What should be bought with this"' the bhikkhus are not to tell him to buy anything, although they may tell him what in general is allowable for bhikkhus, such as the five tonics, as under NP 23 below. If he takes the money and purchases them, all the bhikkhus except for the one who originally accepted the money may make use of them. If it so happens that one of the bhikkhus tells him explicitly to buy something, then the Commentary says that the item(s) bought this way may be used by all the bhikkhus except for the original offender and the bhikkhu who gave the order to buy. If the lay person does not volunteer to buy anything with the money, the bhikkhus should tell him to get rid of it.

If he does not get rid of it, they are to choose one of their number as the "money-remover", by means of the formal act--one motion and one announcement (natti-dutiya-kamma)--given in the Vibhanga. The money-remover's duty is to throw the money away without tak--ing note of where it falls. If he does take note, he incurs a dukkata. The Commentary recommends that, "Closing his eyes, he should throw it into a river, over a cliff or into a jungle thicket without paying attention to where it falls, disinterested as if it were excrement."

None of the texts mention what a bhikkhu is to do with dukkata objects he has received, but as we shall see under the following rule, the Commentary would seem to suggest that he return them to their donors.

Non-offenses. As mentioned above, there is no offense for the bhikkhu who finds money lying around the monastery or in a house he is visiting, and he puts it away in safe keeping for the owner. This point is discussed in detail under Pacittiya 84.

Summary: Taking gold or money, having someone else take it, or consenting to its being placed down as a gift for oneself is a nissaggiya pacittiya offense.

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19. Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

There are two factors for an offense here: object and effort.

Object. The Vibhanga defines money in the same terms it uses to define gold and silver in the preceding rule: any type of gold, whether shaped into an ornament or not; and any coins or currency used in business exchange.

Effort. The Vibhanga's description of the kind of exchange covered by this rule differs from that given in the Commentary, so it is best to discuss them separately.

The Vibhanga's interpretation. Monetary exchange refers primarily to the type of business and speculation a gold dealer would engage in--exchanging currency, trading gold ore for gold shaped into orna-ments or vice versa, trading gold ore for gold ore, or gold ornaments for gold ornaments--but the Vibhanga's discussion of the factor of perception shows that the factor of effort here includes any exchange in which the bhikkhu ends up with gold or money as the result of the exchange. Thus it would cover cases where a bhikkhu sells any kind of item--allowable or unallowable--for money.

At first glance, this would seem redundant with the preceding rule against receiving money, and the following rule, against engaging in trade, but actually it closes a number of loopholes in those rules. In the preceding rule, a bhikkhu may point out a steward to a person who brings money intended for him; and in the following rule he can, if he words it right, propose a trade or tell a steward to arrange a trade for him. Thus, given just those two rules, it would be possible for a bhikkhu using 'proper' procedures to have his steward engage in currency speculation and other money-making activities without incurring an offense.

This rule, though, includes no such exceptions for 'wording things right (kappiya vohara)', and so closes those loopholes as far as this type of trading is concerned. As a result, a bhikkhu may not express a desire to his steward that he/she sell something belonging to him, or take funds dedicated for his use and invest them for monetary return. And if the bhikkhu is going abroad, he must leave it up to his steward to figure out that his funds may have to be exchanged for foreign currency if they are going to be of any use.

The Commentary's interpretation. According to the Commentary, monetary exchange refers to any trade in which money is involved--whether as the item the bhikkhu brings into the trade, gets

out of the trade or both. Buddhaghosa states that this interpretation is based on a passage which is not in the Vibhanga but which logically should be. The Sub-commentary supports him, explaining that if monetary exchange covers trades in which money forms one side of the trade, it shouldn't matter which side of the trade it is on.

This, however, contradicts a number of points in the Vibhanga. (1) Its table of the possible actions covered by this rule includes only cases where the outcome of the trade for the bhikkhu is money. As we noted in the Introduction, we have to trust that the Vibhanga arrangers knew what was and was not an offense under a certain rule, and that if they had meant the rule to cover more than the alternatives listed in the table, they would have included them. (2) In the Vibhanga's discussion of how the forfeiture is to be conducted, it consistently refers to the offender as the 'one who purchased money', and to the bhikkhu who throws the forfeited object away as the 'one who removes the money.' (3) If monetary exchange covers cases where the bhikkhu uses money to buy allowable things, then the discussion of how a bhikkhu could get his steward to use money rightfully placed with the steward to buy such things would have been included under this rule; instead, it is included under the following rule. All of this seems to indicate that the Commentary is on shaky ground when it tries to force its interpretation on the Vibhanga here.

Still, the Commentary's interpretation is widely followed and fairly complex, so it will be good to discuss it in some detail here.

As under the preceding rule, the Commentary divides articles into three sorts:

nissaggiya objects (N.O.), i.e., articles such as gold and money, that entail a nissaggiya pacittiya when they are accepted,

dukkata objects (D.O.), articles such as precious stones, unhusked grain, land, slaves and livestock that entail a dukkata when they are accepted;

allowable objects (A.O.), articles that a bhikkhu may rightfully

accept and possess.

It then works out the following scheme to cover all possible sorts of trade involving these objects:

Using	to buy	results in
N.O. >	N.O.	a nissaggiya pacittiya
N.O. >	D.O.	a nissaggiya pacittiya
N.O. >	A.O.	a nissaggiya pacittiya
D.O. >	N.O.	a nissaggiya pacittiya
D.O. >	D.O.	a dukkata*
D.O. >	A.O.	a dukkata*
A.O. >	N.O.	a nissaggiya pacittiya
A.O. >	D.O.	a dukkata*
A.O. >	A.O.	a nissaggiya pacittiya under NP 20

The trades marked with asterisks point out one of the anomalies of the Commentary's interpretation: Why trades involving D.O. should incur only a dukkata, while A.O. > A.O. trades should incur a nissaggiya pacittiya is hard to fathom.

At any rate, to continue with the Commentary's explanations: N.O. > A.O. trades cover two possible cases, depending on whether the money was obtained properly or improperly under the preceding rule. If improperly, the object bought with the money is unallowable for all bhikkhus. This holds whether the bhikkhu makes the purchase himself or a steward makes it for him. The only way the item can be made

allowable is to have an equal sum of money returned to the original donor and the item returned to the person who sold it, and then arrange for a proper exchange, as allowed under the following rule.

If, however, a bhikkhu engages in a N.O. > A.O. trade using money obtained properly under the preceding rule, the item bought is unallowable only for him, but allowable for other bhikkhus once he has forfeited it. If N.O. > A.O. exchanges really were covered by this rule, though, this would contradict the Vibhanga, which insists that the item obtained as a result of this rule either has to be given to a lay person or thrown away. Thus it seems better to follow the Vibhanga in treating cases of this sort under the following rule.

The Commentary makes no mention of what should be done with items resulting from trades that carry a dukkata here, but its discussion of how to 'undo' a trade so as to make the item allowable suggests the following scheme:

For a D.O > D.O. trade: Return the object bought to the person who sold it, return the original object to the donor, and confess the offense.

For a D.O. > A.O. trade: Return the object bought to the person who sold it, return the original object to the donor, and confess the offense. If one wants to, one may then approach the person who sold the allowable object and arrange a proper trade in accordance with the following rule.

For an A.O. > D.O. trade: Return the object bought to the person who sold it and confess the offense.

As an intellectual exercise, the Commentary considers the question of a trade that results in an A.O. that can never be made allowable, and comes up with the following scenario: A bhikkhu takes money improperly obtained under the preceding rule, uses it to get iron mined, smelted and made into a bowl. Since there is no way to undo these transactions--the iron can never be returned to its state as ore--there is no way any bhikkhu can ever possibly make use of the

iron no matter what is done with it.

As mentioned above, the Commentary's explanations here contra-dict the Vibhanga on a number of points, and contain a number of anomalies as well. It seems preferable to treat a number of cases it mentions here--N.O. > D.O., N.O. > A.O., D.O. > D.O., D.O. > A.O., A.O. > D.O.. or in other words, any trade in which the resulting object is an allowable or a dukkata object--under the following rule instead.

Forfeiture and confession. When a bhikkhu has obtained gold or money in violation of this rule he is to forfeit it in the midst of a formal meeting of the Sangha, following the procedures explained under the preceding rule. The Pali formula for forfeiture is in Appendix VI.

Non-offenses. The Vibhanga's no-offense clauses contain nothing but the blanket exemptions mentioned under Parajika 1.

Summary: Obtaining gold or money through trade is a nissaggiya pacittiya offense.

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20. Should any bhikkhu engage in various types of trade, (the article obtained) is to be forfeited and confessed.

"Now at that time Ven. Upananda the Sakyan had become skilled at robe making. Having made an outer robe of old rags, having dyed it well and stitched it nicely, he wore it. A certain wanderer, wearing a very expensive cloak, went to where he was staying and on arrival said to him, 'Your outer robe is beautiful, my friend. Give it to me in exchange for this cloak.'

"'Do you know (what you are doing), my friend?'

"'Yes, I know.'

"'Very well, then.' And he gave him the robe.

"Then the wanderer went to the wanderers' park wearing the outer robe. The other wanderers said to him, 'Your outer robe is beautiful, friend. Where did you get it?'

"'I got it in exchange for my cloak.'

"'But how long will this outer robe last you? That cloak of yours was better.'

"So the wanderer, thinking, 'It's true what the wanderers said. How long will this outer robe last me? That cloak of mine was better,' went to where Ven. Upananda the Sakyan was staying, and on arrival said, 'Here is your outer robe, my friend. Give me my cloak.'

"'But didn't I ask you, "Do you know what you are doing?" I won't give it to you.'

"So the wanderer was annoyed and offended and spread it about, 'Even a householder will give another householder the item he regrets (trading). How can one who has gone forth not give (extend the same courtesy) to one who has gone forth?'"

As we noted under NP 10, one of the purposes of this rule is to relieve bhikkhus of the responsibilities that come with making trades--the responsibility of having to get a fair price for one's goods and at the same time offering a fair deal to the person making the trade.

The factors for an offense here are two: object and effort.

Object. The Vibhanga defines "various types of trade" as covering deals involving the four requisites, "even a lump of powder, a tooth-cleaner or unwoven thread"--these being its standard examples of objects with the least possible material value. The Commentary

interprets this as limiting this rule to deals involving nothing but allowable objects (A.O. > A.O.), but there is nothing in the Vibhanga to suggest that this is necessarily so. The emphasis in the Vibhanga seems to be that this rule covers even allowable objects of the least possible value, and all the more so more valuable and restricted objects. In fact, since the Vibhanga explicitly limits the preceding rule to trades which result in money for the bhikkhu (N.O. > N.O.; D.O. > N.O.; A.O. > N.O.), it seems best to interpret this rule as covering all types of trade not covered in that rule:

N.O. > A.O.; N.O. > D.O.;

D.O. > D.O.; D.O. > A.O.:

A.O. > D.O.; and A.O. > A.O.

The Vibhanga and commentaries also mention that the goods one offers in trade are one's own goods, but they do not mention explicitly whether or not this also includes goods which belong to someone else but which have been placed on trust in one's keeping (such as monastery funds placed under the supervision of a monastery offi-cial). Since the no-offense clauses make no exemptions for a bhikkhu who trades using goods received on trust from someone else, though, it would seem that such cases do fall under this rule as well.

Effort. "Engaging in trading," according to the Vibhanga, involves two steps:

(1) The bhikkhu proposes an exchange, saying, "Give this for that," or "Take this for that," or "Exchange this for that," or "Purchase this for that."

(2) The goods exchange hands, the bhikkhu's goods ending up with the other person, and the other person's goods ending up with the bhikkhu.

The first step incurs a dukkata; both steps together, a nissaggiya pacittiya. Perception is not a mitigating factor here: If a bhikkhu manages an exchange in a way which he thinks avoids a penalty under

this rule but in fact doesn't (see below), he incurs the full offense all the same.

Forfeiture and confession. Once a bhikkhu has received an article from trading, he is to forfeit it either to an individual bhikkhu, to a group of two or three, or to a full Sangha of four or more. Only then may he confess the offense. The procedures for forfeiture, confession and the return of the article are the same as under NP 1. The Pali formula for forfeiture is in Appendix VI. The Vibhanga makes no mention of what the bhikkhu may and may not do with after receiving it in return, but we may borrow a page from the Commen-tary's discussion of the preceding rule and say that:

If the exchange was N.O. > D.O., he should return the D.O. to its seller. If the N.O. was properly obtained under NP 18, there is nothing further to be done. If not, the bhikkhu should confess the offense for violating that rule. (If the the purchase price is refunded, the bhikkhu should forfeit it in the midst of the Sangha. If not, he should simply confess the pacittiya offense.)

If the exchange was N.O. > A.O., then if the N.O. was obtained in violation of NP 18, no bhikkhu may make use of the A.O. unless it is returned to the seller, the price of the article is turned over to the original donor of the money, and the A.O. is then repurchased in a way which does not violate this rule. (Again, if the seller refunds the purchase price, the offender should forfeit it in the midst of the Sangha. If not, he should simply confess the pacittiya offense.)

If the N.O in this case was properly obtained, then the purchased article is allowable for other bhikkhus, but not for the offender. (Some might object that if the N.O. was properly obtained it should be treated as A.O., but we must remember that a bhikkhu who orders his steward to use money to buy an object is assuming ownership of the money, which goes against the spirit of NP 18 and the protocol of having a steward in the first place.)

If the exchange was D.O. > D.O., the bhikkhu should return the purchased article to the seller and the original article (if the

seller returns it to him) to the original donor.

If the exchange was D.O. > A.O., the purchased article is not allow-able for any bhikkhu unless it is returned to the seller, the D.O. is returned to the original donor, and the A.O. is then repurchased in a way which does not violate this rule.

If the exchange was A.O. > D.O., the bhikkhu should return the purchased article to the seller.

If the exchange was A.O. > A.O., the bhikkhu may make use of the article as he likes.

If the exchange was wages in payment for services rendered, the Commentary notes that there is no way the bhikkhu can rightfully get the payment back, so he should simply confess a pacittiya offense.

Non-offenses. In the origin story to NP 5, the Buddha allows bhikkhus to trade allowable articles with other bhikkhus, bhikkhunis, female probationers, and male or female novices. The present rule thus covers trades made only with people who are not one's co-religionists.

As for trades with people who are not one's co-religionists, the Vibhanga here adds that a bhikkhu commits no offense--

if he asks the price of an object;

if he tells a steward (wording the request properly, as under NP 10);

or if he tells the seller, "I have this. I have need of such-and-such," and then lets the seller arrange the exchange as he/she sees fit.

This last point may seem like a lot of hair-splitting, but we must remember that if a trade is arranged in this way, the bhikkhu is absolved from any responsibility for the fairness of the deal, which seems to be the whole point of the rule.

The Commentary, in discussing these exemptions raises the following points:

1) A bhikkhu who tries to avoid the technicalities of what is defined as engaging in trading by saying simply, "Give this. Take that" may do so only with his close relatives. Otherwise, telling a lay person to take one's belongings as his/her own is a "theft of faith" (saddha-deyya)--i.e., a misuse of the donations that lay supporters have sacrificed for the bhikkhu's use. (See Mv.VIII.22.1) On the other hand, telling an unrelated lay person to give something is a form of begging, which carries a dukkata unless the lay person has invited one to ask in the first place. (From this we may deduce that bhikkhus should not bargain after having asked the price of a good or service--e.g., a taxi fare--even in situations where bargaining is the norm.)

2) A bhikkhu desiring to get an article may tell his steward, "Having taken that, give (the seller) this." This, however, contradicts other passages in the Commentary itself, in which this form of speech is said to violate this rule when spoken directly to the seller. Since the Vibhanga includes orders to purchase an item as coming under this rule, it would seem that only the forms of speech allowed under NP 10--"I have need of such-and-such;" "I want such-and-such"--would be allowed under the no-offense clauses here as well.

3) Under the previous rule, the Commentary mentioned that a bhikkhu engaging in an otherwise allowable trade for profit incurs a dukkata. Here it says that if a bhikkhu, proposing a trade by wording it right (kappiya vohara), deceives the seller as to the value of his goods, he is to be treated under Parajika 2.

4) If a bhikkhu goes with his steward to a store, and sees that the steward is getting a bad deal, he may simply tell the steward, "Don't take it."

5) The Commentary to NP 10 describes how a bhikkhu may make a purchase when his steward has left funds in safe-keeping on the bhikkhu's premises, but is not around to arrange a trade when, say, a

bowl-seller comes along. The bhikkhu may tell the seller, "I want this bowl, and there are funds of equal value here, but there is no steward to make them allowable." If the seller volunteers to make them allowable, the bhikkhu may show him where they are, but may not tell him how much to take. If the seller takes too much, the bhikkhu may cancel the sale by saying, "I don't want your bowl after all."

In general it is not a wise policy to have funds left for safe-keeping on one's premises--a Community that allows it exposes itself to the dangers of robbery and assault--but the Commentary's discussion of this point seems less interested in describing ideal behavior than in drawing where the line between an offense and no offense lies.

Special cases. 1) The Bhikkhunis' Nissaggiya Pacittiya rules 4-10 show that if a lay donor has given money to a store owner to pay for whatever a bhikkhuni requests from the store, the bhikkhuni may take advantage of the arrangement without incurring an offense. If the donor stipulates that this arrangement applies only to certain things, or to things worth a certain amount, the bhikkhuni may take only those things which fall under the stipulation: This is the point of the rules. In effect, what this is doing is making the storeowner the bhikkhuni's steward. Such an arrangement would thus also seem allowable for bhikkhus, as long as they word their requests to the store owner properly, as advised under NP 10.

2) As mentioned under NP 18, checks, credit cards, bank drafts and traveler's checks do not count as gold or money, but any trade arranged with them would come under this rule. With checks, the point where the full offense is committed is when the bhikkhu hands the check over to the seller--or tells his steward to hand it over--in exchange for goods or services. Simply signing a check does not come under this rule. Thus a monastic official responsible for monas-tery building funds of the sort discussed in the Commentary to NP 10--where the donor makes the bhikkhu(s) responsible for saying who money is to be given to--may sign checks drawing on the fund without incurring an offense here, unless he hands the check over to the seller or tells the steward, "Use this to buy X."

Similarly with credit cards: The offense is committed when the bhikkhu hands the signed credit card receipt--or has it handed--to the seller. The receipt is an acknowledgement of goods purchased or services rendered, which in the context of the card holder's agreement with the credit card company is his promise to repay the loan he is making on the company. This promise is what he is trading with the seller.

Summary: Engaging in trade with anyone except one's co-religionists is a nissaggiya pacittiya offense.

21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

Alms bowls. This rule deals only with alms bowls that are fit to be determined for use. According to the Commentary, this means any that are--

1) made of the proper material;

2) the proper size;

3) fully paid for;

4) properly fired; and

5) not damaged beyond repair.

Material. In the Cullavagga (V.8.2 & V.9.1), the Buddha allows two kinds of alms bowls--made of clay and made of iron--and forbids eleven: made either of wood, gold, silver, pearl, beryl, crystal, bronze, glass, tin, lead or copper. Using the Great Standards, it has recently been decided that stainless steel bowls are allowable, but aluminum bowls not. In the time of the Buddha, clay bowls were the more common. At present, iron and steel bowls are.

Size. The Vibhanga contains a discussion of three proper sizes for a bowl--the medium size containing twice as much volume as the small, and the large twice as much as the medium--but they are based on measurements which are not known with any precision at present. The author of the Vinaya Mukha reports having experi-mented with various sizes of bowls based on a passage in the story of Mendaka in the Dhammapada Commentary. His conclusion: a small bowl is just a little larger than a human skull, and a medium bowl approximately 27 1/2 English inches (70 cm.) in circumference, or about 8.75 inches (22.5

cm.) in diameter. He did not try making a large bowl. Any size larger than the large size or smaller than the small is inappropriate; any size in between falls under this rule.

Fully paid for. According to the Commentary, if a bowl-maker makes a gift of a bowl, it counts as fully paid for. If a bowl has been delivered to a bhikkhu but has yet to be fully paid for it may not be determined, and does not come under this rule until paid for in full.

Fired. The Commentary states that a clay bowl must be fired twice before it can be determined, to make sure it is properly hardened; and an iron bowl five times, to prevent it from rusting. Since stainless steel does not rust it need not be fired, but the accepted practice is to find some way to make it grey--either by painting it on the outside or firing the whole bowl with leaves which will give it a smoky color--so that it will not stand out.

Not damaged beyond repair. According to the Commentary, a clay bowl is damaged beyond repair if it has at least ten inches (finger-breadths) of cracks in it, the smallest of the cracks being at least two inches long. (Cracks less than two inches long are said not to merit mending, and so do not count.) If a bowl has fewer cracks than that, they should be mended either with tin wire, sap (but for some reason not pure pine sap) or a mixture of sugar cane syrup and powdered stone. Other materials not to be used for repair are beeswax and sealing wax. If the total number of countable cracks equals ten inches or more, the bowl becomes a non-bowl, and the owner is entitled to ask for a new one.

As for iron and steel bowls, a hole in the bowl large enough to let a millet grain pass through is enough to make the determination lapse, but not enough to make the bowl a non-bowl. The bhikkhu should plug the hole--or have a blacksmith plug it--with powdered metal or a tiny metal plug polished smooth with the surface of the bowl, and then re-determine the bowl for use.

If the hole is small enough to be plugged in this way, then no matter how many such holes there are in the bowl, they do not make it a

non-bowl, and the bhikkhu should mend it and continue using it. If, however, there is even one hole so large that the metal used to plug it cannot be polished smooth with the surface of the rest of the bowl, the tiny crevices in the patch will collect food. This makes it unfit for use, and the owner is entitled to ask for a new one to replace it.

An extra alms bowl, according to the Vibhanga, is any which has not yet been determined for use or placed under shared ownership. Since a bhikkhu may have only one bowl determined for use at any one time, he should place any additional bowls he receives under dual ownership if he plans to keep them on hand. (The procedures for placing bowls under determination and dual ownership, and for rescinding their determination and dual ownership, are given in Appendices IV & V.)

Effort. According to the Commentary, once a bowl belonging to a bhikkhu fulfills all the requirements for a determinable bowl, he is responsible for it even if he has not yet received it into his keeping. For example, if a blacksmith promises to make him a bowl and send word when it is finished, the bhikkhu is responsible for the bowl as soon as he hears word from the blacksmith's messenger that the bowl is ready, even though he has yet to receive it. If the blacksmith, prior to making the bowl, promises to send it when it is done, then the bhikkhu is not responsible for it until the blacksmith's messenger brings it to him. (All of this assumes that the bowl is already fully paid for.)

If, within ten days after becoming responsible for a new bowl, a bhikkhu does not determine it for use, place it under dual ownership, abandon it (give it or throw it away), or if the bowl is not lost, stolen, damaged beyond repair or taken on trust, then on the tenth dawn after he receives it he incurs the full offense under this rule.

Perception is not a mitigating factor here. Even if the bhikkhu thinks that ten days have not passed when they have, or if he thinks that the bowl is damaged beyond repair or placed under dual ownership, etc., when it isn't, he incurs the penalty all the same.

Forfeiture and confession. The procedures for forfeiture, confession

and return of the bowl are the same as under NP 1. The Pali formulae to use in forfeiting and returning the bowl are given in Appendix VI. As with the rules concerning robe cloth, the bowl must be returned to the offender after he has confessed his offense. Not to return it incurs a dukkata. Once the bowl is returned, the ten-day countdown starts all over again.

Non-offenses. There is no offense if within ten days the bhikkhu determines the bowl for use, places it under dual ownership, abandons it, loses it, or if the bowl is stolen, damaged beyond repair or taken on trust.

Summary: Keeping an alms bowl for more than ten days without determining it for use or placing it under dual ownership is a nissaggiya pacittiya offense.

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22. Should a bhikkhu with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company of bhikkhus' final bowl should be presented to the bhikkhu, (saying,) "This, bhikkhu, is your bowl. It is to be kept until broken." This is the proper procedure here.

"Now at that time a certain potter had invited the bhikkhus, saying, 'I will supply a bowl for whichever one of the masters needs a bowl.' So the bhikkhus, knowing no moderation, asked for many bowls. Those with small bowls asked for large ones. Those with large ones asked for small ones. The potter, making many bowls for the bhikkhus, could not make other goods for sale. (As a result,) he could not support himself, and his wife and children suffered."

According to the Commentary, the phrase, a bowl "having less than five

mends" refers to one that is not beyond repair, as explained under the preceding rule. Thus this rule does not apply to a bhikkhu whose bowl is beyond repair: As the K/Commentary notes, whether or not the damage in his bowl is actually mended is not an issue here.

A bhikkhu whose bowl is not beyond repair incurs a dukkata in asking for a new bowl, and a nissaggiya pacittiya in receiving it.

Forfeiture, confession and bowl exchange. Once a bhikkhu has received a bowl in violation of this rule, he must forfeit it and confess the offense in the midst of the Community. (See Appendix VI for the Pali formula used in forfeiture.) He then receives the Community's "final bowl" to use instead of the new one he has forfeited.

The Community's final bowl is selected in the following way: Each bhikkhu coming to the meeting to witness the offender's forfeiture and confession must bring the bowl he has determined for his own use. If a bhikkhu has an inferior bowl in his possession--either extra or placed under dual ownership--he is not to determine that bowl and take it to the meeting in hopes of getting a more valuable one in the exchange which is to take place. To do so incurs a dukkata.

Once the bhikkhus have assembled, the offender forfeits his bowl and confesses the offense. The Community, following the pattern of one motion and one announcement (natti-dutiya-kamma) given in the Vibhanga, then chooses one of its members as bowl exchanger. The bowl exchanger's duty is to take the forfeited bowl and show it to the most senior bhikkhu, who is to choose whichever of the two bowls pleases him more--his own or the new one. If the new bowl is preferable to his own, and yet he does not take it out of sympathy for the offender, he incurs a dukkata. The K/Commentary and Sub-commentary add that if he does not prefer the new bowl, there is no offense in not taking it.

Once the most senior bhikkhu has taken his choice, the remaining bowl is then shown to the bhikkhu second in seniority, who repeats the process, and so on down the line to the most junior bhikkhu. The bowl exchanger then takes the bowl left over from this last bhikkhu's choice--the least desirable bowl belonging to that company of

bhikkhus--and presents it to the offender and tells him to determine it for his use and care for it as best he can.

If the offender treats it improperly--putting in a place where it might get damaged, using it in the wrong sort of way--or tries to get rid of it, thinking, "How can this bowl be lost or destroyed or broken," he incurs a dukkata.

Non-offenses. The Vibhanga states that a bhikkhu whose bowl is not beyond repair incurs no penalty if he asks for a new bowl from relatives or from people who have invited him to ask, or if he gets a new bowl with his own resources. He is also allowed to ask for a bowl for the sake of another, which--following the Commentary to NP 6--means that Bhikkhu X may ask for a bowl for Y only if he asks from his own relatives or people who have invited him to ask for a bowl OR if he asks from Y's relatives or people who have invited Y to ask. Asking for and receiving a bowl for Y from people other than these would incur the full offense.

Summary: Asking for a new alms bowl when one's current bowl is not beyond repair is a nissaggiya pacittiya offense.

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23.There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

Tonics. The five tonics mentioned in this rule form one of four classes of edibles grouped according to the time period within which they may be eaten after being received. The other three--food, juice

drinks and medicines--are discussed in detail at the beginning of the Food Chapter in the pacittiya rules. Here is the story of how this group came to be a special class:

"Then as the Blessed One was alone in seclusion, this line of reasoning occurred to him: 'At present the bhikkhus, afflicted by the autumn disease, bring up the conjey they have drunk and the food they have eaten. Because of this they are thin, wretched, unattractive and jaundiced, their bodies covered with veins. What if I were to allow medicine for them--which would be both medicine and agreed to be medicine for the world, and serve as food, yet would not be considered gross (substantial) food.'

"Then this thought occurred to him: 'There are these five tonics--ghee, fresh butter, oil, honey, sugar/molasses--which are both medicine and agreed to be medicine for the world, and serve as food yet would not be considered gross food. What if I were now to allow the bhikkhus, having accepted them at the right time (from dawn to noon), to consume them at the right time'....

"Now at that time bhikkhus, having accepted the five tonics at the right time, consumed them at the right time. Because of this they could not stomach even their ordinary coarse meals, much less greasy ones. As a result, afflicted both by the autumn disease and this loss of appetite for food, they became even more thin and wretched...So the Blessed One, for this cause, for this reason, having given a Dhamma talk, addressed the bhikkhus: 'I allow you, bhikkhus, having accepted the five tonics, to consume them both at the right time and at the wrong time (from noon to dawn).'" (Mv.VI.1)

The Vibhanga defines the five tonics as follows:

Ghee (butter oil) made from the milk of any animal whose flesh is allowable for bhikkhus to eat (see the introduction to the Food Chapter in the pacittiya rules).

Fresh butter, again, made from the milk of any animal whose flesh is allowable. None of the Vinaya texts go into detail on how fresh butter

is made, but the Bhumija Discourse (M.126) describes the process as "having sprinkled curds in a pot, one twirls them with a churn." Fresh butter of this sort is still made in India today by taking a small churn--looking like an orange with alternate sections removed, attached to a small stick--and twirling it in curds, all the while sprinkling them with water. The fresh butter--mostly milk fat plus some milk solids--coagulates on the churn, and when the fresh butter is removed what is left in the pot is diluted buttermilk. Fresh butter, unlike creamery butter--made by churning cream--may be stored unrefrigerated in bottles for several days even in the heat of India without going rancid.

Arguing by the Great Standards, creamery butter would obviously come under fresh butter here. A more controversial topic is cheese.

In Mahavagga VI.34.21, the Buddha allows bhikkhus to consume five products of the cow: milk, curds, buttermilk, fresh butter and ghee. Apparently, cheese--curds which have been heated to evaporate their liquid content and then cured with or without mold--was not known in those days, but it seems proper to include it under one of the five. The question is which one. Some have argued that it should come under fresh butter, since the composition is similar--milk fat and solids derived from curds. Others have argued that it should come under curds, as it generally regarded to be more of a gross food. Since the texts give no guidance here, the best policy would seem to be to follow the views of the Community to which one belongs.

Oil, according to the Vibhanga, includes sesame oil, mustard seed oil, "honey tree" oil, castor oil and oil from tallow. The Mahavagga (VI.2.1) allows oil made from five kinds of tallow: bear, fish, alligator (shark?), pig and donkey tallow. Since bear meat is one of the kinds normally unallowable for bhikkhus, the Sub-commentary interprets this list as meaning oil from the tallow of any animal whose flesh is allowable--and from any animal whose flesh, if eaten, carries a dukkata--is allowable here. Since human flesh, if eaten, carries a thullaccaya, oil from human fat is not allowed. The Commentary adds that oil made from any plants not listed in the Vibhanga carries a dukkata if kept more than seven days.

Honey means the honey of bees, although the Commentary lists two species of bee--cirika, long and with wings, and tumbala, large, black and with hard wings--whose honey it says is very viscous and ranks as a medicine, and not one of the five tonics.

Sugar/molasses the Vibhanga defines simply as essence of sugar cane. The Commentary interprets this as meaning not only sugar and molasses, but also fresh sugar cane juice. The Vinaya Mukha disagrees here, saying that sugar cane juice, if kept overnight, can quickly turn into alcohol, and so should be classed as a juice drink. The Commentary also says that sugar or molasses made from any fruit which is classed as a food--e.g., coconut, date palm, sugar beet etc.--ranks as a food and not as a tonic, but it is hard to guess at its reasoning here, since sugar cane itself is also classed as a food. The Vinaya Mukha seems more correct in using the Great Standards to say that all forms of sugar and molasses, no matter what the source, would be included here. Thus artificial sweeteners would also come under this rule.

According to Mv.VI.16.1, even if the sugar has a little flour mixed in with it to make it firmer--as sometimes happens in sugar cubes and blocks of palm sugar--it is still classed as a tonic.

Proper use. According to the Commentary, any tonic received in the morning may be eaten with food that morning. For the rest of the seven days, it may be eaten only if not taken with food. Any tonic received in the afternoon may not be eaten mixed with food at any time at all.

Also, the Commentary says at one point, one may take the tonic at any time during those seven days regardless of whether or not one is ill. At another point, though, it says that one may take the tonic after the morning of the day on which it is received only if one has a reason. This statement the Sub-commentary explains as meaning that any reason suffices--e.g., hunger, weakness--as long as one is not taking the tonic for nourishment as food. In other words, one may take enough to assuage one's hunger, but not to fill oneself up.

Mv.VI.27, though, contains stipulations for the use of sugar. If one

is ill, one may take it as-is at any time during the seven days; if not, then one must take it mixed with water after noon of the first day.

Forfeiture and confession. If a bhikkhu keeps a tonic past the seventh dawn after receiving it, he is to forfeit it and confess the nissaggiya pacittiya offense. Perception is not a mitigating factor here. Even if he thinks that seven days have not yet passed when they actually have--or thinks that the tonic is no longer in his possession when it actually is--he incurs the offense all the same. ()

The procedures for forfeiture, confession and return of the tonic are the same as under NP 1. The formula to use in forfeiting the tonic is given in Appendix VI. Once the bhikkhu receives the tonic in return, he may not use it to eat or to apply to his body, although he may use it for other external purposes, such as oil for a lamp, etc. Other bhikkhus may not eat the tonic either, but they may apply it to their bodies--for example, as oil to rub down their limbs.

Non-offenses. According to the Vibhanga, there is no offense if within seven days the tonic gets lost, destroyed, burnt, stolen or taken on trust; or if the bhikkhu determines it for use, abandons it or--having given it away to an unordained person, abandoning possession of it in his mind--he receives it in return and makes use of it. ()

The Commentary has an extended discussion of the last three points.

1) Determining the tonic for use means that, within the seven days, the bhikkhu determines that he will use it not as a medicine, but only to apply to the outside of his body or for other external purposes instead. In this case, he may keep the tonic as long as he likes without incurring a penalty.

2) Unlike the other rules dealing with robe cloth or bowls kept X number of days, the no-offense clauses here do not include exemp-tions for tonics placed under dual ownership, but the Commentary discusses "abandons it" as if it read "places it under dual ownership". Its verdict: Any tonic placed under dual ownership may be kept for more

than seven days without incurring a penalty, as long as the owners do not divide up their shares, but after the seventh day they may not use it for internal purposes. The Sub-commentary adds that any tonic placed under dual ownership may not be used at all until the arrangement is rescinded.

3) The Commentary reports a controversy between two Vinaya experts on the meaning of the last exemption in the list--i.e., "having given it away to an unordained person, abandoning possession of it in his mind, he receives it in return and makes use of it." Ven. Maha Sumatthera states that the phrase, "if within seven days" applies here as well: If within seven days the bhikkhu gives the tonic to an unordained person, having abandoned possession of it in his mind, he may then keep it and consume it for another seven days if the unordained person happens to return it to him.

Ven. Maha Padumathera disagrees, saying that the exemption "abandons it" already covers such a case, and that the exemption here refers to the situation where a bhikkhu has kept a tonic past seven days, has forfeited it and received it in return, and then gives it up to an unordained person. If the unordained person then returns the tonic to him, he may use it to rub on his body.

The K/Commentary agrees with the latter position, but this creates some problems, both textual and practical. To begin with, the phrase, "if within seven days," modifies every one of the other no-offense clauses, and there is nothing to indicate that it does not modify this one, too. Secondly, every one of the other exemptions refers directly to ways of avoiding the full offense, and not to ways of dealing with the forfeited article after it is returned, and again there is nothing to indicate that the last exemption breaks this pattern.

On the practical side, if the exemption "abandons it" covers cases where a bhikkhu may give up the tonic to anyone at all and then receive it in return to use for another seven days, bhikkhus could spend their time trading hoards of tonics among themselves indefinitely, and the rule would become meaningless. But as the origin story shows, it was precisely to prevent them from amassing such

hoards that the rule was formulated in the first place.

"Then Ven. Pilindavaccha approached the residence of King Seniya Bimbisara of Magadha, and on arrival sat down on an appointed seat. Then King Seniya Bimbisara... approached Ven. Pilindavaccha and, paying homage, sat down to one side. As he sat there, Ven. Pilindavaccha addressed him: 'For what reason, great king, has the monastery attendant's family been imprisoned?'

"'Sir, in the monastery attendant's house was a garland of gold: beautiful, attractive, exquisite. There is no garland of gold like it even in our own women's quarters. From where could he have gotten it? It must have been stolen.'

"Then Ven. Pilindavaccha willed that the palace of King Seniya Bimbisara be gold. And it became made entirely of gold. 'But from where have you gotten so much gold, great king?'

"(Saying,) 'I understand, sir. This is simply the master's psychic power,' he had the monastery attendant's family released.

"The people, saying, 'The master Pilindavaccha displayed a psychic wonder, a superior human feat, to the king and his retinue,' were gladdened and delighted. They presented Ven. Pilindavaccha with the five tonics: ghee, fresh butter, oil, honey and sugar.

"Now ordinarily Ven. Pilindavaccha was already a receiver of the five tonics, so he distributed his gains among his company, who came to live in abundance. They put away their gains having filled pots and pitchers. They hung up their gains having filled water strainers and bags. These kept oozing and seeping, and their dwellings were crawling and creeping with rats. People, engaged in a tour of the dwellings, having seen this, were offended and annoyed and spread it about, 'These Sakyan contemplatives have inner store rooms like the king....'"

Thus it seems more likely that the Vibhanga's no-offense clauses should be interpreted like this: A bhikkhu is no longer held

respon-sible for a tonic if he abandons it or gives it away--no matter who he gives it to, or what his state of mind--but he may receive it in return and use it another seven days only if he has given it to an unordained person, having abandoned all possession of it in his mind.

Summary: Keeping any of the five tonics--ghee, fresh butter, oil, honey or sugar/molasses--for more than seven days, unless one determines to use them only externally, is a nissaggiya pacittiya offense.

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24. When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

Bhikkhus in the time of the Buddha commonly bathed in a river or lake. Passages in the Canon give an indication of some of the dangers involved: They had to watch over their robes to make sure that they weren't stolen or washed away by the river, and they had to make sure that they didn't expose themselves. (S.II.10 tells of a female deity who, seeing a young bhikkhu bathing, became smitten with the sight of him wearing only his under robe. She appeared to him, sug-gesting that he leave the monkhood to take his fill of sensual pleasures before his youth had past, but fortunately he was far enough in the practice to resist her advances.) A further danger during the rainy season was that the rivers would become swollen and their currents strong. During this time, then, bhikkhus would bathe in the rain.

Rains-bathing cloth. The Mahavagga (Mv.VIII.15.1-7) contains the story of a servant girl who went to a monastery and--seeing bhikkhus out

bathing naked in the rain--concluded that there were no bhikkhus there, but only naked ascetics. She returned to tell her mistress, Lady Visakha, who realized what was actually happening, and made this the occasion to ask permission of the Buddha to provide rains-bathing cloths for the bhikkhus, because as she put it, "Nakedness is repulsive." He granted her request, and at a later point (Mv.VIII.20.2) stated that a rains-bathing cloth could be determined for use during the four months of the rainy season--beginning with the day after the full moon in July, or the second if there are two--and that at the end of the four months it was to be placed under dual ownership. This training rule deals with the protocol for seeking and using such a cloth during the rains and the period immediately preceding them.

The protocol is sketched out in the Vibhanga, the details being filled in by the Commentary as follows: During the first two weeks of fourth lunar month of the hot season--the lunar cycle ending with the full moon in July, or the first if there are two--a bhikkhu may seek a rains-bathing cloth, and make it if he gets enough material, but may not yet use it or determine it for use. In seeking the cloth he may directly ask for it from relatives or people who have invited him to ask, or he may approach people who have provided rains-bathing cloths in the past and give them such hints as: "It is the time for material for a rains-bathing cloth," or "People are giving material for a rains-bathing cloth." If he asks directly from people who are not relatives or who have not invited him to ask, he incurs a dukkata; if he then receives cloth from them, he incurs the full offense under NP 6. If he gives hints to people who have never provided rains-bathing cloths in the past, he incurs a dukkata.

During the last two weeks of the fourth lunar month of the hot season he may now begin using his cloth, although he may not yet determine it for use. This shows clearly that this rule is providing an exemption to NP 1, under which he otherwise would be forced to determine the cloth within ten days after receiving it. If he has not yet received enough material, he may continue seeking for more, in the way described above, and make himself a cloth when he receives enough.

When the first day of the rainy season arrives, he may determine the cloth. If he does not yet have enough material to make his rains-bathing cloth, he may continue seeking it throughout the four months of the rains. If he bathes naked in the rain when he has a cloth to use, he incurs a dukkata, although he may bathe naked in a lake or river without incurring any penalty. If he has no cloth to use, he may also bathe naked in the rain.

At the end of the four months, he is to wash his cloth, place it under dual ownership and put it aside if it is still usable. He may begin using it again the last two weeks of the last lunar month before the next rainy season, and is to re-determine it for use on the day the rainy season officially begins.

Towards the end of his discussion of this rule, Buddhaghosa adds his own personal opinion on when the rains-bathing cloth should be determined for use if it is finished during the rains--on the grounds that the ancient commentaries do not discuss the issue--one of the few places where he overtly gives his own opinion anywhere in the Commentary. His verdict: If one receives enough material to finish the cloth within ten days, one should determine within those ten days. If not, one may keep what material one has, undetermined and throughout the rainy season if need be, until one does obtain enough material, and then determine the cloth on the day it is completed.

Offenses. As the K/Commentary points out, this rule covers two separate offenses whose factors are somewhat different: the offense for seeking a rains-bathing cloth at the wrong time, and that for using it at the wrong time.

Seeking. The factors here are three: object, effort and result. The bhikkhu is looking for material for a rains-bathing cloth, he makes hints to people during the time he is not allowed to make hints, and he receives the cloth. There is a dukkata in the hinting, and a full offense in receiving the cloth.

Using. The factors here are two: object--he has a rains-bathing cloth--and effort--he has other robes to use, there are no dangers,

and yet he wears the cloth during the period when he is not allowed to wear it. (The conditions here are based on the no-offenses clauses, which we will discuss below.)

In neither of these cases is perception a mitigating factor. Even if a bhikkhu thinks that the right time to hint for the cloth or to wear it has come when it actually hasn't, he is not immune from an offense.

Forfeiture and confession. A bhikkhu who has committed either of the two full offenses here is to forfeit the cloth and confess the offense. The procedures for forfeiture, confession and return of the cloth are the same as under NP 1.

Non-offenses. As the rule states, there is no offense for the bhikkhu who hints for a rains-bathing cloth within the last lunar month of the hot season, or for one who wears his rains-bathing cloth during the last two weeks of that month.

The Vibhanga then refers to a situation which occasionally happens under the lunar calendar: The four months of the hot season end, but the rains retreat is delayed another lunar cycle due to the fact that a thirteenth lunar month has to be added to that year in order to bring the lunar year back into line with the solar year. (This usually occurs when there are two full moons in July.) In this case, it says that the rains-bathing cloth--having been sought for during the fourth month of the hot season and worn during the last two weeks--is to be washed and then put aside. When the proper season arrives, it may be brought out for use. ()

The Commentary adds that there is no need to determine the cloth in this period until the day the rains retreat officially starts, but it doesn't say whether the proper season to use the cloth begins with the rains retreat or two weeks before. It would make sense to allow the bhikkhu to begin using the cloth two weeks before, but this is simply my own opinion.

The Vibhanga then adds three more exemptions: There is no offense for a "stolen-robe" bhikkhu, a "destroyed-robe" bhikkhu or when there are

dangers. The Commentary interprets "robe" here as meaning rains-bathing cloth, and says that these exemptions apply to the dukkata offense for bathing naked in the rain. A bhikkhu whose rains-bathing cloth has been stolen or destroyed may bathe naked in the rain without incurring an offense, as may a bhikkhu with an expensive bathing cloth who would rather bathe naked because of his fear of cloth thieves.

Strangely enough, Buddhaghosa's own K/Commentary makes the Vibhanga's exemptions refer also to the full offense. If a bhikkhu's other robes have been stolen or destroyed, he may wear his rains-bathing cloth out of season. The same holds true when--in the words of the K/Commentary--"naked thieves are plundering," a bhikkhu decides to wear his rains-bathing cloth out-of-season in order to protect either it or his other robes from being stolen.

The Sub-commentary follows the K/Commentary in holding to both interpretations.

At present, much of this discussion is purely academic, inasmuch as most bhikkhus--if they use a bathing cloth--tend to determine it for use as a "cloth accessory" so as to avoid any possible offense under this rule.

Summary: Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a nissaggiya pacittiya offense.

Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season is also a nissaggiya pacittiya offense.

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25. Should any bhikkhu, having himself given a robe cloth to (another) bhikkhu, and then being angered and displeased, snatch it back or have

it snatched back, it is to be forfeited and confessed.

"At that time Ven. Upananda the Sakyan said to his brother's student, 'Come, friend, let's set out on a tour of the countryside.'

"'I can't go, sir. My robe is threadbare.'

"'Come, friend, I'll give you a robe.' And he gave him a robe. Then that bhikkhu heard, 'The Blessed One, they say, is going to set out on a tour of the countryside.' The thought occurred to him: 'In that case I won't set out on a tour of the countryside with Ven. Upananda the Sakyan. I'll set out on a tour of the countryside with the Blessed One.'

"Then Ven. Upananda said to him, 'Come, friend, let's set out on that tour of the countryside now.'

"'I won't set out on a tour of the countryside with you, sir. I'll set out on a tour of the countryside with the Blessed One.'

"'But the robe I gave you, my friend, will set out on a tour of the countryside with me.' And angered and displeased, he snatched the robe back."

As the Commentary points out, this rule applies to cases where one perceives the robe cloth as being rightfully one's own, even after having given it away, as when giving it on an implicit or explicit condition which the recipient does not later fulfill. Thus the act of snatching away here does not incur a parajika. If, however, one has mentally abandoned ownership of the robe, and then for some reason snatches it back, the case would come under Parajika 2.

The factors for an offense here are two.

Object. A piece of any of the six allowable kinds of robe cloth, measuring at least four by eight fingerbreadths.

Effort. One has given the cloth to another bhikkhu on one condi-tion

or another, and then angered and displeased with him, snatches it back or has someone else snatch it back. In the latter case, one incurs a dukkata in giving the order to snatch the robe, and the full offense when the robe is snatched. Perception (with regard to the recipient/victim) is not a mitigating factor here. If he actually is a bhikkhu, then whether or not one perceives him to be so makes no difference as far as the offense is concerned.

Forfeiture and confession. A bhikkhu who has obtained robe cloth in violation of this rule is to forfeit it and confess the offense. The procedures for forfeiture, confession and return of the cloth are the same as under NP 1. The formula to use in forfeiting the cloth is given in Appendix VI.

Lesser offenses. There is a dukkata for angrily snatching back from a bhikkhu requisites other than cloth; and for angrily snatching back any kind of requisite--cloth or otherwise--that one has given to someone who is not a bhikkhu. The Sub-commentary adds that to give robe cloth to a layman planning to be ordained, and then to snatch it back in this way after his ordination, entails the full offense.

According to the Vibhanga, there is no offense if the recipient returns the robe of his own accord, or if the donor takes it back on trust. () The Commentary's discussion of the first exemption shows that if the recipient returns the robe after receiving a gentle hint from the donor--"I gave you the robe in hopes that you would study with me, but now you are studying with someone else"--the latter incurs no offense. But if the donor's hint shows anger--"I gave this robe to a bhikkhu who would study with me, not to one who would study with somebody else!"--he incurs a dukkata for the hint, but no offense when the recipient returns the robe.

Summary: Having given another bhikkhu a robe on a condition and then--angry and displeased--snatching it back or having it snatched back is a nissaggiya pacittiya offense.

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26. Should any bhikkhu, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed.

The factors for an offense here are three: object, effort and result.

Object. Thread or yarn of the six allowable types for robe cloth, that a bhikkhu--with the purpose of making a robe--has requested from people who are not his relatives or who have not invited him to ask.

Effort. He then takes this thread to weavers who are unrelated to him and have not offered their services for free, and gets them to weave him robe cloth measuring at least four by eight fingerbreadths.

Result. He receives the cloth.

Offenses. The Commentary has a table which works out the various combinations of offenses here based on two variables: whether the bhikkhu has obtained the thread properly or not, and whether or not the weavers are proper for him to ask. Thread properly received is that which he has requested from people who either are related to him or who have invited him to ask. Similarly, weavers proper for him to ask are any who are related to him or who have offered him their services.

If both the thread and the weavers are classed as not proper, there is a dukkata in getting them to weave cloth, and a nissaggiya pacittiya in receiving the cloth when it is done.

There is a dukkata in receiving the cloth if the thread is proper, but the weavers not; OR if the thread is not proper, but the weavers are. (For ease of remembrance: a dukkata if one variable is proper and the other not.)

If both variables are proper, there is no offense.

The Commentary then has a field day working out the permuta-tions if two different weavers--one proper and one improper--work on the cloth, or if proper and improper thread are used in the cloth--proper warp and improper woof, or alternating strands of proper and improper thread--which if nothing else goes to show how few truly burning issues have sprung up around this rule.

Forfeiture and confession. Robe cloth received in a way which incurs the full offense under this rule is to be forfeited and the offense confessed, following the same procedure as under NP 1.

Non-offenses. The Vibhanga says that there is no offense "to sew a robe, or in a binding, a belt, a shoulder-strap, a bag for carrying the bowl, or a water-strainer." The Commentary interprets this as meaning that there is no offense in asking for thread or yarn to sew a robe or to make any of the other things listed. Since these articles are small, and since bhikkhus are allowed looms (Cv.V.28.2), perhaps they are things that bhikkhus could be expected to make themselves.

The no-offense clauses also say that there is no offense if they--the donors or the weavers--are relatives, if they have invited one to ask, if the cloth is for the sake of another, or if it is by means of one's own property. These exemptions apply both to asking for thread and for getting weavers to weave cloth. As under NP 6 & 22, "for the sake of another" means that one may ask from one's own relatives or from those who have invited one to ask OR from relatives of the other or people who have invited him to ask. Asking for his sake from people other than these would incur the full offense.

If the cloth is obtained by means of one's own property--i.e., one arranges to pay for the thread and hire the weavers--the Commentary states that one is responsible for the cloth as soon as it is finished and fully paid for, whether or not it is delivered into one's possession: One must therefore determine it for use within 10 days of that date so as not to incur an offense under NP 1. If the weavers have promised to send word when the cloth is done, one's responsibility starts when one receives word from their messenger;

similarly, if they have promised to send the cloth when done, one's responsibility begins when their messenger delivers it.

Summary: Taking thread which one has asked for improperly, and getting weavers to weave cloth from it--when they are unrelated and have not made a previous offer to weave--is a nissaggiya pacittiya offense.

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27. In case a man or woman householder unrelated to a bhikkhu has weavers weave robe cloth for his sake, and if the bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something;" and should the bhikkhu, having said that, reward them with a little something, even as much as alms food, it (the cloth) is to be forfeited and confessed.

Here the factors for an offense are four:

Object. A piece of any of the six allowable types of robe cloth, measuring at least four by eight fingerbreadths, which is being made for one's sake by the arrangement of a donor who is unrelated and has not given an invitation to ask.

Intention. One wants to get better cloth than what the donors are planning to give.

Effort. One approaches the weavers and gets them to increase the amount of thread going into the robe. The Commentary explains that the bhikkhu's words quoted in the rule are meant simply to be an example of any way in which one might do this. The Vibhanga defines the reward

of "alms food" as covering anything of even the slightest material value--food, a lump of powder, tooth wood, unwoven thread or even a phrase of Dhamma. A bhikkhu who offers to pay for the extra thread in full would thus also fulfill this factor.

The Sub-commentary adds that even if the bhikkhu doesn't deliver the reward, this factor is fulfilled all the same as long as the weavers, as a result of his stipulations, actually increase the amount of thread from that which they and the donors had agreed on.

Result. One receives the cloth.

Offenses. The bhikkhu incurs a dukkata as soon as the weavers add even a little extra thread to the cloth, and the full offense when he receives it. The procedures for forfeiture, confession and return of the cloth are the same as under NP 1.

Non-offenses. There is no offense if--

the donors are relatives,

they have invited one to ask,

one asks for the sake of another,

one gets the weavers to make the cloth less expensive than the donors had ordered, or

if it is by means of one's own property. (This last point refers only to cases where the bhikkhu was the one who had the weavers hired in the first place.)

Summary: When donors who are not relatives--and have not invited one to ask--have arranged for weavers to weave robe cloth intended for one: Receiving the cloth after getting the weavers to increase the amount of thread used in the cloth is a nissaggiya pacittiya offense.

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28.Ten days prior to the third-month Kattika full moon, should a robe offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it the length of the robe season. Beyond that, it is to be forfeited and confessed.

The third-month Kattika full moon is the full moon in October, or the first if there are two. This is the final day of the rains retreat, and the day before the beginning of the robe season.

A robe offered in urgency is any piece of the six allowable kinds of robe cloth, measuring at least four by eight fingerbreadths, offered by a person who does not want to wait until the robe season to make an offering, either because his/her survival is in doubt--as when a soldier is going into war, a traveler is about to set out on a journey, or a woman has become pregnant--or because he/she has developed new-found faith in the religion.

The Commentary points out that the period allowed for giving a robe offered in urgency begins on the fifth day of the waxing moon before the end of the rains retreat; and that a robe offered to an individual bhikkhu beginning on the sixth day of the waning moon can, under NP 1, be kept throughout the robe season because the tenth dawn after the sixth waning moon is the beginning of the robe season. Thus it would seem that this rule is giving only a one-day special allowance.

However, we should note that the Vibhanga implicitly, and the Commentary explicitly, treat a robe offered in urgency as in-season cloth (see NP 3): In other words, the cloth goes to the Community, and is to be divided only among those bhikkhus who spend the rains retreat in that Community. Thus if a bhikkhu has broken the retreat, he must return his share to the Community, as he no longer has any right to it.

The factors for an offense here are two: object--a robe offered in urgency-- and effort--one keeps it past the end of the robe season: the dawn after the full moon following the rains retreat, if one does not participate in a kathina; or the end of one's kathina privileges, if one does. And, as noted above, if one has broken one's retreat, one has no right to any share in such a robe, and must return it to the Community immediately.

Perception is not a mitigating factor here. Thus if the period to keep the cloth has passed even though one thinks it hasn't--or if it is not determined for use, etc., when one thinks it is--one is still subject to the offense all the same.

The procedures for forfeiture, confession and return of the cloth are the same as under NP 1. See Appendix VI for the Pali formula to use in forfeiting the cloth.

Non-offenses. There is no offense if, before the robe season is over, one determines the cloth, places it under dual ownership or abandons it (gives it away or throws it away); if it is lost, destroyed, burnt or stolen, or if someone else takes it on trust.

Summary: Keeping a robe offered in urgency past the end of the robe season after having accepted it during the last eleven days of the rains retreat is a nissaggiya pacittiya offense.

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29. There are wilderness abodes that are considered dubious and risky. A bhikkhu living in such abodes after the (fourth-month) Kattika full moon has passed may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it

longer than that--unless authorized by the bhikkhus--it is to be forfeited and confessed.

As we noted under NP 2, every bhikkhu who has spent the rains retreat has the right to live separated from his set of three robes during the following month. This rule is a partial one-month extension of this right for bhikkhus living in dangerous wilderness areas. The reason for this extension is that this one-month period was when thieves were active--perhaps because they knew that bhik-khus had just received new cloth, or simply because now that roads were passable again it was time for them to get back to their work.

The Commentary defines this situation in terms of four factors:

1) The bhikkhu has spent the first rains retreat--the one beginning with the full moon in July, or the second full moon if there are two in that month--without break.

2) He is staying in a wilderness abode, defined in the Vibhanga as one at least 500 bow-lengths, or one kilometer, from the nearest village, this distance being measured by the shortest walkable path between the two, and not as the crow flies. At the same time, he is not so far from a village that he cannot go for alms there in the morning and then return to eat in his abode before noon.

3) The abode is dubious and risky: dubious in that thieves are known to be about, and risky in that people are known to have been hurt or plundered by them.

4) The time period for the extension is one month beginning the day after the fourth Kattika moon, the full moon one month after the end of the rains retreat.

The dawn after this full moon day is when the robe season normally ends for those bhikkhus who have not participated in a kathina. However, a bhikkhu living in the situation outlined above may keep one of his set of triple robes in the village where he normally goes for alms, and--if he has a reason--may stay apart from it six nights at

most. As usual, nights are counted by dawns.

The factors for an offense here are two: object--one of a bhik-khu's basic set of three robes-- and effort--staying away from the robe past the sixth dawn after first being apart from it. Perception is not a mitigating factor here: Even if one thinks that six nights have not passed when they actually have, one is not immune from the offense.

As the Sub-commentary points out, the Commentary and K/Commentary differ in their definition of the factor of effort here. According to the K/Commentary, the bhikkhu staying in a forest abode during the period in question is counted as being apart from his robe when it is placed in the village, and thus can keep it there while he is in his forest abode only six nights at a stretch. Thus, it says, if he is in his wilderness abode at the sixth dawn, he incurs the full offense.

The Commentary, however, maintains that the bhikkhu staying in the wilderness abode is not counted as being apart from his robe when it is placed in the village, but if he leaves that abode on busi-ness and lets his robe remain in the village, he may stay away from the abode only six nights at a stretch. Thus, it says, if in returning from his business he cannot make it to his forest abode by the sixth dawn, and the village is closer, he may stop over in the village long enough to check up on the robe and still be immune from the offense.

The second interpretation makes more sense, in that if the bhikkhu is staying in his abode and going for alms in the village, he may check up on his robe every day. It is also more in line with the Vibhanga's definition of "any reason"--i.e., "any business"--which indicates situa-tions where the bhikkhu would be away from his abode. The Sub-commentary, following Bhadanta Buddhadatta Thera, adopts the second interpretation.

Forfeiture and confession. A bhikkhu under these conditions who has been away from his robe for more than six nights is to forfeit it and confess the offense. The procedures for forfeiture, confession and return of the robe are the same as under NP 1. The Pali formula for forfeiting the robe is in Appendix VI.

Non-offenses. There is no offense for a bhikkhu who has stayed away from his robe six nights or less; or

if, having been apart from his robe six nights he enters the village boundary (and, according to the Commentary, stays long enough to check up on his robe);

if, within the six nights, he rescinds the determination of the robe, places it under dual ownership, abandons it; or the robe gets lost, burnt, destroyed, stolen or taken by someone on trust;

or if he has been authorized by the Community to be apart from his robe. (This, according to the Commentary, refers to the authorization discussed under NP 2.)

The commentaries refer the reader to NP 2 for the remaining explanations to this rule, which would seem to indicate that if a bhikkhu's kathina privileges are still in effect, he is also immune from an offense under this rule during the period in question no matter how many nights he is away from his robe.

Summary: When one is living in a dangerous abode during the month after the fourth Kattika full moon, and has left one of one's robes in the village where one normally goes for alms: Being away from the abode and the village for more than six nights at a stretch--except when authorized by the Community--is a nissaggiya pacittiya offense.

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30. Should any bhikkhu knowingly divert to himself gains which had been intended for a Community, they are to be forfeited and confessed.

"Now in Savatthi at that time a certain guild had prepared a meal with

cloth for the Community, (thinking,) 'Having fed (the bhikkhus) we will supply them with cloth.'

"Then some group-of-six bhikkhus went to where the guild members were staying, and on arrival said, 'Give us these cloths, friends.'

"'We can't, sirs. We arrange alms with cloth for the Community (like this) on a yearly basis.'

"'The Community has lots of donors, my friends. The Commu-nity gets lots of meals. It is in dependence on you, looking to you, that we live here. If you won't give to us, is there anyone who will? Give us the cloths, friends.'

"So the guild, pressured by the group-of-six bhikkhus, gave them what cloth they had prepared and then served the meal to the Community. The bhikkhus who knew that a meal with cloth had been prepared, but not that the cloth had been given to the group-of-six bhikkhus, addressed the guild members: 'Present the cloth to the Community, friends.'

"'There isn't any, sirs. What cloth we had prepared, the masters--the group-of-six bhikkhus--have diverted to themselves.'

"Those bhikkhus who were of few wants...were offended and annoyed and spread it about: 'How can these group-of-six bhikkhus divert to themselves gains intended for the Community?'"

There are four factors for an offense here.

Object. Any requisite--"robes, alms food, lodgings, medicine, even a lump of powder, toothwood or unwoven thread"--that donors have indicated by word or gesture that they intend to give to a Community. As the Commentary notes, "donors" here include not only lay people in general, but also one's fellow bhikkhus and relatives--even one's own mother: The fact that a gift is intended for a Community over-rides all other considerations, even when one is ill.

Perception. One perceives that the donors have intended the requisite

for a Community. ()

Effort. One tries to persuade them that they should give it to oneself instead. This in itself, following on the first two factors, incurs a dukkata.

Result. One receives the article from the donors. This incurs the full offense.

Forfeiture and confession. Any gains that one has received in violation of this rule are to be forfeited and the offense confessed. The procedures here are the same as under NP 1. The Pali formula for forfeiting the gains is in Appendix VI.

Related offenses. If one knowingly tries to divert gains intended for a Community to oneself, but the donors go ahead and give the gains to the Community anyway, then the Commentary says that one should not have a share in them. If one does receive a share from the Community, one should return it. If, instead of returning it, one shares it among lay people, the case is to be treated under Parajika 2.

If one is in doubt as to whether items are intended for the Community, but goes ahead and diverts them anyway, one incurs a dukkata regardless of whether the items really were intended for the Community or not. ()

To divert items intended for a Community to another individual incurs a pacittiya under Pacittiya 82. To divert items intended for one Community of bhikkhus to another Community or to a shrine, incurs a dukkata. The same holds true for diverting items intended for a shrine to a Community, to an individual or to another shrine; and for diverting items intended for an individual to a Community, to a shrine or to another individual.

The Commentary states that the term "individual" here can mean common animals as well as human beings, and that this last case thus includes even such things as saying, "Don't give it to that dog. Give it to this one." This point is well-taken: A bhikkhu has no business

interfering with the gains that are to be freely given to another being, no matter what that being's current status.

The Sub-commentary holds that once an item has been presented by a donor, there is nothing wrong in diverting it elsewhere. Thus, it says, taking flowers presented to one shrine and placing them at another--or chasing a dog away from food which has been given to it so that another dog can have a share--would be perfectly all right, but the Thai editors of the Sub-commentary state in a footnote that they disagree.

Non-offenses. There is no offense in diverting items to oneself if one does not perceive them as intended for a Community, another individual or a shrine, regardless of whether or not the donors intended them that way or not. Still, one should be careful not to do this in such a way as to violate any of the other rules on asking from people who are unrelated or have not given an invitation to ask.

The no-offense clauses recommend a safer line of conduct: If one is asked, "To whom should we give this?" one may answer, "Give wherever your gift would be used, or would be well-cared for, or would last long, or wherever your mind feels inspired."

Summary: Persuading a donor to give to oneself a gift which he or she had planned to give to the Community--when one knows that it was intended for the Community--is a nissaggiya pacittiya offense

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A bhikkhu who commits an offense against any of these thirty nissaggiya pacittiya offenses must first forfeit the item in question before confessing the offense. If he makes use of the item before forfeiting it, he incurs an extra dukkata--except for money received in violation of NP 18 or 19, which would involve another nissaggiya

pacittiya if used in trade. If the item gets lost or destroyed before the bhikkhu forfeits it, he may simply confess a pacittiya.

Except in cases where forfeiture must be made to a Community of four bhikkhus or more (NP 18, 19 & 22), the offender may forfeit the item to a single bhikkhu, a group of two or three, or a Community of four or more. Once he has confessed the offense, he is cleared of the penalty.

In cases where he must forfeit the item to the Community, he may not receive it in return. In the remaining cases, though, the item must be returned to him. Not to do so incurs a dukkata for the bhikkhu(s) to whom it is forfeited. In a few cases, there are restrictions as to what use a bhikkhu may make of an item received in return after forfeiture--he may not use the five tonics to treat his body internally or externally, and may not use felt made with silk or composed of more than 1/2 black wool as a rug--but apart from this he is free to use the returned item as he likes.

The act of forfeiture is thus symbolic in most cases, and the effect of the rules is more internal: The offender may not make use of the item until he has confessed his wrong-doing, and this in itself should give him time to reflect on his actions. Similarly, in the act of handing the nissaggiya item over to another, he has an opportunity to reflect on whether or not is it worth whatever greed, anger or delusion it has sparked in his mind.

Offenses of this and the remaining categories in this book are classed as light offenses (lahukapatti), and are also termed desana-gamini, meaning that they are cleared through confession.

Rule Index

This index lists the summaries of the training rules given in this book, orgainized by topic. T
rules have not been included, because they are short, deal almost exclusively with etiquette
orgainized by topic in their own chapter. I have included short summaries of the Adhikarana
even though these summaries do not appear in the chatper discussing those rules.

The rules are divided into five major categories, dealing with Right Speech, Right Action, Rig
Communal harmony and the etiquette of a contemplative. The first three categories--the fac
Eightfod Path that make up the training in heightened virtue--are especially useful for showin
training rules relate to the Buddhist path as a whole.

These five categories are not sharply distinct types. Instead, they are more like the colors in
light thrown off by a prism--discernably different, but shading into one another with no sharp
Right Speech, for instance, often shades into Commu-nal harmony, just as Right Livelihood
personal etiquette. Thus the placement of a particular rule in one category rather than anoth
somewhat arbitrary process. There are a few cases--such as Pacittiyas 46 & 84--where the
the rule in a particular category will become clear only after reading the detailed discussions
in question.

Each rule is followed by a two-part code. The first part, before the slash, gives the rule's num
section of the Patimokkha. The second part gives the page number in this book on which th
rule is located.

Right Speech

M.117 defines wrong speech as lying, divisive speech, abusive speech and idle chatter.

Lying

Making an unfounded charge to a bhikkhu that he has committed a parajika offense, in hope
disrobed, is a sanghadisesa offense. (Sg 8/106)

Distorting the evidence while accusing a bhikkhu of having committed a parajika offense in h
disrobed, is a sanghadisesa offense. (Sg 9/115)

The intentional effort to misrepresent the truth to another individual is a pacittiya offense.. (P

Making an unfounded charge in the presence of another bhikkhu--or getting someone else t
his presence--that he is guilty of a sanghadisesa offense is a pacittiya offense. (Pc 76/395)

Divisive speech

Tale-bearing among bhikkhus, in hopes of winning favor or causing a rift, is a pacittiya offen

Abusive speech

An insult made with malicious intent to another bhikkhu is a pacittiya offense. (Pc 2/227)

Idle chatter

Visiting lay families--without having informed an available bhikkhu--before or after a meal to
been invited is a pacittiya offense except during the robe season or any time one is making a
46/342)

Entering a village, town or city during the period after noon until the following dawn, without
leave of an available bhikkhu--unless there is an emergency--is a pacittiya offense. (Pc 85/4

Right Action

M.117 defines wrong action as killing living beings, taking what is not given, and engaging in
misconduct.

Killing

Intentionally causing the death of a human being, even if it is still a fetus, is a parajika offens
(Pr3/55)

Pouring water that one knows to contain living beings--or to have it poured--on grass or clay
anything which would kill the beings into such water--or to have it poured--is a pacittiya offen
20/277)

Deliberately killing an animal--or having it killed--is a pacittiya offense. (Pc 61/369)

Using water, knowing that it contains living beings which will die from one's using it, is a pac
offense. (Pc 62/371)

Giving a blow to another bhikkhu, when motivated by anger, is a pacittiya offense. (Pc 74/3

Making a threatening gesture against another bhikkhu when motivated by anger is a pacittiy
75/394)

Taking what is not given

The theft of anything worth 1/24 ounce troy of gold or more is a parajika offense. (Pr 2/42)

Having given another bhikkhu a robe on a condition and then--angry and displeased--snatch
it snatched back is a nissaggiya pacittiya offense. (NP 25/212)

Making use of cloth or a bowl which is stored under shared ownership--unless the shared ov
rescinded or one is taking the item on trust--is a pacittiya offense. (Pc 59/365)

Sexual Misconduct

Voluntary sexual intercourse -- genital, anal or oral -- with a human being, non-human being is a parajika offense. (Pr 1/38)

Intentionally causing oneself to emit semen, or getting someone else to cause one to emit s a dream--is a sanghadisesa offense. (Sg 1/72)

Lustful bodily contact with a woman whom one perceives to be a woman is a sanghadisesa

Making lustful reference to a woman about her genitals, anus or performing sexual intercour sanghadisesa offense. (Sg 3/90)

Telling a woman that she would benefit from having sexual intercourse with oneself is a san (Sg 4/94)

Getting an unrelated bhikkhuni to wash, dye or beat a robe that one has worn at least once i pacittiya offense. (NP 4/153)

Getting an unrelated bhikkhuni to wash, dye or card wool that has not been made into cloth nissaggiya pacittiya offense. (NP 17/183)

Lying down at the same time in the same lodging with a woman is a pacittiya offense. (Pc 6

Teaching more than six sentences of Dhamma to a woman except in response to a questior unless a knowledgeable man is present. (Pc 7/243)

Exhorting the bhikkhunis about the eight vows of respect--except when one has been autho bhikkhus--is a pacittiya offense. (Pc 21/229)

Exhorting bhikkhunis on any topic at all after sunset--except when they request it--is a pacitt (Pc 22/282)

Going to the bhikkhunis' quarters and exhorting a bhikkhuni about the eight vows of respect- is ill or has requested the instruction--is a pacittiya offense. (Pc 23/283)

Giving robe cloth to an unrelated bhikkhuni without receiving anything in exchange is a paci (Pc 25/285)

Sewing a robe--or having one sewn--for an unrelated bhikkhuni is a pacittiya offense. (Pc 26

Traveling by arrangement with a bhikkhuni from one village to another--except when the roa
are other dangers--is a pacittiya offense. (Pc 27/288)

Traveling by arrangement with a bhikkhu upriver or downriver in the same boat--except whe
river--is a pacittiya offense. (Pc 28/289)

Sitting or lying down with a bhikkhuni in a place out of sight and out of hearing with no one e
a pacittiya offense. (Pc 30/293 & 341)

Sitting or lying down with a woman or women in a private, secluded place with no other man
pacittiya offense. (Pc 44/338)

Sitting or lying down alone with a woman in an unsecluded but private place with no one els
pacittiya offense. (Pc 45/341)

Traveling by arrangement with a woman from one village to another is a pacittiya offense. (

Right Livelihood

M.117 defines wrong livelihood as scheming, persuading, hinting, belittling and pursuing gai

General

Deliberately lying to another person that one has attained a superior human state is a paraji
4/62)

Acting as a go-between to arrange a marriage, an affair or a date between a man and a wor
each other is a sanghadisesa offense. (Sg 5/96)

Engaging in trade with anyone except one's co-religionists is a nissaggiya pacittiya offense.

Persuading a donor to give to oneself a gift that he or she had planned to give to the Comm
knows that it was intended for the Community--is a nissaggiya pacittiya offense. (NP 30/221

Telling unordained people of one's actual superior human attainments is a pacittiya offense.

Persuading a donor to give to another individual a gift which he or she had planned to give t
Community--when one knows that it was intended for the Community--is a pacittiya offense

Robes

Keeping a piece of robe-cloth for more than ten days without determining it for use or placin
ownership--except when the end of vassa or kathina privileges are in effect--is a nissaggiya
offense. (NP 1/137)

Being in a separate zone from any of one's three robes at dawn--except when the end-of-va
privileges are in effect, or one has received formal authorization from the Community--is a n
pacittiya offense. (NP 2/145)

Keeping out-of-season cloth for more than 30 days when it is not enough to make a requisit
expectation for more--except when the end-of-vassa and kathina privileges are in effect--is a
pacittiya offense. (NP 3/151)

Accepting robe cloth from an unrelated bhikkhuni without giving her anything in exchange is
pacittiya offense. NP 5/156)

Asking for and receiving robe cloth from an unrelated lay person, except when one's robes h
destroyed, is a nissaggiya pacittiya offense. (NP 6/158)

Asking for and receiving excess cloth from unrelated lay people when one's robes have bee
is a nissaggiya pacittiya offense. (NP 7/160)

When a lay person who is not a relative is planning to get a robe for one, but has yet to ask
robe one wants: Receiving the robe after making a request that would raise its cost is a niss
offense. (NP 8/164)

When two or more lay people who are not one's relatives are planning to get separate robes
yet to ask one what kind of robe one wants: Receiving a robe from them after asking them t
to get one robe--out of a desire for something fine--is a nissaggiya pacittiya offense. (NP 9/

Making a felt blanket/rug with silk mixed in it for one's own use--or having it made--is a nissa

pacittiya offense. (NP 11/176)

Making a felt blanket/rug entirely of black wool for one's own use--or having it made--is a nis
pacittiya offense. (NP 12/177)

Making a felt blanket/rug that is more than one-half black wool for one's own use--or having
nissaggiya pacittiya offense. (NP 13/178)

Unless one has received authorization to do so from the Community, making a felt blanket/r
use--or having it made--less than six years after one's last one was made is a nissaggiya pa
(NP 14/178)

Making a felt sitting rug for one's own use--or having it made--without incor-porating a one-s
felt is a nissaggiya pacittiya offense. (NP 15/180)

Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a ni
pacittiya offense. Using a rains-bathing cloth before the last two weeks of the fourth month
season is also a nissaggiya pacittiya offense. (NP 24/208)

Taking thread that one has asked for improperly, and getting weavers to weave cloth from it
unrelated and have not made a previous offer to weave--is a nissaggiya pacittiya offense. (N

When donors who are not relatives--and have not invited one to ask--have arranged for wea
cloth intended for one: Receiving the cloth after getting the weavers to increase the amount
in the cloth is a nissaggiya pacittiya offense. (NP 27/216)

Keeping a robe offered in urgency past the end of the robe season after having accepted it
eleven days of the rains retreat is a nissaggiya pacittiya offense. (NP 28/217)

When one is living in a dangerous abode during the month after the fourth Kattika full moon,
of one's robes in the village where one normally goes for alms: Being away from the abode
more than six nights at a stretch--except when authorized by the Community--is a nissaggiy
(NP 29/218)

Making use of an unmarked robe is a pacittiya offense. (Pc 58/363)

Acquiring an overly large sitting cloth after making it--or having it made--for one's own use is
offense which requires that one cut the cloth down to size before confessing the offense. (P

Acquiring an overly large skin-eruption covering cloth after making it--or having it made--for
is a pacittiya offense which requires that one cut the cloth down to size before confessing th
90/421)

Acquiring an overly large rains-bathing cloth after making it--or having it made--for one's ow
pacittiya offense which requires that one cut the cloth down to size before confessing the off
91/422)

Acquiring an overly large robe after making it--or having it made--for one's own use is a paci
which requires that one cut the robe down to size before confessing the offense. (Pc 92/422

Food

Eating any of the five staple foods that a lay person has offered as the result of a bhikkhuni's
prompting--unless the lay person was already planning to offer the food before her promptin
offense. (Pc 29/291)

Eating food obtained from the same public alms center two days running, unless one is too i
center, is a pacittiya offense. (Pc 31/298)

Eating a meal to which four or more individual bhikkhus have been specifically invited--exce
occasions--is a pacittiya offense. (Pc 32/299))

Eating a meal before going to another meal to which one was invited, or accept-ing an invita
and eating elsewhere instead, is a pacittiya offense except when one is ill or at the time of g
making robes. (Pc 33/305)

Accepting more than three bowlfuls of food which the donors prepared for their own use as p
provisions for a journey is a pacittiya offense. (Pc 34/309)

Eating staple or non-staple food which is not left-over, after having earlier in the day finished
during which one turned down an offer to eat further staple food, is a pacittiya offense. (Pc 3

Eating staple or non-staple food in the period after noon until the next dawn is a pacittiya off
37/317)

Eating food that a bhikkhu--oneself or another--formally received on a previous day is a paci
(Pc 38/319)

Eating finer foods, after having asked for them for one's own sake--except when ill--is a paci
(Pc 39/322)

Eating food that has not been formally given is a pacittiya offense. (Pc 40/324)

Eating staple or non-staple food, after having accepted it from the hand of an unrelated bhik
village area, is a patidesaniya offense. (Pd 1/424)

Eating staple food accepted at a meal to which one has been invited and where a bhikkhuni
directions, based on favoritism, as to which bhikkhu should get which food and none of the b
dismissed her, is a patidesaniya offense. (Pd 2/426)

Eating staple or non-staple food, after accepting it--when one is neither ill nor invited--at the
family formally designated as "in training", is a patidesaniya offense. (Pd 3/427)

Eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wil
when one is not ill is a patidesaniya offense. (Pd 4/429)

Lodgings

Building a plastered hut without a sponsor, destined for one's own use--or having it built--wit
obtained the Community's approval is a sanghadisesa offense. Building a plastered hut with
destined for one's own use--or having it built-- exceeding the standard measurements, is als
offense. (Sg 6/98)

Building a hut with a sponsor, destined for one's own use--or having it built--without having o
Community's approval is a sanghadisesa offense. (Sg 7/106)

When a bhikkhu is building or repairing a large dwelling for his own use, using resources do
he may not reinforce the window or door frames with more than three layers of roofing mate

exceed this is a pacittiya offense. (Pc 19/224)

Acquiring a bed or bench with legs longer than eight Sugata fingerbreadths after making it--o
made--for one's own use is a pacittiya offense which requires that one cut the legs down bef
offense. (Pc 87/416)

Acquiring a bed or bench stuffed with cotton down after making it--or having it made--for one
pacittiya offense which requires that one remove the stuffing before confessing the offense.

Medicine

Keeping any of the five tonics--ghee, fresh butter, oil, honey or sugar/molasses--for more tha
unless one determines to use them only externally, is a nissaggiya pacittiya offense. (NP 23

When a supporter has made an offer to supply medicines to the Community: Asking the don
outside of the terms of the offer when one is not ill, or asking him/her for medicine to use for
non-medicinal purpose, is a pacittiya offense. (Pc 47/345)

Money

When a fund has been set up with a steward indicated by a bhikkhu: Obtaining an article fro
result of having prompted the steward more than the allowable number of times is a nissagg
offense. (NP 10/166)

Taking gold or money, having someone else take it, or consenting to its being placed down a
oneself is a nissaggiya pacittiya offense. (NP 18/183)

Obtaining gold or money through trade is a nissaggiya pacittiya offense. (NP 19/188)

Bowls and other requisites

Carrying wool that has not been made into cloth or yarn for more than three leagues is a nis

offense. (NP 16/181)

Keeping an alms bowl for more than ten days without determining it for use or placing it und
is a nissaggiya pacittiya offense. (NP 21/198)

Asking for a new alms bowl when one's current bowl is not beyond repair is a nissaggiya pa
(NP 22/201)

Acquiring a needle box made of ivory, bone or horn after making it--or having it made--for or
pacittiya offense which requires that one break the box before confessing the offense. (Pc 8

Communal Harmony

To persist in one's attempts at a schism after the third announcement of a formal rebuke in a
Community, is a sanghadisesa offense. (Sg 10/117)

To persist in supporting a potential schismatic, after the third announcement of a formal rebu
of the Community, is a sanghadisesa offense. (Sg 11/123)

To persist in being difficult to admonish after the third announcement of a formal rebuke in th
a sanghadisesa offense. (Sg 12/124)

To persist--after the third announcement of a formal rebuke in the Community--in criticizing a
banishment performed against oneself is a sanghadisesa offense. (Sg 13/126)

When a trustworthy female lay follower accuses a bhikkhu of having committed a parajika, a
pacittiya while sitting alone with a woman in a private, secluded place, the Community shoul
charge and deal with the bhikkhu in accordance with whatever he admits having done. (Ay

When a trustworthy female lay follower accuses a bhikkhu of having committed a sanghadis
while sitting alone with a woman in a private place, the Community should investigate the ch
the bhikkhu in accord-ance with whatever he admits having done. (Ay 2/136)

Telling an unordained person of another bhikkhu's serious offense--unless one is authorized

to do so--is a pacittiya offense. (Pc 9/250)

Persistently replying evasively or keeping silent when being questioned in a meeting of the C
to conceal one's own offenses--after a formal charge of evasiveness or uncooperativeness h
against one--is a pacittiya offense. (Pc 12/261)

If a Community official is innocent of prejudice, criticizing him within earshot of another bhikk
pacittiya offense. (Pc 13/264)

Setting a bed, bench, mattress or stool belonging to the Community out in the open and ther
immediate vicinity without putting it away or arranging to have it put away is a pacittiya offen
14/266)

Departing from a monastery, having left bedding spread out in a dwelling belonging to the C
taking leave or arranging to have it put away, is a pacittiya offense. (Pc 15/268)

Encroaching on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Co
sole purpose of making him uncomfortable and forcing him to leave, is a pacittiya offense. (

Causing a bhikkhu to be evicted from a dwelling belonging to the Community--when one's p
anger--is a pacittiya offense. (Pc 17/271)

Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelli
the Community, is a pacittiya offense. (Pc 18/273)

Saying that a properly authorized bhikkhu exhorts the bhikkhunis for the sake of personal ga
that is not the case--is a pacittiya offense. (Pc 24/284)

Deliberately tricking another bhikkhu into breaking Pacittiya 35, in hopes of finding fault with
pacittiya offense. (Pc 36/315)

Speaking or acting disrespectfully when being admonished by another bhikkhu for a breach
is a pacittiya offense. (Pc 54/357)

Agitating to re-open an issue, knowing that it was properly dealt with, is a pacittiya offense.

Not informing other bhikkhus of a serious offense which one knows another bhikkhu has cor
a desire to protect him from having to undergo the penalty, or out of a desire to protect him f

remarks of other bhikkhus--is a pacittiya offense. (Pc 64/374)

Acting as the preceptor in the ordination of a person one knows to be less than 20 years old
offense. (Pc 65/376)

Refusing to give up the wrong view that there is nothing wrong in intention-ally transgressing
ordinances--after the third announcement of a formal rebuke in a meeting of the Community
offense. (Pc 68/382)

Consorting, joining in communion or lying down under the same roof with a bhikkhu who has
not been restored--knowing that such is the case--is a pacittiya offense. (Pc 69/384)

Supporting, receiving services from, consorting or lying down in the same lodging with an ex
novice--knowing that he has been expelled--is a pacittiya offense. (Pc 70/386)

Saying something as a ploy to excuse oneself from training under a training rule when bein
another bhikkhu for a breach of the rule is a pacittiya offense. (Pc 71/389)

Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study,
pacittiya offense. (Pc 72/390)

Using half-truths to deceive others into believing that one is ignorant of the rules in the Patim
one has already heard the Patimokkha in full three times, and a formal act exposing one's d
brought against one, is a pacittiya offense. (Pc 73/391)

Saying to another bhikkhu that he may have broken a rule unknowingly, simply for the purpo
anxiety, is a pacittiya offense. (Pc 77/396)

Eavesdropping on bhikkhus involved in an argument over an issue--with the intention of usi
against them--is a pacittiya offense. (Pc 78/397)

Complaining about a formal act of the Community to which one gave one's consent--if the a
accordance with the rule, and one knows that it was--is a pacittiya offense. (Pc 79/399)

Getting up and leaving a meeting of the Community in the midst of a valid formal act--withou
given one's consent to the act--in hopes of invalidating it, is a pacittiya offense. (Pc 80/401)

After participating in a formal act of the Community giving robe-cloth to a Community official

that the Community acted out of favoritism is a pacittiya offense. (Pc 81/404)

When the Community is dealing formally with an issue, the full Community must be present,
individuals involved in the issue; the proceedings must follow the patterns set out in the Dha
(As 1/452)

If the Community unanimously believes that a bhikkhu is innocent of a charge made against
declare him innocent on the basis of his memory of the events. (As 2/453)

If the Community unanimously believes that a bhikkhu was insane while committing offense
they may absolve him of any responsibility for the offenses. (As 3/454)

If a bhikkhu commits an offense, he should willingly undergo the appropriate penalty in line
actually did and the actual seriousness of the offense. (As 4/454)

If an important dispute cannot be settled by a unanimous decision, it should be submitted to
opinion of the majority, if in accord with the Dhamma and Vinaya, is then considered decisiv

If a bhikkhu admits to an offense only after being interrogated in a formal meeting, the Comm
carry out an act of censure against him, rescinding it only when he has mended his ways. (

If, in the course of a dispute, both sides act in ways unworthy of contemplatives, and the so
penalties would only prolong the dispute, the Commu-nity as a whole may make a blanket c
offenses. (As 7/456)

The Etiquette of a Contemplative

Training a novice or lay person to recite passages of Dhamma by rote is a pacittiya offense

Lying down at the same time, in the same lodging, with a novice or layman for more than thr
is a pacittiya offense. (Pc 5/234)

Digging soil or commanding that it be dug is a pacittiya offense. (Pc 10/254)

Intentionally cutting, burning or killing a living plant is a pacittiya offense. (Pc 11/256)

Giving food or medicines with one's own hand to a mendicant ordained outside of Buddhism
offense. (Pc 41/333)

When on almsround with another bhikkhu: Sending him back so that he won't witness any r
planning to indulge in, is a pacittiya offense. (Pc 42/335)

To sit down intruding on a man and a woman in their private quarters-- when one or both are
and when another bhikkhu is not present--is a pacittiya offense. (Pc 43/336)

Watching a field army--or similar large military force--on active duty, unless there is a suitabl
a pacittiya offense. (Pc 48/348)

Staying more than three consecutive nights with an army on active duty--even when one has
be there--is a pacittiya offense. (Pc 49/350)

Going to a battlefield, a roll call, the troops in battle formation or to see a review of the battle
while one is staying with an army is a pacittiya offense. (Pc 50/351)

Taking an intoxicant is a pacittiya offense regardless of whether one is aware or not that it is
intoxicant. (Pc 51/352)

Tickling another bhikkhu is a pacittiya offense. (Pc 52/355)

Jumping and swimming in the water for fun is a pacittiya offense. (Pc 53/356)

Attempting to frighten another bhikkhu is a pacittiya offense. (Pc 55/359)

Lighting a fire to warm oneself--or having it lit--when one does not need the warmth for one's
pacittiya offense. (Pc 56/359)

Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, ex
occasions, is a pacittiya offense. (Pc 57/361)

Hiding another bhikkhu's bowl, robe, sitting cloth, needle case or belt--or to have it hidden--e

joke or with the purpose of annoying him, is a pacittiya offense. (Pc 60/368)

Traveling by arrangement with a group of thieves from one village to another--knowing that t
thieves--is a pacittiya offense. (Pc 66/378)

Entering a king's sleeping chamber, unannounced, when both the king and queen are in the
pacittiya offense. (Pc 83/407)

Picking up a valuable, or having it picked up, with the intent of keeping it in safe keeping for
owner--except when one finds it in a monastery or in a dwelling one is visiting--is a pacittiya
84/409)

INTRODUCTION TO THE PATIMOKKHA RULES

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by Thanissaro Bhikkhu

In recent years more and more Westerners have come into contact with Theravada Buddhist monks, and many have become curious about the rules governing the monks' life. This introduction is meant to help satisfy that curiosity by giving a brief explanation of the rationale behind the rules and their enforcement, and by providing summaries of the rules, classed according to topic. Anyone interested in more information on the rules and their interpretation may look into the book, The Buddhist Monastic Code (TBMC), which is also available on DharmaNet (VINAYA.ZIP).

Rules

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One of the first questions that many people ask is why the monks have rules in the first place. Since the Dhamma aims at freedom and depends on self-reliance, wouldn't it be better to let the monks develop their own innate sense of right and wrong unfettered by legalisms?

The answer to this question lies in the fact that the monks form a Community, reliant on the support of lay Buddhists, and anyone who has lived for any time in a communal situation knows that communities need rules in order to function peacefully. The Buddha, in laying down each rule, gave ten reasons for doing so: for the excellence of the Community, the peace of the Community, the curbing of the shameless, the comfort of well-behaved bhikkhus, the restraint of pollutants related to the present life, the prevention of pollutants related to

the next life, the arousing of faith in the faithless, the increase of the faithful, the establishment of the true Dhamma and the fostering of discipline.

These reasons fall into three main types. The first two are external: to ensure peace and well-being within the Community itself, and to foster and protect faith among the laity, on whom the monks depend for their support. The third type of reason is internal: to help restrain and prevent mental pollutants within the individual monks. This last point quickly becomes apparent to anyone who seriously tries to keep to the rules, for they encourage mindfulness and circumspection in one's actions, qualities that carry over into the training of the mind.

Rules, however, are not the only way to express ethical norms, and the Buddha also made use of principles and models in teaching the virtues he wanted his following to develop. The rules thus function in a wider context than simple legality, and work together with the principles and models formulated by the Buddha to provide a complete training in behavior, with each side making up for the weaknesses of the other.

Principles and models serve as personal, subjective standards, and tend to be loosely defined. Their interpretation and application are left to the judgment of the individual. Thus they are difficult to enforce when an individual has blatantly overstepped the bounds of proper behavior.

Rules serve as more objective standards, and thus are more enforceable. To work, they must be precisely defined in a way acceptable to the Community at large. This precision, though, accounts for their weakness in general as universal guides to behavior. To begin with, a clear, practical line must be drawn between black and white, i.e., between what is and is not an infraction of the rule. In some cases, it is difficult to find a practical break off point that corresponds exactly to one's intuitive sense of what is right and wrong, so it is sometimes necessary to include the areas of gray either with the black or the white.

Secondly, the more precisely a rule is defined to suit a particular time and place, the less well it may fit other times and places. This is where principles and models come in: They indicate the spirit of the rules and aid in applying them to differing contexts.

Thus as you look at the rules and contemplate them, you should keep in mind that they function in a larger context: the teachings and practice of the Dhamma as a whole. The Buddha's own name for the religion he founded was Dhamma-Vinaya, so remember that neither half was meant to function without the other.

Origin of the Rules

The Buddha did not set out a code of rules all at once. Instead, he formulated rules one by one, in response to particular incidents. The Canon reports these incidents in each case, and often a knowledge of these "origin stories" can help in understanding the reasons behind the rules. For instance, the origin story to the rule forbidding lustful conduct between monks and women shows that the Buddha did not view women as somehow inferior or unclean. Rather, the rule comes from an incident where a monk was fondling the wife of a Brahmin who had come to visit his hut, and the Buddha wanted women to feel safe in the knowledge that when visiting monasteries they would not be in danger of being molested.

Some of the stories are classics of Buddhist literature, and show a dry, understated sense of humor together with a perceptive insight into human foibles. The element of humor here is very important, for without it there can be no intelligent set of rules to govern human behavior.

As time passed, and the number of rules grew, some of the Buddha's followers, headed by Ven. Upali, gathered the major rules into a set

code -- the Patimokkha -- that eventually contained 227 rules. The minor rules, which came to number several hundred, they gathered into chapters loosely organized according to topic, called Khandhakas.

The Patimokkha as we now have it is embedded in a text called the Sutta Vibhanga. This presents each rule, preceded by its origin story, and followed by what permutations, if any, it went through before reaching its final form. The rule is then analyzed into its component elements, to show how the factors of effort, object, perception, intention and result do or do not mitigate the penalty assigned by the rule. The discussion then concludes with a list of extenuating circumstances for which there is no offense in breaking the rule.

Penalties

The system of penalties the Buddha worked out for the rules is based on two principles. The first is that the training aims primarily at the development of the mind. Thus the factors of intention and perception often determine whether or not a particular action is an infringement of a rule. For instance, killing an animal accidentally is, in terms of the mind of the agent, very different from killing it purposefully, and does not count as an infringement of the rule against killing.

There are a few rules where the factors of intention and perception make no difference at all -- such as in the rule forbidding a monk to drink alcohol -- but they almost always deal with situations where one would be expected to be mindful and perceptive enough to know what's going on, and so these rules too help in the training of the mind.

In any event, the system of analyzing each offense into the factors of effort, object, perception, intention and result shows how

adherence to the rules leads directly to the development of concentration and discernment. If a monk is careful to view his actions in terms of these factors, he is developing mindfulness, an analytical approach to events in the present, and persistence. These are the first three factors of Awakening, and form the basis for the remaining four: rapture, serenity, concentration and equanimity.

The second principle used in determining penalties is based on the Buddha's observation to Ananda, one of his chief disciples, that friendship and companionship with the good is the whole of the religious life. Anyone who approaches the Dhamma seriously should be wise enough to realize that without the opportunity of associating and learning from people who are experienced on the path, it is well nigh impossible to make any progress on one's own. The monks are thus expected to value their good standing vis a vis the well-behaved members of their group, and so the system of punishments worked out by the Buddha revolves entirely around affecting the offender's status within the Community.

The Patimokkha classifies its rules into seven levels:

parajika, defeat;
sanghadisesa, entailing Communal meetings;
nissaggiya pacittiya, entailing forfeiture and confession;
pacittiya, entailing confession;
patidesaniya, entailing acknowledgement;
sekhiya, trainings; and
adhikarana samatha, the settlement of issues.

If a monk breaks one of the four most serious rules -- the parajikas (Pr) -- he is expelled from the Community for life. If he breaks one of the next most serious classes of the rules -- the sanghadisesas (Sg) -- he is put on probation for six days, during which time he is stripped of his seniority, is not trusted to go anywhere unaccompanied by four other monks of regular standing, and daily has to confess his offense to every monk who lives in or happens to visit the monastery. At the end of his probation, twenty monks have to be convened to reinstate him to his original status.

The next three levels of rules -- nissaggiya pacittiya (NP), pacittiya (Pc), and patidesaniya (Pd) -- entail simple confession to a fellow monk, although the NP rules involved an article that has to be forfeited -- in most cases temporarily, although in a few cases the object has to be forfeited for good, in which case the offender has to confess his offense to the entire Community.

If a monk commits an offense and refuses to undergo the penalty, the Community may decide how seriously they take the matter. Since there is no monks' police beyond the individual's conscience, it may often happen that no one else knows of the offense to begin with, and nothing is done. If however it becomes common knowledge, and the Community regards it as a serious matter, they should talk privately with the monk to help him see the error of his ways. If he is recalcitrant, they may strip him temporarily of his status, either by censuring him, stripping him of his seniority, driving him from the Community, or suspending him from the Order of monks as a whole. If the offender sees the error of his ways and reforms his behavior accordingly, the Community may return him to his former status.

Now of course there may be some hardened souls among the monks who are unfazed by punishments of this sort, but we should note that the Buddha saw no use for physical coercion in enforcing his rules. If a monk had to be physically forced into abiding by the training, his heart wouldn't be in it, and there is no way that he could benefit from it. Such monks the Buddha considered beyond the pale, although he allowed them to stay on in the Community in hopes that eventually their conscience would get the better of them. In the meantime, the law of karma would guarantee that in the long run, they would not be getting away with anything at all.

The final two levels of rules in the Patimokkha do not give a particular penalty. The sekhiya (Sk) rules -- dealing primarily with etiquette -- simply state that one should work at following them. The Sutta Vibhanga explains that if one oversteps them out of disrespect, one should confess the fact. The adhikarana samatha (As) rules are not so much rules as they are principles to follow in dealing with

issues that arise in the Community. If monks try to settle an issue without following these principles, their decision is invalid, and they must confess their wrongdoing to other monks who took no part in the decision.

Rule summaries

With this background, we may now look at the content of the rules. What follows is a list summarizing the basic meanings of the rules, organized into five major categories: dealing with Right Speech, Right Action, Right Livelihood, Communal harmony and the etiquette of a contemplative. The first three categories -- the factors of the Noble Eightfold Path that make up the training in heightened virtue -- are especially useful for showing how the rules relate to the Buddhist path as a whole.

These five categories are not sharply distinct types. Instead, they are more like the colors in the band of light thrown off by a prism -- discernably different, but shading into one another with no sharp dividing lines. Right Speech, for instance, often shades into Communal harmony, just as Right Livelihood shades into personal etiquette. Thus the placement of a particular rule in one category rather than another has been a somewhat arbitrary process. There are a few cases -- such as Pacittiyas 46 & 84 -- where the reason for placing the rule in a particular category will become clear only after reading the detailed discussions in TBMC.

Each rule is followed by a code giving the rule's number in its section of the Patimokkha.

If you count the number of rules in the list, you will see that they do not quite equal 227. This is because there are a couple of cases where I have condensed two or three Sekhiya rules into one summary.

RIGHT SPEECH
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M.117 defines wrong speech as lying, divisive speech, abusive speech and idle chatter.

Lying
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Making an unfounded charge to a bhikkhu that he has committed a parajika offense, in hopes of having him disrobed, is a sanghadisesa offense. (Sg 8)

Distorting the evidence while accusing a bhikkhu of having committed a parajika offense, in hopes of having him disrobed, is a sanghadisesa offense. (Sg 9)

The intentional effort to misrepresent the truth to another individual is a pacittiya offense. (Pc 1)

Making an unfounded charge to a bhikkhu -- or getting someone else to make the charge to him -- that he is guilty of a sanghadisesa offense is a pacittiya offense. (Pc 76)

Divisive speech
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Tale-bearing among bhikkhus, in hopes of winning favor or causing a rift, is a pacittiya offense. (Pc 3)

Abusive speech
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An insult made with malicious intent to another bhikkhu is a pacittiya offense. (Pc 2)

Idle chatter
~~~~~~~~~~~~

Visiting lay families -- without having informed an available bhikkhu -- before or after a meal to which one has been invited is a pacittiya offense except during the robe season or any time one is making a robe. (Pc 46)

Entering a village, town or city during the period after noon until the following dawn, without having taken leave of an available bhikkhu -- unless there is an emergency -- is a pacittiya offense. (Pc 85)

RIGHT ACTION

M.117 defines wrong action as killing living beings, taking what is not given, and engaging in sexual misconduct.

Killing
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Intentionally causing the death of a human being, even if it is still a fetus, is a parajika offense. (Pr 3)

Pouring water that one knows to contain living beings -- or having it poured -- on grass or clay is a pacittiya offense. Pouring anything that would kill the beings into such water -- or having it poured -- is a pacittiya offense. (Pc 20)

Deliberately killing an animal -- or having it killed -- is a pacittiya offense. (Pc 61)

Using water, knowing that it contains living beings that will die

from one's using it, is a pacittiya offense. (Pc 62)

Taking what is not given

The theft of anything worth 1/24 ounce troy of gold or more is a parajika offense. (Pr 2)

Having given another bhikkhu a robe on a condition and then -- angry and displeased -- snatching it back or having it snatched back is a nissaggiya pacittiya offense. (NP 25)

Making use of cloth or a bowl stored under shared ownership -- unless the shared ownership has been rescinded or one is taking the item on trust -- is a pacittiya offense. (Pc 59)

Sexual Misconduct

Voluntary sexual intercourse -- genital, anal or oral -- with a human being, non-human being or common animal is a parajika offense. (Pr 1)

Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen -- except during a dream -- is a sanghadisesa offense. (Sg 1)

Lustful bodily contact with a woman whom one perceives to be a woman is a sanghadisesa offense. (Sg 2)

Making a lustful remark to a woman about her genitals, her anus or about her performing sexual intercourse is a sanghadisesa offense. (Sg 3)

Telling a woman that she would benefit from having sexual intercourse with oneself is a sanghadisesa offense. (Sg 4)

Getting an unrelated bhikkhuni to wash, dye or beat a robe that

one has worn at least once is a nissaggiya pacittiya offense. (NP 4)

Getting an unrelated bhikkhuni to wash, dye or card wool that has not been made into cloth or yarn is a nissaggiya pacittiya offense. (NP 17)

Lying down at the same time in the same lodging with a woman is a pacittiya offense. (Pc 6)

Teaching more than six sentences of Dhamma to a woman except in response to a question, is a pacittiya offense unless a knowledgeable man is present. (Pc 7)

Exhorting a bhikkhuni about the eight vows of respect -- except when one has been authorized to do so by the Community -- is a pacittiya offense. (Pc 21)

Exhorting a bhikkhuni on any topic at all after sunset -- except when they request it -- is a pacittiya offense. (Pc 22)

Going to the bhikkhunis' quarters and exhorting a bhikkhuni about the eight vows of respect -- except when she is ill or has requested the instruction -- is a pacittiya offense. (Pc 23)

Giving robe cloth to an unrelated bhikkhuni without receiving anything in exchange is a pacittiya offense. (Pc 25)

Sewing a robe -- or having one sewn -- for an unrelated bhikkhuni is a pacittiya offense. (Pc 26)

Traveling by arrangement with a bhikkhuni from one village to another -- except when the road is risky or there are other dangers -- is a pacittiya offense. (Pc 27)

Traveling by arrangement with a bhikkhuni upriver or downriver in the same boat -- except when crossing a river -- is a pacittiya offense. (Pc 28)

Sitting or lying down alone with a bhikkhuni in a place out of sight and out of hearing is a pacittiya offense. (Pc 30)

Sitting or lying down with a woman or women in a private, secluded place with no other man present is a pacittiya offense. (Pc 44)

Sitting or lying down alone with a woman in an unsecluded but private place is a pacittiya offense. (Pc 45)

Traveling by arrangement with a woman from one village to another is a pacittiya offense. (Pc 67)

RIGHT LIVELIHOOD

M.117 defines wrong livelihood as scheming, persuading, hinting, belittling and pursuing gain with gain.

General

Deliberately lying to another person that one has attained a superior human state is a parajika offense. (Pr 4)

Acting as a go-between to arrange a marriage, an affair or a date between a man and a woman not married to each other is a sanghadisesa offense. (Sg 5)

Engaging in trade with anyone except one's co-religionists is a nissaggiya pacittiya offense. (NP 20)

Persuading a donor to give to oneself a gift that he or she had planned to give to the Community -- when one knows that it was intended for the Community -- is a nissaggiya pacittiya offense. (NP 30)

Telling an unordained person of one's actual superior human

attainments is a pacittiya offense. (Pc 8)

Persuading a donor to give to another individual a gift that he or she had planned to give to a Community -- when one knows that it was intended for the Community -- is a pacittiya offense (Pc 82)

Robes

Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under dual ownership -- except when the end-of-vassa or kathina privileges are in effect -- is a nissaggiya pacittiya offense. (NP 1)

Being in a separate zone from any of one's three robes at dawn -- except when the end-of-vassa or kathina privileges are in effect, or one has received formal authorization from the Community -- is a nissaggiya pacittiya offense. (NP 2)

Keeping out-of-season cloth for more than 30 days when it is not enough to make a requisite and one has expectation for more -- except when the end-of-vassa and kathina privileges are in effect -- is a nissaggiya pacittiya offense. (NP 3)

Accepting robe cloth from an unrelated bhikkhuni without giving her anything in exchange is a nissaggiya pacittiya offense. NP 5)

Asking for and receiving robe cloth from an unrelated lay person, except when one's robes have been stolen or destroyed, is a nissaggiya pacittiya offense. (NP 6)

Asking for and receiving excess cloth from unrelated lay people when one's robes have been stolen or destroyed is a nissaggiya pacittiya offense. (NP 7)

When a lay person who is not a relative is planning to get a robe for one, but has yet to ask one what kind of robe one wants: Receiving the robe after making a request that would raise its cost is

a nissaggiya pacittiya offense. (NP 8)

When two or more lay people who are not one's relatives are planning to get separate robes for one, but have yet to ask one what kind of robe one wants: Receiving a robe from them after asking them to pool their funds to get one robe -- out of a desire for something fine -- is a nissaggiya pacittiya offense. (NP 9)

Making a felt blanket/rug with silk mixed in it for one's own use -- or having it made -- is a nissaggiya pacittiya offense. (NP 11)

Making a felt blanket/rug entirely of black wool for one's own use -- or having it made -- is a nissaggiya pacittiya offense. (NP 12)

Making a felt blanket/rug that is more than one-half black wool for one's own use -- or having it made -- is a nissaggiya pacittiya offense. (NP 13)

Unless one has received authorization to do so from the Community, making a felt blanket/rug for one's own use -- or having it made -- less than six years after one's last one was made is a nissaggiya pacittiya offense. (NP 14)

Making a felt sitting rug for one's own use -- or having it made -- without incorporating a one-span piece of old felt is a nissaggiya pacittiya offense. (NP 15)

Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a nissaggiya pacittiya offense. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season is also a nissaggiya pacittiya offense. (NP 24)

Taking thread that one has asked for improperly, and getting weavers to weave cloth from it -- when they are unrelated and have not made a previous offer to weave -- is a nissaggiya pacittiya offense. (NP 26)

When donors who are not relatives -- and have not invited one to

ask -- have arranged for weavers to weave robe cloth intended for one: Receiving the cloth after getting the weavers to increase the amount of thread used in it is a nissaggiya pacittiya offense. (NP 27)

Keeping robe cloth offered in urgency past the end of the robe season after having accepted it during the last eleven days of the Rains Retreat is a nissaggiya pacittiya offense. (NP 28)

When one is living in a dangerous wilderness abode during the first month of the cold season, and has left one of one's robes in the village where one normally goes for alms: Being away from the abode and the village for more than six nights at a stretch -- except when authorized by the Community -- is a nissaggiya pacittiya offense. (NP 29)

Making use of an unmarked robe is a pacittiya offense. (Pc 58)

Acquiring an overly large sitting cloth after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one cut the cloth down to size before confessing the offense. (Pc 89)

Acquiring an overly large skin-eruption covering cloth after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one cut the cloth down to size before confessing the offense. (Pc 90)

Acquiring an overly large rains-bathing cloth after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one cut the cloth down to size before confessing the offense. (Pc 91)

Acquiring an overly large robe after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one cut the robe down to size before confessing the offense. (Pc 92)

Food

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Eating any of the five staple foods that a lay person has offered as the result of a bhikkhuni's prompting -- unless the lay person was already planning to offer the food before her prompting -- is a pacittiya offense. (Pc 29)

Eating food obtained from the same public alms center two days running, unless one is too ill to leave the center, is a pacittiya offense. (Pc 31)

Eating a meal to which four or more individual bhikkhus have been specifically invited -- except on special occasions -- is a pacittiya offense. (Pc 32)

Eating a meal before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is a pacittiya offense except when one is ill or at the time of giving cloth or making robes. (Pc 33)

Accepting more than three bowlfuls of food that the donors prepared for their own use as presents or for provisions for a journey is a pacittiya offense. (Pc 34)

Eating staple or non-staple food that is not left-over, after having earlier in the day finished a meal during which one turned down an offer to eat further staple food, is a pacittiya offense. (Pc 35)

Eating staple or non-staple food in the period after noon until the next dawn is a pacittiya offense. (Pc 37)

Eating food that a bhikkhu -- oneself or another -- formally received on a previous day is a pacittiya offense. (Pc 38)

Eating finer foods, after having asked for them for one's own sake -- except when ill -- is a pacittiya offense. (Pc 39)

Eating food that has not been formally given is a pacittiya offense. (Pc 40)
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Eating staple or non-staple food, after having accepted it from the hand of an unrelated bhikkhuni in a village area, is a patidesaniya offense. (Pd 1)

Eating staple food accepted at a meal to which one has been invited and where a bhikkhuni has given directions, based on favoritism, as to which bhikkhu should get which food and none of the bhikkhus have dismissed her, is a patidesaniya offense. (Pd 2)

Eating staple or non-staple food, after accepting it -- when one is neither ill nor invited -- at the home of a family formally designated as "in training," is a patidesaniya offense. (Pd 3)

Eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wilderness abode when one is not ill is a patidesaniya offense. (Pd 4)

A bhikkhu who is not ill should not ask for rice, bean curry or any other food not covered by Pacittiya 39. (Sk 37)

Lodgings

Building a plastered hut -- or having it built -- without a sponsor, destined for one's own use, without having obtained the Community's approval, is a sanghadisesa offense. Building a plastered hut -- or having it built -- without a sponsor, destined for one's own use, exceeding the standard measurements, is also a sanghadisesa offense. (Sg 6)

Building a hut with a sponsor -- or having it built -- destined for one's own use, without having obtained the Community's approval, is a sanghadisesa offense. (Sg 7)

When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material

or plaster. To exceed this is a pacittiya offense. (Pc 19)

Acquiring a bed or bench with legs longer than eight Sugata fingerbreadths after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one cut the legs down before confessing the offense. (Pc 87)

Acquiring a bed or bench stuffed with cotton down after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one remove the stuffing before confessing the offense. (Pc 88)

Medicine

Keeping any of the five tonics -- ghee, fresh butter, oil, honey or sugar/molasses -- for more than seven days, unless one determines to use them only externally, is a nissaggiya pacittiya offense. (NP 23)

When a supporter has made an offer to supply medicines to the Community: Asking the donor for medicine outside the terms of the offer when one is not ill, or asking him/her for medicine to use for a non-medicinal purpose, is a pacittiya offense. (Pc 47)

Money

When a fund has been set up with a steward indicated by a bhikkhu: Obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times is a nissaggiya pacittiya offense. (NP 10)

Taking gold or money, having someone else take it, or consenting to its being placed down as a gift for oneself, is a nissaggiya pacittiya offense. (NP 18)

Obtaining gold or money through trade is a nissaggiya pacittiya

offense. (NP 19)

Bowls and other requisites
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Carrying wool that has not been made into cloth or yarn for more than three leagues is a nissaggiya pacittiya offense. (NP 16)

Keeping an alms bowl for more than ten days without determining it for use or placing it under dual ownership is a nissaggiya pacittiya offense. (NP 21)

Asking for a new alms bowl when one's current bowl is not beyond repair is a nissaggiya pacittiya offense. (NP 22)

Acquiring a needle box made of ivory, bone or horn after making it -- or having it made -- for one's own use is a pacittiya offense requiring that one break the box before confessing the offense. (Pc 86)

COMMUNAL HARMONY
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To persist in one's attempts at a schism, after the third announcement of a formal rebuke in a meeting of the Community, is a sanghadisesa offense. (Sg 10)

To persist in supporting a potential schismatic, after the third announcement of a formal rebuke in a meeting of the Community, is a sanghadisesa offense. (Sg 11)

To persist in being difficult to admonish, after the third announcement of a formal rebuke in the Community, is a sanghadisesa

offense. (Sg 12)

To persist -- after the third announcement of a formal rebuke in the Community -- in criticizing an act of banishment performed against oneself is a sanghadisesa offense. (Sg 13)

When a trustworthy female lay follower accuses a bhikkhu of having committed a parajika, sanghadisesa or pacittiya offense while sitting alone with a woman in a private, secluded place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits having done. (Ay 1)

When a trustworthy female lay follower accuses a bhikkhu of having committed a sanghadisesa or pacittiya offense while sitting alone with a woman in a private place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits having done. (Ay 2)

Telling an unordained person of another bhikkhu's serious offense -- unless one is authorized by the Community to do so -- is a pacittiya offense. (Pc 9)

Persistently replying evasively or keeping silent when being questioned in a meeting of the Community in order to conceal one's own offenses -- after a formal charge of evasiveness or uncooperativeness has been brought against one -- is a pacittiya offense. (Pc 12)

If a Community official is innocent of prejudice, criticizing him within earshot of another bhikkhu is a pacittiya offense. (Pc 13)

When one has set a bed, bench, mattress or stool belonging to the Community out in the open: Leaving its immediate vicinity without putting it away or arranging to have it put away is a pacittiya offense. (Pc 14)

When one has spread bedding out in a dwelling belonging to the Community: Departing from the monastery without putting it away or arranging to have it put away is a pacittiya offense. (Pc 15)

Encroaching on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave, is a pacittiya offense. (Pc 16)

Causing a bhikkhu to be evicted from a dwelling belonging to the Community -- when one's primary motive is anger -- is a pacittiya offense. (Pc 17)

Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community, is a pacittiya offense. (Pc 18)

Saying that a properly authorized bhikkhu exhorts the bhikkhunis for the sake of personal gain -- when in fact that is not the case -- is a pacittiya offense. (Pc 24)

Deliberately tricking another bhikkhu into breaking Pacittiya 35, in hopes of finding fault with him, is a pacittiya offense. (Pc 36)

Speaking or acting disrespectfully when being admonished by another bhikkhu for a breach of the training rules is a pacittiya offense. (Pc 54)

Agitating to re-open an issue, knowing that it was properly dealt with, is a pacittiya offense. (Pc 63)

Not informing other bhikkhus of a serious offense that one knows another bhikkhu has committed -- either out of a desire to protect him from having to undergo the penalty, or to protect him from the jeering remarks of other bhikkhus -- is a pacittiya offense. (Pc 64)

Acting as the preceptor in the ordination of a person one knows to be less than 20 years old is a pacittiya offense. (Pc 65)

Refusing to give up the wrong view that there is nothing wrong in intentionally transgressing the Buddha's ordinances -- after the third

announcement of a formal rebuke in a meeting of the Community -- is a pacittiya offense. (Pc 68)

Consorting, joining in communion or lying down under the same roof with a bhikkhu who has been suspended and not been restored -- knowing that such is the case -- is a pacittiya offense. (Pc 69)

Supporting, receiving services from, consorting or lying down under the same roof with an expelled novice -- knowing that he has been expelled -- is a pacittiya offense. (Pc 70)

Saying something as a ploy to excuse oneself from training under a training rule when being admonished by another bhikkhu for a breach of the rule is a pacittiya offense. (Pc 71)

Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study, is a pacittiya offense. (Pc 72)

Using half-truths to deceive others into believing that one is ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in full three times, and a formal act exposing one's deceit has been brought against one, is a pacittiya offense. (Pc 73)

Giving a blow to another bhikkhu, when motivated by anger, is a pacittiya offense. (Pc 74)

Making a threatening gesture against another bhikkhu when motivated by anger is a pacittiya offense. (Pc 75)

Saying to another bhikkhu that he may have broken a rule unknowingly, simply for the purpose of causing him anxiety, is a pacittiya offense. (Pc 77)

Eavesdropping on bhikkhus involved in an argument over an issue -- with the intention of using what they say against them -- is a pacittiya offense. (Pc 78)

Complaining about a formal act of the Community to which one gave

one's consent -- if one knows that the act was carried out in accordance with the rule -- is a pacittiya offense. (Pc 79)

Getting up and leaving a meeting of the Community in the midst of a valid formal act -- without having first given one's consent to the act, and with the intention of invalidating it -- is a pacittiya offense. (Pc 80)

After participating in a formal act of the Community giving robe-cloth to a Community official: Complaining that the Community acted out of favoritism is a pacittiya offense. (Pc 81)

When the Community is dealing formally with an issue, the full Community must be present, as must all the individuals involved in the issue; the proceedings must follow the patterns set out in the Dhamma and Vinaya. (As 1)

If the Community unanimously believes that a bhikkhu is innocent of a charge made against him, they may declare him innocent on the basis of his memory of the events. (As 2)

If the Community unanimously believes that a bhikkhu was insane while committing offenses against the rules, they may absolve him of any responsibility for the offenses. (As 3)

If a bhikkhu commits an offense, he should willingly undergo the appropriate penalty in line with what he actually did and the actual seriousness of the offense. (As 4)

If an important dispute cannot be settled by a unanimous decision, it should be submitted to a vote. The opinion of the majority, if in accordance with the Dhamma and Vinaya, is then considered decisive. (As 5)

If a bhikkhu admits to an offense only after being interrogated in a formal meeting, the Community should carry out an act of censure against him, rescinding it only when he has mended his ways. (As 6)

If, in the course of a dispute, both sides act in ways unworthy of contemplatives, and the sorting out of the penalties would only prolong the dispute, the Community as a whole may make a blanket confession of its light offenses. (As 7)

THE ETIQUETTE OF A CONTEMPLATIVE

Training a novice or lay person to recite passages of Dhamma by rote is a pacittiya offense. (Pc 4)

Lying down at the same time, in the same lodging, with a novice or layman for more than three nights running is a pacittiya offense. (Pc 5)

Digging soil or commanding that it be dug is a pacittiya offense. (Pc 10)

Intentionally cutting, burning or killing a living plant is a pacittiya offense. (Pc 11)

Handing food or medicine to a mendicant ordained outside of Buddhism is a pacittiya offense. (Pc 41)

When on almsround with another bhikkhu: Sending him back so that he won't witness any misconduct one is planning to indulge in is a pacittiya offense. (Pc 42)

To sit down intruding on a man and a woman in their private quarters -- when one or both are sexually aroused, and when another bhikkhu is not present -- is a pacittiya offense. (Pc 43)

Watching a field army -- or similar large military force -- on active duty, unless there is a suitable reason, is a pacittiya

offense. (Pc 48)

Staying more than three consecutive nights with an army on active duty -- even when one has a suitable reason to be there -- is a pacittiya offense. (Pc 49)

Going to a battlefield, a roll call, an array of the troops in battle formation or to see a review of the battle units while one is staying with an army is a pacittiya offense. (Pc 50)

Taking an intoxicant is a pacittiya offense regardless of whether one is aware or not that it is an intoxicant. (Pc 51)

Tickling another bhikkhu is a pacittiya offense. (Pc 52)

Jumping and swimming in the water for fun is a pacittiya offense. (Pc 53)

Attempting to frighten another bhikkhu is a pacittiya offense. (Pc 55)

Lighting a fire to warm oneself -- or having it lit -- when one does not need the warmth for one's health is a pacittiya offense. (Pc 56)

Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions, is a pacittiya offense. (Pc 57)

Hiding another bhikkhu's bowl, robe, sitting cloth, needle case or belt -- or having it hid -- either as a joke or with the purpose of annoying him, is a pacittiya offense. (Pc 60)

Traveling by arrangement with a group of thieves from one village to another -- knowing that they are thieves -- is a pacittiya offense. (Pc 66)

Entering a king's sleeping chamber, unannounced, when both the

king and queen are in the chamber, is a pacittiya offense. (Pc 83)

Picking up a valuable, or having it picked up, with the intent of putting it in safe keeping for the owner -- except when one finds it in a monastery or in a dwelling one is visiting -- is a pacittiya offense. (Pc 84)

A bhikkhu should wear his upper and lower robes even all around. (Sk 1 & 2)

Etiquette in Inhabited Areas

When going or sitting in inhabited areas, a bhikkhu should:

wear his robes so that they hang down evenly, covering his chest, knees, wrists, and everything in between.

refrain from playing with his hands or feet.

keep his gaze lowered except when it is necessary to look up.

refrain from hitching up his robe so that it exposes the side of his body.

refrain from laughing loudly or speaking loudly.

refrain from swinging his body, arms or head.

refrain from putting his arms akimbo.

refrain from covering his head unless the weather is unbearably cold or hot.

refrain from walking on tiptoe or just on his heels.

refrain from sitting with his arms around his knees. (Sk

3-26)

Receiving and eating alms food

When receiving alms, a bhikkhu should:

be mindful to receive them appreciatively.

focus his attention on the alms bowl.

take bean curry only in proper proportion to the rice.

accept no more food than will fill the bowl level to the top rim. (Sk 27-30)

When eating, a bhikkhu should:

be mindful to eat his food appreciatively.

focus his attention on the bowl.

eat his food methodically, from one side of the bowl to the other.

eat bean curry only in proper proportion to the rice.

level his rice before eating from it.

refrain from hiding his substantial food with rice, out of a hope of getting more.

refrain from looking at another bhikkhu's bowl intent on finding fault with him for not sharing his food.

refrain from making extra-large mouthfuls.

eat his rice in rounded mouthfuls.

refrain from opening his mouth until he has brought food to it.

refrain from putting his whole hand in his mouth.

refrain from speaking when there is so much food in his mouth that it affects his pronunciation.

refrain from lifting a large handful of food from his bowl and breaking off mouthfuls with the other hand.

refrain from nibbling bit by bit at his mouthfuls of food.

refrain from stuffing out his cheeks.

refrain from shaking food off his hands or scattering rice about.

refrain from sticking out his tongue or smacking his lips.

refrain from making a slurping noise.

refrain from licking his hands, his bowl or his lips.

refrain from accepting a water vessel with a hand soiled by food.

refrain from throwing away -- in an inhabited area -- bowl-rinsing water that has grains of rice in it.(Sk 31-36, 38-56)

Teaching Dhamma

When his listener is not ill, a bhikkhu should not teach Dhamma if the listener:

has an umbrella in his/her hand.

has a staff in his/her hand.

has a knife in his/her hand.

has a weapon in his/her hand.

is wearing shoes, boots or sandals.

is sitting in a vehicle when the bhikkhu is in a lower vehicle or not in a vehicle at all.

is lying down when the bhikkhu is sitting or standing.

is sitting holding his/her knees.

is wearing a hat or a turban, or has covered his/her head with a scarf or shawl.

is sitting on a seat while the bhikkhu is sitting on the ground.

is sitting on a high seat while the bhikkhu is sitting on a lower seat.

is sitting while the bhikkhu is standing.

is walking ahead of the bhikkhu.

is walking on a path while the bhikkhu is walking beside the path. (Sk 57-72)

Urinating, defecating & spitting
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Unless he is ill, a bhikkhu should not urinate or defecate while standing. (Sk 73)

Unless he is ill, a bhikkhu should not urinate, defecate or spit on living crops or in water that is fit for bathing or drinking. (Sk 74-75)

VIOLENCE AND DISRUPTION IN SOCIETY

A Study of the Early Buddhist Texts

by
Elizabeth J. Harris

The Wheel Publication No. 392/393
ISBN 955-24-0119-4

Published in 1994

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Originally published in //Dialogue//, New Series Vo. XVII (1990) by The Ecumenical Institute for Study & Dialogue, 490/5 Havelock Road, Colombo 6, Sri Lanka. Reprinted in the Wheel Series with the consent of the author and the original publisher.

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

Formatted for DharmaNet by John Bullitt

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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

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INTRODUCTION

At 8.15 a.m. Japanese time, on August 6th 1945, a U.S. plane dropped a bomb named "Little Boy" over the center of the city of Hiroshima. The total number of people who were killed immediately and in the following months was probably close to 200,000. Some claim that this bomb and the one which fell on Nagasaki ended the war quickly and saved American and Japanese lives -- a consequentialist theory to justify horrific violence against innocent civilians. Others say the newly developed weapons had to be tested as a matter of necessity.

Hiroshima and Nagasaki ushered in a new age. Humankind's tendency towards conflict and violence can now wipe out the entire human habitat. The weapon used on Hiroshima had a destructive force of 12.5 kilotons; a contemporary cruise missile has the power of 200 kilotons. All war, violence and conflict at national and international levels in

the last quarter of the twentieth century has thus taken on sinister proportions. It is not that human nature has changed but that the resources at our disposal have. No country is free from the threat of nuclear annihilation; no country is free from internal conflict and the barrel of the gun. It is against the urgency of this background that the teachings of Buddhism about violence must be studied and interpreted.

Excerpts such as the following have been extracted and used to sum up the Buddhist attitude to this issue:

> All tremble at violence,
> All fear death;
> Comparing oneself with others
> One should neither kill nor cause others to kill.

Dhp. v. 129

> Victory breeds hatred,
> The defeated live in pain.
> Happily the peaceful live,
> Giving up victory and defeat.

Dhp. v. 201

These verses would seem to indicate a clearly defined Buddhist perspective. Yet such text extraction can lead to misrepresentation if not undergirded with a strong supporting framework. Furthermore, if Buddhism has a message for a violent world, it must do more than condemn violence. It must be able to interpret its nature, its roots, its hold on the world and the possibilities for its transformation. It must dialogue with other philosophies and ideologies such as utilitarianism, [1] scientific socialism and the belief in a just or "holy" war. For instance, utilitarianism still lives among those who believe that violence can be justified if more people will benefit

than will be hurt, and the consequentialist theory mentioned with reference to Hiroshima is similar to this. Then there are those who hold that certain forms of injustice and exploitation can only be destroyed through violence and that history will justify its legitimacy. The view that violent change is a historical inevitability is close to this. Buddhism must be able to comment on the stance which argues that if Hitler had been assassinated early in his career numerous deaths would have been avoided, or the claim that force is justified against a government which is using violence against its people under the pretext of law. If it cannot, it will stand accused of irrelevance.

In this study, I define violence as that which harms, debases, dehumanizes or brutalizes human beings, animals or the natural world; and the violent person, as one who causes harm in speech or action, either directly or indirectly, or whose mind is filled with such thoughts. [2] The approach will be scriptural, and the resource I use will be the Pali texts. The basic issue I investigate is what this resource says on the subject of violence. Identity is not assumed between the sixth century B.C. and the twentieth century A.D. Rather, the potential of the scriptures of any religion to provide guidelines for action and models for contemporary interpretation is recognized. Hence, the following specific questions will provide the framework for my study:

(1) What different forms of violence do the Buddhist texts show knowledge of?

(2) For what reasons do the texts condemn violence or call it into question?

(3) What do they see to be the roots of violence?

(4) Do the texts give any guidelines for the eradication of violence in the individual or in society?

* * * * * * * *

1

THE FORMS OF VIOLENCE

The Buddha's Awareness

The sermons of the Buddha, as they have been handed down to us, are replete with details about the contemporary realities of the times. They reveal much about the social contexts within which the Buddha moved and the faces of society with which he was familiar.

The Canki Sutta shows a brahmin overlord insisting that the Buddha is equal to him in birth, riches and the knowledge of the Vedas. He continues:

> Indeed, sirs, King Seniya Bimbisara of Magadha with his wife and children has gone to the recluse Gotama for refuge for life. Indeed, sirs, King Pasenadi of Kosala with his wife and children has gone to the recluse Gotama for refuge for life. Indeed, sirs, the brahmin Pokkharasati with his wife and children has gone to the recluse Gotama for refuge for life. [3]

Important here is the reference to kings. The texts show clearly that the Buddha had an intimate knowledge of statecraft. Records of his conversations with Pasenadi and Bimbisara show him speaking in a language which those involved in government could understand. Pasenadi, for instance, comes through as a man torn between his duties as king, involving some degree of ruthlessness, and his concern for spiritual things. At one moment, he is seen preparing a sacrifice in which many animals are to be slaughtered and menials beaten and, at another, speaking seriously with the Buddha about the dangers of wealth, power and evil conduct. [4] What is significant is the level of knowledge shown by the Buddha about the pressures on a king such as

Pasenadi. His use of similes and illustrations, for instance, appeals to Pasenadi's experience, including the central concern of all rulers at that time -- defense against aggression. At one point Pasenadi asks about the value of gifts and to whom a gift should be given for the gift to bear much fruit. The Buddha replies:

> A gift bears much fruit if given to a virtuous person, not to a vicious person. As to that, sire, I also will ask you a question. Answer it as you think fit. What think you, sire? Suppose that you were at war, and that the contending armies were being mustered. And there were to arrive a noble youth, untrained, unskilled, unpracticed, undrilled, timid, trembling, affrighted, one who would run away -- would you keep that man? Would such a man be any good to you? [5]

The Buddha thus uses similes from Pasenadi's military world to indicate that virtue does not depend on birth but on qualities of character. In fact, in a number of texts, illustrations drawn from the context of the state, defense and martial arts can be found. Not only does the Buddha make use of military metaphors, but the texts show that he had extensive knowledge of the strategies of war, punishment and political patronage. The Mahadukkhakkhandha Sutta, for instance, uses graphic description to show that war and conflict spring from sensual desires:

> And again, monks, when sense pleasures are the cause ... having taken sword and shield, having girded on bow and quiver, both sides mass for battle and arrows are hurled and knives are hurled and swords are flashing. Those who wound with arrows and wound with knives and decapitate with their swords, these suffer dying then and pain like unto dying....
>
> And again, monks, when sense pleasures are the cause ... having taken sword and shield, having girded on bow and quiver, they leap on to the newly daubed ramparts, and arrows are hurled and knives are hurled and swords are flashing. Those who wound with arrows and wound with knives and pour boiling cow-dung over them and crush them with the portcullis and decapitate them

> with their swords, these suffer dying then and pain like unto dying. [6]

In the next part of the sutta, a variety of horrific punishments are described and a keen awareness of their nature is seen:

> Kings, having arrested such a one, deal out various punishments: they lash him with whips and they lash him with canes and they lash him with rods, and they cut off his hand ... his foot ... his hand and foot ... his ear ... and they give him the "gruel-pot" punishment ... the "shell-tonsure" punishment ... "Rahu's mouth" ... the "fire-garland" ... the "flaming hand" ... etc.[7]

In another sermon handed down to us, two men are pointed out while the Buddha is talking to a headman, Pataliya. One of them is garlanded and well-groomed; the other is tightly bound, about to lose his head. We are told that the same deed has been committed by both. The difference is that the former has killed the foe of the king and has been rewarded for it, whilst the latter was the king's enemy. [8] Hence it is stressed that the laws of the state are not impartial: they can mete out punishment or patronage according to the wish of the king and his cravings for revenge or security.

It cannot be argued that the Buddha was ignorant of the political realities of his day. He spurned frivolous talk about such things as affairs of state [9] but he was neither indifferent to them nor uninformed. On the contrary, his concern for the human predicament made him acutely aware of the potential for violence within the economic and political forces around him. The political milieu of rival republics and monarchies in northern India forms a backdrop to his teaching, whether the rivalries between the kingdoms of Kosala and Magadha or the struggles of the republics to maintain their traditions and their independence in the face of the rising monarchies. [10]

However, the violence attached to politics and statecraft forms one section only of the picture which emerges from the texts. Violence is detected in the brahminical sacrificial system, in the austerities

practiced by some wanderers, and in the climate of philosophical dispute among the many //sramana// groupings as well as in the area of social discrimination and the economic order.

Religion, to take this first, is seen as a cause of physical, verbal and mental violence. The violence inflicted through sacrifices is described thus:

> Now at that time a great sacrifice was arranged to be held for the king, the Kosalan Pasenadi. Five hundred bulls, five hundred bullocks and as many heifers, goats and rams were led to the pillar to be sacrificed. And they that were slaves and menials and craftsmen, hectored about by blows and by fear, made the preparations with tearful faces weeping. [11]

In contrast, the //sramana// groupings within this period eschewed sacrifice. Denying the authority of the Vedas and a realm of gods to be manipulated, their emphasis was on renunciation, the gaining of insight and philosophical debate. Nevertheless, a form of violence was present. The austerities practiced by some of those who came to the Buddha were worse than any enemy might inflict as punishment. The Buddha himself confessed to having practiced them before his enlightenment. In the Mahasaccaka [12] and the Mahasihanada [13] Suttas there is vivid description of the excesses undertaken. Taken together, the two suttas cover the complete range of contemporary Indian practices, which included nakedness or the wearing of rags, tree-bark fiber, kusa grass, wood shavings or human hair; deprivation of food to the extent of existing on a single fruit or rice grain; self-mortification through lying on thorns or exposing the body to extremes of heat and cold; copying the habits of animals such as walking on all fours or eating similar food. It was the Buddha's view that such practices were a form of violence, although undertaken in the name of religion and truth-seeking. [14]

Undertaken also in the name of truth were verbal battles between different groups of wanderers. The Buddha's followers, in fact, were frequently at the receiving end of an aggressive campaign by other groups to ridicule their beliefs. The description of these incidents

gives useful evidence of the prevailing atmosphere. [15] In the Udumbarika Sihanada Sutta, Nigrodha the Jain claims:

> Why, householder, if the Samana Gotama were to come into this assembly, with a single question only could we settle him; yea, methinks we could roll him over like an empty pot. [16]

In the Kassapa Sihanada Sutta, the Buddha speaks out:

> Now there are, Kassapa, certain recluses and brahmins who are clever, subtle, experienced in controversy, hair splitters, who go about, one would think, breaking into pieces by their wisdom the speculations of their adversaries. [17]

Violence of state and violence in the name of religion were two faces of the Buddha's society. Violence within the economic order was another. The sixth century B.C. in India witnessed urbanization and commercial growth. Savatthi, Saketa, Kosambhi, Benares, Rajagaha and Champa would have been some of the most important centers known to the Buddha, who spent much time in urban environments. As Trevor Ling argues in his study, //The Buddha//, [18] the growth of these cities spawned individualism and competition in response to changing economic patterns and social dislocation. The potentially violent tensions generated are reflected in the Buddha's teachings through such themes as the rightful gaining of wealth, the place of service and work, [19] correct duties towards employees, and the wise choosing of friends. For instance, a Samyutta Nikaya text contains a conversation between Rasiya the Headman and the Buddha. The Buddha speaks out against those who gain wealth by unlawful means, especially with violence. [20] Then, in the Sigalovada Sutta, the Buddha outlines rights and duties for the different social relationships in society. [21] An employer is advised to: assign work according to the strength of the employee; supply food and wages; tend workers in sickness; share with them unusual delicacies; grant them leave. The same sutta comments on friendship and says that four foes in the likeness of friends should be avoided: a rapacious person, a man of words not deeds, the flatterer and the fellow-waster.

The study of what the Early Buddhist texts say about violence must be seen against this background of political violence and social change. The empiricism of Early Buddhism also demands this -- the Buddha's appeal to what is observed in society as a basis for evaluating the truth of his teachings. [22]

The analysis of historical context calls into question whether any philosophy or thought system can have universal relevance. Since the human situation across the permutations of history is indeed subject to change, the issue is a valid one. Yet there is also a continuity in evolution such that parallels can be drawn between the forces at work in the sixth century B.C. and those operating in the latter part of the twentieth century. The sixth century B.C. is not identical to the twentieth but neither is it completely different. The teaching of Early Buddhism on violence, therefore, should not be used as if there were either identity or utter separateness. In each new context and historical period, there is a need for re-interpretation and re-evaluation. At this point, it is enough to stress that the texts reveal much about Indian society at the time of the Buddha and about the Buddha's own breadth of awareness. It cannot be argued that he had no knowledge of the violence within his own society or that his words were divorced from the tensions around him. On the contrary, their import drew urgency from contemporary observable reality.

The Buddha's Approach to Empirical Questions

Central to Buddhism's approach to the analysis of social phenomena is the doctrine of //paticca samuppada// or dependent origination, which can be expressed thus:

> When this is, that is; this arising, that arises.
> When this is not, that is not; this ceasing, that ceases.
>
> //Imasmim sati idam hoti; imass' uppada idam uppajjati//.
> //Imasmim asati idam na hoti;imassa nirodha idamnirujjhati//.

Events and tendencies within the material world are interpreted from the standpoint of causality. Phenomena are conditioned. Buddhism, therefore, calls for an analytical attitude in dealing with anything to do with human life, including the question of violence. [23]

One consequence which flows from this is that generalizations and statements based on categories of pure reason are suspect. Evidence can be drawn from the suttas to show that the Buddha insisted on making discriminations when presented with dogmatically held views. For instance, in the Subha Sutta, Subha comes out with the view that a householder is accomplishing the right path and one who has renounced is not. The Buddha replies: "On this point, brahmin youth, I discriminate, on this point I do not speak definitely." He stresses that both householder (//gihin//) and the one who has renounced (//pabbajita//) can be living wrongly; both can be living rightly. The deciding factor is not the label, but rightness of action, speech and thought. [24]

A similar approach can be seen in the Esukari Sutta where the Buddha speaks about service. In this case, the deciding factor as to whether a person should serve is whether the one who serves is better for the service in terms of such things as growing in moral habit and wisdom. [25] Then, when faced with the question of sacrifice by the brahmin Ujjaya, there is again discrimination according to condition. Not every sacrifice is blameworthy. Where living creatures are not killed or where the sacrifice is an offering for the welfare of the family, there is no blame: "No, brahmin, I do not praise every sacrifice. Yet, I would not withhold praise from every sacrifice." [26] The deciding factor here is the presence of suffering for animals.

//Paticca samuppada// opposes the human tendency to generalize and encourages analysis on the basis of empirical data and moral values applied to these. [27] It criticizes standpoints which use inappropriate categories through insufficient observation and dogmatic statements about right and wrong which do not take empirically observed facts into account.

To understand Early Buddhism's analysis of violence, this conditionality is important. When the Buddha speaks about the causes and the remedies of violence, his approach is dependent on the conditions prevalent in a particular situation. For instance, psychological factors are not emphasized when the Buddha is speaking to those in power about societal disruption; social and economic causes are stressed instead. [28] Yet, in other contexts, particularly when monks are addressed, it is the psychological factor which is given prominence. [29] In contrast again, with King Pasenadi, the Buddha does not condemn violence in defense of the realm but places it within the larger context of impermanence and death to encourage reflection. [30]

It is possible to hold together the above divergent emphases if we bear in mind the full implications of conditionality and the empiricism of Early Buddhism. We should not expect dogmatic, non-empirical generalizations. For instance, if craving (//tanha//) is to be posited as the root of much violence, it would not follow that every situation was conditioned by //tanha// in the same way or that the remedy in each situation would be identical. Likewise, it would not follow that what was incumbent on one type of person in one situation would be incumbent on all sections of society in all contexts.

* * * * * * * *

2

REASONS FOR BUDDHISM'S ATTITUDE TO VIOLENCE

Before looking more closely at what is said about the roots of violence, it is worth drawing out reasons given in the texts for the

avoidance, questioning or non-espousal of violence. Interconnected frameworks emerge: //nibbana// as the goal of the spiritual life; the demands of //metta// and //karuna// (loving kindness and compassion); the need for peace, concord and harmony within society.

Since the ultimate goal of the spiritual path for the Buddhist is //nibbana//, attitudes towards violence must first be seen in relation to it. //Nibbana// is the ultimate eradication of //dukkha//. It is a possible goal within this life and, among other things, involves a complete de-toxification of the mind from greed, hatred and delusion, a revolution in the way the world is perceived, freedom from craving and liberation from the delusion of ego. The //Therigatha// or Songs of the Sisters contain some of the most moving testimonies to this reality; they are paeans of joy about liberation:

> Mine is the ecstasy of freedom won
> As Path merges in Fruit and Fruit in Path.
> Holding to nought, I in Nibbana live,
> This five-grouped being have I understood.
> Cut from its root, all onward growth is stayed,
> I too am stayed, victor on basis sure
> Immovable. Rebirth comes never more. [31]

//Nibbana// and //samsara// are antithetical. One is the ceasing of the other. In the context of the goal of //nibbana//, actions, thoughts and words can be evaluated as to whether they build //samsara// or lead to //nibbana//: whether they are unskilled (//akusala//) or skilled (//kusala//). Indulgence in violence is normally deemed //akusala//. In other words, it cannot lead to the goal of //nibbana//. In the Ambalatthika-Rahulovada Sutta, the Buddha says to the Venerable Rahula:

> If you, Rahula, are desirous of doing a deed with the body, you should reflect on the deed with the body, thus: "That deed which I am desirous of doing with the body is a deed of the body that might conduce to the harm of self and that might conduce to the harm of others and that might conduce to the harm of both; this deed of body is unskilled (//akusala//),

its yield is anguish, its result is anguish." [32]

Harm to others is central to what is unskilled. In the Sallekha Sutta advice is given to monks about the cleansing of the mind as the basis of spiritual progress. Foremost among the thoughts which have to be cleansed are those connected with harming and violence; both represent unskilled states which lead downwards:

> Cunda, as every unskilled state leads downwards, as every skilled state leads upwards, even so, Cunda, does non-harming (//avihimsa//) come to be a higher state for an individual who is harmful, does restraint from onslaught on creatures come to be a higher state for the individual who makes onslaught on creatures. [33]

When the Buddha is in conversation with Bhaddiya, //sarambha// is added to //lobha//, //dosa// and //moha// (lust, hatred and delusion) as a defilement which flows from them. //Sarambha// can be translated as "accompanied by violence." As the mind filled with //lobha//, //dosa// and //moha// is led to actions which are //akusala//, so is the mind filled with the violence which accompanies the triad. All lead to a person's loss:

> "Now what think you, Bhaddiya? When freedom from malice (//adosa//) ... from delusion (//amoha//) ... from violence (//asarambha//) that goes with these arises within oneself, does it arise to one's profit or to one's loss?" -- "To one's profit, sir." [34]

The point of the above suttas is that violent action and violent thought, actions which harm and debase others and thoughts which contemplate the same, stand in the way of spiritual growth and the self-conquest which leads to the goal of existence. In this respect, indulging in violence is doing to oneself what an enemy would wish. It is a form of self-harming:

> He who is exceedingly corrupt
> like a //maluva// creeper strangling a //sal// tree

does to himself what an enemy would wish.

Dhp. v. 162

In contrast, abstaining from violence has personal benefit in the present and in the future. It is part of the training of mind and body which lays the foundation for spiritual progress.

The accusation has been made that the application of the terms //kusala// and //akusala// are oriented only towards an individualistic goal, making the motivation for abstention from violence a selfish one. But it can be argued that the distinction between altruism and egoism breaks down for anyone truly following the Noble Eightfold Path. There are also many textual references to the inherent importance of harmony, justice and compassion in society to balance those passages which seem to be solely individualistic. Harmony and justice are recognized as worthwhile in themselves as well as a prerequisite for the spiritual progress of society's members. Hence, in society, violence is to be eschewed because it brings pain to beings with similar feelings to oneself:

All tremble at violence,
Life is dear to all.
Comparing others with oneself
One should neither kill nor cause others to kill.

Dhp. v. 130

On the level of personal analogy, men and women are to condemn violence. It is an analogy which demands //metta// (loving kindness) and //karuna// (compassion) of the human being. [35] They call on a frame of mind which cannot remain insensitive to suffering in others or untouched by the agony produced by violence. Non-violence, therefore, arises through the urge to prevent anguish in others:

Comparing oneself with others in such terms as "Just as I am so are they, just as they are so am I" (//yatha aham tatha ete yatha ete tatha aham//), one should neither kill nor cause

> others to kill.
>
> Snp. v. 705

The Buddha, however, did not credit all people with this level of awareness. He is recorded as saying that shame and fear of blame protect the world, and if there were not these forces, the world would come to confusion and promiscuity. [36] Not all beings rally to the call for compassion on the grounds that others have like feelings to themselves or that harmony in society is necessary. Therefore, some texts invoke the concepts of heaven and hell, rewards and punishments, to control violence. Vivid pictures are drawn of the agonies of hell:

> Brahmin youth, here some woman or man is one who makes onslaught on creatures, is cruel, bloody-handed, intent on injuring and killing, and without mercy to living creatures. Because of that deed, accomplished thus, firmly held thus, he, at breaking up of the body after dying, arises in the sorrowful way, the bad bourn, the Downfall, the Niraya. [37]
>
> Even so, monks, that anguish and dejection that man experiences while he is being stabbed with three hundred spears, compared with the anguish of Niraya Hell does not count, it does not amount even to an infinitesimal fraction of it, it cannot even be compared to it. Monks, the guardians of Niraya Hell subject him to what is called the fivefold pinion. They drive a red-hot iron stake through each hand and each foot and a red-hot iron stake through his breast. Thereat, he feels feelings that are painful, sharp and severe. But he does not do his time until he makes an end of that evil deed. [38]

Here, self-interest in terms of avoidance of future pain is appealed to as a reason to desist from violence. This emphasis can also be seen in the Petavatthu in which those fallen to the realm of the //petas// speak to those on the human level about the reasons for their suffering. [39] Falsehood, failing in the duties of wife or husband, stinginess and fraud are some of the actions mentioned. Story No. 32, however, speaks of a deerhunter who explains that he was "a

ruthless man of bloody hands": "Among harmless creatures, I, with wicked mind, walked about, very ruthless, ever finding delight in slaying others unrestrained," he declares in verse three. His punishment is to be devoured by dogs during the daytime, the hours when he used to be involved in slaughter. He is able to teach the living that the First Precept should be kept and that it applies not only to the killing of human beings but also to animals. The deerhunter, therefore, is held up as an authoritative witness to what happens to violent individuals. His story is useful as a deterrent to socially disruptive elements and is confirmation of the importance Buddhism places on non-violence within the social fabric. The threat of future punishment is used to control potentially violent elements.

Two broad, interconnected areas, therefore, emerge in the reasons for the condemnation of violence within the Early Buddhist texts. Firstly, thoughts of violence and violent action are defilements and must be eradicated if //nibbana// is to be reached. In this light, //nibbana// is the highest ethical good. This stress alone, however, can lead to distortion if //nibbana// is seen as a metaphysical state above the empirical world and the path to it as divorced from society. Early Buddhism was rooted in the empirical. Violence was to be repudiated because it caused anguish to men and women and disruption in society. The human person was seen as precious. Harming a being who desired happiness and felt pain could rarely be right. If a society was to be established in which people could live without fear and with the freedom of mind to follow the Eightfold Path, violence had to be eschewed.

The question of political, defensive violence, however, must be mentioned here. Can violence be justified in a situation where the state needs to defend its citizens against external and internal threats? Is this a situation in which violence is not condemned? The texts suggest Buddhism would here insist on discrimination. The Cakkavatti Sihanada Sutta gives this advice to the righteous king:

> This, dear son, that you, leaning on the Dhamma, honouring, respecting and revering it, doing homage to it, hallowing it, being yourself a Dhamma-banner, a Dhamma-signal, having the

> Dhamma as your master, should provide the right watch, ward and protection for your own folk, for the army, for the nobles, for vassals and brahmins and householders, for town and country dwellers, for the religious world and for beasts and birds. [40]

This passage implies that the need for an army and consequently for the use of force in defense is accepted as a worldly necessity. But the picture which emerges is not glorification of the "just" war but an appeal for war and violence to be seen against a higher set of values.

Relevant perspectives on these political realities are seen in the Buddha's advice to the Vajjians and to King Pasenadi. The Vajjians are faced with vicious aggression from King Ajatasattu, King of Magadha, who is bent on destroying them. The latter sends a brahmin to the Buddha for advice and a prediction about how successful he will be in war. The very fact that he does so shows that he does not consider the Buddha either ill-informed or dismissive of such political conflicts. The reply he receives is significant. The Buddha does not refer directly to Ajatasattu but implies that the use of arms against a people who are morally pure and in concord would be fruitless. His words to Ajatasattu become words of advice to the Vajjians that they should meet together in concord and give respect to their elders, their ancient institutions, their traditions and their women. No mention is made of the Vajjian military strength; only of their moral strength. Moral strength is held up as defense against violence. Yet it is not denied but implicitly understood that the Vajjians would have to use force to repulse aggression, and also present is an implicit condemnation of Ajatasattu's intentions. [41]

King Pasenadi is also seen in conflict with Ajatasattu, meeting force with force. At first, Ajatasattu is the aggressor and the victor. The reported response of the Buddha is significant:

> Monks, the King of Magadha, Ajatasattu, son of the Vedehi Princess, is a friend to, an intimate of, mixed up with, whatever is evil. The Kosalan King Pasenadi is a friend to, an

intimate of, mixed up with, whatever is good. [42]

Thus Pasenadi's role as defender of the nation against aggression is accepted as necessary and praiseworthy. In the next battle, Pasenadi is the victor. Ajatasattu's army is confiscated but Pasenadi is merciful enough to grant Ajatasattu his life. It is still Ajatasattu who is condemned. His fate is seen in kammic terms:

A man may spoil another just so far
As it may serve his ends, but when he's spoiled
By others he, despoiled, spoils yet again.
So long as evil's fruit is not matured
The fool does fancy: "Now's the hour, the chance!"
But when the deed bears fruit, he fareth ill.
The slayer gets a slayer in his turn,
The conqueror gets one who conquers him,
The abuser wins abuse, the annoyer frets:
Thus by the evolution of the deed
A man who spoils is spoiled in his turn. [43]

In one respect, Pasenadi becomes an instrument of kamma for Ajatasattu. At another level, acceptance of political realities emerges. The king has a duty to protect his citizens from external threats of violence. Therefore, the advice given to a king or those with responsibility for government about reacting to the violence of others is fitted to the situation, a situation in which the use of violence may become a political necessity in a world governed by craving (//tanha//). Yet, even with affairs of state, war is placed in the perspective of a more important set of values. To Pasenadi, burdened by responsibility, the Buddha says:

Noble and brahmin, commoner and serf,
None can evade and play the truant here:
The impending doom overwhelms one and all.
Here is no place for strife with elephants
Or chariots of war or infantry,
Nay, nor for war or woven spell or curse
Nor may finance avail to win the day. [44]

War is not presented as worthy of praise in itself. It is recognized that battle cannot take place without hatred and the wish to kill, in both the mind of aggressor and victim. A Samyutta Nikaya passage illustrates this. A fighting man comes to the Buddha and explains his belief that the warrior who is killed whilst fighting energetically in battle is reborn in the company of the Devas of Passionate Delight. The Buddha's answer condemns this idea as perverted. A warrior is always led by the idea, "Let those beings be exterminated so that they may be never thought to have existed." Such a view can only lead downwards rather than to any heavenly world. The Buddha thus rejects any glorification of war, since there can be no glory when the mind is dominated by hate.

Another duty of the state is to punish. Punishment, although a harming of creatures and a cause of pain to them, is nevertheless seen as a social necessity because of the need to protect society from the greater violence which would flow from undeterred greed. Fear of punishment (//dandabhaya//) is described in vivid terms, with the mention of specific punishments. A man sees them and thinks: "If I were to do such deeds as those for which the rajahs seize a bandit, a miscreant, and so treat him ... they would surely treat me in like manner." [46] Important here is the fact that Early Buddhism would make discriminations about the question of punishment. As a deterrent, punishment has value. Meted out as an expression of hate, it is to be rejected. Inflicted where social justice is the requisite, it is also condemned, as seen in the Kutadanta Sutta, referred to in the next part.

* * * * * * * *

3

THE ROOTS OF VIOLENCE

The Attadanda Sutta of the Sutta Nipata is the voice of someone overcome by despair because of the violence he sees:

> Fear results from resorting to violence -- just look at how people quarrel and fight. But let me tell you now of the kind of dismay and terror that I have felt.
>
> Seeing people struggling like fish, writhing in shallow water, with enmity against one another, I became afraid.
>
> At one time, I had wanted to find some place where I could take shelter, but I never saw such a place. There is nothing in this world that is solid at base and not a part of it that is changeless.
>
> I had seen them all trapped in mutual conflict and that is why I had felt so repelled. But then I noticed something buried deep in their hearts. It was -- I could just make it out -- a dart. [47]

The above is from a translation of the Sutta Nipata which attempts to preserve the spirit of the text rather than the letter. Here it is the spirit of dismay and fear leading to discovery which is of prime importance. The speaker detects a common root -- the dart of craving (//tanha//) and greed (//lobha//) -- a view directly in line with the Four Noble Truths. Violence arises because the right nourishment is present.

However, it has been pointed out earlier that differences may exist in the way in which //tanha// conditions situations of violence. On analysis, two broad and mutually interdependent areas emerge: (1) violence arising from an individual's maladjustment, and (2) craving and violence arising from unsatisfactory social and environmental conditions, caused by the craving of others.

The latter can be taken first with reference to the following texts: The Kutadanta Sutta; the Cakkavatti Sihanada Sutta; and certain

Anguttara Nikaya passages. The first weaves a myth within a myth. The inner myth tells the story of a king, King Wide-Realm, whose land is wracked with discontent and crime such that people are afraid to walk in the streets for fear of violence.

The king's solution is to hold a sacrifice for the nation and he goes to a holy man for advice. But the king is not given what he expects. The sage tells the king that fines, bonds and death for the wrongdoers would be self-defeating. Punishment is not the right path. On the contrary, it would increase the malady because the root causes remained untouched, in this instance, economic injustice and poverty. King Wide-Realm is advised to give food and seed corn to farmers, capital to traders and food to those in government service:

> But perchance his majesty might think: "I'll soon put a stop to these scoundrels' game by degradation and banishment and fines and bonds and death." But their license cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty give food and seed corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace pleased with one another and happy, dancing their children in their arms, will dwell with open doors. [48]

The above analysis recognizes that men and women can be pushed to violence if the prevailing conditions do not enable them to preserve their own lives without it. The instinct to survive is credited with enough strength to push people to struggle before they will sink into need. In such a situation, it follows that to press down the hand of the law will not be effective. In fact, it could encourage a growth in

serious crime.

This is what happens in the Cakkavatti Sihanada Sutta, another mythological story dealing with disruption in society. It has already been mentioned with reference to the duty of kingship. But there is one clause concerning his duty that has not yet been mentioned: "Throughout your kingdom let no wrongdoing prevail. And whosoever in your kingdom is poor, to him let wealth be given." [49] The kings of the story who keep to this are blessed with peace. Yet a king eventually arises who neglects the giving of wealth to the poor. He is soon faced with a situation beyond his control. Poverty becomes rampant and this leads to theft, since people would rather steal than die. When the king realizes the cause, he starts by being lenient on the wrongdoer, by giving him the means to live. Such kindness too late leads others to see the only way to survive is turning to theft and receiving a royal handout in return. The king has given charity, not justice, and crime increases leading to a return to brutal punishments. The brutality of the punishments encourages the people to be more extreme in their own crime as they try to survive. Punishment here fails to deter because of the desperation of the people.

The sutta presents a disturbing picture of how a society can fall into utter confusion because of a lack of economic justice. The extremes reached are far greater than anything envisaged in the Kutadanta Sutta and they stem from the state's blindness to the realities of poverty. Thus the sutta states in refrain after every deterioration:

> Thus from goods not being bestowed on the destitute, poverty ... stealing ... violence ... murder ... lying ... evil-speaking ... immorality grew rife.
>
> Theft and killing lead to false speech, jealousy, adultery, incest and perverted lust until:
>
> Among such humans, brethren, there will arise a sword-period (//satthantarakappa//) of seven days during which they will look on each other as wild beasts; sharp swords will appear

> ready to their hands, and they thinking, "This is a wild beast, this is a wild beast," will with their swords deprive each other of life. [50]

In the Cakkavatti Sihanada Sutta, the nourishment of the violence is the state's neglect of the poor. The whole myth illustrates the principle of //paticca samuppada//. Each state of degeneration is dependent on the state before it. An evolutionary process is seen. An inevitability seems to emerge, an inevitable movement towards bestiality. It is significant that the sutta does not concentrate on the psychological state of the people. The obsessive cravings which overtake them are traced back to the failure of the state rather than to failings in their own adjustment to reality. The root is the defilement in the state -- the //raga//, //dosa// and //moha// in the king which afflict his perception of his duty.

An Anguttara Nikaya passage states this principle in simple and direct terms. If the king is righteous, his ministers will be righteous, the country will be righteous and the natural world will be a friend rather than an enemy. The opposite, of course, is also true and is placed first in the sutta:

> At such time, monks, as rulers are unrighteous (//adhammika//), their ministers are unrighteous, brahmins and householders are also unrighteous....[51]

The above passages show that a change of heart is needed where violence exists but this change is needed in those who wield power in society. When a state is corrupt, the citizens become victims of the state and their own wish to survive and they are then led to actions they would never consider if they were free from want. There is an understanding that, besides those who do evil, there exists a category of people to whom wrong is done and whose reactions are conditioned by the original wrongdoing.

To pass now to the psychological roots of violence, another myth can be cited, the Agganna Sutta. Like the Cakkavatti Sihanada Sutta, it describes an evolutionary process which takes on its own momentum.

The root of the process is significant -- the craving of beings. The sutta explains, in myth form, the process by which undifferentiated beings come to earth from a World of Radiance to eat the earth's savory crust, to the point where there is private property and the division of labor. One of its purposes is to challenge the static, non-evolutionary theory of a divinely ordained caste system but it is significant also because evolution is guided by the growth of craving and individualism. The whole sutta turns on the individual and his craving as the root of violence. It depicts a situation before state power is established. Craving first enters when the beings taste the crust of the earth:

> Then, Vasettha, some being of greedy disposition said, "Lo now, what will this be?" and tasted the savory earth with his finger. He thus, tasting, became suffused with the savor, and craving (//tanha//) entered into him. [52]

The craving develops. The natural world evolves to accommodate the beings, becoming ever less easy to manage. The bodies of the beings become gross and individually differentiated into male and female, comely and unlovely. Jealousy and competition enter. The savory crust disappears. Vegetables and plant life evolve. An important point is reached when the beings establish boundaries around their individually owned rice plots. Individualism is therefore institutionally consolidated and the consequence is violence:

> Now some being, Vasettha, of greedy disposition, watching over his plot, stole another plot and made use of it. They took him and, holding him fast, said, "Truly, good being, you have done evil in that, while watching your own plot, you have stolen another plot and made use of it. See, good being, that you do no such thing again." "Aye, sirs," he replied. And a second time he did so. And yet a third. And again they took him and admonished him. Some smote him with the hand, some with clods, some with sticks. With such a beginning, Vasettha, did stealing appear and censure and lying and punishment became known. [53]

The sutta illustrates that //tanha// coupled with individualism nourishes violence and conditions the necessity for state power to curb excesses. As such, its teaching is directly in the mainstream of Buddhist thought: craving and grasping lie at the root of negative and unwholesome states in society. However, more needs to be said about the causes and consequences of individualism.

The term "//puthujjana//" is used to describe the ordinary, average person:

> Herein, monks, an uninstructed ordinary person, taking no account of the pure ones (//ariyanam//), unskilled in the Dhamma of the pure ones, untrained in the Dhamma of the pure ones, taking no account of the true men, unskilled in the Dhamma of the true men, untrained in the Dhamma of the true men, does not comprehend the things that should be wisely attended to, does not comprehend the things that should not be wisely attended to. [54]

The term "//puthu//" has two main meanings: "several, many, numerous," on one hand, and "separate, individual," on the other. The usual definition of //puthujjana// is "one of the many folk," linking it with the first of the above-mentioned meanings. However, a case can be made for the second meaning also. In this analysis, the //puthujjana// is one who believes himself to be separate from the rest of humankind; one who believes he has a self to be protected, promoted and pampered. It is this assumption which leads to so much that is disruptive in society.

Violent tendencies link, at this point, with the defilement of //moha// (delusion): delusion in terms of a misunderstanding of //anicca// and //anatta//. The latter states that there is no abiding, unchanging substance within the human being. Men and women are verbs rather than nouns, causal processes rather than unchanging souls. Buddhism does not deny that there is a person, but it reformulates the definition of what constitutes a person to embrace continuity rather than static entity. As the sound of the lute cannot be found within the lute as it is taken apart, so the "I am" cannot be found in the

human personality when it is dissected into the five //khandhas//. [55]

Much anger and violence stem from the felt need to defend what is seen to be one's own or to grasp personal gain. It is a need which sees the gain of others as a threat to personal power and the rights of others as an attack on personal prestige. This is none other than the fault of the //puthujjana//, a failure to see the truth of //anatta// and the interdependence of all phenomena. It is this failure which leads to the self becoming the touchstone and measuring rule for every perception and judgment. It is the failure which leads to the urge to be violent in defense of needs and seeming rights. The Agganna Sutta shows this ego illusion manifesting itself in the form of competitive individualism. That the ego illusion and //tanha// feed on one another is a theme found in many texts:

> Monks, I will teach you the craving that ensnares, that floats along, that is far flung, that clings to one, by which this world is smothered, enveloped, tangled like a ball of thread, covered as with blight, twisted up like a grass rope, so that it does not pass beyond the Constant Round, the Downfall, the Way of Woe, the Ruin....
>
> Monks, when there is the thought: "I am" -- there come to be the thoughts: "I am in this world; I am thus; I am otherwise; I am not eternal; I am eternal; Should I be? Should I be in this world? Should I be thus? Should I be otherwise? May I become. May I become in this world. May I become thus. May I become otherwise. I shall become. I shall become otherwise." These are the eighteen thoughts which are haunted by craving (//tanhavicaritani//) concerning the inner self (//ajjhattikassa//). [56]

One result of this interdependent feeding, the Buddhist texts assert, is disruption in society.

Another important area of study is the mechanism through which the "I" notion helps to generate unwholesome states. Buddhism sees a

danger in the view of some schools of psychology that there is a creative use of the concept of self. In this respect, the Pali term "//papanca//," commonly translated as proliferation, is important. The Madhupindika Sutta declares //papanca// to be the root of taking up weapons, and the defeat of //papanca// is the way to end such violence:

> This is itself an end to the propensity to ignorance, this is itself an end of taking a weapon, of quarreling, contending, disputing, accusation, slander, lying speech. [57]

As the previous analysis in this paper points out, discrimination is central to the Buddhist approach and therefore generalizations such as the above need to be studied carefully. There is no doubt, however, that //papanca// is central to a Buddhist psychology of violence and to an understanding of the danger in the "I am" notion.

A study by Bhikkhu Nanananda, //Concept and Reality//, gives extensive coverage to the term "//papanca//".[58] He puts forward the view that it is linked with the final stage of sense cognition and that it signifies a "a spreading out, a proliferation" in the realm of concepts, a tendency for the conceptual process to run riot and obscure the true reality of things. He makes much use of the above-quoted Madhupindika Sutta and quotes the following:

> Visual consciousness, brethren, arises because of eye and visible forms; the meeting of the three is sensory impingement; because of sensory impingement arises feeling (//vedana//); what one feels, one perceives (//sanjanati//); what one perceives, one reasons about (//vitakketi//); what one reasons about, one turns into //papanca// (//papanceti//); what one turns into //papanca//, due to that //papanca-sanna-sankha// assail him in regard to visible forms cognizable by the eye belonging to the past, the future and the present. [59]

The same is said of the other senses.

Nanananda points out that a grammatical analysis of the above reveals that the process of perception involves deliberate activity up until //papanceti//. After this, deliberation vanishes. The subject becomes the object. The person who reasons conceptually becomes the victim of his own perceptions and thought constructions. So Nanananda writes:

> Like the legendary resurrected tiger which devoured the magician who restored it to life out of its skeletal bones, the concepts and linguistic conventions overwhelm the worldling who evolved them. At the final and crucial stage of sense-perception, the concepts are, as it were, invested with an objective character. [60]

His analysis is of immense significance to the study of how certain negative and destructive tendencies can grow in society; how objective perception and reason can seem to fade before the force of what might be irrational and obsessive. He roots the cause in the nature of language in the minds of persons governed by //tanha//, //mana// and //ditthi// -- craving, conceit (the tendency to measure oneself against others), and views -- which in themselves flow from ego-consciousness. //Papanca//, according to this analysis, manifests itself through //tanha//, //mana// and //ditthi//. It underlies each of these qualities and breeds conflict in society.

To look at the process in more detail: The conventions of language enter near the beginning of the process of sense perception, at the point where feeling gives rise to mental activity and concepts. The mind, if unchecked, will attempt to place order on its feelings through language. This language immediately introduces the duality of subject and object, subject and feeling. The "I" enters with "I feel aversion" or "I feel attraction" or "I like this" or" I don't like this." This emphasis on the "I" is predetermined by the very nature of language and reinforces the strength of the feeling and the tendency for the person to identify completely with what is felt. What seems to happen after that is that language takes on a dynamism of its own. Concepts proliferate and leave the empirical behind, under the driving force of //tanha//, //mana// and //ditthi//. For instance, the

observation, "I feel aversion" might lead to further thoughts such as:

> I am right to feel aversion.... Therefore, the object is inherently worthy of aversion.... So, the object must threaten me and others.... Therefore the objects must be got rid of.... I cannot survive unless the object is annihilated from my sphere of vision and feeling.... It is my duty to annihilate this for my sake and the sake of others.

Thus the entrance of "I" leads to the urge to protect the wishes of the ego and what is ego-based becomes a seemingly rational decision about duty. The above is a purely hypothetical progression, yet it is not an implausible one. It illustrates the way in which thought progresses further and further away from what is empirically observed. Speculation enters as the mind attempts to reason. Eventually, as the thought process develops further, what might appear to be reason cloaks obsession which, in turn, can make the person a victim of the apparent logic of language.

Kant in his //Critique of Pure Reason// [61] seems to adopt a similar point of view. He challenged the view that speculative metaphysics using the categories of pure reason could extend our knowledge of reality. He attacked particularly those theologians who believed that the existence of God could be proved through logic alone. There was, he claimed, an irresistible impulse of the mind towards seeking unification and synthesis which led to the illegitimate use of language. It is this which is particularly relevant to this study. For instance, he posited that the mind assumed an unconditional personal ego just because all representations were unified by the "I think" construction. It also assumed a concept of God because of the drive to find an unconditioned unity. Such concepts, Kant felt, arose through the impulse of the mind and passed beyond the legitimate purview of language. It passed beyond the perceptions which could add knowledge and were not based on truly empirical data. Therefore, they could not give statements with any factual reality.

Kant grasped that there was an irresistible impulse which led to

concepts taking on an unwarranted life of their own. Buddhism says that these concepts can generate obsessions, victimize the person who believes he or she is thinking logically, and lead to disruption in society. What is lost in the process is the ability to see objectively and value the empirical through senses unclouded by craving, conceit and views, or by greed, hatred and delusion.

//Papanca//, fed and generated by //tanha//, is therefore central to the theme of violence in the thoughts and actions of human beings. Buddhism suggests that the human person can become the victim of obsessive actions, thoughts and inclinations. It holds that the drift towards violence within one person or within society, especially if a communal or cultural obsession has arisen, may become an inevitable causal process unless the inner mechanism is discovered. Related to this is the danger and motivating force of dogmatic and speculative views as one of the roots of violence -- the //ditthi//, connected in the above analysis with //papanca//. In his advice to the Kalamas and to Bhaddiya, the Buddha said:

> Be not mislead by report or tradition or hearsay. Be not misled by proficiency in the Collections, nor by mere logic or inference, nor after considering reasons, nor after reflection on or approval of some theory, nor because it fits becoming, nor by the thought: the recluse is revered by us. [62]

Here, logic and inference are deemed to be as dangerous as what is passed on by doubtful report and tradition. The same approach is seen in the Brahmajala Sutta [63] where a number of mistaken views, according to Buddhist analysis, are discussed. //Tanha// is seen as the root of these but logic and inference are also mentioned.

In the following, the question of conflict in relation to dogmatic views is more clearly expressed. The Buddha points out the danger of saying, "This is indeed the truth, all else is falsehood" (//idam-eva saccam//, //mogham-annam//). For dispute is the result and: "If there is dispute, there is contention; if there is contention, there is trouble; if there is trouble there is vexation." [64] Adhering dogmatically to views is a form of //papanca//, a particularly

dangerous form. Several suttas in the Sutta Nipata take up this theme: the Pasura Sutta and the Kalahavivada Sutta, [65] for instance. The former speaks of the person who goes forth roaring, looking for a rival to contest with, filled with pride and arrogance over his theories. A battle-like situation is implied, an attitude closely allied to that which actually results in warfare and armed struggle. Contemporary struggles in the world give ample evidence to prove that war and struggle are caused by the conflict of ideas, ideologies and concepts. They show how powerful and charismatic a force ideas can be. Whether it is nationalism, ethnicity or religion, groups can be pushed towards violence in defense of them. Buddhist analysis points out that some ideologies which might appear logical could, in fact, be the fruit of //papanca//. Adherents may be convinced of their truth but they might have progressed far from analysis based on empirical data.

In the above analysis of the roots of violence, two broad areas have been studied: the external and the internal, the environmental and psychological. Yet the two are not separate. They interconnect and feed one another, just as external sense objects interconnect with the senses, giving rise to consciousness and psychological processes. If a people's environment is unhealthy, corrupt or unjust, the seeds are sown for violent resistance, through the growth of motivating ideologies which take on a life of their own as they grip the minds of those who are being oppressed. If the environment is excessively competitive, consumer-oriented and materialistic, //tanha// will quickly arise, develop and expand into obsessive patterns of greed, taking over and dominating the perception of people who find themselves victims of craving rather than masters of their own perceptual processes. The step to violence is then small. If other elements are present, such as a group without access to the wealth visible in others, discrimination against minorities or racism, then the drive towards violence will be more rapid.

* * * * * * * *

4

CAN VIOLENT TENDENCIES BE ERADICATED?

There is an optimism at the heart of Buddhism. The Four Noble Truths and //paticca samuppada// present a doctrine of hope because they affirm change and evolution. Men and women are not pawns of fate, chance or a capricious metaphysical being. [66] They can be makers of their own future. Applied to the issue of violence and disruption, this means that violence within the individual and in society is not intransigent, although the Buddhist texts make it quite clear that the obstacles to transformation are large.

Buddhism has no concept of a worldly utopia. //Samsara// is //samsara//, characterized by //dukkha//. //Nibbana// is a victory over //samsara//, not a destruction of //samsara//. The doctrine of //anicca// (impermanence), in fact, undermines any dream of a golden future or a straight road of development towards harmony and peace. Yet the worth of working for conditions for concord is never denied. The important questions which emerge are: How feasible is the lessening of violent tendencies in society? Can changes in the individual affect society as a whole? When there is violence inherent in the structures of society, what steps can be taken?

To take the possibility for change within the individual first, certain passages from the texts suggest that the Buddha had rather a low opinion of the //puthujjana// and his or her ability to change. Verse 174 of the Dhammapada reads:

> Blind is the world
> Few are those who clearly see.
> As birds escape from a net
> Few go to a blissful state.

His sermons show that he recognizes that reaching people set on material things with a new message is difficult because their

perception and ability to hear has been conditioned by the pattern of their craving:

> But this situation exists, Sunakkhatta, when some individual here may be set on the material things of this world (//lokamisadhimutto//), and the talk of the individual who is set on the material things of this world follows a pattern in accordance with which he reflects and ponders, and he associates with that man under whom he finds felicity; but when there is talk about imperturbability (//ananja//) he does not listen, does not lend an ear, does not rouse his mind to profound knowledge, and he does not associate with that man under whom he does not find felicity. [67]
>
> A bad man, monks, is possessed of bad states of mind, he consorts with bad men, he thinks as do bad men, he advises as do bad men, he speaks as do bad men, he acts as do bad men, he has the views of bad men, he gives gifts as do bad men....
>
> And how, monks, does a bad man act as do bad men? As to this monks, a bad man is one to make onslaught on creatures, to take what has not been given, to enjoy himself wrongly...[68]

In one passage, a prince, Prince Jayasena, is pictured in conversation with a novice monk who speaks about aloofness and one-pointedness of mind. On the evidence given, the prince declares such an achievement to be impossible. Confused, the novice goes to the Buddha, who says that such direct teaching could not possibly have been understood by one of such a lifestyle as the prince:

> That Prince Jayasena, living as he does in the midst of sense pleasures, enjoying sense pleasures, being consumed by thoughts of sense pleasures, burning with the fever of sense pleasure, eager in the search of sense pleasures, should know or see or attain or realize that which can be known by renunciation, realized by renunciation -- such a situation does not exist. [69]

The above passages might seem to imply the reverse of hope on the very same ground as hope was confirmed in the introduction to this section -- //paticca samuppada//. If perception is conditioned by a person's lifestyle, the friends he or she chooses, and greed for material objects, then appreciation of another set of values will not arise from that nourishment. Such an argument would seem to be realistic given the framework of conditionality. However, this realism must be balanced with instances in the texts where change does take place in the lives of individuals.

The case of Angulimala is one of the best known and most frequently quoted. Angulimala is a multiple murderer, the terror of Savatthi. He is described as having depopulated villages and districts through his urge to kill. The Angulimala Sutta describes the story. [70] The Buddha, ignoring the fear of the people, sets out by himself toward where Angulimala is said to be. Angulimala, on seeing him, decides to give him the same fate as others who had dared to walk the roads. However, at this point, the Buddha uses a technique which slaps Angulimala so hard that he gains sudden insight into the futility of the path he had been taking. The Buddha uses his psychic power to ensure that Angulimala cannot catch up with him, however much effort he applies. This opens up the opportunity for the question of walking and standing still to be raised. Angulimala is forced into the realization that his life has been a futile chase, a fretful searching, without peace or fulfillment. The tranquillity of the Buddha contrasts sharply with his own turbulence and the destructive state of his mind. The contrast makes him see the nature of his mind. A revolution -- in its true sense of a complete turning around -- takes place. Angulimala, the murderer, becomes a completely changed person. He asks the Buddha for ordination as a monk, and soon becomes an Arahant, a saint.

Some interpretations have attempted to explain this in terms of a form of grace coming from the Buddha to the murderer. No doubt the person of the Buddha had a profound effect on the man. The sheer contrast between the states of mind and consequent physical appearance and bearing of the two would have shaped the event. Yet it is perhaps more helpful to think of Angulimala as being ready to change, ready to

face what he was doing to his life. The Buddha's words acted as a sudden jolt to shock him into realization and change. A similar transformation can be seen at the end of the Cakkavatti Sihanada Sutta, mentioned earlier, when bestiality has overtaken society to the point that a reaction takes place. At the point when beings think of one another as wild beasts, some begin to think:

> Let us not slay anyone; nor just let anyone slay us. Let us now, therefore, take ourselves to dens of grass, or dens in the jungle, or holes in trees, or river fastnesses, or mountain clefts and subsist on fruits and on roots of the jungle. [71]

The depth of barbarism causes a reversal, a disgust with the nourishment on which violent thoughts were feeding. Something new seems to enter but it is nevertheless part of the ongoing causal process. The important point is that there can be a stage at which the unwholesome is recognized as such by those who are perpetrating it. The process through which those who followed the Buddha saw the household life as a fetter, a state in which it was difficult to avoid greed, materialism and competitiveness, to a certain extent parallels this. [72]

That it is possible for people to change accords with human experience. It is also worth going back to the advice given to the novice who had tried to instruct Prince Jayasena. [73] The story does not end with the Buddha's words about the impossibility of reaching the mind of the prince. An alternative method is stressed -- gradual training. The Buddha explains that the prince might have understood if told that the process of understanding was gradual. The simile of the training of an elephant is used: At first, the elephant is brought from the forest into the open; he is addressed with kindly words and fed; then tasks are given to him, progressing from the simple to the more complex up to the point where the animal can endure blows of the sword and the din of war without flinching.

The stress on a gradual process of change and training, beginning with moral habit, stretches like a thread across the Buddhist texts.

There is a firm belief that discipline, education and the taking of one step at a time can lead people from a state of relative ignorance to greater wisdom. The possibility of gradual change must be admitted alongside the sudden change of Angulimala. The two are complementary.

In the Kevaddha Sutta, Kevaddha, a young householder, comes to the Buddha and pleads with him to perform a mystic wonder. [74] The Buddha names three wonders of which he has knowledge: the mystic, the wonder of manifestation, and the wonder of education. The first two are to be feared and abhorred. It was the latter which was to be praised as the most worthy -- the wonder of education. Change through a gradual process is, therefore, deemed possible but it is also recognized as something of a wonder, given the strength of craving and grasping.

Evidence that groups of both lay and ordained people were following the gradual training comes from the Mahaparinibbana Sutta. The sutta speaks of the fourfold society being a reality -- the fourfold society as composed of monks, nuns, laymen and laywomen. Mara is seen to approach the Buddha, urging him to die because the task he had set himself earlier had been completed:

> Now is the time for the Exalted One to pass away -- even according to the word which the Exalted One spoke when he said, "I shall not die, O Evil One, until the brethren and the sisters of the Order and until the lay disciples of both sex shall have become true hearers, wise and well-trained, ready and learned, carrying the doctrine in their memory, masters of the lesser corollaries that follow from the larger doctrine, correct in life, walking according to the precepts -- until they, having thus themselves learnt the doctrine, shall be able to tell others of it, preach it, make it known, establish it, open it, minutely explain it and make it clear." [75]

In the above description, both lay and ordained are described with the same adjectives. Lay people as well as ordained are credited with considerable knowledge. There are grounds of hope here, since the first stage of gradual training is morality, the foundation of which is the Five Precepts. All of these are linked with abstaining from

different forms of violence: direct and indirect killing; theft; the exploitation of women; the violence connected with speech; violence to oneself through the use of drugs. The Early Buddhist texts are replete with exhortations to keep the precepts. Heaven and hell, bliss and torture, are held up and paeans of praise are given to those who follow them:

> Faint is the fragrance of //tagara// and sandal
> But the fragrance of the virtuous is excellent
> Wafting even among the gods.

Dhp. v. 56.

There are examples, however, of lay people going beyond morality. Pessa, the son of an elephant trainer, claims:

> And, revered sir, we householders too, dressed in white, from time to time dwell with our minds well applied to the four applications of mindfulness (//catusu satipatthanesu//). [76]

Pessa receives the recognition and praise of the Buddha for this. It is significant that mindfulness is crucial in halting the flow of mind, in halting //papanca//, as described earlier, and the violent thoughts which might consequently flow. The key to mindfulness is the development of the ability to stand aside, detached from what is happening to the body, to feeling, to thought processes and mental objects, [77] so that ever arising and passing movement, feelings and thoughts are carefully charted. It is an approach which recognizes both //anicca// and //anatta//: //anicca// because what is attended to is seen as an ever-changing process; //anatta//, because the elements of the process are not assumed to belong to the person and therefore are not clung to as unchanging truths. Mindfulness (//satipatthana//) in fact can stop the mind before obsessions based on //tanha//, //mana// and //ditthi// can grow.

Guarding the doors of the senses (//indriya samvara//) is one form of practice of mindfulness, frequently mentioned as the second step in the gradual training. The traditional way of describing this is:

> Having seen a visible form with the eye, he is not entranced by the general appearance, he is not entranced by the detail. If he dwells with his organ of sight uncontrolled, covetousness and dejection, evil unskilled states of mind, might predominate. So he fares along controlling it, he guards the organ of sight, he achieves control over the organ of sight. [78]

The same is said of the other sense organs. A guard is placed at the point where contact between the sense and the sense object results in feeling (//vedana//). Knowledge of how the mind works is gained. Mindfulness is thus an antidote to //papanca// and stops the mechanism through which //papanca// develops. It demands effort and discipline. The texts show that such mind-culture is possible and suggest that it would lead to the lessening of violence as an expression of personal greed.

The example of the Sangha, the Order of Monks, must also be looked at. No compromises were made concerning violence when it came to the monk. The Sangha was intended to be a model of harmonious interpersonal relationships. It was to provide an alternative set of values to lay people, to present a pattern of sharing rather than of competitive individualism. [79] If the Sangha had been able to carry out successfully this role, a disturbing challenge would have been presented to the communities among which the monks walked.

The Kakacupama Sutta is one of the best examples of the extent to which violent retaliation was condemned for the monk. The key sentence, repeated many times, speaks of the attitude to be cultivated in the face of abuse or violence:

> Neither will my mind become perverted, nor will I utter evil speech, but kindly and compassionate will I dwell with a mind of friendliness and devoid of hatred (//mettacitto no dosantaro//).

What is significant is the extent to which this is to be taken:

> Monks, as low-down thieves might carve one limb from limb with a double-handed saw, yet even then whoever sets his mind at enmity, he, for this reason, is not a doer of my teaching. Herein, monks, you must train yourself: Neither will our minds become perverted ... devoid of hatred. [80]

The Punnovada Sutta describes a monk who took this teaching to heart. He intends to travel to a district where the people are known to be hostile. The Buddha questions him about how he will deal with abuse and violence. Possibilities are mentioned, increasing each time in intensity from verbal abuse to loss of life. After each one, Punna responds by saying that he would be thankful that the abuse was not even more serious. When the Buddha finally mentions murder, he says:

> If the people of Sunaparanta deprive me of life with a sharp knife, revered sir, it will be thus for me there; I will say, "There are disciples of the Lord who, disgusted by the body and the life-principle and ashamed of them, look about for a knife. I have come to this knife without having looked for it." [81]

He is said to have made a thousand followers, suggesting that his attitude became a true inspiration to a people who were characterized by violence.

In contrast to the above, there are examples of monks presenting a harmful example to lay people. As the Sangha grew in number and in reputation, the initial enthusiasm of the first disciples became diffused. Evidence in suttas such as the Bhaddali Sutta, the Kakacupama Sutta, the Kitagiri Sutta and the Anumana Sutta [82] shows that there were forces of deterioration. Some monks were difficult to exhort; some were rebellious towards the rules; some were incapable of taking correction from others. In this way, their ability to provide an example to lay people would have been weakened. Yet it would be wrong to place too much emphasis on this weakness. Other suttas can be quoted to show what an impact the Buddha's followers had on other groups of wanderers and even on kings. [83]

The important point here is that hope for change in the Early Buddhist texts also lies in the Sangha as example and educator. Lay people were encouraged to show devotion to the Sangha and to listen to its teaching. As outlined above, there is evidence that there was a body of lay people who were very serious in their striving to undertake the precepts and to train their mind so that //tanha// could be reduced. That change in the individual is possible is confirmed by a study of the early followers.

The above picture combines hope with realism. The obstacles mentioned at the beginning of the section must not be overlooked; the barriers to change are great. According to Buddhism the average person (//puthujjana//) will often need the threat of punishment, either in the present or in a future life, to be deterred from socially disruptive activities. It has also been pointed out that it is not enough to concentrate on the individual. A society is more than the sum of its individuals. Just as the human person is such because of the specific relationship between the five //khandhas//, so a society takes on its character because of the way in which its parts are organized through institutions, traditions and external influences.

The next question which must be looked at is how the individual can affect society as a whole or, more exactly, what the consequences are when a person follows the gradual training of Buddhism. As with the other questions raised, the method of this paper is to discover what the texts say, to uncover the guidelines or resources they provide for the analysis of contemporary issues.

In a previous section it was suggested that one of the causes of violence was the proliferation of concepts and ideas flowing from the perceptual process when governed by //tanha//, //mana// and //ditthi//. Is the answer, then, a retreat into silence and inaction away from all concepts? The evidence suggests not. The Buddha was quick to condemn any inference that he taught a doctrine of either inaction or apathy. One example will illustrate this. The Buddha is seen in conversation with a person called Potaliya. Potaliya declares that the most worthy person is the one who speaks neither in dispraise

of what deserves not praise nor in praise of the praiseworthy. He advocates what would seem a complete withdrawal from judgment and a supreme detachment from the issues governing society. And the term Potaliya uses to describe the frame of mind he is talking about is //upekkha// -- equanimity.

The Buddha, however, disagrees with him. Far better is the person of discrimination who speaks in dispraise of the unworthy and in praise of the praiseworthy, saying seasonably what is factual and the truth. In other words, he challenges the view that //upekkha// (equanimity) means the quality Potaliya advocates. The Buddha puts forward another quality:

> Now, Potaliya, there are these four persons existing in the world.... Of these four persons, Potaliya, he who speaks in dispraise of what deserves not praise and in praise of the praiseworthy, saying seasonably what is fact and true -- he is the most admirable and rare. Why so? Because, Potaliya, his discrimination of proper occasions (//kalannuta//) is admirable. [84]

The Buddha mentions the quality of //kalannuta//, in place of the word used by Potaliya -- //upekkha//. The translation given by the Pali Text Society is "discrimination of proper occasions." The ability to discriminate and make objective evaluations, not indifference, is the consequence of curbing //papanca//. A certain silence of the mind is indicated but it is not the silence of apathy. The proliferation of concepts which is //papanca// results in an obscuring of the empirical, since this proliferation moves one further and further away from the empirical because of the linguistic edifice of "therefore" and "therein" erected on top of the initial emotion of like or aversion. Preventing the erection of this edifice on the foundation of //tanha// leads to a clearer perception of the empirical and to judgments and analyses being made with greater validity. The conclusions reached through //papanca// may seem to be analytical. They are not. Resisting //papanca// is not a moving away from analysis but a moving towards objective analysis unclouded by emotional responses. It is this kind of analysis which is so often lacking when

there is violence and conflict in society.

When perceptions, judgments and consequent action are governed by the roots of //papanca//, there will be no objectivity but a danger that obsessions will grow. When //papanca// is allayed, what is good and bad, //kusala// and //akusala//, praiseworthy and blameworthy, will be more clearly visible. The injustices in society, for instance, will be more apparent. Judgments about those who are oppressed in society or about those who gain wealth illegally through violence and extortion will not be clouded either by the tendency to look down on those who suffer or the wish to gain patronage from the wealthy. What is wrong and what is right, what harms and what promotes happiness, will stand out untouched by personal wishes or personal greed.

This clarity of judgment can be seen in the words of the Buddha. In the Assalayana Sutta, the Agganna Sutta and the Madhura Sutta the caste system is vigorously opposed. [85] The Esukari Sutta condemns the kind of service which becomes slavery. [86] Meaningless ritual is attacked in the Sigalovada Sutta. [87] Brahminical excesses are uncovered in the Brahmajala Sutta, the Ambattha Sutta and the Tevijja Sutta. [88] The violence and shame of sacrifices is condemned in the Kutadanta Sutta. [89] These are not the only examples. The Buddha is revealed as a person who was unafraid to point out wrong when he saw it and to use uncompromising words. It is this kind of effective speech and action which should flow when //tanha//, //mana// and //ditthi// are reduced.

Abstention from the harmful or violent is not enough by itself. The texts stress that the active cultivation of the opposite is necessary. A replacement is needed as well as an annihilation. This is seen at lay level as well as among the ordained. For instance, in the Saleyyaka Sutta, addressed specifically to lay people, the two courses of faring by Dhamma and not-Dhamma are explained. Malevolence is explained by reference to the wish to kill:

> He is malevolent in mind, corrupt in thought and purpose, and thinks: "Let these beings be killed or slaughtered or annihilated or destroyed or may they not exist at all." [90]

Faring by Dhamma is explained in opposite terms and yet the effect is not merely a negation of or a restraining from not-Dhamma but the practice of positive virtue. So, the one who abandons slanderous speech becomes "a reconciler of those who are at variance and one who combines those who are friends." The one who restrains himself from malevolent thought is the one who thinks: "Let those beings, friendly, peaceful, secure, happy, look after self." [91] Similarly, during meditation, positive qualities are to be cultivated to replace the five hindrances. For instance:

> Putting away ill-will and hatred (//vyapadapadosa//), he abides with heart free from enmity (//avyapannacitta//), benevolent and compassionate towards every living being (//sabbe panabhutahitanukampi//) and purifies his mind of malevolence. [92]

The Early Buddhist emphasis, therefore, indicates that the eradication of the tendencies which cause violence leads to greater realism, the growth of positive, wholesome qualities and more effective speech and action against what is unjust and exploitative. An important question, however, remains unanswered, the third question mentioned at the beginning of this section: When there is violence inherent in the structures of society as a whole, what steps can be taken?

In many societies, violence is institutionalized in structures which oppress certain sections of the people. Some would mention the caste system in India in this context, corrupt trading practices, or the forces which keep some groups of people poor. On the other hand, violence can flow from the monarchy or state, from internal terrorist groups or an outside threat. In these situations, violence is rarely lessened by changes in a few individuals, unless these individuals have considerable power. What strategies should be used to oppose such violence? Is there any situation where violence should be met with violence? Is there a different path for the lay person than for the monk? Is there a situation where it might be justifiable to overthrow the state? If so, could this lead to a changed society? If undeserved

suffering occurs because of the greed of others, do the demands of compassion (//karuna//) ever involve what could be called violent resistance to the perpetrators? These are crucial questions in the light of current world tensions such as racial injustice, capitalistic monopolies, terrorism and fascism. The question here is whether any guidelines can be gained from the Buddhist texts themselves.

There is no doubt that the person who renounces the household life is called to abstain from violence completely. It is one of the hallmarks of the bhikkhu. Not to react in violent retaliation to abuse was part of the training of the disciple. Where there was state-instigated violence, the Early Buddhist position seems to have been that the Sangha could act as advisers to rulers and, in this capacity, could raise issues connected with righteous government, but it could not become involved in violent resistance. As for the lay follower of the Buddha, he or she undertakes to desist from harming others through the first precept. To break this intentionally is to risk serious kammic consequences. For the lay person, as for the monk, the approved line of action would seem to be advice and non-violent pressure or resistance towards those in a position to change violent structures.

A different set of responsibilities, however, is laid on the state itself. As previously discussed, rulers with the protection of their citizens at heart were inevitably drawn into conflict when threatened by aggression. The question can therefore be raised as to whether non-violence is an absolute value in Buddhism. For instance, is a father, as head and protector of the family, justified in using violence against a person forcefully entering his house with the intention to kill? Has an elder sister the duty to protect a younger brother if he is attacked violently, by using similar violence? Has a group of citizens the right to kill a dictator if, by doing so, they might save the lives of oppressed minorities to whom the citizens feel a duty? Should the terrorist gun be challenged with similar methods? These are areas where absolutes seem to break down. As a ruler might realize that some aggressor cannot be deterred by persuasion, so some citizens might feel that violence or injustice in society cannot be stopped merely by giving advice to those in power. That lay people

should never initiate violence where there is harmony or use it against the innocent is very clear. That they should not attempt to protect those under their care if the only way of doing so is to use defensive violence is not so clear.

Guidelines about the consequences of violence, however, are laid down. The danger of violence, even if it is defensive, is that it will generate further violence. Non-hatred (//avera//) and loving kindness are the powers which halt it. //Metta// (loving kindness) is shown to have great power: it can turn away the poison of a snake or the charge of an elephant; [93] it can render burning ghee harmless. [94] The latter story concerns a wife, Uttara, who is married to an unbeliever. A courtesan, Sirima, is given to her husband so that Uttara can be released to attend on religious duties. A quarrel arises between the two women which ends in Sirima pouring boiling ghee over Uttara. As she prepares to do this, Uttara thinks: "My companion has done me a favor. The circle of the earth is too narrow, the world of the devas is too low, but the virtue of my compassion is great because by her help, I have become able to give alms and listen to Dhamma. If I am angry with her may this ghee burn me; if not, let it not burn me." The ghee does not burn. Sirima tries again. Then the other women present attack Sirima and throw her to the ground. Uttara continues to show compassion by coming to her rescue, by preventing her from being hurt.

Responding to violence with //metta// and non-anger is deemed superior to any other path. Non-violent resistance is clearly the best path. Yet Buddhism cannot claim to be completely pacifistic. Absolutes of that kind cannot be found and perhaps should not be sought for in a teaching which spoke of the danger of claiming of a view, "this alone is truth, all else is falsehood." The person who feels violence is justified to protect the lives of others has indeed to take the consequences into account. He has to remember that he is risking grave consequences for himself in that his actions will inevitably bear fruit. He or she has to be aware that there is a dynamism within hatred and violence when the causal chain has not had its nourishment removed. Such a person needs to evaluate motives in the knowledge that violent tendencies are rooted in the defilements of //lobha//, //dosa// and //moha//, and in the obsessions generated by //papanca//.

Yet that person might still judge that the risks are worth facing to prevent a greater evil. Whether the assassination of Hitler would have prevented numerous innocent deaths is still an open question.

In conclusion, it can be said that Buddhism lays down a form of mental culture to lessen the mind's tendency to veer towards violence. However, it is a culture which involves qualities of faith (//saddha//) and effort (//vayama//) that many in society are unable to cultivate. Therefore punishment either by the state or in an after-life is seen as a valid deterrent for extremes of violence. However, where violence flows directly and unjustifiably from the state or from other groups or institutions, questions are raised which are not dealt with directly by the texts. The drawing of conclusions is therefore fraught with difficulty. Yet these questions must be tackled if Buddhism is to provide guidelines in a violent world. What seems to emerge from the above analysis is that non-violence in the face of violence, although preferable for all and incumbent on the monk, is not a moral absolute in all circumstances.

* * * * * * * *

CONCLUSION

It was claimed at the beginning that the advent of the nuclear bomb had issued in a new era of violence and that Buddhism should be able to address this development. The foregoing analysis started from a study of the Buddha's awareness of violence in his own society and passed to questions concerning the condemnation of violence, the roots of violence, and the possibilities for its eradication or reduction.
Each of these issues has relevance for the present age, although it has been pointed out that many conditions have changed between the sixth century B.C. and the twentieth century A.D.

One area in which difference can be seen is in the nature of warfare. In the Buddha's time, professional armies were used to settle conflicts. Although civilians were no doubt killed as victorious armies took their plunder, it was the army itself which bore the brunt of the slaughter. Today the cost in civilian, animal and plant life in any future nuclear war is thinkable only in terms of the most horrific nightmare. The duty of the Cakkavatti King might be to defend his people. Yet no nuclear weapon can be used in defense. If it was, it would prove the Buddhist view that the use of violence leads to escalation. The slim, ever-shaky defense that nuclear weapons provide is MAD -- Mutually Assured Destruction -- an uneasy, computer-controlled peace feeding on fear and the willingness to annihilate millions in retaliation, if the other side dares to be the aggressor.

It would seem that, in nuclear weapons, man has created something out of his greed which now makes him victim. The analysis given earlier about the effects of //papanca// and the process of perception is relevant here. Some people might see the development of ever more sophisticated weapons of destruction as the result of objective, scientific probing into the nature of reality, in this case the use of the atom. An approach more in accordance with Buddhism would be to see the root as //tanha//, //mana// and //ditthi//: the craving for power over the material world and over other people; the wish to protect self and judge other groups as inferior; the clinging to one ideology whilst condemning all others. The result of //tanha//, //mana// and //ditthi// is //papanca//, the proliferation of ideas which turn the so-called perceiver into the victim of obsessions bearing little relation to the empirical. Nuclear and chemical weapons are horrific projections of the human mind. It has come to the point where they possess the mind rather than the mind the weapons. Humanity is now the victim.

Within this atmosphere, one may ask how effective change in the individual is and whether the few who work to conquer //tanha//, //mana// and //ditthi// can act as leaven within the whole. The obstacles are great today as they were in the Buddha's time. The

Buddha saw the //puthujjana// as a person hard to convince or change, given the strength of craving and views. Today, ideas have a charismatic force. Nationalism, ethnicity and religion, for instance, push groups towards violence. They form ego-feeding, identity-creating creeds which are hard to break down. In such situations, empirical evidence shows that some who try to show the alternative force of //metta// become the victims of violence, at least in the frame of their present life.

Two insights from the foregoing study are relevant here: the reaction which took place in the Cakkavatti Sihanada Sutta and the interdependent nature of the environmental and the psychological. In the Cakkavatti Sihanada Sutta, the truth that violence leads to greater violence and crime to ever-deepening bestiality eventually pierces the consciousness of some members of society as they see what is happening around them. Some realize that change is possible through a change in thought patterns. A reaction takes place after the trough of bestiality has been reached. Today, there are those who are "turning around," who are realizing how destructive and bestial is the present and potential violence in the world. However, for just as long as the external environment remains tension-creating, the rise of violent tendencies will continue. Similar injustices exist today as are mentioned in the Kutadanta Sutta, but their scope has altered and widened to include relationships between blocks of countries as well as within countries. In most countries of the world, the poor are becoming poorer. Between countries, the richer nations are becoming richer at the expense of the poorer. The warning which the Buddhist texts give is that such conditions breed violence and that the arm of the law or the gun will not curb it. Only change at the level of the root causes will create more peaceful conditions. This is one of the gravest challenges which the world faces, since it points to a complete re-drawing of the world economic system. The formidable obstacle in the way of such change is //tanha// in those with power or economic might -- for profit, influence and a luxurious lifestyle.

One reaction of the individual to the above tension is complete withdrawal into a life of inaction. This was evidently a temptation in the sixth century B.C. It has been a temptation across all religions

throughout the centuries. The mistake is to confuse renunciation and inaction, detachment (//viraga//) and apathy. The life of renunciation aims at detachment from //raga//, //dosa// and //moha//, but the result should not be apathy but rather greater compassion (//karuna//) and loving kindness (//metta//). In the Samanamandika Sutta, a wanderer, Uggahamana, declares that the one who does no evil deed with his body, speaks no evil speech, intends no evil intention and leads no evil livelihood is the recluse who has obtained the most worthy end. The Buddha responds:

> This being so carpenter, then according to the speech of Uggahamana a young baby boy lying on its back would be of abounding skill, of the highest skill, an unconquerable recluse, attained to the highest attainments. [95]

In contrast, the Buddha lays down the importance of developing wholesome qualities, not merely abstaining from what is unwholesome. The demands of the Eightfold Path are stressed, demands incumbent not only on the monk but on all followers:

> As to this, carpenter, a monk is endowed with the perfect view of an adept, he is endowed with the perfect intention of an adept, ... the perfect speech ... the perfect action ... the perfect mode of livelihood ... the perfect endeavor ... the perfect mindfulness ... the perfect concentration ... the perfect knowledge of an adept (//sammananena//), he is endowed with the perfect freedom of an adept. [96]

In a violent world, therefore, the duty of the Buddhist disciple is not inactive withdrawal or apathy but culture of the mind to root out personal defilements so that perception and judgment can be unbiased and objective; cultivation of positive qualities which will create harmony and peace; and, most important, a readiness to speak out and act against what is blameworthy and in praise of what is worthy of praise.

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NOTES

Abbreviations

DN	Digha Nikaya
MN	Majjhima Nikaya
SN	Samyutta Nikaya
AN	Anguttara Nikaya
Dhp	Dhammapada
Snp	Sutta Nipata

Textual references have been taken from the Pali Text Society's editions of the Nikayas. Unless specified otherwise, English translations have been taken from the PTS versions, though some have been slightly altered.

1. Utilitarianism is a philosophy which claims that the ultimate end of action should be the creation of human happiness. Actions should be judged according to whether they promote the greatest happiness of the greatest number. The most important exponent of this philosophy was the nineteenth century British thinker John Stuart Mill. One of the weaknesses of utilitarianism is that it can be used to justify the violation of minority rights.
2. Reference may be made to many texts which stress that encouraging others to do harm is blameworthy. AN ii,215, for instance, speaks of the unworthy man and the more unworthy man, the latter being one who encourages others to do harmful actions such as killing living beings.
3. MN 95/ii,167.
4. The Kosala Samyutta (Samyutta Nikaya, vol. 1) records the conversations which this king had with the Buddha. The examples mentioned have been taken from this section.
5. SN i,97.
6. MN 13/i,86-87.

7. MN 13/i,87.
8. SN iv,343.
9. In several suttas, the Buddha comes across groups of wanderers engaged in heated discussions about kings, robbers, armies, etc. (e.g. DN iii,37; MN ii,1). In contrast, the Buddha advised his disciples either to maintain noble silence or to speak about the Dhamma.
10. See Romila Thapar, //A History of India// (Pelican Books UK, 1966), chapter 3.
11. SN i,75.
12. MN 36/i,227ff.
13. MN 12/i,68ff.
14. At the end of the Buddha's description of his austerities in the Mahasaccaka Sutta he says: "And some recluses and brahmins are now experiencing feelings that are acute, painful, sharp, severe; but this is paramount, nor is there worse than this. But I, by this severe austerity, do not reach states of further men, the excellent knowledge and vision befitting the Ariyans. Could there be another way to awakening?" (MN i,246).
15. The Mahasakuludayi Sutta (MN 77/ii,1ff.) reflects contemporary realities when a town plays hosts to various groups of wanderers.
16. DN 25/iii,38.
17. DN 8/i,162.
18. Trevor Ling, //The Buddha -- Buddhist Civilisation in India and Ceylon// (Penquin Books UK, 1973).
19. See Esukari Sutta, MN 96.
20. SN iv,330ff.
21. DN 31.
22. Reference can be made to the following:
    (a) AN i,188ff. The Buddha's advice to the Kalamas.
    (b) AN ii,167ff. The Buddha advises the monks to scrutinize closely anything said to have come from his mouth.
    (c) Canki Sutta: MN 95/ii,170-71. The Buddha says that belief, reasoning and personal preference are not guarantees of truth.
    (d) Vimamsaka Sutta: MN 47. The Buddha urges his disciples to examine his own conduct before deciding whether he is an Enlightened One, and to investigate empirical evidence rather

than accept things through blind faith.

23. The following texts provide fuller discussions about //paticca samuppada//:
    (a) Sammaditthi Sutta: MN 9.
    (b) Mahatanhasankhaya Sutta: MN 38.
    (c) Mahanidana Sutta: DN 15.
24. MN 99/ii,197.
25. MN 96/ii,177ff.
26. AN ii,42.
27. Reference may be made to the following:
    (a) Assalayana Sutta: MN 93.
    (b) Madhura Sutta: MN 84.
    (c) AN ii,84. Here, four types of people are mentioned, two of whom are bound for light and two of whom are bound for darkness. Deeds, not birth, is the criterion for the divisions between the two sets.
28. For instance, the Kutadanta Sutta and the Cakkavatti Sihanada Sutta, to be discussed below.
29. The Mahadukkhakkhandha Sutta (MN 13) is an example.
30. SN i,100ff.
31. Therigatha vv. 105-6 (Sona).
32. MN 61/i,415-16.
33. MN 8/i,44-45.
34. AN ii,191.
35. //Metta// and //karuna//, as two of the //brahmaviharas//, are mentioned at DN i,250-51, MN i,38, etc.
36. AN i,51.
37. MN 135/iii,303.
38. MN 129/iii,169-70. A similar approach is adopted in the Devaduta Sutta: MN 130/iii,178ff.
39. The Petavatthu is one of the books of the Khuddaka Nikaya. It contains 51 stories in four chapters, all concerning the //petas//, a class of ghost-like beings who have fallen from the human plane because of misdeeds done.
40. DN 26/iii,61.
41. DN 16/iii,72ff.
42. SN i,82.
43. SN i,83.

44. SN i,101.
45. SN iv,308.
46. AN ii,121ff.
47. Snp. vv. 935-38. Translation by H. Saddhatissa (Curzon Press, 1985).
48. DN 5/i,135.
49. DN 26/iii,61.
50. DN iii,73.
51. AN ii,74.
52. DN 27/iii,85.
53. DN iii,92.
54. MN 2/i,7. The description of the //puthujjana// is a stock passage recurring throughout the Canon.
55. See SN iv,195.
56. AN ii,211.
57. MN 18/i,109-10.
58. Bhikkhu Nanananda, //Concept and Reality in Early Buddhist Thought// (Kandy: Buddhist Publication Society, 1971).
59. MN 18/i,111-12.
60. //Concept and Reality//, p.6.
61. Immanuel Kant, 1724-1804. His major work, //The Critique of Pure Reason//, studies the place of //a priori// ideas in the formation of concepts and examines the role of reason and speculative metaphysics.
62. AN i,188; AN ii,190.
63. DN 1. See e.g. DN i,16: "In the fourth case, monks, some recluse or brahmin is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry...."
64. MN 74/i,497.
65. Snp. 824-34; Snp. 862-77.
66. AN ii,173ff. The Buddha here quotes three views which result in inaction: (i) that all feelings are due to previous kamma; (ii) that all feelings are due to a supreme deity; and (iii) that all feelings are without cause or condition.
67. MN 105/ii,253.
68. MN 110/iii,21-22.
69. MN 125/iii,129-30.

70. MN 86/ii,98ff.
71. DN 26/iii,73.
72. A stock passage found in many suttas (e.g. MN 51/i,344) extols the homeless life as the only way "to fare the holy life completely fulfilled, completely purified, polished like a conch shell."
73. Dantabhumi Sutta: MN 125/iii,128ff.
74. DN 11/i,211.
75. DN 16/ii,104.
76. MN 51/i,340.
77. Body, feelings, thoughts and mental objects are the four foundations of mindfulness (see DN 22, MN 10).
78. MN 27/i,181, and elsewhere.
79. This point is developed in Trevor Ling, //The Buddha//.
80. MN 21/i,129.
81. MN 145/iii,269.
82. Respectively MN 65, MN 21, MN 70, MN 15.
83. The Mahasakuludayi Sutta (MN 77) and the Dhammacetiya Sutta (MN 89) describe the impact which the general concord of the Buddha's followers had respectively on groups of wanderers at Rajagaha and on King Pasenadi.
84. AN ii,100.
85. Respectively MN 93, DN 27, MN 84.
86. MN 96.
87. DN 31/iii,181.
88. Respectively DN 1, DN 3, DN 11.
89. DN 5.
90. MN 41/i,287.
91. MN 41/i,288.
92. DN 2/i,71 and elsewhere.
93. See AN ii,71. A monk dies of snakebite, and the Buddha declares that if he had suffused the four royal families of snakes with a heart of //metta//, he would not have died. A story in the Cullavagga of the Vinaya Pitaka relates how the Buddha's envious cousin, Devadatta, tried to kill him by releasing a notoriously ferocious elephant called Nalagiri at him in the streets of Rajagaha. The Buddha is said to have subdued it by exercising //metta// and //karuna//, so that the elephant lowered its trunk and stopped before the Buddha. Hiuen-Tsang refers to a stupa at

the place where this is said to have happened.

94. Vimanavatthu, No. 15.
95. MN 78/ii,24.
96. MN 78/ii,29.

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2. 'Seela' Morality to prevent remorse
3. 'Thiyagga','Caga' Generosity and sharing for common good
4. 'Panna' Wisdom, through 'Bhavana' or mental culture

ÉÍÍÍ

Sujiva
Santisukharama, Kota Tinggi 6 Nov 1994

If a person is energetic, mindful,
pure in his thought, word and deed,
and if he does everything with care and consideration
in senses restrain,
he earns his living according to the Truth.
And if the person is not unheedful,
the fame and fortune of that mindful person
steadily increases.

VOLCANO
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CHAPTER ONE

I think that great Indian Sage would have, if there were volcanoes

where he lived, used them in his teachings as he did it with the lofty snow-capped Himalayas.

Not until recently, did I have an opportunity to behold these fascinating spouts for the boiling bowels of the earth except in geographical magazines and television screens. The craters that I visited on my trip to Indonesia were not the most spectacular ones, but they were enough to give me the idea that those people who devote their entire lives studying this area of science concerning volcanic activity may not be just for the sake of concern for human safety.

We live quite indifferent and unaware of many things around us. Coming face to face with a volcanic crater jolted me to sudden awareness of the superficial stability of the very earth we are standing on. Where we live in Malaysia, just outside the ring of fiery volcanic regions, tremors once in a blue moon do occur but earthquakes and volcanic eruptions are generally regarded as something not part of our world. People living on its slopes, should be more aware of the dangers but this is not always so, for people often prefer to be like an ostrich - remain blind to the dangers. Warnings will be issued, but still there will be casualties. The fertile soil for one promises abundant harvests and people grow attached to their homes. The earth, the blood and emotions soon become quite inseparable.

There are many types of volcanoes, our guide informed us: Live volcanoes, sleeping volcanoes and dead volcanoes.

Living volcanoes which are active as can be seen by its still fuming crater, can blow up anytime although modern science has instruments that can forewarn us to some degree.

Sleeping volcanoes are dormant because they have for some time not shown any activity. But it can still "wake up" when the conditions play up again. Pinatubo of Philippines which blew up in 1991 had been sleeping for about 600 years.

When they are more sure of the extinction, the mounts which were once active volcanoes are now considered dead. But then we can never be

truly sure unless we know what's going on underneath.

Think of the hot molten rocks called lava cascading at great speed down those steep slopes and burning everything on its way although it's other things such as pyroclastic flows that kill people. It doesn't need much to kill man or inflict more suffering than man can bear, but Nature's moods are impersonal and so when they blow their top, it's 'run for your lives'.

Java is the most volcanic riddled region in the world. Two of the most disastrous, Tambora and Krakatau which claimed many thousands of lives not to mention property loss, exist here.

People can also be seen in the same way - active volcanoes, dormant volcanoes and dead volcanoes.

When you are in a fit of anger, consumed by lust or buried by delusion, you are undergoing an eruption. It strikes terror in and around you and you may lose some good things in life. Although it may not take lives, it can and may even be more lethal than the actual volcano. How about the atomic bombs at Hiroshima and Nagasaki as an example. The Japanese themselves killed some millions of Chinese in World War Two. Atrocities by Man on himself can do more than Natural Disasters.

Therefore, if I may add, there are three types of eruptions - minor, major and catastrophic:

Minor eruptions cause minor damage such as loss of wealth and "face".

Major eruptions cause more permanent losses such as loss of body parts, permanent separation from loved ones and even loss of one's own life.

Catastrophic eruptions cause large scale wars, massacres and other forms of unimaginable sufferings.

You may survive many minor eruptions but one major one is enough to drive quite a few people off the rockers. Hope (against all odds) that such unfortunate happenings will not come nigh unto you but tragedies

eventually will play its part. Look deep into your heart and you will know what I mean. Look at all the other walking volcanoes around you and at the instability of the world and you will be convinced. The fires of greed, hatred and delusion run deep in everyone's veins. A dormant volcano can sleep through centuries but these defilements spew out dirt everyday.

What is it that can quell these fires? The answer is found where the problem began - hidden underground where there are veins of hot molten lava, there can also be the cool refreshing springs of life, that is in the Mind itself - The cooling waters of mindfulness!

Resting for a minute on the largest stupa in the world, I could see the distant volcano Merapi mixing its fumes with the clouds. Borobudur, sometimes referred to as the Mountain of Buddhas, may have actually been inspired by the presence of volcanoes.

Whilst watching the magnificent statues of our Lord serenely seated with various hand gestures, it occurred to me that this is a genuinely dead volcano, the fires of defilements which have long been extinct. How marvelous it is to be part of the picture with this symbol of peace!

CHAPTER TWO
Magic of the Mind

Magic can be broadly classified into two types: White and Black. We are not talking about skin color but on mental states. Mental states are called dark or black when they are enshrouded by delusion with regards to reality. For example, one in a fit of temper is oblivious to the goodness of the other party just as one obsessed by craving is blind to the faults of the thing he wishes to possess. Such states as you can see, finally will lead to no good.

Mental states on the other hand are described as bright or white when they are pure and clear. You can experience its freshness and radiance when you are mindful and at peace. It is not difficult to understand why happiness follows such people like a shadow that never seems to leave them.

The mind is indeed a magician's box. Out from it come things beyond your comprehension. You may liken it to a television set, a computer, a transistor radio and more, all in one. When every thing is in order then you can have all the fun you want, but if it gets out of hand, then it's the gates of Hell opened wide.

You may be acquainted with what kids play with nowadays - video games. They put you into all sorts of situations ranging from participating in the World's Grand Prix, fighting aliens to saving damsels in distress. You are even given a choice of vehicle, lethal weapon and who you want to be. The idea is to overcome all obstacles, shoot down all alien ships and collect the most points. However, if you do not happen to be like one of those whiz kids who have spent hours without end fiddling those buttons with nimble fingers, then you are more like a born loser. But it's all right, it's all in a game and with some practice you'll acquire the skill. It also won't be long before they come up with 3-D video games.

Life is something like that, with the mind creating situations, but the trouble here is that you can't switch it off whenever you are tired. You can't consider getting cancer a nice game to play can you? Nor is becoming a schizophrenic or neurotic much fun.

Even suicide will not be an answer to it all. The mind, we are told, will lead you to a worse nightmare.

How, you may ask, does this happen?

The Mind is a complex of forces, or some may prefer to call it energies. Try to sit quietly and watch your thoughts and you will see them at work. It is endlessly trying to create new situations, real and otherwise and responding to them. It is unfortunate many don't bother

to take a good look at the machinery and hence all those problems, problems, problems! It is there that you have all those power, answers and the fountain of joy.

Although the whole thing can be complicated, it is not too difficult with some useful tips on the main points of control, to make this magic box work for you.

CHAPTER THREE
The Main Control

The main controlling faculty of the mind is mindfulness. Remember the moments you were calm and composed? The awareness that comes with them are also bright and clear. As a direct opposite of it are those times you were panic stricken or completely confused. Therefore with mindfulness you can do any job as well as you possibly can, be it drive a car, cook a meal or answer some examination questions. But this potential is not as recognized as other things like faith and concentration and so not emphasized. If we are to develop it until it is really strong, lasting and revealing, then life will breeze by if not ecstatically, then at least smoothly.

Benefits of Mindfulness - Worlds of Difference

Sometimes people say it is a thin line between sanity and insanity. The mad genius, for example, is not far from a maniac. That's why Frankenstein was invented and so was the Terminator. In any case, bombs of all sort is bad . But no matter how thin a line it is, it is still a line and even if it is real thick, if you are confused, you will still miss it.

Mindfulness actually is the line. When you are un-mindful, such as when you are in a rage, you are indeed not different from a madman. It is only a matter of degree. When you have zero mindfulness over an extended period, then one can safely conclude that you are crazy. So if

you don't want to go mad then hang on to your dear mindfulness, for on the other side, that is at the bottom, is living hell. Sanity indeed is a thin line. It really does not need much, so to speak, to break a person. Lock him up without contact for a few days or weeks and there you are, someone fit for the mental ward.

If you are a meditator, you'll have some fighting chance and may be even end up saner than anyone else. But they may still call you mad because you are different. I remember how some people considered a friend mad because he was not his usual excitable and irritable self after a retreat. They were satisfied only when they managed to infuriate him. Can you imagine how this can be so when they themselves are supposed to be regular meditators? Who then is mad? But if you're really mindful then you know for yourself without doubt that your mind is clear and thinking rationally. It is they who are confused.

If it goes to say that with mindfulness, the mind is pure of defilements such as greed, anger and delusion, then it will also mean that it draws the line between genuine happiness and suffering. We can understand why anger and delusion are suffering but not greed, especially when it comes with joy. That is because joy tends to muffle up the real state of mind. Take away the joy and what do you have left? There will be a really restless state of craving and tenacious clinging. It is like someone who is hungry. Therefore if you will have real happiness, then look for peace of mind that is born of purity and mindfulness.

It is a kind of happiness that is truly satisfying, strenghtened by noble purpose. No sensual pleasure can be equal to it. Besides, it can be freely obtain at hand (as long as you practice) and you don't have to pay anything to acquire it.

Mindfulness can also be the deciding factor whether it will be life or death. A lot of careless mistakes and overlooking end up in death. It may be just a slip from the stairs, ladder or along the road. Traffic accidents claim lives daily. Then there are electrical short circuits, or even choking through unmindful eating. It means not only your life, but also others. What happens after that? If you are mindful at the

moment of death, it can mean a happy rebirth. If not it can mean hell. Buddhists believe in the Law of Kamma (Law of Retribution). Mindfulness means meritorious kamma and defilements mean unwholesome kamma. All these done throughout one's life also add to the store of forces that decide what will happen next - heaven or hell.

Last but not least, Mindfulness is also the factor that differentiates between Nibbana and Samsara (Cycle of birth and death, suffering). In the Noble Eightfold Path, the fulfilment of morality, concentration and understanding depends on the build up of mindfulness. Without mind-fulness, there cannot even be any moral base. Finally the culmination of insight is that extremely strong and sharp mindfulness that penetrates through the thick veil of ignorance to realize that everlasting Peace, Nibbana. So until then please try to be as mindful as possible to get out of the cycle of birth and death, suffering, Samsara.

Gaining Hold on the Main Controls

Now that you realize (I hope) how important it is to have mindfulness, you may perhaps be interested to know how to go about cultivating it to make all the difference.

The main idea is to develop this awareness until it becomes habitual and continuous, and then apply it for more specialized purposes such as gaining knowledge and skills.

To begin with, let me offer you certain suggestions which will be definitely be helpful in some way. These are simple exercises which you can safely try out. They come under three sub-headings:

* Walking Meditation
* Sitting Meditation
* Mindfulness of Daily Activities.

Walking Meditation

Can you imagine the extent of things involved with walking? You walk to

the office, walk for exercise, sight-seeing, to the dinner table, to ease yourself and many other wonderful as well as unmentionable things.

But one can feel and think quite differently when taking a casual walk along an isolated beach in the light of dawn from a walk heading for the dentist's chair. It's all in the state of mind. And mind you, that state of mind can determine where you will end up and how you fare. If you walk so unmindfully, you may end up either in the hospital or grave. Of course many people nowadays cut down on the walking, they go on wheels. At such speed that modern technology provides, you may have to come out with even more mindfulness to ensure safety.
Let me offer you a few tips to start off your walking meditation:
þ To learn walking mindfully, you have to find a quiet spot with a fair distance, say at least, about thirty feet. Preferably it is a straight clean and level path without anyone around staring at what you are about to do. Failing this, any distance of up to ten steps will also do.

þ First, you must try to bring to mind the clear awareness of your own standing posture. It's not visualization, but feeling one's body as it is - the tension, firmness and maybe a bit of swaying. Make sure you are relaxed with a straight posture. Hold or fold your hands together to help keep the composure. You may close your eyes and make the mind free, calm, relaxed and happy. Learnt to let go of all your problems and thoughts. They are not worth clinging on to all the time. Give your mind a break. Just be with the present moment and be aware.

þ Now, after having gathered your calm composure, start walking, keeping the attention at the lower part of the moving foot, below the calves. Walk freely (with eyes opened) at a pace you feel most comfortable and relaxed. To help keep the mind at the feet you may mentally say right, left or walking, walking or whichever word you prefer. And remember, don't think, just keep the mind to the present moment.

þ When it's time to turn, be aware of the turning action.

þ Whenever the attention runs to thoughts, you will then have to

recall your awareness, noting mindfully thinking, thinking and then return to the footsteps. If tension or boredom creeps up, you will again have to stop walking to bring back your awareness in the way you did.While standing, note tension or boredom mindfully, before resuming the walking meditation.

þ I would advise to walk at a certain rhythm which the mind can catch on to. Once caught on, it will tend to flow along. Then maintain that rhythm for the time being.

þ When you feel much calmer or somewhat tired, then you can slow down your pace, at the same time be even more relaxed mentally and physically. People who have gained concentration in this way can walk for an hour or more and yet feel as if only a minute has passed. They feel weightless and seem to be walking on clouds. You can end up very blissful!

þ There is however, one thing to add. When you feel really relaxed, keep your mind keenly aware as it flows along with the footsteps. Try to feel or sense the sensations that flow along - the tension, pulling and pushing forces, the lightness or weight and finally the contact of the soles on the ground.

þ To help the beginner gain a keener perception of this, teachers have devised a method breaking each step to various phases starting from two to six. Although three phases is sufficient for most people, it can be increased progressively but only when one is ready for it.

þ During an intensive retreat or formal meditation exercise, the standard procedure is to do one hour walking meditation, dividing it into three periods - the first twenty minutes for one phase walking, second twenty minutes for two phase walking and final twenty minutes (adding up to one hour) for three phase walking.

þ The principle behind this is to gradually bring the mind to a more concentrated awareness which can come about with slowing down and a more thorough observation. As to the most suitable type of walking, it will be the type that arouses the most mindfulness.

þ The phases of the steps from one to six are:

1. right/left
2. lifting, stepping
3. lifting, pushing, stepping
4. (heels) raising, lifting, pushing, stepping
5. raising, lifting, pushing, lowering, stepping
6. raising, lifting, pushing, lowering, treading, pressing.

(Refer DIAGRAM A on various phases of walking)

þ At each phase of a step, when observing closely, one will be able to perceive the sensations or forces that can be felt along with it. One can actually experience it as a flow of tension, thrusting forces or a spread of hardness when stepping.

þ To make the picture complete, the intentions that arise prior to each length of walking, the intentions to stop, turn, are also mindfully noted.

þ If you can do this, you may actually arrive at a point where you completely forget about yourself and what is left is the process of awareness with its objects. Then you have begun the journey within, the path to realize the Nature of Who and What we really are. Then all conflicts with Reality, due to ignorance, which is the root problem of suffering may finally see the end.

Sitting Meditation

The same principle used in walking meditation is appli-cable to sitting meditation only with a difference of basic objects. What principle?
The principle of three steps in mindful observation:

1. To be mindful
2. To follow or attend to the object of observation mindfully.
3. To observe into the Nature of the object without thinking and concepts.

This Nature here refers to the process of sensations which goes to make

up the object which we are observing.

While one is walking, one mindfully follows the footsteps and observes the process of sensations that make it up. Sitting meditation makes use of the sensations of the abdomen as one breathes. Some, however, use the sensation of the breath at the nose tip.

þ Usually people who meditate will sit cross-legged with their back straight (eyes closed) when they intend to meditate. Those with stiff knees can sit on chairs. Do not lean back as that will not be too helpful for keeping up the awareness although it will do very well if you intend to relax completely into sleep, in which case you might as well lie down.

(Refer DIAGRAM B on various sitting postures)

þ Breathe normally, and as one does, keep the mindful attention on the sensations of the movement as the abdomen rises up and down.

þ Mentally say rising and falling in conjunction with the respective movements.

þ To help beginners keep track of the sensations of motion, one may rest one's palm lightly at that area until one becomes familiar with the object.

þ When the mind wanders off to other objects such as thoughts, sounds, itches and so forth, recall one's awareness as soon as one realizes, noting mentally thinking, hearing, etc. and then return to one's original object.

þ You will notice that when you try to do this, how intractable and slippery the mind is. Well, at least you are getting to know yourself better and doing something about it!

þ With practice the mind will wander less and stay with the rising and falling movements. Then one can proceed to the next step of thorough observation. At first one can only perceive up and down

move-ments. With effort one can notice much more. The movements vary greatly from time to time. They can be long or short, fast or slow, smooth or jerky and so on. Even within the rising movement there can be many various sensations arising and passing away. Again it finally ends up as mere processes of the mind and its object.

þ Finally, pain is often the last to call before you give up. Try to ignore it if it is minor, but if it stands out and grabs your attention, then you will have to make it as your main subject of observation.

þ The idea is to make use of it to train up mindfulness (and in this case also patience). The three point observation principle also holds water here. You first has to watch pain with mindfulness. Then watch it for sometime without being irritated by it.

þ If you can do that, then you can observe into the Nature of the pain, whether it is hard, hot or numb. It could also be pulling, twisting or cutting. There are more types than you can imagine and it can be very interesting.

After that you can proceed to discover about its process - how it arises, changes and break up. It is possible to gain deeper understanding of your own Nature through observation of pain. Pain is part of your individual set up. When you cannot bear it any longer, then it's time to get up.

(Refer DIAGRAM C on flow chart)

Daily Activities

One of the first things to learn is about mindfulness itself. We read about it, hear about it, now it's getting to know it through direct experience. It's not just knowing some-thing. It's knowing it with a clear, steady mind. In that way you can't be wrong. Besides there cannot be any defilements - attachment, anger, delusion, sloth, restles-sness, skeptical doubts, jealousy, and so on. Once you can

define it, it is not difficult to call it up. It's just a matter of will. How wonderful it is to be mindful all the time! But before that can be so, you will have to be able to distinguish clearly between the states of mindfulness and non-mindfulness. After that it is up to you to practise, practise and practise.

In a way, maintaining mindfulness is comparable to making a journey. There you are on your bicycle going along the rough roads and crossing torrential streams. You need to keep an eye on the road, balance your bicycle and keep on paddling. It needs considerable trials and errors before you acquire the skill. Similarly, in life or in meditation one needs to have the experience in handling various situations and objects that one comes across. And when something particularly trying comes along, one can become bogged down for quite a while until he has learned to get over it. Pain is an example. It is also an unescapable feature in life.

Once one is able to know what this mindfulness and maintenance of it are all about, then one may go on to be mindful of all own activities as best as one can and as often as it is practical. It will begin from the moment one wakes up from slumber, one notes mindfully the opening of the eyes. In the same way one maintains mindfulness when gets up, washes up, eats, drinks and so on through-out the day until finally lies down to sleep again at the end of the day.

During eating, for example, one will have to mindfully note the actions involved step by step. Firstly, the intention to eat, then the looking at the food, the stretching of the hands, the scooping of the food, the bringing to the mouth, the opening of the mouth, chewing, biting, swallowing and all other steps. During a meditation retreat, one can afford to slow down one's actions to help concentrate the awareness as much as possible. In fact one can be quite oblivious to the surroundings. Finally one will, as in sitting and walking, be left with mere processes.

However, at home or at work one will not be able to practise mindfulness in this concentrated manner. Usually one will be able to do so only at a general level. Only when one is free can one resume one's

mindfulness during the formal exercises with the desired intensity.

CHAPTER FOUR
Insight and Concentration

The next thing that one needs is to be able to differentiate between concentration and mindfulness. It will determine the direction you are heading - whether you are on the path to tranquility or insight development.

Most meditation methods emphasize on concentration. They bring the mind to focus on one point or object thereby achieving strength of concentration. The results are very peaceful states and in extreme cases give rise to supernormal powers. Isn't this what people are hoping to achieve? No wonder most head towards that direction!
For Buddhists, that way does not lead us completely away from all our sufferings although it can lighten it considerably for a period of time. The answer to the predicament is Insight, which is the realization of the real Nature of the world as it is, freed from concepts. In simple words, all mental and material processes that make up this world is really impermanent, unsatisfactory and non-self. Seeing thus one turns away from them and finds refuge in the unconditioned state, the everlasting peace of the absolute reality, Nibbana. Without realizing the unsatisfactory state of conditioned existence, one is greatly attached to it, and therefore emancipation is impossible.

To develop this Insight, mindfulness is emphasized as the main feature and concentration steps down to second place as another necessary factor.

To differentiate between mindfulness and concen-tration we can quote their characteristics:

þ Concentration holds on to and fixes the mind to the object. It is like when you are holding tightly to something and not letting go. It is also like you are staring at the television screen unable to tear

yourself away from it.

þ Mindfulness however is like making a careful observation of what is happening on the tele-vision screen.

In other words, concentration pins the mind to its object while it is mindfulness that carefully and thoroughly gets a good look at it. When you have found out what that thing really is, then you have developed insight wisdom.

From here we can conclude that concentration can come without mindfulness but when mindfulness is present, to some degree, there is concentration.

Normally in tranquillity practice, although concen-tration is the main objective, there must also be mind-fulness to bring it about. But that mindfulness is not as thorough as you would achieve in Insight meditation. Besides, its objects differ i.e. a conceptual one with tranquility practice.

If one's aim is to really look within to discover who and what one really is, then mindful observation must be borne in mind as the main factor. Then one is like a scientist making a close and thorough observation of his subject. Once there is enough, one gets the full picture with all its details. That is when mindfulness is transformed into insight. So in insight meditation, one observes with concentrated awareness on the objects eg. rising/falling of the abdomen, sitting/touching, pain, thinking, right foot/left foot, etc. and will soon discover that all these (including the observing mind) are just processes that arises and passes away so rapidly. The meditator then realises that all these processes are changing (impermanent), beyond individual control and unsatisfactory. In insight meditation this also means the abandoning of the clinging to the false self and there is a return of original natures.

The abolishing of the "I am" - that is truly supreme bliss.
"Udana"

Follow-up Advice

Welcome to my favorite world. This world with nobody around, just mental and material processes going on. This is what I find most meaningful. This is where the real meaning of life is! When you are really aware of these things, there's no place for attachment, anger, hallucinations and all those negative qualities. They just don't fit in when one is really aware of these things. There you are - the peace and meaning to live by and that is to discover the final journey within, to be home with the absolute.

Unfortunately, the scope of this little booklet has it that, I can only give as much as an introduction to what Insight meditation is and the basic exercises. There are definitely much more steps to be taken and it will be best that you approach the people who have done it before and is able to give you suitable advice. For this purpose there is an attached reference to the various Vipassana (Insight meditation) centers in Malaysia. It is of course preferred that you attend a more complete course under a qualified instructor on a part time basis or at an intensive retreat.

For those who are daring enough to try even with whatever they have in this pamphlet, I have one or two more things to say.

Firstly, these minimal instructions are meant only for those without any serious psychological problems. If one under medication or treatment for mental abnormalities, it is stressed further that this pamphlet is insufficient. They has to get in touch with a qualified teacher.

Secondly, if one gains concentration, one may meet with various experiences. There may be joyful feelings, visions, voices, or even fear. The simplest step is to note them mindfully. They should eventually subside and pass away within a minute. Do not be attached or panic if they don't. Worse comes to worse, just open your eyes and get up. Do this also if the mind goes into worse states of restlessness when the sitting progresses after half an hour. This can happen when

your mind is burdened by tons of problems or unresolved issues. Do quick walking instead. The principle is to be MINDFUL. If mindfulness does not increase, but worsen instead, something is wrong.

Last but not least, seize an opportunity to attend an intensive course or retreat on Insight (Vipassana) med-itation. Please enquire from the list of contacts given at the end of this booklet. The progress and understanding of the practice in a retreat of about ten days can be better than that achieved in a period of one year done by oneself on a daily basis.

CHAPTER FIVE
Our Path is a Waterway

Water is an element that we are all quite familiar with. Especially for us in the hot climate, it brings a thrill even when we touch it. When it comes in a pure form in nature, it's even more exciting. This element has a strong similarity to the universal processes in Nature in that it "flows". In Nature, it flows from the future to the present and into the past. Each event is like a wave, and strong these waves can be. Whether we sink or swim will depend very much on a number of things. Beings who are infatuated and intoxicated by sensual pleasures are described as those swept away by floods. They may think how blissful it is at first, but the wise with far-sightedness will think otherwise.

To remain afloat we must have mindfulness. It keeps our head above the waters and with energy work towards safer shores. If mindfulness is well developed, we are as if on a boat, riding along the waves to Nibbana which is described as the Safe Island.

Insight Meditation is itself a process of processes. At first we try to keep ourselves afloat with strong continuous mindfulness. After that, the practice becomes a journey of discovery. Every experience we come across undergo minute scrutiny. Our mind like a microscope of ever

increasing power of magnification, we discover the secrets of existence which we have misunderstood for so long. With each realization we move closer and closer where the waves break and cease altogether - that absolute reality, the utter end of all Suffering. Is that not the noblest aim for which man may live for? Wonderful knowledge like this should not be postponed. Hop on board the ship of mindfulness!

INSIGHT MEDITATION CENTRES IN MALAYSIA

Malaysian Buddhist Meditation Center
355 Jln Mesjid Negri
11600 Pulau Pinang.
Tel: 04-6572534

Kota Tinggi Buddhist Society / Santisukharama*
30, Jalan Johor
81900 Kota Tinggi, Johor.
Tel: 07-8831803

Taiping Insight Meditation Center
2, Lorong 9, Taman Lake View
34000 Taiping, Perak.
Tel: 05-834128

Metta Lodge Buddhist Center*
26 Jalan Rengas, Taman Melodies
80250 Johor Bahru, Johor
Tel: 07-3325500

*Buddhist Wisdom Center
5, Jln 16/3
46350 Petaling Jaya, Selangor.
Tel: 03-7568019

Mr./Mrs. Wung Wei Kee

1215 Lorong 2, Jalan Keranji
Tabuan Jaya
93350 Kuching, Sarawak.
Tel: 082-368105

Selangor Vipassana Center
29-B, Jln 17/45
46400 Petaling Jaya, Selangor.
Tel: 03-7550596

Mr. Tan Jin Kok
247 Setia Raje Road
Goh Mee Loke Building
98000 Miri, Sarawak.
Tel: 085-416611

Buddha Sasananuggaha Society
795-K, Jln Mas 8
Taman Kerjasama, Bkt Beruang
75450 Melaka, Melaka.
Tel: 06-325346

Sabah Vipassana Meditation Center
1st. Floor, Lot 30-32
Kian Yap Industries Estate
Mile 5.5, off Jalan Tuaran
P.O.Box 10298
88803 Kota Kinabalu, Sabah
Tel: 088-427589

Mr. Seow Liew Kiat
21 Jln Zapin, Taman Kemajuan,
83000 Batu Pahat, Johor
Tel: 07-421330

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Glamorgan, Wales, UK. Tel (0222) 228858 email fear@thor.cf.ac.uk.Please use email as firs
if possible. Messages can be sentto Stan Rosenthal via the above email address - they will
inperson by myself - B.F.NOTE:You may find and odd sentence or missing information eve
in thefiles. Hopefully not to frequently. This is because the files were originallywritten on a m
using CP/M and had to be converted to dos format. Many ofthe 5.25 disks were very old and
thus missing info.....Beginning of file.....THE VOW OF
THE 'TEN FOOTSTEPS' USED BY 'TRUE FOLLOWERS' OF CH'AN TAO CHIAI will have c
beings;and will not cause needless hurtor unnecessary harm.Through my training,I will seek
enlightenment,the distinction between right and wrong,liberation from delusionand the malev
of greed, jealousy and rage.I will seekto transcend unnecessary dichotomy,and learn to acc
differences are often an attitude of mind.I acceptthat of greater value than the accumulation
goods,are justice and creativity,right motive and action, and essentiality,love and peace, and
to grow.I will actwith honour,without contriving for self-advantageor egotistical effort,false pri
humility. I will try to live my life so as not to give cause for later regrets.I will helpthose who a
suffering,or disadvantaged,and those who seek liberation or
enlightenment.....End of file.....

VYAGGHAPAJJA SUTTA

(Conditions of Welfare)

In this sutta, the Buddha instructs rich householders how to preserve and increase their prosperity and how to avoid loss of wealth. Wealth alone, however, does not make a complete man nor a harmonious society. Possession of wealth all too often multiplies man's desires, and he is ever in the pursuit of amassing more wealth and power. This unrestrained craving, however, leaves him dissatisfied and stifles his inner growth. It creates conflict and disharmony in society through the resentment of the underprivileged who feel themselves exploited by the effects of unrestrained craving.

Therefore the Buddha follows up on his advice on material welfare with four essential conditions for spiritual welfare: confidence (in the Master's enlightenment), virtue, liberality and wisdom. These four will instill in man a sense of higher values. He will then not only pursue his own material concern, but also be aware of his duty towards society. To mention only one of the implications: a wisely and generously employed liberality will reduce tensions and conflicts in society. Thus the observing of these conditions of material and spiritual welfare will make for an ideal citizen in an ideal society.

* * *

Thus have I heard. Once the Exalted One was dwelling amongst the Koliyans,<1> in their market town named Kakkarapatta. Then Dighajanu,<2> a Koliyan, approached the Exalted One, respectfully saluted Him and sat on one side. Thus seated, he addressed the Exalted One as follows:

"We, Lord, are laymen who enjoy worldly pleasure. We lead a life encumbered by wife and children. We use sandalwood of Kasi. We deck ourselves with garlands, perfume and unguents. We use gold and silver. To those like us, O Lord, let the Exalted One preach the Dhamma, teach those things that lead to weal and happiness in this life and to weal and happiness in future life."

Conditions of Worldly Progress

Four conditions, Vyagghapajja,<3> conduce to a householder's weal and happiness in this very life. Which four?

The accomplishment of persistent effort (//utthana-sampada//), the accomplishment of watchfulness (//arakkha-sampada//), good friendship (//kalyanamittata//) and balanced livelihood (//sama-jivikata//).

What is the accomplishment of persistent effort?

Herein, Vyagghapajja, by whatsoever activity a householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by service under the king, or by any other kind of craft -- at that he becomes skillful and is not lazy. He is endowed with the power of discernment as to the proper ways and means; he is able to carry out and allocate (duties). This is called the accomplishment of persistent effort.

What is the accomplishment of watchfulness?

Herein, Vyagghapajja, whatsoever wealth a householder is in possession of, obtained by dint of effort, collected by strength of arm, by the sweat of his brow, justly acquired by right means -- such he husbands well by guarding and watching so that kings would not seize it, thieves would not steal it, fire would not burn it, water would not carry it away, nor ill-disposed heirs remove it. This is the accomplishment of watchfulness.

What is good friendship?

Herein, Vyagghapajja, in whatsoever village or market town a householder dwells, he associates, converses, engages in discussions with householders or householders' sons, whether young and highly cultured or old and highly cultured, full of faith (//saddha//),<4> full of virtue (//sila//), full of charity (//caga//), full of wisdom (//panna//). He acts in accordance with the faith of the faithful, with the virtue of the virtuous, with the charity of the charitable, with the wisdom of the wise. This is called good friendship.

What is balanced livelihood?

Herein, Vyagghapajja, a householder knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

Just as the goldsmith,<5> or an apprentice of his, knows, on holding up a balance, that by so much it has dipped down, by so much it has tilted up; even so a householder, knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

If, Vyagghapajja, a householder with little income were to lead an extravagant life, there would be those who say -- 'This person enjoys his property like one who eats wood-apple'.<6> If, Vyagghapajja, a householder with a large income were to lead a wretched life, there would be those who say -- 'This person will die like a starveling.'

The wealth thus amassed, Vyagghapajja, has four sources of destruction:

(i) Debauchery, (ii) drunkenness, (iii) gambling, (iv) friendship, companionship and intimacy with evil-doers.

Just as in the case of a great tank with four inlets and outlets,

if a man should close the inlets and open the outlets and there should be no adequate rainfall, decrease of water is to be expected in that tank, and not an increase; even so there are four sources for the destruction of amassed wealth -- debauchery, drunkenness, gambling, and friendship, companionship and intimacy with evil-doers.

There are four sources for the increase of amassed wealth: (i) abstinence from debauchery, (ii) abstinence from drunkenness, (iii) non- indulgence in gambling, (iv) friendship, companionship and intimacy with the good.

Just as in the case of a great tank with four inlets and four outlets, if a person were to open the inlets and close the outlets, and there should also be adequate rainfall, an increase in water is certainly to be expected in that tank and not a decrease, even so these four conditions are the sources of increase of amassed wealth.

These four conditions, Vyagghapajja, are conducive to a householder's weal and happiness in this very life.

Conditions of Spiritual Progress

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Four conditions, Vyagghapajja, conduce to a householder's weal and happiness in his future life. Which four?

The accomplishment of faith (//saddha-sampada//), the accomplishment of virtue (//sila-sampada//), the accomplishment of charity (//caga-sampada//) and the accomplishment of wisdom (//panna-sampada//).

What is the accomplishment of faith?

Herein a householder is possessed of faith, he believes in the Enlightenment of the Perfect One (//Tathagata//): Thus, indeed, is that Blessed One: he is the pure one, fully enlightened, endowed with
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

knowledge and conduct, well-gone, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, all-knowing and blessed. This is called the accomplishment of faith.

What is the accomplishment of virtue?

Herein a householder abstains from killing, staling, sexual misconduct, lying, and from intoxicants that cause infatuation and heedlessness. This is called the accomplishment of virtue.

What is the accomplishment of charity?

Herein a householder dwells at home with heart free from the stain of avarice, devoted to charity, open-handed, delighting in generosity, attending to the needy, delighting in the distribution of alms. This is called the accomplishment of charity.

What is the accomplishment of wisdom?

Herein a householder is wise: he is endowed with wisdom that understands the arising and cessation (of the five aggregates of existence); he is possessed of the noble penetrating insight that leads to the destruction of suffering. This is called the accomplishment of wisdom.

These four conditions, Vyagghapajja, conduce to a householder's weal and happiness in his future life.

"Energetic and heedful in his tasks,
Wisely administering his wealth,
He lives a balanced life,
Protecting what he has amassed.

"Endowed with faith and virtue too,
Generous he is and free from avarice;
He ever works to clear the path
That leads to weal in future life.

"Thus to the layman full of faith,
By him, so truly named 'Enlightened,'
These eight conditions have been told
Which now and after lead to bliss.

NOTES
~~~~~

<1> The Koliyans were the rivals of the Sakyans. Queen Maha Maya belonged to the Koliyan clan and King Suddhodana to the Sakyan clan.

<2> Literally, 'long-kneed'

<3> 'Tiger's Path'; he was so called because his ancestors were born on a forest path infested with tigers. Vyagghapajja was Dighajanu's family name

<4> //Saddha// is not blind faith. It is confidence based on knowledge.

<5> //Tuladharo//, lit., 'carrier of the scales.'

<6> //Udambarakhadaka//. The Commentary explains that one who wishes to eat wood-apple shakes the tree, with the result that many fruits fall but only a few are eaten, while a large number are wasted.
~~~~~

[end of file]

Velthuis Scheme

Long a = aa
Long i = ii
long u = uu

n dot below = .n
m dot below = .m
l dot below = .l
d dot elow = .d

spanish n = ~n
n dot above = "n

namo tassa bhagavato arahato sammÄ• sambuddhassa.

vessantarÄ• gÄ«ti

[ka]

bÄ• ttiá¹ƒ salakkhaá¹‡Å«peta \Be 1/,

dÄ• tabbaá¹ƒ dadataá¹ƒ vara.

vessantaratta mÄ• pÄ• di,

saÃ±caraá¹ƒ bhavasÄ• gare ||

[kha]

dvandaá¹ƒ dvandaá¹ƒ \Be 2/ saÃ±carantÄ«,

janÄ• nande yasodhÄ«re.

maddittaá¹ƒ samupÄ• gaÃ±chi,

tvaá¹ƒ pitena bhavaá¹‡á¹‡ave ||

[ga]

tumhaá¹ƒ dÄ• ni pavakkhÄ• mi,

upattiá¹ƒ nandiniá¹ƒ tahiá¹ƒ.

dajjahvovo mamokÄ• saá¹ƒ,

kavayo pyÄ• bhinandatha ||

<1> á¹• 21 ekanavutehito kappe,

vipassÄ«nÄ• ma nÄ• yako.

vineyye \Be 3/ tÄ• rayaá¹ƒkhemaá¹ƒ,

loke uppajjicakkhumÄ• ||

<2> á¹• 21 khemÄ• rÄ• mamhi sambuddho,

migadÄ• ye manorame.

nissÄ• ya bandhumatiá¹ƒso,

vihÄ• si nagaraá¹ƒtadÄ• ||

<3> á¹• 21 rajjaá¹ƒdhammena kÄ• resi,

nagaretamhi bandhumÄ• .

rÄ• jÄ• tassa duvedhÄ«tÄ• ,

Ä• suá¹ƒ sabbaá¹…gasobhaá¹‡Ä• ||

<4> á¹• 21 ekohi \Be 4/ ekadÄ• rÄ• jÄ• ,

bandhumassa supesayi.

sahassagghanikaá¹ƒ soá¹‡á¹‡a-

mÄ• laÃ±cÄ• naggha candanaá¹ƒ ||

<5> á¹• 21 adÄ• si bandhumÄ• rÄ• jÄ• ,

pitÄ• jeá¹-á¹-hÄ• ya candanaá¹ƒ.

soá¹‡á¹‡amÄ• laá¹ƒ kaniá¹-á¹-hÄ• ya,

tahiá¹ƒ viyÄ• ya dhÄ«tuyÄ• ||

<6> á¹• 21 ubhotÄ• pÄ«ti \Be 5/ cintesuá¹ƒ,

natthatthovata tehino.

bhagyavantassa pÅ«jema,

saá¹ƒpasÄ• dena cetasÄ• ||

<7> á¹• 21 tatosÄ• candanaá¹ƒ cuá¹‡á¹‡aá¹ƒ-

kÄ• rÄ• petvÄ• na jeá¹-á¹-hakÄ• .

gantvÄ• na vihÄ• raá¹ƒ soá¹‡á¹‡a,

vaá¹‡á¹‡aá¹ƒpÅ«jesi nÄ• yakaá¹ƒ ||

<8> á¹• 21 vikiritvÄ• tu sÄ• gandha,

kuá¹-iyaá¹ƒ sesacandanaá¹ƒ.

evaÃ±hi patthanaá¹ƒ kÄ• si,

buddhamÄ• tÄ• bhavÄ• mahaá¹ƒ ||

<9> á¹• 21 kÄ• retvÄ• \Be 6/ soá¹‡á¹‡amÄ• laá¹ƒtu,

uracchada pasÄ• danaá¹ƒ.

pÅ«jesi hemavaá¹‡á¹‡aá¹ƒsÄ• ,

bhagavantaá¹ƒ kaniá¹-á¹-hakÄ• ||

<10> á¹• 21 evampi patthanaá¹ƒkÄ• si,

idaá¹ƒmama pasÄ• danaá¹ƒ.

sarÄ«re niccalÄ• á¹-hÄ• tu,

carantiyÄ• bhavÄ• bhavaá¹ƒ ||

<11> á¹• 21 ubhopi \Be 7/ rÄ• jakaÃ±Ã±Ä• tÄ• ,

á¹-hatvÄ• na yÄ• vatÄ• yukaá¹ƒ.

upapajjiá¹ƒsu sovaggaá¹ƒ,

cutÄ• sukha pamodanaá¹ƒ ||

<12> á¹• 21 manussadeva lokesu,

saá¹ƒsariá¹ƒsu sukhaá¹ƒduve.

ekanavuti kappÄ• ni,

muccitvÄ• pÄ• yadukkhato ||

<13> á¹• 21 kassapassa kÄ• letÄ• su,

kaniá¹-á¹-hÄ• kikirÄ• jino.

dhÄ«tÄ• uracchadÄ• nÄ• ma,

hutvÄ• na parinibbutÄ• ||

<14> á¹• 21 jeá¹-á¹-hakÄ• \Be 8/ pana dhÄ«tÄ• si,

kikissa rÄ• jino tahiá¹ƒ.

dhammÄ• nÄ• ma damitÄ• sÄ• ,

komÄ• ra brahmacÄ• rinÄ« ||

<15> á¹• 21 tatoca vitvÄ• na sÄ• deva,

manussesu punappunaá¹ƒ.

saá¹ƒsarantÄ« mahesÄ«si,

pÅ«rindadassa ekadÄ• ||

<16> á¹• 21 rattacandana \Be 9/ lepena,

limpita dehinÄ« hisÄ• .

katapuÃ±Ã±a visesena,

nÄ• mena phussatÄ«hvitÄ• ||

<17> á¹• 21 devindo aÃ±Ã±adÄ• disvÄ• ,

parikkhÄ«á¹‡Ä• yukaá¹ƒ viyaá¹ƒ.

deviá¹ƒ taá¹ƒ parivÄ• rena,

mahatÄ• nesinandanaá¹ƒ ||

<18> á¹• 21 sirÄ«sayana piá¹-á¹-hamhi,

taá¹ƒsayÄ• viya mÄ• ghavÄ• .

á¹-hito \Be 10/ sayanapassamhi,

phussatiá¹ƒ etadabravÄ« ||

<19> á¹• 21 varetedasadassÄ• mi,

phussatevaravaá¹‡á¹‡ike.

tvaá¹ƒÃ±hiicchasiyeladdhuá¹ƒ,

labhÄ• pessÄ• mitevare ||

<20> á¹• 21 sutvÄ• taá¹ƒ phussatÄ«devÄ«,

lomahaá¹ƒ sanarÅ«pinÄ«.

khÄ«á¹‡Ä• yutamajÄ• nantÄ«,

attano etadabravÄ« ||

<21> á¹• 21 pÄ• paá¹ƒnu \Be 11/ tvayi deviá¹ƒnda,

kataá¹ƒme appiyÄ• thate.

rammÄ• me cavanaá¹ƒ icchaá¹ƒ,

maÃ±Ã±ebhaá¹‡aá¹ƒti Ä«disaá¹ƒ ||

<22> á¹• 21 natebhadde kataá¹ƒpÄ• paá¹ƒ,

nacame appiyÄ• tuvaá¹ƒ.

puÃ±Ã±aá¹ƒtute parikkhÄ«á¹‡aá¹ƒ,

tasmÄ• te vaá¹ƒvadÄ• mahaá¹ƒ ||

<23> á¹• 21 santike \Be 12/ maraá¹‡aá¹ƒ tuyhaá¹ƒ,

vinÄ• bhÄ• vo bhavissati.

paá¹-iggaá¹‡hÄ• hi me ete,

varedasa pavacchato ||

<24> á¹• 21 sakkassavacanaá¹ƒ sutvÄ• ,

Ã±Ä• tvÄ• maraá¹‡a mattano.

varesÄ• laddhumicchantÄ«,

devindameta dabravÄ« ||

<25> á¹• 21 ito cutÄ• sahassakkhi,

sÄ«virÄ• janivesane.

mahesÄ« phussatÄ«nÄ• ma,

nÄ«lanettÄ• yathÄ• migÄ« ||

<26> á¹• 21 assaá¹ƒ \Be 13/ nÄ«labhamukÄ• haá¹ƒ,

labheyyaá¹ƒ puttamuttamaá¹ƒ.

dhÄ• renti yÄ• camegabbhaá¹ƒ,

majjhimaá¹…gaá¹ƒ anunnataá¹ƒ ||

<27> á¹• 21 palitÄ• na virÅ«hantu,

alambÄ• ca payoro.

kÄ• yerajo nalimpetha,

vajjhaÃ±cÄ• pi pamocaye ||

<28> á¹• 21 yeyÄ• citÄ• \Be 14/ varÄ• bhadde,

tayÄ• dasa mayÄ• tava.

dinnÄ• te tuá¹-á¹-hacittena,

sabbelacchasi mÄ• nuse ||

<29> á¹• 21 tatocavitvÄ• na sÄ• deva-

lokÄ• nibbatti icchiyaá¹ƒ.

mahesiyÄ• paá¹-isandhi-

vasena maddarÄ• jino ||

<30> á¹• 21 dasamÄ• \Be 15/ saccayenesÄ• ,

dhÄ«taraá¹ƒ maddarÄ• jinÄ«.

heá¹-á¹-hÄ• susetacchattassa,

vijÄ• yi seá¹-á¹-harÅ«piniá¹ƒ ||

<31> á¹• 21 rattacandana lepena,

esÄ• limpi tadehinÄ«.

tenassÄ• brÄ• hmaá¹‡Ä• nÄ• maá¹ƒ,

akaá¹ƒsu phussatÄ«iti ||

<32> á¹• 21 saÃ±Ã±Ä• kÄ• ra doá¸·Ä• ruá¸·a-

maá¹…galÄ• dÄ«ni kÄ• tuna.

mahatÄ• parihÄ• rena,

posiá¹ƒsu khattiyÄ• niyo ||

<33> á¹• 21 madhÅ«rakhÄ«ra \Be 16/ sampannÄ• ,

siniddhapÄ«á¹‡a yobbanÄ• .

dhÄ• tiyo khattiyÄ• nÄ«taá¹ƒ,

khÄ«raá¹ƒpÄ• yiá¹ƒsu yÄ• panaá¹ƒ ||

<34> á¹• 21 saá¹…kamantÄ«va vuddhÄ• sÄ• ,

aá¹…kÄ• aá¹…kaá¹ƒ karÄ• karaá¹ƒ.

rÄ• jakaÃ±Ã±Ä• ca tosiá¹ƒsu,

naccagÄ«tehi nÄ• á¹-akÄ« ||

<35> á¹• 21 devaccharÄ• varÅ«pena,

subhÄ• soá¸·asa vassikÄ• .

harantÄ« \Be 17/ nettarasaá¹ƒsÄ• ,

passantÄ• naá¹ƒsukhedhitÄ• ||

<36> á¹• 21 siviraá¹-á¹-he tadÄ• rajjaá¹ƒ,

sivirÄ• jÄ• jetuttare.

kÄ• resisiÃ±cayonÄ• ma,

puttotassa mahÄ• yaso ||

<37> á¹• 21 vayappatto bhirÅ«posi,

devaputtova siÃ±cayo.

aroha pariá¹‡Ä• hena,

nÄ• nÄ• sibbesu kovido ||

<38> á¹• 21 siÃ±cayassa \Be 18/ niyyÄ• desi,

rajjaá¹ƒputtassa attano.

jÄ«vanto passituá¹ƒrÄ• ja-

siriá¹ƒicchaá¹ƒ mahÄ• rahaá¹ƒ ||

<39> á¹• 21 Ä• netvÄ• maddarÄ• jassa,

dhÄ«taraá¹ƒ phussatiá¹ƒtahiá¹ƒ.

soá¸·asitthi sahassÄ• naá¹ƒ,

mahesiá¹ƒkÄ• si jeá¹-á¹-hikaá¹ƒ ||

<40> á¹• 21 phussatÄ«siÃ±cayoÃ±Ã±oÃ±Ã±a- \Be 19/

mukhaá¹ƒdvepiyacakkhunÄ• .

passamÄ• nÄ• vaacchiá¹ƒsu,

aÃ±Ã±amaÃ±Ã±apiyaá¹ƒvadÄ• ||

<41> á¹• 21 athacinti yadevindo,

dinnÄ• phussatiyÄ• mayÄ• .

varÄ• dasa tesuputta-

varonahisamijjhati ||

<42> á¹• 21 samijjhÄ• pesÄ• mietaá¹ƒti,

ajeyyebhidasÄ• laye.

upadhÄ• ritthatissÄ• ya,

puttabhÄ• vÄ• rahaá¹ƒmaruá¹ƒ ||

<43> á¹• 21 cavitvÄ• huuddhaá¹ƒgÄ• mÄ« \Be 20/,

bodhidevotatotahiá¹ƒ.

brahmaá¹ƒgantvÄ• sahassakkhÄ«,

tassataá¹ƒetadabravÄ« ||

<44> á¹• 21 ito bho sugatiá¹ƒgaccha,

anukampÄ• himarisa.

siÃ±cayaá¹ƒdeviyaá¹ƒtassa,

sandhiá¹ƒ gaá¹‡hajutindhara ||

<45> á¹• 21 aÃ±Ã±epi \Be 21/ saá¹-á¹-hisahassa-

deve cavana dhammine.

upasaá¹…kamma soyÄ• ci,

gacchahvo sugatiá¹ƒiti ||

<46> á¹• 21 bodhisattoca aÃ±Ã±eca,

sÄ• dhÅ«ti sampaá¹-icchisuá¹ƒ.

tatocutÄ• catedevÄ• ,

Ä• guá¹ƒ mÄ• nusakaá¹ƒimaá¹ƒ ||

<47> á¹• 21 phussatyaá¹ƒhi \Be 22/ mahÄ• satto,

nibbatti paá¹-isandhiyÄ• .

kulesvaÃ±Ã±eca maccÄ• naá¹ƒ,

nibbattiá¹ƒsu visuá¹ƒvisuá¹ƒ ||

<48> á¹• 21 kucchiá¹…gate mahÄ• satte,

devÄ« do haá¸·inÄ«ahu.

dÄ• tukÄ• mÄ• mahÄ• dÄ• naá¹ƒ,

visajjiya buhuá¹ƒdhanaá¹ƒ ||

<49> á¹• 21 rÄ• jamandiradvÄ• ramhi,

vemajjhenagarassaca.

catudvÄ• resuchaddÄ• na-

sÄ• lÄ• yo deyyapÅ«ritÄ• ||

<50> á¹• 21 kÄ• rÄ• petvÄ• na \Be 23/ chassata-

sahassÄ• ni dinedine.

visajjitvÄ• na sabbesaá¹ƒ,

icchantÄ« Ä• sidÄ• tave ||

<51> á¹• 21 utvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒrÄ• jÄ• ,

pakkosÄ• viya brÄ• hmaá¹‡e.

nimitta pÄ• á¹-hakepucchi,

kiá¹ƒ bhavissatÄ«tiÃ±Ä• tave ||

<52> á¹• 21 jÄ• nÄ• ma no mahÄ• rÄ• ja,

gatokucchimhi deviyÄ• .

hehitya \Be 24/ bhiratodÄ• ne,

evaá¹ƒvadiá¹ƒsu brÄ• hmaá¹‡Ä• ||

<53> á¹• 21 brÄ• hmaá¹‡Ä• naá¹ƒ vacosutvÄ• ,

narindo tuá¹-á¹-hamÄ• naso.

dÄ• naá¹ƒadÄ• si chaddÄ• na-

sÄ• lÄ• yo suá¹-á¹-humÄ• viya ||

<54> á¹• 21 paá¹-isandhiggahaá¹‡amhÄ• ,

bodhisattassa viÃ±Ã±uno.

paá¹-á¹-hÄ• yaá¹‡á¹‡ava vegova,

lÄ• bhoá¸·Ä• ro anappako ||

<55> á¹• 21 paá¹‡á¹‡Ä• kÄ• raá¹ƒ \Be 25/ pahiá¹‡iá¹ƒsu,

rÄ• jino jambumaá¹‡á¸• ale.

bodhisattÄ• nubhÄ• vena,

nÄ• nÄ• raá¹-á¹-hindakhattiyÄ• ||

<56> á¹• 21 parihÄ• raá¹ƒ pavacchesi,

mahesiá¹ƒ paá¹-isandhiniá¹ƒ.

rÄ• jÄ• sukhaá¹ƒ vasÄ• pesi,

kÄ• resiicchiticchitaá¹ƒ ||

<57> á¹• 21 buddhaá¹…kurÄ• nubhÄ• vena,

janÄ• suá¹ƒ modamÄ• nasÄ• .

kÄ• levassatimeghopi,

subhikkhosamayoahu ||

<58> á¹• 21 saddhiá¹ƒputtena \Be 26/ juá¹‡hÄ• ya,

kiá¸·antiyÄ• vamÄ• tuyÄ• .

mahantÄ«ratisabbesaá¹ƒ,

janÄ• naá¹ƒvipulÄ• tahiá¹ƒ ||

<59> á¹• 21 gabbhaá¹ƒhi dhÄ• rentÄ«devÄ«,

dasamÄ• samhipÅ«rite.

nagaraá¹ƒdaá¹-á¹-hu kÄ• mÄ• si,

tadÄ• rocesirÄ• jino ||

<60> á¹• 21 sÄ• dhubhaddeti \Be 27/ vatvÄ• na,

puraá¹ƒdeva puraá¹ƒviya.

rÄ• jÄ• alaá¹…karÄ• pesi,

deviyÄ• pitivaá¸• á¸• hanaá¹ƒ ||

<61> á¹• 21 Ä• ropiya tatodeviá¹ƒ,

vicittaá¹ƒ lakkhikaá¹ƒrathaá¹ƒ.

padakkhiá¹‡aá¹ƒ kÄ• rÄ• pesi,

nagaraá¹ƒ sabbalaá¹…kataá¹ƒ ||

<62> á¹• 21 vessÄ• naá¹ƒ \Be 28/ vÄ«thiyÄ• majjhe,

á¹-hÄ• nÄ• á¹-hÄ• naá¹ƒ pathÄ• pathaá¹ƒ.

caliá¹ƒsu kammajÄ• vÄ• tÄ• ,

carantiyÄ• va deviyÄ• ||

<63> á¹• 21 utvÄ• maccÄ• pavattiá¹ƒtaá¹ƒ,

raÃ±Ã±orociá¹ƒsusÄ«ghaso.

sutigehaá¹ƒkÄ• rÄ• pesi,

taá¹ƒvÄ«thiyaá¹ƒvasiÃ±cayo ||

<64> á¹• 21 tatthasÄ• vasamÄ• nÄ• va,

vijÄ• yiakutobhayÄ• .

nimmalaá¹ƒsusuddhaá¹ƒputtaá¹ƒ,

suvaá¹‡á¹‡akkhandhasannibhaá¹ƒ ||

<65> á¹• 21 akkhÄ«niummilitvÄ• na \Be 29/,

nikkhantomÄ• tu kucchito.

pasannappiyÄ• kÄ• rena,

passittamÄ• tuyÄ• mukhaá¹ƒ ||

<66> á¹• 21 amma dÄ• naá¹ƒ dadissÄ• mi,

atthinu kiÃ±ci tedhanaá¹ƒ.

hattaá¹ƒso pasÄ• retvÄ• na,

itibravitahiá¹ƒ muhuá¹ƒ ||

<67> á¹• 21 sutvÄ• modiya \Be 30/ taá¹ƒmÄ• tÄ• ,

dehidÄ• naá¹ƒ yathicchitaá¹ƒ.

tÄ• tÄ• ti tassapÄ• dÄ• si,

sahassatthavikaá¹ƒtahiá¹ƒ ||

<68> á¹• 21 mahosadha vessantara-

mahÄ• siddhattha jÄ• tisu.

kathesi mÄ• tarÄ• bodhi-

sasatto jÄ• takkhaá¹‡etisu ||

<69> á¹• 21 acchera mabbhutaá¹ƒdisvÄ• ,

janÄ• modiá¹ƒ sutÄ• vade.

apphoá¹-ento hasantÄ• ca,

jayanÄ• daá¹ƒ panÄ• dayuá¹ƒ ||

<70> á¹• 21 vessantaroti \Be 31/ hvÄ• yiá¹ƒsu,

nÄ• maggahaá¹‡a maá¹…galaá¹ƒ.

saá¹…khatÄ• brÄ• hmaá¹‡Ä• tassa,

jÄ• tattÄ• vessavÄ«thiyaá¹ƒ ||

<71> á¹• 21 vijÄ• ta divasetassa,

ekÄ• Ä• kÄ• sacÄ• rinÄ«.

hatthinÄ«hi sabbasetaá¹ƒ,

ekaá¹ƒ kuÃ±jaraposakaá¹ƒ ||

<72> á¹• 21 bodhisattÄ• nubhÄ• vena,

Ä• netvÄ• maá¹…galasammataá¹ƒ.

thapetvÄ• na pakkÄ• mi,

hatthisÄ• lÄ• ya sÄ• dhukaá¹ƒ ||

<73> á¹• 21 uppannattÄ• mahÄ• sattaá¹ƒ \Be 32/,

tassakatvÄ• napaccayaá¹ƒ.

akaá¹ƒsunÄ• garÄ• nÄ• maá¹ƒ,

samaggÄ• paccayoiti ||

<74> á¹• 21 taddinevavijÄ• yiá¹ƒsu,

amaccÄ• naá¹ƒkumÄ• rakÄ• .

gehesusaá¹-hisahassÄ• ,

mahÄ• sattasajÄ• takÄ• ||

<75> á¹• 21 atidÄ«ghÄ• dayodose \Be 33/,

vivajjetvÄ• nasiÃ±cayo.

kumÄ• raá¹ƒcatussaá¹-hikÄ• ,

upaá¹-á¹-hÄ• pesidhÄ• tiyo ||

<76> á¹• 21 alambatthaniyocetÄ• ,

bhirÅ«pÄ• yobbaneá¹-hitÄ• .

Ä• suá¹ƒmadhurathaÃ±Ã±Ä• yo,

saá¹ƒsuddhÄ• seá¹-á¹-hakoliyo ||

<77> á¹• 21 sususaá¹-á¹-hisahassÄ• naá¹ƒ \Be 34/,

ekekÄ• dhÄ• tiyotathÄ• .

buddhaá¹…kurasajÄ• tÄ• naá¹ƒ,

upaá¹-á¹-hÄ• pesisuá¹ƒndarÄ• ||

<78> á¹• 21 saddhiá¹ƒ saá¹-á¹-hisahassehi,

kumÄ• rehimahÄ• yaso.

mahatÄ• parivÄ• rena,

saá¹ƒvaá¸• á¸• hibodhisattavo ||

<76> á¹• 21 rÄ• jÄ• satasahassaggha-

nikaá¹ƒ susupiá¸·andhanaá¹ƒ.

kÄ• rÄ• petvÄ• vibhÅ«sesi,

attajaá¹ƒdÄ• nanandanaá¹ƒ ||

<80> á¹• 21 omuÃ±citvÄ• nadhÄ• tÄ«naá¹ƒ \Be 35/,

taá¹ƒcatuppaÃ±cavassiko.

adÄ• sisomahÄ• satto,

bodhiá¹ƒ apekkhamÄ• naso ||

<81> á¹• 21 punataá¹ƒtÄ• hidhÄ• tÄ«hi,

diyyamÄ• naá¹ƒpisÄ• daraá¹ƒ.

nasogaá¹‡hitthakumÄ• ro,

dinnesuanapekhavÄ• ||

<82> á¹• 21 Ä• rociá¹ƒsupavattiá¹ƒtaá¹ƒ \Be 36/,

raÃ±Ã±otÄ• dhÄ• tiyotadÄ• .

sutvÄ• muditacittena,

taá¹ƒsothomitthaattajaá¹ƒ ||

<83> á¹• 21 puttenamamadinnaá¹ƒtaá¹ƒ,

brahmadeyyaá¹ƒpiá¸·andhanaá¹ƒ.

tumhÄ• kaá¹ƒsantakaá¹ƒhotu,

iccÄ• pibravisiÃ±cayo ||

<84> á¹• 21 punÄ• paraá¹ƒpikÄ• retvÄ• ,

pÄ• dÄ• siputtanandano.

puttassadÄ• tukÄ• massa,

suvicittapiá¸·andhanaá¹ƒ ||

<85> á¹• 21 omuÃ±citvÄ• naetaá¹ƒpi \Be 37/,

dhÄ• tÄ«naá¹ƒdÄ• sidÄ• yako.

dÄ• rakotuá¹-á¹-hacittena,

sabbaÃ±Ã±utappiyÄ• yano ||

<86> á¹• 21 evaá¹ƒvutta nayeneva,

nava vÄ• re piá¸·andhanaá¹ƒ.

daharodÄ• si dhÄ• tÄ«naá¹ƒ,

nÄ• thÄ• nÄ• tha parÄ• yano ||

<87> á¹• 21 aá¹-á¹-havassi \Be 38/ kakÄ• letu,

evaá¹ƒcintesi buddhimÄ• .

nisinno sirisayano,

pÄ• sÄ• do parimaá¹‡á¸• ale ||

<88> á¹• 21 demibÄ• hira dÄ• naá¹ƒva,

natÄ• va mama mÄ• nasaá¹ƒ.

parito setievaÃ±hi,

ajjhattikaá¹ƒdadÄ• mahaá¹ƒ ||

<89> á¹• 21 sacemaá¹ƒ kociyÄ• ceyya,

sÄ«saá¹ƒsa moá¸·imuttadhaá¹ƒ.

chijja taá¹ƒ tassadajjeyyaá¹ƒ,

naheyyaá¹ƒ lÄ«nacetaso ||

<90> á¹• 21 hadayaá¹ƒmama \Be 39/ yÄ• ceyya,

bhinditvÄ• asinÄ• uraá¹ƒ.

nÄ«haritvÄ• nataá¹ƒtassa,

dajjeyyaá¹ƒ tuá¹-á¹-hamÄ• nasÄ• ||

<91> á¹• 21 akkhÄ«ni mamayÄ• ceyya,

uppÄ• á¹-etvÄ• na tÄ• vade.

satthena tassadajjeyyaá¹ƒ,

salohitÄ• ni tÄ• nime ||

<92> á¹• 21 hatthepÄ• decakaá¹‡á¹‡eca \Be 40/,

yÄ• ceyyamamasÄ• dhukaá¹ƒ.

chinditvÄ• tÄ• nidajjeyyaá¹ƒ,

tassapÅ«re manorathaá¹ƒ ||

<93> á¹• 21 maá¹ƒsaá¹ƒmekociyÄ• ceyya,

sÄ«ghaá¹ƒsabbasarÄ«rato.

khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ chinditvÄ• na,

dajje maá¹ƒsaá¹ƒ salohitaá¹ƒ ||

<94> á¹• 21 hohitvaá¹ƒmamadÄ• soti,

vadeyyakocicetahiá¹ƒ.

sayaá¹ƒÄ• mÄ• tisÄ• vetvÄ• ,

attÄ• naá¹ƒpi dadÄ• mahaá¹ƒ ||

<95> á¹• 21 tassevaá¹ƒ \Be 41/ cintayantassa,

kampittha pathavÄ«mahÄ• .

samantÄ• gajjamÄ• nÄ• yaá¹ƒ,

mattova kuÃ±jarovane ||

<96> á¹• 21 merurÄ• jo namitvÄ• na-

bhimukhova jetuttaraá¹ƒ.

nagaraá¹ƒ á¹-hÄ• si serita-

vettaá¹…kurova tÄ• vade ||

<97> á¹• 21 mahÄ«saddasantÄ• sena \Be 42/,

meghopÄ• vassi tÄ• vade.

ghanavassaá¹ƒmahÄ• dhÄ• raá¹ƒ,

gajjamÄ• no disodisaá¹ƒ ||

<98> á¹• 21 niccharia¹ƒsu bahÅ«vijju-

latÄ• yoca samantato.

indacÄ• pÄ• uá¹-á¹-hahiá¹ƒsu,

ukkÄ• pÄ• to tadÄ• ahu ||

<99> á¹• 21 apphoá¹-esi tahiá¹ƒdeva-

rÄ• jÄ• tuá¹-á¹-ho sujampati.

sÄ• dhusÄ• dhÅ«ti sÄ• vesi,

mahÄ• brahmÄ• kataÃ±calÄ« ||

<100> á¹• 21 brahmalokÄ• \Be 43/ tadÄ• yÄ• va,

itopathavi maá¹‡á¸• alÄ• .

accheraá¹ƒ abbhutaá¹ƒ Ä• si,

ekakolÄ• halaá¹ƒ mahÄ• ||

<101> á¹• 21 evaá¹ƒÃ±hi nekabbhÅ«tÄ• ni,

janetvÄ• na mahÄ• janaá¹ƒ.

hÄ• sayaá¹ƒ susukhaá¹ƒvaá¸• á¸• ha-

mÄ• nosoá¸·asa vassiko ||

<102> á¹• 21 kumÄ• ro \Be 44/ sabbasibbesu,

kovidoca pÄ• raá¹…gato.

phullasÄ• lova sobhanto,

vaá¹‡á¹‡ena vayasÄ• tadÄ• ||

<103> á¹• 21 athassa dÄ• tukÄ• mova,

rajjaá¹ƒmantiya deviyÄ• .

pitÄ• si siÃ±cirÄ• jatte,

puttaá¹ƒsoá¸·asa vassikaá¹ƒ ||

<104> á¹• 21 maddaraá¹-á¹-he tadÄ• madda-

rÄ• jakulÄ• bhivaá¹‡á¹‡iniá¹ƒ.

netvÄ• mahe sittemaddiá¹ƒ-

bhisiÃ±ci dhammacÄ• riniá¹ƒ ||

<105> á¹• 21 maddÄ«mÄ• tuladhÄ«tÄ• sÄ• \Be 45/,

bhaginÄ« mandahÄ• sinÄ«.

vessantarakumÄ• rassa,

seá¹-á¹-halakkhaá¹‡adhÄ• rinÄ« ||

<106> á¹• 21 pubbauá¹-á¹-hÄ• yinÄ« maddÄ«,

niccaá¹ƒ pacchÄ• nipÄ• tinÄ«.

manÄ• pacÄ• rinÄ« devÄ«,

kiá¹ƒkÄ• ra paá¹-isÄ• vinÄ« ||

<107> á¹• 21 soá¸·asitthi \Be 46/ sahassÄ• taá¹ƒ,

maddiá¹ƒsabbaá¹…ga sobhaá¹‡aá¹ƒ.

naccavÄ• dita gÄ«tehi,

paricÄ• riá¹ƒsu sabbadÄ• ||

<108> á¹• 21 vessantaro mahÄ• rÄ• jÄ• ,

rajjebhi sittakÄ• lato.

paá¹-hÄ• ya dÄ• nasÄ• lÄ• yo,

chaddÄ• naá¹ƒ dÄ• sikÄ• riya ||

<109> á¹• 21 mahÄ• dÄ• naá¹ƒ pavattesi,

vissajjanto dinedine.

sammodamÄ• no chassata-

sahassÄ• ni dhanÄ• niso ||

<110> á¹• 21 evaá¹ƒdÄ• ne \Be 47/ ramantassa,

mahesÄ«tassarÄ• jino.

puttaá¹ƒvijÄ• yiapara-

bhÄ• gemaddÄ« sudassanaá¹ƒ ||

<111> á¹• 21 sampaá¹-icchiá¹ƒsu vijÄ• ta-

kÄ• letaá¹ƒ soá¹‡á¹‡asannitaá¹ƒ.

soá¹‡á¹‡a jÄ• lenatenassa,

nÄ• maá¹ƒjÄ• lÄ«ti voharuá¹ƒ ||

<112> á¹• 21 padasÄ• \Be 48/ gamane kÄ• le,

puttassa tassajÄ• lino.

vijÄ• yi dhÄ«taraá¹ƒekaá¹ƒ,

nÄ• rÄ«naá¹ƒ seá¹-á¹-haá¹ƒsammataá¹ƒ ||

<113> á¹• 21 kaá¹‡hÄ• jinena dhÄ«taá¹ƒtaá¹ƒ,

sampaá¹-icchiá¹ƒsu sÄ• daraá¹ƒ.

tenassÄ• dhituyÄ• nÄ• maá¹ƒ,

kaá¹‡hÄ• jinÄ• ti voharuá¹ƒ ||

<114> á¹• 21 mahatÄ• parivÄ• rena,

vuddhiá¹ƒnvÄ• yiá¹ƒsu teduve.

sayantÄ• naccagÄ«tena,

naccagÄ«ta pabodhanÄ• ||

<115> á¹• 21 mahÄ• sattohi \Be 49/ mÄ• sassa,

chakkhattuá¹ƒ dÄ• namaá¹‡á¸• ape.

olokesi alaá¹…kata-

hatthikkhandha vareá¹-hito ||

<116> á¹• 21 tahiá¹ƒ kaliá¹…karaá¹-á¹-hamhi,

dubbuá¹-á¹-hikÄ• bhayÄ• nakÄ• .

sassÄ• ni nasampajjiá¹ƒsu,

dubbhikkho samayoahu ||

<117> á¹• 21 corakammaá¹ƒ \Be 50/ akariá¹ƒsu,

asakkontÄ• va jÄ«vituá¹ƒ.

janÄ• nigamagÄ• mesu,

vilumpanti dÄ• marikÄ• ||

<118> á¹• 21 kaliá¹…karaá¹-á¹-haá¹ƒ sakalaá¹ƒ,

dubbhikkhabhayapÄ«á¸·itaá¹ƒ.

ghaá¹-e vilolapÄ• rÄ«va,

saá¹…khumbhittha anÄ• thakaá¹ƒ ||

<119> á¹• 21 negamÄ• jÄ• napadÄ• sabbe,

nÄ• garÄ• ca samaggatÄ• .

rÄ• jaá¹…gaá¹‡e ukkosiá¹ƒsu,

dubbhikkhabhaya coditÄ• ||

<120> á¹• 21 tadÄ• sutvÄ• na \Be 51/ taá¹ƒrÄ• jÄ• ,

sÄ«ghaá¹ƒubbigga mÄ• nasÄ• .

koyaá¹ƒsaddoti pucchittha,

mahÄ• macce sakantike ||

<121> á¹• 21 Ä• rocayiá¹ƒsu rÄ• jÄ• naá¹ƒ,

pavattiá¹ƒ taá¹ƒasesato.

rÄ• jÄ• pi paá¹-ijÄ• nÄ• si,

meghaá¹ƒ vassÄ• paye-iti ||

<122> á¹• 21 tatoso patthanaá¹ƒkÄ• si,

samÄ• diya uposathaá¹ƒ.

devaá¹ƒ vassÄ• panatthÄ• ya,

sattÄ• haá¹ƒsattakÄ• ruá¹‡o ||

<123> á¹• 21 nahievaá¹ƒpisosakkhi \Be 52/,

vassÄ• petuá¹ƒ narissaro.

meghaá¹ƒkaliá¹…ka raá¹-á¹-hamhi,

dubbuá¹-á¹-hikÄ• va jÄ• yahi ||

<124> á¹• 21 tatoso sannipÄ• tetvÄ• ,

nÄ• gare etadabravÄ«.

vasÄ• petuá¹ƒ nasakkomi,

devaá¹ƒ kiá¹ƒ nukare-iti ||

<125> á¹• 21 tadÄ• evamavociá¹ƒsu \Be 53/,

narÄ• kaliá¹…karÄ• jino.

devaá¹ƒ vassÄ• panatthÄ• ya,

subhikkhakÄ• lakÄ• mino ||

<126> á¹• 21 siviraá¹-á¹-hemahÄ• rÄ• ja,

rajjedhammenayoá¹-hito.

jetuttaremahÄ• vessa-

ntaro siÃ±cayaoraso ||

<127> á¹• 21 dÄ• nesubhiratohesa,

kiramaá¹…galakuÃ±jaro.

tassatthipaccayonÄ• ma,

pavarosabbapaá¹‡á¸• aro ||

<128> á¹• 21 gataá¹-hÄ• nekuÃ±jarassa \Be 54/,

tassekantenakhattiya.

pÄ• vassikiragajjanto,

mahÄ• meghosavijjuko ||

<129> á¹• 21 pesetvÄ• brÄ• hmÄ• á¹‡erÄ• ja,

yÄ• cÄ• petuá¹ƒsupaá¹‡á¸• araá¹ƒ.

hatthiá¹ƒvaá¹-á¹-atitaá¹ƒtena,

sÄ«ghaá¹ƒpesehibrÄ• hmaá¹‡e ||

<130> á¹• 21 sampaá¹-icchiyasÄ• dhÅ«ti,

sutvÄ• taá¹ƒtuá¹-á¹-hamÄ• naso.

rÄ• jaá¹…gaá¹‡amhirÄ• jÄ• so,

sannipÄ• tesibrÄ• hmaá¹‡e ||

<131> á¹• 21 guá¹‡avaá¹‡á¹‡ehisampanne \Be 55/,

vicinitvÄ• nabrahmaá¹‡e.

aá¹-á¹-hatesurÄ• jÄ• tesaá¹ƒ,

nekaá¹ƒdÄ• siparibbayaá¹ƒ ||

<132> á¹• 21 Ä• nethakuÃ±jaraá¹ƒbhonto,

vessantarassasantikaá¹ƒ.

gantvÄ• yÄ• ciya-evaá¹ƒte,

rÄ• jÄ• vatvÄ• napesayiá¹ƒ ||

<133> á¹• 21 brÄ• hmÄ• á¹‡Ä• \Be 56/ aá¹-á¹-harÄ• jÄ• naá¹ƒ,

tekatvÄ• na padakkhiá¹‡aá¹ƒ.

gaÃ±chiá¹ƒsu jetuttaraá¹ƒ nÄ• gaá¹ƒ,

nethuá¹ƒ sabbaá¹…gasundaraá¹ƒ ||

<134> á¹• 21 anupubbena gantvÄ• na,

tepÄ• puá¹‡iá¹ƒsu brÄ• hmaá¹‡Ä• .

jetuttaraá¹ƒ bhuÃ±jamÄ• nÄ• ,

dÄ• nasÄ• lÄ• su acchayuá¹ƒ ||

<135> á¹• 21 tatopuá¹‡á¹‡a madinamhi,

katvÄ• sarÄ«ramattano.

tepaá¹ƒsumakkhitaá¹ƒÄ• guá¹ƒ,

pÄ• cÄ«nadvÄ• ramaá¹‡á¸• alaá¹ƒ ||

<136> á¹• 21 saá¹ƒyÄ• cissÄ• manÄ• ganti \Be 57/,

cintamÄ• nÄ• varÄ• jino.

Ä• gamentÄ• Ä• gamanaá¹ƒ,

tatthaacchiá¹ƒ subrÄ• hmÄ• á¹‡Ä• ||

<137> á¹• 21 dÄ• naggaá¹ƒ olekeyyanti,

tadÄ• sura sabhojano.

pÄ• tonÅ«tvÄ• mahÄ• satto,

alaá¹…kÄ• rena laá¹…kari ||

<138> á¹• 21 alaá¹…kata hatthikkhandhaá¹ƒ,

aruyha agamÄ• tato.

rÄ• jÄ• \Be 58/ puratthimaá¹ƒ dvÄ• raá¹ƒ,

parisÄ• ya mahantiyÄ• ||

<139> á¹• 21 mahantiá¹ƒ parisaá¹ƒdisvÄ• ,

bhitÄ• ubbigga mÄ• nasÄ• .

tatthokÄ• saá¹ƒ nalabhiá¹ƒsu,

yÄ• cituá¹ƒ brÄ• hmaá¹‡Ä• tahiá¹ƒ ||

<140> á¹• 21 tamhÄ• dakkhiá¹‡advÄ• raá¹ƒ te,

saá¹…kamitvÄ• na unnate.

padese seá¹-á¹-harÄ• jÄ• naá¹ƒ,

Ä• gamesuá¹ƒ á¹-hitÄ• tato ||

<141> á¹• 21 oloketvÄ• na \Be 59/ pÄ• cÄ«na-

dÄ• ramhi dÄ• namaá¹‡á¸• ape.

hatthikkhandhagato rÄ• jÄ• ,

dvÄ• ramÄ• gaÃ±cidakkhiá¹‡aá¹ƒ ||

<142> á¹• 21 rÄ• jÄ• naá¹ƒ Ä• gataá¹ƒ disvÄ• ,

pasÄ• retvÄ• na brÄ• hmaá¹‡Ä• .

hatthe ``vessantarojetuâ€™â€™

tikkhattuá¹ƒ itibhÄ• siá¹ƒsu ||

<143> á¹• 21 jayasaddaá¹ƒ panÄ• dante,

rÄ• jÄ• disvÄ• na brÄ• hmaá¹‡e.

hatthiá¹ƒ tesaá¹ƒ á¹-hitaá¹-hÄ• naá¹ƒ,

pÄ• jesi dÄ• namÄ• nasÄ• ||

<144> á¹• 21 hatthikkhandhe \Be 60/ nisinnova,

pasannena mukhenaso.

mhitapubbaá¹ƒ tatovoca,

girevaá¹ƒ hadayaá¹…gamaá¹ƒ ||

<145> á¹• 21 dakkhiá¹‡Ä• vaá¹-á¹-asaá¹…khena,

bÄ• huá¹ƒpaggayha dakkhiá¹‡a.

purato mama tiá¹-á¹-hantÄ• ,

kiá¹ƒ maá¹ƒyÄ• canti brÄ• hmaá¹‡Ä• ||

<146> á¹• 21 evaá¹ƒsÄ«ghama \Be 61/ vociá¹ƒsu,

pahaá¹-á¹-hÄ• brÄ• hmaá¹‡Ä• tahiá¹ƒ.

ratanaá¹ƒrÄ• ja yÄ• cÄ• ma,

kuÃ±jaraá¹ƒ sabbapaá¹‡á¸• araá¹ƒ ||

<147> á¹• 21 idaá¹ƒsutvÄ• nasocinti,

ajjhattikaá¹ƒ pidÄ• tave.

ahamicchÄ• mitedÄ• ni,

mamaá¹ƒ yÄ• canti bÄ• hiraá¹ƒ ||

<148> á¹• 21 idÄ• ni pÅ«rayissÄ• mi,

yÄ• cantÄ• naá¹ƒ manorathaá¹ƒ.

evaá¹ƒcintiyasobhÄ• si \Be 62/,

hatthikkhandhaá¹-hito iti ||

<149> á¹• 21 demitaá¹ƒ navikampÄ• mi,

yaá¹ƒmaá¹ƒyÄ• canti brÄ• hmaá¹‡Ä• .

kelÄ• sa sadisaá¹ƒ setaá¹ƒ,

alaá¹…kataá¹ƒ gajuttamaá¹ƒ ||

<150> á¹• 21 hatthikkhandhÄ• tato ruyha,

rÄ• jÄ• cÄ• gÄ• dhimÄ• naso.

olokesitikkhattuá¹ƒtaá¹ƒ,

katvÄ• nÄ• gaá¹ƒ padakkhiá¹‡aá¹ƒ ||

<151> á¹• 21 gahetvÄ• \Be 63/ soá¹‡á¹‡abhiá¹…gÄ• raá¹ƒ,

sugandhodaka pÅ«ritaá¹ƒ.

ahvÄ• yi etha bhontoti,

kuÃ±jaraá¹ƒesa dÄ• tave ||

<152> á¹• 21 gahetvÄ• rajatadÄ• ma-

sadisaá¹ƒ seta hattino.

soá¹‡á¸• aá¹ƒá¹-á¹-hapiya hatthesu,

brÄ• hmaá¹‡Ä• naá¹ƒ gajissaro ||

<153> á¹• 21 sÄ• laá¹…kataá¹ƒ mahÄ• nÄ• gaá¹ƒ,

pÄ• tetvÄ• dakkhiá¹‡odakaá¹ƒ.

adÄ• si seá¹-á¹-hadantiá¹ƒtaá¹ƒ,

asallinena cetasÄ• ||

<154> á¹• 21 saddhiá¹ƒ \Be 64/ vÄ«satilakkhena,

catulakkhÄ• ni agghati.

alaá¹…kÄ• rohi nÄ• gassa,

nÄ• nÄ• ratanacittito ||

<155> á¹• 21 athÄ• pianagghÄ• honti,

chaá¸·eva aá¹…kusÄ• disu.

maá¹‡ayo vÄ• raá¹‡ocÄ• pi,

anaá¹…gho sattanagghikÄ• ||

<156> á¹• 21 yatÄ• vutta ratanehi,

saddhiá¹ƒ adÄ• si kuÃ±jaraá¹ƒ.

nÄ• gopiyopi teneva,

tato sabbaÃ±Ã±utaá¹ƒ piyaá¹ƒ ||

<156> á¹• 21 athÄ• pi \Be 65/ paÃ±casatÄ• ni,

paricÄ• rÄ• ni hatthino.

kulÄ• ni hatthigopehi,

saddhiá¹ƒ adÄ• si sÄ• daraá¹ƒ ||

<158> á¹• 21 vessantarena dinnamhi,

seta maá¹…gala kuÃ±jare.

acetanÄ• pinÄ• dentÄ«,

medanÄ« sampa kampatha ||

<159> á¹• 21 tahiá¹ƒ \Be 66/ bhÄ«sanakaá¹ƒ Ä• si,

nÄ• naá¹ƒ lomahaá¹ƒsanaá¹ƒ.

mahanto vipulo ghoso,

khumbhittha sakalaá¹ƒ puraá¹ƒ ||

<160> á¹• 21 mahÄ«saddasantÄ• sena,

megho pÄ• vassi tÄ• vade.

ghanavassaá¹ƒ mahÄ• dhÄ• raá¹ƒ,

gajjamÄ• no diso disaá¹ƒ ||

<161> á¹• 21 niccharia¹ƒsu bahÅ«vijju-

latÄ• yoca samantato.

indacÄ• pÄ• uá¹-á¹-hahÄ«á¹ƒsu,

ukkÄ• pÄ• to tadÄ• ahu ||

<162> á¹• 21 hatthiá¹ƒ \Be 67/ laddhÄ• nate tuá¹-á¹-hÄ• ,

brÄ• hmaá¹‡Ä• kiradakkhiá¹‡Ä• -

dvÄ• rÄ• nagara majjhena,

gajakkhandha gatÄ• nayuá¹ƒ ||

<163> á¹• 21 mahÄ• janaparivÄ• re,

gajÄ• ruá¸·heá¹-á¹-ha brÄ• hmaá¹‡e.

passiá¹ƒ sunÄ• garÄ• sabbe,

tadÄ• te etadabravuá¹ƒ ||

<164> á¹• 21 amhÄ• kaá¹ƒ \Be 68/ kuÃ±jaraá¹ƒ hambho,

Ä• ruá¸·hÄ• vo idhÄ• gatÄ• .

dinnoyaá¹ƒ kena tumhÄ• kaá¹ƒ,

kadÄ• laddho kuto-iti ||

<165> á¹• 21 vessantarena dinno no,

kathaá¹ƒtumhe vadissatha.

nakatheyyÄ• ma vitthÄ• raá¹ƒ,

gacchema nagaraá¹ƒ mayaá¹ƒ ||

<166> á¹• 21 evaá¹ƒvatvÄ• nikkhamiá¹ƒsu,

dvÄ• rena uttarenate.

cittaá¹ƒvilola \Be 69/ mÄ• nÄ• va,

nÄ• garÄ• naá¹ƒ kaliá¹…kajÄ• ||

<167> á¹• 21 tadÄ• hi nÄ• garÄ• sabbe,

bodhisattassa kujjhitÄ• .

rÄ• jadvÄ• re sannipacca,

upakkosamakaá¹ƒsu te ||

<168> á¹• 21 adhammenevabhonttono,

nÄ• gaá¹ƒ raá¹-á¹-hassa pÅ«jitaá¹ƒ.

adÄ• vessantaroduá¹-á¹-ha-

brÄ• hmaá¹‡Ä• namalaá¹…kataá¹ƒ ||

<169> á¹• 21 saá¹…khumbhitacittÄ• \Be 70/ sabbe,

tatonagaravÄ• sino.

gantvÄ• siÃ±cayarÄ• jassa,

santikaá¹ƒ evamabravuá¹ƒ ||

<170> á¹• 21 vidhamaá¹ƒdevateraá¹-á¹-haá¹ƒ,

puttovessantarotava.

kataá¹ƒsokuÃ±jaraá¹ƒdÄ• si,

siviraá¹-á¹-hassapÅ«jitaá¹ƒ ||

<171> á¹• 21 kathaá¹ƒso \Be 71/ vÄ• raá¹‡aá¹ƒdÄ• si,

setaá¹ƒ kelÄ• sasannibhaá¹ƒ.

paá¹‡á¸• ukampalasaÃ±channaá¹ƒ,

jaya bhÅ«mi vijanÄ• naá¹ƒ ||

<172> á¹• 21 sace so dÄ• tumiccheyya,

annaá¹ƒpÄ• á¹‡aÃ±cabhojanaá¹ƒ.

vatthaá¹ƒ senÄ• sanaá¹ƒ soá¹‡á¹‡aá¹ƒ,

yuttaá¹ƒdÄ• tuá¹ƒ yathicchitaá¹ƒ ||

<173> á¹• 21 sacetvaá¹ƒ nakarissasi,

sivÄ«naá¹ƒ vacanaá¹ƒidaá¹ƒ.

maÃ±Ã±etaá¹ƒ sahaputtena,

sivÄ«hatthe karissare ||

<174> á¹• 21 tajjamÄ• nÄ• hi \Be 72/ evaÃ±hi,

sutvÄ• sivÄ«hi bhÄ• sitaá¹ƒ.

maÃ±Ã±ittha siÃ±cayo puttaá¹ƒ,

mÄ• retuá¹ƒ icchareiti ||

<175> á¹• 21 evaá¹ƒbyÄ• kÄ• si teneva,

sÄ«ghaá¹ƒvibbhanta mÄ• naso.

puttapema codito so,

sokasalla samappito ||

<176> á¹• 21 kÄ• maá¹ƒ \Be 73/ janapado sabbaá¹ƒ,

raá¹-á¹-haÃ±cÄ• pi vinassatu.

nÄ• haá¹ƒ sivÄ«naá¹ƒvacanÄ• ,

pabbÄ• jeyyaá¹ƒ mamatrajaá¹ƒ ||

<177> á¹• 21 kathaá¹ƒ haá¹ƒ tamhi dubbheyyaá¹ƒ,

santoso suddhacetaso.

puttaá¹ƒkathaÃ±ca niddosaá¹ƒ,

satthena ghÄ• taye mama ||

<178> á¹• 21 sivayo tassa sutvÄ• na,

bhÄ• sitaá¹ƒ puttagiddhino.

avocuá¹ƒ visaá¹-á¹-hÄ• vÄ«ta-

bhahÄ• evaá¹ƒ yathÄ• tathaá¹ƒ ||

<179> á¹• 21 mÄ• naá¹ƒ \Be 74/ daá¹‡á¸• ena satthena,

nÄ• pi so bandhanÄ• raho.

pabbÄ• jehi vanaá¹ƒ raá¹-á¹-hÄ• ,

vaá¹…ke vasatu pabbate ||

<180> á¹• 21 tadÄ• cintayi sorÄ• jÄ• ,

nayuttaá¹ƒ panÅ«detave.

chandaá¹ƒ hi sivinaá¹ƒ dÄ• ni,

tato voca subhÄ• sitaá¹ƒ ||

<181> á¹• 21 yathÄ• chandaá¹ƒ \Be 75/ kareyyÄ• mi,

raá¹-á¹-ha pabbÄ• jayetha taá¹ƒ.

ekokÄ• saÃ±ca yÄ• cÄ• ma,

rattiá¹ƒ so vasataá¹ƒ imaá¹ƒ ||

<182> á¹• 21 amantetu yathÄ• kÄ• maá¹ƒ,

kaá¹‡hÄ• jinÄ• ya jÄ• linÄ• .

tathÄ• ca maddiyÄ• saddhiá¹ƒ,

kÄ• meca paribhuÃ±jatu ||

<183> á¹• 21 tato ratyÄ• vivasÄ• ne,

sÅ«riyuggamanesati.

samaggÄ• sivayo hutvÄ• ,

raá¹-á¹-hÄ• pabbajayantu taá¹ƒ ||

<184> á¹• 21 paccÄ• gaÃ±chuá¹ƒ \Be 76/ tadÄ• sabbe,

sivayo tuá¹-á¹-hamÄ• nasÄ• .

sampaá¹-icchitvÄ• na sÄ• dhÅ«ti,

vacanaá¹ƒ sivirÄ• jino ||

<185> á¹• 21 tatoso siÃ±cayoekaá¹ƒ,

kattÄ• raá¹ƒ puttasantikaá¹ƒ.

sÄ• sanaá¹ƒ pesanatthÄ• ya,

turitaá¹ƒ evamabravÄ« ||

<186> á¹• 21 uá¹-á¹-hehi katte taramÄ• no,

gantvÄ• vassantaraá¹ƒ vada.

sivayo deva tekuddhÄ• ,

negamÄ• ca samÄ• gatÄ• ||

<187> á¹• 21 asmÄ• \Be 77/ ratyÄ• vivasÄ• ne,

sÅ«riyuggamane sati.

samaggÄ• sivayo hutvÄ• ,

raá¹-á¹-hÄ• pabbÄ• jayantitaá¹ƒ ||

<188> á¹• 21 sakattÄ• taramÄ• nova,

sivirÄ• jena pesito.

upÄ• gami puraá¹ƒrammaá¹ƒ,

vessantara nivesanaá¹ƒ ||

<189> á¹• 21 tatthaddasa \Be 78/ kuraá¹ƒso,

ramamÄ• naá¹ƒ sake pure.

parikiá¹‡á¹‡aá¹ƒ amaccehi,

tidasÄ• naá¹ƒva vÄ• savaá¹ƒ ||

<190> á¹• 21 vanditvÄ• rodamÄ• noso,

kattÄ• vessantaraá¹ƒ bravÄ«.

dukkhaá¹ƒ te vedayissÄ• mi,

mÄ• mekujjha rathesabha ||

<191> á¹• 21 asmÄ• ratyÄ• vivasÄ• ne,

sÅ«riyuggamane sati.

sivayo deva tekuddhÄ• ,

raá¹-á¹-hÄ• pabbÄ• jayantitaá¹ƒ ||

<192> á¹• 21 sutvÄ• na \Be 79/ bhÄ• sitaá¹ƒ etaá¹ƒ,

hasamÄ• no pamodayaá¹ƒ.

evaá¹ƒpucchittha kattÄ• raá¹ƒ,

vessantaro sudhÄ«timÄ• ||

<193> á¹• 21 kismiá¹ƒ me sivayo kuddhÄ• ,

yaá¹ƒ napassÄ• mi dukkaá¹-aá¹ƒ.

taá¹ƒme katte viyÄ• cikkha,

kasmÄ• pabbÄ• jayanti maá¹ƒ ||

<194> á¹• 21 tahiá¹ƒ \Be 80/ kattÄ• idaá¹ƒvoca,

hatthidÄ• nena kujjhare.

khÄ«yanti sivayo rÄ• ja,

tasmÄ• pabbÄ• jayanti taá¹ƒ ||

<195> á¹• 21 taá¹ƒsutvÄ• na mahÄ• satto,

dÄ• nesu thÄ«ramÄ• naso.

vacanaá¹ƒ mhitapubbaá¹ƒ so,

kattÄ• raá¹ƒ etadabravÄ« ||

<196> á¹• 21 hadayaá¹ƒ \Be 81/ cakkhumahaá¹ƒ dajjaá¹ƒ,

bÄ• huá¹ƒpi dakkhiá¹‡aá¹ƒ mama.

hiraÃ±Ã±a maá¹‡isoá¹‡á¹‡Ä• diá¹ƒ,

nakiá¹ƒ bÄ• hirakaá¹ƒ dhanaá¹ƒ ||

<197> á¹• 21 kÄ• maá¹ƒmaá¹ƒsi vayosabbe,

pabbÄ• jentu hanantuvÄ• .

nevadÄ• nÄ• viramissaá¹ƒ,

kÄ• maá¹ƒchindantu sattadhÄ• ||

á¹• 21 tatoso devatÄ• viá¹-á¹-ho,

kattÄ• maggama desayi.

pabbÄ• jitÄ• naá¹ƒ sabbesaá¹ƒ,

gatapubbaá¹ƒ purÄ• á¹‡akaá¹ƒ ||

<199> á¹• 21 kontÄ«mÄ• rÄ• ya \Be 82/ tÄ«rena,

gÄ«rimÄ• raÃ±caraá¹ƒ pati.

yenapabbÄ• jitÄ• yanti,

tenagacchatu subbato ||

<200> á¹• 21 taá¹ƒsutvÄ• na bodhisatto,

sÄ• dhÅ«ti sampaá¹-icchiya.

ekokÄ• saá¹ƒ nÄ• garÄ• naá¹ƒ,

yÄ• cetuá¹ƒ evamabravÄ« ||

<201> á¹• 21 dÄ• naá¹ƒsattasatakaá¹ƒhaá¹ƒ \Be 83/,

kattedajjaá¹ƒ suvetato.

parasve nikkhamissÄ• mi,

rattiá¹ƒdivaá¹ƒ khamantume ||

<202> á¹• 21 sÄ• dhudevapavakkhÄ• mi,

khamÄ• petuá¹ƒnisÄ• divaá¹ƒ.

nÄ• garÄ• naá¹ƒtivatvÄ• na,

tadÄ• kattÄ• pipakkami ||

<203> á¹• 21 mahÄ• sattomahÄ• yena- \Be 84/

kuttaá¹ƒsakalakammikaá¹ƒ.

pakkosÄ• viyasvedÄ• naá¹ƒ,

evaá¹ƒbyÄ• kÄ• sidÄ• tave ||

<204> á¹• 21 hatthÄ«asserateitthÄ«,

dÄ• sÄ«dÄ• secadhenuyo.

paá¹-iyÄ• dehitvaá¹ƒsatta-

satecÄ• gÄ• yamÄ• risa ||

á¹• 0 205__._ á¹• 21 athonÄ• nappakÄ• rÄ• ni,

annapÄ• nÄ• nisabbaso.

suraá¹ƒpi paá¹-iyÄ• dehi,

sabbaá¹ƒdÄ• tabbayuttakaá¹ƒ ||

<206> á¹• 21 evaá¹ƒsobyÄ• karitvÄ• na \Be 85/,

pemacittenacodito.

ekovamaddiyÄ• rammaá¹ƒ,

pÄ• sÄ• damabhirÅ«hatha ||

<207> á¹• 21 rattacandana gandhehi,

gandhodakehivÄ• sitaá¹ƒ.

sopÄ• vekkhisirÄ«gabbhaá¹ƒ,

maddÄ«devÄ«nivÄ• sanaá¹ƒ ||

<208> á¹• 21 maddÄ«disvÄ• naÄ• yantaá¹ƒ \Be 86/,

mhitÄ• nanenasÄ• mikaá¹ƒ.

uá¹-á¹-hÄ• siÄ• sanÄ• sÄ«ghaá¹ƒ,

reá¹‡umattÄ• vakinnarÄ« ||

<209> á¹• 21 uá¹-á¹-hÄ• hitvÄ• nasÄ• maddÄ«,

vÄ• mahatthesu rÄ• jino.

dakkhiá¹‡e nasahatthena,

gaá¹‡hitthamandahÄ• sinÄ« ||

<210> á¹• 21 tatosirisayanamhi \Be 87/,

nasinnaá¹ƒsakasÄ• mikaá¹ƒ.

bÄ«jayantÄ«vasÄ• á¹-á¹-hÄ• si,

maddÄ«saÃ±Ã±atavÄ• sinÄ« ||

<211> á¹• 21 maddiá¹ƒaá¹…keá¹-á¹-hapetvÄ• tha,

gaá¹‡haá¹ƒhattesudeviyÄ• .

mukhaá¹ƒmukhenakatvÄ• na,

rÄ• jÄ• mandamabhÄ• satha ||

<212> á¹• 21 yaá¹ƒtesacemayÄ• dinnaá¹ƒ,

yaÃ±catepettikaá¹ƒdhanaá¹ƒ.

sabbaá¹ƒtaá¹ƒnidaheyyÄ• si,

bhaddekomÄ• rapemike ||

<213> á¹• 21 tahiá¹ƒnavuttapubbaá¹ƒme \Be 88/,

sÄ• mikenamamÄ«disaá¹ƒ.

kadÄ• cietthakaá¹ƒkÄ• laá¹ƒ,

maddÄ«evaÃ±hicintayi ||

<214> á¹• 21 tato ubbiggacittena,

maddÄ«eva mabhÄ• satha.

kuhiá¹ƒ deva nidahÄ• mi,

taá¹ƒme akkhÄ• hi pucchito ||

<215> á¹• 21 sÄ«lavantesu \Be 89/ dujjÄ• si,

dÄ• naá¹ƒ maddÄ« yathÄ• rahaá¹ƒ.

nahidÄ• nÄ• paraá¹ƒatthi,

patiá¹-á¹-hÄ• sabbapÄ• á¹‡inaá¹ƒ ||

<216> á¹• 21 nidhÄ• naá¹ƒ nÄ• ma etaá¹ƒva,

dhanÄ• naá¹ƒ nandivaá¸• á¸• hane.

dÄ• naá¹ƒhi nidhi sattÄ• naá¹ƒ,

evaá¹ƒbyÄ• kÄ• si khattiyo ||

<217> á¹• 21 maddÄ«vatvÄ• na \Be 90/ sÄ• dhÅ«ti,

onamitvÄ• siruttamaá¹ƒ.

sampaá¹-icchi tato rÄ• jÄ• ,

punÄ• pi evamabravÄ« ||

<218> á¹• 21 jÄ• limhimaddidayesi,

sÄ• dhukaá¹‡hÄ• jinÄ• yaca.

gÄ• ravaá¹ƒnivÄ• taá¹ƒkÄ• si,

sassuyÄ• sassuramhica ||

<219> á¹• 21 yohitaá¹ƒ pema cittena,

mayÄ• vippavasena te.

icche cebhavituá¹ƒ attÄ• ,

sakkaccaá¹ƒ taá¹ƒupaá¹-á¹-hahe ||

<220> á¹• 21 sace \Be 91/ evaá¹ƒ nabhaveyya,

bhattÄ• raá¹ƒ mÄ• disaá¹ƒ viyaá¹ƒ.

parire sehi aÃ±Ã±aá¹ƒ tvaá¹ƒ,

mÄ• ki ssittho mayÄ• vinÄ• ||

<221> á¹• 21 tadÄ• hi dummukhÄ« maddÄ«,

rÄ• jÄ• na meva mabravÄ«.

dussutaá¹ƒ vata suá¹‡omi,

Ä«disaá¹ƒ kinnubhÄ• sasi ||

<222> á¹• 21 viyÄ• cikkhÄ• mi \Be 92/ mebha dde,

sakalaá¹ƒ dÄ• ni kÄ• riá¹‡aá¹ƒ.

hatthidÄ• nenakujjhanti,

samaggÄ• sivayo mama ||

<223> á¹• 21 pabbÄ• jenti mamaá¹ƒ tena,

sivayo siviraá¹-á¹-hato.

mahÄ• dÄ• naá¹ƒ dadissÄ• mi,

suve komÄ• rasaá¹…game ||

<224> á¹• 21 parasve nikkhamissÄ• mi,

raá¹-á¹-hÄ• ekova sobhaá¹‡e.

nÄ• nÄ• bhayehi saá¹ƒkiá¹‡á¹‡aá¹ƒ

vaá¹…kaá¹ƒ gacchÄ• mi pabbata ||

<225> á¹• 21 pÄ• á¹‡Ä«katapiye \Be 93/ jÄ• liá¹ƒ,

kaá¹‡hÄ• jinaÃ±ca attajaá¹ƒ.

taÃ±caohÄ• ya gaccheyyaá¹ƒ,

vaseyyaá¹ƒ ekakovane ||

<226> á¹• 21 raÃ±Ã±o sutvÄ• na saá¹…kampi,

vacanaá¹ƒsokavaá¸• á¸• hanaá¹ƒ.

mÄ• luteritapattaá¹ƒva,

maddÄ«yÄ• hadayaá¹ƒ tadÄ• ||

<227> á¹• 21 mÄ• mamevamavacuttha \Be 94/,

kampesi hadayaá¹ƒ mama.

tattatelenasittaá¹ƒva,

sariraá¹ƒ rÄ• ja dayhate ||

<228> á¹• 21 nesadhammo mahÄ• rÄ• ja,

yaá¹ƒ tvaá¹ƒ gaccheyya ekako.

ahaá¹ƒpi tena gacchÄ• mi,

yenagacchasi khattiya ||

<229> á¹• 21 maraá¹‡aá¹ƒvÄ• \Be 95/ tayÄ• saddhiá¹ƒ,

jÄ«vitaá¹ƒvÄ• tayÄ• vinÄ• .

tadeva maraá¹‡aá¹ƒ seyyo,

yaÃ±cejÄ«ve tayÄ• pinÄ• ||

<230> á¹• 21 aggiá¹ƒ ujjÄ• layitvÄ• na,

ekajÄ• la samÄ• hitaá¹ƒ.

tatthe vamaraá¹‡aá¹ƒ seyyo,

yaÃ±ce jÄ«ve tayÄ• vinÄ• ||

<231> á¹• 21 carantÄ• raÃ±Ã±anÄ• gaá¹ƒva,

duggesvanvetti hatthinÄ«.

evaá¹ƒtaá¹ƒ \Be 96/ anugacchÄ• mi,

putteÄ• dÄ• yapacchato ||

<232> á¹• 21 vimaá¹ƒsetuá¹ƒ tadÄ• rÄ• jÄ• ,

mÄ• nasaá¹ƒ maddideviyÄ• .

nÄ• nÄ• bhayaá¹ƒ pakÄ• sento,

evaá¹ƒbravi bhayÄ• payaá¹ƒ ||

<233> á¹• 21 viyÄ• cikkhÄ• mi \Be 97/ tesaccaá¹ƒ,

vanamhi mudumÄ• nase.

nÄ• nÄ• bhayaá¹ƒ kharaá¹ƒ ghoraá¹ƒ,

hesmaá¹ƒ hadayakampanaá¹ƒ ||

<234> á¹• 21 kesarÄ«nÄ• ma yebhadde,

migarÄ• jÄ• kharassarÄ• .

hiá¹ƒ santiá¹ƒ te sasaddena,

migetikkhagga dÄ• á¹-hino ||

<235> á¹• 21 dÄ«pÄ«byagghÄ• kaá¹‡hÄ• cchÄ• ca,

tikkhagga nakha dhÄ• rino.

khaggÄ• \Be 98/ vanamahiá¹ƒsÄ• ca,

tikkhaggasiá¹…gadhÄ• rino ||

<236> á¹• 21 tikkhagga nakha siá¹…gehi,

ete posaá¹ƒpi chindiya.

khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ karitvÄ• na,

mÅ«lÄ• laá¹ƒviya bhakkhare ||

<237> á¹• 21 yÄ• cayakkhiniyoyakkhÄ• ,

bahÅ«manussakhÄ• dakÄ• .

naraá¹ƒnÄ• riá¹ƒ gavesanti,

dummukhÄ• khaggapÄ• á¹‡ino ||

<238> á¹• 21 atho \Be 99/ ajagarÄ• sappÄ• ,

ghoravÄ«sÄ• ca vijjare.

viá¹ƒsÄ• cÄ• rakkhasÄ• vÄ• á¸·Ä• ,

sajjulohitabhojanÄ• ||

<139> á¹• 21 aÃ±Ã±epi bahavosanti,

bhayÄ• bhesmakÄ• rakÄ• .

kiá¹ƒnabhÄ• yasi etesaá¹ƒ,

bhayÄ• naá¹ƒ bhayamÄ• nase ||

<240>á¹• 21 mÄ• \Be 100/ mamaá¹ƒ tvaá¹ƒ nugacchÄ• hi,

gacchantaá¹ƒ bhayasaá¹ƒyutaá¹ƒ.

vanaá¹ƒ idheva acchÄ• hi,

vuttehisahabhÄ«ruke ||

<141> á¹• 21 tvekadÄ• sirigabbhamhi,

vasantÄ« sahame subhe.

sutvÄ• gavesitÄ• á¹‡aá¹…ke,

kiá¹ƒme maÃ±jÄ• ragajjitaá¹ƒ ||

<242> á¹• 21 tvekadÄ• kiá¹ƒvibodhesi \Be 101/,

bhemibhemÄ«ti bhÄ• siya.

rattiyaá¹ƒ hi sayantaá¹ƒ maá¹ƒ,

sutvÄ• nuluá¹…kavassitaá¹ƒ ||

<243> á¹• 21 tvekadÄ• meghasaddaá¹ƒhi,

sutvÄ• divÄ• mamantikaá¹ƒ.

dhÄ• vitvÄ• maá¹ƒ parissajja,

kiá¹ƒ mucchilomahaá¹ƒsÄ«nÄ« ||

<144> á¹• 21 evaá¹ƒbhaya \Be 102/ caÃ±calÄ• ya,

sukhumÄ• lÄ• ya deviyÄ• .

nÄ• laá¹ƒhi vasituá¹ƒraÃ±Ã±e,

bhesme avanavÄ• sike ||

<245> á¹• 21 maddÄ«sutvÄ• na rÄ• jassa,

bhÄ• sittaá¹ƒ thÄ«ramÄ• nasÄ• .

visÄ• radena cittena,

sÄ• mikaá¹ƒ evamabravÄ« ||

<246> á¹• 21 tayime pema cittaÃ±ca,

araÃ±Ã±e bhayamÄ• nasaá¹ƒ.

tayitesumahÄ• rÄ• ja \Be 103/,

sutikkhaá¹ƒ pema cetasaá¹ƒ ||

<247> á¹• 21 sandate sÄ«ghasotaá¹ƒme,

tayisÄ• gara sannibhe.

niccaá¹ƒpemodakaá¹ƒrÄ• ja,

gaá¹…godakaá¹ƒva sÄ• gare ||

<248> á¹• 21 maraá¹‡aá¹ƒpemacittena,

jÄ«vitaá¹ƒ bhaya cetasÄ• .

tadeva maraá¹‡aá¹ƒseyyo,

yaÃ±cetaá¹ƒ jÄ«vitaá¹ƒciraá¹ƒ ||

<249> á¹• 21 pÄ• kÄ• raá¹ƒ \Be 104/ mamÅ«raá¹ƒrÄ• ja,

katvÄ• na puratovanaá¹ƒ.

nÄ• nÄ• bhayaá¹ƒ nivÄ• rentÄ«,

gacchaá¹ƒ haá¹ƒverahiá¹ƒsinÄ« ||

<250> á¹• 21 tayihaá¹ƒ pemacittÄ• siá¹ƒ,

gahettvÄ• vaá¹…kapabbate.

phalÄ• phalaá¹ƒgavesantÄ«,

vaseyyÄ• mi tayÄ• saha ||

<251> á¹• 21 evaá¹ƒÃ±hi \Be 105/ sÅ«rabhÄ• vaá¹ƒ sÄ• ,

dassayitvÄ• na attano.

himavanta vÄ• sinÄ«va-

rÄ• jÄ• naá¹ƒ vÄ«titosayi ||

<252> á¹• 21 yadÄ• dakkhasinaccante,

kumÄ• re mÄ• ladhÄ• rine.

kÄ«á¸·ante assameramme,

narajjassa sarissasi ||

<253> á¹• 21 yadÄ• dakkhasigÄ• yante \Be 106/,

aÃ±Ã±oÃ±Ã±amukhadassine.

kumÄ• revanagumbamhi,

narajjassa sarissasi ||

<254> á¹• 21 yadÄ• dakkhasimÄ• taá¹…gaá¹ƒ,

sÄ• yaá¹ƒpÄ• taá¹ƒbrahÄ• vane.

asahÄ• yaá¹ƒvicarantaá¹ƒ,

narajjassa sarissasi ||

<255> á¹• 21 nÄ• daá¹ƒkareá¹‡usaá¹…ghassa \Be 107/,

nadamÄ• nassapÅ«rato.

nÄ• gassavajatosutvÄ• ,

narajjassasarissasi ||

<256> á¹• 21 migaá¹ƒdisvÄ• nasÄ• yanhaá¹ƒ,

paÃ±camÄ• linamÄ• gataá¹ƒ.

kiá¹ƒ pÅ«risecanaccante,

narajjhassasarissasi ||

<257> á¹• 21 yadÄ• sussasinigghosaá¹ƒ \Be 108/,

sandamÄ• nÄ• yasindhuyÄ• .

gÄ«taá¹ƒkiá¹ƒpurisÄ• naÃ±ca,

narajjassasarissasi ||

<258> á¹• 21 saratassacasÄ«hassa,

byagghassacchassadivino.

saddaá¹ƒ sutvÄ• nakhaggassa,

narajjassasarissasi ||

<259> á¹• 21 yadÄ• morÄ«hiparikiá¹‡á¹‡aá¹ƒ \Be 109/,

vicitrapucchapakkhinaá¹ƒ.

moraá¹ƒdakkhasinaccantaá¹ƒ,

narajjassa sarissasi ||

<260> á¹• 21 yadÄ• dakkhasi hemante,

pupphitedharaá¹‡Ä«ruhe.

surabbhisampavÄ• yante,

narajjassa sarissasi ||

<261> á¹• 21 yadÄ• \Be 110/ hemanti kemÄ• se,

haritaá¹ƒ dakkhasi medaniá¹ƒ.

indagopaka saÃ±channaá¹ƒ,

narajjassa sarissasi ||

<162> á¹• 21 tadÄ• hiphussatÄ«devÄ«,

á¹-hitÄ• si puttasokinÄ«.

sÄ«rÄ«pagabbhassadvÄ• ramhi,

vimaá¹ƒsantÄ«kathÄ• kathaá¹ƒ ||

<263> á¹• 21 kalunaá¹ƒparidevittha \Be 111/,

aÃ±Ã±oÃ±Ã±Ä• bhÄ• sitaá¹ƒgiraá¹ƒ.

sutvÄ• naphussatÄ«devÄ«,

vuttassasuá¹‡isÄ• yaca ||

<264> á¹• 21 visaá¹ƒmekhÄ• ditaá¹ƒseyyo,

pabbatÄ• ca papÄ• tanaá¹ƒ.

mataÃ±carajjuyÄ• bajjha,

natthatthojÄ«vitename ||

<265> á¹• 21 ajjhÄ• yakaá¹ƒ \Be 112/ dÄ• na patiá¹ƒ,

yasassinaá¹ƒ amacchariá¹ƒ.

kasmÄ• vessaraá¹ƒ puttaá¹ƒ,

pabbÄ• janti adÅ«sakaá¹ƒ ||

<266> á¹• 21 pÅ«jitaá¹ƒ patirÄ• jÅ«hi,

sabbalokahi tesinaá¹ƒ.

kasmÄ• vessanttaraá¹ƒ vuttaá¹ƒ,

pabbÄ• jentiadÅ«sakaá¹ƒ ||

<267> á¹• 21 kalunaá¹ƒ pari devitvÄ• ,

assÄ• setvÄ• na phussatÄ«.

vuttaÃ±ca suá¹‡isaá¹ƒ sÄ«ghaá¹ƒ,

agÄ• siÃ±caya santikaá¹ƒ ||

<268> á¹• 21 tatotaá¹ƒ \Be 113/ siÃ±cayaá¹ƒ devÄ«,

visaá¹-á¹-hÄ• etadabravÄ«.

nÄ• nÅ«pÄ• yaá¹ƒ pakÄ• sentÄ«,

vicitta vÄ• da viÃ±Ã±unÄ« ||

<269> á¹• 21 madhÅ«niva palÄ• tÄ• ni,

ambÄ• vapati tÄ• chamÄ• .

evaá¹ƒ he ssatite raá¹-á¹-haá¹ƒ,

pabbÄ• jiteadÅ«sake ||

<270> á¹• 21 haá¹ƒ so \Be 114/ nikhÄ«á¹‡a pattova,

pallasmiá¹ƒ anÅ«dake.

apaviá¹-á¹-ho amaccehi,

ekorÄ• jÄ• vihiyyasi ||

<270> á¹• 21 tantaá¹ƒ brÅ«mi mahÄ• rÄ• ja,

atthotemÄ• upaccagÄ• .

mÄ• naá¹ƒ sivÄ«naá¹ƒ vacanÄ• ,

pabbÄ• jesiadÅ«sakaá¹ƒ ||

<172> á¹• 21 deviyÄ• vacanaá¹ƒ sutvÄ• \Be 115/,

dhammarÄ• jÄ• dhammaÃ±caro.

dhammenadhammikaá¹ƒ brÅ«si,

mahesiá¹ƒ puttasokiniá¹ƒ ||

<273> á¹• 21 esovessantarobhadde,

pÄ• á¹‡Ä• piyatarohime.

tathÄ• pinaá¹ƒ pabbÄ• jemi,

dhammasatthavasÄ• nugo ||

<274> á¹• 21 sÄ«viraá¹-á¹-hamhiporÄ• á¹‡a- \Be 116/

rÄ• jÅ«naá¹ƒ dhammatantiyÄ• .

ahaÃ±hipacitiá¹ƒ kummi,

vinayantomamorasaá¹ƒ ||

<275> á¹• 21 raÃ±Ã±otaá¹ƒ vacanaá¹ƒ sutvÄ• ,

khinnÄ• hadayakampinÄ«.

punasÄ• paridevantÄ«,

evaá¹ƒ vilaviphussatÄ« ||

<276> á¹• 21 yassapubbedhajaggÄ• ni,

kaá¹‡ikÄ• rÄ• vapupphitÄ• .

yÄ• yantamanuyÄ• yanti,

svajjekovagamissati ||

<277> á¹• 21 indagopakavaá¹‡á¹‡Ä• bhÄ• \Be 117/,

gandhÄ• rÄ• paá¹‡á¸• ukampalÄ• .

yÄ• yantamanuyÄ• yanti,

svajjekovagamissasi ||

<278> á¹• 21 yopubbehatthinÄ• yÄ• ti,

sivikÄ• yarathenaca.

svajjavessarorÄ• jÄ• ,

kathaá¹ƒgacchatipatthikÄ• ||

<279> á¹• 21 kathaá¹ƒcandanalittaá¹…go \Be 118/,

naccagÄ«tapabodhano.

khurÄ• jinaá¹ƒ pharusaÃ±ca,

khÄ• rikÄ• jaÃ±cahÄ• hiti ||

<280> á¹• 21 pavÄ«santo brahÄ• raÃ±Ã±aá¹ƒ,

kÄ• sÄ• vaá¹ƒ ajinÄ• nivÄ• .

kharaá¹ƒ kusa mayaá¹ƒ cÄ«raá¹ƒ,

kathaá¹ƒ pari dahissati ||

<281> á¹• 21 kÄ• siyÄ• nica \Be 119/ dharetvÄ• ,

khomako á¹-umparÄ• nica.

kusacÄ«rÄ• ni dhÄ• rentÄ«,

kathaá¹ƒmaddÄ«karissati ||

<282> á¹• 21 vayhÄ• hi pariyÄ• yitvÄ• ,

sivikÄ• ya rathenaca,

sÄ• kathajja anujjhaá¹…gÄ«,

pathaá¹ƒ gacchati patthikÄ• ||

<283> á¹• 21 sukhedhitÄ• hihiraÃ±Ã±a- \Be 120/

pÄ• dukÄ• ruá¸·hagÄ• minÄ«,

sÄ• kathajjasukhÄ• nandÄ«,

pathaá¹ƒgacchatipatthikÄ• ||

<284> á¹• 21 gantvÄ• itthisahassÄ• naá¹ƒ,

pÅ«ratoyÄ• himÄ• linÄ«.

sÄ• kathajjayasÄ• nandÄ«,

vanaá¹ƒgacchatiekikÄ• ||

<285> á¹• 21 saddaá¹ƒsivÄ• yasutvÄ• yÄ• \Be 121/,

muhuá¹ƒuttassatepure.

vasantÄ«sÄ• brahÄ• raÃ±Ã±e,

kathaá¹ƒ vacchatibhÄ«rukÄ• ||

<289> á¹• 21 saddaá¹ƒsutvÄ• nuluá¹…kassa,

muhuá¹ƒuttasatepure.

vasantÄ«sÄ• brahÄ• raÃ±Ã±e,

kathaá¹ƒvacchatibhÄ«rukÄ• ||

<287> á¹• 21 sakuá¹‡Ä«hata \Be 122/ puttÄ• va,

suÃ±Ã±aá¹ƒdisvÄ• kulÄ• vakaá¹ƒ.

cÄ«raá¹ƒdukkhena jhÄ• yissaá¹ƒ,

suÃ±Ã±aá¹ƒÄ• gammimaá¹ƒpuraá¹ƒ ||

<288> á¹• 21 kururÄ« hatachÄ• pÄ• va,

suÃ±Ã±aá¹ƒdisvÄ• kulÄ• vakaá¹ƒ.

tenatena padhÄ• vissaá¹ƒ,

piyeputteapassatÄ« ||

<289> á¹• 21 evaá¹ƒmevila \Be 123/ pantiyÄ• ,

rÄ• japuttaá¹ƒ adÅ«sakaá¹ƒ.

pabbÄ• jesi vanaá¹ƒraá¹-á¹-hÄ• ,

maÃ±Ã±ehissÄ• mijÄ«vitaá¹ƒ ||

<290> á¹• 21 phussatyÄ• lavitaá¹ƒsutvÄ• ,

sabbÄ• siÃ±cayarÄ• jino.

bÄ• hÄ• paggayha pakkanduá¹ƒ,

sivikaÃ±Ã±Ä• samÄ• gatÄ• ||

<291> á¹• 21 pakkanditaravaá¹ƒtÄ• saá¹ƒ \Be 124/,

sutvÄ• sokapamadditÄ• .

sivikaÃ±Ã±Ä• ca pakkanduá¹ƒ,

vessantaranivesane ||

<292> á¹• 21 orodhÄ• ca kumÄ• rÄ• ca,

vesiyÄ• nÄ• brahmaá¹‡Ä• .

bÄ• hÄ• paggayhapakkanduá¹ƒ,

vessanttaranivesane ||

<293> á¹• 21 hatthÄ• rohÄ• anÄ«kaá¹-á¹-hÄ• \Be 125/,

rathikÄ• patthikÄ• rakÄ• .

bÄ• hÄ• paggayha pakkanduá¹ƒ,

vessantara nivesane ||

<294> á¹• 21 tassÄ• ratyÄ• accayena,

sÅ«riye uggatesati.

Ä• rocayiá¹ƒsu rÄ• jÄ• naá¹ƒ,

dÄ• naggaá¹ƒ upagantave ||

<295> á¹• 21 athapÄ• tova sorÄ• jÄ• ,

nhatvÄ• bhÅ«sana bhÅ«sito.

dÄ• nasÄ• la mupÄ• gaÃ±chi,

mahÄ• jana purakkhato ||

<296> á¹• 21 dÄ• nasÄ• lÄ• su \Be 126/ dÄ• tabbaá¹ƒ,

disvÄ• na paá¹-iyÄ• ditaá¹ƒ.

amacceva mÄ• á¹‡Ä• pesi,

rÄ• jÄ• bhi tuá¹-á¹-hamÄ• nato ||

<297> á¹• 21 vattÄ• nivatthakÄ• mÄ• naá¹ƒ,

soá¹‡á¸• Ä• naá¹ƒ dethavÄ• ruá¹‡iá¹ƒ.

bhojanaá¹ƒ bhojanatthinaá¹ƒ,

sammadeva pavacchatha ||

<298> á¹• 21 yeyaá¹ƒyaá¹ƒ \Be 127/ laddhumicchanti,

taá¹ƒtaá¹ƒtassapavacchatha.

mÄ• yÄ• cake nivÄ• retha,

dÄ• nasÄ• lÄ• su Ä• gate ||

<299> á¹• 21 tadÄ• siyaá¹ƒ bhÄ«sanakaá¹ƒ,

tadÄ• si lomahaá¹ƒsanaá¹ƒ.

mahÄ• dÄ• ne padinnamhi

medinÄ« sampakampatha ||

<300> á¹• 21 parideviá¹ƒsu vessantta-

rarÄ• jaá¹ƒ patitÄ• vade.

pakittetvÄ• na nÄ• nappa-

kÄ• raá¹ƒ evaá¹ƒ vaá¹‡ibbakÄ• ||

<301> á¹• 21 amhehitvÄ• na \Be 128/ vessanta-

rarÄ• jÄ• dÄ• nadÄ• yako.

acire neva raá¹-á¹-hamhÄ• ,

nikkhamissatikÄ• nanaá¹ƒ ||

<302> á¹• 21 sattahatthisatedatvÄ• ,

sabbÄ• laá¹…kÄ• ra bhÅ«site.

esavessantaro samhÄ• ,

raá¹-á¹-hamhÄ• nikkhamissati ||

<303> á¹• 21 sattaassa sate datvÄ• ,

sindhave sÄ«gha vÄ• hane.

esa vessantarosamhÄ• ,

raá¹-á¹-hamhÄ• nikkhamissati ||

<304> á¹• 21 rathesattasatedatvÄ• \Be 129/,

sannandhe ussitaddhaje.

esa vessantarosamhÄ• ,

raá¹-á¹-hamhÄ• nikkhamissati ||

<305> á¹• 21 sattakaÃ±Ã±Ä• satedatvÄ• ,

surÅ«pinÄ« vibhÅ«sitÄ• .

esa vessantarosamhÄ• ,

raá¹-á¹-hamhÄ• nikkhamissati ||

<306> á¹• 21 sattadhenu \Be 130/ sate datvÄ• ,

sabbÄ• kaá¹ƒsu padhÄ• raá¹‡Ä• .

esavessantarorÄ• jÄ• ,

samhÄ• raá¹-á¹-hÄ• niracchati ||

<307> á¹• 21 sattadÄ• si sate datvÄ• ,

sattadÄ• sa satÄ• nica.

esavessantarorÄ• jÄ• ,

samhÄ• raá¹-á¹-hÄ• niracchati ||

<308> á¹• 21 athetthavattatesaddo,

tumulobhe ravomahÄ• .

samÄ• kulaá¹ƒ puraá¹ƒÄ• si,

ahosi lomahaá¹ƒsanaá¹ƒ ||

<309> á¹• 21 sodatvÄ• na \Be 131/ mahÄ• dÄ• naá¹ƒ,

vessantaro amaccharÄ«.

purakkhato amaccehi,

agÄ• sakanivesanaá¹ƒ ||

<310> á¹• 21 tatohi maddiyÄ• saddhiá¹ƒ,

mÄ• tÄ• pitÅ«na santikaá¹ƒ.

vandanatthÄ• ya agaÃ±chi,

alaá¹…kata rathenaso ||

<311> á¹• 21 vanditvÄ• \Be 132/ pitaraá¹ƒbodhi-

sattobravikataÃ±jalÄ«.

evaá¹ƒÄ• vÄ«karontova,

gamissamÄ• naaÃ±jasaá¹ƒ ||

<312> á¹• 21 mamaá¹ƒtÄ• ta pabbÄ• jesi,

yamhÄ• raá¹-á¹-hÄ• adÅ«sakaá¹ƒ.

sivÄ«naá¹ƒ vacanatthena,

tenaá¹ƒ-gacchÄ• mi kÄ• nanaá¹ƒ ||

<313> á¹• 21 suveahaá¹ƒ mahÄ• rÄ• ja,

sÅ«riyugga mane sati,

nikkhamissÄ• mi raá¹-á¹-hamhÄ• ,

vaá¹…kaá¹ƒ gacchÄ• mi pabbataá¹ƒ ||

<314> á¹• 21 vanevÄ• á¸·a \Be 133/ migÄ• kiá¹‡á¹‡e,

khaggadÄ«piniise vite.

ahaá¹ƒpuÃ±Ã±Ä• ni karomi,

tumhe paá¹…kamhÄ« sÄ«datha ||

<315> á¹• 21 tatosotaramÄ• nova,

gantvÄ• namÄ• kusantikaá¹ƒ.

vandamÄ• noÄ• rocitta,

evaá¹ƒÃ±hisakamÄ• tuyÄ• ||

<316> á¹• 21 anujÄ• nÄ• himaá¹ƒammÄ• ,

gacchÄ• mivaá¹…kapabbataá¹ƒ.

vanepuÃ±Ã±Ä• nikÄ• hÄ• mi \Be 134/,

pabbajjÄ• mamaruccati ||

<317> á¹• 21 taá¹ƒsuttvÄ• ruá¹‡á¹‡amukhena,

jananÄ«evamabravÄ«.

anujÄ• nÄ• mitaá¹ƒvuttaá¹ƒ,

pabbajjÄ• tesamijjhabhu ||

<318> á¹• 21 ayaÃ±hivutta memaddÄ«,

suá¹‡hÄ• sukhumavaddhinÄ«.

acchataá¹ƒ saha vuttehi,

kiá¹ƒ araÃ±Ã±ekarissati ||

<319> á¹• 21 mÄ• tuyÄ• vacanaá¹ƒsutvÄ• \Be 135/,

vessantaro kataÃ±jalÄ«.

mhitapubbamabhÄ• sitta,

Ã±Ä• pentoattanomatiá¹ƒ ||

<320> á¹• 21 nÄ• haá¹ƒakÄ• mÄ• dÄ• saá¹ƒvi,

araÃ±Ã±aá¹ƒnetu mussahe.

saceiccha tianvetu,

sacenicchati acchatu ||

<321> á¹• 21 tatosuá¹‡haá¹ƒmahÄ• rÄ• jÄ• \Be 136/,

yÄ• cituá¹ƒpaá¹-ipajjatha.

mÄ• candanasamÄ• cÄ• re,

rajojallaá¹ƒmadhÄ• rayi ||

<322> á¹• 21 kÄ• siyÄ• nicadhÄ• retvÄ• ,

kusacÄ«ramadhÄ• rayi.

dukkhovÄ• soaraÃ±Ã±asmiá¹ƒ,

mÄ• hitvaá¹ƒlakkhaá¹‡egami ||

<323> á¹• 21 tato \Be 137/ patibbatÄ• suá¹‡hÄ• ,

sassuraá¹ƒ evamabravÄ«.

nÄ• haá¹ƒ taá¹ƒsukhamicchayyaá¹ƒ,

yaá¹ƒme vessantaraá¹ƒ vinÄ• ||

<324> á¹• 21 tato suá¹‡haá¹ƒ mahÄ• rÄ• jÄ• ,

dussahÄ• ni brahÄ• vane.

nÄ• nÄ• bhayÄ• ni Ã±Ä• pento,

vanaá¹ƒ yÄ• ci agantave ||

<325> á¹• 21 yÄ• na santi mahÄ• rÄ• ja,

bhayÄ• nitÄ• ni kÄ• nane.

sabbÄ• ni \Be 138/ haá¹ƒ sahissami,

anugacchÄ• mi mepatiá¹ƒ ||

<326> á¹• 21 pÅ«ratohaá¹ƒ gamissÄ• mi,

dadantÄ« bhatthuno pathaá¹ƒ.

urasÄ• panudahitvÄ• na,

kusa naá¸·a vanÄ• dayo ||

<327> á¹• 21 bahÅ«hi vatavariyÄ• hi,

kumÄ• rÄ« vindate patiá¹ƒ.

vedhabyaá¹ƒ kaá¹-ukaá¹ƒ loke,

gacchaÃ±Ã±eva rathesabha ||

<328> á¹• 21 nÄ• nÄ• kÄ• rehi \Be 139/ pÄ«á¸·enti,

anÄ• thaá¹ƒvidhavaá¹ƒ janÄ• .

ativÄ• kyena bhÄ• santi,

mittÄ• cÄ• pi salohitÄ• ||

<329> á¹• 21 naggÄ• nadÄ« anÅ«dakÄ• ,

naggaá¹ƒ raá¹-á¹-haá¹ƒ arÄ• jakaá¹ƒ.

itthÄ«pi vidhavÄ• naggÄ• ,

yassÄ• suá¹ƒdasa bhÄ• taro ||

<330> á¹• 21 dhajo \Be 140/ rathassa paÃ±Ã±Ä• naá¹ƒ,

dhumo paÃ±Ã±Ä• namaggino.

rÄ• jÄ• raá¹-á¹-hassa paÃ±Ã±Ä• naá¹ƒ,

bhattÄ• paÃ±Ã±Ä• namitthiyÄ• ||

<331> á¹• 21 yÄ• daliddassa posassa,

daliddÄ« bhariyÄ• siyÄ• .

aá¸• á¸• hÄ• aá¸• á¸• hassa rÄ• jinda,

taá¹ƒ ve devÄ• pasaá¹ƒsare ||

<332> á¹• 21 kathaá¹ƒ nutÄ• saá¹ƒ hadayaá¹ƒ,

sukharÄ• vata itthiyo.

yÄ• \Be 141/ sÄ• mike dukkhitamhi,

sukhamicchanti attano ||

<333> á¹• 21 apisÄ• garapariyantaá¹ƒ,

bahuvittadharaá¹ƒmahiá¹ƒ.

nÄ• nÄ• ratanaparipÅ«raá¹ƒ,

nicchevessantaraá¹ƒvinÄ• ||

<334> á¹• 21 sÄ• mikaá¹ƒ anugacchissaá¹ƒ,

ahaá¹ƒ kÄ• sÄ• yavÄ• sinÄ«.

dhÄ«ratthutaá¹ƒ \Be 142/ nissÄ«rikaá¹ƒ,

vedhabyaá¹ƒyaÃ±ca nÄ• riyÄ• ||

<335> á¹• 21 suá¹‡hÄ• ya bhÄ• sitaá¹ƒ sutvÄ• ,

sassuro nikkhipetave.

duve idheva nattÄ• ro,

suá¹‡haá¹ƒso eva mabravÄ« ||

<336> á¹• 21 imete daharÄ• puttÄ• ,

jÄ• lÄ«kaá¹‡hÄ• jinÄ• cubho.

nikkhippa lakkhaá¹‡e gaccha,

mayaá¹ƒte posisÄ• mase ||

<337> á¹• 21 piyÄ• me \Be 143/ puttakÄ• deva,

jÄ• lÄ« kaá¹‡hÄ• jinÄ• cubho.

tyamhaá¹ƒ tattha ramessanti,

araÃ±Ã±e jÄ«viso kinaá¹ƒ ||

<338> á¹• 21 puttenetvÄ• na gacchÄ• ma,

dvemayaá¹ƒ vaá¹…kapabbataá¹ƒ,

dakkhamÄ• nÄ• vasissÄ• ma,

ete pamodamÄ• nasÄ• ||

<339> á¹• 21 suá¹‡amÄ• nÄ• \Be 144/ vasissÄ• ma,

gÄ«taÃ±ca viyabhÄ• á¹‡inaá¹ƒ.

etesaá¹ƒ naccamÄ• nÄ• naá¹ƒ,

araÃ±Ã±e mÄ• ladhÄ• rinaá¹ƒ ||

<340> á¹• 21 suá¹‡hÄ• ya bhÄ• sitaá¹ƒsutvÄ• ,

sassurokhinna mÄ• naso.

evaÃ±hiso vilavittha,

paá¹-iccadÄ• rake duve ||

<341> á¹• 21 sÄ• linaá¹ƒ \Be 145/ odanaá¹ƒ bhutvÄ• ,

suciá¹ƒ maá¹ƒsupasecanaá¹ƒ.

rukkhaphalÄ• ni bhuÃ±jantÄ• ,

kathaá¹ƒkÄ• hanti dÄ• rakÄ• ||

<342> á¹• 21 bhutvÄ• satapale kaá¹ƒse,

sovaá¹‡á¹‡e satarÄ• jite.

rukkhapattesu bhuÃ±jantÄ• ,

kathaá¹ƒkÄ• hanti dÄ• rakÄ• ||

<343> á¹• 21 kÄ• siyÄ• nica dhÄ• retvÄ• ,

khoma koá¹-umparÄ• nica.

kusacÄ«rÄ• ni \Be 146/ dhÄ• rentÄ• ,

kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

<344> á¹• 21 vayhÄ• hipariyÄ• yitvÄ• ,

sivikÄ• ya rathenaca.

patthikÄ• paridhÄ• vantÄ• ,

kathaá¹ƒ kÄ• hanti dÄ• rakÄ• ||

<345> á¹• 21 kuá¹-Ä• gÄ• re sayitvÄ• na,

nivÄ• te phusitaggale.

sayantÄ• rukkhamÅ«lasmiá¹ƒ,

kathaá¹ƒkÄ• hanti dÄ• rakÄ• ||

<346> á¹• 21 pallaá¹…kesu \Be 147/ sayitvÄ• na,

gonake cittasanthate.

sayantÄ• tiá¹‡asanthÄ• re,

kathaá¹ƒkÄ• hanti dÄ• rakÄ• ||

<347> á¹• 21 gandhakena vilimpetvÄ• ,

agalucandanenaca.

rajojallÄ• ni dhÄ• rentÄ• ,

kathaá¹ƒkÄ• hanti dÄ• rakÄ• ||

<348> á¹• 21 cÄ• marÄ« \Be 148/ mora hatthehi,

bÄ«jitaá¹…gÄ• sukhedhitÄ• .

phuá¹-á¹-hÄ• á¸• aá¹ƒsehi makasehi,

kathaá¹ƒkÄ• hanti dÄ• rakÄ• ||

<349> á¹• 21 tahiá¹ƒvaá¹ƒbravi rÄ• jÄ• naá¹ƒ,

vilapantaá¹ƒ sokaá¹-á¹-itaá¹ƒ.

paá¹-icca dÄ• rake suá¹‡hÄ• ,

vessantarapiyaÃ±janÄ• ||

<350> á¹• 21 mÄ• \Be 149/ deva paridevesi,

mÄ• ca tvaá¹ƒ vimanoahu.

yathÄ• mayaá¹ƒ bhavissÄ• ma,

tathÄ• hessanti dÄ• rakÄ• ||

<351> á¹• 21 evaÃ±hi sallapantÄ• naá¹ƒ,

tesaá¹ƒ khattiyajÄ• tinaá¹ƒ.

aÃ±Ã±oÃ±Ã±aá¹ƒ vibhÄ• tÄ• ratti,

samuggaÃ±chittha sÅ«riyo ||

<352> á¹• 21 tadÄ• netvÄ• \Be 150/ á¹-hapayiá¹ƒsu,

catusindhavayuÃ±jitaá¹ƒ.

alaá¹…kata rathaá¹ƒrÄ• ja-

dvÄ• re maá¹…galasammataá¹ƒ ||

<353> á¹• 21 vanditvÄ• sassure maddÄ«,

Ä• dÄ• ya puttake duve.

bhattuno purato gantvÄ• ,

pathamaá¹ƒ rathamÄ• ruhi ||

<354> á¹• 21 tatovessantaromÄ• tÄ• -

pitaro ativandiya.

padakkhiá¹‡aÃ±ca katvÄ• na,

sÄ«ghaso rathamÄ• ruhi ||

<355> á¹• 21 tato \Be 151/ maá¹…galadvÄ• rena,

rathaá¹ƒ pesesi laá¹…kataá¹ƒ.

tosÄ• payaá¹ƒ mahÄ• satto,

maddiá¹ƒ jÄ• lissa mÄ• taraá¹ƒ ||

<356> á¹• 21 pathantesu bhivandanti,

sakkaccaá¹ƒ bahavo janÄ• .

vessantaraÃ±ca maddiÃ±ca,

passamÄ• nÄ• kataÃ±calÄ« ||

<357> á¹• 21 Ä• pucchantoca \Be 152/ pakkÄ• mi,

gacchissÄ• mÄ«hi patthayaá¹ƒ.

nidukkhÄ• sukhitÄ• hotha,

itiso vandake jane ||

<358> á¹• 21 rathe á¹-hitova sorÄ• jÄ• ,

ovadanto apakkami.

dÄ• naÄ• dÄ«ni puÃ±Ã±Ä• ni,

karothÄ• ti mahÄ• janaá¹ƒ ||

<359> á¹• 21 gacchante bodhisattamhi,

mÄ• tÄ• evaÃ±hi cintayi.

dÄ• tukÄ• mosi mevutto,

paá¹-á¹-hÄ• ya jÄ• takÄ• lato ||

<360> á¹• 21 tatodÄ• naá¹ƒ \Be 153/ dadopetuá¹ƒ,

puttaá¹ƒratana pÅ«rite.

puttassubhosu passesu,

pesesi sakaá¹-ebahÅ« ||

<361> á¹• 21 vessantarohi samparohi sampatta-

yÄ• cakÄ• naá¹ƒ asesakaá¹ƒ.

aá¹-á¹-hÄ• rasavÄ• re dÄ• si,

kÄ• yÄ• ruá¸·haá¹ƒpiattano ||

<362> á¹• 21 nagarÄ• \Be 154/ nikkhamantamhi,

vessantaresa pettikaá¹ƒ.

nagaraá¹ƒ daá¹-á¹-hukÄ• mosi,

tadÄ• saá¹…kampi medanÄ« ||

<363> á¹• 21 tahiá¹ƒ rathappamÄ• á¹‡amhi,

á¹-hÄ• ne bhijjiya medanÄ«,

parivattittha kulÄ• la-

cakkaá¹ƒvanagarÄ• mukhÄ« ||

<364> á¹• 21 nagaraá¹ƒ oloketvÄ• na,

nagarÄ• bhimukhe rathe,

á¹-hitomaddiá¹ƒpi dakkhetuá¹ƒ,

evaá¹ƒsobravi hÄ• sayaá¹ƒ ||

<365> á¹• 21 iá¹…gha \Be 155/ maddi nisÄ• mehi,

rammarÅ«paá¹ƒva dissati.

Ä• vÄ• so siviseá¹-á¹-hassa,

pettikaá¹ƒ bhavanaá¹ƒ mama ||

<366> á¹• 21 sahajÄ• taamacceca,

nivattetvÄ• mahÄ• janaá¹ƒ.

rathaá¹ƒ pÄ• jesi so sÄ«ghaá¹ƒ,

modantomaddiyÄ• tato ||

<367> á¹• 21 anvÄ• gamiá¹ƒsu \Be 156/ pÄ• jentaá¹ƒ,

cattÄ• ro brahmaá¹‡Ä• tahiá¹ƒ.

yÄ• cituá¹ƒ sindhave ete,

maddÄ« passittha tÄ• vade ||

<368> á¹• 21 maddÄ«pi mandasaddena,

yÄ• cakÄ• viya Ä• gatÄ• .

ityÄ• rocesi bhattÄ• raá¹ƒ,

gaá¹‡hantÄ« tassa piá¹-á¹-hiyaá¹ƒ ||

<369> á¹• 21 sÄ• dhu \Be 157/ bhaddeti vatvÄ• na,

rathassÄ• gamanaá¹ƒ akÄ• .

brahmaá¹‡Ä• upagantvÄ• na,

yÄ• ciá¹ƒsu sindhave tahiá¹ƒ ||

<370> á¹• 21 modamÄ• nova sodÄ• si,

brahmaá¹‡Ä• naá¹ƒ susindhave.

brahmaá¹‡Ä• dÄ• ya gaÃ±chiá¹ƒsu,

assesaka nivesanaá¹ƒ ||

<371> á¹• 21 assesu pana dinnesu,

cattÄ• ro devaputtakÄ• .

rohiccamigavaá¹‡á¹‡ena,

rathaá¹ƒ vahiya gaÃ±chisuá¹ƒ ||

<372> á¹• 21 devÄ• \Be 158/ rohiccavaá¹‡á¹‡ena,

vahantÄ«ti subuddhimÄ• .

vijÄ• nitvÄ• na maddiá¹ƒpi,

Ã±Ä• pento evamabravÄ« ||

<373> á¹• 21 iá¹…ghapmaddi nisÄ• mehi,

cittarÅ«paá¹ƒva dissati.

migaro hiccavaá¹‡á¹‡ena,

dakkhiá¹‡assÄ• vahantimaá¹ƒ ||

<374> á¹• 21 maddÄ«cevaá¹ƒ \Be 159/ nicchÄ• resi,

giraá¹ƒ accherarÅ«pinÄ«.

vessantarassatejena,

rathaá¹ƒvahantidevatÄ• ||

<375> á¹• 21 Ä• gantvÄ• na rathaá¹ƒ yÄ• ci,

aparo brÄ• hmaá¹‡o tato.

bodhisattopisodÄ• si,

rathaá¹ƒ tassa anigghiyaá¹ƒ ||

<376> á¹• 21 sakappiye dadantamhi,

maddÄ« pahaá¹-á¹-hamÄ• nasÄ• .

sÄ• dhukÄ• raá¹ƒ pavattesi,

sadÄ• maccherahiá¹ƒsinÄ« ||

<377> á¹• 21 dinne \Be 160/ rathamhi antara-

dhÄ• riyiá¹ƒsu devaputtakÄ• .

sabbe te patthikÄ• Ä• suá¹ƒ,

rÄ• jÄ• maddiá¹ƒ tadÄ• bravÄ« ||

<378> á¹• 21 tvaá¹ƒ maddi kaá¹‡haá¹ƒgaá¹‡hÄ• hi,

lahuesÄ• kaniá¹-á¹-hakÄ• .

ahaá¹ƒ jÄ• liá¹ƒ gahessÄ• mi,

garuko bhÄ• tikohiso ||

<379> á¹• 21 rÄ• jÄ• \Be 161/ kumÄ• ramÄ• dÄ• ya,

rÄ• japuttÄ«ca dÄ• rikaá¹ƒ.

sammodamÄ• nÄ• pakkÄ• muá¹ƒ,

aÃ±Ã±amaÃ±Ã±a piyaá¹ƒ vadÄ• ||

<380> á¹• 21 Ä• gacchante paá¹-ipathaá¹ƒ,

disvÄ• na addhikejane.

evaá¹ƒ pucchiyagaÃ±chiá¹ƒsu,

kuhiá¹ƒ vaá¹…katapabbato ||

<381> á¹• 21 kaluá¹‡aá¹ƒ \Be 162/ paridevitvÄ• ,

pucchitÄ• addhikÄ• janÄ• .

evaá¹ƒ te paá¹-ivedesuá¹ƒ,

dÅ«revaá¹…katapabbato ||

<382> á¹• 21 maggÄ• sannesu passantÄ• ,

dÄ• rakÄ• phaline dume.

tesaá¹ƒphalÄ• naá¹ƒ hetumhi,

pitaro uparodare ||

<383> á¹• 21 rodante dÄ• rake disvÄ• ,

ubbiggÄ• vipulÄ• dumÄ• .

yasamevonamitvÄ• na,

upagacchanti dÄ• rake ||

<384> á¹• 21 idaá¹ƒ \Be 163/ accherakaá¹ƒ disvÄ• ,

maddÄ« sasaá¹…kasannibhÄ• .

pitipuá¹‡á¹‡ena kÄ• yena,

evaá¹ƒgÄ• yittha nandanÄ• ||

<385> á¹• 21 accheraá¹ƒ vata lokasmiá¹ƒ,

abbhÅ«taá¹ƒ lomahaá¹ƒsanaá¹ƒ,

vessantarassa tejena.

sayame vonatÄ• dumÄ• ||

<386> á¹• 21 saá¹ƒkhipiá¹ƒsu \Be 164/ pathaá¹ƒ yakkhÄ• ,

anukampÄ• ya dÄ• rake.

nikkhantadivaseneva,

jetaraá¹-á¹-hamupÄ• gamuá¹ƒ ||

<387> á¹• 21 ekÄ• henevate tiá¹ƒsa-

yojanÄ• ni atikkamuá¹ƒ.

sÄ• yanhe mÄ• tulaá¹ƒnÄ• ma,

sampattÄ• nagaraá¹ƒ subhaá¹ƒ ||

<388> á¹• 21 nagarassassa dvÄ• ramhi,

sÄ• lÄ• yaá¹ƒ nisidiá¹ƒ sute.

khedaá¹ƒ vinodamÄ• nÄ• va,

tosentÄ• dÄ• rake duve ||

<389> á¹• 21 maddÄ«pi \Be 165/ bodhisattassa,

rajaá¹ƒ pÄ• desu puÃ±chiya.

sambahitvÄ• na pÄ• deca,

vijayantÄ« á¹-hitÄ• tadÄ• ||

<390> á¹• 21 sÄ• lÄ• ya nikkhamitvÄ• na,

bhattucakkhupathe á¹-hitÄ• .

disodisaá¹ƒ olokesi,

maddÄ« kantÄ• rakhedinÄ« ||

<391> á¹• 21 jetiyo \Be 166/ parivÄ• riá¹ƒsu,

disvÄ• na asahÄ• yikaá¹ƒ

maddiá¹ƒ evaá¹ƒugghosiá¹ƒsu,

itthÄ« iccherarÅ«vinÄ« ||

<392> á¹• 21 vayhÄ• hi pariyÄ• yitvÄ• ,

sivikÄ• ya rathenaca.

sÄ• jja maddÄ«araÃ±Ã±asmi,

patthikÄ• paridhÄ• vati ||

<393> á¹• 21 anÄ• thÄ• gamanaá¹ƒ maddiá¹ƒ,

bhattÄ• rÄ• puttakehica,

disvÄ• gantvÄ• nÄ• cikkhaá¹ƒsu,

jetindÄ• naá¹ƒ khaá¹‡ena tÄ• ||

<394> á¹• 21 taá¹ƒ \Be 167/ sutvÄ• jetapÄ• mokkhÄ• ,

rodamÄ• nÄ• upÄ• gamuá¹ƒ.

vessantarassa pÄ• desa,

nipacca iti pucchisuá¹ƒ ||

<395> á¹• 21 kiccinu deva kusalaá¹ƒ,

kicci deva anÄ• mayaá¹ƒ.

kiccipitÄ• arogote,

sivÄ«naÃ±ca anÄ• mayaá¹ƒ.

ko te balaá¹ƒ mahÄ• rÄ• ja,

konu te rathamaá¹‡á¸• alaá¹ƒ ||

<396> á¹• 21 anassako \Be 168/ arathako,

dÄ«ghamaddhÄ• na mÄ• gato.

kiccÄ• mittehi pakato,

anuppatto simaá¹ƒdisaá¹ƒ ||

<397> á¹• 21 atha vessantarorÄ• jÄ• ,

Ä• gatahetumattano.

Ã±Ä• petuá¹ƒ jetarÄ• jÅ«naá¹ƒ,

imÄ• gÄ• thÄ• abhÄ• satha ||

<398> á¹• 21 kusalaÃ±ceva \Be 169/ mesamma,

atho samma anÄ• mayaá¹ƒ.

atho vibhÄ• arogome,

sivÄ«naÃ±ca Ä• nÄ• mayaá¹ƒ ||

<399> á¹• 21 ahaÃ±hikuÃ±jaraá¹ƒ dajjaá¹ƒ,

sabbasetaá¹ƒ gajuttamaá¹ƒ.

brÄ• hmaá¹‡Ä• naá¹ƒ sÄ• laá¹…kÄ• raá¹ƒ,

khettaÃ±Ã±uá¹ƒ raá¹-hapÅ«jitaá¹ƒ ||

<400> á¹• 21 tasmiá¹ƒ me sivayokuddhÄ• ,

vibhÄ• upahatomano.

avaruddhasi maá¹ƒ rÄ• jÄ• ,

vaá¹…kaá¹ƒgacchÄ• mipabbataá¹ƒ ||

<401> á¹• 21 tadÄ• \Be 170/ te jetarÄ• jÄ• no,

balÄ• nuppadamÄ• nasÄ• .

evaá¹ƒ tosiá¹ƒsu rÄ• jÄ• naá¹ƒ,

nikkhantaá¹ƒ sakaraá¹-hato ||

<402> á¹• 21 svÄ• gatante mahÄ• rÄ• ja,

athoteadurÄ• gataá¹ƒ.

issaro sianuppatto,

yaá¹ƒidhatthipavedaya ||

<403> á¹• 21 idheva \Be 171/ tÄ• va acchassu,

jetaraá¹-á¹-he rathesabha.

yÄ• va jetÄ• gamissanti,

raÃ±Ã±o santika yÄ• cituá¹ƒ ||

<404> á¹• 21 tadÄ• vessantaro Ä• ha,

mÄ• vogamittha santikaá¹ƒ.

yÄ• cituá¹ƒ mama pitussa,

rÄ• jÄ• pi tattha nissaro ||

<405> á¹• 21 accuggatÄ• hi sivayo,

balaggÄ• ne gamÄ• caye,

tepaadhaá¹ƒsi tumicchanti,

rÄ• jÄ• naá¹ƒ mama kÄ• raá¹‡Ä• ||

<406> á¹• 21 saceevaá¹ƒ \Be 172/ mahÄ• rÄ• ja,

siyÄ• jetuttare pure.

idhevarajjaá¹ƒ kÄ• rehi,

jetehi parivÄ• rito ||

<407> á¹• 21 iddhaá¹ƒ phitaÃ±cidaá¹ƒraá¹-á¹-haá¹ƒ,

iddho janapado mahÄ• .

matiá¹ƒ karohi tvaá¹ƒ deva,

rajjassa manussatituá¹ƒ ||

<408> á¹• 21 alaá¹ƒ \Be 173/ me rajjasukhena,

pabbÄ• jitassa raá¹-á¹-hato.

atuá¹-á¹-hÄ• sivayocÄ• suá¹ƒ,

maÃ±cerajjebhisecayyÅ«á¹ƒ ||

<409> á¹• 21 asammodanÄ« yampivoassa,

accantaá¹ƒ mamakÄ• raá¹‡Ä• .

sivÄ«hi bhaá¹‡á¸• anaÃ±cÄ• vi,

viggaho me naruccati ||

<410> á¹• 21 paá¹-iggahitaá¹ƒ yaá¹ƒ dinnaá¹ƒ,

sabbassa agghiyaá¹ƒ kataá¹ƒ.

avaruddhasi maá¹ƒ rÄ• jÄ• ,

vaá¹…ka gacchÄ• mipabbataá¹ƒ ||

<411> á¹• 21 aneka \Be 174/ pariyÄ• yena,

jetarÄ• jÅ«hi yÄ• cito.

anicchanto paá¹-ikkhÄ«pi,

rajjaá¹ƒ so jetaraá¹-á¹-hake ||

<412> á¹• 21 nagaraá¹ƒ apavÄ«sitvÄ• ,

sÄ• laá¹ƒ sÄ• á¹‡iparikkhipaá¹ƒ.

kÄ• retvÄ• ekarattiá¹ƒso,

sayÄ« saputtadÄ• rako ||

<413> á¹• 21 pubbaá¹‡hasamaye \Be 175/ bhutvÄ• ,

nÄ• naggaá¹ƒ rasabhojanaá¹ƒ.

nÅ«tvÄ• so jetarÄ• jÅ«hi,

parivutova nikkhami ||

<414> á¹• 21 jetarÄ• jÄ• pannarasa-

yojanaá¹ƒ jetaraá¹-á¹-hato.

gantvÄ• na vanadvÄ• ramhi

á¹-hitÄ• magga mabhÄ• sisuá¹ƒ ||

<415> á¹• 21 esaselomahÄ• rÄ• ja,

pabbato gandhamÄ• dano.

yatta tvaá¹ƒ saha puttehi,

sahabhariyÄ• ya vacchasi ||

<416> á¹• 21 taá¹ƒ \Be 176/ jetÄ• anusÄ• siá¹ƒsu,

assunettÄ• rudammukhÄ• .

ito gacchaá¹ƒmahÄ• rÄ• ja,

ujuá¹ƒ yenuttarÄ• bhimukho ||

<417> á¹• 21 atha dakkhasi bhaddante,

vepullaá¹ƒnÄ• ma pabbataá¹ƒ.

nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ,

sÄ«tacchÄ• yaá¹ƒ manoramaá¹ƒ ||

<418> á¹• 21 tamatikkamabhaddante \Be 177/,

athadakkhasiÄ• pagaá¹ƒ.

nadiá¹ƒketumadiá¹ƒnÄ• ma,

gambhÄ«raá¹ƒgirigabbharaá¹ƒ ||

<419> á¹• 21 puthulomacchaÄ• kiá¹‡á¹‡aá¹ƒ,

suppatitthaá¹ƒmahodakaá¹ƒ.

thattanÅ«tvÄ• pivitvÄ• ca,

assÄ• setvÄ• saputtake ||

<420> á¹• 21 athadakkhasibhaddante,

nagrodhaá¹ƒmadhuvipphalaá¹ƒ.

rammake sikharejÄ• taá¹ƒ,

sÄ«tacchÄ• yaá¹ƒmanoramaá¹ƒ ||

<421> á¹• 21 atha \Be 178/ dakkhasi bhaddante,

nÄ• á¸·ikaá¹ƒnÄ• ma pabbataá¹ƒ.

nÄ• nÄ• dija gaá¹‡Ä• kiá¹‡á¹‡aá¹ƒ,

selaá¹ƒ kiá¹ƒ purisÄ• yutaá¹ƒ ||

<422> á¹• 21 tassauttarapubbena,

mucalindonÄ• masosaro.

puá¹‡á¸• arikehisaÃ±channo,

setasogandhikehica ||

<423> á¹• 21 sovanaá¹ƒ meghasaá¹…kÄ• saá¹ƒ,

dhuvaá¹ƒ haritasaddalaá¹ƒ.

sÄ«hovÄ• misapekkhÄ«va,

vanasaá¹‡á¸• aá¹ƒ vigÄ• haya ||

<424> á¹• 21 tattha \Be 179/ bindussarÄ• vaggÅ«,

nÄ• nÄ• vaá¹‡á¹‡Ä• bahÅ«dijÄ• .

kÅ«janti mupakÅ«janti,

utusaá¹ƒpupphite dume ||

<425> á¹• 21 gantvÄ• girividuggÄ• naá¹ƒ,

nadÄ«naá¹ƒ pabhavÄ• nica.

so addasa pokkharaá¹‡iá¹ƒ,

karaÃ±ca-ka kudhÄ• yutaá¹ƒ ||

<426> á¹• 21 puthulo macchaÄ• kiá¹‡á¹‡aá¹ƒ,

suppatitthaá¹ƒ mahodakaá¹ƒ.

samaÃ±ca caturaá¹ƒ saÃ±ca,

sÄ• duá¹ƒ appatigandhiyaá¹ƒ ||

<427> á¹• 21 tassÄ• \Be 180/ uttarapubbena,

paá¹‡á¹‡asÄ• laá¹ƒ amÄ• paya.

paá¹‡á¹‡asÄ• laá¹ƒ amÄ• petvÄ• ,

uÃ±chÄ• cariyÄ• ya Ä«hatha ||

<428> á¹• 21 evaÃ±hi jetarÄ• jÄ• no,

Ä• cikkhitvÄ• na aÃ±jasaá¹ƒ.

ekaá¹ƒ jetaputtaá¹ƒ byattaá¹ƒ,

Ä• mantesuá¹ƒ susikkhitaá¹ƒ ||

<429> á¹• 21 gacchantecÄ• \Be 181/ gacchanteca,

pariggaá¹‡hassu luddhaka.

iccevaá¹ƒ saÃ±Ã±Ä• petvÄ• na,

vanadvÄ• re á¹-hapiá¹ƒ sutaá¹ƒ ||

<430> á¹• 21 nÄ• nÄ• bhaya vinodÄ• ya,

vessantarassa rÄ• jino.

Ä• rakkhaá¹ƒ te á¹-hapetvÄ• na,

Ä• gamiá¹ƒsu sakaá¹ƒpuraá¹ƒ ||

<431> á¹• 21 vessantaroca gacchanto,

gandha mÄ• danapabbataá¹ƒ.

saputta \Be 182/ dÄ• rako patto.

vissamÄ« divasaá¹ƒ tahiá¹ƒ ||

<432> á¹• 21 tatottarÄ• hi mukhoso,

gaccha vepulla pabbataá¹ƒ.

patvÄ• tappÄ• da maggena,

patto ketumatiá¹ƒ nadiá¹ƒ ||

<433> á¹• 21 tissÄ• tÄ«re nisÄ«ditvÄ• ,

maá¹ƒsaá¹ƒkhÄ• diya sundaraá¹ƒ.

dinnamekena luddhena,

nÅ«tvÄ• pitvÄ• ca vissamÄ« ||

<434> á¹• 21 soá¹‡á¹‡asÅ«ciá¹ƒ \Be 183/ luddhakassa,

datvÄ• na so tatoparaá¹ƒ.

gacchanto dakkhinigrodhaá¹ƒ,

pabbatasikhare á¹-hitaá¹ƒ ||

<435> á¹• 21 tassamÅ«le nisÄ«ditvÄ• ,

thokaá¹ƒphalÄ• ni bhuÃ±jiya.

tatoparaá¹ƒ sa gacchanto,

patto nÄ• á¸·ikapabbataá¹ƒ ||

<436> á¹• 21 nÄ• á¸·ikaá¹ƒ pariharitvÄ• ,

gacchanto so mahÄ• saraá¹ƒ.

mucalindaá¹ƒ upÄ• gaÃ±chi,

nÄ• nÄ• kamala bhÅ«sitaá¹ƒ ||

<437> á¹• 21 tassa \Be 184/ pubbauttarena,

khuddamaggena gacchatÄ• .

diá¹-á¹-haá¹ƒ brahÄ• vanaá¹ƒ rammaá¹ƒ,

phala pupphÄ• na pÅ«ritaá¹ƒ ||

<438> á¹• 21 tamatikkamma gacchanto,

anupubbena khatthiyo.

caturaá¹ƒsa pokkharaá¹‡iá¹ƒ,

sampatto, si mahodakaá¹ƒ ||

<439> á¹• 21 vessantaroca \Be 185/ maddÄ«ca,

jÄ• lÄ«kaá¹‡hÄ• jinÄ• cubho.

tattheva te vissamiá¹ƒsu,

aÃ±Ã±amaÃ±Ã±apiyaá¹ƒvadÄ• ||

<440> á¹• 21 Ä• vajjanto tadÄ• sakko,

passittha devakuÃ±jaro.

himavantaá¹ƒ mahÄ• sattaá¹ƒ,

paviá¹-á¹-haá¹ƒbhayabheravaá¹ƒ ||

<441> á¹• 21 vissukammaá¹ƒ devaputtaá¹ƒ,

pakkosÄ• piya so tato.

assamaá¹ƒ mÄ• panatthÄ• ya,

pesesi vaá¹…kapabbataá¹ƒ ||

<442> á¹• 21 vissukammopi \Be 186/ so sÄ«ghaá¹ƒ,

otaritvÄ• devalokato.

vaá¹…kapabbata kucchimhi,

mÄ• pesi assame duve ||

<443> á¹• 21 duveca caá¹…kameratti-

divÄ• á¹-hÄ• nÄ• nimÄ• payi.

paá¹-irÅ«pesu á¹-hÄ• nesu,

pupphite phalite dume ||

<444> á¹• 21 paá¹-iyÄ• diyitvÄ• samaá¹‡a-

parikkhÄ• re asesato.

akkharÄ• nipi sokÄ• si,

evaá¹ƒassama bhittiyaá¹ƒ ||

<445> á¹• 21 pabbajjaá¹ƒ \Be 187/ icchamÄ• nÄ• ce,

yote ime gaá¹‡hantuve.

pabbajitvÄ• na acchantu,

imamhiassame sukhaá¹ƒ ||

<446> á¹• 21 evaá¹ƒlikhitvÄ• na sodevo,

amanusseca bherave.

mige khage palÄ• petvÄ• ,

sakaá¹-hÄ• na gato ahu ||

<447> á¹• 21 so \Be 188/ ekapadikaá¹ƒ maggaá¹ƒ,

disvÄ• vessantaro tato.

pabbajitÄ• na mÄ• vÄ• so,

ayaá¹ƒ hehÄ«ti cintiya ||

<448> á¹• 21 maddiá¹ƒ assama dvÄ• ramhi,

á¹-hapetvÄ• puttakepica.

assamaá¹ƒ pavisitvÄ• na,

passittha akkharÄ• niso ||

<449> á¹• 21 idaá¹ƒsakkena dinnaá¹ƒti,

utvÄ• so tuá¹-á¹-hamÄ• naso.

paá¹‡á¹‡asÄ• laá¹ƒ pavisittha,

ekako pabbajetave ||

<450> á¹• 21 tahiá¹ƒ \Be 189/ dhanuÃ±ca khaggaÃ±ca,

apanetvÄ• sasÄ• á¹-ake.

omuÃ±citvÄ• na soratta-

vÄ• kacÄ«raá¹ƒ nivÄ• sayi ||

<451> á¹• 21 aá¹ƒse katvÄ• na ajina-

cammaÃ±ca sakkadattiyaá¹ƒ.

gaá¹‡hittha isivesaá¹ƒso,

bandhitvÄ• jaá¹-amaá¹‡á¸• alaá¹ƒ ||

<452> á¹• 21 daá¹‡á¸• amÄ• dÄ• ya \Be 190/ nikkhamma,

paá¹‡á¹‡asÄ• lÄ• ya caá¹…kamaá¹ƒ.

Ä• ruyha uda, netvÄ• naá¹ƒ,

caá¹…kamÄ« aparÄ• paraá¹ƒ ||

<453> á¹• 21 tatoso puttadÄ• rÄ• naá¹ƒ,

santikaá¹ƒ saá¹ƒvutindriyo.

Ä• gaÃ±chi saá¹-á¹-hi vassova,

thero oruyha caá¹…kamÄ• ||

<454> á¹• 21 maddÄ«disvÄ• mahÄ• sattaá¹ƒ,

kalunaá¹ƒ paridevayi.

nipacca tassa pÄ• desu,

purÄ• á¹‡Ä• ni anutthunaá¹ƒ ||

<455> á¹• 21 tato \Be 191/ sÄ• bodhisattena,

saddhiá¹ƒ pavisi assamaá¹ƒ.

gantvÄ• sakapaá¹‡á¹‡asÄ• laá¹ƒ,

isivesaggahÄ• ahu ||

<456> á¹• 21 pacchÄ• puttepi tÄ• pasa-

kumÄ• rake kariá¹ƒsute.

vasiá¹ƒsu vaá¹…kakucchimhi,

cattÄ• ro khattiyÄ• janÄ• ||

<457> á¹• 21 athamaddÄ« varaá¹ƒyÄ• ci,

mahÄ• sattaá¹ƒ mahÄ• isiá¹ƒ.

mÄ• tumhe devagaÃ±chittha,

phalÄ• phala gavesanaá¹ƒ ||

<458> á¹• 21 idhaputte \Be 192/ gahetvÄ• na,

vaseyyÄ• tha yathÄ• sukhaá¹ƒ.

ahamevÄ• harissÄ• mi,

mÅ«lÄ• leca phalÄ• phale ||

<459> á¹• 21 evaá¹ƒvaraá¹ƒ yÄ• citvÄ• na,

araÃ±Ã±ato phalÄ• phalaá¹ƒ.

Ä• haritvÄ• na posesi,

jaá¹-inÄ«sÄ• tayojane ||

<460> á¹• 21 bodhisattopi \Be 193/ yÄ• citta,

varaá¹ƒmaddiá¹ƒ sucÄ• riniá¹ƒ.

mÄ• gaccha Ä• kÄ• lebhadde,

paá¹-á¹-hÄ• yito mamantikaá¹ƒ ||

<461> á¹• 21 itthÄ«ca brahmacariya-

malaá¹ƒnÄ• ma sumedhase.

brahmacÄ• riá¹ƒhi nÄ• senti,

tasmÄ• yÄ• cÄ• mi maá¹ƒvaraá¹ƒ ||

<462> á¹• 21 sampaá¹-icchittha sÄ• dhÅ«ti,

sÄ• maddÄ« brahmacÄ• rinÄ«.

sakaá¹-á¹-hÄ• ne te vasiá¹ƒsu,

bhÄ• ventÄ• piya bhÄ• vanaá¹ƒ ||

<464> á¹• 21 mettÄ• ya \Be 194/ Ä• nubhÄ• vena,

mahesissa tiyojane.

aÃ±Ã±amaÃ±Ã±aá¹ƒ mettÄ• yiá¹ƒsu,

samantÄ• sabbapÄ• á¹‡ino ||

<464> á¹• 21 pÄ• tovuá¹-á¹-hÄ• ya maddÄ«pi,

upaá¹-á¹-hÄ• piya pÄ• niyaá¹ƒ.

paribhojaniyaÃ±ceva,

mukhodakaÃ±ca Ä• hari ||

<465> á¹• 21 dantakaá¹-á¹-haÃ±ca \Be 195/ pÄ• dÄ• si,

tato assamamaá¹‡á¸• alaá¹ƒ.

sammajitvÄ• na dveputte,

á¹-hapetvÄ• pitusantike ||

<466> á¹• 21 khaá¹‡ittiá¹ƒ pacchi mÄ• dÄ• ya,

aá¹…kusaÃ±cÄ• pi gaá¹‡hiya.

vanamÅ«laphalatthÄ• ya,

pÄ• vekkhi ekikÄ• vanaá¹ƒ ||

<497> á¹• 21 sÄ• yanhasamaye pacchiá¹ƒ,

mÅ«lÄ• lehi phalehica.

pÅ«rÄ• petvÄ• na sÄ• gaÃ±chi,

paá¹‡á¹‡asÄ• laá¹ƒ araÃ±Ã±ato ||

<468> á¹• 21 phalapacchiá¹ƒ \Be 196/ nikkhipetvÄ• ,

sayaá¹ƒ nhÄ• tvÄ• na puttake.

nhÄ• petvÄ• ca bhuÃ±jiá¹ƒsu,

modentÄ• caturojanÄ• ||

<469> á¹• 21 bhutvÄ• nallÄ• pa sallÄ• paá¹ƒ,

katvÄ• na puttake duve.

maddÄ«Ä• dÄ• ya pÄ• vÄ«si,

sÄ• paá¹‡á¹‡asÄ• lamattano ||

<470> á¹• 21 evaá¹ƒvuttaniyÄ• mena,

cattÄ• rokhattiyÄ• janÄ• .

vaá¹…kapabbatakucchimhi,

sattamÄ• sevasiá¹ƒsute ||

<471> á¹• 21 tadÄ• kaliá¹…garaá¹-á¹-hamhi \Be 197/,

gÄ• mamhidunniviá¹-á¹-hake.

brahmaá¹‡ojÅ«cakonÄ• ma,

bhikkhÄ• cÄ• ro alakkhiko ||

<472> á¹• 21 kahÄ• paá¹‡asataá¹ƒ laddhÄ• ,

bhikkhÄ• cÄ• renabrÄ• hmaá¹‡o.

ekabrÄ• hmaá¹‡akulamhi,

thapetvÄ• punasogato ||

<473> á¹• 21 anÄ• gantvÄ• cirÄ• yante,

jÅ«cakamhigahÄ• paá¹‡aá¹ƒ,

khÄ«á¹‡aá¹ƒ brÄ• hmaá¹‡agehamhi,

valaÃ±jetvÄ• asesato ||

<474> á¹• 21 codesigahÄ• paá¹‡aá¹ƒ so \Be 198/,

pacchÄ• gantvÄ• najÅ«cako.

kahÄ• paá¹‡assakhÄ«á¹‡attÄ• ,

dÄ• tuá¹ƒ nÄ• sakkhibrÄ• hmaá¹‡o ||

<475> á¹• 21 dhÄ«tÄ• tassa brÄ• hmaá¹‡assa,

nÄ• menÄ• mittatÄ• panÄ• .

yuvatÄ«rÅ«pavantÄ«ca,

jÅ«cakassaadaá¹ƒ sutaá¹ƒ ||

<476> á¹• 21 vasitthadunniviá¹-á¹-hamhi \Be 199/,

Ä• dÄ• yÄ• mittatÄ• panaá¹ƒ.

dahariá¹ƒjiá¹‡á¹‡akopÄ• po,

jÅ«cakoyÄ• cajÄ«vako ||

<477> á¹• 21 amittatÄ• panÄ• sammÄ• ,

garuá¹ƒkatvÄ• nabrÄ• hmaá¹‡aá¹ƒ.

paá¹-ijaggatiindaá¹ƒva,

sÅ«jÄ• uá¹-á¹-hÄ• nasÄ«linÄ« ||

<478> á¹• 21 yuvÄ• nobrÄ• hmaá¹‡Ä• aÃ±Ã±e,

disvÄ• nÄ• mittatÄ• panaá¹ƒ.

jÄ• yÄ• vattenasampannaá¹ƒ,

sadÄ• reititajjare ||

<479> á¹• 21 ayaá¹ƒmahallakaá¹ƒsammÄ• \Be 200/,

paá¹-ijaggatijÅ«cakaá¹ƒ.

kiá¹ƒ pamajjatha amhÄ• kaá¹ƒ,

yuvÄ• nÄ• naá¹ƒtu vo sataá¹ƒ ||

<480> á¹• 21 paá¹-ijaggathanobÄ• lÄ• ,

passitvÄ• mittatÄ• panaá¹ƒ.

nocepaá¹-ijaggeyyÄ• tha,

daá¹‡á¸• essÄ• makharaá¹ƒbhusaá¹ƒ ||

<481> á¹• 21 tajjitÄ• \Be 201/ bhariyÄ• sabbÄ• ,

patÄ«hi bhayamÄ• nasÄ• .

sannisinnÄ• mantaliá¹ƒsu.

Ä• rabbhÄ• mittatÄ• panaá¹ƒ ||

<482> á¹• 21 palÄ• pessÄ• ma ayyÄ• yo,

imamhÄ• dunni viá¹-á¹-hato.

evaá¹ƒsukhaá¹ƒ vihissÄ• ma,

jÅ«cakassa pajÄ• patiá¹ƒ ||

<483> á¹• 21 mantayitvÄ• natÄ• evaá¹ƒ,

nadiá¹ƒ udakahÄ• riyÄ• .

samÄ• gantÄ• ujjhÄ• yiá¹ƒsu,

titthe amittatÄ• panaá¹ƒ ||

<484> á¹• 21 amittÄ• nunatemÄ• tÄ• \Be 202/,

amittonunatepitÄ• .

yesaá¹ƒjiá¹‡á¹‡assapÄ• daá¹ƒsu,

evaá¹ƒ dahariyaá¹ƒ satiá¹ƒ ||

<485> á¹• 21 ahitaá¹ƒvatateÃ±Ã±Ä• tÄ«,

mantayiá¹ƒsu rahogatÄ• .

yetaá¹ƒjiá¹‡á¹‡assa pÄ• daá¹ƒsu,

evaá¹ƒ dahariyaá¹ƒsatiá¹ƒ ||

<486> á¹• 21 amanÄ• pavÄ• saá¹ƒvasati \Be 203/,

jiá¹‡á¹‡enapatinÄ• saha.

yÄ• tvaá¹ƒvasasijiá¹‡á¹‡assa,

matantejÄ«vitÄ• varaá¹ƒ ||

<487> á¹• 21 nahinunatevindiá¹ƒsu,

mÄ• tÄ• pitÄ• casobhaá¹‡e.

tuyhatthÄ• yajÅ«cakamhÄ• ,

patiá¹ƒaÃ±Ã±aá¹ƒsuyobbanaá¹ƒ ||

<488> á¹• 21 duyiá¹-á¹-haá¹ƒtenavamiyÄ• ,

akataá¹ƒaggihutakaá¹ƒ.

yetaá¹ƒjiá¹‡á¹‡assapÄ• daá¹ƒsu,

evaá¹ƒdahariyaá¹ƒsatiá¹ƒ ||

<489> á¹• 21 samaá¹‡e \Be 204/ brÄ• hmaá¹‡e suddhe,

akkosi brÄ• hmacÄ• rine.

yenatenadaharÄ«tvaá¹ƒ,

maÃ±Ã±ejiá¹‡á¹‡enasaá¹…gamÄ« ||

<490> á¹• 21 nadukkhaá¹ƒahinÄ• daá¹-á¹-haá¹ƒ,

nadukkhaá¹ƒsattiyÄ• hataá¹ƒ.

taÃ±cadukkhaÃ±catibbaÃ±ca,

yaá¹ƒpassejiá¹‡á¹‡akaá¹ƒpatiá¹ƒ ||

<491> á¹• 21 natthikhiá¹-á¹-Ä• natthirati \Be 205/,

jiá¹‡á¹‡enapatinÄ• saha.

natthiallÄ• pasallÄ• po,

jagghituá¹ƒvinasobhati ||

<492> á¹• 21 yadÄ• daharodaharÄ«,

mantayiá¹ƒsurahogatÄ• .

sabbasokÄ• vinassanti,

yekecihadayassitÄ• ||

<493> á¹• 21 daharÄ«tvaá¹ƒrÅ«pÄ• tÄ«,

purisÄ• tvamabhipatthitÄ• .

gaccha Ã±Ä• tikule accha,

kiá¹ƒ jiá¹‡á¹‡o ramayissati ||

<494> á¹• 21 rodamÄ• nÄ• vaÄ• gaÃ±chi \Be 206/,

sÄ• gharaá¹ƒparibhÄ• sitÄ• .

brÄ• hmaá¹‡Ä«hi hirÄ• yantÄ«,

ghaá¹-amÄ• dÄ• yasÄ«ghaso ||

<495> á¹• 21 rodantiá¹ƒ Ä• gataá¹ƒjÄ• yaá¹ƒ,

disvÄ• kiá¹ƒ bhotirodiya.

Ä• gaccha sÄ«tipucchittha,

paccuggacchaá¹ƒ vajÅ«cako ||

<496> á¹• 21 natebrÄ• hmaá¹‡a \Be 207/ gacchÄ• mi,

nadiá¹ƒ udakahÄ• riyÄ• .

thiyomaá¹ƒparibhÄ• siá¹ƒsu,

tayÄ• jiá¹‡á¹‡enabrÄ• hmaá¹‡a ||

<497> á¹• 21 brÄ• hmaá¹‡yÄ• bhÄ• samÄ• nÄ• ya,

kathaá¹ƒsutvÄ• nabrÄ• hmaá¹‡o.

tosentobhariyaá¹ƒruá¹‡á¹‡aá¹ƒ,

jiá¹‡á¹‡osoetadabravÄ« ||

<498> á¹• 21 mÄ• metvaá¹ƒakarÄ• kammaá¹ƒ,

mameudakamÄ• hari.

ahaá¹ƒudakamÄ• hissaá¹ƒ,

mÄ• bhotikupitÄ• ahu ||

<499> á¹• 21 nÄ• haá¹ƒtamhikulejÄ• tÄ• \Be 208/,

yaá¹ƒtvaá¹ƒudakamÄ• hari.

evaá¹ƒbrÄ• hmaá¹‡ajÄ• nÄ• hi,

natevacchÄ• mihaá¹ƒghare ||

<500> á¹• 21 sacemedÄ• saá¹ƒdÄ• siá¹ƒ vÄ• ,

nÄ• nayissasibrÄ• hmaá¹‡a.

evaá¹ƒbrÄ• hmaá¹‡ajÄ• nÄ• hi,

natevacchÄ• masantike ||

<501> á¹• 21 natthime \Be 209/ sibbaá¹-á¹-hÄ• naá¹ƒvÄ• ,

dhanadhaÃ±Ã±aÃ±ca brahmaá¹‡i.

kutotaá¹ƒ dÄ• saá¹ƒdÄ• siá¹ƒ vÄ• ,

Ä• nayissÄ• mi bhotiyÄ• ,

ahaá¹ƒbhotiá¹ƒ upaá¹-á¹-hissaá¹ƒ,

mÄ• bhotiku pitÄ• ahu ||

<502> á¹• 21 ehite aha makkhissaá¹ƒ,

yathÄ• mevacanaá¹ƒsutaá¹ƒ.

esavessantaro rÄ• jÄ• ,

vaá¹…kevasati pabbate ||

<503> á¹• 21 taá¹ƒtvaá¹ƒgantvÄ• na yÄ• cassu,

dÄ• saá¹ƒdÄ• siÃ±ca brahmaá¹‡a.

sotedassati yÄ• cito,

dÄ• saá¹ƒdÄ• siÃ±ca khatthiyo ||

<504> á¹• 21 jiá¹‡á¹‡ohasmi \Be 210/ dubbalo,

dÄ«ghocaddhÄ• su duggamo.

kathaá¹ƒgantuá¹ƒ sakkhissami,

upaá¹-hissÄ• mi taá¹ƒ ahaá¹ƒ ||

<505> á¹• 21 yathÄ• agantvÄ• saá¹…gÄ• maá¹ƒ,

ayuddhova parÄ• jito,

evameva tuvaá¹ƒbrahme,

agantvÄ• va parÄ• jito ||

<506> á¹• 21 saceme \Be 211/ dÄ• saá¹ƒdÄ• siá¹ƒ vÄ• ,

nÄ• nayissasi brahmaá¹‡a.

evaá¹ƒ brahmaá¹‡a jÄ• nÄ• hi,

natevacchÄ• mahaá¹ƒghare.

amanÄ• paá¹ƒ tekarissÄ• mi,

taá¹ƒtedukkhaá¹ƒ bhavissati ||

<507> á¹• 21 nakkhatte utupupphesu,

yadÄ• maá¹ƒdakkhasi laá¹…kataá¹ƒ.

aÃ±Ã±ehi saddhiá¹ƒ ramamÄ• naá¹ƒ,

tantedukkhaá¹ƒ bhavissati ||

<508> á¹• 21 adassanena \Be 212/ mayhaá¹ƒte,

jiá¹‡á¹‡assa paridevato.

bhiyyovaá¹…kÄ• palitÄ• ca,

bahÅ«hessanti brahmaá¹‡a ||

<509> á¹• 21 tato so brahmaá¹‡o bhÄ«to,

brahmaá¹‡iyÄ• va sÄ• nugo.

aá¹-á¹-ito kÄ• marÄ• gena,

brahmaá¹‡iá¹ƒ etadabravÄ« ||

<510> á¹• 21 pÄ• theyyaá¹ƒmekarohitvaá¹ƒ \Be 213/,

saá¹ƒkulyÄ• sakalÄ• nica.

madhupiá¹‡á¸• ikÄ• casukatÄ• yo,

satthu bhattaÃ±cabrahmaá¹‡i ||

<511> á¹• 21 Ä• nayissaá¹ƒ methunake,

ubhodÄ• sakumÄ• rake.

tetaá¹ƒparicarissanti,

rattiá¹ƒdivamatanditÄ• ||

<512> á¹• 21 sÄ• khippaá¹ƒpaá¹-iyÄ• desi \Be 214/,

pÄ• theyyaá¹ƒmittatÄ• panÄ• .

paá¹-iyÄ• ditanti Ä• cikkhi,

brahmaá¹‡assaalakkhino ||

<513> á¹• 21 gehedubbalaá¹-hÄ• naá¹ƒso,

thiraá¹ƒkatvÄ• nabrahmaá¹‡o.

bhariyÄ• yagopanatthaá¹ƒ,

guttadvÄ• raÃ±casaá¹…khari ||

<514> á¹• 21 dÄ• rÅ«niÄ• haritvÄ• na,

ghaá¹-epÅ«resivÄ• rinÄ• .

jÄ• yÄ• yasukhavÄ• satthaá¹ƒ,

anikkhantuá¹ƒcagehato ||

<515> á¹• 21 paccakkheyeva \Be 215/ jÄ• yÄ• ya,

isivesaá¹ƒsamÄ• diya.

passitvÄ• bhariyaá¹ƒevaá¹ƒ,

ovadesisajÅ«cako ||

<516> á¹• 21 itopaá¹-hÄ• yatvaá¹ƒbhadde,

vikÄ• lemÄ• ssunikkhami.

mamaÄ• gamanÄ• yÄ• va,

vasesiappamattakÄ• ||

<517> á¹• 21 idaá¹ƒvatvÄ• nalaggitvÄ• \Be 216/,

sopÄ• theyyapasibbahaá¹ƒ.

upÄ• hanaÃ±caÄ• ruyha,

gaá¹‡hÄ«kattaradaá¹‡á¸• akaá¹ƒ ||

<518> á¹• 21 tatosoruá¹‡á¹‡amukhena,

bhariyaá¹ƒkatvÄ• padakkhiá¹‡aá¹ƒ.

socamÄ• no vapakkÄ• mi,

dÄ• sake pariyesituá¹ƒ ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

sammohavinodanÄ« nÄ• ma

vibhaá¹…ga-aá¹-á¹-hakathÄ•

1. khandhavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

catusaccadaso \Ee 1/ \Be 1/ \Ne 1/ nÄ• tho, catudhÄ• dhammasaá¹…gaá¹‡iá¹ƒ.

pakÄ• sayitvÄ• sambuddho, tasseva samanantaraá¹ƒ ||

upeto buddhadhammehi, aá¹-á¹-hÄ• rasahi nÄ• yako.

aá¹-á¹-hÄ• rasannaá¹ƒ khandhÄ• di-vibhaá¹…gÄ• naá¹ƒ vasena yaá¹ƒ ||

vibhaá¹…gaá¹ƒ \Ne 2/ desayÄ« satthÄ• , tassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo.

idÄ• ni yasmÄ• sampatto, tasmÄ• tassatthavaá¹‡á¹‡anaá¹ƒ ||

karissÄ• mi vigÄ• hetvÄ• , porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

saddhamme gÄ• ravaá¹ƒ katvÄ• , taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ti ||

<1> __paÃ±cakkhandhÄ• --- rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho_ti idaá¹ƒ vi
Ä• dibhÅ«te khandhavibhaá¹…ge suttantabhÄ• janÄ«yaá¹ƒ nÄ• ma. tattha __paÃ±cÄ• _ti g
tato heá¹-á¹-hÄ• na uddhanti dasseti. __khandhÄ• _ti paricchinnadhammanidassanaá¹ƒ. ta
sambahulesu á¹-hÄ• nesu dissati --- rÄ• simhi, guá¹‡e, paá¹‡á¹‡attiyaá¹ƒ, ruá¸·hiyanti. ``sey
bhikkhave, mahÄ• samudde na sukaraá¹ƒ udakassa pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ --- ettakÄ• n
ettakÄ• ni udakÄ• á¸·hakasatÄ• nÄ«ti vÄ• ettakÄ• ni udakÄ• á¸·hakasahassÄ• nÄ«ti vÄ• e
udakÄ• á¸·hakasatasahassÄ• nÄ«ti vÄ• , atha kho asaá¹…khyeyyo appameyyo mahÄ• uda
saá¹…khyaá¹ƒ \Ee 2/ gacchatÄ«â€™â€™ tiÄ• dÄ«su (AN a IV 51; b VI 37) hi rÄ• sito khand
parittakaá¹ƒ udakaá¹ƒ udakakkhandhoti vuccati, bahukameva vuccati. tathÄ• na parittako ra
appamattakÄ• gÄ• vo gavakkhandho, na appamattakaá¹ƒ balaá¹ƒ balakkhandho, na appar

puÃ±Ã±akkhandhoti vuccati. bahukameva hi rajo rajakkhandho, bahukÄ• va gavÄ• dayo ga
puÃ±Ã±akkhandhoti vuccanti. ``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ tiÄ• dÄ«su (D
khandho nÄ• ma. ``addasÄ• kho bhagavÄ• mahantaá¹ƒ dÄ• rukkhandhaá¹ƒ gaá¹…gÄ• ya
nti (SN b IV 241). ettha paá¹‡á¹‡attito khandho nÄ• ma. ``yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dÄ«su (Dhs 63, 65) ruá¸·hito khan
adhippeto. ayaÃ±hi khandhaá¹-á¹-ho nÄ• ma piá¹‡á¸• aá¹-á¹-ho pÅ«gaá¹-á¹-ho ghaá¹-aá¹-á¹
`rÄ• silakkhaá¹‡Ä• khandhÄ• â€™ ti veditabbÄ• . koá¹-á¹-hÄ• saá¹-á¹-hotipi vattuá¹ƒ vaá¹-á
iá¹‡aá¹ƒ gahetvÄ• codiyamÄ• nÄ• `dvÄ«hi khandhehi dassÄ• ma, tÄ«hi khandhehi dassÄ•
`koá¹-á¹-hÄ• salakkhaá¹‡Ä• khandhÄ• â€™ tipi vattuá¹ƒ vaá¹-á¹-ati. evamettha __rÅ«pakkh
rÅ«pakoá¹-á¹-hÄ• so, __vedanÄ• kkhandho_ti vedanÄ• rÄ• si vedanÄ• koá¹-á¹-hÄ• soti imin
saÃ±Ã±Ä• kkhandhÄ• dÄ«naá¹ƒ attho veditabbo.

ettÄ• vatÄ• \Ne 3/ sammÄ• sambuddho yvÄ• yaá¹ƒ ``cattÄ• ro ca mahÄ• bhÅ«tÄ• catunn
upÄ• dÄ• yarÅ«paâ€™â€™ nti atÄ«tÄ• nÄ• gatapaccuppannÄ• dÄ«su ekÄ• dasasu okÄ• s
rÅ«pakoá¹-á¹-hÄ• sÄ• â€™ ti ca `channavuti rÅ«pakoá¹-á¹-hÄ• sÄ• â€™ ti ca evaá¹ƒpabhe
paripiá¹‡á¸• etvÄ• rÅ«pakkhandho nÄ• mÄ• ti dassesi. yo panÄ• yaá¹ƒ ``sukhÄ• vedanÄ•
adukkhamasukhÄ• vedanÄ• â€™â€™ ti tesuyeva ekÄ• dasasu okÄ• sesu vibhatto catubh
sabbaá¹ƒ paripiá¹‡á¸• etvÄ• vedanÄ• kkhandho nÄ• mÄ• ti dassesi. yo panÄ• yaá¹ƒ ``cakk
pe ... manosamphassajÄ• saÃ±Ã±Ä• â€™â€™ ti tesuyeva ekÄ• dasasu okÄ• sesu vibhatto
3/, taá¹ƒ sabbaá¹ƒ paripiá¹‡á¸• etvÄ• saÃ±Ã±Ä• kkhandho nÄ• mÄ• ti dassesi. yo panÄ• ya
cetanÄ• ... pe ... manosamphassajÄ• cetanÄ• â€™â€™ ti tesuyeva ekÄ• dasasu okÄ• ses
catubhÅ«mikacetanÄ• rÄ• si, taá¹ƒ sabbaá¹ƒ paripiá¹‡á¸• etvÄ• saá¹…khÄ• rakkhandho nÅ
panÄ• yaá¹ƒ ``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manc
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti tesuyeva ekÄ• dasasu okÄ• sesu vibhatto catubh
paripiá¹‡á¸• etvÄ• viÃ±Ã±Ä• á¹‡akkhandho nÄ• mÄ• ti dassesi.

apicettha sabbampi catusamuá¹-á¹-hÄ• nikaá¹ƒ rÅ«paá¹ƒ rÅ«pakkhandho, kÄ• mÄ• vacara
ekÅ«nanavuticittehi sahajÄ• tÄ• vedanÄ• vedanÄ• kkhandho, saÃ±Ã±Ä• saÃ±Ã±Ä• kkhan
saá¹…khÄ• rakkhandho, ekÅ«nanavuti cittÄ• ni viÃ±Ã±Ä• á¹‡akkhandhoti. evampi paÃ±cas
veditabbo.

1. rÅ«pakkhandhaniddeso

<2> idÄ• ni te rÅ«pakkhandhÄ• dayo vibhajitvÄ• dassetuá¹ƒ __tattha katamo rÅ«pakkhand
__tatthÄ• _ti tesu paÃ±casu khandhesu. __katamo_ti kathetukamyatÄ• pucchÄ• . __rÅ«pak
pucchitadhammanidassanaá¹ƒ. idÄ• ni taá¹ƒ vibhajanto __yaá¹ƒ kiÃ±ci rÅ«pa_ntiÄ• dimÄ• k
kiÃ±cÄ«_ti anavasesapariyÄ• dÄ• naá¹ƒ. __rÅ«pa_nti atippasaá¹…ganiyamanaá¹ƒ. evaá¹ƒ
anavasesapariggaho kato hoti.

tattha kenaá¹-á¹-hena rÅ«panti? ruppanaá¹-á¹-hena rÅ«paá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ•

``kiÃ±ca \Ne 4/, bhikkhave, rÅ«paá¹ƒ vadetha? ruppatÄ«ti \Ee 4/ kho, bhikkhave, tasmÄ• rÅ
ruppati? sÄ«tenapi ruppati, uá¹‡henapi ruppati, jighacchÄ• yapi ruppati, pipÄ• sÄ• yapi rupp
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarisapasamphassenapi ruppati. ruppatÄ«ti kho, bhikkhave,
vuccatÄ«â€™â€™ ti (SN b III 79).

tattha __ki_nti kÄ• raá¹‡apucchÄ• ; kena kÄ• raá¹‡ena rÅ«paá¹ƒ vadetha, kena kÄ• raá¹‡e
attho. ruppatÄ«ti ettha __itÄ«_ti kÄ• raá¹‡uddeso. yasmÄ• ruppati tasmÄ• rÅ«panti vuccat
__ruppatÄ«_ti kuppati ghaá¹-á¹-Ä«yati pÄ«á¸·iyati bhijjatÄ«ti attho. evaá¹ƒ iminÄ• ettakena
ruppanaá¹-á¹-hena rÅ«paá¹ƒ vuttaá¹ƒ. ruppanalakkhaá¹‡ena rÅ«pantipi vattuá¹ƒ vaá¹-á¹-ati.
ruppanalakkhaá¹‡aÃ±hetaá¹ƒ.

__sÄ«tenapi_ \Be 4/ __ruppatÄ«_tiÄ• dÄ«su pana __sÄ«tena_ tÄ• va __ruppanaá¹ƒ lokant
tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aÃ±hi cakkavÄ• á¸·Ä• naá¹ƒ antare ekeko lokantarikanirayo nÄ• ma ho
aá¹-á¹-hayojanasahassappamÄ• á¹‡o, yassa neva heá¹-á¹-hÄ• pathavÄ« atthi, na upari
candimasÅ«riyadÄ«pamaá¹‡iÄ• loko, niccandhakÄ• ro. tattha nibbattasattÄ• naá¹ƒ tigÄ• vu
vagguliyo viya pabbatapÄ• de dÄ«ghaputhulehi nakhehi laggitvÄ• avaá¹ƒsirÄ• olambanti.
aÃ±Ã±amaÃ±Ã±assa hatthapÄ• sagatÄ• honti atha `bhakkho no laddhoâ€™ ti maÃ±Ã±am
viparivattitvÄ• lokasandhÄ• rake udake patanti, sÄ«tavÄ• te paharantepi pakkamadhukaph
udake patanti. patitamattÄ• va accantakhÄ• rena sÄ«todakena chinnacammanhÄ• rumaá¹ƒ
tattatele patitapiá¹-á¹-hapiá¹‡á¸• i viya paá¹-apaá¹-Ä• yamÄ• nÄ• vilÄ«yanti. evaá¹ƒ sÄ«ten
lokantarikaniraye pÄ• kaá¹-aá¹ƒ. mahiá¹ƒsakaraá¹-á¹-hÄ• dÄ«supi himapÄ• tasÄ«talesu pa
pÄ• kaá¹-ameva. tattha hi sattÄ• sÄ«tena bhinnacchinnasarÄ«rÄ• jÄ«vitakkhayampi pÄ• p

__uá¹‡hena ruppanaá¹ƒ avÄ«cimahÄ• niraye_ pÄ• kaá¹-aá¹ƒ. tattha hi tattÄ• ya lohapatha
paÃ±cavidhabandhanÄ• dikaraá¹‡akÄ• le sattÄ• mahÄ• dukkhaá¹ƒ anubhavanti.

__jighacchÄ• ya ruppanaá¹ƒ_ pettivisaye ceva dubbhikkhakÄ• le ca \Ee 5/ pÄ• kaá¹-aá¹ƒ. p
dve tÄ«á¹‡i buddhantarÄ• ni kiÃ±cideva Ä• misaá¹ƒ hatthena gahetvÄ• mukhe pakkhipantÄ
antoudaraá¹ƒ Ä• dittasusirarukkho viya hoti. dubbhikkhe kaÃ±jikamattampi alabhitvÄ• mara
pamÄ• á¹‡aá¹ƒ nÄ• ma natthi.

__pipÄ• sÄ• ya ruppanaá¹ƒ kÄ• lakaÃ±jikÄ• _dÄ«su pÄ• kaá¹-aá¹ƒ. tattha hi sattÄ• dve tÄ
hadayatemanamattaá¹ƒ vÄ• jivhÄ• temanamattaá¹ƒ vÄ• udakabinduá¹ƒ laddhuá¹ƒ na sakk
pivissÄ• mÄ• â€™ ti nadiá¹ƒ gatÄ• nampi nadÄ« vÄ• likÄ• talaá¹ƒ sampajjati. mahÄ• samu
mahÄ• samuddo piá¹-á¹-hipÄ• sÄ• á¹‡o hoti. te sussantÄ• balavadukkhapÄ«á¸·itÄ• vicara

eko \Be 5/ kira kÄ• lakaÃ±jikaasuro pipÄ• saá¹ƒ adhivÄ• setuá¹ƒ asakkonto yojanagambhÄ
mahÄ• gaá¹…gaá¹ƒ otari. tassa gatagataá¹-á¹-hÄ• ne udakaá¹ƒ chijjati, dhÅ«mo uggacchat
piá¹-á¹-hipÄ• sÄ• á¹‡e caá¹…kamanakÄ• lo viya hoti. tassa udakasaddaá¹ƒ sutvÄ• ito cito
vibhÄ• yi. atha naá¹ƒ pÄ• tova bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• tiá¹ƒsamattÄ• piá¹‡á¸• acÄ
``ko nÄ• ma tvaá¹ƒ, sappurisÄ• â€™â€™ ti pucchiá¹ƒsu. ``petohamasmi, bhanteâ€™â€™ t
ti? ``pÄ• nÄ«yaá¹ƒ, bhanteâ€™â€™ ti. ``ayaá¹ƒ gaá¹…gÄ• paripuá¹‡á¹‡Ä• , kiá¹ƒ tvaá¹ƒ na
upakappati, bhanteâ€™â€™ ti. ``tena hi gaá¹…gÄ• piá¹-á¹-he nipajja, mukhe te pÄ• nÄ«yaá
ti. so vÄ• likÄ• puá¸·ine uttÄ• no nipajji. bhikkhÅ« tiá¹ƒsamatte patte nÄ«haritvÄ• udakaá¹ƒ
Ä• haritvÄ• tassa mukhe Ä• siÃ±ciá¹ƒsu. tesaá¹ƒ tathÄ• karontÄ• naá¹ƒyeva velÄ• upaka
``bhikkhÄ• cÄ• rakÄ• lo amhÄ• kaá¹ƒ, sappurisa; kacci te assÄ• damattÄ• laddhÄ• â€™â€
bhante, tiá¹ƒsamattÄ• naá¹ƒ ayyÄ• naá¹ƒ tiá¹ƒsamattehi pattehi Ä• sittaudakato aá¸• á¸• ha
paragalagataá¹ƒ, petattabhÄ• vato mokkho mÄ• hotÅ«â€™â€™ ti Ä• ha. evaá¹ƒ pipÄ• sÄ•
pÄ• kaá¹-aá¹ƒ.

__á¸• aá¹ƒsÄ• dÄ«hi ruppanaá¹ƒ_ á¸• aá¹ƒsamakkhikÄ• disambabahulesu padesesu pÄ• k
__á¸• aá¹ƒsÄ• _ti piá¹…galamakkhikÄ• , __makasÄ• _ti makasÄ• va __vÄ• tÄ• _ti kucchivÄ
veditabbÄ• . sarÄ«rasmiÃ±hi \Ee 6/ vÄ• tarogo uppajjitvÄ• hatthapÄ• dapiá¹-á¹-hiÄ• dÄ«ni
karoti, khujjaá¹ƒ karoti, pÄ«á¹-hasappiá¹ƒ karoti. __Ä• tapo_ti sÅ«riyÄ• tapo. tena ruppanaá
__marukantÄ• rÄ• _dÄ«su pÄ• kaá¹-aá¹ƒ. ekÄ• kira itthÄ« marukantÄ• re rattiá¹ƒ satthato
uggacchante vÄ• likÄ• ya tappamÄ• nÄ• ya pÄ• de á¹-hapetuá¹ƒ asakkontÄ« sÄ«sato pacc
pacchiyÄ• uá¹‡hÄ• bhitattÄ• ya \Ne 6/ á¹-hÄ• tuá¹ƒ asakkontÄ« tassÄ• upari sÄ• á¹-akaá¹
tasmimpi santatte aá¹…kena gahitaá¹ƒ puttakaá¹ƒ adhomukhaá¹ƒ nipajjÄ• petvÄ• kandanta
saddhiá¹ƒ tena tasmiá¹ƒyeva á¹-hÄ• ne uá¹‡hÄ• bhitattÄ• kÄ• lamakÄ• si.

__sarÄ«sapÄ• _ti ye keci dÄ«ghajÄ• tikÄ• sarantÄ• gacchanti. tesaá¹ƒ samphassena rup
Ä• sÄ«visadaá¹-á¹-hÄ• dÄ«naá¹ƒ vasena veditabbaá¹ƒ.

idÄ• ni \Be 6/ `yaá¹ƒ kiÃ±ci rÅ«paâ€™ nti padena saá¹ƒgahitaá¹ƒ
paÃ±cavÄ«satikoá¹-á¹-hÄ• sachannavutikoá¹-á¹-hÄ• sappabhedaá¹ƒ sabbampi rÅ«paá¹ƒ at
pakkhipitvÄ• dassetuá¹ƒ __atÄ«tÄ• nÄ• gatapaccuppanna_nti Ä• ha. tato paraá¹ƒ tadeva a
dukesu pakkhipitvÄ• dassetuá¹ƒ __ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• _tiÄ• di vuttaá¹ƒ. tato p
ekÄ• dasasu padesesu pariyÄ• diyitvÄ• dassitaá¹ƒ rÅ«paá¹ƒ ekato piá¹‡á¸• aá¹ƒ katvÄ• d
__tadekajjha_ntiÄ• di vuttaá¹ƒ.

tattha __tadekajjha_nti taá¹ƒ ekajjhaá¹ƒ; __abhisaÃ±Ã±Å«hitvÄ• _ti abhisaá¹ƒharitvÄ• ; __a
saá¹…khepaá¹ƒ katvÄ• ; idaá¹ƒ vuttaá¹ƒ hoti --- sabbampetaá¹ƒ vuttappakÄ• raá¹ƒ rÅ«paá¹
ruppanalakkhaá¹‡asaá¹…khÄ• te ekavidhabhÄ• ve paÃ±Ã±Ä• ya rÄ• siá¹ƒ katvÄ• rÅ«pakk

etena sabbampi rÅ«paá¹ƒ ruppanalakkhaá¹‡e rÄ• sibhÄ• vÅ«pagamanena rÅ«pakkhandho
rÅ«pato aÃ±Ã±o rÅ«pakkhandho nÄ• ma atthi. yathÄ• ca rÅ«paá¹ƒ, evaá¹ƒ vedanÄ• dayo
rÄ• sibhÄ• vÅ«pagamanena. na hi vedanÄ• dÄ«hi aÃ±Ã±e vedanÄ• kkhandhÄ• dayo nÄ• n

<3> idÄ• ni ekekasmiá¹ƒ okÄ• se pakkhittaá¹ƒ rÅ«paá¹ƒ visuá¹ƒ visuá¹ƒ bhÄ• jetvÄ• dasse
rÅ«paá¹ƒ atÄ«ta_ntiÄ• dimÄ• ha. tattha __tatthÄ• _ti ekÄ• dasasu okÄ• sesu pakkhipitvÄ•
bhummaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- atÄ«tÄ• nÄ• gatapaccuppannantiÄ• dinÄ• \Ee 7/ nayen
yaá¹ƒ atÄ«taá¹ƒ rÅ«panti vuttaá¹ƒ, taá¹ƒ katamanti? iminÄ• upÄ• yena sabbapucchÄ• su a
__atÄ«taá¹ƒ niruddha_ntiÄ• dÄ«ni padÄ• ni nikkhepakaá¹‡á¸• assa atÄ«tattikabhÄ• janÄ«y
1044) vuttÄ• neva. __cattÄ• ro ca mahÄ• bhÅ«tÄ• _ti idaá¹ƒ atÄ«tanti vuttarÅ«passa sabhÄ
cettha evaá¹ƒ sabbattha attho veditabbo. iminÄ• idaá¹ƒ dasseti --- atÄ«tarÅ«pampi bhÅ«tÄ
upÄ• dÄ• ya nibbattarÅ«paÃ±ca, anÄ• gatampi ... pe ... dÅ«rasantikampi \Ne 7/. na hi bhÅ«
upÄ• dÄ• ya pavattarÅ«pato ca aÃ±Ã±aá¹ƒ rÅ«paá¹ƒ nÄ• ma atthÄ«ti.

aparo nayo --- __atÄ«taá¹ƒsena saá¹…gahita_nti atÄ«takoá¹-á¹-hÄ• seneva saá¹…gahitaá
gataá¹ƒ. kinti? cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ \Be 7/ upÄ
sabbattha attho veditabbo. anÄ• gatapaccuppannaniddesapadÄ• nipi heá¹-á¹-hÄ• vuttatthÄ

idaá¹ƒ pana atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ nÄ• ma suttantapariyÄ• yato abhidhamman
suttantapariyÄ• ye bhavena paricchinnaá¹ƒ. paá¹-isandhito hi paá¹-á¹-hÄ• ya atÄ«tabhavesu
anantarabhave vÄ• nibbattaá¹ƒ hotu kappakoá¹-isatasahassamatthake vÄ• , sabbaá¹ƒ atÄ«
paá¹-á¹-hÄ• ya anÄ• gatabhavesu nibbattanakarÅ«paá¹ƒ, anantarabhave vÄ• nibbattaá¹ƒ h
kappakoá¹-isatasahassamatthake vÄ• , sabbaá¹ƒ anÄ• gatameva nÄ• ma. cutipaá¹-isandhia
paccuppannaá¹ƒ nÄ• ma. abhidhammaniddese pana khaá¹‡ena paricchinnaá¹ƒ. tayo hi rÅ«
á¹-hiti, bhaá¹…goti. ime tayo khaá¹‡e patvÄ• niruddhaá¹ƒ rÅ«paá¹ƒ, samanantaraniruddhaa
kappakoá¹-isatasahassamatthake vÄ• , sabbaá¹ƒ atÄ«tameva nÄ• ma. tayo khaá¹‡e asamp
ekacittakkhaá¹‡amattena vÄ• asampattaá¹ƒ hotu anÄ• gate kappakoá¹-isatasahassamattha
anÄ• gatameva nÄ• ma. ime tayo khaá¹‡e sampattaá¹ƒ rÅ«paá¹ƒ pana paccuppannaá¹ƒ nÄ
suttantabhÄ• janÄ«yaá¹ƒ, evaá¹ƒ santepi abhidhammaniddeseneva atÄ«tÄ• nÄ• gatapaccu
niddiá¹-á¹-hanti \Ee 8/ veditabbaá¹ƒ.

aparo nayo --- idaÃ±hi rÅ«paá¹ƒ addhÄ• santatisamayakhaá¹‡avasena catudhÄ• atÄ«taá¹
anÄ• gatapaccuppannaá¹ƒ. addhÄ• vasena tÄ• va ekassa ekasmiá¹ƒ bhave paá¹-isandhito
uddhaá¹ƒ anÄ• gataá¹ƒ, ubhinnamantare paccuppannaá¹ƒ. santativasena sabhÄ• gaekautu
ekÄ• hÄ• rasamuá¹-á¹-hÄ• naÃ±ca pubbÄ• pariyavasena pavattamÄ• nampi paccuppannaá
visabhÄ• gautuÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. cittajaá¹ƒ
ekavÄ«thiekajavanaekasamÄ• pattisamuá¹-á¹-hÄ• naá¹ƒ paccuppannaá¹ƒ. tato pubbe atÄ«
kammasamuá¹-á¹-hÄ• nassa pÄ• á¹-iyekkaá¹ƒ santativasena atÄ«tÄ• dibhedo natthi. tesaÃ±

utuÄ• hÄ• racittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ upatthambhakavasena tassa atÄ«tÄ• dibhedo ve
ekamuhuttapubbaá¹‡hasÄ• yanharattidivÄ• dÄ«su samayesu santÄ• navasena \Ne 8/ pava
samayaá¹ƒ paccuppannaá¹ƒ nÄ• ma. tato pubbe atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. khaá¹‡
uppÄ• dÄ• dikkhaá¹‡attayapariyÄ• pannaá¹ƒ \Be 8/ paccuppannaá¹ƒ nÄ• ma. tato pubbe at

apica atikkahetupaccayakiccaá¹ƒ atÄ«taá¹ƒ. niá¹-á¹-hitahetukiccaá¹ƒ aniá¹-á¹-hitapaccayak
paccuppannaá¹ƒ. ubhayakiccamasampattaá¹ƒ anÄ• gataá¹ƒ. sakiccakkhaá¹‡e vÄ• paccup
atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. ettha ca khaá¹‡Ä• dikathÄ• va nippariyÄ• yÄ• , sesÄ• s
nippariyÄ• yakathÄ• idha adhippetÄ• . ajjhattadukassÄ• pi niddesapadÄ• ni heá¹-á¹-hÄ• aj
1050) vuttatthÄ• neva. oá¸·Ä• rikÄ• dÄ«ni rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ (Dhs-a 674)

<6> hÄ«nadukaniddese __tesaá¹ƒ tesaá¹ƒ sattÄ• na_nti bahÅ«su sattesu sÄ• mivacanaá¹ƒ
aparassÄ• pÄ«ti hi vuccamÄ• ne divasampi kappasatasahassampi vadanto ettakameva vad
padehi anavasese satte pariyÄ• diyanto `tesaá¹ƒ tesaá¹ƒ sattÄ• naâ€™ nti Ä• ha. ettakena
aparadÄ«panaá¹ƒ \Ee 9/ siddhaá¹ƒ hoti. __uÃ±Ã±Ä• ta_nti avamataá¹ƒ. __avaÃ±Ã±Ä• ta_n
rÅ«pantipi na viditaá¹ƒ. __hÄ«á¸·ita_nti agahetabbaá¹-á¹-hena khittaá¹ƒ chaá¸• á¸• itaá¹ƒ, jig
vadanti. __paribhÅ«ta_nti kimetenÄ• ti vÄ• cÄ• ya paribhavitaá¹ƒ. __acittÄ«kata_nti na garu
lÄ• makaá¹ƒ. __hÄ«namata_nti hÄ«nanti mataá¹ƒ, lÄ• makaá¹ƒ katvÄ• Ã±Ä• taá¹ƒ. __hÄ«n
sammataá¹ƒ, hÄ«nehi vÄ• sammataá¹ƒ, gÅ«thabhakkhehi gÅ«tho viya. __aniá¹-á¹-ha_nti a
paá¹-ilÄ• bhatthÄ• ya vÄ• apariyesitaá¹ƒ. sacepi naá¹ƒ koci pariyeseyya, pariyesatu. etassa
etadeva nÄ• maá¹ƒ. __akanta_nti akÄ• mitaá¹ƒ, nissirikaá¹ƒ vÄ• . __amanÄ• pa_nti manasi
tÄ• disaÃ±hi Ä• rammaá¹‡aá¹ƒ manasmiá¹ƒ na appÄ«yati. atha vÄ• manaá¹ƒ appÄ• yati va
manÄ• paá¹ƒ amanÄ• paá¹ƒ.

aparo nayo --- __aniá¹-á¹-haá¹ƒ_ sampattivirahato. taá¹ƒ ekantena kammasamuá¹-á¹-hÄ• n
akusalakammasamuá¹-á¹-hÄ• naá¹ƒ. __akantaá¹ƒ_ sukhassa ahetubhÄ• vato. __amanÄ• p
__rÅ«pÄ• saddÄ• _ti idamassa sabhÄ• vadÄ«panaá¹ƒ. imasmiÃ±hi pade akusalakammaja
kÄ• maguá¹‡Ä• vibhattÄ• . kusalakammajaá¹ƒ pana aniá¹-á¹-haá¹ƒ nÄ• ma natthi, sabbaá¹

paá¹‡Ä«tapadaniddeso \Ne 9/ vuttapaá¹-ipakkhanayena veditabbo. imasmiá¹ƒ pana pade k
iá¹-á¹-hÄ• paÃ±ca kÄ• maguá¹‡Ä• vibhattÄ• . kusalakammajaÃ±hi aniá¹-á¹-haá¹ƒ nÄ• ma
iá¹-á¹-hameva. yathÄ• ca kammajesu evaá¹ƒ utusamuá¹-á¹-hÄ• nÄ• dÄ«supi iá¹-á¹-hÄ• niá
imasmiá¹ƒ duke iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aá¹ƒ paá¹-ivibhattanti veditabbaá¹ƒ. ayaá¹ƒ
samÄ• natthakathÄ• . vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- __iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ_ nÄ• ma
paá¹-ivibhattaá¹ƒ natthi, tesaá¹ƒ tesaá¹ƒ rucivasena kathitaá¹ƒ.

yathÄ• ha ---

``manÄ• papariyantaá¹ƒ khvÄ• haá¹ƒ, mahÄ• rÄ• ja, paÃ±casu kÄ• maguá¹‡esu agganti va
ekaccassa manÄ• pÄ• honti, ekaccassa amanÄ• pÄ• honti. teva, mahÄ• rÄ• ja, saddÄ• , g
ekaccassa manÄ• pÄ• honti, ekaccassa amanÄ• pÄ• hontÄ«â€™â€™ ti \Ee 10/ (SN a I 12

evaá¹ƒ yasmÄ• teyeva rÅ«pÄ• dayo eko assÄ• deti abhinandati, tattha lobhaá¹ƒ uppÄ• de
paá¹-ihaÃ±Ã±ati, tattha dosaá¹ƒ uppÄ• deti. ekassa iá¹-á¹-hÄ• honti kantÄ• manÄ• pÄ• , e
akantÄ• amanÄ• pÄ• . eko cete `iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• â€™ ti dakkhiá¹‡ato gaá¹‡
akantÄ• amanÄ• pÄ• â€™ ti vÄ• mato. tasmÄ• iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ nÄ• ma pÄ• á¹-iye
natthi. paccantavÄ• sÄ«naÃ±hi gaá¹‡á¸• uppÄ• dÄ• pi iá¹-á¹-hÄ• honti kantÄ• manÄ• pÄ•
atijegucchÄ• . tesaÃ±ca moramaá¹ƒsÄ• dÄ«ni iá¹-á¹-hÄ• ni honti, itaresaá¹ƒ tÄ• ni atijeguc

so vattabbo --- ``kiá¹ƒ pana tvaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aá¹ƒ pÄ• á¹-iyekkaá¹ƒ p
natthÄ«ti vadesÄ«â€™â€™ ti? ``Ä• ma natthÄ«â€™â€™ ti vadÄ• mi. puna tatheva yÄ• vat
paÃ±ho pucchitabbo --- ``nibbÄ• naá¹ƒ nÄ• ma iá¹-á¹-haá¹ƒ udÄ• hu aniá¹-á¹-haâ€™â€™ n
``iá¹-á¹-haâ€™â€™ nti vakkhati. sacepi na vadeyya, mÄ• vadatu. nibbÄ• naá¹ƒ pana ekant
eko nibbÄ• nassa vaá¹‡á¹‡e kathiyamÄ• ne kujjhitvÄ• --- `tvaá¹ƒ nibbÄ• nassa vaá¹‡á¹‡aá
annapÄ• namÄ• lÄ• gandhavilepanasayanacchÄ• danasamiddhÄ• paÃ±ca kÄ• maguá¹‡Ä•
vutte `alaá¹ƒ tava nibbÄ• nenÄ• â€™ ti nibbÄ• nassa vaá¹‡á¹‡e kathiyamÄ• ne kujjhitvÄ• u
iá¹-á¹-hetaá¹ƒ. etassa pana \Ne 10/ vasena tava vÄ• de nibbÄ• naá¹ƒ aniá¹-á¹-haá¹ƒ nÄ• ma
panetaá¹ƒ evaá¹ƒ gahetabbaá¹ƒ. eso hi viparÄ«tasaÃ±Ã±Ä• ya katheti. saÃ±Ã±Ä• vipallÄ• s
Ä• rammaá¹‡aá¹ƒ ekassa iá¹-á¹-haá¹ƒ hoti, ekassa aniá¹-á¹-haá¹ƒâ€™â€™.

iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡aá¹ƒ pana pÄ• á¹-iyekkaá¹ƒ vibhattaá¹ƒ atthÄ«ti. kassa vas
majjhimakasattassa. idaÃ±hi na atiissarÄ• naá¹ƒ mahÄ• sammatamahÄ• sudassanadhamm
vibhattaá¹ƒ. tesaÃ±hi dibbakappampi Ä• rammaá¹‡aá¹ƒ amanÄ• paá¹ƒ upaá¹-á¹-hÄ• ti. na a
dullabhannapÄ• nÄ• naá¹ƒ vasena vibhattaá¹ƒ. tesaÃ±hi kaá¹‡Ä• jakabhattasitthÄ• nipi pÅ«
amatasadiso ca hoti. majjhimakÄ• naá¹ƒ pana \Ee 11/ gaá¹‡akamahÄ• mattaseá¹-á¹-hikuá¹
kÄ• lena iá¹-á¹-haá¹ƒ kÄ• lena aniá¹-á¹-haá¹ƒ labhamÄ• nÄ• naá¹ƒ vasena vibhattaá¹ƒ. eva
iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ paricchindituá¹ƒ sakkontÄ«ti.

tipiá¹-akacÅ«á¸·anÄ• gatthero panÄ• ha --- ``iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ nÄ• ma vipÄ• kavase
javanavasena. javanaá¹ƒ pana saÃ±Ã±Ä• vipallÄ• savasena iá¹-á¹-hasmiá¹ƒyeva rajjati, iá¹-
dussati; aniá¹-á¹-hasmiá¹ƒyeva rajjati, aniá¹-á¹-hasmiá¹ƒyeva dussatÄ«â€™â€™ ti. vipÄ• ka
ekantato paricchijjati. na hi sakkÄ• vipÄ• kacittaá¹ƒ vaÃ±cetuá¹ƒ. sace Ä• rammaá¹‡aá¹ƒ iá
kusalavipÄ• kaá¹ƒ uppajjati. sace aniá¹-á¹-haá¹ƒ, akusalavipÄ• kaá¹ƒ uppajjati. kiÃ±cÄ• pi h
micchÄ• diá¹-á¹-hikÄ• buddhaá¹ƒ vÄ• saá¹…ghaá¹ƒ vÄ• mahÄ• cetiyÄ• dÄ«ni vÄ• uá¸·Ä•
akkhÄ«ni pidahanti, domanassaá¹ƒ Ä• pajjanti, dhammasaddaá¹ƒ sutvÄ• kaá¹‡á¹‡e thaken

cakkhuviÃ±Ã±Ä• á¹‡asotaviÃ±Ã±Ä• á¹‡Ä• ni pana nesaá¹ƒ kusalavipÄ• kÄ• neva honti.

kiÃ±cÄ• pi gÅ«thasÅ«karÄ• dayo gÅ«thagandhaá¹ƒ ghÄ• yitvÄ• `khÄ• dituá¹ƒ labhissÄ• m
honti, gÅ«thadassane pana tesaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tassa gandhaghÄ• yane ghÄ
rasasÄ• yane jivhÄ• viÃ±Ã±Ä• á¹‡aÃ±ca akusalavipÄ• kameva hoti. bandhitvÄ• varasayan
kiÃ±cÄ• pi viravati, saÃ±Ã±Ä• vipallÄ• sena panassa javanasmiá¹ƒyeva domanassaá¹ƒ upp
kusalavipÄ• kameva. kasmÄ• ? Ä• rammaá¹‡assa iá¹-á¹-hatÄ• ya.

apica dvÄ• ravasenÄ• pi iá¹-á¹-hÄ• niá¹-á¹-hatÄ• veditabbÄ• . sukhasamphassaÃ±hi gÅ«th
cakkhudvÄ• raghÄ• nadvÄ• resu \Ne 11/ aniá¹-á¹-haá¹ƒ, kÄ• yadvÄ• re iá¹-á¹-haá¹ƒ hoti. ca
\Be 11/ pothiyamÄ• nassa, suvaá¹‡á¹‡asÅ«le uttÄ• sitassa ca maá¹‡iratanasuvaá¹‡á¹‡asÅ«
iá¹-á¹-hÄ• ni honti, kÄ• yadvÄ• re aniá¹-á¹-hÄ• ni. kasmÄ• ? mahÄ• dukkhassa uppÄ• dana
iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ ekantato vipÄ• keneva paricchijjatÄ«ti veditabbaá¹ƒ.

__taá¹ƒ taá¹ƒ vÄ• panÄ• _ti ettha na heá¹-á¹-himanayo oloketabbo. na hi bhagavÄ• samm
puggalamanÄ• paá¹ƒ pana bhindati. tasmÄ• taá¹ƒtaá¹ƒvÄ• panavaseneva upÄ• dÄ• yupÄ•
veditabbÄ• . nerayikÄ• naÃ±hi rÅ«paá¹ƒ \Ee 12/ koá¹-ippattaá¹ƒ __hÄ«naá¹ƒ_ nÄ• ma; taá¹
nÄ• gasupaá¹‡á¹‡Ä• naá¹ƒ rÅ«paá¹ƒ __paá¹‡Ä«taá¹ƒ_ nÄ• ma. tesaá¹ƒ rÅ«paá¹ƒ hÄ«naá¹
rÅ«paá¹ƒ paá¹‡Ä«taá¹ƒ nÄ• ma. tesampi hÄ«naá¹ƒ; taá¹ƒ upÄ• dÄ• ya jÄ• napadÄ• naá¹ƒ
tesampi hÄ«naá¹ƒ; taá¹ƒ upÄ• dÄ• ya gÄ• mabhojakÄ• naá¹ƒ rÅ«paá¹ƒ paá¹‡Ä«taá¹ƒ nÄ• m
upÄ• dÄ• ya janapadasÄ• mikÄ• naá¹ƒ rÅ«paá¹ƒ paá¹‡Ä«taá¹ƒ nÄ• ma. tesampi hÄ«naá¹ƒ
padesarÄ• jÅ«naá¹ƒ rÅ«paá¹ƒ paá¹‡Ä«taá¹ƒ nÄ• ma. tesampi hÄ«naá¹ƒ; taá¹ƒ upÄ• dÄ• ya
paá¹‡Ä«taá¹ƒ nÄ• ma. tassÄ• pi hÄ«naá¹ƒ; taá¹ƒ upÄ• dÄ• ya bhummadevÄ• naá¹ƒ rÅ«paá
hÄ«naá¹ƒ; taá¹ƒ upÄ• dÄ• ya cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ rÅ«paá¹ƒ paá¹‡Ä«t
taá¹ƒ upÄ• dÄ• ya tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ rÅ«paá¹ƒ paá¹‡Ä«taá¹ƒ nÄ• ma ... pe
pana rÅ«paá¹ƒ matthakappattaá¹ƒ paá¹‡Ä«taá¹ƒ nÄ• ma.

<7> dÅ«radukaniddese __itthindriyÄ• _dÄ«ni heá¹-á¹-hÄ• vibhattÄ• neva. imasmiá¹ƒ pana
duppariggahaá¹-á¹-hena lakkhaá¹‡aduppaá¹-ivijjhatÄ• ya sukhumarÅ«paá¹ƒ __dÅ«re_ti kath
sukhapariggahaá¹-á¹-hena lakkhaá¹‡asuppaá¹-ivijjhatÄ• ya oá¸·Ä• rikarÅ«paá¹ƒ __santike_
kabaá¸·Ä«kÄ• rÄ• hÄ• rapariyosÄ• ne ca niyyÄ• tanaá¹-á¹-hÄ• nepi `idaá¹ƒ vuccati rÅ«paá¹
nÄ«yyÄ• titaá¹ƒ. kasmÄ• ? duvidhaÃ±hi dÅ«re nÄ• ma --- lakkhaá¹‡ato ca okÄ• sato cÄ• ti.
dÅ«reti na kathitaá¹ƒ, taá¹ƒ okÄ• sato kathetabbaá¹ƒ. tasmÄ• dÅ«reti akathitaá¹ƒ. oá¸·Ä• ri
dÅ«reti dassetuá¹ƒ aniyyÄ• tetvÄ• va __yaá¹ƒ vÄ• panaÃ±Ã±ampÄ«_tiÄ• dimÄ• ha. santik
tattha __anÄ• sanne_ti na Ä• sanne, __anupakaá¹-á¹-he_ti nissaá¹-e, __dÅ«re_ti dÅ«ramhi
santike. __idaá¹ƒ vuccati rÅ«paá¹ƒ dÅ«re_ti idaá¹ƒ paá¹‡á¹‡arasavidhaá¹ƒ sukhumarÅ«paá
dasavidhaá¹ƒ pana oá¸·Ä• rikarÅ«paá¹ƒ yevÄ• panakavasena okÄ• sato dÅ«reti vuccati. sa
uttÄ• natthoyeva.

__idaá¹ƒ_ \Be 12/ \Ne 12/ __vuccati rÅ«paá¹ƒ santike_ti idaá¹ƒ dasavidhaá¹ƒ oá¸·Ä• rikarÅ
santike, paÃ±cadasavidhaá¹ƒ pana sukhumarÅ«paá¹ƒ yevÄ• panakavasena okÄ• sato sant
13/ paá¹-á¹-hÄ• ya pana rÅ«paá¹ƒ okÄ• savasena santike nÄ• ma? kittakato paá¹-á¹-hÄ• ya
pakatikathÄ• ya kathentÄ• naá¹ƒ dvÄ• dasahattho savanÅ«pacÄ• ro nÄ• ma hoti. tassa ora
dÅ«re. tattha sukhumarÅ«paá¹ƒ dÅ«re hontaá¹ƒ lakkhaá¹‡atopi okÄ• satopi dÅ«re hoti; san
okÄ• satova santike hoti, na lakkhaá¹‡ato. oá¸·Ä• rikarÅ«paá¹ƒ santike hontaá¹ƒ lakkhaá¹‡a
santike hoti; dÅ«re hontaá¹ƒ okÄ• satova dÅ«re hoti, na lakkhaá¹‡ato.

__taá¹ƒ taá¹ƒ vÄ• panÄ• _ti ettha na heá¹-á¹-himanayo oloketabbo. heá¹-á¹-hÄ• hi bhinda
na lakkhaá¹‡ato dÅ«raá¹ƒ bhindati, okÄ• sato dÅ«rameva bhindati. upÄ• dÄ• yupÄ• dÄ• ya
dassitaá¹ƒ. attano hi rÅ«paá¹ƒ santike nÄ• ma; antokucchigatassÄ• pi parassa dÅ«re. antok
bahiá¹-hitassa dÅ«re. ekamaÃ±ce sayitassa santike; bahipamukhe á¹-hitassa dÅ«re. antopa
santike; bahipariveá¹‡e dÅ«re. antosaá¹…ghÄ• rÄ• me rÅ«paá¹ƒ santike; bahisaá¹…ghÄ• r
rÅ«paá¹ƒ santike; bahisÄ«mÄ• ya dÅ«re. antogÄ• makhette rÅ«paá¹ƒ santike; bahigÄ• mak
rÅ«paá¹ƒ santike; bahijanapade dÅ«re. antorajjasÄ«mÄ• ya rÅ«paá¹ƒ santike; bahirajjasÄ«
rÅ«paá¹ƒ santike; bahisamudderÅ«paá¹ƒ dÅ«re. antocakkavÄ• á¸·e rÅ«paá¹ƒ santike; bahi

ayaá¹ƒ rÅ«pakkhandhaniddeso.

2. vedanÄ• kkhandhaniddeso

<8> vedanÄ• kkhandhaniddesÄ• dÄ«su heá¹-á¹-hÄ• vuttasadisaá¹ƒ pahÄ• ya apubbamev
vedanÄ• _ti catubhÅ«mikavedanaá¹ƒ pariyÄ• diyati. __sukhÄ• vedanÄ• _tiÄ• dÄ«ni atÄ«tÄ
niddiá¹-á¹-havedanaá¹ƒ sabhÄ• vato dassetuá¹ƒ \Be 13/ vuttÄ• ni. tattha sukhÄ• vedanÄ•
cetasikÄ• \Ne 13/. tathÄ• dukkhÄ• vedanÄ• . adukkhamasukhÄ• pana cakkhÄ• dayo pas
`atthi kÄ• yikÄ• , atthi cetasikÄ• â€™. tattha sabbÄ• pi kÄ• yikÄ• kÄ• mÄ• vacarÄ• . tathÄ•
\Ee 14/. cetasikÄ• sukhÄ• pana tebhÅ«mikÄ• . adukkhamasukhÄ• catubhÅ«mikÄ• . tassÄ
santativasena, khaá¹‡Ä• divasena ca atÄ«tÄ• dibhÄ• vo veditabbo.

tattha santativasena ekavÄ«thiekajavanaekasamÄ• pattipariyÄ• pannÄ• , ekavidhavisayasa
paccuppannÄ• . tato pubbe atÄ«tÄ• , pacchÄ• anÄ• gatÄ• . khaá¹‡Ä• divasena khaá¹‡atta
pubbantÄ• parantamajjhagatÄ• sakiccaÃ±ca kurumÄ• nÄ• vedanÄ• paccuppannÄ• . tato
anÄ• gatÄ• . tattha khaá¹‡Ä• divasena atÄ«tÄ• dibhÄ• vaá¹ƒ sandhÄ• ya ayaá¹ƒ niddeso ka

<11> oá¸·Ä• rikasukhumaniddese __akusalÄ• vedanÄ• _tiÄ• dÄ«ni jÄ• tito oá¸·Ä• rikasukh
vuttÄ• ni. __dukkhÄ• vedanÄ• oá¸·Ä• rikÄ• _tiÄ• dÄ«ni sabhÄ• vato. __asamÄ• pannassa
__sÄ• savÄ• _tiÄ• dÄ«ni lokiyalokuttarato oá¸·Ä• rikasukhumabhÄ• vaá¹ƒ dassetuá¹ƒ vuttÄ

sadarathaá¹-á¹-hena dukkhavipÄ• kaá¹-á¹-hena ca oá¸·Ä• rikÄ• . kusalÄ• niddarathaá¹-á¹-h
sukhavipÄ• kaá¹-á¹-hena ca sukhumÄ• . abyÄ• katÄ• nirussÄ• haá¹-á¹-hena avipÄ• kaá¹-á
kusalÄ• kusalÄ• saussÄ• haá¹-á¹-hena savipÄ• kaá¹-á¹-hena ca oá¸·Ä• rikÄ• . abyÄ• katÄ•

dukkhÄ• asÄ• taá¹-á¹-hena dukkhaá¹-á¹-hena ca oá¸·Ä• rikÄ• . sukhÄ• sÄ• taá¹-á¹-hena s
adukkhamasukhÄ• santaá¹-á¹-hena paá¹‡Ä«taá¹-á¹-hena ca sukhumÄ• . sukhadukkhÄ• kh
pharaá¹‡aá¹-á¹-hena ca oá¸·Ä• rikÄ• . sukhavedanÄ• pi hi khobheti pharati. tathÄ• dukkhav
uppajjamÄ• naá¹ƒ sakalasarÄ«raá¹ƒ khobhentaá¹ƒ Ä• luá¸·entaá¹ƒ abhisandayamÄ• naá¹ƒ
chÄ• dayamÄ• naá¹ƒ sÄ«todakaghaá¹-ena Ä• siÃ±cayamÄ• naá¹ƒ viya uppajjati. dukkhaá¹ƒ
tattaphÄ• laá¹ƒ anto pavesantaá¹ƒ viya tiá¹‡ukkÄ• ya bahi jhÄ• payamÄ• naá¹ƒ viya uppajja
vuttanayeneva sukhumÄ• . asamÄ• pannassa vedanÄ• nÄ• nÄ• rammaá¹‡e vikkhittabhÄ•
samÄ• pannassa vedanÄ• ekattanimitteyeva caratÄ«ti sukhumÄ• . sÄ• savÄ• Ä• savuppa
Ä• savacÄ• ro \Ee 15/ nÄ• ma ekantaoá¸·Ä• riko. anÄ• savÄ• vuttavipariyÄ• yena sukhumÄ

tattha \Ne 14/ eko neva kusalattike kovido hoti, na vedanÄ• ttike. so `kusalattikaá¹ƒ rakkhÄ•
vedanÄ• ttikaá¹ƒ bhindati; `vedanÄ• ttikaá¹ƒ rakkhÄ• mÄ«â€™ ti kusalattikaá¹ƒ bhindati. ek
rakkhÄ• mÄ«â€™ ti bhÅ«mantaraá¹ƒ bhindati. eko na bhindati. kathaá¹ƒ? ``sukhadukkhÄ•
adukkhamasukhÄ• vedanÄ• sukhumÄ• â€™â€™ ti hi vedanÄ• ttike vuttaá¹ƒ. taá¹ƒ eko pa
adukkhamasukhÄ• sukhumÄ• . sÄ• hi kusalÄ• pi atthi akusalÄ• pi abyÄ• katÄ• pi. tattha k
abyÄ• katÄ• sukhumÄ• . kasmÄ• ? kusalattike pÄ• á¸·iyaá¹ƒ Ä• gatattÄ• ti. evaá¹ƒ kusalatt
vedanÄ• ttiko pana bhinno.

kusalÄ• kusalÄ• vedanÄ• oá¸·Ä• rikÄ• , abyÄ• katÄ• vedanÄ• sukhumÄ• â€™â€™ ti ya
taá¹ƒ eko paá¹-ikkhipati --- na sabbÄ• abyÄ• katÄ• sukhumÄ• . sÄ• hi sukhÄ• pi atthi dukk
tattha sukhadukkhÄ• oá¸·Ä• rikÄ• , adukkhamasukhÄ• sukhumÄ• . kasmÄ• ? vedanÄ• ttik
evaá¹ƒ vedanÄ• ttiko rakkhito hoti, kusalattiko pana bhinno. kusalattikassa pana Ä• gataá¹-á
vedanÄ• ttikaá¹ƒ anoloketvÄ• vedanÄ• ttikassa Ä• gataá¹-á¹-hÄ• ne kusalattikaá¹ƒ anoloke
kusalattikalakkhaá¹‡ena, sukhÄ• dÄ«naá¹ƒ vedanÄ• ttikalakkhaá¹‡ena oá¸·Ä• rikasukhuma
nÄ• ma.

yampi ``kusalÄ• kusalÄ• vedanÄ• oá¸·Ä• rikÄ• , abyÄ• katÄ• vedanÄ• sukhumÄ• â€™â€
tattheko `kusalÄ• lokuttaravedanÄ• pi samÄ• nÄ• oá¸·Ä• rikÄ• nÄ• ma, vipÄ• kÄ• antama
dvipaÃ±caviÃ±Ã±Ä• á¹‡asahajÄ• tÄ• pi samÄ• nÄ• sukhumÄ• nÄ• ma hotÄ«â€™ ti vadati
paá¹‡Ä«taá¹ƒ lokuttaravedanaá¹ƒ oá¸·Ä• rikaá¹ƒ nÄ• ma karonto, dvipaÃ±caviÃ±Ã±Ä• á¹‡a
hÄ«naá¹ƒ jaá¸·aá¹ƒ vedanaá¹ƒ sukhumaá¹ƒ nÄ• ma karonto `tikaá¹ƒ rakkhissÄ• mÄ«â€™ ti
nÄ• ma. tattha tattha bhÅ«miyaá¹ƒ kusalaá¹ƒ pana taá¹ƒ taá¹ƒ bhÅ«mivipÄ• keneva saddhiá¹
bhindati nÄ• ma. tatrÄ• yaá¹ƒ nayo --- kÄ• mÄ• vacarakusalÄ• hi oá¸·Ä• rikÄ• ; kÄ• mÄ• va
16/. rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaralokuttarakusalÄ• \Be 15/ oá¸·Ä• rikÄ• ; rÅ«pÄ• vacarÄ•

sukhumÄ• ti. iminÄ• nÄ«hÄ• rena kathento na bhindati nÄ• ma.

__tipiá¹-akacÅ«á¸·anÄ• gatthero_ panÄ• ha --- ``akusale oá¸·Ä• rikasukhumatÄ• nÄ• ma n
ekantaoá¸·Ä• rikameva. lokuttarepi oá¸·Ä• rikasukhumatÄ• na uddharitabbÄ• . taÃ±hi ekant
15/. imaá¹ƒ kathaá¹ƒ Ä• haritvÄ• tipiá¹-akacÅ«á¸·Ä• bhayattherassa kathayiá¹ƒsu --- evaá¹ƒ
tipiá¹-akacÅ«á¸·Ä• bhayatthero Ä• ha --- ``sammÄ• sambuddhena abhidhammaá¹ƒ patvÄ•
padÄ• naá¹ƒ Ä• gataá¹-á¹-hÄ• ne nayaá¹ƒ dÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne nayo adinno nÄ• ma
yuttaá¹-á¹-hÄ• ne nayo akato nÄ• ma natthi. idha panekacco `Ä• cariyo asmÄ«â€™ ti vicara
oá¸·Ä• rikasukhumataá¹ƒ uddharamÄ• no kukkuccÄ• yati. sammÄ• sambuddhena pana loku
uddharitÄ• â€™â€™ ti. evaÃ±ca pana vatvÄ• idaá¹ƒ suttaá¹ƒ Ä• hari --- ``tatra, bhante, yÄ•
dukkhÄ• dandhÄ• bhiÃ±Ã±Ä• , ayaá¹ƒ, bhante, paá¹-ipadÄ• ubhayeneva hÄ«nÄ• akkhÄ•
cÄ• â€™â€™ ti (DN III 152). ettha hi catasso paá¹-ipadÄ• lokiyalokuttaramissakÄ• kathitÄ•

__taá¹ƒ taá¹ƒ vÄ• panÄ• _ti ettha na heá¹-á¹-himanayo oloketabbo. taá¹ƒtaá¹ƒvÄ• panavas
duvidhÄ• hi akusalÄ• --- lobhasahagatÄ• dosasahagatÄ• ca. tattha dosasahagatÄ• oá¸·Ä
sukhumÄ• . dosasahagatÄ• pi duvidhÄ• --- niyatÄ• aniyatÄ• ca. tattha niyatÄ• oá¸·Ä• rikÄ
niyatÄ• pi kappaá¹-á¹-hitikÄ• oá¸·Ä• rikÄ• , nokappaá¹-á¹-hitikÄ• sukhumÄ• . kappaá¹-á¹-hi
oá¸·Ä• rikÄ• , sasaá¹…khÄ• rikÄ• sukhumÄ• . lobhasahagatÄ• pi dvidhÄ• --- diá¹-á¹-hisam
diá¹-á¹-hivippayuttÄ• ca. tattha diá¹-á¹-hisampayuttÄ• oá¸·Ä• rikÄ• , diá¹-á¹-hivippayuttÄ• s
diá¹-á¹-hisampayuttÄ• pi niyatÄ• oá¸·Ä• rikÄ• , aniyatÄ• sukhumÄ• . sÄ• pi asaá¹…khÄ• ri
sasaá¹…khÄ• rikÄ• sukhumÄ• .

saá¹…khepato akusalaá¹ƒ patvÄ• yÄ• vipÄ• kaá¹ƒ bahuá¹ƒ deti sÄ• oá¸·Ä• rikÄ• , yÄ• a
kusalaá¹ƒ patvÄ• pana appavipÄ• kÄ• oá¸·Ä• rikÄ• , bahuvipÄ• kÄ• \Be 16/ sukhumÄ• . c
kÄ• mÄ• vacarakusalÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacarakusalÄ• sukhumÄ• . sÄ• pi oá¸·Ä• rik
sukhumÄ• \Ee 17/. sÄ• pi oá¸·Ä• rikÄ• , lokuttarakusalÄ• sukhumÄ• . ayaá¹ƒ tÄ• va bhÅ«r

bhedato pana kÄ• mÄ• vacarÄ• dÄ• nasÄ«labhÄ• vanÄ• mayavasena tividhÄ• . tattha dÄ•
sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• , bhÄ• vanÄ• mayÄ• sukhumÄ• . sÄ• pi duhetukÄ• tihetuk
oá¸·Ä• rikÄ• , tihetukÄ• sukhumÄ• . tihetukÄ• pi sasaá¹…khÄ• rikaasaá¹…khÄ• rikabhedat
sasaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , asaá¹…khÄ• rikÄ• sukhumÄ• . rÅ«pÄ• vacare paá¹-ham
oá¸·Ä• rikÄ• , dutiyajjhÄ• nakusalavedanÄ• sukhumÄ• ... pe ... catutthajjhÄ• nakusalaveda
oá¸·Ä• rikÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanakusalavedanÄ• sukhumÄ• Ä• kÄ• sÄ• naÃ±cÄ•
.... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalavedanÄ• sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• , v
sÄ• pi oá¸·Ä• rikÄ• , sotÄ• pattimaggasahajÄ• tÄ• sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• ... pe ...
sukhumÄ• .

catubbidhe vipÄ• ke kÄ• mÄ• vacaravipÄ• kavedanÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacaravipÄ• k

oá¸·Ä• rikÄ• ... pe ... lokuttaravipÄ• kavedanÄ• sukhumÄ• . evaá¹ƒ tÄ• va abhedato.

bhedato pana kÄ• mÄ• vacaravipÄ• kÄ• atthi ahetukÄ• , atthi sahetukÄ• . sahetukÄ• pi att
tihetukÄ• . tattha ahetukÄ• oá¸·Ä• rikÄ• , sahetukÄ• sukhumÄ• . sÄ• pi duhetukÄ• oá¸·Ä•
tatthÄ• pi sasaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , asaá¹…khÄ• rikÄ• sukhumÄ• . paá¹-hamajjhÄ
dutiyajjhÄ• navipÄ• kÄ• sukhumÄ• ... pe ... catutthajjhÄ• navipÄ• kÄ• sukhumÄ• . sÄ• pi o
Ä• kÄ• sÄ• naÃ±cÄ• yatanavipÄ• kÄ• sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• ... pe ... nevasaÃ±Ã
sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• , sotÄ• pattiphalavedanÄ• sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• ,
arahattaphalavedanÄ• sukhumÄ• .

tÄ«su \Be 17/ kiriyÄ• su kÄ• mÄ• vacarakiriyavedanÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacarakiriyav
oá¸·Ä• rikÄ• , arÅ«pÄ• vacarakiriyavedanÄ• sukhumÄ• . evaá¹ƒ tÄ• va abhedato. bhedato
bhinnÄ• ya kÄ• mÄ• vacarakiriyÄ• ya ahetukakiriyavedanÄ• \Ee 18/ oá¸·Ä• rikÄ• , sahetuk
oá¸·Ä• rikÄ• , tihetukÄ• sukhumÄ• . tatthÄ• pi sasaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , asaá¹…kh
paá¹-hamajjhÄ• ne kiriyavedanÄ• oá¸·Ä• rikÄ• , dutiyajjhÄ• ne sukhumÄ• . sÄ• pi oá¸·Ä• rik
catutthe sukhumÄ• . sÄ• pi oá¸·Ä• rikÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanakiriyavedanÄ• sukhu
viÃ±Ã±Ä• á¹‡aÃ±cÄ• ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyavedanÄ• sukhum
yÄ• sukhumÄ• sÄ• paá¹‡Ä«tÄ• .

<13> dÅ«radukaniddese \Ne 17/ akusalavedanÄ• visabhÄ• gaá¹-á¹-hena visaá¹ƒsaá¹-á¹-h
dÅ«re. iminÄ• nayena sabbapadesu dÅ«ratÄ• veditabbÄ• . sacepi hi akusalÄ• divedanÄ• s
dukkhÄ• divedanÄ• samaá¹…gino ca tayo tayo janÄ• ekamaÃ±ce nisinnÄ• honti, tesampi
visabhÄ• gaá¹-á¹-hena visaá¹ƒsaá¹-á¹-hena ca dÅ«reyeva nÄ• ma. samÄ• pannavedanÄ• o
akusalÄ• pana akusalÄ• ya sabhÄ• gaá¹-á¹-hena sarikkhaá¹-á¹-hena ca santike nÄ• ma. im
santikatÄ• veditabbÄ• . sacepi hi akusalÄ• divedanÄ• samaá¹…gÄ«su tÄ«su janesu eko kÄ
eko arÅ«pabhave, tesampi tÄ• vedanÄ• sabhÄ• gaá¹-á¹-hena sarikkhaá¹-á¹-hena ca santi
kusalÄ• divedanÄ• samaá¹…gÄ«supi eseva nayo.

__taá¹ƒ taá¹ƒ vÄ• panÄ• _ti ettha heá¹-á¹-himanayaá¹ƒ anoloketvÄ• taá¹ƒ taá¹ƒ vÄ• pana
kathentena ca na dÅ«rato santikaá¹ƒ uddharitabbaá¹ƒ, santikato pana dÅ«raá¹ƒ uddharitabl
akusalÄ• --- lobhasahagatÄ• dosasahagatÄ• ca. tattha lobhasahagatÄ• lobhasahagatÄ•
dosasahagatÄ• ya dÅ«re nÄ• ma. dosasahagatÄ• dosasahagatÄ• ya santike nÄ• ma, lobh
dosasahagatÄ• pi niyatÄ• niyatÄ• ya santike nÄ• mÄ• ti. evaá¹ƒ aniyatÄ• .
kappaá¹-á¹-hitikaasaá¹…khÄ• rikasasaá¹…khÄ• rikabhedaá¹ƒ lobhasahagatÄ• dÄ«su ca dia
sabbaá¹ƒ oá¸·Ä• rikadukaniddese vitthÄ• ritavasena anugantvÄ• ekekakoá¹-á¹-hÄ• saveda
taá¹ƒtaá¹ƒkoá¹-á¹-hÄ• savedanÄ• ya eva santike, itarÄ• itarÄ• ya dÅ«reti veditabbÄ• ti.

ayaá¹ƒ vedanÄ• kkhandhaniddeso.

3. saÃ±Ã±Ä• kkhandhaniddeso

<14> saÃ±Ã±Ä• kkhandhaniddese __yÄ• kÄ• ci saÃ±Ã±Ä• _ti catubhÅ«mikasaÃ±Ã±aá¹ƒ
__cakkhusamphassajÄ• saÃ±Ã±Ä• _tiÄ• dÄ«ni atÄ«tÄ• divasena niddiá¹-á¹-hasaÃ±Ã±aá¹ƒ
vuttÄ• ni. tattha cakkhusamphassato cakkhusamphassasmiá¹ƒ vÄ• jÄ• tÄ• cakkhusampha
nayo \Ne 18/. ettha ca purimÄ• paÃ±ca cakkhupasÄ• dÄ• divatthukÄ• va. manosamphassa
avatthukÄ• pi. sabbÄ• catubhÅ«mikasaÃ±Ã±Ä• .

<17> oá¸·Ä• rikadukaniddese __paá¹-ighasamphassajÄ• _ti sappaá¹-ighe cakkhupasÄ• dÄ
sappaá¹-ighe rÅ«pÄ• dayo Ä• rabbha uppanno phasso paá¹-ighasamphasso nÄ• ma. tato ta
paá¹-ighasamphassajÄ• nÄ• ma. cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... kÄ• yasampha
vatthuto nÄ• maá¹ƒ. rÅ«pasaÃ±Ã±Ä• ... pe ... phoá¹-á¹-habbasaÃ±Ã±Ä• tipi tassÄ• yeva Ä•
idaá¹ƒ pana vatthÄ• rammaá¹‡ato nÄ• maá¹ƒ. sappaá¹-ighÄ• ni hi vatthÅ«ni nissÄ• ya, sapp
Ä• rammaá¹‡Ä• ni Ä• rabbha uppattito esÄ• paá¹-ighasamphassajÄ• saÃ±Ã±Ä• ti vuttÄ• .
pariyÄ• yena etissÄ• nÄ• maá¹ƒ hotiyeva. cakkhuviÃ±Ã±Ä• á¹‡aÃ±hi mano nÄ• ma. tena s
nÄ• ma. tasmiá¹ƒ manosamphasse, tasmÄ• vÄ• manosamphassÄ• jÄ• tÄ• ti manosamph
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ mano nÄ• ma. tena sahajÄ• to phasso manosa
manosamphasse, tasmÄ• vÄ• manosamphassÄ• jÄ• tÄ• ti manosamphassajÄ• .

adhivacanasamphassajÄ• saÃ±Ã±Ä• tipi pariyÄ• yena etissÄ• nÄ• maá¹ƒ hotiyeva. tayo h
piá¹-á¹-hivaá¹-á¹-akÄ• hutvÄ• attanÄ• sahajÄ• tÄ• ya saÃ±Ã±Ä• ya adhivacanasamphass
karonti. nippariyÄ• yena pana paá¹-ighasamphassajÄ• saÃ±Ã±Ä• nÄ• ma paÃ±cadvÄ• rika
adhivacanasamphassajÄ• saÃ±Ã±Ä• nÄ• ma manodvÄ• rikasaÃ±Ã±Ä• . tattha paÃ±cadvÄ
jÄ• nituá¹ƒ sakkÄ• ti oá¸·Ä• rikÄ• . rajjitvÄ• upanijjhÄ• yantaÃ±hi `rajjitvÄ• upanijjhÄ• yatÄ«
upanijjhÄ• yantaá¹ƒ `kujjhitvÄ• upanijjhÄ• yatÄ«â€™ ti oloketvÄ• va jÄ• nanti.

tatridaá¹ƒ vatthu --- dve kira itthiyo nisÄ«ditvÄ• suttaá¹ƒ kantanti. dvÄ«su daharesu gÄ• me
purato gacchanto ekaá¹ƒ itthiá¹ƒ olokesi. itarÄ• taá¹ƒ pucchi `kasmÄ• nu kho taá¹ƒ eso olo
bhikkhu maá¹ƒ visabhÄ• gacittena olokesi, kaniá¹-á¹-habhaginÄ«saÃ±Ã±Ä• ya pana olokes
caritvÄ• Ä• sanasÄ• lÄ• ya nisinnesu itaro bhikkhu taá¹ƒ bhikkhuá¹ƒ pucchi --- `tayÄ• sÄ•
`Ä• ma olokitÄ• â€™. `kimatthÄ• yÄ• â€™ ti? `mayhaá¹ƒ bhaginÄ«sarikkhattÄ• taá¹ƒ oloke
paÃ±cadvÄ• rikasaÃ±Ã±Ä• oloketvÄ• pi \Ne 19/ jÄ• nituá¹ƒ sakkÄ• ti veditabbÄ• . sÄ• pan
keci pana javanappavattÄ• ti dÄ«penti. manodvÄ• rikasaÃ±Ã±Ä• pana ekamaÃ±ce vÄ• ek
aÃ±Ã±aá¹ƒ cintentaá¹ƒ vitakkentaÃ±ca `kiá¹ƒ cintesi, kiá¹ƒ vitakkesÄ«â€™ ti pucchitvÄ• ta
jÄ• nitabbato sukhumÄ• . sesaá¹ƒ vedanÄ• kkhandhasadisamevÄ• ti.

ayaá¹ƒ saÃ±Ã±Ä• kkhandhaniddeso.

4. saá¹…khÄ• rakkhandhaniddeso

<20> saá¹…khÄ• rakkhandhaniddese __ye keci saá¹…khÄ• rÄ• _ti catubhÅ«mikasaá¹…kh
__cakkhusamphassajÄ• cetanÄ• _tiÄ• dÄ«ni atÄ«tÄ• divasena niddiá¹-á¹-hasaá¹…khÄ• re
vuttÄ• ni. __cakkhusamphassajÄ• _tiÄ• dÄ«ni vuttatthÄ• neva. __cetanÄ• _ti heá¹-á¹-himak
padhÄ• nasaá¹…khÄ• ravasena vuttaá¹ƒ. heá¹-á¹-himakoá¹-iyÄ• hi antamaso cakkhuviÃ±Ã
pÄ• á¸·iyaá¹ƒ Ä• gatÄ• cattÄ• ro saá¹…khÄ• rÄ• uppajjanti. tesu cetanÄ• padhÄ• nÄ• Ä•
pÄ• kaá¹-attÄ• . tasmÄ• ayameva gahitÄ• . taá¹ƒsampayuttasaá¹…khÄ• rÄ• pana tÄ• ya g
idhÄ• pi purimÄ• paÃ±ca cakkhupasÄ• dÄ• divatthukÄ• va. manosamphassajÄ• hadayava
catubhÅ«mikacetanÄ• . sesaá¹ƒ vedanÄ• kkhandhasadisamevÄ• ti.

ayaá¹ƒ saá¹…khÄ• rakkhandhaniddeso.

5. viÃ±Ã±Ä• á¹‡akkhandhaniddeso

<26> viÃ±Ã±Ä• á¹‡akkhandhaniddese \Ee 21/ \Be 20/ __yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡a_nti ca
pariyÄ• diyati. __cakkhuviÃ±Ã±Ä• á¹‡a_ntiÄ• dÄ«ni atÄ«tÄ• divasena niddiá¹-á¹-haviÃ±Ã±Ä
dassetuá¹ƒ vuttÄ• ni. tattha cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni \Ne 20/ paÃ±ca cakkhupasÄ• dÄ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ hadayavatthukampi avatthukampi. sabbaá¹ƒ catubhÅ«makaviÃ±Ã±
vedanÄ• kkhandhasadisamevÄ• ti.

ayaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhaniddeso.

pakiá¹‡á¹‡akakathÄ•

idÄ• ni paÃ±casupi khandhesu samuggamato, pubbÄ• parato, addhÄ• naparicchedato, eku
nÄ• nuppÄ• daekanirodhato, ekuppÄ• daekanirodhato, nÄ• nuppÄ• danÄ• nÄ• nirodhato, a
ajjhattikabÄ• hirato, oá¸·Ä• rikasukhumato, hÄ«napaá¹‡Ä«tato, dÅ«rasantikato, paccayato,
parinipphannato, saá¹…khatatoti soá¸·asahÄ• kÄ• rehi pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ.

tattha duvidho __samuggamo_ --- gabbhaseyyakasamuggamo, opapÄ• tikasamuggamoti. t
__gabbhaseyyakasamuggamo_ evaá¹ƒ veditabbo --- gabbhaseyyakasattÄ• naÃ±hi paá¹-isa
apacchÄ• apure ekato pÄ• tubhavanti. tasmiá¹ƒ khaá¹‡e pÄ• tubhÅ«tÄ• kalalasaá¹…khÄ•
hoti. khuddakamakkhikÄ• ya ekavÄ• yÄ• mena pÄ• tabbamattÄ• ti vatvÄ• puna `atibahuá¹
pakkhipitvÄ• ukkhittÄ• ya paggharitvÄ• agge á¹-hitabindumattaâ€™ nti vuttaá¹ƒ. tampi paá
telato uddharitvÄ• gahite tassa paggharitvÄ• agge á¹-hitabindumattaâ€™ nti vuttaá¹ƒ. tam
`imasmiá¹ƒ janapade manussÄ• naá¹ƒ kese aá¹-á¹-hadhÄ• phÄ• lite tato ekakoá¹-á¹-hÄ• sa

uttarakurukÄ• naá¹ƒ keso; tassa pasannatilatelato uddhaá¹-assa agge á¹-hitabindumattaâ€™
paá¹-ikkhipitvÄ• `etaá¹ƒ bahu, jÄ• tiuá¹‡á¹‡Ä• nÄ• ma sukhumÄ• ; tassÄ• ekaaá¹ƒsuno pa
uddhaá¹-assa paggharitvÄ• agge á¹-hitabindumattaâ€™ nti vuttaá¹ƒ. taá¹ƒ panetaá¹ƒ \Be 2
vippasannaá¹ƒ anÄ• vilaá¹ƒ parisuddhaá¹ƒ pasannatilatelabindusamÄ• navaá¹‡á¹‡aá¹ƒ \Ee

tilatelassa \Ne 21/ yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒ vaá¹‡á¹‡apaá¹-ibhÄ• gaá¹ƒ, kalalanti pavuccatÄ«ti ||

evaá¹ƒ parittÄ• ya rÅ«pasantatiyÄ• tÄ«á¹‡i santatisÄ«sÄ• ni honti --- vatthudasakaá¹ƒ, kÄ•
itthindriyavasena purisassa purisindriyavasena bhÄ• vadasakanti. tattha vatthurÅ«paá¹ƒ, ta
cattÄ• ri mahÄ• bhÅ«tÄ• ni, taá¹ƒnissitÄ• vaá¹‡á¹‡agandharasojÄ• , jÄ«vitanti --- idaá¹ƒ va
kÄ• yapasÄ• do, tassa nissayÄ• ni cattÄ• ri mahÄ• bhÅ«tÄ• ni, tannissitÄ• vaá¹‡á¹‡agandh
idaá¹ƒ kÄ• yadasakaá¹ƒ nÄ• ma. itthiyÄ• itthibhÄ• vo, purisassa purisabhÄ• vo, tassa nissa
mahÄ• bhÅ«tÄ• ni, tannissitÄ• vaá¹‡á¹‡agandharasojÄ• , jÄ«vitanti --- idaá¹ƒ bhÄ• vadasa

evaá¹ƒ gabbhaseyyakÄ• naá¹ƒ paá¹-isandhiyaá¹ƒ ukkaá¹-á¹-haparicchedena samatiá¹ƒsa k
rÅ«pakkhandho nÄ• ma hoti. paá¹-isandhicittena pana sahajÄ• tÄ• vedanÄ• vedanÄ• kkha
saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho, paá¹-isandhicittaá¹ƒ viÃ±Ã±
gabbhaseyyakÄ• naá¹ƒ paá¹-isandhikkhaá¹‡e paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• honti. sa
napuá¹ƒsakapaá¹-isandhi hoti, bhÄ• vadasakaá¹ƒ hÄ• yati. dvinnaá¹ƒ dasakÄ• naá¹ƒ vasen
kammajarÅ«pÄ• ni rÅ«pakkhandho nÄ• ma hoti. vedanÄ• kkhandhÄ• dayo vuttappakÄ• rÄ•
gabbhaseyyakÄ• naá¹ƒ paá¹-isandhikkhaá¹‡e paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• honti.

imasmiá¹ƒ á¹-hÄ• ne tisamuá¹-á¹-hÄ• nikappaveá¹‡Ä« kathetabbÄ• bhaveyya. taá¹ƒ pana
`opapÄ• tikasamuggamoâ€™ _ nÄ• ma dassito. opapÄ• tikÄ• naÃ±hi paripuá¹‡á¹‡Ä• yatan
heá¹-á¹-hÄ• vuttÄ• ni tÄ«á¹‡i, cakkhusotaghÄ• najivhÄ• dasakÄ• ni cÄ• ti satta rÅ«pasanta
tattha cakkhudasakÄ• dÄ«ni kÄ• yadasakasadisÄ• neva. napuá¹ƒsakassa pana bhÄ• vadas
paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ opapÄ• tikÄ• naá¹ƒ samasattati ceva \Ee 23/ samasaá¹-á¹-hi
rÅ«pakkhandho nÄ• ma. vedanÄ• kkhandhÄ• dayo vuttappakÄ• rÄ• evÄ• ti. evaá¹ƒ opapÄ
paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• honti. ayaá¹ƒ `opapÄ• tikasamuggamoâ€™ nÄ• ma. ev
`samuggamatoâ€™ _ veditabbÄ• .

__ `pubbÄ• paratoâ€™ _ti \Be 22/ evaá¹ƒ pana gabbhaseyyakÄ• naá¹ƒ apacchÄ• apure up
kiá¹ƒ rÅ«paá¹ƒ \Ne 22/ paá¹-hamaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti udÄ• hu arÅ«panti? rÅ«
samuá¹-á¹-hÄ• peti, na arÅ«paá¹ƒ. kasmÄ• ? paá¹-isandhicittassa na rÅ«pajanakattÄ• . sab
paá¹-isandhicittaá¹ƒ, khÄ«á¹‡Ä• savassa cuticittaá¹ƒ, dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, cattÄ• r
soá¸·asa cittÄ• ni rÅ«paá¹ƒ na samuá¹-á¹-hÄ• penti. tattha paá¹-isandhicittaá¹ƒ tÄ• va vatthu

appatiá¹-á¹-hitatÄ• ya paccayavekallatÄ• ya Ä• gantukatÄ• ya ca rÅ«paá¹ƒ na samuá¹-á¹-hÄ
sahajÄ• taá¹ƒ vatthu uppÄ• dakkhaá¹‡e dubbalaá¹ƒ hotÄ«ti vatthuno dubbalatÄ• ya rÅ«paá
yathÄ• ca papÄ• te patanto puriso aÃ±Ã±assa nissayo bhavituá¹ƒ na sakkoti, evaá¹ƒ etam
papÄ• te patamÄ• naá¹ƒ viya appatiá¹-á¹-hitaá¹ƒ. iti kammavegakkhittattÄ• , appatiá¹-á¹-hita
samuá¹-á¹-hÄ• peti.

paá¹-isandhicittaÃ±ca vatthunÄ• saddhiá¹ƒ apacchÄ• apure uppannaá¹ƒ. tassa vatthu pure
bhavituá¹ƒ na sakkoti. sace sakkuá¹‡eyya, rÅ«paá¹ƒ samuá¹-á¹-hÄ• peyya. yatrÄ• pi vatthu
paccayo bhavituá¹ƒ sakkoti, paveá¹‡Ä« ghaá¹-iyati, tatrÄ• pi cittaá¹ƒ aá¹…gato aparihÄ«naá
samuá¹-á¹-hÄ• peti. yadi hi cittaá¹ƒ á¹-hÄ• nakkhaá¹‡e vÄ• bhaá¹…gakkhaá¹‡e vÄ• rÅ«pa
paá¹-isandhicittampi rÅ«paá¹ƒ samuá¹-á¹-hÄ• peyya. na pana cittaá¹ƒ tasmiá¹ƒ khaá¹‡adva
samuá¹-á¹-hÄ• peti. yathÄ• pana ahicchattakamakulaá¹ƒ pathavito uá¹-á¹-hahantaá¹ƒ paá¹
gahetvÄ• va uá¹-á¹-hahati, evaá¹ƒ cittaá¹ƒ purejÄ• taá¹ƒ vatthuá¹ƒ nissÄ• ya uppÄ• dakkha
gahetvÄ• va uá¹-á¹-hahati. paá¹-isandhikkhaá¹‡e ca vatthu purejÄ• taá¹ƒ hutvÄ• paccayo b
paccayavekallatÄ• yapi paá¹-isandhicittaá¹ƒ rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti.

yathÄ• ca Ä• gantukapuriso agatapubbaá¹ƒ padesaá¹ƒ gato aÃ±Ã±esaá¹ƒ \Ee 24/ --- `etha
annapÄ• nagandhamÄ• lÄ• dÄ«ni dassÄ• mÄ«â€™ ti vattuá¹ƒ na sakkoti, attano avisayatÄ
paá¹-isandhicittaá¹ƒ Ä• gantukanti attano Ä• gantukatÄ• yapi rÅ«paá¹ƒ na samuá¹-á¹-hÄ• p
kammajarÅ«pÄ• ni cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ á¹-hÄ• naá¹ƒ gahetvÄ• á¹-hitÄ• nÄ
rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti.

khÄ«á¹‡Ä• savassa pana cuticittaá¹ƒ vaá¹-á¹-amÅ«lassa vÅ«pasantattÄ• na samuá¹-á¹-hÄ
sabbabhavesu vaá¹-á¹-amÅ«laá¹ƒ vÅ«pasantaá¹ƒ abhabbuppattikaá¹ƒ punabbhave paveá¹
sotÄ• pannassa pana satta bhave á¹-hapetvÄ• aá¹-á¹-hameva vaá¹-á¹-amÅ«laá¹ƒ vÅ«pasa
cuticittaá¹ƒ sattasu bhavesu rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti \Ne 23/, sakadÄ• gÄ• mino dvÄ«
khÄ«á¹‡Ä• savassa sabbabhavesu vaá¹-á¹-amÅ«lassa vÅ«pasantattÄ• neva samuá¹-á¹-hÄ

dvipaÃ±caviÃ±Ã±Ä• á¹‡esu pana jhÄ• naá¹…gaá¹ƒ natthi, maggaá¹…gaá¹ƒ natthi, hetu na
dubbalaá¹ƒ hotÄ«ti cittaá¹…gadubbalatÄ• ya tÄ• ni rÅ«paá¹ƒ na samuá¹-á¹-hÄ• penti. cattÄ
tasmiá¹ƒ bhave rÅ«passa natthitÄ• ya rÅ«paá¹ƒ na samuá¹-á¹-hÄ• penti. na kevalaÃ±ca tÄ•
tasmiá¹ƒ bhave aá¹-á¹-ha kÄ• mÄ• vacarakusalÄ• ni, dasa akusalÄ• ni, nava kiriyacittÄ• ni,
Ä• ruppakusalÄ• ni, catasso Ä• ruppakiriyÄ• , tÄ«á¹‡i maggacittÄ• ni, cattÄ• ri phalacittÄ• n
cittÄ• ni uppajjanti, tÄ• nipi tattha rÅ«passa natthitÄ• ya eva rÅ«paá¹ƒ na samuá¹-á¹-hÄ• pe
paá¹-isandhicittaá¹ƒ rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti.

utu pana paá¹-hamaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. ko esa utu nÄ• mÄ• ti? paá¹-isandhi
samatiá¹ƒsakammajarÅ«pÄ• naá¹ƒ abbhantarÄ• tejodhÄ• tu. sÄ• á¹-hÄ• naá¹ƒ patvÄ• aá

samuá¹-á¹-hÄ• peti. utu nÄ• ma cesa dandhanirodho; cittaá¹ƒ khippanirodhaá¹ƒ. tasmiá¹ƒ d
cittÄ• ni uppajjitvÄ• nirujjhanti. tesu paá¹-isandhianantaraá¹ƒ paá¹-hamabhavaá¹…gacittaá¹
aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-hÄ• peti. yadÄ• pana saddassa uppattikÄ• lo bhavissati, tad
saddanavakaá¹ƒ nÄ• ma samuá¹-á¹-hÄ• pessanti. kabaá¸·Ä«kÄ• rÄ• hÄ• ropi á¹-hÄ• naá¹ƒ
rÅ«pÄ• ni samuá¹-á¹-hÄ• peti. kuto panassa kabaá¸·Ä«kÄ• rÄ• hÄ• roti? mÄ• tito. vuttampi

``yaÃ±cassa bhuÃ±jatÄ« mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroâ€™â€™ ti || (SN a I 235).

evaá¹ƒ kucchigato dÄ• rako mÄ• tarÄ• ajjhohaá¹-aannapÄ• naojÄ• ya yÄ• peti. sÄ• va á¹-
rÅ«pÄ• ni samuá¹-á¹-hÄ• peti. nanu ca sÄ• ojÄ• kharÄ• ? vatthu sukhumaá¹ƒ? kathaá¹ƒ ta
paá¹-hamaá¹ƒ tÄ• va na patiá¹-á¹-hÄ• ti; ekassa vÄ• dvinnaá¹ƒ vÄ• sattÄ• hÄ• naá¹ƒ gatal
pana pure vÄ• patiá¹-á¹-hÄ• tu pacchÄ• vÄ• ; yadÄ• mÄ• tarÄ• ajjhohaá¹-aannapÄ• naoj
patiá¹-á¹-hÄ• ti, tadÄ• aá¹-á¹-ha rÅ«pÄ• ni samuá¹-á¹-hÄ• peti.

opapÄ• tikassÄ• pi \Be 24/ \Ne 24/ pakatipaá¹-iyattÄ• naá¹ƒ khÄ• danÄ«yabhojanÄ«yÄ• na
nibbattassa tÄ• ni gahetvÄ• ajjhoharato á¹-hÄ• nappattÄ• ojÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• p
araÃ±Ã±e nibbattati, mahÄ• chÄ• tako hoti, attanova jivhÄ• ya kheá¸·aá¹ƒ parivattetvÄ• gila
á¹-hÄ• nappattÄ• ojÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti.

evaá¹ƒ paÃ±cavÄ«satiyÄ• koá¹-á¹-hÄ• sesu dveva rÅ«pÄ• ni rÅ«paá¹ƒ samuá¹-á¹-hÄ• per
kabaá¸·Ä«kÄ• rÄ• hÄ• ro ca. arÅ«pepi dveyeva dhammÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti --
tattha rÅ«paá¹ƒ uppÄ• dakkhaá¹‡e ca bhaá¹…gakkhaá¹‡e ca dubbalaá¹ƒ, á¹-hÄ• nakkhaá¹
rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. cittaá¹ƒ á¹-hÄ• nakkhaá¹‡e ca bhaá¹…gakkhaá¹‡e ca dubbal
balavanti uppÄ• dakkhaá¹‡eyeva rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. kammacetanÄ• niruddhÄ•
kappakoá¹-isatasahassamatthakepi hi Ä• yÅ«hitaá¹ƒ kammaá¹ƒ etarahi paccayo hoti. etarah
kappakoá¹-isatasahassapariyosÄ• nepi paccayo hotÄ«ti. evaá¹ƒ __ `pubbÄ• paratoâ€™ _ v

__ `addhÄ• naparicchedatoâ€™ _ti rÅ«paá¹ƒ kittakaá¹ƒ addhÄ• naá¹ƒ tiá¹-á¹-hati? arÅ«paa
garupariá¹‡Ä• maá¹ƒ dandhanirodhaá¹ƒ. arÅ«paá¹ƒ lahupariá¹‡Ä• maá¹ƒ khippanirodhaá¹ƒ
soá¸·asa cittÄ• ni uppajjitvÄ• nirujjhanti. taá¹ƒ \Ee 26/ pana sattarasamena cittena saddhiá¹
yathÄ• hi puriso `phalaá¹ƒ pÄ• tessÄ• mÄ«â€™ ti muggarena rukkhasÄ• khaá¹ƒ pahareyya
ekakkhaá¹‡eyeva vaá¹‡á¹-ato mucceyyuá¹ƒ. tattha phalÄ• ni attano bhÄ• rikatÄ• ya paá¹-ha
patanti, pattÄ• ni lahukatÄ• ya pacchÄ• . evameva muggarappahÄ• rena pattÄ• naÃ±ca pha
vaá¹‡á¹-ato muttakÄ• lo viya paá¹-isandhikkhaá¹‡e rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ ekakkhaa
bhÄ• rikatÄ• ya paá¹-hamataraá¹ƒ pathaviyaá¹ƒ patanaá¹ƒ viya rÅ«pe dharanteyeva soá¸·as
uppajjitvÄ• nirujjhanaá¹ƒ; pattÄ• naá¹ƒ lahukatÄ• ya pacchÄ• pathaviyaá¹ƒ patanaá¹ƒ viya

cittena saha nirujjhanaá¹ƒ.

tattha kiÃ±cÄ• pi rÅ«paá¹ƒ dandhanirodhaá¹ƒ garupariá¹‡Ä• maá¹ƒ, cittaá¹ƒ khippanirodha
rÅ«paá¹ƒ pana arÅ«paá¹ƒ arÅ«paá¹ƒ vÄ• rÅ«paá¹ƒ ohÄ• ya pavattituá¹ƒ na sakkonti. dvinr
pavatti. tatrÄ• yaá¹ƒ upamÄ• --- eko puriso lakuá¹‡á¹-akapÄ• do, eko dÄ«ghapÄ• do. tesu
gacchantesu yÄ• va dÄ«ghapÄ• do \Be 25/ ekapadavÄ• raá¹ƒ akkamati, tÄ• va itaro pade p
soá¸·asapadavÄ• rena gacchati. dÄ«ghapÄ• do lakuá¹‡á¹-akapÄ• dassa soá¸·asa padavÄ•
\Ne 25/ Ä• kaá¸• á¸• hitvÄ• ekameva padavÄ• raá¹ƒ karoti. iti ekopi ekaá¹ƒ atikkamituá¹ƒ na
gamanaá¹ƒ ekappamÄ• á¹‡ameva hoti. evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. lakuá¹‡
arÅ«paá¹ƒ; dÄ«ghapÄ• dapuriso viya rÅ«paá¹ƒ; dÄ«ghapÄ• dassa ekaá¹ƒ padavÄ• raá¹ƒ a
soá¸·asapadavÄ• raakkamanaá¹ƒ viya rÅ«pe dharanteyeva arÅ«padhammesu soá¸·asanna
nirujjhanaá¹ƒ; dvinnaá¹ƒ purisÄ• naá¹ƒ lakuá¹‡á¹-akapÄ• dapurisassa soá¸·asa padavÄ• re
aÃ±chitvÄ• Ä• kaá¸• á¸• hitvÄ• ekapadavÄ• rakaraá¹‡aá¹ƒ viya rÅ«passa sattarasamena
nirujjhanaá¹ƒ; dvinnaá¹ƒ purisÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anohÄ• ya ekappamÄ• á¹‡ene
rÅ«paá¹ƒ rÅ«passa arÅ«paá¹ƒ anohÄ• ya ekappamÄ• á¹‡eneva pavattananti. evaá¹ƒ __ `a
veditabbÄ• .

__ `ekuppÄ• danÄ• nÄ• nirodhatoâ€™ _ti idaá¹ƒ pacchimakammajaá¹ƒ á¹-hapetvÄ• dÄ«p
paá¹-isandhicittaá¹ƒ, dutiyaá¹ƒ \Ee 27/ bhavaá¹…gaá¹ƒ, tatiyaá¹ƒ bhavaá¹…gaá¹ƒ ... pe ... s
bhavaá¹…gaá¹ƒ. tesu ekekassa uppÄ• daá¹-á¹-hitibhaá¹…gavasena tayo tayo khaá¹‡Ä• . ta
tÄ«su tÄ«su khaá¹‡esu samatiá¹ƒsa samatiá¹ƒsa kammajarÅ«pÄ• ni uppajjanti. tesu paá¹-is
uppÄ• dakkhaá¹‡e samuá¹-á¹-hitaá¹ƒ kammajarÅ«paá¹ƒ sattarasamassa bhavaá¹…gacittas
nirujjhati; á¹-hitikkhaá¹‡e samuá¹-á¹-hitaá¹ƒ á¹-hitikkhaá¹‡eyeva; bhaá¹…gakkhaá¹‡e samuá
bhaá¹…gakkhaá¹‡eyeva nirujjhati. evaá¹ƒ dutiyabhavaá¹…gacittaá¹ƒ Ä• diá¹ƒ katvÄ• attan
cittena saddhiá¹ƒ yojetvÄ• nayo netabbo. iti soá¸·asa tikÄ• aá¹-á¹-hacattÄ• lÄ«sa honti. aya
aá¹-á¹-hacattÄ• lÄ«sakammajarÅ«papaveá¹‡Ä« nÄ• ma. sÄ• panesÄ• rattiÃ±ca divÄ• ca
bhuÃ±jantÄ• nampi suttÄ• nampi pamattÄ• nampi nadÄ«soto viya ekantaá¹ƒ pavattati yevÄ
`ekuppÄ• danÄ• nÄ• nirodhatoâ€™ _ veditabbÄ• .

__ `nÄ• nuppÄ• daekanirodhatÄ• â€™ _ pacchimakammajena dÄ«petabbÄ• . tattha Ä• yus
soá¸·asannaá¹ƒ cittÄ• naá¹ƒ vÄ• re sati heá¹-á¹-hÄ• soá¸·asakaá¹ƒ uparisoá¸·asakanti dve
heá¹-á¹-hÄ• soá¸·asakasmiÃ±hi paá¹-hamacittassa uppÄ• dakkhaá¹‡e samuá¹-á¹-hitaá¹ƒ sa
uparisoá¸·asakasmiá¹ƒ paá¹-hamacittassa uppÄ• dakkhaá¹‡eyeva nirujjhati; á¹-hitikkhaá¹‡e
tassa á¹-hitikkhaá¹‡eyeva \Be 26/ bhaá¹…gakkhaá¹‡e samuá¹-á¹-hitaá¹ƒ tassa bhaá¹…gakk
heá¹-á¹-himasoá¸·asakasmiá¹ƒ pana dutiyacittassa ... pe ... soá¸·asamacittassa uppÄ• dakk
samuá¹-á¹-hitaá¹ƒ samatiá¹ƒsakammajarÅ«paá¹ƒ cuticittassa uppÄ• dakkhaá¹‡eyeva nirujjh
á¹-hitikkhaá¹‡e samuá¹-á¹-hitaá¹ƒ cuticittassa á¹-hitikkhaá¹‡eyeva; bhaá¹…gakkhaá¹‡e sam
cuticittassa bhaá¹…gakkhaá¹‡eyeva nirujjhati. tato paá¹-á¹-hÄ• ya kammajarÅ«papaveá¹‡Ä

yadi pavatteyya, sattÄ• akkhayÄ• avayÄ• ajarÄ• amarÄ• nÄ• ma bhaveyyuá¹ƒ.

ettha pana yadetaá¹ƒ `sattarasamassa bhavaá¹…gacittassa uppÄ• dakkhaá¹‡eyeva nirujjh
`ekassa cittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ rÅ«paá¹ƒ aÃ±Ã±assa uppÄ• dakkhaá¹‡e n
aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatattÄ• vuttaá¹ƒ, taá¹ƒ ``yassa \Ee 28/ kÄ• yasaá¹…khÄ• ro niru
cittasaá¹…khÄ• ro nirujjhatÄ«â€™â€™ ti? ``Ä• mantÄ• â€™â€™ ti (Yam II saá¹…khÄ• raya
virujjhati. kathaá¹ƒ? kÄ• yasaá¹…khÄ• ro hi cittasamuá¹-á¹-hÄ• no assÄ• sapassÄ• savÄ• t
cittasamuá¹-á¹-hÄ• narÅ«paÃ±ca cittassa uppÄ• dakkhaá¹‡e uppajjitvÄ• yÄ• va aÃ±Ã±Ä• n
uppajjanti tÄ• va tiá¹-á¹-hati. tesaá¹ƒ soá¸·asannaá¹ƒ sabbapacchimena saddhiá¹ƒ nirujjhati.
saddhiá¹ƒ uppajjati, tato paá¹-á¹-hÄ• ya sattarasamena saddhiá¹ƒ nirujjhati; na kassaci citta
uppÄ• dakkhaá¹‡e vÄ• á¹-hitikkhaá¹‡e vÄ• nirujjhati, nÄ• pi á¹-hitikkhaá¹‡e vÄ• bhaá¹…ga
esÄ• cittasamuá¹-á¹-hÄ• narÅ«passa dhammatÄ• ti niyamato cittasaá¹…khÄ• rena saddhiá
``Ä• mantÄ• â€™â€™ ti vuttaá¹ƒ.

yo cÄ• yaá¹ƒ cittasamuá¹-á¹-hÄ• nassa khaá¹‡aniyamo vutto kammÄ• disamuá¹-á¹-hÄ• nas
tasmÄ• paá¹-isandhicittena sahuppannaá¹ƒ kammajarÅ«paá¹ƒ tato paá¹-á¹-hÄ• ya sattaras
nirujjhati. paá¹-isandhicittassa á¹-hitikkhaá¹‡e uppannaá¹ƒ aá¹-á¹-hÄ• rasamassa uppÄ• dak
paá¹-isandhicittassa bhaá¹…gakkhaá¹‡e uppannaá¹ƒ aá¹-á¹-hÄ• rasamassa á¹-hÄ• nakkhaa
nayenettha yojanÄ• kÄ• tabbÄ• . tato paraá¹ƒ pana utusamuá¹-á¹-hÄ• nikapaveá¹‡Ä«yeva
jhÄ• pethÄ• â€™ ti vattabbaá¹ƒ hoti. evaá¹ƒ __ `nÄ• nuppÄ• daekanirodhatoâ€™ _ veditab

__ `ekuppÄ• daekanirodhatoâ€™ _ti rÅ«paá¹ƒ pana rÅ«pena saha ekuppÄ• daá¹ƒ ekaniro
saha ekuppÄ• daá¹ƒ ekanirodhaá¹ƒ. evaá¹ƒ __ `ekuppÄ• daekanirodhatoâ€™ _ veditabbÄ•

__ `nÄ• nuppÄ• danÄ• nÄ• nirodhatÄ• â€™ _ \Be 27/ pana catusantatirÅ«pena dÄ«petabb
pÄ• datalÄ• adho kesamatthakÄ• tacapariyantassa sarÄ«rassa tattha tattha catusantatirÅ«
ghanapuÃ±jabhÄ• vena vattati. evaá¹ƒ vattamÄ• nassÄ• pissa na ekuppÄ• dÄ• ditÄ• sallak
upacikarÄ• ji vÄ• kipillikarÄ• ji vÄ• olokiyamÄ• nÄ• ekÄ• baddhÄ• viya hoti, na pana ekÄ
\Ne 27/ sÄ«sasantike aÃ±Ã±issÄ• sÄ«sampi udarampi pÄ• dÄ• pi, aÃ±Ã±issÄ• udarasanti
udarampi pÄ• dÄ• pi, aÃ±Ã±issÄ• pÄ• dasantike aÃ±Ã±issÄ• sÄ«sampi udarampi pÄ• dÄ
catusantatirÅ«pÄ• nampi aÃ±Ã±assa uppÄ• dakkhaá¹‡e \Ee 29/ aÃ±Ã±assa uppÄ• dopi ho
aÃ±Ã±assa á¹-hitikkhaá¹‡e aÃ±Ã±assa uppÄ• dopi hoti á¹-hitipi bhaá¹…gopi, aÃ±Ã±assa bh
uppÄ• dopi hoti á¹-hitipi bhaá¹…gopi. evamettha __ `nÄ• nuppÄ• danÄ• nÄ• nirodhatÄ• â€™

__ `atÄ«tÄ• dÄ«niâ€™ _ pana dÅ«radukapariyosÄ• nÄ• ni pÄ• á¸·iyaá¹ƒ Ä• gatÄ• neva. __
_pi ``kammajaá¹ƒ, kammapaccayaá¹ƒ, kammapaccayautusamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ•
heá¹-á¹-hÄ• kathitÄ• niyeva. paÃ±capi pana khandhÄ• __parinipphannÄ• va_ honti, no ap
__saá¹…khatÄ• va_ no asaá¹…khatÄ• ; apica nipphannÄ• pi hontiyeva. sabhÄ• vadhamme

aparinipphannaá¹ƒ anipphannaÃ±ca. nirodhasamÄ• patti pana nÄ• mapaÃ±Ã±atti ca kathan
lokiyalokuttarÄ• ti vÄ• saá¹…khatÄ• saá¹…khatÄ• ti vÄ• parinipphannÄ• parinipphannÄ• ti
nipphannÄ• pana hoti samÄ• pajjantena samÄ• pajjitabbato. tathÄ• nÄ• mapaÃ±Ã±atti. sÄ
labhati; nipphannÄ• pana hoti no anipphannÄ• ; nÄ• maggahaá¹‡aÃ±hi gaá¹‡hantova gaá¹

kamÄ• divinicchayakathÄ•

evaá¹ƒ pakiá¹‡á¹‡akato khandhe viditvÄ• puna etesuyeva ---

khandhesu Ã±Ä• á¹‡abhedatthaá¹ƒ, kamatotha visesato.

anÅ«nÄ• dhikato ceva, upamÄ• to tatheva ca ||

daá¹-á¹-habbato dvidhÄ• evaá¹ƒ, passantassatthasiddhito.

vinicchayanayo sammÄ• , viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

tattha \Be 28/ \Ne 28/ __ `kamatoâ€™ _ti idha uppattikkamo, pahÄ• nakkamo, paá¹-ipattikk
desanÄ• kkamoti bahuvidho kamo.

tattha ``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaâ€™â€™ nti (SN a I 235) evamÄ
``dassanena pahÄ• tabbÄ• dhammÄ• , bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• â€™â€™
pahÄ• nakkamo. ``sÄ«lavisuddhi, cittavisuddhÄ«â€™â€™ ti (MN I 259; Paá¹-is III 41) evam
``kÄ• mÄ• vacarÄ• \Ee 30/, rÅ«pÄ• vacarÄ• â€™â€™ ti evamÄ• di bhÅ«mikkamo. ``cattÄ•
sammappadhÄ• nÄ• â€™â€™ ti (DN III 145) vÄ• ``dÄ• nakathaá¹ƒ sÄ«lakathaâ€™â€™ nt
evamÄ• di desanÄ• kkamo. tesu idha uppattikkamo tÄ• va na yujjati, kalalÄ• dÄ«naá¹ƒ viya
pubbÄ• pariyavavatthÄ• nena anuppattito; na pahÄ• nakkamo kusalÄ• byÄ• katÄ• naá¹ƒ ap
paá¹-ipattikkamo akusalÄ• naá¹ƒ appaá¹-ipajjanÄ«yato; na bhÅ«mikkamo vedanÄ• dÄ«naá
catubhÅ«makapariyÄ• pannattÄ• .

desanÄ• kkamo pana yujjati. abhedena hi yaá¹ƒ paÃ±casu khandhesu attaggÄ• hapatitaá¹
samÅ«haghanavinibbhogadassanena attaggÄ• hato mocetukÄ• mo bhagavÄ• hitakÄ• mo
sukhaggahaá¹‡atthaá¹ƒ cakkhuÄ• dÄ«nampi visayabhÅ«taá¹ƒ oá¸·Ä• rikaá¹ƒ paá¹-hamaá¹ƒ
tato iá¹-á¹-hÄ• niá¹-á¹-harÅ«pasaá¹ƒveditaá¹ƒ vedanaá¹ƒ, yaá¹ƒ vedayati taá¹ƒ saÃ±jÄ• nÄ•
vedanÄ• visayassa Ä• kÄ• raggÄ• hikaá¹ƒ saÃ±Ã±aá¹ƒ, saÃ±Ã±Ä• vasena abhisaá¹…khÄ•
vedanÄ• dÄ«naá¹ƒ nissayaá¹ƒ adhipatibhÅ«taÃ±ca viÃ±Ã±Ä• á¹‡anti evaá¹ƒ tÄ• va `kamato
viÃ±Ã±Ä• tabbo.

__ `visesatoâ€™ _ti khandhÄ• naÃ±ca upÄ• dÄ• nakkhandhÄ• naÃ±ca visesato. ko pana t
avisesato vuttÄ• , upÄ• dÄ• nakkhandhÄ• sÄ• savaupÄ• dÄ• nÄ«yabhÄ• vena visesetvÄ•

``paÃ±ca, bhikkhave, khandhe desessÄ• mi paÃ±cupÄ• dÄ• nakkhandhe ca, taá¹ƒ suá¹‡Ä•
paÃ±cakkhandhÄ• ? yaá¹ƒ kiÃ±ci, bhikkhave, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ .
ayaá¹ƒ vuccati, rÅ«pakkhandho. yÄ• kÄ• ci vedanÄ• ... pe ... yÄ• kÄ• ci saÃ±Ã±Ä• ... pe
... pe ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 29/ ... pe ... santike vÄ• --- ayaá¹ƒ vuccati,
viÃ±Ã±Ä• á¹‡akkhandho. ime vuccanti, bhikkhave, paÃ±cakkhandhÄ• . katame ca, bhikkhav
yaá¹ƒ \Be 29/ kiÃ±ci, bhikkhave, rÅ«paá¹ƒ ... pe ... santike vÄ• sÄ• savaá¹ƒ upÄ• dÄ• niyaá
rÅ«pÅ«pÄ• dÄ• nakkhandho. yÄ• kÄ• ci vedanÄ• ... pe ... yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ
sÄ• savaá¹ƒ upÄ• dÄ• niyaá¹ƒ --- ayaá¹ƒ \Ee 31/ vuccati, bhikkhave, viÃ±Ã±Ä• á¹‡upÄ• dÄ•
bhikkhave, paÃ±cupÄ• dÄ• nakkhandhÄ• â€™â€™ ti (SN b III 48).

ettha ca yathÄ• vedanÄ• dayo anÄ• savÄ• pi sÄ• savÄ• pi atthi, na evaá¹ƒ rÅ«paá¹ƒ. yasm
khandhabhÄ• vo yujjati tasmÄ• khandhesu vuttaá¹ƒ. yasmÄ• rÄ• saá¹-á¹-hena ca sÄ• sava
upÄ• dÄ• nakkhandhabhÄ• vo yujjati tasmÄ• upÄ• dÄ• nakkhandhesu vuttaá¹ƒ. vedanÄ• d
vuttÄ• , sÄ• savÄ• upÄ• dÄ• nakkhandhesu. __ `upÄ• dÄ• nakkhandhÄ• â€™ _ti ettha ca
upÄ• dÄ• nakkhandhÄ• ti evamattho daá¹-á¹-habbo. idha pana sabbepete ekajjhaá¹ƒ katvÄ•

__ `anÅ«nÄ• dhikatoâ€™ _ti kasmÄ• pana bhagavatÄ• paÃ±ceva khandhÄ• vuttÄ• anÅ«
sabbasaá¹…khatasabhÄ• gekasaá¹…gahato, attattaniyaggÄ• havatthussa etapparamato, a
anekappabhedesu hi saá¹…khatadhammesu sabhÄ• gavasena saá¹…gayhamÄ• nesu rÅ«p
eko khandho hoti, vedanÄ• vedanÄ• sabhÄ• gasaá¹…gahavasena eko khandho hoti. esa n
sabbasaá¹…khatasabhÄ• gasaá¹…gahato paÃ±ceva vuttÄ• . etaparamaÃ±cetaá¹ƒ attattani
rÅ«pÄ• dayo paÃ±ca. vuttaÃ±hetaá¹ƒ --- ``rÅ«pe kho, bhikkhave, sati rÅ«paá¹ƒ upÄ• dÄ• ya
evaá¹ƒ diá¹-á¹-hi uppajjati --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™ ti (SN b III 207
saÃ±Ã±Ä• ya ... saá¹…khÄ• resu .... viÃ±Ã±Ä• á¹‡e sati viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya viÃ
evaá¹ƒ diá¹-á¹-hi uppajjati --- `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ ti. ta
attattaniyaggÄ• havatthussa etaparamatopi paÃ±ceva vuttÄ• . yepi caÃ±Ã±e sÄ«lÄ• dayo p
vuttÄ• , tepi saá¹…khÄ• rakkhandhapariyÄ• pannattÄ• ettheva avarodhaá¹ƒ gacchanti. tasm
tadavarodhatopi paÃ±ceva vuttÄ• ti. evaá¹ƒ `anÅ«nÄ• dhikatoâ€™ vinicchayanayo viÃ±Ã±Ä

__ `upamÄ• toâ€™ _ti ettha hi gilÄ• nasÄ• lÅ«pamo rÅ«pupÄ• dÄ• nakkhandho \Ee 32/ gil
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhassa \Ne 30/ vatthudvÄ• rÄ• rammaá¹‡avasena nivÄ• sa
\Be 30/ vedanupÄ• dÄ• nakkhandho Ä• bÄ• dhakattÄ• , gelaÃ±Ã±asamuá¹-á¹-hÄ• nÅ«pam
kÄ• masaÃ±Ã±Ä• divasena rÄ• gÄ• disampayuttavedanÄ• sambhavÄ• , asappÄ• yasevanÄ
vedanÄ• gelaÃ±Ã±assa nidÄ• nattÄ• . ``vedanaá¹ƒ vedanattÄ• ya saá¹…khatamabhisaá¹…
hi vuttaá¹ƒ. tathÄ• ``akusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ kÄ• yaviÃ±Ã±

dukkhasahagataâ€™â€™ nti (Dhs 556). gilÄ• nÅ«pamo viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandh
aparimuttattÄ• . apica cÄ• rakakÄ• raá¹‡aaparÄ• dhakÄ• raá¹‡akÄ• rakaaparÄ• dhikÅ«pam
bhÄ• janabhojanabyaÃ±janaparivesakabhuÃ±jakÅ«pamÄ• cÄ• ti, evaá¹ƒ `upamÄ• toâ€™ v

__ `daá¹-á¹-habbato dvidhÄ• â€™ _ti saá¹…khepato vitthÄ• rato cÄ• ti evaá¹ƒ dvidhÄ• daá
vinicchayanayo viÃ±Ã±Ä• tabbo. saá¹…khepato hi paÃ±cupÄ• dÄ• nakkhandhÄ• Ä• sivisÅ
ukkhittÄ• sikapaccatthikato, bhÄ• rasuttavasena (SN b III 22) bhÄ• rato, khajjanÄ«yapariyÄ
khÄ• dakato, yamakasuttavasena (SN b III 85) aniccadukkhÄ• nattasaá¹…khatavadhakato

vitthÄ• rato panettha pheá¹‡apiá¹‡á¸• o viya rÅ«paá¹ƒ daá¹-á¹-habbaá¹ƒ, udakapubbuá¸·o v
viya saÃ±Ã±Ä• , kadalikkhandho viya saá¹…khÄ• rÄ• , mÄ• yÄ• viya viÃ±Ã±Ä• á¹‡aá¹ƒ. vu

``pheá¹‡apiá¹‡á¸• Å«pamaá¹ƒ rÅ«paá¹ƒ, vedanÄ• pubbuá¸·Å«pamÄ• .

marÄ«cikÅ«pamÄ• saÃ±Ã±Ä• , saá¹…khÄ• rÄ• kadalÅ«pamÄ• .

mÄ• yÅ«pamaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, desitÄ• diccabandhunÄ• â€™â€™ ti || (SN b III 95).

tattha rÅ«pÄ• dÄ«naá¹ƒ pheá¹‡apiá¹‡á¸• Ä• dÄ«hi evaá¹ƒ sadisatÄ• veditabbÄ• --- yathÄ
nissÄ• rova evaá¹ƒ rÅ«pampi niccasÄ• radhuvasÄ• raattasÄ• ravirahena nissÄ• rameva. ya
vÄ• thÄ• lakaá¹ƒ vÄ• karissÄ• mÄ«â€™ ti gahetuá¹ƒ na sakkÄ• , gahitopi tamatthaá¹ƒ na
rÅ«pampi \Ee 33/ `niccaâ€™ nti vÄ• `dhuvaâ€™ nti vÄ• `ahaâ€™ nti vÄ• `mamaâ€™ nti v
sakkÄ• , gahitampi na tathÄ• tiá¹-á¹-hati, aniccaá¹ƒ dukkhaá¹ƒ anattÄ• asubhaÃ±Ã±eva ho
`pheá¹‡apiá¹‡á¸• asadisamevaâ€™ _ hoti.

yathÄ• \Be 31/ vÄ• pana pheá¹‡apiá¹‡á¸• o chiddÄ• vachiddo anekasandhighaá¹-ito bahÅ
pÄ• á¹‡Ä• naá¹ƒ Ä• vÄ• so, evaá¹ƒ rÅ«pampi chiddÄ• vachiddaá¹ƒ anekasandhighaá¹-itaá¹
kimikulÄ• ni vasanti. tadeva tesaá¹ƒ sÅ«tigharampi vaccakuá¹-ipi gilÄ• nasÄ• lÄ• pi susÄ• n
gantvÄ• gabbhavuá¹-á¹-hÄ• nÄ• dÄ«ni karonti. evampi pheá¹‡apiá¹‡á¸• asadisaá¹ƒ. yathÄ
Ä• ditova badarapakkamatto hutvÄ• anupubbena pabbatakÅ«á¹-amattopi hoti, evaá¹ƒ rÅ«p
hutvÄ• anupubbena byÄ• mamattampi gomahiá¹ƒsahatthiÄ• dÄ«naá¹ƒ vasena pabbatakÅ«
macchakacchapÄ• dÄ«naá¹ƒ vasena anekayojanasatappamÄ• á¹‡ampi. evampi pheá¹‡apia
pheá¹‡apiá¹‡á¸• o uá¹-á¹-hitamattopi bhijjati, thokaá¹ƒ gantvÄ• pi, samuddaá¹ƒ patvÄ• pana
evameva rÅ«pampi kalalabhÄ• vepi bhijjati, abbudÄ• dibhÄ• ve, antarÄ• pana abhejjamÄ•
vassasataá¹ƒ patvÄ• avassameva bhijjati, maraá¹‡amukhe cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ hoti. e
pheá¹‡apiá¹‡á¸• asadisaá¹ƒ.

yathÄ• pana pubbuá¸·o asÄ• ro, evaá¹ƒ vedanÄ• pi. yathÄ• ca so abalo, agayhupago, na

phalakaá¹ƒ vÄ• Ä• sanaá¹ƒ vÄ• kÄ• tuá¹ƒ, gahitaggahitopi bhijjateva; evaá¹ƒ vedanÄ• pi a
sakkÄ• `niccÄ• â€™ ti vÄ• `dhuvÄ• â€™ ti vÄ• gahetuá¹ƒ, gahitÄ• pi na tathÄ• tiá¹-á¹-ha
agayhupagatÄ• yapi vedanÄ• __ `pubbuá¸·asadisÄ• â€™ _. yathÄ• pana tasmiá¹ƒ tasmiá
uppajjati ceva nirujjhati ca, na ciraá¹-á¹-hitiko hoti; evaá¹ƒ vedanÄ• pi uppajjati ceva nirujjhat
ciraá¹-á¹-hitikÄ• hoti, ekaccharakkhaá¹‡e koá¹-isatasahassasaá¹…khyÄ• uppajjitvÄ• niruj
pubbuá¸·o udakatalaá¹ƒ, udakabinduá¹ƒ \Ee 34/, udakajallakaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• pu
gahaá¹‡avÄ• taÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca uppajjati; evaá¹ƒ vedanÄ• pi vatt
kilesajÄ• laá¹ƒ, phassasaá¹…ghaá¹-á¹-anaÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca uppaj
pubbuá¸·asadisÄ• .

saÃ±Ã±Ä• pi asÄ• rakaá¹-á¹-hena __ `marÄ«cisadisÄ• â€™ _. tathÄ• agayhupagaá¹-á¹-he
gahetvÄ• pivituá¹ƒ vÄ• nhÄ• yituá¹ƒ vÄ• bhÄ• janaá¹ƒ vÄ• pÅ«retuá¹ƒ. apica yathÄ• ma
saÃ±jÄ• tÅ«mivego \Ne 32/ viya khÄ• yati; evaá¹ƒ nÄ«lasaÃ±Ã±Ä• dibhedÄ• saÃ±Ã±Ä• pi
phandati vipphandati. yathÄ• ca marÄ«ci mahÄ• janaá¹ƒ vippalambheti \Be 32/, `paripuá¹‡
paripuá¹‡á¹‡anadÄ« viya dissatÄ«â€™ ti vadÄ• peti; evaá¹ƒ saÃ±Ã±Ä• pi vippalambheti, `i
sukhaá¹ƒ niccaâ€™ nti vadÄ• peti. pÄ«takÄ• dÄ«supi eseva nayo. evaá¹ƒ vippalambhanen

saá¹…khÄ• rÄ• pi asÄ• rakaá¹-á¹-hena __ `kadalikkhandhasadisÄ• â€™ _. tathÄ• agayhu
kadalikkhandhato kiÃ±ci gahetvÄ• na sakkÄ• gopÄ• nasÄ«Ä• dÄ«namatthÄ• ya upanetuá
evaá¹ƒ saá¹…khÄ• rÄ• pi na sakkÄ• niccÄ• divasena gahetuá¹ƒ, gahitÄ• pi na tathÄ• hont
bahuvaá¹-á¹-isamodhÄ• no hoti, evaá¹ƒ saá¹…khÄ• rakkhandhopi bahudhammasamodhÄ•
nÄ• nÄ• lakkhaá¹‡o, aÃ±Ã±oyeva hi bÄ• hirÄ• ya pattavaá¹-á¹-iyÄ• vaá¹‡á¹‡o, aÃ±Ã±o tat
evameva saá¹…khÄ• rakkhandhopi aÃ±Ã±adeva phassassa lakkhaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ cet
pana saá¹…khÄ• rakkhandhotveva vuccatÄ«ti. evampi saá¹…khÄ• rakkhandho kadalikkhan

viÃ±Ã±Ä• á¹‡ampi asÄ• rakaá¹-á¹-hena __ `mÄ• yÄ• sadisaá¹ƒâ€™ _. tathÄ• agayhupaga
ittarÄ• lahupaccupaá¹-á¹-hÄ• nÄ• , evaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi tatopi ittarataraÃ±cev
lahupaccupaá¹-á¹-hÄ• nataraÃ±ca. teneva hi cittena puriso Ä• gato viya, gato viya, á¹-hito v
hoti. aÃ±Ã±adeva cÄ• gamanakÄ• le cittaá¹ƒ, aÃ±Ã±aá¹ƒ gamanakÄ• lÄ• dÄ«su. evampi vi
mÄ• yÄ• ca mahÄ• janaá¹ƒ vaÃ±ceti, yaá¹ƒ kiÃ±cideva `idaá¹ƒ suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ m
viÃ±Ã±Ä• á¹‡ampi \Ee 35/ mahÄ• janaá¹ƒ vaÃ±ceti, teneva cittena Ä• gacchantaá¹ƒ viya, g
á¹-hitaá¹ƒ viya, nisinnaá¹ƒ viya katvÄ• gÄ• hÄ• peti. aÃ±Ã±adeva ca Ä• gamane cittaá¹ƒ, a
evampi viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• yÄ• sadisaá¹ƒ. visesato ca subhÄ• rammaá¹‡ampi oá¸·Ä• ri
asubhanti daá¹-á¹-habbaá¹ƒ. vedanÄ• tÄ«hi dukkhatÄ• hi avinimuttato dukkhÄ• ti saÃ±Ã±Ä
anattÄ• ti viÃ±Ã±Ä• á¹‡aá¹ƒ udayabbayadhammato aniccanti daá¹-á¹-habbaá¹ƒ.

__ `evaá¹ƒ passantassatthasiddhitoâ€™ _ti evaÃ±ca saá¹…khepavitthÄ• ravasena dvidhÄ
hoti, tatopi vinicchayanayo viÃ±Ã±Ä• tabbo, seyyathidaá¹ƒ --- saá¹…khepato tÄ• va paÃ±cu

ukkhittÄ• sikapaccatthikÄ• dibhÄ• vena passanto khandhehi na vihaÃ±Ã±ati. vitthÄ• rato pa
pheá¹‡apiá¹‡á¸• Ä• disadisabhÄ• vena passanto na asÄ• resu sÄ• radassÄ« hoti. visesato
33/ asubhato passanto kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ parijÄ• nÄ• ti \Be 33/, asubhe subhanti
kÄ• moghaá¹ƒ uttarati, kÄ• mayogena visaá¹ƒyujjati, kÄ• mÄ• savena anÄ• savo hoti, abhij
bhindati, kÄ• mupÄ• dÄ• naá¹ƒ na upÄ• diyati. vedanaá¹ƒ dukkhato passanto phassÄ• hÄ•
sukhanti vipallÄ• saá¹ƒ pajahati, bhavoghaá¹ƒ uttarati, bhavayogena visaá¹ƒyujjati, bhavÄ•
byÄ• pÄ• dakÄ• yaganthaá¹ƒ bhindati, sÄ«labbatupÄ• dÄ• naá¹ƒ na upÄ• diyati. saÃ±Ã±aá
passanto manosaÃ±cetanÄ• hÄ• raá¹ƒ parijÄ• nÄ• ti, anattani attÄ• ti vipallÄ• saá¹ƒ pajaha
uttarati, diá¹-á¹-hiyogena visaá¹ƒyujjati, diá¹-á¹-hÄ• savena anÄ• savo hoti, idaá¹ƒ
saccÄ• bhinivesakÄ• yaganthaá¹ƒ bhindati, attavÄ• dupÄ• dÄ• naá¹ƒ na upÄ• diyati. viÃ±Ã
viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ parijÄ• nÄ• ti, anicce niccanti vipallÄ• saá¹ƒ pajahati, avijjoghaá¹
avijjÄ• yogena visaá¹ƒyujjati, avijjÄ• savena anÄ• savo hoti, sÄ«labbataparÄ• mÄ• sakÄ• y
diá¹-á¹-hupÄ• dÄ• naá¹ƒ na upÄ• diyati.

evaá¹ƒ mahÄ• nisaá¹ƒsaá¹ƒ, vadhakÄ• divasena dassanaá¹ƒ yasmÄ• .

tasmÄ• khandhe dhÄ«ro, vadhakÄ• divasena passeyyÄ• ti ||

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<32> idÄ• ni \Ee 36/ abhidhammabhÄ• janÄ«yaá¹ƒ hoti. tattha rÅ«pakkhandhaniddeso heá
vitthÄ• ritanayeneva veditabbo.

<34> vedanÄ• kkhandhaniddese __ekavidhenÄ• _ti ekakoá¹-á¹-hÄ• sena. __phassasampa
sabbÄ• pi catubhÅ«mikavedanÄ• . sahetukaduke sahetukÄ• catubhÅ«mikavedanÄ• , ahet
upÄ• yena kusalapadÄ• dÄ«hi vuttÄ• vedanÄ• jÄ• nitabbÄ• . apicÄ• yaá¹ƒ vedanÄ• kkhan
phassasampayuttato dassito, duvidhena sahetukÄ• hetukato, tividhena jÄ• tito \Ne 34/, catu
bhÅ«mantarato, paÃ±cavidhena indriyato. tattha sukhindriyadukkhindriyÄ• ni kÄ• yappasÄ•
kÄ• mÄ• vacarÄ• neva. somanassindriyaá¹ƒ chaá¹-á¹-havatthukaá¹ƒ vÄ• avatthukaá¹ƒ vÄ•
domanassindriyaá¹ƒ chaá¹-á¹-havatthukaá¹ƒ kÄ• mÄ• vacaraá¹ƒ. upekkhindriyaá¹ƒ cakkhÄ•
chaá¹-á¹-havatthukaá¹ƒ avatthukaÃ±ca catubhÅ«makaá¹ƒ. chabbidhena vatthuto dassito. ta
vedanÄ• paÃ±cappasÄ• davatthukÄ• kÄ• mÄ• vacarÄ• va chaá¹-á¹-hÄ• avatthukÄ• vÄ•

sattavidhena tattha manosamphassajÄ• bhedato dassitÄ• , aá¹-á¹-havidhena tattha kÄ• ya
navavidhena sattavidhabhede manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• bhedato, dasavid
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• bhedato. etesu hi sattavidhabhede manosamph

manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• ti dvidhÄ• bhinnÄ• . aá¹-á¹-havidhabhede tÄ• ya
sukhÄ• dukkhÄ• ti dvidhÄ• bhinnÄ• . navavidhabhede sattavidhe vuttÄ• manoviÃ±Ã±Ä• á
kusalÄ• divasena tidhÄ• bhinnÄ• . dasavidhabhede aá¹-á¹-havidhe vuttÄ• manoviÃ±Ã±Ä•
kusalÄ• divaseneva tidhÄ• bhinnÄ• .

kusalattiko cettha kevalaá¹ƒ pÅ«raá¹‡atthameva vutto. sattavidhaaá¹-á¹-havidhanavavidhab
dÄ• tuá¹ƒ yuttaá¹-á¹-hÄ• ne \Ee 37/ nayo dinno. abhidhammaÃ±hi patvÄ• tathÄ• gatena na
yuttaá¹-á¹-hÄ• ne nayo adinno nÄ• ma natthi. ayaá¹ƒ tÄ• va dukamÅ«lake eko vÄ• ro.

satthÄ• hi imasmiá¹ƒ abhidhammabhÄ• janÄ«ye vedanÄ• kkhandhaá¹ƒ bhÄ• jento tike gal
gahetvÄ• tikesu pakkhipi, tike ca duke ca ubhatovaá¸• á¸• hananÄ«hÄ• rena Ä• hari; sattav
catuvÄ«satividhena, tiá¹ƒsavidhena, bahuvidhenÄ• ti sabbathÄ• pi bahuvidhena vedanÄ• kl
puggalajjhÄ• sayena ceva desanÄ• vilÄ• sena ca. dhammaá¹ƒ sotuá¹ƒ nisinnadevaparisÄ•
Ä• dÄ• ya dukesu pakkhipitvÄ• kathiyamÄ• naá¹ƒ paá¹-ivijjhituá¹ƒ sakkonti, tesaá¹ƒ sappÄ•
desesi. ye itarehi Ä• kÄ• rehi kathiyamÄ• naá¹ƒ paá¹-ivijjhituá¹ƒ sakkonti, tesaá¹ƒ tehÄ• kÄ•
ayamettha __ `puggalajjhÄ• sayoâ€™ _. sammÄ• sambuddho pana attano mahÄ• visayatÄ
pakkhipitvÄ• , duke vÄ• tikesu ubhatovaá¸• á¸• hanena vÄ• , sattavidhÄ• dinayena vÄ• , ya
tathÄ• tathÄ• desetuá¹ƒ sakkoti. tasmÄ• pi imehÄ• kÄ• rehi desesÄ«ti ayamassa __ `desa

tattha \Ne 35/ tike Ä• dÄ• ya dukesu pakkhipitvÄ• desitavÄ• ro dukamÅ«lako nÄ• ma. duke
pakkhipitvÄ• desitavÄ• ro tikamÅ«lako nÄ• ma. tike ca duke ca ubhato vaá¸• á¸• hetvÄ• de
ubhatovaá¸• á¸• hitako nÄ• ma. avasÄ• ne sattavidhenÄ• tiÄ• divÄ• ro bahuvidhavÄ• ro nÄ•
mahÄ• vÄ• rÄ• .

tattha __dukamÅ«lake_ dukesu labbhamÄ• nena ekekena dukena saddhiá¹ƒ tikesu alabbh
vedanÄ• ttikapÄ«tittikasanidassanattike apanetvÄ• , sese labbhamÄ• nake ekÅ«navÄ«sati t
dutiyadukapaá¹-hamattikayojanavÄ• rÄ• dÄ«ni navavÄ• rasatÄ• ni paÃ±Ã±Ä• saÃ±ca vÄ• r
pÄ• á¸·iyaá¹ƒ saá¹ƒkhipitvÄ• tattha tattha dassetabbayuttakaá¹ƒ dassetvÄ• vuttÄ• . asamm
vitthÄ• rato veditabbÄ• .

__tikamÅ«lake_pi tikesu labbhamÄ• nena ekekena tikena saddhiá¹ƒ dukesu alabbhamÄ• n
apanetvÄ• , sese labbhamÄ• nake sahetukadukÄ• dayo paÃ±Ã±Ä• sa duke yojetvÄ• ,
paá¹-hamattikadutiyadukayojanavÄ• rÄ• dÄ«ni navavÄ• rasatÄ• ni paÃ±Ã±Ä• saÃ±ca \Ee 3
pÄ• á¸·iyaá¹ƒ saá¹…khipitvÄ• tattha tattha dassetabbayuttakaá¹ƒ dassetvÄ• vuttÄ• . asam
vitthÄ• rato veditabbÄ• .

__ubhatovaá¸• á¸• hitake_ duvidhabhede dutiyadukaá¹ƒ tividhabhede ca paá¹-hamatikaá¹ƒ
labbhamÄ• nehi ekÅ«navÄ«satiyÄ• dukehi labbhamÄ• ne ekÅ«navÄ«satitike yojetvÄ•

dutiyadukapaá¹-hamatikayojanavÄ• rÄ• dayo ekÅ«navÄ«sativÄ• rÄ• vuttÄ• . esa dukatikÄ•
ubhatovaá¸• á¸• hitattÄ• ubhatovaá¸• á¸• hitako nÄ• ma tatiyo mahÄ• vÄ• ro.

bahuvidhavÄ• rassa sattavidhaniddese Ä• dito paá¹-á¹-hÄ• ya labbhamÄ• nesu ekÅ«navÄ«
saddhiá¹ƒ catasso bhÅ«miyo yojetvÄ• ekÅ«navÄ«sati sattavidhavÄ• rÄ• vuttÄ• . catuvÄ«s
tesaá¹ƒyeva tikÄ• naá¹ƒ vasena ekÅ«navÄ«sativÄ• rÄ• vuttÄ• . tathÄ• bahuvidhavÄ• re cÄ
tiá¹ƒsavidhavÄ• ro ekoyevÄ• ti sabbepi aá¹-á¹-hapaÃ±Ã±Ä• sa vÄ• rÄ• honti. ayaá¹ƒ tÄ• ve
pÄ• á¸·ivaá¹‡á¹‡anÄ• .

idÄ• ni \Ne 36/ atthavaá¹‡á¹‡anÄ• hoti. tattha sattavidhaniddeso tÄ• va uttÄ• natthoyeva.
catuvÄ«satividhaniddese __cakkhusamphassapaccayÄ• vedanÄ• kkhandho atthi kusalo_ti
kÄ• mÄ• vacaraaá¹-á¹-hakusalacittavasena veditabbo. __atthi akusalo_ti dvÄ• dasaakusala
__atthi abyÄ• kato_ti tisso manodhÄ• tuyo, tisso ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, aá¹
dasa kÄ• mÄ• vacarakiriyÄ• ti catuvÄ«satiyÄ• cittÄ• naá¹ƒ vasena veditabbo.

tattha aá¹-á¹-ha kusalÄ• ni dvÄ• dasa akusalÄ• ni ca javanavasena labbhanti. kiriyamanodh
labbhati. dve vipÄ• kamanodhÄ• tuyo sampaá¹-icchanavasena, tisso vipÄ• kamanoviÃ±Ã±Ä
santÄ«raá¹‡atadÄ• rammaá¹‡avasena, kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu voá¹-á¹-h
mahÄ• vipÄ• kacittÄ• ni tadÄ• rammaá¹‡avasena, nava kiriyacittÄ• ni javanavasena labbha
sotaghÄ• najivhÄ• kÄ• yadvÄ• resupi eseva nayo.

manodvÄ• re pana __atthi kusalo_ti catubhÅ«makakusalavasena kathitaá¹ƒ, __atthi akusal
dvÄ• dasaakusalavasena. __atthi abyÄ• kato_ti ekÄ• dasannaá¹ƒ kÄ• mÄ• vacaravipÄ• kÄ
\Ee 39/, navannaá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyÄ• naá¹ƒ, catunnaá¹ƒ sÄ• maÃ±Ã±
catuttiá¹ƒsacittuppÄ• davasena kathitaá¹ƒ. tattha catubhÅ«makakusalaÃ±ceva akusalaÃ±ca
kiriyato ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu Ä• vajjanavasena, ekÄ• dasa vipÄ• kacittÄ• ni
tebhÅ«makakiriyÄ• ceva sÄ• maÃ±Ã±aphalÄ• ni ca javanavaseneva labbhanti. tÄ• ni satta
á¹-hatvÄ• kathetuá¹ƒ vaá¹-á¹-anti. tiá¹ƒsavidhe pana á¹-hatvÄ• dÄ«piyamÄ• nÄ• ni sukhad
tiá¹ƒsavidhasmiá¹ƒyeva á¹-hatvÄ• dÄ«payiá¹ƒsu.

etÄ• ni hi sabbÄ• nipi cittÄ• ni cakkhudvÄ• re upanissayakoá¹-iyÄ• , samatikkamavasena, b
tÄ«hÄ• kÄ• rehi labbhanti. tathÄ• sotadvÄ• ramanodvÄ• resupi. ghÄ• najivhÄ• kÄ• yadvÄ•
bhÄ• vanÄ• vasenÄ• ti dvÄ«hevÄ• kÄ• rehi labbhantÄ«ti veditabbÄ• ni. kathaá¹ƒ? idha bhik
caramÄ• no kasiá¹‡amaá¹‡á¸• alaá¹ƒ disvÄ• `kiá¹ƒ nÄ• metaâ€™ nti pucchitvÄ• \Be 37/ `k
vutte puna `kiá¹ƒ iminÄ• karontÄ«â€™ ti pucchati. athassa Ä• cikkhanti --- `evaá¹ƒ bhÄ• ve
uppÄ• detvÄ• , samÄ• pattipadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• , arahattaá¹
ajjhÄ• sayasampanno kulaputto `bhÄ• riyaá¹ƒ etaâ€™ nti asallakkhetvÄ• `mayÄ• pi esa gu
vaá¹-á¹-ati, na kho pana sakkÄ• esa nipajjitvÄ• niddÄ• yantena nibbattetuá¹ƒ, Ä• ditova vÄ

sÄ«laá¹ƒ sodhetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti cintetvÄ• sÄ«laá¹ƒ sodheti. tato sÄ«le patiá¹-á¹-hÄ
upacchinditvÄ• , ticÄ«varaparamena santosena santuá¹-á¹-ho, Ä• cariyupajjhÄ• yÄ• naá¹ƒ v
kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hitvÄ• , kasiá¹‡aparikammaá¹ƒ katvÄ• , samÄ• pattiyo uppÄ
samÄ• pattipadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• , arahattaá¹ƒ pÄ• puá¹‡Ä• t
parikammavedanÄ• kÄ• mÄ• vacarÄ• , aá¹-á¹-hasamÄ• pattivedanÄ• rÅ«pÄ• vacarÄ• rÅ«
lokuttarÄ• ti evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ catubhÅ«mikavedanÄ• nibbattiyÄ• balavapac
catubhÅ«mikavedanÄ• cakkhusamphassapaccayÄ• nÄ• ma jÄ• tÄ• . evaá¹ƒ tÄ• va __ `up

cakkhudvÄ• re \Ee 40/ pana rÅ«pe Ä• pÄ• thagate `iá¹-á¹-he me Ä• rammaá¹‡e rÄ• go upp
asamapekkhanÄ• ya moho, vinibandhassa pana me mÄ• no uppanno, parÄ• maá¹-á¹-hassa
uddhaccaá¹ƒ, asanniá¹-á¹-hÄ• gatassa vicikicchÄ• , thÄ• magatassa anusayo uppannoâ€™
kulaputto attano kilesuppattiá¹ƒ Ã±atvÄ• `ime me kilesÄ• vaá¸• á¸• hamÄ• nÄ• anayabyas
handa ne niggaá¹‡hÄ• mÄ«â€™ ti cintetvÄ• `na kho pana sakkÄ• nipajjitvÄ• niddÄ• yante
Ä• ditova vÄ«riyaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati sÄ«laá¹ƒ sodhetuâ€™ nti heá¹-á¹-hÄ• vuttanayen
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tattha sabbÄ• pi parikammavedanÄ• kÄ• mÄ• vacarÄ• , aá¹-á¹-
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• , maggaphalavedanÄ• lokuttarÄ• ti evaá¹ƒ rÅ«pÄ• ramma
samatikkamitvÄ• gatÄ• ti catubhÅ«mikavedanÄ• cakkhusamphassapaccayÄ• nÄ• ma jÄ•
`samatikkamavasenaâ€™ _ labbhanti.

cakkhudvÄ• re pana rÅ«pe Ä• pÄ• thagate eko evaá¹ƒ pariggahaá¹ƒ paá¹-á¹-hapeti --- `idaâ
nissitaâ€™ nti? tato naá¹ƒ `bhÅ«tanissitaâ€™ nti Ã±atvÄ• cattÄ• ri mahÄ• bhÅ«tÄ• ni upÄ•
pariggaá¹‡hÄ• ti, tadÄ• rammaá¹‡e dhamme arÅ«panti pariggaá¹‡hÄ• ti. tato sappaccayaá¹
parigaá¹‡hitvÄ• tÄ«á¹‡i lakkhaá¹‡Ä• ni Ä• ropetvÄ• vipassanÄ• paá¹-ipÄ• á¹-iyÄ• saá¹…k
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tattha sabbÄ• pi \Be 38/ parikammavedanÄ• kÄ• mÄ• vacarÄ•
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• , maggaphalavedanÄ• lokuttarÄ• ti evaá¹ƒ rÅ«pÄ• ramma
ayaá¹ƒ vedanÄ• cakkhusamphassapaccayÄ• nÄ• ma jÄ• tÄ• . evaá¹ƒ __ `bhÄ• vanÄ• vas

aparo \Ne 38/ bhikkhu suá¹‡Ä• ti --- `kasiá¹‡aparikammaá¹ƒ kira katvÄ• samÄ• pattiyo upp
samÄ• pattipadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡antÄ
kulaputto `bhÄ• riyaá¹ƒ etaâ€™ nti asallakkhetvÄ• `mayÄ• pi esa guá¹‡o nibbattetuá¹ƒ vaá
purimanayeneva paá¹-ipajjitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tattha sabbÄ• pi parikammaved
aá¹-á¹-hasamÄ• pattivedanÄ• rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• , maggaphalavedanÄ• loku
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ catubhÅ«mikavedanÄ• \Ee 41/ nibbattiyÄ• balavapaccayo hotÄ«ti c
sotasamphassapaccayÄ• nÄ• ma jÄ• tÄ• . evaá¹ƒ tÄ• va __ `upanissayavasenaâ€™ _ labb

sotadvÄ• re pana sadde Ä• pÄ• thagateti sabbaá¹ƒ cakkhudvÄ• re vuttanayeneva veditabb
uppannaá¹ƒ kilesaá¹ƒ samatikkamitvÄ• gatÄ• ti catubhÅ«mikavedanÄ• sotasamphassapac
`samatikkamavasenaâ€™ _ labbhanti.

sotadvÄ• re pana sadde Ä• pÄ• thagate eko evaá¹ƒ pariggahaá¹ƒ paá¹-á¹-hapeti --- ayaá¹ƒ
sabbaá¹ƒ cakkhudvÄ• re vuttanayeneva veditabbaá¹ƒ. evaá¹ƒ saddÄ• rammaá¹‡aá¹ƒ samm
vedanÄ• sotasamphassapaccayÄ• nÄ• ma jÄ• tÄ• . evaá¹ƒ __ `bhÄ• vanÄ• vasenaâ€™ _

ghÄ• najivhÄ• kÄ• yadvÄ• resu pana gandhÄ• rammaá¹‡Ä• dÄ«su Ä• pÄ• thagatesu `iá¹-á
uppannoâ€™ ti sabbaá¹ƒ cakkhudvÄ• re vuttanayeneva veditabbaá¹ƒ. evaá¹ƒ gandhÄ• ram
kilesaá¹ƒ samatikkamitvÄ• gatÄ• ti catubhÅ«mikavedanÄ• ghÄ• najivhÄ• kÄ• yasamphass
tÄ«su dvÄ• resu __ `samatikkamavasenaâ€™ _ labbhanti.

ghÄ• nadvÄ• rÄ• dÄ«su pana gandhÄ• dÄ«su Ä• pÄ• thagatesu eko evaá¹ƒ pariggahaá¹ƒ
gandho, ayaá¹ƒ raso, idaá¹ƒ phoá¹-á¹-habbaá¹ƒ kiá¹ƒ nissitaâ€™ nti sabbaá¹ƒ cakkhudvÄ•
veditabbaá¹ƒ. evaá¹ƒ gandhÄ• rammaá¹‡Ä• dÄ«ni sammasitvÄ• nibbattitÄ• ti \Be 39/ ayaá
ghÄ• najivhÄ• kÄ• yasamphassapaccayÄ• nÄ• ma jÄ• tÄ• . evaá¹ƒ __ `bhÄ• vanÄ• vasena

manodvÄ• re pana tÄ«hipi Ä• kÄ• rehi labbhanti. ekacco hi jÄ• tiá¹ƒ bhayato passati, jaraá
maraá¹‡aá¹ƒ bhayato passati, bhayato disvÄ• `jÄ• tijarÄ• byÄ• dhimaraá¹‡ehi muccituá¹ƒ v
39/ pana sakkÄ• nipajjitvÄ• niddÄ• yantena jÄ• tiÄ• dÄ«hi muccituá¹ƒ, Ä• ditova vÄ«riyaá
sodhetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti cintetvÄ• cakkhudvÄ• re vuttanayeneva paá¹-ipajjitvÄ• ara
tattha sabbÄ• pi parikammavedanÄ• kÄ• mÄ• vacarÄ• , aá¹-á¹-hasamÄ• pattivedanÄ• rÅ«
maggaphalavedanÄ• lokuttarÄ• ti evaá¹ƒ jÄ• tijarÄ• byÄ• dhimaraá¹‡aá¹ƒ catubhÅ«mikave
balavapaccayo hotÄ«ti \Ee 42/ catubhÅ«mikavedanÄ• manosamphassapaccayÄ• nÄ• ma
`upanissayavasenaâ€™ _ labbhanti.

manodvÄ• re pana dhammÄ• rammaá¹‡e Ä• pÄ• thagateti sabbaá¹ƒ cakkhudvÄ• re vuttan
dhammÄ• rammaá¹‡e uppannaá¹ƒ kilesaá¹ƒ samatikkamitvÄ• gatÄ• ti catubhÅ«mikavedan
jÄ• tÄ• . evaá¹ƒ __ `samatikkamavasenaâ€™ _ labbhanti.

manodvÄ• re pana dhammÄ• rammaá¹‡e Ä• pÄ• thagate eko evaá¹ƒ pariggahaá¹ƒ paá¹-á
dhammÄ• rammaá¹‡aá¹ƒ kiá¹ƒ nissitaâ€™ nti? `vatthunissitaâ€™ nti. `vatthu kiá¹ƒ nissitaâ€
nissitaâ€™ nti. so cattÄ• ri mahÄ• bhÅ«tÄ• ni upÄ• dÄ• rÅ«paÃ±ca rÅ«panti pariggaá¹‡hÄ•
arÅ«panti pariggaá¹‡hÄ• ti. tato sappaccayaá¹ƒ nÄ• marÅ«paá¹ƒ pariggaá¹‡hitvÄ• tÄ«á¹‡i
vipassanÄ• paá¹-ipÄ• á¹-iyÄ• saá¹…khÄ• re sammasitvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tatt
kÄ• mÄ• vacarÄ• , aá¹-á¹-hasamÄ• pattivedanÄ• rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• , magga
dhammÄ• rammaá¹‡aá¹ƒ sammasitvÄ• nibbattitÄ• ti ayaá¹ƒ vedanÄ• manosamphassapac
`bhÄ• vanÄ• vasenaâ€™ _ labbhanti. yÄ• panetÄ• sabbesampi catuvÄ«satividhÄ• dÄ«naá
cakkhusamphassajÄ• vedanÄ• ... pe ... manosamphassajÄ• vedanÄ• ti cha cha vedanÄ•
sampayuttapaccayavasena vuttÄ• ti.

ayaá¹ƒ vedanÄ• kkhandhaniddeso.

saÃ±Ã±Ä• kkhandhÄ• dayopi \Be 40/ iminÄ• upÄ• yena veditabbÄ• . kevalaÃ±hi saÃ±Ã±Ä
vedanÄ• ttikapÄ«tittikÄ• pi labbhanti, dukesu ca sukhasahagatadukÄ• dayopi. saá¹…khÄ• r
phassassÄ• pi saá¹…khÄ• rakkhandhapariyÄ• pannattÄ• phassasampayuttoti avatvÄ• citt
cettha hetudukÄ• dayopi labbhanti. tikÄ• saÃ±Ã±Ä• kkhandhasadisÄ• eva \Ne 40/. viÃ±Ã±
cakkhusamphassajÄ• dibhÄ• vaá¹ƒ avatvÄ• cakkhuviÃ±Ã±Ä• á¹‡antiÄ• di vuttaá¹ƒ. na hi s
manosamphassajanti niddisituá¹ƒ. sesamettha saÃ±Ã±Ä• kkhandhe vuttasadisameva. imes
khandhÄ• naá¹ƒ niddeseyeva \Ee 43/ vedanÄ• kkhandhaniddesato atirekatikadukÄ• laddhÄ
vÄ• rappabhedo veditabboti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<150> idÄ• ni paÃ±hÄ• pucchakaá¹ƒ hoti. tattha paÃ±hÄ• pucchane paÃ±cannaá¹ƒ khandh
katiakusalÄ• ? katiabyÄ• katÄ• â€™â€™ tiÄ• dinÄ• nayena yaá¹ƒ labbhati, yaÃ±ca na labb
pucchitvÄ• vissajjane ``rÅ«pakkhandho abyÄ• katoâ€™â€™ tiÄ• dinÄ• nayena yaá¹ƒ labb
veditabbaá¹ƒ. yattha yattha ca `eko khandhoâ€™ ti vÄ• `dve khandhÄ• â€™ ti vÄ• paricch
uppannÄ• , siyÄ• anuppannÄ• â€™â€™ tiÄ• dinÄ• nayena tanti á¹-hapitÄ• , tattha tattha p
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. seso tesaá¹ƒ tesaá¹ƒ khandhÄ• naá¹ƒ kusalÄ• divibhÄ• go heá¹
dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a 985) vuttoyeva.

Ä• rammaá¹‡attikesu pana cattÄ• ro khandhÄ• paÃ±capaá¹‡á¹‡Ä• sa kÄ• mÄ• vacaradha
dussantassa muyhantassa saá¹ƒvarantassa sammasantassa paccavekkhantassa ca parittÄ
sattavÄ«sati rÅ«pÄ• rÅ«pÄ• vacaradhamme Ä• rabbha rajjantassa dussantassa muyhantas
pariggahaá¹ƒ paá¹-á¹-hapentassa mahaggatÄ• rammaá¹‡Ä• , maggaphalanibbÄ• nÄ• ni pa
appamÄ• á¹‡Ä• rammaá¹‡Ä• , paÃ±Ã±attiá¹ƒ paccavekkhaá¹‡akÄ• le navattabbÄ• rammaá

teyeva \Be 41/ sekkhÄ• sekkhÄ• naá¹ƒ maggapaccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡Ä
sahajÄ• tahetunÄ• maggahetukÄ• , maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhaá¹‡akÄ• le Ä•
maggÄ• dhipatino \Ne 41/, vÄ«riyajeá¹-á¹-hakaá¹ƒ vÄ• vÄ«maá¹ƒsajeá¹-á¹-hakaá¹ƒ vÄ• m
sahajÄ• tÄ• dhipatinÄ• maggÄ• dhipatino, chandajeá¹-á¹-hakaá¹ƒ pana cittajeá¹-á¹-hakaá¹ƒ
navattabbÄ• rammaá¹‡Ä• nÄ• ma honti.

atÄ«tÄ• ni pana khandhadhÄ• tuÄ• yatanÄ• ni Ä• rabbha rajjantassa dussantassa muyhan
pariggahaá¹ƒ paá¹-á¹-hapentassa atÄ«tÄ• rammaá¹‡Ä• honti, anÄ• gatÄ• ni Ä• rabbha anÄ

honti, paccuppannÄ• ni Ä• rabbha paccuppannÄ• rammaá¹‡Ä• honti, paÃ±Ã±attiá¹ƒ vÄ• n
paccavekkhantassa navattabbÄ• rammaá¹‡Ä• honti.

tathÄ• attano khandhadhÄ• tuÄ• yatanÄ• ni Ä• rabbha rajjantassa dussantassa muyhanta
pariggahaá¹ƒ paá¹-á¹-hapentassa ajjhattÄ• rammaá¹‡Ä• honti, paresaá¹ƒ khandhadhÄ• tuÄ
pavattentassa bahiddhÄ• rammaá¹‡Ä• , paá¹‡á¹‡attinibbÄ• napaccavekkhaá¹‡akÄ• lepi ba
ajjhattaá¹ƒ kÄ• lena bahiddhÄ• dhammesu evaá¹ƒ pavattentassa ajjhattabahiddhÄ• ramma
Ä• kiÃ±caÃ±Ã±Ä• yatanakÄ• le navattabbÄ• rammaá¹‡Ä• ti veditabbÄ• .

iti bhagavÄ• imaá¹ƒ khandhavibhaá¹…gaá¹ƒ suttantabhÄ• janÄ«yÄ• divasena tayo parivaá
bhÄ• jento dassesi. tÄ«supi hi parivaá¹-á¹-esu ekova paricchedo. rÅ«pakkhandho hi sabbatt
cattÄ• ro khandhÄ• catubhÅ«makÄ• lokiyalokuttaramissakÄ• kathitÄ• ti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

khandhavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• yatanavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<154> idÄ• ni \Ee 45/ \Be 42/ \Ne 42/ tadanantare Ä• yatanavibhaá¹…ganiddese suttantabh
dassento __dvÄ• dasÄ• yatanÄ• ni cakkhÄ• yatanaá¹ƒ rÅ«pÄ• yatana_ntiÄ• dimÄ• ha. tatth
---

atthalakkhaá¹‡atÄ• vatva, kamasaá¹…khepavitthÄ• rÄ• .

tathÄ• daá¹-á¹-habbato ceva, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha visesato tÄ• va cakkhatÄ«ti __cakkhu; _ rÅ«paá¹ƒ assÄ• deti, vibhÄ• veti cÄ• ti attho
__rÅ«paá¹ƒ; _ vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ• s
__sotaá¹ƒ_. sappatÄ«ti __saddo; _ udÄ• hariyatÄ«ti attho. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ_. gan
attano vatthuá¹ƒ sÅ«cayatÄ«ti attho. jÄ«vitaá¹ƒ avhÄ• yatÄ«ti __jivhÄ• _. rasanti taá¹ƒ sattÄ
assÄ• dentÄ«ti attho. kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá¹ƒ Ä• yoti __kÄ• yo_. Ä• yoti u
__phoá¹-á¹-habbaá¹ƒ_. manatÄ«ti __mano_. attano lakkhaá¹‡aá¹ƒ dhÄ• rayantÄ«ti __dham

avisesato pana Ä• yatanato, Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato Ä• yatananti v
cakkhurÅ«pÄ• dÄ«su hi taá¹ƒtaá¹ƒdvÄ• rÄ• rammaá¹‡Ä• cittacetasikÄ• dhammÄ• sena s

Ä• yatanti uá¹-á¹-hahanti ghaá¹-á¹-enti vÄ• yamantÄ«ti vuttaá¹ƒ hoti. te ca pana Ä• yabhÅ«t
tanonti vitthÄ• rentÄ«ti vuttaá¹ƒ hoti. idaÃ±ca anamatagge saá¹ƒsÄ• re pavattaá¹ƒ atÄ«va Ä
saá¹ƒsÄ• radukkhaá¹ƒ yÄ• va na nivattati tÄ• va nayanteva, pavattayantÄ«ti vuttaá¹ƒ hoti. it
dhammÄ• Ä• yatanato Ä• yÄ• naá¹ƒ tananato Ä• yatassa ca nayanato `Ä• yatanaá¹ƒ Ä• ya

apica nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena, Ä• karaá¹-á¹-hena, samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-
saÃ±jÄ• tidesaá¹-á¹-hena, kÄ• raá¹‡aá¹-á¹-hena ca Ä• yatanaá¹ƒ veditabbaá¹ƒ. tathÄ• hi lo
vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ Ä• yatananti vuccati \Be
rajatÄ• yatanaâ€™â€™ ntiÄ• dÄ«su Ä• karo. sÄ• sane pana ``manorame Ä• yatane sevant
tiÄ• dÄ«su (AN b V 38) samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹‡Ä• patho gunnaá¹ƒ Ä• ya
saÃ±jÄ• tideso. ``tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™
kÄ• raá¹‡aá¹ƒ.

cakkhurÅ«pÄ• dÄ«su cÄ• pi te te cittacetasikÄ• dhammÄ• nivasanti tadÄ• yattavuttitÄ• yÄ
nivÄ• sanaá¹-á¹-hÄ• naá¹ƒ. cakkhÄ• dÄ«su ca te Ä• kiá¹‡á¹‡Ä• taá¹ƒ nissitattÄ• tadÄ• ran
cakkhÄ• dayo nesaá¹ƒ Ä• karo. cakkhÄ• dayo ca nesaá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, ta
vatthudvÄ• rÄ• rammaá¹‡avasena samosaraá¹‡ato. cakkhÄ• dayo ca nesaá¹ƒ saÃ±jÄ• tide
nissayÄ• rammaá¹‡abhÄ• vena tattheva uppattito. cakkhÄ• dayo ca nesaá¹ƒ kÄ• raá¹‡aá¹ƒ
abhÄ• vatoti. iti nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena, Ä• karaá¹-á¹-hena, samosaraá¹‡aá¹-á¹-hÄ•
saÃ±jÄ• tidesaá¹-á¹-hena, kÄ• raá¹‡aá¹-á¹-henÄ• ti imehi kÄ• raá¹‡ehi ete dhammÄ• `Ä• ya
vuccanti. tasmÄ• yathÄ• vuttenatthena cakkhu ca taá¹ƒ Ä• yatanaÃ±cÄ• ti __cakkhÄ• yata
ca te Ä• yatanaÃ±cÄ• ti __dhammÄ• yatana_nti evaá¹ƒ tÄ• vettha `atthatoâ€™ viÃ±Ã±Ä• ta

__ `lakkhaá¹‡atoâ€™ _ti cakkhÄ• dÄ«naá¹ƒ lakkhaá¹‡atopettha viÃ±Ã±Ä• tabbo vinicchayo
lakkhaá¹‡Ä• ni heá¹-á¹-hÄ• rÅ«pakaá¹‡á¸• aniddese vuttanayeneva veditabbÄ• ni.

__ `tÄ• vatvatoâ€™ _ti tÄ• vabhÄ• vato. idaá¹ƒ vuttaá¹ƒ hoti --- cakkhÄ• dayopi hi dhammÄ
dhammÄ• yatanamicceva avatvÄ• kasmÄ• dvÄ• dasÄ• yatanÄ• ni vuttÄ• nÄ«ti ce? cha
viÃ±Ã±Ä• á¹‡akÄ• yuppattidvÄ• rÄ• rammaá¹‡avavatthÄ• nato. idha channaá¹ƒ viÃ±Ã±Ä• á
Ä• rammaá¹‡abhÄ• vena ca vavatthÄ• nato ayameva tesaá¹ƒ bhedo hotÄ«ti dvÄ• dasa vutt
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thipariyÄ• pannassa hi viÃ±Ã±Ä• á¹‡akÄ• yassa cakkhÄ• yatanan
rÅ«pÄ• yatanameva cÄ• rammaá¹‡aá¹ƒ \Ee 47/ \Ne 44/. tathÄ• itarÄ• ni itaresaá¹ƒ. chaá¹-
bhavaá¹…gamanasaá¹…khÄ• to manÄ• yatanekadesova uppattidvÄ• raá¹ƒ, asÄ• dhÄ• raá
Ä• rammaá¹‡anti \Be 44/. iti channaá¹ƒ viÃ±Ã±Ä• á¹‡akÄ• yÄ• naá¹ƒ uppattidvÄ• rÄ• ramm
vuttÄ• nÄ«ti. evamettha `tÄ• vatvatoâ€™ viÃ±Ã±Ä• tabbo vinicchayo.

__ `kamatoâ€™ _ti idhÄ• pi pubbe vuttesu uppattikkamÄ• dÄ«su desanÄ• kkamova yujjati.
sanidassanasappaá¹-ighavisayattÄ• cakkhÄ• yatanaá¹ƒ pÄ• kaá¹-anti paá¹-hamaá¹ƒ desita

anidassanasappaá¹-ighavisayÄ• ni sotÄ• yatanÄ• dÄ«ni. atha vÄ• dassanÄ• nuttariyasava
bahÅ«pakÄ• rattÄ• ajjhattikesu cakkhÄ• yatanasotÄ• yatanÄ• ni paá¹-hamaá¹ƒ desitÄ• ni.
tÄ«á¹‡i. paÃ±cannampi gocaravisayattÄ• ante manÄ• yatanaá¹ƒ. cakkhÄ• dÄ«naá¹ƒ pana
anantarÄ• ni bÄ• hiresu rÅ«pÄ• yatanÄ• dÄ«ni. apica viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡avavatt
kamo veditabbo. vuttaÃ±hetaá¹ƒ ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä
manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN III 421) ev
viÃ±Ã±Ä• tabbo vinicchayo.

__ `saá¹…khepavitthÄ• rÄ• â€™ ti_ saá¹…khepato hi manÄ• yatanassa ceva dhammÄ• ya
tadavasesÄ• naÃ±ca Ä• yatanÄ• naá¹ƒ rÅ«pena saá¹…gahitattÄ• dvÄ• dasÄ• pi Ä• yatanÄ

vitthÄ• rato pana ajjhattikesu tÄ• va cakkhÄ• yatanaá¹ƒ jÄ• tivasena cakkhupasÄ• damatta
paccayagatinikÄ• yapuggalabhedato pana anantappabhedaá¹ƒ. tathÄ• sotÄ• yatanÄ• dÄ«n
tebhÅ«makakusalÄ• kusalavipÄ• kakiriyaviÃ±Ã±Ä• á¹‡abhedena ekÄ• sÄ«tippabhedaá¹ƒ, v
anantappabhedaá¹ƒ. rÅ«pagandharasÄ• yatanÄ• ni samuá¹-á¹-hÄ• nabhedato catuppabhed
dvippabhedaá¹ƒ. sabhÄ• gavisabhÄ• gabhedato pana sabbÄ• nipi anantappabhedÄ• ni. ph
pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yodhÄ• tuvasena tippabhedaá¹ƒ, samuá¹-á¹-hÄ• nato catup
sabhÄ• gavisabhÄ• gato anekappabhedaá¹ƒ. dhammÄ• yatanaá¹ƒ tebhÅ«makadhammÄ• n
evaá¹ƒ saá¹…khepavitthÄ• rÄ• viÃ±Ã±Ä• tabbo vinicchayo.

__ `daá¹-á¹-habbatoâ€™ _ti \Ee 48/ ettha pana sabbÄ• nevetÄ• ni Ä• yatanÄ• ni anÄ• gam
daá¹-á¹-habbÄ• ni. na hi tÄ• ni pubbe udayÄ• kutoci Ä• gacchanti, nÄ• pi uddhaá¹ƒ vayÄ•
kho pubbe udayÄ• appaá¹-iladdhasabhÄ• vÄ• ni, uddhaá¹ƒ \Be 45/ vayÄ• paribhinnasabhÄ
pubbantÄ• parantavemajjhe \Ne 45/ paccayÄ• yattavuttitÄ• ya avasÄ• ni pavattanti. tasmÄ•
ca daá¹-á¹-habbÄ• ni. tathÄ• nirÄ«hato abyÄ• pÄ• rato ca. na hi cakkhurÅ«pÄ• dÄ«naá¹ƒ e
amhÄ• kaá¹ƒ sÄ• maggiyÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma uppajjeyyÄ• â€™ ti, na ca tÄ• ni viÃ
dvÄ• rabhÄ• vena vatthubhÄ• vena Ä• rammaá¹‡abhÄ• vena vÄ• Ä«hanti, na byÄ• pÄ• ra
dhammatÄ• vesÄ• yaá¹ƒ cakkhurÅ«pÄ• dÄ«naá¹ƒ sÄ• maggiyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä•
abyÄ• pÄ• rato ca daá¹-á¹-habbÄ• ni. apica ajjhattikÄ• ni suÃ±Ã±agÄ• mo viya daá¹-á¹-habb
dhuvasubhasukhattabhÄ• vavirahitattÄ• , bÄ• hirÄ• ni gÄ• maghÄ• takacorÄ• viya ajjhattik
vuttaÃ±hetaá¹ƒ --- ``cakkhu, bhikkhave, haÃ±Ã±ati manÄ• pÄ• manÄ• pehi rÅ«pehÄ«ti vitth
cha pÄ• á¹‡akÄ• viya daá¹-á¹-habbÄ• ni, bÄ• hirÄ• ni tesaá¹ƒ gocarÄ• viyÄ• ti. evampetth
viÃ±Ã±Ä• tabbo vinicchayoti.

idÄ• ni tesaá¹ƒ vipassitabbÄ• kÄ• raá¹ƒ dassetuá¹ƒ __cakkhuá¹ƒ anicca_ntiÄ• di Ä• raddha
hutvÄ• abhÄ• vaá¹-á¹-hena __anicca_nti veditabbaá¹ƒ. aparehipi catÅ«hi kÄ• raá¹‡ehi anic
uppÄ• davayavantato, vipariá¹‡Ä• mato, tÄ• vakÄ• likato, niccapaá¹-ikkhepatoti.

tadeva paá¹-ipÄ«á¸·anaá¹-á¹-hena __dukkhaá¹ƒ_. yasmÄ• vÄ• etaá¹ƒ uppannaá¹ƒ á¹-hitiá
á¹-hitiyaá¹ƒ jarÄ• ya kilamati, jaraá¹ƒ patvÄ• avassaá¹ƒ bhijjati; tasmÄ• abhiá¹‡hasampaá¹
dukkhamato, dukkhavatthuto, sukhapaá¹-ikkhepatoti imehi catÅ«hi kÄ• raá¹‡ehi dukkhaá¹ƒ.

avasavattanaá¹-á¹-hena pana __anattÄ• _. yasmÄ• vÄ• etaá¹ƒ uppannaá¹ƒ á¹-hitiá¹ƒ mÄ•
á¹-hÄ• nappattaá¹ƒ mÄ• jiratu, jarappataá¹ƒ mÄ• bhijjatÅ«ti imesu tÄ«su á¹-hÄ• nesu kass
natthi, suÃ±Ã±aá¹ƒ tena vasavattanÄ• kÄ• rena; tasmÄ• suÃ±Ã±ato, assÄ• mikato, akÄ• m
attapaá¹-ikkhepatoti imehi catÅ«hi kÄ• raá¹‡ehi anattÄ• .

vibhavagatikato \Ee 49/, pubbÄ• paravasena bhavasaá¹…kantigamanato, pakatibhÄ• vavij
__vipariá¹‡Ä• madhammaá¹ƒ_. idaá¹ƒ aniccavevacanameva. __rÅ«pÄ• aniccÄ• _tiÄ• dÄ«
á¹-hapetvÄ• cakkhuá¹ƒ tebhÅ«makadhammÄ• aniccÄ• , no cakkhu. cakkhu pana cakkhu c
sesadhammÄ• dukkhÄ• , no cakkhu. cakkhu \Be 46/ pana cakkhu ceva dukkhaÃ±ca. sesad
cakkhu pana cakkhu ceva anattÄ• cÄ• ti. rÅ«pÄ• dÄ«supi eseva nayo.

imasmiá¹ƒ pana suttantabhÄ• janÄ«ye tathÄ• gatena kiá¹ƒ dassitanti? dvÄ• dasannaá¹ƒ Ä•
anattalakkhaá¹‡aá¹ƒ. sammÄ• sambuddho hi anattalakkhaá¹‡aá¹ƒ dassento aniccena vÄ•
aniccadukkhehi vÄ• . tattha ``cakkhu, attÄ• ti yo vadeyya, taá¹ƒ na upapajjati. cakkhussa up
paÃ±Ã±Ä• yati. yassa kho pana uppÄ• dopi vayopi paÃ±Ã±Ä• yati `attÄ• me uppajjati ca ve
evamÄ• gataá¹ƒ hoti. tasmÄ• taá¹ƒ na upapajjati --- cakkhu attÄ• ti yo vadeyya iti cakkhu a
III 422). imasmiá¹ƒ sutte aniccena anattalakkhaá¹‡aá¹ƒ dassesi. ``rÅ«paá¹ƒ, bhikkhave, ana
hidaá¹ƒ, bhikkhave, attÄ• abhavissa, na yidaá¹ƒ rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyya; l
evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ• ahosÄ«ti. yasmÄ• ca kho, bhikkhave,
rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvattati; na ca labbhati rÅ«pe --- evaá¹ƒ me rÅ«paá¹ƒ hotu, e
ahosÄ«â€™â€™ ti (SN b III 59; Vin I 20) imasmiá¹ƒ sutte dukkhena anattalakkhaá¹‡aá¹ƒ da
bhikkhave, aniccaá¹ƒ, yadaniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ tadanattÄ• , yadana
nesohamasmi, na meso attÄ• â€™â€™ tiÄ• dÄ«su (SN b III 15) aniccadukkhehi anattalakk
aniccadukkhÄ• naá¹ƒ pÄ• kaá¹-attÄ• .

hatthato hi taá¹-á¹-ake vÄ• sarake vÄ• kismiÃ±cideva vÄ• patitvÄ• bhinne `aho anicca â€
aniccaá¹ƒ pÄ• kaá¹-aá¹ƒ nÄ• ma. attabhÄ• vasmiá¹ƒ pana gaá¹‡á¸• apiá¸·akÄ• dÄ«su vÄ•
khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«hi vÄ• viddhÄ• su `aho dukkhaâ€™ nti vadanti. evaá¹ƒ dukkha
anattalakkhaá¹‡aá¹ƒ apÄ• kaá¹-aá¹ƒ andhakÄ• raá¹ƒ avibhÅ«taá¹ƒ duppaá¹-ivijjhaá¹ƒ dudd
duppaÃ±Ã±Ä• panaá¹ƒ \Ee 50/. aniccadukkhalakkhaá¹‡Ä• ni uppÄ• dÄ• vÄ• tathÄ• gatÄ•
paÃ±Ã±Ä• yanti. anattalakkhaá¹‡aá¹ƒ vinÄ• buddhuppÄ• dÄ• na paÃ±Ã±Ä• yati, buddhup
mahiddhikÄ• hi mahÄ• nubhÄ• vÄ• tÄ• pasaparibbÄ• jakÄ• sarabhaá¹…gasatthÄ• rÄ• da
vattuá¹ƒ sakkonti, `anattÄ• â€™ ti vattuá¹ƒ na sakkonti. sace hi te sampattaparisÄ• ya anat
sakkuá¹‡eyyuá¹ƒ, sampattaparisÄ• ya maggaphalapaá¹-ivedho bhaveyya. anattalakkhaá¹‡a

kassaci avisayo, sabbaÃ±Ã±ubuddhÄ• nameva visayo. evametaá¹ƒ anattalakkhaá¹‡aá¹ƒ ap
\Be 47/ anattalakkhaá¹‡aá¹ƒ dassento \Ne 47/ aniccena vÄ• dassesi, dukkhena vÄ• , anicc
taá¹ƒ aniccadukkhehi dassesÄ«ti veditabbaá¹ƒ.

imÄ• ni pana lakkhaá¹‡Ä• ni kissa amanasikÄ• rÄ• appaá¹-ivedhÄ• , kena paá¹-icchannatt
aniccalakkhaá¹‡aá¹ƒ tÄ• va udayabbayÄ• naá¹ƒ amanasikÄ• rÄ• appaá¹-ivedhÄ• , santatiy
upaá¹-á¹-hÄ• ti. dukkhalakkhaá¹‡aá¹ƒ abhiá¹‡hasampaá¹-ipÄ«á¸·anassa amanasikÄ• rÄ• a
paá¹-icchannattÄ• , na upaá¹-á¹-hÄ• ti. anattalakkhaá¹‡aá¹ƒ nÄ• nÄ• dhÄ• tuvinibbhogassa
appaá¹-ivedhÄ• , ghanena paá¹-icchannattÄ• , na upaá¹-á¹-hÄ• ti. udayabbayaá¹ƒ pana par
vikopitÄ• ya aniccalakkhaá¹‡aá¹ƒ yÄ• thÄ• vasarasato upaá¹-á¹-hÄ• ti. abhiá¹‡hasampaá¹-i
iriyÄ• pathe ugghÄ• á¹-ite dukkhalakkhaá¹‡aá¹ƒ yÄ• thÄ• vasarasato upaá¹-á¹-hÄ• ti. nÄ• n
ghanavinibbhoge kate anattalakkhaá¹‡aá¹ƒ yÄ• thÄ• vasarasato upaá¹-á¹-hÄ• ti.

ettha ca aniccaá¹ƒ aniccalakkhaá¹‡aá¹ƒ, dukkhaá¹ƒ dukkhalakkhaá¹‡aá¹ƒ, anattÄ• anattal
vibhÄ• go veditabbo. tattha __anicca_nti khandhapaÃ±cakaá¹ƒ. kasmÄ• ? uppÄ• davayaÃ±
abhÄ• vato vÄ• ; uppÄ• davayaÃ±Ã±athattaá¹ƒ __aniccalakkhaá¹‡aá¹ƒ, _ hutvÄ• abhÄ• va
vÄ• . ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™â€™ nti vacanato pana tadeva khandhapaÃ±cakaá¹ƒ
abhiá¹‡hasampaá¹-ipÄ«á¸·anato; abhiá¹‡hasampaá¹-ipÄ«á¸·anÄ• kÄ• ro __dukkhalakkhaá¹
dukkhaá¹ƒ taá¹ƒ anattÄ• â€™â€™ ti pana vacanato tadeva khandhapaÃ±cakaá¹ƒ __anattÄ
avasavattanÄ• kÄ• ro __anattalakkhaá¹‡aá¹ƒ_. iti aÃ±Ã±adeva aniccaá¹ƒ dukkhaá¹ƒ anattÄ
aniccadukkhÄ• nattalakkhaá¹‡Ä• ni. paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ
sabbampi aniccaá¹ƒ dukkhaá¹ƒ anattÄ• nÄ• ma. vuttappakÄ• rÄ• kÄ• ravikÄ• rÄ• aniccad

saá¹…khepato panettha dasÄ• yatanÄ• ni kÄ• mÄ• vacarÄ• ni, dve tebhÅ«makÄ• ni. sabb
veditabbo.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<155> abhidhammabhÄ• janÄ«ye \Be 48/ \Ne 48/ yathÄ• heá¹-á¹-hÄ• vipassakÄ• naá¹ƒ u
``cakkhÄ• yatanaá¹ƒ rÅ«pÄ• yatanaâ€™â€™ nti yugalato Ä• yatanÄ• ni vuttÄ• ni, tathÄ• a
ajjhattikabÄ• hirÄ• naá¹ƒ sabbÄ• kÄ• rato sabhÄ• vadassanatthaá¹ƒ ``cakkhÄ• yatanaá¹ƒ s
ajjhattikabÄ• hiravavatthÄ• nanayena vuttÄ• ni.

<156> tesaá¹ƒ niddesavÄ• re __tattha katamaá¹ƒ cakkhÄ• yatana_ntiÄ• dÄ«ni heá¹-á¹-hÄ
veditabbÄ• ni.

<167> yaá¹ƒ panetaá¹ƒ dhammÄ• yatananiddese ``tattha katamÄ• asaá¹…khatÄ• dhÄ• tu
mohakkhayoâ€™â€™ ti vuttaá¹ƒ, tatrÄ• yamattho --- __asaá¹…khatÄ• dhÄ• tÅ«_ti asaá¹…
yasmÄ• panetaá¹ƒ Ä• gamma rÄ• gÄ• dayo khÄ«yanti, tasmÄ• rÄ• gakkhayo dosakkhayo
Ä• cariyÄ• naá¹ƒ samÄ• natthakathÄ• .

vitaá¹‡á¸• avÄ• dÄ« panÄ• ha --- `pÄ• á¹-iyekkaá¹ƒ nibbÄ• naá¹ƒ nÄ• ma natthi, kilesakkha
`suttaá¹ƒ Ä• harÄ• â€™ ti ca vutte ``nibbÄ• naá¹ƒ nibbÄ• nanti kho, Ä• vuso sÄ• riputta, vuc
Ä• vuso, nibbÄ• nanti? yo kho, Ä• vuso, rÄ• gakkhayo dosakkhayo mohakkhayo --- idaá¹ƒ v
etaá¹ƒ jambukhÄ• dakasuttaá¹ƒ Ä• haritvÄ• `iminÄ• suttena veditabbaá¹ƒ pÄ• á¹-iyekkaá¹
kilesakkhayova nibbÄ• naâ€™ nti Ä• ha. so vattabbo --- `kiá¹ƒ pana yathÄ• cetaá¹ƒ suttaá¹
addhÄ• vakkhati --- `Ä• ma \Ee 52/, natthi suttato muÃ±citvÄ• atthoâ€™ ti. tato vattabbo --
suttaá¹ƒ Ä• bhataá¹ƒ; anantarasuttaá¹ƒ Ä• harÄ• â€™ ti. anantarasuttaá¹ƒ nÄ• ma --- ``arah
Ä• vuso sÄ• riputta, vuccati; katamaá¹ƒ nu kho, Ä• vuso, arahattanti? yo kho, Ä• vuso, rÄ• g
mohakkhayo --- idaá¹ƒ vuccati arahattaâ€™â€™ nti (SN b IV 315) idaá¹ƒ tassevÄ• nantaraâ

imasmiá¹ƒ pana naá¹ƒ Ä• bhate Ä• haá¹ƒsu --- `nibbÄ• naá¹ƒ nÄ• ma dhammÄ• yatanapar
cattÄ• ro khandhÄ• . nibbÄ• naá¹ƒ sacchikatvÄ• viharanto dhammasenÄ• pati \Be 49/ nibb
arahattaá¹ƒ pucchitopi kilesakkhayameva Ä• ha. kiá¹ƒ pana nibbÄ• naÃ±ca arahattaÃ±ca el
`ekaá¹ƒ \Ne 49/ vÄ• hotu nÄ• naá¹ƒ vÄ• . ko ettha tayÄ• atibahuá¹ƒ cuá¹‡á¹‡Ä«karaá¹‡aá¹
`na tvaá¹ƒ ekaá¹ƒ nÄ• naá¹ƒ jÄ• nÄ• sÄ«ti. nanu Ã±Ä• te sÄ• dhu hotÄ«â€™ ti evaá¹ƒ puna
vaÃ±cetuá¹ƒ asakkonto Ä• ha --- `rÄ• gÄ• dÄ«naá¹ƒ khÄ«á¹‡ante uppannattÄ• arahattaá¹ƒ
mohakkhayoâ€™ ti vuccatÄ«ti. tato naá¹ƒ Ä• haá¹ƒsu --- `mahÄ• kammaá¹ƒ te kataá¹ƒ. laÃ
vadÄ• pento etadeva vadÄ• peyya. yatheva ca te etaá¹ƒ vibhajitvÄ• kathitaá¹ƒ, evaá¹ƒ idan
nibbÄ• naÃ±hi Ä• gamma rÄ• gÄ• dayo khÄ«á¹‡Ä• ti nibbÄ• naá¹ƒ rÄ• gakkhayo dosakkha
tÄ«á¹‡ipi hi etÄ• ni nibbÄ• nasseva adhivacanÄ• nÄ«â€™ ti.

sace evaá¹ƒ vutte saÃ±Ã±attiá¹ƒ gacchati iccetaá¹ƒ kusalaá¹ƒ; no ce, bahunibbÄ• natÄ• ya
evaá¹ƒ tÄ• va pucchitabbo --- `rÄ• gakkhayo nÄ• ma rÄ• gasseva khayo udÄ• hu dosamohÄ
dosasseva khayo udÄ• hu rÄ• gamohÄ• nampi? mohakkhayo nÄ• ma mohasseva khayo ud
vakkhati --- `rÄ• gakkhayo nÄ• ma rÄ• gasseva khayo, dosakkhayo nÄ• ma dosasseva khay
khayoâ€™ ti.

tato vattabbo --- `tava vÄ• de rÄ• gakkhayo ekaá¹ƒ nibbÄ• naá¹ƒ hoti, dosakkhayo ekaá¹ƒ,
tiá¹‡á¹‡aá¹ƒ akusalamÅ«lÄ• naá¹ƒ khaye tÄ«á¹‡i nibbÄ• nÄ• ni honti, catunnaá¹ƒ upÄ• dÄ•
paÃ±cannaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ khaye paÃ±ca, channaá¹ƒ taá¹‡hÄ• kÄ• yÄ• naá¹ƒ kha
anusayÄ• naá¹ƒ khaye satta, aá¹-á¹-hannaá¹ƒ micchattÄ• naá¹ƒ khaye aá¹-á¹-ha, navannaá
taá¹‡hÄ• mÅ«lakadhammÄ• naá¹ƒ \Ee 53/ khaye nava, dasannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ kh
diyaá¸• á¸• hakilesasahassassa khaye pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nibbÄ• nanti bahÅ

natthi pana te nibbÄ• nÄ• naá¹ƒ pamÄ• á¹‡anti. evaá¹ƒ pana aggahetvÄ• nibbÄ• naá¹ƒ Ä•
ekameva nibbÄ• naá¹ƒ rÄ• gakkhayo dosakkhayo mohakkhayoti vuccati. tÄ«á¹‡ipi hetÄ• ni
adhivacanÄ• nÄ«ti gaá¹‡haâ€™.

sace \Be 50/ pana evaá¹ƒ vuttepi na sallakkheti, oá¸·Ä• rikatÄ• ya kÄ• retabbo. kathaá¹ƒ? `
acchadÄ«pimigamakkaá¹-Ä• dayopi kilesapariyuá¹-á¹-hitÄ• vatthuá¹ƒ paá¹-isevanti. atha ne
paá¹-isevanapariyante kileso vÅ«pasammati. tava vÄ• de acchadÄ«pimigamakkaá¹-Ä• dayo
honti. oá¸·Ä• rikaá¹ƒ vata te nibbÄ• naá¹ƒ thÅ«laá¹ƒ, kaá¹‡á¹‡ehi piá¸·andhituá¹ƒ na sakkÄ•
50/ aggahetvÄ• nibbÄ• naá¹ƒ Ä• gamma rÄ• gÄ• dayo khÄ«á¹‡Ä• ti ekameva nibbÄ• naá¹
mohakkhayoti vuccati. tÄ«á¹‡ipi hetÄ• ni nibbÄ• nasseva adhivacanÄ• nÄ«ti gaá¹‡haâ€™.

sace pana evaá¹ƒ vuttepi na sallakkheti, gotrabhunÄ• pi kÄ• retabbo. kathaá¹ƒ? evaá¹ƒ tÄ•
`tvaá¹ƒ gotrabhu nÄ• ma atthÄ«ti vadesÄ«â€™ ti? `Ä• ma vadÄ• mÄ«â€™ ti. `gotrabhukkha
khÄ«yanti, khÄ«yissantÄ«â€™ ti? na khÄ«á¹‡Ä• , na khÄ«yanti; apica kho khÄ«yissantÄ«ti
Ä• rammaá¹‡aá¹ƒ karotÄ«â€™ ti? `nibbÄ• naá¹ƒâ€™. `tava gotrabhukkhaá¹‡e kilesÄ• na k
kho khÄ«yissanti. tvaá¹ƒ akhÄ«á¹‡esuyeva kilesesu kilesakkhayaá¹ƒ nibbÄ• naá¹ƒ paÃ±Ã±
anusayesu anusayappahÄ• naá¹ƒ nibbÄ• naá¹ƒ paÃ±Ã±apesi. taá¹ƒ te na sameti. evaá¹ƒ p
Ä• gamma rÄ• gÄ• dayo khÄ«á¹‡Ä• ti ekameva nibbÄ• naá¹ƒ rÄ• gakkhayo dosakkhayo m
hetÄ• ni nibbÄ• nasseva adhivacanÄ• nÄ«ti gaá¹‡haâ€™.

sace pana evaá¹ƒ vuttepi na sallakkheti, maggena kÄ• retabbo. kathaá¹ƒ? evaá¹ƒ tÄ• va pu
maggaá¹ƒ nÄ• ma vadesÄ«â€™ ti? `Ä• ma vademÄ«â€™ ti. `maggakkhaá¹‡e kilesÄ• khÄ«
khiyissantÄ«â€™ ti? jÄ• namÄ• no vakkhati --- `khÄ«á¹‡Ä• ti vÄ• khÄ«yissantÄ«ti vÄ• vatt
khÄ«yantÄ«ti vattuá¹ƒ \Ee 54/ vaá¹-á¹-atÄ«â€™ ti. `yadi evaá¹ƒ, maggassa kilesakkhayaá¹ƒ
katamaá¹ƒ? maggena khÄ«yanakakilesÄ• katame? maggo katamaá¹ƒ kilesakkhayaá¹ƒ nib
katame kilese khepeti? tasmÄ• mÄ• evaá¹ƒ gaá¹‡ha. nibbÄ• naá¹ƒ pana Ä• gamma rÄ• gÄ
nibbÄ• naá¹ƒ rÄ• gakkhayo dosakkhayo mohakkhayoti vuccati. tÄ«á¹‡ipi hetÄ• ni nibbÄ• na

evaá¹ƒ vutte evamÄ• ha --- `tvaá¹ƒ Ä• gamma Ä• gammÄ• ti vadesÄ«â€™ ti? `Ä• ma vade
idaá¹ƒ te kuto laddhaâ€™ nti? `suttato laddhaâ€™ nti \Be 51/. `Ä• hara suttaâ€™ nti. ``evaá
taá¹‡hÄ• ca taá¹ƒ Ä• gamma, tamhi khÄ«á¹‡Ä• , tamhi bhaggÄ• , na ca kiÃ±ci kadÄ• cÄ«â
paravÄ• dÄ« tuá¹‡hÄ«bhÄ• vaá¹ƒ Ä• pannoti.

idhÄ• pi dasÄ• yatanÄ• ni kÄ• mÄ• vacarÄ• ni, dve pana catubhÅ«makÄ• ni lokiyalokuttara

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<168> idhÄ• pi \Ne 51/ paÃ±hÄ• pucchake yaá¹ƒ labbhati yaÃ±ca na labbhati, taá¹ƒ sabba
labbhamÄ• navaseneva vissajjanaá¹ƒ vuttaá¹ƒ; na kevalaÃ±ca idha, sabbesupi paÃ±hÄ• pu
pana dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ rÅ«pabhÄ• vena abyÄ• katatÄ• veditabbÄ• . dvinnaá¹ƒ
khandhavibhaá¹…ge catunnaá¹ƒ khandhÄ• naá¹ƒ viya kusalÄ• dibhÄ• vo veditabbo. kevala
sappaccayÄ• va saá¹…khatÄ• va dhammÄ• yatanaá¹ƒ pana ``siyÄ• appaccayaá¹ƒ, siyÄ•
Ä• rammaá¹‡attikesu ca anÄ• rammaá¹‡aá¹ƒ sukhumarÅ«pasaá¹…khÄ• taá¹ƒ dhammÄ• ya
bhajati. taÃ±ca kho anÄ• rammaá¹‡attÄ• na parittÄ• dibhÄ• vena navattabbadhammÄ• ran
sesaá¹ƒ tÄ• disameva. idhÄ• pi hi cattÄ• ro khandhÄ• viya dvÄ• yatanÄ• paÃ±capaá¹‡á¹‡
Ä• rabbha rajjantassa dussantassa muyhantassa saá¹ƒvarantassa sammasantassa paccav
parittÄ• rammaá¹‡Ä• ti sabbaá¹ƒ khandhesu vuttasadisamevÄ• ti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

Ä• yatanavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhÄ• tuvibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> idÄ• ni \Ee 55/ \Be 52/ \Ne 52/ tadanantare dhÄ• tuvibhaá¹…ge sabbÄ• dhÄ• tuyo
saá¹…khipitvÄ• tÄ«hi chakkehi suttantabhÄ• janÄ«yaá¹ƒ dassento __cha dhÄ• tuyo_tiÄ• d
gaá¹‡anaparicchedo. __dhÄ• tuyo_ti paricchinnadhammanidassanaá¹ƒ. __pathavÄ«dhÄ• tÅ
nÄ• ma sabhÄ• vaá¹-á¹-ho, sabhÄ• vaá¹-á¹-ho nÄ• ma suÃ±Ã±ataá¹-á¹-ho, suÃ±Ã±ataá¹-á¹
evaá¹ƒ sabhÄ• vasuÃ±Ã±atanissattaá¹-á¹-hena pathavÄ«yeva dhÄ• tu __pathavÄ«dhÄ• tu_
nayo. evamettha padasamÄ• saá¹ƒ viditvÄ• evamattho veditabbo --- __pathavÄ«dhÄ• tÅ«_
__Ä• podhÄ• tÅ«_ti Ä• bandhanadhÄ• tu. __tejodhÄ• tÅ«_ti paripÄ• canadhÄ• tu. __vÄ• yo
__Ä• kÄ• sadhÄ• tÅ«_ti asamphuá¹-á¹-hadhÄ• tu. __viÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti vijÄ• nanad

<173> __pathavÄ«dhÄ• tudvaya_nti pathavÄ«dhÄ• tu dve ayaá¹ƒ. ayaá¹ƒ pathavÄ«dhÄ• tu
ajjhattikabÄ• hirabhedena pana dve dhÄ• tuyo evÄ• ti attho. tenevÄ• ha --- ``atthi ajjhattikÄ•
bÄ• hirÄ• â€™â€™ ti. tattha __ajjhattikÄ• _ti sattasantÄ• napariyÄ• pannÄ• niyakajjhattÄ•
saá¹…khÄ• rasantÄ• napariyÄ• pannÄ• anindriyabaddhÄ• . __ajjhattaá¹ƒ paccatta_nti ubh
niyakajjhattÄ• dhivacanameva. idÄ• ni taá¹ƒ sabhÄ• vÄ• kÄ• rato dassetuá¹ƒ __kakkhaá¸·a
__kakkhaá¸·a_nti thaddhaá¹ƒ. __kharigata_nti pharusaá¹ƒ. __kakkhaá¸·atta_nti kakkhaá¸·ab
__kakkhaá¸·abhÄ• vo_ti kakkhaá¸·asabhÄ• vo. __ajjhattaá¹ƒ upÄ• dinna_nti niyakajjhattasa
upÄ• dinnaá¹ƒ. upÄ• dinnaá¹ƒ nÄ• ma sarÄ«raá¹-á¹-hakaá¹ƒ. sarÄ«raá¹-á¹-hakaÃ±hi kamm

mÄ• vÄ• , taá¹ƒ sandhÄ• ya upÄ• dinnampi atthi anupÄ• dinnampi; Ä• dinnaggahitaparÄ• r
\Ee 56/ sabbampetaá¹ƒ upÄ• dinnamevÄ• ti dassetuá¹ƒ ``ajjhattaá¹ƒ upÄ• dinnaâ€™â€™ n

idÄ• ni tameva pathavÄ«dhÄ• tuá¹ƒ vatthuvasena dassetuá¹ƒ __seyyathidaá¹ƒ kesÄ• lomÄ
__seyyathida_nti nipÄ• to. tassattho --- yÄ• sÄ• ajjhattikÄ• pathavÄ«dhÄ• tu sÄ• katamÄ
paccattaá¹ƒ kakkhaá¸·aá¹ƒ nÄ• ma taá¹ƒ katamanti? __kesÄ• lomÄ• _tiÄ• di tassÄ• ajjhatt
vatthuvasena pabhedadassanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- kesÄ• nÄ• ma ajjhattÄ• upÄ• di
kakkhaá¸·attalakkhaá¹‡Ä• imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko \Be 53/ koá¹-á¹-hÄ• so. lomÄ•
karÄ«saá¹ƒ nÄ• ma. idha pana avuttampi paá¹-isambhidÄ• magge (Paá¹-is I 4) pÄ• á¸·iÄ• ru
__matthaluá¹…gaá¹ƒ_ Ä• haritvÄ• matthaluá¹…gaá¹ƒ nÄ• ma ajjhattaá¹ƒ upÄ• dinnaá¹ƒ sa
kakkhaá¸·attalakkhaá¹‡aá¹ƒ imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so. parato Ä• poc
pittÄ• dÄ«supi eseva nayo.

iminÄ• kiá¹ƒ dassitaá¹ƒ hoti? dhÄ• tumanasikÄ• ro. imasmiá¹ƒ pana dhÄ• tumanasikÄ• re
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• uttamatthaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡itukÄ• mena kiá¹ƒ katt
catupÄ• risuddhisÄ«laá¹ƒ sodhetabbaá¹ƒ. sÄ«lavato hi kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ijjha
sodhanavidhÄ• naá¹ƒ visuddhimagge vuttanayeneva veditabbaá¹ƒ. visuddhasÄ«lena pana
pubbapalibodhÄ• chinditabbÄ• . tesampi chindanavidhÄ• naá¹ƒ visuddhimagge vuttanayen
chinnapalibodhena dhÄ• tumanasikÄ• rakammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hitabbaá¹ƒ. Ä• cari
dhÄ• tumanasikÄ• rakammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hÄ• pentena sattavidhaá¹ƒ uggahakos
manasikÄ• rakosallaá¹ƒ Ä• cikkhitabbaá¹ƒ. antevÄ• sikenÄ• pi Ä• cariyassa santike bahuvÄ
nijjaá¹-aá¹ƒ paguá¹‡aá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakat
``Ä• dikammikena bhikkhunÄ• jarÄ• maraá¹‡Ä• muccitukÄ• mena sattahÄ• kÄ• rehi uggah
dasahÄ• kÄ• rehi manasikÄ• rakosallaá¹ƒ icchitabbaâ€™â€™ nti.

tattha vacasÄ• , manasÄ• , vaá¹‡á¹‡ato, saá¹‡á¹-hÄ• nato, disato, okÄ• sato, paricchedato
imasmiá¹ƒ dhÄ• tumanasikÄ• rakammaá¹-á¹-hÄ• ne __ `uggahakosallaá¹ƒâ€™ _ icchitabba
nÄ• tisÄ«ghato, nÄ• tisaá¹‡ikato, vikkhepapaá¹-ibÄ• hanato \Ee 57/, paá¹‡á¹‡attisamatikkam
anupubbamuÃ±canato, lakkhaá¹‡ato, tayo ca suttantÄ• ti imehi dasahÄ• kÄ• rehi __ `mana
icchitabbaá¹ƒ. tadubhayampi parato satipaá¹-á¹-hÄ• navibhaá¹…ge Ä• vi bhavissati.

evaá¹ƒ \Ne 54/ uggahitakammaá¹-á¹-hÄ• nena pana visuddhimagge vutte aá¹-á¹-hÄ• rasa s
paÃ±caá¹…gasamannÄ• gate senÄ• sane vasantena attanÄ• pi paÃ±cahi padhÄ• niyaá¹…
pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tapaá¹-ikkantena vivittokÄ• sagatena kammaá¹-á¹-hÄ• naá
manasikarontena ca vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• saparicchedavasena \Be 54/ kesÄ• d
manasikaritvÄ• avasÄ• ne evaá¹ƒ manasikÄ• ro pavattetabbo --- ime __kesÄ• _ nÄ• ma
sÄ«sakaá¹-Ä• hapaliveá¹-hanacamme jÄ• tÄ• . tattha yathÄ• vammikamatthake jÄ• tesu ku
vammikamatthako jÄ• nÄ• ti `mayi kuá¹‡á¹-hatiá¹‡Ä• ni jÄ• tÄ• nÄ«â€™ ti, nÄ• pi kuá¹‡á¹-h

`mayaá¹ƒ vammikamatthake jÄ• tÄ• nÄ«â€™ ti, evameva na sÄ«sakaá¹-Ä• hapaliveá¹-hana
jÄ• tÄ• â€™ ti, nÄ• pi kesÄ• jÄ• nanti `mayaá¹ƒ sÄ«sakaá¹-Ä• hapaliveá¹-hanacamme jÄ•
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti kesÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__lomÄ• _ sarÄ«raveá¹-hanacamme jÄ• tÄ• . tattha yathÄ• suÃ±Ã±agÄ• maá¹-á¹-hÄ• ne j
suÃ±Ã±agÄ• maá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti `mayi dabbatiá¹‡Ä• ni jÄ• tÄ• nÄ«â€™ ti, nÄ• pi
`mayaá¹ƒ suÃ±Ã±agÄ• maá¹-á¹-hÄ• ne jÄ• tÄ• nÄ«â€™ ti, evameva na sarÄ«raveá¹-hanac
jÄ• tÄ• â€™ ti, nÄ• pi lomÄ• jÄ• nanti `mayaá¹ƒ sarÄ«raveá¹-hanacamme jÄ• tÄ• â€™ ti. a
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti lomÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__nakhÄ• _ aá¹…gulÄ«naá¹ƒ aggesu jÄ• tÄ• . tattha yathÄ• kumÄ• rakesu daá¹‡á¸• akehi
kÄ«á¸·antesu na daá¹‡á¸• akÄ• jÄ• nanti `amhesu madhukaá¹-á¹-hikÄ• á¹-hapitÄ• â€™ ti,
jÄ• nanti `mayaá¹ƒ daá¹‡á¸• akesu á¹-hapitÄ• â€™ ti, evameva na aá¹…guliyo jÄ• nanti `am
jÄ• tÄ• â€™ ti, nÄ• pi nakhÄ• jÄ• nanti `mayaá¹ƒ aá¹…gulÄ«naá¹ƒ aggesu jÄ• tÄ• â€™ ti.
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti nakhÄ• nÄ• ma imasmiá¹ƒ sarÄ«re p
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__dantÄ• _ hanukaá¹-á¹-hikesu jÄ• tÄ• . tattha yathÄ• vaá¸• á¸• hakÄ«hi pÄ• sÄ• á¹‡audu
silesajÄ• tena bandhitvÄ• á¹-hapitathambhesu na udukkhalÄ• ni jÄ• nanti `amhesu thambh
thambhÄ• \Ne 55/ jÄ• nanti `mayaá¹ƒ udukkhalesu á¹-hitÄ• â€™ ti, evameva na hanukaá¹-
dantÄ• jÄ• tÄ• â€™ ti \Be 55/, nÄ• pi dantÄ• jÄ• nanti `mayaá¹ƒ hanukaá¹-á¹-hikesu jÄ• tÄ
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti dantÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__taco_ sakalasarÄ«raá¹ƒ pariyonandhitvÄ• á¹-hito. tattha yathÄ• allagocammapariyonad
na mahÄ• vÄ«á¹‡Ä• jÄ• nÄ• ti `ahaá¹ƒ allagocammena pariyonaddhÄ• â€™ ti, nÄ• pi allag
mahÄ• vÄ«á¹‡Ä• pariyoddhÄ• â€™ ti, evameva na sarÄ«raá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ tacena pa
jÄ• nÄ• ti `mayÄ• sarÄ«raá¹ƒ pariyonaddhanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkha
taco nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o
pathavÄ«dhÄ• tÅ«ti.

__maá¹ƒsaá¹ƒ_ aá¹-á¹-hisaá¹…ghÄ• á¹-aá¹ƒ anulimpitvÄ• á¹-hitaá¹ƒ. tattha yathÄ• mahÄ•
bhittiyÄ• na bhitti jÄ• nÄ• ti `ahaá¹ƒ mahÄ• mattikÄ• ya littÄ• â€™ ti, nÄ• pi mahÄ• mattikÄ
mahÄ• bhitti littÄ• â€™ ti, evameva na aá¹-á¹-hisaá¹…ghÄ• á¹-o jÄ• nÄ• ti `ahaá¹ƒ navamaa
maá¹ƒsena littoâ€™ ti, nÄ• pi maá¹ƒsaá¹ƒ jÄ• nÄ• ti `mayÄ• aá¹-á¹-hisaá¹…ghÄ• á¹-o littoâ
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti maá¹ƒsaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«

acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__nhÄ• ru_ sarÄ«rabbhantare aá¹-á¹-hÄ«ni Ä• bandhamÄ• nÄ• á¹-hitÄ• . tattha yathÄ• va
kuá¹-á¹-adÄ• rÅ«su na kuá¹-á¹-adÄ• rÅ«ni jÄ• nanti `mayaá¹ƒ vallÄ«hi vinaddhÄ• nÄ«â€™ t
`amhehi kuá¹-á¹-adÄ• rÅ«ni vinaddhÄ• nÄ«â€™ ti, evameva na aá¹-á¹-hÄ«ni jÄ• nanti `may
Ä• baddhÄ• nÄ«â€™ ti, nÄ• pi nhÄ• rÅ« jÄ• nanti `amhehi aá¹-á¹-hÄ«ni Ä• baddhÄ• nÄ«â€
Ä• bhogapaccavekkhaá¹‡arahitÄ• \Ee 59/ ete dhammÄ• . iti nhÄ• ru nÄ• ma imasmiá¹ƒ sa
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__aá¹-á¹-hÄ«su_ paá¹‡hikaá¹-á¹-hi gopphakaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ. gopphakaá
jaá¹…ghaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ. jaá¹…ghaá¹-á¹-hi Å«ruá¹-á¹-hiá¹ƒ ukkhipitvÄ• á
Å«ruá¹-á¹-hi kaá¹-iá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ \Be 56/. kaá¹-iá¹-á¹-hi piá¹-á¹-hikaá¹‡á¹-
ukkhipitvÄ• á¹-hitaá¹ƒ. piá¹-á¹-hikaá¹‡á¹-ako gÄ«vaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hito. gÄ«vaá¹
sÄ«saá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ. sÄ«saá¹-á¹-hi gÄ«vaá¹-á¹-hike patiá¹-á¹-hitaá¹ƒ. gÄ
piá¹-á¹-hikaá¹‡á¹-ake patiá¹-á¹-hitaá¹ƒ. piá¹-á¹-hikaá¹‡á¹-ako kaá¹-iá¹-á¹-himhi patiá¹-á¹-hito.
kaá¹-iá¹-á¹-hi Å«ruá¹-á¹-hike patiá¹-á¹-hitaá¹ƒ. Å«ruá¹-á¹-hi jaá¹…ghaá¹-á¹-hike patiá¹-á¹-hita
jaá¹…ghaá¹-á¹-hi gopphakaá¹-á¹-hike patiá¹-á¹-hitaá¹ƒ. gopphakaá¹-á¹-hi paá¹‡hikaá¹-á¹-hik

tattha yathÄ• iá¹-á¹-hakadÄ• rugomayÄ• disaÃ±cayesu na heá¹-á¹-himÄ• heá¹-á¹-himÄ• j
uparime ukkhipitvÄ• á¹-hitÄ• â€™ ti, nÄ• pi uparimÄ• uparimÄ• jÄ• nanti `mayaá¹ƒ heá¹-á
patiá¹-á¹-hitÄ• â€™ ti, evameva na paá¹‡hikaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ gopphakaá¹-á¹-hiá¹
á¹-hitaâ€™ nti, na gopphakaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ jaá¹…ghaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-
jaá¹…ghaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ Å«ruá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaâ€™ nti, na Å«ruá¹-á
kaá¹-iá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaâ€™ nti, na kaá¹-iá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ piá¹-á¹-hika
ukkhipitvÄ• á¹-hitaâ€™ nti, na piá¹-á¹-hikaá¹‡á¹-ako jÄ• nÄ• ti `ahaá¹ƒ gÄ«vaá¹-á¹-hiá¹ƒ ukk
ti, na gÄ«vaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ sÄ«saá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaâ€™ nti, na sÄ«s
`ahaá¹ƒ gÄ«vaá¹-á¹-himhi patiá¹-á¹-hitaâ€™ nti, na gÄ«vaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ piá¹-á¹-
patiá¹-á¹-hitaâ€™ nti, na piá¹-á¹-hikaá¹‡á¹-ako jÄ• nÄ• ti `ahaá¹ƒ kaá¹-iá¹-á¹-himhi patiá¹-á¹-
kaá¹-iá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ Å«ruá¹-á¹-himhi patiá¹-á¹-hitaâ€™ nti, na Å«ruá¹-á¹-hi jÄ• nÄ
jaá¹…ghaá¹-á¹-himhi patiá¹-á¹-hitaâ€™ nti, na jaá¹…ghaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ gopphaka
patiá¹-á¹-hitaâ€™ nti, na gopphakaá¹-á¹-hi jÄ• nÄ• ti `ahaá¹ƒ paá¹‡hikaá¹-á¹-himhi patiá¹-á¹-
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti aá¹-á¹-hi nÄ• ma
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__aá¹-á¹-himiÃ±jaá¹ƒ_ tesaá¹ƒ tesaá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantare á¹-hitaá¹ƒ. tattha yathÄ
veá¸·upabbÄ• dÄ«naá¹ƒ anto pakkhittesu sinnavettaggÄ• dÄ«su \Ee 60/ na veá¸·upabbÄ• d
vettaggÄ• dÄ«ni pakkhittÄ• nÄ«â€™ ti, nÄ• pi vettaggÄ• dÄ«ni jÄ• nanti `mayaá¹ƒ veá¸·upa

evameva na aá¹-á¹-hÄ«ni jÄ• nanti `amhÄ• kaá¹ƒ anto aá¹-á¹-himiÃ±jaá¹ƒ á¹-hitaâ€™ nti, nÄ
jÄ• nÄ• ti `ahaá¹ƒ aá¹-á¹-hÄ«naá¹ƒ anto á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapacc
dhammÄ• . iti aá¹-á¹-himiÃ±jaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so a
nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__vakkaá¹ƒ_ \Ne 57/ galavÄ• á¹-akato nikkhantena ekamÅ«lena thokaá¹ƒ gantvÄ• dvidhÄ
vinibaddhaá¹ƒ hutvÄ• hadayamaá¹ƒsaá¹ƒ parikkhipitvÄ• á¹-hitaá¹ƒ. tattha yathÄ• vaá¹‡á¹-
ambaphaladvaye na vaá¹‡á¹-aá¹ƒ jÄ• nÄ• ti `mayÄ• ambaphaladvayaá¹ƒ upanibaddhaâ€™
jÄ• nÄ• ti `ahaá¹ƒ vaá¹‡á¹-ena upanibaddhaâ€™ nti, evameva na thÅ«lanhÄ• ru jÄ• nÄ• ti `
upanibaddhaâ€™ nti, nÄ• pi vakkaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ thÅ«lanhÄ• runÄ• upanibaddhaâ€
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti vakkaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re p
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__hadayaá¹ƒ_ sarÄ«rabbhantare uraá¹-á¹-hipaÃ±jaramajjhaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ. tattha
jiá¹‡á¹‡asandamÄ• nikapaÃ±jarabbhantaraá¹ƒ nissÄ• ya á¹-hapitÄ• ya maá¹ƒsapesiyÄ• na
jiá¹‡á¹‡asandamÄ• nikapaÃ±jarabbhantaraá¹ƒ jÄ• nÄ• ti `maá¹ƒ nissÄ• ya maá¹ƒsapesi á¹-
maá¹ƒsapesi jÄ• nÄ• ti `ahaá¹ƒ jiá¹‡á¹‡asandamÄ• nikapaÃ±jarabbhantaraá¹ƒ nissÄ• ya á¹
uraá¹-á¹-hipaÃ±jarabbhantaraá¹ƒ jÄ• nÄ• ti `maá¹ƒ nissÄ• ya hadayaá¹ƒ á¹-hitaâ€™ nti, nÄ•
`ahaá¹ƒ uraá¹-á¹-hipaÃ±jarabbhantaraá¹ƒ nissÄ• ya á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti hadayaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__yakanaá¹ƒ_ antosarÄ«re dvinnaá¹ƒ thanÄ• naá¹ƒ abbhantare dakkhiá¹‡apassaá¹ƒ nissÄ
yathÄ• ukkhalikapÄ• lapassamhi lagge yamakamaá¹ƒsapiá¹‡á¸• e na ukkhalikapÄ• lapassa
yamakamaá¹ƒsapiá¹‡á¸• o laggoâ€™ ti, nÄ• pi yamakamaá¹ƒsapiá¹‡á¸• o \Ee 61/ jÄ• nÄ• t
laggoâ€™ ti, evameva na thanÄ• naá¹ƒ abbhantare dakkhiá¹‡apassaá¹ƒ jÄ• nÄ• ti `maá¹ƒ n
á¹-hitaâ€™ nti, nÄ• pi yakanaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ thanÄ• naá¹ƒ abbhantare dakkhiá¹‡apa
nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti yakanaá¹ƒ nÄ
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ•

__kilomakesu_ paá¹-icchannakilomakaá¹ƒ hadayaÃ±ca vakkaÃ±ca parivÄ• retvÄ• á¹-hitaá
apaá¹-icchannakilomakaá¹ƒ sakalasarÄ«re cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ pariyonan
yathÄ• pilotikapaliveá¹-hite maá¹ƒse na maá¹ƒsaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ pilotikÄ• ya paliveá¹
pilotikÄ• jÄ• nÄ• ti `mayÄ• maá¹ƒsaá¹ƒ paliveá¹-hitaâ€™ nti, evameva na vakkahadayÄ• n
\Ne 58/ jÄ• nÄ• ti `ahaá¹ƒ kilomakena paá¹-icchannaâ€™ nti, nÄ• pi kilomakaá¹ƒ jÄ• nÄ• ti `
sakalasarÄ«re maá¹ƒsaÃ±ca paá¹-icchannaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccav
dhammÄ• . iti kilomakaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetan
thaddho pathavÄ«dhÄ• tÅ«ti.

__pihakaá¹ƒ_ hadayassa vÄ• mapasse udarapaá¹-alassa matthakapassaá¹ƒ nissÄ• ya á¹-h
koá¹-á¹-hakamatthakapassaá¹ƒ nissÄ• ya á¹-hitÄ• ya gomayapiá¹‡á¸• iyÄ• na koá¹-á¹-haka
`gomayapiá¹‡á¸• i maá¹ƒ nissÄ• ya á¹-hitÄ• â€™ ti, nÄ• pi gomayapiá¹‡á¸• i jÄ• nÄ• ti `ahaá
koá¹-á¹-hakamatthakapassaá¹ƒ nissÄ• ya á¹-hitÄ• â€™ ti, evameva na udarapaá¹-alassa m
`pihakaá¹ƒ maá¹ƒ nissÄ• ya á¹-hitaâ€™ nti, nÄ• pi pihakaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ udarapaá¹-a
nissÄ• ya á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dham
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thad

__papphÄ• saá¹ƒ_ sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ abbhantare hadayaÃ±ca yak
olambantaá¹ƒ á¹-hitaá¹ƒ. tattha yathÄ• jiá¹‡á¹‡akoá¹-á¹-habbhantare olambamÄ• ne sakuá
jiá¹‡á¹‡akoá¹-á¹-habbhantaraá¹ƒ jÄ• nÄ• ti `mayi sakuá¹‡akulÄ• vako olambamÄ• no á¹-hito
sakuá¹‡akulÄ• vako jÄ• nÄ• ti `ahaá¹ƒ jiá¹‡á¹‡akoá¹-á¹-habbhantare olambamÄ• no á¹-hitoâ
sarÄ«rabbhantaraá¹ƒ jÄ• nÄ• ti `mayi papphÄ• saá¹ƒ olambamÄ• naá¹ƒ á¹-hitaâ€™ nti, nÄ•
`ahaá¹ƒ evarÅ«pe sarÄ«rabbhantare olambamÄ• naá¹ƒ á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti papphÄ• saá¹ƒ nÄ• ma imasmiá¹ƒ sar
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

__antaá¹ƒ_ galavÄ• á¹-akato karÄ«samaggapariyante sarÄ«rabbhantare á¹-hitaá¹ƒ. tattha y
obhujitvÄ• á¹-hapite chinnasÄ«sadhamanikaá¸·evare na lohitadoá¹‡i jÄ• nÄ• ti `mayi dham
á¹-hitaâ€™ nti, nÄ• pi dhamanikaá¸·evaraá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ lohitadoá¹‡ikÄ• yaá¹ƒ á¹-hit
sarÄ«rabbhantaraá¹ƒ jÄ• nÄ• ti `mayi antaá¹ƒ á¹-hitaâ€™ nti, nÄ• pi antaá¹ƒ jÄ• nÄ• ti `aha
á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti a
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thad

__antaguá¹‡aá¹ƒ_ \Ne 59/ antantare ekavÄ«sati antabhoge bandhitvÄ• á¹-hitaá¹ƒ. tattha y
pÄ• dapuÃ±chanarajjumaá¹‡á¸• alakaá¹ƒ sibbetvÄ• á¹-hitesu rajjukesu na pÄ• dapuÃ±char
jÄ• nÄ• ti `rajjukÄ• maá¹ƒ sibbetvÄ• á¹-hitÄ• â€™ ti, nÄ• pi rajjukÄ• jÄ• nanti `mayaá¹ƒ
pÄ• dapuÃ±chanarajjumaá¹‡á¸• alakaá¹ƒ sibbetvÄ• á¹-hitÄ• â€™ ti, evameva na antaá¹ƒ jÄ
Ä• bandhitvÄ• á¹-hitaâ€™ nti, nÄ• pi antaguá¹‡aá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ antaá¹ƒ bandhitvÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti antaguá¹‡aá¹ƒ n
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ•

__udariyaá¹ƒ_ udare á¹-hitaá¹ƒ asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ. tattha yathÄ• suvÄ• nadoâ
suvÄ• navamathumhi na suvÄ• nadoá¹‡i jÄ• nÄ• ti `mayi suvÄ• navamathu á¹-hitoâ€™ ti, n
`ahaá¹ƒ suvÄ• nadoá¹‡iyaá¹ƒ á¹-hitoâ€™ ti, evameva na udaraá¹ƒ jÄ• nÄ• ti `mayi udariyaâ
udariyaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ udare á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavek
iti udariyaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato

pathavÄ«dhÄ• tÅ«ti.

__karÄ«saá¹ƒ_ \Ee 63/ pakkÄ• sayasaá¹…khÄ• te aá¹-á¹-haá¹…gulaveá¸·upabbasadise ar
tattha yathÄ• veá¸·upabbe omadditvÄ• pakkhittÄ• ya saá¹‡hapaá¹‡á¸• umattikÄ• ya na ve
paá¹‡á¸• umattikÄ• á¹-hitÄ• â€™ ti, nÄ• pi paá¹‡á¸• umattikÄ• jÄ• nÄ• ti `ahaá¹ƒ veá¸·upa
na pakkÄ• sayo jÄ• nÄ• ti `mayi karÄ«saá¹ƒ á¹-hitaâ€™ nti, nÄ• pi karÄ«saá¹ƒ jÄ• nÄ• ti `al
á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti k
sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathav

__matthaluá¹…gaá¹ƒ_ sÄ«sakaá¹-Ä• habbhantare á¹-hitaá¹ƒ. tattha yathÄ• purÄ• á¹‡alÄ•
piá¹-á¹-hapiá¹‡á¸• iyÄ• na lÄ• bukaá¹-Ä• haá¹ƒ jÄ• nÄ• ti `mayi piá¹-á¹-hapiá¹‡á¸• i á¹-hitÄ•
piá¹-á¹-hapiá¹‡á¸• i jÄ• nÄ• ti `ahaá¹ƒ lÄ• bukaá¹-Ä• he á¹-hitÄ• â€™ ti, evameva na sÄ«sak
jÄ• nÄ• ti `mayi matthaluá¹…gaá¹ƒ á¹-hitaâ€™ nti, nÄ• pi matthaluá¹…gaá¹ƒ jÄ• nÄ• ti \Be 6
sÄ«sakaá¹-Ä• habbhantare á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡a
matthaluá¹…gaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ•
pathavÄ«dhÄ• tÅ«ti.

__yaá¹ƒ_ \Ne 60/ __vÄ• panaÃ±Ã±ampÄ«_ti iminÄ• Ä• pokoá¹-á¹-hÄ• sÄ• dÄ«su tÄ«su a
lakkhaá¹‡avasena yevÄ• panakaá¹ƒ pathaviá¹ƒ katvÄ• dasseti.

bÄ• hirapathavÄ«dhÄ• tuniddese __ayo_ti kÄ• á¸·alohaá¹ƒ. __loha_nti jÄ• tilohaá¹ƒ, vijÄ• t
kittimalohaá¹ƒ, pisÄ• calohanti catubbidhaá¹ƒ. tattha ayo, sajjhu, suvaá¹‡á¹‡aá¹ƒ, tipu, sÄ«s
tambalohaá¹ƒ, vekantakanti imÄ• ni satta jÄ• tilohÄ• ni nÄ• ma. nÄ• ganÄ• sikalohaá¹ƒ vijÄ
kaá¹ƒsalohaá¹ƒ, vaá¹-á¹-alohaá¹ƒ, Ä• rakÅ«á¹-anti tÄ«á¹‡i kittimalohÄ• ni nÄ• ma. morakkha
malinakaá¹ƒ, capalakaá¹ƒ, selakaá¹ƒ, Ä• á¹-akaá¹ƒ, bhallakaá¹ƒ, dÅ«silohanti aá¹-á¹-ha pisÄ
tesu paÃ±ca jÄ• tilohÄ• ni pÄ• á¸·iyaá¹ƒ visuá¹ƒ vuttÄ• neva. tambalohaá¹ƒ, vekantakalohan
jÄ• tilohehi saddhiá¹ƒ sesaá¹ƒ sabbampi idha lohanti veditabbaá¹ƒ.

__tipÅ«_ti setatipu. __sÄ«sa_nti kÄ• á¸·atipu. __sajjhÅ«_ti \Ee 64/ rajataá¹ƒ. __muttÄ• _ti s
__maá¹‡Ä«_ti á¹-hapetvÄ• pÄ• á¸·iÄ• gate veá¸·uriyÄ• dayo seso jotirasÄ• dibhedo sabbop
vaá¹ƒsavaá¹‡á¹‡amaá¹‡i. __saá¹…kho_ti sÄ• muddikasaá¹…kho. __silÄ• _ti kÄ• á¸·asilÄ• ,
setasilÄ• tiÄ• dibhedÄ• sabbÄ• pi silÄ• . __pavÄ• á¸·a_nti pavÄ• á¸·ameva. __rajata_nti ka
__jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. __lohitaá¹…ko_ti rattamaá¹‡i. __masÄ• ragalla_nti kaba
bahisÄ• rÄ• antamaso nÄ• á¸·ikerÄ• dayopi __tiá¹‡aá¹ƒ_ nÄ• ma. antosÄ• raá¹ƒ antamaso
__kaá¹-á¹-haá¹ƒ_ nÄ• ma. __sakkharÄ• _ti muggamattato yÄ• va muá¹-á¹-hippamÄ• á¹‡Ä•
muggamattato pana heá¹-á¹-hÄ• __vÄ• likÄ• _ti vuccati. __kaá¹-hala_nti yaá¹ƒ kiÃ±ci kapÄ
pathavÄ«. __pÄ• sÄ• á¹‡o_ti antomuá¹-á¹-hiyaá¹ƒ asaá¹‡á¹-hahanato paá¹-á¹-hÄ• ya hatthi
pÄ• sÄ• á¹‡o nÄ• ma. hatthippamÄ• á¹‡ato paá¹-á¹-hÄ• ya pana upari __pabbato_ \Be 61/

iminÄ• tÄ• laá¹-á¹-hi-nÄ• á¸·ikera-phalÄ• dibhedaá¹ƒ sesapathaviá¹ƒ gaá¹‡hÄ• ti. __yÄ• ca
pathavÄ«dhÄ• tu yÄ• ca bÄ• hirÄ• _ti iminÄ• dvepi pathavÄ«dhÄ• tuyo kakkhaá¸·aá¹-á¹-he
pathavÄ«dhÄ• tu evÄ• ti dasseti.

<174> __Ä• podhÄ• tu_niddesÄ• dÄ«su heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. __Ä• p
Ä• bandhanavasena Ä• po. tadeva Ä• posabhÄ• vaá¹ƒ gatattÄ• Ä• pogataá¹ƒ nÄ• ma. sne
snehasabhÄ• vaá¹ƒ gatattÄ• __snehagataá¹ƒ_ nÄ• ma. __bandhanattaá¹ƒ rÅ«passÄ• _ti a
bandhanabhÄ• vo. __pittaá¹ƒ semha_ntiÄ• dÄ«nipi \Ne 61/ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ
pariggahetvÄ• dhÄ• tuvaseneva manasikÄ• tabbÄ• ni.

tatrÄ• yaá¹ƒ nayo --- __pittesu_ hi abaddhapittaá¹ƒ jÄ«vitindriyapaá¹-ibaddhaá¹ƒ sakalasarÄ
á¹-hitaá¹ƒ, baddhapittaá¹ƒ pittakosake á¹-hitaá¹ƒ. tattha yathÄ• pÅ«vaá¹ƒ byÄ• petvÄ• á¹-h
jÄ• nÄ• ti `telaá¹ƒ maá¹ƒ byÄ• petvÄ• á¹-hitaâ€™ nti, nÄ• pi telaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ pÅ«v
á¹-hitaâ€™ nti, evameva na sarÄ«raá¹ƒ jÄ• nÄ• ti `abaddhapittaá¹ƒ maá¹ƒ byÄ• petvÄ• á¹-h
abaddhapittaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ sarÄ«raá¹ƒ byÄ• petvÄ• á¹-hitaâ€™ nti. yathÄ• ca vass
kosÄ• takÄ«kosake na kosÄ• takÄ«kosako jÄ• nÄ• ti `mayi vassodakaá¹ƒ á¹-hitaâ€™ nti, nÄ
`ahaá¹ƒ kosÄ• takÄ«kosake á¹-hitaâ€™ nti, evameva na pittakosako jÄ• nÄ• ti mayi baddha
baddhapittaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ pittakosake á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhog
dhammÄ• . iti pittaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano aby
yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

__semhaá¹ƒ_ ekapatthapÅ«rappamÄ• á¹‡aá¹ƒ udarapaá¹-ale á¹-hitaá¹ƒ. tattha yathÄ• upa
saÃ±jÄ• tapheá¹‡apaá¹-alÄ• ya candanikÄ• ya na candanikÄ• jÄ• nÄ• ti `mayi pheá¹‡apaá
pheá¹‡apaá¹-alaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ candanikÄ• ya á¹-hitaâ€™ nti, evameva na udarapaâ
semhaá¹ƒ á¹-hitaâ€™ nti, nÄ• pi semhaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ udarapaá¹-ale á¹-hitaâ€™ nti.
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti semhaá¹ƒ \Be 62/ nÄ• ma imasmiá¹ƒ s
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä

__pubbo_ anibaddhokÄ• so, yattha yattheva khÄ• á¹‡ukaá¹‡á¹-akappaharaá¹‡aaggijÄ• lÄ•
sarÄ«rappadese lohitaá¹ƒ saá¹‡á¹-hahitvÄ• paccati, gaá¹‡á¸• apÄ«á¸·akÄ• dayo vÄ• uppa
tiá¹-á¹-hati. tattha yathÄ• pharasuppahÄ• rÄ• divasena paggharitaniyÄ• se rukkhe na rukkh
pharasuppahÄ• rÄ• dippadesÄ• jÄ• nanti `amhesu niyyÄ• so á¹-hitoâ€™ ti, nÄ• pi niyyÄ• s
pharasuppahÄ• rÄ• dippadesesu á¹-hitoâ€™ ti, evameva na sarÄ«rassa khÄ• á¹‡ukaá¹‡á¹-
jÄ• nanti \Ee 66/ `amhesu pubbo á¹-hitoâ€™ ti, nÄ• pi pubbo jÄ• nÄ• ti `ahaá¹ƒ tesu padese
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti pubbo nÄ• ma in
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandh

__lohitesu_ saá¹ƒsaraá¹‡alohitaá¹ƒ abaddhapittaá¹ƒ viya sakalasarÄ«raá¹ƒ byÄ• petvÄ• á

sannicitalohitaá¹ƒ yakanaá¹-á¹-hÄ• nassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• ekapattapÅ«r
vakkahadayayakanapapphÄ• sÄ• ni tementaá¹ƒ á¹-hitaá¹ƒ. tattha saá¹ƒsaraá¹‡alohite abad
vinicchayo. itaraá¹ƒ pana yathÄ• jajjarakapÄ• laá¹-á¹-he udake heá¹-á¹-hÄ• leá¸• á¸• ukhaá
na leá¸• á¸• ukhaá¹‡á¸• Ä• ni jÄ• nanti `mayaá¹ƒ udakena temiyamÄ• nÄ• á¹-hitÄ• â€™ ti,
`ahaá¹ƒ leá¸• á¸• ukhaá¹‡á¸• Ä• ni tememÄ«â€™ ti, evameva na yakanassa heá¹-á¹-hÄ• bh
vÄ• jÄ• nanti `mayi lohitaá¹ƒ á¹-hitaá¹ƒ, amhe vÄ• temayamÄ• naá¹ƒ á¹-hitaâ€™ nti, nÄ• p
`ahaá¹ƒ yakanassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• vakkÄ• dÄ«ni temayamÄ• naá¹ƒ á¹-
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti lohitaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re p
acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

__sedo_ \Be 63/ aggisantÄ• pÄ• dikÄ• lesu kesalomakÅ«pavivarÄ• ni pÅ«retvÄ• tiá¹-á¹-ha
tattha yathÄ• udakÄ• abbÅ«á¸·hamattesu bhisamuá¸·Ä• lakumudanÄ• á¸·akalÄ• pesu na b
jÄ• nanti `amhehi udakaá¹ƒ paggharatÄ«â€™ ti, nÄ• pi bhisÄ• dikalÄ• pavivarehi pagghara
`ahaá¹ƒ bhisÄ• dikalÄ• pavivarehi paggharÄ• mÄ«â€™ ti, evameva na kesalomakÅ«paviva
paggharatÄ«â€™ ti, nÄ• pi sedo jÄ• nÄ• ti `ahaá¹ƒ kesalomakÅ«pavivarehi paggharÄ• mÄ«
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti sedo nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• a
abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

__medo_ thÅ«lassa sakalasarÄ«raá¹ƒ pharitvÄ• kisassa jaá¹…ghamaá¹ƒsÄ• dÄ«ni \Ee 67
patthinnasneho. tattha yathÄ• haliddipilotikapaá¹-icchanne maá¹ƒsapuÃ±je na maá¹ƒsapuÃ
nissÄ• ya haliddipilotikÄ• á¹-hitÄ• â€™ ti, nÄ• pi haliddipilotikÄ• jÄ• nÄ• ti `ahaá¹ƒ maá¹ƒsa
á¹-hitÄ• â€™ ti, evameva na sakalasarÄ«re jaá¹…ghÄ• dÄ«su vÄ• maá¹ƒsaá¹ƒ jÄ• nÄ• ti `
á¹-hitoâ€™ ti, nÄ• pi medo jÄ• nÄ• ti `ahaá¹ƒ sakalasarÄ«re jaá¹…ghÄ• dÄ«su vÄ• maá¹ƒs
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti medo nÄ• ma im
63/ koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto patthinnasneho patthinnayÅ«sabh
Ä• podhÄ• tÅ«ti.

__assu_ yadÄ• saÃ±jÄ• yati tadÄ• akkhikÅ«pake pÅ«retvÄ• tiá¹-á¹-hati vÄ• paggharati v
udakapuá¹‡á¹‡esu taruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu na taruá¹‡atÄ• laá¹-á¹-hikÅ«pakÄ• jÄ•
á¹-hitaâ€™ nti, nÄ• pi udakaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ taruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu á¹-hitaâ
akkhikÅ«pakÄ• jÄ• nanti `amhesu assu á¹-hitaâ€™ nti, nÄ• pi assu jÄ• nÄ• ti `ahaá¹ƒ akkh
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti assu nÄ• ma ima
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä

__vasÄ• _ aggisantÄ• pÄ• dikÄ• le
hatthatalahatthapiá¹-á¹-hipÄ• datalapÄ• dapiá¹-á¹-hinÄ• sapuá¹-analÄ• á¹-aaá¹ƒsakÅ«á¹-es
tattha yathÄ• pakkhittatele Ä• cÄ• me \Be 64/ na Ä• cÄ• mo jÄ• nÄ• ti `maá¹ƒ telaá¹ƒ ajjhot
nÄ• pi telaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ Ä• cÄ• maá¹ƒ ajjhottharitvÄ• á¹-hitaâ€™ nti, evameva na h

jÄ• nÄ• ti `maá¹ƒ vasÄ• ajjhottharitvÄ• á¹-hitÄ• â€™ ti, nÄ• pi vasÄ• jÄ• nÄ• ti `ahaá¹ƒ ha
ajjhottharitvÄ• á¹-hitÄ• â€™ ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«
Ä• podhÄ• tÅ«ti.

__kheá¸·o_ tathÄ• rÅ«pe kheá¸·uppattipaccaye sati ubhohi kapolapassehi orohitvÄ• jivhÄ•
yathÄ• abbocchinnaudakanissande nadÄ«tÄ«rakÅ«pake na kÅ«patalaá¹ƒ jÄ• nÄ• ti `mayi
ti, nÄ• pi udakaá¹ƒ jÄ• nÄ• ti `ahaá¹ƒ kÅ«patale santiá¹-á¹-hÄ• mÄ«â€™ ti \Ee 68/, evameva
jÄ• nÄ• ti `mayi ubhohi kapolapassehi orohitvÄ• kheá¸·o á¹-hitoâ€™ ti, nÄ• pi kheá¸·o jÄ• n
kapolapassehi orohitvÄ• jivhÄ• tale á¹-hitoâ€™ ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavek
iti kheá¸·o nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ
Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

__siá¹…ghÄ• á¹‡ikÄ• _ yadÄ• saÃ±jÄ• yati tadÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• tiá¹-á¹-hati v
yathÄ• \Ne 64/ pÅ«tidadhibharitÄ• ya sippikÄ• ya na sippikÄ• jÄ• nÄ• ti `mayi pÅ«tidadhi á
pÅ«tidadhi jÄ• nÄ• ti `ahaá¹ƒ sippikÄ• ya á¹-hitaâ€™ nti, evameva na nÄ• sÄ• puá¹-Ä• jÄ•
siá¹…ghÄ• á¹‡ikÄ• á¹-hitÄ• â€™ ti, nÄ• pi siá¹…ghÄ• á¹‡ikÄ• jÄ• nÄ• ti `ahaá¹ƒ nÄ• sÄ• p
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti siá¹…ghÄ• á¹‡ik
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandh

__lasikÄ• _ aá¹-á¹-hikasandhÄ«naá¹ƒ abbhaÃ±janakiccaá¹ƒ sÄ• dhayamÄ• nÄ• asÄ«tisat
yathÄ• telabbhaÃ±jite akkhe na akkho jÄ• nÄ• ti `maá¹ƒ telaá¹ƒ abbhaÃ±jitvÄ• á¹-hitaâ€™
jÄ• nÄ• ti `ahaá¹ƒ akkhaá¹ƒ abbhaÃ±jitvÄ• á¹-hitaâ€™ nti, evameva na asÄ«tisatasandhay
abbhaÃ±jitvÄ• \Be 65/ á¹-hitÄ• â€™ ti, nÄ• pi lasikÄ• jÄ• nÄ• ti `ahaá¹ƒ asÄ«tisatasandhay
á¹-hitÄ• â€™ ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti
sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä
Ä• podhÄ• tÅ«ti.

__muttaá¹ƒ_ vatthissa abbhantare á¹-hitaá¹ƒ. tattha yathÄ• candanikÄ• ya pakkhitte adhor
na ravaá¹‡aghaá¹-o jÄ• nÄ• ti `mayi candanikÄ• raso á¹-hitoâ€™ ti, nÄ• pi candanikÄ• raso
ravaá¹‡aghaá¹-e á¹-hitoâ€™ ti, evameva na vatthi jÄ• nÄ• ti `mayi muttaá¹ƒ á¹-hitaâ€™ nti,
jÄ• nÄ• ti `ahaá¹ƒ vatthimhi á¹-hitaâ€™ nti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡
muttaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ
Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti. __yaá¹ƒ vÄ• panÄ• _ti avasesesu tÄ«su koá¹-á¹-hÄ
\Ee 69/ vuttaá¹ƒ.

__bÄ• hiraÄ• podhÄ• tu_niddese mÅ«laá¹ƒ paá¹-icca nibbatto raso __mÅ«laraso_ nÄ• ma
nayo. khÄ«rÄ• dÄ«ni pÄ• kaá¹-Ä• neva. yathÄ• pana bhesajjasikkhÄ• pade evamidha niya

khÄ«raá¹ƒ khÄ«rameva. sesesupi eseva nayo. __bhummÄ• nÄ«_ti Ä• vÄ• á¹-Ä• dÄ«su á¹-h
__antalikkhÄ• nÄ«_ti pathaviá¹ƒ appattÄ• ni vassodakÄ• ni. __yaá¹ƒ vÄ• panÄ• _ti
himodakakappavinÄ• sakaudakapathavÄ«sandhÄ• rakaudakÄ• dÄ«ni idha yevÄ• panakaá¹

<175> __tejodhÄ• tu_niddese \Ne 65/ tejanavasena __tejo_. tejova tejobhÄ• vaá¹ƒ gatattÄ
usmÄ• _ti uá¹‡hÄ• kÄ• ro. usmÄ• va usmÄ• bhÄ• vaá¹ƒ gatattÄ• __usmÄ• gataá¹ƒ. usuma
usumabhÄ• vaá¹ƒ gatattÄ• __usumagataá¹ƒ. yena cÄ• _ti yena tejogatena kuppitena. __sa
santappati, ekÄ• hikajarÄ• dibhÄ• vena usumajÄ• to hoti. __yena ca jÄ«rÄ«yatÄ«_ti yena a
indriyavekallataá¹ƒ balaparikkhayaá¹ƒ valipalitÄ• dibhÄ• vaÃ±ca pÄ• puá¹‡Ä• ti. __yena ca
kuppitena ayaá¹ƒ kÄ• yo á¸• ayhati, so ca \Be 66/ puggalo `á¸• ayhÄ• mi á¸• ayhÄ• mÄ«â€™
satadhotasappigosÄ«tacandanÄ• dilepanaÃ±ceva tÄ• lavaá¹‡á¹-avÄ• taÃ±ca paccÄ• sÄ«sa
asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchatÄ«_ti yenetaá¹ƒ asitaá¹ƒ
pÄ• nakÄ• di, khÄ• yitaá¹ƒ vÄ• piá¹-á¹-hakhajjakÄ• di, sÄ• yitaá¹ƒ vÄ• ambapakkamadhup
paripÄ• kaá¹ƒ gacchati, rasÄ• dibhÄ• vena vivekaá¹ƒ gacchatÄ«ti attho. ettha ca purimÄ• t
catusamuá¹-á¹-hÄ• nÄ• , pacchimo kammasamuá¹-á¹-hÄ• nova. ayaá¹ƒ tÄ• vettha padasaá

idaá¹ƒ pana manasikÄ• ravidhÄ• naá¹ƒ --- idha bhikkhu `yena santappati, ayaá¹ƒ imasmiá¹
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto paripÄ• canÄ• kÄ• ro tejodhÄ• tÅ«â€™
jÄ«rÄ«yati, yena pariá¸• ayhati, yena asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• ma
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko \Ee 70/ koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissa
tejodhÄ• tÅ«â€™ ti manasi karoti. __yaá¹ƒ vÄ• panÄ• _ti imasmiá¹ƒ sarÄ«re pÄ• katiko ek
yevÄ• panakaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-ho.

__bÄ• hiratejodhÄ• tu_niddese kaá¹-á¹-haá¹ƒ paá¹-icca pajjalito kaá¹-á¹-hupÄ• dÄ• no aggi
sakalikaggiÄ• dÄ«supi eseva nayo. __saá¹…kÄ• raggÄ«_ti kacavaraá¹ƒ saá¹ƒkaá¸• á¸• hitv
__indaggÄ«_ti asaniaggi. __aggisantÄ• po_ti jÄ• lÄ• ya vÄ• vÄ«taccikaá¹…gÄ• rÄ• naá¹ƒ
__sÅ«riyasantÄ• po_ti Ä• tapo. __kaá¹-á¹-hasannicayasantÄ• po_ti kaá¹-á¹-harÄ• siá¹-á¹-hÄ
eseva nayo. __yaá¹ƒ vÄ• panÄ• _ti petaggi kappavinÄ• saggi nirayaggiÄ• dayo idha yevÄ•
paviá¹-á¹-hÄ• .

<176> __vÄ• yodhÄ• tu_niddese vÄ• yanavasena __vÄ• yo_. vÄ• yova vÄ• yobhÄ• vaá¹ƒ
thambhitattaá¹ƒ rÅ«passÄ• _ti avinibbhogarÅ«passa thambhitabhÄ• vo. __uddhaá¹…gamÄ
pavattakÄ• uddhaá¹ƒ Ä• rohanavÄ• tÄ• \Ne 66/. __adhogamÄ• vÄ• tÄ• _ti uccÄ• rapassÄ
orohanavÄ• tÄ• . __kucchisayÄ• vÄ• tÄ• _ti antÄ• naá¹ƒ bahivÄ• tÄ• . __koá¹-á¹-hÄ• sayÄ
antovÄ• tÄ• . __aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• _ti dhamanijÄ• lÄ• nusÄ• rena saka
anusaá¹-Ä• samiÃ±janapasÄ• raá¹‡Ä• dinibbattakÄ• \Be 67/ vÄ• tÄ• . __satthakavÄ• tÄ• _
kattariyÄ• chindantÄ• viya pavattavÄ• tÄ• . __khurakavÄ• tÄ• _ti khurena viya hadayaá¹ƒ
__uppalakavÄ• tÄ• _ti hadayamaá¹ƒsameva uppÄ• á¹-anakavÄ• tÄ• . __assÄ• so_ti \Ee 71

__passÄ• so_ti bahinikkhamananÄ• sikÄ• vato. ettha ca purimÄ• sabbe catusamuá¹-á¹-hÄ•
cittasamuá¹-á¹-hÄ• nÄ• va. ayamettha padavaá¹‡á¹‡anÄ• .

idaá¹ƒ pana manasikÄ• ravidhÄ• naá¹ƒ --- idha bhikkhu uddhaá¹…gamÄ• dibhede vÄ• te u
pariggahetvÄ• `uddhaá¹…gamÄ• vÄ• tÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-
suÃ±Ã±o nissatto vitthambhanÄ• kÄ• ro vÄ• yodhÄ• tÅ«â€™ ti manasi karoti. sesesupi ese
panÄ• _ti sese vÄ• yokoá¹-á¹-hÄ• se anugatÄ• vÄ• tÄ• idha yevÄ• panakaá¹-á¹-hÄ• naá¹ƒ

__bÄ• hiravÄ• yodhÄ• tu_niddese __puratthimÄ• vÄ• tÄ• _ti puratthimadisato Ä• gatÄ• v
__pacchimuttaradakkhiá¹‡esu_pi eseva nayo. __sarajÄ• vÄ• tÄ• _ti saha rajena sarajÄ• . _
rajavirahitÄ• suddhÄ• arajÄ• nÄ• ma. __sÄ«tÄ• _ti sÄ«tautusamuá¹-á¹-hÄ• nÄ• sÄ«taval
__uá¹‡hÄ• _ti uá¹‡hautusamuá¹-á¹-hÄ• nÄ• uá¹‡havalÄ• hakantare samuá¹-á¹-hitÄ• . __pa
tanukavÄ• tÄ• . __adhimattÄ• _ti balavavÄ• tÄ• . __kÄ• á¸·Ä• _ti kÄ• á¸·avalÄ• hakantare s
abbhÄ• hato chavivaá¹‡á¹‡o kÄ• á¸·ako hoti. tesaá¹ƒ etaá¹ƒ adhivacanantipi eke. __veramb
upari vÄ• yanavÄ• tÄ• . __pakkhavÄ• tÄ• _ti antamaso makkhikÄ• yapi pakkhÄ• yÅ«hanas
__supaá¹‡á¹‡avÄ• tÄ• _ti garuá¸·avÄ• tÄ• . kÄ• maÃ±ca imepi pakkhavÄ• tÄ• va ussadava
__tÄ• lavaá¹‡á¹-avÄ• tÄ• _ti tÄ• lapaá¹‡á¹‡ehi vÄ• aÃ±Ã±ena vÄ• kenaci maá¹‡á¸• alasaá
samuá¹-á¹-hÄ• pitÄ• vÄ• tÄ• . __vidhÅ«panavÄ• tÄ• _ti bÄ«janapattakena samuá¹-á¹-hÄ• p
tÄ• lavaá¹‡á¹-avidhÅ«panÄ• ni anuppannampi vÄ• taá¹ƒ uppÄ• denti, uppannampi parivatte
idha pÄ• á¸·iÄ• gate á¹-hapetvÄ• sesavÄ• tÄ• yevÄ• panakaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ•

<177> __Ä• kÄ• sadhÄ• tu_niddese \Ee 72/ appaá¹-ighaá¹-á¹-anaá¹-á¹-hena na kassatÄ«ti
Ä• kÄ• sabhÄ• vaá¹ƒ gatattÄ• __Ä• kÄ• sagataá¹ƒ_. aghaá¹-á¹-anÄ«yatÄ• ya \Be 68/ __ag
gatattÄ• __aghagataá¹ƒ_ \Ne 67/. __vivaro_ti antaraá¹ƒ. tadeva vivarabhÄ• vaá¹ƒ gatattÄ•
__asamphuá¹-á¹-haá¹ƒ maá¹ƒsalohitehÄ«_ti maá¹ƒsalohitehi nissaá¹-aá¹ƒ. kaá¹‡á¹‡acchido
pabhedadassanaá¹ƒ. tattha __kaá¹‡á¹‡acchidda_nti kaá¹‡á¹‡asmiá¹ƒ chiddaá¹ƒ vivaraá¹ƒ n
asamphuá¹-á¹-hokÄ• so. sesesupi eseva nayo. __yenÄ• _ti yena vivarena etaá¹ƒ asitÄ• dib
ajjhoharaá¹‡Ä«yaá¹ƒ ajjhoharati, anto paveseti. __yatthÄ• _ti yasmiá¹ƒ antoudarapaá¹-alasa
etadeva catubbidhaá¹ƒ ajjhoharaá¹‡Ä«yaá¹ƒ tiá¹-á¹-hati. __yenÄ• _ti yena vivarena sabbam
kasaá¹-abhÄ• vaá¹ƒ Ä• pannaá¹ƒ nikkhamati, taá¹ƒ udarapaá¹-alato yÄ• va karÄ«samaggÄ•
vidatthicaturaá¹…gulamattaá¹ƒ chiddaá¹ƒ maá¹ƒsalohitehi asamphuá¹-á¹-haá¹ƒ nissaá¹-aá¹ƒ
veditabbaá¹ƒ. __yaá¹ƒ vÄ• panÄ• _ti ettha cammantaraá¹ƒ maá¹ƒsantaraá¹ƒ nhÄ• runtaraá
lomantaranti idaá¹ƒ sabbaá¹ƒ yevÄ• panakaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-haá¹ƒ.

__bÄ• hirakaÄ• kÄ• sadhÄ• tu_niddese __asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehÄ«
nissaá¹-aá¹ƒ bhittichiddakavÄ• á¹-achiddÄ• dikaá¹ƒ veditabbaá¹ƒ. iminÄ• yasmiá¹ƒ Ä• kÄ•
catukkapaÃ±cakajjhÄ• nÄ• ni uppajjanti taá¹ƒ kathitaá¹ƒ.

<178> __viÃ±Ã±Ä• á¹‡adhÄ• tu_niddese cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• dhÄ• tu __
sesÄ• supi eseva nayo. iti imÄ• su chasu dhÄ• tÅ«su pariggahitÄ• su aá¹-á¹-hÄ• rasa dhÄ•
kathaá¹ƒ? pathavÄ«tejovÄ• yodhÄ• tuggahaá¹‡ena tÄ• va phoá¹-á¹-habbadhÄ• tu gahitÄ• v
Ä• podhÄ• tuÄ• kÄ• sadhÄ• tuggahaá¹‡ena dhammadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tuggahaá
purecÄ• rikapacchÄ• cÄ• rikattÄ• manodhÄ• tu gahitÄ• va hoti. cakkhuviÃ±Ã±Ä• á¹‡adhÄ•
sesÄ• nava Ä• haritvÄ• dassetabbÄ• \Ee 73/. cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuggahaá¹‡ena
cakkhudhÄ• tu, Ä• rammaá¹‡abhÅ«tÄ• rÅ«padhÄ• tu ca gahitÄ• va honti. evaá¹ƒ sotaviÃ±
sotadhÄ• tuÄ• dayoti aá¹-á¹-hÄ• rasÄ• pi gahitÄ• va honti. tÄ• su dasahi dhÄ• tÅ«hi rÅ«pap
sattahi arÅ«papariggaho. dhammadhÄ• tuyÄ• siyÄ• rÅ«papariggaho, siyÄ• arÅ«paparigg
dhÄ• tÅ«hi rÅ«papariggaho, aá¸• á¸• haá¹-á¹-hadhÄ• tÅ«hi arÅ«papariggahoti rÅ«pÄ• rÅ«p
rÅ«pÄ• rÅ«paá¹ƒ paÃ±cakkhandhÄ• . taá¹ƒ hoti dukkhasaccaá¹ƒ. taá¹ƒsamuá¹-á¹-hÄ• pikÄ
samudayasaccaá¹ƒ \Be 69/. ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ. taá¹ƒpajÄ• nano maggo
catusaccakammaá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hÄ• rasadhÄ• tuvasena abhiniviá¹-á¹-hassa bhikkh
matthakaá¹ƒ pÄ• petvÄ• nigamanaá¹ƒ kathitanti veditabbaá¹ƒ.

<179> idÄ• ni \Ne 68/ dutiyachakkaá¹ƒ dassento __aparÄ• pi cha dhÄ• tuyo_tiÄ• dimÄ• ha
dukkhadhÄ• tÅ«_ti kÄ• yappasÄ• davatthukÄ• ni sukhadukkhÄ• ni sappaá¹-ipakkhavasena
sukhaÃ±hi dukkhassa paá¹-ipakkho, dukkhaá¹ƒ sukhassa. yattakaá¹ƒ sukhena pharitaá¹-á¹-
dukkhaá¹ƒ pharati. yattakaá¹ƒ dukkhena pharitaá¹-á¹-hÄ• naá¹ƒ tattakaá¹ƒ sukhaá¹ƒ pharati
domanassadhÄ• tÅ«_ti idampi tatheva yugaá¸·akaá¹ƒ kataá¹ƒ. somanassaÃ±hi domanassa
domanassaá¹ƒ somanassassa. yattakaá¹ƒ somanassena pharitaá¹-á¹-hÄ• naá¹ƒ tattakaá¹ƒ
yattakaá¹ƒ domanassena pharitaá¹-á¹-hÄ• naá¹ƒ tattakaá¹ƒ somanassaá¹ƒ pharati.

__upekkhÄ• dhÄ• tu avijjÄ• dhÄ• tÅ«_ti idaá¹ƒ pana dvayaá¹ƒ sarikkhakavasena yugaá¸·ak
hetaá¹ƒ avibhÅ«tattÄ• sarikkhakaá¹ƒ hoti. tattha sukhadukkhadhÄ• tuggahaá¹‡ena taá¹ƒ sa
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, vatthubhÅ«tÄ• kÄ• yadhÄ• tu, Ä• rammaá¹‡abhÅ«tÄ• phoá
honti. somanassadomanassadhÄ• tuggahaá¹‡ena taá¹ƒ sampayuttÄ• manoviÃ±Ã±Ä• á¹‡a
avijjÄ• dhÄ• tuggahaá¹‡ena dhammadhÄ• tu gahitÄ• . upekkhÄ• dhÄ• tuggahaá¹‡ena
cakkhusotaghÄ• najivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tuyo \Ee 74/, tÄ• saá¹ƒyeva vatt
cakkhudhÄ• turÅ«padhÄ• tuÄ• dayo ca gahitÄ• ti evaá¹ƒ aá¹-á¹-hÄ• rasapi dhÄ• tuyo gahitÄ
dasahi dhÄ• tÅ«hi rÅ«papariggahotiÄ• di sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹
yÄ• va arahattÄ• matthakaá¹ƒ pÄ• petvÄ• nigamanaá¹ƒ kathitaá¹ƒ hotÄ«ti veditabbaá¹ƒ. ta
sukhadhÄ• tu yaá¹ƒ kÄ• yikaá¹ƒ sÄ• ta_nti Ä• dÄ«ni heá¹-á¹-hÄ• vuttanayÄ• neva.

<181> tatiyachakke __kÄ• mo_ti dve kÄ• mÄ• --- vatthukÄ• mo ca kilesakÄ• mo ca. tattha
kÄ• mapaá¹-isaá¹ƒyuttÄ• dhÄ• tu __kÄ• madhÄ• tu, _ kÄ• mavitakkassetaá¹ƒ nÄ• maá¹ƒ. v
kÄ• moyeva dhÄ• tu __kÄ• madhÄ• tu, _ kÄ• mÄ• vacaradhammÄ• nametaá¹ƒ nÄ• maá¹ƒ.
__byÄ• pÄ• dadhÄ• tu, _ byÄ• pÄ• davitakkassetaá¹ƒ nÄ• maá¹ƒ. byÄ• pÄ• dova dhÄ• tu b

dasaÄ• ghÄ• tavatthukassa \Be 70/ paá¹-ighassetaá¹ƒ nÄ• maá¹ƒ. vihiá¹ƒsÄ• paá¹-isaá¹ƒyu
__vihiá¹ƒsÄ• dhÄ• tu, _ vihiá¹ƒsÄ• vitakkassetaá¹ƒ nÄ• maá¹ƒ. vihiá¹ƒsÄ• yeva dhÄ• tu vihi
parasattavihesanassetaá¹ƒ nÄ• maá¹ƒ. ayaá¹ƒ pana heá¹-á¹-hÄ• anÄ• gatattÄ• evaá¹ƒ att
--- vihiá¹ƒsanti etÄ• ya satte, vihiá¹ƒsanaá¹ƒ vÄ• etaá¹ƒ sattÄ• nanti vihiá¹ƒsÄ• . sÄ• viheá
karuá¹‡Ä• paá¹-ipakkhalakkhaá¹‡Ä• vÄ• ; parasantÄ• ne ubbegajananarasÄ• , sakasantÄ•
vÄ• ; dukkhÄ• yatanapaccupaá¹-á¹-hÄ• nÄ• ; paá¹-ighapadaá¹-á¹-hÄ• nÄ• ti veditabbÄ• . ne
lobhÄ• nikkhantattÄ• alobho, nÄ«varaá¹‡ehi nikkhantattÄ• paá¹-hamajjhÄ• naá¹ƒ, sabbÄ•
sabbakusalaá¹ƒ. nekkhammapaá¹-isaá¹ƒyuttÄ• dhÄ• tu __nekkhammadhÄ• tu, _ nekkham
nekkhammameva dhÄ• tu nekkhammadhÄ• tu, sabbassÄ• pi kusalassetaá¹ƒ nÄ• maá¹ƒ. ab
__abyÄ• pÄ• dadhÄ• tu, _ abyÄ• pÄ• davitakkassetaá¹ƒ nÄ• maá¹ƒ. abyÄ• pÄ• dova dhÄ•
nÄ• maá¹ƒ. avihiá¹ƒsÄ• paá¹-isaá¹ƒyuttÄ• dhÄ• tu __avihiá¹ƒsÄ• dhÄ• tu, _ avihiá¹ƒsÄ• vi
nÄ• maá¹ƒ. avihiá¹ƒsÄ• va dhÄ• tu avihiá¹ƒsÄ• dhÄ• tu, karuá¹‡Ä• yetaá¹ƒ nÄ• maá¹ƒ.

<182> idÄ• ni tamevatthaá¹ƒ dassetuá¹ƒ __tattha katamÄ• kÄ• madhÄ• tÅ«_ti padabhÄ• j
__paá¹-isaá¹ƒyutto_ti saá¹ƒpayogavasena paá¹-isaá¹ƒyutto. __takko vitakko_tiÄ• dÄ«ni vutt
__viheá¹-hetÄ«_ti bÄ• dheti, dukkhÄ• peti. __heá¹-hanÄ• _ti pÄ• á¹‡ippahÄ• rÄ• dÄ«hi bÄ•
balavaheá¹-hanÄ• __viheá¹-hanÄ• _. hiá¹ƒsanti etÄ• yÄ• ti __hiá¹ƒsanÄ• _. balavahiá¹ƒsan
rosanÄ• _ti ghaá¹-á¹-anÄ• . __virosanÄ• _ti balavaghaá¹-á¹-anÄ• . sabbattha vÄ• `viâ€™ u
vaá¸• á¸• hitaá¹ƒ. upahananti etenÄ• ti upaghÄ• to, paresaá¹ƒ upaghÄ• to __parÅ«paghÄ• t

mettÄ• yanti etÄ• yÄ• ti __metti_. mettÄ• yanÄ• kÄ• ro __mettÄ• yanÄ• _. mettÄ• ya ayitas
__mettÄ• yitattaá¹ƒ_. byÄ• pÄ• dena vimuttassa cetaso vimutti __cetovimutti_. ettha ca puri
upacÄ• rappattÄ• pi appanÄ• patÄ• pi mettÄ• kathitÄ• , pacchimena appanÄ• pattÄ• va.

karuá¹‡Ä• yanti \Be 71/ etÄ• yÄ• ti __karuá¹‡Ä• _. karuá¹‡Ä• yanÄ• kÄ• ro __karuá¹‡Ä• ya
karuá¹‡Ä• samaá¹…gino bhÄ• vo __karuá¹‡Ä• yitattaá¹ƒ_. vihiá¹ƒsÄ• ya vimuttassa cetaso
idhÄ• pi purimanayeneva upacÄ• rappanÄ• bhedo veditabbo. ubhayatthÄ• pi ca pariyosÄ• n
cetovimuttivisesanatthaá¹ƒ vuttaá¹ƒ.

ettha ca kÄ• mavitakko sattesupi uppajjati saá¹…khÄ• resupi. ubhayattha uppannopi kamm
pana sattesu uppannoyeva kammapathaá¹ƒ bhindati, na itaro. vihiá¹ƒsÄ• yapi eseva nayo. c
--- sabbasaá¹…gÄ• hikÄ• ceva asambhinnÄ• ca. kÄ• madhÄ• tuggahaá¹‡ena hi byÄ• pÄ•
kÄ• madhÄ• tuyÄ• yeva pana nÄ«haritvÄ• nÄ«haritvÄ• dvepi etÄ• dassitÄ• ti. ayaá¹ƒ tÄ•
sabbasaá¹…gÄ• hikakathÄ• \Ee 76/. á¹-hapetvÄ• pana byÄ• pÄ• davihiá¹ƒsÄ• dhÄ• tuyo s
kÄ• madhÄ• tu evÄ• ti. ayaá¹ƒ asambhinnakathÄ• nÄ• ma. nekkhammadhÄ• tuggahaá¹‡en
gahitÄ• yeva. nekkhammadhÄ• tuto pana nÄ«haritvÄ• nÄ«haritvÄ• tadubhayampi dassitan
sabbasaá¹…gÄ• hikakathÄ• . á¹-hapetvÄ• abyÄ• pÄ• daavihiá¹ƒsÄ• dhÄ• tuyo avasesÄ• n
asambhinnakathÄ• nÄ• ma.

imÄ• hi ca chahi dhÄ• tÅ«hi pariggahitÄ• hi aá¹-á¹-hÄ• rasa dhÄ• tuyo pariggahitÄ• va hon
kÄ• madhÄ• tutova nÄ«haritvÄ• nÄ«haritvÄ• labhÄ• petabbÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo
chakkÄ• naá¹ƒ vasena aá¹-á¹-hÄ• rasa honti. evaá¹ƒ pana aggahetvÄ• ekekasmiá¹ƒ chakk
aá¹-á¹-hÄ• rasa katvÄ• sabbÄ• nipi tÄ• ni aá¹-á¹-hÄ• rasakÄ• ni ekajjhaá¹ƒ abhisaá¹…khipi
hontÄ«ti veditabbÄ• . iti imasmiá¹ƒ suttantabhÄ• janÄ«ye soá¸·asa dhÄ• tuyo kÄ• mÄ• vaca
evamettha sammasanacÄ• rova kathitoti veditabbo.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<183> abhidhammabhÄ• janÄ«ye \Be 72/ sarÅ«peneva sabbÄ• pi dhÄ• tuyo dassento __a
cakkhudhÄ• tu rÅ«padhÄ• tÅ«_tiÄ• dimÄ• ha. tattha uddesavÄ• re tÄ• va ---

atthato lakkhaá¹‡Ä• dito, kamatÄ• vatvasaá¹…khato.

paccayÄ• atha daá¹-á¹-habbÄ• , veditabbo vinicchayo ||

tattha __ `atthatoâ€™ _ti cakkhatÄ«ti __cakkhu_. rÅ«payatÄ«ti __rÅ«paá¹ƒ_. cakkhussa vi
__cakkhuviÃ±Ã±Ä• á¹‡a_nti evamÄ• dinÄ• tÄ• va nayena cakkhÄ• dÄ«naá¹ƒ visesatthato
pana vidahati, dhÄ«yate, vidhÄ• naá¹ƒ, vidhÄ«yate etÄ• ya, ettha vÄ• dhÄ«yatÄ«ti __dhÄ•
kÄ• raá¹‡abhÄ• vena vavatthitÄ• hutvÄ• suvaá¹‡á¹‡arajatÄ• didhÄ• tuyo viya suvaá¹‡á¹‡a
anekappakÄ• raá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ vidahanti \Ee 77/; bhÄ• rahÄ• rehi ca bhÄ• ro viy
dhÄ• rÄ«yanteti attho. dukkhavidhÄ• namattameva cetÄ• avasavattanato. etÄ• hi ca karaá
saá¹ƒsÄ• radukkhaá¹ƒ sattehi anuvidhÄ«yati; tathÄ• vihitaÃ±cetaá¹ƒ etÄ• sveva dhÄ«yati á
cakkhÄ• dÄ«su ekeko dhammo yathÄ• sambhavaá¹ƒ vidahati dhÄ«yatetiÄ• diatthavasena d

apica yathÄ• titthiyÄ• naá¹ƒ attÄ• nÄ• ma sabhÄ• vato natthi, na evametÄ• . etÄ• pana a
dhÄ• rentÄ«ti dhÄ• tuyo. yathÄ• ca loke vicittÄ• haritÄ• lamanosilÄ• dayo silÄ• vayavÄ• d
evametÄ• pi dhÄ• tuyo viya dhÄ• tuyo. vicittÄ• hetÄ• Ã±Ä• á¹‡aÃ±eyyÄ• vayavÄ• ti. yathÄ
samudÄ• yassa avayavabhÅ«tesu rasasoá¹‡itÄ• dÄ«su aÃ±Ã±amaÃ±Ã±aá¹ƒ visabhÄ• gala
dhÄ• tusamaÃ±Ã±Ä• , evametesupi paÃ±cakkhandhasaá¹…khÄ• tassa attabhÄ• vassa ava
veditabbÄ• . aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkhaá¹‡aparicchinnÄ• hete cakkhÄ• dayoti. ap
nijjÄ«vamattassetaá¹ƒ adhivacanaá¹ƒ. tathÄ• hi bhagavÄ• --- ``cha dhÄ• turo ayaá¹ƒ, bhik
tiÄ• dÄ«su (MN III 343-344) jÄ«vasaÃ±Ã±Ä• samÅ«hanatthaá¹ƒ dhÄ• tudesanaá¹ƒ akÄ• sÄ
cakkhu ca taá¹ƒ dhÄ• tu cÄ• ti cakkhudhÄ• tu \Be 73/ ... pe ... manoviÃ±Ã±Ä• á¹‡aÃ±ca taá
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti evaá¹ƒ tÄ• vettha atthato viÃ±Ã±Ä• tabbo vinicchayo.

__ `lakkhaá¹‡Ä• ditoâ€™ _ti cakkhÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• dito pettha veditabbo vinicchay
lakkhaá¹‡Ä• dÄ«ni heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• ni.

__ `kamatoâ€™ _ti idhÄ• pi pubbe vuttesu uppattikkamÄ• dÄ«su desanÄ• kkamova yujjati.
hetuphalÄ• nupubbavavatthÄ• navasena vutto. cakkhudhÄ• tu rÅ«padhÄ• tÅ«ti idaÃ±hi dva
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti phalaá¹ƒ. evaá¹ƒ sabbattha kamato veditabbo vinicchayo.

__ `tÄ• vatvatoâ€™ _ti tÄ• vabhÄ• vato. idaá¹ƒ vuttaá¹ƒ hoti --- tesu tesu hi suttÄ• bhidham
Ä• bhÄ• dhÄ• tu, subhadhÄ• tu, Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tu, viÃ±Ã±Ä• á¹‡aÃ±cÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanadhÄ• tu \Ee 78/, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanadhÄ• tu, sa
kÄ• madhÄ• tu, byÄ• pÄ• dadhÄ• tu, vihiá¹ƒsÄ• dhÄ• tu, nekkhammadhÄ• tu, abyÄ• pÄ• da
sukhadhÄ• tu, dukkhadhÄ• tu, somanassadhÄ• tu, domanassadhÄ• tu, upekkhÄ• dhÄ• tu \
Ä• rambhadhÄ• tu, nikkamadhÄ• tu, parakkamadhÄ• tu, hÄ«nadhÄ• tu, majjhimadhÄ• tu, p
Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ• tu, Ä• kÄ• sadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tu, saá¹…
anekadhÄ• tunÄ• nÄ• dhÄ• tulokoti evamÄ• dayo aÃ±Ã±Ä• pi dhÄ• tuyo dissanti.

evaá¹ƒ sati sabbÄ• saá¹ƒ vasena paricchedaá¹ƒ akatvÄ• kasmÄ• aá¹-á¹-hÄ• rasÄ• ti ayan
sabhÄ• vato vijjamÄ• nÄ• naá¹ƒ sabbadhÄ• tÅ«naá¹ƒ tadantogadhattÄ• . rÅ«padhÄ• tuyeva
pana rÅ«pÄ• dippaá¹-ibaddhÄ• . kasmÄ• ? subhanimittattÄ• . subhanimittaÃ±hi subhadhÄ•
rÅ«pÄ• divinimuttaá¹ƒ na vijjati, kusalavipÄ• kÄ• rammaá¹‡Ä• vÄ• rÅ«pÄ• dayo eva subha
rÅ«pÄ• dimattamevesÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tuÄ• dÄ«su cittaá¹ƒ manoviÃ±Ã
dhammadhÄ• tu. saÃ±Ã±Ä• vedayitanirodhadhÄ• tu pana sabhÄ• vato natthi; dhÄ• tudvaya
kÄ• madhÄ• tu dhammadhÄ• tumattaá¹ƒ vÄ• hoti, yathÄ• ha ``tattha katamÄ• kÄ• madhÄ
... pe ... micchÄ• saá¹…kappoâ€™â€™ ti; aá¹-á¹-hÄ• rasapi dhÄ• tuyo \Be 74/ vÄ• , yathÄ•
avÄ«cinirayaá¹ƒ pariyantaá¹ƒ katvÄ• uparito paranimmitavasavattideve antokaritvÄ• yaá¹ƒ
etthÄ• vacarÄ• ettha pariyÄ• pannÄ• khandhadhÄ• tuÄ• yatanÄ• , rÅ«pÄ• , vedanÄ• , saÃ
viÃ±Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati kÄ• madhÄ• tÅ«â€™â€™ ti. nekkhammadhÄ• tu dham
dhammÄ• nekkhammadhÄ• tÅ«â€™â€™ ti vÄ• vacanato manoviÃ±Ã±Ä• á¹‡adhÄ• tupi h
byÄ• pÄ• davihiá¹ƒsÄ• abyÄ• pÄ• daavihiá¹ƒsÄ• sukhadukkhasomanassadomanassupekkh
• tuyo dhammadhÄ• tuyeva.

hÄ«namajjhimapaá¹‡Ä«tadhÄ• tuyo aá¹-á¹-hÄ• rasadhÄ• tumattameva. hÄ«nÄ• hi cakkhÄ
majjhimapaá¹‡Ä«tÄ• cakkhÄ• dayo majjhimÄ• ceva paá¹‡Ä«tÄ• ca dhÄ• tÅ«. nippariyÄ• y
dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo hÄ«nadhÄ• tu. lokiyÄ• kusalÄ• byÄ• katÄ•
majjhimadhÄ• tu. lokuttarÄ• pana dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo paá¹‡Ä«t
pathavÄ«tejovÄ• yodhÄ• tuyo phoá¹-á¹-habbadhÄ• tuyeva. Ä• podhÄ• tu Ä• kÄ• sadhÄ• tu
viÃ±Ã±Ä• á¹‡adhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡Ä• disattaviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khepoye

dhammadhÄ• tuekadeso ca saá¹…khatadhÄ• tu. asaá¹…khatadhÄ• tu pana dhammadhÄ•
anekadhÄ• tunÄ• nÄ• dhÄ• tuloko pana aá¹-á¹-hÄ• rasadhÄ• tuppabhedamattamevÄ• ti. iti
sabbadhÄ• tÅ«naá¹ƒ tadantogadhattÄ• aá¹-á¹-hÄ• raseva vuttÄ• ti.

apica vijÄ• nanasabhÄ• ve viÃ±Ã±Ä• á¹‡e jÄ«vasaÃ±Ã±Ä«naá¹ƒ jÄ«vasaÃ±Ã±Ä• samÅ«h
\Ne 73/. santi hi sattÄ• vijÄ• nanasabhÄ• ve viÃ±Ã±Ä• á¹‡e jÄ«vasaÃ±Ã±ino. tesaá¹ƒ
cakkhusotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡amanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedena tassÄ•
cakkhurÅ«pÄ• dipaccayÄ• yattavuttitÄ• ya aniccataÃ±ca pakÄ• setvÄ• dÄ«gharattÄ• nusay
samÅ«hanitukÄ• mena bhagavatÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo pakÄ• sitÄ• . kiÃ±ca bhiyyo
veneyyajjhÄ• sayavasena; ye ca imÄ• ya nÄ• tisaá¹…khepavitthÄ• rÄ• ya desanÄ• ya vene
tadajjhÄ• sayavasena ca aá¹-á¹-hÄ• raseva pakÄ• sitÄ• .

saá¹…khepavitthÄ• ranayena \Be 75/ tathÄ• tathÄ• hi,

dhammaá¹ƒ pakÄ• sayati esa yathÄ• yathÄ• ssa.

saddhammatejavihataá¹ƒ vilayaá¹ƒ khaá¹‡ena,

veneyyasattahadayesu tamo payÄ• tÄ«ti ||

evamettha `tÄ• vatvatoâ€™ veditabbo vinicchayo.

__ `saá¹…khatoâ€™ _ti cakkhudhÄ• tu tÄ• va jÄ• tito eko dhammotveva saá¹…khaá¹ƒ gac
tathÄ• sotaghÄ• najivhÄ• kÄ• yarÅ«pasaddagandharasadhÄ• tuyo sotapasÄ• dÄ• divasen
pathavÄ«tejovÄ• yovasena tayo dhammÄ• ti saá¹…khaá¹ƒ gacchati. cakkhuviÃ±Ã±Ä• á¹‡ad
kusalÄ• kusalavipÄ• kavasena dve dhammÄ• ti saá¹…khaá¹ƒ gacchati. tathÄ• \Ee 80/
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyo. manodhÄ• tu pana
paÃ±cadvÄ• rÄ• vajjanakusalÄ• kusalavipÄ• kasampaá¹-icchanavasena tayo dhammÄ• ti s
dhammadhÄ• tu tiá¹‡á¹‡aá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ, soá¸·asannaá¹ƒ sukhumarÅ«pÄ• na
vasena vÄ«satidhammÄ• ti saá¹…khaá¹ƒ gacchati. manoviÃ±Ã±Ä• á¹‡adhÄ• tu
sesakusalÄ• kusalÄ• byÄ• kataviÃ±Ã±Ä• á¹‡avasena chasattatidhammÄ• ti saá¹…khaá¹ƒ g
`saá¹…khatoâ€™ veditabbo vinicchayo.

__ `paccayÄ• â€™ _ti cakkhudhÄ• tuÄ• dÄ«naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«su
panetesaá¹ƒ paccayabhÄ• vo niddesavÄ• re Ä• vi bhavissati.

__ `daá¹-á¹-habbÄ• â€™ _ti daá¹-á¹-habbatopettha vinicchayo veditabboti attho. sabbÄ• e
dhÄ• tuyo pubbantÄ• parantavivittato, dhuvasubhasukhattabhÄ• vasuÃ±Ã±ato, paccayÄ• ya

visesato panettha bheritalaá¹ƒ viya cakkhudhÄ• tu daá¹-á¹-habbÄ• , daá¹‡á¸• o viya rÅ«pad
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu \Ne 74/. tathÄ• Ä• dÄ• satalaá¹ƒ viya cakkhudhÄ• tu, mukha
mukhanimittaá¹ƒ viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. atha vÄ• ucchutilÄ• ni viya cakkhudhÄ
viya rÅ«padhÄ• tu, ucchurasatelÄ• ni viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. tathÄ• adharÄ• ra
uttarÄ• raá¹‡Ä« viya rÅ«padhÄ• tu, aggi viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. esa nayo sotad

manodhÄ• tu pana yathÄ• sambhavato cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ purecar
dhammadhÄ• tuyÄ• vedanÄ• kkhandho sallamiva sÅ«lamiva ca daá¹-á¹-habbo \Be 76/; saÅ
vedanÄ• sallasÅ«layogÄ• Ä• turÄ• viya; puthujjanÄ• naá¹ƒ vÄ• saÃ±Ã±Ä• Ä• sÄ• dukkha
ayathÄ• bhuccanimittaggÄ• hakato vanamigo viya; saá¹…khÄ• rÄ• paá¹-isandhiyaá¹ƒ pakk
khipanakapuriso viya, jÄ• tidukkhÄ• nubandhanato rÄ• japurisÄ• nubandhacorÄ• viya, sabl
khandhasantÄ• nassa hetuto visarukkhabÄ«jÄ• ni viya; rÅ«paá¹ƒ nÄ• nÄ• vidhÅ«paddavan
daá¹-á¹-habbaá¹ƒ.

asaá¹…khatÄ• pana dhÄ• tu amatato santato khemato ca daá¹-á¹-habbÄ• . kasmÄ• ?
sabbÄ• natthapaá¹-ipakkhabhÅ«tattÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu gahitÄ• rammaá¹‡aá¹ƒ
gahetvÄ• va pavatanato vanamakkaá¹-o viya, duddamanato assakhaá¸·uá¹…ko viya, yattha
khittadaá¹‡á¸• o viya, lobhadosÄ• dinÄ• nappakÄ• rakilesayogato raá¹…ganaá¹-o viya daá¹

<184> niddesavÄ• re __cakkhuÃ±ca paá¹-icca rÅ«pe cÄ• _ti idaÃ±ca dvayaá¹ƒ paá¹-icca a
kiriyÄ• manodhÄ• tuÃ±ceva sampayuttakhandhattayaÃ±cÄ• ti attho. cakkhuviÃ±Ã±Ä• á¹‡ad
nissayapaccayo hoti, rÅ«paá¹ƒ Ä• rammaá¹‡apaccayo, kiriyamanodhÄ• tu vigatapaccayo, t
sahajÄ• tapaccayo. tasmÄ• esÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ime cattÄ• ro paá¹-icca up
paá¹-iccÄ• _tiÄ• dÄ«supi eseva nayo.

__niruddhasamanantarÄ• _ti niruddhÄ• ya samanantarÄ• . __tajjÄ• manodhÄ• tÅ«_ti tasm
kusalÄ• kusalavipÄ• kato duvidhÄ• manodhÄ• tu sampaá¹-icchanakiccÄ• . __sabbadhamm
paá¹-hamasamannÄ• hÄ• ro_ti etesu cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su sabbadhammesu uppa
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ \Ne 75/ vÄ• Ä• rammaá¹‡asaá¹…khÄ• tesu sab
ayamettha attho veditabbo. etena paÃ±cadvÄ• rÄ• vajjanakiccÄ• kiriyamanodhÄ• tu gahitÄ

__manodhÄ• tuyÄ• pi uppajjitvÄ• niruddhasamanantarÄ• _ti ettha __pi_-kÄ• ro sampiá¹‡á
manodhÄ• tuyÄ• pi manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pÄ«ti ayamettha attho veditabbo. tena y
uppajjitvÄ• niruddhÄ• ya samanantarÄ• uppajjati santÄ«raá¹‡akiccÄ• vipÄ• kamanoviÃ±Ã
uppajjitvÄ• niruddhÄ• ya samanantarÄ• uppajjati voá¹-á¹-habbanakiccÄ• kiriyamanoviÃ±Ã
tassÄ• uppajjitvÄ• niruddhÄ• ya \Be 77/ samanantarÄ• uppajjati javanakiccÄ• manoviÃ±Ã
sabbÄ• pi kathitÄ• hotÄ«ti veditabbÄ• . __manaÃ±ca paá¹-iccÄ• _ti bhavaá¹…gamanaá¹ƒ.
catubhÅ«mikadhammÄ• rammaá¹‡aá¹ƒ. __uppajjati manoviÃ±Ã±Ä• á¹‡a_nti sahÄ• vajjana

imasmiá¹ƒ pana á¹-hÄ• ne hatthe gahitapaÃ±haá¹ƒ nÄ• ma gaá¹‡hiá¹ƒsu. mahÄ• dhamma
dÄ«ghabhÄ• á¹‡akÄ• bhayattheraá¹ƒ hatthe gahetvÄ• Ä• ha --- `paá¹-iccÄ• ti nÄ• ma Ä• g
Ä• vajjanaá¹ƒ visuá¹ƒ na kÄ• tabbaá¹ƒ, bhavaá¹…ganissitakameva kÄ• tabbaâ€™ nti. tasm
sahÄ• vajjanakaá¹ƒ bhavaá¹…gaá¹ƒ. __manoviÃ±Ã±Ä• á¹‡a_nti javanamanoviÃ±Ã±Ä• á¹‡a
abhidhammabhÄ• janÄ«ye soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve catubhÅ«mikÄ• loki

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<185> paÃ±hÄ• pucchake aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ heá¹-á¹-hÄ• vuttanayÄ•
veditabbo. Ä• rammaá¹‡attikesu pana __cha dhÄ• tuyo parittÄ• rammaá¹‡Ä• _ti idaá¹ƒ pan
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ manodhÄ• tuyÄ• ca ekantena paÃ±casu rÅ«pÄ• rammaá
vuttaá¹ƒ. __dve dhÄ• tuyo_ti vuttÄ• naá¹ƒ pana dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• t
manÄ• yatanadhammÄ• yatanesu vuttanayeneva parittÄ• rammaá¹‡Ä• ditÄ• \Ne 76/ vedita
paÃ±hÄ• pucchake soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve catubhÅ«mikÄ• lokiyalokutt
evamayaá¹ƒ dhÄ• tuvibhaá¹…gopi teparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• va bhÄ• jetvÄ• desitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

dhÄ• tuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saccavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<189> idÄ• ni \Ee 83/ \Be 78/ \Ne 77/ tadanantare saccavibhaá¹…ge __cattÄ• rÄ«_ti gaá¹‡
__ariyasaccÄ• nÄ«_ti paricchinnadhammanidassanaá¹ƒ. __dukkhaá¹ƒ ariyasacca_ntiÄ• din

vibhÄ• gato nibbacana-lakkhaá¹‡Ä• dippabhedato.

atthatthuddhÄ• rato ceva, anÅ«nÄ• dhikato tathÄ• ||

kamato ariyasaccesu, yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tassa kiccato.

antogadhÄ• naá¹ƒ pabhedo, upamÄ• to catukkato ||

suÃ±Ã±atekavidhÄ• dÄ«hi, sabhÄ• gavisabhÄ• gato.

vinicchayo veditabbo, viÃ±Ã±unÄ• sÄ• sanakkame ||

tattha __ `vibhÄ• gatoâ€™ _ti dukkhÄ• dÄ«naÃ±hi cattÄ• ro cattÄ• ro atthÄ• vibhattÄ• tat
anaÃ±Ã±athÄ• , ye dukkhÄ• dÄ«ni abhisamentehi abhisametabbÄ• . yathÄ• ha, ``dukkhass
saá¹…khataá¹-á¹-ho, santÄ• paá¹-á¹-ho, vipariá¹‡Ä• maá¹-á¹-ho --- ime cattÄ• ro dukkhassa
avitathÄ• anaÃ±Ã±athÄ• . samudayassa Ä• yÅ«hanaá¹-á¹-ho, nidÄ• naá¹-á¹-ho, saá¹ƒyoga
... pe ... nirodhassa nissaraá¹‡aá¹-á¹-ho, vivekaá¹-á¹-ho, asaá¹…khataá¹-á¹-ho, amataá¹-á¹-h
maggassa niyyÄ• naá¹-á¹-ho, hetvaá¹-á¹-ho, dassanaá¹-á¹-ho, Ä• dhipateyyaá¹-á¹-ho --- ime
maggaá¹-á¹-hÄ• tathÄ• avitathÄ• anaÃ±Ã±athÄ• â€™â€™ ti (Paá¹-is II 8). tathÄ• \Ne 78/
pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, santÄ• paá¹-á¹-ho, viparinÄ• maá¹-á¹-ho, abhisam
(Paá¹-is II 11) evamÄ• di. iti evaá¹ƒ vibhattÄ• naá¹ƒ catunnaá¹ƒ catunnaá¹ƒ atthÄ• naá¹ƒ va
veditabbÄ• nÄ«ti. ayaá¹ƒ tÄ• vettha vibhÄ• gato vinicchayo veditabbo.

__ `nibbacanalakkhaá¹‡Ä• dippabhedatoâ€™ _ti \Ee 84/ ettha pana `nibbacanatoâ€™ tÄ•
ayaá¹ƒ saddo kucchite dissati; kucchitaÃ±hi puttaá¹ƒ duputtoti vadanti. __ `khaá¹ƒâ€™ _sad
tucchaÃ±hi Ä• kÄ• saá¹ƒ __kha_nti vuccati. idaÃ±ca paá¹-hamasaccaá¹ƒ kucchitaá¹ƒ aneka
tucchaá¹ƒ bÄ• lajanaparikappitadhuvasubhasukhattabhÄ• vavirahitato. tasmÄ• kucchitattÄ•
__dukkha_nti vuccati. __ `saá¹ƒâ€™ _iti ca ayaá¹ƒ \Be 79/ saddo ``samÄ• gamo sametaâ€™
DN II 396) saá¹ƒyogaá¹ƒ dÄ«peti; __ `uâ€™ _iti ayaá¹ƒ saddo ``uppannaá¹ƒ uditaâ€™â€™
Nidd II khaggavisÄ• á¹‡asuttaniddesa 141) uppattiá¹ƒ. __ `ayaâ€™ _saddo pana kÄ• raá¹‡a
dutiyasaccaá¹ƒ avasesapaccayasamÄ• yoge sati dukkhassuppattikÄ• raá¹‡aá¹ƒ. iti dukkhas
uppattikÄ• raá¹‡attÄ• __dukkhasamudaya_nti vuccati.

tatiyasaccaá¹ƒ pana yasmÄ• `niâ€™ saddo abhÄ• vaá¹ƒ __ `rodhaâ€™ _saddo ca cÄ• rak
ettha saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa sabbagatisuÃ±Ã±attÄ• , sama
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa abhÄ• vo hoti tappaá¹-ipakkhattÄ• t
vuccati, dukkhassa vÄ• anuppÄ• danirodhapaccayattÄ• dukkhanirodhanti. catutthasaccaá¹
dukkhanirodhaá¹ƒ gacchati Ä• rammaá¹‡avasena tadabhimukhÄ«bhÅ«tattÄ• , paá¹-ipadÄ•
dukkhanirodhappattiyÄ• , tasmÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti vuccati.

yasmÄ• panetÄ• ni buddhÄ• dayo ariyÄ• paá¹-ivijjhanti, tasmÄ• __ariyasaccÄ• nÄ«_ti vu
``catÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni (SN c V 1097). katamÄ• ni ... pe ... imÄ• ni kho,
ariyasaccÄ• ni. ariyÄ• imÄ• ni paá¹-ivijjhanti, tasmÄ• __ariyasaccÄ• nÄ«_ti vuccantÄ«â€™
saccÄ• nÄ«tipi ariyasaccÄ• ni. yathÄ• ha --- ``sadevake, bhikkhave, loke ... pe ... sadevama
ariyo, tasmÄ• ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti. atha vÄ• etesaá¹ƒ abhisambuddha
ariyasaccÄ• ni. yathÄ• ha --- ``imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ \Ne

abhisambuddhattÄ• tathÄ• gato arahaá¹ƒ sammÄ• sambuddho `ariyoâ€™ ti vuccatÄ«â€™
\Ee 85/ saccÄ• nÄ«tipi ariyasaccÄ• ni; ariyÄ• nÄ«ti tathÄ• ni avitathÄ• ni avisaá¹ƒvÄ• dakÄ•
--- ``imÄ• ni kho, bhikkhave, cattÄ• ri ariyasaccÄ• ni tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni
ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti. evamettha nibbacanato vinicchayo veditabbo.

kathaá¹ƒ __ `lakkhaá¹‡Ä• dippabhedatoâ€™ _? ettha hi bÄ• dhanalakkhaá¹‡aá¹ƒ dukkhas
pavattipaccupaá¹-á¹-hÄ• naá¹ƒ. pabhavalakkhaá¹‡aá¹ƒ samudayasaccaá¹ƒ, anupacchedak
palibodhapaccupaá¹-á¹-hÄ• naá¹ƒ. santilakkhaá¹‡aá¹ƒ nirodhasaccaá¹ƒ, accutirasaá¹ƒ,
animittapaccupaá¹-á¹-hÄ• naá¹ƒ \Be 80/. niyyÄ• nalakkhaá¹‡aá¹ƒ maggasaccaá¹ƒ, kilesapp
vuá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ. apica pavattipavattakanivattinivattakalakkhaá¹‡Ä• n
tathÄ• saá¹…khatataá¹‡hÄ• asaá¹…khatadassanalakkhaá¹‡Ä• ni cÄ• ti evamettha `lakkha
vinicchayo veditabbo.

__ `atthatthuddhÄ• rato cevÄ• â€™ _ti ettha pana __atthato_ tÄ• va ko saccaá¹-á¹-hoti ce?
upaparikkhamÄ• nÄ• naá¹ƒ mÄ• yÄ• va viparÄ«tako, marÄ«cÄ«va visaá¹ƒvÄ• dako, titthiyÄ
anupalabbhasabhÄ• vo ca na hoti; atha kho bÄ• dhanapabhavasantiniyyÄ• nappakÄ• rena
ariyaÃ±Ä• á¹‡assa gocaro hotiyeva; esa aggilakkhaá¹‡aá¹ƒ viya, lokapakati viya ca tacchÄ•
saccaá¹-á¹-hoti veditabbo. yathÄ• ha --- ``idaá¹ƒ dukkhanti kho, bhikkhave, tathametaá¹ƒ av
anaÃ±Ã±athametaâ€™â€™ nti (SN c V 1090) vitthÄ• ro. apica ---

nÄ• bÄ• dhakaá¹ƒ yato dukkhaá¹ƒ, dukkhÄ• aÃ±Ã±aá¹ƒ na bÄ• dhakaá¹ƒ.

bÄ• dhakattaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

taá¹ƒ vinÄ• nÄ• Ã±Ã±ato dukkhaá¹ƒ, na hoti na ca taá¹ƒ tato.

dukkhahetuniyÄ• mena, iti saccaá¹ƒ visattikÄ• ||

nÄ• Ã±Ã±Ä• nibbÄ• nato santi, santaá¹ƒ na ca na taá¹ƒ yato.

santabhÄ• vaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

maggÄ• \Ne 80/ aÃ±Ã±aá¹ƒ na niyyÄ• naá¹ƒ, aniyyÄ• no na cÄ• pi so.

tacchaniyyÄ• nabhÄ• vattÄ• , iti so saccasammato ||

iti tacchÄ• vipallÄ• sa-bhÅ«tabhÄ• vaá¹ƒ catÅ«supi.

dukkhÄ• dÄ«svavisesena, saccaá¹-á¹-haá¹ƒ Ä• hu paá¹‡á¸• itÄ• ti ||

evaá¹ƒ \Ee 86/ `atthatoâ€™ vinicchayo veditabbo.

kathaá¹ƒ __ `atthuddhÄ• ratoâ€™ _? idhÄ• yaá¹ƒ `saccaâ€™ saddo anekesu atthesu dissa
``saccaá¹ƒ bhaá¹‡e, na kujjheyyÄ• â€™â€™ tiÄ• dÄ«su (Dhp 224) vÄ• cÄ• sacce. ``sacce
cÄ• â€™â€™ tiÄ• dÄ«su (J II 21.433) viratisacce. ``kasmÄ• nu saccÄ• ni \Be 81/ vadanti n
kusalÄ• vadÄ• nÄ• â€™â€™ tiÄ• dÄ«su (Sn 891) diá¹-á¹-hisacce. ``ekaÃ±hi saccaá¹ƒ na du
(Sn 890) paramatthasacce nibbÄ• ne ceva magge ca. ``catunnaá¹ƒ ariyasaccÄ• naá¹ƒ kati l
(Vibh 216) ariyasacce. svÄ• yamidhÄ• pi ariyasacce vattatÄ«ti evamettha `atthuddhÄ• ratoâ
veditabbo.

__ `anÅ«nÄ• dhikatoâ€™ _ti kasmÄ• pana cattÄ• reva ariyasaccÄ• ni vuttÄ• ni, anÅ«nÄ•
aÃ±Ã±assÄ• sambhavato, aÃ±Ã±atarassa ca anapaneyyabhÄ• vato; na hi etehi aÃ±Ã±aá¹ƒ
ekampi apanetabbaá¹ƒ sambhoti. yathÄ• ha --- ``idha, bhikkhave, Ä• gaccheyya samaá¹‡o
`netaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, aÃ±Ã±aá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ yaá¹ƒ samaá¹‡ena
ahametaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ pa
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ tiÄ• di. yathÄ• cÄ• ha --- ``yo hi koci, bhikkhave, sa
vÄ• evaá¹ƒ vadeyya `netaá¹ƒ dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ, yaá¹ƒ samaá¹‡ena
ahametaá¹ƒ dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ paccakkhÄ• ya aÃ±Ã±aá¹ƒ dukkhaá¹ƒ
paÃ±Ã±apessÄ• mÄ«â€™ ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ tiÄ• di (SN c V 1086).

apica pavattimÄ• cikkhanto bhagavÄ• sahetukaá¹ƒ Ä• cikkhi, nivattiÃ±ca saupÄ• yaá¹ƒ. iti
pavattinivattitadubhayahetÅ«naá¹ƒ \Ne 81/ etapparamato cattÄ• reva vuttÄ• ni. tathÄ• pari
sacchikÄ• tabba bhÄ• vetabbÄ• naá¹ƒ, taá¹‡hÄ• vatthutaá¹‡hÄ• taá¹‡hÄ• nirodhataá¹‡hÄ•
Ä• layÄ• layarÄ• matÄ• Ä• layasamugghÄ• taÄ• layasamugghÄ• tÅ«pÄ• yÄ• naÃ±ca vase
`anÅ«nÄ• dhikatoâ€™ vinicchayo veditabbo.

__ `kamatoâ€™ _ti ayampi desanÄ• kkamova. ettha ca oá¸·Ä• rikattÄ• sabbasattasÄ• dhÄ
suviÃ±Ã±eyyanti dukkhasaccaá¹ƒ paá¹-hamaá¹ƒ \Ee 87/ vuttaá¹ƒ, tasseva hetudassanattha
samudayasaccaá¹ƒ, hetunirodhÄ• phalanirodhoti Ã±Ä• panatthaá¹ƒ tato nirodhasaccaá¹ƒ,
tadadhigamupÄ• yadassanatthaá¹ƒ ante maggasaccaá¹ƒ. bhavasukhassÄ• dagadhitÄ• naá
saá¹ƒvegajananatthaá¹ƒ paá¹-hamaá¹ƒ dukkhamÄ• ha. taá¹ƒ neva akataá¹ƒ Ä• gacchati, na
ito pana hotÄ«ti \Be 82/ Ã±Ä• panatthaá¹ƒ tadanantaraá¹ƒ samudayaá¹ƒ. tato sahetukena d
saá¹ƒviggamÄ• nasÄ• naá¹ƒ dukkhanissaraá¹‡agavesÄ«naá¹ƒ nissaraá¹‡adassanena assÄ
tato nirodhÄ• dhigamatthaá¹ƒ nirodhasampÄ• pakaá¹ƒ magganti evamettha `kamatoâ€™ vi

__ `ariyasaccesu yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tassa kiccatoâ€™ _ti saccaÃ±Ä• á¹‡akiccatopi vinicc

duvidhaÃ±hi saccaÃ±Ä• á¹‡aá¹ƒ --- anubodhaÃ±Ä• á¹‡aÃ±ca paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca. t
lokiyaá¹ƒ anussavÄ• divasena nirodhe magge ca pavattati. paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokutta
nirodhÄ• rammaá¹‡aá¹ƒ katvÄ• kiccato cattÄ• ripi saccÄ• ni paá¹-ivijjhati. yathÄ• ha --- ``yo
dukkhaá¹ƒ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhaniro
paá¹-ipadampi passatÄ«â€™â€™ ti (SN c V 1100) sabbaá¹ƒ vattabbaá¹ƒ. yaá¹ƒ panetaá¹ƒ
dukkhaÃ±Ä• á¹‡aá¹ƒ pariyuá¹-á¹-hÄ• nÄ• bhibhavanavasena pavattamÄ• naá¹ƒ sakkÄ• yad
samudayaÃ±Ä• á¹‡aá¹ƒ ucchedadiá¹-á¹-hiá¹ƒ, nirodhaÃ±Ä• á¹‡aá¹ƒ sassatadiá¹-á¹-hiá¹ƒ, m
akiriyadiá¹-á¹-hiá¹ƒ; dukkhaÃ±Ä• á¹‡aá¹ƒ vÄ• dhuvasubhasukhattabhÄ• varahitesu khandh
dhuvasubhasukhattabhÄ• vasaÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ phale vippaá¹-ipattiá¹ƒ, samudaya
issarappadhÄ• nakÄ• lasabhÄ• vÄ• dÄ«hi loko pavattatÄ«ti akÄ• raá¹‡e kÄ• raá¹‡Ä• bhimÄ
vippaá¹-ipattiá¹ƒ, nirodhaÃ±Ä• á¹‡aá¹ƒ arÅ«palokalokathÅ«pikÄ• dÄ«su apavaggaggÄ• hab
vippaá¹-ipattiá¹ƒ, maggaÃ±Ä• á¹‡aá¹ƒ kÄ• masukhallikaattakilamathÄ• nuyogappabhede \E
visuddhimaggaggÄ• havasena pavattaá¹ƒ upÄ• ye vippaá¹-ipattiá¹ƒ nivatteti. tenetaá¹ƒ vucc

loke \Ne 82/ lokappabhave, lokatthagame sive ca tadupÄ• ye.

sammuyhati tÄ• va naro, na vijÄ• nÄ• ti yÄ• va saccÄ• nÄ«ti ||

evamettha `Ã±Ä• á¹‡akiccatoâ€™ pi vinicchayo veditabbo.

__ `antogadhÄ• naá¹ƒ pabhedÄ• â€™ _ti dukkhasaccasmiÃ±hi, á¹-hapetvÄ• taá¹‡haÃ±cev
sabbadhammÄ• antogadhÄ• ; samudayasacce chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni; nirodhasa
maggasacce sammÄ• diá¹-á¹-himukhena vÄ«maá¹ƒsiddhipÄ• dapaÃ±Ã±indriyapaÃ±Ã±Ä• b
sammÄ• saá¹…kappÄ• padesena tayo nekkhammavitakkÄ• dayo, sammÄ• vÄ• cÄ• padese
sammÄ• kammantÄ• padesena tÄ«á¹‡i kÄ• yasucaritÄ• ni, sammÄ• Ä• jÄ«vamukhena app
ca, sabbesaá¹ƒyeva vÄ• etesaá¹ƒ sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• naá¹ƒ ariyakantas
saddhÄ• hatthena paá¹-iggahetabbattÄ• tesaá¹ƒ atthitÄ• ya ca atthibhÄ• vato
saddhindriyasaddhÄ• balachandiddhipÄ• dÄ• , sammÄ• vÄ• yÄ• mÄ• padesena
catubbidhasammappadhÄ• navÄ«riyindriyavÄ«riyabalavÄ«riyasambojjhaá¹…gÄ• ni, sammÄ
catubbidhasatipaá¹-á¹-hÄ• nasatindriyasatibalasatisambojjhaá¹…gÄ• ni, sammÄ• samÄ• dh
savitakkasavicÄ• rÄ• dayo tayo tayo samÄ• dhÄ«,
cittasamÄ• dhisamÄ• dhindriyasamÄ• dhibalapÄ«tipassaddhisamÄ• dhiupekkhÄ• sambojjh
evamettha `antogadhÄ• naá¹ƒ pabhedÄ• â€™ pi vinicchayo veditabbo.

__ `upamÄ• toâ€™ _ti bhÄ• ro viya hi dukkhasaccaá¹ƒ daá¹-á¹-habbaá¹ƒ, bhÄ• rÄ• dÄ• na
bhÄ• ranikkhepanamiva nirodhasaccaá¹ƒ, bhÄ• ranikkhepanÅ«pÄ• yo viya maggasaccaá¹ƒ
roganidÄ• namiva samudayasaccaá¹ƒ, rogavÅ«pasamo viya nirodhasaccaá¹ƒ, bhesajjamiva
dubbhikkhamiva vÄ• dukkhasaccaá¹ƒ, dubbuá¹-á¹-hi viya samudayasaccaá¹ƒ, subhikkhami

suvuá¹-á¹-hi viya maggasaccaá¹ƒ. apica verÄ«veramÅ«laverasamugghÄ• taverasamugghÄ
visarukkharukkhamÅ«lamÅ«lupacchedatadupacchedupÄ• yehi, bhayabhayamÅ«lanibbhaya
orimatÄ«ramahoghapÄ• rimatÄ«rataá¹ƒsampÄ• pakavÄ• yÄ• mehi ca yojetvÄ• petÄ• ni upa
`upamÄ• toâ€™ vinicchayo veditabbo.

__ `catukkatoâ€™ _ti atthi cettha dukkhaá¹ƒ na ariyasaccaá¹ƒ, atthi ariyasaccaá¹ƒ na dukk
dukkhaÃ±ceva \Ne 83/ ariyasaccaÃ±ca, atthi neva dukkhaá¹ƒ na ariyasaccaá¹ƒ. esa nayo s
maggasampayuttÄ• dhammÄ• sÄ• maÃ±Ã±aphalÄ• ni ca ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™
saá¹…khÄ• radukkhatÄ• ya dukkhaá¹ƒ na ariyasaccaá¹ƒ. nirodho ariyasaccaá¹ƒ na dukkha
ariyasaccadvayaá¹ƒ siyÄ• dukkhaá¹ƒ aniccato, na pana yassa pariÃ±Ã±Ä• ya bhagavati br
tathatthena. sabbÄ• kÄ• rena pana upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ dukkhaÃ±ceva ariy
maggasampayuttÄ• dhammÄ• sÄ• maÃ±Ã±aphalÄ• ni ca yassa pariÃ±Ã±atthaá¹ƒ bhagav
tathatthena neva dukkhaá¹ƒ na ariyasaccaá¹ƒ. evaá¹ƒ samudayÄ• dÄ«supi yathÄ• yogaá¹ƒ
pettha vinicchayo veditabbo.

__ `suÃ±Ã±atekavidhÄ• dÄ«hÄ«â€™ _ti \Be 84/ ettha suÃ±Ã±ato tÄ• va paramatthena hi s
vedakakÄ• rakanibbutagamakÄ• bhÄ• vato suÃ±Ã±Ä• nÄ«ti veditabbÄ• ni. tenetaá¹ƒ vucca

dukkhameva hi na koci dukkhito, kÄ• rako na kiriyÄ• va vijjati.

atthi nibbuti na nibbuto pumÄ• , maggamatthi gamako na vijjatÄ«ti ||

atha vÄ• ---

dhuvasubhasukhattasuÃ±Ã±aá¹ƒ, purimadvayamattasuÃ±Ã±amamatapadaá¹ƒ.

dhuvasukhaattavirahito, maggo iti suÃ±Ã±ato tesu ||

nirodhasuÃ±Ã±Ä• ni \Ee 90/ vÄ• tÄ«á¹‡i, nirodho ca sesattayasuÃ±Ã±o. phalasuÃ±Ã±o vÄ
dukkhassÄ• bhÄ• vato magge ca nirodhassa, na phalena sagabbho pakativÄ• dÄ«naá¹ƒ pa
phalaá¹ƒ dukkhasamudayÄ• naá¹ƒ nirodhamaggÄ• naÃ±ca asamavÄ• yÄ• , na hetusamave
hetuphalasamavÄ• yavÄ• dÄ«naá¹ƒ dviaá¹‡ukÄ• dÄ«ni viya. tenetaá¹ƒ vuccati ---

tayamidha nirodhasuÃ±Ã±aá¹ƒ, tayena tenÄ• pi nibbuti suÃ±Ã±Ä• .

suÃ±Ã±o phalena hetu, phalampi taá¹ƒ hetunÄ• suÃ±Ã±anti ||

evaá¹ƒ \Ne 84/ tÄ• va `suÃ±Ã±atoâ€™ vinicchayo veditabbo.

__ `ekavidhÄ• dÄ«hÄ«â€™ _ti sabbameva cettha dukkhaá¹ƒ ekavidhaá¹ƒ pavattibhÄ• vato
tividhaá¹ƒ kÄ• marÅ«pÄ• rÅ«pÅ«papatibhavabhedato, catubbidhaá¹ƒ catuÄ• hÄ• rabhedato
paÃ±cupÄ• dÄ• nakkhandhabhedato. samudayopi ekavidho pavattakabhÄ• vato, duvidho
diá¹-á¹-hisampayuttÄ• sampayuttato, tividho kÄ• mabhavavibhavataá¹‡hÄ• bhedato, catubb
paÃ±cavidho rÅ«pÄ• bhinandanÄ• dibhedato, chabbidho chataá¹‡hÄ• kÄ• yabhedato. niroc
asaá¹…khatadhÄ• tubhÄ• vato, pariyÄ• yena pana duvidho saupÄ• disesaanupÄ• disesato
catubbidho catumaggÄ• dhigamanÄ«yato, paÃ±cavidho paÃ±cÄ• bhinandanavÅ«pasamato
chataá¹‡hÄ• kÄ• yakkhayabhedato. maggopi ekavidho bhÄ• vetabbato, duvidho samathavip
dassanabhÄ• vanÄ• bhedato vÄ• \Be 85/, tividho khandhattayabhedato. ayaÃ±hi sappades
nippadesehi tÄ«hi khandhehi saá¹…gahito. yathÄ• ha ---

``na kho, Ä• vuso visÄ• kha, ariyena aá¹-á¹-haá¹…gikena maggena tayo khandhÄ• saá¹…g
visÄ• kha, khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…gahito. yÄ• cÄ• vuso visÄ• kha
sammÄ• kammanto, yo ca sammÄ• Ä• jÄ«vo --- ime dhammÄ• sÄ«lakkhandhe saá¹…gahi
sammÄ• sati, yo ca sammÄ• samÄ• dhi --- ime dhammÄ• samÄ• dhikkhandhe saá¹…gahit
sammÄ• saá¹…kappo --- ime dhammÄ• paÃ±Ã±Ä• kkhandhe \Ee 91/ saá¹…gahitÄ• â€™â

ettha hi sammÄ• vÄ• cÄ• dayo tayo sÄ«lameva. tasmÄ• te sajÄ• tito sÄ«lakkhandhena sa
pÄ• á¸·iyaá¹ƒ sÄ«lakkhandheti bhummena niddeso kato, attho pana karaá¹‡avaseneva ved
sammÄ• vÄ• yÄ• mÄ• dÄ«su pana tÄ«su samÄ• dhi attano dhammatÄ• ya Ä• rammaá¹‡e
vÄ«riye pana paggahakiccaá¹ƒ sÄ• dhente satiyÄ• ca apilÄ• panakiccaá¹ƒ sÄ• dhentiyÄ•
sakkoti.

tatrÄ• yaá¹ƒ upamÄ• --- yathÄ• hi nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• ti uyyÄ• naá¹ƒ paviá¹-á¹
supupphitaá¹ƒ campakarukkhaá¹ƒ disvÄ• hatthaá¹ƒ ukkhipitvÄ• pi gahetuá¹ƒ na sakkuá¹‡e
85/ onamitvÄ• piá¹-á¹-hiá¹ƒ dadeyya. so tassa piá¹-á¹-hiyaá¹ƒ á¹-hatvÄ• pi kampamÄ• no g
sakkuá¹‡eyya. athassa itaro aá¹ƒsakÅ«á¹-aá¹ƒ upanÄ• meyya. so ekassa piá¹-á¹-hiyaá¹ƒ á¹
aá¹ƒsakÅ«á¹-aá¹ƒ olubbha yathÄ• ruci pupphÄ• ni ocinitvÄ• piá¸·andhitvÄ• nakkhattaá¹ƒ k
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

ekato uyyÄ• naá¹ƒ paviá¹-á¹-hÄ• tayo sahÄ• yÄ• viya hi ekato jÄ• tÄ• sammÄ• vÄ• yÄ• n
supupphitacampakarukkho viya Ä• rammaá¹‡aá¹ƒ, hatthaá¹ƒ ukkhipitvÄ• pi gahetuá¹ƒ asak
dhammatÄ• ya Ä• rammaá¹‡e ekaggabhÄ• vena appetuá¹ƒ asakkonto samÄ• dhi, piá¹-á¹-h
vÄ• yÄ• mo, aá¹ƒsakÅ«á¹-aá¹ƒ datvÄ• á¹-hitasahÄ• yo \Be 86/ viya sati. yathÄ• tesu ekass
á¹-hatvÄ• ekassa aá¹ƒsakÅ«á¹-aá¹ƒ olubbha itaro yathÄ• ruci pupphaá¹ƒ gahetuá¹ƒ sakkot
paggahakiccaá¹ƒ sÄ• dhente satiyÄ• ca apilÄ• panakiccaá¹ƒ sÄ• dhentiyÄ• laddhÅ«pakÄ•
Ä• rammaá¹‡e ekaggabhÄ• vena appetuá¹ƒ. tasmÄ• samÄ• dhiyevettha sajÄ• tito samÄ• d

vÄ• yÄ• masatiyo pana kiriyato saá¹…gahitÄ• honti.

sammÄ• diá¹-á¹-hisammÄ• saá¹…kappesupi paÃ±Ã±Ä• attano dhammatÄ• ya `aniccaá¹ƒ
Ä• rammaá¹‡aá¹ƒ nicchetuá¹ƒ na sakkoti, vitakke pana Ä• koá¹-etvÄ• Ä• koá¹-etvÄ• dente
hi heraÃ±Ã±iko kahÄ• paá¹‡aá¹ƒ hatthe á¹-hapetvÄ• sabbabhÄ• gesu \Ee 92/ oloketukÄ• n
cakkhutaleneva parivattetuá¹ƒ sakkoti, aá¹…gulipabbehi pana parivattetvÄ• parivattetvÄ• i
sakkoti; evameva na paÃ±Ã±Ä• attano dhammatÄ• ya aniccÄ• divasena Ä• rammaá¹‡aá¹ƒ
abhiniropanalakkhaá¹‡ena pana Ä• hananapariyÄ• hananarasena vitakkena Ä• koá¹-entena
Ä• dÄ• ya Ä• dÄ• ya dinnameva nicchetuá¹ƒ sakkoti. tasmÄ• idhÄ• pi sammÄ• diá¹-á¹-hiye
paÃ±Ã±Ä• kkhandhena saá¹…gahitÄ• , sammÄ• saá¹…kappo pana kiriyato saá¹…gahito ho
maggo saá¹…gahaá¹ƒ gacchati. tena vuttaá¹ƒ --- ``tividho khandhattayabhedatoâ€™â€™ ti.
sotÄ• pattimaggÄ• divasena.

apica sabbÄ• neva saccÄ• ni ekavidhÄ• ni avitathattÄ• abhiÃ±Ã±eyyattÄ• vÄ• , duvidhÄ•
saá¹…khatÄ• saá¹…khatato ca, tividhÄ• ni dassanabhÄ• vanÄ• hi pahÄ• tabbato appahÄ•
nevapahÄ• tabbanÄ• pahÄ• tabbato \Ne 86/ ca, catubbidhÄ• ni pariÃ±Ã±eyyÄ• dibhedatoti.
vinicchayo veditabbo.

__ `sabhÄ• gavisabhÄ• gatoâ€™ _ti sabbÄ• neva ca saccÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ sabhÄ
dukkarapaá¹-ivedhato ca. yathÄ• ha ---

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambhav
dÅ«ratova sukhumena tÄ• lacchiggaá¸·ena asanaá¹ƒ atipÄ• teyya poá¹…khÄ• nupoá¹…kha
sattadhÄ• \Be 87/ bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ivijjheyyÄ• â€™â€™ ti? ``
dukkarataraÃ±ceva durabhisambhavataraÃ±ca --- yo sattadhÄ• bhinnassa vÄ• lassa koá¹-i
paá¹-ivijjheyyÄ• â€™â€™ ti. ``tato kho te, Ä• nanda, duppaá¹-ivijjhataraá¹ƒ paá¹-ivijjhanti ye
yathÄ• bhÅ«taá¹ƒ paá¹-ivijjhanti ... pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti ya
paá¹-ivijjhantÄ«â€™â€™ ti (SN c V 1115).

visabhÄ• gÄ• ni salakkhaá¹‡avavatthÄ• nato. purimÄ• ni ca dve sabhÄ• gÄ• ni duravagÄ•
lokiyattÄ• sÄ• savattÄ• ca, visabhÄ• gÄ• ni phalahetubhedato \Ee 93/ pariÃ±Ã±eyyappahÄ
dve sabhÄ• gÄ• ni gambhÄ«ratthena duravagÄ• hattÄ• lokuttarattÄ• anÄ• savattÄ• ca, vi
visayavisayÄ«bhedato sacchikÄ• tabbabhÄ• vetabbato ca. paá¹-hamatatiyÄ• ni cÄ• pi sabh
visabhÄ• gÄ• ni saá¹…khatÄ• saá¹…khatato. dutiyacatutthÄ• ni cÄ• pi sabhÄ• gÄ• ni hetua
ekantakusalÄ• kusalato. paá¹-hamacatutthÄ• ni cÄ• pi sabhÄ• gÄ• ni saá¹…khatato, visabh
dutiyatatiyÄ• ni cÄ• pi sabhÄ• gÄ• ni nevasekkhÄ• nÄ• sekkhabhÄ• vato, visabhÄ• gÄ• ni s

iti evaá¹ƒ pakÄ• rehi, nayehi ca vicakkhaá¹‡o.

vijaÃ±Ã±Ä• ariyasaccÄ• naá¹ƒ, sabhÄ• gavisabhÄ• gatanti ||

suttantabhÄ• janÄ«yauddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. dukkhasaccaniddesavaá¹‡á¹‡anÄ•

jÄ• tiniddeso

<190> idÄ• ni \Ne 87/ saá¹…khepato uddiá¹-á¹-hÄ• ni dukkhÄ• dÄ«ni vibhajitvÄ• dassetuá
katamaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ jÄ• tipi dukkhÄ• _ti niddesavÄ• ro Ä• raddho. tattha jÄ
dukkhaá¹-á¹-ho veditabbo; jarÄ• , maraá¹‡aá¹ƒ, soko \Be 88/, paridevo, dukkhaá¹ƒ, domana
appiyasampayogo, piyavippayogo veditabbo; appiyasampayogassa piyavippayogassa dukk
veditabbÄ• , icchÄ• ya dukkhaá¹-á¹-ho veditabbo; khandhÄ• veditabbÄ• , khandhÄ• naá¹ƒ

tattha dukkhassa ariyasaccassa kathanatthÄ• ya ayaá¹ƒ mÄ• tikÄ• --- idaÃ±hi dukkhaá¹ƒ n
nÄ• nappakÄ• raá¹ƒ, seyyathidaá¹ƒ --- dukkhadukkhaá¹ƒ, vipariá¹‡Ä• madukkhaá¹ƒ, saá¹…
paá¹-icchannadukkhaá¹ƒ, appaá¹-icchannadukkhaá¹ƒ, pariyÄ• yadukkhaá¹ƒ, nippariyÄ• yad

tattha kÄ• yikacetasikÄ• dukkhavedanÄ• sabhÄ• vato ca nÄ• mato ca dukkhattÄ• __ `du
sukhavedanÄ• vipariá¹‡Ä• mena dukkhuppattihetuto __ `vipariá¹‡Ä• madukkhaá¹ƒâ€™ _ n
avasesÄ• ca tebhÅ«makÄ• saá¹…khÄ• rÄ• udayabbayapÄ«á¸·itattÄ• __ `saá¹…khÄ• rad
pÄ«á¸·anaá¹ƒ pana maggaphalÄ• nampi atthi. tasmÄ• ete dhammÄ• dukkhasaccapariyÄ•
nÄ• mÄ• ti veditabbÄ• . kaá¹‡á¹‡asÅ«ladantasÅ«larÄ• gajapariá¸·Ä• hadosajapariá¸·Ä• hÄ•
pucchitvÄ• jÄ• nitabbato \Ee 94/ upakkamassa ca apÄ• kaá¹-abhÄ• vato __ `paá¹-icchanna
apÄ• kaá¹-adukkhantipi vuccati. dvattiá¹ƒsakammakÄ• raá¹‡Ä• disamuá¹-á¹-hÄ• no Ä• bÄ•
upakkamassa ca pÄ• kaá¹-abhÄ• vato __ `appaá¹-icchannadukkhaá¹ƒâ€™ _ nÄ• ma, pÄ• k
á¹-hapetvÄ• dukkhadukkhaá¹ƒ sesaá¹ƒ dukkhasaccavibhaá¹…ge Ä• gataá¹ƒ jÄ• tiÄ• di sab
vatthubhÄ• vato __ `pariyÄ• yadukkhaá¹ƒâ€™ _ nÄ• ma. dukkhadukkhaá¹ƒ __ `nippariyÄ• y

tattha pariyÄ• yadukkhaá¹ƒ nippariyÄ• yadukkhanti imasmiá¹ƒ padadvaye á¹-hatvÄ• dukkh
kathetabbaá¹ƒ. ariyasaccaÃ±ca nÄ• metaá¹ƒ pÄ• á¸·iyaá¹ƒ saá¹…khepatopi Ä• gacchati vitt
Ä• gataá¹-á¹-hÄ• ne saá¹…khepenapi vitthÄ• renapi kathetuá¹ƒ vaá¹-á¹-ati \Ne 88/. vitthÄ• n
pana vitthÄ• reneva kathetuá¹ƒ vaá¹-á¹-ati, na saá¹…khepena. taá¹ƒ idaá¹ƒ imasmiá¹ƒ á¹-hÄ
Ä• gatanti vitthÄ• reneva kathetabbaá¹ƒ. tasmÄ• yaá¹ƒ taá¹ƒ niddesavÄ• re ``tattha katama
ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• â€™â€™ tiÄ• dÄ«ni padÄ• ni gahetvÄ• ``jÄ• ti veditabbÄ•
veditabboâ€™â€™ tiÄ• di vuttaá¹ƒ. tattha jÄ• tiÄ• dÄ«ni tÄ• va ``tattha katamÄ• jÄ• ti? yÄ•
sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jÄ• ti saÃ±jÄ• tÄ«â€™â€™ ti imassa pana padabhÄ

veditabbÄ• ni.

<191> tatrÄ• yaá¹ƒ \Be 89/ atthavaá¹‡á¹‡anÄ• --- __tesaá¹ƒ tesaá¹ƒ sattÄ• na_nti ayaá¹ƒ
sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddeso. yÄ• devadattassa jÄ• ti, yÄ• somadattassa jÄ• tÄ«t
kathiyamÄ• ne neva sattÄ• pariyÄ• dÄ• naá¹ƒ gacchanti, na sabbaá¹ƒ aparatthadÄ«panaá
dvÄ«hi padehi na koci satto apariyÄ• dinno hoti, na kiÃ±ci aparatthadÄ«panaá¹ƒ na sijjhati.
``yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naâ€™â€™ nti. __tamhi tamhÄ«_ti ayaá¹ƒ jÄ• tigativasena an
sattanikÄ• yÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aniddeso. __sattanikÄ• ye_ti sattÄ• naá¹ƒ nikÄ• ye, sa
sattasamÅ«heti attho.

__jÄ• tÄ«_ti ayaá¹ƒ jÄ• tisaddo anekattho. tathÄ• hesa ``ekampi jÄ• tiá¹ƒ, dvepi jÄ• tiyoâ€™
MN II 257) ettha bhave Ä• gato. ``atthi visÄ• khe \Ee 95/, nigaá¹‡á¹-hÄ• nÄ• ma samaá¹‡aj
III 71) ettha nikÄ• ye. ``tiriyÄ• nÄ• ma tiá¹‡ajÄ• ti nÄ• bhiyÄ• uggantvÄ• nabhaá¹ƒ Ä• hac
ti (AN b V 196) ettha paÃ±Ã±attiyaá¹ƒ. ``jÄ• ti dvÄ«hi khandhehi saá¹…gahitÄ• â€™â€™ ti
saá¹…khatalakkhaá¹‡e. ``yaá¹ƒ, bhikkhave, mÄ• tukucchimhi paá¹-hamaá¹ƒ cittaá¹ƒ uppann
viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tubhÅ«taá¹ƒ, tadupÄ• dÄ• ya sÄ• vassa jÄ• tÄ«â€™â€™ ti (Vin I 12
``sampatijÄ• to, Ä• nanda, bodhisattoâ€™â€™ ti (MN III 207) ettha pasÅ«tiyaá¹ƒ. ``anupakk
jÄ• tivÄ• denÄ• â€™â€™ ti (DN I 331) ettha kule. ``yatohaá¹ƒ, bhagini, ariyÄ• ya jÄ• tiyÄ• j
351) ettha ariyasÄ«le. idha panÄ• yaá¹ƒ savikÄ• resu paá¹-hamÄ• bhinibbattakkhandhesu v
jÄ• yamÄ• nakavasena jÄ• tÄ«ti idamettha sabhÄ• vapaccattaá¹ƒ. saÃ±jÄ• yanavasena __s
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. okkamanavasena __okkanti_. jÄ• yanaá¹-á¹-hena vÄ• __jÄ• ti, _
aparipuá¹‡á¹‡Ä• yatanavasena yuttÄ• . saÃ±jÄ• yanaá¹-á¹-hena __saÃ±jÄ• ti, _ sÄ• paripu
yuttÄ• . okkamanaá¹-á¹-hena __okkanti, _ sÄ• aá¹‡á¸• ajajalÄ• bujavasena yuttÄ• . te hi aá
vatthikosaÃ±ca \Ne 89/ okkamanti, okkamantÄ• pi pavisantÄ• viya paá¹-isandhiá¹ƒ gaá¹‡ha
abhinibbattanaá¹-á¹-hena __abhinibbatti_. sÄ• saá¹ƒsedajaopapÄ• tikavasena yuttÄ• . te h
nibbattanti. ayaá¹ƒ tÄ• va sammutikathÄ• .

idÄ• ni \Be 90/ paramatthakathÄ• hoti. khandhÄ• eva hi paramatthato pÄ• tubhavanti, na
__khandhÄ• na_nti ekavokÄ• rabhave ekassa, catuvokÄ• rabhave catunnaá¹ƒ, paÃ±cavokÄ
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __pÄ• tubhÄ• vo_ti uppatti. __Ä• yatanÄ• na_nti ettha tatra tatra
uppajjamÄ• nÄ• yatanavasena saá¹…gaho veditabbo. __paá¹-ilÄ• bho_ti santatiyaá¹ƒ pÄ• t
pÄ• tubhavantÄ• neva hi tÄ• ni paá¹-iladdhÄ• ni nÄ• ma honti. __ayaá¹ƒ vuccati jÄ• tÄ«_ti a
kathiyati. sÄ• panesÄ• tattha tattha bhave paá¹-hamÄ• bhinibbattilakkhaá¹‡Ä• , nÄ«yyÄ• t
idha ummujjanapaccupaá¹-á¹-hÄ• nÄ• , phalavasena dukkhavicittatÄ• paccupaá¹-á¹-hÄ• nÄ

idÄ• ni __ `jÄ• tiyÄ• dukkhaá¹-á¹-ho veditabboâ€™ _ti ayaÃ±hi jÄ• ti sayaá¹ƒ na dukkhÄ• ,
vatthubhÄ• vena dukkhÄ• ti \Ee 96/ vuttÄ• . kataradukkhassa panÄ• yaá¹ƒ vatthÅ«ti? yaá¹ƒ
bÄ• lapaá¹‡á¸• itasuttÄ• dÄ«su (MN III 246 Ä• dayo) bhagavatÄ• pi upamÄ• vasena pakÄ•

yaÃ±ca sugatiyaá¹ƒ manussaloke gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ dukkhaá¹ƒ uppajjati,
vatthu. tatridaá¹ƒ gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ dukkhaá¹ƒ --- ayaÃ±hi satto mÄ• tuku
uppalapadumapuá¹‡á¸• arÄ«kÄ• dÄ«su nibbattati. atha kho heá¹-á¹-hÄ• Ä• mÄ• sayassa u
udarapaá¹-alapiá¹-á¹-hikaá¹‡á¸• akÄ• naá¹ƒ vemajjhe paramasambÄ• dhe tibbandhakÄ• re
nÄ• nÄ• kuá¹‡apagandhaparibhÄ• vite asuciparamaduggandhapavanavicarite adhimattajeg
pÅ«timacchapÅ«tikummÄ• sacandanikÄ• dÄ«su kimi viya nibbattati. so tattha nibbatto dasa
mÄ• tukucchisambhavena usmanÄ• puá¹-apÄ• kaá¹ƒ viya paccamÄ• no piá¹-á¹-hapiá¹‡á¸•
samiÃ±janapasÄ• raá¹‡Ä• dirahito adhimattaá¹ƒ dukkhaá¹ƒ paccanubhotÄ«ti. idaá¹ƒ tÄ• va
`gabbhokkantimÅ«lakaá¹ƒâ€™ _ dukkhaá¹ƒ.

yaá¹ƒ pana so mÄ• tu sahasÄ• upakkhalanagamananisÄ«danauá¹-á¹-hÄ• naparivattanÄ•
eá¸·ako viya ahiguá¹‡á¹-hikahatthagato sappapotako viya ca
Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanaodhunananiddhunanÄ• dinÄ• upakkamena adhimattaá
sÄ«tudakapÄ• nakÄ• le sÄ«tanarakÅ«papanno \Ne 90/ viya, uá¹‡hayÄ• gubhattÄ• diajjhoha
aá¹…gÄ• ravuá¹-á¹-hisamparikiá¹‡á¹‡o viya, loá¹‡ambilÄ• diajjhoharaá¹‡akÄ• le
khÄ• rÄ• paá¹-icchakÄ• dikammakÄ• raá¹‡appatto viya tibbaá¹ƒ dukkhamanubhoti --- idaá¹
`gabbhapariharaá¹‡amÅ«lakaá¹ƒâ€™ _ dukkhaá¹ƒ.

yaá¹ƒ \Be 91/ panassa mÅ«á¸·hagabbhÄ• ya mÄ• tuyÄ• mittÄ• maccasuhajjÄ• dÄ«hipi ad
dukkhuppattiá¹-á¹-hÄ• ne chedanaphÄ• lanÄ• dÄ«hi dukkhaá¹ƒ uppajjati --- idaá¹ƒ __ `gabb
dukkhaá¹ƒ. yaá¹ƒ vijÄ• yamÄ• nÄ• ya mÄ• tuyÄ• kammajehi vÄ• tehi parivattetvÄ• naraka
atibhayÄ• nakaá¹ƒ yonimaggaá¹ƒ paá¹-ipÄ• tiyamÄ• nassa \Ee 97/ paramasambÄ• dhena y
viya nikkaá¸• á¸• hiyamÄ• nassa mahÄ• nÄ• gassa narakasattassa viya ca saá¹…ghÄ• á¹-a
dukkhaá¹ƒ uppajjati --- idaá¹ƒ __ `vijÄ• yanamÅ«lakaá¹ƒâ€™ _ dukkhaá¹ƒ. yaá¹ƒ pana jÄ• t
taruá¹‡avaá¹‡asadisassa sukumÄ• rasarÄ«rassa hatthaggahaá¹‡anhÄ• panadhovanacoá¸·
sÅ«cimukhakhuradhÄ• ravijjhanaphÄ• lanasadisaá¹ƒ dukkhaá¹ƒ uppajjati --- idaá¹ƒ mÄ• tuk
nikkhamanamÅ«lakaá¹ƒâ€™ _ dukkhaá¹ƒ. yaá¹ƒ tato paraá¹ƒ pavattiyaá¹ƒ attanÄ• va attÄ•
acelakavatÄ• divasena Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyuttassa, kodhavasena abhu
dukkhaá¹ƒ hoti --- idaá¹ƒ __ `attÅ«pakkamamÅ«lakaá¹ƒâ€™ _ dukkhaá¹ƒ.

yaá¹ƒ pana parato vadhabandhanÄ• dÄ«ni anubhavantassa dukkhaá¹ƒ uppajjati --- idaá¹ƒ
`parÅ«pakkamamÅ«lakaá¹ƒâ€™ _ dukkhanti. iti imassa sabbassÄ• pi dukkhassa ayaá¹ƒ jÄ•
tenetaá¹ƒ vuccati ---

jÄ• yetha no ce narakesu satto,

tatthaggidÄ• hÄ• dikamappasayhaá¹ƒ.

labhetha dukkhaá¹ƒ nu kuhiá¹ƒ patiá¹-á¹-haá¹ƒ,

iccÄ• ha dukkhÄ• ti munÄ«dha jÄ• ti ||

dukkhaá¹ƒ tiracchesu kasÄ• patoda-

daá¹‡á¸• Ä• bhighÄ• tÄ• dibhavaá¹ƒ anekaá¹ƒ.

yaá¹ƒ \Ne 91/ taá¹ƒ kathaá¹ƒ tattha bhaveyya jÄ• tiá¹ƒ,

vinÄ• tahiá¹ƒ jÄ• ti tatopi dukkhÄ• ||

petesu dukkhaá¹ƒ pana khuppipÄ• sÄ• -

vÄ• tÄ• tapÄ• dippabhavaá¹ƒ vicittaá¹ƒ.

yasmÄ• ajÄ• tassa na tattha atthi,

tasmÄ• pi dukkhaá¹ƒ muni jÄ• timÄ• ha ||

tibbandhakÄ• re \Be 92/ ca asayhasÄ«te,

lokantare yaá¹ƒ asuresu dukkhaá¹ƒ.

na taá¹ƒ bhave tattha na cassa jÄ• ti,

yato ayaá¹ƒ jÄ• ti tatopi dukkhÄ• ||

yaÃ±cÄ• pi \Ee 98/ gÅ«thanarake viya mÄ• tugabbhe,

satto vasaá¹ƒ ciramato bahi nikkhamanaÃ±ca.

pappoti dukkhamatighoramidampi natthi,

jÄ• tiá¹ƒ vinÄ• itipi jÄ• tirayaÃ±hi dukkhÄ• ||

kiá¹ƒ bhÄ• sitena bahunÄ• nanu yaá¹ƒ kuhiÃ±ci,

atthÄ«dha kiÃ±cidapi dukkhamidaá¹ƒ kadÄ• ci.

nevatthi jÄ• tivirahe yadato mahesÄ«,

dukkhÄ• ti sabbapaá¹-hamaá¹ƒ imamÄ• ha jÄ• tinti ||

jarÄ• niddeso

<192> __jarÄ• _niddese __jarÄ• _ti sabhÄ• vapaccattaá¹ƒ. __jÄ«raá¹‡atÄ• _ti Ä• kÄ• ranid
__khaá¹‡á¸• icca_ntiÄ• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ• . pacchimÄ• dve pakatini
iminÄ• padena sabhÄ• vato dÄ«pitÄ• , tenassÄ• idaá¹ƒ sabhÄ• vapaccattaá¹ƒ. jÄ«raá¹‡at
92/, tenassÄ• yaá¹ƒ Ä• kÄ• raniddeso. khaá¹‡á¸• iccanti iminÄ• kÄ• lÄ• tikkame dantanakh
khaá¹‡á¸• itabhÄ• vakaraá¹‡akiccato. __pÄ• licca_nti iminÄ• kesalomÄ• naá¹ƒ palitabhÄ• v
__valittacatÄ• _ti iminÄ• maá¹ƒsaá¹ƒ milÄ• petvÄ• tace valittabhÄ• vakaraá¹‡akiccato dÄ«
khaá¹‡á¸• iccanti Ä• dayo tayo kÄ• lÄ• tikkame kiccaniddesÄ• . tehi imesaá¹ƒ vikÄ• rÄ• naá
pÄ• kaá¹-Ä«bhÅ«tÄ• ti pÄ• kaá¹-ajarÄ• dassitÄ• . yatheva hi udakassa vÄ• vÄ• tassa vÄ•
tiá¹‡arukkhÄ• dÄ«naá¹ƒ saá¹ƒsaggapalibhaggatÄ• ya vÄ• jhÄ• matÄ• ya vÄ• gatamaggo
gatamaggo tÄ• neva udakÄ• dÄ«ni, evameva jarÄ• ya dantÄ• dÄ«su khaá¹‡á¸• iccÄ• divas
cakkhuá¹ƒ ummÄ«letvÄ• pi gayhati. na ca khaá¹‡á¸• iccÄ• dÄ«neva jarÄ• ; na hi jarÄ• cakk

__Ä• yuno_ \Be 93/ __saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko_ti imehi pana padehi kÄ• lÄ•
Ä• yukkhayacakkhÄ• diindriyaparipÄ• kasaá¹…khÄ• tÄ• ya pakatiyÄ• dÄ«pitÄ• . tenassime
veditabbÄ• . tattha yasmÄ• jaraá¹ƒ pattassa Ä• yu hÄ• yati tasmÄ• jarÄ• ``Ä• yuno saá¹ƒh
phalÅ«pacÄ• rena vuttÄ• . yasmÄ• daharakÄ• le suppasannÄ• ni sukhumampi \Ee 99/ atta
gaá¹‡hanasamatthÄ• ni cakkhÄ• dÄ«ni indriyÄ• ni jaraá¹ƒ pattassa paripakkÄ• ni Ä• luá¸·itÄ
oá¸·Ä• rikampi attano visayaá¹ƒ gahetuá¹ƒ asamatthÄ• ni honti, tasmÄ• ``indriyÄ• naá¹ƒ pa
phalÅ«pacÄ• reneva vuttÄ• .

sÄ• panesÄ• evaá¹ƒ niddiá¹-á¹-hÄ• sabbÄ• pi jarÄ• pÄ• kaá¹-Ä• paá¹-icchannÄ• ti duvid
dantÄ• dÄ«su khaá¹‡á¸• Ä• dibhÄ• vadassanato rÅ«padhammesu jarÄ• __ `pÄ• kaá¹-ajarÄ
pana jarÄ• tÄ• disassa vikÄ• rassa adassanato __ `paá¹-icchannajarÄ• â€™ _ nÄ• ma. tatt
khaá¹‡á¸• Ä• dibhÄ• vo dissati, so tÄ• disÄ• naá¹ƒ dantÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ• vaá
disvÄ• manodvÄ• rena cintetvÄ• ``ime dantÄ• jarÄ• ya pahaá¹-Ä• â€™â€™ ti jaraá¹ƒ jÄ•
baddhÄ• ni gosiá¹…gÄ• dÄ«ni oloketvÄ• heá¹-á¹-hÄ• udakassa atthibhÄ• vaá¹ƒ jÄ• nanaá
savÄ«cÄ«ti evampi ayaá¹ƒ jarÄ• duvidhÄ• hoti. tattha maá¹‡ikanakarajatapavÄ• á¸·acanda
mandadasakÄ• dÄ«su pÄ• á¹‡Ä«naá¹ƒ viya ca pupphaphalapallavÄ• dÄ«su apÄ• á¹‡Ä«naá
vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ dubbiÃ±Ã±eyyattÄ• jarÄ• __ `avÄ«cijarÄ• â€™ _ nÄ• ma, nira
aÃ±Ã±esu pana yathÄ• vuttesu antarantarÄ• vaá¹‡á¹‡avisesÄ• dÄ«naá¹ƒ suviÃ±Ã±eyyattÄ

nÄ• ma.

tattha \Ne 93/ savÄ«cijarÄ• upÄ• dinnÄ• nupÄ• dinnakavasena evaá¹ƒ dÄ«petabbÄ• --- da
paá¹-hamameva khÄ«radantÄ• nÄ• ma uá¹-á¹-hahanti, na te thirÄ• . tesu pana patitesu pur
te paá¹-hamameva setÄ• honti, jarÄ• vÄ• tena pana pahaá¹-akÄ• le kÄ• á¸·akÄ• honti. kes
tambÄ• pi honti kÄ• á¸·akÄ• pi setÄ• pi. chavi pana salohitikÄ• hoti. vaá¸• á¸• hantÄ• naá¹ƒ
odÄ• tÄ• naá¹ƒ odÄ• tabhÄ• vo, kÄ• á¸·akÄ• naá¹ƒ kÄ• á¸·akabhÄ• vo paÃ±Ã±Ä• yati, jarÄ
vaá¸·iá¹ƒ gaá¹‡hÄ• ti. sabbampi sassaá¹ƒ vapitakÄ• le setaá¹ƒ hoti, pacchÄ• nÄ«laá¹ƒ, jarÄ
pahaá¹-akÄ• le paá¹‡á¸• ukaá¹ƒ hoti. ambaá¹…kurenÄ• pi dÄ«petuá¹ƒ vaá¹-á¹-ati eva. __ay
ayaá¹ƒ \Be 94/ jarÄ• nÄ• ma kathiyati. sÄ• panesÄ• \Ee 100/ khandhaparipÄ• kalakkhaá¹
maraá¹‡Å«panayanarasÄ• , yobbanavinÄ• sapaccupaá¹-á¹-hÄ• nÄ• .

__ `jarÄ• ya dukkhaá¹-á¹-ho veditabboâ€™ _ti ettha pana ayampi sayaá¹ƒ na dukkhÄ• , du
vatthubhÄ• vena dukkhÄ• ti vuttÄ• . katarassa dukkhassa? kÄ• yadukkhassa ceva domanas
hi attabhÄ• vo jarasakaá¹-aá¹ƒ viya dubbalo hoti, á¹-hÄ• tuá¹ƒ vÄ• gantuá¹ƒ vÄ• nisÄ«dituá
balavaá¹ƒ kÄ• yadukkhaá¹ƒ uppajjati; puttadÄ• re yathÄ• pure asallakkhente domanassaá¹ƒ
dvinnampi dukkhÄ• naá¹ƒ vatthubhÄ• vena dukkhÄ• ti veditabbÄ• . apica ---

aá¹…gÄ• naá¹ƒ sithilabhÄ• vÄ• , indriyÄ• naá¹ƒ vikÄ• rato.

yobbanassa vinÄ• sena, balassa upaghÄ• tato ||

vippavÄ• sÄ• satÄ• dÄ«naá¹ƒ, puttadÄ• rehi attano.

apasÄ• danÄ«yato ceva, bhÄ«yyo bÄ• lattapattiyÄ• ||

pappoti dukkhaá¹ƒ yaá¹ƒ macco, kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ tathÄ• .

sabbametaá¹ƒ jarÄ• hetu, yasmÄ• tasmÄ• jarÄ• dukhÄ• ti ||

maraá¹‡aniddeso

<193> __maraá¹‡a_niddese cavanakavasena __cuti; _ ekacatupaÃ±cakkhandhÄ• ya cutiyÄ
__cavanatÄ• _ti bhÄ• vavacanena lakkhaá¹‡anidassanaá¹ƒ. __bhedo_ti cutikhandhÄ• naá¹
bhaá¹…guppattiparidÄ«panaá¹ƒ \Ne 94/. __antaradhÄ• na_nti ghaá¹-assa viya bhinnassa b
cutikhandhÄ• naá¹ƒ yena kenaci pariyÄ• yena á¹-hÄ• nÄ• bhÄ• vaparidÄ«panaá¹ƒ. __macc
maccusaá¹…khÄ• taá¹ƒ maraá¹‡aá¹ƒ. kÄ• lo nÄ• ma antako, tassa kiriyÄ• __kÄ• lakiriyÄ•
maraá¹‡aá¹ƒ dÄ«pitaá¹ƒ hoti.

idÄ• ni paramatthena dÄ«petuá¹ƒ __khandhÄ• naá¹ƒ bhedo_tiÄ• dimÄ• ha. paramatthena
satto nÄ• ma koci marati. khandhesu pana bhijjamÄ• nesu satto marati bhinnesu matoti voh
catupaÃ±cavokÄ• ravasena khandhÄ• naá¹ƒ bhedo, ekavokÄ• ravasena kaá¸·evarassa nik
khandhÄ• naá¹ƒ bhedo, sesadvayavasena \Ee 101/ kaá¸·evarassa \Be 95/ nikkhepo veditab
rÅ«pakÄ• yasaá¹…khÄ• tassa kaá¸·evarassa sambhavato. yasmÄ• vÄ• cÄ• tumahÄ• rÄ•
kiÃ±ci nikkhipati, tasmÄ• tesaá¹ƒ vasena khandhÄ• naá¹ƒ bhedo. manussÄ• dÄ«su kaá¸·ev
kaá¸·evarassa nikkhepakaraá¹‡ato maraá¹‡aá¹ƒ ``kaá¸·evarassa nikkhepoâ€™â€™ ti vutta

__jÄ«vitindriyassa upacchedo_ti iminÄ• indriyabaddhasseva maraá¹‡aá¹ƒ nÄ• ma hoti, an
maraá¹‡aá¹ƒ nÄ• ma natthÄ«ti dasseti. `sassaá¹ƒ mataá¹ƒ, rukkho matoâ€™ ti idaá¹ƒ pana
atthato pana evarÅ«pÄ• ni vacanÄ• ni sassÄ• dÄ«naá¹ƒ khayavayabhÄ• vameva dÄ«penti.
idaá¹ƒ sabbampi maraá¹‡aá¹ƒ nÄ• ma kathiyati.

apicettha khaá¹‡ikamaraá¹‡aá¹ƒ, sammutimaraá¹‡aá¹ƒ, samucchedamaraá¹‡anti ayampi b
`khaá¹‡ikamaraá¹‡aá¹ƒâ€™ _ nÄ• ma pavatte rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ bhedo. `tisso
__ `sammutimaraá¹‡aá¹ƒâ€™ _ nÄ• ma. khÄ«á¹‡Ä• savassa appaá¹-isandhikÄ• kÄ• lakiriy
`samucchedamaraá¹‡aá¹ƒâ€™ _ nÄ• ma. imasmiá¹ƒ panatthe sammutimaraá¹‡aá¹ƒ adhipp
upakkamamaraá¹‡aá¹ƒ, sarasamaraá¹‡aá¹ƒ, Ä• yukkhayamaraá¹‡aá¹ƒ, puÃ±Ã±akkhayama
tayidaá¹ƒ cutilakkhaá¹‡aá¹ƒ, viyogarasaá¹ƒ, vippavÄ• sapaccupaá¹-á¹-hÄ• naá¹ƒ.

__ `maraá¹‡assa dukkhaá¹-á¹-ho veditabboâ€™ _ti ettha pana idampi sayaá¹ƒ na dukkhaá
vatthubhÄ• vena dukkhanti vuttaá¹ƒ. maraá¹‡antikÄ• pi hi sÄ• rÄ«rikÄ• vedanÄ• , paá¹-ivÄ
Ä• dittatiá¹‡ukkÄ• \Ne 95/ viya, sarÄ«raá¹ƒ nidahanti. narakanimittÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ
balavadomanassaá¹ƒ uppajjati. iti imesaá¹ƒ dvinnampi dukkhÄ• naá¹ƒ vatthubhÄ• vena duk
ca ---

pÄ• passa pÄ• pakammÄ• di, nimittamanupassato.

bhaddassÄ• pasahantassa, viyogaá¹ƒ piyavatthukaá¹ƒ ||

mÄ«yamÄ• nassa \Ee 102/ yaá¹ƒ dukkhaá¹ƒ, mÄ• nasaá¹ƒ avisesato.

sabbesaÃ±cÄ• pi yaá¹ƒ sandhi-bandhanacchedanÄ• dikaá¹ƒ ||

vitujjamÄ• namammÄ• naá¹ƒ, hoti dukkhaá¹ƒ sarÄ«rajaá¹ƒ.

asayhamappaá¹-ikÄ• raá¹ƒ, dukkhassetassidaá¹ƒ yato.

maraá¹‡aá¹ƒ vatthu tenetaá¹ƒ, dukkhamicceva bhÄ• sitanti ||

apica \Be 96/ imÄ• ni jÄ• tijarÄ• maraá¹‡Ä• ni nÄ• ma imesaá¹ƒ sattÄ• naá¹ƒ vadhakapacc
gavesantÄ• ni vicaranti. yathÄ• hi purisassa tÄ«su paccÄ• mittesu otÄ• rÄ• pekkhesu vicar
``ahaá¹ƒ asukaaraÃ±Ã±assa nÄ• ma vaá¹‡á¹‡aá¹ƒ kathetvÄ• etaá¹ƒ Ä• dÄ• ya tattha gami
dukkaraá¹ƒ natthÄ«â€™â€™ ti. dutiyo vadeyya ``ahaá¹ƒ tava etaá¹ƒ gahetvÄ• gatakÄ• le p
karissÄ• mi, ettha mayhaá¹ƒ dukkaraá¹ƒ natthÄ«â€™â€™ ti. tatiyo vadeyya --- ``tayÄ• etas
kate tiá¹‡hena asinÄ• sÄ«sacchedanaá¹ƒ nÄ• ma mayhaá¹ƒ bhÄ• ro hotÅ«â€™â€™ ti. te e
kareyyuá¹ƒ.

tattha paá¹-hamapaccÄ• mittassa araÃ±Ã±assa vaá¹‡á¹‡aá¹ƒ kathetvÄ• taá¹ƒ Ä• dÄ• ya ta
suhajjaÃ±Ä• timaá¹‡á¸• alato nikkaá¸• á¸• hitvÄ• yattha katthaci nibbattÄ• panaá¹ƒ nÄ• ma
dutiyassa pothetvÄ• dubbalakaraá¹‡aá¹ƒ viya nibbattakkhandhesu nipatitvÄ•
parÄ• dhÄ«namaÃ±caparÄ• yaá¹‡abhÄ• vakaraá¹‡aá¹ƒ jarÄ• ya kiccaá¹ƒ. tatiyassa tiá¹‡he
viya jÄ«vitakkhayapÄ• panaá¹ƒ maraá¹‡assa kiccanti veditabbaá¹ƒ.

apicettha jÄ• tidukkhaá¹ƒ sÄ• dÄ«navamahÄ• kantÄ• rappaveso viya daá¹-á¹-habbaá¹ƒ. jar
annapÄ• narahitassa \Ne 96/ dubbalyaá¹ƒ viya daá¹-á¹-habbaá¹ƒ. maraá¹‡adukkhaá¹ƒ dubb
iriyÄ• pathapavattane vihataparakkamassa vÄ• á¸·Ä• dÄ«hi anayabyasanÄ• pÄ• danaá¹ƒ v

sokaniddeso

<194> __soka_niddese byasatÄ«ti byasanaá¹ƒ; hitasukhaá¹ƒ khipati viddhaá¹ƒsetÄ«ti attho
byasanaá¹ƒ Ã±Ä• tibyasanaá¹ƒ; corarogabhayÄ• dÄ«hi Ã±Ä• tikkhayo Ã±Ä• tivinÄ• soti atth
phuá¹-á¹-hassÄ• _ti \Ee 103/ ajjhotthaá¹-assa abhibhÅ«tassa samannÄ• gatassÄ• ti attho. s
ayaá¹ƒ pana viseso --- bhogÄ• naá¹ƒ byasanaá¹ƒ __bhogabyasanaá¹ƒ; _ rÄ• jacorÄ• divas
bhogavinÄ• soti attho. rogoyeva byasanaá¹ƒ __rogabyasanaá¹ƒ; _ rogo hi Ä• rogyaá¹ƒ byas
byasanaá¹ƒ. sÄ«lassa byasanaá¹ƒ __sÄ«labyasanaá¹ƒ; _ dussÄ«lyassetaá¹ƒ nÄ• maá¹ƒ. s
vinÄ• sayamÄ• nÄ• uppannÄ• diá¹-á¹-hiyeva byasanaá¹ƒ __diá¹-á¹-hibyasanaá¹ƒ_. ettha c
anipphannÄ• ni, pacchimÄ• ni tÄ«á¹‡i nipphannÄ• ni tilakkhaá¹‡abbhÄ• hatÄ• ni. purimÄ• n
na akusalÄ• ni. sÄ«ladiá¹-á¹-hibyasanadvayaá¹ƒ akusalaá¹ƒ.

__aÃ±Ã±ataraÃ±Ã±atarenÄ• _ti \Be 97/ gahitesu vÄ• yena kenaci aggahitesu vÄ• mittÄ• n
kenaci. __samannÄ• gatassÄ• _ti samanubandhassa aparimuccamÄ• nassa. __aÃ±Ã±atar
yena kenaci sokadukkhassa uppattihetunÄ• . __soko_ti socanakavasena soko; idaá¹ƒ tehi k
upajjanakasokassa sabhÄ• vapaccattaá¹ƒ. __socanÄ• _ti socanÄ• karo. __socitatta_nti soc
abbhantare soko. dutiyapadaá¹ƒ upasaggavasena vaá¸• á¸• hitaá¹ƒ. so hi abbhantare sukkh

parisukkhÄ• pento viya uppajjatÄ«ti ``antosoko antoparisokoâ€™â€™ ti vuccati.

__cetaso parijjhÄ• yanÄ• _ti cittassa jhÄ• yanÄ• kÄ• ro. soko hi uppajjamÄ• no aggi viya ci
paridahati, ``cittaá¹ƒ me jhÄ• maá¹ƒ, na me kiÃ±ci paá¹-ibhÄ• tÄ«â€™â€™ ti vadÄ• peti. du
tassa bhÄ• vo __domanassaá¹ƒ_. anupaviá¹-á¹-haá¹-á¹-hena sokova sallanti __sokasallaá¹
ayaá¹ƒ soko nÄ• ma kathiyati. so panÄ• yaá¹ƒ kiÃ±cÄ• pi atthato domanassavedanÄ• va \N
santepi antonijjhÄ• nalakkhaá¹‡o, cetaso parinijjhÄ• yanaraso, anusocanapaccupaá¹-á¹-hÄ•

__ `sokassa dukkhaá¹-á¹-ho veditabboâ€™ _ti ettha pana ayaá¹ƒ sabhÄ• vadukkhattÄ• ce
vatthubhÄ• vena dukkhoti vutto. kataradukkhassÄ• ti? kÄ• yikadukkhassa ceva javanakkha
sokavegena hi hadaye mahÄ• gaá¹‡á¸• o uá¹-á¹-hahitvÄ• paripaccitvÄ• bhijjati, mukhato v
nikkhamati, balavaá¹ƒ kÄ• yadukkhaá¹ƒ uppajjati. ``ettakÄ• me Ã±Ä• tayo khayaá¹ƒ gatÄ•
ti cintentassa ca balavaá¹ƒ domanassaá¹ƒ uppajjati. iti imesaá¹ƒ dvinnaá¹ƒ dukkhÄ• naá¹ƒ v
dukkhoti veditabbo. apica ---

sattÄ• naá¹ƒ hadayaá¹ƒ soko, sallaá¹ƒ viya vitujjati.

aggitattova nÄ• rÄ• co, bhusaÃ±ca á¸• ahate puna ||

samÄ• vahati ca byÄ• dhi-jarÄ• maraá¹‡abhedanaá¹ƒ.

dukkhampi vividhaá¹ƒ yasmÄ• , tasmÄ• dukkhoti vuccatÄ«ti ||

paridevaniddeso

<195> __parideva_niddese \Be 98/ `mayhaá¹ƒ dhÄ«tÄ• , mayhaá¹ƒ puttoâ€™ ti evaá¹ƒ Ä•
rodanti etenÄ• ti __Ä• devo_. taá¹ƒ taá¹ƒ vaá¹‡á¹‡aá¹ƒ parikittetvÄ• parikittetvÄ• devanti e
tato parÄ• ni dve dve padÄ• ni purimadvayasseva Ä• kÄ• rabhÄ• vaniddesavasena vuttÄ• r
__palÄ• po_ti tucchaá¹ƒ niratthakavacanaá¹ƒ. upaá¸• á¸• habhaá¹‡itaaÃ±Ã±abhaá¹‡itÄ• div
__vippalÄ• po. lÄ• lappo_ti punappunaá¹ƒ lapanaá¹ƒ. lÄ• lappanÄ• kÄ• ro __lÄ• lappanÄ• _
__lÄ• lappitattaá¹ƒ. ayaá¹ƒ vuccati paridevo_ti ayaá¹ƒ paridevo nÄ• ma kathiyati. so lÄ• lapp
guá¹‡adosaparikittanaraso, sambhamapaccupaá¹-á¹-hÄ• no.

__ `paridevassa dukkhaá¹-á¹-ho veditabboâ€™ _ti ettha pana ayampi sayaá¹ƒ na dukkho,
kÄ• yadukkhadomanassadukkhÄ• naá¹ƒ pana vatthubhÄ• vena dukkhoti vutto. paridevanto
muá¹-á¹-hÄ«hi \Ne 98/ potheti, ubhohi hatthehi uraá¹ƒ paharati \Ee 105/ piá¹ƒsati, sÄ«sena
yujjhati. tenassa balavaá¹ƒ kÄ• yadukkhaá¹ƒ uppajjati. `ettakÄ• me Ã±Ä• tayo khayaá¹ƒ va
gatÄ• â€™ tiÄ• dÄ«ni cinteti. tenassa balavaá¹ƒ domanassaá¹ƒ uppajjati. iti imesaá¹ƒ dvinn

vatthubhÄ• vena dukkhoti veditabbo. apica ---

yaá¹ƒ sokasallavihato paridevamÄ• no,

kaá¹‡á¹-hoá¹-á¹-hatÄ• lutalasosajamappasayhaá¹ƒ.

bhiyyodhimattamadhigacchatiyeva dukkhaá¹ƒ,

dukkhoti tena bhagavÄ• paridevamÄ• hÄ• ti ||

dukkhadomanassaniddeso

196-7__._ __dukkhadomanassa_niddesÄ• heá¹-á¹-hÄ• dhammasaá¹…gahaá¹-á¹-hakathÄ
eva. lakkhaá¹‡Ä• dÄ«ni pana tesaá¹ƒ tattha vuttÄ• neva.

`dukkhassa dukkhaá¹-á¹-ho veditabbo, domanassassa dukkhaá¹-á¹-ho veditabboâ€™ ti ett
sayaÃ±ca dukkhattÄ• kÄ• yikacetasikadukkhÄ• naÃ±ca vatthubhÄ• vena dukkhanti vuttaá¹
kaá¹‡á¹‡anÄ• sikÄ• naÃ±ca chedanadukkhena dukkhitassa \Be 99/, anÄ• thasÄ• lÄ• yaá¹ƒ
katvÄ• nipannassa, vaá¹‡amukhehi puá¸·uvakesu nikkhamantesu balavaá¹ƒ kÄ• yadukkha
nÄ• nÄ• raá¹…garattavatthamanuÃ±Ã±Ä• laá¹…kÄ• raá¹ƒ nakkhattaá¹ƒ kÄ«á¸·antaá¹ƒ mah
balavadomanassaá¹ƒ uppajjati. evaá¹ƒ tÄ• va dukkhassa dvinnampi dukkhÄ• naá¹ƒ vatthub

pÄ«á¸·eti kÄ• yikamidaá¹ƒ, dukkhaá¹ƒ dukkhaÃ±ca mÄ• nasaá¹ƒ bhiyyo.

janayati yasmÄ• tasmÄ• , dukkhanti visesato vuttanti ||

cetodukkhasamappitÄ• pana kese pakiriya urÄ• ni patipisenti, Ä• vaá¹-á¹-anti, vivaá¹-á¹-an
papatanti, satthaá¹ƒ Ä• haranti, visaá¹ƒ khÄ• danti, rajjuyÄ• ubbandhanti, aggiá¹ƒ pavisanti
taá¹ƒ viparÄ«taá¹ƒ vatthuá¹ƒ tathÄ• tathÄ• vippaá¹-isÄ• rino pariá¸• ayhamÄ• nacittÄ• cin
domanassassa ubhinnampi dukkhÄ• naá¹ƒ vatthubhÄ• vo veditabbo. apica ---

pÄ«á¸·eti yato cittaá¹ƒ, kÄ• yassa ca pÄ«á¸·anaá¹ƒ samÄ• vahati.

dukkhanti domanassampi, domanassaá¹ƒ tato ahÅ«ti ||

upÄ• yÄ• saniddeso

<198> __upÄ• yÄ• sa_niddese \Ee 106/ Ä• yÄ• sanaá¹-á¹-hena __Ä• yÄ• so; _ saá¹ƒsÄ«d

cittakilamathassetaá¹ƒ nÄ• maá¹ƒ. balavaá¹ƒ Ä• yÄ• so __upÄ• yÄ• so_. Ä• yÄ• sitabhÄ• v
upÄ• yÄ• sitabhÄ• vo __upÄ• yÄ• sitattaá¹ƒ_. __ayaá¹ƒ vuccati upÄ• yÄ• so_ti ayaá¹ƒ upÄ
panesa byÄ• sattilakkhaá¹‡o, nitthunanaraso, visÄ• dapaccupaá¹-á¹-hÄ• no.

__ `upÄ• yÄ• sassa dukkhaá¹-á¹-ho veditabboâ€™ _ti ettha pana ayampi sayaá¹ƒ na dukkh
vatthubhÄ• vena dukkhoti vutto. kupitena hi raÃ±Ã±Ä• issariyaá¹ƒ acchinditvÄ• hataputtab
Ä• á¹‡attavadhÄ• naá¹ƒ bhayena aá¹-aviá¹ƒ pavisitvÄ• nilÄ«nÄ• naá¹ƒ mahÄ• visÄ• dappa
dukkhaseyyÄ• ya dukkhanisajjÄ• ya balavaá¹ƒ kÄ• yadukkhaá¹ƒ uppajjati. `ettakÄ• no Ã±Ä
naá¹-á¹-hÄ• â€™ ti cintentÄ• naá¹ƒ balavadomanassaá¹ƒ uppajjati. iti imesaá¹ƒ dvinnampi c
vatthubhÄ• vena dukkhoti veditabboti. apica ---

cittassa \Be 100/ paridahanÄ• , kÄ• yassa visÄ• danÄ• ca adhimattaá¹ƒ.

yaá¹ƒ dukkhamupÄ• yÄ• so, janeti dukkho tato vutto ||

ettha ca mandagginÄ• antobhÄ• janeyeva telÄ• dÄ«naá¹ƒ pÄ• ko viya soko. tikkhagginÄ•
bahinikkhamanaá¹ƒ viya paridevo. bahinikkhantÄ• vasesassa nikkhamitumpi appahontassa
parikkhayÄ• pÄ• ko viya upÄ• yÄ• so daá¹-á¹-habbo.

appiyasampayoganiddeso

<199> __appiyasampayoga_niddese \Ne 100/ __yassÄ• _ti ye assa. __aniá¹-á¹-hÄ• _ti apa
hontu apariyesitÄ• vÄ• , nÄ• mamevetaá¹ƒ amanÄ• pÄ• rammaá¹‡Ä• naá¹ƒ. manasmiá¹ƒ n
__akantÄ• _. manasmiá¹ƒ na appiyanti, na vÄ• manaá¹ƒ vaá¸• á¸• hentÄ«ti __amanÄ• pÄ•
sabhÄ• vanidassanaá¹ƒ. anatthaá¹ƒ kÄ• menti icchantÄ«ti __anatthakÄ• mÄ• _. ahitaá¹ƒ kÄ
__ahitakÄ• mÄ• _. aphÄ• sukaá¹ƒ dukkhavihÄ• raá¹ƒ kÄ• menti icchantÄ«ti __aphÄ• sukak
khemaá¹ƒ nibbhayaá¹ƒ vivaá¹-á¹-aá¹ƒ na icchanti, sabhayaá¹ƒ vaá¹-á¹-ameva nesaá¹ƒ kÄ• n
__Ä• yogakkhemakÄ• mÄ• _.

apica saddhÄ• dÄ«naá¹ƒ vuddhisaá¹…khÄ• tassa atthassa akÄ• manato tesaá¹ƒyeva hÄ•
kÄ• manato __anatthakÄ• mÄ• _. saddhÄ• dÄ«naá¹ƒyeva upÄ• yabhÅ«tassa hitassa akÄ•
upÄ• yabhÅ«tassa ahitassa ca kÄ• manato __ahitakÄ• mÄ• _. phÄ• sukavihÄ• rassa akÄ•
kÄ• manato __aphÄ• sukakÄ• mÄ• _. yassa kassaci nibbhayassa akÄ• manato bhayassa c
__ayogakkhemakÄ• mÄ• _ti evampettha attho daá¹-á¹-habbo.

__saá¹…gatÄ«_ti gantvÄ• saá¹ƒyogo. __samÄ• gamo_ti Ä• gatehi saá¹ƒyogo. __samodhÄ
sahabhÄ• vo. __missÄ«bhÄ• vo_ti sabbakiccÄ• naá¹ƒ sahakaraá¹‡aá¹ƒ. ayaá¹ƒ sattavasen
pana yaá¹ƒ labbhati taá¹ƒ gahetabbaá¹ƒ. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ appiyasampayogo n

aniá¹-á¹-hasamodhÄ• nalakkhaá¹‡o, cittavighÄ• takaraá¹‡araso, anatthabhÄ• vapaccupaá¹-

so \Be 101/ atthato eko dhammo nÄ• ma natthi. kevalaá¹ƒ appiyasampayuttÄ• naá¹ƒ duvidh
vatthubhÄ• vato dukkhoti vutto. aniá¹-á¹-hÄ• ni hi vatthÅ«ni samodhÄ• nagatÄ• ni vijjhanach
kÄ• yikampi dukkhaá¹ƒ uppÄ• denti, ubbegajananato mÄ• nasampi. tenetaá¹ƒ vuccati ---

disvÄ• va appiye dukkhaá¹ƒ, paá¹-hamaá¹ƒ hoti cetasi.

tadupakkamasambhÅ«ta-matha kÄ• ye yato idha ||

tato \Ne 101/ dukkhadvayassÄ• pi, vatthuto so mahesinÄ• .

dukkho vuttoti viÃ±Ã±eyyo, appiyehi samÄ• gamoti ||

piyavippayoganiddeso

<200> __piyavippayoga_niddeso vuttapaá¹-ipakkhanayena veditabbo. __mÄ• tÄ• vÄ• _tiÄ
sarÅ«pena dassetuá¹ƒ vuttaá¹ƒ. tattha mamÄ• yatÄ«ti __mÄ• tÄ• _. piyÄ• yatÄ«ti \Ee 108/
__bhÄ• tÄ• _. tathÄ• __bhaginÄ«_. mettÄ• yantÄ«ti mittÄ• , minantÄ«ti vÄ• __mittÄ• ; _ sa
pakkhipantÄ«ti attho. kiccakaraá¹‡Ä«yesu sahabhÄ• vaá¹-á¹-hena amÄ• hontÄ«ti __amacc
ajjhattikoti evaá¹ƒ jÄ• nanti Ã±Ä• yantÄ«ti vÄ• __Ã±Ä• tÄ«_. lohitena sambandhÄ• ti __sÄ•
padÄ• ni atthato veditabbÄ• ni. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ piyehi vippayogo nÄ• ma kath
iá¹-á¹-havatthuviyogalakkhaá¹‡o, sokuppÄ• danaraso, byasanapaccupaá¹-á¹-hÄ• no.

so atthato eko dhammo nÄ• ma natthi. kevalaá¹ƒ piyavippayuttÄ• naá¹ƒ duvidhassÄ• pi du
dukkhoti vutto. iá¹-á¹-hÄ• ni hi vatthÅ«ni viyujjamÄ• nÄ• ni sarÄ«rassa sosanamilÄ• panÄ• d
dukkhaá¹ƒ uppÄ• denti, `yampi no ahosi, tampi no natthÄ«â€™ ti anusocÄ• panato mÄ• na

Ã±Ä• tidhanÄ• diviyogÄ• , sokasarasamappitÄ• vitujjanti.

bÄ• lÄ• yato tato yaá¹ƒ, dukkhoti mato piyaviyogoti ||

icchÄ• niddeso

<201> __icchÄ• _niddese __jÄ• tidhammÄ• na_nti jÄ• tisabhÄ• vÄ• naá¹ƒ jÄ• tipakatikÄ• n
taá¹‡hÄ• uppajjati. __aho vatÄ• _ti patthanÄ• . __na_ \Be 102/ __kho panetaá¹ƒ icchÄ• ya
etaá¹ƒ ``aho vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ• ma, na ca vata no jÄ• ti Ä• gaccheyyÄ

pahÄ«nasamudayesu sÄ• dhÅ«su vijjamÄ• naá¹ƒ ajÄ• tidhammattaá¹ƒ, parinibbutesu ca vij
anÄ• gamanaá¹ƒ icchitaá¹ƒ, taá¹ƒ icchantassÄ• pi maggabhÄ• vanÄ• ya vinÄ• apattabbato
pattabbato na icchÄ• ya pattabbaá¹ƒ nÄ• ma hoti. __idampÄ«_ti etampi; upari sesÄ• ni upÄ
__yampiccha_nti yenapi dhammena alabbhaneyyaá¹ƒ vatthuá¹ƒ icchanto na labhati, taá¹ƒ
alabbhaneyyavatthuicchanaá¹ƒ dukkhanti veditabbaá¹ƒ. __jarÄ• dhammÄ• na_ntiÄ• dÄ«sup
evamettha alabbhaneyyavatthÅ«su icchÄ• va ``yampicchaá¹ƒ na labhati tampi dukkhaâ€™â
alabbhaneyyavatthuicchanalakkhaá¹‡Ä• , tappariyesanarasÄ• , tesaá¹ƒ appattipaccupaá¹-á

dvinnaá¹ƒ pana dukkhÄ• naá¹ƒ vatthubhÄ• vato dukkhÄ• ti vuttÄ• . ekacco hi rÄ• jÄ• bhavi
so chinnabhinnagaá¹‡ena parivÄ• rito pabbatavisamaá¹ƒ vÄ• vanagahanaá¹ƒ vÄ• pavisati
pavattiá¹ƒ Ã±atvÄ• balakÄ• yaá¹ƒ peseti. so rÄ• japurisehi nihatapariv Ä• ro sayampi laddha
rukkhantaraá¹ƒ vÄ• pÄ• sÄ• á¹‡antaraá¹ƒ vÄ• pavisati. tasmiá¹ƒ samaye mahÄ• megho ua
kÄ• á¸·avaddalikÄ• hoti. atha naá¹ƒ samantato kÄ• á¸·akipillikÄ• dayo pÄ• á¹‡Ä• parivÄ• r
balavakÄ• yadukkhaá¹ƒ uppajjati. `maá¹ƒ ekaá¹ƒ nissÄ• ya ettakÄ• Ã±Ä• tÄ« ca bhogÄ• c
cintentassa balavadomanassaá¹ƒ uppajjati. iti ayaá¹ƒ icchÄ• imesaá¹ƒ dvinnampi dukkhÄ•
dukkhÄ• ti veditabbÄ• . apica ---

taá¹ƒ taá¹ƒ patthayamÄ• nÄ• naá¹ƒ, tassa tassa alÄ• bhato.

yaá¹ƒ vighÄ• tamayaá¹ƒ dukkhaá¹ƒ, sattÄ• naá¹ƒ idha jÄ• yati ||

alabbhaneyyavatthÅ«naá¹ƒ, patthanÄ• tassa kÄ• raá¹‡aá¹ƒ.

yasmÄ• tasmÄ• jino dukkhaá¹ƒ, icchitÄ• lÄ• bhamabravÄ«ti ||

upÄ• dÄ• nakkhandhaniddeso

<202> __upÄ• dÄ• nakkhandha_niddese __saá¹ƒkhittenÄ• _ti desanaá¹ƒ sandhÄ• ya vutta
dukkhasatÄ• nÄ«ti vÄ• ettakÄ• ni dukkhasahassÄ• nÄ«ti vÄ• ettakÄ• ni dukkhasatasahass
saá¹ƒkhipituá¹ƒ na sakkÄ• , desanÄ• pana sakkÄ• , tasmÄ• ``dukkhaá¹ƒ nÄ• ma aÃ±Ã±aá
saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti desanaá¹ƒ saá¹…khipen
nipÄ• to; tassa te katameti ceti attho. __rÅ«pÅ«pÄ• dÄ• nakkhandho_tiÄ• dÄ«naá¹ƒ attho k
vaá¹‡á¹‡itoyeva.

__ `khandhÄ• naá¹ƒ_ \Ne 103/ __dukkhaá¹-á¹-ho veditabboâ€™ _ti ettha pana ---

jÄ• tippabhutikaá¹ƒ \Ee 110/ dukkhaá¹ƒ, yaá¹ƒ vuttaá¹ƒ idha tÄ• dinÄ• .

avuttaá¹ƒ yaÃ±ca taá¹ƒ sabbaá¹ƒ, vinÄ• ete na vijjati ||

yasmÄ• tasmÄ• upÄ• dÄ• na-kkhandhÄ• saá¹…khepato ime.

dukkhÄ• ti vuttÄ• dukkhanta-desakena mahesinÄ• ||

tathÄ• hi indhanamiva pÄ• vako, lakkhamiva paharaá¹‡Ä• ni, gorÅ«pamiva á¸• aá¹ƒsamaka
lÄ• vakÄ• , gÄ• maá¹ƒ viya gÄ• maghÄ• takÄ• , upÄ• dÄ• nakkhandhapaÃ±cakameva jÄ• t
bÄ• dhayamÄ• nÄ• , tiá¹‡alatÄ• dÄ«ni viya bhÅ«miyaá¹ƒ, pupphaphalapallavÄ• dÄ«ni viya
upÄ• dÄ• nakkhandhesuyeva nibbattanti. upÄ• dÄ• nakkhandhÄ• naÃ±ca Ä• didukkhaá¹ƒ j
pariyosÄ• nadukkhaá¹ƒ maraá¹‡aá¹ƒ. mÄ• raá¹‡antikadukkhÄ• bhighÄ• tena pariá¸• ayham
tadasahanato lÄ• lappanadukkhaá¹ƒ paridevo. tato dhÄ• tukkhobhasaá¹…khÄ• taaniá¹-á¹-h
kÄ• yassa Ä• bÄ• dhanadukkhaá¹ƒ dukkhaá¹ƒ. tena bÄ• dhiyamÄ• nÄ• naá¹ƒ puthujjanÄ• n
cetobÄ• dhanadukkhaá¹ƒ domanassaá¹ƒ. sokÄ• divuá¸• á¸• hiyÄ• janitavisÄ• dÄ• naá¹ƒ an
manorathavighÄ• tappattÄ• naá¹ƒ icchÄ• vighÄ• tadukkhaá¹ƒ icchitÄ• lÄ• bhoti evaá¹ƒ nÄ•
upaparikkhiyamÄ• nÄ• upÄ• dÄ• nakkhandhÄ• va dukkhÄ• ti yadetaá¹ƒ ekamekaá¹ƒ dasse
kappehi na sakkÄ• asesato vattuá¹ƒ, taá¹ƒ sabbampi dukkhaá¹ƒ ekajalabindumhi sakalasa
yesu kesuci paÃ±casu upÄ• dÄ• nakkhandhesu saá¹…khipitvÄ• dassetuá¹ƒ ``saá¹ƒkhittena
dukkhÄ• â€™â€™ ti bhagavÄ• avocÄ• ti.

dukkhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. samudayasaccaniddesavaá¹‡á¹‡anÄ•

<203> __samudayasacca_niddese \Be 104/ __yÄ• yaá¹ƒ taá¹‡hÄ• _ti yÄ• ayaá¹ƒ taá¹‡hÄ
punabbhavakaraá¹‡aá¹ƒ \Ne 104/ punobbhavo, punobbhavo sÄ«lamassÄ• ti ponobbhavikÄ
111/ deti, punabbhavÄ• ya saá¹ƒvattati, punappunaá¹ƒ bhave nibbattetÄ«ti ponobbhavikÄ•
punabbhavassa dÄ• yikÄ• pi atthi adÄ• yikÄ• pi, punabbhavÄ• ya saá¹ƒvattanikÄ• pi atthi a
paá¹-isandhiyÄ• upadhivepakkamattÄ• pi. sÄ• punabbhavaá¹ƒ dadamÄ• nÄ• pi adadamÄ•
saá¹ƒvattamÄ• nÄ• pi asaá¹ƒvattamÄ• nÄ• pi, dinnÄ• ya paá¹-isandhiyÄ• upadhivepakkam
nÄ• maá¹ƒ labhati. abhinandanasaá¹…khÄ• tena nandirÄ• gena sahagatÄ• ti __nandirÄ• ga
saddhiá¹ƒ atthato ekattameva gatÄ• ti vuttaá¹ƒ hoti. __tatratatrÄ• bhinandinÄ«_ti yatra yatra
tatratatrÄ• bhinandinÄ«, rÅ«pÄ• dÄ«su vÄ• Ä• rammaá¹‡esu tatratatrÄ• bhinandinÄ«; rÅ«p
saddagandharasaphoá¹-á¹-habbadhammÄ• bhinandinÄ«ti attho. __seyyathida_nti nipÄ• to;
attho. __kÄ• mataá¹‡hÄ• _ti kÄ• me taá¹‡hÄ• kÄ• mataá¹‡hÄ• ; paÃ±cakÄ• maguá¹‡ikarÄ
taá¹‡hÄ• __bhavataá¹‡hÄ• ; _ bhavapatthanÄ• vasena uppannassa sassatadiá¹-á¹-hisahag
rÅ«pÄ• rÅ«pabhavarÄ• gassa ca jhÄ• nanikantiyÄ• cetaá¹ƒ adhivacanaá¹ƒ. vibhave taá¹‡h
ucchedadiá¹-á¹-hisahagatassa rÄ• gassetaá¹ƒ adhivacanaá¹ƒ.

idÄ• ni tassÄ• taá¹‡hÄ• ya vatthuá¹ƒ vitthÄ• rato dassetuá¹ƒ __sÄ• kho panesÄ• _tiÄ• dir
__uppajjatÄ«_ti jÄ• yati. __nivisatÄ«_ti punappunaá¹ƒ pavattivasena patiá¹-á¹-hahati. __yaá
sÄ• tarÅ«pa_nti yaá¹ƒ lokasmiá¹ƒ piyasabhÄ• vaÃ±ceva madhurasabhÄ• vaÃ±ca. __cakkhu
cakkhÄ• dÄ«su mamattena abhiniviá¹-á¹-hÄ• sattÄ• sampattiyaá¹ƒ patiá¹-á¹-hitÄ• attano c
nimittaggahaá¹‡Ä• nusÄ• rena vippasannapaÃ±capasÄ• daá¹ƒ suvaá¹‡á¹‡avimÄ• ne uggh
viya maÃ±Ã±anti, sotaá¹ƒ rajatapanÄ• á¸·ikaá¹ƒ viya pÄ• maá¹…gasuttakaá¹ƒ viya ca \Ee 1
tuá¹…ganÄ• sÄ• ti laddhavohÄ• raá¹ƒ ghÄ• naá¹ƒ vaá¹-á¹-etvÄ• á¹-hapitaharitÄ• lavaá¹-á¹-
jivhaá¹ƒ rattakambalapaá¹-alaá¹ƒ viya mudusiniddhamadhurarasadaá¹ƒ maÃ±Ã±anti, kÄ• ya
viya suvaá¹‡á¹‡atoraá¹‡aá¹ƒ viya ca maÃ±Ã±anti, manaá¹ƒ aÃ±Ã±esaá¹ƒ manena asadisa
rÅ«paá¹ƒ suvaá¹‡á¹‡akaá¹‡ikÄ• rapupphÄ• divaá¹‡á¹‡aá¹ƒ viya \Be 105/, saddaá¹ƒ
mattakaravÄ«kakokilamandadhamitamaá¹‡ivaá¹ƒsanigghosaá¹ƒ viya, attanÄ• paá¹-iladdhÄ
catusamuá¹-á¹-hÄ• nikagandhÄ• rammaá¹‡Ä• dÄ«ni `kassa aÃ±Ã±assa evarÅ«pÄ• ni atthÄ
evaá¹ƒ maÃ±Ã±amÄ• nÄ• naá¹ƒ tÄ• ni cakkhÄ• dÄ«ni piyarÅ«pÄ• ni ceva honti sÄ• tarÅ«p
anuppannÄ• ceva taá¹‡hÄ• uppajjati, uppannÄ• ca punappunaá¹ƒ pavattivasena nivisati.
``cakkhuá¹ƒ loke \Ne 105/ piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nA
tiÄ• dimÄ• ha. tattha __uppajjamÄ• nÄ• _ti yadÄ• uppajjati tadÄ• ettha uppajjatÄ«ti attho.
sabbatthÄ• pÄ«ti.

samudayasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nirodhasaccaniddesavaá¹‡á¹‡anÄ•

<204> __nirodhasacca_niddese __yo tassÄ• yeva taá¹‡hÄ• yÄ• _ti ettha `yo tasseva dukkh
yasmÄ• samudayanirodheneva dukkhaá¹ƒ nirujjhati no aÃ±Ã±athÄ• , yathÄ• ha ---

``yathÄ• pi mÅ«le anupaddave daá¸·he,

chinnopi rukkho punareva rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate,

nibbattati dukkhamidaá¹ƒ punappunaâ€™â€™ nti || (Dhp 338).

tasmÄ• taá¹ƒ dukkhanirodhaá¹ƒ dassento samudayanirodhena dassetuá¹ƒ evamÄ• ha. sÄ
tathÄ• gatÄ• . te dukkhaá¹ƒ nirodhentÄ• dukkhanirodhaÃ±ca dassentÄ• hetumhi paá¹-ipajj
suvÄ• navuttino pana aÃ±Ã±atitthiyÄ• . te dukkhaá¹ƒ nirodhentÄ• dukkhanirodhaÃ±ca dass
attakilamathÄ• nuyogena \Ee 113/ ceva tasseva ca desanÄ• ya phale paá¹-ipajjanti, na hetu

sÄ«hasamÄ• navuttitÄ• ya satthÄ• hetumhi paá¹-ipajjanto __yo tassÄ• yevÄ• _tiÄ• dimÄ• h

tattha __tassÄ• yevÄ• _ti yÄ• sÄ• uppatti nivesavasena heá¹-á¹-hÄ• pakÄ• sitÄ• tassÄ• __asesavirÄ• ganirodho_tiÄ• dÄ«ni sabbÄ• ni nibbÄ• navevacanÄ• neva \Be 106/. nibbÄ• n virajjati nirujjhati. tasmÄ• taá¹ƒ ``tassÄ• yeva taá¹‡hÄ• ya asesavirÄ• ganirodhoâ€™â€™ ti Ä• gamma taá¹‡hÄ• cajiyati, paá¹-inissajjiyati, muccati, na alliyati. tasmÄ• nibbÄ• naá¹ƒ ``c mutti anÄ• layoâ€™â€™ ti vuccati. ekameva hi \Ne 106/ nibbÄ• naá¹ƒ. nÄ• mÄ• ni panassa nÄ• mapaá¹-ipakkhavasena anekÄ• ni nibbÄ• navevacanÄ• neva honti, seyyathidaá¹ƒ --- as paá¹-inissaggo, mutti, anÄ• layo, rÄ• gakkhayo, dosakkhayo, mohakkhayo, taá¹‡hÄ• kkhayo animittaá¹ƒ, appaá¹‡ihitaá¹ƒ, anÄ• yÅ«hanaá¹ƒ, appaá¹-isandhi, anupapatti, agati, ajÄ• taá¹ abyÄ• dhi, amataá¹ƒ, asokaá¹ƒ, aparidevaá¹ƒ, anupÄ• yÄ• saá¹ƒ, asaá¹ƒkiliá¹-á¹-hantiÄ• dÄ

idÄ• ni maggena chinnÄ• ya nibbÄ• naá¹ƒ Ä• gamma appavattipattÄ• yapi ca taá¹‡hÄ• ya dassitÄ• , tattheva abhÄ• vaá¹ƒ dassetuá¹ƒ __sÄ• kho panesÄ• _tiÄ• dimÄ• ha. tattha yath tittaalÄ• buvalliá¹ƒ disvÄ• aggato paá¹-á¹-hÄ• ya mÅ«laá¹ƒ pariyesitvÄ• chindeyya, sÄ• an appavattiá¹ƒ gaccheyya. tato tasmiá¹ƒ khette tittaalÄ• bu niruddhÄ• pahÄ«nÄ• ti vucceyya. tittaalÄ• bu viya cakkhÄ• dÄ«su taá¹‡hÄ• . sÄ• ariyamaggena mÅ«lacchinnÄ• nibbÄ• naá¹ gacchati. evaá¹ƒ gatÄ• pana tesu vatthÅ«su khette tittaalÄ• bu viya na paÃ±Ã±Ä• yati. yath Ä• netvÄ• nagarassa dakkhiá¹‡advÄ• re ghÄ• teyyuá¹ƒ, tato aá¹-aviyaá¹ƒ corÄ• matÄ• ti v vucceyyuá¹ƒ; evameva aá¹-aviyaá¹ƒ corÄ• viya yÄ• cakkhÄ• dÄ«su taá¹‡hÄ• , sÄ• dakkh nibbÄ• naá¹ƒ Ä• gamma niruddhattÄ• nibbÄ• ne niruddhÄ• . evaá¹ƒ niruddhÄ• pana tesu v 114/ corÄ• viya na paÃ±Ã±Ä• yati. tenassÄ• tattheva nirodhaá¹ƒ dassento ``cakkhuá¹ƒ lok sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• n sesamettha uttÄ• natthamevÄ• ti.

nirodhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. maggasaccaniddesavaá¹‡á¹‡anÄ•

<205> __maggasacca_niddese \Be 107/ __ayamevÄ• _ti aÃ±Ã±amaggapaá¹-ikkhepanatth taá¹ƒtaá¹ƒmaggavajjhehi kilesehi Ä• rakattÄ• ariyabhÄ• vakarattÄ• ariyaphalapaá¹-ilÄ• bha aá¹-á¹-haá¹…gÄ• ni assÄ• ti __aá¹-á¹-haá¹…giko_. svÄ• yaá¹ƒ caturaá¹…gikÄ• viya senÄ• tÅ«riyaá¹ƒ aá¹…gamattameva \Ne 107/ hoti, aá¹…gavinimutto natthi. nibbÄ• natthikehi mag maggati, kilese vÄ• mÄ• rento gacchatÄ«ti __maggo_. __seyyathida_nti so katamoti ceti at

idÄ• ni aá¹…gamattameva maggo hoti, aá¹…gavinimmutto natthÄ«ti dassento __sammÄ• d sammÄ• samÄ• dhÄ«_ti Ä• ha. tattha sammÄ• dassanalakkhaá¹‡Ä• __sammÄ• diá¹-á¹-hi __sammÄ• saá¹…kappo_. sammÄ• pariggahalakkhaá¹‡Ä• __sammÄ• vÄ• cÄ• _. sammÄ

__sammÄ• kammanto_. sammÄ• vodÄ• nalakkhaá¹‡o __sammÄ• Ä• jÄ«vo_. sammÄ• pa
sammÄ• upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• __sammÄ• sati_. sammÄ• samÄ• dhÄ• nalakkhaá

tesu ca ekekassa tÄ«á¹‡i tÄ«á¹‡i kiccÄ• ni honti, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi tÄ• v
paccanÄ«kakilesehi saddhiá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ pajahati, nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ
ca passati tappaá¹-icchÄ• dakamohavidhamanavasena asammohato. sammÄ• saá¹…kapp
micchÄ• saá¹…kappÄ• dÄ«ni ca pajahanti, nirodhaÃ±ca Ä• rammaá¹‡aá¹ƒ karonti. visesato
sahajÄ• tadhamme \Ee 115/ abhiniropeti, sammÄ• vÄ• cÄ• sammÄ• pariggaá¹‡hÄ• ti, sam
samuá¹-á¹-hÄ• peti, sammÄ• Ä• jÄ«vo sammÄ• vodÄ• peti, sammÄ• vÄ• yÄ• mo sammÄ•
upaá¹-á¹-hÄ• ti, sammÄ• samÄ• dhi sammÄ• padahati.

apicesÄ• sammÄ• diá¹-á¹-hi nÄ• ma pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá
ekÄ• rammaá¹‡Ä• , kiccato pana dukkhe Ã±Ä• á¹‡antiÄ• dÄ«ni cattÄ• ri nÄ• mÄ• ni labhati
pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• honti, maggakÄ• le ekakkhaá¹‡Ä
sammÄ• saá¹…kappo kiccato nekkhammasaá¹…kappotiÄ• dÄ«ni tÄ«á¹‡i \Be 108/ nÄ• mÄ•
pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• viratiyopi honti cetanÄ• yopi, ma
sammÄ• vÄ• yÄ• mo sammÄ• satÄ«ti idampi dvayaá¹ƒ kiccato sammappadhÄ• nasatipaá¹-
labhati. sammÄ• samÄ• dhi pana pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhiye

iti imesu aá¹-á¹-hasu dhammesu bhagavatÄ• nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yog
paá¹-hamaá¹ƒ sammÄ• diá¹-á¹-hi desitÄ• . ayaÃ±hi ``paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• satthaâ€
ca \Ne 108/ vuttÄ• . tasmÄ• etÄ• ya pubbabhÄ• ge vipassanÄ• Ã±Ä• á¹‡asaá¹…khÄ• tÄ• y
avijjandhakÄ• raá¹ƒ viddhaá¹ƒsetvÄ• kilesacore ghÄ• tento khemena yogÄ• vacaro nibbÄ•
vuttaá¹ƒ ``nibbÄ• nÄ• dhigamÄ• ya paá¹-ipannassa yogino bahÅ«pakÄ• rattÄ• paá¹-hamaâ
desitÄ• â€™â€™ ti.

sammÄ• saá¹…kappo pana tassÄ• bahÅ«pakÄ• ro, tasmÄ• tadanantaraá¹ƒ vutto. yathÄ•
parivattetvÄ• parivattetvÄ• cakkhunÄ• kahÄ• paá¹‡aá¹ƒ olokento `ayaá¹ƒ kÅ«á¹-o, ayaá¹ƒ
evaá¹ƒ yogÄ• vacaropi pubbabhÄ• ge vitakkena vitakketvÄ• vipassanÄ• paÃ±Ã±Ä• ya olok
kÄ• mÄ• vacarÄ• , ime dhammÄ• rÅ«pÄ• vacarÄ• dayoâ€™ ti jÄ• nÄ• ti. yathÄ• vÄ• pana
parivattetvÄ• parivattetvÄ• dinnaá¹ƒ mahÄ• rukkhaá¹ƒ tacchako vÄ• siyÄ• tacchetvÄ• ka
vitakkena vitakketvÄ• vitakkatvÄ• dinnadhamme yogÄ• vacaro paÃ±Ã±Ä• ya `ime dhamm
rÅ«pÄ• vacarÄ• â€™ tiÄ• dinÄ• nayena paricchinditvÄ• kamme upaneti. tena \Ee 116/ vut
tassÄ• bahÅ«pakÄ• ro, tasmÄ• tadanantaraá¹ƒ vuttoâ€™â€™ ti.

svÄ• yaá¹ƒ yathÄ• sammÄ• diá¹-á¹-hiyÄ• , evaá¹ƒ sammÄ• vÄ• cÄ• yapi upakÄ• rako. yat
vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindatÄ«â€™â€™ ti (MN I 463). tasmÄ• ta
vuttÄ• .

yasmÄ• pana `idaÃ±cidaÃ±ca karissÄ• mÄ• â€™ ti paá¹-hamaá¹ƒ vÄ• cÄ• ya saá¹ƒvidahi
tasmÄ• vÄ• cÄ• kÄ• yakammassa upakÄ• rikÄ• ti sammÄ• vÄ• cÄ• ya anantaraá¹ƒ samm

catubbidhaá¹ƒ \Be 109/ pana vacÄ«duccaritaá¹ƒ, tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ pahÄ• ya ub
pÅ«rentasseva yasmÄ• Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pÅ«rati, na itarassa, tasmÄ• tadub
sammÄ• Ä• jÄ«vo vutto.

evaá¹ƒ suddhÄ• jÄ«vena `parisuddho me Ä• jÄ«voâ€™ ti ettÄ• vatÄ• paritosaá¹ƒ akatvÄ•
na yuttaá¹ƒ, atha kho sabbairiyÄ• pathesu idaá¹ƒ vÄ«riyamÄ• rabhitabbanti dassetuá¹ƒ tada
sammÄ• vÄ• yÄ• mo vutto.

tato \Ne 109/ Ä• raddhavÄ«riyenÄ• pi kÄ• yÄ• dÄ«su catÅ«su vatthÅ«su sati suppatiá¹-á¹-h
dassanatthaá¹ƒ tadanantaraá¹ƒ sammÄ• sati desitÄ• .

yasmÄ• pana evaá¹ƒ suppatiá¹-á¹-hitÄ• sati samÄ• dhissa upakÄ• rÄ• nupakÄ• rÄ• naá¹ƒ
samanvesitvÄ• pahoti ekattÄ• rammaá¹‡e cittaá¹ƒ samÄ• dhÄ• tuá¹ƒ, tasmÄ• sammÄ• sa
desitoti veditabbo.

__sammÄ• diá¹-á¹-hi_niddese ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• catusaccakamma
purimÄ• ni dve saccÄ• ni vaá¹-á¹-aá¹ƒ, pacchimÄ• ni vivaá¹-á¹-aá¹ƒ. tesu bhikkhuno vaá¹-á¹
kammaá¹-á¹-hÄ• nÄ• bhiniveso hoti, vivaá¹-á¹-e natthi abhiniveso. purimÄ• ni hi dve saccÄ•
dukkhaá¹ƒ, taá¹‡hÄ• samudayoâ€™â€™ ti evaá¹ƒ saá¹…khepena ca ``katame paÃ±cakkh
tiÄ• dinÄ• nayena vitthÄ• rena ca Ä• cariyassa santike uggaá¹‡hitvÄ• vÄ• cÄ• ya punappu
yogÄ• vacaro kammaá¹ƒ karoti; itaresu pana dvÄ«su saccesu ``nirodhasaccaá¹ƒ iá¹-á¹-haá¹
maggasaccaá¹ƒ iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paâ€™â€™ nti evaá¹ƒ savaneneva kammaá¹
karonto cattÄ• ri saccÄ• ni ekena paá¹-ivedhena paá¹-ivijjhati, ekÄ• bhisamayena abhisame
pariÃ±Ã±Ä• paá¹-ivedhena paá¹-ivijjhati, samudayaá¹ƒ pahÄ• napaá¹-ivedhena, nirodhaá¹ƒ
sacchikiriyapaá¹-ivedhena, maggaá¹ƒ bhÄ• vanÄ• paá¹-ivedhena paá¹-ivijjhati; dukkhaá¹ƒ p
pe ... maggaá¹ƒ bhÄ• vanÄ• bhisamayena abhisameti.

evamassa pubbabhÄ• ge dvÄ«su saccesu uggahaparipucchÄ• savanadhÄ• raá¹‡asamma
savanapaá¹-ivedhoyeva; aparabhÄ• ge tÄ«su kiccato paá¹-ivedho hoti, nirodhe Ä• rammaá¹
sabbampi paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ, savanadhÄ• raá¹‡asammasanaÃ±Ä• á¹‡a
paccavekkhaá¹‡Ä• pana pattasaccassa hoti. ayaÃ±ca Ä• dikammiko. tasmÄ• sÄ• idha na
pubbe pariggahato `dukkhaá¹ƒ parijÄ• nÄ• mi \Be 110/, samudayaá¹ƒ pajahÄ• mi, nirodhaá
bhÄ• vemÄ«â€™ ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• rapaccavekkhaá¹‡Ä• natthi, pari
aparabhÄ• ge pana dukkhaá¹ƒ pariÃ±Ã±Ä• tameva hoti ... pe ... maggo bhÄ• vitova hoti.

tattha dve saccÄ• ni duddasattÄ• gambhÄ«rÄ• ni, dve gambhÄ«rattÄ• duddasÄ• ni. dukk
pÄ• kaá¹-aá¹ƒ; khÄ• á¹‡ukaá¹‡á¹-akappahÄ• rÄ• dÄ«su `aho dukkhaâ€™ nti vattabbatamp
110/ khÄ• ditukÄ• matÄ• bhuÃ±jitukÄ• matÄ• divasena uppattito pÄ• kaá¹-aá¹ƒ. lakkhaá¹‡a
gambhÄ«raá¹ƒ. iti tÄ• ni duddasattÄ• gambhÄ«rÄ• ni. itaresaá¹ƒ pana dvinnaá¹ƒ dassanatt
bhavaggagahaá¹‡atthaá¹ƒ hatthappasÄ• raá¹‡aá¹ƒ viya, avÄ«ciphusanatthaá¹ƒ pÄ• dappas
bhinnavÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• danaá¹ƒ viya ca hoti. iti tÄ• ni gambhÄ«rattÄ
duddasattÄ• gambhÄ«resu gambhÄ«rattÄ• ca duddasesu catÅ«su saccesu uggahÄ• divas
pubbabhÄ• gaÃ±Ä• á¹‡uppattiá¹ƒ sandhÄ• ya idaá¹ƒ ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di
pana ekameva Ã±Ä• á¹‡aá¹ƒ hoti.

__sammÄ• saá¹…kappa_niddese kÄ• mato nissaá¹-oti __nekkhammasaá¹…kappo_. byÄ• p
__abyÄ• pÄ• dasaá¹…kappo_. vihiá¹ƒsÄ• ya nissaá¹-oti __avihiá¹ƒsÄ• saá¹…kappo_. tattha
kÄ• mavitakkassa padaghÄ• taá¹ƒ padacchedaá¹ƒ karonto \Ee 118/ uppajjati, abyÄ• pÄ• da
avihiá¹ƒsÄ• vitakko vihiá¹ƒsÄ• vitakkassa. nekkhammavitakko ca kÄ• mavitakkassa paccan
abyÄ• pÄ• daavihiá¹ƒsÄ• vitakkÄ• byÄ• pÄ• davihiá¹ƒsÄ• vitakkÄ• naá¹ƒ.

tattha yogÄ• vacaro kÄ• mavitakkassa padaghÄ• tanatthaá¹ƒ kÄ• mavitakkaá¹ƒ vÄ• samm
kiÃ±ci saá¹…khÄ• raá¹ƒ. athassa vipassanÄ• kkhaá¹‡e vipassanÄ• sampayutto saá¹…kapp
kÄ• mavitakkassa padaghÄ• taá¹ƒ padacchedaá¹ƒ karonto uppajjati, vipassanaá¹ƒ ussukkÄ
athassa maggakkhaá¹‡e maggasampayutto saá¹…kappo samucchedavasena kÄ• mavitakk
karonto uppajjati; byÄ• pÄ• davitakkassÄ• pi padaghÄ• tanatthaá¹ƒ byÄ• pÄ• davitakkaá¹ƒ
saá¹…khÄ• raá¹ƒ sammasati; vihiá¹ƒsÄ• vitakkassa padaghÄ• tanatthaá¹ƒ vihiá¹ƒsÄ• vitakk
saá¹…khÄ• raá¹ƒ sammasati. athassa vipassanÄ• kkhaá¹‡eti sabbaá¹ƒ purimanayeneva yo

kÄ• mavitakkÄ• dÄ«naá¹ƒ \Be 111/ pana tiá¹‡á¹‡aá¹ƒ pÄ• á¸·iyaá¹ƒ vibhattesu aá¹-á¹-hatiá
ekakammaá¹-á¹-hÄ• nampi apaccanÄ«kaá¹ƒ nÄ• ma natthi. ekantato pana kÄ• mavitakkass
paá¹-hamajjhÄ• nameva paccanÄ«kaá¹ƒ, byÄ• pÄ• davitakkassa mettÄ• ya tikacatukkajjhÄ
karuá¹‡Ä• ya tikacatukkajjhÄ• nÄ• ni. tasmÄ• asubhe parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ sa
samÄ• pattikkhaá¹‡e jhÄ• nasampayutto saá¹…kappo vikkhambhanavasena kÄ• mavitakka
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapentassa vipassanÄ• kkhaá¹‡e vip
tadaá¹…gavasena kÄ• mavitakkassa paccanÄ«ko hutvÄ• uppajjati. vipassanaá¹ƒ ussukkÄ
maggakkhaá¹‡e \Ne 111/ maggasampayutto saá¹…kappo samucchedavasena kÄ• mavitak
uppajjati. evaá¹ƒ uppanno nekkhammasaá¹…kappoti vuccatÄ«ti veditabbo.

mettÄ• ya pana parikammaá¹ƒ katvÄ• , karuá¹‡Ä• ya parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ sa
purimanayeneva yojetabbaá¹ƒ. evaá¹ƒ uppanno abyÄ• pÄ• dasaá¹…kappoti vuccati, avihiá
vuccatÄ«ti \Ee 119/ veditabbo. evamete nekkhammasaá¹…kappÄ• dayo vipassanÄ• jhÄ• n

pubbabhÄ• ge nÄ• nÄ• ; maggakkhaá¹‡e pana imesu tÄ«su á¹-hÄ• nesu uppannassa akusa
anuppattisÄ• dhanavasena maggaá¹…gaá¹ƒ pÅ«rayamÄ• no ekova kusalasaá¹…kappo upp
nÄ• ma.

__sammÄ• vÄ• cÄ• _niddesepi yasmÄ• aÃ±Ã±eneva cittena musÄ• vÄ• dÄ• viramati, aÃ±
tasmÄ• catassopetÄ• veramaá¹‡iyo pubbabhÄ• ge nÄ• nÄ• ; maggakkhaá¹‡e pana micch
catubbidhÄ• ya akusaladussÄ«lyacetanÄ• ya padacchedato anuppattisÄ• dhanavasena ma
ekÄ• va sammÄ• vÄ• cÄ• saá¹…khÄ• tÄ• kusalaveramaá¹‡Ä« uppajjati. ayaá¹ƒ sammÄ• v

__sammÄ• kammanta_niddesepi yasmÄ• aÃ±Ã±eneva cittena pÄ• á¹‡Ä• tipÄ• tÄ• virama
aÃ±Ã±ena kÄ• mesumicchÄ• cÄ• rÄ• , tasmÄ• tissopetÄ• veramaá¹‡iyo pubbabhÄ• ge nÄ
micchÄ• kammantasaá¹…khÄ• tÄ• ya tividhÄ• ya akusaladussÄ«lyacetanÄ• ya padacched
maggaá¹…gaá¹ƒ pÅ«rayamÄ• nÄ• ekÄ• va sammÄ• kammantasaá¹…khÄ• tÄ• akusalave
sammÄ• kammanto nÄ• ma.

__sammÄ• Ä• jÄ«va_niddese \Be 112/ __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __ariyasÄ• vako_t
__micchÄ• Ä• jÄ«vaá¹ƒ pahÄ• yÄ• _ti pÄ• pakaá¹ƒ Ä• jÄ«vaá¹ƒ pajahitvÄ• . __sammÄ• Ä•
kusalaÄ• jÄ«vena. __jÄ«vikaá¹ƒ kappetÄ«_ti jÄ«vitappavattiá¹ƒ pavatteti. idhÄ• pi yasmÄ•
kÄ• yadvÄ• ravÄ«tikkamÄ• viramati; aÃ±Ã±ena vacÄ«dvÄ• ravÄ«tikkamÄ• , tasmÄ• pubb
uppajjati; maggakkhaá¹‡e pana dvÄ«su dvÄ• resu sattannaá¹ƒ kammapathÄ• naá¹ƒ vasena
micchÄ• Ä• jÄ«vadussÄ«lyacetanÄ• ya padacchedato anuppattisÄ• dhanavasena maggaá¹
sammÄ• Ä• jÄ«vasaá¹…khÄ• tÄ• kusalaveramaá¹‡Ä« uppajjati. ayaá¹ƒ sammÄ• Ä• jÄ«vo

__sammÄ• vÄ• yÄ• ma_niddeso \Ne 112/ sammappadhÄ• navibhaá¹…ge anupadavaá¹‡á¹
pana pubbabhÄ• ge nÄ• nÄ• cittesu labhati. aÃ±Ã±eneva hi cittena anuppannÄ• naá¹ƒ pÄ•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya vÄ• yÄ• maá¹ƒ karoti, aÃ±Ã±ena uppann
anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya, aÃ±Ã±ena uppannÄ• naá
ekacitteyeva labbhati. ekameva hi maggasampayuttaá¹ƒ vÄ«riyaá¹ƒ catukiccasÄ• dhanaá¹-á
labbhati.

__sammÄ• sati_niddesopi satipaá¹-á¹-hÄ• navibhaá¹…ge anupadavaá¹‡á¹‡anÄ• vasena Ä
pubbabhÄ• ge nÄ• nÄ• cittesu labbhati. aÃ±Ã±eneva hi cittena kÄ• yaá¹ƒ pariggaá¹‡hÄ• ti,
vedanÄ• dÄ«ni; maggakkhaá¹‡e pana ekacitteyeva labbhati. ekÄ• yeva hi maggasampayut
catukiccasÄ• dhanaá¹-á¹-hena cattÄ• ri nÄ• mÄ• ni labbhati.

__sammÄ• samÄ• dhi_niddese cattÄ• ri jhÄ• nÄ• ni pubbabhÄ• gepi nÄ• nÄ• , maggakkha
samÄ• pattivasena nÄ• nÄ• , maggakkhaá¹‡e nÄ• nÄ• maggavasena. ekassa hi paá¹-hama
dutiyamaggÄ• dayopi paá¹-hamajjhÄ• nikÄ• , dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• nikÄ• vÄ• . e

dutiyÄ• dÄ«naá¹ƒ aÃ±Ã±atarajjhÄ• niko hoti, dutiyÄ• dayopi dutiyÄ• dÄ«naá¹ƒ aÃ±Ã±ataraj
paá¹-hamajjhÄ• nikÄ• vÄ• . evaá¹ƒ cattÄ• ropi maggÄ• jhÄ• navasena sadisÄ• vÄ• asadi
honti.

ayaá¹ƒ panassa viseso pÄ• dakajjhÄ• naniyÄ• mena hoti. pÄ• dakajjhÄ• naniyÄ• mena tÄ•
paá¹-hamajjhÄ• nÄ• vuá¹-á¹-hÄ• ya vipassantassa uppannamaggo \Be 113/ paá¹-hamajjhÄ
maggaá¹…gabojjhaá¹…gÄ• ni panettha paripuá¹‡á¹‡Ä• neva honti. dutiyajjhÄ• nato uá¹-á¹-h
maggo dutiyajjhÄ• niko hoti; maggaá¹…gÄ• ni panettha satta honti. tatiyajjhÄ• nato uá¹-á¹-h
uppanno maggo tatiyajjhÄ• niko hoti; maggaá¹…gÄ• ni panettha satta, bojjhaá¹…gÄ• ni cha
catutthajjhÄ• nato paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• .

Ä• ruppe catukkapaÃ±cakajjhÄ• naá¹ƒ uppajjati. taÃ±ca kho lokuttaraá¹ƒ no lokiyanti vuttaá
etthÄ• pi paá¹-hamajjhÄ• nÄ• dÄ«su yato uá¹-á¹-hÄ• ya sotÄ• pattimaggaá¹ƒ paá¹-ilabhitvÄ
bhÄ• vetvÄ• yo Ä• ruppe uppanno, taá¹ƒjhÄ• nikÄ• va tassa tattha tayo maggÄ• uppajjant
pÄ• dakajjhÄ• nameva niyÄ• meti. keci pana therÄ• ``vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ
vadanti. keci ``puggalajjhÄ• sayo niyÄ• metÄ«â€™â€™ ti vadanti. keci ``vuá¹-á¹-hÄ• nagÄ•
niyÄ• metÄ«â€™â€™ ti vadanti. tesaá¹ƒ vÄ• davinicchayo heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á
lokuttarapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ• yaá¹ƒ (Dhs-a 350) vuttanayeneva veditabbo. __ay
sammÄ• samÄ• dhÄ«_ti yÄ• imesu catÅ«su jhÄ• nesu ekaggatÄ• , ayaá¹ƒ pubbabhÄ• ge
sammÄ• samÄ• dhi nÄ• ma vuccatÄ«ti. evaá¹ƒ lokiyalokuttaravasena bhagavÄ• maggasac

tattha lokiyamagge sabbÄ• neva maggaá¹…gÄ• ni yathÄ• nurÅ«paá¹ƒ chasu Ä• rammaá¹‡
honti. lokuttaramagge pana catusaccapaá¹-ivedhÄ• ya pavattassa ariyassa nibbÄ• nÄ• ram
avijjÄ• nusayasamugghÄ• takaá¹ƒ paÃ±Ã±Ä• cakkhu sammÄ• diá¹-á¹-hi. tathÄ• sampanna
tividhamicchÄ• saá¹…kappasamugghÄ• takaá¹ƒ cetaso nibbÄ• napadÄ• bhiniropanaá¹ƒ sa
passantassa vitakkentassa ca taá¹ƒsampayuttÄ• va catubbidhavacÄ«duccaritasamugghÄ•
virati sammÄ• vÄ• cÄ• . tathÄ• viramantassa taá¹ƒsampayuttÄ• va micchÄ• kammantasam
tividhakÄ• yaduccaritavirati sammÄ• kammanto. tesaá¹ƒyeva sammÄ• vÄ• cÄ• kammantÄ•
taá¹ƒsampayuttÄ• va kuhanÄ• disamucchedikÄ• micchÄ• Ä• jÄ«vavirati sammÄ• Ä• jÄ«vo
sammÄ• vÄ• cÄ• kammantÄ• jÄ«vasaá¹ƒkhÄ• tÄ• ya sÄ«labhÅ«miyaá¹ƒ patiá¹-á¹-hamÄ• n
kosajjasamucchedako \Be 114/ anuppannuppannÄ• naá¹ƒ akusalakusalÄ• naá¹ƒ
anuppÄ• dapahÄ• nuppÄ• daá¹-á¹-hitisÄ• dhako ca vÄ«riyÄ• rambho sammÄ• vÄ• yÄ• mo.
taá¹ƒsampayuttova micchÄ• sativiniddhunanako kÄ• yÄ• dÄ«su kÄ• yÄ• nupassanÄ• disÄ•
sammÄ• sati. iti anuttarÄ• ya satiyÄ• suvihitacittÄ• rakkhassa taá¹ƒsampayuttÄ• va micchÄ
cittekaggatÄ• sammÄ• samÄ• dhÄ«ti. esa \Ee 122/ lokuttaro ariyo aá¹-á¹-haá¹…giko magg
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti saá¹…khaá¹ƒ gato.

so kho panesa maggo sammÄ• diá¹-á¹-hisaá¹…kappÄ• naá¹ƒ vijjÄ• ya, sesadhammÄ• naá

__vijjÄ• ceva caraá¹‡aÃ±ca_. tathÄ• tesaá¹ƒ dvinnaá¹ƒ vipassanÄ• yÄ• nena, itaresaá¹ƒ s
saá¹…gahitattÄ• __samatho ceva vipassanÄ• ca_. tesaá¹ƒ vÄ• dvinnaá¹ƒ paÃ±Ã±Ä• kkha
tiá¹‡á¹‡aá¹ƒ sÄ«lakkhandhena, avasesÄ• naá¹ƒ samÄ• dhikkhandhena adhipaÃ±Ã±Ä• adh
saá¹…gahitattÄ• __khandhattayaÃ±ceva sikkhÄ• ttayaÃ±ca_ hoti; yena samannÄ• gato ari
cakkhÅ«hi gamanasamatthehi ca \Ne 114/ pÄ• dehi samannÄ• gato addhiko viya vijjÄ• cara
vipassanÄ• yÄ• nena kÄ• masukhallikÄ• nuyogaá¹ƒ, samathayÄ• nena attakilamathÄ• nuyo
majjhimapaá¹-ipadaá¹ƒ paá¹-ipanno paÃ±Ã±Ä• kkhandhena mohakkhandhaá¹ƒ, sÄ«lakkhan
samÄ• dhikkhandhena ca lobhakkhandhaá¹ƒ padÄ• lento adhipaÃ±Ã±Ä• sikkhÄ• ya paÃ±Ã
sÄ«lasampadaá¹ƒ, adhicittasikkhÄ• ya samÄ• dhisampadanti tisso sampattiyo patvÄ• ama
sacchikaroti, Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡aá¹ƒ sattatiá¹ƒsabodhipakkhiyadhammarata
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ ariyabhÅ«miÃ±ca okkanto hotÄ«ti.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

206-214__._ idÄ• ni abhidhammabhÄ• janÄ«yaá¹ƒ hoti. tattha ``ariyasaccÄ• nÄ«â€™â€™ t
paccayasaá¹…khÄ• taá¹ƒ samudayaá¹ƒ dassetuá¹ƒ ``cattÄ• ri saccÄ• nÄ«â€™â€™ ti vutta
hi vutte avasesÄ• ca kilesÄ• , avasesÄ• ca akusalÄ• dhammÄ• , tÄ«á¹‡i ca kusalamÅ«lÄ
sÄ• savÄ• kusalÄ• dhammÄ• na saá¹…gayhanti. na ca kevalaá¹ƒ taá¹‡hÄ• va dukkhaá¹ƒ
kilesÄ• dayo paccayÄ• samudÄ• nentiyeva. iti imepi paccayÄ• dukkhaá¹ƒ samudÄ• nentiy
paccayasaá¹…khÄ• taá¹ƒ samudayaá¹ƒ dassetuá¹ƒ ``ariyasaccÄ• nÄ«â€™â€™ ti avatvÄ•
vuttaá¹ƒ.

niddesavÄ• re \Ee 123/ ca nesaá¹ƒ paá¹-hamaá¹ƒ dukkhaá¹ƒ aniddisitvÄ• tasseva dukkhas
dukkhasamudayo niddiá¹-á¹-ho. tasmiÃ±hi niddiá¹-á¹-he ``avasesÄ• ca kilesÄ• â€™â€™ tiÄ
dukkhasaccaá¹ƒ sukhaniddesaá¹ƒ hoti. nirodhasaccampettha taá¹‡hÄ• ya pahÄ• naá¹ƒ ``ta
kilesÄ• naá¹ƒ pahÄ• naâ€™â€™ nti evaá¹ƒ yathÄ• vuttassa samudayassa pahÄ• navasena
niddiá¹-á¹-haá¹ƒ. maggasaccaá¹ƒ panettha paá¹-hamajjhÄ• nikasotÄ• pattimaggavasena dh
vibhattassa desanÄ• nayassa mukhamattameva dassentena niddiá¹-á¹-haá¹ƒ. tattha nayabh
pakÄ• sayissÄ• ma.

yasmÄ• \Ne 115/ pana na kevalaá¹ƒ aá¹-á¹-haá¹…giko maggova paá¹-ipadÄ• ``pubbeva k
vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho hotÄ«â€™â€™ ti (MN III 433) vacanato pana pugg
paÃ±caá¹…gikopi maggo paá¹-ipadÄ• evÄ• ti desito, tasmÄ• taá¹ƒ nayaá¹ƒ dassetuá¹ƒ pa
niddiá¹-á¹-ho. yasmÄ• ca na kevalaá¹ƒ aá¹-á¹-haá¹…gikapaÃ±caá¹…gikamaggÄ• va paá¹-i
atirekapaÃ±Ã±Ä• sadhammÄ• pi paá¹-ipadÄ• eva, tasmÄ• taá¹ƒ nayaá¹ƒ dassetuá¹ƒ tatiyo
niddiá¹-á¹-ho. tattha ``avasesÄ• dhammÄ• dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya sam

parihÄ• yati. sesaá¹ƒ sabbattha sadisameva.

tattha aá¹-á¹-haá¹…gikavÄ• rassa ``taá¹‡hÄ• ya avasesÄ• naÃ±ca kilesÄ• naá¹ƒ pahÄ• naá
koá¹-á¹-hÄ• sesu paá¹-hamakoá¹-á¹-hÄ• se tÄ• va sotÄ• pattimagge jhÄ• nÄ• bhinivese suc
suddhikasuÃ±Ã±atÄ• , suÃ±Ã±atapaá¹-ipadÄ• , suddhikaappaá¹‡ihitaá¹ƒ, appaá¹‡ihitapaá¹-
vÄ• resu dvinnaá¹ƒ dvinnaá¹ƒ catukkapaÃ±cakanayÄ• naá¹ƒ vasena __dasa nayÄ• _ honti.
vÄ«satiyÄ• abhinivesesu __dve nayasatÄ• ni_. tÄ• ni catÅ«hi adhipatÄ«hi catugguá¹‡itÄ• n
suddhikÄ• ni dve sÄ• dhipatÄ« aá¹-á¹-hÄ• ti sabbampi __nayasahassaá¹ƒ_ hoti. yathÄ• ca
sesamaggesupÄ«ti __cattÄ• ri nayasahassÄ• ni_ honti. yathÄ• ca paá¹-hamakoá¹-á¹-hÄ• s
sesesupÄ«ti aá¹-á¹-haá¹…gikavÄ• re paÃ±casu koá¹-á¹-hÄ• sesu __vÄ«sati nayasahassÄ•
paÃ±caá¹…gikavÄ• re sabbasaá¹…gÄ• hikavÄ• re cÄ• ti sabbÄ• nipi __saá¹-á¹-hi_ \Ee 124
vibhattÄ• ni. pÄ• á¸·i pana saá¹…khepena Ä• gatÄ• . evamidaá¹ƒ tividhamahÄ• vÄ• raá¹ƒ p
saá¹-á¹-hinayasahassapaá¹-imaá¹‡á¸• itaá¹ƒ abhidhammabhÄ• janÄ«yaá¹ƒ nÄ• ma niddiá¹-

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<215> paÃ±hÄ• pucchake catunnampi saccÄ• naá¹ƒ khandhavibhaá¹…ge vuttanayÄ• nusA
veditabbo. Ä• rammaá¹‡attikesu pana samudayasaccaá¹ƒ kÄ• mÄ• vacaradhamme assÄ• d
hoti, mahaggatadhamme assÄ• dentassa mahaggatÄ• rammaá¹‡aá¹ƒ, paÃ±Ã±attiá¹ƒ assÄ
navattabbÄ• rammaá¹‡aá¹ƒ. dukkhasaccaá¹ƒ \Ne 116/ kÄ• mÄ• vacaradhamme Ä• rabbha
rÅ«pÄ• rÅ«pÄ• vacaradhamme Ä• rabbha uppattikÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ, nava
paccavekkhaá¹‡akÄ• le appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, paá¹‡á¹‡attiá¹ƒ paccavekkhaá¹‡ak
maggasaccaá¹ƒ sahajÄ• tahetuvasena sabbadÄ• pi maggahetukaá¹ƒ vÄ«riyaá¹ƒ vÄ• vÄ«m
katvÄ• maggabhÄ• vanÄ• kÄ• le maggÄ• dhipati, chandacittesu aÃ±Ã±atarÄ• dhipatikÄ• le
dukkhasaccaá¹ƒ ariyÄ• naá¹ƒ maggapaccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡aá¹ƒ, tesaá
paccavekkhaá¹‡akÄ• le maggÄ• dhipati, sesadhammapaccavekkhaá¹‡akÄ• le navattabbaá

__dve saccÄ• nÄ«_ti dukkhasamudayasaccÄ• ni. etÄ• ni hi atÄ«tÄ• dibhede dhamme Ä• ra
atÄ«tÄ• diÄ• rammaá¹‡Ä• ni honti. samudayasaccaá¹ƒ ajjhattÄ• dibhede dhamme assÄ• de
ajjhattÄ• diÄ• rammaá¹‡aá¹ƒ hoti, dukkhasaccaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanakÄ• le navattab
veditabbaá¹ƒ. iti imasmiá¹ƒ paÃ±hÄ• pucchake dve saccÄ• ni lokiyÄ• ni honti, dve lokuttarÄ
imasmiá¹ƒ, evaá¹ƒ purimesupi dvÄ«su. sammÄ• sambuddhena hi tÄ«supi suttantabhÄ• janÄ
lokiyalokuttarÄ• neva saccÄ• ni kathitÄ• ni. evamayaá¹ƒ saccavibhaá¹…gopi teparivaá¹-á¹-a
bhÄ• jetvÄ• dassitoti.

sammohavinodanÄ«yÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

saccavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. indriyavibhaá¹…go

1. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<219> idÄ• ni \Ee 125/ \Be 118/ \Ne 117/ tadanantare indriyavibhaá¹…ge __bÄ• vÄ«satÄ«_
__indriyÄ• nÄ«_ti paricchinnadhammanidassanaá¹ƒ. idÄ• ni tÄ• ni sarÅ«pato dassento __ca
tattha cakkhudvÄ• re indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __cakkhundriyaá¹ƒ_. sotaghÄ• najivhÄ• kA
kÄ• retÄ«ti __kÄ• yindriyaá¹ƒ_. vijÄ• nanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __manind
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __itthindriyaá¹ƒ_. purisabhÄ• ve indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __p
anupÄ• lanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __jÄ«vitindriyaá¹ƒ_. sukhalakkhaá¹‡e in
kÄ• retÄ«ti __sukhindriyaá¹ƒ_. dukkhasomanassa domanassa upekkhÄ• lakkhaá¹‡e indaá¹
__upekkhindriyaá¹ƒ_. adhimokkhalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __saddhindriyaá¹
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __vÄ«riyindriyaá¹ƒ_. upaá¹-á¹-hÄ• nalakkhaá¹‡e indaá¹-á¹-haá¹
__satindriyaá¹ƒ_. avikkhepalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __samÄ• dhindriyaá¹ƒ_.
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __paÃ±Ã±indriyaá¹ƒ_. anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti pavatte
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ_. Ã±Ä• tÄ• naá¹ƒye
indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __aÃ±Ã±indriyaá¹ƒ_. aÃ±Ã±Ä• tÄ• vÄ«bhÄ• ve indaá¹-á¹-haá¹ƒ
__aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ_.

idha suttantabhÄ• janÄ«yaá¹ƒ nÄ• ma na gahitaá¹ƒ. kasmÄ• ? suttante imÄ• ya paá¹-ipÄ• a
indriyÄ• naá¹ƒ anÄ• gatattÄ• . suttantasmiÃ±hi katthaci dve indriyÄ• ni kathitÄ• ni, katthaci t
paÃ±ca. evaá¹ƒ pana nirantaraá¹ƒ dvÄ• vÄ«sati Ä• gatÄ• ni nÄ• ma natthi. ayaá¹ƒ tÄ• vetth
ayaá¹ƒ pana aparo nayo --- etesu hi

atthato \Ne 118/ lakkhaá¹‡Ä• dÄ«hi, kamato ca vijÄ• niyÄ• .

bhedÄ• bhedÄ• tathÄ• kiccÄ• , bhÅ«mito ca vinicchayaá¹ƒ ||

tattha \Ee 126/ cakkhÄ• dÄ«naá¹ƒ tÄ• va ``cakkhatÄ«ti cakkhÅ«â€™â€™ tiÄ• dinÄ• nayen
pacchimesu pana tÄ«su paá¹-hamaá¹ƒ `pubbabhÄ• ge anaÃ±Ã±Ä• taá¹ƒ amataá¹ƒ padaá¹ƒ
jÄ• nissÄ• mÄ«â€™ ti evaá¹ƒ paá¹-ipannassa uppajjanato indriyaá¹-á¹-hasambhavato ca
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti vuttaá¹ƒ. dutiyaá¹ƒ Ä• jÄ• nanato ca indriyaá¹-á¹-h
aÃ±Ã±indriyaá¹ƒ. tatiyaá¹ƒ aÃ±Ã±Ä• tÄ• vino catÅ«su saccesu niá¹-á¹-hitaÃ±Ä• á¹‡akiccass
khÄ«á¹‡Ä• savasseva uppajjanato indriyaá¹-á¹-hasambhavato ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

ko panesa indriyaá¹-á¹-ho nÄ• mÄ• ti? indaliá¹…gaá¹-á¹-ho indriyaá¹-á¹-ho, indadesitaá¹-á¹-
indadiá¹-á¹-haá¹-á¹-ho indriyaá¹-á¹-ho, indasiá¹-á¹-haá¹-á¹-ho indriyaá¹-á¹-ho, indajuá¹-á¹-haá
indriyaá¹-á¹-ho. so sabbopi idha yathÄ• yogaá¹ƒ yujjati. bhagavÄ• hi sammÄ• sambuddho p
indo. kusalÄ• kusalaÃ±ca kammaá¹ƒ kammesu kassaci issariyÄ• bhÄ• vato. tenevettha kam
kusalÄ• kusalakammaá¹ƒ ulliá¹…genti. tena ca siá¹-á¹-hÄ• nÄ«ti indaliá¹…gaá¹-á¹-hena inda
indriyÄ• ni. sabbÄ• neva panetÄ• ni bhagavatÄ• yathÄ• bhÅ«tato pakÄ• sitÄ• ni ca abhisam
indadesitaá¹-á¹-hena indadiá¹-á¹-haá¹-á¹-hena ca indriyÄ• ni. teneva bhagavatÄ• muninden
gocarÄ• sevanÄ• ya, kÄ• nici bhÄ• vanÄ• sevanÄ• ya sevitÄ• nÄ«ti indajuá¹-á¹-haá¹-á¹-hen
Ä• dhipaccasaá¹…khÄ• tena issariyaá¹-á¹-henÄ• pi etÄ• ni indriyÄ• ni. cakkhuviÃ±Ã±Ä• á¹‡
cakkhÄ• dÄ«naá¹ƒ siddhamÄ• dhipaccaá¹ƒ; tasmiá¹ƒ tikkhe tikkhattÄ• mande ca mandattÄ
`atthatoâ€™ _ vinicchayo.

__ `lakkhaá¹‡Ä• dÄ«hÄ«â€™ _ti lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nehipi
vinicchayaá¹ƒ vijÄ• niyÄ• ti attho. tÄ• ni nesaá¹ƒ lakkhaá¹‡Ä• dÄ«ni heá¹-á¹-hÄ• vuttanayÄ
paÃ±Ã±indriyÄ• dÄ«ni hi cattÄ• ri atthato amohoyeva. sesÄ• ni tattha sarÅ«penevÄ• gatÄ•

__ `kamatoâ€™ _ti ayampi desanÄ• kkamova. tattha ajjhattadhammaá¹ƒ pariÃ±Ã±Ä• ya an
hotÄ«ti attabhÄ• vapariyÄ• pannÄ• ni cakkhundriyÄ• dÄ«ni paá¹-hamaá¹ƒ desitÄ• ni. so pan
upÄ• dÄ• ya itthÄ«ti vÄ• purisoti \Ee 127/ vÄ• saá¹…khaá¹ƒ gacchati, ayaá¹ƒ soti nidassan
itthindriyaá¹ƒ purisindriyaÃ±ca \Ne 119/. so duvidhopi jÄ«vitindriyapaá¹-ibaddhavuttÄ«ti Ã±Ä
jÄ«vitindriyaá¹ƒ. yÄ• va tassa pavatti tÄ• va etesaá¹ƒ vedayitÄ• naá¹ƒ anivatti. yaá¹ƒ kiÃ±ci
sabbaá¹ƒ taá¹ƒ sukhadukkhanti Ã±Ä• panatthaá¹ƒ tato sukhindriyÄ• dÄ«ni. taá¹ƒnirodhattha
bhÄ• vetabbÄ• ti paá¹-ipattidassanatthaá¹ƒ tato saddhÄ• dÄ«ni. imÄ• ya paá¹-ipattiyÄ• esa
attani pÄ• tubhavatÄ«ti paá¹-ipattiyÄ• amoghabhÄ• vadassanatthaá¹ƒ tato anaÃ±Ã±Ä• taÃ
tasseva phalattÄ• tato anantaraá¹ƒ bhÄ• vetabbattÄ• ca tato aÃ±Ã±indriyaá¹ƒ. ito paraá¹ƒ
adhigamo, adhigate ca panimasmiá¹ƒ natthi kiÃ±ci uttari \Be 120/ karaá¹‡Ä«yanti Ã±Ä• pana
paramassÄ• sabhÅ«taá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ desitanti ayamettha kamo.

__ `bhedÄ• bhedÄ• â€™ _ti jÄ«vitindriyasseva cettha bhedo. taÃ±hi rÅ«pajÄ«vitindriyaá¹ƒ
duvidhaá¹ƒ hoti. sesÄ• naá¹ƒ abhedoti evamettha bhedÄ• bhedato vinicchayaá¹ƒ vijÄ• niyÄ

__ `kiccÄ• â€™ _ti kiá¹ƒ indriyÄ• naá¹ƒ kiccanti ce? cakkhundriyassa tÄ• va ``cakkhÄ• yata
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapac
yaá¹ƒ taá¹ƒ indriyapaccayabhÄ• vena sÄ• dhetabbaá¹ƒ attano tikkhamandÄ• dibhÄ• vena
cakkhuviÃ±Ã±Ä• á¹‡Ä• didhammÄ• naá¹ƒ tikkhamandÄ• disaá¹…khÄ• taá¹ƒ attÄ• kÄ• rÄ•
evaá¹ƒ sotaghÄ• najivhÄ• kÄ• yÄ• naá¹ƒ. manindriyassa pana sahajÄ• tadhammÄ• naá¹ƒ a
jÄ«vitindriyassa sahajÄ• tadhammÄ• nupÄ• lanaá¹ƒ, itthindriyapurisindriyÄ• naá¹ƒ
itthipurisanimittakuttÄ• kappÄ• kÄ• rÄ• nuvidhÄ• naá¹ƒ, sukhadukkhasomanassadomanass

abhibhavitvÄ• yathÄ• sakaá¹ƒ oá¸·Ä• rikÄ• kÄ• rÄ• nupÄ• panaá¹ƒ, upekkhindriyassa santapaá¹‡Ä«tamajjhattÄ• kÄ• rÄ• nupÄ• panaá¹ƒ, saddhÄ• dÄ«naá¹ƒ paá¹-ipakkhÄ• bhibh pasannÄ• kÄ• rÄ• dibhÄ• vasampÄ• panaá¹ƒ, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa sa sampayuttakÄ• naÃ±ca \Ee 128/ tappahÄ• nÄ• bhimukhabhÄ• vakaraá¹‡aá¹ƒ, aÃ±Ã±indriy kÄ• marÄ• gabyÄ• pÄ• dÄ• ditanukaraá¹‡apahÄ• naÃ±ceva sahajÄ• tÄ• naÃ±ca attano vas aÃ±Ã±Ä• tÄ• vindriyassa sabbakiccesu ussukkappahÄ• naÃ±ceva amatÄ• bhimukhabhÄ• v evamettha kiccato vinicchayaá¹ƒ vijÄ• niyÄ• .

__ `bhÅ«mitoâ€™ _ti cakkhusotaghÄ• najivhÄ• kÄ• yaitthipurisasukhadukkhadomanassind kÄ• mÄ• vacarÄ• neva \Ne 120/. manindriyajÄ«vitindriyaupekkhindriyÄ• ni, saddhÄ• vÄ«riyasatisamÄ• dhipaÃ±Ã±indriyÄ• ni ca catubhÅ«mipariyÄ• pannÄ• ni. somana kÄ• mÄ• vacara-rÅ«pÄ• vacara-lokuttaravasena bhÅ«mittayapariyÄ• pannaá¹ƒ. avasÄ• ne evaá¹ƒ bhÅ«mito vinicchayaá¹ƒ vijÄ• niyÄ• . evaÃ±hi vijÄ• nanto ---

saá¹ƒvegabahulo bhikkhu, á¹-hito indriyasaá¹ƒvare.

indriyÄ• ni pariÃ±Ã±Ä• ya, dukkhassantaá¹ƒ nigacchatÄ«ti ||

<220> niddesavÄ• re \Be 121/ ``yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bhÅ«tÄ• naâ€™â€™ ntiÄ dhammasaá¹…gaá¹‡iyaá¹ƒ padabhÄ• jane (Dhs-a 595 Ä• dayo) vuttanayeneva veditabbaá¹ vÄ«riyindriyasamÄ• dhindriyaniddesÄ• dÄ«su ca sammÄ• vÄ• yÄ• mo micchÄ• vÄ• yÄ• mo micchÄ• samÄ• dhÄ«tiÄ• dÄ«ni na vuttÄ• ni. kasmÄ• ? sabbasaá¹…gÄ• hakattÄ• . sabbasa kathitÄ• ni. evaá¹ƒ santepettha dasa indriyÄ• ni lokiyÄ• ni kÄ• mÄ• vacarÄ• neva, tÄ«á¹‡i lo lokiyalokuttaramissakÄ• nÄ«ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<221> paÃ±hÄ• pucchake sabbesampi indriyÄ• naá¹ƒ kusalÄ• divibhÄ• go pÄ• á¸·inayÄ• n

<223> Ä• rammaá¹‡attikesu pana __sattindriyÄ• anÄ• rammaá¹‡Ä• _ti cakkhusotaghÄ• najivhÄ• kÄ• yaitthipurisindriyÄ• ni sandhÄ• ya vuttaá¹ƒ. jÄ«vitindriyaá¹ƒ p idha anÄ• bhaá¹-á¹-haá¹ƒ. __dvindriyÄ• _ti dve indriyÄ• ; sukhadukkhadvayaá¹ƒ sandhÄ• y ekantaparittÄ• rammaá¹‡aá¹ƒ. __domanassindriyaá¹ƒ siyÄ• parittÄ• rammaá¹‡aá¹ƒ, siyÄ• 129/ kÄ• mÄ• vacaradhamme Ä• rabbha pavattikÄ• le parittÄ• rammaá¹‡aá¹ƒ hoti \Ne 121/ pana Ä• rabbha pavattikÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ, paá¹‡á¹‡attiá¹ƒ Ä• rabbha pavat navattabbÄ• rammaá¹‡aá¹ƒ. __navindriyÄ• siyÄ• parittÄ• rammaá¹‡Ä• _ti

manindriyajÄ«vitindriyasomanassindriyaupekkhindriyÄ• ni ceva saddhÄ• dipaÃ±cakaÃ±ca s
jÄ«vitindriyaÃ±hi rÅ«pamissakattÄ• anÄ• rammaá¹‡esu rÅ«padhammesu saá¹…gahitampi
siyÄ• pakkhe saá¹…gahitaá¹ƒ.

__cattÄ• ri indriyÄ• nÄ«_ti sukhadukkhadomanassaaÃ±Ã±Ä• tÄ• vindriyÄ• ni. tÄ• ni hi mag
bhajanti. __maggahetuka_nti sahajÄ• tahetuá¹ƒ sandhÄ• ya vuttaá¹ƒ. vÄ«riyavÄ«maá¹ƒsÄ•
maggÄ• dhipati, chandacittajeá¹-á¹-hakakÄ• le siyÄ• navattabbÄ• .

__dasindriyÄ• _ \Be 122/ __siyÄ• uppannÄ• , siyÄ• uppÄ• dino_ti satta rÅ«pindriyÄ• ni tÄ
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. dasindriyÄ• ni domanassena saddhiá¹ƒ heá¹-á¹-hÄ• vuttÄ• neva
paá¹‡á¹‡attiá¹ƒ Ä• rabbha pavattikÄ• le navattabbÄ• rammaá¹‡aá¹ƒ, sesÄ• ni nibbÄ• napad
__tÄ«á¹‡indriyÄ• ni bahiddhÄ• rammaá¹‡Ä• nÄ«_ti tÄ«á¹‡i lokuttarindriyÄ• ni. __cattÄ• rÄ«
sukhadukkhasomanassadomanassÄ• ni. tÄ• ni hi ajjhattadhammepi bahiddhÄ• dhammepi Ä
__aá¹-á¹-hindriyÄ• _ti manindriyajÄ«vitindriyaupekkhindriyÄ• ni ceva saddhÄ• dipaÃ±cakaÃ
Ä• kiÃ±caÃ±Ã±Ä• yatanakÄ• le navattabbÄ• rammaá¹‡atÄ• veditabbÄ• .

iti imasmimpi paÃ±hÄ• pucchake dasindriyÄ• ni kÄ• mÄ• vacarÄ• ni, tÄ«á¹‡i lokuttarÄ• ni,
lokiyalokuttaramissakÄ• neva kathitÄ• nÄ«ti. ayampi abhidhammabhÄ• janÄ«yena saddhiá¹
ayaá¹ƒ pana indriyavibhaá¹…go dveparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

indriyavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-iccasamuppÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ uddesavÄ• ravaá¹‡á¹‡anÄ•

<225> idÄ• ni \Ee 130/ \Be 123/ \Ne 122/ tadanantare paá¹-iccasamuppÄ• davibhaá¹…ge y
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• nayena tanti nikkhittÄ• , tassÄ• atth
karontena vibhajjavÄ• dimaá¹‡á¸• alaá¹ƒ otaritvÄ• Ä• cariye anabbhÄ• cikkhantena sakasa
parasamayaá¹ƒ anÄ• yÅ«hantena suttaá¹ƒ appaá¹-ibÄ• hantena vinayaá¹ƒ anulomentena m
dhammaá¹ƒ dÄ«pentena atthaá¹ƒ saá¹…gahantena tamevatthaá¹ƒ puna Ä• vattetvÄ• apar
ca yasmÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• kÄ• tabbÄ• hoti, pakatiyÄ• pi ca dukkarÄ• va paá¹-ic
atthasaá¹ƒvaá¹‡á¹‡anÄ• , yathÄ• hu porÄ• á¹‡Ä• ---

``saccaá¹ƒ satto paá¹-isandhi, paccayÄ• kÄ• rameva ca.

duddasÄ• caturo dhammÄ• , desetuÃ±ca sudukkarÄ• â€™â€™ ti ||

tasmÄ• ``aÃ±Ã±atra Ä• gamÄ• dhigamappattehi na sukarÄ• paá¹-iccasamuppÄ• dassa at
paritulayitvÄ• ---

vattukÄ• mo ahaá¹ƒ ajja, paccayÄ• kÄ• ravaá¹‡á¹‡anaá¹ƒ.

patiá¹-á¹-haá¹ƒ nÄ• dhigacchÄ• mi, ajjhogÄ• á¸·hova sÄ• garaá¹ƒ ||

sÄ• sanaá¹ƒ \Ne 123/ panidaá¹ƒ nÄ• nÄ• -desanÄ• nayamaá¹‡á¸• itaá¹ƒ.

pubbÄ• cariyamaggo ca, abbocchinno pavattati ||

yasmÄ• tasmÄ• tadubhayaá¹ƒ, sannissÄ• yatthavaá¹‡á¹‡anaá¹ƒ.

Ä• rabhissÄ• mi etassa, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

vuttaÃ±hetaá¹ƒ pubbÄ• cariyehi ---

``yo kocimaá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• suá¹‡eyya,

labhetha pubbÄ• pariyaá¹ƒ visesaá¹ƒ.

laddhÄ• na pubbÄ• pariyaá¹ƒ visesaá¹ƒ,

adassanaá¹ƒ maccurÄ• jassa gaccheâ€™â€™ ti ||

__avijjÄ• paccayÄ• _ \Ee 131/ \Be 124/ __saá¹…khÄ• rÄ• _tiÄ• dÄ«su hi Ä• ditoyeva tÄ• v

desanÄ• bhedato attha-lakkhaá¹‡ekavidhÄ• dito.

aá¹…gÄ• naÃ±ca vavatthÄ• nÄ• , viÃ±Ã±Ä• tabbo vinicchayo ||

tattha __ `desanÄ• bhedatoâ€™ _ti bhagavato hi vallihÄ• rakÄ• naá¹ƒ catunnaá¹ƒ purisÄ•
viya Ä• dito vÄ• majjhato vÄ• paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• naá¹ƒ, tathÄ• pariyosÄ• na
paá¹-á¹-hÄ• ya yÄ• va Ä• dÄ«ti catubbidhÄ• paá¹-iccasamuppÄ• dadesanÄ• . yathÄ• hi va
eko valliyÄ• mÅ«lameva paá¹-hamaá¹ƒ passati, so taá¹ƒ mÅ«le chetvÄ• sabbaá¹ƒ Ä• kaá¸
upaneti, evaá¹ƒ bhagavÄ• ``iti kho, bhikkhave, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe ... j

jarÄ• maraá¹‡aâ€™â€™ nti Ä• dito (MN I 402) paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• pi paá

yathÄ• pana tesu purisesu eko valliyÄ• majjhaá¹ƒ paá¹-hamaá¹ƒ passati, so majjhe chindi
uparibhÄ• gaá¹ƒyeva Ä• kaá¸• á¸• hitvÄ• Ä• dÄ• ya kamme upaneti, evaá¹ƒ bhagavÄ• ``ta
\Ne 124/ abhivadato ajjhosÄ• ya tiá¹-á¹-hato uppajjati nandÄ«; yÄ• vedanÄ• su nandÄ«, tad
tassupÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti (MN I 409; SN b III 5
pariyosÄ• nÄ• pi deseti.

yathÄ• ca tesu purisesu eko valliyÄ• aggaá¹ƒ paá¹-hamaá¹ƒ passati, so agge gahetvÄ• a
mÅ«lÄ• sabbaá¹ƒ Ä• dÄ• ya kamme upaneti, evaá¹ƒ bhagavÄ• ``jÄ• tipaccayÄ• jarÄ• ma
vuttaá¹ƒ, jÄ• tipaccayÄ• nu kho, bhikkhave, jarÄ• maraá¹‡aá¹ƒ no vÄ• kathaá¹ƒ vÄ• ettha
``jÄ• tipaccayÄ• , bhante, jarÄ• maraá¹‡aá¹ƒ; evaá¹ƒ no ettha hoti --- jÄ• tipaccayÄ• jarÄ• m
``bhavapaccayÄ• jÄ• ti ... pe ... avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti iti kho panetaá¹ƒ vuttaá
kho, bhikkhave, saá¹…khÄ• rÄ• no vÄ• kathaá¹ƒ vÄ• ettha hotÄ«â€™â€™ ti? ``avijjÄ• pa
saá¹…khÄ• rÄ• ; evaá¹ƒ no ettha hoti --- avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti pariy
Ä• ditopi paá¹-iccasamuppÄ• daá¹ƒ deseti.

yathÄ• pana tesu purisesu eko valliyÄ• majjhameva paá¹-hamaá¹ƒ passati, so majjhe chin
otaranto yÄ• va mÅ«lÄ• \Ee 132/ Ä• dÄ• ya kamme upaneti \Be 125/, evaá¹ƒ bhagavÄ• ``i
Ä• hÄ• rÄ• kiá¹ƒ nidÄ• nÄ• , kiá¹ƒ samudayÄ• , kiá¹ƒ jÄ• tikÄ• , kiá¹ƒ pabhavÄ• ? ime cattÄ
taá¹‡hÄ• nidÄ• nÄ• , taá¹‡hÄ• samudayÄ• , taá¹‡hÄ• jÄ• tikÄ• , taá¹‡hÄ• pabhavÄ• . taá¹‡
nidÄ• nÄ• ? vedanÄ• , phasso, saá¸·Ä• yatanaá¹ƒ, nÄ• marÅ«paá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ. sa
pe ... saá¹…khÄ• rÄ• avijjÄ• nidÄ• nÄ• , avijjÄ• samudayÄ• , avijjÄ• jÄ• tikÄ• , avijjÄ• pabh
majjhato paá¹-á¹-hÄ• ya yÄ• va Ä• dito deseti.

kasmÄ• panevaá¹ƒ desetÄ«ti? paá¹-iccasamuppÄ• dassa samantabhaddakattÄ• , sayaÃ±
samantabhaddako hi paá¹-iccasamuppÄ• do tato tato Ã±Ä• yappaá¹-ivedhÄ• ya saá¹ƒvattat
ca bhagavÄ• catuvesÄ• rajjappaá¹-isambhidÄ• yogena catubbidhagambhÄ«rabhÄ• vappat
desanÄ• vilÄ• sappattattÄ• nÄ• nÄ• nayeheva dhammaá¹ƒ deseti. visesato panassa yÄ• Ä
anulomadesanÄ• , sÄ• pavattikÄ• raá¹‡avibhÄ• gasammÅ«á¸·haá¹ƒ veneyyajanaá¹ƒ sama
kÄ• raá¹‡ehi pavattisandassanatthaá¹ƒ uppattikkamasandassanatthaÃ±ca pavattitÄ• ti Ã±Ä

yÄ• \Ne 125/ pariyosÄ• nato paá¹-á¹-hÄ• ya paá¹-ilomadesanÄ• , sÄ• ``kicchaá¹ƒ vatÄ• ya
ca jÄ«yati ca mÄ«yati cÄ• â€™â€™ ti (DN II 57) Ä• dinÄ• nayena kicchÄ• pannaá¹ƒ lokam
pubbabhÄ• gappaá¹-ivedhÄ• nusÄ• rena tassa tassa jarÄ• maraá¹‡Ä• dikassa dukkhassa
attanÄ• dhigatakÄ• raá¹‡asandassanatthaá¹ƒ. yÄ• pana majjhato paá¹-á¹-hÄ• ya yÄ• va Ä
Ä• hÄ• ranidÄ• navavatthÄ• panÄ• nusÄ• rena yÄ• va atÄ«taá¹ƒ addhÄ• naá¹ƒ atiharitvÄ•
hetuphalapaá¹-ipÄ• á¹-isandassanatthaá¹ƒ. yÄ• pana majjhato paá¹-á¹-hÄ• ya yÄ• va pariy

paccuppanne addhÄ• ne anÄ• gataddhahetusamuá¹-á¹-hÄ• nato pabhuti anÄ• gataddhasa
pavattikÄ• raá¹‡asammÅ«á¸·hassa veneyyajanassa yathÄ• sakehi kÄ• raá¹‡ehi pavattisan
uppattikkamasandassanatthaÃ±ca Ä• dito paá¹-á¹-hÄ• ya anulomadesanÄ• vuttÄ• , sÄ• id

kasmÄ• \Ee 133/ panettha avijjÄ• Ä• dito vuttÄ• ? kiá¹ƒ pakativÄ• dÄ«naá¹ƒ pakati viya av
mÅ«lakÄ• raá¹‡aá¹ƒ lokassÄ• ti? na akÄ• raá¹‡aá¹ƒ. ``Ä• savasamudayÄ• avijjÄ• samuday
kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. atthi \Be 126/ pana pariyÄ• yo yena mÅ«lakÄ• raá¹‡aá¹ƒ siyÄ• . ko
vaá¹-á¹-akathÄ• ya sÄ«sabhÄ• vo. bhagavÄ• hi vaá¹-á¹-akathaá¹ƒ kathento dve dhamme s
avijjaá¹ƒ vÄ• bhavataá¹‡haá¹ƒ vÄ• . yathÄ• ha --- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±
pubbe avijjÄ• nÄ• hosi, atha pacchÄ• samabhavÄ«â€™ ti. evaÃ±cetaá¹ƒ, bhikkhave, vucc
paÃ±Ã±Ä• yati `idappaccayÄ• avijjÄ• â€™â€™ ti (AN c 10.61) ; bhavataá¹‡haá¹ƒ vÄ• , yat
bhikkhave, koá¹-i na paÃ±Ã±Ä• yati bhavataá¹‡hÄ• ya `ito pubbe bhavataá¹‡hÄ• nÄ• hosi,
ti. evaÃ±cetaá¹ƒ, bhikkhave, vuccati, atha ca pana paÃ±Ã±Ä• yati `idappaccayÄ• bhavataá
10.62).

kasmÄ• pana bhagavÄ• vaá¹-á¹-akathaá¹ƒ kathento ime dveva dhamme sÄ«saá¹ƒ katvÄ•
sugatiduggatigÄ• mino kammassa visesahetubhÅ«tattÄ• . duggatigÄ• mino hi kammassa vi
yasmÄ• avijjÄ• bhibhÅ«to puthujjano, aggisantÄ• palaguá¸·Ä• bhighÄ• taparissamÄ• bhibh
parissamÄ• turatÄ• ya nirassÄ• dampi attano anatthÄ• vahampi ca uá¹‡hodakapÄ• naá¹ƒ v
nirassÄ• dampi duggativinipÄ• tato ca attano anatthÄ• vahampi pÄ• á¹‡Ä• tipÄ• tÄ• dimane
duggatigÄ• mikammaá¹ƒ Ä• rabhati. sugatigÄ• mino pana kammassa visesahetu bhavataá¹
bhavataá¹‡hÄ• bhibhÅ«to puthujjano, yathÄ• vuttappakÄ• rÄ• gÄ• vÄ« \Ne 126/ sÄ«tudak
attano parissamavinodanaÃ±ca sÄ«tudakapÄ• naá¹ƒ viya, kilesasantÄ• pavirahato saassÄ•
attano duggatidukkhaparissamavinodanaÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«Ä• dimane
Ä• rabhati.

etesu pana vaá¹-á¹-akathÄ• ya sÄ«sabhÅ«tesu dhammesu katthaci bhagavÄ• \Ee 134/ ek
deseti, seyyathidaá¹ƒ --- ``iti kho, bhikkhave, avijjÅ«panisÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di (SN a II 23). tathÄ• ``upÄ• dÄ• nÄ«yesu, bhikkhave, dham
viharato taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ ntiÄ• di (SN
ubhayamÅ«likampi, seyyathidaá¹ƒ --- ``avijjÄ• nÄ«varaá¹‡assa, bhikkhave, bÄ• lassa taá¹‡h
evamayaá¹ƒ kÄ• yo samudÄ• gato. iti ayaÃ±ceva kÄ• yo bahiddhÄ• ca nÄ• marÅ«paá¹ƒ itt
dvayaá¹ƒ paá¹-icca phasso, saá¸·evÄ• yatanÄ• ni yehi phuá¹-á¹-ho bÄ• lo sukhadukkhaá¹ƒ
tiÄ• di (SN a II 19). tÄ• su tÄ• su desanÄ• su ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™
ekadhammamÅ«likÄ• desanÄ• ti veditabbÄ• . evaá¹ƒ tÄ• vettha desanÄ• bhedato viÃ±Ã±Ä

__ `atthatoâ€™ _ti avijjÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ atthato, seyyathidaá¹ƒ --- pÅ«retuá¹ƒ ayu
kÄ• yaduccaritÄ• di avindiyaá¹ƒ nÄ• ma; aladdhabbanti attho. taá¹ƒ avindiyaá¹ƒ vindatÄ«ti a

kÄ• yasucaritÄ• di vindiyaá¹ƒ nÄ• ma. taá¹ƒ vindiyaá¹ƒ na vindatÄ«ti avijjÄ• . khandhÄ• naá
Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ, dhÄ• tÅ«naá¹ƒ suÃ±Ã±aá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ
indriyÄ• naá¹ƒ Ä• dhipateyyaá¹-á¹-haá¹ƒ aviditaá¹ƒ karotÄ«ti avijjÄ• . dukkhÄ• dÄ«naá¹ƒ pÄ
vuttaá¹ƒ catubbidhaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ aviditaá¹ƒ karotÄ«tipi avijjÄ• . antavirahite sa
sabbayonigatibhavaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu satte javÄ• petÄ«ti avijjÄ• . para
itthipurisÄ• dÄ«su javati, vijjamÄ• nesupi khandhÄ• dÄ«su na javatÄ«ti avijjÄ• . apica cakkh
vatthÄ• rammaá¹‡Ä• naá¹ƒ paá¹-iccasamuppÄ• dapaá¹-iccasamuppannÄ• naÃ±ca dhamm

yaá¹ƒ paá¹-icca phalameti so paccayo. __paá¹-iccÄ• _ti na vinÄ• tena; taá¹ƒ apaccakkhitv
uppajjati ceva pavattati cÄ• ti attho. api ca upakÄ• rakaá¹-á¹-ho paccayaá¹-á¹-ho. avijjÄ• ca
avijjÄ• paccayo. tasmÄ• __avijjÄ• paccayÄ• _.

saá¹…khatamabhisaá¹…kharontÄ«ti \Ne 127/ saá¹…khÄ• rÄ• . apica avijjÄ• paccayÄ• saá
Ä• gatasaá¹…khÄ• rÄ• cÄ• ti duvidhÄ• saá¹…khÄ• rÄ• . tattha puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±
kÄ• yavacÄ«cittasaá¹…khÄ• rÄ• tayoti ime cha avijjÄ• paccayÄ• saá¹…khÄ• rÄ• \Ee 135/
lokiyakusalÄ• kusalacetanÄ• mattameva honti.

saá¹…khatasaá¹…khÄ• ro, abhisaá¹…khatasaá¹…khÄ• ro, abhisaá¹…kharaá¹‡asaá¹…khÄ
pana cattÄ• ro saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ• rÄ• . tattha \Be 128/ ``aniccÄ• va
tiÄ• dÄ«su (DN II 221, 272; SN a I 186; a II 143) vuttÄ• sabbepi sappaccayÄ• dhammÄ• _
`saá¹…khatasaá¹…khÄ• rÄ• â€™ _ nÄ• ma. kammanibbattÄ• tebhÅ«makÄ• rÅ«pÄ• rÅ«pa
`abhisaá¹…khatasaá¹…khÄ• rÄ• â€™ _ti aá¹-á¹-hakathÄ• su vuttÄ• . tepi ``aniccÄ• vata sa
saá¹…gahaá¹ƒ gacchanti. visuá¹ƒ pana nesaá¹ƒ Ä• gataá¹-á¹-hÄ• naá¹ƒ na paÃ±Ã±Ä• yati.
tebhÅ«makakusalÄ• kusalacetanÄ• pana __ `abhisaá¹…kharaá¹‡akasaá¹…khÄ• roâ€™ _t
``avijjÄ• gatoyaá¹ƒ, bhikkhave, purisapuggalo puÃ±Ã±aÃ±ce abhisaá¹…kharotÄ«â€™â€™ t
Ä• gataá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati. kÄ• yikacetasikaá¹ƒ pana vÄ«riyaá¹ƒ __ `payogÄ• b
vuccati. so ``yÄ• vatikÄ• abhisaá¹…khÄ• rassa gati, tÄ• vatikaá¹ƒ gantvÄ• akkhÄ• hataá¹ƒ
aá¹-á¹-hÄ• sÄ«â€™â€™ tiÄ• dÄ«su (AN a III 15) Ä• gato.

na kevalaÃ±ca eteyeva, aÃ±Ã±epi ``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjantassa kho,
paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato cittasaá¹…khÄ
464) nayena saá¹…khÄ• rasaddena Ä• gatÄ• anekasaá¹…khÄ• rÄ• . tesu natthi so saá¹…
saá¹…gahaá¹ƒ na gaccheyya. ito paraá¹ƒ __saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a_ntiÄ•
vuttanayeneva veditabbaá¹ƒ.

avutte pana vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. namatÄ«ti __nÄ• maá¹ƒ_. ruppatÄ«ti __
Ä• yataÃ±ca nayatÄ«ti __Ä• yatanaá¹ƒ_. phusatÄ«ti __phasso_. vedayatÄ«ti __vedanÄ• _.
upÄ• diyatÄ«ti __upÄ• dÄ• naá¹ƒ_. bhavati bhÄ• vayati cÄ• ti __bhavo_. jananaá¹ƒ __jÄ• ti

maranti \Ee 136/ etenÄ• ti __maraá¹‡aá¹ƒ_. socanaá¹ƒ __soko_. paridevanaá¹ƒ __paridevo
__dukkhaá¹ƒ; _ uppÄ• daá¹-á¹-hitivasena vÄ• dvedhÄ• khaá¹‡atÄ«ti __dukkhaá¹ƒ_. dumm
__domanassaá¹ƒ_. bhuso Ä• yÄ• so __upÄ• yÄ• so_.

__sambhavantÄ«_ti \Ne 128/ nibbattanti. na kevalaÃ±ca sokÄ• dÄ«heva, atha kho sabbapa
saddassa yojanÄ• kÄ• tabbÄ• . itarathÄ• hi ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ t
paÃ±Ã±Ä• yeyyuá¹ƒ. ``sambhavantÄ«â€™â€™ ti pana yojanÄ• ya sati ``avijjÄ• ca sÄ• pa
tasmÄ• avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«â€™â€™ ti paccayapaccayuppa
nayo sabbattha.

__eva_nti \Be 129/ niddiá¹-á¹-hanayanidassanaá¹ƒ. tena avijjÄ• dÄ«heva kÄ• raá¹‡ehi, na i
dasseti. __etassÄ• _ti yathÄ• vuttassa. __kevalassÄ• _ti asammissassa sakalassa vÄ• . __
dukkhasamÅ«hassa, na sattassa, na sukhasubhÄ• dÄ«naá¹ƒ. __samudayo_ti nibbatti. __ho
evamettha atthato viÃ±Ã±Ä• tabbo vinicchayo.

__ `lakkhaá¹‡Ä• ditoâ€™ _ti avijjÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• dito, seyyathidaá¹ƒ --- aÃ±Ã±Ä•
sammohanarasÄ• , chÄ• danapaccupaá¹-á¹-hÄ• nÄ• , Ä• savapadaá¹-á¹-hÄ• nÄ• . abhisaá
saá¹…khÄ• rÄ• , Ä• yÅ«hanarasÄ• , cetanÄ• paccupaá¹-á¹-hÄ• nÄ• , avijjÄ• padaá¹-á¹-hÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ, pubbaá¹…gamarasaá¹ƒ, paá¹-isandhipaccupaá¹-á¹-hÄ• naá¹ƒ, saá¹…kh
vatthÄ• rammaá¹‡apadaá¹-á¹-hÄ• naá¹ƒ vÄ• . namanalakkhaá¹‡aá¹ƒ nÄ• maá¹ƒ, sampayog
avinibbhogapaccupaá¹-á¹-hÄ• naá¹ƒ, viÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ. ruppanalakkhaá¹
vikiraá¹‡arasaá¹ƒ, abyÄ• katapaccupaá¹-á¹-hÄ• naá¹ƒ, viÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ.
saá¸·Ä• yatanaá¹ƒ, dassanÄ• dirasaá¹ƒ, vatthudvÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ \Ee
nÄ• marÅ«papadaá¹-á¹-hÄ• naá¹ƒ. phusanalakkhaá¹‡o phasso, saá¹…ghaá¹-á¹-anaraso, sa
saá¸·Ä• yatanapadaá¹-á¹-hÄ• no. anubhavanalakkhaá¹‡Ä• vedanÄ• , visayarasasambhoga
sukhadukkhapaccupaá¹-á¹-hÄ• nÄ• , phassapadaá¹-á¹-hÄ• nÄ• . hetulakkhaá¹‡Ä• taá¹‡hÄ
atittibhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , vedanÄ• padaá¹-á¹-hÄ• nÄ• . gahaá¹‡alakkhaá¹‡aá¹ƒ u
amuÃ±canarasaá¹ƒ, taá¹‡hÄ• daá¸·hattadiá¹-á¹-hipaccupaá¹-á¹-hÄ• naá¹ƒ, taá¹‡hÄ• padaá
kammakammaphalalakkhaá¹‡o bhavo, bhÄ• vanabhavanaraso, kusalÄ• kusalÄ• byÄ• katap
upÄ• dÄ• napadaá¹-á¹-hÄ• no. jÄ• tiÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• dÄ«ni saccavibhaá¹…ge vutt
evamettha lakkhaá¹‡Ä• ditopi viÃ±Ã±Ä• tabbo vinicchayo.

__ `ekavidhÄ• ditoâ€™ _ti ettha avijjÄ• aÃ±Ã±Ä• á¹‡Ä• dassanamohÄ• dibhÄ• vato ekavid
appaá¹-ipattimicchÄ• paá¹-ipattito duvidhÄ• tathÄ• saá¹…khÄ• rÄ• saá¹…khÄ• rato, vedan
catusaccaappaá¹-ivedhato \Ne 129/ catubbidhÄ• , gatipaÃ±cakÄ• dÄ«navacchÄ• danato pa
dvÄ• rÄ• rammaá¹‡ato pana sabbesupi arÅ«padhammesu chabbidhatÄ• veditabbÄ• .

saá¹…khÄ• rÄ• sÄ• savavipÄ• kadhammadhammÄ• dibhÄ• vato ekavidhÄ• , kusalÄ• kusa

parittamahaggatahÄ«namajjhimamicchattaniyatÄ• niyatato, tividhÄ• puÃ±Ã±Ä• bhisaá¹…kh
catuyonisaá¹ƒvattanato, paÃ±cavidhÄ• paÃ±cagatigÄ• mito.

viÃ±Ã±Ä• á¹‡aá¹ƒ \Be 130/ lokiyavipÄ• kÄ• dibhÄ• vato ekavidhaá¹ƒ, sahetukÄ• hetukÄ• d
bhavattayapariyÄ• pannato vedanÄ• ttayasampayogato ahetukaduhetukatihetukato ca tividh
catubbidhaá¹ƒ paÃ±cavidhaÃ±ca.

nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡asannissayato kammapaccayato ca ekavidhaá¹ƒ, sÄ• ramm
atÄ«tÄ• dito tividhaá¹ƒ, yonigativasena catubbidhaá¹ƒ paÃ±cavidhaÃ±ca.

saá¸·Ä• yatanaá¹ƒ saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hÄ• nato ekavidhaá¹ƒ, bhÅ«tappasÄ• dav
sampattÄ• sampattanobhayagocarato tividhaá¹ƒ, yonigatipariyÄ• pannato catubbidhaá¹ƒ pa
nayena phassÄ• dÄ«nampi ekavidhÄ• dibhÄ• vo veditabboti. evamettha ekavidhÄ• ditopi vi

__ `aá¹…gÄ• naÃ±ca_ \Ee 138/ __vavatthÄ• nÄ• â€™ _ti sokÄ• dayo cettha bhavacakkass
vuttÄ• . jarÄ• maraá¹‡abbhÄ• hatassa hi bÄ• lassa te sambhavanti. yathÄ• ha --- ``assutav
sÄ• rÄ«rikÄ• ya dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no socati kilamati paridevati ur
sammohamÄ• pajjatÄ«â€™â€™ ti (SN b IV 252). yÄ• va ca tesaá¹ƒ pavatti tÄ• va avijjÄ• y
saá¹…khÄ• rÄ• ti sambandhameva hoti bhavacakkaá¹ƒ. tasmÄ• tesampi jarÄ• maraá¹‡ene
dvÄ• daseva paá¹-iccasamuppÄ• daá¹…gÄ• nÄ«ti veditabbÄ• ni. evamettha aá¹…gÄ• naá¹
vinicchayo. ayaá¹ƒ tÄ• vettha uddesavÄ• ravasena saá¹…khepakathÄ• .

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• padaniddeso

<226> idÄ• ni \Ne 130/ niddesavÄ• ravasena vitthÄ• rakathÄ• hoti. ``avijjÄ• paccayÄ• sa
vuttaá¹ƒ. tattha avijjÄ• paccayesu saá¹…khÄ• resu dassetabbesu yasmÄ• putte kathetabbe
kathÄ«yati. evaÃ±hi sati `mittassa \Be 131/ putto, dattassa puttoâ€™ ti putto sukathito hoti.
desanÄ• kusalo satthÄ• saá¹…khÄ• rÄ• naá¹ƒ janakatthena pitusadisaá¹ƒ avijjaá¹ƒ tÄ• va
avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡a_ntiÄ• dimÄ• ha.

tattha yasmÄ• ayaá¹ƒ avijjÄ• dukkhasaccassa yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ jÄ• nituá¹
paá¹-ivijjhituá¹ƒ na deti, chÄ• detvÄ• pariyonandhitvÄ• ganthetvÄ• tiá¹-á¹-hati, tasmÄ• ``d
aÃ±Ã±Ä• á¹‡aâ€™â€™ nti vuccati. tathÄ• yasmÄ• dukkhasamudayassa dukkhanirodhass
paá¹-ipadÄ• ya yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ jÄ• nituá¹ƒ passituá¹ƒ paá¹-ivijjhituá¹ƒ na d
pariyonandhitvÄ• ganthetvÄ• tiá¹-á¹-hati, tasmÄ• dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ•
imesu catÅ«su á¹-hÄ• nesu suttantikapariyÄ• yena aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• ti kathitaá¹ƒ.

nikkhepakaá¹‡á¸• e (Dhs 1067) pana abhidhammapariyÄ• yena ``pubbante aÃ±Ã±Ä• á¹‡aâ
á¹-hÄ• nesu aÃ±Ã±Ä• á¹‡aá¹ƒ gahitaá¹ƒ. tattha \Ee 139/ __pubbante_ti atÄ«to addhÄ• , atÄ
khandhadhÄ• tuÄ• yatanÄ• ni. __aparante_ti anÄ• gato addhÄ• , anÄ• gatÄ• ni khandhadh
__pubbantÄ• parante_ti tadubhayaá¹ƒ. __idappaccayatÄ• _ti saá¹…khÄ• rÄ• dÄ«naá¹ƒ kÄ•
aá¹…gÄ• ni. __paá¹-iccasamuppannadhammÄ• _ti avijjÄ• dÄ«hi nibbattÄ• saá¹…khÄ• rÄ•
avijjÄ• yasmÄ• atÄ«tÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ jÄ• ni
paá¹-ivijjhituá¹ƒ na deti, chÄ• detvÄ• pariyonandhitvÄ• ganthetvÄ• tiá¹-á¹-hati, tasmÄ• ``p
aÃ±Ã±Ä• á¹‡aâ€™â€™ nti vuccati. tathÄ• yasmÄ• anÄ• gatÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ
khandhÄ• dÄ«naá¹ƒ idappaccayatÄ• ya ceva paá¹-iccasamuppannadhammÄ• naÃ±ca yÄ•
jÄ• nituá¹ƒ passituá¹ƒ paá¹-ivijjhituá¹ƒ na deti, chÄ• detvÄ• pariyonandhitvÄ• ganthetvÄ• t
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á¹‡anti vuccati. imesu aá¹-á
abhidhammapariyÄ• yena aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• ti kathitaá¹ƒ.

evaá¹ƒ kiá¹ƒ kathitaá¹ƒ hoti? kiccato ceva jÄ• tito ca avijjÄ• kathitÄ• nÄ• ma hoti. kathaá¹ƒ
avijjÄ• imÄ• ni aá¹-á¹-ha á¹-hÄ• nÄ• ni jÄ• nituá¹ƒ passituá¹ƒ paá¹-ivijjhituá¹ƒ na detÄ«ti kic
uppajjamÄ• nÄ• pi imesu aá¹-á¹-hasu á¹-hÄ• nesu uppajjatÄ«ti jÄ• titopi kathitÄ• . evaá¹ƒ ka
\Be 132/ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaâ€™â€™ ntiÄ• dÄ«ni paÃ±cavÄ«sati pa
dassetuá¹ƒ gahitÄ• ni.

tattha yasmÄ• ayaá¹ƒ avijjÄ• imehi aá¹-á¹-hahi padehi kathitÄ• pi puna paÃ±cavÄ«satiyÄ•
akathite sukathitÄ• nÄ• ma na hoti, lakkhaá¹‡e pana kathiteyeva sukathitÄ• nÄ• ma hoti. y
naá¹-á¹-haá¹ƒ goá¹‡aá¹ƒ pariyesamÄ• no manusse puccheyya --- ``api, ayyÄ• , setaá¹ƒ goá
goá¹‡aá¹ƒ passathÄ• â€™â€™ ti? te evaá¹ƒ vadeyyuá¹ƒ --- ``imasmiá¹ƒ raá¹-á¹-he setaratt
anto natthi, kiá¹ƒ te goá¹‡assa lakkhaá¹‡aâ€™â€™ nti? atha tena `saá¹…ghÄ• á¹-iâ€™ vÄ•
vutte goá¹‡o sukathito nÄ• ma bhaveyya; evameva yasmÄ• ayaá¹ƒ avijjÄ• aá¹-á¹-hahi pad
paÃ±cavÄ«satiyÄ• padehi lakkhaá¹‡e akathite sukathitÄ• \Ee 140/ nÄ• ma na hoti, lakkhaa
sukathitÄ• nÄ• ma hoti. tasmÄ• yÄ• nassÄ• lakkhaá¹‡adassanatthaá¹ƒ paÃ±cavÄ«sati pa
vasena veditabbÄ• .

seyyathidaá¹ƒ --- Ã±Ä• á¹‡aá¹ƒ nÄ• ma paÃ±Ã±Ä• . sÄ• atthatthaá¹ƒ kÄ• raá¹‡akÄ• raá¹‡
viditaá¹ƒ pÄ• kaá¹-aá¹ƒ karoti. ayaá¹ƒ pana avijjÄ• uppajjitvÄ• taá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹
detÄ«ti Ã±Ä• á¹‡apaccanÄ«kato __aÃ±Ã±Ä• á¹‡aá¹ƒ_. dassanantipi paÃ±Ã±Ä• . sÄ• pi taá
pana uppajjitvÄ• taá¹ƒ passituá¹ƒ na detÄ«ti __adassanaá¹ƒ_. abhisamayotipi paÃ±Ã±Ä• .
abhisameti. avijjÄ• pana uppajjitvÄ• taá¹ƒ abhisametuá¹ƒ na detÄ«ti __anabhisamayo_. an
paá¹-ivedhotipi paÃ±Ã±Ä• . sÄ• taá¹ƒ Ä• kÄ• raá¹ƒ anubujjhati sambujjhati paá¹-ivijjhati. av
uppajjitvÄ• taá¹ƒ anubujjhituá¹ƒ saá¹ƒbujjhituá¹ƒ paá¹-ivijjhituá¹ƒ na detÄ«ti __ananubodho
appaá¹-ivedho_. saá¹…gÄ• hanÄ• tipi paÃ±Ã±Ä• . sÄ• taá¹ƒ Ä• kÄ• raá¹ƒ gahetvÄ• ghaá¹

pana uppajjitvÄ• taá¹ƒ gahetvÄ• ghaá¹ƒsitvÄ• gaá¹‡hituá¹ƒ na detÄ«ti __asaá¹…gÄ• hanÄ
paÃ±Ã±Ä• . sÄ• taá¹ƒ Ä• kÄ• raá¹ƒ ogÄ• hitvÄ• anupavisitvÄ• gaá¹‡hÄ• ti. avijjÄ• pana u
anupavisitvÄ• gaá¹‡hituá¹ƒ na detÄ«ti __apariyogÄ• hanÄ• _. samapekkhanÄ• tipi paÃ±Ã±
Ä• kÄ• raá¹ƒ samaá¹ƒ sammÄ• ca pekkhati. avijjÄ• pana uppajjitvÄ• taá¹ƒ samaá¹ƒ samm
__asamapekkhanÄ• _. paccavekkhaá¹‡Ä• tipi paÃ±Ã±Ä• . sÄ• taá¹ƒ Ä• kÄ• raá¹ƒ paccave
taá¹ƒ paccavekkhituá¹ƒ na detÄ«ti __apaccavekkhaá¹‡Ä• _. nÄ• ssÄ• \Be 133/ kiÃ±ci kam
sayaÃ±ca apaccavekkhitvÄ• kataá¹ƒ kammanti __apaccakkhakammaá¹ƒ_. dummedhabhÄ
bÄ• labhÄ• vatÄ• ya __bÄ• lyaá¹ƒ_.

sampajaÃ±Ã±antipi paÃ±Ã±Ä• . sÄ• atthatthaá¹ƒ kÄ• raá¹‡akÄ• raá¹‡aá¹ƒ catusaccadham
avijjÄ• pana uppajjitvÄ• taá¹ƒ Ä• kÄ• raá¹ƒ pajÄ• nituá¹ƒ na detÄ«ti __asampajaÃ±Ã±aá¹ƒ
pamohanavasena __pamoho_. sammohanavasena __sammoho_. avindiyaá¹ƒ vindatÄ«tiÄ•
vaá¹-á¹-asmiá¹ƒ ohanati osÄ«dÄ• petÄ«ti __avijjogho_. vaá¹-á¹-asmiá¹ƒ yojetÄ«ti __avijjÄ• y
\Ee 141/ punappunaá¹ƒ uppajjanato ca __avijjÄ• nusayo_. magge pariyuá¹-á¹-hitacorÄ• ad
pariyuá¹-á¹-hÄ• ti gaá¹‡hÄ• ti vilumpatÄ«ti __avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ_. yathÄ• nagara
palighasaá¹…khÄ• tÄ• ya laá¹…giyÄ• patitÄ• ya antonagare manussÄ• naá¹ƒ bahinagarag
manussÄ• naá¹ƒ antonagarapavesanampi pacchijjati, evameva yassa sakkÄ• yanagare aya
nibbÄ• nasampÄ• pakaá¹ƒ Ã±Ä• á¹‡agamanaá¹ƒ pacchijjatÄ«ti __avijjÄ• laá¹…gÄ«_ nÄ• m
mÅ«laÃ±ca, akusalÄ• naá¹ƒ vÄ• mÅ«lanti __akusalamÅ«laá¹ƒ_. taá¹ƒ pana na aÃ±Ã±aá¹ƒ
akusalamÅ«laá¹ƒ. __ayaá¹ƒ vuccati avijjÄ• _ti ayaá¹ƒ evaá¹ƒlakkhaá¹‡Ä• avijjÄ• nÄ• mÄ•
paÃ±cavÄ«satipadavasena avijjÄ• ya lakkhaá¹‡aá¹ƒ veditabbaá¹ƒ.

evaá¹ƒlakkhaá¹‡Ä• panÄ• yaá¹ƒ avijjÄ• dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡anti vuttÄ• pi dukkha
sahajÄ• tÄ• hoti, taá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, chÄ• deti; samudayasaccassa na ekadeso
taá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, chÄ• deti; nirodhasaccassa neva ekadeso hoti, na sahajÄ• t
Ä• rammaá¹‡aá¹ƒ karoti, kevalaá¹ƒ chÄ• deti; maggasaccassÄ• pi na ekadeso, na sahajÄ•
karoti, kevalaá¹ƒ chÄ• deti. dukkhÄ• rammaá¹‡atÄ• avijjÄ• uppajjati, taÃ±ca chÄ• deti. sam
avijjÄ• uppajjati, taÃ±ca chÄ• deti. nirodhÄ• rammaá¹‡atÄ• avijjÄ• nuppajjati, taÃ±ca chÄ•
maggÄ• rammaá¹‡atÄ• avijjÄ• nÅ«ppajjati, taÃ±ca chÄ• deti.

dve saccÄ• duddasattÄ• gambhÄ«rÄ• . dve saccÄ• gambhÄ«rattÄ• duddasÄ• . apica kh
ariyasaccaá¹ƒ gambhÄ«raÃ±ceva duddasaÃ±ca. tattha dukkhaá¹ƒ nÄ• ma pÄ• kaá¹-aá¹ƒ, la
\Ne 133/ gambhÄ«raá¹ƒ nÄ• ma jÄ• taá¹ƒ. samudayepi eseva nayo. yathÄ• pana mahÄ• sa
nÄ«haraá¹‡aá¹ƒ nÄ• ma bhÄ• ro, sinerupÄ• dato \Be 134/ vÄ• likÄ• ya uddharaá¹‡aá¹ƒ nÄ•
pÄ«á¸·etvÄ• rasassa nÄ«haraá¹‡aá¹ƒ nÄ• ma bhÄ• ro; evameva dve saccÄ• ni gambhÄ«ra
nirodhasaccaá¹ƒ pana atigambhÄ«raÃ±ca atiduddasaÃ±cÄ• ti. evaá¹ƒ duddasattÄ• gambh
duddasÄ• naá¹ƒ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ paá¹-icchÄ• dakaá¹ƒ mohandhakÄ• raá¹ƒ a

avijjÄ• padaniddeso.

saá¹…khÄ• rapadaniddeso

saá¹…khÄ• rapade \Ee 142/ heá¹-á¹-hÄ• vuttasaá¹…khÄ• resu saá¹…khÄ• rasaddena Ä• avijjÄ• paccayÄ• saá¹…khÄ• reyeva dassento __tattha katame avijjÄ• paccayÄ• saá¹…kh puÃ±Ã±Ä• bhisaá¹…khÄ• ro_tiÄ• dimÄ• ha. tattha punÄ• ti attano kÄ• rakaá¹ƒ, pÅ«reti cass bhavaá¹ƒ nibbattetÄ«ti puÃ±Ã±o. abhisaá¹…kharoti vipÄ• kaá¹ƒ kaá¹-attÄ• rÅ«paÃ±cÄ• ti a abhisaá¹…khÄ• ro __puÃ±Ã±Ä• bhisaá¹…khÄ• ro_. puÃ±Ã±apaá¹-ipakkhato apuÃ±Ã±o. ap __apuÃ±Ã±Ä• bhisaá¹…khÄ• ro_. na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. Ä• neÃ±jameva abhisaá¹…kh abhisaá¹…kharotÄ«ti __Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. kÄ• yena pavattito, kÄ• yato vÄ• pa saá¹…khÄ• roti __kÄ• yasaá¹…khÄ• ro_. vacÄ«saá¹…khÄ• racittasaá¹…khÄ• resupi eseva

tattha paá¹-hamattiko parivÄ«maá¹ƒsanasuttavasena gahito. tattha hi ``puÃ±Ã±aÃ±ce saá¹ abhisaá¹…kharoti, puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ. apuÃ±Ã±aÃ±ce saá¹…khÄ• r apuÃ±Ã±upagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aá¹ƒ. Ä• neÃ±jaÃ±ce saá¹…khÄ• raá¹ƒ abhisaá¹…kha viÃ±Ã±Ä• á¹‡aâ€™â€™ nti (SN a II 51) vuttaá¹ƒ. dutiyattiko tadanantarassa vibhaá¹…gasut sammÄ• diá¹-á¹-hisuttapariyÄ• yena (MN I 102) gahitotipi vattuá¹ƒ vaá¹-á¹-atiyeva. tattha hi bhikkhave, saá¹…khÄ• rÄ• . katame tayo? kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, citta 2) vuttaá¹ƒ. kasmÄ• panetesaá¹ƒ suttÄ• naá¹ƒ vasena te gahitÄ• ti? ayaá¹ƒ abhidhammo n adhunÄ• kato, nÄ• pi bÄ• hirakaisÄ«hi vÄ• sÄ• vakehi vÄ• devatÄ• hi \Be 135/ vÄ• bhÄ• pana ayaá¹ƒ. abhidhammepi hi suttepi ekasadisÄ• va tanti niddiá¹-á¹-hÄ• ti imassatthassa d

idÄ• ni te saá¹…khÄ• re pabhedato dassetuá¹ƒ __tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• r __kusalÄ• cetanÄ• _ti aniyamato catubhÅ«mikacetanÄ• pi vuttÄ• . __kÄ• mÄ• vacarÄ• rÅ pana aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• , paÃ±ca rÅ«pÄ• vacarakusalacetanÄ• ti tera puÃ±Ã±Ä• bhisaá¹…khÄ• ro \Ee 143/ nÄ• ma. __dÄ• namayÄ• _tiÄ• dÄ«hi tÄ• saá¹ƒyeva c puÃ±Ã±akiriyavatthuvasena pavatti dassitÄ• . tattha aá¹-á¹-ha kÄ• mÄ• vacarÄ• va dÄ• nas bhÄ• vanÄ• mayÄ• pana terasapi. yathÄ• hi paguá¹‡aá¹ƒ dhammaá¹ƒ sajjhÄ• yamÄ• no e jÄ• nÄ• ti, pacchÄ• Ä• vajjanto jÄ• nÄ• ti; evameva kasiá¹‡aparikammaá¹ƒ karontassa pag paccavekkhantassa paguá¹‡akammaá¹-á¹-hÄ• naÃ±ca manasikarontassa Ã±Ä• á¹‡avippay vuttaá¹ƒ ``bhÄ• vanÄ• mayÄ• pana terasapÄ«â€™â€™ ti.

tattha dÄ• namayÄ• dÄ«su ``dÄ• naá¹ƒ Ä• rabbha dÄ• namadhikicca yÄ• uppajjati cetanÄ --- ayaá¹ƒ vuccati dÄ• namayo puÃ±Ã±Ä• bhisaá¹…khÄ• roti. sÄ«laá¹ƒ Ä• rabbha ... pe ... b bhÄ• vanamadhikicca yÄ• uppajjati cetanÄ• saÃ±cetanÄ• cetayitattaá¹ƒ --- ayaá¹ƒ vuccat puÃ±Ã±Ä• bhisaá¹…khÄ• roâ€™â€™ ti (Vibh 769) ayaá¹ƒ saá¹…khepadesanÄ• .

cÄ«varÄ• dÄ«su pana catÅ«su paccayesu rÅ«pÄ• dÄ«su vÄ• chasu Ä• rammaá¹‡esu ann
taá¹ƒ taá¹ƒ dentassa tesaá¹ƒ uppÄ• danato paá¹-á¹-hÄ• ya pubbabhÄ• ge pariccÄ• gakÄ• l
anussaraá¹‡e cÄ• ti tÄ«su kÄ• lesu pavattÄ• cetanÄ• __dÄ• namayÄ• _ nÄ• ma. sÄ«laá¹ƒ
`pabbajissÄ• mÄ«â€™ ti vihÄ• raá¹ƒ gacchantassa pabbajantassa manorathaá¹ƒ matthakaá
vatamhi, sÄ• dhu suá¹-á¹-hÅ«â€™ ti Ä• vajjantassa pÄ• timokkhaá¹ƒ saá¹ƒvarantassa cÄ«v
paccavekkhantassa Ä• pÄ• thagatesu rÅ«pÄ• dÄ«su cakkhudvÄ• rÄ• dÄ«ni saá¹ƒvarantass
pavattÄ• cetanÄ• __sÄ«lamayÄ• _ nÄ• ma. paá¹-isambhidÄ• yaá¹ƒ vuttena vipassanÄ• m
136/ dukkhato anattato bhÄ• ventassa rÅ«pe ... pe ... dhamme, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ...
manoviÃ±Ã±Ä• á¹‡aá¹ƒ, cakkhusamphassaá¹ƒ ... pe ... manosamphassaá¹ƒ, cakkhusamph
manosamphassajaá¹ƒ vedanaá¹ƒ, rÅ«pasaÃ±Ã±aá¹ƒ \Ne 135/ ... pe ... dhammasaÃ±Ã±aá¹ƒ
dukkhato anattato bhÄ• ventassa pavattÄ• cetanÄ• __bhÄ• vanÄ• mayÄ• _ nÄ• mÄ• ti ay

apuÃ±Ã±Ä• bhisaá¹…khÄ• raniddese __akusalÄ• cetanÄ• _ti dvÄ• dasaakusalacittasamp
__kÄ• mÄ• vacarÄ• _ti kiÃ±cÄ• pi tattha \Ee 144/ á¹-hapetvÄ• dve domanassasahagatacet
uppajjanti, tattha pana paá¹-isandhiá¹ƒ na Ä• kaá¸• á¸• hanti, kÄ• mÄ• vacareyeva paá¹-isan
avacÄ• rentÄ«ti kÄ• mÄ• vacarÄ• tveva vuttÄ• .

Ä• neÃ±jÄ• bhisaá¹…khÄ• raniddese __kusalÄ• cetanÄ• arÅ«pÄ• vacarÄ• _ti catasso arÅ
hi catasso aniÃ±janaá¹-á¹-hena aniÃ±janassa ca abhisaá¹…kharaá¹‡aá¹-á¹-hena __Ä• neÃ±
vuccanti. rÅ«pÄ• vacaracatutthajjhÄ• nato hi tisso kusalavipÄ• kakiriyÄ• cetanÄ• dvÄ• dasa
paÃ±cadasa dhammÄ• aniccalaá¹-á¹-hena aphandanaá¹-á¹-hena Ä• neÃ±jÄ• nÄ• ma. tatth
cetanÄ• aniÃ±jÄ• samÄ• nÄ• pi attanÄ• sarikkhakampi asarikkhakampi saiÃ±janampi aniÃ
janetÄ«ti Ä• neÃ±jÄ• bhisaá¹…khÄ• ro nÄ• ma na hoti. vipÄ• kakiriyacetanÄ• pana avipÄ•
abhisaá¹…kharonti, tathÄ• arÅ«pÄ• vacarÄ• vipÄ• kakiriyacetanÄ• pÄ«ti ekÄ• dasÄ• pi etÄ
abhisaá¹…khÄ• rÄ• . catubbidhÄ• pana arÅ«pÄ• vacarakusalacetanÄ• yathÄ• hatthiassÄ
honti, evaá¹ƒ attanÄ• sadisaá¹ƒ niccalaá¹ƒ arÅ«pameva janetÄ«ti Ä• neÃ±jÄ• bhisaá¹…khÄ

evaá¹ƒ puÃ±jÄ• bhisaá¹…khÄ• ravasena terasa, apuÃ±Ã±Ä• bhisaá¹…khÄ• ravasena dvÄ•
Ä• neÃ±jÄ• bhisaá¹…khÄ• ravasena catassoti sabbÄ• petÄ• paripiá¹‡á¸• itÄ• ekÅ«natiá¹ƒ
aparimÄ• á¹‡esu cakkavÄ• á¸·esu aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ uppajjanakakusalÄ•
dhÄ• rayamÄ• no viya, nÄ• á¸·iyaá¹ƒ pakkhipitvÄ• minamÄ• no viya ca sabbaÃ±Ã±utaÃ±Ä•
ekÅ«natiá¹ƒsameva dassesi.

idÄ• ni \Be 137/ aparimÄ• á¹‡esu cakkavÄ• á¸·esu aparimÄ• á¹‡Ä• sattÄ• kusalÄ• kusala
dvÄ• rehi Ä• yÅ«hanti, tÄ• ni tÄ«á¹‡i kammadvÄ• rÄ• ni dassento __tattha katamo kÄ• yasa
kÄ• yasaÃ±cetanÄ• _tiÄ• dimÄ• ha. tattha __kÄ• yasaÃ±cetanÄ• _ti kÄ• yaviÃ±Ã±attiá¹ƒ sa
kÄ• yadvÄ• rato pavattÄ• \Ne 136/ aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• dvÄ• dasa ak
cetanÄ• ; kÄ• yadvÄ• re Ä• dÄ• naggahaá¹‡acopanaá¹ƒ pÄ• payamÄ• nÄ• uppannÄ• vÄ«

vattuá¹ƒ vaá¹-á¹-ati.

__vacÄ«saÃ±cetanÄ• _ti \Ee 145/ vacÄ«viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• petvÄ• vacÄ«dvÄ• r
cetanÄ• ; vacÄ«dvÄ• re hanusaÃ±copanaá¹ƒ vÄ• kyabhedaá¹ƒ pÄ• payamÄ• nÄ• uppannÄ
vaá¹-á¹-ati. abhiÃ±Ã±Ä• cetanÄ• panettha parato viÃ±Ã±Ä• á¹‡assa paccayo na hotÄ«ti na
abhiÃ±Ã±Ä• cetanÄ• , evaá¹ƒ uddhaccacetanÄ• pi na hoti. tasmÄ• sÄ• pi viÃ±Ã±Ä• á¹‡ass
avijjÄ• paccayÄ• pana sabbÄ• petÄ• honti.

__manosaÃ±cetanÄ• _ti ubhopi viÃ±Ã±attiyo asamuá¹-á¹-hÄ• petvÄ• manodvÄ• re uppann
cetanÄ• . iti bhagavÄ• aparimÄ• á¹‡esu cakkavÄ• á¸·esu aparimÄ• á¹‡Ä• sattÄ• kusalÄ•
imehi tÄ«hi dvÄ• rehi Ä• yÅ«hantÄ«ti Ä• yÅ«hanakammadvÄ• raá¹ƒ dassesi.

imesaá¹ƒ pana dvinnampi tikÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayogo veditabbo. kathaá¹
kÄ• yaduccaritÄ• viramantassa siyÄ• kÄ• yasaá¹…khÄ• ro, vacÄ«duccaritÄ• viramantass
evaá¹ƒ aá¹-á¹-ha kusalacetanÄ• kÄ• mÄ• vacarÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ro ca hoti kÄ•
vacÄ«saá¹…khÄ• ro ca. manodvÄ• re uppannÄ• pana terasa cetanÄ• puÃ±Ã±Ä• bhisaá¹.
ca. apuÃ±Ã±Ä• bhisaá¹…khÄ• ropi kÄ• yaduccaritavasena pavattiyaá¹ƒ siyÄ• kÄ• yasaá¹…
pavattiyaá¹ƒ siyÄ• vacÄ«saá¹…khÄ• ro, dve dvÄ• rÄ• ni muÃ±citvÄ• manodvÄ• re pavattiy
cittasaá¹…khÄ• roti. evaá¹ƒ apuÃ±Ã±Ä• bhisaá¹…khÄ• ro kÄ• yasaá¹…khÄ• ropi hoti vacÄ«
cittasaá¹…khÄ• ropi.

kÄ• yasaá¹…khÄ• ro pana siyÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ro, siyÄ• apuÃ±Ã±Ä• bhisaá¹.
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro. tathÄ• vacÄ«saá¹…khÄ• ro. cittasaá¹…khÄ• ro pana siyÄ• p
siyÄ• apuÃ±Ã±Ä• bhisaá¹…khÄ• ro, siyÄ• Ä• neÃ±jÄ• bhisaá¹…khÄ• roti. ime avijjÄ• pacc

kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ --- ime saá¹…khÄ• rÄ• avijjÄ• paccayÄ• hontÄ«ti? avij
hi dukkhÄ• dÄ«su avijjÄ• saá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ appahÄ«naá¹ƒ hoti, so dukkh
aÃ±Ã±Ä• á¹‡ena saá¹ƒsÄ• radukkhaá¹ƒ sukhasaÃ±Ã±Ä• ya gahetvÄ• tassa hetubhÅ«te tiv
\Ne 137/, samudaye aÃ±Ã±Ä• á¹‡ena dukkhahetubhÅ«tepi taá¹‡hÄ• parikkhÄ• re saá¹…kh
Ä• rabhati, nirodhe pana magge ca aÃ±Ã±Ä• á¹‡ena dukkhassa anirodhabhÅ«tepi gativises
146/ hutvÄ• nirodhassa ca amaggabhÅ«tesupi yaÃ±Ã±Ä• maratapÄ• dÄ«su nirodhamagga
patthayamÄ• no yaÃ±Ã±Ä• maratapÄ• dimukhena tividhepi saá¹…khÄ• re Ä• rabhati.

apica so tÄ• ya catÅ«su saccesu appahÄ«nÄ• vijjatÄ• ya visesato
jÄ• tijarÄ• rogamaraá¹‡Ä• dianekÄ• dÄ«navavokiá¹‡á¹‡aá¹ƒ puÃ±Ã±aphalasaá¹…khÄ• taá¹
tassa adhigamÄ• ya kÄ• yavacÄ«cittasaá¹…khÄ• rabhedaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹
viya marupapÄ• taá¹ƒ; sukhasammatassÄ• pi ca tassa puÃ±Ã±aphalassa ante mahÄ• pariá¹
vipariá¹‡Ä• madukkhataá¹ƒ appassÄ• dataÃ±ca apassantopi tappaccayaá¹ƒ vuttappakÄ• ra

puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati salabho viya dÄ«pasikhÄ• bhinipÄ• taá¹ƒ, madhu
madhulittasatthadhÄ• rÄ• lehanaá¹ƒ.

kÄ• mÅ«pasevanÄ• dÄ«su ca savipÄ• kesu Ä• dÄ«navaá¹ƒ apassanto sukhasaÃ±Ã±Ä• ya
dvÄ• rattayappavattampi apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati bÄ• lo viya gÅ«thakÄ«
visakhÄ• danaá¹ƒ. Ä• ruppavipÄ• kesu cÄ• pi saá¹…khÄ• raviparia¹‡Ä• madukkhataá¹ƒ ana
sassatÄ• divipallÄ• sena cittasaá¹…khÄ• rabhÅ«taá¹ƒ Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ Ä•
pisÄ• canagarÄ• bhimukhamaggagamanaá¹ƒ.

evaá¹ƒ yasmÄ• avijjÄ• bhÄ• vatova saá¹…khÄ• rabhÄ• vo, na abhÄ• vato; tasmÄ• jÄ• nit
saá¹…khÄ• rÄ• avijjÄ• paccayÄ• hontÄ«ti. vuttampi cetaá¹ƒ --- ``avidvÄ• , bhikkhave, avijj
puÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá¹…kharoti, apuÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisa
Ä• neÃ±jÄ• bhisaá¹…khÄ• rampi abhisaá¹…kharoti. yato \Be 139/ kho, bhikkhave, bhikkhur
uppannÄ• , so avijjÄ• virÄ• gÄ• vijjuppÄ• dÄ• neva puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ abhisa

etthÄ• ha --- gaá¹‡hÄ• ma tÄ• va etaá¹ƒ `avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayoâ€™ ti. ida
`katamesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kathaá¹ƒ paccayo hotÄ«â€™ ti? tatridaá¹ƒ vuccati ---

paccayo \Ne 138/ hoti puÃ±Ã±Ä• naá¹ƒ, duvidhÄ• nekadhÄ• pana.

paresaá¹ƒ pacchimÄ• naá¹ƒ sÄ• , ekadhÄ• paccayo matÄ• ||

tattha \Ee 147/ __ `puÃ±Ã±Ä• naá¹ƒ duvidhÄ• â€™ _ti Ä• rammaá¹‡apaccayena ca upaniss
paccayo hoti. sÄ• hi avijjaá¹ƒ khayato vayato sammasanakÄ• le kÄ• mÄ• vacarÄ• naá¹ƒ pu
Ä• rammaá¹‡apaccayena paccayo hoti, abhiÃ±Ã±Ä• cittena samohacittajÄ• nanakÄ• le rÅ«
avijjÄ• samatikkamanatthÄ• ya pana dÄ• nÄ• dÄ«ni ceva kÄ• mÄ• vacarapuÃ±Ã±akiriyavat
rÅ«pÄ• vacarajjhÄ• nÄ• ni ca uppÄ• dentassa dvinnampi tesaá¹ƒ upanissayapaccayena pa
avijjÄ• sammÅ«á¸·hattÄ• kÄ• mabhavarÅ«pabhavasampattiyo patthetvÄ• tÄ• neva puÃ±Ã

__ `anekadhÄ• pana paresaâ€™ _nti apuÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ anekadhÄ• pa
avijjaá¹ƒ Ä• rabbha rÄ• gÄ• dÄ«naá¹ƒ uppajjanakÄ• le Ä• rammaá¹‡apaccayena, garuá¹ƒ k
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayehi, avijjÄ• sammÅ«á¸·hassa anÄ• dÄ«nav
karontassa upanissayapaccayena, dutiyajavanÄ• dÄ«naá¹ƒ
anantarasamanantarÄ• nantarÅ«panissayÄ• sevananatthivigatapaccayehi, yaá¹ƒ kiÃ±ci aku
hetusahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatapaccayehÄ«ti anekadhÄ• p

__ `pacchimÄ• naá¹ƒ sÄ• ekadhÄ• paccayo matÄ• â€™ _ti Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ•
ekadhÄ• paccayo matÄ• . so panassÄ• upanissayabhÄ• vo puÃ±Ã±Ä• bhisaá¹…khÄ• re v

etthÄ• ha --- `kiá¹ƒ panÄ• yamekÄ• va avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo udÄ• hu aÃ±
kiÃ±cettha yadi tÄ• va ekÄ• va ekakÄ• raá¹‡avÄ• do Ä• pajjati. atha `aÃ±Ã±epi santi avijjÄ•
ti ekakÄ• raá¹‡aniddeso nupapajjatÄ«ti? na nupapajjati. kasmÄ• ? yasmÄ• ---

ekaá¹ƒ \Be 140/ na ekato idha, nÄ• nekamanekatopi no ekaá¹ƒ.

phalamatthi atthi pana eka-hetuphaladÄ«pane attho ||

ekato \Ne 139/ hi kÄ• raá¹‡ato na idha kiÃ±ci ekaá¹ƒ phalamatthi, na anekaá¹ƒ. nÄ• pi anek
ekaá¹ƒ. anekehi pana kÄ• raá¹‡ehi anekameva hoti. tathÄ• hi anekehi utupathavÄ«bÄ«jasa
kÄ• raá¹‡ehi anekameva rÅ«pagandharasÄ• diaá¹…kurasaá¹…khÄ• taá¹ƒ phalamuppajjam
``avijjÄ• paccayÄ• \Ee 148/ saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â
kataá¹ƒ, tattha attho atthi, payojanaá¹ƒ vijjati.

bhagavÄ• hi katthaci padhÄ• nattÄ• , katthaci pÄ• kaá¹-attÄ• , katthaci asÄ• dhÄ• raá¹‡att
veneyyÄ• naÃ±ca anurÅ«pato ekamevahetuá¹ƒ vÄ• phalaá¹ƒ vÄ• dÄ«peti; ``phassapacca
97) hi ekameva hetuá¹ƒ phalaÃ±cÄ• ha. phasso hi vedanÄ• ya padhÄ• nahetu yathÄ• phas
vedanÄ• ca phassassa padhÄ• naphalaá¹ƒ yathÄ• vedanaá¹ƒ phassavavatthÄ• nato.

``semhasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• â€™â€™ ti (Nidd I 5) pÄ• kaá¹-attÄ• ekaá¹ƒ hetu
na kammÄ• dayo. ``ye keci, bhikkhave, akusalÄ• dhammÄ• , sabbete ayonisomanasikÄ• ra
asÄ• dhÄ• raá¹‡attÄ• ekaá¹ƒ hetumÄ• ha; asÄ• dhÄ• raá¹‡o hi ayonisomanasikÄ• ro akusa
vatthÄ• rammaá¹‡Ä• dÄ«nÄ«ti.

tasmÄ• ayamidha avijjÄ• vijjamÄ• nesupi aÃ±Ã±esu vatthÄ• rammaá¹‡asahajÄ• tadhamm
``assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 52) ca ``avijjÄ• sam
ti (MN I 104) ca vacanato aÃ±Ã±esampi taá¹‡hÄ• dÄ«naá¹ƒ saá¹…khÄ• rahetÅ«naá¹ƒ hetÅ
bhikkhave, avijjÄ• gato puÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá¹…kharotÄ«â€™â€™ ti pÄ•
ca saá¹…khÄ• rÄ• naá¹ƒ hetubhÄ• vena dÄ«pitÄ• ti veditabbÄ• . eteneva ca ekekahetupha
sabbattha ekekahetuphaladÄ«pane payojanaá¹ƒ veditabbanti.

etthÄ• ha \Be 141/ --- evaá¹ƒ santepi ekantÄ• niá¹-á¹-haphalÄ• ya sÄ• vajjÄ• ya avijjÄ• ya l
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rapaccayattaá¹ƒ yujjati? na hi nimbabÄ«jato ucchu uppa
yujjissati? lokasmiÃ±hi ---

viruddho \Ne 140/ cÄ• viruddho ca, sadisÄ• sadiso tathÄ• .

dhammÄ• naá¹ƒ paccayo siddho, vipÄ• kÄ• eva te ca na ||

dhammÄ• naÃ±hi á¹-hÄ• nasabhÄ• vakiccÄ• diviruddho ca aviruddho ca paccayo loke sidd
aparacittassa á¹-hÄ• naviruddho paccayo, purimasippÄ• disikkhÄ• ca pacchÄ• pavattamÄ•
sippÄ• dikiriyÄ• naá¹ƒ. kammaá¹ƒ rÅ«passa sabhÄ• vaviruddho paccayo, khÄ«rÄ• dÄ«ni ca
cakkhuviÃ±Ã±Ä• á¹‡assa kiccaviruddho, guá¸·Ä• dayo ca Ä• savÄ• dÄ«naá¹ƒ. cakkhurÅ«pA
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ á¹-hÄ• nÄ• viruddhÄ• paccayÄ• \Ee 149/. purimajavanÄ
sabhÄ• vÄ• viruddhÄ• kiccÄ• viruddhÄ• ca.

yathÄ• ca viruddhÄ• viruddhÄ• paccayÄ• siddhÄ• , evaá¹ƒ sadisÄ• sadisÄ• pi. sadisame
utuÄ• hÄ• rasaá¹…khÄ• taá¹ƒ rÅ«paá¹ƒ rÅ«passa paccayo hoti, sÄ• libÄ«jÄ• dÄ«ni ca sÄ•
rÅ«paá¹ƒ arÅ«passa, arÅ«paÃ±ca rÅ«passa paccayo hoti; golomÄ• vilomavisÄ• á¹‡adadhit
dabbabhÅ«tiá¹‡akÄ• dÄ«naá¹ƒ. yesaÃ±ca dhammÄ• naá¹ƒ ye viruddhÄ• viruddhÄ• sadisÄ
tesaá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ• yeva. iti ayaá¹ƒ avijjÄ• vipÄ• kavasena ekantÄ• niá¹-á¹-
sÄ• vajjÄ• pi samÄ• nÄ• sabbesampi etesaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ yat
á¹-hÄ• nakiccasabhÄ• vaviruddhÄ• viruddhapaccayavasena sadisÄ• sadisapaccayavasena

so cassÄ• paccayabhÄ• vo ``yassa hi dukkhÄ• dÄ«su avijjÄ• saá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• a
dukkhe tÄ• va pubbantÄ• dÄ«su ca aÃ±Ã±Ä• á¹‡ena saá¹ƒsÄ• radukkhaá¹ƒ sukhasaÃ±Ã±Ä
tividhepi saá¹…khÄ• re Ä• rabhatÄ«â€™â€™ tiÄ• dinÄ• nayena vutto eva.

apica ayaá¹ƒ aÃ±Ã±opi pariyÄ• yo ---

cutÅ«papÄ• te saá¹ƒsÄ• re, saá¹…khÄ• rÄ• naÃ±ca lakkhaá¹‡e.

yo paá¹-iccasamuppanna-dhammesu ca vimuyhati ||

abhisaá¹…kharoti \Ne 141/ so ete, saá¹…khÄ• re tividhe yato.

avijjÄ• paccayo tesaá¹ƒ, tividhÄ• nampi yaá¹ƒ tatoti ||

kathaá¹ƒ \Be 142/ pana yo etesu vimuyhati, so tividhepete saá¹…khÄ• re karotÄ«ti ce? cuti
sabbattha ``khandhÄ• naá¹ƒ bhedo maraá¹‡aâ€™â€™ nti cutiá¹ƒ agaá¹‡hanto `satto marat
desantarasaá¹…kamanaâ€™ ntiÄ• dÄ«ni vikappeti. upapÄ• te vimÅ«á¸·ho sabbattha ``khan
jÄ• tÄ«â€™â€™ ti upapÄ• taá¹ƒ agaá¹‡hanto `satto upapajjati, sattassa navasarÄ«rapÄ• tu
vikappeti. saá¹ƒsÄ• re vimÅ«á¸·ho yo esa ---

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti ||

evaá¹ƒ \Ee 150/ vaá¹‡á¹‡ito saá¹ƒsÄ• ro. taá¹ƒ evaá¹ƒ agaá¹‡hanto `ayaá¹ƒ satto asmÄ• lo
gacchati, parasmÄ• lokÄ• imaá¹ƒ lokaá¹ƒ Ä• gacchatÄ«â€™ tiÄ• dÄ«ni vikappeti. saá¹…kh
vimÅ«á¸·ho saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• valakkhaá¹‡aá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡aÃ±ca a
attaniyato dhuvato subhato sukhato ca vikappeti. paá¹-iccasamuppannadhammesu vimÅ«á¸
saá¹…khÄ• rÄ• dÄ«naá¹ƒ pavattiá¹ƒ agaá¹‡hanto ``attÄ• jÄ• nÄ• ti vÄ• na jÄ• nÄ• ti vÄ• ,
so paá¹-isandhiyaá¹ƒ upapajjati, tassa aá¹‡uissarÄ• dayo kalalÄ• dibhÄ• vena sarÄ«raá¹ƒ s
indriyÄ• ni sampÄ• denti, so indriyasampanno phusati vediyati taá¹‡hiyati upÄ• diyati ghaá¹
bhavantare bhavatÄ«â€™â€™ ti vÄ• ``sabbe sattÄ• niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• â€
vikappeti. so evaá¹ƒ avijjÄ• ya andhÄ«kato evaá¹ƒ vikappento yathÄ• nÄ• ma andho patha
amaggampi thalampi ninnampi samampi visamampi paá¹-ipajjati, evaá¹ƒ puÃ±Ã±ampi apuÃ
saá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«ti. tenetaá¹ƒ vuccati ---

yathÄ• pi nÄ• ma jaccandho, naro aparinÄ• yako.

ekadÄ• yÄ• ti maggena, kummaggenÄ• pi ekadÄ• ||

saá¹ƒsÄ• re \Ne 142/ saá¹ƒsaraá¹ƒ bÄ• lo, tathÄ• aparinÄ• yako.

karoti ekadÄ• puÃ±Ã±aá¹ƒ, apuÃ±Ã±amapi ekadÄ• ||

yadÄ• \Be 143/ Ã±atvÄ• ca so dhammaá¹ƒ, saccÄ• ni abhisamessati.

tadÄ• avijjÅ«pasamÄ• , upasanto carissatÄ«ti ||

ayaá¹ƒ __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _ti padasmiá¹ƒ vitthÄ• rakathÄ• .

avijjÄ• paccayÄ• saá¹…khÄ• rapadaniddeso.

viÃ±Ã±Ä• á¹‡apadaniddeso

<227> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡apadaniddese __cakkhuviÃ±Ã±Ä• á¹‡a_ntiÄ•
kusalavipÄ• kaá¹ƒ akusalavipÄ• kanti duvidhaá¹ƒ hoti. tathÄ• sotaghÄ• najivhÄ• kÄ• yaviÃ
manoviÃ±Ã±Ä• á¹‡aá¹ƒ pana kusalÄ• kusalavipÄ• kÄ• dve manodhÄ• tuyo, tisso ahetukan
aá¹-á¹-ha sahetukÄ• ni kÄ• mÄ• vacaravipÄ• kacittÄ• ni, paÃ±ca rÅ«pÄ• vacarÄ• ni, cattÄ•
bÄ• vÄ«satividhaá¹ƒ \Ee 151/ hoti. iti imehi chahi viÃ±Ã±Ä• á¹‡ehi sabbÄ• nipi bÄ• ttiá¹ƒsa

lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni saá¹…gahitÄ• ni honti. lokuttarÄ• ni pana vaá¹-á¹-akathÄ•
gahitÄ• ni.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ `idaá¹ƒ vuttappakÄ• raá¹ƒ viÃ±Ã±Ä• á¹‡
saá¹…khÄ• rapaccayÄ• hotÄ«â€™ ti? upacitakammÄ• bhÄ• ve vipÄ• kÄ• bhÄ• vato. vipÄ•
upacitakammÄ• bhÄ• ve uppajjati. yadi uppajjeyya, sabbesaá¹ƒ sabbavipÄ• kÄ• ni uppajjey
jÄ• nitabbametaá¹ƒ --- `saá¹…khÄ• rapaccayÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«â€™ ti.

katarasaá¹…khÄ• rapaccayÄ• kataraviÃ±Ã±Ä• á¹‡anti ce? __kÄ• mÄ• vacarapuÃ±Ã±Ä• b
kusalavipÄ• kÄ• ni \Ne 143/ paÃ±ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni, manoviÃ±Ã±Ä• á¹‡e ek
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, aá¹-á¹-ha kÄ• mÄ• vacaramahÄ• vipÄ• kÄ• nÄ«ti soá¸·asa.

``kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã
tathÄ• sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti, vipÄ• kÄ• manodhÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• , manoviÃ±Ã±Ä• á¹‡adh
upekkhÄ• sahagatÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• Ã
somanassasahagatÄ• \Be 144/ Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena, somanassasa
somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena, upekkhÄ• sahagatÄ• Ã
upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena, upekkhÄ• sahagatÄ• Ã
upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• renÄ• â€™â€™ ti (Dhs 431, 49

__rÅ«pÄ• vacarapuÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• _ pana paÃ±ca rÅ«pÄ• vacaravipÄ

``tasseva rÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ vivicce
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™

evaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• ekavÄ«satividhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti.

__apuÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• _ pana akusalavipÄ• kÄ• ni paÃ±ca cakkhuviÃ±
ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti evaá¹ƒ sattavidhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti. yathÄ• h

``akusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppan
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 152/, vipÄ• kÄ• manodhÄ• tu, vipÄ• kÄ• n
hotÄ«â€™â€™ ti (Dhs 556).

__Ä• neÃ±jÄ• bhisaá¹…khÄ• rapaccayÄ• _ \Ne 144/ pana cattÄ• ri arÅ«pavipÄ• kÄ• nÄ«ti
viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«ti. yathÄ• ha ---

``tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ sabba
samatikkamÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡a
... pe ... Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±
sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti

evaá¹ƒ yaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, taá¹ƒ Ã±atvÄ• idÄ• nissa ev
sabbameva hi idaá¹ƒ pavattipaá¹-isandhivasena dvidhÄ• pavattati. tattha \Be 145/ dve paÃ±
dve manodhÄ• tuyo, somanassasahagatÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti imÄ• ni te
pavattiyaá¹ƒyeva pavattanti. sesÄ• ni ekÅ«navÄ«sati tÄ«su bhavesu yathÄ• nurÅ«paá¹ƒ pa
paá¹-isandhiyampi pavattanti.

kathaá¹ƒ? kusalavipÄ• kÄ• ni tÄ• va cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca kusalavipÄ• ker
nibbattassa yathÄ• kkamaá¹ƒ paripÄ• kamupagatindriyassa cakkhÄ• dÄ«naá¹ƒ Ä• pÄ• thag
iá¹-á¹-hamajjhattaá¹ƒ vÄ• rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ Ä• rabbha cakkhÄ• dipasÄ• daá¹ƒ ni
dassanasavanaghÄ• yanasÄ• yanaphusanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• ni pavattanti. tathÄ
kevalaÃ±hi tesaá¹ƒ aniá¹-á¹-haá¹ƒ aniá¹-á¹-hamajjhattaá¹ƒ vÄ• rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ
dasÄ• pi cetÄ• ni niyatadvÄ• rÄ• rammaá¹‡avatthuá¹-á¹-hÄ• nÄ• ni niyatakiccÄ• neva ca bh

tato kusalavipÄ• kÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anantaraá¹ƒ kusalavipÄ• kan
Ä• rammaá¹‡amÄ• rabbha hadayavatthuá¹ƒ nissÄ• ya sampaá¹-icchanakiccaá¹ƒ sÄ• dhaya
akusalavipÄ• kÄ• naá¹ƒ anantaraá¹ƒ akusalavipÄ• kÄ• \Ee 153/. idaÃ±ca pana dvayaá¹ƒ a
niyatavatthuá¹-á¹-hÄ• naá¹ƒ niyatakiccaÃ±ca hoti.

somanassasahagatÄ• pana ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kusalavipÄ• kamanodhÄ•
145/ Ä• rammaá¹‡aá¹ƒ Ä• rabbha hadayavatthuá¹ƒ nissÄ• ya santÄ«raá¹‡akiccaá¹ƒ sÄ• dh
balavÄ• rammaá¹‡e kÄ• mÄ• vacarasattÄ• naá¹ƒ yebhuyyena lobhasampayuttajavanÄ• vas
pacchinditvÄ• javanena gahitÄ• rammaá¹‡e tadÄ• rammaá¹‡avasena ca sakiá¹ƒ vÄ• dvikk
cittappavattigaá¹‡anÄ• yaá¹ƒ pana sabbadvÄ• resu tadÄ• rammaá¹‡e dve eva cittavÄ• rÄ•
cittaá¹ƒ tadÄ• rammaá¹‡anti ca piá¹-á¹-hibhavaá¹…ganti cÄ• ti dve nÄ• mÄ• ni labhati, aniya
niyatavatthukaá¹ƒ aniyataá¹-á¹-hÄ• nakiccaÃ±ca hotÄ«ti. evaá¹ƒ tÄ• va terasa paÃ±cavokÄ
pavattantÄ«ti veditabbÄ• ni. sesesu ekÅ«navÄ«satiyÄ• cittesu na kiÃ±ci attano anurÅ«pÄ•
pavattati.

pavattiyaá¹ƒ pana kusalÄ• kusalavipÄ• kÄ• tÄ• va dve ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu
kusalÄ• kusalavipÄ• kamanodhÄ• tÅ«naá¹ƒ anantaraá¹ƒ santÄ«raá¹‡akiccaá¹ƒ \Be 146/, ch
vuttanayeneva tadÄ• rammaá¹‡akiccaá¹ƒ, attanÄ• dinnapaá¹-isandhito uddhaá¹ƒ asati bha
cittuppÄ• de bhavaá¹…gakiccaá¹ƒ, ante cutikiccaÃ±cÄ• ti cattÄ• ri kiccÄ• ni sÄ• dhayamÄ•
aniyatadvÄ• rÄ• rammaá¹‡aá¹-á¹-hÄ• nakiccÄ• hutvÄ• pavattanti.

aá¹-á¹-ha kÄ• mÄ• vacarasahetukacittÄ• ni pavattiyaá¹ƒ vuttanayeneva chasu dvÄ• resu ta
attanÄ• dinnapaá¹-isandhito uddhaá¹ƒ asati bhavaá¹…gupacchedake cittuppÄ• de bhavaá¹
cutikiccaÃ±cÄ• ti tÄ«á¹‡i kiccÄ• ni sÄ• dhayamÄ• nÄ• ni niyatavatthukÄ• ni
aniyatadvÄ• rÄ• rammaá¹‡aá¹-á¹-hÄ• nakiccÄ• ni hutvÄ• pavattanti.

paÃ±ca rÅ«pÄ• vacarÄ• ni cattÄ• ri ca arÅ«pÄ• vacarÄ• ni attanÄ• dinnapaá¹-isandhito uc
bhavaá¹…gupacchedake cittuppÄ• de bhavaá¹…gakiccaá¹ƒ, ante cutikiccaÃ±cÄ• ti kiccadv
pavattanti. tesu rÅ«pÄ• vacarÄ• ni niyatavatthÄ• rammaá¹‡Ä• ni aniyataá¹-á¹-hÄ• nakiccÄ•
niyatÄ• rammaá¹‡Ä• ni aniyataá¹-á¹-hÄ• nakiccÄ• ni \Ee 154/ hutvÄ• pavattantÄ«ti. evaá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒ pavattiyaá¹ƒ saá¹…khÄ• rapaccayÄ• pavattati. tatrassa te te saá¹…khÄ•
upanissayapaccayena ca paccayÄ• honti.

tattha yÄ• netÄ• ni ekÄ• dasa tadÄ• rammaá¹‡acittÄ• ni vuttÄ• ni, tesu ekampi rÅ«pÄ• rÅ«
\Ne 146/ hutvÄ• na pavattati. kasmÄ• ? bÄ«jÄ• bhÄ• vÄ• . tattha hi kÄ• mÄ• vacaravipÄ• k
paá¹-isandhibÄ«jaá¹ƒ natthi, yaá¹ƒ rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu pavattiyaá¹ƒ tassa janal
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«nampi rÅ«pabhave abhÄ• vo Ä• pajjatÄ«ti ce? na; indriyappava
dvÄ• ravÄ«thibhede cittaniyamato ca.

yathÄ• cetaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ ekantena rÅ«pÄ• rÅ«pabhave nappavattati tathÄ• sa
nÄ• nubandhati. kasmÄ• ? ajanakattÄ• ceva janakassa ca asadisattÄ• . taÃ±hi yathÄ• nÄ•
gantukÄ• mo taruá¹‡adÄ• rako attano janakaá¹ƒ pitaraá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pitusadisaá
aá¹…guliyaá¹ƒ gahetvÄ• anubandhati, na aÃ±Ã±aá¹ƒ rÄ• japurisÄ• diá¹ƒ, tathÄ• etampi bh
nikkhamitukÄ• maá¹ƒ sabhÄ• gatÄ• ya attano janakaá¹ƒ pitaraá¹ƒ vÄ• pitusadisaá¹ƒ vÄ• k
anubandhati, na aÃ±Ã±aá¹ƒ mahaggataá¹ƒ anuttaraá¹ƒ vÄ• .

yathÄ• \Be 147/ cetaá¹ƒ mahaggatalokuttare dhamme nÄ• nubandhati, tathÄ• yadÄ• ete
mahaggatÄ• rammaá¹‡Ä• hutvÄ• pavattanti tadÄ• tepi nÄ• nubandhati. kasmÄ• ? aparicit
accantaparittÄ• rammaá¹‡attÄ• ca. taÃ±hi yathÄ• pitaraá¹ƒ vÄ• pitusadisaá¹ƒ vÄ• Ã±Ä• t
taruá¹‡adÄ• rako gharadvÄ• raantaravÄ«thicatukkÄ• dimhi pariciteyeva dese anubandhati,
yuddhabhÅ«miá¹ƒ vÄ• gacchantaá¹ƒ; evaá¹ƒ kÄ• mÄ• vacaradhamme anubandhantampi a
pavattamÄ• ne dhamme anubandhati, na mahaggatalokuttaradhamme Ä• rabbha pavattam

yasmÄ• cassa ``sabbo kÄ• mÄ• vacaravipÄ• ko kiriyamanodhÄ• tu kiriyaahetukamanoviÃ±
somanassasahagatÄ• ime dhammÄ• parittÄ• rammaá¹‡Ä• â€™â€™ ti evaá¹ƒ accantapar
tasmÄ• petaá¹ƒ mahaggatalokuttarÄ• rammaá¹‡e \Ee 155/ kÄ• mÄ• vacaradhammepi nÄ•

kiá¹ƒ vÄ• imÄ• ya yuttikathÄ• ya? aá¹-á¹-hakathÄ• yaÃ±hi ekanteneva vuttaá¹ƒ --- ekÄ• da

nÄ• magottaá¹ƒ Ä• rabbha javane javite tadÄ• rammaá¹‡aá¹ƒ na gaá¹‡hanti. paá¹‡á¹‡attiá¹
tadÄ• rammaá¹‡aá¹ƒ na labbhati. tilakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya tadÄ• rammaá¹
vuá¹-á¹-hÄ• nagÄ• miniyÄ• balavavipassanÄ• ya tadÄ• rammaá¹‡aá¹ƒ na labbhati. rÅ«pÄ•
javite tadÄ• rammaá¹‡aá¹ƒ na labbhati. micchattaniyatadhammesu tadÄ• rammaá¹‡aá¹ƒ na
sammattaniyatadhammesu \Ne 147/ tadÄ• rammaá¹‡aá¹ƒ na labbhati. lokuttaradhamme Ä•
tadÄ• rammaá¹‡aá¹ƒ na labbhati. abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ Ä• rabbha javane javite tadÄ•
paá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ Ä• rabbha javane javite tadÄ• rammaá¹‡aá¹ƒ na labbhati. k
dubbalÄ• rammaá¹‡e tadÄ• rammaá¹‡aá¹ƒ na labbhati, chasu dvÄ• resu balavÄ• rammaá¹
labbhamÄ• naÃ±ca kÄ• mÄ• vacareyeva labbhati. rÅ«pÄ• rÅ«pabhave tadÄ• rammaá¹‡aá¹

yaá¹ƒ pana vuttaá¹ƒ ``sesesu ekÅ«navÄ«satiyÄ• cittesu na kiÃ±ci attano anurÅ«pÄ• ya pa
pavattatÄ«â€™â€™ ti, taá¹ƒ atisaá¹ƒkhittattÄ• dubbijÄ• naá¹ƒ. tenassa vitthÄ• ranayadass
``kati paá¹-isandhiyo? kati paá¹-isandhicittÄ• ni? kena kattha paá¹-isandhi hoti? kiá¹ƒ paá¹-is
Ä• rammaá¹‡aâ€™â€™ nti?

asaÃ±Ã±apaá¹-isandhiyÄ• \Be 148/ saddhiá¹ƒ vÄ«sati paá¹-isandhiyo. vuttappakÄ• rÄ• ne
paá¹-isandhicittÄ• ni. tattha akusalavipÄ• kÄ• ya ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• a
kusalavipÄ• kÄ• ya manussaloke jaccandhajÄ• tibadhirajÄ• tiummattakaeá¸·amÅ«ganapuá¹
sahetukamahÄ• vipÄ• kehi kÄ• mÄ• vacaradevesu ceva manussesu ca puÃ±Ã±avantÄ• na
rÅ«pÄ• vacaravipÄ• kehi rÅ«pÄ«brahmaloke, catÅ«hi arÅ«pÄ• vacaravipÄ• kehi arÅ«palok
paá¹-isandhi hoti, sÄ• eva tassÄ• anurÅ«papaá¹-isandhi nÄ• ma.

saá¹…khepato paá¹-isandhiyÄ• tÄ«á¹‡i Ä• rammaá¹‡Ä• ni honti --- kammaá¹ƒ, kammanim
gatinimittanti. tattha __kammaá¹ƒ_ nÄ• ma Ä• yÅ«hitÄ• kusalÄ• kusalacetanÄ• . __kamma
vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• kammaá¹ƒ Ä• yÅ«hati. tattha atÄ«te kappakoá¹-isatasa
kate tasmiá¹ƒ khaá¹‡e kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• gantvÄ• upaá¹-á¹-hÄ• ti.

tatridaá¹ƒ kammanimittassa upaá¹-á¹-hÄ• ne vatthu --- gopakasÄ«valÄ« kira nÄ• ma tÄ• la
cetiyaá¹ƒ kÄ• resi. tassa maraá¹‡amaÃ±ce nipannassa cetiyaá¹ƒ upaá¹-á¹-hÄ• si. so tadeva
kÄ• laá¹ƒkatvÄ• devaloke nibbatti. aÃ±Ã±Ä• sammÅ«á¸·hakÄ• lakiriyÄ• nÄ• ma hoti. para
pacchato tikhiá¹‡ena asinÄ• sÄ«saá¹ƒ chindanti. nipajjitvÄ• niddÄ• yantassÄ• pi tikhiá¹‡en
chindanti. udake osÄ«dÄ• petvÄ• mÄ• renti. evarÅ«pepi kÄ• le aÃ±Ã±ataraá¹ƒ \Ne 148/ ka
vÄ• upaá¹-á¹-hÄ• ti. aÃ±Ã±aá¹ƒ lahukamaraá¹‡aá¹ƒ nÄ• ma atthi. nikhÄ• danadaá¹‡á¸• aka
nilÄ«namakkhikaá¹ƒ muggarena paharitvÄ• pisanti. evarÅ«pepi kÄ• le kammaá¹ƒ vÄ• kam
upaá¹-á¹-hÄ• ti. evaá¹ƒ pisiyamÄ• nÄ• ya pana makkhikÄ• ya paá¹-hamaá¹ƒ kÄ• yadvÄ• rÄ
nÄ• vaá¹-á¹-eti, manodvÄ• rÄ• vajjanameva Ä• vaá¹-á¹-eti. atha javanaá¹ƒ javitvÄ• bhavaá¹
dutiyavÄ• re kÄ• yadvÄ• rÄ• vajjanaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-eti. tato kÄ• yaviÃ±Ã±Ä
santÄ«raá¹‡aá¹ƒ, voá¹-á¹-hapananti vÄ«thicittÄ• ni pavattanti. javanaá¹ƒ javitvÄ• bhavaá¹…

tatiyavÄ• re manodvÄ• rÄ• vajjanaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-eti. atha javanaá¹ƒ javitvÄ
etasmiá¹ƒ á¹-hÄ• ne kÄ• lakiriyaá¹ƒ karoti. idaá¹ƒ kimatthaá¹ƒ Ä• bhataá¹ƒ? arÅ«padhammÄ
evaá¹ƒ lahukoti dÄ«panatthaá¹ƒ.

__gatinimittaá¹ƒ_ \Be 149/ nÄ• ma nibbattanakaokÄ• se eko vaá¹‡á¹‡o upaá¹-á¹-hÄ• ti. tatt
upaá¹-á¹-hahante lohakumbhisadiso hutvÄ• upaá¹-á¹-hÄ• ti. manussaloke upaá¹-á¹-hahante
mÄ• tukucchikambalayÄ• nasadisÄ• hutvÄ• upaá¹-á¹-hÄ• ti. devaloke upaá¹-á¹-hahante ka
upaá¹-á¹-hahanti. evaá¹ƒ kammaá¹ƒ, kammanimittaá¹ƒ, gatinimittanti saá¹…khepato paá¹-is
Ä• rammaá¹‡Ä• ni honti.

aparo nayo --- paá¹-isandhiyÄ• tÄ«á¹‡i Ä• rammaá¹‡Ä• ni honti: atÄ«taá¹ƒ, paccuppannaá¹
navattabbaÃ±ca. asaÃ±Ã±Ä«paá¹-isandhi anÄ• rammaá¹‡Ä• ti. tattha
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanapaá¹-isandhÄ«naá¹ƒ atÄ
kÄ• mÄ• vacarÄ• naá¹ƒ atÄ«taá¹ƒ vÄ• paccuppannaá¹ƒ vÄ• . sesÄ• naá¹ƒ navattabbaá¹ƒ.
pavattamÄ• nÄ• pana paá¹-isandhi yasmÄ• atÄ«tÄ• rammaá¹‡assa vÄ• navattabbÄ• ram
anantarameva hoti. paccuppannÄ• rammaá¹‡aá¹ƒ pana cutticittaá¹ƒ nÄ• ma natthi. tasmÄ•
aÃ±Ã±atarÄ• rammaá¹‡Ä• ya cutiyÄ• anantaraá¹ƒ tÄ«su Ä• rammaá¹‡esu aÃ±Ã±atarÄ• ra
sugatiduggativasena pavattanÄ• kÄ• ro veditabbo.

seyyathidaá¹ƒ --- kÄ• mÄ• vacarasugatiyaá¹ƒ tÄ• va á¹-hitassa pÄ• pakammino puggalassa
olambantÄ«â€™â€™ tiÄ• divacanato (MN III 248) maraá¹‡amaÃ±ce nipannassa yathÅ«pad
kammanimittaá¹ƒ vÄ• manodvÄ• re Ä• pÄ• thamÄ• gacchati. taá¹ƒ Ä• rabbha uppannÄ• ya
suddhÄ• ya vÄ• javanavÄ«thiyÄ• anantaraá¹ƒ bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹‡aá¹ƒ ka
tasmiá¹ƒ niruddhe tadeva Ä• pÄ• thagataá¹ƒ kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rabb
anupacchinnakilesabalavinÄ• mitaá¹ƒ \Ne 149/ duggatipariyÄ• pannaá¹ƒ paá¹-isandhicittaá¹
atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• atÄ«tÄ• rammaá¹‡Ä• paá¹-isandhi.

aparassa maraá¹‡asamaye vuttappakÄ• rakammavasena narakÄ• dÄ«su aggijÄ• lavaá¹‡á
manodvÄ• re Ä• pÄ• thamÄ• gacchati. tassa dvikkhattuá¹ƒ bhavaá¹…ge uppajjitvÄ• niruddh
Ä• rabbha ekaá¹ƒ Ä• vajjanaá¹ƒ, maraá¹‡assa Ä• sannabhÄ• vena mandÄ«bhÅ«tavegattÄ•
tadÄ• rammaá¹‡Ä• nÄ«ti tÄ«á¹‡i vÄ«thicittÄ• ni uppajjanti. tato bhavaá¹…gavisayaá¹ƒ Ä• ra
150/ ekaá¹ƒ cuticittaá¹ƒ. ettÄ• vatÄ• ekÄ• dasa cittakkhaá¹‡Ä• atÄ«tÄ• honti.
athÄ• vasesapaÃ±cacittakkhaá¹‡Ä• yuke tasmiá¹ƒyeva Ä• rammaá¹‡e paá¹-isandhicittaá¹ƒ
atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• paccuppannÄ• rammaá¹‡Ä• paá¹-isandhi.

aparassa maraá¹‡asamaye paÃ±cannaá¹ƒ dvÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ dvÄ• re \Ee 1
hÄ«nÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• gacchati. tassa yathÄ• kkamena uppannavoá¹-á¹-ha
Ä• sannabhÄ• vena mandÄ«bhÅ«tavegattÄ• paÃ±ca javanÄ• ni dve tadÄ• rammaá¹‡Ä• ni

bhavaá¹…gavisayamÄ• rammaá¹‡aá¹ƒ katvÄ• ekaá¹ƒ cuticittaá¹ƒ. ettÄ• vatÄ• dve bhavaá
dassanaá¹ƒ, sampaá¹-icchanaá¹ƒ, santÄ«raá¹‡aá¹ƒ, voá¹-á¹-habbanaá¹ƒ, paÃ±ca javanÄ• r
ekaá¹ƒ cuticittanti paÃ±cadasa cittakkhaá¹‡Ä• atÄ«tÄ• honti. athÄ• vasesaekacittakkhaá¹‡
Ä• rammaá¹‡e paá¹-isandhicittaá¹ƒ uppajjati. ayampi atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anan
paccuppannÄ• rammaá¹‡Ä• paá¹-isandhi. esa tÄ• va atÄ«tÄ• rammaá¹‡Ä• ya sugaticutiyÄ
atÄ«tapaccuppannÄ• rammaá¹‡Ä• ya duggatipaá¹-isandhiyÄ• pavattanÄ• kÄ• ro.

duggatiyaá¹ƒ á¹-hitassa pana upacitÄ• navajjakammassa vuttanayeneva taá¹ƒ anavajjakam
vÄ• manodvÄ• re Ä• pÄ• thamÄ• gacchatÄ«ti kaá¹‡hapakkhe sukkapakkhaá¹ƒ á¹-hapetvÄ
veditabbaá¹ƒ. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya duggaticutiyÄ• anantarÄ• atÄ«tapaccuppan
sugatipaá¹-isandhiyÄ• pavattanÄ• kÄ• ro.

sugatiyaá¹ƒ á¹-hitassa pana upacitÄ• navajjakammassa ``tÄ• nissa tamhi samaye olamban
maraá¹‡amaÃ±ce nipannassa yathÅ«pacitaá¹ƒ anavajjakammaá¹ƒ vÄ• kammanimittaá¹ƒ v
Ä• pÄ• thamÄ• gacchati. taÃ±ca kho upacitakÄ• mÄ• vacarÄ• navajjakammasseva. upacita
kammanimittameva Ä• pÄ• thamÄ• gacchati. taá¹ƒ Ä• rabbha uppannÄ• ya tadÄ• rammaá¹
javanavÄ«thiyÄ• anantaraá¹ƒ bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cuticittamu
tadeva Ä• pÄ• thagataá¹ƒ kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rabbha anupacchinnak
sugatipariyÄ• pannaá¹ƒ paá¹-isandhicittamuppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ
atÄ«tÄ• rammaá¹‡Ä• navattabbÄ• rammaá¹‡Ä• vÄ• paá¹-isandhi.

aparassa \Be 151/ maraá¹‡asamaye kÄ• mÄ• vacarÄ• navajjakammavasena manussaloke
mÄ• tukucchivaá¹‡á¹‡asaá¹…khÄ• taá¹ƒ vÄ• devaloke uyyÄ• nakapparukkhÄ• divaá¹‡á¹‡a
sugatinimittaá¹ƒ manodvÄ• re \Ee 159/ Ä• pÄ• thamÄ• gacchati. tassa duggatinimitte dassit
cuticittÄ• nantaraá¹ƒ paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ•
paccuppannÄ• rammaá¹‡Ä• paá¹-isandhi.

aparassa maraá¹‡asamaye Ã±Ä• takÄ• `ayaá¹ƒ, tÄ• ta, tavatthÄ• ya buddhapÅ«jÄ• karÄ«
ti vatvÄ• pupphadÄ• madhajapaá¹-Ä• kÄ• divasena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• dhammass
saddÄ• rammaá¹‡aá¹ƒ vÄ• dhÅ«mavÄ• sagandhÄ• divasena gandhÄ• rammaá¹‡aá¹ƒ vÄ•
tavatthÄ• ya dÄ• tabbaá¹ƒ deyyadhammaâ€™ nti vatvÄ• madhuphÄ• á¹‡itÄ• divasena ras
tÄ• ta, phusassu, tavatthÄ• ya dÄ• tabbaá¹ƒ deyyadhammaâ€™ nti vatvÄ• cÄ«napaá¹-aso
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• paÃ±cadvÄ• re upasaá¹ƒharanti. tassa tasmiá¹ƒ Ä• pA
yathÄ• kkamena uppannavoá¹-á¹-hapanÄ• vasÄ• ne maraá¹‡assa Ä• sannabhÄ• vena mar
dve tadÄ• rammaá¹‡Ä• ni ca uppajjanti. tato bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ
tadavasÄ• ne tasmiÃ±Ã±eva ekacittakkhaá¹‡aá¹-á¹-hitike Ä• rammaá¹‡e paá¹-isandhicittaá¹
atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• paccuppannÄ• rammaá¹‡Ä• paá¹-isandhi.

aparassa pana pathavÄ«kasiá¹‡ajjhÄ• nÄ• divasena paá¹-iladdhamahaggatassa sugatiyaá
kÄ• mÄ• vacarakusalakamma-kammanimitta-gatinimittÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ pathavÄ«ka
mahaggatacittaá¹ƒ vÄ• manodvÄ• re Ä• pÄ• thamÄ• gacchati. cakkhusotÄ• naá¹ƒ vÄ• aÃ±
kusaluppattihetubhÅ«taá¹ƒ paá¹‡Ä«tamÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• gacchati. tassa ya
uppannavoá¹-á¹-habbanÄ• vasÄ• ne maraá¹‡assa Ä• sannabhÄ• vena mandÄ«bhÅ«tavega
mahaggatagatikÄ• naá¹ƒ pana tadÄ• rammaá¹‡aá¹ƒ natthi. tasmÄ• javanÄ• nantaraá¹ƒyev
Ä• rammaá¹‡aá¹ƒ katvÄ• ekaá¹ƒ cuticittaá¹ƒ uppajjati \Ne 151/. tassÄ• vasÄ• ne kÄ• mÄ• v
aÃ±Ã±atarasugatipariyÄ• pannaá¹ƒ yathÅ«paá¹-á¹-hitesu Ä• rammaá¹‡esu aÃ±Ã±atarÄ• ra
paá¹-isandhicittaá¹ƒ \Ee 160/ uppajjati. ayaá¹ƒ navattabbÄ• rammaá¹‡Ä• ya sugaticutiyÄ• a
atÄ«tapaccuppannanavattabbÄ• naá¹ƒ aÃ±Ã±atarÄ• rammaá¹‡Ä• paá¹-isandhi.

etenÄ• nusÄ• rena Ä• ruppacutiyÄ• pi anantarÄ• paá¹-isandhi veditabbÄ• . ayaá¹ƒ atÄ«tan
sugaticutiyÄ• anantarÄ• atÄ«tanavattabbapaccuppannÄ• rammaá¹‡Ä• ya paá¹-isandhiyÄ•

duggatiyaá¹ƒ \Be 152/ á¹-hitassa pana pÄ• pakammino vuttanayeneva taá¹ƒ kammaá¹ƒ kan
gatinimittaá¹ƒ vÄ• manodvÄ• re, paÃ±cadvÄ• re pana akusaluppattihetubhÅ«taá¹ƒ Ä• ramm
Ä• pÄ• thamÄ• gacchati. athassa yathÄ• kkamena cuticittÄ• vasÄ• ne duggatipariyÄ• pann
aÃ±Ã±atarÄ• rammaá¹‡aá¹ƒ paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya
atÄ«tapaccuppannÄ• rammaá¹‡Ä• ya paá¹-isandhiyÄ• pavattanÄ• kÄ• roti. ettÄ• vatÄ• ek
viÃ±Ã±Ä• á¹‡assa paá¹-isandhivasena pavatti dÄ«pitÄ• hoti.

tayidaá¹ƒ sabbampi evaá¹ƒ ---

pavattamÄ• naá¹ƒ sandhimhi, dvidhÄ• kammena vattati.

missÄ• dÄ«hi ca bhedehi, bhedassa duvidhÄ• diko ||

idaÃ±hi ekÅ«navÄ«satividhampi vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-isandhimhi pavattamÄ• na
yathÄ• sakaÃ±hi etassa janakaá¹ƒ kammaá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammappaccayena ceva
hoti. vuttaÃ±hetaá¹ƒ ``kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapaccayena pac
1.423). evaá¹ƒ vattamÄ• nassa panassa missÄ• dÄ«hi bhedehi duvidhÄ• dikopi bhedo vedit
idaÃ±hi paá¹-isandhivasena ekadhÄ• vattamÄ• nampi rÅ«pena saha missÄ• missabhedato
kÄ• marÅ«pÄ• rÅ«pabhavabhedato tividhaá¹ƒ, aá¹‡á¸• ajajalÄ• bujasaá¹ƒsedajaopapÄ• tika
gativasena paÃ±cavidhaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹-á¹-hitivasena sattavidhaá¹ƒ, sattÄ• vÄ• savas
hoti. tattha ---

missaá¹ƒ \Ne 152/ dvidhÄ• bhÄ• vabhedÄ• , sabhÄ• vaá¹ƒ tattha ca dvidhÄ• .

dve vÄ• tayo vÄ• dasakÄ• , omato Ä• dinÄ• saha ||

__ `missaá¹ƒ_ \Ee 161/ __dvidhÄ• bhÄ• vabhedÄ• â€™ _ti yaÃ±hetamettha aÃ±Ã±atra ar
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, taá¹ƒ rÅ«pabhave itthindriyapurisindriyasaá¹…khÄ
uppattito kÄ• mabhave aÃ±Ã±atra jÄ• tipaá¹‡á¸• akapaá¹-isandhiyÄ• bhÄ• vena saha uppa
duvidhaá¹ƒ hoti.

__ `sabhÄ• vaá¹ƒ tattha ca dvidhÄ• â€™ _ti tatthÄ• pi ca yaá¹ƒ sabhÄ• vaá¹ƒ taá¹ƒ itthipur
aÃ±Ã±atarena saha uppattito duvidhameva hoti.

__ `dve_ \Be 153/ __vÄ• tayo vÄ• dasakÄ• , omato Ä• dinÄ• sahÄ• â€™ _ti yaÃ±hetame
Ä• dibhÅ«taá¹ƒ rÅ«pamissaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ, tena saha vatthukÄ• yadasa
vatthukÄ• yabhÄ• vadasakavasena tayo vÄ• dasakÄ• omato uppajjanti, natthi ito paraá¹ƒ
panetaá¹ƒ evaá¹ƒ omakaparimÄ• á¹‡aá¹ƒ uppajjamÄ• naá¹ƒ aá¹‡á¸• ajajalÄ• bujanÄ• mikÄ
jÄ• tiuá¹‡á¹‡Ä• ya ekena aá¹ƒsunÄ• uddhatatelasappimaá¹‡á¸• appamÄ• á¹‡aá¹ƒ kalalanti
uppajjati. tattha yonÄ«naá¹ƒ gativasena sambhavabhedo veditabbo. etÄ• su hi ---

niraye bhummavajjesu, devesu ca na yoniyo.

tisso purimikÄ• honti, catassopi gatittaye ||

tattha __devesu cÄ• _ti casaddena yathÄ• niraye ca bhummavajjesu ca devesu, evaá¹ƒ ni
purimikÄ• tisso yoniyo na santÄ«ti veditabbÄ• . opapÄ• tikÄ• eva hi te honti. sese pana
tiracchÄ• napettivisayamanussasaá¹…khÄ• te gatittaye pubbe vajjitabhummadevesu ca cat
---

tiá¹ƒsa nava ceva rÅ«pÄ«su, sattati ukkaá¹ƒsatova rÅ«pÄ• ni.

saá¹ƒsedajopapÄ• tÄ«su, atha vÄ• avakaá¹ƒsato tiá¹ƒsa ||

rÅ«pÄ«brahmesu \Ne 153/ tÄ• va opapÄ• tikayonikesu cakkhusotavatthudasakÄ• naá¹ƒ jÄ
catunnaá¹ƒ kalÄ• pÄ• naá¹ƒ vasena tiá¹ƒsa ca nava ca paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saha
rÅ«pÄ«brahme pana á¹-hapetvÄ• aÃ±Ã±esu saá¹ƒsedajaopapÄ• tikesu ukkaá¹ƒsato
cakkhusotaghÄ• najivhÄ• kÄ• yabhÄ• vavatthudasakÄ• naá¹ƒ \Ee 162/ vasena sattati. tÄ• r
vaá¹‡á¹‡o gandho raso ojÄ• catasso cÄ• pi dhÄ• tuyo cakkhupasÄ• do jÄ«vitindriyanti aya
rÅ«papuÃ±jo cakkhudasako nÄ• ma. evaá¹ƒ sesÄ• veditabbÄ• . avakaá¹ƒsato pana
jaccandhabadhiraaghÄ• nakanapuá¹ƒsakassa jivhÄ• kÄ• yavatthudasakÄ• naá¹ƒ vasena ti
ukkaá¹ƒsÄ• vakaá¹ƒsÄ• naá¹ƒ pana antare anurÅ«pato vikappo veditabbo.

evaá¹ƒ viditvÄ• puna ---

khandhÄ• rammaá¹‡agatihetu-vedanÄ• pÄ«tivitakkavicÄ• rehi.

bhedÄ• bhedaviseso, cutisandhÄ«naá¹ƒ pariÃ±Ã±eyyo ||

yÄ• hesÄ• \Be 154/ missÄ• missato duvidhÄ• paá¹-isandhi, yÄ• cassÄ• atÄ«tÄ• nantarÄ
khandhÄ• dÄ«hi bhedÄ• bhedaviseso Ã±Ä• tabboti attho.

kathaá¹ƒ? kadÄ• ci catukkhandhÄ• ya Ä• ruppacutiyÄ• anantarÄ• catukkhandhÄ• va Ä• r
paá¹-isandhi hoti, kadÄ• ci amahaggatabahiddhÄ• rammaá¹‡Ä• ya mahaggataajjhattÄ• ram
arÅ«pabhÅ«mÄ«suyeva nayo. kadÄ• ci pana catukkhandhÄ• ya Ä• ruppacutiyÄ• anantarÄ
paá¹-isandhi. kadÄ• ci paÃ±cakkhandhÄ• ya kÄ• mÄ• vacaracutiyÄ• rÅ«pÄ• vacaracutiyÄ•
Ä• ruppapaá¹-isandhi. evaá¹ƒ atÄ«tÄ• rammaá¹‡acutiyÄ• atÄ«tanavattabbapaccuppannÄ•
ekaccasugaticutiyÄ• ekaccaduggatipaá¹-isandhi, ahetukacutiyÄ• sahetukapaá¹-isandhi, du
tihetukapaá¹-isandhi, upekkhÄ• sahagatacutiyÄ• somanassasahagatapaá¹-isandhi, appÄ«t
sappÄ«tikapaá¹-isandhi, avitakkacutiyÄ• savitakkapaá¹-isandhi, avicÄ• racutiyÄ• savicÄ• r
avitakkaavicÄ• racutiyÄ• savitakkasavicÄ• rapaá¹-isandhÄ«ti tassa tassa viparÄ«tato ca ya
yojetabbaá¹ƒ.

laddhappaccayamitidhamma-mattametaá¹ƒ \Ne 154/ bhavantaramupeti.

nÄ• ssa tato saá¹…kanti, na tato hetuá¹ƒ vinÄ• hoti ||

iti \Ee 163/ hetaá¹ƒ laddhapaccayaá¹ƒ rÅ«pÄ• rÅ«padhammamattaá¹ƒ uppajjamÄ• naá¹ƒ b
vuccati, na satto, na jÄ«vo. tassa nÄ• pi atÄ«tabhavato idha saá¹…kanti atthi, nÄ• pi tato he
pÄ• tubhÄ• vo. tayidaá¹ƒ pÄ• kaá¹-ena manussacutipaá¹-isandhikkamena pakÄ• sayissÄ• n

atÄ«tabhavasmiÃ±hi sarasena upakkamena vÄ• samÄ• sannamaraá¹‡assa asayhÄ• naá¹
sabbaá¹…gapaccaá¹…gasandhibandhanacchedakÄ• naá¹ƒ mÄ• raá¹‡antikavedanÄ• sattÄ
Ä• tape pakkhittaharitatÄ• lapaá¹‡á¹‡amiva kamena upasussamÄ• ne sarÄ«re niruddhesu c
hadayavatthumatte patiá¹-á¹-hitesu kÄ• yindriyamanindriyajÄ«vitindriyesu taá¹…khaá¹‡Ä• v
hadayavatthusannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ garusamÄ• sevitÄ• sannapubbakatÄ• naá¹ƒ a
laddhÄ• vasesapaccayasaá¹…khÄ• rasaá¹…khÄ• taá¹ƒ kammaá¹ƒ vÄ• tadupaá¹-á¹-hÄ• pi
kammanimittagatinimittasaá¹…khÄ• taá¹ƒ visayamÄ• rabbha pavattati. tadevaá¹ƒ pavattam
taá¹‡hÄ• avijjÄ• naá¹ƒ appahÄ«nattÄ• avijjÄ• paá¹-icchÄ• ditÄ• dÄ«nave tasmiá¹ƒ visaye t
sahajÄ• tasaá¹…khÄ• rÄ• khipanti. taá¹ƒ santativasena taá¹‡hÄ• ya nÄ• miyamÄ• naá¹ƒ sa

orimatÄ«rarukkhavinibaddharajjumÄ• lambitvÄ• mÄ• tikÄ• tikkamako viya purimaÃ±ca niss
kammasamuá¹-á¹-hÄ• pitaá¹ƒ nissayaá¹ƒ assÄ• dayamÄ• naá¹ƒ vÄ• anassÄ• dayamÄ• na
paccayehi pavattati.

ettha ca purimaá¹ƒ cavanato cuti, pacchimaá¹ƒ bhavantarÄ• dipaá¹-isandhÄ• nato paá¹-isa
tadetaá¹ƒ nÄ• pi purimabhavÄ• idha Ä• gataá¹ƒ, nÄ• pi tato kammasaá¹…khÄ• ranativisay
pÄ• tubhÅ«tanti veditabbaá¹ƒ.

siyuá¹ƒ nidassanÄ• nettha, paá¹-ighosÄ• dikÄ• atha.

santÄ• nabandhato natthi, ekatÄ• nÄ• pi nÄ• natÄ• ||

ettha \Ee 164/ cetassa viÃ±Ã±Ä• á¹‡assa purimabhavato idha anÄ• gamane atÄ«tabhavap
uppÄ• de paá¹-ighosapadÄ«pamuddÄ• paá¹-ibimbappakÄ• rÄ• dhammÄ• nidassanÄ• ni s
paá¹-ighosapadÄ«pamuddacchÄ• yÄ• \Ne 155/ saddÄ• dihetukÄ• aÃ±Ã±atra agantvÄ• h
ettha ca __ `santÄ• nabandhato natthi ekatÄ• nÄ• pi nÄ• natÄ• â€™ _. yadi hi santÄ• naba
bhaveyya, na khÄ«rato dadhi sambhÅ«taá¹ƒ siyÄ• . athÄ• pi ekantanÄ• natÄ• bhaveyya, n
siyÄ• . esa nayo sabbahetuhetusamuppannesu. evaÃ±ca sati sabbalokavohÄ• ralopo siyÄ•
ettha na ekantamekatÄ• vÄ• nÄ• natÄ• vÄ• upagantabbÄ• ti.

etthÄ• ha --- nanu evaá¹ƒ asaá¹…kantipÄ• tubhÄ• ve sati ye imasmiá¹ƒ manussattabhÄ• v
niruddhattÄ• phalapaccayassa ca kammassa tattha agamanato aÃ±Ã±assa aÃ±Ã±ato ca ta
upabhuÃ±jake ca asati kassa taá¹ƒ phalaá¹ƒ siyÄ• ? tasmÄ• na sundaramidaá¹ƒ vidhÄ• na

santÄ• ne yaá¹ƒ phalaá¹ƒ etaá¹ƒ, nÄ• Ã±Ã±assa na ca aÃ±Ã±ato.

bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro, etassatthassa sÄ• dhako ||

ekasantÄ• nasmiÃ±hi phalamuppajjamÄ• naá¹ƒ tattha ekantaá¹ƒ ekattanÄ• nattÄ• naá¹ƒ p
vÄ• aÃ±Ã±atoti vÄ• na hoti. etassa ca panatthassa bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro sÄ• d
abhisaá¹…khÄ• resu katesu tassa bÄ«jassa santÄ• ne laddhapaccayo kÄ• lantare phalavis
aÃ±Ã±abÄ«jÄ• naá¹ƒ nÄ• pi aÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• uppajjati, na ca tÄ• ni bÄ
abhisaá¹…khÄ• rÄ• vÄ• phalaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡anti. evaá¹ƒ sampadamidaá¹ƒ ve
vijjÄ• sipposadhÄ• dÄ«hi cÄ• pi bÄ• lasarÄ«re upayuttehi kÄ• lantare vuá¸• á¸• hasarÄ«rÄ•
veditabbo.

yampi vuttaá¹ƒ `upabhuÃ±jake ca asati kassa taá¹ƒ phalaá¹ƒ siyÄ• â€™ ti? tattha ---

phalassuppattiyÄ• eva, siddhÄ• bhuÃ±jakasammuti.

phaluppÄ• dena rukkhassa, yathÄ• phalati sammuti ||

yathÄ• \Ee 165/ hi rukkhasaá¹…khÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ ekadesabhÅ«tassa rukkh
phalatÄ«ti \Ne 156/ vÄ• phalitoti vÄ• vuccati, tathÄ• devamanussasaá¹…khÄ• tÄ• naá¹ƒ k
ekadesabhÅ«tassa upabhogasaá¹…khÄ• tassa sukhadukkhaphalassa uppÄ• deneva devo
vÄ• sukhitoti vÄ• dukkhitoti vÄ• vuccati. tasmÄ• na ettha aÃ±Ã±ena upabhuÃ±jakena nÄ•

yopi vadeyya --- `evaá¹ƒ santepi ete saá¹…khÄ• rÄ• vijjamÄ• nÄ• vÄ• phalassa paccayÄ
vÄ• . yadi ca vijjamÄ• nÄ• pavattikkhaá¹‡eyeva nesaá¹ƒ vipÄ• kena bhavitabbaá¹ƒ. atha av
pubbe ca pacchÄ• ca niccaá¹ƒ phalÄ• vahÄ• siyuâ€™ nti. so evaá¹ƒ vattabbo ---

katattÄ• paccayÄ• ete, na ca niccaá¹ƒ phalÄ• vahÄ• .

pÄ• á¹-ibhogÄ• dikaá¹ƒ tattha, veditabbaá¹ƒ nidassanaá¹ƒ ||

katattÄ• eva hi saá¹…khÄ• rÄ• attano phalassa paccayÄ• honti, na vijjamÄ• nattÄ• vÄ•
yathÄ• ha ``kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cal
hotÄ«â€™â€™ tiÄ• di (Dhs 431). yathÄ• rahassa attano phalassa ca paccayÄ• hutvÄ• na
vipakkavipÄ• kattÄ• . etassa catthassa vibhÄ• vane idaá¹ƒ pÄ• á¹-ibhogÄ• dikaá¹ƒ nidassan

yathÄ• hi loke yo kassaci atthassa niyyÄ• tanatthaá¹ƒ pÄ• á¹-ibhogo hoti, bhaá¹‡á¸• aá¹ƒ v
vÄ• gaá¹‡hÄ• ti. tassa taá¹ƒ kiriyÄ• karaá¹‡amattameva tadatthaniyyÄ• tanÄ• dimhi paccay
vijjamÄ• natÄ• vÄ• avijjamÄ• natÄ• vÄ• . na ca tadatthaniyyÄ• tanÄ• dito parampi dhÄ• ra
niyyÄ• tanÄ• dÄ«naá¹ƒ katattÄ• . evaá¹ƒ katattÄ• va saá¹…khÄ• rÄ• pi attano phalassa pac
yathÄ• rahaá¹ƒ phaladÄ• nato parampi phalÄ• vahÄ• hontÄ«ti. ettÄ• vatÄ• missÄ• missav
pavattamÄ• nassa paá¹-isandhiviÃ±Ã±Ä• á¹‡assa saá¹…khÄ• rapaccayÄ• pavatti dÄ«pitÄ•

idÄ• ni sabbesvetesu battiá¹ƒsaviÃ±Ã±Ä• á¹‡esu sammohavighÄ• tatthaá¹ƒ ---

paá¹-isandhippavattÄ«naá¹ƒ \Ne 157/, vasenete bhavÄ• disu.

vijÄ• nitabbÄ• saá¹…khÄ• rÄ• , yathÄ• yesaÃ±ca paccayÄ• ||

tattha \Ee 166/ tayo bhavÄ• , catasso yoniyo, paÃ±ca gatiyo, satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiy
sattÄ• vÄ• sÄ• ti ete bhavÄ• dayo nÄ• ma. etesu bhavÄ• dÄ«su paá¹-isandhiyaá¹ƒ pavatte

vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paccayÄ• yathÄ• ca paccayÄ• honti tathÄ• vijÄ• nitabbÄ•

tattha --- puÃ±Ã±Ä• bhisaá¹…khÄ• re tÄ• va kÄ• mÄ• vacaraaá¹-á¹-hacetanÄ• bhedo puÃ±
kÄ• mabhave sugatiyaá¹ƒ navannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paá¹-isandhiyaá¹ƒ nÄ
ceva upanissayapaccayena cÄ• ti dvidhÄ• paccayo. rÅ«pÄ• vacarapaÃ±cakusalacetanÄ• b
rÅ«pabhave paá¹-isandhiyaá¹ƒ eva paÃ±cannaá¹ƒ. vuttappabhedakÄ• mÄ• vacaro pana kÄ
upekkhÄ• sahagatÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuvajjÄ• naá¹ƒ sattannaá¹ƒ parittavip
vuttanayeneva dvidhÄ• paccayo pavatte, no paá¹-isandhiyaá¹ƒ. sveva rÅ«pabhave paÃ±ca
vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo pavatte, no paá¹-isandhiyaá¹ƒ. kÄ• mabhav
aá¹-á¹-hannampi parittavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo pavatte, no paá¹-isa

tattha niraye mahÄ• moggallÄ• nattherassa narakacÄ• rikÄ• dÄ«su iá¹-á¹-hÄ• rammaá¹‡as
tiracchÄ• nesu pana nÄ• gasupaá¹‡á¹‡apetamahiddhikesu ca iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ lab
sugatiyaá¹ƒ soá¸·asannampi kusalavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo pavatte
avisesena puÃ±Ã±Ä• bhisaá¹…khÄ• ro rÅ«pabhave dasannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• n
paá¹-isandhiyaÃ±ca.

dvÄ• dasÄ• kusalacetanÄ• bhedo apuÃ±Ã±Ä• bhisaá¹…khÄ• ro kÄ• mabhave duggatiyaá¹
paccayo paá¹-isandhiyaá¹ƒ, no pavatte; channaá¹ƒ pavatte, no paá¹-isandhiyaá¹ƒ; sattanna
akusalavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pavatte ca paá¹-isandhiyaÃ±ca \Be 158/. kÄ• mabha
tesaá¹ƒyeva sattannaá¹ƒ tatheva paccayo pavatte, no paá¹-isandhiyaá¹ƒ; rÅ«pabhave catur
vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo pavatte, no paá¹-isandhiyaá¹ƒ. so ca kho k
aniá¹-á¹-harÅ«padassanasaddasavanavasena \Ee 167/. brahmaloke pana aniá¹-á¹-hÄ• rÅ«
tathÄ• kÄ• mÄ• vacaradevalokepi.

Ä• neÃ±jÄ• bhisaá¹…khÄ• ro \Ne 158/ arÅ«pabhave catunnaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• n
paá¹-isandhiyaÃ±ca.

kÄ• mÄ• vacarakusalÄ• kusalato pana sabbasaá¹…gÄ• hikanayena vÄ«saticetanÄ• bhedo
dasannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paá¹-isandhiyaá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammap
cÄ• ti dvidhÄ• paccayo. sveva kÄ• mabhave terasannaá¹ƒ, rÅ«pabhave navannaá¹ƒ vipÄ•
paccayo pavatte, no paá¹-isandhiyaá¹ƒ. sveva kÄ• mabhave tevÄ«satiyÄ• vipÄ• kaviÃ±Ã±Ä
pavatte ca paá¹-isandhiyaÃ±ca. vacÄ«saá¹…khÄ• repi eseva nayo.

aá¹-á¹-havÄ«satiekÅ«natiá¹ƒsacetanÄ• bhedopi pana cittasaá¹…khÄ• ro tÄ«su bhavesu ek
vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo paá¹-isandhiyaá¹ƒ, no pavatte. sveva dvÄ«
heá¹-á¹-hÄ• vuttÄ• naá¹ƒ terasannaÃ±ca navannaÃ±cÄ• ti dvÄ• vÄ«satiyÄ• vipÄ• kaviÃ±Ã
pavatte, no paá¹-isandhiyaá¹ƒ. tÄ«su pana bhavesu dvattiá¹ƒsÄ• yapi vipÄ• kaviÃ±Ã±Ä• á¹‡

pavatte ceva paá¹-isandhiyaÃ±ca. evaá¹ƒ tÄ• va bhavesu paá¹-isandhipavattÄ«naá¹ƒ vasen
paccayÄ• , yathÄ• ca paccayÄ• honti tathÄ• vijÄ• nitabbÄ• . eteneva nayena yoniÄ• dÄ«s

tatridaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya mukhamattappakÄ• sanaá¹ƒ --- imesu hi saá¹…khÄ• resu
puÃ±Ã±Ä• bhisaá¹…khÄ• ro tÄ• va dvÄ«su bhavesu paá¹-isandhiá¹ƒ datvÄ• sabbaá¹ƒ atta
aá¹‡á¸• ajÄ• dÄ«su catÅ«su yonÄ«su, devamanussasaá¹…khÄ• tÄ• su dvÄ«su gatÄ«su,
nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«ekattakÄ• yanÄ• natta
á¹…khÄ• tÄ• su manussÄ• naÃ±ceva paá¹-hamadutiyatatiyajjhÄ• nabhÅ«mÄ«naÃ±ca vase
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su. asaÃ±Ã±asattÄ• vÄ• se panesa rÅ«pamattamevÄ• bhisaá¹…k
sattÄ• vÄ• sesu ca paá¹-isandhiá¹ƒ datvÄ• sabbaá¹ƒ attano vipÄ• kaá¹ƒ janeti. tasmÄ• esa
bhavesu, catÅ«su yonÄ«su, dvÄ«su gatÄ«su, catÅ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, catÅ«su
ekavÄ«satiyÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vuttanayeneva paccayo hoti yathÄ• sambha
ca.

apuÃ±Ã±Ä• bhisaá¹…khÄ• ro pana yasmÄ• ekasmiÃ±Ã±eva kÄ• mabhave, catÅ«su yonÄ
nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«saá¹…khÄ• tÄ• ya ekissÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• , tÄ
sattÄ• vÄ• se paá¹-isandhivasena vipaccati, tasmÄ• esa ekasmiá¹ƒ bhave catÅ«su yonÄ«s
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• , ekamhi ca sattÄ• vÄ• se sattannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä•
hoti paá¹-isandhiyaá¹ƒ pavatte ca.

Ä• neÃ±jÄ• bhisaá¹…khÄ• ro pana yasmÄ• ekasmiá¹ƒ arÅ«pabhave, ekissÄ• opapÄ• tika
Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«su tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, Ä• kÄ• sÄ• naÃ±cÄ
sattÄ• vÄ• sesu paá¹-isandhivasena vipaccati, tasmÄ• esa ekasmiá¹ƒyeva bhave, ekissÄ•
devagatiyÄ• , tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su catÅ«su sattÄ• vÄ• sesu, catunnaá¹ƒ viÃ±
vuttanayeneva paccayo hoti paá¹-isandhiyaá¹ƒ pavatte ca.

kÄ• yasaá¹…khÄ• ropi yasmÄ• ekasmiá¹ƒ kÄ• mabhave, catÅ«su yonÄ«su, paÃ±casu gat
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, dvÄ«su ca sattÄ• vÄ• sesu paá¹-isandhiá¹ƒ datvÄ• sabbaá¹ƒ
tasmÄ• esa ekasmiá¹ƒ bhave, catÅ«su yonÄ«su, paÃ±casu gatÄ«su, dvÄ«su viÃ±Ã±Ä• á¹‡
sattÄ• vÄ• sesu tevÄ«satiyÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo paá¹-isandh
vacÄ«saá¹…khÄ• repi eseva nayo.

cittasaá¹…khÄ• ro pana yasmÄ• ekaá¹ƒ sattÄ• vÄ• saá¹ƒ á¹-hapetvÄ• na katthaci na vipa
bhavesu, catÅ«su yonÄ«su, paÃ±casu gatÄ«su, sattasu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, aá¹-á
yathÄ• yogaá¹ƒ dvattiá¹ƒsÄ• ya vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo paá¹-isand
aviÃ±Ã±Ä• á¹‡ake pana sattÄ• vÄ• se saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ natthi.

apica puÃ±Ã±Ä• bhisaá¹…khÄ• ro asaÃ±Ã±asattesu kaá¹-attÄ• rÅ«pÄ• naá¹ƒ nÄ• nÄ• kkh

evaá¹ƒ ---

paá¹-isandhipavattÄ«naá¹ƒ \Be 160/, vasenete bhavÄ• disu.

vijÄ• nitabbÄ• saá¹…khÄ• rÄ• , yathÄ• yesaÃ±ca paccayÄ• ti ||

saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡apadaniddeso.

nÄ• marÅ«papadaniddeso

<228> viÃ±Ã±Ä• á¹‡apaccayÄ• \Ee 169/ \Ne 160/ nÄ• marÅ«paniddese ---

desanÄ• bhedato sabba-bhavÄ• dÄ«su pavattito.

saá¹…gahÄ• paccayanayÄ• , viÃ±Ã±Ä• tabbo vinicchayo ||

__ `desanÄ• bhedatoâ€™ _ti ``tattha katamaá¹ƒ rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• c
upÄ• dÄ• ya rÅ«paâ€™â€™ nti (SN a II 2; MN I 100) evaá¹ƒ tÄ• va suttante ca idha rÅ«pap
desanÄ• katÄ• ; nÄ• mapadassa pana bhedato.

suttantasmiÃ±hi ``tattha katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• saÃ±Ã±Ä• cetanÄ• phasso mar
idha ``vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandhoâ€™â€™ ti. tattha h
cakkhuviÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ uppajjati, uppannaÃ±ca cittassa á¹-hiti arÅ«pÄ«
evaá¹ƒ aÃ±Ã±adhammasannissayena aggahetabbato pÄ• kaá¹-aá¹ƒ, taá¹ƒ dassento cetanÄ
saá¹…khÄ• rakkhandhaá¹ƒ tidhÄ• bhinditvÄ• dvÄ«hi khandhehi saddhiá¹ƒ desesi. idha pa
avuttaÃ±ca sabbaá¹ƒ nÄ• maá¹ƒ saá¹…gaá¹‡hanto ``tayo khandhÄ• --- vedanÄ• kkhandho
saá¹…khÄ• rakkhandhoâ€™â€™ ti Ä• ha.

kiá¹ƒ pana ime tayo khandhÄ• va nÄ• maá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• maá¹ƒ nÄ• ma na hot
viÃ±Ã±Ä• á¹‡e gayhamÄ• ne nÄ• maviÃ±Ã±Ä• á¹‡assa ca paccayaviÃ±Ã±Ä• á¹‡assa cÄ• t
sahabhÄ• vo Ä• pajjati. tasmÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ paccayaá¹-á¹-hÄ• ne á¹-hapetvÄ• pacca
dassetuá¹ƒ tayova khandhÄ• vuttÄ• ti. evaá¹ƒ tÄ• va `desanÄ• bhedatoâ€™ viÃ±Ã±Ä• tabb

__ `sabbabhavÄ• dÄ«su pavattitoâ€™ _ti ettha pana nÄ• maá¹ƒ ekaá¹ƒ sattÄ• vÄ• saá¹ƒ á
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisesasattÄ• vÄ• sesu pavattati. rÅ«paá¹ƒ \Be 161
yonÄ«su, paÃ±casu gatÄ«su, purimÄ• su catÅ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, paÃ±casu c
evaá¹ƒ pavattamÄ• ne cetasmiá¹ƒ nÄ• marÅ«pe yasmÄ• abhÄ• vakagabbhaseyyakÄ• naá
paá¹-isandhikkhaá¹‡e vatthukÄ• yavasena rÅ«pato dve santatisÄ«sÄ• ni tayo ca arÅ«pino k

tasmÄ• tesaá¹ƒ vitthÄ• rena \Ne 161/ rÅ«parÅ«pato vÄ«sati dhammÄ• tayo ca arÅ«pino kh
tevÄ«sati dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbÄ• . aggahitaggaha
nava rÅ«padhamme apanetvÄ• cuddasa, sabhÄ• vakÄ• naá¹ƒ bhÄ• vadasakaá¹ƒ pakkhipi
agahitaggahaá¹‡ena santatisÄ«sadvayato aá¹-á¹-hÄ• rasa rÅ«padhamme apanetvÄ• pann

yasmÄ• ca opapÄ• tikasattesu brahmakÄ• yikÄ• dÄ«naá¹ƒ paá¹-isandhikkhaá¹‡e cakkhus
jÄ«vitindriyanavakassa ca vasena rÅ«parÅ«pato cattÄ• ri santatisÄ«sÄ• ni tayo ca arÅ«pinc
pÄ• tubhavanti, tasmÄ• tesaá¹ƒ vitthÄ• rena rÅ«parÅ«pato ekÅ«nacattÄ• lÄ«sa dhammÄ•
ete dvÄ• cattÄ• lÄ«sa dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbÄ• . ag
santatisÄ«sattayato sattavÄ«sati dhamme apanetvÄ• pannarasa.

kÄ• mabhave pana yasmÄ• sesaopapÄ• tikÄ• naá¹ƒ vÄ• saá¹ƒsedajÄ• naá¹ƒ vÄ• sabhÄ
paá¹-isandhikkhaá¹‡e rÅ«parÅ«pato satta santatisÄ«sÄ• ni tayo ca arÅ«pino khandhÄ• pÄ
tesaá¹ƒ vitthÄ• rena rÅ«parÅ«pato sattati dhammÄ• tayo ca arÅ«pino khandhÄ• ti ete tesat
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbÄ• . aggahitaggahaá¹‡ena pana santatis
dhamme apanetvÄ• ekÅ«navÄ«sati. esa ukkaá¹ƒsato. avakaá¹ƒsena pana taá¹ƒtaá¹ƒrÅ«pa
tassa tassa vasena hÄ• petvÄ• hÄ• petvÄ• saá¹…khepato ca vitthÄ• rato ca paá¹-isandhiv
nÄ• marÅ«pasaá¹…khÄ• tÄ• veditabbÄ• . arÅ«pÄ«naá¹ƒ pana tayova arÅ«pino khandhÄ•
jÄ«vitindriyanavakamevÄ• ti. esa tÄ• va paá¹-isandhiyaá¹ƒ nayo.

pavatte pana sabbattha rÅ«pappavattidese paá¹-isandhicittassa á¹-hitikkhaá¹‡e paá¹-isandh
pavattaututo utusamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakaá¹ƒ pÄ• tubhavati. paá¹-isandhicittaá
samuá¹-á¹-hÄ• peti. taÃ±hi yathÄ• papÄ• te patitapuriso parassa \Be 162/ paccayo hotuá¹ƒ
vatthudubbalatÄ• ya dubbalattÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• petuá¹ƒ na sakkoti. paá¹-isandhi
paá¹-hamabhavaá¹…gato pabhuti cittasamuá¹-á¹-hÄ• nakaá¹ƒ \Ee 171/ suddhaá¹-á¹-hakaá¹
paá¹-isandhikkhaá¹‡ato uddhaá¹ƒ pavattaututo ceva cittato ca saddanavakaá¹ƒ. ye pana
kabaá¸·ikÄ• rÄ• hÄ• rÅ«pajÄ«vino gabbhaseyyakasattÄ• tesaá¹ƒ ---

``yaÃ±cassa \Ne 162/ bhuÃ±jatÄ« mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroâ€™â€™ ti || (SN a I 235).

vacanato mÄ• tarÄ• ajjhoharitÄ• hÄ• rena anugate sarÄ«re, opapÄ• tikÄ• naá¹ƒ sabbapaá
kheá¸·aá¹ƒ ajjhoharaá¹‡akÄ• le Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakanti idaá¹ƒ
suddhaá¹-á¹-hakassa utucittasamuá¹-á¹-hÄ• nÄ• naÃ±ca ukkaá¹ƒsato dvinnaá¹ƒ navakÄ• n
chabbÄ«satividhaá¹ƒ, pubbe ekekacittakkhaá¹‡e tikkhattuá¹ƒ uppajjamÄ• naá¹ƒ vuttaá¹ƒ ka
sattatividhanti channavutividhaá¹ƒ rÅ«paá¹ƒ tayo ca arÅ«pino khandhÄ• ti samÄ• sato nava
vÄ• saddo aniyato kadÄ• cideva pÄ• tubhÄ• vato, tasmÄ• duvidhampi taá¹ƒ apanetvÄ• im

yathÄ• sambhavaá¹ƒ sabbasattÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabb
pamattÄ• nampi carantÄ• nampi khÄ• dantÄ• nampi pivantÄ• nampi divÄ• ca rattiÃ±ca ete
pavattanti. taÃ±ca tesaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayabhÄ• vaá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma.

yaá¹ƒ panetamettha kammajarÅ«paá¹ƒ taá¹ƒ bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• v
patiá¹-á¹-hahantampi tisamuá¹-á¹-hÄ• nikarÅ«pena anupatthaddhaá¹ƒ na sakkoti saá¹‡á¹-h
tisamuá¹-á¹-hÄ• nikaá¹ƒ tena anupatthaddhaá¹ƒ. atha kho vÄ• tabbhÄ• hatÄ• pi catuddisav
naá¸·akalÄ• piyo viya, Å«mivegabbhÄ• hatÄ• pi mahÄ• samudde katthaci laddhapatiá¹-á¹-h
aÃ±Ã±amaÃ±Ã±Å«patthaddhÄ• nevetÄ• ni apatamÄ• nÄ• ni saá¹‡á¹-hahitvÄ• ekampi vass
vassasatampi yÄ• va tesaá¹ƒ sattÄ• naá¹ƒ Ä• yukkhayo vÄ• puÃ±Ã±akkhayo vÄ• tÄ• va p
`sabbabhavÄ• dÄ«su pavattitoâ€™ pettha viÃ±Ã±Ä• tabbo vinicchayo.

__ `saá¹…gahÄ• â€™ _ti \Ee 172/ \Be 163/ ettha ca yaá¹ƒ Ä• ruppe pavattipaá¹-isandhÄ«s
pavattiyÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• mameva, yaÃ±ca asaÃ±Ã±Ä«su sabbattha paÃ±c
viÃ±Ã±Ä• á¹‡apaccayÄ• rÅ«pameva, yaÃ±ca paÃ±cavokÄ• rabhave sabbattha viÃ±Ã±Ä• â
sabbaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paÃ±ca nÄ• marÅ«panti evaá¹ƒ ekadesasarÅ
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbaá¹ƒ. asaÃ±Ã±Ä«su viÃ±Ã±Ä• á¹‡Ä• bhÅ
idaÃ±hi ---

nÄ• marÅ«passa \Ne 163/ yaá¹ƒ hetu, viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ dvidhÄ• mataá¹ƒ.

vipÄ• kamavipÄ• kaÃ±ca, yuttameva yato idaá¹ƒ ||

yaÃ±hi nÄ• marÅ«passa hetu viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ vipÄ• kÄ• vipÄ• kabhedato dvidhÄ•
asaÃ±Ã±asattesu kammasamuá¹-á¹-hÄ• nattÄ• paÃ±cavokÄ• rabhave pavattaabhisaá¹…k
rÅ«paá¹ƒ, tathÄ• paÃ±cavokÄ• re pavattiyaá¹ƒ kusalÄ• dicittakkhaá¹‡e kammasamuá¹-á¹-h
evaá¹ƒ `saá¹…gahatoâ€™ pettha viÃ±Ã±Ä• tabbo vinicchayo.

__ `paccayanayÄ• â€™ _ti ettha hi ---

nÄ• massa pÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ, navadhÄ• hoti paccayo.

vatthurÅ«passa navadhÄ• , sesarÅ«passa aá¹-á¹-hadhÄ• ||

abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ, hoti rÅ«passa ekadhÄ• .

tadaÃ±Ã±aá¹ƒ pana viÃ±Ã±Ä• á¹‡aá¹ƒ, tassa tassa yathÄ• rahaá¹ƒ ||

yaÃ±hetaá¹ƒ paá¹-isandhiyaá¹ƒ pavattiyaá¹ƒ vÄ• vipÄ• kasaá¹…khÄ• taá¹ƒ nÄ• maá¹ƒ, tas
rÅ«paamissassa vÄ• paá¹-isandhikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ• kaÄ• hÄ• raindriyaatthiavigatapaccayo
vatthurÅ«passa paá¹-isandhiyaá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• raindriyavippayuttaatthiavigatapaccayeh
á¹-hapetvÄ• pana vatthurÅ«paá¹ƒ sesarÅ«passa imesu navasu aÃ±Ã±amaÃ±Ã±apaccayaá
paccayehi paccayo hoti. abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ pana asaÃ±Ã±asattarÅ«passa
kammajassa suttantikapariyÄ• yena upanissayavasena \Ee 173/ ekadhÄ• va paccayo hoti. a
paá¹-hamabhavaá¹…gato pabhuti sabbampi viÃ±Ã±Ä• á¹‡aá¹ƒ tassa tassa nÄ• marÅ«pass
paccayo hotÄ«ti veditabbaá¹ƒ. vitthÄ• rato pana tassa paccayanaye dassiyamÄ• ne sabbÄ•
vitthÄ• retabbÄ• hotÄ«ti na taá¹ƒ Ä• rabhÄ• ma.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``paá¹-isandhinÄ• marÅ«paá¹ƒ viÃ±Ã±Ä
hotÄ«â€™â€™ ti? suttato \Ne 164/ yuttito ca. sutte hi ``cittÄ• nuparivattino dhammÄ• â€™â
dukamÄ• tikÄ• 62) nayena bahudhÄ• vedanÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayatÄ• siddh

cittajena hi rÅ«pena, idha diá¹-á¹-hena sijjhati.

adiá¹-á¹-hassÄ• pi rÅ«passa, viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo iti ||

citte hi pasanne appasanne vÄ• tadanurÅ«pÄ• ni rÅ«pÄ• ni uppajjamÄ• nÄ• ni diá¹-á¹-hÄ•
adiá¹-á¹-hassa anumÄ• naá¹ƒ hotÄ«ti iminÄ• idha diá¹-á¹-hena cittajarÅ«pena adiá¹-á¹-hass
paá¹-isandhirÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo hotÄ«ti jÄ• nitabbametaá¹ƒ. kammasamu
cittasamuá¹-á¹-hÄ• nasseva viÃ±Ã±Ä• á¹‡apaccayatÄ• paá¹-á¹-hÄ• ne (Paá¹-á¹-h I 1.53, 41
paccayanayato pettha viÃ±Ã±Ä• tabbo vinicchayo.

ettha ca ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti bhÄ• samÄ• nena bhagavat
paá¹‡á¸• itÄ• naá¹ƒ paramatthato nÄ• marÅ«pamattameva pavattamÄ• naá¹ƒ dissati, na sa
appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brah
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ hotÄ«ti.

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«papadaniddeso.

saá¸·Ä• yatanapadaniddeso

<229> nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananiddese ---

nÄ• maá¹ƒ khandhattayaá¹ƒ rÅ«paá¹ƒ, bhÅ«tavatthÄ• dikaá¹ƒ mataá¹ƒ.

katekasesaá¹ƒ taá¹ƒ tassa, tÄ• disasseva paccayo ||

yaÃ±hetaá¹ƒ \Be 165/ \Ne 165/ saá¸·Ä• yatanassa paccayabhÅ«taá¹ƒ nÄ• marÅ«paá¹ƒ, tat
vedanÄ• dikkhandhattayaá¹ƒ, rÅ«paá¹ƒ pana sakasantatipariyÄ• pannaá¹ƒ niyamato cattÄ•
\Ee 174/ jÄ«vitindriyanti evaá¹ƒ bhÅ«tavatthÄ• dikaá¹ƒ matanti veditabbaá¹ƒ. taá¹ƒ pana ``n
nÄ• marÅ«paÃ±ca nÄ• marÅ«paâ€™â€™ nti evaá¹ƒ katekasesaá¹ƒ ``chaá¹-á¹-hÄ• yatanaÂ
saá¸·Ä• yatanaâ€™â€™ nti evaá¹ƒ katekasesasseva saá¸·Ä• yatanassa paccayoti veditabb
nÄ• mameva paccayo. taÃ±ca chaá¹-á¹-hÄ• yatanasseva, na aÃ±Ã±assa. ``nÄ• mapaccayÂ
hi abyÄ• katavÄ• re vakkhati. idha saá¹…gahitameva hi tattha vibhattanti veditabbaá¹ƒ.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanassa pa
nÄ• marÅ«pabhÄ• ve bhÄ• vato. tassa tassa hi nÄ• massa rÅ«passa ca bhÄ• ve taá¹ƒ taá¹
aÃ±Ã±athÄ• . sÄ• panassa tabbhÄ• vabhÄ• vÄ«bhÄ• vatÄ• paccayanayasmiÃ±Ã±eva Ä•

paá¹-isandhiyaá¹ƒ pavatte vÄ• , hoti yaá¹ƒ yassa paccayo.

yathÄ• ca paccayo hoti, tathÄ• neyyaá¹ƒ vibhÄ• vinÄ• ||

tatrÄ• yaá¹ƒ atthadÄ«panÄ• ---

nÄ• mameva hi Ä• ruppe, paá¹-isandhipavattisu.

paccayo sattadhÄ• chaá¹-á¹-hÄ• , hoti taá¹ƒ avakaá¹ƒsato ||

kathaá¹ƒ? __ `paá¹-isandhiyaá¹ƒâ€™ _ tÄ• va avakaá¹ƒsato
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ• kaatthiavigatapaccayehi sattadhÄ• nÂ
paccayo hoti. kiÃ±ci panettha hetupaccayena, kiÃ±ci Ä• hÄ• rapaccayenÄ• ti evaá¹ƒ aÃ±Ã±
tassa vasena ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo.

__ `pavatteâ€™ _pi vipÄ• kaá¹ƒ vuttanayeneva paccayo hoti. itaraá¹ƒ pana avakaá¹ƒsato v
paccayesu vipÄ• kapaccayavajjehi chahi paccayo hoti. kiÃ±ci panettha hetupaccayena, kiÃ±
evaá¹ƒ aÃ±Ã±athÄ• pi paccayo hoti. tassa vasena ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo.

aÃ±Ã±asmimpi \Ne 166/ bhave nÄ• maá¹ƒ, tatheva paá¹-isandhiyaá¹ƒ.

chaá¹-á¹-hassa itaresaá¹ƒ taá¹ƒ, chahÄ• kÄ• rehi paccayo ||

Ä• ruppato \Be 166/ hi aÃ±Ã±asmimpi paÃ±cavokÄ• rabhave taá¹ƒ vipÄ• kanÄ• maá¹ƒ hac
chaá¹-á¹-hassa manÄ• yatanassa \Ee 175/ yathÄ• Ä• ruppe vuttaá¹ƒ tatheva avakaá¹ƒsato
itaresaá¹ƒ panetaá¹ƒ paÃ±cannaá¹ƒ cakkhÄ• yatanÄ• dÄ«naá¹ƒ catumahÄ• bhÅ«tasahÄ• y
nissayavipÄ• kavippayuttaatthiavigatavasena chahÄ• kÄ• rehi paccayo hoti. kiÃ±ci panettha
Ä• hÄ• rapaccayenÄ• ti evaá¹ƒ aÃ±Ã±athÄ• pi paccayo hoti. tassa vasena ukkaá¹ƒsÄ• vaka

pavattepi tathÄ• hoti, pÄ• kaá¹ƒ pÄ• kassa paccayo.

apÄ• kaá¹ƒ avipÄ• kassa, chadhÄ• chaá¹-á¹-hassa paccayo ||

pavattepi hi paÃ±cavokÄ• rabhave yathÄ• paá¹-isandhiyaá¹ƒ, tatheva vipÄ• kanÄ• maá¹ƒ
chaá¹-á¹-hÄ• yatanassa avakaá¹ƒsato sattadhÄ• paccayo hoti. avipÄ• kaá¹ƒ pana avipÄ• k
avakaá¹ƒsatova tato vipÄ• kapaccayaá¹ƒ apanetvÄ• chadhÄ• va paccayo hoti. vuttanayene
ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo.

tattheva sesapaÃ±cannaá¹ƒ, vipÄ• kaá¹ƒ paccayo bhave.

catudhÄ• avipÄ• kampi, evameva pakÄ• sitaá¹ƒ ||

tattheva hi pavatte sesÄ• naá¹ƒ cakkhÄ• yatanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ cakkhuppasÄ•
vipÄ• kanÄ• maá¹ƒ pacchÄ• jÄ• tavippayuttaatthiavigatapaccayehi catudhÄ• paccayo hoti.
avipÄ• kampi evameva pakÄ• sitaá¹ƒ. tasmÄ• kusalÄ• dibhedampi tesaá¹ƒ catudhÄ• pacc
evaá¹ƒ tÄ• va nÄ• mameva paá¹-isandhiyaá¹ƒ pavatte vÄ• yassa yassa Ä• yatanassa pacc
tathÄ• veditabbaá¹ƒ.

rÅ«paá¹ƒ panettha Ä• ruppa-bhave bhavati paccayo.

na ekÄ• yatanassÄ• pi, paÃ±cakkhandhabhave pana ||

rÅ«pato \Ne 167/ sandhiyaá¹ƒ vatthu, chadhÄ• chaá¹-á¹-hassa paccayo.

bhÅ«tÄ• ni catudhÄ• honti, paÃ±cannaá¹ƒ avisesato ||

rÅ«pato hi paá¹-isandhiyaá¹ƒ vatthurÅ«paá¹ƒ chaá¹-á¹-hassa manÄ• yatanassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavippayuttaatthiavigatapaccayehi chadhÄ• paccayo hoti
avisesato paá¹-isandhiyaá¹ƒ pavatte ca yaá¹ƒ yaá¹ƒ Ä• yatanaá¹ƒ \Be 167/ uppajjati, tassa t
paÃ±cannampi cakkhÄ• yatanÄ• dÄ«naá¹ƒ sahajÄ• tanissayaatthiavigatapaccayehi \Ee 176

tidhÄ• jÄ«vitametesaá¹ƒ, Ä• hÄ• ro ca pavattiyaá¹ƒ.

tÄ• neva chadhÄ• chaá¹-á¹-hassa, vatthu tasseva paÃ±cadhÄ• ||

etesaá¹ƒ pana cakkhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ paá¹-isandhiyaá¹ƒ pavatte ca atthiavigata
rÅ«pajÄ«vitaá¹ƒ tidhÄ• paccayo hoti.

__ `Ä• hÄ• ro cÄ• â€™ _ti Ä• hÄ• ro ca atthiavigataÄ• hÄ• ravasena tidhÄ• paccayo hoti.
Ä• hÄ• rÅ«pajÄ«vino, tesaá¹ƒ Ä• hÄ• rÄ• nugate kÄ• ye pavattiyaá¹ƒyeva, no paá¹-isandhiy
cakkhÄ• yatanÄ• dÄ«ni chaá¹-á¹-hassa cakkhusotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡asaá
nissayapurejÄ• taindriyavippayuttaatthiavigatavasena chahÄ• kÄ• rehi paccayÄ• honti pava
paá¹-isandhiyaá¹ƒ. á¹-hapetvÄ• pana paÃ±ca viÃ±Ã±Ä• á¹‡Ä• ni tasseva avasesamanÄ• y
nissayapurejÄ• tavippayuttaatthiavigatavasena paÃ±cadhÄ• paccayo hoti pavatte, no paá¹-
rÅ«pameva paá¹-isandhiyaá¹ƒ pavatte vÄ• yassa yassa Ä• yatanassa paccayo hoti yathÄ•
veditabbaá¹ƒ.

nÄ• marÅ«paá¹ƒ panubhayaá¹ƒ, hoti yaá¹ƒ yassa paccayo.

yathÄ• ca tampi sabbattha, viÃ±Ã±Ä• tabbaá¹ƒ vibhÄ• vinÄ• ||

seyyathidaá¹ƒ --- paá¹-isandhiyaá¹ƒ tÄ• va paÃ±cavokÄ• rabhave khandhattayavatthurÅ«p
nÄ• marÅ«paá¹ƒ chaá¹-á¹-hÄ• yatanassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayuttavippayuttaatthiavigatapaccayÄ• dÄ«
idamettha mukhamattaá¹ƒ. vuttanayÄ• nusÄ• rena pana sakkÄ• sabbaá¹ƒ yojetunti na etth

nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanapadaniddeso.

phassapadaniddeso

<230> saá¸·Ä• yatanapaccayÄ• \Be 168/ phassaniddese ---

chaá¸·eva phassÄ• saá¹…khepÄ• , cakkhusamphassaÄ• dayo.

viÃ±Ã±Ä• á¹‡amiva battiá¹ƒsa, vitthÄ• rena bhavanti te ||

__ `saá¹…khepatoâ€™ _ \Ee 177/ hi pÄ• á¸·iyaá¹ƒ cakkhusamphassoti Ä• dayo chaá¸·eva
vitthÄ• rena pana cakkhusamphassÄ• dayo paÃ±ca kusalavipÄ• kÄ• paÃ±ca akusalavipÄ•
lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡asampayuttÄ• ca bÄ• vÄ«satÄ«ti evaá¹ƒ sabbepi saá¹…khÄ• r

bÄ• ttiá¹ƒsa honti. yaá¹ƒ panetassa bÄ• ttiá¹ƒsavidhassÄ• pi phassassa paccayo saá¸·Ä• ya

chaá¹-á¹-hena saha ajjhattaá¹ƒ, cakkhÄ• diá¹ƒ bÄ• hirehipi.

saá¸·Ä• yatanamicchanti, chahi saddhiá¹ƒ vicakkhaá¹‡Ä• ||

tattha ye tÄ• va ``upÄ• dinnakapavattikathÄ• ayaâ€™â€™ nti ekasantatipariyÄ• pannamev
paccayuppannaÃ±ca dÄ«penti, te chaá¹-á¹-hÄ• yatanapaccayÄ• phassoti pÄ• á¸·ianusÄ• r
chaá¹-á¹-hÄ• yatanaÃ±ca aÃ±Ã±attha sabbasaá¹…gahato saá¸·Ä• yatanaÃ±ca phassassa
ekadesasarÅ«pekasesaá¹ƒ katvÄ• chaá¹-á¹-hena saha ajjhattaá¹ƒ cakkhÄ• diá¹ƒ saá¸·Ä• y
chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatanantveva saá¹…ghaá¹ƒ gacchat
ekasantatipariyÄ• pannaá¹ƒ dÄ«penti, paccayaá¹ƒ pana bhinnasantÄ• nampi, te yaá¹ƒ yaá¹
paccayo hoti taá¹ƒ sabbaá¹ƒ dÄ«pentÄ• \Ne 169/ bÄ• hirampi pariggahetvÄ• tadeva chaá¹
bÄ• hirehipi rÅ«pÄ• yatanÄ• dÄ«hi saddhiá¹ƒ saá¸·Ä• yatananti icchanti. tampi hi chaá¹-á¹-h
saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatananti etesaá¹ƒ ekasese kate saá¸·Ä• yatanantveva saá¹…

etthÄ• ha --- na sabbÄ• yatanehi eko phasso sambhoti, nÄ• pi ekamhÄ• Ä• yatanÄ• sabbe
saá¸·Ä• yatanapaccayÄ• phassoti ekova vutto, so kasmÄ• ti? tatridaá¹ƒ vissajjanaá¹ƒ --- sa
eko ekamhÄ• vÄ• sabbe na sambhonti, sambhoti pana anekehi eko; yathÄ• cakkhusamph
rÅ«pÄ• yatanÄ• cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• manÄ• yatanÄ• avasesÄ• sampay
sabbattha yathÄ• nurÅ«paá¹ƒ yojetabbaá¹ƒ. tasmÄ• eva hi ---

eko \Be 169/ panekÄ• yatana-ppabhavo iti dÄ«pito.

phassoyaá¹ƒ ekavacana-niddesenidha tÄ• dinÄ• ||

__ `ekavacananiddesenÄ• â€™ _ti \Ee 178/ saá¸·Ä• yatanapaccayÄ• phassoti iminÄ• hi e
Ä• yatanehi eko phasso hotÄ«ti tÄ• dinÄ• dÄ«pitoti attho. Ä• yatanesu pana ---

chadhÄ• paÃ±ca tato ekaá¹ƒ, navadhÄ• bÄ• hirÄ• ni cha.

yathÄ• sambhavametassa, paccayatte vibhÄ• vaye ||

tatrÄ• yaá¹ƒ vibhÄ• vanÄ• --- cakkhÄ• yatanÄ• dÄ«ni tÄ• va paÃ±ca cakkhusamphassÄ• c
phassassa nissayapurejÄ• taindriyavippayuttaatthiavigatavasena chadhÄ• paccayÄ• honti
vipÄ• kamanÄ• yatanaá¹ƒ anekabhedassa vipÄ• kamanosamphassassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• raindriyasampayuttaatthiavigatavasena
bÄ• hiresu pana rÅ«pÄ• yatanaá¹ƒ cakkhusamphassassa Ä• rammaá¹‡apurejÄ• taatthiavig

hoti. tathÄ• saddÄ• yatanÄ• dÄ«ni sotasamphassÄ• dÄ«naá¹ƒ. manosamphassassa pana
ca Ä• rammaá¹‡apaccayamatteneva cÄ• ti evaá¹ƒ bÄ• hirÄ• ni cha yathÄ• sambhavametas

saá¸·Ä• yatanapaccayÄ• phassapadaniddeso.

vedanÄ• padaniddeso

<231> phassapaccayÄ• \Ne 170/ vedanÄ• niddese ---

dvÄ• rato vedanÄ• vuttÄ• , cakkhusamphassajÄ• dikÄ• .

chaá¸·eva tÄ• pabhedena, ekÅ«nanavutÄ« matÄ• ||

cakkhusamphassajÄ• vedanÄ• tiÄ• dinÄ• hi nayena pÄ• á¸·iyaá¹ƒ imÄ• cakkhusamphass
vedanÄ• vuttÄ• . tÄ• pana pabhedena ekÅ«nanavutiyÄ• cittehi sampayuttattÄ• ekÅ«nana

vedanÄ• su panetÄ• su, idha bÄ• ttiá¹ƒsa vedanÄ• .

vipÄ• kacittayuttÄ• va, adhippetÄ• ti bhÄ• sitÄ• ||

aá¹-á¹-hadhÄ• \Be 170/ tattha paÃ±cannaá¹ƒ, paÃ±cadvÄ• ramhi paccayo.

sesÄ• naá¹ƒ ekadhÄ• phasso, manodvÄ• repi so tathÄ• ||

tattha hi paÃ±cadvÄ• re cakkhupasÄ• dÄ• divatthukÄ• naá¹ƒ paÃ±cannaá¹ƒ vedanÄ• naá¹
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rasampayuttaatthiavigatavasena \Ee 17
sesÄ• naá¹ƒ pana ekekasmiá¹ƒ dvÄ• re sampaá¹-icchanasantÄ«raá¹‡atadÄ• rammaá¹‡ava
kÄ• mÄ• vacaravipÄ• kavedanÄ• naá¹ƒ cakkhusamphassÄ• diko phasso upanissayavasena

__ `manodvÄ• repi so tathÄ• â€™ _ti manodvÄ• repi hi tadÄ• rammaá¹‡avasena pavattÄ• n
kÄ• mÄ• vacaravipÄ• kavedanÄ• naá¹ƒ so sahajÄ• tamanosamphassasaá¹…khÄ• to phass
hoti, paá¹-isandhibhavaá¹…gacutivasena ca pavattÄ• naá¹ƒ tebhÅ«makavipÄ• kavedanÄ• n
tadÄ• rammaá¹‡avasena pavattÄ• kÄ• mÄ• vacaravedanÄ• , tÄ• saá¹ƒ manodvÄ• re Ä• va
upanissayavasena ekadhÄ• paccayo hotÄ«ti.

phassapaccayÄ• vedanÄ• padaniddeso.

taá¹‡hÄ• padaniddeso

<232> vedanÄ• paccayÄ• \Ne 171/ taá¹‡hÄ• niddese ---

rÅ«pataá¹‡hÄ• dibhedena, cha taá¹‡hÄ• idha dÄ«pitÄ• .

ekekÄ• tividhÄ• tattha, pavattÄ• kÄ• rato matÄ• ||

imasmiÃ±hi vedanÄ• paccayÄ• taá¹‡hÄ• niddese `seá¹-á¹-hiputto brÄ• hmaá¹‡aputtoâ€™
viya imÄ• rÅ«pataá¹‡hÄ• ... pe ... dhammataá¹‡hÄ• ti Ä• rammaá¹‡ato nÄ• mavasena cha
kathitÄ• ti attho. tattha rÅ«pe taá¹‡hÄ• rÅ«pataá¹‡hÄ• ti iminÄ• nayena padattho veditabb

tÄ• su ca pana taá¹‡hÄ• su ekekÄ• taá¹‡hÄ• pavattiÄ• kÄ• rato kÄ• mataá¹‡hÄ• , bhavat
evaá¹ƒ tividhÄ• matÄ• . rÅ«pataá¹‡hÄ• eva hi yadÄ• cakkhussa Ä• pÄ• thagataá¹ƒ rÅ«pÄ
kÄ• massÄ• davasena assÄ• dayamÄ• nÄ• \Be 171/ pavattati, tadÄ• kÄ• mataá¹‡hÄ• nÄ
tadevÄ• rammaá¹‡aá¹ƒ dhuvaá¹ƒ sassatanti pavattÄ• ya sassatadiá¹-á¹-hiyÄ• saddhiá¹ƒ pa
bhavataá¹‡hÄ• nÄ• ma hoti. sassatadiá¹-á¹-hisahagato hi rÄ• go bhavataá¹‡hÄ• ti vuccati.
tadevÄ• rammaá¹‡aá¹ƒ ``ucchijjati vinassatÄ«â€™â€™ ti pavattÄ• ya ucchedadiá¹-á¹-hiyÄ•
tadÄ• vibhavataá¹‡hÄ• nÄ• ma hoti. ucchedadiá¹-á¹-hisahagato hi \Ee 180/ rÄ• go vibhava
nayo saddataá¹‡hÄ• dÄ«supÄ«ti etÄ• aá¹-á¹-hÄ• rasa taá¹‡hÄ• honti.

tÄ• ajjhattarÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasa, bahiddhÄ• aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa. iti a
anÄ• gatÄ• chattiá¹ƒsa, paccuppannÄ• chattiá¹ƒsÄ• ti aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• honti. tÄ
saá¹ƒá¹…khippamÄ• nÄ• rÅ«pÄ• diÄ• rammaá¹‡avasena cha, kÄ• mataá¹‡hÄ• divasena v
veditabbÄ• . yasmÄ• panime sattÄ• puttaá¹ƒ assÄ• detvÄ• putte mamattena dhÄ• tiyÄ• v
uppajjamÄ• naá¹ƒ vedanaá¹ƒ assÄ• detvÄ• vedanÄ• ya mamattena rÅ«pÄ• diÄ• rammaá¹
cittakÄ• ragandhabbagandhikasÅ«datantavÄ• yarasÄ• yanavidhÄ• yakavejjÄ• dÄ«naá¹ƒ m
sabbÄ• pesÄ• vedanÄ• paccayÄ• taá¹‡hÄ• hotÄ«ti veditabbÄ• .

yasmÄ• cettha \Ne 172/ adhippetÄ• , vipÄ• kasukhavedanÄ• .

ekÄ• va ekadhÄ• cesÄ• , tasmÄ• taá¹‡hÄ• ya paccayo ||

__ `ekadhÄ• â€™ _ti upanissayapaccayena paccayo hoti. yasmÄ• vÄ• ---

dukkhÄ« sukhaá¹ƒ patthayati, sukhÄ« bhiyyopi icchati.

upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ• ||

taá¹‡hÄ• ya paccayÄ• tasmÄ• , honti tissopi vedanÄ• .

vedanÄ• paccayÄ• taá¹‡hÄ• , iti vuttÄ• mahesinÄ• ||

vedanÄ• paccayÄ• cÄ• pi, yasmÄ• nÄ• nusayaá¹ƒ vinÄ• .

hoti tasmÄ• na sÄ• hoti, brÄ• hmaá¹‡assa vusÄ«matoti ||

vedanÄ• paccayÄ• taá¹‡hÄ• padaniddeso.

upÄ• dÄ• napadaniddeso

<233> taá¹‡hÄ• paccayÄ• \Be 172/ upÄ• dÄ• naniddese ---

upÄ• dÄ• nÄ• ni cattÄ• ri, tÄ• ni atthavibhÄ• gato.

dhammasaá¹…khepavitthÄ• rÄ• , kamato ca vibhÄ• vaye ||

pÄ• á¸·iyaÃ±hi upÄ• dÄ• nanti kÄ• mupÄ• dÄ• naá¹ƒ ... pe ... attavÄ• dupÄ• dÄ• nanti imÄ
Ä• gatÄ• ni. tesaá¹ƒ ayaá¹ƒ __atthavibhÄ• go_ --- vatthusaá¹…khÄ• taá¹ƒ kÄ• maá¹ƒ upÄ•
__kÄ• mupÄ• dÄ• naá¹ƒ_. kÄ• mo ca so upÄ• dÄ• naÃ±cÄ• tipi __kÄ• mupÄ• dÄ• naá¹ƒ_.
daá¸·haggahaá¹‡aá¹ƒ. daá¸·hattho hettha upasaddo upÄ• yÄ• sa-upakaá¹-á¹-hÄ• dÄ«su viy
upÄ• dÄ• naÃ±cÄ• ti __diá¹-á¹-hupÄ• dÄ• naá¹ƒ_. diá¹-á¹-hiá¹ƒ upÄ• diyatÄ«ti vÄ• __diá¹-á
sassato attÄ• ca loko cÄ• tiÄ• dÄ«su hi purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹-hi upÄ• diyati. tath
upÄ• diyatÄ«ti __sÄ«labbatupÄ• dÄ• naá¹ƒ_. sÄ«labbataÃ±ca taá¹ƒ upÄ• dÄ• naÃ±cÄ• tipi
gosÄ«lagovatÄ• dÄ«ni hi evaá¹ƒ suddhÄ«ti abhinivesato sayameva upÄ• dÄ• nÄ• nÄ«ti. tat
upÄ• diyanti etenÄ• ti upÄ• dÄ• naá¹ƒ. kiá¹ƒ vadanti upÄ• diyanti vÄ• ? attÄ• naá¹ƒ. attano
__attavÄ• dupÄ• dÄ• naá¹ƒ_. attavÄ• damattameva vÄ• attÄ• ti upÄ• diyanti etenÄ• ti __at
tÄ• va tesaá¹ƒ atthavibhÄ• go.

__ `dhammasaá¹…khepavitthÄ• reâ€™ _ pana kÄ• mupÄ• dÄ• naá¹ƒ tÄ• va ``tattha katam
kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ• mataá¹‡hÄ• kÄ• masneho kÄ
kÄ• majjhosÄ• naá¹ƒ --- idaá¹ƒ vuccati kÄ• mupÄ• dÄ• naâ€™â€™ nti Ä• gatattÄ• saá¹…k
vuttaá¹ƒ. taá¹‡hÄ• daá¸·hattaá¹ƒ nÄ• ma purimataá¹‡hÄ• upanissayapaccayena daá¸·hasan
keci panÄ• hu --- appattavisayapatthanÄ• taá¹‡hÄ• , andhakÄ• re corassa hatthappasÄ• ra
sampattavisayaggahaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ, tasseva bhaá¹‡á¸• aggahaá¹‡aá¹ƒ viya.
appicchatÄ• santuá¹-á¹-hitÄ• paá¹-ipakkhÄ• ca te dhammÄ• . tathÄ• pariyesanÄ• rakkhadu
sesupÄ• dÄ• nattayaá¹ƒ pana saá¹…khepato diá¹-á¹-himattameva.

vitthÄ• rato pana pubbe rÅ«pÄ• dÄ«su vuttÄ• ya aá¹-á¹-hasatappabhedÄ• yapi taá¹‡hÄ• ya
kÄ• mupÄ• dÄ• naá¹ƒ. dasavatthukÄ• micchÄ• diá¹-á¹-hi diá¹-á¹-hupÄ• dÄ• naá¹ƒ. yathÄ•
diá¹-á¹-hupÄ• dÄ• naá¹ƒ? natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... sacchikatvÄ• pavede
evarÅ«pÄ• diá¹-á¹-hi ... pe ... vipariyesaggÄ• ho --- idaá¹ƒ vuccati diá¹-á¹-hupÄ• dÄ• naâ€™
Vibh 938) sÄ«lavatehi suddhiparÄ• masanaá¹ƒ pana sÄ«labbatupÄ• dÄ• naá¹ƒ. yathÄ• ha
katamaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ sÄ«le
sÄ«labbatena suddhÄ«ti yÄ• evarÅ«pÄ• diá¹-á¹-hi ... pe ... vipariyesaggÄ• ho --- idaá¹ƒ vu
sÄ«labbatupÄ• dÄ• naâ€™â€™ nti (Dhs 1222; Vibh 938). vÄ«sativatthukÄ• sakkÄ• yadiá¹-
yathÄ• ha --- ``tattha katamaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ? idha assutavÄ• puthujjano ... pe
avinÄ«to rÅ«paá¹ƒ attato samanupassati ... pe ... vipariyesaggÄ• ho --- idaá¹ƒ vuccati attavÄ
nti (Dhs 1223; Vibh 938). ayamettha dhammasaá¹…khepavitthÄ• ro.

__ `kamatoâ€™ _ti \Ne 174/ ettha pana tividho kamo --- uppattikkamo, pahÄ• nakkamo, de
anamatagge saá¹ƒsÄ• re imassa paá¹-hamaá¹ƒ uppattÄ«ti abhÄ• vato kilesÄ• naá¹ƒ nippar
vuccati. pariyÄ• yena pana yebhuyyena ekasmiá¹ƒ bhave attaggÄ• hapubbaá¹…gamo sass
``sassato ayaá¹ƒ attÄ• â€™â€™ ti gaá¹‡hato attavisuddhatthaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹
paralokanirapekkhassa kÄ• mupÄ• dÄ• nanti evaá¹ƒ paá¹-hamaá¹ƒ attavÄ• dupÄ• dÄ• naá
diá¹-á¹-hisÄ«labbatakÄ• mupÄ• dÄ• nÄ• nÄ«ti ayametesaá¹ƒ ekasmiá¹ƒ bhave uppattikkam

diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«ni cettha paá¹-hamaá¹ƒ pahÄ«yanti sotÄ• pattimaggavajjhattÄ•
arahattamaggavajjhattÄ• ti. ayametesaá¹ƒ pahÄ• nakkamo.

mahÄ• visayattÄ• pana pÄ• kaá¹-attÄ• ca etesu kÄ• mupÄ• dÄ• naá¹ƒ paá¹-hamaá¹ƒ des
aá¹-á¹-hacittasampayogÄ• . appavisayÄ• ni itarÄ• ni catucittasampayogÄ• . yebhuyyena ca
pÄ• kaá¹-aá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ, na itarÄ• ni. kÄ• mupÄ• dÄ• navÄ• vatthukÄ• mÄ• n
kotÅ«halamaá¹…galÄ• dibahulo hoti, na sassatadiá¹-á¹-hÄ«ti tadanantaraá¹ƒ diá¹-á¹-hupÄ•
pabhijjamÄ• naá¹ƒ sÄ«labbataattavÄ• dupÄ• dÄ• navasena duvidhaá¹ƒ hoti. tasmiá¹ƒ dvay
kukkurakiriyaá¹ƒ vÄ• disvÄ• pi veditabbato oá¸·Ä• rikanti sÄ«labbatupÄ• dÄ• naá¹ƒ paá¹-ha
sukhumattÄ• ante attavÄ• dupÄ• dÄ• nanti ayametesaá¹ƒ desanÄ• kkamo.

taá¹‡hÄ• \Be 174/ ca purimassettha, ekadhÄ• hoti paccayo.

sattadhÄ• aá¹-á¹-hadhÄ• vÄ• pi, hoti sesattayassa sÄ• ||

ettha \Ee 183/ ca evaá¹ƒ desite upÄ• dÄ• nacatukke purimassa kÄ• mupÄ• dÄ• nassa kÄ•
ekadhÄ• va paccayo hoti taá¹‡hÄ• bhinanditesu visayesu uppattito. sesattayassa pana
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatahetuvasena sattadhÄ• vÄ• upa

vÄ• pi paccayo hoti. yadÄ• ca sÄ• upanissayavasena paccayo hoti tadÄ• asahajÄ• tÄ• va

taá¹‡hÄ• paccayÄ• upÄ• dÄ• napadaniddeso.

bhavapadaniddeso

<234> upÄ• dÄ• napaccayÄ• \Ne 175/ bhavaniddese ---

atthato dhammato ceva, sÄ• tthato bhedasaá¹…gahÄ• .

yaá¹ƒ yassa paccayo ceva, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha bhavatÄ«ti __bhavo_. __duvidhenÄ• _ti dvÄ«hi Ä• kÄ• rehi pavattitoti attho. athavÄ• karaá¹‡avacanaá¹ƒ, duvidhoti vuttaá¹ƒ hoti. __atthÄ«_ti saá¹ƒvijjati. kammameva bhavo __k upapattiyeva bhavo __upapattibhavo_. ettha ca upapatti bhavatÄ«ti bhavo. kammaá¹ƒ pana sukhakÄ• raá¹‡attÄ• ``sukho buddhÄ• namuppÄ• doâ€™â€™ ti (Dhp 194) vutto, evaá¹ƒ bh phalavohÄ• rena bhavoti veditabbaá¹ƒ. __tattha katamo kammabhavo_ti tesu dvÄ«su bhave so katamoti attho. puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo vuttatthÄ• eva. __sabba_nti anavase gameti cÄ• ti __bhavagÄ• mi_. iminÄ• lokuttaraá¹ƒ paá¹-ikkhipati. ayaÃ±hi vaá¹-á¹-akathÄ• vivaá¹-á¹-anissitanti. karÄ«yatÄ«ti kammaá¹ƒ.

kÄ• mabhavÄ• dÄ«su kÄ• masaá¹…khÄ• to bhavo __kÄ• mabhavo_. esa nayo rÅ«pÄ• rÅ« saÃ±Ã±Ä• vÄ• ettha bhave atthÄ«ti __saÃ±Ã±Ä• bhavo_. vipariyÄ• yena \Ee 184/ __asaÃ oá¸·Ä• rikasaÃ±Ã±Ä• ya abhÄ• vÄ• \Be 175/ sukhumÄ• ya ca bhÄ• vÄ• neva saÃ±Ã±Ä• n __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo_. ekena rÅ«pakkhandhena vokiá¹‡á¹‡o bhavo __e assa bhavassÄ• ti ekavokÄ• rabhavo. eseva nayo catuvokÄ• rapaÃ±cavokÄ• rabhavesu. __ upapattibhavo_ti esa navavidhopi upapattibhavo nÄ• ma vuccatÄ«ti. evaá¹ƒ tÄ• vettha `atth vinicchayo.

__ `dhammatoâ€™ _ pana ettha hi puÃ±Ã±Ä• bhisaá¹…khÄ• ro dhammato terasa cetanÄ• dvÄ• dasa, Ä• neÃ±jÄ• bhisaá¹…khÄ• ro catasso. ``sabbampi bhavagÄ• mikammaâ€™â€™ cetanÄ• sampayuttÄ• vÄ• kammasaá¹…khÄ• tÄ• Ä• cayagÄ• mino dhammÄ• saá¹…gah upÄ• dinnakkhandhÄ• , tathÄ• rÅ«pabhavo, arÅ«pabhavo cattÄ• ro, saÃ±Ã±Ä• bhavo catu 176/ upÄ• dinnakkhandho, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo cattÄ• ro. ekavokÄ• rabha upÄ• dinnakkhandhehÄ«ti evamettha `dhammatoâ€™ pi viÃ±Ã±Ä• tabbo vinicchayo.

__ `sÄ• tthatoâ€™ _ti yathÄ• ca bhavaniddese tatheva kÄ• maÃ±ca saá¹…khÄ• raniddese puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayova vuttÄ• , evaá¹ƒ santepi purimÄ• atÄ«takammavasena

paccayattÄ• vuttÄ• . ime paccuppannakammavasena Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayat
sÄ• tthakameva. pubbe vÄ• ``tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalacetanÄ• l
evamÄ• dinÄ• nayena cetanÄ• va saá¹…khÄ• rÄ• ti vuttÄ• . idha pana ``sabbampi bhavag
cetanÄ• sampayuttÄ• pi. pubbe ca viÃ±Ã±Ä• á¹‡apaccayameva kammaá¹ƒ saá¹…khÄ• rÄ•
asaÃ±Ã±Ä• bhavanibbattakampi. kiá¹ƒ vÄ• bahunÄ• ? ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ•
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayova kusalÄ• kusaladhammÄ• vuttÄ• . ``upÄ• dÄ• napacc
upapattibhavassÄ• pi saá¹…gahitattÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• vuttÄ• . tas
sÄ• tthakamevidaá¹ƒ punavacananti. evamettha `sÄ• tthatoâ€™ pi viÃ±Ã±Ä• tabbo vinicch

__ `bhedasaá¹…gahÄ• â€™ _ti upÄ• dÄ• napaccayÄ• bhavassa bhedato ceva saá¹…gah
kÄ• mupÄ• dÄ• napaccayÄ• kÄ• mabhavanibbattakaá¹ƒ kammaá¹ƒ kariyati, so kammabha
upapattibhavo. esa nayo rÅ«pÄ• rÅ«pabhavesu. evaá¹ƒ kÄ• mupÄ• dÄ• napaccayÄ• \Be 1
tadantogadhÄ• va saÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• ; dve rÅ«pabhavÄ• , tadantoga
saÃ±Ã±Ä• bhavaasaÃ±Ã±Ä• bhavaekavokÄ• rabhavapaÃ±cavokÄ• rabhavÄ• ; dve arÅ«pa
saÃ±Ã±Ä• bhavanevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavacatuvokÄ• rabhavÄ• ti saddhiá¹ƒ ant
kÄ• mupÄ• dÄ• napaccayÄ• saddhiá¹ƒ antogadhehi cha bhavÄ• tathÄ• sesupÄ• dÄ• nap
upÄ• dÄ• napaccayÄ• bhedato saddhiá¹ƒ antogadhehi catuvÄ«sati bhavÄ• .

__saá¹…gahato_ pana kammabhavaá¹ƒ upapattibhavaÃ±ca ekato katvÄ• kÄ• mupÄ• dÄ•
eko kÄ• mabhavo, tathÄ• rÅ«pÄ• rÅ«pabhavÄ• ti tayo bhavÄ• . tathÄ• sesupÄ• dÄ• napa
upÄ• dÄ• napaccayÄ• saá¹…gahato saddhiá¹ƒ antogadhehi dvÄ• dasa bhavÄ• . apica avis
kÄ• mabhavÅ«pagaá¹ƒ kammaá¹ƒ kammabhavo. tadabhinibbattÄ• khandhÄ• upapattibha
evaá¹ƒ upÄ• dÄ• napaccayÄ• saddhiá¹ƒ antogadhehi dve kÄ• mabhavÄ• , dve rÅ«pabhav
aparenapi pariyÄ• yena saá¹…gahato cha bhavÄ• . kammabhavaupapattibhavabhedaá¹ƒ v
antogadhehi kÄ• mabhavÄ• divasena tayo bhavÄ• honti. kÄ• mabhavÄ• dibhedaÃ±cÄ• pi a
kammabhavaupapattibhavavasena dve bhavÄ• honti. kammupapattibhedaÃ±ca anupagam
bhavavasena eko bhavo hotÄ«ti. evamettha upÄ• dÄ• napaccayassa bhavassa bhedasaá¹…
vinicchayo.

__ `yaá¹ƒ yassa paccayo cevÄ• â€™ _ti yaÃ±cettha upÄ• dÄ• naá¹ƒ yassa paccayo hoti, ta
vinicchayoti attho. kiá¹ƒ panettha kassa paccayo hoti? yaá¹ƒ kiÃ±ci yassa kassaci paccayo
ummattako viya hi puthujjano. so `idaá¹ƒ yuttaá¹ƒ, idaá¹ƒ ayuttaâ€™ nti avicÄ• retvÄ• yass
upÄ• dÄ• nassa vasena yaá¹ƒ kiÃ±ci bhavaá¹ƒ patthetvÄ• yaá¹ƒ kiÃ±ci kammaá¹ƒ karotiye
``sÄ«labbatupÄ• dÄ• nena rÅ«pÄ• rÅ«pabhavÄ• na hontÄ«â€™â€™ ti vadanti, taá¹ƒ na ga
hotÄ«ti gahetabbaá¹ƒ, seyyathidaá¹ƒ --- idhekacco anussavavasena vÄ• diá¹-á¹-hÄ• nusÄ•
manussaloke ceva khattiyamahÄ• sÄ• lakulÄ• dÄ«su chakÄ• mÄ• vacaradevaloke ca sami
adhigamatthaá¹ƒ asaddhammasavanÄ• dÄ«hi vaÃ±cito `iminÄ• kammena kÄ• mÄ• sampa
177/ kÄ• mupÄ• dÄ• navasena kÄ• yaduccaritÄ• dÄ«nipi karoti. so duccaritapÄ• ripÅ«riyÄ•

sandiá¹-á¹-hike vÄ• pana kÄ• me patthayamÄ• no paá¹-iladdhe vÄ• gopayamÄ• no kÄ• m
kÄ• yaduccaritÄ• dÄ«nipi karoti. so duccaritapÄ• ripÅ«riyÄ• apÄ• ye uppajjati. tatrÄ• ssa u
kammaá¹ƒ kammabhavo, kammÄ• bhinibbattÄ• khandhÄ• upapattibhavo saÃ±Ã±Ä• bhava
tadantogadhÄ• eva.

aparo pana saddhammasavanÄ• dÄ«hi upabrÅ«hitaÃ±Ä• á¹‡o ``iminÄ• kammena kÄ• mÄ
maÃ±Ã±amÄ• no kÄ• mupÄ• dÄ• navasena kÄ• yasucaritÄ• dÄ«ni karoti. so sucaritapÄ• ri
uppajjati. tatrÄ• ssa upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo, kammÄ• bhinibbattÄ•
saÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• pana tadantogadhÄ• eva. iti kÄ• mupÄ• dÄ• naá
kÄ• mabhavassa paccayo hoti.

aparo ``rÅ«pÄ• rÅ«pabhavesu tato samiddhatarÄ• kÄ• mÄ• â€™â€™ ti sutvÄ• vÄ• parik
kÄ• mupÄ• dÄ• navaseneva \Ne 178/ rÅ«pÄ• rÅ«pasamÄ• pattiyo nibbattetvÄ• samÄ• pat
uppajjati. tatrÄ• ssa upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo, kammÄ• bhinibbattÄ•
saÃ±Ã±Ä• asaÃ±Ã±Ä• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ekavokÄ• racatuvokÄ• rapaÃ±cavo
kÄ• mupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹ƒ rÅ«pÄ• rÅ«pabhavÄ• nam

aparo ``ayaá¹ƒ attÄ• nÄ• ma kÄ• mÄ• vacarasampattibhave vÄ• rÅ«pÄ• rÅ«pabhavÄ• na
suucchinno hotÄ«â€™â€™ ti ucchedadiá¹-á¹-hiá¹ƒ upÄ• dÄ• ya tadupagaá¹ƒ kammaá¹ƒ ka
kammabhavo, kammÄ• bhinibbattÄ• khandhÄ• upapattibhavo. saÃ±Ã±Ä• bhavÄ• dayo pa
diá¹-á¹-hupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹ƒ tiá¹‡á¹‡ampi kÄ• marÅ«
hoti.

aparo ``ayaá¹ƒ attÄ• nÄ• ma kÄ• mÄ• vacarasampattibhave vÄ• rÅ«pÄ• rÅ«pabhavÄ• na
hoti, vigatapariá¸·Ä• ho hotÄ«â€™â€™ ti attavÄ• dupÄ• dÄ• nena tadupagaá¹ƒ kammaá¹ƒ
kammabhavo, tadabhinibbattÄ• khandhÄ• upapattibhavo. saÃ±Ã±Ä• bhavÄ• dayo pana ta
attavÄ• dupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ bhavÄ• na

aparo ``idaá¹ƒ sÄ«labbataá¹ƒ nÄ• ma kÄ• mÄ• vacarasampattibhave vÄ• rÅ«pÄ• rÅ«pabh
paripÅ«rentassa sukhaá¹ƒ pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti sÄ«labbatupÄ• dÄ• navase
karoti. tassa taá¹ƒ kammaá¹ƒ kammabhavo, tadabhinibbattÄ• khandhÄ• upapattibhavo. sa
tadantogadhÄ• eva. iti sÄ«labbatupÄ• dÄ• nampi sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹
paccayo hotÄ«ti evamettha yaá¹ƒ yassa paccayo hoti tatopi viÃ±Ã±Ä• tabbo vinicchayo.

kiá¹ƒ panettha kassa bhavassa kathaá¹ƒ paccayo hotÄ«ti ce?

rÅ«pÄ• rÅ«pabhavÄ• naá¹ƒ, upanissayapaccayo upÄ• dÄ• naá¹ƒ.

sahajÄ• tÄ• dÄ«hipi taá¹ƒ, kÄ• mabhavassÄ• ti viÃ±Ã±eyyaá¹ƒ ||

rÅ«pÄ• rÅ«pabhavÄ• naÃ±hi kÄ• mabhavapariyÄ• pannassa ca kÄ• mabhave kusalakamm
catubbidhampi upÄ• dÄ• naá¹ƒ upanissayapaccayena ekadhÄ• paccayo hoti. kÄ• mabhave
sampayuttaakusalakammabhavassa \Ne 179/
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatahetupaccayappabhedehi sahajÄ
vippayuttassa pana upanissayapaccayenevÄ• ti.

upÄ• dÄ• napaccayÄ• bhavapadaniddeso.

jÄ• tijarÄ• maraá¹‡Ä• dipadaniddeso

<235> bhavapaccayÄ• \Ee 188/ jÄ• tiniddesÄ• dÄ«su jÄ• tiÄ• dÄ«naá¹ƒ vinicchayo saccav
veditabbo. __bhavo_ti panettha kammabhavova adhippeto. so hi jÄ• tiyÄ• paccayo, na upa
kammapaccayaupanissayapaccayavasena dvidhÄ• va paccayo hotÄ«ti.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``bhavo jÄ• tiyÄ• paccayoâ€™â€™ ti ce
bÄ• hirapaccayasamattepi hÄ«napaá¹‡Ä«tatÄ• divisesadassanato. bÄ• hirÄ• naÃ±hi
janakajanettisukkasoá¹‡itÄ• hÄ• rÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ samattepi sattÄ• naá¹ƒ yam
hÄ«napaá¹‡Ä«tatÄ• diviseso dissati. so ca na ahetuko \Be 179/, sabbadÄ• ca sabbesaÃ±c
kammabhavato aÃ±Ã±ahetuko, tadabhinibbattakasattÄ• naá¹ƒ ajjhattasantÄ• ne aÃ±Ã±ass
kammabhavahetukova. kammaÃ±hi sattÄ• naá¹ƒ hÄ«napaá¹‡Ä«tÄ• divisesahetu. tenÄ• ha
vibhajati yadidaá¹ƒ hÄ«nappaá¹‡Ä«tatÄ• yÄ• â€™â€™ ti (MN III 289). tasmÄ• jÄ• nitabban
paccayoâ€™â€™ ti.

yasmÄ• ca asati jÄ• tiyÄ• jarÄ• maraá¹‡aá¹ƒ nÄ• ma na hoti, sokÄ• dayo ca dhammÄ• na
jarÄ• maraá¹‡aÃ±ceva jarÄ• maraá¹‡asaá¹…khÄ• tadukkhadhammaphuá¹-á¹-hassa ca bÄ•
vÄ• tena tena dukkhadhammena phuá¹-á¹-hassa anabhisambandhÄ• vÄ• sokÄ• dayo ca
jÄ• tijarÄ• maraá¹‡assa ceva sokÄ• dÄ«naÃ±ca paccayo hotÄ«ti veditabbÄ• . sÄ• pana up
paccayo hotÄ«ti.

bhavapaccayÄ• jÄ• tiÄ• dipadaniddeso.

<242> __evametassÄ• _tiÄ• dÄ«naá¹ƒ \Ne 180/ attho uddesavÄ• re vuttanayeneva veditab
samudayavevacanÄ• neva.

yasmÄ• panettha sokÄ• dayo avasÄ• ne vuttÄ• , tasmÄ• yÄ• sÄ• avijjÄ• ``avijjÄ• pacca
saá¹…khÄ• rÄ• â€™â€™ ti evametassa bhavacakkassa Ä• dimhi vuttÄ• , sÄ• ---

sokÄ• dÄ«hi avijjÄ• , siddhÄ• bhavacakkamaviditÄ• dimidaá¹ƒ.

kÄ• rakavedakarahitaá¹ƒ, dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±aá¹ƒ ||

satataá¹ƒ samitaá¹ƒ pavattatÄ«ti veditabbaá¹ƒ. kathaá¹ƒ panettha sokÄ• dÄ«hi avijjÄ• sidd
bhavacakkaá¹ƒ aviditÄ• di? kathaá¹ƒ kÄ• rakavedakarahitaá¹ƒ? kathaá¹ƒ dvÄ• dasavidhasu
ettha hi sokadukkhadomanassupÄ• yÄ• sÄ• avijjÄ• ya aviyogino, paridevo ca nÄ• ma mÅ«
siddhesu siddhÄ• va hoti avijjÄ• . apica ``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti
cete sokÄ• dayo honti. kathaá¹ƒ? vatthukÄ• maviyoge tÄ• va soko kÄ• mÄ• savasamudayo

``tassa \Be 180/ ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppatÄ«â€™â€™ ti || (Sn 773).

yathÄ• cÄ• ha --- ``kÄ• mato jÄ• yatÄ« sokoâ€™â€™ ti (Dhp 215). sabbepi cete diá¹-á¹-hÄ
yathÄ• ha --- ``tassa ahaá¹ƒ rÅ«paá¹ƒ, mama rÅ«panti pariyuá¹-á¹-haá¹-á¹-hÄ• yino taá¹ƒ rÅ
aÃ±Ã±athÄ• hoti. tassa rÅ«paviparipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• uppajjanti
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti (SN b III 1). yathÄ• ca diá¹-á¹-hÄ•
bhavÄ• savasamudayÄ• pi, yathÄ• ha --- ``yepi te devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto
ciraá¹-á¹-hitikÄ• tepi tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• yebhuyyena bhayaá¹ƒ saá
Ä• pajjaâ€™â€™ nti (SN b III 78; AN a IV 33) paÃ±ca pubbanimittÄ• ni disvÄ• maraá¹‡abh
devÄ• naá¹ƒ viyÄ• ti. yathÄ• ca bhavÄ• savasamudayÄ• evaá¹ƒ avijjÄ• savasamudayÄ• p
kho so, bhikkhave, bÄ• lo diá¹-á¹-heva dhamme tividhaá¹ƒ dukkhadomanassaá¹ƒ paá¹-isaá¹
246).

iti yasmÄ• Ä• savasamudayÄ• ete honti, tasmÄ• ete sijjhamÄ• nÄ• avijjÄ• ya hetubhÅ«t
ca siddhesu paccayabhÄ• ve bhÄ• vato avijjÄ• pi siddhÄ• va hotÄ«ti. evaá¹ƒ tÄ• vettha __ `
siddhÄ• â€™ _ hotÄ«ti veditabbÄ• .

yasmÄ• pana evaá¹ƒ paccayabhÄ• ve bhÄ• vato avijjÄ• ya siddhÄ• ya puna ``avijjÄ• pacc
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ hetuphalaparamparÄ• ya \Ee 1
taá¹ƒ hetuphalasambandhavasena pavattaá¹ƒ dvÄ• dasaá¹…gaá¹ƒ __ `bhavacakkaá¹ƒ avi
hoti.

evaá¹ƒ sati ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti idaá¹ƒ Ä• dimattakathanaá¹ƒ vi
Ä• dimattakathanaá¹ƒ, padhÄ• nadhammakathanaá¹ƒ panetaá¹ƒ. tiá¹‡á¹‡aÃ±hi vaá¹-á¹-Ä• n
avijjÄ• ggahaá¹‡ena hi avasesaá¹ƒ kilesavaá¹-á¹-aÃ±ca kammÄ• dÄ«ni ca bÄ• laá¹ƒ palive

sappasiraggahaá¹‡ena sesaá¹ƒ sappasarÄ«raá¹ƒ viya bÄ• haá¹ƒ. avijjÄ• samucchede pana
sappasiracchede kate paliveá¹-hitabÄ• hÄ• vimokkho viya. yathÄ• ha --- ``avijjÄ• yatveva as
181/ saá¹…khÄ• ranirodhoâ€™â€™ tiÄ• di (SN a II 1; Vin I 1). iti yaá¹ƒ gaá¹‡hato bandho m
tassa padhÄ• nadhammassa kathanamidaá¹ƒ, na Ä• dimattakathananti evamidaá¹ƒ bhavac
veditabbaá¹ƒ. tayidaá¹ƒ yasmÄ• avijjÄ• dÄ«hi kÄ• raá¹‡ehi saá¹…khÄ• rÄ• dÄ«naá¹ƒ pava
``brahmÄ• mahÄ• brahmÄ• seá¹-á¹-ho sajitÄ• â€™â€™ ti evaá¹ƒ parikappitena brahmÄ• d
kÄ• rakena ``so kho pana me ayaá¹ƒ attÄ• vado vedeyyoâ€™â€™ ti evaá¹ƒ parikappitena
sukhadukkhÄ• naá¹ƒ vedakena rahitaá¹ƒ. iti __ `kÄ• rakavedakarahitaâ€™ _nti veditabbaá¹

yasmÄ• panettha avijjÄ• udayabbayadhammakattÄ• dhuvabhÄ• vena, saá¹ƒkiliá¹-á¹-hattÄ
subhabhÄ• vena, udayabbayapaá¹-ipÄ«á¸·itattÄ• sukhabhÄ• vena, paccayÄ• yattavuttittÄ•
attabhÄ• vena ca suÃ±Ã±Ä• , tathÄ• saá¹…khÄ• rÄ• dÄ«nipi aá¹…gÄ• ni; yasmÄ• vÄ• av
182/, na attani, na attavatÄ«, tathÄ• saá¹…khÄ• rÄ• dÄ«nipi aá¹…gÄ• ni; tasmÄ• __
`dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±amidaá¹ƒâ€™ _ bhavacakkanti veditabbaá¹ƒ.

evaÃ±ca viditvÄ• puna ---

tassa avijjÄ• taá¹‡hÄ• , mÅ«lamatÄ«tÄ• dayo tayo kÄ• lÄ• .

dve aá¹-á¹-ha dve eva ca, sarÅ«pato tesu aá¹…gÄ• ni ||

tassa \Ee 191/ kho panetassa bhavacakkassa avijjÄ• taá¹‡hÄ• cÄ• ti dve dhammÄ• mÅ«
pubbantÄ• haraá¹‡ato avijjÄ• mÅ«laá¹ƒ vedanÄ• vasÄ• naá¹ƒ, aparantasantÄ• nato taá¹‡hÄ
jarÄ• maraá¹‡Ä• vasÄ• nanti duvidhaá¹ƒ hoti. tattha purimaá¹ƒ diá¹-á¹-hicaritavasena vuttaâ
taá¹‡hÄ• caritavasena. diá¹-á¹-hicaritÄ• naÃ±hi avijjÄ• , taá¹‡hÄ• caritÄ• naá¹ƒ taá¹‡hÄ• sa
ucchedadiá¹-á¹-hisamugghÄ• tÄ• ya vÄ• paá¹-hamaá¹ƒ, phaluppattiyÄ• hetÅ«naá¹ƒ anupa
sassatadiá¹-á¹-hisamugghÄ• tÄ• ya dutiyaá¹ƒ, uppannÄ• naá¹ƒ jarÄ• maraá¹‡apakÄ• sanat
purimaá¹ƒ, anupubbapavattidÄ«panato; opapÄ• tikavasena pacchimaá¹ƒ sahuppattidÄ«pan

atÄ«tapaccuppannÄ• nÄ• gatÄ• cassa tayo kÄ• lÄ• . tesu pÄ• á¸·iyaá¹ƒ sarÅ«pato Ä• gata
cÄ• ti dve aá¹…gÄ• ni atÄ«takÄ• lÄ• ni \Be 182/, viÃ±Ã±Ä• á¹‡Ä• dÄ«ni bhavÄ• vasÄ• nÄ•
paccuppannakÄ• lÄ• ni, jÄ• ti ceva jarÄ• maraá¹‡aÃ±ca dve anÄ• gatakÄ• lÄ• nÄ«ti veditab

hetuphalahetupubbaka-tisandhicatubhedasaá¹…gahaÃ±cetaá¹ƒ.

vÄ«satiÄ• kÄ• rÄ• raá¹ƒ, tivaá¹-á¹-amanavaá¹-á¹-hitaá¹ƒ bhamati ||

itipi veditabbaá¹ƒ. tattha saá¹…khÄ• rÄ• naÃ±ca paá¹-isandhiviÃ±Ã±Ä• á¹‡assa ca antarÄ•

nÄ• ma. vedanÄ• ya ca taá¹‡hÄ• ya ca antarÄ• eko phalahetusandhi nÄ• ma. bhavassa ca
hetuphalasandhÄ«ti. evamidaá¹ƒ hetuphalahetupubbakatisandhÄ«ti veditabbaá¹ƒ. sandhÄ«
Ä• dipariyosÄ• navavatthitÄ• panassa cattÄ• ro saá¹…gahÄ• honti, seyyathidaá¹ƒ --- avijjÄ
183/ saá¹…gaho, viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• dutiyo, taá¹‡h
jÄ• tijarÄ• maraá¹‡aá¹ƒ catutthoti. evamidaá¹ƒ catubhedasaá¹…gahanti veditabbaá¹ƒ.

atÄ«te hetavo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetavo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakanti ||

etehi pana vÄ«satiyÄ• Ä• kÄ• rehi arehi vÄ«satiÄ• kÄ• rÄ• ranti veditabbaá¹ƒ. tattha __ `a
_ti avijjÄ• saá¹…khÄ• rÄ• cÄ• ti ime tÄ• va dve vuttÄ• \Ee 192/ eva. yasmÄ• pana avidvÄ
upÄ• diyati, tassa upÄ• dÄ• napaccayÄ• bhavo, tasmÄ• taá¹‡hupÄ• dÄ• nabhavÄ• pi gah
``purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikanti taá¹‡hÄ•
cetanÄ• bhavo, ime paÃ±ca dhammÄ• purimakammabhavasmiá¹ƒ idha paá¹-isandhiyÄ• p
47).

tattha __purimakammabhavasmi_nti purime kammabhave, atÄ«tajÄ• tiyaá¹ƒ kammabhave
avijjÄ• _ti yo tadÄ• dukkhÄ• dÄ«su moho, yena mÅ«á¸·ho kammaá¹ƒ karoti, sÄ• avijjÄ• . _
saá¹…khÄ• rÄ• _ti taá¹ƒ kammaá¹ƒ karoto purimacetanÄ• yo, yathÄ• `dÄ• naá¹ƒ dassÄ• m
mÄ• sampi saá¹ƒvaccharampi dÄ• nÅ«pakaraá¹‡Ä• ni sajjentassa uppannÄ• purimacetanÄ
hatthe dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• payato cetanÄ• bhavoti vuccati. ekÄ• vajjanesu vÄ• ch
Ä• yÅ«hanasaá¹…khÄ• rÄ• nÄ• ma. sattamÄ• cetanÄ• bhavo. yÄ• kÄ• ci vÄ• pana ceta
taá¹ƒsampayuttÄ• Ä• yÅ«hanasaá¹…khÄ• rÄ• nÄ• ma. __nikanti taá¹‡hÄ• _ti yÄ• kamma
uppattibhave nikÄ• manÄ• patthanÄ• sÄ• taá¹‡hÄ• nÄ• ma. __upagamanaá¹ƒ upÄ• dÄ•
paccayabhÅ«taá¹ƒ; `idaá¹ƒ katvÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne kÄ• me sevissÄ• mi ucc
nayena pavattaá¹ƒ upagamanaá¹ƒ gahaá¹‡aá¹ƒ parÄ• masanaá¹ƒ --- idaá¹ƒ upÄ• dÄ• naá¹
Ä• yÅ«hanÄ• vasÄ• ne vuttacetanÄ• bhavoti evamattho veditabbo.

__ `idÄ• ni phalapaÃ±cakaâ€™ _nti viÃ±Ã±Ä• á¹‡Ä• di vedanÄ• vasÄ• naá¹ƒ pÄ• á¸·iyaá¹ƒ
paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹
vedanÄ• ime paÃ±ca dhammÄ• idhÅ«papattibhavasmiá¹ƒ purekatassa kammassa paccay
tattha \Ne 184/ __paá¹-isandhi viÃ±Ã±Ä• á¹‡a_nti yaá¹ƒ bhavantarapaá¹-isandhÄ• navasen
paá¹-isandhÄ«ti vuccati, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __okkanti nÄ• marÅ«pa_nti yÄ• gabbhe
okkanti, Ä• gantvÄ• pavisanaá¹ƒ viya --- idaá¹ƒ nÄ• marÅ«paá¹ƒ. __pasÄ• do Ä• yatana_n
cakkhÄ• dipaÃ±cÄ• yatanavasena \Ee 193/ vuttaá¹ƒ. __phuá¹-á¹-ho phasso_ti yo Ä• ramma
uppanno --- ayaá¹ƒ phasso. __vedayitaá¹ƒ vedanÄ• _ti yaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡ena
saá¸·Ä• yatanapaccayena vÄ• phassena sahuppannaá¹ƒ vipÄ• kavedayitaá¹ƒ, sÄ• vedanÄ

__ `idÄ• ni hetavo paÃ±cÄ• â€™ _ti taá¹‡hÄ• dayo pÄ• á¸·iyaá¹ƒ Ä• gatÄ• va taá¹‡hupÄ• c
tassa pubbabhÄ• gÄ• taá¹ƒsampayuttÄ• vÄ• saá¹…khÄ• rÄ• gahitÄ• va honti, taá¹‡hupÄ
taá¹ƒsampayuttÄ• , yÄ• ya vÄ• mÅ«á¸·ho kammaá¹ƒ karoti sÄ• avijjÄ• gahitÄ• va hotÄ«ti
``idha paripakkattÄ• Ä• yatanÄ• naá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikan
upÄ• dÄ• naá¹ƒ, cetanÄ• bhavo. ime paÃ±ca dhammÄ• idha kammabhavasmiá¹ƒ Ä• yatiá
ti (Paá¹-is I 47). tattha __idha paripakkattÄ• Ä• yatanÄ• na_nti paripakkÄ• yatanassa kamm
dassito. sesaá¹ƒ uttÄ• nameva.

__ `Ä• yatiá¹ƒ phalapaÃ±cakaâ€™ _nti viÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca. tÄ• ni jÄ• tiggahaá¹
jarÄ• maraá¹‡aá¹ƒ pana tesaá¹ƒyeva jarÄ• maraá¹‡aá¹ƒ. tenÄ• ha ``Ä• yatiá¹ƒ paá¹-isandhi
okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹-ho phasso, vedayitaá¹ƒ vedanÄ
Ä• yatiá¹ƒ upapattibhavasmiá¹ƒ idha katassa kammassa paccayÄ• â€™â€™ ti (Paá¹-is I 47
vÄ«satiÄ• kÄ• rÄ• raá¹ƒ hoti.

tattha purimabhavasmiá¹ƒ paÃ±ca kammasambhÄ• rÄ• , etarahi paÃ±ca vipÄ• kasambhÄ•
kammasambhÄ• rÄ• , anÄ• gate paÃ±ca vipÄ• kadhammÄ• ti dasa dhammÄ• kammaá¹ƒ,
kammaá¹ƒ kammaá¹ƒ nÄ• ma, dvÄ«su á¹-hÄ• nesu vipÄ• ko vipÄ• ko nÄ• mÄ• ti sabbampe
paccayÄ• kÄ• ravaá¹-á¹-aá¹ƒ kammaÃ±ceva kammavipÄ• ko ca. tathÄ• dvÄ«su á¹-hÄ• nes
dvÄ«su á¹-hÄ• nesu vipÄ• ko vipÄ• kasaá¹…khepoti sabbampetaá¹ƒ kammasaá¹…khepo c
á¹-hÄ• nesu kammaá¹ƒ kammavaá¹-á¹-aá¹ƒ, dvÄ«su á¹-hÄ• nesu vipÄ• ko vipÄ• kavaá¹-á¹-
kammavaá¹-á¹-aÃ±ceva vipÄ• kavaá¹-á¹-aÃ±ca. tathÄ• dvÄ«su á¹-hÄ• nesu kammaá¹ƒ kar
vipÄ• ko vipÄ• kabhavoti sabbampetaá¹ƒ \Ne 185/ kammabhavo ceva vipÄ• kabhavo ca. dv
kammapavattaá¹ƒ \Ee 194/, dvÄ«su á¹-hÄ• nesu vipÄ• ko vipÄ• kapavattanti sabbampetaá¹
vipÄ• kapavattaÃ±ca. tathÄ• dvÄ«su á¹-hÄ• nesu kammaá¹ƒ kammasantati, dvÄ«su vipÄ•
sabbampetaá¹ƒ kammasantati ceva vipÄ• kasantati ca. dvÄ«su á¹-hÄ• nesu kammaá¹ƒ kiriy
kiriyÄ• phalaá¹ƒ nÄ• mÄ• ti sabbampetaá¹ƒ kiriyÄ• ceva kiriyÄ• phalaÃ±cÄ• ti.

evaá¹ƒ samuppannamidaá¹ƒ sahetukaá¹ƒ,

dukkhaá¹ƒ aniccaá¹ƒ calamittaraddhuvaá¹ƒ.

dhammehi dhammÄ• pabhavanti hetuso,

na hettha attÄ• va parova vijjati ||

dhammÄ• dhamme saÃ±janenti, hetusambhÄ• rapaccayÄ• .

hetÅ«naÃ±ca nirodhÄ• ya, dhammo buddhena desito.

hetÅ«su uparuddhesu, chinnaá¹ƒ vaá¹-á¹-aá¹ƒ na vaá¹-á¹-ati ||

evaá¹ƒ dukkhantakiriyÄ• ya, brahmacariyÄ«dha vijjati.

satte ca nÅ«palabbhante, nevucchedo na sassataá¹ƒ ||

__tivaá¹-á¹-amanavaá¹-á¹-hitaá¹ƒ bhamatÄ«_ti ettha pana saá¹…khÄ• rabhavÄ• kammava
avijjÄ• taá¹‡hÅ«pÄ• dÄ• nÄ• ni kilesavaá¹-á¹-aá¹ƒ, viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yat
vipÄ• kavaá¹-á¹-anti imehi tÄ«hi vaá¹-á¹-ehi tivaá¹-á¹-amidaá¹ƒ bhavacakkaá¹ƒ yÄ• va kilesa
upacchijjati \Be 185/ tÄ• va anupacchinnapaccayattÄ• anavaá¹-á¹-hitaá¹ƒ punappunaá¹ƒ pa
bhamatiyevÄ• ti veditabbaá¹ƒ.

tayidamevaá¹ƒ bhamamÄ• naá¹ƒ ---

saccappabhavato kiccÄ• , vÄ• raá¹‡Ä• upamÄ• hi ca.

gambhÄ«ranayabhedÄ• ca, viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ ||

tattha \Ne 186/ yasmÄ• kusalÄ• kusalakammaá¹ƒ avisesena samudayasaccanti saccavibha
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti avijjÄ• ya saá¹…khÄ• rÄ• dutiyasaccappabhavaá¹ƒ dut
viÃ±Ã±Ä• á¹‡aá¹ƒ dutiyasaccappabhavaá¹ƒ paá¹-hamasaccaá¹ƒ, viÃ±Ã±Ä• á¹‡Ä• dÄ«hi nÄ
vipÄ• kavedanÄ• pariyosÄ• nÄ• ni paá¹-hamasaccappabhavaá¹ƒ paá¹-hamasaccaá¹ƒ, veda
paá¹-hamasaccappabhavaá¹ƒ dutiyasaccaá¹ƒ, taá¹‡hÄ• ya upÄ• dÄ• naá¹ƒ dutiyasaccappa
upÄ• dÄ• nato bhavo dutiyasaccappabhavaá¹ƒ paá¹-hamadutiyasaccadvayaá¹ƒ, bhavato jÄ
dutiyasaccappabhavaá¹ƒ paá¹-hamasaccaá¹ƒ, jÄ• tiyÄ• jarÄ• maraá¹‡aá¹ƒ paá¹-hamasacc
paá¹-hamasaccanti. evaá¹ƒ tÄ• vidaá¹ƒ __ `saccappabhavatoâ€™ _ viÃ±Ã±Ä• tabbaá¹ƒ yat

yasmÄ• panettha avijjÄ• vatthÅ«su ca satte sammoheti paccayo ca hoti saá¹…khÄ• rÄ• n
saá¹…khÄ• rÄ• saá¹…khataÃ±ca abhisaá¹…kharonti paccayÄ• ca honti viÃ±Ã±Ä• á¹‡assa
paá¹-ijÄ• nÄ• ti paccayo ca hoti nÄ• marÅ«passa, nÄ• marÅ«pampi aÃ±Ã±amaÃ±Ã±aÃ±ca
saá¸·Ä• yatanassa, saá¸·Ä• yatanampi savisaye ca vattati paccayo ca hoti phassassa, phas
phusati paccayo ca hoti vedanÄ• ya, vedanÄ• pi Ä• rammaá¹‡arasaÃ±ca anubhavati pacca
taá¹‡hÄ• pi rajjanÄ«ye ca dhamme rajjati paccayo ca hoti upÄ• dÄ• nassa, upÄ• dÄ• nampi
upÄ• diyati paccayo ca hoti bhavassa, bhavopi nÄ• nÄ• gatÄ«su ca vikkhipati paccayo ca h
khandhe ca janeti tesaá¹ƒ abhinibbattibhÄ• vena pavattatÄ• paccayo ca hoti jarÄ• maraá¹‡
khandhÄ• naá¹ƒ pÄ• kabhedabhÄ• vaÃ±ca adhitiá¹-á¹-hati paccayo ca hoti bhavantarapÄ• t

adhiá¹-á¹-hÄ• nattÄ• , tasmÄ• sabbapadesu dvidhÄ• pavatta__ `kiccatoâ€™ _pi idaá¹ƒ viÃ
yathÄ• rahaá¹ƒ.

yasmÄ• \Be 186/ cettha ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti idaá¹ƒ kÄ• rakada
``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti attasaá¹…kantidassananivÄ• raá¹‡aá
nÄ• marÅ«paâ€™â€™ nti attÄ• tiparikappitavatthubhedadassanato ghanasaÃ±Ã±Ä• nivÄ•
saá¸·Ä• yatanaâ€™â€™ ntiÄ• dÄ«su ``attÄ• passati ... pe ... vijÄ• nÄ• ti phusati vedayati ta
bhavati jÄ• yati jÄ«yati mÄ«yatÄ«â€™â€™ ti evamÄ• didassananivÄ• raá¹‡aá¹ƒ, tasmÄ•
micchÄ• dassana__nivÄ• raá¹‡ato_petaá¹ƒ bhavacakkaá¹ƒ `nivÄ• raá¹‡atoâ€™ viÃ±Ã±Ä• t

yasmÄ• panettha salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasena dhammÄ• naá¹ƒ adassan
andhassa upakkhalanaá¹ƒ viya avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , upakkhalitassa patanaá¹
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, patitassa gaá¹‡á¸• apÄ• tubhÄ• vo viya viÃ±Ã±
gaá¹‡á¸• abhedapÄ«á¸·akÄ• viya nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, gaá¹‡á¸• apÄ
saá¸·Ä• yatanapaccayÄ• phasso, ghaá¹-á¹-anadukkhaá¹ƒ viya phassapaccayÄ• vedanÄ• ,
paá¹-ikÄ• rÄ• bhilÄ• so viya vedanÄ• paccayÄ• taá¹‡hÄ• , paá¹-ikÄ• rÄ• bhilÄ• sena asapp
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dinnaasappÄ• yÄ• lepanaá¹ƒ viya upÄ• dÄ• nap
gaá¹‡á¸• avikÄ• rapÄ• tubhÄ• vo viya bhavapaccayÄ• jÄ• ti, gaá¹‡á¸• avikÄ• rato gaá¹‡á¸•
jarÄ• maraá¹‡aá¹ƒ.

yasmÄ• vÄ• panettha avijjÄ• appaá¹-ipattimicchÄ• paá¹-ipattibhÄ• vena satte abhibhavat
akkhÄ«ni, tadabhibhÅ«to ca bÄ• lo ponobbhavikehi saá¹…khÄ• rehi attÄ• naá¹ƒ veá¹-heti k
kosappadesehi, saá¹…khÄ• rapariggahitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ gatÄ«su patiá¹-á¹-haá¹ƒ lab
pariá¹‡Ä• yakapariggahito viya rÄ• jakumÄ• ro rajje, upapattinimittaá¹ƒ parikappanato viÃ±Ã
paá¹-isandhiyaá¹ƒ anekappakÄ• raá¹ƒ nÄ• marÅ«paá¹ƒ abhinibbatteti mÄ• yÄ• kÄ• ro viya
patiá¹-á¹-hitaá¹ƒ saá¸·Ä• yatanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• ti subhÄ
patiá¹-á¹-hito vanappagumbo viya, Ä• yatanaghaá¹-á¹-anato phasso jÄ• yati araá¹‡Ä«sahitÄ
phassena phuá¹-á¹-hassa vedanÄ• pÄ• tubhavati agginÄ• phuá¹-á¹-hassa á¸• Ä• ho viya, v
vaá¸• á¸• hati loá¹‡Å«dakaá¹ƒ pivato pipÄ• sÄ• viya, tasito bhavesu abhilÄ• saá¹ƒ karoti pip
tadassupÄ• dÄ• naá¹ƒ upÄ• dÄ• nena bhavaá¹ƒ upÄ• diyati Ä• misalobhena maccho baá¸·i
hoti bÄ«je sati aá¹…kuro viya, jÄ• tassa avassaá¹ƒ jarÄ• maraá¹‡aá¹ƒ uppannassa \Be 187/
viya, tasmÄ• evaá¹ƒ __ `upamÄ• hiâ€™ _ petaá¹ƒ bhavacakkaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ yath

yasmÄ• ca bhagavatÄ• atthatopi dhammatopi desanÄ• topi paá¹-ivedhatopi gambhÄ«rab
``gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• so cÄ• â€™
vuttaá¹ƒ, tasmÄ• \Ee 197/ __ `gambhÄ«rabhedatoâ€™ _petaá¹ƒ bhavacakkaá¹ƒ viÃ±Ã±Ä•

tattha yasmÄ• na jÄ• tito jarÄ• maraá¹‡aá¹ƒ na hoti, na ca jÄ• tiá¹ƒ vinÄ• aÃ±Ã±ato hoti, i

samudÄ• gacchatÄ«ti evaá¹ƒ jÄ• tipaccayasamudÄ• gataá¹-á¹-hassa duravabodhanÄ«yato
jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho gambhÄ«ro, tathÄ• jÄ• tiyÄ• bhavapaccay
\Ne 188/ avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho gambhÄ«ro, tasmÄ• idaá¹ƒ bha
ayaá¹ƒ tÄ• vettha __ `atthagambhÄ«ratÄ• â€™ _ hetuphalaÃ±hi atthoti vuccati, yathÄ• ha `
atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 720).

yasmÄ• pana yenÄ• kÄ• rena yadavatthÄ• ca avijjÄ• tesaá¹ƒ tesaá¹ƒ saá¹…khÄ• rÄ• naá
duravabodhanÄ«yato avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho gambhÄ«ro, tathÄ•
jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayaá¹-á¹-ho gambhÄ«ro, tasmÄ• idaá¹ƒ bhavacakkaá¹ƒ d
__ `dhammagambhÄ«ratÄ• â€™ _ hetuno hi dhammoti nÄ• maá¹ƒ, yathÄ• ha ``hetumhi Ã±
dhammapaá¹-isambhidÄ• â€™â€™ ti.

yasmÄ• cassa tena tena kÄ• raá¹‡ena tathÄ• tathÄ• pavattetabbattÄ• desanÄ• pi gambl
sabbaÃ±Ã±utaÃ±Ä• á¹‡ato aÃ±Ã±aá¹ƒ Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-haá¹ƒ labhati, tathÄ• hetaá¹
katthaci paá¹-ilomato; katthaci anulomapaá¹-ilomato, katthaci vemajjhato paá¹-á¹-hÄ• ya anu
paá¹-ilomato vÄ• , katthaci tisandhicatusaá¹…khepaá¹ƒ, katthaci dvisandhitisaá¹…khepaá¹ƒ
ekasandhidvisaá¹…khepaá¹ƒ desitaá¹ƒ, tasmÄ• idaá¹ƒ bhavacakkaá¹ƒ desanÄ• gambhÄ«r
__desanÄ• gambhÄ«ratÄ• _.

yasmÄ• panettha yo avijjÄ• dÄ«naá¹ƒ sabhÄ• vo, yena paá¹-ividdhena avijjÄ• dayo dhamm
paá¹-ividdhÄ• honti, so duppariyogÄ• hattÄ• gambhÄ«ro, tasmÄ• idaá¹ƒ bhavacakkaá¹ƒ p
tathÄ• hettha avijjÄ• ya aÃ±Ã±Ä• á¹‡Ä• dassanasaccÄ• sampaá¹-ivedhaá¹-á¹-ho \Be 188/
abhisaá¹…kharaá¹‡Ä• yÅ«hanasarÄ• gavirÄ• gaá¹-á¹-ho, viÃ±Ã±Ä• á¹‡assa
suÃ±Ã±ataabyÄ• pÄ• raasaá¹…kantipaá¹-isandhipÄ• tubhÄ• vaá¹-á¹-ho \Ee 198/, nÄ• marÅ
ekuppÄ• davinibbhogÄ• vinibbhoganamanaruppanaá¹-á¹-ho, saá¸·Ä• yatanassa
adhipatilokadvÄ• rakhettavisayavisayÄ«bhÄ• vaá¹-á¹-ho, phassassa
phusanasaá¹…ghaá¹-á¹-anasaá¹…gatisannipÄ• taá¹-á¹-ho, vedanÄ• ya
Ä• rammaá¹‡arasÄ• nubhavanasukhadukkhamajjhattabhÄ• vanijjÄ«vavedayitaá¹-á¹-ho, taá
abhinanditajjhosÄ• nasaritÄ• latÄ• nadÄ«taá¹‡hÄ• samuddaduppÅ«raá¹‡aá¹-á¹-ho, upÄ• dÅ
Ä• dÄ• naggahaá¹‡Ä• bhinivesaparÄ• mÄ• saduratikkamanaá¹-á¹-ho, bhavassa
Ä• yÅ«hanÄ• bhisaá¹…kharaá¹‡ayonigatiá¹-hitinivÄ• sesu khipanaá¹-á¹-ho, jÄ• tiyÄ•
jÄ• tisaÃ±jÄ• tiokkantinibbattipÄ• tubhÄ• vaá¹-á¹-ho, jarÄ• maraá¹‡assa khayavayabhedavip
gambhÄ«roti ayamettha __paá¹-ivedhagambhÄ«ratÄ• _.

yasmÄ• panettha ekattanayo, nÄ• nattanayo, abyÄ• pÄ• ranayo, evaá¹ƒdhammatÄ• nayoti
189/, tasmÄ• __ `nayabhedatoâ€™ _petaá¹ƒ bhavacakkaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• ra
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti e
rukkhabhÄ• vappatti viya santÄ• nÄ• nupacchedo __ `ekattanayoâ€™ _ nÄ• ma; yaá¹ƒ sam

hetuphalasambandhena pavattamÄ• nassa santÄ• nassa anupacchedÄ• vabodhato ucched
passanto hetuphalasambandhena pavattamÄ• nassa santÄ• nÄ• nupacchedassa ekattagga
upÄ• diyati.

avijjÄ• dÄ«naá¹ƒ pana yathÄ• sakalakkhaá¹‡avavatthÄ• naá¹ƒ __ `nÄ• nattanayoâ€™ _ nÄ
navanavÄ• naá¹ƒ uppÄ• dadassanato sassatadiá¹-á¹-hiá¹ƒ pajahati, micchÄ• passanto eka
bhinnasantÄ• nasseva nÄ• nattaggahaá¹‡ato ucchedadiá¹-á¹-hiá¹ƒ upÄ• diyati.

avijjÄ• ya `saá¹…khÄ• rÄ• mayÄ• uppÄ• detabbÄ• â€™, saá¹…khÄ• rÄ• naá¹ƒ vÄ• `viÃ±
evamÄ• dibyÄ• pÄ• rÄ• bhÄ• vo __ `abyÄ• pÄ• ranayoâ€™ _ nÄ• ma; yaá¹ƒ sammÄ• pas
attadiá¹-á¹-hiá¹ƒ pajahati, micchÄ• passanto yo asatipi byÄ• pÄ• re avijjÄ• dÄ«naá¹ƒ sabhÄ
hetubhÄ• vo tassa aggahaá¹‡ato akiriyadiá¹-á¹-hiá¹ƒ upÄ• diyati.

avijjÄ• dÄ«hi pana kÄ• raá¹‡ehi saá¹…khÄ• rÄ• dÄ«naá¹ƒyeva sambhavo khÄ«rÄ• dÄ«hi \
na aÃ±Ã±esanti ayaá¹ƒ __ `evaá¹ƒdhammatÄ• nayoâ€™ _ nÄ• ma; yaá¹ƒ sammÄ• passan
phalÄ• vabodhato ahetukadiá¹-á¹-hiÃ±ca akiriyadiá¹-á¹-hiÃ±ca pajahati, micchÄ• passanto
phalappavattiá¹ƒ aggahetvÄ• yato kutoci yassa kassaci asambhavaggahaá¹‡ato ahetukadi
niyatavÄ• daÃ±ca upÄ• diyatÄ«ti evamidaá¹ƒ bhavacakkaá¹ƒ ---

saccappabhavato kiccÄ• , vÄ• raá¹‡Ä• upamÄ• hi ca.

gambhÄ«ranayabhedÄ• ca, viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ ||

idaÃ±hi gambhÄ«rato agÄ• dhaá¹ƒ nÄ• nÄ• nayaggahaá¹‡ato durabhiyÄ• naá¹ƒ Ã±Ä• á¹‡Ä
sunisitena ---

bhavacakkamapadÄ• letvÄ• \Ne 190/,

asanivicakkamiva niccanimmathanaá¹ƒ.

saá¹ƒsÄ• rabhayamatÄ«to,

na koci supinantarepyatthi ||

vuttampi cetaá¹ƒ bhagavatÄ• --- ``gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamuppÄ• d
etassa, Ä• nanda, dhammassa ananubodhÄ• appaá¹-ivedhÄ• evamayaá¹ƒ pajÄ• tantÄ• k
kulagaá¹‡á¹-hikajÄ• tÄ• muÃ±japabbajabhÅ«tÄ• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ saá¹
nÄ• tivattatÄ«â€™â€™ ti (DN II 95; SN a II 60). tasmÄ• attano vÄ• paresaá¹ƒ vÄ• hitÄ• ya

avasesakiccÄ• ni pahÄ• ya ---

gambhÄ«re paccayÄ• kÄ• ra-ppabhede idha paá¹‡á¸• ito.

yathÄ• gÄ• dhaá¹ƒ labhetheva-manuyuÃ±je sadÄ• satoti ||

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<243> evaá¹ƒ mahÄ• pathaviá¹ƒ pattharanto viya Ä• kÄ• saá¹ƒ vitthÄ• rayanto viya ca sabl
appaá¹-ihataÃ±Ä• á¹‡o satthÄ• suttantabhÄ• janÄ«ye niggaá¹‡á¹-hiá¹ƒ nijjaá¹-aá¹ƒ paccay
nÄ• nÄ• cittavasena dassetvÄ• idÄ• ni yasmÄ• na kevalaá¹ƒ ayaá¹ƒ paccayÄ• kÄ• ro nÄ•
ekacittepi hotiyeva, tasmÄ• abhidhammabhÄ• janÄ«yavasena ekacittakkhaá¹‡ikaá¹ƒ pacca
\Be 190/ dassetuá¹ƒ __avijjÄ• paccayÄ• saá¹…khÄ• ro_tiÄ• dinÄ• nayena mÄ• tikaá¹ƒ tÄ•
á¹-hapitÄ• ya pana mÄ• tikÄ• ya ---

avijjÄ• dÄ«hi \Ne 191/ mÅ«lehi, nava mÅ«lapadÄ• nava.

nayÄ• tattha catukkÄ• ni, vÄ• rabhedaÃ±ca dÄ«paye ||

tatrÄ• yaá¹ƒ dÄ«panÄ• --- ettha hi
avijjÄ• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡anÄ• machaá¹-á¹-hÄ• yatanaphassavedanÄ• taá¹‡hÄ• u
navahi mÅ«lapadehi avijjÄ• diko, saá¹…khÄ• rÄ• diko, viÃ±Ã±Ä• á¹‡Ä• diko, nÄ• mÄ• diko,
phassÄ• diko, vedanÄ• diko, taá¹‡hÄ• diko, upÄ• dÄ• nÄ• dikoti ime nava mÅ«lapadÄ• nav

tesu yo tÄ• va ayaá¹ƒ avijjÄ• diko nayo, tattha paccayacatukkaá¹ƒ, hetucatukkaá¹ƒ, sampa
aÃ±Ã±amaÃ±Ã±acatukkanti cattÄ• ri catukkÄ• ni honti. yathÄ• cettha evaá¹ƒ sesesupÄ«ti e
catunnaá¹ƒ catunnaá¹ƒ catukkÄ• naá¹ƒ vasena chattiá¹ƒsa catukkÄ• ni. tattha ekekena catu
catunnaá¹ƒ vÄ• rÄ• naá¹ƒ saá¹…gahitattÄ• catunnampi catukkÄ• naá¹ƒ vasena ekekasmiá
vÄ• rÄ• ti catucattÄ• lÄ«sÄ• dhikaá¹ƒ vÄ• rasataá¹ƒ hotÄ«ti veditabbaá¹ƒ.

1. paccayacatukkaá¹ƒ

tattha yadetaá¹ƒ sabbapaá¹-hame avijjÄ• mÅ«lake naye paccayacatukkaá¹ƒ, tasmiá¹ƒ paá¹
nÄ• marÅ«paá¹-á¹-hÄ• ne nÄ• massa, saá¸·Ä• yatanaá¹-á¹-hÄ• ne chaá¹-á¹-hÄ• yatanassa
aparipuá¹‡á¹‡aaá¹…gadvayayutto dvÄ• dasaá¹…gikavÄ• ro nÄ• ma. dutiyo nÄ• marÅ«paá¹
saá¸·Ä• yatanaá¹-á¹-hÄ• ne ca na kassaci vuttattÄ• aparipuá¹‡á¹‡aekaá¹…gayutto ekÄ• da

tatiyo saá¸·Ä• yatanaá¹-á¹-hÄ• ne chaá¹-á¹-hÄ• yatanassa vuttattÄ• paripuá¹‡á¹‡aekaá¹…g
dvÄ• dasaá¹…gikavÄ• ro nÄ• ma. catuttho pana paripuá¹‡á¹‡advÄ• dasaá¹…gikoyeva.

tattha siyÄ• --- ayampi chaá¹-á¹-hÄ• yatanapaccayÄ• phassoti vuttattÄ• aparipuá¹‡á¹‡eka
tassa anaá¹…gattÄ• . phassoyeva hettha aá¹…gaá¹ƒ, na chaá¹-á¹-hÄ• yatanaá¹ƒ. tasmÄ• t
aparipuá¹‡á¹‡ekaá¹…gayuttoti. aá¹-á¹-hakathÄ• yaá¹ƒ pana vuttaá¹ƒ --- ``paá¹-hamo sabbas
\Ee 201/, dutiyo paccayavisesaá¹-á¹-hena, tatiyo gabbhaseyyakasattÄ• naá¹ƒ vasena, catut
opapÄ• tikasattÄ• naá¹ƒ \Be 191/ vasena gahito. tathÄ• paá¹-hamo sabbasaá¹…gÄ• hikaá
paccayavisesaá¹-á¹-hena, tatiyo aparipuá¹‡á¹‡Ä• yatanavasena, catuttho paripuá¹‡á¹‡Ä• ya
tathÄ• paá¹-hamo sabbasaá¹…gÄ• hikaá¹-á¹-hena, dutiyo \Ne 192/ mahÄ• nidÄ• nasuttant
tatiyo rÅ«pabhavavasena, catuttho kÄ• mabhavavasena gahitoâ€™â€™ ti.

tattha paá¹-hamo imesu dutiyÄ• dÄ«su tÄ«su vÄ• resu na katthaci na pavisatÄ«ti sabbasaá
sesÄ• naá¹ƒ viseso parato Ä• vibhavissati. tassÄ• vibhÄ• vatthaá¹ƒ ---

yaá¹ƒ yattha aÃ±Ã±athÄ• vuttaá¹ƒ, avuttaÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

yaá¹ƒ yathÄ• paccayo yassa, taá¹ƒ sabbamupalakkhaye ||

tatrÄ• yaá¹ƒ nayo --- avisesena tÄ• va catÅ«supi etesu suttantabhÄ• janiye viya saá¹…khÄ
saá¹…khÄ• roti vuttaá¹ƒ, taá¹ƒ kasmÄ• ti? ekacittakkhaá¹‡ikattÄ• . tatra hi nÄ• nÄ• cittakkh
vibhatto. idha ekacittakkhaá¹‡iko Ä• raddho. ekacittakkhaá¹‡e ca bahÅ« cetanÄ• na santÄ«
avatvÄ• saá¹…khÄ• roti vuttaá¹ƒ.

paá¹-hamavÄ• re panettha ekacittakkhaá¹‡apariyÄ• pannadhammasaá¹…gahaá¹‡ato sabb
rÅ«paá¹ƒ chaá¸• á¸• etvÄ• ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maâ€™â€™ ntveva vuttaá¹ƒ. ta
ekacittakkhaá¹‡apariyÄ• pannaá¹ƒ sabbaá¹-á¹-hÄ• nasÄ• dhÄ• raá¹‡aÃ±ca, na katthaci viÃ
na pavattati. yasmÄ• ca ekacittakkhaá¹‡apariyÄ• panno ekovettha phasso, tasmÄ• tassÄ•
paccayabhÅ«taá¹ƒ Ä• yatanaá¹ƒ gaá¹‡hanto saá¸·Ä• yatanaá¹-á¹-hÄ• ne ``nÄ• mapaccayÄ
ekaá¹ƒ manÄ• yatanaá¹ƒyeva Ä• ha. taÃ±hi ekassa akusalaphassassa anurÅ«paá¹ƒ paccay
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti etthÄ• pi vuttaá¹ƒ, hetuphalavisesadassanatthaá
aá¹…gapuá¹‡á¹‡atthaÃ±ca puna idha gahitaá¹ƒ. tatra hi etassa visesena saá¹…khÄ• ro het
phalaá¹ƒ. idha panassa avisesena nÄ• maá¹ƒ hetu, visesena phasso phalanti. sokÄ• dayo p
ekacittakkhaá¹‡e na sambhavanti, sabbasmiÃ±ca cittappavattiá¹-á¹-hÄ• ne ceva citte ca na
gahitÄ• . jÄ• tijarÄ• maraá¹‡Ä• ni \Ee 202/ pana acittakkhaá¹‡amattÄ• nipi samÄ• nÄ• ni cit
aá¹…gaparipÅ«raá¹‡atthaá¹ƒ \Be 192/ gahitÄ• ni. evaá¹ƒ tÄ• vettha __ `yaá¹ƒ aÃ±Ã±athÄ•
avuttaá¹ƒâ€™ _ taá¹ƒ veditabbaá¹ƒ.

yaá¹ƒ \Ne 193/ panettha ito paresu vÄ• resu vuttaá¹ƒ, tassattho vuttanayeneva veditabbo. y
pana vÄ• re yo yo viseso Ä• gato, taá¹ƒ taá¹ƒ tattha tattheva pakÄ• sayissÄ• ma.

__ `yaá¹ƒ yathÄ• paccayo yassÄ• â€™ _ti ettha pana saá¹…khÄ• rassa avijjÄ• sampayut
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatapaccayehi chahi hetupaccayena
tattha yasmÄ• parato hetucatukkÄ• dÄ«ni tÄ«á¹‡i catukkÄ• ni avigatasampayuttaaÃ±Ã±am
vuttÄ• ni, tasmÄ• idha tÄ• ni apanetvÄ• avasesÄ• naá¹ƒ vasena avijjÄ• saá¹…khÄ• rassa
veditabbo.

saá¹…khÄ• ro viÃ±Ã±Ä• á¹‡assa sÄ• dhÄ• raá¹‡ehi chahi, kammÄ• hÄ• rapaccayehi cÄ• t
pana teyeva tayo apanetvÄ• paÃ±cadhÄ• . viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• massa sÄ• dhÄ• raá¹‡e
indriyÄ• hÄ• rÄ• dhipatÄ«hi cÄ• ti navadhÄ• . idha pana tayo apanetvÄ• chadhÄ• . nÄ• ma
sÄ• dhÄ• raá¹‡ehi chahi. kiÃ±ci panettha adhipatipaccayena, kiÃ±ci Ä• hÄ• rapaccayÄ• dÄ«
teyeva tayo apanetvÄ• tidhÄ• catudhÄ• paÃ±cadhÄ• vÄ• . chaá¹-á¹-hÄ• yatanaá¹ƒ phass
nÄ• massa. evaá¹ƒ phasso vedanÄ• ya sÄ• dhÄ• raá¹‡ehi chahi Ä• hÄ• rapaccayena cÄ• t
tayo apanetvÄ• catudhÄ• . vedanÄ• taá¹‡hÄ• ya sÄ• dhÄ• raá¹‡ehi chahi jhÄ• nindriyapac
idha pana teyeva tayo apanetvÄ• paÃ±cadhÄ• . taá¹‡hÄ• upÄ• dÄ• nassa, yathÄ• avijjÄ•
upÄ• dÄ• naá¹ƒ bhavassa sÄ• dhÄ• raá¹‡ehi chahi maggapaccayena cÄ• ti sattadhÄ• . idha
catudhÄ• . bhavo jÄ• tiyÄ• , yasmÄ• jÄ• tÄ«ti idha saá¹…khatalakkhaá¹‡aá¹ƒ adhippetaá¹ƒ
upanissayapaccayeneva paccayo. tathÄ• jÄ• ti jarÄ• maraá¹‡assÄ• ti.

ye pana evaá¹ƒ vadanti --- ``imasmiá¹ƒ catukke sabbesampi saá¹…khÄ• rÄ• dÄ«naá¹ƒ avij
paccayÄ• honti. sahajÄ• tapaccayavaseneva hi paá¹-hamavÄ• ro Ä• raddhoâ€™â€™ ti, te
abhÄ• vaá¹ƒ sesapaccayÄ• naÃ±ca sambhavaá¹ƒ \Be 193/ dassetvÄ• paá¹-ikkhipitabbÄ• .
sahajÄ• tapaccayo \Ee 203/ hoti, na jÄ• ti jarÄ• maraá¹‡assa. ye cetesaá¹ƒ saá¹…kharÄ• dÄ«
vuttÄ• , tepi sambhavantiyeva. tasmÄ• na sakkÄ• chaá¸• á¸• etunti. evaá¹ƒ tÄ• va paá¹-ha
aÃ±Ã±athÄ• vuttaá¹ƒ, avuttaÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ, yaÃ±ca yathÄ• yassa paccayo hoti, ta
dutiyavÄ• rÄ• dÄ«supi eseva nayo.

ayaá¹ƒ \Ne 194/ pana viseso --- dutiyavÄ• re ``nÄ• mapaccayÄ• phassoâ€™â€™ ti vatvÄ•
na kiÃ±ci vuttaá¹ƒ, taá¹ƒ kimatthanti? paccayavisesadassanatthaÃ±ceva mahÄ• nidÄ• nade
phassassa hi na kevalaÃ±ca chaá¹-á¹-hÄ• yatanameva paccayo, vedanÄ• kkhandhÄ• dayo
paccayÄ• yeva. mahÄ• nidÄ• nasuttante cassa ``atthi idappaccayÄ• phassoti iti puá¹-á¹-he
atthÄ«tissa vacanÄ«yaá¹ƒ. kiá¹ƒ paccayÄ• phassoti? iti ce vadeyya, nÄ• mapaccayÄ• pha
vacanÄ«yaâ€™â€™ nti (DN II 96). evaá¹ƒ saá¸·Ä• yatanaá¹ƒ chaá¸• á¸• etvÄ• ekÄ• dasaá
vutto. tasmÄ• imassa paccayavisesassa dassanatthaá¹ƒ imissÄ• ca mahÄ• nidÄ• nasuttan
dutiyavÄ• re ``nÄ• mapaccayÄ• phassoâ€™â€™ ti vatvÄ• saá¸·Ä• yatanaá¹-á¹-hÄ• ne na
dutiyavÄ• re viseso.

tatiyavÄ• re pana ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti suttantabhÄ• janÄ«
catutthamaá¹…gaá¹ƒ vuttaá¹ƒ, taá¹ƒ ekacittakkhaá¹‡ikattÄ• paccayÄ• kÄ• rassa idha ayutt
nÄ• yuttaá¹ƒ. kasmÄ• ? sakakkhaá¹‡e paccayabhÄ• vato. sacepi hi tattha rÅ«paá¹ƒ cittakkh
tiá¹-á¹-hati, tathÄ• pissa taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sakakkhaá¹‡e paccayo hoti. kathaá¹ƒ? pur
cittasamuá¹-á¹-hÄ• nassa aÃ±Ã±assa vÄ• pacchÄ• jÄ• tapaccayena. vuttaÃ±cetaá¹ƒ ``pac
dhammÄ• purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti (
pana cittasamuá¹-á¹-hÄ• nassa nissayapaccayena paccayo. yathÄ• ha ``cittacetasikÄ• dha
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ nissayapaccayena paccayoâ€™â€™ ti (Paá¹-á

yadi \Be 194/ evaá¹ƒ, purimavÄ• resu kasmÄ• evaá¹ƒ na vuttanti \Ee 204/? rÅ«pappavattid
desitattÄ• . ayaÃ±hi paccayÄ• kÄ• ro rÅ«pappavattidese kÄ• mabhave gabbhaseyyakÄ• na
aparipuá¹‡á¹‡Ä• yatanaopapÄ• tikÄ• naÃ±ca rÅ«pÄ• vacaradevÄ• naÃ±ca vasena desito. t
saá¸·Ä• yatanaâ€™â€™ nti avatvÄ• chaá¹-á¹-hÄ• yatananti vuttaá¹ƒ. tattha nÄ• maá¹ƒ heá
rÅ«paá¹ƒ pana hadayarÅ«paá¹ƒ veditabbaá¹ƒ. taá¹ƒ panetassa chaá¹-á¹-hÄ• yatanassa nis
purejÄ• tapaccayena cÄ• ti dvidhÄ• paccayo hotÄ«ti esa tatiyavÄ• re viseso.

catutthavÄ• ro pana yonivasena opapÄ• tikÄ• naá¹ƒ, Ä• yatanavasena paripuá¹‡á¹‡Ä• yata
kÄ• mÄ• vacarasattÄ• naá¹ƒ vasena vutto. tenevettha ``nÄ• marÅ«papaccayÄ• saá¸·Ä• ya
nÄ• maá¹ƒ chaá¹-á¹-hÄ• yatanassa \Ne 195/ sahajÄ• tÄ• dÄ«hi, cakkhÄ• yatanÄ• dÄ«naá¹ƒ
hadayarÅ«paá¹ƒ chaá¹-á¹-hÄ• yatanassa nissayapaccayapurejÄ• tapaccayehi, cattÄ• ri ma
cakkhÄ• yatanÄ• dÄ«naá¹ƒ sahajÄ• tanissayaatthiavigatehi. yasmÄ• panesa ekacittakkhaá
ettha saá¸·Ä• yatanapaccayÄ• ti avatvÄ• ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™
catutthavÄ• re viseso.

evametesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ Ã±atvÄ• puna sabbesveva tesu visesena paá¹-hamak
paccayÄ• kÄ• radassanatthaá¹ƒ vuttÄ• ti veditabbÄ• . arÅ«pabhavasmiÃ±hi rÅ«pena asam
paá¹-iccasamuppÄ• daá¹…gÄ• ni pavattanti. tatiyo rÅ«pabhave paccayÄ• kÄ• radassanatth
satipi rÅ«pasammissatte saá¸·Ä• yatanaá¹ƒ na pavattati. catuttho kÄ• mabhave paccayÄ• k
kÄ• mabhavasmiÃ±hi sakalaá¹ƒ saá¸·Ä• yatanaá¹ƒ pavattati. tatiyo vÄ• rÅ«pabhave ceva k
aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ akusalappavattikkhaá¹‡aá¹ƒ sandhÄ• ya vutto. catuttho vÄ•
paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ. paá¹-hamo vÄ• sabbatthagÄ• mitaá¹ƒ sandhÄ• ya vutto. so
cittappavattidese na pavattati. dutiyo paccayavisesaá¹ƒ sandhÄ• ya vutto. ekÄ• dasaá¹…gi
ca nÄ• mapaccayattaá¹ƒ paccayaviseso. tatiyo purimayonidvayaá¹ƒ sandhÄ• ya vutto. purim
\Ee 205/ so sambhavati, tattha sadÄ• saá¸·Ä• yatanassa asambhavato. catuttho pacchima
vutto. pacchimÄ• su hi so dvÄ«su yonÄ«su sambhavati, tattha sadÄ• saá¸·Ä• yatanassa sa

ettÄ• vatÄ• \Be 195/ ca yaá¹ƒ vuttaá¹ƒ catÅ«supi vÄ• resu ---

yaá¹ƒ yattha aÃ±Ã±athÄ• vuttaá¹ƒ, avuttaÃ±cÄ• pi yaá¹ƒ yahiá¹ƒ.

yaá¹ƒ yathÄ• paccayo yassa, taá¹ƒ sabbamupalakkhayeti ||

gÄ• thÄ• ya atthadÄ«panÄ• katÄ• hoti.

etenevÄ• nusÄ• rena, sabbametaá¹ƒ nayaá¹ƒ ito.

viseso yo ca taá¹ƒ jaÃ±Ã±Ä• , catukkesu paresupi ||

2. hetucatukkaá¹ƒ

<244> tattha \Ne 196/ yo tÄ• va idha vutto nayo, so sabbattha pÄ• kaá¹-oyeva. viseso pana
hetucatukke tÄ• va avijjÄ• hetu assÄ• ti __avijjÄ• hetuko_. avijjÄ• assa sahavattanato yÄ•
gamikÄ• ti vuttaá¹ƒ hoti. ``avijjÄ• paccayÄ• â€™â€™ ti ca ettÄ• vatÄ• sahajÄ• tÄ• dipacca
saá¹…khÄ• rassa avijjÄ• paccayoti dassetvÄ• , puna ``avijjÄ• hetukoâ€™â€™ ti eteneva vi
dassitÄ• . __saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetuka_ntiÄ• dÄ«su

kasmÄ• pana bhavÄ• dÄ«su hetukaggahaá¹‡aá¹ƒ na katanti? avigatapaccayaniyamÄ• bh
avigatapaccayassa. ``tattha katamo upÄ• dÄ• napaccayÄ• bhavo? á¹-hapetvÄ• upÄ• dÄ•
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati up
vacanato upÄ• dÄ• napaccayÄ• catunnaá¹ƒ khandhÄ• naá¹ƒ idha bhavoti nÄ• maá¹ƒ. saá¹
dvÄ«hi khandhehi saá¹…gahitÄ• â€™â€™ tiÄ• divacanato (DhÄ• tuk 71) jÄ• tijarÄ• maraá¹

tattha yÄ• va upÄ• dÄ• naá¹ƒ tÄ• va jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ anupalabbhanato upÄ• d
avigatapaccayo hoti. ``yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jÄ• tÄ«â€™â€™ ti Ä• divacana
jÄ• tiyÄ• jarÄ• maraá¹‡asaá¹…khÄ• tassa bhavassa jÄ• tikkhaá¹‡amatteyeva abhÄ• vato a
sambhavati. tathÄ• jÄ• tiyÄ• jarÄ• maraá¹‡akkhaá¹‡e abhÄ• vato \Be 196/. upanissayapac
jÄ• tiyÄ• . jÄ• ti jarÄ• maraá¹‡assa paccayoti sabbathÄ• pi avigatapaccayaniyamÄ• bhÄ• va
avigatapaccayassa bhavÄ• dÄ«su hetukaggahaá¹‡aá¹ƒ na katanti veditabbaá¹ƒ.

keci \Ee 206/ panÄ• hu --- ``bhavo duvidhenÄ• â€™â€™ ti vacanato upapattimissako bhav
upÄ• dÄ• naá¹ƒ avigatapaccayo hotÄ«ti ``upÄ• dÄ• napaccayÄ• bhavo upÄ• dÄ• nahetuko
``upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti vutto. idha pacchinnattÄ• paratopi na vuttanti. ta
upapattimissakassa bhavassa anadhippetattÄ• ayuttaá¹ƒ. arÅ«pakkhandhÄ• hi idha bhavo

__bhavapaccayÄ• _ \Ne 197/ __jÄ• tÄ«_ti ettha ca á¹-hapetvÄ• jÄ• tijarÄ• maraá¹‡Ä• ni av

paccayoti veditabbo. kasmÄ• ? jÄ• tiÄ• dÄ«naá¹ƒ jÄ• tiyÄ• appaccayattÄ• . yadi evaá¹ƒ, á¹
jÄ• tijarÄ• maraá¹‡Ä• ni bhavo jÄ• tiyÄ• paccayoti vattabboti? Ä• ma vattabbo, vattabbapad
vutto. dasamaá¹…ganiddese hi upÄ• dÄ• napaccayasambhÅ«to bhavo vattabbo. ekÄ• dasa
yo pana bhavo jÄ• tiyÄ• paccayo, tassa vattabbapadeso natthÄ«ti vattabbapadesÄ• bhÄ• v
yuttito gahetabboti. __viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pa_ntiÄ• dÄ«su ca viÃ±Ã±Ä• á¹‡
avigatapaccayabhÄ• vasambhavato viÃ±Ã±Ä• á¹‡ahetukÄ• divacanaá¹ƒ katanti esa hetuca

3. sampayuttacatukkaá¹ƒ

<245> sampayuttacatukkepi avijjÄ• paccayÄ• ti ettÄ• vatÄ• sahajÄ• tÄ• dipaccayavasena
avijjÄ• paccayataá¹ƒ dassetvÄ• puna ``avijjÄ• sampayuttoâ€™â€™ ti sampayuttapaccayat
eseva nayo. yasmÄ• pana arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ rÅ«padhammehi sampayogo na
nÄ• marÅ«pantiÄ• dÄ«su tatiyacatutthavÄ• rapadesu ``viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ nÄ• m
labbhati, tadeva gahitanti esa sampayuttacatukke viseso.

4. aÃ±Ã±amaÃ±Ã±acatukkaá¹ƒ

<246> aÃ±Ã±amaÃ±Ã±acatukkepi \Be 197/ avijjÄ• paccayÄ• ti sahajÄ• tÄ• dipaccayavase
avijjÄ• paccayataá¹ƒ dassetvÄ• ``saá¹…khÄ• rapaccayÄ• pi avijjÄ• â€™â€™ ti aÃ±Ã±ama
sesapadesupi eseva nayo. yasmÄ• pana bhavo nippadeso, upÄ• dÄ• naá¹ƒ sappadesaá¹ƒ
nippadesadhammassa paccayo hoti, na nippadesadhammo sappadesadhammassa, tasmÄ•
upÄ• dÄ• naâ€™â€™ nti na vuttaá¹ƒ; heá¹-á¹-hÄ• vÄ• desanÄ• ya pacchinnattÄ• evaá¹ƒ
ca nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ atthi, saá¸·Ä• yatanapaccayÄ• ekacittakkhaá
yassa saá¸·Ä• yatanaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayo bhaveyya, tasmÄ• catutthavÄ• re ``cha
nÄ• marÅ«paâ€™â€™ nti yaá¹ƒ labbhati tadeva gahitanti esa aÃ±Ã±amaÃ±Ã±acatukke vis

avijjÄ• mÅ«lakanayamÄ• tikÄ• .

saá¹…khÄ• rÄ• dimÅ«lakanayamÄ• tikÄ•

<247> idÄ• ni \Ne 198/ __saá¹…khÄ• rapaccayÄ• avijjÄ• _ti saá¹…khÄ• ramÅ«lakanayo Ä
avijjÄ• mÅ«lake evaá¹ƒ cattÄ• ri catukkÄ• ni soá¸·asa ca vÄ• rÄ• veditabbÄ• . paá¹-hamaca
paá¹-hamavÄ• rameva dassetvÄ• desanÄ• saá¹ƒkhittÄ• . yathÄ• cettha evaá¹ƒ viÃ±Ã±Ä•
sabbesveva tesu saá¹…khÄ• ramÅ«lakÄ• dÄ«su aá¹-á¹-hasu nayesu ``saá¹…khÄ• rapacca
nayena sahajÄ• tÄ• dipaccayavasena avijjÄ• ya saá¹…khÄ• rÄ• dipaccayataá¹ƒ dassetvÄ•
saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• nayena ekacittakkhaá¹‡epi paccayÄ• kÄ• racakkassa

kasmÄ• pana bhavamÅ«lakÄ• jÄ• tijarÄ• maraá¹‡amÅ«lakÄ• vÄ• nayÄ• na vuttÄ• ? kiá

hotÄ«ti? no na hoti. ``saá¹…khÄ• rapaccayÄ• avijjÄ• â€™â€™ ti evamÄ• dÄ«su pana vucc
bhavapariyÄ• panno dhammo avijjÄ• ya paccayo na vutto. tasmÄ• apubbassa aÃ±Ã±assa
abhÄ• vato bhavamÅ«lako nayo na vutto. bhavaggahaá¹‡ena ca avijjÄ• pi saá¹…gahaá¹ƒ g
``bhavapaccayÄ• avijjÄ• â€™â€™ ti vuccamÄ• ne ``avijjÄ• paccayÄ• avijjÄ• â€™â€™ tipi
ekacittakkhaá¹‡e avijjÄ• avijjÄ• ya \Be 198/ paccayo nÄ• ma hoti. tattha pacchinnattÄ• va
jÄ• tijarÄ• maraá¹‡amÅ«lakÄ• pi nayÄ• na gahitÄ• . apica bhave jÄ• tijarÄ• maraá¹‡Ä• nipi
ekacittakkhaá¹‡e avijjÄ• ya paccayÄ• hontÄ«ti bhavamÅ«lakÄ• jÄ• tijarÄ• maraá¹‡amÅ«la

mÄ• tikÄ• vaá¹‡á¹‡anÄ• .

akusalaniddesavaá¹‡á¹‡anÄ•

248-249__._ idÄ• ni yathÄ• heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á¸• e kusalattikaá¹ƒ Ä• diá¹ƒ kat
paá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ kusalaá¹ƒ bhÄ• jitaá¹ƒ, tathÄ• idha mÄ• tikÄ• ya anikkhitta
kusalaá¹ƒ anÄ• masitvÄ• ``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™ ti akusaladhammavas
nikkhepapaá¹-ipÄ• á¹-iyÄ• va avijjÄ• dÄ«ni paá¹-iccasamuppÄ• daá¹…gÄ• ni \Ee 208/ bhÄ•
dhammÄ• _ \Ne 199/ __akusalÄ• _tiÄ• dimÄ• ha. tassattho heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á
veditabbo. yasmÄ• pana ekacittakkhaá¹‡e taá¹‡hÄ• ya ca kÄ• mupÄ• dÄ• nassa ca sambh
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ labbhati, tadeva dassetuá¹ƒ __diá¹-á¹-hi diá¹-á¹-higata_

bhavaniddese ca yasmÄ• upÄ• dÄ• naá¹ƒ saá¹…khÄ• rakkhandhe saá¹…gahaá¹ƒ gaccha
upÄ• dÄ• naá¹ƒ vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä•
evaÃ±hi vuccamÄ• ne upÄ• dÄ• nassa upÄ• dÄ• napaccayattaá¹ƒ Ä• pajjeyya. na ca tadev
jÄ• tiÄ• diniddesesu yasmÄ• ete arÅ«padhammÄ• naá¹ƒ jÄ• tiÄ• dayo, tasmÄ• ``khaá¹‡á¸
valittacatÄ• , cuti, cavanatÄ• â€™â€™ ti na vuttaá¹ƒ.

<250> evaá¹ƒ paá¹-hamavÄ• raá¹ƒ niá¹-á¹-hapetvÄ• puna dutiyavÄ• re yasmiá¹ƒ samaye
paccayÄ• kÄ• ro dassito, tasmiá¹ƒyeva samaye aparenapi nayena paccayÄ• kÄ• raá¹ƒ dass
samayavavatthÄ• navÄ• raá¹ƒ avatvÄ• __tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• n
katÄ• . tattha __á¹-hapetvÄ• phassa_nti idaá¹ƒ yasmÄ• phassopi nÄ• mapariyÄ• panno, ta
nÄ«haraá¹‡atthaá¹ƒ vuttaá¹ƒ.

<252> tatiyavÄ• re \Be 199/ yassa cittasamuá¹-á¹-hÄ• narÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ pacc
yasmÄ• tenupatthaddhÄ• naá¹ƒ cakkhÄ• yatanÄ• dÄ«naá¹ƒ upacitattaá¹ƒ paÃ±Ã±Ä• yati, t
upacayo_tiÄ• di vuttaá¹ƒ. yasmÄ• ca kammajarÅ«passapi tasmiá¹ƒ samaye vattamÄ• nass
pacchÄ• jÄ• tapaccayena paccayo hoti, tasmÄ• pi evaá¹ƒ vuttaá¹ƒ. tattha kiÃ±cÄ• pi kamma
cittasamuá¹-á¹-hÄ• nanti dveva santatiyo gahitÄ• , itarÄ• pi pana dve santatiyo gahetabbÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo hotiyeva.

<254> catutthavÄ• re pana yasmÄ• ekacittakkhaá¹‡epi mahÄ• bhÅ«tarÅ«papaccayÄ• cal
hadayarÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, nÄ• mapaccayÄ• ca pacchÄ• jÄ• tasahaj
sabbÄ• nipi pavattanti, tasmÄ• __tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• saá¸·Ä• yatana
vuttaá¹ƒ.

<256> dutiyacatukke \Ee 209/ \Ne 200/ sabbaá¹ƒ uttÄ• nameva.

<264> tatiyacatukke yassa sampayuttapaccayabhÄ• vo na hoti, yassa ca hoti, taá¹ƒ visuá¹
__idaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ n

<272> catutthacatukke phassapaccayÄ• nÄ• maniddese kiÃ±cÄ• pi ``á¹-hapetvÄ• phassa
... viÃ±Ã±Ä• á¹‡akkhandho --- idaá¹ƒ vuccati phassapaccayÄ• nÄ• maâ€™â€™ nti na vutta
anantarÄ• tÄ«tapadaniddese ``á¹-hapetvÄ• phassaá¹ƒ vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä
vuttattÄ• avuttampi taá¹ƒ vuttameva hoti. yadeva hi nÄ• maá¹ƒ phassassa paccayo, phasso

yathÄ• cÄ• yaá¹ƒ catucatukko soá¸·asavÄ• rappabhedo avijjÄ• mÅ«lako paá¹-hamanayo e
paá¹-hamÄ• kusalacitte pakÄ• sito, evaá¹ƒ saá¹…khÄ• ramÅ«lakÄ• dayo aá¹-á¹-ha nayÄ• p
saá¹ƒkhittÄ• . evameva tasmiá¹ƒ paá¹-hamÄ• kusalacitteyeva nava nayÄ• , chattiá¹ƒsa catu
catucattÄ• lÄ«sÄ• dhikaÃ±ca vÄ• rasataá¹ƒ hotÄ«ti veditabbaá¹ƒ.

<280> idÄ• ni iminÄ• va nayena sesÄ• kusalacittesupi paccayÄ• kÄ• raá¹ƒ dassetuá¹ƒ __k
akusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha yasmÄ• diá¹-á¹-hivippayuttesu taá¹‡hÄ• paccayÄ• u
upÄ• dÄ• naá¹-á¹-hÄ• ne upÄ• dÄ• naá¹ƒ viya \Be 200/ daá¸·hanipÄ• tinÄ• adhimokkhena
domanassasahagatesu ca yasmÄ• vedanÄ• paccayÄ• taá¹‡hÄ• pi natthi, tasmÄ• taá¹‡hÄ
balavakilesena paá¹-ighena padaá¹ƒ pÅ«ritaá¹ƒ. upÄ• dÄ• naá¹-á¹-hÄ• ne adhimokkheneva
yasmÄ• sanniá¹-á¹-hÄ• nÄ• bhÄ• vato adhimokkhopi natthi, tasmÄ• taá¹‡hÄ• á¹-á¹-hÄ• ne
vicikicchÄ• ya padaá¹ƒ pÅ«ritaá¹ƒ. upÄ• dÄ• naá¹-á¹-hÄ• naá¹ƒ parihÄ«nameva. uddhaccas
adhimokkho atthi, tasmÄ• taá¹‡hÄ• á¹-á¹-hÄ• ne balavakilesena uddhaccena padaá¹ƒ pÅ«
upÄ• dÄ• naá¹-á¹-hÄ• ne adhimokkheneva. sabbattheva ca visesamattaá¹ƒ dassetvÄ• pÄ•
cÄ• yaá¹ƒ viseso dassito, tattha kevalaá¹ƒ adhimokkhaniddesova apubbo. sesaá¹ƒ heá¹-á¹-

adhimokkhaniddese pana adhimuccanavasena __adhimokkho_. adhimuccati vÄ• tena Ä• n
nibbicikicchatÄ• ya sanniá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti __adhimokkho_. adhimuccanÄ• kÄ• n
cittassa, tasmiá¹ƒ vÄ• Ä• rammaá¹‡e adhimuttattÄ• ti __tadadhimuttatÄ• _. sabbacittesu ca
vuttanayeneva nayacatukkavÄ• rappabhedo veditabbo. kevalaÃ±hi vicikicchÄ• sampayutte
abhÄ• vÄ• aá¹-á¹-ha nayÄ• , dvattiá¹ƒsa catukkÄ• ni, aá¹-á¹-havÄ«sÄ• dhikaÃ±ca vÄ• rasa

akusalaniddesavaá¹‡á¹‡anÄ• .

kusalaniddesavaá¹‡á¹‡anÄ•

<292> idÄ• ni iminÄ• va nayena kusalacittÄ• dÄ«supi paccayÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ka
Ä• raddhaá¹ƒ. yathÄ• pana akusale paá¹-hamaá¹ƒ mÄ• tikaá¹ƒ nikkhipitvÄ• pacchÄ• nidd
kasmÄ• ? appanÄ• vÄ• re nÄ• nattasambhavato. lokiyakusalÄ• dÄ«su hi tesaá¹ƒ dhammÄ•
dukkhasaccapariyÄ• pannattÄ• ``evametassa kevalassa dukkhakkhandhassÄ• â€™â€™ ti
lokuttarakusalÄ• dÄ«su ``evametesaá¹ƒ dhammÄ• naâ€™â€™ nti. tasmÄ• ettha sÄ• dhÄ•
na sakkÄ• ti pÄ• á¹-iyekkaá¹ƒ tesaá¹ƒ tesaá¹ƒ kusalÄ• dÄ«naá¹ƒ mÄ• tikaá¹ƒ uddisitvÄ• va

tattha yasmÄ• ekacittakkhaá¹‡e kusalasaá¹…khÄ• rena saddhiá¹ƒ avijjÄ• natthi, tasmÄ•
viya akusalÄ• naá¹ƒ, kusalÄ• naá¹ƒ mÅ«lato kusalamÅ«laá¹ƒ, taá¹‡hupÄ• dÄ• nÄ• naÃ±ca
taá¹‡hÄ• á¹-á¹-hÄ• ne taá¹‡hÄ• viya Ä• rammaá¹‡e ajjhogÄ• á¸·ho pasÄ• do, upÄ• dÄ• na
daá¸·hanipÄ• tÄ« nÄ• ma adhimokkho vutto. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabba

kusalaniddesavaá¹‡á¹‡anÄ• .

abyÄ• kataniddesavaá¹‡á¹‡anÄ•

<306> abyÄ• kataá¹ƒ \Ne 202/ heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á¸• e Ä• gatapaá¹-ipÄ• á¹-iyÄ
sabbavÄ• resu ca avijjÄ• mÅ«lakÄ• nayÄ• parihÄ«nÄ• . kasmÄ• ? avijjÄ• á¹-á¹-hÄ• ne á¹-
kusalacittesu \Ee 211/ hi avijjÄ• á¹-á¹-hÄ• ne á¹-hapetabbaá¹ƒ kusalamÅ«laá¹ƒ atthi, cakkhu
natthi. sahetukesu pana kiÃ±cÄ• pi atthi, evaá¹ƒ santepi idha pacchinnattÄ• tattha na gahita
paÃ±caviÃ±Ã±Ä• á¹‡asote sotapatitÄ• va hutvÄ• desanÄ• katÄ• ti veditabbÄ• .

visesato panettha cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su taá¹‡hÄ• á¹-á¹-hÄ• naá¹ƒ upÄ• dÄ• naá¹-
kasmÄ• ? taá¹‡hÄ• á¹-á¹-hÄ• nÄ• rahassa balavadhammassa abhÄ• vÄ• adhimokkharahita
taá¹‡hÄ• á¹-á¹-hÄ• nameva parihÄ«naá¹ƒ. sahetukesu pasÄ• dasabbhÄ• vato taá¹‡hÄ• á¹-
pÅ«ritaá¹ƒ. evamettha kusalÄ• kusalavipÄ• kesu cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su
saá¹…khÄ• raviÃ±Ã±Ä• á¹‡anÄ• machaá¹-á¹-hÄ• yatanaphassavedanÄ• mÅ«lakÄ• cha ch
saddhiá¹ƒ satta satta, sahetukesu pasÄ• damÅ«lakena saddhiá¹ƒ aá¹-á¹-ha aá¹-á¹-ha nayÄ•

tattha cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«supi catunnampi catukkÄ• naá¹ƒ Ä• divÄ• rova vutto. dut
paccayavisesaá¹-á¹-hena labbhamÄ• nopi na vutto. tatiyacatutthavÄ• rÄ• asambhavatoyev
ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni rÅ«paá¹ƒ samuá¹-á¹-hÄ• penti. yathÄ• ca paá¹-hamacatu
evaá¹ƒ sesacatukkesupi. tasmÄ• paá¹-hamacatukke dutiyavÄ• ro, sesacatukkesu ca dve d
vuttÄ• va hontÄ«ti veditabbÄ• . sesÄ• hetukÄ• byÄ• kate sabbacatukkesu sabbepi vÄ• rÄ•

pana parato na gahitÄ• . sotapatitÄ• va hutvÄ• desanÄ• katÄ• ti. sesasahetukavipÄ• kesu
aÃ±Ã±atra arÅ«pÄ• vacaravipÄ• kÄ• . arÅ«pÄ• vacaravipÄ• kasmiÃ±hi vÄ• radvayameva la

abyÄ• kataniddesavaá¹‡á¹‡anÄ• .

avijjÄ• mÅ«lakakusalaniddesavaá¹‡á¹‡anÄ•

<334> idÄ• ni aparena pariyÄ• yena ekacittakkhaá¹‡e paccayÄ• kÄ• raá¹ƒ dassetuá¹ƒ pun
__kusalÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __avijjÄ• paccayÄ• _ti upanissayapaccayataá¹ƒ sar
niddesavÄ• re ``tattha katamÄ• avijjÄ• â€™â€™ ti avibhajitvÄ• ``tattha katamo avijjÄ• pac
ti vibhattaá¹ƒ. kusalacetanÄ• saá¹…khÄ• to \Ee 212/ hi saá¹…khÄ• royeva tasmiá¹ƒ samaye
na avijjÄ• .

tattha lokiyakusalassa heá¹-á¹-hÄ• suttantabhÄ• janÄ«ye vuttanayeneva avijjÄ• paccayo h
appahÄ«nÄ• vijjo avijjÄ• ya pahÄ• natthaá¹ƒ lokuttaraá¹ƒ bhÄ• veti, tasmÄ• tassÄ• pi sama
hoti. avijjÄ• vatoyeva hi kusalÄ• yÅ«hanaá¹ƒ hoti, na itarassa. tattha tebhÅ«makakusale sar
samatikkamabhÄ• vanÄ• vasenapi Ä• yÅ«hanaá¹ƒ labbhati; lokuttare samucchedabhÄ• var
vuttanayameva.

ayaá¹ƒ pana viseso --- yathÄ• heá¹-á¹-hÄ• ekekakusale catunnaá¹ƒ catukkÄ• naá¹ƒ vasen
laddhÄ• , tathÄ• idha na labbhanti. kasmÄ• ? avijjÄ• ya avigatasampayuttaaÃ±Ã±amaÃ±Ã±
upanissayavasena panettha paá¹-hamacatukkameva labbhati. tampi paá¹-hamavÄ• rameva
nÄ«haritvÄ• pana dassetabbanti.

avijjÄ• mÅ«lakakusalaniddesavaá¹‡á¹‡anÄ• .

kusalamÅ«lakavipÄ• kaniddesavaá¹‡á¹‡anÄ•

<343> idÄ• ni abyÄ• katesupi apareneva nayena paccayÄ• kÄ• raá¹ƒ dassetuá¹ƒ __katam
Ä• raddhaá¹ƒ. tattha __kusalamÅ«lapaccayÄ• _ti idampi upanissayapaccayataá¹ƒ sandhÄ•
kusalavipÄ• kassa hi kusalamÅ«laá¹ƒ \Be 203/, akusalavipÄ• kassa ca akusalamÅ«laá¹ƒ up
nÄ• nÄ• kkhaá¹‡ikakammapaccaye pana vattabbameva natthi. tasmÄ• esa upanissayapac
nÄ• nÄ• kkhaá¹‡ikakammapaccayena ca paccayo hoti. teneva niddesavÄ• re ``tattha \Ne 2
kusalamÅ«laâ€™â€™ nti avibhajitvÄ• ``tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ•
akusalavipÄ• kepi eseva nayo.

avijjÄ• mÅ«lakakusalaniddese viya ca imasmimpi vipÄ• kaniddese paá¹-hamaá¹ƒ paccayac
paá¹-hamavÄ• raá¹ƒ dassetvÄ• saá¹ƒkhittaá¹ƒ. tasmÄ• ekekasmiá¹ƒ vipÄ• kacitte ekamek

kusalamÅ«lamÅ«lake akusalamÅ«lamÅ«lake ca naye vÄ• rappabhedo veditabbo. kiriyÄ• dh
avijjÄ• na kusalÄ• kusalamÅ«lÄ• ni upanissayapaccayataá¹ƒ labhanti, tasmÄ• kiriyavasen
vuttoti.

evamesa \Ee 213/ ---

akusalakusalÄ• byÄ• kata-dhammesu anekabhedato vatvÄ• .

kusalÄ• kusalÄ• naá¹ƒ pana, vipÄ• ke ca upanissayavasena ||

puna ekadhÄ• va vutto, vÄ• dippavarena paccayÄ• kÄ• ro.

dhammappaccayabhede, Ã±Ä• á¹‡assa pabhedajananatthaá¹ƒ ||

pariyattisavanacintana-paá¹-ipattikkamavivajjitÄ• naÃ±ca.

yasmÄ• Ã±Ä• á¹‡apabhedo, na kadÄ• cipi hoti etasmiá¹ƒ ||

pariyattisavanacintana-paá¹-ipattikkamato sadÄ• dhÄ«ro.

tattha kayirÄ• na haÃ±Ã±aá¹ƒ, karaá¹‡Ä«yataraá¹ƒ tato atthÄ«ti ||

ayaá¹ƒ pana paccayÄ• kÄ• ro suttantaabhidhammabhÄ• janÄ«yavasena dveparivaá¹-á¹-am
dassito hoti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

paá¹-iccasamuppÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. satipaá¹-á¹-hÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ uddesavÄ• ravaá¹‡á¹‡anÄ•

<355> idÄ• ni \Ee 214/ \Be 204/ \Ne 205/ tadanantare satipaá¹-á¹-hÄ• navibhaá¹…ge __cat
gaá¹‡anaparicchedo. tena na tato heá¹-á¹-hÄ• na uddhanti satipaá¹-á¹-hÄ• naparicchedaá¹
__satipaá¹-á¹-hÄ• nÄ• _ti tayo satipaá¹-á¹-hÄ• nÄ• --- satigocaropi, tidhÄ• paá¹-ipannesu s

paá¹-idhÄ• nunayavÄ«tivattatÄ• pi, satipi. ``catunnaá¹ƒ, bhikkhave, satipaá¹-á¹-hÄ• nÄ• naá
atthaá¹…gamaÃ±ca desessÄ• mi. taá¹ƒ suá¹‡Ä• tha ... pe ... ko ca, bhikkhave, kÄ• yassa s
kÄ• yassa samudayoâ€™â€™ tiÄ• dÄ«su (SN c V 408) hi satigocaro satipaá¹-á¹-hÄ• nanti
upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá¹-á¹-hÄ• naÃ±ceva sati cÄ• â€™â€™ tiÄ• dÄ«su (Paá
patiá¹-á¹-hÄ• ti asminti paá¹-á¹-hÄ• naá¹ƒ. kÄ• patiá¹-á¹-hÄ• ti? sati. satiyÄ• paá¹-á¹-hÄ• n
__satipaá¹-á¹-hÄ• naá¹ƒ, _ padhÄ• naá¹ƒ á¹-hÄ• nanti vÄ• paá¹-á¹-hÄ• naá¹ƒ; satiyÄ• paá
satipaá¹-á¹-hÄ• naá¹ƒ hatthiá¹-á¹-hÄ• naassaá¹-á¹-hÄ• nÄ• dÄ«ni viya.

``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo sevati, yadariyo sevamÄ• no satthÄ• gaá¹‡aá¹ƒ anus
(MN III 304, 311) ettha tidhÄ• paá¹-ipannesu sÄ• vakesu satthuno paá¹-ighÄ• nunayavÄ«ti
satipaá¹-á¹-hÄ• nanti vuttÄ• . tassattho --- paá¹-á¹-hapetabbato paá¹-á¹-hÄ• naá¹ƒ, pavattay
kena paá¹-á¹-hapetabbatoti? satiyÄ• ; satiyÄ• paá¹-á¹-hÄ• naá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. ``c
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«rentÄ«â€™â€™
satiyeva satipaá¹-á¹-hÄ• nanti vuccati. tassattho --- patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naá¹ƒ, up
okkanditvÄ• pakkhanditvÄ• pavattatÄ«ti attho; satiyeva paá¹-á¹-hÄ• naá¹-á¹-hena satipaá¹
saraá¹‡aá¹-á¹-hena sati, upaá¹-á¹-hÄ• naá¹-á¹-hena \Ee 215/ paá¹-á¹-hÄ• naá¹ƒ. iti sati ca s
paá¹-á¹-hÄ• naÃ±cÄ• tipi satipaá¹-á¹-hÄ• naá¹ƒ. idamidha \Ne 206/ adhippetaá¹ƒ. yadi evaá
satipaá¹-á¹-hÄ• nÄ• ti bahuvacanaá¹ƒ katanti? satiyÄ• bahuttÄ• ; Ä• rammaá¹‡abhedena h

kasmÄ• \Be 205/ pana bhagavatÄ• cattÄ• rova satipaá¹-á¹-hÄ• nÄ• vuttÄ• , anÅ«nÄ• an
taá¹‡hÄ• caritadiá¹-á¹-hicaritasamathayÄ• nikavipassanÄ• yÄ• nikesu hi mandatikkhavasen
mandassa taá¹‡hÄ• caritassa oá¸·Ä• rikaá¹ƒ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ vis
sukhumaá¹ƒ vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. diá¹-á¹-hicaritassapi mandassa n
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa atippabhedagataá¹ƒ
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. samathayÄ• nikassa ca mandassa akicchena
paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ visuddhimaggo, tikkhassa oá¸·Ä• rikÄ• rammaá¹‡e asa
vipassanÄ• yÄ• nikassÄ• pi mandassa nÄ• tippabhedagatÄ• rammaá¹‡aá¹ƒ tatiyaá¹ƒ, tikkh
atippabhedagatÄ• rammaá¹‡aá¹ƒ catutthaá¹ƒ. iti cattÄ• rova vuttÄ• , anÅ«nÄ• anadhikÄ• t

subhasukhaniccaattabhÄ• vavipallÄ• sappahÄ• natthaá¹ƒ vÄ• . kÄ• yo hi asubho. tattha su
sattÄ• . tesaá¹ƒ tattha asubhabhÄ• vadassanena tassa vipallÄ• sassa pahÄ• natthaá¹ƒ paá
satipaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ. sukhaá¹ƒ, niccaá¹ƒ, attÄ• ti gahitesupi ca vedanÄ• dÄ«su ve
cittaá¹ƒ aniccaá¹ƒ, dhammÄ• anattÄ• . etesu ca sukhaniccaattabhÄ• vavipallÄ• savipallatth
tattha dukkhÄ• dibhÄ• vadassanena tesaá¹ƒ vipallÄ• sÄ• naá¹ƒ pahÄ• natthaá¹ƒ sesÄ• ni t
subhasukhaniccaattabhÄ• vavipallÄ• sappahÄ• natthaá¹ƒ vÄ• cattÄ• rova vuttÄ• anÅ«nÄ•
kevalaÃ±ca vipallÄ• sapahÄ• natthameva, atha kho caturoghayogÄ• savaganthaupÄ• dÄ• n
catubbidhÄ• hÄ• rapariÃ±Ã±atthaÃ±ca cattÄ• rova vuttÄ• ti veditabbÄ• . ayaá¹ƒ tÄ• va paka

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``saraá¹‡avasena ceva ekattasamosaraá¹‡avasena ca ekame
Ä• rammaá¹‡avasena cattÄ• roti etadeva vuttaá¹ƒ. yathÄ• \Ee 216/ hi catudvÄ• re nagare p
pÄ• cÄ«nadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gahetvÄ• pÄ• cÄ«nadvÄ• rena nag
pacchimato, uttarato Ä• gacchantÄ• uttaradisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ gah
nagarameva pavisanti, evaá¹ƒ sampadamidaá¹ƒ veditabbaá¹ƒ. nagaraá¹ƒ viya hi nibbÄ• na
viya aá¹-á¹-haá¹…giko lokuttaramaggo. pÄ• cÄ«nadisÄ• dayo viya kÄ• yÄ• dayo.

yathÄ• \Ne 207/ pÄ• cÄ«nato Ä• gacchantÄ• pÄ• cÄ«nadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bha
pÄ• cÄ«nadvÄ• rena nagarameva pavisanti, evaá¹ƒ kÄ• yÄ• nupassanÄ• mukhena Ä• gac
kÄ• yÄ• nupassanaá¹ƒ bhÄ• vetvÄ• kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbatten
osaranti. yathÄ• dakkhiá¹‡ato Ä• gacchantÄ• dakkhiá¹‡adisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bha
dakkhiá¹‡advÄ• rena nagarameva pavisanti, evaá¹ƒ vedanÄ• nupassanÄ• mukhena Ä• gac
vedanÄ• nupassanaá¹ƒ bhÄ• vetvÄ• vedanÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbatte
osaranti. yathÄ• pacchimato Ä• gacchantÄ• pacchimadisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡
pacchimadvÄ• rena nagarameva pavisanti, evaá¹ƒ cittÄ• nupassanÄ• mukhena Ä• gacchan
cittÄ• nupassanaá¹ƒ bhÄ• vetvÄ• cittÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariy
osaranti. yathÄ• uttarato Ä• gacchantÄ• uttaradisÄ• ya uá¹-á¹-hÄ• nakaá¹ƒ bhaá¹‡á¸• aá¹ƒ
nagarameva pavisanti, evaá¹ƒ dhammÄ• nupassanÄ• mukhena Ä• gacchantÄ• paÃ±cavid
bhÄ• vetvÄ• dhammÄ• nupassanÄ• bhÄ• vanÄ• nubhÄ• vanibbattena ariyamaggena ekaá
saraá¹‡avasena ceva ekattasamosaraá¹‡avasena ca ekameva satipaá¹-á¹-hÄ• naá¹ƒ Ä• ran
vuttÄ• ti veditabbÄ• .

__idha bhikkhÅ«_ti ettha kiÃ±cÄ• pi bhagavatÄ• devaloke nisÄ«ditvÄ• ayaá¹ƒ satipaá¹-á¹-
kathito, ekabhikkhupi tattha bhagavato santike nisinnako nÄ• ma natthi. evaá¹ƒ santepi yasm
satipaá¹-á¹-hÄ• ne bhikkhÅ« bhÄ• venti, bhikkhugocarÄ• hi ete, tasmÄ• idha bhikkhÅ«ti Ä•
satipaá¹-á¹-hÄ• ne bhikkhÅ«yeva bhÄ• venti, na bhikkhunÄ«Ä• dayoti? bhikkhunÄ«Ä• dayo
bhikkhÅ« pana aggaparisÄ• . iti aggaparisattÄ• idha bhikkhÅ«ti Ä• lapati. paá¹-ipattiyÄ• vÄ
bhikkhubhÄ• vadassanato evamÄ• ha. yo hi imaá¹ƒ paá¹-ipattiá¹ƒ paá¹-ipajjati, so bhikkhu n
paá¹-ipannako hi devo vÄ• hotu manusso vÄ• , bhikkhÅ«ti saá¹…khaá¹ƒ gacchatiyeva. yath

``alaá¹…kato cepi samaÃ±careyya,

santo danto niyato brahmacÄ• rÄ«.

sabbesu bhÅ«tesu nidhÄ• ya daá¹‡á¸• aá¹ƒ,

so brÄ• hmaá¹‡o so samaá¹‡o sa bhikkhÅ«â€™â€™ ti || (Dhp 142).

kÄ• yÄ• nupassanÄ• uddesavaá¹‡á¹‡anÄ•

__ajjhatta_nti \Be 207/ \Ne 208/ niyakajjhattaá¹ƒ adhippetaá¹ƒ. tasmÄ• __ajjhattaá¹ƒ kÄ• y
attho. tattha __kÄ• ye_ti rÅ«pakÄ• ye. rÅ«pakÄ• yo hi idha aá¹…gapaccaá¹…gÄ• naá¹ƒ kes
samÅ«haá¹-á¹-hena, hatthikÄ• yaassakÄ• yarathakÄ• yÄ• dayo viya, kÄ• yoti adhippeto. ya
evaá¹ƒ kucchitÄ• naá¹ƒ Ä• yaá¹-á¹-hena. kucchitÄ• naÃ±hi paramajegucchÄ• naá¹ƒ so Ä• y
uppattideso. tatrÄ• yaá¹ƒ vacanattho --- Ä• yanti tatoti Ä• yo. ke Ä• yanti? kucchitÄ• kesÄ•
kucchitÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ Ä• yoti kÄ• yo.

__kÄ• yÄ• nupassÄ«_ti kÄ• yaá¹ƒ anupassanasÄ«lo, kÄ• yaá¹ƒ vÄ• anupassamÄ• no __k
__kÄ• yÄ• nupassÄ«_ti dutiyaá¹ƒ kÄ• yaggahaá¹‡aá¹ƒ asammissato vavatthÄ• naghanavin
katanti veditabbaá¹ƒ. tena na kÄ• ye vedanÄ• nupassÄ« cittadhammÄ• nupassÄ« vÄ• ; ath
yevÄ• ti kÄ• yasaá¹…khÄ• te vatthusmiá¹ƒ kÄ• yÄ• nupassanÄ• kÄ• rasseva dassanena as
dassitaá¹ƒ hoti. tathÄ• na kÄ• ye aá¹…gapaccaá¹…gavinimuttaekadhammÄ• nupassÄ«, nÄ
kesalomÄ• divinimuttaitthipurisÄ• nupassÄ«. yopi cettha kesalomÄ• diko bhÅ«tupÄ• dÄ• ya
tatthÄ• pi na bhÅ«tupÄ• dÄ• yavinimuttaekadhammÄ• nupassÄ«; atha kho rathasambhÄ• r
aá¹…gapaccaá¹…gasamÅ«hÄ• nupassÄ«, nagarÄ• vayavÄ• nupassako viya kesalomÄ• dis
kadalikkhandhapattavaá¹-á¹-ivinibhuÃ±jako viya rittamuá¹-á¹-hiviniveá¹-hako \Ee 218/ viya c
bhÅ«tupÄ• dÄ• yasamÅ«hÄ• nupassÄ«yevÄ• ti nÄ• nappakÄ• rato samÅ«havasena kÄ• ya
ghanavinibbhogo dassito hoti. na hettha yathÄ• vuttasamÅ«havinimutto kÄ• yo vÄ• itthÄ« v
koci dhammo dissati. yathÄ• vuttadhammasamÅ«hamatteyeva pana tathÄ• tathÄ• sattÄ•
tenÄ• hu porÄ• á¹‡Ä• ---

``yaá¹ƒ passati na taá¹ƒ diá¹-á¹-haá¹ƒ, yaá¹ƒ diá¹-á¹-haá¹ƒ taá¹ƒ na passati.

apassaá¹ƒ bajjhate mÅ«á¸·ho, bajjhamÄ• no na muccatÄ«â€™â€™ ti ||

ghanavinibbhogÄ• didassanatthanti \Be 208/ vuttaá¹ƒ. Ä• disaddena cettha ayampi attho ve
etasmiá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ«yeva, na aÃ±Ã±adhammÄ• nupassÄ«. kiá¹ƒ vuttaá¹ƒ h
marÄ«ciyÄ• udakÄ• nupassino honti, na evaá¹ƒ aniccadukkhÄ• nattaasubhabhÅ«teyeva im
niccasukhaattasubhabhÄ• vÄ• nupassÄ«; atha kho kÄ• yÄ• nupassÄ«
aniccadukkhÄ• nattaasubhÄ• kÄ• rasamÅ«hÄ• nupassÄ«yevÄ• ti vuttaá¹ƒ hoti. atha vÄ• y
``idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• ... pe ... so satova assasatÄ«â€™â€™ tiÄ• d
107) nayena assÄ• sapassÄ• sÄ• dicuá¹‡á¹‡akajÄ• taaá¹-á¹-hikapariyosÄ• no kÄ• yo vutto
pathavÄ«kÄ• yaá¹ƒ aniccato anupassati, tathÄ• Ä• pokÄ• yaá¹ƒ, tejokÄ• yaá¹ƒ, vÄ• yokÄ•
lomakÄ• yaá¹ƒ, chavikÄ• yaá¹ƒ, cammakÄ• yaá¹ƒ, maá¹ƒsakÄ• yaá¹ƒ, rudhirakÄ• yaá¹ƒ, nh
aá¹-á¹-hikÄ• yaá¹ƒ, aá¹-á¹-himiÃ±jakÄ• yaâ€™â€™ nti paá¹-isambhidÄ• yaá¹ƒ kÄ• yo vutto,
imasmiá¹ƒyeva kÄ• ye anupassanato kÄ• ye kÄ• yÄ• nupassÄ«ti evampi attho daá¹-á¹-habl

atha vÄ• kÄ• ye ahanti vÄ• mamanti vÄ• evaá¹ƒ gahetabbassa kassaci ananupassanato,
kesalomÄ• dikassa nÄ• nÄ• dhammasamÅ«hassa anupassanato kÄ• ye kesÄ• didhammas
evamattho daá¹-á¹-habbo. apica ``imasmiá¹ƒ kÄ• ye aniccato anupassati, no niccatoâ€™â€
35) anukkamena paá¹-isambhidÄ• yaá¹ƒ Ä• gatanayassa sabbasseva aniccalakkhaá¹‡Ä• d
Ä• kÄ• rasamÅ«hasaá¹…khÄ• tassa kÄ• yassa \Ee 219/ anupassanatopi kÄ• ye kÄ• yÄ• nu
daá¹-á¹-habbo.

tathÄ• hi ayaá¹ƒ kÄ• ye kÄ• yÄ• nupassanÄ• paá¹-ipadaá¹ƒ paá¹-ipanno bhikkhu imaá¹ƒ k
aniccÄ• nupassanÄ• dÄ«naá¹ƒ sattannaá¹ƒ anupassanÄ• naá¹ƒ vasena aniccato anupassa
anupassati no sukhato, anattato anupassati no attato, nibbindati no nandati, virajjati no rajja
no samudeti, paá¹-inissajjati no Ä• diyati. so taá¹ƒ aniccato anupassanto niccasaÃ±Ã±aá¹ƒ
anupassanto sukhasaÃ±Ã±aá¹ƒ pajahati, anattato anupassanto attasaÃ±Ã±aá¹ƒ pajahati \B
nandiá¹ƒ pajahati, virajjanto rÄ• gaá¹ƒ pajahati, nirodhento samudayaá¹ƒ pajahati, paá¹-inis
pajahatÄ«ti (Paá¹-is III 35) veditabbo.

__viharatÄ«_ti catÅ«su iriyÄ• pathavihÄ• resu aÃ±Ã±ataravihÄ• rasamÄ• yogaparidÄ«pana
iriyÄ• pathabÄ• dhanaá¹ƒ aparena iriyÄ• pathena vicchinditvÄ• apatamÄ• naá¹ƒ attabhÄ• v
attho.

__bahiddhÄ• _ \Ne 210/ __kÄ• ye_ti parassa kÄ• ye. __ajjhattabahiddhÄ• kÄ• ye_ti kÄ• le
parassa kÄ• ye. paá¹-hamanayena hi attano kÄ• ye kÄ• yapariggaho vutto, dutiyanayena pa
kÄ• lena attano kÄ• lena parassa kÄ• ye. ajjhattabahiddhÄ• pana ghaá¹-itÄ• rammaá¹‡aá¹
paguá¹‡akammaá¹-á¹-hÄ• nassa pana aparÄ• paraá¹ƒ saÃ±caraá¹‡akÄ• lo ettha kathito. __
kÄ• yapariggÄ• hakavÄ«riyasamÄ• yogaparidÄ«panametaá¹ƒ. so hi yasmÄ• tasmiá¹ƒ sam
bhavesu kilesÄ• naá¹ƒ Ä• tÄ• panato Ä• tÄ• poti vuccati, tena samannÄ• gato hoti, tasmÄ•

__sampajÄ• no_ti kÄ• yapariggÄ• hakena sampajaÃ±Ã±asaá¹…khÄ• tena Ã±Ä• á¹‡ena sa
kÄ• yapariggÄ• hikÄ• ya satiyÄ• samannÄ• gato. ayaá¹ƒ pana yasmÄ• satiyÄ• Ä• ramma
anupassati, na hi sativirahitassa anupassanÄ• nÄ• ma atthi, tenevÄ• ha --- ``satiÃ±ca khvÄ
sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti (SN c V 234), tasmÄ• ettha ``kÄ• ye kÄ• yÄ• nupass
ettÄ• vatÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nakammaá¹-á¹-hÄ• naá¹ƒ \Ee 220/ vuttaá
anÄ• tÄ• pino antosaá¹…khepo antarÄ• yakaro hoti, asampajÄ• no upÄ• yapariggahe anup
muá¹-á¹-hassatÄ« upÄ• yÄ• pariccÄ• ge anupÄ• yÄ• pariggahe ca asamatthova hoti, tenas
na sampajjati; tasmÄ• yesaá¹ƒ dhammÄ• naá¹ƒ Ä• nubhÄ• vena taá¹ƒ sampajjati tesaá¹ƒ c
sampajÄ• no satimÄ• â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

iti \Be 210/ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ sampayogaá¹…gaÃ±ca dassetvÄ•

dassetuá¹ƒ __vineyya loke abhijjhÄ• domanassa_nti vuttaá¹ƒ. tattha __vineyyÄ• _ti tadaá¹…
vikkhambhanavinayena vÄ• vinayitvÄ• . __loke_ti ettha yvÄ• yaá¹ƒ ajjhattÄ• dibhedo kÄ• y
loko nÄ• ma. tasmiá¹ƒ loke abhijjhÄ• domanassaá¹ƒ vinayitvÄ• ti attho. yasmÄ• panettha a
kÄ• macchando, domanassaggahaá¹‡ena byÄ• pÄ• do saá¹…gahaá¹ƒ gacchati, tasmÄ•
nÄ«varaá¹‡apariyÄ• pannabalavadhammadvayadassanena nÄ«varaá¹‡appahÄ• naá¹ƒ vutt

visesena cettha abhijjhÄ• vinayena kÄ• yasampattimÅ«lakassa anurodhassa, domanassav
kÄ• yavipattimÅ«lakassa virodhassa, abhijjhÄ• vinayena ca kÄ• ye abhiratiyÄ• , domanassa
anabhiratiyÄ• , abhijjhÄ• vinayena kÄ• ye abhÅ«tÄ• naá¹ƒ subhasukhabhÄ• vÄ• dÄ«naá¹ƒ
\Ne 211/ kÄ• ye bhÅ«tÄ• naá¹ƒ asubhÄ• sukhabhÄ• vÄ• dÄ«naá¹ƒ apanayanassa ca pahÄ
yogÄ• vacarassa yogÄ• nubhÄ• vo yogasamatthatÄ• ca dÄ«pitÄ• hoti. yogÄ• nubhÄ• vo h
anurodhavirodhavippamutto, aratiratisaho, abhÅ«tapakkhepabhÅ«tÄ• panayanavirahito ca h
anurodhavirodhavippamutto cesa aratiratisaho abhÅ«taá¹ƒ apakkhipanto bhÅ«taÃ±ca anap
hotÄ«ti.

aparo nayo --- ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti ettha anupassanÄ• ya kammaá¹-á¹-h
ettha vuttavihÄ• rena kammaá¹-á¹-hÄ• nikassa kÄ• yapariharaá¹‡aá¹ƒ. Ä• tÄ• pÄ«tiÄ• dÄ«s
sammappadhÄ• naá¹ƒ, satisampajaÃ±Ã±ena sabbatthikakammaá¹-á¹-hÄ• naá¹ƒ, kammaá¹-
satiyÄ• vÄ• kÄ• yÄ• nupassanÄ• vasena paá¹-iladdhasamatho, sampajaÃ±Ã±ena vipassa
abhijjhÄ• domanassavinayena bhÄ• vanÄ• phalaá¹ƒ vuttanti veditabbaá¹ƒ. ayaá¹ƒ tÄ• va
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nuddesassa atthavaá¹‡á¹‡anÄ• .

vedanÄ• nupassanÄ• diuddesavaá¹‡á¹‡anÄ•

vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• nuddesÄ• dÄ«supi __ajjhattÄ• _dÄ«ni vuttanayeneva
attano vedanÄ• dÄ«su, parassa vedanÄ• dÄ«su, kÄ• lena attano kÄ• lena parassa vedanÄ•
\Be 211/ vutto. __vedanÄ• su vedanÄ• nupassÄ«_tiÄ• dÄ«su ca vedanÄ• dÄ«naá¹ƒ punava
kÄ• yÄ• nupassanÄ• yaá¹ƒ vuttanayeneva veditabbaá¹ƒ. vedanÄ• su vedanÄ• nupassÄ«, c
dhammÄ• nupassÄ«ti ettha pana __vedanÄ• _ti tisso vedanÄ• . tÄ• ca lokiyÄ• eva; cittam
dhammÄ• . tesaá¹ƒ vibhÄ• go niddesavÄ• re pÄ• kaá¹-o bhavissati. kevalaá¹ƒ panidha yath
tathÄ• anupassanto ``vedanÄ• su vedanÄ• nupassÄ«â€™â€™ ti veditabbo. esa nayo citta
anupassitabbÄ• ti? sukhÄ• tÄ• va vedanÄ• dukkhato, dukkhÄ• sallato, adukkhamasukhÄ•

``yo sukhaá¹ƒ dukkhato adda, dukkhamaddakkhi sallato.

adukkhamasukhaá¹ƒ santaá¹ƒ, addakkhi naá¹ƒ aniccato.

sa ve sammadaso bhikkhu, upasanto carissatÄ«â€™â€™ ti || (SN b IV 253).

sabbÄ• \Ne 212/ eva cetÄ• dukkhÄ• tipi anupassitabbÄ• . vuttaÃ±cetaá¹ƒ --- ``yaá¹ƒ kiÃ±c
dukkhasminti vadÄ• mÄ«â€™â€™ ti (SN b IV 259). sukhadukkhatopi ca anupassitabbÄ• , y
Ä• vuso visÄ• kha, vedanÄ• á¹-hitisukhÄ• , vipariá¹‡Ä• madukkhÄ• â€™â€™ ti (MN I 465)
apica aniccÄ• disattÄ• nupassanÄ• vasenapi (Paá¹-is III 35) anupassitabbÄ• . sesaá¹ƒ nidd
bhavissati.

cittadhammesupi cittaá¹ƒ tÄ• va Ä• rammaá¹‡Ä• dhipatisahajÄ• tabhÅ«mikammavipÄ• kaki
aniccÄ• dinupassanÄ• naá¹ƒ niddesavÄ• re Ä• gatasarÄ• gÄ• dibhedÄ• naÃ±ca vasena \E
salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡Ä• naá¹ƒ suÃ±Ã±atÄ• dhammassa aniccÄ• disattÄ• n
Ä• gatasantÄ• santÄ• dibhedÄ• naÃ±ca vasena anupassitabbÄ• . sesaá¹ƒ vuttanayameva.
kÄ• yasaá¹…khÄ• te loke abhijjhÄ• domanassaá¹ƒ pahÄ«naá¹ƒ, tassa vedanÄ• dilokesupi t
nÄ• nÄ• puggalavasena pana nÄ• nÄ• cittakkhaá¹‡ikasatipaá¹-á¹-hÄ• nabhÄ• vanÄ• vasen
ekattha pahÄ«naá¹ƒ, sesesupi pahÄ«naá¹ƒ hoti. tenevassa tattha pahÄ• nadassanatthampi
veditabbanti.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• yÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<356> idÄ• ni \Be 212/ seyyathÄ• pi nÄ• ma cheko vilÄ«vakÄ• rako
thÅ«lakilaÃ±jasaá¹‡hakilaÃ±jacaá¹…koá¹-akapeá¸·Ä• puá¹-Ä• dÄ«ni upakaraá¹‡Ä• ni kattuk
labhitvÄ• catudhÄ• chinditvÄ• tato ekekaá¹ƒ veá¸·ukhaá¹‡á¸• aá¹ƒ gahetvÄ• phÄ• letvÄ•
kareyya, yathÄ• vÄ• pana cheko suvaá¹‡á¹‡akÄ• ro nÄ• nÄ• vihitaá¹ƒ piá¸·andhanavikatiá
suparisuddhaá¹ƒ suvaá¹‡á¹‡aghaá¹-ikaá¹ƒ labhitvÄ• catudhÄ• bhinditvÄ• tato ekekaá¹ƒ k
taá¹ƒ taá¹ƒ piá¸·andhanaá¹ƒ kareyya, evameva bhagavÄ• satipaá¹-á¹-hÄ• nadesanÄ• ya sa
visesÄ• dhigamaá¹ƒ kattukÄ• mo ekameva sammÄ• satiá¹ƒ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ•
kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«â€™â€™ tiÄ• dinÄ• nayena Ä• rammaá¹‡avasena \Ne
ekekaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• vibhajanto __kathaÃ±ca bhikkhu ajjhattaá¹ƒ kÄ•
niddesavÄ• raá¹ƒ vattumÄ• raddho.

tattha __kathaÃ±cÄ• _tiÄ• di vitthÄ• retuá¹ƒ kathetukamyatÄ• pucchÄ• . ayaá¹ƒ panettha s
Ä• kÄ• rena kena pakÄ• rena bhikkhu ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharatÄ«ti? se
nayo. __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane bhikkhu. ayaÃ±hettha idha-saddo ajjhattÄ• d
sabbappakÄ• rakÄ• yÄ• nupassanÄ• nibbattakassa puggalassa sannissayabhÅ«tasÄ• sana
tathÄ• bhÄ• vapaá¹-isedhano ca. vuttaÃ±hetaá¹ƒ --- ``idheva, bhikkhave, samaá¹‡o ... pe ...
parappavÄ• dÄ• samaá¹‡ebhi \Ee 223/ aÃ±Ã±ehÄ«â€™â€™ ti (MN I 139; AN a IV 241). te
sÄ• sane bhikkhÅ«â€™â€™ ti.

__ajjhattaá¹ƒ kÄ• ya_nti attano kÄ• yaá¹ƒ. __uddhaá¹ƒ pÄ• datalÄ• _ti pÄ• datalato upari. _
kesaggato heá¹-á¹-hÄ• . __tacapariyanta_nti tiriyaá¹ƒ tacaparicchinnaá¹ƒ. __pÅ«raá¹ƒ nÄ• n
paccavekkhatÄ«_ti nÄ• nappakÄ• rakesÄ• diasucibharito ayaá¹ƒ kÄ• yoti passati. kathaá¹ƒ
kesÄ• ... pe ... mutta_nti. tattha __atthÄ«_ti saá¹ƒvijjanti. __imasmi_nti yvÄ• yaá¹ƒ uddhaá¹
kesamatthakÄ• tiriyaá¹ƒ tacapariyanto pÅ«ro nÄ• nappakÄ• rassa asucinoti vuccati tasmiá¹
sarÄ«raÃ±hi \Be 213/ asucisaÃ±cayato kucchitÄ• naá¹ƒ kesÄ• dÄ«naÃ±ceva cakkhurogÄ•
Ä• yabhÅ«tato kÄ• yoti vuccati.

__kesÄ• lomÄ• _ti ete kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• . tattha atthi imasmiá¹ƒ kÄ• ye kes
lomÄ• ti evaá¹ƒ sambandho veditabbo. imasmiÃ±hi pÄ• datalato paá¹-á¹-hÄ• ya upari, kesa
heá¹-á¹-hÄ• , tacato paá¹-á¹-hÄ• ya tiriyantatoti ettake byÄ• mamatte kaá¸·evare sabbÄ• kÄ
koci kiÃ±ci muttaá¹ƒ vÄ• maá¹‡iá¹ƒ vÄ• veá¸·uriyaá¹ƒ vÄ• agaruá¹ƒ vÄ• kuá¹…kumaá¹ƒ v
vÄ• sacuá¹‡á¹‡Ä• diá¹ƒ vÄ• aá¹‡umattampi sucibhÄ• vaá¹ƒ passati, atha kho paramadugg
assirÄ«kadassanaá¹ƒ nÄ• nappakÄ• raá¹ƒ kesalomÄ• dibhedaá¹ƒ asuciá¹ƒyeva passati. ten
imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• ... pe ... mutta_nti. ayamettha padasambandhato vaá¹‡á¹‡

imaá¹ƒ pana kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• arahattaá¹ƒ pÄ• puá¹‡itukÄ• mena kulap
sÄ«laá¹ƒ \Ne 214/ sodhetvÄ• suparisuddhasÄ«le patiá¹-á¹-hitena, yvÄ• yaá¹ƒ dasasu palib
taá¹ƒ upacchinditvÄ• , paá¹-ikkÅ«lamanasikÄ• rakammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya paá¹-ha
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• , arahattaá¹ƒ anÄ• gÄ• mip
pattassa sabbantimena paricchedena sÄ• á¹-á¹-hakathÄ• ya pÄ• á¸·iyÄ• kataparicayassa ta
kalyÄ• á¹‡amittassa santike uggahetabbaá¹ƒ. visuddhaá¹ƒ tathÄ• rÅ«paá¹ƒ \Ee 224/ kalyÄ•
alabhantena tassa vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• uggahetabbaá¹ƒ. tattha catubbidhasÄ«l
19) palibodho (Vism I 41) ca palibodhupacchedo ca Ä• cariyassa santikaá¹ƒ upasaá¹…kama
visuddhimagge vitthÄ• rato kathitaá¹ƒ. tasmÄ• taá¹ƒ tattha kathitanayeneva veditabbaá¹ƒ.

Ä• cariyena pana kammaá¹-á¹-hÄ• naá¹ƒ kathentena tividhena kathetabbaá¹ƒ. eko bhikkhu
uggahitakammaá¹-á¹-hÄ• no hoti. tassa ekaá¹ƒ dve nisajjavÄ• re sajjhÄ• yaá¹ƒ kÄ• retvÄ•
vasitvÄ• uggaá¹‡hitukÄ• mo hoti. tassa Ä• gatÄ• gatavelÄ• ya kathetabbaá¹ƒ. eko uggaá¹‡
gantukÄ• mo hoti. tassa nÄ• tipapaÃ±caá¹ƒ nÄ• tisaá¹…khepaá¹ƒ katvÄ• \Be 214/ nijjaá¹-a
kammaá¹-á¹-hÄ• naá¹ƒ kathetabbaá¹ƒ. kathentena kiá¹ƒ Ä• cikkhitabbanti? sattadhÄ• ugga
manasikÄ• rakosallaá¹ƒ Ä• cikkhitabbaá¹ƒ.

tattha vacasÄ• manasÄ• vaá¹‡á¹‡ato saá¹‡á¹-hÄ• nato disato okÄ• sato paricchedatoti ev
uggahakosallaá¹ƒ Ä• cikkhitabbaá¹ƒ. imasmiÃ±hi paá¹-ikkÅ«lamanasikÄ• rakammaá¹-á¹-hÄ
tenapi manasikÄ• rakÄ• le paá¹-hamaá¹ƒ vÄ• cÄ• ya sajjhÄ• yo kÄ• tabbo. ekaccassa hi sa
kammaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, malayavÄ• sÄ«mahÄ• devattherassa santike ug

dvinnaá¹ƒ therÄ• naá¹ƒ viya. thero kira tehi kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cito `cattÄ• ro mÄ• s
sajjhÄ• yaá¹ƒ karothÄ• â€™ ti dvattisÄ• kÄ• rapÄ• á¸·iá¹ƒ adÄ• si. te, kiÃ±cÄ• pi tesaá¹ƒ dv
paguá¹‡Ä• , padakkhiá¹‡aggÄ• hitÄ• ya pana cattÄ• ro mÄ• se dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjh
ahesuá¹ƒ.

tasmÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathentena Ä• cariyena antevÄ• siko vattabbo --- `paá¹-ha
sajjhÄ• yaá¹ƒ karohÄ«â€™ ti. karontena ca tacapaÃ±cakÄ• dÄ«ni paricchinditvÄ• anuloma
kÄ• tabbo. ``kesÄ• lomÄ• nakhÄ• dantÄ• tacoâ€™â€™ ti hi vatvÄ• puna paá¹-ilomato ``
kesÄ• â€™â€™ ti vattabbaá¹ƒ. tadanantaraá¹ƒ vakkapaÃ±cake ``maá¹ƒsaá¹ƒ nhÄ• ru aá¹-â
215/ vakkaâ€™â€™ nti vatvÄ• puna paá¹-ilomato ``vakkaá¹ƒ \Ee 225/ aá¹-á¹-himiÃ±jaá¹ƒ a
maá¹ƒsaá¹ƒ taco dantÄ• nakhÄ• lomÄ• kesÄ• â€™â€™ ti vattabbaá¹ƒ. tato papphÄ• sap
kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saâ€™â€™ nti vatvÄ• puna paá¹-ilomato ``papphÄ• saá¹ƒ
yakanaá¹ƒ hadayaá¹ƒ vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ aá¹-á¹-hi nhÄ• ru maá¹ƒsaá¹ƒ taco dant
kesÄ• â€™â€™ ti vattabbaá¹ƒ.

tato imaá¹ƒ tantiá¹ƒ anÄ• ruá¸·hampi paá¹-isambhidÄ• magge (Paá¹-is I 4) Ä• gataá¹ƒ matt
karÄ«sÄ• vasÄ• ne tantiá¹ƒ Ä• ropetvÄ• imasmiá¹ƒ matthaluá¹…gapaÃ±cake ``antaá¹ƒ ant
karÄ«saá¹ƒ matthaluá¹…gaâ€™â€™ nti vatvÄ• puna paá¹-ilomato ``matthaluá¹…gaá¹ƒ kar
antaguá¹‡aá¹ƒ antaá¹ƒ papphÄ• saá¹ƒ pihakaá¹ƒ kilomakaá¹ƒ yakanaá¹ƒ hadayaá¹ƒ vakkaá
aá¹-á¹-hi nhÄ• ru maá¹ƒsaá¹ƒ taco dantÄ• nakhÄ• lomÄ• kesÄ• â€™â€™ ti vattabbaá¹ƒ.

tato \Be 215/ medachakke ``pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medoâ€™â€™ ti vatv
``medo sedo lohitaá¹ƒ pubbo semhaá¹ƒ pittaá¹ƒ matthaluá¹…gaá¹ƒ karÄ«saá¹ƒ udariyaá¹ƒ a
papphÄ• saá¹ƒ pihakaá¹ƒ kilomakaá¹ƒ yakanaá¹ƒ hadayaá¹ƒ vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ a
taco dantÄ• nakhÄ• lomÄ• kesÄ• â€™â€™ ti vattabbaá¹ƒ.

tato muttachakke ``assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™â€™ nti vat
``muttaá¹ƒ lasikÄ• siá¹…ghÄ• á¹‡ikÄ• kheá¸·o vasÄ• assu medo sedo lohitaá¹ƒ pubbo ser
matthaluá¹…gaá¹ƒ karÄ«saá¹ƒ udariyaá¹ƒ antaguá¹‡aá¹ƒ antaá¹ƒ papphÄ• saá¹ƒ pihakaá¹ƒ
hadayaá¹ƒ vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ aá¹-á¹-hi nhÄ• ru maá¹ƒsaá¹ƒ taco dantÄ• nakhÄ•
evaá¹ƒ kÄ• lasatampi kÄ• lasahassampi kÄ• lasatasahassampi vÄ• cÄ• ya sajjhÄ• yo kÄ• t
kammaá¹-á¹-hÄ• natanti paguá¹‡Ä• hoti; na ito cito ca cittaá¹ƒ vidhÄ• vati; koá¹-á¹-hÄ• sÄ•
hatthasaá¹…khalikÄ• viya khÄ• yanti, vatipÄ• dapanti viya ca khÄ• yanti. yathÄ• ca pana v
manasÄ• pi sajjhÄ• yo kÄ• tabbo. vacasÄ• sajjhÄ• yo hi manasÄ• sajjhÄ• yassa paccayo
lakkhaá¹‡apaá¹-ivedhassa paccayo hoti. lakkhaá¹‡apaá¹-ivedho maggaphalapaá¹-ivedhass

__ `vaá¹‡á¹‡atoâ€™ _ti kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡o vavatthapetabbo. __ `saá¹‡á¹-hÄ• nato
saá¹‡á¹-hÄ• naá¹ƒ vavatthapetabbaá¹ƒ \Ne 216/. __ `disatoâ€™ _ti \Ee 226/ imasmiá¹ƒ sar

uparimÄ• disÄ• , adho heá¹-á¹-himÄ• disÄ• . tasmÄ• ``ayaá¹ƒ koá¹-á¹-hÄ• so imissÄ• nÄ
vavatthapetabbÄ• . __ `okÄ• satoâ€™ _ti ``ayaá¹ƒ koá¹-á¹-hÄ• so imasmiá¹ƒ nÄ• ma okÄ• s
evaá¹ƒ tassa tassa okÄ• so vavatthapetabbo. __ `paricchedatoâ€™ _ti sabhÄ• gaparicched
dve paricchedÄ• . tattha ``ayaá¹ƒ koá¹-á¹-hÄ• so heá¹-á¹-hÄ• ca upari ca tiriyaÃ±ca iminÄ•
paricchinnoâ€™â€™ ti evaá¹ƒ sabhÄ• gaparicchedo veditabbo. ``kesÄ• na lomÄ• , lomÄ• p
amissÄ«katavasena visabhÄ• gaparicchedo veditabbo.

evaá¹ƒ \Be 216/ sattadhÄ• uggahakosallaá¹ƒ Ä• cikkhantena pana ``idaá¹ƒ kammaá¹-á¹-hÄ
paá¹-ikkÅ«lavasena kathitaá¹ƒ, asukasmiá¹ƒ dhÄ• tuvasenÄ• â€™â€™ ti Ã±atvÄ• Ä• cikkh
mahÄ• satipaá¹-á¹-hÄ• ne (DN II 372; MN I 105 Ä• dayo) paá¹-ikkÅ«lavaseneva kathitaá¹ƒ,
300 Ä• dayo) -mahÄ• rÄ• hulovÄ• da (MN II 113 Ä• dayo) -dhÄ• tuvibhaá¹…gesu (MN III 34
kathitaá¹ƒ. kÄ• yagatÄ• satisutte (MN III 153 Ä• dayo) pana yassa vaá¹‡á¹‡ato upaá¹-á¹-hÄ
cattÄ• ri jhÄ• nÄ• ni vibhattÄ• ni. tattha dhÄ• tuvasena kathitaá¹ƒ vipassanÄ• kammaá¹-á¹-h
paá¹-ikkÅ«lavasena kathitaá¹ƒ samathakammaá¹-á¹-hÄ• naá¹ƒ. tadetaá¹ƒ idha samathakam
sabbasÄ• dhÄ• raá¹‡avasena kathitanti vadantiyevÄ• ti.

evaá¹ƒ sattadhÄ• uggahakosallaá¹ƒ Ä• cikkhitvÄ• ``anupubbato, nÄ• tisÄ«ghato, nÄ• tisa
vikkhepapaá¹-ibÄ• hanato, paá¹‡á¹‡attisamatikkamanato, anupubbamuÃ±canato, appanÄ•
ti evaá¹ƒ dasadhÄ• manasikÄ• rakosallaá¹ƒ Ä• cikkhitabbaá¹ƒ. tattha __ `anupubbatoâ€™
sajjhÄ• yakaraá¹‡ato paá¹-á¹-hÄ• ya anupaá¹-ipÄ• á¹-iyÄ• manasikÄ• tabbaá¹ƒ, na ekantar
manasikaronto yathÄ• nÄ• ma akusalo puriso dvattiá¹ƒsapadaá¹ƒ nisseá¹‡iá¹ƒ ekantarikÄ•
patati, na Ä• rohanaá¹ƒ sampÄ• deti; evameva bhÄ• vanÄ• sampattivasena adhigantabbass
kilantacitto patati, na bhÄ• vanaá¹ƒ sampÄ• deti.

anupubbato manasikarontenÄ• pi ca __ `nÄ• tisÄ«ghatoâ€™ _ manasikÄ• tabbaá¹ƒ. atisÄ«
227/ yathÄ• nÄ• ma tiyojanaá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• okkamanavissajjanaá¹ƒ asallakk
javena sattakkhattumpi gamanÄ• gamanaá¹ƒ karoto purisassa kiÃ±cÄ• pi addhÄ• naá¹ƒ pa
kho pucchitvÄ• va gantabbaá¹ƒ hoti; evameva kevalaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ pariyosÄ•
avibhÅ«taá¹ƒ pana hoti, na visesaá¹ƒ Ä• vahati. tasmÄ• nÄ• tisÄ«ghato manasikÄ• tabbaá

yathÄ• ca nÄ• tisÄ«ghato evaá¹ƒ __ `nÄ• tisaá¹‡ikatoâ€™ _pi. atisaá¹‡ikato manasikaroto
tadaheva tiyojanaá¹ƒ maggaá¹ƒ gantukÄ• massa purisassa \Be 217/ antarÄ• magge rukkha
vilambamÄ• nassa maggo parikkhayaá¹ƒ na gacchati, dvÄ«hatÄ«hena pariyosÄ• petabbo h
kammaá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ na gacchati, visesÄ• dhigamassa paccayo na hoti.

__ `vikkhepapaá¹-ibÄ• hanatoâ€™ _ti kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• bahiddhÄ• puth
vikkhepo paá¹-ibÄ• hitabbo. appaá¹-ibÄ• hato hi yathÄ• nÄ• ma ekapadikaá¹ƒ papÄ• tamag
purisassa akkamanapadaá¹ƒ asallakkhetvÄ• ito cito ca vilokayato padavÄ• ro virajjhati, tato

patitabbaá¹ƒ hoti; evameva bahiddhÄ• vikkhepe sati kammaá¹-á¹-hÄ• naá¹ƒ parihÄ• yati, p
vikkhepapaá¹-ibÄ• hanato manasikÄ• tabbaá¹ƒ.

__ `paá¹‡á¹‡attisamatikkamanatoâ€™ _ti yÄ• ayaá¹ƒ ``kesÄ• lomÄ• â€™â€™ ti Ä• dikÄ•
atikkamitvÄ• paá¹-ikkÅ«lanti cittaá¹ƒ á¹-hapetabbaá¹ƒ. yathÄ• hi udakadullabhakÄ• le man
udapÄ• naá¹ƒ disvÄ• tattha tÄ• lapaá¹‡á¹‡Ä• dikaá¹ƒ kiÃ±cideva saÃ±Ã±Ä• á¹‡aá¹ƒ bandh
Ä• gantvÄ• nhÄ• yanti ceva pivanti ca, yadÄ• pana tesaá¹ƒ abhiá¹‡hasaÃ±cÄ• rena Ä• ga
hoti, tadÄ• saÃ±Ã±Ä• á¹‡ena kiccaá¹ƒ na hoti, icchiticchitakkhaá¹‡e gantvÄ• nhÄ• yanti ce
pubbabhÄ• ge `kesÄ• lomÄ• â€™ ti paá¹‡á¹‡attivasena manasikaroto paá¹-ikkÅ«labhÄ• vo
lomÄ• â€™ ti paá¹‡á¹‡attiá¹ƒ samatikkamitvÄ• paá¹-ikkÅ«labhÄ• veyeva cittaá¹ƒ á¹-hapeta

__ `anupubbamuÃ±canatoâ€™ _ti yo yo koá¹-á¹-hÄ• so na upaá¹-á¹-hÄ• ti, taá¹ƒ taá¹ƒ muÃ
anupubbamuÃ±canato manasikÄ• tabbaá¹ƒ. Ä• dikammikassa hi `kesÄ• â€™ ti manasikaro
`muttaâ€™ nti \Ee 228/ imaá¹ƒ pariyosÄ• nakoá¹-á¹-hÄ• sameva Ä• hacca tiá¹-á¹-hati. `mutt
manasikÄ• ro gantvÄ• `kesÄ• â€™ ti imaá¹ƒ Ä• dikoá¹-á¹-hÄ• sameva Ä• hacca tiá¹-á¹-hati
\Ne 218/ koá¹-á¹-hÄ• sÄ• upaá¹-á¹-hahanti, keci na upaá¹-á¹-hahanti. tena ye ye upaá¹-á¹-h
tÄ• va kammaá¹ƒ kÄ• tabbaá¹ƒ, yÄ• va dvÄ«su upaá¹-á¹-hitesu tesampi eko suá¹-á¹-hutaraá
upaá¹-á¹-hitaá¹ƒ pana tameva punappunaá¹ƒ manasikarontena appanÄ• uppÄ• detabbÄ• .

tatrÄ• yaá¹ƒ upamÄ• --- yathÄ• hi dvattiá¹ƒsatÄ• lake tÄ• lavane vasantaá¹ƒ makkaá¹-aá¹
Ä• dimhi á¹-hitatÄ• lassa paá¹‡á¹‡aá¹ƒ sarena vijjhitvÄ• ukkuá¹-á¹-hiá¹ƒ kareyya; atha so m
paá¹-ipÄ• á¹-iyÄ• tasmiá¹ƒ tasmiá¹ƒ tÄ• le \Be 218/ patitvÄ• pariyantatÄ• lameva gaccheyy
luddena tatheva kate puna teneva nayena Ä• ditÄ• laá¹ƒ Ä• gaccheyya; so evaá¹ƒ punappu
gacchanto ukkuá¹-á¹-hukkuá¹-á¹-hiá¹-á¹-hÄ• neyeva uá¹-á¹-hahitvÄ• puna anukkamena eka
tassa vemajjhe makuá¸·atÄ• lapaá¹‡á¹‡asÅ«ciá¹ƒ daá¸·haá¹ƒ gahetvÄ• vijjhiyamÄ• nopi na
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- yathÄ• hi tÄ• lavane dvattiá¹ƒsatÄ• lÄ• , evaá¹ƒ im
dvattiá¹ƒsa koá¹-á¹-hÄ• sÄ• ; makkaá¹-o viya cittaá¹ƒ; luddo viya yogÄ• vacaro; makkaá¹-as
tÄ• lavane nivÄ• so viya yogino cittassa dvattiá¹ƒsakoá¹-á¹-hÄ• sake kÄ• ye Ä• rammaá¹‡a
luddena Ä• dimhi á¹-hitatÄ• lassa paá¹‡á¹‡aá¹ƒ sarena vijjhitvÄ• ukkuá¹-á¹-hiyÄ• katÄ• ya
tasmiá¹ƒ tÄ• le patitvÄ• pariyantatÄ• lagamanaá¹ƒ viya yogino `kesÄ• â€™ ti manasikÄ• re
gantvÄ• pariyosÄ• nakoá¹-á¹-hÄ• se eva cittassa saá¹‡á¹-hÄ• naá¹ƒ; puna paccÄ• gamane
paá¹-ipÄ• á¹-iyÄ• gacchamÄ• nassa makkaá¹-assa ukkuá¹-á¹-hukkuá¹-á¹-hiá¹-á¹-hÄ• ne uá
punappunaá¹ƒ manasikaroto kesuci kesuci upaá¹-á¹-hitesu anupaá¹-á¹-hahante vissajjetvÄ•
parikammakaraá¹‡aá¹ƒ; anukkamena ekasmiá¹ƒ tÄ• le nipatitvÄ• tassa vemajjhe makuá¸·a
daá¸·haá¹ƒ gahetvÄ• vijjhiyamÄ• nassÄ• pi \Ee 229/ anuá¹-á¹-hÄ• naá¹ƒ viya avasÄ• ne dv
suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hÄ• ti tameva punappunaá¹ƒ manasikaritvÄ• appanÄ• ya uppÄ•

aparÄ• pi upamÄ• --- yathÄ• nÄ• ma piá¹‡á¸• apÄ• tiko bhikkhu dvattiá¹ƒsakulaá¹ƒ gÄ• ma
paá¹-hamagehe eva dve bhikkhÄ• labhitvÄ• parato ekaá¹ƒ vissajjeyya; punadivase tisso la
vissajjeyya; tatiyadivase Ä• dimhiyeva pattapÅ«raá¹ƒ labhitvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ•
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. dvattiá¹ƒsakulagÄ• mo viya hi dvattiá¹ƒsÄ• kÄ•
yogÄ• vacaro; tassa taá¹ƒ gÄ• maá¹ƒ upanissÄ• ya vÄ• so viya yogino dvattiá¹ƒsÄ• kÄ• re
paá¹-hamagehe \Ne 219/ dve bhikkhÄ• labhitvÄ• parato ekissÄ• vissajjanaá¹ƒ viya dutiya
parato dvinnaá¹ƒ vissajjanaá¹ƒ viya ca manasikaroto manasikaroto anupaá¹-á¹-hahante anu
vissajjetvÄ• upaá¹-á¹-hitesu upaá¹-á¹-hitesu \Be 219/ yÄ• va koá¹-á¹-hÄ• sadvaye parikamm
tatiyadivase Ä• dimhiyeva pattapÅ«raá¹ƒ labhitvÄ• Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• parib
suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hahati tameva punappunaá¹ƒ manasikaritvÄ• appanÄ• ya uppÄ

__ `appanÄ• toâ€™ _ti appanÄ• koá¹-á¹-hÄ• sato. kesÄ• dÄ«su ekekasmiá¹ƒ koá¹-á¹-hÄ• s
veditabbÄ• ti ayamettha adhippÄ• yo.

__ `tayo ca suttantÄ• â€™ _ti adhicittaá¹ƒ, sÄ«tibhÄ• vo, bojjhaá¹…gakosallanti ime tayo su
vÄ«riyasamÄ• dhiyojanatthaá¹ƒ veditabbÄ• ti ayamettha adhippÄ• yo. tattha ---

``adhicittamanuyuttena, bhikkhave, bhikkhunÄ• tÄ«á¹‡i nimittÄ• ni kÄ• lena kÄ• laá¹ƒ mana
kÄ• lena kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ manasikÄ• tabbaá¹ƒ, kÄ• lena kÄ• laá¹ƒ paggahani
kÄ• lena kÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasikÄ• tabbaá¹ƒ. sace, bhikkhave, adhicittaman
samÄ• dhinimittaá¹ƒyeva manasikareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ kosajjÄ• ya saá¹ƒvatte
adhicittamanuyutto bhikkhu ekantaá¹ƒ paggahanimittaá¹ƒyeva manasikareyya, á¹-hÄ• naá¹ƒ
uddhaccÄ• ya saá¹ƒvatteyya. sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaá¹ƒ upekk
manasikareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na sammÄ• samÄ• dhiyeyya \Ee 230/ Ä• savÄ•
bhikkhave, adhicittamanuyutto bhikkhu kÄ• lena kÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ, paggahanim
upekkhÄ• nimittaá¹ƒ manasikaroti, taá¹ƒ hoti cittaá¹ƒ mudu ca kammaniyaÃ±ca pabhassara
sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya.

``seyyathÄ• pi, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• ukka
bandhitvÄ• ukkÄ• mukhaá¹ƒ Ä• limpeti, ukkÄ• mukhaá¹ƒ Ä• limpetvÄ• saá¹‡á¸• Ä• sena jÄ
pakkhipeyya, ukkÄ• mukhe pakkhipitvÄ• kÄ• lena kÄ• laá¹ƒ abhidhamati, kÄ• lena kÄ• laá¹
kÄ• lena kÄ• laá¹ƒ ajjhupekkhati \Be 220/. sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro \Ne 220/ vÄ
suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ abhidhameyya, á¹-hÄ• n
á¸• aheyya. sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• ta
udakena paripphoseyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ nibbÄ• yeyya. sace, bhikkhave,
suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ ajjhupekkheyya, á¹-hÄ•
sammÄ• paripÄ• kaá¹ƒ gaccheyya.

``yato ca kho, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ
kÄ• laá¹ƒ abhidhamati, kÄ• lena kÄ• laá¹ƒ udakena paripphoseti, kÄ• lena kÄ• laá¹ƒ ajjhupe
jÄ• tarÅ«paá¹ƒ mudu ca kammaniyaÃ±ca pabhassaraÃ±ca, na ca pabhaá¹…gu, sammÄ• u
piá¸·andhanavikatiyÄ• Ä• kaá¹…khati --- yadi paá¹-á¹-ikÄ• ya yadi kuá¹‡á¸• alÄ• ya yadi gÄ
suvaá¹‡á¹‡amÄ• lÄ• ya, taÃ±cassa atthaá¹ƒ anubhoti.

``evameva kho, bhikkhave, adhicittamanuyuttena ... pe ... sammÄ• samÄ• dhiyati Ä• savÄ•
yassa ca abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã
tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati satiÄ• yataneâ€™â€™ ti (AN a III 103) idaá¹ƒ
veditabbaá¹ƒ.

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ
chahi? idha, bhikkhave, bhikkhu yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ tasmiá¹ƒ sama
niggaá¹‡hÄ• ti, yasmiá¹ƒ samaye cittaá¹ƒ paggahetabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ pagga
samaye \Ee 231/ cittaá¹ƒ sampahaá¹ƒsitabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒseti
cittaá¹ƒ ajjhupekkhitabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhati, paá¹‡Ä«tÄ• dhimuttiko
nibbÄ• nÄ• bhirato ca. imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu bhab
sÄ«tibhÄ• vaá¹ƒ sacchikÄ• tuâ€™â€™ nti (AN b VI 85) idaá¹ƒ suttaá¹ƒ sÄ«tibhÄ• voti vedita

bojjhaá¹…gakosallaá¹ƒ \Be 221/ pana ``evameva kho, bhikkhave, yasmiá¹ƒ samaye lÄ«naá
\Ne 221/ tasmiá¹ƒ samaye passaddhisambojjhaá¹…gassa bhÄ• vanÄ• yÄ• â€™â€™ ti (SN
bojjhaá¹…gasaá¹ƒyutte Ä• gatameva.

iti idaá¹ƒ sattavidhaá¹ƒ uggahakosallaá¹ƒ suggahitaá¹ƒ katvÄ• imaÃ±ca dasavidhaá¹ƒ mar
suá¹-á¹-hu vavatthapetvÄ• tena yoginÄ• ubhayakosallavasena kammaá¹-á¹-hÄ• naá¹ƒ sÄ•
sace panassa Ä• cariyena saddhiá¹ƒ ekavihÄ• reyeva phÄ• su hoti, evaá¹ƒ vitthÄ• rena aka
kammaá¹-á¹-hÄ• namanuyuÃ±jantena visesaá¹ƒ labhitvÄ• uparÅ«pari kathÄ• petabbaá¹ƒ. a
yathÄ• vuttena vidhinÄ• vitthÄ• rato kathÄ• petvÄ• punappunaá¹ƒ parivattetvÄ• sabbaá¹ƒ
chinditvÄ• kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya ananurÅ«paá¹ƒ senÄ• sanaá¹ƒ pahÄ• ya
mahÄ• vÄ• satÄ• diaá¹-á¹-hÄ• rasadosavajjite anurÅ«pe vihÄ• re viharantena khuddakapali
tÄ• va rÄ• gacarito hoti, tena yasmÄ• rÄ• go pahÄ• tabbo, tasmÄ• paá¹-ikkÅ«lamanasikÄ•

karontena pana kesesu tÄ• va nimittaá¹ƒ gahetabbaá¹ƒ. kathaá¹ƒ? ekaá¹ƒ vÄ• dve vÄ• ke
á¹-hapetvÄ• vaá¹‡á¹‡o tÄ• va vavatthapetabbo. chinnaá¹-á¹-hÄ• nepi kese oloketuá¹ƒ vaá¹
yÄ• gupatte vÄ• oloketumpi vaá¹-á¹-atiyeva. kÄ• á¸·akakÄ• le disvÄ• kÄ• á¸·akÄ• ti manas
setÄ• ti. missakakÄ• le pana ussadavasena manasikÄ• tabbÄ• honti. yathÄ• ca kesesu, ev

disvÄ• va nimittaá¹ƒ gahetabbaá¹ƒ. evaá¹ƒ nimittaá¹ƒ gahetvÄ• sabbakoá¹-á¹-hÄ• sesu
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• saparicchedavasena vavatthapetvÄ• vaá¹‡á¹‡asaá¹‡á¹-h
paÃ±cadhÄ• paá¹-ikkÅ«lato vavatthapetabbÄ• .

tatrÄ• yaá¹ƒ \Ee 232/ sabbakoá¹-á¹-hÄ• sesu anupubbakathÄ• --- __kesÄ• _ tÄ• va pakati
addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• , saá¹‡á¹-hÄ• nato dÄ«ghavaá¹-á¹-alikÄ• tulÄ• daá¹‡á¸• asa
uparimadisÄ• ya jÄ• tÄ• , okÄ• sato ubhosu passesu kaá¹‡á¹‡acÅ«á¸·ikÄ• hi, purato nalÄ•
galavÄ• á¹-akena \Be 222/ paricchinnÄ• . sÄ«sakaá¹-Ä• haveá¹-hanaá¹ƒ allacammaá¹ƒ kes
kesÄ• sÄ«saveá¹-hanacamme vÄ«haggamattaá¹ƒ pavisitvÄ• patiá¹-á¹-hitena heá¹-á¹-hÄ•
Ä• kÄ• sena, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• . dve kesÄ• ekato natthÄ«ti ayaá¹

`kesÄ• na lomÄ• , lomÄ• na kesÄ• â€™ ti evaá¹ƒ avasesehi ekatiá¹ƒsakoá¹-á¹-hÄ• sehi a
nÄ• ma pÄ• á¹-iyekko koá¹-á¹-hÄ• soti ayaá¹ƒ visabhÄ• gaparicchedo. idaá¹ƒ kesÄ• naá¹ƒ
vavatthÄ• panaá¹ƒ.

idaá¹ƒ pana tesaá¹ƒ vaá¹‡á¹‡Ä• divasena paÃ±cadhÄ• paá¹-ikkÅ«lato vavatthÄ• panaá¹ƒ
vaá¹‡á¹‡atopi paá¹-ikkÅ«lÄ• , saá¹‡á¹-hÄ• natopi gandhatopi Ä• sayatopi okÄ• satopi paá¹-
yÄ• gupatte vÄ• bhattapatte vÄ• kesavaá¹‡á¹‡aá¹ƒ kiÃ±ci disvÄ• `kesamissakamidaá¹ƒ, h
jigucchanti. evaá¹ƒ kesÄ• __vaá¹‡á¹‡ato_ paá¹-ikkÅ«lÄ• . rattiá¹ƒ bhuÃ±jantÄ• pi kesasaá¹
akkavÄ• kaá¹ƒ vÄ• makacivÄ• kaá¹ƒ vÄ• chupitvÄ• pi tatheva jigucchanti. evaá¹ƒ __saá¹‡

telamakkhanapupphadhÅ«mÄ• disaá¹…khÄ• ravirahitÄ• naÃ±ca kesÄ• naá¹ƒ gandho para
jegucchataro aggimhi pakkhittÄ• naá¹ƒ. kesÄ• hi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikkÅ«l
pana paá¹-ikkÅ«lÄ• yeva. yathÄ• hi daharassa kumÄ• rassa vaccaá¹ƒ vaá¹‡á¹‡ato haá¸·idd
saá¹‡á¹-hÄ• natopi haliddipiá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ; saá¹…khÄ• raá¹-á¹-hÄ• ne chaá¸• á
uddhumÄ• takakÄ• á¸·asunakhasarÄ«raá¹ƒ vaá¹‡á¹‡ato tÄ• lapakkavaá¹‡á¹‡aá¹ƒ, saá¹‡á¹-
vissaá¹-á¹-hamudiá¹…gasaá¹‡á¹-hÄ• naá¹ƒ, dÄ• á¹-hÄ• pissa sumanamakuá¸·asadisÄ• ti \B
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato siyÄ• appaá¹-ikkÅ«laá¹ƒ, gandhena pana paá¹-ikkÅ«lameva; ev
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikkÅ«lÄ• , gandhena pana paá¹-ikkÅ«lÄ• evÄ• ti.

yathÄ• pana asuciá¹-á¹-hÄ• ne gÄ• manissandena jÄ• tÄ• ni sÅ«peyyapaá¹‡á¹‡Ä• ni nÄ•
honti aparibhogÄ• ni, evaá¹ƒ kesÄ• pi pubbalohitamuttakarÄ«sapittasemhÄ• dinissandena j
idaá¹ƒ nesaá¹ƒ __ `Ä• sayatoâ€™ _ pÄ• á¹-ikulyaá¹ƒ. ime ca kesÄ• nÄ• ma gÅ«tharÄ• sim
\Be 223/ viya ekattiá¹ƒsakoá¹-á¹-hÄ• sarÄ• simhi jÄ• tÄ• . te susÄ• nasaá¹…kÄ• raá¹-á¹-hÄ
viya, parikhÄ• dÄ«su jÄ• takamalakuvalayÄ• dipupphaá¹ƒ viya ca asuciá¹-á¹-hÄ• ne jÄ• tatt
idaá¹ƒ tesaá¹ƒ __ `okÄ• satoâ€™ _ pÄ• á¹-ikkÅ«lyaá¹ƒ.

yathÄ• ca kesÄ• naá¹ƒ, evaá¹ƒ sabbakoá¹-á¹-hÄ• sÄ• naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagan

paá¹-ikkÅ«latÄ• vavatthapetabbÄ• . vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda vasena
vavatthapetabbÄ• .

tattha \Ne 223/ __lomÄ• _ tÄ• va pakativaá¹‡á¹‡ato na kesÄ• viya asambhinnakÄ• á¸·akÄ
honti; saá¹‡á¹-hÄ• nato onataggatÄ• lamÅ«lasaá¹‡á¹-hÄ• nÄ• ; disato dvÄ«su disÄ• su jÄ•
kesÄ• naá¹ƒ patiá¹-á¹-hitokÄ• saÃ±ca hatthapÄ• datalÄ• ni ca yebhuyyena avasesasarÄ«ra
paricchedato sarÄ«raveá¹-hanacamme likkhÄ• mattaá¹ƒ pavisitvÄ• patiá¹-á¹-hitena heá¹-á¹
upari Ä• kÄ• sena, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• . dve lomÄ• ekato natthi. aya
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva.

__nakhÄ• _ti vÄ«satiyÄ• nakhapaá¹-á¹-Ä• naá¹ƒ nÄ• maá¹ƒ. te sabbepi vaá¹‡á¹‡ato setÄ•
macchasakalikasaá¹‡á¹-hÄ• nÄ• ; disato pÄ• danakhÄ• heá¹-á¹-himadisÄ• ya jÄ• tÄ• , hatt
dvÄ«su disÄ• su jÄ• tÄ• ; okÄ• sato aá¹…gulÄ«naá¹ƒ aggapiá¹-á¹-hesu patiá¹-á¹-hitÄ• ; pari
aá¹…gulikoá¹-imaá¹ƒsehi, anto aá¹…gulipiá¹-á¹-himaá¹ƒsena, bahi ceva agge ca Ä• kÄ• sen
aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• . dve nakhÄ• ekato natthi. ayaá¹ƒ \Ee 234/ nesaá¹ƒ sabh
visabhÄ• gaparicchedo pana kesasadisoyeva.

__dantÄ• _ti paripuá¹‡á¹‡adantassa dvattiá¹ƒsa dantaá¹-á¹-hikÄ• ni. tepi vaá¹‡á¹‡ato setÄ•
anekasaá¹‡á¹-hÄ• nÄ• . tesaÃ±hi heá¹-á¹-himÄ• ya tÄ• va dantapÄ• á¸·iyÄ• majjhe cattÄ• n
paá¹-ipÄ• á¹-iyÄ• á¹-hapitaalÄ• bubÄ«jasaá¹‡á¹-hÄ• nÄ• . tesaá¹ƒ ubhosu passesu ekeko e
mallikamakuá¸·asaá¹‡á¹-hÄ• no. tato ekeko dvimÅ«lako dvikoá¹-iko yÄ• nakaupatthambhan
dve timÅ«lÄ• tikoá¹-ikÄ• . tato dve dve catumÅ«lÄ• catukoá¹-ikÄ• ti. uparimapÄ• á¸·iyÄ• pi
disato uparimadisÄ• ya jÄ• tÄ• . okÄ• sato dvÄ«su hanukaá¹-á¹-hikesu patiá¹-á¹-hitÄ• . pari
hanukaá¹-á¹-hike patiá¹-á¹-hitena attano mÅ«latalena, upari Ä• kÄ• sena, tiriyaá¹ƒ aÃ±Ã±am
dve dantÄ• ekato natthi. ayaá¹ƒ nesaá¹ƒ sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pan

__taco_ti sakalasarÄ«raá¹ƒ veá¹-hetvÄ• á¹-hitacammaá¹ƒ. tassa upari kÄ• á¸·asÄ• mapÄ«
nÄ• ma, yÄ• sakalasarÄ«ratopi saá¹…kaá¸• á¸• hiyamÄ• nÄ• badaraá¹-á¹-himattÄ• hoti. t
setoyeva. so cassa setabhÄ• vo aggijÄ• lÄ• bhighÄ• tapaharaá¹‡apahÄ• rÄ• dÄ«hi viddhaá
hoti. saá¹‡á¹-hÄ• nato sarÄ«rasaá¹‡á¹-hÄ• nova hoti. ayamettha saá¹…khepo.

vitthÄ• rato \Ne 224/ pana pÄ• daá¹…gulittaco kosakÄ• rakakosasaá¹‡á¹-hÄ• no. piá¹-á¹-hi
puá¹-abandhaupÄ• hanasaá¹‡á¹-hÄ• no. jaá¹…ghattaco bhattapuá¹-akatÄ• lapaá¹‡á¹‡asaá
taá¹‡á¸• ulabharitadÄ«ghatthavikasaá¹‡á¹-hÄ• no. Ä• nisadattaco udakapÅ«ritapaá¹-apariss
piá¹-á¹-hittaco phalakonaddhacammasaá¹‡á¹-hÄ• no. kucchittaco vÄ«á¹‡Ä• doá¹‡ikonaddha
urattaco yebhuyyena caturassasaá¹‡á¹-hÄ• no. ubhayabÄ• huttaco tÅ«á¹‡Ä«ronaddhacam
piá¹-á¹-hihatthattaco khurakosakasaá¹‡á¹-hÄ• no, phaá¹‡akatthavikasaá¹‡á¹-hÄ• no vÄ• . h
kuÃ±cikÄ• kosakasaá¹‡á¹-hÄ• no. gÄ«vattaco galakaÃ±cukasaá¹‡á¹-hÄ• no. mukhattaco ch

kÄ«á¹-akulÄ• vakasaá¹‡á¹-hÄ• no. sÄ«sattaco pattatthavikasaá¹‡á¹-hÄ• noti.

tacapariggaá¹‡hakena ca yogÄ• vacarena uttaroá¹-á¹-hato paá¹-á¹-hÄ• ya \Ee 235/ upari m
pesetvÄ• paá¹-hamaá¹ƒ tÄ• va mukhaá¹ƒ pariyonandhitvÄ• á¹-hitacammaá¹ƒ vavatthapeta
nalÄ• á¹-aá¹-á¹-hicammaá¹ƒ. tato thavikÄ• ya pakkhittapattassa ca thavikÄ• ya ca antarena
sÄ«saá¹-á¹-hikassa ca sÄ«sacammassa ca antarena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• aá¹-á¹-hikena
ekÄ• baddhabhÄ• vaá¹ƒ viyojentena sÄ«sacammaá¹ƒ vavatthapetabbaá¹ƒ. tato khandhaca
paá¹-ilomena ca dakkhiá¹‡ahatthacammaá¹ƒ. atha teneva nayena vÄ• mahatthacammaá¹ƒ.
taá¹ƒ taá¹ƒ vavatthapetvÄ• anulomena ca paá¹-ilomena ca dakkhiá¹‡apÄ• dacammaá¹ƒ. at
vÄ• mapÄ• dacammaá¹ƒ. tato anukkameneva vatthiudarahadayagÄ«vacammÄ• ni vavattha
gÄ«vÄ• cammÄ• nantaraá¹ƒ heá¹-á¹-himahanucammaá¹ƒ vavatthapetvÄ• adharoá¹-á¹-hap
niá¹-á¹-hapetabbaá¹ƒ. evaá¹ƒ oá¸·Ä• rikoá¸·Ä• rikaá¹ƒ pariggaá¹‡hantassa sukhumampi pÄ•

disato dvÄ«su disÄ• su jÄ• to. okÄ• sato sakalasarÄ«raá¹ƒ pariyonandhitvÄ• á¹-hito. paric
patiá¹-á¹-hitatalena, upari Ä• kÄ• sena paricchinno. ayamassa sabhÄ• gapariccheda. visabh
kesasadisoyeva.

__maá¹ƒsa_nti nava maá¹ƒsapesisatÄ• ni. taá¹ƒ sabbampi vaá¹‡á¹‡ato rattaá¹ƒ kiá¹ƒsukap
saá¹‡á¹-hÄ• nato jaá¹…ghapiá¹‡á¸• ikamaá¹ƒsaá¹ƒ tÄ• lapaá¹‡á¹‡apuá¹-abhattasaá¹‡á¹-hÄ
nisadapotakasaá¹‡á¹-hÄ• naá¹ƒ, Ä• nisadamaá¹ƒsaá¹ƒ uddhanakoá¹-isaá¹‡á¹-hÄ• naá¹ƒ, p
tÄ• laguá¸·apaá¹-alasaá¹‡á¹-hÄ• naá¹ƒ, phÄ• sukadvayamaá¹ƒsaá¹ƒ potthalikÄ• ya kucchiy
tanumattikÄ• lepanasaá¹‡á¹-hÄ• naá¹ƒ, thanamaá¹ƒsaá¹ƒ vaá¹-á¹-etvÄ• avakkhittamattikÄ•
bÄ• hudvayamaá¹ƒsaá¹ƒ \Ne 225/ diguá¹‡aá¹ƒ katvÄ• á¹-hapitaniccammamahÄ• mÅ«sikas
oá¸·Ä• rikoá¸·Ä• rikaá¹ƒ maá¹ƒsaá¹ƒ pariggaá¹‡hantassa sukhumampi pÄ• kaá¹-aá¹ƒ hoti. c
jÄ• taá¹ƒ. okÄ• sato sÄ• dhikÄ• ni tÄ«á¹‡i aá¹-á¹-hisatÄ• ni anulimpetvÄ• á¹-hitaá¹ƒ. paricc
aá¹-á¹-hisaá¹…ghÄ• te patiá¹-á¹-hitatalena, upari tacena, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena \Ee 2
ayamassa sabhÄ• gapariccheda. visabhÄ• gapariccheda pana kesasadisova.

__ `nhÄ• rÅ«â€™ _ti nava nhÄ• rusatÄ• ni. vaá¹‡á¹‡ato sabbepi nhÄ• rÅ« setÄ• ; saá¹‡á¹-
nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• . etesu hi gÄ«vÄ• ya uparibhÄ• gato paá¹-á¹-hÄ• ya paÃ±ca mah
vinaddhamÄ• nÄ• hadayassa purimapassena otiá¹‡á¹‡Ä• , paÃ±ca pacchimapassena, paÃ
vÄ• mapassena, dakkhiá¹‡ahatthaá¹ƒ vinaddhamÄ• nÄ• pi hatthassa purimapassena paÃ±
tathÄ• vÄ• mahatthaá¹ƒ vinaddhamÄ• nÄ• pi. dakkhiá¹‡apÄ• daá¹ƒ vinaddhamÄ• nÄ• pi p
pacchimapassena paÃ±ca, tathÄ• vÄ• mapÄ• daá¹ƒ vinaddhamÄ• nÄ• pÄ«ti. evaá¹ƒ sarÄ«
mahÄ• nhÄ• rÅ« kÄ• yaá¹ƒ vinaddhamÄ• nÄ• otiá¹‡á¹‡Ä• , ye kaá¹‡á¸• arÄ• tipi vuccanti.
kandalamakuá¸·asaá¹‡á¹-hÄ• nÄ• .

aÃ±Ã±e \Be 226/ pana taá¹ƒ taá¹ƒ padesaá¹ƒ ajjhottharitvÄ• á¹-hitÄ• tato sukhumatarÄ•

suttarajjukasaá¹‡á¹-hÄ• nÄ• . aÃ±Ã±e tato sukhumatarÄ• pÅ«tilatÄ• saá¹‡á¹-hÄ• nÄ• . aÃ±
mahÄ• vÄ«á¹‡Ä• tantisaá¹‡á¹-hÄ• nÄ• . aÃ±Ã±e thÅ«lasuttakasaá¹‡á¹-hÄ• nÄ• . hatthapÄ•
sakuá¹‡apÄ• dasaá¹‡á¹-hÄ• nÄ• . sÄ«sanhÄ• rÅ« dÄ• rakÄ• naá¹ƒ sÄ«sajÄ• lakasaá¹‡á¹-h
pasÄ• ritaallajÄ• lasaá¹‡á¹-hÄ• nÄ• . avasesÄ• taá¹ƒtaá¹ƒaá¹…gapaccaá¹…gÄ• nugatÄ• n
paá¹-imukkajÄ• lakaÃ±cukasaá¹‡á¹-hÄ• nÄ• . disato dvÄ«su disÄ• su jÄ• tÄ• . okÄ• sato sa
Ä• bandhitvÄ• á¹-hitÄ• . paricchedato heá¹-á¹-hÄ• tiá¹‡á¹‡aá¹ƒ aá¹-á¹-hisatÄ• naá¹ƒ upari
upari maá¹ƒsacammÄ• ni Ä• hacca á¹-hitapadesehi, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchin
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva.

__aá¹-á¹-hÄ«_ti á¹-hapetvÄ• dvattiá¹ƒsa dantaá¹-á¹-hÄ«ni avasesÄ• ni catusaá¹-á¹-hi hatth
catusaá¹-á¹-hi pÄ• daá¹-á¹-hÄ«ni, catusaá¹-á¹-hi maá¹ƒsanissitÄ• ni muduaá¹-á¹-hÄ«ni, dve
ekekasmiá¹ƒ pÄ• de dve gopphakaá¹-á¹-hÄ«ni, dve jaá¹…ghaá¹-á¹-hÄ«ni, dve jaá¹‡á¹‡ukaá
Å«ruá¹-á¹-hÄ«ni, dve kaá¹-iá¹-á¹-hÄ«ni, aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni, ca
phÄ• sukaá¹-á¹-hÄ«ni, cuddasa uraá¹-á¹-hÄ«ni, ekaá¹ƒ hadayaá¹-á¹-hi, dve akkhakaá¹-á¹-hÄ
koá¹-á¹-haá¹-á¹-hÄ«ni, dve bÄ• haá¹-á¹-hÄ«ni, dve dve aggabÄ• haá¹-á¹-hÄ«ni, satta gÄ«va
hanukaá¹-á¹-hÄ«ni, ekaá¹ƒ nÄ• sikaá¹-á¹-hi, dve akkhiá¹-á¹-hÄ«ni, dve kaá¹‡á¹‡aá¹-á¹-hÄ«n
nalÄ• á¹-aá¹-á¹-hi, ekaá¹ƒ muddhaá¹-á¹-hi, nava sÄ«sakapÄ• laá¹-á¹-hÄ«nÄ«ti evaá¹ƒ timatt

tÄ• ni sabbÄ• nipi vaá¹‡á¹‡ato setÄ• ni, saá¹‡á¹-hÄ• nato nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• ni. tatth
aggapÄ• daá¹…guliá¹-á¹-hÄ«ni katakabÄ«jasaá¹‡á¹-hÄ• nÄ• ni. tadanantarÄ• ni majjhapabl
panasaá¹-á¹-hisaá¹‡á¹-hÄ• nÄ• ni. mÅ«lapabbaá¹-á¹-hÄ«ni paá¹‡avasaá¹‡á¹-hÄ• nÄ• ni. pia
koá¹-á¹-hitakandalakandarÄ• sisaá¹‡á¹-hÄ• nÄ• ni. paá¹‡hikaá¹-á¹-hi ekaá¹-á¹-hitÄ• laphala
gopphakaá¹-á¹-hÄ«ni bandhakÄ«á¸·Ä• goá¸·akasaá¹‡á¹-hÄ• nÄ• ni. jaá¹…ghaá¹-á¹-hÄ«naá
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ anapanÄ«tatacasindikaá¸·Ä«rasaá¹‡á¹-hÄ• naá¹ƒ. khuddakaja
dhanukadaá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ, mahantaá¹ƒ milÄ• tasappapiá¹-á¹-hisaá¹‡á¹-hÄ• naá
parikkhÄ«á¹‡apheá¹‡akasaá¹‡á¹-hÄ• naá¹ƒ.

tattha jaá¹…ghaá¹-á¹-hikassa patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ atikhiá¹‡aggagosiá¹…gasaá¹‡á¹
Å«ruá¹-á¹-hi duttacchitavÄ• sipharasudaá¹‡á¸• akasaá¹‡á¹-hÄ• naá¹ƒ. tassa kaá¹-iá¹-á¹-him
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ kÄ«á¸·Ä• goá¸·akasaá¹‡á¹-hÄ• naá¹ƒ. tena kaá¹-iá¹-á¹-hino
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ aggacchinnamahÄ• punnÄ• gaphalasaá¹‡á¹-hÄ• naá¹ƒ. kaá¹-i
ekÄ• baddhÄ• ni hutvÄ• kumbhakÄ• rakauddhanasaá¹‡á¹-hÄ• nÄ• ni, pÄ• á¹-iyekkaá¹ƒ
kammÄ• rakÅ«á¹-ayottakasaá¹‡á¹-hÄ• nÄ• ni. koá¹-iyaá¹ƒ á¹-hitaÄ• nisadaá¹-á¹-hi \Be 227/
gahitasappaphaá¹‡asaá¹‡á¹-hÄ• naá¹ƒ sattasu á¹-hÄ• nesu chiddÄ• vachiddaá¹ƒ. piá¹-á¹-hi
238/ abbhantarato uparÅ«pari á¹-hapitasÄ«sakapaá¹-á¹-aveá¹-hakasaá¹‡á¹-hÄ• nÄ• ni, bÄ•
vaá¹-á¹-anÄ• vaá¸·isaá¹‡á¹-hÄ• nÄ• ni. tesaá¹ƒ antarantarÄ• kakacadantasadisÄ• dve tayo
catuvÄ«satiyÄ• phÄ• sukaá¹-á¹-hÄ«su aparipuá¹‡á¹‡Ä• ni aparipuá¹‡á¹‡Ä• sitasaá¹‡á¹-hÄ•
paripuá¹‡á¹‡Ä• sitasaá¹‡á¹-hÄ• nÄ• ni. sabbÄ• nipi odÄ• takukkuá¹-assa pasÄ• ritapakkhas

cuddasa uraá¹-á¹-hÄ«ni jiá¹‡á¹‡asandamÄ• nikapaÃ±jarasaá¹‡á¹-hÄ• nÄ• ni. hadayaá¹-á¹-
dabbiphaá¹‡asaá¹‡á¹-hÄ• naá¹ƒ. akkhakaá¹-á¹-hÄ«ni khuddakalohavÄ• sidaá¹‡á¸• asaá¹‡á
koá¹-á¹-haá¹-á¹-hÄ«ni ekato parikkhÄ«á¹‡asÄ«haá¸·akudÄ• lasaá¹‡á¹-hÄ• nÄ• ni. bÄ• huá¹
Ä• dÄ• sadaá¹‡á¸• akasaá¹‡á¹-hÄ• nÄ• ni. aggabÄ• huá¹-á¹-hÄ«ni yamakatÄ• lakandasaá¹
maá¹‡ibandhaá¹-á¹-hÄ«ni ekato allÄ«yÄ• petvÄ• á¹-hapitasÄ«sakapaá¹-á¹-aveá¹-hakasaá¹
piá¹-á¹-hihatthaá¹-á¹-hÄ«ni koá¹-á¹-itakandalakandarÄ• sisaá¹‡á¹-hÄ• nÄ• ni. hatthaá¹…gul
mÅ«lapabbaá¹-á¹-hÄ«ni paá¹‡avasaá¹‡á¹-hÄ• nÄ• ni; majjhapabbaá¹-á¹-hÄ«ni
aparipuá¹‡á¹‡apanasaá¹-á¹-hisaá¹‡á¹-hÄ• nÄ• ni; aggapabbaá¹-á¹-hÄ«ni katakabÄ«jasaá¹‡
gÄ«vaá¹-á¹-hÄ«ni \Ne 227/ daá¹‡á¸• ena vijjhitvÄ• paá¹-ipÄ• á¹-iyÄ•
á¹-hapitavaá¹ƒsakaá¸·Ä«racakkalikasaá¹‡á¹-hÄ• nÄ• ni. heá¹-á¹-himahanukaá¹-á¹-hi kammÄ
ayokÅ«á¹-ayottakasaá¹‡á¹-hÄ• naá¹ƒ, uparimaá¹ƒ avalekhanasatthakasaá¹‡á¹-hÄ• naá¹ƒ.

akkhikÅ«panÄ• sÄ• kÅ«paá¹-á¹-hÄ«ni apanÄ«tamiÃ±jataruá¹‡atÄ• laá¹-á¹-hisaá¹‡á¹-hÄ• n
adhomukhaá¹-hapitasaá¹…khathÄ• lakakapÄ• lasaá¹‡á¹-hÄ• naá¹ƒ. kaá¹‡á¹‡acÅ«á¸·ikaá¹-
nhÄ• pitakhurakosakasaá¹‡á¹-hÄ• nÄ• ni. nalÄ• á¹-akaá¹‡á¹‡acÅ«á¸·ikÄ• naá¹ƒ upari paá¹-
saá¹…kuá¹-itaghaá¹-apuá¹‡á¹‡apaá¹-alakhaá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ. muddhaá¹-á¹-hi
mukhacchinnavaá¹…kanÄ• á¸·ikerasaá¹‡á¹-hÄ• naá¹ƒ. sÄ«saá¹-á¹-hÄ«ni sibbetvÄ•
á¹-hapitajajjaralÄ• bukaá¹-Ä• hasaá¹‡á¹-hÄ• nÄ• ni.

disato dvÄ«su disÄ• su jÄ• tÄ• ni. okÄ• sato avisesena sakalasarÄ«re \Ee 239/ á¹-hitÄ• ni.
sÄ«saá¹-á¹-hÄ«ni gÄ«vaá¹-á¹-hÄ«su patiá¹-á¹-hitÄ• ni, gÄ«vaá¹-á¹-hÄ«ni piá¹-á¹-hikaá¹‡á¹-a
piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni kaá¹-iá¹-á¹-hÄ«su, kaá¹-iá¹-á¹-hÄ«ni Å«ruá¹-á¹-hÄ«su, Å«ru
jaá¹‡á¹‡ukaá¹-á¹-hÄ«su, jaá¹‡á¹‡ukaá¹-á¹-hÄ«ni jaá¹…ghaá¹-á¹-hÄ«su, jaá¹…ghaá¹-á¹-hÄ«
gopphakaá¹-á¹-hÄ«ni piá¹-á¹-hipÄ• daá¹-á¹-hÄ«su patiá¹-á¹-hitÄ• ni. paricchedato anto aá¹-á
maá¹ƒsena, agge mÅ«le ca aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• ni. ayaá¹ƒ nesaá¹ƒ sabhÄ• g
visabhÄ• gaparicchedo pana kesasadisova.

__aá¹-á¹-himiÃ±ja_nti \Be 228/ tesaá¹ƒ tesaá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantaragataá¹ƒ miÃ±ja
setaá¹ƒ. saá¹‡á¹-hÄ• nato mahantamahantÄ• naá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantaragataá¹ƒ ve
pakkhittaseditamahÄ• vettaggasaá¹‡á¹-hÄ• naá¹ƒ, khuddÄ• nukhuddakÄ• naá¹ƒ abbhantar
veá¸·uyaá¹-á¹-hipabbesu pakkhittaseditatanuvettaggasaá¹‡á¹-hÄ• naá¹ƒ. disato dvÄ«su dis
aá¹-á¹-hÄ«naá¹ƒ abbhantare patiá¹-á¹-hitaá¹ƒ. paricchedato aá¹-á¹-hÄ«naá¹ƒ abbhantaratal
ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__vakka_nti ekabandhanÄ• dve maá¹ƒsapiá¹‡á¸• Ä• . taá¹ƒ vaá¹‡á¹‡ato mandarattaá¹ƒ
pÄ• á¸·ibhaddakaá¹-á¹-hivaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato dÄ• rakÄ• naá¹ƒ yamakakÄ«á¸·Ä•
ekavaá¹‡á¹-apaá¹-ibaddhaambaphaladvayasaá¹‡á¹-hÄ• naá¹ƒ vÄ• . disato uparimÄ• ya dis

galavÄ• á¹-akÄ• nikkhantena ekamÅ«lena thokaá¹ƒ gantvÄ• dvidhÄ• bhinnena thÅ«lanhÄ
hadayamaá¹ƒsaá¹ƒ parikkhipitvÄ• á¹-hitaá¹ƒ. paricchedato vakkaá¹ƒ vakkabhÄ• gena paric
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__hadaya_nti hadayamaá¹ƒsaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato rattaá¹ƒ padumapattapiá¹-á¹-hivaá¹‡á
bÄ• hirapattÄ• ni apanetvÄ• \Ne 228/ adhomukhaá¹-hapitapadumamakuá¸·asaá¹‡á¹-hÄ• na
kosÄ• takÄ«phalassa abbhantarasadisaá¹ƒ. paÃ±Ã±avantÄ• naá¹ƒ thokaá¹ƒ vikasitaá¹ƒ, ma
makuá¸·itameva. anto cassa punnÄ• gaá¹-á¹-hipatiá¹-á¹-hÄ• namatto Ä• vÄ• á¹-ako hoti, yat
aá¸• á¸• hapasatamattaá¹ƒ lohitaá¹ƒ saá¹‡á¹-hÄ• ti; yaá¹ƒ nissÄ• ya manodhÄ• tu manoviÃ±
taá¹ƒ panetaá¹ƒ rÄ• gacaritassa \Ee 240/ rattaá¹ƒ hoti, dosacaritassa kÄ• á¸·akaá¹ƒ, mohac
maá¹ƒsadhovanudakasadisaá¹ƒ, vitakkacaritassa kulatthayÅ«savaá¹‡á¹‡aá¹ƒ, saddhÄ• car
kaá¹‡ikÄ• rapupphavaá¹‡á¹‡aá¹ƒ, paÃ±Ã±Ä• caritassa acchaá¹ƒ vippasannaá¹ƒ anÄ• vilaá
parisuddhaá¹ƒ niddhotajÄ• timaá¹‡i viya jutimantaá¹ƒ khÄ• yati. disato uparimÄ• ya disÄ• ya
sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ majjhe patiá¹-á¹-hitaá¹ƒ. paricchedato hadayaá¹ƒ
paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisov

__yakana_nti yamakamaá¹ƒsapaá¹-alaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato rattapaá¹‡á¸• ukadhÄ• tukaá
pattapiá¹-á¹-hivaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato mÅ«le ekaá¹ƒ, agge yamakaá¹ƒ koviá¸·Ä• ra
229/. taÃ±ca dandhÄ• naá¹ƒ ekameva hoti mahantaá¹ƒ, paÃ±Ã±avantÄ• naá¹ƒ dve vÄ• tÄ«
uparimadisÄ• ya jÄ• taá¹ƒ. okÄ• sato dvinnaá¹ƒ thanÄ• naá¹ƒ abbhantare dakkhiá¹‡apassa
paricchedato yakanaá¹ƒ yakanabhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo
kesasadisova.

__kilomaka_nti paá¹-icchannÄ• paá¹-icchannabhedato duvidhaá¹ƒ pariyonahanamaá¹ƒsaá¹
vaá¹‡á¹‡ato setaá¹ƒ, dukÅ«lapilotikavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato attano okÄ• sasaá¹‡á¹
paá¹-icchannakilomakaá¹ƒ uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. itaraá¹ƒ dvÄ«su disÄ• su jÄ• taá
paá¹-icchannakilomakaá¹ƒ hadayaÃ±ca vakkaÃ±ca paá¹-icchÄ• detvÄ• á¹-hitaá¹ƒ. apaá¹-ic
sakalasarÄ«re cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ pariyonaddhitvÄ• á¹-hitaá¹ƒ. paricched
maá¹ƒsena, upari cammena, tiriyaá¹ƒ kilomakabhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ
visabhÄ• gaparicchedo pana kesasadisova.

__pihaka_nti udarajivhÄ• maá¹ƒsaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato nÄ«laá¹ƒ nigguá¹‡á¸• ikapupphav
saá¹‡á¹-hÄ• nato sattaá¹…gulappamÄ• á¹‡aá¹ƒ abandhanaá¹ƒ kÄ• á¸·avacchakajivhÄ• saá
uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato hadayassa vÄ• mapasse udarapaá¹-alassa matth
á¹-hitaá¹ƒ, yasmiá¹ƒ paharaá¹‡appahÄ• rena bahi nikkhante sattÄ• naá¹ƒ jÄ«vitakkhayo hot
pihakabhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo

__papphÄ• sa_nti \Ne 229/ dvattiá¹ƒsamaá¹ƒsakhaá¹‡á¸• appabhedaá¹ƒ papphÄ• samaá¹

rattaá¹ƒ nÄ• tipakkaudumbaraphalavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato visamacchinnabahalapÅ«vakhaá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ. abbhantare asitapÄ«tÄ• naá¹ƒ a kammajatejusmanÄ• abbhÄ• hatattÄ• saá¹…khÄ• ditapalÄ• lapiá¹‡á¸• amiva nirasaá¹ƒ nir disÄ• ya jÄ• taá¹ƒ. okÄ• sato sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• namantare hadayaÃ±ca y olambantaá¹ƒ á¹-hitaá¹ƒ. paricchedato phapphÄ• sabhÄ• gena paricchinnaá¹ƒ. ayamassa s visabhÄ• gaparicchedo pana kesasadisova.

__anta_nti purisassa dvattiá¹ƒsa hatthÄ• , itthiyÄ• aá¹-á¹-havÄ«satihatthÄ• ekavÄ«satiyÄ• antavaá¹-á¹-i. tadetaá¹ƒ vaá¹‡á¹‡ato setaá¹ƒ sakkharasudhÄ• vaá¹‡á¹‡aá¹ƒ \Be 230/. saá¹‡ lohitadoá¹‡iyaá¹ƒ Ä• bhujitvÄ• á¹-hapitasÄ«sacchinnasappasaá¹‡á¹-hÄ• naá¹ƒ. disato dvÄ« okÄ• sato upari galavÄ• á¹-ake heá¹-á¹-hÄ• ca karÄ«samagge vinibandhattÄ• galavÄ• á¹-a sarÄ«rabbhantare á¹-hitaá¹ƒ. paricchedato antabhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ visabhÄ• gaparicchedo pana kesasadisova.

__antaguá¹‡a_nti antabhogaá¹-á¹-hÄ• nesu bandhanaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato setaá¹ƒ dakasÄ«talikamÅ«lavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato dakasÄ«talikamÅ«lasaá¹‡á¹-hÄ• name jÄ• taá¹ƒ. okÄ• sato kudÄ• á¸·apharasukammÄ• dÄ«ni karontÄ• naá¹ƒ yantÄ• kaá¸• á¸• har yantaphalakÄ• ni antabhoge ekato agaá¸·ante Ä• bandhitvÄ• pÄ• dapuÃ±chanarajjumaá¹‡ sibbetvÄ• á¹-hitarajjukÄ• viya ekavÄ«satiyÄ• á¹-hÄ• nesu antabhogÄ• naá¹ƒ antarÄ• á¹-h antaguá¹‡abhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicch

__udariya_nti udare bhavaá¹ƒ asitapitakhÄ• yitasÄ• yitaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato ajjhohaá¹-Ä• saá¹‡á¹-hÄ• nato parissÄ• vane sithilabandhataá¹‡á¸• ulasaá¹‡á¹-hÄ• naá¹ƒ. disato uparim okÄ• sato udare á¹-hitaá¹ƒ. udaraá¹ƒ nÄ• ma ubhato nippÄ«á¸·iyamÄ• nassa \Ee 242/ allas saÃ±jÄ• taphoá¹-akasadisaá¹ƒ antapaá¹-alaá¹ƒ; bahi maá¹-á¹-haá¹ƒ, anto maá¹ƒsakasambukapaliveá¹-hanakiliá¹-á¹-hapÄ• vÄ• rakapupphakasadisaá¹ƒ, kuthitapanas abbhantarasadisantipi vattuá¹ƒ vaá¹-á¹-ati; yattha takkoá¹-akÄ• , gaá¹‡á¸• uppÄ• dakÄ• , tÄ sÅ«cimukhakÄ• , paá¹-atantasuttakÄ• iccevamÄ• didvattiá¹ƒsakulappabhedÄ• kimayo Ä• saá¹‡á¸• asaá¹‡á¸• acÄ• rino hutvÄ• nivasanti; ye pÄ• nabhojanÄ• dimhi avijjamÄ• ne ullaa hadayamaá¹ƒsaá¹ƒ abhihananti, pÄ• nabhojanÄ• diajjhoharaá¹‡avelÄ• ya ca uddhaá¹ƒmuk dve tayo \Ne 230/ Ä• lope turitaturitÄ• vilumpanti; yaá¹ƒ tesaá¹ƒ kimÄ«naá¹ƒ sÅ«tigharaá¹ƒ gilÄ• nasÄ• lÄ• , susÄ• naÃ±ca hoti.

yattha seyyathÄ• pi nÄ• ma caá¹‡á¸• Ä• lagÄ• madvÄ• re candanikÄ• ya nidÄ• ghasamaye udakena vuyhamÄ• naá¹ƒ muttakarÄ«sacammaaá¹-á¹-hinhÄ• rukhaá¹‡á¸• akheá¸·asiá¹…gh nÄ• nÄ• kuá¹‡apajÄ• taá¹ƒ nipatitvÄ• kaddamodakÄ• luá¸·itaá¹ƒ \Be 231/ dvÄ«hatÄ«hacca sÅ«riyÄ• tapavegasantÄ• pakuthitaá¹ƒ upari pheá¹‡apubbulake muÃ±cantaá¹ƒ abhinÄ«lava paramaduggandhajegucchaá¹ƒ neva upagantuá¹ƒ na daá¹-á¹-huá¹ƒ araharÅ«pataá¹ƒ Ä• pa

ghÄ• yituá¹ƒ vÄ• sÄ• yituá¹ƒ vÄ• ; evameva nÄ• nappakÄ• rapÄ• nabhojanÄ• didantamusa
jivhÄ• hatthaparivattitakheá¸·alÄ• lÄ• palibuddhaá¹ƒ taá¹…khaá¹‡avigatavaá¹‡á¹‡agandhar
tantavÄ• yakhalisuvÄ• navamathusadisaá¹ƒ nipatitvÄ• pittasemhavÄ• tapaliveá¹-hitaá¹ƒ hu
udaraggisantÄ• pavegakuthitaá¹ƒ kimikulÄ• kulaá¹ƒ uparÅ«pari pheá¹‡apubbulakÄ• ni muÃ
paramakasambuduggandhajegucchabhÄ• vaá¹ƒ Ä• pajjitvÄ• tiá¹-á¹-hati; yaá¹ƒ sutvÄ• pi pÄ
amanuÃ±Ã±atÄ• saá¹‡á¹-hÄ• ti, pageva paÃ±Ã±Ä• cakkhunÄ• avaloketvÄ• , yattha ca pat
paÃ±cadhÄ• vibhÄ• gaá¹ƒ gacchati --- ekaá¹ƒ bhÄ• gaá¹ƒ pÄ• á¹‡akÄ• khÄ• danti, ekaá¹ƒ
eko bhÄ• go muttaá¹ƒ hoti, eko karÄ«saá¹ƒ, eko rasabhÄ• vaá¹ƒ Ä• pajjitvÄ• soá¹‡itamaá¹
paricchedato udarapaá¹-alena \Ee 243/ ceva udariyabhÄ• gena ca paricchinnaá¹ƒ. ayamass
visabhÄ• gaparicchedo pana kesasadisova.

__karÄ«sa_nti vaccaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato yebhuyyena ajjhohaá¹-Ä• hÄ• ravaá¹‡á¹‡amev
okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato heá¹-á¹-himÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato pakkÄ• sa
nÄ• ma heá¹-á¹-hÄ• nÄ• bhipiá¹-á¹-hikaá¹‡á¹-akamÅ«lÄ• namantare antÄ• vasÄ• ne ubbed
veá¸·unÄ• á¸·ikasadiso, yattha seyyathÄ• pi nÄ• ma uparÅ«pari bhÅ«mibhÄ• ge patitaá¹ƒ v
heá¹-á¹-hÄ• bhÅ«mibhÄ• gaá¹ƒ pÅ«retvÄ• tiá¹-á¹-hati; evameva yaá¹ƒ kiÃ±ci Ä• mÄ• saye
pÄ• nabhojanÄ• dikaá¹ƒ udaragginÄ• pheá¹‡uddehakaá¹ƒ pakkaá¹ƒ pakkaá¹ƒ nisadÄ• ya
Ä• pajjitvÄ• antabilena ogaá¸·itvÄ• ogaá¸·itvÄ• madditvÄ• veá¸·upabbe pakkhipamÄ• nap
sannicitaá¹ƒ hutvÄ• tiá¹-á¹-hati. paricchedato pakkÄ• sayapaá¹-alena ceva karÄ«sabhÄ• ge
ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__matthaluá¹…ga_nti \Ne 231/ sÄ«sakaá¹-Ä• habbhantare á¹-hitamiÃ±jarÄ• si. taá¹ƒ vaá¹‡
ahicchattakapiá¹‡á¸• ikavaá¹‡á¹‡aá¹ƒ, dadhibhÄ• vaá¹ƒ asampattaduá¹-á¹-hakhÄ«ravaá¹‡á
vaá¹-á¹-ati. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• ta
sÄ«sakaá¹-Ä• habbhantare cattÄ• ro sibbinimagge nissÄ• ya samodhÄ• netvÄ• á¹-hapitÄ•
viya samohitaá¹ƒ tiá¹-á¹-hati. paricchedato sÄ«sakaá¹-Ä• hassa abbhantaratalehi ceva matt
paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisov

__pitta_nti dve pittÄ• ni --- baddhapittaÃ±ca abaddhapittaÃ±ca. tattha baddhapittaá¹ƒ vaá¹‡
bahalamadhukatelavaá¹‡á¹‡aá¹ƒ, abaddhapittaá¹ƒ milÄ• taÄ• kulitapupphavaá¹‡á¹‡aá¹ƒ. ta
ubhayampi okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato baddhapittaá¹ƒ uparimÄ• ya disÄ• ya jÄ• taá¹
jÄ• taá¹ƒ. okÄ• sato abaddhapittaá¹ƒ á¹-hapetvÄ• kesalomadantanakhÄ• naá¹ƒ maá¹ƒsavi
thaddhasukkhacammaÃ±ca udakamiva telabinduá¹ƒ avasesasarÄ«raá¹ƒ byÄ• petvÄ• á¹-hi
pÄ«takÄ• ni honti bhamanti, gattaá¹ƒ kampati kaá¹‡á¸• uyati. baddhapittaá¹ƒ hadayapapphÄ
yakanamaá¹ƒsaá¹ƒ \Ee 244/ nissÄ• ya patiá¹-á¹-hite mahÄ• kosÄ• takÄ«kosakasadise pitta
kupite sattÄ• ummattakÄ• honti, vipallatthacittÄ• hirottappaá¹ƒ chaá¸• á¸• etvÄ• akattabb
abhÄ• sitabbaá¹ƒ bhÄ• santi, acintetabbaá¹ƒ cintenti. paricchedato pittabhÄ• gena paricchi
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__semha_nti sarÄ«rabbhantare ekapattapÅ«rappamÄ• á¹‡aá¹ƒ semhaá¹ƒ. taá¹ƒ vaá¹‡á¹‡a
nÄ• gabalapaá¹‡á¹‡arasavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato
jÄ• taá¹ƒ. okÄ• sato udarapaá¹-ale á¹-hitaá¹ƒ, yaá¹ƒ pÄ• nabhojanÄ• dÄ«ni ajjhoharaá¹‡akÄ
udake sevÄ• lapaá¹‡akaá¹ƒ kaá¹-á¹-he vÄ• kapÄ• le vÄ• patante chijjitvÄ• dvidhÄ• hutvÄ
tiá¹-á¹-hati, evameva pÄ• nabhojanÄ• dimhi nipatante chijjitvÄ• dvidhÄ• hutvÄ• puna ajjho
tiá¹-á¹-hati; yamhi ca mandÄ«bhÅ«te pakkagaá¹‡á¸• o viya pÅ«tikukkuá¹-aá¹‡á¸• amiva ca u
paramajegucchaá¹ƒ kuá¹‡apagandhaá¹ƒ hoti; tato uggatena ca gandhena uddekopi mukhan
pÅ«tikuá¹‡apasadisaá¹ƒ hoti; so ca puriso `apehi, duggandhaá¹ƒ vÄ• yasÄ«â€™ ti vattabba
vaá¸• á¸• hitvÄ• bahalattamÄ• pannaá¹ƒ pidhÄ• naphalakamiva vaccakuá¹-iyÄ• udarapaá¹
kuá¹‡apagandhaá¹ƒ sannirujjhitvÄ• tiá¹-á¹-hati. paricchedato \Ne 232/ semhabhÄ• gena pa
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__pubbo_ti \Be 233/ pÅ«tilohitavasena pavattapubbo. so vaá¹‡á¹‡ato paá¹‡á¸• upalÄ• sava
pana pÅ«tibahalÄ• cÄ• mavaá¹‡á¹‡o hoti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• no. disato
okÄ• sato pana pubbassa okÄ• so nÄ• ma nibaddho natthi yattha so sannicito tiá¹-á¹-heyya
khÄ• á¹‡ukaá¹‡á¹-akappaharaá¹‡aggijÄ• lÄ• dÄ«hi abhihate sarÄ«rappadese lohitaá¹ƒ saá¹
gaá¹‡á¸• apiá¸·akÄ• dayo vÄ• uppajjanti, tatra tatreva tiá¹-á¹-hati. paricchedato pubbabhÄ•
245/. ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__lohita_nti dve lohitÄ• ni --- sannicitalohitaÃ±ca saá¹ƒsaraá¹‡alohitaÃ±ca. tattha sannicital
vaá¹‡á¹‡ato nipakkabahalalÄ• khÄ• rasavaá¹‡á¹‡aá¹ƒ, saá¹ƒsaraá¹‡alohitaá¹ƒ acchalÄ• kh
saá¹‡á¹-hÄ• nato ubhayampi okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato sannicitalohitaá¹ƒ uparimÄ•
itaraá¹ƒ dvÄ«su disÄ• su jÄ• taá¹ƒ. okÄ• sato saá¹ƒsaraá¹‡alohitaá¹ƒ, á¹-hapetvÄ• kesalom
maá¹ƒsavinimmuttaá¹-á¹-hÄ• naÃ±ceva thaddhasukkhacammaÃ±ca, dhamanijÄ• lÄ• nusÄ•
upÄ• dinnakasarÄ«raá¹ƒ pharitvÄ• á¹-hitaá¹ƒ; sannicitalohitaá¹ƒ yakanaá¹-á¹-hÄ• nassa he
pÅ«retvÄ• ekapattapÅ«ramattaá¹ƒ hadayavakkapapphÄ• sÄ• naá¹ƒ upari thokaá¹ƒ thokaá¹
vakkahadayayakanapapphÄ• se temayamÄ• naá¹ƒ á¹-hitaá¹ƒ. tasmiÃ±hi vakkahadayÄ• dÄ
honti. paricchedato lohitabhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo. visab
kesasadisova.

__sedo_ti lomakÅ«pÄ• dÄ«hi paggharaá¹‡akaÄ• podhÄ• tu. so vaá¹‡á¹‡ato vippasannatila
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• no. disato dvÄ«su disÄ• su jÄ• to. okÄ• sato sedasso
yattha so lohitaá¹ƒ viya sadÄ• tiá¹-á¹-heyya; yadÄ• pana aggisantÄ• pasÅ«riyasantÄ• pau
sarÄ«raá¹ƒ santappati tadÄ• udakato abbuá¸·hamattavisamacchinnabhisamÅ«á¸·Ä• lakum
sabbakesalomakÅ«pavivarehi paggharati. tasmÄ• tassa saá¹‡á¹-hÄ• nampi kesalomakÅ«p
veditabbaá¹ƒ. sedapariggaá¹‡hakena ca yoginÄ• kesalomakÅ«pavivare pÅ«retvÄ• á¹-hitav
manasikÄ• tabbo. paricchedato sedabhÄ• gena paricchinno. ayamassa sabhÄ• gapariccheo

kesasadisova.

__medo_ti \Be 234/ \Ne 233/ thinasineho. so vaá¹‡á¹‡ato phÄ• litahaliddivaá¹‡á¹‡o. saá¹‡á
thÅ«lasarÄ«rassa tÄ• va cammamaá¹ƒsantare á¹-hapitahaliddivaá¹‡á¹‡adukÅ«lapilotikasaá
kisasarÄ«rassa jaá¹…ghamaá¹ƒsaá¹ƒ Å«rumaá¹ƒsaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akanissitaá¹ƒ piá¹-
udaravaá¹-á¹-imaá¹ƒsanti etÄ• ni nissÄ• ya diguá¹‡aá¹ƒ tiguá¹‡aá¹ƒ katvÄ•
á¹-hapitahaliddivaá¹‡á¹‡adukÅ«lapilotikasaá¹‡á¹-hÄ• no. disato dvÄ«su \Ee 246/ disÄ• su jÄ
thÅ«lassa sakalasarÄ«raá¹ƒ pharitvÄ• , kisassa jaá¹…ghamaá¹ƒsÄ• dÄ«ni nissÄ• ya á¹-hito
gatampi paramajegucchattÄ• neva muddhani telatthÄ• ya, na nÄ• sÄ• telÄ• dÄ«naá¹ƒ atthÅ
heá¹-á¹-hÄ• maá¹ƒsena, upari cammena, tiriyaá¹ƒ medabhÄ• gena paricchinno. ayamassa
visabhÄ• gapariccheda pana kesasadisova.

__assÅ«_ti akkhÄ«hi pagdharaá¹‡akaÄ• podhÄ• tu. taá¹ƒ vaá¹‡á¹‡ato vippasannatilatelava
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• s
á¹-hitaá¹ƒ. na cetaá¹ƒ pittakosake pittamiva akkhikÅ«pakesu sadÄ• sannicitaá¹ƒ tiá¹-á¹-hati
somanassajÄ• tÄ• mahÄ• hasitaá¹ƒ hasanti, domanassajÄ• tÄ• rodanti paridevanti tathÄ•
Ä• haranti, yadÄ• ca nesaá¹ƒ akkhÄ«ni dhÅ«marajapaá¹ƒsukÄ• dÄ«hi abhihaÃ±Ã±anti, tad
somanassadomanassavisabhÄ• gÄ• hÄ• rautÅ«hi samuá¹-á¹-hahitvÄ• akkhikÅ«pake pÅ«r
vÄ• . assupariggaá¹‡hakena pana yoginÄ• akkhikÅ«pake pÅ«retvÄ• á¹-hitavaseneva parig
paricchedato assubhÄ• gena paricchinnaá¹ƒ. ayamassa sabhÄ• gapariccheda. visabhÄ• ga

__vasÄ• _ti vilÄ«nasneho. sÄ• vaá¹‡á¹‡ato nÄ• á¸·ikeratelavaá¹‡á¹‡Ä• , Ä• cÄ• me Ä• sitt
vattuá¹ƒ vaá¹-á¹-ati. saá¹‡á¹-hÄ• nato nhÄ• nakÄ• le pasannaudakassa upari
paribbhamantasinehabinduvisaá¹-asaá¹‡á¹-hÄ• nÄ• . disato dvÄ«su disÄ• su jÄ• tÄ• . okÄ•
hatthatalahatthapiá¹-á¹-hipÄ• datalapÄ• dapiá¹-á¹-hinÄ• sÄ• puá¹-analÄ• á¹-aaá¹ƒsakÅ«á¹-e
etesu okÄ• sesu sadÄ• vilÄ«nÄ• va hutvÄ• tiá¹-á¹-hati; yadÄ• pana
aggisantÄ• pasÅ«riyasantÄ• pautuvisabhÄ• gadhÄ• tuvisabhÄ• gehi te padesÄ• usmÄ• jÄ
nhÄ• nakÄ• le pasannaudakÅ«pari sinehabinduvisaá¹-o viya ito cito ca saá¹ƒsarati. paricche
paricchinnÄ• \Be 235/. ayamassÄ• sabhÄ• gapariccheda. visabhÄ• gapariccheda pana ke

__kheá¸·o_ti \Ne 234/ antomukhe pheá¹‡amissÄ• Ä• podhÄ• tu. so vaá¹‡á¹‡ato seto pheá
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• no, pheá¹‡asaá¹‡á¹-hÄ• natotipi \Ee 247/ vattuá¹ƒ va
uparimÄ• ya disÄ• ya jÄ• to. okÄ• sato ubhohi kapolapassehi oruyha jivhÄ• ya á¹-hito. na ce
hutvÄ• tiá¹-á¹-hati. yadÄ• pana sattÄ• tathÄ• rÅ«paá¹ƒ Ä• hÄ• raá¹ƒ passanti vÄ• saranti
uá¹‡hatittakaá¹-ukaloá¹‡ambilÄ• naá¹ƒ vÄ• kiÃ±ci mukhe á¹-hapenti, yadÄ• vÄ• nesaá¹ƒ
kismiÃ±cideva vÄ• jigucchÄ• uppajjati, tadÄ• kheá¸·o uppajjitvÄ• ubhohi kapolapassehi o
saá¹‡á¹-hÄ• ti. aggajivhÄ• ya cesa tanuko hoti, mÅ«lajivhÄ• ya bahalo; mukhe pakkhittaÃ±c

taá¹‡á¸• ulaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci khÄ• danÄ«yaá¹ƒ, nadÄ«puá¸·ine khatakÅ«pak
parikkhayaá¹ƒ agacchantova temetuá¹ƒ samattho hoti. paricchedato kheá¸·abhÄ• gena pari
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__siá¹…ghÄ• á¹‡ikÄ• _ti matthaluá¹…gato paggharaá¹‡akaasuci. sÄ• vaá¹‡á¹‡ato
taruá¹‡atÄ• laá¹-á¹-himiÃ±javaá¹‡á¹‡Ä• . saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ• . disato
okÄ• sato nÄ• sÄ• puá¹-e pÅ«retvÄ• á¹-hitÄ• . na cesÄ• ettha sadÄ• sannicitÄ• hutvÄ• t
nÄ• ma puriso paduminÄ«pattena dadhiá¹ƒ bandhitvÄ• heá¹-á¹-hÄ• kaá¹‡á¹-akena vijjhey
dadhimatthu gaá¸·itvÄ• bahi pateyya, evameva yadÄ• sattÄ• rodanti vÄ• visabhÄ• gÄ• h
saÃ±jÄ• tadhÄ• tukkhobhÄ• honti, tadÄ• antosÄ«sato pÅ«tisemhabhÄ• vaá¹ƒ Ä• pannaá¹
tÄ• lumatthakavivarena otaritvÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• tiá¹-á¹-hati vÄ• paggharati vÄ
pariggaá¹‡hakena pana yoginÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• á¹-hitavaseneva pariggaá¹‡hit
siá¹…ghÄ• á¹‡ikÄ• bhÄ• gena paricchinnÄ• . ayamassa sabhÄ• gaparicchedo. visabhÄ• ga

__lasikÄ• _ti sarÄ«rasandhÄ«naá¹ƒ abbhantare picchilakuá¹‡apaá¹ƒ. sÄ• vaá¹‡á¹‡ato
kaá¹‡ikÄ• raniyyÄ• savaá¹‡á¹‡Ä• . saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ• . disato dvÄ«
aá¹-á¹-hisandhÄ«naá¹ƒ abbhaÃ±janakiccaá¹ƒ sÄ• dhayamÄ• nÄ• asÄ«tisatasandhÄ«naá¹
cesÄ• mandÄ• hoti, tassa uá¹-á¹-hahantassa \Be 236/ nisÄ«dantassa abhikkamantassa pa
sammiÃ±jantassa pasÄ• rentassa aá¹-á¹-hikÄ• ni kaá¹-akaá¹-Ä• yanti, accharÄ• saddaá¹ƒ k
ekayojanadviyojanamattampi addhÄ• naá¹ƒ gatassa \Ee 248/ vÄ• yodhÄ• tu kuppati, gattÄ•
bahukÄ• hoti tassa uá¹-á¹-hÄ• nanisajjÄ• dÄ«su na aá¹-á¹-hÄ«ni kaá¹-akaá¹-Ä• yanti, dÄ«g
\Ne 235/ na vÄ• yodhÄ• tu kuppati, na gattÄ• ni dukkhanti. paricchedato lasikÄ• bhÄ• gena
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

__mutta_nti vaá¹‡á¹‡ato mÄ• sakhÄ• rodakavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato
adhomukhaá¹-hapitaudakakumbhantaragataudakasaá¹‡á¹-hÄ• naá¹ƒ. disato heá¹-á¹-himÄ•
vatthissa abbhantare á¹-hitaá¹ƒ. vatthi nÄ• ma vatthipuá¹-o vuccati, yattha seyyathÄ• pi nÄ•
pakkhitte amukhe ravaá¹‡aghaá¹-e candanikaraso pavisati, na cassa pavisanamaggo paÃ±
sarÄ«rato muttaá¹ƒ pavisati, na cassa pavisanamaggo paÃ±Ã±Ä• yati, nikkhamanamaggo p
ca muttassa bharite `passÄ• vaá¹ƒ karomÄ• â€™ ti sattÄ• naá¹ƒ Ä• yÅ«hanaá¹ƒ hoti. paric
ceva muttabhÄ• gena ca paricchinnaá¹ƒ. ayamassa sabhÄ• gaparicchedo. visabhÄ• gapari

evaÃ±hi kesÄ• dike koá¹-á¹-hÄ• se vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• saparicchedavasena
nÄ• tisÄ«ghato nÄ• tisaá¹‡ikatotiÄ• dinÄ• nayena vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayok
`paá¹-ikkÅ«lÄ• paá¹-ikkÅ«lÄ• â€™ ti manasikaroto paá¹‡á¹‡attisamatikkamavasena, seyya
purisassa dvattiá¹ƒsavaá¹‡á¹‡Ä• naá¹ƒ kusumÄ• naá¹ƒ ekasuttagaá¹‡á¹-hitaá¹ƒ mÄ• laá¹ƒ
apubbÄ• pariyamiva pÄ• kaá¹-Ä• ni honti, evameva ``atthi imasmiá¹ƒ kÄ• ye kesÄ• â€™â€™
olokentassa sabbe te dhammÄ• apubbÄ• pariyamiva pÄ• kaá¹-Ä• honti. tena vuttaá¹ƒ mar

``Ä• dikammikassa hi `kesÄ• â€™ ti manasikaroto manasikÄ• ro gantvÄ• `muttaâ€™ nti im
pariyosÄ• nakoá¹-á¹-hÄ• sameva Ä• hacca tiá¹-á¹-hatÄ«â€™â€™ ti.

sace pana bahiddhÄ• pi manasikÄ• raá¹ƒ upasaá¹ƒharati, athassa evaá¹ƒ sabbakoá¹-á¹-hÄ
Ä• hiá¹‡á¸• antÄ• manussatiracchÄ• nÄ• dayo sattÄ• kÄ• raá¹ƒ vijahitvÄ• koá¹-á¹-hÄ• sar
tehi ca ajjhohariyamÄ• naá¹ƒ pÄ• nabhojanÄ• di koá¹-á¹-hÄ• sarÄ• simhi pakkhipiyamÄ• na
anupubbamuÃ±canÄ• divasena \Ee 249/ \Be 237/ `paá¹-ikÅ«lÄ• paá¹-ikÅ«lÄ• â€™ ti punap
anukkamena appanÄ• uppajjati.

tattha kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• saparicchedavasena upaá¹-á¹-hÄ
sabbÄ• kÄ• rato paá¹-ikÅ«lavasena upaá¹-á¹-hÄ• naá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ. taá¹ƒ puna
manasikarontassa \Ne 236/ takkÄ• hataá¹ƒ vitakkÄ• hataá¹ƒ karontassa cattÄ• ro khandhÄ•
honti, paá¹-hamajjhÄ• navasena appanÄ• pavattati. pubbabhÄ• ge parikammaupacÄ• racit
sappÄ«tikÄ• ni somanassasahagatÄ• ni paá¹-ikÅ«lanimittÄ• rammaá¹‡Ä• ni; appanÄ• pi sa
somanassasahagatÄ• va. bhÅ«mantarena pana mahaggatÄ• rÅ«pÄ• vacarÄ• honti. paá¹-
Ä• rammaá¹‡e Ä• nisaá¹ƒsadassÄ• vitÄ• ya somanassaá¹ƒ uppajjati, ekattÄ• rammaá¹‡aba
dutiyajjhÄ• nÄ• dÄ«ni panettha na nibbattanti. kasmÄ• ? oá¸·Ä• rikattÄ• . idaÃ±hi Ä• ramma
vitakkabalenevettha cittekaggatÄ• jÄ• yati, na vitakkasamatikkamenÄ• ti. ayaá¹ƒ tÄ• va sar
kammaá¹-á¹-hÄ• nakathÄ• .

avisesato pana sÄ• dhÄ• raá¹‡avasena evaá¹ƒ veditabbaá¹ƒ --- idaÃ±hi kammaá¹-á¹-hÄ• na
kammaá¹-á¹-hÄ• naá¹ƒ uggahetvÄ• sajjhÄ• yakÄ• le eva kesÄ• dÄ«naá¹ƒ
vaá¹‡á¹‡animittasaá¹‡á¹-hÄ• nanimittadisÄ• nimittaokÄ• sanimittaparicchedanimittÄ• ni vÄ•
ekekakoá¹-á¹-hÄ• se `ayaá¹ƒ etaá¹ƒsarikkhakoâ€™ ti tividhena sajjhÄ• yo kÄ• tabbo. katha
heá¹-á¹-hÄ• vuttanayeneva anulomato paÃ±cÄ• haá¹ƒ, paá¹-ilomato paÃ±cÄ• haá¹ƒ, anulo
addhamÄ• saá¹ƒ sajjhÄ• yo kÄ• tabbo. tato Ä• cariyassa santikaá¹ƒ gantvÄ• vakkapaÃ±ca
addhamÄ• saá¹ƒ sajjhÄ• yo kÄ• tabbo. tato te dasapi koá¹-á¹-hÄ• se ekato katvÄ• addham
papphÄ• sapaÃ±cakÄ• dÄ«supi ekekaá¹ƒ uggaá¹‡hitvÄ• addhamÄ• saá¹ƒ. tato te paÃ±cac
addhamÄ• saá¹ƒ. matthaluá¹…gapaÃ±cakaá¹ƒ addhamÄ• saá¹ƒ. tato tevÄ«sati koá¹-á¹-hÄ•
medachakkaá¹ƒ addhamÄ• saá¹ƒ. tato te chabbÄ«satipi koá¹-á¹-hÄ• se ekato katvÄ• addha
addhamÄ• saá¹ƒ. tato sabbepi \Ee 250/ dvattiá¹ƒsa koá¹-á¹-hÄ• se ekato katvÄ• addhamÄ•
sajjhÄ• yo kÄ• tabbo.

tattha --- upanissayasampannassa sappaÃ±Ã±assa bhikkhuno kammaá¹-á¹-hÄ• naá¹ƒ ugg
upaá¹-á¹-hahanti, ekaccassa na upaá¹-á¹-hahanti. tena `na upaá¹-á¹-hahantÄ«â€™ ti vÄ«riy
vissajjetabbaá¹ƒ. yattakÄ• koá¹-á¹-hÄ• sÄ• upaá¹-á¹-hahanti tattake gahetvÄ• sajjhÄ• yo k
kammaá¹-á¹-hÄ• naá¹ƒ kathentena pana neva paÃ±Ã±avato na mandapaÃ±Ã±assa vasena
majjhimapaÃ±Ã±assa vasena kathetabbaá¹ƒ. majjhimapaÃ±Ã±assa hi vasena Ä• cariyÄ• c

tantiá¹ƒ á¹-hapayiá¹ƒsu. yassa pana ettÄ• vatÄ• pi koá¹-á¹-hÄ• sÄ• pÄ• kaá¹-Ä• na honti, t
sajjhÄ• yo kÄ• tabbo eva; no ca kho aparicchinditvÄ• , cha cha mÄ• se paricchinditvÄ• va k

sajjhÄ• yaá¹ƒ \Ne 237/ karontena vaá¹‡á¹‡o na paccavekkhitabbo, na lakkhaá¹‡aá¹ƒ mana
koá¹-á¹-hÄ• savaseneva sajjhÄ• yo kÄ• tabbo. Ä• cariyenÄ• pi `vaá¹‡á¹‡avasena sajjhÄ• ya
na kathetabbaá¹ƒ. niyametvÄ• kathite ko dosoti? sampattiyampi vipattisaÃ±Ã±Ä• Ä• pajjana
`vaá¹‡á¹‡avasena sajjhÄ• yaá¹ƒ karohÄ«â€™ ti vutte imassa bhikkhuno tathÄ• karontassa
vaá¹‡á¹‡ato na upaá¹-á¹-hÄ• ti, paá¹-ikÅ«lavasena vÄ• dhÄ• tuvasena vÄ• upaá¹-á¹-hÄ• ti
kammaá¹-á¹-hÄ• naá¹ƒ vilakkhaá¹‡aâ€™ nti saÃ±Ã±Ä« hoti, Ä• cariyena kathitameva kappe
`paá¹-ikÅ«lavasena sajjhÄ• yaá¹ƒ karohÄ«â€™ ti vuttepi sace tassa tathÄ• karontassa paá
upaá¹-á¹-hÄ• ti, vaá¹‡á¹‡avasena vÄ• dhÄ• tuvasena vÄ• upaá¹-á¹-hÄ• ti, athesa `nayidaá
vilakkhaá¹‡aâ€™ nti saÃ±Ã±Ä« hoti, Ä• cariyena kathitameva kappetvÄ• gaá¹‡hÄ• ti. `dhÄ
sajjhÄ• yaá¹ƒ karohÄ«â€™ ti vuttepi sace tassa tathÄ• karontassa dhÄ• tuto na upaá¹-á¹-h
vÄ• paá¹-ikÅ«lavasena vÄ• upaá¹-á¹-hÄ• ti, athesa `nayidaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ vila
hoti, Ä• cariyena kathitameva kappetvÄ• gaá¹‡hÄ• ti. ayaá¹ƒ Ä• cariyena niyametvÄ• kath

kinti pana vattabbo hotÄ«ti? `koá¹-á¹-hÄ• savasena sajjhÄ• yaá¹ƒ karohÄ«â€™ ti vattabbo.
`kesakoá¹-á¹-hÄ• so lomakoá¹-á¹-hÄ• soti sajjhÄ• yaá¹ƒ karohÄ«â€™ ti vattabbo. sace pana
koá¹-á¹-hÄ• savasena sajjhÄ• yaá¹ƒ karontassa vaá¹‡á¹‡ato \Ee 251/ upaá¹-á¹-hÄ• ti, athÄ•
Ä• cikkhitabbaá¹ƒ --- `ahaá¹ƒ dvattiá¹ƒsÄ• kÄ• raá¹ƒ koá¹-á¹-hÄ• savasena sajjhÄ• yaá¹ƒ ka
vaá¹‡á¹‡ato upaá¹-á¹-hÄ• tÄ«â€™ ti. Ä• cariyena `kammaá¹-á¹-hÄ• naá¹ƒ viya akammaá¹-á
etaâ€™ nti na visaá¹ƒvÄ• detabbaá¹ƒ. `sÄ• dhu, sappurisa, pubbe tayÄ• vaá¹‡á¹‡akasiá¹‡
katapubbaá¹ƒ bhavissati. etadeva kammaá¹-á¹-hÄ• naá¹ƒ tuyhaá¹ƒ sappÄ• yaá¹ƒ. vaá¹‡á¹‡
sajjhÄ• yaá¹ƒ karohÄ«â€™ ti vattabbo. tenapi vaá¹‡á¹‡avaseneva sajjhÄ• yo kÄ• tabbo.

so evaá¹ƒ karonto ajjhattaá¹ƒ nÄ«lakaá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ• takanti cattÄ• ri vaá
labhati. kathaá¹ƒ? tassa hi kesalomapittesu ceva akkhÄ«naÃ±ca kÄ• á¸·akaá¹-á¹-hÄ• ne va
nÄ«laâ€™ nti manasikarontassa catukkapaÃ±cakajjhÄ• nÄ• ni uppajjanti; jhÄ• naá¹ƒ pÄ• da
paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. medasmiá¹ƒ pana akkhÄ«naÃ±ca pÄ«takaá¹
`pÄ«takaá¹ƒ pÄ«takaâ€™ nti manasikarontassa catukkapaÃ±cakajjhÄ• nÄ• ni uppajjanti; jh
vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. maá¹ƒsalohitesu pana akkhÄ«n
vaá¹‡á¹‡aá¹ƒ `lohitakaá¹ƒ lohitakaâ€™ nti manasikarontassa catukkapaÃ±cakajjhÄ• nÄ• ni
pÄ• dakaá¹ƒ katvÄ• \Ne 238/ vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• ti. n
pana akkhÄ«naÃ±ca paá¹‡á¸• araá¹-á¹-hÄ• ne vaá¹‡á¹‡aá¹ƒ `odÄ• taá¹ƒ odÄ• taâ€™ nti m
catukkapaÃ±cakajjhÄ• nÄ• ni uppajjanti, jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá
pÄ• puá¹‡Ä• ti. idaá¹ƒ vaá¹‡á¹‡avasena abhiniviá¹-á¹-hassa bhikkhuno yÄ• va arahattÄ• ni

aparassa koá¹-á¹-hÄ• savasena sajjhÄ• yaá¹ƒ karontassa paá¹-ikÅ«lato upaá¹-á¹-hÄ• ti. ath

Ä• cikkhitabbaá¹ƒ. Ä• cariyena `kammaá¹-á¹-hÄ• naá¹ƒ viya akammaá¹-á¹-hÄ• naá¹ƒ, vilakk
visaá¹ƒvÄ• detabbaá¹ƒ. `sÄ• dhu, sappurisa, pubbe tayÄ• paá¹-ikÅ«lamanasikÄ• re yogo k
kammaá¹-á¹-hÄ• naá¹ƒ tuyhaá¹ƒ sappÄ• yaá¹ƒ. paá¹-ikÅ«lavaseneva sajjhÄ• yaá¹ƒ karohÄ
paá¹-ikÅ«lavasena sajjhÄ• yo kÄ• tabbo. tassa kesÄ• nÄ• ma `ajaÃ±Ã±Ä• duggandhÄ• je
evaá¹ƒ paá¹-ikÅ«lavasena sajjhÄ• yaá¹ƒ karontassa paá¹-ikÅ«lÄ• rammaá¹‡e paá¹-hamajjh
jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä• t
paá¹-ikÅ«lavasena abhiniviá¹-á¹-hassa bhikkhuno yÄ• va arahattÄ• nigamanaá¹ƒ.

aparassa koá¹-á¹-hÄ• savasena sajjhÄ• yaá¹ƒ karontassa dhÄ• tuto upaá¹-á¹-hÄ• ti. dhÄ• t
kÄ«disaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• tÄ«ti? kesÄ• tÄ• va vammikamatthake jÄ• takunthatiá¹‡a
upaá¹-á¹-hahanti. lomÄ• purÄ• á¹‡agÄ• maá¹-á¹-hÄ• ne jÄ• tadabbatiá¹‡akÄ• ni viya. nakh
á¹-hapitamadhukaphalaá¹-á¹-hikosakÄ• viya. dantÄ• mattikÄ• piá¹‡á¸• e pavesetvÄ• á¹-ha
taco vÄ«á¹‡Ä• pabbake pariyonaddhaallagocammaá¹ƒ viya, maá¹ƒsaá¹ƒ bhittiyaá¹ƒ anulitta
nhÄ• ru dabbasambhÄ• rabaddhavallÄ« viya. aá¹-á¹-hi ussÄ• petvÄ• á¹-hapitabhittidabbasa
aá¹-á¹-himiÃ±jaá¹ƒ mahÄ• veá¸·umhi pakkhittaseditavettaggaá¹ƒ viya. vakkaá¹ƒ, hadayaá¹ƒ
kilomakaá¹ƒ, pihakaá¹ƒ, papphÄ• santi ime cha koá¹-á¹-hÄ• sÄ• sÅ«nakÄ• ragharaá¹ƒ viya
dvattiá¹ƒsahatthaá¹ƒ antaá¹ƒ lohitadoá¹‡iyaá¹ƒ saá¹ƒvellitvÄ• á¹-hapitagharasappo viya. an
pÄ• dapuÃ±chanake sibbitarajjukÄ• viya. udariyaá¹ƒ parissÄ• vane sithilabandhataá¹‡á¸• u
veá¹‡upabbe pakkhittapaá¹‡á¸• umattikÄ• viya. matthaluá¹…gaá¹ƒ omadditvÄ• á¹-hapitÄ•
taá¹‡á¸• ulapiá¹-á¹-hapiá¹‡á¸• Ä• viya. dvÄ• dasavidhÄ• Ä• podhÄ• tu paá¹-ipÄ• á¹-iyÄ• á
udakasarÄ• vakesu pÅ«ritaudakaá¹ƒ viya hutvÄ• upaá¹-á¹-hÄ• ti.

athÄ• nena ovÄ• dÄ• cariyassa Ä• cikkhitabbaá¹ƒ. Ä• cariyena `kammaá¹-á¹-hÄ• naá¹ƒ viy
vilakkhaá¹‡aá¹ƒ \Ne 239/ etaâ€™ nti na visaá¹ƒvÄ• detabbaá¹ƒ. `sÄ• dhu, sappurisa, pubbe
yogo kato bhavissati. etadeva kammaá¹-á¹-hÄ• naá¹ƒ tuyhaá¹ƒ sappÄ• yaá¹ƒ. dhÄ• tuvasen
ti vattabbo. tenapi dhÄ• tuvasena sajjhÄ• yo kÄ• tabbo.

tatridaá¹ƒ manasikÄ• ramukheneva sajjhÄ• yavidhÄ• naá¹ƒ --- idha bhikkhu `kesÄ• sÄ«saa
á¹-hitacamme jÄ• tÄ• . te na jÄ• nanti `mayaá¹ƒ sÄ«saá¹ƒ pariyonaddhitvÄ• á¹-hitacamme
pariyonaddhitvÄ• á¹-hitacammampi na jÄ• nÄ• ti `kesÄ• mayi jÄ• tÄ• â€™ ti; acetanÄ• ete
thaddhÄ• patthinnÄ• pathavÄ«dhÄ• tu esÄ• â€™ ti manasikaroti. `lomÄ• sarÄ«raá¹ƒ pariy
jÄ• nanti `mayaá¹ƒ sarÄ«raá¹ƒ pariyonahanacamme \Ee 253/ jÄ• tÄ• â€™ ti. sarÄ«raá¹ƒ pa
jÄ• nÄ• ti `lomÄ• mayi jÄ• tÄ• â€™ ti etepi acetanÄ• . nakhÄ• aá¹…gulÄ«naá¹ƒ aggesu jÄ
aá¹…gulÄ«naá¹ƒ aggesu jÄ• tÄ• â€™ ti. aá¹…gulÄ«naá¹ƒ aggÄ• nipi na jÄ• nanti `nakhÄ•
acetanÄ• . dantÄ• hanukaá¹-á¹-hike jÄ• tÄ• . te na jÄ• nanti `mayaá¹ƒ hanukaá¹-á¹-hike jÄ•
hanukaá¹-á¹-hikampi na jÄ• nÄ• ti `dantÄ• mayi jÄ• tÄ• â€™ ti. etepi acetanÄ• . taco na jÄ•
pariyonaddhaâ€™ nti. sarÄ«rampi na jÄ• nÄ• ti `ahaá¹ƒ tacena pariyonaddhaâ€™ nti. ayam
jÄ• nÄ• ti `mayÄ• sarÄ«raá¹ƒ anulittaâ€™ nti. sarÄ«rampi na jÄ• nÄ• ti `ahaá¹ƒ maá¹ƒsena

acetanaá¹ƒ. nhÄ• ru na jÄ• nÄ• ti `ahaá¹ƒ \Be 241/ aá¹-á¹-hipuÃ±jaá¹ƒ Ä• bandhitvÄ• á¹-hit
aá¹-á¹-hipuÃ±jopi na jÄ• nÄ• ti `nhÄ• rujÄ• lenÄ• haá¹ƒ Ä• baddhoâ€™ ti. idampi acetanaá¹

sÄ«saá¹-á¹-hi na jÄ• nÄ• ti `ahaá¹ƒ gÄ«vaá¹-á¹-hike patiá¹-á¹-hitaâ€™ nti. gÄ«vaá¹-á¹-hikar
sÄ«saá¹-á¹-hikaá¹ƒ patiá¹-á¹-hitaâ€™ nti. gÄ«vaá¹-á¹-hi na jÄ• nÄ• ti `ahaá¹ƒ piá¹-á¹-hikaá¹‡
nti. piá¹-á¹-hikaá¹‡á¹-aá¹-á¹-hikopi kaá¹-iá¹-á¹-hikaá¹ƒ Å«ruá¹-á¹-hikaá¹ƒ jaá¹…ghaá¹-á¹-hika
gopphakaá¹-á¹-hikaá¹ƒ na jÄ• nÄ• ti `ahaá¹ƒ paá¹‡hikaá¹-á¹-hike patiá¹-á¹-hitaâ€™ nti. paá¹
jÄ• nÄ• ti `ahaá¹ƒ gopphakaá¹-á¹-hikaá¹ƒ ukkhipitvÄ• á¹-hitanti ... pe ... gÄ«vaá¹-á¹-hikaá¹ƒ
`ahaá¹ƒ sÄ«saá¹-á¹-hikaá¹ƒ ukkhipitvÄ• á¹-hitaâ€™ nti.

paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hÄ«ni á¹-hitÄ• ni koá¹-iyÄ• ,

anekasandhiyamito na kehici.

baddho \Ne 240/ nahÄ• rÅ«hi jarÄ• ya codito,

acetano kaá¹-á¹-hakaliá¹…garÅ«pamo ||

`idampi acetanaá¹ƒ. aá¹-á¹-himiÃ±jaá¹ƒ; vakkaá¹ƒ ... pe ... matthaluá¹…gaá¹ƒ acetanaá¹ƒ a
suÃ±Ã±aá¹ƒ thaddhaá¹ƒ patthinnaá¹ƒ pathavÄ«dhÄ• tÅ«â€™ ti manasikaroti. `pittaá¹ƒ sem
acetanaá¹ƒ abyÄ• kataá¹ƒ suÃ±Ã±aá¹ƒ yÅ«sagataá¹ƒ Ä• podhÄ• tÅ«â€™ ti manasikaroti.

ime dve mahÄ• bhÅ«te pariggaá¹‡hantassa udare ussadÄ• tejodhÄ• tu pÄ• kaá¹-Ä• hoti,
pÄ• kaá¹-Ä• hoti. ime cattÄ• ro mahÄ• bhÅ«te pariggaá¹‡hantassa upÄ• dÄ• rÅ«paá¹ƒ pÄ•
nÄ• ma upÄ• dÄ• rÅ«pena paricchinnaá¹ƒ, upÄ• dÄ• rÅ«paá¹ƒ mahÄ• bhÅ«tena. yathÄ• Ä
chÄ• yÄ• Ä• tapena; evameva mahÄ• bhÅ«taá¹ƒ upÄ• dÄ• rÅ«pena paricchinnaá¹ƒ \Ee 25
mahÄ• bhÅ«tena. athassa evaá¹ƒ ``cattÄ• ri mahÄ• bhÅ«tÄ• ni tevÄ«sati upÄ• dÄ• rÅ«pÄ•
rÅ«pakkhandhaá¹ƒ pariggaá¹‡hantassa Ä• yatanadvÄ• ravasena arÅ«pino khandhÄ• pÄ• l
rÅ«pÄ• rÅ«papariggaho paÃ±cakkhandhÄ• honti, paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ•
aá¹-á¹-hÄ• rasa dhÄ• tuyo hontÄ«ti khandhÄ• yatanadhÄ• tuvasena yamakatÄ• lakandhaá¹
koá¹-á¹-hÄ• se katvÄ• nÄ• marÅ«paá¹ƒ vavatthapeti.

so ``idaá¹ƒ nÄ• marÅ«paá¹ƒ na ahetu na appaccayÄ• nibbattaá¹ƒ, sahetu sappaccayÄ• n
hetu? ko pana paccayoâ€™â€™ ti upaparikkhanto ``avijjÄ• paccayÄ• \Be 242/ taá¹‡hÄ• pa
Ä• hÄ• rapaccayÄ• cÄ• â€™â€™ ti tassa paccayaá¹ƒ vavatthapetvÄ• ``atÄ«tepi paccayÄ•
ca anÄ• gatepi etarahipi paccayÄ• ceva paccayasamuppannadhammÄ• ca, tato uddhaá¹ƒ
suddhasaá¹…khÄ• rapuÃ±jo evÄ• â€™â€™ ti --- evaá¹ƒ tÄ«su addhÄ• su kaá¹…khaá¹ƒ vit
vipassanÄ• saá¹…khÄ• rasallakkhaá¹‡Ä• __Ã±Ä• tapariÃ±Ã±Ä• _ nÄ• ma.

evaá¹ƒ saá¹…khÄ• re sallakkhetvÄ• á¹-hitassa pana bhikkhussa dasabalassa sÄ• sane m
hoti, patiá¹-á¹-hÄ• laddhÄ• nÄ• ma, cÅ«á¸·asotÄ• panno nÄ• ma hoti niyatagatiko. tathÄ• n
utusappÄ• yaá¹ƒ, puggalasappÄ• yaá¹ƒ, bhojanasappÄ• yaá¹ƒ, dhammasavaá¹‡asappÄ• y
ekapallaá¹…kavaragato \Ne 241/ tÄ«á¹‡i lakkhaá¹‡Ä• ni Ä• ropetvÄ• vipassanÄ• paá¹-ipÄ•
sammasanto arahattaá¹ƒ gaá¹‡hÄ• tÄ«ti idaá¹ƒ dhÄ• tuvasena abhiniviá¹-á¹-hassa bhikkhu
nigamanaá¹ƒ.

yassa pana neva vaá¹‡á¹‡ato upaá¹-á¹-hÄ• ti na paá¹-ikÅ«lato na suÃ±Ã±ato tena `na me u
kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• nisÄ«ditabbaá¹ƒ, koá¹-á¹-hÄ• samanasikÄ• reyeva pa
porÄ• á¹‡akattherÄ• kira `koá¹-á¹-hÄ• samanasikÄ• rova pamÄ• á¹‡aâ€™ nti Ä• haá¹ƒsu. i
koá¹-á¹-hÄ• savasena sajjhÄ• yaá¹ƒ karontassa koá¹-á¹-hÄ• sÄ• paguá¹‡Ä• honti. kadÄ•
hontÄ«ti? yadÄ• `kesÄ• â€™ ti Ä• vajjitamatte manasikÄ• ro gantvÄ• `matthaluá¹…gaâ€™
patiá¹-á¹-hÄ• ti, `matthaluá¹…gaâ€™ nti Ä• vajjitamatte manasikÄ• ro Ä• gantvÄ• `kesÄ• â
patiá¹-á¹-hÄ• ti.

athassa yathÄ• nÄ• ma cakkhumato purisassa dvattiá¹ƒsavaá¹‡á¹‡Ä• naá¹ƒ \Ee 255/ pupp
ekasuttaganthitaá¹ƒ mÄ• laá¹ƒ olokentassa paá¹-ipÄ• á¹-iyÄ• vÄ• pana nikhÄ• te dvattiá¹ƒ
paá¹-ikkamitvÄ• olokentassa paá¹-ipÄ• á¹-iyÄ• va dvattiá¹ƒsavaá¹‡á¹‡Ä• ni pupphÄ• ni vati
honti, evameva dvattiá¹ƒsa koá¹-á¹-hÄ• sÄ• upaá¹-á¹-hahanti, vicarantÄ• tiracchÄ• nagatÄ
na upaá¹-á¹-hahanti, koá¹-á¹-hÄ• sÄ• ti upaá¹-á¹-hahanti, khÄ• danÄ«yabhojanÄ«yaá¹ƒ koá
pakkhippamÄ• naá¹ƒ viya hoti.

koá¹-á¹-hÄ• sÄ• naá¹ƒ paguá¹‡akÄ• lato paá¹-á¹-hÄ• ya tÄ«su mukhesu ekena mukhena vi
kammaá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡ato vÄ• paá¹-ikÅ«lato vÄ• suÃ±Ã±ato vÄ• upaá¹-á¹-hÄ• t
pÅ«ve pacitukÄ• mÄ• itthÄ« madditvÄ• á¹-hapitapiá¹-á¹-hato yaá¹ƒ yaá¹ƒ icchati taá¹ƒ taá
pana same bhÅ«mippadese á¹-hapitaá¹ƒ udakapÅ«raá¹ƒ kumbhaá¹ƒ yato yato Ä• vijjhanti t
nikkhamati; evameva koá¹-á¹-hÄ• sÄ• naá¹ƒ paguá¹‡akÄ• lato paá¹-á¹-hÄ• ya tÄ«su mukhe
vimuccissati. Ä• kaá¹…khamÄ• nassa vaá¹‡á¹‡ato, Ä• kaá¹…khamÄ• nassa paá¹-ikÅ«lato,
kammaá¹-á¹-hÄ• naá¹ƒ upaá¹-á¹-hahissatiyeva. ayaá¹ƒ ettako uggahasandhi nÄ• ma. imasm
á¹-hatvÄ• arahattaá¹ƒ pattÄ• bhikkhu gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• .

yassa pana uggahasandhismiá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ na upaá¹-á¹-hÄ• ti, tena kammaá
sace yattha Ä• cariyo vasati, so Ä• vÄ• so sappÄ• yo hoti, iccetaá¹ƒ kusalaá¹ƒ; no ce, sapp
vasitabbaá¹ƒ. vasantena aá¹-á¹-hÄ• rasa vihÄ• radose (Vism I 52) vajjetvÄ• paÃ±caá¹…ga
242/ vasitabbaá¹ƒ, sayampi paÃ±caá¹…gasamannÄ• gatena bhavitabbaá¹ƒ. tato pacchÄ• b
piá¹‡á¸• apÄ• tapaá¹-ikkantena rattiá¹-á¹-hÄ• naá¹ƒ vÄ• divÄ• á¹-á¹-hÄ• naá¹ƒ vÄ• pavisitv
manasikÄ• tabbaá¹ƒ.

kathaá¹ƒ? Ä• dito tÄ• va heá¹-á¹-hÄ• vuttanayeneva anupubbato manasikÄ• tabbaá¹ƒ, na
manasikaronto hi dvattiá¹ƒsapadaá¹ƒ nisseá¹‡iá¹ƒ padapaá¹-ipÄ• á¹-iyÄ• akkamanto pÄ• s
pÄ• sÄ• dÄ• nisaá¹ƒsaá¹ƒ anubhavanakapuriso viya `kesÄ• lomÄ• â€™ ti paá¹-ipÄ• á¹-iyÄ
manasikaronto kammaá¹-á¹-hÄ• nato ca na parihÄ• yati, pÄ• sÄ• dÄ• nisaá¹ƒsasadise ca n
anubhavati. anupubbato manasikarontenÄ• pi ca nÄ• tisÄ«ghato nÄ• tisaá¹‡ikato \Ee 256/ n
atisÄ«ghato manasikarontassa hi kiÃ±cÄ• pi kammaá¹-á¹-hÄ• naá¹ƒ paguá¹‡aá¹ƒ hoti, avib
opammaá¹ƒ heá¹-á¹-hÄ• vuttameva.

atisaá¹‡ikato manasikarontassa kammaá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ na gacchati, antar
yathÄ• hi puriso tiyojanaá¹ƒ maggaá¹ƒ sÄ• yaá¹ƒ kacchaá¹ƒ bandhitvÄ• paá¹-ipanno nikkh
paá¹-á¹-hÄ• ya sÄ«talacchÄ• yaá¹ƒ disvÄ• vissamati, ramaá¹‡Ä«yaá¹ƒ vÄ• likatalaá¹ƒ disv
pasÄ• reti, vanapokkharaá¹‡iá¹ƒ disvÄ• pÄ• nÄ«yaá¹ƒ pivati nhÄ• yati, pabbataá¹ƒ disvÄ•
pabbatarÄ• maá¹‡eyyakaá¹ƒ passati, taá¹ƒ antarÄ• yeva sÄ«ho vÄ• byaggho vÄ• dÄ«pi v
244/ viluppanti ceva hananti ca; evameva atisaá¹‡ikaá¹ƒ manasikarontassa kammaá¹-á¹-hÄ
gacchati, antarÄ• va osakkitabbaá¹ƒ hoti.

tasmÄ• nÄ• tisÄ«ghaá¹ƒ nÄ• tisaá¹‡ikaá¹ƒ ekadivasaá¹ƒ tiá¹ƒsavÄ• re manasikÄ• tabbaá¹
majjhanhike dasavÄ• re, sÄ• yanhe dasa vÄ• re sajjhÄ• yo kÄ• tabbo, no kÄ• tuá¹ƒ na vaá¹
uá¹-á¹-hÄ• ya mukhaá¹ƒ no dhovituá¹ƒ na vaá¹-á¹-ati, khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ no
bhuÃ±jituá¹ƒ na vaá¹-á¹-ati; etaá¹ƒ pana vaá¹-á¹-eyya; idameva ekantena no kÄ• tuá¹ƒ na va
mahantaá¹ƒ atthaá¹ƒ gahetvÄ• tiá¹-á¹-hati. yathÄ• hi ekassa purisassa tÄ«á¹‡i khettÄ• ni;
aá¹-á¹-hakumbhaá¹ƒ deti, ekaá¹ƒ soá¸·asa, ekaá¹ƒ dvattiá¹ƒsa; tena tÄ«á¹‡ipi khettÄ• ni paa
asakkontena dve chaá¸• á¸• etvÄ• ekaá¹ƒ dvattiá¹ƒsakumbhadÄ• yakameva paá¹-ijaggitab
kasanavapananiddÄ• nÄ• dÄ«ni kÄ• tabbÄ• ni; tadevassa itaresu dvÄ«su uá¹-á¹-hÄ• nakad
sesaá¹ƒ mukhadhovanÄ• dikammaá¹ƒ chaá¸• á¸• etvÄ• pi ettheva \Ne 243/ kammaá¹ƒ kÄ•
vaá¹-á¹-ati. karonto mahantaá¹ƒ atthaá¹ƒ gaá¹‡hitvÄ• tiá¹-á¹-hatÄ«ti ettÄ• vatÄ• majjhimÄ•
kathitÄ• .

evaá¹ƒ paá¹-ipannenÄ• pi vikkhepo paá¹-ibÄ• hitabbo. kammaá¹-á¹-hÄ• naÃ±hi vissajjetvÄ•
vikkhepaá¹ƒ gacchante kammaá¹-á¹-hÄ• nato parihÄ• yati, vaá¹-á¹-abhayaá¹ƒ samatikkamit
eko puriso sahassuddhÄ• raá¹ƒ sÄ• dhetvÄ• vaá¸• á¸• hiá¹ƒ labhitvÄ• addhÄ• naá¹ƒ paá¹-
kumbhÄ«lamakaragÄ• harakkhasasamuá¹-á¹-hitÄ• ya \Ee 257/ gambhÄ«ragirikandarÄ• ya
daá¹‡á¸• akasetuá¹ƒ Ä• ruyha gacchanto akkamanapadaá¹ƒ vissajjetvÄ• ito cito ca olokent
kumbhÄ«lÄ• dibhattaá¹ƒ hoti, evameva ayampi kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• sacitte
gacchante kammaá¹-á¹-hÄ• nato parihÄ• yati, vaá¹-á¹-abhayaá¹ƒ samatikkamituá¹ƒ na sakk

tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- purisassa sahassuddhÄ• raá¹ƒ sÄ• dhetvÄ• vaá¸•

imassa bhikkhuno Ä• cariyasantike kammaá¹-á¹-hÄ• nassa uggahitakÄ• lo; antarÄ• gambh
saá¹ƒsÄ• ro; tassa kumbhÄ«lÄ• dÄ«hi daá¹-á¹-hakÄ• lo viya vaá¹-á¹-amÅ«lakÄ• ni mahÄ• c
ekapadikadaá¹‡á¸• akasetu viya imassa bhikkhuno sajjhÄ• yavÄ«thi; tassa purisassa ekapa
daá¹‡á¸• akasetuá¹ƒ Ä• ruyha akkamanapadaá¹ƒ vissajjetvÄ• ito cito ca olokentassa paripa
kumbhÄ«lÄ• dÄ«naá¹ƒ bhattabhÄ• vaá¹ƒ Ä• pannakÄ• lo viya imassa bhikkhuno kammaá¹-
bahiddhÄ• vikkhittacittassa kammaá¹-á¹-hÄ• nato parihÄ• yitvÄ• vaá¹-á¹-abhayaá¹ƒ samat
asamatthabhÄ• vo veditabbo.

tasmÄ• kesÄ• manasikÄ• tabbÄ• . kese manasikaritvÄ• cittuppÄ• dassa bahiddhÄ• vikk
suddhacitteneva `lomÄ• nakhÄ• dantÄ• tacoâ€™ ti manasikÄ• tabbaá¹ƒ. evaá¹ƒ manasik
parihÄ• yati, vaá¹-á¹-abhayaá¹ƒ samatikkamati. opammaá¹ƒ panettha tadeva parivattetvÄ•
sahassuddhÄ• raá¹ƒ sÄ• dhetvÄ• vaá¸• á¸• hiá¹ƒ labhitvÄ• chekassa purisassa daá¹‡á¸• a
nivÄ• sanapÄ• rupanaá¹ƒ saá¹ƒvidhÄ• ya dhÄ• tupatthaddhakÄ• yaá¹ƒ katvÄ• sotthinÄ• p
bhikkhuno kese manasikaritvÄ• cittuppÄ• dassa bahiddhÄ• vikkhepaá¹ƒ paá¹-ibÄ• hitvÄ•
nakhÄ• dantÄ• tacoâ€™ ti manasikarontassa kammaá¹-á¹-hÄ• nato aparihÄ• yitvÄ• vaá¹-
veditabbaá¹ƒ.

evaá¹ƒ \Ne 244/ bahiddhÄ• vikkhepaá¹ƒ paá¹-ibÄ• hantenÄ• pi heá¹-á¹-hÄ• vuttanayeneva
samatikkamanato manasikÄ• tabbaá¹ƒ. `kesÄ• lomÄ• â€™ ti paá¹‡á¹‡attiá¹ƒ vissajjetvÄ• `
paá¹-ikÅ«laâ€™ nti sati á¹-hapetabbÄ• . paá¹-hamaá¹ƒyeva pana paá¹-ikÅ«lato na upaá¹-á¹
na upaá¹-á¹-hÄ• ti tÄ• va paá¹‡á¹‡atti na vissajjetabbÄ• . yadÄ• upaá¹-á¹-hÄ• ti tadÄ• paá
vissajjetvÄ• `paá¹-ikÅ«laâ€™ nti manasikÄ• tabbaá¹ƒ. karontena ca heá¹-á¹-hÄ• vuttanaye
paá¹-ikÅ«lato manasikÄ• tabbÄ• . tacapaÃ±cakasmiÃ±hi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ•
paÃ±cavidhampi pÄ• á¹-ikÅ«lyaá¹ƒ labbhati. sesesupi yaá¹ƒ yaá¹ƒ labbhati, tassa tassa vas
pavattetabbo.

tattha kesÄ• dayo paÃ±ca koá¹-á¹-hÄ• sÄ• subhanimittaá¹ƒ rÄ• gaá¹-á¹-hÄ• niyaá¹ƒ iá¹-á¹
saá¹…khaá¹ƒ gatÄ• . ye keci rajjanakasattÄ• nÄ• ma, sabbe te imesu paÃ±casu koá¹-á¹-hÄ
pana bhikkhu mahÄ• janassa rajjanaá¹-á¹-hÄ• ne `paá¹-ikÅ«laâ€™ nti appanaá¹ƒ pÄ• peti.
paá¹-á¹-hÄ• ya parato akilamantova appanaá¹ƒ pÄ• puá¹‡Ä• ti.

tatridaá¹ƒ opammaá¹ƒ --- yathÄ• hi cheko dhanuggaho rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• sata
gÄ• mavaraá¹ƒ labhitvÄ• sannaddhapaÃ±cÄ• vudho tattha gacchanto antarÄ• magge \Be 2
tesu paÃ±cacorajeá¹-á¹-hake ghÄ• teyya; tesaá¹ƒ ghÄ• titakÄ• lato paá¹-á¹-hÄ• ya tesu dve
paá¹-ipajjamÄ• nÄ• nÄ• ma na honti; evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. dhanugga
Ä• rÄ• dhetvÄ• gÄ• mavaraá¹ƒ laddhakÄ• lo viya hi imassa bhikkhuno Ä• cariyasantike kar
á¹-hitakÄ• lo; dvattiá¹ƒsa corÄ• viya dvattiá¹ƒsa koá¹-á¹-hÄ• sÄ• ; paÃ±ca corajeá¹-á¹-hakÄ
paÃ±ca; corajeá¹-á¹-hakÄ• naá¹ƒ ghÄ• titakÄ• lo viya imassa bhikkhuno sabbasattÄ• naá¹ƒ

tacapaÃ±cake `paá¹-ikÅ«laâ€™ nti appanÄ• ya pÄ• pitakÄ• lo; sesacorÄ• naá¹ƒ pÄ• á¹‡ipp
viya sesakoá¹-á¹-hÄ• sesu akilamantasseva appanÄ• ppatti veditabbÄ• .

evaá¹ƒ paá¹‡á¹‡attiá¹ƒ samatikkamantena ca anupubbamuÃ±canato manasikÄ• ro pavatte
manasikarontena manasikaronteneva kesesu sÄ• pekkhena hutvÄ• lomesu sati pesetabbÄ
upaá¹-á¹-hahanti tÄ• va `kesÄ• kesÄ• â€™ ti manasikÄ• tabbÄ• . yadÄ• pana lomÄ• upaá
vissajjetvÄ• lomesu sati upaá¹-á¹-hapetabbÄ• . evaá¹ƒ nakhÄ• dÄ«supi manasikÄ• ro pava

tatridaá¹ƒ \Ne 245/ opammaá¹ƒ --- yathÄ• hi jalÅ«kÄ• gacchamÄ• nÄ• yÄ• va purato \Ee
labhati tÄ• va pacchato naá¹…guá¹-á¹-hena gahitaá¹-á¹-hÄ• naá¹ƒ na muÃ±cati; yadÄ• par
labhati tadÄ• naá¹…guá¹-á¹-haá¹ƒ ukkhipitvÄ• mukhena gahitaá¹-á¹-hÄ• ne á¹-hapeti; evar
manasikaronteneva kesesu sÄ• pekkhena hutvÄ• lomesu sati pesetabbÄ• . yÄ• va lomÄ•
`kesÄ• kesÄ• â€™ ti manasikÄ• tabbÄ• . yadÄ• lomÄ• upaá¹-á¹-hahanti tadÄ• kese vissa
upaá¹-á¹-hapetabbÄ• . evaá¹ƒ nakhÄ• dÄ«supi manasikÄ• ro pavattetabbo.

evaá¹ƒ pavattentena appanÄ• hotÄ«ti vuttamanasikÄ• rakosallaá¹ƒ sampÄ• detabbaá¹ƒ. k
appanÄ• kammaá¹-á¹-hÄ• naá¹ƒ manasikarontassa appanaá¹ƒ pÄ• puá¹‡Ä• ti; paá¹-hamaá
anamataggasmiÃ±hi saá¹ƒsÄ• ravaá¹-á¹-e ca nÄ• nÄ• rammaá¹‡esu vaá¸• á¸• hitaá¹ƒ cittaá
Ä• vajjitamatte sajjhÄ• yasotÄ• nusÄ• rena gantvÄ• matthaluá¹…ge patiá¹-á¹-hÄ• ti. `matth
Ä• vajjitamatte sajjhÄ• yasotÄ• nusÄ• rena Ä• gantvÄ• kesesu patiá¹-á¹-hÄ• ti. manasikaro
pana so so koá¹-á¹-hÄ• so upaá¹-á¹-hÄ• ti. sati \Be 247/ samÄ• dhinÄ• pi tiá¹-á¹-hamÄ• nÄ•
koá¹-á¹-hÄ• so adhikataraá¹ƒ upaá¹-á¹-hÄ• ti tattha tattha dviguá¹‡ena yogaá¹ƒ katvÄ• app
evaá¹ƒ appanÄ• ya pÄ• pitakÄ• lato paá¹-á¹-hÄ• ya sesakoá¹-á¹-hÄ• sesu akilamanto appa
tÄ• lavanamakkaá¹-ova opammaá¹ƒ.

apicettha evampi yojanÄ• veditabbÄ• --- dvattiá¹ƒsatÄ• lakasmiÃ±hi tÄ• lavane makkaá¹-o
gahetukÄ• mo luddo koá¹-iyaá¹ƒ á¹-hitatÄ• lamÅ«le á¹-hatvÄ• ukkuá¹-á¹-himakÄ• si. mÄ• n
taá¹ƒ tÄ• laá¹ƒ laá¹…ghitvÄ• pariyantatÄ• le aá¹-á¹-hÄ• si. luddo tatthapi gantvÄ• ukkuá¹-á
puna tatheva purimatÄ• le patiá¹-á¹-hÄ• si. so aparÄ• paraá¹ƒ anubandhiyamÄ• no kilaman
mÅ«le á¹-hatvÄ• ukkuá¹-á¹-hukkuá¹-á¹-hikÄ• le uá¹-á¹-hahitvÄ• gacchanto gacchanto atikil
makuá¸·apaá¹‡á¹‡asÅ«ciá¹ƒ daá¸·haá¹ƒ gahetvÄ• dhanukoá¹-iyÄ• vijjhitvÄ• gaá¹‡hantopi

tattha dvattiá¹ƒsa tÄ• lÄ• viya dvattiá¹ƒsa koá¹-á¹-hÄ• sÄ• ; makkaá¹-o viya cittaá¹ƒ; luddo
luddena tÄ• lamÅ«le á¹-hatvÄ• \Ee 260/ ukkuá¹-á¹-hikÄ• le mÄ• najÄ• tikassa makkaá¹-ass
pariyantakoá¹-iyaá¹ƒ á¹-hitakÄ• lo viya anamatagge saá¹ƒsÄ• ravaá¹-á¹-e ca nÄ• nÄ• ramm
vaá¸• á¸• hitacittassa `kesÄ• â€™ ti Ä• vajjitamatte sajjhÄ• yasotÄ• nusÄ• rena gantvÄ• ma
patiá¹-á¹-hÄ• naá¹ƒ; pariyantakoá¹-iyaá¹ƒ á¹-hatvÄ• \Ne 246/ ukkuá¹-á¹-he orimakoá¹-iá¹ƒ Ä
`matthaluá¹…gaâ€™ nti Ä• vajjitamatte sajjhÄ• yasotÄ• nusÄ• rena gantvÄ• kesesu patiá¹-

anubandhiyamÄ• nassa kilamantassa ukkuá¹-á¹-hukkuá¹-á¹-hiá¹-á¹-hÄ• ne uá¹-á¹-hÄ• nakÄ
manasikarontassa tasmiá¹ƒ tasmiá¹ƒ koá¹-á¹-hÄ• se upaá¹-á¹-hahante satiyÄ• patiá¹-á¹-hÄ
gamanaá¹ƒ; dhanukoá¹-iyÄ• vijjhitvÄ• gaá¹‡hantassÄ• pi apalÄ• yanakÄ• lo viya yo koá¹-á
upaá¹-á¹-hÄ• ti, tasmiá¹ƒ dviguá¹‡aá¹ƒ manasikÄ• raá¹ƒ katvÄ• appanÄ• ya pÄ• panaá¹ƒ.

tattha appanÄ• ya pÄ• pitakÄ• lato paá¹-á¹-hÄ• ya sesakoá¹-á¹-hÄ• sesu akilamantova appa
`paá¹-ikÅ«laá¹ƒ paá¹-ikÅ«laâ€™ nti punappunaá¹ƒ Ä• vajjitabbaá¹ƒ samannÄ• haritabbaá¹ƒ
vitakkÄ• hataá¹ƒ kÄ• tabbaá¹ƒ. evaá¹ƒ karontassa cattÄ• ro khandhÄ• paá¹-ikÅ«lÄ• ramma
pÄ• puá¹‡Ä• ti. pubbabhÄ• gacittÄ• ni parikammaupacÄ• rasaá¹…khÄ• tÄ• ni savitakkasav
heá¹-á¹-hÄ• vuttasadisameva. ekaá¹ƒ pana koá¹-á¹-hÄ• saá¹ƒ manasikarontassa ekameva
paá¹-hamajjhÄ• naá¹ƒ nibbattati. pÄ• á¹-iyekkaá¹ƒ manasikarontassa dvattiá¹ƒsa paá¹-hama
hatthe gahitapaÃ±hÄ• vatthu pÄ• katikameva.

__so taá¹ƒ nimitta_nti so bhikkhu taá¹ƒ kammaá¹-á¹-hÄ• nanimittaá¹ƒ. __Ä• sevatÄ«_ti sev
__bhÄ• vetÄ«_ti vaá¸• á¸• heti. __bahulÄ«karotÄ«_ti punappunaá¹ƒ karoti. __svÄ• vatthitaá
suvavatthitaá¹ƒ karoti. __bahiddhÄ• kÄ• ye cittaá¹ƒ upasaá¹ƒharatÄ«_ti evaá¹ƒ katvÄ• bah
attano cittaá¹ƒ upasaá¹ƒharati á¹-hapeti peseti.

__atthissa kÄ• ye_ti atthi assa kÄ• ye. __ajjhattabahiddhÄ• kÄ• ye cittaá¹ƒ upasaá¹ƒharatÄ
kÄ• lena paresaá¹ƒ kÄ• ye cittaá¹ƒ upanÄ• meti. __atthi_ \Ee 261/ __kÄ• ye_ti idaá¹ƒ yasm
kÄ• yo nÄ• pi parasseva kÄ• yo adhippeto, tasmÄ• vuttaá¹ƒ. ettha pana attano jÄ«vamÄ• n
nti parikammaá¹ƒ karontassa appanÄ• pi upacÄ• rampi jÄ• yati. parassa jÄ«vamÄ• nakasan
manasikarontassa neva appanÄ• jÄ• yati, na upacÄ• raá¹ƒ. nanu ca dasasu asubhesu ubh
Ä• ma, jÄ• yati. tÄ• ni hi anupÄ• dinnakapakkhe á¹-hitÄ• ni. tasmÄ• tattha appanÄ• pi upac
pana upÄ• dinnakapakkhe á¹-hitaá¹ƒ. tenevettha ubhayampetaá¹ƒ na jÄ• yati. asubhÄ• nup
vipassanÄ• bhÄ• vanÄ• hotÄ«ti veditabbÄ• . imasmiá¹ƒ pabbe kiá¹ƒ kathitanti? samathavip

idÄ• nettha \Ne 247/ evaá¹ƒ sabbaá¹ƒ manasikÄ• rasÄ• dhÄ• raá¹‡aá¹ƒ pakiá¹‡á¹‡akaá¹ƒ

nimittato lakkhaá¹‡ato, dhÄ• tuto atha suÃ±Ã±ato.

khandhÄ• dito ca viÃ±Ã±eyyo, kesÄ• dÄ«naá¹ƒ vinicchayo ||

tattha __ `nimittatoâ€™ _ti dvattiá¹ƒsÄ• kÄ• re saá¹-á¹-hisataá¹ƒ nimittÄ• ni, yesaá¹ƒ vasen
dvattiá¹ƒsÄ• kÄ• raá¹ƒ koá¹-á¹-hÄ• sato pariggaá¹‡hÄ• ti, seyyathidaá¹ƒ --- kesassa vaá¹‡á
saá¹‡á¹-hÄ• nanimittaá¹ƒ, disÄ• nimittaá¹ƒ, okÄ• sanimittaá¹ƒ, paricchedanimittanti paÃ±ca
lomÄ• dÄ«supi eseva nayo.

__ `lakkhaá¹‡atoâ€™ _ti dvattiá¹ƒsÄ• kÄ• re aá¹-á¹-havÄ«satisataá¹ƒ lakkhaá¹‡Ä• ni honti,
yogÄ• vacaro dvattiá¹ƒsÄ• kÄ• raá¹ƒ lakkhaá¹‡ato manasikaroti, seyyathidaá¹ƒ \Be 249/ ---
thaddhattalakkhaá¹‡aá¹ƒ, Ä• bandhattalakkhaá¹‡aá¹ƒ, uá¹‡hattalakkhaá¹‡aá¹ƒ, vitthambha
lakkhaá¹‡Ä• ni honti. lomÄ• dÄ«supi eseva nayo.

__ `dhÄ• tutoâ€™ _ti dvattiá¹ƒsÄ• kÄ• re ``catudhÄ• turo ayaá¹ƒ, bhikkhu, purisoâ€™â€™
aá¹-á¹-havÄ«satisataá¹ƒ dhÄ• tuyo honti, yÄ• saá¹ƒ vasena yogÄ• vacaro dvattiá¹ƒsÄ• kÄ•
pariggaá¹‡hÄ• ti, seyyathidaá¹ƒ --- kese kakkhaá¸·atÄ• pathavÄ«dhÄ• tu, Ä• bandhanatÄ•
tejodhÄ• tu, vitthambhanatÄ• vÄ• yodhÄ• tÅ«ti catasso dhÄ• tuyo honti. lomÄ• dÄ«supi es

__ `suÃ±Ã±atoâ€™ _ti dvattiá¹ƒsÄ• kÄ• re channavuti suÃ±Ã±atÄ• honti, yÄ• saá¹ƒ vasen
dvattiá¹ƒsÄ• kÄ• raá¹ƒ suÃ±Ã±ato vipassati, seyyathidaá¹ƒ --- kesÄ• suÃ±Ã±Ä• attena vÄ•
vÄ• dhuvena vÄ• sassatena vÄ• avipariá¹‡Ä• madhammena vÄ• ti. kese tÄ• va attasuÃ±
niccabhÄ• vasuÃ±Ã±atÄ• ti tisso suÃ±Ã±atÄ• honti. lomÄ• dÄ«supi eseva nayo.

__ `khandhÄ• ditoâ€™ _ti dvattiá¹ƒsÄ• kÄ• re kesÄ• dÄ«su khandhÄ• divasena pariggayha
honti, kati Ä• yatanÄ• ni, kati dhÄ• tuyo, kati saccÄ• ni, kati satipaá¹-á¹-hÄ• nÄ• nÄ«tiÄ• din
vinicchayo viÃ±Ã±Ä• tabbo.

<357> evaá¹ƒ \Ne 248/ ajjhattÄ• dibhedato tividhena kÄ• yÄ• nupassanaá¹ƒ vitthÄ• rato da
``kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• noâ€™â€™ tiÄ• dÄ«ni padÄ• ni bhÄ• jet
Ä• raddhaá¹ƒ. tattha yÄ• ya anupassanÄ• ya kÄ• yÄ• nupassÄ« nÄ• ma hoti, taá¹ƒ dassetu
anupassanÄ• ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• _tiÄ• di vuttaá¹ƒ. __Ä• tÄ• pÄ«_tiÄ• dÄ«supi

tattha __paÃ±Ã±Ä• pajÄ• nanÄ• _tiÄ• dÄ«ni heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á¸• avaá¹‡á¹‡
vuttanayeneva veditabbÄ• ni. __upeto_tiÄ• dÄ«ni sabbÄ• ni aÃ±Ã±amaÃ±Ã±avevacanÄ• n
_ bhÄ• vanÄ• vasena suá¹-á¹-hu upetoti __samupeto_ \Be 250/. __upÄ• gato samupÄ• gat
imesupi dvÄ«su dukesu ayameva nayo. bahulÄ«kÄ• ravasena pana __samannÄ• gato_ti ev
__iminÄ• Ä• tÄ• pena upeto_ti Ä• dÄ«supi eseva nayo.

__viharatÄ«_ti pade `tattha katamo vihÄ• roâ€™ ti pucchaá¹ƒ akatvÄ• puggalÄ• dhiá¹-á¹-h
desento __iriyatÄ«_tiÄ• dimÄ• ha. tassattho --- catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ aÃ±Ã±atara
__iriyati_. tehi iriyÄ• pathacatukkehi kÄ• yasakaá¹-avattanena __vattati_. ekaá¹ƒ iriyÄ• path
iriyÄ• pathena bÄ• dhitvÄ• ciraá¹-á¹-hitikabhÄ• vena sarÄ«rakkhanato __pÄ• leti_. ekasmiá
asaá¹‡á¹-hahitvÄ• sabbiriyÄ• pathavatanato __yapeti_. tena tena iriyÄ• pathena tathÄ• tat
__yÄ• peti_. cirakÄ• lavattÄ• panato __carati_. iriyÄ• pathena iriyÄ• pathaá¹ƒ vicchinditvÄ•
__viharati_.

<362> __sveva kÄ• yo loko_ti yasmiá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharati, sveva kÄ• yo lu
loko. yasmÄ• panassa kÄ• ye pahÄ«yamÄ• naá¹ƒ abhijjhÄ• domanassaá¹ƒ vedanÄ• dÄ«su
__paÃ±capi upÄ• dÄ• nakkhandhÄ• loko_ti vuttaá¹ƒ.

__santÄ• _tiÄ• dÄ«supi \Ee 263/ nirodhavasena santatÄ• ya __santÄ• _. bhÄ• vanÄ• ya sa
vatthupariÃ±Ã±Ä• ya appavattivÅ«pasamavasena __vÅ«pasantÄ• _. nirodhasaá¹…khÄ• taá
__atthaá¹…gatÄ• _. punappunaá¹ƒ nibbattiyÄ• paá¹-ibÄ• hitattÄ• ativiya atthaá¹ƒ gatÄ• ti _
appitÄ• _ti vinÄ• sitÄ• , appavattiyaá¹ƒ á¹-hapitÄ• tipi attho. __byappitÄ• _ti suvinÄ• sitÄ• , a
appavattiyaá¹ƒ á¹-hapitÄ• tipi attho. yathÄ• puna na anvassavanti evaá¹ƒ sositattÄ• __sosi
sositÄ• ti __visositÄ• _ \Ne 249/, sukkhÄ• pitÄ• ti attho. vigatantÄ• katÄ• ti __byantÄ« katÄ
anupassanÄ• ya kammaá¹-á¹-hÄ• navihÄ• rena kammaá¹-á¹-hÄ• nikassa kÄ• yapariharaá¹-
sammappadhÄ• naá¹ƒ, satisampajaÃ±Ã±ena kammaá¹-á¹-hÄ• napariharaá¹‡Å«pÄ• yo; sati
paá¹-iladdho samatho, sampajaÃ±Ã±ena vipassanÄ• , abhijjhÄ• domanassavinayena bhÄ•
veditabbaá¹ƒ.

kÄ• yÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<363> vedanÄ• nupassanÄ• niddesepi \Be 251/ heá¹-á¹-hÄ• vuttasadisaá¹ƒ vuttanayeneva
vedanaá¹ƒ vedayamÄ• no_tiÄ• dÄ«su pana __sukhaá¹ƒ vedana_nti kÄ• yikaá¹ƒ vÄ• cetasi
vedayamÄ• no `ahaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• tÄ«ti attho. tatt
dÄ• rakÄ• thaÃ±Ã±apivanÄ• dikÄ• le sukhaá¹ƒ vedayamÄ• nÄ• `sukhaá¹ƒ vedanaá¹ƒ veda
panetaá¹ƒ evarÅ«paá¹ƒ jÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. evarÅ«paÃ±hi jÄ• nanaá¹ƒ sattÅ«
sattasaÃ±Ã±aá¹ƒ na ugghÄ• á¹-eti, kammaá¹-á¹-hÄ• naá¹ƒ vÄ• satipaá¹-á¹-hÄ• nabhÄ• van
bhikkhuno jÄ• nanaá¹ƒ sattÅ«paladdhiá¹ƒ pajahati, sattasaÃ±Ã±aá¹ƒ ugghÄ• á¹-eti, kamma
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ca hoti. `idaÃ±hi ko vedayati, kassa vedanÄ• , kiá¹ƒ kÄ• raá
sampajÄ• navediyanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

tattha __ko vedayatÄ«_ti? na koci satto vÄ• puggalo vÄ• vedayati. __kassa vedanÄ• _ti?
puggalassa vÄ• vedanÄ• . __kiá¹ƒ kÄ• raá¹‡Ä• vedanÄ• _ti? vatthuÄ• rammaá¹‡Ä• ca pa
evaá¹ƒ pajÄ• nÄ• ti --- `taá¹ƒ taá¹ƒ sukhÄ• dÄ«naá¹ƒ vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• v
pana vedanÄ• pavattiá¹ƒ \Ee 264/ upÄ• dÄ• ya `ahaá¹ƒ vedayÄ• mÄ«â€™ ti vohÄ• ramatta
vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va vedayatÄ«ti sallakkhento `esa sukhaá¹ƒ ve
pajÄ• nÄ• tÄ«ti veditabbo, cittalapabbate aÃ±Ã±ataro thero viya.

thero kira aphÄ• sukakÄ• le balavavedanÄ• ya nitthunanto aparÄ• paraá¹ƒ parivattati. tame
--- ``kataraá¹ƒ vo, bhante, á¹-hÄ• naá¹ƒ rujatÄ«â€™â€™ ti? ``Ä• vuso, pÄ• á¹-iyekkaá¹ƒ ruja

natthi; vatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• vedanÄ• va vedayatÄ«â€™â€™ ti. ``evaá¹ƒ jÄ• adhivÄ• setuá¹ƒ vaá¹-á¹-ati no, bhanteâ€™â€™ ti. ``adhivÄ• semi, Ä• vusoâ€™â€™ ti. ``ad seyyoâ€™â€™ ti. thero adhivÄ• sesi. vÄ• to yÄ• va hadayÄ• phÄ• lesi. maÃ±cake antÄ• n thero daharassa dassesi --- ``vaá¹-á¹-atÄ• vuso, ettakÄ• adhivÄ• sanÄ• â€™â€™ ti? dahar vÄ«riyasamÄ• dhiá¹ƒ yojetvÄ• sahapaá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡itvÄ• __sam

yathÄ• \Be 252/ ca sukhaá¹ƒ, evaá¹ƒ dukkhaá¹ƒ ... pe ... nirÄ• misaá¹ƒ adukkhamasukhaá `nirÄ• misaá¹ƒ adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti. iti bh rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento vedanÄ• v kammaá¹-á¹-hÄ• naá¹ƒ --- rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ arÅ«pakammaá¹-á¹-hÄ• naÃ±ca; rÅ arÅ«papariggahotipi etadeva vuccati. tattha bhagavÄ• rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kather saá¹…khepamanasikÄ• ravasena vÄ• vitthÄ• ramanasikÄ• ravasena vÄ• catudhÄ• tuvava visuddhimagge sabbÄ• kÄ• rato dassitameva.

arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ pana kathento yebhuyyena vedanÄ• vasena kathesi. tividho abhiniveso --- phassavasena, vedanÄ• vasena, cittavasenÄ• ti. kathaá¹ƒ? ekaccassa hi saá vitthÄ• rena vÄ• pariggahite rÅ«pakammaá¹-á¹-hÄ• ne tasmiá¹ƒ Ä• rammaá¹‡e cittacetasik paá¹-hamÄ• bhinipÄ• to taá¹ƒ Ä• rammaá¹‡aá¹ƒ phusanto uppajjamÄ• no phasso pÄ• kaá¹- Ä• rammaá¹‡aá¹ƒ anubhavantÄ« uppajjamÄ• nÄ• vedanÄ• pÄ• kaá¹-Ä• hoti. ekaccassa t pariggahetvÄ• vijÄ• nantaá¹ƒ uppajjamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti.

tattha \Ee 265/ yassa phasso pÄ• kaá¹-o hoti, sopi `na kevalaá¹ƒ phassova uppajjati; tena s tadevÄ• rammaá¹‡aá¹ƒ anubhavamÄ• nÄ• vedanÄ• pi uppajjati, saÃ±jÄ• namÄ• nÄ• saÃ± vijÄ• nanamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡ampi uppajjatÄ«â€™ ti phassapaÃ±camakeyeva parigga pÄ• kaá¹-Ä• hoti, sopi `na kevalaá¹ƒ vedanÄ• va uppajjati; tÄ• ya saddhiá¹ƒ tadevÄ• ramm phassopi uppajjati, saÃ±jÄ• nanamÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• nÄ• cetanÄ• pi, vijÄ• uppajjatÄ«â€™ ti phassapaÃ±camakeyeva pariggaá¹‡hÄ• ti. yassa viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• k kevalaá¹ƒ viÃ±Ã±Ä• á¹‡ameva uppajjati; tena saddhiá¹ƒ tadevÄ• rammaá¹‡aá¹ƒ phusamÄ• uppajjati, anubhavamÄ• nÄ• vedanÄ• pi, saÃ±jÄ• nanamÄ• nÄ• saÃ±Ã±Ä• pi, cetayamÄ• phassapaÃ±camakeyeva pariggaá¹‡hÄ• ti.

so `ime phassapaÃ±camakÄ• dhammÄ• kiá¹ƒnissitÄ• â€™ ti upadhÄ• rento `vatthunissitÄ nÄ• ma karajakÄ• yo; yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``idaÃ±ca pana me viÃ±Ã±Ä• á¹‡aá¹ƒ etth etthapaá¹-ibaddhaâ€™â€™ nti (DN I 235). so atthato bhÅ«tÄ• ni \Be 253/ ceva upÄ• dÄ• rÅ vatthu rÅ«paá¹ƒ, phassapaÃ±camakÄ• nÄ• manti nÄ• marÅ«pameva passati. rÅ«paÃ±cett cattÄ• ro arÅ«pino khandhÄ• ti paÃ±cakkhandhamattaá¹ƒ hoti. nÄ• marÅ«pavinimuttÄ• hi p paÃ±cakkhandhavinimuttaá¹ƒ vÄ• nÄ• marÅ«paá¹ƒ natthi.

so `ime paÃ±cakkhandhÄ• kiá¹ƒhetukÄ• â€™ ti upaparikkhanto `avijjÄ• dihetukÄ• â€™ ti p
paccayuppannaÃ±ca idaá¹ƒ; aÃ±Ã±o satto vÄ• puggalo vÄ• natthi; suddhasaá¹…khÄ• rap
sappaccayanÄ• marÅ«pavasenava tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vipassanÄ• paá¹-ipÄ• á¹-iy
anattÄ• â€™ ti sammasanto vicarati. so `ajja ajjÄ• â€™ ti paá¹-ivedhaá¹ƒ Ä• kaá¹…khamÄ•
utusappÄ• yaá¹ƒ, puggalasappÄ• yaá¹ƒ, bhojanasappÄ• yaá¹ƒ, dhammasavanasappÄ• yaá
nisinnova vipassanaá¹ƒ matthakaá¹ƒ pÄ• petvÄ• arahatte patiá¹-á¹-hÄ• ti. evaá¹ƒ imesaá¹ƒ
yÄ• va arahattÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ hoti.

idha pana bhagavÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathento vedanÄ• vasena \Ee 266/ ka
viÃ±Ã±Ä• á¹‡avasena vÄ• kathiyamÄ• naá¹ƒ na pÄ• kaá¹-aá¹ƒ hoti, andhakÄ• raá¹ƒ viya k
pÄ• kaá¹-aá¹ƒ hoti. kasmÄ• ? vedanÄ• naá¹ƒ uppattipÄ• kaá¹-atÄ• ya. sukhadukkhavedanÄ
yadÄ• sukhaá¹ƒ uppajjati, sakalasarÄ«raá¹ƒ khobhentaá¹ƒ maddantaá¹ƒ pharamÄ• naá¹ƒ a
satadhotasappiá¹ƒ khÄ• dÄ• payantaá¹ƒ viya, satapÄ• katelaá¹ƒ makkhÄ• payamÄ• naá¹ƒ
pariá¸·Ä• haá¹ƒ nibbÄ• payamÄ• naá¹ƒ viya, `aho sukhaá¹ƒ! aho sukhantiâ€™ ! vÄ• caá¹ƒ n
uppajjati. yadÄ• dukkhaá¹ƒ uppajjati, sakalasarÄ«raá¹ƒ khobhentaá¹ƒ maddantaá¹ƒ pharam
abhisandayamÄ• naá¹ƒ tattaphÄ• laá¹ƒ pavesentaá¹ƒ viya, vilÄ«natambalohena Ä• siÃ±car
sukkhatiá¹‡avanappatimhi araÃ±Ã±e dÄ• ruukkÄ• kalÄ• paá¹ƒ pakkhipamÄ• naá¹ƒ viya `ah
vippalÄ• payamÄ• nameva uppajjati. iti sukhadukkhavedanÄ• naá¹ƒ uppatti pÄ• kaá¹-Ä• ho

adukkhamasukhÄ• \Ne 252/ pana duddÄ«panÄ• andhakÄ• rÄ• avibhÅ«tÄ• . sÄ• sukhad
sÄ• tÄ• sÄ• tapaá¹-ikkhepavasena majjhattÄ• kÄ• rabhÅ«tÄ• adukkhamasukhÄ• vedanÄ•
hoti. yathÄ• kiá¹ƒ? antarÄ• piá¹-á¹-hipÄ• sÄ• á¹‡aá¹ƒ Ä• ruhitvÄ• palÄ• yantassa migassa
migaluddako piá¹-á¹-hipÄ• sÄ• á¹‡assa orabhÄ• ge aparabhÄ• gepi padaá¹ƒ disvÄ• majjhe
Ä• ruá¸·ho, ito oruá¸·ho, majjhe piá¹-á¹-hipÄ• sÄ• á¹‡e iminÄ• padesena gato bhavissatÄ«â
evaá¹ƒ Ä• ruá¸·haá¹-á¹-hÄ• ne padaá¹ƒ viya hi sukhÄ• ya vedanÄ• ya uppatti pÄ• kaá¹-Ä• h
padaá¹ƒ viya dukkhÄ• ya vedanÄ• ya uppatti pÄ• kaá¹-Ä• hoti. `ito Ä• ruá¸·ho, ito oruá¸·ho,
ti nayato gahaá¹‡aá¹ƒ viya sukhadukkhÄ• naá¹ƒ apagame sÄ• tÄ• sÄ• tapaá¹-ikkhepavasen
adukkhamasukhÄ• vedanÄ• ti nayato gaá¹‡hantassa pÄ• kaá¹-Ä• hoti.

evaá¹ƒ bhagavÄ• paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kathetvÄ• pacchÄ• arÅ«pa
vedanÄ• vasena vinivattetvÄ• dassesi; na kevalaÃ±ca idheva evaá¹ƒ dasseti, dÄ«ghanikÄ•
sakkapaÃ±he, mahÄ• satipaá¹-á¹-hÄ• ne \Ee 267/, majjhimanikÄ• yamhi satipaá¹-á¹-hÄ• ne
cÅ«á¸·ataá¹‡hÄ• saá¹…khaye, mahÄ• taá¹‡hÄ• saá¹…khaye, cÅ«á¸·avedalle, mahÄ• veda
mÄ• gaá¹‡á¸• iyasutte, dhÄ• tuvibhaá¹…ge, Ä• neÃ±jasappÄ• ye, saá¹ƒyuttanikÄ• yamhi cA
parivÄ«maá¹ƒsanasutte, sakale vedanÄ• saá¹ƒyutteti evaá¹ƒ anekesu suttesu paá¹-hamaá¹
kathetvÄ• pacchÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ• vasena vinivattetvÄ• dassesi.
imasmimpi satipaá¹-á¹-hÄ• navibhaá¹…ge paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ kath

arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vedanÄ• vasena vinivattetvÄ• dassesi.

tattha __sukhaá¹ƒ vedana_ntiÄ• dÄ«su ayaá¹ƒ aparopi pajÄ• nanapariyÄ• yo --- __sukhaá
pajÄ• nÄ• tÄ«_ti sukhavedanÄ• kkhaá¹‡e dukkhÄ• ya vedanÄ• ya abhÄ• vato sukhaá¹ƒ ve
vedanaá¹ƒ vedayÄ• mÄ«â€™ ti pajÄ• nÄ• ti. tena yÄ• pubbe bhÅ«tapubbÄ• dukkhÄ• ved
imissÄ• ca sukhÄ• ya ito paá¹-hamaá¹ƒ abhÄ• vato vedanÄ• nÄ• ma aniccÄ• addhuvÄ•
tattha sampajÄ• no hoti. vuttampi cetaá¹ƒ bhagavatÄ• ---

``yasmiá¹ƒ, aggivessana, samaye sukhaá¹ƒ vedanaá¹ƒ vedeti, neva tasmiá¹ƒ samaye dukkh
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, sukhaá¹ƒyeva tasmiá¹ƒ samaye vedanaá¹ƒ vedeti.
aggivessana, samaye dukkhaá¹ƒ ... pe ... adukkhamasukhaá¹ƒ vedanaá¹ƒ vedeti, neva tasm
vedanaá¹ƒ vedeti, na dukkhaá¹ƒ vedanaá¹ƒ vedeti, adukkhamasukhaá¹ƒyeva tasmiá¹ƒ sam
sukhÄ• pi kho, aggivessana \Be 255/, vedanÄ• aniccÄ• saá¹…khatÄ• paá¹-iccasamuppan
virÄ• gadhammÄ• nirodhadhammÄ• . dukkhÄ• pi kho ... pe ... adukkhamasukhÄ• pi kho, ag
saá¹…khatÄ• ... pe ... nirodhadhammÄ• . evaá¹ƒ passaá¹ƒ, aggivessana, sutavÄ• ariyasÄ
nibbindati, dukkhÄ• yapi vedanÄ• ya nibbindati, adukkhamasukhÄ• yapi vedanÄ• ya nibbind
virÄ• gÄ• vimuccati, vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti; `khÄ«á¹‡Ä• jÄ• ti, vusita
kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â€™â€™ ti (MN II

__sÄ• misaá¹ƒ_ \Ee 268/ __vÄ• sukha_ntiÄ• dÄ«su __sÄ• misÄ• sukhÄ• _ nÄ• ma paÃ±
gehassitasomanassavedanÄ• ; __nirÄ• misÄ• sukhÄ• _ nÄ• ma cha nekkhammassitasoma
nÄ• ma cha gehassitadomanassavedanÄ• ; __nirÄ• misÄ• dukkhÄ• _ nÄ• ma cha nekkhar
__sÄ• misÄ• adukkhamasukhÄ• _ nÄ• ma cha gehasitaupekkhÄ• vedanÄ• ; __nirÄ• misÄ
nekkhammassitaupekkhÄ• vedanÄ• . tÄ• saá¹ƒ vibhÄ• go uparipaá¹‡á¹‡Ä• se pÄ• á¸·iyaá¹ƒ
Ä• gatoyeva. __so taá¹ƒ nimitta_nti so taá¹ƒ vedanÄ• nimittaá¹ƒ. __bahiddhÄ• vedanÄ• sÅ
vedanÄ• su. __sukhaá¹ƒ vedanaá¹ƒ vedayamÄ• na_nti parapuggalaá¹ƒ sukhavedanaá¹ƒ ve
__ajjhattabahiddhÄ• _ti kÄ• lena attano kÄ• lena parassa vedanÄ• su cittaá¹ƒ upasaá¹ƒhara
yasmÄ• neva attÄ• , na paro niyamito; tasmÄ• vedanÄ• pariggahamattameva dassetuá¹ƒ
vedanaá¹ƒ sukhÄ• vedanÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. sesamettha uttÄ• nameva. imasmiá
suddhavipassanÄ• va kathitÄ• ti.

vedanÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<365> cittÄ• nupassanÄ• niddesepi \Ne 254/ heá¹-á¹-hÄ• vuttasadisaá¹ƒ vuttanayeneva ve
vÄ• citta_ntiÄ• dÄ«su pana __sarÄ• ga_nti aá¹-á¹-havidhaá¹ƒ lobhasahagataá¹ƒ. __vÄ«tar
lokiyakusalÄ• byÄ• kataá¹ƒ. idaá¹ƒ pana yasmÄ• sammasanaá¹ƒ na \Be 256/ dhammasam

ekapadepi lokuttaraá¹ƒ na labbhati. yasmÄ• pahÄ• nekaá¹-á¹-havasena rÄ• gÄ• dÄ«hi sah
tasmÄ• dvÄ«su padesu nippariyÄ• yena na labbhantÄ«ti na gahitÄ• ni. sesÄ• ni cattÄ• ri al
purimapadaá¹ƒ, na pacchimapadaá¹ƒ bhajanti. __sadosa_nti duvidhaá¹ƒ domanassasahaga
lokiyakusalÄ• byÄ• kataá¹ƒ. sesÄ• ni dasa akusalacittÄ• ni neva purimapadaá¹ƒ, na pacchi
__samoha_nti vicikicchÄ• sahagataÃ±ceva uddhaccasahagataÃ±cÄ• ti duvidhaá¹ƒ. yasmÄ•
uppajjati, tasmÄ• \Ee 269/ sesÄ• nipi idha vaá¹-á¹-anti eva. imasmiá¹ƒ yeva hi duke dvÄ• d
pariyÄ• diá¹‡á¹‡Ä• nÄ«ti. __vÄ«tamoha_nti lokiyakusalÄ• byÄ• kataá¹ƒ. __saá¹ƒkhitta_nti t
etaÃ±hi saá¹…kuá¹-itacittaá¹ƒ nÄ• ma. __vikkhitta_nti uddhaccasahagataá¹ƒ. etaÃ±hi pasa

__mahaggata_nti rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraÃ±ca. __amahaggata_nti kÄ• mÄ• vac
kÄ• mÄ• vacaraá¹ƒ. __anuttara_nti rÅ«pÄ• vacaraÃ±ca arÅ«pÄ• vacaraÃ±ca. tatrÄ• pi saut
anuttaraá¹ƒ arÅ«pÄ• vacarameva. __samÄ• hita_nti yassa appanÄ• samÄ• dhi upacÄ• rasa
__asamÄ• hita_nti ubhayasamÄ• dhivirahitaá¹ƒ. __vimutta_nti tadaá¹…gavikkhambhanavim
__avimutta_nti ubhayavimuttirahitaá¹ƒ; samucchedapaá¹-ippassaddhinissaraá¹‡avimuttÄ«n
natthi. __sarÄ• gamassa citta_nti sarÄ• gaá¹ƒ assa cittaá¹ƒ. sesaá¹ƒ heá¹-á¹-hÄ• vuttanaya
imasmimpi pabbe suddhavipassanÄ• va kathitÄ• ti.

cittÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<367> ettÄ• vatÄ• \Ne 255/ yasmÄ• kÄ• yÄ• nupassanÄ• ya rÅ«pakkhandhapariggahova
vedanÄ• kkhandhapariggahova cittÄ• nupassanÄ• ya viÃ±Ã±Ä• á¹‡akkhandhapariggahova
sampayuttadhammasÄ«sena saÃ±Ã±Ä• saá¹…khÄ• rakkhandhapariggahampi kathetuá¹ƒ c
__kathaÃ±ca bhikkhÅ«_tiÄ• dimÄ• ha. tattha __santa_nti abhiá¹‡hasamudÄ• cÄ• ravasena
__asanta_nti asamudÄ• cÄ• ravasena \Be 257/ vÄ• pahÄ«nattÄ• vÄ• avijjamÄ• naá¹ƒ. __
kÄ• macchandassa uppÄ• do hoti. __taÃ±ca pajÄ• nÄ• tÄ«_ti taÃ±ca kÄ• raá¹‡aá¹ƒ pajÄ• n
sabbapadesu attho veditabbo.

tattha subhanimitte ayonisomanasikÄ• rena \Ee 270/ kÄ• macchandassa uppÄ• do hoti. __
subhampi subhanimittaá¹ƒ, subhÄ• rammaá¹‡ampi subhanimittaá¹ƒ. __ayonisomanasikÄ• n
uppathamanasikÄ• ro, anicce niccanti vÄ• dukkhe sukhanti vÄ• anattani attÄ• ti vÄ• asub
manasikÄ• ro. taá¹ƒ tattha bahulaá¹ƒ pavattayato kÄ• macchando uppajjati. tenÄ• ha bhaga

``atthi, bhikkhave, subhanimittaá¹ƒ. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• h
kÄ• macchandassa uppÄ• dÄ• ya, uppannassa vÄ• kÄ• macchandassa bhiyyobhÄ• vÄ• ya

asubhanimitte pana yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. __asubhanimittaá¹ƒ_ nÄ•
asubhanimittaá¹ƒ, asubhÄ• rammaá¹‡ampi asubhanimittaá¹ƒ. __yonisomanasikÄ• ro_ nÄ•
pathamanasikÄ• ro, anicce aniccanti vÄ• dukkhe dukkhanti vÄ• anattani anattÄ• ti vÄ• as
manasikÄ• ro. taá¹ƒ tattha bahulaá¹ƒ pavattayato kÄ• macchando pahÄ«yati. tenÄ• ha bhag

``atthi, bhikkhave, asubhanimittaá¹ƒ. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro ayamanÄ• h
vÄ• kÄ• macchandassa uppÄ• dÄ• ya, uppannassa vÄ• kÄ• macchandassa bhiyyobhÄ• v
232).

apica cha dhammÄ• kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattanti --- asubhanimittassa
asubhabhÄ• vanÄ• nuyogo, indriyesu guttadvÄ• ratÄ• , bhojane mattaÃ±Ã±utÄ• , kalyÄ• á¹
dasavidhaÃ±hi asubhanimittaá¹ƒ uggaá¹‡hantassÄ• pi kÄ• macchando pahÄ«yati, bhÄ• ve
pihitadvÄ• rassÄ• pi \Be 258/; catunnaá¹ƒ paÃ±cannaá¹ƒ Ä• lopÄ• naá¹ƒ okÄ• se sati udak
yÄ• panasÄ«latÄ• ya bhojane mattaÃ±Ã±unopi. tena vuttaá¹ƒ ---

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

asubhakammikatissattherasadise asubhabhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi
á¹-hÄ• nanisajjÄ• dÄ«su dasaasubhanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena \Ee 271/
kÄ• macchandassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

paá¹-ighanimitte ayonisomanasikÄ• rena pana byÄ• pÄ• dassa uppÄ• do hoti. tattha paá¹-i
nÄ• ma; paá¹-ighÄ• rammaá¹‡ampi paá¹-ighanimittaá¹ƒ. ayonisomanasikÄ• ro sabbattha ek
tasmiá¹ƒ nimitte bahulaá¹ƒ pavattayato byÄ• pÄ• do uppajjati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, paá¹-ighanimittaá¹ƒ. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ
vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya, uppannassa vÄ• byÄ• pÄ• dassa bhiyyobhÄ• vÄ• ya v

mettÄ• ya pana cetovimuttiyÄ• yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. tattha mettÄ•
upacÄ• ropi vaá¹-á¹-ati; cetovimuttÄ«ti appanÄ• va. yonisomanasikÄ• ro vuttalakkhaá¹‡ova.
pavattayato byÄ• pÄ• do pahÄ«yati. tenÄ• ha bhagavÄ• ---

``atthi \Ne 257/, bhikkhave, mettÄ• cetovimutti. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro ---
anuppannassa vÄ• byÄ• pÄ• dassa uppÄ• dÄ• ya, uppannassa vÄ• byÄ• pÄ• dassa bhiy

(SN c V 232 thokaá¹ƒ visadisaá¹ƒ).

apica cha dhammÄ• byÄ• pÄ• dassa pahÄ• nÄ• ya saá¹ƒvattanti --- mettÄ• nimittassa ugg
kammassakatÄ• paccavekkhaá¹‡Ä• , paá¹-isaá¹…khÄ• nabahulÄ«katÄ• \Be 259/, kalyÄ• á
odissakÄ• nodissakadisÄ• pharaá¹‡Ä• naÃ±hi aÃ±Ã±ataravasena mettaá¹ƒ uggaá¹‡hantas
odhiso anodhiso disÄ• pharaá¹‡avasena mettaá¹ƒ bhÄ• ventassÄ• pi. `tvaá¹ƒ etassa kuddh
sÄ«lÄ• dÄ«ni vinÄ• setuá¹ƒ sakkhissasi? nanu tvaá¹ƒ attano kammena Ä• gantvÄ• attano l
kujjhanaá¹ƒ nÄ• ma vÄ«taccitaá¹…gÄ• ratattaayosalÄ• kagÅ«thÄ• dÄ«ni gahetvÄ• parassa
hoti. esopi tava kuddho kiá¹ƒ karissati? kiá¹ƒ te sÄ«lÄ• dÄ«ni vinÄ• setuá¹ƒ sakkhissati? esa
kammenÄ• gantvÄ• attano kammeneva gamissati; appaá¹-icchitapaheá¹‡akaá¹ƒ viya paá¹-
viya \Ee 272/ ca etassevesa kodho matthake patissatÄ«â€™ ti. evaá¹ƒ attano ca parassa ca
paccavekkhatopi, ubhayakammassakataá¹ƒ paccavekkhitvÄ• paá¹-isaá¹…khÄ• ne á¹-hitass
mettÄ• bhÄ• vanÄ• rate kalyÄ• á¹‡amitte sevantassÄ• pi byÄ• pÄ• do pahÄ«yati; á¹-hÄ• na
mettÄ• nissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha dhammÄ• byÄ• pÄ• da
saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pahÄ«nassa byÄ• pÄ• dassa anÄ•
anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

__aratÄ«_tiÄ• dÄ«su ayonisomanasikÄ• rena thinamiddhassa uppÄ• do hoti. __arati_ nÄ•
__tandÄ«_ nÄ• ma kÄ• yÄ• lasiyatÄ• . __vijambhikÄ• _ nÄ• ma kÄ• yavinÄ• manÄ• . __bha
bhattapariá¸·Ä• ho. __cetaso lÄ«nattaá¹ƒ_ nÄ• ma cittassa lÄ«nÄ• kÄ• ro. imesu aratiÄ• dÄ
bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ uppajjati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, arati tandÄ« vijambhikÄ• bhattasammado cetaso ca lÄ«nattaá¹ƒ. tattha
ayonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• thinamiddhassa
vÄ• thinamiddhassa bhiyyobhÄ• vÄ• ya vepullÄ• yÄ• â€™â€™ ti (SN c V 232).

Ä• rambhadhÄ• tuÄ• dÄ«su pana yonisomanasikÄ• renassa pahÄ• naá¹ƒ hoti. __Ä• rambh
paá¹-hamÄ• rambhavÄ«riyaá¹ƒ. __nikkamadhÄ• tu_ nÄ• ma kosajjato \Be 260/ nikkhantattÄ
__parakkamadhÄ• tu_ nÄ• ma paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tatopi balavatara
vÄ«riye yonisomanasikÄ• raá¹ƒ bahulaá¹ƒ pavattayato thinamiddhaá¹ƒ pahÄ«yati. tenÄ• ha

``atthi, bhikkhave, Ä• rambhadhÄ• tu, nikkamadhÄ• tu, parakkamadhÄ• tu. tattha yonisoma
ayamanÄ• hÄ• ro anuppannassa vÄ• thinamiddhassa uppÄ• dÄ• ya, uppannassa vÄ• thin
vepullÄ• yÄ• â€™â€™ ti (SN c V 232).

apica cha dhammÄ• thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattanti --- atibhojane \Ee 273/ ni
iriyÄ• pathasamparivattanatÄ• , Ä• lokasaÃ±Ã±Ä• manasikÄ• ro, abbhokÄ• savÄ• so, kalyÄ
sappÄ• yakathÄ• ti. Ä• harahatthaka bhuttavamitaka tatravaá¹-á¹-aka alaá¹ƒsÄ• á¹-aka kÄ•

bhuÃ±jitvÄ• rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• ne nisinnassa hi samaá¹‡adhammaá¹ƒ karoto
mahÄ• hatthÄ« viya ottharantaá¹ƒ Ä• gacchati. catupaÃ±caÄ• lopaokÄ• saá¹ƒ pana á¹-hape
yÄ• panasÄ«lassa bhikkhuno taá¹ƒ na hotÄ«ti atibhojane nimittaá¹ƒ gaá¹‡hantassÄ• pi thina
yasmiá¹ƒ iriyÄ• pathe thinamiddhaá¹ƒ okkamati tato aÃ±Ã±aá¹ƒ parivattentassÄ• pi, rattiá¹ƒ
candÄ• lokadÄ«pÄ• lokaukkÄ• loke divÄ• sÅ«riyÄ• lokaá¹ƒ manasikarontassÄ• pi, abbhok
mahÄ• kassapattherasadise pahÄ«nathinamiddhe kalyÄ• á¹‡amitte sevantassÄ• pi thinami
á¹-hÄ• nanisajjÄ• dÄ«su dhutaá¹…ganissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ
thinamiddhassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pah
arahattamaggena Ä• yatiá¹ƒ anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

cetaso avÅ«pasame ayonisomanasikÄ• rena uddhaccakukkuccassa uppÄ• do hoti. __avÅ«
avÅ«pasantÄ• kÄ• ro; uddhaccakukkuccamevetaá¹ƒ atthato. tattha ayonisomanasikÄ• raá¹
uddhaccakukkuccaá¹ƒ uppajjati. tenÄ• ha bhagavÄ• ---

``atthi \Ne 259/, bhikkhave, cetaso avÅ«pasamo. tattha ayonisomanasikÄ• rabahulÄ«kÄ• ro
anuppannassa vÄ• uddhaccakukkuccassa \Be 261/ uppÄ• dÄ• ya, uppannassa vÄ• uddha
vepullÄ• yÄ• â€™â€™ ti (SN c V 232).

samÄ• dhisaá¹…khÄ• te pana cetaso vÅ«pasame yonisomanasikÄ• renassa pahÄ• naá¹ƒ

``atthi, bhikkhave, cetaso vÅ«pasamo. tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayaman
uddhaccakukkuccassa uppÄ• dÄ• ya, uppannassa vÄ• uddhaccakukkuccassa bhiyyobhÄ•
V 232).

apica cha dhammÄ• uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattanti --- bahussutatÄ• ,
pakataÃ±Ã±utÄ• , vuá¸• á¸• hasevitÄ• \Ee 274/, kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti. I
dve vÄ• tayo vÄ• cattÄ• ro vÄ• paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca u
uddhaccakukkuccaá¹ƒ pahÄ«yati. kappiyÄ• kappiyaparipucchÄ• bahulassÄ• pi, vinayapaÃ±
ciá¹‡á¹‡avasÄ«bhÄ• vatÄ• ya pakataÃ±Ã±unopi, vuá¸• á¸• he mahallakatthere upasaá¹…ka
upÄ• littherasadise vinayadhare kalyÄ• á¹‡amitte sevantassapi uddhaccakukkuccaá¹ƒ pahÄ
á¹-hÄ• nanisajjÄ• dÄ«su kappiyÄ• kappiyanissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vutt
uddhaccakukkuccassa pahÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhamme
uddhaccassa arahattamaggena kukkuccassa anÄ• gÄ• mimaggena Ä• yatiá¹ƒ anuppÄ• do

vicikicchÄ• á¹-hÄ• nÄ«yesu dhammesu ayonisomanasikÄ• rena vicikicchÄ• ya uppÄ• do h
dhammÄ• _ nÄ• ma punappunaá¹ƒ vicikicchÄ• ya kÄ• raá¹‡attÄ• vicikicchÄ• va. tattha ayo
pavattayato vicikicchÄ• uppajjati. tenÄ• ha bhagavÄ• ---

``atthi, bhikkhave, vicikicchÄ• á¹-hÄ• nÄ«yÄ• dhammÄ• . tattha ayonisomanasikÄ• rabahul
ayamÄ• hÄ• ro anuppannÄ• ya vÄ• vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ• ya vÄ• vicikic
vepullÄ• yÄ• â€™â€™ ti (SN c V 232).

kusalÄ• didhammesu \Be 262/ yonisomanasikÄ• rena panassÄ• pahÄ• naá¹ƒ hoti. tenÄ• h

``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• , sÄ• vajjÄ• navajjÄ• dhammÄ• , hÄ«nappaá
kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• . tattha yonisomanasikÄ• rabahulÄ«kÄ• ro --- a
vicikicchÄ• ya uppÄ• dÄ• ya, uppannÄ• ya vÄ• vicikicchÄ• ya bhiyyobhÄ• vÄ• ya, vepullÄ•

apica cha dhammÄ• vicikicchÄ• ya pahÄ• nÄ• ya saá¹ƒvattanti --- bahussutatÄ• , paripucc
pakataÃ±Ã±utÄ• , adhimokkhabahulatÄ• , kalyÄ• á¹‡amittatÄ• , sappÄ• yakathÄ• ti. bÄ• hu
... paÃ±ca vÄ• nikÄ• ye pÄ• á¸·ivasena ca atthavasena ca uggaá¹‡hantassÄ• pi vicikicchÄ•
ratanÄ• ni Ä• rabbha paripucchÄ• bahulassÄ• pi, vinaye ciá¹‡á¹‡avasÄ«bhÄ• vassÄ• pi, tÄ
okappaniyasaddhÄ• saá¹…khÄ• taadhimokkhabahulassÄ• pi \Ee 275/, saddhÄ• dhimutte v
kalyÄ• á¹‡amitte sevantassÄ• pi vicikicchÄ• pahÄ«yati. á¹-hÄ• nanissajjÄ• dÄ«su tiá¹‡á¹‡a
guá¹‡anissitasappÄ• yakathÄ• yapi pahÄ«yati. tena vuttaá¹ƒ ``cha dhammÄ• vicikicchÄ• y
saá¹ƒvattantÄ«â€™â€™ ti. imehi pana chahi dhammehi pahÄ«nÄ• ya vicikicchÄ• ya sotÄ•
anuppÄ• do hotÄ«ti pajÄ• nÄ• ti.

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ• .

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

bojjhaá¹…gapabbe __santa_nti paá¹-ilÄ• bhavasena vijjamÄ• naá¹ƒ. __asanta_nti appaá¹-i
avijjamÄ• naá¹ƒ. __yathÄ• ca anuppannassÄ• _tiÄ• dÄ«su pana satisambojjhaá¹…gassa t

``atthi \Ne 261/, bhikkhave, satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . tattha yonisc
--- ayamÄ• hÄ• ro anuppannassa vÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa
263/ bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™
uppÄ• do hoti. tattha satiyeva satisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . yonisoma
vuttalakkhaá¹‡oyeva. taá¹ƒ tattha bahulaá¹ƒ pavattayato satisambojjhaá¹…go uppajjati.

apica cattÄ• ro dhammÄ• satisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- satisamp
muá¹-á¹-hassatipuggalaparivajjanatÄ• , upaá¹-á¹-hitassatipuggalasevanatÄ• , tadadhimuttat
hi sattasu á¹-hÄ• nesu satisampajaÃ±Ã±ena, bhattanikkhittakÄ• kasadise muá¹-á¹-hassatipu
tissadattattheraabhayattherasadise upaá¹-á¹-hitassatipuggale sevanena, á¹-hÄ• nanisajjÄ• c
satisamuá¹-á¹-hÄ• panatthaá¹ƒ ninnapoá¹‡apabbhÄ• racittatÄ• ya ca satisambojjhaá¹…go u

kÄ• raá¹‡ehi uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ•

dhammavicayasambojjhaá¹…gassa pana ---

``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• ... pe ... kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dh
yonisomanasikÄ• rabahulÄ«kÄ• ro --- ayamÄ• hÄ• ro anuppannassa vÄ• dhammavicayasa
uppannassa vÄ• dhammavicayasambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ•
saá¹ƒvattatÄ«â€™â€™ ti (SN c V 232) ---

evaá¹ƒ uppÄ• do hoti.

apica \Ee 276/ satta dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒva
vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±apuggalaparivajjanÄ• , pa
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• , tadadhimuttatÄ• ti. tattha __paripucchakat
khandhadhÄ• tuÄ• yatanaindriyabalabojjhaá¹…gamaggaá¹…gajhÄ• nasamathavipassanÄ•
atthasannissitaparipucchÄ• bahulatÄ• . __vatthuvisadakiriyÄ• _ti ajjhattikabÄ• hirÄ• naá¹ƒ v
visadabhÄ• vakaraá¹‡aá¹ƒ. yadÄ• hissa kesanakhalomÄ• ni dÄ«ghÄ• ni honti, sarÄ«raá¹ƒ
ussannadosaÃ±ceva sedamalamakkhitaÃ±ca, tadÄ• ajjhattikaá¹ƒ vatthu avisadaá¹ƒ hoti ap
264/ pana cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ kiliá¹-á¹-haá¹ƒ duggandhaá¹ƒ hoti, senÄ• sanaá¹ƒ vÄ• u
bÄ• hiraá¹ƒ vatthu avisadaá¹ƒ hoti aparisuddhaá¹ƒ. tasmÄ• kesÄ• dichedanena uddhaá¹ƒv
sarÄ«rasallahukabhÄ• vakaraá¹‡ena, ucchÄ• dananhÄ• panena ca ajjhattikavatthu visadaá
sÅ«cikammadhovanarajanaparibhaá¹‡á¸• akaraá¹‡Ä• dÄ«hi bÄ• hiravatthu visadaá¹ƒ kÄ• ta
ajjhattikabÄ• hiravatthumhi avisade uppannesu cittacetasikesu Ã±Ä• á¹‡ampi avisadaá¹ƒ ho
aparisuddhÄ• ni dÄ«pakapallakavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ•
ajjhattikabÄ• hiravatthumhi uppannesu cittacetasikesu Ã±Ä• á¹‡ampi visadaá¹ƒ hoti parisud
dÄ«pakapallakavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• so viya. tena vut
dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattatÄ«â€™â€™ ti.

__indriyasamattapaá¹-ipÄ• danÄ• _ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ samabhÄ• v
saddhindriyaá¹ƒ balavaá¹ƒ hoti, itarÄ• ni mandÄ• ni, tato vÄ«riyindriyaá¹ƒ paggahakiccaá¹ƒ,
upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indriyaá¹ƒ dassan
sakkoti. tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• yathÄ• vÄ• manasikar
amanasikÄ• rena hÄ• petabbaá¹ƒ. vakkalittheravatthu cettha nidassanaá¹ƒ. sace pana vÄ«r
balavaá¹ƒ hoti, atha neva saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ sakkoti, na itarÄ•
tasmÄ• taá¹ƒ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatrÄ• pi soá¹‡attheravatthu d
ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asamatthatÄ• veditabbÄ• .

visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samataá¹ƒ pasaá

mandapaÃ±Ã±o muddhappasanno hoti, avatthusmiá¹ƒ pasÄ«dati. balavapaÃ±Ã±o mandasa
bhajati, bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti `cittuppÄ• damatteneva kusalaá¹ƒ h
atidhÄ• vitvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni akaronto niraye uppajjati. ubhinnaá¹ƒ pana sam
pasÄ«dati. balavasamÄ• dhiá¹ƒ pana mandavÄ«riyaá¹ƒ, samÄ• dhissa kosajjapakkhattÄ• ,
balavavÄ«riyaá¹ƒ mandasamÄ• dhiá¹ƒ, vÄ«riyassa uddhaccapakkhattÄ• , uddhaccaá¹ƒ adh
vÄ«riyena saá¹ƒyojito kosajje patituá¹ƒ na labhati. vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ
na labhati. tasmÄ• tadubhayampi samaá¹ƒ kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• h
samÄ• dhikammikassa balavatÄ«pi saddhÄ• vaá¹-á¹-ati. evaá¹ƒ so saddahanto okappento

samÄ• dhipaÃ±Ã±Ä• su pana samÄ• dhikammikassa ekaggatÄ• balavatÄ« vaá¹-á¹-ati. eva
pÄ• puá¹‡Ä• ti. vipassanÄ• kammikassa paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati. evaÃ±hi so lakkh
pÄ• puá¹‡Ä• ti. ubhinnaá¹ƒ pana samatÄ• ya appanÄ• hotiyeva. sati pana sabbattha balava
cittaá¹ƒ uddhaccapakkhikÄ• naá¹ƒ saddhÄ• vÄ«riyapaÃ±Ã±Ä• naá¹ƒ vasena uddhaccapÄ•
samÄ• dhinÄ• kosajjapÄ• tato rakkhati. tasmÄ• sÄ• , loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±
viya ca sabbarÄ• jakiccesu, sabbattha icchitabbÄ• . tenÄ• ha ``sati ca pana sabbatthikÄ• v
kÄ• raá¹‡Ä• ? cittaÃ±hi satipaá¹-isaraá¹‡aá¹ƒ, Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• \Ee 278/ ca
cittassa paggahaniggaho hotÄ«â€™â€™ ti.

__duppaÃ±Ã±apuggalaparivajjanÄ• _ nÄ• ma khandhÄ• dibhede anogÄ• á¸·hapaÃ±Ã±Ä• n
parivajjanaá¹ƒ. __paÃ±Ã±avantapuggalasevanÄ• _ nÄ• ma samapaÃ±Ã±Ä• salakkhaá¹‡ap
udayabbayapaÃ±Ã±Ä• ya samannÄ• gatapuggalasevanÄ• . __gambhÄ«raÃ±Ä• á¹‡acariya
khandhÄ• dÄ«su pavattÄ• ya gambhÄ«rapaÃ±Ã±Ä• ya pabhedapaccavekkhaá¹‡Ä• . __tada
á¹-hÄ• nanisajjÄ• dÄ«su dhammavicayasambojjhaá¹…gasamuá¹-á¹-hÄ• panatthaá¹ƒ ninnap
uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ• nÄ• ti.

vÄ«riyasambojjhaá¹…gassa ---

``atthi, bhikkhave, Ä• rambhadhÄ• tu nikkamadhÄ• tu parakkamadhÄ• tu. tattha yonisoman
ayamÄ• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

evaá¹ƒ uppÄ• do hoti.

apica \Ne 264/ ekÄ• dasa dhammÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvatta
apÄ• yabhayapaccavekkhaá¹‡atÄ• , Ä• nisaá¹ƒsadassÄ• vitÄ• , gamanavÄ«thipaccavekkha
piá¹‡á¸• apÄ• tÄ• pacÄ• yanatÄ• \Be 266/, dÄ• yajjamahattapaccavekkhaá¹‡atÄ• , satthum
jÄ• timahattapaccavekkhaá¹‡atÄ• , sabrahmacÄ• rimahattapaccavekkhaá¹‡atÄ• , kusÄ«tap
Ä• raddhavÄ«riyapuggalasevanatÄ• , tadadhimuttatÄ• ti.

tattha nirayesu paÃ±cavidhabandhanakammakÄ• raá¹‡ato paá¹-á¹-hÄ• ya mahÄ• dukkhaá
tiracchÄ• nayoniyaá¹ƒ jÄ• lakkhipakumÄ«nÄ• dÄ«hi gahitakÄ• lepi, pÄ• canakaá¹‡á¹-akÄ• c
sakaá¹-avahanÄ• dikÄ• lepi, pettivisaye anekÄ• nipi vassasahassÄ• ni ekaá¹ƒ buddhantara
Ä• turÄ«bhÅ«takÄ• lepi, kÄ• lakaÃ±jikaasuresu saá¹-á¹-hihatthaasÄ«tihatthappamÄ• á¹‡ena
aá¹-á¹-hicammamatteneva attabhÄ• vena vÄ• tÄ• tapÄ• didukkhÄ• nubhavanakÄ• lepi na s
uppÄ• detuá¹ƒ. `ayameva te, bhikkhu, kÄ• lo vÄ«riyakaraá¹‡Ä• yÄ• â€™ ti evaá¹ƒ apÄ• yab
vÄ«riyasambojjhaá¹…go uppajjati. `na sakkÄ• kusÄ«tena nava lokuttaradhammÄ• laddhuá
sakkÄ• ; ayamÄ• nisaá¹ƒso vÄ«riyassÄ• â€™ ti evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vinopi uppajjati
`sabbabuddhapaccekabuddhamahÄ• sÄ• vakeheva te gatamaggo gantabbo; so ca na sakk
gamanavÄ«thiá¹ƒ paccavekkhantassÄ• pi uppajjati. `ye taá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«hi upaá
manussÄ• neva Ã±Ä• takÄ• , na dÄ• sakammakarÄ• , nÄ• pi taá¹ƒ nissÄ• ya `jÄ«vissÄ• m
piá¹‡á¸• apÄ• tÄ• dÄ«ni denti; atha kho attano kÄ• rÄ• naá¹ƒ mahapphalataá¹ƒ paccÄ• siá¹
satthÄ• rÄ• pi `ayaá¹ƒ ime paccaye paribhuÃ±jitvÄ• kÄ• yadaá¸·hÄ«bahulo sukhaá¹ƒ vihari
sampassatÄ• tuyhaá¹ƒ paccayÄ• anuÃ±Ã±atÄ• ; atha kho `ayaá¹ƒ ime paribhuÃ±jamÄ• no
vaá¹-á¹-adukkhato muccissatÄ«â€™ ti te paccayÄ• anuÃ±Ã±Ä• tÄ• . so dÄ• ni tvaá¹ƒ kusÄ
piá¹‡á¸• apÄ• taá¹ƒ apacÄ• yissasi. Ä• raddhavÄ«riyasseva hi piá¹‡á¸• apÄ• tÄ• pacÄ• yan
piá¹‡á¸• apÄ• tÄ• pacÄ• yanaá¹ƒ paccavekkhantassÄ• pi uppajjati, mahÄ• mittattherassa vi

thero kira kassakaleá¹‡e nÄ• ma paá¹-ivasati. tassa ca gocaragÄ• me ekÄ• mahÄ• upÄ• s
katvÄ• paá¹-ijaggati. sÄ• ekadivasaá¹ƒ araÃ±Ã±aá¹ƒ gacchantÄ« dhÄ«taraá¹ƒ Ä• ha --- ``a
á¹-hÄ• ne purÄ• á¹‡ataá¹‡á¸• ulÄ• , asukasmiá¹ƒ khÄ«raá¹ƒ, asukasmiá¹ƒ sappi, asukasmia
265/ bhÄ• tikassa ayyamittassa Ä• gatakÄ• le bhattaá¹ƒ pacitvÄ• khÄ«rasappiphÄ• á¹‡iteh
tvaÃ±ca bhuÃ±jeyyÄ• sÄ«â€™â€™ ti. ``tvaá¹ƒ pana kiá¹ƒ bhuÃ±jissasi, ammÄ• â€™â€™ t
pakkaá¹ƒ pÄ• rivÄ• sikabhattaá¹ƒ kaÃ±jiyena bhuttamhÄ«â€™â€™ ti. ``divÄ• kiá¹ƒ bhuÃ±ji
``sÄ• kapaá¹‡á¹‡aá¹ƒ pakkhipitvÄ• kaá¹‡ataá¹‡á¸• ulehi ambilayÄ• guá¹ƒ pacitvÄ• á¹-hape

thero cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ nÄ«harantova taá¹ƒ saddaá¹ƒ sutvÄ• attÄ• naá¹ƒ
kira kaÃ±jiyena \Ee 280/ pÄ• rivÄ• sikabhattaá¹ƒ bhuÃ±ji; divÄ• pi kaá¹‡apaá¹‡á¹‡ambilayÄ
tuyhaá¹ƒ atthÄ• ya pana purÄ• á¹‡ataá¹‡á¸• ulÄ• dÄ«ni Ä• cikkhati. taá¹ƒ nissÄ• ya kho pan
vatthuá¹ƒ, na bhattaá¹ƒ, na vatthaá¹ƒ paccÄ• sÄ«sati; tisso pana sampattiyo patthayamÄ• n
tÄ• sampattiyo dÄ• tuá¹ƒ sakkhissasi, na sakkhissasÄ«ti? ayaá¹ƒ kho pana piá¹‡á¸• apÄ• t
sadosena samohena na sakkÄ• bhuÃ±jituâ€™ nti pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• gaá¹‡
nivattitvÄ• kassakaleá¹‡ameva gantvÄ• pattaá¹ƒ heá¹-á¹-hÄ• maÃ±ce cÄ«varaá¹ƒ cÄ«vara
`arahattaá¹ƒ apÄ• puá¹‡itvÄ• na nikkhamissÄ• mÄ«â€™ ti vÄ«riyaá¹ƒ adhiá¹-á¹-hahitvÄ• n
appamatto hutvÄ• nivutthabhikkhu vipassanaá¹ƒ vaá¸• á¸• hetvÄ• purebhattameva arahatt
padumaá¹ƒ mahÄ• khÄ«á¹‡Ä• savo sitaá¹ƒ karontova nisÄ«di. leá¹‡advÄ• re rukkhamhi ad

``namo te purisÄ• jaÃ±Ã±a, namo te purisuttama.

yassa te Ä• savÄ• khÄ«á¹‡Ä• , dakkhiá¹‡eyyosi mÄ• risÄ• â€™â€™ ti ||

udÄ• naá¹ƒ udÄ• netvÄ• --- `bhante, piá¹‡á¸• Ä• ya paviá¹-á¹-hÄ• naá¹ƒ tumhÄ• disÄ• naá
datvÄ• mahallakitthiyo dukkhÄ• muccissantÄ«â€™ ti Ä• ha.

thero uá¹-á¹-hahitvÄ• dvÄ• raá¹ƒ vivaritvÄ• kÄ• laá¹ƒ olokento `pÄ• toyevÄ• â€™ ti Ã±atvÄ
gÄ• maá¹ƒ pÄ• visi. dÄ• rikÄ• pi bhattaá¹ƒ sampÄ• detvÄ• `idÄ• ni me bhÄ• tÄ• Ä• gamiss
Ä• gamissatÄ«ti dvÄ• raá¹ƒ vivaritvÄ• olokayamÄ• nÄ• nisÄ«di. sÄ• , there gharadvÄ• raá
gahetvÄ• sappiphÄ• á¹‡itayojitassa khÄ«rapiá¹‡á¸• apÄ• tassa pÅ«retvÄ• hatthe á¹-hapes
ti anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• pi taá¹ƒ olokayamÄ• nÄ• aá¹-á¹-hÄ• si.

therassa \Be 268/ \Ne 266/ hi tadÄ• ativiya parisuddho chavivaá¹‡á¹‡o ahosi, vippasannÄ•
mukhaá¹ƒ bandhanÄ• muttatÄ• lapakkaá¹ƒ viya ativiya virocittha. mahÄ• upÄ• sikÄ• araÃ±
amma, bhÄ• tiko te Ä• gatoâ€™â€™ ti pucchi. sÄ• sabbaá¹ƒ taá¹ƒ pavattiá¹ƒ Ä• rocesi. up
pabbajitakiccaá¹ƒ matthakaá¹ƒ pattaâ€™ nti Ã±atvÄ• ``abhiramati te, amma, bhÄ• tÄ• bud
ukkaá¹‡á¹-hatÄ«â€™â€™ ti Ä• ha.

mahantaá¹ƒ kho panetaá¹ƒ satthu dÄ• yajjaá¹ƒ yadidaá¹ƒ satta ariyadhanÄ• ni nÄ• ma. taá
gahetuá¹ƒ. yathÄ• hi \Ee 281/ vippaá¹-ipannaá¹ƒ puttaá¹ƒ mÄ• tÄ• pitaro `ayaá¹ƒ amhÄ• ka
paribÄ• hiraá¹ƒ karonti; so tesaá¹ƒ accayena dÄ• yajjaá¹ƒ na labhati; evaá¹ƒ kusÄ«topi idaá
ariyadhanadÄ• yajjaá¹ƒ na labhati, Ä• raddhavÄ«riyova labhatÄ«ti __dÄ• yajjamahattaá¹ƒ_
uppajjati. `mahÄ• kho pana te satthÄ• . satthuno hi te mÄ• tukucchismiá¹ƒ paá¹-isandhigaá
abhinikkhamanepi abhisambodhiyampi
dhammacakkapavattanayamakapÄ• á¹-ihÄ• riyadevorohanaÄ• yusaá¹…khÄ• ravossajjanes
dasasahassilokadhÄ• tu kampittha. yuttaá¹ƒ nu te evarÅ«passa satthuno sÄ• sane pabbajit
nti evaá¹ƒ __satthumahattaá¹ƒ_ paccavekkhatopi uppajjati.

`jÄ• tiyÄ• pi tvaá¹ƒ idÄ• ni na lÄ• makajÄ• tikosi; asambhinnÄ• ya mahÄ• sammatapaveá¹‡
okkÄ• karÄ• javaá¹ƒse jÄ• to; sirisuddhodanamahÄ• rÄ• jassa ca mahÄ• mÄ• yÄ• deviyÄ•
kaniá¹-á¹-ho. tayÄ• nÄ• ma evarÅ«pena jinaputtena hutvÄ• na yuttaá¹ƒ kusÄ«tena viharitu
__jÄ• timahattaá¹ƒ_ paccavekkhatopi uppajjati. `sÄ• riputtamoggallÄ• nÄ• ceva asÄ«timah
lokuttaradhammaá¹ƒ paá¹-ivijjhiá¹ƒsu. tvaá¹ƒ etesaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ maggaá¹ƒ pa
nappaá¹-ipajjasÄ«â€™ ti evaá¹ƒ __sabrahmacÄ• rimahattaá¹ƒ_ paccavekkhatopi uppajjati.

kucchiá¹ƒ pÅ«retvÄ• á¹-hitaajagarasadise vissaá¹-á¹-hakÄ• yikacetasikavÄ«riye kusÄ«tapu
parivajjentassÄ• pi Ä• raddhavÄ«riye pahitatte puggale sevantassÄ• pi á¹-hÄ• nanisajjÄ• dÄ

ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa panassa arahattamaggen
hotÄ«ti pajÄ• nÄ• ti.

pÄ«tisambojjhaá¹…gassa \Be 269/ ---

``atthi \Ne 267/, bhikkhave, pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . tattha yonis
--- ayamÄ• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya, uppannass
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

evaá¹ƒ uppÄ• do hoti. tattha pÄ«tiyeva pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ•
uppÄ• dakamanasikÄ• ro \Ee 282/ yonisomanasikÄ• ro nÄ• ma.

apica ekÄ• dasa dhammÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- budd
dhammasaá¹…ghasÄ«lacÄ• gadevatÄ• nussati, upasamÄ• nussati, lÅ«khapuggalaparivajja
siniddhapuggalasevanatÄ• , pasÄ• danÄ«yasuttantapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ•

buddhaguá¹‡e anussarantassÄ• pi hi yÄ• va upacÄ• rÄ• sakalasarÄ«raá¹ƒ pharamÄ• no p
dhammasaá¹…ghaguá¹‡e anussarantassÄ• pi, dÄ«gharattaá¹ƒ akkhaá¹‡á¸• aá¹ƒ katvÄ• ra
catupÄ• risuddhisÄ«laá¹ƒ paccavekkhantassÄ• pi, gihino dasasÄ«laá¹ƒ paÃ±casÄ«laá¹ƒ pa
dubbhikkhabhayÄ• dÄ«su paá¹‡Ä«taá¹ƒ bhojanaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ datvÄ• `evaá¹
paccavekkhantassÄ• pi, gihinopi evarÅ«pe kÄ• le sÄ«lavantÄ• naá¹ƒ dinnadÄ• naá¹ƒ pacca
guá¹‡ehi samannÄ• gatÄ• devatÄ• devattaá¹ƒ pattÄ• tathÄ• rÅ«pÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ
paccavekkhantassÄ• pi, samÄ• pattiyÄ• vikkhambhite kilese saá¹-á¹-hipi sattatipi vassÄ• ni
paccavekkhantassÄ• pi, cetiyadassanabodhidassanatheradassanesu asakkaccakiriyÄ• ya s
buddhÄ• dÄ«su pasÄ• dasinehÄ• bhÄ• vena gadrabhapiá¹-á¹-he rajasadise lÅ«khapuggale
buddhÄ• dÄ«su pasÄ• dabahule muducitte siniddhapuggale sevantassÄ• pi, ratanattayaguá
pasÄ• danÄ«yasuttante paccavekkhantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su pÄ«tiuppÄ• dana
ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppannassa panassa arahattamaggen
hotÄ«ti pajÄ• nÄ• ti.

passaddhisambojjhaá¹…gassa \Be 270/ ---

``atthi \Ne 268/, bhikkhave, kÄ• yapassaddhi cittapassaddhi. tattha yonisomanasikÄ• rabahu
ayamÄ• hÄ• ro anuppannassa vÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya, uppanna
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

evaá¹ƒ uppÄ• do hoti. apica satta dhammÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya
paá¹‡Ä«tabhojanasevanatÄ• , utusukhasevanatÄ• \Ee 283/, iriyÄ• pathasukhasevanatÄ• ,

sÄ• raddhakÄ• yapuggalaparivajjanatÄ• , passaddhikÄ• yapuggalasevanatÄ• , tadadhimutt
siniddhaá¹ƒ sappÄ• yabhojanaá¹ƒ bhuÃ±jantassÄ• pi, sÄ«tuá¹‡hesu utÅ«su á¹-hÄ• nÄ• dÄ«
sappÄ• yaá¹ƒ utuÃ±ca iriyÄ• pathaÃ±ca sevantassÄ• pi passaddhi uppajjati. yo pana mahÄ
sabbautuiriyÄ• pathakkhamova hoti, na taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yassa sabhÄ• gavi
visabhÄ• ge utuiriyÄ• pathe vajjetvÄ• sabhÄ• ge sevantassÄ• pi uppajjati. majjhattapayogo
parassa ca kammassakatapaccavekkhaá¹‡Ä• ; iminÄ• majjhattapayogena uppajjati. yo leá¸
paraá¹ƒ viheá¹-hayamÄ• nova vicarati, evarÅ«paá¹ƒ sÄ• raddhakÄ• yaá¹ƒ puggalaá¹ƒ pariv
saá¹ƒyatapÄ• dapÄ• á¹‡iá¹ƒ passaddhakÄ• yaá¹ƒ puggalaá¹ƒ sevantassÄ• pi, á¹-hÄ• nanis
passaddhiuppÄ• danatthÄ• ya ninnapoá¹‡apabbhÄ• racittassÄ• pi uppajjati. evaá¹ƒ uppann
bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ• nÄ• ti.

samÄ• dhisambojjhaá¹…gassa ---

``atthi, bhikkhave, samathanimittaá¹ƒ abyagganimittaá¹ƒ. tattha yonisomanasikÄ• rabahulÄ«
anuppannassa vÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya, uppannassa vÄ• samÄ•
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

evaá¹ƒ uppÄ• do hoti. tattha samathova samathanimittaá¹ƒ, avikkhepaá¹-á¹-hena ca abyagg

apica \Be 271/ ekÄ• dasa dhammÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒva
\Ne 269/, indriyasamattapaá¹-ipÄ• danatÄ• , nimittakusalatÄ• , samaye cittassa paggaá¹‡ha
niggahaá¹‡anatÄ• , samaye sampahaá¹ƒsanatÄ• , samaye ajjhupekkhaá¹‡atÄ• , asamÄ• h
samÄ• hitapuggalasevanatÄ• , jhÄ• navimokkhapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ• ti. ta
__vatthuvisadakiriyatÄ• _ ca __indriyasamattapaá¹-ipÄ• danatÄ• _ ca vuttanayeneva vedita

__nimittakusalatÄ• _ nÄ• ma kasiá¹‡animittassa uggahaá¹‡akusalatÄ• . __samaye cittassa
yasmiá¹ƒ samaye atisithilavÄ«riyatÄ• dÄ«hi \Ee 284/ lÄ«naá¹ƒ cittaá¹ƒ hoti, tasmiá¹ƒ samay
dhammavicayavÄ«riyapÄ«tisambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa paggaá¹‡hanaá¹
niggahaá¹‡anatÄ• _ti yasmiá¹ƒ samaye accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhaá¹-aá¹ƒ cittaá
passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gasamuá¹-á¹-hÄ• panena tassa niggaá¹‡hana
sampahaá¹ƒsanatÄ• _ti yasmiá¹ƒ samaye cittaá¹ƒ paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upa
nirassÄ• daá¹ƒ hoti, tasmiá¹ƒ samaye aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒv
saá¹ƒvegavatthÅ«ni_ nÄ• ma jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• yadukkhaá¹ƒ
vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne
Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá¹ƒ dukkhanti. ratanattayaguá¹‡Ä• nussaraá¹‡ena ca pasÄ•
vuccati samaye sampahaá¹ƒsanatÄ• ti.

__samaye ajjhupekkhanatÄ• _ nÄ• ma yasmiá¹ƒ samaye sammÄ• paá¹-ipattiá¹ƒ Ä• gamma

anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ samathavÄ«thipaá¹-ipannaá¹ƒ cittaá¹ƒ ho
paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati sÄ• rathÄ« viya samappa
samaye ajjhupekkhanatÄ• ti. __asamÄ• hitapuggalaparivajjanatÄ• _ nÄ• ma upacÄ• raá¹ƒ v
appattÄ• naá¹ƒ vikkhittacittÄ• naá¹ƒ puggalÄ• naá¹ƒ Ä• rakÄ• parivajjanaá¹ƒ. __samÄ• hita
upacÄ• rena vÄ• appanÄ• ya vÄ• samÄ• hitacittÄ• naá¹ƒ sevanÄ• bhajanÄ• payirupÄ• s
á¹-hÄ• nanisajjÄ• dÄ«su samÄ• dhiuppÄ• danatthaá¹ƒyeva ninnapoá¹‡apabbhÄ• racittatÄ•
uppajjati. evaá¹ƒ uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pa

upekkhÄ• sambojjhaá¹…gassa ---

``atthi, bhikkhave, upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• . tattha yonisom
270/ --- ayamÄ• hÄ• ro anuppannassa \Be 272/ vÄ• upekkhÄ• sambojjhaá¹…gassa \Ee 28
upekkhÄ• sambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ
232) ---

evaá¹ƒ uppÄ• do hoti. tattha upekkhÄ• va upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yÄ• dh
dhammÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti --- sattamajjhattatÄ•
sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• , sattasaá¹…khÄ• ramajjhattapuggalas

tattha dvÄ«hÄ• kÄ• rehi __sattamajjhattataá¹ƒ_ samuá¹-á¹-hÄ• peti --- `tvaá¹ƒ attano kamm
kammena gamissasi. esopi attano kammena Ä• gantvÄ• attanova kammena gamissati. tva
evaá¹ƒ kammassakatapaccavekkhaá¹‡ena ca `paramatthato sattoyeva natthi. so tvaá¹ƒ kaá
evaá¹ƒ nissattapaccavekkhaá¹‡ena ca. dvÄ«hevÄ• kÄ• rehi __saá¹…khÄ• ramajjhattataá¹ƒ
`idaá¹ƒ cÄ«varaá¹ƒ anupubbena vaá¹‡á¹‡avikÄ• raÃ±ceva jiá¹‡á¹‡abhÄ• vaÃ±ca upagantvÄ
hutvÄ• yaá¹-á¹-hikoá¹-iyÄ• chaá¸• á¸• anÄ«yaá¹ƒ bhavissati. sace panassa sÄ• miko bhav
vinassituá¹ƒ dadeyyÄ• â€™ ti evaá¹ƒ assÄ• mikabhÄ• vapaccavekkhaá¹‡ena ca. `anaddha
nti evaá¹ƒ tÄ• vakÄ• likabhÄ• vapaccavekkhaá¹‡ena ca. yathÄ• ca cÄ«vare, evaá¹ƒ pattÄ•

__sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• _ti ettha yo puggalo gihÄ« vÄ• attan
pabbajito vÄ• attano antevÄ• sikasamÄ• nupajjhÄ• yakÄ• dike mamÄ• yati, sahattheneva n
kesacchedanasÅ«cikammacÄ«varadhovanarajanapattapacanÄ• dÄ«ni karoti, muhuttampi a
kuhiá¹ƒ? asuko daharo kuhiâ€™ nti? bhantamigo viya ito cito ca Ä• loketi; aÃ±Ã±ena kesac
atthÄ• ya `muhuttaá¹ƒ tÄ• va asukaá¹ƒ pesethÄ• â€™ ti yÄ• ciyamÄ• nopi `amhepi taá¹ƒ at
tumhe naá¹ƒ gahetvÄ• kilamessathÄ• â€™ ti na deti --- ayaá¹ƒ __sattakelÄ• yano_ nÄ• ma

yo \Be 273/ pana cÄ«varapattathÄ• lakakattarayaá¹-á¹-hiÄ• dÄ«ni \Ee 286/ mamÄ• yati, aÃ
parÄ• masitumpi na deti, tÄ• vakÄ• likaá¹ƒ yÄ• citopi `mayampi imaá¹ƒ mamÄ• yantÄ• na p
kiá¹ƒ dassÄ• mÄ• â€™ ti vadati --- ayaá¹ƒ __saá¹…khÄ• rakelÄ• yano_ nÄ• ma. yo pana te

majjhatto udÄ• sÄ«no --- ayaá¹ƒ __sattasaá¹…khÄ• ramajjhatto_ nÄ• ma. iti ayaá¹ƒ upekkh
sattasaá¹…khÄ• rakelÄ• yanapuggale \Ne 271/ Ä• rakÄ• parivajjentassÄ• pi, sattasaá¹…kh
sevantassÄ• pi, á¹-hÄ• nanisajjÄ• dÄ«su taduppÄ• danatthaá¹ƒ ninnapoá¹‡apabbhÄ• racitt
uppannassa panassa arahattamaggena bhÄ• vanÄ• pÄ• ripÅ«ri hotÄ«ti pajÄ• nÄ• ti. sesaá
uttÄ• natthamevÄ• ti.

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• .

imesupi dvÄ«su pabbesu suddhavipassanÄ• va kathitÄ• . iti ime cattÄ• ro satipaá¹-á¹-hÄ• n
nÄ• nÄ• cittesu labbhanti. aÃ±Ã±eneva hi cittena kÄ• yaá¹ƒ pariggaá¹‡hÄ• ti, aÃ±Ã±ena ve
cittaá¹ƒ, aÃ±Ã±ena dhamme pariggaá¹‡hÄ• ti; lokuttaramaggakkhaá¹‡e pana ekacitteyeva l
kÄ• yaá¹ƒ pariggaá¹‡hitvÄ• Ä• gatassa vipassanÄ• sampayuttÄ• sati __kÄ• yÄ• nupassan
samannÄ• gato puggalo __kÄ• yÄ• nupassÄ«_ nÄ• ma. vipassanaá¹ƒ ussukkÄ• petvÄ• ari
maggasampayuttÄ• sati kÄ• yanupassanÄ• nÄ• ma. tÄ• ya satiyÄ• samannÄ• gato pugga
vedanaá¹ƒ pariggaá¹‡hitvÄ• .... cittaá¹ƒ pariggaá¹‡hitvÄ• .... dhamme pariggaá¹‡hitvÄ• Ä•
vipassanÄ• sampayuttÄ• sati __dhammÄ• nupassanÄ• _ nÄ• ma. tÄ• ya satiyÄ• samannÄ
nÄ• ma. vipassanaá¹ƒ ussukkÄ• petvÄ• ariyamaggaá¹ƒ pattassa maggakkhaá¹‡e maggasa
dhammÄ• nupassanÄ• nÄ• ma. tÄ• ya satiyÄ• samannÄ• gato puggalo dhammÄ• nupass
puggale tiá¹-á¹-hati. kÄ• ye pana `subhaâ€™ nti vipallÄ• sappahÄ• nÄ• kÄ• yapariggÄ• hik
samijjhatÄ«ti kÄ• yÄ• nupassanÄ• nÄ• ma. vedanÄ• ya `sukhaâ€™ nti vipallÄ• sappahÄ• n
maggena samijjhatÄ«ti vedanÄ• nupassanÄ• nÄ• ma. citte `niccaâ€™ nti vipallÄ• sappahÄ
maggena samijjhatÄ«ti cittÄ• nupassanÄ• nÄ• ma. dhammesu `attÄ• â€™ ti vipallÄ• sappa
\Ee 287/ sati maggena samijjhatÄ«ti dhammÄ• nupassanÄ• nÄ• ma. iti ekÄ• va maggasam
catukiccasÄ• dhanaá¹-á¹-hena cattÄ• ri \Be 274/ nÄ• mÄ• ni labhati. tena vuttaá¹ƒ --- `lokutt
ekacitteyeva labbhantÄ«â€™ ti.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<374> abhidhammabhÄ• janÄ«ye \Ne 272/ lokuttarasatipaá¹-á¹-hÄ• navasena desanÄ• ya
kÄ• yÄ• diÄ• rammaá¹‡esu lokiyasatipaá¹-á¹-hÄ• nesu tanti á¹-hapitÄ• , evaá¹ƒ aá¹-á¹-hape
kÄ• yÄ• nupassÄ• dÄ«ni satipaá¹-á¹-hÄ• nÄ• ni dhammasaá¹…gaá¹‡iyaá¹ƒ (Dhs 355 Ä• da
mukhamattameva dassentena niddiá¹-á¹-hÄ• ni.

tattha nayabhedo veditabbo. kathaá¹ƒ? kÄ• yÄ• nupassanÄ• ya tÄ• va sotÄ• pattimagge jh
suddhikapaá¹-ipadÄ• , suddhikasuÃ±Ã±atÄ• , suÃ±Ã±atapaá¹-ipadÄ• , suddhikaappaá¹‡ihit
appaá¹‡ihitapaá¹-ipadÄ• ti imesu paÃ±casu á¹-hÄ• nesu dvinnaá¹ƒ dvinnaá¹ƒ catukkapaÃ±c

nayÄ• honti. evaá¹ƒ sesesupÄ«ti vÄ«satiyÄ• abhinivesesu dve nayasatÄ• ni. tÄ• ni catÅ«h
catuguá¹‡itÄ• ni aá¹-á¹-ha. iti suddhikÄ• ni dve sÄ• dhipatÄ«ni aá¹-á¹-hÄ• ti sabbampi nayas
vedanÄ• nupassanÄ• dÄ«su suddhikasatipaá¹-á¹-hÄ• ne cÄ• ti sotÄ• pattimagge paÃ±ca na
sotÄ• pattimagge, evaá¹ƒ sesamaggesupÄ«ti kusale vÄ«sati nayasahassÄ• ni; suÃ±Ã±atÄ•
pana tato tiguá¹‡e vipÄ• ke saá¹-á¹-hi nayasahassÄ• nÄ«ti. evameva sakiccasÄ• dhakÄ• na
saá¹ƒsiddhikakiccÄ• naÃ±ca kusalavipÄ• kasatipaá¹-á¹-hÄ• nÄ• naá¹ƒ niddesavasena duvid
ca suddhikavasena ca kusale paÃ±cannaá¹ƒ vipÄ• ke paÃ±cannanti dasannaá¹ƒ niddesavÄ
dasappabhedo asÄ«tinayasahassapatimaá¹‡á¸• ito abhidhammabhÄ• janÄ«yaniddeso.

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<386> paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva satipaá¹-á¹-hÄ• nÄ• naá¹ƒ kusalÄ• dibhÄ
Ä• rammaá¹‡attikesu pana sabbÄ• nipi etÄ• ni appamÄ• á¹‡aá¹ƒ nibbÄ• naá¹ƒ \Be 275/ Ä•
appamÄ• á¹‡Ä• rammaá¹‡Ä• neva, na maggÄ• rammaá¹‡Ä• ni; sahajÄ• tahetuvasena pana
vÄ«maá¹ƒsaá¹ƒ vÄ• jeá¹-á¹-hakaá¹ƒ katvÄ• maggabhÄ• vanÄ• kÄ• le maggÄ• dhipatÄ«ni
288/ maggabhÄ• vanÄ• ya navattabbÄ• ni maggÄ• dhipatÄ«nÄ«ti phalakÄ• lepi navattabbÄ
ekÄ• rammaá¹‡abhÄ• venapi navattabbÄ• ni; nibbÄ• nassa pana bahiddhÄ• dhammattÄ• l
hontÄ«ti. evametasmiá¹ƒ paÃ±hÄ• pucchake nibbattitalokuttarÄ• neva satipaá¹-á¹-hÄ• nÄ•
sammÄ• sambuddhena hi suttantabhÄ• janÄ«yasmiá¹ƒyeva \Ne 273/ lokiyalokuttaramissak
kathitÄ• ; abhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakesu pana lokuttarÄ• yevÄ• ti. evamay
satipaá¹-á¹-hÄ• navibhaá¹…gopi teparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

satipaá¹-á¹-hÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sammappadhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<390> idÄ• ni \Ee 289/ \Be 276/ \Ne 274/ tadanantare sammappadhÄ• navibhaá¹…ge __ca
gaá¹‡anapariccheda. tena na tato heá¹-á¹-hÄ• na uddhanti sammappadhÄ• napariccheda
__sammappadhÄ• nÄ• _ti kÄ• raá¹‡appadhÄ• nÄ• upÄ• yappadhÄ• nÄ• yonisopadhÄ• nÄ
sÄ• sane paá¹-ipannako bhikkhu. __anuppannÄ• na_nti anibbattÄ• naá¹ƒ. __pÄ• pakÄ• na_
__akusalÄ• naá¹ƒ dhammÄ• na_nti akosallasambhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ. __anuppÄ
__chandaá¹ƒ janetÄ«_ti kattukamyatÄ• saá¹…khÄ• taá¹ƒ kusalacchandaá¹ƒ janeti uppÄ• de
payogaá¹ƒ parakkamaá¹ƒ karoti. __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti kÄ• yikacetasikaá¹ƒ vÄ«riyaá
paggaá¹‡hÄ• tÄ«_ti teneva sahajÄ• tavÄ«riyena cittaá¹ƒ ukkhipati. __padahatÄ«_ti padhÄ•

paá¹-ipÄ• á¹-iyÄ• panetÄ• ni cattÄ• ripi padÄ• ni Ä• sevanÄ• bhÄ• vanÄ• bahulÄ«kammas

__uppannÄ• naá¹ƒ pÄ• pakÄ• na_nti anuppannanti avattabbataá¹ƒ Ä• pannÄ• naá¹ƒ pÄ• p
pajahanatthÄ• ya. __anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• na_nti anibbattÄ• naá¹ƒ k
dhammÄ• naá¹ƒ. __uppÄ• dÄ• yÄ• _ti uppÄ• danatthÄ• ya. __uppannÄ• na_nti nibbattÄ• n
á¹-hitatthÄ• ya. __asammosÄ• yÄ• _ti anassanatthaá¹ƒ. __bhiyyobhÄ• vÄ• yÄ• _ti punappu
__vepullÄ• yÄ• _ti \Ee 290/ vipulabhÄ• vÄ• ya. __bhÄ• vanÄ• yÄ• _ti vaá¸• á¸• hiyÄ• . __pÅ
paripÅ«raá¹‡atthÄ• ya. ayaá¹ƒ tÄ• va catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ uddesavÄ• ra

<391> idÄ• ni paá¹-ipÄ• á¹-iyÄ• tÄ• ni padÄ• ni bhÄ• jetvÄ• dassetuá¹ƒ __kathaÃ±ca bhik
\Ne 275/ nayena niddesavÄ• ro Ä• raddho. tattha yaá¹ƒ heá¹-á¹-hÄ• dhammasaá¹…gahe Ä
vaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbaá¹ƒ. yaá¹ƒ pana tasmiá¹ƒ anÄ• gataá¹ƒ, tattha
chando_ti yo chandaniyavasena chando. __chandikatÄ• _ti chandikabhÄ• vo, chandakaraá
__kattukamyatÄ• _ti kattukÄ• matÄ• . __kusalo_ti cheko. __dhammacchando_ti sabhÄ• vac
taá¹‡hÄ• chando, diá¹-á¹-hichando, vÄ«riyachando, dhammacchandoti bahuvidho nÄ• napp
dhammacchandoti imasmiá¹ƒ á¹-hÄ• ne kattukamyatÄ• kusaladhammacchando adhippeto.

__imaá¹ƒ chandaá¹ƒ janetÄ«_ti chandaá¹ƒ kurumÄ• nova chandaá¹ƒ janeti nÄ• ma. __saÃ
padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __uá¹-á¹-hapetÄ«_ti chandaá¹ƒ kurumÄ• nova taá¹ƒ uá¹-á¹-hape
__samuá¹-á¹-hapetÄ«_ti upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __nibbattetÄ«_ti chandaá¹
nibbatteti nÄ• ma. __abhinibbattetÄ«_ti upasaggena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. apica chand
__janeti_ nÄ• ma. tameva satataá¹ƒ karonto __saÃ±janeti_ nÄ• ma. kenacideva antarÄ• ye
ukkhipanto __uá¹-á¹-hapeti_ nÄ• ma. pabandhaá¹-á¹-hitiá¹ƒ pÄ• pento __samuá¹-á¹-hapeti_
pÄ• kaá¹-aá¹ƒ karonto __nibbatteti_ nÄ• ma. anosakkanatÄ• ya alÄ«navuttitÄ• ya anolÄ«na
abhimukhabhÄ• vena nibbattento __abhinibbatteti_ nÄ• ma.

<394> vÄ«riyaniddese vÄ«riyaá¹ƒ karontova vÄ«riyaá¹ƒ __Ä• rabhati_ nÄ• ma. dutiyapada
vaá¸• á¸• hitaá¹ƒ. vÄ«riyaá¹ƒ \Ee 291/ karontoyeva ca __Ä• sevati bhÄ• veti_ nÄ• ma. puna
__vahulÄ«karoti_. Ä• ditova karonto __Ä• rabhati_. punappunaá¹ƒ karonto __samÄ• rabhat
bhajanto __Ä• sevati_. vaá¸• á¸• hento __bhÄ• veti_. sabbakiccesu tadeva bahulÄ«karonto
veditabbo.

<395> cittapaggahaniddese vÄ«riyapaggahena yojento cittaá¹ƒ __paggaá¹‡hÄ• ti, _ ukkhip
punappunaá¹ƒ paggaá¹‡hanto __sampaggaá¹‡hÄ• ti_. evaá¹ƒ sampaggahitaá¹ƒ yathÄ• na
vÄ«riyupatthambhena upatthambhento __upatthambheti_. upatthambhitampi thirabhÄ• vatth
upatthambhento __paccupatthambheti_ nÄ• ma.

<406> __á¹-hitiyÄ• _tipadassa niddese sabbesampi asammosÄ• dÄ«naá¹ƒ á¹-hitivevacana

á¹-hiti so asammoso_tiÄ• di vuttaá¹ƒ. ettha hi heá¹-á¹-himaá¹ƒ heá¹-á¹-himaá¹ƒ padaá¹ƒ upa
padassa \Ne 276/ attho, uparimaá¹ƒ uparimaá¹ƒ padaá¹ƒ heá¹-á¹-himassa heá¹-á¹-himassa
vaá¹-á¹-ati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti. ayaá¹ƒ tÄ• va pÄ• á¸·ivaá¹‡á¹‡anÄ• .

ayaá¹ƒ panettha vinicchayakathÄ• . ayaÃ±hi sammappadhÄ• nakathÄ• nÄ• ma duvidhÄ•
tattha lokiyÄ• sabbapubbabhÄ• ge hoti. sÄ• \Be 278/ kassapasaá¹ƒyuttapariyÄ• yena lokiy
veditabbÄ• . vuttaÃ±hi tattha ---

``cattÄ• ro me, Ä• vuso, sammappadhÄ• nÄ• . katame cattÄ• ro?

idhÄ• vuso, bhikkhu `anuppannÄ• me pÄ• pakÄ• akusalÄ• dhammÄ• uppajjamÄ• nÄ• a
Ä• tappaá¹ƒ karoti; `uppannÄ• me pÄ• pakÄ• akusalÄ• dhammÄ• appahÄ«yamÄ• nÄ• a
Ä• tappaá¹ƒ karoti; `anuppannÄ• me kusalÄ• dhammÄ• anuppajjamÄ• nÄ• anatthÄ• ya s
karoti. `uppannÄ• me kusalÄ• dhammÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™
ti (SN a II 145).

ettha ca __ `anuppannÄ• me kusalÄ• dhammÄ• â€™ _ti samathavipassanÄ• ceva magg
__kusalÄ• _ nÄ• ma samathavipassanÄ• va. maggo pana sakiá¹ƒ uppajjitvÄ• nirujjhamÄ• n
nÄ• ma natthi. so hi phalassa paccayaá¹ƒ datvÄ• va nirujjhati. purimasmiá¹ƒ vÄ• samathav
vuttaá¹ƒ, taá¹ƒ pana na yuttaá¹ƒ.

tattha ``uppannÄ• samathavipassanÄ• nirujjhamÄ• nÄ• anatthÄ• ya saá¹ƒvattantÄ«â€™â
Ä• vibhÄ• vatthaá¹ƒ idaá¹ƒ vatthu --- eko kira khÄ«á¹‡Ä• savatthero `mahÄ• cetiyaÃ±ca ma
vandissÄ• mÄ«â€™ ti samÄ• pattilÄ• bhinÄ• bhaá¹‡á¸• agÄ• hakasÄ• maá¹‡erena saddhi
Ä• gantvÄ• vihÄ• rapariveá¹‡aá¹ƒ pÄ• visi; sÄ• yanhasamaye mahÄ• bhikkhusaá¹…ghe ce
vandanatthÄ• ya na nikkhami. kasmÄ• ? khÄ«á¹‡Ä• savÄ• naÃ±hi tÄ«su ratanesu mahanta
bhikkhusaá¹…ghe vanditvÄ• paá¹-ikkante manussÄ• naá¹ƒ sÄ• yamÄ• sabhuttavelÄ• ya sA
`cetiyaá¹ƒ vandissÄ• mÄ«â€™ ti ekakova nikkhami. sÄ• maá¹‡ero `kiá¹ƒ nu kho thero avelÄ
jÄ• nissÄ• mÄ«â€™ ti upajjhÄ• yassa padÄ• nupadikova nikkhami. thero anÄ• vajjanena ta
ajÄ• nanto dakkhiá¹‡advÄ• rena mahÄ• cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruá¸·ho. sÄ• maá¹‡eropi an

mahÄ• thero \Be 279/ mahÄ• cetiyaá¹ƒ ulloketvÄ• buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ gahet
samannÄ• haritvÄ• haá¹-á¹-hapahaá¹-á¹-ho mahÄ• cetiyaá¹ƒ vandati. sÄ• maá¹‡ero theras
`upajjhÄ• yo me ativiya pasannacitto vandati; kiá¹ƒ nu kho pupphÄ• ni labhitvÄ• pÅ«jaá¹ƒ k
there vanditvÄ• uá¹-á¹-hÄ• ya sirasi aÃ±jaliá¹ƒ á¹-hapetvÄ• mahÄ• cetiyaá¹ƒ ulloketvÄ• á¹
ukkÄ• sitvÄ• attano Ä• gatabhÄ• vaá¹ƒ jÄ• nÄ• pesi. thero parivattetvÄ• olokento ``kadÄ•
``tumhÄ• kaá¹ƒ cetiyaá¹ƒ vandanakÄ• le, bhante; ativiya pasannÄ• cetiyaá¹ƒ vandittha; kin
labhitvÄ• pÅ«jeyyÄ• thÄ• â€™â€™ ti? ``Ä• ma, sÄ• maá¹‡era, imasmiá¹ƒ cetiye viya aÃ±Ã

dhÄ• tunidhÄ• naá¹ƒ nÄ• ma natthi. evarÅ«paá¹ƒ asadisaá¹ƒ mahÄ• thÅ«paá¹ƒ pupphÄ• ni
pÅ«jeyyÄ• â€™â€™ ti? ``tena hi, bhante, adhivÄ• setha, Ä• harissÄ• mÄ«â€™â€™ ti tÄ• v
iddhiyÄ• himavantaá¹ƒ gantvÄ• vaá¹‡á¹‡agandhasampannÄ• ni pupphÄ• ni gahetvÄ• par
mahÄ• there \Ee 293/ dakkhiá¹‡amukhato pacchimamukhe asampatteyeva Ä• gantvÄ• pup
á¹-hapetvÄ• ``pÅ«jetha bhanteâ€™â€™ ti Ä• ha. thero ``atimandÄ• ni no, sÄ• maá¹‡era, p
``gacchatha, bhante, bhagavato guá¹‡e Ä• vajjetvÄ• pÅ«jethÄ• â€™â€™ ti.

thero pacchimamukhanissitena sopÄ• nena Ä• ruyha kucchivedikÄ• bhÅ«miyaá¹ƒ pupphap
vedikÄ• bhÅ«mi paripuá¹‡á¹‡Ä• ; pupphÄ• ni patitvÄ• dutiyabhÅ«miyaá¹ƒ jaá¹‡á¹‡uppamÄ
tato otaritvÄ• pÄ• dapiá¹-á¹-hikapantiá¹ƒ pÅ«jesi; sÄ• pi paripÅ«ri; paripuá¹‡á¹‡abhÄ• vaá¹
heá¹-á¹-himatale vikiranto agamÄ• si; sabbaá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ paripÅ«ri; tasmiá¹ƒ par
``sÄ• maá¹‡era, pupphÄ• ni na khÄ«yantÄ«â€™â€™ ti Ä• ha. ``parissÄ• vanaá¹ƒ, bhante, a
ti. adhomukhaá¹ƒ katvÄ• cÄ• lesi. tadÄ• pupphÄ• ni khÄ«á¹‡Ä• ni. thero parissÄ• vanaá¹ƒ
saddhiá¹ƒ hatthipÄ• kÄ• rena cetiyaá¹ƒ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• catÅ«su á¹-hÄ
pariveá¹‡aá¹ƒ gacchanto cintesi --- `yÄ• va mahiddhiko vatÄ• yaá¹ƒ sÄ• maá¹‡ero; sakkhiss
iddhÄ• nubhÄ• vaá¹ƒ rakkhitunti? tato `na sakkhissatÄ«â€™ ti disvÄ• sÄ• maá¹‡eraá¹ƒ Ä•
tvaá¹ƒ idÄ• ni mahiddhiko; evarÅ«paá¹ƒ pana iddhiá¹ƒ nÄ• setvÄ• pacchimakÄ• le \Be 280
hatthena madditaá¹ƒkaÃ±jiyaá¹ƒ pivissasÄ«â€™â€™ ti. daharakabhÄ• vassa nÄ• mesa dos
kathÄ• ya saá¹ƒvejetvÄ• `kammaá¹-á¹-hÄ• naá¹ƒ \Ne 278/ me, bhante, Ä• cikkhathÄ• â€™
upajjhÄ• yo kiá¹ƒ vadatÄ«â€™ ti taá¹ƒ pana asuá¹‡anto viya agamÄ• si.

thero mahÄ• cetiyaÃ±ca mahÄ• bodhiÃ±ca vanditvÄ• sÄ• maá¹‡eraá¹ƒ pattacÄ«varaá¹ƒ g
kuá¹-eá¸·itissamahÄ• vihÄ• raá¹ƒ agamÄ• si. sÄ• maá¹‡ero upajjhÄ• yassa padÄ• nupadiko
gacchati. ``kataraá¹ƒ gÄ• maá¹ƒ pavisatha, bhanteâ€™â€™ ti pucchitvÄ• pana `idÄ• ni me
sampatto bhavissatÄ«â€™ ti Ã±atvÄ• attano ca upajjhÄ• yassa ca pattacÄ«varaá¹ƒ gahetv
therassa pattacÄ«varaá¹ƒ datvÄ• \Ee 294/ piá¹‡á¸• Ä• ya pavisati. thero sabbakÄ• laá¹ƒ ov
mÄ• evamakÄ• si; puthujjaniddhi nÄ• ma calÄ• anibaddhÄ• ; asappÄ• yaá¹ƒ rÅ«pÄ• diÄ•
appamattakeneva bhijjati; santÄ• ya samÄ• pattiyÄ• parihÄ«nÄ• brahmacariyavÄ• se sant
sakkontÄ«â€™â€™ ti. sÄ• maá¹‡ero `kiá¹ƒ katheti mayhaá¹ƒ upajjhÄ• yoâ€™ ti sotuá¹ƒ na
thero anupubbena cetiyavandanaá¹ƒ karonto kammupendavihÄ• raá¹ƒ nÄ• ma gato. tattha
tatheva karoti.

athekadivasaá¹ƒ ekÄ• pesakÄ• radhÄ«tÄ• abhirÅ«pÄ• paá¹-hamavaye á¹-hitÄ• kammup
padumassaraá¹ƒ oruyha gÄ• yamÄ• nÄ• pupphÄ• ni bhaÃ±jati. tasmiá¹ƒ samaye sÄ• maá¹
gacchati gacchanto pana, sakkaralasikÄ• ya kÄ• á¹‡amakkhikÄ• viya, tassÄ• gÄ«tasadde
antarahitÄ• , chinnapakkho kÄ• ko viya ahosi. santasamÄ• pattibalena pana tattheva udaka
simbalitÅ«laá¹ƒ viya patamÄ• naá¹ƒ anupubbena padumassaratÄ«re aá¹-á¹-hÄ• si. so vege
pattacÄ«varaá¹ƒ datvÄ• nivatti. mahÄ• thero `pagevetaá¹ƒ mayÄ• diá¹-á¹-haá¹ƒ, nivÄ• riya

nivattissatÄ«â€™ ti kiÃ±ci avatvÄ• piá¹‡á¸• Ä• ya pÄ• visi.

sÄ• maá¹‡ero gantvÄ• padumassaratÄ«re aá¹-á¹-hÄ• si tassÄ• paccuttaraá¹‡aá¹ƒ Ä• gan
sÄ• maá¹‡eraá¹ƒ Ä• kÄ• sena gacchantaÃ±ca punÄ• gantvÄ• á¹-hitaÃ±ca disvÄ• `addhÄ•
ukkaá¹‡á¹-hitoâ€™ ti Ã±atvÄ• `paá¹-ikkama sÄ• maá¹‡erÄ• â€™ ti Ä• ha. sopi paá¹-ipakka
sÄ• á¹-akaá¹ƒ nivÄ• setvÄ• taá¹ƒ upasaá¹…kamitvÄ• `kiá¹ƒ, bhanteâ€™ ti pucchi. so tama
bahÅ«hi kÄ• raá¹‡ehi gharÄ• vÄ• se Ä• dÄ«navaá¹ƒ brahmacariyavÄ• se Ä• nisaá¹ƒsaÃ±ca
279/ tassa ukkaá¹‡á¹-haá¹ƒ vinodetuá¹ƒ asakkontÄ« `ayaá¹ƒ mama kÄ• raá¹‡Ä• evarÅ«pÄ
dÄ• ni yuttaá¹ƒ pariccajituâ€™ nti. `idheva tiá¹-á¹-hÄ• â€™ ti vatvÄ• gharaá¹ƒ gantvÄ• mÄ
pavattiá¹ƒ Ä• rocesi. tepi Ä• gantvÄ• nÄ• nappakÄ• raá¹ƒ ovadamÄ• nÄ• vacanaá¹ƒ agga
``tvaá¹ƒ amhe uccÄ• kulÄ• ti mÄ• sallakkhesi. mayaá¹ƒ pesakÄ• rÄ• . sakkhissasi pesakÄ•
sÄ• maá¹‡ero Ä• ha --- ``upÄ• saka, gihÄ«bhÅ«to nÄ• ma pesakÄ• rakammaá¹ƒ vÄ• karey
kiá¹ƒ iminÄ• , mÄ• sÄ• á¹-akamatte lobhaá¹ƒ karothÄ• â€™â€™ ti \Ee 295/. pesakÄ• rako
datvÄ• gharaá¹ƒ netvÄ• dhÄ«taraá¹ƒ adÄ• si.

so pesakÄ• rakammaá¹ƒ uggaá¹‡hitvÄ• pesakÄ• rehi saddhiá¹ƒ sÄ• lÄ• ya kammaá¹ƒ kar
pÄ• tova bhattaá¹ƒ sampÄ• detvÄ• Ä• hariá¹ƒsu. tassa bhariyÄ• na tÄ• va Ä• gacchati. so
vissajjetvÄ• bhuÃ±jamÄ• nesu tasaraá¹ƒ vaá¹-á¹-ento nisÄ«di. sÄ• pacchÄ• Ä• gamÄ• si.
Ä• gatÄ• sÄ«â€™ ti tajjesi. mÄ• tugÄ• mo ca nÄ• ma api cakkavattirÄ• jÄ• naá¹ƒ attani paá
dÄ• saá¹ƒ viya sallakkheti. tasmÄ• sÄ• evamÄ• ha --- ``aÃ±Ã±esaá¹ƒ ghare dÄ• rupaá¹‡á
sannihitÄ• ni; bÄ• hirato Ä• haritvÄ• dÄ• yakÄ• pesakÄ• rakÄ• pi atthi. ahaá¹ƒ pana ekikÄ
idaá¹ƒ atthi, idaá¹ƒ natthÄ«â€™ ti na jÄ• nÄ• si. sace icchasi bhuÃ±ja, no ce icchasi mÄ• b
`na kevalaá¹ƒ ussÅ«re bhattaá¹ƒ Ä• harasi, vÄ• cÄ• yapi maá¹ƒ ghaá¹-á¹-esÄ«â€™ ti kujjhit
paharaá¹‡aá¹ƒ apassanto tameva tasaradaá¹‡á¸• akaá¹ƒ tasarato luÃ±citvÄ• khipi. sÄ• taá
Ä«sakaá¹ƒ parivatti. tasaradaá¹‡á¸• akassa ca koá¹-i nÄ• ma tikhiá¹‡Ä• hoti. sÄ• tassÄ• p
akkhikoá¹-iyaá¹ƒ pavisitvÄ• aá¹-á¹-hÄ• si. sÄ• ubhohi hatthehi vegena akkhiá¹ƒ aggahesi.
lohitaá¹ƒ paggharati.

so \Be 282/ tasmiá¹ƒ kÄ• le upajjhÄ• yassa vacanaá¹ƒ anussari `idaá¹ƒ sandhÄ• ya maá¹ƒ
kÄ• le kÄ• á¹‡apesakÄ• riyÄ• hatthena madditaá¹ƒ kaÃ±jiyaá¹ƒ pivissasÄ«â€™â€™ ti Ä• h
diá¹-á¹-haá¹ƒ bhavissati. aho dÄ«ghadassÄ« ayyoâ€™ ti mahÄ• saddena rodituá¹ƒ Ä• rabh
``alaá¹ƒ, Ä• vuso, mÄ• rodi; akkhi nÄ• ma bhinnaá¹ƒ na sakkÄ• rodanena paá¹-ipÄ• katika
Ä• haá¹ƒsu. so ``nÄ• haá¹ƒ etamatthaá¹ƒ rodÄ• mi; apica kho idaá¹ƒ sandhÄ• ya rodÄ• mÄ
pavattiá¹ƒ paá¹-ipÄ• á¹-iyÄ• kathesi. evaá¹ƒ uppannÄ• samathavipassanÄ• nirujjhamÄ• n
saá¹ƒvattanti.

aparampi \Ne 280/ vatthu --- tiá¹ƒsamattÄ• bhikkhÅ« kalyÄ• á¹‡iyaá¹ƒ mahÄ• cetiyaá¹ƒ var
mahÄ• maggaá¹ƒ otaramÄ• nÄ• antarÄ• magge jhÄ• makkhette kammaá¹ƒ katvÄ• Ä• gac

addasaá¹ƒsu. tassa sarÄ«raá¹ƒ masimakkhitaá¹ƒ hoti, masimakkhitameva ca ekaá¹ƒ kÄ• sÄ
pÄ«á¸·etvÄ• nivatthaá¹ƒ. olokiyamÄ• no jhÄ• makhÄ• á¹‡uko viya khÄ• yati. so divasabhÄ•
upaá¸• á¸• hajhÄ• yamÄ• nÄ• naá¹ƒ dÄ• rÅ«naá¹ƒ kalÄ• paá¹ƒ ukkhipitvÄ• piá¹-á¹-hiyaá¹ƒ
kummaggena Ä• gantvÄ• bhikkhÅ«naá¹ƒ sammukhe aá¹-á¹-hÄ• si. sÄ• maá¹‡erÄ• disvÄ•
``Ä• vuso, tuyhaá¹ƒ pitÄ• , tuyhaá¹ƒ mahÄ• pitÄ• , tuyhaá¹ƒ mÄ• tuloâ€™â€™ ti hasamÄ• n
tvaá¹ƒ, upÄ• sakÄ• â€™â€™ ti nÄ• maá¹ƒ pucchiá¹ƒsu. so nÄ• maá¹ƒ pucchito vippaá¹-isÄ
chaá¸• á¸• etvÄ• vatthaá¹ƒ saá¹ƒvidhÄ• ya nivÄ• setvÄ• mahÄ• there vanditvÄ• ``tiá¹-á¹-h
Ä• ha. mahÄ• therÄ• aá¹-á¹-haá¹ƒsu.

daharasÄ• maá¹‡erÄ• Ä• gantvÄ• mahÄ• therÄ• naá¹ƒ sammukhÄ• pi parihÄ• saá¹ƒ karo
tumhe maá¹ƒ passitvÄ• parihasatha; ettakeneva matthakaá¹ƒ pattamhÄ• ti sallakkhetha. ah
samaá¹‡o ahosiá¹ƒ. tumhÄ• kaá¹ƒ pana cittekaggatÄ• mattampi natthi. ahaá¹ƒ imasmiá¹ƒ s
mahÄ• nubhÄ• vo ahosiá¹ƒ; Ä• kÄ• saá¹ƒ gahetvÄ• pathaviá¹ƒ karomi, pathaviá¹ƒ Ä• kÄ• s
santikaá¹ƒ karomi, santikaá¹ƒ dÅ«raá¹ƒ; cakkavÄ• á¸·asahassaá¹ƒ khaá¹‡ena vinivijjhÄ• mi
idÄ• ni pana makkaá¹-ahatthasadisÄ• . ahaá¹ƒ imeheva hatthehi idha nisinnova candimasÅ
imesaá¹ƒyeva pÄ• dÄ• naá¹ƒ candimasÅ«riye pÄ• dakathalikaá¹ƒ katvÄ• nisÄ«diá¹ƒ. evarÅ
antarahitÄ• . tumhe mÄ• pamajjittha. pamÄ• dena hi evarÅ«paá¹ƒ \Be 283/ byasanaá¹ƒ pÄ
viharantÄ• jÄ• tijarÄ• maraá¹‡assa antaá¹ƒ karonti. tasmÄ• tumhe maÃ±Ã±eva Ä• rammaa
hotha, bhanteâ€™â€™ ti tajjetvÄ• ovÄ• damadÄ• si. te tassa kathentasseva saá¹ƒvegaá¹ƒ
tiá¹ƒsa janÄ• tattheva arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti. evampi uppannÄ• samathavipassan
anatthÄ• ya saá¹ƒvattantÄ«ti veditabbÄ• . ayaá¹ƒ tÄ• va lokiyasammappadhÄ• nakathÄ• ya

lokuttaramaggakkhaá¹‡e panetaá¹ƒ ekameva vÄ«riyaá¹ƒ catukiccasÄ• dhanavasena cattÄ•
__anuppannÄ• na_nti asamudÄ• cÄ• ravasena vÄ• ananubhÅ«tÄ• rammaá¹‡avasena vÄ•
anamatagge saá¹ƒsÄ• re anuppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ• nÄ• ma natthi. anu
eteyeva uppajjanti \Ee 297/, pahÄ«yamÄ• nÄ• pi eteyeva pahÄ«yanti.

tattha \Ne 281/ ekaccassa vattavasena kilesÄ• na samudÄ• caranti. ekaccassa ganthadhu
navakammikÄ• naá¹ƒ aÃ±Ã±ataravasena. kathaá¹ƒ? ekacco hi vattasampanno hoti. tassa d
(Vin II 243 Ä• dayo), cuddasa mahÄ• vattÄ• ni (Vin II 356 Ä• dayo),
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡apÄ• nÄ«yamÄ• á¸·auposathÄ• gÄ• raÄ• gantukagamika
okÄ• saá¹ƒ na labhanti; aparabhÄ• ge panassa vattaá¹ƒ vissajjetvÄ• bhinnavattassa vicara
ayonisomanasikÄ• raÃ±ceva sativossaggaÃ±ca Ä• gamma uppajjanti. evaá¹ƒ asamudÄ• cÄ
nÄ• ma.

ekacco ganthayutto hoti; ekampi nikÄ• yaá¹ƒ gaá¹‡hÄ• ti, dvepi, tayopi, cattÄ• ropi, paÃ±ca
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ atthavasena pÄ• á¸·ivasena anusandhivasena pubbÄ• para
sajjhÄ• yantassa cintentassa vÄ• centassa desentassa pakÄ• sentassa kilesÄ• okÄ• saá¹ƒ

panassa ganthakammaá¹ƒ pahÄ• ya kusÄ«tassa vicarato ayonisomanasikÄ• rasativossagg
asamudÄ• cÄ• ravasena anuppannÄ• uppajjanti nÄ• ma.

ekacco pana dhutaá¹…gadharo hoti, terasa dhutaá¹…gaguá¹‡e samÄ• dÄ• ya vattati. tass
pariharantassa kilesÄ• okÄ• saá¹ƒ na labhanti; aparabhÄ• ge \Be 284/ panassa dhutaá¹…g
bÄ• hullÄ• ya Ä• vaá¹-á¹-assa vicarato ayonisomanasikÄ• rasativossagge Ä• gamma uppaj
asamudÄ• cÄ• ravasena anuppannÄ• uppajjanti nÄ• ma.

ekacco pana aá¹-á¹-hasu samÄ• pattÄ«su ciá¹‡á¹‡avasÄ« hoti. tassa paá¹-hamajjhÄ• nÄ•
Ä• vajjanavasÄ«Ä• dÄ«naá¹ƒ vasena viharantassa kilesÄ• okÄ• saá¹ƒ na labhanti; aparabl
parihÄ«najjhÄ• nassa vÄ• vissaá¹-á¹-hajjhÄ• nassa vÄ• bhassÄ• dÄ«su anuyuttassa vihar
ayonisomanasikÄ• rasativossagge Ä• gamma uppajjanti. evampi asamudÄ• cÄ• ravasena a
nÄ• ma.

ekacco pana vipassako hoti; sattasu vÄ• vipassanÄ• su aá¹-á¹-hÄ• rasasu \Ee 298/ vÄ• m
karonto viharati. tassevaá¹ƒ viharato kilesÄ• okÄ• saá¹ƒ na labhanti; aparabhÄ• ge panass
pahÄ• ya kÄ• yadaá¸·hÄ«bahulassa viharato ayonisomanasikÄ• rasativossagge \Ne 282/ Ä
asamudÄ• cÄ• ravasena anuppannÄ• kilesÄ• uppajjanti nÄ• ma.

ekacco pana navakammiko hoti, uposathÄ• gÄ• rabhojanasÄ• lÄ• dÄ«ni karoti. tassa tesaá
cintentassa kilesÄ• okÄ• saá¹ƒ na labhanti; aparabhÄ• ge panassa navakamme niá¹-á¹-hite
ayonisomanasikÄ• rasativossagge Ä• gamma uppajjanti. evampi asamudÄ• cÄ• ravasena a
nÄ• ma.

ekacco pana brahmalokÄ• Ä• gato suddhasatto hoti. tassa anÄ• sevanÄ• ya kilesÄ• okÄ•
aparabhÄ• ge panassa laddhÄ• sevanassa ayonisomanasikÄ• rasativossagge Ä• gamma u
asamudÄ• cÄ• ravasena anuppannÄ• kilesÄ• uppajjanti nÄ• ma. evaá¹ƒ tÄ• va asamucÄ•
veditabbÄ• .

kathaá¹ƒ ananubhÅ«tÄ• rammaá¹‡avasena? idhekacco ananubhÅ«tapubbaá¹ƒ manÄ• piy
labhati. tassa tattha ayonisomanasikÄ• rasativossagge Ä• gamma rÄ• gÄ• dayo kilesÄ• up
ananubhÅ«tÄ• rammaá¹‡avasena \Be 285/ anuppannÄ• uppajjanti nÄ• ma. lokuttaramagg
vÄ«riyaá¹ƒ.

ye ca evaá¹ƒ anuppannÄ• uppajjeyyuá¹ƒ, te yathÄ• neva uppajjanti, evaá¹ƒ nesaá¹ƒ anup
uppannÄ• naÃ±ca pahÄ• nakiccaá¹ƒ sÄ• dheti. tasmÄ• __uppannÄ• naá¹ƒ pÄ• pakÄ• na_
uppannaá¹ƒ --- vattamÄ• nuppannaá¹ƒ, bhutvÄ• vigatuppannaá¹ƒ, okÄ• sakatuppannaá¹ƒ,
tattha ye kilesÄ• vijjamÄ• nÄ• uppÄ• dÄ• disamaá¹…gino --- idaá¹ƒ __vattamÄ• nuppanna

Ä• rammaá¹‡arasaá¹ƒ anubhavitvÄ• niruddhavipÄ• ko bhutvÄ• vigataá¹ƒ nÄ• ma. kammaá
bhutvÄ• vigataá¹ƒ nÄ• ma. tadubhayampi __bhutvÄ• vigatuppanna_nti saá¹…khaá¹ƒ gacc
aÃ±Ã±assa kammassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• attano vipÄ• kassa okÄ• saá¹ƒ karoti.
vipÄ• ko uppajjamÄ• no okÄ• sakaraá¹‡ato paá¹-á¹-hÄ• ya uppannoti vuccati. idaá¹ƒ __okÄ

paÃ±cakkhandhÄ• \Ne 283/ pana vipassanÄ• ya bhÅ«mi nÄ• ma. te atÄ«tÄ• dibhedÄ• ho
atÄ«tÄ• vÄ• anÄ• gatÄ• vÄ• paccuppannÄ• vÄ• ti na vattabbÄ• . atÄ«takkhandhesu anu
honti. anÄ• gatakkhandhesu, paccuppannakkhandhesu anusayitÄ• pi appahÄ«nÄ• va honti
__bhÅ«miladdhuppannaá¹ƒ_ nÄ• ma. tenÄ• hu porÄ• á¹‡Ä• --- ``tÄ• su tÄ• su bhÅ«mÄ«su
bhÅ«miladdhuppannÄ• ti saá¹…khaá¹ƒ gacchantÄ«â€™â€™ ti.

aparampi catubbidhaá¹ƒ uppannaá¹ƒ --- samudÄ• cÄ• ruppannaá¹ƒ, Ä• rammaá¹‡Ä• dhiga
avikkhambhituppannaá¹ƒ, asamugdhÄ• tituppannanti. tattha sampati vattamÄ• naá¹ƒyeva _
_ nÄ• ma. sakiá¹ƒ cakkhÅ«ni ummÄ«letvÄ• Ä• rammaá¹‡e nimitte gahite anussaritÄ• nuss
nuppajjissantÄ«ti na vattabbÄ• . kasmÄ• ? Ä• rammaá¹‡assa adhigahitattÄ• . yathÄ• kiá¹ƒ
kuá¹-hÄ• riyÄ• Ä• hatÄ• hataá¹-á¹-hÄ• ne khÄ«raá¹ƒ na nikkhamissatÄ«ti na vattabbaá¹ƒ, e
`Ä• rammaá¹‡Ä• dhigahituppannaá¹ƒâ€™ _ nÄ• ma. samÄ• pattiyÄ• avikkhambhitakilesÄ•
nuppajjissantÄ«ti na vattabbÄ• . kasmÄ• ? avikkhambhitattÄ• . yathÄ• kiá¹ƒ? yathÄ• sace
kuá¹-hÄ• riyÄ• Ä• haneyyuá¹ƒ, `imasmiá¹ƒ nÄ• ma á¹-hÄ• ne khÄ«raá¹ƒ na nikkhameyyÄ•
evaá¹ƒ. idaá¹ƒ __ `avikkhambhituppannaá¹ƒâ€™ _ nÄ• ma. maggena asamugghÄ• titakiles
nibbattassÄ• pi nuppajjissantÄ«ti purimanayeneva vitthÄ• retabbaá¹ƒ. idaá¹ƒ __ `asamuggh
nÄ• ma.

imesu uppannesu vattamÄ• nuppannaá¹ƒ, bhutvÄ• vigatuppannaá¹ƒ, okÄ• sakatuppannaá
catubbidhaá¹ƒ uppannaá¹ƒ na maggavajjhaá¹ƒ; bhÅ«miladdhuppannaá¹ƒ, Ä• rammaá¹‡Ä•
avikkhambhituppannaá¹ƒ, asamugghÄ• tituppannanti catubbidhaá¹ƒ maggavajjhaá¹ƒ. magg
pajahati. so ye kilese pajahati, te atÄ«tÄ• vÄ• anÄ• gatÄ• vÄ• paccuppannÄ• vÄ• ti na v
cetaá¹ƒ ---

``haÃ±ci atÄ«te kilese pajahati, tena hi khÄ«á¹‡aá¹ƒ khepeti, niruddhaá¹ƒ \Ee 300/ nirodheti
vigameti, atthaá¹…gataá¹ƒ atthaá¹ƒ gameti, atÄ«taá¹ƒ yaá¹ƒ natthi taá¹ƒ pajahati. haÃ±ci an
pajahati, tena hi ajÄ• taá¹ƒ pajahati, anibbattaá¹ƒ anuppannaá¹ƒ apÄ• tubhÅ«taá¹ƒ pajahati
natthi taá¹ƒ pajahati. haÃ±ci paccuppanne kilese pajahati, tena hi ratto rÄ• gaá¹ƒ pajahati, d
dosaá¹ƒ, mÅ«á¸·ho mohaá¹ƒ, vinibaddho mÄ• naá¹ƒ, parÄ• maá¹-á¹-ho diá¹-á¹-hiá¹ƒ, vikkhe
uddhaccaá¹ƒ, aniá¹-á¹-haá¹…gato vicikicchaá¹ƒ, thÄ• magato anusayaá¹ƒ pajahati; kaá¹‡ha
samameva vattanti; saá¹ƒkilesikÄ• maggabhÄ• vanÄ• hoti ... pe ... tena hi natthi maggabh
phalasacchikiriyÄ• , natthi kilesappahÄ• naá¹ƒ, natthi dhammÄ• bhisamayoâ€™ ti. `atthi ma
atthi dhammÄ• bhisamayoâ€™ ti. yathÄ• kathaá¹ƒ viya? seyyathÄ• pi taruá¹‡o rukkho ... p

na pÄ• tubhavantiâ€™â€™ ti (Paá¹-is III 21).

iti pÄ• á¸·iyaá¹ƒ ajÄ• taphalarukkho Ä• gato; jÄ• taphalarukkhena pana dÄ«petabbaá¹ƒ. yat
taruá¹‡aambarukkho. tassa phalÄ• ni manussÄ• paribhuÃ±jeyyuá¹ƒ, sesÄ• ni pÄ• tetvÄ• p
athaÃ±Ã±o puriso taá¹ƒ pharasunÄ• chindeyya. tenassa neva atÄ«tÄ• ni phalÄ• ni nÄ• sitÄ
anÄ• gatapaccuppannÄ• ni ca nÄ• sitÄ• ni; atÄ«tÄ• ni hi manussehi paribhuttÄ• ni, anÄ• ga
nÄ• setuá¹ƒ \Be 287/. yasmiá¹ƒ pana samaye so chinno tadÄ• phalÄ• niyeva natthÄ«ti pac
sace pana rukkho acchinno assa, athassa pathavÄ«rasaÃ±ca Ä• porasaÃ±ca Ä• gamma yÄ
tÄ• ni nÄ• sitÄ• ni honti. tÄ• ni hi ajÄ• tÄ• neva na jÄ• yanti, anibbattÄ• neva na nibbattanti,
pÄ• tubhavanti. evameva maggo nÄ• pi atÄ«tÄ• dibhede kilese pajahati, nÄ• pi na pajahati.
maggena khandhesu apariÃ±Ã±Ä• tesu uppatti siyÄ• , maggena uppajjitvÄ• khandhÄ• naá
ajÄ• tÄ• va na jÄ• yanti, anibbattÄ• va na nibbattanti, apÄ• tubhÅ«tÄ• va na pÄ• tubhavanti
itthiyÄ• puna avijÄ• yanatthaá¹ƒ byÄ• dhitÄ• naá¹ƒ \Ee 301/ rogavÅ«pasamatthaá¹ƒ pÄ«tal
vibhÄ• vetabbo. evaá¹ƒ maggo ye kilese pajahati, te atÄ«tÄ• vÄ• anÄ• gatÄ• vÄ• paccup
na ca maggo kilese na pajahati. ye pana maggo kilese pajahati, te sandhÄ• ya `uppannÄ• n
ntiÄ• di vuttaá¹ƒ.

na kevalaÃ±ca maggo kileseyeva pajahati, kilesÄ• naá¹ƒ pana appahÄ«nattÄ• ye uppajjey
tepi pajahatiyeva. vuttampi cetaá¹ƒ ``sotÄ• pattimaggaÃ±Ä• á¹‡ena abhisaá¹…khÄ• raviÃ±Ä
bhave á¹-hapetvÄ• anamatagge saá¹ƒsÄ• re ye uppajjeyyuá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca ett
(Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 6) vitthÄ• ro. iti maggo upÄ• dinnato anupÄ• dinna
bhavavasena pana sotÄ• pattimaggo apÄ• yabhavato vuá¹-á¹-hÄ• ti \Ne 285/. sakadÄ• gÄ•
anÄ• gÄ• mimaggo sugatikÄ• mabhavato; vuá¹-á¹-hÄ• ti arahattamaggo rÅ«pÄ• rÅ«pabhav
vuá¹-á¹-hÄ• tiyevÄ• tipi vadanti.

atha maggakkhaá¹‡e kathaá¹ƒ anuppannÄ• naá¹ƒ uppÄ• dÄ• ya bhÄ• vanÄ• hoti? kathaá
á¹-hitiyÄ• ti? maggappavattiyÄ• eva. maggo hi pavattamÄ• no pubbe anuppannapubbattÄ•
anÄ• gatapubbaÃ±hi á¹-hÄ• naá¹ƒ gantvÄ• ananubhÅ«tapubbaá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ
--- `anÄ• gataá¹-á¹-hÄ• naá¹ƒ Ä• gatamha, ananubhÅ«taá¹ƒ Ä• rammaá¹‡aá¹ƒ anubhavÄ• n
ayameva á¹-hiti nÄ• mÄ• ti á¹-hitiyÄ• bhÄ• vetÄ«ti vattuá¹ƒ vaá¹-á¹-ati. evametassa bhikkhu
lokuttaramaggakkhaá¹‡e vÄ«riyaá¹ƒ ``anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ
anuppÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«ni \Be 288/ cattÄ• ri nÄ• mÄ• ni labhati. ayaá¹ƒ lokuttar
sammappadhÄ• nakathÄ• . evamettha lokiyalokuttaramissakÄ• sammappadhÄ• nÄ• niddi

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<408> abhidhammabhÄ• janÄ«ye sabbÄ• nipi sammappadhÄ• nÄ• ni dhammasaá¹…gaá¹
mukhamattameva dassentena niddiá¹-á¹-hÄ• ni. tattha nayabhedo veditabbo. kathaá¹ƒ? paá
302/ tÄ• va sotÄ• pattimagge jhÄ• nÄ• bhinivese suddhikapaá¹-ipadÄ• , suddhikasuÃ±Ã±at
suddhikaappaá¹‡ihitÄ• , appaá¹‡ihitapaá¹-ipadÄ• ti imesu paÃ±casu á¹-hÄ• nesu dvinnaá¹ƒ
catukkapaÃ±cakanayÄ• naá¹ƒ vasena dasa nayÄ• honti. evaá¹ƒ sesesupÄ«ti vÄ«satiyÄ• a
tÄ• ni catÅ«hi adhipatÄ«hi catugguá¹‡itÄ• ni aá¹-á¹-ha. iti suddhikÄ• ni dve sÄ• dhipatÄ«ni a
nayasahassaá¹ƒ hoti. tathÄ• dutiyasammappadhÄ• nÄ• dÄ«su suddhikasammappadhÄ• ne
paÃ±canayasahassÄ• ni. yathÄ• ca sotÄ• pattimagge, evaá¹ƒ sesamaggesupÄ«ti kusalava
nayasahassÄ• ni. vipÄ• ke pana sammappadhÄ• nehi kattabbakiccaá¹ƒ \Ne 286/ natthÄ«ti
sammappadhÄ• nÄ• ni panettha nibbattitalokuttarÄ• neva kathitÄ• nÄ«ti veditabbÄ• ni.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<427> paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva sammappadhÄ• nÄ• naá¹ƒ kusalÄ• dibh
pana sabbÄ• nipi etÄ• ni appamÄ• á¹‡aá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha pavattito appamÄ• á¹‡
maggÄ• rammaá¹‡Ä• ni; sahajÄ• tahetuvasena pana maggahetukÄ• ni; vÄ«maá¹ƒsaá¹ƒ jeá
maggabhÄ• vanÄ• kÄ• le \Be 289/ maggÄ• dhipatÄ«ni; chandacittajeá¹-á¹-hikÄ• ya maggab
maggÄ• dhipatÄ«nÄ«ti; vÄ«riyajeá¹-á¹-hikÄ• ya pana aÃ±Ã±assa vÄ«riyassa abhÄ• vÄ• na
maggÄ• dhipatÄ«nÄ«ti vÄ• na maggÄ• dhipatÄ«nÄ«ti vÄ• ; atÄ«tÄ• dÄ«su ekÄ• rammaá¹‡
nibbÄ• nassa pana bahiddhÄ• dhammattÄ• bahiddhÄ• rammaá¹‡Ä• ni nÄ• ma hontÄ«ti. ev
nibbattitalokuttarÄ• neva sammappadhÄ• nÄ• ni kathitÄ• ni. sammÄ• sambuddhena hi sutta
lokiyalokuttaramissakÄ• sammappadhÄ• nÄ• kathitÄ• ; abhidhammabhÄ• janÄ«yapaÃ±hÄ
lokuttarÄ• yevÄ• ti. evamayaá¹ƒ sammappadhÄ• navibhaá¹…gopi teparivaá¹-á¹-aá¹ƒ nÄ«ha
dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

sammappadhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. iddhipÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<431> idÄ• ni \Ee 303/ \Be 290/ \Ne 287/ tadanantare iddhipÄ• davibhaá¹…ge __cattÄ• ro_
__iddhipÄ• dÄ• _ti ettha ijjhatÄ«ti iddhi, samijjhati nipphajjatÄ«ti attho. ijjhanti vÄ• etÄ• ya s
vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«tipi iddhi. paá¹-hamenatthena iddhi eva pÄ• do iddhipÄ• d

attho. dutiyenatthena iddhiyÄ• pÄ• doti iddhipÄ• do; pÄ• doti patiá¹-á¹-hÄ• , adhigamupÄ• y
yasmÄ• uparÅ«parivisesasaá¹…khÄ• taá¹ƒ iddhiá¹ƒ pajjanti pÄ• puá¹‡anti, tasmÄ• pÄ• do
``cattÄ• ro iddhipÄ• dÄ• â€™â€™ ti ettha attho veditabbo.

idÄ• ni te bhÄ• jetvÄ• dassetuá¹ƒ __idha bhikkhÅ«_tiÄ• di Ä• raddhaá¹ƒ. tattha __idha bhi
sÄ• sane bhikkhu. __chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gata_nti ettha ch
samÄ• dhi __chandasamÄ• dhi_. kattukamyatÄ• chandaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladd
adhivacanaá¹ƒ. padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• __padhÄ• nasaá¹…khÄ• rÄ• _. catuki
sammappadhÄ• navÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. __samannÄ• gata_nti chandasamÄ• dh
upetaá¹ƒ. __iddhipÄ• da_nti nipphattipariyÄ• yena vÄ• ijjhanakaá¹-á¹-hena ijjhanti etÄ• ya s
ukkaá¹ƒsagatÄ• hontÄ«ti iminÄ• vÄ• pariyÄ• yena iddhÄ«ti saá¹…khaá¹ƒ gatÄ• naá¹ƒ
upacÄ• rajjhÄ• nÄ• dikusalacittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ
adhiá¹-á¹-hÄ• naá¹-á¹-hena pÄ• dabhÅ«taá¹ƒ sesacittacetasikarÄ• sinti attho. yaÃ±hi parato
tathÄ• bhÅ«tassa vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti vuttaá¹ƒ,
yujjati. iminÄ• nayena sesesupi attho veditabbo. yatheva hi chandaá¹ƒ adhipatiá¹ƒ karitvÄ•
paá¹-iladdhasamÄ• dhi \Ee 304/ chandasamÄ• dhÄ«ti \Ne 288/ vutto, evaá¹ƒ vÄ«riyaá¹ƒ ...
vÄ«maá¹ƒsaá¹ƒ adhipatiá¹ƒ karitvÄ• paá¹-iladdhasamÄ• dhi vÄ«maá¹ƒsasamÄ• dhÄ«ti vuc

idÄ• ni chandasamÄ• dhiÄ• dÄ«ni padÄ• ni bhÄ• jetvÄ• dassetuá¹ƒ __kathaÃ±ca bhikkhÅ
__chandaÃ±ce bhikkhu adhipatiá¹ƒ karitvÄ• _ti yadi bhikkhu chandaá¹ƒ adhipatiá¹ƒ chandaá
chandaá¹ƒ dhuraá¹ƒ chandaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• samÄ• dhiá¹ƒ paá¹-ilabhati nibb
ayaá¹ƒ samÄ• dhi chandasamÄ• dhi nÄ• ma vuccatÄ«ti attho. __vÄ«riyaÃ±ce_tiÄ• dÄ«supi
vuccanti padhÄ• nasaá¹…khÄ• rÄ• _ti ettÄ• vatÄ• chandiddhipÄ• daá¹ƒ bhÄ• vayamÄ• nas
padhÄ• nÄ• bhisaá¹…khÄ• rasaá¹…khÄ• tacatukiccasÄ• dhakaá¹ƒ vÄ«riyaá¹ƒ kathitaá¹ƒ. _
abhisaÃ±Ã±Å«hitvÄ• _ti taá¹ƒ sabbaá¹ƒ ekato rÄ• siá¹ƒ katvÄ• ti attho. __saá¹…khyaá¹ƒ ga
vohÄ• raá¹ƒ gacchatÄ«ti veditabbanti attho.

<433> idÄ• ni ``chandasamÄ• dhipadhÄ• nasaá¹…khÄ• roâ€™â€™ ti etasmiá¹ƒ padasam
dassetuá¹ƒ __tattha katamo chando_tiÄ• di Ä• raddhaá¹ƒ. taá¹ƒ uttÄ• natthameva.

__upeto hotÄ«_ti iddhipÄ• dasaá¹…khÄ• to dhammarÄ• si upeto hoti. __tesaá¹ƒ dhammÄ•
sampayuttÄ• naá¹ƒ chandÄ• didhammÄ• naá¹ƒ. __iddhi samiddhÄ«_tiÄ• dÄ«ni sabbÄ• ni n
santepi ijjhanakaá¹-á¹-hena __iddhi_. sampuá¹‡á¹‡Ä• iddhi __samiddhi; _ upasaggena vÄ•
vaá¸• á¸• hitaá¹ƒ. ijjhanÄ• kÄ• ro __ijjhanÄ• _. __samijjhanÄ• _ti upasaggena padaá¹ƒ vaá¸
santÄ• ne pÄ• tubhÄ• vavasena labhanaá¹ƒ __lÄ• bho_. parihÄ«nÄ• nampi vÄ«riyÄ• rambh
__paá¹-ilÄ• bho; _ upasaggena vÄ• padaá¹ƒ vaá¸• á¸• hitaá¹ƒ. __pattÄ«_ti adhigamo. apar
pattÄ«ti __sampatti. phusanÄ• _ti paá¹-ilÄ• bhaphusanÄ• . __sacchikiriyÄ• _ti \Ee 305/
paá¹-ilÄ• bhasacchikiriyÄ• va. __upasampadÄ• _ti paá¹-ilÄ• bhaupasampadÄ• evÄ• ti vedi

__tayÄ• bhÅ«tassÄ• _ti tena Ä• kÄ• rena bhÅ«tassa; te chandÄ• didhamme paá¹-ilabhitvÄ
__vedanÄ• kkhandho_tiÄ• dÄ«hi chandÄ• dayo anto katvÄ• cattÄ• ropi khandhÄ• kathitÄ•
arÅ«pakkhandhe; chandÄ• dayo vÄ• tayo dhammetipi vuttaá¹ƒ. __Ä• sevatÄ«_tiÄ• dÄ«ni v
sesaiddhipÄ• daniddesesupi iminÄ• va nayena attho veditabbo.

ettÄ• vatÄ• \Ne 289/ kiá¹ƒ kathitanti? catunnaá¹ƒ bhikkhÅ«naá¹ƒ matthakappattaá¹ƒ kamm
kathitaá¹ƒ. eko hi bhikkhu chandaá¹ƒ avassayati; kattukamyatÄ• kusaladhammacchandena
`ahaá¹ƒ lokuttaradhammaá¹ƒ nibbattessÄ• mi, natthi mayhaá¹ƒ etassa nibbattane bhÄ• roâ€
jeá¹-á¹-hakaá¹ƒ chandaá¹ƒ dhuraá¹ƒ chandaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhamm
vÄ«riyaá¹ƒ avassayati. eko cittaá¹ƒ, eko paÃ±Ã±aá¹ƒ avassayati. paÃ±Ã±Ä• ya atthanippha
lokuttaradhammaá¹ƒ nibbattessÄ• mi \Be 292/, natthi mayhaá¹ƒ etassa nibbattane bhÄ• roâ
jeá¹-á¹-hakaá¹ƒ paÃ±Ã±aá¹ƒ dhuraá¹ƒ paÃ±Ã±aá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradh

kathaá¹ƒ? yathÄ• hi catÅ«su amaccaputtesu á¹-hÄ• nantaraá¹ƒ patthetvÄ• vicarantesu ek
avassayi, eko sÅ«rabhÄ• vaá¹ƒ, eko jÄ• tiá¹ƒ, eko mantaá¹ƒ. kathaá¹ƒ? tesu hi paá¹-hamo `
appamÄ• dakÄ• ritÄ• ya atthanipphattiyÄ• sati labbhamÄ• naá¹ƒ lacchÄ• metaá¹ƒ á¹-hÄ• n
upaá¹-á¹-hÄ• naá¹ƒ avassayi. dutiyo `upaá¹-á¹-hÄ• ne appamattopi ekacco saá¹…gÄ• me p
saá¹‡á¹-hÄ• tuá¹ƒ na sakkoti; avassaá¹ƒ kho pana raÃ±Ã±o paccanto kuppissati; tasmiá¹ƒ k
kammaá¹ƒ katvÄ• rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• Ä• harÄ• pessÄ• metaá¹ƒ á¹-hÄ• nantara
tatiyo `sÅ«rabhÄ• vepi sati ekacco hÄ«najÄ• tiko hoti; jÄ• tiá¹ƒ sodhetvÄ• á¹-hÄ• nantaraá¹
dassantÄ«â€™ ti jÄ• tiá¹ƒ avassayi. catuttho `jÄ• timÄ• pi eko amantanÄ«yo hoti; mantena
Ä• harÄ• pessÄ• metaá¹ƒ á¹-hÄ• nantaraâ€™ nti mantaá¹ƒ \Ee 306/ avassayi. te sabbepi a
á¹-hÄ• nantarÄ• ni pÄ• puá¹‡iá¹ƒsu.

tattha upaá¹-á¹-hÄ• ne appamatto hutvÄ• á¹-hÄ• nantaraá¹ƒ patto viya chandaá¹ƒ avassÄ•
kattukamyatÄ• kusaladhammacchandena atthanibbattiyaá¹ƒ sati `ahaá¹ƒ lokuttaradhammaá
mayhaá¹ƒ etassa nibbattane bhÄ• roâ€™ ti chandaá¹ƒ jeá¹-á¹-hakaá¹ƒ chandaá¹ƒ dhuraá¹ƒ
katvÄ• lokuttaradhammanibbattako daá¹-á¹-habbo, raá¹-á¹-hapÄ• latthero (MN II 293 Ä• da
chandaá¹ƒ dhuraá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesi. sÅ«rabhÄ• vena rÄ• jÄ• naá¹ƒ
á¹-hÄ• nantaraá¹ƒ patto viya vÄ«riyaá¹ƒ jeá¹-á¹-hakaá¹ƒ vÄ«riyaá¹ƒ dhuraá¹ƒ vÄ«riyaá¹ƒ pu
lokuttaradhammanibbattako daá¹-á¹-habbo, soá¹‡atthero (Vin I 243) viya. so hi Ä• yasmÄ•
katvÄ• lokuttaradhammaá¹ƒ nibbattesi.

jÄ• tisampattiyÄ• \Ne 290/ á¹-hÄ• nantaraá¹ƒ patto viya cittaá¹ƒ jeá¹-á¹-hakaá¹ƒ cittaá¹ƒ dh
pubbaá¹…gamaá¹ƒ katvÄ• lokuttaradhammanibbattako daá¹-á¹-habbo, sambhÅ«tatthero vi
dhuraá¹ƒ katvÄ• lokuttaradhammaá¹ƒ nibbattesi. mantaá¹ƒ avassÄ• ya á¹-hÄ• nantarappat
jeá¹-á¹-hakaá¹ƒ vÄ«maá¹ƒsaá¹ƒ dhuraá¹ƒ vÄ«maá¹ƒsaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• \Be 2

daá¹-á¹-habbo, thero mogharÄ• jÄ• viya. so hi Ä• yasmÄ• vÄ«maá¹ƒsaá¹ƒ dhuraá¹ƒ katvÄ
nibbattesi.

ettha ca tayo chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasaá¹…khÄ• tÄ• dhammÄ• iddhÄ«
sampayuttakÄ• cattÄ• ro khandhÄ• iddhipÄ• dÄ• yeva.
vÄ«riyacittavÄ«maá¹ƒsasamÄ• dhipadhÄ• nasaá¹…khÄ• rasaá¹…khÄ• tÄ• pi tayo dhammÄ
sesÄ• pana sampayuttakÄ• cattÄ• ro khandhÄ• iddhipÄ• dÄ• yeva. ayaá¹ƒ tÄ• va abheda

bhedato pana `chandoâ€™ iddhi nÄ• ma. chandadhurena bhÄ• vitÄ• cattÄ• ro khandhÄ•
samÄ• dhi padhÄ• nasaá¹…khÄ• roti dve dhammÄ• saá¹…khÄ• rakkhandhavasena chand
paviá¹-á¹-hÄ• tipi vattuá¹ƒ vaá¹-á¹-atiyeva. tattheva `samÄ• dhiâ€™ iddhi nÄ• ma. samÄ• dh
cattÄ• ro khandhÄ• samÄ• dhiddhipÄ• do nÄ• ma. chando \Ee 307/ padhÄ• nasaá¹…khÄ•
saá¹…khÄ• rakkhandhavasena samÄ• dhiddhipÄ• de pavisanti; pÄ• de paviá¹-á¹-hÄ• tipi va
tattheva `padhÄ• nasaá¹…khÄ• roâ€™ iddhi nÄ• ma. padhÄ• nasaá¹…khÄ• rabhÄ• vitÄ• c
padhÄ• nasaá¹…khÄ• riddhipÄ• do nÄ• ma. chando samÄ• dhÄ«ti dve dhammÄ• saá¹…kh
padhÄ• nasaá¹…khÄ• riddhipÄ• de pavisanti; pÄ• de paviá¹-á¹-hÄ• tipi vattuá¹ƒ vaá¹-á¹-ati c
`vÄ«riyaá¹ƒâ€™ iddhi nÄ• ma, `cittaá¹ƒâ€™ iddhi nÄ• ma, `vÄ«maá¹ƒsÄ• â€™ iddhi nÄ• m
paviá¹-á¹-hÄ• tipi vattuá¹ƒ vaá¹-á¹-ati eva. ayaá¹ƒ bhedato kathÄ• nÄ• ma.

ettha pana abhinavaá¹ƒ natthi; gahitameva vibhÅ«tadhÄ• tukaá¹ƒ kataá¹ƒ. kathaá¹ƒ? chand
padhÄ• nasaá¹…khÄ• roti ime tayo dhammÄ• iddhÄ«pi honti iddhipÄ• dÄ• pi. sesÄ• samp
iddhipÄ• dÄ• yeva. ime hi tayo dhammÄ• ijjhamÄ• nÄ• sampayuttakehi catÅ«hi khandhehi
vinÄ• . sampayuttakÄ• pana cattÄ• ro khandhÄ• ijjhanakaá¹-á¹-hena iddhi nÄ• ma honti, p
pÄ• do nÄ• ma. `iddhÄ«â€™ ti vÄ• `iddhipÄ• doâ€™ ti vÄ• na aÃ±Ã±assa kassaci adhivac
catunnaá¹ƒ khandhÄ• naá¹ƒyeva adhivacanaá¹ƒ. vÄ«riyaá¹ƒ, cittaá¹ƒ, vÄ«maá¹ƒsÄ• samÄ•
tayo dhammÄ• ... pe ... catunnaá¹ƒ khandhÄ• naá¹ƒyeva adhivacanaá¹ƒ.

apica \Ne 291/ pubbabhÄ• go pubbabhÄ• go iddhipÄ• do nÄ• ma; paá¹-ilÄ• bho paá¹-ilÄ• b
ayamattho upacÄ• rena vÄ• vipassanÄ• ya vÄ• dÄ«petabbo. paá¹-hamajjhÄ• naparikamm
paá¹-hamajjhÄ• naá¹ƒ iddhi nÄ• ma. dutiyatatiyacatutthaÄ• kÄ• sÄ• naÃ±cÄ• yatana,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
nÄ• ma, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ iddhi nÄ• ma. sotÄ• pattimaggassa vipas
sotÄ• pattimaggo iddhi nÄ• ma. sakadÄ• gÄ• mi, anÄ• gÄ• mi, arahattamaggassa vipassan
arahattamaggo iddhi nÄ• ma. paá¹-ilÄ• bhenÄ• pi dÄ«petuá¹ƒ vaá¹-á¹-atiyeva. paá¹-hamajjh
nÄ• ma, dutiyajjhÄ• naá¹ƒ iddhi nÄ• ma; dutiyajjhÄ• naá¹ƒ iddhipÄ• do nÄ• ma, tatiyajjhÄ• n
... anÄ• gÄ• mimaggo iddhipÄ• do nÄ• ma, arahattamaggo iddhi nÄ• ma.

kenaá¹-á¹-hena \Ee 308/ iddhi? kenaá¹-á¹-hena pÄ• doti? ijjhanakaá¹-á¹-heneva iddhi.

patiá¹-á¹-hÄ• naá¹-á¹-heneva pÄ• do. evamidhÄ• pi iddhÄ«ti vÄ• pÄ• doti vÄ• na aÃ±Ã±as
sampayuttakÄ• naá¹ƒ catunnaá¹ƒ khandhÄ• naá¹ƒyeva adhivacananti. evaá¹ƒ vutte pana id
khandhÄ• nameva adhivacanaá¹ƒ bhaveyya, yadi satthÄ• parato uttaracÅ«á¸·abhÄ• janÄ«
uttaracÅ«á¸·abhÄ• janÄ«ye pana ``chandoyeva chandiddhipÄ• do, vÄ«riyameva, cittameva
vÄ«maá¹ƒsiddhipÄ• doâ€™â€™ ti kathitaá¹ƒ. keci pana ``iddhi nÄ• ma anipphannÄ• , iddhi
vadiá¹ƒsu. tesaá¹ƒ vacanaá¹ƒ paá¹-ikkhipitvÄ• iddhÄ«pi iddhipÄ• dopi `nipphanno tilakkhaá
sanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ. iti imasmiá¹ƒ suttantabhÄ• janÄ«ye lokiyalokuttaramissakÄ•

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<444> abhidhammabhÄ• janÄ«yaá¹ƒ uttÄ• natthameva. nayÄ• panettha gaá¹‡etabbÄ• .
``chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• vetÄ«
lokuttarÄ• ni cattÄ• ri nayasahassÄ• ni vibhattÄ• ni. vÄ«riyasamÄ• dhiÄ• dÄ«supi eseva na
uttaracÅ«á¸·abhÄ• janÄ«ye chandiddhipÄ• de \Ne 292/ cattÄ• ri nayasahassÄ• ni vibhattÄ•
vÄ«riyacittavÄ«maá¹ƒsiddhipÄ• de cattÄ• ri cattÄ• rÄ«ti sabbÄ• nipi aá¹-á¹-hannaá¹ƒ catukk
dvattiá¹ƒsa nayasahassÄ• ni vibhattÄ• ni. evametaá¹ƒ nibbattitalokuttarÄ• naá¹ƒyeva iddhip
dvattiá¹ƒsanayasahassappaá¹-imaá¹‡á¸• itaá¹ƒ abhidhammabhÄ• janÄ«yaá¹ƒ kathitanti ved

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<462> paÃ±hÄ• pucchake \Be 295/ pÄ• á¸·ianusÄ• reneva iddhipÄ• dÄ• naá¹ƒ kusalÄ• dib
Ä• rammaá¹‡attikesu pana sabbepete appamÄ• á¹‡aá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha pavattito a
maggÄ• rammaá¹‡Ä• ; sahajÄ• tahetuvasena pana maggahetukÄ• , na maggÄ• dhipatino.
aÃ±Ã±amaÃ±Ã±aá¹ƒ garuá¹ƒ na karonti. kasmÄ• ? sayaá¹ƒ jeá¹-á¹-hakattÄ• . yathÄ• hi sa
samathÄ• mÄ• samasippÄ• cattÄ• ro rÄ• japuttÄ• attano attano jeá¹-á¹-hakatÄ• ya aÃ±Ã±
apacitiá¹ƒ na karonti, evamimepi cattÄ• ro adhipatayo pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ jea
aÃ±Ã±amaÃ±Ã±aá¹ƒ garuá¹ƒ na karontÄ«ti ekanteneva na maggÄ• dhipatino. atÄ«tÄ• dÄ«
vattabbÄ• . nibbÄ• nassa pana bahiddhÄ• dhammattÄ• bahiddhÄ• rammaá¹‡Ä• nÄ• ma h
paÃ±hÄ• pucchake nibbattitalokuttarÄ• va iddhipÄ• dÄ• kathitÄ• . sammÄ• sambuddhena
suttantabhÄ• janÄ«yasmiá¹ƒyeva lokiyalokuttaramissakÄ• iddhipÄ• dÄ• kathitÄ• ,
abhidhammabhÄ• janÄ«yapaÃ±hÄ• pucchakesu pana lokuttarÄ• yevÄ• ti. evamayaá¹ƒ iddh
teparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• va dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

iddhipÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bojjhaá¹…gavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<466> idÄ• ni \Ee 310/ \Be 296/ \Ne 293/ tadanantare bojjhaá¹…gavibhaá¹…ge __sattÄ• _t
__bojjhaá¹…gÄ• _ti bodhiyÄ• bodhissa vÄ• aá¹…gÄ• ti __bojjhaá¹…gÄ• _. idaá¹ƒ vuttaá¹ƒ
dhammasÄ• maggÄ« yÄ• ya lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya
lÄ«nuddhaccapatiá¹-á¹-hÄ• nÄ• yÅ«hanakÄ• masukhattakilamathÄ• nuyogaucchedasassat
upaddavÄ• naá¹ƒ paá¹-ipakkhabhÅ«tÄ• ya satidhammavicayavÄ«riyapÄ«tipassaddhisamÄ•
dhammasÄ• maggiyÄ• ariyasÄ• vako bujjhatÄ«ti katvÄ• bodhÄ«ti vuccati, bujjhati kilesasa
uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• nameva vÄ• sacchikaroti, ta
dhammasÄ• maggÄ«saá¹…khÄ• tÄ• ya bodhiyÄ• aá¹…gÄ• tipi __bojjhaá¹…gÄ• , _ jhÄ• na
panesa yathÄ• vuttappakÄ• rÄ• ya etÄ• ya dhammasÄ• maggiyÄ• bujjhatÄ«ti katvÄ• ariya
bodhissa aá¹…gÄ• tipi __bojjhaá¹…gÄ• , _ senaá¹…garathaá¹…gÄ• dayo viya. tenÄ• hu aá
``bujjhanakassa puggalassa aá¹…gÄ• ti vÄ• bojjhaá¹…gÄ• â€™â€™ ti.

apica ``bojjhaá¹…gÄ• ti kenaá¹-á¹-hena bojjhaá¹…gÄ• ? bodhÄ• ya saá¹ƒvattantÄ«ti bojjha
bojjhaá¹…gÄ• , anubujjhantÄ«ti bojjhaá¹…gÄ• , paá¹-ibujjhantÄ«ti bojjhaá¹…gÄ• , sambujjh
bojjhaá¹…gÄ• â€™â€™ ti iminÄ• paá¹-isambhidÄ• nayenÄ• pi bojjhaá¹…gattho veditabbo.

__satisambojjhaá¹…go_tiÄ• dÄ«su pasattho sundaro ca bojjhaá¹…go sambojjhaá¹…go, sa
__satisambojjhaá¹…go_. tattha upaá¹-á¹-hÄ• nalakkhaá¹‡o satisambojjhaá¹…go, pavicayala
dhammavicayasambojjhaá¹…go, paggahalakkhaá¹‡o vÄ«riyasambojjhaá¹…go, pharaá¹‡ala
upasamalakkhaá¹‡o \Ne 294/ passaddhisambojjhaá¹…go, avikkhepalakkhaá¹‡o samÄ• dhis
paá¹-isaá¹…khÄ• nalakkhaá¹‡o \Ee 311/ upekkhÄ• sambojjhaá¹…go. tesu ``satiÃ±ca khvÄ•
sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti (SN c V 234) vacanato sabbesaá¹ƒ bojjhaá¹…gÄ• na
satisambojjhaá¹…go paá¹-hamaá¹ƒ vutto. tato paraá¹ƒ ``so tathÄ• sato viharanto \Be 297/ t
paÃ±Ã±Ä• ya pavicinatÄ«â€™â€™ tiÄ• dinÄ• (MN 150) nayena evaá¹ƒ anukkameneva nik
Ä• gatameva.

kasmÄ• panete satteva vuttÄ• , anÅ«nÄ• anadhikÄ• ti? lÄ«nuddhaccapaá¹-ipakkhato sab
bojjhaá¹…gÄ• lÄ«nassa paá¹-ipakkhÄ• , yathÄ• ha --- ``yasmiÃ±ca kho, bhikkhave, samaye
kÄ• lo tasmiá¹ƒ samaye dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo vÄ«riya
kÄ• lo pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• yÄ• â€™â€™ ti (SN c V 234). tayo uddhaccas
``yasmiÃ±ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye pass
bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo upekkhÄ• sam

ti (SN c V 234). eko panettha loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±janesu, sabbakammikaa
rÄ• jakiccesu, sabbabojjhaá¹…gesu icchitabbato sabbatthiko, yathÄ• ha --- ``satiÃ±ca khvÄ
sabbatthikaá¹ƒ vadÄ• mÄ«â€™â€™ ti. ``sabbatthakaâ€™â€™ ntipi pÄ• á¸·i. dvinnampi sab
evaá¹ƒ lÄ«nuddhaccapaá¹-ipakkhato sabbatthikato ca satteva vuttÄ• ti veditabbÄ• .

<467> idÄ• ni nesaá¹ƒ ekasmiá¹ƒyevÄ• rammaá¹‡e attano attano kiccavasena nÄ• nÄ• ka
katamo satisambojjhaá¹…go_tiÄ• di Ä• raddhaá¹ƒ. tattha __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ
hotÄ«_ti paÃ±Ã±Ä• ya paÃ±Ã±avÄ• , yasena yasavÄ• , dhanena dhanavÄ• viya satiyÄ• s
attho. __paramenÄ• _ti uttamena; taÃ±hi paramatthasaccassa nibbÄ• nassa ceva maggass
nÄ• ma hoti uttamaá¹ƒ seá¹-á¹-haá¹ƒ. __satinepakkenÄ• _ti nepakkaá¹ƒ vuccati paÃ±Ã±Ä•
\Ee 312/ cÄ• ti attho.

kasmÄ• pana imasmiá¹ƒ satibhÄ• janÄ«ye paÃ±Ã±Ä• saá¹…gahitÄ• ti? satiyÄ• balavabh
paÃ±Ã±Ä• ya saddhimpi uppajjati vinÄ• pi, paÃ±Ã±Ä• ya saddhiá¹ƒ uppajjamÄ• nÄ• balava
dubbalÄ• . tenassÄ• balavabhÄ• vadÄ«panatthaá¹ƒ paÃ±Ã±Ä• saá¹…gahitÄ• . yathÄ• hi
rÄ• jamahÄ• mattÄ• tiá¹-á¹-heyyuá¹ƒ; tesu eko rÄ• japuttaá¹ƒ gahetvÄ• tiá¹-á¹-heyya, eko
ekakova tesu rÄ• japuttaá¹ƒ gahetvÄ• á¹-hito attanopi \Be 298/ tejena rÄ• japuttassapi tejen
attano dhammatÄ• ya á¹-hito na tena samatejo hoti; evameva rÄ• japuttaá¹ƒ gahetvÄ• á¹-h
paÃ±Ã±Ä• ya saddhiá¹ƒ uppannÄ• sati, attano dhammatÄ• ya á¹-hito viya vinÄ• paÃ±Ã±Ä
rÄ• japuttaá¹ƒ gahetvÄ• á¹-hito attanopi tejena rÄ• japuttassapi tejena tejavÄ• hoti, evaá¹ƒ
saddhiá¹ƒ uppannÄ• sati balavatÄ« hoti; yathÄ• attano dhammatÄ• ya á¹-hito na tena sam
paÃ±Ã±Ä• ya uppannÄ• dubbalÄ• hotÄ«ti balavabhÄ• vadÄ«panatthaá¹ƒ paÃ±Ã±Ä• gahi

__cirakatampÄ«_ti attano vÄ• parassa vÄ• kÄ• yena cirakataá¹ƒ vattaá¹ƒ vÄ• kasiá¹‡ama
kasiá¹‡aparikammaá¹ƒ vÄ• . __cirabhÄ• sitampÄ«_ti attanÄ• vÄ• parena vÄ• vÄ• cÄ• ya
vattasÄ«se á¹-hatvÄ• dhammakathaá¹ƒ vÄ• kammaá¹-á¹-hÄ• navinicchayaá¹ƒ vÄ• , vimutt
dhammakathameva. __saritÄ• hotÄ«_ti taá¹ƒ kÄ• yaviÃ±Ã±attiá¹ƒ vacÄ«viÃ±Ã±attiÃ±ca sa
pavattaá¹ƒ arÅ«padhammakoá¹-á¹-hÄ• saá¹ƒ `evaá¹ƒ uppajjitvÄ• evaá¹ƒ niruddhoâ€™ ti sa
__anussaritÄ• _ti punappunaá¹ƒ saritÄ• . __ayaá¹ƒ vuccati satisambojjhaá¹…go_ti ayaá¹ƒ e
sesabojjhaá¹…gasamuá¹-á¹-hÄ• pikÄ• vipassanÄ• sampayuttÄ• sati satisambojjhaá¹…go

__so tathÄ• sato viharanto_ti so bhikkhu tenÄ• kÄ• rena uppannÄ• ya satiyÄ• sato hutvÄ
dhamma_nti taá¹ƒ cirakataá¹ƒ cirabhÄ• sitaá¹ƒ heá¹-á¹-hÄ• vuttappakÄ• raá¹ƒ dhammaá¹ƒ
pavicinatÄ«_ti paÃ±Ã±Ä• ya `aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â€™ ti pavicinati. __pavicaratÄ«
dukkhaá¹ƒ anattÄ• â€™ ti tattha paÃ±Ã±aá¹ƒ carÄ• pento pavicarati. __parivÄ«maá¹ƒsaá¹ƒ
gavesanaá¹ƒ Ä• pajjati. __ayaá¹ƒ vuccatÄ«_ti idaá¹ƒ vuttappakÄ• raá¹ƒ bojjhaá¹…gasamuá
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ dhammavicayasambojjhaá¹…go nÄ• ma vuccati.

__tassa taá¹ƒ dhamma_nti tassa bhikkhuno taá¹ƒ heá¹-á¹-hÄ• vuttappakÄ• raá¹ƒ dhamma paripuá¹‡á¹‡aá¹ƒ hoti paggahitaá¹ƒ. __asallÄ«na_nti Ä• raddhattÄ• yeva asallÄ«naá¹ƒ. __a bojjhaá¹…gasamuá¹-á¹-hÄ• pakaá¹ƒ vipassanÄ• sampayuttaá¹ƒ vÄ«riyaá¹ƒ vÄ«riyasamboj

__nirÄ• misÄ• _ti \Be 299/ \Ne 296/ kÄ• mÄ• misalokÄ• misavaá¹-á¹-Ä• misÄ• naá¹ƒ abhÄ• __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ bojjhaá¹…gasamuá¹-á¹-hÄ• pikÄ• vipassanÄ• sampayuttÄ• nÄ• ma vuccati.

__pÄ«timanassÄ• _ti pÄ«tisampayuttacittassa. __kÄ• yopi passambhatÄ«_ti khandhattaya kilesadarathapaá¹-ippassaddhiyÄ• passambhati. __cittampÄ«_ti viÃ±Ã±Ä• á¹‡akkhandhopi __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ bojjhaá¹…gasamuá¹-á¹-hÄ• pikÄ• vipassanÄ• sampayuttÄ• passaddhisambojjhaá¹…go nÄ• ma vuccati.

__passaddhakÄ• yassa sukhino_ti passaddhakÄ• yatÄ• ya uppannasukhena sukhitassa. __ Ä• dhiyati, niccalaá¹ƒ hutvÄ• Ä• rammaá¹‡e á¹-hapÄ«yati, appanÄ• ppattaá¹ƒ viya hoti. __a bojjhaá¹…gasamuá¹-á¹-hÄ• pikÄ• vipassanÄ• sampayuttÄ• cittekaggatÄ• samÄ• dhisamb

__tathÄ• samÄ• hita_nti tena appanÄ• ppattena viya samÄ• dhinÄ• samÄ• hitaá¹ƒ. __sÄ• hotÄ«_ti suá¹-á¹-hu ajjhupekkhitÄ• hoti; tesaá¹ƒ dhammÄ• naá¹ƒ pahÄ• navaá¸• á¸• hane a ajjhupekkhati. __ayaá¹ƒ_ \Ee 314/ __vuccatÄ«_ti ayaá¹ƒ channaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ anosakkanaanativattanabhÄ• vasÄ• dhako majjhattÄ• kÄ• ro upekkhÄ• sambojjhaá¹…go nÄ

ettÄ• vatÄ• kiá¹ƒ kathitaá¹ƒ nÄ• ma hoti? apubbaá¹ƒ acarimaá¹ƒ ekacittakkhaá¹‡e nÄ• nÄ• pubbabhÄ• gavipassanÄ• bojjhaá¹…gÄ• kathitÄ• hontÄ«ti.

paá¹-hamo nayo.

468-469__._ idÄ• ni yena pariyÄ• yena satta bojjhaá¹…gÄ• cuddasa honti, tassa pakÄ• sa dassento puna __satta bojjhaá¹…gÄ• _tiÄ• dimÄ• ha. tatrÄ• yaá¹ƒ anupubbapadavaá¹‡á¹‡a dhammesu satÄ«_ti ajjhattikasaá¹…khÄ• re pariggaá¹‡hantassa uppannÄ• sati. __bahiddh bahiddhÄ• saá¹…khÄ• re pariggaá¹‡hantassa uppannÄ• sati. __yadapÄ«_ti yÄ• pi. __tada __abhiÃ±Ã±Ä• yÄ• _ti abhiÃ±Ã±eyyadhamme abhijÄ• nanatthÄ• ya. __sambodhÄ• yÄ• _ti maggatthÄ• yÄ• ti attho. __nibbÄ• nÄ• yÄ• _ti \Ne 297/ vÄ• naá¹ƒ vuccati taá¹‡hÄ• ; sÄ• ta nibbÄ• naá¹ƒ, tadatthÄ• ya, asaá¹…khatÄ• ya amatadhÄ• tuyÄ• sacchikiriyatthÄ• ya saá¹ƒ __dhammavicayasambojjhaá¹…gepi_ eseva nayo.

__kÄ• yikaá¹ƒ vÄ«riya_nti caá¹…kamaá¹ƒ adhiá¹-á¹-hahantassa uppannavÄ«riyaá¹ƒ. __cet tÄ• vÄ• haá¹ƒ imaá¹ƒ pallaá¹…kaá¹ƒ bhindissÄ• mi yÄ• va me na anupÄ• dÄ• ya Ä• savehi

evaá¹ƒ kÄ• yapayogaá¹ƒ vinÄ• uppannavÄ«riyaá¹ƒ. __kÄ• yapassaddhÄ«_ti tiá¹‡á¹‡aá¹ƒ k
darathapassaddhi. __cittapassaddhÄ«_ti viÃ±Ã±Ä• á¹‡akkhandhassa darathapassaddhi. up
satisambojjhaá¹…gasadisova vinicchayo. imasmiá¹ƒ naye satta bojjhaá¹…gÄ• lokiyalokutta

porÄ• á¹‡akattherÄ• pana `ettakena pÄ• kaá¹-aá¹ƒ na hotÄ«â€™ ti vibhajitvÄ• dassesuá¹
ajjhattadhammesu sati pavicayo upekkhÄ• ti ime tayo attano khandhÄ• rammaá¹‡attÄ• loki
maggaá¹ƒ appattaá¹ƒ kÄ• yikavÄ«riyaá¹ƒ. avitakkaavicÄ• rÄ• \Ee 315/ pana pÄ«tisamÄ• dh
lokiyalokuttaramissakÄ• ti.

tattha ajjhattaá¹ƒ tÄ• va dhammesu satipavicayaupekkhÄ• ajjhattÄ• rammaá¹‡Ä• , lokuttar
bahiddhÄ• rammaá¹‡Ä• ti tesaá¹ƒ lokuttarabhÄ• vo mÄ• yujjittha. caá¹…kamappayogena n
vadanto na kilamati. avitakkaavicÄ• rÄ• pana pÄ«tisamÄ• dhiyo kadÄ• lokuttarÄ• hontÄ«t
pÄ«tisambojjhaá¹…go labbhati, avitakkaavicÄ• rÄ• pÄ«ti na labbhati. rÅ«pÄ• vacare avitak
labbhati, pÄ«tisambojjhaá¹…go pana na labbhati. arÅ«pÄ• vacare sabbena sabbaá¹ƒ na lab
alabbhamÄ• nakaá¹ƒ upÄ• dÄ• ya labbhamÄ• nakÄ• pi paá¹-ikkhittÄ• . evamayaá¹ƒ avitakk
kÄ• mÄ• vacaratopi nikkhanto rÅ«pÄ• vacaratopi arÅ«pÄ• vacaratopÄ«ti nibbattitalokuttaro

tathÄ• kÄ• mÄ• vacare samÄ• dhisambojjhaá¹…go labbhati, avitakkaavicÄ• ro pana samÄ
rÅ«pÄ• vacaraarÅ«pÄ• vacaresu avitakkaavicÄ• ro samÄ• dhi labbhati, samÄ• dhisambojjh
pana alabbhamÄ• nakaá¹ƒ upÄ• dÄ• ya labbhamÄ• nakopi paá¹-ikkhitto. evamayaá¹ƒ avital
kÄ• mÄ• vacaratopi nikkhanto rÅ«pÄ• vacaratopi arÅ«pÄ• vacaratopÄ«ti nibbattitalokuttaro

apica \Be 301/ \Ne 298/ lokiyaá¹ƒ gahetvÄ• lokuttaro kÄ• tabbo; lokuttaraá¹ƒ gahetvÄ• lok
ajjhattadhammesu hi satipavicayaupekkhÄ• naá¹ƒ lokuttarabhÄ• vanÄ• kÄ• lopi atthi. tatrida
``ajjhattavimokkhaá¹ƒ khvÄ• haá¹ƒ, Ä• vuso, sabbupÄ• dÄ• nakkhayaá¹ƒ vadÄ• mi; evamas
ti (SN a II 32 thokaá¹ƒ visadisaá¹ƒ) iminÄ• suttena lokuttarÄ• honti. yadÄ• pana caá¹…kan
kÄ• yikavÄ«riye anupasanteyeva vipassanÄ• maggena ghaá¹-Ä«yati, tadÄ• taá¹ƒ lokuttara
``kasiá¹‡ajjhÄ• ne, Ä• nÄ• pÄ• najjhÄ• ne, brahmavihÄ• rajjhÄ• ne ca bojjhaá¹…go uddhara
vadanti, tesaá¹ƒ vÄ• de avitakkaavicÄ• rÄ• pÄ«tisamÄ• dhisambojjhaá¹…gÄ• lokiyÄ• hon

dutiyo nayo.

470-471__._ idÄ• ni \Ee 316/ bojjhaá¹…gÄ• naá¹ƒ bhÄ• vanÄ• vasena pavattaá¹ƒ tatiyanay
bojjhaá¹…gÄ• _tiÄ• dimÄ• ha. tatthÄ• pi ayaá¹ƒ anupubbapadavaá¹‡á¹‡anÄ• --- __bhÄ• ve
santÄ• ne punappunaá¹ƒ janeti abhinibbatteti. __vivekanissita_nti viveke nissitaá¹ƒ. __vivek
cÄ• yaá¹ƒ tadaá¹…gaviveko, vikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡aviveko
tadaá¹…gaviveko nÄ• ma vipassanÄ• . vikkhambhanaviveko nÄ• ma aá¹-á¹-ha samÄ• patti
maggo. paá¹-ippassaddhiviveko nÄ• ma phalaá¹ƒ. nissaraá¹‡aviveko nÄ• ma sabbanimittan

evametasmiá¹ƒ paÃ±cavidhe viveke nissitaá¹ƒ vivekanissitanti tadaá¹…gavivekanissitaá¹ƒ samucchedavivekanissitaá¹ƒ nissaraá¹‡avivekanissitaÃ±ca satisambojjhaá¹…gaá¹ƒ bhÄ• v

tathÄ• hi ayaá¹ƒ satisambojjhaá¹…gabhÄ• vanÄ• nuyogamanuyutto yogÄ« vipassanÄ• kk tadaá¹…gavivekanissitaá¹ƒ, ajjhÄ• sayato nissaraá¹‡avivekanissitaá¹ƒ, maggakÄ• le pana k samucchedavivekanissitaá¹ƒ, Ä• rammaá¹‡ato nissaraá¹‡avivekanissitaá¹ƒ, satisambojjhaá paÃ±cavivekanissitampÄ«ti eke. te hi na kevalaá¹ƒ balavavipassanÄ• maggaphalakkhaá¹‡e uddharanti, vipassanÄ• pÄ• dakakasiá¹‡ajjhÄ• naÄ• nÄ• pÄ• nÄ• subhabrahmavihÄ• rajjhÄ paá¹-isiddhÄ• aá¹-á¹-hakathÄ• cariyehi \Be 302/. tasmÄ• tesaá¹ƒ matena etesaá¹ƒ jhÄ• nÄ kiccato eva vikkhambhanavivekanissitaá¹ƒ. yathÄ• ca vipassanÄ• kkhaá¹‡e ``ajjhÄ• sayato nissaraá¹‡avivekanissitaâ€™â€™ nti \Ne 299/ vuttaá¹ƒ, evaá¹ƒ ``paá¹-ippassaddhivivekanis bhÄ• vetÄ«â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. esa nayo virÄ• ganissitÄ• dÄ«su. vivekatthÄ• e

kevalaÃ±cettha vossaggo duvidho --- pariccÄ• gavossaggo ca pakkhandanavossaggo cÄ• `pariccÄ• gavossaggoâ€™ _ti vipassanÄ• kkhaá¹‡e ca tadaá¹…gavasena maggakkhaá¹‡e kilesappahÄ• naá¹ƒ. __ `pakkhandanavossaggoâ€™ _ti vipassanÄ• kkhaá¹‡e tanninnabhÄ Ä• rammaá¹‡akaraá¹‡ena nibbÄ• napakkhandanaá¹ƒ. tadubhayampi imasmiá¹ƒ lokiyalokut atthavaá¹‡á¹‡anÄ• naye vaá¹-á¹-ati. tathÄ• hi ayaá¹ƒ sati sambojjhaá¹…go yathÄ• vuttena pariccajati, nibbÄ• naÃ±ca pakkhandati.

__vossaggapariá¹‡Ä• mi_nti iminÄ• pana sakalena vacanena vossaggatthaá¹ƒ pariá¹‡ama paripaccantaá¹ƒ paripakkaÃ±cÄ• ti idaá¹ƒ vuttaá¹ƒ hoti. ayaÃ±hi bojjhaá¹…gabhÄ• vanama satisambojjhaá¹…go kilesapariccÄ• gavossaggatthaá¹ƒ nibbÄ• napakkhandanavossaggatth paripakko hoti, tathÄ• naá¹ƒ bhÄ• vetÄ«ti. esa nayo sesabojjhaá¹…gesupi. imasmimpi naye bojjhaá¹…gÄ• kathitÄ• ti.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<472> abhidhammabhÄ• janÄ«ye sattapi bojjhaá¹…ge ekato pucchitvÄ• vissajjanassa ca vissajjanassa ca vasena dve nayÄ• . tesaá¹ƒ atthavaá¹‡á¹‡anÄ• heá¹-á¹-hÄ• vuttanayene

upekkhÄ• sambojjhaá¹…ganiddese pana upekkhanavasena __upekkhÄ• _. upekkhanÄ• kÄ upekkhitabbayutte samappavatte dhamme ikkhati, na codetÄ«ti \Be 303/ __upekkhÄ• _. pug upekkhanÄ• \Ne 300/. bojjhaá¹…gabhÄ• vappattiyÄ• lokiyaupekkhanÄ• ya adhikÄ• upekk abyÄ• pÄ• rÄ• pajjanena majjhattabhÄ• vo majjhattatÄ• . sÄ• pana cittassa, na sattassÄ• t

cittassÄ• _ti vuttanti. ayamettha anupubbapadavaá¹‡á¹‡anÄ• .

nayÄ• panettha gaá¹‡etabbÄ• --- sattannampi hi bojjhaá¹…gÄ• naá¹ƒ ekato pucchitvÄ• v
nayasahassaá¹ƒ nayasahassanti cattÄ• ri nayasahassÄ• ni vibhattÄ• ni. pÄ• á¹-iyekkaá¹ƒ p
ekekabojjhaá¹…gavasena cattÄ• ri cattÄ• rÄ«ti satta catukkÄ• aá¹-á¹-havÄ«sati. tÄ• ni puri
dvattiá¹ƒsÄ• ti sabbÄ• nipi abhidhammabhÄ• janÄ«ye dvattiá¹ƒsa nayasahassÄ• ni vibhattÄ
pana phalakkhaá¹‡epi bojjhaá¹…gÄ• labbhanti, kusalahetukÄ• ni ca sÄ• maÃ±Ã±aphalÄ• n
bojjhaá¹…gadassanatthaá¹ƒ kusalaniddesapubbaá¹…gamÄ• ya eva tantiyÄ• vipÄ• kanayo
pucchitvÄ• vissajjanassa ca, pÄ• á¹-iyekkaá¹ƒ pucchitvÄ• vissajjanassa ca vasena duvidho
heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. vipÄ• ke pana kusalato tiguá¹‡Ä• nayÄ• kÄ• tab

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<482> paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva bojjhaá¹…gÄ• naá¹ƒ kusalÄ• dibhÄ• vo v
pana sabbepete appamÄ• á¹‡aá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha pavattito appamÄ• á¹‡Ä• ramm
sahajÄ• tahetuvasena panettha kusalÄ• maggahetukÄ• , vÄ«riyaá¹ƒ vÄ• vÄ«maá¹ƒsaá¹ƒ v
maggabhÄ• vanÄ• kÄ• le maggÄ• dhipatino, chandacittajeá¹-á¹-hikÄ• ya maggabhÄ• vanÄ
maggÄ• dhipatinoti, phalakÄ• lepi na vattabbÄ• eva.

atÄ«tÄ• dÄ«su ekÄ• rammaá¹‡abhÄ• venapi na vattabbÄ• , nibbÄ• nassa pana bahiddhÄ•
nÄ• ma hontÄ«ti. evametasmiá¹ƒ paÃ±hÄ• pucchakepi nibbattitalokuttarÄ• va \Be 304/ bojjh
301/. sammÄ• sambuddhena hi suttantabhÄ• janÄ«yasseva paá¹-hamanayasmiá¹ƒ lokiyÄ•
lokiyalokuttaramissakÄ• bojjhaá¹…gÄ• kathitÄ• . abhidhammabhÄ• janÄ«yassa pana catÅ
paÃ±hÄ• pucchake lokuttarÄ• yevÄ• ti evamayaá¹ƒ bojjhaá¹…gavibhaá¹…gopi teparivaá¹-á
bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

bojjhaá¹…gavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. maggaá¹…gavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<486> idÄ• ni \Ee 319/ \Be 305/ \Ne 302/ tadanantare maggavibhaá¹…ge __ariyo aá¹-á¹-ha
sabbaá¹ƒ saccavibhaá¹…ge dukkhanirodhagÄ• minÄ«paá¹-ipadÄ• niddese vuttanayeneva v

pÄ• á¹-iyekkaá¹ƒ dassite dutiyanayepi __sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vivekanissita_ntiÄ
bojjhaá¹…gavibhaá¹…ge vuttanayeneva veditabbaá¹ƒ. evamidaá¹ƒ dvinnampi nayÄ• naá¹ƒ
suttantabhÄ• janÄ«yaá¹ƒ lokiyalokuttaramissakameva kathitaá¹ƒ.

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<490> abhidhammabhÄ• janÄ«ye `ariyoâ€™ ti avatvÄ• __aá¹-á¹-haá¹…giko maggo_ti vutt
ariyo eva. yathÄ• hi muddhÄ• bhisittassa raÃ±Ã±o muddhÄ• bhisittÄ• ya deviyÄ• kucchism
rÄ• japuttoti avuttepi rÄ• japuttoyeva hoti, evamayampi ariyoti avuttepi ariyo evÄ• ti veditabb
saccavibhaá¹…ge vuttanayeneva veditabbaá¹ƒ.

<493> paÃ±caá¹…gikavÄ• repi aá¹-á¹-haá¹…gikoti avuttepi aá¹-á¹-haá¹…giko eva veditabb
paÃ±caá¹…giko nÄ• ma natthi. ayamettha Ä• cariyÄ• naá¹ƒ samÄ• natthakathÄ• . vitaá¹‡á¸
``lokuttaramaggo aá¹-á¹-haá¹…giko nÄ• ma natthi, paÃ±caá¹…gikoyeva hotÄ«â€™â€™ ti. s
Ä• harÄ• hÄ«â€™â€™ ti vutto addhÄ• aÃ±Ã±aá¹ƒ apassanto imaá¹ƒ mahÄ• saá¸·Ä• yatan
``yÄ• tathÄ• bhÅ«tassa diá¹-á¹-hi, sÄ• ssa hoti sammÄ• diá¹-á¹-hi. yo tathÄ• bhÅ«tassa saa
yo \Ne 303/ tathÄ• bhÅ«tassa samÄ• dhi, svÄ• ssa hoti sammÄ• samÄ• dhi. pubbeva kho p
vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho hotÄ«â€™â€™ ti.

tato ``etassa anantaraá¹ƒ suttapadaá¹ƒ Ä• harÄ• â€™â€™ ti vattabbo. sace Ä• harati iccet
Ä• harati sayaá¹ƒ Ä• haritvÄ• ``evamassÄ• yaá¹ƒ ariyo aá¹-á¹-haá¹…giko maggo bhÄ• van
gacchatÄ«â€™â€™ ti (MN III 431) ``iminÄ• \Ee 320/ \Be 306/ te satthusÄ• sanena vÄ• do
paÃ±caá¹…giko nÄ• ma natthi, aá¹-á¹-haá¹…gikova hotÄ«â€™â€™ ti vattabbo.

imÄ• ni pana tÄ«á¹‡i aá¹…gÄ• ni pubbe parisuddhÄ• ni vattanti, lokuttaramaggakkhaá¹‡e p
atha `paÃ±caá¹…giko maggoâ€™ ti idaá¹ƒ kimatthaá¹ƒ gahitanti? atirekakiccadassanatthaá
micchÄ• vÄ• caá¹ƒ pajahati, sammÄ• vÄ• caá¹ƒ pÅ«reti, tasmiá¹ƒ samaye sammÄ• kamma
paÃ±cakÄ• rÄ• pakaá¹…gÄ• neva micchÄ• vÄ• caá¹ƒ pajahanti; sammÄ• vÄ• cÄ• pana sa
samaye micchÄ• kammantaá¹ƒ pajahati, sammÄ• kammantaá¹ƒ pÅ«reti, tasmiá¹ƒ samaye s
natthi. imÄ• ni paÃ±ca kÄ• rÄ• pakaá¹…gÄ• neva micchÄ• kammantaá¹ƒ pajahanti; sammÄ
virativasena pÅ«reti. yasmiá¹ƒ samaye micchÄ• Ä• jÄ«vaá¹ƒ pajahati, sammÄ• Ä• jÄ«vaá¹ƒ
sammÄ• vÄ• cÄ• sammÄ• kammantÄ• natthi. imÄ• ni paÃ±ca kÄ• rÄ• pakaá¹…gÄ• neva n
sammÄ• Ä• jÄ«vo pana sayaá¹ƒ virativasena pÅ«reti. imaá¹ƒ etesaá¹ƒ paÃ±cannaá¹ƒ kÄ• n
kiccÄ• tirekataá¹ƒ dassetuá¹ƒ paÃ±caá¹…giko maggoti gahitaá¹ƒ. lokuttaramaggo pana aá¹-
paÃ±caá¹…giko nÄ• ma natthi.

``yadi sammÄ• vÄ• cÄ• dÄ«hi saddhiá¹ƒ aá¹-á¹-haá¹…gikoti vadatha, catasso sammÄ• vÄ•
sammÄ• kammantacetanÄ• , satta sammÄ• Ä• jÄ«vacetanÄ• ti imamhÄ• cetanÄ• bahuttÄ•

paÃ±caá¹…gikova lokuttaramaggoâ€™â€™ ti. ``cetanÄ• bahuttÄ• ca pamuccissÄ• ma; aá
lokuttaramaggoti ca vakkhÄ• maâ€™â€™. ``tvaá¹ƒ tÄ• va mahÄ• cattÄ• rÄ«sakabhÄ• á¹‡a
pucchitabbo. sace ``na homÄ«â€™â€™ ti vadati, ``tvaá¹ƒ abhÄ• á¹‡akattÄ• na jÄ• nÄ• sÄ
``bhÄ• á¹‡akosmÄ«â€™â€™ ti vadati, ``suttaá¹ƒ Ä• harÄ• â€™â€™ ti vattabbo. sace suttaá
kusalaá¹ƒ, no ce Ä• harati sayaá¹ƒ uparipaá¹‡á¹‡Ä• sato Ä• haritabbaá¹ƒ ---

``katamÄ• \Ne 304/ ca, bhikkhave, sammÄ• vÄ• cÄ• ? sammÄ• vÄ• caá¹ƒpahaá¹ƒ, bhikkha
bhikkhave, sammÄ• vÄ• cÄ• sÄ• savÄ• puÃ±Ã±abhÄ• giyÄ• upadhivepakkÄ• ; atthi, bhik
anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ• .

``katamÄ• ca, bhikkhave, sammÄ• vÄ• cÄ• sÄ• savÄ• \Ee 321/ puÃ±Ã±abhÄ• giyÄ• upa
veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ• cÄ• ya veramaá¹‡Ä«, pharusÄ• ya \Be 307/ vÄ• cÄ• ya ver
veramaá¹‡Ä« --- ayaá¹ƒ, bhikkhave, sammÄ• vÄ• cÄ• sÄ• savÄ• puÃ±Ã±abhÄ• giyÄ• upa

``katamÄ• ca, bhikkhave, sammÄ• vÄ• cÄ• ariyÄ• anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ•
ariyacittassa anÄ• savacittassa ariyamaggasamaá¹…gino ariyamaggaá¹ƒ bhÄ• vayato catÅ
virati paá¹-ivirati veramaá¹‡Ä« --- ayaá¹ƒ, bhikkhave, sammÄ• vÄ• cÄ• ariyÄ• anÄ• savÄ•
... pe ....

``katamo ca, bhikkhave, sammÄ• kammanto? sammÄ• kammantaá¹ƒpahaá¹ƒ, bhikkhave, d
upadhivepakko.

``katamo ca, bhikkhave, sammÄ• kammanto ariyo anÄ• savo lokuttaro ... pe ....

``katamo ca, bhikkhave, sammÄ• Ä• jÄ«vo? sammÄ• Ä• jÄ«vaá¹ƒpahaá¹ƒ, bhikkhave, dvÄ•
upadhivepakko.

``katamo ca, bhikkhave, sammÄ• Ä• jÄ«vo ariyo anÄ• savo lokuttaro maggaá¹…go? yÄ• kh
anÄ• savacittassa ariyamaggasamaá¹…gino ariyamaggaá¹ƒ bhÄ• vayato micchÄ• Ä• jÄ«vÄ
veramaá¹‡Ä« --- ayaá¹ƒ, bhikkhave, sammÄ• Ä• jÄ«vo ariyo anÄ• savo lokuttaro maggaá¹…
Ä• dayo).

evamettha \Ne 305/ catÅ«hi vacÄ«duccaritehi, tÄ«hi kÄ• yaduccaritehi, micchÄ• jÄ«vato cÄ
ariyÄ• anÄ• savÄ• lokuttarÄ• maggaá¹…gÄ• ti vuttÄ• . ``kuto ettha cetanÄ• bahuttaá¹ƒ? k
idaá¹ƒ te suttaá¹ƒ akÄ• makassa lokuttaramaggo aá¹-á¹-haá¹…gikoti dÄ«petiâ€™â€™. sace
iccetaá¹ƒ kusalaá¹ƒ, no ce sallakkheti aÃ±Ã±Ä• nipi kÄ• raá¹‡Ä• ni Ä• haritvÄ• saÃ±Ã±Ä• p
bhagavatÄ• --- á¹• 02 ``yasmiá¹ƒ kho, subhadda, dhammavinaye ariyo aá¹-á¹-haá¹…giko m
samaá¹‡opi tattha na upalabbhati ... pe ... imasmiá¹ƒ kho, subhadda, dhammavinaye ariyo a

upalabbhati; idheva \Be 308/, subhadda, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• sa
II 214).

aÃ±Ã±esupi anekesu suttasatesu aá¹-á¹-haá¹…gikova maggo Ä• gato. kathÄ• vatthuppaka

``maggÄ• naá¹ƒ aá¹-á¹-haá¹…giko seá¹-á¹-ho, saccÄ• naá¹ƒ caturo padÄ• .

virÄ• go seá¹-á¹-ho dhammÄ• naá¹ƒ, dvipadÄ• naÃ±ca cakkhumÄ• â€™â€™ ti (Kv 872) ---

``attheva \Ee 322/ suttantotiâ€™â€™ ? ``Ä• mantÄ• â€™â€™ ``tena hi aá¹-á¹-haá¹…giko r
ettakenÄ• pi saÃ±Ã±attiá¹ƒ na gacchati, ``gaccha, vihÄ• raá¹ƒ pavisitvÄ• yÄ• guá¹ƒ pivÄ• h
uttarimpana kÄ• raá¹‡aá¹ƒ vakkhatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ. sesamettha uttÄ• natthamev

nayÄ• panettha gaá¹‡etabbÄ• . aá¹-á¹-haá¹…gikamaggasmiÃ±hi ekato pucchitvÄ• ekato v
cattÄ• ri nayasahassÄ• ni vibhattÄ• ni. paÃ±caá¹…gikamagge ekato pucchitvÄ• ekato vissa
pÄ• á¹-iyekkaá¹ƒ pucchitvÄ• pÄ• á¹-iyekkaá¹ƒ vissajjane cattÄ• ri cattÄ• rÄ«ti paÃ±casu aá
purimÄ• ni aá¹-á¹-ha imÄ• ni ca vÄ«satÄ«ti sabbÄ• nipi maggavibhaá¹…ge aá¹-á¹-havÄ«sat
vibhattÄ• ni. tÄ• ni ca kho nibbattitalokuttarÄ• ni kusalÄ• neva. vipÄ• ke pana kusalato tiguá
kÄ• tabbÄ• ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<504> paÃ±hÄ• pucchake \Ne 306/ pÄ• á¸·ianusÄ• reneva maggaá¹…gÄ• naá¹ƒ kusalÄ• c
Ä• rammaá¹‡attikesu pana sabbÄ• nipetÄ• ni appamÄ• á¹‡aá¹ƒ nibbÄ• naá¹ƒ Ä• rabbha pa
appamÄ• á¹‡Ä• rammaá¹‡Ä• neva, na maggÄ• rammaá¹‡Ä• ni. neva hi maggo na phalaá¹ƒ
sahajÄ• tahetuvasena panettha kusalÄ• ni maggahetukÄ• ni; vÄ«riyaá¹ƒ vÄ• vÄ«maá¹ƒsaá
maggabhÄ• vanÄ• kÄ• le maggÄ• dhipatÄ«ni; chandacittajeá¹-á¹-hikÄ• ya maggabhÄ• vanÄ
maggÄ• dhipatÄ«nÄ«ti; phalakÄ• lepi na vattabbÄ• neva.

atÄ«tÄ• dÄ«su \Be 309/ ekÄ• rammaá¹‡abhÄ• venapi na vattabbÄ• ni; nibbÄ• nassa pana
bahiddhÄ• rammaá¹‡Ä• ni nÄ• ma hontÄ«ti evametasmiá¹ƒ paÃ±hÄ• pucchakepi nibbattital
kathitÄ• ni. sammÄ• sambuddhena hi suttantabhÄ• janÄ«yasmiá¹ƒyeva lokiyalokuttarÄ• ni n
abhidhammabhÄ• janÄ«ye pana paÃ±hÄ• pucchake ca lokuttarÄ• nevÄ• ti evamayaá¹ƒ ma
teparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• va bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

maggaá¹…gavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. jhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

mÄ• tikÄ• vaá¹‡á¹‡anÄ•

<508> idÄ• ni \Ee 323/ \Be 310/ \Ne 307/ tadanantare jhÄ• navibhaá¹…ge yÄ• tÄ• va ayaá
suttantabhÄ• janÄ«yassa paá¹-hamaá¹ƒ mÄ• tikÄ• á¹-hapitÄ• , tattha __idhÄ• _ti vacanaá¹
pubbabhÄ• gakaraá¹‡Ä«yasampadÄ• ya sampannassa sabbappakÄ• rajjhÄ• nanibbattakas
sannissayabhÅ«tasÄ• sanaparidÄ«panaá¹ƒ, aÃ±Ã±asÄ• sanassa ca tathÄ• bhÄ• vapaá¹-is
``idheva, bhikkhave, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ehi aÃ±Ã±ehÄ
__bhikkhÅ«_ti tesaá¹ƒ jhÄ• nÄ• naá¹ƒ nibbattakapuggalaparidÄ«panaá¹ƒ. __pÄ• timokkhas
idamassa pÄ• timokkhasaá¹ƒvare patiá¹-á¹-hitabhÄ• vaparidÄ«panaá¹ƒ. __viharatÄ«_ti idar
tadanurÅ«pavihÄ• rasamaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ. __Ä• cÄ• ragocarasampanno_t
pÄ• timokkhasaá¹ƒvarassa upari jhÄ• nÄ• nuyogassa ca upakÄ• radhammaparidÄ«panaá¹
bhayadassÄ• vÄ«_ti idamassa pÄ• timokkhato acavanadhammatÄ• paridÄ«panaá¹ƒ. __sar
sikkhÄ• padÄ• naá¹ƒ anavasesato Ä• dÄ• naparidÄ«panaá¹ƒ. __sikkhatÄ«_ti idamassa sikk
samaá¹…gÄ«bhÄ• vaparidÄ«panaá¹ƒ. __sikkhÄ• padesÅ«_ti idamassa sikkhitabbadhamma

__indriyesÅ«_ti idamassa guttadvÄ• ratÄ• ya bhÅ«miparidÄ«panaá¹ƒ; rakkhitabbokÄ• sapa
__guttadvÄ• ro_ti idamassa chasu dvÄ• resu saá¹ƒvihitÄ• rakkhabhÄ• vaparidÄ«panaá¹ƒ. _
idamassa santosÄ• diguá¹‡aparidÄ«panaá¹ƒ. __pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyog
kÄ• raá¹‡abhÄ• vaparidÄ«panaá¹ƒ. __sÄ• taccaá¹ƒ_ \Ee 324/ __nepakka_nti idamassa paÃ
sÄ• taccakÄ• ritÄ• paridÄ«panaá¹ƒ \Ne 308/. __bodhipakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ
idamassa paá¹-ipattiyÄ• nibbedhabhÄ• giyattaparidÄ«panaá¹ƒ.

__so abhikkante ... pe ... tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hotÄ«_ti idamassa sabbatt
satisampajaÃ±Ã±asamannÄ• gatattaparidÄ«panaá¹ƒ. __so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajat
anurÅ«pasenÄ• sanapariggahaparidÄ«panaá¹ƒ. __araÃ±Ã±aá¹ƒ ... pe ... paá¹-isallÄ• nasÄ•
senÄ• sanappabhedanirÄ• dÄ«navatÄ• nisaá¹ƒsaparidÄ«panaá¹ƒ. __so_ \Be 311/ __araÃ±
vuttappakÄ• rena senÄ• sanena yuttabhÄ• vaparidÄ«panaá¹ƒ. __nisÄ«datÄ«_ti idamassa
yogÄ• nurÅ«pairiyÄ• pathaparidÄ«panaá¹ƒ. __parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti i
yogÄ• rambhaparidÄ«panaá¹ƒ. __so abhijjhaá¹ƒ loke pahÄ• yÄ• _tiÄ• di panassa kammaá¹
nÄ«varaá¹‡appahÄ• naparidÄ«panaá¹ƒ. tasseva pahÄ«nanÄ«varaá¹‡assa __vivicceva kÄ•
jhÄ• nuppattiparidÄ«panaá¹ƒ.

api ca __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane jhÄ• nuppÄ• dako bhikkhu. idÄ• ni yasmÄ•
cattÄ• ri sÄ«lÄ• ni sodhetabbÄ• ni, tasmÄ• ssa __pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti iminÄ
pÄ• timokkhasaá¹ƒvarasÄ«lavisuddhiá¹ƒ upadisati. __Ä• cÄ• ragocarasampanno_tiÄ• dinÄ•
__samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_ti iminÄ• tesaá¹ƒ dvinnaá¹ƒ sÄ«lÄ• naá¹ƒ anav
__indriyesu guttadvÄ• ro_ti iminÄ• indriyasaá¹ƒvarasÄ«laá¹ƒ. __bhojane mattaÃ±Ã±Å«_ti i
paccayasannissitasÄ«laá¹ƒ. __pubbarattÄ• pararatta_ntiÄ• dinÄ• sÄ«le patiá¹-á¹-hitassa jh
upakÄ• rake dhamme. __so abhikkante_tiÄ• dinÄ• tesaá¹ƒ dhammÄ• naá¹ƒ aparihÄ• nÄ• y
asammosÄ• ya satisampajaÃ±Ã±asamÄ• yogaá¹ƒ. __so vivitta_ntiÄ• dinÄ• bhÄ• vanÄ• nu
\Ee 325/ __araÃ±Ã±agato vÄ• _tiÄ• dinÄ• taá¹ƒ senÄ• sanaá¹ƒ upagatassa jhÄ• nÄ• nurÅ«
jhÄ• nabhÄ• vanÄ• rambhaÃ±ca. __so abhijjha_ntiÄ• dinÄ• jhÄ• nabhÄ• vanÄ• rambhena
__so ime paÃ±ca nÄ«varaá¹‡e pahÄ• yÄ• _tiÄ• dinÄ• evaá¹ƒ pahÄ«najjhÄ• napaccanÄ«ka
uppattikkamaá¹ƒ upadisatÄ«ti.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• .

niddesavaá¹‡á¹‡anÄ•

<509> idÄ• ni \Ne 309/ yathÄ• nikkhittaá¹ƒ mÄ• tikaá¹ƒ paá¹-ipÄ• á¹-iyÄ• bhÄ• jetvÄ• das
diá¹-á¹-hiyÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __imissÄ• diá¹-á¹-hiyÄ• _tiÄ• dÄ«hi dasahi pade
sikkhattayasaá¹…khÄ• taá¹ƒ sabbaÃ±Ã±ubuddhasÄ• sanameva kathitaá¹ƒ. taÃ±hi buddher
__diá¹-á¹-hÄ«_ti vuccati. tasseva khamanavasena __khanti, _ ruccanavasena __ruci, _ gah
_ sabhÄ• vaá¹-á¹-hena __dhammo, _ sikkhitabbaá¹-á¹-hena \Be 312/ __vinayo, _ tadubhaye
pavuttavasena __pÄ• vacanaá¹ƒ, _ seá¹-á¹-hacariyaá¹-á¹-hena __brahmacariyaá¹ƒ, _ anusi
__satthusÄ• sana_nti vuccati. tasmÄ• __imissÄ• diá¹-á¹-hiyÄ• _tiÄ• dÄ«su imissÄ• buddh
buddhakhantiyÄ• , imissÄ• buddharuciyÄ• , imasmiá¹ƒ buddhaÄ• dÄ• ye, imasmiá¹ƒ buddh
buddhavinaye.

``ye ca kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si --- `ime dhammÄ• sarÄ• gÄ• ya saá¹ƒva
saá¹ƒyogÄ• ya saá¹ƒvattanti no visaá¹ƒyogÄ• ya, Ä• cayÄ• ya saá¹ƒvattanti no apacayÄ• ya
no paá¹-inissaggiyÄ• , mahicchatÄ• ya saá¹ƒvattanti no appicchatÄ• ya, asantuá¹-á¹-hiyÄ•
santuá¹-á¹-hiyÄ• , saá¹…gaá¹‡ikÄ• ya saá¹ƒvattanti no pavivekÄ• ya, kosajjÄ• ya saá¹ƒvatta
vÄ«riyÄ• rambhÄ• ya, dubbharatÄ• ya saá¹ƒvattanti no subharatÄ• yÄ• â€™ ti ekaá¹ƒsena
`neso dhammo, neso vinayo, netaá¹ƒ satthusÄ• sanaâ€™ nti. ye ca kho tvaá¹ƒ, gotami, dha
dhammÄ• virÄ• gÄ• ya saá¹ƒvattanti no sarÄ• gÄ• ya ... pe ... subharatÄ• ya saá¹ƒvattanti
ekaá¹ƒsena hi, gotami, dhÄ• reyyÄ• si --- `eso dhammo, eso vinayo, etaá¹ƒ satthusÄ• sana
Vin II 406).

evaá¹ƒ vutte imasmiá¹ƒ buddhadhammavinaye \Ee 326/, imasmiá¹ƒ buddhapÄ• vacane, im
imasmiá¹ƒ buddhasatthusÄ• saneti evamattho veditabbo.

apicetaá¹ƒ sikkhÄ• ttayasaá¹…khÄ• taá¹ƒ sakalaá¹ƒ sÄ• sanaá¹ƒ bhagavatÄ• diá¹-á¹-hattÄ
sammÄ• diá¹-á¹-hipaccayattÄ• sammÄ• diá¹-á¹-hipubbaá¹…gamattÄ• ca diá¹-á¹-hi, bhagav
ruccanavasena ruci, gahaá¹‡avasena Ä• dÄ• yo. attano kÄ• rakaá¹ƒ apÄ• yesu apatamÄ• r
saá¹ƒkilesapakkhaá¹ƒ vinatÄ«ti \Ne 310/ vinayo. dhammo ca so vinayo cÄ• ti dhammavinay
akusaladhammÄ• naá¹ƒ esa vinayoti dhammavinayo. teneva vuttaá¹ƒ --- ``ye ca kho tvaá¹ƒ
jÄ• neyyÄ• si --- `ime dhammÄ• virÄ• gÄ• ya saá¹ƒvattanti no sarÄ• gÄ• ya ... pe ... ekaá¹ƒ
dhÄ• reyyÄ• si `eso dhammo, eso vinayo, etaá¹ƒ satthusÄ• sanaâ€™ nti.

dhammena \Be 313/ vÄ• vinayo, na daá¹‡á¸• Ä• dÄ«hÄ«ti dhammavinayo, vuttampi cetaá¹

``daá¹‡á¸• eneke damayanti, aá¹…kusehi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, nÄ• go danto mahesinÄ• â€™â€™ ti || (Vin II 342; MN II 352).

tathÄ• ---

``dhammena nÄ«yamÄ• nÄ• naá¹ƒ, kÄ• usÅ«yÄ• vijÄ• nataâ€™â€™ nti. (Vin I 63).

dhammÄ• ya vÄ• vinayo dhammavinayo. anavajjadhammatthaÃ±hesa vinayo, na bhavabh
bhagavÄ• --- ``nayidaá¹ƒ, bhikkhave, brahmacariyaá¹ƒ vussati janakuhanatthaâ€™â€™ nti
puá¹‡á¹‡attheropi Ä• ha --- ``anupÄ• dÄ• parinibbÄ• natthaá¹ƒ kho, Ä• vuso, bhagavati brah
vussatÄ«â€™â€™ ti (MN I 259). visiá¹-á¹-haá¹ƒ vÄ• nayatÄ«ti vinayo. dhammato vinayo dh
saá¹ƒsÄ• radhammato hi sokÄ• didhammato vÄ• esa visiá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ nayati. d
titthakarÄ• nanti dhammavinayo; dhammabhÅ«to hi bhagavÄ• , tasseva vinayo. yasmÄ• vÄ
pariÃ±Ã±eyyÄ• pahÄ• tabbÄ• bhÄ• vetabbÄ• sacchikÄ• tabbÄ• ca, tasmÄ• esa dhamm
cÄ• ti dhammavinayo. sÄ• tthasabyaÃ±janatÄ• dÄ«hi aÃ±Ã±esaá¹ƒ vacanato padhÄ• naá¹ƒ
pavacanameva pÄ• vacanaá¹ƒ. sabbacariyÄ• hi visiá¹-á¹-hacariyÄ• bhÄ• vena brahmacariy
327/ satthubhÅ«tassa bhagavato sÄ• sananti satthusÄ• sanaá¹ƒ; satthubhÅ«taá¹ƒ vÄ• sÄ•
``so vo mamaccayena satthÄ• â€™â€™ ti (DN II 216) hi dhammavinayova satthÄ• ti vuttoti
attho veditabbo.

yasmÄ• \Ne 311/ pana imasmiá¹ƒyeva sÄ• sane sabbapakÄ• rajjhÄ• nanibbattako bhikkhu
tasmÄ• tattha tattha `imissÄ• â€™ ti ca `imasmiâ€™ nti ca ayaá¹ƒ niyamo katoti veditabbo
mÄ• tikÄ• padaniddesassa attho.

<510> bhikkhuniddese __samaÃ±Ã±Ä• yÄ• _ti paÃ±Ã±attiyÄ• , vohÄ• renÄ• ti attho. sama
bhikkhÅ«ti paÃ±Ã±Ä• yati. tathÄ• hi nimantanÄ• dimhi bhikkhÅ«su gaá¹‡Ä«yamÄ• nesu sÄ
bhikkhÅ«, sahassaá¹ƒ bhikkhÅ«â€™ ti vadanti. __paá¹-iÃ±Ã±Ä• yÄ• _ti attano paá¹-ijÄ• nar
314/ hi ekacco bhikkhÅ«ti paÃ±Ã±Ä• yati. tassa ``ko ettha Ä• vusoâ€™â€™ ti? ``ahaá¹ƒ, Ä•
evamÄ• dÄ«su (AN c 10.96) sambhavo daá¹-á¹-habbo. ayaá¹ƒ pana Ä• nandattherena vutta
rattibhÄ• ge pana dussÄ«lÄ• pi paá¹-ipathaá¹ƒ Ä• gacchantÄ• ``ko etthÄ• â€™â€™ ti vutte
paá¹-iÃ±Ã±Ä• ya abhÅ«tatthÄ• ya ``mayaá¹ƒ bhikkhÅ«â€™â€™ ti vadanti.

__bhikkhatÄ«_ti yÄ• cati. yo hi koci bhikkhati, bhikkhaá¹ƒ esati gavesati, so taá¹ƒ labhatu vA
kho bhikkhatÄ«ti bhikkhu. __bhikkhako_ti byaÃ±janena padaá¹ƒ vaá¸• á¸• hitaá¹ƒ; bhikkhan
attho. __bhikkhÄ• cariyaá¹ƒ ajjhupagato_ti buddhÄ• dÄ«hi ajjhupagataá¹ƒ bhikkhÄ• cariyaá
bhikkhÄ• cariyaá¹ƒ ajjhupagato nÄ• ma. yo hi koci appaá¹ƒ vÄ• mahantaá¹ƒ vÄ• bhogakkh
anagÄ• riyaá¹ƒ pabbajito, kasigorakkhÄ• dÄ«hi jÄ«vitakappanaá¹ƒ hitvÄ• liá¹…gasampaá¹-
bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu. parappaá¹-ibaddhajÄ«vikattÄ• vÄ• vihÄ• ramajjh
bhuÃ±jamÄ• nopi bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu. piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ n
ussÄ• hajÄ• tattÄ• vÄ• bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu.

agghaphassavaá¹‡á¹‡abhedena bhinnaá¹ƒ paá¹-aá¹ƒ dhÄ• retÄ«ti __bhinnapaá¹-adharo_.
agghabhedo veditabbo. sahassagghanakopi hi paá¹-o satthakena khaá¹‡á¸• Ä• khaá¹‡á¸• ik
bhinnaggho hoti, purimagghato upaá¸• á¸• hampi na agghati. suttasaá¹ƒsibbanena phassab
sukhasamphassopi hi paá¹-o suttehi saá¹ƒsibbito bhinnaphasso hoti, kharasamphassataá¹ƒ
sÅ«cimalÄ• dÄ«hi vaá¹‡á¹‡abhedo veditabbo. suparisuddhopi hi paá¹-o sÅ«cikammato paá
hatthasedamalajallikÄ• dÄ«hi \Ne 312/, avasÄ• ne rajanakappakaraá¹‡ehi ca bhinnavaá¹‡á
pakativaá¹‡á¹‡aá¹ƒ vijahati. evaá¹ƒ tÄ«hÄ• kÄ• rehi bhinnapaá¹-adhÄ• raá¹‡ato bhinnapaá¹
gihÄ«vatthavisabhÄ• gÄ• naá¹ƒ vÄ• kÄ• sÄ• vÄ• naá¹ƒ dhÄ• raá¹‡amatteneva bhinnapaá¹

__bhindati pÄ• pake akusale dhamme_ti bhikkhu. sotÄ• pattimaggena paÃ±ca kilese bhind
sakadÄ• gÄ• mimaggena cattÄ• ro, anÄ• gÄ• mimaggena cattÄ• ro, arahattamaggena aá¹-á
ettÄ• vatÄ• \Be 315/ cattÄ• ro maggaá¹-á¹-hÄ• dassitÄ• . __bhinnattÄ• _ti iminÄ• pana ca
sotÄ• panno hi sotÄ• pattimaggena paÃ±ca kilese bhinditvÄ• á¹-hito. sakadÄ• gÄ• mÄ« sa
anÄ• gÄ• mÄ« anÄ• gÄ• mimaggena cattÄ• ro, arahÄ• arahattamaggena aá¹-á¹-ha kilese b
catubbidho phalaá¹-á¹-ho bhinnattÄ• pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhi

__odhiso kilesÄ• naá¹ƒ pahÄ• nÄ• _ti ettha dve odhÄ« --- maggodhi ca kilesodhi ca. odhi n
mariyÄ• dÄ• . tattha sotÄ• panno maggodhinÄ• odhiso kilesÄ• naá¹ƒ pahÄ• nÄ• bhikkhu. t
ekeneva odhinÄ• kilesÄ• pahÄ«nÄ• , na sakalena maggacatukkena. sakadÄ• gÄ• mÄ«anÄ
sotÄ• panno ca kilesodhinÄ• pi odhiso kilesÄ• naá¹ƒ pahÄ• nÄ• bhikkhu. tassa hi pahÄ• ta
kilesÄ• pahÄ«nÄ• , na sabbena sabbaá¹ƒ. arahÄ• pana anodhisova kilesÄ• naá¹ƒ pahÄ• n

maggacatukkena anodhinÄ• va kilesÄ• pahÄ«nÄ• , na ekÄ• ya maggasÄ«mÄ• ya. pahÄ• t
pahÄ«nÄ• . ekÄ• pi hi kilesasÄ«mÄ• á¹-hitÄ• nÄ• ma natthi. evaá¹ƒ so ubhayathÄ• pi anod
bhikkhu.

__sekkho_ti puthujjanakalyÄ• á¹‡akena saddhiá¹ƒ satta ariyÄ• . tisso sikkhÄ• sikkhantÄ«ti
sekkho bhikkhuti veditabbo. na \Ee 329/ sikkhatÄ«ti __asekkho_. sekkhadhamme atikkamm
uttari sikkhitabbÄ• bhÄ• vato khÄ«á¹‡Ä• savo asekkhoti vuccati. avaseso puthujjanabhikkhu
sikkhati, na sikkhitvÄ• á¹-hitoti __nevasekkhanÄ• sekkho_ti veditabbo.

sÄ«laggaá¹ƒ \Ne 313/ samÄ• dhiggaá¹ƒ paÃ±Ã±aggaá¹ƒ vimuttagganti idaá¹ƒ aggaá¹ƒ pat
bhikkhu_ nÄ• ma. __bhadro_ti apÄ• pako. kalyÄ• á¹‡aputhujjanÄ• dayo hi yÄ• va arahÄ• t
samÄ• dhinÄ• paÃ±Ã±Ä• ya vimuttiyÄ• vimuttiÃ±Ä• á¹‡adassanena ca samannÄ• gatattÄ
gacchanti. __maá¹‡á¸• o bhikkhÅ«_ti pasanno bhikkhu; sappimaá¹‡á¸• o viya anÄ• vilo vipp
__sÄ• ro_ti tehiyeva sÄ«lasÄ• rÄ• dÄ«hi samannÄ• gatattÄ• , nÄ«lasamannÄ• gamena nÄ
veditabbo. vigatakilesapheggubhÄ• vato vÄ• khÄ«á¹‡Ä• savova sÄ• roti veditabbo.

tattha \Be 316/ ca ``bhindati pÄ• pake akusale dhammeti bhikkhu, odhiso kilesÄ• naá¹ƒ pah
bhikkhÅ«â€™â€™ ti imesu tÄ«su á¹-hÄ• nesu satta sekkhÄ• kathitÄ• . ``bhinnattÄ• pÄ• pa
dhammÄ• nanti bhikkhu, anodhiso kilesÄ• naá¹ƒ pahÄ• nÄ• bhikkhu, asekkho bhikkhu, agg
bhikkhÅ«â€™â€™ ti imesu paÃ±casu á¹-hÄ• nesu khÄ«á¹‡Ä• savova kathito. ``nevasekkha
puthujjanova kathito. sesaá¹-á¹-hÄ• nesu puthujjanakalyÄ• á¹‡ako, satta sekkhÄ• , khÄ«á¹‡
kathitÄ• .

evaá¹ƒ samaÃ±Ã±Ä• dÄ«hi bhikkhuá¹ƒ dassetvÄ• idÄ• ni upasampadÄ• vasena dassetuá
saá¹…ghenÄ• _tiÄ• dimÄ• ha. tattha __samaggena saá¹…ghenÄ• _ti sabbantimena paricch
kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , tesaá¹ƒ Ä• gatattÄ• chandÄ• rahÄ• naá¹ƒ c
sammukhÄ«bhÅ«tÄ• naÃ±ca appaá¹-ikkosanato ekasmiá¹ƒ kamme samaggabhÄ• vaá¹ƒ up
tÄ«hi anussÄ• vanÄ• hi ekÄ• ya ca Ã±attiyÄ• kÄ• tabbena. __kammenÄ• _ti dhammikena v
\Ee 330/ vatthuÃ±attianussÄ• vanasÄ«mÄ• parisasampattisampannattÄ• akopetabbataá¹ƒ
upagatena. __á¹-hÄ• nÄ• rahenÄ• _ti kÄ• raá¹‡Ä• rahena satthusÄ• sanÄ• rahena.

__upasampanno_ nÄ• ma uparibhÄ• vaá¹ƒ samÄ• panno, pattoti attho. bhikkhubhÄ• vo hi
yathÄ• vuttena kammena samÄ• pannattÄ• upasampannoti vuccati. etena yÄ• imÄ• ehibh
saraá¹‡Ä• gamanÅ«pasampadÄ• , ovÄ• dapaá¹-iggahaá¹‡Å«pasampadÄ• , paÃ±habyÄ• ka
garudhammapaá¹-iggahaá¹‡Å«pasampadÄ• , dÅ«tenÅ«pasampadÄ• , aá¹-á¹-havÄ• cikÅ«p
Ã±atticatutthakammÅ«pasampadÄ• ti aá¹-á¹-ha upasampadÄ• vuttÄ• , tÄ• saá¹ƒ Ã±atticatu
dÅ«tenÅ«pasampadÄ• , aá¹-á¹-havÄ• cikÅ«pasampadÄ• ti imÄ• \Ne 314/ tissova thÄ• varÄ
ahesuá¹ƒ. tÄ• su upasampadÄ• su imasmiá¹ƒ á¹-hÄ• ne ayaá¹ƒ Ã±atticatutthakammÅ«pasa

<511> pÄ• timokkhasaá¹ƒvaraniddese __pÄ• timokkha_nti sikkhÄ• padasÄ«laá¹ƒ. taÃ±hi, y
taá¹ƒ mokkheti mocayati Ä• pÄ• yikÄ• dÄ«hi dukkhehi, tasmÄ• pÄ• timokkhanti vuttaá¹ƒ. __
patiá¹-á¹-hÄ• _tiÄ• dÄ«ni tasseva vevacanÄ• ni. tattha sÄ«lanti kÄ• maÃ±cetaá¹ƒ saha kam
ijjhanakassa \Be 317/ pÄ• timokkhassa vevacanaá¹ƒ, evaá¹ƒ santepi dhammato etaá¹ƒ sÄ«
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi vÄ• viramantassa vattappaá¹-ipattiá¹ƒ vÄ• pÅ«rentassa cetanÄ•
vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ ``kiá¹ƒ sÄ«laâ€™â€™ nti? cetanÄ• sÄ«laá¹ƒ, cetas
sÄ«laá¹ƒ, avÄ«tikkamo sÄ«laâ€™â€™ nti (Paá¹-is I 39).

tattha __cetanÄ• sÄ«laá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi vÄ• viramantassa vattapaá
cetanÄ• . __cetasikaá¹ƒ sÄ«laá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa virati. a
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pajahantassa satta kammapathacetanÄ• . cetasikaá¹ƒ sÄ«laá¹ƒ n
vigatÄ• bhijjhena cetasÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• nayena saá¹ƒyuttamahÄ• vagge v
anabhijjhÄ• abyÄ• pÄ• dasammÄ• diá¹-á¹-hidhammÄ• . __saá¹ƒvaro sÄ«la_nti ettha paÃ±c
--- pÄ• timokkhasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro \Ee 331/, khantisaá¹ƒvaro, v
tassa nÄ• nÄ• karaá¹‡aá¹ƒ visuddhimagge (Vism I 6) vuttaá¹ƒ. __avÄ«tikkamo sÄ«la_nti sa
kÄ• yikavÄ• casiko avÄ«tikkamo. ettha ca saá¹ƒvarasÄ«laá¹ƒ avÄ«tikkamasÄ«lanti idameva
cetanÄ• sÄ«laá¹ƒ cetasikaá¹ƒ sÄ«lanti pariyÄ• yato sÄ«lanti veditabbaá¹ƒ.

yasmÄ• pana pÄ• timokkhasaá¹ƒvarasÄ«lena bhikkhu sÄ• sane patiá¹-á¹-hÄ• ti nÄ• ma, ta
`patiá¹-á¹-hÄ• â€™ _ti vuttaá¹ƒ; patiá¹-á¹-hahati vÄ• ettha bhikkhu, kusaladhammÄ• eva vA
patiá¹-á¹-hahantÄ«ti patiá¹-á¹-hÄ• . ayamattho ---

``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti ca || (SN a I 23).

``patiá¹-á¹-hÄ• \Ne 315/, mahÄ• rÄ• ja, sÄ«laá¹ƒ sabbesaá¹ƒ kusaladhammÄ• naâ€™â€™
patiá¹-á¹-hitassa kho, mahÄ• rÄ• ja, sabbe kusalÄ• dhammÄ• na parihÄ• yantÄ«â€™â€™
Ä• disuttavasena veditabbo.

tadetaá¹ƒ pubbuppattiatthena __Ä• di_. vuttampi cetaá¹ƒ ---

``tasmÄ• tiha tvaá¹ƒ, uttiya, Ä• dimeva visodhehi kusalesu dhammesu. ko cÄ• di kusalÄ• na
sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti (SN c V 382).

yathÄ• \Be 318/ hi nagaravaá¸• á¸• hakÄ« nagaraá¹ƒ mÄ• petukÄ• mo paá¹-hamaá¹ƒ naga
aparabhÄ• ge vÄ«thicatukkasiá¹…ghÄ• á¹-akÄ• dipariccheda vibhajitvÄ• nagaraá¹ƒ mÄ•

Ä• ditova sÄ«laá¹ƒ visodheti, tato aparabhÄ• ge samathavipassanÄ• maggaphalanibbÄ• nÄ
pana rajako paá¹-hamaá¹ƒ tÄ«hi khÄ• rehi vatthaá¹ƒ dhovitvÄ• parisuddhe vatthe yadiccha
upaneti; yathÄ• vÄ• pana cheko cittakÄ• ro rÅ«paá¹ƒ likhitukÄ• mo Ä• ditova bhittiparikam
aparabhÄ• ge rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti; evameva yogÄ• vacaro Ä• ditova sÄ«laá¹ƒ vis
samathavipassanÄ• dayo dhamme sacchikaroti. tasmÄ• sÄ«laá¹ƒ ``Ä• dÄ«â€™â€™ ti vutt

tadetaá¹ƒ caraá¹‡asarikkhatÄ• ya __caraá¹‡aá¹ƒ_. caraá¹‡Ä• ti hi pÄ• dÄ• vuccanti. yathÄ
purisassa disaá¹ƒgamanÄ• bhisaá¹…khÄ• ro na jÄ• yati, paripuá¹‡á¹‡apÄ• dasseva jÄ• yat
bhinnaá¹ƒ hoti khaá¹‡á¸• aá¹ƒ aparipuá¹‡á¹‡aá¹ƒ, tassa nibbÄ• nagamanÄ• ya \Ee 332/ Ã±
sampajjati. yassa pana taá¹ƒ abhinnaá¹ƒ hoti akkhaá¹‡á¸• aá¹ƒ paripuá¹‡á¹‡aá¹ƒ tassa nibb
Ã±Ä• á¹‡agamanaá¹ƒ sampajjati. tasmÄ• sÄ«laá¹ƒ ``caraá¹‡aâ€™â€™ nti vuttaá¹ƒ.

tadetaá¹ƒ saá¹ƒyamanavasena __saá¹ƒyamo, _ saá¹ƒvaraá¹‡avasena __saá¹ƒvaro_. ubha
sÄ«lasaá¹ƒvaro ca kathito. vacanattho panettha saá¹ƒyameti vÄ«tikkamavipphandanaá¹ƒ, p
saá¹ƒyameti, vÄ«tikkamavasena tassa vipphandituá¹ƒ na detÄ«ti saá¹ƒyamo. vÄ«tikkamass
saá¹ƒvarati pidahatÄ«tipi saá¹ƒvaro. __mokkha_nti uttamaá¹ƒ mukhabhÅ«taá¹ƒ vÄ• . yathÄ
catubbidho Ä• hÄ• ro mukhena \Ne 316/ pavisitvÄ• aá¹…gamaá¹…gÄ• ni pharati, evaá¹ƒ y
sÄ«lamukhena pavisitvÄ• atthasiddhiá¹ƒ sampÄ• deti. tena vuttaá¹ƒ ``mokkhaâ€™â€™ nti.
__pÄ• mokkhaá¹ƒ; _ pubbaá¹…gamaá¹ƒ seá¹-á¹-haá¹ƒ padhÄ• nanti attho. __kusalÄ• naá¹
samÄ• pattiyÄ• _ti catubhÅ«makakusalÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya pÄ• mokkhaá¹ƒ pubb
padhÄ• nanti veditabbaá¹ƒ.

__kÄ• yiko avÄ«tikkamo_ti tividhaá¹ƒ kÄ• yasucaritaá¹ƒ. __vÄ• casiko_ti catubbidhaá¹ƒ va
__kÄ• yikavÄ• casiko_ti tadubhayaá¹ƒ. iminÄ• Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ pariyÄ• dÄ•
pihito; saá¹ƒvutindriyo pihitindriyoti \Be 319/ attho. yathÄ• hi saá¹ƒvutadvÄ• raá¹ƒ gehaá¹ƒ
pihitagehaâ€™â€™ nti vuccati, evamidha saá¹ƒvutindriyo ``saá¹ƒvutoâ€™â€™ ti vutto.
__pÄ• timokkhasaá¹ƒvarenÄ• _ti pÄ• timokkhena ca saá¹ƒvarena ca, pÄ• timokkhasaá¹…k
__upeto_tiÄ• dÄ«ni vuttatthÄ• neva.

<512> __iriyatÄ«_tiÄ• dÄ«hi sattahipi padehi pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hitassa bhikk
kathito.

<513> Ä• cÄ• ragocaraniddese kiÃ±cÄ• pi bhagavÄ• samaá¹‡Ä• caraá¹ƒ samaá¹‡agocara
``Ä• cÄ• ragocarasampannoti atthi Ä• cÄ• ro, atthi anÄ• cÄ• roâ€™â€™ ti padaá¹ƒ uddhari
puriso maggaá¹ƒ acikkhanto `vÄ• maá¹ƒ muÃ±ca dakkhiá¹‡aá¹ƒ gaá¹‡hÄ• â€™ ti paá¹-ham
sabhayamaggaá¹ƒ uppathamaggaá¹ƒ Ä• cikkhati \Ee 333/, pacchÄ• gahetabbaá¹ƒ khemam
maggakusalapurisasadiso dhammarÄ• jÄ• paá¹-hamaá¹ƒ pahÄ• tabbaá¹ƒ buddhappaá¹-iku
Ä• cikkhitvÄ• pacchÄ• Ä• cÄ• raá¹ƒ Ä• cikkhitukÄ• mo ``tattha katamo anÄ• cÄ• roâ€™â€

Ä• cikkhitamaggo sampajjeyya vÄ• na vÄ• , tathÄ• gatena Ä• cikkhitamaggo apaá¹‡á¹‡ako
vajiraá¹ƒ viya, avirajjhanako nibbÄ• nanagaraá¹ƒyeva samosarati. tena vuttaá¹ƒ --- ``puriso
tissa, tathÄ• gatassetaá¹ƒ adhivacanaá¹ƒ arahato sammÄ• sambuddhassÄ• â€™â€™ ti (SI

yasmÄ• vÄ• sasÄ«saá¹ƒ nahÄ• nena pahÄ«nasedamalajallikassa purisassa
mÄ• lÄ• gandhavilepanÄ• divibhÅ«sanavidhÄ• naá¹ƒ viya pahÄ«napÄ• padhammassa kaly
sampannarÅ«po hoti, tasmÄ• sedamalajallikkaá¹ƒ viya pahÄ• tabbaá¹ƒ paá¹-hamaá¹ƒ anÄ
pahÄ«nasedamalajallikassa mÄ• lÄ• gandhavilepanÄ• divibhÅ«sanavidhÄ• naá¹ƒ \Ne 317/
Ä• cikkhitukÄ• mopi __tattha katamo anÄ• cÄ• ro_tiÄ• dimÄ• ha. tattha __kÄ• yiko vÄ«tikka
kÄ• yaduccaritaá¹ƒ; __vÄ• casiko vÄ«tikkamo_ti catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ; __kÄ• y
tadubhayaá¹ƒ. evaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«lasseva vÄ«tikkamaá¹ƒ dassesi.

yasmÄ• pana na kevalaá¹ƒ kÄ• yavÄ• cÄ• hi eva anÄ• cÄ• raá¹ƒ Ä• carati, manasÄ• pi Ä•
dassetuá¹ƒ ``sabbampi dussÄ«lyaá¹ƒ anÄ• cÄ• roâ€™â€™ ti vuttaá¹ƒ. tattha \Be 320/ ekac
vibhajitvÄ• dassento __idhekacco veá¸·udÄ• nenÄ• _tiÄ• dimÄ• ha. tattha __veá¸·udÄ• ne
veá¸·udÄ• nena. vihÄ• re uá¹-á¹-hitaÃ±hi araÃ±Ã±ato vÄ• Ä• haritvÄ• rakkhitagopitaá¹ƒ ve
paccayaá¹ƒ dassantÄ«â€™ ti upaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-ati. evaÃ±hi jÄ«
anesanÄ• ya micchÄ• jÄ«vena jÄ«vati. so diá¹-á¹-heva dhamme garahaá¹ƒ pÄ• puá¹‡Ä• ti,
apÄ• yaparipÅ«rako hoti. attano puggalikaveá¸·uá¹ƒ kulasaá¹…gahatthÄ• ya dadanto kulad
parapuggalikaá¹ƒ theyyacittena dadamÄ• no bhaá¹‡á¸• agghena kÄ• retabbo. saá¹…ghikep
issaravatÄ• ya deti garubhaá¹‡á¸• avissajjanamÄ• pajjati \Ee 334/.

kataro pana veá¸·u garubhaá¹‡á¸• aá¹ƒ hoti, kataro na hotÄ«ti? yo tÄ• va aropimo sayaá¹ƒj
paricchinnaá¹-á¹-hÄ• neyeva garubhaá¹‡á¸• aá¹ƒ, tato paraá¹ƒ na garubhaá¹‡á¸• aá¹ƒ; ropit
sabbaá¹ƒ garubhaá¹‡á¸• aá¹ƒ. so pana pamÄ• á¹‡ena paricchinno telanÄ• á¸·ippamÄ• á¹‡c
heá¹-á¹-hÄ• . yassa pana bhikkhuno telanÄ• á¸·iyÄ• vÄ• kattaradaá¹‡á¸• ena vÄ• attho, te
gahetabbo. phÄ• tikammaá¹ƒ tadagghanakaá¹ƒ vÄ• atirekaá¹ƒ vÄ• vaá¹-á¹-ati, Å«nakaá¹ƒ
hatthakammampi udakÄ• haraá¹‡amattaá¹ƒ vÄ• appaharitakaraá¹‡amattaá¹ƒ vÄ• na vaá¹-
kÄ• tuá¹ƒ vaá¹-á¹-ati. tasmÄ• pokkharaá¹‡ito vÄ• paá¹ƒsuá¹ƒ uddharitvÄ• sopÄ• naá¹ƒ vÄ
visamaá¹-á¹-hÄ• naá¹ƒ vÄ• samaá¹ƒ katvÄ• gahetuá¹ƒ vaá¹-á¹-ati. phÄ• tikammaá¹ƒ akatv
vasanteneva paribhuÃ±jitabbo; pakkamantena saá¹…ghikaá¹ƒ katvÄ• á¹-hapetvÄ• gantabb
gatena yattha gato sarati, tato paccÄ• haritabbo. sace antarÄ• bhayaá¹ƒ hoti, sampattaviha
gantabbaá¹ƒ.

manussÄ• vihÄ• raá¹ƒ gantvÄ• veá¸·uá¹ƒ yÄ• canti. bhikkhÅ« `saá¹…ghikoâ€™ ti dÄ• tuá
punappunaá¹ƒ yÄ• canti vÄ• tajjenti vÄ• . tadÄ• bhikkhÅ«hi `daá¹‡á¸• akammaá¹ƒ katvÄ•
\Ne 318/ vaá¹-á¹-ati; veá¸·udÄ• naá¹ƒ nÄ• ma na hoti. sace te daá¹‡á¸• akammatthÄ• ya vÄ
khÄ• danÄ«yabhojanÄ«yaá¹ƒ vÄ• denti, gahetuá¹ƒ na vaá¹-á¹-ati. vinayaá¹-á¹-hakathÄ• ya

manussÄ• gaá¹‡hitvÄ• gacchantÄ• na vÄ• retabbÄ• â€™â€™ ti vuttaá¹ƒ.

sace \Be 321/ saá¹…ghassa veá¸·ugumbe veá¸·udÅ«sikÄ• uppajjanti, taá¹ƒ akoá¹-á¹-Ä• pe
kiá¹ƒ kÄ• tabbanti? bhikkhÄ• cÄ• re manussÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. sace koá¹-á¹-etuá¹
`samabhÄ• gaá¹ƒ labhissathÄ• â€™ ti vattabbÄ• ; na icchantiyeva `dve koá¹-á¹-hÄ• se labh
evampi anicchantesu `naá¹-á¹-hena attho natthi, tumhÄ• kaá¹ƒ khaá¹‡e sati daá¹‡á¸• akam
koá¹-á¹-etvÄ• gaá¹‡hathÄ• â€™ ti vattabbÄ• ; veá¸·udÄ• naá¹ƒ nÄ• ma na hoti. veá¸·ugum
udakena vuyhamÄ• naveá¸·Å«supi eseva nayo. rukkhesupi ayameva kathÄ• maggo. rukkho
sÅ«cidaá¹‡á¸• akappamÄ• á¹‡o garubhaá¹‡á¸• aá¹ƒ hoti. saá¹…ghike rukkhe koá¹-á¹-Ä• pe
anÄ• pucchitvÄ• pi saá¹…ghikaá¹ƒ Ä• vÄ• saá¹ƒ kÄ• tuá¹ƒ \Ee 335/ labbhati. vacanapathac
Ä• pucchitvÄ• va kÄ• tabbo.

puggalikaá¹ƒ kÄ• tuá¹ƒ labbhati, na labbhatÄ«ti? na labbhati. hatthakammasÄ«sena pana e
maÃ±caá¹-á¹-hÄ• namattaá¹ƒ labbhati, tÄ«su gehesu ekaá¹ƒ gehaá¹ƒ labhati. sace dabbhas
honti, bhÅ«mi saá¹…ghikÄ• , ekaá¹ƒ gehaá¹ƒ katvÄ• samabhÄ• gaá¹ƒ labhati, dvÄ«su geh
saá¹…ghikarukkhe saá¹…ghikaá¹ƒ Ä• vÄ• saá¹ƒ bÄ• dhente saá¹…ghaá¹ƒ anÄ• pucchÄ• h
vaá¹-á¹-atÄ«ti? vaá¹-á¹-ati. vacanapathacchedanatthaá¹ƒ pana Ä• pucchitvÄ• va hÄ• retabb
nissÄ• ya saá¹…ghassa mahanto lÄ• bho hoti, na hÄ• retabbo. puggalikarukkhe saá¹…ghik
rukkhasÄ• mikassa Ä• cikkhitabbaá¹ƒ. sace harituá¹ƒ na icchati, chedÄ• petvÄ• hÄ• retabb
ti codentassa rukkhaá¹ƒ agghÄ• petvÄ• mÅ«laá¹ƒ dÄ• tabbaá¹ƒ. saá¹…ghike rukkhe pugga
puggalikÄ• vÄ• saá¹ƒ bÄ• dhentepi eseva nayo. valliyampi ayameva kathÄ• maggo. valli pa
dullabhÄ• hoti, tattha garubhaá¹‡á¸• aá¹ƒ. sÄ• ca kho upaá¸• á¸• habÄ• huppamÄ• á¹‡ato
heá¹-á¹-hÄ• vallikhaá¹‡á¸• aá¹ƒ garubhaá¹‡á¸• aá¹ƒ na hoti.

pattadÄ• nÄ• dÄ«supi __pattadÄ• nenÄ• _ti paccayahetukena pattadÄ• nenÄ• tiÄ• di sabb
veditabbaá¹ƒ. garubhaá¹‡á¸• atÄ• ya panettha ayaá¹ƒ vinicchayo. pattampi hi yattha vikkÄ•
319/ gandhapaliveá¹-hanÄ• dÄ«naá¹ƒ atthÄ• ya gaá¹‡hanti, tÄ• dise dullabhaá¹-á¹-hÄ• neye
esa tÄ• va kiá¹ƒsukapattakaá¹‡á¹‡apiá¸·andhanatÄ• lapattÄ• dÄ«su vinicchayo.

tÄ• lapaá¹‡á¹‡ampi \Be 322/ imasmiá¹ƒyeva á¹-hÄ• ne kathetabbaá¹ƒ. tÄ• lapaá¹‡á¹‡ampi
saá¹…ghena paricchinnaá¹-á¹-hÄ• neyeva garubhaá¹‡á¸• aá¹ƒ, na tato paraá¹ƒ. ropimatÄ•
garubhaá¹‡á¸• aá¹ƒ. tassa pamÄ• á¹‡aá¹ƒ heá¹-á¹-himakoá¹-iyÄ• aá¹-á¹-haá¹…gulappamÄ
tiá¹‡ampi ettheva pakkhipitvÄ• kathetabbaá¹ƒ. yattha pana tiá¹‡aá¹ƒ natthi tattha
muÃ±japalÄ• lanÄ• á¸·ikerapaá¹‡á¹‡Ä• dÄ«hipi chÄ• denti. tasmÄ• tÄ• nipi tiá¹‡eneva saá
muÃ±japalÄ• lÄ• dÄ«su yaá¹ƒkiÃ±ci muá¹-á¹-hippamÄ• á¹‡aá¹ƒ tiá¹‡aá¹ƒ, nÄ• á¸·ikerapaá¹
ekapaá¹‡á¹‡ampi \Ee 336/ saá¹…ghassa dinnaá¹ƒ vÄ• tatthajÄ• takaá¹ƒ vÄ• bahiÄ• rÄ• m
jÄ• tatiá¹‡aá¹ƒ vÄ• rakkhitagopitaá¹ƒ garubhaá¹‡á¸• aá¹ƒ hoti. taá¹ƒ pana saá¹…ghakamm
atirekaá¹ƒ puggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-ati. heá¹-á¹-hÄ• vuttaveá¸·umhipi eseva nayo

pupphadÄ• ne ``ettakesu rukkhesu pupphÄ• ni vissajjetvÄ• yÄ• gubhattavatthe upanentu,
senÄ• sanapaá¹-isaá¹…kharaá¹‡e upanentÅ«â€™â€™ ti evaá¹ƒ niyamitaá¹-á¹-hÄ• ne eva
honti. paratÄ«re sÄ• maá¹‡erÄ• pupphÄ• ni ocinitvÄ• rÄ• siá¹ƒ karonti, paÃ±caá¹…gasam
bhikkhusaá¹…ghaá¹ƒ gaá¹‡etvÄ• koá¹-á¹-hÄ• se karoti, so sampattaparisÄ• ya saá¹…ghaá
labhati; asammatena pana Ä• pucchitvÄ• va dÄ• tabbaá¹ƒ. bhikkhu pana kassa pupphÄ• ni
labhatÄ«ti? mÄ• tÄ• pitÅ«naá¹ƒ gehaá¹ƒ haritvÄ• pi gehato pakkosÄ• petvÄ• pi `vatthupÅ«j
dÄ• tuá¹ƒ labhati, piá¸·andhanatthÄ• ya dÄ• tuá¹ƒ na labhati; sesaÃ±Ä• tÄ«naá¹ƒ pana hari
pakkosÄ• petvÄ• `pÅ«jaá¹ƒ karothÄ• â€™ ti dÄ• tabbaá¹ƒ; sesajanassa pÅ«janaá¹-á¹-hÄ•
apaccÄ• sÄ«santena dÄ• tabbaá¹ƒ; pupphadÄ• naá¹ƒ nÄ• ma na hoti. vihÄ• re bahÅ«ni pu
piá¹‡á¸• Ä• ya carantena manusse disvÄ• `vihÄ• re bahÅ«ni pupphÄ• ni, pÅ«jethÄ• â€™ ti
doso natthi. `manussÄ• khÄ• danÄ«yabhojanÄ«yaá¹ƒ Ä• dÄ• ya Ä• gamissantÄ«â€™ ti cit
vadati, khÄ• danÄ«yabhojanÄ«yaá¹ƒ na paribhuÃ±jitabbaá¹ƒ. manussÄ• attano dhammatÄ
atthÄ«â€™ ti pucchitvÄ• `asukadivase vihÄ• raá¹ƒ Ä• gamissÄ• ma, sÄ• maá¹‡erÄ• naá¹ƒ
dethÄ• â€™ ti vadanti. bhikkhÅ« sÄ• maá¹‡erÄ• naá¹ƒ kathetuá¹ƒ pamuá¹-á¹-hÄ• . sÄ• maá
á¹-hapitÄ• ni. manussÄ• bhikkhÅ« upasaá¹…kamitvÄ• ``bhante, mayaá¹ƒ tumhÄ• kaá¹ƒ as
323/ --- `sÄ• maá¹‡erÄ• naá¹ƒ pupphÄ• ni ocinituá¹ƒ mÄ• dethÄ• â€™ ti. kasmÄ• na vÄ• n
320/ me pamuá¹-á¹-hÄ• , pupphÄ• ni ocinitamattÄ• neva, tÄ• va na pÅ«jÄ• katÄ• â€™â€™
pÅ«jethÄ• â€™â€™ ti na vattabbaá¹ƒ. sace vadati, Ä• misaá¹ƒ na paribhuÃ±jitabbaá¹ƒ.

aparo bhikkhu sÄ• maá¹‡erÄ• naá¹ƒ Ä• cikkhati ``asukagÄ• mavÄ• sino pupphÄ• ni mÄ• c
Ä• haá¹ƒsÅ«ti. manussÄ• pi \Ee 337/ Ä• misaá¹ƒ Ä• haritvÄ• dÄ• naá¹ƒ datvÄ• vadanti ---
bahukÄ• , sÄ• maá¹‡ere amhehi saha pupphÄ• ni ocinituá¹ƒ Ä• á¹‡Ä• pethÄ• â€™â€™ ti. `
laddhÄ• ; ye bhikkhÄ• cÄ• raá¹ƒ na gacchanti, te sayameva jÄ• nissanti, upÄ• sakÄ• â€™â
nayaá¹ƒ labhitvÄ• sÄ• maá¹‡ere putte vÄ• bhÄ• tike vÄ• katvÄ• pupphÄ• ni ocinÄ• petuá
pupphadÄ• naá¹ƒ nÄ• ma na hoti.

phaladÄ• ne phalampi pupphaá¹ƒ viya niyamitameva garubhaá¹‡á¸• aá¹ƒ hoti. vihÄ• re bah
aphÄ• sukamanussÄ• Ä• gantvÄ• yÄ• canti. bhikkhÅ« `saá¹…ghikaâ€™ nti dÄ• tuá¹ƒ na u
vippaá¹-isÄ• rino akkosanti paribhÄ• santi. tattha kiá¹ƒ kÄ• tabbanti? phalehi vÄ• rukkhehi v
katikÄ• kÄ• tabbÄ• --- `asukesu ca rukkhesu ettakÄ• ni phalÄ• ni gaá¹‡hantÄ• , ettakesu v
gaá¹‡hantÄ• na vÄ• retabbÄ• â€™ ti. corÄ• pana issarÄ• vÄ• balakkÄ• rena gaá¹‡hantÄ
sakalavihÄ• rampi nÄ• seyyuá¹ƒ. Ä• dÄ«navo pana kathetabboti.

sinÄ• nadÄ• ne sinÄ• nacuá¹‡á¹‡Ä• ni koá¹-á¹-itÄ• ni na garubhaá¹‡á¸• Ä• ni. akoá¹-á¹-ito
garubhaá¹‡á¸• aá¹ƒ. cuá¹‡á¹‡aá¹ƒ pana agilÄ• nassa rajananipakkaá¹ƒ vaá¹-á¹-ati. gilÄ• na
cuá¹‡á¹‡aá¹ƒ vaá¹-á¹-atiyeva. mattikÄ• pi ettheva pakkhipitvÄ• kathetabbÄ• . mattikÄ• pi ya
tattheva garubhaá¹‡á¸• aá¹ƒ. sÄ• pi heá¹-á¹-himakoá¹-iyÄ• tiá¹ƒsapalaguá¸·apiá¹‡á¸• appa

heá¹-á¹-hÄ• na garubhaá¹‡á¸• anti.

dantakaá¹-á¹-hadÄ• ne dantakaá¹-á¹-haá¹ƒ acchinnakameva garubhaá¹‡á¸• aá¹ƒ. yesaá¹ƒ saá¹…ghato dantakaá¹-á¹-havÄ• ro pÄ• puá¹‡Ä• ti, te attano Ä• cariyupajjhÄ• yÄ• naá¹ƒ pÄ labhanti. yehi pana `ettakÄ• ni dantakaá¹-á¹-hÄ• ni Ä• haritabbÄ• nÄ«â€™ ti paricchinditvÄ• atirekÄ• ni Ä• cariyupajjhÄ• yÄ• naá¹ƒ dÄ• tuá¹ƒ labhanti. ekena bhikkhunÄ• dantakaá¹-á¹- dantakaá¹-á¹-hÄ• ni \Be 324/ na gahetabbÄ• ni, devasikaá¹ƒ ekekameva gahetabbaá¹ƒ. pÄ• bhikkhusaá¹…ghaá¹ƒ gaá¹‡ayitvÄ• yattakÄ• ni \Ne 321/ attano pÄ• puá¹‡anti tattakÄ• neva antarÄ• Ä• gantukesu vÄ• Ä• gatesu \Ee 338/ disaá¹ƒ vÄ• pakkamantena Ä• haritvÄ• ga á¹-hapetabbÄ• ni.

__cÄ• á¹-ukamyatÄ• yÄ• _tiÄ• dÄ«su cÄ• á¹-ukamyatÄ• vuccati attÄ• naá¹ƒ dÄ• saá¹ƒ viy parassa khalitavacanampi saá¹‡á¹-hapetvÄ• piyakÄ• matÄ• ya paggayhavacanaá¹ƒ. __mu muggasÅ«pasamÄ• nÄ• ya saccÄ• likena jÄ«vitakappanatÄ• yetaá¹ƒ adhivacanaá¹ƒ. yathÄ muggÄ• pÄ• kaá¹ƒ gacchanti, thokÄ• na gacchanti; evameva saccÄ• likena jÄ«vitakappak hoti, appakaá¹ƒ saccaá¹ƒ. yathÄ• vÄ• muggasÅ«passa appavisanaá¹-á¹-hÄ• naá¹ƒ nÄ• m saccÄ• likavuttino puggalassa appaviá¹-á¹-havÄ• cÄ• nÄ• ma natthi; siá¹…ghÄ• á¹-akaá¹ƒ patiá¹-á¹-hÄ• ti. tenassa sÄ• musÄ• vÄ• ditÄ• muggasÅ«pyatÄ• ti vuttÄ• . __pÄ• ribhaá¹-a paribhaá¹-akammabhÄ• vo. paribhaá¹-assa hi kammaá¹ƒ pÄ• ribhaá¹-ayaá¹ƒ, tassa bhÄ• vo alaá¹…kÄ• rakaraá¹‡Ä• dÄ«hi dÄ• rakakÄ«á¸·Ä• panassetaá¹ƒ adhivacanaá¹ƒ.

__jaá¹…ghapesanika_nti gÄ• mantaradesantarÄ• dÄ«su tesaá¹ƒ tesaá¹ƒ gihÄ«naá¹ƒ sÄ• s idaÃ±hi jaá¹…ghapesanikaá¹ƒ nÄ• ma attano mÄ• tÄ• pitÅ«naá¹ƒ, ye cassa mÄ• tÄ• pitaro sÄ• sanaá¹ƒ gahetvÄ• katthaci gamanavasena vaá¹-á¹-ati. cetiyassa vÄ• saá¹…ghassa vÄ karontÄ• naá¹ƒ vaá¸• á¸• hakÄ«nampi sÄ• sanaá¹ƒ harituá¹ƒ vaá¹-á¹-ati. manussÄ• ``dÄ• r karissÄ• ma, bhikkhusaá¹…ghassa Ä• cikkhathÄ• â€™â€™ ti vadanti; ``asukattherassa nÄ• piá¹‡á¸• apÄ• taá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• denti; ``vihÄ• re pÅ«jaá¹ƒ karoth mÄ• lÄ• gandhavilepanÄ• dÄ«ni vÄ• dhajapatÄ• kÄ• dÄ«ni vÄ• nÄ«yyÄ• denti, sabbaá¹ƒ jaá¹…ghapesanikaá¹ƒ nÄ• ma na hoti. sesÄ• naá¹ƒ sÄ• sanaá¹ƒ gahetvÄ• gacchantassa p

__aÃ±Ã±ataraÃ±Ã±atarenÄ• _ti etesaá¹ƒ vÄ• veá¸·udÄ• nÄ• dÄ«naá¹ƒ aÃ±Ã±ataraÃ±Ã±a vejjakammabhaá¹‡á¸• Ä• gÄ• rikakammaá¹ƒ piá¹‡á¸• apaá¹-ipiá¹‡á¸• akammaá¹ƒ \Ee 339/ saá¹…ghuppÄ• dacetiyuppÄ• daupaá¹-á¹-hÄ• panakammanti evarÅ«pÄ• naá¹ƒ vÄ• micchÄ jÄ«vitakappanakakammÄ• naá¹ƒ yena kenaci. __buddhapaá¹-ikuá¹-á¹-henÄ• _ti buddhehi g __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ sabbopi anÄ• cÄ• ro nÄ• ma kathÄ«yati. Ä• cÄ• raniddeso vu veditabbo.

<514> gocaraniddesepi \Be 325/ \Ne 322/ paá¹-hamaá¹ƒ agocarassa vacane kÄ• raá¹‡aá¹

veditabbaá¹ƒ. tattha ca __gocaro_ti piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya upasaá¹…kamitu
__gocaro, _ ayuttaá¹-á¹-hÄ• naá¹ƒ __agocaro_. vesiyÄ• gocaro assÄ• ti __vesiyagocaro; _
upasaá¹…kamitaá¹-á¹-hÄ• nanti attho. tattha vesiyÄ• nÄ• ma rÅ«pÅ«pajÄ«viniyo yena kena
sulabhajjhÄ• cÄ• ratÄ• mittasatthavasinehavasena upasaá¹…kamanto vesiyÄ• gocaro nÄ•
upasaá¹…kamituá¹ƒ na vaá¹-á¹-ati. kiá¹ƒ kÄ• raá¹‡Ä• ? Ä• rakkhavipattito. evaá¹ƒ upasaá¹.
rakkhitagopitopi samaá¹‡adhammo katipÄ• heneva nassati; sacepi na nassati garahaá¹ƒ lab
pana upasaá¹…kamantena satiá¹ƒ upaá¹-á¹-hÄ• petvÄ• upasaá¹…kamitabbaá¹ƒ. __vidhav
pavutthapatikÄ• vÄ• . __thullakumÄ• riyo_ti mahallikÄ• aniviá¹-á¹-hakumÄ• riyo. __paá¹‡á
lokÄ• misanissitakathÄ• bahulÄ• ussannakilesÄ• avÅ«pasantapariá¸·Ä• hÄ• napuá¹ƒsakÄ
upasaá¹…kamane Ä• dÄ«navo vuttanayeneva veditabbo. __bhikkhunÄ«su_pi eseva nayo.
ussannabrahmacariyÄ• honti, tathÄ• bhikkhuniyo. te aÃ±Ã±amaÃ±Ã±aá¹ƒ santhavavasena
rakkhitagopitasamaá¹‡adhammaá¹ƒ nÄ• senti. gilÄ• napucchakena pana gantuá¹ƒ vaá¹-á¹-a
labhitvÄ• pÅ«janatthÄ• yapi ovÄ• dadÄ• natthÄ• yapi gantuá¹ƒ vaá¹-á¹-atiyeva.

__pÄ• nÄ• gÄ• ra_nti surÄ• pÄ• nagharaá¹ƒ. taá¹ƒ brahmacariyantarÄ• yakarehi surÄ• soá
tattha tehi saddhiá¹ƒ saha soá¹‡á¸• avasena \Ee 340/ upasaá¹…kamituá¹ƒ na vaá¹-á¹-ati; br
hoti. __saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hÄ«_tiÄ• dÄ«su __rÄ• jÄ• no_ti abhisittÄ• vÄ• hont
rajjaá¹ƒ anusÄ• santi. __rÄ• jamahÄ• mattÄ• _ti rÄ• jÅ«naá¹ƒ issariyasadisÄ• ya mahatiyÄ•
samannÄ• gatÄ• . __titthiyÄ• _ti viparÄ«tadassanÄ• bÄ• hiraparibbÄ• jakÄ• . __titthiyasÄ•
tesaá¹ƒ paccayadÄ• yakÄ• . etehi saddhiá¹ƒ saá¹ƒsaggajÄ• to hotÄ«ti attho.

__ananulomikena saá¹ƒsaggenÄ• _ti ananulomikasaá¹ƒsaggo nÄ• ma tissannaá¹ƒ sikkhÄ•
paccanÄ«kasaá¹ƒsaggo, yena brahmacariyantarÄ• yaá¹ƒ paÃ±Ã±attivÄ«tikkamaá¹ƒ sallekh
seyyathidaá¹ƒ --- rÄ• jarÄ• jamahÄ• mattehi saddhiá¹ƒ sahasokitÄ• , sahananditÄ• , samas
\Be 326/ kiccakaraá¹‡Ä«yesu attanÄ• va yogaá¹ƒ Ä• pajjanatÄ• , titthiyatitthiyasÄ• vakehi s
ekacchandarucisamÄ• cÄ• ratÄ• ekacchandarucisamÄ• cÄ• rabhÄ• vÄ• vaho vÄ• sinehab
rÄ• jarÄ• jamahÄ• mattehi \Ne 323/ saddhiá¹ƒ saá¹ƒsaggo brahmacariyantarÄ• yaá¹ƒ karoti
tesaá¹ƒ laddhigahaá¹‡aá¹ƒ. tesaá¹ƒ pana vÄ• daá¹ƒ bhinditvÄ• attano laddhiá¹ƒ gaá¹‡hÄ•
upasaá¹…kamituá¹ƒ vaá¹-á¹-ati.

idÄ• ni aparenapi pariyÄ• yena agocaraá¹ƒ dassetuá¹ƒ __yÄ• ni vÄ• pana tÄ• ni kulÄ• nÄ«
__assaddhÄ• nÄ«_ti buddhÄ• dÄ«su saddhÄ• virahitÄ• ni; buddho sabbaÃ±Ã±Å«, dhammo
suppaá¹-ipannoti na saddahanti. __appasannÄ• nÄ«_ti cittaá¹ƒ pasannaá¹ƒ anÄ• vilaá¹ƒ kÄ
__akkosakaparibhÄ• sakÄ• nÄ«_ti akkosakÄ• ni ceva paribhÄ• sakÄ• ni ca; `corosi, bÄ• los
goá¹‡osi, gadrabhosi, Ä• pÄ• yikosi, nerayikosi, tiracchÄ• nagatosi, natthi tuyhaá¹ƒ sugati, d
pÄ• á¹-ikaá¹…khÄ• â€™ ti evaá¹ƒ dasahi akkosavatthÅ«hi akkosanti; `hotu, idÄ• ni taá¹ƒ pa
\Ee 341/, vadhissÄ• mÄ• â€™ ti evaá¹ƒ bhayadassanena paribhÄ• santi cÄ• ti attho. __ana
na icchanti, anatthameva icchanti. __ahitakÄ• mÄ• nÄ«_ti ahitameva icchanti, hitaá¹ƒ na icc

__aphÄ• sukakÄ• mÄ• nÄ«_ti phÄ• sukaá¹ƒ na icchanti, aphÄ• sukameva icchanti. __ayog
yogehi khemaá¹ƒ nibbhayaá¹ƒ na icchanti, sabhayameva icchanti. __bhikkhÅ«na_nti ettha s
saá¹…gahaá¹ƒ gacchanti. __bhikkhunÄ«na_nti ettha sikkhamÄ• nasÄ• maá¹‡eriyopi. sabbe
uddissa pabbajitÄ• naÃ±ceva saraá¹‡agatÄ• naÃ±ca catunnampi parisÄ• naá¹ƒ tÄ• ni anatt
__tathÄ• rÅ«pÄ• ni kulÄ• nÄ«_ti evarÅ«pÄ• ni khattiyakulÄ• dÄ«ni kulÄ• ni. __sevatÄ«_ti ni
__bhajatÄ«_ti upasaá¹…kamati. __payirupÄ• satÄ«_ti punappunaá¹ƒ upasaá¹…kamati. __a
vesiyÄ• digocarassa vesiyÄ• diko, rÄ• jÄ• disaá¹ƒsaá¹-á¹-hassa rÄ• jÄ• diko, assaddhakulÄ
assaddhakulÄ• diko cÄ• ti tippakÄ• ropi ayuttagocaro agocaroti veditabbo.

tassa iminÄ• pariyÄ• yena agocaratÄ• veditabbÄ• . vesiyÄ• diko tÄ• va paÃ±cakÄ• magu
veditabbo, yathÄ• ha --- ``ko ca, bhikkhave, bhikkhuno agocaro paravisayo? yadidaá¹ƒ paÃ±
ti \Be 327/ (SN c V 372) rÄ• jÄ• diko jhÄ• nÄ• nuyogassa anupanissayato lÄ• bhasakkÄ• rÄ
diá¹-á¹-hivipattihetuto ca, assaddhakulÄ• diko saddhÄ• hÄ• nicittasantÄ• sÄ• vahanato ago

gocaraniddese __na vesiyagocaro_tiÄ• dÄ«ni vuttapaá¹-ipakkhavasena veditabbÄ• ni. __o
\Ne 324/ pana __opÄ• nabhÅ«tÄ• nÄ«_ti udapÄ• nabhÅ«tÄ• ni; bhikkhusaá¹…ghassa, cÄ•
viya, yathÄ• sukhaá¹ƒ ogÄ• hanakkhamÄ• ni cittamahÄ• mattassa gehasadisÄ• ni. tassa ki
yuttoyeva \Ee 342/. gharadvÄ• raá¹ƒ sampattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paccayavekallaá¹ƒ nA
bhesajjavattameva saá¹-á¹-hi kahÄ• paá¹‡Ä• ni nikkhamanti. __kÄ• sÄ• vapajjotÄ• nÄ«_ti b
nivatthapÄ• rutÄ• naá¹ƒ kÄ• sÄ• vÄ• naá¹ƒyeva pabhÄ• ya ekobhÄ• sÄ• ni bhÅ«tapÄ• lase
__isivÄ• tapaá¹-ivÄ• tÄ• nÄ«_ti gehaá¹ƒ pavisantÄ• naá¹ƒ nikkhamantÄ• naÃ±ca bhikkhubh
isÄ«naá¹ƒ cÄ«varavÄ• tena ceva samiÃ±janapasÄ• raá¹‡Ä• dijanitasarÄ«ravÄ• tena ca paá
viniddhutakibbisÄ• ni vÄ• .

<515> __aá¹‡umattesu vajjesu bhayadassÄ• vitÄ• _niddese __aá¹‡umattÄ• nÄ«_ti aá¹‡up
dosÄ• . __yÄ• ni tÄ• ni vajjÄ• nÄ«_ti yÄ• ni tÄ• ni garahitabbaá¹-á¹-hena vajjÄ• ni. __appam
parittamattakÄ• ni khuddakappamÄ• á¹‡Ä• ni. __oramattakÄ• nÄ«_ti parittatopi orimappam
__lahusÄ• nÄ«_ti lahukÄ• ni. __lahusammatÄ• nÄ«_ti lahÅ«ti sammatÄ• ni. __saá¹ƒyamak
kattabbapaá¹-ikammÄ• ni. __saá¹ƒvarakaraá¹‡Ä«yÄ• nÄ«_ti saá¹ƒvarena kÄ• tabbÄ• ni saa
kattabbapaá¹-ikammÄ• ni. __cittuppÄ• dakaraá¹‡Ä«yÄ• nÄ«_ti cittuppÄ• damattena kattabb
__manasikÄ• rapaá¹-ibaddhÄ• nÄ«_ti manasÄ• Ä• vajjitamatteneva kattabbapaá¹-ikammÄ•
divÄ• vihÄ• ravÄ• sÄ« sumatthero tÄ• va Ä• ha --- ``anÄ• pattigamanÄ«yÄ• ni cittuppÄ• da
evarÅ«paá¹ƒ karissÄ• mÄ«â€™ ti manasÄ• Ä• vajjitamatteneva sujjhanti. adhiá¹-á¹-hÄ• nÄ
kathitaâ€™â€™ nti. antevÄ• siko panassa tipiá¹-akacÅ«á¸·anÄ• gatthero panÄ• ha --- ``idaa
pÄ• timokkhasaá¹ƒvarasÄ«lasseva bhÄ• janÄ«yaá¹ƒ. tasmÄ• sabbalahukaá¹ƒ dukkaá¹-adu
veditabbaá¹ƒ. vuá¹-á¹-hÄ• nÄ• vikammaá¹ƒ nÄ• metaá¹ƒ kathitaâ€™â€™ nti. __itiimesÅ«_t
imesu. __vajjadassÄ• vÄ«_ti vajjato dosato dassanasÄ«lo. __bhayadassÄ• vÄ«_ti \Ee 343/
kÄ• raá¹‡attÄ• bhayato dassanasÄ«lo. __Ä• dÄ«navadassÄ• vÄ«_ti idha nindÄ• vahanato,

upariguá¹‡Ä• naá¹ƒ antarÄ• yakaraá¹‡ato, vippaá¹-isÄ• rajananato ca etena nÄ• nappakÄ• dassanasÄ«lo.

__nissaraá¹‡adassÄ• vÄ«_ti yaá¹ƒ tattha nissaraá¹‡aá¹ƒ tassa dassanasÄ«lo. kiá¹ƒ panett Ä• cariyattheravÄ• de \Ne 325/ tÄ• va ``anÄ• pattigamanÄ«yatÄ• ya sati adhiá¹-á¹-hÄ• nÄ• nti kathitaá¹ƒ. antevÄ• sikattheravÄ• de tÄ• va ``Ä• pattigamanÄ«yatÄ• ya sati vuá¹-á¹-hÄ• nissaraá¹‡aâ€™â€™ nti kathitaá¹ƒ.

tattha tathÄ• rÅ«po bhikkhu aá¹‡umattÄ• ni vajjÄ• ni vajjato bhayato passati nÄ• ma. taá¹ƒ kathito --- paramÄ• á¹‡u nÄ• ma, aá¹‡u nÄ• ma, tajjÄ• rÄ« nÄ• ma, rathareá¹‡u nÄ• ma, lik dhaÃ±Ã±amÄ• so nÄ• ma, aá¹…gulaá¹ƒ nÄ• ma, vidatthi nÄ• ma, ratanaá¹ƒ nÄ• ma, yaá¹-á gÄ• vutaá¹ƒ nÄ• ma, yojanaá¹ƒ nÄ• ma. tattha __ `paramÄ• á¹‡uâ€™ _ nÄ• ma Ä• kÄ• sak Ä• pÄ• thaá¹ƒ nÄ• gacchati, dibbacakkhusseva Ä• gacchati. __ `aá¹‡uâ€™ _ nÄ• ma bhittic paviá¹-á¹-hasÅ«riyarasmÄ«su vaá¹-á¹-i vaá¹-á¹-i hutvÄ• paribbhamanto paÃ±Ã±Ä• yati. __ gopathamanussapathacakkapathesu chijjitvÄ• ubhosu passesu uggantvÄ• tiá¹-á¹-hati. __ tattha tattheva allÄ«yati. __likkhÄ• _dayo pÄ• kaá¹-Ä• eva. etesu pana chattiá¹ƒsa paramÄ pamÄ• á¹‡aá¹ƒ. chattiá¹ƒsa aá¹‡Å« ekÄ• ya tajjÄ• riyÄ• pamÄ• á¹‡aá¹ƒ. chattiá¹ƒsa tajjÄ• chattiá¹ƒsa rathareá¹‡Å« ekÄ• likkhÄ• . satta likkhÄ• ekÄ• Å«kÄ• . satta Å«kÄ• eko dhaÃ sattadhaÃ±Ã±amÄ• sappamÄ• á¹‡aá¹ƒ ekaá¹ƒ aá¹…gulaá¹ƒ. tenaá¹…gulena dvÄ• dasaá¹. ratanaá¹ƒ. satta ratanÄ• ni yaá¹-á¹-hi. tÄ• ya yaá¹-á¹-hiyÄ• vÄ«sati yaá¹-á¹-hiyo usabhaá¹ƒ. gÄ• vutaá¹ƒ. cattÄ• ri gÄ• vutÄ• ni yojanaá¹ƒ. tena yojanena aá¹-á¹-hasaá¹-á¹-hiyojanasatas sinerupabbatarÄ• jÄ• . yo bhikkhu aá¹‡umattaá¹ƒ vajjaá¹ƒ aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhasinerupabbatasadisaá¹ƒ katvÄ• daá¹-á¹-huá¹ bhikkhu aá¹‡umattÄ• ni \Be 329/ vajjÄ• ni bhayato passati nÄ• ma. yopi bhikkhu sabbalahuk dukkaá¹-adubbhÄ• sitamattaá¹ƒ paá¹-hamapÄ• rÄ• jikasadisaá¹ƒ katvÄ• daá¹-á¹-huá¹ƒ sak aá¹‡umattÄ• ni vajjÄ• ni vajjato bhayato passati nÄ• mÄ• ti veditabbo.

<516> __samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«_tipadaniddese __bhikkhusikkhÄ• _ti bhik sÄ• bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• pi asÄ• dhÄ• raá¹‡Ä• pi bhikkhusikkhÄ• eva nÄ• ma. bhikkhunÄ«hi sikkhitabbasikkhÄ• . sÄ• pi bhikkhÅ«hi sÄ• dhÄ• raá¹‡Ä• pi asÄ• dhÄ• raá¹‡Ä nÄ• ma. sÄ• maá¹‡erasikkhamÄ• nasÄ• maá¹‡erÄ«naá¹ƒ sikkhÄ• pi ettheva paviá¹-á¹-hÄ• upÄ• sakehi sikkhitabbasikkhÄ• . sÄ• paÃ±casÄ«ladasasÄ«lavasena vaá¹-á¹-ati. __upÄ• s sikkhitabbasikkhÄ• . sÄ• pi paÃ±casÄ«ladasasÄ«lavasena vaá¹-á¹-ati. tattha bhikkhubhikkh arahattamaggÄ• vaá¹-á¹-ati. upÄ• sakaupÄ• sikÄ• naá¹ƒ sikkhÄ• \Ne 326/ yÄ• va anÄ• gÄ attanÄ• sikkhitabbasikkhÄ• padesu eva sikkhati. sesasikkhÄ• pana atthuddhÄ• ravasena s dassanatthaá¹ƒ vuttÄ• . __iti imÄ• su sikkhÄ• sÅ«_ti evaá¹ƒpakÄ• rÄ• su etÄ• su sikkhÄ• su sabbena sikkhÄ• samÄ• dÄ• nena sabbaá¹ƒ sikkhaá¹ƒ. __sabbathÄ• sabba_nti sabbena s sikkhaá¹ƒ. __asesaá¹ƒ nissesa_nti sesÄ• bhÄ• vato asesaá¹ƒ; satisammosena bhinnassÄ•

pÄ• katikakaraá¹‡ato nissesaá¹ƒ. __samÄ• dÄ• ya vattatÄ«_ti samÄ• diyitvÄ• gahetvÄ• va
yena kÄ• raá¹‡ena etaá¹ƒ sabbaá¹ƒ sikkhÄ• padaá¹ƒ sabbena sikkhitabbÄ• kÄ• rena samÄ
tena vuccati ``samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«â€™â€™ ti.

517-8__._ __indriyesu guttadvÄ• ro bhojane mattaÃ±Ã±Å«_tipadadvayassa niddese kaá¹‡h
payojanaá¹ƒ Ä• cÄ• raniddese vuttanayeneva veditabbaá¹ƒ. tattha __katamÄ• indriyesu ag
pana yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ nikkhepakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ vuttameva

<519> __jÄ• gariyÄ• nuyoga_niddese \Ee 345/ __pubbarattÄ• pararatta_nti ettha aá¸• á¸• l
rattiyÄ• pubbe pubbarattaá¹ƒ; iminÄ• paá¹-hamayÄ• maÃ±ceva pacchÄ• bhattaÃ±ca gaá¹‡
pacchÄ• apararattaá¹ƒ; iminÄ• pacchimayÄ• maÃ±ceva purebhattaÃ±ca gaá¹‡hÄ• ti. majjh
niddÄ• kilamathavinodanokÄ• soti na gahito. __jÄ• gariyÄ• nuyoga_nti jÄ• gariyassa asupa
__anuyutto hotÄ«_ti taá¹ƒ anuyogasaá¹…khÄ• taá¹ƒ Ä• sevanaá¹ƒ bhÄ• vanaá¹ƒ anuyutto
panassa idha bhikkhu divasanti pubbaá¹‡ho, majjhanho, sÄ• yanhoti tayopi divasakoá¹-á¹-h
__caá¹…kamena nisajjÄ• yÄ• _ti sakalampi divasaá¹ƒ iminÄ• iriyÄ• pathadvayeneva vihara
Ä• varaá¹‡Ä«yehi dhammehi paÃ±cahipi nÄ«varaá¹‡ehi sabbÄ• kusaladhammehi vÄ• citta
visodheti parimoceti. á¹-hÄ• naá¹ƒ panettha kiÃ±cÄ• pi na gahitaá¹ƒ, caá¹…kamanisajjÄ• sa
gahetabbameva. __paá¹-hamayÄ• ma_nti sakalasmimpi paá¹-hamayÄ• me. __majjhimayÄ•
chaá¹-á¹-hakoá¹-á¹-hÄ• sasaá¹…khÄ• te majjhimayÄ• me.

__sÄ«haseyya_nti ettha kÄ• mabhogÄ«seyyÄ• , petaseyyÄ• , sÄ«haseyyÄ• , tathÄ• gatas
``yebhuyyena, bhikkhave, kÄ• mabhogÄ« vÄ• mena passena sentÄ«â€™â€™ ti ayaá¹ƒ __k
yebhuyyena dakkhiá¹‡apassena sayÄ• no nÄ• ma natthi. ``yebhuyyena, bhikkhave \Ne 327
sentÄ«â€™â€™ ti ayaá¹ƒ __petaseyyÄ• ; _ appamaá¹ƒsalohitattÄ• hi aá¹-á¹-hisaá¹…ghÄ•
sayituá¹ƒ na sakkonti, uttÄ• nÄ• va senti. sÄ«ho, bhikkhave, migarÄ• jÄ• dakkhiá¹‡ena pas
... pe ... attamano hotÄ«â€™â€™ ti (AN a IV 246) ayaá¹ƒ __sÄ«haseyyÄ• ; _ tejussadattÄ•
purimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne dve pacchimapÄ• de ekasmiá¹ƒ á¹-hÄ• ne á¹-hapetvÄ•
antarasatthimhi pakkhipitvÄ• \Ee 346/ purimapÄ• dapacchimapÄ• danaá¹…guá¹-á¹-hÄ• naá
sallakkhetvÄ• dvinnaá¹ƒ purimapÄ• dÄ• naá¹ƒ matthake sÄ«saá¹ƒ á¹-hapetvÄ• sayati; diva
pabujjhamÄ• no na uttasanto pabujjhati, sÄ«saá¹ƒ pana ukkhipitvÄ• purimapÄ• dÄ• dÄ«na
sallakkheti; sace kiÃ±ci á¹-hÄ• naá¹ƒ vijahitvÄ• á¹-hitaá¹ƒ hoti `nayidaá¹ƒ tuyhaá¹ƒ jÄ• tiyÄ•
anurÅ«paâ€™ nti anattamano hutvÄ• tattheva sayati, na gocarÄ• ya pakkamati; avijahitvÄ•
jÄ• tiyÄ• ca sÅ«rabhÄ• vassa ca anurÅ«pamidaâ€™ nti haá¹-á¹-hatuá¹-á¹-ho uá¹-á¹-hÄ• ya
vijambhitvÄ• kesarabhÄ• raá¹ƒ \Be 331/ vidhunitvÄ• tikkhattuá¹ƒ sÄ«hanÄ• daá¹ƒ naditvÄ•
catutthajjhÄ• naseyyÄ• pana __tathÄ• gataseyyÄ• _ti vuccati. tÄ• su idha sÄ«haseyyÄ• Ä•
tejussadairiyÄ• pathattÄ• uttamaseyyÄ• nÄ• ma.

__pÄ• de pÄ• da_nti dakkhiá¹‡apÄ• de vÄ• mapÄ• daá¹ƒ. __accÄ• dhÄ• yÄ• _ti atiÄ• dhÄ

á¹-hapetvÄ• gopphakena hi gopphake jÄ• á¹‡unÄ• vÄ• jÄ• á¹‡umhi saá¹…ghaá¹-á¹-iyamÄ
uppajjati, cittaá¹ƒ ekaggaá¹ƒ na hoti, seyyÄ• aphÄ• sukÄ• hoti; yathÄ• pana na saá¹…gha
atikkamma á¹-hapite vedanÄ• nuppajjati, cittaá¹ƒ ekaggaá¹ƒ hoti, seyyÄ• phÄ• sukÄ• hoti
pÄ• daá¹ƒ accÄ• dhÄ• yÄ• â€™â€™ ti. __sato sampajÄ• no_ti satiyÄ• ceva sampajÄ• nap
iminÄ• supariggÄ• hakaá¹ƒ satisampajaÃ±Ã±aá¹ƒ kathitaá¹ƒ. __uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ
asukavelÄ• ya nÄ• ma uá¹-á¹-hahissÄ• mÄ«â€™ ti evaá¹ƒ uá¹-á¹-hÄ• navelÄ• paricchedaka
citte upetvÄ• . evaá¹ƒ katvÄ• nipanno hi yathÄ• paricchinnakÄ• leyeva uá¹-á¹-hÄ• tuá¹ƒ yut

520-521__._ __sÄ• taccaá¹ƒ nepakka_nti satataá¹ƒ pavattayitabbato sÄ• taccasaá¹…khÄ•
paripÄ• kagatattÄ• nepakkasaá¹…khÄ• taá¹ƒ paÃ±Ã±aÃ±ca yutto anuyutto pavattayamÄ•
anuyutto viharatÄ«ti attho. ettha ca vÄ«riyaá¹ƒ lokiyalokuttaramissakaá¹ƒ kathitaá¹ƒ, paÃ±Ã
vÄ«riyagatikÄ• eva; vÄ«riye lokiyamhi lokiyÄ• , lokuttare lokuttarÄ• ti attho.

<522> __bodhipakkhiyÄ• naá¹ƒ_ \Ne 328/ __dhammÄ• na_nti catusaccabodhisaá¹…khÄ•
pakkhe bhavÄ• naá¹ƒ dhammÄ• naá¹ƒ. ettÄ• vatÄ• sabbepi sattatiá¹ƒsa bodhipakkhiyadha
lokiyÄ• yapi bhÄ• vanÄ• ya ekÄ• rammaá¹‡e ekato pavattanasamatthe bojjhaá¹…geyeva da
bojjhaá¹…gÄ• _tiÄ• dimÄ• ha. te lokiyalokuttaramissakÄ• va kathitÄ• ti veditabbÄ• . sesame
vuttanayattÄ• uttÄ• natthameva.

<523> abhikkantetiÄ• diniddese __abhikkante paá¹-ikkante_ti ettha tÄ• va abhikkantaá¹ƒ vu
gamanaá¹ƒ. __paá¹-ikkanta_nti nivattanaá¹ƒ. tadubhayampi catÅ«su iriyÄ• pathesu \Be 332
purato kÄ• yaá¹ƒ abhiharanto abhikkamati nÄ• ma, paá¹-inivattanto paá¹-ikkamati nÄ• ma. a
kÄ• yaá¹ƒ purato onÄ• mento abhikkamati nÄ• ma, pacchato apanÄ• mento paá¹-ikkamati n
nisinnakova Ä• sannassa purimaaá¹…gÄ• bhimukho saá¹ƒsaranto abhikkamati nÄ• ma, pac
paccÄ• saá¹ƒsaranto paá¹-ikkamati nÄ• ma. nipajjÄ• yapi eseva nayo.

__sampajÄ• nakÄ• rÄ« hotÄ«_ti sampajaÃ±Ã±ena sabbakiccakÄ• rÄ«, sampajaÃ±Ã±assev
abhikkantÄ• dÄ«su sampajaÃ±Ã±aá¹ƒ karoteva, na katthaci sampajaÃ±Ã±avirahito hoti. taá
yasmÄ• satisampayuttameva hoti, tenassa niddese ``sato sampajÄ• no abhikkamati, sato s
paá¹-ikkamatÄ«â€™â€™ ti vuttaá¹ƒ.

ayaÃ±hi abhikkamanto vÄ• paá¹-ikkamanto vÄ• na muá¹-á¹-hassatÄ« asampajÄ• no hoti;
paÃ±Ã±Ä• ya ca sampajÄ• noyeva abhikkamati ceva paá¹-ikkamati ca; sabbesu abhikkamÄ
sampajaÃ±Ã±aá¹ƒ otÄ• reti. catubbidhaÃ±hi sampajaÃ±Ã±aá¹ƒ --- sÄ• tthakasampajaÃ±Ã±
sappÄ• yasampajaÃ±Ã±aá¹ƒ, gocarasampajaÃ±Ã±aá¹ƒ, asammohasampajaÃ±Ã±anti. tatth
cittavaseneva agantvÄ• `kinnu me ettha gatena attho atthi, natthÄ«â€™ ti atthÄ• natthaá¹ƒ
atthapariggaá¹‡hanaá¹ƒ __ `sÄ• tthakasampajaÃ±Ã±aá¹ƒâ€™ _. tattha ca `atthoâ€™ ti
cetiyadassanabodhidassanasaá¹…ghadassanatheradassanaasubhadassanÄ• divasena dha

bodhiá¹ƒ vÄ• disvÄ• pi hi buddhÄ• rammaá¹‡aá¹ƒ \Ee 348/ pÄ«tiá¹ƒ, saá¹…ghadassanena
pÄ«tiá¹ƒ uppÄ• detvÄ• tadeva khayavayato sammasanto arahattaá¹ƒ pÄ• puá¹‡Ä• ti. there
patiá¹-á¹-hÄ• ya, asubhaá¹ƒ disvÄ• tattha paá¹-hamajjhÄ• naá¹ƒ uppÄ• detvÄ• tadeva kha
arahattaá¹ƒ pÄ• puá¹‡Ä• ti. tasmÄ• etesaá¹ƒ dassanaá¹ƒ \Ne 329/ sÄ• tthaá¹ƒ. keci pana `
atthoyeva; taá¹ƒ nissÄ• ya brahmacariyÄ• nuggahÄ• ya paá¹-ipannattÄ• â€™â€™ ti vadant

tasmiá¹ƒ pana gamane sappÄ• yÄ• sappÄ• yaá¹ƒ pariggahetvÄ• sappÄ• yapariggaá¹‡han
`sappÄ• yasampajaÃ±Ã±aá¹ƒâ€™, _ seyyathidaá¹ƒ --- cetiyadassanaá¹ƒ tÄ• va sÄ• tthaá¹ƒ
mahatiyÄ• pÅ«jÄ• ya dasadvÄ• dasayojanantare parisÄ• sannipatanti \Be 333/, attano vib
purisÄ• pi alaá¹…katapaá¹-iyattÄ• cittakammarÅ«pakÄ• ni viya saÃ±caranti, tatra cassa iá¹
lobho, aniá¹-á¹-he paá¹-igho, asamapekkhane moho uppajjati, kÄ• yasaá¹ƒsaggÄ• pattiá¹ƒ
jÄ«vitabrahmacariyÄ• naá¹ƒ vÄ• antarÄ• yo hoti. evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ
vuttappakÄ• raantarÄ• yÄ• bhÄ• ve sappÄ• yaá¹ƒ. bodhidassanepi eseva nayo. saá¹…ghad
antogÄ• me mahÄ• maá¹‡á¸• apaá¹ƒ kÄ• retvÄ• sabbarattiá¹ƒ dhammassavanaá¹ƒ karonte
janasannipÄ• to ceva antarÄ• yo ca hoti. evaá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ asappÄ• yaá¹ƒ hoti; ant
sappÄ• yaá¹ƒ hoti. mahÄ• parisaparivÄ• rÄ• naá¹ƒ therÄ• naá¹ƒ dassanepi eseva nayo.

asubhadassanampi sÄ• tthaá¹ƒ. tadatthadÄ«panatthaÃ±ca idaá¹ƒ vatthu --- eko kira dahara
gahetvÄ• dantakaá¹-á¹-hatthÄ• ya gato. sÄ• maá¹‡ero maggÄ• okkamitvÄ• purato gaccha
paá¹-hamajjhÄ• naá¹ƒ nibbattetvÄ• tadeva pÄ• dakaá¹ƒ katvÄ• saá¹…khÄ• re sammasant
uparimaggatthÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• aá¹-á¹-hÄ• si. daharo taá¹ƒ apa
ti pakkosi. so `mayÄ• pabbajitadivasato paá¹-á¹-hÄ• ya bhikkhunÄ• saddhiá¹ƒ dve kathÄ•
aÃ±Ã±asmiá¹ƒ divase uparivisesaá¹ƒ nibbattessÄ• mÄ«â€™ ti cintetvÄ• ``kiá¹ƒ, bhanteâ€™
adÄ• si. ``ehÄ«â€™â€™ ti ca vutto ekavacaneneva Ä• gantvÄ• ``bhante, iminÄ• tÄ• va ma
á¹-hitokÄ• se muhuttaá¹ƒ puratthÄ• bhimukho \Ee 349/ á¹-hatvÄ• olokethÄ• â€™â€™ ti Ä•
pattavisesameva pÄ• puá¹‡i. evaá¹ƒ ekaá¹ƒ asubhaá¹ƒ dvinnaá¹ƒ janÄ• naá¹ƒ atthÄ• ya jÄ•
panetaá¹ƒ purisassa mÄ• tugÄ• mÄ• subhaá¹ƒ asappÄ• yaá¹ƒ, mÄ• tugÄ• massa ca purisÄ
sappÄ• yanti. evaá¹ƒ sappÄ• yapariggaá¹‡hanaá¹ƒ sappÄ• yasampajaÃ±Ã±aá¹ƒ nÄ• ma.

evaá¹ƒ pariggahitasÄ• tthasappÄ• yassa pana aá¹-á¹-hatiá¹ƒsÄ• ya kammaá¹-á¹-hÄ• nesu
kammaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ \Ne 330/ gocaraá¹ƒ uggahetvÄ• bhikkhÄ• cÄ• ragoca
`gocarasampajaÃ±Ã±aá¹ƒâ€™ _ nÄ• ma. tassÄ• vibhÄ• vanatthaá¹ƒ idaá¹ƒ catukkaá¹ƒ ved

idhekacco bhikkhu harati na paccÄ• harati, ekacco na harati paccÄ• harati, ekacco pana ne
paccÄ• harati, ekacco harati ca paccÄ• harati \Be 334/ ca. tattha yo bhikkhu divasaá¹ƒ caá¹
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodhetvÄ• , tathÄ• rattiyÄ• paá¹-hamayÄ• me ma
kappetvÄ• pacchimayÄ• mepi nisajjÄ• caá¹…kamehi vÄ«tinÄ• metvÄ• pageva cetiyaá¹…g
katvÄ• bodhirukkhe udakaá¹ƒ Ä• siÃ±citvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paccupaá¹-

Ä• cariyupajjhÄ• yavattÄ• dÄ«ni sabbÄ• ni khandhakavattÄ• ni samÄ• dÄ• ya vattati, so sa
senÄ• sanaá¹ƒ pavisitvÄ• dve tayo pallaá¹…ke usumaá¹ƒ gÄ• hÄ• pento kammaá¹-á¹-hÄ•
bhikkhÄ• cÄ• ravelÄ• ya uá¹-á¹-hahitvÄ• kammaá¹-á¹-hÄ• nasÄ«seneva pattacÄ«varamÄ•
kammaá¹-á¹-hÄ• naá¹ƒ manasikarontova cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• , sace buddhÄ• nus
taá¹ƒ avissajjetvÄ• va cetiyaá¹…gaá¹‡aá¹ƒ pavisati, aÃ±Ã±aá¹ƒ ce kammaá¹-á¹-hÄ• naá¹ƒ
á¹-hatvÄ• hatthena gahitabhaá¹‡á¸• aá¹ƒ viya taá¹ƒ á¹-hapetvÄ• buddhÄ• rammaá¹‡aá¹ƒ
cetiyaá¹…gaá¹‡aá¹ƒ Ä• ruyha mahantaá¹ƒ cetiyaá¹ƒ ce, tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ
vanditabbaá¹ƒ, khuddakaá¹ƒ ce, tatheva padakkhiá¹‡aá¹ƒ katvÄ• aá¹-á¹-hasu á¹-hÄ• nesu
vanditvÄ• bodhiyaá¹…gaá¹‡aá¹ƒ pattenÄ• pi buddhassa bhagavato sammukhÄ• viya nipa
vanditabbÄ• .

so evaá¹ƒ cetiyaÃ±ca bodhiÃ±ca vanditvÄ• paá¹-isÄ• mitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• , paá¹-i
bhaá¹‡á¸• akaá¹ƒ hatthena gaá¹‡hanto \Ee 350/ viya, nikkhittakammaá¹-á¹-hÄ• naá¹ƒ gahe
kammaá¹-á¹-hÄ• nasÄ«seneva cÄ«varaá¹ƒ pÄ• rupitvÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati
`ayyo no Ä• gatoâ€™ ti paccuggantvÄ• pattaá¹ƒ gahetvÄ• Ä• sanasÄ• lÄ• ya vÄ• gehe v
datvÄ• yÄ• va bhattaá¹ƒ na niá¹-á¹-hÄ• ti tÄ• va pÄ• de dhovitvÄ• telena makkhetvÄ• pur
vÄ• pucchanti dhammaá¹ƒ vÄ• sotukÄ• mÄ• honti. sacepi na kathÄ• penti ``janasaá¹…ga
kÄ• tabbÄ• yevÄ• â€™â€™ ti aá¹-á¹-hakathÄ• cariyÄ• vadanti. dhammakathÄ• hi kamma
natthi. tasmÄ• kammaá¹-á¹-hÄ• nasÄ«seneva Ä• hÄ• raá¹ƒ paribhuÃ±jitvÄ• anumodanaá¹
manussehi anugatova gÄ• mato nikkhamitvÄ• tattha te nivattetvÄ• maggaá¹ƒ paá¹-ipajjati.

atha \Ne 331/ naá¹ƒ puretaraá¹ƒ nikkhamitvÄ• bahigÄ• me katabhattakiccÄ• sÄ• maá¹‡er
paccuggantvÄ• pattacÄ«varamassa gaá¹‡hanti. porÄ• á¹‡akabhikkhÅ« kira `amhÄ• kaá¹ƒ
Ä• cariyoâ€™ ti na mukhaá¹ƒ oloketvÄ• vattaá¹ƒ karonti, sampattaparicchedeneva karonti.
``bhante, ete manussÄ• \Be 335/ tumhÄ• kaá¹ƒ kiá¹ƒ honti? mÄ• tipakkhato sambandhÄ•
``kiá¹ƒ disvÄ• pucchathÄ• â€™â€™ ti? ``tumhesu etesaá¹ƒ pemaá¹ƒ bahumÄ• naâ€™â€™
mÄ• tÄ• pitÅ«hipi dukkaraá¹ƒ taá¹ƒ ete manussÄ• amhÄ• kaá¹ƒ karonti. pattacÄ«varampi
etesaá¹ƒ Ä• nubhÄ• vena neva bhaye bhayaá¹ƒ, na chÄ• take chÄ• takaá¹ƒ jÄ• nÄ• ma. ed
upakÄ• rino natthÄ«â€™â€™ ti tesaá¹ƒ guá¹‡e kathento gacchati. ayaá¹ƒ vuccati __ `harati
_ti.

yassa pana pageva vuttappakÄ• raá¹ƒ vattapaá¹-ipattiá¹ƒ karontassa kammajatejo pajjalati
muÃ±citvÄ• upÄ• dinnakaá¹ƒ gaá¹‡hÄ• ti, sarÄ«rato sedÄ• muccanti, kammaá¹-á¹-hÄ• na
pageva pattacÄ«varamÄ• dÄ• ya vegasÄ• va cetiyaá¹ƒ vanditvÄ• gorÅ«pÄ• naá¹ƒ nikkham
yÄ• gubhikkhÄ• ya pavisitvÄ• yÄ• guá¹ƒ labhitvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ• pivati. athas
ajjhoharaá¹‡amatteneva kammajatejodhÄ• tu upÄ• dinnakaá¹ƒ muÃ±citvÄ• anupÄ• dinnak
ghaá¹-asatena nhÄ• to viya tejodhÄ• tupariá¸·Ä• hanibbÄ• naá¹ƒ patvÄ• kammaá¹-á¹-hÄ• n
paribhuÃ±jitvÄ• pattaÃ±ca mukhaÃ±ca dhovitvÄ• antarÄ• bhatte kammaá¹-á¹-hÄ• naá¹ƒ m

avasesaá¹-á¹-hÄ• ne piá¹‡á¸• Ä• ya caritvÄ• kammaá¹-á¹-hÄ• nasÄ«sena Ä• hÄ• raá¹ƒ par
poá¹…khÄ• nupoá¹…khaá¹ƒ upaá¹-á¹-hahamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va
harati paccÄ• haratÄ«â€™ _ti. edisÄ• ca bhikkhÅ« yÄ• guá¹ƒ pivitvÄ• vipassanaá¹ƒ Ä• rab
arahattaá¹ƒ pattÄ• nÄ• ma gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• . sÄ«haá¸·adÄ«peyeva tesu tesu
taá¹ƒ Ä• sanaá¹ƒ atthi, yattha yÄ• guá¹ƒ pivitvÄ• arahattaá¹ƒ pattÄ• bhikkhÅ« natthÄ«ti.

yo pamÄ• davihÄ• rÄ« hoti nikkhittadhuro sabbavattÄ• ni bhinditvÄ• paÃ±cavidhacetokhÄ«
viharanto `kammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma atthÄ«â€™ tipi saÃ±Ã±aá¹ƒ akatvÄ• gÄ• maá¹ƒ
ananulomikena gihÄ«saá¹ƒsaggena saá¹ƒsaá¹-á¹-ho caritvÄ• ca bhuÃ±jitvÄ• ca tuccho nik
vuccati __ `neva harati na paccÄ• haratÄ«â€™ _ti.

yo \Ne 332/ panÄ• yaá¹ƒ ``harati ca paccÄ• harati cÄ• â€™â€™ ti vutto, so gatapaccÄ• ga
--- atthakÄ• mÄ• hi kulaputtÄ• sÄ• sane pabbajitvÄ• \Be 336/ dasampi vÄ«sampi tiá¹ƒsam
paÃ±Ã±Ä• sampi satampi ekato vasantÄ• katikavattaá¹ƒ katvÄ• viharanti --- ``Ä• vuso, tum
bhayaá¹-á¹-Ä• , na Ä• jÄ«vikÄ• pakatÄ• pabbajitÄ• ; dukkhÄ• muÃ±citukÄ• mÄ• panettha
uppannakilesaá¹ƒ gamaneyeva niggaá¹‡hatha. á¹-hÄ• ne, nisajjÄ• ya, sayane uppannakiles
niggaá¹‡hathÄ• â€™â€™ ti.

te evaá¹ƒ katikavattaá¹ƒ katvÄ• bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• ,
aá¸• á¸• hausabhausabhaaá¸• á¸• hagÄ• vutagÄ• vutantaresu pÄ• sÄ• á¹‡Ä• honti, tÄ• ya
manasikarontÄ• va gacchanti. sace kassaci gamane kileso uppajjati, tattheva naá¹ƒ niggaá¹
asakkonto tiá¹-á¹-hati. athassa pacchato Ä• gacchantopi tiá¹-á¹-hati. so `ayaá¹ƒ bhikkhu tuyh
vitakkaá¹ƒ jÄ• nÄ• ti, ananucchavikaá¹ƒ te etaâ€™ nti attÄ• naá¹ƒ paá¹-icodetvÄ• vipassan
ariyabhÅ«miá¹ƒ okkamati. tathÄ• asakkonto nisÄ«dati. athassa pacchato Ä• gacchantopi n
ariyabhÅ«miá¹ƒ \Ee 352/ okkamituá¹ƒ asakkontopi taá¹ƒ kilesaá¹ƒ vikkhambhetvÄ• kamma
manasikarontova gacchati, na kammaá¹-á¹-hÄ• navippayuttena cittena pÄ• daá¹ƒ uddharati
paá¹-inivattitvÄ• purimapadesaÃ±Ã±eva eti, Ä• lindakavÄ• sÄ« mahÄ• phussadevatthero v
vassÄ• ni gatapaccÄ• gatavattaá¹ƒ pÅ«rento eva vihÄ• si. manussÄ• pi antarÄ• magge kas
maddantÄ• ca kammÄ• ni ca karontÄ• theraá¹ƒ tathÄ• gacchantaá¹ƒ disvÄ• ``ayaá¹ƒ ther
gacchati, kiá¹ƒ nu kho maggamÅ«á¸·ho udÄ• hu kiÃ±ci pamuá¹-á¹-hoâ€™â€™ ti samullapa
kammaá¹-á¹-hÄ• nayuttacitteneva samaá¹‡adhammaá¹ƒ karonto vÄ«sativassabbhantare ar
arahattapattadivase cassa caá¹…kamanakoá¹-iyaá¹ƒ adhivatthÄ• devatÄ• aá¹…gulÄ«hi dÄ
aá¹-á¹-hÄ• si. cattÄ• ropi mahÄ• rÄ• jÄ• no sakko ca devÄ• namindo brahmÄ• ca sahampa
Ä• gamiá¹ƒsu. taÃ±ca obhÄ• saá¹ƒ disvÄ• vanavÄ• sÄ« mahÄ• tissatthero taá¹ƒ dutiyadiva
Ä• yasmato santike obhÄ• so ahosi. kiá¹ƒ so obhÄ• soâ€™â€™ ti? thero vikkhepaá¹ƒ karon
dÄ«pobhÄ• sopi hoti, maá¹‡iobhÄ• sopÄ«â€™â€™ ti evamÄ• dimÄ• ha. tato ``paá¹-icchÄ•
``Ä• mÄ• â€™â€™ ti paá¹-ijÄ• nitvÄ• Ä• rocesi.

kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« \Be 337/ mahÄ• nÄ• gatthero viya ca. sopi kira gatapacc
`paá¹-hamaá¹ƒ \Ne 333/ tÄ• va bhagavato mahÄ• padhÄ• naá¹ƒ pÅ«jessÄ• mÄ«â€™ ti satt
á¹-hÄ• nacaá¹…kamameva adhiá¹-á¹-hÄ• si; puna soá¸·asa vassÄ• ni gatapaccÄ• gatavatta
pÄ• puá¹‡i. so kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto vippayuttena citt
paá¹-inivattento gÄ• masÄ«maá¹ƒ gantvÄ• `gÄ• vÄ« nu kho, pabbajito nu khoâ€™ ti Ä• saá
cÄ«varaá¹ƒ pÄ• rupitvÄ• kacchakantarato udakena pattaá¹ƒ dhovitvÄ• udakagaá¹‡á¸• Å«s
kÄ• raá¹‡Ä• ? `mÄ• me bhikkhaá¹ƒ dÄ• tuá¹ƒ vÄ• vandituá¹ƒ vÄ• Ä• gate manusse `dÄ«g
vacanamattenÄ• pi kammaá¹-á¹-hÄ• navikkhepo ahosÄ«â€™ ti. `ajja, bhante, katimÄ«â€™
bhikkhugaá¹‡anaá¹ƒ vÄ• paÃ±haá¹ƒ vÄ• pucchito pana udakaá¹ƒ gilitvÄ• Ä• roceti; sace
honti, nikkhamanavelÄ• yaá¹ƒ gÄ• madvÄ• re niá¹-á¹-hubhitvÄ• va \Ee 353/ yÄ• ti.

kalambatitthavihÄ• re vassÅ«pagatÄ• paÃ±Ã±Ä• sa bhikkhÅ« viya ca. te kira Ä• sÄ• á¸·hip
katikavattaá¹ƒ akaá¹ƒsu --- ``arahattaá¹ƒ appatvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• lapissÄ• mÄ•
piá¹‡á¸• Ä• ya pavisantÄ• udakagaá¹‡á¸• Å«saá¹ƒ katvÄ• pavisiá¹ƒsu, divasÄ• dÄ«su puc
paá¹-ipajjiá¹ƒsu. tattha manussÄ• niá¹-á¹-hubhanaá¹-á¹-hÄ• naá¹ƒ disvÄ• jÄ• niá¹ƒsu --- `a
dveâ€™ ti; evaÃ±ca cintesuá¹ƒ --- `kinnu kho ete amheheva saddhiá¹ƒ na sallapanti udÄ• h
yadi aÃ±Ã±amaÃ±Ã±ampi na sallapanti, addhÄ• vivÄ• dajÄ• tÄ• bhavissanti; etha ne aÃ±Ã
khamÄ• pessÄ• mÄ• â€™ ti sabbe vihÄ• raá¹ƒ gantvÄ• paÃ±Ã±Ä• sÄ• ya bhikkhÅ«su dve
tato yo tesu cakkhumÄ• puriso so Ä• ha --- ``na, bho, kalahakÄ• rakÄ• naá¹ƒ vasanokÄ• so
susammaá¹-á¹-haá¹ƒ cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡aá¹ƒ, sunikkhittÄ• sammajjaniyo, s
pÄ• nÄ«yaparibhojanÄ«yaâ€™â€™ nti. te tatova nivattÄ• . tepi bhikkhÅ« antotemÄ• seyeva
mahÄ• pavÄ• raá¹‡Ä• ya visuddhipavÄ• raá¹‡aá¹ƒ pavÄ• resuá¹ƒ.

evaá¹ƒ kÄ• á¸·avallimaá¹‡á¸• apavÄ• sÄ« mahÄ• nÄ• gatthero viya, kalambutitthavihÄ• re
kammaá¹-á¹-hÄ• nayutteneva cittena pÄ• daá¹ƒ uddharanto gÄ• masamÄ«paá¹ƒ \Be 338/ g
katvÄ• vÄ«thiyo sallakkhetvÄ• yattha surÄ• soá¹‡á¸• adhuttÄ• dayo kalahakÄ• rakÄ• caá
natthi, taá¹ƒ vÄ«thiá¹ƒ paá¹-ipajjati. tattha piá¹‡á¸• Ä• ya caramÄ• no na turitaturito viya jave
hi javanapiá¹‡á¸• apÄ• tikadhutaá¹…gaá¹ƒ nÄ• ma kiÃ±ci atthi, visamabhÅ«mibhÄ• gappatt
viya niccalo hutvÄ• gacchati, anugharaá¹ƒ paviá¹-á¹-ho ca dÄ• tukÄ• maá¹ƒ vÄ• adÄ• tukÄ
tadanurÅ«paá¹ƒ kÄ• laá¹ƒ Ä• gamento bhikkhaá¹ƒ gahetvÄ• antogÄ• me vÄ• bahigÄ• me
\Ne 334/, yathÄ• phÄ• suke patirÅ«pe okÄ• se nisÄ«ditvÄ• , kammaá¹-á¹-hÄ• naá¹ƒ manas
paá¹-ikÅ«lasaÃ±Ã±aá¹ƒ upaá¹-á¹-hapetvÄ• , akkhabbhaÃ±janavaá¹‡Ä• lepanaputtamaá¹ƒsÄ
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reti neva davÄ• ya, na madÄ• ya, n
vibhÅ«sanÄ• ya ... pe ... phÄ• suvihÄ• ro cÄ• ti. bhuttÄ• vÄ« ca udakakiccaá¹ƒ katvÄ• muh
bhattakilamathaá¹ƒ paá¹-ippassambhetvÄ• yathÄ• purebhattaá¹ƒ, evaá¹ƒ pacchÄ• bhattaá
pacchimayÄ• maÃ±ca kammaá¹-á¹-hÄ• nameva manasikaroti. ayaá¹ƒ vuccati __ `harati ca

imaá¹ƒ pana haraá¹‡apaccÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ gatapaccÄ• gatavattaá¹ƒ pÅ«rent

hoti, paá¹-hamavaye eva arahattaá¹ƒ pÄ• puá¹‡Ä• ti, no ce paá¹-hamavaye pÄ• puá¹‡Ä• ti a
majjhimavaye pÄ• puá¹‡Ä• ti atha pacchimavaye, no ce pacchimavaye pÄ• puá¹‡Ä• ti atha
maraá¹‡asamaye pÄ• puá¹‡Ä• ti atha devaputto hutvÄ• , no ce devaputto hutvÄ• pÄ• puá¹
nibbatto paccekabodhiá¹ƒ sacchikaroti, no ce paccekabodhiá¹ƒ sacchikaroti atha buddhÄ• r
khippÄ• bhiÃ±Ã±o vÄ• hoti --- seyyathÄ• pi thero bÄ• hiyo dÄ• rucÄ«riyo, mahÄ• paÃ±Ã±o
sÄ• riputto, mahiddhiko vÄ• --- seyyathÄ• pi thero mahÄ• moggallÄ• no, dhutaá¹…gadharo
mahÄ• kassapo, dibbacakkhuko vÄ• --- seyyathÄ• pi thero anuruddho, vinayadharo vÄ• --
dhammakathiko vÄ• --- seyyathÄ• pi thero puá¹‡á¹‡o mantÄ• á¹‡iputto, Ä• raÃ±Ã±iko vÄ•
revato, bahussuto vÄ• --- seyyathÄ• pi thero Ä• nando, sikkhÄ• kÄ• mo vÄ• --- seyyathÄ•
buddhaputtoti. iti imasmiá¹ƒ catukke yvÄ• yaá¹ƒ harati ca paccÄ• harati ca, tassa gocarasan
sikhÄ• ppattaá¹ƒ hoti.

abhikkamÄ• dÄ«su \Be 339/ pana asammuyhanaá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_. taá
bhikkhu abhikkamanto vÄ• paá¹-ikkamanto vÄ• yathÄ• andhabÄ• laputhujjanÄ• abhikkan
attanÄ• abhikkamo nibbattitoâ€™ ti vÄ• `ahaá¹ƒ abhikkamÄ• mi, mayÄ• abhikkamo nibba
tathÄ• asammuyhanto `abhikkamÄ• mÄ«â€™ ti citte uppajjamÄ• ne teneva cittena saddhiá
cittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• nÄ• uppajjati. iti
cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ravasena ayaá¹ƒ kÄ• yasammato aá¹-á¹-hisaá¹…ghÄ• to
abhikkamato ekekapÄ• duddharaá¹‡e pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti dve dhÄ• tuyo oma
adhimattÄ• \Ee 355/ honti balavatiyo; tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esu. vossajjane tejod
\Ne 335/ dve dhÄ• tuyo omattÄ• honti mandÄ• , itarÄ• dve adhimattÄ• honti balavatiyo; ta
sannikkhepanasannirujjhanesu tattha uddharaá¹‡e pavattÄ• rÅ«pÄ• rÅ«padhammÄ• atiha
tathÄ• atiharaá¹‡e pavattÄ• vÄ«tiharaá¹‡aá¹ƒ, vÄ«tiharaá¹‡e pavattÄ• vossajjanaá¹ƒ, vos
sannikkhepanaá¹ƒ, sannikkhepane pavattÄ• sannirujjhanaá¹ƒ na pÄ• puá¹‡anti; tattha tatth
sandhi sandhi odhi odhi hutvÄ• tattakapÄ• le pakkhittatilaá¹ƒ viya paá¹-apaá¹-Ä• yantÄ• bh
abhikkamati? kassa vÄ• ekassa abhikkamanaá¹ƒ? paramatthato hi dhÄ• tÅ«naá¹ƒyeva gan
á¹-hÄ• naá¹ƒ, dhÄ• tÅ«naá¹ƒ nisajjÄ• , dhÄ• tÅ«naá¹ƒ sayanaá¹ƒ, tasmiá¹ƒ tasmiÃ±hi koá¹-
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aÃ±Ã±aá¹ƒ uppajjate cittaá¹ƒ, aÃ±Ã±aá¹ƒ cittaá¹ƒ nirujjhati.

avÄ«cimanusambandho, nadÄ«sotova vattatÄ«ti ||

evaá¹ƒ abhikkamÄ• dÄ«su asammuyhanaá¹ƒ asammohasampajaÃ±Ã±aá¹ƒ nÄ• mÄ• ti.

niá¹-á¹-hito __abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hotÄ«_tipadassa attho.

__Ä• lokite vilokite_ti ettha pana __Ä• lokitaá¹ƒ_ nÄ• ma purato pekkhanaá¹ƒ, __vilokitaá¹ƒ

anudisÄ• pekkhanaá¹ƒ. aÃ±Ã±Ä• nipi heá¹-á¹-hÄ• upari pacchato pekkhanavasena olokitau
\Be 340/ honti. tÄ• ni idha na gahitÄ• ni. sÄ• ruppavasena pana imÄ• neva dve gahitÄ• ni. i
sabbÄ• nipi tÄ• ni gahitÄ• nevÄ• ti.

tattha `Ä• lokessÄ• mÄ«â€™ ti citte uppanne cittavaseneva anoloketvÄ• atthapariggaá¹‡h
`sÄ• tthakasampajaÃ±Ã±aá¹ƒâ€™ _. taá¹ƒ Ä• yasmantaá¹ƒ nandaá¹ƒ kÄ• yasakkhiá¹ƒ katv
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``sace, bhikkhave, nandassa puratthimÄ• disÄ• Ä• loketabbÄ• hoti, sabbaá¹ƒ cetasÄ• sa
puratthimaá¹ƒ disaá¹ƒ Ä• loketi --- `evaá¹ƒ me puratthimaá¹ƒ disaá¹ƒ Ä• lokayato na abhijjh
akusalÄ• dhammÄ• anvÄ• ssavissantÄ«â€™ ti. itiha sÄ• tthakasampajÄ• no \Ee 356/ hoti.
pacchimÄ• disÄ• , uttarÄ• disÄ• , dakkhiá¹‡Ä• disÄ• , uddhaá¹ƒ, adho, anudisÄ• anuvilok
cetasÄ• samannÄ• haritvÄ• \Ne 336/ nando anudisaá¹ƒ anuviloketi --- evaá¹ƒ me anudisa
... sampajÄ• no hotÄ«â€™â€™ ti (AN c 8.9).

apica idhÄ• pi pubbe vuttacetiyadassanÄ• divaseneva sÄ• tthakatÄ• ca sappÄ• yatÄ• ca v

kammaá¹-á¹-hÄ• nassa pana avijahanameva __ `gocarasampajaÃ±Ã±aá¹ƒâ€™ _. tasmÄ•
khandhadhÄ• tuÄ• yatanakammaá¹-á¹-hÄ• nikehi attano kammaá¹-á¹-hÄ• navaseneva, kas
pana kammaá¹-á¹-hÄ• nasÄ«seneva Ä• lokanavilokanaá¹ƒ kÄ• tabbaá¹ƒ.

abbhantare attÄ• nÄ• ma Ä• loketÄ• vÄ• viloketÄ• vÄ• natthi. `Ä• lokessÄ• mÄ«â€™ ti
teneva cittena saddhiá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• vÄ• yodhÄ• tu viÃ±Ã±attiá¹ƒ janayamÄ• n
cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ravasena heá¹-á¹-himaá¹ƒ akkhidalaá¹ƒ adho sÄ«dati, up
laá¹…gheti. koci yantakena vivaranto nÄ• ma natthi. tato cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassana
uppajjatÄ«â€™ ti evaá¹ƒ pajÄ• nanaá¹ƒ panettha __ `asammohasampajaÃ±Ã±aá¹ƒâ€™ _ n

apica \Be 341/ mÅ«lapariÃ±Ã±Ä• Ä• gantukatÄ• vakÄ• likabhÄ• vavasena panettha asamm
veditabbaá¹ƒ. mÅ«lapariÃ±Ã±Ä• vasena tÄ• va ---

bhavaá¹…gÄ• vajjanaÃ±ceva, dassanaá¹ƒ sampaá¹-icchanaá¹ƒ.

santÄ«raá¹‡aá¹ƒ voá¹-á¹-habbanaá¹ƒ, javanaá¹ƒ bhavati sattamaá¹ƒ ||

tattha bhavaá¹…gaá¹ƒ upapattibhavassa aá¹…gakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ pavattati; t
kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• ; tannirodhÄ• cakkhuviÃ±Ã±Ä• á
sÄ• dhayamÄ• naá¹ƒ; tannirodhÄ• vipÄ• kamanodhÄ• tu sampaá¹-icchanakiccaá¹ƒ sÄ• dh
vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu santÄ«raá¹‡akiccaá¹ƒ sÄ• dhayamÄ• nÄ• ; tannirodhÄ

voá¹-á¹-habbanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• ; tannirodhÄ• sattakkhattuá¹ƒ javanaá¹ƒ javat
`ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™ ti rajjanadussanamuyhanavasena Ä• lokitavilokitaá¹ƒ na l
... pe ... sattamajavanepi. etesu pana, yuddhamaá¹‡á¸• ale \Ee 357/ yodhesu viya, heá¹-á¹-h
337/ bhijjitvÄ• patitesu `ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™ ti rajjanÄ• divasena Ä• lokitaviloki
tÄ• vettha __ `mÅ«lapariÃ±Ã±Ä• vasenaâ€™ _ asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ

cakkhudvÄ• re pana rÅ«pe Ä• pÄ• thagate bhavaá¹…gacalanato uddhaá¹ƒ sakasakakiccan
Ä• vajjanÄ• dÄ«su uppajjitvÄ• niruddhesu avasÄ• ne javanaá¹ƒ uppajjati. taá¹ƒ pubbe uppa
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• gantukapuriso viya hoti. tassa yathÄ•
paviá¹-á¹-hassa Ä• gantukapurisassa gehasÄ• mikesupi tuá¹‡hÄ«mÄ• sinesu Ä• á¹‡Ä• kara
Ä• vajjanÄ• dÄ«naá¹ƒ gehabhÅ«te cakkhudvÄ• re Ä• vajjanÄ• dÄ«supi arajjantesu adussan
rajjanadussanamuyhanaá¹ƒ ayuttanti. evaá¹ƒ __ `Ä• gantukabhÄ• vavasenaâ€™ _ asammo
veditabbaá¹ƒ.

yÄ• ni panetÄ• ni cakkhudvÄ• re voá¹-á¹-habbanapariyosÄ• nÄ• ni cittÄ• ni uppajjanti, tÄ• n
sampayuttadhammehi tattha tattheva bhijjanti, aÃ±Ã±amaÃ±Ã±aá¹ƒ na passantÄ«ti ittarÄ• n
tattha yathÄ• ekasmiá¹ƒ ghare sabbesu mÄ• nusakesu matesu avasesassa ekakassa taá¹…
maraá¹‡adhammassa na yuttÄ• naccagÄ«tÄ• dÄ«su abhirati nÄ• ma, evameva ekadvÄ• re
\Be 342/ tattha tattheva matesu avasesassa taá¹…khaá¹‡aá¹ƒÃ±Ã±eva maraá¹‡adhammas
rajjanadussanamuyhanavasena abhirati nÄ• ma na yuttÄ• ti. evaá¹ƒ __ `tÄ• vakÄ• likabhÄ•
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

apica khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avasenapetaá¹ƒ veditabbaá¹ƒ. etth
rÅ«pakkhandho, dassanaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ
saÃ±Ã±Ä• kkhandho, phassÄ• dikÄ• saá¹…khÄ• rakkhandho. evametesaá¹ƒ paÃ±cannaá¹
Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi? ko viloketi?

tathÄ• cakkhu cakkhÄ• yatanaá¹ƒ, rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ, dassanaá¹ƒ manÄ• yatana
taá¹ƒsampayuttÄ• dhammÄ• dhammÄ• yatanaá¹ƒ. evametesaá¹ƒ catunnaá¹ƒ Ä• yatanÄ•
Ä• lokanavilokanaá¹ƒ paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi? ko viloketi?

tathÄ• cakkhu cakkhudhÄ• tu, rÅ«paá¹ƒ rÅ«padhÄ• tu, dassanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡a
vedanÄ• dayo \Ne 338/ dhammÄ• dhammadhÄ• tu. evametÄ• saá¹ƒ catunnaá¹ƒ dhÄ• tÅ«n
paÃ±Ã±Ä• yati. tattha ko eko Ä• loketi? ko viloketi?

tathÄ• cakkhu nissayapaccayo, rÅ«paá¹ƒ Ä• rammaá¹‡apaccayo, Ä• vajjanaá¹ƒ
anantarasamanantaraanantarÅ«panissayanatthivigatapaccayo, Ä• loko upanissayapaccayo
sahajÄ• tÄ• dipaccayÄ• . evametesaá¹ƒ paccayÄ• naá¹ƒ samavÄ• ye Ä• lokanavilokanaá¹ƒ

Ä• loketi? ko viloketÄ«ti? evamettha khandhÄ• yatanadhÄ• tupaccayapaccavekkhaá¹‡avas
asammohasampajaÃ±Ã±aá¹ƒ veditabbaá¹ƒ.

__samiÃ±jite pasÄ• rite_ti pabbÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡e. tattha cittavaseneva sam
akatvÄ• hatthapÄ• dÄ• naá¹ƒ samiÃ±janapasÄ• raá¹‡apaccayÄ• atthÄ• natthaá¹ƒ parigga
atthapariggaá¹‡hanaá¹ƒ __ `sÄ• tthakasampajaÃ±Ã±aá¹ƒâ€™ _. tattha hatthapÄ• de aticira
pasÄ• retvÄ• eva vÄ• á¹-hitassa khaá¹‡e khaá¹‡e vedanÄ• uppajjanti, cittaá¹ƒ ekaggataá
kammaá¹-á¹-hÄ• naá¹ƒ paripatati, visesaá¹ƒ nÄ• dhigacchati; kÄ• le samiÃ±jantassa kÄ• le
vedanÄ• nuppajjanti, cittaá¹ƒ ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ phÄ• tiá¹ƒ gacchati, v
evaá¹ƒ `atthÄ• natthapariggaá¹‡hanaá¹ƒâ€™ veditabbaá¹ƒ.

atthe \Be 343/ pana satipi sappÄ• yÄ• sappÄ• yaá¹ƒ pariggahetvÄ• sappÄ• yapariggaá¹‡h
`sappÄ• yasampajaÃ±Ã±aá¹ƒâ€™ _.

tatrÄ• yaá¹ƒ nayo --- mahÄ• cetiyaá¹…gaá¹‡e kira daharabhikkhÅ« sajjhÄ• yaá¹ƒ gaá¹‡har
piá¹-á¹-hipasse daharabhikkhuniyo dhammaá¹ƒ suá¹‡anti. tatreko daharo hatthaá¹ƒ pasÄ• r
patvÄ• teneva kÄ• raá¹‡ena gihÄ« jÄ• to. aparo bhikkhu pÄ• daá¹ƒ pasÄ• rento aggimhi pa
Ä• hacca pÄ• do jhÄ• yi. aparo bhikkhu vammike pasÄ• resi. so Ä• sÄ«visena daá¹-á¹-ho. a
cÄ«varakuá¹-idaá¹‡á¸• ake pasÄ• resi. taá¹ƒ maá¹‡isappo á¸• aá¹ƒsi. tasmÄ• evarÅ«pe \Be
apasÄ• retvÄ• sappÄ• ye pasÄ• retabbaá¹ƒ. idamettha sappÄ• yasampajaÃ±Ã±aá¹ƒ.

__ `gocarasampajaÃ±Ã±aá¹ƒâ€™ _ pana mahÄ• theravatthunÄ• dÄ«petabbaá¹ƒ --- mahÄ
nisinno antevÄ• sikehi saddhiá¹ƒ kathayamÄ• no sahasÄ• hatthaá¹ƒ samiÃ±jitvÄ• puna ya
á¹-hapetvÄ• saá¹‡ikaá¹ƒ samiÃ±jesi. taá¹ƒ antevÄ• sikÄ• pucchiá¹ƒsu --- ``kasmÄ• , bhant
samiÃ±jitvÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• saá¹‡ikaá¹ƒ samiÃ±jitthÄ• â€™â€™ ti? `
Ä• vuso, kammaá¹-á¹-hÄ• naá¹ƒ manasikÄ• tuá¹ƒ Ä• raddho, na me kammaá¹-á¹-hÄ• naá¹ƒ
samiÃ±jitapubbo. idÄ• ni pana me tumhehi saddhiá¹ƒ kathayamÄ• nena kammaá¹-á¹-hÄ• na
tasmÄ• puna yathÄ• á¹-hÄ• ne á¹-hapetvÄ• samiÃ±jesiâ€™â€™ nti. ``sÄ• dhu, bhante, bh
bhavitabbaâ€™â€™ nti. evametthÄ• pi kammaá¹-á¹-hÄ• nÄ• vijahanameva `gocarasampaja

`abbhantare attÄ• nÄ• ma koci samiÃ±jento vÄ• pasÄ• rento vÄ• natthi.
vuttappakÄ• racittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• rena pana, suttÄ• kaá¸• á¸• hanavasena d
hatthapÄ• dacalanaá¹ƒ viya, samiÃ±janapasÄ• raá¹‡aá¹ƒ hotÄ«â€™ ti parijÄ• nanaá¹ƒ pan
`asammohasampajaÃ±Ã±aâ€™ _nti veditabbaá¹ƒ.

__saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e_ti ettha saá¹…ghÄ• á¹-icÄ«varÄ• naá¹ƒ nivÄ• s
bhikkhÄ• paá¹-iggahaá¹‡Ä• divasena paribhogo __ `dhÄ• raá¹‡aá¹ƒâ€™ _ nÄ• ma. tattha s
tÄ• va nivÄ• setvÄ• pÄ• rupitvÄ• ca piá¹‡á¸• Ä• ya carato ``Ä• misalÄ• bho sÄ«tassa paá¹

nayena bhagavatÄ• vuttappakÄ• royeva ca attho `atthoâ€™ nÄ• ma. tassa vasena __ `sÄ•
veditabbaá¹ƒ.

uá¹‡hapakatikassa \Be 344/ pana dubbalassa ca cÄ«varaá¹ƒ sukhumaá¹ƒ sappÄ• yaá¹ƒ, s
dupaá¹-á¹-aá¹ƒ; viparÄ«taá¹ƒ asappÄ• yaá¹ƒ. yassa kassaci jiá¹‡á¹‡aá¹ƒ asappÄ• yameva.
taá¹ƒ palibodhakaraá¹ƒ hoti. tathÄ• paá¹-á¹-uá¹‡á¹‡adukÅ«lÄ• dibhedaá¹ƒ corÄ• naá¹ƒ lob
tÄ• disaÃ±hi araÃ±Ã±e ekakassa nivÄ• santarÄ• yakaraá¹ƒ jÄ«vitantarÄ• yakaraÃ±cÄ• pi h
yaá¹ƒ nimittakammÄ• dimicchÄ• jÄ«vavasena uppannaá¹ƒ, yaÃ±cassa sevamÄ• nassa aku
kusalÄ• dhammÄ• parihÄ• yanti, taá¹ƒ asappÄ• yaá¹ƒ \Ee 360/; viparÄ«taá¹ƒ sappÄ• yaá¹
`sappÄ• yasampajaÃ±Ã±aá¹ƒâ€™ _ kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca __ `gocara
veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci cÄ«varaá¹ƒ pÄ• rupanto natthi. vuttappakÄ• racittakiriyÄ• v
pana cÄ«varapÄ• rupanaá¹ƒ hoti. tattha cÄ«varampi acetanaá¹ƒ, kÄ• yopi acetano. cÄ«vara
`mayÄ• kÄ• yo pÄ• rupitoâ€™ ti, kÄ• yopi na jÄ• nÄ• ti --- `ahaá¹ƒ cÄ«varena pÄ• rupitoâ€
dhÄ• tusamÅ«haá¹ƒ paá¹-icchÄ• denti, paá¹-apilotikÄ• ya potthakarÅ«papaá¹-icchÄ• dane
cÄ«varaá¹ƒ labhitvÄ• somanassaá¹ƒ kÄ• tabbaá¹ƒ \Ne 340/, na asundaraá¹ƒ labhitvÄ• dor
nÄ• gavammikacetiyarukkhÄ• dÄ«su hi keci mÄ• lÄ• gandhadhÅ«pavatthÄ• dÄ«hi sakkÄ• r
gÅ«thamuttakaddamadaá¹‡á¸• asatthappahÄ• rÄ• dÄ«hi asakkÄ• raá¹ƒ. na tehi nÄ• gavam
domanassaá¹ƒ vÄ• karonti. evameva neva sundaraá¹ƒ cÄ«varaá¹ƒ labhitvÄ• somanassaá
asundaraá¹ƒ labhitvÄ• domanassanti. evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasenettha __ `as
veditabbaá¹ƒ.

pattadhÄ• raá¹‡epi pattaá¹ƒ sahasÄ• va aggahetvÄ• `imaá¹ƒ gahetvÄ• piá¹‡á¸• Ä• ya car
labhissÄ• mÄ«â€™ ti evaá¹ƒ pattaggahaá¹‡apaccayÄ• paá¹-ilabhitabbaatthavasena __ `sÄ
veditabbaá¹ƒ. kisadubbalasarÄ«rassa pana garupatto asappÄ• yo; yassa kassaci catupaÃ±
dubbisodhanÄ«yo asappÄ• yova. duddhotapatto hi na vaá¹-á¹-ati; taá¹ƒ dhovantasseva cas
maá¹‡ivaá¹‡á¹‡apatto pana lobhanÄ«yova cÄ«vare vuttanayeneva asappÄ• yo. nimittakam
yaÃ±cassa sevamÄ• nassa akusalÄ• dhammÄ• abhivaá¸• á¸• hanti, kusalÄ• dhammÄ• p
ekantÄ• sappÄ• yova viparÄ«to sappÄ• yo. tassa vasenettha __ `sappÄ• yasampajaÃ±Ã±a
kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva __ `gocarasampajaÃ±Ã±aá¹ƒâ€™ _ veditabbaá¹ƒ.

abbhantare \Be 345/ attÄ• nÄ• ma koci pattaá¹ƒ gaá¹‡hanto natthi.
vuttappakÄ• racittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ravaseneva pana pattaggahaá¹‡aá¹ƒ nÄ•
acetano, hatthÄ• pi acetanÄ• . patto na jÄ• nÄ• ti --- `ahaá¹ƒ hatthehi gahitoâ€™ ti. hatthÄ•
`patto amhehi \Ee 361/ gahitoâ€™ ti. dhÄ• tuyova dhÄ• tusamÅ«haá¹ƒ gaá¹‡hanti, saá¹‡á¸•
aggivaá¹‡á¹‡apattagahaá¹‡e viyÄ• ti. evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasenettha __ `as
veditabbaá¹ƒ.

apica yathÄ• chinnahatthapÄ• de vaá¹‡amukhehi paggharitapubbalohitakimikule nÄ«lama
anÄ• thasÄ• lÄ• yaá¹ƒ anÄ• thamanusse disvÄ• dayÄ• lukÄ• purisÄ• tesaá¹ƒ vaá¹‡abanc
kapÄ• lÄ• dÄ«hi ca bhesajjÄ• ni upanÄ• menti. tattha coá¸·akÄ• nipi kesaÃ±ci saá¹‡hÄ• ni l
pÄ• puá¹‡anti. bhesajjakapÄ• lakÄ• nipi kesaÃ±ci susaá¹‡á¹-hÄ• nÄ• ni kesaÃ±ci dussaá¹‡
te tattha sumanÄ• vÄ• honti dummanÄ• vÄ• . vaá¹‡apaá¹-icchÄ• danamatteneva hi coá¸·a
bhesajjapariggahaá¹‡amatteneva ca kapÄ• lakena tesaá¹ƒ attho. evameva yo bhikkhu vaá¹
cÄ«varaá¹ƒ, bhesajjakapÄ• lakaá¹ƒ viya ca pattaá¹ƒ, kapÄ• le bhesajjamiva \Ne 341/ ca pat
sallakkheti --- ayaá¹ƒ saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e asammohasampajaÃ±Ã±ena
veditabbo.

asitÄ• dÄ«su __asite_ti piá¹‡á¸• apÄ• tÄ• dibhojane. __pÄ«te_ti yÄ• guÄ• dipÄ• ne. __khÄ
piá¹-á¹-hakhajjakÄ• dikhÄ• dane. __sÄ• yite_ti madhuphÄ• á¹‡itÄ• disÄ• yane. tattha ``neva
nayena vutto aá¹-á¹-havidhopi attho `atthoâ€™ nÄ• ma. tassa vasena __ `sÄ• tthakasampaj
veditabbaá¹ƒ.

lÅ«khapaá¹‡Ä«tatittamadhurÄ• dÄ«su pana yena bhojanena yassa aphÄ• su hoti, taá¹ƒ tas
pana nimittakammÄ• divasena paá¹-iladdhaá¹ƒ, yaÃ±cassa bhuÃ±jato akusalÄ• dhammÄ•
dhammÄ• parihÄ• yanti, taá¹ƒ ekantaá¹ƒ asappÄ• yameva; viparÄ«taá¹ƒ sappÄ• yaá¹ƒ. tas
`sappÄ• yasampajaÃ±Ã±aá¹ƒâ€™ _ kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva ca __ `gocara
veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci bhuÃ±jako natthi. vuttappakÄ• racittakiriyÄ• vÄ• yodhÄ• tuv
pattapaá¹-iggahaá¹‡aá¹ƒ nÄ• ma hoti. cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• reneva hatthassa p
hoti. cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• reneva Ä• lopakaraá¹‡aá¹ƒ, Ä• lopauddharaá¹‡aá¹ƒ,
346/ hoti. na koci kuÃ±cikÄ• ya, na yantakena hanukaá¹-á¹-hiá¹ƒ vivarati. cittakiriyÄ• vÄ• yo
\Ee 362/ Ä• lopassa mukhe á¹-hapanaá¹ƒ, uparidantÄ• naá¹ƒ musalakiccasÄ• dhanaá¹ƒ, he
udukkhalakiccasÄ• dhanaá¹ƒ, jivhÄ• ya hatthakiccasÄ• dhanaÃ±ca hoti. iti naá¹ƒ tattha agg
mÅ«lajivhÄ• ya bahalakheá¸·o makkheti. taá¹ƒ heá¹-á¹-hÄ• dantaudukkhale jivhÄ• hatthapa
kheá¸·audakatemitaá¹ƒ uparidantamusalasaÃ±cuá¹‡á¹‡itaá¹ƒ koci kaá¹-acchunÄ• vÄ• dab
nÄ• ma natthi; vÄ• yodhÄ• tuyÄ• va pavisati. paviá¹-á¹-haá¹ƒ paviá¹-á¹-haá¹ƒ koci palÄ• las
dhÄ• rento nÄ• ma natthi; vÄ• yodhÄ• tuvaseneva tiá¹-á¹-hati. á¹-hitaá¹ƒ á¹-hitaá¹ƒ koci udd
jÄ• letvÄ• pacanto nÄ• ma natthi; tejodhÄ• tuyÄ• va paccati. pakkaá¹ƒ pakkaá¹ƒ koci daá¹‡
yaá¹-á¹-hiyÄ• vÄ• bahi nÄ«hÄ• rako nÄ• ma natthi; vÄ• yodhÄ• tuyeva nÄ«harati. iti vÄ• y
vÄ«tiharati ca dhÄ• reti ca parivatteti ca saÃ±cuá¹‡á¹‡eti ca visoseti ca nÄ«harati ca. pathav
ca parivatteti ca saÃ±cuá¹‡á¹‡eti ca visoseti ca nÄ«harati ca. Ä• podhÄ• tu sineheti ca allatt
tejodhÄ• tu antopaviá¹-á¹-haá¹ƒ paripÄ• ceti. Ä• kÄ• sadhÄ• tu \Ne 342/ aÃ±jaso hoti. viÃ±Ã
tattha sammÄ• payogamanvÄ• ya Ä• bhujatÄ«ti. evaá¹ƒ pavattapaá¹-isaá¹…khÄ• navasene

`asammohasampajaÃ±Ã±aá¹ƒâ€™ _ veditabbaá¹ƒ.

apica gamanato, pariyesanato, paribhogato, Ä• sayato, nidhÄ• nato, aparipakkato, paripak
nissandanato, sammakkhanatoti evaá¹ƒ dasavidhapaá¹-ikÅ«labhÄ• vapaccavekkhaá¹‡atop
`asammohasampajaÃ±Ã±aá¹ƒâ€™ veditabbaá¹ƒ. vitthÄ• rakathÄ• panettha visuddhimagge
Ä• hÄ• rapaá¹-ikÅ«lasaÃ±Ã±Ä• niddesato gahetabbÄ• .

__uccÄ• rapassÄ• vakamme_ti uccÄ• rassa ca passÄ• vassa ca karaá¹‡e. tattha pakkakÄ
akarontassa sakalasarÄ«rato sedÄ• muccanti, akkhÄ«ni bhamanti, cittaá¹ƒ na ekaggaá¹ƒ h
uppajjanti; karontassa pana sabbaá¹ƒ taá¹ƒ na hotÄ«ti ayamettha attho. tassa vasena __
`sÄ• tthakasampajaÃ±Ã±aá¹ƒâ€™ _ veditabbaá¹ƒ.

aá¹-á¹-hÄ• ne uccÄ• rapassÄ• vaá¹ƒ karontassa pana Ä• patti hoti, ayaso vaá¸• á¸• hati, jÄ
patirÅ«pe á¹-hÄ• ne karontassa sabbaá¹ƒ taá¹ƒ \Be 347/ na hotÄ«ti idamettha sappÄ• yaá¹
`sappÄ• yasampajaÃ±Ã±aá¹ƒâ€™ _ kammaá¹-á¹-hÄ• nÄ• vijahanavaseneva \Ee 363/ ca __
veditabbaá¹ƒ.

abbhantare attÄ• nÄ• ma koci uccÄ• rapassÄ• vakammaá¹ƒ karonto natthi. cittakiriyÄ• vÄ
uccÄ• rapassÄ• vakammaá¹ƒ hoti. yathÄ• pana pakke gaá¹‡á¸• e gaá¹‡á¸• abhedena pubb
nikkhamati, yathÄ• ca atibharitÄ• udakabhÄ• janÄ• udakaá¹ƒ akÄ• matÄ• ya nikkhamati,
pakkÄ• sayamuttavatthÄ«su sannicitÄ• uccÄ• rapassÄ• vÄ• vÄ• yuvegasamuppÄ«á¸·itÄ•
panÄ• yaá¹ƒ evaá¹ƒ nikkhamanto uccÄ• rapassÄ• vo neva tassa bhikkhuno attano hoti na p
sarÄ«ranissandova hoti. yathÄ• kiá¹ƒ? yathÄ• udakatumbhato purÄ• á¹‡audakaá¹ƒ chaá¸•
attano hoti na paresaá¹ƒ, kevalaá¹ƒ paá¹-ijagganamattameva hoti, evanti. evaá¹ƒ
pavattapaá¹-isaá¹…khÄ• navasenettha __ `asammohasampajaÃ±Ã±aá¹ƒâ€™ _ veditabbaá

__gatÄ• _dÄ«su \Ne 343/ __gate_ti gamane. __á¹-hite_ti á¹-hÄ• ne. __nisinne_ti nisajjÄ• y
tattha abhikkantÄ• dÄ«su vuttanayeneva sampajÄ• nakÄ• ritÄ• veditabbÄ• .

ayaá¹ƒ panettha aparopi nayo --- eko hi bhikkhu gacchanto aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ
eko kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• va gacchati. tathÄ• eko bhikkhu tiá¹-á¹-hanto, nis
aÃ±Ã±aá¹ƒ cintento aÃ±Ã±aá¹ƒ vitakkento sayati. eko kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ•

ettakena pana na pÄ• kaá¹-aá¹ƒ hotÄ«ti caá¹…kamena dÄ«payiá¹ƒsu. yo hi bhikkhu caá¹…
caá¹…kamanakoá¹-iyaá¹ƒ á¹-hito pariggaá¹‡hÄ• ti; `pÄ• cÄ«nacaá¹…kamanakoá¹-iyaá¹ƒ pa
pacchimacaá¹…kamanakoá¹-iá¹ƒ appatvÄ• ettheva niruddhÄ• , pacchimacaá¹…kamanako
pÄ• cÄ«nacaá¹…kamanakoá¹-iá¹ƒ appatvÄ• ettheva niruddhÄ• , caá¹…kamanavemajjhe p
ettheva niruddhÄ• , caá¹…kamane pavattÄ• rÅ«pÄ• rÅ«padhammÄ• á¹-hÄ• naá¹ƒ appatv

pavattÄ• nisajjaá¹ƒ, nisajjÄ• ya pavattÄ• sayanaá¹ƒ appatvÄ• ettheva niruddhÄ• â€™ ti ev
pariggaá¹‡hantoyeva bhavaá¹…gaá¹ƒ otÄ• reti; uá¹-á¹-hahanto \Ee 364/ kammaá¹-á¹-hÄ• n
uá¹-á¹-hÄ• ti --- ayaá¹ƒ bhikkhu gatÄ• dÄ«su __sampajÄ• nakÄ• rÄ«_ nÄ• ma hotÄ«ti.

evaá¹ƒ \Be 348/ pana sutte kammaá¹-á¹-hÄ• naá¹ƒ avibhÅ«taá¹ƒ hoti. kammaá¹-á¹-hÄ• naá
kÄ• tabbaá¹ƒ. tasmÄ• yo bhikkhu yÄ• va sakkoti tÄ• va caá¹…kamitvÄ• á¹-hatvÄ• nisÄ«di
pariggahetvÄ• sayati --- `kÄ• yo acetano, maÃ±co acetano. kÄ• yo na jÄ• nÄ• ti --- ahaá¹ƒ
maÃ±copi na jÄ• nÄ• ti --- mayi kÄ• yo sayitoti. acetano kÄ• yo acetane maÃ±ce sayitoâ€™
pariggaá¹‡hanto pariggaá¹‡hantoyeva cittaá¹ƒ bhavaá¹…gaá¹ƒ otÄ• reti, pabujjhamÄ• no ka
gahetvÄ• va pabujjhati. ayaá¹ƒ sutte sampajÄ• nakÄ• rÄ« nÄ• ma hotÄ«ti.

__jÄ• garite_ti jÄ• garaá¹‡e. tattha `kiriyÄ• mayapavattassa appavattiyÄ• sati jÄ• garitaá¹ƒ
kiriyÄ• mayapavattavaá¸·aÃ±je pavattante jÄ• garitaá¹ƒ nÄ• ma hotÄ«â€™ ti pariggaá¹‡han
sampajÄ• nakÄ• rÄ« nÄ• ma hoti. apica rattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• paÃ±ca ko
jÄ• garite sampajÄ• nakÄ• rÄ« nÄ• ma hoti.

__bhÄ• site_ti \Ne 344/ kathane. tattha `upÄ• dÄ• rÅ«passa saddÄ• yatanassa appavatte s
hoti; tasmiá¹ƒ pavattante hotÄ«â€™ ti pariggÄ• hako bhikkhu bhÄ• site sampajÄ• nakÄ• rÄ«
vimuttÄ• yatanasÄ«sena dhammaá¹ƒ desentopi bÄ• ttiá¹ƒsa tiracchÄ• nakathÄ• pahÄ• ya
kathaá¹ƒ kathentopi bhÄ• site sampajÄ• nakÄ• rÄ« nÄ• ma hoti.

__tuá¹‡hÄ«bhÄ• ve_ti akathane. tattha `upÄ• dÄ• rÅ«passa saddÄ• yatanassa pavattiyaá¹
natthi; appavattiyaá¹ƒ hotÄ«â€™ ti pariggÄ• hako bhikkhu tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ
aá¹-á¹-hatiá¹ƒsÄ• ya Ä• rammaá¹‡esu cittaruciyaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• nisin
samÄ• pannopi tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ«yeva nÄ• ma hoti.

ettha ca eko iriyÄ• patho dvÄ«su á¹-hÄ• nesu Ä• gato. so heá¹-á¹-hÄ• __abhikkante paá¹-i
bhikkhÄ• cÄ• ragÄ• maá¹ƒ gacchato ca Ä• gacchato ca addhÄ• nagamanavasena kathito. _
vihÄ• re cuá¹‡á¹‡ikapÄ• duddhÄ• rairiyÄ• pathavasena kathitoti veditabbo.

<524> __tattha katamÄ• satÄ«_tiÄ• di sabbaá¹ƒ uttÄ• natthameva.

<526> __so_ \Ee 365/ \Be 349/ __vivitta_nti iminÄ• kiá¹ƒ dasseti? etassa bhikkhuno upÄ•
yogapathaá¹ƒ sappÄ• yasenÄ• sanaá¹ƒ dasseti. yassa hi abbhantare ettakÄ• guá¹‡Ä• atth
araÃ±Ã±avÄ• so. yassa panete natthi, tassa ananucchaviko. evarÅ«passa hi araÃ±Ã±avÄ•
kÄ• á¸·amakkaá¹-aacchataracchadÄ«pimigÄ• dÄ«naá¹ƒ aá¹-avÄ«vÄ• sasadiso hoti. kasmÄ
paviá¹-á¹-hattÄ• . tassa hi araÃ±Ã±avÄ• samÅ«lako koci attho natthi; araÃ±Ã±avÄ• saÃ±ce
sÄ• sane appasÄ• daá¹ƒ uppÄ• deti. yassa pana abbhantare ettakÄ• guá¹‡Ä• atthi, tassev

araÃ±Ã±avÄ• saá¹ƒ nissÄ• ya vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ gaá¹‡hitvÄ• pa
sakalaaraÃ±Ã±avÄ• saá¹ƒ upasobheti, Ä• raÃ±Ã±ikÄ• naá¹ƒ sÄ«saá¹ƒ dhovati, sakalasÄ• s
satthÄ• evarÅ«passa bhikkhuno upÄ• sanaá¹-á¹-hÄ• naá¹ƒ yogapathaá¹ƒ sappÄ• yasenÄ•
vivittaá¹ƒ senÄ• sanaá¹ƒ bhajatÄ«_tiÄ• dimÄ• ha. tattha __vivitta_nti suÃ±Ã±aá¹ƒ appasado
etameva hi atthaá¹ƒ dassetuá¹ƒ __taÃ±ca anÄ• kiá¹‡á¹‡a_ntiÄ• di vuttaá¹ƒ. tattha __anÄ• k
asaá¹…kiá¹‡á¹‡aá¹ƒ asambÄ• dhaá¹ƒ. tattha yassa senÄ• sanassa sÄ• mantÄ• gÄ• vutam
pabbatagahanaá¹ƒ vanagahanaá¹ƒ nadÄ«gahanaá¹ƒ hoti, na koci avelÄ• ya upasaá¹…kam
santikepi anÄ• kiá¹‡á¹‡aá¹ƒ nÄ• ma. yaá¹ƒ pana aá¸• á¸• hayojanikaá¹ƒ vÄ• yojanikaá¹ƒ vÄ
dÅ«ratÄ• ya eva anÄ• kiá¹‡á¹‡aá¹ƒ nÄ• ma hoti.

<527> seti ceva Ä• sati ca etthÄ• ti __senÄ• sanaá¹ƒ_. tassa pabhedaá¹ƒ dassetuá¹ƒ __ma
vuttaá¹ƒ. tattha __maÃ±co_ti cattÄ• ro maÃ±cÄ• --- masÄ• rako, bundikÄ• baddho, kuá¸·Ä«
Ä• haccapÄ• dakoti. tathÄ• pÄ«á¹-haá¹ƒ. __bhisÄ«_ti paÃ±ca bhisiyo --- uá¹‡á¹‡Ä• bhisi, c
tiá¹‡abhisi, paá¹‡á¹‡abhisÄ«ti. __bimbohana_nti sÄ«supadhÄ• naá¹ƒ vuttaá¹ƒ. taá¹ƒ vitthÄ•
vidatthicaturaá¹…gulaá¹ƒ vaá¹-á¹-ati, dÄ«ghato maÃ±cavitthÄ• rappamÄ• á¹‡aá¹ƒ. __vihÄ•
parihÄ• rapathaá¹ƒ antoyeva rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nÄ• ni dassetvÄ• katasenÄ•
\Ee 366/ supaá¹‡á¹‡avaá¹…kagehaá¹ƒ. __pÄ• sÄ• do_ti dve kaá¹‡á¹‡ikÄ• ni gahetvÄ• kato
__aá¹-á¹-o_ti paá¹-irÄ• jÄ• dipaá¹-ibÄ• hanatthaá¹ƒ iá¹-á¹-hakÄ• hi kato bahalabhittiko catup
patissayaviseso. __mÄ• á¸·o_ti bhojanasÄ• lasadiso maá¹‡á¸• alamÄ• á¸·o; vinayaá¹-á¹-hal
ekakÅ«á¹-asaá¹…gahito \Be 350/ caturassapÄ• sÄ• doti vuttaá¹ƒ. __leá¹‡a_nti pabbataá¹ƒ
pabbhÄ• rassa appahonakaá¹-á¹-hÄ• ne kuá¹-á¹-aá¹ƒ uá¹-á¹-hÄ• petvÄ• vÄ• katasenÄ• sa
vÄ• yattha rattindivaá¹ƒ dÄ«paá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati, pabbataguhÄ• vÄ• bhÅ«miguhÄ•
rukkhassa heá¹-á¹-hÄ• parikkhittaá¹ƒ vÄ• aparikkhittaá¹ƒ vÄ• . __veá¸·ugumbo_ti veá¸·uga
bhikkhÅ« paá¹-ikkamantÄ«_ti á¹-hapetvÄ• vÄ• etÄ• ni maÃ±cÄ• dÄ«ni yattha bhikkhÅ« sa
sannipÄ• tÄ• rahaá¹-á¹-hÄ• naá¹ƒ, sabbametaá¹ƒ senÄ• sanaá¹ƒ.

<528> __bhajatÄ«_ti upeti. __sambhajatÄ«_ti tattha abhirativasena anukkaá¹‡á¹-hito suá¹-
__sevatÄ«_ti nivÄ• sanavasena sevati __nisevatÄ«_ti anukkaá¹‡á¹-hamÄ• no sannisito hut
__saá¹ƒsevatÄ«_ti senÄ• sanavattaá¹ƒ sampÄ• dento sammÄ• sevati.

<529> idÄ• ni yaá¹ƒ taá¹ƒ vivittanti vuttaá¹ƒ, tassa pabhedaá¹ƒ dassetuá¹ƒ __araÃ±Ã±aá¹ƒ
Ä• raddhaá¹ƒ. tattha __araÃ±Ã±a_nti vinayapariyÄ• yena tÄ• va ``á¹-hapetvÄ• gÄ• maÃ±ca
avasesaá¹ƒ araÃ±Ã±aâ€™â€™ nti (Vin III 12) Ä• gataá¹ƒ. suttantapariyÄ• yena Ä• raÃ±Ã±i
``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ• sanaá¹ƒ paÃ±cadhanusatikapacchimaâ€™â€™ nti (Vin I
vinayasuttantÄ• pana ubhopi pariyÄ• yadesanÄ• nÄ• ma. abhidhammo nippariyÄ• yadesa
346/ araÃ±Ã±aá¹ƒ dassetuá¹ƒ __nikkhamitvÄ• bahi indakhÄ«lÄ• _ti vuttaá¹ƒ; indakhÄ«lato
attho.

<530> rukkhamÅ«lÄ• dÄ«naá¹ƒ pakatiyÄ• ca suviÃ±Ã±eyyabhÄ• vato __rukkhamÅ«laá¹ƒ
vuttaá¹ƒ. apicettha __rukkhamÅ«la_nti yaá¹ƒkiÃ±ci sÄ«tacchÄ• yaá¹ƒ vivittaá¹ƒ rukkhamÅ«
selaá¹ƒ. tattha hi udakasoá¹‡á¸• Ä«su udakakiccaá¹ƒ katvÄ• \Ee 367/ sÄ«tÄ• ya rukkhacch
nÄ• nÄ• disÄ• su khÄ• yamÄ• nÄ• su sÄ«tena vÄ• tena bÄ«jiyamÄ• nassa cittaá¹ƒ ekagga
vuccati udakaá¹ƒ, tena daritaá¹ƒ udakena bhinnaá¹ƒ pabbatappadesaá¹ƒ; yaá¹ƒ nitumbanti
vadanti. tattha hi rajatapaá¹-á¹-asadisÄ• vÄ• likÄ• honti, matthake maá¹‡ivitÄ• naá¹ƒ viya
maá¹‡ikkhandhasadisaá¹ƒ udakaá¹ƒ sandati. evarÅ«paá¹ƒ kandaraá¹ƒ oruyha pÄ• nÄ«yaá
katvÄ• vÄ• likaá¹ƒ ussÄ• petvÄ• paá¹ƒsukÅ«lacÄ«varaá¹ƒ paÃ±Ã±apetvÄ• \Be 351/ nisin
karoto cittaá¹ƒ ekaggaá¹ƒ hoti. __giriguha_nti dvinnaá¹ƒ pabbatÄ• naá¹ƒ antaraá¹ƒ, ekasmi
umaá¹…gasadisaá¹ƒ mahÄ• vivaraá¹ƒ. susÄ• nalakkhaá¹‡aá¹ƒ visuddhimagge (Vism I 34)

<531> __vanapattha_nti gÄ• mantaá¹ƒ atikkamitvÄ• manussÄ• naá¹ƒ anupacÄ• raá¹-á¹-h
vapanti. tenevassa niddese ``vanapatthanti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivaca
yasmÄ• vÄ• rukkhamÅ«lÄ• dÄ«su idamevekaá¹ƒ bhÄ• jetvÄ• dassitaá¹ƒ, tasmÄ• ssa nik
akatvÄ• sabbapariyante niddeso katoti veditabbo. __abbhokÄ• sa_nti acchannaá¹ƒ. Ä• kaá
cÄ«varakuá¹-iá¹ƒ katvÄ• vasati. __palÄ• lapuÃ±ja_nti palÄ• larÄ• si. mahÄ• palÄ• lapuÃ±ja
nikkaá¸• á¸• hitvÄ• pabbhÄ• raleá¹‡asadise Ä• laye karonti, gacchagumbÄ• dÄ«nampi upa
heá¹-á¹-hÄ• nisinnÄ• samaá¹‡adhammaá¹ƒ karonti; taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. vana
__salomahaá¹ƒsÄ• na_nti yattha paviá¹-á¹-hassa lomahaá¹ƒso uppajjati; evarÅ«pÄ• naá¹ƒ
__pariyantÄ• na_nti dÅ«rabhÄ• vena pariyante á¹-hitÄ• naá¹ƒ. __na manussÅ«pacÄ• rÄ• n
manussehi upacaritabbaá¹ƒ vanantaá¹ƒ atikkamitvÄ• á¹-hitÄ• naá¹ƒ. __durabhisambhavÄ•
aladdhavivekassÄ• dehi abhibhuyya vasituá¹ƒ nasakkuá¹‡eyyÄ• naá¹ƒ.

<532> appasaddÄ• diniddese __appasadda_nti vacanasaddena appasaddaá¹ƒ.

<533> __appanigghosa_nti \Ne 347/ nagaranigghosasaddena appanigghosaá¹ƒ. yasmÄ•
saddaá¹-á¹-hena ekaá¹ƒ, tasmÄ• ssa niddese ``yadeva taá¹ƒ appasaddaá¹ƒ tadeva taá¹ƒ a
vuttaá¹ƒ. __vijanavÄ• ta_nti anusaÃ±caraá¹‡ajanassa sarÄ«ravÄ• tena virahitaá¹ƒ. __vijana
antojanavÄ• dena virahitanti attho. yasmÄ• pana yaá¹ƒ appanigghosaá¹ƒ, tadeva janasaÃ±
ca virahitaá¹ƒ hoti, tasmÄ• ssa niddese ``yadeva taá¹ƒ appanigghosaá¹ƒ tadeva taá¹ƒ vijana
vuttaá¹ƒ. __manussarÄ• haseyyaka_nti manussÄ• naá¹ƒ rahassakiriyaá¹-á¹-hÄ• niyaá¹ƒ. ya
janasaÃ±caraá¹‡arahitaá¹ƒ hoti, tenassa niddese ``yadeva taá¹ƒ vijanavÄ• taá¹ƒ tadeva taá
manussarÄ• haseyyakaâ€™â€™ nti vuttaá¹ƒ. __paá¹-isallÄ• nasÄ• ruppa_nti vivekÄ• nurÅ
niyameneva \Be 352/ manussarÄ• haseyyakaá¹ƒ hoti, tasmÄ• ssa niddese ``yadeva taá¹ƒ n
tadeva taá¹ƒ paá¹-isallÄ• nasÄ• ruppaâ€™â€™ nti vuttaá¹ƒ.

<534> araÃ±Ã±agatÄ• diniddese araÃ±Ã±aá¹ƒ vuttameva. tathÄ• rukkhamÅ«laá¹ƒ. avase
senÄ• sanaá¹ƒ suÃ±Ã±Ä• gÄ• rena saá¹…gahitaá¹ƒ.

<535> __pallaá¹…kaá¹ƒ Ä• bhujitvÄ• _ti samantato Å«rubaddhÄ• sanaá¹ƒ bandhitvÄ• . __u
paá¹‡idhÄ• yÄ• _ti uparimaá¹ƒ sarÄ«raá¹ƒ ujuá¹ƒ á¹-hapetvÄ• aá¹-á¹-hÄ• rasa piá¹-á¹-hikaa
koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisinnassa cammamaá¹ƒsanhÄ• rÅ«ni na paá¹‡amant
paá¹‡amanapaccayÄ• khaá¹‡e khaá¹‡e vedanÄ• uppajjeyyuá¹ƒ, tÄ• nuppajjanti. tÄ• su na
ekaggaá¹ƒ hoti, kammaá¹-á¹-hÄ• naá¹ƒ na paripatati, vuá¸• á¸• hiá¹ƒ phÄ• tiá¹ƒ upagacchat

<536> __ujuko hoti kÄ• yo á¹-hito paá¹‡ihito_ti idampi hi imamevatthaá¹ƒ sandhÄ• ya vutta

<537> __parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ sa
mukhasamÄ«pe vÄ• katvÄ• ti attho. teneva vuttaá¹ƒ ``ayaá¹ƒ sati upaá¹-á¹-hitÄ• hoti sÅ«p
vÄ• mukhanimitte vÄ• â€™â€™ ti. __mukhanimitta_nti cettha uttaroá¹-á¹-hassa vemajjhapp
yattha nÄ• sikavÄ• to paá¹-ihaÃ±Ã±ati; atha vÄ• \Ee 369/ __parÄ«_ti pariggahaá¹-á¹-ho, __
niyyÄ• naá¹-á¹-ho, __satÄ«_ti upaá¹-á¹-hÄ• naá¹-á¹-ho; tena vuccati ``parimukhaá¹ƒ satiâ€™
paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 164) vuttanayenapettha attho daá¹-á¹-habbo. tatrÄ• yaá¹ƒ
``pariggahitaniyyÄ• naá¹ƒ satiá¹ƒ katvÄ• â€™â€™ ti.

<538> abhijjhÄ• niddeso \Ne 348/ uttÄ• natthoyeva. ayaá¹ƒ panettha saá¹…khepavaá¹‡á¹‡
loke pahÄ• yÄ• _ti lujjanapalujjanaá¹-á¹-hena paÃ±cupÄ• dÄ• nakkhandhÄ• loko. tasmÄ•
rÄ• gaá¹ƒ pahÄ• ya kÄ• macchandaá¹ƒ vikkhambhetvÄ• ti ayamettha attho.

<539> __vigatÄ• bhijjhenÄ• _ti vikkhambhanavasena pahÄ«nattÄ• vigatÄ• bhijjhena, na
cakkhuviÃ±Ã±Ä• á¹‡asadisenÄ• ti attho.

<541> __abhijjhÄ• ya_ \Be 353/ __cittaá¹ƒ parisodhetÄ«_ti abhijjhÄ• to cittaá¹ƒ parisodheti
muÃ±cati ceva, muÃ±citvÄ• ca na puna gaá¹‡hÄ• ti, evaá¹ƒ karotÄ«ti attho. niddesapadesu
__sodheti, _ bhÄ• vento __visodheti, _ bahulÄ«karonto __parisodhetÄ«_ti evamattho vedita
__mocetÄ«_tiÄ• dÄ«supi eseva nayo.

542-543__._ __byÄ• pÄ• dadosaá¹ƒ pahÄ• yÄ• _tiÄ• dÄ«nampi iminÄ• va nayena attho ve
cittaá¹ƒ pÅ«tikummÄ• sÄ• dayo viya pakatiá¹ƒ jahatÄ«ti byÄ• pÄ• do. vikÄ• rappattiyÄ• pa
padÅ«seti vinÄ• setÄ«ti padoso. ubhayametaá¹ƒ kodhassevÄ• dhivacanaá¹ƒ. teneva vuttaá
padoso; yo padoso so byÄ• pÄ• doâ€™â€™ ti. yasmÄ• cesa sabbasaá¹…gÄ• hikavasena
``sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«â€™â€™ ti avatvÄ• ``abyÄ• pannacittoâ€™â€™ ti

<546> thinaá¹ƒ cittagelaÃ±Ã±aá¹ƒ, middhaá¹ƒ cetasikagelaÃ±Ã±aá¹ƒ; thinaÃ±ca middhaÃ±
__santÄ• hontÄ«_ti ime dvepi dhammÄ• nirodhasantatÄ• ya santÄ• hontÄ«ti. idaá¹ƒ sand

<549> __Ä• lokasaÃ±Ã±Ä«_ti rattimpi divÄ• pi diá¹-á¹-hÄ• lokasaÃ±jÄ• nanasamatthÄ• ya
parisuddhÄ• ya saÃ±Ã±Ä• ya samannÄ• gato.

<550> __sato sampajÄ• no_ti satiyÄ• ca Ã±Ä• á¹‡ena ca samannÄ• gato. idaá¹ƒ ubhayaá
upakÄ• rakattÄ• vuttaá¹ƒ.

<553> vigatathinamiddhatÄ• ya \Ee 370/ pana Ä• lokasaÃ±Ã±Ä• ya niddesapadesu cattatt
aÃ±Ã±amaÃ±Ã±avevacanÄ• neva \Ne 349/. tattha __cattattÄ• _ti cattakÄ• raá¹‡Ä• . sesapa
cattattÄ• ti idaá¹ƒ panettha sakabhÄ• vapariccajanavasena vuttaá¹ƒ. __vantattÄ• _ti idaá¹ƒ
anÄ• diyanabhÄ• vadassanavasena. __muttattÄ• _ti idaá¹ƒ santatito vinimocanavasena. __
muttassÄ• pi katthaci á¹-hÄ• nÄ• bhÄ• vavasena. __paá¹-inissaá¹-á¹-hattÄ• _ti idaá¹ƒ pubbe
nissaggadassanavasena. paá¹-imuÃ±cato vÄ• nissaá¹-á¹-hattÄ• bhÄ• vanÄ• balena abhib
nissaá¹-á¹-hattÄ• ti attho. __pahÄ«napaá¹-inissaá¹-á¹-hattÄ• _ti yathÄ• vikkhambhanavasen
punappunaá¹ƒ santatiá¹ƒ na ajjhÄ• ruhati, tathÄ• paá¹-inissaá¹-á¹-hattÄ• ti. __Ä• lokÄ• hot
nirÄ• varaá¹‡aá¹-á¹-hena __vivaá¹-Ä• _. nirupakkilesaá¹-á¹-hena __parisuddhÄ• _. pabhass
__pariyodÄ• tÄ• _.

<556> __uddhaccakukkucca_nti ettha uddhatÄ• kÄ• ro uddhaccaá¹ƒ, Ä• rammaá¹‡e anicc
kukkuccaá¹ƒ. idhÄ• pi ``santÄ• hontÄ«â€™â€™ ti purimanayeneva vacanabhedo veditabb

<558> __tiá¹‡á¹‡avicikiccho_ti vicikicchaá¹ƒ taritvÄ• atikkamitvÄ• á¹-hito. niddesepissa __
idaá¹ƒ vicikicchÄ• ya animuggabhÄ• vadassanavasena vuttaá¹ƒ. __uttiá¹‡á¹‡o_ti idaá¹ƒ tas
atikkamadassanavasena. __nittiá¹‡á¹‡o_ti idaá¹ƒ bhÄ• vanÄ• balena abhibhuyya upaddave
tiá¹‡á¹‡abhÄ• vadassanavasena. __pÄ• raá¹…gato_ti nibbicikicchÄ• bhÄ• vasaá¹…khÄ• ta
__pÄ• ramanuppatto_ti tadeva pÄ• raá¹ƒ bhÄ• vanÄ• nuyogena pattoti. evamassa paá¹-ipa

<559> __akathaá¹ƒkathÄ«_ti `kathamidaá¹ƒ kathamidaâ€™ nti evaá¹ƒ pavattÄ• ya kathaá¹
__kusalesu dhammesÅ«_ti anavajjadhammesu. __na kaá¹…khatÄ«_ti `ime nu kho kusalÄ•
uppÄ• deti. __na vicikicchatÄ«_ti te dhamme sabhÄ• vato vinicchetuá¹ƒ na kicchati, na kilam
__akathaá¹ƒkathÄ« hotÄ«_ti `kathaá¹ƒ nu kho ime kusalÄ• â€™ ti \Ee 371/ kathaá¹ƒkathÄ•
__nikkathaá¹ƒkathÄ« vigatakathaá¹ƒkatho_ti tasseva vevacanaá¹ƒ. vacanattho panettha kat
nikkhantoti nikkathaá¹ƒkatho. vigatÄ• kathaá¹ƒkathÄ• assÄ• ti __vigatakathaá¹ƒkatho_.

<562> __upakkilese_ti upakkilesabhÅ«te. te hi cittaá¹ƒ upagantvÄ• kilissanti. tasmÄ• upa

<563> __paÃ±Ã±Ä• ya_ \Ne 350/ __dubbalÄ«karaá¹‡e_ti yasmÄ• ime nÄ«varaá¹‡Ä• upp
lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya uppajjituá¹ƒ na denti, uppannÄ• api aá¹-á¹-ha samÄ• patt

abhiÃ±Ã±Ä• yo upacchinditvÄ• pÄ• tenti, tasmÄ• `paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡Ä• â€™
paÃ±Ã±Ä• na uppajjati, uppannÄ• \Be 355/ ca paÃ±Ã±Ä• nirujjhatÄ«â€™ ti idampi hi imar
vuttaá¹ƒ. sesamettha sabbaá¹ƒ heá¹-á¹-hÄ• tattha tattha pakÄ• sitattÄ• uttÄ• natthameva.

<564> __vivicceva kÄ• mehÄ«_tiÄ• dÄ«supi niddesesu yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ hea
cittuppÄ• dakaá¹‡á¸• e (Dhs-a 160) rÅ«pÄ• vacaraniddese idheva ca tattha tattha vuttamev
dutiyatatiyacatutthajjhÄ• naniddesesupi yathÄ• tÄ• ni jhÄ• nÄ• ni heá¹-á¹-hÄ• `tivaá¹…gika
duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hotÄ«â€™ ti vuttÄ• ni, evaá¹ƒ avatvÄ• ``ajjhattaá¹ƒ sampasÄ•
pariyÄ• yena sampasÄ• dÄ• dÄ«hi saddhiá¹ƒ tÄ• ni aá¹…gÄ• ni gahetvÄ• ``jhÄ• nanti sam
cittassekaggatÄ• â€™â€™ tiÄ• dinÄ• nayena taá¹ƒ taá¹ƒ jhÄ• naá¹ƒ niddiá¹-á¹-hanti ayam

<588> __yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhantÄ«_tipadaniddese pana kiÃ±cÄ• pi `Ä• cikkhanti d
sabbÄ• neva aÃ±Ã±amaÃ±Ã±avevacanÄ• ni, evaá¹ƒ santepi `upekkhako satimÄ• sukhavih
__Ä• cikkhanti, _ niddesavasena __desenti, _ paá¹-iniddesavasena __paÃ±Ã±Ä• penti, _ te
atthaá¹ƒ á¹-hapetvÄ• __paá¹-á¹-hapenti, _ tassa tassatthassa kÄ• raá¹‡aá¹ƒ dassentÄ• __
byaÃ±janavibhÄ• gaá¹ƒ dassentÄ• __vibhajanti, _ nikkujjitabhÄ• vaá¹ƒ gambhÄ«rabhÄ• va
sotÅ«naá¹ƒ Ã±Ä• á¹‡assa patiá¹-á¹-haá¹ƒ janayantÄ• __uttÄ• niá¹ƒ karonti, _ sabbehipi im
aÃ±Ã±Ä• á¹‡andhakÄ• raá¹ƒ vidhamentÄ• __pakÄ• sentÄ«_ti evamattho daá¹-á¹-habbo.

samatikkamaniddesepi tattha tattha tehi tehi dhammehi vuá¹-á¹-hitattÄ• __atikkamanto, _ u
\Ee 372/ __vÄ«tikkanto, _ tato aparihÄ• nibhÄ• vena samatikkantoti evamattho daá¹-á¹-habb

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<623> abhidhammabhÄ• janÄ«ye \Ne 351/ heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á¸• e Ä• gatana
tattha sabbesampi kusalavipÄ• kakiriyavasena niddiá¹-á¹-hÄ• naá¹ƒ jhÄ• nÄ• naá¹ƒ \Be 356
attho veditabbo. suddhikanavakÄ• dibhedopi sabbo tattha vuttasadisoyevÄ• ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<638> paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva jhÄ• nÄ• naá¹ƒ kusalÄ• dibhÄ• vo vedita
tiá¹‡á¹‡aá¹ƒ jhÄ• nÄ• naá¹ƒ nimittÄ• rammaá¹‡attÄ• parittÄ• rammaá¹‡Ä• dibhÄ• vena nav
lokuttarÄ• panettha maggakÄ• le phalakÄ• le vÄ• siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• . __
parittÄ• rammaá¹‡a_nti ettha kusalato terasa catutthajjhÄ• nÄ• ni sabbatthapÄ• dakacatutth

iddhividhacatutthaá¹ƒ, dibbasotaÃ±Ä• á¹‡acatutthaá¹ƒ, cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒ, pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒ, dibbacakkhuÃ±Ä• á¹‡acatutthaá¹ƒ, yathÄ• kammÅ«pa anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dicatutthaá¹ƒ, lokuttara

tattha __sabbatthapÄ• dakacatutthaá¹ƒ_ navattabbÄ• rammaá¹‡ameva hoti.

__iddhividhacatutthaá¹ƒ_ cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• mentassa adissamÄ• nena kÄ• kÄ• yÄ• rammaá¹‡attÄ• parittÄ• rammaá¹‡aá¹ƒ, kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• mentassa pÄ• á¹-ihÄ• riyaá¹ƒ katvÄ• brahmalokaá¹ƒ gacchantassa samÄ• patticittÄ• rammaá¹‡attÄ•

__dibbasotaÃ±Ä• á¹‡acatutthaá¹ƒ_ saddÄ• rammaá¹‡attÄ• parittÄ• rammaá¹‡aá¹ƒ.

__cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒ_ \Ne 352/ kÄ• mÄ• vacaracittajÄ• nanakÄ• le parittÄ• ra rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaracittajÄ• nanakÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ, lokuttaracit appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ. cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« pana puthujjano puthujjanÄ• ariyÄ• naá¹ƒ. sotÄ• panno sotÄ• pannassa ceva puthujjanassa ca; sakadÄ• gÄ• mÄ« sakad heá¹-á¹-himÄ• naÃ±ca \Ee 373/ dvinnaá¹ƒ; anÄ• gÄ• mÄ« anÄ• gÄ• mino ceva heá¹-á¹-him khÄ«á¹‡Ä• savo sabbesampi jÄ• nÄ• ti.

__pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒ_ \Be 357/ kÄ• mÄ• vacarakkhandhÄ• nussaraá¹‡ak rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakkhandhÄ• nussaraá¹‡akÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ, buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• maggaá¹ƒ bhÄ• vayiá¹ƒsu, phalaá¹ƒ sacchikariá¹ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, nÄ• magottÄ• nussaraá¹‡akÄ• le navattabbÄ• rammaá¹‡aá

__dibbacakkhuÃ±Ä• á¹‡acatutthaá¹ƒ_ vaá¹‡á¹‡Ä• rammaá¹‡attÄ• parittÄ• rammaá¹‡aá¹ƒ

__yathÄ• kammÅ«pagaÃ±Ä• á¹‡acatutthaá¹ƒ_ kÄ• mÄ• vacarakammÄ• nussaraá¹‡akÄ• le rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakammÄ• nussaraá¹‡akÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ.

__anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒ_ anÄ• gate kÄ• madhÄ• tuyÄ• nibbattijÄ• nanakÄ rÅ«pÄ• rÅ«pabhavesu nibbattijÄ• nanakÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ, ``anÄ• gate bud maggaá¹ƒ bhÄ• vessanti, phalaá¹ƒ sacchikarissantÄ«â€™â€™ ti jÄ• nanakÄ• le appamÄ• saá¹…kho nÄ• ma rÄ• jÄ• bhavissatÄ«â€™â€™ tiÄ• dinÄ• (DN III 108) nayena nÄ• mago navattabbÄ• rammaá¹‡aá¹ƒ.

__Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatanacatutthaá¹ƒ_ navattabbÄ• rammaá __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanacatutthaá¹ƒ_ mahagga

__lokuttaracatutthaá¹ƒ_ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ.

kiriyatopi tesaá¹ƒ dvÄ• dasannaá¹ƒ jhÄ• nÄ• naá¹ƒ idameva Ä• rammaá¹‡avidhÄ• naá¹ƒ. _
namaggÄ• rammaá¹‡Ä• _ti\Ne 353/ paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vÄ• cetopariyÄ• diÃ±Ä
Ä• rammaá¹‡aá¹ƒ kareyya, tÄ«á¹‡i jhÄ• nÄ• ni tathÄ• appavattito namaggÄ• rammaá¹‡Ä•
siyÄ• maggahetukÄ• ; vÄ«riyajeá¹-á¹-hikÄ• ya vÄ• vÄ«maá¹ƒsÄ• jeá¹-á¹-hikÄ• ya vÄ• ma
maggÄ• dhipatino; chandacittajeá¹-á¹-hakakÄ• le phalakÄ• le ca navattabbÄ• .

__catutthaá¹ƒ jhÄ• na_nti idhÄ• pi kusalato terasasu catutthajjhÄ• nesu
sabbatthapÄ• dakaiddhividhadibbasotadibbacakkhuyathÄ• kammÅ«pagaÃ±Ä• á¹‡acatuttha
Ä• ruppacatutthaá¹ƒ maggÄ• rammaá¹‡Ä• dibhÄ• vena na vattabbaá¹ƒ.
cetopariyapubbenivÄ• saanÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒ pana maggÄ• rammaá¹‡aá¹
maggahetukaá¹ƒ maggÄ• dhipatÄ«ti vÄ• ; lokuttaracatutthaá¹ƒ maggÄ• rammaá¹‡aá¹ƒ na h
sahajÄ• tahetuvasena maggahetukaá¹ƒ; vÄ«riyavÄ«maá¹ƒsÄ• jeá¹-á¹-hikÄ• ya maggabhÄ•
chandacittajeá¹-á¹-hikÄ• ya ceva maggabhÄ• vanÄ• ya phalakÄ• le ca na vattabbaá¹ƒ. kiriy
ayameva nayo.

__tÄ«á¹‡i jhÄ• nÄ• ni na vattabbÄ• _ti atÄ«tÄ• dÄ«su ekadhammampi Ä• rabbha appavatti

__catutthaá¹ƒ jhÄ• na_nti kusalato terasasu catutthajjhÄ• nesu sabbatthapÄ• dakacatuttha
navattabbÄ• rammaá¹‡ameva. iddhividhacatutthaá¹ƒ kÄ• yavasena cittapariá¹‡Ä• mane sa
atÄ«tÄ• rammaá¹‡aá¹ƒ; ``anÄ• gate imÄ• ni pupphÄ• ni mÄ• milÄ• yiá¹ƒsu, dÄ«pÄ• mÄ•
samuá¹-á¹-hÄ• tu, pabbato samuá¹-á¹-hÄ• tÅ«â€™â€™ ti adhiá¹-á¹-hÄ• nakÄ• le anÄ• gatÄ
kÄ• yapariá¹‡Ä• manakÄ• le kÄ• yÄ• rammaá¹‡attÄ• paccuppannÄ• rammaá¹‡aá¹ƒ. dibba
saddÄ• rammaá¹‡attÄ• paccuppanÄ• rammaá¹‡aá¹ƒ. cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒ atÄ
uppajjitvÄ• niruddhacittajÄ• nanakÄ• le atÄ«tÄ• rammaá¹‡aá¹ƒ; anÄ• gate sattadivasabbha
uppajjanakacittajÄ• nanakÄ• le anÄ• gatÄ• rammaá¹‡aá¹ƒ. ``yathÄ• imassa bhoto manosa
cittassa anantarÄ• amuá¹ƒ nÄ• ma vitakkaá¹ƒ vitakkessatÄ«ti. so bahuÃ±cepi Ä• disati, tat
aÃ±Ã±athÄ• â€™â€™ ti iminÄ• hi suttena (AN a III 61) cetopariyaÃ±Ä• á¹‡asseva pavatti p
addhÄ• napaccuppannasantatipaccuppannavaseneva paccuppannaá¹ƒ Ä• rabbha pavattikÄ
vitthÄ• rakathÄ• panettha heá¹-á¹-hÄ• aá¹-á¹-hakathÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ vutta

pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒ \Ne 354/ atÄ«takkhandhÄ• nussaraá¹‡akÄ• le atÄ«tÄ•
nÄ• magottÄ• nussaraá¹‡akÄ• le navattabbÄ• rammaá¹‡aá¹ƒ. dibbacakkhuÃ±Ä• á¹‡acatutt
paccuppannÄ• rammaá¹‡aá¹ƒ. yathÄ• kammÅ«pagaÃ±Ä• á¹‡acatutthaá¹ƒ atÄ«takammam
atÄ«tÄ• rammaá¹‡aá¹ƒ. anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒ anÄ• gatakkhandhÄ• nussar
nÄ• magottÄ• nussaraá¹‡akÄ• le \Ee 375/ navattabbÄ• rammaá¹‡aá¹ƒ.
Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yatanacatutthaá¹ƒ navattabbÄ• rammaá¹‡am

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanacatutthaá¹ƒ atÄ«tÄ• ram
navattabbÄ• rammaá¹‡ameva. kiriyatopi dvÄ• dasasu catutthajjhÄ• nesu eseva nayo.

__tÄ«á¹‡i_ \Be 359/ __jhÄ• nÄ• ni bahiddhÄ• rammaá¹‡Ä• _ti ajjhattato bahiddhÄ• bhÅ«ta
pavattito bahiddhÄ• rammaá¹‡Ä• .

__catutthaá¹ƒ jhÄ• na_nti idhÄ• pi kusalato terasasu catutthajjhÄ• nesu sabbatthapÄ• daka
bahiddhÄ• rammaá¹‡ameva.

iddhividhacatutthaá¹ƒ kÄ• yavasena cittapariá¹‡Ä• manepi cittavasena kÄ• yapariá¹‡Ä• ma
kÄ• yacittÄ• rammaá¹‡attÄ• ajjhattÄ• rammaá¹‡aá¹ƒ; ``bahiddhÄ• hatthimpi dassetÄ«â€™
pavattakÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ.

dibbasotaÃ±Ä• á¹‡acatutthaá¹ƒ attano kucchigatasaddÄ• rammaá¹‡akÄ• le ajjhattÄ• ramm
saddÄ• rammaá¹‡akÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ, ubhayavasenÄ• pi ajjhattabahiddhÄ• r

cetopariyaÃ±Ä• á¹‡acatutthaá¹ƒ bahiddhÄ• rammaá¹‡ameva.

pubbenivÄ• saÃ±Ä• á¹‡acatutthaá¹ƒ attano khandhÄ• nussaraá¹‡akÄ• le ajjhattÄ• rammaá
khandhÄ• naÃ±ceva nÄ• magottassa ca anussaraá¹‡akÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ.

dibbacakkhuÃ±Ä• á¹‡acatutthaá¹ƒ attano rÅ«pÄ• rammaá¹‡akÄ• le ajjhattÄ• rammaá¹‡aá¹
rÅ«pÄ• rammaá¹‡akÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ, ubhayavasenÄ• pi ajjhattabahiddhÄ• r

yathÄ• kammÅ«pagaÃ±Ä• á¹‡acatutthaá¹ƒ \Ne 355/ attano kammajÄ• nanakÄ• le ajjhattÄ•
kammajÄ• nanakÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ, ubhayavasenÄ• pi ajjhattabahiddhÄ• ram

anÄ• gataá¹ƒsaÃ±Ä• á¹‡acatutthaá¹ƒ attano anÄ• gate nibbattijÄ• nanakÄ• le ajjhattÄ• ram
khandhÄ• nussaraá¹‡akÄ• le ceva nÄ• magottÄ• nussaraá¹‡akÄ• le ca bahiddhÄ• rammaá
ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ.

Ä• kÄ• sÄ• naÃ±cÄ• yatanacatutthaá¹ƒ bahiddhÄ• rammaá¹‡aá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä• yatan
navattabbÄ• rammaá¹‡aá¹ƒ. viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ya
ajjhattÄ• rammaá¹‡aá¹ƒ.

lokuttaracatutthaá¹ƒ bahiddhÄ• rammaá¹‡ameva. kiriyatopi dvÄ• dasasu jhÄ• nesu ayamev

imasmiá¹ƒ \Ee 376/ \Be 360/ pana jhÄ• navibhaá¹…ge sammÄ• sambuddhena suttantabhÄ

lokiyalokuttaramissakÄ• neva jhÄ• nÄ• ni kathitÄ• ni; abhidhammabhÄ• janÄ«yepi paÃ±hÄ•
nayÄ• tebhÅ«makadhammamissakattÄ• ekaparicchedÄ• eva. evamayaá¹ƒ jhÄ• navibhaá
nÄ«haritvÄ• va bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

jhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. appamaÃ±Ã±Ä• vibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<642> idÄ• ni \Ee 377/ \Be 361/ \Ne 356/ tadanantare appamaÃ±Ã±Ä• vibhaá¹…ge __cata
__appamaÃ±Ã±Ä• yo_ti pharaá¹‡aappamÄ• á¹‡avasena appamaÃ±Ã±Ä• yo. etÄ• hi Ä• ra
pharanti, ekasattampi vÄ• anavasesapharaá¹‡avasena pharantÄ«ti pharaá¹‡aappamÄ• á¹‡
vuccanti. __idha bhikkhÅ«_ti imasmiá¹ƒ sÄ• sane bhikkhu. __mettÄ• sahagatenÄ• _ti mettÄ
__cetasÄ• _ti cittena. __ekaá¹ƒ disa_nti ekissÄ• disÄ• ya. paá¹-hamapariggahitaá¹ƒ sattaá
ekadisÄ• pariyÄ• pannasattapharaá¹‡avasena vuttaá¹ƒ. __pharitvÄ• _ti phusitvÄ• Ä• ramm
__viharatÄ«_ti brahmavihÄ• rÄ• dhiá¹-á¹-hitaá¹ƒ iriyÄ• pathavihÄ• raá¹ƒ pavatteti. __tathÄ•
puratthimÄ• dÄ«su disÄ• su yaá¹ƒ kiÃ±ci ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tatheva tadana
tatiyaá¹ƒ catutthaÃ±cÄ• ti attho.

__iti uddha_nti teneva ca nayena uparimaá¹ƒ disanti vuttaá¹ƒ hoti. __adho tiriya_nti adhodi
tiriyaá¹ƒdisampi evameva. ettha ca __adho_ti heá¹-á¹-hÄ• , __tiriya_nti anudisÄ• . evaá¹ƒ sa
assamaá¹‡á¸• ale assamiva mettÄ• sahagataá¹ƒ cittaá¹ƒ sÄ• retipi paccÄ• sÄ• retipÄ«ti ett
pariggahetvÄ• odhiso mettÄ• pharaá¹‡aá¹ƒ dassitaá¹ƒ. __sabbadhÄ«_tiÄ• di pana anodhis
tattha __sabbadhÄ«_ti sabbattha. __sabbattatÄ• yÄ• _ti sabbesu
hÄ«namajjhimukkaá¹-á¹-hamittasapattamajjhattÄ• dippabhedesu attatÄ• ya `ayaá¹ƒ parasat
akatvÄ• attasamatÄ• yÄ• ti vuttaá¹ƒ hoti; atha vÄ• __sabbattatÄ• yÄ• _ti sabbena cittabhÄ
bahi avikkhipamÄ• noti \Ne 357/ vuttaá¹ƒ hoti. __sabbÄ• vanta_nti sabbasattavantaá¹ƒ, sab
__loka_nti sattalokaá¹ƒ.

__vipulenÄ• _tievamÄ• dipariyÄ• yadassanato panettha puna ``mettÄ• sahagatenÄ• â€™â
ettha odhiso pharaá¹‡e viya puna `tathÄ• â€™ saddo `itiâ€™ saddo vÄ• na vutto, tasmÄ•
cetasÄ• â€™â€™ ti vuttaá¹ƒ; nigamanavasena vÄ• etaá¹ƒ vuttaá¹ƒ. __vipulenÄ• _ti ettha c
vipulatÄ• daá¹-á¹-habbÄ• . bhÅ«mivasena pana taá¹ƒ __mahaggataá¹ƒ, _ paguá¹‡avasena
sattÄ• rammaá¹‡avasena ca appamÄ• á¹‡aá¹ƒ, byÄ• pÄ• dapaccatthikappahÄ• nena __av
__abyÄ• pajjhaá¹ƒ, _ niddukkhanti vuttaá¹ƒ hoti. ayaá¹ƒ tÄ• va ``mettÄ• sahagatena cetasÄ

á¹-hapitÄ• ya mÄ• tikÄ• ya attho.

<643> idÄ• ni yadetaá¹ƒ ``kathaÃ±ca, bhikkhave, mettÄ• sahagatena cetasÄ• â€™â€™ tiÄ
padabhÄ• janÄ«yaá¹ƒ, tattha yasmÄ• idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ dosacaritassa sappÄ•
puggale ayaá¹ƒ mettÄ• appanaá¹ƒ pÄ• puá¹‡Ä• ti, taá¹ƒ mettÄ• ya vatthubhÅ«taá¹ƒ pugga
__seyyathÄ• pi nÄ• ma ekaá¹ƒ puggala_ntiÄ• di vuttaá¹ƒ. tattha __seyyathÄ• pi nÄ• mÄ• _
ekaá¹ƒ puggalanti attho. __piya_nti pemanÄ«yaá¹ƒ. __manÄ• pa_nti hadayavuá¸• á¸• hikar
sannivÄ• sena paccuppannahitena vÄ• piyo nÄ• ma hoti, sÄ«lÄ• diguá¹‡asamÄ• yogena m
dÄ• nasamÄ• nattatÄ• hi vÄ• piyatÄ• , piyavacanaatthacariyatÄ• hi manÄ• patÄ• veditabb
imassa byÄ• pÄ• dassa pahÄ• naá¹ƒ hoti, tato mettÄ• sukhaá¹ƒ pharati, manÄ• patÄ• ya u
hirottappaÃ±ca paccupaá¹-á¹-hÄ• ti, tato hirottappÄ• nupÄ• litÄ• mettÄ• na parihÄ• yati, ta
katvÄ• idaá¹ƒ vuttaá¹ƒ --- __piyaá¹ƒ manÄ• pa_nti. __mettÄ• yeyyÄ• _ti mettÄ• ya phareyy
mettaá¹ƒ kareyya pavatteyyÄ• ti attho. __evameva_ \Ee 379/ __sabbe satte_ti yathÄ• piyaá
mettÄ• yeyya, evaá¹ƒ tasmiá¹ƒ puggale appanÄ• ppattÄ• ya vasÄ«bhÄ• vaá¹ƒ upagatÄ• ya
majjhattaverisaá¹…khÄ• tepi sabbe satte anukkamena pharatÄ«ti attho. __metti mettÄ• yan
vuttatthÄ• neva.

<644> __vidisaá¹ƒ vÄ• _ti padaá¹ƒ tiriyaá¹ƒ vÄ• ti etassa atthavibhÄ• vanatthaá¹ƒ vuttaá¹ƒ

<645> __pharitvÄ• _ti \Ne 358/ Ä• rammaá¹‡akaraá¹‡avasena phusitvÄ• . __adhimuÃ±citv
muÃ±citvÄ• , yathÄ• muttaá¹ƒ sumuttaá¹ƒ hoti suppasÄ• ritaá¹ƒ suvitthataá¹ƒ tathÄ• muÃ±

<648> __sabbadhi_Ä• diniddese yasmÄ• tÄ«á¹‡ipi etÄ• ni padÄ• ni sabbasaá¹…gÄ• hikÄ
atthaá¹ƒ dassetuá¹ƒ __sabbena sabba_ntiÄ• di vuttaá¹ƒ. tassattho heá¹-á¹-hÄ• vuttoyeva.

<650> __vipulÄ• _diniddese \Be 363/ yasmÄ• yaá¹ƒ appanÄ• ppattaá¹ƒ hutvÄ• anantasat
taá¹ƒ niyamato bhÅ«mivasena __mahaggataá¹ƒ_ hoti. yaÃ±ca mahaggataá¹ƒ taá¹ƒ appamÄ
__appamÄ• á¹‡aá¹ƒ_. yaá¹ƒ appamÄ• á¹‡aá¹ƒ taá¹ƒ paccatthikavighÄ• tavasena __averaá
vihatabyÄ• pajjatÄ• ya __abyÄ• pajjaá¹ƒ_. tasmÄ• ``yaá¹ƒ vipulaá¹ƒ taá¹ƒ mahaggataâ€™
__avero abyÄ• pajjo_ti cettha liá¹…gavipariyÄ• yena vuttaá¹ƒ. manena vÄ• saddhiá¹ƒ yojan
appamÄ• á¹‡aá¹ƒ cittaá¹ƒ, so avero mano; yo avero so abyÄ• pajjoti. apicettha heá¹-á¹-hima
padaá¹ƒ uparimassa uparimassa, uparimaá¹ƒ vÄ• uparimaá¹ƒ heá¹-á¹-himassa heá¹-á¹-him

<653> __seyyathÄ• pi nÄ• ma ekaá¹ƒ puggalaá¹ƒ duggataá¹ƒ durupeta_nti idampi karuá¹‡
puggalaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. evarÅ«pasmiÃ±hi puggale balavakÄ• ruÃ±Ã±aá¹ƒ uppajjat
dukkhena samaá¹…gÄ«bhÄ• vaá¹ƒ gataá¹ƒ. __durupeta_nti kÄ• yaduccaritÄ• dÄ«hi upetaá
tamabhÄ• ve á¹-hito puggalo duggato, kÄ• yaduccaritÄ• dÄ«hi upetattÄ• tamaparÄ• yaá¹‡a
evamettha attho veditabbo.

<663> __ekaá¹ƒ puggalaá¹ƒ piyaá¹ƒ manÄ• pa_nti idampi muditÄ• ya vatthubhÅ«taá¹ƒ pug
vuttaá¹ƒ. tattha \Ee 380/ gatikulabhogÄ• divasena jotibhÄ• ve á¹-hito __piyo, _ kÄ• yasucari
jotiparÄ• yaá¹‡abhÄ• ve á¹-hito __manÄ• po_ti veditabbo.

<673> __neva manÄ• paá¹ƒ na amanÄ• pa_nti idampi upekkhÄ• ya vatthubhÅ«taá¹ƒ pugg
tattha mittabhÄ• vaá¹ƒ asampattatÄ• ya __neva manÄ• po, _ amittabhÄ• vaá¹ƒ asampattat
veditabbo. sesamettha yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• cittuppÄ• dak
bhÄ• vanÄ• vidhÄ• nampi etesaá¹ƒ kammaá¹-á¹-hÄ• nÄ• naá¹ƒ visuddhimagge vitthÄ• rato

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

abhidhammabhÄ• janÄ«yaá¹ƒ \Be 364/ \Ne 359/ kusalatopi vipÄ• katopi kiriyatopi heá¹-á¹-h
bhÄ• jitanayeneva bhÄ• jitaá¹ƒ. atthopissa tattha vuttanayeneva veditabbo.

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva mettÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ• vo veditabbo.
tÄ«su tikesu navatabbÄ• rammaá¹‡Ä• eva. ajjhattÄ• rammaá¹‡attike bahiddhÄ• rammaá¹‡
appamaÃ±Ã±Ä• vibhaá¹…ge sammÄ• sambuddhena suttantabhÄ• janÄ«yepi lokiyÄ• eva a
abhidhammabhÄ• janÄ«yepi paÃ±hÄ• pucchakepi. tayopi hi ete nayÄ• lokiyattÄ• ekaparic
appamaÃ±Ã±Ä• vibhaá¹…gopi teparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• va bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

appamaÃ±Ã±Ä• vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. sikkhÄ• padavibhaá¹…go

1. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<703> idÄ• ni \Ee 381/ \Be 365/ \Ne 360/ tadanantare sikkhÄ• padavibhaá¹…ge __paÃ±cÄ
__sikkhÄ• padÄ• nÄ«_ti sikkhitabbapadÄ• ni; sikkhÄ• koá¹-á¹-hÄ• sÄ• ti attho. apica upari Ä
dhammÄ• sikkhitabbato sikkhÄ• . paÃ±casu pana sÄ«laá¹…gesu yaá¹ƒkiÃ±ci aá¹…gaá¹ƒ t
patiá¹-á¹-hÄ• naá¹-á¹-hena padanti sikkhÄ• naá¹ƒ padattÄ• __sikkhÄ• padÄ• ni. pÄ• á¹‡Ä•
atipÄ• tÄ• ghÄ• tanÄ• mÄ• raá¹‡Ä• ti attho. __veramaá¹‡Ä«_ti virati. __adinnÄ• dÄ• nÄ• _

paraparigghahitassa haraá¹‡Ä• ti attho. __kÄ• mesÅ«_ti vatthukÄ• mesu. __micchÄ• cÄ• rÄ•
lÄ• makÄ• cÄ• rÄ• . __musÄ• vÄ• dÄ• _ti abhÅ«tavÄ• dato. __surÄ• merayamajjapamÄ• d
piá¹-á¹-hasurÄ• , pÅ«vasurÄ• , odanasurÄ• , kiá¹‡á¹‡apakkhittÄ• , sambhÄ• rasaá¹ƒyuttÄ•
__meraya_nti pupphÄ• savo, phalÄ• savo, guá¸·Ä• savo, madhvÄ• savo, sambhÄ• rasaá¹ƒ
tadubhayampi madanÄ«yaá¹-á¹-hena __majjaá¹ƒ_. yÄ• ya cetanÄ• ya taá¹ƒ pivanti, sÄ• pa
__pamÄ• daá¹-á¹-hÄ• naá¹ƒ; _ tasmÄ• surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• . ayaá¹ƒ
attho.

<704> padabhÄ• janÄ«ye pana __yasmiá¹ƒ samaye kÄ• mÄ• vacara_ntiÄ• di sabbaá¹ƒ he
uttÄ• natthameva. yasmÄ• pana na kevalaá¹ƒ viratiyeva sikkhÄ• padaá¹ƒ, cetanÄ• pi sikkh
dassetuá¹ƒ dutiyanayo dassito. yasmÄ• ca na kevalaá¹ƒ eteyeva dve dhammÄ• sikkhÄ• p
pana paropaá¹‡á¹‡Ä• sadhammÄ• pi sikkhitabbakoá¹-á¹-hÄ• sato sikkhÄ• padameva, tasm

tattha \Ne 361/ duvidhaá¹ƒ sikkhÄ• padaá¹ƒ pariyÄ• yasikkhÄ• padaá¹ƒ nippariyÄ• yasikkh
nippariyÄ• yasikkhÄ• padaá¹ƒ. sÄ• hi ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ ti \Ee 3
cetanÄ• . viramanto ca tÄ• ya eva tato tato viramati, na cetanÄ• ya. cetanaá¹ƒ pana Ä• hari
sesacetanÄ• sampayuttadhamme. vÄ«tikkamakÄ• le hi veracetanÄ• dussÄ«lyaá¹ƒ nÄ• ma
susÄ«lyavasena vuttÄ• . phassÄ• dayo taá¹ƒsampayuttattÄ• gahitÄ• ti.

idÄ• ni \Be 366/ etesu sikkhÄ• padesu Ã±Ä• á¹‡asamuttejanatthaá¹ƒ imesaá¹ƒ pÄ• á¹‡Ä• t
koá¹-á¹-hÄ• sato, Ä• rammaá¹‡ato, vedanÄ• to, mÅ«lato, kammato, sÄ• vajjato, payogato c

tattha __ `dhammatoâ€™ _ti paÃ±capete pÄ• á¹‡Ä• tipÄ• tÄ• dayo cetanÄ• dhammÄ• va h
paÃ±capi kammapathÄ• eva.

__ `Ä• rammaá¹‡atoâ€™ _ pÄ• á¹‡Ä• tipÄ• to jÄ«vitindriyÄ• rammaá¹‡o. adinnÄ• dÄ• naá
saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• . micchÄ• cÄ• ro itthipurisÄ• rammaá¹‡o. musÄ• vÄ• do
saá¹…khÄ• rÄ• rammaá¹‡o vÄ• . surÄ• pÄ• naá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ.

__ `vedanÄ• toâ€™ _ pÄ• á¹‡Ä• tipÄ• to dukkhavedano. adinnÄ• dÄ• naá¹ƒ tivedanaá¹ƒ. t
adinnaá¹ƒ Ä• diyato sukhavedanaá¹ƒ hoti, bhÄ«takÄ• le dukkhavedanaá¹ƒ, majjhattassa hu
adukkhamasukhavedanaá¹ƒ. micchÄ• cÄ• ro sukhavedano vÄ• adukkhamasukhavedano v
viya tivedano. surÄ• pÄ• naá¹ƒ sukhamajjhattavedanaá¹ƒ.

__ `mÅ«latoâ€™ _ pÄ• á¹‡Ä• tipÄ• to dosamohamÅ«lo. adinnÄ• dÄ• naá¹ƒ kiÃ±cikÄ• le lo
dosamohamÅ«laá¹ƒ. micchÄ• cÄ• ro lobhamohamÅ«lo. musÄ• vÄ• do kiÃ±cikÄ• le lobham
dosamohamÅ«lo. surÄ• pÄ• naá¹ƒ lobhamohamÅ«laá¹ƒ.

__ `kammatoâ€™ _ musÄ• vÄ• do cettha vacÄ«kammaá¹ƒ. sesÄ• kÄ• yakammameva.

__ `sÄ• vajjatoâ€™ _ \Ne 362/ pÄ• á¹‡Ä• tipÄ• to atthi appasÄ• vajjo, atthi mahÄ• sÄ• vajj
adinnÄ• dÄ• nÄ• dÄ«ni. tesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ heá¹-á¹-hÄ• dassitameva.

ayaá¹ƒ pana aparo nayo --- kunthakipillikassa hi vadho appasÄ• vajjo, tato mahantatarassa
appasÄ• vajjo, tato mahantatarÄ• ya sakuá¹‡ikÄ• ya mahÄ• sÄ• vajjo; tato godhÄ• ya, tato
tato gavayassa, tato assassa, tato hatthissa vadho mahÄ• sÄ• vajjo, tatopi dussÄ«lamanus
gorÅ«pasÄ«lakamanussassa, tato saraá¹‡agatassa, tato paÃ±casikkhÄ• padikassa, tato sÄ
puthujjanabhikkhuno \Be 367/, tato sotÄ• pannassa, tato sakadÄ• gÄ• missa, tato anÄ• gÄ•
khÄ«á¹‡Ä• savassa vadho atimahÄ• sÄ• vajjoyeva.

adinnÄ• dÄ• naá¹ƒ dussÄ«lassa santake appasÄ• vajjaá¹ƒ, tato gorÅ«pasÄ«lakassa santa
saraá¹‡agatassa, tato paÃ±casikkhÄ• padikassa, tato sÄ• maá¹‡erassa, tato puthujjanabhik
sotÄ• pannassa, tato sakadÄ• gÄ• missa, tato anÄ• gÄ• missa santake mahÄ• sÄ• vajjaá¹ƒ
atimahÄ• sÄ• vajjaá¹ƒyeva.

micchÄ• cÄ• ro dussÄ«lÄ• ya itthiyÄ• vÄ«tikkame appasÄ• vajjo, tato gorÅ«pasÄ«lakÄ• ya
saraá¹‡agatÄ• ya, paÃ±casikkhÄ• padikÄ• ya, sÄ• maá¹‡eriyÄ• , puthujjanabhikkhuniyÄ• ,
sakadÄ• gÄ• miniyÄ• , tato anÄ• gÄ• miniyÄ• vÄ«tikkame mahÄ• sÄ• vajjo, khÄ«á¹‡Ä• sa
ekantamahÄ• sÄ• vajjova.

musÄ• vÄ• do kÄ• kaá¹‡ikamattassa atthÄ• ya musÄ• kathane appasÄ• vajjo, tato aá¸• á¸•
paÃ±camÄ• sakassa, aá¸• á¸• hakahÄ• paá¹‡assa, kahÄ• paá¹‡assa, tato anagghaniyabha
mahÄ• sÄ• vajjo, musÄ• kathetvÄ• pana saá¹…ghaá¹ƒ bhindantassa ekantamahÄ• sÄ• va

surÄ• pÄ• naá¹ƒ pasatamattassa pÄ• ne appasÄ• vajjaá¹ƒ, aÃ±jalimattassa pÄ• ne mahÄ•
kÄ• yacÄ• lanasamatthaá¹ƒ pana bahuá¹ƒ pivitvÄ• gÄ• maghÄ• tanigamaghÄ• takammaá¹
ekantamahÄ• sÄ• vajjameva.

pÄ• á¹‡Ä• tipÄ• taÃ±hi \Ne 363/ patvÄ• khÄ«á¹‡Ä• savassa vadho mahÄ• sÄ• vajjo; adinn
khÄ«á¹‡Ä• savasantakassa haraá¹‡aá¹ƒ, micchÄ• cÄ• raá¹ƒ patvÄ• khÄ«á¹‡Ä• savÄ• ya b
musÄ• vÄ• daá¹ƒ patvÄ• musÄ• vÄ• dena saá¹…ghabhedo, surÄ• pÄ• naá¹ƒ patvÄ• kÄ• y
gÄ• manigamaghÄ• tanaá¹ƒ mahÄ• sÄ• vajjaá¹ƒ. sabbehipi panetehi musÄ• vÄ• dena saá¹
taÃ±hi kappaá¹ƒ niraye pÄ• canasamatthaá¹ƒ mahÄ• kibbisaá¹ƒ.

__ `payogatoâ€™ _ti \Be 368/ pÄ• á¹‡Ä• tipÄ• to sÄ• hatthikopi hoti Ä• á¹‡attikopi. tathÄ•
micchÄ• cÄ• ramusÄ• vÄ• dasurÄ• pÄ• nÄ• ni sÄ• hatthikÄ• nevÄ• ti.

evamettha \Ee 384/ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ dhammÄ• divasena vinicchayaá¹ƒ Ã±atv
veramaá¹‡Ä«tiÄ• dÄ«nampi dhammato, koá¹-á¹-hÄ• sato, Ä• rammaá¹‡ato, vedanÄ• to, mÅ
samÄ• dÄ• nato, payogato ca vinicchayo veditabbo.

tattha __ `dhammatoâ€™ _ti pariyÄ• yasÄ«lavasena paá¹-ipÄ• á¹-iyÄ• paÃ±ca cetanÄ• dh
`koá¹-á¹-hÄ• satoâ€™ _ti paÃ±capi kammapathÄ• eva. __ `Ä• rammaá¹‡atoâ€™ _ti pÄ• á¹
parassa jÄ«vitindriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• attano veracetanÄ• ya viramati. itarÄ• su
hi etÄ• vÄ«tikkamitabbavatthuá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• veracetanÄ• hiyeva viramanti.
sabbÄ• pi sukhavedanÄ• vÄ• honti majjhattavedanÄ• vÄ• . __ `mÅ«latoâ€™ _ti Ã±Ä• á¹‡
viramantassa alobhaadosaamohamÅ«lÄ• honti, Ã±Ä• á¹‡avippayuttacittena viramantassa a
`kammatoâ€™ _ti musÄ• vÄ• dÄ• veramaá¹‡Ä«yevettha vacÄ«kammaá¹ƒ; sesÄ• kÄ• yak
gahaá¹-á¹-hÄ• yaá¹ƒ yaá¹ƒ vÄ«tikkamanti, taá¹ƒ tadeva khaá¹‡á¸• aá¹ƒ hoti bhijjati, avases
kasmÄ• ? gahaá¹-á¹-hÄ• hi anibaddhasÄ«lÄ• honti, yaá¹ƒ yaá¹ƒ sakkonti taá¹ƒ tadeva gop
pana ekasmiá¹ƒ vÄ«tikkamante sabbÄ• ni bhijjanti. na kevalaÃ±ca etÄ• ni, sesasÄ«lÄ• nipi
pana vÄ«tikkamo daá¹‡á¸• akammavatthuko. `puna evarÅ«paá¹ƒ na karissÄ• mÄ«â€™ ti da
paripuá¹‡á¹‡aá¹ƒ hoti. __ `samÄ• dÄ• natoâ€™ _ti sayameva `paÃ±ca sÄ«lÄ• ni adhiá¹-á¹-h
adhiá¹-á¹-hahantenapi, pÄ• á¹-iyekkaá¹ƒ pÄ• á¹-iyekkaá¹ƒ samÄ• diyantenapi samÄ• diá¹‡á
santike nisÄ«ditvÄ• `paÃ±ca sÄ«lÄ• ni samÄ• diyÄ• mÄ«â€™ ti samÄ• diyantenapi, pÄ• á¹
samÄ• diyantenapi \Ne 364/ samÄ• dinnÄ• neva honti. __ `payogatoâ€™ _ sabbÄ• nipi sÄ•
veditabbÄ• ni.

<712> idÄ• ni yÄ• saá¹ƒ sikkhÄ• naá¹ƒ koá¹-á¹-hÄ• sabhÄ• vena imÄ• ni paÃ±ca sikkhÄ• p
dassetuá¹ƒ __katame dhammÄ• sikkhÄ• _ti ayaá¹ƒ sikkhÄ• vÄ• ro Ä• raddho. tattha \Ee 38
catubhÅ«makakusalÄ• dhammÄ• sikkhitabbabhÄ• vato \Be 369/ sikkhÄ• , tasmÄ• te dass
kÄ• mÄ• vacara_ntiÄ• di vuttaá¹ƒ. tattha heá¹-á¹-hÄ• cittuppÄ• dakaá¹‡á¸• e (Dhs 1) vuttan
vitthÄ• retvÄ• attho veditabbo. idha pana mukhamattameva dassitanti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<714> paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva sikkhÄ• padÄ• naá¹ƒ kusalÄ• dibhÄ• vo
pana yÄ• ni sikkhÄ• padÄ• ni ettha sattÄ• rammaá¹‡Ä• nÄ«ti vuttÄ• ni, tÄ• ni yasmÄ• satto
saá¹…khÄ• reyeva Ä• rammaá¹‡aá¹ƒ karonti, yasmÄ• ca sabbÄ• nipi etÄ• ni sampattavirat
tasmÄ• ``parittÄ• rammaá¹‡Ä• â€™â€™ ti ca ``paccuppannÄ• rammaá¹‡Ä• â€™â€™ ti ca
tassa vatthuno accantabahiddhattÄ• sabbesampi bahiddhÄ• rammaá¹‡atÄ• veditabbÄ• ti.

imasmiá¹ƒ pana sikkhÄ• padavibhaá¹…ge sammÄ• sambuddhena abhidhammabhÄ• janÄ«
sikkhÄ• padÄ• ni kathitÄ• ni. ubhopi hi ete nayÄ• lokiyattÄ• ekaparicchedÄ• eva. evamaya
dveparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• va bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

sikkhÄ• padavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. paá¹-isambhidÄ• vibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

1. saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•

<718> idÄ• ni \Ee 386/ \Be 370/ \Ne 365/ tadanantare paá¹-isambhidÄ• vibhaá¹…ge __cata
gaá¹‡anaparicchedo. __paá¹-isambhidÄ• _ti pabhedÄ• . yasmÄ• pana parato __atthe Ã±Ä•
atthapaá¹-isambhidÄ• _tiÄ• dimÄ• ha, tasmÄ• na aÃ±Ã±assa kassaci pabhedÄ• , Ã±Ä• á¹‡
iti ``catasso paá¹-isambhidÄ• â€™â€™ ti padena cattÄ• ro Ã±Ä• á¹‡appabhedÄ• ti ayamatt
__atthapaá¹-isambhidÄ• _ti atthe paá¹-isambhidÄ• ; atthappabhedassa
sallakkhaá¹‡avibhÄ• vanÄ• vavatthÄ• nakaraá¹‡asamatthaá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä•
eseva nayo. dhammappabhedassa hi sallakkhaá¹‡avibhÄ• vanÄ• vavatthÄ• nakaraá¹‡asam
Ã±Ä• á¹‡aá¹ƒ __dhammapaá¹-isambhidÄ• _ nÄ• ma. niruttippabhedassa
sallakkhaá¹‡avibhÄ• vanÄ• vavatthÄ• nakaraá¹‡asamatthaá¹ƒ niruttÄ• bhilÄ• pe pabhedag
__niruttipaá¹-isambhidÄ• _ nÄ• ma. paá¹-ibhÄ• nappabhedassa
sallakkhaá¹‡avibhÄ• vanÄ• vavatthÄ• nakaraá¹‡asamatthaá¹ƒ paá¹-ibhÄ• ne pabhedagataa
__paá¹-ibhÄ• napaá¹-isambhidÄ• _ nÄ• ma.

idÄ• ni yathÄ• nikkhittÄ• paá¹-isambhidÄ• bhÄ• jetvÄ• dassento __atthe Ã±Ä• á¹‡aá¹ƒ
atthapaá¹-isambhidÄ• _tiÄ• dimÄ• ha. tattha __attho_ti saá¹…khepato hetuphalaá¹ƒ. taÃ±hi
gantabbaá¹ƒ pattabbaá¹ƒ, tasmÄ• atthoti vuccati. pabhedato pana yaá¹ƒkiÃ±ci paccayasam
bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti ime paÃ±ca dhammÄ• atthoti veditabbÄ• . taá¹ƒ atthaá¹ƒ
tasmiá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ• _.

__dhammo_ti \Ne 366/ saá¹…khepato paccayo. so hi yasmÄ• taá¹ƒ taá¹ƒ vidahati pavattet
tasmÄ• dhammoti vuccati. pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhÄ
kusalaá¹ƒ, akusalanti ime paÃ±ca dhammÄ• dhammoti veditabbÄ• . taá¹ƒ dhammaá¹ƒ pac
dhamme pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dhammapaá¹-isambhidÄ• _.

__tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡a_nti tasmiá¹ƒ atthe ca dhamme ca yÄ• sabhÄ
taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ \Be 371/ katvÄ• paccavekkhantassa
sabhÄ• vaniruttÄ• bhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __niruttipaá¹-isambhidÄ• _. eva
niruttipaá¹-isambhidÄ• saddÄ• rammaá¹‡Ä• nÄ• ma jÄ• tÄ• , na paÃ±Ã±attiÄ• rammaá¹‡Ä
sutvÄ• ``ayaá¹ƒ sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nanti. paá¹-is
``phassoâ€™â€™ ti vutte ``ayaá¹ƒ sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, ``phassÄ• â€™
vÄ• vutte pana ``ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti. vedanÄ• dÄ«supi esev
nÄ• maÄ• khyÄ• taupasaggabyaÃ±janasaddaá¹ƒ jÄ• nÄ• ti na jÄ• nÄ• tÄ«ti? yadaggena sa
sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«â€™â€™ ti jÄ• nÄ• ti, tadaggena tampi jÄ• ni
nayidaá¹ƒ paá¹-isambhidÄ• kiccanti paá¹-ikkhipitvÄ• idaá¹ƒ vatthu kathitaá¹ƒ ---

tissadattatthero kira bodhimaá¹‡á¸• e suvaá¹‡á¹‡asalÄ• kaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• rasasu
`katarabhÄ• sÄ• ya kathemÄ«â€™ ti pavÄ• resi. taá¹ƒ pana tena attano uggahe á¹-hatvÄ•
paá¹-isambhidÄ• ya á¹-hitena. so hi mahÄ• paÃ±Ã±atÄ• ya taá¹ƒ taá¹ƒ bhÄ• saá¹ƒ kathÄ• p
uggaá¹‡hi; tato uggahe á¹-hatvÄ• evaá¹ƒ pavÄ• resi.

bhÄ• saá¹ƒ nÄ• ma sattÄ• uggaá¹‡hantÄ«ti vatvÄ• ca panettha idaá¹ƒ kathitaá¹ƒ. mÄ• tÄ•
kumÄ• rake maÃ±ce vÄ• pÄ«á¹-he vÄ• nipajjÄ• petvÄ• taá¹ƒ taá¹ƒ kathayamÄ• nÄ• tÄ• n
dÄ• rakÄ• tesaá¹ƒ taá¹ƒ taá¹ƒ bhÄ• saá¹ƒ vavatthÄ• penti --- iminÄ• idaá¹ƒ vuttaá¹ƒ, iminÄ
gacchante gacchante kÄ• le sabbampi bhÄ• saá¹ƒ jÄ• nanti. mÄ• tÄ• damiá¸·Ä«, pitÄ• and
sace mÄ• tukathaá¹ƒ paá¹-hamaá¹ƒ suá¹‡Ä• ti, damiá¸·abhÄ• saá¹ƒ bhÄ• sissati; sace pituk
suá¹‡Ä• ti, andhakabhÄ• saá¹ƒ bhÄ• sissati. ubhinnampi pana kathaá¹ƒ assuá¹‡anto mÄ• g

yopi \Ne 367/ agÄ• make mahÄ• raÃ±Ã±e nibbatto, tattha aÃ±Ã±o kathento nÄ• ma natthi,
vacanaá¹ƒ samuá¹-á¹-hÄ• pento mÄ• gadhabhÄ• sameva \Ee 388/ bhÄ• sissati. niraye, tira
pettivisaye, manussaloke, devaloketi sabbattha mÄ• gadhabhÄ• sÄ• va ussannÄ• . tattha s
oá¹-á¹-akirÄ• taandhakayonakadamiá¸·abhÄ• sÄ• dikÄ• aá¹-á¹-hÄ• rasa bhÄ• sÄ• parivatt
yathÄ• bhuccabrahmavohÄ• raariyavohÄ• rasaá¹…khÄ• tÄ• mÄ• gadhabhÄ• sÄ• na pariv
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ tantiá¹ƒ Ä• ropento mÄ• gadhabhÄ• sÄ• ya eva Ä• ropesi.
Ä• harituá¹ƒ sukhaá¹ƒ hoti. mÄ• gadhabhÄ• sÄ• ya hi tantiá¹ƒ Ä• ruá¸·hassa buddhavacana
paá¹-isambhidÄ• ppattÄ• naá¹ƒ sotapathÄ• gamanameva papaÃ±co; sote pana saá¹…ghaá
nayasahassena attho upaá¹-á¹-hÄ• ti. aÃ±Ã±Ä• ya pana bhÄ• sÄ• ya tantiá¹ƒ Ä• ruá¸·haá¹ƒ
uggahetabbaá¹ƒ hoti. bahumpi uggahetvÄ• pana puthujjanassa paá¹-isambhidÄ• ppatti nÄ•
paá¹-isambhidÄ• ppato nÄ• ma natthi.

__Ã±Ä• á¹‡esu Ã±Ä• á¹‡a_nti sabbatthakaÃ±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• Ã±Ä• á
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• ti. imÄ• pana catassopi paá¹
á¹-hÄ• nesu pabhedaá¹ƒ gacchanti, paÃ±cahi kÄ• raá¹‡ehi visadÄ• hontÄ«ti veditabbÄ• . k

sekkhabhÅ«miyaÃ±ca asekkhabhÅ«miyaÃ±ca. tattha sÄ• riputtattherassa mahÄ• moggallÄ
mahÄ• kassapattherassa mahÄ• kaccÄ• yanattherassa mahÄ• koá¹-á¹-hitattherassÄ• ti asÄ
paá¹-isambhidÄ• asekkhabhÅ«miyaá¹ƒ pabhedaá¹ƒ gatÄ• . Ä• nandattherassa cittassa gah
upÄ• sakassa upÄ• lissa gahapatino khujjuttarÄ• ya upÄ• sikÄ• yÄ• ti evamÄ• dÄ«naá¹ƒ pa
sekkhabhÅ«miyaá¹ƒ pabhedaá¹ƒ gatÄ• ti imÄ• su dvÄ«su bhÅ«mÄ«su pabhedaá¹ƒ gaccha

katamehi paÃ±cahi kÄ• raá¹‡ehi paá¹-isambhidÄ• visadÄ• hontÄ«ti? adhigamena, pariyat
paripucchÄ• ya, pubbayogenÄ• ti. tattha __ `adhigamoâ€™ _ nÄ• ma arahattaá¹ƒ. taÃ±hi p
visadÄ• honti. __ `pariyattiâ€™ _ nÄ• ma buddhavacanaá¹ƒ. taÃ±hi uggaá¹‡hantassa paá¹
__ `savanaá¹ƒâ€™ _ nÄ• ma dhammassavanaá¹ƒ. sakkaccaÃ±hi dhammaá¹ƒ suá¹‡antassa
visadÄ• honti. __ `paripucchÄ• â€™ _ nÄ• ma aá¹-á¹-hakathÄ• . uggahitapÄ• á¸·iyÄ• attha
paá¹-isambhidÄ• visadÄ• honti. __ `pubbayogoâ€™ _ nÄ• ma pubbayogÄ• vacaratÄ• , atÄ
haraá¹‡apaccÄ• haraá¹‡anayena pariggahitakammaá¹-á¹-hÄ• natÄ• ; pubbayogÄ• vacaras
honti \Ne 368/. tattha arahattappattiyÄ• punabbasukuá¹-umbikaputtassa tissattherassa paá
ahesuá¹ƒ. so kira tambapaá¹‡á¹‡idÄ«pe buddhavacanaá¹ƒ uggaá¹‡hitvÄ• paratÄ«raá¹ƒ ga
yonakadhammarakkhitattherassa santike buddhavacanaá¹ƒ uggaá¹‡hitvÄ• Ä• gacchanto \E
abhiruhanatitthe ekasmiá¹ƒ pade uppannakaá¹…kho yojanasatamaggaá¹ƒ nivattitvÄ• Ä• ca
gacchanto antarÄ• magge ekassa kuá¹-umbikassa paÃ±haá¹ƒ kathesi. so pasÄ«ditvÄ• sata
kambalaá¹ƒ adÄ• si. sopi taá¹ƒ Ä• haritvÄ• Ä• cariyassa adÄ• si. thero vÄ• siyÄ• koá¹-á¹-e
paribhaá¹‡á¸• aá¹ƒ kÄ• resi. kimatthÄ• yÄ• ti? pacchimÄ• ya janatÄ• ya anuggahatthÄ• yÄ•
``amhÄ• kaá¹ƒ gatamaggaá¹ƒ Ä• vajjetvÄ• anÄ• gate sabrahmacÄ• rino paá¹-ipattiá¹ƒ pÅ«
maÃ±Ã±issantÄ«â€™â€™ ti. tissattheropi Ä• cariyassa santike kaá¹…khaá¹ƒ chinditvÄ• ja
cetiyaá¹…gaá¹‡aá¹ƒ sammajjanavelÄ• ya vÄ• likavihÄ• raá¹ƒ patvÄ• sammajji. tassa samm
`idaá¹ƒ vÄ«tarÄ• gassa bhikkhuno sammaá¹-á¹-haá¹-á¹-hÄ• naâ€™ nti therassa vÄ«maá¹ƒs
pucchiá¹ƒsu. thero paá¹-isambhidÄ• ppattatÄ• ya pucchitapucchite paÃ±he kathesÄ«ti.

pariyattiyÄ• pana tissadattattherassa ceva nÄ• gasenattherassa ca paá¹-isambhidÄ• visad
sakkaccadhammasavanena sudhammasÄ• maá¹‡erassa paá¹-isambhidÄ• visadÄ• ahesu
dhammadinnattherassa bhÄ• gineyyo khuraggeyeva arahattaá¹ƒ patto mÄ• tulattherassa dh
nisÄ«ditvÄ• suá¹‡antoyeva tÄ«á¹‡i piá¹-akÄ• ni paguá¹‡Ä• ni akÄ• si. uggahitapÄ• á¸·iyÄ•
tissadattattherassa eva paá¹-isambhidÄ• visadÄ• ahesuá¹ƒ. gatapaccÄ• gatavattaá¹ƒ pana
anulomaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ \Ee 390/ ussukkÄ• petvÄ• Ä• gatÄ• naá¹ƒ visadabhÄ•
pubbayogÄ• vacarÄ• naá¹ƒ anto natthi.

etesu pana kÄ• raá¹‡esu pariyatti, savanaá¹ƒ, paripucchÄ• ti imÄ• ni tÄ«á¹‡i pabhedassev
pubbayogo adhigamassa balavapaccayo, pabhedassa hoti na hotÄ«ti? hoti, na pana tathÄ•
pariyattisavanaparipucchÄ• hi pubbe hontu vÄ• mÄ• vÄ• , pubbayogena pubbe ceva etar
saá¹…khÄ• rasammasanaá¹ƒ vinÄ• paá¹-isambhidÄ• nÄ• ma natthi. ime pana dvepi ekato

upatthambhetvÄ• visadÄ• karontÄ«ti.

saá¹…gahavÄ• ravaá¹‡á¹‡anÄ• .

2. saccavÄ• rÄ• divaá¹‡á¹‡anÄ•

<719> idÄ• ni \Be 374/ \Ne 369/ ye saá¹…gahavÄ• re paÃ±ca atthÄ• ca dhammÄ• ca saá
pabhedadassananayena paá¹-isambhidÄ• vibhajituá¹ƒ puna __catasso_tiÄ• dinÄ• nayena
saccavÄ• rahetuvÄ• radhammavÄ• rapaccayÄ• kÄ• ravÄ• rapariyattivÄ• ravasena paÃ±cav
dukkhasaccassa paccayena pattabbassa nibbÄ• nassa ca atthabhÄ• vaá¹ƒ, phalanibbattak
nibbÄ• nasampÄ• pakassa ariyamaggassa ca dhammabhÄ• vaÃ±ca dassetuá¹ƒ __ `saccav
pana hetuphalanibbattakassa hetuno dhammabhÄ• vaá¹ƒ, hetuphalassa ca atthabhÄ• vaá¹
_ vutto. tattha ca hetuphalakkamavasena uppaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ dhammapaá¹-
ye pana dhammÄ• tamhÄ• tamhÄ• rÅ«pÄ• rÅ«pappabhedÄ• hetuto jÄ• tÄ• , tesaá¹ƒ atth
rÅ«pÄ• rÅ«padhammappabhedassa hetuno dhammabhÄ• vaá¹ƒ dassetuá¹ƒ __ `dhammavÄ
jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ pana atthabhÄ• vaá¹ƒ, jarÄ• maraá¹‡Ä• disamudayasaá¹…khÄ•
dhammabhÄ• vaá¹ƒ dassetuá¹ƒ __ `paccayÄ• kÄ• ravÄ• roâ€™ _ vutto. tato pariyattisaá¹…
bhÄ• sitassa dhammabhÄ• vaá¹ƒ, bhÄ• sitasaá¹…khÄ• tena paccayena pattabbassa bhÄ•
dassetuá¹ƒ __ `pariyattivÄ• roâ€™ _ vutto.

tattha ca yasmÄ• bhÄ• sitaá¹ƒ Ã±atvÄ• tassattho Ã±Ä• yati, tasmÄ• bhÄ• sitabhÄ• sitatth
uppaá¹-ipÄ• á¹-iyÄ• paá¹-hamaá¹ƒ dhammapaá¹-isambhidÄ• niddiá¹-á¹-hÄ• . pariyattidham
pabhedadassanatthaá¹ƒ ``tattha katamÄ• dhammapaá¹-isambhidÄ• â€™â€™ ti pucchÄ• p
paá¹-iniddesavÄ• ro vutto. tattha suttantiÄ• dÄ«hi navahi aá¹…gehi nippadesato tanti gahitÄ
bhÄ• sitassa attho, ayaá¹ƒ imassa bhÄ• sitassa atthoti imasmimpi á¹-hÄ• ne bhÄ• sitavaser
gahitÄ• ti.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<725> tattha tisso paá¹-isambhidÄ• lokiyÄ• . atthapaá¹-isambhidÄ• lokiyalokuttaramissakÄ
nibbÄ• nÄ• rammaá¹‡Ä• naá¹ƒ maggaphalaÃ±Ä• á¹‡Ä• naá¹ƒ vasena \Be 375/ lokuttarÄ• p
kusalÄ• kusalavipÄ• kakiriyÄ• naá¹ƒ vasena catÅ«hi vÄ• rehi vibhattaá¹ƒ. tattha yattakÄ• ni
cittuppÄ• dakaá¹‡á¸• e (Dhs 1 Ä• dayo) kusalacittÄ• ni vibhattÄ• ni, tesaá¹ƒ sabbesampi va
cittaniddese catasso catasso paá¹-isambhidÄ• vibhattÄ• ti veditabbÄ• . akusalacittesupi es
vipÄ• kakiriyavÄ• resu vipÄ• kakiriyÄ• naá¹ƒ atthena saá¹…gahitattÄ• , dhammapaá¹-isamb
ekekasmiá¹ƒ vipÄ• kacitte ca kiriyacitte ca tisso tissova paá¹-isambhidÄ• vibhattÄ• . pÄ• á¸

mukhamattameva dassetvÄ• saá¹ƒkhittÄ• . sÄ• heá¹-á¹-hÄ• Ä• gatavitthÄ• ravaseneva ve

kasmÄ• pana yathÄ• kusalÄ• kusalavÄ• resu ``tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-
evamidha ``yesaá¹ƒ dhammÄ• naá¹ƒ ime vipÄ• kÄ• , tesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isam
vuttanti? heá¹-á¹-hÄ• vuttattÄ• . yadi evaá¹ƒ, ``tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isa
heá¹-á¹-hÄ• vuttattÄ• ayaá¹ƒ atthapaá¹-isambhidÄ• pi idha na vattabbÄ• siyÄ• ti? no na va
heá¹-á¹-hÄ• vipÄ• kakiriyacittuppÄ• davasena avuttattÄ• . kiriyavÄ• re ca ``yesaá¹ƒ dhamm
ti vacanameva na yujjatÄ«ti dvÄ«supi imesu vÄ• resu tisso tissova paá¹-isambhidÄ• vibhatt

tattha __yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hotÄ«_ti yÄ• ya niruttiyÄ• t
hotÄ«tiÄ• dinÄ• nayena vuttÄ• naá¹ƒ dhammÄ• naá¹ƒ ``ayaá¹ƒ phasso, ayaá¹ƒ vedanÄ• â
hoti. tattha __dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡a_nti tasmiá¹ƒ atthe dhamme ca pavattam
dhammaniruttiyÄ• sabhÄ• vapaÃ±Ã±attiyÄ• abhilÄ• pe Ã±Ä• á¹‡aá¹ƒ. abhilÄ• pasaddaá¹ƒ
uppannaÃ±Ä• á¹‡ameva idhÄ• pi kathitaá¹ƒ. __yena Ã±Ä• á¹‡enÄ• _ti yena paá¹-ibhÄ• nap
__tÄ• ni_ \Ee 392/ __Ã±Ä• á¹‡Ä• ni jÄ• nÄ• tÄ«_ti itarÄ• ni tÄ«á¹‡i paá¹-isambhidÄ• Ã±Ä• â

idÄ• ni yathÄ• yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti, tathÄ• tassa tesu pava
Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«_ti vuttaá¹ƒ. tattha __idamatthajotakÄ• nÄ«_ti imassa a
pakÄ• sakÄ• ni; imaá¹ƒ nÄ• ma atthaá¹ƒ jotenti pakÄ• senti paricchindantÄ«ti attho. __iti Ã±
iminÄ• Ä• kÄ• rena pavattaá¹ƒ tÄ«su Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isamb

tattha \Be 376/ \Ne 371/ kiÃ±cÄ• pi ayaá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• `imissÄ• idaá¹ƒ
idaá¹ƒ kiccaâ€™ nti itarÄ• saá¹ƒ paá¹-isambhidÄ• naá¹ƒ kiccaá¹ƒ jÄ• nÄ• ti, sayaá¹ƒ pana t
kÄ• tuá¹ƒ na sakkoti, bahussutadhammakathiko viya appassutadhammakathikassa. dve kira
eko appassuto. te ekatova ekaá¹ƒ dhammakathÄ• maggaá¹ƒ uggaá¹‡hiá¹ƒsu. tattha appass
itaro mandassaro. tesu appassuto gatagataá¹-á¹-hÄ• ne attano sarasampattiyÄ• sakalapari
dhammaá¹ƒ kathesi. dhammaá¹ƒ suá¹‡amÄ• nÄ• haá¹-á¹-hatuá¹-á¹-hamÄ• nasÄ• hutvÄ•
kathesi, eko tipiá¹-akadharo maÃ±Ã±e bhavissatÄ«â€™ ti vadanti. bahussutabhikkhu pana
jÄ• nissatha ayaá¹ƒ tipiá¹-akadharo vÄ• no vÄ• â€™ ti Ä• ha. so kiÃ±cÄ• pi evamÄ• ha, ya
khobhetvÄ• dhammaá¹ƒ kathetuá¹ƒ sakkoti, evamassa kathanasamatthatÄ• natthi. tattha k
paá¹-ibhÄ• napaá¹-isambhidÄ• , bahussuto viya appassutassa, itarÄ• saá¹ƒ kiccaá¹ƒ jÄ• nÄ
kiccaá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«ti veditabbaá¹ƒ. sesaá¹ƒ uttÄ• natthameva.

<746> evaá¹ƒ kusalacittuppÄ• dÄ• divasena paá¹-isambhidÄ• vibhajitvÄ• idÄ• ni tÄ• saá¹
uppattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ khettaá¹ƒ dassetuá¹ƒ puna __catasso paá¹-isambhidÄ• _tiÄ•
paá¹-isambhidÄ• kÄ• mÄ• vacarakusalato catÅ«su Ã±Ä• á¹‡asampayuttesu cittuppÄ• desÄ
vuttaá¹ƒ. tesaÃ±hipi dhammapaccavekkhaá¹‡akÄ• le heá¹-á¹-hÄ• vuttaá¹ƒ paÃ±cappakÄ•
Ä• rammaá¹‡aá¹ƒ katvÄ• catÅ«su Ã±Ä• á¹‡asampayuttakusalacittesu dhammapaá¹-isamb

niruttipaccavekkhaá¹‡akÄ• le saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• niruttipaá¹-isambhidÄ• ; Ã
paccavekkhaá¹‡akÄ• le \Ee 393/ sabbatthakaÃ±Ä• á¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paá¹-

__kiriyato catÅ«sÅ«_ti idaá¹ƒ pana asekkhÄ• naá¹ƒ vasena vuttaá¹ƒ. tesaÃ±hi dhammaá¹ƒ
heá¹-á¹-hÄ• vuttaá¹ƒ paÃ±cappakÄ• raá¹ƒ dhammaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• catÅ«su
dhammapaá¹-isambhidÄ• uppajjati. tathÄ• niruttipaccavekkhaá¹‡akÄ• le saddaá¹ƒ Ä• ram
niruttipaá¹-isambhidÄ• ; Ã±Ä• á¹‡aá¹ƒ paccavekkhaá¹‡akÄ• le sabbatthakaÃ±Ä• á¹‡aá¹ƒ Ä
paá¹-ibhÄ• napaá¹-isambhidÄ• ti.

__atthapaá¹-isambhidÄ• etesu ceva uppajjatÄ«_ti idaá¹ƒ pana sekkhÄ• sekkhÄ• naá¹ƒ vas
sekkhÄ• naá¹ƒ atthapaccavekkhaá¹‡akÄ• le heá¹-á¹-hÄ• vuttappabhedaá¹ƒ atthaá¹ƒ Ä• ra
Ã±Ä• á¹‡asampayuttakusalacittesu ayaá¹ƒ \Be 377/ uppajjati, maggaphalakÄ• le ca magga
atthaá¹ƒ \Ne 372/ paccavekkhaá¹‡akÄ• le heá¹-á¹-hÄ• vuttappabhedameva atthaá¹ƒ Ä• ra
Ã±Ä• á¹‡asampayuttakiriyacittesu uppajjati, phalakÄ• le ca uparime sÄ• maÃ±Ã±aphaleti. e
sekkhÄ• sekkhÄ• naá¹ƒ uppajjamÄ• nÄ• imÄ• su bhÅ«mÄ«su uppajjantÄ«ti bhÅ«midassa

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• .

3. paÃ±hÄ• pucchakavaá¹‡á¹‡anÄ•

<747> paÃ±hÄ• pucchake pÄ• á¸·ianusÄ• reneva catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ kusa
Ä• rammaá¹‡attikesu pana niruttipaá¹-isambhidÄ• saddameva Ä• rammaá¹‡aá¹ƒ karotÄ«ti
atthapaá¹-isambhidÄ• kÄ• mÄ• vacaravipÄ• kakiriyasaá¹…khÄ• taÃ±ceva paccayasamupp
paccavekkhantassa parittÄ• rammaá¹‡Ä• ; vuttappabhedameva rÅ«pÄ• vacarÄ• rÅ«pÄ• va
paccavekkhantassa mahaggatÄ• rammaá¹‡Ä• ; lokuttaravipÄ• katthaÃ±ceva paramatthaÃ±
paccavekkhantassa appamÄ• á¹‡Ä• rammaá¹‡Ä• . dhammapaá¹-isambhidÄ• kÄ• mÄ• vac
akusaladhammaá¹ƒ paccayadhammaÃ±ca paccavekkhantassa parittÄ• rammaá¹‡Ä• ; rÅ«p
kusalaá¹ƒ dhammaá¹ƒ paccayadhammaÃ±ca paccavekkhantassa mahaggatÄ• rammaá¹‡Ä
dhammaá¹ƒ paccayadhammaÃ±ca paccavekkhantassa appamÄ• á¹‡Ä• rammaá¹‡Ä• . paá¹
kÄ• mÄ• vacarakusalavipÄ• kakiriyaÃ±Ä• á¹‡Ä• ni paccavekkhantassa parittÄ• rammaá¹‡Ä
kusalavipÄ• kakiriyaÃ±Ä• á¹‡Ä• ni paccavekkhantassa tesaá¹ƒ Ä• rammaá¹‡Ä• ni vijÄ• nan
lokuttarÄ• ni kusalavipÄ• kaÃ±Ä• á¹‡Ä• ni paccavekkhantassa appamÄ• á¹‡Ä• rammaá¹‡Ä

atthapaá¹-isambhidÄ• sahajÄ• tahetuvasena siyÄ• maggahetukÄ• , vÄ«riyajeá¹-á¹-hikÄ• y
maggÄ• dhipati, chandacittajeá¹-á¹-hikÄ• ya navattabbÄ• , phalakÄ• lepi navattabbÄ• eva.
maggaá¹ƒ paccavekkhaá¹‡akÄ• le maggÄ• rammaá¹‡Ä• , maggaá¹ƒ garuá¹ƒ katvÄ• pacca
Ä• rammaá¹‡Ä• dhipativasena maggÄ• dhipati. paá¹-ibhÄ• napaá¹-isambhidÄ• maggaÃ±Ä
maggÄ• rammaá¹‡Ä• , maggaá¹ƒ garuá¹ƒ katvÄ• paccavekkhantassa maggÄ• dhipati, ses

paÃ±cavekkhaá¹‡akÄ• le navattabbÄ• rammaá¹‡Ä• \Be 378/ \Ne 373/. niruttipaá¹-isambhid
Ä• rammaá¹‡aá¹ƒ karotÄ«ti paccuppannÄ• rammaá¹‡Ä• .

atthapaá¹-isambhidÄ• atÄ«taá¹ƒ vipÄ• katthaá¹ƒ kiriyatthaá¹ƒ paccayasamuppannaÃ±ca pa
atÄ«tÄ• rammaá¹‡Ä• , anÄ• gataá¹ƒ paccavekkhantassa anÄ• gatÄ• rammaá¹‡Ä• , paccup
paccuppannÄ• rammaá¹‡Ä• , lokuttaraá¹ƒ paramatthaá¹ƒ paccavekkhantassa navattabbÄ•
dhammapaá¹-isambhidÄ• atÄ«taá¹ƒ kusalaá¹ƒ akusalaá¹ƒ paccayadhammaÃ±ca paccavek
anÄ• gataá¹ƒ paccavekkhantassa anÄ• gatÄ• rammaá¹‡Ä• , paccuppannaá¹ƒ paccavekkha
paá¹-ibhÄ• napaá¹-isambhidÄ• atÄ«taá¹ƒ kusalaÃ±Ä• á¹‡aá¹ƒ vipÄ• kaÃ±Ä• á¹‡aá¹ƒ kiriya
paccavekkhantassa atÄ«tÄ• rammaá¹‡Ä• , anÄ• gataá¹ƒ paccavekkhantassa anÄ• gatÄ• ra
paccavekkhantassa paccuppannÄ• rammaá¹‡Ä• .

niruttipaá¹-isambhidÄ• saddÄ• rammaá¹‡attÄ• bahiddhÄ• rammaá¹‡Ä• . itarÄ• su tÄ«su a
ajjhattaá¹ƒ vipÄ• katthaá¹ƒ kiriyatthaá¹ƒ paccayasamuppannaÃ±ca paccavekkhantassa ajjh
bahiddhÄ• paccavekkhantassa bahiddhÄ• rammaá¹‡Ä• , ajjhattabahiddhÄ• paccavekkhan
ajjhattabahiddhÄ• rammaá¹‡Ä• \Ee 395/, paramatthaá¹ƒ paccavekkhantassa bahiddhÄ• ra
dhammapaá¹-isambhidÄ• ajjhattaá¹ƒ kusalÄ• kusalaá¹ƒ paccayadhammaá¹ƒ paccavekkha
bahiddhÄ• kusalÄ• kusalaá¹ƒ paccayadhammaá¹ƒ paccavekkhaá¹‡akÄ• le bahiddhÄ• ram
kusalÄ• kusalaá¹ƒ paccayadhammaá¹ƒ paccavekkhaá¹‡akÄ• le ajjhattabahiddhÄ• rammaá
paá¹-ibhÄ• napaá¹-isambhidÄ• ajjhattaá¹ƒ kusalavipÄ• kakiriyaÃ±Ä• á¹‡aá¹ƒ paccavekkha
ajjhattÄ• rammaá¹‡Ä• , bahiddhÄ• ... pe ... ajjhattabahiddhÄ• kusalavipÄ• kakiriyaÃ±Ä• á¹
paccavekkhaá¹‡akÄ• le ajjhattabahiddhÄ• rammaá¹‡Ä• ti.

idhÄ• pi tisso paá¹-isambhidÄ• lokiyÄ• ; atthapaá¹-isambhidÄ• lokiyalokuttarÄ• . imasmiÃ±
paá¹-isambhidÄ• vibhaá¹…ge sammÄ• sambuddhena tayopi nayÄ• lokiyalokuttaramissaka
tÄ«supi hi etÄ• su tisso paá¹-isambhidÄ• lokiyÄ• , atthapaá¹-isambhidÄ• lokiyalokuttarÄ• t
paá¹-isambhidÄ• vibhaá¹…gopi teparivaá¹-á¹-aá¹ƒ nÄ«haritvÄ• va bhÄ• jetvÄ• dassitoti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

paá¹-isambhidÄ• vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. Ã±Ä• á¹‡avibhaá¹…go

1. ekakamÄ• tikÄ• divaá¹‡á¹‡anÄ•

<751> idÄ• ni \Ee 396/ \Be 379/ \Ne 374/ tadanantare Ã±Ä• á¹‡avibhaá¹…ge __ekavidhena
nayena paá¹-hamaá¹ƒ ekavidhÄ• dÄ«hi dasavidhapariyosÄ• nehi dasahi paricchedehi mÄ•

nikkhittapadÄ• nukkamena niddeso kato.

tattha __ekavidhenÄ• _ti ekappakÄ• rena, ekakoá¹-á¹-hÄ• sena vÄ• . __Ã±Ä• á¹‡avatthÅ«
taá¹ƒ vatthu ca nÄ• nappakÄ• rÄ• naá¹ƒ sampattÄ«nanti Ã±Ä• á¹‡avatthu; okÄ• saá¹-á¹-he
Ã±Ä• á¹‡avatthu. idha pana purimenevatthena Ã±Ä• á¹‡avatthu veditabbaá¹ƒ. teneva ekavi
``yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• --- evaá¹ƒ ekavidhena Ã±Ä• á¹‡avatthÅ«â€
viÃ±Ã±Ä• á¹‡Ä• _ti cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca. __na hetÅ«_tiÄ• dÄ«ni heá¹-á¹-h
dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a I 6) vuttanayeneva veditabbÄ• ni. saá¹…k
vattabbaá¹ƒ taá¹ƒ niddesavÄ• re Ä• vi bhavissati. yathÄ• cettha, evaá¹ƒ dukamÄ• tikÄ• dip
taá¹ƒ tattheva Ä• vi bhavissati. nikkhepaparicchedamattaá¹ƒ panettha evaá¹ƒ veditabbaá¹ƒ.
ahetukÄ• â€™â€™ tiÄ• dÄ«hi tÄ• va dhammasaá¹…gahamÄ• tikÄ• vasena, ``aniccÄ• jarÄ
amÄ• tikÄ• vasenÄ• ti saá¹…khepato duvidhehi pabhedato aá¹-á¹-hasattatiyÄ• padehi __e

dukÄ• nurÅ«pehi pana paÃ±catiá¹ƒsÄ• ya dukehi __dukamÄ• tikÄ• _ nikkhittÄ• .

tikÄ• nurÅ«pehi ``cintÄ• mayÄ• paÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«hi catÅ«hi bÄ• hirattikehi, ``v
tiÄ• dÄ«hi \Ne 375/ aniyamitapaÃ±Ã±Ä• vasena vuttehi cuddasahi mÄ• tikÄ• tikehi, vitakkat
niyamitapaÃ±Ã±Ä• vasena vuttehi terasahi, dutiyapadena niyamitapaÃ±Ã±Ä• vasena vutteh
niyamitapaÃ±Ã±Ä• vasena vuttehi dvÄ• dasahi, pÄ«tittike ca paá¹-hamapadena niyamitapa
terasahi, tathÄ• dutiyapadena, tatiyapadena niyamitapaÃ±Ã±Ä• vasena vuttehi dvÄ• dasah
tikehi __tikamÄ• tikÄ• _ nikkhittÄ• .

__catukkamÄ• tikÄ• _ \Ee 397/ \Be 380/ pana `kammassakataÃ±Ä• á¹‡aâ€™ ntiÄ• dÄ«hi e
__paÃ±cakamÄ• tikÄ• _ dvÄ«hi paÃ±cakehi, __chakkamÄ• tikÄ• _ ekena chakkena, __satt
Ã±Ä• á¹‡avatthÅ«nÄ«â€™â€™ ti evaá¹ƒ saá¹…khepato vuttehi ekÄ• dasahi sattakehi, __a
aá¹-á¹-hakena, __navakamÄ• tikÄ• _ ekena navakena.

10. dasakamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<760> __dasakamÄ• tikÄ• _ ``dasa tathÄ• gatassa tathÄ• gatabalÄ• nÄ«â€™â€™ tiÄ• din
tattha __dasÄ• _ti gaá¹‡anaparicchedo. __tathÄ• gatassÄ• _ti yathÄ• vipassÄ«Ä• dayo pu
Ä• gatassa; yathÄ• ca te gatÄ• tathÄ• gatassa. __tathÄ• gatabalÄ• nÄ«_ti aÃ±Ã±ehi asÄ
tathÄ• gatasseva balÄ• ni; yathÄ• vÄ• pubbabuddhÄ• naá¹ƒ balÄ• ni puÃ±Ã±ussayasamp
Ä• gatabalÄ• nÄ«tipi attho. tattha duvidhaá¹ƒ tathÄ• gatassa balaá¹ƒ --- kÄ• yabalaÃ±ca Ã±
kÄ• yabalaá¹ƒ hatthikulÄ• nusÄ• reneva veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• ti || ---

imÄ• ni hi dasa hatthikulÄ• ni.

tattha __ `kÄ• á¸·Ä• vakaâ€™ _nti pakatihatthikulaá¹ƒ daá¹-á¹-habbaá¹ƒ. yaá¹ƒ dasannaá¹ƒ kÄ• yabalaá¹ƒ taá¹ƒ ekassa kÄ• á¸·Ä• vakahatthino. yaá¹ƒ dasannaá¹ƒ kÄ• á¸·Ä• vakÄ• naá gaá¹…geyassa. yaá¹ƒ dasannaá¹ƒ gaá¹…geyyÄ• naá¹ƒ taá¹ƒ ekassa paá¹‡á¸• arassa. yaá paá¹‡á¸• arÄ• naá¹ƒ taá¹ƒ ekassa tambassa. yaá¹ƒ dasannaá¹ƒ tambÄ• naá¹ƒ taá¹ƒ ekassa yaá¹ƒ dasannaá¹ƒ piá¹…galÄ• naá¹ƒ taá¹ƒ ekassa gandhahatthino. yaá¹ƒ dasannaá¹ƒ gand maá¹…galassa. yaá¹ƒ dasannaá¹ƒ maá¹…galÄ• naá¹ƒ taá¹ƒ ekassa hemavatassa. yaá¹ƒ da ekassa uposathassa. yaá¹ƒ dasannaá¹ƒ uposathÄ• naá¹ƒ taá¹ƒ ekassa chaddantassa. yaá chaddantÄ• naá¹ƒ taá¹ƒ ekassa tathÄ• gatassa. nÄ• rÄ• yanasaá¹…khÄ• tabalantipi idame pakatihatthÄ«naá¹ƒ \Be 381/ gaá¹‡anÄ• ya hatthikoá¹-isahassÄ• naá¹ƒ, purisagaá¹‡anÄ• ya purisakoá¹-isahassÄ• naá¹ƒ balaá¹ƒ hoti. idaá¹ƒ tÄ• va tathÄ• gatassa __kÄ• yabalaá¹ƒ_.

__Ã±Ä• á¹‡abalaá¹ƒ_ \Ee 398/ pana idha tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatameva dasabalaÃ±Ä• (MN I 146 Ä• dayo) dasabalaÃ±Ä• á¹‡aá¹ƒ, catuvesÄ• rajjaÃ±Ä• á¹‡aá¹ƒ, aá¹-á¹-hasu paris catuyonipariccheda kaÃ±Ä• á¹‡aá¹ƒ, paÃ±cagatipariccheda kaÃ±Ä• á¹‡aá¹ƒ, __saá¹ƒyuttake tesattati Ã±Ä• á¹‡Ä• ni, sattasattati Ã±Ä• á¹‡Ä• nÄ«ti evaá¹ƒ aÃ±Ã±Ä• nipi anekÄ• ni Ã±Ä• __Ã±Ä• á¹‡abalaá¹ƒ_ nÄ• ma. idhÄ• pi Ã±Ä• á¹‡abalameva adhippetaá¹ƒ Ã±Ä• á¹‡aÃ±hi a upatthambhakaá¹-á¹-hena ca balanti vuttaá¹ƒ.

__yehi balehi samannÄ• gato_ti yehi dasahi Ã±Ä• á¹‡abalehi upeto samupeto. __Ä• sabha seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ uttamaá¹-á¹-hÄ• naá¹ƒ; Ä• sabhÄ• vÄ• pubbabuddhÄ• , tesaá¹ƒ gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á¹-hako vasabho; vajasatajeá¹-á¹-hako vÄ• vajasahassajeá¹-á¹-hako vasabho; sabbagavaseá¹-á¹-ho sabbaparissayasaho seto pÄ• sÄ• asanisatasaddehipi akampanÄ«yo nisabho. so idha __usabho_ti adhippeto. idampi hi tassa usabhassa idanti Ä• sabhaá¹ƒ. __á¹-hÄ• na_nti catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• idaá¹ƒ pana Ä• sabhaá¹ƒ viyÄ• ti Ä• sabhaá¹ƒ. yatheva hi nisabhasaá¹…khÄ• to usabho us catÅ«hi pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati, evaá¹ƒ tathÄ• tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-haparisapathaviá¹ƒ up kenaci paccatthikena paccÄ• mittena akampiyo acalaá¹-á¹-hÄ• nena tiá¹-á¹-hati. evaá¹ƒ tiá¹ Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, upagacchati, na paccakkhÄ• ti, attani Ä• ropeti. t ``Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti.

__parisÄ• sÅ«_ti aá¹-á¹-hasu parisÄ• su. __sÄ«hanÄ• daá¹ƒ nadatÄ«_ti seá¹-á¹-hanÄ• daá sÄ«hanÄ• dasadisaá¹ƒ \Ne 377/ vÄ• nÄ• daá¹ƒ nadati. ayamattho sÄ«hanÄ• dasuttena dÄ sahanato ca hananato ca sÄ«hoti vuccati, evaá¹ƒ tathÄ• gato lokadhammÄ• naá¹ƒ sahanat

parappavÄ• dÄ• naÃ±ca hananato sÄ«hoti vuccati. evaá¹ƒ vuttassa sÄ«hassa nÄ• daá¹ƒ sÄ
yathÄ• sÄ«ho sÄ«habalena samannÄ• gato sabbattha visÄ• rado vigatalomahaá¹ƒso sÄ«h
tathÄ• gatasÄ«hopi tathÄ• gatabalehi samannÄ• gato aá¹-á¹-hasu parisÄ• su visÄ• rado vig
rÅ«paâ€™â€™ ntiÄ• dinÄ• nayena nÄ• nÄ• vidhadesanÄ• vilÄ• sasampannaá¹ƒ sÄ«hanÄ
``parisÄ• su sÄ«hanÄ• daá¹ƒ nadatÄ«â€™â€™ ti.

__brahmacakkaá¹ƒ pavattetÄ«_ti ettha __brahma_nti seá¹-á¹-haá¹ƒ uttamaá¹ƒ visuddhaá¹ƒ
panÄ• yaá¹ƒ ---

sampattiyaá¹ƒ lakkhaá¹‡e ca, rathaá¹…ge iriyÄ• pathe.

dÄ• ne ratanadhammÅ«ra, cakkÄ• dÄ«su ca dissati.

dhammacakke idha mato, taÃ±ca dvedhÄ• vibhÄ• vaye ||

``cattÄ• rimÄ• ni, bhikkhave, cakkÄ• ni yehi samannÄ• gatÄ• naá¹ƒ devamanussÄ• naâ€™
ayaá¹ƒ sampattiyaá¹ƒ dissati. ``heá¹-á¹-hÄ• pÄ• datalesu cakkÄ• ni jÄ• tÄ• nÄ«â€™â€™ ti
lakkhaá¹‡e. ``cakkaá¹ƒva vahato padaâ€™â€™ nti (Dhp 1) ettha rathaá¹…ge. ``catucakkaá
(SN a I 29) ettha iriyÄ• pathe. ``dadaá¹ƒ bhuÃ±ja mÄ• ca pamÄ• do, cakkaá¹ƒ pavattaya sa
(J I 7.149) ettha dÄ• ne. ``dibbaá¹ƒ cakkaratanaá¹ƒ pÄ• turahosÄ«â€™â€™ ti ettha ratanac
pavattitaá¹ƒ cakkaâ€™â€™ nti (Sn 562) ettha dhammacakke. ``icchÄ• hatassa posassa cak
matthakeâ€™â€™ ti (J I 1.104; I 5.103) ettha uracakke. ``khurapariyantena cepi cakkenÄ• â
ettha paharaá¹‡acakke. ``asanivicakkaâ€™â€™ nti (DN III 61; SN a II 162) ettha asanimaá¹
panÄ• yaá¹ƒ dhammacakke mato.

taá¹ƒ pana dhammacakkaá¹ƒ duvidhaá¹ƒ hoti --- paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca desanÄ• Ã±Ä
paÃ±Ã±Ä• pabhÄ• vitaá¹ƒ attano ariyaphalÄ• vahaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ; karuá¹‡Ä•
ariyaphalÄ• vahaá¹ƒ desanÄ• Ã±Ä• á¹‡aá¹ƒ. tattha paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ uppajjamÄ• n
taÃ±hi abhinikkhamanato \Ne 378/ yÄ• va arahattamaggÄ• uppajjamÄ• naá¹ƒ \Be 383/, pha
nÄ• ma; tusitabhavanato vÄ• yÄ• va mahÄ• bodhipallaá¹…ke arahattamaggÄ• uppajjamÄ
nÄ• ma; dÄ«paá¹…karabyÄ• karaá¹‡ato paá¹-á¹-hÄ• ya vÄ• yÄ• va arahattamaggÄ• uppa
phalakkhaá¹‡e uppannaá¹ƒ nÄ• ma. desanÄ• Ã±Ä• á¹‡ampi pavattamÄ• naá¹ƒ pavattanti d
aÃ±Ã±Ä• koá¹‡á¸• aÃ±Ã±assa sotÄ• pattimaggÄ• pavattamÄ• naá¹ƒ, phalakkhaá¹‡e pavat
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ, desanÄ• Ã±Ä• á¹‡aá¹ƒ lokiyaá¹ƒ. ubhayampi paneta
asÄ• dhÄ• raá¹‡aá¹ƒ buddhÄ• naá¹ƒyeva orasaÃ±Ä• á¹‡aá¹ƒ.

idÄ• ni yehi dasahi balehi samannÄ• gato tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• n
``dasa tathÄ• gatassa tathÄ• gatabalÄ• nÄ«â€™â€™ ti nikkhittÄ• ni, tÄ• ni vitthÄ• rato dass

idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato_tiÄ• dimÄ• ha. tattha __á¹-hÄ• naÃ±ca á¹-hÄ•
kÄ• raá¹‡ato. kÄ• raá¹‡aÃ±hi yasmÄ• tattha phalaá¹ƒ tiá¹-á¹-hati tadÄ• yattavuttitÄ• ya upp
ca, tasmÄ• á¹-hÄ• nanti vuccati. taá¹ƒ bhagavÄ• ``ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dham
uppÄ• dÄ• ya taá¹ƒ taá¹ƒ á¹-hÄ• naâ€™â€™ nti ca `ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dha
uppÄ• dÄ• ya taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• naâ€™ nti ca pajÄ• nanto á¹-hÄ• naÃ±ca á¹-hÄ• nato
aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. __yampÄ«_ti yena Ã±Ä• á¹‡ena. __idampi
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ tathÄ• gatassa __tathÄ• gatabalaá¹ƒ_ nÄ• ma hotÄ«
yojanÄ• veditabbÄ• .

__kammasamÄ• dÄ• nÄ• na_nti samÄ• diyitvÄ• katÄ• naá¹ƒ kusalÄ• kusalakammÄ• naá¹
__á¹-hÄ• naso hetuso_ti paccayato ceva hetuto ca. tattha gatiupadhikÄ• lapayogÄ• vipÄ• k
kammaá¹ƒ hetu.

__sabbattha gÄ• mini_nti sabbagatigÄ• miniÃ±ca agatigÄ• miniÃ±ca. __paá¹-ipada_nti ma
pajÄ• nÄ• tÄ«_ti bahÅ«supi manussesu ekameva pÄ• á¹‡aá¹ƒ ghÄ• tentesu `imassa cetanÄ
imassa tiracchÄ• nayonigÄ• minÄ«â€™ ti iminÄ• nayena ekavatthusmimpi kusalÄ• kusala
paá¹-ipattÄ«naá¹ƒ aviparÄ«tato sabhÄ• vaá¹ƒ pajÄ• nÄ• ti.

__anekadhÄ• tu_nti \Ee 401/ \Be 384/ cakkhudhÄ• tuÄ• dÄ«hi kÄ• madhÄ• tuÄ• dÄ«hi vÄ•
__nÄ• nÄ• dhÄ• tu_nti tÄ• saá¹ƒyeva \Ne 379/ dhÄ• tÅ«naá¹ƒ vilakkhaá¹‡atÄ• ya nÄ• napp
khandhÄ• yatanadhÄ• tulokaá¹ƒ. __yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«_ti tÄ• saá¹ƒ tÄ• saá¹ƒ
sabhÄ• vaá¹ƒ paá¹-ivijjhati.

__nÄ• nÄ• dhimuttikata_nti hÄ«nÄ• dÄ«hi adhimuttÄ«hi nÄ• nÄ• dhimuttikabhÄ• vaá¹ƒ.

__parasattÄ• na_nti padhÄ• nasattÄ• naá¹ƒ. __parapuggalÄ• na_nti tato paresaá¹ƒ hÄ«na
etaá¹ƒ padadvayaá¹ƒ veneyyavasena pana dvedhÄ• vuttaá¹ƒ. __indriyaparopariyatta_nti sa
indriyÄ• naá¹ƒ parabhÄ• vaÃ±ca aparabhÄ• vaÃ±ca vuá¸• á¸• hiÃ±ca hÄ• niÃ±cÄ• ti attho.

__jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«na_nti paá¹-hamÄ• dÄ«naá¹ƒ catunnaá¹ƒ jhÄ•
passatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ, savitakkasavicÄ• rÄ•
samÄ• dhÄ«naá¹ƒ, paá¹-hamajjhÄ• nasamÄ• pattiÄ• dÄ«naÃ±ca navannaá¹ƒ anupubbasa
hÄ• nabhÄ• giyadhammaá¹ƒ. __vodÄ• na_nti visesabhÄ• giyadhammaá¹ƒ. __vuá¹-á¹-hÄ• n
jhÄ• nÄ• dÄ«hi vuá¹-á¹-hahanti, taá¹ƒ kÄ• raá¹‡aá¹ƒ.

__pubbenivÄ• sÄ• nussati_nti pubbe nivutthakkhandhÄ• nussaraá¹‡aá¹ƒ.

__cutÅ«papÄ• ta_nti cutiÃ±ca upapÄ• taÃ±ca.

__Ä• savÄ• naá¹ƒ khaya_nti kÄ• mÄ• savÄ• dÄ«naá¹ƒ khayasaá¹…khÄ• taá¹ƒ Ä• savanirc

__imÄ• nÄ«_ti yÄ• ni heá¹-á¹-hÄ• ``dasa tathÄ• gatassa tathÄ• gatabalÄ• nÄ«â€™â€™ ti a
appanaá¹ƒ karotÄ«ti. evamettha anupubbapadavaá¹‡á¹‡anaá¹ƒ Ã±atvÄ• idÄ• ni yasmÄ• ta
á¹-hÄ• nÄ• á¹-á¹-hÄ• naÃ±Ä• á¹‡ena veneyyasattÄ• naá¹ƒ Ä• savakkhayÄ• dhigamassa ce
á¹-hÄ• nÄ• á¹-á¹-hÄ• nabhÅ«taá¹ƒ kilesÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati, lokiyasammÄ• dia
niyatamicchÄ• diá¹-á¹-hiá¹-hÄ• nÄ• bhÄ• vadassanato ca. atha nesaá¹ƒ kammavipÄ• kaÃ±A
vipÄ• kÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati \Ee 402/, tihetukapaá¹-isandhidassanato.
sabbatthagÄ• minÄ«paá¹-ipadÄ• Ã±Ä• á¹‡ena kammÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ passati, Ä• n
evaá¹ƒ anÄ• varaá¹‡Ä• naá¹ƒ anekadhÄ• tunÄ• nÄ• dhÄ• tuÃ±Ä• á¹‡ena anukÅ«ladhamma
passati, dhÄ• tuvemattadassanato. atha nesaá¹ƒ \Be 385/ nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡e
payogaá¹ƒ anÄ• diyitvÄ• pi \Ne 380/ adhimuttivasena dhammadesanatthaá¹ƒ. athevaá¹ƒ diá
yathÄ• satti yathÄ• balaá¹ƒ dhammaá¹ƒ desetuá¹ƒ indriyaparopariyattaÃ±Ä• á¹‡ena indriya
saddhÄ• dÄ«naá¹ƒ tikkhamudubhÄ• vadassanato. evaá¹ƒ pariÃ±Ã±Ä• tindriyaparopariyattÄ
atha jhÄ• nÄ• dipariÃ±Ã±Ä• á¹‡ena jhÄ• nÄ• dÄ«su vasÄ«bhÅ«tattÄ• iddhivisesena khippa
nesaá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ena pubbajÄ• tibhÄ• vanaá¹ƒ, dibbacakkhÄ• nubh
cetopariyaÃ±Ä• á¹‡ena sampatticittavisesaá¹ƒ passanto Ä• savakkhayaÃ±Ä• á¹‡Ä• nubhÄ•
paá¹-ipadÄ• ya vigatasammohattÄ• Ä• savakkhayÄ• ya dhammaá¹ƒ deseti. tasmÄ• iminÄ•
vuttÄ• nÄ«ti veditabbÄ• ni. ayaá¹ƒ tÄ• va mÄ• tikÄ• ya atthavaá¹‡á¹‡anÄ• .

(I) ekakaniddesavaá¹‡á¹‡anÄ•

<761> idÄ• ni yathÄ• nikkhittÄ• ya mÄ• tikÄ• ya ``paÃ±caviÃ±Ã±Ä• á¹‡Ä• na hetumevÄ• â
niddesavÄ• re __na hetumevÄ• _ti sÄ• dhÄ• raá¹‡ahetupaá¹-ikkhepaniddeso. tattha ``hetuh
uttamahetu, sÄ• dhÄ• raá¹‡ahetÅ«ti catubbidho hetÅ«â€™â€™ tiÄ• dinÄ• nayena yaá¹ƒ va
sabbaá¹ƒ rÅ«pakaá¹‡á¸• e ``sabbaá¹ƒ rÅ«paá¹ƒ na hetumevÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ att
vuttameva. __ahetukamevÄ• _tiÄ• dÄ«su byaÃ±janasandhivasena makÄ• ro veditabbo; ahe
sesapadesupi eseva nayo. apica ``hetÅ« dhammÄ• nahetÅ« dhammÄ• â€™â€™ tiÄ• dÄ«s
dhammakoá¹-á¹-hÄ• sesu paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni hetÅ« dhammÄ• ti vÄ• sahetukÄ• dh
ekantena pana na hetÅ«yeva, ahetukÄ• yevÄ• ti imÄ• nipi nayenettha sabbapadesu attho v
__abyÄ• katamevÄ• _ti padaá¹ƒ vipÄ• kÄ• byÄ• katavasena vuttaá¹ƒ. __sÄ• rammaá¹‡ame
paccayÄ• rammaá¹‡aá¹ƒ olubbhÄ• rammaá¹‡anti hi duvidhaá¹ƒ Ä• rammaá¹‡aá¹ƒ. imasmiâ
olubbhÄ• rammaá¹‡ameva dhuraá¹ƒ, paccayÄ• rammaá¹‡ampi labbhatiyeva. __acetasikam
rÅ«paá¹ƒ, nibbÄ• nanti tÄ«su acetasikesu cittameva sandhÄ• ya vuttaá¹ƒ. __no apariyÄ• pa
gatipariyÄ• pannacutipariyÄ• pannasaá¹ƒsÄ• ravaá¹-á¹-abhavapariyÄ• pannabhÄ• vato par
apariyÄ• pannÄ• . lokato vaá¹-á¹-ato na niyyantÄ«ti __aniyyÄ• nikÄ• _ \Be 386/. __uppanna
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyamevÄ• _ti rÅ«pakaá¹‡á¸• e cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá

Ä• rabbha pavattito atÄ«tÄ• divisayaá¹ƒ manoviÃ±Ã±Ä• á¹‡ampi paÃ±caviÃ±Ã±Ä• á¹‡asota
``upapannaá¹ƒ chahi viÃ±Ã±Ä• á¹‡ehi viÃ±Ã±eyyaâ€™â€™ nti (Dhs 584) vuttaá¹ƒ. paÃ±ca
paccuppannÄ• pi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ \Ne 381/ Ä• rammaá¹‡Ä• na honti, ma
``manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyamevÄ• â€™â€™ ti vuttaá¹ƒ. __aniccamevÄ• _ti hutvÄ• a
__jarÄ• bhibhÅ«tamevÄ• _ti jarÄ• ya abhibhÅ«tattÄ• jarÄ• bhibhÅ«tÄ• eva.

<762> __uppannavatthukÄ• uppannÄ• rammaá¹‡Ä• _ti anÄ• gatapaá¹-ikkhepo. na hi te a
uppajjanti.

__purejÄ• tavatthukÄ• purejÄ• tÄ• rammaá¹‡Ä• _ti sahuppattipaá¹-ikkhepo. na hi te sahup
Ä• rammaá¹‡aá¹ƒ vÄ• paá¹-icca uppajjanti, sayaá¹ƒ pana pacchÄ• jÄ• tÄ• hutvÄ• purejÄ•
uppajjanti.

__ajjhattikavatthukÄ• _ti ajjhattajjhattavasena vuttaá¹ƒ. tÄ• ni hi ajjhattike paÃ±ca pasÄ• de
uppajjanti. __bÄ• hirÄ• rammaá¹‡Ä• _ti bÄ• hirarÅ«pÄ• diÄ• rammaá¹‡Ä• . tattha catukkaá
paÃ±caviÃ±Ã±Ä• á¹‡Ä• hi pasÄ• davatthukattÄ• ajjhattikÄ• ajjhattikavatthukÄ• , manoviÃ
vatthuá¹ƒ katvÄ• uppajjanakÄ• le ajjhattikaá¹ƒ bÄ• hiravatthukaá¹ƒ, paÃ±caviÃ±Ã±Ä• á¹‡as
bÄ• hirÄ• ajjhattikavatthukÄ• \Ee 404/, manoviÃ±Ã±Ä• á¹‡asampayuttÄ• tayo khandhÄ•
katvÄ• uppajjanakÄ• le bÄ• hirÄ• bÄ• hiravatthukÄ• .

__asambhinnavatthukÄ• _ti aniruddhavatthukÄ• . na hi te niruddhaá¹ƒ atÄ«taá¹ƒ vatthuá¹ƒ
__asambhinnÄ• rammaá¹‡atÄ• ya_pi eseva nayo.

__aÃ±Ã±aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa vatthu ca Ä• rammaá¹‡aÃ±cÄ• _tiÄ• dÄ«su cakkhu
vatthu, aÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ. aÃ±Ã±aá¹ƒ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ. cakkhuvi
aÃ±Ã±ataraá¹ƒ vatthuá¹ƒ, saddÄ• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• ka
uppajjati; cakkhupasÄ• dameva pana vatthuá¹ƒ katvÄ• rÅ«paÃ±ca Ä• rammaá¹‡aá¹ƒ katvÄ
vatthupi dvÄ• rampi Ä• rammaá¹‡ampi nibaddhaá¹ƒ, aÃ±Ã±aá¹ƒ vatthuá¹ƒ vÄ• dvÄ• raá¹ƒ
saá¹…kamati, nibaddhavatthu \Be 387/ nibaddhadvÄ• raá¹ƒ nibaddhÄ• rammaá¹‡ameva hu
__sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«su_pi eseva nayo.

<763> __na_ \Ne 382/ __aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ«_ti ettha a
sotassa, sotaá¹ƒ vÄ• cakkhussÄ• ti evaá¹ƒ ekaá¹ƒ ekassa gocaravisayaá¹ƒ na paccanubho
nÄ«lÄ• dibhedaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ samodhÄ• netvÄ• sotindriyassa upaneyya `iá¹…
vibhÄ• vehi --- kiá¹ƒ nÄ• metaá¹ƒ Ä• rammaá¹‡aâ€™ nti, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ vinÄ• pi
evaá¹ƒ vadeyya --- `are andhabÄ• la, vassasatampi vassasahassampi paridhÄ• vamÄ• no a
etassa jÄ• nanakaá¹ƒ labhissasi; Ä• hara naá¹ƒ cakkhupasÄ• de upanehi; ahametaá¹ƒ Ä• r
yadi vÄ• nÄ«laá¹ƒ yadi vÄ• pÄ«takaá¹ƒ. na hi eso aÃ±Ã±assa visayo; mayhameveso visay

sesaviÃ±Ã±Ä• á¹‡esupi eseva nayo. evamete aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ na pa

<764> __samannÄ• harantassÄ• _ti Ä• vajjaneneva samannÄ• harantassa.

__manasikarontassÄ• _ti Ä• vajjaneneva manasikarontassa. etÄ• ni hi cittÄ• ni Ä• vajjanen
manasikatakÄ• leyeva ca uppajjanti.

__na abbokiá¹‡á¹‡Ä• _ti aÃ±Ã±ena viÃ±Ã±Ä• á¹‡ena abbokiá¹‡á¹‡Ä• nirantarÄ• va nuppa
anantaratÄ• paá¹-ikkhittÄ• .

<765> __na apubbaá¹ƒ acarima_nti etena sabbesampi sahuppatti paá¹-ikkhittÄ• . __na_ \E
__aÃ±Ã±amaÃ±Ã±assa samanantarÄ• _ti etena samanantaratÄ• paá¹-ikkhittÄ• .

<766> __Ä• vaá¹-á¹-anÄ• vÄ• _tiÄ• dÄ«ni cattÄ• ripi Ä• vajjanasseva nÄ• mÄ• ni. taÃ±hi b
__Ä• vaá¹-á¹-anÄ• , _ tasseva Ä• bhujanato __Ä• bhogo, _ rÅ«pÄ• dÄ«naá¹ƒ samannÄ• ha
tesaá¹ƒyeva manasikaraá¹‡ato __manasikÄ• ro_ti vuccati. evamettha saá¹…khepato paÃ±c
Ä• vajjanaá¹-á¹-hÄ• ne á¹-hatvÄ• Ä• vajjanÄ• dikiccaá¹ƒ kÄ• tuá¹ƒ samatthabhÄ• vo paá¹-i

__na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti ``manopubbaá¹…gamÄ• dhammÄ• â€™â€
ekampi kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• na paá¹-ivijÄ• nÄ• ti.

__aÃ±Ã±atra_ \Be 388/ \Ne 383/ __abhinipÄ• tamattÄ• _ti á¹-hapetvÄ• rÅ«pÄ• dÄ«naá¹ƒ a
vuttaá¹ƒ hoti --- supaá¹‡á¸• itopi puriso, á¹-hapetvÄ• Ä• pÄ• thagatÄ• ni rÅ«pÄ• dÄ«ni, aÃ±
ekadhammampi paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na paá¹-ivijÄ• nÄ• ti. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ p
hoti. sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni savanaghÄ• yanasÄ• yanaphusanamattÄ• neva. dassanÄ•
etesaá¹ƒ kusalÄ• dipaá¹-iviÃ±Ã±atti nÄ• ma natthi.

__manodhÄ• tuyÄ• pÄ«_ti sampaá¹-icchanamanodhÄ• tuyÄ• pi. sampiá¹‡á¸• anattho cetth
manodhÄ• tuyÄ• pi tato parÄ• hi manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«hipÄ«ti sabbehipi paÃ±cadvÄ
kusalÄ• kusalaá¹ƒ dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti evamettha attho daá¹-á¹-habbo.

__na kaÃ±ci iriyÄ• pathaá¹ƒ kappetÄ«_tiÄ• dÄ«supi eseva nayo. na hi paÃ±cadvÄ• rikaviÃ
kaÃ±ci iriyÄ• pathaá¹ƒ kappeti, na kÄ• yakammaá¹ƒ na vacÄ«kammaá¹ƒ paá¹-á¹-hapeti, na
samÄ• diyati, na samÄ• dhiá¹ƒ samÄ• pajjati lokiyaá¹ƒ vÄ• lokuttaraá¹ƒ vÄ• , na samÄ• dh
vÄ• lokuttarÄ• vÄ• , na bhavato cavati, na bhavantare upapajjati. sabbampi hetaá¹ƒ
kusalÄ• kusaladhammapaá¹-ivijÄ• nanÄ• divacanapariyosÄ• naá¹ƒ kiccaá¹ƒ manodvÄ• rika
paÃ±cadvÄ• rikenÄ• ti sabbassÄ• petassa kiccassa karaá¹‡e sahajavanakÄ• ni vÄ«thicittÄ•
cetesaá¹ƒ \Ee 406/ etÄ• ni kiccÄ• ni natthi, evaá¹ƒ niyÄ• mokkamanÄ• dÄ«nipi. na hi paÃ±c

micchattaniyÄ• maá¹ƒ okkamati, na sammattaniyÄ• maá¹ƒ; na cetaá¹ƒ javanaá¹ƒ nÄ• mago
kasiá¹‡Ä• dipaá¹‡á¹‡attiá¹ƒ; na lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• vasena pavattati, na
vuá¹-á¹-hÄ• nagÄ• minÄ«balavavipassanÄ• vasena; na rÅ«pÄ• rÅ«padhamme Ä• rabbha ja
saddhiá¹ƒ paá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati, na abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ, na sÄ• v
paccekabodhiÃ±Ä• á¹‡aá¹ƒ, na sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ. sabbopi panesa pabhedo mar

__na supati na paá¹-ibujjhati na supinaá¹ƒ passatÄ«_ti sabbenÄ• pi ca paÃ±cadvÄ• rikacitt
okkamati, na niddÄ• yati, na paá¹-ibujjhati, na kiÃ±ca supinaá¹ƒ passatÄ«ti imesu tÄ«su á¹-h
javanena vÄ«thicittaá¹ƒ paá¹-ikkhittaá¹ƒ.

niddÄ• yantassa hi mahÄ• vaá¹-á¹-iá¹ƒ jÄ• letvÄ• dÄ«pe cakkhusamÄ«pe upanÄ«te paá¹-h
Ä• vajjanaá¹ƒ \Ne 384/ bhavaá¹…gaá¹ƒ na Ä• vaá¹-á¹-eti, manodvÄ• rikameva Ä• vaá¹-á¹-e
javitvÄ• bhavaá¹…gaá¹ƒ otarati. dutiyavÄ• re cakkhudvÄ• rikaá¹ƒ Ä• vajjanaá¹ƒ bhavaá¹…g
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni javanapariyosÄ• nÄ• ni pavattanti. tadanantaraá¹ƒ bhavaá¹…
manodvÄ• rikaÄ• vajjanena bhavaá¹…ge Ä• vaá¹-á¹-ite manodvÄ• rikajavanaá¹ƒ javati. tena
ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne Ä• lokoâ€™ ti jÄ• nÄ• ti.

tathÄ• niddÄ• yantassa kaá¹‡á¹‡asamÄ«pe tÅ«riyesu paggahitesu, ghÄ• nasamÄ«pe sug
pupphesu upanÄ«tesu, mukhe sappimhi vÄ• phÄ• á¹‡ite vÄ• pakkhitte, piá¹-á¹-hiyaá¹ƒ pÄ•
paá¹-hamaá¹ƒ sotadvÄ• rikÄ• dÄ«ni Ä• vajjanÄ• ni bhavaá¹…gaá¹ƒ na Ä• vaá¹-á¹-enti, man
atha javanaá¹ƒ javitvÄ• bhavaá¹…gaá¹ƒ otarati. dutiyavÄ• re sotadvÄ• rikÄ• dÄ«ni Ä• vajja
Ä• vaá¹-á¹-enti. tato sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni javanapariyosÄ• nÄ• n
bhavaá¹…gaá¹ƒ pavattati. tatiyavÄ• re manodvÄ• rikaÄ• vajjanena bhavaá¹…ge Ä• vaá¹-á¹-
javati. tena cittena Ã±atvÄ• `kiá¹ƒ ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne saddo --- saá¹…khasaddo, b
`kiá¹ƒ ayaá¹ƒ imasmiá¹ƒ á¹-hÄ• ne gandho --- mÅ«lagandho, sÄ• ragandhoâ€™ ti vÄ• `kiá¹
mukhe pakkhittarasaá¹ƒ --- sappÄ«ti vÄ• phÄ• á¹‡itaâ€™ nti vÄ• `kenamhi piá¹-á¹-hiyaá¹ƒ
pahÄ• roâ€™ ti vÄ• vattÄ• ro honti. evaá¹ƒ manodvÄ• rikajavaneneva paá¹-ibujjhati, na paÃ
teneva passati, na paÃ±cadvÄ• rikena.

taÃ±ca panetaá¹ƒ supinaá¹ƒ passanto catÅ«hi kÄ• raá¹‡ehi passati --- dhÄ• tukkhobhato vÄ
devatopasaá¹ƒhÄ• rato vÄ• pubbanimittato vÄ• ti. tattha pittÄ• dÄ«naá¹ƒ khobhakaraá¹‡ap
khubhitadhÄ• tuko __ `dhÄ• tukkhobhatoâ€™ _ supinaá¹ƒ passati. passanto ca nÄ• nÄ• vic
pabbatÄ• patanto viya, Ä• kÄ• sena gacchanto viya, vÄ• á¸·amigahatthicorÄ• dÄ«hi anuba
`anubhÅ«tapubbatoâ€™ _ passanto pubbe anubhÅ«tapubbaá¹ƒ Ä• rammaá¹‡aá¹ƒ passati.
passantassa devatÄ• atthakÄ• matÄ• ya vÄ• anatthakÄ• matÄ• ya vÄ• atthÄ• ya vÄ• ana
Ä• rammaá¹‡Ä• ni upasaá¹ƒharanti. so tÄ• saá¹ƒ devatÄ• naá¹ƒ Ä• nubhÄ• vena tÄ• ni Ä• n
__pubbanimittato_ passanto puÃ±Ã±Ä• puÃ±Ã±avasena uppajjitukÄ• massa atthassa vÄ•
pubbanimittabhÅ«taá¹ƒ supinaá¹ƒ passati \Ne 385/ bodhisattamÄ• tÄ• viya puttapaá¹-ilÄ• b

\Be 390/ viya paÃ±ca mahÄ• supine (AN b V 196), kosalarÄ• jÄ• viya ca soá¸·asa supineti

tattha yaá¹ƒ dhÄ• tukkhobhato anubhÅ«tapubbato ca supinaá¹ƒ passati, na taá¹ƒ saccaá¹ƒ
devatopasaá¹ƒhÄ• rato passati, taá¹ƒ saccaá¹ƒ vÄ• hoti alikaá¹ƒ vÄ• . kuddhÄ• hi devatÄ•
vinÄ• setukÄ• mÄ• viparÄ«tampi katvÄ• dassenti. tatridaá¹ƒ vatthu --- rohaá¹‡e kira nÄ• g
bhikkhusaá¹…ghaá¹ƒ anapaloketvÄ• va ekaá¹ƒ nÄ• garukkhaá¹ƒ chindÄ• pesi. rukkhe adhi
kuddhÄ• paá¹-hamameva naá¹ƒ palobhetvÄ• pacchÄ• `ito te sattadivasamatthake upaá¹-
marissatÄ«â€™ ti supine Ä• rocesi. thero naá¹ƒ kathaá¹ƒ Ä• haritvÄ• rÄ• jorodhÄ• naá¹ƒ Ä
ekappahÄ• reneva mahÄ• viravaá¹ƒ viraviá¹ƒsu. rÄ• jÄ• `kiá¹ƒ etaâ€™ nti pucchi. tÄ• `eva
Ä• rocayiá¹ƒsu. rÄ• jÄ• divase gaá¹‡Ä• petvÄ• sattÄ• he vÄ«tivatte kujjhitvÄ• therassa ha

yaá¹ƒ pana pubbanimittato passati taá¹ƒ ekantasaccameva hoti. etesaÃ±ca catunnaá¹ƒ \Ee
mÅ«lakÄ• raá¹‡Ä• naá¹ƒ saá¹ƒsaggabhedatopi supinabhedo hotiyeva. taÃ±ca panetaá¹ƒ ca
sekkhaputhujjanÄ• va passanti appahÄ«navipallÄ• sattÄ• ; asekkhÄ• na passanti pahÄ«na

kiá¹ƒ pana taá¹ƒ passanto sutto passati, paá¹-ibuddho? udÄ• hu neva sutto passati na paá¹
kiÃ±cettha yadi tÄ• va sutto passati, abhidhammavirodho Ä• pajjati. bhavaá¹…gacittena hi s
rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ rÄ• gÄ• disampayuttaá¹ƒ vÄ• na hoti. supinaá¹ƒ passan
uppajjanti. atha paá¹-ibuddho passati, vinayavirodho Ä• pajjati. yaÃ±hi paá¹-ibuddho passati
sabbohÄ• rikacittena passati. sabbohÄ• rikacittena ca kate vÄ«tikkame anÄ• patti nÄ• ma n
passantena pana kate vÄ«tikkame ekantaá¹ƒ anÄ• patti eva. atha neva sutto na paá¹-ibudd
nÄ• ma passati. evaÃ±hi sati supinassa abhÄ• vova Ä• pajjati? na abhÄ• vo \Be 391/. kasm
kapimiddhapareto passati. vuttaá¹ƒ hetaá¹ƒ --- ``kapimiddhapareto kho, mahÄ• rÄ• ja, supin
(Mil V 3.5). __ `kapimiddhaparetoâ€™ _ti makkaá¹-aniddÄ• ya yutto. yathÄ• hi makkaá¹-as
hoti, evaá¹ƒ yÄ• niddÄ• punappunaá¹ƒ kusalÄ• dicittavokiá¹‡á¹‡attÄ• lahuparivattÄ• ; yas
punappunaá¹ƒ bhavaá¹…gato uttaraá¹‡aá¹ƒ hoti, tÄ• ya yutto supinaá¹ƒ passati. tenÄ• yaá¹
akusalopi abyÄ• katopi 386. tattha supinante cetiyavandanadhammassavanadhammadesan
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni karontassa akusalo, dvÄ«hi antehi mutto Ä• vajjanatadÄ• ramma
veditabbo. supineneva `diá¹-á¹-haá¹ƒ viya me, sutaá¹ƒ viya meâ€™ ti kathanakÄ• lepi abyÄ

kiá¹ƒ pana supine kataá¹ƒ kusalÄ• kusalaá¹ƒ kammaá¹ƒ savipÄ• kaá¹ƒ avipÄ• kanti? savip
paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹ƒ na sakkoti, dinnÄ• ya aÃ±Ã±akammena paá¹-isandhiyÄ
hoti.

__evaá¹ƒ yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• _ti paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä•
yÄ• thÄ• vaá¹-á¹-ho. taá¹ƒ \Ee 409/ yÄ• thÄ• vaá¹-á¹-haá¹ƒ vatthuá¹ƒ vibhÄ• vetÄ«ti yÄ• thÄ
tathÄ• paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ ahetukaá¹-á¹-ho, jarÄ• bhibhÅ«taá¹-á¹-ho, na
yÄ• thÄ• vaá¹-á¹-ho. taá¹ƒ yÄ• thÄ• vaá¹-á¹-haá¹ƒ vatthuá¹ƒ vibhÄ• vetÄ«ti yÄ• thÄ• vakava

heá¹-á¹-hÄ• ``yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• â€™â€™ ti mÄ• tikÄ• ya nikkh
yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• ti veditabbÄ• . tassÄ• eva ca vasena __evaá
Ã±Ä• á¹‡avatthÅ«_ti evaá¹ƒ ekekakoá¹-á¹-hÄ• sena Ã±Ä• á¹‡agaá¹‡anÄ• ekena vÄ• Ä• k

ekakaniddesavaá¹‡á¹‡anÄ• .

(II) dukaniddesavaá¹‡á¹‡anÄ•

<767> duvidhena Ã±Ä• á¹‡avatthuniddese __catÅ«su bhÅ«mÄ«su kusale_ti sekkhaputhujj
catubhÅ«makakusalapaÃ±Ã±Ä• . paá¹-isambhidÄ• vibhaá¹…ge vuttesu paÃ±casu atthesu \
bhÅ«mipariyÄ• pannaá¹ƒ vipÄ• kasaá¹…khÄ• taá¹ƒ atthaá¹ƒ jÄ• peti janeti pavattetÄ«ti __a
abhiÃ±Ã±aá¹ƒ uppÄ• dentassa samÄ• pattiá¹ƒ uppÄ• dentassa kiriyÄ• byÄ• kate_ti abhiÃ±
parikammasamaye kÄ• mÄ• vacarakiriyapaÃ±Ã±Ä• . sÄ• hi abhiÃ±Ã±Ä• samÄ• pattipabhe
atthaá¹ƒ jÄ• peti janeti pavattetÄ«ti __atthajÄ• pikÄ• paÃ±Ã±Ä• _ti vuttÄ• . ayaá¹ƒ pana ap
\Ne 387/ aá¹-á¹-hakathÄ• nayo --- yÄ• pi hi purimÄ• kÄ• mÄ• vacarakiriyÄ• pacchimÄ• ya
anantarÄ• divasena paccayo hoti, sÄ• pi taá¹ƒ kiriyatthaá¹ƒ jÄ• petÄ«ti atthajÄ• pikÄ• paÃ±
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaresupi eseva nayo.

dutiyapadaniddese __catÅ«su bhÅ«mÄ«su vipÄ• ke_ti kÄ• mÄ• vacaravipÄ• ke paÃ±Ã±Ä•
kÄ• mÄ• vacaravipÄ• katthaá¹ƒ jÄ• petvÄ• á¹-hitÄ• ti __jÄ• pitatthÄ• _. rÅ«pÄ• vacarÄ• div
nayo. sabbÄ• pi vÄ• esÄ• attano attano kÄ• raá¹‡ehi jÄ• pitÄ• janitÄ• pavattitÄ• sayamp
jÄ• pitatthÄ• . __arahato uppannÄ• ya abhiÃ±Ã±Ä• ya uppannÄ• ya samÄ• pattiyÄ• _ti vutt
nayo. ayaá¹ƒ pana aparopi pÄ• á¸·imuttako aá¹-á¹-hakathÄ• nayo --- kÄ• mÄ• vacarakiriyap
sahajÄ• tÄ• divasena kÄ• mÄ• vacarakiriyasaá¹…khÄ• taá¹ƒ atthaá¹ƒ jÄ• petvÄ• á¹-hitÄ• t
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyapaÃ±Ã±Ä• supi \Ee 410/ eseva nayo. sabbÄ• pi vÄ• es
jÄ• pitÄ• janitÄ• pavattitÄ• sayaÃ±ca atthabhÅ«tÄ• tipi jÄ• pitatthÄ• . sesamettha sabbaá
dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ vuttanayattÄ• pÄ• kaá¹-amevÄ• ti.

dukaniddesavaá¹‡á¹‡anÄ• .

(III) tikaniddesavaá¹‡á¹‡anÄ•

<768> tividhena Ã±Ä• á¹‡avatthuniddese __yogavihitesÅ«_ti yogo vuccati paÃ±Ã±Ä• ; paÃ
paÃ±Ã±Ä• pariá¹‡Ä• mitesÅ«ti attho. __kammÄ• yatanesÅ«_ti ettha kammameva __kamm
taá¹ƒ Ä• yatanaÃ±ca Ä• jÄ«vÄ• dÄ«nantipi \Be 393/ __kammÄ• yatanaá¹ƒ. sippÄ• yatanesu
duvidhaá¹ƒ kammaá¹ƒ --- hÄ«naÃ±ca ukkaá¹-á¹-haÃ±ca. tattha hÄ«naá¹ƒ nÄ• ma vaá¸• á¸•
pupphachaá¸• á¸• akakammanti evamÄ• di. ukkaá¹-á¹-haá¹ƒ nÄ• ma kasi, vaá¹‡ijjÄ• , gorak
duvidhaá¹ƒ hÄ«naÃ±ca ukkaá¹-á¹-haÃ±ca. tattha hÄ«naá¹ƒ sippaá¹ƒ nÄ• ma naá¸·akÄ• ras

kumbhakÄ• rasippaá¹ƒ, cammakÄ• rasippaá¹ƒ, nhÄ• pitasippanti evamÄ• di. ukkaá¹-á¹-haá
gaá¹‡anÄ• , lekhaÃ±cÄ• ti evamÄ• di vijjÄ• va __vijjÄ• á¹-á¹-hÄ• naá¹ƒ_. taá¹ƒ dhammikam
nÄ• gamaá¹‡á¸• alaparittasadisaá¹ƒ, phudhamanakamantasadisaá¹ƒ, sÄ• lÄ• kiyaá¹ƒ \Ne 3
pana vejjasatthÄ• ni ``icchÄ• mahaá¹ƒ, Ä• cariya, sippaá¹ƒ sikkhituâ€™â€™ nti (Vin I 329) s
paviá¹-á¹-hattÄ• na gahitÄ• ni.

tattha eko paá¹‡á¸• ito manussÄ• naá¹ƒ phÄ• suvihÄ• ratthÄ• ya attano ca dhammatÄ• ya
uppÄ• deti. so hi `ime manussÄ• vasanaá¹-á¹-hÄ• nena vinÄ• dukkhitÄ• â€™ ti hitakiriyÄ•
dÄ«ghacaturassÄ• dibhedaá¹ƒ gehaá¹ƒ uppÄ• deti, sÄ«tuá¹‡hapaá¹-ighÄ• tatthÄ• ya ekabh
pÄ• sÄ• de karoti, `yÄ• ne asati anusaÃ±caraá¹‡aá¹ƒ nÄ• ma dukkhaâ€™ nti jaá¹…ghÄ• ki
vayhasakaá¹-asandamÄ• nikÄ• dÄ«ni uppÄ• deti, `nÄ• vÄ• ya asati samuddÄ• dÄ«su saÃ±
nÄ• nappakÄ• raá¹ƒ nÄ• vaá¹ƒ uppÄ• deti. so sabbampetaá¹ƒ neva aÃ±Ã±ehi kayiramÄ• na
uggaá¹‡hÄ• ti, na \Ee 411/ kathentÄ• naá¹ƒ suá¹‡Ä• ti, attano pana dhammatÄ• ya cintÄ• y
attano dhammatÄ• ya katampi aÃ±Ã±ehi uggaá¹‡hitvÄ• karontehi katasadisameva hoti. aya

ukkaá¹-á¹-hakammepi `kasikamme asati manussÄ• naá¹ƒ jÄ«vitaá¹ƒ na pavattatÄ«â€™ ti e
manussÄ• naá¹ƒ phÄ• suvihÄ• ratthÄ• ya yuganaá¹…galÄ• dÄ«ni kasibhaá¹‡á¸• Ä• ni uppÄ
vÄ• á¹‡ijakammaá¹ƒ gorakkhaÃ±ca uppÄ• deti. so sabbampetaá¹ƒ neva aÃ±Ã±ehi kariyamÄ
katasadisameva hoti. ayaá¹ƒ ukkaá¹-á¹-hakamme nayo.

duvidhepi pana sippÄ• yatane eko paá¹‡á¸• ito manussÄ• naá¹ƒ phÄ• suvihÄ• ratthÄ• ya n
hÄ«nasippÄ• ni, hatthamuddÄ• ya gaá¹‡anasaá¹…khÄ• taá¹ƒ muddaá¹ƒ, acchinnakasaá¹…
mÄ• tikÄ• ppabhedakÄ• dibhedaÃ±ca lekhaá¹ƒ uppÄ• deti. so sabbampetaá¹ƒ neva aÃ±Ã±
pe ... katasadisameva hoti. ayaá¹ƒ sippÄ• yatane nayo.

ekacco \Be 394/ pana paá¹‡á¸• ito amanussasarÄ«sapÄ• dÄ«hi upaddutÄ• naá¹ƒ manussÄ
dhammikÄ• ni nÄ• gamaá¹‡á¸• alamantÄ• dÄ«ni vijjÄ• á¹-á¹-hÄ• nÄ• ni uppÄ• deti, tÄ• ni n
passati, na katÄ• ni uggaá¹‡hÄ• ti, na kathentÄ• naá¹ƒ suá¹‡Ä• ti, attano pana dhammatÄ•
paÃ±Ã±avatÄ• hi attano dhammatÄ• ya katampi aÃ±Ã±ehi uggaá¹‡hitvÄ• karontehi katasa

__kammassakataá¹ƒ_ \Ne 389/ __vÄ• _ti ``idaá¹ƒ kammaá¹ƒ sattÄ• naá¹ƒ sakaá¹ƒ, idaá¹ƒ
jÄ• nanaÃ±Ä• á¹‡aá¹ƒ. __saccÄ• nulomikaá¹ƒ vÄ• _ti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. taÃ±hi cat
anulomanato saccÄ• nulomikanti vuccati. idÄ• nissa pavattanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __rÅ
vuttaá¹ƒ. ettha ca aniccalakkhaá¹‡ameva Ä• gataá¹ƒ, na dukkhalakkhaá¹‡aanattalakkhaá¹‡
Ä• gatÄ• nevÄ• ti daá¹-á¹-habbÄ• ni --- yaÃ±hi aniccaá¹ƒ taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ

__yaá¹ƒ evarÅ«pi_nti yaá¹ƒ evaá¹ƒ heá¹-á¹-hÄ• niddiá¹-á¹-hasabhÄ• vaá¹ƒ anulomikaá¹ƒ.

sabbÄ• ni paÃ±Ã±Ä• vevacanÄ• neva. sÄ• hi heá¹-á¹-hÄ• vuttÄ• naá¹ƒ kammÄ• yatanÄ• d
kÄ• raá¹‡Ä• naá¹ƒ apaccanÄ«kadassanena anulometÄ«ti __anulomikÄ• _. tathÄ• \Ee 412/
anulometi, maggasaccassa anulometi, paramatthasaccassa nibbÄ• nassa anulomanato anu
sabbÄ• nipi etÄ• ni kÄ• raá¹‡Ä• ni khamati sahati daá¹-á¹-huá¹ƒ sakkotÄ«ti __khanti, _ pass
rocetÄ«ti __ruci, _ mudatÄ«ti __mudi, _ pekkhatÄ«ti __pekkhÄ• _. sabbepissÄ• te kammÄ•
nijjhÄ• naá¹ƒ khamanti, visesato ca paÃ±cakkhandhasaá¹…khÄ• tÄ• dhammÄ• punappun
nijjhÄ• yamÄ• nÄ• taá¹ƒ nijjhÄ• naá¹ƒ khamantÄ«ti __dhammanijjhÄ• nakhantÄ«_.

__parato assutvÄ• paá¹-ilabhatÄ«_ti aÃ±Ã±assa upadesavacanaá¹ƒ assutvÄ• sayameva
__ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ cintÄ• mayÄ• paÃ±Ã±Ä• nÄ• ma vuccati. sÄ• panesÄ• na y
abhiÃ±Ã±Ä• tÄ• naá¹ƒ pana mahÄ• sattÄ• nameva uppajjati. tatthÄ• pi saccÄ• nulomikaÃ±Ã
bodhisattÄ• naá¹ƒ uppajjati. sesapaÃ±Ã±Ä• sabbesampi pÅ«ritapÄ• ramÄ«naá¹ƒ mahÄ• p
veditabbÄ• .

__parato_ \Be 395/ __sutvÄ• paá¹-ilabhatÄ«_ti ettha kammÄ• yatanÄ• dÄ«ni parena kariya
disvÄ• pi yassa kassaci kathayamÄ• nassa vacanaá¹ƒ sutvÄ• pi Ä• cariyassa santike uggah
sabbÄ• parato sutvÄ• yeva paá¹-iladdhÄ• nÄ• mÄ• ti veditabbÄ• .

__samÄ• pannassÄ• _ti samÄ• pattisamaá¹…gissa; antosamÄ• pattiyaá¹ƒ pavattÄ• __paÃ
attho.

<769> __dÄ• naá¹ƒ_ \Ne 390/ __Ä• rabbhÄ• _ti dÄ• naá¹ƒ paá¹-icca; dÄ• nacetanÄ• pacca
__dÄ• nÄ• dhigacchÄ• _ti dÄ• naá¹ƒ adhigacchantassa; pÄ• puá¹‡antassÄ• ti attho. __yÄ•
dÄ• nacetanÄ• sampayuttÄ• paÃ±Ã±Ä• uppajjati, ayaá¹ƒ __dÄ• namayÄ• paÃ±Ã±Ä• _ nÄ
dassÄ• mÄ«â€™ ti cintentassa, dÄ• naá¹ƒ dentassa, dÄ• naá¹ƒ datvÄ• taá¹ƒ paccavekkha
muÃ±cacetanÄ• , aparacetanÄ• ti tividhena uppajjati.

__sÄ«laá¹ƒ Ä• rabbha sÄ«lÄ• dhigacchÄ• _ti idhÄ• pi sÄ«lacetanÄ• sampayuttÄ• va __sÄ«
adhippetÄ• . ayampi `sÄ«laá¹ƒ pÅ«ressÄ• mÄ«â€™ ti cintentassa, sÄ«laá¹ƒ pÅ«rentassa, s
paccavekkhantassa pubbacetanÄ• , muÃ±cacetanÄ• , aparacetanÄ• ti tividheneva uppajjati
heá¹-á¹-hÄ• vuttÄ• yeva.

<770> adhisÄ«lapaÃ±Ã±Ä• dÄ«su sÄ«lÄ• dÄ«ni duvidhena veditabbÄ• ni --- sÄ«laá¹ƒ, adh
adhicittaá¹ƒ; paÃ±Ã±Ä• , adhipaÃ±Ã±Ä• ti. tattha ``uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ anu
á¹-hitÄ• va sÄ• dhÄ• tu dhammaá¹-á¹-hitatÄ• dhammaniyÄ• matÄ• â€™â€™ ti (SN a II 20
saá¹…gahitavasena paÃ±capi sÄ«lÄ• ni dasapi sÄ«lÄ• ni sÄ«laá¹ƒ nÄ• ma. taÃ±hi tathÄ• g
hoti. anuppanne ke paÃ±Ã±Ä• pentÄ«ti? tÄ• pasaparibbÄ• jakÄ• , sabbaÃ±Ã±ubodhisattÄ•
paÃ±Ã±Ä• penti. uppanne sammÄ• sambuddhe bhikkhusaá¹…gho, bhikkhunÄ«saá¹…gho,

paÃ±Ã±Ä• penti. pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ pana sabbasÄ«lehi adhikaá¹ƒ uppanneye
anuppanne. sabbaÃ±Ã±ubuddhÄ• yeva ca naá¹ƒ paÃ±Ã±Ä• penti. ``imasmiá¹ƒ vatthusmiá¹
hotÄ«â€™â€™ ti paÃ±Ã±Ä• panaÃ±hi aÃ±Ã±esaá¹ƒ avisayo, buddhÄ• naá¹ƒyeva esa visa
yasmÄ• pÄ• timokkhasaá¹ƒvaro adhisÄ«laá¹ƒ, tasmÄ• taá¹ƒ adhisÄ«lapaÃ±Ã±aá¹ƒ dasse
__pÄ• timokkhasaá¹ƒvaraá¹ƒ saá¹ƒvarantassÄ• _tiÄ• di vuttaá¹ƒ.

heá¹-á¹-hÄ• \Be 396/ vuttÄ• ya eva pana tantiyÄ• saá¹…gahitavasena vaá¹-á¹-apÄ• dikÄ•
cittaá¹ƒ nÄ• ma. taÃ±hi tathÄ• gate uppannepi hoti anuppannepi. anuppanne ke nibbattentÄ
tÄ• pasaparibbÄ• jakÄ• ceva sabbaÃ±Ã±ubodhisattÄ• ca cakkavattirÄ• jÄ• no ca. uppann
bhikkhuÄ• dayopi nibbattentiyeva. vipassanÄ• pÄ• dikÄ• pana aá¹-á¹-ha samÄ• pattiyo sab
uppanneyeva tathÄ• gate uppajjanti, no anuppanne. sabbaÃ±Ã±ubuddhÄ• eva ca etÄ• pa
yasmÄ• aá¹-á¹-ha samÄ• pattiyo adhicittaá¹ƒ, tasmÄ• adhicittapaÃ±Ã±aá¹ƒ dassetuá¹ƒ
__rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pajjantassÄ• _tiÄ• di vuttaá¹ƒ.

heá¹-á¹-hÄ• vuttÄ• ya eva pana tantiyÄ• saá¹…gahitavasena kammassakataÃ±Ä• á¹‡aá¹
tathÄ• gate uppannepi hoti anuppannepi. anuppanne velÄ• madÄ• navessantaradÄ• nÄ• di
Ã±Ä• á¹‡ena mahÄ• dÄ• naá¹ƒ pavattentÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ natthi. maggaphalapaÃ±
adhikÄ• , uppanneyeva tathÄ• gate vitthÄ• rikÄ• hutvÄ• pavattati, no anuppanne. iti yasmÄ
adhipaÃ±Ã±Ä• , tasmÄ• atirekapaÃ±Ã±Ä• ya paÃ±Ã±aá¹ƒ dassetuá¹ƒ __catÅ«su maggesÄ

tattha siyÄ• --- sÄ«laá¹ƒ, adhisÄ«laá¹ƒ; cittaá¹ƒ, adhicittaá¹ƒ; paÃ±Ã±Ä• , adhipaÃ±Ã±Ä• ti
koá¹-á¹-hÄ• sesu vipassanÄ• paÃ±Ã±Ä• katarasannissitÄ• ti? adhipaÃ±Ã±Ä• sannissitÄ• .
omakatarappamÄ• á¹‡aá¹ƒ chattaá¹ƒ vÄ• dhajaá¹ƒ vÄ• upÄ• dÄ• ya atirekappamÄ• á¹‡aá
vuccati, evamidampi paÃ±casÄ«laá¹ƒ dasasÄ«laá¹ƒ upÄ• dÄ• ya pÄ• timokkhasaá¹ƒvarasÄ
nÄ• ma; vaá¹-á¹-apÄ• dikÄ• aá¹-á¹-ha samÄ• pattiyo upÄ• dÄ• ya vipassanÄ• pÄ• dikÄ• a
`adhicittaá¹ƒâ€™ _ nÄ• ma, kammassakatapaÃ±Ã±aá¹ƒ upÄ• dÄ• ya vipassanÄ• paÃ±Ã±Ä
phalapaÃ±Ã±Ä• ca __ `adhipaÃ±Ã±Ä• â€™ _ nÄ• mÄ• ti veditabbÄ• .

<771> Ä• yakosallÄ• diniddese yasmÄ• __Ä• yo_ti vuá¸• á¸• hi, sÄ• anatthahÄ• nito atthu
__apÄ• yo_ti avuá¸• á¸• hi, sÄ• pi atthahÄ• nito anatthuppattito ca duvidhÄ• ; tasmÄ• taá¹ƒ
manasikaroto_tiÄ• di vuttaá¹ƒ. __idaá¹ƒ vuccatÄ«_ti yÄ• imesaá¹ƒ akusaladhammÄ• naá¹ƒ
kusaladhammÄ• naÃ±ca uppattiá¹-á¹-hitÄ«su paÃ±Ã±Ä• --- idaá¹ƒ Ä• yakosallaá¹ƒ \Be 397
panesÄ• kusaladhammÄ• naá¹ƒ anuppajjananirujjhanesu akusaladhammÄ• naÃ±ca uppatt
idaá¹ƒ apÄ• yakosallaá¹ƒ nÄ• mÄ• ti attho. Ä• yakosallaá¹ƒ tÄ• va paÃ±Ã±Ä• hotu; apÄ• ya
nÄ• ma jÄ• tÄ• ti? paÃ±Ã±avÄ• yeva hi `mayhaá¹ƒ evaá¹ƒ manasikaroto anuppannÄ• kusa
uppannÄ• ca nirujjhanti; anuppannÄ• akusalÄ• dhammÄ• uppajjanti, uppannÄ• pavaá¸•
pajÄ• nÄ• ti. so evaá¹ƒ Ã±atvÄ• anuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppaj
pajahati; anuppanne kusale uppÄ• deti, uppanne bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ \Ne 392/ pÄ• p

paÃ±Ã±Ä• evÄ• ti veditabbaá¹ƒ. __sabbÄ• pi tatrÅ«pÄ• yÄ• paÃ±Ã±Ä• upÄ• yakosalla_n
vÄ• bhaye vÄ• uppanne tassa tikicchanatthaá¹ƒ á¹-hÄ• nuppattiyakÄ• raá¹‡ajÄ• nanavase
sabbattha uttÄ• natthamevÄ• ti.

tikaniddesavaá¹‡á¹‡anÄ• .

(IV) catukkaniddesavaá¹‡á¹‡anÄ•

<793> catubbidhena Ã±Ä• á¹‡avatthuniddese __atthi dinna_ntiÄ• dÄ«su dinnapaccayÄ• p
upÄ• yena attho veditabbo. __idaá¹ƒ vuccatÄ«_ti yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ `idaá¹ƒ kammaá¹ƒ sa
nti jÄ• nÄ• ti --- idaá¹ƒ kammassakataÃ±Ä• á¹‡aá¹ƒ nÄ• ma vuccatÄ«ti attho. tattha tividhaá
catubbidhaá¹ƒ vacÄ«duccaritaá¹ƒ, tividhaá¹ƒ manoduccaritanti idaá¹ƒ na sakakammaá¹ƒ nÄ
dasavidhampi sucaritaá¹ƒ sakakammaá¹ƒ nÄ• ma. attano vÄ• pi hotu parassa vÄ• sabbam
nÄ• ma. kasmÄ• ? atthabhaÃ±janato anatthajananato ca. attano vÄ• hotu parassa vÄ• sab
sakakammaá¹ƒ nÄ• ma. kasmÄ• ? anatthabhaÃ±janato atthajananato ca. evaá¹ƒ jÄ• nanas
kammassakataÃ±Ä• á¹‡e á¹-hatvÄ• bahuá¹ƒ dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒ pÅ«retvÄ• uposa
sukhaá¹ƒ sampattiyÄ• sampattiá¹ƒ anubhavitvÄ• nibbÄ• naá¹ƒ pattÄ• naá¹ƒ gaá¹‡anapari
sadhano puriso paÃ±casu sakaá¹-asatesu sappimadhuphÄ• á¹‡itÄ• dÄ«ni ceva loá¹‡atilata
Ä• ropetvÄ• kantÄ• ramaggaá¹ƒ paá¹-ipanno kenacideva karaá¹‡Ä«yena atthe uppanne sa
gahitattÄ• na cinteti, na paritassati, sukheneva khemantaá¹ƒ \Be 398/ pÄ• puá¹‡Ä• ti; evam
kammassakataÃ±Ä• á¹‡e á¹-hatvÄ• bahuá¹ƒ dÄ• naá¹ƒ datvÄ• ... pe ... nibbÄ• naá¹ƒ pattÄ
natthi. __á¹-hapetvÄ• saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡a_nti maggasaccassa paramatthasacca
saccÄ• nulomikanti laddhanÄ• maá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesÄ• sa
kammassakataÃ±Ä• á¹‡amevÄ• ti attho.

<794> __maggasamaá¹…gissa_ \Ne 393/ __Ã±Ä• á¹‡aá¹ƒ dukkhepetaá¹ƒ Ã±Ä• á¹‡a_nti e
maggaÃ±Ä• á¹‡aá¹ƒ catÅ«su saccesu ekapaá¹-ivedhavasena catÅ«su á¹-hÄ• nesu saá¹…g

<796> __dhamme Ã±Ä• á¹‡a_nti ettha maggapaÃ±Ã±Ä• tÄ• va catunnaá¹ƒ saccÄ• naá¹ƒ
Ã±Ä• á¹‡aá¹ƒ nÄ• ma hotu; phalapaÃ±Ã±Ä• kathaá¹ƒ dhamme Ã±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti?
hesÄ• paÃ±Ã±Ä• aparappaccaye atthapaccakkhe ariyasaccadhamme kiccato ca Ä• ramm
Ã±Ä• á¹‡anti veditabbÄ• . __so iminÄ• dhammenÄ• _ti ettha maggaÃ±Ä• á¹‡aá¹ƒ dhamma
dhammoti vuttaá¹ƒ, upayogatthe vÄ• karaá¹‡avacanaá¹ƒ; imaá¹ƒ dhammaá¹ƒ Ã±Ä• tenÄ• t
jÄ• nitvÄ• á¹-hitena maggaÃ±Ä• á¹‡enÄ• ti vuttaá¹ƒ hoti. __diá¹-á¹-henÄ• _ti dassanena; d
á¹-hitenÄ• ti attho. __pattenÄ• _ti cattÄ• ri ariyasaccÄ• ni patvÄ• á¹-hitattÄ• dhammaá¹ƒ pa
maggaÃ±Ä• á¹‡ena cattÄ• ri ariyasaccÄ• ni viditÄ• ni pÄ• kaá¹-Ä• ni katÄ• ni. tasmÄ• taá¹ƒ
hoti. tena viditadhammena. __pariyogÄ• á¸·henÄ• _ti catusaccadhammaá¹ƒ pariyogÄ• hetv
netÄ«_ti atÄ«te ca anÄ• gate ca nayaá¹ƒ neti harati peseti. idaá¹ƒ pana na maggaÃ±Ä• á¹‡

paccavekkhaá¹‡aÃ±Ä• á¹‡assa kiccaá¹ƒ. satthÄ• rÄ• pana maggaÃ±Ä• á¹‡aá¹ƒ atÄ«tÄ• n
kataá¹ƒ. kasmÄ• ? maggamÅ«lakattÄ• . bhÄ• vitamaggassa hi paccavekkhaá¹‡Ä• nÄ• ma
maggaÃ±Ä• á¹‡ameva nayaá¹ƒ nayanasadisaá¹ƒ akÄ• si. apica evamettha attho daá¹-á¹-ha
catusaccagocaraá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ adhigataá¹ƒ, tena Ã±Ä• á¹‡ena kÄ• raá¹‡abhÅ«te
paccavekkhaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ nayaá¹ƒ neti.

idÄ• ni yathÄ• tena nayaá¹ƒ neti, taá¹ƒ Ä• kÄ• raá¹ƒ dassetuá¹ƒ __ye hi keci atÄ«tamaddh
tattha __abbhaÃ±Ã±aá¹ƒsÅ«_ti jÄ• niá¹ƒsu paá¹-ivijjhiá¹ƒsu. __imaÃ±Ã±evÄ• _ti yaá¹ƒ dukk
abbhaÃ±Ã±aá¹ƒsu, yaÃ±ca anÄ• gate abhijÄ• nissanti, na taÃ±Ã±eva imaá¹ƒ; sarikkhaá¹-á¹
vuttaá¹ƒ. atÄ«tepi hi á¹-hapetvÄ• taá¹‡haá¹ƒ tebhÅ«makakkhandheyeva \Be 399/ dukkhasa
taá¹‡haá¹ƒyeva \Ee 417/ samudayasaccanti nibbÄ• nameva nirodhasaccanti ariyamaggame
paá¹-ivijjhiá¹ƒsu, anÄ• gatepi evameva paá¹-ivijjhissanti, etarahipi evameva paá¹-ivijjhantÄ«
sarikkhaá¹-á¹-hena ``imaÃ±Ã±evÄ• â€™â€™ ti vuttaá¹ƒ. __idaá¹ƒ vuccati anvaye Ã±Ä• á¹‡
anugamanaÃ±Ä• á¹‡aá¹ƒ nayanaÃ±Ä• á¹‡aá¹ƒ kÄ• raá¹‡aÃ±Ä• á¹‡anti vuccati.

__pariye_ \Ne 394/ __Ã±Ä• á¹‡a_nti cittapariccheda Ã±Ä• á¹‡aá¹ƒ. __parasattÄ• na_nti á¹-
sesasattÄ• naá¹ƒ. itaraá¹ƒ tasseva vevacanaá¹ƒ. __cetasÄ• ceto paricca pajÄ• nÄ• tÄ«_ti
cittaá¹ƒ sarÄ• gÄ• divasena paricchinditvÄ• nÄ• nappakÄ• rato jÄ• nÄ• ti. __sarÄ• gaá¹ƒ v
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• satipaá¹-á¹-hÄ• navibhaá¹…ge vuttameva. ayaá¹ƒ pana vise
vÄ• cittaá¹ƒ vimuttaá¹ƒ vÄ• cittanti ettha lokuttarampi labbhati. avipassanÅ«pagampi hi pa
visayo hotiyeva.

__avasesÄ• paÃ±Ã±Ä• _ti dhamme Ã±Ä• á¹‡Ä• dikÄ• tisso paÃ±Ã±Ä• á¹-hapetvÄ• sesÄ
sammatattÄ• __sammutiÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma hoti. vacanattho panettha sammutimhi Ã±Ä

<797> __kÄ• mÄ• vacarakusale paÃ±Ã±Ä• _ti ayaÃ±hi ekantena vaá¹-á¹-asmiá¹ƒ cutipaá¹-
tasmÄ• ``Ä• cayÄ• ya no apacayÄ• yÄ• â€™â€™ ti vuttÄ• . lokuttaramaggapaÃ±Ã±Ä• pa
apacinateva, tasmÄ• ``apacayÄ• ya no Ä• cayÄ• yÄ• â€™â€™ ti vuttÄ• . rÅ«pÄ• vacarÄ•
cutipaá¹-isandhimpi Ä• cinati, vikkhambhanavasena kilese ceva kilesamÅ«lake ca dhamme
``Ä• cayÄ• ya ceva apacayÄ• ya cÄ• â€™â€™ ti vuttÄ• . sesÄ• neva cutipaá¹-isandhiá¹ƒ Ä
``neva Ä• cayÄ• ya no apacayÄ• yÄ• â€™â€™ ti vuttÄ• .

<798> __na ca abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«_ti idaá¹ƒ paá¹-hamajjhÄ• napaÃ±Ã±aá¹ƒ sa
kÄ• mavivekena pattabbattÄ• kilesanibbidÄ• ya saá¹ƒvattati. tÄ• ya cesa kÄ• mesu vÄ«tar
abhiÃ±Ã±Ä• pÄ• dakabhÄ• vaá¹ƒ pana appattatÄ• ya neva paÃ±ca abhiÃ±Ã±Ä• yo paá¹-ivi
saccÄ• ni paá¹-ivijjhati. evamayaá¹ƒ paÃ±Ã±Ä• __nibbidÄ• ya hoti no paá¹-ivedhÄ• ya. sve
paá¹-hamajjhÄ• naá¹ƒ patvÄ• á¹-hito. __kÄ• mesu vÄ«tarÄ• go samÄ• no_ti tathÄ• vikkha
vasena vÄ«tarÄ• go. __abhiÃ±Ã±Ä• yo paá¹-ivijjhatÄ«_ti \Be 400/ paÃ±ca abhiÃ±Ã±Ä• yo p

catutthajjhÄ• napaÃ±Ã±aá¹ƒ sandhÄ• ya vuttaá¹ƒ. catutthajjhÄ• napaÃ±Ã±Ä• hi abhiÃ±Ã±Ä
abhiÃ±Ã±Ä• yo paá¹-ivijjhati, abhiÃ±Ã±Ä• bhÄ• vappattiyÄ• pi paá¹-ivijjhati eva. tasmÄ• sÄ
hoti. paá¹-hamajjhÄ• napaÃ±Ã±Ä• ya eva pana kilesesupi nibbindattÄ• __no nibbidÄ• ya_.
dutiyatatiyajjhÄ• napaÃ±Ã±Ä• , sÄ• katarakoá¹-á¹-hÄ• saá¹ƒ bhajatÄ«ti? somanassavasena
bhajati, avitakkavasena catutthajjhÄ• nampi. evamesÄ• paá¹-hamajjhÄ• nasannissitÄ• vÄ•
catutthajjhÄ• nasannissitÄ• vÄ• kÄ• tabbÄ• . __nibbidÄ• ya_ \Ne 395/ __ceva paá¹-ivedhÄ
sabbasmimpi vaá¹-á¹-e nibbindanato nibbidÄ• ya, chaá¹-á¹-haá¹ƒ abhiÃ±Ã±aá¹ƒ paá¹-ivijjha
hoti.

<799> __paá¹-hamassa jhÄ• nassa lÄ• bhÄ«_tiÄ• dÄ«su yvÄ• yaá¹ƒ appaguá¹‡assa paá¹-
tato vuá¹-á¹-hitaá¹ƒ Ä• rammaá¹‡avasena kÄ• masahagatÄ• hutvÄ• saÃ±Ã±Ä• manasikÄ•
codenti. tassa kÄ• mÄ• nupakkhandÄ• naá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena sÄ•
parihÄ• yati; tasmÄ• __hÄ• nabhÄ• ginÄ«_ti vuttÄ• . __tadanudhammatÄ• _ti tadanurÅ«pa
santiá¹-á¹-hatÄ«_ti idaá¹ƒ micchÄ• satiá¹ƒ sandhÄ• ya vuttaá¹ƒ, na sammÄ• satiá¹ƒ. yassa
paá¹-hamajjhÄ• nÄ• nurÅ«pasabhÄ• vÄ• paá¹-hamajjhÄ• naá¹ƒ santato paá¹‡Ä«tato disvÄ
abhinandamÄ• nÄ• nikanti uppajjati, tassa nikantivasena sÄ• paá¹-hamajjhÄ• napaÃ±Ã±Ä
vaá¸• á¸• hati, á¹-hitikoá¹-á¹-hÄ• sikÄ• hoti. tena vuttaá¹ƒ __á¹-hitibhÄ• ginÄ«_ paÃ±Ã±Ä• t
__avitakkasahagatÄ• _ti avitakkaá¹ƒ dutiyajjhÄ• naá¹ƒ santato paá¹‡Ä«tato manasikaroto Ä
avitakkasahagatÄ• . __samudÄ• carantÄ«_ti paguá¹‡ato paá¹-hamajjhÄ• nato vuá¹-á¹-hitaá
dutiyajjhÄ• nÄ• dhigamatthÄ• ya tudanti codenti. tassa upari dutiyajjhÄ• nÄ• nupakkhandÄ•
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena sÄ• paá¹-hamajjhÄ• napaÃ±Ã±Ä• visesabhÅ«tas
uppattiá¹-á¹-hÄ• natÄ• ya __visesabhÄ• ginÄ«_ti vuttÄ• . __nibbidÄ• sahagatÄ• _ti tameva
vuá¹-á¹-hitaá¹ƒ nibbidÄ• saá¹…khÄ• tena vipassanÄ• Ã±Ä• á¹‡ena sahagatÄ• . vipassanÄ•
vattante nibbindati ukkaá¹‡á¹-hati, tasmÄ• nibbidÄ• ti vuccati. __samudÄ• carantÄ«_ti
nibbÄ• nasacchikiriyatthÄ• ya tudanti codenti. __virÄ• gÅ«pasaÃ±hitÄ• _ti virÄ• gasaá¹…kh
upasaá¹ƒhitÄ• . vipassanÄ• Ã±Ä• á¹‡amhi sakkÄ• iminÄ• maggena virÄ• gaá¹ƒ nibbÄ• na
``virÄ• gÅ«pasaÃ±hitaâ€™â€™ nti vuccati. taá¹ƒsampayuttÄ• saÃ±Ã±Ä• manasikÄ• rÄ• pi
tassa tesaá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena sÄ• paá¹-hamajjhÄ• napaÃ±Ã±Ä• a
padaá¹-á¹-hÄ• natÄ• ya __nibbedhabhÄ• ginÄ«_ti vuttÄ• . evaá¹ƒ catÅ«su á¹-hÄ• nesu paá
kathitÄ• . dutiyajjhÄ• napaÃ±Ã±Ä• dÄ«supi iminÄ• va nayena attho veditabbo.

<801> __kicchena kasirena samÄ• dhiá¹ƒ uppÄ• dentassÄ• _ti lokuttarasamÄ• dhiá¹ƒ uppÄ
Ä• gamanakÄ• le kicchena kasirena dukkhena sasaá¹…khÄ• rena sappayogena kilamantas
Ä• gatassa. __dandhaá¹ƒ taá¹‡á¹-hÄ• naá¹ƒ abhijÄ• nantassÄ• _ti vikkhambhitesu kilesesu
ciraá¹ƒ vasitvÄ• taá¹ƒ lokuttarasamÄ• dhisaá¹…khÄ• taá¹ƒ á¹-hÄ• naá¹ƒ dandhaá¹ƒ saá¹‡i
paá¹-ivijjhantassa \Ne 396/, pÄ• puá¹‡antassÄ• ti attho. __ayaá¹ƒ vuccatÄ«_ti yÄ• esÄ• ev
kilesavikkhambhanapaá¹-ipadÄ• ya dukkhattÄ• , vipassanÄ• parivÄ• sapaÃ±Ã±Ä• ya ca da
ekacittakkhaá¹‡e uppannÄ• pi paÃ±Ã±Ä• Ä• gamanavasena __dukkhapaá¹-ipadÄ• dandh

upari tÄ«su padesupi iminÄ• va nayena attho veditabbo.

<802> __samÄ• dhissa na nikÄ• malÄ• bhissÄ• _ti yo samÄ• dhissa na nikÄ• malÄ• bhÄ«
nÄ• ma. yassa samÄ• dhi uparÅ«pari samÄ• pajjanatthÄ• ya ussakkituá¹ƒ paccayo na hoti,
appaguá¹‡ajjhÄ• nalÄ• bhissÄ• ti attho. __Ä• rammaá¹‡aá¹ƒ thokaá¹ƒ pharantassÄ• _ti par
sarÄ• vamatte vÄ• Ä• rammaá¹‡e parikammaá¹ƒ katvÄ• tattheva appanaá¹ƒ patvÄ• taá¹ƒ
Ä• rammaá¹‡aá¹ƒ pharantassÄ• ti attho. sesapadesupi eseva nayo. nanikÄ• malÄ• bhÄ«pa
paguá¹‡ajjhÄ• nalÄ• bhÄ« ettha __nikÄ• malÄ• bhÄ«_ti vutto. avaá¸• á¸• hitÄ• rammaá¹‡ap
vaá¸• á¸• hitÄ• rammaá¹‡aá¹ƒ __vipula_nti vuttaá¹ƒ. sesaá¹ƒ tÄ• disameva.

__jarÄ• maraá¹‡epetaá¹ƒ_ \Ee 420/ __Ã±Ä• á¹‡a_nti nibbÄ• nameva Ä• rammaá¹‡aá¹ƒ ka
ekapaá¹-ivedhavasena etaá¹ƒ vuttaá¹ƒ.

__jarÄ• maraá¹‡aá¹ƒ Ä• rabbhÄ• _tiÄ• dÄ«ni pana ekekaá¹ƒ vatthuá¹ƒ Ä• rabbha pavattikÄ
saccavavatthÄ• panavasena vuttÄ• ni. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

catukkaniddesavaá¹‡á¹‡anÄ• .

(V) paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<804> paÃ±cavidhena \Be 402/ Ã±Ä• á¹‡avatthuniddese __pÄ«tipharaá¹‡atÄ• _dÄ«su pÄ«
uppajjatÄ«ti dvÄ«su jhÄ• nesu paÃ±Ã±Ä• __pÄ«tipharaá¹‡atÄ• _ nÄ• ma. sukhaá¹ƒ pharar
jhÄ• nesu paÃ±Ã±Ä• __sukhapharaá¹‡atÄ• _ nÄ• ma. paresaá¹ƒ cetopharamÄ• nÄ• uppa
__cetopharaá¹‡atÄ• _ nÄ• ma. Ä• lokaá¹ƒ \Ne 397/ pharamÄ• nÄ• uppajjatÄ«ti dibbacakkh
__Ä• lokapharaá¹‡atÄ• _ nÄ• ma. paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ __paccavekkhaá¹‡Ä• nir
``dvÄ«su jhÄ• nesu paÃ±Ã±Ä• pÄ«tipharaá¹‡atÄ• â€™â€™ tiÄ• di. tattha ca pÄ«tipharaá¹‡
pÄ• dÄ• viya, cetopharaá¹‡atÄ• Ä• lokapharaá¹‡atÄ• dve hatthÄ• viya, abhiÃ±Ã±Ä• pÄ•
viya, paccavekkhaá¹‡Ä• nimittaá¹ƒ sÄ«saá¹ƒ viya. iti bhagavÄ• paÃ±caá¹…gikaá¹ƒ sammÄ
aá¹…gapaccaá¹…gasampannaá¹ƒ purisaá¹ƒ viya katvÄ• dassesi. __ayaá¹ƒ paÃ±caá¹…gik
hatthapÄ• dasÄ«sasadisehi paÃ±cahi aá¹…gehi yutto sammÄ• samÄ• dhÄ«ti pÄ• dakajjhÄ

__ayaá¹ƒ samÄ• dhi paccuppannasukho cevÄ• _tiÄ• dÄ«su arahattaphalasamÄ• dhi adhip
sukhattÄ• __paccuppannasukho_. purimo purimo pacchimassa pacchimassa samÄ• dhisu
sukhavipÄ• ko_. santaá¹ƒ sukhumaá¹ƒ phalacittaá¹ƒ paá¹‡Ä«taá¹ƒ madhurarÅ«paá¹ƒ samu
phalasamÄ• pattiyÄ• vuá¹-á¹-hitassa hi sabbakÄ• yÄ• nugataá¹ƒ sukhasamphassaá¹ƒ phoa
sukhasahagataá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati. iminÄ• pi pariyÄ• yena Ä• yatiá¹ƒ suk
421/ Ä• rakattÄ• __ariyo_. kÄ• mÄ• misavaá¹-á¹-Ä• misalokÄ• misÄ• naá¹ƒ abhÄ• vÄ• __
mahÄ• purisehi sevitattÄ• __akÄ• purisasevito_. aá¹…gasantatÄ• ya Ä• rammaá¹‡asantat

sabbakilesadarathasantatÄ• ya ca __santo_. atappanÄ«yaá¹-á¹-hena __paá¹‡Ä«to_. kilesap
laddhattÄ• kilesapaá¹-ippassaddhibhÄ• vassa vÄ• laddhattÄ• __paá¹-ippassaddhiladdho_
paá¹-ippassaddhÄ«ti hi idaá¹ƒ atthato ekaá¹ƒ. paá¹-ippassaddhakilesena vÄ• arahatÄ• lad
paá¹-ippassaddhiladdho. ekodibhÄ• vena adhigatattÄ• ekodibhÄ• vameva vÄ• adhigatattÄ
appaguá¹‡asÄ• savasamÄ• dhi viya sasaá¹…khÄ• rena sappayogena cittena paccanÄ«kad
anadhigatattÄ• __na sasaá¹…khÄ• raniggayhavÄ• ritagato_. taÃ±ca samÄ• dhiá¹ƒ samÄ•
vuá¹-á¹-hahanto sativepullappattattÄ• satova samÄ• pajjati satova vuá¹-á¹-hahati. yathÄ• p
vÄ• sato samÄ• pajjati sato vuá¹-á¹-hahati. tasmÄ• yadettha ``ayaá¹ƒ samÄ• dhi paccuppa
sukhavipÄ• koâ€™â€™ ti evaá¹ƒ paccavekkhamÄ• nassa paccattaá¹ƒyeva aparappaccaya
taá¹ƒ ekamaá¹…gaá¹ƒ. esa nayo sesesupi. evamimehi paÃ±cahi paccavekkhaá¹‡aÃ±Ä• á¹‡
paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhi nÄ• ma vuttoti.

paÃ±cakaniddesavaá¹‡á¹‡anÄ• .

(VI) chakkaniddesavaá¹‡á¹‡anÄ•

<805> chabbidhena \Ne 398/ Ã±Ä• á¹‡avatthuniddese __iddhividhe Ã±Ä• á¹‡a_nti ``ekopi I
hotÄ«â€™â€™ tiÄ• dinayappavatte (DN I 484; Paá¹-is I 102) iddhividhe Ã±Ä• á¹‡aá¹ƒ. imin
upekkhÄ• sahagatÄ• rÅ«pÄ• vacarÄ• bahudhÄ• bhÄ• vÄ• disÄ• dhikÄ• ekacittakkhaá¹‡ik
__sotadhÄ• tuvisuddhiyÄ• Ã±Ä• á¹‡a_nti dÅ«rasantikÄ• dibhedasaddÄ• rammaá¹‡Ä• ya d
iminÄ• pi avitakkÄ• vicÄ• rÄ• upekkhÄ• sahagatÄ• rÅ«pÄ• vacarÄ• pakatisotavisayÄ• tÄ«
ekacittakkhaá¹‡ikÄ• appanÄ• paÃ±Ã±Ä• va kathitÄ• . __paracitte_ \Ee 422/ __Ã±Ä• á¹‡a_n
cittaparicchede Ã±Ä• á¹‡aá¹ƒ. iminÄ• pi yathÄ• vuttappakÄ• rÄ• paresaá¹ƒ sarÄ• gÄ• dicit
ekacittakkhaá¹‡ikÄ• appanÄ• paÃ±Ã±Ä• va kathitÄ• . __pubbenivÄ• sÄ• nussatiyÄ• Ã±Ä•
pubbenivÄ• sÄ• nussatisampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. iminÄ• pi yathÄ• vuttappakÄ• rÄ• pu
nivutthakkhandhÄ• nussaraá¹‡asatisampayuttÄ• ekacittakkhaá¹‡ikÄ• appanÄ• paÃ±Ã±Ä•
cutÅ«papÄ• te Ã±Ä• á¹‡a_nti sattÄ• naá¹ƒ cutiyaÃ±ca upapÄ• te ca Ã±Ä• á¹‡aá¹ƒ. iminÄ• p
cavanakaupapajjanakÄ• naá¹ƒ sattÄ• naá¹ƒ vaá¹‡á¹‡adhÄ• tuÄ• rammaá¹‡Ä• ekacittakkha
kathitÄ• . __Ä• savÄ• naá¹ƒ khaye Ã±Ä• á¹‡a_nti saccaparicchedajÄ• nanaÃ±Ä• á¹‡aá¹ƒ. i
lokiyÄ• nÄ«ti.

chakkaniddesavaá¹‡á¹‡anÄ• .

(7.) sattakaniddesÄ• divaá¹‡á¹‡anÄ•

<806> sattavidhena \Be 404/ Ã±Ä• á¹‡avatthuniddese __jÄ• tipaccayÄ• jarÄ• maraá¹‡a_n
pavattinivattivasena ekÄ• dasasu paá¹-iccasamuppÄ• daá¹…gesu ekekasmiá¹ƒ kÄ• lattayal
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vatvÄ• puna ``yampissa taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ

Ã±Ä• á¹‡aá¹ƒ saá¹…khepato khayadhammatÄ• dÄ«hi pakÄ• rehi vuttaá¹ƒ. tattha __jÄ• tipa
asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡a_nti Ã±Ä• á¹‡advayaá¹ƒ paccuppannaddhÄ• navasena
addhÄ• naá¹ƒ, anÄ• gatampi addhÄ• na_nti evaá¹ƒ atÄ«te Ã±Ä• á¹‡advayaá¹ƒ, anÄ• gate
dhammaá¹-á¹-hitiÃ±Ä• á¹‡ena saddhiá¹ƒ satta. tattha __dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti \Ne
paccayÄ• kÄ• raÃ±Ä• á¹‡aá¹ƒ. paccayÄ• kÄ• ro hi dhammÄ• naá¹ƒ pavattiá¹-á¹-hitikÄ• raá
vuccati; tattha Ã±Ä• á¹‡aá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. etasseva chabbidhassa Ã±Ä•
evaá¹ƒ ekekasmiá¹ƒ aá¹…ge imÄ• ni satta satta katvÄ• ekÄ• dasasu aá¹…gesu sattasattat
__khayadhamma_nti khayagamanasabhÄ• vaá¹ƒ. __vayadhamma_nti vayagamanasabhÄ•
virajjanasabhÄ• vaá¹ƒ. __nirodhadhamma_nti nirujjhanasabhÄ• vaá¹ƒ. iminÄ• kiá¹ƒ kathita
purimavipassanÄ• sammasanaá¹ƒ kathitaá¹ƒ. tena kiá¹ƒ kathitaá¹ƒ hoti? sattakkhattuá¹ƒ
vipassanÄ• paá¹-ivipassanÄ• kathitÄ• . paá¹-hamaÃ±Ä• á¹‡ena hi sabbasaá¹…khÄ• re ani
taá¹ƒ Ã±Ä• á¹‡aá¹ƒ dutiyena daá¹-á¹-huá¹ƒ vaá¹-á¹-ati, dutiyaá¹ƒ tatiyena, tatiyaá¹ƒ catutthe
paÃ±camena, paÃ±camaá¹ƒ chaá¹-á¹-hena, chaá¹-á¹-haá¹ƒ sattamena. evaá¹ƒ satta vipass
kathitÄ• hontÄ«ti.

sattakaniddesavaá¹‡á¹‡anÄ• .

<807> aá¹-á¹-havidhena Ã±Ä• á¹‡avatthuniddese __sotÄ• pattimagge paÃ±Ã±Ä• _ti sotÄ•
iminÄ• sampayuttapaÃ±Ã±Ä• va kathitÄ• . sesapadesupi eseva nayoti.

aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ• .

<808> navavidhena Ã±Ä• á¹‡avatthuniddese __anupubbavihÄ• rasamÄ• pattÄ«sÅ«_ti anu
samÄ• pattÄ«su. tÄ• saá¹ƒ anupubbena anupaá¹-ipÄ• á¹-iyÄ• vihÄ• ritabbaá¹-á¹-hena anup
samÄ• pajjitabbaá¹-á¹-hena samÄ• pattitÄ• daá¹-á¹-habbÄ• . tattha __paá¹-hamajjhÄ• nasa
paÃ±Ã±Ä• _tiÄ• dayo aá¹-á¹-ha sampayuttapaÃ±Ã±Ä• veditabbÄ• \Be 405/. navamÄ• pac
nirodhasamÄ• pattiá¹ƒ santato paá¹‡Ä«tato paccavekkhamÄ• nassa pavattati. tena vuttaá¹ƒ
``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitassa paccavekkhaá¹‡aÃ±Ä• á¹‡aâ€

navakaniddesavaá¹‡á¹‡anÄ• .

(10.) dasakaniddesavaá¹‡á¹‡anÄ•

paá¹-hamabalaniddeso

<809> dasavidhena \Ne 400/ Ã±Ä• á¹‡avatthuniddese __aá¹-á¹-hÄ• na_nti hetupaá¹-ikkhep
paccayapaá¹-ikkhepo. ubhayenÄ• pi kÄ• raá¹‡ameva paá¹-ikkhipati. kÄ• raá¹‡aÃ±hi tadÄ• y
phalassa á¹-hÄ• nanti ca avakÄ• soti ca vuccati. __ya_nti yena kÄ• raá¹‡ena. __diá¹-á¹-hisa

maggadiá¹-á¹-hiyÄ• sampanno sotÄ• panno ariyasÄ• vako. __kaÃ±ci_ \Ee 424/ __saá¹…kh
saá¹…khatasaá¹…khÄ• resu kaÃ±ci ekaá¹ƒ saá¹…khÄ• rampi. __niccato upagaccheyyÄ• _
á¹-hÄ• naá¹ƒ vijjatÄ«_ti etaá¹ƒ kÄ• raá¹‡aá¹ƒ natthi, na upalabbhati. __yaá¹ƒ puthujjano_ti y
puthujjano. __á¹-hÄ• nametaá¹ƒ vijjatÄ«_ti etaá¹ƒ kÄ• raá¹‡aá¹ƒ atthi; sassatadiá¹-á¹-hiyÄ•
saá¹…khÄ• resu kaÃ±ci saá¹…khÄ• raá¹ƒ niccato gaá¹‡heyyÄ• ti attho. catutthabhÅ«makas
tejussadattÄ• divasaá¹ƒ santatto ayoguá¸·o viya makkhikÄ• naá¹ƒ diá¹-á¹-hiyÄ• vÄ• aÃ±Ã
Ä• rammaá¹‡aá¹ƒ na hoti. iminÄ• nayena __kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato_tiÄ• dÄ«sup
upagaccheyyÄ• _ti ``ekantasukhÄ« attÄ• hoti arogo parammaraá¹‡Ä• â€™â€™ ti (MN III 2
attadiá¹-á¹-hivasena sukhato gÄ• haá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. diá¹-á¹-hivippayuttacitten
pariá¸·Ä• hÄ• bhibhÅ«to pariá¸·Ä• havÅ«pasamatthaá¹ƒ, mattahatthÄ«paritÄ• sito viya, suc
gÅ«thaá¹ƒ kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagacchati. attavÄ• de kasiá¹‡Ä• dipaá¹‡á¹‡a
saá¹…khÄ• ranti avatvÄ• __kaÃ±ci dhamma_nti vuttaá¹ƒ. idhÄ• pi ariyasÄ• vakassa catubl
veditabbo, puthujjanassa tebhÅ«makavasena; sabbavÄ• resu vÄ• ariyasÄ• vakassÄ• pi teb
vaá¹-á¹-ati. yaá¹ƒ yaÃ±hi puthujjano \Be 406/ gaá¹‡hÄ• ti, tato tato ariyasÄ• vako gÄ• haá¹ƒ
puthujjano hi yaá¹ƒ yaá¹ƒ niccaá¹ƒ sukhaá¹ƒ attÄ• ti gaá¹‡hÄ• ti, taá¹ƒ taá¹ƒ ariyasÄ• vako
anattÄ• ti gaá¹‡hanto gÄ• haá¹ƒ viniveá¹-heti.

__mÄ• tara_ntiÄ• dÄ«su janikÄ• va mÄ• tÄ• . manussabhÅ«tova khÄ«á¹‡Ä• savo arahÄ• t
ariyasÄ• vako aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeyyÄ• ti? etampi aá¹-á¹-hÄ• naá¹ƒ. sacepi bhavan
attano ariyasÄ• vakabhÄ• vaá¹ƒ ajÄ• nantampi koci evaá¹ƒ vadeyya --- `imaá¹ƒ kunthakipill
voropetvÄ• sakalacakkavÄ• á¸·agabbhe cakkavattirajjaá¹ƒ paá¹-ipajjÄ• hÄ«â€™ ti, neva so
voropeyya. atha vÄ• pi \Ee 425/ naá¹ƒ evaá¹ƒ vadeyyuá¹ƒ --- `sace imaá¹ƒ na ghÄ• tessasi,
chindissÄ• mÄ• â€™ ti, sÄ«samevassa chindeyyuá¹ƒ, neva so taá¹ƒ ghÄ• teyya. puthujjana
mahÄ• sÄ• vajjabhÄ• vadassanatthaá¹ƒ ariyasÄ• vakassa ca baladÄ«panatthametaá¹ƒ vutt
--- sÄ• vajjo puthujjanabhÄ• vo, yatra hi nÄ• ma puthujjano mÄ• tughÄ• tÄ• dÄ«nipi Ä• nant
mahÄ• balo ariyasÄ• vako; so etÄ• ni kammÄ• ni na karotÄ«ti.

__paduá¹-á¹-hena cittenÄ• _ti dosasampayuttena vadhakacittena. __lohitaá¹ƒ uppÄ• deyyÄ
khuddakamakkhikÄ• ya pivanamattampi lohitaá¹ƒ uppÄ• deyya. __saá¹…ghaá¹ƒ bhindeyyÄ
samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hitaá¹ƒ paÃ±cahi kÄ• raá¹‡ehi saá¹…ghaá¹ƒ bhindeyya, vuttaÃ±
Ä• kÄ• rehi saá¹…gho bhijjati --- kammena, uddesena, voharanto, anussÄ• vanena, salÄ• k
458).

tattha __ `kammenÄ• â€™ _ti apalokanÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarena kamme
paÃ±casu pÄ• timokkhuddesesu aÃ±Ã±atarena uddesena. __ `voharantoâ€™ _ti kathayant
`adhammaá¹ƒ dhammoâ€™ tiÄ• dÄ«ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni dÄ«pento. __ `
tumhe jÄ• nÄ• tha mayhaá¹ƒ uccÄ• kulÄ• pabbajitabhÄ• vaá¹ƒ bahussutabhÄ• vaÃ±ca! mÄ
ubbinayaá¹ƒ satthusÄ• sanaá¹ƒ gÄ• heyyÄ• ti cittampi uppÄ• detuá¹ƒ tumhÄ• kaá¹ƒ na yutt

nÄ«luppalavanaá¹ƒ viya sÄ«talo? kimahaá¹ƒ apÄ• yato na bhÄ• yÄ• mÄ«â€™ tiÄ• dinÄ• n
vacÄ«bhedaá¹ƒ katvÄ• anussÄ• vanena \Be 407/. __ `salÄ• kaggÄ• henÄ• â€™ _ti evaá¹ƒ
upatthambhetvÄ• anivattanadhamme katvÄ• ``gaá¹‡hatha imaá¹ƒ salÄ• kaâ€™â€™ nti sa
kammameva uddeso vÄ• pamÄ• á¹‡aá¹ƒ vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hÄ• pana
aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharantena tattha rucijananatthaá¹ƒ anussÄ• vetv
gÄ• hitÄ• yapi abhinnova hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atirekÄ• vÄ•
Ä• veá¹‡ikaá¹ƒ kammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karonti, tadÄ• saá¹…gho \Ee 426/ bhinno n

evaá¹ƒ diá¹-á¹-hisampanno puggalo saá¹…ghaá¹ƒ bhindeyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjat
mÄ• tughÄ• tÄ• dÄ«ni paÃ±ca Ä• nantariyakammÄ• ni dassitÄ• ni honti, yÄ• ni puthujjano k
tesaá¹ƒ Ä• vibhÄ• vatthaá¹ƒ ---

kammato \Ne 402/ dvÄ• rato ceva, kappaá¹-á¹-hitiyato tathÄ• .

pÄ• kasÄ• dhÄ• raá¹‡Ä• dÄ«hi, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha __ `kammatoâ€™ _ tÄ• va --- ettha hi manussabhÅ«tasseva manussabhÅ«taá¹ƒ mÄ
api parivattaliá¹…gaá¹ƒ jÄ«vitÄ• voropentassa kammaá¹ƒ Ä• nantariyaá¹ƒ hoti. tassa vipÄ•
paá¹-ibÄ• hissÄ• mÄ«â€™ ti sakalacakkavÄ• á¸·aá¹ƒ mahÄ• cetiyappamÄ• á¹‡ehi kaÃ±car
sakalacakkavÄ• á¸·aá¹ƒ pÅ«retvÄ• nisinnabhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ•
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aá¹ƒ amuÃ±citvÄ• va vicaritvÄ• pi, kÄ• yassa bhedÄ• nirayameva
manussabhÅ«to tiracchÄ• nabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• , sayaá¹ƒ vÄ• tirac
manussabhÅ«taá¹ƒ, tiracchÄ• nabhÅ«toyeva vÄ• tiracchÄ• nabhÅ«taá¹ƒ jÄ«vitÄ• voropeti
Ä• nantariyaá¹ƒ na hoti, kammaá¹ƒ pana bhÄ• riyaá¹ƒ hoti, Ä• nantariyaá¹ƒ Ä• hacceva tiá¹
manussajÄ• tikÄ• naá¹ƒ pana vasena ayaá¹ƒ paÃ±ho kathito.

ettha eá¸·akacatukkaá¹ƒ, saá¹…gÄ• macatukkaá¹ƒ, coracatukkaÃ±ca kathetabbaá¹ƒ. `eá¸·a
abhisandhinÄ• pi hi eá¸·akaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ manusso manussabhÅ«taá¹ƒ mÄ• taraá
mÄ• rento Ä• nantariyaá¹ƒ phusati. eá¸·akÄ• bhisandhinÄ• pana mÄ• tÄ• pitiabhisandhinÄ
Ä• nantariyaá¹ƒ na phusati. mÄ• tÄ• pitiabhisandhinÄ• mÄ• tÄ• pitaro mÄ• rento phusateva
408/ catukkadvaye. yathÄ• ca mÄ• tÄ• pitÅ«su, evaá¹ƒ arahantepi etÄ• ni catukkÄ• ni vedi
manussaarahantameva ca mÄ• retvÄ• Ä• nantariyaá¹ƒ phusati, na yakkhabhÅ«taá¹ƒ; kam
Ä• nantariyasadisameva. manussaarahantassa ca puthujjanakÄ• leyeva satthappahÄ• re v
arahattaá¹ƒ patvÄ• teneva marati, arahantaghÄ• to hotiyeva. yaá¹ƒ pana puthujjanakÄ• le
arahattaá¹ƒ \Ee 427/ patvÄ• paribhuÃ±jati, puthujjanasseva taá¹ƒ dinnaá¹ƒ hoti. sesaariyap
Ä• nantariyaá¹ƒ natthi, kammaá¹ƒ pana bhÄ• riyaá¹ƒ Ä• nantariyasadisameva.

lohituppÄ• de tathÄ• gatassa abhejjakÄ• yatÄ• ya parÅ«pakkamena cammacchedaá¹ƒ kat

natthi. sarÄ«rassa pana antoyeva ekasmiá¹ƒ á¹-hÄ• ne lohitaá¹ƒ samosarati. devadattena p
bhijjitvÄ• gatÄ• sakalikÄ• pi tathÄ• gatassa pÄ• dantaá¹ƒ pahari. pharasunÄ• pahaá¹-o vi
ahosi. tathÄ• karontassa Ä• nantariyaá¹ƒ hoti. jÄ«vako \Ne 403/ pana tathÄ• gatassa ruciy
chinditvÄ• tamhÄ• á¹-hÄ• nÄ• duá¹-á¹-halohitaá¹ƒ nÄ«haritvÄ• phÄ• sukamakÄ• si. tathÄ
puÃ±Ã±akammameva hoti.

atha ye ca parinibbute tathÄ• gate cetiyaá¹ƒ bhindanti, bodhiá¹ƒ chindanti, dhÄ• tumhi upa
kiá¹ƒ hotÄ«ti? bhÄ• riyaá¹ƒ kammaá¹ƒ hoti Ä• nantariyasadisaá¹ƒ. sadhÄ• tukaá¹ƒ pana thÅ
vÄ• bÄ• dhayamÄ• naá¹ƒ bodhisÄ• khaÃ±ca chindituá¹ƒ vaá¹-á¹-ati. sacepi tattha nilÄ«nÄ•
pÄ• tenti, chindituá¹ƒ vaá¹-á¹-atiyeva. paribhogacetiyato hi sarÄ«racetiyaá¹ƒ mahantataraá¹
bhinditvÄ• gacchantaá¹ƒ bodhimÅ«lampi chinditvÄ• harituá¹ƒ vaá¹-á¹-ati. yÄ• pana bodhis
bÄ• dhati, taá¹ƒ geharakkhaá¹‡atthaá¹ƒ chindituá¹ƒ na labbhati. bodhiatthaÃ±hi gehaá¹ƒ, na
Ä• sanagharepi eseva nayo. yasmiá¹ƒ pana Ä• sanaghare dhÄ• tu nihitÄ• hoti, tassa rakkh
bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. bodhijagganatthaá¹ƒ ojoharaá¹‡asÄ• khaá¹ƒ vÄ• p
chindituá¹ƒ vaá¹-á¹-atiyeva; sarÄ«rapaá¹-ijaggane viya puÃ±Ã±ampi hoti.

saá¹…ghabhede sÄ«maá¹-á¹-hakasaá¹…ghe asannipatite visuá¹ƒ parisaá¹ƒ gahetvÄ•
katavohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ• hassa kammaá¹ƒ vÄ• karontassa uddesaá¹ƒ vÄ•
hoti Ä• nantariyakammaÃ±ca. samaggasaÃ±Ã±Ä• ya pana vaá¹-á¹-ati. samaggasaÃ±Ã±Ä•
na Ä• nantariyakammaá¹ƒ. tathÄ• navato Å«naparisÄ• yaá¹ƒ. sabbantimena pana paricche
yo saá¹…ghaá¹ƒ bhindati, tassa Ä• nantariyakammaá¹ƒ \Ee 428/ hoti. anuvattakÄ• naá¹ƒ ac
mahÄ• sÄ• vajjaá¹ƒ kammaá¹ƒ; dhammavÄ• dino anavajjÄ• . tattha navannameva saá¹…gh
``ekato, upÄ• li, cattÄ• ro honti, ekato cattÄ• ro, navamo anussÄ• veti salÄ• kaá¹ƒ gÄ• heti
ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, idaá¹ƒ gaá¹‡hatha, idaá¹ƒ rocethÄ• â€™ ti. evaá¹
saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca. navannaá¹ƒ vÄ• , upÄ• li, atirekanavannaá¹ƒ
hoti saá¹…ghabhedo cÄ• â€™â€™ ti (Vin II 351).

etesu ca pana paÃ±casu saá¹…ghabhedo vacÄ«kammaá¹ƒ, sesÄ• ni kÄ• yakammÄ• nÄ«t
vinicchayo.

__ `dvÄ• ratoâ€™ _ti sabbÄ• neva cetÄ• ni kÄ• yadvÄ• ratopi vacÄ«dvÄ• ratopi samuá¹-á¹
\Ne 404/ cattÄ• ri Ä• á¹‡attikavijjÄ• mayapayogavasena vacÄ«dvÄ• rato samuá¹-á¹-hahitvÄ
pÅ«renti. saá¹…ghabhedo hatthamuddÄ• ya bhedaá¹ƒ karontassa kÄ• yadvÄ• rato samuá¹
pÅ«retÄ«ti. evamettha dvÄ• ratopi viÃ±Ã±Ä• tabbo vinicchayo.

__ `kappaá¹-á¹-hitiyatoâ€™ _ti saá¹…ghabhedoyeva cettha kappaá¹-á¹-hitiyo. saá¹‡á¹-haha
kappavemajjhe vÄ• saá¹…ghabhedaá¹ƒ katvÄ• kappavinÄ• seyeva muccati. sacepi hi `sve
ajja saá¹…ghabhedaá¹ƒ karoti, sveyeva muccati, ekadivasameva niraye paccati. evaá¹ƒ kar

sesÄ• ni cattÄ• ri kammÄ• ni Ä• nantariyÄ• neva honti, na kappaá¹-á¹-hitiyÄ• nÄ«ti. evamet
viÃ±Ã±Ä• tabbo vinicchayo.

__ `pÄ• katoâ€™ _ti yena ca paÃ±capetÄ• ni kammÄ• ni katÄ• ni honti, tassa saá¹…ghabh
vipaccati. sesÄ• ni ``ahosi kammaá¹ƒ nÄ• hosi kammavipÄ• koâ€™â€™ ti evamÄ• dÄ«su s
saá¹…ghabhedÄ• bhÄ• ve lohituppÄ• do, tadabhÄ• ve arahantaghÄ• to, tadabhÄ• ve sace
mÄ• tÄ• dussÄ«lÄ• no vÄ• tathÄ• sÄ«lavatÄ«, pitughÄ• to paá¹-isandhivasena vipaccati.
dvÄ«supi sÄ«lena vÄ• dussÄ«lena vÄ• samÄ• nesu mÄ• tughÄ• tova paá¹-isandhivasena
dukkarakÄ• riá¹‡Ä« bahÅ«pakÄ• rÄ• ca puttÄ• nanti. evamettha pÄ• katopi viÃ±Ã±Ä• tabb

__ `sÄ• dhÄ• raá¹‡Ä• dÄ«hÄ«â€™ _ti \Ee 429/ purimÄ• ni cattÄ• ri sabbesampi gahaá¹-á¹-
sÄ• dhÄ• raá¹‡Ä• ni. saá¹…ghabhedo pana ``na kho, upÄ• li, bhikkhunÄ« saá¹…ghaá¹ƒ bhi
sÄ• maá¹‡ero, na sÄ• maá¹‡erÄ«, na upÄ• sako, na upÄ• sikÄ• saá¹…ghaá¹ƒ bhindati. bh
samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito saá¹…ghaá¹ƒ bhindatÄ«â€™â€™
vuttappakÄ• rassa bhikkhunova hoti, na aÃ±Ã±assa; tasmÄ• asÄ• dhÄ• raá¹‡o. Ä• disadde
dukkhavedanÄ• sahagatÄ• dosamohasampayuttÄ• cÄ• ti evamettha sÄ• dhÄ• raá¹‡Ä• dÄ

__aÃ±Ã±aá¹ƒ satthÄ• ra_nti `ayaá¹ƒ me satthÄ• satthukiccaá¹ƒ kÄ• tuá¹ƒ samatthoâ€™ ti
titthakaraá¹ƒ `ayaá¹ƒ me satthÄ• â€™ ti evaá¹ƒ gaá¹‡heyya --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ
__aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nibbatteyyÄ• _ti sabbamandapaÃ±Ã±opi sattamaá¹ƒ bhavaá¹ƒ
nibbatteyya --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati \Ne 405/. uttamakoá¹-iyÄ• hi sattamaá¹ƒ bhavaá
``niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti vutto. kiá¹ƒ pana taá¹ƒ niyÄ• meti? kiá¹ƒ pubbah
paá¹-iladdhamaggo udÄ• hu upari tayo maggÄ• ti? sammÄ• sambuddhena gahitaá¹ƒ nÄ• m
niyato nÄ• ma natthi. ``pubbahetu niyÄ• metÄ«â€™â€™ ti vutte hi upari tiá¹‡á¹‡aá¹ƒ maggÄ
hoti, paá¹-hamamaggassa upanissayÄ• bhÄ• vo Ä• pajjati. iccassa ahetu appaccayÄ• nibb
``paá¹-iladdhamaggo niyÄ• metÄ«â€™â€™ ti vutte upari tayo maggÄ• akiccakÄ• honti, pa
paá¹-hamamaggeneva kilese khepetvÄ• parinibbÄ• yitabbaá¹ƒ hoti. ``upari tayo maggÄ• n
paá¹-hamamaggo akiccako hoti, upari tayo maggÄ• va sakiccakÄ• , paá¹-hamamaggaá¹ƒ a
maggÄ• nibbattetabbÄ• honti, paá¹-hamamaggena ca anuppajjitvÄ• va kilesÄ• khepetabb
koci niyÄ• meti, upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• va niyÄ• meti. sace hi tesaá¹ƒ
tikkhÄ• sÅ«rÄ• hutvÄ• vahati, ekaá¹ƒyeva bhavaá¹ƒ nibbattetvÄ• arahattaá¹ƒ patvÄ• \Ee
mandatarapaÃ±Ã±o dutiye vÄ• tatiye vÄ• catutthe vÄ• paÃ±came vÄ• chaá¹-á¹-he vÄ• b
parinibbÄ• ti. sabbamandapaÃ±Ã±o sattamaá¹ƒ bhavaá¹ƒ nibbattetvÄ• arahattaá¹ƒ pÄ• pu
paá¹-isandhi na hoti. iti sammÄ• sambuddhena gahitaá¹ƒ nÄ• mamattametaá¹ƒ. satthÄ• hi
sabbaÃ±Ã±utaÃ±Ä• á¹‡ena paricchinditvÄ• `ayaá¹ƒ puggalo sabbamahÄ• paÃ±Ã±o tikkha
nibbattetvÄ• arahattaá¹ƒ gaá¹‡hissatÄ«â€™ ti __ `ekabÄ«jÄ«â€™ _ti nÄ• maá¹ƒ akÄ• si; `
tatiyaá¹ƒ, catutthaá¹ƒ, paÃ±camaá¹ƒ, chaá¹-á¹-haá¹ƒ bhavaá¹ƒ nibbattetvÄ• arahattaá¹ƒ ga
`kolaá¹ƒkoloâ€™ _ti nÄ• maá¹ƒ akÄ• si; `ayaá¹ƒ puggalo sattamaá¹ƒ bhavaá¹ƒ nibbattetvÄ•

gaá¹‡hissatÄ«â€™ ti __ `sattakkhattuparamoâ€™ _ti nÄ• maá¹ƒ akÄ• si.

koci pana puggalo sattannaá¹ƒ bhavÄ• naá¹ƒ niyato nÄ• ma natthi. ariyasÄ• vako pana yen
mandapaÃ±Ã±o samÄ• no aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ appatvÄ• antarÄ• va parinibbÄ• ti. sa
sattamaá¹ƒyeva bhavaá¹ƒ gacchati. sattame bhave sabbakÄ• rena pamÄ• davihÄ• rinopi vi
paripÄ• kaá¹ƒ gacchati. appamattakepi Ä• rammaá¹‡e nibbinditvÄ• nibbutiá¹ƒ pÄ• puá¹‡Ä•
bhave niddaá¹ƒ vÄ• okkamantassa, parammukhaá¹ƒ vÄ• gacchantassa, pacchato á¹-hatvÄ
kocideva sÄ«saá¹ƒ pÄ• teyya, udake vÄ• osÄ• detvÄ• mÄ• reyya, asani vÄ• panassa sÄ«
sappaá¹-isandhikÄ• kÄ• laá¹ƒkiriyÄ• \Ne 406/ nÄ• ma na hoti, arahattaá¹ƒ patvÄ• va parini
--- ``aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nibbatteyya --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti.

__ekissÄ• lokadhÄ• tuyÄ• _ti dasasahassilokadhÄ• tuyÄ• . tÄ«á¹‡i hi khettÄ• ni --- jÄ• tikh
Ä• á¹‡Ä• khettaá¹ƒ, visayakkhettanti. tattha __ `jÄ• tikkhettaá¹ƒâ€™ _ nÄ• ma dasasahassil
tathÄ• gatassa mÄ• tukucchiokkamanakÄ• le, nikkhamanakÄ• le, sambodhikÄ• le, dhamma
Ä• yusaá¹…khÄ• ravossajjane, parinibbÄ• ne ca kampati. koá¹-isatasahassacakkavÄ• á¸·aá
`Ä• á¹‡Ä• khettaá¹ƒâ€™ _ nÄ• ma. Ä• á¹-Ä• nÄ• á¹-iyamoraparittadhajaggaparittaratanapar
Ä• á¹‡Ä• vattati. __ `visayakhettassaâ€™ _ pana parimÄ• á¹‡aá¹ƒ natthi. buddhÄ• naÃ±hi
tÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ, yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ \Be 412/, Ã
Ã±eyyaá¹ƒ, Ã±eyyapariyantikaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is III 5) vacanato avisayo nÄ

imesu pana tÄ«su khettesu, á¹-hapetvÄ• imaá¹ƒ cakkavÄ• á¸·aá¹ƒ, aÃ±Ã±asmiá¹ƒ cakkavÄ
uppajjantÄ«ti suttaá¹ƒ natthi, na uppajjantÄ«ti pana atthi. __tÄ«á¹‡i piá¹-akÄ• ni_ --- vinayap
suttantapiá¹-akaá¹ƒ, abhidhammapiá¹-akanti. tisso saá¹…gÄ«tiyo --- mahÄ• kassapatthera
yasattherassa saá¹…gÄ«ti, moggaliputtatissattherassa saá¹…gÄ«tÄ«ti. imÄ• tisso saá¹…gÄ
tepiá¹-ake buddhavacane imaá¹ƒ cakkavÄ• á¸·aá¹ƒ muÃ±citvÄ• aÃ±Ã±attha buddhÄ• uppa
nuppajjantÄ«ti pana atthi.

__apubbaá¹ƒ acarima_nti apure apacchÄ• ; ekato nuppajjanti, pure vÄ• pacchÄ• vÄ• upp
tattha bodhipallaá¹…ke ``bodhiá¹ƒ appatvÄ• na uá¹-á¹-hahissÄ• mÄ«â€™â€™ ti nisinnakÄ
mÄ• tukucchismiá¹ƒ paá¹-isandhiggahaá¹‡aá¹ƒ tÄ• va pubbenti na veditabbaá¹ƒ. bodhisatta
paá¹-isandhiggahaá¹‡e dasasahassacakkavÄ• á¸·akampaneneva jÄ• tikkhettapariggaho ka
uppatti nivÄ• ritÄ• hoti. parinibbÄ• nato paá¹-á¹-hÄ• ya ca yÄ• va sÄ• sapamattÄ• pi dhÄ• t
pacchÄ• ti na veditabbaá¹ƒ. dhÄ• tÅ«su hi á¹-hitÄ• su buddhÄ• á¹-hitÄ• va honti. tasmÄ• e
buddhassa uppatti nivÄ• ritÄ• va hoti, dhÄ• tuparinibbÄ• ne pana jÄ• te aÃ±Ã±assa buddha

__tÄ«á¹‡i_ \Ne 407/ __hi antaradhÄ• nÄ• ni_ nÄ• ma --- pariyattiantaradhÄ• naá¹ƒ, paá¹-iv
paá¹-ipattiantaradhÄ• nanti. tattha __ `pariyattÄ«â€™ _ti tÄ«á¹‡i piá¹-akÄ• ni; __ `paá¹-ivedh
saccapaá¹-ivedho; __ `paá¹-ipattÄ«â€™ _ti paá¹-ipadÄ• . tattha paá¹-ivedho ca paá¹-ipatti ca

ekasmiÃ±hi kÄ• le paá¹-ivedhakarÄ• bhikkhÅ« bahÅ« honti; `esa bhikkhu puthujjanoâ€™ ti
dassetabbo hoti. imasmiá¹ƒyeva dÄ«pe ekavÄ• raá¹ƒ kira puthujjanabhikkhu \Ee 432/ nÄ• n
paá¹-ipattipÅ«rakÄ• pi kadÄ• ci bahÅ« honti, kadÄ• ci appÄ• . iti paá¹-ivedho ca paá¹-ipatti c

sÄ• sanaá¹-á¹-hitiyÄ• pana pariyattiyeva pamÄ• á¹‡aá¹ƒ. paá¹‡á¸• ito hi tepiá¹-akaá¹ƒ sutv
yathÄ• amhÄ• kaá¹ƒ bodhisatto Ä• á¸·Ä• rassa santike paÃ±cÄ• bhiÃ±Ã±Ä• satta ca samÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• parikammaá¹ƒ pucchi, so `na jÄ• nÄ•
413/ santikaá¹ƒ gantvÄ• adhigatavisesaá¹ƒ saá¹ƒsandetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
so Ä• cikkhi; tassa vacanasamanantarameva mahÄ• satto taá¹ƒ sampÄ• desi; evameva paÄ
sutvÄ• dvepi pÅ«reti. tasmÄ• pariyattiyÄ• á¹-hitÄ• ya sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hoti. yadÄ• p
tadÄ• paá¹-hamaá¹ƒ abhidhammapiá¹-akaá¹ƒ nassati. tattha paá¹-á¹-hÄ• naá¹ƒ sabbapaá¹-
anukkamena pacchÄ• dhammasaá¹…gaho. tasmiá¹ƒ antarahite itaresu dvÄ«su piá¹-akesu
á¹-hitameva hoti.

tattha suttantapiá¹-ake antaradhÄ• yamÄ• ne paá¹-hamaá¹ƒ aá¹…guttaranikÄ• yo ekÄ• das
ekakÄ• antaradhÄ• yati. tadanantaraá¹ƒ saá¹ƒyuttanikÄ• yo cakkapeyyÄ• lato paá¹-á¹-hÄ•
antaradhÄ• yati. tadanantaraá¹ƒ majjhimanikÄ• yo indriyabhÄ• vanato paá¹-á¹-hÄ• ya yÄ• v
antaradhÄ• yati. tadanantaraá¹ƒ dÄ«ghanikÄ• yo dasuttarato paá¹-á¹-hÄ• ya yÄ• va brahma
ekissÄ• pi dvinnampi gÄ• thÄ• naá¹ƒ pucchÄ• addhÄ• naá¹ƒ gacchati; sÄ• sanaá¹ƒ dhÄ• r
sabhiyapucchÄ• (Sn 515 Ä• dayo) viya Ä• á¸·avakapucchÄ• (Sn 183 Ä• dayo; SN a I 246)
kassapabuddhakÄ• likÄ• antarÄ• sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhiá¹ƒsu.

dvÄ«su pana piá¹-akesu antarahitesupi vinayapiá¹-ake á¹-hite sÄ• sanaá¹ƒ tiá¹-á¹-hati. pari
antarahitesu ubhatovibhaá¹…ge á¹-hite á¹-hitameva hoti. ubhatovibhaá¹…ge antarahite mÄ•
á¹-hitÄ• yapi á¹-hitameva hoti. mÄ• tikÄ• ya antarahitÄ• ya pÄ• timokkhapabbajjÄ• upasamp
sÄ• sanaá¹ƒ tiá¹-á¹-hati. liá¹…gaá¹ƒ addhÄ• naá¹ƒ gacchati. setavatthasamaá¹‡avaá¹ƒso pa
paá¹-á¹-hÄ• ya sÄ• sanaá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi. pacchimakassa pana saccapaá¹-ived
sÄ«labhedato ca paá¹-á¹-hÄ• ya sÄ• sanaá¹ƒ osakkitaá¹ƒ nÄ• ma hoti. tato paá¹-á¹-hÄ• ya
uppatti na vÄ• ritÄ• .

__tÄ«á¹‡i_ \Ee 433/ __parinibbÄ• nÄ• ni_ nÄ• ma --- kilesaparinibbÄ• naá¹ƒ, khandhaparini
dhÄ• tuparinibbÄ• nanti. tattha __ `kilesaparinibbÄ• naá¹ƒâ€™ _ bodhipallaá¹…ke ahosi, __
`khandhaparinibbÄ• naá¹ƒâ€™ _ kusinÄ• rÄ• yaá¹ƒ, __ `dhÄ• tuparinibbÄ• naá¹ƒâ€™ _ an
kira osakkanakÄ• le \Be 414/ imasmiá¹ƒ tambapaá¹‡á¹‡idÄ«pe dhÄ• tuyo sannipatitvÄ• ma
mahÄ• cetiyato nÄ• gadÄ«pe rÄ• jÄ• yatanacetiyaá¹ƒ, tato mahÄ• bodhipallaá¹…kaá¹ƒ gam
devalokatopi brahmalokatopi dhÄ• tuyo mahÄ• bodhipallaá¹…kameva gamissanti. sÄ• sapa
nassissati. sabbÄ• dhÄ• tuyo mahÄ• bodhipallaá¹…ke rÄ• sibhÅ«tÄ• suvaá¹‡á¹‡akkhandh
chabbaá¹‡á¹‡araá¹ƒsiyo vissajjessanti. tÄ• dasasahassilokadhÄ• tuá¹ƒ pharissanti. tato

dasasahassacakkavÄ• á¸·adevatÄ• sannipatitvÄ• ``ajja satthÄ• parinibbÄ• ti, ajja sÄ• san
pacchimadassanaá¹ƒ dÄ• ni idaá¹ƒ amhÄ• kaâ€™â€™ nti dasabalassa parinibbutadivasato
karissanti. á¹-hapetvÄ• anÄ• gÄ• mikhÄ«á¹‡Ä• save avasesÄ• sakabhÄ• vena sandhÄ• re
tejodhÄ• tu uá¹-á¹-hahitvÄ• yÄ• va brahmalokÄ• uggacchissati. sÄ• sapamattÄ• yapi dhÄ•
bhavissati; dhÄ• tÅ«su pariyÄ• dÄ• naá¹ƒ gatÄ• su pacchijjissati. evaá¹ƒ mahantaá¹ƒ Ä• nu
dhÄ• tÅ«su antarahitÄ• su sÄ• sanaá¹ƒ antarahitaá¹ƒ nÄ• ma hoti. yÄ• va evaá¹ƒ na antara
nÄ• ma hoti. evaá¹ƒ apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati.

kasmÄ• pana apubbaá¹ƒ acarimaá¹ƒ na uppajjantÄ«ti? anacchariyattÄ• . buddhÄ• hi acch
--- ``ekapuggalo, bhikkhave, loke upajjamÄ• no uppajjati acchariyamanusso. katamo ekapug
bhikkhave, arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ ti (AN a I 172). yadi ca dve vÄ• cattÄ•
vÄ• ekato uppajjeyyuá¹ƒ, na acchariyÄ• bhaveyyuá¹ƒ. ekasmiÃ±hi vihÄ• re dvinnaá¹ƒ cetiy
uá¸·Ä• ro na hoti, bhikkhÅ«pi bahutÄ• ya na acchariyÄ• jÄ• tÄ• , evaá¹ƒ buddhÄ• pi bhavey
desanÄ• ya \Ee 434/ \Ne 409/ ca visesÄ• bhÄ• vato. yaÃ±hi satipaá¹-á¹-hÄ• nÄ• dibhedaá¹
aÃ±Ã±ena uppajjitvÄ• pi sova desetabbo siyÄ• . tato anacchariyo siyÄ• . ekasmiá¹ƒ pana dh
desanÄ• pi acchariyÄ• hoti. vivÄ• dabhÄ• vato ca. bahÅ«su ca buddhesu uppannesu bahÅ
antevÄ• sikÄ• viya `amhÄ• kaá¹ƒ buddho pÄ• sÄ• diko, amhÄ• kaá¹ƒ buddho madhurassa
vivadeyyuá¹ƒ; tasmÄ• pi evaá¹ƒ nuppajjanti.

apicetaá¹ƒ \Be 415/ kÄ• raá¹‡aá¹ƒ milindaraÃ±Ã±Ä• puá¹-á¹-hena nÄ• gasenattherena vitt
tattha (Mil V 1.1) ---

``bhante nÄ• gasena, bhÄ• sitampetaá¹ƒ bhagavatÄ• --- ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave
lokadhÄ• tuyÄ• dve arahanto sammÄ• sambuddhÄ• apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ
vijjatÄ«â€™â€™ ti (AN a I 277; MN III 129). desentÄ• ca, bhante nÄ• gasena, sabbepi tath
bodhipakkhiyadhamme desenti, kathayamÄ• nÄ• ca cattÄ• ri ariyasaccÄ• ni kathenti, sikkh
sikkhÄ• su sikkhÄ• penti, anusÄ• samÄ• nÄ• ca appamÄ• dapaá¹-ipattiyaá¹ƒ anusÄ• santi
sabbesampi tathÄ• gatÄ• naá¹ƒ ekÄ• desanÄ• ekÄ• kathÄ• ekÄ• sikkhÄ• ekÄ• nusiá¹-á
tathÄ• gatÄ• ekakkhaá¹‡e nuppajjanti? ekenapi tÄ• va buddhuppÄ• dena ayaá¹ƒ loko obhÄ
bhaveyya, dvinnaá¹ƒ pabhÄ• ya ayaá¹ƒ loko bhiyyoso mattÄ• ya obhÄ• sajÄ• to bhaveyya.
sukhaá¹ƒ ovadeyyuá¹ƒ, anusÄ• samÄ• nÄ• ca sukhaá¹ƒ anusÄ• seyyuá¹ƒ. tattha me kÄ• r
nissaá¹ƒsayo bhaveyyaâ€™â€™ nti.

``ayaá¹ƒ, mahÄ• rÄ• ja, dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä«, ekasseva tath
yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya k
vinameyya vikireyya vidhameyya viddhaá¹ƒseyya, na á¹-hÄ• namupagaccheyya.

``yathÄ• , mahÄ• rÄ• ja, nÄ• vÄ• ekapurisasandhÄ• raá¹‡Ä« bhaveyya, ekasmiá¹ƒ purise a

nÄ• vÄ• samupÄ• dikÄ• bhaveyya. atha dutiyo puriso Ä• gaccheyya \Ee 435/ tÄ• diso Ä• y
pamÄ• á¹‡ena kisathÅ«lena sabbaá¹…gapaccaá¹…gena. so taá¹ƒ nÄ• vaá¹ƒ abhirÅ«heyya
dvinnampi dhÄ• reyyÄ• â€™â€™ ti? ``na hi, bhante, caleyya kampeyya nameyya onameyya
vidhameyya viddhaá¹ƒseyya, na á¹-hÄ• namupagaccheyya, osÄ«deyya udakeâ€™â€™ ti \E
mahÄ• rÄ• ja, ayaá¹ƒ dasasahassÄ« lokadhÄ• tu ekabuddhadhÄ• raá¹‡Ä« ekasseva tathÄ•
yadi dutiyo buddho uppajjeyya, nÄ• yaá¹ƒ dasasahassÄ« lokadhÄ• tu dhÄ• reyya, caleyya .
á¹-hÄ• namupagaccheyya.

``yathÄ• vÄ• pana, mahÄ• rÄ• ja, puriso yÄ• vadatthaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya chÄ• de
yÄ• vakaá¹‡á¹-hamabhipÅ«rayitvÄ• . so tato pÄ«á¹‡ito paripuá¹‡á¹‡o nirantaro tandÄ«gato
punadeva tattakaá¹ƒ bhojanaá¹ƒ bhuÃ±jeyya. apinu kho so, mahÄ• rÄ• ja, puriso sukhito bh
hi, bhante, sakiá¹ƒ bhuttova mareyyÄ• â€™â€™ ti. evameva kho, mahÄ• rÄ• ja, ayaá¹ƒ das
ekabuddhadhÄ• raá¹‡Ä« ... pe ... na á¹-hÄ• namupagaccheyyÄ• â€™â€™ ti.

``kiá¹ƒ nu kho, bhante nÄ• gasena, atidhammabhÄ• rena pathavÄ« calatÄ«â€™â€™ ti? ``ic
sakaá¹-Ä• ratanaparipÅ«ritÄ• bhaveyyuá¹ƒ yÄ• vasmÄ• mukhasamÄ• . eka sakaá¹-ato ra
sakaá¹-e Ä• kireyyuá¹ƒ. apinu taá¹ƒ, mahÄ• rÄ• ja, sakaá¹-aá¹ƒ dvinnampi sakaá¹-Ä• naá¹ƒ
dhÄ• reyyÄ• â€™â€™ ti? ``na hi, bhante, nÄ• bhipi tassa caleyya, arÄ• pi tassa bhijjeyyuá¹
opateyya, akkhopi tassa bhijjeyyÄ• â€™â€™ ti. ``kinnu kho, mahÄ• rÄ• ja, atiratanabhÄ• re
bhijjatÄ«â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. ``evameva kho, mahÄ• rÄ• ja, atidhamma

``apica, mahÄ• rÄ• ja, imaá¹ƒ kÄ• raá¹‡aá¹ƒ buddhabalaparidÄ«panÄ• ya osÄ• ritaá¹ƒ. aÃ±
kÄ• raá¹‡aá¹ƒ suá¹‡ohi yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• ekakkhaá¹‡e nuppaj
sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ, parisÄ• ya vivÄ• do uppajjeyya --- `tum
buddhoâ€™ ti ubhatopakkhajÄ• tÄ• bhaveyyuá¹ƒ. yathÄ• , mahÄ• rÄ• ja, dvinnaá¹ƒ balavÄ
vivÄ• do uppajjeyya --- `tumhÄ• kaá¹ƒ amacco, amhÄ• kaá¹ƒ \Ne 411/ amaccoâ€™ ti ubhat
kho, mahÄ• rÄ• ja, yadi dve sammÄ• sambuddhÄ• ekakkhaá¹‡e \Ee 436/ uppajjeyyuá¹ƒ, te
uppajjeyya \Be 417/ --- `tumhÄ• kaá¹ƒ buddho, amhÄ• kaá¹ƒ buddhoâ€™ ti ubhatopakkhajÄ
tÄ• va mahÄ• rÄ• ja ekaá¹ƒ kÄ• raá¹‡aá¹ƒ yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ• e

``aparampi uttariá¹ƒ kÄ• raá¹‡aá¹ƒ suá¹‡ohi yena kÄ• raá¹‡ena dve sammÄ• sambuddhÄ•
yadi, mahÄ• rÄ• ja, dve sammÄ• sambuddhÄ• ekakkhaá¹‡e uppajjeyyuá¹ƒ `aggo buddhoâ
micchÄ• bhaveyya, `jeá¹-á¹-ho buddhoâ€™ ti `seá¹-á¹-ho buddhoâ€™ ti `visiá¹-á¹-ho buddh
buddhoâ€™ ti `pavaro buddhoâ€™ ti `asamo buddhoâ€™ ti `asamasamo buddhoâ€™ ti `ap
`appaá¹-ibhÄ• gÄ« buddhoâ€™ ti `appaá¹-ipuggalo buddhoâ€™ ti yaá¹ƒ vacanaá¹ƒ taá¹ƒ m
tvaá¹ƒ, mahÄ• rÄ• ja, kÄ• raá¹‡aá¹ƒ tathato sampaá¹-iccha yena kÄ• raá¹‡ena dve sammÄ•
nuppajjanti.

``apica, mahÄ• rÄ• ja, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ sabhÄ• vapakati esÄ• yaá¹ƒ eko
kasmÄ• kÄ• raá¹‡Ä• ? mahantattÄ• sabbaÃ±Ã±ubuddhaguá¹‡Ä• naá¹ƒ. aÃ±Ã±ampi, mah
taá¹ƒ ekaá¹ƒyeva hoti. pathavÄ«, mahÄ• rÄ• ja, mahantÄ• , sÄ• ekÄ• yeva; sÄ• garo maha
girirÄ• jÄ• mahanto, so ekoyeva; Ä• kÄ• so mahanto, so ekoyeva; sakko mahanto, so ekoy
so ekoyeva; tathÄ• gato arahaá¹ƒ sammÄ• sambuddho mahanto, so ekoyeva lokasmiá¹ƒ. y
aÃ±Ã±esaá¹ƒ okÄ• so na hoti. tasmÄ• , mahÄ• rÄ• ja, tathÄ• gato arahaá¹ƒ sammÄ• samb
uppajjatÄ«â€™â€™ ti.

``sukathito, bhante nÄ• gasena, paÃ±ho opammehi kÄ• raá¹‡ehÄ«â€™â€™ ti (Mil V 1.1).

__ekissÄ• _ \Be 418/ __lokadhÄ• tuyÄ• _ti ekasmiá¹ƒ cakkavÄ• á¸·e. heá¹-á¹-hÄ• iminÄ• v
cakkavÄ• á¸·asahassÄ• ni gahitÄ• ni. tÄ• nipi ekacakkavÄ• á¸·eneva paricchindituá¹ƒ vaá¹-á
uppajjamÄ• nÄ• imasmiá¹ƒyeva cakkavÄ• á¸·e uppajjanti; uppajjanaá¹-á¹-hÄ• ne pana vÄ•
cakkavÄ• á¸·esu \Ne 412/ na uppajjantÄ«ti vÄ• ritameva hoti. __apubbaá¹ƒ acarima_nti etth
cakkaratanapÄ• tubhÄ• vato pubbe pubbaá¹ƒ, tasseva antaradhÄ• nato pacchÄ• carimaá¹
cakkaratanassa antaradhÄ• naá¹ƒ hoti --- cakkavattino kÄ• lakiriyÄ• ya vÄ• pabbajjÄ• ya vÄ
pana taá¹ƒ kÄ• lakiriyato vÄ• pabbajjato vÄ• sattame \Ee 437/ divase antaradhÄ• yati. tato
pÄ• tubhÄ• vo avÄ• rito. kasmÄ• pana ekacakkavÄ• á¸·e dve cakkavattino nuppajjantÄ«ti?
anacchariyabhÄ• vato cakkaratanassa mahÄ• nubhÄ• vato ca. dvÄ«su hi uppajjantesu `am
amhÄ• kaá¹ƒ rÄ• jÄ• mahantoâ€™ ti vivÄ• do uppajjeyya. `ekasmiá¹ƒ dÄ«pe cakkavattÄ«,
cakkavattÄ«â€™ ti ca anacchariyo bhaveyya. yo cÄ• yaá¹ƒ cakkaratanassa dvisahassadÄ«
mahÄ• dÄ«pesu issariyÄ• nuppadÄ• nasamattho mahÄ• nubhÄ• vo, so parihÄ• yeyya. iti vi
anacchariyabhÄ• vato cakkaratanassa mahÄ• nubhÄ• vato ca na ekacakkavÄ• á¸·e dve up

__yaá¹ƒ ittho arahaá¹ƒ assa sammÄ• sambuddho_ti ettha tiá¹-á¹-hatu tÄ• va sabbaÃ±Ã±ug
lokattÄ• raá¹‡asamattho buddhabhÄ• vo, paá¹‡idhÄ• namattampi itthiyÄ• na sampajjati.

``manussattaá¹ƒ liá¹…gasampatti, hetu satthÄ• radassanaá¹ƒ.

pabbajjÄ• guá¹‡asampatti, adhikÄ• ro ca chandatÄ• .

aá¹-á¹-hadhammasamodhÄ• nÄ• , abhinÄ«hÄ• ro samijjhatÄ«â€™â€™ ti || (Bv II 59).

imÄ• ni hi paá¹‡idhÄ• nasampattikÄ• raá¹‡Ä• ni. iti paá¹‡idhÄ• nampi sampÄ• detuá¹ƒ asa
buddhabhÄ• voti ``aá¹-á¹-hÄ• nametaá¹ƒ, anavakÄ• so yaá¹ƒ itthÄ« arahaá¹ƒ assa sammÄ•
sabbÄ• kÄ• raparipÅ«ro vÄ• puÃ±Ã±ussayo sabbÄ• kÄ• raparipÅ«rameva attabhÄ• vaá¹ƒ
hoti sammÄ• sambuddho.

__yaá¹ƒ_ \Be 419/ __itthÄ« rÄ• jÄ• assa cakkavattÄ«_tiÄ• dÄ«supi yasmÄ• itthiyÄ• koso
abhÄ• vena lakkhaá¹‡Ä• ni na paripÅ«renti, itthiratanabhÄ• vena sattaratanasamaá¹…gitÄ•
sabbamanussehi ca adhiko attabhÄ• vo na hoti, tasmÄ• ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ•
cakkavattÄ«â€™â€™ ti vuttaá¹ƒ. yasmÄ• ca sakkattÄ• dÄ«nipi tÄ«á¹‡i á¹-hÄ• nÄ• ni uttam
hÄ«naá¹ƒ \Ne 413/, tasmÄ• tassÄ• sakkattÄ• dÄ«nipi paá¹-isiddhÄ• ni. nanu ca yathÄ• itt
purisaliá¹…gampi brahmaloke natthi, tasmÄ• ``yaá¹ƒ puriso brahmattaá¹ƒ kÄ• reyya --- á¹-h
vijjatÄ«â€™â€™ tipi na vattabbaá¹ƒ siyÄ• ti? no na vattabbaá¹ƒ. kasmÄ• ? idha purisassa t
brahmattanti hi mahÄ• brahmattaá¹ƒ adhippetaá¹ƒ. itthÄ« ca idha jhÄ• naá¹ƒ bhÄ• vetvÄ• \
brahmapÄ• risajjÄ• naá¹ƒ sahabyataá¹ƒ upapajjati, na mahÄ• brahmÄ• naá¹ƒ. puriso pana
vattabbo. samÄ• nepi cettha ubhayaliá¹…gÄ• bhÄ• ve purisasaá¹‡á¹-hÄ• nÄ• va brahmÄ• n
tasmÄ• suvuttamevetaá¹ƒ.

__kÄ• yaduccaritassÄ• _tiÄ• dÄ«su yathÄ• nimbabÄ«jakosÄ• takÄ«bÄ«jÄ• dÄ«ni madhur
asÄ• taá¹ƒ amadhurameva nibbattenti, evaá¹ƒ kÄ• yaduccaritÄ• dÄ«ni madhuraá¹ƒ vipÄ• ka
amadhurameva nibbattenti. yathÄ• ca ucchubÄ«jasÄ• libÄ«jÄ• dÄ«ni madhuraá¹ƒ sÄ• dhu
na asÄ• taá¹ƒ kaá¹-ukaá¹ƒ, evaá¹ƒ kÄ• yasucaritÄ• dÄ«ni madhurameva vipÄ• kaá¹ƒ nibba
vuttampi cetaá¹ƒ ---

``yÄ• disaá¹ƒ vapate bÄ«jaá¹ƒ, tÄ• disaá¹ƒ harate phalaá¹ƒ.

kalyÄ• á¹‡akÄ• rÄ« kalyÄ• á¹‡aá¹ƒ, pÄ• pakÄ• rÄ« ca pÄ• pakanti || (SN a I 256).

tasmÄ• ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ kÄ• yaduccaritassÄ• â€™â€™ tiÄ• di

__kÄ• yaduccaritasamaá¹…gÄ«_tiÄ• dÄ«su __samaá¹…gÄ«_ti paÃ±cavidhÄ• samaá¹…g
cetanÄ• samaá¹…gitÄ• , kammasamaá¹…gitÄ• , vipÄ• kasamaá¹…gitÄ• , upaá¹-á¹-hÄ• nas
kusalÄ• kusalakammÄ• yÅ«hanakkhaá¹‡e __ `Ä• yÅ«hanasamaá¹…gitÄ• â€™ _ vuccati. ta
_. yÄ• va pana arahattaá¹ƒ na pÄ• puá¹‡anti tÄ• va sabbepi sattÄ• pubbe upacitaá¹ƒ vipÄ•
sandhÄ• ya kammasamaá¹…ginoti vuccanti --- esÄ• __ `kammasamaá¹…gitÄ• â€™. `vipÄ
vipÄ• kakkhaá¹‡eyeva veditabbÄ• . yÄ• va pana sattÄ• arahattaá¹ƒ na pÄ• puá¹‡anti tÄ• v
cavitvÄ• niraye tÄ• va uppajjamÄ• nÄ• naá¹ƒ aggijÄ• lalohakumbhÄ«Ä• dÄ«hi upaá¹-á¹-hÄ
gabbhaseyyakattaá¹ƒ Ä• pajjamÄ• nÄ• naá¹ƒ mÄ• tukucchi, devesu uppajjamÄ• nÄ• naá¹ƒ
upaá¹-á¹-hÄ• nÄ• kÄ• rehi devalokoti \Ne 414/ evaá¹ƒ upapattinimittaá¹ƒ upaá¹-á¹-hÄ• ti. iti
uppattinimittÅ«paá¹-á¹-hÄ• nena aparimuttattÄ• __ `upaá¹-á¹-hÄ• nasamaá¹…gitÄ• â€™ _
niccalÄ• . niraye hi upaá¹-á¹-hitepi devaloko upaá¹-á¹-hÄ• ti; devaloke upaá¹-á¹-hitepi nirayo
manussaloke upaá¹-á¹-hitepi tiracchÄ• nayoni upaá¹-á¹-hÄ• ti; tiracchÄ• nayoniyÄ• ca upaá
manussaloko upaá¹-á¹-hÄ• tiyeva.

tatridaá¹ƒ \Ee 439/ vatthu --- soá¹‡agiripÄ• de kira acelavihÄ• re soá¹‡atthero nÄ• ma eko
pitÄ• sunakhavÄ• jiko nÄ• ma luddako ahosi. thero taá¹ƒ paá¹-ibÄ• hantopi saá¹ƒvare á¹-ha
nassi varÄ• koâ€™ ti mahallakakÄ• le akÄ• makaá¹ƒ pabbÄ• jesi. tassa gilÄ• naseyyÄ• ya
upaá¹-á¹-hÄ• si. soá¹‡agiripÄ• dato mahantÄ• mahantÄ• sunakhÄ• Ä• gantvÄ• khÄ• ditu
so mahÄ• bhayabhÄ«to ``vÄ• rehi, tÄ• ta soá¹‡a! vÄ• rehi, tÄ• ta soá¹‡Ä• â€™â€™ ti Ä• ha
ti? ``na passasi, tÄ• tÄ• â€™â€™ ti taá¹ƒ pavattiá¹ƒ Ä• cikkhi. soá¹‡atthero `kathaÃ±hi nÄ•
niraye nibbattissati, patiá¹-á¹-hÄ• hamassa bhavissÄ• mÄ«â€™ ti sÄ• maá¹‡erehi nÄ• nÄ•
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡esu mÄ• lÄ• santhÄ• rapÅ«jaÃ±ca Ä• sanapÅ«jaÃ±ca k
cetiyaá¹…gaá¹‡aá¹ƒ haritvÄ• maÃ±ce nipajjÄ• petvÄ• ``ayaá¹ƒ me, mahÄ• thera, pÅ«jÄ•
`ayaá¹ƒ me, bhagavÄ• , duggatapaá¹‡á¹‡Ä• kÄ• roâ€™ ti vatvÄ• bhagavantaá¹ƒ vanditvÄ•
Ä• ha. so mahÄ• thero pÅ«jaá¹ƒ disvÄ• tathÄ• karonto cittaá¹ƒ pasÄ• desi. tÄ• vadevassa
nandavanacittalatÄ• vanamissakavanaphÄ• rusakavanavimÄ• nÄ• ni ceva devanÄ• á¹-akÄ
viya ahesuá¹ƒ. so ``apetha, soá¹‡a! apetha, soá¹‡Ä• â€™â€™ ti Ä• ha. ``kimidaá¹ƒ, mahÄ•
te, tÄ• ta, mÄ• taro Ä• gacchantÄ«â€™â€™ ti. `thero saggo upaá¹-á¹-hito mahÄ• therassÄ•
evaá¹ƒ upaá¹-á¹-hÄ• nasamaá¹…gitÄ• calatÄ«ti veditabbÄ• . etÄ• su samaá¹…gitÄ• su idh
Ä• yÅ«hanacetanÄ• kammasamaá¹…gitÄ• vasena ``kÄ• yaduccaritasamaá¹…gÄ«â€™â€™
uttÄ• natthamevÄ• ti.

paá¹-hamabalaniddesavaá¹‡á¹‡anÄ• .

dutiyabalaniddeso

<810> dutiyabalaniddese \Ne 415/ __gatisampattipaá¹-ibÄ• á¸·hÄ• nÄ«_ti gatisampattiyÄ•
nivÄ• ritÄ• ni paá¹-isedhitÄ• ni. sesapadesupi eseva nayo. ettha ca __gatisampattÄ«_ti sam
manussaloko ca. __gativipattÄ«_ti vipannÄ• gati cattÄ• ro apÄ• yÄ• . __upadhisampattÄ«_
__upadhivipattÄ«_ti hÄ«naattabhÄ• vatÄ• . __kÄ• lasampattÄ«_ti surÄ• jasumanussakÄ• la
sampannakÄ• lo. __kÄ• lavipattÄ«_ti durÄ• jadumanussakÄ• lasaá¹…khÄ• to vipannakÄ• l
sammÄ• payogo. __payogavipattÄ«_ti micchÄ• payogo.

tattha ekaccassa bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni gativipattiyaá¹ƒ á¹-hitassa vipacce
kalyÄ• á¹‡akammena gatisampattiyaá¹ƒ devesu vÄ• manussesu vÄ• nibbatto. tÄ• dise ca
natthi, ekantaá¹ƒ kusalasseva vÄ• roti. evamassa tÄ• ni kammÄ• ni gatisampattipaá¹-ibÄ• á
pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni upadhivipattiyaá¹ƒ á¹-hitassa vipacce
kalyÄ• á¹‡akammena upadhisampattiyaá¹ƒ á¹-hito susaá¹‡á¹-hitaá¹…gapaccaá¹…go abhirÄ
brahmavacchasadiso. sacepi dÄ• siyÄ• kucchismiá¹ƒ dÄ• sajÄ• to hoti `evarÅ«po attabhÄ•
nÄ• nucchavikoâ€™ ti hatthimeá¹‡á¸• aassabandhakagopÄ• lakakammÄ• dÄ«ni taá¹ƒ na k

nivÄ• sÄ• petvÄ• bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• nÄ• dÄ«su á¹-hapenti. sace itthÄ« hoti, h
kÄ• renti; vatthÄ• laá¹…kÄ• raá¹ƒ datvÄ• sayanapÄ• likaá¹ƒ vÄ• naá¹ƒ karonti, somadevi v
vÄ• á¹-hapenti. bhÄ• tikarÄ• jakÄ• le kira gomaá¹ƒsakhÄ• dake bahujane gahetvÄ• raÃ±Ã
`daá¹‡á¸• aá¹ƒ dÄ• tuá¹ƒ sakkothÄ• â€™ ti puá¹-á¹-hÄ• `na sakkomÄ• â€™ ti vadiá¹ƒsu. at
sodhake akaá¹ƒsu. tesaá¹ƒ ekÄ• dhÄ«tÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• . taá¹
abhinetvÄ• vallabhaá¹-á¹-hÄ• ne á¹-hapesi. sesaÃ±Ä• takÄ• pi tassÄ• Ä• nubhÄ• vena sul
tÄ• disasmiÃ±hi attabhÄ• ve pÄ• pakammÄ• nipi vipÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakkonti. evaá¹ƒ
upadhisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«ti pajÄ• nÄ• ti.

ekassa bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni kÄ• lavipattiyaá¹ƒ á¹-hitassa vipacceyyuá¹ƒ
kalyÄ• á¹‡akammena paá¹-hamakappikÄ• naá¹ƒ vÄ• cakkavattiraÃ±Ã±o vÄ• buddhÄ• naá
surÄ• jasumanussakÄ• le nibbatto. tÄ• dise ca kÄ• le nibbattassa akusalassa vipÄ• kaá¹ƒ d
ekantaá¹ƒ kusalasseva okÄ• soti. evaá¹ƒ kÄ• lasampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«

aparassÄ• pi bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni payogavipattiyaá¹ƒ \Ee 441/ á¹-hitass
ekena kalyÄ• á¹‡akammena payogasampattiyaá¹ƒ á¹-hito pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi virato l
pÅ«reti. tÄ• dise á¹-hÄ• ne akusalassa vipaccanokÄ• so natthi, ekantaá¹ƒ kusalasseva okÄ•
payogasampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni gatisampattiyaá¹ƒ á¹-hitassa na vipac
pÄ• pakammena gativipattiyaá¹ƒyeva nibbatto. tatthassa tÄ• ni kammÄ• ni upagantvÄ• vÄ•
denti --- kÄ• lena niraye nibbattÄ• penti, kÄ• lena tiracchÄ• nayoniyaá¹ƒ, kÄ• lena pettivisay
asurakÄ• ye, dÄ«ghenÄ• pi addhunÄ• apÄ• yato sÄ«saá¹ƒ ukkhipituá¹ƒ na denti. evaá¹ƒ ga
vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• ni gativipattiá¹ƒ Ä• gamma vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni upadhisampattiyaá¹ƒ á¹-hitassa na vip
pana ekena pÄ• pakammena upadhivipattiyaá¹ƒyeva patiá¹-á¹-hito dubbaá¹‡á¹‡o durÅ«po d
pisÄ• casadiso. so sace dÄ• siyÄ• kucchiyaá¹ƒ dÄ• sajÄ• to `imÄ• ni etassa anucchavikÄ•
kiliá¹-á¹-hakammÄ• ni \Be 423/ kÄ• renti antamaso pupphachaá¸• á¸• akakammaá¹ƒ upÄ• d
etissÄ• anucchavikÄ• nÄ«â€™ ti sabbÄ• ni naá¹ƒ hatthibhattapacanÄ• dÄ«ni kiliá¹-á¹-haka
jÄ• tampi baliá¹ƒ sÄ• dhayamÄ• nÄ• rÄ• japurisÄ• `gehadÄ• sÄ«â€™ ti saÃ±Ã±aá¹ƒ katvÄ
kotalavÄ• pÄ«gÄ• me mahÄ• kuá¹-umbikassa gharaá¹‡Ä« viya. evaá¹ƒ upadhisampattipaá¹
dÄ• tuá¹ƒ asakkontÄ• ni upadhivipattiá¹ƒ Ä• gamma vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni kÄ• lasampattiyaá¹ƒ nibbÄ• tassa na
pÄ• pakammena kÄ• lavipattiyaá¹ƒ durÄ• jadumanussakÄ• le kasaá¹-e niroje dasavassÄ• y
paÃ±ca gorasÄ• pacchijjanti, kudrÅ«sakaá¹ƒ aggabhojanaá¹ƒ hoti. kiÃ±cÄ• pi manussaloke
migapasusarikkhajÄ«viko pana hoti. evarÅ«pe kÄ• le kusalassa vipaccanokÄ• so natthi, eka

hoti. evaá¹ƒ kÄ• lasampattipaá¹-ibÄ• hitattÄ• vipÄ• kaá¹ƒ \Ee 442/ dÄ• tuá¹ƒ asakkontÄ• ni
vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni pÄ• pakammÄ• ni honti. tÄ• ni payogasampattiyaá¹ƒ á¹-hitassa na vi
payogavipattiyaá¹ƒ á¹-hito pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni dasa akusalakammÄ• ni karoti. tamen
gahetvÄ• raÃ±Ã±o dassenti. rÄ• jÄ• bahÅ«kammakÄ• raá¹‡Ä• ni kÄ• retvÄ• ghÄ• tÄ• pet
payogasampattipaá¹-ibÄ• hitattÄ• vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• ni payogavipattiá¹ƒ Ä•
pajÄ• nÄ• ti. evaá¹ƒ catÅ«hi sampattÄ«hi paá¹-ibÄ• hitaá¹ƒ pÄ• pakammaá¹ƒ vipÄ• kaá¹ƒ a
Ä• gamma deti.

yathÄ• hi kocideva puriso kenacideva kammena rÄ• jÄ• naá¹ƒ Ä• rÄ• dheyya. athassa rÄ•
janapadaá¹ƒ dadeyya. so taá¹ƒ sammÄ• paribhuÃ±jituá¹ƒ asakkonto makkaá¹-ena gahitabh
bhindeyya; yassa yaá¹ƒ yÄ• naá¹ƒ vÄ• vÄ• hanaá¹ƒ vÄ• dÄ• saá¹ƒ vÄ• dÄ• siá¹ƒ vÄ• Ä•
sampannarÅ«paá¹ƒ passati, sabbaá¹ƒ balakkÄ• rena gaá¹‡heyya. manussÄ• `rÄ• javallabh
sakkuá¹‡eyyuá¹ƒ. so aÃ±Ã±assa vallabhatarassa rÄ• jamahÄ• mattassa virujjheyya. so taá
pothÄ• petvÄ• bhÅ«miá¹ƒ piá¹-á¹-hiyÄ• ghaá¹ƒsÄ• pento nikkaá¸• á¸• hÄ• petvÄ• rÄ• jÄ•
nÄ• ma te \Be 424/, deva, janapadaá¹ƒ bhindatÄ«â€™ ti gaá¹‡hÄ• peyya. rÄ• jÄ• bandhan
`asukena nÄ• ma kassa kiá¹ƒ avahaá¹-aâ€™ nti nagare bheriá¹ƒ carÄ• peyya. manussÄ• Ä
gahitaá¹ƒ, mayhaá¹ƒ idaá¹ƒ gahitaâ€™ nti viravasahassaá¹ƒ uá¹-á¹-hÄ• peyyuá¹ƒ. rÄ• jÄ• I
nÄ• nappakÄ• rena taá¹ƒ bandhanÄ• gÄ• re kilametvÄ• ghÄ• tÄ• petvÄ• `gacchatha naá¹
saá¹…khalikÄ• Ä• harathÄ• â€™ ti vadeyya. evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

tassa hi purisassa hi kenacideva kammena rÄ• jÄ• naá¹ƒ Ä• rÄ• dhetvÄ• á¹-hÄ• nantaraá
puthujjanassÄ• pi kenacideva puÃ±Ã±akammena sagge nibbattakÄ• lo. tasmiá¹ƒ janapadaá
santakaá¹ƒ gaá¹‡hante kassaci kiÃ±ci vattuá¹ƒ avisahanakÄ• lo viya imasmimpi sagge nibb
vipaccanokÄ• saá¹ƒ alabhanakÄ• lo. tassa ekadivasaá¹ƒ ekasmiá¹ƒ rÄ• javallabhatare \Ee
kuddhena naá¹ƒ pothÄ• petvÄ• raÃ±Ã±o Ä• rocetvÄ• bandhanÄ• gÄ• re bandhÄ• pitakÄ•
niraye nibbattakÄ• lo. manussÄ• naá¹ƒ `mayhaá¹ƒ idaá¹ƒ gahitaá¹ƒ, mayhaá¹ƒ idaá¹ƒ gahita
tasmiá¹ƒ niraye nibbatte sabbÄ• kusalakammÄ• naá¹ƒ sannipatitvÄ• gahaá¹‡akÄ• lo. susÄ
saá¹…khalikÄ• naá¹ƒ Ä• haraá¹‡akÄ• lo viya ekekasmiá¹ƒ kamme khÄ«á¹‡e itarassa itaras
sÄ«saá¹ƒ anukkhipitvÄ• sakalakappaá¹ƒ nirayamhi paccanakÄ• lo. kappaá¹-á¹-hitikakamma
nirayamhi paccanakasattÄ• neva eko, na dve, na sataá¹ƒ, na sahassaá¹ƒ. evaá¹ƒ paccana
gaá¹‡anapathaá¹ƒ vÄ«tivattÄ• .

__atthekaccÄ• ni kalyÄ• á¹‡Ä• ni kammasamÄ• dÄ• nÄ• ni gativipattipaá¹-ibÄ• á¸·hÄ• ni na
evaá¹ƒ yojanÄ• veditabbÄ• . idhekaccassa bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni gat
vipacceyuá¹ƒ. so pana ekena pÄ• pakammena gativipattiyaá¹ƒ niraye vÄ• asurakÄ• ye vÄ•
á¹-hÄ• ne kusalaá¹ƒ vipÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakkoti, ekantaá¹ƒ akusalameva sakkotÄ«ti. e

gativipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni upadhisampattiyaá¹ƒ á¹-hitassa v
ekena pÄ• pakammena upadhivipattiyaá¹ƒ patiá¹-á¹-hito dubbaá¹‡á¹‡o hoti pisÄ• casadiso.
nibbatto pituaccayena \Be 425/ `kiá¹ƒ imassa nissirÄ«kassa rajjenÄ• â€™ ti rajjaá¹ƒ na labh
senÄ• patigehÄ• dÄ«su nibbattopi senÄ• patiá¹-á¹-hÄ• nÄ• dÄ«ni na labhati.

imassa panatthassÄ• vibhÄ• vatthaá¹ƒ dÄ«parÄ• javatthu kathetabbaá¹ƒ --- rÄ• jÄ• kira pu
pasÄ«ditvÄ• varaá¹ƒ adÄ• si. sÄ• varaá¹ƒ gahetvÄ• á¹-hapesi. kumÄ• ro sattaá¹-á¹-havas
kukkuá¹-e yujjhÄ• pesi. eko kukkuá¹-o uppatitvÄ• kumÄ• rassa akkhÄ«ni bhindi. kumÄ• ran
pannarasasoá¸·asavassakÄ• le `rajjaá¹ƒ vÄ• ressÄ• mÄ«â€™ ti rÄ• jÄ• naá¹ƒ upasaá¹…ka
kumÄ• rassa jÄ• takÄ• le varo dinno. mayÄ• so gahetvÄ• á¹-hapito; idÄ• ni naá¹ƒ gaá¹‡hÄ
devi, gaá¹‡hÄ• hÄ«â€™â€™ ti. ``mayÄ• , deva, tumhÄ• kaá¹ƒ santikÄ• kiÃ±ci aladdhaá¹ƒ
idÄ• ni pana mama puttassa rajjaá¹ƒ vÄ• remÄ«â€™â€™ ti. ``devi, tava putto aá¹…gavikalo
rajjaá¹ƒ dÄ• tuâ€™â€™ nti \Ne 419/. ``tumhe mayhaá¹ƒ ruccanakavaraá¹ƒ adÄ• tuá¹ƒ asak
adatthÄ• â€™â€™ ti? rÄ• jÄ• ativiya nippÄ«á¸·iyamÄ• no ``na sakkÄ• tuyhaá¹ƒ puttassa s
dÄ• tuá¹ƒ; nÄ• gadÄ«pe pana chattaá¹ƒ assÄ• petvÄ• vasatÅ«â€™â€™ ti nÄ• gadÄ«paá¹
ahosi. sace cakkhuvikalo nÄ• bhavissÄ• tiyojanasatike sakalatambapaá¹‡á¹‡idÄ«pe sabba
rajjaá¹ƒ alabhissÄ• . evaá¹ƒ upadhivipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni kÄ• lasampattiyaá¹ƒ á¹-hitassa v
ekena pÄ• pakammena kÄ• lavipattiyaá¹ƒ durÄ• jadumanussakÄ• le kasaá¹-e niroje appÄ•
tÄ• dise ca kÄ• le kalyÄ• á¹‡akammaá¹ƒ vipÄ• kaá¹ƒ dÄ• tuá¹ƒ na sakkotÄ«ti. evaá¹ƒ kÄ• la
vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni payogasampattiyaá¹ƒ á¹-hitassa v
payogavipattiyaá¹ƒ á¹-hito pÄ• á¹‡aá¹ƒ hanti ... pe ... sabbaá¹ƒ dussÄ«lyaá¹ƒ pÅ«reti. tathÄ•
samajÄ• tikÄ• nipi kulÄ• ni Ä• vÄ• havivÄ• haá¹ƒ na karonti; `itthidhutto surÄ• dhutto akkha
pÄ• papurisoâ€™ ti Ä• rakÄ• parivajjenti. kalyÄ• á¹‡akammÄ• ni vipaccituá¹ƒ na sakkonti.
payogavipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccantÄ«ti pajÄ• nÄ• ti. evaá¹ƒ catasso sampattiyo \
vipÄ• kadÄ• yakaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ catÅ«hi vipattÄ«hi paá¹-ibÄ• hitattÄ• na vipacc

aparassÄ• pi bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni gativipattiyaá¹ƒ á¹-hitassa na vip
ekena kalyÄ• á¹‡akammena gatisampattiyaá¹ƒyeva nibbatto. tatthassa tÄ• ni kammÄ• ni up
vipÄ• kaá¹ƒ denti --- kÄ• lena manussaloke nibbattÄ• penti, kÄ• lena devaloke. evaá¹ƒ gativ
vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• ni gatimampattiá¹ƒ Ä• gamma vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni upadhivipattiyaá¹ƒ á¹-hitassa na

ekena kalyÄ• á¹‡akammena \Ee 445/ upadhisampattiyaá¹ƒyeva patiá¹-á¹-hito abhirÅ«po da
brahmavacchasadiso. tassa upadhisampattiyaá¹ƒ á¹-hitattÄ• kalyÄ• á¹‡akammÄ• ni vipÄ•
nibbattati aÃ±Ã±esu jeá¹-á¹-hakabhÄ• tikesu santesupi `etassa attabhÄ• vo \Ne 420/ samid
ussÄ• pite lokassa phÄ• su bhavissatÄ«â€™ ti tameva rajje abhisiÃ±canti. uparÄ• jagehÄ•
pituaccayena oparajjaá¹ƒ, senÄ• patiá¹-á¹-hÄ• naá¹ƒ, bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• naá¹ƒ
labhati. evaá¹ƒ upadhivipattipaá¹-ibÄ• hitattÄ• vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• ni upadhi
vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni kÄ• lavipattiyaá¹ƒ á¹-hitassa na
ekena kalyÄ• á¹‡akammena kÄ• lasampattiyaá¹ƒ nibbatto surÄ• jasumanussakÄ• le. tÄ• di
nibbattassa kalyÄ• á¹‡akammaá¹ƒ vipÄ• kaá¹ƒ deti.

tatridaá¹ƒ __mahÄ• soá¹‡attherassa vatthu_ kathetabbaá¹ƒ --- brÄ• hmaá¹‡atissabhaye ki
dvÄ• dasa bhikkhusahassÄ• niá¹ƒ paá¹-ivasanti. tathÄ• tissamahÄ• vihÄ• re. dvÄ«supi ma
vassÄ• naá¹ƒ vaá¹-á¹-aá¹ƒ ekarattameva mahÄ• mÅ«sikÄ• yo khÄ• ditvÄ• thusamattameva
bhikkhusaá¹…gho `tissamahÄ• vihÄ• re vaá¹-á¹-aá¹ƒ vattissati, tattha gantvÄ• vasissÄ• mÄ
nikkhami. tissamahÄ• vihÄ• repi bhikkhusaá¹…gho `cittalapabbate vaá¹-á¹-aá¹ƒ vattissati, ta
vasissÄ• mÄ• â€™ ti vihÄ• rato nikkhami. ubhatopi \Be 427/ ekissÄ• gambhÄ«rakandarÄ•
pucchitvÄ• vaá¹-á¹-assa khÄ«á¹‡abhÄ• vaá¹ƒ Ã±atvÄ• `tattha gantvÄ• kiá¹ƒ karissÄ• mÄ
bhikkhusahassÄ• ni gambhÄ«rakandaravanaá¹ƒ pavisitvÄ• nisÄ«ditvÄ• nisinnanÄ«hÄ• re
nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yiá¹ƒsu. pacchÄ• bhaye vÅ«pasante bhikkhusaá¹…gho s
gahetvÄ• dhÄ• tuyo saá¹ƒharitvÄ• cetiyaá¹ƒ akÄ• si.

brÄ• hmaá¹‡atissacoropi janapadaá¹ƒ viddhaá¹ƒsesi. saá¹…gho sannipatitvÄ• mantetvÄ•
paá¹-ibÄ• hatÅ«â€™â€™ ti sakkasantikaá¹ƒ aá¹-á¹-ha there pesesi. sakko devarÄ• jÄ• ``m
na \Ee 446/ sakkÄ• paá¹-ibÄ• hituá¹ƒ. saá¹…gho parasamuddaá¹ƒ gacchatu. ahaá¹ƒ samu
karissÄ• mÄ«â€™â€™ ti. saá¹…gho sabbadisÄ• hi nÄ• gadÄ«paá¹ƒ gantvÄ• jambukolapa
mahÄ• uá¸·umpaá¹ƒ bandhÄ• pesi. ekÄ• bhÅ«mikÄ• udake osÄ«di. ekissÄ• bhikkhusaá¹.
pattacÄ«varÄ• ni á¹-hapayiá¹ƒsu. saá¹ƒyuttabhÄ• á¹‡akacÅ«á¸·asÄ«vatthero, isidattatthero
tayo therÄ• tÄ• saá¹ƒ parisÄ• naá¹ƒ pÄ• mokkhÄ• . tesu dve therÄ• mahÄ• soá¹‡attheraá
mahÄ• soá¹‡a, abhiruha mahÄ• uá¸·umpaâ€™â€™ nti. ``tumhe pana, bhanteâ€™â€™ ti? `
thale maraá¹‡ampi ekameva \Ne 421/. na mayaá¹ƒ gamissÄ• ma. taá¹ƒ nissÄ• ya pana anÄ
á¹-hassati. gaccha tvaá¹ƒ, Ä• vusoâ€™â€™ ti. ``nÄ• haá¹ƒ, bhante, tumhesu agacchantesu
yÄ• vatatiyaá¹ƒ kathetvÄ• pi theraá¹ƒ Ä• ropetuá¹ƒ asakkontÄ• nivattiá¹ƒsu.

atha cÅ«á¸·asÄ«vatthero isidattattheraá¹ƒ Ä• ha --- ``Ä• vuso isidatta, anÄ• gate mahÄ• so
sÄ• sanapaveá¹‡Ä« á¹-hassati; mÄ• kho taá¹ƒ hatthato vissajjehÄ«â€™â€™ ti. ``tumhe pa
``ahaá¹ƒ mahÄ• cetiyaá¹ƒ vandissÄ• mÄ«â€™â€™ ti dve there anusÄ• sitvÄ• anupubbena

mahÄ• vihÄ• raá¹ƒ sampÄ• puá¹‡i. tasmiá¹ƒ samaye mahÄ• vihÄ• ro suÃ±Ã±o. cetiyaá¹…g
cetiyaá¹ƒ gacchehi parivÄ• ritaá¹ƒ, sevÄ• lena pariyonaddhaá¹ƒ. thero dharamÄ• nakabudd
dassento viya mahÄ• cetiyaá¹ƒ vanditvÄ• pacchimadisÄ• ya sÄ• laá¹ƒ pavisitvÄ• olokento
lÄ• bhaggayasaggappattassa sarÄ«radhÄ• tucetiyaá¹-á¹-hÄ• naá¹ƒ anÄ• thaá¹ƒ jÄ• taâ€™

atha \Be 428/ avidÅ«re rukkhe adhivatthÄ• devatÄ• addhikamanussarÅ«pena taá¹‡á¸• ula
guá¸·apiá¹‡á¸• aÃ±ca Ä• dÄ• ya therassa santikaá¹ƒ gantvÄ• ``kattha gacchatha, bhanteâ€
dakkhiá¹‡adisaá¹ƒ, upÄ• sakÄ• â€™â€™ ti. ``ahampi tattheva gantukÄ• mo, saha gacchÄ•
dubbalo; tava gatiyÄ• gantuá¹ƒ na sakkhissÄ• mi; tvaá¹ƒ purato gaccha, upÄ• sakÄ• â€™â
gatiyÄ• gamissÄ• mÄ«â€™â€™ ti therassa pattacÄ«varaá¹ƒ aggahesi. tissavÄ• pipÄ• á¸·iâ
pattaá¹ƒ Ä• harÄ• petvÄ• pÄ• nakaá¹ƒ katvÄ• adÄ• si. therassa pÄ«tamatteyeva balamatt
pathaviá¹ƒ saá¹…khipitvÄ• veá¹‡unadÄ«santike ekaá¹ƒ chaá¸• á¸• itavihÄ• raá¹ƒ patvÄ• th
vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-ijaggitvÄ• adÄ• si.

punadivase \Ee 447/ therena mukhe dhovitamatte yÄ• guá¹ƒ pacitvÄ• adÄ• si; yÄ• guá¹ƒ p
upanÄ• mesi. thero ``tuyhaá¹ƒ á¹-hapehi, upÄ• sakÄ• â€™â€™ ti pattaá¹ƒ hatthena pidahi.
gamissÄ• mÄ«â€™â€™ ti devatÄ• therasseva patte bhattaá¹ƒ pakkhipitvÄ• katabhattakicc
pattacÄ«varamÄ• dÄ• ya maggaá¹ƒ paá¹-ipannÄ• pathaviá¹ƒ saá¹…khipitvÄ• jajjaranadÄ«
etaá¹ƒ paá¹‡á¹‡akhÄ• dakamanussÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ, dhÅ«mo paÃ±Ã±Ä• ya
gamissÄ• mÄ«â€™â€™ ti theraá¹ƒ vanditvÄ• attano bhavanaá¹ƒ agamÄ• si. thero sabbam
paá¹‡á¹‡akhÄ• dakamanusse nissÄ• ya vasi.

isidattattheropi anupubbena cÄ• rikaá¹ƒ caranto aá¸·ajanapadaá¹ƒ sampÄ• puá¹‡i. tattha m
\Ne 422/ madhukaphalÄ• ni bhinditvÄ• aá¹-á¹-hiá¹ƒ Ä• dÄ• ya tacaá¹ƒ chaá¸• á¸• etvÄ• ag
mahÄ• soá¹‡a, bhikkhÄ• hÄ• ro paÃ±Ã±Ä• yatÄ«â€™â€™ ti vatvÄ• pattacÄ«varaá¹ƒ Ä• ha
pattaá¹ƒ nÄ«haritvÄ• aá¹-á¹-hÄ• si. taruá¹‡adÄ• rakÄ• theraá¹ƒ á¹-hitaá¹ƒ disvÄ• `iminÄ•
bhavissatÄ«â€™ ti vÄ• lukaá¹ƒ puÃ±chitvÄ• madhukaphalattacaá¹ƒ patte pakkhipitvÄ• ada
paribhuÃ±jiá¹ƒsu. sattÄ• hamattaá¹ƒ soyeva Ä• hÄ• ro ahosi.

anupubbena coriyassaraá¹ƒ sampÄ• puá¹‡iá¹ƒsu. manussÄ• kumudÄ• ni gahetvÄ• kumu
agamaá¹ƒsu. thero ``Ä• vuso mahÄ• soá¹‡a, bhikkhÄ• hÄ• ro paÃ±Ã±Ä• yatÄ«â€™â€™ ti v
Ä• harÄ• petvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• pattaá¹ƒ nÄ«haritvÄ• aá¹-á¹-hÄ• si. gÄ• madÄ•
patte pakkhipitvÄ• adaá¹ƒsu; therÄ• paribhuÃ±jiá¹ƒsu. sattÄ• hamattaá¹ƒ sova Ä• hÄ• ro a

anupubbena \Be 429/ carantÄ• paá¹‡á¹‡akhÄ• dakamanussÄ• naá¹ƒ vasanaá¹-á¹-hÄ• ne
sampÄ• puá¹‡iá¹ƒsu. tattha ekissÄ• dÄ• rikÄ• ya mÄ• tÄ• pitaro araÃ±Ã±aá¹ƒ gacchantÄ•
katthaci gantuá¹ƒ mÄ• adÄ• si; ayyassa vasanaá¹-á¹-hÄ• naá¹ƒ Ä• cikkheyyÄ• si, ammÄ• â
disvÄ• pattaá¹ƒ gahetvÄ• nisÄ«dÄ• pesi. gehe dhaÃ±Ã±ajÄ• ti nÄ• ma natthi. vÄ• siá¹ƒ pa

guÃ±jacocarukkhattacaá¹ƒ guÃ±jalatÄ• pattehi saddhiá¹ƒ ekato koá¹-á¹-etvÄ• tayo piá¹‡á¸•
isidattattherassa ekaá¹ƒ mahÄ• soá¹‡attherassa patte á¹-hapetvÄ• `atirekapiá¹‡á¸• aá¹ƒ isi
á¹-hapessÄ• mÄ«â€™ ti hatthaá¹ƒ pasÄ• resi. hattho parivattitvÄ• mahÄ• soá¹‡attherassa
patiá¹-á¹-hÄ• pesi. isidattatthero `brÄ• hmaá¹‡atissabhaye guÃ±jacocapiá¹‡á¸• e vipÄ• kadÄ
desakÄ• lasampadÄ• ya kÄ«vapamÄ• á¹‡aá¹ƒ vipÄ• kaá¹ƒ dassatÄ«â€™ ti Ä• ha. te taá¹ƒ
vasanaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. sÄ• pi araÃ±Ã±ato Ä• gatÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹
tesaá¹ƒ me vasanaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitaâ€™â€™ nti. te ubhopi therÄ• naá¹ƒ santikaá
``bhante, yaá¹ƒ mayaá¹ƒ labhÄ• ma, tena tumhe paá¹-ijaggissÄ• ma; idheva vasathÄ• â€™
gaá¹‡hiá¹ƒsu. therÄ• pi sabbabhayakÄ• laá¹ƒ te upanissÄ• ya vasiá¹ƒsu.

brÄ• hmaá¹‡atissacore mate pitumahÄ• rÄ• jÄ• chattaá¹ƒ ussÄ• pesi. `bhayaá¹ƒ vÅ«pasa
sampuá¹‡á¹‡oâ€™ ti sutvÄ• parasamuddato bhikkhusaá¹…gho nÄ• vÄ• ya mahÄ• titthapa
`mahÄ• soá¹‡atthero kahaá¹ƒ vasatÄ«â€™ ti pucchitvÄ• therassa santikaá¹ƒ agamÄ• si. th
paÃ±casatabhikkhuparivÄ• ro kÄ• lakagÄ• me \Ne 423/ maá¹‡á¸• alÄ• rÄ• mavihÄ• raá¹ƒ s
kÄ• lakagÄ• me sattamattÄ• ni kulasatÄ• ni paá¹-ivasanti. rattibhÄ• ge devatÄ• Ä• hiá¹‡á¸•
paÃ±cabhikkhusataparivÄ• ro maá¹‡á¸• alÄ• rÄ• mavihÄ• raá¹ƒ patto. ekeko navahatthasÄ
ekekakahÄ• paá¹‡agghanakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ detÅ«â€™â€™ ti manusse avocuá¹ƒ.
kÄ• lakagÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. manussÄ• nisÄ«dÄ• petvÄ• yÄ• guá¹ƒ ada
tissabhÅ«titthero saá¹…ghatthero hutvÄ• nisÄ«di. eko mahÄ• upÄ• sako taá¹ƒ vanditvÄ• `
nÄ• ma kataroâ€™â€™ ti pucchi. tena samayena thero navako hoti pariyante nisinno. thero
``mahÄ• soá¹‡o nÄ• ma \Be 430/ esa, upÄ• sakÄ• â€™â€™ ti Ä• ha. upÄ• sako taá¹ƒ vanc
na deti. tissabhÅ«titthero ``Ä• vuso soá¹‡a, yathÄ• tvaá¹ƒ na jÄ• nÄ• si, mayampi evameva
puÃ±Ã±avantÄ• naá¹ƒ devatÄ• paripÄ• centi; pattaá¹ƒ dehi, sabrahmacÄ• rÄ«naá¹ƒ saá¹…
Ä• ha. thero pattaá¹ƒ adÄ• si. mahÄ• upÄ• sako pattaá¹ƒ Ä• dÄ• ya gantvÄ• kahÄ• paá¹‡a
pÅ«retvÄ• navahatthasÄ• á¹-akaá¹ƒ Ä• dhÄ• rakaá¹ƒ katvÄ• Ä• haritvÄ• therassa hatthe
therassÄ• ti satta sÄ• á¹-akasatÄ• ni satta ca piá¹‡á¸• apÄ• tasatÄ• ni therasseva adaá¹ƒsu

thero bhikkhusaá¹…ghassa \Ee 449/ saá¹ƒvibhÄ• gaá¹ƒ katvÄ• anupubbena mahÄ• vihÄ•
dhovitvÄ• mahÄ• bodhiá¹ƒ vanditvÄ• mahÄ• cetiyaá¹ƒ vanditvÄ• thÅ«pÄ• rÄ• me á¹-hito
bhikkhusaá¹…ghaparivÄ• ro dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisitvÄ• dvÄ• rato yÄ• va v
antare saá¹-á¹-hikahÄ• paá¹‡agghanakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ labhi. tato paá¹-á¹-hÄ• ya p
pamÄ• á¹‡aá¹ƒ natthi. evaá¹ƒ kÄ• lavipattiyaá¹ƒ madhukaphalattacopi kumudanÄ• á¸·ipi du
kÄ• lasampattiyaá¹ƒ evarÅ«po mahÄ• lÄ• bho udapÄ• di.

vattabbakanigrodhattherassÄ• pi sÄ• maá¹‡erakÄ• le brÄ• hmaá¹‡atissabhayaá¹ƒ udapÄ•
cassa parasamuddaá¹ƒ nÄ• gamiá¹ƒsu; `paá¹‡á¹‡akhÄ• dakamanusse upanissÄ• ya vasiss
ahesuá¹ƒ. sÄ• maá¹‡ero sattÄ• hamattaá¹ƒ anÄ• hÄ• ro hutvÄ• ekasmiá¹ƒ gÄ• maá¹-á¹-hÄ
disvÄ• upajjhÄ• yaá¹ƒ Ä• ha --- ``bhante, thokaá¹ƒ Ä• gametha; tÄ• lapakkaá¹ƒ pÄ• tessÄ•

tvaá¹ƒ, sÄ• maá¹‡era, mÄ• abhiruhÄ«â€™â€™ ti. ``abhiruhissÄ• mi, bhanteâ€™â€™ ti khu
tÄ• laá¹ƒ Ä• ruyha tÄ• lapiá¹‡á¸• aá¹ƒ chindituá¹ƒ Ä• rabhi. vÄ• siphalaá¹ƒ nikkhamitvÄ• bh

thero \Ne 424/ cintesi ``ayaá¹ƒ kilantova rukkhaá¹ƒ Ä• ruá¸·ho; kiá¹ƒ nu kho idÄ• ni karissat
sÄ• maá¹‡ero tÄ• lapaá¹‡á¹‡aá¹ƒ phÄ• letvÄ• phÄ• letvÄ• vÄ• sidaá¹‡á¸• ake bandhitvÄ•
bhÅ«miyaá¹ƒ pÄ• tetvÄ• ``bhante, sÄ• dhu vatassa sace vÄ• siphalaá¹ƒ ettha paveseyyÄ•
`upÄ• yasampanno sÄ• maá¹‡eroâ€™ ti vÄ• siphalaá¹ƒ pavesetvÄ• adÄ• si. so vÄ• siá¹ƒ u
pÄ• tesi. thero vÄ• siá¹ƒ pÄ• tÄ• petvÄ• pavaá¹-á¹-itvÄ• \Be 431/ gataá¹ƒ tÄ• laphalaá¹ƒ b
otiá¹‡á¹‡akÄ• le Ä• ha ``sÄ• maá¹‡era, tvaá¹ƒ dubbalo, idaá¹ƒ tÄ• va khÄ• dÄ• hÄ«â€™â€
tumhehi akhÄ• dite khÄ• dissÄ• mÄ«â€™â€™ ti vÄ• siá¹ƒ gahetvÄ• tÄ• laphalÄ• ni bhindit
tÄ• lamiÃ±jaá¹ƒ pakkhipitvÄ• therassa datvÄ• sayaá¹ƒ khÄ• di. yÄ• va tÄ• laphalÄ• ni ahe
vasitvÄ• phalesu khÄ«á¹‡esu anupubbena paá¹‡á¹‡akhÄ• dakamanussÄ• naá¹ƒ vasanaá¹
chaá¸• á¸• itavihÄ• raá¹ƒ pavisiá¹ƒsu. sÄ• maá¹‡ero therassa vasanaá¹-á¹-hÄ• naá¹ƒ paá¹-i
sÄ• maá¹‡erassa ovÄ• daá¹ƒ datvÄ• vihÄ• raá¹ƒ pÄ• visi. sÄ• maá¹‡ero `anÄ• yatane naá
pamÄ• á¹‡aá¹ƒ natthi, buddhÄ• naá¹ƒ \Ee 450/ upaá¹-á¹-hÄ• naá¹ƒ karissÄ• mÄ«â€™ ti cet
appaharitaá¹ƒ karoti; sattÄ• hamattaá¹ƒ nirÄ• hÄ• ratÄ• ya pavedhamÄ• no patitvÄ• nipann
ekacce ca manussÄ• araÃ±Ã±e carantÄ• madhuá¹ƒ labhitvÄ• dÄ• rÅ«ni ceva sÄ• kapaá¹
tiá¹‡acalanasaÃ±Ã±Ä• ya `migo nu kho esoâ€™ ti sÄ• maá¹‡erassa santikaá¹ƒ gantvÄ• ``k
sÄ• maá¹‡erÄ• â€™â€™ ti Ä• haá¹ƒsu. ``tiá¹‡agaá¹‡á¹-hiá¹ƒ gaá¹‡hÄ• mi, upÄ• sakÄ• â€™
bhanteâ€™â€™ ti? ``Ä• ma, upÄ• sakÄ• , upajjhÄ• yo me antogabbheâ€™â€™ ti. ``mahÄ•
bhanteâ€™â€™ ti sÄ• maá¹‡erassa madhuá¹ƒ datvÄ• attano vasanaá¹-á¹-hÄ• naá¹ƒ Ä• ci
sÄ• khÄ• bhaá¹…gaá¹ƒ karontÄ• gamissÄ• ma. etÄ• ya saÃ±Ã±Ä• ya theraá¹ƒ gahetvÄ• A
vatvÄ• agamaá¹ƒsu.

sÄ• maá¹‡ero madhuá¹ƒ gahetvÄ• therassa santikaá¹ƒ gantvÄ• bahi á¹-hatvÄ• ``vandÄ•
thero `sÄ• maá¹‡ero jighacchÄ• ya anuá¸• ayhamÄ• no Ä• gato bhavissatÄ«â€™ ti tuá¹‡hÄ
bhanteâ€™â€™ ti Ä• ha. ``kasmÄ• , sÄ• maá¹‡era, dubbalabhikkhÅ«naá¹ƒ sukhena nipajjit
``dvÄ• raá¹ƒ vivarituá¹ƒ sÄ• ruppaá¹ƒ, bhanteâ€™â€™ ti? thero uá¹-á¹-hahitvÄ• dvÄ• raá¹ƒ
sÄ• maá¹‡era, laddhaá¹ƒâ€™â€™ ti Ä• ha. manussehi madhu dinnaá¹ƒ, khÄ• dituá¹ƒ sÄ• r
``sÄ• maá¹‡era, evameva khÄ• dituá¹ƒ kilamissÄ• ma, pÄ• nakaá¹ƒ katvÄ• pivissÄ• mÄ• â
pÄ• nakaá¹ƒ katvÄ• adÄ• si. atha naá¹ƒ thero ``manussÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ pu
ti Ä• ha. sayameva Ä• cikkhiá¹ƒsu, bhanteâ€™â€™ ti. ``sÄ• maá¹‡era, pÄ• tova gacchantÄ
gamissÄ• mÄ• â€™â€™ ti \Ne 425/ pattacÄ«varaá¹ƒ \Be 432/ gaá¹‡hÄ• petvÄ• nikkhami. t
vasanaá¹-á¹-hÄ• nassa avidÅ«re nipajjiá¹ƒsu.

sÄ• maá¹‡ero rattibhÄ• ge cintesi --- `mayÄ• pabbajitakÄ• lato paá¹-á¹-hÄ• ya gÄ• mante a
uá¹-á¹-hÄ• pitapubbaâ€™ nti. so pattaá¹ƒ gahetvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ araÃ±Ã
sÄ• maá¹‡eraá¹ƒ nipannaá¹-á¹-hÄ• ne apassanto `manussakhÄ• dakehi gahito bhavissatÄ«

araÃ±Ã±e aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• pattena udakaÃ±ca dantakaá¹-á¹-haÃ±ca gahetvÄ
kuhiá¹ƒ gatosi? mahallakabhikkhÅ«naá¹ƒ te vitakko uppÄ• dito; daá¹‡á¸• akammaá¹ƒ Ä• ha
``Ä• harissÄ• mi, bhanteâ€™â€™ ti. thero mukhaá¹ƒ dhovitvÄ• cÄ«varaá¹ƒ pÄ• rupi. ubhop
vasanaá¹-á¹-hÄ• naá¹ƒ agamaá¹ƒsu. manussÄ• pi attano paribhogaá¹ƒ kandamÅ«laphalapa
paribhuÃ±jitvÄ• vihÄ• raá¹ƒ agamÄ• si. sÄ• maá¹‡ero udakaá¹ƒ Ä• haritvÄ• ``pÄ• de dhov
``sÄ• maá¹‡era, tvaá¹ƒ rattiá¹ƒ kuhiá¹ƒ gato? amhÄ• kaá¹ƒ vitakkaá¹ƒ uppÄ• desÄ«â€™â€™
aruá¹‡aá¹ƒ na uá¹-á¹-hÄ• pitapubbaá¹ƒ; aruá¹‡uá¹-á¹-hÄ• panatthÄ• ya araÃ±Ã±aá¹ƒ agam
``sÄ• maá¹‡era, na tuyhaá¹ƒ daá¹‡á¸• akammaá¹ƒ anucchavikaá¹ƒ amhÄ• kameva anuccha
tasmiá¹ƒyeva á¹-hÄ• ne vasi; sÄ• maá¹‡erassa ca saÃ±Ã±aá¹ƒ adÄ• si ``mayaá¹ƒ tÄ• va m
bhavissatÄ«â€™ ti na sakkÄ• jÄ• nituá¹ƒ. tuvaá¹ƒ attÄ• naá¹ƒ rakkheyyÄ• sÄ«â€™â€™ ti.
taá¹ƒ aparabhÄ• ge manussakhÄ• dakÄ• khÄ• diá¹ƒsu. sÄ• maá¹‡ero attÄ• naá¹ƒ rakkhitv
á¹-hÄ• ne upajjhaá¹ƒ gÄ• hÄ• petvÄ• upasampanno buddhavacanaá¹ƒ uggahetvÄ• tipiá¹-a
vattabbakanigrodhatthero nÄ• ma jÄ• to.

pitumahÄ• rÄ• jÄ• rajjaá¹ƒ paá¹-ipajji. parasamuddÄ• Ä• gatÄ• gatÄ• bhikkhÅ« ``kahaá¹ƒ
kahaá¹ƒ vattabbakanigrodhattheroâ€™â€™ ti pucchitvÄ• tassa santikaá¹ƒ agamaá¹ƒsu. ma
theraá¹ƒ parivÄ• resi. so mahÄ• bhikkhusaá¹…ghaparivuto anupubbena mahÄ• vihÄ• raá¹ƒ
mahÄ• cetiyaá¹ƒ thÅ«pÄ• rÄ• maÃ±ca vanditvÄ• nagaraá¹ƒ pÄ• yÄ• si. yÄ• va dakkhiá¹‡a
á¹-hÄ• nesu ticÄ«varaá¹ƒ upapajji; antonagaraá¹ƒ paviá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya mahÄ
kÄ• lavipattiyaá¹ƒ tÄ• laphalakandamÅ«lapaá¹‡á¹‡ampi dullabhaá¹ƒ jÄ• taá¹ƒ. kÄ• lasampa
mahÄ• lÄ• bho uppannoti. evaá¹ƒ kÄ• lavipattipaá¹-ibÄ• hitattÄ• \Be 433/ vipÄ• kaá¹ƒ dÄ• t
kÄ• lasampattiá¹ƒ Ä• gamma vipaccantÄ«ti pajÄ• nÄ• ti.

aparassÄ• pi \Ne 426/ bahÅ«ni kalyÄ• á¹‡akammÄ• ni honti. tÄ• ni payogavipattiyaá¹ƒ á¹-h
so pana ekena kalyÄ• á¹‡akammena sammÄ• payoge patiá¹-á¹-hito tÄ«á¹‡i sucaritÄ• ni pÅ«
dasasÄ«laá¹ƒ rakkhati. kÄ• lasampattiyaá¹ƒ nibbattassa rÄ• jÄ• no sabbÄ• laá¹…kÄ• rapati
rÄ• jakaÃ±Ã±Ä• yo `etassa anucchavikÄ• â€™ ti pesenti, yÄ• navÄ• hanamaá¹‡isuvaá¹‡á¹
paá¹‡á¹‡Ä• kÄ• raá¹ƒ `etassa anucchavikaâ€™ nti pesenti \Ee 452/.

pabbajjÅ«pagatopi mahÄ• yaso hoti mahÄ• nubhÄ• vo. tatridaá¹ƒ vatthu --- kÅ«á¹-akaá¹‡á
girigÄ• makaá¹‡á¹‡avÄ• sikaá¹ƒ cÅ«á¸·asudhammattheraá¹ƒ mamÄ• yati. so uppalavÄ• piy
pakkosÄ• pesi. thero Ä• gantvÄ• mÄ• lÄ• rÄ• mavihÄ• re vasati. rÄ• jÄ• therassa mÄ• tara
piyÄ• yatÄ«â€™â€™ ti? ``kandaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti. rÄ• jÄ• kandaá¹ƒ gÄ• hÄ•
dadamÄ• no mukhaá¹ƒ ulloketuá¹ƒ nÄ• sakkhi. so nikkhamitvÄ• ca bahipariveá¹‡e deviá¹ƒ
theroâ€™â€™ ti? ``tvaá¹ƒ puriso hutvÄ• ulloketuá¹ƒ na sakkosi; ahaá¹ƒ kathaá¹ƒ sakkhissÄ
kÄ«disoâ€™â€™ ti. rÄ• jÄ• `mama raá¹-á¹-he balikÄ• ragahapatiputtaá¹ƒ ulloketuá¹ƒ na vis
bho buddhasÄ• sanaá¹ƒ nÄ• mÄ• â€™ ti apphoá¹-esi. tipiá¹-akacÅ«á¸·anÄ• gattherampi ma
ekÄ• piá¸·akÄ• uá¹-á¹-hahi. rÄ• jÄ• `theraá¹ƒ passissÄ• mÄ«â€™ ti vihÄ• raá¹ƒ gantvÄ• l

mukhena gaá¹‡hi. antomukheyeva piá¸·akÄ• bhinnÄ• , pubbalohitaá¹ƒ anuá¹-á¹-hubhitvÄ•
viya ajjhohari. soyeva thero aparabhÄ• ge maraá¹‡amaÃ±ce nipajji. rÄ• jÄ• gantvÄ• asucil
á¹-hapetvÄ• `dhammasakaá¹-assa akkho bhijjati akkho bhijjatÄ«â€™ ti paridevamÄ• no vic
asucikapallakaá¹ƒ sÄ«sena ukkhipitvÄ• vicaraá¹‡aá¹ƒ nÄ• ma kassa gatamaggo? sammÄ•
payogavipattipaá¹-ibÄ• hitattÄ• vipÄ• kaá¹ƒ dÄ• tuá¹ƒ asakkontÄ• ni payogasampattiá¹ƒ Ä•
pajÄ• nÄ• ti. evaá¹ƒ catÅ«hi vipattÄ«hi paá¹-ibÄ• hitaá¹ƒ kalyÄ• á¹‡akammaá¹ƒ vipÄ• kaá¹ƒ
sampattiyo Ä• gamma deti.

tatridaá¹ƒ bhÅ«tamatthaá¹ƒ katvÄ• opammaá¹ƒ --- eko kira mahÄ• rÄ• jÄ• ekassa amacca
taá¹ƒ bandhanÄ• gÄ• re bandhÄ• pesi. tassa Ã±Ä• takÄ• raÃ±Ã±o \Be 434/ kuddhabhÄ• va
caá¹‡á¸• akope vigate rÄ• jÄ• naá¹ƒ tassa niraparÄ• dhabhÄ• vaá¹ƒ jÄ• nÄ• pesuá¹ƒ. rÄ• jÄ
á¹-hÄ• nantaraá¹ƒ paá¹-ipÄ• katikaá¹ƒ akÄ• si. athassa tato tato Ä• gacchantÄ• naá¹ƒ paá¹-
pamÄ• á¹‡aá¹ƒ nÄ• hosi. manussÄ• sampaá¹-icchituá¹ƒ nÄ• sakkhiá¹ƒsu. tattha \Ee 453/ ra
kujjhitvÄ• tassa bandhanÄ• gÄ• re \Ne 427/ bandhÄ• pitakÄ• lo viya puthujjanassa niraye n
Ã±Ä• takehi rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• á¹-hÄ• nantarassa paá¹-ipÄ• katikakaraá¹‡akÄ
nibbattakÄ• lo. paá¹‡á¹‡Ä• kÄ• raá¹ƒ sampaá¹-icchituá¹ƒ asamatthakÄ• lo viya catasso sam
kalyÄ• á¹‡akammÄ• naá¹ƒ devalokato manussalokaá¹ƒ, manussalokato devalokanti evaá¹ƒ
sukhaá¹-á¹-hÄ• nameva netvÄ• kappasatasahassampi sukhavipÄ• kaá¹ƒ datvÄ• nibbÄ• na

evaá¹ƒ tÄ• va pÄ• á¸·ivaseneva dutiyaá¹ƒ balaá¹ƒ dÄ«petvÄ• puna ``ahosi kammaá¹ƒ aho
(Paá¹-is I 234) iminÄ• paá¹-isambhidÄ• nayenÄ• pi dÄ«petabbaá¹ƒ. tattha __ `ahosi kamma
Ä• yÅ«hitaá¹ƒ kammaá¹ƒ atÄ«teyeva ahosi. yena pana atÄ«te vipÄ• ko dinno, taá¹ƒ sandhÄ
kammavipÄ• koâ€™ _ti vuttaá¹ƒ. diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«su pana bahÅ«supi Ä•
diá¹-á¹-hadhammavedanÄ«yaá¹ƒ vipÄ• kaá¹ƒ deti, sesÄ• ni avipÄ• kÄ• ni. ekaá¹ƒ upapajjav
Ä• kaá¸• á¸• hati, sesÄ• ni avipÄ• kÄ• ni. ekenÄ• nantariyena niraye upapajjati, sesÄ• ni av
samÄ• pattÄ«su ekÄ• ya brahmaloke nibbattati, sesÄ• avipÄ• kÄ• . idaá¹ƒ sandhÄ• ya __ `
vuttaá¹ƒ. yo pana bahumpi kusalÄ• kusalaá¹ƒ kammaá¹ƒ katvÄ• kalyÄ• á¹‡amittaá¹ƒ nissÄ
pÄ• puá¹‡Ä• ti, etassa kammavipÄ• ko `nÄ• hosiâ€™ nÄ• ma. yaá¹ƒ atÄ«te Ä• yÅ«hitaá¹ƒ
__ `ahosi kammaá¹ƒ atthi kammavipÄ• koâ€™ _ nÄ• ma. yaá¹ƒ purimanayeneva avipÄ• ka
kammaá¹ƒ natthi kammavipÄ• koâ€™ _ nÄ• ma. yaá¹ƒ atÄ«te Ä• yÅ«hitaá¹ƒ anÄ• gate vip
kammaá¹ƒ bhavissati kammavipÄ• koâ€™ _ nÄ• ma. yaá¹ƒ purimanayena avipÄ• kataá¹ƒ Ä
kammaá¹ƒ na bhavissati kammavipÄ• koâ€™ _ nÄ• ma.

yaá¹ƒ \Be 435/ etarahi Ä• yÅ«hitaá¹ƒ etarahiyeva vipÄ• kaá¹ƒ deti taá¹ƒ __ `atthi kammaá¹
kammavipÄ• koâ€™ _ nÄ• ma. yaá¹ƒ purimanayeneva \Ee 454/ avipÄ• kataá¹ƒ Ä• pajjati ta
kammavipÄ• koâ€™ _ nÄ• ma. yaá¹ƒ etarahi Ä• yÅ«hitaá¹ƒ anÄ• gate vipÄ• kaá¹ƒ dassati
bhavissati kammavipÄ• koâ€™ _ nÄ• ma. yaá¹ƒ purimanayeneva avipÄ• kataá¹ƒ Ä• pajjiss
na bhavissati kammavipÄ• koâ€™ _ nÄ• ma.

yaá¹ƒ sayampi anÄ• gataá¹ƒ, vipÄ• kopissa anÄ• gato taá¹ƒ __ `bhavissati kammaá¹ƒ bhav
\Ne 428/ nÄ• ma. yaá¹ƒ sayaá¹ƒ bhavissati, purimanayeneva avipÄ• kataá¹ƒ Ä• pajjissati ta
kammaá¹ƒ na bhavissati kammavipÄ• koâ€™ _ nÄ• ma.

__idaá¹ƒ tathÄ• gatassÄ• _ti idaá¹ƒ sabbehipi etehi Ä• kÄ• rehi tathÄ• gatassa
kammantaravipÄ• kantarajÄ• nanaÃ±Ä• á¹‡aá¹ƒ akampiyaá¹-á¹-hena dutiyabalaá¹ƒ veditab

dutiyabalaniddesavaá¹‡á¹‡anÄ• .

tatiyabalaniddeso

<811> tatiyabalaniddese __maggo_ti vÄ• __paá¹-ipadÄ• _ti vÄ• kammassevetaá¹ƒ nÄ• m
__nirayagÄ• minÄ«_tiÄ• dÄ«su nirassÄ• daá¹-á¹-hena niratiatthena ca __nirayo_. uddhaá¹ƒ
aÃ±citÄ• ti tiracchÄ• nÄ• ; tiracchÄ• nÄ• yeva __tiracchÄ• nayoni_. petatÄ• ya petti; ito pec
attho. pettiyeva __pettivisayo_. manassa ussannatÄ• ya manussÄ• ; manussÄ• va __manu
kÄ• maguá¹‡ehi adhimattÄ• ya vÄ• á¹-hÄ• nasampattiyÄ• ti devÄ• ; devÄ• va __devaloko_
taá¹ƒ tattha natthÄ«ti __nibbÄ• naá¹ƒ_. nirayaá¹ƒ gacchatÄ«ti __nirayagÄ• mÄ«_. idaá¹ƒ m
vuttaá¹ƒ. paá¹-ipadÄ• pana nirayagÄ• minÄ« nÄ• ma hoti. sesapadesupi eseva nayo. idaá¹
tathÄ• gato pajÄ• nÄ• ti.

kathaá¹ƒ \Be 436/? sakalagÄ• mavÄ• sikesupi hi ekato ekaá¹ƒ sÅ«karaá¹ƒ vÄ• migaá¹ƒ vÄ
sabbesampi cetanÄ• parassa jÄ«vitindriyÄ• rammaá¹‡Ä• va hoti. taá¹ƒ pana kammaá¹ƒ tes
nÄ• nÄ• hoti. tesu hi eko Ä• darena chandajÄ• to karoti. eko `ehi tvampi karohÄ«â€™ ti pa
karoti. eko samÄ• nacchando viya hutvÄ• appaá¹-ibÄ• hiyamÄ• no vicarati. tesu eko teneva
nibbattati, eko tiracchÄ• nayoniyaá¹ƒ, eko pettivisaye. taá¹ƒ tathÄ• gato Ä• yÅ«hanakkhaá¹‡
nÄ«hÄ• rena Ä• yÅ«hitattÄ• esa niraye nibbattissati \Ee 455/, esa tiracchÄ• nayoniyaá¹ƒ, e
pajÄ• nÄ• ti \Ne 429/. niraye nibbattamÄ• nampi `esa aá¹-á¹-hasu mahÄ• nirayesu nibbattis
ussadanirayesu nibbattissatÄ«â€™ ti pajÄ• nÄ• ti. tiracchÄ• nayoniyaá¹ƒ nibbattamÄ• nam
bhavissati, esa dvipÄ• dako, esa catuppÄ• dako, esa bahuppÄ• dakoâ€™ ti pajÄ• nÄ• ti. pe
`esa nijjhÄ• mataá¹‡hiko bhavissati, esa khuppipÄ• siko, esa paradattÅ«pajÄ«vÄ«â€™ ti pa
kammesu `idaá¹ƒ kammaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹ƒ na sakkhissati, dubbalaá¹
upadhivepakkaá¹ƒ bhavissatÄ«ti pajÄ• nÄ• ti.

tathÄ• sakalagÄ• mavÄ• sikesu ekato piá¹‡á¸• apÄ• taá¹ƒ dadamÄ• nesu sabbesampi ceta
hoti. taá¹ƒ pana kammaá¹ƒ tesaá¹ƒ Ä• yÅ«hanakkhaá¹‡eyeva purimanayena nÄ• nÄ• hoti.
nibbattissanti, keci manussaloke. taá¹ƒ tathÄ• gato Ä• yÅ«hanakkhaá¹‡eyeva `iminÄ• nÄ«h
manussaloke nibbattissati, esa devalokeâ€™ ti pajÄ• nÄ• ti. devaloke nibbattamÄ• nÄ• nam

paranimmitavasavattÄ«su nibbattissati, esa nimmÄ• naratÄ«su, esa tusitesu, esa yÄ• mesu
cÄ• tumahÄ• rÄ• jikesu, esa bhummadevesu; esa pana jeá¹-á¹-hakadevarÄ• jÄ• hutvÄ• ni
dutiyaá¹ƒ vÄ• tatiyaá¹ƒ vÄ• á¹-hÄ• nantaraá¹ƒ karonto paricÄ• rako hutvÄ• nibbattissatÄ«
manussesu nibbattamÄ• nÄ• nampi `esa khattiyakule nibbattissati, esa brÄ• hmaá¹‡akule, e
suddakule; esa pana manussesu rÄ• jÄ• hutvÄ• nibbattissati, esa etassa dutiyaá¹ƒ vÄ• ta
á¹-hÄ• nantaraá¹ƒ karonto paricÄ• rako hutvÄ• nibbattissatÄ«â€™ ti pajÄ• nÄ• ti \Be 437/.
kammaá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hituá¹ƒ na sakkhissati, dubbalaá¹ƒ dinnÄ• ya paá¹-i
upadhivepakkaá¹ƒ bhavissatÄ«â€™ ti pajÄ• nÄ• ti.

tathÄ• vipassanaá¹ƒ paá¹-á¹-hapentesuyeva yena nÄ«hÄ• rena vipassanÄ• Ä• raddhÄ• ,
pÄ• puá¹‡issati, esa arahattaá¹ƒ pattuá¹ƒ na sakkhissati, esa anÄ• gÄ• mÄ«yeva bhavissat
esa sotÄ• pannoyeva; esa pana maggaá¹ƒ vÄ• phalaá¹ƒ vÄ• sacchikÄ• tuá¹ƒ na sakkhissa
vipassanÄ• yameva á¹-hassati; esa paccayapariggaheyeva, esa \Ee 456/ nÄ• marÅ«papari
arÅ«papariggaheyeva, esa rÅ«papariggaheyeva á¹-hassati, esa mahÄ• bhÅ«tamattameva v
sallakkhetuá¹ƒ na sakkhissatÄ«â€™ ti pajÄ• nÄ• ti.

kasiá¹‡aparikammaá¹ƒ karontesupi `etassa parikammamattameva bhavissati, nimittaá¹ƒ up
sakkhissati; esa pana nimittaá¹ƒ uppÄ• detuá¹ƒ sakkhissati, appanaá¹ƒ pÄ• petuá¹ƒ na sakk
pÄ• petvÄ• jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• arahattaá¹ƒ ga
pajÄ• nÄ• tÄ«ti.

tatiyabalaniddesavaá¹‡á¹‡anÄ• .

catutthabalaniddeso

<812> catutthabalaniddese __khandhanÄ• natta_nti `ayaá¹ƒ rÅ«pakkhandho nÄ• ma ... pe
viÃ±Ã±Ä• á¹‡akkhandho nÄ• mÄ• â€™ ti evaá¹ƒ paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ nÄ• nÄ• k
`ekavidhena rÅ«pakkhandho ... pe ... ekÄ• dasavidhena rÅ«pakkhandho. ekavidhena vedan
bahuvidhena vedanÄ• kkhandho ... pe ... ekavidhena saÃ±Ã±Ä• kkhandho ... pe ... ekavidhe
... pe ... ekavidhena viÃ±Ã±Ä• á¹‡akkhandho ... pe ... bahuvidhena viÃ±Ã±Ä• á¹‡akkhandho
khandhassa nÄ• nattaá¹ƒ pajÄ• nÄ• ti. __Ä• yatananÄ• natta_nti `idaá¹ƒ cakkhÄ• yatanaá¹ƒ
dhammÄ• yatanaá¹ƒ nÄ• ma. tattha dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ
pajÄ• nÄ• ti. __dhÄ• tunÄ• natta_nti `ayaá¹ƒ cakkhudhÄ• tu nÄ• ma ... pe ... ayaá¹ƒ manovi
tattha soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• , dve catubhÅ«makÄ• â€™ ti evaá¹ƒ dhÄ• tunÄ

puna \Be 438/ __anekadhÄ• tunÄ• nÄ• dhÄ• tulokanÄ• natta_nti idaá¹ƒ na kevalaá¹ƒ upÄ•
nÄ• nattaá¹ƒ tathÄ• gato pajÄ• nÄ• ti, anupÄ• dinnakasaá¹…khÄ• ralokassÄ• pi nÄ• nattaá
dassetuá¹ƒ gahitaá¹ƒ. paccekabuddhÄ• hi dve ca aggasÄ• vakÄ• upÄ• dinnakasaá¹…khÄ

ekadesatova jÄ• nanti no nippadesato, anupÄ• dinnakalokassa pana nÄ• nattaá¹ƒ na jÄ• na
`imÄ• ya nÄ• ma dhÄ• tuyÄ• ussannÄ• ya imassa nÄ• ma rukkhassa khandho seto hoti, im
maá¹-á¹-o; imassa bahalattaco, imassa tanuttaco; imÄ• ya nÄ• ma dhÄ• tuyÄ• ussannÄ• ya
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• divasena evarÅ«paá¹ƒ nÄ• ma hoti; imÄ• ya pana dhÄ• tuyÄ• \
rukkhassa pupphaá¹ƒ nÄ«lakaá¹ƒ hoti, pÄ«takaá¹ƒ, lohitakaá¹ƒ, odÄ• taá¹ƒ, sugandhaá¹ƒ \
hoti; imÄ• ya nÄ• ma dhÄ• tuyÄ• ussannÄ• ya phalaá¹ƒ khuddakaá¹ƒ hoti, mahantaá¹ƒ, dÄ
vaá¹-á¹-aá¹ƒ, susaá¹‡á¹-hÄ• naá¹ƒ, dussaá¹‡á¹-hÄ• naá¹ƒ, maá¹-á¹-haá¹ƒ, pharusaá¹ƒ, sug
madhuraá¹ƒ, tittakaá¹ƒ, ambilaá¹ƒ, kaá¹-ukaá¹ƒ, kasÄ• vaá¹ƒ hoti; imÄ• ya nÄ• ma dhÄ• tuy
rukkhassa kaá¹‡á¹-ako tikhiá¹‡o hoti, atikhiá¹‡o, ujuko, kuá¹-ilo, tambo, kÄ• á¸·ako, nÄ«lo, c
evaá¹ƒ anupÄ• dinnakasaá¹…khÄ• ralokassa nÄ• nattaá¹ƒ pajÄ• nÄ• ti. sabbaÃ±Ã±ubuddh
na aÃ±Ã±esanti.

catutthabalaniddesavaá¹‡á¹‡anÄ• .

paÃ±camabalaniddeso

<813> paÃ±camabalaniddese __hÄ«nÄ• dhimuttikÄ• _ti hÄ«najjhÄ• sayÄ• . __paá¹‡Ä«tÄ•
kalyÄ• á¹‡ajjhÄ• sayÄ• . __sevantÄ«_ti nissayanti allÄ«yanti. __bhajantÄ«_ti upasaá¹…kam
__payirupÄ• santÄ«_ti punappunaá¹ƒ upasaá¹…kamanti. sace hi Ä• cariyupajjhÄ• yÄ• na s
saddhivihÄ• rikÄ• sÄ«lavanto honti, te attano Ä• cariyupajjhÄ• yepi na upasaá¹…kamanti, a
sÄ• ruppabhikkhÅ«yeva upasaá¹…kamanti. sace Ä• cariyupajjhÄ• yÄ• sÄ• ruppabhikkhÅ«
Ä• cariyupajjhÄ• ye upasaá¹…kamanti, attanÄ• sadise hÄ«nÄ• dhimuttike eva upasaá¹…ka

evaá¹ƒ \Be 439/ upasaá¹…kamanaá¹ƒ pana na kevalaá¹ƒ etaraheva, atÄ«tÄ• nÄ• gatepÄ«
addhÄ• na_ntiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthameva. idaá¹ƒ pana dussÄ«lÄ• naá¹ƒ dussÄ«la
sÄ«lavantasevanameva, duppaÃ±Ã±Ä• naá¹ƒ duppaÃ±Ã±asevanameva, paÃ±Ã±avantÄ• n
niyÄ• metÄ«ti? ajjhÄ• sayadhÄ• tu niyÄ• meti. sambahulÄ• kira bhikkhÅ« ekaá¹ƒ gÄ• maá¹
caranti. manussÄ• bahubhattaá¹ƒ Ä• haritvÄ• pattÄ• ni pÅ«retvÄ• ``tumhÄ• kaá¹ƒ yathÄ•
paribhuÃ±Ã±athÄ• â€™â€™ ti datvÄ• uyyojesuá¹ƒ. bhikkhÅ«pi Ä• haá¹ƒsu ``Ä• vuso, man
payojentÄ«â€™â€™ ti. tipiá¹-akacÅ«á¸·Ä• bhayattheropi nÄ• gadÄ«pe cetiyaá¹ƒ vandanÄ•
saddhiá¹ƒ gacchanto ekasmiá¹ƒ gÄ• me manussehi nimantito. therena ca saddhiá¹ƒ eko as
dhuravihÄ• repi \Ne 432/ eko asÄ• ruppabhikkhu atthi. dvÄ«su bhikkhusaá¹…ghesu gÄ• ma
ubhopi janÄ• , kiÃ±cÄ• pi Ä• gantukena nevÄ• siko nevÄ• sikena vÄ• Ä• gantuko na diá¹-á
ekato hutvÄ• hasitvÄ• hasitvÄ• kathayamÄ• nÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. thero disv
jÄ• nitvÄ• dhÄ• tusaá¹ƒyuttaá¹ƒ kathitaâ€™â€™ nti Ä• ha.

evaá¹ƒ `ajjhÄ• sayadhÄ• tu niyÄ• metÄ«â€™ ti vatvÄ• dhÄ• tusaá¹ƒyuttena ayamevattho
gijjhakÅ«á¹-apabbatasmiÃ±hi gilÄ• naseyyÄ• ya nipanno bhagavÄ• Ä• rakkhaá¹‡atthÄ• ya

sÄ• riputtamoggallÄ• nÄ• dÄ«su ekamekaá¹ƒ attano attano parisÄ• ya saddhiá¹ƒ caá¹…kar
Ä• mantesi ``passatha no tumhe, bhikkhave, sÄ• riputtaá¹ƒ sambahulehi bhikkhÅ«hi saddhi
nti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``sabbe kho ete, bhikkhave, bhikkhÅ« mahÄ• paÃ±Ã±Ä• â
sabbaá¹ƒ vitthÄ• retabbanti.

paÃ±camabalaniddesavaá¹‡á¹‡anÄ• .

chaá¹-á¹-habalaniddeso

<814> chaá¹-á¹-habalaniddese __Ä• saya_nti yattha sattÄ• Ä• sayanti nivasanti, taá¹ƒ tesa
nivÄ• saá¹-á¹-hÄ• naá¹ƒ diá¹-á¹-higataá¹ƒ vÄ• yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ vÄ• . __anu
appahÄ«nÄ• nusayitaá¹ƒ \Be 440/ kilesaá¹ƒ. __carita_nti kÄ• yÄ• dÄ«hi abhisaá¹…khataá¹ƒ
__adhimutta_nti ajjhÄ• sayaá¹ƒ. __apparajakkhe_tiÄ• dÄ«su paÃ±Ã±Ä• maye akkhimhi app
rÄ• gadosamoharajaá¹ƒ etesanti __apparajakkhÄ• _. tasseva mahantatÄ• ya __mahÄ• raja
mandakilese mahÄ• kilese ca satte dasseti. yesaá¹ƒ saddhÄ• dÄ«ni indriyÄ• ni tikkhÄ• ni, te
yesaá¹ƒ tÄ• ni mudÅ«ni, te __mudindriyÄ• _. yesaá¹ƒ Ä• sayÄ• dayo koá¹-á¹-hÄ• sÄ• sunc
viparÄ«tÄ• __dvÄ• kÄ• rÄ• _. ye kathitakÄ• raá¹‡aá¹ƒ sallakkhenti, sukhena sakkÄ• honti
__suviÃ±Ã±Ä• payÄ• _. viparÄ«tÄ• __duviÃ±Ã±Ä• payÄ• _. ye ariyamaggapaá¹-ivedhassa
upanissayasampannÄ• , te __bhabbÄ• _. viparÄ«tÄ• __abhabbÄ• _.

<815> evaá¹ƒ \Ne 433/ chaá¹-á¹-habalassa mÄ• tikaá¹ƒ á¹-hapetvÄ• idÄ• ni yathÄ• paá¹-ip
__katamo ca sattÄ• naá¹ƒ Ä• sayo_tiÄ• dimÄ• ha. tattha \Ee 459/ __sassato loko_tiÄ• dÄ«n
nikkhepakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ (Dhs-a 1105) vuttoyeva. __iti bhavadiá¹-á¹-hisannis
sassatadiá¹-á¹-hiá¹ƒ vÄ• sannissitÄ• . sassatadiá¹-á¹-hi hi ettha bhavadiá¹-á¹-hÄ«ti vuttÄ• ;
ca vibhavadiá¹-á¹-hÄ«ti. sabbadiá¹-á¹-hÄ«naÃ±hi sassatucchedadiá¹-á¹-hÄ« hi saá¹…gahita
diá¹-á¹-higatikÄ• sattÄ• imÄ• va dve diá¹-á¹-hiyo sannissitÄ• honti. vuttampi cetaá¹ƒ --- ``d
panÄ• yaá¹ƒ, kaccÄ• na, loko yebhuyyena --- atthitaÃ±ceva natthitaÃ±cÄ• â€™â€™ ti (SN a
__atthitÄ• _ti sassataá¹ƒ, __natthitÄ• _ti ucchedo. ayaá¹ƒ tÄ• va vaá¹-á¹-asannissitÄ• naá¹ƒ
Ä• sayo.

idÄ• ni vivaá¹-á¹-asannissitÄ• naá¹ƒ suddhasattÄ• naá¹ƒ Ä• sayaá¹ƒ dassetuá¹ƒ __ete vÄ•
anupagammÄ• _tiÄ• di vuttaá¹ƒ. tattha __ete vÄ• panÄ• _ti eteyeva. __ubho ante_ti sassat
ante. __anupagammÄ• _ti anallÄ«yitvÄ• . __idappaccayatÄ• paá¹-iccasamuppannesu dhar
ceva paá¹-iccasamuppannadhammesu ca. __anulomikÄ• khantÄ«_ti vipassanÄ• Ã±Ä• á¹‡a
Ã±Ä• á¹‡a_nti maggaÃ±Ä• á¹‡aá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• paá¹-iccasamuppÄ• de cev
paá¹-iccasamuppannadhammesu ca ete ubho sassatucchedaante anupagantvÄ• vipassan
uttarimaggaÃ±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ sattÄ• naá¹ƒ Ä• sayo, ayaá¹ƒ vaá¹-á¹-asannissitÄ• naÃ
vivaá¹-á¹-asannissitÄ• naÃ±ca sabbesampi sattÄ• naá¹ƒ Ä• sayo, idaá¹ƒ vasanaá¹-á¹-hÄ• n

samÄ• natthakathÄ• .

vitaá¹‡á¸• avÄ• dÄ« \Be 441/ panÄ• ha --- `maggo nÄ• ma vÄ• saá¹ƒ viddhaá¹ƒsento gacc
vÄ• soti vadesÄ«â€™ ti? so vattabbo `tvaá¹ƒ ariyavÄ• sabhÄ• á¹‡ako hosi na hosÄ«â€™ ti
vadati, `abhÄ• á¹‡akatÄ• ya na jÄ• nÄ• sÄ«â€™ ti vattabbo. sace `bhÄ• á¹‡akosmÄ«â€™ t
ti vattabbo. sace Ä• harati, iccetaá¹ƒ kusalaá¹ƒ; no ce Ä• harati sayaá¹ƒ Ä• haritabbaá¹ƒ ---
bhikkhave, ariyavÄ• sÄ• , ye ariyÄ• Ä• vasiá¹ƒsu vÄ• Ä• vasanti vÄ• Ä• vasissanti vÄ• â€
etaÃ±hi suttaá¹ƒ maggassa vÄ• sabhÄ• vaá¹ƒ dÄ«peti. tasmÄ• \Ee 460/ sukathitamevetant
sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nanto imesaÃ±ca diá¹-á¹-higatÄ• naá¹ƒ vipassanÄ• Ã±Ä• á¹‡a
appavattikkhaá¹‡epi jÄ• nÄ• ti eva. vuttampi cetaá¹ƒ ---

``kÄ• maá¹ƒ \Ne 434/ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo kÄ• magaruko kÄ• mÄ• s
nekkhammaá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo nekkhammagaruko nekkhamm
byÄ• pÄ• daá¹ƒ ... pe ... abyÄ• pÄ• daá¹ƒ ... thinamiddhaá¹ƒ ... pe ... Ä• lokasaÃ±Ã±aá¹ƒ ne
sevantaÃ±Ã±eva jÄ• nÄ• ti sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo Ä• lokasaÃ±Ã±Ä• g
Ä• lokasaÃ±Ã±Ä• dhimuttoâ€™â€™ ti (Paá¹-is I 113).

<816> anusayaniddese kÄ• marÄ• go ca so appahÄ«naá¹-á¹-hena anusayo cÄ• ti __kÄ• m
eseva nayo. __yaá¹ƒ loke piyarÅ«pa_nti yaá¹ƒ imasmiá¹ƒ loke piyajÄ• tikaá¹ƒ. __sÄ• tarÅ«p
assÄ• dapadaá¹-á¹-hÄ• naá¹ƒ iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ. ettha __sattÄ• naá¹ƒ rÄ• gÄ• nusa
iá¹-á¹-hÄ• rammaá¹‡e sattÄ• naá¹ƒ appahÄ«naá¹-á¹-hena rÄ• gÄ• nusayo anuseti. yathÄ•
heá¹-á¹-hÄ• ca upari ca samantabhÄ• ge ca udakameva hoti, evameva iá¹-á¹-hÄ• rammaá¹
sattÄ• naá¹ƒ Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡Ä• . tathÄ• aniá¹-á¹-hÄ• rammaá¹‡e paá¹-ighuppa
dhammesÅ«_ti evaá¹ƒ imesu dvÄ«su kÄ• marÄ• gapaá¹-ighavantesu iá¹-á¹-hÄ• niá¹-á¹-hÄ•
__avijjÄ• nupatitÄ• _ti kÄ• marÄ• gapaá¹-ighasampayuttÄ• hutvÄ• Ä• rammaá¹‡akaraá¹‡a
__tadekaá¹-á¹-ho_ti tÄ• ya avijjÄ• ya \Be 442/ sampayuttekaá¹-á¹-havasena ekaá¹-á¹-ho. __
vicikicchÄ• cÄ• _ti navavidho mÄ• no, dvÄ• saá¹-á¹-hividhÄ• diá¹-á¹-hi, aá¹-á¹-havatthukÄ•
__bhavarÄ• gÄ• nusayo_ panettha kÄ• marÄ• gÄ• nusayeneva saá¹…gahitoti veditabbo.

<817> caritaniddese terasa cetanÄ• __puÃ±Ã±Ä• bhisaá¹…khÄ• ro, _ dvÄ• dasa __apuÃ±
__Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. tattha kÄ• mÄ• vacaro __parittabhÅ«mako, _ itaro __mah
vÄ• etesu yo koci appavipÄ• ko parittabhÅ«mako, bahuvipÄ• ko mahÄ• bhÅ«makoti vedita

<818> adhimuttiniddeso heá¹-á¹-hÄ• pakÄ• sitova. kasmÄ• panÄ• yaá¹ƒ adhimutti heá¹-á¹
gahitÄ• ti? ayaÃ±hi heá¹-á¹-hÄ• pÄ• á¹-iyekkaá¹ƒ baladassanavasena gahitÄ• , idha sattÄ•
tikkhindriyamudindriyabhÄ• vadassanatthaá¹ƒ.

<819> mahÄ• rajakkhaniddese \Ne 435/ __ussadagatÄ• nÄ«_ti vepullagatÄ• ni. pahÄ• nak

uppaá¹-ipÄ• á¹-iyÄ• niddeso kato.

<820> __anussadagatÄ• nÄ«_ti avepullagatÄ• niá¹ƒ. tikkhindriyamudindriyaniddese upanis
kathitÄ• ni. uppaá¹-ipÄ• á¹-iyÄ• niddese panettha payojanaá¹ƒ heá¹-á¹-hÄ• vuttanayeneva

<823> tathÄ• dvÄ• kÄ• raniddesÄ• dÄ«su __pÄ• pÄ• sayÄ• _ti akusalÄ• sayÄ• . __pÄ• pa
apuÃ±Ã±Ä• bhisaá¹…khÄ• raparipÅ«rakÄ• . __pÄ• pÄ• dhimuttikÄ• _ti sakkÄ• yÄ• bhiratÄ•

<824> svÄ• kÄ• raniddese yasmÄ• kalyÄ• á¹‡ako nÄ• ma anusayo natthi, tasmÄ• kalyÄ•
sesaá¹ƒ vuttavipariyÄ• yena veditabbaá¹ƒ.

<826> bhabbÄ• bhabbaniddese __kammÄ• varaá¹‡enÄ• _ti paÃ±cavidhena Ä• nantariyak
niyatamicchÄ• diá¹-á¹-hiyÄ• . __vipÄ• kÄ• varaá¹‡enÄ• _ti ahetukapaá¹-isandhiyÄ• . yasmÄ
ariyamaggapaá¹-ivedho natthi, tasmÄ• duhetukapaá¹-isandhipi vipÄ• kÄ• varaá¹‡amevÄ• t
\Be 443/ buddhÄ• dÄ«su saddhÄ• rahitÄ• . __acchandikÄ• _ti kattukamyatÄ• kusalacchano
manussÄ• acchandikaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ• . __duppaÃ±Ã±Ä• _ti bhavaá¹…gapaÃ
bhavaá¹…gapaÃ±Ã±Ä• ya pana paripuá¹‡á¹‡Ä• yapi yassa bhavaá¹…gaá¹ƒ lokuttarassa pÃ
duppaÃ±Ã±oyeva nÄ• ma. __abhabbÄ• niyÄ• maá¹ƒ okkamituá¹ƒ kusalesu dhammesu sam
sammattaniyÄ• masaá¹…khÄ• taá¹ƒ maggaá¹ƒ okkamituá¹ƒ abhabbÄ• .

<827> __na kammÄ• varaá¹‡enÄ• _tiÄ• dÄ«ni vuttavipariyÄ• yena veditabbÄ• ni. idaá¹ƒ dv
bhÄ• janÄ«yaá¹ƒ --- indriyaparopariyattiÃ±Ä• á¹‡assa \Ee 462/ ca Ä• sayÄ• nusayaÃ±Ä• á¹
Ä• sayÄ• nusayaÃ±Ä• á¹‡ena indriyaparopariyattiÃ±Ä• á¹‡ampi bhÄ• jitaá¹ƒ. iti imÄ• ni dve
ekaá¹ƒ balaÃ±Ä• á¹‡aá¹ƒ nÄ• ma jÄ• tanti.

chaá¹-á¹-habalaniddesavaá¹‡á¹‡anÄ• .

sattamabalaniddeso

<828> sattamabalaniddese \Ne 436/ jhÄ• yatÄ«ti __jhÄ• yÄ«. cattÄ• ro jhÄ• yÄ«_ti jhÄ• yin
vuccanti. tattha paá¹-hamacatukke tÄ• va paá¹-hamo samÄ• pattilÄ• bhÄ« samÄ• noyeva `n
kammaá¹-á¹-hÄ• naá¹ƒ samÄ• naá¹ƒyeva `na kammaá¹-á¹-hÄ• naâ€™ nti saÃ±Ã±Ä« hoti. a
appaguá¹‡ajjhÄ• nalÄ• bhÄ«ti veditabbo. dutiyo samÄ• pattiyÄ• alÄ• bhÄ«yeva `lÄ• bhÄ«n
akammaá¹-á¹-hÄ• naá¹ƒ samÄ• naá¹ƒyeva `kammaá¹-á¹-hÄ• naâ€™ nti saÃ±Ã±Ä« hoti. aya
niddÄ• yitvÄ• paá¹-ibuddho evaá¹ƒ maÃ±Ã±ati. tatiyo samÄ• pattilÄ• bhÄ« samÄ• no `sam
kammaá¹-á¹-hÄ• nameva samÄ• naá¹ƒ `kammaá¹-á¹-hÄ• naâ€™ nti saÃ±Ã±Ä« hoti. ayaá¹ƒ
veditabbo. catuttho alÄ• bhÄ«yeva `alÄ• bhÄ«mhÄ«â€™ ti, akammaá¹-á¹-hÄ• naá¹ƒyeva `a
saÃ±Ã±Ä« hoti. evamettha dve janÄ• ajjhÄ• yinova jhÄ• yÄ«naá¹ƒ anto paviá¹-á¹-hattÄ• jh

dutiyacatukke sasaá¹…khÄ• rena sappayogena samÄ• dhipÄ• ribandhikadhamme vikkham
nÄ• ma. ekaá¹ƒ dve cittavÄ• re á¹-hatvÄ• sahasÄ• vuá¹-á¹-hahantÄ• __khippaá¹ƒ vuá¹-á¹
pana samÄ• dhipÄ• ribandhikadhamme sodhento __khippaá¹ƒ samÄ• pajjati_ nÄ• ma. yath
avuá¹-á¹-hahitvÄ• kÄ• laá¹ƒ \Be 444/ atinÄ• metvÄ• vuá¹-á¹-hahanto __dandhaá¹ƒ vuá¹-á¹
iminÄ• va nayena veditabbÄ• . ime cattÄ• ropi janÄ• samÄ• pattilÄ• bhinova.

tatiyacatukke `idaá¹ƒ jhÄ• naá¹ƒ paÃ±caá¹…gikaá¹ƒ, idaá¹ƒ caturaá¹…gikaâ€™ nti evaá¹ƒ
aá¹…gavavatthÄ• naparicchede cheko __samÄ• dhismiá¹ƒ samÄ• dhikusalo_ nÄ• ma. nÄ«
cittamaÃ±jÅ«sÄ• ya cittaá¹ƒ á¹-hapetuá¹ƒ acheko __no samÄ• dhismiá¹ƒ samÄ• pattikusalo
iminÄ• va nayena veditabbÄ• . imepi cattÄ• ro samÄ• pattilÄ• bhinoyeva.

idÄ• ni yÄ• ni jhÄ• nÄ• ni nissÄ• ya ime puggalÄ• `jhÄ• yÄ«â€™ nÄ• ma jÄ• tÄ• , tÄ• ni da
jhÄ• nÄ• nÄ«_tiÄ• dimÄ• ha. tattha cattÄ• ri jhÄ• nÄ• ni \Ee 463/ tayo ca vimokkhÄ• atthato
dhammasaá¹…gahaá¹-á¹-hakathÄ• yameva (Dhs-a 160, 248) pakÄ• sitÄ• . sesÄ• nampi vim
vuttanayeneva veditabbo. apicettha paá¹-ipÄ• á¹-iyÄ• satta appitappitakkhaá¹‡e paccanÄ«k
ca Ä• rammaá¹‡e ca adhimuccanato __vimokkho_ nÄ• ma. aá¹-á¹-hamo pana sabbaso saÃ
vimuttattÄ• apagatavimokkho nÄ• ma. samÄ• dhÄ«su catukkanayapaÃ±cakanayesu paá¹-
__savitakkasavicÄ• ro_ nÄ• ma. paÃ±cakanaye dutiyajjhÄ• nasamÄ• dhi __avitakkavicÄ• ra
catukkanayepi paÃ±cakanayepi upari tÄ«su jhÄ• nesu samÄ• dhi __avitakka avicÄ• rasamÄ
hi paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ `samÄ• dhÄ«â€™ tipi nÄ• maá¹ƒ
cittekaggatÄ• sabbhÄ• vato. nirodhasamÄ• pattiyÄ• tadabhÄ• vato na samÄ• dhÄ«ti nÄ• m

__hÄ• nabhÄ• giyo dhammo_ti appaguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa sa
kÄ• mÄ• dianupakkhandanaá¹ƒ. __visesabhÄ• giyo dhammo_ti paguá¹‡ehi paá¹-hamajjhÄ•
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ dutiyajjhÄ• nÄ• dianupakkhandanaá¹ƒ. __vodÄ• nampi vua
paguá¹‡avodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma kathitaá¹ƒ. heá¹-á¹-himaá¹ƒ heá¹-á¹-himaÃ
uparimassa uparimassa padaá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• vodÄ• nampi vuá¹-á¹-hÄ• nanti v
samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vuá¹-á¹-hÄ• na_nti iminÄ• bhavaá¹…gavuá¹-á¹-hÄ• na
bhavaá¹…gena hi sabbajjhÄ• nehi vuá¹-á¹-hÄ• naá¹ƒ hoti. nirodhato pana phalasamÄ• patti
idaá¹ƒ pÄ• á¸·imuttakavuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti.

sattamabalaniddesavaá¹‡á¹‡anÄ• .

aá¹-á¹-hamabalÄ• diniddeso

<829> aá¹-á¹-hamabalaniddese \Be 445/ __anekavihitaá¹ƒ pubbenivÄ• sa_ntiÄ• di sabbam
vitthÄ• ritameva. navamabalaniddesepi \Ee 464/ __dibbena cakkhunÄ• _tiÄ• di sabbaá¹ƒ ta

navamabalaniddesavaá¹‡á¹‡anÄ• .

dasamabalaniddeso

<831> dasamabalaniddese \Ne 438/ __cetovimutti_nti phalasamÄ• dhiá¹ƒ. __paÃ±Ã±Ä• vi
sesaá¹ƒ sabbattha uttÄ• natthameva. ayaá¹ƒ tÄ• vettha Ä• cariyÄ• naá¹ƒ samÄ• natthakath
``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma pÄ• á¹-iyekkaá¹ƒ natthi, sabbaÃ±Ã±utaÃ±Ä• á¹‡assevÄ• y
tathÄ• daá¹-á¹-habbaá¹ƒ. aÃ±Ã±ameva hi dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabbaÃ±Ã±u
dasabalaÃ±Ä• á¹‡aÃ±hi sakasakakiccameva jÄ• nÄ• ti. sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ pana t
dasabalaÃ±Ä• á¹‡esupi hi paá¹-hamaá¹ƒ kÄ• raá¹‡Ä• kÄ• raá¹‡ameva jÄ• nÄ• ti, dutiyaá¹ƒ
tatiyaá¹ƒ kammaparicchedameva, catutthaá¹ƒ dhÄ• tunÄ• nattakaraá¹‡ameva, paÃ±camaá
ajjhÄ• sayÄ• dhimuttimeva, chaá¹-á¹-haá¹ƒ indriyÄ• naá¹ƒ tikkhamudubhÄ• vameva, sattam
tesaá¹ƒ saá¹ƒkilesÄ• dimeva, aá¹-á¹-hamaá¹ƒ pubbenivutthakhandhasantatimeva, navamaá
cutipaá¹-isandhimeva, dasamaá¹ƒ saccaparicchedameva. sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ pana
uttaritaraÃ±ca pajÄ• nÄ• ti. etesaá¹ƒ pana kiccaá¹ƒ na sabbaá¹ƒ karoti. taÃ±hi jhÄ• naá¹ƒ h
sakkoti, iddhi hutvÄ• vikubbituá¹ƒ na sakkoti, maggo hutvÄ• kilese khepetuá¹ƒ na sakkoti.

apica paravÄ• dÄ« evaá¹ƒ pucchitabbo --- ``dasabalaÃ±Ä• á¹‡aá¹ƒ nÄ• ma etaá¹ƒ savitakk
avitakkavicÄ• ramattaá¹ƒ, avitakkÄ• vicÄ• raá¹ƒ, kÄ• mÄ• vacaraá¹ƒ, rÅ«pÄ• vacaraá¹ƒ, ar
lokuttaraâ€™â€™ nti? jÄ• nanto ``paá¹-ipÄ• á¹-iyÄ• satta Ã±Ä• á¹‡Ä• ni savitakkasavicÄ• r
tato ``parÄ• ni dve Ã±Ä• á¹‡Ä• ni avitakkÄ• vicÄ• rÄ• nÄ«â€™â€™ ti vakkhati; ``Ä• savakk
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkavicÄ• raâ€™â€™ n
``paá¹-ipÄ• á¹-iyÄ• \Be 446/ satta kÄ• mÄ• vacarÄ• ni, tato dve rÅ«pÄ• vacarÄ• ni, avasÄ•
nti vakkhati; ``sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ pana savitakkasavicÄ• rameva, kÄ• mÄ• vacara
vakkhati. iti aÃ±Ã±adeva dasabalaÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡anti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

Ã±Ä• á¹‡avibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. khuddakavatthuvibhaá¹…go

1. ekakamÄ• tikÄ• divaá¹‡á¹‡anÄ•

<832> idÄ• ni \Ee 465/ \Be 447/ \Ne 439/ tadanantare khuddakavatthuvibhaá¹…gepi paá¹-h
á¹-hapetvÄ• nikkhittapadÄ• nukkamena niddeso kato. tatrÄ• yaá¹ƒ nikkhepaparicchedo. Ä•
__jÄ• timado_tiÄ• dayo tesattati ekakÄ• nikkhittÄ• , tato __kodho ca upanÄ• ho cÄ• _tiÄ• c

__akusalamÅ«lÄ• _dayo paÃ±catiá¹ƒsa tikÄ• , __Ä• savacatukkÄ• _dayo cuddasa catukkÄ
__orambhÄ• giyasaá¹ƒyojanÄ• _dayo pannarasa paÃ±cakÄ• , __vivÄ• damÅ«lÄ• _dayo cu
satta sattakÄ• , __kilesavatthu_Ä• dayo aá¹-á¹-ha aá¹-á¹-hakÄ• , __Ä• ghÄ• tavatthu_Ä• da
__kilesavatthu_Ä• dayo satta dasakÄ• , __ajjhattikassa upÄ• dÄ• ya aá¹-á¹-hÄ• rasa taá¹‡h
cha aá¹-á¹-hÄ• rasakÄ• ti sabbÄ• nipi etÄ• ni aá¹-á¹-ha kilesasatÄ• ni nikkhittÄ• nÄ«ti vedita
nikkhepaparicchedo.

(I) ekakaniddesavaá¹‡á¹‡anÄ•

843-844__._ idÄ• ni yathÄ• nikkhittÄ• ya mÄ• tikÄ• ya __tattha katamo jÄ• timado_tiÄ• dinÄ
niddesavÄ• re __jÄ• tiá¹ƒ paá¹-iccÄ• _ti jÄ• tiá¹ƒ nissÄ• ya. ettha ca atthipaá¹-iccaá¹ƒ nÄ• m
jÄ• tiyÄ• satÄ«ti ayamettha attho. __gottaá¹ƒ paá¹-iccÄ• _tiÄ• dÄ«supi eseva nayo. madan
majjanÄ• kÄ• ro __majjanÄ• _. majjitabhÄ• vo __majjitattaá¹ƒ_. __mÄ• no maÃ±Ã±anÄ• _ti
dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ (Dhs-a 1121) vuttatthÄ• neva. __ayaá¹ƒ vuccatÄ«
sati taá¹ƒ jÄ• tiá¹ƒ nissÄ• ya uppanno majjanÄ• kÄ• rappavatto mÄ• no __jÄ• timado_ti vuc
khattiyÄ• dÄ«naá¹ƒ catunnampi vaá¹‡á¹‡Ä• naá¹ƒ uppajjati. jÄ• tisampanno hi khattiyo `mÄ
avasesÄ• antarÄ• uá¹-á¹-hÄ• ya khattiyÄ• jÄ• tÄ• . ahaá¹ƒ pana vaá¹ƒsÄ• gatakhattiyoâ€
brÄ• hmaá¹‡Ä• dÄ«supi eseva nayo. gottamadaniddesÄ• dÄ«supi iminÄ• vupÄ• yena attho
hi `ahaá¹ƒ koá¹‡á¸• aÃ±Ã±agotto, ahaá¹ƒ Ä• diccagottoâ€™ ti mÄ• naá¹ƒ karoti. brÄ• hmaá
\Be 448/, ahaá¹ƒ bhÄ• radvÄ• jagottoâ€™ ti mÄ• naá¹ƒ karoti. vessopi suddopi attano attan
mÄ• naá¹ƒ karoti. aá¹-á¹-hÄ• rasÄ• pi seá¹‡iyo `ekissÄ• seá¹‡iyÄ• jÄ• tamhÄ• â€™ ti mÄ•

Ä• rogyamadÄ• dÄ«su `ahaá¹ƒ arogo, avasesÄ• rogabahulÄ• , gadduhanamattampi mayh
majjanavasena uppanno mÄ• no __Ä• rogyamado_ nÄ• ma.

`ahaá¹ƒ taruá¹‡o, avasesasattÄ• naá¹ƒ attabhÄ• vo papÄ• te á¹-hitarukkhasadiso, ahaá¹ƒ p
á¹-hitoâ€™ ti majjanavasena uppanno mÄ• no __yobbanamado_ nÄ• ma.

`ahaá¹ƒ ciraá¹ƒ jÄ«viá¹ƒ, ciraá¹ƒ jÄ«vÄ• mi, ciraá¹ƒ jÄ«vissÄ• mi; sukhaá¹ƒ jÄ«viá¹ƒ, sukha
sukhaá¹ƒ jÄ«vissÄ• mÄ«â€™ ti majjanavasena uppanno mÄ• no __jÄ«vitamado_ nÄ• ma.

`ahaá¹ƒ lÄ• bhÄ«, avasesÄ• sattÄ• appalÄ• bhÄ• , mayhaá¹ƒ pana lÄ• bhassa pamÄ• á¹-
majjanavasena uppanno mÄ• no __lÄ• bhamado_ nÄ• ma.

`avasesÄ• sattÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• labhanti, ahaá¹ƒ pana sukataá¹ƒ paá¹‡Ä«taá¹ƒ cÄ
labhÄ• mÄ«â€™ ti majjanavasena uppanno mÄ• no __sakkÄ• ramado_ nÄ• ma.

`avasesabhikkhÅ«naá¹ƒ pÄ• dapiá¹-á¹-hiyaá¹ƒ akkamitvÄ• gacchantÄ• manussÄ• ayaá¹ƒ

maá¹ƒ pana disvÄ• va vandanti, pÄ• sÄ• á¹‡acchattaá¹ƒ viya garuá¹ƒ katvÄ• aggikkhandha
katvÄ• maÃ±Ã±antÄ«â€™ ti majjanavasena uppanno mÄ• no __garukÄ• ramado_ nÄ• ma

`uppanno \Ne 441/ paÃ±ho mayhameva mukhena chijjati, bhikkhÄ• cÄ• raá¹ƒ gacchantÄ• p
parivÄ• retvÄ• gacchantÄ«â€™ ti majjanavasena uppanno mÄ• no __purekkhÄ• ramado_

agÄ• rikassa tÄ• va mahÄ• parivÄ• rassa `purisasatampi purisasahassampi maá¹ƒ parivÄ•
`samaá¹‡asatampi samaá¹‡asahassampi maá¹ƒ parivÄ• reti, sesÄ• appaparivÄ• rÄ• , ahaá
suciparivÄ• ro cÄ• â€™ ti majjanavasena uppanno mÄ• no __parivÄ• ramado_ nÄ• ma.

bhogo \Be 449/ pana kiÃ±cÄ• pi lÄ• bhaggahaá¹‡eneva gahito hoti, imasmiá¹ƒ pana á¹-hÄ•
gahito; tasmÄ• `avasesÄ• sattÄ• attano paribhogamattampi na labhanti, mayhaá¹ƒ pana n
pamÄ• á¹‡aá¹ƒ natthÄ«â€™ ti majjanavasena uppanno mÄ• no __bhogamado_ nÄ• ma.

__vaá¹‡á¹‡aá¹ƒ_ \Ee 467/ __paá¹-iccÄ• _ti sarÄ«ravaá¹‡á¹‡ampi guá¹‡avaá¹‡á¹‡ampi paá
dubbaá¹‡á¹‡Ä• durÅ«pÄ• , ahaá¹ƒ pana abhirÅ«po pÄ• sÄ• diko; avasesÄ• sattÄ• niggu
mayhaá¹ƒ pana kittisaddo devamanussesu pÄ• kaá¹-o --- itipi thero bahussuto, itipi sÄ«lavÄ
dhutaguá¹‡ayuttoâ€™ ti majjanavasena uppanno mÄ• no __vaá¹‡á¹‡amado_ nÄ• ma.

`avasesÄ• sattÄ• appassutÄ• , ahaá¹ƒ pana bahussutoâ€™ ti majjanavasena uppanno m

`avasesÄ• sattÄ• appaá¹-ibhÄ• nÄ• , mayhaá¹ƒ pana paá¹-ibhÄ• nassa pamÄ• á¹‡aá¹ƒ n
uppanno mÄ• no __paá¹-ibhÄ• namado_ nÄ• ma.

`ahaá¹ƒ rattaÃ±Ã±Å« asukaá¹ƒ buddhavaá¹ƒsaá¹ƒ, rÄ• javaá¹ƒsaá¹ƒ, janapadavaá¹ƒsaá¹ƒ
rattindivaparicchedaá¹ƒ, nakkhattamuhuttayogaá¹ƒ jÄ• nÄ• mÄ«â€™ ti majjanavasena uppa
nÄ• ma.

`avasesÄ• bhikkhÅ« antarÄ• piá¹‡á¸• apÄ• tikÄ• jÄ• tÄ• , ahaá¹ƒ pana jÄ• tipiá¹‡á¸• apÄ
uppanno mÄ• no __piá¹‡á¸• apÄ• tikamado_ nÄ• ma.

`avasesÄ• \Ne 442/ sattÄ• uÃ±Ã±Ä• tÄ• avaÃ±Ã±Ä• tÄ• , ahaá¹ƒ pana anuÃ±Ã±Ä• to an
uppanno mÄ• no __anavaÃ±Ã±Ä• tamado_ nÄ• ma.

`avasesÄ• naá¹ƒ iriyÄ• patho apÄ• sÄ• diko, mayhaá¹ƒ pana pÄ• sÄ• dikoâ€™ ti majjanav
__iriyÄ• pathamado_ nÄ• ma.

`avasesÄ• sattÄ• chinnapakkhakÄ• kasadisÄ• , ahaá¹ƒ pana mahiddhiko mahÄ• nubhÄ• v

kammaá¹ƒ karomi, taá¹ƒ taá¹ƒ ijjhatÄ«â€™ ti vÄ• majjanavasena uppanno mÄ• no __iddhi

heá¹-á¹-hÄ• parivÄ• raggahaá¹‡ena yaso gahitova hoti. imasmiá¹ƒ pana á¹-hÄ• ne __upaá
gahito. so agÄ• rikenapi anagÄ• rikenapi dÄ«petabbo. agÄ• riko hi ekacco aá¹-á¹-hÄ• rasas
jeá¹-á¹-hako hoti, tassa `avasese purise ahaá¹ƒ paá¹-á¹-hapemi, ahaá¹ƒ vicÄ• remÄ«â€™ ti
ekacco katthaci jeá¹-á¹-hako hoti, tassa `avasesÄ• bhikkhÅ« mayhaá¹ƒ ovÄ• de vattanti, ah
ti majjanavasena uppanno mÄ• no __yasamado_ nÄ• ma.

`avasesÄ• sattÄ• dussÄ«lÄ• , ahaá¹ƒ pana sÄ«lavÄ• â€™ ti majjanavasena uppanno mÄ
`avasesasattÄ• naá¹ƒ kukkuá¹-assa udakapÄ• namattepi kÄ• le cittekaggatÄ• natthi, ahaá¹
lÄ• bhÄ«â€™ ti majjanavasena uppanno mÄ• no __jhÄ• namado_ \Ee 468/ nÄ• ma.

`avasesÄ• sattÄ• nissippÄ• , ahaá¹ƒ pana sippavÄ• â€™ ti majjanavasena uppanno mÄ•
`avasesÄ• sattÄ• rassÄ• , ahaá¹ƒ pana dÄ«ghoâ€™ ti majjanavasena uppanno mÄ• no __
sattÄ• rassÄ• vÄ• honti dÄ«ghÄ• vÄ• , ahaá¹ƒ nigrodhaparimaá¹‡á¸• aloâ€™ ti majjanav
__pariá¹‡Ä• hamado_ nÄ• ma. `avasesasattÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ virÅ«paá¹ƒ
manÄ• paá¹ƒ pÄ• sÄ• dikaâ€™ nti majjanavasena uppanno mÄ• no __saá¹‡á¹-hÄ• namado
sattÄ• naá¹ƒ sarÄ«re bahÅ« dosÄ• , mayhaá¹ƒ pana sarÄ«re kesaggamattampi vajjaá¹ƒ na
uppanno mÄ• no __pÄ• ripÅ«rimado_ nÄ• ma.

<845> iminÄ• \Ne 443/ ettakena á¹-hÄ• nena savatthukaá¹ƒ mÄ• naá¹ƒ kathetvÄ• idÄ• ni
nibbattitamÄ• nameva dassento tattha __katamo mado_tiÄ• dimÄ• ha. taá¹ƒ uttÄ• natthame

<846> pamÄ• daniddese __cittassa vossaggo_ti imesu ettakesu á¹-hÄ• nesu satiyÄ• anigg
vossajjanaá¹ƒ; sativirahoti attho. __vossaggÄ• nuppadÄ• na_nti vossaggassa anuppadÄ• n
vissajjananti attho. __asakkaccakiriyatÄ• _ti etesaá¹ƒ dÄ• nÄ• dÄ«naá¹ƒ kusaladhammÄ• n
vÄ• deyyadhammassa vÄ• asakkaccakaraá¹‡avasena asakkaccakiriyÄ• . satatabhÄ• vo s
asÄ• taccaá¹ƒ. na sÄ• taccakiriyatÄ• __asÄ• taccakiriyatÄ• _. anaá¹-á¹-hitakaraá¹‡aá¹ƒ __
yathÄ• nÄ• ma kakaá¹‡á¹-ako thokaá¹ƒ gantvÄ• thokaá¹ƒ tiá¹-á¹-hati, na nirantaraá¹ƒ gacc
puggalo ekadivasaá¹ƒ dÄ• naá¹ƒ vÄ• datvÄ• pÅ«jaá¹ƒ vÄ• katvÄ• dhammaá¹ƒ vÄ• sutvÄ
puna cirassaá¹ƒ karoti, na nirantaraá¹ƒ pavatteti, tassa sÄ• \Be 451/ kiriyÄ• anaá¹-á¹-hitaki
vuccati. __olÄ«navuttitÄ• _ti nirantarakaraá¹‡asaá¹…khÄ• tassa vipphÄ• rasseva abhÄ• ve
__nikkhittachandatÄ• _ti kusalakiriyÄ• ya vÄ«riyachandassa nikkhittabhÄ• vo. __nikkhittadh
vÄ«riyadhurassa oropanaá¹ƒ, osakkitamÄ• nasatÄ• ti attho. __anadhiá¹-á¹-hÄ• na_nti \Ee 4
patiá¹-á¹-hÄ• bhÄ• vo. __ananuyogo_ti ananuyuÃ±janaá¹ƒ. __pamÄ• do_ti pamajjanaá¹ƒ. _
idaá¹ƒ atthapariyÄ• yassa byaÃ±janapariyÄ• yassa ca pariyantÄ• bhÄ• vato Ä• kÄ• radassa
--- yvÄ• yaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya dassito pamÄ• do, yo aÃ±Ã±opi evamÄ• kÄ• ro evaá¹
pamajjanÄ• kÄ• ravasena pamajjanÄ• , pamajjitabhÄ• vavasena pamajjitattanti saá¹…khaá

pamÄ• doti. lakkhaá¹‡ato panesa paÃ±casu kÄ• maguá¹‡esu sativossaggalakkhaá¹‡o, tatth
vissaá¹-á¹-hÄ• kÄ• ro veditabbo.

<847> thambhaniddese thaddhaá¹-á¹-hena __thambho; _ khaliyÄ• thaddhasÄ• á¹-akassa
ettha kathitÄ• . thambhanÄ• kÄ• ro __thambhanÄ• _. thambhitassa bhÄ• vo __thambhitatta
puggalassa bhÄ• vo __kakkhaá¸·iyaá¹ƒ_. pharusassa puggalassa bhÄ• vo __phÄ• rusiyaá¹
abhivÄ• danÄ• disÄ• mÄ«cirahÄ• naá¹ƒ tassÄ• sÄ• mÄ«ciyÄ• akaraá¹‡avasena ujumeva
__ujucittatÄ• _. thaddhassa amuduno bhÄ• vo __amudutÄ• _. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ
samannÄ• gato puggalo gilitanaá¹…galasÄ«so viya ajagaro, vÄ• tabharitÄ• viya bhastÄ• c
vuá¸• á¸• hatare vÄ• disvÄ• onamituá¹ƒ \Ne 444/ na sakkoti, pariyanteneva carati. svÄ• ya
uddhumÄ• tabhÄ• valakkhaá¹‡oti veditabbo.

<848> sÄ• rambhaniddese sÄ• rambhanavasena __sÄ• rambho_. paá¹-ippharitvÄ• sÄ• ra
sÄ• rambhanÄ• kÄ• ro __sÄ• rambhanÄ• _. paá¹-ippharitvÄ• sÄ• rambhanÄ• __paá¹-isÄ•
bhÄ• vo __paá¹-isÄ• rambhitattaá¹ƒ. ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ sÄ• rambho nÄ• ma vuccat
karaá¹‡uttariyalakkhaá¹‡o nÄ• ma vuccati, yena samannÄ• gato puggalo taddiguá¹‡aá¹ƒ ta
agÄ• riko samÄ• no ekenekasmiá¹ƒ gharavatthusmiá¹ƒ sajjite aparo dve vatthÅ«ni sajjeti, ap
\Be 452/ aá¹-á¹-ha, aparo soá¸·asa. anagÄ• riko samÄ• no ekenekasmiá¹ƒ nikÄ• ye gahite,
heá¹-á¹-hÄ• bhavissÄ• mÄ«â€™ ti aparo dve gaá¹‡hÄ• ti, aparo tayo, aparo cattÄ• ro, apar
hi gaá¹‡hituá¹ƒ na \Ee 470/ vaá¹-á¹-ati. akusalapakkho esa nirayagÄ• mimaggo. kusalapakk
ekaá¹ƒ salÄ• kabhattaá¹ƒ dente dve dÄ• tuá¹ƒ, dve dente cattÄ• ri dÄ• tuá¹ƒ vaá¹-á¹-ati. bhi
ekasmiá¹ƒ nikÄ• ye gahite, `dve nikÄ• ye gahetvÄ• sajjhÄ• yantassa me phÄ• su hotÄ«â€™
á¹-hatvÄ• taduttari gaá¹‡hituá¹ƒ vaá¹-á¹-ati.

<849> atricchatÄ• niddese yathÄ• ariyavaá¹ƒsasutte (AN a IV 28) `lÄ• makalÄ• makaá¹-á¹
evaá¹ƒ aggahetvÄ• cÄ«varÄ• dÄ«su yaá¹ƒ yaá¹ƒ laddhaá¹ƒ hoti, tena tena __asantuá¹-á¹-h
rÅ«pasaddagandharasaphoá¹-á¹-habbesu yaá¹ƒ yaá¹ƒ laddhaá¹ƒ hoti, tena tena asantuá¹-á
__bhiyyokamyatÄ• _ti visesakÄ• matÄ• . icchanakavasena __icchÄ• _. icchÄ• va __icchÄ•
attano lÄ• bhaá¹ƒ aticca icchanabhÄ• vo __aticchatÄ• . rÄ• go_tiÄ• dÄ«ni heá¹-á¹-hÄ• vutt
vuccatÄ«_ti ayaá¹ƒ aticchatÄ• nÄ• ma vuccati. __atricchatÄ• _tipi etissÄ• eva nÄ• maá¹ƒ.
sakalÄ• bhe asantuá¹-á¹-hi paralÄ• bhe ca patthanÄ• --- etaá¹ƒ atricchatÄ• lakkhaá¹‡aá¹ƒ.
attanÄ• laddhaá¹ƒ paá¹‡Ä«tampi lÄ• makaá¹ƒ viya khÄ• yati, parena laddhaá¹ƒ lÄ• makam
khÄ• yati; ekabhÄ• jane pakkayÄ• gu vÄ• bhattaá¹ƒ vÄ• pÅ«vo vÄ• attano patte pakkhitto
patte paá¹‡Ä«to viya khÄ• yati. ayaá¹ƒ pana atricchatÄ• pabbajitÄ• nampi hoti gihÄ«nampi

tatrimÄ• ni vatthÅ«ni --- eko kira kuá¹-umbiko tiá¹ƒsa bhikkhuniyo nimantetvÄ• sapÅ«vaá¹ƒ
445/. saá¹…ghattherÄ« sabbabhikkhÅ«nÄ«naá¹ƒ patte pÅ«vaá¹ƒ parivattÄ• petvÄ• pacchÄ
bÄ• rÄ• á¹‡asirÄ• jÄ• pi `aá¹…gÄ• rapakkamaá¹ƒsaá¹ƒ khÄ• dissÄ• mÄ«â€™ ti deviá¹ƒ Ä•

ekaá¹ƒ kinnariá¹ƒ disvÄ• , deviá¹ƒ pahÄ• ya, tassÄ• nupadaá¹ƒ gato. devÄ« nivattitvÄ• ass
kasiá¹‡aparikammaá¹ƒ katvÄ• aá¹-á¹-ha samÄ• pattiyo paÃ±ca ca abhiÃ±Ã±Ä• yo patvÄ•
Ä• gacchantaá¹ƒ disvÄ• Ä• kÄ• se uppatitvÄ• agamÄ• si. rukkhe adhivatthÄ• devatÄ• im

atricchaá¹ƒ atilobhena, atilobhamadena ca.

evaá¹ƒ hÄ• yati atthamhÄ• , ahaá¹ƒva asitÄ• bhuyÄ• ti || (J I 2.168).

yathÄ• \Ee 471/ candakinnariá¹ƒ patthayanto asitÄ• bhuyÄ• rÄ• jadhÄ«tÄ• ya hÄ«no paril
atilobhena atthamha hÄ• yati jÄ«yatÄ«ti devatÄ• raÃ±Ã±Ä• saddhiá¹ƒ keá¸·imakÄ• si.

kassapabuddhakÄ• lepi mittavindako nÄ• ma seá¹-á¹-hiputto assaddho appasanno mÄ• tar
hutvÄ• vihÄ• re sabbarattiá¹ƒ dhammasavanaá¹ƒ suá¹‡a, sahassaá¹ƒ te dassÄ• mÄ«â€™
uposathaá¹…gÄ• ni samÄ• dÄ• ya vihÄ• raá¹ƒ gantvÄ• `idaá¹ƒ á¹-hÄ• naá¹ƒ akutobhayaâ€
dhammÄ• sanassa heá¹-á¹-hÄ• nipanno sabbarattiá¹ƒ niddÄ• yitvÄ• gharaá¹ƒ agamÄ• si.
pacitvÄ• upanÄ• mesi. so sahassaá¹ƒ gahetvÄ• va yÄ• guá¹ƒ pivi. athassa etadahosi --- `d
saá¹ƒharissÄ• mÄ«â€™ ti. so nÄ• vÄ• ya samuddaá¹ƒ pakkhanditukÄ• mo ahosi. atha naá¹
kule cattÄ• lÄ«sakoá¹-idhanaá¹ƒ atthi; alaá¹ƒ gamanenÄ• â€™â€™ ti vÄ• resi. so tassÄ• v
gacchati eva. sÄ• purato aá¹-á¹-hÄ• si. atha naá¹ƒ kujjhitvÄ• `ayaá¹ƒ mayhaá¹ƒ purato tiá¹
pÄ• dena paharitvÄ• patitaá¹ƒ mÄ• taraá¹ƒ antaraá¹ƒ katvÄ• agamÄ• si. mÄ• tÄ• uá¹-á¹-h
evarÅ«paá¹ƒ kammaá¹ƒ katvÄ• gatassa me gataá¹-á¹-hÄ• ne sukhaá¹ƒ bhavissatÄ«â€™â€
tvaá¹ƒ puttÄ• ti Ä• ha. tassa nÄ• vaá¹ƒ Ä• ruyha gacchato sattame divase nÄ• vÄ• aá¹-á¹-h
``addhÄ• ettha pÄ• papuriso atthi; salÄ• kaá¹ƒ dethÄ• â€™â€™ ti salÄ• kÄ• dÄ«yamÄ• nÄ
pÄ• puá¹‡i. te tassa uá¸·umpaá¹ƒ datvÄ• taá¹ƒ samudde pakkhipiá¹ƒsu. so ekaá¹ƒ dÄ«paá
saddhiá¹ƒ sampattiá¹ƒ anubhavanto tÄ• hi ``purato mÄ• agamÄ• sÄ«â€™â€™ ti vuccamÄ•
sampattiá¹ƒ passanto anupubbena khuracakkadharaá¹ƒ ekaá¹ƒ purisaá¹ƒ addasa. tassa taâ
padumapupphaá¹ƒ viya upaá¹-á¹-hÄ• ti. so taá¹ƒ Ä• ha --- ``ambho, idaá¹ƒ tayÄ• piá¸·andha
mayhaá¹ƒ dehÄ«â€™â€™ ti. ``nayidaá¹ƒ, sÄ• mi \Ne 446/, padumaá¹ƒ; khuracakkaá¹ƒ etaâ
maá¹ƒ tvaá¹ƒ. kiá¹ƒ me padumaá¹ƒ na diá¹-á¹-hapubbaâ€™â€™ nti vatvÄ• ``tvaÃ±hi lohita
piá¸·andhanaá¹ƒ padumapupphaá¹ƒ mayhaá¹ƒ na dÄ• tukÄ• mosÄ«â€™â€™ ti Ä• ha. so c
katasadisaá¹ƒ kammaá¹ƒ katvÄ• tassa phalaá¹ƒ anubhavitukÄ• moâ€™ ti. atha naá¹ƒ ``har
472/ tassa matthake cakkaá¹ƒ pakkhipitvÄ• palÄ• yi. etamatthaá¹ƒ viditvÄ• satthÄ• imaá¹

``catubbhi aá¹-á¹-hajjhagamÄ• , aá¹-á¹-hahi pica soá¸·asa.

soá¸·asÄ• hi ca bÄ• ttiá¹ƒsa, atricchaá¹ƒ cakkamÄ• sado.

icchÄ• hatassa posassa, cakkaá¹ƒ bhamati matthakeâ€™â€™ ti || (J I 1.104).

aÃ±Ã±ataropi atriccho amacco sakavisayaá¹ƒ atikkamitvÄ• paravisayaá¹ƒ pÄ• visi. tattha p
ekassa tÄ• pasassa vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• y
`kiá¹ƒ te kataâ€™ nti pucchito imÄ• gÄ• thÄ• yo abhÄ• si ---

``sakaá¹ƒ niketaá¹ƒ atihÄ«á¸·ayÄ• no,

atricchatÄ• mallagÄ• maá¹ƒ agacchiá¹ƒ.

tato janÄ• nikkhamitvÄ• na gÄ• mÄ• ,

kodaá¹‡á¸• akena paripothayiá¹ƒsu maá¹ƒ ||

``so bhinnasÄ«so ruhiramakkhitaá¹…go,

paccÄ• gamÄ• siá¹ƒ sakaá¹ƒ niketaá¹ƒ.

tasmÄ• ahaá¹ƒ posathaá¹ƒ pÄ• layÄ• mi,

atricchatÄ• mÄ• punarÄ• gamÄ• sÄ«â€™â€™ ti || (J I 14.138-139).

<850> mahicchatÄ• niddese mahantÄ• ni vatthÅ«ni icchati, mahatÄ« vÄ• ssa icchÄ• ti mah
__mahicchatÄ• _. lakkhaá¹‡ato pana asantaguá¹‡asambhÄ• vanatÄ• paá¹-iggahaá¹‡e ca p
--- etaá¹ƒ mahicchatÄ• lakkhaá¹‡aá¹ƒ. mahiccho hi puggalo yathÄ• nÄ• ma kacchapuá¹-av
piá¸·andhanabhaá¹‡á¸• akaá¹ƒ hatthena gahetvÄ• ucchaá¹…gepi pakkhipitabbayuttakaá¹ƒ
passantasseva \Ne 447/ ``ammÄ• , asukaá¹ƒ gaá¹‡hatha, asukaá¹ƒ gaá¹‡hathÄ• â€™â€™
evameva so appamattakampi attano sÄ«laá¹ƒ vÄ• ganthaá¹ƒ vÄ• dhutaguá¹‡aá¹ƒ vÄ• ant
araÃ±Ã±avÄ• samattakampi mahÄ• janassa jÄ• nantasseva sambhÄ• vetukÄ• mo \Be 455/
sakaá¹-ehipi upanÄ«te paccaye `alaâ€™ nti avatvÄ• gaá¹‡hÄ• ti. tayo hi pÅ«retuá¹ƒ na sak
upÄ• dÄ• nena, samuddo udakena, mahiccho paccayehÄ«ti.

aggikkhandho samuddo ca, mahiccho cÄ• pi puggalo.

bahuke paccaye dente, tayo pete na pÅ«raye ||

mahicchapuggalo \Ee 473/ hi vijÄ• tamÄ• tuyÄ• pi manaá¹ƒ gaá¹‡hituá¹ƒ na sakkoti, pagev

tatrimÄ• ni vatthÅ«ni --- eko kira daharabhikkhu piá¹-á¹-hapÅ«ve piyÄ• yati. athassa mÄ• tÄ

vÄ«maá¹ƒsamÄ• nÄ• `sace me putto paá¹-iggahaá¹‡e mattaá¹ƒ jÄ• nÄ• ti, sakalampi naá¹ƒ
upaá¹-á¹-hahissÄ• mÄ«â€™ ti vassÅ«panÄ• yikadivase parivÄ«maá¹ƒsamÄ• nÄ• paá¹-han
tasmiá¹ƒ niá¹-á¹-hite dutiyaá¹ƒ, tasmimpi niá¹-á¹-hite tatiyaá¹ƒ. daharo `alaâ€™ nti avatvÄ•
mÄ• tÄ• tassa amattaÃ±Ã±ubhÄ• vaá¹ƒ Ã±atvÄ• `ajjeva me puttena sakalatemÄ• sassa pA
dutiyadivasato paá¹-á¹-hÄ• ya ekapÅ«vampi na adÄ• si.

tissamahÄ• rÄ• jÄ• pi devasikaá¹ƒ cetiyapabbate bhikkhusaá¹…ghassa dÄ• naá¹ƒ dadamÄ
á¹-hÄ• naá¹ƒ bhajasi? kiá¹ƒ aÃ±Ã±attha dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™ ti jÄ• napadehi vutto
anurÄ• dhapure mahÄ• dÄ• naá¹ƒ dÄ• pesi. ekabhikkhupi paá¹-iggahaá¹‡e mattaá¹ƒ na aÃ
paá¹-iggahitaá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ dve tayo janÄ• ukkhipiá¹ƒsu. rÄ• jÄ• dutiya
bhikkhusaá¹…ghaá¹ƒ nimantÄ• petvÄ• rÄ• jantepuraá¹ƒ Ä• gatakÄ• le ``pattaá¹ƒ dethÄ• â€
mahÄ• rÄ• ja, attano pamÄ• á¹‡ena bhikkhaá¹ƒ gaá¹‡hissatÄ«â€™â€™ ti ekabhikkhupi pat
pamÄ• á¹‡ayuttakameva paá¹-iggahesuá¹ƒ. atha rÄ• jÄ• Ä• ha --- ``passatha tumhÄ• kaá¹ƒ
na jÄ• nÄ• ti. hiyyo kiÃ±ci avasesaá¹ƒ nÄ• hosi. ajja gahitaá¹ƒ mandaá¹ƒ, avasesameva bah
mattaÃ±Ã±utÄ• ya attamano itaresaÃ±ca amattaÃ±Ã±utÄ• ya anattamano ahosi.

<851> pÄ• picchatÄ• niddese \Ne 448/ __assaddho samÄ• no saddhoti maá¹ƒ jano jÄ• nÄ•
kiá¹ƒ karoti? assaddho saddhÄ• kÄ• raá¹ƒ dasseti; dussÄ«lÄ• dayo sÄ«lavantÄ• dÄ«naá¹ƒ
kathaá¹ƒ? assaddho \Be 456/ tÄ• va mahÄ• mahadivase manussÄ• naá¹ƒ vihÄ• raá¹ƒ Ä• ga
Ä• dÄ• ya vihÄ• raá¹ƒ sammajjati, kacavaraá¹ƒ chaá¸• á¸• eti, manussehi diá¹-á¹-habhÄ• va
cetiyaá¹…gaá¹‡aá¹ƒ gacchati, tatthÄ• pi sammajjitvÄ• kacavaraá¹ƒ chaá¸• á¸• eti, vÄ• likaá
Ä• sanÄ• ni dhovati, bodhimhi udakaá¹ƒ siÃ±cati. manussÄ• disvÄ• `natthi maÃ±Ã±e aÃ±Ã
vihÄ• rajagganako, ayameva imaá¹ƒ vihÄ• raá¹ƒ paá¹-ijaggati, saddho theroâ€™ ti gamanal
gacchanti. dussÄ«lopi \Ee 474/ upaá¹-á¹-hÄ• kÄ• naá¹ƒ sammukhe vinayadharaá¹ƒ upasaá
``bhante, mayi gacchante goá¹‡o ubbiggo. tena dhÄ• vatÄ• tiá¹‡Ä• ni chinnÄ• ni. sammajja
chijjanti. caá¹…kamantassa me pÄ• á¹‡akÄ• mÄ«yanti. kheá¸·aá¹ƒ pÄ• tentassa asatiyÄ•
tattha tattha kiá¹ƒ hotÄ«â€™â€™ ti? ``anÄ• patti, Ä• vuso, asaÃ±cicca asatiyÄ• ajÄ• nanta
``bhante, mayhaá¹ƒ garukaá¹ƒ viya upaá¹-á¹-hÄ• ti; suá¹-á¹-hu vÄ«maá¹ƒsathÄ• â€™â€™ t
manussÄ• `amhÄ• kaá¹ƒ ayyo ettakepi kukkuccÄ• yati! aÃ±Ã±asmiá¹ƒ oá¸·Ä• rike kiá¹ƒ nÄ
sadiso sÄ«lavÄ• ti pasannÄ• sakkÄ• raá¹ƒ karonti. appassutopi upaá¹-á¹-hÄ• kamajjhe nisi
tipiá¹-akadharo, asuko catunikÄ• yiko mayhaá¹ƒ antevÄ• siko, mama santike tehi dhammo u
manussÄ• `amhÄ• kaá¹ƒ ayyena sadiso bahussuto natthi, etassa kira santike asukena ca a
uggahitoâ€™ ti pasannÄ• sakkÄ• raá¹ƒ karonti.

saá¹…gaá¹‡ikÄ• rÄ• mopi mahÄ• mahadivase dÄ«ghapÄ«á¹-haÃ±ca apassayaÃ±ca gÄ• h
rukkhamÅ«le divÄ• vihÄ• raá¹ƒ nisÄ«dati. manussÄ• Ä• gantvÄ• ``thero kuhiâ€™â€™ nti
``gaá¹‡á¹-hikaputtÄ• nÄ• ma gaá¹‡á¹-hikÄ• eva honti. tena thero evarÅ«pe kÄ• le idha na
vihÄ• rapaccante divÄ• á¹-á¹-hÄ• ne dÄ«ghacaá¹…kame viharatÄ«â€™â€™ ti vadanti. sopi

vÄ«tinÄ• metvÄ• nalÄ• á¹-e makkaá¹-asuttaá¹ƒ alliyÄ• petvÄ• pÄ«á¹-haá¹ƒ gÄ• hÄ• petvÄ
nisÄ«dati. manussÄ• ``kahaá¹ƒ, bhante, gatattha? Ä• gantvÄ• na addasamhÄ• â€™â€™ t
antovihÄ• ro Ä• kiá¹‡á¹‡o; daharasÄ• maá¹‡erÄ• naá¹ƒ vicaraá¹‡aá¹-á¹-hÄ• nametaá¹ƒ saá
divÄ• á¹-á¹-hÄ• ne nisÄ«dimhÄ• â€™â€™ ti attano pavivittabhÄ• vaá¹ƒ jÄ• nÄ• peti.

kusÄ«topi upaá¹-á¹-hÄ• kamajjhe nisinno ``upÄ• sakÄ• , tumhehi ukkÄ• pÄ• to diá¹-á¹-hoâ€
449/ passÄ• ma, bhante; kÄ• ya velÄ• ya ahosÄ«â€™â€™ ti \Be 457/ ca puá¹-á¹-ho ``amhÄ
caá¹…kamanavelÄ• yÄ• â€™â€™ ti vatvÄ• ``bhÅ«micÄ• lasaddaá¹ƒ assutthÄ• â€™â€™ t
kÄ• ya velÄ• yÄ• â€™â€™ ti puá¹-á¹-ho ``majjhimayÄ• me amhÄ• kaá¹ƒ Ä• lambanaphalak
ti vatvÄ• ``mahÄ• obhÄ• so ahosi; so vo diá¹-á¹-hoâ€™â€™ ti pucchati. ``kÄ• ya velÄ• ya,
``mayhaá¹ƒ caá¹…kamamhÄ• otaraá¹‡akÄ• leâ€™â€™ ti vadati. manussÄ• \Ee 475/ `amh
caá¹…kameyeva hoti; natthi ayyena sadiso Ä• raddhavÄ«riyoâ€™ ti pasannÄ• sakkÄ• raá¹

muá¹-á¹-hassatÄ«pi upaá¹-á¹-hÄ• kamajjhe nisinno ``mayÄ• asukakÄ• le nÄ• ma dÄ«ghan
majjhimo, saá¹ƒyuttako, aá¹…guttariko; antarÄ• olokanaá¹ƒ nÄ• ma natthi, icchiticchataá¹-á
mukhÄ• ruá¸·hova tanti Ä• gacchati; ime panaÃ±Ã±e bhikkhÅ« eá¸·akÄ• viya mukhaá¹ƒ ph
ti vadati. manussÄ• `natthi ayyena sadiso upaá¹-á¹-hitasatÄ«â€™ ti pasannÄ• sakkÄ• raá¹

asamÄ• hitopi upaá¹-á¹-hÄ• kÄ• naá¹ƒ sammukhe aá¹-á¹-hakathÄ• cariye paÃ±haá¹ƒ pucc
kathaá¹ƒ bhÄ• veti? kittakena nimittaá¹ƒ uppannaá¹ƒ nÄ• ma hoti? kittakena upacÄ• ro? kitt
paá¹-hamassa jhÄ• nassa kati aá¹…gÄ• ni? dutiyassa tatiyassa catutthassa jhÄ• nassa kati
pucchati. tehi attano uggahitÄ• nurÅ«pena kathitakÄ• le sitaá¹ƒ katvÄ• `kiá¹ƒ, Ä• vuso, eva
vutte `vaá¹-á¹-ati, bhanteâ€™ ti attano samÄ• pattilÄ• bhitaá¹ƒ sÅ«ceti. manussÄ• `samÄ•
pasannÄ• sakkÄ• raá¹ƒ karonti.

duppaÃ±Ã±opi upaá¹-á¹-hÄ• kÄ• naá¹ƒ majjhe nisinno `majjhimanikÄ• ye me paÃ±cattayaá
maggo Ä• gato. pariyatti nÄ• ma amhÄ• kaá¹ƒ na dukkarÄ• . pariyattivÄ• vaá¹-o pana dukkh
pariyattiá¹ƒ vissajjayimhÄ• â€™ tiÄ• dÄ«ni vadanto attano mahÄ• paÃ±Ã±ataá¹ƒ dÄ«peti. e
sÄ• sane pahÄ• raá¹ƒ deti. iminÄ• sadiso mahÄ• coro nÄ• ma natthi. na hi pariyattidharo d
akhÄ«á¹‡Ä• savopi gÄ• madÄ• rake disvÄ• `tumhÄ• kaá¹ƒ mÄ• tÄ• pitaro amhe kiá¹ƒ vada
458/ vadanti, bhanteâ€™â€™ ti. `yÄ• va chekÄ• gahapatikÄ• , na sakkÄ• vaÃ±cetuâ€™ n
khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ dÄ«peti.

aÃ±Ã±epi \Ne 450/ cettha __cÄ• á¹-iarahantapÄ• rohaarahantÄ• _dayo veditabbÄ• --- eko
cÄ• á¹-iá¹ƒ nikhaá¹‡itvÄ• manussÄ• naá¹ƒ Ä• gamanakÄ• le pavisati. manussÄ• `kahaá¹ƒ
`antogabbheâ€™ ti ca vutte pavisitvÄ• vicinantÄ• pi adisvÄ• \Ee 476/ nikkhamitvÄ• `natth
`antogabbheyeva theroâ€™ ti ca vutte puna pavisanti. thero cÄ• á¹-ito nikkhamitvÄ• pÄ«á¹-
tehi `mayaá¹ƒ, bhante, pubbe adisvÄ• nikkhantÄ• , kahaá¹ƒ tumhe gatatthÄ• â€™â€™ ti vu

attano icchiticchitaá¹-á¹-hÄ• naá¹ƒ gacchantÄ«â€™ ti vacanena attano khÄ«á¹‡Ä• savabhÄ

aparopi kuhako ekasmiá¹ƒ pabbate paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ vasati. paá¹‡á¹‡asÄ• lÄ• ya ca
papÄ• taá¹-á¹-hÄ• ne eko kacchakarukkho atthi. tassa pÄ• roho gantvÄ• parabhÄ• ge bhÅ«
manussÄ• maggenÄ• gantvÄ• nimantenti. so pattacÄ«varamÄ• dÄ• ya pÄ• rohena otaritvÄ
dasseti. tato manussehi pacchÄ• Ä• gantvÄ• `katarena maggena Ä• gatattha, bhanteâ€™
`samaá¹‡Ä• naá¹ƒ Ä• gatamaggo nÄ• ma pucchituá¹ƒ na vaá¹-á¹-ati, attano icchiticchitaá¹-á
Ä• gacchantÄ«â€™ ti vacanena khÄ«á¹‡Ä• savabhÄ• vaá¹ƒ dÄ«peti. taá¹ƒ pana kuhakaá¹ƒ
`pariggahessÄ• mi naâ€™ nti ekadivasaá¹ƒ pÄ• rohena otarantaá¹ƒ disvÄ• pacchato chind
á¹-hapesi. so `pÄ• rohato otarissÄ• mÄ«â€™ ti `á¹-haâ€™ nti patito, mattikÄ• patto bhijji. so
nikkhamitvÄ• palÄ• yi. pÄ• picchassa bhÄ• vo __pÄ• picchatÄ• _. lakkhaá¹‡ato pana asan
paá¹-iggahaá¹‡e ca amattaÃ±Ã±utÄ• ; etaá¹ƒ pÄ• picchatÄ• lakkhaá¹‡anti veditabbaá¹ƒ.

<852> siá¹…ganiddese vijjhanaá¹-á¹-hena __siá¹…gaá¹ƒ; _ nÄ• garikabhÄ• vasaá¹…khÄ•
nÄ• maá¹ƒ. siá¹…gÄ• rabhÄ• vo __siá¹…gÄ• ratÄ• , _ siá¹…gÄ• rakaraá¹‡Ä• kÄ• ro vÄ• . c
__cÄ• turiyaá¹ƒ_. parikkhatabhÄ• vo __parikkhatatÄ• _; parikhaá¹‡itvÄ• á¹-hapitasseva
daá¸·hasiá¹…gÄ• rabhÄ• vassetaá¹ƒ nÄ• maá¹ƒ \Be 459/. itaraá¹ƒ tasseva vevacanaá¹ƒ. ev
kilesasiá¹…gÄ• ratÄ• va kathitÄ• .

<853> tintiá¹‡aniddese __tintiá¹‡a_nti khÄ«yanaá¹ƒ. tintiá¹‡Ä• yanÄ• kÄ• ro __tintiá¹‡Ä• ya
ayitassa tintiá¹‡asamaá¹…gino bhÄ• vo __tintiá¹‡Ä• yitattaá¹ƒ_. lolupabhÄ• vo __loluppaá¹ƒ
Ä• kÄ• rabhÄ• vaniddesÄ• . __pucchaÃ±jikatÄ• _ti \Ee 477/ lÄ• bhalabhanakaá¹-á¹-hÄ• ne
nÄ«cavuttitÄ• . __sÄ• dhukamyatÄ• _ti paá¹‡Ä«tapaá¹‡Ä«tÄ• naá¹ƒ patthanÄ• . evaá¹ƒ sab
suvÄ• nadoá¹‡iyaá¹ƒ kaÃ±jiyaá¹ƒ pivanakasunakhassa aÃ±Ã±aá¹ƒ sunakhaá¹ƒ disvÄ• bhu
santakaá¹ƒ, mama santakaâ€™ nti kilesavasena khÄ«yanÄ• kÄ• ro kathito.

<854> cÄ• palyaniddese Ä• koá¹-itapaccÄ• koá¹-itabhÄ• vÄ• dÄ«hi cÄ«varassa maá¹‡á¸• a
maá¹‡ivaá¹‡á¹‡acchavikaraá¹‡Ä• dÄ«hi pattassa maá¹‡á¸• anÄ• __pattamaá¹‡á¸• anÄ• _.
puggalikasenÄ• sanassa maá¹‡á¸• anÄ• __senÄ• sanamaá¹‡á¸• anÄ• _. __imassa vÄ• pÅ
manussasarÄ«rassa. yathÄ• hi tadahujÄ• topi siá¹…gÄ• lo jarasiá¹…gÄ• lotveva Å«ruppam
pÅ«tilatÄ• tveva saá¹…khaá¹ƒ gacchati, evaá¹ƒ suvaá¹‡á¹‡avaá¹‡á¹‡opi manussakÄ• yo pÅ
tassa antarantarÄ• rattavaá¹‡á¹‡apaá¹‡á¸• uvaá¹‡á¹‡Ä• dÄ«hi nivÄ• sanapÄ• rupanÄ• dÄ«
nÄ• ma. __bÄ• hirÄ• naá¹ƒ vÄ• parikkhÄ• rÄ• na_nti á¹-hapetvÄ• pattacÄ«varaá¹ƒ sesapa
esÄ• cÄ«varamaá¹‡á¸• anÄ• pattamaá¹‡á¸• anÄ• ti vuttÄ• , sÄ• tehi vÄ• parikkhÄ• rehi k
vÄ• bÄ• hiraparikkhÄ• rÄ• naá¹ƒ maá¹‡á¸• etvÄ• á¹-hapanavasena maá¹‡á¸• anÄ• ti evam
__maá¹‡á¸• anÄ• vibhÅ«sanÄ• _ti ettha Å«naá¹-á¹-hÄ• nassa pÅ«raá¹‡avasena __maá¹‡á
__vibhÅ«sanÄ• _ti veditabbÄ• . __keá¸·anÄ• _ti kÄ«á¸·anÄ• . __parikeá¸·anÄ• _ti parikÄ«á
gedhayuttatÄ• . __giddhikatta_nti tasseva vevacanaá¹ƒ. capalabhÄ• vo __capalatÄ• _. tath

vuccatÄ«_ti idaá¹ƒ cÄ• palyaá¹ƒ nÄ• ma vuccati, yena samannÄ• gato puggalo vassasatiko
tadahujÄ• tadÄ• rako viya hoti.

<855> asabhÄ• gavuttiniddese __vippaá¹-ikÅ«laggÄ• hitÄ• _ti ananulomaggÄ• hitÄ• . __vi
478/ vipaccanÄ«kena paá¹-iviruddhakaraá¹‡ena sukhÄ• yanÄ• . anÄ• darabhÄ• vo __anÄ•
__anÄ• dariyatÄ• _. agÄ• ravassa bhÄ• vo __agÄ• ravatÄ• _. jeá¹-á¹-hakabhÄ• vassa akar
__ayaá¹ƒ_ \Be 460/ __vuccatÄ«_ti ayaá¹ƒ asabhÄ• gavutti nÄ• ma vuccati; visabhÄ• gajÄ«
samannÄ• gato puggalo mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• gilÄ• naá¹ƒ paá¹-ivattitvÄ• pi na oloketi;
kÄ• raá¹‡Ä• mÄ• tarÄ• saddhiá¹ƒ, mÄ• tusantakassa kÄ• raá¹‡Ä• pitarÄ• saddhiá¹ƒ kala
visabhÄ• gajÄ«vitaá¹ƒ jÄ«vati, mÄ• tÄ• pitÅ«naá¹ƒ santakassa kÄ• raá¹‡Ä• jeá¹-á¹-hena vÄ
bhÄ• tarÄ• saddhiá¹ƒ kalahaá¹ƒ karoti, nillajjavacanaá¹ƒ vadati, Ä• cariyassa vÄ• upajjhÄ•
vattapaá¹-ivattaá¹ƒ na karoti, gilÄ• naá¹ƒ na upaá¹-á¹-hÄ• ti, buddhassa bhagavato cetiyada
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karoti, kheá¸·ampi \Ne 452/ siá¹…ghÄ• á¹‡ikampi chaá
dhÄ• reti, upÄ• hanÄ• Ä• ruyha gacchati, buddhasÄ• vakesu na lajjati, saá¹…ghe cittÄ«kÄ•
mÄ• timattapitimattÄ• dÄ«su garuá¹-á¹-hÄ• nÄ«yesu hirottappaá¹ƒ na paccupaá¹-á¹-hÄ• pe
pavattamÄ• nassa sabbÄ• pesÄ• kiriyÄ• mÄ• tarÄ«tiÄ• dÄ«supi vatthÅ«su asabhÄ• gavu

<856> aratiniddese __pantesÅ«_ti dÅ«resu vivittesu vÄ• . __adhikusalesÅ«_ti samathavipa
__aratÄ«_ti ratipaá¹-ikkhepo. __aratitÄ• _ti aramaá¹‡Ä• kÄ• ro. __anabhiratÄ«_ti anabhirata
__anabhiramaá¹‡Ä• _ti anabhiramaá¹‡Ä• kÄ• ro. __ukkaá¹‡á¹-hitÄ• _ti ukkaá¹‡á¹-hanÄ• kÄ
ukkaá¹‡á¹-hanavaseneva paritassanÄ• .

<857> tandÄ«niddese __tandÄ«_ti jÄ• tiÄ• lasiyaá¹ƒ. __tandiyanÄ• _ti tandiyanÄ• kÄ• ro. _
tandiyÄ• abhibhÅ«tacittatÄ• . alasassa bhÄ• vo __Ä• lasyaá¹ƒ_. Ä• lasyÄ• yanÄ• kÄ• ro __
alasyÄ• yitassa bhÄ• vo __Ä• lasyÄ• yitattaá¹ƒ_. iti sabbehipi imehi padehi kilesavasena kÄ
kathitaá¹ƒ.

<858> vijambhitÄ• niddese __jambhanÄ• _ti phandanÄ• . punappunaá¹ƒ jambhanÄ• __vij
479/ purato namanÄ• . __vinamanÄ• _ti pacchato namanÄ• . __sannamanÄ• _ti samantato
yathÄ• hi tantato uá¹-á¹-hitapesakÄ• ro kismiÃ±cideva gahetvÄ• ujukaá¹ƒ kÄ• yaá¹ƒ ussÄ•
uddhaá¹ƒ á¹-hapanÄ• . __byÄ• dhiyaka_nti uppannabyÄ• dhitÄ• . iti sabbehipi imehi padehi
kÄ• yaphandanameva kathitaá¹ƒ.

<859> bhattasammadaniddese \Be 461/ __bhuttÄ• vissÄ• _ti bhuttavato. __bhattamucchÄ•
balavabhattena hi mucchÄ• patto viya hoti. __bhattakilamatho_ti bhattena kilantabhÄ• vo. _
bhattadaratho. tasmiÃ±hi samaye pariá¸·Ä• huppattiyÄ• upahatindriyo hoti, kÄ• yo jÄ«rati.
__kÄ• yaduá¹-á¹-hulla_nti bhattaá¹ƒ nissÄ• ya kÄ• yassa akammaÃ±Ã±atÄ• .

<860> cetaso lÄ«nattaniddeso heá¹-á¹-hÄ• dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ vutta
sabbehipi padehi kilesavasena cittassa gilÄ• nÄ• kÄ• ro kathitoti veditabbo.

<861> kuhanÄ• niddese \Ne 453/ __lÄ• bhasakkÄ• rasilokasannissitassÄ• _ti lÄ• bhaÃ±ca
nissitassa, patthayantassÄ• ti attho. __pÄ• picchassÄ• _ti asantaguá¹‡adÄ«panakÄ• massa
icchÄ• ya apakatassa, upaddutassÄ• ti attho.

ito paraá¹ƒ yasmÄ• paccayapaá¹-isevana sÄ• mantajappanairiyÄ• pathasannissitavasena
kuhanavatthu Ä• gataá¹ƒ, tasmÄ• tividhampi taá¹ƒ dassetuá¹ƒ __paccayapaá¹-isevanasaá¹
Ä• raddhaá¹ƒ. tattha cÄ«varÄ• dÄ«hi nimantitassa tadatthikasseva sato pÄ• picchataá¹ƒ nis
te ca gahapatike attani suppatiá¹-á¹-hitasaddhe Ã±atvÄ• puna tesaá¹ƒ `aho ayyo appiccho,
paá¹-iggaá¹‡hituá¹ƒ icchati, suladdhaá¹ƒ vata no assa sace appamattakaá¹ƒ kiÃ±ci paá¹-igg
nÄ• nÄ• vidhehi upÄ• yehi paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«ni upanentÄ• naá¹ƒ tadanuggahakÄ
paá¹-iggahaá¹‡ena ca tato pabhuti asÄ«tisakaá¹-abhÄ• rehi upanÄ• manahetubhÅ«taá¹ƒ vi
paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«ti veditabbaá¹ƒ. vuttampi cetaá¹ƒ mah

``katamaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idha gahapatikÄ• bhikk
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi. so pÄ• piccho i
\Be 462/ ... pe ... parikkhÄ• rÄ• naá¹ƒ bhiyyokamyataá¹ƒ upÄ• dÄ• ya cÄ«varaá¹ƒ paccakkh
paccakkhÄ• ti, senÄ• sanaá¹ƒ paccakkhÄ• ti, gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ pacc
``kiá¹ƒ samaá¹‡assa mahagghena cÄ«varena? etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o susÄ•
vÄ• pÄ• paá¹‡ikÄ• vÄ• nantakÄ• ni uccinitvÄ• saá¹…ghÄ• á¹-iá¹ƒ katvÄ• dhÄ• reyya. kiá
piá¹‡á¸• apÄ• tena? etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o uÃ±chÄ• cariyÄ• ya piá¹‡á¸• iyÄ•
kiá¹ƒ samaá¹‡assa mahagghena senÄ• sanena? etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o rukk
vÄ• abbhokÄ• siko vÄ• . kiá¹ƒ samaá¹‡assa mahagghena gilÄ• napaccayabhesajjaparikkh
yaá¹ƒ samaá¹‡o pÅ«timuttena vÄ• harÄ«takÄ«khaá¹‡á¸• ena vÄ• osadhaá¹ƒ kareyyÄ• ti. t
cÄ«varaá¹ƒ dhÄ• reti, lÅ«khaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jati, lÅ«khaá¹ƒ senÄ• sanaá
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati. tamenaá¹ƒ gahapatikÄ• evaá¹ƒ jÄ• n
\Ne 454/ appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo dhutavÄ• doâ
nimantenti cÄ«vara ... pe ... parikkhÄ• rehi. so evamÄ• ha --- `tiá¹‡á¹‡aá¹ƒ sammukhÄ«bhÄ
bahuá¹ƒ puÃ±Ã±aá¹ƒ pasavati --- saddhÄ• ya sammukhÄ«bhÄ• vÄ• saddho kulaputto bahu
deyyadhammassa ... pe ... dakkhiá¹‡eyyÄ• naá¹ƒ sammukhÄ«bhÄ• vÄ• saddho kulaputto b
tumhÄ• kaÃ±cevÄ• yaá¹ƒ saddhÄ• atthi, deyyadhammo ca saá¹ƒvijjati, ahaÃ±ca paá¹-iggÄ
paá¹-iggahessÄ• mi, evaá¹ƒ tumhe puÃ±Ã±ena paribÄ• hirÄ• bhavissatha; na mayhaá¹ƒ im
tumhÄ• kaá¹ƒ eva anukampÄ• ya paá¹-iggaá¹‡hÄ• mÄ«â€™ ti. tadupÄ• dÄ• ya bahumpi cÄ
bahumpi piá¹‡á¸• apÄ• taá¹ƒ ... pe ... bhesajjaparikkhÄ• raá¹ƒ paá¹-iggaá¹‡hÄ• ti. yÄ• evar
bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹ƒ vuccati paccayapaá¹-isevan
kuhanavatthÅ«â€™â€™ ti.

pÄ• picchasseva pana sato uttarimanussadhammÄ• dhigamaparidÄ«panavÄ• cÄ• ya \Ee 4
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«ti veditabbaá¹ƒ. yathÄ• ha --- ``katamaá
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu \Be 463/? idhekacco pÄ• piccho icchÄ• p
`evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™ ti ariyadhammasannissitaá¹ƒ vÄ• caá¹ƒ bhÄ• s
cÄ«varaá¹ƒ dhÄ• reti, so samaá¹‡o mahesakkhoâ€™ ti bhaá¹‡ati; `yo evarÅ«paá¹ƒ pattaá¹
dhamakaraá¹‡aá¹ƒ, parisÄ• vanaá¹ƒ, kuÃ±cikaá¹ƒ, upÄ• hanaá¹ƒ, kÄ• yabandhanaá¹ƒ, Ä• y
mahesakkhoâ€™ ti bhaá¹‡ati; `yassa evarÅ«po upajjhÄ• yo, Ä• cariyo, samÄ• nupajjhÄ• yo
sandiá¹-á¹-ho, sambhatto, sahÄ• yo; yo evarÅ«pe vihÄ• re vasati --- aá¸• á¸• hayoge, pÄ• s
guhÄ• yaá¹ƒ, leá¹‡e, kuá¹-iyÄ• , kÅ«á¹-Ä• gÄ• re, aá¹-á¹-e, mÄ• á¸·e, udosite, uddaá¹‡á¸• e
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ, maá¹‡á¸• ape, rukkhamÅ«le vasati, so samaá¹‡o mahesakk

``atha vÄ• korajikakorajiko bhÄ• kuá¹-ikabhÄ• kuá¹-iko kuhakakuhako lapakalapako mukha
samaá¹‡o imÄ• saá¹ƒ evarÅ«pÄ• naá¹ƒ santÄ• naá¹ƒ vihÄ• rasamÄ• pattÄ«naá¹ƒ lÄ• bhÄ«
gÅ«á¸·haá¹ƒ nipuá¹‡aá¹ƒ paá¹-icchannaá¹ƒ lokuttaraá¹ƒ suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttaá¹ƒ ka
evarÅ«pÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- idaá¹
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«â€™â€™ ti.

pÄ• picchasseva \Ne 455/ pana sato sambhÄ• vanÄ• dhippÄ• yakatena iriyÄ• pathena vimh
iriyÄ• pathasannissitaá¹ƒ kuhanavatthÅ«ti veditabbaá¹ƒ. yathÄ• ha --- ``katamaá¹ƒ iriyÄ• pa
kuhanavatthu? idhekacco pÄ• piccho icchÄ• pakato sambhÄ• vanÄ• dhippÄ• yo `evaá¹ƒ ma
gamanaá¹ƒ saá¹‡á¹-hapeti, sayanaá¹ƒ saá¹‡á¹-hapeti, paá¹‡idhÄ• ya gacchati, paá¹‡idhÄ•
paá¹‡idhÄ• ya nisÄ«dati, paá¹‡idhÄ• ya seyyaá¹ƒ kappeti, samÄ• hito viya gacchati, samÄ•
nisÄ«dati, seyyaá¹ƒ kappeti, Ä• pÄ• thakajjhÄ• yÄ«va hoti. yÄ• evarÅ«pÄ• iriyÄ• pathassa
saá¹‡á¹-hapanÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ ---
iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«â€™â€™ ti.

tattha \Ee 482/ \Be 464/ __paccayapaá¹-isevanasaá¹…khÄ• tenÄ• _ti paccayapaá¹-isevana
paccayapaá¹-isevanena. __sÄ• mantajappitenÄ• _ti samÄ«pe bhaá¹‡itena. __iriyÄ• pathass
__Ä• á¹-hapanÄ• _ti Ä• diá¹-hapanÄ• , Ä• darena vÄ• á¹-hapanÄ• . __á¹-hapanÄ• _ti á¹-ha
__saá¹‡á¹-hapanÄ• _ti abhisaá¹…kharaá¹‡Ä• , pÄ• sÄ• dikabhÄ• vakaraá¹‡anti vuttaá¹ƒ ho
padhÄ• napurimaá¹-á¹-hitabhÄ• vadassanena bhÄ• kuá¹-ikaraá¹‡aá¹ƒ, mukhasaá¹…kocoti
bhÄ• kuá¹-ikaraá¹‡aá¹ƒ sÄ«lamassÄ• ti bhÄ• kuá¹-iko; bhÄ• kuá¹-ikassa bhÄ• vo __bhÄ• ku
vimhÄ• panaá¹ƒ, kuhassa Ä• yanÄ• __kuhÄ• yanÄ• _. kuhitassa bhÄ• vo __kuhitatta_nti.

<862> lapanÄ• niddese __Ä• lapanÄ• _ti vihÄ• raá¹ƒ Ä• gatamanusse disvÄ• kimatthÄ• y
bhikkhÅ« nimantetuá¹ƒ? yadi evaá¹ƒ gacchatha; ahaá¹ƒ pacchato bhikkhÅ« gahetvÄ• Ä• g
Ä• ditova lapanÄ• . atha vÄ• attÄ• naá¹ƒ upanetvÄ• `ahaá¹ƒ tisso, mayi rÄ• jÄ• pasanno,

rÄ• jamahÄ• matto pasannoâ€™ ti evaá¹ƒ attupanÄ• yikÄ• lapanÄ• Ä• lapanÄ• . __lapanÄ
vuttappakÄ• rameva lapanaá¹ƒ. __sallapanÄ• _ti gahapatikÄ• naá¹ƒ ukkaá¹‡á¹-hane bhÄ«t
suá¹-á¹-hu lapanÄ• . __ullapanÄ• _ti `mahÄ• kuá¹-umbiko, mahÄ• nÄ• viko, mahÄ• dÄ• nap
katvÄ• lapanÄ• . __samullapanÄ• _ti sabbatobhÄ• gena uddhaá¹ƒ katvÄ• lapanÄ• . __unn
Ä«dise kÄ• le dÄ• naá¹ƒ detha; idÄ• ni kiá¹ƒ na dethÄ• â€™ ti evaá¹ƒ yÄ• va `dassÄ• ma, b
labhÄ• mÄ• â€™ tiÄ• dÄ«ni vadanti tÄ• va uddhaá¹ƒ nahanÄ• , veá¹-hanÄ• ti vuttaá¹ƒ hoti.
disvÄ• `kuto Ä• gatÄ• , upÄ• sakÄ• â€™ ti pucchati. `ucchukhettato, bhanteâ€™ ti. `kiá¹ƒ ta
nti? `khÄ• ditvÄ• , bhante, jÄ• nitabbaâ€™ nti. `na, upÄ• sakÄ• , bhikkhussa `ucchuá¹ƒ deth
vaá¹-á¹-atÄ«â€™ ti yÄ• evarÅ«pÄ• nibbeá¹-hentassÄ• pi \Ee 483/ veá¹-hanakakathÄ• , sÄ
sabbatobhÄ• gena punappunaá¹ƒ unnahanÄ• __samunnahanÄ• . ukkÄ• canÄ• _ti `etaá¹ƒ
ettha deyyadhammo uppajjati, mayhameva detÄ«â€™ ti evaá¹ƒ ukkhipitvÄ• kÄ• canÄ• ukk
vuttaá¹ƒ hoti.

telakandarikavatthu cettha vattabbaá¹ƒ. dve kira bhikkhÅ« ekaá¹ƒ gÄ• maá¹ƒ pavisitvÄ• Ä•
nisÄ«ditvÄ• ekaá¹ƒ kumÄ• rikaá¹ƒ disvÄ• pakkosiá¹ƒsu. tÄ• ya \Be 465/ Ä• gatÄ• ya tatrek
`ayaá¹ƒ, bhante, kassa kumÄ• rikÄ• â€™ ti? `amhÄ• kaá¹ƒ upaá¹-á¹-hÄ• yikÄ• ya telakanda
imissÄ• mÄ• tÄ• mayi gehaá¹ƒ gate sappiá¹ƒ dadamÄ• nÄ• ghaá¹-eneva deti, ayampi mÄ
ti ukkÄ• ceti.

sabbatobhÄ• gena punappunaá¹ƒ ukkÄ• canÄ• __samukkÄ• canÄ• . anuppiyabhÄ• á¹‡itÄ
dhammÄ• nurÅ«paá¹ƒ vÄ• anapaloketvÄ• punappunaá¹ƒ piyabhaá¹‡anameva. __cÄ• á¹-u
attÄ• naá¹ƒ heá¹-á¹-hato á¹-hapetvÄ• vattanaá¹ƒ. __muggasÅ«pyatÄ• _ti muggasÅ«pasadi
paccamÄ• nesu kocideva na paccati, avasesÄ• paccanti; evaá¹ƒ yassa puggalassa vacane
sesaá¹ƒ alikaá¹ƒ --- ayaá¹ƒ puggalo muggasÅ«pyoti vuccati. tassa bhÄ• vo muggasÅ«pyatÄ
pÄ• ribhaá¹-ayabhÄ• vo. yo hi kuladÄ• rake dhÄ• tÄ« viya aá¹…kena vÄ• khandhena vÄ•
attho; tassa paribhaá¹-assa kammaá¹ƒ pÄ• ribhaá¹-ayaá¹ƒ; pÄ• ribhaá¹-ayassa bhÄ• vo pÄ•

<863> nemittikatÄ• niddese __nimitta_nti yaá¹ƒkiÃ±ci paresaá¹ƒ paccayadÄ• nasaá¹ƒyojan
kÄ• yavacÄ«kammaá¹ƒ. __nimittakamma_nti nimittassa karaá¹‡akosallaá¹ƒ.

tatridaá¹ƒ vatthu --- eko kira piá¹‡á¸• apÄ• tiko upaá¹-á¹-hÄ• kakammÄ• rassa gehadvÄ• ra
bhanteâ€™ ti pucchito cÄ«varantarena hatthaá¹ƒ nÄ«haritvÄ• \Ee 484/ vÄ• sipaharaá¹‡Ä•
`sallakkhitaá¹ƒ me, bhanteâ€™ ti vÄ• siá¹ƒ katvÄ• adÄ• si. __obhÄ• so_ti paccayapaá¹-isa
__obhÄ• sakamma_nti vacchakapÄ• lake disvÄ• `kiá¹ƒ ime vacchÄ• khÄ«ragovacchÄ• , ta
`khÄ«ragovacchÄ• , bhanteâ€™ ti vutte `na khÄ«ragovacchÄ• , yadi khÄ«ragovacchÄ• siyu
labheyyuâ€™ nti evamÄ• dinÄ• nayena tesaá¹ƒ dÄ• rakÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ nivec
obhÄ• sakaraá¹‡aá¹ƒ. __sÄ• mantajappÄ• _ti samÄ«paá¹ƒ katvÄ• jappanaá¹ƒ.

jÄ• takabhÄ• á¹‡akavatthu \Ne 457/ cettha kathetabbaá¹ƒ. eko kira jÄ• takabhÄ• á¹‡akatth
upaá¹-á¹-hÄ• yikÄ• ya gehaá¹ƒ pavisitvÄ• nisÄ«di. sÄ• adÄ• tukÄ• mÄ• `taá¹‡á¸• ulÄ• na
taá¹‡á¸• ule Ä• haritukÄ• mÄ• viya paá¹-ivissakagharaá¹ƒ gatÄ• . bhikkhu antogabbhaá¹ƒ p
kavÄ• á¹-akoá¹‡e \Be 466/ ucchuá¹ƒ, bhÄ• jane guá¸·aá¹ƒ, piá¹-ake loá¹‡amacchaphÄ• laá
taá¹‡á¸• ule, ghaá¹-e ghataá¹ƒ disvÄ• nikkhamitvÄ• nisÄ«di. gharaá¹‡Ä« `taá¹‡á¸• ulaá¹ƒ n
Ä• gatÄ• . thero `upÄ• sike, ajja bhikkhÄ• na sampajjissatÄ«â€™ ti paá¹-ikacceva nimittaá
`kiá¹ƒ, bhanteâ€™ ti? `kavÄ• á¹-akoá¹‡e nikkhittaá¹ƒ ucchuá¹ƒ viya sappaá¹ƒ addasaá¹ƒ; `t
ti olokento bhÄ• jane á¹-hapitaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ viya pÄ• sÄ• á¹‡aá¹ƒ leá¸• á¸• ukena
kataá¹ƒ, piá¹-ake nikkhittaloá¹‡amacchaphÄ• lasadisaá¹ƒ, phaá¹‡aá¹ƒ; tassa taá¹ƒ leá¸• á¸•
á¸• aá¹ƒsitukÄ• massa, kumbhiyÄ• taá¹‡á¸• ulasadise dante; athassa kupitassa, ghaá¹-e pa
mukhato nikkhamantaá¹ƒ visamissakaá¹ƒ kheá¸·aâ€™ nti. sÄ• `na sakkÄ• muá¹‡á¸• akaá
datvÄ• odanaá¹ƒ pacitvÄ• ghataguá¸·amacchehi saddhiá¹ƒ adÄ• sÄ«ti. evaá¹ƒ samÄ«paá
sÄ• mantajappÄ• ti veditabbaá¹ƒ. __parikathÄ• _ti yathÄ• taá¹ƒ labhati tathÄ• parivattetvÄ
kathanaá¹ƒ.

<864> nippesikatÄ• niddese __akkosanÄ• _ti dasahi akkosavatthÅ«hi akkosanÄ• . __vamb
kathanaá¹ƒ. __garahanÄ• _ti \Ee 485/ `assaddho appasannoâ€™ tiÄ• dinÄ• nayena dosÄ•
etaá¹ƒ ettha kathethÄ• â€™ ti vÄ• cÄ• ya ukkhipanaá¹ƒ. sabbatobhÄ• gena savatthukaá¹ƒ s
ukkhepanÄ• __samukkhepanÄ• _. athavÄ• adentaá¹ƒ `aho dÄ• napatÄ«â€™ ti evaá¹ƒ ukh
`mahÄ• dÄ• napatÄ«â€™ ti evaá¹ƒ suá¹-á¹-hu ukkhepanÄ• __samukkhepanÄ• . khipanÄ• _
bÄ«jabhojinoâ€™ ti evaá¹ƒ uppaá¹‡á¸• anÄ• . __saá¹…khipanÄ• _ti `kiá¹ƒ imaá¹ƒ adÄ• yak
niccakÄ• laá¹ƒ sabbesampi natthÄ«ti vacanaá¹ƒ detÄ«â€™ ti evaá¹ƒ suá¹-á¹-hutaraá¹ƒ uppa
__pÄ• panÄ• _ti adÄ• yakattassa avaá¹‡á¹‡assa vÄ• pÄ• panaá¹ƒ. sabbatobhÄ• gena pÄ•
__avaá¹‡á¹‡ahÄ• rikÄ• _ti `evaá¹ƒ me avaá¹‡á¹‡abhayÄ• pi dassatÄ«â€™ ti gehato gehaá
janapadato janapadaá¹ƒ avaá¹‡á¹‡aharaá¹‡aá¹ƒ. __parapiá¹-á¹-himaá¹ƒsikatÄ• _ti purato m
parammukhe avaá¹‡á¹‡abhÄ• sitÄ• . esÄ• hi abhimukhaá¹ƒ oloketuá¹ƒ asakkontassa para
piá¹-á¹-himaá¹ƒsakhÄ• danaá¹ƒ viya hoti. tasmÄ• parapiá¹-á¹-himaá¹ƒsikatÄ• ti vuttÄ• . __a
nippesikatÄ• _ti ayaá¹ƒ yasmÄ• veá¸·upesikÄ• viya abbhaá¹…gaá¹ƒ parassa guá¹‡aá¹ƒ ni
vÄ• gandhajÄ• taá¹ƒ nipisitvÄ• gandhamagganÄ• viya \Ne 458/ paraguá¹‡e \Be 467/ nipis
lÄ• bhamagganÄ• hoti, tasmÄ• nippesikatÄ• ti vuccatÄ«ti.

<865> lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• niddese __nijigÄ«sanatÄ• _ti magganÄ• . __ito
laddhaá¹ƒ. __amutrÄ• _ti amukamhi gehe. __eá¹-á¹-hÄ«_ti icchanÄ• . __gaveá¹-á¹-hÄ«_ti m
__pariyeá¹-á¹-hÄ«_ti punappunaá¹ƒ magganÄ• . Ä• dito paá¹-á¹-hÄ• ya laddhaá¹ƒ laddhaá
kuladÄ• rakÄ• naá¹ƒ datvÄ• ante khÄ«rayÄ• guá¹ƒ labhitvÄ• gatabhikkhuvatthu cettha kat
__esanÄ• _tiÄ• dÄ«ni __eá¹-á¹-hÄ«_tiÄ• dÄ«naá¹ƒ vevacanÄ• ni, tasmÄ• __eá¹-á¹-hÄ«_ti
gavesanÄ• , __pariyeá¹-á¹-hÄ«_ti pariyesanÄ• . iccevamettha yojanÄ• veditabbÄ• .

<866> seyyamÄ• naniddese \Ee 486/ __jÄ• tiyÄ• _ti khattiyabhÄ• vÄ• dijÄ• tisampattiyÄ• .
gotamagottÄ• dinÄ• ukkaá¹-á¹-hagottena. __kolaputtiyenÄ• _ti mahÄ• kulabhÄ• vena. __va
vaá¹‡á¹‡asampannasarÄ«ratÄ• ya. sarÄ«raÃ±hi pokkharanti vuccati, tassa vaá¹‡á¹‡asamp
abhirÅ«pabhÄ• venÄ• ti attho. __dhanenÄ• _tiÄ• dÄ«ni uttÄ• natthÄ• neva. __mÄ• naá¹ƒ ja
vatthunÄ• `seyyohamasmÄ«â€™ ti mÄ• naá¹ƒ pavatteti karoti.

<867> sadisamÄ• naniddese __mÄ• naá¹ƒ jappetÄ«_ti etesu yena kenaci vatthunÄ• `sadis
pavatteti. ayamettha atthato viseso. pÄ• á¸·iyaá¹ƒ pana nÄ• nÄ• karaá¹‡aá¹ƒ natthi.

<868> hÄ«namÄ• naniddese __omÄ• naá¹ƒ jappetÄ«_ti heá¹-á¹-hÄ• mÄ• naá¹ƒ pavatteti.
heá¹-á¹-hÄ• mÄ• no. __omaÃ±Ã±anÄ• omaÃ±Ã±itatta_nti Ä• kÄ• rabhÄ• vaniddeso. __hÄ
attajigucchanÄ• . __ohÄ«á¸·anÄ• _ti atirekato hÄ«á¸·anÄ• . __ohÄ«á¸·itatta_nti tasseva bhÄ
__attuÃ±Ã±Ä• _ti attÄ• naá¹ƒ hÄ«naá¹ƒ katvÄ• jÄ• nanÄ• . __attÄ• vaÃ±Ã±Ä• _ti attÄ• naá
__attaparibhavo_ti jÄ• tiÄ• disampattinÄ• mameva jÄ• tÄ• ti attÄ• naá¹ƒ paribhavitvÄ• maÃ
mÄ• nÄ• puggalaá¹ƒ anissÄ• ya jÄ• tiÄ• divatthuvaseneva kathitÄ• . tesu ekeko tiá¹‡á¹‡am
uppajjati. tattha `seyyohamasmÄ«â€™ ti mÄ• no seyyasseva yÄ• thÄ• vamÄ• no, sesÄ• na
`sadisohamasmÄ«â€™ ti \Ne 459/ mÄ• no \Be 468/ sadisasseva yÄ• thÄ• vamÄ• no, sesÄ•
`hÄ«nohamasmÄ«â€™ ti mÄ• no hÄ«nasseva yÄ• thÄ• vamÄ• no, sesÄ• naá¹ƒ ayÄ• thÄ•

<869> __tattha katamo seyyassa seyyohamasmÄ«_tiÄ• dayo pana nava mÄ• nÄ• puggala
tayo tayo ekekassa uppajjanti. tattha __dahatÄ«_ti á¹-hapeti. __taá¹ƒ nissÄ• yÄ• _ti taá¹ƒ se
nissÄ• ya. ettha pana seyyassa seyyohamasmÄ«ti mÄ• no rÄ• jÅ«naÃ±ceva pabbajitÄ• naÅ
`raá¹-á¹-hena vÄ• dhanena vÄ• vÄ• hanehi vÄ• ko mayÄ• sadiso atthÄ«â€™ ti etaá¹ƒ mÄ
`sÄ«ladhutaá¹…gÄ• dÄ«hi \Ee 487/ ko mayÄ• sadiso atthÄ«â€™ ti etaá¹ƒ mÄ• naá¹ƒ karot

<870> __seyyassa sadisohamasmÄ«_ti mÄ• nopi etesaá¹ƒyeva uppajjati. rÄ• jÄ• hi `raá¹-á
vÄ• hanehi vÄ• aÃ±Ã±arÄ• jÅ«hi saddhiá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™ nti etaá
pabbajitopi `sÄ«ladhutaá¹…gÄ• dÄ«hi aÃ±Ã±ena bhikkhunÄ• saddhiá¹ƒ mayhaá¹ƒ kiá¹ƒ nÄ
mÄ• naá¹ƒ karoti.

<871> __seyyassa hÄ«nohamasmÄ«_ti mÄ• nopi etesaá¹ƒyeva uppajjati. yassa hi raÃ±Ã±
vÄ• vÄ• hanÄ• ni vÄ• sampannÄ• ni na honti, so `mayhaá¹ƒ rÄ• jÄ• ti vohÄ• rasukhamatta
ahaâ€™ nti etaá¹ƒ mÄ• naá¹ƒ karoti. pabbajitopi `appalÄ• bhasakkÄ• ro ahaá¹ƒ. dhammaka
mahÄ• theroti kathÄ• mattameva. kiá¹ƒ dhammakathiko nÄ• mÄ• haá¹ƒ, kiá¹ƒ bahussuto nÄ
nÄ• mÄ• haá¹ƒ yassa me lÄ• bhasakkÄ• ro natthÄ«â€™ ti etaá¹ƒ mÄ• naá¹ƒ karoti.

<872> __sadisassa seyyohamasmÄ«_ti mÄ• nÄ• dayo amaccÄ• dÄ«naá¹ƒ uppajjanti. ama
`bhogayÄ• navÄ• hanÄ• dÄ«hi ko mayÄ• sadiso aÃ±Ã±o rÄ• japuriso atthÄ«â€™ ti vÄ• `m

kiá¹ƒ nÄ• nÄ• karaá¹‡aâ€™ nti vÄ• `amaccoti nÄ• mamattameva mayhaá¹ƒ; ghÄ• sacchÄ•
amacco nÄ• mÄ• haâ€™ nti ete mÄ• ne karoti.

<875> __hÄ«nassa seyyohamasmÄ«_ti mÄ• nÄ• dayo dÄ• sÄ• dÄ«naá¹ƒ uppajjanti. dÄ• s
mayÄ• sadiso aÃ±Ã±o dÄ• so \Be 469/ nÄ• ma atthiâ€™ aÃ±Ã±e jÄ«vituá¹ƒ asakkontÄ• k
nÄ• ma jÄ• tÄ• . ahaá¹ƒ pana paveá¹‡Ä«Ä• gatattÄ• seyyoâ€™ ti vÄ• `paveá¹‡Ä«Ä• gatal
ubhatosuddhikadÄ• sattena asukadÄ• sena nÄ• ma saddhiá¹ƒ kiá¹ƒ mayhaá¹ƒ nÄ• nÄ• kar
`kucchivasenÄ• haá¹ƒ dÄ• sabyaá¹ƒ upagato. mÄ• tÄ• pitukoá¹-iyÄ• pana me dÄ• saá¹-á¹-
nÄ• ma ahaâ€™ nti vÄ• ete mÄ• ne karoti. yathÄ• ca dÄ• so evaá¹ƒ pukkusacaá¹‡á¸• Ä• l
karontiyeva.

ettha ca `seyyassa seyyohamasmÄ«â€™ ti uppannamÄ• nova yÄ• thÄ• vamÄ• no, itare dv
`sadisassa sadisohamasmÄ«â€™ ti `hÄ«nassa hÄ«nohamasmÄ«â€™ ti uppannamÄ• nova
ayÄ• thÄ• vamÄ• nÄ• . tattha yÄ• thÄ• vamÄ• nÄ• arahattamaggavajjhÄ• , ayÄ• thÄ• vam

<878> evaá¹ƒ savatthuke mÄ• ne kathetvÄ• idÄ• ni avatthukaá¹ƒ nibbattitamÄ• nameva \B
katamo mÄ• no_tiÄ• di vuttaá¹ƒ.

<879> atimÄ• naniddese seyyÄ• divasena puggalaá¹ƒ anÄ• masitvÄ• jÄ• tiÄ• dÄ«naá¹ƒ va
tattha __atimaÃ±Ã±atÄ«_ti `jÄ• tiÄ• dÄ«hi mayÄ• sadiso natthÄ«â€™ ti atikkamitvÄ• maÃ

<880> mÄ• nÄ• timÄ• naniddese __yo evarÅ«po_ti yo eso `ayaá¹ƒ pubbe mayÄ• sadiso, i
ahaá¹ƒ hÄ«nataroâ€™ ti uppanno mÄ• no. ayaá¹ƒ bhÄ• rÄ• tibhÄ• ro viya purimaá¹ƒ sadisa
mÄ• nÄ• timÄ• noti dassetuá¹ƒ evamÄ• ha.

<881> omÄ• naniddeso hÄ«namÄ• naniddesasadisoyeva. veneyyavasena pana so `hÄ«no
--- ayaá¹ƒ omÄ• no nÄ• ma. apicettha `tvaá¹ƒ jÄ• timÄ• , kÄ• kajÄ• ti viya te jÄ• ti; tvaá¹ƒ go
caá¹‡á¸• Ä• lagottaá¹ƒ viya te gottaá¹ƒ; tuyhaá¹ƒ saro atthi, kÄ• kassaro viya te saroâ€™ ti
heá¹-á¹-hÄ• katvÄ• pavattanavasena ayaá¹ƒ omÄ• noti veditabbo.

<882> adhimÄ• naniddese \Be 470/ __appatte pattasaÃ±Ã±itÄ• _ti cattÄ• ri saccÄ• ni appa
461/. __akate_ti catÅ«hi maggehi kattabbakicce akateyeva. __anadhigate_ti catusaccadhar
__asacchikate_ti arahattena apaccakkhakate. __ayaá¹ƒ vuccati adhimÄ• no_ti ayaá¹ƒ adhig

ayaá¹ƒ pana kassa uppajjati, kassa nuppajjatÄ«ti? ariyasÄ• vakassa tÄ• va nuppajjati. so h
maggaphalanibbÄ• napahÄ«nakilesÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡ena saÃ±jÄ• tasor
nikkaá¹…kho. tasmÄ• sotÄ• pannÄ• dÄ«naá¹ƒ `ahaá¹ƒ sakadÄ• gÄ• mÄ«â€™ tiÄ• divaser
nuppajjati; so hi ariyaguá¹‡Ä• dhigame nirÄ• sova. sÄ«lavatopi pariccattakammaá¹-á¹-hÄ• n

niddÄ• rÄ• matÄ• dimanuyuttassa nuppajjati.

parisuddhasÄ«lassa pana kammaá¹-á¹-hÄ• ne appamattassa nÄ• marÅ«paá¹ƒ vavatthapet
vitiá¹‡á¹‡akaá¹…khassa tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re sammasantassa Ä• ra
uppanne ca suddhasamathalÄ• bhÄ« vÄ• suddhavipassanÄ• lÄ• bhÄ« vÄ• antarÄ• á¹-ha
tiá¹ƒsampi vassÄ• ni kilesasamudÄ• cÄ• raá¹ƒ \Ee 489/ apassanto `ahaá¹ƒ sotÄ• pannoâ€™
vÄ• `anÄ• gÄ• mÄ«â€™ ti vÄ• maÃ±Ã±ati. samathavipassanÄ• lÄ• bhÄ« pana arahatteye
samÄ• dhibalena kilesÄ• vikkhambhitÄ• , vipassanÄ• balena saá¹…khÄ• rÄ• supariggahit
vassÄ• ni asÄ«tipi vassÄ• ni vassasatampi kilesÄ• na samudÄ• caranti; khÄ«á¹‡Ä• savass
evaá¹ƒ dÄ«gharattaá¹ƒ kilesasamudÄ• cÄ• raá¹ƒ apassanto antarÄ• aá¹-á¹-hatvÄ• va `arah
uccamÄ• laá¹…kavÄ• sÄ« mahÄ• nÄ• gatthero viya, haá¹…kanakavÄ• sÄ« mahÄ• dattatth
niá¹…kapoá¹‡á¹‡apadhÄ• nagharavÄ• sÄ« cÅ«á¸·asumatthero viya ca.

tatridaá¹ƒ ekavatthuparidÄ«panaá¹ƒ --- talaá¹…garavÄ• sÄ« dhammadinnatthero kira nÄ• r
pabhinnapaá¹-isambhido mahÄ• khÄ«á¹‡Ä• savo mahato bhikkhusaá¹…ghassa ovÄ• dadÄ
attano divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• `kinnu kho amhÄ• kaá¹ƒ Ä• cariyassa uccataliá¹…ka
samaá¹‡akiccaá¹ƒ \Be 471/ matthakaá¹ƒ patto, noâ€™ ti Ä• vajjanto puthujjanabhÄ• vamev
agacchante puthujjanakÄ• lakiriyameva karissatÄ«â€™ ti ca Ã±atvÄ• iddhiyÄ• vehÄ• saá¹
divÄ• á¹-á¹-hÄ• ne nisinnassa therassa samÄ«pe orohitvÄ• vanditvÄ• vattaá¹ƒ dassetvÄ•
nisÄ«di. `kiá¹ƒ, Ä• vuso dhammadinna, akÄ• le Ä• gatosÄ«â€™ ti ca vutto `paÃ±haá¹ƒ, bha
Ä• gatomhÄ«â€™ ti Ä• ha.

tato `pucchÄ• vuso, jÄ• namÄ• no kathayissÄ• mÄ«â€™ ti vutto paÃ±hÄ• sahassaá¹ƒ pucc
paÃ±haá¹ƒ asajjamÄ• nova kathesi. tato `atitikkhaá¹ƒ te, bhante, Ã±Ä• á¹‡aá¹ƒ. kadÄ• tum
adhigatoâ€™ ti vutto `ito saá¹-á¹-hivassakÄ• le, Ä• vusoâ€™ ti Ä• ha. `samÄ• dhimpi, bhant
`na idaá¹ƒ, Ä• vuso, bhÄ• riyaâ€™ nti. `tena hi, bhante, ekaá¹ƒ hatthiá¹ƒ mÄ• pethÄ• â€™ t
hatthiá¹ƒ mÄ• pesi. `idÄ• ni, bhante, yathÄ• ayaá¹ƒ hatthÄ« aÃ±citakaá¹‡á¹‡o pasÄ• ritana
soá¹‡á¸• aá¹ƒ mukhe pakkhipitvÄ• bheravaá¹ƒ koÃ±canÄ• daá¹ƒ karonto tumhÄ• kaá¹ƒ ab
taá¹ƒ karothÄ• â€™ ti. thero tathÄ• katvÄ• vegena Ä• gacchato hatthissa bheravaá¹ƒ Ä• k
uá¹-á¹-hÄ• ya palÄ• yituá¹ƒ Ä• raddho. tamenaá¹ƒ khÄ«á¹‡Ä• savatthero hatthaá¹ƒ \Ee 490
cÄ«varakaá¹‡á¹‡e gahetvÄ• `bhante, khÄ«á¹‡Ä• savassa sÄ• rajjaá¹ƒ nÄ• ma hotÄ«â€™ t
attano puthujjanabhÄ• vaá¹ƒ Ã±atvÄ• `avassayo me, Ä• vuso dhammadinna, hohÄ«â€™ ti
ukkuá¹-ikaá¹ƒ nisÄ«di. `bhante, tumhÄ• kaá¹ƒ avassayo bhavissÄ• miccevÄ• haá¹ƒ Ä• gato
kammaá¹-á¹-hÄ• naá¹ƒ kathesi. thero kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• caá¹…kamaá¹ƒ Ä•
aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡i. thero kira dosacarito ahosi.

<883> asmimÄ• naniddese __rÅ«paá¹ƒ asmÄ«ti mÄ• no_ti `ahaá¹ƒ rÅ«paâ€™ nti uppanna
anugatacchandova. tathÄ• __anusayo_. vedanÄ• dÄ«supi eseva nayo.

<884> micchÄ• mÄ• naniddese __pÄ• pakena vÄ• kammÄ• yatanenÄ• _ti Ä• dÄ«su __pÄ
kevaá¹-á¹-amacchabandhanesÄ• dÄ• dÄ«naá¹ƒ kammaá¹ƒ. __pÄ• pakaá¹ƒ sippÄ• yatanaá
macchajÄ• lakhipanakuminakaraá¹‡esu ceva pÄ• saoá¸• á¸• anasÅ«lÄ• ropanÄ• dÄ«su ca
vijjÄ• á¹-á¹-hÄ• naá¹ƒ_ nÄ• ma yÄ• kÄ• ci parÅ«paghÄ• tavijjÄ• . __pÄ• pakaá¹ƒ sutaá¹ƒ_
bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• dipaá¹-isaá¹ƒyuttaá¹ƒ. __pÄ• pakaá¹ƒ paá¹-ibhÄ• naá¹ƒ
kappanÄ• á¹-akavilappanÄ• dipaá¹-ibhÄ• naá¹ƒ. __pÄ• pakaá¹ƒ sÄ«laá¹ƒ_ nÄ• ma ajasÄ«la
ajavatagovatameva. __pÄ• pikÄ• diá¹-á¹-hi_ pana dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-higatesu yÄ•

<885> Ã±Ä• tivitakkaniddesÄ• dÄ«su `mayhaá¹ƒ Ã±Ä• tayo sukhajÄ«vino sampattiyuttÄ• â
paÃ±cakÄ• maguá¹‡asannissitena \Ne 463/ gehasitapemena Ã±Ä• take Ä• rabbha uppanna
nÄ• ma. `khayaá¹ƒ gatÄ• vayaá¹ƒ gatÄ• saddhÄ• pasannÄ• â€™ ti evaá¹ƒ pavatto pana

<886> `amhÄ• kaá¹ƒ janapado subhikkho sampannasassoâ€™ ti tuá¹-á¹-hamÄ• nassa geh
uppannavitakko __janapadavitakko_ nÄ• ma. `amhÄ• kaá¹ƒ janapade manussÄ• saddhÄ•
gatÄ• â€™ ti evaá¹ƒ pavatto pana janapadavitakko nÄ• ma na hoti.

<887> amaratthÄ• ya vitakko, amaro vÄ• vitakkoti __amaravitakko_. tattha `ukkuá¹-ikappa
nijjiá¹‡á¹‡e samparÄ• ye attÄ• \Ee 491/ sukhÄ« hoti amaroâ€™ ti dukkarakÄ• rikaá¹ƒ karon
dukkarakÄ• rikÄ• ya paá¹-isaá¹ƒyutto vitakko amaratthÄ• ya vitakko nÄ• ma. diá¹-á¹-higatiko
vadesÄ«â€™ tiÄ• dÄ«ni puá¹-á¹-ho `evantipi me no, tathÄ• tipi me noâ€™ aÃ±Ã±athÄ• tipi
notipi me noâ€™ ti (DN I 62) vikkhepaá¹ƒ Ä• pajjati, tassa so diá¹-á¹-higatapaá¹-isaá¹ƒyutto
amaro nÄ• ma maccho udake gahetvÄ• mÄ• retuá¹ƒ na sakkÄ• , ito cito ca dhÄ• vati, gÄ•
ekasmiá¹ƒ pakkhe asaá¹‡á¹-hahanato na maratÄ«ti amaro nÄ• ma hoti. taá¹ƒ duvidhampi e
vuccati amaravitakko_ti vuttaá¹ƒ.

<888> __parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto_ti anuddayatÄ• patirÅ«pakena gehasitapeme
__sahanandÄ«_tiÄ• dÄ«su upaá¹-á¹-hÄ• kesu nandantesu socantesu ca tehi saddhiá¹ƒ digu
diguá¹‡aá¹ƒ socati; tesu sukhitesu \Be 473/ diguá¹‡aá¹ƒ sukhito hoti, dukkhitesu diguá¹‡aá¹
__uppannesu kiccakaraá¹‡Ä«yesÅ«_ti tesu mahantesu vÄ• khuddakesu vÄ• kammesu up
Ä• pajjatÄ«_ti tÄ• ni tÄ• ni kiccÄ• ni sÄ• dhento paÃ±Ã±attiá¹ƒ vÄ«tikkamati, sallekhaá¹ƒ ko
yo tasmiá¹ƒ saá¹ƒsaá¹-á¹-havihÄ• re, tasmiá¹ƒ vÄ• yogÄ• pajjane gehasito vitakko --- ayaá¹
parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko nÄ• ma.

<889> __lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto_ti cÄ«varÄ• dilÄ• bhena ceva sakkÄ• ren
saddhiá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena paá¹-isaá¹ƒyutto.

<890> __anavaÃ±Ã±attipaá¹-isaá¹ƒyutto_ti \Ne 464/ `aho vata maá¹ƒ pare na avajÄ• neyyu

viheá¹-hetvÄ• katheyyuâ€™ nti evaá¹ƒ anavaÃ±Ã±Ä• tabhÄ• vapatthanÄ• ya saddhiá¹ƒ up
gehasito_ti yo tasmiá¹ƒ `mÄ• maá¹ƒ pare avajÄ• niá¹ƒsÅ«â€™ ti uppanne citte
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• tagehanissito hutvÄ• uppannavitakko. sesaá¹ƒ sabbattha

ekakaniddesavaá¹‡á¹‡anÄ• .

(II) dukaniddesavaá¹‡á¹‡anÄ•

<891> dukesu kodhaniddesÄ• dayo heá¹-á¹-hÄ• vuttanayeneva veditabbÄ• . heá¹-á¹-hÄ•
upanÄ• haniddesÄ• dÄ«su pubbakÄ• laá¹ƒ kodhaá¹ƒ upanayhatÄ«ti aparakÄ• lakodho __u
\Ee 492/ __upanayhanÄ• _. upanayhitassa bhÄ• vo __upanayhitattaá¹ƒ. aá¹-á¹-hapanÄ• _ti
anantaraá¹-á¹-hapanÄ• mariyÄ• daá¹-á¹-hapanÄ• vÄ• . __á¹-hapanÄ• _ti pakatiá¹-hapanÄ
sabbatobhÄ• gena punappunaá¹ƒ Ä• ghÄ• taá¹-á¹-hapanÄ• . __anusaá¹ƒsandanÄ• _ti paá¹
antaraá¹ƒ adassetvÄ• ekÄ«bhÄ• vakaraá¹‡Ä• . __anuppabandhanÄ• _ti purimena saddhiá
__daá¸·hÄ«kamma_nti thirakaraá¹‡aá¹ƒ. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ upanandhanalakkha
appaá¹-inissajjanaraso upanÄ• hoti vuccati; yena samannÄ• gato puggalo veraá¹ƒ nissajjitu
nÄ• ma maá¹ƒ esa vattuá¹ƒ ananucchavikoâ€™ ti aparÄ• paraá¹ƒ anubandhati; Ä• dittapÅ«
\Be 474/; dhoviyamÄ• naá¹ƒ acchacammaá¹ƒ viya, vasÄ• telamakkhitapilotikÄ• viya ca na

<892> makkhanabhÄ• vavasena __makkho; _ paraguá¹‡amakkhanÄ• ya pavattentopi atta
gÅ«thapaharaá¹‡akaá¹ƒ gÅ«tho viya, paá¹-hamataraá¹ƒ makkhetÄ«ti attho. tato parÄ• dve
niá¹-á¹-hurabhÄ• vo __niá¹-á¹-huriyaá¹ƒ; _ `taá¹ƒ nissÄ• ya ettakampi natthÄ«â€™ ti kheá¸·
__niá¹-á¹-huriyakamma_nti niá¹-á¹-huriyakaraá¹‡aá¹ƒ. gahaá¹-á¹-ho vÄ• hi gahaá¹-á¹-haá¹ƒ
bhikkhuá¹ƒ nissÄ• ya vasanto appamattakeneva kujjhitvÄ• `taá¹ƒ nissÄ• ya ettakampi natth
pÄ• tetvÄ• pÄ• dena maddanto viya niá¹-á¹-huriyaá¹ƒ nÄ• ma karoti. tassa taá¹ƒ kammaá¹ƒ
vuccati. lakkhaá¹‡Ä• dito panesa paraguá¹‡amakkhanalakkhaá¹‡o \Ne 465/ makkho, tesaá¹
sukatÄ• naá¹ƒ kiriyÄ• naá¹ƒ avacchÄ• danapaccupaá¹-á¹-hÄ• no.

paá¸·Ä• satÄ«ti __paá¸·Ä• so; _ parassa guá¹‡e dassetvÄ• attano guá¹‡ehi samaá¹ƒ karot
Ä• yanÄ• __paá¸·Ä• sÄ• yanÄ• _. paá¸·Ä• so ca so attano jayÄ• haraá¹‡ato Ä• hÄ• ro cÄ•
vivÄ• daá¹-á¹-hÄ• na_nti vivÄ• dakÄ• raá¹‡aá¹ƒ. __yugaggÄ• ho_ti samadhuraggahaá¹‡aá¹
attanÄ• gahitassa appaá¹-inissajjanaá¹ƒ. lakkhaá¹‡Ä• dito \Ee 493/ panesa yugaggÄ• hala
paraguá¹‡ehi attano guá¹‡Ä• naá¹ƒ samakaraá¹‡araso, paresaá¹ƒ guá¹‡appamÄ• á¹‡ena
upaá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• no. paá¸·Ä• sÄ« hi puggalo dutiyassa dhuraá¹ƒ na deti, s
tiá¹-á¹-hati, sÄ• kacchamaá¹‡á¸• ale aÃ±Ã±ena bhikkhunÄ• bahÅ«su suttesu ca kÄ• raá¹‡e
mama ca vÄ• de kiá¹ƒ nÄ• ma nÄ• nÄ• karaá¹‡aá¹ƒ? nanu majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ v
vacanaâ€™ nti vadati. issÄ• macchariyaniddesÄ• vuttatthÄ• eva.

<894> mÄ• yÄ• niddese \Ne 466/ __vÄ• caá¹ƒ bhÄ• satÄ«_ti jÄ• naá¹ƒyeva `paá¹‡á¹‡attiá
bhÄ• riyaá¹ƒ karonti, amhÄ• kaá¹ƒ pana vÄ«tikkamaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthÄ«â€™ ti
__kÄ• yena parakkamatÄ«_ti `mayÄ• kataá¹ƒ idaá¹ƒ pÄ• pakammaá¹ƒ mÄ• keci jÄ• niá¹ƒ
karoti. vijjamÄ• nadosapaá¹-icchÄ• danato cakkhumohanamÄ• yÄ• viyÄ• ti __mÄ• yÄ• _. n
__mÄ• yÄ• vitÄ• _. katvÄ• pÄ• paá¹ƒ puna paá¹-icchÄ• danato aticca Ä• saranti etÄ• ya \B
__accÄ• sarÄ• _. kÄ• yavÄ• cÄ• kiriyÄ• hi aÃ±Ã±athÄ• dassanato vaÃ±cetÄ«ti __vaÃ±can
__nikati; _ micchÄ• karontÄ«ti attho. `nÄ• haá¹ƒ evaá¹ƒ karomÄ«â€™ ti pÄ• pÄ• naá¹ƒ vikk
`nÄ• haá¹ƒ evaá¹ƒ karomÄ«â€™ ti parivajjanato __pariharaá¹‡Ä• _. kÄ• yÄ• dÄ«hi saá¹ƒva
sabbatobhÄ• gena gÅ«hanÄ• __parigÅ«hanÄ• _. tiá¹‡apaá¹‡á¹‡ehi viya gÅ«thaá¹ƒ kÄ• ya
chÄ• detÄ«ti __chÄ• danÄ• _. sabbatobhÄ• gena chÄ• danÄ• __paá¹-icchÄ• danÄ• _. na u
__anuttÄ• nÄ«kammaá¹ƒ_. na pÄ• kaá¹-aá¹ƒ katvÄ• dassetÄ«ti __anÄ• vikammaá¹ƒ_. suá
__vocchÄ• danÄ• _. katapaá¹-icchÄ• danavasena punapi pÄ• passa karaá¹‡ato __pÄ• pak
ayaá¹ƒ katapaá¹-icchÄ• danalakkhaá¹‡Ä• mÄ• yÄ• nÄ• ma vuccati; yÄ• ya samannÄ• gat
viya aá¹…gÄ• ro, udakapaá¹-icchanno viya khÄ• á¹‡u, pilotikÄ• paliveá¹-hitaá¹ƒ viya ca satt

sÄ• á¹-heyyaniddese \Ee 494/ __saá¹-ho_ti asantaguá¹‡aparidÄ«panato na sammÄ• bhÄ•
saá¹-ho __parisaá¹-ho_. __yaá¹ƒ tatthÄ• _ti yaá¹ƒ tasmiá¹ƒ puggale. __saá¹-ha_nti asantag
kerÄ• á¹-iyaá¹ƒ. __saá¹-hatÄ• _ti saá¹-hÄ• kÄ• ro. __kakkaratÄ• _ti padumanÄ• lissa viya a
kharapharusabhÄ• vo. __kakkariya_ntipi tasseva vevacanaá¹ƒ. __parikkhattatÄ• pÄ• rikkha
nikhaá¹‡itvÄ• á¹-hapitaá¹ƒ viya daá¸·hakerÄ• á¹-iyaá¹ƒ vuttaá¹ƒ. __idaá¹ƒ vuccatÄ«_ti idaá
avijjamÄ• naguá¹‡appakÄ• sanalakkhaá¹‡aá¹ƒ sÄ• á¹-heyyaá¹ƒ nÄ• ma vuccati; yena sama
kucchiá¹ƒ vÄ• piá¹-á¹-hiá¹ƒ vÄ• jÄ• nituá¹ƒ na sakkÄ• .

vÄ• mena sÅ«karo hoti, dakkhiá¹‡ena ajÄ• migo.

sarena nelako hoti, visÄ• á¹‡ena jaraggavoti ||

evaá¹ƒ vuttayakkhasÅ«karasadiso hoti. __avijjÄ• _diniddesÄ• vuttatthÄ• eva.

<902> anajjavaniddese __anajjavo_ti anujutÄ• kÄ• ro. anajjavabhÄ• vo __anajjavatÄ• _. __
candavaá¹…katÄ• . __vaá¹…katÄ• _ti gomuttavaá¹…katÄ• . __kuá¹-ilatÄ• _ti naá¹…galakoa
imehi padehi kÄ• yavacÄ«cittavaá¹…katÄ• va kathitÄ• .

amaddavaniddese na mudubhÄ• vo __amudutÄ• _. amaddavÄ• kÄ• ro __amaddavatÄ• _.
__kakkhaá¸·iyaá¹ƒ_. maddavakarassa sinehassa abhÄ• vato pharusabhÄ• vo __phÄ• rusiy
ujukameva á¹-hitacittabhÄ• vo __ujucittatÄ• _ \Be 476/. puna amudutÄ• gahaá¹‡aá¹ƒ tassÄ
`amudutÄ• saá¹…khÄ• tÄ• ujucittatÄ• , na ajjavasaá¹…khÄ• tÄ• ujucittatÄ• â€™ ti.

<903> __akkhanti_niddesÄ• dayo khantiniddesÄ• dipaá¹-ipakkhato veditabbÄ• .

<908> saá¹ƒyojananiddese __ajjhatta_nti kÄ• mabhavo. __bahiddhÄ• _ti rÅ«pÄ• rÅ«pabha
kÄ• mabhave appaá¹ƒ \Ee 495/ kÄ• laá¹ƒ vasanti kappassa catutthameva koá¹-á¹-hÄ• saá¹
koá¹-á¹-hÄ• sesu kÄ• mabhavo suÃ±Ã±o hoti tuccho, rÅ«pÄ• rÅ«pabhave bahuá¹ƒ kÄ• laá¹
yasmÄ• kÄ• mabhave cutipaá¹-isandhiyo bahukÄ• honti, appÄ• rÅ«pÄ• rÅ«pabhavesu, ya
bahukÄ• tattha Ä• layopi patthanÄ• pi abhilÄ• sopi bahu hoti, yattha appÄ• tattha appo, tas
467/ ajjhattaá¹ƒ nÄ• ma jÄ• to, rÅ«pÄ• rÅ«pabhavÄ• bahiddhÄ• nÄ• ma. iti ajjhattasaá¹…k
bandhanaá¹ƒ __ajjhattasaá¹ƒyojanaá¹ƒ_ nÄ• ma, bahiddhÄ• saá¹…khÄ• tesu rÅ«pÄ• rÅ«pa
__bahiddhÄ• saá¹ƒyojanaá¹ƒ_ nÄ• ma. tattha ekekaá¹ƒ paÃ±capaÃ±cavidhaá¹ƒ hoti. tena v
``paÃ±corambhÄ• giyÄ• ni paÃ±cuddhambhÄ• giyÄ• nÄ«â€™â€™ ti. tatrÄ• yaá¹ƒ vacanatt
kÄ• madhÄ• tu, tattha upapattinipphÄ• danato taá¹ƒ oraá¹ƒ bhajantÄ«ti orambhÄ• giyÄ• ni.
rÅ«pÄ• rÅ«padhÄ• tu, tattha upapattinipphÄ• danato taá¹ƒ uddhaá¹ƒ bhajantÄ«ti uddhambh

dukaniddesavaá¹‡á¹‡anÄ• .

(III) tikaniddesavaá¹‡á¹‡anÄ•

<909> tikaniddese tÄ«hi akusalamÅ«lehi vaá¹-á¹-amÅ«lasamudÄ• cÄ• ro kathito. akusalav
vitakkanavasena __vitakko, _ saÃ±jÄ• nanavasena __saÃ±Ã±Ä• , _ sabhÄ• vaá¹-á¹-hena _
duccaritaniddese paá¹-hamanayo kammapathavasena vibhatto, dutiyo sabbasaá¹…gÄ• hika
nibbattitacetanÄ• vaseneva.

<914> Ä• savaniddese suttantapariyÄ• yena tayova Ä• savÄ• kathitÄ• .

<919> esanÄ• niddese \Be 477/ saá¹…khepato __tattha katamÄ• kÄ• mesanÄ• _ti Ä• dinÄ
kÄ• magavesanarÄ• go __kÄ• mesanÄ• . yo bhavesu bhavacchando_tiÄ• dinÄ• nayena vu
__bhavesanÄ• . sassato loko_tiÄ• dinÄ• nayena vuttÄ• diá¹-á¹-higatikasammatassa brahm
diá¹-á¹-hi __brahmacariyesanÄ• _ti veditabbÄ• . yasmÄ• ca na kevalaá¹ƒ rÄ• gadiá¹-á¹-hiyo
tadekaá¹-á¹-haá¹ƒ pana kammampi esanÄ• eva, tasmÄ• taá¹ƒ dassetuá¹ƒ dutiyanayo vibh
__tadekaá¹-á¹-ha_nti sampayuttekaá¹-á¹-haá¹ƒ veditabbaá¹ƒ. tattha \Ee 496/ kÄ• marÄ• gel
kÄ• mÄ• vacarasattÄ• nameva pavattati; bhavarÄ• gekaá¹-á¹-haá¹ƒ pana mahÄ• brahmÄ•
caá¹…kamantÄ• naá¹ƒ jhÄ• naá¹…gÄ• naá¹ƒ assÄ• danakÄ• le akusalakÄ• yakammaá¹ƒ h
vÄ• caá¹ƒ bhinditvÄ• assÄ• danakÄ• le vacÄ«kammaá¹ƒ, kÄ• yaá¹…gavÄ• caá¹…gÄ• ni \N
assÄ• danakÄ• le manokammaá¹ƒ. antaggÄ• hikadiá¹-á¹-hivasena sabbesampi diá¹-á¹-higa
caá¹…kamanÄ• divasena tÄ• ni hontiyeva.

<920> vidhÄ• niddese ``kathaá¹ƒvidhaá¹ƒ sÄ«lavantaá¹ƒ vadanti, kathaá¹ƒvidhaá¹ƒ paÃ±Ã

tiÄ• dÄ«su (SN a I 95) Ä• kÄ• rasaá¹‡á¹-hÄ• naá¹ƒ vidhÄ• nÄ• ma. ``ekavidhena Ã±Ä• á¹‡
751) koá¹-á¹-hÄ• so. ``vidhÄ• su na vikampatÄ«â€™â€™ tiÄ• dÄ«su (Th 1079) mÄ• no. idh
hi seyyÄ• divasena vidahanato vidhÄ• ti vuccati. á¹-hapanaá¹-á¹-hena vÄ• vidhÄ• . tasmÄ•
evaá¹ƒ uppannÄ• mÄ• navidhÄ• mÄ• naá¹-hapanÄ• __seyyohamasmÄ«ti vidhÄ• _ti vedit
nayo.

<921> bhayaniddese __jÄ• tiá¹ƒ paá¹-icca bhaya_nti jÄ• tipaccayÄ• uppannabhayaá¹ƒ. __
Ä• kÄ• raniddeso. __chambhitatta_nti bhayavasena gattacalanaá¹ƒ. __lomahaá¹ƒso_ti lomÄ
uddhaggabhÄ• vo. iminÄ• padadvayena kiccato bhayaá¹ƒ dassetvÄ• puna __cetaso utrÄ•

<922> tamaniddese vicikicchÄ• sÄ«sena avijjÄ• kathitÄ• . ``tamandhakÄ• ro sammoho, av
vacanato hi avijjÄ• __tamo_ \Be 478/ nÄ• ma. tiá¹‡á¹‡aá¹ƒ pana addhÄ• naá¹ƒ vasena des
vicikicchÄ• sÄ«sena desanÄ• katÄ• . tattha `kiá¹ƒ nu kho ahaá¹ƒ atÄ«te khattiyo ahosiá¹ƒ u
vesso suddo kÄ• á¸·o odÄ• to rasso dÄ«ghoâ€™ ti kaá¹…khanto __atÄ«taá¹ƒ addhÄ• naá¹
`kiá¹ƒ nu kho ahaá¹ƒ anÄ• gate khattiyo bhavissÄ• mi udÄ• hu brÄ• hmaá¹‡o vesso ... pe ..
kaá¹…khanto __anÄ• gataá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kaá¹…khati_ nÄ• ma. `kiá¹ƒ nu kho
brÄ• hmaá¹‡o vesso suddo; kiá¹ƒ vÄ• ahaá¹ƒ rÅ«paá¹ƒ udÄ• hu vedanÄ• saÃ±Ã±Ä• saá¹
kaá¹…khanto __paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kaá¹…khati_ nÄ• ma.

tattha kiÃ±cÄ• pi khattiyo vÄ• attano khattiyabhÄ• vaá¹ƒ, brÄ• hmaá¹‡o vÄ• brÄ• hmaá¹‡
vessabhÄ• vaá¹ƒ, suddo vÄ• suddabhÄ• vaá¹ƒ ajÄ• nanako nÄ• ma natthi, jÄ«valaddhiko
khattiyajÄ«vÄ• dÄ«naá¹ƒ vaá¹‡á¹‡Ä• dibhedaá¹ƒ sutvÄ• `kÄ«diso nu kho amhÄ• kaá¹ƒ abb
kho \Ne 469/ nÄ«lako udÄ• hu pÄ«tako lohitako odÄ• to caturaá¹ƒso chaá¸·aá¹ƒso aá¹-á¹-ha
evaá¹ƒ kaá¹…khati nÄ• ma.

<923> __titthÄ• yatanÄ• nÄ«_ti titthabhÅ«tÄ• ni Ä• yatanÄ• ni, titthiyÄ• naá¹ƒ vÄ• Ä• yata
nÄ• ma dvÄ• saá¹-á¹-hi diá¹-á¹-hiyo. titthiyÄ• nÄ• ma yesaá¹ƒ tÄ• diá¹-á¹-hiyo ruccanti kha
Ä• yatanaá¹-á¹-ho heá¹-á¹-hÄ• vuttoyeva. tattha yasmÄ• sabbepi diá¹-á¹-higatikÄ• saÃ±jÄ
tÄ«su á¹-hÄ• nesu saÃ±jÄ• yanti, samosaramÄ• nÄ• pi etesuyeva samosaranti sannipatant
nesaá¹ƒ etÄ• niyeva kÄ• raá¹‡Ä• ni, tasmÄ• titthÄ• ni ca tÄ• ni saÃ±jÄ• tÄ• nÄ«tiÄ• dinÄ•
titthÄ• yatanÄ• ni; tenevatthena titthiyÄ• naá¹ƒ Ä• yatanÄ• nÄ«tipi titthÄ• yatanÄ• ni. __puri
kÄ• maÃ±ca purisotipi puggalotipi vutte sattoyeva vutto, ayaá¹ƒ pana __sammutikathÄ• _ n
tassa tathÄ• vuccati. __paá¹-isaá¹ƒvedetÄ«_ti attano santÄ• ne uppannaá¹ƒ jÄ• nÄ• ti, paá
anubhavati vÄ• . __pubbekatahetÅ«_ti pubbe katakÄ• raá¹‡Ä• , pubbe katakammapaccaye
attho. ayaá¹ƒ nigaá¹‡á¹-hasamayo. evaá¹ƒvÄ• dino pana te kammavedanaÃ±ca kiriyavedan
ekaá¹ƒ vipÄ• kavedanameva sampaá¹-icchanti. pittasamuá¹-á¹-hÄ• nÄ• dÄ«su (Nidd I 5) ca
479/ satta paá¹-ikkhipitvÄ• aá¹-á¹-hamaá¹ƒyeva sampaá¹-icchanti, diá¹-á¹-hadhammavedan
kammesu dve paá¹-ikkhipitvÄ• ekaá¹ƒ aparÄ• pariyavedanÄ«yameva sampaá¹-icchanti,

kusalÄ• kusalavipÄ• kakiriyasaá¹…khÄ• tÄ• su ca catÅ«su cetanÄ• su vipÄ• kacetanaá¹ƒye

__issaranimmÄ• nahetÅ«_ti issaranimmÄ• nakÄ• raá¹‡Ä• ; brahmunÄ• vÄ• pajÄ• patinÄ•
paá¹-isaá¹ƒvedetÄ«ti attho. ayaá¹ƒ brÄ• hmaá¹‡asamayo. ayaÃ±hi nesaá¹ƒ adhippÄ• yo ---
paccuppanne attanÄ• katamÅ«lakena vÄ• Ä• á¹‡attimÅ«lakena vÄ• pubbe katena vÄ• ah
paá¹-isaá¹ƒvedetuá¹ƒ nÄ• ma na sakkÄ• ; issaranimmÄ• nakÄ• raá¹‡Ä• eva pana imÄ• pa
evaá¹ƒvÄ• dino panete heá¹-á¹-hÄ• vuttesu aá¹-á¹-hasu Ä• bÄ• dhesu ekampi asampaá¹-ic
paá¹-ibÄ• hanti. tathÄ• diá¹-á¹-hadhammavedanÄ«yÄ• dÄ«supi sabbakoá¹-á¹-hÄ• sesu \Ee
asampaá¹-icchitvÄ• sabbaá¹ƒ paá¹-ibÄ• hanti.

__ahetu appaccayÄ• _ti hetuÃ±ca paccayaÃ±ca vinÄ• akÄ• raá¹‡eneva paá¹-isaá¹ƒvedetÄ
Ä• jÄ«vakasamayo. evaá¹ƒ vÄ• dino etepi heá¹-á¹-hÄ• vuttesu kÄ• raá¹‡esu ca byÄ• dhÄ«
asampaá¹-icchitvÄ• sabbaá¹ƒ paá¹-ikkhipanti.

<924> __kiÃ±canÄ• _ti palibodhÄ• . __rÄ• go kiÃ±cana_nti rÄ• go uppajjamÄ• no satte ban
kiÃ±cananti vuccati. dosamohesupi eseva nayo. __aá¹…gaá¹‡Ä• nÄ«_ti ``udaá¹…gaá¹‡e ta
nti (J I 1.2) Ä• gataá¹-á¹-hÄ• ne bhÅ«mippadeso aá¹…gaá¹‡aá¹ƒ. ``tasseva rajassa vÄ• aá
pahÄ• nÄ• ya vÄ• yamatÄ«â€™â€™ ti (MN I 184; AN c 10.51) Ä• gataá¹-á¹-hÄ• ne yaá¹ƒ k
``sÄ• á¹…gaá¹‡ova samÄ• noâ€™â€™ ti (MN I 57) Ä• gataá¹-á¹-hÄ• ne nÄ• nappakÄ• ro ti
kilesaá¹…gaá¹‡aá¹ƒ adhippetaá¹ƒ. teneva __rÄ• go aá¹…gaá¹‡a_ntiÄ• dimÄ• ha.

__malÄ• nÄ«_ti malinabhÄ• vakaraá¹‡Ä• ni. __rÄ• go mala_nti rÄ• go uppajjamÄ• no cittaá
gÄ• hÄ• peti, tasmÄ• malanti vuccati. itaresupi dvÄ«su eseva nayo.

visamaniddese \Be 480/ yasmÄ• rÄ• gÄ• dÄ«su ceva kÄ• yaduccaritÄ• dÄ«su ca sattÄ• p
pana sÄ• sanatopi sugatitopi patanti, tasmÄ• pakkhalanapÄ• tahetuto __rÄ• go visama_nti

__aggÄ«_ti anudahanaá¹-á¹-hena aggi. __rÄ• gaggÄ«_ti rÄ• go uppajjamÄ• no satte anuda
aggÄ«ti vuccati. dosamohesupi eseva nayo. tattha vatthÅ«ni --- ekÄ• kira daharabhikkhunÄ
cittalapabbatavihÄ• re uposathÄ• gÄ• raá¹ƒ gantvÄ• dvÄ• rapÄ• lakarÅ«paá¹ƒ olokayamÄ•
rÄ• go uppanno. sÄ• teneva jhÄ• yitvÄ• kÄ• lamakÄ• si. bhikkhuniyo gacchamÄ• nÄ• `aya
pakkosatha naâ€™ nti Ä• haá¹ƒsu. ekÄ• gantvÄ• `kasmÄ• á¹-hitÄ• sÄ«â€™ ti hatthe gaá
parivattitvÄ• patitÄ• . idaá¹ƒ tÄ• va rÄ• gassa anudahanatÄ• ya vatthu. dosassa pana anud
devÄ• daá¹-á¹-habbÄ• . mohassa anudahanatÄ• ya khiá¸• á¸• Ä• padosikÄ• devÄ• daá¹-á
tesaá¹ƒ satisammoso hoti. tasmÄ• khiá¸• á¸• Ä• vasena Ä• hÄ• rakÄ• laá¹ƒ ativattitvÄ• kÄ
__kasÄ• vÄ• _ti \Ee 499/ kasaá¹-Ä• nirojÄ• . rÄ• gÄ• dÄ«su ca kÄ• yaduccaritÄ• dÄ«su ca
ojavantaá¹ƒ natthi, tasmÄ• __rÄ• go kasÄ• vo_tiÄ• di vuttaá¹ƒ.

<925> __assÄ• dadiá¹-á¹-hÄ«_ti \Ne 471/ assÄ• dasampayuttÄ• diá¹-á¹-hi. __natthi kÄ• m
vatthukÄ• mapaá¹-isevanadoso natthÄ«ti vadati. __pÄ• tabyata_nti pÄ• tabbabhÄ• vaá¹ƒ pa
ajjhoharaá¹‡aá¹ƒ. evaá¹ƒvÄ• dÄ« hi so vatthukÄ• mesu kilesakÄ• maá¹ƒ pivanto viya ajjhoh
paribhuÃ±jati. __attÄ• nudiá¹-á¹-hÄ«_ti attÄ• naá¹ƒ anugatÄ• diá¹-á¹-hi. __micchÄ• diá¹-á¹-
diá¹-á¹-hi. idÄ• ni yasmÄ• ettha paá¹-hamÄ• sassatadiá¹-á¹-hi hoti, dutiyÄ• sakkÄ• yadiá¹-
ucchedadiá¹-á¹-hi, tasmÄ• tamatthaá¹ƒ dassetuá¹ƒ __sassatadiá¹-á¹-hi assÄ• dadiá¹-á¹-hÄ

<926> __arati_niddeso ca __vihesÄ• _niddeso ca vuttatthoyeva. adhammassa cariyÄ• __a
adhammakaraá¹‡anti attho. visamÄ• cariyÄ• , visamassa vÄ• kammassa cariyÄ• ti __visa
dovacassatÄ• pÄ• pamittatÄ• _ niddesÄ• vuttatthÄ• eva. puthunimittÄ• rammaá¹‡esu pava
__nÄ• nattasaÃ±Ã±Ä• _. yasmÄ• vÄ• aÃ±Ã±Ä• va kÄ• masaÃ±Ã±Ä• , aÃ±Ã±Ä• byÄ• pÄ
nÄ• nattÄ• saÃ±Ã±Ä• tipi nÄ• nattasaÃ±Ã±Ä• . kosajjapamÄ• daniddesesu paÃ±casu kÄ•
kusaladhammabhÄ• vanÄ• ya ananuyogavasena lÄ«navuttitÄ• __kosajjaá¹ƒ, _ pamajjanav
__pamÄ• do_ti veditabbo. __asantuá¹-á¹-hitÄ• _diniddesÄ• vuttatthÄ• eva.

<931> anÄ• dariyaniddese ovÄ• dassa anÄ• diyanavasena anÄ• darabhÄ• vo __anÄ• dari
__anÄ• daratÄ• _. sagaruvÄ• saá¹ƒ avasanaá¹-á¹-hena agÄ• ravabhÄ• vo __agÄ• ravatÄ•
avasanaá¹-á¹-hena __appatissavatÄ• _. __anaddÄ• _ti anÄ• diyanÄ• . __anaddÄ• yanÄ• _
ayitassa bhÄ• vo __anaddÄ• yitattaá¹ƒ_. asÄ«lassa bhÄ• vo __asÄ«lyaá¹ƒ. acittÄ«kÄ• ro_t
akaraá¹‡aá¹ƒ.

<932> assaddhabhÄ• vo __assaddhiyaá¹ƒ_. asaddahanÄ• kÄ• ro __asaddahanÄ• _. okap
aggahaá¹‡aá¹ƒ __anokappanÄ• _. appasÄ«danaá¹-á¹-hena __anabhippasÄ• do_.

__avadaÃ±Ã±utÄ• _ti thaddhamacchariyavasena `dehi, karohÄ«â€™ ti vacanassa ajÄ• nat

<934> __buddhÄ• _ \Ee 500/ __ca buddhasÄ• vakÄ• cÄ• _ti ettha buddhaggahaá¹‡ena pa
__asametukamyatÄ• _ti \Ne 472/ tesaá¹ƒ samÄ«paá¹ƒ agantukÄ• matÄ• . __saddhammaá¹
bodhipakkhiyadhammÄ• saddhammo nÄ• ma, taá¹ƒ asuá¹‡itukÄ• matÄ• . __anuggahetuka

__upÄ• rambhacittatÄ• _ti upÄ• rambhacittabhÄ• vo. yasmÄ• pana so atthato upÄ• rambh
dassetuá¹ƒ __tattha katamo upÄ• rambho_tiÄ• di vuttaá¹ƒ. tattha upÄ• rambhanavasena __
upÄ• rambho __anupÄ• rambho_ upÄ• rambhanÄ• kÄ• ro __upÄ• rambhanÄ• _. punappun
anupÄ• rambhitassa bhÄ• vo __anupÄ• rambhitattaá¹ƒ. uÃ±Ã±Ä• _ti heá¹-á¹-hÄ• katvÄ• jÄ
avajÄ• nanÄ• . paribhavanaá¹ƒ __paribhavo_. randhassa gavesitÄ• __randhagavesitÄ• _.
randhagavesÄ«, tassa bhÄ• vo randhagavesitÄ• . __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ paravajjÄ•
upÄ• rambho nÄ• ma vuccati, yena samannÄ• gato puggalo, yathÄ• nÄ• ma tunnakÄ• ro \
chiddameva oloketi, evameva parassa sabbepi guá¹‡e makkhetvÄ• aguá¹‡esuyeva patiá¹-

<936> __ayoniso manasikÄ• ro_ti anupÄ• yamanasikÄ• ro. __anicce nicca_nti anicceyeva
niccaâ€™ nti evaá¹ƒ pavatto. __dukkhe sukha_ntiÄ• dÄ«supi eseva nayo. __saccavippaá¹-
saccÄ• naá¹ƒ ananulomavasena. __cittassa Ä• vaá¹-á¹-anÄ• _tiÄ• dÄ«ni sabbÄ• nipi Ä• va
Ä• vajjanaÃ±hi bhavaá¹…gacittaá¹ƒ Ä• vaá¹-á¹-etÄ«ti cittassa __Ä• vaá¹-á¹-anÄ• _. anuanu
__anÄ• vaá¹-á¹-anÄ• _. Ä• bhujatÄ«ti __Ä• bhogo_. bhavaá¹…gÄ• rammaá¹‡ato aÃ±Ã±aá¹
samannÄ• haratÄ«ti __samannÄ• hÄ• ro_. tadevÄ• rammaá¹‡aá¹ƒ attÄ• naá¹ƒ anubandhit
__manasikÄ• ro_. __karotÄ«_ti á¹-hapeti. __ayaá¹ƒ vuccatÄ«_ti ayaá¹ƒ anupÄ• yamanasik
uppathamanasikÄ• ralakkhaá¹‡o ayonisomanasikÄ• ro nÄ• ma vuccati. tassa vasena pugga
yÄ• thÄ• vato Ä• vajjituá¹ƒ na sakkoti.

kummaggasevanÄ• niddese yaá¹ƒ kummaggaá¹ƒ sevato sevanÄ• kummaggasevanÄ• ti v
katamo kummaggo_ti \Ee 501/ dutiyapucchÄ• katÄ• . sesaá¹ƒ sabbattha uttÄ• namevÄ• ti.

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(IV) catukkaniddesavaá¹‡á¹‡anÄ•

<939> catukkaniddese \Ne 473/ taá¹‡huppÄ• desu __cÄ«varahetÅ«_ti `kattha manÄ• paá¹
ti cÄ«varakÄ• raá¹‡Ä• uppajjati. __itibhavÄ• bhavahetÅ«_ti ettha __itÄ«_ti nidassanatthe n
cÄ«varÄ• dihetu evaá¹ƒ bhavÄ• bhavahetÅ«tipi attho. __bhavÄ• bhavo_ti cettha paá¹‡Ä«ta
telamadhuphÄ• á¹‡itÄ• dÄ«ni adhippetÄ• ni. imesaá¹ƒ pana catunnaá¹ƒ taá¹‡huppÄ• dÄ• n
paá¹-ipÄ• á¹-iyÄ• va cattÄ• ro ariyavaá¹ƒsÄ• desitÄ• ti veditabbÄ• .

agatigamanesu \Be 483/ __chandÄ• gatiá¹ƒ gacchatÄ«_ti chandena pemena agatiá¹ƒ gacc
parapadesupi eseva nayo. tattha yo `ayaá¹ƒ me mitto vÄ• sandiá¹-á¹-ho vÄ• sambhatto vÄ
vÄ• pana me detÄ«â€™ ti chandavasena assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ karoti --- ayaá¹ƒ cha
yo `ayaá¹ƒ me verÄ«â€™ ti pakativeravasena vÄ• taá¹…khaá¹‡uppannakodhavasena vÄ•
karoti --- ayaá¹ƒ __dosÄ• gatiá¹ƒ gacchati_ nÄ• ma. yo pana mandattÄ• momÅ«hattÄ• yaa
assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ karoti --- ayaá¹ƒ __mohÄ• gatiá¹ƒ gacchati_ nÄ• ma. yo pana `a
visamanissito vÄ• anatthampi me kareyyÄ• â€™ ti bhÄ«to assÄ• mikaá¹ƒ sÄ• mikaá¹ƒ karo
__bhayÄ• gatiá¹ƒ gacchati_ nÄ• ma. yo vÄ• pana bhÄ• jiyaá¹-á¹-hÄ• ne kiÃ±ci bhÄ• jento `
sandiá¹-á¹-ho vÄ• sambhatto vÄ• â€™ ti pemavasena atirekaá¹ƒ deti, `ayaá¹ƒ me verÄ«â€
deti, momÅ«hattÄ• dinnÄ• dinnaá¹ƒ ajÄ• namÄ• no kassaci Å«nakaá¹ƒ kassaci adhikaá¹ƒ
adÄ«yamÄ• ne mayhaá¹ƒ anatthampi kareyyÄ• â€™ ti bhÄ«to kassaci atirekaá¹ƒ deti, so ca
chandÄ• gatiÄ• dÄ«ni gacchati nÄ• ma. ariyÄ• etÄ• ya na gacchantÄ«ti __agati, _ anariyÄ•
gacchantÄ«ti __agatigamanaá¹ƒ_. imaá¹ƒ dvayaá¹ƒ catunnampi sÄ• dhÄ• raá¹‡avasena vu
__chandagamanaá¹ƒ_. idaá¹ƒ dosÄ• dÄ«naá¹ƒ asÄ• dhÄ• raá¹‡avasena vuttaá¹ƒ. sakapak

purakkhatvÄ• asamaggabhÄ• vena gamanaá¹ƒ __vaggagamanaá¹ƒ_. idaá¹ƒ chandadosas
vÄ• rino viya yathÄ• ninnaá¹ƒ gamananti __vÄ• rigamanaá¹ƒ_. idaá¹ƒ catunnampi sÄ• dhÄ•

vipariyÄ• sesu \Ee 502/ aniccÄ• dÄ«ni vatthÅ«ni niccantiÄ• dinÄ• nayena viparÄ«tato esan
saÃ±Ã±Ä• ya vipariyÄ• so __saÃ±Ã±Ä• vipariyÄ• so_. itaresupi dvÄ«su eseva nayo. evame
vatthÅ«naá¹ƒ vasena cattÄ• ro, yesu vatthÅ«su saÃ±Ã±Ä• dÄ«naá¹ƒ vasena dvÄ• dasa hon
sotÄ• pattimaggena pahÄ«yanti. __asubhe subha_nti saÃ±Ã±Ä• cittavipallÄ• sÄ• sakadÄ•
anÄ• gÄ• mimaggena pahÄ«yanti. __dukkhe sukha_nti saÃ±Ã±Ä• cittavipallÄ• sÄ• arahatt
veditabbÄ• .

anariyavohÄ• resu \Be 484/ __anariyavohÄ• rÄ• _ti anariyÄ• naá¹ƒ lÄ• makÄ• naá¹ƒ vohÄ•
`diá¹-á¹-haá¹ƒ mayÄ• â€™ ti evaá¹ƒ vÄ• ditÄ• . ettha ca taá¹ƒ taá¹ƒ samuá¹-á¹-hÄ• pikaceta
veditabbo. saha saddena cetanÄ• kathitÄ• tipi vuttameva. dutiyacatukkepi eseva nayo. ariy
`diá¹-á¹-haá¹ƒ mayÄ• â€™ ti disvÄ•  vÄ•  `na diá¹-á¹-haá¹ƒ mayÄ• â€™ ti vattÄ• nÄ• ma na
vadati. tasmÄ• evaá¹ƒ vadantassa etÄ• saha saddena aá¹-á¹-ha cetanÄ• anariyavohÄ• rÄ

duccaritesu paá¹-hamacatukkaá¹ƒ veracetanÄ• vasena vuttaá¹ƒ, dutiyaá¹ƒ vacÄ«duccarita

bhayesu paá¹-hamacatukke jÄ• tiá¹ƒ paá¹-icca uppannaá¹ƒ bhayaá¹ƒ __jÄ• tibhayaá¹ƒ_. se
dutiyacatukke rÄ• jato uppannaá¹ƒ bhayaá¹ƒ __rÄ• jabhayaá¹ƒ_. sesesupi eseva nayo.

tatiyacatukke __cattÄ• ri bhayÄ• nÄ«_ti mahÄ• samudde udakaá¹ƒ orohantassa vuttabhay
mahindavÄ«ci nÄ• ma saá¹-á¹-hi yojanÄ• ni uggacchati. gaá¹…gÄ• vÄ«ci nÄ• ma paá¹‡á¹‡
cattÄ• lÄ«sa yojanÄ• ni uggacchati. evarÅ«pÄ• Å«miyo paá¹-icca uppannaá¹ƒ bhayaá¹ƒ __
kumbhÄ«lato uppannaá¹ƒ bhayaá¹ƒ __kumbhÄ«labhayaá¹ƒ_. udakÄ• vaá¹-á¹-ato bhayaá¹ƒ
susukÄ• vuccati caá¹‡á¸• amaccho; tato bhayaá¹ƒ __susukÄ• bhayaá¹ƒ_.

catutthacatukke __attÄ• nuvÄ• dabhaya_nti pÄ• pakammino attÄ• naá¹ƒ anuvadantassa up
__parÄ• nuvÄ• dabhaya_nti parassa anuvÄ• dato uppajjanakabhayaá¹ƒ. __daá¹‡á¸• abhay
pavattitadaá¹‡á¸• aá¹ƒ, anagÄ• rikassa vinayadaá¹‡á¸• aá¹ƒ paá¹-icca uppajjanakabhayaá¹
cattÄ• ro apÄ• ye paá¹-icca uppajjanakabhayaá¹ƒ. iti \Ee 503/ imehi catÅ«hi catukkehi soá¸
nÄ• ma kathitÄ• ni.

diá¹-á¹-hicatukke \Ne 475/ timbarukadiá¹-á¹-hi (SN a II 18) nÄ• ma kathitÄ• . tattha __sayaá
sukhadukkha_nti vedanaá¹ƒ attato samanupassato vedanÄ• ya eva vedanÄ• katÄ• ti uppa
tassÄ• vedanÄ• ya pubbepi atthitÄ• Ä• pajjatÄ«ti ayaá¹ƒ sassatadiá¹-á¹-hi nÄ• ma hoti. __
saccato thirato. __paraá¹ƒkata_nti \Be 485/ paccuppannavedanato aÃ±Ã±aá¹ƒ vedanÄ• kÄ
samanupassato `aÃ±Ã±Ä• ya vedanÄ• ya ayaá¹ƒ vedanÄ• katÄ• â€™ ti uppannÄ• diá¹-á¹

kÄ• raá¹‡avedanÄ• ya ucchedo Ä• pajjatÄ«ti ayaá¹ƒ ucchedadiá¹-á¹-hi nÄ• ma hoti. __saya
paraá¹ƒkataÃ±cÄ• _ti yathÄ• vutteneva atthena `upaá¸• á¸• haá¹ƒ sayaá¹ƒkataá¹ƒ, upaá¸• á
gaá¹‡hato uppannÄ• diá¹-á¹-hi --- ayaá¹ƒ sassatucchedadiá¹-á¹-hi nÄ• ma. catutthÄ• akÄ•
sukhadukkhaá¹ƒ hotÄ«ti gaá¹‡hato uppannÄ• diá¹-á¹-hi. evaá¹ƒ sati ayaá¹ƒ ahetukadiá¹-á¹-
heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthamevÄ• ti.

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(V) paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<940> paÃ±cakaniddese yasmÄ• yesaá¹ƒ sakkÄ• yadiá¹-á¹-hiÄ• dÄ«ni appahÄ«nÄ• ni, te
Ä• kaá¸• á¸• hitvÄ• kÄ• mabhaveyeva pÄ• tenti, tasmÄ• __orambhÄ• giyÄ• ni saá¹ƒyojanÄ
paÃ±ca gacchantaá¹ƒ na vÄ• renti, gataá¹ƒ pana Ä• nenti. rÅ«parÄ• gÄ• dÄ«nipi paÃ±ca ga
Ä• gantuá¹ƒ pana na denti. rÄ• gÄ• dayo paÃ±ca lagganaá¹-á¹-hena __saá¹…gÄ• , _ anupa
__sallÄ• _ti vuttÄ• .

<941> __cetokhilÄ• _ti cittassa thaddhabhÄ• vÄ• kacavarabhÄ• vÄ• khÄ• á¹‡ukabhÄ• vÄ
satthu sarÄ«re vÄ• guá¹‡e vÄ• kaá¹…khati. sarÄ«re kaá¹…khamÄ• no `dvattiá¹ƒsavaralak
nÄ• ma sarÄ«raá¹ƒ atthi nu kho natthÄ«â€™ ti kaá¹…khati. guá¹‡e kaá¹…khamÄ• no
`atÄ«tÄ• nÄ• gatapaccuppannajÄ• nanasamatthaá¹ƒ sabbaÃ±Ã±utaÃ±Ä• á¹‡aá¹ƒ atthi nu k
__vicikicchatÄ«_ti vicinanto kicchati, dukkhaá¹ƒ Ä• pajjati, vinicchetuá¹ƒ na sakkoti. __nÄ• d
504/ `evametaâ€™ nti adhimokkhaá¹ƒ na paá¹-ilabhati \Ne 476/. __na sampasÄ«datÄ«_ti g
nibbicikicchabhÄ• vena pasÄ«dituá¹ƒ anÄ• vilo bhavituá¹ƒ na sakkoti.

__dhamme_ti pariyattidhamme ca paá¹-ivedhadhamme ca. pariyattidhamme kaá¹…khamÄ
buddhavacanaá¹ƒ caturÄ• sÄ«tidhammakkhandhasahassÄ• nÄ«ti vadanti, atthi nu kho etaá
paá¹-ivedhadhamme kaá¹…khamÄ• no `vipassanÄ• nissando maggo nÄ• ma \Be 486/, mag
sabbasaá¹…khÄ• rapaá¹-inissaggo nibbÄ• naá¹ƒ nÄ• mÄ• ti vadanti, taá¹ƒ atthi nu kho natt

__saá¹…ghe kaá¹…khatÄ«_ti `ujuppaá¹-ipannotiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ vasena evarÅ«p
paá¹-ipannÄ• cattÄ• ro maggaá¹-á¹-hÄ• cattÄ• ro phalaá¹-á¹-hÄ• ti aá¹-á¹-hannaá¹ƒ pugga
saá¹…gho nÄ• ma atthi nu kho natthÄ«â€™ ti kaá¹…khati. sikkhÄ• ya kaá¹…khamÄ• no `ad
adhicittasikkhÄ• nÄ• ma adhipaÃ±Ã±Ä• sikkhÄ• nÄ• mÄ• ti vadanti, sÄ• atthi nu kho natt

__cetasovinibandhÄ• _ti cittaá¹ƒ bandhitvÄ• muá¹-á¹-hiyaá¹ƒ katvÄ• viya gaá¹‡hantÄ«ti c
__kÄ• me_ti vatthukÄ• mepi kilesakÄ• mepi. __kÄ• ye_ti attano kÄ• ye. __rÅ«pe_ti bahiddh
yattakaá¹ƒ icchati tattakaá¹ƒ. __udarÄ• vadehaka_nti udarapÅ«raá¹ƒ. taÃ±hi udaraá¹ƒ avad
udarÄ• vadehakanti vuccati. __seyyasukha_nti maÃ±capÄ«á¹-hasukhaá¹ƒ utusukhaá¹ƒ vÄ•

samparivattakaá¹ƒ sayantassa dakkhiá¹‡apassavÄ• mapassÄ• naá¹ƒ sukhaá¹ƒ hoti, evaá¹ƒ
__middhasukha_nti niddÄ• sukhaá¹ƒ. __anuyutto_ti yuttapayutto viharati. __paá¹‡idhÄ• yÄ•
__sÄ«lenÄ• _tiÄ• dÄ«su __sÄ«la_nti catupÄ• risuddhisÄ«laá¹ƒ. __vata_nti vatasamÄ• dÄ•
tapacaraá¹‡aá¹ƒ. __brahmacariya_nti methunavirati. __devo vÄ• bhavissÄ• mÄ«_ti mahes
__devaÃ±Ã±ataro vÄ• _ti appesakkhadevesu vÄ• aÃ±Ã±ataro. kusaladhamme Ä• varanti n
__nÄ«varaá¹‡Ä• ni_.

__mÄ• tÄ• jÄ«vitÄ• voropitÄ• hotÄ«_ti manusseneva sakajanikÄ• manussamÄ• tÄ• jÄ«v
\Ee 505/ manussapitÄ• va. __arahÄ• _pi manussaarahÄ• va. __duá¹-á¹-hena cittenÄ• _ti va

__saÃ±Ã±Ä«_ti saÃ±Ã±Ä• samaá¹…gÄ«. __arogo_ti nicco. __ittheke abhivadantÄ«_ti ittha
evameke abhivadantÄ«ti attho. ettÄ• vatÄ• soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• kathitÄ• . __asaÃ±
saÃ±Ã±Ä• virahito. iminÄ• padena aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• kathitÄ• . tatiyapadena a
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• kathitÄ• . __sato vÄ• pana sattassÄ• _ti athavÄ• p
__uccheda_nti upacchedaá¹ƒ. __vinÄ• sa_nti adassanaá¹ƒ. __vibhava_nti bhÄ• vavigamaá
aÃ±Ã±amaÃ±Ã±avevacanÄ• neva. tattha dve janÄ• ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hanti --- lÄ•
ca. tattha lÄ• bhÄ« arahato dibbena cakkhunÄ• cutiá¹ƒ disvÄ• upapattiá¹ƒ apassanto, yo v
daá¹-á¹-huá¹ƒ sakkoti na upapÄ• taá¹ƒ, so ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. alÄ• bhÄ« `ko
jÄ• nÄ• tÄ«â€™ ti kÄ• masukhagiddhatÄ• ya vÄ• `yathÄ• rukkhato paá¹‡á¹‡Ä• ni patitÄ• n
sattÄ• â€™ tiÄ• dinÄ• vitakkena vÄ• ucchedaá¹ƒ gaá¹‡hÄ• ti. idha pana taá¹‡hÄ• diá¹-á¹-h
aÃ±Ã±athÄ• ca vikappetvÄ• va uppannÄ• satta ucchedavÄ• dÄ• kathitÄ• . tesaÃ±hi idaá¹
__diá¹-á¹-hadhammanibbÄ• naá¹ƒ vÄ• paneke_ti ettha __diá¹-á¹-hadhammo_ti paccakkhad
paá¹-iladdhattabhÄ• vassetaá¹ƒ adhivacanaá¹ƒ. diá¹-á¹-hadhamme nibbÄ• naá¹ƒ __diá¹-á¹-
imasmiá¹ƒyeva attabhÄ• ve dukkhÄ• vÅ«pasammanti attho. idaá¹ƒ paÃ±cannaá¹ƒ diá¹-á¹-h
saá¹…gahavacanaá¹ƒ.

<942> __verÄ• _ti veracetanÄ• . __byasanÄ• _ti vinÄ• sÄ• . __akkhantiyÄ• _ti anadhivÄ• s
dassanasavanapaá¹-ikÅ«latÄ• ya na piyÄ• yitabbo. cintetumpi paá¹-ikÅ«lattÄ• mano etasm
__amanÄ• po. verabahulo_ti bahuvero. __vajjabahulo_ti bahudoso.

__Ä• jÄ«vakabhaya_nti Ä• jÄ«vaá¹ƒ jÄ«vitavuttiá¹ƒ paá¹-icca uppannaá¹ƒ bhayaá¹ƒ \Ee 50
hoti anagÄ• rikassapi. tattha agÄ• rikena tÄ• va Ä• jÄ«vahetu bahuá¹ƒ akusalaá¹ƒ kataá¹ƒ h
maraá¹‡asamaye niraye upaá¹-á¹-hahante bhayaá¹ƒ uppajjati. anagÄ• rikenÄ• pi bahu anes
maraá¹‡akÄ• le niraye upaá¹-á¹-hahante bhayaá¹ƒ uppajjati. idaá¹ƒ Ä• jÄ«vakabhayaá¹ƒ nÄ
garahabhayaá¹ƒ __parisasÄ• rajjabhaya_nti katapÄ• passa puggalassa sannipatitaá¹ƒ paris
sÄ• rajjasaá¹…khÄ• taá¹ƒ bhayaá¹ƒ uppajjati. idaá¹ƒ parisasÄ• rajjabhayaá¹ƒ nÄ• ma. itara

<943> diá¹-á¹-hadhammanibbÄ• navÄ• resu __paÃ±cahi kÄ• maguá¹‡ehÄ«_ti manÄ• piya

kÄ• makoá¹-á¹-hÄ• sehi bandhanehi vÄ• . __samappito_ti suá¹-á¹-hu appito allÄ«no hutvÄ• samannÄ• gato. __paricÄ• retÄ«_ti tesu kÄ• maguá¹‡esu yathÄ• sukhaá¹ƒ indriyÄ• ni cÄ• n 478/ ca upaneti; atha vÄ• pana laá¸·ati ramati kÄ«á¸·atÄ«ti. ettha ca duvidhÄ• kÄ• maguá¹ ceva dibbÄ• ca. mÄ• nussakÄ• mandhÄ• tukÄ• maguá¹‡asadisÄ• daá¹-á¹-habbÄ• ; dibbÄ paranimmitavasavattidevarÄ• jassa kÄ• maguá¹‡asadisÄ• ti. evarÅ«pe kÄ• me \Be 488/ up paramadiá¹-á¹-hadhammanibbÄ• nappatto hotÄ«ti vadanti. tattha __paramadiá¹-á¹-hadham diá¹-á¹-hadhammanibbÄ• naá¹ƒ, uttamanti attho.

dutiyavÄ• re hutvÄ• abhÄ• vaá¹-á¹-hena __aniccÄ• ; _ paá¹-ipÄ«á¸·anaá¹-á¹-hena __dukkh pakatijahanaá¹-á¹-hena __vipariá¹‡Ä• madhammÄ• _ti veditabbÄ• . __tesaá¹ƒ vipariá¹‡Ä• n tesaá¹ƒ kÄ• mÄ• naá¹ƒ vipariá¹‡Ä• masaá¹…khÄ• tÄ• aÃ±Ã±athÄ• bhÄ• vÄ• . `yampi me a vuttanayena uppajjanti __sokaparidevadukkhadomanassupÄ• yÄ• sÄ• _. tattha antonijjhÄ• tannissitalÄ• lappalakkhaá¹‡o __paridevo; _ kÄ• yapaá¹-ipÄ«á¸·analakkhaá¹‡aá¹ƒ __dukkha manovighÄ• talakkhaá¹‡aá¹ƒ __domanassaá¹ƒ; _ vighÄ• talakkhaá¹‡o __upÄ• yÄ• so_.

__vitakkita_nti abhiniropanavasena pavatto __vitakko. vicÄ• rita_nti anumajjanavasena pav eta_nti etena vitakkena ca vicÄ• rena ca etaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ oá¸·Ä• rikaá¹ƒ sakaá khÄ• yati.

__pÄ«tigata_nti pÄ«timeva. __cetaso uppilÄ• vita_nti cittassa uppilabhÄ• vakaraá¹‡aá¹ƒ. _ jhÄ• nÄ• vuá¹-á¹-hÄ• ya \Ee 507/ tasmiá¹ƒ sukhe punappunaá¹ƒ cittassa Ä• bhogo manasi uttÄ• natthamevÄ• ti.

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(VI) chakkaniddesavaá¹‡á¹‡anÄ•

<944> chakkaniddese yasmÄ• kuddho vÄ• kodhavasena, sandiá¹-á¹-hiparÄ• mÄ• sÄ« vÄ \Ne 479/ kalahaá¹ƒ viggahaá¹ƒ vivÄ• daá¹ƒ Ä• pajjati, tasmÄ• kodhÄ• dayo `vivÄ• damÅ«l

chandarÄ• ganiddese kÄ• magehasitattÄ• __chandarÄ• gÄ• gehassitÄ• dhammÄ• _ti sa dassetuá¹ƒ __manÄ• piyesu rÅ«pesÅ«_tiÄ• di vuttaá¹ƒ. tattha __manÄ• piyesÅ«_ti manava virodhÄ• eva __virodhavatthÅ«ni. amanÄ• piyesÅ«_ti aniá¹-á¹-hesu.

<945> agÄ• ravesu __agÄ• ravo_ti gÄ• ravavirahito. __appatisso_ti appatissayo anÄ«cavu satthari dharamÄ• ne tÄ«su kÄ• lesu upaá¹-á¹-hÄ• naá¹ƒ na yÄ• ti, satthari anupÄ• hane ca caá¹…kamati \Be 489/, nÄ«ce caá¹…kame caá¹…kamante ucce caá¹…kame caá¹…kamati, vasati, satthudassanaá¹-á¹-hÄ• ne ubho aá¹ƒse pÄ• rupati, chattaá¹ƒ dhÄ• reti, upÄ• hanaá

uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karoti, parinibbute vÄ• pana cetiyaá¹ƒ vandituá¹ƒ na g
paÃ±Ã±Ä• yanaá¹-á¹-hÄ• ne satthudassanaá¹-á¹-hÄ• ne vuttaá¹ƒ sabbaá¹ƒ karoti --- ayaá¹ƒ
nÄ• ma. yo pana dhammasavane saá¹…ghuá¹-á¹-he sakkaccaá¹ƒ na gacchati, sakkaccaá¹ƒ
samullapanto nisÄ«dati, na sakkaccaá¹ƒ gaá¹‡hÄ• ti, na sakkaccaá¹ƒ vÄ• ceti --- `ayaá¹ƒ __
nÄ• ma. yo pana therena bhikkhunÄ• anajjhiá¹-á¹-ho dhammaá¹ƒ deseti, paÃ±haá¹ƒ kathet
ghaá¹-á¹-ento gacchati, tiá¹-á¹-hati, nisÄ«dati, dussapallatthikaá¹ƒ vÄ• hatthapallatthikaá¹ƒ
saá¹…ghamajjhe ubho aá¹ƒse pÄ• rupati, chattupÄ• hanaá¹ƒ dhÄ• reti --- ayaá¹ƒ __saá¹…g
ekabhikkhusmimpi hi agÄ• rave kate saá¹…ghe agÄ• ravo katova hoti. tisso sikkhÄ• pana a
__sikkhÄ• ya agÄ• ravo_ nÄ• ma. appamÄ• dalakkhaá¹‡aá¹ƒ ananubrÅ«hayamÄ• no __ap
paá¹-isanthÄ• raá¹ƒ akaronto __paá¹-isanthÄ• re agÄ• ravo_ nÄ• ma.

__parihÄ• niyÄ• dhammÄ• _ti parihÄ• nakarÄ• dhammÄ• . __kammÄ• rÄ• matÄ• _ti \Ee 5
cÄ«varavicÄ• raá¹‡Ä• dÄ«su vÄ• kammesu abhirati yuttapayuttatÄ• . __bhassÄ• rÄ• matÄ
bhasse yuttapayuttatÄ• . __niddÄ• rÄ• matÄ• _ti niddÄ• ya yuttapayuttatÄ• . __saá¹…gaá¹‡
saá¹…gaá¹‡ikÄ• ya yuttapayuttatÄ• . __saá¹ƒsaggÄ• rÄ• matÄ• _ti savanasaá¹ƒsagge, das
samullÄ• pasaá¹ƒsagge, paribhogasaá¹ƒsagge, kÄ• yasaá¹ƒsaggeti paÃ±cavidhe saá¹ƒsag
__papaÃ±cÄ• rÄ• matÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hipapaÃ±cesu yuttapayuttatÄ• .

<946> __somanassupavicÄ• rÄ• _dÄ«su \Ne 480/ somanassena saddhiá¹ƒ upavicarantÄ«
cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ passitvÄ• . __somanass
somanassassa Ä• rammaá¹‡avasena kÄ• raá¹‡abhÅ«taá¹ƒ. __upavicaratÄ«_ti tattha vicÄ•
vitakko pana taá¹ƒsampayutto vÄ• ti iminÄ• nayena tÄ«supi chakkesu attho veditabbo.

<947> __gehasitÄ• nÄ«_ti kÄ• maguá¹‡anissitÄ• ni. __somanassÄ• nÄ«_ti cetasikasukhÄ
cetasikadukkhÄ• ni. __upekkhÄ• _ti aÃ±Ã±Ä• á¹‡asampayuttÄ• \Be 490/ upekkhÄ• vedan
etÄ• saá¹ƒyeva nÄ• maá¹ƒ.

<948> __atthi me attÄ• ti vÄ• _ti sabbapadesu vÄ• -saddo vikappattho; evaá¹ƒ vÄ• diá¹-á¹
vuttaá¹ƒ hoti. __atthi me attÄ• _ti cettha sassatadiá¹-á¹-hi sabbakÄ• lesu attano atthitaá¹ƒ g
__saccato thetato_ti bhÅ«tato ca thirato ca; idaá¹ƒ saccanti suá¹-á¹-hu daá¸·habhÄ• venÄ•
__natthi me attÄ• _ti ayaá¹ƒ pana ucchedadiá¹-á¹-hi, sato sattassa tattha tattha vibhavaggal
purimÄ• pi tÄ«su kÄ• lesu atthÄ«ti gahaá¹‡ato sassatadiá¹-á¹-hi, paccuppannameva atthÄ«
ucchedadiá¹-á¹-hi. pacchimÄ• pi atÄ«tÄ• nÄ• gatesu natthÄ«ti gahaá¹‡ato `bhasmantÄ• Ä•
gahitadiá¹-á¹-hikÄ• naá¹ƒ viya ucchedadiá¹-á¹-hi, atÄ«teyeva natthÄ«ti gaá¹‡hantÄ« adhicca
sassatadiá¹-á¹-hi. __attanÄ• vÄ• attÄ• naá¹ƒ saÃ±jÄ• nÄ• mÄ«_ti saÃ±Ã±Ä• kkhandhasÄ«
saÃ±Ã±Ä• ya avasesakkhandhe saÃ±jÄ• nanato `iminÄ• attanÄ• imaá¹ƒ attÄ• naá¹ƒ saÃ±
__attanÄ• vÄ• anattÄ• na_nti saÃ±Ã±Ä• kkhandhaá¹ƒyeva attÄ• ti gahetvÄ• itare cattÄ• n
saÃ±Ã±Ä• ya tesaá¹ƒ jÄ• nanato evaá¹ƒ hoti. __anattanÄ• vÄ• attÄ• na_nti saÃ±Ã±Ä• kkh

itare ca cattÄ• ro khandhe attÄ• ti gahetvÄ• saÃ±Ã±Ä• ya tesaá¹ƒ jÄ• nanato evaá¹ƒ hoti. s
sassatucchedadiá¹-á¹-hiyova.

__vado vedeyyo_ti Ä• dayo pana sassatadiá¹-á¹-hiyÄ• eva abhinivesÄ• kÄ• rÄ• . tattha va
vacÄ«kammassa kÄ• rakoti vuttaá¹ƒ hoti. vedayatÄ«ti __vedeyyo; _ jÄ• nÄ• ti anubhavati c
idÄ• ni yaá¹ƒ so vedeti taá¹ƒ dassetuá¹ƒ __tatra tatra dÄ«gharattaá¹ƒ kalyÄ• á¹‡apÄ• pakÄ
tattha __tatra tatrÄ• _ti tesu tesu yonigatiá¹-hitinivÄ• sanikÄ• yesu Ä• rammaá¹‡esu vÄ• . _
cirarattaá¹ƒ. __paccanubhotÄ«_ti paá¹-isaá¹ƒvedayati. __na so jÄ• to nÄ• hosÄ«_ti so attÄ•
481/ na jÄ• to nÄ• ma; sadÄ• vijjamÄ• no yevÄ• ti attho. teneva atÄ«te nÄ• hosi, anÄ• gate
jÄ• to so ahosi, yo ca jÄ• yissati so bhavissatÄ«ti. athavÄ• `na so jÄ• to nÄ• hosÄ«â€™ ti s
atÄ«tepi na jÄ• tu nÄ• hosi \Be 491/, anÄ• gatepi na jÄ• tu na bhavissati. __nicco_ti uppÄ•
__dhuvo_ti thiro sÄ• rabhÅ«to. __sassato_ti sabbakÄ• liko. __avipariá¹‡Ä• madhammo_ti a
avijahanadhammo kakaá¹‡á¹-ako viya nÄ• nappakÄ• rattaá¹ƒ nÄ• pajjati. evamayaá¹ƒ sabb
Ä• dayo) nÄ• ma kathitÄ• . sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

chakkaniddesavaá¹‡á¹‡anÄ• .

(7.) sattakaniddesavaá¹‡á¹‡anÄ•

<949> sattakaniddese thÄ• magataá¹-á¹-hena appahÄ«naá¹-á¹-hena ca anusentÄ«ti __anu
satte saá¹ƒyojenti ghaá¹-entÄ«ti __saá¹ƒyojanÄ• ni_. samudÄ• cÄ• ravasena pariyuá¹-á¹-ha
__pariyuá¹-á¹-hÄ• nÄ• ni_. kÄ• marÄ• gova pariyuá¹-á¹-hÄ• naá¹ƒ __kÄ• marÄ• gapariyuá¹
nayo.

<950> asataá¹ƒ dhammÄ• , lÄ• makaá¹-á¹-hena vÄ• asantÄ• dhammÄ• ti __asaddhamm
duá¹-á¹-hÄ• ni caritÄ• nÄ«ti __duccaritÄ• ni_. tena tenÄ• kÄ• rena maÃ±Ã±antÄ«ti __mÄ• r

<951> diá¹-á¹-hiniddese __rÅ«pÄ«_ti rÅ«pavÄ• . __cÄ• tumahÄ• bhÅ«tiko_ti catumahÄ• bh
etanti mÄ• tÄ• pettikaá¹ƒ. kintaá¹ƒ? sukkasoá¹‡itaá¹ƒ. mÄ• tÄ• pettike sambhÅ«to jÄ• toti _
idha rÅ«pakÄ• yasÄ«sena manussattabhÄ• vaá¹ƒ attÄ• ti vadati. dutiyo taá¹ƒ paá¹-ikkhipitv
vadati. __dibbo_ti devaloke sambhÅ«to. __kÄ• mÄ• vacaro_ti chakÄ• mÄ• vacaradevapariy
kabaá¸·Ä«kÄ• raá¹ƒ bhakkhayatÄ«ti __kabaá¸·Ä«kÄ• rabhakkho. manomayo_ti jhÄ• naman
__sabbaá¹…gapaccaá¹…gÄ«_ti sabbaá¹…gapaccaá¹…gayutto. __ahÄ«nindriyo_ti paripuá¹
atthi tesaá¹ƒ vasena, itaresaÃ±ca saá¹‡á¹-hÄ• navasenetaá¹ƒ vuttaá¹ƒ. __Ä• kÄ• sÄ• naÃ±
Ä• kÄ• sÄ• naÃ±cÄ• yatanabhÄ• vaá¹ƒ upagato. itaresupi eseva nayo. sesaá¹ƒ sabbattha u

sattakaniddesavaá¹‡á¹‡anÄ• .

(8.) aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ•

<952> aá¹-á¹-hakaniddese \Be 492/ kilesÄ• yeva __kilesavatthÅ«ni. kusÄ«tavatthÅ«nÄ«_ti
vatthÅ«ni, patiá¹-á¹-hÄ• , kosajjakÄ• raá¹‡Ä• nÄ«ti attho. __kammaá¹ƒ kÄ• tabbaá¹ƒ hotÄ«_
cÄ«varavicÄ• raá¹‡Ä• dikammaá¹ƒ kÄ• tabbaá¹ƒ hoti. __na vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti duvi
nÄ• rabhati. __appattassÄ• _ti jhÄ• navipassanÄ• maggaphaladhammassa appattassa patt
tasseva anadhigatassa adhigamatthÄ• ya. __asacchikatassÄ• _ti tasseva asacchikatassa s
__idaá¹ƒ paá¹-hama_nti `idaá¹ƒ handÄ• haá¹ƒ nipajjÄ• mÄ«â€™ ti evaá¹ƒ osÄ«danaá¹ƒ pa
iminÄ• nayena sabbattha attho veditabbo.

__mÄ• sÄ• citaá¹ƒ maÃ±Ã±e_ti ettha pana __mÄ• sÄ• citaá¹ƒ_ nÄ• ma tintamÄ• so; yathÄ
garukoti adhippÄ• yo. __gilÄ• nÄ• vuá¹-á¹-hito hotÄ«_ti gilÄ• no hutvÄ• pacchÄ• vuá¹-á¹-h

<954> __aá¹-á¹-hasu lokadhammesÅ«_ti ettha lokassa dhammÄ• ti __lokadhammÄ• _. ete
buddhÄ• nampi honti eva. tasmÄ• `lokadhammÄ• â€™ ti vuccanti. __paá¹-ighÄ• to_ti paá¹-
sÄ• rÄ• go_ti `ahaá¹ƒ lÄ• bhaá¹ƒ labhÄ• mÄ«â€™ ti evaá¹ƒ gehasitasomanassavasena upp
paá¹-ihanati. __alÄ• bhe paá¹-ivirodho_ti `ahaá¹ƒ lÄ• bhaá¹ƒ na labhÄ• mÄ«â€™ ti domana
sopi cittaá¹ƒ paá¹-ihanati. tasmÄ• `paá¹-ighÄ• toâ€™ ti vutto. __yasÄ• _dÄ«supi `ahaá¹ƒ m
appaparivÄ• ro, ahaá¹ƒ pasaá¹ƒsappatto, ahaá¹ƒ garahappatto, ahaá¹ƒ sukhappatto, ahaá¹
evametesaá¹ƒ uppatti veditabbÄ• . __anariyavohÄ• rÄ• _ti anariyÄ• naá¹ƒ vohÄ• rÄ• .

<957> __purisadosÄ• _ti \Ne 483/ purisÄ• naá¹ƒ dosÄ• . __na sarÄ• mÄ«_ti `mayÄ• etass
kataá¹-á¹-hÄ• naá¹ƒ na sarÄ• mi na sallakkhemÄ«â€™ ti \Ee 511/ evaá¹ƒ assatibhÄ• vena
__codakaá¹ƒyeva paá¹-ippharatÄ«_ti paá¹-iviruddho hutvÄ• pharati, paá¹-ibhÄ• á¹‡itabhÄ•
__kiá¹ƒ nu kho tuyha_nti `tuyhaá¹ƒ bÄ• lassa abyattassa bhaá¹‡itena nÄ• ma kiá¹ƒâ€™ yo
Ä• pattiá¹ƒ, na codanaá¹ƒ jÄ• nÄ• sÄ«â€™ ti dÄ«peti; `tvaá¹ƒ pi nÄ• ma evaá¹ƒ kiÃ±ci ajÄ•
maÃ±Ã±issasÄ«â€™ ti \Be 493/ ajjhottharati. __paccÄ• ropetÄ«_ti `tvaá¹ƒ pi khosÄ«â€™ ti
paá¹-iÄ• ropeti. __paá¹-ikarohÄ«_ti desanÄ• gÄ• miniá¹ƒ desehi, vuá¹-á¹-hÄ• nagÄ• minito
suddhante patiá¹-á¹-hito aÃ±Ã±aá¹ƒ codessasÄ«â€™ ti dÄ«peti.

__aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icaratÄ«_ti aÃ±Ã±ena kÄ• raá¹‡ena vacanena vÄ• aÃ±Ã±a
paá¹-icchÄ• deti. `Ä• pattiá¹ƒ Ä• pannosÄ«â€™ ti vutto `ko Ä• panno? kiá¹ƒ Ä• panno? kath
Ä• panno? kaá¹ƒ bhaá¹‡atha? kiá¹ƒ bhaá¹‡athÄ• â€™ ti vadati. `evarÅ«paá¹ƒ kiÃ±ci tayÄ•
`na suá¹‡Ä• mÄ«â€™ ti sotaá¹ƒ vÄ• upaneti. __bahiddhÄ• kathaá¹ƒ apanÄ• metÄ«_ti `itth
Ä• pannosÄ«â€™ ti puá¹-á¹-ho `pÄ• á¹-aliputtaá¹ƒ gatomhÄ«â€™ ti vatvÄ• puna `tava pÄ•
pucchÄ• mÄ• â€™ ti vutte `tato rÄ• jagahaá¹ƒ gatomhÄ«â€™ ti `rÄ• jagahaá¹ƒ vÄ• yÄ• hi,
Ä• pattiá¹ƒ Ä• pannosÄ«â€™ ti? `tattha me sÅ«karamaá¹ƒsaá¹ƒ laddhaâ€™ ntiÄ• dÄ«ni va
vikkhipati. __kopa_nti kupitabhÄ• vaá¹ƒ. __dosa_nti duá¹-á¹-habhÄ• vaá¹ƒ. ubhayampetaá¹

__appaccaya_nti asantuá¹-á¹-hÄ• kÄ• raá¹ƒ; domanassassetaá¹ƒ nÄ• maá¹ƒ. __pÄ• tukaro
__bÄ• hÄ• vikkhepakaá¹ƒ bhaá¹‡atÄ«_ti bÄ• hÄ• vikkhipitvÄ• alajjivacanaá¹ƒ vadati. __vih
bÄ• dhati. __anÄ• diyitvÄ• _ti cittÄ«kÄ• rena aggahetvÄ• avajÄ• nitvÄ• ; anÄ• daro hutvÄ•

__atibÄ• á¸·ha_nti atidaá¸·haá¹ƒ atippamÄ• á¹‡aá¹ƒ. __mayi byÄ• vaá¹-Ä• _ti mayi byÄ• pÄ
__hÄ«nÄ• yÄ• vattitvÄ• _ti hÄ«nassa gihibhÄ• vassa atthÄ• ya Ä• vattitvÄ• ; gihÄ« hutvÄ• t
hothÄ• _ti tuá¹-á¹-hacittÄ• hotha, `mayÄ• labhitabbaá¹ƒ labhatha, mayÄ• vasitabbaá¹-á¹-h
phÄ• suvihÄ• ro vo mayÄ• katoâ€™ ti adhippÄ• yena vadati.

<958> asaÃ±Ã±Ä«ti pavatto vÄ• do asaÃ±Ã±Ä«vÄ• do; so tesaá¹ƒ atthÄ«ti __asaÃ±Ã±Ä«v
lÄ• bhino kasiá¹‡arÅ«paá¹ƒ __attÄ• _ti gahetvÄ• __rÅ«pÄ«_ti diá¹-á¹-hi uppajjati; alÄ• bhin
512/ \Ne 484/, Ä• jÄ«vakÄ• naá¹ƒ viya. lÄ• bhinoyeva ca pana arÅ«pasamÄ• pattinimittaá¹ƒ
__arÅ«pÄ«_ti diá¹-á¹-hi uppajjati; alÄ• bhino takkamatteneva, nigaá¹‡á¹-hÄ• naá¹ƒ viya. asa
ekanteneva kÄ• raá¹‡aá¹ƒ na pariyesitabbaá¹ƒ. diá¹-á¹-higatiko \Be 494/ hi ummattako viya
gaá¹‡hÄ• ti. __rÅ«pÄ« ca arÅ«pÄ« cÄ• _ti rÅ«pÄ• rÅ«pamissakagÄ• havasena vuttaá¹ƒ. ay
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarasamÄ• pattilÄ• bhinopi takkikassÄ• pi uppajjati. __neva rÅ«p
ekantato takkikadiá¹-á¹-hiyeva. __antavÄ• _ti parittakasiá¹‡aá¹ƒ attato gaá¹‡hantassa diá¹-á
__anantavÄ• _ti appamÄ• á¹‡akasiá¹‡aá¹ƒ. __antavÄ• ca anantavÄ• cÄ• _ti uddhamadho
apariyantaá¹ƒ kasiá¹‡aá¹ƒ attÄ• ti gahetvÄ• uppannadiá¹-á¹-hi. __nevantavÄ• nÄ• nantavÄ
takkikadiá¹-á¹-hiyeva. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ• .

(9.) navakaniddesavaá¹‡á¹‡anÄ•

<960> navakaniddese __nava Ä• ghÄ• tavatthÅ«nÄ«_ti sattesu uppattivaseneva kathitÄ• n
__purisamalÄ• ni. navavidhÄ• _ti navakoá¹-á¹-hÄ• sÄ• navappabhedÄ• vÄ• .

<963> __taá¹‡haá¹ƒ paá¹-iccÄ• _ti taá¹‡haá¹ƒ nissÄ• ya. __pariyesanÄ• _ti rÅ«pÄ• diÄ• ra
taá¹‡hÄ• ya sati hoti. __lÄ• bho_ti rÅ«pÄ• diÄ• rammaá¹‡apaá¹-ilÄ• bho. so hi pariyesanÄ•
__vinicchayo_ pana Ã±Ä• á¹‡ataá¹‡hÄ• diá¹-á¹-hivitakkavasena catubbidho. tattha ``sukhav
sukhavinicchayaá¹ƒ Ã±atvÄ• ajjhattaá¹ƒ sukhamanuyuÃ±jeyyÄ• â€™â€™ ti (MN III 323) ay
``vinicchayoti dve vinicchayÄ• --- taá¹‡hÄ• vinicchayo ca diá¹-á¹-hivinicchayo cÄ• â€™â€™
Ä• gatÄ• ni aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni __taá¹‡hÄ• vinicchayo_. dvÄ• saá¹-á¹-hi diá¹
__diá¹-á¹-hivinicchayo_. ``chando kho, devÄ• naminda, vitakkanidÄ• noâ€™â€™ ti (DN II 3
idha vinicchayoti vutto vitakkoyeva Ä• gato. lÄ• bhaá¹ƒ labhitvÄ• hi iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ
vitakkeneva vinicchinÄ• ti --- `ettakaá¹ƒ me rÅ«pÄ• rammaá¹‡atthÄ• ya bhavissati \Ne 485/,
saddÄ• diÄ• rammaá¹‡atthÄ• ya \Be 495/, ettakaá¹ƒ mayhaá¹ƒ bhavissati, ettakaá¹ƒ parass

paribhuÃ±jissÄ• mi, ettakaá¹ƒ nidahissÄ• mÄ«â€™ ti. tena vuttaá¹ƒ ``lÄ• bhaá¹ƒ paá¹-icca v

__chandarÄ• go_ti evaá¹ƒ akusalavitakkena vitakkite vatthusmiá¹ƒ dubbalarÄ• go ca balav idaÃ±hi idha __chando_ti dubbalarÄ• gassÄ• dhivacanaá¹ƒ \Ee 513/. __ajjhosÄ• na_nti aha balavasanniá¹-á¹-hÄ• naá¹ƒ. __pariggaho_ti taá¹‡hÄ• diá¹-á¹-hivasena pariggahakaraá¹‡aá parehi sÄ• dhÄ• raá¹‡abhÄ• vassa asahanatÄ• . tenevassa porÄ• á¹‡Ä• evaá¹ƒ vacanattha acchariyaá¹ƒ mayhameva hotu, mÄ• aÃ±Ã±assa acchariyaá¹ƒ hotÅ«ti pavattattÄ• maccha __Ä• rakkho_ti dvÄ• rapidahanamaÃ±jusagopanÄ• divasena suá¹-á¹-hu rakkhaá¹‡aá¹ƒ. adh kÄ• raá¹‡assetaá¹ƒ nÄ• maá¹ƒ. __Ä• rakkhÄ• dhikaraá¹‡a_nti bhÄ• vanapuá¹ƒsakaá¹ƒ; Ä• daá¹‡á¸• Ä• dÄ• nÄ• dÄ«su paranisedhanatthaá¹ƒ daá¹‡á¸• assa Ä• dÄ• naá¹ƒ __daá¹‡á¸• satthassa Ä• dÄ• naá¹ƒ __satthÄ• dÄ• naá¹ƒ. kalaho_ti kÄ• yakalahopi vÄ• cÄ• kalahopi. p __viggaho, _ pacchimo pacchimo __vivÄ• do. tuvaá¹ƒ tuva_nti agÄ• ravavacanaá¹ƒ, tvaá¹ƒ

<964> __iÃ±jitÄ• nÄ«_ti iÃ±janÄ• ni calanÄ• ni. __asmÄ«ti iÃ±jitameta_ntiÄ• dÄ«hi sabbap ahanti pavattopi hi mÄ• no iÃ±jitameva, __ayamaha_nti pavattopi, __nevasaÃ±Ã±Ä«nÄ• sa pavattopi. sesanavakehipi mÄ• nova kathito. mÄ• no hi iÃ±janato __iÃ±jitaá¹ƒ, _ maÃ±Ã±an phandanato __phanditaá¹ƒ, _ papaÃ±canato __papaÃ±citaá¹ƒ_. tehi tehi kÄ• raá¹‡ehi saá¹. __saá¹…khata_nti ca vuccati. sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

navakaniddesavaá¹‡á¹‡anÄ• .

(10.) dasakaniddesavaá¹‡á¹‡anÄ•

<966> dasakaniddese kilesÄ• eva __kilesavatthÅ«ni. Ä• ghÄ• tavatthÅ«ni_ panettha ``ana tiÄ• dÄ«naá¹ƒ \Ne 486/ vasena avikopetabbe khÄ• á¹‡ukaá¹‡á¹-akÄ• dimhipi aá¹-á¹-hÄ• ne vuttÄ• ni.

<970> micchattesu __micchÄ• Ã±Ä• á¹‡a_nti pÄ• pakiriyÄ• su upÄ• yacintÄ• vasena pÄ• p ti paccavekkhaá¹‡Ä• kÄ• rena uppanno moho. __micchÄ• vimuttÄ«_ti \Be 496/ avimuttasse sesaá¹ƒ sabbattha uttÄ• natthamevÄ• ti.

dasakaniddesavaá¹‡á¹‡anÄ• .

taá¹‡hÄ• vicaritaniddesavaá¹‡á¹‡anÄ•

<973> taá¹‡hÄ• vicaritaniddese __taá¹‡hÄ• vicaritÄ• nÄ«_ti taá¹‡hÄ• samudÄ• cÄ• rÄ• ta __ajjhattikassa upÄ• dÄ• yÄ• _ti ajjhattikaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. idaÃ±hi u __asmÄ«ti hotÄ«_ti yadetaá¹ƒ ajjhattaá¹ƒ khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya taá¹‡hÄ• mÄ•

samÅ«hagÄ• hato `asmÄ«â€™ ti hoti, tasmiá¹ƒ satÄ«ti \Ee 514/ attho. __itthasmÄ«ti hotÄ«
samÅ«hato `ahaâ€™ nti gahaá¹‡e sati tato anupanidhÄ• ya ca upanidhÄ• ya cÄ• ti dvidhÄ•
__anupanidhÄ• yÄ• _ti aÃ±Ã±aá¹ƒ Ä• kÄ• raá¹ƒ anupagamma sakabhÄ• vameva Ä• ramm
hoti; khattiyÄ• dÄ«su `idaá¹ƒpakÄ• ro ahaâ€™ nti evaá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena
tÄ• va anupanidhÄ• ya gahaá¹‡aá¹ƒ. __upanidhÄ• ya gahaá¹‡aá¹ƒ_ pana duvidhaá¹ƒ hoti -
taá¹ƒ dassetuá¹ƒ __evasmÄ«ti ca aÃ±Ã±athÄ• smÄ«_ti ca vuttaá¹ƒ. tattha __evasmÄ«_ti id
gahaá¹‡aá¹ƒ; yathÄ• ayaá¹ƒ khattiyo, yathÄ• ayaá¹ƒ brÄ• hmaá¹‡o, evaá¹ƒ ahampÄ«ti att
idaá¹ƒ pana asamato gahaá¹‡aá¹ƒ; yathÄ• yaá¹ƒ khattiyo, yathÄ• yaá¹ƒ brÄ• hmaá¹‡o, tato
vÄ• adhiko vÄ• ti attho. imÄ• ni tÄ• va paccuppannavasena cattÄ• ri taá¹‡hÄ• vicaritÄ• ni.
pana cattÄ• ri anÄ• gatavasena vuttÄ• ni. sesaá¹ƒ purimacatukke vuttanayeneva attho vedi
asmi. __sÄ• tasmÄ«_ti asassato asmi. asasmÄ«ti satasmÄ«ti vÄ• pÄ• á¹-ho. tattha atthÄ«t
adhivacanaá¹ƒ. sÄ«datÄ«ti sataá¹ƒ; aniccassetaá¹ƒ adhivacanaá¹ƒ. iti imÄ• ni \Ne 487/ dve
vuttÄ• nÄ«ti veditabbÄ• ni. ito parÄ• ni __siya_ntiÄ• dÄ«ni cattÄ• ri saá¹ƒsayaparivitakkava
purimacatukke vuttanayeneva atthato veditabbÄ• ni. __apÄ• haá¹ƒ siya_ntiÄ• dÄ«ni pana c
bhaveyyaâ€™â€™ nti evaá¹ƒ patthanÄ• kappanavasena vuttÄ• ni. tÄ• ni purimacatukke vu
evametesu ---

dve \Be 497/ diá¹-á¹-hisÄ«sÄ• cattÄ• ro, suddhasÄ«sÄ• sÄ«samÅ«lakÄ• .

tayo tayoti etÄ• ni, aá¹-á¹-hÄ• rasa vibhÄ• vaye ||

etesu hi sassatucchedavasena vuttÄ• dve __diá¹-á¹-hisÄ«sÄ• _ nÄ• ma. asmÄ«ti, bhaviss
siyanti ete cattÄ• ro __suddhasÄ«sÄ• _eva. itthasmÄ«ti Ä• dayo tayo tayoti dvÄ• dasa __sÄ
evamete dve diá¹-á¹-hisÄ«sÄ• , cattÄ• ro suddhasÄ«sÄ• , dvÄ• dasa sÄ«samÅ«lakÄ• ti aá¹
taá¹‡hÄ• vicaritadhammÄ• veditabbÄ• .

<974> idÄ• ni paá¹-ipÄ• á¹-iyÄ• va te dhamme bhÄ• jetvÄ• dassetuá¹ƒ __kathaÃ±ca asmÄ
tattha __kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ karitvÄ• _ti rÅ«pavedanÄ• dÄ«su kaÃ±ci ekadh
515/ katvÄ• , ekekato aggahetvÄ• , samÅ«hatova gahetvÄ• ti attho. __asmÄ«ti chandaá¹ƒ p
paÃ±cakkhandhe niravasesato gahetvÄ• `ahaâ€™ nti taá¹‡haá¹ƒ paá¹-ilabhati. __mÄ• nad
tattha kiÃ±cÄ• pi ayaá¹ƒ taá¹‡hÄ• vicaritaniddeso, mÄ• nadiá¹-á¹-hiyo pana na vinÄ• taá¹‡h
tadekaá¹-á¹-havasena idha vuttÄ• . taá¹‡hÄ• sÄ«sena vÄ• papaÃ±cattayampi uddiá¹-á¹-ha
uddesÄ• nurÅ«peneva niddisitumpi mÄ• nadiá¹-á¹-hiyo gahitÄ• . taá¹‡hÄ• papaÃ±caá¹ƒ vÄ
sesapapaÃ±cepi dassetuá¹ƒ evamÄ• ha.

__tasmiá¹ƒ sati imÄ• ni papaÃ±citÄ• nÄ«_ti tasmiá¹ƒ ``asmÄ«ti chandaá¹ƒ paá¹-ilabhatÄ«â€
vutte papaÃ±cattaye sati puna imÄ• ni ``itthasmÄ«ti vÄ• â€™â€™ tiÄ• dÄ«ni papaÃ±citÄ• n

__khattiyosmÄ«_tiÄ• dÄ«su abhisekasenÄ• maccÄ• dinÄ• `khattiyo ahaá¹ƒâ€™, mantajjhe
`brÄ• hmaá¹‡o ahaá¹ƒâ€™, kasigorakkhÄ• dinÄ• `vesso ahaá¹ƒâ€™, asitabyÄ• bhaá¹…gi
gihibyaÃ±janena `gahaá¹-á¹-ho ahaâ€™ nti iminÄ• nayena attho veditabbo. __evaá¹ƒ itthas
khattiyÄ• dÄ«su khattiyÄ• dippakÄ• raá¹ƒ attani uppÄ• dayitvÄ• `itthaá¹ƒpakÄ• ro ahaâ€™

__yathÄ• so khattiyo_tiÄ• dÄ«su `yathÄ• so abhisekasenÄ• maccÄ• dinÄ• khattiyo, tathÄ
iminÄ• nayena attho veditabbo. dutiyanaye `yathÄ• so abhisekasenÄ• maccÄ• dinÄ• khat
khattiyo; ahaá¹ƒ pana tato hÄ«no vÄ• seá¹-á¹-ho vÄ• â€™ ti \Be 498/ iminÄ• nayena attho
__bhavissa_ntiÄ• diniddesÄ• dÄ«supi eseva nayo.

<975> evaá¹ƒ ajjhattikassa upÄ• dÄ• ya taá¹‡hÄ• vicaritÄ• ni bhÄ• jetvÄ• idÄ• ni bÄ• hiras
taá¹‡hÄ• vicaritÄ• ni bhÄ• jetuá¹ƒ __tattha katamÄ• nÄ«_tiÄ• dimÄ• ha. tattha __bÄ• hirass
khandhapaÃ±cakaá¹ƒ upÄ• dÄ• ya. idampi hi upayogatthe sÄ• mivacanaá¹ƒ. __iminÄ• _ti in
viÃ±Ã±Ä• á¹‡ena vÄ• . avasesaá¹ƒ pana uddesavÄ• re tÄ• va vuttanayeneva veditabbaá¹ƒ.

<976> niddesavÄ• re pana __avakÄ• riá¹ƒ karitvÄ• _ti vinibbhogaá¹ƒ katvÄ• . __iminÄ• as
paá¹-ilabhatÄ«_tiÄ• dÄ«su iminÄ• rÅ«pena vÄ• ... pe ... viÃ±Ã±Ä• á¹‡ena vÄ• ti evaá¹ƒ pa
gahetvÄ• iminÄ• `ahaâ€™ nti chandÄ• dÄ«ni paá¹-ilabhatÄ«ti evamattho veditabbo.

__iminÄ• khattiyosmÄ«_tiÄ• dÄ«su `iminÄ• chattena \Ee 516/ vÄ• khaggena vÄ• abhisek
khattiyo ahaâ€™ nti evaá¹ƒ purimanayeneva attho veditabbo. __iminÄ• _ti padamattameva

__yathÄ• so khattiyo_tiÄ• dÄ«supi __iminÄ• _ti vuttapadameva viseso. tasmÄ• tassa vase
ahampi iminÄ• khaggena vÄ• chattena vÄ• abhisekasenÄ• maccÄ• dinÄ• vÄ• khattiyoti
attho veditabbo. __iminÄ• niccosmÄ«_ti paÃ±cakkhandhe anavakÄ• riá¹ƒ katvÄ• rÅ«pÄ• c
`ahaâ€™ nti gahetvÄ• `iminÄ• khaggena vÄ• chattena vÄ• ahaá¹ƒ nicco dhuvoâ€™ ti ma
ucchedadiá¹-á¹-hiyampi eseva nayo. sesaá¹ƒ sabbattha vuttanayeneva veditabbaá¹ƒ.

__iti evarÅ«pÄ• ni atÄ«tÄ• ni chattiá¹ƒsÄ• _ti ekekassa puggalassa atÄ«te chattiá¹ƒsa. __a
chattiá¹ƒsÄ• _ti ekekasseva anÄ• gate chattiá¹ƒsa. __paccuppannÄ• ni chattiá¹ƒsÄ• _ti eke
489/ yathÄ• lÄ• bhavasena bahunaá¹ƒ vÄ• paccuppanne chattiá¹ƒsa. sabbasattÄ• naá¹ƒ p
chattiá¹ƒsa, anÄ• gate chattiá¹ƒsa, paccuppanne chattiá¹ƒsÄ• ti veditabbÄ• ni. anantÄ• hi
asadisataá¹‡hÄ• mÄ• nadiá¹-á¹-hibhedÄ• sattÄ• . __aá¹-á¹-hataá¹‡hÄ• vicaritasataá¹ƒ hotÄ
aá¹-á¹-hasatasaá¹…khÄ• taá¹ƒ taá¹‡hÄ• vicaritaá¹ƒ hotÄ«ti evamattho daá¹-á¹-habbo. sesa
uttÄ• natthamevÄ• ti.

taá¹‡hÄ• vicaritaniddesavaá¹‡á¹‡anÄ• .

diá¹-á¹-higataniddesavaá¹‡á¹‡anÄ•

<977> diá¹-á¹-higataniddese \Be 499/ __brahmajÄ• le veyyÄ• karaá¹‡e_ti brahmajÄ• lanÄ• dÄ«ghanikÄ• yassa paá¹-hamasuttante. __vuttÄ• ni bhagavatÄ• _ti satthÄ• rÄ• sayaá¹ƒ Ä• __cattÄ• ro sassatavÄ• dÄ• _tiÄ• dÄ«su ``te ca bhonto samaá¹‡abrÄ• hmaá¹‡Ä• kimÄ• ga sassataá¹ƒ attÄ• naÃ±ca lokaÃ±ca paÃ±Ã±Ä• penti catÅ«hi vatthÅ«hÄ«â€™â€™ tiÄ• dinÄ• vuttanayeneva pabhedo ca attho ca veditabboti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

khuddakavatthuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. dhammahadayavibhaá¹…go

1. sabbasaá¹…gÄ• hikavÄ• ravaá¹‡á¹‡anÄ•

<978> idÄ• ni \Ee 517/ \Be 500/ \Ne 490/ tadanantare dhammahadayavibhaá¹…ge pÄ• á¸·i veditabbo --- ettha hi Ä• ditova khandhÄ• dÄ«naá¹ƒ dvÄ• dasannaá¹ƒ koá¹-á¹-hÄ• sÄ• naá¹ sabbasaá¹…gÄ• hikavÄ• ro nÄ• ma vutto. dutiyo tesaá¹ƒyeva dhammÄ• naá¹ƒ kÄ• madhÄ• uppattÄ• nuppattidassanavÄ• ro nÄ• ma. tatiyo tattheva pariyÄ• pannÄ• pariyÄ• pannadass tÄ«su bhÅ«mÄ«su uppattikkhaá¹‡e vijjamÄ• nÄ• vijjamÄ• nadhammadassanavÄ• ro nÄ• m bhÅ«mantaravasena dassanavÄ• ro nÄ• ma. chaá¹-á¹-ho gatÄ«su uppÄ• dakakammaÄ• yu sattamo abhiÃ±Ã±eyyÄ• divÄ• ro nÄ• ma. aá¹-á¹-hamo sÄ• rammaá¹‡Ä• nÄ• rammaá¹‡avÄ khandhÄ• didhammÄ• naá¹ƒ diá¹-á¹-hasutÄ• divasena saá¹…gahetvÄ• dassanavÄ• ro nÄ• saá¹…gahetvÄ• dassanavÄ• ro nÄ• ma.

<979> evaá¹ƒ dasahi vÄ• rehi paricchinnÄ• ya pÄ• á¸·iyÄ• paá¹-hame tÄ• va sabbasaá¹… bhavaggaá¹ƒ etthantare kati khandhÄ• â€™â€™ ti pucchite ``ekoti vÄ• ... pe ... cattÄ• roti v avatvÄ• paÃ±cÄ• ti vattuá¹ƒ samattho aÃ±Ã±o natthÄ«â€™â€™ ti attano Ã±Ä• á¹‡abalaá¹ __paÃ±cakkhandhÄ• _ti pucchÄ• nurÅ«paá¹ƒ vissajjanaá¹ƒ Ä• ha. yathÄ• pucchaá¹ƒ vissaj sabbaÃ±Ã±ubyÄ• karaá¹‡aá¹ƒ nÄ• mÄ• ti vuccati. __dvÄ• dasÄ• yatanÄ• nÄ«_tiÄ• dÄ«sup __rÅ«pakkhandhÄ• dÄ«naá¹ƒ_ pabhedo khandhavibhaá¹…gÄ• dÄ«su vuttanayeneva vedita

2. uppattÄ• nuppattivÄ• ravaá¹‡á¹‡anÄ•

<991> dutiyavÄ• re \Ne 491/ ye dhammÄ• kÄ• mabhave kÄ• madhÄ• tusambhÅ«tÄ• naÃ± kÄ• madhÄ• tuyaá¹ƒ pariyÄ• pannÄ• vÄ• apariyÄ• pannÄ• vÄ• --- te sabbe saá¹…gahetv paÃ±cakkhandhÄ• _tiÄ• di vuttaá¹ƒ. __rÅ«padhÄ• tu_Ä• dÄ«supi eseva nayo. yasmÄ• par

sattÄ• naá¹ƒ ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ abhÄ• vena gandhÄ• yatanÄ• dÄ«ni Ä• yatanÄ•
__rÅ«padhÄ• tuyÄ• cha Ä• yatanÄ• ni, nava dhÄ• tuyo_tiÄ• di vuttaá¹ƒ \Be 501/. yasmÄ•
sattuppattivasena \Ee 518/ vÄ• apariyÄ• pannadhÄ• tu nÄ• ma natthi, tasmÄ• apariyÄ• pa
yaá¹ƒ apariyÄ• pannaá¹ƒ taá¹ƒ tadeva dassetuá¹ƒ __apariyÄ• panne kati khandhÄ• _tiÄ• di

3. pariyÄ• pannÄ• pariyÄ• pannavÄ• ravaá¹‡á¹‡anÄ•

<999> tatiyavÄ• re __kÄ• madhÄ• tupariyÄ• pannÄ• _ti kÄ• madhÄ• tubhajanaá¹-á¹-hena
tadantogadhÄ• kÄ• madhÄ• tutveva saá¹…khaá¹ƒ gatÄ• ti attho. sesapadesupi eseva nayo
bhavavasena okÄ• savasena ca paricchinnÄ• . __apariyÄ• pannÄ• _ti tathÄ• aparicchinnÄ

4. dhammadassanavÄ• ravaá¹‡á¹‡anÄ•

<1007> catutthavÄ• re __ekÄ• dasÄ• yatanÄ• nÄ«_ti saddÄ• yatanavajjÄ• ni. taÃ±hi ekant
nuppajjati. iminÄ• nayena sabbattha attho veditabbo. sattake ``devÄ• naá¹ƒ asurÄ• naâ€™
avatvÄ• avisesena __gabbhaseyyakÄ• na_nti vuttaá¹ƒ. tasmÄ• yattha yattha gabbhaseyya
tattha tesaá¹ƒ sattÄ• yatanÄ• ni veditabbÄ• ni. tathÄ• dhÄ• tuyo. sesamettha uttÄ• natthan
vattabbaá¹ƒ taá¹ƒ dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ vuttameva.

6. uppÄ• dakakammaÄ• yuppamÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

(I) uppÄ• dakakammaá¹ƒ

<1021> chaá¹-á¹-havÄ• re \Ne 492/ paÃ±cahi kÄ• maguá¹‡ehi nÄ• nappakÄ• rehi vÄ• iddh
__devÄ• _. __sammutidevÄ• _ti `devo, devÄ«â€™ ti evaá¹ƒ lokasammutiyÄ• devÄ• . __up
uppannattÄ• upapattiyÄ• devÄ• . __visuddhidevÄ• _ti sabbesaá¹ƒ devÄ• naá¹ƒ pÅ«jÄ• rah
devÄ• . __rÄ• jÄ• no_ti muddhÄ• bhisittakhattiyÄ• . __deviyo_ti tesaá¹ƒ mahesiyo. __kumÄ
abhisittarÄ• jÅ«naá¹ƒ abhisittadeviyÄ• kucchismiá¹ƒ uppannakumÄ• rÄ• .

__uposathakammaá¹ƒ_ \Be 502/ __katvÄ• _ti cÄ• tuddasÄ• dÄ«su aá¹-á¹-haá¹…gasamann
upavasitvÄ• . idÄ• ni yasmÄ• parittadÄ• nÄ• dipuÃ±Ã±akammaá¹ƒ manussasobhagyatÄ• y
manussasobhagyatÄ• ya adhimattaá¹ƒ, adhimattabhÄ• vepi nÄ• nappakÄ• rabhedato nÄ• n
khattiyamahÄ• sÄ• lÄ• dibhÄ• vassa paccayo, tasmÄ• tassa vasena upapattibhedaá¹ƒ das
gahapatimahÄ• sÄ• lÄ• na_ntiÄ• dimÄ• ha. tattha \Ee 519/ mahÄ• sÄ• ro etesanti mahÄ• s
la-kÄ• raá¹ƒ katvÄ• mahÄ• sÄ• lÄ• ti vuttaá¹ƒ. gahapatiyova mahÄ• sÄ• lÄ• , gahapatÄ«su
__gahapatimahÄ• sÄ• lÄ• _. sesesupi eseva nayo. tattha yassa gehe pacchimantena cattÄ•
nidhÄ• nagataá¹ƒ hoti, kahÄ• paá¹‡Ä• naÃ±ca paÃ±ca ambaá¹‡Ä• ni divasavaá¸·aÃ±jo nikk
__gahapatimahÄ• sÄ• lo_ nÄ• ma. yassa pana gehe pacchimantena asÄ«tikoá¹-idhanaá¹ƒ

kahÄ• paá¹‡Ä• naÃ±ca dasaambaá¹‡Ä• ni divasavaá¸·aÃ±jo nikkhamati --- ayaá¹ƒ __brÄ• l
yassa pana gehe pacchimantena koá¹-isatadhanaá¹ƒ nidhÄ• nagataá¹ƒ hoti, kahÄ• paá¹‡Ä•
divasavaá¸·aÃ±jo nikkhamati --- ayaá¹ƒ __khattiyamahÄ• sÄ• lo_ nÄ• ma.

__sahabyata_nti sahabhÄ• vaá¹ƒ; sabhÄ• gÄ• hutvÄ• nibbattantÄ«ti attho. __cÄ• tumahÄ
cÄ• tumahÄ• rÄ• jikÄ• nÄ• ma sinerupabbatassa vemajjhe honti. tesu pabbataá¹-á¹-hakÄ•
tesaá¹ƒ paramparÄ• cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . khiá¸• á¸• Ä• padosikÄ• , manopad
uá¹‡havalÄ• hakÄ• , candimÄ• devaputto, sÅ«riyo devaputtoti ete sabbepi cÄ• tumahÄ• rÄ
eva.

tettiá¹ƒsa \Ne 493/ janÄ• tattha upapannÄ• ti __tÄ• vatiá¹ƒsÄ• _. apica tÄ• vatiá¹ƒsÄ• ti tes
nÄ• mamevÄ• ti vuttaá¹ƒ. tepi atthi pabbataá¹-á¹-hakÄ• , atthi Ä• kÄ• saá¹-á¹-hakÄ• . tesaá¹
cakkavÄ• á¸·apabbataá¹ƒ pattÄ• . tathÄ• yÄ• mÄ• dÄ«naá¹ƒ. ekadevalokepi hi devÄ• naá¹
cakkavÄ• á¸·apabbataá¹ƒ appattÄ• nÄ• ma natthi. tattha dibbaá¹ƒ sukhaá¹ƒ yÄ• tÄ• payÄ•
tuá¹-á¹-hÄ• pahaá¹-á¹-hÄ• ti __tusitÄ• _. pakatipaá¹-iyattÄ• rammaá¹‡ato atirekena ramituk
bhoge nimminitvÄ• ramantÄ«ti __nimmÄ• naratÄ«_. cittÄ• cÄ• raá¹ƒ Ã±atvÄ• parehi nimm
vattentÄ«ti __paranimmitavasavattÄ«_.

(II) Ä• yuppamÄ• á¹‡aá¹ƒ

<1022> __appaá¹ƒ_ \Be 503/ __vÄ• bhiyyo_ti dutiyaá¹ƒ vassasataá¹ƒ appatvÄ• vÄ«sÄ• y
cattÄ• lÄ«sÄ• ya vÄ• paÃ±Ã±Ä• sÄ• ya vÄ• saá¹-á¹-hiyÄ• vÄ• vassehi adhikampi vassas
dutiyaá¹ƒ vassasataá¹ƒ appattattÄ• appanti vuttaá¹ƒ.

<1024> brahmapÄ• risajjÄ• dÄ«su mahÄ• brahmÄ• naá¹ƒ pÄ• risajjÄ• paricÄ• rikÄ• ti __b
purohitabhÄ• ve á¹-hitÄ• ti __brahmapurohitÄ• _. vaá¹‡á¹‡avantatÄ• ya \Ee 520/ ceva dÄ«g
brahmÄ• ti mahÄ• brahmÄ• , tesaá¹ƒ __mahÄ• brahmÄ• naá¹ƒ_. ime tayopi janÄ• paá¹-ha
vasanti; Ä• yuantaraá¹ƒ pana nesaá¹ƒ nÄ• nÄ• .

<1025> parittÄ• Ä• bhÄ• etesanti __parittÄ• bhÄ• _. appamÄ• á¹‡Ä• Ä• bhÄ• etesanti _
daá¹‡á¸• adÄ«pikÄ• ya acci viya etesaá¹ƒ sarÄ«rato Ä• bhÄ• chijjitvÄ• chijjitvÄ• patantÄ«
__Ä• bhassarÄ• _. imepi tayo janÄ• dutiyajjhÄ• nabhÅ«miyaá¹ƒ ekatale vasanti; Ä• yuanta

<1026> parittÄ• subhÄ• etesanti __parittasubhÄ• _. appamÄ• á¹‡Ä• subhÄ• etesanti __
okiá¹‡á¹‡Ä• vikiá¹‡á¹‡Ä• , subhena sarÄ«rappabhÄ• vaá¹‡á¹‡ena ekagghanÄ• , suvaá¹‡á¹
á¹-hapitasampajjalitakaÃ±canapiá¹‡á¸• asassirÄ«kÄ• ti __subhakiá¹‡hÄ• _. imepi tayo janÄ
tatiyajjhÄ• nabhÅ«miyaá¹ƒ ekatale vasanti; Ä• yuantaraá¹ƒ pana nesaá¹ƒ nÄ• nÄ• .

<1027> __Ä• rammaá¹‡anÄ• nattatÄ• _ti \Ne 494/ Ä• rammaá¹‡assa nÄ• nattabhÄ• vo. __
eseva nayo. ettha ekassa pathavÄ«kasiá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti ... pe ... ekassa odÄ•
Ä• rammaá¹‡anÄ• nattaá¹ƒ. eko pathavÄ«kasiá¹‡aá¹ƒ manasi karoti ... pe ... eko odÄ• taka
manasikÄ• ranÄ• nattaá¹ƒ. ekassa pathavÄ«kasiá¹‡e chando hoti ... pe ... ekassa odÄ• taka
__chandanÄ• nattaá¹ƒ_. eko pathavÄ«kasiá¹‡e patthanaá¹ƒ karoti ... pe ... eko odÄ• takasia
__paá¹‡idhinÄ• nattaá¹ƒ_. eko pathavÄ«kasiá¹‡avasena adhimuccati ... pe ... eko odÄ• taka
__adhimokkhanÄ• nattaá¹ƒ_. eko pathavÄ«kasiá¹‡avasena cittaá¹ƒ abhinÄ«harati ... pe ... e
odÄ• takasiá¹‡avasenÄ• ti idaá¹ƒ __abhinÄ«hÄ• ranÄ• nattaá¹ƒ_. ekassa pathavÄ«kasiá¹‡a
... pe ... ekassa odÄ• takasiá¹‡aparicchindanakapaÃ±Ã±Ä• ti idaá¹ƒ __paÃ±Ã±Ä• nÄ• natta
Ä• rammaá¹‡amanasikÄ• rÄ• pubbabhÄ• gena kathitÄ• . chandapaá¹‡idhiadhimokkhÄ• bh
upacÄ• repi. paÃ±Ã±Ä• pana lokiyalokuttaramissakÄ• kathitÄ• .

__asaÃ±Ã±asattÄ• na_nti saÃ±Ã±Ä• virahitÄ• naá¹ƒ sattÄ• naá¹ƒ. ekacce hi titthÄ• yatane
nissÄ• ya rajjanadussanamuyhanÄ• ni nÄ• ma hontÄ«â€™ ti citte dosaá¹ƒ disvÄ• `acittaka
diá¹-á¹-hadhammanibbÄ• nametaâ€™ nti \Ee 521/ saÃ±Ã±Ä• virÄ• gaá¹ƒ janetvÄ• tatrÅ«pa
samÄ• pattiá¹ƒ bhÄ• vetvÄ• tattha nibbattanti. tesaá¹ƒ upapattikkhaá¹‡e eko rÅ«pakkhandh
á¹-hatvÄ• nibbatto á¹-hitako eva hoti, nisÄ«ditvÄ• nibbatto nisinnakova nipajjitvÄ• nibbatto
cittakammarÅ«pakasadisÄ• hutvÄ• paÃ±ca kappasatÄ• ni tiá¹-á¹-hanti. tesaá¹ƒ pariyosÄ•
antaradhÄ• yati, kÄ• mÄ• vacarasaÃ±Ã±Ä• uppajjati; tena idha saÃ±Ã±uppÄ• dena te devÄ
paÃ±Ã±Ä• yanti.

vipulÄ• phalÄ• etesanti __vehapphalÄ• _. attano sampattiyÄ• na hÄ• yanti na vihÄ• yant
sattaá¹ƒ tappantÄ«ti __atappÄ• _. sundarÄ• dassanÄ• abhirÅ«pÄ• pÄ• sÄ• dikÄ• ti __suc
sundarametesaá¹ƒ vÄ• dassananti __sudassÄ«_. sabbehi eva guá¹‡ehi ca bhavasampattiy
natthettha kaniá¹-á¹-hÄ• ti __akaniá¹-á¹-hÄ• _.

<1028> Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upagatÄ• ti __Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ•
cha kÄ• mÄ• vacarÄ• , nava brahmalokÄ• , paÃ±ca suddhÄ• vÄ• sÄ• , cattÄ• ro arÅ«pÄ• a
saddhiá¹ƒ chabbÄ«sati devalokÄ• ; manussalokena saddhiá¹ƒ sattavÄ«sati.

tattha sammÄ• sambuddhena manussÄ• naá¹ƒ devÄ• naÃ±ca Ä• yuá¹ƒ paricchindamÄ• n
ca Ä• yu paricchinnaá¹ƒ taá¹ƒ kasmÄ• ti? niraye tÄ• va kammameva pamÄ• á¹‡aá¹ƒ. yÄ• v
tÄ• va cavanti. tathÄ• sesaapÄ• yesu. bhummadevÄ• nampi kammameva pamÄ• á¹‡aá¹ƒ.
sattÄ• hamattaá¹ƒ tiá¹-á¹-hanti, keci addhamÄ• saá¹ƒ, keci mÄ• saá¹ƒ, kappaá¹ƒ tiá¹-á¹-han

tattha manussesu gihibhÄ• ve á¹-hitÄ• yeva sotÄ• pannÄ• pi honti, sakadÄ• gÄ• miphalam
arahattaphalampi pÄ• puá¹‡anti. tesu sotÄ• pannÄ• dayo yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti. khÄ«
parinibbÄ• yanti vÄ• pabbajanti vÄ• . kasmÄ• ? arahattaá¹ƒ nÄ• ma seá¹-á¹-haguá¹‡o, gihi

hÄ«natÄ• ya uttamaá¹ƒ guá¹‡aá¹ƒ dhÄ• retuá¹ƒ na sakkoti. tasmÄ• te parinibbÄ• tukÄ• mÄ
honti.

bhummadevÄ• pana arahattaá¹ƒ patvÄ• pi yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti. chasu kÄ• mÄ• va
sotÄ• pannasakadÄ• gÄ• mino yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti; anÄ• gÄ• minÄ• rÅ«pabhavaá
khÄ«á¹‡Ä• savena parinibbÄ• tuá¹ƒ. kasmÄ• \Ee 522/? nilÄ«yanokÄ• sassa abhÄ• vÄ• . rÅ
sabbepi yÄ• vajÄ«vaá¹ƒ tiá¹-á¹-hanti. tattha rÅ«pÄ• vacare nibbattÄ• sotÄ• pannasakadÄ•
idhÄ• gacchanti, tattheva parinibbÄ• yanti. ete hi jhÄ• naanÄ• gÄ• mino nÄ• ma.

aá¹-á¹-hasamÄ• pattilÄ• bhÄ«naá¹ƒ pana kiá¹ƒ niyameti? paguá¹‡ajjhÄ• naá¹ƒ. yadevassa
uppajjati. sabbesu pana paguá¹‡esu kiá¹ƒ niyameti? patthanÄ• . yattha upapattiá¹ƒ pattheti
patthanÄ• ya asati kiá¹ƒ niyameti? maraá¹‡asamaye samÄ• pannÄ• samÄ• patti. maraá¹‡a
kiá¹ƒ niyameti? nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti. ekaá¹ƒsena hi so nevasa
upapajjati. navasu brahmalokesu nibbattaariyasÄ• vakÄ• naá¹ƒ tatrÅ«papattipi hoti uparÅ«p
heá¹-á¹-hÅ«papatti. puthujjanÄ• naá¹ƒ pana tatrÅ«papattipi hoti uparÅ«papattipi \Ne 496/ he
paÃ±casu suddhÄ• vÄ• sesu catÅ«su ca arÅ«pesu ariyasÄ• vakÄ• naá¹ƒ tatrÅ«papattipi ho
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbatto anÄ• gÄ• mÄ« nava brahmaloke sodhetvÄ• matth
vehapphalÄ• , akaniá¹-á¹-hÄ• , nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti ime tayo devalokÄ
imesu tÄ«su á¹-hÄ• nesu nibbattaanÄ• gÄ• mino neva uddhaá¹ƒ gacchanti, na adho, tattha
parinibbÄ• yantÄ«ti. idamettha pakiá¹‡á¹‡akaá¹ƒ.

7. abhiÃ±Ã±eyyÄ• divÄ• ravaá¹‡á¹‡anÄ•

<1030> sattamavÄ• re \Be 506/ salakkhaá¹‡apariggÄ• hikÄ• ya abhiÃ±Ã±Ä• ya vasena __
Ã±Ä• tatÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• naá¹ƒ vasena __pariÃ±Ã±eyyatÄ• _. sÄ• ca __rÅ«p
pariÃ±Ã±eyyo na pahÄ• tabbo_tiÄ• dÄ«su Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• vaseneva veditabb
abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ pahÄ• tabba_ntiÄ• dÄ«su pahÄ• napariÃ±Ã±Ä• vasena

aá¹-á¹-hamavÄ• re rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vase
veditabbÄ• . navamavÄ• ro uttÄ• natthoyeva. dasamavÄ• repi yaá¹ƒ vattabbaá¹ƒ siyÄ• taá
paÃ±hÄ• pucchakavÄ• re vuttamevÄ• ti.

sammohavinodaniyÄ• vibhaá¹…gaá¹-á¹-hakathÄ• ya

dhammahadayavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Ee 523/ \Be 507/ ca ---

abhidhammaá¹ƒ desento, dhammagaru dhammagÄ• ravayuttÄ• naá¹ƒ.

devÄ• naá¹ƒ devapure, devagaá¹‡asahassaparivÄ• ro ||

dutiyaá¹ƒ \Ne 497/ adutiyapuriso, yaá¹ƒ Ä• ha __vibhaá¹…gapakaraá¹‡aá¹ƒ_ nÄ• tho.

aá¹-á¹-hÄ• rasahi vibhaá¹…gehi, maá¹‡á¸• itamaá¹‡á¸• apeyyaguá¹‡o ||

atthappakÄ• sanatthaá¹ƒ, tassÄ• haá¹ƒ yÄ• cito á¹-hitaguá¹‡ena.

yatinÄ• adandhagatinÄ• , subuddhinÄ• buddhaghosena ||

yaá¹ƒ Ä• rabhiá¹ƒ racayituá¹ƒ, aá¹-á¹-hakathaá¹ƒ sunipuá¹‡esu atthesu.

sammohavinodanato, sammohavinodaniá¹ƒ nÄ• ma ||

porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ, sÄ• raá¹ƒ Ä• dÄ• ya sÄ• ayaá¹ƒ niá¹-á¹-haá¹ƒ.

pattÄ• anantarÄ• yena, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

cattÄ• lÄ«sÄ• ya yathÄ• , ekena ca evameva sabbepi.

niá¹-á¹-haá¹ƒ vajantu vimalÄ• , manorathÄ• sabbasattÄ• naá¹ƒ ||

saddhammassa á¹-hitatthaá¹ƒ, yaÃ±ca imaá¹ƒ racayatÄ• mayÄ• puÃ±Ã±aá¹ƒ.

pattaá¹ƒ tena samattaá¹ƒ, pÄ• puá¹‡atu sadevako loko ||

suciraá¹ƒ tiá¹-á¹-hatu dhammo, dhammÄ• bhirato sadÄ• bhavatu loko.

niccaá¹ƒ khemasubhikkhÄ• di-sampadÄ• janapadÄ• hontÅ«ti ||

paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ•
sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ
tipiá¹-akapariyattippabhede sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabh
mahÄ• veyyÄ• karaá¹‡ena \Ee 524/ karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• rava

yuttamuttavÄ• dinÄ• vÄ• dÄ«varena mahÄ• kavinÄ• pabhinnapaá¹-isambhidÄ• parivÄ• re
chaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• dippabhedaguá¹‡apaá¹-imaá¹‡á¸• ite uttarimanussadh
suppatiá¹-á¹-hitabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ \Be 508/ mahÄ
vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• \Ne 498/ __buddhaghoso_ti gar
therena katÄ• ayaá¹ƒ __sammohavinodanÄ«_ nÄ• ma vibhaá¹…gaá¹-á¹-hakathÄ• .

tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassentÄ« kulaputtÄ• naá¹ƒ, nayaá¹ƒ paÃ±Ã±Ä• visuddhiyÄ• ||

yÄ• va buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

sammohavinodanÄ« nÄ• ma vibhaá¹…ga-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

vibhaá¹…ga-mÅ«laá¹-Ä«kÄ•

1. khandhavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

__catusaccadaso_ti \Be 1/ \Ne 1/ cattÄ• ri saccÄ• ni samÄ• haá¹-Ä• ni catusaccaá¹ƒ, catus
catusaccadaso. satipi sÄ• vakÄ• naá¹ƒ paccekabuddhÄ• naÃ±ca catusaccadassanabhÄ• v
catusaccadassanassa tattha ca sabbaÃ±Ã±utÄ• ya dasabalesu ca vasÄ«bhÄ• vassa pattito
pasÄ• ritabhÄ• vena supÄ• kaá¹-attÄ• bhagavÄ• va visesena ``catusaccadasoâ€™â€™ ti t
nÄ• thatÄ«ti __nÄ• tho, _ veneyyÄ• naá¹ƒ hitasukhaá¹ƒ Ä• sÄ«sati pattheti, parasantÄ• nag
kilesabyasanaá¹ƒ upatÄ• peti, ``sÄ• dhu, bhikkhave, bhikkhu kÄ• lena kÄ• laá¹ƒ attasampat
paccavekkhitÄ• â€™â€™ tiÄ• dinÄ• (AN c 8.7) vÄ• taá¹ƒ taá¹ƒ hitapaá¹-ipattiá¹ƒ yÄ• catÄ
cittissariyena samannÄ• gato, sabbasatte vÄ• guá¹‡ehi Ä«sati abhibhavatÄ«ti paramissaro
ti vuccati. __ ``saddhamme gÄ• ravaá¹ƒ katvÄ• karissÄ• mÄ«â€™â€™ _ti sotabbabhÄ• ve
savane niyojento Ä• ha __ ``taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• â€™â€™ _ti. __ ``porÄ• á¹‡aá¹
vigÄ• hitvÄ• karissÄ• mÄ«â€™â€™ _ti vÄ• etena sakkaccasavane ca kÄ• raá¹‡aá¹ƒ vatvÄ
``saddhamme gÄ• ravaá¹ƒ katvÄ• taá¹ƒ suá¹‡Ä• thÄ• â€™â€™ _ti.

ettha \Be 2/ ca ``catusaccadasoâ€™â€™ ti vacanaá¹ƒ thomanameva catuppabhedÄ• ya de
samÄ• nagaá¹‡anadassanaguá¹‡ena, ``aá¹-á¹-hÄ• rasahi buddhadhammehi upetoâ€™â€™
desanÄ• ya samÄ• nagaá¹‡anaguá¹‡ehÄ«ti daá¹-á¹-habbaá¹ƒ. yathÄ• vuttena vÄ• niratisay
bhagavÄ• catudhÄ• dhammasaá¹…gaá¹‡iá¹ƒ desetuá¹ƒ samattho ahosi, aá¹-á¹-hÄ• rasab
aá¹-á¹-hÄ• rasadhÄ• vibhaá¹…ganti yathÄ• vuttadesanÄ• samatthatÄ• sampÄ• dakaguá¹‡
upeto buddhadhammehi aá¹-á¹-hÄ• rasahÄ«â€™â€™ ti. tena yathÄ• vuttÄ• ya desanÄ• ya
aviparÄ«tataá¹ƒ dassento tattha satte uggahÄ• dÄ«su niyojeti, niá¹-á¹-hÄ• nagamanaÃ±ca a
dassento aá¹-á¹-hakathÄ• savane ca Ä• daraá¹ƒ uppÄ• dayati, yathÄ• vuttaguá¹‡arahitena
asakkuá¹‡eyyataá¹ƒ dhammasaá¹…gaá¹‡Ä«vibhaá¹…gappakaraá¹‡Ä• naá¹ƒ dassento tatth
sÄ• tisayaá¹ƒ gÄ• ravaá¹ƒ janayati, buddhÄ• dÄ«naÃ±ca ratanÄ• naá¹ƒ sammÄ• sambuddh

tattha cattÄ• ri saccÄ• ni pÄ• kaá¹-Ä• neva, aá¹-á¹-hÄ• rasa pana buddhadhammÄ• evaá¹
``atÄ«taá¹ƒse buddhassa bhagavato appaá¹-ihataá¹ƒ Ã±Ä• á¹‡aá¹ƒ, anÄ• gataá¹ƒse ... pe .
pe ... imehi tÄ«hi dhammehi samannÄ• gatassa buddhassa bhagavato sabbaá¹ƒ kÄ• yakam
Ã±Ä• á¹‡Ä• nuparivattaá¹ƒ, sabbaá¹ƒ vacÄ«kammaá¹ƒ ... pe ... sabbaá¹ƒ manokammaá¹ƒ .

dhammehi samannÄ• gatassa buddhassa bhagavato natthi chandassa hÄ• ni, natthi dhamm
vÄ«riyassa, natthi samÄ• dhissa, natthi paÃ±Ã±Ä• ya, natthi vimuttiyÄ• hÄ• ni. imehi dvÄ•
samannÄ• gatassa buddhassa bhagavato natthi davÄ• , natthi ravÄ• , natthi aphuá¹-aá¹ƒ, n
natthi abyÄ• vaá¹-amano, natthi appaá¹-isaá¹…khÄ• nupekkhÄ• â€™â€™ ti.

tattha \Ne 3/ __natthi davÄ• _ti khiá¸• á¸• Ä• dhippÄ• yena kiriyÄ• natthi. __natthi ravÄ• _t
natthi. __natthi aphuá¹-a_nti Ã±Ä• á¹‡ena aphusitaá¹ƒ natthi. __natthi vegÄ• yitatta_nti turita
__natthi abyÄ• vaá¹-amano_ti niratthako cittasamudÄ• cÄ• ro natthi. __natthi appaá¹-isaá¹…
aÃ±Ã±Ä• á¹‡upekkhÄ• natthi. katthaci pana ``natthi dhammadesanÄ• ya hÄ• nÄ«â€™â€™
chandassa hÄ• ni, natthi vÄ«riyassa, natthi sattiyÄ• â€™â€™ ti likhanti.

<1> dhammasaá¹…gahe dhamme kusalÄ• dike tikadukehi saá¹…gahetvÄ• te eva dhamm
vibhajituá¹ƒ vibhaá¹…gappakaraá¹‡aá¹ƒ vuttaá¹ƒ. tattha \Be 3/ saá¹…khepena vuttÄ• naá¹ƒ
vibhajanaá¹ƒ vibhaá¹…go. so so vibhaá¹…go pakato adhikato yassÄ• pÄ• á¸·iyÄ• , sÄ• __
``vibhaá¹…gappakaraá¹‡aâ€™â€™ _nti vuccati. __adhikato_ti ca vattabbabhÄ• vena parig
vibhaá¹…gappakaraá¹‡assa Ä• dibhÅ«te khandhavibhaá¹…ge ``paÃ±cakkhandhÄ• rÅ«pak
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti idaá¹ƒ suttantabhÄ• janÄ«yaá¹ƒ nÄ• ma. nanu na ettak
saccaá¹ƒ, __iti_-saddena pana Ä• di-saddatthajotakena pakÄ• ratthajotakena vÄ• sabbaá¹
saá¹…gahetvÄ• viÃ±Ã±Ä• á¹‡akkhandhoti evamÄ• di evaá¹ƒpakÄ• raá¹ƒ vÄ• idaá¹ƒ __sut
veditabbaá¹ƒ. atha vÄ• ekadesena samudÄ• yaá¹ƒ nidasseti pabbatasamuddÄ• dinidassak
nibbÄ• navajjÄ• naá¹ƒ sabbadhammÄ• naá¹ƒ saá¹…gÄ• hakattÄ• sabbasaá¹…gÄ• hakehi
appakatarapadattÄ• khandhÄ• naá¹ƒ khandhavibhaá¹…go Ä• dimhi vutto.

__na tato heá¹-á¹-hÄ• _ti rÅ«pÄ• dÄ«naá¹ƒ vedayitÄ• disabhÄ• vattÄ• bhÄ• vÄ• yasmiá¹ƒ
katvÄ• vattabbÄ• , tassa ruppanÄ• dito aÃ±Ã±assÄ• bhÄ• vÄ• ca heá¹-á¹-hÄ• gaá¹‡anes
aniá¹-á¹-hÄ• naá¹ƒ sÄ• vasesabhÄ• vaá¹ƒ, na heá¹-á¹-hÄ• gaá¹‡anamattÄ• bhÄ• vaá¹ƒ sa
chaá¹-á¹-hassa pana khandhassa abhÄ• vÄ• __ ``na uddhaâ€™â€™ _nti Ä• ha. na hi savi
atÄ«tÄ• dibhÄ• varahitassa ekassa nibbÄ• nassa rÄ• saá¹-á¹-ho atthÄ«ti. __ ``rÄ• simhÄ«â
saddatthasahitaá¹ƒ khandha-saddassa visayaá¹ƒ dasseti. __ ``guá¹‡e paá¹‡á¹‡attiyaá¹ƒ ru
visayameva khandha-saddassa dasseti, na saddatthaá¹ƒ. lokiyalokuttarabhedaÃ±hi sÄ«lÄ•
gahetvÄ• pavattamÄ• no khandha-saddo sÄ«lÄ• diguá¹‡avisiá¹-á¹-haá¹ƒ rÄ• saá¹-á¹-haá¹ƒ
``guá¹‡aá¹-á¹-ho ettha khandhaá¹-á¹-hoâ€™â€™ ti vadanti. __dÄ• rukkhandho_ti ettha pan
paÃ±Ã±atti-saddassa atthe vattati, tÄ• dise pana puthulÄ• yate dÄ• rumhi dÄ• rukkhandhoti
paÃ±Ã±attiyaá¹ƒ nipatatÄ«ti vuttaá¹ƒ. tathÄ• ekasmimpi viÃ±Ã±Ä• á¹‡e \Ne 4/ pavatto viÃ±
khandha-saddo na ruá¸·hÄ«-saddassa atthaá¹ƒ vadati, samudÄ• ye pana niruá¸·ho khandh
pavattamÄ• no tÄ• ya eva ruá¸·hiyÄ• pavattatÄ«ti khandha-saddo ruá¸·hiyaá¹ƒ nipatatÄ«ti

__rÄ• sito guá¹‡ato_ti sabbattha nissakkavacanaá¹ƒ visayasseva khandha-saddappavattiy

sandhÄ• ya katanti veditabbaá¹ƒ. ``rÄ• sitoâ€™â€™ ti imamatthaá¹ƒ saddatthavasenapi \Be
__ ``ayaÃ±hi khandhaá¹-á¹-ho nÄ• ma piá¹‡á¸• aá¹-á¹-hoâ€™â€™ _tiÄ• dimÄ• ha. koá¹-á¹-
chaá¹-á¹-henapi khandhena bhavitabbaá¹ƒ. nibbÄ• nampi hi chaá¹-á¹-ho koá¹-á¹-hÄ• soti. ta
nÄ• ma rÄ• saá¹-á¹-hoâ€™â€™ ti yuttaá¹ƒ. yesaá¹ƒ vÄ• atÄ«tÄ• divasena bhedo atthi, tesa
ruppanÄ• dilakkhaá¹‡avasena taá¹ƒtaá¹ƒkoá¹-á¹-hÄ• satÄ• vuccatÄ«ti bhedarahitassa nibb
koá¹-á¹-hÄ• saá¹-á¹-hena ca khandhabhÄ• vo na vuttoti veditabbo.

__ettÄ• vatÄ• _ti uddesamattenÄ• ti attho. __cattÄ• ro ca mahÄ• bhÅ«tÄ• ... pe ... rÅ«pa_
katthÄ• ti ce? ekÄ• dasasu okÄ• sesu. iti-saddena nidassanatthena sabbo vibhajananayo d
vibhajanaá¹ƒ oá¸·Ä• rikÄ• dÄ«su cakkhÄ• yatanantiÄ• divibhajanaÃ±ca yathÄ• sambhavaá
yojetabbaá¹ƒ, evaá¹ƒ vedanÄ• kkhandhÄ• dÄ«supi. viÃ±Ã±Ä• á¹‡akkhandho pana ekÄ• da
``cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti chaviÃ±Ã±Ä• á¹‡akÄ•
manodhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti vibhajanaá¹ƒ atthi. taá¹ƒ pana dvayaá¹ƒ mano
imamatthaá¹ƒ dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ __ ``manodhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ
daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ pÄ• á¸·inayena paÃ±casu khandhesu dhammapariccheda á¹ƒ dassetvÄ• puna aÃ±
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. __etthÄ• _ti etasmiá¹ƒ khandhaniddese.

1. rÅ«pakkhandhaniddesavaá¹‡á¹‡anÄ•

<2> __yaá¹ƒ kiÃ±cÄ«_ti ettha __ya_nti sÄ• maÃ±Ã±ena aniyamanidassanaá¹ƒ, __kiÃ±cÄ«
Ä• masitvÄ• aniyamanidassanaá¹ƒ. ubhayenapi atÄ«taá¹ƒ vÄ• ... pe ... santike vÄ• appaá
yÄ• disaá¹ƒ vÄ• tÄ• disaá¹ƒ vÄ• yaá¹ƒ kiÃ±cÄ«ti napuá¹ƒsakaniddesÄ• rahaá¹ƒ sabbaá¹ƒ
saá¹…gaá¹‡hÄ• tÄ«ti aÃ±Ã±esupi \Ne 5/ napuá¹ƒsakaniddesÄ• rahesu pasaá¹…gaá¹ƒ disv
aticca pavattito atippasaá¹…gassa niyamanatthaá¹ƒ __ ``rÅ«paâ€™â€™ _nti Ä• ha. __yaá¹
yaá¹ƒ-saddaá¹ƒ kiá¹ƒ-saddaÃ±ca aniyamekatthadÄ«panavasena ekaá¹ƒ padanti gahetvÄ•
_ti vuttaá¹ƒ.

__kiÃ±ca, bhikkhave, rÅ«paá¹ƒ vadethÄ• _ti tumhepi rÅ«paá¹ƒ rÅ«panti vadetha, taá¹ƒ ken
vadethÄ• ti attho, atha vÄ• kena kÄ• raá¹‡ena rÅ«paá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ \Be 5/ vadeth
bhikkhÅ«su tuá¹‡hÄ«bhÅ«tesu bhagavÄ• Ä• ha __ ``ruppatÄ«ti khoâ€™â€™ _tiÄ• di.

__bhijjatÄ«_ti sÄ«tÄ• disannipÄ• te visadisasantÄ• nuppattidassanato purimasantÄ• nassa
bhedo ca visadisatÄ• vikÄ• rÄ• pattÄ«ti bhijjatÄ«ti vikÄ• raá¹ƒ Ä• pajjatÄ«ti attho. vikÄ• rÄ•
sÄ«tÄ• disannipÄ• te visadisarÅ«puppattiyeva. arÅ«pakkhandhÄ• naá¹ƒ pana atilahupariva
rÅ«padhammÄ• naá¹ƒ á¹-hitikkhaá¹‡e sÄ«tÄ• dÄ«hi samÄ• gamo hoti, yena tattha utuno á¹
purimasadisasantÄ• nuppÄ• danasamatthatÄ• na hoti Ä• hÄ• rÄ• dikassa vÄ• , evaá¹ƒ aÃ±

saá¹…ghaá¹-á¹-anena ca vikÄ• rÄ• pattiyaá¹ƒ __ruppana_-saddo niruá¸·ho, tasmÄ• arÅ«pa
saá¹…ghaá¹-á¹-anavirahitattÄ• rÅ«padhammÄ• naá¹ƒ viya pÄ• kaá¹-assa vikÄ• rassa abhÄ
``ruppanalakkhaá¹‡Ä• â€™â€™ ti ca na vuccanti. jighacchÄ• pipÄ• sÄ• hi ruppanaÃ±ca ud
daá¹-á¹-habbaá¹ƒ. ettha ca __kuppatÄ«_ti etena kattuatthe rÅ«papadasiddhiá¹ƒ dasseti, __
pÄ«á¸·Ä«yatÄ«_ti etehi kammatthe. kopÄ• dikiriyÄ• yeva hi ruppanakiriyÄ• ti. so pana kattu
attho bhijjamÄ• no hotÄ«ti imassatthassa dassanatthaá¹ƒ __ ``bhijjatÄ«ti atthoâ€™â€™ _ti
__ruppatÄ«ti rÅ«pa_nti kammakattutthe rÅ«papadasiddhi vuttÄ• . vikÄ• ro hi ruppananti. ter
atthoâ€™â€™ ti kammakattutthena bhijjati-saddena atthaá¹ƒ dasseti. yaá¹ƒ pana ruppati bh
kuppati ghaá¹-á¹-Ä«yati pÄ«á¸·Ä«yati, tasmÄ• etehi ca padehi padattho pÄ• kaá¹-o katoti.
``kenaá¹-á¹-henÄ• â€™â€™ ti pucchÄ• sabhÄ• gavasena __ ``ruppanaá¹-á¹-henÄ• â€™â€
saddatthoyeva ruppanaá¹ƒ, tassa panatthassa lakkhaá¹‡aÃ±ca hotÄ«ti atthalakkhaá¹‡avase
``ruppanalakkhaá¹‡ena rÅ«pantipi vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti Ä• ha.

__chijjitvÄ• _ti mucchÄ• pattiyÄ• muccitvÄ• aá¹…gapaccaá¹…gÄ• naá¹ƒ chedanavasena
__accantakhÄ• rena sÄ«todakenÄ• _ti atisÄ«tabhÄ• vameva sandhÄ• ya accantakhÄ• ratÄ
6/ kappasaá¹‡á¹-hÄ• naá¹ƒ udakaá¹ƒ sampattikaraá¹ƒ pathavÄ«sandhÄ• rakaá¹ƒ kappavinÄ
bhavituá¹ƒ arahati. tathÄ• hi sati pathavÄ« vilÄ«yeyyÄ• ti. __avÄ«cimahÄ• niraye_ti saussa
vuttaá¹ƒ. teneva __ ``tattha hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __petti ... pe ... na hontÄ«_ti eva
atthÄ«ti adhippÄ• yo evaá¹ƒvidhÄ• yeva hontÄ«ti niyamÄ• bhÄ• vato. evaá¹ƒ __kÄ• lakaÃ±
gacchantÄ«_ti sarÄ«sapa-saddassa atthaá¹ƒ vadati.

__abhisaÃ±Ã±Å«hitvÄ• _ti \Be 6/ ettha samÅ«haá¹ƒ katvÄ• tipi attho. __etena sabbaá¹ƒ rÅ
dassitaá¹ƒ hotÄ«_ti etena rÅ«pakkhandha-saddassa samÄ• nÄ• dhikaraá¹‡asamÄ• sabhÄ•
``na hi rÅ«pato ... pe ... atthÄ«â€™â€™ _ti.

<3> __pakkhipitvÄ• _ti ettha ekÄ• dasokÄ• sesu rÅ«paá¹ƒ pakkhipitvÄ• ti attho. na hi tattha
pakkhipitvÄ• mÄ• tikÄ• á¹-hapitÄ• , atha kho pakaraá¹‡appattaá¹ƒ rÅ«panti.

__aparo nayo ... pe ... ettheva gaá¹‡anaá¹ƒ gata_nti etena __atÄ«taá¹ƒsenÄ• _ti bhummatt
dasseti. yena pakÄ• rena gaá¹‡anaá¹ƒ gataá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``cattÄ• ro ca mahÄ• b
vuttanti imasmiá¹ƒ atthe sati mahÄ• bhÅ«tupÄ• dÄ• yarÅ«pabhÄ• vo atÄ«takoá¹-á¹-hÄ• se
Ä• pajjati. na hi atÄ«taá¹ƒsÄ• naá¹ƒ vedanÄ• dÄ«naá¹ƒ nivattanatthaá¹ƒ idaá¹ƒ vacanaá¹ƒ
eteneva tesaá¹ƒ nivattitattÄ• , nÄ• pi rÅ«passa aÃ±Ã±appakÄ• ranivattanatthaá¹ƒ sabbappa
gaá¹‡itattÄ• , na ca anÄ• gatapaccuppannÄ• kÄ• ranivattanatthaá¹ƒ atÄ«taá¹ƒsavacanena
pana yaá¹ƒ atÄ«taá¹ƒsena gaá¹‡itaá¹ƒ, taá¹ƒ __cattÄ• ro ca ... pe ... rÅ«pa_nti evaá¹ƒ gaá¹
adhippeto, evaá¹ƒ sati gaá¹‡anantaradassanaá¹ƒ idaá¹ƒ siyÄ• , na atÄ«taá¹ƒsena gaá¹‡itap
taá¹ƒdassane pana sati bhÅ«tupÄ• dÄ• yarÅ«pappakÄ• rena atÄ«taá¹ƒse gaá¹‡itaá¹ƒ taá¹ƒ
hoti, na ca evaá¹ƒsabhÄ• vatÄ• atÄ«taá¹ƒse gaá¹‡itatÄ• ya kÄ• raá¹‡aá¹ƒ bhavituá¹ƒ araha

paccuppannÄ• nÄ• gatesu gaá¹‡itattÄ• sukhÄ• disabhÄ• vassa ca atÄ«taá¹ƒse gaá¹‡itattÄ
yutto. ajjhattabahiddhÄ• niddesesupi tÄ• diso evattho labbhatÄ«ti.

__suttantapariyÄ• yato_ti pariyÄ• yadesanattÄ• suttassa vuttaá¹ƒ. __abhidhammaniddesa
nippariyÄ• yadesanattÄ• abhidhammassa nicchayena deso niddesoti katvÄ• vuttaá¹ƒ. __k
ayamadhippÄ• yo \Ne 7/ --- suttantabhÄ• janÄ«yattÄ• yathÄ• ``atÄ«taá¹ƒ nanvÄ• gameyy
addhÄ• navasena atÄ«tÄ• dibhÄ• vova vutto, tathÄ• idhÄ• pi niddisitabbo (MN III 272, 275;
siyÄ• . evaá¹ƒ santepi suttantabhÄ• janÄ«yampi abhidhammadesanÄ• yeva suttante vuttad
vibhajanavasena pavattÄ• ti abhidhammaniddeseneva atÄ«tÄ• dibhÄ• vo niddiá¹-á¹-hoti.

__addhÄ• santatisamayakhaá¹‡avasenÄ• _ti \Be 7/ ettha cutipaá¹-isandhiparicchinne kÄ• I
vattatÄ«ti ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naâ€™â€™ ntiÄ• disuttavasena (MN I 18
``tayome, bhikkhave, addhÄ• . katame tayo? atÄ«to addhÄ• , anÄ• gato addhÄ• , paccuppa
DN III 305) ettha pana paramatthato paricchijjamÄ• no addhÄ• __niruttipathasutta_vasena
khaá¹‡aparicchinno yutto. tattha hi ``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ jÄ• taá¹ƒ pÄ• tubhÅ«taá¹ƒ,
saá¹…khÄ• â€™â€™ ti (SN b III 62) vijjamÄ• nassa paccuppannatÄ• tato pubbe pacchÄ•
vuttÄ• ti. yebhuyyena pana cutipaá¹-isandhiparicchinno (DN III 305; It 63) __suttesu_ atÄ«tÄ
vuttoti so eva idhÄ• pi __ ``addhÄ• vasenÄ• â€™â€™ _ti vutto. sÄ«taá¹ƒ sÄ«tassa sabhÄ•
uá¹‡hassa. yaá¹ƒ pana sÄ«taá¹ƒ uá¹‡haá¹ƒ vÄ• sarÄ«re sannipatitaá¹ƒ santÄ• navasena p
anadhikaá¹ƒ ekÄ• kÄ• raá¹ƒ, taá¹ƒ eko utÅ«ti vuccati. sabhÄ• gautuno anekantasabhÄ• vat
evaá¹ƒ Ä• hÄ• repi. __ekavÄ«thiekajavanasamuá¹-á¹-hÄ• na_nti paÃ±cachaá¹-á¹-hadvÄ• ra
__santatisamaya_kathÄ• vipassakÄ• naá¹ƒ upakÄ• ratthÄ• ya aá¹-á¹-hakathÄ• su kathitÄ•

__niá¹-á¹-hitahetupaccayakiccaá¹ƒ, niá¹-á¹-hitahetukiccamaniá¹-á¹-hitapaccayakiccaá¹ƒ,
ubhayakiccamasampattaá¹ƒ, sakiccakkhaá¹‡e paccuppannaá¹ƒ_. janako __hetu, _ upathan
uppÄ• danaá¹ƒ upatthambhanaÃ±ca __kiccaá¹ƒ_. yathÄ• bÄ«jassa aá¹…kuruppÄ• danaá¹
tadupatthambhanaá¹ƒ kammassa kaá¹-attÄ• rÅ«pavipÄ• kuppÄ• danaá¹ƒ Ä• hÄ• rÄ• dÄ«na
ekekassa kalÄ• passa cittuppÄ• dassa ca janakÄ• naá¹ƒ kammÄ• nantarÄ• dipaccayabhÅ«
sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ kiccaá¹ƒ yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. tat
__hetukiccaá¹ƒ_ daá¹-á¹-habbaá¹ƒ, tÄ«supi khaá¹‡esu __paccayakiccaá¹ƒ_. pathavÄ«Ä• dA
sandhÄ• raá¹‡Ä• dikaá¹ƒ phassÄ• dÄ«naá¹ƒ phusanÄ• dikaÃ±ca attano attano kiccaá¹ƒ sal
karaá¹‡akkhaá¹‡o __sakiccakkhaá¹‡o_. saha vÄ• kiccena sakiccaá¹ƒ, yasmiá¹ƒ khaá¹‡e sa
arÅ«paá¹ƒ vÄ• hoti, so __sakiccakkhaá¹‡o, _ tasmiá¹ƒ khaá¹‡e __paccuppannaá¹ƒ_.

<6> __ettakamevÄ• _ti \Ne 8/ ``tesaá¹ƒ tesaâ€™â€™ nti iminÄ• Ä• meá¸• itavacanena ab
vuttatthameva. ``aparassa aparassÄ• â€™â€™ ti dÄ«panaá¹ƒ __aparadÄ«panaá¹ƒ_. __par
pariyesanÄ• ya aniá¹-á¹-hanÄ• manivattanassa akÄ• raá¹‡abhÄ• vaá¹ƒ dasseti. kammados
ca gÅ«thabhakkhapÄ• á¹‡Ä• dayo ummattakÄ• dayo ca pariyeseyyuá¹ƒ diá¹-á¹-hivipallÄ• s

Ä• rammaá¹‡assa pariyesitabbasabhÄ• vattÄ• , apariyesitabbasabhÄ• vattÄ• pana etassa
attho.

__sampattivirahato_ti rÅ«pÄ• dÄ«naá¹ƒ devamanussasampattibhave kusalakammaphalatÄ
sampatti, tabbirahatoti attho. tato eva taá¹ƒ na pariyesitabbanti. sobhanÄ• ni ca kÄ• nici hat
akusalakammanibbattÄ• ni na tesaá¹ƒyeva hatthiÄ• dÄ«naá¹ƒ sukhassa hetubhÄ• vaá¹ƒ ga
saá¹…gaá¹‡hanatthaá¹ƒ __ ``akantaâ€™â€™ _nti vuttaá¹ƒ. tassa tasseva hi sattassa attan
nibbattaá¹ƒ sukhassa paccayo hoti, akusalena nibbattaá¹ƒ dukkhassa. tasmÄ• kammajÄ• n
iá¹-á¹-hÄ• niá¹-á¹-hatÄ• kammakÄ• rakasattassa vasena yojanÄ• rahÄ• siyÄ• . aá¹-á¹-hak
``kusalakammajaá¹ƒ aniá¹-á¹-haá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti idameva vuttaá¹ƒ, na vutta
iá¹-á¹-haá¹ƒ nÄ• ma natthÄ«â€™â€™ ti. tena akusalakammajampi sobhanaá¹ƒ parasattÄ• n
anuÃ±Ã±Ä• taá¹ƒ bhavissati. kusalakammajaá¹ƒ pana sabbesaá¹ƒ iá¹-á¹-hamevÄ• ti vadant
pana kesaÃ±ci manussarÅ«paá¹ƒ amanÄ• paá¹ƒ, yato te disvÄ• va palÄ• yanti. manussÄ•
bhÄ• yanti, tesampi vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ rÅ«paá¹ƒ Ä• rabbha kusalavipÄ• kaá¹
puÃ±Ã±assa abhÄ• vÄ• na tesaá¹ƒ tattha abhirati hotÄ«ti adhippÄ• yo. kusalakammajassa
viya akusalakammajassa sobhanassa iá¹-á¹-hassa abhÄ• vo vattabbo. hatthiÄ• dÄ«nampi h
manussÄ• naá¹ƒ akusalavipÄ• kasseva Ä• rammaá¹‡aá¹ƒ, kusalakammajaá¹ƒ pana pavatte
kusalavipÄ• kassa. iá¹-á¹-hÄ• rammaá¹‡ena pana vomissakattÄ• appakaá¹ƒ akusalakamm
akusalavipÄ• kuppattiyÄ• kÄ• raá¹‡aá¹ƒ na bhavissatÄ«ti sakkÄ• vattunti. vipÄ• kaá¹ƒ pan
vaÃ±cetunti vipÄ• kavasena iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡avavatthÄ• naá¹ƒ suá¹-á¹-hu v
anugantvÄ• sabbattha iá¹-á¹-hÄ• niá¹-á¹-hatÄ• yojetabbÄ• .

__aniá¹-á¹-hÄ• paÃ±ca kÄ• maguá¹‡Ä• _ti kasmÄ• vuttaá¹ƒ, nanu ``cakkhuviÃ±Ã±eyyÄ• n
iá¹-á¹-hÄ• nÄ«â€™â€™ ti (MN I 166; II 155; III 190; SN c V 30) evamÄ• dinÄ• iá¹-á¹-hÄ• ne
``kÄ• maguá¹‡Ä• â€™â€™ ti vuttÄ• nÄ«ti? kÄ• maguá¹‡asadisesu \Be 9/ kÄ• maguá¹‡avol
rÅ«pÄ• dibhÄ• voyeva \Ne 9/, na iá¹-á¹-hatÄ• . ``aniá¹-á¹-hÄ• â€™â€™ ti vÄ• vacanena ak
kÄ• maguá¹‡avisabhÄ• gÄ• rÅ«pÄ• dayo ``kÄ• maguá¹‡Ä• â€™â€™ ti vuttÄ• asive ``sivÄ
vÄ• iá¹-á¹-hÄ• niá¹-á¹-hÄ• ni rÅ«pÄ• dÄ«ni taá¹‡hÄ• vatthubhÄ• vato kÄ• maguá¹‡Ä• yeva
piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™â€™ ntiÄ• di (DN II 400; MN I 133; Vibh 203). atisayena pan
``kÄ• maguá¹‡Ä• â€™â€™ ti iá¹-á¹-hÄ• ni rÅ«pÄ• dÄ«ni vuttÄ• nÄ«ti.

dvÄ«supi hÄ«napaá¹‡Ä«tapadesu __ ``akusalakammajavasena kusalakammajavasenÄ• â€
tesaá¹ƒ sattÄ• naâ€™â€™ _nti sattavasena niyametvÄ• vibhajitattÄ• , ayaÃ±cattho __ ``tes
avayavayoge sÄ• mivacanaá¹ƒ katvÄ• vuttoti veditabbo. sattasantÄ• napariyÄ• pannesu ka
``kammajavasenÄ• â€™â€™ _ti vuttaá¹ƒ. yadi pana tehi tehÄ«ti etasmiá¹ƒ atthe __tesaá¹ƒ
visayavisayÄ«sambandhe vÄ• , na kammajavaseneva rÅ«pÄ• dÄ«ni vibhattÄ• ni, sabbesaá
vasena vibhattÄ• nÄ«ti viÃ±Ã±Ä• yanti. ettha ca pÄ• kaá¹-ehi rÅ«pÄ• dÄ«hi nayo dassitoti c
hÄ«napaá¹‡Ä«tatÄ• yojetabbÄ• .

__manÄ• papariyanta_nti manÄ• paá¹ƒ pariyantaá¹ƒ mariyÄ• dÄ• bhÅ«taá¹ƒ paÃ±casu kÄ
kiá¹ƒ kÄ• raá¹‡anti? yasmÄ• te ekaccassa manÄ• pÄ• honti, ekaccassa amanÄ• pÄ• , yas
paramÄ• , tasmÄ• tassa tassa ajjhÄ• sayavasena kÄ• maguá¹‡Ä• naá¹ƒ paramatÄ• hoti, r

__eva_nti imasmiá¹ƒ sutte vuttanayena. ekasmiá¹ƒyeva assÄ• danakujjhanato Ä• rammaá¹
iá¹-á¹-hÄ• niá¹-á¹-hÄ• bhÄ• vato aniá¹-á¹-haá¹ƒ ``iá¹-á¹-haâ€™â€™ nti gahaá¹‡ato ca, iá¹-á¹
``aniá¹-á¹-haâ€™â€™ nti gahaá¹‡ato ca __iá¹-á¹-hÄ• niá¹-á¹-haá¹ƒ nÄ• ma pÄ• á¹-iyekkaá¹
natthÄ«_ti attho. __saÃ±Ã±Ä• vipallÄ• sena cÄ• _tiÄ• dinÄ• nibbÄ• ne viya aÃ±Ã±esu Ä• r
saÃ±Ã±Ä• vipallÄ• sena iá¹-á¹-hÄ• niá¹-á¹-haggahaá¹‡aá¹ƒ hoti. pittummattÄ• dÄ«naá¹ƒ kh
dosussadasamuá¹-á¹-hitasaÃ±Ã±Ä• vipallÄ• savasena tittaggahaá¹‡aá¹ƒ viyÄ• ti imamattha
manÄ• papariyantatÄ• vuttÄ• ti dasseti.

__vibhattaá¹ƒ_ \Be 10/ __atthÄ«_ti ca vavatthitaá¹ƒ atthÄ«ti attho, aá¹-á¹-hakathÄ• cariyehi
pakÄ• sitanti vÄ• . taÃ±ca majjhimakasattassa vasena vavatthitaá¹ƒ pakÄ• sitaÃ±ca, aÃ±Ã±
idaá¹ƒ iá¹-á¹-haá¹ƒ \Ne 10/ aniá¹-á¹-haÃ±ca hotÄ«ti adhippÄ• yo. evaá¹ƒ vavatthitassa
paniá¹-á¹-hÄ• niá¹-á¹-hassa aniá¹-á¹-haá¹ƒ iá¹-á¹-hanti ca gahaá¹‡e na kevalaá¹ƒ saÃ±Ã±Ä•
kÄ• raá¹‡aá¹ƒ, dhÄ• tukkhobhavasena indriyavikÄ• rÄ• pattiÄ• dinÄ• kusalÄ• kusalavipÄ•
vattuá¹ƒ. tathÄ• hi sÄ«tudakaá¹ƒ ghammÄ• bhitattÄ• naá¹ƒ kusalavipÄ• kassa kÄ• yaviÃ±Ã
sÄ«tÄ• bhibhÅ«tÄ• naá¹ƒ akusalavipÄ• kassa. tÅ«lapicusamphasso vaá¹‡e dukkho nivaá¹‡
mudutaruá¹‡ahatthasambÄ• hanaÃ±ca sukhaá¹ƒ uppÄ• deti, teneva hatthena paharaá¹‡aá¹
vipÄ• kavasena Ä• rammaá¹‡avavatthÄ• naá¹ƒ yuttaá¹ƒ.

__kiÃ±cÄ• pÄ«_tiÄ• dinÄ• satipi saÃ±Ã±Ä• vipallÄ• se buddharÅ«padassanÄ• dÄ«su kusa
gÅ«thadassanÄ• dÄ«su ca akusalavipÄ• kassa uppattiá¹ƒ dassento tena vipÄ• kena Ä• ram
iá¹-á¹-hÄ• niá¹-á¹-hataá¹ƒ dasseti. vijjamÄ• nepi saÃ±Ã±Ä• vipallÄ• se Ä• rammaá¹‡ena vip
Ä• rammaá¹‡aniyamadassanatthameva katanti.

__apica dvÄ• ravasenapÄ«_tiÄ• dinÄ• dvÄ• rantare dukkhassa sukhassa ca paccayabhÅ«
sukhadukkhavipÄ• kuppÄ• danato vipÄ• kena Ä• rammaá¹‡aniyamadassanena ekasmiá¹ƒy
maá¹‡iratanÄ• diphoá¹-á¹-habbassa saá¹‡ikaá¹ƒ phusane pothane ca sukhadukkhuppÄ• da
iá¹-á¹-hÄ• niá¹-á¹-hatÄ• dassitÄ• ti viÃ±Ã±Ä• yati.

__heá¹-á¹-himanayo_ti majjhimakasattassa vipÄ• kassa ca vasena vavatthitaá¹ƒ Ä• ramma
tesaá¹ƒ sattÄ• naá¹ƒ uÃ±Ã±Ä• taâ€™â€™ nti (Vibh 6) ca Ä• dinÄ• vuttanayo. __sammutim
vipÄ• kassa ca vasena sammataá¹ƒ vavatthitaá¹ƒ manÄ• paá¹ƒ, taá¹ƒ pana sabhÄ• veneva
abhinditabbatova na bhindatÄ«ti adhippÄ• yo. saÃ±Ã±Ä• vipallÄ• sena nerayikÄ• dÄ«hipi p
gahitaá¹ƒ puggalamanÄ• paá¹ƒ __ ``taá¹ƒ taá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• dinÄ• bhindati.

akusalakammajattÄ• kammakÄ• raá¹‡Ä• didukkhavatthubhÄ• vato ca ``manussarÅ«pato h

<7> oá¸·Ä• rikarÅ«pÄ• naá¹ƒ \Be 11/ vatthÄ• rammaá¹‡apaá¹-ighÄ• tavasena supariggahit
abhÄ• vato duppariggahitatÄ• ca yojetabbÄ• . duppariggahaá¹-á¹-heneva lakkhaá¹‡aduppa
daá¹-á¹-habbÄ• . __dasavidha_nti ``dÅ«reâ€™â€™ ti avuttassa dassanatthaá¹ƒ vuttaá¹ƒ. vu
dÅ«re hotiyeva.

__heá¹-á¹-himanayo_ti \Ne 11/ ``itthindriyaá¹ƒ ... pe ... idaá¹ƒ vuccati rÅ«paá¹ƒ santikeâ€™
evaá¹ƒ lakkhaá¹‡ato dvÄ• dasahatthavasena vavatthitaokÄ• sato ca dassetvÄ• niyyÄ• titan
lakkhaá¹‡okÄ• savasena dÅ«rasantikena saha gahetvÄ• niyyÄ• titattÄ• __bhindamÄ• no_
atha vÄ• __bhindamÄ• no_ti sarÅ«padassanena lakkhaá¹‡ato yevÄ• panakena okÄ• satoti
ca visuá¹ƒ karonto gatoti attho. atha vÄ• lakkhaá¹‡ato santikadÅ«rÄ• naá¹ƒ okÄ• sato
dÅ«rasantikabhÄ• vakaraá¹‡ena santikabhÄ• vaá¹ƒ bhinditvÄ• dÅ«rabhÄ• vaá¹ƒ, dÅ«rabh
santikabhÄ• vaá¹ƒ karonto pavattoti __ ``bhindamÄ• no gatoâ€™â€™ _ti vuttaá¹ƒ. __idha p
pana rÅ«paá¹ƒ upÄ• dÄ• ya upÄ• dÄ• yÄ• â€™â€™ ti idha purimanayena lakkhaá¹‡ato dÅ«
santikabhÄ• vakaraá¹‡ena na bhindati bhagavÄ• , na ca okÄ• sadÅ«rato visuá¹ƒ karaá¹‡en
vomissakakaraá¹‡enÄ• ti attho. kiá¹ƒ pana karotÄ«ti? okÄ• sato dÅ«rameva bhindati. ettha
vuttanayena tidhÄ• attho daá¹-á¹-habbo. na hi okÄ• sato dÅ«raá¹ƒ lakkhaá¹‡ato santikaá¹ƒ
vÄ• visuá¹ƒ tena vÄ• vomissakanti. okÄ• sato dÅ«rassa pana okÄ• satova santikabhÄ• va
``bhedanaâ€™â€™ nti veditabbaá¹ƒ. __idha pana na lakkhaá¹‡ato dÅ«raá¹ƒ bhindatÄ«_ti e
vuttanayena tidhÄ• bhedassa akaraá¹‡aá¹ƒ vuttaá¹ƒ, lakkhaá¹‡ato santikadÅ«rÄ• naá¹ƒ pa
upÄ• dÄ• yupÄ• dÄ• ya dÅ«rasantikabhÄ• vo natthÄ«ti lakkhaá¹‡ato dÅ«rassa lakkhaá¹‡at
lakkhaá¹‡ato dÅ«rassa abhedananti daá¹-á¹-habbaá¹ƒ. purimanayo viya ayaá¹ƒ nayo na ho
dassetÄ«ti bhindamÄ• noti ettha ca aÃ±Ã±athÄ• bhedanaá¹ƒ vuttaá¹ƒ, bhedanaá¹ƒ idha ca

rÅ«pakkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vedanÄ• kkhandhaniddesavaá¹‡á¹‡anÄ•

<8> cakkhÄ• dayo \Be 12/ pasÄ• dÄ• oá¸·Ä• rikamanomayattabhÄ• vapariyÄ• pannÄ• kÄ
tabbatthukÄ• adukkhamasukhÄ• __ ``kÄ• yikÄ• â€™â€™ _ti pariyÄ• yena vuttÄ• , na kÄ•
cakkhÄ• dayo kÄ• yapasÄ• dÄ• hontÄ«ti. __santativasena khaá¹‡Ä• divasena cÄ• _ti ettha
atÄ«tÄ• dibhÄ• vassa \Ne 12/ avacanaá¹ƒ sukhÄ• divasena bhinnÄ• ya atÄ«tÄ• dibhÄ• vav
addhÄ• vasena samayavasena ca atÄ«tÄ• dikÄ• hoti, tathÄ• dukkhÄ• adukkhamasukhÄ•
bhinnÄ• . tena vedanÄ• samudayo addhÄ• samayavasena atÄ«tÄ• dibhÄ• vena vattabbata
paricchinditabbattÄ• , vedanekadesÄ• pana ettha gahitÄ• ti te santatikhaá¹‡ehi pariccheda
tathÄ• paricchinditabbÄ• naá¹ƒ gahitattÄ• ti. ekasantatiyaá¹ƒ pana sukhÄ• dianekabhedasa
paricchinditabbabhÄ• vena gahito, tassa ekappakÄ• rassa pÄ• kaá¹-assa paricchedikÄ•

taá¹ƒsahitadvÄ• rÄ• lambanappavattÄ• , avicchedena taduppÄ• dakekavidhavisayasamÄ• y
bhavituá¹ƒ arahatÄ«ti tassa bhedantaraá¹ƒ anÄ• masitvÄ• paricchedakabhÄ• vena gahaá¹
lahuparivattino vÄ• dhammÄ• parivattaneneva paricchedaá¹ƒ arahantÄ«ti santatikhaá¹‡av
__pubbantÄ• parantamajjhagatÄ• _ti etena hetupaccayakiccavasena vuttanayaá¹ƒ dasseti.

<11> kilesaggisampayogato __sadarathÄ• _. etena sabhÄ• vato oá¸·Ä• rikataá¹ƒ dasseti,
__dukkhavipÄ• kaá¹-á¹-henÄ• _ti etena oá¸·Ä• rikavipÄ• kanipphÄ• danena kiccato. kamma
kammapaá¹-ibaddhabhÅ«tÄ• ca kÄ• yakammÄ• dibyÄ• pÄ• ravirahato nirussÄ• hÄ• vipÄ•
avipÄ• kÄ• . savipÄ• kÄ• ca sagabbhÄ• viya oá¸·Ä• rikÄ• ti tabbipakkhato avipÄ• kÄ• __s

__asÄ• taá¹-á¹-henÄ• _ti amadhuraá¹-á¹-hena. tena sÄ• tapaá¹-ipakkhaá¹ƒ aniá¹-á¹-hasabh
__dukkhaá¹-á¹-henÄ• _ti dukkhamaá¹-á¹-hena. tena dukkhÄ• naá¹ƒ santÄ• panakiccaá¹ƒ da
adukkhamasukhÄ• vedanÄ• , santasmiá¹ƒ esÄ• paá¹‡Ä«te sukhe vuttÄ• bhagavatÄ• â€™
vacanato __adukkhamasukhÄ• _ pharaá¹‡asabhÄ• vavirahato asantÄ• naá¹ƒ kÄ• marÄ• ga
anusayanassa aá¹-á¹-hÄ• nattÄ• __santÄ• , _ sukhe nikantiá¹ƒ pariyÄ• dÄ• ya adhigantabb
nÄ«tÄ• ti __paá¹‡Ä«tÄ• _ti. tathÄ• anadhigantabbÄ• ca kÄ• mÄ• vacarajÄ• tiÄ• disaá¹…ka
samÄ• najÄ• tiyaá¹ƒ Ã±Ä• á¹‡asampayuttavippayuttÄ• dike samÄ• nabhede sukhato paá¹‡
upabrÅ«hitÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ paccayabhÄ• vena sukhÄ• __khobheti_ vibÄ• dhitÄ• n
ubhayampi kÄ• yaá¹ƒ byÄ• pentaá¹ƒ viya uppajjatÄ«ti __pharati. madayamÄ• na_nti madaá
__chÄ• dayamÄ• na_nti icchaá¹ƒ uppÄ• dentaá¹ƒ, avattharamÄ• naá¹ƒ vÄ• . ghammÄ• bhi
Ä• sittassa yathÄ• kÄ• yo upabrÅ«hito hoti, evaá¹ƒ sukhasamaá¹…ginopÄ«ti katvÄ• __ ``Ä
viyÄ• â€™â€™ _ti vuttaá¹ƒ. __ekattanimitteyevÄ• _ti pathavÄ«kasiá¹‡Ä• dike \Ne 13/ ekasa
__caratÄ«_ti nÄ• nÄ• vajjane javane vedanÄ• viya vipphandanarahitattÄ• __sukhumÄ• _.

adhippÄ• ye akusalatÄ• ya __akovido. kusalattike ... pe ... Ä• gatattÄ• _ti ``kusalÄ• kusalÄ•
abyÄ• katÄ• vedanÄ• sukhumÄ• â€™â€™ ti evaá¹ƒ Ä• gatattÄ• . bhÅ«mantarabhede das
Ä• raddhaá¹ƒ. __iminÄ• nÄ«hÄ• renÄ• _ti etena ``kÄ• mÄ• vacarasukhato kÄ• mÄ• vacaru
sabhÄ• vÄ• dibhedena ca oá¸·Ä• rikasukhumabhÄ• vaá¹ƒ tatra tatreva kathento na bhindat

__lokiyalokuttaramissakÄ• kathitÄ• , _ tasmÄ• ekantapaá¹‡Ä«te hÄ«napaá¹‡Ä«tÄ• naá¹ƒ
ekantahÄ«ne ca yathÄ• sambhavaá¹ƒ hÄ«napaá¹‡Ä«tatÄ• uddharitabbÄ• ti anuÃ±Ã±Ä• ta
taduddharaá¹‡e na kukkuccÄ• yitabbanti attho.

akusalÄ• naá¹ƒ kusalÄ• dÄ«hi sukhumattÄ• bhÄ• vato pÄ• á¸·iyÄ• Ä• gatassa aparivattan
``heá¹-á¹-himanayo na oloketabboâ€™â€™ _ti vuttanti vadanti, taá¹ƒtaá¹ƒvÄ• panavasena
natthÄ«ti na parivattanaá¹ƒ sandhÄ• ya ``heá¹-á¹-himanayo na oloketabboâ€™â€™ ti vuttaa
pana vuttattÄ• avuttanayaá¹ƒ gahetvÄ• ``taá¹ƒ taá¹ƒ vÄ• panÄ• â€™â€™ ti vattuá¹ƒ yutta
oloketabboâ€™â€™ ti vuttanti veditabbo. bahuvipÄ• kÄ• akusalÄ• dosussannatÄ• ya __oa

appavipÄ• kÄ• kusalÄ• . mandadosattÄ• appavipÄ• kÄ• akusalÄ• __sukhumÄ• , _ tathÄ•
oá¸·Ä• rikasukhumanikantivatthubhÄ• vato kÄ• mÄ• vacarÄ• dÄ«naá¹ƒ __oá¸·Ä• rikasukhu
bhÄ• vanÄ• mayÄ• ya bhedanena dÄ• namayasÄ«lamayÄ• naÃ±ca paccekaá¹ƒ bhedanaá
__sÄ• pÄ«_ti vÄ• tividhÄ• pÄ«ti yojetabbaá¹ƒ.

<13> jÄ• tiÄ• divasena asamÄ• nakoá¹-á¹-hÄ• satÄ• __visabhÄ• gaá¹-á¹-ho_. dukkhavipÄ
asadisakiccatÄ• , asadisasabhÄ• vatÄ• vÄ• __visaá¹ƒsaá¹-á¹-ho, _ na asampayogo. yadi
santikaá¹ƒ hotÄ«ti saá¹ƒsaá¹-á¹-haá¹-á¹-hena santikatÄ• Ä• pajjati, na ca vedanÄ• ya veda
santikapadavaá¹‡á¹‡anÄ• ya ca ``sabhÄ• gaá¹-á¹-hena sarikkhaá¹-á¹-hena cÄ• â€™â€™ ti
attho veditabbo.

__na_ \Ne 14/ __dÅ«rato santikaá¹ƒ uddharitabba_nti kasmÄ• vuttaá¹ƒ, kiá¹ƒ yathÄ• sant
akusalÄ• dÅ«reti uddharÄ«yati, tathÄ• tato dÅ«rato kusalato kusalÄ• santiketi uddharituá
sakkÄ• . tathÄ• hi sati kusalÄ• kusalÄ• ya santiketi katvÄ• santikato santikatÄ• eva uddh
sati santikasantikataratÄ• vacanameva Ä• pajjati, upÄ• dÄ• yupÄ• dÄ• ya dÅ«rasantikatÄ•
dÅ«rato dÅ«ruddharaá¹‡aá¹ƒ viya santikato santikuddharaá¹‡aÃ±ca na sakkÄ• kÄ• tuá¹ƒ d
santikasantikataratÄ• ya ca anadhippetattÄ• . atha pana vadeyya ``na kusalÄ• kusalÄ• ya
uddharitabbÄ• , atha kho yato sÄ• dÅ«re, tassÄ• akusalÄ• yÄ• â€™â€™ ti, taÃ±ca natthi.
kadÄ• ci santike atthÄ«ti. athÄ• pi vadeyya ``yÄ• akusalÄ• kusalÄ• ya santike, sÄ• tato d
uddharitabbÄ• â€™â€™ ti, tadapi natthi. na hi kusale akusalÄ• atthi, yÄ• tato santiketi udd
idha vuttassa dÅ«rassa dÅ«rato accantavisabhÄ• gattÄ• dÅ«re santikaá¹ƒ natthÄ«ti na sak
uddharituá¹ƒ, santike panidha vutte bhinne tattheva dÅ«raá¹ƒ labbhatÄ«ti Ä• ha __ ``santika
uddharitabbaâ€™â€™ _nti.

upÄ• dÄ• yupÄ• dÄ• ya dÅ«rato ca santikaá¹ƒ na sakkÄ• uddharituá¹ƒ. lobhasahagatÄ• y
lobhasahagatÄ• santiketi hi vuccamÄ• ne santikatova santikaá¹ƒ uddharitaá¹ƒ hoti. tathÄ•
lobhasahagatÄ• dÅ«re dosasahagatÄ• santiketi etthÄ• pi \Be 15/ sabhÄ• gato sabhÄ• gan
sakkÄ• ``lobhasahagatÄ• ya dosasahagatÄ• dÅ«re sÄ• eva ca santikeâ€™â€™ ti vattuá
santikabhÄ• vassa akÄ• raá¹‡attÄ• , tasmÄ• visabhÄ• gatÄ• bhedaá¹ƒ aggahetvÄ• na pa
sabhÄ• gÄ• byÄ• pakattÄ• dÅ«ratÄ• ya dÅ«rato santikuddharaá¹‡aá¹ƒ na sakkÄ• kÄ• tuá
akusalasabhÄ• gaá¹ƒ sabbaá¹ƒ byÄ• petvÄ• pavattatÄ«ti. sabhÄ• gatÄ• pana bhedaá¹ƒ a
pavattatÄ«ti visabhÄ• gabyÄ• pakattÄ• santikatÄ• ya santikato dÅ«ruddharaá¹‡aá¹ƒ sakkÄ
lobhasahagatÄ• disabbavisabhÄ• gabyÄ• pikÄ• ti. tenÄ• ha __ ``na dÅ«rato santikaá¹ƒ udd

vedanÄ• kkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saÃ±Ã±Ä• kkhandhaniddesavaá¹‡á¹‡anÄ•

<17> __cakkhusamphassajÄ• _ \Ne 15/ __saÃ±Ã±Ä• _ti ettha yadipi vatthuto phassassa n
saÃ±Ã±Ä• ya, vatthuvisiá¹-á¹-haphassena pana visiá¹-á¹-hasaÃ±Ã±Ä• vatthunÄ• ca visiá¹-
viya tassÄ• pi tabbatthukattÄ• ti __ ``vatthuto nÄ• maâ€™â€™ _nti vuttaá¹ƒ. __paá¹-ighasa
etthÄ• pi yathÄ• phasso vatthÄ• rammaá¹‡apaá¹-ighaá¹-á¹-anena uppanno, tathÄ• tato jÄ•
``vatthÄ• rammaá¹‡ato nÄ• maâ€™â€™ _nti vuttaá¹ƒ. ettha ca paá¹-ighajo samphasso, pa
samphasso __paá¹-ighasamphasso_ti uttarapadalopaá¹ƒ katvÄ• vuttanti veditabbaá¹ƒ.

viÃ±Ã±eyyabhÄ• ve vacanaá¹ƒ adhikicca pavattÄ• , vacanÄ• dhÄ«nÄ• vÄ• arÅ«pakkhan
pakÄ• sanaá¹ƒ atthÄ«ti ``adhivacanÄ• â€™â€™ ti vuccanti, tatojo samphasso adhivacanas
yathÄ• vuttehi atthehi adhivacano ca samphasso cÄ• ti adhivacanasamphasso, adhivacana
adhivacanasamphasso, tato tasmiá¹ƒ vÄ• jÄ• tÄ• __adhivacanasamphassajÄ• _. paÃ±cad
attho sambhavatÄ«ti tena pariyÄ• yena tatojÄ• pi saÃ±Ã±Ä• __ ``adhivacanasamphassajÄ
pana aÃ±Ã±appakÄ• rÄ• sambhavato manosamphassajÄ• nippariyÄ• yena ``adhivacanas
evaá¹ƒ ayaá¹ƒ paá¹-ighasamphassajÄ• Ä• veá¹‡ikappakÄ• rantarasambhavatoti adhippÄ•

yadi \Be 16/ evaá¹ƒ cattÄ• ro khandhÄ• pi yathÄ• vuttasamphassato jÄ• tattÄ• ``adhivacan
vattuá¹ƒ yuttÄ• , saÃ±Ã±Ä• va kasmÄ• evaá¹ƒ vuttÄ• ti? tiá¹‡á¹‡aá¹ƒ khandhÄ• naá¹ƒ atth
nÄ• maá¹ƒ yattha pavattamÄ• no adhivacanasamphassaja-saddo niruá¸·hatÄ• ya dhammÄ
saÃ±Ã±Ä• ya eva Ä• ropetvÄ• sayaá¹ƒ nivattanaá¹ƒ hoti. tenÄ• ha __ ``tayo hi arÅ«pino kh
atha vÄ• saÃ±Ã±Ä• ya paá¹-ighasamphassajÄ• ti aÃ±Ã±ampi visiá¹-á¹-haá¹ƒ nÄ• maá¹ƒ at
adhivacanasamphassajÄ• nÄ• maá¹ƒ tiá¹‡á¹‡aá¹ƒyeva khandhÄ• naá¹ƒ bhavituá¹ƒ arahati.
saÃ±Ã±Ä• ya datvÄ• nivattÄ• ti imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``tayo hi arÅ«pino khand
__paÃ±cadvÄ• rikasaÃ±Ã±Ä• oloketvÄ• pi jÄ• nituá¹ƒ sakkÄ• _ti idaá¹ƒ tena tenÄ• dhippÄ
hatthavikÄ• rÄ• dikaraá¹‡e tadadhippÄ• yavijÄ• nananimittabhÅ«tÄ• viÃ±Ã±atti viya rajjitvÄ
rattatÄ• divijÄ• nananimittaá¹ƒ olokanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡avisayasamÄ• game pÄ• ka
taá¹ƒsampayuttÄ• ya saÃ±Ã±Ä• yapi tathÄ• pÄ• kaá¹-abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

rajjitvÄ• \Ne 16/ olokanÄ• divasena pÄ• kaá¹-Ä• javanappavattÄ• bhavituá¹ƒ arahatÄ«ti e
nivattanatthaá¹ƒ __ ``pasÄ• davatthukÄ• evÄ• â€™â€™ _ti Ä• ha. __aÃ±Ã±aá¹ƒ cintenta_
cintitaá¹ƒ Ã±Ä• taá¹ƒ, tato aÃ±Ã±aá¹ƒ cintentanti attho.

saÃ±Ã±Ä• kkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¹…khÄ• rakkhandhaniddesavaá¹‡á¹‡anÄ•

<20> __heá¹-á¹-himakoá¹-iyÄ• _ti ettha bhummaniddesova. tattha hi padhÄ• naá¹ƒ dassita
uparimakoá¹-iyÄ• taá¹ƒ na dassitanti Ä• pajjatÄ«ti? nÄ• pajjati, uparimakoá¹-igatabhÄ• ven
heá¹-á¹-himakoá¹-igatabhÄ• vÄ• bhÄ• vato. heá¹-á¹-himakoá¹-i hi sabbabyÄ• pikÄ• ti. dutiye

heá¹-á¹-himakoá¹-iyÄ• Ä• gatÄ• ti sambandho. purimepi vÄ• ``heá¹-á¹-himakoá¹-iyÄ• â€™
taÃ±ca padhÄ• nasaá¹…khÄ• radassanavasenÄ• ti sambandhakaraá¹‡ena karaá¹‡aniddes
saá¹…khÄ• rÄ• _ti ekÅ«napaÃ±Ã±Ä• sappabhede saá¹…khÄ• re Ä• ha. __gahitÄ• va honti

saá¹…khÄ• rakkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__samuggama_-saddo \Be 17/ saÃ±jÄ• tiyaá¹ƒ Ä• diuppattiyaá¹ƒ niruá¸·ho. taá¹ƒtaá¹ƒpacc
purimabhavasaá¹…khÄ• tÄ• purimantato uddhaá¹…gamanaá¹ƒ __samuggamo, _ sandhiya
__samuggamo_. so pana yattha paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• samuggacchanti, tatth
aparipuá¹‡á¹‡akhandhasamuggamo ekavokÄ• racatuvokÄ• resu sakkÄ• viÃ±Ã±Ä• tunti. at
paÃ±cannampi khandhÄ• naá¹ƒ saha uggamo uppatti __samuggamo_. etasmiá¹ƒ atthe vika
himavantappadese jÄ• timantaeá¸·akalomaá¹ƒ __jÄ• tiuá¹‡á¹‡Ä• . sappimaá¹‡á¸• abindÅ«_
__bindu_-saddo \Ne 17/ yojetabbo. __evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ• ga_nti evaá¹ƒvaá¹‡á¹‡a
evaá¹ƒsaá¹‡á¹-hÄ• naÃ±ca. paá¹-ibhajanaá¹ƒ vÄ• __paá¹-ibhÄ• go, _ sadisatÄ• bhajanaá¹
evaá¹ƒvidho vaá¹‡á¹‡appaá¹-ibhÄ• go etassÄ• ti __evaá¹ƒvaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ_.

__santatisÄ«sÄ• nÄ«_ti santatimÅ«lÄ• ni, santatikoá¹-á¹-hÄ• sÄ• vÄ• . anekindriyasamÄ•
padhÄ• naá¹…gaá¹ƒ ``sÄ«saâ€™â€™ nti vuccati, evaá¹ƒ vatthudasakÄ• dikoá¹-á¹-hÄ• sÄ•
``sÄ«sÄ• nÄ«â€™â€™ ti vuttÄ• nÄ«ti.

__paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• hontÄ«_ti gaá¹‡anÄ• pÄ• ripÅ«riá¹ƒ sandhÄ• ya vut
khandhassa paripuá¹‡á¹‡ataá¹ƒ. kammasamuá¹-á¹-hÄ• napaveá¹‡iyÄ• vuttattÄ• ``utucittÄ
ettakaá¹ƒ kÄ• laá¹ƒ atikkamitvÄ• hotÄ«â€™â€™ tiÄ• dinÄ• vattabbÄ• siyÄ• , taá¹ƒ pana `
ettha vakkhatÄ«ti akathetvÄ• kammajapaveá¹‡Ä« ca na sabbÄ• vuttÄ• ti avuttaá¹ƒ dasset
nÄ• ma dassito. __evaá¹ƒ ... pe ... paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• hontÄ«_ti paripuá¹‡á
nayo dassito, aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ pana kÄ• mÄ• vacarÄ• naá¹ƒ rÅ«pÄ• vacarÄ
vasena santatisÄ«sahÄ• ni veditabbÄ• .

__pubbÄ• parato_ti ayaá¹ƒ vicÄ• raá¹‡Ä• na paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ uppattiyaá¹ƒ
rÅ«pasamuá¹-á¹-hÄ• paneti daá¹-á¹-habbÄ• . taá¹ƒ dassento Ä• ha __ ``evaá¹ƒ panÄ• â€™
uppannesÅ«_ti etena saá¹ƒsayakÄ• raá¹‡aá¹ƒ dasseti. sahuppannesu hi idameva paá¹-ham
samuá¹-á¹-hÄ• peti, idaá¹ƒ pacchÄ• ti adassitaá¹ƒ na sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. ettha ca ``pu
etissÄ• vicÄ• raá¹‡Ä• ya vatthubhÄ• vena paá¹-isandhiyaá¹ƒ uppannÄ• pavattÄ• paÃ±cak
niddhÄ• raá¹‡e \Be 18/ bhummaniddesoti __ ``rÅ«paá¹ƒ paá¹-hamaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹
aÃ±Ã±athÄ• bhÄ• venabhÄ• valakkhaá¹‡atthe bhummaniddese sati rÅ«passa rÅ«pasamua
rÅ«pasamuá¹-á¹-hÄ• naá¹ƒ vadantÄ«ti ubhayanti vattabbaá¹ƒ siyÄ• ti. rÅ«pÄ• rÅ«pasantati

vicÄ• raá¹‡Ä• pavattÄ• ti __ ``rÅ«paá¹ƒ paá¹-hamaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• petÄ«â€™
paá¹-isandhikkhaá¹‡e eva vijjamÄ• ne gahetvÄ• vicÄ• raá¹‡Ä• ya kariyamÄ• nÄ• ya arÅ«p
rÅ«pasamuá¹-á¹-hÄ• panameva natthÄ«ti pubbÄ• parasamuá¹-á¹-hÄ• panavicÄ• raá¹‡Ä• va
vattabbaá¹ƒ siyÄ• ti. __vatthu uppÄ• dakkhaá¹‡e dubbalaá¹ƒ hotÄ«_ti sabbarÅ«pÄ• naá¹ƒ u
dubbalataá¹ƒ sandhÄ• ya vuttaá¹ƒ. tadÄ• hi taá¹ƒ pacchÄ• jÄ• tapaccayarahitaá¹ƒ Ä• hÄ• n
``dubbalaâ€™â€™ nti vuttaá¹ƒ. __kammavegakkhittattÄ• _ti \Ne 18/ idaá¹ƒ satipi bhavaá¹…
sÄ• yaá¹ƒ vipÄ• kasantati paá¹-isandhikkhaá¹‡e purimabhavaá¹…gasamuá¹-á¹-hÄ• pakato
viya appatiá¹-á¹-hitÄ• , tato paraÃ±ca samÄ• nasantatiyaá¹ƒ anantarapaccayaá¹ƒ purejÄ• ta
patiá¹-á¹-hitÄ• ti imamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__paveá¹‡Ä« ghaá¹-iyatÄ«_ti cakkhÄ• divatthusantati ekasmiá¹ƒ vijjamÄ• ne eva aÃ±Ã±as
ghaá¹-iyati, na cutipaá¹-isandhinissayavatthÅ«naá¹ƒ viya vicchedappavattÄ«ti attho. __aá¹…
jhÄ• naá¹…gato. jhÄ• naá¹…gÄ• ni hi cittena saha rÅ«pasamuá¹-á¹-hÄ• pakÄ• ni, tesaá¹ƒ a
maggaá¹…gÄ• dÄ«ni tesu vijjamÄ• nesu visesarÅ«pappavattidassanato. atha vÄ• yÄ• ni ci
cittassa rÅ«pasamuá¹-á¹-hÄ• pane aá¹…gabhÄ• vaá¹ƒ sahÄ• yabhÄ• vaá¹ƒ gacchanti, tesa
jhÄ• naá¹…gÄ• dÄ«hi aparihÄ«nanti attho. tato parihÄ«nattÄ• hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ
samuá¹-á¹-hÄ• pentÄ«ti. yo pana vadeyya ``paá¹-isandhicittena sahajÄ• tavatthu tassa á¹-hi
bhaá¹…gakkhaá¹‡e ca purejÄ• tanti katvÄ• paccayavekallÄ• bhÄ• vato tasmiá¹ƒ khaá¹‡adv
samuá¹-á¹-hÄ• petÅ«â€™â€™ ti, taá¹ƒ nivÄ• rento Ä• ha __ ``yadi hi cittaâ€™â€™ _ntiÄ• c
á¹-hitibhaá¹…gakkhaá¹‡esupi tesaá¹ƒ dhammÄ• naá¹ƒ vatthu purejÄ• taá¹ƒ na hotÄ«ti na v
tatthÄ• pi dosaá¹ƒ dasseti. yadi tadÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• peyya, tava matena paá¹-is
samuá¹-á¹-hÄ• peyya, tadÄ• pana rÅ«puppÄ• danameva natthi. yadÄ• ca rÅ«puppÄ• dana
matenapi paccayavekallameva paá¹-isandhikkhaá¹‡e purejÄ• tanissayÄ• bhÄ• vato, tasmÄ•
rÅ«paá¹ƒ na samuá¹-á¹-hÄ• petÄ«_ti ayamettha adhippÄ• yo. uppÄ• dakkhaá¹‡e aá¹-á¹-ha
uá¹-á¹-hahati. kasmÄ• ? arÅ«padhammÄ• naá¹ƒ anantarÄ• dipaccayavasena savegÄ• naá¹
uppattito.

__avisayatÄ• yÄ• _ti agatapubbassa gÄ• massa Ä• gantukassa avisayabhÄ• vato. __appa
anissarabhÄ• vato. __cittasamuá¹-á¹-hÄ• na ... pe ... á¹-hitÄ• nÄ«_ti idaá¹ƒ yehÄ• kÄ• rehi
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ cittacetasikÄ• paccayÄ• honti, tehi sabbehi paá¹-isand
samatiá¹ƒsakammajarÅ«pÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ paccayÄ• hontÄ«ti katvÄ• vuttaá

__vaá¹-á¹-amÅ«la_nti taá¹‡hÄ• avijjÄ• vuccati. cuticittena uppajjamÄ• naá¹ƒ rÅ«paá¹ƒ tat
uppajjamÄ• naá¹ƒ viya na bhavantare uppajjatÄ«ti vaá¹-á¹-amÅ«lassa vÅ«pasantattÄ• anu

__rÅ«passa_ \Ne 19/ __natthitÄ• yÄ• _ti rÅ«pÄ• naá¹ƒ nissaraá¹‡attÄ• arÅ«passa, virÄ• g
uppÄ• detabbassa abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. rÅ«pokÄ• se vÄ• rÅ«paá¹ƒ atthÄ«ti k
rÅ«puppÄ• danaá¹ƒ hoti, arÅ«paá¹ƒ pana rÅ«passa okÄ• so na hotÄ«ti yasmiá¹ƒ rÅ«pe sat

rÅ«paá¹ƒ uppÄ• deyya, tadeva tattha natthÄ«ti attho. purimarÅ«passapi hi paccayabhÄ• vo
pitisadisatÄ• dassanatoti.

__utu pana paá¹-hamaá¹ƒ rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti_ paá¹-isandhicittassa á¹-hitikkhaá¹
samuá¹-á¹-hÄ• panatoti adhippÄ• yo. __utu nÄ• ma cesa dandhanirodho_tiÄ• di utussa á¹-h
kÄ• raá¹‡adassanatthaá¹ƒ arÅ«pÄ• naá¹ƒ uppÄ• dakÄ• ladassanatthaÃ±ca vuttaá¹ƒ. dandh
á¹-hitikkhaá¹‡e balavÄ• ti tadÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti, tasmiá¹ƒ dharante eva khipp
cittesu uppannesu paá¹-isandhianantaraá¹ƒ cittaá¹ƒ utunÄ• samuá¹-á¹-hite rÅ«pe puna sam
adhippÄ• yo. __tasmiá¹ƒ dharante eva soá¸·asa cittÄ• ni uppajjitvÄ• nirujjhantÄ«_ti etena p
uppÄ• danirodhakkhaá¹‡Ä• dharamÄ• nakkhaá¹‡e eva gahitÄ• , ``soá¸·asacittakkhaá¹‡Ä•
vuttaá¹ƒ hoti, athuppÄ• dakkhaá¹‡aá¹ƒ aggahetvÄ• nirodhakkhaá¹‡ova gahito, ``sattarasac
nti, sace nirodhakkhaá¹‡aá¹ƒ aggahetvÄ• uppÄ• dakkhaá¹‡o gahito, ``adhikasoá¸·asacittak
yadi pana uppÄ• danirodhakkhaá¹‡Ä• dharamÄ• nakkhaá¹‡e na gahitÄ• , ``adhikasattarasa
nti. yasmÄ• pana __ ``tesu paá¹-isandhianantaraâ€™â€™ _nti \Be 20/ paá¹-isandhipi tassa
uppannesu gahitÄ• , tasmÄ• uppÄ• dakkhaá¹‡o dharamÄ• nakkhaá¹‡e gahitoti nirodhakkh
adhikasoá¸·asacittakkhaá¹‡Ä• yukatÄ• vakkhamÄ• nÄ• , gahite vÄ• soá¸·asacittakkhaá¹‡Ä
veditabbÄ• .

__ojÄ• kharÄ• _ti savatthukaá¹ƒ ojaá¹ƒ sandhÄ• yÄ• ha. sabhÄ• vato sukhumÄ• ya hi ojÄ
oá¸·Ä• rikasukhumatÄ• ti.

__cittaÃ±cevÄ• _ti cittassa pubbaá¹…gamatÄ• ya vuttaá¹ƒ, taá¹ƒsampayuttakÄ• pi pana rÅ
hontÄ«ti. yathÄ• ha ``hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ•
hetupaccayena paccayoâ€™â€™ tiÄ• di (Paá¹-á¹-h I 1.1). __citta_nti vÄ• cittuppÄ• daá¹ƒ g
kammacetanaá¹ƒ viya ekadhammameva avijjamÄ• naá¹ƒ. kammasamuá¹-á¹-hÄ• naÃ±ca ta
samuá¹-á¹-hitaá¹ƒ hotÅ«ti ce? na, tehi samuá¹-á¹-hitabhÄ• vassa avuttattÄ• , avacanaÃ±ca
paccayena paccayabhÄ• vÄ• bhÄ• vato.

__addhÄ• naparicchedato_ti \Ne 20/ kÄ• laparicchedato. tattha ``sattarasa cittakkhaá¹‡Ä•
rÅ«passa sattarasamo bhÄ• go arÅ«passÄ• â€™â€™ ti eso addhÄ• naparicchedo adhippe
idaá¹ƒ nayadassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ tato parampi rÅ«pÄ• rÅ«pÄ• naá¹ƒ sahuppa
paá¹-isandhikkhaá¹‡e asahuppattiabhÄ• vaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ, paá¹-
á¹-hitibhaá¹…gakkhaá¹‡esupi rÅ«puppattiá¹ƒ sayameva vakkhatÄ«ti. phalappattanidassane
asamÄ• nakÄ• lataá¹ƒ nidasseti, na sahuppÄ• daá¹ƒ tadatthaá¹ƒ anÄ• raddhattÄ• . sahuppA
sukhadÄ«panÄ• hotÄ«ti taá¹ƒdÄ«panatthameva sahuppÄ• daggahaá¹‡aá¹ƒ.

yadi evaá¹ƒ rÅ«pÄ• rÅ«pÄ• naá¹ƒ asamÄ• naddhattÄ• arÅ«paá¹ƒ ohÄ• ya rÅ«passa pava
nivÄ• raá¹‡atthamÄ• ha __ ``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. __ekappamÄ• á¹‡Ä• vÄ•

rÅ«pÄ• rÅ«padhammesu nicchiddesu arÅ«parahitaá¹ƒ rÅ«paá¹ƒ, rÅ«parahitaá¹ƒ vÄ• arÅ«p
vuttaá¹ƒ. ayaÃ±ca kathÄ• paÃ±cavokÄ• re kammajarÅ«pappavattiá¹ƒ nibbÄ• napaá¹-ibhÄ•
sandhÄ• ya katÄ• ti daá¹-á¹-habbÄ• . __pade pada_nti attano pade eva padaá¹ƒ nikkhipant
akkamitvÄ• ti attho. __anohÄ• yÄ• _ti yÄ• va cuti, tÄ• va \Be 21/ avijahitvÄ• , cutikkhaá¹‡e p
nirujjhantÄ«ti. yasmiÃ±caddhÄ• ne aÃ±Ã±amaÃ±Ã±aá¹ƒ anohÄ• ya pavatti, so ca paá¹-isan
ukkaá¹ƒsato etesaá¹ƒ addhÄ• ti. __eva_nti etena pubbe vuttaá¹ƒ avakaá¹ƒsato addhÄ• pak
saá¹…gaá¹‡hÄ• tÄ«ti daá¹-á¹-habbaá¹ƒ.

__ekuppÄ• danÄ• nÄ• nirodhato_ti etaá¹ƒ dvayamapi saha gahetvÄ• rÅ«pÄ• rÅ«pÄ• naá¹ƒ
``ekuppÄ• danÄ• nÄ• nirodhatoâ€™â€™ ti eko daá¹-á¹-habbÄ• kÄ• ro vuttoti daá¹-á¹-habbo
__pacchimakammajaá¹ƒ á¹-hapetvÄ• _ti tassa cuticittena saha nirujjhanato nÄ• nÄ• nirodho
vuttanti vadanti. tassa pana ekuppÄ• dopi natthi heá¹-á¹-hÄ• soá¸·asake pacchimassa bhaa
uppattivacanato. yadi pana yassa ekuppÄ• danÄ• nÄ• nirodhÄ• dvepi na santi, taá¹ƒ á¹-hap
cittassa bhaá¹…gakkhaá¹‡e uppannaá¹ƒ á¹-hapetabbaá¹ƒ siyÄ• , pacchimakammajassa pa
pavattamÄ• nesu kammajarÅ«passa anuppattito vajjetabbaá¹ƒ gahetabbaÃ±ca tadÄ• natth
á¹-hapetvÄ• â€™â€™ ti vuttanti veditabbaá¹ƒ. tato pubbe pana aá¹-á¹-hacattÄ• lÄ«sakamm
tattha yaá¹ƒ cittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ, taá¹ƒ aÃ±Ã±assa uppÄ• dakkhaá¹‡e n
``ekuppÄ• danÄ• nÄ• nirodhaâ€™â€™ nti gahetvÄ• á¹-hitibhaá¹…gakkhaá¹‡esu uppannar
ekuppÄ• danÄ• nÄ• nirodhato veditabbÄ• ti yojanÄ• \Ne 21/ katÄ• ti daá¹-á¹-habbÄ• . taÃ±
arÅ«paÃ±ca tena ekuppÄ• danÄ• nÄ• nirodhanti. tattha saá¹…khalikassa viya sambandho p
aá¹-á¹-hacattÄ• lÄ«sakammajiyavacanaá¹ƒ kataá¹ƒ, aÃ±Ã±athÄ• ekÅ«napaÃ±Ã±Ä• sakam
siyÄ• .

__nÄ• nuppÄ• da ... pe ... pacchimakammajena dÄ«petabbÄ• _ti tena sudÄ«panattÄ• vutt
tato pubbepi ekassa cittassa bhaá¹…gakkhaá¹‡e uppannarÅ«paá¹ƒ aÃ±Ã±assapi bhaá¹…g
taá¹ƒ arÅ«pena, arÅ«paÃ±ca tena nÄ• nuppÄ• daá¹ƒ ekanirodhanti viÃ±Ã±Ä• tunti. ubhaya
cittassa á¹-hitikkhaá¹‡e uppannaá¹ƒ rÅ«paá¹ƒ aÃ±Ã±assa á¹-hitikkhaá¹‡e, tassa á¹-hitikkha
á¹-hitikkhaá¹‡e eva nirujjhanakaá¹ƒ arÅ«paÃ±ca na saá¹…gahitaá¹ƒ, taá¹ƒ ``nÄ• nuppÄ• da
ti ettheva saá¹…gahaá¹ƒ gacchatÄ«ti veditabbaá¹ƒ. catusantatikarÅ«pena hi nÄ• nuppÄ• da
ettha á¹-hitikkhaá¹‡e uppannassa dassitattÄ• adassitassa vasena nayadassanaá¹ƒ hotÄ«ti
samatiá¹ƒsakammajarÅ«pesu eva á¹-hitassapi gabbhe gatassa maraá¹‡aá¹ƒ atthÄ«ti tesaá¹
pacchimakampi yojitaá¹ƒ. __amarÄ• nÄ• ma bhaveyyuá¹ƒ, _ kasmÄ• ? yathÄ• channaá¹ƒ
evaá¹ƒ taduppÄ• dakakammeneva bhavaá¹…gÄ• dÄ«naÃ±ca tabbatthukÄ• naá¹ƒ pavattiyÄ
kÄ• raá¹‡aá¹ƒ atthi, yena taá¹ƒ kammajesu ekaccaá¹ƒ pavatteyya, ekaccaá¹ƒ na pavatteyyÄ
Ä• yuusmÄ• viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ jÄ«vitasaá¹…khÄ• rÄ• naá¹ƒ anÅ«nattÄ• vuttaá¹ƒ
_nti.

``uppÄ• dakkhaá¹‡e uppannaá¹ƒ aÃ±Ã±assa uppÄ• dakkhaá¹‡e nirujjhati, á¹-hitikkhaá¹‡e u

á¹-hitikkhaá¹‡e, bhaá¹…gakkhaá¹‡e uppannaá¹ƒ aÃ±Ã±assa bhaá¹…gakkhaá¹‡e nirujjhatÄ
aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatattÄ• vuttanti adhippÄ• yo. attano panÄ• dhippÄ• yaá¹ƒ uppÄ
nirodhakkhaá¹‡e, á¹-hitikkhaá¹‡e uppannaÃ±ca uppÄ• dakkhaá¹‡e, bhaá¹…gakkhaá¹‡e up
nirujjhatÄ«ti dÄ«petiyeva. evaÃ±ca katvÄ• addhÄ• naparicchede ``taá¹ƒ pana sattarasame
nirujjhatÄ«â€™â€™ ti (Vibh-a 26 pakiá¹‡á¹‡akakathÄ•) vuttaá¹ƒ. __imÄ• ya pÄ• á¸·iyÄ• vi
catusamuá¹-á¹-hÄ• nikarÅ«passapi samÄ• nÄ• yukatÄ• ya bhavitabbattÄ• ti adhippÄ• yo. y
tathÄ• rÅ«passa ekuppÄ• danÄ• nÄ• nirodhatÄ• nÄ• nuppÄ• dekanirodhatÄ• ca natthiyev

yÄ• pana etehi rÅ«passa sattarasacittakkhaá¹‡Ä• yukatÄ• vuttÄ• , yÄ• ca aá¹-á¹-hakathÄ
tatiyabhÄ• gÄ• dhikasoá¸·asacittakkhaá¹‡Ä• yukatÄ• , sÄ• __paá¹-iccasamuppÄ• davibhaá
(Vibh-a 227) atÄ«tÄ• rammaá¹‡Ä• ya \Ne 22/ cutiyÄ• anantarÄ• paccuppannÄ• rammaá¹‡
``ettÄ• vatÄ• ekÄ• dasa cittakkhaá¹‡Ä• atÄ«tÄ• honti, tathÄ• paÃ±cadasa cittakkhaá¹‡Ä•
athÄ• vasesapaÃ±cacittaekacittakkhaá¹‡Ä• yuke tasmiá¹ƒ yevÄ• rammaá¹‡e paá¹-isandhic
dassitena soá¸·asacittakkhaá¹‡Ä• yukabhÄ• vena virujjhati. na hi sakkÄ• ``á¹-hitikkhaá¹‡e e
Ä• pÄ• thamÄ• gacchatÄ«â€™â€™ ti vattuá¹ƒ. tathÄ• hi sati na rÅ«passa ekÄ• dasa vÄ•
cittakkhaá¹‡Ä• atÄ«tÄ• , atha kho atirekaekÄ• dasapaÃ±cadasacittakkhaá¹‡Ä• . tasmÄ• y
á¹-hitippattameva rÅ«paá¹ƒ pasÄ• daá¹ƒ ghaá¹-á¹-etÄ«ti yujjeyya, manodvÄ• re pana uppÄ•
Ä• pÄ• thamÄ• gacchatÄ«ti icchitabbametaá¹ƒ. na hi manodvÄ• re atÄ«tÄ• dÄ«su kiÃ±ci Ä•
manodvÄ• re ca evaá¹ƒ vuttaá¹ƒ ``ekÄ• dasa cittakkhaá¹‡Ä• atÄ«tÄ• , athÄ• vasesapaÃ±c
(Vibh-a 227).

yo cettha cittassa á¹-hitikkhaá¹‡o vutto, so ca atthi natthÄ«ti vicÄ• retabbo. __cittayamake_
cittayamaka.102) hi ``uppannaá¹ƒ uppajjamÄ• nanti? bhaá¹…gakkhaá¹‡e uppannaá¹ƒ, no \
uppajjamÄ• naâ€™â€™ nti ettakameva vuttaá¹ƒ, na vuttaá¹ƒ ``á¹-hitikkhaá¹‡e bhaá¹…gakk
tathÄ• ``nuppajjamÄ• naá¹ƒ nuppannanti? bhaá¹…gakkhaá¹‡e nuppajjamÄ• naá¹ƒ, no ca n
vuttaá¹ƒ, na vuttaá¹ƒ ``á¹-hitikkhaá¹‡e bhaá¹…gakkhaá¹‡e cÄ• â€™â€™ ti. evaá¹ƒ ``na niru
nirujjhamÄ• naá¹ƒ, na nirujjhamÄ• naá¹ƒ na niruddhaâ€™â€™ nti etesaá¹ƒ paripuá¹‡á¹‡avi
anÄ• gataÃ±cÄ• â€™â€™ ti vatvÄ• ``á¹-hitikkhaá¹‡eâ€™â€™ ti avacanaá¹ƒ, atikkantakÄ•
cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ vÄ«tikkantaâ€™â€™ nti vatvÄ• ``á¹-hitikkhaá¹‡eâ€™â€™ ti
á¹-hitikkhaá¹‡Ä• bhÄ• vaá¹ƒ cittassa dÄ«peti. __suttesu_pi hi ``á¹-hitassa aÃ±Ã±athattaá¹ƒ
ti tasseva (SN b III 38; AN a III 47) ekassa aÃ±Ã±athattÄ• bhÄ• vato ``yassÄ• aÃ±Ã±athatt
santatiá¹-hitÄ«â€™â€™ ti na na sakkÄ• vattunti, vijjamÄ• naá¹ƒ vÄ• khaá¹‡advayasamaá¹

yo cettha cittanirodhakkhaá¹‡e rÅ«puppÄ• do vutto, so ca vicÄ• retabbo ``yassa vÄ• pana
nirujjhati, tassa dukkhasaccaá¹ƒ uppajjatÄ«ti? noti vuttaâ€™â€™ nti (Yam I saccayamaka.1
uppÄ• dakkhaá¹‡e rÅ«panirodho vutto, so ca vicÄ• retabbo ``yassa kusalÄ• dhammÄ• upp
dhammÄ• nirujjhantÄ«ti? notiÄ• di (Yam III dhammayamaka.163) vuttaâ€™â€™ nti. na ca
cittasamuá¹-á¹-hÄ• narÅ«pameva sandhÄ• ya paá¹-ikkhepo katoti sakkÄ• vattuá¹ƒ \Ne 23/

cittasamuá¹-á¹-hÄ• narÅ«pÄ• dhikÄ• rassa abhÄ• vÄ• , abyÄ• katasaddassa ca cittasamuá
appavattito. yadi __saá¹…khÄ• rayamake_ kÄ• yasaá¹…khÄ• rassa cittasaá¹…khÄ• rena s
abyÄ• kata-saddena cittasamuá¹-á¹-hÄ• namevettha gahitanti kÄ• raá¹‡aá¹ƒ vadeyya, tamp
vacanena aÃ±Ã±arÅ«pÄ• naá¹ƒ cittena sahuppÄ• dasahanirodhapaá¹-ikkhepo kato, nÄ• pi
nÄ• nuppÄ• danÄ• nÄ• nirodhÄ• nujÄ• nanaá¹ƒ, neva cittasamuá¹-á¹-hÄ• nato aÃ±Ã±assa
kataá¹ƒ, tasmÄ• tathÄ• appaá¹-ikkhittÄ• nÄ• nuÃ±Ã±Ä• tÄ• nivÄ• ritÄ• byÄ• katabhÄ• vÄ•
sahuppÄ• dasahanirodhÄ• dikÄ• naá¹ƒ kammajÄ• dÄ«naá¹ƒ etena cittassa uppÄ• dakkhaá
sakkÄ• kammajÄ• dÄ«naá¹ƒ cittassa uppÄ• dakkhaá¹‡e nirodhaá¹ƒ vattuá¹ƒ. yamakapÄ• á
uppÄ• dÄ• nantaraá¹ƒ cittassa bhijjamÄ• natÄ• ti tasmiá¹ƒ khaá¹‡e cittaá¹ƒ na ca rÅ«paá¹ƒ
vinassamÄ• nattÄ• , nÄ• pi ca aÃ±Ã±assa rÅ«pasamuá¹-á¹-hÄ• pakassa sahÄ• yabhÄ• vaá
paá¹-isandhicittena sahuppanno utu tadanantarassa cittassa uppÄ• dakkhaá¹‡e rÅ«paá¹ƒ s
evaÃ±ca sati rÅ«pÄ• rÅ«pÄ• naá¹ƒ Ä• dimhi saha rÅ«pasamuá¹-á¹-hÄ• panato pubbÄ• para
atilahuparivattaÃ±ca \Be 24/ cittanti yena sahuppajjati, taá¹ƒ cittakkhaá¹‡e rÅ«paá¹ƒ uppajja
sakkÄ• vattuá¹ƒ. teneva hi taá¹ƒ paá¹-isandhito uddhaá¹ƒ acittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ a
uppajjamÄ• nÄ• naá¹ƒ na kenaci paccayena paccayo hoti, tadanantaraÃ±ca taá¹ƒ á¹-hitippa
cittaá¹ƒ tassa pacchÄ• jÄ• tapaccayo hoti, na sahajÄ• tapaccayoti. yadi evaá¹ƒ ``yassa kÄ•
uppajjati, tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«ti? noâ€™â€™ ti (Yam II saá¹…khÄ• rayam
na, cittanirodhakkhaá¹‡e rÅ«puppÄ• dÄ• rambhÄ• bhÄ• vatoti. nippariyÄ• yena hi cittassa u
rÅ«paá¹ƒ uppajjamÄ• naá¹ƒ hoti, cittakkhaá¹‡e pana avÄ«tivatte taá¹ƒ attano
rÅ«pasamuá¹-á¹-hÄ• panapurejÄ• tapaccayakiccaá¹ƒ na karoti, arÅ«paÃ±ca tassa pacchÄ•
á¹-hitippattivisesÄ• lÄ• bhaá¹ƒ sandhÄ• ya pariyÄ• yena idaá¹ƒ vuttanti.

__tato paraá¹ƒ panÄ• _ti etassa ``ettha pana yadetaâ€™â€™ ntiÄ• dikÄ• yapi saá¹…gahak
purimakathÄ• ya sanniá¹-á¹-hÄ• nato ``tato paá¹-á¹-hÄ• ya kammajarÅ«papaveá¹‡Ä« na pa
sambandhoti cutito paranti attho.

__rÅ«paá¹ƒ pana rÅ«pena sahÄ• _tiÄ• dinÄ• yathÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, tathÄ
rÅ«pÄ• naá¹ƒ arÅ«pehi, arÅ«pÄ• naá¹ƒ rÅ«pehi ca natthÄ«ti katvÄ• rÅ«pÄ• naá¹ƒ rÅ«pehe
yojitÄ• .

__sarÄ«rassa_ \Ne 24/ __rÅ«paá¹ƒ_ avayavabhÅ«tanti attho, ghanabhÅ«to puÃ±jabhÄ• vo
tilamuggÄ• dipuÃ±jÄ• viya sithilasambandhanÄ• naá¹ƒ puÃ±joti attho. __ekuppÄ• dÄ• ditÄ
pakÄ• re Ä• ha.

__heá¹-á¹-hÄ• _ti rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ. __parinipphannÄ• va hontÄ«_ti vik
rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• yaá¹ƒ parinipphannatÄ• pariyÄ• yo vuttoti katvÄ• vuttaá¹ƒ.
parinipphannanipphannÄ• naá¹ƒ ko visesoti? pubbantÄ• parantaparicchinno paccayehi nipp
sabhÄ• vadhammo __parinipphanno, nipphanno_ pana asabhÄ• vadhammopi hoti nÄ• mag

nipphÄ• diyamÄ• noti. __nirodhasamÄ• patti panÄ• _ti etena sabbampi upÄ• dÄ• paÃ±Ã±a
veditabbaá¹ƒ.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kamÄ• divinicchayakathÄ• vaá¹‡á¹‡anÄ•

__dassanena_ \Be 25/ __pahÄ• tabbÄ• _tiÄ• dinÄ• paá¹-hamaá¹ƒ pahÄ• tabbÄ• paá¹-ha
pahÄ• tabbÄ• dutiyanti ayaá¹ƒ __pahÄ• nakkamo_. anupubbapaá¹‡Ä«tÄ• bhÅ«miyo anup
vasena desanÄ• ya __bhÅ«mikkamo_. ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• diko (
ekakkhaá¹‡epi satipaá¹-á¹-hÄ• nÄ• disambhavato __desanÄ• kkamova_. dÄ• nakathÄ• day
uppattiÄ• divavatthÄ• nÄ• bhÄ• vato pana dÄ• nÄ• dÄ«naá¹ƒ idha desanÄ• kkamavacanaá
yathÄ• vuttavavatthÄ• nÄ• bhÄ• vato anekesaá¹ƒ vacanÄ• naá¹ƒ saha pavattiyÄ• asambha
desetabbattÄ• tena tenÄ• dhippÄ• yena desanÄ• mattasseva kamo vuccati. __abhedena h
akatvÄ• piá¹‡á¸• aggahaá¹‡enÄ• ti attho. __cakkhuÄ• dÄ«nampi visayabhÅ«ta_nti ekades
samudÄ• yabhÅ«taá¹ƒ vadati. __eva_nti ettha vuttanayenÄ• ti adhippÄ• yo. ``chadvÄ• rÄ• d
(Dhp-a II erakapattanÄ• garÄ• javatthu) ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti (Dh
viÃ±Ã±Ä• á¹‡aá¹ƒ __adhipati_.

rÅ«pakkhandhe \Ne 25/ __ ``sÄ• savaá¹ƒ upÄ• dÄ• niyaâ€™â€™ _nti vacanaá¹ƒ anÄ• sav
sabbhÄ• vato rÅ«pakkhandhassa taá¹ƒsabhÄ• vatÄ• nivattanatthaá¹ƒ, na anÄ• savarÅ«par
khandhesu vuttÄ• _ti ettha aá¹-á¹-hÄ• nappayutto __eva_-saddo daá¹-á¹-habbo, anÄ• savÄ
attho.

sabbasaá¹…khatÄ• naá¹ƒ sabhÄ• gena ekajjhaá¹ƒ saá¹…gaho __sabbasaá¹…khatasabhÄ•
sabhÄ• gasabhÄ• gena hi saá¹…gayhamÄ• nÄ• sabbasaá¹…khatÄ• phassÄ• dayo paÃ±c
ruppanÄ• disÄ• maÃ±Ã±ena samÄ• nakoá¹-á¹-hÄ• sÄ• ``sabhÄ• gÄ• â€™â€™ ti veditabb
saá¹…khatÄ• bhisaá¹…kharaá¹‡akiccaá¹ƒ Ä• yÅ«hanarasÄ• ya cetanÄ• ya balavanti sÄ• `
vuttÄ• , aÃ±Ã±e ca ruppanÄ• divisesalakkhaá¹‡arahitÄ• phassÄ• dayo saá¹…khatÄ• bhisa
daá¹-á¹-habbÄ• . phusanÄ• dayo pana sabhÄ• vÄ• visuá¹ƒ khandha-saddavacanÄ«yÄ• na
dhammasabhÄ• vaviÃ±Ã±unÄ• tathÄ• gatena phassakhandhÄ• dayo na vuttÄ• ti daá¹-á¹-h
samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sassatavÄ• dÄ• sassataá¹ƒ lokaÃ±ca paÃ±Ã±apent
paÃ±cupÄ• dÄ• nakkhandhe nissÄ• ya paá¹-icca, etesaá¹ƒ vÄ• aÃ±Ã±ataraâ€™â€™ ntiÄ•
attattaniyagÄ• havatthussa etaparamatÄ• daá¹-á¹-habbÄ• , etena ca vakkhamÄ• nasuttava
\Be 26/ parittÄ• rammaá¹‡Ä• divasena na vattabbÄ• ca diá¹-á¹-hi uppajjati, khandhanibbÄ•
sabhÄ• vadhammassa abhÄ• vatoti vuttaá¹ƒ hoti. aÃ±Ã±esaÃ±ca khandha-saddavacanÄ«y
sabbhÄ• vato na paÃ±cevÄ• ti etaá¹ƒ codanaá¹ƒ nivattetumÄ• ha __ ``aÃ±Ã±esaÃ±ca tada

dukkhadukkhaviparią¹‡Ä• madukkhasaá¹…khÄ• radukkhatÄ• vasena vedanÄ• ya __Ä• bÄ
rÄ• gÄ• disampayuttassa viparią¹‡Ä• mÄ• didukkhassa itthipurisÄ• diÄ• kÄ• raggÄ• hikÄ•
taá¹ƒtaá¹ƒsaá¹…kappamÅ«labhÅ«tÄ• saÃ±Ã±Ä• __samuá¹-á¹-hÄ• naá¹ƒ_. rogassa pittÄ•
__samuá¹-á¹-hÄ• naá¹ƒ, _ utubhojanavesamÄ• dÄ«ni viya mÅ«lakÄ• raá¹‡aá¹ƒ __nidÄ• na
cetasikÄ• â€™â€™ ti cittaá¹ƒ __gilÄ• nÅ«pamaá¹ƒ_ vuttaá¹ƒ, sukhasaÃ±Ã±Ä• divasena ve
hetubhÄ• vato vedanÄ• bhojanassa chÄ• dÄ• panato ca saÃ±Ã±Ä• __aparÄ• dhÅ«pamÄ•
vadhakÄ• paccatthikÄ• ti kho, bhikkhave, paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ a
__Ä• sivisÅ«pame_ (SN b IV 238) vadhakÄ• ti vuttÄ• , ``bhÄ• roti kho, bhikkhave, paÃ±can
upÄ• dÄ• nakkhandhÄ• naá¹ƒ adhivacanaâ€™â€™ nti __bhÄ• rasutte_ (SN b III 22) bhÄ• n
addhÄ• naá¹ƒ rÅ«pena khajjiá¹ƒ, seyyathÄ• pÄ• haá¹ƒ etarahi paccuppannena rÅ«pena kha
anÄ• gataá¹ƒ rÅ«paá¹ƒ abhinandeyyaá¹ƒ, anÄ• gatenapÄ• haá¹ƒ rÅ«pena khajjeyyaá¹ƒ. se
khajjÄ• mÄ«â€™â€™ tiÄ• dinÄ• __khajjanÄ«yapariyÄ• yena_ (SN b III 79) khÄ• dakÄ• ti \
rÅ«paá¹ƒ `aniccaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ•
aniccÄ• dikÄ• ti. yadipi imasmiá¹ƒ vibhaá¹…ge avisesena khandhÄ• vuttÄ• , bÄ• hullena pa
tadantogadhÄ• naá¹ƒ daá¹-á¹-habbatÄ• vuttÄ• ti veditabbÄ• ti.

__desitÄ• diccabandhunÄ• _ti desitaá¹ƒ Ä• diccabandhunÄ• , desitÄ• ni vÄ• . gÄ• thÄ• suk
nikÄ• ralopo vÄ• kato.

__gahetuá¹ƒ na sakkÄ• _ti niccÄ• divasena gahetuá¹ƒ na yuttanti attho.

rÅ«pena saá¹‡á¹-hÄ• nena phalakasadiso dissamÄ• no kharabhÄ• vÄ• bhÄ• vÄ• phalakal
sakkÄ• taá¹ƒ gahetvÄ• phalakaá¹ƒ vÄ• Ä• sanaá¹ƒ vÄ• kÄ• tuâ€™â€™ _nti Ä• ha. __na
niccÄ• dikÄ• na hotÄ«ti attho, taá¹‡hÄ• diá¹-á¹-hÄ«hi vÄ• niccÄ• diggahaá¹‡avasena uppÄ
bhijjanato gahitÄ• kÄ• rÄ• hutvÄ• na tiá¹-á¹-hatÄ«ti attho. __koá¹-isatasahassasaá¹…khyÄ
gaá¹‡anapariccchedadassanaá¹ƒ, bahubhÄ• vadassanameva panetaá¹ƒ daá¹-á¹-habbaá¹ƒ. _
udakalasikaá¹ƒ. yathÄ• udakatale bindunipÄ• tajanito vÄ• to udakajallakaá¹ƒ saá¹…kaá¸• á
pupphuá¸·aá¹ƒ nÄ• ma karoti, evaá¹ƒ vatthumhi Ä• rammaá¹‡Ä• pÄ• thagamanajanito phas
kilesajallaá¹ƒ sahakÄ• rÄ«paccayantarabhÄ• vena saá¹…kaá¸• á¸• hitvÄ• vedanaá¹ƒ nÄ• n
mÅ«lakÄ• raá¹‡abhÅ«tehi Ä• rammaá¹‡assÄ• danabhÅ«tehi ca nibbattaá¹ƒ vaá¹-á¹-agatave
veditabbaá¹ƒ. ukkaá¹-á¹-hapariccchedena vÄ• cattÄ• ro paccayÄ• vuttÄ• , Å«nehipi pana up

__nÄ• nÄ• lakkhaá¹‡o_ti vaá¹‡á¹‡agandharasaphassÄ• dÄ«hi nÄ• nÄ• sabhÄ• vo. mÄ• yÄ
``mÄ• yÄ• â€™â€™ _ti Ä• ha. paÃ±capi upÄ• dÄ• nakkhandhÄ• asubhÄ• disabhÄ• vÄ• e
asubhÄ• dito daá¹-á¹-habbÄ• eva. tathÄ• pi katthaci koci viseso sukhaggahaá¹‡Ä«yo hotÄ«
cÄ• â€™â€™ _tiÄ• di. tattha cattÄ• ro satipaá¹-á¹-hÄ• nÄ• catuvipallÄ• sappahÄ• nakarÄ•
rÅ«pakkhandhÄ• dÄ«su asubhÄ• divasena daá¹-á¹-habbatÄ• vuttÄ• .

__khandhehi na vihaÃ±Ã±ati_ parividitasabhÄ• vattÄ• . vipassakopi hi tesaá¹ƒ vipattiyaá¹ƒ
khÄ«á¹‡Ä• savesu pana vattabbameva natthi. te hi Ä• yatimpi khandhehi na bÄ• dhÄ«yantÄ
__kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ parijÄ• nÄ• tÄ«_ti ``Ä• hÄ• rasamudayÄ• rÅ«pasamudayoâ
vuttattÄ• ajjhattikarÅ«pe chandarÄ• gaá¹ƒ pajahanto tassa samudayabhÅ«te kabaá¸·Ä«kÄ•
pajahatÄ«ti attho, ayaá¹ƒ pahÄ• napariÃ±Ã±Ä• . ajjhattikarÅ«paá¹ƒ pana pariggaá¹‡hanto ta
kabaá¸·Ä«kÄ• rÄ• hÄ• rampi pariggaá¹‡hÄ• tÄ«ti Ã±Ä• tapariÃ±Ã±Ä• . tassa ca udayavayÄ
tÄ«raá¹‡apariÃ±Ã±Ä• ca yojetabbÄ• . kÄ• marÄ• gabhÅ«taá¹ƒ abhijjhaá¹ƒ sandhÄ• ya __
_nti Ä• ha. asubhÄ• nupassanÄ• ya hi kÄ• marÄ• gappahÄ• naá¹ƒ hotÄ«ti. kÄ• marÄ• gam
vadati. ``phassapaccayÄ• vedanÄ• â€™â€™ ti vuttattÄ• Ä• hÄ• raparijÄ• nane vuttanayen
yojetabbaá¹ƒ.

sukhatthameva bhavapatthanÄ• hotÄ«ti vedanÄ• ya taá¹‡haá¹ƒ pajahanto __bhavoghaá¹ƒ
vedanaá¹ƒ dukkhato passanto attano parena apubbaá¹ƒ dukkhaá¹ƒ uppÄ• ditaá¹ƒ, sukhaá¹
na passati, tato ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• diÄ• ghÄ• tavatthuppahÄ• nato __byÄ
bhindati_. ``sukhabahule sugatibhave suddhÄ«â€™â€™ ti gahetvÄ• gosÄ«lagovatÄ• dÄ«h
sukhapatthanÄ• vaseneva parÄ• masatÄ«ti vedanÄ• ya taá¹‡haá¹ƒ pajahanto __sÄ«labbatu
manosaÃ±cetanÄ• saá¹…khÄ• rakkhandhova, saÃ±Ã±Ä• pana taá¹ƒsampayuttÄ• ti saÃ±Ã
manosaÃ±cetanÄ• ya chandarÄ• gaá¹ƒ pajahati eva, taÃ±ca pariggaá¹‡hÄ• ti tÄ«reti cÄ• ti
saá¹…khÄ• re ... pe ... parijÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ.

avijjÄ• ya viÃ±Ã±Ä• á¹‡e ghanaggahaá¹‡aá¹ƒ hotÄ«ti ghanavinibbhogaá¹ƒ katvÄ• taá¹ƒ an
__avijjoghaá¹ƒ uttarati_. mohabaleneva sÄ«labbataparÄ• mÄ• saá¹ƒ hotÄ«ti taá¹ƒ pajahant
__sÄ«labbataparÄ• mÄ• sakÄ• yaganthaá¹ƒ bhindati_.

``yaÃ±ca kho etaá¹ƒ, bhikkhave, vuccati cittaá¹ƒ itipi mano itipi viÃ±Ã±Ä• á¹‡aá¹ƒ itipi, tatrÄ•
puthujjano nÄ• laá¹ƒ nibbindituá¹ƒ, nÄ• laá¹ƒ virajjituá¹ƒ, nÄ• laá¹ƒ vimuccituá¹ƒ. taá¹ƒ kissa
dÄ«gharattaá¹ƒhetaá¹ƒ, bhikkhave, assutavato puthujjanassa ajjhositaá¹ƒ mamÄ• yitaá¹ƒ pa
`etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti (SN a II 61) ---

vacanato \Ne 28/ viÃ±Ã±Ä• á¹‡aá¹ƒ niccato passanto diá¹-á¹-hupÄ• dÄ• naá¹ƒ upÄ• diyatÄ•
na upÄ• diyatÄ«ti.

kamÄ• divinicchayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<34> evaá¹ƒ yÄ• ekavidhÄ• dinÄ• vuttavedanÄ• naá¹ƒ bhÅ«mivasena jÄ• nitabbatÄ• , taá
dassitatÄ• dijÄ• nitabbappakÄ• raá¹ƒ vattumÄ• ha __ ``apicÄ• â€™â€™ _tiÄ• di. __aá¹-á¹-h
__tattha_-saddassa sattavidhabhedeneva yojanÄ• chabbidhabhedena yojanÄ• ya sati aá¹-

__pÅ«raá¹‡atthameva vutto_ti dasavidhatÄ• pÅ«raá¹‡atthameva vutto, na navavidhabhede
kasmÄ• ? tattha nayassa dinnattÄ• . bhinditabbassa hi bhedanaá¹ƒ nayadÄ• naá¹ƒ, taÃ±ca
kusalattiko, evaá¹ƒ ``kÄ• yasamphassajÄ• \Be 29/ vedanÄ• atthi sukhÄ• , atthi dukkhÄ• â€
pÅ«raá¹‡atthamevÄ• ti dÄ«pitaá¹ƒ hoti aá¹-á¹-havidhabhede nayassa dinnattÄ• .

pubbe gahitato aÃ±Ã±assa gahaá¹‡aá¹ƒ vaá¸• á¸• hanaá¹ƒ gahaá¹‡avaá¸• á¸• hanavasena
aÃ±Ã±upacayavasena. vaá¸• á¸• hana-saddo vÄ• chedanattho kesavaá¸• á¸• hanÄ• dÄ«su
aggahaá¹‡aá¹ƒ chindanaá¹ƒ vaá¸• á¸• hanaá¹ƒ, dukatikÄ• naá¹ƒ ubhayesaá¹ƒ vaá¸• á¸• han
ubhayato vÄ• pavattaá¹ƒ vaá¸• á¸• hanaá¹ƒ ubhayavaá¸• á¸• hanaá¹ƒ, tadeva ubhatovaá¸•
nayanÄ«haraá¹‡aá¹ƒ __ubhatovaá¸• á¸• hanakanÄ«hÄ• ro_. vaá¸• á¸• hanakanayo vÄ• va
pavatto vaá¸• á¸• hanakanÄ«hÄ• ro __ubhatovaá¸• á¸• hanakanÄ«hÄ• ro_. tattha
dukamÅ«lakatikamÅ«lakaubhatovaá¸• á¸• hanakesu duvidhatividhabhedÄ• naá¹ƒyeva hi vis
avisiá¹-á¹-hÄ• , tathÄ• pi paÃ±Ã±Ä• ppabhedajananatthaá¹ƒ dhammavitakkena
Ã±Ä• tivitakkÄ• diniratthakavitakkanivÄ• raá¹‡atthaá¹ƒ imaÃ±ca pÄ• á¸·iá¹ƒ vitakkentassa
dhammupasaá¹ƒhitapÄ• mojjajananatthaá¹ƒ ekekassa vÄ• rassa gahitassa niyyÄ• namukha
duvidhatividhabhedanÄ• nattavasena itarepi bhedÄ• vuttÄ• ti veditabbÄ• aÃ±Ã±amaÃ±Ã±
visesena itaresampi visiá¹-á¹-habhÄ• vato. na kevalaá¹ƒ ekavidhova, atha kho duvidho ca. n
atha kho tividhopi. nÄ• pi eka ... pe ... navavidhova, atha kho dasavidhopÄ«ti hi evaÃ±ca te
aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• , tasmÄ• eko bhedo visiá¹-á¹-ho attanÄ• apekkhiyamÄ• ne, at
aÃ±Ã±abhede visesetÄ«ti tassa vasena tepi vattabbataá¹ƒ arahantÄ«ti vuttÄ• ti daá¹-á¹-hab

__sattavidhenÄ• _tiÄ• dayo aÃ±Ã±appabhedanirapekkhÄ• kevalaá¹ƒ bahuppakÄ• ratÄ• da
tehi pakÄ• rehi __ ``bahuvidhena vedanÄ• kkhandhaá¹ƒ dassesÄ«â€™â€™ _ti vuttaá¹ƒ. ma
savisaye bhagavÄ• pi __mahÄ• visayatÄ• ya_ appaá¹-ihato __yathÄ• yathÄ• icchati, tathÄ
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡ayogatoti attho. duke vatvÄ• tikÄ• vuttÄ• ti tikÄ• du
dukÄ• pana kathaá¹ƒ tikesu pakkhittÄ• ti? parato vuttepi tasmiá¹ƒ tasmiá¹ƒ tike apekkhakÄ
dukÄ• naá¹ƒ yojitattÄ• .

__kiriyamanodhÄ• tu Ä• vajjanavasena labbhatÄ«_ti vuttaá¹ƒ, Ä• vajjanÄ• pana cakkhusa
hi samÄ• navÄ«thiyaá¹ƒ pacchimo dhammo purimassa \Be 30/ koci paccayo hoti. ye ca vad
cakkhusaá¹…ghaá¹-á¹-anÄ• ya uppannattÄ• evaá¹ƒ vuttÄ• â€™â€™ ti, taÃ±ca na yuttaá¹ƒ
``cakkhurÅ«papaá¹-ighÄ• to cakkhusamphassoâ€™â€™ ti katthaci sutte vÄ• aá¹-á¹-hakath
so ca cakkhusamphasso siyÄ• , cakkhuviÃ±Ã±Ä• á¹‡asahajÄ• tÄ• pi vedanÄ• cakkhusamp
aá¹-á¹-hakathÄ• yaá¹ƒ na vajjetabbÄ• siyÄ• . pÄ• á¸·iyaÃ±ca ``cakkhusamphassapaccayÄ•

abyÄ• katÄ• â€™â€™ ti ettha saá¹…gahitattÄ• puna ``cakkhusamphassajÄ• vedanÄ• â€™
ayaá¹ƒ panetthÄ• dhippÄ• yo --- Ä• vajjanavedanaá¹ƒ vinÄ• cakkhusamphassassa uppatti
tappayojanattÄ• pariyÄ• yena cakkhusamphassapaccayÄ• ti vattuá¹ƒ yuttÄ• ti, nippariyÄ• y
cakkhusamphassassa paratova vedanÄ• labbhanti.

__catuttiá¹ƒsacittuppÄ• davasenÄ• _ti ettha rÅ«pÄ• rÅ«pÄ• vacarÄ• naá¹ƒ aggahaá¹‡aá¹ƒ
manodvÄ• rabhÅ«tattÄ• . sabbabhavaá¹…gamano hi manodvÄ• raá¹ƒ, cutipaá¹-isandhiyo c
pana catuvÄ«satividhabhede cakkhusamphassapaccayÄ• dikusalÄ• dÄ«naá¹ƒ samÄ• navÄ
aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• , pÄ• á¸·iyaá¹ƒ pana ekÅ«navÄ«saticatuvÄ«satikÄ• saá¹…kh
``cakkhusamphassapaccayÄ• \Ne 30/ vedanÄ• kkhandho atthi anupÄ• dinnaanupÄ• dÄ• n
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko avitakkaavicÄ• roâ€™â€™ tiÄ• dinÄ• nÄ• nÄ• vÄ«thigatÄ
vuttattÄ• kusalattikassapi nÄ• nÄ• vÄ«thiyaá¹ƒ labbhamÄ• natÄ• yojetabbÄ• . aá¹-á¹-haka
samÄ• navÄ«thiyaá¹ƒ cakkhusamphassapaccayÄ• dikatÄ• ekantikÄ• ti katvÄ• ettha labbh
asamÄ• navÄ«thiyaá¹ƒ labbhamÄ• natÄ• paá¹-ikkhittÄ• . teneva __ ``tÄ• ni sattavidhÄ• dÄ
á¹-hatvÄ• kathetuá¹ƒ vaá¹-á¹-antÄ«â€™â€™ _ti Ä• ha. na hi samÄ• navÄ«thiyaá¹ƒyeva
upanissayakoá¹-isamatikkamabhÄ• vanÄ• hi labbhamÄ• natÄ• hoti. tidhÄ• pi ca labbhamÄ
katthaci á¹-hatvÄ• kathetuá¹ƒ vaá¹-á¹-antÄ«â€™â€™ _ti vuccati.

__etÄ• nÄ«_ti yathÄ• dassitÄ• ni kusalÄ• dÄ«ni cittÄ• ni vadati, vedanÄ• niddesepi ca etasm
cittassa vasena kathetuá¹ƒ sukhanti cittasambandho kato. teneva pana cittÄ• ni sattavidhab
tikabhÅ«mivasena, catuvÄ«satividhabhede dvÄ• ratikavasena, tiá¹ƒsavidhabhede dvÄ• rab
dvÄ• ratikabhÅ«mivasena dÄ«pitÄ• nÄ«ti __ ``tesu yattha_ \Be 31/ __katthaci á¹-hatvÄ• ka
vaá¹-á¹-antÄ«â€™â€™ _ti vuttaá¹ƒ. kusalÄ• dÄ«naá¹ƒ dÄ«panÄ• kÄ• mÄ• vacarÄ• dibhÅ«
bhÅ«miyo tiá¹ƒsavidhabhede sayamevÄ• gatÄ• , na ca sattavidhabhede viya dvÄ• raá¹ƒ an
ca ettha samÄ• nÄ• samÄ• navÄ«thÄ«su labbhamÄ• natÄ• ti __tiá¹ƒsavidhe ... pe ... sukha
vuttaá¹ƒ. kasmÄ• pana tiá¹ƒsavidhasmiá¹ƒyeva á¹-hatvÄ• dÄ«payiá¹ƒsu, nanu dvÄ• ratikal
Ä• maá¹-á¹-hattÄ• bahuvidhabhede á¹-hatvÄ• dÄ«petabbÄ• nÄ«ti? na, dÄ«petabbaá¹-á¹-h
sattavidhabhedo hi dvÄ• rassa anÄ• maá¹-á¹-hattÄ• dÄ«panÄ• ya aá¹-á¹-hÄ• naá¹ƒ, catuvÄ
Ä• maá¹-á¹-hadvÄ• ratikÄ• na bhÅ«miyo apekkhitvÄ• á¹-hapitÄ• , tiá¹ƒsavidhabhede Ä• m
vuttÄ• . ye ca á¹-hapitÄ• , te cettha tikÄ• apekkhitabbarahitÄ• kevalaá¹ƒ bhÅ«mÄ«hi saha
tenedaá¹ƒ dÄ«panÄ• ya á¹-hÄ• naá¹ƒ, tadatikkame pana á¹-hÄ• nÄ• tikkamo hotÄ«ti.

__upanissayakoá¹-iyÄ• _ti ettha ``saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ detÄ«â€™â€™ tiÄ• d
nÄ• nÄ• vÄ«thiyaá¹ƒ pakatÅ«panissayo vuttoti ekavÄ«thiyaá¹ƒ kusalÄ• dÄ«naá¹ƒ cakkhusa
abhÄ• vato jÄ• ti viya jarÄ• maraá¹‡assa upanissayalesena paccayoti vattuá¹ƒ yujjeyya, idh
``kasiá¹‡arÅ«padassanahetuuppannÄ• parikammÄ• divedanÄ• cakkhusamphassapaccayÄ
nÄ• nÄ• vÄ«thiyaá¹ƒ gatÄ• ni etÄ• ni cittÄ• ni cakkhusamphassapaccayÄ• labbhamÄ• nÄ•
upanissayakoá¹-i, balavabalavÄ• naá¹ƒ pana parikammÄ• dÄ«naá¹ƒ upanissayÄ• naá¹ƒ sa

upanissayo upanissayakoá¹-i. ``vÄ• lakoá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€™ tiÄ• dÄ«su viya h
kasiá¹‡arÅ«padassanato pabhuti ca kÄ• mÄ• vacarakusalÄ• dÄ«naá¹ƒ vedanÄ• naá¹ƒ upa
dassanaá¹ƒ upanissayakoá¹-i. parikammÄ• dÄ«ni viya vÄ• na balavaupanissayo dassanan
upanissayantabhÄ• vena upanissayakoá¹-itÄ• vuttÄ• . ghÄ• nÄ• didvÄ• resu tÄ«su upaniss
labbhamÄ• nattÄ• bhÄ• vaá¹ƒ vadanto idha samÄ• navÄ«thi na gahitÄ• ti dÄ«peti. dassana
kasiá¹‡aparikammÄ• dÄ«naá¹ƒ ghÄ• yanÄ• dÄ«ni upanissayÄ• na hontÄ«ti tadalÄ• bho dÄ
vÄ• yokasiá¹‡aá¹ƒ phusitvÄ• pi gahetabbaá¹ƒ, purimena pana savanena vinÄ• taá¹ƒ phusa
mÅ«lupanissayo yebhuyyena na hotÄ«ti tassa upanissayakoá¹-itÄ• na vuttÄ• .

ajjhÄ• sayena \Be 32/ sampattigato __ajjhÄ• sayasampanno, _ sampannajjhÄ• sayoti vutta
__vattappaá¹-ivatta_nti khuddakaÃ±ceva mahantaÃ±ca vattaá¹ƒ, pubbe vÄ• kataá¹ƒ __vatt
__paá¹-ivattaá¹ƒ. evaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡a_nti Ä• dimhi uppannaá¹ƒ Ä• ha, tato paraá¹
kasiá¹‡arÅ«padassanakalyÄ• á¹‡amittadassanasaá¹ƒvegavatthudassanÄ• dÄ«ni upanissay
tadupanissayaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dassetÄ«ti veditabbaá¹ƒ.

yathÄ• bhÅ«tasabhÄ• vÄ• dassanaá¹ƒ __asamapekkhanÄ• _. ``asmÄ«â€™â€™ ti rÅ«pÄ•
sabhÄ• vantarÄ• masanavasena __parÄ• maá¹-á¹-hassa, _ parÄ• maá¹-á¹-havatoti attho. Ä
anu anu uppajjanadhammatÄ• ya thirabhÄ• vakilesassa __thÄ• magatassa, _ appahÄ«nak
__pariggahe á¹-hito_ti vÄ«maá¹ƒsÄ• ya á¹-hito. ettha ca __asamapekkhanÄ• yÄ• _tiÄ• dinÄ
pÄ• kaá¹-ena tesaá¹ƒ uppattivasena vicÄ• raá¹‡Ä• daá¹-á¹-habbÄ• . rÅ«padassanena uppa
pavattÄ• rÅ«padassanahetukÄ• hotÄ«ti __ ``cakkhusamphassapaccayÄ• nÄ• ma jÄ• tÄ•
cakkhusamphassassa catubhÅ«mikavedanÄ• ya upanissayabhÄ• vo eva pakÄ• rantarena k
``bhÄ• vanÄ• vasenÄ• â€™â€™ ti ettha ca.

kalÄ• pasammasanena __tÄ«á¹‡i lakkhaá¹‡Ä• ni Ä• ropetvÄ• _ udayabbayÄ• nupassanÄ•
__vipassanÄ• paá¹-ipÄ• á¹-iyÄ• _ Ä• dimhi rÅ«pÄ• rammaá¹‡apariggahena rÅ«pÄ• ramma
taá¹ƒmÅ«lakaá¹ƒ vÄ• sabbaá¹ƒ sammasanaá¹ƒ Ä• dibhÅ«te rÅ«pÄ• rammaá¹‡e pavattatÄ
``rÅ«pÄ• rammaá¹‡aá¹ƒ sammasitvÄ• â€™â€™ _ti. ettha ca \Ne 32/ nÄ• marÅ«papariggah
__bhÄ• vanÄ• _ti veditabbÄ• . __rÅ«pÄ• rammaá¹‡aá¹ƒ sammasitvÄ• _ti ca yathÄ• vuttaca
Ä• rammaá¹‡abhÅ«taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ, na yaá¹ƒ kiÃ±ci. Ä• rammaá¹‡en
dassetÄ«ti. evaá¹ƒ ``rÅ«pÄ• rammaá¹‡e uppannaá¹ƒ kilesaâ€™â€™ nti etthÄ• pi veditabba

__idaá¹ƒ phoá¹-á¹-habbaá¹ƒ kiá¹ƒnissita_nti cakkhudvÄ• re viya yojanÄ• ya yathÄ• sambha
aÃ±Ã±amaÃ±Ã±assa ca vasena mahÄ• bhÅ«tanissitatÄ• yojetabbÄ• .

__jÄ• ti ... pe ... balavapaccayo hotÄ«_ti yathÄ• vuttÄ• naá¹ƒ bhayato dissamÄ• nÄ• naá¹ƒ
balavapaccayabhÄ• vena tesaá¹ƒ bhayato dassanena sahajÄ• tassa manosamphassassa,
dvÄ• rabhÅ«tassa bhavaá¹…gamanosamphassassa balavapaccayabhÄ• vaá¹ƒ dasseti.

__dhammÄ• rammaá¹‡e_ti \Be 33/ na pubbe vutte jÄ• tiÄ• diÄ• rammaá¹‡eva, atha kho sa
rÄ• gÄ• divatthubhÅ«te dhammÄ• rammaá¹‡e. __vatthunissita_nti ettha vedanÄ• disaá¹…k
dhammÄ• rammaá¹‡ekadesassa pariggahamukhena dhammÄ• rammaá¹‡apariggahaá¹ƒ da

__manosamphasso_ti viÃ±Ã±Ä• á¹‡aá¹ƒ samphassassa kÄ• raá¹‡abhÄ• vena gahitaá¹ƒ, ta
phalabhÄ• vena vattuá¹ƒ na yuttaá¹ƒ kÄ• raá¹‡aphalasaá¹…karabhÄ• vena sotÅ«naá¹ƒ sam
hi sakkÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ manosamphassajanti niddisituâ€™â€™ _nti, na pana viÃ±Ã±Ä
sahajÄ• tabhÄ• vassa abhÄ• vÄ• . yasmÄ• vÄ• yathÄ• ``tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ
425-426; SN b IV 60) vacanato indriyavisayÄ• viya viÃ±Ã±Ä• á¹‡ampi phassassa visesapa
viÃ±Ã±Ä• á¹‡assa, tasmÄ• indriyavisayÄ• viya viÃ±Ã±Ä• á¹‡ampi cakkhusamphassajÄ• d
cakkhusamphassajÄ• dibhÄ• vo na katoti veditabbo.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<150> cittuppÄ• darÅ«pavasena \Ne 33/ taá¹ƒ taá¹ƒ samudÄ• yaá¹ƒ ekekaá¹ƒ dhammaá¹ƒ
``paÃ±capaá¹‡á¹‡Ä• sa kÄ• mÄ• vacaradhammeâ€™â€™ _ti Ä• ha. __rajjantassÄ• _tiÄ• d
sÄ«lÄ• dayo ca paÃ±ca saá¹ƒvarÄ• yathÄ• sambhavaá¹ƒ yojetabbÄ• , sammasanaá¹ƒ pan
rÅ«pÄ• rÅ«pÄ• vacaradhammesu abhijjhÄ• domanassÄ• diuppatti atthÄ«ti tato satisaá¹ƒvar
ca yathÄ• yogaá¹ƒ yojetabbÄ• . pariggahavacanena sammasanapaccavekkhaá¹‡Ä• ni saá¹
cattÄ• ro khandhÄ• vuttÄ• .

samÄ• ne desitabbe desanÄ• mattassa parivaá¹-á¹-anaá¹ƒ __parivaá¹-á¹-o_. tÄ«supi pariva
kiÃ±ci Å«naá¹ƒ adhikaá¹ƒ vÄ• natthÄ«ti katvÄ• Ä• ha __ ``ekova paricchedoâ€™â€™ _ti.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• yatanavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<152> __visesato_ti \Be 34/ \Ne 34/ Ä• yatana-saddattho viya asÄ• dhÄ• raá¹‡ato cakkhÄ•
__assÄ• detÄ«_ti cakkhati-saddo ``madhuá¹ƒ cakkhati byaÃ±janaá¹ƒ cakkhatÄ«â€™â€™ ti
tassa vasena atthaá¹ƒ vadati. ``cakkhuá¹ƒ kho, mÄ• gaá¹‡á¸• iya, rÅ«pÄ• rÄ• maá¹ƒ rÅ«pa

rÅ«pasammuditaâ€™â€™ nti (MN II 209) vacanato cakkhu rÅ«paá¹ƒ assÄ• deti. satipi sotÄ
saddÄ• rammaá¹‡Ä• diratibhÄ• ve niruá¸·hattÄ• cakkhumhiyeva cakkhu-saddo pavattati pa
paá¹…kajÄ• disaddÄ• viyÄ• ti daá¹-á¹-habbaá¹ƒ. __vibhÄ• veti cÄ• _ti saddalakkhaá¹‡asid
vasena atthaá¹ƒ vadati. cakkhatÄ«ti hi Ä• cikkhati, abhibyattaá¹ƒ vadatÄ«ti attho. nayanassa
samavisamavibhÄ• vanameva Ä• cikkhananti katvÄ• Ä• ha __ ``vibhÄ• veti cÄ• ti atthoâ€™
dhÄ• tÅ«naá¹ƒ vibhÄ• vanatthatÄ• cakkhu-saddassa daá¹-á¹-habbÄ• . rattaduá¹-á¹-hÄ• dik
viya uddarÅ«paá¹ƒ viya ca __vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ_ rÅ«paá¹ƒ __hadaya
rÅ«pamiva pakÄ• saá¹ƒ karoti, saviggahamiva katvÄ• dassetÄ«ti attho. vitthÄ• raá¹‡aá¹ƒ v
vitthÄ• raá¹‡aÃ±ca pakÄ• sanamevÄ• ti Ä• ha __ ``pakÄ• setÄ«â€™â€™ _ti. anekatthattÄ•
pakÄ• sanatthoyeva rÅ«pa-saddo daá¹-á¹-habbo, vaá¹‡á¹‡avÄ• cakassa rÅ«pa-saddassa _
rÅ«pavÄ• cakassa ruppatÄ«ti ayaá¹ƒ viseso.

__udÄ• harÄ«yatÄ«_ti vuccatÄ«ti-atthe vacanameva gahitaá¹ƒ siyÄ• , na ca vacana-saddo
sabbopi sotaviÃ±Ã±eyyoti __sappatÄ«_ti sakehi paccayehi sappÄ«yati sotaviÃ±Ã±eyyabhÄ
__sÅ«cayatÄ«_ti attano vatthuá¹ƒ gandhavasena apÄ• kaá¹-aá¹ƒ ``idaá¹ƒ sugandhaá¹ƒ \Ne
pakÄ• seti, paá¹-icchannaá¹ƒ vÄ• pupphÄ• divatthuá¹ƒ ``ettha pupphaá¹ƒ atthi campakÄ• c
ambÄ• dÄ«â€™â€™ ti pesuÃ±Ã±aá¹ƒ karontaá¹ƒ viya hotÄ«ti attho. rasaggahaá¹‡amÅ«lak
jÄ«vitahetumhi Ä• hÄ• rarase ninnatÄ• ya __jÄ«vitaá¹ƒ avhÄ• yatÄ«_ti jivhÄ• vuttÄ• nirutti
__kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá¹ƒ Ä• yo_ti visesena __kÄ• yo_ vutto anuttariyah
kÄ• marÄ• ganidÄ• nakammajanitesu kÄ• marÄ• gassa ca visesapaccayesu \Be 35/ ghÄ• r
visesatarasÄ• savapaccayattÄ• . tena hi phoá¹-á¹-habbaá¹ƒ assÄ• dentÄ• sattÄ• methuna
__uppattideso_ti uppattikÄ• raá¹‡anti attho. kÄ• yindriyavatthukÄ• vÄ• cattÄ• ro khandhÄ•
balavakÄ• mÄ• savÄ• dihetubhÄ• vato visesena __ ``sÄ• savÄ• â€™â€™ _ti vuttÄ• , tesaá
attho. __attano lakkhaá¹‡aá¹ƒ dhÄ• rayantÄ«_ti ye visesalakkhaá¹‡ena Ä• yatanasaddapar
cakkhÄ• dayo tathÄ• vuttÄ• ti aÃ±Ã±e manogocarabhÅ«tÄ• dhammÄ• sÄ• maÃ±Ã±alakk
upanetvÄ• vuttÄ• . oá¸·Ä• rikavatthÄ• rammaá¹‡amananasaá¹…khÄ• tehi visayavisayibhÄ•
tathÄ• apÄ• kaá¹-Ä• ca aÃ±Ã±e manogocarÄ• na attano sabhÄ• vaá¹ƒ na dhÄ• rentÄ«ti i
dhamma-saddoti.

__vÄ• yamantÄ«_ti attano kiccaá¹ƒ karonticceva attho. imasmiÃ±ca atthe Ä• yatanti etthÄ•
adhikaraá¹‡attho Ä• yatana-saddo, dutiyatatiyesu kattuattho. __te cÄ• _ti cittacetasikadham
taá¹ƒtaá¹ƒdvÄ• rÄ• rammaá¹‡esu Ä• yanti Ä• gacchanti pavattantÄ«ti __Ä• yÄ• _ti. __vitthÄ
anuppannattÄ• lÄ«nÄ• ni apÄ• kaá¹-Ä• ni pubbantato uddhaá¹ƒ pasÄ• renti pÄ• kaá¹-Ä• ni

ruá¸·hÄ«vasena Ä• yatana-saddassatthaá¹ƒ vattuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di Ä• radd
nissitattÄ• _ti ettha mano manoviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ cittacetasikÄ• naá¹ƒ nissayapacc
nesaá¹ƒ dvÄ• rabhÄ• vo nissayabhÄ• voti daá¹-á¹-habbo. __atthato_ti vacanatthato, na vac
hettha vutto ``cakkhatÄ«â€™â€™ tiÄ• dinÄ• , na vacanÄ«yattho ``yaá¹ƒ cakkhu catunnaá¹ƒ

upÄ• dÄ• ya pasÄ• doâ€™â€™ tiÄ• dinÄ• (Dhs 597) viyÄ• ti.

__tÄ• vatvato_ti anÅ«nÄ• dhikabhÄ• vaá¹ƒ dasseti. tattha dvÄ• dasÄ• yatanavinimuttassa
adhikabhÄ• vato codanÄ• natthi, salakkhaá¹‡adhÄ• raá¹‡aá¹ƒ pana sabbesaá¹ƒ sÄ• maÃ±
\Ne 36/ sambhavatÄ«ti dassento Ä• ha __ ``cakkhÄ• dayopi hÄ«â€™â€™ _tiÄ• di. __asÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ. satipi asÄ• dhÄ• raá¹‡Ä• rammaá¹
dvÄ• rabhÄ• vena gahitattÄ• dhammÄ• yatane aggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. dvÄ• rÄ•
asÄ• dhÄ• raá¹‡ataá¹ƒ sandhÄ• ya __ ``asÄ• dhÄ• raá¹‡aâ€™â€™ _nti vuttaá¹ƒ.

yebhuyyasahuppattiÄ• dÄ«hi \Be 36/ uppattikkamÄ• diayutti yojetabbÄ• . __ajjhattikesu hÄ
ajjhattikabhÄ• vena visayibhÄ• vena ca ajjhattikÄ• naá¹ƒ paá¹-hamaá¹ƒ desetabbataá¹ƒ das
paá¹-hamaá¹ƒ desetabbesu pÄ• kaá¹-attÄ• paá¹-hamataraá¹ƒ cakkhÄ• yatanaá¹ƒ desitanti.
ghÄ• nÄ• yatanÄ• dÄ«nÄ«_ti ettha bahÅ«pakÄ• rattÄ• bhÄ• vena cakkhusotehi purimatara
asakkuá¹‡eyyattÄ• ekena kamena desetabbÄ• nÄ«ti ghÄ• nÄ• dikkamena desitÄ• nÄ«ti ad
desitesu na na sakkÄ• codetuá¹ƒ, na ca sakkÄ• sodhetabbÄ• ni na desetunti. gocaro visay
__gocaravisayo, _ mano. kassa pana gocaro etassa visayoti? cakkhÄ• dÄ«naá¹ƒ paÃ±cann
__viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡avavatthÄ• nato_ti etena ca cakkhÄ• dianantaraá¹ƒ rÅ«pÄ•

__paccayabhedo_ kammÄ• dibhedo. nirayÄ• diko apadÄ• digatinÄ• nÄ• karaá¹‡aÃ±ca __g
khattiyÄ• diko ca __nikÄ• yabhedo_. taá¹ƒtaá¹ƒsattasantÄ• nabhedo __puggalabhedo_. yÄ
vatthÅ«naá¹ƒ anantabhedatÄ• vuttÄ• , soyeva hadayavatthussa ca bhedo hoti. tato manÄ•
anantappabhedatÄ• yojetabbÄ• dukkhÄ• paá¹-ipadÄ• dito Ä• rammaá¹‡Ä• dhipatiÄ• dibhe
suttantabhÄ• janÄ«ye vipassanÄ• vuttÄ• ti vipassanupagamanaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ ga
manÄ• yatanassa vuttÄ• niddesavasena. nÄ«laá¹ƒ nÄ«lasseva __sabhÄ• gaá¹ƒ, _ aÃ±Ã±a
kusalasamuá¹-á¹-hÄ• nÄ• dibhedesu yojetabbaá¹ƒ. __tebhÅ«makadhammÄ• rammaá¹‡ava
cakkhÄ• divajjaá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

saparipphandakiriyÄ• vasena Ä«hanaá¹ƒ __Ä«hÄ• _. cintanavasena byÄ• pÄ• rakaraá¹‡aá
byÄ• pÄ• raá¹ƒ dassento Ä• ha __ ``na hi cakkhu rÅ«pÄ• dÄ«naá¹ƒ evaá¹ƒ hotÄ«â€™â€™
``na ca tÄ• nÄ«â€™â€™ _tiÄ• di. ubhayampi pana Ä«hÄ• ca hoti byÄ• pÄ• ro cÄ• ti uppaá
__dhammatÄ• vÄ• _ti sabhÄ• vova, kÄ• raá¹‡asamatthatÄ• vÄ• . Ä«hÄ• byÄ• pÄ• rarahitÄ
__dhammatÄ• _. imasmiÃ±ca atthe __ya_nti etassa yasmÄ• ti attho. purimasmiá¹ƒ sambha
``suÃ±Ã±o \Ne 37/ gÄ• moti kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹
b IV 238) vacanato __suÃ±Ã±agÄ• mo viya daá¹-á¹-habbÄ• ni_. annapÄ• nasamohitanti \Be
yaÃ±Ã±adeva bhÄ• janaá¹ƒ parÄ• masÄ«yati, taá¹ƒ taá¹ƒ rittakaá¹ƒyeva parÄ• masÄ«yati,
gahitÄ• ni upaparikkhiyamÄ• nÄ• ni rittakÄ• neva etÄ• ni dissantÄ«ti. cakkhÄ• didvÄ• resu
abhijjhÄ• domanassuppÄ• dakabhÄ• vena rÅ«pÄ• dÄ«ni cakkhÄ• dÄ«naá¹ƒ __abhighÄ• ta
ahisusumÄ• rapakkhikukkurasiá¹…gÄ• lamakkaá¹-Ä• __cha pÄ• á¹‡akÄ• _. visamabilÄ• kÄ

gocarÄ• _. tattha visamÄ• diajjhÄ• sayehi cakkhÄ• dÄ«hi
visamabhÄ• vabilÄ• kÄ• sagÄ• masusÄ• nasannissitasadisupÄ• dinnadhammavanabhÄ• v
visamÄ• disadisatÄ• yojetabbÄ• .

__hutvÄ• abhÄ• vaá¹-á¹-henÄ• _ti idaá¹ƒ itaresaá¹ƒ catunnaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ saá¹…g
hutvÄ• abhÄ• vÄ• kÄ• ro eva hi uppÄ• davayattÄ• kÄ• rÄ• dayoti. tattha __hutvÄ• _ti etena
purimantavivittatÄ• pubbakaá¹ƒ majjhe vijjamÄ• nataá¹ƒ dasseti, taá¹ƒ vatvÄ• __abhÄ• va_
vijjamÄ• natÄ• pubbakaá¹ƒ, aparante avijjamÄ• nataá¹ƒ, ubhayenapi sadÄ• abhÄ• vo anic
sabhÄ• vavijahanaá¹ƒ __vipariá¹‡Ä• mo, _ jarÄ• bhaá¹…gehi vÄ• parivattanaá¹ƒ, santÄ• n
abhÄ• vepi ciraá¹-á¹-hÄ• naá¹ƒ siyÄ• ti taá¹ƒnivÄ• raá¹‡atthaá¹ƒ __ ``tÄ• vakÄ• likatoâ€™â
uppÄ• davayaÃ±Ã±athattarahitaá¹ƒ __niccaá¹ƒ, _ na itarathÄ• ti __niccapaá¹-ikkhepato ani
niccapaá¹-ipakkhatoti adhippÄ• yo.

jÄ• tidhammatÄ• dÄ«hi aniá¹-á¹-hatÄ• __paá¹-ipÄ«á¸·anaá¹ƒ_. __paá¹-ipÄ«á¸·anaá¹-á¹-he
pavattati, taá¹ƒ puggalaá¹ƒ paá¹-ipÄ«á¸·anato, sayaá¹ƒ vÄ• jarÄ• dÄ«hi paá¹-ipÄ«á¸·anattÄ
parittaá¹-á¹-hitikassapi attano vijjamÄ• nakkhaá¹‡e uppÄ• dÄ• dÄ«hi abhiá¹‡haá¹ƒ sampaá
``abhiá¹‡hasampaá¹-ipÄ«á¸·anatoâ€™â€™ _ti purimaá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ vise
pÄ«á¸·anato __dukkhamaá¹ƒ_. sukhapaá¹-ipakkhabhÄ• vato dukkhaá¹ƒ sukhaá¹ƒ paá¹-ikkh
dukkhavacanaá¹ƒ vÄ• atthato sukhaá¹ƒ paá¹-ikkhipatÄ«ti Ä• ha __ ``sukhapaá¹-ikkhepatoâ

natthi etassa vasavattanako, nÄ• pi idaá¹ƒ vasavattanakanti avasavattanakaá¹ƒ, attano par
attani vasavattanabhÄ• vo vÄ• vasavattanakaá¹ƒ, taá¹ƒ etassa natthÄ«ti avasavattanakaá
avasavattanako vÄ• attho sabhÄ• vo __avasavattanakaá¹-á¹-ho, _ idaÃ±ca sÄ• maÃ±Ã±al
parassa attani __vasavattanÄ• kÄ• rena suÃ±Ã±aá¹ƒ_. imasmiÃ±ca atthe __suÃ±Ã±ato_ti e
__ ``assÄ• mikatoâ€™â€™ _ti. atha vÄ• ``yasmÄ• \Be 38/ vÄ• etaá¹ƒ ... pe ... mÄ• pÄ• p
cintayamÄ• nassa kassaci tÄ«su á¹-hÄ• nesu vasavattanabhÄ• vo natthi, suÃ±Ã±aá¹ƒ taá¹ƒ
__vasavattanÄ• kÄ• renÄ• _ti attho. na idaá¹ƒ kassaci kÄ• makÄ• riyaá¹ƒ, nÄ• pi etassa kiÃ
atthÄ«ti __akÄ• makÄ• riyaá¹ƒ_. etena avasavattanatthaá¹ƒ visesetvÄ• dasseti.

__vibhavagati_ vinÄ• sagamanaá¹ƒ. santatiyaá¹ƒ bhavantaruppattiyeva __bhavasaá¹…kan
yathÄ• pavattÄ• kÄ• ravijahanaá¹ƒ __pakatibhÄ• vavijahanaá¹ƒ_. ``cakkhu aniccaâ€™â€™
cakkhuanicca-saddÄ• naá¹ƒ ekatthattÄ• aniccÄ• naá¹ƒ sesadhammÄ• nampi cakkhubhÄ•
nivÄ• raá¹‡atthaá¹ƒ visesasÄ• maÃ±Ã±alakkhaá¹‡avÄ• cakÄ• naÃ±ca saddÄ• naá¹ƒ ekade
dÄ«petuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha.

__kiá¹ƒ dassita_nti vipassanÄ• cÄ• raá¹ƒ kathentena kiá¹ƒ lakkhaá¹‡aá¹ƒ dassitanti adhipp
cÄ• nanda, anattasaÃ±Ã±Ä• ? idhÄ• nanda, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato
paá¹-isaÃ±cikkhati `cakkhu anattÄ• â€™ ti ... pe ... `dhammÄ• anattÄ• â€™ ti. iti imesu cha

ajjhattikabÄ• hiresu Ä• yatanesu anattÄ• nupassÄ« viharatÄ«â€™â€™ ti (AN c 10.60) avise
anattÄ• nupassanÄ• vuttÄ• ti kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ cakkhÄ• dÄ«naá¹ƒ, phalabhÅ«tÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ kÄ• raá¹‡aphalamattatÄ• ya anattatÄ• ya anattalakkhaá¹‡
Ä• yatanadesanÄ• ti Ä• ha __ ``dvÄ• dasannaá¹ƒ ... pe ... anattalakkhaá¹‡aâ€™â€™ _nti. y
aniccadukkhalakkhaá¹‡Ä• ni ettha dassitÄ• ni, tehi ca anattalakkhaá¹‡ameva visesena dass
__veti cÄ• _ti ettha __iti_-saddo samÄ• panattho. __iccassÄ• _ti ettha __iti_-saddo yathÄ• s
Ä• ropetabbadosassa nidassanattho. __eva_nti ``cakkhu attÄ• â€™â€™ ti evaá¹ƒ vÄ• de sa
vÄ• __iti_-saddo ``iti vadantassÄ• â€™â€™ ti paravÄ• dissa dosalakkhaá¹‡Ä• kÄ• ranidas
dosagamanappakÄ• ranidassanattho. rÅ«pe attani ``evaá¹ƒ me rÅ«paá¹ƒ hotÅ«â€™â€™ ti
sÄ• miniddesÄ• pattÄ«ti ce? na, ``mama attÄ• â€™â€™ ti gahitattÄ• . ``mama attÄ• â€™â€
vasavattitÄ• ya ``evaá¹ƒ me hotÅ«â€™â€™ ti icchiyamÄ• naÃ±ca tatheva bhaveyya, icchat
rÅ«pasaá¹…khÄ• to attÄ• avasavatti cÄ• ti. __Ä• bÄ• dhÄ• yÄ• _ti evaá¹ƒ dukkhena. __pa
paresaá¹ƒ Ã±Ä• panaá¹ƒ. anattalakkhaá¹‡apaÃ±Ã±Ä• panassa aÃ±Ã±esaá¹ƒ avisayattÄ• a
aniccadukkhalakkhaá¹‡Ä• naÃ±ca paÃ±Ã±Ä• panassa avisayatÄ• dassitÄ• hoti.

evaá¹ƒ \Ne 39/ pana duppaÃ±Ã±Ä• panatÄ• etesaá¹ƒ durÅ«paá¹-á¹-hÄ• natÄ• ya hotÄ«ti te
anupaá¹-á¹-hahanakÄ• raá¹‡aá¹ƒ pucchanto Ä• ha __ ``imÄ• ni panÄ• â€™â€™ _tiÄ• di. á¹
pavattamÄ• nassa heá¹-á¹-hÄ• vuttassa __abhiá¹‡hasampaá¹-ipÄ«á¸·anassa_. dhÄ• tumat
samÅ«hato vinibbhujjanaá¹ƒ __nÄ• nÄ• dhÄ• tuvinibbhogo. ghanenÄ• _ti cattÄ• ripi ghanÄ•
upanetvÄ• vadati. paÃ±Ã±Ä• yeva santativikopanÄ• ti daá¹-á¹-habbaá¹ƒ. __yÄ• thÄ• vasar
aviparÄ«tasabhÄ• vato. sabhÄ• vo hi rasiyamÄ• no aviraddhapaá¹-ivedhena assÄ• diyamÄ
vuccati. aniccÄ• dÄ«hi aniccalakkhaá¹‡Ä• dÄ«naá¹ƒ aÃ±Ã±attha vacanaá¹ƒ ruppanÄ• divas
pavattarÅ«pÄ• diggahaá¹‡ato visiá¹-á¹-hassa aniccÄ• diggahaá¹‡assa sabbhÄ• vÄ• . na hi
kiccasiddhi hoti, aniccÄ• dayo ca rÅ«pÄ• dÄ«naá¹ƒ Ä• kÄ• rÄ• daá¹-á¹-habbÄ• . te panÄ• k
avijjamÄ• nÄ• rÅ«pÄ• dÄ«naá¹ƒ Ä• kÄ• ramattÄ• yevÄ• ti katvÄ• __aá¹-á¹-hasÄ• liniyaá¹ƒ
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya khandhÄ• rammaá¹‡atÄ• vuttÄ• ti adhippÄ• yama
nÄ• tidhÄ• vituá¹ƒ. ``aniccaâ€™â€™ nti ca gaá¹‡hanto ``dukkhaá¹ƒ anattÄ• â€™â€™ ti na
dukkhÄ• diggahaá¹‡e itarassÄ• gahaá¹‡aá¹ƒ. aniccÄ• diggahaá¹‡Ä• ni ca niccasaÃ±Ã±Ä• d
saddhÄ• samÄ• dhipaÃ±Ã±indriyÄ• dhikÄ• ni tividhavimokkhamukhabhÅ«tÄ• ni. tasmÄ• et
pariggayhamÄ• nÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ viseso ca atthÄ«ti tÄ«á¹‡i lakkhaá¹‡Ä• ni v

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<167> nÄ• marÅ«paparicchedakathÄ• abhidhammakathÄ• ti suttante viya paccayayugaá¸·
ajjhattikabÄ• hiravasena abhiÃ±Ã±eyyÄ• ni Ä• yatanÄ• ni abbokÄ• rato abhidhammabhÄ• j
__Ä• gammÄ• _ti sabbasaá¹…khÄ• rehi nibbindassa visaá¹…khÄ• raninnassa gotrabhunÄ•

sacchikaraá¹‡enÄ• ti attho. sacchikiriyamÄ• naÃ±hi taá¹ƒ adhigantvÄ• Ä• rammaá¹‡apacca
paá¹-icca adhipatipaccayabhÅ«te ca tamhi paramassÄ• sabhÄ• vena vinimuttasaá¹…khÄ• n
patiá¹-á¹-hÄ• nabhÅ«te patiá¹-á¹-hÄ• ya khayasaá¹…khÄ• to maggo rÄ• gÄ• dayo khepetÄ«
rÄ• gÄ• dÄ«naá¹ƒ anuppattinirodhagamanÄ• bhÄ• vÄ• __ ``taá¹ƒ Ä• gamma rÄ• gÄ• dayo
vuttaá¹ƒ. __suttato muÃ±citvÄ• _ti suttapadÄ• ni muÃ±citvÄ• . aÃ±Ã±o suttassa attho ``mÄ•
hantvÄ• â€™â€™ tiÄ• dÄ«su (Dhp 294-295) viya Ä• haritabbo, natthi suttapadeheva nÄ«to

__ekaá¹ƒ nÄ• na_nti cuá¹‡á¹‡itaá¹ƒ khuddakaá¹ƒ vÄ• karaá¹‡aá¹ƒ, __cuá¹‡á¹‡Ä«karaá¹‡a
__na tvaá¹ƒ ekaá¹ƒ nÄ• naá¹ƒ jÄ• nÄ• sÄ«_ti kiá¹ƒ ettakaá¹ƒ tvameva na jÄ• nÄ• sÄ«ti atth
``yadipi pubbe na Ã±Ä• taá¹ƒ, adhunÄ• pi Ã±Ä• te nanu sÄ• dhu hotÄ«â€™â€™ ti attano jÄ
vikkhepaá¹ƒ karontaá¹ƒ nibandhati. __vibhajitvÄ• _ti akkharatthamatte aá¹-á¹-hatvÄ• lÄ«na
vibhajitvÄ• uddharitvÄ• nÄ«haritvÄ• kathitanti attho. __rÄ• gÄ• dÄ«naá¹ƒ khayo_ nÄ• ma
abhÄ• vassa bahubhÄ• vo atthi attano abhÄ• vattÄ• ti vadantassa vacanapacchindanatthaá
nÄ• ma rÄ• gasseva khayoâ€™â€™ _tiÄ• di. yadi hi rÄ• gakkhayo dosÄ• dÄ«naá¹ƒ khayo
rÄ• gÄ• dÄ«naá¹ƒ khayÄ• , aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hÄ• bhinnÄ• Ä• pannÄ• hontÄ«ti b
aÃ±Ã±amaÃ±Ã±aviseso ca nÄ• ma nissabhÄ• vassa natthÄ«ti sasabhÄ• vatÄ• ca nibbÄ• n
``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• â€™â€™ ti (DN II 103; III 359; AN c 9.23; Vibh 963) Ä•
pariyesanÄ• dayo ca pariyesanÄ• dikarakilesÄ• daá¹-á¹-habbÄ• . __diyaá¸• á¸• hakilesasal
vuttaá¹ƒ.

__oá¸·Ä• rikatÄ• ya kÄ• retabbo_ti atisukhumassa nibbÄ• nassa oá¸·Ä• rikabhÄ• vadosÄ•
niggahetabbo vÄ• . __vatthu_nti upÄ• dinnakaphoá¹-á¹-habbaá¹ƒ methunaá¹ƒ. acchÄ• dÄ«n
vuttÄ• , nanu ``kilesÄ• naá¹ƒ accantaá¹ƒ anuppattinirodho nibbÄ• naâ€™â€™ nti icchantas
kaÃ±ci kÄ• laá¹ƒ appavatti nibbÄ• naá¹ƒ na hotÄ«ti? na, abhÄ• vasÄ• maÃ±Ã±ato. accantÄ
appavatti abhÄ• voyevÄ• ti natthi viseso. savisesaá¹ƒ vÄ• vadantassa abhÄ• vatÄ• Ä• pajj
tiracchÄ• nagatehipi pÄ• puá¹‡itabbattÄ• tesampi pÄ• kaá¹-aá¹ƒ piá¸·andhanaá¹ƒ viya oá¸·
kevalaá¹ƒ pana kaá¹‡á¹‡e piá¸·andhituá¹ƒ na sakkoti, piá¸·andhanatopi vÄ• thÅ«lattÄ• na s
uppaá¹‡á¸• ento viya niggaá¹‡hÄ• ti.

nibbÄ• nÄ• rammaá¹‡akaraá¹‡ena \Be 41/ gotrabhukkhaá¹‡e kilesakkhayappatti panassa Ä
__ ``tvaá¹ƒ akhÄ«á¹‡esuyevÄ• â€™â€™ _tiÄ• di. nanu Ä• rammaá¹‡akaraá¹‡amattena kile
\Ne 41/ vattuá¹ƒ. cittaÃ±hi atÄ«tÄ• nÄ• gatÄ• disabbaá¹ƒ Ä• lambeti, na nipphannamevÄ• ti
kilesÄ• naá¹ƒ yÄ• anuppattidhammatÄ• kÄ• tabbÄ• , taá¹ƒ Ä• rabbha pavattissatÄ«ti? na,
nibbÄ• nÄ• rammaá¹‡aÃ±Ä• á¹‡Ä• bhÄ• vato. na hi aÃ±Ã±adhammÄ• viya nibbÄ• naá¹ƒ, t
appattena Ä• lambituá¹ƒ na sakkÄ• . tasmÄ• tena gotrabhunÄ• pattabbena
tikÄ• likasabhÄ• vÄ• tikkantagambhÄ«rabhÄ• vena bhavitabbaá¹ƒ, kilesakkhayamattataá¹ƒ
puretaraá¹ƒ nipphannena kilesakkhayena. tenÄ• ha __ ``tvaá¹ƒ akhÄ«á¹‡esuyeva kilesesu
nibbÄ• naá¹ƒ paÃ±Ã±apesÄ«â€™â€™ _ti. appattakilesakkhayÄ• rammaá¹‡akaraá¹‡e hi sa

puretaracittÄ• nipi Ä• lambeyyunti.

__maggassa kilesakkhayaá¹ƒ nibbÄ• na_nti maggassa Ä• rammaá¹‡abhÅ«taá¹ƒ nibbÄ• na
__maggo_tiÄ• dinÄ• purimapucchÄ• dvayameva vivarati.

__na ca kiÃ±cÄ«_ti rÅ«pÄ• dÄ«su nibbÄ• naá¹ƒ kiÃ±ci na hoti, na ca kadÄ• ci hoti, atÄ«tÄ•
vattabbanti vadanti, taá¹ƒ Ä• gamma avijjÄ• taá¹‡hÄ• naá¹ƒ kiÃ±ci ekadesamattampi na hot
kadÄ• ci na ca hotÄ«ti attho yutto.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<168> __na ... pe ... navattabbadhammÄ• rammaá¹‡attÄ• _ti yathÄ• sÄ• rammaá¹‡Ä• pa
kiÃ±ci Ä• rammaá¹‡aá¹ƒ karonti, evaá¹ƒ kiÃ±ci Ä• lambanato na navattabbakoá¹-á¹-hÄ• saá

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhÄ• tuvibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> yadipi \Be 42/ \Ne 42/ dhÄ• tusaá¹ƒyuttÄ• dÄ«su ``dhÄ• tunÄ• nattaá¹ƒ vo, bhikkhav
katamaÃ±ca, bhikkhave, dhÄ• tunÄ• nattaá¹ƒ? cakkhudhÄ• tu ... pe ... manoviÃ±Ã±Ä• á¹‡a
a II 85) aá¹-á¹-hÄ• rasa dhÄ• tuyo Ä• gatÄ• , tÄ• pana abhidhamme ca Ä• gatÄ• ti sÄ• dhÄ
suttantesveva Ä• gate tayo dhÄ• tuchakke gahetvÄ• suttantabhÄ• janÄ«yaá¹ƒ vibhattanti v
dhÄ• tuyo_ti aá¹-á¹-hÄ• rasapi. suÃ±Ã±e sabhÄ• vamatte niruá¸·ho __dhÄ• tu_-saddo daá¹
__asamphuá¹-á¹-hadhÄ• tÅ«_ti catÅ«hi mahÄ• bhÅ«tehi abyÄ• pitabhÄ• voti attho.

<173> __pathavÄ«dhÄ• tudvaya_nti aá¹-á¹-hakathÄ• yaá¹ƒ paduddhÄ• ro kato, pÄ• á¸·iyaá
Ä• gacchati, attho pana yathÄ• vuttova. __dvaya_nti pana pÄ• á¹-he sati ayampi attho samb
etassÄ• ti dvayaá¹ƒ, pathavÄ«dhÄ• tÅ«naá¹ƒ dvayaá¹ƒ __pathavÄ«dhÄ• tudvayaá¹ƒ, _ dvin
samudÄ• yoti attho. dve eva vÄ• avayavÄ• samuditÄ• dvayaá¹ƒ, __pathavÄ«dhÄ• tudvay
pathavÄ«dhÄ• tu? pathavÄ«dhÄ• tudvayaá¹ƒ, esÄ• pathavÄ«dhÄ• tÅ«â€™â€™ ti saá¹…k
ajjhattikÄ• atthi bÄ• hirÄ• _ti ettha __ajjhattikabÄ• hira_-saddÄ• na ajjhattikaduke viya
ajjhattikabÄ• hirÄ• yatanavÄ• cakÄ• , nÄ• pi ajjhattattike vuttehi ajjhattabahiddhÄ• -saddehi

indriyabaddhÄ• nindriyabaddhavÄ• cakÄ• pana ete. tena __ ``sattasantÄ• napariyÄ• pannÄ
__niyakajjhattÄ• _ti ca na paccattaá¹ƒ attani jÄ• tataá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho sabb
jÄ• tatanti daá¹-á¹-habbaá¹ƒ. __ajjhattaá¹ƒ paccatta_nti vacanena hi sattasantÄ• napariyÄ•
ajjhattikabhÄ• vaá¹ƒ dasseti, na pÄ• á¹-ipuggalikatÄ• ya. __sabhÄ• vÄ• kÄ• rato_ti Ä• pÄ• d
eva sabhÄ• vabhÅ«tena gahetabbÄ• kÄ• rena.

__kesÄ• _ \Ne 43/ __kakkhaá¸·attalakkhaá¹‡Ä• _ti kakkhaá¸·atÄ• dhikatÄ• ya vuttÄ• . __pÅ
koá¹-á¹-hÄ• so_ti pathavÄ«koá¹-á¹-hÄ• samatto suÃ±Ã±oti attho. matthaluá¹…gaá¹ƒ aá¹-á¹-
gahitanti idha visuá¹ƒ na vuttanti veditabbaá¹ƒ.

__iminÄ• _ti \Be 43/ ``seyyathidaá¹ƒ kesÄ• â€™â€™ tiÄ• dinÄ• . __kammaá¹ƒ katvÄ• _ti p
Ä• yÅ«hanaá¹ƒ vÄ• katvÄ• ti attho. bhogakÄ• mena kasiyÄ• dÄ«su viya arahattakÄ• mena
kammaá¹ƒ kattabbanti. __pubbapalibodhÄ• _ti Ä• vÄ• sÄ• dayo dÄ«ghakesÄ• dike khuddal
apekkhitvÄ• vuttÄ• .

vaá¹‡á¹‡Ä• dÄ«naá¹ƒ paÃ±cannaá¹ƒ vasena manasikÄ• ro dhÄ• tupaá¹-ikÅ«lavaá¹‡á¹‡am
pubbabhÄ• goti nibbattitadhÄ• tumanasikÄ• raá¹ƒ dassetuá¹ƒ __ ``avasÄ• ne evaá¹ƒ manas
_ti Ä• ha. __aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• _ti kÄ• raá¹‡assa ca p
dhÄ• tumattataá¹ƒ dasseti. Ä• bhogapaccavekkhaá¹‡Ä• dÄ«nampi evameva abyÄ• pÄ• rat
tesaÃ±ca kÄ• raá¹‡Ä• ni Ä• bhujitvÄ• paccavekkhitvÄ• ca uppajjanti karonti cÄ• ti. __lakkh
``kakkhaá¸·aá¹ƒ kharigataâ€™â€™ ntiÄ• divacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__vekantakaá¹ƒ_ ekÄ• lohajÄ• ti. __nÄ• ganÄ• sikalohaá¹ƒ_ lohasadisaá¹ƒ lohavijÄ• ti hal
tiputambÄ• dÄ«hi missetvÄ• kataá¹ƒ karaá¹‡ena nibbattattÄ• __kittimalohaá¹ƒ. morakkhÄ•
evaá¹ƒnÄ• mÄ• nevetÄ• ni. __sÄ• muddikamuttÄ• _ti nidassanamattametaá¹ƒ, sabbÄ• pi p

<174> appetÄ«ti __Ä• po, _ Ä• bandhanavasena sesabhÅ«tattayaá¹ƒ pÄ• puá¹‡Ä• ti silesa
__yÅ«sabhÅ«to_ti rasabhÅ«to. __vakkahadayayakanapapphÄ• sÄ• ni tementa_nti ettha ya
heá¹-á¹-hÄ• bhÄ• gapÅ«raá¹‡ena, itarÄ• ni tesaá¹ƒ upari thokaá¹ƒ thokaá¹ƒ paggharaá¹‡en
leá¸• á¸• ukhaá¹‡á¸• Ä• ni temayamÄ• ne_ti temakatemitabbÄ• naá¹ƒ abyÄ• pÄ• rasÄ• maÃ
daá¹-á¹-habbÄ• , na á¹-hÄ• nasÄ• maÃ±Ã±anidassanatthÄ• ya. sannicitalohitena temetabbÃ
kassaci upari á¹-hitataÃ±hi satipaá¹-á¹-hÄ• navibhaá¹…ge vakkhatÄ«ti, yakanassa heá¹-á¹-h
mayi lohitaâ€™â€™ nti na jÄ• nÄ• ti, vakkÄ• dÄ«ni ``amhe temayamÄ• naá¹ƒ lohitaá¹ƒ á¹-h
jÄ• nantÄ«ti evaá¹ƒ yojanÄ• kÄ• tabbÄ• . yathÄ• \Ne 44/ pana bhesajjasikkhÄ• pade niyam
maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ khÄ«raâ€™â€™ nti, evamidha natthi.

<175> __tejanavasenÄ• _ti nisitabhÄ• vena tikkhabhÄ• vena. sarÄ«rassa pakatiá¹ƒ atikkam
__santÄ• po, _ sarÄ«radahanavasena pavatto \Be 44/ mahÄ• dÄ• ho __paridÄ• ho_. ayam

jÄ«rÄ«yatÄ«_ti ekÄ• hikÄ• dijararogena jÄ«rÄ«yatÄ«tipi attho yujjati. satavÄ• raá¹ƒ tÄ• petv
uddhaá¹-asappi __satadhotasappÄ«_ti vadanti. rasasoá¹‡itamedamaá¹ƒsanhÄ• ruaá¹-á¹-hi
__rasÄ• dayo_. keci nhÄ• ruá¹ƒ apanetvÄ• sukkaá¹ƒ sattamadhÄ• tuá¹ƒ avocunti. __pÄ• k
sadÄ• vijjamÄ• no. __petaggi_ mukhato bahi niggatova idha gahito.

<176> __vÄ• yanavasenÄ• _ti savegagamanavasena, samudÄ«raá¹‡avasena vÄ• .

<177> __iminÄ• yasmiá¹ƒ Ä• kÄ• se ... pe ... taá¹ƒ kathita_nti idaá¹ƒ kasiá¹‡ugghÄ• á¹-imÄ
akathitataá¹ƒ, ajaá¹-Ä• kÄ• sassa ca kathitataá¹ƒ dassetuá¹ƒ vuttaá¹ƒ.

<179> sukhadukkhÄ• naá¹ƒ pharaá¹‡abhÄ• vo sarÄ«raá¹-á¹-hakautussa
sukhadukkhaphoá¹-á¹-habbasamuá¹-á¹-hÄ• napaccayabhÄ• vena yathÄ• balaá¹ƒ
sarÄ«rekadesasakalasarÄ«rapharaá¹‡asamatthatÄ• ya vutto, somanassadomanassÄ• naá¹
iá¹-á¹-hÄ• niá¹-á¹-hacittajasamuá¹-á¹-hÄ• panena tatheva pharaá¹‡asamatthatÄ• ya. evaá¹ƒ
sarÄ«rapharaá¹‡atÄ• ya ekassa á¹-hÄ• naá¹ƒ itaraá¹ƒ paharati, itarassa ca aÃ±Ã±anti aÃ±Ã
sappaá¹-ipakkhataá¹ƒ dasseti, aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhaoá¸·Ä• rikappavatti eva vÄ• e
vatthÄ• rammaá¹‡Ä• ni ca pabandhena pavattihetubhÅ«tÄ• ni pharaá¹‡aá¹-á¹-hÄ• naá¹ƒ da
puggalassa vasena ayaá¹ƒ sappaá¹-ipakkhatÄ• dassitÄ• sukhadassanÄ«yattÄ• .

<181> __kilesakÄ• maá¹ƒ sandhÄ• yÄ• _ti ``saá¹…kappo kÄ• mo rÄ• go kÄ• moâ€™â€™
ajitamÄ• á¹‡avapucchÄ• niddesa 8) ettha vuttaá¹ƒ saá¹…kappaá¹ƒ sandhÄ• yÄ• ti adhippÄ
upatÄ• peti cÄ• ti kilesasanthavasambhavato kilesakÄ• mo vibhatto kilesavatthusambhavato
__kÄ• mapaá¹-isaá¹ƒyuttÄ• _ti kÄ• marÄ• gasaá¹…khÄ• tena kÄ• mena sampayuttÄ• , kÄ•
kÄ• mapaá¹-isaá¹ƒyuttadhammesu vijjamÄ• nesu vitakkeyeva kÄ• mopapado dhÄ• tusaddo
\Ne 45/ kÄ• mappasaá¹…gappavattiyÄ• sÄ• tisayattÄ• . esa nayo __byÄ• pÄ• dadhÄ• tu_Ä
dukkhÄ• yanaá¹ƒ __vihiá¹ƒsÄ• _. __vihiá¹ƒsantÄ«_ti hantuá¹ƒ icchanti.

<182> ubhayattha uppannopi abhijjhÄ• saá¹ƒyogena kammapathajananato anabhijjhÄ• kam
kÄ• mavitakko __ ``kammapathabhedoâ€™â€™ _ti vutto \Be 45/. __byÄ• pÄ• do panÄ• _ti
byÄ• pÄ• davitakkaá¹ƒ dasseti. so hi byÄ• pÄ• dadhÄ• tÅ«ti. tathÄ• vihiá¹ƒsÄ• ya vihiá¹ƒsÄ
byÄ• pÄ• davasena yathÄ• sambhavaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• divasena ca kammapathabhe
tikesu. sabbakÄ• mÄ• vacarasabbakusalasaá¹…gÄ• hakehi itare dve dve saá¹…gahetvÄ•
__sabbasaá¹…gÄ• hikakathÄ• . etthÄ• _ti pana etasmiá¹ƒ chakketi vuccamÄ• ne kÄ• madh
nekkhammadhÄ• tuÄ• dÄ«naÃ±ca gahaá¹‡aá¹ƒ Ä• pajjati.

__labhÄ• petabbÄ• _ti cakkhudhÄ• tÄ• dibhÄ• vaá¹ƒ labhamÄ• nÄ• dhammÄ• nÄ«haritvÄ
etthÄ• ti cÄ• ro, kiá¹ƒ carati? sammasanaá¹ƒ, sammasanassa cÄ• ro __sammasanacÄ• ro,
adhivacanaá¹ƒ.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<183> __cakkhussÄ• _ti visesakÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡asÄ• mibhÄ• vena niddiá¹-á
puggalantarÄ• sÄ• dhÄ• raá¹‡aá¹ƒ nÄ«lÄ• disabbarÅ«pasÄ• dhÄ• raá¹‡aÃ±ca. __vidahatÄ
pavattitabbanti viniyujjamÄ• naá¹ƒ viya uppÄ• detÄ«ti attho. __vidahatÄ«_ti ca dhÄ• tuattho
upasaggena dÄ«pitoti vinÄ• pi upasaggena dhÄ• tÅ«ti eso saddo tamatthaá¹ƒ vadatÄ«ti daá
kattukammabhÄ• vakaraá¹‡aadhikaraá¹‡esu dhÄ• tupadasiddhi hotÄ«ti paÃ±capi ete atthÄ
__suvaá¹‡á¹‡arajatÄ• didhÄ• tuyo_ suvaá¹‡á¹‡Ä• dÄ«naá¹ƒ bÄ«jabhÅ«tÄ• selÄ• dayo.

__attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti dhÄ• tuyo_ti etthÄ• pi dhÄ• tÄ«ti dhÄ• tÅ«ti padasidd
dhÄ• tu-saddo \Ne 46/ eva hi dhÄ• raá¹‡atthopi hotÄ«ti. kattuatthopi cÄ• yaá¹ƒ purimena as
nissattasabhÄ• vamattadhÄ• raá¹‡aÃ±ca dhÄ• tu-saddassa padhÄ• no atthoti visuá¹ƒ vutto
dhÄ• tuyo_ti ettha sÄ«ha-saddo viya kesarimhi niruá¸·ho purisesu, selÄ• vayavesu niruá¸·ho
cakkhÄ• dÄ«su upacarito daá¹-á¹-habbo. Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca Ã±Ä• á¹‡aÃ±eyyÄ• n
tappabhedabhÅ«tÄ• dhÄ• tuyo __Ã±Ä• á¹‡aÃ±eyyÄ• vayavÄ• _. tattha Ã±Ä• á¹‡appabhed
Ã±eyyappabhedÄ• aá¹-á¹-hÄ• rasÄ• pÄ«ti Ã±Ä• á¹‡aÃ±eyyÄ• vayavamattÄ• dhÄ• tuyo \B
Ã±Ä• tabbo sabhÄ• vo dhÄ• tusaddena vuccamÄ• no aviparÄ«tato Ã±Ä• á¹‡aÃ±eyyo, na di
viparÄ«taggÄ• hakehi Ã±eyyoti attho. tassa Ã±Ä• á¹‡aÃ±eyyassa avayavÄ• cakkhÄ• dayo.
visabhÄ• galakkhaá¹‡Ä• vayavesu rasÄ• dÄ«su niruá¸·ho dhÄ• tu-saddo tÄ• disesu aÃ±Ã±
upacarito daá¹-á¹-habbo, rasÄ• dÄ«su viya vÄ• cakkhÄ• dÄ«su niruá¸·hova. __nijjÄ«vamat
etena nijjÄ«vamattapadatthe dhÄ• tu-saddassa niruá¸·hataá¹ƒ dasseti. cha dhÄ• tuyo etass
loke ``purisoâ€™â€™ ti dhammasamudÄ• yo vuccati, so chadhÄ• turo channaá¹ƒ pathavÄ«
nijjÄ«vamattasabhÄ• vÄ• naá¹ƒ samudÄ• yamatto, na ettha jÄ«vo puriso vÄ• atthÄ«ti attho

cakkhÄ• dÄ«naá¹ƒ kamo pubbe vuttoti idha ekekasmiá¹ƒ tike tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ dhÄ
dassento Ä• ha __ ``hetuphalÄ• nupubbavavatthÄ• navasenÄ• â€™â€™ _ti. hetuphalÄ• na
hetuphalabhÄ• vova. tattha __hetÅ«_ti paccayo adhippeto. __phala_nti paccayuppannanti Ä
``cakkhudhÄ• tÅ«â€™â€™ _tiÄ• di. manodhÄ• tudhammadhÄ• tÅ«naÃ±ca manoviÃ±Ã±Ä•
yojetabbo, dvÄ• rabhÅ«tamanovasena vÄ• tassÄ• manodhÄ• tuyÄ• .

__sabbÄ• saá¹ƒ vasenÄ• _ti yathÄ• vuttÄ• naá¹ƒ Ä• bhÄ• dhÄ• tuÄ• dÄ«naá¹ƒ paÃ±catiá¹
aparamatthasabhÄ• vassa paramatthasabhÄ• vesu na kadÄ• ci antogadhatÄ• atthÄ«ti Ä• h
vijjamÄ• nÄ• naâ€™â€™ _nti. candÄ• bhÄ• sÅ«riyÄ• bhÄ• dikÄ• vaá¹‡á¹‡anibhÄ• evÄ• ti
Ä• bhÄ• dhÄ• tÅ«â€™â€™ _ti. __rÅ«pÄ• dipaá¹-ibaddhÄ• _ti rÄ• gavatthubhÄ• vena gahet
sandhÄ• ya ``rÅ«pÄ• dayovÄ• â€™â€™ ti avatvÄ• paá¹-ibaddhavacanaá¹ƒ Ä• ha. asatipi n

``kusalavipÄ• kÄ• rammaá¹‡Ä• subhÄ• dhÄ• tÅ«â€™â€™ ti dutiyo vikappo vutto. __vihiá¹
paraviheá¹-hanachando vÄ• . __avihiá¹ƒsÄ• _ karuá¹‡Ä• .

__ubhopÄ«_ti \Ne 47/ dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo. __hÄ«nÄ• dÄ«su_ p
__hÄ«nÄ• , _ sambhÄ• vitÄ• __paá¹‡Ä«tÄ• , _ nÄ• tihÄ«á¸·itÄ• nÄ• tisambhÄ• vitÄ• __m
Ä• gatahÄ«nadukatoyeva nÄ«haritvÄ• majjhimÄ• dhÄ• tu vuttÄ• ti veditabbÄ• . viÃ±Ã±Ä•
chaviÃ±Ã±Ä• á¹‡adhÄ• tuvasena vibhattÄ• , tathÄ• pi ``viÃ±Ã±Ä• á¹‡adhÄ• tuggahaá¹‡ena
purecÄ• rikapacchÄ• cÄ• rikattÄ• manodhÄ• tu gahitÄ• va hotÄ«â€™â€™ ti vuttattÄ• Ä• h
``viÃ±Ã±Ä• á¹‡adhÄ• tu ... pe ... sattaviÃ±Ã±Ä• á¹‡asaá¹…khepoyevÄ• â€™â€™ _ti. aneke
tÄ• su ca ekekissÄ• nÄ• nappakÄ• ratÄ• ya nÄ• nÄ• dhÄ• tÅ«naá¹ƒ vasena anekadhÄ• tu
``aá¹-á¹-hÄ• rasadhÄ• tuppabhedamattamevÄ• â€™â€™ _ti.

__ ``cakkhusotaghÄ• najivhÄ• kÄ• yamanomanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedenÄ• â€™â€™
tattha na cakkhÄ• dÄ«naá¹ƒ kevalena dhÄ• tu-saddena sambandho adhippeto vijÄ• nanasa
viÃ±Ã±Ä• á¹‡adhÄ• tu-saddena sambandhe kariyamÄ• ne dve manogahaá¹‡Ä• ni na kattab
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo atthÄ«ti. __ ``cakkhu ... pe ... kÄ• yamanoviÃ±Ã±Ä• á¹‡aman
vattabbaá¹ƒ atulyayoge dvandasamÄ• sÄ• bhÄ• vato. ayaá¹ƒ panettha pÄ• á¹-ho siyÄ• ``ca
kÄ• yaviÃ±Ã±Ä• á¹‡amanomanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedenÄ• â€™â€™ ti.

khandhÄ• yatanadesanÄ• __saá¹…khepadesanÄ• , _ indriyadesanÄ• __vitthÄ• radesanÄ
__nÄ• tisaá¹…khepavitthÄ• rÄ• dhÄ• tudesanÄ• _. atha vÄ• suttantabhÄ• janÄ«ye vuttadh
__atisaá¹…khepadesanÄ• , _ Ä• bhÄ• dhÄ• tuÄ• dÄ«naá¹ƒ anekadhÄ• tunÄ• nÄ• dhÄ• tua
__ativitthÄ• radesanÄ• _ti tadubhayaá¹ƒ apekkhitvÄ• ayaá¹ƒ __ ``nÄ• tisaá¹…khepavitthÄ•

__bherÄ«talaá¹ƒ viya cakkhudhÄ• tu_ saddassa viya viÃ±Ã±Ä• á¹‡assa nissayabhÄ• vato.
nijjÄ«vÄ• naá¹ƒ bherÄ«taladaá¹‡á¸• Ä• dÄ«naá¹ƒ samÄ• yoge nijjÄ«vÄ• naá¹ƒ saddÄ• dÄ«
cakkhurÅ«pÄ• dÄ«naá¹ƒ samÄ• yoge nijjÄ«vÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ pa
dhÄ• tumattattÄ• kÄ• rakavedakabhÄ• vavirahaá¹ƒ dasseti.

__purecarÄ• nucarÄ• viyÄ• _ti nijjÄ«vassa kassaci keci nijjÄ«vÄ• purecarÄ• nucarÄ• viyÄ
vÄ• attano khaá¹‡aá¹ƒ anativattantÄ« attano khaá¹‡aá¹ƒ anativattantÄ• naá¹ƒyeva cakkhuv
avijjamÄ• nepi purecarÄ• nucarabhÄ• ve pubbakÄ• lÄ• parakÄ• latÄ• ya __purecarÄ• nuca
48/ attho. __sallamiva sÅ«lamiva_ tividhadukkhatÄ• samÄ• yogato daá¹-á¹-habbo. Ä• sÄ• y
__Ä• sÄ• dukkhaá¹ƒ, _ Ä• sÄ• vighÄ• taá¹ƒ dukkhaá¹ƒ vÄ• . saÃ±Ã±Ä• hi abhÅ«taá¹ƒ dukk
saÃ±jÄ• nantÄ« taá¹ƒ Ä• saá¹ƒ tassÄ• ca vighÄ• taá¹ƒ \Be 48/ Ä• sÄ«sitasubhÄ• diasiddhi
kammappadhÄ• nÄ• saá¹…khÄ• rÄ• ti __ ``paá¹-isandhiyaá¹ƒ pakkhipanatoâ€™â€™ _tiÄ•
__jÄ• tidukkhÄ• nubandhanato_ti attanÄ• nibbattiyamÄ• nena jÄ• tidukkhena anubandhatta
jÄ• tidukkhanti. padumaá¹ƒ viya dissamÄ• naá¹ƒ khuracakkaá¹ƒ viya rÅ«pampi itthiyÄ• dibh

nÄ• nÄ• vidhupaddavaá¹ƒ janeti. sabbe anatthÄ• rÄ• gÄ• dayo jÄ• tiÄ• dayo ca visabhÅ«tÄ
cÄ• ti tappaá¹-ipakkhabhÅ«tattÄ• amatÄ• dito daá¹-á¹-habbÄ• .

__muÃ±citvÄ• pi aÃ±Ã±aá¹ƒ gahetvÄ• vÄ• _ti etena makkaá¹-assa gahitaá¹ƒ sÄ• khaá¹ƒ m
á¹-hÄ• tuá¹ƒ asamatthatÄ• viya gahitÄ• rammaá¹‡aá¹ƒ muÃ±citvÄ• pi aÃ±Ã±aá¹ƒ aggahetv
asamatthatÄ• ya makkaá¹-asamÄ• nataá¹ƒ dasseti. aá¹-á¹-hivedhaviddhopi __damathaá¹ƒ_
duá¹-á¹-hasso __assakhaá¸·uá¹…ko_. raá¹…gagato naá¹-o __raá¹…ganaá¹-o_.

<184> __cakkhuÃ±ca paá¹-icca rÅ«pe cÄ• _tiÄ• dinÄ• dvÄ• rÄ• rammaá¹‡esu ekavacana
ekanÄ• nÄ• santÄ• nagatÄ• naá¹ƒ ekasantÄ• nagataviÃ±Ã±Ä• á¹‡apaccayabhÄ• vato ekan

__sabbadhammesÅ«_ti ettha __sabba_-saddo adhikÄ• ravasena yathÄ• vuttaviÃ±Ã±Ä• á¹‡
Ä• rammaá¹‡asaá¹…khÄ• te vÄ• padesasabbasmiá¹ƒ tiá¹-á¹-hatÄ«ti daá¹-á¹-habbo. manov
``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• uppajjitvÄ• niruddhasamanantarÄ• uppajjati manodhÄ
uppajjitvÄ• niruddhasamanantarÄ• uppajjati cittaâ€™â€™ nti cakkhuviÃ±Ã±Ä• á¹‡adhÄ• t
manodhÄ• tÄ• nantarampi uppajjati cittanti yÄ• va aÃ±Ã±Ä• manodhÄ• tu uppajjissati, tÄ• v
cittaá¹ƒ ekattena gahetvÄ• vuttanti evampi attho labbhati. evaÃ±hi sati manoviÃ±Ã±Ä• á¹‡a
uppannÄ• ya manodhÄ• tuyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vappasaá¹…go na hotiyev
paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tukkamanidassanaÃ±hi tabbidhurasabhÄ• vena up
paricchinnassa cittassa manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vadassanatthaá¹ƒ, na anantarupp
tabbidhurasabhÄ• ve ekattaá¹ƒ upanetvÄ• dassanaá¹ƒ yujjati. anupanÄ«tepi ekatte tabbidh
dassite sÄ• maÃ±Ã±avasena aÃ±Ã±ampi sabbaá¹ƒ taá¹ƒ sabhÄ• vaá¹ƒ dassitaá¹ƒ hotÄ«ti
__pi_-saddena manoviÃ±Ã±Ä• á¹‡adhÄ• tusampiá¹‡á¸• ane \Ne 49/ ca sati ``manoviÃ±Ã±Ä
uppajjati cittaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti \Be 49/
manoviÃ±Ã±Ä• á¹‡adhÄ• tuggahaá¹‡ena bhavaá¹…gÄ• nantaraá¹ƒ uppannaá¹ƒ manodhÄ•
na, tassÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vÄ• siddhito. na hi yaá¹ƒ codÄ«yati, tadeva pa

__manodhÄ• tuyÄ• pi manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pÄ«_ti manadvayavacanena dvinnaá
dassitÄ• ti teneva manodhÄ• tÄ• vajjanassa manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vo nivattitoti
manoviÃ±Ã±Ä• á¹‡adhÄ• tuvidhuro manodhÄ• tusabhÄ• vo __ ``sabbadhammesu vÄ• pan
uppajjatÄ«â€™â€™ _tiÄ• dinÄ• . __sÄ• sabbÄ• pÄ«_ti etaá¹ƒ mukhamattanidassanaá¹ƒ. n
manoviÃ±Ã±Ä• á¹‡adhÄ• tu, tadÄ• rammaá¹‡Ä• dÄ«nipi pana hontiyevÄ• ti. evaá¹ƒ
paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tuvisiá¹-á¹-hasabhÄ• vavasena sabbaá¹ƒ manoviÃ
manodvÄ• ravasena sÄ• tisayaá¹ƒ javanamanoviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ dassento __ ``ma
_tiÄ• dimÄ• ha. yadi pana channaá¹ƒ dvÄ• rÄ• naá¹ƒ vasena javanÄ• vasÄ• nÄ• neva cittÄ
``manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti dassitÄ• nÄ«ti ayamattho gayheyya, cutipaá¹-isa
aggahitattÄ• sÄ• vasesÄ• desanÄ• Ä• pajjati, tasmÄ• yathÄ• vuttena nayena attho vedita
samÄ• nalakkhaá¹‡Ä• ni aÃ±Ã±Ä• nipi ``manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti dassitÄ•

__paá¹-iccÄ• ti Ä• gataá¹-á¹-hÄ• ne_ti ettha ``mano ca nesaá¹ƒ gocaravisayaá¹ƒ paccanub
I 455) visuá¹ƒ kÄ• tuá¹ƒ yuttaá¹ƒ, idha pana ``cakkhuÃ±ca paá¹-iccÄ• â€™â€™ tiÄ• dÄ«su
sampiá¹‡á¸• etvÄ• Ä• vajjanassapi cakkhÄ• disannissitatÄ• karaá¹‡aá¹ƒ viya __manaÃ±ca
Ä• gataá¹-á¹-hÄ• ne_ manodvÄ• rasaá¹…khÄ• tabhavaá¹…gasannissitameva Ä• vajjanaá¹ƒ

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

paÃ±hapucchakaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• namevÄ• ti.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saccavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

uddesavaá¹‡á¹‡anÄ•

<189> __sÄ• sanakkamo_ti \Be 50/ \Ne 50/ ariyasaccÄ• ni vuccanti ariyasaccadesanÄ• vÄ
bhagavato vacanaá¹ƒ saccavinimuttaá¹ƒ natthÄ«ti saccesu kamati, sÄ«lasamÄ• dhipaÃ±Ã±
sÄ• sanaá¹ƒ etesu kamati, tasmÄ• kamati etthÄ• ti kamo, kiá¹ƒ kamati? sÄ• sanaá¹ƒ, sÄ• s
__sÄ• sanakkamo_ti saccÄ• ni sÄ• sanapavattiá¹-á¹-hÄ• nÄ• ni vuccanti, taá¹ƒdesanÄ• ca

__tathÄ• _ti taá¹ƒsabhÄ• vÄ• va. __avitathÄ• _ti amusÄ• sabhÄ• vÄ• . __anaÃ±Ã±athÄ• _
dukkhadukkhatÄ• taá¹ƒnimittatÄ• hi aniá¹-á¹-hatÄ• pÄ«á¸·anaá¹-á¹-ho, dvidhÄ• pi paridaha
kilesadÄ• hasamÄ• yogo vÄ• __santÄ• paá¹-á¹-ho_ti ayametesaá¹ƒ viseso. puggalahiá¹ƒsa
attano eva tikhiá¹‡abhÄ• vo santÄ• panaá¹ƒ __santÄ• po_ti. ettha ca __pÄ«á¸·anaá¹-á¹-ho_
Ä• vibhavanÄ• kÄ• ro, itare yathÄ• kkamaá¹ƒ samudayamagganirodhadassanehi Ä• vibhav
viseso. tatratatrÄ• bhinandanavasena byÄ• petvÄ• Å«hanaá¹ƒ rÄ• sikaraá¹‡aá¹ƒ dukkhanil
_ samudayato Ä• gacchatÄ«ti vÄ• Ä• yaá¹ƒ, dukkhaá¹ƒ. tassa Å«hanaá¹ƒ pavattanaá¹ƒ __
sarasÄ• vibhÄ• vanÄ• kÄ• ro eso. nidadÄ• ti dukkhanti __nidÄ• naá¹ƒ, _ ``idaá¹ƒ taá¹ƒ dukk
sampaá¹-icchÄ• pentaá¹ƒ viya samuá¹-á¹-hÄ• petÄ«ti attho. dukkhadassanena cÄ• yaá¹ƒ __
bhavati. __saá¹ƒyogapalibodhaá¹-á¹-hÄ• _ nirodhamaggadassanehi, te ca
saá¹ƒsÄ• rasaá¹ƒyojanamagganivÄ• raá¹‡Ä• kÄ• rÄ• daá¹-á¹-habbÄ• .

nissaranti \Ne 51/ ettha sattÄ• , sayameva vÄ• nissaá¹-aá¹ƒ visaá¹ƒyuttaá¹ƒ sabbasaá¹…k
sabbupadhipaá¹-inissaggabhÄ• vatoti __nissaraá¹‡aá¹ƒ_. ayamassa sabhÄ• vena Ä• vibha
__vivekÄ• saá¹…khatÄ• mataá¹-á¹-hÄ• _ samudayamaggadukkhadassanÄ• vibhavanÄ• kÄ
samudayakkhayaappaccayaavinÄ• sitÄ• vÄ• . saá¹ƒsÄ• rato niggamanaá¹ƒ __niyyÄ• naá¹
pakÄ• sanÄ• kÄ• ro, itare samudayanirodhadukkhadassanehi. tattha palibodhupacchedava
nibbÄ• nanimittatÄ• \Be 51/ __hetvaá¹-á¹-ho_. paÃ±Ã±Ä• padhÄ• nattÄ• maggassa nibbÄ
catusaccadassanaá¹ƒ vÄ• __dassanaá¹-á¹-ho_. catusaccadassane kilesadukkhasantÄ• pa
karonti maggaá¹…gadhammÄ• sampayuttadhammesÅ«ti so maggassa __adhipateyyaá¹-á
Ä• rammaá¹‡Ä• dhipatibhÅ«tÄ• maggaá¹…gadhammÄ• honti ``maggÄ• dhipatino dhamm
Ä• kÄ• ro __adhipateyyaá¹-á¹-ho_. evamÄ• di Ä• hÄ• ti sambandho. tattha __abhisamayaá
abhisametabbaá¹-á¹-ho, abhisamayassa vÄ• visayabhÅ«to attho __abhisamayaá¹-á¹-ho, _
pavattiÄ• kÄ• ro __abhisamayaá¹-á¹-ho, _ so cettha abhisametabbena pÄ«á¸·anÄ• dinÄ• d

kucchitaá¹ƒ khaá¹ƒ __dukkhaá¹ƒ. ``samÄ• gamo sametaâ€™â€™ _ntiÄ• dÄ«su kevalassa
__eta_-saddassa ca payoge saá¹ƒyogatthassa anupalabbhanato __saá¹ƒ_-saddassa ca pa
``saá¹ƒyogaá¹ƒ dÄ«petÄ«â€™â€™ _ti Ä• ha, evaá¹ƒ __ ``uppannaá¹ƒ uditaâ€™â€™ _nti e
gatiatthasiddho hetu-saddo viya kÄ• raá¹‡aá¹ƒ dÄ«peti attano phalanipphÄ• danena ayati p
etasmÄ• phalanti ayoti, saá¹ƒyoge uppattikÄ• raá¹‡aá¹ƒ samudayoti ettha visuá¹ƒ payujjam
sadhÄ• tukaá¹ƒ saá¹ƒyogatthaá¹ƒ uppÄ• datthaÃ±ca dÄ«penti kiriyÄ• visesakattÄ• ti vedital

__abhÄ• vo ettha rodhassÄ• ti nirodho_ti etena nibbÄ• nassa dukkhavivekabhÄ• vaá¹ƒ das
tadadhigamavato puggalassa rodhÄ• bhÄ• vo pavattisaá¹…khÄ• tassa rodhassa paá¹-ipakk
adhigatattÄ• ti etasmiÃ±catthe abhÄ• vo etasmiá¹ƒ rodhassÄ• ti nirodhoicceva padasamÄ•
puggalassa, na nibbÄ• nasseva. anuppÄ• do eva nirodho __anuppÄ• danirodho_. Ä• yatibh
bhaá¹…goti bhaá¹…gavÄ• cakaá¹ƒ nirodha-saddaá¹ƒ nivattetvÄ• anuppÄ• davÄ• cakaá¹ƒ
kÄ• raá¹‡e phalopacÄ• raá¹ƒ katvÄ• nirodhapaccayo nirodhoti vutto. __paá¹-ipadÄ• ca hot
__dukkhanirodhappattiyÄ• _. nanu sÄ• eva dukkhanirodhappattÄ«ti tassÄ• eva sÄ• paá¹-
puggalÄ• dhigamassa yehi so adhigacchati, tesaá¹ƒ \Ne 52/ kÄ• raá¹‡abhÅ«tadhammÄ• na
paá¹-ipadÄ• bhÄ• vena ca vuttattÄ• . sacchikiriyÄ• sacchikaraá¹‡adhammÄ• naá¹ƒ aÃ±Ã±a
puggalasacchikiriyadhammabhÄ• vehi nÄ• nattaá¹ƒ katvÄ• niddeso \Be 52/ kato. atha vÄ•
niá¹-á¹-hÄ• naá¹ƒ phalanti tassÄ• dukkhanirodhappattiyÄ• paá¹-ipadatÄ• daá¹-á¹-habbÄ•

__buddhÄ• dayo ariyÄ• paá¹-ivijjhantÄ«_ti ettha paá¹-ividdhakÄ• le pavattaá¹ƒ buddhÄ• di
rÄ• jagahaá¹ƒ buddhoâ€™â€™ tiÄ• dÄ«su (Sn 410) viya purimakÄ• lepi Ä• ropetvÄ• ``bud
hi buddhÄ• dayo catÅ«hi maggehi paá¹-ivijjhantÄ«ti. ariyapaá¹-ivijjhitabbÄ• ni saccÄ• ni __a
cettha purimapade uttarapadalopo daá¹-á¹-habbo. __ariyÄ• ima_nti paá¹-ivijjhitabbaá¹-á¹-he
upanetvÄ• ``imaâ€™â€™ nti vuttaá¹ƒ. __tasmÄ• _ti tathÄ• gatassa ariyattÄ• tassa saccÄ•

vuccantÄ«ti attho. tathÄ• gatena hi sayaá¹ƒ adhigatattÄ• , teneva pakÄ• sitattÄ• , tato eva c
adhigamanÄ«yattÄ• tÄ• ni tassa hontÄ«ti. __ariyabhÄ• vasiddhitopÄ«_ti ettha ariyasÄ• dha
__ariyasaccÄ• nÄ«_ti pubbe viya uttarapadalopo daá¹-á¹-habbo. __ariyÄ• ni saccÄ• nÄ«tip
avitathabhÄ• vena araá¹‡Ä«yattÄ• adhigantabbattÄ• ariyÄ• ni, ariyavohÄ• ro vÄ• ayaá¹ƒ
avitatharÅ«po daá¹-á¹-habbo.

__bÄ• dhanalakkhaá¹‡a_nti ettha dukkhadukkhatannimittabhÄ• vo bÄ• dhanÄ• , udayabba
bhavÄ• dÄ«su jÄ• tiÄ• divasena cakkhurogÄ• divasena ca anekadhÄ• dukkhassa pavattan
__santÄ• panaá¹ƒ, _ tadassa kiccaá¹ƒ __raso_. pavattinivattÄ«su saá¹ƒsÄ• ramokkhesu pa
__pavattipaccupaá¹-á¹-hÄ• naá¹ƒ_. pabhavati etasmÄ• dukkhaá¹ƒ paá¹-isandhiyaá¹ƒ nibba
pacchimabhavo ghaá¹-ito saá¹ƒyutto hutvÄ• pavattatÄ«ti __pabhavo_. ``evampi taá¹‡hÄ• n
nibbattatÄ« dukkhamidaá¹ƒ punappunaâ€™â€™ nti (Dhp 338) evaá¹ƒ punappunaá¹ƒ uppÄ
__anupacchedakaraá¹‡aá¹ƒ_. bhavanissaraá¹‡anivÄ• raá¹‡aá¹ƒ __palibodho_. rÄ• gakkhay
sabbadukkhasantatÄ• __santi. accutirasa_nti accutisampattikaá¹ƒ. cavanaá¹ƒ vÄ• kiccanti
kiccamiva voharitvÄ• accutikiccanti attho. acavanaÃ±ca sabhÄ• vassÄ• pariccajanaá¹ƒ avi
paÃ±cakkhandhanimittasuÃ±Ã±atÄ• ya aviggahaá¹ƒ hutvÄ• gayhatÄ«ti __animittapaccupa
anusayupacchedanavasena saá¹ƒsÄ• racÄ• rakato niggamanÅ«pÄ• yabhÄ• vo __niyyÄ• na
cittassa vuá¹-á¹-hÄ• naá¹ƒ hutvÄ• gayhatÄ«ti __vuá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ_.

asuvaá¹‡á¹‡Ä• di \Be 53/ \Ne 53/ suvaá¹‡á¹‡Ä• di viya dissamÄ• naá¹ƒ mÄ• yÄ• ti vatthusa
__viparÄ«tatÄ• _ vuttÄ• . udakaá¹ƒ viya dissamÄ• nÄ• pana marÄ«ci upagatÄ• naá¹ƒ tucch
tassÄ• na dissatÄ«ti __visaá¹ƒvÄ• dikÄ• _ vuttÄ• . marÄ«cimÄ• yÄ• attÄ• naá¹ƒ vipakkho b
__tacchÄ• viparÄ«tabhÅ«tabhÄ• vo. ariyaÃ±Ä• á¹‡assÄ• _ti avitathagÄ• hakassa Ã±Ä• á¹‡
paá¹-ivedhapaccavekkhaá¹‡Ä• ni gayhanti, tesaÃ±ca __gocara_bhÄ• vo paá¹-ivijjhitabbatÄ
daá¹-á¹-habbo. __aggilakkhaá¹‡aá¹ƒ_ uá¹‡hattaá¹ƒ. taÃ±hi katthaci kaá¹-á¹-hÄ• diupÄ• dÄ•
visaá¹ƒvÄ• dakaá¹ƒ viparÄ«taá¹ƒ abhÅ«taá¹ƒ vÄ• kadÄ• ci na hoti. ``byÄ• dhidhammÄ• ja
maraá¹‡adhamminoâ€™â€™ ti (AN a III 39; b V 57) ettha vuttÄ• jÄ• tiÄ• dikÄ• __lokapaka
uddhaá¹ƒ dÄ«ghatÄ• , ekaccÄ• naá¹ƒ tiracchÄ• nÄ• naá¹ƒ tiriyaá¹ƒ dÄ«ghatÄ• , vuddhiniá¹-
avaá¸• á¸• hanaá¹ƒ evamÄ• dikÄ• cÄ• ti vadanti. tacchÄ• viparÄ«tabhÅ«tabhÄ• vesu pacch
__avitathatÄ• , _ majjhimo __anaÃ±Ã±athatÄ• _ti ayametesaá¹ƒ viseso.

__dukkhÄ• aÃ±Ã±aá¹ƒ na bÄ• dhaka_nti kasmÄ• vuttaá¹ƒ, nanu taá¹‡hÄ• pi jÄ• ti viya du
bÄ• dhikÄ• ti? na, bÄ• dhakapabhavabhÄ• vena visuá¹ƒ gahitattÄ• . jÄ• tiÄ• dÄ«naá¹ƒ viya
adhiá¹-á¹-hÄ• nabhÄ• vo dukkhadukkhatÄ• ca __bÄ• dhakatÄ• , _ na dukkhassa pabhavak
pabhavakabhÄ• vena gahitÄ• ya bÄ• dhakattappasaá¹…go. tenÄ• ha __ ``dukkhÄ• aÃ±Ã±
__bÄ• dhakattaniyÄ• menÄ• _ti dukkhaá¹ƒ bÄ• dhakameva, dukkhameva bÄ• dhakanti eva
bÄ• dhakattÄ• vadhÄ• raá¹‡enÄ• ti attho. __taá¹ƒ vinÄ• nÄ• Ã±Ã±ato_ti satipi
avasesakilesaavasesÄ• kusalasÄ• savakusalamÅ«lÄ• vasesasÄ• savakusaladhammÄ• naa

vinÄ• tesaá¹ƒ dukkhahetubhÄ• vo atthi, tehi pana vinÄ• pi taá¹‡hÄ• ya dukkhahetubhÄ• vo
akusalehi, rÅ«pÄ• vacarÄ• dÄ«hi vinÄ• kÄ• mÄ• vacarÄ• dÄ«hi ca taá¹‡hÄ• ya dukkhanib
__tacchaniyyÄ• nabhÄ• vattÄ• _ti dvidhÄ• pi niyamena taccho niyyÄ• nabhÄ• vo etassa, na
viparÄ«tatÄ• ya, lokiyamaggassa viya vÄ• anekantikatÄ• ya atacchoti tacchaniyyÄ• nabhÄ
tacchaniyyÄ• nabhÄ• vattaá¹ƒ, tasmÄ• __tacchaniyyÄ• nabhÄ• vattÄ• _. sabbattha dvidhÄ
tacchÄ• viparÄ«tabhÅ«tabhÄ• vo vuttoti Ä• ha __ ``iti tacchÄ• vipallÄ• sÄ• â€™â€™ _tiÄ• d

sacca-saddassa \Be 54/ sambhavantÄ• naá¹ƒ atthÄ• naá¹ƒ uddharaá¹‡aá¹ƒ, sambhavante
adhippetatthassa uddharaá¹‡aá¹ƒ __atthuddhÄ• ro. viratisacce_ti musÄ• vÄ• daviratiyaá¹ƒ.
sacca-saddo niruá¸·hoti. ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti gahitÄ• diá¹-á¹
``amosadhammaá¹ƒ nibbÄ• naá¹ƒ \Ne 54/, tadariyÄ• saccato vidÅ«â€™â€™ ti (Sn 763) an
__paramatthasaccaá¹ƒ_ vuttaá¹ƒ. tassa pana taá¹ƒsampÄ• pakassa ca maggassa pajÄ• na
avivÄ• dakÄ• raá¹‡anti dvayampi ``ekaÃ±hi saccaá¹ƒ na dutiyamatthi, yasmiá¹ƒ pajÄ• no v
(Sn 890; Nidd I 119) missÄ• gÄ• thÄ• ya saccanti vuttaá¹ƒ.

__netaá¹ƒ dukkhaá¹ƒ ariyasaccanti Ä• gaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«_ti etena jÄ
dukkhaariyasaccabhÄ• ve aviparÄ«tataá¹ƒ dasseti, __aÃ±Ã±aá¹ƒ dukkhaá¹ƒ ariyasaccanti
á¹-hÄ• naá¹ƒ vijjatÄ«_ti iminÄ• dukkhaariyasaccabhÄ• vassa jÄ• tiÄ• dÄ«su niyatataá¹ƒ. sa
evaá¹ƒcitto Ä• gaccheyya, paÃ±Ã±Ä• pane pana sahadhammena paÃ±Ã±Ä• pane attano v
natthÄ«ti dassetuá¹ƒ __ ``ahametaá¹ƒ ... pe ... paÃ±Ã±Ä• pessÄ• mÄ«ti Ä• gaccheyya, neta
vijjatÄ«â€™â€™ _ti vuttaá¹ƒ. jÄ• tiÄ• dÄ«naá¹ƒ anaÃ±Ã±athatÄ• aÃ±Ã±assa ca tathÄ• bh
á¹-hÄ• nÄ• bhÄ• vo. sacepi koci Ä• gaccheyya, Ä• gacchatu, á¹-hÄ• naá¹ƒ pana natthÄ«ti a
dutiyasuttepi. tattha pana sampattatÄ• paccakkhatÄ• ca __paá¹-hamatÄ• , _ taá¹ƒnimittatÄ
tadupasamatÄ• __tatiyatÄ• , _ taá¹ƒsampÄ• pakatÄ• __catutthatÄ• _ti daá¹-á¹-habbÄ• .

nibbutikÄ• mena parijÄ• nanÄ• dÄ«hi aÃ±Ã±aá¹ƒ kiÃ±ci kiccaá¹ƒ kÄ• tabbaá¹ƒ natthi, dhar
aÃ±Ã±aá¹ƒ natthi, pariÃ±Ã±eyyÄ• dÄ«ni ca etapparamÄ• nevÄ• ti __cattÄ• reva vuttÄ• ni_.
Ä• dÄ«navadassÄ• vÄ«naá¹ƒ vasena ``taá¹‡hÄ• vatthuÄ• dÄ«naá¹ƒ etaá¹ƒparamatÄ• yÄ•
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• te, sakalavatthukÄ• masaá¹…khÄ• te, bhavattayasaá¹…k
dosadassÄ• vÄ«naá¹ƒ vasena ``Ä• layÄ• dÄ«naá¹ƒ etaá¹ƒparamatÄ• yÄ• â€™â€™ ti vutta

__sahetukena dukkhenÄ• _ti etena dukkhassa abbocchinnatÄ• dassanena atisaá¹ƒvegava

na \Be 55/ paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ viya sakideva bujjhati, atha kho anu anu bujjhanato __
anussavÄ• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantianugato vÄ• bodho __anubodho_. n
bujjhati, anussavÄ• divasena pana kappetvÄ• gaá¹‡hÄ• tÄ«ti. __kiccato_ti parijÄ• nanÄ• d
taá¹ƒkiccakaraá¹‡eneva hi tÄ• ni tassa pÄ• kaá¹-Ä• ni. vivaá¹-á¹-Ä• nupassanÄ• ya hi saá¹.
patilÄ«yamÄ• namÄ• nasassa uppajjamÄ• naá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ visaá¹…khÄ• raá¹ƒ d

katvÄ• \Ne 55/ dukkhaá¹ƒ paricchindati, dukkhagataÃ±ca taá¹‡haá¹ƒ pajahati, nirodhaÃ±ca
pabhÄ• ya, sammÄ• saá¹…kappÄ• dÄ«hi saha uppannaá¹ƒ taá¹ƒ maggaá¹ƒ bhÄ• veti, na c
pavattamÄ• nena Ã±Ä• á¹‡ena etaá¹ƒ sabbaá¹ƒ sakkÄ• kÄ• tuá¹ƒ nimittapavattehi avuá¹-á
kiccÄ• ni karontaá¹ƒ taá¹ƒ Ã±Ä• á¹‡aá¹ƒ dukkhÄ• dÄ«ni vibhÄ• veti tattha sammohanivattan
saccÄ• ni passatÄ«â€™â€™ _ti vuttaá¹ƒ.

__dukkhasamudayampi so passatÄ«_ti kÄ• lantaradassanaá¹ƒ sandhÄ• ya vuttanti ce? na,
dukkhaá¹ƒ passati, dukkhasamudayampi so passatÄ«â€™â€™ tiÄ• dinÄ• (SN c V 1100) e
aÃ±Ã±attayadassitÄ• vicÄ• raá¹‡Ä• ya tassÄ• sÄ• dhanatthaá¹ƒ gavaá¹ƒpatittherena imass
paccekaÃ±ca saccesu dissamÄ• nesu aÃ±Ã±attayadassanassa yojitattÄ• . aÃ±Ã±athÄ• an
purimadiá¹-á¹-hassa pacchÄ• adassanato samudayÄ• didassino dukkhÄ• didassanatÄ• na
suddhasaá¹…khÄ• rapuÃ±jamattadassanato __sakkÄ• yadiá¹-á¹-hi_pariyuá¹-á¹-hÄ• naá¹ƒ n
kho, kaccÄ• na, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya passato yÄ• loke natthitÄ• , sÄ•
samudayadassanaá¹ƒ hetuphalappabandhÄ• vicchedadassanavasena __ucchedadiá¹-á¹-hi
nivatteti. ``lokanirodhaá¹ƒ kho ... pe ... passato yÄ• loke atthitÄ• , sÄ• na hotÄ«â€™â€™ ti
vacanato nirodhadassanaá¹ƒ hetunirodhÄ• phalanirodhadassanavasena __sassatadiá¹-á¹-
nivÄ• reti. attakÄ• rassa paccakkhadassanato maggadassanena ``natthi attakÄ• re, natthi p
purisakÄ• reâ€™â€™ tiÄ• dikaá¹ƒ (DN I 168) __akiriyadiá¹-á¹-hi_pariyuá¹-á¹-hÄ• naá¹ƒ paja
natthi paccayo sattÄ• naá¹ƒ saá¹ƒkilesÄ• ya, ahetÅ« appaccayÄ• sattÄ• saá¹ƒkilissanti. na
visuddhiyÄ• , ahetÅ« appaccayÄ• sattÄ• visujjhantÄ«â€™â€™ tiÄ• dikÄ• ahetukadiá¹-á¹-
akiriyadiá¹-á¹-higgahaá¹‡ena gahitÄ• ti daá¹-á¹-habbÄ• . sÄ• pi hi visuddhimaggadassanena

dukkhaÃ±Ä• á¹‡aá¹ƒ \Be 56/ samudayaphalassa dukkhassa adhuvÄ• dibhÄ• vaá¹ƒ passat
nivatteti. ``issaro lokaá¹ƒ pavatteti nivatteti cÄ• â€™â€™ ti __issarakÄ• raá¹‡ino_ vadanti, p
bhavati, tattheva ca patilÄ«yatÄ«ti __padhÄ• nakÄ• raá¹‡ino_. ``kÄ• lavaseneva pavattati n
__kÄ• lavÄ• dino_. ``sabhÄ• veneva sambhoti vibhoti cÄ• â€™â€™ ti __sabhÄ• vavÄ• dino
pavattati, sabbaá¹ƒ pubbekatahetÅ«ti evamÄ• di akÄ• raá¹‡apariggaho daá¹-á¹-habbo. rÄ•
viya __arÅ«paloke, _ nigaá¹‡á¹-hÄ• dÄ«naá¹ƒ viya __lokathupikÄ• ya apavaggo_ mokkhoti
__Ä• di_-saddena padhÄ• nassa appavatti, guá¹‡aviyuttassa attano sakattani avaá¹-á¹-hÄ•
salokatÄ• , diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ti evamÄ• diggahaá¹‡aÃ±ca daá¹-á¹-habba
__guá¹‡aviyuttassÄ• _ti buddhisukhadukkhaicchÄ• dosapayattadhammÄ• dhammasaá¹…k
vippayuttassÄ• ti kaá¹‡Ä• dabhakkhavÄ• do. indriyatappanaputtamukhadassanÄ• dÄ«hi vin
gahetvÄ• tathÄ• pavattanaá¹ƒ __kÄ• masukhallikÄ• nuyogo_.

ajjhattikabÄ• hiresu dvÄ• dasasu Ä• yatanesu kÄ• mabhavavibhavataá¹‡hÄ• vasena dvÄ•
taá¹‡hÄ• vicaritÄ• ni_. __khuddakavatthuvibhaá¹…ge_ vÄ• Ä• gatanayena kÄ• lavibhÄ• ga
vÄ«maá¹ƒsiddhipÄ• dÄ• dayo bodhipakkhiyÄ• kiccanÄ• nattena vuttÄ• , atthato ekattÄ• sa
antogadhÄ• . __tayo nekkhammavitakkÄ• dayo_ti lokiyakkhaá¹‡e alobhamettÄ• karuá¹‡Ä•

maggakkhaá¹‡e lobhabyÄ• pÄ• davihiá¹ƒsÄ• samucchedavasena tayoti ekopi vutto. esa na
appicchatÄ• santuá¹-á¹-hitÄ• naá¹ƒ pana bhÄ• ve sammÄ• Ä• jÄ«vasambhavato tena tesaá
bhavantarepi jÄ«vitahetupi ariyehi avÄ«tikkamanÄ«yattÄ• ariyakantÄ• naá¹ƒ sammÄ• vÄ•
yena saddhÄ• hatthena tÄ• ni pariggahetabbÄ• ni, so saddhÄ• hattho gahitoyeva hotÄ«ti ta
saddhindriyasaddhÄ• balÄ• ni tattha antogadhÄ• ni honti. __tesaá¹ƒ atthitÄ• yÄ• _ti
saddhindriyasaddhÄ• balachandiddhipÄ• dÄ• naá¹ƒ atthitÄ• ya sÄ«lassa atthibhÄ• vato tivi
gahitÄ• ti tattha antogadhÄ• . __cittasamÄ• dhÄ«_ti cittiddhipÄ• daá¹ƒ vadati. ``cittaá¹ƒ paÃ
bhÄ• vayaâ€™â€™ nti (SN a I 23, 192) hi cittamukhena samÄ• dhi \Be 57/ vuttoti samÄ• dh
vattabbataá¹ƒ arahati. cittiddhipÄ• dabhÄ• vanÄ• ya pana samÄ• dhipi adhimatto hotÄ«ti
vÄ«maá¹ƒsiddhipÄ• dÄ• divacanaá¹ƒ viya cittiddhipÄ• davacanaá¹ƒ avatvÄ• idha __ ``citta
vuttaá¹ƒ. ``pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino
samÄ• dhiyatÄ«â€™â€™ ti (DN III 359; SN c V 376; AN a III 96; c 1I 12) vacanato samÄ• d
pÄ«tipassaddhiyo, tasmÄ• samÄ• dhiggahaá¹‡ena gahitÄ• , upekkhÄ• pana samÄ• dhiup
ca, tasmÄ• sammÄ• samÄ• dhivasena etesaá¹ƒ antogadhatÄ• daá¹-á¹-habbÄ• .

__bhÄ• ro viya_ vighÄ• takattÄ• . __dubbhikkhamiva_ bÄ• dhakattÄ• . ``nibbÄ• naparamaá
215, 217; Dhp 203, 204) sukhabhÄ• vato \Ne 57/ __subhikkhamiva_. aniá¹-á¹-habhÄ• vato
ca dukkhaá¹ƒ __verÄ«visarukkhabhayaorimatÄ«rÅ«pamaá¹ƒ_.

__tathatthenÄ• _ti tathasabhÄ• vena, pariÃ±Ã±eyyabhÄ• venÄ• ti attho. etena ariyasaccad
na ariyasaccaá¹ƒ, siyÄ• ariyasaccaá¹ƒ, na dukkhanti imamatthaá¹ƒ dasseti. ariyasacca-sad
dukkhÄ• disaddÄ• pariÃ±Ã±eyyÄ• dibhÄ• vaá¹ƒ vadanti. teneva ariyasacca-saddÄ• napekh
sandhÄ• ya maggasampayuttasÄ• maÃ±Ã±aphaladhammÄ• naá¹ƒ Ä• dipadasaá¹…gaho v
catutthapadasaá¹…gaho. samudayÄ• dÄ«su avasesakilesÄ• dayo samudayo, na ariyasacc
nirodhasamÄ• patti ca nirodho, na ariyasaccaá¹ƒ, ariyamaggato aÃ±Ã±Ä• ni maggaá¹…gÄ•
iminÄ• nayena yojanÄ• kÄ• tabbÄ• . dukkhaá¹ƒ vedanÄ«yampi santaá¹ƒ vedakarahitaá¹ƒ,
attano paccayehi pavattamÄ• ne dukkhaá¹ƒ vedetÄ«ti vohÄ• ramattaá¹ƒ hoti. evaá¹ƒ itaresu

__kiriyÄ• va vijjatÄ«_ti samudayameva vadati, tassa vÄ• dukkhapaccayabhÄ• vaá¹ƒ. magg
``maggamatthÄ«â€™â€™ _ti okÄ• rassa abhÄ• vo katoti daá¹-á¹-habbo. __gamako_ti gant
katvÄ• nirodhamaggÄ• __subhÄ• eva_. dukkhÄ• dÄ«naá¹ƒ pariyÄ• yena samudayÄ• dibh
nirodhabhÄ• vo, nirodhassa vÄ• dukkhÄ• dibhÄ• voti na aÃ±Ã±amaÃ±Ã±asamaá¹…gitÄ• t
vÄ• â€™â€™ _tiÄ• di. __samudaye dukkhassÄ• bhÄ• vato_ti ponobbhavikÄ• ya taá¹‡hÄ• y
vÄ• pakativÄ• dÄ«naá¹ƒ vikÄ• rÄ• vibhÄ• vato pubbe paá¹-ippalÄ«nÄ• ca pakatibhÄ• vene
\Be 58/ samudayasampayuttampi dukkhaá¹ƒ samudayabhÄ• vena tiá¹-á¹-hatÄ«ti Ä• ha __ `
dukkhassÄ• bhÄ• vatoâ€™â€™ _ti. yathÄ• avibhattehi vikÄ• rehi mahantÄ• visesindriyabh
pakatibhÄ• veneva á¹-hitehi pakati sagabbhÄ• pakativÄ• dÄ«naá¹ƒ, evaá¹ƒ na phalena sag
__dukkhasamudayÄ• naá¹ƒ nirodhamaggÄ• naÃ±ca asamavÄ• yÄ• _ti etaá¹ƒ vivaranto Ä•

hetuphalaâ€™â€™ _ntiÄ• di. tattha idha tantÅ«su paá¹-o, kapÄ• lesu ghaá¹-o, biraá¹‡esu k
dviaá¹‡ukantiÄ• dinÄ• idha buddhivohÄ• rajanako avisuá¹ƒ siddhÄ• naá¹ƒ sambandho sam
kÄ• raá¹‡esu dvÄ«su aá¹‡Å«su dviaá¹‡ukaá¹ƒ phalaá¹ƒ samavetaá¹ƒ ekÄ«bhÅ«tamiva san
tiaá¹‡ukanti evaá¹ƒ mahÄ• pathavimahÄ• udakamahÄ• aggimahÄ• vÄ• takkhandhapariyant
samavetanti samavÄ• yavÄ• dino vadanti. evaá¹ƒ pana vadantehi aparimÄ• á¹‡esu kÄ• raá
58/ ekaá¹ƒ phalaá¹ƒ samavetaá¹ƒ attano antogadhehi kÄ• raá¹‡ehi sagabbhaá¹ƒ asuÃ±Ã±a
samavÄ• yÄ• bhÄ• vÄ• phale hetu natthÄ«ti hetusuÃ±Ã±aá¹ƒ phalanti attho.

__pavattibhÄ• vato_ti saá¹ƒsÄ• rassa pavattibhÄ• vato. __catuÄ• hÄ• rabhedato_ti iminÄ•
bhinne tappaccayadhammabhede ca saá¹…gaá¹‡hÄ• ti. __rÅ«pÄ• bhinandanÄ• dibhedo_ n
Ä• rammaá¹‡avasena vÄ• . upÄ• dÄ• nehi upÄ• dÄ«yatÄ«ti upÄ• di, upÄ• dÄ• nakkhandha
taá¹ƒnissaraá¹‡abhÅ«taá¹ƒ tassa vÅ«pasamo taá¹ƒsantÄ«ti katvÄ• tassa yÄ• va pacchima
sesataá¹ƒ, tato paraÃ±ca anavasesataá¹ƒ upÄ• dÄ• ya __ ``saupÄ• disesanibbÄ• nadhÄ• t
anupÄ• disesanibbÄ• nadhÄ• tÅ«â€™â€™ _ti dvidhÄ• voharÄ«yatÄ«ti. ``sammÄ• diá¹-á¹-h
__vipassanÄ• , _ itare __samathoâ€™â€™ _ti vadanti. sÄ«lampi hi samathassa upakÄ• rak
gayhatÄ«ti tesaá¹ƒ adhippÄ• yo. atha vÄ• yÄ• nadvayavasena laddho maggo __samatho v
vuttoti daá¹-á¹-habbo. __sappadesattÄ• _ti sÄ«lakkhandhÄ• dÄ«naá¹ƒ ekadesattÄ• ti attho.
sabbalokiyalokuttarasÄ«lÄ• disaá¹…gÄ• hakÄ• , ariyamaggo lokuttaroyevÄ• ti tadekadeso h

__onatasahÄ• yo viya vÄ• yÄ• mo_ paggahakiccasÄ• maÃ±Ã±ato. __aá¹ƒsakÅ«á¹-aá¹ƒ da
apilÄ• panavasena niccalabhÄ• vakaraá¹‡asÄ• maÃ±Ã±ato. __sajÄ• tito_ti savitakkasavicÄ
samÄ• dhijÄ• tiyÄ• ti \Be 59/ attho. __kiriyato_ti samÄ• dhianurÅ«pakiriyato. tato eva hi ``ca
satipaá¹-á¹-hÄ• nÄ• samÄ• dhinimittÄ• , cattÄ• ro sammappadhÄ• nÄ• samÄ• dhiparikkhÄ
sativÄ• yÄ• mÄ• naá¹ƒ samÄ• dhissa nimittaparikkhÄ• rabhÄ• vo vuttoti.

__Ä• koá¹-entena viyÄ• _ti ``aniccaá¹ƒ aniccaâ€™â€™ ntiÄ• dinÄ• paÃ±Ã±Ä• sadisena ki
viya ``aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-henÄ• â€™â€™ tiÄ• dinÄ• __pari
Å«hitvÄ• dinnameva paÃ±Ã±Ä• paá¹-ivijjhati. dvinnaá¹ƒ samÄ• nakÄ• lattepi paccayabhÄ•
purimakÄ• lassa viya niddeso kato. __sajÄ• tito_ti ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su
paÃ±Ã±Ä• jÄ• tiyÄ• . __kiriyato_ti ettha paÃ±Ã±Ä• sadisakiccaá¹ƒ kiriyÄ• ti vuttaá¹ƒ, pubbe
samÄ• dhiupakÄ• rakaá¹ƒ tadanurÅ«paá¹ƒ kiccanti ayamettha viseso. ``sabbaá¹ƒ, bhikkhav
(SN b IV 46) vacanato \Ne 59/ cattÄ• ripi abhimukhaá¹ƒ paccakkhato Ã±Ä• tabbÄ• ni, abhiv
Ã±Ä• á¹‡ena Ã±Ä• tabbÄ• nÄ«ti __abhiÃ±Ã±eyyÄ• ni_.

__durabhisambhavatara_nti abhisambhavituá¹ƒ sÄ• dhetuá¹ƒ asakkuá¹‡eyyataraá¹ƒ, sattivi
attho. bÄ• dhakapabhavasantiniyyÄ• nalakkhaá¹‡ehi vavatthÄ• naá¹ƒ __salakkhaá¹‡avavat
__duravagÄ• hatthena gambhÄ«rattÄ• _ti oá¸·Ä• rikÄ• dukkhasamudayÄ• . tiracchÄ• naga
Ä• hÄ• rÄ• dÄ«su ca abhilÄ• so pÄ• kaá¹-o, pÄ«á¸·anÄ• diÄ• yÅ«hanÄ• divasena pana ``id

kÄ• raá¹‡aâ€™â€™ nti yÄ• thÄ• vato ogÄ• hituá¹ƒ asakkuá¹‡eyyattÄ• __gambhÄ«rÄ• , _ s
nirodhamaggÄ• sabhÄ• vato eva gambhÄ«rattÄ• __duravagÄ• hÄ• , _ teneva uppanne ma
yÄ• thÄ• vato anavagÄ• hoti. nibbÄ• nampi maggena adhigantabbattÄ• tassa phalanti apa
``phalÄ• padesatoâ€™â€™ _ti. vuttaÃ±hi ``dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhi
maggopi nirodhassa sampÄ• pakabhÄ• vato hetÅ«ti apadissatÄ«ti Ä• ha __ ``hetuapadesat
cetaá¹ƒ ``dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhid
vijaÃ±Ã±Ä• _ti __iti_-saddena vijÄ• nanakkamaá¹ƒ dasseti. __evaá¹ƒ pakÄ• rehÄ«_ti __eva
vijÄ• nanakÄ• raá¹‡abhÅ«te naye.

uddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. dukkhasaccaniddeso

jÄ• tiniddesavaá¹‡á¹‡anÄ•

<190> __tattha_ \Be 60/ __ ... pe ... ayaá¹ƒ mÄ• tikÄ• _ti niddesavÄ• raÄ• dimhi vutte jÄ• ti
jÄ• tiÄ• dÄ«naá¹ƒ niddesavasena dukkhassa ariyasaccassa kathanatthÄ• ya, tesu vÄ• jÄ•
dukkhaá¹-á¹-he veditabbe jÄ• tiÄ• dÄ«naá¹ƒ niddesavasena dukkhassa ariyasaccassa katha
dukkhadukkhantiÄ• dikÄ• dukkhamÄ• tikÄ• veditabbÄ• ti attho. atha vÄ• __tatthÄ• _ti tas
``jÄ• tipi dukkhÄ• ... pe ... saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™
ariyasaccassa kathanatthÄ• ya mÄ• tikÄ• ti yathÄ• dassitassa jÄ• tiÄ• diniddesassa mÄ• tik
dÄ«peti. taá¹ƒ dÄ«petvÄ• puna yasmiá¹ƒ padadvaye á¹-hatvÄ• dukkhaá¹ƒ ariyasaccaá¹ƒ k
niddhÄ• raá¹‡atthaá¹ƒ sabbaá¹ƒ dukkhaá¹ƒ saá¹…kaá¸• á¸• hento Ä• ha __ ``idaÃ±hi dukkh

__sabhÄ• vato_ti dukkhavedayitasabhÄ• vato. __nÄ• mato_ti teneva sabhÄ• vena laddhan
pariyÄ• yena idaá¹ƒ dukkhaá¹ƒ nÄ• ma, atha kho dukkhattÄ• yevÄ• ti sabhÄ• vena nÄ• maa
__nÄ• mato_ti udayabbayavantatÄ• ya laddhanÄ• mato. yathÄ• aÃ±Ã±e udayabbayavanto
na evaá¹ƒ idaá¹ƒ, atha kho sabhÄ• vato dukkhÄ• , bhÅ«tamevedaá¹ƒ dukkhanti purimena d
viseseti. vipariá¹‡Ä• mavantatÄ• ya sukhaá¹ƒ aniá¹-á¹-hameva hotÄ«ti dukkhaá¹ƒ nÄ• ma jÄ
``dukkhuppattihetutoâ€™â€™ _ti. kaá¹‡á¹‡asÅ«lÄ• dÄ«hi abhibhÅ«tassa nitthunanÄ• dÄ«h
viÃ±Ã±Ä• yamÄ• nÄ• yapi kiá¹ƒ tava rujjatÄ«ti pucchitvÄ• va kaá¹‡á¹‡asÅ«lÄ• didukkhaá¹ƒ
__paá¹-icchannadukkhatÄ• _ tassa vuttÄ• . __upakkamassa ca pÄ• kaá¹-abhÄ• vato_ti kÄ•
pÄ• kaá¹-abhÄ• vaá¹ƒ dasseti.

sabhÄ• vaá¹ƒ muÃ±citvÄ• pakÄ• rantarena dukkhanti vuccamÄ• naá¹ƒ __pariyÄ• yadukkh
paá¹-iÃ±Ã±Ä• taá¹ƒ yathÄ• kathetabbaá¹ƒ, taá¹ƒpakÄ• radassanatthaá¹ƒ __ ``ariyasaccaÃ±
_ntiÄ• dimÄ• ha. __saá¹…khepo_ sÄ• maÃ±Ã±aá¹ƒ, sÄ• maÃ±Ã±aÃ±ca visese antokaritvÄ
ubhayathÄ• pi kathetuá¹ƒ vaá¹-á¹-ati. __vitthÄ• ro pana_ viseso jÄ• tiÄ• diko, viseso ca vise

jÄ• tiÄ• dÄ«su jarÄ• dÄ«naá¹ƒ saá¹…khipanaá¹ƒ na sakkÄ• kÄ• tunti tattha vitthÄ• reneva

<191> ``aparassa \Be 61/ aparassÄ• â€™â€™ ti dÄ«panaá¹ƒ __aparatthadÄ«panaá¹ƒ_. sÄ
aparattha-saddo sijjhatÄ«ti. __tesaá¹ƒ tesa_nti vÄ• sÄ• mivasena vuttaá¹ƒ atthaá¹ƒ bhumm
Ä• ha __ ``aparatthadÄ«panaâ€™â€™ _nti, aparasmiá¹ƒ aparasmiá¹ƒ dÄ«pananti attho. ap
jÄ• tisaá¹…khÄ• tassa atthassa dÄ«panaá¹ƒ __aparatthadÄ«panaá¹ƒ_. paÃ±cagativasena
khattiyÄ• dibhummadevÄ• dihatthiÄ• dijÄ• tivasena cÄ• ti __gatijÄ• tivasena_.

tiá¹‡Ä• kÄ• ro __tiá¹‡ajÄ• ti, _ so ca upÄ• dÄ• paÃ±Ã±attÄ«ti __ ``paÃ±Ã±attiyaâ€™â€™ _
__tadupÄ• dÄ• yÄ• _ti taá¹ƒ paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ• ya ayaá¹ƒ jÄ• ti, nÄ
upÄ• dÄ• ya. yasmÄ• ca evaá¹ƒ, tasmÄ• __sÄ• vassa jÄ• ti_ paá¹-hamaviÃ±Ã±Ä• á¹‡asaá
tadupÄ• dÄ• ya sajÄ• toti vuccatÄ«ti \Ne 61/ __sÄ• vassa jÄ• ti_ paá¹-hamaviÃ±Ã±Ä• á¹‡as
viÃ±Ã±Ä• á¹‡amukhena ca paÃ±capi khandhÄ• vuttÄ• hontÄ«ti __ ``paá¹-isandhiyaâ€™â€
ariyabhÄ• vakaraá¹‡attÄ• __ariyasÄ«la_nti pÄ• timokkhasaá¹ƒvaro vuccati. jÄ• tiÄ• dÄ«nip
dhammÄ• naá¹ƒ Ä• kÄ• ravikÄ• rÄ• ti katvÄ• sahuppÄ• dakÄ• sahavikÄ• rakÄ• ti vuttÄ• .
Ä• yatanavasena yonivasena ca dvÄ«hi dvÄ«hi padehi sabbasatte pariyÄ• diyitvÄ• jÄ• tiá¹
purimanaye pana ekekeneva padena sabbasatte pariyÄ• diyitvÄ• jÄ• ti dassitÄ• ti ayaá¹ƒ v
``purimanaye kattuniddeso, pacchimanaye bhÄ• vaniddeso katoâ€™â€™ ti vadanti, ``tesaá
jÄ• tÄ«â€™â€™ ti pana kattari sÄ• miniddesassa katattÄ• ubhayatthÄ• pi bhÄ• vaniddesov
__saÃ±jÄ• ti_. pÄ• kaá¹-Ä• nibbatti __abhinibbatti_. ``tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ... pe ...
abhinibbattÄ«â€™â€™ ti sattavasena pavattattÄ• __sammutikathÄ• _.

__tatra tatrÄ• _ti ekacatuvokÄ• rabhavesu dvinnaá¹ƒ dvinnaá¹ƒ, sese rÅ«padhÄ• tuyaá¹ƒ p
uppajjamÄ• nÄ• naá¹ƒ paÃ±cannaá¹ƒ, kÄ• madhÄ• tuyaá¹ƒ vikalÄ• vikalindriyÄ• naá¹ƒ vas
dasannaá¹ƒ puna dasannaá¹ƒ ekÄ• dasannaÃ±ca Ä• yatanÄ• naá¹ƒ vasena saá¹…gaho ve
khandhasantÄ• nassa paá¹-hamÄ• bhinibbattibhÅ«tÄ• paá¹-isandhikkhandhÄ• ti Ä• ha __
``paá¹-hamÄ• bhinibbattilakkhaá¹‡Ä• â€™â€™ _ti. tameva santÄ• naá¹ƒ niyyÄ• tentaá¹ƒ viy
ti paá¹-icchÄ• pentaá¹ƒ viya pavattatÄ«ti __niyyÄ• tanarasÄ• _. santatiyÄ• eva ummujjanaá
__ummujjanapaccupaá¹-á¹-hÄ• nÄ• _. dukkharÄ• sissa vicittatÄ• dukkhavicittatÄ• , dukkha
taá¹ƒ paccupaá¹-á¹-hÄ• peti phalatÄ«ti __dukkhavicittatÄ• paccupaá¹-á¹-hÄ• nÄ• _.

pariyÄ• yanippariyÄ• yadukkhesu \Be 62/ yaá¹ƒ dukkhaá¹ƒ jÄ• ti hoti, taá¹ƒ dukkhabhÄ• vo
dukkhaá¹-á¹-ho. yadi akkhÄ• nena pÄ• puá¹‡itabbaá¹ƒ siyÄ• , bhagavÄ• Ä• cikkheyya. bha

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamo nu kho mahantataro? yo cÄ• yaá¹ƒ mayÄ• p
pÄ• sÄ• á¹‡o gahito, yo ca himavÄ• pabbatarÄ• jÄ• ti. appama ... pe ... gahito, himavantaá
upanidhÄ• ya saá¹…khampi na upeti, kalabhÄ• gampi na upeti, upanidhampi na upeti. evan
so puriso tÄ«hi sattisatehi haÃ±Ã±amÄ• no \Ne 62/ tatonidÄ• naá¹ƒ dukkhaá¹ƒ domanassaá

taá¹ƒ nerayikassa dukkhassa upanidhÄ• ya saá¹…khampi ... pe ... upanidhampi na upetÄ«â

upamÄ• vasena pakÄ• sitaá¹ƒ __Ä• pÄ• yikadukkhaá¹ƒ_. sukhuppattikÄ• raá¹‡Ä• ni sucÄ«
nibbattinivÄ• raá¹‡ena jÄ• tiyÄ• dukkhavatthubhÄ• vaá¹ƒ dasseti __ ``atha khoâ€™â€™ _t
dukkhuppattikÄ• raá¹‡e nibbattanena gabbhapariharaá¹‡Å«pakkamena vinÄ• mÄ• tukucch
gabbhokkantimÅ«lakaá¹ƒ_ aÃ±Ã±Ä• napekkhattÄ• , upakkamanibbattaá¹ƒ pana __parihara
okkantimattÄ• napekkhattÄ• . ayametesaá¹ƒ viseso.

attano abhimukhaá¹ƒ kaá¸• á¸• hanaá¹ƒ __Ä• kaá¸• á¸• hanaá¹ƒ, _ parito sabbatobhÄ• gen
__parikaá¸• á¸• hanaá¹ƒ_. adho dhunanaá¹ƒ __odhunanaá¹ƒ, _ tiriyaá¹ƒ, sabbato vÄ• dhun
tacchetvÄ• khÄ• rapakkhipanaá¹ƒ __khÄ• rÄ• paá¹-icchakaá¹ƒ_.

sakalasarÄ«ranhÄ• panaá¹ƒ __nhÄ• panaá¹ƒ, _ ekadesadhovanaá¹ƒ __dhovanaá¹ƒ, _ sÅ«
__Ä• tÄ• panaá¹ƒ, _ paÃ±caggitÄ• pena __paritÄ• panaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. sabboyeva

__kuhiá¹ƒ nu patiá¹-á¹-haá¹ƒ labhetha, _ jÄ• tiyÄ• vinÄ• na tassa dukkhassa patiá¹-á¹-hÄ•
jÄ• tiyÄ• vÄ• vinÄ• so satto kuhiá¹ƒ nu patiá¹-á¹-haá¹ƒ, kattha nu patiá¹-á¹-hanto taá¹ƒ duk
attho. tattha tiracchÄ• nesu kathaá¹ƒ dukkhaá¹ƒ bhaveyya tahiá¹ƒ tiracchÄ• nesu jÄ• tiá¹ƒ v
na ce assa. nanu nevatthÄ«ti sambandho kÄ• tabbo, nanu Ä• hÄ• ti vÄ• . __yadato_ti yasm
attho.

jarÄ• niddesavaá¹‡á¹‡anÄ•

<192> jÄ«raá¹‡ameva \Be 63/ __jÄ«raá¹‡atÄ• , _ jÄ«raá¹‡assa vÄ• Ä• kÄ• ro __tÄ• _-sad

__yathÄ• pure asallakkhente_ti gÄ• ravakaraá¹‡aupaá¹-á¹-hÄ• nÄ• dÄ«ni asallakkhente ta
uppajjatÄ«ti attho.

__satÄ• dÄ«na_nti \Ne 63/ satisutavÄ«riyapaÃ±Ã±Ä• dÄ«naá¹ƒ vippavÄ• sanimittaá¹ƒ atta
attano puttadÄ• rehi apasÄ• danÄ«yato. avasavattaá¹…gapaccaá¹…gatÄ• ya suciasuciÄ• c
bÄ• lakumÄ• rakakÄ• lo viya jiá¹‡á¹‡akÄ• lo hotÄ«ti Ä• ha __ ``bhiyyo bÄ• lattappattiyÄ• â€

maraá¹‡aniddesavaá¹‡á¹‡anÄ•

<193> ``kÄ• lassa antakassa kiriyÄ• â€™â€™ ti yÄ• loke vuccati, sÄ• cuti, maraá¹‡anti at
vÄ• anatikkamanÄ«yattÄ• visesena kÄ• loti vutto, tassa kiriyÄ• cutikkhandhÄ• naá¹ƒ bhed
maraá¹‡a_nti etthÄ• pi samÄ• saá¹ƒ akatvÄ• yo maccu vuccati bhedo, yaÃ±ca maraá¹‡aá¹

vuccati maraá¹‡anti visuá¹ƒ sambandho na na yujjati.

yassa khandhabhedassa pavattattÄ• ``tisso mato, phusso matoâ€™â€™ ti vohÄ• ro hoti, s
anupacchinnatÄ• ya __ ``sammutimaraá¹‡aâ€™â€™ _nti vutto, pabandhasamucchedo ca _
_nti. maraá¹‡ampi dukkhanti imasmiá¹ƒ panatthe dukkhasaccakathÄ• vaá¹-á¹-akathÄ• ti ka
``sammutimaraá¹‡aá¹ƒ adhippetaâ€™â€™ _nti Ä• ha. __tasseva nÄ• ma_nti tabbhÄ• vato
maraá¹‡a-saddabahutte asammohatthaá¹ƒ vuttaá¹ƒ. __cutilakkhaá¹‡a_nti ``cavanatÄ• â€™
nidassitacavanalakkhaá¹‡ameva vadati. sampattibhavakhandhehi viyojetÄ«ti __viyogarasaá
viyogakiriyÄ• bhÅ«tatÄ• ya vÄ• __ ``viyogarasaâ€™â€™ _nti vuttaá¹ƒ. sattassa purimabha
upaá¹-á¹-hÄ• tÄ«ti __vippavÄ• sapaccupaá¹-á¹-hÄ• naá¹ƒ_.

__maraá¹‡antikÄ• _ti maraá¹‡assa Ä• sannÄ• . yadi maraá¹‡aá¹ƒ na bhavissati, yathÄ• vu
cetasikaÃ±ca dukkhaá¹ƒ na bhavissatÄ«ti Ä• ha __ ``dvinnampi dukkhÄ• naá¹ƒ vatthubhÄ•

__pÄ• pakammÄ• dinimitta_nti \Be 64/ pÄ• pakammanimittaá¹ƒ pÄ• pagatinimittaÃ±cÄ• ti a
``nimittaâ€™â€™ nti vuttaá¹ƒ upapattinimittabhÄ• vena upaá¹-á¹-hÄ• nato. tadupaá¹-á¹-hÄ•
me kalyÄ• á¹‡aâ€™â€™ ntiÄ• dinÄ• anappakaá¹ƒ domanassaá¹ƒ uppajjatÄ«ti. __bhaddas
attho. __avisesato_ti ``sabbesaâ€™â€™ nti etena yojetabbaá¹ƒ. __sabbesa_nti ca yesaá¹ƒ
uppajjati, teyeva sabbe gahitÄ• __ ``vitujjamÄ• namammÄ• naâ€™â€™ _nti visesitattÄ• . s
sandhibandhanÄ• ni \Ne 64/, tesaá¹ƒ chedanena nibbattaá¹ƒ dukkhaá¹ƒ __ ``sandhibandha
vuttaá¹ƒ. __Ä• di_-saddo vÄ• kÄ• raá¹‡attho, sandhibandhanacchedanamÅ«lakanti attho.

__anayabyasanÄ• pÄ• danaá¹ƒ viyÄ• _ti anayabyasanÄ• patti viyÄ• ti attho. vÄ• á¸·Ä• dÄ«
anayabyasanÄ• pÄ• dane antogadhÄ• anayabyasanÄ• patti ettha nidassananti.

sokaniddesavaá¹‡á¹‡anÄ•

<194> sukhakÄ• raá¹‡aá¹ƒ __hitaá¹ƒ, _ tassa phalaá¹ƒ __sukhaá¹ƒ. Ã±Ä• tikkhayo_ti bhog
parihÄ• ni maraá¹‡aÃ±ca. __ayaá¹ƒ pana viseso_ti bhogabyasanÄ• dipadatthavisesaá¹ƒ ro
samÄ• savisesaÃ±ca sandhÄ• yÄ• ha. Ã±Ä• tibhogÄ• paÃ±Ã±attimattÄ• tabbinÄ• sÄ• vÄ•
aparinipphannataá¹ƒ sandhÄ• ya __ ``anipphannÄ• nÄ«â€™â€™ _ti Ä• ha. aparinipphanna
__visuddhimagge_ (Vism II 447 Ä• dayo) ca ``dasa rÅ«pÄ• ni anipphannÄ• nÄ«â€™â€™ ti
__rÅ«pakaá¹‡á¸• avaá¹‡á¹‡anÄ• ya_Ã±hi (Dhs-a 975 pakiá¹‡á¹‡akakathÄ•) ni ``aparinipph
__khandhavibhaá¹…ge_ ca nipphÄ• detabbassa nirodhasamÄ• pattiÄ• dikassa nipphannat
ca nipphannatÄ• , nibbÄ• nasseva anipphannatÄ• ti.

dhamma-saddo hetuatthoti Ä• ha __ ``dukkhassa uppattihetunÄ• â€™â€™ _ti. __jhÄ• ma_
vuttalakkhaá¹‡Ä• dikÄ• domanassavedanÄ• sokoti tassa puna lakkhaá¹‡Ä• dayo na vattab

domanassavisesattÄ• sokassa ca visiá¹-á¹-hÄ• lakkhaá¹‡Ä• dayo vattabbÄ• ti __ ``kiÃ±cÄ
visÄ• rarahitaá¹ƒ anto eva saá¹…kucitaá¹ƒ cintanaá¹ƒ, sukkhanaá¹ƒ vÄ• __antonijjhÄ• naá
dahanaá¹ƒ. Ã±Ä• tibyasanÄ• dianurÅ«paá¹ƒ socanaá¹ƒ __anusocanaá¹ƒ, _ taá¹ƒ taá¹ƒ vÄ•
anugantvÄ• socanaá¹ƒ tappanaá¹ƒ __anusocanaá¹ƒ_.

__javanakkhaá¹‡e_ti \Be 65/ manodvÄ• rajavanakkhaá¹‡e. tathÄ• hi taá¹ƒ dassento __ ``e
_tiÄ• dimÄ• ha. kÄ• yaviÃ±Ã±Ä• á¹‡Ä• divÄ«thiyampi pana javanakkhaá¹‡e domanassassa
``javanakkhaá¹‡e cÄ• â€™â€™ _ti Ä• ha. aÃ±Ã±athÄ• kÄ• yikacetasikadukkhÄ• naá¹ƒ
kÄ• yavatthukamanodvÄ• rappavattÄ• nameva paccayoti gaá¹‡heyya tattha visesena kÄ• y

__tujjatÄ«_ti \Ne 65/ ``tudatÄ«â€™â€™ ti vattabbe byattayavasena vuttanti veditabbaá¹ƒ.

paridevaniddesavaá¹‡á¹‡anÄ•

<195> __Ä• devanti etenÄ• ti Ä• devo_ti Ä• devana-saddaá¹ƒ katvÄ• assuvimocanÄ• divi
tabbikÄ• rÄ• pattiyÄ• so saddo karaá¹‡abhÄ• vena vuttoti. vÄ«hipalÄ• pÄ• dayo viya tucch
guá¹‡adose kitteti bodhetÄ«ti __guá¹‡adosakittanaraso_ lÄ• lappa-saddo. atthÄ• natthe hiri
avicÄ• retvÄ• puggalassa sambhamabhÄ• vo hutvÄ• paridevana-saddo upaá¹-á¹-hÄ• tÄ«t
``sambhamapaccupaá¹-á¹-hÄ• noâ€™â€™ _ti vutto, sokavatthuavighÄ• tena vÄ• sambhan
paridevana-saddena pÄ• kaá¹-o hotÄ«ti paridevo __ ``sambhamapaccupaá¹-á¹-hÄ• noâ€™

sokÄ• bhibhÅ«to paridevananimittaá¹ƒ muá¹-á¹-hipothanÄ• dÄ«ni karoti, paridevananimitta
Ã±Ä• tiabbhatthaá¹…gamanÄ• dÄ«ni cintetÄ«ti paridevassa dukkhadomanassÄ• naá¹ƒ __v

__bhiyyo_ti yena vinÄ• na hoti, tato paridevasamuá¹-á¹-hÄ• pakadomanassato, pubbe vutt
kaá¹‡á¹-hoá¹-á¹-hatÄ• luÄ• disosajatopi vÄ• bhiyyoti aÃ±Ã±aÃ±ca kÄ• yikaá¹ƒ cetasikaá¹ƒ
saá¹…gaá¹‡hÄ• ti.

dukkhadomanassaniddesavaá¹‡á¹‡anÄ•

196-7__._ kÄ• yikaá¹ƒ dukkhaá¹ƒ kÄ• yikassa dukkhassa upanissayapaccayoti __ ``dukkhit
uppajjatÄ«â€™â€™ _ti vuttaá¹ƒ. etena dukkhena abhibhÅ«tattÄ• nakkhattaá¹ƒ kÄ«á¸·ituá¹
balavadomanassaá¹ƒ uppajjatÄ«ti dukkhassa domanassavatthutÄ• hoti.

attano pavattikkhaá¹‡aá¹ƒ sandhÄ• ya __ ``pÄ«á¸·etÄ«â€™â€™ _ti vuttaá¹ƒ kÄ• yikadukkh

__Ä• vaá¹-á¹-antÄ«_ti parivaá¹-á¹-anti. __vivaá¹-á¹-antÄ«_ti pabbhÄ• re khittatthambho viya

mÅ«lacchinnarukkho viya __chinnapapÄ• taá¹ƒ papatanti, _ paridayhamÄ• nacittÄ• purima
__cintenti, _ vigate domanasse tathÄ• cintanaá¹ƒ natthÄ«ti.

upÄ• yÄ• saniddesavaá¹‡á¹‡anÄ•

<198> sabbavisayappaá¹-ipattinivÄ• raá¹‡avasena \Ne 66/ samantato sÄ«danaá¹ƒ __saá¹ƒ
uá¹-á¹-hetumpi asakkuá¹‡eyyatÄ• karaá¹‡avasena atibalavaá¹ƒ, virÅ«paá¹ƒ vÄ• sÄ«danaá
aÃ±Ã±aá¹ƒ visayaá¹ƒ agantvÄ• Ã±Ä• tibyasanÄ• dÄ«su virÅ«po Ä• saá¹…go tattheva avab
nitthunanakaraá¹‡ato __nitthunanaraso_. visÄ«danaá¹ƒ __visÄ• do_.

sayaá¹ƒ na dukkho dosattÄ• saá¹…khÄ• rakkhandhapariyÄ• pannadhammantarattÄ• vÄ•
upÄ• yÄ• soti vadeyyuá¹ƒ, te ``upÄ• yÄ• so tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ
khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttoâ€™â€™ ti (DhÄ• tuk
paá¹-ikkhipitabbÄ• . visÄ• dappattiyÄ• sukhadukkhakÄ• raá¹‡aá¹ƒ agaá¹‡ayitvÄ• dukkhaá
karontÄ• naá¹ƒ upÄ• yÄ• so kÄ• yikadukkhassa vatthu hoti, visÄ• danavaseneva Ã±Ä• tivin
domanassassa. attano pavattikkhaá¹‡eyeva upÄ• yÄ• so domanassasampayogato cittaá¹ƒ
avipphÄ• rikatÄ• karaá¹‡avasena kÄ• yaá¹ƒ visÄ• deti, tadubhayakaraá¹‡eneva tato paraá¹
kÄ• yikaá¹ƒ cetasikaÃ±ca adhimattaá¹ƒ dukkhaá¹ƒ janayatÄ«ti dukkho vutto.

appiyasampayoganiddesavaá¹‡á¹‡anÄ•

<199> __na appiyantÄ«_ti na gamiyanti, na pavesÄ«yantÄ«ti attho. __anattha_nti byasana
__ahita_nti tassa hetuá¹ƒ. dutiye atthavikappe atthaá¹ƒ na kÄ• mentÄ«ti \Be 67/ __anatthak
asamatthasamÄ• sopi yojito. ``asÅ«riyapassÄ• ni mukhÄ• nÄ«â€™â€™ tiÄ• dÄ«su viya hi
paá¹-isedhako __a_-kÄ• roti. yasmiá¹ƒ kismiÃ±ci nibbhaye yogakkhema-saddo niruá¸·ho du

__saá¹…gati_Ä• dÄ«su saá¹…khÄ• ravasena yaá¹ƒ labbhati, taá¹ƒ gahetabbaá¹ƒ. na hi sa
á¹-hÄ• nanisajjÄ• dayo bhojanÄ• dikiccesu vÄ• sahakaraá¹‡aá¹ƒ vijjatÄ«ti pacchimadvayaá
labbhatÄ«ti na sakkÄ• vattunti. __yaá¹ƒ labbhatÄ«_ti vÄ• yaá¹ƒ atthajÄ• taá¹ƒ labbhatÄ«ti
labbhati saá¹…gatiÄ• dÄ«su attho, tathÄ• yojetabbo. puggalassa hi saá¹…gati gantvÄ• sa
67/ hoti, Ä• gatehi ca tehi, puggalassa ca attano á¹-hÄ• nÄ• dÄ«su saá¹…khÄ• rehi sahabh
ca missÄ«bhÄ• voti. __anatthabhÄ• vo_ upaddavabhÄ• vo.

aniá¹-á¹-hÄ• naá¹ƒ Ä• pÄ• thagamanamattaá¹ƒ taá¹ƒgahaá¹‡amattaÃ±ca __appiyasampay
pathaviphassÄ• dayo viya appiyasampayogo nÄ• ma eko dhammo atthÄ«ti Ä• ha __ ``so at
natthÄ«â€™â€™ _ti. aniá¹-á¹-hÄ• ni kaá¹‡á¹-akÄ• dÄ«ni amittÄ• ca usuÄ• dÄ«hi vijjhanÄ•

__idhÄ• _ti imasmiá¹ƒ loke dukkhaá¹ƒ hotÄ«ti vÄ• idha imasmiá¹ƒ dukkhasaccaniddese du

yojetabbaá¹ƒ.

piyavippayoganiddesavaá¹‡á¹‡anÄ•

<200> __minantÄ«_ti nÄ• á¸·iyÄ• dÄ«su dhaÃ±Ã±aá¹ƒ viya anto pakkhipanti, na bahi karon
__amÄ• _-saddo sahabhÄ• vadÄ«pako. __Ã±Ä• yanti vÄ• _ ajjhattikÄ• icceva. Ã±Ä• tibyasa
upaá¹-á¹-hÄ• tÄ«ti __byasanapaccupaá¹-á¹-hÄ• no_. sokuppÄ• daneneva sarÄ«raá¹ƒ sosen
nirojatÄ• karaá¹‡ena milÄ• penti, tato ca kÄ• yikaá¹ƒ dukkhaá¹ƒ uppajjatÄ«ti taduppÄ• daka

__sokasarasamappitÄ• _ti etena cetasikadukkhaá¹ƒ dasseti, __vitujjantÄ«_ti etena kÄ• yika

icchÄ• niddesavaá¹‡á¹‡anÄ•

<201> yasmiá¹ƒ \Be 68/ kÄ• le jÄ• tiyÄ• na Ä• gantabbaá¹ƒ, taá¹ƒ kÄ• laá¹ƒ gahetvÄ• Ä•
vijjamÄ• naá¹ƒ jÄ• tiyÄ• anÄ• gamanaâ€™â€™ _nti. __yampÄ«_ti yenapÄ«ti attho vutto. y
``icchaâ€™â€™ nti etaá¹ƒ apekkhati, tadÄ• pi alÄ• bhavisiá¹-á¹-hÄ• icchÄ• vuttÄ• hoti. ya
ti etaá¹ƒ apekkhati, tadÄ• icchÄ• visiá¹-á¹-ho alÄ• bho vutto hoti. so panatthato aÃ±Ã±o dha
alabbhaneyyaicchÄ• va vuttÄ• hoti. apÄ• puá¹‡itabbesu pavattattÄ• eva __ ``appattipaccu
vuttÄ• . yattha hi sÄ• icchÄ• pavattÄ• , taá¹ƒ vatthuá¹ƒ apÄ• puá¹‡antÄ« hutvÄ• gayhatÄ«

__chinnabhinnagaá¹‡enÄ• _ti nillajjena dhuttagaá¹‡ena, kappaá¹-ikagaá¹‡ena vÄ• .

__vighÄ• tamaya_nti \Ne 68/ cittavighÄ• tamayaá¹ƒ domanassaá¹ƒ cittavighÄ• tato eva upp
ubbandhanajarÄ• tisÄ• rÄ• dikÄ• yikaá¹ƒ dukkhaÃ±ca. __icchitÄ• lÄ• bha_nti alabbhaneyya

upÄ• dÄ• nakkhandhaniddesavaá¹‡á¹‡anÄ•

<202> vitthiá¹‡á¹‡assa dukkhassa ettakanti dassanaá¹ƒ dukkhassa saá¹…khepo, taá¹ƒ kÄ•
vitthÄ• rassa anantattÄ• . dukkhavitthÄ• ragataá¹ƒ pana desanÄ• vitthÄ• raá¹ƒ pahÄ• ya ya
samodhÄ• naá¹ƒ gacchati, tattha desanÄ• ya vavatthÄ• naá¹ƒ saá¹…khepo, taá¹ƒ kÄ• tuá¹ƒ
sabbhÄ• vÄ• .

desaá¹ƒ jÄ• nanto maggakkhÄ• yikapuriso __desako_. bhagavÄ• pi __dukkhassa desako_
``dukkhantadesakenÄ• â€™â€™ _ti vÄ• pÄ• á¹-ho, dukkhantakkhÄ• yikoti attho.

pÄ• vakÄ• dayo yathÄ• indhanÄ• dÄ«ni bÄ• dhenti, evaá¹ƒ __bÄ• dhayamÄ• nÄ• _. __mÄ
iminÄ• atipÄ• kaá¹-ena jÄ• tijarÄ• dukkhavighÄ• tajasokÄ• dayo dasseti. __tato_ti parideva
sosÄ• di sandhi bandhacchedanÄ• di janaka dhÄ• tukkhobha samÄ• yogato __kÄ• yassa Ä

__yesu kesucÄ«_ti tissassa vÄ• phussassa vÄ• upÄ• dÄ• nakkhandhesu sabbampi cakkh
sabbasattagataá¹ƒ evaá¹ƒpakÄ• ramevÄ• ti saá¹…khipitvÄ• dassentoti attho.

dukkhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. samudayasaccaniddesavaá¹‡á¹‡anÄ•

<203> uttarapadalopaá¹ƒ \Be 69/ katvÄ• __ ``punabbhavakaraá¹‡aá¹ƒ punobbhavoâ€™â€
``manosamphassoâ€™â€™ ti ettha mano viya ca purimapadassa okÄ• rantatÄ• daá¹-á¹-ha
sÄ«laá¹-á¹-hena ika-saddena gamiyatthattÄ• kiriyÄ• vÄ• cakassa saddassa adassanaá¹ƒ d
``apÅ«pabhakkhanasÄ«lo Ä• pÅ«pikoâ€™â€™ ti. ``taddhitÄ• â€™â€™ iti bahuvacananidde
taddhitÄ• naá¹ƒ abhidhÄ• nalakkhaá¹‡attÄ• \Ne 69/ vÄ• ``punabbhavaá¹ƒ detÄ«â€™â€™
ponobbhavikasaddasiddhi daá¹-á¹-habbÄ• . tattha kammasahajÄ• tÄ• punabbhavaá¹ƒ deti,
tadasahajÄ• tÄ• punabbhavÄ• ya saá¹ƒvattati, duvidhÄ• pi punappunaá¹ƒ bhave nibbatteti.
``punabbhavassa dÄ• yikÄ• pÄ«â€™â€™ _tiÄ• di. __ponobbhavikÄ• yevÄ• ti nÄ• maá¹ƒ la
dÄ• yikÄ• pi adÄ• yikÄ• pi punabbhavaá¹ƒ deticceva ponobbhavikÄ• ti samÄ• navipÄ• kÄ•
samÄ• nasabhÄ• vattÄ• tadÄ• nubhÄ• vattÄ• ca. evaá¹ƒ itaresu daá¹-á¹-habbaá¹ƒ. tattha
attabhÄ• ve vipaccanakammaá¹ƒ etissÄ• ti __upadhivepakkÄ• _. nandanaá¹-á¹-hena __nar
__rÄ• go_. yo ca nandirÄ• go, yÄ• ca taá¹‡hÄ• , ubhayametaá¹ƒ ekatthaá¹ƒ, byaÃ±janame
``nandirÄ• gena saddhiá¹ƒ atthato ekattaá¹ƒ gatÄ• â€™â€™ _ti vuttÄ• . rÄ• gasambandhen
vuttaá¹ƒ. rÅ«pÄ• rÅ«pabhavarÄ• go visuá¹ƒ vakkhatÄ«ti kÄ• mabhave eva bhavapatthanÄ•

tasmiá¹ƒ tasmiá¹ƒ piyarÅ«pe paá¹-hamuppattivasena __ ``uppajjatÄ«â€™â€™ _ti vuttÄ• , p
pavattivasena __ ``nivisatÄ«â€™â€™ _ti, pariyuá¹-á¹-hÄ• nÄ• nusayavasena vÄ• uppattini
__sampattiya_nti manussasobhagge devatte ca. __attano cakkhu_nti savatthukaá¹ƒ cakkhu
maá¹ƒsapiá¹‡á¸• aá¹ƒ. __vippasannapaÃ±capasÄ• da_nti parisuddhanÄ«lapÄ«talohitakaá¹
__rajatapanÄ• á¸·ikaá¹ƒ viya_ chiddaá¹ƒ abbhantare odÄ• tattÄ• . __pÄ• maá¹…gasuttaá¹ƒ
lambakaá¹‡á¹‡abaddhaá¹ƒ. tuá¹…gÄ• uccÄ• dÄ«ghÄ• nÄ• sikÄ• __tuá¹…ganÄ• sikÄ• ,
attano __ghÄ• naá¹ƒ_. ``laddhavohÄ• rÄ• â€™â€™ ti vÄ• pÄ• á¹-ho. tasmiá¹ƒ sati tuá¹…g
__tuá¹…ganÄ• sikÄ• _. evaá¹ƒ __laddhavohÄ• rÄ• _ sattÄ• attano ghÄ• nanti yojanÄ• kÄ•
maÃ±Ã±anti_ vaá¹‡á¹‡Ä• saá¹‡á¹-hÄ• nato kiccato ca. __manaá¹ƒ ... pe ... uá¸·Ä• raá¹ƒ m
atÄ«tÄ• diatthavicinanasamatthaá¹ƒ. __attanÄ• paá¹-iladdhÄ• nÄ«_ti ajjhattaÃ±ca sarÄ«ra
bahiddhÄ• ca vilepanagandhÄ• dÄ«ni. __uppajjamÄ• nÄ• uppajjatÄ«_ti yadÄ• uppajjamÄ
uppajjatÄ«ti sÄ• maÃ±Ã±ena gahitÄ• uppÄ• dakiriyÄ• lakkhaá¹‡abhÄ• vena vuttÄ• , visay
lakkhitabbabhÄ• vena. na hi sÄ• maÃ±Ã±avisesehi nÄ• nattavohÄ• ro na hotÄ«ti. __uppajja
uppÄ• do hetubhÄ• vena vutto. __uppajjatÄ«_ti nicchito phalabhÄ• vena ``yadi uppajjamÄ•
uppajjatÄ«â€™â€™ ti. so hi tena upayojito viya hoti.

samudayasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nirodhasaccaniddesavaá¹‡á¹‡anÄ•

<204> __anÅ«hate_ti \Ne 70/ anuddhate, appahÄ«neti attho.

sÄ«ho vedhake paá¹-ipajjati, na usumhi, suvÄ• no leá¸• á¸• umhi paá¹-ipajjati, na pahÄ• rak
__virajjati, _ appavattigamanavasena __nirujjhati_. anapekkhatÄ• ya cajanavasena hÄ• niva
puna yathÄ• na pavattati, tathÄ• dÅ«rakhipanavasena __paá¹-inissajjÄ«yati, _ bandhanab
__muccati, _ asaá¹ƒkilesavasena __na allÄ«yati_. Ä• yÅ«hanaá¹ƒ samudayo, tappaá¹-ipakk
__anÄ• yÅ«hanaá¹ƒ_.

__apaÃ±Ã±atti_nti apaÃ±Ã±Ä• panaá¹ƒ, ``tittaalÄ• bu atthÄ«â€™â€™ ti vohÄ• rÄ• bhÄ• va
appavattiá¹ƒ icchanto puriso viya maggo daá¹-á¹-habbo, tassa tassÄ• appavattininnacittass
viya maggassa nibbÄ• nÄ• rammaá¹‡assa taá¹‡hÄ• pahÄ• naá¹ƒ. tadÄ• ppavatti viya taá¹‡
nibbÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ. dutiyÅ«pamÄ• ya dakkhiá¹‡advÄ• raá¹ƒ viya nibbÄ• naá¹ƒ
daá¹-á¹-habbo, purimÄ• vÄ• upamÄ• maggena niruddhÄ• ya piyarÅ«pasÄ• tarÅ«pesu niru
vattabbatÄ• dassanatthaá¹ƒ vuttÄ• , pacchimÄ• nibbÄ• naá¹ƒ Ä• gamma niruddhÄ• yapi.

nirodhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. maggasaccaniddesavaá¹‡á¹‡anÄ•

<205> __aÃ±Ã±amaggapaá¹-ikkhepanattha_nti \Be 71/ titthiyehi kappitassa maggassa
dukkhanirodhagÄ• minipaá¹-ipadÄ• bhÄ• vaá¹ƒ paá¹-ikkhepetunti attho, aÃ±Ã±assa vÄ• ma
__aÃ±Ã±amaggapaá¹-ikkhepo_. puggalassa ariyabhÄ• vakarattÄ• ariyaá¹ƒ karotÄ«ti __ariy
ariyaphalapaá¹-ilÄ• bhakarattÄ• ariyaá¹ƒ labhÄ• peti janetÄ«ti __ariyo_. attano kiccavasena
ariyanÄ• malÄ• bho eva vuttoti daá¹-á¹-habbo. aá¹-á¹-ha aá¹…gÄ• ni assÄ• ti aÃ±Ã±apadat
``aá¹-á¹-haá¹…gÄ• ni assa santÄ«ti aá¹-á¹-haá¹…gikoâ€™â€™ _ti padasiddhi daá¹-á¹-habb

caturaá¹…gasamannÄ• gatÄ• \Ne 71/ vÄ• cÄ• janaá¹ƒ saá¹…gaá¹‡hÄ• tÄ«ti tabbipakkha
bhedakaramicchÄ• vÄ• cÄ• pahÄ• nena jane sampayutte ca pariggaá¹‡hanakiccavatÄ« hot
``pariggahalakkhaá¹‡Ä• â€™â€™ _ti vuttÄ• . yathÄ• cÄ«varakammÄ• diko kammanto ekaa
samuá¹-á¹-hÄ• peti nipphÄ• deti, taá¹ƒtaá¹ƒkiriyÄ• nipphÄ• dako vÄ• cetanÄ• saá¹…khÄ• t
hatthapÄ• dacalanÄ• dikaá¹ƒ kiriyaá¹ƒ samuá¹-á¹-hÄ• peti, evaá¹ƒ
sÄ• vajjakattabbakiriyÄ• samuá¹-á¹-hÄ• pakamicchÄ• kammantappahÄ• nena sammÄ• kan
niravajjasamuá¹-á¹-hÄ• panakiccavÄ• hoti, sampayuttadhamme ca samuá¹-á¹-hÄ• pento ev
``samuá¹-á¹-hÄ• panalakkhaá¹‡oâ€™â€™ _ti vutto. kÄ• yavÄ• cÄ• naá¹ƒ khandhasantÄ• n

saá¹ƒkilesabhÅ«tamicchÄ• Ä• jÄ«vappahÄ• nena sammÄ• Ä• jÄ«vo __ ``vodÄ• panalakkha

__attano paccanÄ«kakilesÄ• _ diá¹-á¹-hekaá¹-á¹-hÄ• avijjÄ• dayo. __passatÄ«_ti pakÄ• se
aá¹…gena tattha paccavekkhaá¹‡Ä• pavattatÄ«ti. __tathevÄ• _ti attano paccanÄ«kakileseh

__kiccato_ti pubbabhÄ• gehi dukkhÄ• diÃ±Ä• á¹‡ehi kattabbakiccassa idha nipphattito, ima
dukkhÄ• dippakÄ• sanakiccato. __tÄ«á¹‡i nÄ• mÄ• ni labhati_ kÄ• masaá¹…kappÄ• dippah
__sikkhÄ• padavibhaá¹…ge_ (Vibh 703 Ä• dayo) ``viraticetanÄ• sabbe sampayuttadhamm
vuttÄ• ti tattha padhÄ• nÄ• naá¹ƒ viraticetanÄ• naá¹ƒ vasena __ ``viratiyopi honti cetanÄ• y
musÄ• vÄ• dÄ• dÄ«hi viramaá¹‡akÄ• le vÄ• viratiyo subhÄ• sitÄ• divÄ• cÄ• bhÄ• sanÄ• di
__maggakkhaá¹‡e viratiyova_ \Be 72/ cetanÄ• naá¹ƒ amaggaá¹…gattÄ• ekassa Ã±Ä• á¹‡a
ekÄ• ya viratiyÄ• musÄ• vÄ• dÄ• diviratibhÄ• vo viya ca ekÄ• ya cetanÄ• ya
sammÄ• vÄ• cÄ• dikiccattayasÄ• dhanasabhÄ• vÄ• bhÄ• vÄ• sammÄ• vÄ• cÄ• dibhÄ• vÄ
aá¹…gattayattÄ• siddhito ca.

__pubbabhÄ• gepi maggakkhaá¹‡epi sammÄ• samÄ• dhi evÄ• _ti yadipi samÄ• dhiupakÄ
abhiniropanÄ• numajjanasampiyÄ• yanabrÅ«hanasantasukhÄ• naá¹ƒ vitakkÄ• dÄ«naá¹ƒ va
sammÄ• samÄ• dhi vibhatto, tathÄ• pi vÄ• yÄ• mo viya anuppannÄ• kusalÄ• nuppÄ• danÄ
ca asubhÄ• sukhÄ• niccÄ• nattesu kÄ• yÄ• dÄ«su subhÄ• disaÃ±Ã±Ä• pahÄ• nacatusatiki
catukkajjhÄ• nasamÄ• dhikiccaá¹ƒ na sÄ• dhetÄ«ti pubbabhÄ• gepi paá¹-hamajjhÄ• nasam
72/ paá¹-hamajjhÄ• nasamÄ• dhi eva maggakkhaá¹‡epi, tathÄ• pubbabhÄ• gepi catutthajjh
jhÄ• nasamÄ• dhi catutthajjhÄ• nasamÄ• dhi eva maggakkhaá¹‡epÄ«ti attho.

vacÄ«bhedassa upakÄ• rako vitakko sÄ• vajjÄ• navajjavacÄ«bhedanivattanapavattanakarÄ
upakÄ• rako evÄ• ti __ ``svÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. vacÄ«bhedaniyÄ• mikÄ• __vÄ
sammÄ• kammantassa __upakÄ• rikÄ• _. __idaá¹ƒ vÄ«riya_nti catusammappadhÄ• navÄ«
kiccÄ• disabhÄ• ve vÄ• . __samanvesitvÄ• _ti upadhÄ• retvÄ• .

purimÄ• ni dve saccÄ• ni uggaá¹‡hitvÄ• ti sambandho. __iá¹-á¹-haá¹ƒ kanta_nti nirodhama
dasseti, na abhinandanaá¹ƒ, tanninnabhÄ• voyeva ca tattha kammakaraá¹‡aá¹ƒ daá¹-á¹-ha

__kiccato_ti pariÃ±Ã±Ä• dito. __Ä• rammaá¹‡apaá¹-ivedho_ti sacchikiriyÄ• paá¹-ivedhamÄ
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttara_nti kasmÄ• vuttaá¹ƒ, nanu uggahÄ• dipaá¹-ivedho ca p
lokuttaroti? na, kevalena paá¹-ivedha-saddena uggahÄ• dipaá¹-ivedhÄ• naá¹ƒ avacanÄ«yat
paá¹-ivedhanimittattÄ• vÄ• uggahÄ• divasena pavattaá¹ƒ dukkhÄ• dÄ«su pubbabhÄ• ge Ã
ti vuttaá¹ƒ, na paá¹-ivedhattÄ• , paá¹-ivedhabhÅ«tameva pana Ã±Ä• á¹‡aá¹ƒ sandhÄ• yÄ• h
paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraâ€™â€™ _nti. uggahaparipucchÄ• Ã±Ä• á¹‡Ä• nipi sava
gacchantÄ«ti __ ``savanadhÄ• raá¹‡asammasanaÃ±Ä• á¹‡aá¹ƒ lokiyaâ€™â€™ _nti tividha

uggahÄ• dÄ«hi saccapariggaá¹‡hanaá¹ƒ __pariggaho_.

__payogo_ti \Be 73/ kiriyÄ• , vÄ• yÄ• mo vÄ• . tassa mahantatarassa icchitabbataá¹ƒ dukk
dasseti __ ``bhavaggagahaá¹‡atthaâ€™â€™ _ntiÄ• dinÄ• .

__padaghÄ• ta_nti ettha gatamaggo ``padaâ€™â€™ nti vuccati. yena cupÄ• yena kÄ• raá
so tassa gatamaggoti tassa ghÄ• to __padaghÄ• to. ussukkÄ• petvÄ• _ti uddhaá¹ƒ uddhaá
katvÄ• , vaá¸• á¸• hetvÄ• ti attho.

__pÄ• á¸·iyaá¹ƒ vibhattesÅ«_ti katarapÄ• á¸·iyaá¹ƒ? __dhammasaá¹…gahe_ tÄ• va aá¹-á¹
cattÄ• ro brahmavihÄ• rÄ• cattÄ• ri Ä• ruppÄ• ni vibhattÄ• ni, __Ä• gamesu_ dasa anussat
paá¹-ikÅ«lasaÃ±Ã±Ä• \Ne 73/ catudhÄ• tuvavatthÄ• nanti imÄ• ni cÄ• ti tattha tattha vibhat
kÄ• mÄ• dÄ«su tÄ«su á¹-hÄ• nesu.

__micchÄ• vÄ• cÄ• saá¹…khÄ• tÄ• yÄ• _ti etena ekÄ• ya cetanÄ• ya pahÄ• tabbaekattaá
sakalyÄ• á¹‡aputhujjanako sekkho. __kÄ• yadvÄ• ravÄ«tikkamÄ• _ti Ä• jÄ«vahetukato pÄ•
visuá¹ƒ viramaá¹‡aá¹ƒ yojetabbaá¹ƒ.

__ayaá¹ƒ panassÄ• _ti maggabhÄ• vena catubbidhampi ekattena gahetvÄ• assa maggass
sabbasadisasabbÄ• sadisaekaccasadisatÄ• __viseso. pÄ• dakajjhÄ• naniyÄ• mena hotÄ«
pÄ• dakajjhÄ• naniyÄ• maá¹ƒ dhuraá¹ƒ katvÄ• Ä• ha, __aá¹-á¹-hasÄ• liniyaá¹ƒ_ pana vipas
sabbavÄ• dÄ• virodhato, idha pana sammasitajjhÄ• napuggalajjhÄ• sayavÄ• danivattanato
vipassanÄ• niyÄ• mo pana sÄ• dhÄ• raá¹‡attÄ• idhÄ• pi na paá¹-ikkhittoti daá¹-á¹-habbo. a
vakkhamÄ• nÄ• vibhajitabbÄ• ti yathÄ• vuttameva tÄ• va pÄ• dakajjhÄ• naniyÄ• maá¹ƒ vib
``pÄ• dakajjhÄ• naniyÄ• mena tÄ• vÄ• â€™â€™ _ti.

__Ä• ruppe catukkapaÃ±caka ... pe ... vuttaá¹ƒ_ aá¹-á¹-hasÄ• liniyanti adhippÄ• yo. nanu ta
tikacatukkajjhÄ• naá¹ƒ uppajjatÄ«â€™â€™ ti vuttaá¹ƒ, na ``catukkapaÃ±cakajjhÄ• naâ€™â
saá¹ƒsayo atthi, tesaá¹ƒ uppattidassanena, tenatthato catukkapaÃ±cakajjhÄ• naá¹ƒ uppajja
evamÄ• hÄ• ti veditabbaá¹ƒ. samudÄ• yaÃ±ca apekkhitvÄ• __ ``taÃ±ca lokuttaraá¹ƒ, na lok
catutthajjhÄ• nameva hi lokiyaá¹ƒ tattha uppajjati, na catukkaá¹ƒ paÃ±cakaÃ±cÄ• ti. __ettha
pÄ• dakajjhÄ• nassa abhÄ• vÄ• kathaá¹ƒ daá¹-á¹-habbanti attho. __taá¹ƒjhÄ• nikÄ• va tass
uppajjanti_ tajjhÄ• nikaá¹ƒ paá¹-hamaphalÄ• diá¹ƒ pÄ• dakaá¹ƒ katvÄ• uparimaggabhÄ• va
tikacatukkajjhÄ• nikaá¹ƒ pana maggaá¹ƒ bhÄ• vetvÄ• tatthuppannassa arÅ«pajjhÄ• naá¹ƒ
pÄ• dakaá¹ƒ katvÄ• uparimaggabhÄ• vanÄ• ya aÃ±Ã±ajhÄ• nikÄ• pi uppajjantÄ«ti jhÄ• na
pubbÄ• bhisaá¹…khÄ• rasamÄ• patti pÄ• dakaá¹ƒ, na sammasitabbÄ• ti phalassapi pÄ• da

dukkhaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ rÅ«pÄ• dichaá¸·Ä• rammaá¹‡attÄ• nekkhammasaá¹…kappÄ

kasiá¹‡Ä• ditaá¹ƒtaá¹ƒkusalÄ• rammaá¹‡Ä• rammaá¹‡attÄ• \Ne 74/ sammÄ• vÄ• cÄ• dÄ«n
taá¹ƒtaá¹ƒviramitabbÄ• diÄ• rammaá¹‡attÄ• __ ``yathÄ• nurÅ«paâ€™â€™ _nti Ä• ha. __ta
avippaá¹-isÄ• rakarasÄ«laá¹ƒ vÄ• yÄ• massa visesapaccayoti sÄ«lÄ• nurÅ«patÄ• vÄ• yÄ•
sampayuttasseva ca vacanato ``sÄ«labhÅ«miyaá¹ƒ patiá¹-á¹-hitassÄ• â€™â€™ ti avatvÄ•
``patiá¹-á¹-hamÄ• nassÄ• â€™â€™ _ti vuttaá¹ƒ. __cetaso asammoso_ti ``ekÄ• rakkhoâ€™
satÄ• rakkhena cetaso rakkhitatÄ• . tenÄ• ha __ ``iti ... pe ... suvihitacittÄ• rakkhassÄ• â€™

Ä• savakkhayaÃ±Ä• á¹‡assa vijjÄ• bhÄ• vo vuttoti Ä• savakkhayasaá¹…khÄ• te magge tÄ«
paÃ±Ã±Ä• kkhandho __vijjÄ• , _ sÄ«lassa catunnaÃ±ca jhÄ• nÄ• naá¹ƒ caraá¹‡abhÄ• vo vu
__caraá¹‡aá¹ƒ_. yanti etena nibbÄ• naá¹ƒ gacchantÄ«ti yÄ• naá¹ƒ, vipassanÄ• va yÄ• naá¹
sÄ«laá¹ƒ samÄ• dhissa visesapaccayo, samÄ• dhi vipassanÄ• yÄ• ti samathassa upakÄ• ra
__samathayÄ• nena_ saá¹…gahito. __vipassanÄ• yÄ• nena_ kÄ• mesu Ä• dÄ«navaá¹ƒ vib
nirÄ• misaá¹ƒ jhÄ• nasukhaá¹ƒ apariccajanto antadvayakummaggaá¹ƒ vivajjeti. paÃ±Ã±Ä•
sÄ«lasamÄ• dhayo ca dosalobhÄ• naá¹ƒ ujuvipaccanÄ«kÄ• adosÄ• lobhehi sÄ• dhetabbat
__Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡aá¹ƒ_. sÄ«lÄ• dÄ«ni hi sÄ• sanassa Ä• dimajjhapariyo
maggaá¹-á¹-ho phalaá¹-á¹-ho ca ariyo hoti, taá¹ƒ maggaphalasaá¹…khÄ• taá¹ƒ khandhattay
sÄ• sanaá¹ƒ __ariyabhÅ«mi_.

maggasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

206-214__._ __ariyasacca_-saddo \Be 75/ samudaye vattamÄ• no pariÃ±Ã±eyyabhÄ• vara
taá¹‡hÄ• saá¹…khÄ• te samudaye pavattati, na pahÄ• tabbapariÃ±Ã±eyyesu avasesakilesÄ
appahÄ• tabbesu ca sÄ• savakusalamÅ«lÄ• vasesasÄ• savakusalesÅ«ti sappadeso tattha
saccasadde nippadesoti Ä• ha __ ``nippadesato samudayaá¹ƒ dassetuâ€™â€™ _nti. dukkh
ariyasaccadesanÄ• yaá¹ƒ dhammato nippadesÄ• eva. na hi tato aÃ±Ã±o dhammo atthi, yo
dukkhaá¹ƒ nirodhoti ca vattabbo siyÄ• , maggopi aá¹-á¹-haá¹…gikapaÃ±caá¹…gikavÄ• resu
samudayameva ``nippadesato dassetuâ€™â€™ nti vadati tassa sabbattha tÄ«supi vÄ• resu
apubbasamudayadassanatthÄ• yapi hi saccadesanÄ• yaá¹ƒ ``tattha katamo dukkhasamuda
vacanaá¹ƒ kevalÄ• ya taá¹‡hÄ• ya sacca-saddassa pavattidassanatthanti. desanÄ• vasena
samudayaá¹ƒ á¹-hapetvÄ• dukkhaá¹ƒ tassa tassa pahÄ• navasena nirodho
aá¹-á¹-haá¹…gikapaÃ±caá¹…gikasabbalokuttarakusalavasena maggo ca ariyasaccadesanÄ
dukkhÄ• dÄ«ni ca tattha sappadesÄ• ni dassitÄ• ni hontÄ«ti tÄ• ni ca nippadesÄ• ni dasset
vattuá¹ƒ vaá¹-á¹-ati. __paccayasaá¹…khÄ• ta_nti kammakilesavasena jÄ• tiÄ• didukkhassa

__nirodhasaccaá¹ƒ ... pe ... paÃ±cahÄ• kÄ• rehi niddiá¹-á¹-ha_nti ariyasaccadesanato sacc
dasseti. tattha ``tiá¹‡á¹‡annaÃ±ca kusalamÅ«lÄ• naá¹ƒ avasesÄ• naÃ±ca sÄ• savakusalÄ•
idaá¹ƒ tesaá¹ƒ paccayÄ• naá¹ƒ avijjÄ• taá¹‡hÄ• upÄ• dÄ• nÄ• naá¹ƒ pahÄ• navasena, avijj
appavattivasena vuttanti veditabbaá¹ƒ. na hi kusalÄ• pahÄ• tabbÄ• ti. __pahÄ• na_nti ca m
tadadhigamanÄ«yaá¹ƒ nirodhaá¹ƒ dasseti, nirodhasseva vÄ• taá¹‡hÄ• dÄ«naá¹ƒ appavatti
daá¹-á¹-habbaá¹ƒ.

yadipi ``pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisuddho h
aá¹-á¹-haá¹…giko maggo bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti (MN III 431) lok
aá¹-á¹-haá¹…gikamaggapÄ• ripÅ«riyÄ• upanissayadassanatthaá¹ƒ idaá¹ƒ \Be 76/ vuttaá¹ƒ,
panÄ• â€™â€™ ti vacanaá¹ƒ kÄ• yakammÄ• disuddhiyÄ• dÅ«ratarupanissayataá¹ƒ, cakkh
asaá¹ƒyuttassa asammÅ«á¸·hassa Ä• dÄ«navÄ• nupassino viharato tÄ• yeva vuá¹-á¹-hÄ• n
Ä• yatiá¹ƒ paÃ±cupÄ• dÄ• nakkhandhesu apacayaá¹ƒ gacchantesu sabbasaá¹…khÄ• resu
ponobbhavikataá¹‡hÄ• ya pahÄ«yamÄ• nÄ• ya kilesadÅ«rÄ«bhÄ• vena, kÄ• yikacetasikada
pahÄ«yamÄ• nesu passaddhakÄ• yacittavasena kÄ• yikacetasikasukhe paá¹-isaá¹ƒvediyan
diá¹-á¹-hi, sÄ• ssa hoti sammÄ• diá¹-á¹-hÄ«â€™â€™ tiÄ• dinÄ• (MN III 431) vuttÄ• naá¹ƒ
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• kkhaá¹‡e pavattÄ• naá¹ƒ paÃ±cannaá¹ƒ sammÄ• diá¹-á
Ä• sannatarupanissayataÃ±ca dassetÄ«ti Ä• sannatarupanissayavasena paÃ±caá¹…gikaá¹
bujjhantÄ• naá¹ƒ puggalÄ• naá¹ƒ ajjhÄ• sayavasena \Ne 76/ paÃ±caá¹…gikamaggadesanÄ
tenÄ• ha __ ``pubbeva kho ... pe ... suparisuddho hotÄ«ti vacanatoâ€™â€™ _tiÄ• di. evami
nissakkavacanaá¹ƒ desanupÄ• yassa Ã±Ä• pakanidassanaá¹ƒ hoti, __vacanato_ti vÄ• atta
paÃ±caá¹…gikopi maggo paá¹-ipadÄ• evÄ• ti bhagavatÄ• desitoti attho. katthÄ• ti? devapu
desitanayaá¹ƒ dassetuá¹ƒ paÃ±caá¹…gikavÄ• ropi niddiá¹-á¹-ho dhammasaá¹…gÄ• hakehi
panassÄ• â€™â€™ ti vacaneneva ajjhÄ• sayavisesakÄ• raá¹‡anidassakena puggalajjhÄ• s
paá¹-ipadÄ• evÄ• ti desito hotÄ«ti Ä• ha __ ``pubbeva kho pana ... pe ... vacanato pana ...
_ti, tasmÄ• taá¹ƒ suttante desitanayaá¹ƒ dassetuá¹ƒ paÃ±caá¹…gikavÄ• ropi niddiá¹-á¹-ho
attho.

jhÄ• nehi desanÄ• paveso, bhÄ• vanÄ• paveso vÄ• __jhÄ• nÄ• bhiniveso_. ekekasmiá¹ƒ
catunnaá¹ƒ nayasahassÄ• naá¹ƒ dassanaá¹ƒ gaá¹‡anÄ• sukhatthanti veditabbaá¹ƒ. yathÄ•
tathÄ• ekekissÄ• paá¹-ipadÄ• ya suÃ±Ã±atÄ• dÄ«su ca paÃ±ca paÃ±ca koá¹-á¹-hÄ• se yo
katanti viÃ±Ã±Ä• yati. tattha aá¹-á¹-haá¹…gikavÄ• re dutiyajjhÄ• nÄ• dÄ«su tasmiá¹ƒ samay
hotÄ«ti yojanÄ• kÄ• tabbÄ• , sabbasaá¹…gÄ• hikavÄ• re ca yathÄ• vijjamÄ• nadhammava

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<215> __evaá¹ƒ_ \Be 77/ __purimesupi dvÄ«sÅ«_ti kasmÄ• vuttaá¹ƒ, nanu suttantabhÄ• j
dukkhanirodhagÄ• minipaá¹-ipadÄ• niddese lokiyalokuttaramissako maggo vutto. tassa hi a
(Vibh-a 205) ``catÅ«su saccesu uggahÄ• divasena pubbabhÄ• gaÃ±Ä• á¹‡uppattiá¹ƒ sandh
Ã±Ä• á¹‡aâ€™ ntiÄ• di vuttaá¹ƒ, paá¹-ivedhakkhaá¹‡e pana ekameva Ã±Ä• á¹‡aá¹ƒ hotÄ«â
tathÄ• sammÄ• saá¹…kappÄ• dÄ«naÃ±ca lokiyalokuttaramissakatÄ• dassitÄ• ``apicesÄ•
pubbabhÄ• ge nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• hoti, maggakkhaá¹‡e ekakkhaá¹
cÄ• ti? saccametaá¹ƒ, evaá¹ƒ pana Ä• gamanavasena tatthÄ• pi catusaccakammaá¹-á¹-hÄ•
\Ne 77/ aá¹-á¹-haá¹…giko maggo dassito. evaÃ±ca katvÄ• ``paá¹-ivedhakkhaá¹‡e pana eka
hotÄ«â€™â€™ ti maggaÃ±Ä• á¹‡assa ekasseva dukkhaÃ±Ä• á¹‡Ä• ditÄ• , ``maggakkhaá¹
kusalasaá¹…kappo uppajjati, ayaá¹ƒ sammÄ• saá¹…kappo nÄ• mÄ• â€™â€™ tiÄ• dinÄ• n
sammÄ• saá¹…kappÄ• ditÄ• ca niddhÄ• ritÄ• , pÄ• á¸·iyaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ magg
niddisituá¹ƒ ``dukkhe Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di vuttaá¹ƒ. tena suttantabhÄ• janÄ«yepi dv
dvinnaá¹ƒ lokuttaratÄ• vuttÄ• __ ``evaá¹ƒ purimesupi dvÄ«sÅ«_ti etenÄ• ti.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. indriyavibhaá¹…go

1. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<219> __cakkhudvÄ• re_ \Be 78/ \Ne 78/ __indaá¹-á¹-haá¹ƒ kÄ• retÄ«_ti cakkhudvÄ• rabh
indabhÄ• vaá¹ƒ paramissarabhÄ• vaá¹ƒ kÄ• rayatÄ«ti attho. taÃ±hi te rÅ«paggahaá¹‡e attÄ
taá¹ƒ anuvattantÄ«ti. esa nayo itaresupi. yena taá¹ƒsamaá¹…gÄ«puggalo taá¹ƒsampayutta
aÃ±Ã±Ä• tÄ• vino honti, so aÃ±Ã±Ä• tÄ• vibhÄ• vo pariniá¹-á¹-hitakiccajÄ• nanaá¹ƒ.

__katthaci dve_ti ``dvinnaá¹ƒ kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katattÄ
bhikkhu aÃ±Ã±aá¹ƒ byÄ• karoti ... pe ... ariyÄ• ya ca paÃ±Ã±Ä• ya ariyÄ• ya ca vimuttiyÄ• .
ariyÄ• paÃ±Ã±Ä• , tadassa paÃ±Ã±indriyaá¹ƒ. yÄ• hissa ariyÄ• vimutti, tadassa samÄ• dh
(SN c V 516) dve, ``tiá¹‡á¹‡aá¹ƒ kho, bhikkhave, indriyÄ• naá¹ƒ bhÄ• vitattÄ• bahulÄ«katat
piá¹‡á¸• olabhÄ• radvÄ• jena bhikkhunÄ• aÃ±Ã±Ä• byÄ• katÄ• ... pe ... satindriyassa sam
paÃ±Ã±indriyassÄ• â€™â€™ ti (SN c V 519), ``tÄ«á¹‡imÄ• ni, bhikkhave, indriyÄ• ni. katam
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indriyaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaâ€™â€™
... pe ... itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaâ€™â€™ nti (SN c V 492) ca evamÄ• dÄ«
``paÃ±cimÄ• ni, brÄ• hmaá¹‡a, indriyÄ• ni nÄ• nÄ• visayÄ• ni ... pe ... cakkhundriyaá¹ƒ ... p
nti (SN c V 512), ``paÃ±ci ... pe ... sukhindriyaá¹ƒ ... pe ... upekkhindriyaâ€™â€™ nti (SN c V
``paÃ±ci ... pe ... saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaâ€™â€™ nti (SN c V 486 Ä• dayo)

paÃ±ca. tattha suttante dukÄ• divacanaá¹ƒ nissaraá¹‡upÄ• yÄ• dibhÄ• vato dukÄ• dÄ«naá
indriyÄ• ni abhiÃ±Ã±eyyÄ• ni, abhiÃ±Ã±eyyadhammadesanÄ• ca abhidhammoti idha sabb

khÄ«á¹‡Ä• savassa bhÄ• vabhÅ«to hutvÄ• uppattito __ ``khÄ«á¹‡Ä• savasseva uppajjana

liá¹…geti gameti Ã±Ä• petÄ«ti liá¹…gaá¹ƒ, liá¹…gÄ«yati vÄ• etenÄ• ti liá¹…gaá¹ƒ, kiá¹ƒ liá
liá¹…gÄ«yatÄ«ti? indaá¹ƒ indo vÄ• , indassa liá¹…gaá¹ƒ indaliá¹…gaá¹ƒ, indaliá¹…gassa at
__indaliá¹…gaá¹-á¹-ho, _ indaliá¹…gameva vÄ• \Be 79/ indriya-saddassa attho __indaliá¹…
uppÄ• ditanti siá¹-á¹-haá¹ƒ, indena siá¹-á¹-haá¹ƒ __indasiá¹-á¹-haá¹ƒ_. __juá¹-á¹-haá¹ƒ_ sev
kammasaá¹…khÄ• tassa indassa liá¹…gÄ• ni, tena ca siá¹-á¹-hÄ• nÄ«ti kammajÄ• neva yo
ca dve atthÄ• kamme eva yojetabbÄ• , itare ca bhagavati evÄ• ti __ ``yathÄ• yogaâ€™â€™
bhagavato kammassa ca indattÄ• . __etthÄ• _ti etesu indriyesu. __ulliá¹…genti_ pakÄ• sen
phalasampattivipattÄ«hi kÄ• raá¹‡asampattivipattiavabodhato. ``so taá¹ƒ nimittaá¹ƒ Ä• seva
(AN c 9.35) gocarakaraá¹‡ampi Ä• sevanÄ• ti vuttÄ• ti Ä• ha __ ``kÄ• nici gocarÄ• sevanÄ•
sabbesaá¹ƒ gocarÄ«kÄ• tabbattepi ``kÄ• nicÄ«â€™â€™ ti vacanaá¹ƒ avipassitabbÄ• naá¹ƒ
anÄ• sevanÄ«yattÄ• . paccavekkhaá¹‡Ä• mattameva hi tesu hotÄ«ti. ``tassa taá¹ƒ maggaá
(AN a IV 170) bhÄ• vanÄ• ``Ä• sevanÄ• â€™â€™ ti vuttÄ• ti bhÄ• vetabbÄ• ni saddhÄ• dÄ
bhÄ• vanÄ• sevanÄ• yÄ• â€™â€™ _ti. __Ä• dhipaccaá¹ƒ_ indriyapaccayabhÄ• vo, asati ca
itthipurisindriyÄ• naá¹ƒ attano paccayavasena pavattamÄ• nehi taá¹ƒsahitasantÄ• ne aÃ±Ã
anuppajjamÄ• nehi liá¹…gÄ• dÄ«hi anuvattanÄ«yabhÄ• vo, imasmiÃ±catthe indanti paramis
indriyÄ• ni. cakkhÄ• dÄ«su dassitena nayena aÃ±Ã±esaÃ±ca tadanuvattÄ«su Ä• dhipaccaá
yojetabbaá¹ƒ.

__heá¹-á¹-hÄ• _ti aá¹-á¹-hasÄ• liniyaá¹ƒ. __amoho eva, _ na visuá¹ƒ cattÄ• ro dhammÄ• ,
paÃ±Ã±indriyapade vibhÄ• vitÄ• ni lakkhaá¹‡Ä• dÄ«ni tesaÃ±ca veditabbÄ• nÄ«ti adhippÄ•
aá¹-á¹-hasÄ• liniyaá¹ƒ lakkhaá¹‡Ä• dÄ«hi __sarÅ«peneva Ä• gatÄ• ni_. nanu ca sukhindriya
lakkhaá¹‡Ä• dÄ«ni na vuttÄ• nÄ«ti? kiÃ±cÄ• pi na vuttÄ• ni, somanassadomanassindriyÄ• n
vuttalakkhaá¹‡Ä• divasena viÃ±Ã±eyyato etesampi vuttÄ• neva honti. kathaá¹ƒ?
iá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ sukhindriyaá¹ƒ, iá¹-á¹-hÄ• kÄ• rasambh
kÄ• yikassÄ• dapaccupaá¹-á¹-hÄ• naá¹ƒ, kÄ• yindriyapadaá¹-á¹-hÄ• naá¹ƒ \Ne 80/.
aniá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ dukkhindriyaá¹ƒ, aniá¹-á¹-hÄ• kÄ• ras
kÄ• yikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ, kÄ• yindriyapadaá¹-á¹-hÄ• nanti. ettha ca iá¹-á¹
Ä• rammaá¹‡Ä• naá¹ƒ sambhogarasatÄ• veditabbÄ• , na viparÄ«tepi iá¹-á¹-hÄ• kÄ• rena a
sambhogarasatÄ• ti.

sattÄ• naá¹ƒ \Be 80/ ariyabhÅ«mipaá¹-ilÄ• bho bhagavato desanÄ• ya sÄ• dhÄ• raá¹‡aá¹ƒ
Ä• ha __ ``ajjhattadhammaá¹ƒ pariÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di. aá¹-á¹-hakathÄ• yaá¹ƒ itt
jÄ«vitindriyadesanakkamo vutto, so indriyayamakadesanÄ• ya sameti. idha pana indriyavib

manindriyÄ• nantaraá¹ƒ jÄ«vitindriyaá¹ƒ vuttaá¹ƒ, taá¹ƒ purimapacchimÄ• naá¹ƒ ajjhattikabÄ
anupÄ• lakattena tesaá¹ƒ majjhe vuttanti veditabbaá¹ƒ. yaÃ±ca kiÃ±ci vedayitaá¹ƒ, sabbaá¹
yÄ• va ca duvidhattabhÄ• vÄ• nupÄ• lakassa jÄ«vitindriyassa pavatti, tÄ• va dukkhabhÅ«tÄ
vedayitÄ• naá¹ƒ anivattÄ«ti __Ã±Ä• panatthaá¹ƒ_. tena ca cakkhÄ• dÄ«naá¹ƒ dukkhÄ• nub
Ã±Ä• peti. __tato anantaraá¹ƒ bhÄ• vetabbattÄ• _ti bhÄ• vanÄ• maggasampayuttaá¹ƒ aÃ±Ã
vuttaá¹ƒ. dassanÄ• nantarÄ• hi bhÄ• vanÄ• ti.

satipi purejÄ• tÄ• dipaccayabhÄ• ve indriyapaccayabhÄ• vena sÄ• dhetabbameva kiccaá¹ƒ
tassa anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• indriyakathÄ• ya ca pavattattÄ• . pubbaá¹…gamabhÄ
__vasavattÄ• panaá¹ƒ_ hoti, nÄ• Ã±Ã±esaá¹ƒ. taá¹ƒsampayuttÄ• nipi hi indriyÄ• ni sÄ• dhe
attano indriyakiccaá¹ƒ sÄ• dhenti cetasikattÄ• ti. ``sabbattha ca indriyapaccayabhÄ• vena s
ayaá¹ƒ adhikÄ• ro anuvattatÄ«ti daá¹-á¹-habbo. anuppÄ• dane anupatthambhe ca tappacca
nimittabhÄ• vo __anuvidhÄ• naá¹ƒ_. chÄ• detvÄ• pharitvÄ• uppajjamÄ• nÄ• sukhadukkha
sayameva pÄ• kaá¹-Ä• hoti, sahajÄ• tÄ• ca tabbasena sukhadukkhabhÄ• vappattÄ• viyÄ
oá¸·Ä• rikÄ• kÄ• rÄ• nupÄ• panaâ€™â€™ _nti. asantassa apaá¹‡Ä«tassapi akusalatabbipÄ
majjhattÄ• kÄ• rÄ• nupÄ• panaá¹ƒ yojetabbaá¹ƒ, samÄ• najÄ• tiyaá¹ƒ vÄ• sukhadukkhehi
santapaá¹‡Ä«tÄ• kÄ• rÄ• nupÄ• panaÃ±ca. pasannapaggahitaupaá¹-á¹-hitasamÄ• hitadass
yathÄ• kkamaá¹ƒ saddhÄ• dÄ«naá¹ƒ. __Ä• di_-saddena uddhambhÄ• giyasaá¹ƒyojanÄ• ni
ca indriyassa kiccaá¹ƒ dassitaá¹ƒ, teneva phalasampayuttassa taá¹ƒtaá¹ƒsaá¹ƒyojanÄ• naá
paá¹-ippassaddhipahÄ• nakiccatÄ• dassitÄ• hotÄ«ti. sabbakatakiccaá¹ƒ aÃ±Ã±Ä• tÄ• vind
kÄ• tabbassa abhÄ• vÄ• amatÄ• bhimukhameva tabbhÄ• vapaccayo ca hoti, na itarÄ• ni v
tenÄ• ha __ ``amatÄ• bhimukhabhÄ• vapaccayatÄ• cÄ• â€™â€™ _ti.

<220> __evaá¹ƒ_ \Be 81/ \Ne 81/ __santepÄ«_ti satipi sabbasaá¹…gÄ• hakatte vÄ«riyindri
saá¹…gahetabbÄ• ni kusalÄ• kusalavÄ«riyÄ• dÄ«ni, cakkhundriyapadÄ• dÄ«hi saá¹…gahe
kÄ• lapuggalapaccayÄ• dibhedena bhinnÄ• ni cakkhÄ• dÄ«ni saá¹…gaá¹‡hanticceva __sab
bhÅ«miyÄ• yÄ• ni na vijjanti, tesaá¹ƒ saá¹…gÄ• hakattÄ• ti attho. tena ca avisesitattÄ• sab
sabbabhÅ«mikattagahaá¹‡appasaá¹…ge taá¹ƒnivattanena sabbasaá¹…gÄ• hakavacanaá¹ƒ
saá¹…gÄ• hakattadÄ«pakaá¹ƒ na hotÄ«ti dasseti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<223> __idha anÄ• bhaá¹-á¹-ha_nti ekantÄ• nÄ• rammaá¹‡attena bhÄ• sitaá¹ƒ. __ ``rÅ«pa
rÅ«padhammesu saá¹…gahitaâ€™â€™ _nti kasmÄ• vuttaá¹ƒ, nanu missakattÄ• eva jÄ«v
asaá¹…gahitaá¹ƒ. na hi aá¹-á¹-hindriyÄ• anÄ• rammaá¹‡Ä• ti vuttÄ• ti? saccametaá¹ƒ, jÄ«v
anÄ• rammaá¹‡esu rÅ«padhammesu saá¹…gahitataá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ, arÅ«pak

parittÄ• rammaá¹‡Ä• ditÄ• atthÄ«ti siyÄ• pakkhe saá¹…gahitanti adhippÄ• yo. arÅ«pakoá¹-
parittÄ• rammaá¹‡Ä• ditÄ• , rÅ«pakoá¹-á¹-hÄ• sena ca navattabbatÄ• atthÄ«ti missakassa
siyÄ• pakkhe saá¹…gahitaá¹ƒ, na ekadesavasenÄ• ti daá¹-á¹-habbaá¹ƒ. na hi anÄ• rammaá
parittÄ• rammaá¹‡Ä• dibhÄ• vena navattabbaá¹ƒ na hotÄ«ti. ``rÅ«paÃ±ca nibbÄ• naÃ±ca a
anÄ• rammaá¹‡Ä• â€™â€™ tiÄ• divacanaÃ±ca avijjamÄ• nÄ• rammaá¹‡Ä• nÄ• rammaá¹‡
navattabbataá¹ƒ dasseti, na sÄ• rammaá¹‡asseva navattabbataá¹ƒ, navattabbassa vÄ• sÄ
navattabba-saddo sÄ• rammaá¹‡e niruá¸·ho. yadipi siyÄ• , ``tisso ca vedanÄ• rÅ«paÃ±ca r
navattabbÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tiÄ• di na vucceyya, athÄ• pi p
navattabba-saddo sÄ• rammaá¹‡esveva vattati, ``dvÄ• yatanÄ• siyÄ• parittÄ• rammaá¹‡Ä
``manÄ• yatanaá¹ƒ siyÄ• parittÄ• rammaá¹‡aá¹ƒ ... pe ... appamÄ• á¹‡Ä• rammaá¹‡aâ€™â
siyÄ• parittÄ• rammaá¹‡aá¹ƒ ... pe ... appamÄ• á¹‡Ä• rammaá¹‡aâ€™â€™ ntipi, ``siyÄ• a
vattabbaá¹ƒ siyÄ• . na hi paÃ±hapucchake sÄ• vasesÄ• desanÄ• atthÄ«ti \Be 82/. ``aá¹-á¹
ajjhattÄ• rammaá¹‡Ä• â€™â€™ ti ettha ca jÄ«vitindriyassa \Ne 82/ Ä• kiÃ±caÃ±Ã±Ä• yatan
anÄ• rammaá¹‡attÄ• navattabbatÄ• veditabbÄ• .

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-iccasamuppÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<225> `` `kiá¹ƒvÄ• dÄ« \Be 83/ \Ne 83/ bhante sammÄ• sambuddhoâ€™ ti? `vibhajjavÄ• dÄ
(Sp (to Vin III) I tatiyasaá¹…gÄ«tikathÄ•) moggaliputtatissattherena vuttattÄ• sammÄ• sam
vibhajjavÄ• dino. te hi venayikÄ• dibhÄ• vaá¹ƒ vibhajja vadanti, cÄ«varÄ• dÄ«naá¹ƒ sevitab
vÄ• sassatucchedavÄ• de vÄ• vibhajja vadanti ``sassato attÄ• ca loko cÄ• â€™â€™ tiÄ•
á¹-hapanato rÄ• gÄ• dikkhayassa sassatassa rÄ• gÄ• dikÄ• yaduccaritÄ• diucchedassa ca
ekaá¹ƒsabyÄ• karaá¹‡Ä«yÄ• dayo tayo paÃ±he apanetvÄ• vibhajjabyÄ• karaá¹‡Ä«yameva
maá¹‡á¸• alaá¹ƒ samÅ«ho __vibhajjavÄ• dimaá¹‡á¸• alaá¹ƒ, _ vibhajjavÄ• dino vÄ• bhagav
__vibhajjavÄ• dimaá¹‡á¸• ala_ntipi vadanti. Ä• cariyehi vuttaaviparÄ«tatthadÄ«panena te __
``avijjÄ• puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ hetupaccayo hotÄ«â€™â€™ tiÄ• diá
paá¹-ikkhitte puggalavÄ• dÄ• dike ca vadanto sakasamayaá¹ƒ vokkamati nÄ• ma, tathÄ• _
parasamayaá¹ƒ dosÄ• ropanabyÄ• pÄ• ravirahena __anÄ• yÅ«hantena_. ``idampi yuttaá¹ƒ
parasamayaá¹ƒ asampiá¹‡á¸• entenÄ• ti keci vadanti.

``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• tadevidaá¹ƒ viÃ±
saá¹ƒsarati anaÃ±Ã±aâ€™â€™ ntiÄ• diá¹ƒ (MN I 396) vadanto suttaá¹ƒ paá¹-ibÄ• hati nÄ•
__appaá¹-ibÄ• hantena_. ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi,
dhammÄ• vuttÄ• \Ne 84/ bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™
429), ``supinante kato vÄ«tikkamo Ä• pattikaro hotÄ«â€™â€™ ti ca evamÄ• diá¹ƒ vadanto
nÄ• ma, tabbipariyÄ• yena taá¹ƒ __anulomentena_. paá¹-ilomento hi kammantaraá¹ƒ bhind
suttante vutte cattÄ• ro __mahÄ• padese, _ aá¹-á¹-hakathÄ• yaÃ±ca vutte
suttasuttÄ• nulomaÄ• cariyavÄ• daattanomati__mahÄ• padese olokentena_. taá¹ƒolokanen
santiá¹-á¹-hati nÄ• tidhÄ• vati. __dhamma_nti paá¹-iccasamuppÄ• dapÄ• á¸·iá¹ƒ. __attha_n
hetuhetuphalÄ• ni idha nÄ• dhippetÄ• ni. ``dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• â€™â€
parivattitvÄ• puna ``pubbante aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«hi __aparehipi pariyÄ• yeh
``saá¹…khÄ• rÄ• iminÄ• pariyÄ• yena bhavoti vuccanti, taá¹‡hÄ• iminÄ• pariyÄ• yena up
__niddisantenÄ• _ti vadanti.

__satto_ti sattasuÃ±Ã±atÄ• ti vadanti, sattasuÃ±Ã±esu vÄ• saá¹…khÄ• resu sattavohÄ• ro
cÄ• _ti paccayÄ• kÄ• ro eva ca, __ma_-kÄ• ro padasandhikaro.

__tasmÄ• _ti vuttanayena atthavaá¹‡á¹‡anÄ• ya kÄ• tabbattÄ• dukkarattÄ• ca.

__patiá¹-á¹-haá¹ƒ nÄ• dhigacchÄ• mÄ«_ti yattha á¹-hitassa vaá¹‡á¹‡anÄ• sukarÄ• hoti, ta
Ã±Ä• á¹‡abalena nÄ• dhigacchÄ• mÄ«ti attho. nissayaá¹ƒ pana Ä• cikkhanto Ä• ha __ ``sÄ
_ntiÄ• di. idha __sÄ• sana_nti pÄ• á¸·idhammamÄ• ha, paá¹-iccasamuppÄ• dameva vÄ• . s
anulomapaá¹-ilomÄ• dinÄ• nÄ• desanÄ• nayamaá¹‡á¸• ito abbocchinno ajjÄ• pi pavattatÄ«
tadaá¹-á¹-hakathÄ• saá¹…khÄ• to ca __pubbÄ• cariyamaggo_ti.

``taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• â€™â€™ ti Ä• darajanane kiá¹ƒ payojananti taá¹ƒ dassen
``vuttaÃ±hetaâ€™â€™ _ntiÄ• di. __aá¹-á¹-hiá¹ƒ katvÄ• _ti atthaá¹ƒ katvÄ• , yathÄ• vÄ• na
aá¹-á¹-higataá¹ƒ viya karonto aá¹-á¹-hiá¹ƒ katvÄ• . pubbakÄ• lato aparakÄ• le bhavaá¹ƒ __p
paá¹-hamÄ• rambhÄ• dito pabhuti khaá¹‡e khaá¹‡e Ã±Ä• á¹‡avisesaá¹ƒ kilesakkhayavises

kammavipÄ• kakilesavaá¹-á¹-Ä• naá¹ƒ mÅ«lakÄ• raá¹‡attÄ• Ä• dito vuttattÄ• ca avijjÄ• p
mÅ«laá¹ƒ. tattha valliyÄ• mÅ«le diá¹-á¹-he tato pabhuti valliyÄ• haraá¹‡aá¹ƒ viya paá¹-icca
85/ mÅ«le diá¹-á¹-he tato pabhuti paá¹-iccasamuppÄ• dadesanÄ• ti upamÄ• saá¹ƒsandanÄ
bhagavato ``idameva diá¹-á¹-haá¹ƒ, itaraá¹ƒ adiá¹-á¹-haâ€™â€™ nti vibhajanÄ«yaá¹ƒ atthi s
diá¹-á¹-hattÄ• . mÅ«lato pabhuti pana valliyÄ• haraá¹‡aá¹ƒ viya mÅ«lato pabhuti paá¹-iccas
katÄ• ti idamettha sÄ• maÃ±Ã±amadhippetaá¹ƒ, bodhaneyyajjhÄ• sayavasena vÄ• bodhet
mÅ«lÄ• didassanasÄ• maÃ±Ã±aÃ±ca yojetabbaá¹ƒ.

__tassÄ• _ti \Be 85/ ---

``sa kho so, bhikkhave, kumÄ• ro vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ• kamanvÄ• ya pa
samappito ... pe ... rajanÄ«yehi, so cakkhunÄ• rÅ«paá¹ƒ disvÄ• piyarÅ«pe rÅ«pe sÄ• rajja
byÄ• pajjati, anupaá¹-á¹-hitakÄ• yasatÄ« ca viharati parittacetaso. so taÃ±ca cetovimuttiá¹ƒ
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. yatthassa te uppannÄ• pÄ• pakÄ• akusalÄ• dhammÄ•
evaá¹ƒ anurodhavirodhaá¹ƒ samÄ• panno yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• duk
adukkhamasukhaá¹ƒ vÄ• , so taá¹ƒ vedanaá¹ƒ abhinandati abhivadati ajjhosÄ• ya tiá¹-á¹-ha
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evaá¹ƒ vuttassa. evaá¹ƒ sotadvÄ• rÄ• dÄ«supi. __abhivadato_ti ``aho sukhaá¹ƒ, aho sukha
vacÄ«bhedakarappattÄ• ya balavataá¹‡hÄ• ya ``ahaá¹ƒ mamÄ• â€™â€™ ti abhivadato. tat
asakkuá¹‡eyyabhÄ• vena __ajjhosÄ• ya tiá¹-á¹-hato_. tatopi balavatÄ« upÄ• dÄ• nabhÅ«tÄ
ca abhinandanÄ• dinÄ• taá¹‡hÄ• vuttÄ• , nandÄ«vacanena tappaccayaá¹ƒ upÄ• dÄ• naá¹
nanditÄ• tadavippayogatÄ• hi taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanabhÄ• vehi cÄ• ti veditabbaá¹
jarÄ• maraá¹‡aâ€™â€™ _ntiÄ• dikaÃ±ca tattheva __mahÄ• taá¹‡hÄ• saá¹…khayavimuttisu

vipÄ• kavaá¹-á¹-abhÅ«te paá¹-isandhipavattiphassÄ• dayo kammasamuá¹-á¹-hÄ• naÃ±ca c
Ä• hÄ• rÄ• taá¹‡hÄ• nidÄ• nÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, vaá¹-á¹-Å«patthambhakÄ• pan
taá¹‡hÄ• pabhave tasmiá¹ƒ avijjamÄ• ne na vijjantÄ«ti ``taá¹‡hÄ• nidÄ• nÄ• â€™â€™ ti vat

__tato tato_ti catubbidhÄ• su desanÄ• su tato tato desanÄ• to. __Ã±Ä• yappaá¹-ivedhÄ• ya
__Ã±Ä• yo_ti \Ne 86/ maggo, soyeva vÄ• paá¹-iccasamuppÄ• do ``ariyo cassa Ã±Ä• yo pa
hotÄ«â€™â€™ ti (SN a II 41) vacanato. sayameva hi samantabhadrakattÄ• tathÄ• tathÄ•
tÄ• ya tÄ• ya desanÄ• ya attano paá¹-ivedhÄ• ya saá¹ƒvattatÄ«ti. samantabhadrakattaá¹ƒ c
catunnampi desanÄ• naá¹ƒ samÄ• naá¹ƒ kÄ• raá¹‡anti visesakÄ• raá¹‡aá¹ƒ \Be 86/ vattukÄ
_ti. __assa_ bhagavato desanÄ• , __assa_ vÄ• paá¹-iccasamuppÄ• dassa desanÄ• ti yojet
__pavattikÄ• raá¹‡avibhÄ• go_ avijjÄ• dikova, kÄ• raá¹‡anti vÄ• gahitÄ• naá¹ƒ pakatiÄ• dÄ
akÄ• raá¹‡atÄ• kÄ• raá¹‡atÄ• ca. tattha sammÅ«á¸·hÄ• keci akÄ• raá¹‡aá¹ƒ ``kÄ• raá¹‡a
na kiÃ±ci kÄ• raá¹‡aá¹ƒ bujjhantÄ«ti tesaá¹ƒ yathÄ• sakehi anurÅ«pehi kÄ• raá¹‡ehi
__saá¹…khÄ• rÄ• dipavattisandassanatthaá¹ƒ_ anulomadesanÄ• pavattÄ• , itarÄ• saá¹ƒ ta
tÄ• saá¹ƒ tadatthameva pavatti atthantarasabbhÄ• vato. ayaá¹ƒ pana tadatthÄ• evÄ• ti etis
pavattiÄ• dÄ«navapaá¹-icchÄ• dikÄ• avijjÄ• Ä• di, tato saá¹…khÄ• rÄ• uppajjanti tato viÃ±
pavattiyÄ• __uppattikkamasandassanatthaÃ±ca_.

anuvilokayato yo sambodhito pubbabhÄ• ge taá¹ƒtaá¹ƒphalapaá¹-ivedho pavatto, tadanusÄ
jarÄ• maraá¹‡Ä• dikassa jÄ• tiÄ• dikÄ• raá¹‡aá¹ƒ yaá¹ƒ adhigataá¹ƒ, tassa sandassanattha
pavattÄ• , anuvilokayato paá¹-ilomadesanÄ• pavattÄ• ti vÄ• sambandho. desentopi hi bha

lokaá¹ƒ anuviloketvÄ• __pubbabhÄ• ga ... pe ... sandassanatthaá¹ƒ_ desetÄ«ti. Ä• hÄ• rata
paccuppannaddhÄ• , saá¹…khÄ• rÄ• vijjÄ• atÄ«taddhÄ• ti iminÄ• adhippÄ• yenÄ• ha __ `
atiharitvÄ• â€™â€™ _ti, Ä• hÄ• rÄ• vÄ• taá¹‡hÄ• ya pabhÄ• vetabbÄ• anÄ• gato addhÄ•
saá¹…khÄ• rÄ• vijjÄ• atÄ«toti. paccakkhaá¹ƒ pana phalaá¹ƒ dassetvÄ• taá¹ƒnidÄ• nadass
phalakÄ• raá¹‡aparamparÄ• ya dassanaá¹ƒ yujjatÄ«ti Ä• hÄ• rÄ• purimataá¹‡hÄ• ya uppÄ
taá¹‡hÄ• dayo atÄ«to, saá¹…khÄ• rÄ• vijjÄ• tatopi atÄ«tataro saá¹ƒsÄ• rassa anÄ• dibhÄ•
__yÄ• va atÄ«taá¹ƒ addhÄ• na_nti yÄ• va atÄ«tataraá¹ƒ addhÄ• nanti attho yutto.

Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiÄ• hÄ• rakÄ• vÄ• cattÄ• ro Ä• hÄ• rÄ• ---

``Ä• hÄ• retÄ«ti ahaá¹ƒ na vadÄ• mi, Ä• hÄ• retÄ«ti cÄ• haá¹ƒ vadeyyuá¹ƒ, tatrassa kallo pa
bhante, Ä• hÄ• retÄ«â€™ ti. evaá¹ƒ cÄ• haá¹ƒ na vadÄ• mi, evaá¹ƒ pana avadantaá¹ƒ maá
nu kho, bhante, viÃ±Ã±Ä• á¹‡Ä• hÄ• roâ€™ ti. esa kallo \Be 87/ paÃ±ho, tatra kallaá¹ƒ veyy
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiyÄ• â€™â€™ ti (SN a II 12) ---

vacanato taá¹ƒsampayuttattÄ• phassacetanÄ• naá¹ƒ tappavattihetuttÄ• ca kabaá¸·Ä«kÄ• n
upatthambhitarÅ«pakÄ• yassa, taÃ±ca icchantassa kammaviÃ±Ã±Ä• á¹‡Ä• yÅ«hanaá¹ƒ ho
rÄ• gÄ• dÄ«naÃ±ca upanissayoti vuttanti. tasmÄ• ``te kammavaá¹-á¹-asaá¹…gahitÄ• Ä• h
addhÄ• â€™â€™ ti imasmiá¹ƒ pariyÄ• ye purimoyevattho yutto. atÄ«taddhuto pabhuti ``iti k
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• (SN a II 3) atÄ«te tato paraÃ±ca het
paccakkhÄ• naá¹ƒ Ä• hÄ• rÄ• naá¹ƒ nidÄ• nadassanavasena Ä• rohitvÄ• nivattanena vinÄ
taá¹ƒsandassanatthaá¹ƒ sÄ• ayaá¹ƒ desanÄ• pavattÄ• ti attho. __anÄ• gataddhuno sanda
duppaá¹-ivijjhantÄ• naá¹ƒ apassantÄ• naá¹ƒ paccakkhaá¹ƒ paccuppannaá¹ƒ hetuá¹ƒ dasset
tassa sandassanatthanti attho.

mÅ«lakÄ• raá¹‡asaddaá¹ƒ apekkhitvÄ• __ ``na akÄ• raá¹‡aâ€™â€™ _nti napuá¹ƒsakanid
siyÄ• , suttaá¹ƒ paá¹-ibÄ• hitaá¹ƒ siyÄ• ti dassento suttaá¹ƒ Ä• harati. __vaá¹-á¹-akathÄ• ya
vaá¹-á¹-ahetuno kammassapi hetubhÄ• vo. tattha bhavataá¹‡hÄ• yapi hetubhÅ«tÄ• avijjÄ•
paá¹-icchÄ• ditÄ• dÄ«nave bhave taá¹‡huppattitoti avijjÄ• visesena sÄ«sabhÅ«tÄ• ti __ ``m
vuttÄ• . purimÄ• ya koá¹-iyÄ• apaÃ±Ã±Ä• yamÄ• nÄ• ya uppÄ• davirahato niccataá¹ƒ gaá¹
``evaÃ±cetaá¹ƒ, bhikkhave, vuccatÄ«â€™â€™ _tiÄ• di. tena ito pubbe uppannapubbatÄ• n
purimakoá¹-iapaÃ±Ã±Ä• yanaá¹ƒ vuttanti imamatthaá¹ƒ dasseti.

avijjÄ• taá¹‡hÄ• hetukkamena phalesu vattabbesu __ ``sugatiduggatigÄ• minoâ€™â€™ _ti
saddalakkhaá¹‡Ä• virodhanatthaá¹ƒ. dvande hi pÅ«jitassa pubbanipÄ• toti. savarÄ• kira ma
alagganatthaá¹ƒ punappunaá¹ƒ tÄ• petvÄ• koá¹-á¹-etvÄ• uá¹‡hodakaá¹ƒ pÄ• yetvÄ• viritta
muttamaá¹ƒsaá¹ƒ gÄ• viá¹ƒ mÄ• renti. tenÄ• ha __ ``aggisantÄ• piâ€™â€™ _ccÄ• di. tattha
avijjÄ• bhibhÅ«tatÄ• ya yathÄ• vuttaá¹ƒ uá¹‡hodakapÄ• naá¹ƒ Ä• rabhati, evaá¹ƒ puthujjan

duggatigÄ• mikammaá¹ƒ. yathÄ• pana sÄ• uá¹‡hodakapÄ• ne \Ne 88/ Ä• dÄ«navaá¹ƒ dis
sÄ«tudakapÄ• naá¹ƒ Ä• rabhati, evamayaá¹ƒ avijjÄ• ya mandattÄ• duggatigÄ• mikamme Ä
taá¹‡hÄ• vasena sugatigÄ• mikammaá¹ƒ Ä• rabhati. dukkhe hi avijjaá¹ƒ taá¹‡hÄ• anuvatta
avijjÄ• ti.

__eva_nti avijjÄ• ya nivutattÄ• taá¹‡hÄ• ya saá¹ƒyuttattÄ• ca. __ayaá¹ƒ kÄ• yo_ti saviÃ±Ã
khandhapaÃ±cakaá¹ƒ, ``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti vacanato phassakÄ•
Ä• yatanachakkaá¹ƒ vÄ• . __samudÄ• gato_ti uppanno. __bahiddhÄ• ca nÄ• marÅ«pa_nti
khandhapaÃ±cakaá¹ƒ, saá¸·Ä• yatanÄ• ni vÄ• . __ittheta_nti itthaá¹ƒ etaá¹ƒ. attano ca pare
dvÄ• dasÄ• yatanÄ• ni ca dvÄ• rÄ• rammaá¹‡abhÄ• vena vavatthitÄ• ni dvayanÄ• mÄ• nÄ
phasso_ti aÃ±Ã±attha cakkhurÅ«pÄ• dÄ«ni dvayÄ• ni paá¹-icca cakkhusamphassÄ• dayo v
ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. mahÄ• dvayaá¹ƒ nÄ• ma kiretaâ€™â€™ nti (Spk II 2.19
adhippÄ• yo --- aÃ±Ã±attha ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡
saá¹…gati phassoâ€™â€™ tiÄ• dinÄ• (SN a II 43) ``cakkhu ceva rÅ«pÄ• ca ... pe ... manc
ti vuttÄ• ni dvayÄ• ni paá¹-icca cakkhusamphassÄ• dayo vuttÄ• , idha pana ``ayaÃ±ceva kÄ
cakkhÄ• dinissaye sesadhamme cakkhÄ• dinissite eva katvÄ• vuttaá¹ƒ, cakkhÄ• dikÄ• yaá
``ajjhattikÄ• yatanaâ€™â€™ nti gahetvÄ• ``bahiddhÄ• nÄ• marÅ«paâ€™â€™ nti vuttaá¹ƒ
ekatteneva bÄ• hirÄ• yatananti tÄ• ni ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni paá¹-icca phasso
mahÄ• dvayaá¹ƒ nÄ• metanti. evaÃ±ca katvÄ• ``attano ca parassa ca paÃ±cahi khandhehi
ayamattho dÄ«petabbovÄ• â€™â€™ ti (Spk II 2.19) vuttaá¹ƒ. ``ayaá¹ƒ kÄ• yoâ€™â€™ ti hi
cakkhÄ• dÄ«ni attano paÃ±cakkhandhÄ• , ``bahiddhÄ• nÄ• marÅ«paâ€™â€™ nti vuttÄ• ni
ayaá¹ƒ kÄ• yo attanova ajjhattikÄ• ni Ä• yatanÄ• ni, bahiddhÄ• nÄ• marÅ«paá¹ƒ paresaá¹ƒ
ajjhattikÄ• yatanamatte eva ``ayaá¹ƒ kÄ• yoâ€™â€™ ti vutte na ajjhattikÄ• yatanÄ• neva at
hontÄ«ti attano ca paresaÃ±ca paÃ±cakkhandhehi dÄ«panÄ• na sambhaveyyÄ• ti. __saá¸
samphassakÄ• raá¹‡Ä• ni, yehi kÄ• raá¹‡abhÅ«tehi Ä• yatanehi uppannena phassena phua
paá¹-isaá¹ƒvedeti.

__Ä• di_-saddena \Be 89/ ``etesaá¹ƒ vÄ• aÃ±Ã±atarena avijjÄ• nÄ«varaá¹‡assa, bhikkhav
taá¹‡hÄ• ya \Ne 89/ saá¹ƒyuttassÄ• â€™â€™ tiÄ• di yojetabbaá¹ƒ. tasmiÃ±hi sutte saá¹…k
avijjÄ• taá¹‡hÄ• nissite eva katvÄ• kÄ• yaggahaá¹‡ena viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä
kÄ• ye saá¸·Ä• yatanÄ• naá¹ƒ phassaá¹ƒ taá¹ƒnissitameva katvÄ• vedanÄ• ya visesapacca
bhagavatÄ• bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ atÄ«taddhÄ• vijjÄ• taá¹‡hÄ• mÅ«lako vedanÄ• nto p
puna ca bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ visesaá¹ƒ dassentena ---

``yÄ• ya ca, bhikkhave, avijjÄ• ya nivutassa bÄ• lassa yÄ• ya ca taá¹‡hÄ• ya saá¹ƒyuttassa
samudÄ• gato, sÄ• ceva avijjÄ• bÄ• lassa appahÄ«nÄ• , sÄ• ca taá¹‡hÄ• aparikkhÄ«á¹‡
bhikkhave, bÄ• lo acari brahmacariyaá¹ƒ sammÄ• dukkhakkhayÄ• ya, tasmÄ• bÄ• lo kÄ• y
so kÄ• yÅ«pago samÄ• no na parimuccati jÄ• tiyÄ• ... pe ... dukkhasmÄ• ti vadÄ• mÄ«â€™

vedanÄ• pabhavaá¹ƒ sÄ• vijjaá¹ƒ taá¹‡haá¹ƒ dassetvÄ• upÄ• dÄ• nabhave ca taá¹ƒnissite
hotÄ«â€™â€™ tiÄ• dinÄ• jÄ• tiÄ• dike dassentena paccuppannahetusamuá¹-á¹-hÄ• nato p
paá¹-iccasamuppÄ• do vutto, tabbipariyÄ• yena ca paá¹‡á¸• itassa paccuppannahetuparikk
ubhayamÅ«lako paá¹-ilomapaá¹-iccasamuppÄ• doti.

duggatigÄ• mikammassa visesapaccayattÄ• avijjÄ• __ ``avindiyaá¹ƒ vindatÄ«â€™â€™ _t
visesapaccayo vindiyassa na hotÄ«ti __ ``vindiyaá¹ƒ na vindatÄ«â€™ _ti ca. attani nissitÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ pavattanaá¹ƒ uppÄ• danaá¹ƒ __Ä• yatanaá¹ƒ_. sammoha
__aviditaá¹ƒ_ aÃ±Ã±Ä• taá¹ƒ __karoti_. __antavirahite javÄ• petÄ«_ti ca
vaá¹‡á¹‡Ä• gamavipariyÄ• yavikÄ• ravinÄ• sadhÄ• tuatthavisesayogehi paÃ±cavidhassa ni
tÄ«supi padesu a-kÄ• ra vi-kÄ• ra ja-kÄ• re gahetvÄ• aÃ±Ã±esaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ lopa
dutiyassa Ä• gamaá¹ƒ katvÄ• __ ``avijjÄ• â€™â€™ _ti vuttÄ• . byaÃ±janatthaá¹ƒ dassetvÄ
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vatthÄ•
idamÄ• rammaá¹‡aâ€™â€™ nti avijjÄ• ya Ã±Ä• tuá¹ƒ \Be 90/ na sakkÄ• ti avijjÄ• tappaá¹-i
vatthÄ• rammaá¹‡asabhÄ• vacchÄ• danato eva avijjÄ• dÄ«naá¹ƒ paá¹-iccasamuppÄ• dabh
paá¹-iccasamuppannabhÄ• vassa ca chÄ• danato paá¹-iccasamuppÄ• dapaá¹-iccasamuppa

saá¹…khÄ• ra-saddaggahaá¹‡ena \Ne 90/ Ä• gatÄ• saá¹…khÄ• rÄ• __saá¹…khÄ• ra-sad
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• pi saá¹…khÄ• ra-saddena Ä• gatÄ• , te pana imissÄ• de
vuttÄ• . tasmÄ• __ ``duvidhÄ• â€™â€™ _ti ettha abhisaá¹…kharaá¹‡akasaá¹…khÄ• raá¹ƒ
sandhÄ• ya tattha vuttampi vajjetvÄ• saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ• rÄ• yojeta
``saá¹…khÄ• ra-saddenÄ• gatasaá¹…khÄ• rÄ• â€™â€™ ti vÄ• samudÄ• yo vutto, tadekad
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti, tasmÄ• vaá¹‡á¹‡itabbasabbasaá¹…gahaá¹
veditabbÄ• . __paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro_tiÄ• dinÄ•
vitakkavicÄ• raassÄ• sapassÄ• sasaÃ±Ã±Ä• vedanÄ• vacÄ«saá¹…khÄ• rÄ• dayo vuttÄ• , n
kÄ• yasaÃ±cetanÄ• dayo.

__paritassatÄ«_ti pipÄ• sati. __bhavatÄ«_ti upapattibhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ, __bhÄ•
kammabhavaá¹ƒ. cuti khandhÄ• naá¹ƒ maraá¹‡anti __ ``maranti etenÄ• â€™â€™ _ti vuttaá
uppÄ• dadukkhÄ• á¹-hitidukkhÄ• â€™â€™ ti (MN I 465) vacanato __dvedhÄ• khaá¹‡ati. Ä
kevala-saddo asammissavÄ• cako hoti ``kevalÄ• sÄ• layoâ€™â€™ ti, niravasesavÄ• cako
aá¹…gamagadhÄ• â€™â€™ ti, tasmÄ• dvedhÄ• pi atthaá¹ƒ vadati. tattha __asammissass
ettha kiÃ±ci uppÄ• davayarahitaá¹ƒ atthÄ«ti.

taá¹ƒsampayutte, puggalaá¹ƒ vÄ• sammohayatÄ«ti __sammohanarasÄ• _. Ä• rammaá¹‡a
gayhatÄ«ti __chÄ• danapaccupaá¹-á¹-hÄ• nÄ• _. ``Ä• savasamudayÄ• avijjÄ• samudayoâ
__Ä• savapadaá¹-á¹-hÄ• nÄ• _. paá¹-isandhijananatthaá¹ƒ Ä• yÅ«hanti byÄ• pÄ• raá¹ƒ karo

rÄ• sikaraá¹‡aá¹ƒ vÄ• __Ä• yÅ«hanaá¹ƒ_. nÄ• marÅ«passa purecÄ• rikabhÄ• vena pavatt
purimabhavena saddhiá¹ƒ ghaá¹-anaá¹ƒ hutvÄ• gayhatÄ«ti __paá¹-isandhipaccupaá¹-á¹-hÄ
saha sampayujjatÄ«ti __sampayogarasaá¹ƒ_. aÃ±Ã±amaÃ±Ã±aá¹ƒ sampayogÄ• bhÄ• vato
__vikiraá¹‡arasaá¹ƒ_. evaÃ±ca katvÄ• pisiyamÄ• nÄ• taá¹‡á¸• ulÄ• dayo vikiranti cuá¹‡á¹
kadÄ• ci kusalÄ• dibhÄ• vo ca atthÄ«ti tato \Be 91/ visesanatthaá¹ƒ __ ``abyÄ• katapaccupa
Ä• ha. ``acetanÄ• abyÄ• katÄ• â€™â€™ ti ettha viya anÄ• rammaá¹‡atÄ• vÄ• __abyÄ• k
__Ä• yatanalakkhaá¹‡a_nti ghaá¹-analakkhaá¹‡aá¹ƒ, Ä• yÄ• naá¹ƒ tananalakkhaá¹‡aá¹ƒ vÄ
kÄ• raá¹‡abhÄ• vo __dassanÄ• dirasatÄ• _. akusalavipÄ• kupekkhÄ• ya aniá¹-á¹-habhÄ• v
iá¹-á¹-habhÄ• vato sukhena saá¹…gahitattÄ• __ ``sukhadukkhapaccupaá¹-á¹-hÄ• nÄ• â€™
dukkhasamudayattÄ• __hetulakkhaá¹‡Ä• taá¹‡hÄ• _. ``tatratatrÄ• bhinandinÄ«â€™â€™ ti
Vibh 203) vacanato \Ne 91/ __abhinandanarasÄ• _. cittassa, puggalassa vÄ• rÅ«pÄ• dÄ«s
gayhatÄ«ti __atittabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _. taá¹‡hÄ• daá¸·hattaá¹ƒ hutvÄ• kÄ• mu
diá¹-á¹-hi hutvÄ• upaá¹-á¹-hahantÄ«ti __taá¹‡hÄ• daá¸·hattadiá¹-á¹-hipaccupaá¹-á¹-hÄ• nÄ
kammupapattibhavavasena bhavassa lakkhaá¹‡Ä• dayo yojetabbÄ• .

__Ä• di_-saddena anubodhÄ• dibhÄ• vaggahaá¹‡aá¹ƒ. dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ
subhÄ• divipallÄ• sÄ• __micchÄ• paá¹-ipatti_. diá¹-á¹-hivippayuttÄ• vÄ• __appaá¹-ipatti, _
__micchÄ• paá¹-ipatti_. na avijjÄ• ya eva chadvÄ• rikatÄ• chaá¸·Ä• rammaá¹‡atÄ• ca, ath
paá¹-iccasamuppÄ• daá¹…gesu arÅ«padhammÄ• nanti Ä• ha __ ``sabbesupÄ«â€™â€™ _
manÄ• yatanamÄ• ha. na hi arÅ«padhammÄ• naá¹ƒ desavasena Ä• sannatÄ• dÅ«ratÄ• c
manÄ• yatanassa gocaro na manÄ• yatanaá¹ƒ sampatto asampatto vÄ• ti vuccatÄ«ti.

sokÄ• dÄ«naá¹ƒ sabbhÄ• vÄ• aá¹…gabahuttappasaá¹…ge ``dvÄ• dasevÄ• â€™â€™ ti aá
veditabbaá¹ƒ. na hi sokÄ• dayo aá¹…gabhÄ• vena vuttÄ• , phalena pana kÄ• raá¹‡aá¹ƒ avi
dassetuá¹ƒ te vuttÄ• ti. jarÄ• maraá¹‡abbhÄ• hatassa hi bÄ• lassa te sambhavantÄ«ti sokÄ
jarÄ• maraá¹‡akÄ• raá¹‡atÄ• vuttÄ• . ``sÄ• rÄ«rikÄ• ya dukkhÄ• ya vedanÄ• ya phuá¹-á¹-h
__sutte_ jarÄ• maraá¹‡animittaÃ±ca dukkhaá¹ƒ saá¹…gahitanti taá¹ƒtaá¹ƒnimittÄ• naá¹ƒ sÄ
yasmÄ• pana jarÄ• maraá¹‡eneva sokÄ• dÄ«naá¹ƒ ekasaá¹…khepo kato, tasmÄ• tesaá¹ƒ
jarÄ• maraá¹‡apaccayabhÄ• ve hi avijjÄ• ya ekasaá¹…khepo kÄ• tabbo siyÄ• , jÄ• tipaccay
sokÄ• dayo ca sambhavantÄ«ti. tattha jarÄ• maraá¹‡aá¹ƒ ekantikaá¹ƒ aá¹…gabhÄ• veneva
pana rÅ«pabhavÄ• dÄ«su abhÄ• vato anekantikÄ• kevalaá¹ƒ pÄ• kaá¹-ena phalena avijjÄ•
tena anÄ• gate jÄ• tiyÄ• sati tato parÄ• ya paá¹-isandhiyÄ• hetuhetubhÅ«tÄ• avijjÄ• dass
avicchedo dassito hotÄ«ti. suttaÃ±ca sokÄ• dÄ«naá¹ƒ avijjÄ• kÄ• raá¹‡anti etassevatthass
daá¹-á¹-habbaá¹ƒ, na sokÄ• dÄ«naá¹ƒ bÄ• lassa jarÄ• maraá¹‡animittatÄ• mattassa. ``assu
(SN b IV 252) hi vacanena avijjÄ• sokÄ• dÄ«naá¹ƒ kÄ• raá¹‡anti dassitÄ• , na ca jarÄ• mar
dukkhaá¹ƒ dukkhanti.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• padaniddesavaá¹‡á¹‡anÄ•

<226> __ ``avijjÄ• paccayÄ• _ 92 __saá¹…khÄ• rÄ• â€™â€™ ti hi vutta_nti etena avijjÄ• y
saá¹…khÄ• rÄ• naÃ±ca padhÄ• nabhÄ• vena vuttattÄ• saá¹…khÄ• rÄ• naá¹ƒ niddisitabbab
__pitÄ• kathÄ«yati_ ``dÄ«gho sÄ• mo, mitto rasso, odÄ• to dattoâ€™â€™ ti.

rasitabbo paá¹-ivijjhitabbo sabhÄ• vo raso, attano raso saraso, yÄ• thÄ• vo saraso yÄ• thÄ
lakkhitabbattÄ• lakkhaá¹‡anti __yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ_. ``katamÄ• ca, bhikkha
aÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (SN a II 2; MN I 103) sutte cattÄ• reva vuttÄ• nÄ«ti __
``suttantikapariyÄ• yenÄ• â€™â€™ _ti Ä• ha. __nikkhepakaá¹‡á¸• e panÄ• _tiÄ• dinÄ• idh
kathitÄ• ya eva avijjÄ• ya nikkhepakaá¹‡á¸• e aá¹-á¹-hasu á¹-hÄ• nesu kiccajÄ• tito paÃ±ca
lakkhaá¹‡ato ca kathitattÄ• tadatthasaá¹ƒvaá¹‡á¹‡anÄ• vasena vibhÄ• vanaá¹ƒ karoti. ahÄ
vibhajitabbavibhajanaÃ±hi __abhidhammapariyÄ• yo_.

jÄ• yati etthÄ• ti __jÄ• ti, _ uppattiá¹-á¹-hÄ• naá¹ƒ. yadipi nirodhamagge avijjÄ• Ä• rammaa
pana jÄ• nitukÄ• massa tappaá¹-icchÄ• danavasena anirodhamaggesu nirodhamaggaggah
pavattamÄ• nÄ• tattha uppajjatÄ«ti vuccatÄ«ti tesampi avijjÄ• ya uppattiá¹-á¹-hÄ• natÄ• ho
Ä• rammaá¹‡abhÄ• vena \Be 93/ cÄ• ti. saá¹…ghikabaladevagoá¹‡Ä• dÄ«naá¹ƒ saá¹…ghÄ
aÃ±Ã±asetÄ• dÄ«naá¹ƒ avijjÄ• ya dukkhÄ• divisayÄ• naá¹ƒ andhattakarÄ• naá¹ƒ lobhÄ• dÄ
aÃ±Ã±Ä• á¹‡Ä• disabhÄ• vo lakkhaá¹‡anti daá¹-á¹-habbaá¹ƒ.

__atthattha_nti phalaphalaá¹ƒ. Ä• meá¸• itavacanaÃ±hi sabbesaá¹ƒ atthÄ• naá¹ƒ visuá¹ƒ v
pÄ• kaá¹-akaraá¹‡abhÄ• vappakÄ• sanatthaá¹ƒ. attho eva vÄ• attho __atthattho_ti atthassa
aviparÄ«tatÄ• dassanatthaá¹ƒ atthenevatthaá¹ƒ visesayati. na hi Ã±Ä• á¹‡aá¹ƒ anatthaá¹ƒ a
evaá¹ƒ __kÄ• raá¹‡akÄ• raá¹‡a_nti etthÄ• pi daá¹-á¹-habbaá¹ƒ. __taá¹ƒ Ä• kÄ• ra_nti attha
__gahetvÄ• _ti citte pavesetvÄ• , cittena puggalena vÄ• gahitaá¹ƒ katvÄ• . paá¹-ividdhassa
__paccavekkhaá¹‡Ä• _. duccintitacintitÄ• dilakkhaá¹‡assa bÄ• lassa bhÄ• vo __bÄ• lyaá¹ƒ
jÄ• nÄ• ti. balavamohanaá¹ƒ __pamoho_. samantato mohanaá¹ƒ __sammoho_.

__dukkhÄ• rammaá¹‡atÄ• _ti \Ne 93/ dukkhÄ• rammaá¹‡atÄ• ya, yÄ• ya vÄ• avijjÄ• ya ch
taá¹ƒsampayuttadhammÄ• , sÄ• tesaá¹ƒ bhÄ• voti __dukkhÄ• rammaá¹‡atÄ• , _ Ä• ramma
dukkhaá¹ƒ Ä• rammaá¹‡atÄ• etissÄ• ti __dukkhÄ• rammaá¹‡atÄ• _.

__duddasattÄ• gambhÄ«rÄ• _ na sabhÄ• vato, tasmÄ• tadÄ• rammaá¹‡atÄ• avijjÄ• upp
gambhÄ«rattÄ• tadÄ• rammaá¹‡atÄ• nuppajjatÄ«ti adhippÄ• yo. __apica kho panÄ• _ti ma
tatopi nirodhassa gambhÄ«ratarataá¹ƒ dasseti.

avijjÄ• padaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rapadaniddesavaá¹‡á¹‡anÄ•

__punÄ• tÄ«_ti sodheti apuÃ±Ã±aphalato dukkhasaá¹ƒkilesato ca, hitasukhajjhÄ• sayena p
taá¹ƒnipphÄ• danena kÄ• rakassajjhÄ• sayaá¹ƒ pÅ«retÄ«ti __puÃ±Ã±o, _ pÅ«rako pujjanib
niruttilakkhaá¹‡ena __ ``puÃ±Ã±oâ€™â€™ _ti veditabbo. samÄ• dhipaccanÄ«kÄ• naá¹ƒ ati
calatÄ«ti attho. __kÄ• yassÄ• _ti dvÄ• rassa sÄ• mibhÄ• vena niddeso kato.

__puÃ±Ã±upaga_nti \Be 94/ bhavasampattupagaá¹ƒ. __tatthÄ• _ti vibhaá¹…gasutte (SN a
padhÄ• nabhÄ• vena gahitanti. __sammÄ• diá¹-á¹-hisutte_ (MN I 102) pana ``tayome, Ä• vu
Ä• gatanti. __sabbaÃ±Ã±ujinabhÄ• sito pana ayaá¹ƒ, _ na paccekajinabhÄ• sito, imassattha
etesaá¹ƒ suttÄ• naá¹ƒ vasena te gahitÄ• . kathaá¹ƒ panetena gahaá¹‡enÄ• yamattho dÄ«pi
taá¹ƒdassanatthamÄ• ha __ ``abhidhammepi hi suttepi ekasadisÄ• va tanti niddiá¹-á¹-hÄ• â
__sabbaÃ±Ã±ubhÄ• sito_ti pÄ• kaá¹-ena suttantena sadisattÄ• ayampi sabbaÃ±Ã±ubhÄ• s
hotÄ«ti.

__ ``terasÄ• pÄ«â€™â€™ _ti vuttaá¹ƒ, tattha Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ na bhÄ• vanÄ• n
``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha \Ne 94/. pathavÄ« pathavÄ«tiÄ• dibhÄ• vanÄ• ca ka
maá¹‡á¸• alakaraá¹‡aÃ±ca bhÄ• vanaá¹ƒ bhajÄ• penti.

dÄ• navasena pavattÄ• cittacetasikÄ• dhammÄ• __dÄ• naá¹ƒ_. tattha byÄ• pÄ• rabhÅ«t
Ä• rabbha dÄ• naá¹ƒ adhikicca uppajjatÄ«_ti vuccati, evaá¹ƒ itaresu. __somanassacittenÄ•
anumodanÄ• pavattinidassanamattametaá¹ƒ daá¹-á¹-habbaá¹ƒ. upekkhÄ• sahagatenapi hi a

__asarikkhakampi_ sarikkhakena catutthajjhÄ• navipÄ• kena vehapphalÄ• dÄ«su vinÄ• pi
kaá¹-attÄ• rÅ«paá¹ƒ. rÅ«pameva saphandanattÄ• __ ``saiÃ±janaâ€™â€™ _nti vuttaá¹ƒ
iÃ±janakaranÄ«varaá¹‡Ä• dÄ«naá¹ƒ avikkhambhanato, rÅ«pataá¹‡hÄ• saá¹…khÄ• tassa iÃ
teneva rÅ«pÄ• rammaá¹‡aá¹ƒ nimittÄ• rammaá¹‡aÃ±ca sabbampi catutthajjhÄ• naá¹ƒ nipp
``aniÃ±janaâ€™â€™ _nti na vuccatÄ«ti. mahÄ• tulÄ• ya dhÄ• rayamÄ• no nÄ• á¸·iyÄ• min
dhÄ• reti minati ca, na ekekaá¹ƒ guÃ±jaá¹ƒ, ekekaá¹ƒ taá¹‡á¸• ulaá¹ƒ vÄ• , evaá¹ƒ bhagavÄ
paá¹-hamakusalacetanÄ• yo samudÄ• yavaseneva gahetvÄ• ekajÄ• tikattÄ• ekameva katv
dutiyÄ• dayopÄ«ti.

``kÄ• yadvÄ• re pavattÄ• â€™â€™ ti avatvÄ• __ ``Ä• dÄ• naggahaá¹‡acopanaá¹ƒ pÄ• pa
vattuá¹ƒ vaá¹-á¹-atÄ«ti vacanavisesamattameva dasseti. kÄ• yadvÄ• re pavatti eva hi Ä• dÄ
purimena vÄ• dvÄ• rassa upalakkhaá¹‡abhÄ• vo vutto, pacchimena cetanÄ• ya saviÃ±Ã±a
tattha Ä• kaá¸• á¸• hitvÄ• gahaá¹‡aá¹ƒ __Ä• dÄ• naá¹ƒ, _ sampayuttassa gahaá¹‡aá¹ƒ __g

__copanaá¹ƒ_.

__etthÄ• _ti \Be 95/ kÄ• yavacÄ«saá¹…khÄ• raggahaá¹‡e, kÄ• yavacÄ«saÃ±cetanÄ• gaha
abhiÃ±Ã±Ä• cetanÄ• na gahitÄ• viÃ±Ã±Ä• á¹‡assa paccayo na hotÄ«ti. kasmÄ• pana na
vipÄ• kadhammÄ• cÄ• ti? saccaá¹ƒ, anupacchinnataá¹‡hÄ• vijjÄ• mÄ• ne pana santÄ• ne
kusalatÄ• vipÄ• kadhammatÄ• ca vuttÄ• , na vipÄ• kuppÄ• danena, sÄ• pana vipÄ• kaá¹ƒ
uppÄ• deyya. na hi aÃ±Ã±abhÅ«mikaá¹ƒ kammaá¹ƒ aÃ±Ã±abhÅ«mikaá¹ƒ vipÄ• kaá¹ƒ uppÄ
sadisÄ• rammaá¹‡aÃ±ca tiá¹-á¹-hÄ• nikaá¹ƒ taá¹ƒ uppÄ• deyya cittuppÄ• dakaá¹‡á¸• e rÅ«
kammasadisÄ• rammaá¹‡asseva vuttattÄ• , na ca rÅ«pÄ• vacaravipÄ• ko parittÄ• diÄ• ram
ca parittÄ• diÄ• rammaá¹‡Ä• va hoti, tasmÄ• vipÄ• kaá¹ƒ na uppÄ• detÄ«ti \Ne 95/ viÃ±Ã±
uppÄ• ditassa catutthajjhÄ• nasamÄ• dhissa Ä• nisaá¹ƒsabhÅ«tÄ• abhiÃ±Ã±Ä• . yathÄ• ha
citteâ€™â€™ tiÄ• di (DN I 244-245; MN I 384-386). tasmÄ• samÄ• dhiphalasadisÄ• sÄ• ,
dÄ• nasÄ«lÄ• nisaá¹ƒso tasmiá¹ƒ bhave paccayalÄ• bho viya sÄ• pi vipÄ• kaá¹ƒ na uppÄ•
abhiÃ±Ã±Ä• cetanÄ• , evaá¹ƒ uddhaccacetanÄ• pi na hotÄ«_ti idaá¹ƒ uddhaccasahagate d
``tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 725) vuttattÄ• vic

ayaá¹ƒ panettha amataggapathÄ• nugato vinicchayo --- dassanabhÄ• vanÄ• naá¹ƒ abhÄ•
sekkhÄ• naÃ±ca dassanabhÄ• vanÄ• hi bhavitabbaá¹ƒ, tesaá¹ƒ taduppattikÄ• le tehi pahÄ•
``dassanena pahÄ• tabbÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• â€™â€™ ti ca vuccanti, puthujjan
abhÄ• vÄ• bhÄ• vanÄ• ya pahÄ• tabbacintÄ• natthi. tena tesaá¹ƒ pavattamÄ• nÄ• te dass
asakkuá¹‡eyyÄ• pi ``bhÄ• vanÄ• ya pahÄ• tabbÄ• â€™â€™ ti na vuccanti. yadi vucceyyuá¹
bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ kesaÃ±ci keci kadÄ• ci Ä• rammaá¹‡Ä• rammaá¹‡Ä• d
bhaveyyuá¹ƒ, na ca paá¹-á¹-hÄ• ne ``dassanena pahÄ• tabbÄ• bhÄ• vanÄ• ya pahÄ• tabb
paccayena paccayoâ€™â€™ ti vuttÄ• . sekkhÄ• naá¹ƒ pana vijjamÄ• nÄ• bhÄ• vanÄ• ya p
bhÄ• vanÄ• ya pahÄ• tabbÄ• . teneva sekkhÄ• naá¹ƒ dassanena pahÄ• tabbÄ• cattattÄ•
paá¹-inissaá¹-á¹-hattÄ• ukkheá¹-itattÄ• samukkheá¹-itattÄ• assÄ• ditabbÄ• abhinanditabb
pahÄ«natÄ• ya eva somanassahetubhÅ«tÄ• avikkhepahetubhÅ«tÄ• ca na domanassaá¹ƒ
tesaá¹ƒ Ä• rammaá¹‡Ä• rammaá¹‡Ä• dhipatibhÄ• vaá¹ƒ pakatÅ«panissayabhÄ• vaÃ±ca ga
ariyo rÄ• gÄ• dikilese uppÄ• deti.

vuttaÃ±ca ``sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti na pa
arahattamaggena ... pe ... na paccÄ• gacchatÄ«â€™â€™ ti (Nidd I 80; Nidd II mettagÅ«mÄ
27), na ca puthujjanÄ• naá¹ƒ dassanena pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• itaresaá¹ƒ na kenaci
sakkÄ• vattuá¹ƒ ``diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá
uddhaccaá¹ƒ uppajjati. vicikicchaá¹ƒ Ä• rabbha vicikicchÄ• diá¹-á¹-hi uddhaccaá¹ƒ uppajjat
diá¹-á¹-hivicikicchÄ• naá¹ƒ uddhaccÄ• rammaá¹‡apaccayabhÄ• vassa vuttattÄ• . ettha hi __
uddhaccasahagataá¹ƒ cittuppÄ• daá¹ƒ sandhÄ• ya vuttaá¹ƒ. evaÃ±ca katvÄ• adhipatipacca
garuá¹ƒ \Ne 96/ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹ƒ katvÄ• rÄ• go uppajjati, diá¹-

uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h I 1.409) ettakameva vuttaá¹ƒ, na vuttaá¹ƒ ``uddhaccaá¹ƒ u
tasmÄ• dassanabhÄ• vanÄ• hi pahÄ• tabbÄ• naá¹ƒ atÄ«tÄ• dibhÄ• vena navattabbattepi y
anuppattidhammatÄ• Ä• pÄ• detabbÄ• , tesu puthujjanesu vattamÄ• nÄ• dassanaá¹ƒ apel
sakkuá¹‡eyyÄ• dassanena pahÄ• tabbÄ• , sekkhesu vattamÄ• nÄ• bhÄ• vanaá¹ƒ apekkhi
sakkuá¹‡eyyÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• . tesu bhÄ• vanÄ• ya pahÄ• tabbÄ• sahÄ• y
bhÄ• vanÄ• ya pahÄ• tabbacetanÄ• ya nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo na vutto
apekkhitabbadassanabhÄ• vanÄ• rahitÄ• naá¹ƒ pana puthujjanesu uppajjamÄ• nÄ• naá¹ƒ s
chandarÄ• gÄ• dÄ«naá¹ƒ uddhaccasahagatacittuppÄ• dassa ca saá¹ƒyojanattayatadekaá¹-
anupacchinnatÄ• ya aparikkhÄ«á¹‡asahÄ• yÄ• naá¹ƒ vipÄ• kuppÄ• danaá¹ƒ na sakkÄ• pa
uddhaccasahagatadhammÄ• naá¹ƒ vipÄ• ko __vibhaá¹…ge_ vuttoti.

yadi evaá¹ƒ, apekkhitabbadassanabhÄ• vanÄ• rahitÄ• naá¹ƒ akusalÄ• naá¹ƒ nevadassane
Ä• pajjatÄ«ti? nÄ• pajjati, appahÄ• tabbÄ• naá¹ƒ ``neva dassanena na bhÄ• vanÄ• ya pahÄ
tikamÄ• tikÄ• 8) vuttattÄ• , appahÄ• tabbaviruddhasabhÄ• vattÄ• ca akusalÄ• naá¹ƒ. evan
navattabbatÄ• Ä• pajjatÄ«ti? nÄ• pajjati cittuppÄ• dakaá¹‡á¸• e dassitÄ• naá¹ƒ dvÄ• dasaa
dvÄ«hi padehi saá¹…gahitattÄ• . yathÄ• hi dhammavasena saá¹…khatadhammÄ• \Be 97/
uppannattike kÄ• lavasena asaá¹…gahitÄ• pi atÄ«tÄ• navattabbÄ• ti na vuttÄ• cittuppÄ• d
navattabbassa abhÄ• vÄ• , evamidhÄ• pi cittuppÄ• dabhÄ• vena gahitesu navattabbassa a
vuttÄ• ti veditabbÄ• . yattha hi cittuppÄ• do koci niyogato navattabbo atthi, tattha tesaá¹ƒ ca
koá¹-á¹-hÄ• so atthÄ«ti yathÄ• vuttapadesu viya tatthÄ• pi bhinditvÄ• bhajÄ• petabbe cittup
bhajÄ• peti ``siyÄ• navattabbÄ• parittÄ• rammaá¹‡Ä• â€™â€™ tiÄ• dinÄ• . tadabhÄ• vÄ•
vuttÄ• .

atha vÄ• yathÄ• sappaá¹-ighehi samÄ• nasabhÄ• vattÄ• rÅ«padhÄ• tuyaá¹ƒ tayo mahÄ•
ti vuttÄ• . yathÄ• ha ``asaÃ±Ã±asattÄ• naá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ
mahÄ• bhÅ«tÄ• , dve mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taâ€™â€™ nti (Paá¹-á¹
puthujjanÄ• naá¹ƒ pavattamÄ• nÄ• bhÄ• vanÄ• ya pahÄ• tabbasamÄ• nasabhÄ• vÄ• ``bh
vucceyyunti natthi navattabbatÄ• pasaá¹…go. evaÃ±ca sati puthujjanÄ• naá¹ƒ pavattamÄ•
pahÄ• tabbÄ• sakabhaá¹‡á¸• e chandarÄ• gÄ• dayo \Ne 97/ parabhaá¹‡á¸• e chandarÄ• g
rÄ• go ca rÄ• gadiá¹-á¹-hÄ«naá¹ƒ adhipatipaccayoti ayamattho laddho hoti. yathÄ• pana ap
rÅ«padhÄ• tuyaá¹ƒ tayo mahÄ• bhÅ«tÄ• na paramatthato sappaá¹-ighÄ• , evaá¹ƒ apekkhit
puthujjanesu pavattamÄ• nÄ• sakabhaá¹‡á¸• e chandarÄ• gÄ• dayo na paramatthato bhÄ•
bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammapaccayatÄ• na vuttÄ• , na c
bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayoâ€™â€™ ti vuttÄ• . ye hi da
kilesÄ• , na te dassanato uddhaá¹ƒ pavattanti, dassanena pahÄ• tabbapaccayassapi pana u
sahÄ• yavekallamattameva dassanena kataá¹ƒ, na tassa koci bhÄ• vo dassanena anuppatt
tassa ekantabhÄ• vanÄ• ya pahÄ• tabbatÄ• vuttÄ• . tasmÄ• tassa tÄ• disasseva sati sahÄ
asati ca vipÄ• kÄ• nuppÄ• danavacanaá¹ƒ na virujjhatÄ«ti.

sÄ• pi viÃ±Ã±Ä• á¹‡apaccayabhÄ• ve yadi apanetabbÄ• , kasmÄ• ``samavÄ«sati cetanÄ•
kÄ• raá¹‡aá¹ƒ dassento Ä• ha __ ``avijjÄ• paccayÄ• pana_ \Be 98/ __sabbÄ• petÄ• hontÄ
abhiÃ±Ã±Ä• cetanÄ• ya saha ``ekavÄ«satÄ«â€™â€™ ti vattabbanti? na, avacanassa vuttal
itarÄ• vacanassapi kÄ• raá¹‡anti samÄ• nacetanÄ• vacanakÄ• raá¹‡avacanena yaá¹ƒ kÄ• r
vuttÄ• , tena kÄ• raá¹‡ena itarÄ• yapi vattabbataá¹ƒ, yaÃ±ca kÄ• raá¹‡aá¹ƒ apekkhitvÄ• ita
kÄ• raá¹‡ena vuttÄ• yapi avattabbataá¹ƒ dasseti. Ä• neÃ±jÄ• bhisaá¹…khÄ• ro cittasaá¹…k
pÄ• kaá¹-oti na tassa saá¹ƒyogo dassito.

__sukhasaÃ±Ã±Ä• ya gahetvÄ• _ti etena taá¹‡hÄ• pavattiá¹ƒ dasseti. __taá¹‡hÄ• parikkhÄ
parivÄ• re, taá¹‡hÄ• ya ``sukhaá¹ƒ subhaâ€™â€™ ntiÄ• dinÄ• saá¹…khate vÄ• alaá¹…ka
dukkhassa samudayoti ajÄ• nanto ``aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä
sahabyataá¹ƒ upapajjeyyaâ€™â€™ nti saá¹…khÄ• re parikkharotÄ«ti. amaraá¹‡atthÄ• ti ga
__amaratapo, _ devabhÄ• vatthaá¹ƒ tapo vÄ• , dukkhattÄ• vÄ• maro mÄ• rako tapo __am
adiá¹-á¹-ha-saddo viya maresu amara-saddo daá¹-á¹-habbo.

jÄ• tiÄ• dipapÄ• tadukkhajananato __marupapÄ• tasadisatÄ• _ puÃ±Ã±Ä• bhisaá¹…khÄ• r
\Ne 98/ ca assÄ• dabhÄ• vena ca gayhamÄ• naá¹ƒ puÃ±Ã±aphalaá¹ƒ __dÄ«pasikhÄ• mad
tadattho ca puÃ±Ã±Ä• bhisaá¹…khÄ• ro taá¹ƒnipÄ• talehanasadiso.

``sukho imissÄ• paribbÄ• jikÄ• ya taruá¹‡Ä• ya mudukÄ• ya lomasÄ• ya bÄ• hÄ• ya samp
sukhasaÃ±Ã±Ä• ya __bÄ• lo viya gÅ«thakÄ«á¸·anaá¹ƒ_ kilesÄ• bhibhÅ«tatÄ• ya kodhÄ• ra
__maritukÄ• mo viya visakhÄ• danaá¹ƒ_ karaá¹‡aphalakkhaá¹‡esu jigucchanÄ«yaá¹ƒ dukk
__apuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati_. lobhasahagatassa vÄ• gÅ«thakÄ«á¸·anas
visakhÄ• danasadisatÄ• yojetabbÄ• . kÄ• maguá¹‡asamiddhiyÄ• sabhayassapi pisÄ• can
sukhavipallÄ• sahetubhÄ• vo viya arÅ«pavipÄ• kÄ• naá¹ƒ nirantaratÄ• ya anupalakkhiyamÄ
dÄ«ghasantÄ• natÄ• ya agayhamÄ• naviparia¹‡Ä• mÄ• naá¹ƒ, saá¹…khÄ• raviparia¹‡Ä• m
niccÄ• divipallÄ• sahetubhÄ• voti tesaá¹ƒ __pisÄ• canagarasadisatÄ• , tadabhimukhagama
Ä• neÃ±jÄ• bhisaá¹…khÄ• rassa yojetabbÄ• .

__tÄ• vÄ• _ti \Be 99/ vattabbantarÄ• pekkho nipÄ• to, tasmÄ• avijjÄ• saá¹…khÄ• rÄ• naá
siddhaá¹ƒ, idaá¹ƒ pana aparaá¹ƒ vattabbanti attho. avijjÄ• paccayÄ• pana sabbÄ• petÄ• h
abhiÃ±Ã±Ä• cetanÄ• naá¹ƒ paccayabhÄ• vaá¹ƒ dasseti. cetopariyapubbenivÄ• saanÄ• gata
attano ca samohacittajÄ• nanakÄ• leti yojetabbÄ• .

__avijjÄ• sammÅ«á¸·hattÄ• _ti bhavÄ• dÄ«navapaá¹-icchÄ• dikÄ• ya avijjÄ• ya sammÅ«á¸
rÄ• gadiá¹-á¹-hivicikicchuddhaccadomanassÄ• naá¹ƒ avijjÄ• sampayuttarÄ• gÄ• diassÄ• da
uppatti veditabbÄ• . garuá¹ƒ katvÄ• assÄ• danaá¹ƒ rÄ• gadiá¹-á¹-hisampayuttÄ• ya eva avi

assÄ• danaÃ±ca rÄ• go, tadavippayuttÄ• ca diá¹-á¹-hÄ«ti assÄ• danavacaneneva yathÄ• v
karontÄ« diá¹-á¹-hi ca vuttÄ• ti veditabbÄ• . rÄ• gÄ• dÄ«hi ca pÄ• á¸·iyaá¹ƒ sarÅ«pena vutte
taá¹ƒsampayuttasaá¹…khÄ• rassa avijjÄ• rammaá¹‡Ä• ditaá¹ƒ dasseti. anavijjÄ• rammaá¹‡
Ä• rammaá¹‡Ä• dhipatianantarÄ• dipaccayavacanesu avuttassa vuttassa ca sabbassa saá¹
kiÃ±cÄ«â€™â€™ _ti Ä• ha. __vuttanayenÄ• _ti samatikkamabhavapatthanÄ• vasena vuttan

__ekakÄ• raá¹‡avÄ• do Ä• pajjatÄ«_ti dosappasaá¹…go vutto. aniá¹-á¹-ho hi ekakÄ• raá¹‡
\Ne 99/ sambhavÄ• pattito ekasadisasabhÄ• vÄ• pattito ca. yasmÄ• tÄ«su pakÄ• resu avijj
catutthe eva ca vijjamÄ• ne ekahetuphaladÄ«pane attho atthi, tasmÄ• na nupapajjati.

__yathÄ• phassaá¹ƒ vedanÄ• vavatthÄ• nato_ti ``sukhavedanÄ«yaá¹ƒ, bhikkhave, phassaá
sukhÄ• vedanÄ• â€™â€™ tiÄ• dinÄ• (SN a II 62), ``cakkhuÃ±ca paá¹-icca ... pe ... tiá¹‡á¹
phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dinÄ• (SN a II 43) ca sukhavedanÄ«yÄ• dicakkhu
sukhavedanÄ• dicakkhusamphassajÄ• vedanÄ• dÄ«naá¹ƒ vavatthÄ• nato, samÄ• nesu cak
sukhÄ• divipariyÄ• yÄ• bhÄ• vato, samÄ• nesu ca rÅ«pamanasikÄ• rÄ• dÄ«su cakkhÄ• dis
cakkhusamphassajÄ• divipariyÄ• yÄ• bhÄ• vato, aÃ±Ã±apaccayasÄ• maÃ±Ã±epi phassava
sukhÄ• dicakkhusamphassajÄ• dÄ«naá¹ƒ oá¸·Ä• rikasukhumÄ• disaá¹…karÄ• bhÄ• vato cÄ
yathÄ• vuttasamphassassa aviparÄ«to paccayabhÄ• vo \Be 100/ eva __yathÄ• vedanaá¹ƒ
kÄ• raá¹‡aphalavisesena vÄ• phalakÄ• raá¹‡avisesanicchayo hotÄ«ti ubhayatthÄ• pi nicch
__kammÄ• dayo_ti kammÄ• hÄ• rautuÄ• dayo apÄ• kaá¹-Ä• semhapaá¹-ikÄ• rena rogavÅ«

__ ``assÄ• dÄ• nupassino taá¹‡hÄ•  pavaá¸• á¸• hatÄ«â€™â€™ ti vacanato_ti ``saá¹ƒyojan
assÄ• dÄ• nupassino viharato taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ• na
bhavoâ€™â€™ ti (SN a II 53-54) iminÄ• suttena taá¹‡hÄ• ya saá¹…khÄ• rakÄ• raá¹‡abhÄ«
tassÄ• pi avijjÄ• kÄ• raá¹‡anti dassanatthaá¹ƒ __ ``avijjÄ• samudayÄ• Ä• savasamudayoti
taá¹‡hÄ• vÄ• caturupÄ• dÄ• nabhÅ«tÄ• kÄ• mabhavadiá¹-á¹-hÄ• savÄ• ca saá¹…khÄ• r
suttadvayenapi avijjÄ• ya saá¹…khÄ• rakÄ• raá¹‡abhÄ• vameva dasseti. __assÄ• dÄ• nupa
Ä• dÄ«navapaá¹-icchÄ• danakiccÄ• avijjÄ• taá¹‡hÄ• ya kÄ• raá¹‡anti dassitÄ• hotÄ«ti. ya
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dike abhisaá¹…kharotÄ«ti avijjÄ• ya saá¹…khÄ• rakÄ• raá¹‡a
aviddasubhÄ• vo saá¹…khÄ• rakÄ• raá¹‡abhÄ• vena vutto khÄ«á¹‡Ä• savassa saá¹…khÄ•
ca. puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡Ä• ni vatthÄ• rammaá¹‡Ä• dÄ«n
puÃ±Ã±abhavÄ• diÄ• dÄ«navapaá¹-icchÄ• dikÄ• avijjÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«
kÄ• raá¹‡anti vÄ• attho daá¹-á¹-habbo. __á¹-hÄ• naviruddho_ti atthitÄ• viruddho. keci pana
á¹-hÄ• nÄ• nÄ«â€™â€™ ti vadanti, evaá¹ƒ sati purimacittaá¹ƒ pacchimacittassa á¹-hÄ• nav
idaá¹ƒ ekantikaá¹ƒ siyÄ• . bhavaá¹…gampi \Ne 100/ hi bhavaá¹…gassa anantarapaccayo, j
ca sippÄ• dÄ«naá¹ƒ paá¹-isandhiÄ• diá¹-hÄ• naá¹ƒ atthÄ«ti na taá¹ƒ idha adhippetaá¹ƒ. kar
namanaruppanavirodhÄ• sÄ• rammaá¹‡Ä• nÄ• rammaá¹‡avirodhÄ• ca __sabhÄ• vavirudd
dadhiÄ• dÄ«naá¹ƒ_ madhurambilarasÄ• disabhÄ• vavirodhÄ• . avijÄ• nanakicco __Ä• loko_

__viÃ±Ã±Ä• á¹‡assa, _ amadanakiccÄ• ca __guá¸·Ä• dayo_ madanakiccassa __Ä• savass

__golomÄ• vilomÄ• ni dabbÄ• ya_ paccayo, __dadhi_Ä• dÄ«ni __bhÅ«tiá¹‡akassa_. ettha
vuccanti. vipÄ• kÄ• yeva te ca na, tasmÄ• dukkhavipÄ• kÄ• yapi \Be 101/ avijjÄ• ya tadavip
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ paccayattaá¹ƒ na na yujjatÄ«ti attho. tadavipÄ
tadaviruddhÄ• naá¹ƒ taá¹ƒsadisÄ• naÃ±ca apuÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• nameva paccayo
pasaá¹…gassa nivÄ• raá¹‡atthaá¹ƒ ``viruddho cÄ• viruddho ca, sadisÄ• sadiso tathÄ• . dha
siddhoâ€™â€™ ti vuttaá¹ƒ, tasmÄ• tamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto __ ``iti ayaá¹ƒ avijjÄ

acchejjasuttÄ• vutÄ• bhejjamaá¹‡Ä«naá¹ƒ viya pubbÄ• pariyavavatthÄ• naá¹ƒ niyati, niyati
saá¹…gati samÄ• gamo niyatisaá¹…gati, tÄ• ya bhÄ• vesu pariá¹‡atÄ• manussadevavihaá
__niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• _. niyatiyÄ• saá¹…gatiyÄ• bhÄ• vena ca pariá¹‡atÄ•
__niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• _ti ca atthaá¹ƒ vadanti. etehi ca vikappanehi avijjÄ• a
katvÄ• puÃ±Ã±Ä• dÄ«su yattha katthaci pavattatÄ«ti imamatthaá¹ƒ dassento Ä• ha __ ``so
_tiÄ• di.

__apariá¹‡Ä• yako bÄ• lo_ti arahattamaggasampaá¹-ipÄ• dakakalyÄ• á¹‡amittarahitoti atth
arahattamaggÄ• vasÄ• naá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ samavisamaá¹ƒ dassetvÄ• nibbÄ• naá¹ƒ
vuttaá¹ƒ, tena rahito __apariá¹‡Ä• yako. dhammaá¹ƒ Ã±atvÄ• _ti sappurisÅ«panissayena
catusaccappakÄ• sakasuttÄ• didhammaá¹ƒ Ã±atvÄ• , maggaÃ±Ä• á¹‡eneva vÄ• sabbadha
taá¹ƒjÄ• nanÄ• yattattÄ• pana sesasaccÄ• bhisamayassa samÄ• nakÄ• lampi taá¹ƒ purima

saá¹…khÄ• rapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

viÃ±Ã±Ä• á¹‡apadaniddesavaá¹‡á¹‡anÄ•

<227> yathÄ• vuttasaá¹…khÄ• rapaccayÄ• \Ne 101/ uppajjamÄ• naá¹ƒ taá¹ƒkammanibbat
bhavituá¹ƒ arahatÄ«ti __ ``bÄ• ttiá¹ƒsa lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni saá¹…gahitÄ• ni ho
__dhÄ• tukathÄ• yaá¹ƒ_ (DhÄ• tuk 466) pana vippayuttenasaá¹…gahitÄ• saá¹…gahitapada

``saá¹…khÄ• rapaccayÄ• \Be 102/ viÃ±Ã±Ä• á¹‡ena ye dhammÄ• ... pe ... saá¸·Ä• yatana
phassapaccayÄ• vedanÄ• ya ye dhammÄ• vippayuttÄ• , te dhammÄ• katihi khandhehi ...
dhammÄ• asaá¹…khataá¹ƒ khandhato á¹-hapetvÄ• ekena khandhena ekÄ• dasahÄ• yatan
saá¹…gahitÄ• . katihi asaá¹…gahitÄ• ? catÅ«hi khandhehi ekenÄ• yatanena sattahi dhÄ• tÅ
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vacanato sabbaviÃ±Ã±Ä• á¹‡aphassavedanÄ• pariggaho kato. yadi hi ettha viÃ±Ã±Ä• á¹‡ap
siyuá¹ƒ, ``vipÄ• kÄ• dhammÄ• â€™â€™ ti imassa viya vissajjanaá¹ƒ siyÄ• , tasmÄ• tattha

abhidhammabhÄ• janÄ«yavasena saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡Ä• dayo gahitÄ• ti
saá¹…khÄ• rÄ• ca abhidhammabhÄ• janÄ«ye catubhÅ«makakusalasaá¹…khÄ• ro akusala
dhÄ• tukathÄ• yaá¹ƒ gahitoti daá¹-á¹-habbo. bhavo pana __dhÄ• tukathÄ• yaá¹ƒ_
kammupapattibhavavisesadassanatthaá¹ƒ na abhidhammabhÄ• janÄ«yavasena gahito. eva
``upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti anuddharitvÄ• ``kammabhavoâ€™â€™ tiÄ• din
__vipÄ• kaÃ±heta_nti viÃ±Ã±Ä• á¹‡assa vipÄ• kattÄ• saá¹…khÄ• rapaccayattaá¹ƒ sÄ• dhe
``upacitakammÄ• bhÄ• ve vipÄ• kÄ• bhÄ• vatoâ€™â€™ ti vuttanti taá¹ƒ vivaranto __ ``vipÄ

__yebhuyyena lobhasampayuttajavanÄ• vasÄ• ne_ti javanena tadÄ• rammaá¹‡aniyame so
somanassasahagatatadÄ• rammaá¹‡assa vuttattÄ• somanassasahagatÄ• neva sandhÄ• y
pana tihetukajavanÄ• vasÄ• ne ca kadÄ• ci ahetukaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ hoti, tasmÄ•
Ä• ha. __sakiá¹ƒ vÄ• _ti ``dirattatirattÄ• â€™â€™ dÄ«su viya veditabbaá¹ƒ. dvikkhattumeva
vadanti. ``dirattatirattaâ€™â€™ nti ettha pana vÄ• -saddassa abhÄ• vÄ• vacanasiliá¹-á¹-ha
dirattaggahaá¹‡aá¹ƒ katanti yujjati, ``nirantaratirattadassanatthaá¹ƒ vÄ• â€™â€™ ti. idha pa
vikappanattho vuttoti sakiá¹ƒ \Ne 102/ eva ca kadÄ• ci pavattiá¹ƒ sandhÄ• ya __ ``sakiá¹ƒ v
daá¹-á¹-habbaá¹ƒ. teneva hi sakiá¹ƒ tadÄ• rammaá¹‡appavattiyÄ• vicÄ• retabbataá¹ƒ dass
``cittappavattigaá¹‡anÄ• yaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __cittappavattigaá¹‡
vipÄ• kakathÄ• yaá¹ƒ balavarÅ«pÄ• dike Ä• rammaá¹‡e vuttaá¹ƒ cittappavattigaá¹‡anaá¹ƒ
dveva tadÄ• rammaá¹‡uppattivÄ• rÄ• Ä• gatÄ• . javanavisayÄ• nubhavanaÃ±hi tadÄ• ram
tasmiá¹ƒ visaye ekacittakkhaá¹‡Ä• vasiá¹-á¹-hÄ• yuke na uppajjeyyÄ• ti adhippÄ• yo. __anu
paá¹-isandhiyÄ• _ti akusalavipÄ• kassa apÄ• yapaá¹-isandhi, kÄ• mÄ• vacarÄ• dikusalavip
kÄ• marÅ«pÄ• rÅ«pasugatipaá¹-isandhiyo yathÄ• kammaá¹ƒ anurÅ«pÄ• .

paá¹-isandhikathÄ• mahÄ• visayÄ• ti katvÄ• pavattimeva tÄ• va dassento __ ``pavattiyaá
_tiÄ• dimÄ• ha. ahetukadvayÄ• dÄ«naá¹ƒ dvÄ• raniyamÄ• niyamÄ• vacanaá¹ƒ bhavaá¹…g
cutipaá¹-isandhibhÅ«tÄ• naÃ±ca bhavaá¹…gasaá¹…khÄ• tena aÃ±Ã±ena ca dvÄ• rena anu
vÄ• dvÄ• raá¹ƒ etesanti vattuá¹ƒ asakkuá¹‡eyyattÄ• . ekassa sattassa pavattarÅ«pÄ• vaca
pathavÄ«kasiá¹‡Ä• dÄ«su yasmiá¹ƒ Ä• rammaá¹‡e pavatto, tato aÃ±Ã±asmiá¹ƒ tassa pava
rÅ«pÄ• vacarÄ• naá¹ƒ niyatÄ• rammaá¹‡atÄ• vuttÄ• . __tatrassÄ• _ti pavattiyaá¹ƒ bÄ• ttiá

indriyappavattiÄ• nubhÄ• vato eva cakkhusotadvÄ• rabhedena, tassa ca viÃ±Ã±Ä• á¹‡avÄ
vÄ«thibhedena ca bhavitabbaá¹ƒ, tasmiÃ±ca sati ``Ä• vajjanÄ• nantaraá¹ƒ dassanaá¹ƒ sava
sampaá¹-icchanaâ€™â€™ ntiÄ• dinÄ• cittaniyamena bhavitabbaá¹ƒ. tathÄ• ca sati sampa
bhÄ• vo siddho hoti, na indriyappavattiÄ• nubhÄ• vena dassanasavanamattasseva, nÄ• pi i
dassanasavanakiccatÄ• ti imamatthaá¹ƒ dassento Ä• ha __ ``dvÄ• ravÄ«thibhede cittaniyam
paá¹-hamakusalena ce tadÄ• rammaá¹‡assa uppatti hoti, taá¹ƒ paá¹-hamakusalÄ• nantaraá
janakaá¹ƒ anubandhati nÄ• ma, dutiyakusalÄ• dianantaraá¹ƒ uppajjamÄ• naá¹ƒ janakasadis

akusalÄ• nantaraá¹ƒ uppajjamÄ• naÃ±ca kÄ• mÄ• vacaratÄ• ya janakasadisanti.

__ekÄ• dasa tadÄ• rammaá¹‡acittÄ• ni ... pe ... tadÄ• rammaá¹‡aá¹ƒ na gaá¹‡hantÄ«_ti ta
``tadÄ• rammaá¹‡aâ€™â€™ nti laddhanÄ• mÄ• ni tadÄ• rammaá¹‡abhÄ• vaá¹ƒ na gaá¹‡h
nappavattantÄ«ti attho. atha vÄ• nÄ• magottaá¹ƒ Ä• rabbha javane javite tadÄ• rammaá¹‡a
Ä• rammaá¹‡aá¹ƒ na gaá¹‡hanti, nÄ• lambantÄ«ti attho. __rÅ«pÄ• rÅ«padhamme_ti rÅ«pÄ
pana vatvÄ• __ ``abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ_ \Ne 103/ __Ä• rabbhÄ• â€™â€™ _ti visesan
kÄ• mÄ• vacarasadisesu ceva tadÄ• rammaá¹‡Ä• nuppattidassanatthaá¹ƒ. micchattaniyatÄ
bhÄ• vanÄ• ya siddhÄ• mahÄ• balÄ• cÄ• ti tattha javanena pavattamÄ• nena sÄ• nuband
tadÄ• rammaá¹‡aá¹ƒ paá¹-ikkhittaá¹ƒ. __lokuttaradhamme_ \Be 104/ __Ä• rabbhÄ• _ti eten
``sammattaniyatadhammesÅ«â€™â€™ _ti visuá¹ƒ uddharaá¹‡aá¹ƒ sammattamicchattaniya
aÃ±Ã±amaÃ±Ã±apaá¹-ipakkhÄ• ti balavabhÄ• vena tadÄ• rammaá¹‡assa avatthubhÄ• vad

evaá¹ƒ pavattiyaá¹ƒ viÃ±Ã±Ä• á¹‡appavattiá¹ƒ dassetvÄ• paá¹-isandhiyaá¹ƒ dassetuá¹ƒ __
vuttaâ€™â€™ _ntiÄ• dimÄ• ha. __kena katthÄ• _ti kena cittena kasmiá¹ƒ bhave. ekÅ«navÄ
tena cittena pavattamÄ• nÄ• paá¹-isandhikkhaá¹‡e rÅ«pÄ• rÅ«padhammÄ• ti tena tena citt
paá¹-isandhi hotÄ«ti vuttÄ• . __tassÄ• _ti cittassa.

__Ä• gantvÄ• _ti Ä• gataá¹ƒ viya hutvÄ• . __gopakasÄ«valÄ«_ti raÃ±Ã±o hitÄ• rakkhe gopa
kammÄ• dianussaraá¹‡abyÄ• pÄ• rarahitattÄ• __ ``sammÅ«á¸·hakÄ• lakiriyÄ• â€™â€™ _t
tattha kammÄ• diupaá¹-á¹-hÄ• naá¹ƒ hotÄ«ti. ``pisiyamÄ• nÄ• ya makkhikÄ• ya paá¹-hamaá
bhavaá¹…gaá¹ƒ nÄ• vaá¹-á¹-eti attanÄ• cintiyamÄ• nassa kassaci atthitÄ• yÄ• â€™â€™ ti
tadetaá¹ƒ akÄ• raá¹‡aá¹ƒ bhavaá¹…gavisayato aÃ±Ã±assa cintiyamÄ• nassa abhÄ• vÄ• a
bhavaá¹…gÄ• vaá¹-á¹-anasseva asambhavato. idaá¹ƒ panettha kÄ• raá¹‡aá¹ƒ siyÄ• --- ``tÄ
olambanti ajjholambanti abhippalambantÄ«â€™â€™ ti (MN III 248) vacanato tÄ«su javanav
kammÄ• diupaá¹-á¹-hÄ• nena bhavitabbaá¹ƒ. anekajavanavÄ• rappavattiyÄ• hi ajjholamba
hotÄ«ti. tasmÄ• kÄ• yadvÄ• rÄ• vajjanaá¹ƒ anÄ• vaá¹-á¹-etvÄ• manodvÄ• rÄ• vajjanamev
paá¹-hamaá¹ƒ bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-eti, tato phoá¹-á¹-habbassa balavattÄ• dutiyavÄ•
kÄ• yaviÃ±Ã±Ä• á¹‡avÄ«thi paccuppanne phoá¹-á¹-habbe pavattati, tato purimajavanavÄ• r
kamena manodvÄ• rajavanaá¹ƒ javitvÄ• mÅ«labhavaá¹…gasaá¹…khÄ• taá¹ƒ Ä• gantukabl
tadÄ• rammaá¹‡aá¹ƒ bhavaá¹…gaá¹ƒ otarati, tadÄ• rammaá¹‡Ä• bhÄ• ve vÄ• bhavaá¹…g
kÄ• laá¹ƒ karotÄ«_ti tadÄ• rammaá¹‡Ä• nantarena cuticittena, tadÄ• rammaá¹‡Ä• bhÄ• ve
cuticittena cavatÄ«ti attho. bhavaá¹…gameva hi cuticittaá¹ƒ hutvÄ• pavattatÄ«ti cuticittaá¹ƒ
``bhavaá¹…gaâ€™â€™ nti vuttanti. manodvÄ• ravisayo lahukoti lahukapaccupaá¹-á¹-hÄ• n
``arÅ«padhammÄ• naá¹ƒ ... pe ... lahukoâ€™â€™ _ti. arÅ«padhammassa \Ne 104/ hi manc
lahukapaccupaá¹-á¹-hÄ• noti. balavati ca rÅ«padhammassa kÄ• yadvÄ• rassa \Be 105/ visa
manodvÄ• ravisaye kammÄ• dimhi paá¹-hamaá¹ƒ cittappavattidassanena arÅ«padhammÄ•
dÄ«pitÄ• ti. rÅ«pÄ• naá¹ƒ visayÄ• bhÄ• vepi vÄ• ``arÅ«padhammÄ• naâ€™â€™ nti vacan

taá¹ƒdassanatthamevÄ• ti daá¹-á¹-habbaá¹ƒ. tena lahukammÄ• dÄ«su cittappavattito lahug
lahukatÄ• .

kammÄ• dÄ«naá¹ƒ bhÅ«micittupÄ• dÄ• divasena vitthÄ• rato ananto pabhedoti __ ``saá¹..

avijjÄ• taá¹‡hÄ• dikilesesu anupacchinnesveva kammÄ• dino upaá¹-á¹-hÄ• naá¹ƒ, taÃ±cÄ•
bhavantaraninnapoá¹‡apabbhÄ• ratÄ• hotÄ«ti Ä• ha __ ``anupacchinnakilesabalavinÄ• mit
vinÄ• mite tadekadesabhÅ«taá¹ƒ paá¹-isandhicittaÃ±ca vinÄ• mitameva hoti, na ca ekadesa
santÄ• navinÄ• mitatÄ• atthÄ«ti. sabbattha pana ``duggatipaá¹-isandhininnÄ• ya cutiyÄ• p
akusalÄ• ni, itarÄ• ya ca kusalÄ• nÄ«â€™â€™ ti nicchinanti. ``nimittassÄ• dagadhitaá¹ƒ vÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-hati anubyaÃ±janassÄ• dagadhitaá¹ƒ vÄ• . ta
karoti, á¹-hÄ• nametaá¹ƒ vijjati, yaá¹ƒ dvinnaá¹ƒ gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ upapajj
tiracchÄ• nayoniá¹ƒ vÄ• â€™â€™ ti (SN b IV 235) vuttaá¹ƒ. tasmÄ• Ä• sannaá¹ƒ akusalaá
sugatiyaá¹ƒ paá¹-isandhiyÄ• upanissayo hotÄ«ti.

__rÄ• gÄ• dihetubhÅ«taá¹ƒ hÄ«namÄ• rammaá¹‡a_nti akusalavipÄ• kassa Ä• rammaá¹‡a
aniá¹-á¹-hÄ• rammaá¹‡aá¹ƒ Ä• ha. tampi hi saá¹…kappavasena rÄ• gassapi hetu hotÄ«ti.
akusalavipÄ• kajanakakammasahajÄ• tÄ• naá¹ƒ vÄ• taá¹ƒsadisÄ• sannacutijavanacetanÄ
hetubhÄ• vo eva hÄ«natÄ• . taÃ±hi pacchÄ• nutÄ• pajanakakammÄ• namÄ• rammaá¹‡aá¹
akusalavipÄ• kassa Ä• rammaá¹‡aá¹ƒ bhaveyya, aÃ±Ã±athÄ• ca iá¹-á¹-hÄ• rammaá¹‡e pa
vipÄ• ko kammanimittÄ• rammaá¹‡o na bhaveyya. na hi akusalavipÄ• ko iá¹-á¹-hÄ• rammaá
paÃ±cadvÄ• re ca Ä• pÄ• thamÄ• gacchantaá¹ƒ paccuppannaá¹ƒ kammanimittaá¹ƒ Ä• sann
uppannaá¹ƒ taá¹ƒsadisaÃ±ca daá¹-á¹-habbaá¹ƒ, aÃ±Ã±athÄ• tadeva paá¹-isandhiÄ• ramm
tadeva ca paá¹-isandhijanakaá¹ƒ bhaveyya, na ca paá¹-isandhiyÄ• upacÄ• rabhÅ«tÄ• ni viy
106/ pavattitabbaâ€™â€™ nti paá¹-isandhiyÄ• Ä• rammaá¹‡aá¹ƒ anupÄ• dentÄ• ni viya \N
cutiÄ• sannÄ• ni javanÄ• ni paá¹-isandhijanakÄ• ni bhaveyyuá¹ƒ. ``katattÄ• upacitattÄ• â€™
vuttaá¹ƒ. tadÄ• ca taá¹ƒsamÄ• navÄ«thiyaá¹ƒ viya pavattamÄ• nÄ• ni kathaá¹ƒ katÅ«pacit
assÄ• ditÄ• ni tadÄ• , na ca lokiyÄ• ni lokuttarÄ• ni viya samÄ• navÄ«thiphalÄ• ni honti.

``pubbe vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• s
pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, maraá¹‡akÄ• le vÄ• ssa hoti micchÄ• diá¹-á¹-hi sa
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
303) ---

Ä• dinÄ• sutte maraá¹‡akÄ• le samattÄ• ya samÄ• dinnÄ• ya micchÄ• diá¹-á¹-hiyÄ• samm
sahajÄ• tacetanÄ• ya paá¹-isandhidÄ• naá¹ƒ vuttaá¹ƒ, na ca dubbalehi paÃ±cadvÄ• rikajava
sammÄ• diá¹-á¹-hi vÄ• samattÄ• hoti samÄ• dinnÄ• . vakkhati ca ---

``sabbampi hetaá¹ƒ kusalÄ• kusaladhammapaá¹-ivijÄ• nanÄ• dicavanapariyosÄ• naá¹ƒ kicc
hoti, na paÃ±cadvÄ• rikenÄ• ti sabbassapetassa kiccassa karaá¹‡e sahajavanakÄ• ni vÄ«th
paá¹-ikkhittÄ• nÄ«â€™â€™ ti (Vibh-a 766).

tattha hi ``na kiÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti `manopubbaá¹…gamÄ• dhammÄ• â€
vuttaá¹ƒ ekampi kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• na paá¹-ivijÄ• nÄ• tÄ«â€™â€™ ti (Vibh-a 7
paá¹-ivibhÄ• vanappavattiyÄ• sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• anveti, tesaá¹ƒ sÄ• pavatti pa
paá¹-ikkhittÄ• , kusalÄ• kusalakammasamÄ• dÄ• naÃ±ca tÄ• disamevÄ• ti. tadÄ• rammaá¹
tadanantarÄ• ca upapatti manodvÄ• rikÄ• eva hoti, na sahajavanakavÄ«thicitte pariyÄ• pa
adhippÄ• yena idha paÃ±cadvÄ• rikatadÄ• rammaá¹‡Ä• nantaraá¹ƒ cuti, tadanantaraá¹ƒ pa
daá¹-á¹-habbaá¹ƒ. tattha avasesapaÃ±cacittakkhaá¹‡Ä• yuke rÅ«pÄ• dimhi uppannaá¹ƒ paa
``paccuppannÄ• rammaá¹‡aá¹ƒ upapatticittaá¹ƒ paccuppannÄ• rammaá¹‡assa bhavaá¹…g
paccayoâ€™â€™ ti, avasesekacittakkhaá¹‡Ä• yuke ca uppannaá¹ƒ sandhÄ• ya ``paccuppa
upapatticittaá¹ƒ atÄ«tÄ• rammaá¹‡assa \Ne 106/ bhavaá¹…gassa anantarapaccayena pacc
19.28) vuttanti veditabbaá¹ƒ.

__suddhÄ• ya vÄ• _ti mahaggatakammanimittÄ• rammaá¹‡Ä• ya javanavÄ«thiyÄ• tadÄ• r
pana javanavÄ«thi mahaggatavipÄ• kassa upacÄ• ro viya daá¹-á¹-habbÄ• . keci pana taá¹ƒ
mahaggatÄ• vasÄ• naá¹ƒ vadanti. atÄ«tÄ• rammaá¹‡Ä• ekÄ• dasavidhÄ• , navattabbÄ• ra

__etenÄ• nusÄ• rena Ä• ruppacutiyÄ• pi anantarÄ• paá¹-isandhi veditabbÄ• _ti idaá¹ƒ kas
``pathavÄ«kasiá¹‡ajjhÄ• nÄ• divasena paá¹-iladdhamahaggatasugatiyaá¹ƒ á¹-hitassÄ• â€™
ayampi paá¹-isandhi avaruddhÄ• ti? na, tattha rÅ«pÄ• vacaracutianantarÄ• ya eva paá¹-isan
hi ``pathavÄ«kasiá¹‡Ä• dikaá¹ƒ vÄ• nimittaá¹ƒ mahaggatacittaá¹ƒ vÄ• manodvÄ• re Ä• pÄ
cakkhusotÄ• naá¹ƒ vÄ• â€™â€™ tiÄ• dikena rÅ«pÄ• vacaracutiyÄ• eva anantarÄ• paá¹-is
athÄ• pi yathÄ• sambhavayojanÄ• ya ayampi paá¹-isandhi tattheva avaruddhÄ• , arÅ«pÄ• v
rÅ«pÄ• vacarapaá¹-isandhi natthi, arÅ«pÄ• vacare ca uparÅ«paricutiyÄ• heá¹-á¹-himÄ• he
paá¹-isandhÄ«ti catutthÄ• ruppacutiyÄ• navattabbÄ• rammaá¹‡Ä• paá¹-isandhi natthi. tena
atÄ«tÄ• rammaá¹‡Ä• kÄ• mÄ• vacare ca atÄ«tapaccuppannÄ• rammaá¹‡Ä• paá¹-isandhi
atÄ«tanavattabbÄ• rammaá¹‡Ä• Ä• ruppapaá¹-isandhi, atÄ«tapaccuppannÄ• rammaá¹‡Ä•
yojetabbÄ• ti imassa visesassa dassanatthaá¹ƒ visuá¹ƒ uddharaá¹‡aá¹ƒ kataá¹ƒ.

evaá¹ƒ Ä• rammaá¹‡avasena ekavidhÄ• ya kÄ• mÄ• vacarasugaticutiyÄ• duvidhÄ• dugga
duvidhÄ• sugatipaá¹-isandhi, kÄ• mÄ• vacarasugaticutiyÄ• dviekadvippakÄ• rÄ• naá¹ƒ kÄ
paÃ±cavidhÄ• sugatipaá¹-isandhi, rÅ«pÄ• vacaracutiyÄ• ca tatheva paÃ±cavidhÄ• , duvidh
paccekaá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ kÄ• mÄ• ruppÄ• naá¹ƒ vasena aá¹-á¹-havidhÄ• ca paá¹-is
duggaticutiyÄ• pana ekavidhÄ• ya duggatipaá¹-isandhi duvidhÄ• na dassitÄ• , taá¹ƒ dasse
á¹-hitassa panÄ• â€™â€™ _tiÄ• dimÄ• ha. yathÄ• vuttÄ• pana ---

dvidvipaÃ±cappakÄ• rÄ• ca, paÃ±cÄ• á¹-á¹-haduvidhÄ• pi ca.

catuvÄ«sati sabbÄ• pi, tÄ• honti paá¹-isandhiyo ||

``kÄ• mÄ• vacarassa \Be 108/ \Ne 107/ kusalassa kammassa katattÄ• â€™â€™ tiÄ• dinÄ•
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo dassitappakÄ• roti upanissayapaccayabhÄ• va
``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha.

__Ä• dinÄ• sahÄ• _tiÄ• dinÄ• vimissaviÃ±Ã±Ä• á¹‡ena saha. __omato dve vÄ• tayo vÄ•
gabbhaseyyakÄ• naá¹ƒ vasena vuttaá¹ƒ. aÃ±Ã±attha hi aneke kalÄ• pÄ• saha uppajjanti. b
anekagÄ• vutappamÄ• á¹‡e aneke kalÄ• pÄ• sahuppajjantÄ«ti tiá¹ƒsato adhikÄ• neva rÅ«p
gandharasÄ• hÄ• rÄ• naá¹ƒ paá¹-ikkhittattÄ• cakkhusotavatthusattakajÄ«vitachakkabhÄ• v
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana tatthapi cakkhusotavatthudasakÄ• naá¹ƒ jÄ«vitanavakassa
__pÄ• á¸·iyaá¹ƒ_ pana ``rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e á¹-hapetvÄ• asaÃ±Ã±asattÄ•
paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti, paÃ±ca dhÄ• tuyo pÄ• tubhavantÄ«â€™â€™ ti vuttaá¹
Ä• yatanÄ• ni nava dhÄ• tuyoâ€™â€™ ti sabbasaá¹…gahavasena tattha vijjamÄ• nÄ• yata
__kathÄ• vatthumhi_ ca ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ viya gandhÄ• yatanÄ• dÄ«naÃ±ca tat
tattha ghÄ• nÄ• yatananti? Ä• mantÄ• , atthi tattha gandhÄ• yatananti? na hevaá¹ƒ vattabb
519), na ca aphoá¹-á¹-habbÄ• yatanÄ• naá¹ƒ pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ viya agandhara
gandharasÄ• naá¹ƒ tattha bhÄ• vo sakkÄ• vattuá¹ƒ phusituá¹ƒ asakkuá¹‡eyyatÄ• vinimutta
viya gandharasabhÄ• vavinimuttassa gandharasasabhÄ• vassa abhÄ• vÄ• .

yadi ca ghÄ• nasamphassÄ• dÄ«naá¹ƒ kÄ• raá¹‡abhÄ• vo natthÄ«ti Ä• yatanÄ• nÄ«ti tena
nissattanijjÄ«vavÄ• cakoti gandhadhÄ• turasadhÄ• tÅ«ti avacane natthi kÄ• raá¹‡aá¹ƒ, dha
ekantena icchitabbo sabhÄ• vadhÄ• raá¹‡Ä• dilakkhaá¹‡ato aÃ±Ã±assa abhÄ• vÄ• , dhamm
ekantato __yamake_ (Yam 1. Ä• yatanayamaka.13) vutto ``dhammo Ä• yatananti? Ä• mant
gandharasÄ• yatanabhÄ• vÄ• bhÄ• vepi koci Ä• yatanasabhÄ• vo vattabbo. yadi ca phoá¹-á
pathavÄ«dhÄ• tuÄ• dibhÄ• vo viya gandharasabhÄ• vato aÃ±Ã±o tesaá¹ƒ koci sabhÄ• vo s
saá¹…gaho. gandharasabhÄ• ve pana Ä• yatanabhÄ• ve ca sati gandho ca so Ä• yatanaÃ±
109/ ca so Ä• yatanaÃ±ca rasÄ• yatananti idamÄ• pannamevÄ• ti gandharasÄ• yatanabhÄ•
``tayo Ä• hÄ• rÄ• â€™â€™ ti (Vibh 993) ca vacanato \Ne 108/ kabaá¸·Ä«kÄ• rÄ• hÄ• rassa
tasmÄ• yathÄ• pÄ• á¸·iyÄ• avirodho hoti, tathÄ• rÅ«pagaá¹‡anÄ• kÄ• tabbÄ• . evaÃ±hi
hotÄ«ti.

__jÄ• tiuá¹‡á¹‡Ä• yÄ• _ti gabbhaá¹ƒ phÄ• letvÄ• gahitauá¹‡á¹‡Ä• yÄ• tipi vadanti. __samb
nijjhÄ• mataá¹‡hikÄ• kira niccaá¹ƒ dukkhÄ• turatÄ• ya kÄ• maá¹ƒ sevitvÄ• gabbhaá¹ƒ na g

__rÅ«pÄ«brahmesu tÄ• va opapÄ• tikayonikesÅ«_ti opapÄ• tikayonikehi rÅ«pÄ«brahme ni
``saá¹ƒsedajopapÄ• tÄ«su avakaá¹ƒsato tiá¹ƒsÄ• â€™â€™ ti etaá¹ƒ vivaranto Ä• ha __ ``av
_tiÄ• di, taá¹ƒ panetaá¹ƒ pÄ• á¸·iyÄ• na sameti. na hi pÄ• á¸·iyaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ
saá¹ƒsedajopapÄ• tikÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapatti vuttÄ• . __dhammahadayavibha

``kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti, kass
aparÄ• ni dasÄ• yatanÄ• ni, kassaci navÄ• yatanÄ• ni, kassaci sattÄ• yatanÄ• ni pÄ• tubha

vuttaá¹ƒ, na vuttaá¹ƒ ``aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ ti. tathÄ• ``dasÄ• y
pÄ• tubhavantÄ«â€™â€™ ti tikkhattuá¹ƒ vattabbaá¹ƒ siyÄ• , aghÄ• nakaupapattiyÄ• vijjam
``navÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ ti, na ca taá¹ƒ vuttaá¹ƒ. evaá¹ƒ dhÄ• tupÄ• tu
ghÄ• najivhÄ• kÄ• yÄ• naá¹ƒ sahacÄ• ritÄ• vuttÄ• ti.

cutipaá¹-isandhÄ«naá¹ƒ khandhÄ• dÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• natÄ• __abhedo, _
nayamukhamattaá¹ƒ dassetvÄ• vuttaá¹ƒ avuttaÃ±ca sabbaá¹ƒ saá¹…gaá¹‡hitvÄ• Ä• ha __
arÅ«pabhÅ«mÄ«suyeva nayoâ€™â€™ _ti. rÅ«pÄ• rÅ«pÄ• vacarÄ• naá¹ƒ upacÄ• rassa ba
duggatiyaá¹ƒ upapatti natthÄ«ti __ ``ekaccasugaticutiyÄ• â€™â€™ _ti Ä• ha. __ekaccadugg
__ekacca_ggahaá¹‡assa payojanaá¹ƒ maggitabbaá¹ƒ. ayaá¹ƒ panetthÄ• dhippÄ• yo siyÄ•
nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«su vuttÄ• ekacce vinipÄ• tikÄ• tihetukÄ• dipaá¹-isandh
paá¹-isandhiá¹ƒ vinipÄ• tabhÄ• vena duggatipaá¹-isandhÄ«ti gahetvÄ• sabbasugaticutiyÄ•
paá¹-isandhi hoti, na ekaccasugaticutiyÄ• evÄ• ti taá¹ƒnivattanatthaá¹ƒ ekaccaduggatiggah
apÄ• yapaá¹-isandhi eva hi ekaccasugaticutiyÄ• hoti, na \Ne 109/ sabbasugaticutiyÄ• . atha
duggatipaá¹-isandhi duvidhÄ• ekaccasugaticutiyÄ• anantarÄ• duggaticutiyÄ• cÄ• ti. tattha
purimaá¹ƒ eva gaá¹‡hituá¹ƒ Ä• ha __ ``ekaccaduggatipaá¹-isandhÄ«â€™â€™ _ti. __ahetuk
sahetukapaá¹-isandhÄ«_ti duhetukÄ• tihetukÄ• ca yojetabbÄ• . maá¹‡á¸• Å«kadevaputtÄ•
ahetukacutiyÄ• tihetukapaá¹-isandhipi hotÄ«ti.

__tassa tassa viparÄ«tato ca yathÄ• yogaá¹ƒ yojetabba_nti ``ekaccasugaticutiyÄ•
ekaccaduggatipaá¹-isandhÄ«â€™â€™ tiÄ• dÄ«su bhedavisesesu ``ekaccaduggaticutiyÄ•
ekaccasugatipaá¹-isandhÄ«â€™â€™ tiÄ• dinÄ• yaá¹ƒ yaá¹ƒ yujjati, taá¹ƒ taá¹ƒ yojetabban
yujjamÄ• namattÄ• pekkhanavasena napuá¹ƒsakaniddeso kato, yojetabbanti vÄ• bhÄ• vatt
amahaggatabahiddhÄ• rammaá¹‡Ä• ya mahaggataajjhattÄ• rammaá¹‡Ä• tiÄ• dÄ«su pana
hi mahaggataajjhattÄ• rammaá¹‡Ä• ya cutiyÄ• arÅ«pabhÅ«mÄ«su amahaggatabahiddhÄ•
catukkhandhÄ• ya arÅ«pacutiyÄ• paÃ±cakkhandhÄ• kÄ• mÄ• vacarapaá¹-isandhÄ«ti etas
atÄ«tÄ• rammaá¹‡acutiyÄ• paccuppannÄ• rammaá¹‡Ä• paá¹-isandhÄ«ti etassa ca vipariy
bhedaviseso eva ca evaá¹ƒ vitthÄ• rena dassito, abhedaviseso pana ekekasmiá¹ƒ bhede ta
cutipaá¹-isandhiyojanÄ• vasena yojetabbo ``paÃ±cakkhandhÄ• ya kÄ• mÄ• vacarÄ• ya paÃ
pe ... avitakkaavicÄ• rÄ• ya avitakkaavicÄ• rÄ• â€™â€™ ti, catukkhandhÄ• ya pana catukk

eteneva nayena sakkÄ• Ã±Ä• tunti paÃ±cakkhandhÄ• dÄ«su abhedaviseso na dassitoti. __
hetuá¹ƒ vinÄ• .

 aá¹…gapaccaá¹…gasandhÄ«naá¹ƒ bandhanÄ• ni __aá¹…gapaccaá¹…gasandhibandhanÄ
niruddhesu cakkhÄ• dÄ«sÅ«_ti atimandabhÄ• vÅ«pagamanaá¹ƒ sandhÄ• ya vuttanti vedita
paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• nantarampi hi pubbe cuti dassitÄ• . __yamake_ ca (Yam I

``yassa \Be 111/ cakkhÄ• yatanaá¹ƒ nirujjhati, tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• man
manÄ• yatanaá¹ƒ nirujjhati, tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti? sacittakÄ• naá¹ƒ acakkh
tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ
tesaá¹ƒ manÄ• yatanaÃ±ca nirujjhati, cakkhÄ• yatanaÃ±ca nirujjhatÄ«â€™â€™ ti ---

Ä• dinÄ• \Ne 110/ cakkhÄ• yatanÄ• dÄ«naá¹ƒ cuticittena saha nirodho vuttoti. laddho avas
viÃ±Ã±Ä• á¹‡assa paccayo etenÄ• ti __laddhÄ• vasesapaccayo, _ saá¹…khÄ• ro. avijjÄ• pa
tasmiá¹ƒ kammÄ• divisaye paá¹-isandhiviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡abhÄ• vena uppatti
appahÄ«nattÄ• eva purimuppannÄ• ya ca santatiyÄ• pariá¹‡atattÄ• paá¹-isandhiá¹-á¹-hÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ ninnapoá¹‡apabbhÄ• raá¹ƒ hutvÄ• pavattatÄ«ti Ä• ha __ ``taá¹‡hÄ• nÄ•
__sahajÄ• tasaá¹…khÄ• rÄ• _ti cutiÄ• sannajavanaviÃ±Ã±Ä• á¹‡asahajÄ• tacetanÄ• , sabb
paá¹-isandhiá¹-á¹-hÄ• ne kammÄ• divisaye viÃ±Ã±Ä• á¹‡aá¹ƒ __khipanti, _ khipantÄ• viya
paá¹-isandhivasena viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• nassa hetubhÄ• vena pavattantÄ«ti attho.

 __ta_nti taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, cutipaá¹-isandhitadÄ• sannaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ santa
upanÄ«tekattaá¹ƒ. __taá¹‡hÄ• ya nÄ• miyamÄ• naá¹ƒ ... pe ... pavattatÄ«_ti
namanakhipanapurimanissayajahanÄ• paranissayassÄ• dananissayarahitapavattanÄ• ni sa
viÃ±Ã±Ä• á¹‡assa honti, na aÃ±Ã±assÄ• ti dasseti. __santativasenÄ• _ti ca vadanto ``tadev
sandhÄ• vati saá¹ƒsarati anaÃ±Ã±aâ€™â€™ nti (MN I 396) idaÃ±ca micchÄ• gÄ• haá¹ƒ pa
nÄ• nattanaye santativasena ekattanayo hotÄ«ti. orimatÄ«rarukkhavinibaddharajju viya
purimabhavattabhÄ• vavinibandhaá¹ƒ kammÄ• diÄ• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, puris
mÄ• tikÄ• tikkamanicchÄ• viya taá¹‡hÄ• , atikkamanapayogo viya khipanakasaá¹…khÄ• rÄ
paratÄ«re patiá¹-á¹-hahamÄ• no paratÄ«rarukkhavinibaddhaá¹ƒ kiÃ±ci assÄ• dayamÄ• no a
kevalaá¹ƒ pathaviyaá¹ƒ sabalapayogeheva patiá¹-á¹-hÄ• ti, evamidampi bhavantarattabhÄ•
hadayavatthunissayaá¹ƒ paÃ±cavokÄ• rabhave assÄ• dayamÄ• naá¹ƒ catuvokÄ• rabhave a
Ä• rammaá¹‡asampayuttakammeheva pavattati. tattha __assÄ• dayamÄ• na_nti pÄ• puá¹‡
attho.

 __bhavantarÄ• dipaá¹-isandhÄ• nato_ti \Be 112/ bhavantarassa Ä• disambandhanato, bha
bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• santarÄ• , tesaá¹ƒ paá¹-isandhÄ• natoti att
paá¹-isandhijanakaá¹ƒ kammaá¹ƒ. __saá¹…khÄ• rÄ• _ti cutiÄ• sannajavanaviÃ±Ã±Ä• á¹‡as

khipanakasaá¹…khÄ• rÄ• .

__saddÄ• dihetukÄ• _ti ettha paá¹-ighoso saddahetuko, padÄ«po padÄ«pantarÄ• dihetuko
chÄ• yÄ• Ä• dÄ• sÄ• digatamukhÄ• dihetukÄ• . __aÃ±Ã±atra agantvÄ• hontÄ«_ti saddÄ•
saddÄ• dihetukÄ• honti tato pubbe abhÄ• vÄ• , evamidampi paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ
taá¹ƒhetukaá¹ƒ hoti tato pubbe abhÄ• vÄ• , tasmÄ• na idaá¹ƒ hetudesato purimabhavato Ä
viya saddÄ• didesato, nÄ• pi tattha hetunÄ• vinÄ• uppannaá¹ƒ saddÄ• dÄ«hi vinÄ• paá¹-i
atha vÄ• __aÃ±Ã±atra agantvÄ• hontÄ«_ti pubbe paccayadese sannihitÄ• hutvÄ• tato aÃ
na honti uppattito pubbe abhÄ• vÄ• , nÄ• pi saddÄ• dipaccayÄ• na honti, evamidampÄ«ti v
__esa nayo_ti bÄ«jaá¹…kurÄ• dÄ«su sabbahetuhetusamuppannesu yathÄ• sambhavaá¹ƒ y
idhÄ• pi hi hetuhetusamuppannaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ ekantamekatte sati na manussagati
ekantanÄ• natte na kammavato phalaá¹ƒ siyÄ• . tato ``rattassa bÄ«jaá¹ƒ, rattassa phalaâ€™
``bhÅ«tapubbÄ• haá¹ƒ, bhante, rohitasso nÄ• ma isÄ«â€™â€™ tiÄ• dikassa (SN a I 107) v
ettha santÄ• nabandhe sati hetuhetusamuppannesu na ekantameva ekatÄ• vÄ• nÄ• natÄ
ekantaekatÄ• paá¹-isedhena ``sayaá¹ƒkataá¹ƒ sukhaá¹ƒ dukkhaâ€™â€™ nti imaá¹ƒ diá¹-á¹
ekantanÄ• natÄ• paá¹-isedhena ``paraá¹ƒkataá¹ƒ sukhaá¹ƒ dukkhaâ€™â€™ nti, hetuhetusa
``adhiccasamuppannaâ€™â€™ nti. __etthÄ• _ti ekasantÄ• ne.

catumadhuraalattakarasÄ• dibhÄ• vanÄ• ambamÄ• tuluá¹…gÄ• dibÄ«jÄ• naá¹ƒ __abhisaá
kammavÄ• satto, abhisaá¹…khÄ• ro viya kammaá¹ƒ, bÄ«jassa aá¹…kurÄ• dippabandho vi
paá¹-isandhiviÃ±Ã±Ä• á¹‡Ä• dippabandho, tatthuppannassa madhurassa rattakesarassa vÄ
bÄ«jassa, tato eva ca abhisaá¹…khÄ• rato bhÄ• vo viya kammakÄ• rakasseva sattassa, taá
phalassa bhÄ• vo veditabbo. bÄ• lasarÄ«re kataá¹ƒ vijjÄ• pariyÄ• puá¹‡anaá¹ƒ sippasikkha
vuá¸• á¸• hasarÄ«raá¹ƒ gacchanti. atha ca taá¹ƒnimittaá¹ƒ vijjÄ• pÄ• á¹-avaá¹ƒ sippajÄ• nan
vuá¸• á¸• hasarÄ«re hoti, na ca taá¹ƒ aÃ±Ã±assa hoti taá¹ƒsantatipariyÄ• panne eva vuá¸• a
na ca yathÄ• payuttena vijjÄ• pariyÄ• puá¹‡anÄ• dinÄ• vinÄ• aÃ±Ã±ato hoti tadabhÄ• ve a
santÄ• ne yaá¹ƒ phalaá¹ƒ, etaá¹ƒ nÄ• Ã±Ã±assa, na ca aÃ±Ã±atoti yojetabbaá¹ƒ. __na aÃ±
saá¹…khÄ• rÄ• bhÄ• ve phalÄ• bhÄ• vameva dasseti, nÄ• Ã±Ã±apaccayanivÄ• raá¹‡aá¹ƒ

yampi vuttaá¹ƒ, tattha vadÄ• mÄ• ti vacanaseso. tattha vÄ• upabhuÃ±jake asati siddhÄ• b
sambandho. phalatÄ«ti sammuti __phalatisammuti_.

__evaá¹ƒ_ \Ne 112/ __santepÄ«_ti asaá¹…kantipÄ• tubhÄ• ve, tattha ca yathÄ• vuttadosap
attho. __pavattito pubbe_ti kammÄ• yÅ«hanakkhaá¹‡ato pubbe. __pacchÄ• cÄ• _ti vipacca
avipakkavipÄ• kÄ• katattÄ• ce paccayÄ• , vipakkavipÄ• kÄ• nampi katattaá¹ƒ samÄ• nanti
siyÄ• ti Ä• saá¹…kÄ• nivattanatthaá¹ƒ Ä• ha __ ``na ca niccaá¹ƒ phalÄ• vahÄ• â€™â€™ _t
avijjamÄ• nattÄ• vÄ• _ti etena vijjamÄ• nattaá¹ƒ avijjamÄ• nattaÃ±ca nissÄ• ya vuttadosev

tassÄ• pÄ• á¹-ibhogakiriyÄ• ya, bhaá¹‡á¸• akÄ«á¹‡anakiriyÄ• ya, iá¹‡agahaá¹‡Ä• dikiriyÄ•
__taá¹ƒkiriyÄ• karaá¹‡amattaá¹ƒ_. tadeva __tadatthaniyyÄ• tane_ paá¹-ibhaá¹‡á¸• adÄ• ne
hoti, aphalitaniyyÄ• tanÄ• diphalanti attho.

__avisesenÄ• _ti ``tihetuko tihetukassÄ• â€™â€™ tiÄ• dikaá¹ƒ bhedaá¹ƒ akatvÄ• va sÄ• m
attho. sabbattha upanissayapaccayo balavakammassa vasena yojetabbo. ``dubbalaÃ±hi up
hotÄ«â€™â€™ ti vakkhamÄ• namevetaá¹ƒ paá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• yanti. __avisesenÄ
sabbapuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ saha saá¹…gaá¹‡hÄ• ti. __dvÄ• dasÄ• kusalacetanÄ
kasmÄ• gahitÄ• ti vicÄ• retabbametaá¹ƒ. __ekassa viÃ±Ã±Ä• á¹‡assa tatheva paccayo paá
pavatte_ti ekasseva paccayabhÄ• vaniyamo paá¹-isandhiyaá¹ƒ, no pavatte. pavatte hi satta
adhippÄ• yo. ``tathÄ• kÄ• mÄ• vacaradevalokepi aniá¹-á¹-hÄ• rÅ«pÄ• dayo natthÄ«â€™â€™
devÄ• naá¹ƒ pana pubbanimittapÄ• tubhÄ• vakÄ• le milÄ• tamÄ• lÄ• dÄ«naá¹ƒ aniá¹-á¹-hat

__sveva dvÄ«su bhavesÅ«_ti ettha ekÅ«natiá¹ƒsacetanÄ• bhedampi cittasaá¹…khÄ• raá¹ƒ
ekattaá¹ƒ upanetvÄ• __ ``svevÄ• â€™â€™ _ti vuttaá¹ƒ. tadekadeso pana kÄ• mÄ• vacarad
terasannaá¹ƒ navannaÃ±ca paccayo daá¹-á¹-habbo. ekadesapaccayabhÄ• vena hi samudÄ

yattha ca vitthÄ• rappakÄ• sanaá¹ƒ kataá¹ƒ, tato bhavato paá¹-á¹-hÄ• ya mukhamattappak
__ ``Ä• dito paá¹-á¹-hÄ• yÄ• â€™â€™ _ti. tena ``dvÄ«su bhavesÅ«â€™â€™ tiÄ• di vuttaá¹
__tatiyajjhÄ• nabhÅ«mivasenÄ• _ti etena ekattakÄ• yaekattasaÃ±Ã±Ä«sÄ• maÃ±Ã±ena ca
asaÃ±Ã±Ä• ruppavajjÄ• gahitÄ• ti veditabbÄ• . __yathÄ• sambhava_nti ekavÄ«satiyÄ•
kÄ• mÄ• vacararÅ«pÄ• vacarakusalavipÄ• kesu cuddasannaá¹ƒ paá¹-isandhiyaá¹ƒ pavatte
ayaá¹ƒ yathÄ• sambhavo.

__catunnaá¹ƒ_ \Ne 113/ __viÃ±Ã±Ä• á¹‡Ä• na_nti bhavÄ• dayo apekkhitvÄ• vuttaá¹ƒ, catÄ
tiá¹‡á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su ca paccayabhÄ• vo y
sattÄ• vÄ• se saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡e avijjamÄ• nepi tassa saá¹…khÄ• rah
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha. etasmiÃ±ca mukhamattappakÄ• sane puÃ±Ã±Ä• bhisaá
pavattiyaá¹ƒ kusalavipÄ• kÄ• diviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paccayabhÄ• vo bhavesu vuttanayen
veditabbo.

viÃ±Ã±Ä• á¹‡apadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• marÅ«papadaniddesavaá¹‡á¹‡anÄ•

<228> suttantÄ• bhidhammesu nÄ• marÅ«padesanÄ• viseso __desanÄ• bhedo. tayo khan
pÄ• á¸·iyaá¹ƒ natthi, atthato pana vuttameva hotÄ«ti katvÄ• vuttanti veditabbaá¹ƒ.

aá¹‡á¸• ajÄ• naÃ±ca abhÄ• vakÄ• nanti yojetabbaá¹ƒ. __santatisÄ«sÄ• nÄ«_ti kalÄ• pasan
vikÄ• rarÅ«pÄ• ni paá¹-isandhikkhaá¹‡e na santi, lakkhaá¹‡aparicchedarÅ«pÄ• ni \Be 115/
aparinipphannÄ• ni paramatthato vivajjento Ä• ha __ ``rÅ«parÅ«patoâ€™â€™ _ti.

__kÄ• mabhave pana yasmÄ• sesaopapÄ• tikÄ• na_nti ettha kiÃ±cÄ• pi kÄ• mabhave ``o
santi, yena sesaggahaá¹‡aá¹ƒ sÄ• tthakaá¹ƒ bhaveyya, aá¹‡á¸• ajagabbhaseyyakehi pana
sesÄ• hontÄ«ti sesaggahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. atha vÄ• brahmakÄ• yikÄ• dikehi
sandhÄ• ya __ ``sesaopapÄ• tikÄ• naâ€™â€™ _nti Ä• ha. te pana arÅ«pinopi santÄ«ti __ `
vuttaá¹ƒ, aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ pana nÄ• marÅ«paá¹ƒ yathÄ• sambhavaá¹ƒ rÅ«p
vuttanayena sakkÄ• dhammagaá¹‡anÄ• to viÃ±Ã±Ä• tunti na vuttanti daá¹-á¹-habbaá¹ƒ.

avakaá¹ƒsato dve aá¹-á¹-hakÄ• neva utucittasamuá¹-á¹-hÄ• nÄ• ni hontÄ«ti sasaddakÄ• la
``ukkaá¹ƒsato dvinnaá¹ƒ navakÄ• naâ€™â€™ _nti vuttaá¹ƒ. __pubbe_ti khandhavibhaá¹…g
``ekekacittakkhaá¹‡e \Ne 114/ tikkhattuá¹ƒ uppajjamÄ• naâ€™â€™ nti vuttaá¹ƒ. idheva vÄ•
santatidvayÄ• dikaá¹ƒ sattakapariyosÄ• naá¹ƒ sandhÄ• yÄ• ha __ ``pubbe vuttaá¹ƒ kamma
sattatividhaâ€™â€™ _nti, taá¹ƒ panuppajjamÄ• naá¹ƒ ekekacittakkhaá¹‡e tikkhattuá¹ƒ uppa
iminÄ• dhippÄ• yena vuttaá¹ƒ ``ekekacittakkhaá¹‡e tikkhattuá¹ƒ uppajjamÄ• naâ€™â€™ nti
vavatthÄ• pitÄ• _ti aÃ±Ã±amaÃ±Ã±asaá¹ƒsaá¹-á¹-hasÄ«sÄ• mÅ«lena catÅ«su disÄ• su va
Ä• liá¹…getvÄ• á¹-hitÄ• bhinnavÄ• hanikÄ• viya.

__paÃ±cavokÄ• rabhave ca pavattiya_nti rÅ«pÄ• janakakammajaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡
sahajÄ• taviÃ±Ã±Ä• á¹‡apaccayaÃ±ca sandhÄ• yÄ• ha. tadÄ• hi tato nÄ• mameva hotÄ«ti
sadÄ• pi ubhayaá¹ƒ hotÄ«ti sakkÄ• vattuá¹ƒ, pacchÄ• jÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• ca rÅ
hotÄ«ti. __asaÃ±Ã±esÅ«_tiÄ• di kammaviÃ±Ã±Ä• á¹‡apaccayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, __
pavattiya_nti bhavaá¹…gÄ• dijanakakammato aÃ±Ã±ena rÅ«puppattikÄ• laá¹ƒ nirodhasamÄ
bhavaá¹…gÄ• diuppattikÄ• lato aÃ±Ã±akÄ• laÃ±ca sandhÄ• ya vuttanti yuttaá¹ƒ. bhavaá¹…
taá¹ƒjanakeneva kammunÄ• uppajjamÄ• naá¹ƒ rÅ«paá¹ƒ, so ca vipÄ• ko kammaviÃ±Ã±Ä•
vattuá¹ƒ. sahajÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• napekkhampi hi pavattiyaá¹ƒ kammena pavatta
na kammaviÃ±Ã±Ä• á¹‡Ä• napekkhaá¹ƒ hotÄ«ti. __sabbatthÄ• _ti paá¹-isandhiyaá¹ƒ pavatt
sahajÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, kammaviÃ±Ã±Ä• á¹‡apaccayÄ• ca r
yojetabbaá¹ƒ. __nÄ• maÃ±ca_ \Be 116/ __rÅ«paÃ±ca nÄ• marÅ«paÃ±ca nÄ• marÅ«pa_nti
ekadesena nÄ• ma-saddena nÄ• ma-saddassa sarÅ«po, rÅ«pa-saddena ca rÅ«pa-saddass
ekasesoâ€™â€™ ti nÄ• marÅ«pa-saddassa á¹-hÄ• naá¹ƒ itaresaÃ±ca nÄ• marÅ«pa-saddÄ
daá¹-á¹-habbaá¹ƒ.

vipÄ• kato aÃ±Ã±aá¹ƒ __avipÄ• kaá¹ƒ_. yato dvidhÄ• mataá¹ƒ, tato yuttameva idanti yojet
__kusalÄ• dicittakkhaá¹‡e_ti __Ä• di_-saddena akusalakiriyacittakkhaá¹‡e viya vipÄ• kacitta
vipÄ• kÄ• janakakammasamuá¹-á¹-hÄ• naá¹ƒ saá¹…gahitanti veditabbaá¹ƒ. vipÄ• kacittakk

abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡apaccayÄ• pubbe vuttanayena ubhayaÃ±ca upalabbhatÄ«
tÄ• disavipÄ• kacittakkhaá¹‡avajjanatthaá¹ƒ __ ``kusalÄ• dicittakkhaá¹‡eâ€™â€™ _ti vuttaá

__suttantikapariyÄ• yenÄ• _ti paá¹-á¹-hÄ• ne rÅ«pÄ• naá¹ƒ upanissayapaccayassa avuttat
``yasmiá¹ƒ sati yaá¹ƒ hoti, asati ca na hoti, so tassa upanissayo nidÄ• naá¹ƒ hetu pabhavoâ
katvÄ• ``viÃ±Ã±Ä• á¹‡Å«panisaá¹ƒ nÄ• marÅ«paâ€™â€™ nti rÅ«passa ca viÃ±Ã±Ä• á¹‡Å
vanapatthapariyÄ• ye ca vanasaá¹‡á¸• agÄ• manigamanagarajanapadapuggalÅ«panissayo
cÄ«varÄ• dÄ«naá¹ƒ jÄ«vitaparikkhÄ• rÄ• naá¹ƒ kasirena ca appakasirena ca samudÄ• gam
vanasaá¹‡á¸• Ä• dayo Ä• rammaá¹‡Å«panissayÄ• dibhÄ• vaá¹ƒ iriyÄ• pathÄ• naá¹ƒ cÄ«va
tasmÄ• vinÄ• abhÄ• vo eva ca suttantapariyÄ• yato upanissayabhÄ• vo daá¹-á¹-habbo. nÄ
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ kammÄ• rammaá¹‡apaá¹-isandhiÄ• dikÄ• le Ä• ramma
natthÄ«ti rÅ«passeva suttantikapariyÄ• yato ekadhÄ• paccayabhÄ• vo vutto. sasaá¹ƒsayas
taá¹ƒpaccayo hotÄ«ti vutte nÄ• massa hotÄ«ti vattabbameva natthÄ«ti.

pavattassa pÄ• kaá¹-attÄ• apÄ• kaá¹-aá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• pucchati __ ``kathaá
_ntiÄ• dinÄ• . suttato nÄ• maá¹ƒ, yuttito rÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• hotÄ«ti jÄ• nital
suttena taá¹ƒ daá¸·haá¹ƒ karonto __ ``kammasamuá¹-á¹-hÄ• nassapi hÄ«â€™â€™ _tiÄ• di
__cittasamuá¹-á¹-hÄ• nassevÄ• _ti cittasamuá¹-á¹-hÄ• nassa viya. yasmÄ• nÄ• marÅ«pam
tasmÄ• tadeva vadantena anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ. suÃ±Ã±atÄ• pakÄ• s
dhammacakkappavattananti adhippÄ• yo. nÄ• marÅ«pamattatÄ• vacaneneva vÄ• pavattiy
dukkhasaccappakÄ• sanena ca tassa samudayo, tassa ca \Be 117/ nirodho, nirodhagÄ• mÄ
hoti. ahetukassa dukkhassa hetunirodhÄ• , anirujjhanakassa ca abhÄ• vÄ• , nirodhassa ca
anadhigantabbattÄ• ti catusaccappakÄ• sanaá¹ƒ dhammacakkappavattanaá¹ƒ yojetabbaá¹

nÄ• marÅ«papadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¸·Ä• yatanapadaniddesavaá¹‡á¹‡anÄ•

<229> __niyamato_ti ca idaá¹ƒ catunnaá¹ƒ bhÅ«tÄ• naá¹ƒ, channaá¹ƒ vatthÅ«naá¹ƒ, jÄ«vit
yathÄ• sambhavaá¹ƒ sahajÄ• tanissayapurejÄ• taindriyÄ• dinÄ• ekantena saá¸·Ä• yatanas
paccayabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ pana sahajÄ• tanissay
aggahaá¹‡aá¹ƒ veditabbaá¹ƒ. Ä• rammaá¹‡Ä• rammaá¹‡apurejÄ• tÄ• dibhÄ• vo \Ne 116/ c
santatipariyÄ• pannÄ• nameva, na ca cakkhÄ• dÄ«naá¹ƒ viya ekappakÄ• renevÄ• ti aniyam
... pe ... jÄ«vitindriyanti eva_nti ettha __evaá¹ƒ_-saddena vÄ• rÅ«pÄ• yatanÄ• dÄ«nampi s
__chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatana_nti ettha yadipi
chaá¹-á¹-hÄ• yatanasaá¸·Ä• yatana-saddÄ• naá¹ƒ saddato sarÅ«patÄ• natthi, atthato pana
chaá¹-á¹-hÄ• yatananti ekadesasarÅ«patÄ• atthÄ«ti ekadesasarÅ«pekaseso katoti veditabb
sarÅ«pÄ• naá¹ƒ ekadesasarÅ«pekasesaá¹ƒ icchanti ``vaá¹…ko ca kuá¹-ilo ca kuá¹-ilÄ• â€™

ekadesasarÅ«pÄ• naÃ±ca ekasesena bhavitabbanti.

atha vÄ• chaá¹-á¹-hÄ• yatanaÃ±ca manÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatananti vÄ• , manÄ
chaá¹-á¹-hÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatananti vÄ• , manÄ• yat
manÄ• yatananti vÄ• ekasesaá¹ƒ katvÄ• cakkhÄ• dÄ«hi saha ``saá¸·Ä• yatanaâ€™â€™ n
nÄ• mamattapaccayassa, nÄ• marÅ«papaccayassa ca manÄ• yatanassa vasena kataá¹ƒ a
``chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatananti evaá¹ƒ katekasesassÄ• â
ekaseso atthato chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±cÄ• ti evaá¹ƒ kato nÄ• ma hotÄ
kate ekavacananiddeso \Be 118/ katekasesÄ• naá¹ƒ saá¸·Ä• yatanÄ• disaddavacanÄ«yatÄ
daá¹-á¹-habbo. __abyÄ• katavÄ• re vakkhatÄ«_ti kiÃ±cÄ• pi akusalavÄ• re kusalavÄ• re ca
chaá¹-á¹-hÄ• yatanaâ€™â€™ nti vuttaá¹ƒ, suttantabhÄ• janÄ«ye pana vipÄ• kachaá¹-á¹-hÄ
adhippÄ• yena abyÄ• katavÄ• rameva sÄ• dhakabhÄ• vena udÄ• haá¹-anti daá¹-á¹-habbaá
``chaá¹-á¹-hÄ• hoti taá¹ƒ avakaá¹ƒsatoâ€™â€™ tiÄ• dinÄ• avipÄ• kassapi paccayo uddha
vattukÄ• matÄ• ya uddhaá¹-oti veditabbo. __idha saá¹…gahita_nti idha ekasesanayena saá
abyÄ• katavÄ• re lokiyavipÄ• kabhÄ• janÄ«ye vibhattanti veditabbanti adhippÄ• yo.

__neyya_nti Ã±eyyaá¹ƒ. __ukkaá¹ƒsÄ• vakaá¹ƒso_ti ettha sattadhÄ• paccayabhÄ• vato uk
paccayabhÄ• vo, tato pana navadhÄ• tato vÄ• dasadhÄ• ti ayaá¹ƒ ukkaá¹ƒso, avakaá¹ƒso
paccayabhÄ• vato navadhÄ• paccayabhÄ• vo, tato aá¹-á¹-hadhÄ• , tato sattadhÄ• ti evaá¹
sattadhÄ• paccayabhÄ• vato eva dvepi ukkaá¹ƒsÄ• vakaá¹ƒsÄ• yojetabbÄ• tato avakaá¹ƒ

__hadayavatthuno sahÄ• yaá¹ƒ hutvÄ• _ti etena arÅ«pe viya asahÄ• yaá¹ƒ nÄ• maá¹ƒ na
117/ nÄ• mena saha chaá¹-á¹-hÄ• yatanassa paccayo hotÄ«ti ettakameva dasseti, na pana
paccayo hoti, tathÄ• nÄ• mampÄ«ti ayamattho adhippeto. vatthu hi vippayuttapaccayo hoti
vipÄ• kahetÄ• dipaccayo hoti, na vatthÅ«ti. pavatte arÅ«padhammÄ• kammajarÅ«passa á¹
honti, na uppajjamÄ• nassÄ• ti vippayuttaatthiavigatÄ• ca pacchÄ• jÄ• tavippayuttÄ• dayo
yojetabbÄ• .

__avasesamanÄ• yatanassÄ• _ti ettha ``paÃ±cakkhandhabhave panÄ• â€™â€™ ti etassa
paÃ±cavokÄ• rabhave eva pavattamÄ• naá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡ehi avasesamanÄ• yata
nÄ• marÅ«passa sahajÄ• tÄ• disÄ• dhÄ• raá¹‡apaccayabhÄ• vo sampayuttÄ• diasÄ• dhÄ•
yathÄ• sambhavaá¹ƒ yojetabbo.

saá¸·Ä• yatanapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

phassapadaniddesavaá¹‡á¹‡anÄ•

<230> ``chaá¹-á¹-hÄ• yatanapaccayÄ• \Be 119/ phassoâ€™â€™ ti abhidhammabhÄ• janÄ

vuttÄ• ti __ ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoti pÄ• á¸·ianusÄ• ratoâ€™â€™ _ti Ä• ha
sasantatipariyÄ• pannameva gaá¹‡hÄ• ti. taÃ±hi sasantatipariyÄ• pannakammanibbattaá¹ƒ
paccayo hoti, rÅ«pÄ• dÄ«ni pana bahiddhÄ• anupÄ• dinnÄ• ni ca phassassa Ä• rammaá¹‡
cakkhÄ• dÄ«ni viya sasantatipariyÄ• pannakammakilesanimittapavattibhÄ• vena phassassa
paá¹-hamÄ• cariyavÄ• de na gahitÄ• ni, dutiyÄ• cariyavÄ• de pana yathÄ• tathÄ• vÄ• pac
vajjetunti gahitÄ• nÄ«ti.

yadi sabbÄ• yatanehi eko phasso sambhaveyya, ``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€
yujjeyya. athÄ• pi ekamhÄ• Ä• yatanÄ• sabbe phassÄ• sambhaveyyuá¹ƒ, tathÄ• pi sabbÄ
sabbaphassasambhavato Ä• yatanabhedena phassabhedo natthÄ«ti tadabhedavasena eka
pana asambhavato na yuttanti codeti __ ``na sabbÄ• yatanehÄ«â€™â€™ _tiÄ• dinÄ• . aÃ±
\Ne 118/ vidhÄ• nassa bodhanatthameva __ ``nÄ• pi ekamhÄ• Ä• yatanÄ• sabbe phassÄ•
sabbÄ• yatanehi eko phasso sambhotÄ«â€™â€™ ti idameva pana ekaphassavacanassa ay
veditabbaá¹ƒ. nidassanavasena vÄ• etaá¹ƒ vuttaá¹ƒ, nÄ• pi ekamhÄ• Ä• yatanÄ• sabbe p
sabbÄ• yatanehi eko phasso sambhoti, tasmÄ• ekassa vacanaá¹ƒ ayuttanti. parihÄ• raá¹ƒ
ekaphassassa sambhavatoti dassento __ ``tatridaá¹ƒ vissajjanaâ€™â€™ _ntiÄ• dimÄ• ha.
__ekopanekÄ• yatanappabhavo_. chadhÄ• paccayatte paÃ±cavibhÄ• vayeti evaá¹ƒ sesesu
paccuppannÄ• ni rÅ«pÄ• dÄ«ni paccuppannaÃ±ca dhammÄ• yatanapariyÄ• pannaá¹ƒ rÅ«p
__Ä• rammaá¹‡apaccayamattenÄ• _ti taá¹ƒ sabbaá¹ƒ apaccuppannaá¹ƒ aÃ±Ã±aÃ±ca dhar

phassapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• padaniddesavaá¹‡á¹‡anÄ•

<231> ``sesÄ• naâ€™â€™ nti \Be 120/ ettha sampaá¹-icchanassa cakkhusamphassÄ• day
anantarÄ• dÄ«hipi paccayÄ• honti, anantarÄ• dÄ«naá¹ƒ pana upanissaye antogadhattÄ•
santÄ«raá¹‡atadÄ• rammaá¹‡Ä• naÃ±ca sÄ• dhÄ• raá¹‡assa tassa vasena __ ``ekadhÄ• â

tebhÅ«makavipÄ• kavedanÄ• nampi sahajÄ• tamanosamphassasaá¹…khÄ• to so phasso
yojetabbaá¹ƒ. paccayaá¹ƒ anupÄ• dinnampi keci icchantÄ«ti __ ``yÄ• panÄ• â€™â€™ _tiÄ
manodvÄ• rÄ• vajjanaphassassa paccayabhÄ• vo vutto, taÃ±ca mukhamattadassanatthaá¹
nayena sabbassa anantarassa anÄ• nantarassa ca phassassa tassÄ• tassÄ• vipÄ• kaved
yojetabbÄ• ti.

vedanÄ• padaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

taá¹‡hÄ• padaniddesavaá¹‡á¹‡anÄ•

<232> __mamattenÄ• _ti \Ne 119/ sampiyÄ• yamÄ• nena, assÄ• danataá¹‡hÄ• yÄ• ti vutta
vedanÄ• daá¹-á¹-habbÄ• , khÄ«rÄ• dayo viya vedanÄ• ya paccayabhÅ«tÄ• rÅ«pÄ• dayo,
rÅ«pÄ• dichaá¸·Ä• rammaá¹‡adÄ• yakÄ• cittakÄ• rÄ• dayo cha. tattha vejjo rasÄ• yanojÄ•
tadupatthambhitajÄ«vitavasena ca dhammÄ• rammaá¹‡assa dÄ• yakoti daá¹-á¹-habbo. Ä•
uppajjamÄ• nassa Ä• rammaá¹‡amattameva hoti, na upanissayo viya uppÄ• dakoti uppÄ• d
__ ``ekadhÄ• vÄ• â€™â€™ _ti vuttaá¹ƒ. upanissayena vÄ• Ä• rammaá¹‡Å«panissayo saá¹
Ä• rammaá¹‡abhÄ• vena taá¹ƒsabhÄ• vo aÃ±Ã±opi Ä• rammaá¹‡abhÄ• vo dÄ«pito hotÄ«ti
vuttoti veditabbo.

__yasmÄ• vÄ• _tiÄ• dinÄ• na kevalaá¹ƒ vipÄ• kasukhavedanÄ• eva, tissopi pana vedanÄ
taá¹‡hÄ• ya upanissayapaccayo, avisesena itarÄ• cÄ• ti dasseti. __upekkhÄ• pana santat
bhÄ• sitÄ• _ti tasmÄ• sÄ• pi bhiyyo icchanavasena taá¹‡hÄ• ya upanissayoti adhippÄ• yo
akusalavipÄ• kabhÅ«tÄ• aniá¹-á¹-hattÄ• dukkhe avarodhetabbÄ• , itarÄ• iá¹-á¹-hattÄ• su
sukhaá¹ƒ viya ca upanissayo hotÄ«ti sakkÄ• vattunti. ``vedanÄ• paccayÄ• taá¹‡hÄ• â€™â
vedanÄ• vato paccayassa atthitÄ• ya taá¹‡huppattippasaá¹…ge taá¹ƒnivÄ• raá¹‡atthamÄ•
cÄ• pÄ«â€™â€™ _tiÄ• di.

nanu ``anusayasahÄ• yÄ• vedanÄ• taá¹‡hÄ• ya paccayo hotÄ«â€™â€™ ti vacanassa abh
na sakkÄ• kÄ• tunti? na, vaá¹-á¹-akathÄ• ya pavattattÄ• . vaá¹-á¹-assa hi anusayavirahe ab
anusayasahitÄ• yeva paccayoti atthato vuttametaá¹ƒ hotÄ«ti. atha vÄ• ``avijjÄ• paccayÄ• â
anuvattamÄ• nattÄ• anusayasahitÄ• va paccayoti viÃ±Ã±Ä• yati. ``vedanÄ• paccayÄ• taá¹
vedanÄ• paccayÄ• eva taá¹‡hÄ• , na vedanÄ• ya vinÄ• ti ayaá¹ƒ niyamo viÃ±Ã±Ä• yati, na
hoti evÄ• ti, tasmÄ• atippasaá¹…go natthi evÄ• ti.

__vusÄ«mato_ti vusitavato, vusitabrahmacariyavÄ• sassÄ• ti attho. vussatÄ«ti vÄ• ``vusÄ
120/ vuccati, so etassa vuttho atthÄ«ti __vusÄ«mÄ• _. aggaphalaá¹ƒ vÄ• pariniá¹-á¹-hitavÄ
ti vuccati, taá¹ƒ etassa atthÄ«ti __vusÄ«mÄ• _.

taá¹‡hÄ• padaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• dÄ• napadaniddesavaá¹‡á¹‡anÄ•

<233> __sassato attÄ• _ti idaá¹ƒ purimadiá¹-á¹-hiá¹ƒ upÄ• diyamÄ• naá¹ƒ uttaradiá¹-á¹-hiá
vuttaá¹ƒ. yathÄ• hi esÄ• diá¹-á¹-hi daá¸·hÄ«karaá¹‡avasena purimaá¹ƒ uttarÄ• upÄ• diyat
dinnaâ€™â€™ ntiÄ• dikÄ• pÄ«ti. __atta_ggahaá¹‡aá¹ƒ pana attavÄ• dupÄ• dÄ• nanti na id
diá¹-á¹-hupÄ• dÄ• nadassananti daá¹-á¹-habbaá¹ƒ. __loko cÄ• _ti vÄ• attaggahaá¹‡avinimu
diá¹-á¹-hupÄ• dÄ• nabhÅ«taá¹ƒ idha purimadiá¹-á¹-hiuttaradiá¹-á¹-hivacanehi vuttanti vedita

``dhammasaá¹…khepavitthÄ• re pana saá¹…khepato taá¹‡hÄ• daá¸·hattaá¹ƒ, saá¹…khepat
vitthÄ• rato panÄ• â€™â€™ ti evaá¹ƒ dhammasaá¹…khepavitthÄ• rato saá¹…khepaá¹ƒ vitt
__dhammasaá¹…khepavitthÄ• re_ti niddhÄ• raá¹‡e bhummaá¹ƒ daá¹-á¹-habbaá¹ƒ.

pakatiaá¹‡uÄ• dÄ«naá¹ƒ \Be 122/ sassatagÄ• hapubbaá¹…gamo, sarÄ«rassa ucchedaggÄ
sÄ• mibhÅ«to koci sassato ucchijjamÄ• no vÄ• attÄ• atthÄ«ti attaggÄ• ho kadÄ• ci hotÄ«ti
_ti vuttaá¹ƒ. yebhuyyena paá¹-hamaá¹ƒ attavÄ• dupÄ• dÄ• nantiÄ• dinÄ• vÄ• sambandho

yadipi bhavarÄ• gajavanavÄ«thi sabbapaá¹-hamaá¹ƒ pavattati gahitappaá¹-isandhikassa bh
pavattitabbattÄ• , so pana bhavarÄ• go taá¹‡hÄ• daá¸·hattaá¹ƒ na hotÄ«ti maÃ±Ã±amÄ• no
paá¹-hamuppattimÄ• ha. taá¹‡hÄ• kÄ• mupÄ• dÄ• nanti pana vibhÄ• gassa akaraá¹‡e sab
karaá¹‡epi kÄ• marÄ• gato aÃ±Ã±Ä• pi taá¹‡hÄ• daá¸·habhÄ• vaá¹ƒ pattÄ• kÄ• mupÄ• dÄ
arahattamaggavajjhatÄ• vuttÄ• .

uppattiá¹-á¹-hÄ• nabhÅ«tÄ• cittuppÄ• dÄ• __visayo_. paÃ±cupÄ• dÄ• nakkhandhÄ• Ä• la
__Ä• layarÄ• mÄ• _ \Ne 121/, pajÄ• . teneva sÄ• Ä• layarÄ• matÄ• ca sakasantÄ• ne para
upanissayavacanena Ä• rammaá¹‡Ä• nantarapakatÅ«panissayÄ• vuttÄ• ti anantarapaccay

upÄ• dÄ• napadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhavapadaniddesavaá¹‡á¹‡anÄ•

<234> phalavohÄ• rena kammabhavo bhavoti vuttoti upapattibhavanibbacanameva dvayas
vadanto Ä• ha __ ``bhavatÄ«ti bhavoâ€™â€™ _ti. __bhavaá¹ƒ gacchatÄ«_ti nipphÄ• danap
pavattikÄ• le bhavÄ• bhimukhaá¹ƒ hutvÄ• pavattatÄ«ti attho, nibbattanameva vÄ• ettha ga

__saÃ±Ã±Ä• vataá¹ƒ bhavo saÃ±Ã±Ä• bhavo_ti ettha vantu-saddassa lopo daá¹-á¹-habbo,
katvÄ• ``saÃ±Ã±abhavoâ€™â€™ tipi pÄ• á¹-ho. vokirÄ«yati pasÄ• rÄ«yati vitthÄ• rÄ«yatÄ«
vÄ• vokÄ• ro, so ekasmiá¹ƒ pavattattÄ• __eko vokÄ• ro_ti vutto, padesapasaá¹-uppattÄ«ti

__cetanÄ• sampayuttÄ• _ \Be 123/ __vÄ• ... pe ... saá¹…gahitÄ• _ti Ä• cayagÄ• mitÄ• ya
dassetvÄ• kammabhave saá¹…gahitabhÄ• vaá¹ƒ pariyÄ• yena vadati, nippariyÄ• yena pan
vuttaÃ±hi ``kammabhavo tÄ«hi khandhehi ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• sampayut
ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sampayuttoâ€™â€™ ti (DhÄ• tuk 244). upapa
upapattikkhandhÄ• va. yathÄ• ha ``upapattibhavo kÄ• mabhavo saÃ±Ã±Ä• bhavo paÃ±cav
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahitoâ€™â€™ tiÄ• di (DhÄ• tuk 67).
gahaá¹‡aá¹ƒ siyÄ• , ``dvÄ• dasahÄ• yatanehi aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hÄ«â€™â€™ ti va

saá¹…khÄ• rabhavÄ• naá¹ƒ dhammabhedato na saá¹…khÄ• rÄ• eva puna vuttÄ• ti __ ``sÄ
punavacanaâ€™â€™ _nti etaá¹ƒ na \Ne 122/ yuttanti ce? na, bhavekadesabhÄ• vena saá¹.
vuttattÄ• . parena vÄ• dhammavisesaá¹ƒ agaá¹‡etvÄ• punavacanaá¹ƒ coditanti codakÄ• b
``sÄ• tthakamevidaá¹ƒ punavacanaâ€™â€™ _nti vuttaá¹ƒ.

kÄ• mabhavÄ• dinibbattanakassa kammassa kÄ• mabhavÄ• dibhÄ• vo phalavohÄ• rena a
antogadhe visuá¹ƒ agaá¹‡etvÄ• abbhantaragate eva katvÄ• kÄ• mabhavÄ• dike kammupa
katvÄ• Ä• ha __ ``cha bhavÄ• â€™â€™ _ti.

__avisesenÄ• _ti upÄ• dÄ• nabhedaá¹ƒ akatvÄ• ti attho. upÄ• dÄ• nabhedÄ• karaá¹‡eneva
saá¹…gahavasena saá¹…gahato __ ``cha bhavÄ• â€™â€™ _ti vuttaá¹ƒ.

gosÄ«lena kukkurasÄ«lena ca samattena samÄ• dinnena gunnaá¹ƒ kukkurÄ• naÃ±ca saha
sÄ«labbatupÄ• dÄ• navato jhÄ• nabhÄ• vanÄ• na ijjhatÄ«ti maÃ±Ã±amÄ• nÄ• tena __rÅ«
vadanti, _ vakkhamÄ• nena pana pakÄ• rena paccayabhÄ• vato __ ``taá¹ƒ na gahetabbaâ€
ca suddhimaggaparÄ• masanaá¹ƒ sÄ«labbatupÄ• dÄ• nanti suddhimaggaparÄ• masanena
nibbattanaá¹ƒ na yujjatÄ«ti. purÄ• á¹‡abhÄ• ratasÄ«tÄ• haraá¹‡apasubandhavidhiÄ• disava
__asaddhammasavanaá¹ƒ. Ä• di_-saddena asappurisÅ«panissayaá¹ƒ pubbe \Be 124/ ca ak
attamicchÄ• paá¹‡idhitaÃ±ca saá¹…gaá¹‡hÄ• ti. __tadantogadhÄ• evÄ• _ti tasmiá¹ƒ ducca
sucaritanibbatte ca kÄ• mabhave antogadhÄ• evÄ• ti attho.

__antogadhÄ• _ti ca saÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• naá¹ƒ ekadesena antogadha
niravasesÄ• kÄ• mabhave antogadhÄ• ti. __sappabhedassÄ• _ti sugatiduggatimanussÄ• c
avatvÄ• sÄ«labbatupÄ• dÄ• nassa ante bhavapaccayabhÄ• vavacanaá¹ƒ attavÄ• dupÄ• dÄ
asamudÄ• caraá¹‡ato attavÄ• dupÄ• dÄ• nanimittattÄ• ca.

__hetupaccayappabhedehÄ«_ti ettha maggapaccayo ca vattabbo. diá¹-á¹-hupÄ• dÄ• nÄ• c
hontÄ«ti.

bhavapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÄ• tijarÄ• maraá¹‡Ä• dipadaniddesavaá¹‡á¹‡anÄ•

<235> upapattibhavuppattiyeva \Ne 123/ jÄ• tÄ«ti Ä• ha __ ``na upapattibhavoâ€™â€™ _ti
jÄ• ti jÄ• tÄ«ti upapattibhavopi asati abhÄ• vÄ• jÄ• tiyÄ• paccayoti sakkÄ• vattuá¹ƒ.
jÄ• yamÄ• narÅ«papadaá¹-á¹-hÄ• natÄ• pi hi rÅ«pajÄ• tiyÄ• vuttÄ• ``upacitarÅ«papadaá¹-
anuppabandharÅ«papadaá¹-á¹-hÄ• nÄ• santatÄ«â€™â€™ ti.

khandhÄ• naá¹ƒ jÄ• tÄ• naá¹ƒ uÃ±Ã±Ä• tatÄ• nuÃ±Ã±Ä• tatÄ• ca __hÄ«napaá¹‡Ä«tatÄ• .
suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• divisesaá¹ƒ saá¹…gaá¹‡hÄ• ti. ajjhattasantÄ• nagatato aÃ±Ã±a
kÄ• raá¹‡assa abhÄ• vÄ• __ ``ajjhattasantÄ• neâ€™â€™ _ti Ä• ha.

__tena tenÄ• _ti Ã±Ä• tibyasanÄ• dinÄ• jarÄ• maraá¹‡ato aÃ±Ã±ena dukkhadhammena. _
upanissayaá¹ƒsena, upanissayalesenÄ• ti attho. yo hi paá¹-á¹-hÄ• ne anÄ• gato sati bhÄ• v
suttantikapariyÄ• yena upanissayo, so ``upanissayakoá¹-Ä«â€™â€™ ti vuccati.

jÄ• tijarÄ• maraá¹‡Ä• dipadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhavacakkakathÄ• vaá¹‡á¹‡anÄ•

<242> __samita_nti \Be 125/ saá¹…gataá¹ƒ, abbocchinnanti attho. __kÄ• mayÄ• nassÄ• _
yÄ• naá¹ƒ etassÄ• ti vÄ• kÄ• mayÄ• no, tassa __kÄ• mayÄ• nassa. ruppatÄ«_ti sokena ru

pariyuá¹-á¹-hÄ• natÄ• ya tiá¹-á¹-hanasÄ«lo __pariyuá¹-á¹-hÄ• naá¹-á¹-hÄ• yÄ«_.
``pariyuá¹-á¹-haá¹-á¹-hÄ• yinoâ€™â€™ ti vÄ• pÄ• á¹-ho, tattha pariyuá¹-á¹-hÄ• tÄ«ti pariyu
diá¹-á¹-hipariyuá¹-á¹-haá¹ƒ, tena tiá¹-á¹-hatÄ«ti __pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ«_ti attho daá¹-
__paÃ±ca pubbanimittÄ• nÄ«_ti ``mÄ• lÄ• milÄ• yanti, vatthÄ• ni kilissanti, kacchehi sedÄ•
vevaá¹‡á¹‡iyaá¹ƒ okkamati, devo devÄ• sane nÄ• bhiramatÄ«â€™â€™ ti (It 83) vuttÄ• ni pa
maraá¹‡apubbanimittÄ• nÄ«ti attho. tÄ• ni hi disvÄ• kammanibbattakkhandhasaá¹…khÄ• te
bhavachandabalena \Ne 124/ devÄ• naá¹ƒ balavasoko uppajjatÄ«ti. __bÄ• lo_ti avidvÄ• . te
kÄ• raá¹‡abhÄ• vaá¹ƒ dasseti. __tividha_nti
tassÄ• ruppakathÄ• savanakammakÄ• raá¹‡Ä• dassanamaraá¹‡akÄ• lakammopaá¹-á¹-hÄ•
__Ä• save sÄ• dhentÄ«_ti Ä• save gamenti bodhentÄ«ti attho.

__evaá¹ƒ satÄ«_ti aviditÄ• ditÄ• ya anÄ• dibhÄ• ve sati. __Ä• dimattakathana_ntiÄ• di etas
bhavacakkaá¹ƒ. tassa bhÄ• vo Ä• dimattaá¹ƒ, tassa kathanaá¹ƒ Ä• dimattakathanaá¹ƒ. vise
__matta_-saddo, sati anÄ• dibhÄ• ve avijjÄ• Ä• dimhi majjhe pariyosÄ• ne ca sabbattha siy
avijjÄ• ya kathanaá¹ƒ virujjhatÄ«ti attho. __avijjÄ• ggahaá¹‡enÄ• _ti avijjÄ• ya uppÄ• danen
appahÄ• nena vÄ• , attano santÄ• ne sannihitabhÄ• vakaraá¹‡enÄ• ti attho. __kammÄ• dÄ
kammavipÄ• kavaá¹-á¹-Ä• ni. vaá¹-á¹-akÄ• raá¹‡abhÄ• vena padhÄ• nattÄ• ``padhÄ• nadh
vadatÄ«ti __vado_. vedeti, vediyatÄ«ti vÄ• __vedeyyo, _ sukhÄ• diá¹ƒ anubhavati, sabbavi
``sukhitoâ€™â€™ tiÄ• dinÄ• attanÄ• parehi ca jÄ• nÄ• ti Ã±Ä• yati cÄ• ti attho. __brahmÄ
__vÄ• _-saddo ca-saddattho. tenÄ• ha __ ``kÄ• rakavedakarahitaâ€™â€™ _nti ca-saddatth

__dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±a_nti avijjÄ• dÄ«naá¹ƒ dvÄ• dasavidhÄ• naá¹ƒ suÃ±

catubbidhampi vÄ• suÃ±Ã±ataá¹ƒ ekaá¹ƒ katvÄ• dvÄ• dasaá¹…gatÄ• ya dvÄ• dasavidhÄ•
suÃ±Ã±atÄ• ya suÃ±Ã±anti attho.

__pubbantÄ• haraá¹‡ato_ti \Be 126/ pubbantato paccuppannavipÄ• kassa Ä• haraá¹‡ato p
etaá¹ƒ bhavacakkanti attho. bhavacakkekadesopi hi bhavacakkanti vuccati. vedanÄ• vÄ• t
avijjÄ• ya paccayo hotÄ«ti vedanÄ• to avijjÄ• , tato saá¹…khÄ• rÄ• ti sambajjhanato vedanÄ
yuttametaá¹ƒ, evaá¹ƒ taá¹‡hÄ• mÅ«lake ca yojetabbaá¹ƒ. dvinnampi hi aÃ±Ã±amaÃ±Ã±aá¹
avijjÄ• dhammasabhÄ• vaá¹ƒ paá¹-icchÄ• detvÄ• viparÄ«tÄ• bhinivesaá¹ƒ karontÄ« diá¹-á
nayati, tesaá¹ƒ vÄ• saá¹ƒsÄ• raá¹ƒ saá¹…khÄ• rÄ• dipavattiá¹ƒ nayati pavattetÄ«ti __ ``saá
_ti vuttÄ• . __phaluppattiyÄ• _ti kattuniddeso. viÃ±Ã±Ä• á¹‡Ä• dipaccuppannaphaluppatti hi
adiá¹-á¹-hÄ• naÃ±ca purimabhave attano hetÅ«naá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ phalaá¹
pakÄ• seti. atha vÄ• purimabhavacakkaá¹ƒ dutiyena sambandhaá¹ƒ vuttanti vedanÄ• saá¹.
uppattiyÄ• taá¹‡hÄ• dÄ«naá¹ƒ hetÅ«naá¹ƒ anupacchedaá¹ƒ pakÄ• seti, tasmÄ• phaluppat
paá¹-hamassa bhavacakkassa hetÅ«naá¹ƒ anupacchedappakÄ• sanatoti attho. saá¹…khÄ•
uppattiyÄ• \Ne 125/ avijjÄ• dÄ«naá¹ƒ hetÅ«naá¹ƒ phalaá¹ƒ ajanetvÄ• anupacchedameva,
vÄ• saá¹…khÄ• rÄ• dÄ«naá¹ƒ anubandhanameva pakÄ• seti paá¹-hamaá¹ƒ bhavacakkaá¹
pariyosÄ• nampÄ«ti __ ``phaluppattiyÄ• hetÅ«naá¹ƒ anupacchedappakÄ• sanatoâ€™â€™
``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti ettha aparipuá¹‡á¹‡Ä• yatanakalalarÅ
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti saá¸·Ä• yatanappavatti vuttÄ• ti Ä• ha
``anupubbapavattidÄ«panatoâ€™â€™ _ti. ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti ettha na Ä•
vuttÄ• ti Ä• ha __ ``sahuppattidÄ«panatoâ€™â€™ _ti.

hetuÄ• dipubbakÄ• tayo sandhÄ« etassÄ• ti __hetuphalahetupubbakatisandhi, _ bhavacak
hetuphalahetuphalavasena catuppabhedo aá¹…gÄ• naá¹ƒ saá¹…gaho etassÄ• ti __catubhe
avuttÄ• pi tasmiá¹ƒ tasmiá¹ƒ saá¹…gahe Ä• kirÄ«yanti avijjÄ• saá¹…khÄ• rÄ• diggahaá¹‡eh
__Ä• kÄ• rÄ• , _ atÄ«tahetuÄ• dÄ«naá¹ƒ vÄ• pakÄ• rÄ• __Ä• kÄ• rÄ• _. kilesakammavipÄ
sambandhÄ• hutvÄ• punappunaá¹ƒ parivattantÄ«ti tesu vaá¹-á¹-anÄ• maá¹ƒ Ä• ropetvÄ•
vuttaá¹ƒ, vaá¹-á¹-ekadesattÄ• vÄ• ``vaá¹-á¹-Ä• nÄ«â€™â€™ ti vuttÄ• ni.

__sandhÄ«naá¹ƒ Ä• dipariyosÄ• navavatthitÄ• _ti sandhÄ«naá¹ƒ pubbÄ• paravavatthitÄ• t

__ ``yÄ• _ \Be 127/ __kÄ• ci vÄ• pana cetanÄ• bhavo, cetanÄ• sampayuttÄ• Ä• yÅ«hana
imissÄ• dhammaá¹-á¹-hitiÃ±Ä• á¹‡abhÄ• janÄ«ye vuttÄ• ya __paá¹-isambhidÄ• pÄ• á¸·iyÄ
vuttaá¹ƒ. ettha hi ``cetanÄ• bhavoâ€™â€™ ti Ä• gatÄ• ti. bhavaniddese pana __ ``sÄ• ttha
``cetanÄ• va saá¹…khÄ• rÄ• , bhavo pana cetanÄ• sampayuttÄ• pÄ«â€™â€™ ti vibhaá¹…g
``tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• â€™â€™
cetanÄ• bhÄ• vo __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 226) vuttoti. tattha __paá¹-isambhidÄ•
``cetanÄ• sampayuttÄ• vipÄ• kadhammattÄ• savipÄ• kena Ä• yÅ«hanasaá¹…khÄ• tena s

saá¹…khÄ• rÄ• â€™â€™ ti vuttÄ• . __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 234) ``sabbampi bh
kammabhavoâ€™â€™ ti bhavassa paccayabhÄ• vena bhavagÄ• mibhÄ• vato kammasaá¹ƒ
ca upapattibhavaá¹ƒ bhÄ• ventÄ«ti bhavoti vuttÄ• , upapattibhavabhÄ• vanakiccaá¹ƒ pana c
__paá¹-isambhidÄ• pÄ• á¸·iyaá¹ƒ_ cetanÄ• ``bhavoâ€™â€™ ti vuttÄ• , bhavÄ• bhisaá¹…kh
sÄ• tisayanti __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ ``kusalÄ• cetanÄ• â€™â€™ tiÄ• dinÄ• cetanÄ•
vuttÄ• , tasmÄ• tena tena pariyÄ• yena ubhayaá¹ƒ ubhayattha vattuá¹ƒ yuttanti natthettha v
__gahaá¹‡a_nti kÄ• mupÄ• dÄ• naá¹ƒ kiccenÄ• ha. __parÄ• masana_nti itarÄ• ni. __Ä• yÅ
atthavikappesu vuttassa Ä• yÅ«hanassa avasÄ• ne.

dvÄ«su atthavikappesu vutte Ä• yÅ«hanasaá¹…khÄ• re __ ``tassa pubbabhÄ• gÄ• â€™â€
``taá¹ƒsampayuttÄ• â€™â€™ _ti. daharassa cittappavatti bhavaá¹…gabahulÄ• yebhuyyena
bhavantarajanakakammÄ• yÅ«hanasamatthÄ• na hotÄ«ti __ ``idha paripakkattÄ• Ä• yatan
__kammakaraá¹‡akÄ• le sammoho_ti etena kammassa paccayabhÅ«taá¹ƒ sammohaá¹ƒ da

kammÄ• neva vipÄ• kaá¹ƒ sambharanti vaá¸• á¸• hentÄ«ti __kammasambhÄ• rÄ• , _ kamm
tadupakÄ• rakÄ• ni avijjÄ• taá¹‡hupÄ• dÄ• nÄ• ni __kammasambhÄ• rÄ• , _ paá¹-isandhid
tadupakÄ• rakÄ• yathÄ• vuttaÄ• yÅ«hanasaá¹…khÄ• rÄ• avijjÄ• dayo ca __kammasambh
ca kammasambhÄ• rÄ• ti ekasesaá¹ƒ katvÄ• __ ``kammasambhÄ• rÄ• â€™â€™ _ti Ä• ha
avijjÄ• dayopi kammasahÄ• yatÄ• ya kammasarikkhakÄ• tadupakÄ• rakÄ• cÄ• ti ``kamma

saá¹…khippanti \Be 128/ ettha avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti saá¹…khepo, kamm
vipÄ• koti evaá¹ƒ saá¹…khipÄ«yatÄ«ti vÄ• saá¹…khepo, avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo
saá¹…khepabhÄ• vasÄ• maÃ±Ã±ena pana ekavacanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. saá¹…
bhÄ• gÄ• dhivacananti kammabhÄ• go __kammasaá¹…khepo_.

__evaá¹ƒ samuppanna_nti kammato vipÄ• ko. tatthÄ• pi avijjÄ• to saá¹…khÄ• rÄ• ti evaá¹ƒ
tisandhiÄ• divasena vÄ• samuppannaá¹ƒ idaá¹ƒ bhavacakkanti attho. __ittara_nti gamanac
vinassadhammanti attho. tena uppÄ• davayavantatÄ• dÄ«pakena __anicca_-saddena vikÄ•
__cala_-saddena ca adÄ«pitaá¹ƒ kÄ• lantaraá¹-á¹-hÄ• yitÄ• paá¹-ikkhepaá¹ƒ dÄ«peti, __ad
thirabhÄ• vapaá¹-ikkhepaá¹ƒ nissÄ• rataá¹ƒ. hetÅ« eva sambhÄ• rÄ• __hetusambhÄ• rÄ• _
ettha evaá¹ƒ vuttaá¹ƒ vÄ• á¹-hÄ• naá¹ƒ, aÃ±Ã±ampi tassa tassa sÄ• dhÄ• raá¹‡aá¹ƒ kÄ• ra
asÄ• dhÄ• raá¹‡aá¹ƒ __hetu_. __eva_nti evaá¹ƒ hetuto dhammamattasambhave hetunirodh
dhamme ca taá¹ƒnirodhÄ• ya desite satÄ«ti attho. brahmacariyaá¹ƒ idha __brahmacariyidha
__ca_-saddo evaá¹ƒ brahmacariyaÃ±ca vijjati, sassatucchedÄ• ca na hontÄ«ti samuccayat
hetuÄ• yatte dhammamattasambhave satto nupalabbhati, tasmiÃ±ca upalabbhante sassato
nupalabbhante tasmiá¹ƒ nevucchedo na sassatanti vuttaá¹ƒ hoti.

__saccappabhavato_ti saccato, saccÄ• naá¹ƒ vÄ• pabhavato. __kusalÄ• kusalaá¹ƒ kamm

vattamÄ• nattÄ• sÄ• savanti viÃ±Ã±Ä• yati. __avisesenÄ• _ti cetanÄ• cetanÄ• sampayutta
sabbampi taá¹ƒ kusalÄ• kusalaá¹ƒ kammaá¹ƒ ``samudayasaccaâ€™â€™ nti vuttanti attho.
avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• â€™â€™ ti hi cetanÄ• cetanÄ• sampayuttavis
ariyasaccavisesaá¹ƒ vÄ• akatvÄ• samudayasaccanti vuttanti attho.

__vatthÅ«sÅ«_ti Ä• rammaá¹‡esu, cakkhÄ• dÄ«su vÄ• paá¹-icchÄ• detabbesu vatthÅ«su.
adhiá¹-á¹-hÄ• nattÄ• _ti tesaá¹ƒ kÄ• raá¹‡attÄ• , tehi siddhÄ• ya avijjÄ• ya sahitehi saá¹…kh
bhavantarapÄ• tubhÄ• vÄ• yÄ• ti adhippÄ• yo. cuticittaá¹ƒ vÄ• paá¹-isandhiviÃ±Ã±Ä• á¹‡as
__ ``paccayo ca hoti bhavantarapÄ• tubhÄ• vÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ \Be 129/. taá¹ƒ p
avijjÄ• saá¹…khÄ• rarahitaá¹ƒ bhavantarassa paccayo na hotÄ«ti tassa sahÄ• yadassanatth
adhiá¹-á¹-hÄ• nattÄ• â€™â€™ _ti. __dvidhÄ• _ti attanoyeva sarasena dhammantarapaccay

__avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _ti etena saá¹…khÄ• rÄ• naá¹ƒ paccayuppannatÄ• da
abhisaá¹…kharotÄ«ti esa no kallo paÃ±hoâ€™â€™ ti dasseti. tenetaá¹ƒ kÄ• rakadassanani
__evamÄ• didassananivÄ• raá¹‡a_nti etena ``socati paridevati dukkhitoâ€™â€™ tiÄ• didas
sokÄ• dayopi hi paccayÄ• yattÄ• avasavattinoti ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ soka ..
sambhavantÄ«â€™â€™ ti etena vuttanti.

__gaá¹‡á¸• abhedapÄ«á¸·akÄ• viyÄ• _ti gaá¹‡á¸• abhedanatthaá¹ƒ paccamÄ• ne gaá¹‡á¸
jÄ• yamÄ• nakhuddakapÄ«á¸·akÄ• viya, gaá¹‡á¸• assa vÄ• anekadhÄ• bhede pÄ«á¸·akÄ•
sÅ«natÄ• sarÄ• gapubbagahaá¹‡Ä• dayo.

paá¹-alÄ• bhibhÅ«tacakkhuko rÅ«pÄ• ni na passati, kiÃ±cipi passanto ca viparÄ«taá¹ƒ pass
avijjÄ• bhibhÅ«to dukkhÄ• dÄ«ni na paá¹-ipajjati na passati, micchÄ• vÄ• paá¹-ipajjatÄ«ti _
avijjÄ• _ \Ne 128/, kiminÄ• viya attanÄ• katattÄ• vaá¹-á¹-assa attanoyeva paribbhamanak
__kosappadesÄ• viya saá¹…khÄ• rÄ• , _ saá¹…khÄ• rapariggahaá¹ƒ vinÄ• patiá¹-á¹-haá¹
__viÃ±Ã±Ä• á¹‡aá¹ƒ_ pariá¹‡Ä• yakapariggahaá¹ƒ vinÄ• patiá¹-á¹-haá¹ƒ alabhamÄ• no __
pariggahena vinÄ• patiá¹-á¹-hÄ• lÄ• bho ettha sÄ• maÃ±Ã±aá¹ƒ. __upapattinimitta_nti kam
__parikappanato_ti Ä• rammaá¹‡akaraá¹‡ato, sampayuttena vÄ• vitakkena vitakkanato.
devamanussamigavihaá¹…gÄ• divividhappakÄ• ratÄ• ya __mÄ• yÄ• viya nÄ• marÅ«paá¹ƒ
vuá¸• á¸• hivisesÄ• pattito __vanappagumbo viya saá¸·Ä• yatanaá¹ƒ_. Ä• yatanÄ• naá¹ƒ vis
aÃ±Ã±amaÃ±Ã±Ä• bhimukhabhÄ• vato __Ä• yatanaghaá¹-á¹-anato_. ettha ca saá¹…khÄ• n
kosappadesapariá¹‡Ä• yakÄ• dÄ«hi dvÄ«hi dvÄ«hi sadisatÄ• ya dve dve upamÄ• vuttÄ• ti

gambhÄ«ro eva hutvÄ• obhÄ• sati pakÄ• sati dissatÄ«ti __gambhÄ«rÄ• vabhÄ• so.
jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti jÄ• tipaccayÄ• sambhÅ«taá¹ƒ hutvÄ• sa
paccayÄ• nurÅ«passa uddhaá¹ƒ uddhaá¹ƒ Ä• gatabhÄ• vo, anuppabandhoti attho. atha vÄ•
samudÄ• gataá¹-á¹-ho ca __sambhÅ«tasamudÄ• gataá¹-á¹-ho_. ``na jÄ• tito jarÄ• maraá¹‡a

vinÄ• \Be 130/ aÃ±Ã±ato hotÄ«â€™â€™ ti hi jÄ• tipaccayasambhÅ«taá¹-á¹-ho vutto. __itth
samudÄ• gacchatÄ«_ti paccayasamudÄ• gataá¹-á¹-ho, yÄ• yÄ• jÄ• ti yathÄ• yathÄ• pacc
tadanurÅ«papÄ• tubhÄ• voti attho.

__anulomapaá¹-ilomato_ti idha pana paccayuppÄ• dÄ• paccayuppannuppÄ• dasaá¹…khÄ
nirodhasaá¹…khÄ• taá¹ƒ paá¹-ilomaÃ±cÄ• ha. Ä• dito pana antagamanaá¹ƒ anulomaá¹ƒ, an
paá¹-ilomamÄ• hÄ• ti. ``ime cattÄ• ro Ä• hÄ• rÄ• kiá¹ƒnidÄ• nÄ• â€™â€™ tiÄ• dikÄ• ya (S
paá¹-á¹-hÄ• ya paá¹-ilomadesanÄ• ya, ``cakkhuá¹ƒ paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dikÄ• ya (SN a II
anulomadesanÄ• ya ca __dvisandhitisaá¹…khepaá¹ƒ, _ ``saá¹ƒyojanÄ«yesu, bhikkhave, dh
viharato taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ ntiÄ• dÄ«su
__ekasandhidvisaá¹…khepaá¹ƒ_.

avijjÄ• dÄ«naá¹ƒ sabhÄ• vo paá¹-ivijjhÄ«yatÄ«ti __paá¹-ivedho_. vuttaÃ±hi ``tesaá¹ƒ tesaá
vuttadhammÄ• naá¹ƒ paá¹-ivijjhitabbo salakkhaá¹‡asaá¹…khÄ• to aviparÄ«tasabhÄ• vo paá
nidÄ• nakathÄ•). apuÃ±Ã±Ä• bhisaá¹…khÄ• rekadeso __sarÄ• go, _ aÃ±Ã±o __virÄ• go, _
apaá¹-ipakkhabhÄ• vato \Ne 129/ rÄ• gappavaá¸• á¸• hako sabbopi apuÃ±Ã±Ä• bhisaá¹…k
paá¹-ipakkhabhÄ• vato __virÄ• go_. ``dÄ«gharattaÃ±hetaá¹ƒ, bhikkhave, assutavato puthuj
mamÄ• yitaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti
viÃ±Ã±Ä• á¹‡aá¹ƒ visiá¹-á¹-haá¹ƒ vatthu vuttanti viÃ±Ã±Ä• á¹‡assa __suÃ±Ã±ataá¹-á¹-ho_ g
vijÄ• nÄ• ti saá¹ƒsaratÄ«ti sabyÄ• pÄ• ratÄ• saá¹…kantiabhinivesabalavatÄ• ya
__abyÄ• pÄ• raá¹-á¹-haasaá¹…kantipaá¹-isandhipÄ• tubhÄ• vaá¹-á¹-hÄ• _ ca gambhÄ«rÄ•
nÄ• mena asampayogato __vinibbhogo, _ nÄ• massa nÄ• mena __avinibbhogo_ yojetabbo
avinibbhoge adhippete rÅ«passa ca rÅ«pena labbhati. atha vÄ• ekacatuvokÄ• rabhavesu n
asahavattanato aÃ±Ã±amaÃ±Ã±avinibbhogo, paÃ±cavokÄ• rabhave sahavattanato avinibb

__adhipatiyaá¹-á¹-ho_ \Be 131/ nÄ• ma indriyapaccayabhÄ• vo. ``lokopeso dvÄ• rÄ• pesÄ•
598-599) vuttÄ• __lokÄ• diatthÄ• _ cakkhÄ• dÄ«su paÃ±casu yojetabbÄ• . manÄ• yatanas
manosamphassÄ• dÄ«naá¹ƒ dvÄ• rakhettabhÄ• vato ca ete atthÄ• sambhavanteva. Ä• pÄ
pakÄ• sanayogyatÄ• lakkhaá¹‡aá¹ƒ obhÄ• sanaá¹ƒ cakkhÄ• dÄ«naá¹ƒ __visayibhÄ• vo, _ n
__saá¹…ghaá¹-á¹-anaá¹-á¹-ho_ visesena cakkhusamphassÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ, itar
phusanaÃ±ca phassassa sabhÄ• vo, saá¹…ghaá¹-á¹-anaá¹ƒ raso, itare upaá¹-á¹-hÄ• nÄ• kA
__Ä• rammaá¹‡arasÄ• nubhavanaá¹-á¹-ho_ rasavasena vutto, __vedayitaá¹-á¹-ho_ lakkhaá
abhinivesassa balavatÄ• ya __nijjÄ«vaá¹-á¹-ho_ vedanÄ• ya gambhÄ«ro. nijjÄ«vÄ• ya veda
nijjÄ«vavedayitaá¹ƒ, nijjÄ«vavedayitameva attho __nijjÄ«vavedayitaá¹-á¹-ho_.

__Ä• dÄ• naá¹-á¹-ho_ catunnampi upÄ• dÄ• nÄ• naá¹ƒ samÄ• no, __gahaá¹‡aá¹-á¹-ho_ kA
tiá¹‡á¹‡aá¹ƒ __abhinivesÄ• di_attho. ``diá¹-á¹-hikantÄ• roâ€™â€™ ti hi vacanato diá¹-á¹-hÄ

__duratikkamanaá¹-á¹-hopÄ«_ti. daá¸·hagahaá¹‡attÄ• vÄ• catunnampi __duratikkamanaá
__yonigatiá¹-hitinivÄ• sesukhipana_nti samÄ• se bhummavacanassa alopo daá¹-á¹-habbo,
Ä• yÅ«hanÄ• bhisaá¹…kharaá¹‡apadÄ• naá¹ƒ samÄ• so hoti. jarÄ• maraá¹‡aá¹…gaá¹ƒ ma
maraá¹‡aá¹-á¹-hÄ• __eva khayÄ• dayo_ gambhÄ«rÄ• dassitÄ• . navanavÄ• naÃ±hi parikk
khaá¹‡á¸• iccÄ• diparipakkappavatti jarÄ• ti, __khayaá¹-á¹-ho_ vÄ• jarÄ• ya vuttoti daá¹-á¹-
navabhÄ• vÄ• pagamo hi khayoti vattuá¹ƒ yuttoti. __vipariá¹‡Ä• maá¹-á¹-ho_ dvinnampi. sa
khayavayabhÄ• vo, sammutikhaá¹‡ikavasena maraá¹‡assa bhedavipariá¹‡Ä• matÄ• yojeta

__atthanayÄ• _ti \Ne 130/ atthÄ• naá¹ƒ nayÄ• . avijjÄ• diatthehi ekattÄ• dÄ« sena bhÄ• ver
ekattÄ• dayo tesaá¹ƒ nayÄ• ti vuttÄ• . nÄ«yantÄ«ti hi nayÄ• ti. atthÄ• eva vÄ• ekattÄ• dibh
Ã±Ä• yamÄ• nÄ• __ ``atthanayÄ• â€™â€™ _ti vuttÄ• . nÄ«yanti etehÄ«ti vÄ• nayÄ• , ekat
ntiÄ• dinÄ• nÄ«yanti, tasmÄ• ekattÄ• dayo atthÄ• naá¹ƒ nayÄ• ti __atthanayÄ• _. santÄ• n
rukkhabhÄ• vaá¹ƒ pattaá¹ƒ rukkhabhÄ• vena pavattanti ekattena vuccatÄ«ti santÄ• nÄ• nup
evamidhÄ• pi avijjÄ• dÄ«naá¹ƒ __santÄ• nÄ• nupacchedo ekatta_nti dasseti.

__bhinnasantÄ• nassevÄ• _ti \Be 132/ sambandharahitassa nÄ• nattassa gahaá¹‡ato satta
uppannoti gaá¹‡hanto ucchedadiá¹-á¹-himupÄ• diyati.

__yato kutocÄ«_ti yadi aÃ±Ã±asmÄ• aÃ±Ã±assuppatti siyÄ• , vÄ• likato telassa, ucchuto k
na siyÄ• , tasmÄ• na koci kassaci hetu atthÄ«ti __ahetukadiá¹-á¹-hiá¹ƒ, _ avijjamÄ• nepi he
tilagÄ• vÄ«sukkasoá¹‡itÄ• dÄ«hi telakhÄ«rasarÄ«rÄ• dÄ«ni pavattantÄ«ti __niyativÄ• daÃ±
viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ_.

kasmÄ• ? yasmÄ• idaÃ±hi bhavacakkaá¹ƒ apadÄ• letvÄ• saá¹ƒsÄ• rabhayamatÄ«to na ko
sambandho. __durabhiyÄ• na_nti duratikkamaá¹ƒ. __asanivicakkamivÄ• _ti asanimaá¹‡á¸•
nimmathanameva, nÄ• nimmathanaá¹ƒ pavattamÄ• naá¹ƒ atthi, evaá¹ƒ bhavacakkampi eka
``niccanimmathanaâ€™â€™ _nti vuttaá¹ƒ.

Ã±Ä• á¹‡Ä• sinÄ• apadÄ• letvÄ• saá¹ƒsÄ• rabhayaá¹ƒ atÄ«to natthÄ«ti etassa sÄ• dhakaa
cetaâ€™â€™ _ntiÄ• di. tantÅ«naá¹ƒ Ä• kulakaá¹ƒ tantÄ• kulakaá¹ƒ, tantÄ• kulakamiva jÄ•
kilesakammavipÄ• kehi atÄ«va jaá¹-itÄ• ti attho. guá¹‡Ä• ya sakuá¹‡iyÄ• nÄ«á¸• aá¹ƒ __gu
vaá¸• á¸• hiabhÄ• vato __apÄ• yaá¹ƒ_ dukkhagatibhÄ• vato __duggatiá¹ƒ_ sukhasamussay
__vinipÄ• taÃ±ca_ catubbidhaá¹ƒ __apÄ• yaá¹ƒ, _ ``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-Ä«â€™
__saá¹ƒsÄ• raÃ±ca nÄ• tivattati_. saá¹ƒsÄ• ro eva vÄ• sabbo idha vaá¸• á¸• hiapagamÄ• c
vutto kevalaá¹ƒ dukkhakkhandhabhÄ• vato.

bhavacakkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<243> pathavÄ«Ä• kÄ• sÄ• \Ne 131/ viya paá¹-iccasamuppÄ• do mahÄ• patthaá¹-avitthÄ• parikappavasena kathito. taÃ±hi apatthaá¹-aá¹ƒ avitthataÃ±ca pathaviá¹ƒ Ä• kÄ• saÃ±ca pa viya ca ekekacittÄ• varuddhaá¹ƒ akatvÄ• \Be 133/ sabbasattasabbacittasÄ• dhÄ• raá¹‡ava katvÄ• suttantabhÄ• janÄ«yena bhagavÄ• dasseti. tattha __nÄ• nÄ• cittavasenÄ• _ti asah sahajÄ• tÄ• naÃ±ca paccayapaccayuppannÄ• naá¹ƒ nÄ• nÄ• cittagatÄ• naá¹ƒ dassitabhÄ• mÅ«lapadÄ• ni etesanti __navamÅ«lapadÄ• , _ nayÄ• . ``ekekena nayena catunnaá¹ƒ catu saá¹…gahitattÄ• â€™â€™ ti vuttaá¹ƒ, ettha ``ekekena catukkenÄ• â€™â€™ ti vattabbaá¹ƒ. vavatthitÄ• dassitÄ• naá¹ƒ catukkÄ• naá¹ƒ nayabhÄ• vÄ• ti.

1. paccayacatukkavaá¹‡á¹‡anÄ•

avijjaá¹ƒ aá¹…gaá¹ƒ aggahetvÄ• tato paraá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™ paccayuppannÄ• ni aá¹…gabhÄ• vena vuttÄ• nÄ«ti Ä• ha __ ``na, tassa anaá¹…gattÄ• â€™ __niddese_ (Vibh 226) ``tattha katamÄ• avijjÄ• â€™â€™ ti avijjaá¹ƒ visuá¹ƒ vissajjetvÄ• `` avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• taá¹ƒtaá¹ƒpaccayavanto saá¹…khÄ• r pakÄ• resu paá¹-hamapaá¹-hamavÄ• ro dutiyavÄ• rÄ• dÄ«su pavisanto paccayavisesÄ• dis te vÄ• ravisese gaá¹‡hÄ• tÄ«ti __ ``sabbasaá¹…gÄ• hakoâ€™â€™ _ti vutto. paá¹-hamavÄ• chaá¹-á¹-hÄ• yatanameva, atha kho nÄ• maÃ±ca phassassa paccayo, nÄ• maá¹ƒ vÄ• na k chaá¹-á¹-hÄ• yatanasseva, atha kho phassassÄ• pÄ«ti paccayavisesadassanatthaá¹ƒ, yena mahÄ• nidÄ• nasuttadesanÄ• pavattÄ• , taá¹ƒdassanatthaÃ±ca chaá¹-á¹-hÄ• yatanaá¹…ga dutiyavÄ• re ca paveso vutto, na sabbaá¹…gasamorodhato.

__yatthÄ• _ti vÄ• racatukke ekekavÄ• re ca. __aÃ±Ã±athÄ• _ti suttantabhÄ• janÄ«yato aÃ vuttaá¹ƒ. __avutta_nti ``rÅ«paá¹ƒ saá¸·Ä• yatanaâ€™â€™ nti, tesupi ca vÄ• resu catÅ«supi suttantabhÄ• janÄ«yesu vuttÄ• . tattha ca vuttameva idha ``chaá¹-á¹-hÄ• yatanaâ€™â€™ n daá¹-á¹-habbaá¹ƒ.

__sabbaá¹-á¹-hÄ• nasÄ• dhÄ• raá¹‡ato_ti \Ne 132/ vuttanayena sabbavÄ• rasÄ• dhÄ• raá sabbaviÃ±Ã±Ä• á¹‡apavattiá¹-á¹-hÄ• nabhavasÄ• dhÄ• raá¹‡ato vÄ• . vinÄ• abhÄ• vena vi samÄ• naá¹ƒ phalaá¹ƒ paccayo cÄ• ti Ä• ha __ ``avisesenÄ• â€™â€™ _ti. ``tiá¹‡á¹‡aá¹ƒ sa I 204; SN a II 43) vacanato pana viÃ±Ã±Ä• á¹‡aá¹ƒ phassassa visesapaccayoti tassa phass phalaá¹ƒ, satipi paccayasampayuttÄ• naá¹ƒ Ä• hÄ• rapaccayabhÄ• ve manosaÃ±cetanÄ• y visiá¹-á¹-haá¹ƒ kiccanti saá¹…khÄ• ro cassa visiá¹-á¹-ho paccayo. __acittakkhaá¹‡amattÄ• cittakkhaá¹‡appamÄ• á¹‡arahitÄ• ni. __tassattho_ti tassa vuttassa avijjÄ• dikassa attho

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva veditabbo.

__hetukÄ• dÄ«nÄ«_ti ettha yasmiá¹ƒ catukke hetuka-saddo vutto, taá¹ƒ hetuka-saddasaha
nti vuttanti veditabbaá¹ƒ. hetu-saddo gatisÅ«cako avigatatÄ• ca vigatatÄ• nivÄ• raá¹‡avase
hetukacatukkaá¹ƒ avigatapaccayavasena vuttanti vuttaá¹ƒ.

__tidhÄ• catudhÄ• paÃ±cadhÄ• vÄ• _ti __vÄ• _-saddo ``chadhÄ• vÄ• â€™â€™ tipi vika
samÄ• dhi hi sÄ• dhÄ• raá¹‡ehi tÄ«hi jhÄ• nindriyamaggapaccayehi ca paccayoti. __upÄ• c
maggapaccayena cÄ• ti sattadhÄ• _ti kÄ• mupÄ• dÄ• navajjÄ• naá¹ƒ vasena vadati. kÄ• m
bhavassa paccayo hoti, so pakÄ• ro taá¹‡hÄ• yaá¹ƒ vutto evÄ• ti na vutto.

__imasmiá¹ƒ catukke sahajÄ• tapaccayena paccayÄ• hontÄ«_ti vacanavasenÄ• ti adhippÄ
attano paccayuppannassa yathÄ• sakehi paccayo na hoti, sahajÄ• tapaccayavaseneva pan
vuttattÄ• soyevettha hotÄ«ti vadanti. __paá¹-hamavÄ• ro_ti paá¹-hamacatukkoti evaá¹ƒ vat
__bhavÄ• dÄ«naá¹ƒ tathÄ• abhÄ• va_nti yadi sahajÄ• tapaccayavaseneva paá¹-hamacatu
jÄ• ti ca maraá¹‡assa sahajÄ• tapaccayo na hotÄ«ti yathÄ• avigatacatukkÄ• dÄ«su ``bhava
bhavahetukÄ• â€™â€™ tiÄ• di na vuttaá¹ƒ bhavÄ• dÄ«naá¹ƒ avigatÄ• dipaccayatÄ• ya abh
``bhavapaccayÄ• jÄ• tÄ«â€™â€™ tiÄ• di na vattabbaá¹ƒ siyÄ• . paccayavacanameva hi te
Ä• pannaá¹ƒ avigatacatukkÄ• dÄ«su viya idha paccayavisesasÅ«cakassa vacanantarassa a
vuttaá¹ƒ, na ca bhavÄ• dayo sahajÄ• tapaccayÄ• honti, tasmÄ• na sahajÄ• tapaccayavase
__sesapaccayÄ• naÃ±ca sambhava_nti idaá¹ƒ ``bhavÄ• dÄ«naâ€™â€™ nti etena \Ne 133/
avijjÄ• dÄ«naá¹ƒ sahajÄ• tena saha sesapaccayabhÄ• vÄ• naÃ±ca sambhavaá¹ƒ sandhÄ•
--- paccayavisesasÅ«cakassa vacanantarassa abhÄ• vÄ• sahajÄ• tato aÃ±Ã±e paccayabh
sambhavantÄ«ti sahajÄ• tapaccayavasenevÄ• yaá¹ƒ catukko \Be 135/ Ä• raddhoti vucceyya
tasmÄ• nÄ• yaá¹ƒ tathÄ• Ä• raddhoti.

__ ``mahÄ• nidÄ• nasuttante ekÄ• dasaá¹…giko paá¹-iccasamuppÄ• do vuttoâ€™â€™ _ti
``nÄ• marÅ«papaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ
(DN II 97) dvikkhattuá¹ƒ Ä• gate nÄ• marÅ«pe ekadhÄ• gahite navaá¹…giko, dvidhÄ• gahi
aÃ±Ã±attha pana vuttesu avijjÄ• saá¹…khÄ• resu addhattayadassanatthaá¹ƒ yojiyamÄ• nes
katvÄ• evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __mahÄ• nidÄ• nasuttantadesanÄ• ya pariggaha
cakkhÄ• yatanÄ• dÄ«ni viya rÅ«pe chaá¹-á¹-hÄ• yatanaÃ±ca nÄ• me antogadhaá¹ƒ katvÄ•
niravasesarÅ«papaccayaá¹ƒ viya niravasesanÄ• mapaccayaÃ±ca dassetuá¹ƒ __ ``nÄ• mar
vuttaá¹ƒ, evamidhÄ• pi tattha dassitavisesadassanena taá¹ƒdesanÄ• pariggahatthaá¹ƒ ekad
paá¹-iccasamuppÄ• de chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• mantogadhaá¹ƒ katvÄ• ``nÄ• mapacca
attho.

__rÅ«pappavattidesaá¹ƒ sandhÄ• ya desitattÄ• _ ``imassÄ• â€™â€™ ti vacanaseso, na pu

``ayaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha.

__yonivasena opapÄ• tikÄ• na_nti cettha saá¹ƒsedajayonikÄ• pi paripuá¹‡á¹‡Ä• yatanabhÄ
opapÄ• tikasaá¹…gahaá¹ƒ katvÄ• vuttÄ• ti daá¹-á¹-habbÄ• . padhÄ• nÄ• ya vÄ• yoniyÄ•
sabbaparipuá¹‡á¹‡Ä• yatanayoniá¹ƒ dassetuá¹ƒ __ ``opapÄ• tikÄ• naâ€™â€™ _nti vuttaá¹ƒ
saá¹…gahanidassanavaseneva hi __dhammahadayavibhaá¹…ge_pi (Vibh 1009) ``opapÄ• t
ntiÄ• dinÄ• opapÄ• tikaggahaá¹‡ameva kataá¹ƒ, na saá¹ƒsedajaggahaá¹‡anti. ekacittakkha
phassassa pavatti natthi, na cekassa akusalaphassassa chaá¹-á¹-hÄ• yatanavajjaá¹ƒ Ä• yat
pavattamÄ• naá¹ƒ paccayabhÅ«taá¹ƒ atthi, Ä• rammaá¹‡apaccayo cettha pavattako na hotÄ
``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti na sakkÄ• vattunti dassanatthaá¹ƒ __ ``yasm
_tiÄ• dimÄ• ha.

purimayonidvaye sambhavantampi kesaÃ±ci saá¸·Ä• yatanaá¹ƒ kalalÄ• dikÄ• le na sambha
asambhavatoâ€™â€™ _ti \Ne 134/ Ä• ha. pacchimayonidvaye pana yesaá¹ƒ \Be 136/ samb
sambhavatÄ«ti. __ito_ti imasmÄ• catukkato, nayato vÄ• , yo viseso.

paccayacatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. hetucatukkavaá¹‡á¹‡anÄ•

<244> __jÄ• tikkhaá¹‡amatte eva abhÄ• vato_ti tato uddhaá¹ƒ bhÄ• vatoti attho. __avigata
bhave upÄ• dÄ• nahetukaggahaá¹‡aá¹ƒ na kataá¹ƒ, __abhÄ• vato avigatapaccayassa_ jÄ•
bhavahetukÄ• diggahaá¹‡aá¹ƒ na katanti yojetabbaá¹ƒ. yathÄ• pana yÄ• va vatthu, tÄ• va
viÃ±Ã±Ä• á¹‡assa vatthu avigatapaccayo hoti viÃ±Ã±Ä• á¹‡ato uddhaá¹ƒ pavattanakampi, e
bhavasaá¹…gahitÄ• naá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ, bhavo ca jÄ• tiyÄ• avigatapaccayo siyÄ• . at
saá¹…khÄ• rakkhandhe jÄ• tiÄ• dÄ«naá¹ƒ saá¹…gahitattÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• massa,
chaá¹-á¹-hÄ• yatanassa avigatapaccayo na siyÄ• ti idha viya tatthÄ• pi hetukaggahaá¹‡aá¹ƒ
tasmÄ• yÄ• va upÄ• dÄ• naá¹ƒ, tÄ• va jÄ• tiÄ• dÄ«naá¹ƒ anupalabbho, jÄ• tikkhaá¹‡amatt
kÄ• raá¹‡anti na sakkÄ• kÄ• tuá¹ƒ. saá¹…khatalakkhaá¹‡Ä• naá¹ƒ pana jÄ• tiÄ• dÄ«naá¹ƒ
saá¹…gahitattÄ• asabhÄ• vadhammassa ca paramatthato bhavantarassa abhÄ• vato hetuÄ
bhavassa upÄ• dÄ• naá¹ƒ na niyamena avigatapaccayo, bhavo pana jÄ• tiyÄ• , jÄ• ti jarÄ•
avigatapaccayoti avigatapaccayaniyamÄ• bhÄ• vato abhÄ• vato ca avigatapaccayassa bha
na katanti yuttaá¹ƒ.

nanu evaá¹ƒ ``nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• mahetukaÄ
vattabbaá¹ƒ. na hi nÄ• masaá¹…gahitÄ• naá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ avigatapaccayo aÃ±Ã±as
atthi asabhÄ• vadhammattÄ• ti? na, tesaá¹ƒ nÄ• mena asaá¹…gahitattÄ• . namanakiccapan
kiccaá¹ƒ sabhÄ• vadhammÄ• nameva hotÄ«ti sabhÄ• vadhammabhÅ«tÄ• eva tayo khandh

tasmÄ• tattha hetukaggahaá¹‡aá¹ƒ yuttaá¹ƒ, idha pana bhavatÄ«ti bhavo, na ca jÄ• tiÄ• dÄ
``bhavapaccayÄ• \Ne 135/ jÄ• ti sambhavati, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sambhava
137/, tasmÄ• saá¹…kharaá¹‡ato saá¹…khÄ• re viya bhavanato bhave jÄ• tiÄ• dÄ«ni saá¹…
niyamÄ• bhÄ• vÄ• bhÄ• vehi yathÄ• vuttehi hetukaggahaá¹‡aá¹ƒ na katanti.

__keci panÄ• _tiÄ• dinÄ• revatattheramataá¹ƒ vadati. __arÅ«pakkhandhÄ• hi idha bhavot
``tattha katamo upÄ• dÄ• napaccayÄ• bhavo, á¹-hapetvÄ• upÄ• dÄ• naá¹ƒ vedanÄ• kkhan
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Vibh 249).

__ ``vattabbapadesÄ• bhÄ• vatoâ€™â€™ _ti vuttaá¹ƒ, satipi pana padese upÄ• dÄ• naá¹ƒ
jÄ• tiÄ• dÄ«ni na hontÄ«ti á¹-hapetabbassa bhÄ• vantarassa abhÄ• vato eva á¹-hapanaá¹ƒ
jÄ• yamÄ• nÄ• naá¹ƒ pana jÄ• ti, jÄ• tÄ• naÃ±ca jarÄ• maraá¹‡anti ``bhavapaccayÄ• jÄ• ti
jarÄ• maraá¹‡aâ€™â€™ nti (Vibh 225) vuttaá¹ƒ. yathÄ• pana ``nÄ• mapaccayÄ• phassoti
á¹-hapetvÄ• phassaá¹ƒ vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho. idaá¹ƒ vuccat
259), ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti atthi nÄ• maá¹ƒ atthi rÅ«paá¹ƒ. tattha kata
vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho. idaá¹ƒ vuccati nÄ• maá¹ƒ
cattÄ• ro mahÄ• bhÅ«tÄ• yaÃ±ca rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu manoviÃ±Ã±Ä• á¹‡adh
rÅ«paâ€™â€™ nti (Vibh 261) ca yaá¹ƒ nÄ• marÅ«paÃ±ca phassassa saá¸·Ä• yatanassa pa
niddiá¹-á¹-ho, evaá¹ƒ yo bhavo jÄ• tiyÄ• paccayo, tassapi á¹-hapetabbagahetabbavisese sa
vattabbapadeso natthÄ«ti vattunti.

hetucatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aÃ±Ã±amaÃ±Ã±acatukkavaá¹‡á¹‡anÄ•

<246> nippadesattÄ• bhavena upÄ• dÄ• naá¹ƒ saá¹…gahitanti paccayuppannassa upÄ• d
abhÄ• vÄ• ``bhavapaccayÄ• pi upÄ• dÄ• naâ€™â€™ nti na sakkÄ• vattunti dassetuá¹ƒ __
__nippadesoâ€™â€™ _tiÄ• dimÄ• ha. evaá¹ƒ sati ``nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aâ€™
nÄ• maá¹ƒ pana paccayuppannabhÅ«taá¹ƒ paccayabhÅ«taÃ±ca sappadesameva gahitanti
``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, nÄ• mapaccayÄ• phassoâ€™â€™ tiÄ• dÄ«su
á¹-hapetvÄ• nÄ• maá¹ƒ \Be 138/ gahitaá¹ƒ, evaá¹ƒ ``bhavapaccayÄ• pi upÄ• dÄ• naâ€™â
á¹-hapetvÄ• bhavassa gahaá¹‡aá¹ƒ na na sakkÄ• kÄ• tuá¹ƒ, tasmÄ• upÄ• dÄ• nassa avig
aÃ±Ã±amaÃ±Ã±apaccayaniyamÄ• bhÄ• vo bhave pubbe vuttanayena atthÄ«ti ``bhavapacc
vuttanti veditabbaá¹ƒ.

__aÃ±Ã±amaÃ±Ã±apaccayo_ti cettha sampayuttavippayuttaatthipaccayo adhippeto siyÄ• .
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti hi vuttaá¹ƒ, na ca vatthu akusalaviÃ±Ã±Ä• á¹‡assa aÃ±Ã±amaÃ
purejÄ• tavippayutto pana hotÄ«ti. tathÄ• ``chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• marÅ«paâ

chaá¹-á¹-hÄ• yatanaá¹ƒ cakkhÄ• yatanupacayÄ• dÄ«naá¹ƒ cittasamuá¹-á¹-hÄ• narÅ«passa
pacchÄ• jÄ• tavippayutto pana hotÄ«ti.

aÃ±Ã±amaÃ±Ã±acatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rÄ• dimÅ«lakanayamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<247> __ ``apubbassa aÃ±Ã±assa avijjÄ• paccayassa vattabbassa abhÄ• vato bhavamÅ«
vuttaá¹ƒ, evaá¹ƒ sati ``chaá¹-á¹-hÄ• yatanapaccayÄ• avijjÄ• â€™â€™ tiÄ• dikÄ• chaá¹-á¹-
vattabbÄ• siyuá¹ƒ. ``nÄ• mapaccayÄ• avijjÄ• â€™â€™ ti ettha hi avijjÄ• paccayÄ• sabbe
vuttÄ• ti. tatthÄ• yaá¹ƒ adhippÄ• yo siyÄ• --- nÄ• mavisesÄ• naá¹ƒ chaá¹-á¹-hÄ• yatanÄ• d
paccayabhÄ• vo vattabboti chaá¹-á¹-hÄ• yatanÄ• dimÅ«lakÄ• vuttÄ• . yadeva pana nÄ• ma
bhavapaccayÄ• avijjÄ• ti etthÄ• pi vucceyya, na vattabbaviseso koci, tasmÄ• apubbÄ• bhÄ
bhavaggahaá¹‡ena ca idha avijjÄ• ya paccayabhÅ«tÄ• sabhÄ• vadhammÄ• gaá¹‡heyyaá¹
apubbÄ• bhÄ• vato na vuttoti daá¹-á¹-habbo. __ ``avijjÄ• paccayÄ• avijjÄ• tipi_ \Ne 137/ __
_ti vuttaá¹ƒ, yathÄ• pana ``nÄ• mapaccayÄ• phassoâ€™â€™ ti vutte ``phassapaccayÄ• p
hoti paccayuppannaá¹ƒ á¹-hapetvÄ• paccayassa gahaá¹‡ato, evamidhÄ• pi na siyÄ• , tasm
sabhÄ• vadhammÄ• sabhÄ• vadhammesu sÄ• maÃ±Ã±ena pavatto bhava-saddoti na so av
tena bhavamÅ«lakanayo na vuttoti veditabbo.

``upÄ• dÄ• napaccayÄ• \Be 139/ bhavoâ€™â€™ ti ettha viya bhavekadese visuá¹ƒ pubbe
paccayasodhanatthaá¹ƒ Ä• dito vuccamÄ• no niravasesabodhako hoti, na nÄ• ma-saddo. e
niruttiyoti iminÄ• vÄ• adhippÄ• yena __ ``avijjÄ• paccayÄ• avijjÄ• tipi vuttaá¹ƒ siyÄ• â€™â
daá¹-á¹-habbaá¹ƒ, iminÄ• va adhippÄ• yena ``bhavassa nippadesattÄ• bhavapaccayÄ• pi u
nti ayamattho aÃ±Ã±amaÃ±Ã±apaccayavÄ• re vuttoti daá¹-á¹-habbo. tattha __pacchinnattÄ
jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ avijjÄ• ya paccayabhÄ• vo anuÃ±Ã±Ä• to viya hoti. jÄ• yamÄ•
jÄ• tiyÄ• jÄ• yamÄ• nÄ• , jÄ«yamÄ• namÄ«yamÄ• naÃ±ca jarÄ• maraá¹‡aá¹ƒ, na jarÄ• ma
jÄ• tiÄ• dÄ«ni ekacittakkhaá¹‡e na avijjÄ• ya paccayo honti, tasmÄ• asambhavato eva tam
pacchedopi pana atthÄ«ti __ ``tattha pacchinnattÄ• â€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.
``apicÄ• â€™â€™ _tiÄ• dimÄ• ha.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalaniddesavaá¹‡á¹‡anÄ•

248-249__._ __upÄ• dÄ• nassa upÄ• dÄ• napaccayattaá¹ƒ Ä• pajjeyyÄ• _ti nanu nÄ• yaá¹
diá¹-á¹-hupÄ• dÄ• nassa, taÃ±ca itarassa paccayo hotÄ«ti? saccaá¹ƒ, kÄ• mupÄ• dÄ• nass
gahitattÄ• nÄ• me viya visesapaccayattÄ• bhÄ• vÄ• ca upÄ• dÄ• naggahaá¹‡ena taá¹‡hÄ

paccayabhÅ«tÄ• diá¹-á¹-hi eva gahitÄ• ti ayaá¹ƒ doso vuttoti daá¹-á¹-habbo. yasmÄ• ca up
paccayuppannaá¹ƒ paccayo ca ekameva, tasmÄ• ``nÄ• mapaccayÄ• phasso, nÄ• marÅ«p
etesaá¹ƒ niddesesu viya ``upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti etassa niddese paccayo
vibhatto. satipi vÄ• bhavassa paccayabhÄ• vena kÄ• mupÄ• dÄ• nassapi gahaá¹‡e ``á¹-ha
avuccamÄ• ne kÄ• mupÄ• dÄ• naá¹ƒ kÄ• mupÄ• dÄ• nassa, diá¹-á¹-hi ca diá¹-á¹-hiyÄ• pac
paccayapaccayuppannatÄ• nivÄ• raá¹‡atthaá¹ƒ __ ``á¹-hapetvÄ• upÄ• dÄ• naâ€™â€™ _n

<252> cakkhÄ• yatanÄ• diupatthambhakassa \Be 140/ cittasamuá¹-á¹-hÄ• narÅ«passa jan
cakkhÄ• yatanupacayÄ• dÄ«naá¹ƒ paccayoti vuttaá¹ƒ tadajanakampÄ«ti adhippÄ• yena __
cittasamuá¹-á¹-hÄ• narÅ«passÄ• â€™â€™ _tiÄ• dimÄ• ha. __tÄ• sampi hÄ«_ti utuÄ• hÄ• n
upatthambhakasamuá¹-á¹-hÄ• panapacchÄ• jÄ• tapaccayavasena viÃ±Ã±Ä• á¹‡aá¹ƒ pacca

<254> __yathÄ• nurÅ«pa_nti mahÄ• bhÅ«tasaá¹…khÄ• taá¹ƒ paÃ±cannaá¹ƒ sahajÄ• tÄ• c
chaá¹-á¹-hassa purejÄ• tÄ• dipaccayo, nÄ• maá¹ƒ paÃ±cannaá¹ƒ pacchÄ• jÄ• tÄ• dipaccay
sahajÄ• tÄ• dipaccayoti esÄ• yathÄ• nurÅ«patÄ• .

<264> __yassÄ• _ti yassa paccayuppannassa nÄ• massa viÃ±Ã±Ä• á¹‡assa sampayuttap
yojetabbaá¹ƒ.

<272> ``phassapaccayÄ• pi nÄ• maâ€™â€™ nti phassapaccayabhÄ• vena vattabbasseva
pavatti dassitÄ• ti __ ``á¹-hapetvÄ• phassaâ€™â€™ _nti puna vacane koci attho atthÄ«ti n
``tathÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha.

<280> yasmÄ• adhimokkhopi natthi, tasmÄ• upÄ• dÄ• naá¹-á¹-hÄ• naá¹ƒ parihÄ«namevÄ
pana padapÅ«raá¹‡assa kÄ• raá¹‡aá¹ƒ taá¹‡hÄ• ya abhÄ• vo domanassasahagatesu vutto
yojetabbo. __sabbatthÄ• _ti tatiyacittÄ• dÄ«su ``taá¹‡hÄ• paccayÄ• adhimokkhoâ€™â€™
visesaá¹ƒ dassetvÄ• pÄ• á¸·i saá¹ƒkhittÄ• . __heá¹-á¹-hÄ• _ti cittuppÄ• dakaá¹‡á¸• Ä• dÄ«

akusalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalÄ• byÄ• kataniddesavaá¹‡á¹‡anÄ•

<292> __pasÄ• do_ti \Ne 139/ saddhÄ• .

<306> ``alobho nidÄ• naá¹ƒ kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ tiÄ• divacanato (AN
kusalamÅ«lÄ• ni saá¹…khÄ• rÄ• naá¹ƒ nidÄ• nÄ• ni honti, na kammavegakkhittesu \Be 141
alobhÄ• disahagatakammapaá¹-ibimbabhÅ«tÄ• viya pavattamÄ• nÄ• alobhÄ• dayoti paÃ±
nidÄ• narahitatÄ• __sotapatitatÄ• _ti daá¹-á¹-habbÄ• . kiriyadhammÄ• kiriyamattattÄ• kan

parihÄ«nÄ• vijjÄ• á¹-á¹-hÄ• nÄ• veditabbÄ• .

__tatiyacatutthavÄ• rÄ• asambhavato evÄ• _ti kasmÄ• vuttaá¹ƒ, kiá¹ƒ cakkhuviÃ±Ã±Ä• á¹
cakkhÄ• yatanupacayÄ• dÄ«naá¹ƒ pacchÄ• jÄ• tapaccayÄ• na hontÄ«ti? honti, tadupattha
cittasamuá¹-á¹-hÄ• nassa asamuá¹-á¹-hÄ• panaá¹ƒ sandhÄ• ya __ ``asambhavatoâ€™â€™
sahajÄ• tapacchÄ• jÄ• taviÃ±Ã±Ä• á¹‡assa pana vasena tadÄ• pi viÃ±Ã±Ä• á¹‡apaccayÄ•
pacchÄ• jÄ• tasahajÄ• tanÄ• massa sahajÄ• tapurejÄ• tabhÅ«tacakkhÄ• dirÅ«passa ca vas
saá¸·Ä• yatanaÃ±ca labbhatÄ«ti tatiyacatutthavÄ• rÄ• na na sambhavantÄ«ti.

kusalÄ• byÄ• kataniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• mÅ«lakakusalaniddesavaá¹‡á¹‡anÄ•

<334> __sammohavasenÄ• _ti kusalaphale aniccÄ• ditÄ• ya sabhaye sÄ• durasavisarukkh
taá¹ƒnibbattakakusale ca anÄ• dÄ«navadassitÄ• vasena. samatikkamatthaá¹ƒ bhÄ• vanÄ•
tadaá¹…gavikkhambhanavasena samatikkamabhÅ«tÄ• vÄ• bhÄ• vanÄ• __samatikkamab

__tathÄ• idha na labbhantÄ«_ti avijjÄ• ya eva saá¹…khÄ• rÄ• naá¹ƒ avigatÄ• dipaccayattÄ
vuttaá¹ƒ, viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ pana saá¹…khÄ• rÄ• dayo avigatÄ• dipaccayÄ• hontÄ
saá¹…khÄ• rapaccayÄ• \Ne 140/ viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetukantiÄ• dinÄ• yojan
avigatacatukkÄ• dÄ«nipi na idha labbhanti. viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã
nÄ• mantiÄ• dinÄ• hi yathÄ• lÄ• bhayojanÄ• ya nayo dassitoti.

avijjÄ• mÅ«lakakusalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalamÅ«lakavipÄ• kaniddesavaá¹‡á¹‡anÄ•

<343> __ ``nÄ• nÄ• kkhaá¹‡ikakammapaccaye_ \Be 142/ __pana vattabbameva natthÄ«â€
kusalamÅ«laá¹ƒ akusalamÅ«laÃ±ca kammapaccayo hotÄ«ti? na hoti, kammapaccayabhÅ«t
saá¹ƒsaá¹-á¹-haá¹ƒ kammaá¹ƒ viya paccayo hoti. tena ekÄ«bhÄ• vamiva gatattÄ• ti evaá¹ƒ
daá¹-á¹-habbaá¹ƒ. yathÄ• kusalÄ• kusalamÅ«lehi vinÄ• kammaá¹ƒ vipÄ• kaá¹ƒ na janetÄ«
pariyÄ• yena upanissayoti vuttÄ• ni, evaá¹ƒ kammena ekÄ«bhÅ«tÄ• ni saá¹ƒsaá¹-á¹-hÄ• ni
paccayÄ• hontÄ«ti pariyÄ• yena tesaá¹ƒ kammapaccayatÄ• vuttÄ• . __esÄ• _ti esa kusala
akusalamÅ«lapaccayo cÄ• ti yojetabbaá¹ƒ.

kusalÄ• kusalavipÄ• kÄ• naá¹ƒ viya kiriyÄ• naá¹ƒ uppÄ• dakÄ• ni avijjÄ• kusalÄ• kusalamÅ
``upanissayataá¹ƒ na labhantÄ«â€™â€™ _ti. manasikÄ• ropi javanavÄ«thipaá¹-ipÄ• dakam
viya avijjaá¹ƒ upanissayaá¹ƒ na karoti, avijjÅ«panissayÄ• naá¹ƒ pana pavattiatthaá¹ƒ

bhavaá¹…gÄ• vaá¹-á¹-anamattaá¹ƒ hoti, pahÄ«nÄ• vijjÄ• naÃ±ca kiriyÄ• naá¹ƒ avijjÄ• nevu
Ä• rammaá¹‡amattameva pana hoti. evaÃ±ca katvÄ• ``kusalo dhammo abyÄ• katassa dha
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.423), ``vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• k
upanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 3.103) ca evamÄ• dÄ«su kiriyÄ• naa
upanissayapaccayabhÄ• vena na uddhaá¹-Ä• ti. apica ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â
avijjÄ• mÅ«lako kusalanayo vutto, ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti et
kusalÄ• kusalamÅ«lako \Ne 141/ vipÄ• kanayo, kiriyÄ• naá¹ƒ pana neva saá¹…khÄ• raggah
viÃ±Ã±Ä• á¹‡aggahaá¹‡ena gahaá¹‡aá¹ƒ gacchatÄ«ti taá¹ƒmÅ«lako kiriyÄ• nayo na labbha
daá¹-á¹-habbo.

__anekabhedato_ti avijjÄ• dÄ«naá¹ƒ mÅ«lapadÄ• naá¹ƒ ekacittakkhaá¹‡ikÄ• naá¹ƒ kiriyan
sahajÄ• tÄ• dianekapaccayabhÄ• vena gahitattÄ• tesaá¹ƒ paccayÄ• naá¹ƒ vasena navÄ• c
vasena, anekappakÄ• rato catunnaá¹ƒ catukkÄ• naá¹ƒ vasenÄ• ti vÄ• adhippÄ• yo. __kusa
cÄ• _ti ettha kusalÄ• kusalesu kusalÄ• kusalÄ• naá¹ƒ vipÄ• ke cÄ• ti vattabbaá¹ƒ. purimapa
paccayÄ• kÄ• ro vutto, taá¹ƒdassanatthaá¹ƒ \Be 143/ ``anekabhedato ekadhÄ• vÄ• â€™â€
pacchimanaye kusale anekabhedato paccayÄ• kÄ• ro vutto, atha kho __ ``ekadhÄ• vÄ• â€™
mÅ«lapadekapaccayatÄ• vasena, ekasseva vÄ• nayassa vasena ekappakÄ• renÄ• ti attho
vasenÄ• ti vÄ• adhippÄ• yo. __dhammapaccayabhede_ti avijjÄ• dÄ«naá¹ƒ dhammÄ• naá¹
jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ dhammÄ• naá¹ƒ jÄ• tiÄ• dipaccayabhede, taá¹ƒtaá¹ƒcittuppÄ• c
phassÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ ekakkhaá¹‡ikÄ• vijjÄ• dipaccayabhede. pariyattiÄ• dÄ«
... paá¹-ipattikkamo_. paccayÄ• kÄ• re hi pÄ• á¸·ipariyÄ• puá¹‡anatadatthasavanapÄ• á¸·iat
``jarÄ• maraá¹‡aá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ ... pe ... nirodhadhammaâ€™â€™ ntiÄ• dinÄ
kamena kÄ• tabbÄ• ti __kama_-ggahaá¹‡aá¹ƒ karoti. __tato_ti Ã±Ä• á¹‡appabhedajanakato
karaá¹‡Ä«yataraá¹ƒ natthi. tadÄ• yattÄ• hi dukkhantakiriyÄ• ti.

kusalamÅ«lakavipÄ• kaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-iccasamuppÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 11 7. satipaá¹-á¹-hÄ• na

1. suttantabhÄ• janÄ«yaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<355> __tayo_ \Be 144/ \Ne 142/ __satipaá¹-á¹-hÄ• nÄ• _ti satipaá¹-á¹-hÄ• na-saddassa a
idha pÄ• á¸·iyaá¹ƒ vuttassa satipaá¹-á¹-hÄ• na-saddassa atthadassanaá¹ƒ. __Ä• dÄ«su hi s
__Ä• di_-saddena ``phassasamudayÄ• vedanÄ• naá¹ƒ samudayo, nÄ• marÅ«pasamudayÄ

manasikÄ• rasamudayÄ• dhammÄ• naá¹ƒ samudayoâ€™â€™ ti (SN c V 408) satipaá¹-á¹-
satigocarÄ• naá¹ƒ dÄ«pake suttappadese saá¹…gaá¹‡hÄ• ti. evaá¹ƒ paá¹-isambhidÄ• pÄ•
avasesapÄ• á¸·ippadesadassanattho Ä• di-saddo daá¹-á¹-habbo. dÄ• nÄ• dÄ«nipi karontas
ca satiyÄ• á¹-hÄ• naá¹ƒ hotÄ«ti taá¹ƒnivÄ• raá¹‡atthamÄ• ha __ ``padhÄ• naá¹ƒ á¹-hÄ• na
padhÄ• natthadÄ«pakoti adhippÄ• yo.

__ariyo_ti ariyaá¹ƒ seá¹-á¹-haá¹ƒ sammÄ• sambuddhamÄ• ha. __etthÄ• _ti etasmiá¹ƒ saá¸
attho. suttekadesena hi suttaá¹ƒ dasseti. tattha hi ---

``tayo satipaá¹-á¹-hÄ• nÄ• yadariyo ... pe ... arahatÄ«ti iti kho panetaá¹ƒ vuttaá¹ƒ, kiÃ±ceta
vuttaá¹ƒ? idha, bhikkhave, satthÄ• sÄ• vakÄ• naá¹ƒ dhammaá¹ƒ deseti anukampako hites
`idaá¹ƒ vo hitÄ• ya idaá¹ƒ vo sukhÄ• yÄ• â€™ ti. tassa sÄ• vakÄ• na sussÅ«santi, na sota
cittaá¹ƒ upaá¹-á¹-hÄ• penti, vokkamma ca satthusÄ• sanÄ• vattanti. tatra, bhikkhave, tathÄ
anattamano hoti, na ca anattamanataá¹ƒ \Ne 143/ paá¹-isaá¹ƒvedeti, anavassuto ca viharati
idaá¹ƒ, bhikkhave, paá¹-hamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ. yadariyo ... pe ... arahati.

``puna caparaá¹ƒ bhikkhave satthÄ• ... pe ... idaá¹ƒ vo sukhÄ• yÄ• ti. tassa ekacce sÄ• vak
pe ... vattanti. ekacce sÄ• vakÄ• sussÅ«santi \Be 145/ ... pe ... na ca vokkamma satthusÄ•
tatra, bhikkhave, tathÄ• gato na ceva attamano hoti, na ca attamanataá¹ƒ paá¹-isaá¹ƒvedeti
hoti, na ca anattamanataá¹ƒ paá¹-isaá¹ƒvedeti. attamanataÃ±ca anattamanataÃ±ca tadubha
upekkhako ca viharati sato sampajÄ• no. idaá¹ƒ, bhikkhave, dutiyaá¹ƒ ... pe ....

``puna caparaá¹ƒ ... pe ... sukhÄ• yÄ• ti. tassa sÄ• vakÄ• sussÅ«santi ... pe ... vattanti. tatr
tathÄ• gato attamano ceva hoti, attamanataÃ±ca paá¹-isaá¹ƒvedeti, anavassuto ca viharati
idaá¹ƒ, bhikkhave, tatiyaâ€™â€™ nti (MN III 311) ---

evaá¹ƒ paá¹-ighÄ• nunayehi anavassutatÄ• , niccaá¹ƒ upaá¹-á¹-hitasatitÄ• , tadubhayavÄ«t
satipaá¹-á¹-hÄ• nanti vuttÄ• . buddhÄ• nameva kira niccaá¹ƒ upaá¹-á¹-hitasatitÄ• hoti, na p

__pa_-saddo Ä• rambhaá¹ƒ joteti, Ä• rambho ca pavattÄ«ti katvÄ• Ä• ha __ ``pavattayitab
satiyÄ• karaá¹‡abhÅ«tÄ• ya paá¹-á¹-hÄ• naá¹ƒ paá¹-á¹-hÄ• petabbaá¹ƒ __satipaá¹-á¹-hÄ•
bahulaá¹ƒ-vacanena kammatthaá¹ƒ icchanti saddavidÅ«, tatheva kattuatthampi icchantÄ«ti
``patiá¹-á¹-hÄ• tÄ«ti paá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. tattha __pa_-saddo bhusatthaá¹
dÄ«petÄ«ti __ ``okkantitvÄ• pakkhanditvÄ• vattatÄ«ti atthoâ€™â€™ _ti Ä• ha. puna bhÄ•
paá¹-á¹-hÄ• na-saddaÃ±ca vaá¹‡á¹‡ento __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. tena purin
paá¹-á¹-hÄ• na-saddo ca kattuatthoti viÃ±Ã±Ä• yati.

visesena kÄ• yo ca vedanÄ• ca assÄ• dassa kÄ• raá¹‡anti tappahÄ• natthaá¹ƒ tesaá¹ƒ taá
oá¸·Ä• rikasukhumÄ• naá¹ƒ asubhadukkhatÄ• dassanÄ• ni mandatikkhapaÃ±Ã±ehi taá¹‡hÄ
tesaá¹ƒ visuddhimaggoti vuttÄ• ni, evaá¹ƒ diá¹-á¹-hiyÄ• visesakÄ• raá¹‡esu cittadhammesu
aniccÄ• nattatÄ• dassanÄ• ni nÄ• tipabhedÄ• tipabhedagatesu tesu tappahÄ• natthaá¹ƒ ma
diá¹-á¹-hicaritÄ• naá¹ƒ sukarÄ• nÄ«ti \Ne 144/ tesaá¹ƒ tÄ• ni visuddhimaggoti. tikkho samat
oá¸·Ä• rikÄ• rammaá¹‡aá¹ƒ pariggaá¹‡hanto tattha aá¹-á¹-hatvÄ• jhÄ• naá¹ƒ samÄ• pajjitv
pariggaá¹‡hÄ• tÄ«ti Ä• ha __ ``oá¸·Ä• rikÄ• rammaá¹‡e asaá¹‡á¹-hahanatoâ€™â€™ _ti. vip
sukhume citte dhammesu ca cittaá¹ƒ pakkhandatÄ«ti tadanupassanÄ• naá¹ƒ taá¹ƒvisuddhi

__tesaá¹ƒ tatthÄ• _ti ettha __tattha_-saddassa pahÄ• natthanti etena yojanÄ• . paÃ±ca kÄ•
kÄ• ye labbhantÄ«ti visesena kÄ• yo kÄ• moghassa vatthu, bhave sukhaggahaá¹‡avasena
bhavoghassa vedanÄ• , santatighanaggahaá¹‡avasena citte attÄ• bhiniveso hotÄ«ti diá¹-á¹
dhammavinibbhogassa dhammÄ• naá¹ƒ dhammamattatÄ• ya ca duppaá¹-ivijjhattÄ• samm
tasmÄ• tesu tesaá¹ƒ pahÄ• natthaá¹ƒ cattÄ• rova vuttÄ• , dukkhÄ• ya vedanÄ• ya paá¹-igh
dukkhadukkhaviparia¹‡Ä• madukkhasaá¹…khÄ• radukkhabhÅ«tÄ• vedanÄ• visesena byÄ
niccaggahaá¹‡avasena sassatassa attano sÄ«lena suddhÄ«tiÄ• diparÄ• masanaá¹ƒ hotÄ«t
cittaá¹ƒ, nÄ• marÅ«paparicchedena bhÅ«taá¹ƒ bhÅ«tato apassantassa bhavavibhavadiá¹-á
idaá¹ƒsaccÄ• bhiniveso hotÄ«ti tassa dhammÄ• ... pe ... sukhavedanÄ• ssÄ• davasena pa
dinnaâ€™â€™ ntiÄ• diparÄ• mÄ• saá¹ƒ uppÄ• detÄ«ti diá¹-á¹-hupÄ• dÄ• nassa vedanÄ• .
sarÄ• gÄ• dicitte sammoho hotÄ«ti mohÄ• gatiyÄ• cittaá¹ƒ, dhammasabhÄ• vÄ• navabodh
bhayÄ• gatiyÄ• dhammÄ• ... pe ... avuttÄ• naá¹ƒ vuttanayena vatthubhÄ• vo yojetabbo.

``Ä• hÄ• rasamudayÄ• kÄ• yasamudayo, phassasamudayÄ• vedanÄ• samudayo (SN c V
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti (MN III 126; SN a II
kÄ• yÄ• dÄ«naá¹ƒ samudayabhÅ«tÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• raphassamanosaÃ±cetanÄ• v
kÄ• yÄ• diparijÄ• nanena pariÃ±Ã±Ä• tÄ• hontÄ«ti Ä• ha __ ``catubbidhÄ• hÄ• rapariÃ±Ã±
__pakaraá¹‡anayo_ti tambapaá¹‡á¹‡ibhÄ• sÄ• ya vaá¹‡á¹‡anÄ• nayo. nettipeá¹-akappakar
yojanÄ• nayotipi vadanti.

__saraá¹‡avasenÄ• _ti kÄ• yÄ• dÄ«naá¹ƒ kusalÄ• didhammÄ• naÃ±ca dhÄ• raá¹‡atÄ• vas
satÄ«ti imasmiá¹ƒ atthe ekatte nibbÄ• ne samÄ• gamo __ekattasamosaraá¹‡aá¹ƒ_. etadeva
hÄ«â€™â€™ _tiÄ• dimÄ• ha. ekanibbÄ• nappavesahetubhÅ«to vÄ• samÄ• natÄ• ya eko s
\Ne 145/ ekattaá¹ƒ, tattha samosaraá¹‡aá¹ƒ taá¹ƒsabhÄ• gatÄ• __ekattasamosaraá¹‡aá¹ƒ_
ekanibbÄ• nappavesahetubhÄ• vaá¹ƒ pana dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dim
saraá¹‡ekattasamosaraá¹‡Ä• ni saha satipaá¹-á¹-hÄ• nekabhÄ• vassa kÄ• raá¹‡attena vutt
purimasmiá¹ƒ visuá¹ƒ. __saraá¹‡avasenÄ• _ti vÄ• gamanavasenÄ• ti atthe sati tadeva gam
samosaraá¹‡e vÄ• sati-saddatthavasena avuccamÄ• ne dhÄ• raá¹‡atÄ• va satÄ«ti sati-sad
purimaá¹ƒ satibhÄ• vassa kÄ• raá¹‡aá¹ƒ, pacchimaá¹ƒ ekabhÄ• vassÄ• ti nibbÄ• nasamosa

satipaá¹-á¹-hÄ• nekabhÄ• vassa kÄ• raá¹‡Ä• ni.

__cuddasavidhenÄ• _ti idaá¹ƒ __mahÄ• satipaá¹-á¹-hÄ• nasutte_ (DN II 372 Ä• dayo; MN
Ä• nÄ• pÄ• napabbÄ• dÄ«naá¹ƒ vasena. tathÄ• __paÃ±cavidhena dhammÄ• nupassana_
ca uá¹-á¹-hÄ• nakabhaá¹‡á¸• asadisatÄ• taá¹ƒtaá¹ƒsatipaá¹-á¹-hÄ• nabhÄ• vanÄ• nubhÄ•
__bhikkhugocarÄ• hi ete_. vuttaÃ±hi ``gocare, bhikkhave, caratha sake pettike visayeâ€™â
DN III 80).

kÄ• yÄ• nupassanÄ• dipaá¹-ipattiyÄ• bhikkhu hotÄ«ti bhikkhuá¹ƒ ``kÄ• yÄ• nupassÄ« viha
dasseti bhikkhumhi taá¹ƒniyamato. tenÄ• ha __ ``paá¹-ipattiyÄ• vÄ• bhikkhubhÄ• vadassa

__samaá¹ƒ careyyÄ• _ti kÄ• yÄ• divisamacariyaá¹ƒ pahÄ• ya kÄ• yÄ• dÄ«hi samaá¹ƒ care
__santo, _ indriyadamanena __danto, _ catumagganiyamena __niyato, _ seá¹-á¹-hacÄ• ritÄ
kÄ• yadaá¹‡á¸• Ä• dioropanena __nidhÄ• ya daá¹‡á¸• aá¹ƒ_. so evarÅ«po bÄ• hitapÄ• pas
__brÄ• hmaá¹‡Ä• _disamaÃ±Ã±o veditabbo.

kÄ• yÄ• nupassanÄ• uddesavaá¹‡á¹‡anÄ•

__asammissato_ti vedanÄ• dayopi ettha sitÄ• , ettha paá¹-ibaddhÄ• ti kÄ• ye vedanÄ• dian
Ä• panne tadamissatoti attho. avayavÄ«gÄ• hasamaÃ±Ã±Ä• tidhÄ• vanasÄ• rÄ• dÄ• nÄ• b
aá¹…gapaccaá¹…gehi, tÄ• ni ca kesÄ• dÄ«hi, kesÄ• dike ca bhÅ«tupÄ• dÄ• yarÅ«pehi \Ne
__ ``tathÄ• na kÄ• yeâ€™â€™ _tiÄ• dimÄ• ha. pÄ• sÄ• dÄ• dinagarÄ• vayavasamÅ«he av
karonti. nagaraá¹ƒ nÄ• ma koci attho atthÄ«ti pana kesaÃ±ci samaÃ±Ã±Ä• tidhÄ• vanaá¹ƒ s
itthipurisÄ• disamaÃ±Ã±Ä• tidhÄ• vane nagaranidassanaá¹ƒ vuttaá¹ƒ.

yaá¹ƒ passati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ• , nanu cakkhunÄ• itthipurisadassanaá¹ƒ natthÄ«ti
``itthiá¹ƒ passÄ• mi, purisaá¹ƒ passÄ• mÄ«â€™â€™ ti pana pavattasaÃ±Ã±Ä• ya vasena _
vuttaá¹ƒ. micchÄ• dassane vÄ• diá¹-á¹-hiyÄ• yaá¹ƒ passati, na taá¹ƒ diá¹-á¹-haá¹ƒ, taá¹ƒ rÅ
hoti, rÅ«pÄ• yatanaá¹ƒ vÄ• taá¹ƒ na hotÄ«ti attho. atha vÄ• taá¹ƒ kesÄ• dibhÅ«tupÄ• dÄ•
diá¹-á¹-haá¹ƒ na hoti, diá¹-á¹-haá¹ƒ vÄ• yathÄ• vuttaá¹ƒ na hotÄ«ti attho. __yaá¹ƒ diá¹-á¹-ha
passatÄ«_ti yaá¹ƒ rÅ«pÄ• yatanaá¹ƒ, kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ
paÃ±Ã±Ä• cakkhunÄ• bhÅ«tato na passatÄ«ti attho.

__na aÃ±Ã±adhammÄ• nupassÄ«_ti na aÃ±Ã±asabhÄ• vÄ• nupassÄ«, asubhÄ• dito aÃ±Ã
vuttaá¹ƒ hoti. __pathavÄ«kÄ• ya_nti kesÄ• dipathaviá¹ƒ dhammasamÅ«hattÄ• kÄ• yoti vac
vÄ• anekappabhedasakalasarÄ«ragataá¹ƒ pubbÄ• pariyabhÄ• vena pavattamÄ• naá¹ƒ sar
vadati, evaá¹ƒ aÃ±Ã±atthÄ• pi.

__ajjhattabahiddhÄ• _ti ajjhattabahiddhÄ• dhammÄ• naá¹ƒ __ghaá¹-itÄ• rammaá¹‡aá¹ƒ_ e
natthÄ«ti attho, ajjhattabahiddhÄ• dhammÄ• vÄ• ghaá¹-itÄ• rammaá¹‡aá¹ƒ idaá¹ƒ natthÄ«
kilesÄ• na_nti bhavattayavisayÄ• naá¹ƒ kilesÄ• nanti attho.

__sabbatthika_nti sabbattha bhavaá¹ƒ. sabbasmiá¹ƒ lÄ«ne uddhaá¹-e ca citte icchitabbattÄ
uddhaá¹-e ca bhÄ• vetabbÄ• bojjhaá¹…gÄ• atthikÄ• etÄ• yÄ• ti __sabbatthikÄ• _. __anto
kosajjanti attho.

avisesena dvÄ«hipi nÄ«varaá¹‡appahÄ• naá¹ƒ vuttanti katvÄ• puna ekekena vuttappahÄ•
``visesenÄ• â€™â€™ _ti Ä• ha, ``vineyya nÄ«varaá¹‡Ä• nÄ«â€™â€™ ti avatvÄ• abhijjhÄ•
payojanaá¹ƒ dassento __ ``visesenÄ• â€™â€™ _tiÄ• dimÄ• ha. kÄ• yÄ• nupassanÄ• bhÄ•
anurodhavirodhÄ• dÄ«naá¹ƒ \Ne 147/ pahÄ• nadassanaÃ±hi etassa payojananti. __kÄ• yab
kÄ• yÄ• nupassanÄ• bhÄ• vanÄ• adhippetÄ• . __tenÄ• _ti anurodhÄ• dippahÄ• navacaner

__sabbatthikakammaá¹-á¹-hÄ• naá¹ƒ_ buddhÄ• nussati mettÄ• maraá¹‡assati asubhabhÄ
etena yoginÄ• parihariyamÄ• naá¹ƒ taá¹ƒ sabbatthikakammaá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ satis
avicchinnassa tassa pariharitabbattÄ• , satiyÄ• vÄ• samatho vutto samÄ• dhikkhandhasaá

kÄ• yÄ• nupassanÄ• uddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• diuddesavaá¹‡á¹‡anÄ•

__kevalaá¹ƒ panidhÄ• _tiÄ• dinÄ• idha ettakaá¹ƒ veditabbanti veditabbaá¹ƒ paricchedaá¹ƒ
__addamadakkhÄ«_ti dvepi ekatthÄ• . __sammaddaso_ti sammÄ• passako.

__sukhadukkhatopi cÄ• _ti sukhÄ• dÄ«naá¹ƒ á¹-hitivipariá¹‡Ä• maÃ±Ä• á¹‡asukhatÄ• ya,
vipariá¹‡Ä• maá¹-á¹-hitiaÃ±Ã±Ä• á¹‡adukkhatÄ• ya ca vuttattÄ• tissopi ca sukhato tissopi c
anupassitabbÄ• ti attho.

rÅ«pÄ• diÄ• rammaá¹‡achandÄ• diadhipatiÃ±Ä• á¹‡Ä• disahajÄ• takÄ• mÄ• vacarÄ• dibh
kusalÄ• kusalatabbipÄ• kakiriyÄ• nÄ• nattabhedassa ca __Ä• di_-saddena
sasaá¹…khÄ• rikÄ• saá¹…khÄ• rikasavatthukÄ• vatthukÄ• dinÄ• nattabhedÄ• naÃ±ca vase
__suÃ±Ã±atÄ• dhammassÄ• _ti ``dhammÄ• honti, khandhÄ• hontÄ«â€™â€™ tiÄ• dinÄ•
Ä• gatasuÃ±Ã±atÄ• sabhÄ• vassa vasena. __kÄ• maÃ±cetthÄ• _tiÄ• dinÄ• pubbe pahÄ«n
vattabbanti codanaá¹ƒ dasseti, maggacittakkhaá¹‡e vÄ• ekattha pahÄ«naá¹ƒ sabbattha pa
visuá¹ƒ na vattabbanti. tattha purimacodanÄ• ya nÄ• nÄ• puggalaparihÄ• ro, pacchimÄ• ya
nÄ• nÄ• cittakkhaá¹‡ikaparihÄ• ro. lokiyabhÄ• vanÄ• ya hi kÄ• ye pahÄ«naá¹ƒ na vedanÄ•
yadipi na pavatteyya, na paá¹-ipakkhabhÄ• vanÄ• ya \Ne 148/ tattha sÄ• abhijjhÄ• domana

puna tappahÄ• naá¹ƒ vattabbamevÄ• ti. ubhayattha vÄ• ubhayaá¹ƒ sambhavato yojetabba
\Be 150/ __sesesupi pahÄ«naá¹ƒ hotÄ«_ti maggasatipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ, lokiyabh
appavattimattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``paÃ±capi khandhÄ• lokoâ€™â€™ ti hi catÅ«supi

vedanÄ• nupassanÄ• diuddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• yÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<356> sabbappakÄ• ravacanena uddese dassitÄ• ajjhattÄ• dianupassanÄ• pakÄ• rÄ• ca
cuddasa pakÄ• rÄ• , kÄ• yagatÄ• satisutte vuttÄ• kesÄ• divaá¹‡á¹‡akasiá¹‡Ä• rammaá¹‡a
lokiyÄ• dippakÄ• rÄ• cÄ• ti tepi gahitÄ• eva. niddese hi ekappakÄ• raniddesena nidassana
sabbappakÄ• raggahaá¹‡aÃ±ca bÄ• hiresupi ekadesasambhavato katanti daá¹-á¹-habbaá¹ƒ

__tiriyaá¹ƒ tacaparicchinna_nti ettha nanu kesalomanakhÄ• naá¹ƒ atacaparicchinnatÄ• tac
atthi, tacaparicchinnabahulatÄ• ya pana tacaparicchinnatÄ• na na hoti kÄ• yassÄ• ti evaá¹ƒ
pariyanto assÄ• ti tacapariyantoti vuttoti etena pana vacanena kÄ• yekadesabhÅ«to taco ga
tappaá¹-ibaddhÄ• ca kesÄ• dayo tadanupaviá¹-á¹-hamÅ«lÄ• tacapariyantÄ• va hontÄ«ti dv
sabbopi kÄ• yo tacapariyantoti vuttoti veditabbo.

__ ``pÅ«raá¹ƒ nÄ• nappakÄ• rassÄ• â€™â€™ _ti vuttaá¹ƒ, ke pana te pakÄ• rÄ• ? yehi nÄ
kesÄ• lomÄ• tiÄ• di vuttanti imamatthaá¹ƒ dÄ«pento Ä• ha __ ``ete kesÄ• dayo Ä• kÄ• rÄ•
pakÄ• rÄ• ti hi eko attho.

nisinnassa \Ne 149/ yÄ• va aparipphandanisajjÄ• mÅ«lakaá¹ƒ dukkhaá¹ƒ uppajjati, yÄ• vat
tÄ• va eko __nisajjavÄ• ro_. yena vidhinÄ• uggahe kusalo hoti, so sattavidho vidhi __ ``ugg
vuccati, taá¹ƒnibbattaá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ.

pathavÄ«dhÄ• tubahulabhÄ• vato matthaluá¹…gassa karÄ«sÄ• vasÄ• ne tantiÄ• ropanam
pe ... vakkaá¹ƒ ... pe ... kesÄ• _ti evaá¹ƒ vakkapaÃ±cakÄ• dÄ«su \Be 151/ anulomasajjhÄ•
paá¹-ilomasajjhÄ• yo purimehi sambandho vutto. svÄ• yaá¹ƒ ye parato visuá¹ƒ tipaÃ±cÄ• ha
tipaÃ±cÄ• hanti chapaÃ±cÄ• haá¹ƒ sajjhÄ• yÄ• vakkhamÄ• nÄ• , tesu Ä• diantadassanava
anulomapaá¹-ilomasajjhÄ• yepi hi paá¹-ilomasajjhÄ• yo antimoti. sajjhÄ• yappakÄ• rantaraá
veditabbaá¹ƒ. __hatthasaá¹…khalikÄ• _ aá¹…gulipanti. __lakkhaá¹‡apaá¹-ivedhassÄ• _ti
asubhalakkhaá¹‡apaá¹-ivedhassa, dhÄ• tulakkhaá¹‡apaá¹-ivedhassa vÄ• .

attano bhÄ• go sabhÄ• go, sabhÄ• gena paricchedo __sabhÄ• gaparicchedo, _ heá¹-á¹-hu

sakakoá¹-á¹-hÄ• sikakesantarÄ• dÄ«hi ca paricchedoti attho.

__dhÄ• tuvibhaá¹…go_ (MN III 342 Ä• dayo) pukkusÄ• tisuttaá¹ƒ. __sÄ• dhÄ• raá¹‡avasen
__sabba_-ggahaá¹‡aá¹ƒ vaá¹‡á¹‡akasiá¹‡avasena catukkajjhÄ• nikasamathasÄ• dhÄ• raá

__okkamanavissajjana_nti paá¹-ipajjitabbavajjetabbe maggeti attho. __bahiddhÄ• puthuttÄ
kÄ• yÄ• nupassanaá¹ƒ hitvÄ• subhÄ• divasena gayhamÄ• nÄ• kesÄ• dayopi bahiddhÄ• p
veditabbÄ• . __ukkuá¹-á¹-hukkaá¹-á¹-hiá¹-á¹-hÄ• neyeva uá¹-á¹-hahitvÄ• _ti pubbe viya ekat
ukkuá¹-á¹-hiyÄ• kamena sabbatÄ• lesu patitvÄ• uá¹-á¹-hahitvÄ• pariyantatÄ• laá¹ƒ Ä• ditÄ
tato tattha tattheva katÄ• ya ukkuá¹-á¹-hiyÄ• uá¹-á¹-hahitvÄ• ti attho.

__adhicitta_nti samathavipassanÄ• cittaá¹ƒ. __anuyuttenÄ• _ti yuttapayuttena, bhÄ• venter
__samÄ• dhinimittaá¹ƒ_ upalakkhaá¹‡Ä• kÄ• ro samÄ• dhiyeva. __manasi kÄ• tabba_nti cit
uppÄ• detabbanti attho. samÄ• dhikÄ• raá¹‡aá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ samÄ• dhinimittaá
á¹-hÄ• naá¹ƒ atthÄ«ti vacanaseso, taá¹ƒ cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyya, etassa saá¹ƒva
atthÄ«ti \Ne 150/ attho. taá¹ƒ vÄ• manasikaraá¹‡aá¹ƒ cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyyÄ• ti
kÄ• raá¹‡anti attho. __na ca pabhaá¹…gÅ«_ti kammaniyabhÄ• vÅ«pagamanena ca pabhijja

__Ä• limpetÄ«_ti Ä• dÄ«peti jÄ• leti. __taÃ±cÄ• _ti taá¹ƒ piá¸·andhanavikatisaá¹…khÄ• taá
__assÄ• _ti suvaá¹‡á¹‡akÄ• rassa __anubhoti_ sambhoti sÄ• dheti \Be 152/. __assa_ vÄ•
atthaá¹ƒ suvaá¹‡á¹‡akÄ• ro __anubhoti_ pÄ• puá¹‡Ä• ti.

abhiÃ±Ã±Ä• ya iddhividhÄ• diÃ±Ä• á¹‡ena sacchikaraá¹‡Ä«yassa iddhividhapaccanubhava
__abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa_. paccakkhaá¹ƒ yassa atthi, so sakkhi, sakkhino bha
_ sakkhibhavanatÄ• ti vuttaá¹ƒ hoti. sakkhi ca so bhabbo cÄ• ti vÄ• __sakkhibhabbo_. ayaÄ
bhabbo, tattha ca sakkhÄ«ti sakkhibhabbo, tassa bhÄ• vo __sakkhibhabbatÄ• , _ taá¹ƒ pÄ•
pubbahetÄ• dike kÄ• raá¹‡e sati.

__sÄ«tibhÄ• va_nti nibbÄ• naá¹ƒ, kilesadarathavÅ«pasamaá¹ƒ vÄ• . __sampahaá¹ƒsetÄ«_
tathÄ• pavattiyÄ• paÃ±Ã±Ä• ya toseti uttejeti. yadÄ• vÄ• nirassÄ• daá¹ƒ cittaá¹ƒ bhÄ• var
tadÄ• jÄ• tiÄ• dÄ«ni saá¹ƒvegavatthÅ«ni paccavekkhitvÄ• __sampahaá¹ƒseti_ samuttejeti

__tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• , _ kathaá¹ƒ? __dve kesÄ• ekato natthÄ«_ti.
paccayoti attho.

__nakhÄ• tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• _ti visuá¹ƒ vavatthitataá¹ƒ sandhÄ• y
atthaá¹ƒ dassetuá¹ƒ __ ``dve nakhÄ• ekato natthÄ«â€™â€™ _ti Ä• hÄ• ti.

__sukhumampÄ«_ti yathÄ• vuttaoá¸·Ä• rikacammato sukhumaá¹ƒ antomukhacammÄ• di. k
paricchinnattÄ• yaá¹ƒ durupalakkhaá¹‡Ä«yaá¹ƒ, taá¹ƒ ``sukhumaâ€™â€™ nti vuttaá¹ƒ. taÃ
vivaritvÄ• passantassa pÄ• kaá¹-aá¹ƒ hotÄ«ti.

__tÄ• laguá¸·apaá¹-alaá¹ƒ_ \Ne 151/ nÄ• ma pakkatÄ• laphalalasikaá¹ƒ tÄ• lapaá¹-á¹-ikÄ• y
uddharitvÄ• gahitapaá¹-alaá¹ƒ.

__evaá¹ƒ timattÄ• nÄ«_ti evaá¹ƒ-matta-saddehi gopphakaá¹-á¹-hikÄ• dÄ«ni avuttÄ• nipi da
__kÄ«á¸·Ä• goá¸·akÄ• ni_ suttena bandhitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-etvÄ• kÄ«á¸·

__tattha jaá¹…ghaá¹-á¹-hikassa patiá¹-á¹-hitaá¹-á¹-hÄ• na_nti jaá¹‡á¹‡ukaá¹-á¹-himhi pavisi
á¹-hitaá¹-á¹-hÄ• nanti adhippÄ• yo. __tena_ aá¹-á¹-hinÄ• __patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ_ y
__kaá¹-iá¹-á¹-hino, _ taá¹ƒ __aggachinnamahÄ• punnÄ• gaphalasadisaá¹ƒ. sÄ«sakapaá¹-á¹
á¹-hapitasÄ«samayaá¹ƒ paá¹-á¹-akaá¹ƒ. suttakantanasalÄ• kÄ• viddhÄ• \Be 153/ goá¸·akÄ
vaá¹-á¹-anÄ• naá¹ƒ Ä• vali __vaá¹-á¹-anÄ• vali_. __avalekhanasatthakaá¹ƒ_ ucchutacÄ• va

__vakkabhÄ• gena paricchinna_nti vakkapariyantabhÄ• gena paricchinnaá¹ƒ.

__sakkharasudhÄ• vaá¹‡á¹‡a_nti marumpehi katasudhÄ• vaá¹‡á¹‡aá¹ƒ. ``setasakkharasud
pÄ• á¹-haá¹ƒ vadanti, setasakkharÄ• vaá¹‡á¹‡aá¹ƒ sudhÄ• vaá¹‡á¹‡aÃ±cÄ• ti attho.

yattha annapÄ• naá¹ƒ nipatitvÄ• tiá¹-á¹-hatÄ«ti sambandho.

__visamacchinnakalÄ• po_ visamaá¹ƒ udakaá¹ƒ paggharati, evameva sarÄ«raá¹ƒ kesakÅ«
heá¹-á¹-hÄ• tiriyaÃ±ca visamaá¹ƒ paggharatÄ«ti dassetuá¹ƒ __visamacchinna_-ggahaá¹‡a

atikaá¹-ukaaccuá¹‡hÄ• diko __visabhÄ• gÄ• hÄ• ro_ uá¹‡hakÄ• le pavattamÄ• nÄ• naá¹ƒ

__ekattÄ• rammaá¹‡abaleneva vÄ• _ti vikkhambhitanÄ«varaá¹‡ena susamÄ• hitacittena up
nÄ• nÄ• rammaá¹‡avipphandanavirahena ekasabhÄ• vassa Ä• rammaá¹‡assa vasena. taÃ
upaá¹-á¹-hahamÄ• nameva attani abhiratiá¹ƒ, sÄ• tisayaá¹ƒ pharaá¹‡apÄ«tiá¹ƒ, iá¹-á¹-hÄ• k
somanassaá¹ƒ uppÄ• deti. na hi abhiratisomanassehi vinÄ• anatikkantapÄ«tisukhassa eka
atthÄ«ti.

__avisesato_ \Ne 152/ __pana sÄ• dhÄ• raá¹‡avasenÄ• _ti paá¹-ikÅ«ladhÄ• tuvaá¹‡á¹‡avi
samathavipassanÄ• sÄ• dhÄ• raá¹‡avasenÄ• ti attho. __tividhenÄ• _ti anulomÄ• dinÄ• vak
addhamÄ• se Å«nepi mÄ• sapariccheddena paricchijjamÄ• ne sajjhÄ• ye cha mÄ• sÄ• paric
vuttanti veditabbaá¹ƒ. paricchijjamÄ• nassa mÄ• santaragamananivÄ• raá¹‡aÃ±hi chamÄ• s

sakalachamÄ• se parivattadassanatthaá¹ƒ. __Ä• cariyÄ• _ti aá¹-á¹-hakathÄ• cariyÄ• .

__lakkhaá¹‡a_nti dhÄ• tupaá¹-ikÅ«lalakkhaá¹‡aá¹ƒ. janaá¹ƒ na arahantÄ«ti __ajaÃ±Ã±Ä• , ayuttÄ• jigucchanÄ«yÄ• ti vuttaá¹ƒ hoti.

__paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hÄ«nÄ«_ti paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hÄ«ni koá¹-iyÄ• á¹-hitÄ• ni nÄ• ma atthi, aá¹-á¹-hÄ«ni eva aá¹-á¹-hipuÃ±jamatto evÄ• yaá¹ƒ saá¹…ghÄ• á¹-oti dasseti \ __anekasandhiyamito_ti anekehi sandhÄ«hi yamito sambaddho so aá¹-á¹-hipuÃ±joti dasset yamentaá¹ƒ attÄ• naá¹ƒ paá¹-isedheti. __codito_ jarÄ• ya maraá¹‡Ä• bhimukhagamanena c

__mahÄ• bhÅ«taá¹ƒ upÄ• dÄ• rÅ«pena paricchinnaá¹ƒ_ ``nÄ«laá¹ƒ pÄ«taá¹ƒ sugandhaá¹ƒ __upÄ• dÄ• rÅ«paá¹ƒ mahÄ• bhÅ«tena_ tannissitassa tassa tato bahi abhÄ• vÄ• . chÄ• yÄ Ä• tapapaccayachÄ• yuppÄ• dakabhÄ• vo aÃ±Ã±amaÃ±Ã±aparicchedakatÄ• . rÅ«pakkhan tadantogadhÄ• naá¹ƒ cakkhÄ• diÄ• yatanadvÄ• rÄ• naá¹ƒ vasena taá¹ƒtaá¹ƒdvÄ• rikÄ• ar honti, Ä• yatanÄ• ni ca dvÄ• rÄ• ni ca Ä• yatanadvÄ• rÄ• nÄ«ti vÄ• attho. tena rÅ«pÄ• yata vuttaá¹ƒ hoti.

__sappaccayÄ• _ti sappaccayabhÄ• vÄ• , paccayÄ• yattaá¹ƒ hutvÄ• nibbattanti vuttaá¹ƒ h yutto paccayo sappaccayo, tasmÄ• __sappaccayÄ• _.

__ettako_ti yathÄ• vuttena Ä• kÄ• rena paguá¹‡o koá¹-á¹-hÄ• so. uggahova __uggahasanc upaá¹-á¹-hÄ• naá¹ƒ ettha sandhÄ«yati sambajjhatÄ«ti ``sandhÄ«â€™â€™ ti vuccati.

__upaá¹-á¹-hÄ• tÄ«_ti vaá¹‡á¹‡Ä• divasena upaá¹-á¹-hÄ• tÄ«ti attho. __paÃ±caá¹…gasam nÄ• tidÅ«ranÄ• ccÄ• sannagamanÄ• gamanasampannanti ekaá¹…gaá¹ƒ, divÄ• abbokiá¹‡a appanigghosanti ekaá¹ƒ, appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassanti \Ne 1 senÄ• sane viharantassa appakasirena uppajjati cÄ«vara ... pe ... parikkhÄ• roti ekaá¹ƒ, tas therÄ• bhikkhÅ« viharanti bahussutÄ• ti ekaá¹ƒ (AN c 10.11). __paÃ±caá¹…gasamannÄ• g appÄ• bÄ• dhÄ• sÄ• á¹-heyyasaddhÄ• paÃ±Ã±Ä• vÄ«riyehi padhÄ• niyaá¹…gehi samannÄ

__uá¹-á¹-hÄ• nakadÄ• ya_nti tehi khettehi uá¹-á¹-hÄ• nakaá¹ƒ, tehi dÄ• tabbadhaÃ±Ã±anti aá¹-á¹-hakumbhadÄ• yakakhettaá¹ƒ viya mukhadhovanakiccaá¹ƒ, soá¸·asakumbhadÄ• yaka khÄ• danabhuÃ±janakiccaá¹ƒ daá¹-á¹-habbaá¹ƒ lahukagarukabhÄ• vato. tato pana yaá¹ƒ du aÃ±Ã±aÃ±ca dvattiá¹ƒsÄ• kÄ• ramanasikÄ• rena ca nivattatÄ«ti Ä• ha __ ``ettheva kammaa __ettÄ• vatÄ• _ti ekadivasaá¹ƒ tiá¹ƒsa vÄ• re manasikÄ• raá¹-á¹-hapanena.

__sahassuddhÄ• raá¹ƒ_ \Be 155/ __sÄ• dhetvÄ• _ti sahassavaá¸• á¸• hitaá¹ƒ iá¹‡aá¹ƒ yoje __uddhÄ• ro_ti hi vaá¸• á¸• hi vuccatÄ«ti. __suddhacittenÄ• _ti vikkhepÄ• dikilesavirahitacit

rajjantÄ• succhavicammaá¹ƒ tacoti gahetvÄ• ``suvaá¹‡á¹‡Ä• divaá¹‡á¹‡o me tacoâ€™â€™

__tesu dve ekamaggaá¹ƒ paá¹-ipajjamÄ• nÄ• nÄ• ma na hontÄ«_ti yathÄ• tathÄ• vÄ• pa
rÄ• gÄ• divatthubhÄ• vena dvattiá¹ƒsÄ• kÄ• rÄ• naá¹ƒ corasadisatÄ• anatthÄ• vahatÄ• da

kammameva visesÄ• dhigamassa á¹-hÄ• nanti __kammaá¹-á¹-hÄ• naá¹ƒ_ bhÄ• vanÄ• vu
``manasikarontassa appanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. kammassa vÄ• bhÄ• vanÄ•
appanÄ• rammaá¹‡abhÄ• vÅ«pagamanena appanaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti vuttaá¹ƒ.

__mÄ• najÄ• tiko_ti etena laá¹…ghanasamatthatÄ• yogena upasamarahitataá¹ƒ dasseti. ci
nÄ• nÄ• rammaá¹‡esu vaá¸• á¸• hitaá¹ƒ upasamarahitanti dassetabbanti.

__hatthe gahitapaÃ±havatthu pÄ• katikamevÄ• _ti visuddhimagge vuttataá¹ƒ sandhÄ• yÄ•

``mÄ• lakatthero kira dÄ«ghabhÄ• á¹‡akaabhayattheraá¹ƒ hatthe gahetvÄ• `Ä• vuso abhay
paÃ±haá¹ƒ uggaá¹‡hÄ• hÄ«â€™ ti vatvÄ• Ä• ha `mÄ• lakatthero dvattiá¹ƒsakoá¹-á¹-hÄ• se
dvattiá¹ƒsapaá¹-hamajjhÄ• nalÄ• bhÄ«, sace rattiá¹ƒ ekaá¹ƒ, divÄ• ekaá¹ƒ samÄ• pajjati, a
puna sampajjati. sace pana devasikaá¹ƒ ekameva samÄ• pajjati, atirekamÄ• sena puna sar

idaá¹ƒ pana __ekaá¹ƒ manasikarontassa ekaá¹ƒ pÄ• á¹-iyekkaá¹ƒ manasikarontassa dvatti
sÄ• dhanatthaá¹ƒ nidassanavasena Ä• nÄ«tanti daá¹-á¹-habbaá¹ƒ.

__anupÄ• dinnakapakkhe á¹-hitÄ• nÄ«_ti etena cetiyapabbatavÄ• sÄ« mahÄ• tissatthero v
saá¹…gharakkhitattherupaá¹-á¹-hÄ• kasÄ• maá¹‡ero viya ca anupÄ• dinnakapakkhe á¹-hap
dasavidhÄ• subhavasena jÄ«vamÄ• nakasarÄ«repi upaá¹-á¹-hite upacÄ• rappatti dassitÄ•
``atthissa kÄ• yeâ€™â€™ ti pana sattavasena kesÄ• dÄ«su gayhamÄ• nesu yathÄ• ``imas
satta-ggahaá¹‡arahite ahaá¹ƒkÄ• ravatthumhi viddhastÄ• haá¹ƒkÄ• re sadÄ• sannihite pÄ•
upaá¹-á¹-hÄ• naá¹ƒ hoti, na tathÄ• tatthÄ• ti appanaá¹ƒ appattÄ• Ä• dÄ«navÄ• nupassanÄ
adhippÄ• yenÄ• ha __ ``asubhÄ• nupassanÄ• saá¹…khÄ• tÄ• pana vipassanÄ• bhÄ• vanÄ

<357> Ä• dimhi sevanÄ• __Ä• sevanÄ• , _ vaá¸• á¸• hanaá¹ƒ __bhÄ• vanÄ• , _ punappun
__bahulÄ«kamma_nti ayametesaá¹ƒ viseso.

<362> __vatthupariÃ±Ã±Ä• yÄ• _ti abhijjhÄ• domanassÄ• naá¹ƒ vatthubhÅ«tassa kÄ• yass
gamitÄ• , sÄ• ca vinÄ• sitatÄ• ti Ä• ha __ ``vinÄ• sitÄ• â€™â€™ _ti. appavattiyaá¹ƒ á¹-hap
ayamattho niruttisiddhiyÄ• vuttoti daá¹-á¹-habbo. __vigatantÄ• katÄ• _ti idÄ• ni kÄ• tabbo a
natthÄ«ti vigatantÄ• , evaá¹ƒbhÅ«tÄ• katÄ• ti attho. kammameva visesÄ• dhigamassa á¹-h
__kammaá¹-á¹-hÄ• naá¹ƒ, _ kamme vÄ• á¹-hÄ• naá¹ƒ bhÄ• vanÄ• rambho __kammaá¹-á¹-

Ä• ha __ ``anupassanÄ• ya kammaá¹-á¹-hÄ• naâ€™â€™ _nti, anupassanÄ• ya vuttanti adh

kÄ• yÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<363> sampajÄ• nassa \Ne 155/ vediyanaá¹ƒ __sampajÄ• navediyanaá¹ƒ_. __vatthu_nti s
Ä• rammaá¹‡amÄ• ha, tena vatthu Ä• rammaá¹‡aá¹ƒ etissÄ• ti __vatthuÄ• rammaá¹‡Ä• _ti
__vohÄ• ramattaá¹ƒ hotÄ«_ti etena ``sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti idaá¹ƒ
dasseti.

__vÄ«riyasamÄ• dhiá¹ƒ yojetvÄ• _ti adhivÄ• sanavÄ«riyassa adhimattatÄ• ya tassa samat
yojetvÄ• . __saha paá¹-isambhidÄ• hÄ«_ti lokuttarapaá¹-isambhidÄ• hi saha. lokiyÄ• nampi
tattha samatthataá¹ƒ sandhÄ• ya __ ``saha paá¹-isambhidÄ• hÄ«â€™â€™ _ti vuttanti daá¹-
__samasÄ«sÄ«_ti vÄ• rasamasÄ«sÄ« hutvÄ• paccavekkhaá¹‡avÄ• rassa anantaravÄ• re
__saá¹…khepamanasikÄ• ravasena_ mahÄ• satipaá¹-á¹-hÄ• ne, __vitthÄ• ramanasikÄ• rav
rÄ• hulovÄ• dadhÄ• tuvibhaá¹…gÄ• dÄ«su.

__phassapaÃ±camakeyevÄ• _ti __eva_-saddena vuttesu tÄ«supi mukhesu pariggahassa s
nÄ• marÅ«pavavatthÄ• nassa adhippetattÄ• niravasesarÅ«papariggahassa dassanatthaá¹
karajakÄ• yoâ€™â€™ _ti Ä• ha, na cakkhÄ• dÄ«ni chavatthÅ«nÄ«ti. karajakÄ• yassa pana
``idaÃ±ca pana me viÃ±Ã±Ä• á¹‡aá¹ƒ ettha sitaá¹ƒ, ettha paá¹-ibaddhaâ€™â€™ nti (DN I 2
Ä• bhataá¹ƒ.

phassaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pÄ• kaá¹-atÄ• kesaÃ±ci hotÄ«ti yesaá¹ƒ na hoti, te sandhÄ•
hi ... pe ... na pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ _ti. tesaá¹ƒ pana aÃ±Ã±esaÃ±ca sabbesaá¹ƒ v
pÄ• kaá¹-Ä• ti Ä• ha __ ``vedanÄ• vasena pana pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ _ti. __satadh
vilÄ• petvÄ• vilÄ• petvÄ• udake pakkhipitvÄ• uddharitvÄ• gahitasappi.

__vinivattetvÄ• _ti catukkhandhasamudÄ• yato visuá¹ƒ uddharitvÄ• . mahÄ• satipaá¹-á¹-hÄ
paá¹-hamaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ vatvÄ• pacchÄ• arÅ«pakammaá¹-á¹-hÄ• naá¹
dassitaá¹ƒ. katthaci arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ eva vedanÄ• vasena arÅ«parÄ• sito, Ã±
pariÃ±Ã±Ä• tato vÄ• rÅ«pÄ• rÅ«parÄ• sito vÄ• vinivattetvÄ• dassitaá¹ƒ. tatthÄ• pi yesu pa
Ã±Ä• tapariÃ±Ã±Ä• vuttÄ• , tesu tadantogadhaá¹ƒ \Ne 156/. yesu na vuttÄ• , tesu ca vedan
saá¹ƒkhittaá¹ƒ pÄ• á¸·ianÄ• ruá¸·haá¹ƒ rÅ«pakammaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya rÅ«pakam
kathitatÄ• vuttÄ• ti veditabbÄ• .

``manoviÃ±Ã±eyyÄ• naá¹ƒ dhammÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹ƒ kantÄ• naâ€™â€™ ntiÄ• dinÄ

chagehassitasomanassaá¹ƒ paÃ±cakÄ• maguá¹‡esu assÄ• dÄ• nupassino eva hotÄ«ti Ä• l
``paÃ±cakÄ• maguá¹‡Ä• misanissitÄ• cha gehassitasomanassavedanÄ• â€™â€™ _ti.

vedanÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<365> kilesasampayuttÄ• naá¹ƒ \Be 158/ dhammÄ• naá¹ƒ kehici kilesehi vippayogepi sati y
saá¹ƒkilesabhÄ• vena sadisehi saá¹ƒkiliá¹-á¹-hattÄ• itarehipi na visuddhatÄ• hotÄ«ti Ä• ha
pacchimapadaá¹ƒ bhajantÄ«â€™â€™ _ti. __duvidha_nti visuá¹ƒ vacanaá¹ƒ sarÄ• gasados
visiá¹-á¹-haggahaá¹‡atthaá¹ƒ. avipassanupagattÄ• __ ``idha okÄ• sova natthÄ«â€™â€™ _

cittÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• niddeso

ka. nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<367> kaá¹‡hasukkÄ• naá¹ƒ yuganaddhatÄ• natthÄ«ti pajÄ• nanakÄ• le abhÄ• vÄ• __
``abhiá¹‡hasamudÄ• cÄ• ravasenÄ• â€™â€™ _ti Ä• ha.

__subhampÄ«_ti \Ne 157/ kÄ• macchandopi. so hi attano gahaá¹‡Ä• kÄ• rena ``subhaâ€™
pavattamÄ• nakassa aÃ±Ã±assa kÄ• macchandassa nimittattÄ• __ ``nimittaâ€™â€™ _nti
hitasukhassa anupÄ• yabhÅ«to manasikÄ• ro __anupÄ• yamanasikÄ• ro. tatthÄ• _ti nipphÄ
duvidhepi subhanimitte.

__asubhampÄ«_ti asubhajjhÄ• nampi. taá¹ƒ pana dasasu asubhesu kesÄ• dÄ«su ca pavatt
kesÄ• dÄ«su hi saÃ±Ã±Ä• asubhasaÃ±Ã±Ä• ti girimÄ• nandasutte vuttÄ• ti. ettha catubbid
ayonisomanasikÄ• rassa yonisomanasikÄ• rassa ca dassanaá¹ƒ niravasesadassanatthaá¹ƒ
pana asubhe subhanti asubhanti ca manasikÄ• ro idhÄ• dhippeto, tadanukulattÄ• vÄ• itare

bhojane mattaÃ±Ã±uno thinamiddhÄ• bhibhavÄ• bhÄ• vÄ• otÄ• raá¹ƒ alabhamÄ• no kÄ• n
bhojananissitaá¹ƒ pana Ä• hÄ• repaá¹-ikÅ«lasaÃ±Ã±aá¹ƒ, tabbipariá¹‡Ä• massa tadÄ• dhÄ
upanissayabhÅ«tassa asubhatÄ• didassanaá¹ƒ, kÄ• yassa ca Ä• hÄ• raá¹-á¹-hitikatÄ• didas
uppÄ• detÄ«ti tassa kÄ• macchando pahÄ«yateva, abhidhammapariyÄ• yena sabbopi lobh
Ä• ha __ ``arahattamaggenÄ• â€™â€™ _ti.

__odissakÄ• nodissakadisÄ• pharaá¹‡Ä• na_nti attagaruatippiyasahÄ• yamajjhattavasena

kate anodissakatÄ• , ekadisÄ• pharaá¹‡avasena disÄ• pharaá¹‡atÄ• mettÄ• ya uggahaá¹‡
vihÄ• raracchÄ• gÄ• mÄ• divasena vÄ• odissakadisÄ• pharaá¹‡aá¹ƒ, vihÄ• rÄ• diuddesara
anodissakadisÄ• pharaá¹‡anti evaá¹ƒ vÄ• dvidhÄ• uggahaá¹ƒ sandhÄ• ya __
``odissakÄ• nodissakadisÄ• pharaá¹‡Ä• naâ€™â€™ _nti vuttaá¹ƒ. uggaho ca yÄ• va upacÄ
uggahitÄ• ya Ä• sevanÄ• __bhÄ• vanÄ• _. tattha ``sabbe sattÄ• pÄ• á¹‡Ä• bhÅ«tÄ• pug
attabhÄ• vapariyÄ• pannÄ• â€™â€™ ti etesaá¹ƒ vasena paÃ±cavidhÄ• , ekekasmiá¹ƒ ``ave
anÄ«ghÄ• , sukhÄ« attÄ• naá¹ƒ pariharantÅ«â€™â€™ ti catudhÄ• pavattito vÄ«satividhÄ•
mettÄ• , ``sabbÄ• itthiyo purisÄ• ariyÄ• anariyÄ• devÄ• manussÄ• vinipÄ• tikÄ• â€™â€
pavattÄ• sattavidhÄ• , aá¹-á¹-havÄ«satividhÄ• vÄ• odhisopharaá¹‡Ä• mettÄ• , dasahi dis
pavattÄ• dasavidhÄ• ca disÄ• pharaá¹‡Ä• mettÄ• , ekekÄ• ya vÄ• disÄ• ya sattÄ• diitthiÄ
asÄ«tÄ• dhikacatusatappabhedÄ• anodhisoodhisopharaá¹‡Ä• veditabbÄ• .

__kÄ• yavinÄ• manÄ• _ti \Ne 158/ kÄ• yassa vividhena Ä• kÄ• rena nÄ• manÄ• .

__atibhojane nimittaggÄ• ho_ti atibhojane thinamiddhassa nimittaggÄ• ho, ``ettake bhutte t
kÄ• raá¹‡aá¹ƒ hoti, ettake na hotÄ«â€™â€™ ti thinamiddhassa kÄ• raá¹‡Ä• kÄ• raá¹‡aggÄ
vÄ«riyanissitattÄ• Ä• ha __ ``dhutaá¹…ganissitasappÄ• yakathÄ• yapÄ«â€™â€™ _ti.

kukkuccampi katÄ• katÄ• nusocanavasena pavattamÄ• naá¹ƒ uddhaccena samÄ• nalakkh
avÅ«pasamasabhÄ• vamevÄ• ti cetaso avÅ«pasamo __ ``uddhaccakukkuccamevÄ• â€™â

bahussutassa ganthato ca atthato ca atthÄ• dÄ«ni vicinantassa cetaso vikkhepo na hoti
yathÄ• vidhipaá¹-ipattiyÄ• yathÄ• nurÅ«papatikÄ• rappavattiyÄ• katÄ• katÄ• nusocanaÃ±c
uddhaccakukkuccaá¹ƒ pahÄ«yatÄ«â€™â€™ _ti Ä• ha. vuá¸• á¸• hasevitÄ• ca vuá¸• á¸• ha
cetovÅ«pasamakarattÄ• uddhaccakukkuccappahÄ• nakÄ• ritÄ• \Be 160/ vuttÄ• . vuá¸• á¸•
vinayadharÄ• kukkuccavinodakÄ• kalyÄ• á¹‡amittÄ• vuttÄ• ti daá¹-á¹-habbÄ• .

tiá¹-á¹-hati etthÄ• ti á¹-hÄ• nÄ«yÄ• , vicikicchÄ• ya á¹-hÄ• nÄ«yÄ• __vicikicchÄ• á¹-hÄ• nÄ
á¹-hÄ• nÄ«yÄ• , vicikicchÄ• á¹-hÄ• nÄ«yÄ• etesÅ«ti __vicikicchÄ• á¹-hÄ• nÄ«yÄ• _.

kÄ• maá¹ƒ bahussutatÄ• paripucchakatÄ• hi aá¹-á¹-havatthukÄ• pi vicikicchÄ• pahÄ«yati, t
ratanattayavicikicchÄ• mÅ«likÄ• sesavicikicchÄ• ti katvÄ• Ä• ha __ ``tÄ«á¹‡i ratanÄ• ni Ä•
vinaye pakataÃ±Ã±utÄ• ``sikkhÄ• ya kaá¹…khatÄ«â€™â€™ ti (Dhs 1008; Vibh 915) vuttÄ•
karotÄ«ti Ä• ha __ ``vinaye ciá¹‡á¹‡avasÄ«bhÄ• vassapÄ«â€™â€™ _ti.
__okappaniyasaddhÄ• saá¹…khÄ• taadhimokkhabahulassÄ• _ti anupavisanasaddhÄ• saá¹
adhimuccanabahulassa. adhimuccanaÃ±ca adhimokkhuppÄ• danamevÄ• ti daá¹-á¹-habbaá
__adhimutti_.

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kha. bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

khandhÄ• dipÄ• á¸·iyÄ• \Ne 159/ attho khandhÄ• dÄ«naá¹ƒ atthoti katvÄ• Ä• ha __ ``khar
vipassanÄ• naá¹ƒ atthasannissitaparipucchÄ• bahulatÄ• â€™â€™ _ti. tena pÄ• á¸·imuttaka
paÃ±Ã±Ä• saá¹ƒvattanikÄ• , yathÄ• atthapaá¹-ipucchÄ• ti dasseti.

mandattÄ• aggijÄ• lÄ• dÄ«su Ä• podhÄ• tuÄ• dÄ«naá¹ƒ viya vÄ«riyÄ• dÄ«naá¹ƒ sakicce a

__pattaá¹ƒ nÄ«harantova taá¹ƒ sutvÄ• _ti ettha paÃ±cÄ• bhiÃ±Ã±attÄ• dibbasotena assos

__pasÄ• dasinehÄ• bhÄ• venÄ• _ti pasÄ• dasaá¹…khÄ• tassa sinehassa abhÄ• vena. __g
lÅ«khataro hutvÄ• dissatÄ«ti atilÅ«khatÄ• ya taá¹ƒsadise.

saá¹ƒvejanapasÄ• danehi tejanaá¹ƒ tosanaÃ±ca __sampahaá¹ƒsanÄ• _ti.

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samathavipassanÄ• suddhavipassanÄ• vasena \Be 161/ paá¹-hamassa itaresaÃ±ca kathita
__maggasampayuttÄ• sati kÄ• yÄ• nupassanÄ• nÄ• mÄ• _ti Ä• gamanavasena vuttaá¹ƒ. _
tiá¹-á¹-hatÄ«_ti kÄ• yÄ• nupassÄ«Ä• dÄ«naá¹ƒ Ä• gamanavasena visesetvÄ• vuttÄ• satip
tiá¹-á¹-hatÄ«ti attho. na hi sakkÄ• ekassa anekasamaá¹…gitÄ• vattuá¹ƒ ekakkhaá¹‡e
anekasatisambhavÄ• vabodhapasaá¹…gÄ• , puggalaá¹ƒ pana Ä• masitvÄ• sakiccaparicch
kiccabhedena ekissÄ• pi satiyÄ• anekanÄ• matÄ• hotÄ«ti dassento __ ``kÄ• ye panÄ• â€™
puggalakiccaá¹ƒ dhammÄ• evÄ• ti dhammabhedena kÄ• yÄ• nupassÄ«Ä• dipuggalabhedo
kiccanti na dhammabhedena tassa bhedo, tasmÄ• ekÄ• va sati catuvipallÄ• sappahÄ• nab
anatthantarena tappahÄ• nakiccabhedena cattÄ• ri nÄ• mÄ• ni labhatÄ«ti ayamettha adhipp

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<374> abhidhammabhÄ• janÄ«ye \Ne 160/ ``kathaÃ±ca bhikkhu kÄ• ye kÄ• yÄ• nupassÄ«
samaye ... pe ... dandhÄ• bhiÃ±Ã±aá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sa
Ä• gamanavasena visesitÄ• ni satipaá¹-á¹-hÄ• nÄ• ni puggale á¹-hapetvÄ• desetvÄ• puna
satipaá¹-á¹-hÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye ... pe ... dandhÄ• bhiÃ±Ã±aá¹ƒ ... pe
samaye satÄ«â€™â€™ tiÄ• dinÄ• puggalaá¹ƒ anÄ• masitvÄ• Ä• gamavisesanaÃ±ca akat

suddhikasatipaá¹-á¹-hÄ• nanayo vuttoti ayamettha nayadvaye viseso.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

satipaá¹-á¹-hÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sammappadhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<390> __kÄ• raá¹‡appadhÄ• nÄ• _ti \Be 162/ \Ne 161/ ``anuppannapÄ• pakÄ• nuppÄ• dÄ
tatheva te hontÄ«ti taá¹ƒ atthaá¹ƒ sÄ• dhentiyevÄ• ti etassa atthassa dÄ«pako sammÄ• -sa
yathÄ• dhippetatthassa anuppannapÄ• pakÄ• nuppÄ• dÄ• dino kÄ• raá¹‡abhÅ«tÄ• , padhÄ
sammÄ• saddassa upÄ• yayonisoatthadÄ«pakataá¹ƒ sandhÄ• ya __ ``upÄ• yappadhÄ• nÄ
vuttaá¹ƒ. __paá¹-ipannako_ti bhÄ• vanamanuyutto. bhusaá¹ƒ yogo payogo, payogova parak
__etÄ• nÄ«_ti ``vÄ• yamatÄ«â€™â€™ tiÄ• dÄ«ni ``Ä• sevamÄ• no vÄ• yamatÄ«â€™â€™

__anuppannÄ• ti avattabbataá¹ƒ Ä• pannÄ• na_nti
bhÅ«miladdhÄ• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitÄ• samugghÄ• tituppannÄ• naá¹ƒ.

<391> __dhammacchando_ti taá¹‡hÄ• diá¹-á¹-hivÄ«riyacchandÄ• viya na aÃ±Ã±o dhamm
evÄ• ti dassento Ä• ha __ ``sabhÄ• vacchandoâ€™â€™ _ti. tattha ``yo kÄ• mesu kÄ• macc
1103) taá¹‡hÄ• chandoti vuttÄ• ti veditabbo, ``sabbeva nu kho, mÄ• risa, samaá¹‡abrÄ• hm
ekantasÄ«lÄ• ekantachandÄ• ekantaajjhosÄ• nÄ• â€™â€™ ti (DN II 366) ettha diá¹-á¹-hi,
``nikkhittachandatÄ• nikkhittadhuratÄ• â€™â€™ ti vÄ«riyanti vaá¹‡á¹‡eti.

<394> __vÄ• yamati_ \Ne 162/ __vÄ«riyaá¹ƒ Ä• rabhatÄ«_ti padadvayassapi niddeso vÄ«r
adhippÄ• yenÄ• ha ``vÄ«riyaniddeseâ€™â€™ ti.

<406> __sabbapubbabhÄ• ge_ti sabbamaggÄ• naá¹ƒ pubbabhÄ• ge. __purimasmi_nti ``an
anuppajjamÄ• nÄ• anatthÄ• ya saá¹ƒvatteyyuâ€™â€™ nti etthÄ• pi __ ``samathavipassanA
vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ, taá¹ƒ pana maggÄ• nuppannatÄ• ya bhÄ• vato anuppajjam
vaá¹-á¹-Ä• natthasaá¹ƒvattanato na yuttanti paá¹-ikkhipati.

__mahantaá¹ƒ_ \Be 163/ __gÄ• ravaá¹ƒ hoti, _ tasmÄ• ``saá¹…ghagÄ• ravena yathÄ• ruc
ti saá¹…ghena saha na nikkhami. __atimandÄ• ni no_ti nanu atimandÄ• nÄ«ti attho. santas
santhambhanakÄ• raá¹‡aá¹ƒ balavaá¹ƒ natthÄ«ti __ ``tato parihÄ«nÄ• santhambhituá¹ƒ na
na hi mahÄ• rajjumhi chinne suttatantÅ« sandhÄ• retuá¹ƒ sakkontÄ«ti. samathe vatthuá¹ƒ d

samÄ• nagatikÄ• vipassanÄ• cÄ• ti iminÄ• adhippÄ• yenÄ• ha __ ``evaá¹ƒ uppannÄ• sa
saá¹ƒvattantÄ«â€™â€™ _ti.

__tattha anuppannÄ• na_nti ettha tattha duvidhÄ• ya sammappadhÄ• nakathÄ• ya, __tatth
``anuppannÄ• naâ€™â€™ nti etassa ayaá¹ƒ vinicchayoti adhippÄ• yo. __eteyevÄ• _ti anam
uppannÄ• yeva.

__cuddasa mahÄ• vattÄ• ni_ khandhake vuttÄ• ni Ä• gantukaÄ• vÄ• sikagamikaanumodan
Ä• raÃ±Ã±ika senÄ• sana jantÄ• gharavaccakuá¹-i Ä• cariyaupajjhÄ• yasaddhivihÄ• rikaant
tato aÃ±Ã±Ä• ni pana kadÄ• ci tajjanÄ«yakammakatÄ• dikÄ• le pÄ• rivÄ• sikÄ• dikÄ• le ca
khuddakavattÄ• nÄ«ti kathitÄ• ni daá¹-á¹-habbÄ• ni. na hi tÄ• ni sabbÄ• su avatthÄ• su cari
mahÄ• vatte agaá¹‡itÄ• ni. tattha ``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±Ä
Ä• rabhitvÄ• ``na upasampÄ• detabbaá¹ƒ ... pe ... na chamÄ• yaá¹ƒ caá¹…kamante caá¹…
(Vin II 76) vuttÄ• ni pakatatte caritabbavattÄ• vasÄ• nÄ• ni chasaá¹-á¹-hi, tato paraá¹ƒ ``na,
pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• sikavuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ, mÅ«
mÄ• nattÄ• rahena, mÄ• nattacÄ• rikena, abbhÄ• nÄ• rahena bhikkhunÄ• saddhiá¹ƒ ekaco
ntiÄ• dÄ«ni (Vin II 82) pakatatte caritabbehi anaÃ±Ã±attÄ• visuá¹ƒ visuá¹ƒ \Ne 163/ agaá¹‡
pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ«su puggalantaresu caritabbattÄ• tesaá¹ƒ vasena samp
gaá¹‡etabbÄ• ni paÃ±cÄ• ti ekasattati vattÄ• ni, ukkhepanÄ«yakammakatavattesu vattapaÃ
``na pakatattassa bhikkhuno abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-
sÄ• ditabbaâ€™â€™ nti (Vin II 75) idaá¹ƒ abhivÄ• danÄ• dÄ«naá¹ƒ assÄ• diyanaá¹ƒ ekaá¹
sÄ«lavipattiyÄ• anuddhaá¹ƒsetabboâ€™â€™ tiÄ• dÄ«ni (Vin II 51) ca dasÄ• ti evaá¹ƒ dvÄ•
kÄ• nici tajjanÄ«yakammakatÄ• divattÄ• ni, kÄ• nici pÄ• rivÄ• sikÄ• divattÄ• nÄ«ti aggahita
dvÄ• sÄ«tivattanti daá¹-á¹-habbaá¹ƒ.

idha \Be 164/ vipÄ• kÄ• nubhavanavasena tadÄ• rammaá¹‡aá¹ƒ, avipakkavipÄ• kassa sabb
vigatamattavasena kammaÃ±ca __ ``bhutvÄ• vigatuppannaâ€™â€™ _nti vuttaá¹ƒ, __na aa
1) viya rajjanÄ• divasena anubhutvÄ• pagataá¹ƒ javanaá¹ƒ, uppajjitvÄ• niruddhatÄ• vasena
bhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ sesasaá¹…khataÃ±ca ``bhÅ«tÄ• pagatuppannaâ€™â€™
okÄ• sakatuppannaá¹ƒ vipÄ• kameva vadati, na tattha viya kammampÄ«ti. __anusayitakiles
pahÄ• tabbÄ• adhippetÄ• . tenÄ• ha __ ``atÄ«tÄ• vÄ• ... pe ... na vattabbÄ• â€™â€™ _ti.
ambataruá¹‡opamÄ• ya vattamÄ• nÄ• ditÄ• na vattabbÄ• ti.

Ä• hatakhÄ«rarukkho viya nimittaggÄ• havasena adhigataá¹ƒ Ä• rammaá¹‡aá¹ƒ, anÄ• hata
avikkhambhitatÄ• ya antogadhakilesaá¹ƒ Ä• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, nimittaggÄ•
puggalÄ• Ä• hatÄ• nÄ• hatakhÄ«rarukkhasadisÄ• . __purimanayenevÄ• _ti avikkhambhitu
á¹-hÄ• ne nuppajjissantÄ«ti na vattabbÄ• asamugghÄ• á¹-itattÄ• â€™â€™ ti yojetvÄ• vitth

__pÄ• á¸·iya_nti paá¹-isambhidÄ• pÄ• á¸·iyaá¹ƒ (Paá¹-is III 21). maggena pahÄ«nakilesÄ• n
navattabbataá¹ƒ apÄ• kaá¹-aá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ ajÄ• taphalarukkho Ä• bhato, atÄ«
appahÄ«natÄ• dassanatthampi __ ``jÄ• taphalarukkhena dÄ«petabbaâ€™â€™ _nti Ä• ha. t
nibbattirahÄ• ni phalÄ• ni chinne anuppajjamÄ• nÄ• ni na kadÄ• ci sasabhÄ• vÄ• ni ahesuá
atÄ«tÄ• dibhÄ• vena na vattabbÄ• ni, evaá¹ƒ maggena pahÄ«nakilesÄ• ca daá¹-á¹-habbÄ•
phalÄ• ni uppajjissanti, sati ca nuppajjissantÄ«ti chedassa sÄ• tthakatÄ• , evaá¹ƒ maggabhÄ
sÄ• tthakatÄ• yojetabbÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<427> paÃ±hapucchake \Ne 164/ yaá¹ƒ vuttaá¹ƒ __ ``vÄ«riyajeá¹-á¹-hikÄ• ya pana aÃ±Ã±a
na vattabbÄ• ni maggÄ• dhipatÄ«nÄ«ti vÄ• na maggÄ• dhipatÄ«nÄ«ti vÄ• â€™â€™ _ti, ett
ti \Be 165/ na vattabbatÄ• ya eva aÃ±Ã±assa vÄ«riyassa abhÄ• vo kÄ• raá¹‡anti daá¹-á¹-ha
cittassa vÄ• namaggabhÅ«tassa adhipatino tadÄ• abhÄ• vÄ• ``na maggÄ• dhipatÄ«nÄ«â
vuttaá¹ƒ. chandacittÄ• naá¹ƒ viya namaggabhÅ«tassa aÃ±Ã±assa vÄ«riyÄ• dhipatino abhÄ
sammappadhÄ• nÄ• naá¹ƒ tadÄ• maggasaá¹…khÄ• taadhipatibhÄ• vato vÄ• ``na maggÄ•
vuttÄ• ti veditabbÄ• .

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sammappadhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. iddhipÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<431> __iddhi_-saddassa \Be 166/ \Ne 165/ paá¹-hamo kattuattho, dutiyo karaá¹‡attho vutt
eko karaá¹‡amevattho vutto. pajjitabbÄ• va iddhi vuttÄ• , na ca ijjhantÄ« pajjitabbÄ• ca iddh
pÄ• dena samÄ• nÄ• dhikaraá¹‡Ä• hotÄ«ti __ ``paá¹-hamenatthena iddhi eva pÄ• do iddhip
vattuá¹ƒ, tathÄ• iddhikiriyÄ• karaá¹‡ena sÄ• dhetabbÄ• ca vuddhisaá¹…khÄ• tÄ• iddhi pa
pajjitabbÄ• ti dvinnaá¹ƒ karaá¹‡Ä• naá¹ƒ na asamÄ• nÄ• dhikaraá¹‡atÄ• sambhavatÄ«ti __
pÄ• do iddhipÄ• doâ€™â€™ _ti ca na sakkÄ• vattuá¹ƒ, tasmÄ• paá¹-hamenatthena iddhiy
dutiyenatthena iddhi eva pÄ• do iddhipÄ• doti evaá¹ƒ yojanÄ• yujjati.

``chandaá¹ƒ ce ... pe ... ayaá¹ƒ vuccati chandasamÄ• dhÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ•
__chandasamÄ• dhÄ«_ti adhipati-saddalopaá¹ƒ katvÄ• samÄ• so vuttoti viÃ±Ã±Ä• yati,

adhipati-saddatthadassanavasena pana __ ``chandahetuko chandÄ• dhiko vÄ• samÄ• dhi
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti veditabbaá¹ƒ. __padhÄ• nabhÅ«tÄ• _ti vÄ«riyabhÅ«tÄ• ti ke
saá¹…khatasaá¹…khÄ• rÄ• dinivattanatthaÃ±hi padhÄ• naggahaá¹‡anti. atha vÄ• taá¹ƒ taa
__saá¹…khÄ• ro, _ sabbaá¹ƒ vÄ«riyaá¹ƒ. tattha catukiccasÄ• dhakato aÃ±Ã±assa nivattana
padhÄ• naggahaá¹‡anti __padhÄ• nabhÅ«tÄ• _ seá¹-á¹-habhÅ«tÄ• ti attho. catubbidhassa
bahuvacananiddeso kato. __adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti duvidhatthÄ• yapi iddhiyÄ• ad
__pÄ• dabhÅ«ta_nti iminÄ• visuá¹ƒ samÄ• sayojanÄ• vasena pana yo pubbe iddhipÄ• datt
upÄ• yatthataá¹ƒ gahetvÄ• yathÄ• yutto vutto, so vakkhamÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhapubb
kattukaraá¹‡iddhibhÄ• vaá¹ƒ, uttaracÅ«á¸·abhÄ• janÄ«ye vÄ• vuttehi \Ne 166/ chandÄ• dÄ
sÄ• dhetabbÄ• ya iddhiyÄ• kattiddhibhÄ• vaá¹ƒ, chandÄ• dÄ«naÃ±ca karaá¹‡iddhibhÄ• va
veditabbo.

vÄ«riyiddhipÄ• daniddese ``vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataâ€™
Ä• gataá¹ƒ. tattha purimaá¹ƒ samÄ• dhivisesanaá¹ƒ ``vÄ«riyÄ• dhipati samÄ• dhi vÄ«riyasa
dutiyaá¹ƒ samannÄ• gamaá¹…gadassanaá¹ƒ. dveyeva hi sabbattha samannÄ• gamaá¹…gÄ
ca, chandÄ• dayo samÄ• dhivisesanÄ• ni, padhÄ• nasaá¹…khÄ• ro \Be 167/ pana padhÄ•
chandÄ• dÄ«hÄ«ti na idha vÄ«riyÄ• dhipatitÄ• padhÄ• nasaá¹…khÄ• rassa vuttÄ• hoti. vÄ
visesetvÄ• á¹-hitameva samannÄ• gamaá¹…gavasena padhÄ• nasaá¹…khÄ• ravacanena
samannÄ• gamo vutto hotÄ«ti. yasmÄ• pana chandÄ• dÄ«hi visiá¹-á¹-ho samÄ• dhi, tathÄ•
sampayutto padhÄ• nasaá¹…khÄ• ro sesadhammÄ• ca, tasmÄ• samÄ• dhivisesanÄ• naá
vuttÄ• . visesanabhÄ• vo ca chandÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒavassayanavasena hotÄ«ti __ ``c
iddhipÄ• daâ€™â€™ _nti ettha nissayatthepi pÄ• da-sadde upÄ• yatthena chandÄ• dÄ«naa
teneva uttaracÅ«á¸·abhÄ• janÄ«ye ``cattÄ• ro iddhipÄ• dÄ• chandiddhipÄ• doâ€™â€™ tiÄ
iddhipÄ• datÄ• vuttÄ• . paÃ±hapucchake ca ``cattÄ• ro iddhipÄ• dÄ• idha bhikkhu chanda
(Vibh 462) uddesaá¹ƒ katvÄ• pi puna chandÄ• dÄ«naá¹ƒyeva kusalÄ• dibhÄ• vo vibhattoti.
upÄ• yiddhipÄ• dadassanatthameva hi nissayiddhipÄ• dadassanaá¹ƒ kataá¹ƒ, aÃ±Ã±athÄ•
ayamettha pÄ• á¸·ivasena atthavinicchayo veditabbo.

<433> __rathadhure_ti rathassa purato. __hÄ«najÄ• tiko_ caá¹‡á¸• Ä• lo upaá¹-á¹-hÄ• nÄ•
senÄ• patiá¹-á¹-hÄ• nÄ• dÄ«ni na labhatÄ«ti Ä• ha __ ``jÄ• tiá¹ƒ sodhetvÄ• ... pe ... jÄ• tiá¹
_ti. __amantanÄ«yo_ti hitÄ• hitamantane na araho.

raá¹-á¹-hapÄ• latthero chande sati kathaá¹ƒ nÄ• nujÄ• nissantÄ«ti sattapi bhattÄ• ni abhuÃ
anujÄ• nÄ• petvÄ• pabbajitvÄ• chandameva avassÄ• ya lokuttaradhammaá¹ƒ nibbattesÄ«
``raá¹-á¹-hapÄ• latthero viyÄ• â€™â€™ _ti.

__mogharÄ• jatthero_ vÄ«maá¹ƒsaá¹ƒ avassayÄ«ti tassa bhagavÄ• ``suÃ±Ã±ato lokaá¹ƒ
1125) suÃ±Ã±atÄ• kathaá¹ƒ \Ne 167/ kathesi, paÃ±Ã±Ä• nissitamÄ• naniggahatthaÃ±ca dv

paÃ±haá¹ƒ na kathesi. tattha punappunaá¹ƒ chanduppÄ• danaá¹ƒ tosanaá¹ƒ viya hotÄ«ti ch
upaá¹-á¹-hÄ• nasadisatÄ• vuttÄ• , thÄ• mabhÄ• vato vÄ«riyassa sÅ«rattasadisatÄ• , ``chad
ti (Dhp-a II 181 erakapattanÄ• garÄ• javatthu) vacanato pubbaá¹…gamattÄ• cittassa visiá¹-

__abhedato_ti \Be 168/ chandÄ• dike tayo tayo dhamme sampiá¹‡á¸• etvÄ• , iddhiiddhipÄ•
kathananti attho. tattha chandavÄ«riyÄ• dayo visesena ijjhanti etÄ• yÄ• ti iddhÄ«ti vuccanti,
avisesena samÄ• dhipadhÄ• nasaá¹…khÄ• rÄ• pÄ«ti.

chandiddhipÄ• dasamÄ• dhiddhipÄ• dÄ• dayo visiá¹-á¹-hÄ• , pÄ• do sabbiddhÄ«naá¹ƒ sÄ•
tasmÄ• visiá¹-á¹-hesveva pavesaá¹ƒ avatvÄ• avisiá¹-á¹-he ca pavesaá¹ƒ vattuá¹ƒ yuttanti
__ ``pÄ• de patiá¹-á¹-hÄ• tipi vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti Ä• ha. __tatthevÄ• _ti
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• raiddhipÄ• desu, catÅ«su chandÄ• dikesvevÄ• ti a
ijjhissatÄ«â€™â€™ ti samÄ• dhibhÄ• vanÄ• mukhena bhÄ• vitÄ• samÄ• dhibhÄ• vitÄ• .

__ettha panÄ• _ti bhedakathÄ• yaá¹ƒ abhedakathanato abhinavaá¹ƒ natthÄ«ti attho. ye hi t
abhedakathÄ• yaá¹ƒ iddhiiddhipÄ• dotveva vuttÄ• , te eva bhedakathÄ• yaá¹ƒ iddhÄ«pi hon
iddhipÄ• dÄ• evÄ• ti evaá¹ƒ abhinavÄ• bhÄ• vaá¹ƒ dassento __ ``chando samÄ• dhÄ«â€™
... pe ... na vinÄ• , _ tasmÄ• sesÄ• sampayuttakÄ• cattÄ• ro khandhÄ• tesaá¹ƒ tiá¹‡á¹‡aá
bhaveyyuá¹ƒ, na attano sabhÄ• venÄ• ti te iddhipÄ• dÄ• eva honti, na iddhÄ«ti evamidaá¹ƒ
kÄ• raá¹‡abhÄ• vena vuttanti veditabbaá¹ƒ. atha vÄ• tiá¹‡á¹‡aá¹ƒ iddhitÄ• iddhipÄ• datÄ•
iddhipÄ• datÄ• va, taá¹ƒ sabbaá¹ƒ sÄ• dhetuá¹ƒ __ ``ime hi tayo ... pe ... na vinÄ• â€™â€™
ijjhanti, tasmÄ• iddhi. ijjhamÄ• nÄ• ca yasmÄ• sampayuttakehi saheva ijjhanti, na vinÄ• ,
iddhipÄ• dÄ• , tadantogadhattÄ• pana te tayo dhammÄ• iddhipÄ• dÄ• pi hontÄ«ti dasseti.
khandhÄ• naá¹ƒ iddhibhÄ• vapariyÄ• yo atthÄ«ti dassetuá¹ƒ __ ``sampayuttakÄ• panÄ• â€
khandhesu ekadesassa iddhitÄ• , catunnampi ``iddhiyÄ• pÄ• do iddhipÄ• doâ€™â€™ ti im
punapi catunnaá¹ƒ khandhÄ• naá¹ƒ ``iddhi eva pÄ• do iddhipÄ• doâ€™â€™ ti iminÄ• atthe
dassitÄ• , na aÃ±Ã±assÄ• ti katvÄ• Ä• ha __ ``na aÃ±Ã±assa_ \Ne 168/ __kassaci adhivac
``iddhi nÄ• ma anipphannÄ• â€™â€™ ti idaá¹ƒ vÄ• daá¹ƒ paá¹-isedheti.

paá¹-ilÄ• bhapubbabhÄ• gÄ• naá¹ƒ paá¹-ilÄ• bhasseva ca iddhiiddhipÄ• datÄ• vacanaá¹ƒ a
``kenaá¹-á¹-hena iddhi, kenaá¹-á¹-hena pÄ• doâ€™â€™ _ti. paá¹-ilÄ• bho pubbabhÄ• go \B
upÄ• yo ca upÄ• yabhÄ• veneva attano phalassa patiá¹-á¹-hÄ• hotÄ«ti Ä• ha __ ``patiá¹-á¹
pÄ• doâ€™â€™ _ti. __chandoyeva ... pe ... vÄ«maá¹ƒsÄ• va vÄ«maá¹ƒsiddhipÄ• doti kathi
khandhÄ• iddhiyÄ• samÄ• nakÄ• likÄ• nÄ• nÄ• kkhaá¹‡ikÄ• vÄ• iddhipÄ• dÄ• , jeá¹-á¹-h
sabbattha iddhipÄ• dÄ• ti ayameva tesaá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ adhippÄ• yo. sut
abhidhammabhÄ• janÄ«ye ca samÄ• dhivisesanavasena dassitÄ• naá¹ƒ upÄ• yabhÅ«tÄ• n
pÄ• kaá¹-akaraá¹‡atthaá¹ƒ uttaracÅ«á¸·abhÄ• janÄ«yaá¹ƒ vuttanti. __kecÄ«_ti uttaravihÄ• n

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<444> abhidhammabhÄ• janÄ«ye ``iddhipÄ• doti tathÄ• bhÅ«tassa phasso ... pe ... paggÄ•
(Vibh 447) iddhiiddhipÄ• datthadassanatthaá¹ƒ paggÄ• hÄ• vikkhepÄ• vuttÄ• , cittapaÃ±Ã±
__cattÄ• ri nayasahassÄ• ni vibhattÄ• nÄ«_ti idaá¹ƒ sÄ• dhipativÄ• rÄ• naá¹ƒ paripuá¹‡á¹‡
vicÄ• retabbaá¹ƒ. na hi adhipatÄ«naá¹ƒ adhipatayo vijjanti, ekekasmiá¹ƒ pana iddhipÄ• dan
adhipativÄ• ro labbhatÄ«ti soá¸·asa soá¸·asa nayasatÄ• ni labbhanti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

nanu \Ne 169/ ca cattÄ• ropi adhipatayo ekakkhaá¹‡e labbhanti, aÃ±Ã±amaÃ±Ã±assa pana
``cattÄ• ro iddhipÄ• dÄ• na maggÄ• dhipatinoâ€™â€™ ti vuttattÄ• . rÄ• japuttopamÄ• pi hi
na, ekakkhaá¹‡e dutiyassa adhipatino abhÄ• vato eva, ``na maggÄ• dhipatinoâ€™â€™ ti vu
adhipatiá¹ƒ na karontÄ«ti imamevatthaá¹ƒ dÄ«peti, na adhipatÄ«naá¹ƒ sahabhÄ• vaá¹ƒ. taá
jÄ• nitabbanti? paá¹-ikkhittattÄ• . adhipatipaccayaniddese \Be 170/ hi __aá¹-á¹-hakathÄ• ya
vuttÄ• ``kasmÄ• pana yathÄ• hetupaccayaniddese `hetÅ« hetusampayuttakÄ• naâ€™ nti
adhipatisampayuttakÄ• naâ€™ nti avatvÄ• `chandÄ• dhipati chandasampayuttakÄ• naâ€™
katÄ• ti? ekakkhaá¹‡e abhÄ• vatoâ€™â€™ ti. sati ca catunnaá¹ƒ adhipatÄ«naá¹ƒ sahabhÄ•
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ maggaá¹ƒ bhÄ• ventassÄ• â€™â€™ ti visesanaá¹ƒ na kattabb
avÄ«maá¹ƒsÄ• dhipatikassa maggassa abhÄ• vÄ• . chandÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä•
``vÄ«maá¹ƒsaá¹ƒ á¹-hapetvÄ• taá¹ƒsampayuttoâ€™â€™ tiÄ• dinÄ• chandÄ• dÄ«naá¹ƒ vÄ
na vattabbaá¹ƒ siyÄ• . tathÄ• ``cattÄ• ro ariyamaggÄ• siyÄ• maggÄ• dhipatino, siyÄ• na
maggÄ• dhipatinoâ€™â€™ ti (Dhs 1429) evamÄ• dÄ«hipi adhipatÄ«naá¹ƒ sahabhÄ• vo pa

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iddhipÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bojjhaá¹…gavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

paá¹-hamanayavaá¹‡á¹‡anÄ•

<466> __patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• _ \Be 171/ \Ne 170/ oghataraá¹‡asuttavaá¹‡á¹‡anÄ•

``kilesavasena patiá¹-á¹-hÄ• naá¹ƒ, abhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• . tathÄ• taá¹‡h
patiá¹-á¹-hÄ• naá¹ƒ, avasesakilesÄ• bhisaá¹…khÄ• rehi Ä• yÅ«hanÄ• . taá¹‡hÄ• vasena pa
diá¹-á¹-hivasena Ä• yÅ«hanÄ• . sassatadiá¹-á¹-hiyÄ• patiá¹-á¹-hÄ• naá¹ƒ, ucchedadiá¹-á¹-h
lÄ«navasena patiá¹-á¹-hÄ• naá¹ƒ, uddhaccavasena Ä• yÅ«hanÄ• . kÄ• masukhÄ• nuyogava
attakilamathÄ• nuyogavasena Ä• yÅ«hanÄ• . sabbÄ• kusalÄ• bhisaá¹…khÄ• ravasena pati
sabbalokiyakusalÄ• bhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• â€™â€™ ti ---

vuttesu pakÄ• resu idha avuttÄ• naá¹ƒ vasena veditabbÄ• .

sammappavatte dhamme paá¹-isaÃ±cikkhati, upapattito ikkhati, tadÄ• kÄ• ro hutvÄ• pavat
__paá¹-isaá¹…khÄ• nalakkhaá¹‡o upekkhÄ• sambojjhaá¹…go_. evaÃ±ca katvÄ• ``paá¹-isa
gahaá¹‡e majjhattatÄ• â€™â€™ ti upekkhÄ• kiccÄ• dhimattatÄ• ya saá¹…khÄ• rupekkhÄ•
payojanaá¹ƒ purimassa purimassa pacchimapacchimakÄ• raá¹‡abhÄ• vo.

<467> balavatÄ« \Ne 171/ eva sati satisambojjhaá¹…goti katvÄ• balavabhÄ• vadÄ«panatt
yassa kassaci sampadhÄ• raá¹‡asati, kusaluppattikÄ• raá¹‡assa pana saraá¹‡aá¹ƒ satÄ«ti
vÄ• â€™â€™ _tiÄ• dimÄ• ha. __vattasÄ«se á¹-hatvÄ• _ti ``aho vata me dhammaá¹ƒ suá¹‡e
pasÄ«deyyuá¹ƒ, pasannÄ• ca me pasannÄ• kÄ• raá¹ƒ kareyyuâ€™â€™ nti evaá¹ƒcitto ahu
dhammo ... pe ... viÃ±Ã±Å«hi, aho vata me dhammaá¹ƒ suá¹‡eyyuá¹ƒ, sutvÄ• ca dhammaá
Ä• jÄ• nitvÄ• ca pana tathatthÄ• ya paá¹-ipajjeyyuâ€™â€™ nti dhammasudhammataá¹ƒ pa
anuddayaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya mahÄ• kassapattherena viya bhÄ• sitanti attho. __
heva kho \Be 172/ satthÄ• , apica kho yathÄ• sutaá¹ƒ yathÄ• pariyattaá¹ƒ dhammaá¹ƒ vitthÄ
desessÄ• mÄ«â€™â€™ ti evaá¹ƒ vimuttikÄ• raá¹‡apadhÄ• nabhÄ• ve á¹-hatvÄ• . cirakatav
taá¹ƒsamuá¹-á¹-hÄ• pako arÅ«pakoá¹-á¹-hÄ• so vutto, bhÄ• vatthattÄ• eva vÄ• katabhÄ• s
arÅ«pakoá¹-á¹-hÄ• sassa vÄ• cakÄ• ti katvÄ• Ä• ha __ ``kÄ• yaviÃ±Ã±attiá¹ƒ ... pe ... koá¹-

__bojjhaá¹…gasamuá¹-á¹-hÄ• pakatÄ• _ purimÄ• naá¹ƒ channaá¹ƒ attano attano anantarik
vÄ• taá¹ƒtaá¹ƒpariyÄ• yena samuá¹-á¹-hÄ• panavasena yojetabbÄ• . __kÄ• malokavaá¹-á¹
tadÄ• rammaá¹‡Ä• khandhÄ• ti vadanti, paÃ±cakÄ• maguá¹‡iko ca rÄ• go tadÄ• rammaá¹
``sassato attÄ• ca loko cÄ• â€™â€™ tiÄ• dinÄ• lokaggahaá¹‡avasena pavatto sassatucch
tadÄ• rammaá¹‡aÃ±ca __lokÄ• misaá¹ƒ, _ lokadhammÄ• vÄ• , vaá¹-á¹-assÄ• davasena up
tadÄ• rammaá¹‡aÃ±ca __vaá¹-á¹-Ä• misaá¹ƒ_. maggassa pubbabhÄ• gattÄ• __pubbabhÄ

paá¹-hamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyanayavaá¹‡á¹‡anÄ•

468-469__._ __abhiÃ±Ã±eyyÄ• dhammÄ• _ nÄ• ma ``sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ•
cattÄ• ri ariyasaccÄ• ni, paÃ±ca vimuttÄ• yatanÄ• ni, cha anuttariyÄ• ni, satta niddasavatth
aá¹-á¹-hÄ• bhibhÄ• yatanÄ• ni, navÄ• nupubbavihÄ• rÄ• , dasa nijjaravatthÅ«nÄ«â€™â€™
172/, ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaâ€™â€™ nti (SN b IV 46) dassitÄ• khandhÄ• d
vinandhanaá¹ƒ bhavÄ• dÄ«naá¹ƒ, gamanaá¹ƒ vÄ• piyarÅ«pasÄ• tarÅ«pesu.

__caá¹…kamaá¹ƒ adhiá¹-á¹-hahantassa uppannavÄ«riyaá¹ƒ_ vipassanÄ• sahagatanti vedi
``lokiyalokuttaramissakÄ• kathitÄ• â€™â€™ ti ettÄ• vatÄ• . __lokiyanti vadanto na kilamatÄ
kÄ• yaviÃ±Ã±attisamuá¹-á¹-hÄ• pakassa lokiyattÄ• acodanÄ«yoti attho. __alabbha ... pe ...
rÅ«pÄ• vacare alabbhamÄ• nakaá¹ƒ pÄ«tisambojjhaá¹…gaá¹ƒ upÄ• dÄ• ya labbhamÄ• nÄ
paá¹-ikkhittÄ• , ``pÄ«tisambojjhaá¹…goâ€™â€™ ti na vuttoti attho. kÄ• mÄ• vacare \Be 173
avitakkaavicÄ• raá¹ƒ pÄ«tiá¹ƒ upÄ• dÄ• ya labbhamÄ• nakÄ• va pÄ«tibojjhaá¹…gabhÅ«tÄ•
avitakkaavicÄ• ro pÄ«tisambojjhaá¹…go na vuttoti attho.

__ajjhattavimokkha_nti ajjhattadhamme abhinivisitvÄ• tato vuá¹-á¹-hitamaggo ``ajjhattavim
vuttoti adhippÄ• yo. __na vÄ• retabbo_ti vipassanÄ• pÄ• dakesu kasiá¹‡Ä• dijhÄ• nesu sati
nibbedhabhÄ• giyattÄ• na paá¹-ikkhipitabboti attho. anuddharantÄ• pana vipassanÄ• viya
Ä• sannakÄ• raá¹‡aá¹ƒ jhÄ• naá¹ƒ na hoti, na ca tathÄ• ekantikaá¹ƒ kÄ• raá¹‡aá¹ƒ, na ca
jhÄ• nakiccassa niá¹-á¹-hÄ• naá¹ƒ maggoti katvÄ• na uddharanti. tattha kasiá¹‡ajjhÄ• nagg
Ä• ruppÄ• nipi gahitÄ• nÄ«ti daá¹-á¹-habbÄ• ni. asubhajjhÄ• nÄ• naá¹ƒ avacanaá¹ƒ avitakk

dutiyanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyanayavaá¹‡á¹‡anÄ•

470-471__._ tadaá¹…gasamucchedanissaraá¹‡avivekanissitataá¹ƒ vatvÄ• paá¹-ippassaddh
avacanaá¹ƒ ``satisambojjhaá¹…gaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dinÄ• (SN c V 182; Vibh 4
bojjhaá¹…gÄ• naá¹ƒ vuttattÄ• . bhÄ• vitabojjhaá¹…gassa hi sacchikÄ• tabbÄ• phalabojjhaá
abhidhammabhÄ• janÄ«ye vuttÄ• ti. vossagga-saddo pariccÄ• gattho pakkhandanattho cÄ•
vuttÄ• . __yathÄ• vuttenÄ• _ti tadaá¹…gasamucchedappakÄ• rena tanninnabhÄ• vÄ• ramm
__pariá¹‡Ä• mentaá¹ƒ_ vipassanÄ• kkhaá¹‡e, __pariá¹‡ataá¹ƒ_ maggakkhaá¹‡e.

tatiyanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<472> __upekkhanavasenÄ• _ti \Be 174/ sabhÄ• vaniddesataá¹ƒ dasseti, hÄ• panavaá¸• á
upapattito ikkhanavasenÄ• ti attho. __lokiyaupekkhanÄ• ya adhikÄ• upekkhanÄ• ajjhupekl
lokuttarÄ• eva adhippetÄ• ti yuttoti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. maggaá¹…gavibhaá¹…go

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<490> abhidhamme \Be 175/ \Ne 174/ lokuttaracittabhÄ• janÄ«yepi ``tasmiá¹ƒ kho pana sa
honti ... pe ... aá¹-á¹-haá¹…giko maggo hotÄ«â€™â€™ ti (Dhs 337) vuttattÄ• idhÄ• pi abhic
abhidhammÄ• nurÅ«paá¹ƒ desanaá¹ƒ karonto ``aá¹-á¹-haá¹…giko maggoâ€™â€™ ti ariyop

<493> __tasmiá¹ƒ samaye_ti lokiyakÄ• lena etesaá¹ƒ atirekakiccaá¹ƒ dasseti. viratiuppÄ• c
micchÄ• vÄ• cÄ• dÄ«ni puggalaá¹ƒ pajahÄ• pentÄ«ti sammÄ• diá¹-á¹-hÄ• dÄ«ni paÃ±ca __
vuttÄ• ni. sammÄ• vÄ• cÄ• dikiriyÄ• hi virati, taÃ±ca etÄ• ni kÄ• rÄ• pentÄ«ti. __virativasen
viramaá¹‡akiriyÄ• vasena, na kÄ• rÄ• pakabhÄ• vena kattubhÄ• vena cÄ• ti attho. __imaá¹
kiccÄ• tirekataá¹ƒ dassetu_nti lokuttarakkhaá¹‡epi imÄ• neva paÃ±ca sammÄ• vÄ• cÄ• ditt
kÄ• rÄ• pakÄ• nÄ«ti dassetunti attho. micchÄ• diá¹-á¹-hÄ• dikÄ• dasa, tappaccayÄ• akusa
akusalapakkhiyÄ• , sammÄ• diá¹-á¹-hÄ• dikÄ• dasa, tappaccayÄ• ca kusalÄ• dasÄ• ti vÄ
mahÄ• cattÄ• rÄ«sakasutte (MN III 136) vuttÄ• ti tassa etaá¹ƒ nÄ• maá¹ƒ.

__puÃ±Ã±abhÄ• giyÄ• _ti puÃ±Ã±akoá¹-á¹-hÄ• se bhavÄ• , puÃ±Ã±Ä• bhisaá¹…khÄ• reka
khandhopadhiá¹ƒ vipaccati, tattha vÄ• vipaccatÄ«ti __upadhivepakkÄ• _.

paÃ±caá¹…gikamaggaá¹ƒ uddisitvÄ• tattha ekekaá¹ƒ pucchitvÄ• tassa tasseva samayava
vissajjanaá¹ƒ \Ne 175/ __ ``pÄ• á¹-iyekkaá¹ƒ pucchitvÄ• pÄ• á¹-iyekkaá¹ƒ vissajjanaâ€™â€
pana pucchitvÄ• paÃ±cannampi samayavavatthÄ• naá¹ƒ katvÄ• vissajjane ``tattha katamÄ
paÃ±Ã±Ä• â€™â€™ tiÄ• diko paá¹-iniddeso ekato vissajjanapaá¹-iniddesattÄ• na pÄ• á¹-iy
pucchÄ• vissajjanaá¹ƒ nÄ• ma hotÄ«ti. tattha paÃ±caá¹…gikavÄ• re eva pÄ• á¹-iyekkaá¹ƒ p
sammÄ• diá¹-á¹-hÄ• dÄ«su kÄ• rÄ• pakaá¹…gesu ekekamukhÄ• ya bhÄ• vanÄ• ya maggu
veditabbaá¹ƒ. vÄ• cÄ• dÄ«ni hi pubbasuddhiyÄ• sijjhanti, na maggassa upacÄ• renÄ• ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maggaá¹…gavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. jhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

mÄ• tikÄ• vaá¹‡á¹‡anÄ•

<508> jhÄ• nassa \Be 176/ \Ne 176/ __pubbabhÄ• gakaraá¹‡Ä«yasampadÄ• _ pÄ• timokk
lokuttarajjhÄ• nÄ• ni ca ito bahiddhÄ• natthÄ«ti __sabbappakÄ• ra_-ggahaá¹‡aá¹ƒ karoti, _
samaá¹‡ebhÄ«_ti (MN I 139; AN a IV 241) vacanena samaá¹‡abhÄ• vakarapubbabhÄ• gak
abhÄ• vaá¹ƒ dasseti. sikkhÄ• padesu nÄ• makÄ• yÄ• divasena vuttesu vacanÄ• natikkama
avÄ«tikkamanaviraticetanÄ• saá¹…khÄ• tesu vÄ• sikkhÄ• koá¹-á¹-hÄ• sesu paripÅ«raá¹‡a
bhikkhusikkhÄ• dikÄ• sikkhÄ• padekadesabhÅ«tÄ• sikkhitabbÄ• ti Ä• ha __ ``sikkhÄ• pad
sikkhitabbadhammaparidÄ«panaâ€™â€™ _nti.

__santosÄ• di_vasena itarÄ«tarasantosaá¹ƒ, tassa ca vaá¹‡á¹‡avÄ• ditaá¹ƒ, aladdhÄ• ca
ca agadhitaparibhoganti ete guá¹‡e dasseti. jhÄ• nabhÄ• vanÄ• ya kÄ• rakoti paridÄ«panaâ
__kÄ• rakabhÄ• vaparidÄ«panaá¹ƒ_. __araÃ±Ã±a_ntiÄ• dinÄ• senÄ• sanassa pabhedaá¹ƒ
nirÄ• dÄ«navataá¹ƒ, __paá¹-isallÄ• nasÄ• ruppa_nti Ä• nisaá¹ƒsaá¹ƒ dÄ«petÄ«ti Ä• ha __ `
... paridÄ«panaâ€™â€™ _nti.

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavaá¹‡á¹‡anÄ•

<509> kammatthehi \Ne 177/ diá¹-á¹-hi-saddÄ• dÄ«hi sÄ• sanaá¹ƒ vuttanti __ ``diá¹-á¹-hatt
_tiÄ• di vuttaá¹ƒ. __sabhÄ• vaá¹-á¹-henÄ• _ti aviparÄ«taá¹-á¹-hena. sikkhiyamÄ• no kÄ• yÄ
aÃ±Ã±athÄ• ti Ä• ha __ ``sikkhitabbaá¹-á¹-hena vinayoâ€™â€™ _ti, vinayo vÄ• sikkhitabbÄ
sikkhÄ• padÄ• ni, khandhattayaá¹ƒ sikkhitabbanti vinayo viyÄ• ti vinayoti dasseti. satthu
anusÄ• sanadÄ• nabhÅ«taá¹ƒ sikkhattayanti Ä• ha __ ``anusiá¹-á¹-hidÄ• navasenÄ• â€™â

__sammÄ• diá¹-á¹-hipaccayattÄ• _ti sammÄ• diá¹-á¹-hiyÄ• paccayattÄ• . tisso hi sikkhÄ•
sammÄ• diá¹-á¹-hi paripÅ«ratÄ«ti. ``tasmÄ• tiha tvaá¹ƒ bhikkhu Ä• dimeva visodhehi kusale
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ? sÄ«laÃ±ca suvisuddhaá¹ƒ diá¹-á¹-hi ca ujukÄ• â€™â€™ ti
sammÄ• diá¹-á¹-hipubbaá¹…gamaá¹ƒ sikkhattayaá¹ƒ. etasmiÃ±ca atthadvaye phalakÄ• raá
``diá¹-á¹-hÄ«â€™â€™ ti vuttaá¹ƒ, kusaladhammehi vÄ• attano ekadesabhÅ«tehÄ«ti adhipp

vinayanakiriyattÄ• vinayo sikkhattayaá¹ƒ, taá¹ƒ pana vinayanaá¹ƒ dhammeneva avisamasa
vÄ• pavattaá¹ƒ, na daá¹‡á¸• Ä• dinÄ• ti __ ``dhammavinayoâ€™â€™ _ti vuttaá¹ƒ.

__anavajjadhammattha_nti paramÄ• navajjanibbÄ• natthaá¹ƒ, akuppacetovimuttiatthaá¹ƒ v
abhiÃ±Ã±eyyÄ• dÄ«su abhijÄ• nanÄ• dikÄ• raá¹‡aá¹ƒ sikkhattayanti taá¹ƒ __ ``dhammavin
``imissÄ• imasmiâ€™â€™ nti punappunaá¹ƒ vuccamÄ• naá¹ƒ niyamakaraá¹‡aá¹ƒ hoti, __e
adhippÄ• yenÄ• ha __ ``niyamo katoâ€™â€™ _ti.

<510> __bhikkhuko_ti anaÃ±Ã±atthena __ka_-kÄ• rena padaá¹ƒ vaá¸• á¸• hitanti __ ``bhik
_ti atthamÄ• ha. __bhikkhako_ti pana pÄ• á¹-he bhikkhatÄ«ti bhikkhakoti attho. __jallikaá¹ƒ
malaá¹ƒ, amissaá¹ƒ __malameva. bhinnapaá¹-adharo_ti nibbacanaá¹ƒ bhinnapaá¹-adhare b
niruá¸·hattÄ• vuttaá¹ƒ.

yassa bhÄ• vetabbo pahÄ• tabbo ca odhi avasiá¹-á¹-ho atthi, so odhiso, arahÄ• pana tada
``anodhiso kilesÄ• naá¹ƒ pahÄ• nÄ• bhikkhÅ«â€™â€™ _ti vutto. odhi-saddo vÄ• ekadese
sabbamaggÄ• sabbakilesÄ• ca arahatÄ• bhÄ• vitÄ• pahÄ«nÄ• ca ``odhÄ«â€™â€™ ti na
nibbacanaá¹ƒ bhedanapariyÄ• yavasena vuttanti veditabbaá¹ƒ.

__sekkho_tiÄ• dinÄ• \Be 178/ bhikkhu-saddena vuccamÄ• naá¹ƒ atthaá¹ƒ guá¹‡avasena d
``samaÃ±Ã±Ä• ya paá¹-iÃ±Ã±Ä• yÄ• â€™â€™ ti paÃ±Ã±Ä• yanavasena, ``bhikkhatÄ«â€™
dassito.

__sekkho bhikkhÅ«ti satta sekkhÄ• kathitÄ• , bhinnattÄ• pÄ• pakÄ• naá¹ƒ ... pe ... bhikkh
kathito_ti idaá¹ƒ dvayaá¹ƒ ``sekkhoti puthujjanakalyÄ• á¹‡akena saddhiá¹ƒ satta ariyÄ• , bhi
pana cattÄ• ro phalaá¹-á¹-hÄ• â€™â€™ ti iminÄ• dvayena na sameti, tadidaá¹ƒ nippariyÄ•
veditabbaá¹ƒ. __ ``sesaá¹-á¹-hÄ• nesu puthujjanakalyÄ• á¹‡akÄ• dayo kathitÄ• â€™â€™ _
paá¹-iÃ±Ã±Ä• ya bhikkhusÄ«lopi vuttoti? vutto, na pana idhÄ• dhippeto sabbappakÄ• rajjhÄ
adhippetattÄ• .

bhagavato vacanaá¹ƒ upasampadÄ• kammakaraá¹‡assa kÄ• raá¹‡attÄ• á¹-hÄ• naá¹ƒ, tad
_ anÅ«naÃ±attianussÄ• vanaá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• ca avuttanti attho.

<511> __nippariyÄ• yato sÄ«laá¹ƒ_ samÄ• dÄ• naviratiavÄ«tikkamanaviratibhÄ• vatoti adh
sandhÄ• ya cetasikasÄ«lassa pariyÄ• yasÄ«latÄ• vuttÄ• . __nagaravaá¸• á¸• hakÄ«_ vatth
__catubbidho Ä• hÄ• ro_ asitÄ• dÄ«ni, bhakkhitabbabhuÃ±jitabbalehitabbacubitabbÄ• ni vÄ

__pÄ• timokkhasaá¹ƒvarena upeto_ pihitindriyo hoti tiá¹‡á¹‡aá¹ƒ sucaritÄ• naá¹ƒ indriyasaá
pÄ• timokkhasaá¹ƒvaro vÄ• indriyasaá¹ƒvarassa upanissayo hoti. iti pÄ• timokkhasaá¹ƒvar

``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti vutto. iminÄ• adhippÄ• yena ``saá¹ƒvutoâ€™
atthamÄ• ha. __pÄ• timokkhena ca saá¹ƒvarena cÄ• _ti idaá¹ƒ pÄ• timokkhato aÃ±Ã±aá¹ƒ
kÄ• yikaavÄ«tikkamÄ• diggahaá¹‡ena gahitanti iminÄ• adhippÄ• yena vuttanti daá¹-á¹-habl
dvinnampi ekatthataá¹ƒ sandhÄ• ya vutto.

<513> __sabbampi_ \Ne 179/ __dussÄ«lya_nti iminÄ• abhijjhÄ• dayo ca gahitÄ• ti sandhÄ
Ä• carati eva, tasmÄ• taá¹ƒ dassetuâ€™â€™ _nti. __tatthÄ• _ti kÄ• yikavÄ«tikkamÄ• divas
__garubhaá¹‡á¸• avissajjanamÄ• pajjatÄ«_ti thullaccayaá¹ƒ Ä• pajjatÄ«ti attho.

__aropimo_ti \Be 179/ saá¹…ghikabhÅ«miyaá¹ƒ uá¹-á¹-hito vutto. __phÄ• tikamma_nti garu
kammaá¹ƒ. __daá¹‡á¸• akamma_nti yathÄ• vuttaá¹ƒ hatthakammamÄ• ha. sinÄ• yanti eten
cuá¹‡á¹‡Ä• di.

saccÄ• lÄ«kena piyavÄ• dÄ« ``cÄ• á¹-Å«â€™â€™ ti vuccati, cÄ• á¹-uá¹ƒ attÄ• naá¹ƒ iccha
bhÄ• vo __cÄ• á¹-ukamyatÄ• . muggasÅ«passa appavisanaá¹-á¹-hÄ• naá¹ƒ nÄ• ma natthi_
adhippÄ• yo. paribhaá¹-ati dhÄ• reti, poseti vÄ• ti __paribhaá¹-o, _ atha vÄ• parivÄ• rabhÅ«
__paribhaá¹-o_.

__bhaá¹‡á¸• Ä• gÄ• rikakammaá¹ƒ_ gihÄ«naá¹ƒ kariyamÄ• naá¹ƒ vuttaá¹ƒ. piá¹‡á¸• atthaá
piá¹‡á¸• aá¹ƒ datvÄ• paá¹-ipiá¹‡á¸• aggahaá¹‡aá¹ƒ vÄ• __piá¹‡á¸• apaá¹-ipiá¹‡á¸• aá¹ƒ_.
saá¹…ghabhogacetiyabhogÄ• naá¹ƒ ayoniso vicÄ• raá¹‡aá¹ƒ __saá¹…ghuppÄ• dacetiyupp
santake viya paá¹-ipajjananti keci.

<514> gÄ• vo caranti etthÄ• ti gocaro, gocaro viyÄ• ti __gocaro, _ abhiá¹‡haá¹ƒ caritabbaá
vÄ• cakkhÄ• dÄ«ni indriyÄ• ni, tehi caritabbaá¹-á¹-hÄ• naá¹ƒ __gocaro_. ayutto gocaro __a
yutto ``gocaroâ€™â€™ ti vutto.

__vÄ• _-saddo vidhunanatthopi hotÄ«ti katvÄ• Ä• ha __ ``viniddhutakibbisÄ• ni vÄ• â€™â

<515> avarÄ• pacchimÄ• mattÄ• etesanti __oramattakÄ• ni. saá¹ƒyamakaraá¹‡Ä«yÄ• nÄ
kÄ• yavÄ• cÄ• saá¹ƒyamamattena kattabbapaá¹-ikammÄ• ni, vikkhipitabbÄ• ni vÄ• . ``puna
cittena saá¹ƒvaramattena, indriyasaá¹ƒvareneva vÄ• karaá¹‡Ä«yÄ• ni __saá¹ƒvarakaraá¹‡Ä
divivihÄ• rajanapadavÄ• sÄ« __divivihÄ• ravÄ• sÄ«_. manassa adhiá¹-á¹-hÄ• nameva __ad
desanÄ• idha __ ``vuá¹-á¹-hÄ• nÄ• vikammaâ€™â€™ _nti adhippetÄ• . tattha ``cittuppÄ• o
manasikÄ• rapaá¹-ibaddhÄ• nÄ«â€™â€™ ti vacanato pÄ• timokkhasaá¹ƒvaravisuddhatthaá
anÄ• pattigamanÄ«yÄ• ni vajjÄ• ni vuttÄ• nÄ«ti Ä• cariyassa adhippÄ• yo. __catubbidhassÄ
attÄ• nuvÄ• daparÄ• nuvÄ• dadaá¹‡á¸• aduggatibhayassa.

<516> ``idha bhikkhÅ«â€™â€™ ti bhikkhu eva adhippetoti sandhÄ• ya __ ``sesasikkhÄ• p
sikkhÄ• -saddassa atthadassanatthaá¹ƒ vuttÄ• â€™â€™ _ti Ä• ha. bhikkhuggahaá¹‡aá¹ƒ \B
aggaparisÄ• mukhena sabbajjhÄ• nanibbattakÄ• naá¹ƒ catunnampi parisÄ• naá¹ƒ dassana
bhikkhu adhippetoti sabbÄ• pi sikkhÄ• idhÄ• dhippetÄ• ti daá¹-á¹-habbÄ• . __sabbena sikk
yena samÄ• dÄ• nena sabbÄ• pi sikkhÄ• samÄ• dinnÄ• honti, taá¹ƒ ekampi sabbasamÄ•
sabbasamÄ• dÄ• naá¹ƒ nÄ• ma hoti, anekesu pana vattabbameva natthi. __sabbena sikkhi
avÄ«tikkamadesanÄ• vuá¹-á¹-hÄ• navattacaraá¹‡Ä• diÄ• kÄ• rena. vÄ«tikkamanavasena s
sandhÄ• ya __ ``bhinnassapÄ«â€™â€™ _tiÄ• dimÄ• ha.

<519> Ä• varaá¹‡Ä«yehi cittaparisodhanabhÄ• vanÄ• jÄ• gariyÄ• nuyogoti katvÄ• Ä• ha
__suppapariggÄ• haka_nti ``suppapariggÄ• hakaá¹ƒ nÄ• ma idaá¹ƒ ito pubbe ito paraÃ±ca
paccayoâ€™â€™ tiÄ• dinÄ• pariggÄ• hakaá¹ƒ.

520-521__._ __yutto_ti Ä• rambhamÄ• no. sÄ• taccaá¹ƒ nepakkaÃ±ca pavattayamÄ• no jÄ
hotÄ«ti sambandhaá¹ƒ dasseti.

<522> __lokiyÄ• yapi ... pe ... Ä• hÄ• _ti idaá¹ƒ vipassanÄ• bhÄ• vanÄ• ya satipaá¹-á¹-hÄ•
Ä• rammaá¹‡e saha nappavattanti, pavattamÄ• nÄ• nipi indriyabalÄ• ni bojjhaá¹…gesveva
pÄ«tisambojjhaá¹…gaggahaá¹‡ena hi tadupanissayabhÅ«taá¹ƒ saddhindriyaá¹ƒ saddhÄ• b
``saddhÅ«panisaá¹ƒ pÄ• mojjaâ€™â€™ nti (SN a II 23) vuttattÄ• . maggaá¹…gÄ• ni paÃ±c
pavattantÄ«ti imamatthaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ.

<523> samantato, sammÄ• , samaá¹ƒ vÄ• sÄ• tthakÄ• dipajÄ• nanaá¹ƒ sampajÄ• naá¹ƒ, t
tenÄ• _ti satisampayuttattÄ• eva uddese avuttÄ• pi sati niddese ``satoâ€™â€™ ti iminÄ• v

sÄ• tthakÄ• naá¹ƒ \Ne 181/ abhikkamÄ• dÄ«naá¹ƒ sampajÄ• nanaá¹ƒ __sÄ• tthakasampaj
sappÄ• yasampajaÃ±Ã±aá¹ƒ_. abhikkamÄ• dÄ«su pana bhikkhÄ• cÄ• ragocare aÃ±Ã±atth
kammaá¹-á¹-hÄ• nasaá¹…khÄ• te gocare sampajaÃ±Ã±aá¹ƒ __gocarasampajaÃ±Ã±aá¹ƒ_.
sampajaÃ±Ã±aá¹ƒ __asammohasampajaÃ±Ã±aá¹ƒ_.

__dve_ \Be 181/ __kathÄ• _ti vacanakaraá¹‡Ä• karaá¹‡akathÄ• na kathitapubbÄ• . vacana
subbacattÄ• paá¹-ivacanaá¹ƒ demÄ«ti attho.

__kammaá¹-á¹-hÄ• nasÄ«senevÄ• _ti kammaá¹-á¹-hÄ• naggeneva, kammaá¹-á¹-hÄ• naá¹ƒ
tena ``pattampi acetanaâ€™â€™ ntiÄ• dinÄ• vakkhamÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, ya
avijahitvÄ• ti dasseti. ``tasmÄ• â€™â€™ ti etassa ``dhammakathÄ• kathetabbÄ• yevÄ• ti v
sambandho. __bhaye_ti paracakkÄ• dibhaye.

__avasesaá¹-á¹-hÄ• ne_ti yÄ• guaggahitaá¹-á¹-hÄ• ne. __á¹-hÄ• nacaá¹…kamanamevÄ• _
adhiá¹-á¹-hÄ• tabbiriyÄ• pathavasena vuttaá¹ƒ, na bhojanÄ• dikÄ• le avassaá¹ƒ kattabbanis
paá¹-ikkhepavasena.

__thero dÄ• rucÄ«riyo_ ---

``tasmÄ• tiha te, bÄ• hiya, evaá¹ƒ sikkhitabbaá¹ƒ. diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissati, s
viÃ±Ã±Ä• te. yato kho te, bÄ• hiya, diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissati, sute mute viÃ±
viÃ±Ã±Ä• tamattaá¹ƒ bhavissati, tato tvaá¹ƒ, bÄ• hiya, na tena, yato tvaá¹ƒ, bÄ• hiya, na ten
bÄ• hiya, na tattha, yato tvaá¹ƒ, bÄ• hiya, na tattha. tato tvaá¹ƒ, bÄ• hiya, nevidha na huraá
ubhayamantarena. esevanto dukkhassÄ• â€™â€™ ti (Ud 10) ---

ettakena arahattaá¹ƒ sacchÄ• kÄ• si.

khÄ• á¹‡uÄ• dipariharaá¹‡atthaá¹ƒ, patiá¹-á¹-hitapÄ• dapariharaá¹‡atthaá¹ƒ vÄ• passena l
__vÄ«tiharaá¹‡a_nti vadanti. yÄ• va \Ne 182/ patiá¹-á¹-hitapÄ• do, tÄ• va Ä• haraá¹‡aá¹ƒ __
paraá¹ƒ haraá¹‡aá¹ƒ __vÄ«tiharaá¹‡a_nti ayaá¹ƒ vÄ• etesaá¹ƒ viseso. __avÄ«ci_nti niranta

__paá¹-hamajavanepi ... pe ... na hotÄ«_ti idaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyaá¹ƒ itthipu
rajjanÄ• dÄ«naá¹ƒ abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tattha hi Ä• vajjanavoá¹-á¹-habbanÄ•
Ä• vajjanavoá¹-á¹-habbanavasena iá¹-á¹-he itthirÅ«pÄ• dimhi lobho, aniá¹-á¹-he ca paá¹-igh
manodvÄ• re pana itthipurisoti rajjanÄ• di hoti, tassa \Be 182/ paÃ±cadvÄ• rajavanaá¹ƒ mÅ«
vÄ• sabbaá¹ƒ bhavaá¹…gÄ• di. evaá¹ƒ manodvÄ• rajavanassa mÅ«lavasena __mÅ«lapari
__Ä• gantukatÄ• vakÄ• likatÄ• _ pana paÃ±cadvÄ• rajavanasseva apubbatittaratÄ• vasena
vijjamÄ• nÄ• ekÄ• sappajÄ• tÄ«ti vadanti. __calana_nti kampanaá¹ƒ.

__atiharatÄ«_ti yÄ• va mukhÄ• Ä• harati. __vÄ«tiharatÄ«_ti tato yÄ• va kucchi, tÄ• va hara
passato harati. __allattaÃ±ca anupÄ• letÄ«_ti vÄ• yuÄ• dÄ«hi ativisosanaá¹ƒ yathÄ• na ho
__Ä• bhujatÄ«_ti pariyesanajjhoharaá¹‡ajiá¹‡á¹‡Ä• jiá¹‡á¹‡atÄ• diá¹ƒ Ä• vajjeti, vijÄ• nÄ• tÄ
taá¹ƒtaá¹ƒvijÄ• nananipphÄ• dakoyeva hi payogo __ ``sammÄ• payogoâ€™â€™ _ti vuttoti.
``sammÄ• paá¹-ipattimÄ• gamma abbhantare attÄ• nÄ• ma koci bhujanako natthÄ«â€™â€
__Ä• bhujanaá¹ƒ_.

__aá¹-á¹-hÄ• ne_ti manussÄ• manussapariggahite ayutte á¹-hÄ• ne khettadevÄ• yatanÄ• c
veá¸·unÄ• á¸·iÄ• diudakabhÄ• janato. __ta_nti chaá¸• á¸• itaá¹ƒ udakaá¹ƒ.

__gateti gamane_ti pubbe abhikkamapaá¹-ikkamaggahaá¹‡ena gamanepi purato pacchato
vuttanti idha gamanameva gahitanti veditabbaá¹ƒ, vakkhamÄ• no vÄ• etesaá¹ƒ viseso.

__ettakenÄ• _ti kammaá¹-á¹-hÄ• naá¹ƒ avissajjetvÄ• catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ pava
gocarasampajaÃ±Ã±aá¹ƒ na pÄ• kaá¹-aá¹ƒ hotÄ«ti attho. __evaá¹ƒ pana sutte kammaá¹-á¹
hotÄ«_ti caá¹…kamanaá¹-á¹-hÄ• nanisajjÄ• su eva pavatte pariggaá¹‡hantassa sutte pavat
attho.

kÄ• yÄ• dikiriyÄ• mayattÄ• \Ne 183/ Ä• vajjanakiriyÄ• samuá¹-á¹-hitattÄ• ca javanaá¹ƒ, sa
chadvÄ• rappavattaá¹ƒ __kiriyÄ• mayapavattaá¹ƒ_ nÄ• ma, dutiyajjhÄ• naá¹ƒ vacÄ«saá¹…
``tuá¹‡hÄ«bhÄ• voâ€™â€™ ti vuccati.

<526> __upÄ• sanaá¹-á¹-hÄ• na_nti issÄ• sÄ• naá¹ƒ viya upÄ• sanassa sikkhÄ• yogakara
kammaá¹-á¹-hÄ• naupÄ• sanassa á¹-hÄ• nanti attho. tameva hi atthaá¹ƒ dassetuá¹ƒ __ ``yo
Ä• hÄ• ti. __sÄ«saá¹ƒ dhovatÄ«_ti icchÄ• dÄ• sabyÄ• bhujissataá¹ƒ Ã±Ä• payati, micchÄ•
pakkhittaá¹ƒ ayasarajaá¹ƒ dhovati.

<529> __vinayapariyÄ• yena_ \Be 183/ adinnÄ• dÄ• napÄ• rÄ• jike Ä• gataá¹ƒ. __suttanta
Ä• raÃ±Ã±akasikkhÄ• pade ``paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti Ä• gataá¹ƒ Ä• r
sandhÄ• ya. na hi so vinayapariyÄ• yike araÃ±Ã±e vasanato ``Ä• raÃ±Ã±ako pantasenÄ• s

<530> __ ``nitumbaâ€™â€™ ntipi ``nadÄ«kuÃ±jaâ€™â€™ ntipi yaá¹ƒ vadanti, _ taá¹ƒ kan
viduggandadÄ«nivattanapadesaá¹ƒ __kandara_nti dasseti.

<531> __bhÄ• jetvÄ• dassita_nti etena bhÄ• jetabbataá¹ƒ ante niddesassa kÄ• raá¹‡aá¹ƒ

<533> rahassa kiriyÄ• rahassaá¹ƒ, taá¹ƒ arahati tassa yogganti __rÄ• hasseyyakaá¹ƒ_. vi
rahasi vÄ• sÄ• dhu rahassaá¹ƒ, tassa yoggaá¹ƒ __rÄ• hasseyyakaá¹ƒ_.

<536> __paá¹‡ihito_ti suá¹-á¹-hu á¹-hapito.

<537> __pariggahitaniyyÄ• na_nti pariggahitaniyyÄ• nasabhÄ• vaá¹ƒ, kÄ• yÄ• dÄ«su suá¹
niyyÄ• nasabhÄ• vayuttanti attho. kÄ• yÄ• dipariggahaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ vÄ• pariggah
pariggahitaá¹ƒ niyyÄ• nabhÅ«taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ katvÄ• ti attho.

542-543__._ __vikÄ• rappattiyÄ• _ti cittassa vikÄ• rÄ• pattibhÄ• venÄ• ti attho. __sabbasaá
sattasaá¹…khÄ• ragatasabbakodhasaá¹…gÄ• hikavasena. sabbasaá¹…gahaá¹‡aÃ±ca sam
katanti veditabbaá¹ƒ.

<546> __idaá¹ƒ_ \Ne 184/ __sandhÄ• yÄ• _ti ``dve dhammÄ• â€™â€™ ti sandhÄ• ya. eka

nti uddisitvÄ• pi niddese ``santÄ• â€™â€™ ti __vacanabhedo, _ bahuvacanaá¹ƒ katanti atth
__nirodhasantatÄ• yÄ• _ti vacanaá¹ƒ aá¹…gasantatÄ• ya, sabhÄ• vasantatÄ• ya vÄ• santa

<550> thinamiddhavikÄ• ravirahÄ• tappaá¹-ipakkhasaÃ±Ã±Ä• __Ä• lokasaÃ±Ã±Ä• _ nÄ•
``ayaá¹ƒ saÃ±Ã±Ä• Ä• lokÄ• hotÄ«â€™â€™ ti.

<553> ``vantattÄ• muttattÄ• â€™â€™ tiÄ• dÄ«ni, ``Ä• lokÄ• hotÄ«â€™â€™ tiÄ• dÄ«ni ca
``cattattÄ• tiÄ• dÄ«nÄ«â€™â€™ _ti vuttÄ• ni. __Ä• di_-saddena vÄ• dvinnampi niddesapa
tattha yÄ• ni yesaá¹ƒ vevacanÄ• ni, tÄ• neva sandhÄ• ya __ ``aÃ±Ã±amaÃ±Ã±avevacanÄ•
daá¹-á¹-habbaá¹ƒ. __paá¹-imuÃ±cato_ti etena sÄ• rambhaá¹ƒ abhibhavaá¹ƒ dasseti. nirÄ• v
sampajÄ• nÄ• tÄ«ti __nirÄ• varaá¹‡Ä• bhogÄ• , _ taá¹ƒsabhÄ• vattÄ• __vivaá¹-Ä• _.

<556> ``vikÄ• lo nu kho, na nu khoâ€™â€™ ti anicchayatÄ• ya katavatthujjhÄ• cÄ• ramÅ«
__vatthujjhÄ• cÄ• ro_ kÄ• raá¹‡avohÄ• rena vuttoti daá¹-á¹-habbo.

<562> __kilissantÄ«_ti kilesentÄ«ti atthaá¹ƒ vadanti, sadarathabhÄ• vena sayameva vÄ• k
uppajjamÄ• nÄ• kilesarahitÄ• uppajjantÄ«ti.

<564> __idheva_ ca vibhaá¹…ge ``upeto hotÄ«â€™â€™ tiÄ• di __tattha tattha vuttameva_

<588> __niddesavasenÄ• _ti ``tattha katamÄ• upekkhÄ• ? yÄ• upekkhÄ• â€™â€™ tiÄ• d
upekkhÄ• ya upeto hotÄ«â€™â€™ tiÄ• di __paá¹-iniddesavasenÄ• _ti vadanti. ``tattha kata
upekkhÄ• ya upeto hotÄ«â€™â€™ ti etena puggalo niddiá¹-á¹-ho hoti, ``samupetoâ€™â€™
paá¹-iniddiá¹-á¹-ho. yÄ• va vÄ• ``samannÄ• gatoâ€™â€™ ti padaá¹ƒ, tÄ• va niddiá¹-á¹-ho,
upekkhakoâ€™â€™ ti iminÄ• paá¹-iniddiá¹-á¹-hoti tesaá¹ƒ vasena niddesapaá¹-iniddesÄ•
__pakÄ• renÄ• _ti upekkhÄ• ya ``upekkhanÄ• â€™â€™ tiÄ• didhammappakÄ• rena ``upeto
tiÄ• dipuggalappakÄ• rena ca upekkhakasaddassa atthaá¹ƒ á¹-hapento __paá¹-á¹-hapenti_
etassa atthassa ``upekkhanÄ• â€™â€™ ti __kÄ• raá¹‡aá¹ƒ_. upekkhanÄ• vasena \Ne 185/
samupetoâ€™â€™ ti etesaá¹ƒ ``upÄ• gato samupÄ• gatoâ€™â€™ ti __kÄ• raá¹‡a_nti evaa
tassatthassa kÄ• raá¹‡aá¹ƒ dassentÄ• vivaranti, _ ``upekkhakoâ€™â€™ ti imasseva vÄ• a
upekkhÄ• ya upeto hotÄ«â€™â€™ tiÄ• dinÄ• __kÄ• raá¹‡aá¹ƒ dassentÄ• _. ``upekkhanÄ•
tiÄ• dinÄ• byaÃ±janÄ• naá¹ƒ vibhÄ• gaá¹ƒ __dassentÄ• vibhajanti_. upekkhaka-saddanto
tasseva ca upekkhaka-saddassa visuá¹ƒ atthavacanaá¹ƒ ``yÄ• upekkhÄ• upekkhanÄ• â€™
upekkhÄ• ya upeto hotÄ«â€™â€™ tiÄ• dinÄ• ca \Be 185/ __byaÃ±janavibhÄ• go_. sabbat
__nikujjhitabhÄ• vo, _ kenaci pakÄ• rena viÃ±Ã±Ä• tepi niravasesaparicchindanÄ• bhÄ• vo

<602> __uparibhÅ«mippattiyÄ• _ti idaá¹ƒ ``rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â€™
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• dÄ«nipi vÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«naá¹ƒ uparibh

<610> viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananiddese ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti taá¹ƒyeva Ä• kÄ
phuá¹-aá¹ƒ manasi karoti anantaá¹ƒ pharati, tena vuccati anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™
__viÃ±Ã±Ä• á¹‡enÄ• _ti etaá¹ƒ upayogatthe karaá¹‡avacanaá¹ƒ, taá¹ƒyeva Ä• kÄ• saá¹ƒ ph
manasi karotÄ«ti kira aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. ayaá¹ƒ vÄ• etassa attho --- taá¹ƒyeva
phuá¹-aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡ena manasi karotÄ
taá¹ƒyeva Ä• kÄ• saá¹ƒ viÃ±Ã±Ä• á¹‡ena phuá¹-aá¹ƒ tena gahitÄ• kÄ• raá¹ƒ manasi karoti,
viÃ±Ã±Ä• á¹‡aá¹ƒ anantaá¹ƒ pharatÄ«ti. yaÃ±hi Ä• kÄ• saá¹ƒ paá¹-hamÄ• ruppasamaá¹…g
pharati, taá¹ƒ pharaá¹‡Ä• kÄ• rasahitameva viÃ±Ã±Ä• á¹‡aá¹ƒ manasikaronto dutiyÄ• rupp
pharatÄ«ti vuccatÄ«ti.

<615> __taá¹ƒyeva viÃ±Ã±Ä• á¹‡aá¹ƒ abhÄ• vetÄ«_ti yaá¹ƒ pubbe ``anantaá¹ƒ viÃ±Ã±Ä• a
kataá¹ƒ, taá¹ƒyevÄ• ti attho. tasseva hi Ä• rammaá¹‡abhÅ«taá¹ƒ paá¹-hamena viya rÅ«pani
abhÄ• vetÄ«ti.

niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<623> abhidhammabhÄ• janÄ«ye \Ne 186/ paÃ±cakanayadassane ``paÃ±ca jhÄ• nÄ• nÄ«
paá¹-hamaá¹ƒ jhÄ• naâ€™â€™ nti ca Ä• dinÄ• uddhaá¹-aá¹ƒ. uddhaá¹-Ä• naá¹ƒyeva catur
paá¹-hamatatiyacatutthapaÃ±camajjhÄ• nÄ• naá¹ƒ dassanato, dutiyasseva visesadassanato

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<640> __lokuttarÄ• panetthÄ• _ti \Be 186/ etesu tÄ«sujhÄ• nesu ``lokuttarÄ• siyÄ• appam
ti evaá¹ƒ koá¹-á¹-hÄ• sikÄ• pana maggakÄ• le, phalakÄ• le vÄ• lokuttarabhÅ«tÄ• evÄ• ti a
paricchinnÄ• kÄ• sakasiá¹‡Ä• lokakasiá¹‡Ä• nÄ• pÄ• nabrahmavihÄ• racatutthÄ• ni __sabb
saá¹…gahitÄ• nÄ«ti daá¹-á¹-habbÄ• ni.

__buddhapaccekabuddhakhÄ«á¹‡Ä• savÄ• maggaá¹ƒ bhÄ• vayiá¹ƒsu, phalaá¹ƒ sacchikar
sacchikarissantÄ«_ti ca heá¹-á¹-himamaggaphalÄ• naá¹ƒ vasena vuttanti veditabbaá¹ƒ. kus
catutthesu ayaá¹ƒ kathÄ• pavattÄ• , na ca kusalacatutthena arahattamaggaphalÄ• ni daá¹-

``kiriyato terasannaâ€™â€™ nti ettha lokuttaracatutthaá¹ƒ kiriyaá¹ƒ natthÄ«ti ``dvÄ• dasan
vattabbaá¹ƒ, kusalato vÄ• terasasu sekkhaphalacatutthaá¹ƒ antogadhaá¹ƒ katvÄ• ``kiriyat
asekkhacatutthena saha vadatÄ«ti veditabbaá¹ƒ. sabbatthapÄ• dakaÃ±cettha khÄ«á¹‡Ä• sa
abhiÃ±Ã±Ä• dÄ«ni santi, tesaá¹ƒ sabbesaá¹ƒ pÄ• dakattÄ• __sabbatthapÄ• daka_nti daá¹-
vaá¹-á¹-aá¹ƒ atthÄ«ti. paricchannÄ• kÄ• sakasiá¹‡acatutthÄ• dÄ«ni viya vÄ• navattabbatÄ•
sabbatthapÄ• dakasamÄ• nattÄ• __sabbatthapÄ• dakatÄ• _ daá¹-á¹-habbÄ• .

__manosaá¹…khÄ• rÄ• _ \Ne 187/ nÄ• ma saÃ±Ã±Ä• vedanÄ• , cattÄ• ropi vÄ• khandhÄ•
``nimittaá¹ƒ nibbÄ• naÃ±cÄ• â€™â€™ ti vattabbaá¹ƒ.

``ajjhatto dhammo ajjhattassa dhammassa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (
``ajjhattÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti
viya yathÄ• kammÅ«pagaÃ±Ä• á¹‡aá¹ƒ parasantÄ• nagatameva jÄ• nÄ• ti, sasantÄ• nagat
dibbacakkhu viya apÄ• kaá¹-aá¹ƒ kammaá¹ƒ vibhÄ• veti. tenÄ• ha __ ``attano kammajÄ• na

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. appamaÃ±Ã±Ä• vibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<642> __sabbadhÄ«_ti \Be 187/ \Ne 188/ disÄ• desodhinÄ• anodhisopharaá¹‡aá¹ƒ vuttaá
sabbÄ• vanta_nti sattodhinÄ• . tenÄ• ha __ ``anodhiso dassanatthaâ€™â€™ _nti. __tathÄ•
vutto_ti ``mettÄ• sahagatena cetasÄ• â€™â€™ ti etassa anuvattakaá¹ƒ taá¹ƒ dvayaá¹ƒ tass
pharaá¹‡antarÄ• diá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hÄ• nanti katvÄ• na vuttaá¹ƒ, puna ``mettÄ• saha
vuttanti attho.

<643> __hirottappÄ• nupÄ• litÄ• mettÄ• na parihÄ• yati_ Ä• sannasapattassa rÄ• gassa s
anuppattitoti adhippÄ• yo.

<645> __adhimuÃ±citvÄ• _ti suá¹-á¹-hu pasÄ• retvÄ• ti attho. taá¹ƒ dassento __ ``adhikabh
_tiÄ• dimÄ• ha, balavatÄ• vÄ• adhimokkhena __adhimuccitvÄ• _.

<648> __heá¹-á¹-hÄ• vuttoyevÄ• _ti ``sabbena sabbaá¹ƒ sabbathÄ• sabbaâ€™â€™ nti et

sikkhÄ• samÄ• dÄ• nena sabbaá¹ƒ sikkhaá¹ƒ, sabbena sikkhitabbÄ• kÄ• rena sabbaá¹ƒ sik
__jhÄ• navibhaá¹…ge_ (Vibh-a 516) attho vutto. idha pana sabbena avadhinÄ• attasamatÄ
ca sabbaá¹ƒ lokaá¹ƒ, sabbÄ• vadhidisÄ• dipharaá¹‡Ä• kÄ• rehi sabbaá¹ƒ lokanti ca attho yu

<650> __paccatthikavighÄ• tavasenÄ• _ti mettÄ• dÄ«naá¹ƒ Ä• sannadÅ«rapaccatthikÄ• na
vighÄ• tavasena. __yaá¹ƒ appamÄ• á¹‡aá¹ƒ, so avero_ti so averabhÄ• voti ayaá¹ƒ vÄ• tas

<653> nirayÄ• di \Ne 189/ __gati, _ caá¹‡á¸• Ä• lÄ• di __kulaá¹ƒ, _ annÄ• dÄ«naá¹ƒ alÄ• b
Ä• di_-saddena dubbaá¹‡á¹‡atÄ• di gahitaá¹ƒ.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<699> __imasmiá¹ƒ_ \Be 188/ __pana ... pe ... kathitÄ• _ti iminÄ• imasmiá¹ƒ vibhaá¹…ge
lokiyabhÄ• vameva dassento khandhavibhaá¹…gÄ• dÄ«hi visesetÄ«ti na aÃ±Ã±attha lokutt
kathitatÄ• anuÃ±Ã±Ä• tÄ• hoti.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appamaÃ±Ã±Ä• vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. sikkhÄ• padavibhaá¹…go

1. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<703> __patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti \Be 189/ \Ne 190/ sampayogavasena upanissayav
piá¹-á¹-hapÅ«vaodanakiá¹‡á¹‡anÄ• nÄ• sambhÄ• re pakkhipitvÄ• madditvÄ• katÄ• __sur
madhukÄ• dipupphapanasÄ• diphalaucchumuddikÄ• dinÄ• nÄ• sambhÄ• rÄ• naá¹ƒ rasÄ•
Ä• savoti attho.

<704> __taá¹ƒsampayuttattÄ• _ti viratisampayuttattÄ• , viraticetanÄ• sampayuttattÄ• vÄ• .

__kammapathÄ• evÄ• _ti asabbasÄ• dhÄ• raá¹‡esu jhÄ• nÄ• dikoá¹-á¹-hÄ• sesu kammap
surÄ• pÄ• nampi ``surÄ• pÄ• naá¹ƒ, bhikkhave, Ä• sevitaá¹ƒ ... pe ... nirayasaá¹ƒvattanikaâ
visuá¹ƒ kammapathabhÄ• vena Ä• gatanti vadanti. evaá¹ƒ sati ekÄ• dasa kammapathÄ• si
yathÄ• vuttesveva kammapathesu upakÄ• rakattasabhÄ• gattavasena anupaveso daá¹-á¹-h

__sattaitthipurisÄ• rammaá¹‡atÄ• _ tathÄ• gahitasaá¹…khÄ• rÄ• rammaá¹‡atÄ• ya daá¹-á¹
parittÄ• rammaá¹‡Ä• â€™â€™ ti hi vuttaá¹ƒ. ``sabbÄ• pi hi etÄ• vÄ«tikkamitabbavatthuá¹ƒ
veracetanÄ• hi eva viramantÄ«â€™â€™ ti (Vibh-a 704) ca vakkhatÄ«ti.

__gorÅ«pasÄ«lako_ pakatibhaddo. __kÄ• kaá¹‡ikamattassa atthÄ• yÄ• _tiÄ• di lobhavase
dosavasena musÄ• kathane ca niá¹-á¹-happatto saá¹…ghabhedo gahito. dosavasena paras
musÄ• kathane pana tassa tassa guá¹‡avasena appasÄ• vajjamahÄ• sÄ• vajjatÄ• yojetab
mandÄ• dhimattabyasanicchÄ• vasena \Ne 191/ ca. nissaggiyathÄ• varavijjÄ• mayiddhima
pavisantÄ«ti dve eva gahitÄ• .

__paÃ±capi kammapathÄ• evÄ• _ti cetanÄ• saá¹…khÄ• taá¹ƒ pariyÄ• yasÄ«laá¹ƒ sandhÄ
pana maggakoá¹-á¹-hÄ• sikanti. __tesaá¹ƒ panÄ• _ti sesasÄ«lÄ• naá¹ƒ.

<712> __ ``koá¹-á¹-hÄ• sabhÄ• venÄ• â€™â€™ _ti vuttaá¹ƒ, ``patiá¹-á¹-hÄ• nabhÄ• venÄ•
ettha pana sikkhÄ• padavÄ• re pahÄ«napaÃ±cÄ• bhabbaá¹-á¹-hÄ• nassa arahato viramitab
abhÄ• vÄ• kiriyesu viratiyo na santÄ«ti na uddhaá¹-Ä• , sekkhÄ• naá¹ƒ pana pahÄ«napaÃ±
taá¹ƒsabhÄ• gatÄ• ya verabhÅ«tÄ• naá¹ƒ akusalÄ• naá¹ƒ veranidÄ• nÄ• naá¹ƒ lobhÄ• dÄ«
uppatti na na bhavissati. akusalasamuá¹-á¹-hitÄ• ni ca kÄ• yakammÄ• dÄ«ni tesaá¹ƒ kÄ• ya
tehi ca tesaá¹ƒ viratiyo honteva, yato naphalabhÅ«tassapi uparimaggattayassa aá¹-á¹-haá¹.
sikkhÄ• vÄ• re ca abhÄ• vetabbatÄ• ya phaladhammÄ• pi na sikkhitabbÄ• , nÄ• pi sikkhitas
kiriyadhammÄ• ti na keci abyÄ• katÄ• sikkhÄ• ti uddhaá¹-Ä• .

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<714> __sampattavirativasenÄ• _ti sampatte paccuppanne Ä• rammaá¹‡e yathÄ• viramita

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. paá¹-isambhidÄ• vibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

1. saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•

<718> __eseva_ \Be 191/ \Ne 192/ __nayo_ti saá¹…khepena dassetvÄ• tameva nayaá¹ƒ v
``dhammappabhedassa hÄ«â€™â€™ _tiÄ• dimÄ• ha. niruttipaá¹-ibhÄ• nappabhedÄ• tabb
paccayuppannÄ• dibhedehi bhinditvÄ• veditabbÄ• .

__ ``yaá¹ƒ kiÃ±ci paccayasamuppannaâ€™â€™ _nti etena saccahetudhammapaccayÄ• kÄ
dukkhÄ• dÄ«ni gahitÄ• ni. saccapaccayÄ• kÄ• ravÄ• resu nibbÄ• naá¹ƒ, pariyattivÄ• re bhÄ
abhidhammabhÄ• janÄ«ye vipÄ• ko kiriyaÃ±cÄ• ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttÄ• nameva vas
tathÄ• dhammÄ• ca.

__vidahatÄ«_ti nibbattakahetuÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ nibbacanaá¹ƒ, tadatthaá¹ƒ
``pavatteti ceva pÄ• peti cÄ• â€™â€™ _ti. tesu purimo attho maggavajjesu daá¹-á¹-habbo. I
avabodhanavasena atthaá¹ƒ pavattetÄ«ti. maggo pana nibbÄ• naá¹ƒ pÄ• petÄ«ti tasmiá¹ƒ p

__dhammaniruttÄ• bhilÄ• pe_ti ettha __dhamma_-saddo sabhÄ• vavÄ• cakoti katvÄ• Ä• h
sabhÄ• vaniruttÄ«â€™â€™ _ti, aviparÄ«taniruttÄ«ti attho. __tassÄ• abhilÄ• pe_ti tassÄ• n
avacanabhÅ«tÄ• ya paÃ±Ã±attiyÄ• abhilÄ• peti keci vaá¹‡á¹‡ayanti. evaá¹ƒ sati paÃ±Ã±att
193/, na vacananti Ä• pajjati, na ca vacanato aÃ±Ã±aá¹ƒ abhilapitabbaá¹ƒ uccÄ• retabbaá¹ƒ
phassÄ• divacanehi bodhetabbaá¹ƒ abhilapitabbaá¹ƒ siyÄ• , evaá¹ƒ sati atthadhammavajjaa
vijjatÄ«ti tesaá¹ƒ niruttibhÄ• vo Ä• pajjati. ``phassoti ca sabhÄ• vanirutti, phassaá¹ƒ phassÄ
sabhÄ• vaniruttÄ«â€™â€™ ti dassitovÄ• yamattho, na ca avacanaá¹ƒ evaá¹ƒpakÄ• raá¹ƒ a
eva tassÄ• sabhÄ• vaniruttiyÄ• abhilÄ• pe uccÄ• raá¹‡eti attho daá¹-á¹-habbo.

__taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa tasmi
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• _ti vuttattÄ• niruttisaddÄ• rammaá¹‡
sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• parato manodvÄ• re niruttipaá¹-isambhidÄ• \Be 192/ pavatta
``niruttipaá¹-isambhidÄ• paccuppannÄ• rammaá¹‡Ä• â€™â€™ ti ca vacanaá¹ƒ saddaá¹ƒ g
sandhÄ• ya vuttanti. evaá¹ƒ pana aÃ±Ã±asmiá¹ƒ paccuppannÄ• rammaá¹‡e aÃ±Ã±aá¹ƒ pa
Ä• pajjati. yathÄ• pana dibbasotaÃ±Ä• á¹‡aá¹ƒ manussÄ• manussÄ• disaddappabhedanic
taá¹ƒ saddavibhÄ• vakaá¹ƒ, evaá¹ƒ sabhÄ• vÄ• sabhÄ• vaniruttinicchayassa paccayabhÅ«
paccuppannasabhÄ• vaniruttisaddÄ• rammaá¹‡aá¹ƒ taá¹ƒvibhÄ• vakaÃ±Ä• á¹‡aá¹ƒ niruttip
pÄ• á¸·ivirodho hoti. __taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pacca
paccuppannasaddÄ• rammaá¹‡aá¹ƒ paccavekkhaá¹‡aá¹ƒ pavattayantassÄ• ti na na sakkÄ
Ã±Ä• á¹‡aá¹ƒ sabhÄ• vaniruttiá¹ƒ vibhÄ• ventaá¹ƒyeva taá¹ƒtaá¹ƒsaddapaccavekkhaá¹‡Ä•
taá¹ƒtaá¹ƒpabhedanicchayahetuttÄ• niruttiá¹ƒ bhindantaá¹ƒ paá¹-ivijjhantameva uppajjatÄ«
hotÄ«ti. __sabhÄ• vaniruttÄ«_ti mÄ• gadhabhÄ• sÄ• adhippetÄ• ti tato aÃ±Ã±aá¹ƒ sakkaá¹
__ ``aÃ±Ã±aá¹ƒ panÄ• â€™â€™ _ti Ä• ha. __byaÃ±jana_nti nipÄ• tapadamÄ• ha.

__kathitaá¹ƒ_ aá¹-á¹-hakathÄ• yaá¹ƒ. __bodhimaá¹‡á¸• a_-saddo paá¹-hamÄ• bhisambudd

daá¹-á¹-habbo, na yattha katthaci bodhirukkhassa patiá¹-á¹-hitaá¹-á¹-hÄ• ne. __suvaá¹‡á¹‡a
seá¹-á¹-hasalÄ• kaá¹ƒ, dhammadesanatthaá¹ƒ salÄ• kaá¹ƒ gahetvÄ• ti attho, __na paá¹-isa
pavÄ• ritaá¹ƒ, tasmÄ• paá¹-isambhidÄ• to aÃ±Ã±eneva pakÄ• rena jÄ• nitabbato na sakka
paá¹-isambhidÄ• kiccanti adhippÄ• yo.

__idaá¹ƒ kathita_nti mÄ• gadhabhÄ• sÄ• ya sabhÄ• vaniruttitÄ• Ã±Ä• panatthaá¹ƒ idaá¹ƒ i
attho. __chaddantavÄ• raá¹‡a_ (J I 16.97 Ä• dayo) -__tittirajÄ• takÄ• _dÄ«su (J I 4.73 Ä• da
mÄ• gadhabhÄ• sÄ• ussannÄ• , na oá¹-á¹-akÄ• dibhÄ• sÄ• sakkaá¹-aá¹ƒ vÄ• .

__tatthÄ• _ti \Ne 194/ mÄ• gadhasesabhÄ• sÄ• su. __sesÄ• parivattanti_ ekantena kÄ• la
vinassanti ca. mÄ• gadhÄ• pana katthaci kadÄ• ci parivattantÄ«pi na sabbattha sabbadÄ•
kappavinÄ• sepi tiá¹-á¹-hatiyevÄ• ti __ ``ayamevekÄ• na parivattatÄ«â€™â€™ _ti Ä• ha. __
attho. buddhavacanameva cetassa visayo, teneva ``nelaá¹…go setapacchÄ• doâ€™â€™ ti
gahapati `` `kiá¹ƒ nu kho etaá¹ƒ, bhante, bhagavatÄ• bhÄ• sitaâ€™ nti? `evaá¹ƒ gahapatÄ«
bhante, muhuttaá¹ƒ Ä• gametha, yÄ• vassa atthaá¹ƒ pekkhÄ• mÄ«â€™â€™ â€™ ti (SN b I

__sabbatthakaÃ±Ä• á¹‡a_nti \Be 193/ atthÄ• dÄ«su Ã±Ä• á¹‡aá¹ƒ. taÃ±hi sabbesu tesu tÄ
pavattattÄ• , kusalakiriyabhÅ«tÄ• ya paá¹-ibhÄ• napaá¹-isambhidÄ• ya dhammatthabhÄ• va
__ ``sabbatthakaÃ±Ä• á¹‡aâ€™â€™ _nti vuttaá¹ƒ. imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ•
paccavekkhitabbattÄ• sabbo attho etassÄ• tipi sabbatthakaá¹ƒ, sabbasmiá¹ƒ khittanti vÄ• .
arahattappattiyÄ• visadÄ• hontÄ«ti vadanti. pubbayogo viya pana arahattappatti arahatopi
paá¹-isambhidÄ• visadatÄ• ya paccayo na na hotÄ«ti paÃ±cannampi yathÄ• yogaá¹ƒ
sekkhÄ• sekkhapaá¹-isambhidÄ• visadattakÄ• raá¹‡atÄ• yojetabbÄ• .

pucchÄ• ya parato pavattÄ• kathÄ• ti katvÄ• aá¹-á¹-hakathÄ• __ ``paripucchÄ• â€™â€™
pÅ«retabbaá¹ƒ maÃ±Ã±issantÄ«_ti paá¹-ipattigarutÄ• ya lÄ• bhaá¹ƒ hÄ«á¸·entena satasaha
vÄ• siyÄ• koá¹-á¹-etvÄ• paribhaá¹‡á¸• akaraá¹‡aá¹ƒ mayÄ• kataá¹ƒ Ä• vajjitvÄ• lÄ• bhag
dhammakathikÄ• va bhavituá¹ƒ na maÃ±Ã±issantÄ«ti vuttaá¹ƒ hoti. ettha ca therassa kaá¹…
avisadataá¹ƒ dassetvÄ• arahattappattassa paÃ±havissajjanena arahattappattiyÄ• visadatÄ
__tissatthero_ anantaraá¹ƒ vutto tissatthero evÄ• ti vadanti.

__pabhedo_ nÄ• ma maggehi adhigatÄ• naá¹ƒ paá¹-isambhidÄ• naá¹ƒ pabhedagamanaá¹
tasmÄ• so lokuttaro, pabhedo kÄ• mÄ• vacaro daá¹-á¹-habbo. __na pana tathÄ• _ti yathÄ•
hoti, na tathÄ• pabhedassÄ• ti attho. idÄ• ni pariyattiyÄ• dÄ«naá¹ƒ adhigamassa balavapa
pubbayogassa ca balavapaccayattaá¹ƒ dassento __ ``pariyattisavanaparipucchÄ• hÄ«â€™
__paá¹-isambhidÄ• nÄ• ma natthÄ«_ti paá¹-isambhidÄ• dhigamo natthÄ«ti adhippÄ• yo. id
hoti, taá¹ƒ dassento __ ``ime panÄ• â€™â€™ _tiÄ• dimÄ• ha. pubbayogÄ• dhigamÄ• hi dv
``pubbayogo pabhedassa balavapaccayo hotÄ«â€™â€™ ti vuttanti.

saá¹…gahavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saccavÄ• rÄ• divaá¹‡á¹‡anÄ•

<719> hetuvÄ• re \Be 194/ kÄ• lattayepi hetuphaladhammÄ• ``atthÄ• â€™â€™ ti vuttÄ• , t
``dhammÄ• â€™â€™ ti, dhammavÄ• re veneyyavasena atÄ«tÄ• naÃ±ca saá¹…gahitattÄ•
tiÄ• di na vuttanti atÄ«tapaccuppannÄ• ``atthÄ• â€™â€™ ti vuttÄ• , taá¹ƒnibbattakÄ• ca ``
idametesaá¹ƒ dvinnampi vÄ• rÄ• naá¹ƒ nÄ• nattaá¹ƒ.

saccavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<725> __avuttattÄ• _ti ``tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aâ€™â€™ nti sÄ• maÃ±Ã±ena vatvÄ•
adhippÄ• yo. ettha ca kiriyÄ• naá¹ƒ avipÄ• kattÄ• dhammabhÄ• vo na vuttoti. yadi evaá¹ƒ v
atthabhÄ• vo ca na vattabboti? na, paccayuppannattÄ• . evaÃ±ce kusalÄ• kusalÄ• nampi a
nappaá¹-isiddho, vipÄ• kassa pana padhÄ• nahetutÄ• ya pÄ• kaá¹-attÄ• dhammabhÄ• vov
paccayattÄ• dhammabhÄ• vo Ä• pajjatÄ«ti ce? nÄ• yaá¹ƒ doso appaá¹-isiddhattÄ• , kamm
ahetuttÄ• dhammabhÄ• vo na vutto. apica ``ayaá¹ƒ imassa paccayo, idaá¹ƒ paccayuppann
akatvÄ• kevalaá¹ƒ kusalÄ• kusale vipÄ• kakiriyadhamme ca sabhÄ• vato paccavekkhantas
atthapaá¹-isambhidÄ• ca hotÄ«tipi tesaá¹ƒ atthadhammatÄ• na vuttÄ• ti veditabbÄ• \Ne 1
ca dhammapaá¹-isambhidÄ• kusalÄ• kusalÄ• naá¹ƒ paccayabhÄ• vaá¹ƒ sattivisesaá¹ƒ san
nipphÄ• detabbÄ• pekkhÄ• hotÄ«ti taá¹ƒsambandheneva ``tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ
vuttaá¹ƒ. sabhÄ• vadassanamattameva pana atthapaá¹-isambhidÄ• ya kiccaá¹ƒ nipphannap
nipphÄ• dakÄ• napekkhattÄ• vipÄ• kavÄ• re ``tesaá¹ƒ vipaccanake Ã±Ä• á¹‡aá¹ƒ dhamma
vuttanti veditabbaá¹ƒ.

__sabhÄ• vapaÃ±Ã±attiyÄ• _ti na sattÄ• dipaÃ±Ã±attiyÄ• , aviparÄ«tapaÃ±Ã±attiyÄ• vÄ•
lomahaá¹ƒsajananasÄ• dhukÄ• radÄ• nÄ• dÄ«hi khobhetvÄ• . __puna dhammassavane_ \
appassutattÄ• dutiyavÄ• raá¹ƒ kathento tadeva kathessatÄ«ti adhippÄ• yo.

<746> __bhÅ«midassanattha_nti ettha kÄ• mÄ• vacarÄ• lokuttarÄ• ca bhÅ«mi ``bhÅ«mÄ
cittuppÄ• dÄ• vÄ• ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<747> __paccayasamuppannaÃ±ca atthaá¹ƒ paccayadhammaÃ±cÄ• _ti vacanehi hetÄ• di
kusalÄ• kusalarÅ«pÄ• nampi atthapariyÄ• yaá¹ƒ, hetÄ• dipaccayabhÅ«tÄ• naá¹ƒ vipÄ• kak
dhammapariyÄ• yaÃ±ca dasseti. paá¹-ibhÄ• napaá¹-isambhidÄ• ya kÄ• mÄ• vacaravipÄ• k
mahaggatÄ• rammaá¹‡atÄ• ca paá¹-isambhidÄ• Ã±Ä• á¹‡Ä• rammaá¹‡atte na yujjati paá¹-
kÄ• mÄ• vacaralokuttarakusalesu kÄ• mÄ• vacarakiriyÄ• lokuttaravipÄ• kesu ca uppattito. s
sati yujjeyya, ``yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• tÄ«â€™â€™ ti (Vibh 726) va
sabbaÃ±Ä• á¹‡Ä• rammaá¹‡atÄ• ti kathayanti. suttantabhÄ• janÄ«ye pana ``Ã±Ä• á¹‡esu Ã
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™ ti avisesena vuttattÄ• sabbaÃ±Ä• á¹‡Ä• rammaá¹
abhidhammabhÄ• janÄ«yepi cittuppÄ• davasena kathanaá¹ƒ niravasesakathananti yathÄ• c
``yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni \Ne 197/ jÄ• nÄ• tÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, ta
paá¹-isedhetÄ«ti. yathÄ• ca atthapaá¹-isambhidÄ• visayÄ• naá¹ƒ na niravasesena kathana
evaá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• visayassapÄ«ti. evaá¹ƒ paá¹-ibhÄ• napaá¹-isambhid
``tisso paá¹-isambhidÄ• siyÄ• parittÄ• rammaá¹‡Ä• siyÄ• mahaggatÄ• rammaá¹‡Ä• siyÄ
ti (Vibh 749) vuttÄ• .

yadipi ``siyÄ• atthapaá¹-isambhidÄ• na maggÄ• rammaá¹‡Ä• â€™â€™ ti (Vibh 749) vaca
vuttapaá¹-isambhidÄ• sveva paÃ±hapucchakanayo pavatto. na hi maggo paccayuppanno n
ca paá¹-isambhidÄ• Ã±Ä• á¹‡avisayÄ• eva paá¹-ibhÄ• napaá¹-isambhidÄ• vuttÄ• ti na tass
evamapi dvepi etÄ• pÄ• á¸·iyo virujjhanti, tÄ• su balavatarÄ• ya á¹-hatvÄ• \Be 196/ itarÄ• y
maggitabbo. kusalÄ• kusalÄ• naá¹ƒ pana paccayuppannattapaá¹-ivedhopi kusalÄ• kusalabh
natthÄ«ti nippariyÄ• yÄ• tattha dhammapaá¹-isambhidÄ• ekantadhammavisayattÄ• , tathÄ
paccayabhÄ• vapaá¹-ivedhopi vipÄ• kakiriyabhÄ• vapaá¹-ivedhavinimutto natthÄ«ti nippariy
atthapaá¹-isambhidÄ• ekantikaatthavisayattÄ• . kiÃ±ci pana Ã±Ä• á¹‡aá¹ƒ appaá¹-ibhÄ• na
Ã±eyyappakÄ• sanatoti sabbasmimpi Ã±Ä• á¹‡e nippariyÄ• yÄ• paá¹-ibhÄ• napaá¹-isambh
nippariyÄ• yapaá¹-isambhidÄ• su paÃ±hapucchakassa pavattiyaá¹ƒ dvepi pÄ• á¸·iyo na viru

__saddÄ• rammaá¹‡attÄ• bahiddhÄ• rammaá¹‡Ä• _ti ettha parassa abhilÄ• pasaddÄ• ram
hi saddÄ• rammaá¹‡atÄ• bahiddhÄ• rammaá¹‡atÄ• ya kÄ• raá¹‡aá¹ƒ saddassa ajjhattassa
ca so eva saddoti visesanaá¹ƒ na katanti daá¹-á¹-habbaá¹ƒ.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-isambhidÄ• vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. Ã±Ä• á¹‡avibhaá¹…go

1. ekakamÄ• tikÄ• divaá¹‡á¹‡anÄ•

<751> __okÄ• saá¹-á¹-hena_ \Be 197/ \Ne 198/ sampayuttÄ• dhammÄ• Ä• rammaá¹‡aÃ±
yÄ• thÄ• vakavatthuvibhÄ• vanÄ• _ti nahetÄ• diavitathekappakÄ• ravatthuvibhÄ• vanÄ• . y
ekaá¹ƒ aÃ±Ã±ampÄ«ti hi gahetabbaá¹ƒ avitathasÄ• maÃ±Ã±ayuttaá¹ƒ Ã±Ä• á¹‡Ä• rammaá
yÄ• thÄ• vakena vÄ• avitathasÄ• maÃ±Ã±ena vatthuvibhÄ• vanÄ• __yÄ• thÄ• vakavatthu

__dukÄ• nurÅ«pehÄ«_ti dukamÄ• tikÄ• nurÅ«pehÄ«ti vadanti. osÄ• nadukassa pana duka
dukabhÄ• vÄ• nurÅ«pehÄ«ti vattabbaá¹ƒ. evaá¹ƒ __tikÄ• nurÅ«pehÄ«_ti etthÄ• pi daá¹-á¹-h
__attho_ti phalaá¹ƒ, anekatthattÄ• dhÄ• tusaddÄ• naá¹ƒ taá¹ƒ janetÄ«ti __atthajÄ• pikÄ• ,
paÃ±Ã±Ä• . jÄ• pito janito attho etissÄ• ti __jÄ• pitatthÄ• , _ kÄ• raá¹‡apaÃ±Ã±Ä• sadisÄ« p
phalasampayuttÄ• paÃ±Ã±Ä• .

10. dasakamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<760> ``catasso kho imÄ• , sÄ• riputta, yoniyo. katamÄ• ... pe ... yo kho maá¹ƒ, sÄ• riputta
nti (MN I 152) vacanena __catuyonipariccheda kaÃ±Ä• á¹‡aá¹ƒ_ vuttaá¹ƒ, ``nirayaÃ±cÄ• ha
pajÄ• nÄ• mÄ«â€™â€™ tiÄ• dinÄ• (MN I 153) __paÃ±cagatipariccheda kaá¹ƒ. ``saá¹ƒyutta
Ã±Ä• á¹‡Ä• ni, sattasattati Ã±Ä• á¹‡Ä• nÄ«â€™â€™ _ti vuttaá¹ƒ, tattha pana nidÄ• navagg
catucattÄ• rÄ«saÃ±ca, tesattati pana paá¹-isambhidÄ• magge sutamayÄ• dÄ«ni Ä• gatÄ• n
saá¹ƒyuttaketi. __aÃ±Ã±Ä• nipÄ«_ti etena idha ekakÄ• divasena vuttaá¹ƒ, aÃ±Ã±attha ca ``
ntiÄ• dinÄ• , brahmajÄ• lÄ• dÄ«su ca ``tayidaá¹ƒ tathÄ• gato pajÄ• nÄ• ti `imÄ• ni diá¹-á¹-hi
gahitÄ• nÄ«â€™ tiâ€™â€™ Ä• dinÄ• vuttaá¹ƒ anekaÃ±Ä• á¹‡appabhedaá¹ƒ saá¹…gaá¹‡h
sayaÃ±ca akampiyaá¹ƒ puggalaÃ±ca taá¹ƒ samaá¹…giá¹ƒ Ã±eyyesu adhibalaá¹ƒ karotÄ«ti Ä
upatthambhakaá¹-á¹-hena cÄ• â€™â€™ _ti.

__seá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ_ \Be 198/ sabbaÃ±Ã±utaá¹ƒ. paá¹-ijÄ• nanavasena sabbaÃ±Ã
gacchanti, aá¹-á¹-ha vÄ• parisÄ• upasaá¹…kamantÄ«ti __Ä• sabhÄ• , _ buddhÄ• . __idaá
á¹-hÄ• naá¹ƒ sabbaÃ±Ã±utameva vadati. __tiá¹-á¹-hamÄ• novÄ• _ti avadantopi tiá¹-á¹-hamÄ
nÄ• mÄ• ti attho. __aá¹-á¹-hasu parisÄ• su_ ``abhijÄ• nÄ• mahaá¹ƒ, sÄ• riputta, anekasataa
pe ... tatra vata maá¹ƒ bhayaá¹ƒ vÄ• sÄ• rajjaá¹ƒ vÄ• okkamissatÄ«ti nimittametaá¹ƒ, sÄ•
samanupassÄ• mÄ«â€™â€™ ti (MN I 151) vacanena dassitaakampiyaÃ±Ä• á¹‡ayutto dasa
nadati. sÄ«hanÄ• dasuttena_ khandhakavagge Ä• gatena.

``devamanussÄ• naá¹ƒ catucakkaá¹ƒ vattatÄ«â€™â€™ ti (AN a IV 31) suttasesena sappur
phalasampatti pavatti, purimasappurisÅ«passayÄ• diá¹ƒ upanissÄ• ya pacchimasappurisÅ«
pavatti vÄ• vuttÄ• ti __Ä• di_-saddena tattha ca cakka-saddassa gahaá¹‡aá¹ƒ veditabbaá¹

paá¹-ivedhaniá¹-á¹-hattÄ• arahattamaggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhoti __ ``phalakkhaá¹‡e u
_ti vuttaá¹ƒ. tena paá¹-iladdhassapi desanÄ• Ã±Ä• á¹‡assa kiccanipphattiparassa bujjhanar
``aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±assa sotÄ• pattiphalakkhaá¹‡e pavattaá¹ƒ nÄ• mÄ• â€™â€™
yÄ• va parinibbÄ• nÄ• desanÄ• Ã±Ä• á¹‡appavatti tasseva pavattitassa dhammacakkassa
pavattitacakkassa cakkavattino cakkaratanaá¹-á¹-hÄ• naá¹ƒ viya.

samÄ• dÄ«yantÄ«ti __samÄ• dÄ• nÄ• ni, _ tÄ• ni pana samÄ• diyitvÄ• katÄ• ni hontÄ«ti Ä
katÄ• naâ€™â€™ _nti. __kammameva vÄ• kammasamÄ• dÄ• na_nti etena samÄ• dÄ• na
muttagata-sadde gata-saddassa viya.

__agatigÄ• mini_nti \Ne 200/ nibbÄ• nagÄ• miniá¹ƒ. vuttaÃ±hi ``nibbÄ• naÃ±cÄ• haá¹ƒ, sÄ
nibbÄ• nagÄ• miniÃ±ca paá¹-ipadaâ€™â€™ nti (MN I 153).

__hÄ• nabhÄ• giyadhamma_nti hÄ• nabhÄ• giyasabhÄ• vaá¹ƒ, kÄ• masahagatasaÃ±Ã±Ä•
kÄ• raá¹‡a_nti pubbeva katÄ• bhisaá¹…khÄ• rÄ• diá¹ƒ.

__ ``idÄ• nÄ«â€™â€™ _ti etassa ``iminÄ• anukkamena vuttÄ• nÄ«ti veditabbÄ• nÄ«â€™â
kÄ• tabbÄ• . kilesÄ• varaá¹‡aá¹ƒ tadabhÄ• vaÃ±cÄ• ti __kilesÄ• varaá¹‡Ä• bhÄ• vaá¹ƒ_. ki
kilesÄ• varaá¹‡aá¹ƒ __aá¹-á¹-hÄ• naá¹ƒ, _ tadabhÄ• vo __á¹-hÄ• naá¹ƒ_. anadhigamassa k
__á¹-hÄ• naá¹ƒ, _ tadabhÄ• vo \Be 199/ __aá¹-á¹-hÄ• na_nti. tattha tadabhÄ• vaggahaá¹‡e
dinnaâ€™â€™ ntiÄ• dikÄ• ya sammÄ• diá¹-á¹-hiyÄ• á¹-hitiá¹ƒ tabbiparÄ«tÄ• ya á¹-hÄ• nÄ•
á¹-hÄ• naá¹ƒ passantena iminÄ• Ã±Ä• á¹‡ena adhigamÄ• nadhigamÄ• naá¹ƒ á¹-hÄ• nÄ• á
kilesÄ• varaá¹‡atadabhÄ• ve passati bhagavÄ• ti imamatthaá¹ƒ sÄ• dhento Ä• ha __
``lokiyasammÄ• diá¹-á¹-hiá¹-hitidassanato niyatamicchÄ• diá¹-á¹-hiá¹-hÄ• nÄ• bhÄ• vadassa
ca adhigamaá¹-á¹-hÄ• nadassanameva adhippetaá¹ƒ upari bhabbapuggalavaseneva
vipÄ• kÄ• varaá¹‡Ä• bhÄ• vadassanÄ• dikassa vakkhamÄ• nattÄ• . iminÄ• pana Ã±Ä• á¹‡
vuttanti veditabbaá¹ƒ. __dhÄ• tuvemattadassanato_ti rÄ• gÄ• dÄ«naá¹ƒ adhimattatÄ• divas
dhÄ• tÅ«naá¹ƒ vemattatÄ• dassanato, ``ayaá¹ƒ imissÄ• dhÄ• tuyÄ• adhimattattÄ• rÄ• gad
cariyÄ• hetÅ«naá¹ƒ vÄ• , rÄ• gÄ• dayo eva vÄ• pakatibhÄ• vato dhÄ• tÅ«ti rÄ• gÄ• divema
__payogaá¹ƒ anÄ• diyitvÄ• _ti santatimahÄ• mattaaá¹…gulimÄ• lÄ• dÄ«naá¹ƒ viya kÄ• mar
payogaá¹ƒ anÄ• diyitvÄ• .

(I) ekakaniddesavaá¹‡á¹‡anÄ•

<761> __na hetumevÄ• _ti ettha ca na hetÅ« evÄ• ti attho, byaÃ±janasiliá¹-á¹-hatÄ• vasen
__ma_-kÄ• ro ca kato ``adukkhamasukhÄ• â€™â€™ ti ettha viya. __iminÄ• pi nayenÄ• _ti
hetubhÄ• vÄ• dipaá¹-ikkhepo, pacchimanayena nahetudhammÄ• dikoá¹-á¹-hÄ• sasaá¹…ga
__cuti_ggahaá¹‡ena cutiparicchinnÄ• ya ekÄ• ya jÄ• tiyÄ• gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ,

navadhÄ• vuttabhavassa. tadantogadhatÄ• ya tattha tattha __pariyÄ• pannatÄ• _ vuttÄ• . _
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyamevÄ• _ti \Ne 201/ ``na rÅ«paá¹ƒ viya uppannÄ• chaviÃ±Ã
rÅ«pato etesaá¹ƒ visesanaá¹ƒ karoti.

<762> __kappato kappaá¹ƒ gantvÄ• pi na uppajjatÄ«_ti na kadÄ• ci tathÄ• uppajjati. na hi
etesaá¹ƒ yathÄ• vuttalakkhaá¹‡avilakkhaá¹‡atÄ• atthÄ«ti dasseti.

<763> __samodhÄ• netvÄ• _ti loke vijjamÄ• naá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ samodhÄ• netvÄ• .
avibhÄ• vakattaá¹ƒ dassento sukhumattÄ• na vibhÄ• vessatÄ«ti \Be 200/ vÄ• dapathaá¹ƒ c
mama vatthumhÄ«ti attho. __visayo_ti issariyaá¹-á¹-hÄ• nanti adhippÄ• yo.

<764> __abbokiá¹‡á¹‡Ä• _ti abyavahitÄ• , anantaritÄ• ti attho. vavatthitÄ• nampi paá¹-ipÄ•
paá¹-ikkhittoti attho. __anantaratÄ• _ti anantarapaccayatÄ• etena paá¹-ikkhittÄ• ti attho.

<765> __samanantaratÄ• _ti ca samanantarapaccayatÄ• .

<766> __Ä• bhujanato_ti Ä• bhuggakaraá¹‡ato, nivattanato icceva attho. ettha ca ``paÃ±ca
anÄ• bhogÄ• â€™â€™ ti Ä• bhogasabhÄ• vÄ• na hontÄ«ti attho, ``paÃ±cannaá¹ƒ viÃ±Ã±Ä
Ä• vaá¹-á¹-anÄ• vÄ• â€™â€™ tiÄ• dÄ«supi Ä• vaá¹-á¹-anabhÄ• vo vÄ• tiÄ• dinÄ• attho da

__na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti ettha na sabbe rÅ«pÄ• didhammÄ• dhamm
yathÄ• dhippetadhammadassanatthaá¹ƒ __ ``manopubbaá¹…gamÄ• dhammÄ• ti evaá¹ƒ v

rÅ«pÄ• dÄ«su abhinipatanaá¹ƒ tehi samÄ• gamo tesantipi vattuá¹ƒ yujjatÄ«ti Ä• ha __ ``rÅ
abhinipÄ• tamattaâ€™â€™ _nti. kammatthe vÄ• sÄ• mivacanaá¹ƒ. viÃ±Ã±Ä• á¹‡ehi abhini
rÅ«pÄ• dÄ«nÄ«ti. __idaá¹ƒ vuttaá¹ƒ hotÄ«_tiÄ• dÄ«su hi ayaá¹ƒ adhippÄ• yo --- Ä• rammaa
paá¹-ivijÄ• nitabbÄ• ni rÅ«pÄ• dÄ«ni á¹-hapetvÄ• kusalÄ• kusalacetanÄ• ya taá¹ƒsampayu
sahajapubbaá¹…gamadhammena paá¹-ivijÄ• nitabbÄ• naá¹ƒ paá¹-ivijÄ• nanaá¹ƒ etesaá¹ƒ n
``dassanÄ• dimattato_ \Ne 202/ __pana muttÄ• aÃ±Ã±Ä• etesaá¹ƒ kusalÄ• dipaá¹-iviÃ±Ã±
kiccantaraá¹ƒ paá¹-isedheti.

avipÄ• kabhÄ• vena aÃ±Ã±aá¹ƒ abyÄ• katasÄ• maÃ±Ã±aá¹ƒ anivÄ• rento kusalÄ• kusalag
cavanapariyosÄ• naÃ±ca __kiccaá¹ƒ_. __pi_-saddena sahajavanakÄ• ni vÄ«thicittÄ• ni san
paá¹-isedhane ayaá¹ƒ adhippÄ• yo siyÄ• --- ``manasÄ• ce paduá¹-á¹-hena ... pe ... pasann
vÄ• â€™â€™ ti (Dhp 1-2) evaá¹ƒ vuttÄ• bhÄ• sanakaraá¹‡akarÄ• , taá¹ƒsadisÄ• ca sukha
chaá¹-á¹-hadvÄ• rikÄ• eva dhammaggahaá¹‡ena gahitÄ• ti na tesaá¹ƒ paÃ±cadvÄ• rikajav
atthi, dubbalÄ• naá¹ƒ pana pubbaá¹…gamapaá¹-ivijÄ• nanaá¹ƒ tattha na paá¹-isiddhaá¹ƒ ``n
na vacÄ«kammaá¹ƒ paá¹-á¹-hapetÄ«â€™â€™ ti viÃ±Ã±attidvayajanakasseva paá¹-á¹-hapa

manokammassa anuÃ±Ã±Ä• tattÄ• . tathÄ• kÄ• yasucaritÄ• dikusalakammaá¹ƒ karomÄ«ti,
kammaá¹ƒ karomÄ«ti ca kusalÄ• kusalasamÄ• dÄ• naá¹ƒ paÃ±cadvÄ• rikajavanena na hot
paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ• yaá¹ƒ vuttÄ• ``paÃ±cadvÄ• rikacuti ca na paÃ±cadvÄ
ataá¹ƒdvÄ• rikattÄ• â€™â€™ ti. yÄ• panÄ• yaá¹ƒ pÄ• á¸·i ``paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na
paá¹-ivijÄ• nÄ• ti aÃ±Ã±atra abhinipÄ• tamattÄ• â€™â€™ ti, tassÄ• rÅ«pÄ• dÄ«naá¹ƒ Ä• p
aÃ±Ã±aá¹ƒ kaÃ±ci dhammasabhÄ• vaá¹ƒ na paá¹-ivijÄ• nÄ• tÄ«ti ayamattho dissati. na hi r
paá¹-iggaá¹‡hantampi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«panti ca gaá¹‡hÄ• tÄ«ti. sampaá¹-iccha
rÅ«panÄ«lÄ• diÄ• kÄ• rapaá¹-ivijÄ• nanaá¹ƒ natthÄ«ti kiÃ±ci dhammassa paá¹-ivijÄ• nanaá
paÃ±cahi pana viÃ±Ã±Ä• á¹‡ehi sÄ• tisayaá¹ƒ tassa vijÄ• nananti ``aÃ±Ã±atra abhinipÄ• ta
vuttaá¹ƒ. yassa pÄ• á¸·iyaá¹ƒ bahiddhÄ• paccuppannÄ• rammaá¹‡atÄ• vuttÄ• , tato aÃ±Ã±
icchantehi paÃ±cadvÄ• rajavanena paá¹-isambhidÄ• Ã±Ä• á¹‡assa sahuppatti paá¹-isiddhÄ
rÅ«pÄ• rÅ«pÄ• vacaradhammeti attho.

__paÃ±cadvÄ• rikacittena na paá¹-ibujjhatÄ«_ti kasmÄ• vuttaá¹ƒ, nanu rÅ«pÄ• dÄ«naá¹ƒ
niddÄ• paá¹-ibodho hotÄ«ti? na, paá¹-hamaá¹ƒ manodvÄ• rikajavanassa uppattitoti dassent
``niddÄ• yantassa hÄ«â€™â€™ _tiÄ• di. __palobhetvÄ• _ saccasupinena.

__abyÄ• katoyeva_ Ä• vajjanamattasseva uppajjanatoti vadanti. evaá¹ƒ vadantehi manodv
dvattikkhattuá¹ƒ uppajjitvÄ• javanaá¹-á¹-hÄ• ne á¹-hatvÄ• bhavaá¹…gaá¹ƒ otaratÄ«ti adhip
daá¹-á¹-habbaá¹ƒ.

__tassÄ• _ \Ne 203/ __eva vasenÄ• _ti tassÄ• vasena ekavidhena Ã±Ä• á¹‡avatthu hotÄ«t
yojanÄ• kÄ• tabbÄ• .

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(II) dukaniddesavaá¹‡á¹‡anÄ•

<767> attha-saddo aÃ±Ã±atra sabhÄ• vaá¹ƒ gahetvÄ• adhikaraá¹‡esu pavattamÄ• no adh
liá¹…gaparivattiá¹ƒ gacchatÄ«ti adhippÄ• yena jÄ• pitÄ• \Be 202/ ca sÄ• atthÄ• cÄ• ti __j
vibhÄ• vitoti daá¹-á¹-habbo.

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(III) tikaniddesavaá¹‡á¹‡anÄ•

<768> __paÃ±Ã±Ä• pariá¹‡Ä• mitesÅ«_ti paÃ±Ã±Ä• ya paripÄ• citesu. ``yogavihitesÅ«ti id
visayavisesanamattameva, tasmÄ• yÄ• ni paÃ±Ã±Ä• ya vihitÄ• ni ahesuá¹ƒ honti bhavissa

yogavihitÄ• nÄ«ti daá¹-á¹-habbÄ• ni. sikkhitvÄ• kÄ• tabbaá¹ƒ __sippaá¹ƒ, _ itaraá¹ƒ __kam
viseso. __vaá¸• á¸• hakÄ«kamma_nti ca asikkhitvÄ• pi kÄ• tabbaá¹ƒ thÅ«lakammaá¹ƒ __ ``
daá¹-á¹-habbaá¹ƒ, paÃ±Ã±Ä• eva vÄ• tattha tattha __ ``kammaá¹ƒ sippaâ€™â€™ _nti ca
__nÄ• gamaá¹‡á¸• alaá¹ƒ_ nÄ• ma maá¹‡á¸• alaá¹ƒ katvÄ• sappe vijjÄ• ya pakkositvÄ• ba
__parittaá¹ƒ_ rakkhÄ• , yena ``phÅ«â€™â€™ ti mukhavÄ• taá¹ƒ datvÄ• visaá¹ƒ apanayant
uá¹‡á¹‡anÄ• bhiÄ• dimanto __phudhamanakamanto_. ``a Ä• â€™â€™ tiÄ• dikÄ• mÄ• tikÄ
tappabhedo ca __lekhÄ• _.

kusalaá¹ƒ dhammaá¹ƒ __sakaá¹ƒ, _ itaraá¹ƒ __nosakaá¹ƒ_. catunnaá¹ƒ saccÄ• naá¹ƒ paá
tappaá¹-ivedhapaccayabhÄ• vena __anulomanaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. pubbe ``yogavihites
tiÄ• dinÄ• paÃ±Ã±Ä• \Ne 204/ vuttÄ• , puna tassÄ• vevacanavasena ``anulomikaá¹ƒ khan
adhippÄ• yena __ ``anu ... pe ... paÃ±Ã±Ä• vevacanÄ• nÄ«â€™â€™ _ti Ä• ha. ettha ca __e
yathÄ• vuttakammÄ• yatanÄ• divisayaá¹ƒ kammassakatasaccÄ• nulomikasabhÄ• vaá¹ƒ an
attho. yathÄ• vuttÄ• ca bhÅ«misabhÄ• vapavattiÄ• kÄ• raniddesÄ• khantiÄ• dÄ«hi yojetab
dhammÄ• nijjhÄ• napajÄ• nanakiccasaá¹…khÄ• taá¹ƒ olokanaá¹ƒ khamanti aviparÄ«tasab
dhammÄ• naá¹ƒ nijjhÄ• nakkhamanaá¹ƒ etissÄ• atthÄ«ti __dhammanijjhÄ• nakkhantÄ«_ti

<769> asaá¹ƒvaraá¹ƒ muÃ±catÄ«ti samÄ• dÄ• nasampattaviratisampayuttacetanÄ• __ ``s
muÃ±cacetanÄ• â€™â€™ _ti vuttÄ• . pubbÄ• parapaÃ±Ã±Ä• ya ca dÄ• nasÄ«lamayatÄ• v
``Ä• rabbhÄ• â€™â€™ ti, pubbacetanÄ• vasena ``adhikiccÄ• â€™â€™ ti ca vattuá¹ƒ yuttan
pÄ• á¹-ho yujjati.

<770> paÃ±casÄ«ladasasÄ«lÄ• ni \Be 203/ viÃ±Ã±Ä• á¹‡assa jÄ• tiyÄ• ca paccayabhÅ«te
antogadhÄ• nÄ«ti __ ``uppÄ• dÄ• vÄ• â€™â€™ _tiÄ• dikÄ• ya dhammaá¹-á¹-hitipÄ• á¸·iyÄ
bhavanibbattakasÄ«lassa paÃ±Ã±Ä• panaá¹ƒ satipi savane na tathÄ• gatadesanÄ• yattanti
vuttaá¹ƒ.

__adhipaÃ±Ã±Ä• ya paÃ±Ã±Ä• _ti adhipaÃ±Ã±Ä• ya antogadhÄ• paÃ±Ã±Ä• . atha vÄ• a
tadadhiá¹-á¹-hÄ• nesu vÄ• dhammesu adhipaÃ±Ã±Ä• -saddo daá¹-á¹-habbo, tattha paÃ±Ã
paÃ±Ã±Ä• _.

<771> apÄ• yuppÄ• danakusalatÄ• apÄ• yakosallaá¹ƒ siyÄ• ti maÃ±Ã±amÄ• no pucchati
paÃ±Ã±Ä• nÄ• ma jÄ• tÄ• â€™â€™ _ti. taá¹ƒ pana parassa adhippÄ• yaá¹ƒ nivattento __
_tiÄ• dimÄ• ha. __tatrupÄ• yÄ• _ti tatra tatra upÄ• yabhÅ«tÄ• . á¹-hÄ• ne uppatti etassÄ• ti
kiá¹ƒ taá¹ƒ? kÄ• raá¹‡ajÄ• nanaá¹ƒ, bhayÄ• dÄ«naá¹ƒ uppattikkhaá¹‡e tasmiá¹ƒyeva á¹-hÄ
vuttaá¹ƒ hoti.

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(IV) catukkaniddesavaá¹‡á¹‡anÄ•

<793> __na_ \Ne 205/ __paritassatÄ«_ti ``api nÄ• ma me taá¹‡á¸• ulÄ• dÄ«ni siyuâ€™â€™
tadabhÄ• vena vÄ• na uttasati.

<796> __aparappaccaye_ti parena napattiyÄ• yitabbe. __dhamme Ã±Ä• á¹‡a_nti saccavis
ariyasaccesu hi __dhamma_-saddo tesaá¹ƒ aviparÄ«tasabhÄ• vattÄ• ti. saá¹…khatapavaro
phalaá¹ƒ __dhammo, _ tattha paÃ±Ã±Ä• taá¹ƒsahagatÄ• __dhamme Ã±Ä• á¹‡aá¹ƒ_. na a
__nayanayanaá¹ƒ, _ Ã±Ä• á¹‡asseva pana pavattivisesoti adhippÄ• yenÄ• ha __ ``paccave
kiccaâ€™â€™ _nti. ettha ca __iminÄ• dhammenÄ• _ti maggaÃ±Ä• á¹‡enÄ• ti vuttaá¹ƒ, du
maggaphalaÃ±Ä• á¹‡aá¹ƒ paccavekkhaá¹‡Ä• ya ca mÅ«laá¹ƒ, kÄ• raá¹‡aÃ±ca nayanayana
dhammenÄ• ti na na yujjati, tathÄ• catusaccadhammassa Ã±Ä• tattÄ• , maggaphalasaá¹…
saccapaá¹-ivedhasampayogaá¹ƒ gatattÄ• nayanaá¹ƒ hotÄ«ti tena iminÄ• dhammena \Be 2
Ã±Ä• á¹‡asampayogena vÄ• Ã±Ä• tenÄ• ti ca attho na na yujjati.

yadipi sabbena sabbaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ dukkhaá¹ƒ abhijÄ• nanti, tathÄ
sasantatipariyÄ• panne savisese abhiniveso hotÄ«ti Ä• ha __ ``na taÃ±Ã±eva imaâ€™â€™
adiá¹-á¹-hena nayato __nayanaÃ±Ä• á¹‡aá¹ƒ, _ adiá¹-á¹-hassa diá¹-á¹-hatÄ• ya kÄ• raá¹‡a
__kÄ• raá¹‡aÃ±Ä• á¹‡aá¹ƒ, _ anurÅ«patthavÄ• cako vÄ• kÄ• raá¹‡a-saddoti dhamme Ã±Ä
attho.

__sammutimhi Ã±Ä• á¹‡a_nti dhamme Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ viya sÄ• tisayassa paá¹-ived
visayobhÄ• sanamattajÄ• nanasÄ• maÃ±Ã±ena Ã±Ä• á¹‡anti sammatesu antogadhanti atth
__sammutimhi Ã±Ä• á¹‡aá¹ƒ, _ avasesaá¹ƒ pana itaraÃ±Ä• á¹‡attayavisabhÄ• gaá¹ƒ Ã±Ä•
tabbisabhÄ• gasÄ• maÃ±Ã±ena sammutiÃ±Ä• á¹‡amhi paviá¹-á¹-hattÄ• __sammutiÃ±Ä• á

<797> __kilesamÅ«lake cÄ• _ti nÄ«varaá¹‡amÅ«lake ca kÄ• mabhavadhamme.

<798> __sÄ• hissÄ• _ti ettha __assÄ• _ti yo ``kÄ• mesu vÄ«tarÄ• go hotÄ«â€™â€™ ti ev
paá¹-hamajjhÄ• nasamaá¹…gissÄ• ti attho. __svevÄ• _ti etena kÄ• mesu vÄ«tarÄ• gabhÄ•
paá¹-hamajjhÄ• nasamaá¹…gissa gahaá¹‡e pavatte tassa tato paraá¹ƒ avatthaá¹ƒ dassetuâ
samÄ• noâ€™â€™ _ti vuttaá¹ƒ. catutthamaggapaÃ±Ã±Ä• chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• bhÄ• v
nÄ• ma, itarÄ• tadupanissayattÄ• . yathÄ• nurÅ«paá¹ƒ vÄ• Ä• savakkhayabhÄ• vato, phal
yathÄ• nurÅ«paá¹ƒ taá¹ƒnibbattanato catÅ«supi maggesu paÃ±Ã±Ä• __chaá¹-á¹-haá¹ƒ abh
daá¹-á¹-habbÄ• .

<799> __kÄ• masahagatÄ• _ti vatthukÄ• mÄ• rammaá¹‡Ä• . __codentÄ«_ti kÄ• mÄ• bhim

attho. __tadanudhammatÄ• _ti tadanudhammÄ• icceva vuttaá¹ƒ hoti. __tÄ• _-saddassa ap
adhippÄ• yenÄ• ha __ ``tadanurÅ«pasabhÄ• vÄ• â€™â€™ _ti. nikantiá¹ƒ, nikantisahagatac
``micchÄ• satÄ«â€™â€™ _ti vadati. ``aho vata me avitakkaá¹ƒ uppajjeyyÄ• â€™â€™ ti avit
__avitakkasahagatÄ• _.

<801> adhigamabhÄ• vena \Be 205/ abhimukhaá¹ƒ jÄ• nantassa __abhijÄ• nantassa, _ ab
Ã±Ä• á¹‡ena jÄ• nantassa, anÄ• rammaá¹‡abhÅ«taÃ±ca taá¹ƒ á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ

<802> vasitÄ• paÃ±cakarahitaá¹ƒ jhÄ• naá¹ƒ __appaguá¹‡aá¹ƒ_. ettha catasso paá¹-ipadÄ
Ä• rammaá¹‡Ä• nÄ«ti paÃ±Ã±Ä• ya paá¹-ipadÄ• rammaá¹‡uddesena paÃ±Ã±Ä• eva uddiá

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(V) paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<804> __paÃ±caá¹…giko sammÄ• samÄ• dhÄ«_ti samÄ• dhiaá¹…gabhÄ• vena paÃ±Ã±Ä
pÄ«tipharaá¹‡atÄ• divacanena hi tameva vibhajati, ``so imameva kÄ• yaá¹ƒ vivekajena pÄ«
abhisandetÄ«â€™â€™ tiÄ• dinÄ• (DN I 226; MN I 427) nayena pÄ«tiyÄ• sukhassa ca pha
pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• hi Ä• rammaá¹‡e á¹-hatvÄ• catutthajjhÄ• nassa upp
viyÄ• â€™â€™ _ti tÄ• vuttÄ• .

dutiyapaÃ±cake \Ne 207/ ca __ ``paÃ±caÃ±Ä• á¹‡ikoâ€™â€™ _ti samÄ• dhimukhena paÃ
uddiá¹-á¹-hÄ• ni niddiá¹-á¹-hÄ• ni cÄ• ti daá¹-á¹-habbÄ• ni. lokiyasamÄ• dhissa paccanÄ«kÄ
nÄ«varaá¹‡apaá¹-hamajjhÄ• nanikantiÄ• dÄ«ni niggahetabbÄ• ni. aÃ±Ã±e kilesÄ• vÄ• reta
arahattasamÄ• dhissa paá¹-ippassaddhasabbakilesattÄ• na niggahetabbaá¹ƒ vÄ• retabbaÃ
maggÄ• nantaraá¹ƒ samÄ• pattikkhaá¹‡e ca appayogeneva adhigatattÄ• ca á¹-hapitattÄ•
á¹-hapitattÄ• vÄ• __na sasaá¹…khÄ• raniggayhavÄ• ritagato. sativepullappattattÄ• _ti eter
satiyÄ• satibahulatÄ• ya sato eva nÄ• mÄ• ti dasseti. __yathÄ• paricchinnakÄ• lavasenÄ•
paricchindanasatiyÄ• satoti.

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(VI) chakkaniddesavaá¹‡á¹‡anÄ•

<805> visuddhibhÄ• vaá¹ƒ \Be 206/ dassento __ ``dÅ«ra ... pe ... rammaá¹‡Ä• yÄ• â€™â€
sotadhÄ• tuvisuddhÄ«ti ca cittacetasikÄ• dhammÄ• vuttÄ• ti tattha Ã±Ä• á¹‡aá¹ƒ __sotadh
Ã±Ä• á¹‡aá¹ƒ_. ``cetopariyaÃ±Ä• á¹‡aâ€™â€™ nti idameva atthavasena __ ``paracitte Ã±Ä
uddhaá¹-anti daá¹-á¹-habbaá¹ƒ. cutÅ«papÄ• taÃ±Ä• á¹‡assa dibbacakkhuÃ±Ä• á¹‡ekadesa

``vaá¹‡á¹‡adhÄ• tuÄ• rammaá¹‡Ä• â€™â€™ _ti vuttaá¹ƒ. muddhappattena cutÅ«papÄ• taÃ
dibbacakkhuÃ±Ä• á¹‡ena sabbaá¹ƒ dibbacakkhuÃ±Ä• á¹‡anti vuttanti daá¹-á¹-habbaá¹ƒ.

chakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7.) sattakaniddesavaá¹‡á¹‡anÄ•

<806> __tadeva Ã±Ä• á¹‡a_nti chabbidhampi paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vipassanÄ• n
vuttanti adhippÄ• yo. __dhammaá¹-á¹-hitiÃ±Ä• á¹‡enÄ• _ti chapi Ã±Ä• á¹‡Ä• ni saá¹…khipi
__khayadhamma_ntiÄ• dinÄ• \Ne 208/ hi pakÄ• rena pavattaÃ±Ä• á¹‡assa dassanaá¹ƒ, Ã±
vipassanÄ• paá¹-ivipassanÄ• dassanamattamevÄ• ti na taá¹ƒ aá¹…ganti adhippÄ• yo. pÄ•
Ã±Ä• á¹‡avacanena aá¹…gÄ• naá¹ƒ vuttattÄ• __nirodhadhammanti Ã±Ä• á¹‡a_nti __iti_-sa
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ sattamaá¹ƒ Ã±Ä• á¹‡anti ayamattho dissati. na hi yampi taá¹ƒ dha
tampi Ã±Ä• á¹‡anti sambandho hoti taá¹ƒÃ±Ä• á¹‡aggahaá¹‡e etasmiá¹ƒ Ã±Ä• á¹‡abhÄ• va
``khayadhammaá¹ƒ ... pe ... nirodhadhammaâ€™â€™ nti etesaá¹ƒ sambandhÄ• bhÄ• vapp

sattakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8.) aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ•

<808> __vihÄ• ritabbaá¹-á¹-henÄ• _ti paccanÄ«kadhamme, dukkhaá¹ƒ vÄ• vicchinditvÄ•

aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10.) dasakaniddeso

paá¹-hamabalaniddesavaá¹‡á¹‡anÄ•

<809> avijjamÄ• naá¹ƒ \Be 207/ á¹-hÄ• naá¹ƒ __aá¹-á¹-hÄ• naá¹ƒ, _ natthi á¹-hÄ• nanti vÄ•
__ ``anavakÄ• soâ€™â€™ _ti etthÄ• pi nayo. tadatthanigamanamattameva hi ``netaá¹ƒ á¹-h
vacananti. asukhe sukhanti diá¹-á¹-hivipallÄ• sova idha sukhato upagamanassa á¹-hÄ• nant
__ ``ekanta ... pe ... attadiá¹-á¹-hivasenÄ• â€™â€™ _ti padhÄ• nadiá¹-á¹-himÄ• ha. bhedÄ•
__anussÄ• vanaá¹ƒ, _ bhedÄ• nurÅ«pena vÄ• vacanena viÃ±Ã±Ä• panaá¹ƒ.

liá¹…ge \Ne 209/ parivatte ca so eva ekakammanibbattito bhavaá¹…gappabandho jÄ«vitind
nÄ• Ã±Ã±oti Ä• ha __ ``api parivattaliá¹…gaâ€™â€™ _nti. __ayaá¹ƒ paÃ±ho_ti Ã±Ä• panic

__saá¹…gÄ• macatukkaá¹ƒ_ sapattavasena yojetabbaá¹ƒ. sabbattha ca purimaá¹ƒ abhisan

vadhakacittaá¹ƒ pana tadÄ• rammaá¹‡aÃ±ca jÄ«vitindriyaá¹ƒ Ä• nantariyÄ• nÄ• nantariyab
daá¹-á¹-habbaá¹ƒ. __puthujjanasseva taá¹ƒ dinnaá¹ƒ hoti_. kasmÄ• ? yathÄ• vadhakacittaá
paccuppannÄ• rammaá¹‡ampi jÄ«vitindriyappabandhavicchedanavasena Ä• rammaá¹‡aá¹ƒ
cÄ• gacetanÄ• . sÄ• hi cajitabbaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cajanamattameva hoti, aÃ±Ã
cajanaá¹ƒ, tasmÄ• yassa taá¹ƒ sakaá¹ƒ kataá¹ƒ, tasseva dinnaá¹ƒ hotÄ«ti.

__saá¹‡á¹-ha ... pe ... kappavinÄ• seyeva muccatÄ«_ti idaá¹ƒ kappaá¹-á¹-hakathÄ• ya na s
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Kv-a 654-657) vuttaá¹ƒ ``Ä• pÄ• yikoti idaá¹ƒ suttaá¹ƒ yaá¹ƒ so
asÄ«tibhÄ• ge katvÄ• tato ekabhÄ• gamattaá¹ƒ kÄ• laá¹ƒ tiá¹-á¹-heyya, taá¹ƒ Ä• yukappaá
nti. __kappavinÄ• seyevÄ• _ti pana Ä• yukappavinÄ• seyevÄ• ti atthe sati natthi virodho. et
__saá¹‡á¹-hahante_ti idaá¹ƒ sve vinassissatÄ«ti viya abhÅ«taparikappavasena vuttaá¹ƒ. __
tato paraá¹ƒ kappÄ• bhÄ• vena Ä• yukappassapi abhÄ• vatoti avirodhato atthayojanÄ• daá

__pakatatto_ti anukkhitto. __samÄ• nasaá¹ƒvÄ• sako_ti apÄ• rÄ• jiko.

__kiá¹ƒ_ \Be 208/ __pana ta_nti yo so ``niyatoâ€™â€™ ti vutto, taá¹ƒ kiá¹ƒ niyametÄ«ti att
yathÄ• pucchitassa niyatassa micchattasammattaniyatadhammÄ• naá¹ƒ viya sabhÄ• vato v
yathÄ• pucchitaÃ±ca niyÄ• makahetuá¹ƒ paá¹-isedhetvÄ• yena ``niyatoâ€™â€™ ti ``sattak
ca vuccati, taá¹ƒ yathÄ• dhippetakÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``sammÄ• sambuddhena hÄ
jÄ• tassa kumÄ• rassa viya ariyÄ• ya jÄ• tiyÄ• jÄ• tassa __nÄ• mamattametaá¹ƒ_ niyatasa
niyatÄ• niyatabhedaá¹ƒ nÄ• manti attho. yadi pubbahetu niyÄ• mako, sotÄ• panno ca niyato
uddhaá¹ƒ tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ upanissayabhÄ• vato pubbahetukiccaá¹ƒ, tato pubbe
natthÄ«ti sotÄ• pattimaggassa __upanissayÄ• bhÄ• vo Ä• pajjati_. yadi hi tassapi pubbahet
niyÄ• makoti sotÄ• pattimagguppattito pubbe eva niyato siyÄ• , taÃ±ca aniá¹-á¹-haá¹ƒ, tasm
pubbahetunÄ• ahetukatÄ• Ä• pannÄ• ti imamatthaá¹ƒ sandhÄ• yÄ• ha __ ``iccassa ahetu
pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti.

__paá¹-iladdhamaggo_ sotÄ• pattimaggo, teneva sattakkhattuparamÄ• diniyame sati sattam
pavattanakassa dukkhassa mÅ«labhÅ«tÄ• kilesÄ• teneva khÄ«á¹‡Ä• ti upari tayo maggÄ•
yadi upari tayo maggÄ• sattakkhattuparamÄ• dikaá¹ƒ niyamenti, tato ca aÃ±Ã±o sotÄ• pan
sotÄ• pattimaggassa akiccakatÄ• nippayojanatÄ• Ä• pajjatÄ«ti attho. atha sakkÄ• yadiá¹-á
dassanakiccaá¹ƒ, tesaá¹ƒ pahÄ• nena sattakkhattuparamÄ• ditÄ• ya bhavitabbaá¹ƒ. sÄ• cu
sattamabhavÄ• dito uddhaá¹ƒ pavattito tena vinÄ• vuá¹-á¹-hÄ• ne sakkÄ• yadiá¹-á¹-hÄ• dip
bhavitabbanti Ä• ha __ ``paá¹-hamamaggena ca anuppajjitvÄ• va kilesÄ• khepetabbÄ• hon
koci niyametÄ«_ti nÄ• makaraá¹‡animittato vipassanÄ• to aÃ±Ã±o koci niyÄ• mako nÄ• ma
vipassanÄ• va niyametÄ«ti ca nÄ• makaraá¹‡animittataá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. tenev
sammÄ• sambuddhena gahitanÄ• mamattameva taâ€™â€™ _nti.

__na uppajjantÄ«ti pana atthÄ«_ti ``na me Ä• cariyo atthi, sadiso me na vijjatÄ«â€™â€™ tiÄ
341; Vin I 11; Kv 405) imissÄ• lokadhÄ• tuyÄ• á¹-hatvÄ• vadantena bhagavatÄ• ``kiá¹ƒ p
sÄ• riputta, atthetarahi aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• samasa
puá¹-á¹-hÄ• haá¹ƒ, bhante, noti vadeyyaâ€™â€™ nti (DN III 161) vatvÄ• tassa kÄ• raá¹‡aá
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ
129) imaá¹ƒ suttaá¹ƒ dassentena dhammasenÄ• patinÄ• ca buddhakkhettabhÅ«taá¹ƒ imaá
aÃ±Ã±attha anuppatti vuttÄ• hotÄ«ti adhippÄ• yo.

``yo pana bhikkhÅ«â€™â€™ tiÄ• dinÄ• vuttÄ• ni sikkhÄ• padÄ• ni __mÄ• tikÄ• , _ tÄ• ya a
nidÄ• nuddesasaá¹…khÄ• te pÄ• timokkhe pabbajjÅ«pasampadÄ• kammesu ca __sÄ• san
pÄ• timokkhe vÄ• antogadhÄ• pabbajjÄ• upasampadÄ• ca tadubhayÄ• bhÄ• ve pÄ• timo
tÄ• su ca __sÄ• sanaá¹ƒ tiá¹-á¹-hatÄ«_ti vuttaá¹ƒ. __osakkitaá¹ƒ nÄ• mÄ• _ti pacchimapaá¹
ekato katvÄ• tato paraá¹ƒ vinaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti attho.

__tÄ• _ti rasmiyo. __kÄ• ruÃ±Ã±a_nti paridevanakÄ• ruÃ±Ã±aá¹ƒ.

__anacchariyattÄ• _ti \Ne 211/ dvÄ«su uppajjamÄ• nesu acchariyattÄ• bhÄ• vadosatoti att
vivÄ• dÄ• bhÄ• vatthaá¹ƒ dve na uppajjantÄ«ti attho.

ekaá¹ƒ buddhaá¹ƒ dhÄ• retÄ«ti __ekabuddhadhÄ• raá¹‡Ä«_. etena evaá¹ƒsabhÄ• vÄ• ete
dutiyabuddhaguá¹‡e dhÄ• retuá¹ƒ asamatthÄ• ayaá¹ƒ lokadhÄ• tÅ«ti dasseti. paccayavises
dhammÄ• naá¹ƒ sabhÄ• vaviseso na sakkÄ• dhÄ• retunti. samaá¹ƒ uddhaá¹ƒ pajjatÄ«ti __
samaá¹ƒ gÄ• minÄ«ti attho. __dvinnampÄ«_ti dvepi, dvinnampi vÄ• sarÄ«rabhÄ• raá¹ƒ. __
rocayamÄ• naá¹ƒ. __sakiá¹ƒ bhuttovÄ• _ti ekampi Ä• lopaá¹ƒ ajjhoharitvÄ• va mareyyÄ• ti a

__atidhammabhÄ• renÄ• _ti dhammena nÄ• ma pathavÄ« tiá¹-á¹-heyya, sÄ• kiá¹ƒ teneva
thero ``ratanaá¹ƒ nÄ• ma loke kuá¹-umbaá¹ƒ sandhÄ• rentaá¹ƒ abhimataÃ±ca lokena attano
sakaá¹-abhaá¹…gassa kÄ• raá¹‡aá¹ƒ atibhÄ• rabhÅ«taá¹ƒ diá¹-á¹-haá¹ƒ. evaá¹ƒ dhammo c
taá¹ƒsamaá¹…ginaá¹ƒ dhÄ• rento abhimato ca viÃ±Ã±Å«hi gambhÄ«rÄ• ppameyyabhÄ• ve
atibhÄ• rabhÅ«to pathavÄ«calanassa kÄ• raá¹‡aá¹ƒ hotÄ«â€™â€™ ti dassento \Be 210/ __
sakaá¹-Ä• â€™â€™ _tiÄ• dimÄ• ha. __ekassÄ• _ti ekasmÄ• , ekassa vÄ• sakaá¹-assa rata
gahetvÄ• ti attho. __osÄ• rita_nti pavesitaá¹ƒ Ä• haá¹-aá¹ƒ vuttanti attho.

__sabhÄ• vapakatikÄ• _ti akittimapakatikÄ• ti attho. __kÄ• raá¹‡amahantattÄ• _ti mahante
buddhaguá¹‡Ä• naá¹ƒ nibbattitoti vuttaá¹ƒ hoti. pathavÄ«Ä• dayo mahantÄ• attano attano v
sammÄ• sambuddhopi mahanto attano visaye eko eva. ko ca tassa visayo? yÄ• vatakaá¹ƒ A
viya anantavisayo bhagavÄ• eko eva hotÄ«ti vadanto lokadhÄ• tvantaresupi dutiyassa abh

pubbabhÄ• ge Ä• yÅ«hanavasena __Ä• yÅ«hanasamaá¹…gitÄ• _ sanniá¹-á¹-hÄ• nacetanÄ
veditabbÄ• , santatikhaá¹‡avasena vÄ• . __vipÄ• kÄ• raha_nti dutiyabhavÄ• dÄ«su vipacca
vadati. __calatÄ«_ti parivattati. sunakhehi vajanasÄ«lo __sunakhavÄ• jiko_.

paá¹-hamabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyabalaniddesavaá¹‡á¹‡anÄ•

<810> gatito \Ne 212/ aÃ±Ã±Ä• gatisampatti nÄ• ma natthÄ«ti dassento __ ``sampannÄ•
mahÄ• sudassanÄ• disurÄ• jakÄ• lo paá¹-hamakappikÄ• disumanussakÄ• lo ca __kÄ• lasa

__ekantaá¹ƒ kusalasseva okÄ• so_ti idaá¹ƒ yadipi koci kÄ• yasucaritÄ• dipayogasampattiyÄ
bÄ• dheyya, taá¹ƒ pana bÄ• dhanaá¹ƒ bÄ• dhakasseva issÄ• dinimittena viparÄ«taggÄ• he
payogasampatti sabhÄ• vato sukhavipÄ• kasseva paccayo, na dukkhavipÄ• kassÄ• ti imam
makkaá¹-o bhattapuá¹-aá¹ƒ bandhaá¹-á¹-hÄ• ne muÃ±citvÄ• bhuÃ±jituá¹ƒ na jÄ• nÄ• ti, yat
bhinditvÄ• vinÄ• seti, evaá¹ƒ anupÄ• yaÃ±Ã±Å«pi bhoge. __susÄ• ne chaá¸• á¸• etvÄ• _tiÄ
chaá¸• á¸• itassa vuá¹-á¹-hÄ• nÄ• bhÄ• vo viya apÄ• yato vuá¹-á¹-hÄ• nÄ• bhÄ• voti dasset

``paccarÄ«â€™â€™ tipi \Be 211/ __uá¸·umpassa_ nÄ• maá¹ƒ, tena ettha katÄ• ``mahÄ• p
__udake maraá¹‡aá¹ƒ thale maraá¹‡aÃ±ca ekamevÄ• _ti kasmÄ• vuttaá¹ƒ, nanu sakkena `
karissÄ• mÄ«â€™â€™ ti vuttanti? saccaá¹ƒ vuttaá¹ƒ, jÄ«vitassa lahuparivattitaá¹ƒ pakÄ• se
vuttaá¹ƒ, lahuparivattitÄ• ya jÄ«vitahetu na gamissÄ• mÄ• ti adhippÄ• yo. atha vÄ• __udak
sandhÄ• ya vuttaá¹ƒ, __thale_ti jambudÄ«paá¹ƒ.

__thero na detÄ«_ti kathamahaá¹ƒ etena Ã±Ä• to, kenaci kiÃ±ci Ä• cikkhitaá¹ƒ siyÄ• ti saÃ
teneva ``mayampi na jÄ• nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ. __aparassÄ• _ti aparassa bhikkhun
therassa hatthe á¹-hapesÄ«ti yojanÄ• . __anÄ• yatane_ti nikkÄ• raá¹‡e, ayutte vÄ• nassan
attÄ• naá¹ƒ rakkheyyÄ• si, _ mayaá¹ƒ pana mahallakattÄ• kiá¹ƒ rakkhitvÄ• karissÄ• ma, m
rakkhituá¹ƒ na sakkhissÄ• mÄ• ti adhippÄ• yo. anÄ• gÄ• mittÄ• vÄ• thero attanÄ• vattabb

__sammÄ• payogassa gatamaggo_ti sammÄ• payogena nipphÄ• ditattÄ• tassa saÃ±jÄ• na

bhÅ«tamatthaá¹ƒ \Ne 213/ katvÄ• abhÅ«topamaá¹ƒ kathayissatÄ«ti adhippÄ• yo. __manus
bhaá¹‡á¸• Ä• gÄ• rikÄ• diniyuttÄ• manussÄ• mahantattÄ• __sampaá¹-icchituá¹ƒ nÄ• sakk

dutiyabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyabalaniddesavaá¹‡á¹‡anÄ•

<811> __aÃ±citÄ• _ti gatÄ• . __peccÄ• _ti puna, maritvÄ• ti vÄ• attho. __ussannattÄ• _ti v
ussannattÄ• ti vadanti, sÅ«ratÄ• dÄ«hi vÄ• __ussannattÄ• . dibbantÄ«_ti kÄ«á¸·anti.

saÃ±jÄ«vakÄ• á¸·asuttasaá¹…ghÄ• taroruvamahÄ• roruvatÄ• panamahÄ• tÄ• panaavÄ«ci
ekekassa cattÄ• ri dvÄ• rÄ• ni, ekekasmiá¹ƒ dvÄ• re cattÄ• ro cattÄ• ro gÅ«thanirayÄ• dayo
ussadaniraye_ vaá¹‡á¹‡ayanti.

sakkasuyÄ• mÄ• dayo \Be 212/ viya __jeá¹-á¹-hakadevarÄ• jÄ• _. pajÄ• pativaruá¹‡aÄ«sÄ
dutiyÄ• diá¹-á¹-hÄ• nantarakÄ• rako __paricÄ• rako hutvÄ• _.

tatiyabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthabalaniddesavaá¹‡á¹‡anÄ•

<812> __kappo_ti dvedhÄ• bhÅ«taggo. ettha ca bÄ«jÄ• didhÄ• tunÄ• nattavasena khandh
veditabbaá¹ƒ.

catutthabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camabalaniddesavaá¹‡á¹‡anÄ•

<813> __ajjhÄ• sayadhÄ• tÅ«_ti \Ne 214/ ajjhÄ• sayasabhÄ• vo. yathÄ• gÅ«thÄ• dÄ«naá¹
gÅ«thÄ• dÄ«heva saá¹ƒsandati, evaá¹ƒ puggalÄ• naá¹ƒ ajjhÄ• sayassevesa sabhÄ• vo, ya
dussÄ«lÄ• dikeheva saá¹ƒsandantÄ«ti vuttaá¹ƒ hoti. __bhikkhÅ«pi Ä• haá¹ƒsÅ«_ti aÃ±Ã±an
Ä• vuso ime manussÄ• ``yathÄ• sabhÄ• gena paribhuÃ±jathÄ• â€™â€™ ti vadantÄ• amh
hÄ«najjhÄ• sayapaá¹‡Ä«tajjhÄ• sayataá¹ƒ paricchinditvÄ• dhÄ• tusaá¹ƒyuttakamme upane
daá¹-á¹-hukÄ• mÄ• ti attho, evaá¹ƒ sabhÄ• gavaseneva ajjhÄ• sayadhÄ• tuparicchindanato
ajjhÄ• sayadhÄ• tusabhÄ• gavasena niyametÄ«ti adhippÄ• yo.

paÃ±camabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-habalaniddesavaá¹‡á¹‡anÄ•

__carita_nti idha duccaritaá¹ƒ sucaritanti vuttaá¹ƒ. apparajaá¹ƒ akkhaá¹ƒ etesanti __appara
vibhÄ• vito, apparajaá¹ƒ akkhimhi etesanti __apparajakkhÄ• _tipi saddattho sambhavati. ett
Ä• sayajÄ• nanÄ• dinÄ• yehi \Be 213/ indriyehi paroparehi sattÄ• kalyÄ• á¹‡apÄ• pÄ• say
jÄ• nanaá¹ƒ vibhÄ• vetÄ«ti veditabbaá¹ƒ. evaÃ±ca katvÄ• indriyaparopariyattaÄ• sayÄ• nu

asÄ• dhÄ• raá¹‡atÄ• , indriyaparopariyattanÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡Ä• naá¹ƒ visuá¹ƒ

<815> __yadariyÄ• _ti ye ariyÄ• . __Ä• vasiá¹ƒsÅ«_ti nissÄ• ya vasiá¹ƒsu. ke pana te? ``id
paÃ±caá¹…gavippahÄ«no hoti chaá¸·aá¹…gasamannÄ• gato ekÄ• rakkho caturÄ• passeno
samavayasaá¹-á¹-hesano anÄ• vilasaá¹…kappo passaddhakÄ• yasaá¹…khÄ• ro suvimutta
(DN III 348; AN c 10.19) evaá¹ƒ vuttÄ• . etesu
paÃ±caá¹…gavippahÄ«napaccekasaccapanodanaesanÄ• samavayasajjanÄ• ni ``saá¹…kh
parivajjeti vinodetÄ«â€™â€™ ti (MN II 168) vuttesu apassenesu vinodanaÃ±ca maggakiccÄ
samijjhanti. tenÄ• ha __ ``etaÃ±hi suttaá¹ƒ ... pe ... dÄ«petÄ«â€™â€™ _ti.

<816> Ä• rammaá¹‡asantÄ• nÄ• nusayanesu \Ne 215/ iá¹-á¹-hÄ• rammaá¹‡e Ä• rammaá¹
Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡Ä• _ti etena samantato veá¹-hetvÄ• viya á¹-hitabhÄ• vena anus
bhavassapi vatthukÄ• mattÄ• , rÄ• gavasena vÄ• samÄ• nattÄ• __ ``bhavarÄ• gÄ• nusayo
_ti Ä• ha.

<818> ``paá¹‡Ä«tÄ• dhimuttikÄ• tikkhindriyÄ• , itare mudindriyÄ• â€™â€™ ti evaá¹ƒ indriy
adhimuttiggahaá¹‡anti Ä• ha __ ``tikkhindriyamudindriyabhÄ• vadassanatthaâ€™â€™ _nti.

<819> __pahÄ• nakkamavasenÄ• _ti ettha pahÄ• tabbapajahanakkamo pahÄ• nakkamoti
bhavitabbaá¹ƒ, taá¹ƒ teneva pahÄ• nena paá¹-hamaá¹ƒ vuccati, tato appahÄ• tabbanti ayaá

<820> maggassa upanissayabhÅ«tÄ• ni indriyÄ• ni __upanissayaindriyÄ• ni_.

<826> nibbutichandarahitattÄ• __acchandikaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ• _. yasmiá¹ƒ bh
taá¹ƒsantatiyaá¹ƒ lokuttaraá¹ƒ nibbattati, taá¹ƒ tassa __pÄ• dakaá¹ƒ_.

chaá¹-á¹-habalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamabalaniddesavaá¹‡á¹‡anÄ•

<828> __niddÄ• yitvÄ• _ti \Be 214/ kammaá¹-á¹-hÄ• naá¹ƒ manasi karonto niddaá¹ƒ okkam
samÄ• pattiá¹ƒ samÄ• pannomhÄ«ti attho. nÄ«varaá¹‡Ä• dÄ«hi visuddhacittasantati eva __
vÄ• , kammaá¹-á¹-hÄ• naá¹ƒ vÄ• . __cittaá¹ƒ á¹-hapetu_nti samÄ• patticittaá¹ƒ á¹-hapetuá¹
apagamo eva __apagamavimokkho_.

saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ kÄ• mÄ• didutiyajjhÄ• nÄ• dipakkhandanÄ• ni __
``hÄ• nabhÄ• giyavisesabhÄ• giyadhammÄ• â€™â€™ _ti \Ne 216/ dassitÄ• ni, tehi pana jh
dhamma-saddena vuttÄ• . paguá¹‡abhÄ• vavodÄ• naá¹ƒ __paguá¹‡avodÄ• naá¹ƒ_. tadeva

vuá¹-á¹-hahitvÄ• dutiyajjhÄ• nÄ• diadhigamassa paccayattÄ• __ ``vuá¹-á¹-hÄ• naá¹ƒ nÄ• n
``vodÄ• nampi vuá¹-á¹-hÄ• naá¹ƒ, tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hÄ• nampi vua
vuá¹-á¹-hÄ• napÄ• á¸·iyÄ• asaá¹…gahitattÄ• nirodhasamÄ• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ __
``pÄ• á¸·imuttakavuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. ye pana ``nirodhato pha
vuá¹-á¹-hÄ• naâ€™â€™ nti pÄ• á¸·i natthÄ«ti vadeyyuá¹ƒ, te ``nirodhÄ• vuá¹-á¹-hahantass
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccay
imÄ• ya pÄ• á¸·iyÄ• paá¹-isedhetabbÄ• .

sattamabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamabalaniddesavaá¹‡á¹‡anÄ•

<831> rÄ• gÄ• dÄ«hi cetaso vimuttibhÅ«to samÄ• dhi __cetovimutti_. paÃ±Ã±Ä• va vimutti
kammantaravipÄ• kantaramevÄ• _ti kammantarassa vipÄ• kantaramevÄ• ti attho. cetanÄ• c
nirayÄ• dinibbÄ• nagÄ• minipaá¹-ipadÄ• bhÅ«te kammanti gahetvÄ• Ä• ha __ ``kammapan
__appetuá¹ƒ na sakkoti_ aá¹-á¹-hamanavamabalÄ• ni viya, taá¹ƒsadisaá¹ƒ iddhividhaÃ±Ä• c
etena dasabalasadisataÃ±ca vÄ• reti, jhÄ• nÄ• diÃ±Ä• á¹‡aá¹ƒ viya vÄ• appetuá¹ƒ vikubbit
jhÄ• nÄ• dipaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ sattamabalanti tassa savitakkasavicÄ• ratÄ• vut
\Be 215/ vinÄ• paccavekkhaá¹‡Ä• natthÄ«ti jhÄ• nÄ• disahagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ tadanto
vuttanti veditabbaá¹ƒ. atha vÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ jhÄ• nÄ• dikiccaá¹ƒ viya na
kÄ• tuá¹ƒ sakkotÄ«ti dassetuá¹ƒ __ ``taÃ±hi jhÄ• naá¹ƒ hutvÄ• appetuá¹ƒ iddhi hutvÄ• viku
sakkotÄ«â€™â€™ _ti vuttaá¹ƒ, na pana kassaci balassa jhÄ• naiddhibhÄ• vatoti daá¹-á¹-ha

dasamabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ã±Ä• á¹‡avibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. khuddakavatthuvibhaá¹…go

1. ekakamÄ• tikÄ• divaá¹‡á¹‡anÄ•

<832> ``tettiá¹ƒsati \Be 216/ \Ne 217/ tikÄ• â€™â€™ ti vuttaá¹ƒ, te pana __paÃ±catiá¹ƒsa_
``purisamalÄ• dayo aá¹-á¹-ha navakÄ• â€™â€™ ti vuttaá¹ƒ, te pana __Ä• ghÄ• tavatthuÄ• c
aá¹-á¹-hÄ• rasakÄ• â€™â€™ tiÄ• dimhi vuttÄ• , te eva ``iti atÄ«tÄ• ni chattiá¹ƒsÄ• â€™â€™
chattiá¹ƒsakÄ• katÄ• ti Ä• ha __ ``cha aá¹-á¹-hÄ• rasakÄ• â€™â€™ _ti, dvÄ• saá¹-á¹-hi pa
aÃ±Ã±attha vuttabhÄ• veneva idha nikkhittÄ• nÄ«ti na gahitÄ• nÄ«ti daá¹-á¹-habbÄ• ni.

ekakamÄ• tikÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(I) ekakaniddesavaá¹‡á¹‡anÄ•

843-844__._ __atthi paá¹-iccaá¹ƒ nÄ• mÄ• _ti yathÄ• ``cakkhuÃ±ca paá¹-iccÄ• â€™â€™ ti
nissayÄ• dipaccayabhÄ• vena paá¹-iccÄ• ti vuttaá¹ƒ, na tathÄ• idha khattiyÄ• dijÄ• tÄ«naá
avijjamÄ• nÄ• naá¹ƒ nissayÄ• dipaccayattassa abhÄ• vÄ• . yesu pana khandhesu santesu
tesaá¹ƒ abbocchinnatÄ• va khattiyÄ• dijÄ• tiyÄ• atthitÄ• , sÄ• idha paá¹-icca-saddena vibh
__ekissÄ• seá¹‡iyÄ• _ti asambhinnÄ• yÄ• ti attho.

paÃ±havissajjanÄ• dikiriyÄ• su \Ne 218/ purato karaá¹‡aá¹ƒ __purekkhÄ• ro. nikkheparÄ•
__patthaá¹-Ä• kittino_ti vitthiá¹‡á¹‡Ä• kittino. __rattaÃ±Ã±umado_ti purÄ• á¹‡aÃ±Ã±utÄ• ma
cirarattijÄ• tena, cirarattipabbajitena vÄ• jÄ• nitabbassa, rattÄ«nameva vÄ• jÄ• nanamado
__upaá¹-á¹-hÄ• pakamÄ• no_ti Ä• á¹‡Ä• karaá¹‡amÄ• no. Ä• á¹‡Ä• karaá¹‡aÃ±hi vicÄ• raá
vuttanti. parimaá¹‡á¸• alattabhÄ• vanissito mÄ• no __pariá¹‡Ä• hamado_. sarÄ«rasampatti
__pÄ• ripÅ«rimado_.

<845> vatthunÄ• vinÄ• pi vattabbatÄ• ya __avatthukaá¹ƒ, _ na vatthuno abhÄ• vÄ• .

<846> __cittassa vossajjana_nti cittassa satito muccanaá¹ƒ, kÄ• yaduccaritÄ• dÄ«su pakkh
__vossaggo. patiá¹-á¹-hÄ• bhÄ• vo_ti kusalakaraá¹‡e aá¹-á¹-hÄ• naá¹ƒ, anuá¹-á¹-hÄ• nanti
pamÄ• dasaá¹…khÄ• tassa __atthassa_ kÄ• yaduccarite cittassa vossaggo pÄ• á¹‡Ä• tipÄ
kodhe upanÄ• heti evamÄ• diko pariyÄ• yo apariyanto, tadatthatappariyÄ• yappakÄ• sako
byaÃ±janapariyÄ• yo cÄ• ti sabbaá¹ƒ taá¹ƒ saá¹…khipitvÄ• evarÅ«poti idaá¹ƒ Ä• kÄ• ranid
vattuá¹ƒ asakkuá¹‡eyyattÄ• katanti dassento Ä• ha __ ``pariyantÄ• bhÄ• vatoâ€™â€™ _ti.
satiyÄ• paccanÄ«kabhÅ«te cattÄ• ro khandhe dasseti.

<847> __cittassa thaddhatÄ• _ tathÄ• pavattacittamevÄ• ti vadanti, mÄ• naviseso vÄ• daá
vanditabbaá¹ƒ hotÄ«ti __pariyanteneva carati_.

<848> ``Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutte ``Ä• vuso, tvaá¹ƒ Ä• pannosÄ«â€™â€™
tasseva upari khipanavasena __ ``paá¹-ippharitvÄ• â€™â€™ _ti vadanti. ``tasmiá¹ƒ nÄ• ma
idaá¹ƒ karonte ahaá¹ƒ kasmÄ• na karomÄ«â€™â€™ ti evaá¹ƒ idha paá¹-ippharaá¹‡aá¹ƒ yu
uttarakiriyÄ• __karaá¹‡uttariyaá¹ƒ. akusalapakkho esÄ• _ti sÄ• rambhoti adhippÄ• yo.

<849> aticca icchatÄ«ti aticciccho, tassa bhÄ• vo aticcicchatÄ• ti vattabbe cci-kÄ• ralopaá¹
``aticchatÄ• â€™â€™ _ti vuttaá¹ƒ. __atricchatÄ• _ti ca sÄ• eva vuccatÄ«ti. tatrÄ• pi nerutti
padasiddhi veditabbÄ• . yathÄ• laddhaá¹ƒ vÄ• atikkamitvÄ• atra atra icchanaá¹ƒ __atricch
ra-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• __ ``aticchatÄ• â€™â€™ _ti vuttÄ• .

__atriccha_nti \Ne 219/ aticchaá¹ƒ, atra vÄ• icchanto. kena? __atilobhena_ atilobhamicchÄ
__atilobhamadena_ ca. attano hitaá¹ƒ __attÄ• _ti vuttaá¹ƒ. __hÄ• yati_ jÄ«rati, Ä• diá¹‡á¹‡c
vÄ• __attÄ• , _ naá¹ƒ jÄ«rati candakinnariá¹ƒ patthayitvÄ• asitÄ• bhÅ«deviyÄ• vihÄ«no vi

__icchÄ• hatassÄ• _ti icchÄ• ya upaddutassa, mudditassa vÄ• .

__atihÄ«á¸·ayÄ• no_ti avamaÃ±Ã±amÄ• no. __malaka_nti evaá¹ƒnÄ• makaá¹ƒ janapadaá
__kodaá¹‡á¸• akenÄ• _ti kudaá¹‡á¸• akena rassadaá¹‡á¸• akena. gaddulenÄ• ti ca vadanti.
ruhirasinnagatto.

<850> jÄ• nantasseva \Be 218/ bhiyyo bhiyyo codento viya __sambhÄ• vetukÄ• mo hoti. pa
upÄ• dÄ• nÄ• dipaccaye.

<851> ye patirÅ«pena vaÃ±centi, te __gaá¹‡á¹-hikÄ• , _ durÄ• cÄ• rena vÄ• gaá¹‡á¹-hibhÄ
__gaá¹‡á¹-hikaputtÄ• nÄ• ma gaá¹‡á¹-hikÄ• eva honti, tena_ saddhivihÄ• rikÄ• gaá¹‡á¹-h
pe ... dÄ«ghacaá¹…kame viharatÄ«â€™â€™ _ti vadanti.

__vaá¹-á¹-ati bhante_ti ayampi eko pakÄ• ro, lÄ• bhinÄ• eva pana sakkÄ• Ã±Ä• tunti attan
sÅ«cetÄ«ti attho. __paÃ±cattayaá¹ƒ_ nÄ• ma uparipaá¹‡á¹‡Ä• sake dutiyasuttaá¹ƒ (MN III 2
gambhÄ«rattÄ• vadati __ ``paÃ±cattayaá¹ƒ olokentassÄ• â€™â€™ _ti.

<852> __siá¹…ga_nti siá¹…gÄ• raá¹ƒ. taÃ±hi kusalassa vijjhanato samÄ• sevitatÄ• ya sÄ«
sunikhataá¹ƒ visÄ• á¹‡aá¹ƒ viya, thirattÄ• ca siá¹…gaá¹ƒ viyÄ• ti siá¹…gaá¹ƒ, taá¹ƒ panatth

<853> temanakaraá¹‡atthe __tintiá¹‡a_-saddo daá¹-á¹-habbo. __khÄ«yana_nti ca yena lob
vadantaá¹ƒ khÄ«yati, so vutto. __khÄ«yanaá¹ƒ_ bhaá¹‡á¸• ananti ca vadanti. __tintiá¹‡a_nt
vuttaá¹ƒ hoti. saÃ±Ã±Ä• -saddo hi eso loluppavÄ• cakoti.

<854> __Å«ruppamÄ• á¹‡Ä• pÄ«_ti \Ne 220/ etena mahantaghanabhÄ• vena apÅ«titaá¹ƒ c
cÄ«varamaá¹‡á¸• anÄ• dÄ«naá¹ƒ visesanÄ• ni ``imassa vÄ• pÅ«tikÄ• yassa bÄ• hirÄ• naá
maá¹‡á¸• anÄ• â€™â€™ tiÄ• dÄ«nÄ«ti dasseti. cÄ«varena hi maá¹‡á¸• anÄ• __cÄ«varam
maá¹‡á¸• anÄ• __cÄ«varamaá¹‡á¸• anÄ• , _ evaá¹ƒ __pattamaá¹‡á¸• anÄ• senÄ• sanam
Å«naá¹-á¹-hÄ• napÅ«raá¹‡aá¹ƒ chavirÄ• gasusaá¹‡á¹-hÄ• nÄ• dikaraá¹‡aÃ±ca cÄ«varÄ• d
yojetabbaá¹ƒ. __tadahujÄ• tadÄ• rako viya hotÄ«_ti dÄ• rakacÄ• palyaá¹ƒ na muÃ±catÄ«ti

<855> sadisÄ• anurÅ«pÄ• bhatti sabhÄ• go, na sabhÄ• go asabhÄ• go, mÄ• nathaddhatÄ
mÄ• tÄ• dÄ«su vattanaá¹ƒ __asabhÄ• gavuttitÄ• _. evaá¹ƒvidhÄ• naá¹ƒ mÄ• nÄ• dhikÄ• na

<856> __paritassitÄ• _ti \Be 219/ saá¹…kampanÄ• , ukkaá¹‡á¹-hitassa vÄ• tassa tassa taá

<857> kusalakaraá¹‡e kÄ• yassa avipphÄ• rikatÄ• lÄ«natÄ• __jÄ• tiÄ• lasyaá¹ƒ, _ na rog
kÄ• yagelaÃ±Ã±aá¹ƒ __tandÄ«_ nÄ• ma, atha kho pakatiÄ• lasyanti attho. __kÄ• yÄ• lasiya
Ä• lasiyaá¹ƒ, tadeva rÅ«pakÄ• yassÄ• pÄ«ti daá¹-á¹-habbaá¹ƒ.

<858> accasanÄ• dÄ«hi uppannadhÄ• tukkhobhanimittaá¹ƒ Ä• lasiyaá¹ƒ __vijambhitÄ• _.

<859> bhattanimittena uppannaá¹ƒ Ä• lasyaá¹ƒ __bhattasammado_.

<860> __imehi panÄ• _ti cittassa akalyatÄ• dÄ«hi. sabbattha __kilesavasenÄ• _ti thinamid
rÄ• gÄ• dÄ«naá¹ƒ vasenÄ• ti daá¹-á¹-habbaá¹ƒ.

<861> sammÄ• Ä• jÄ«vato apeto katoti __apakato_. so Ä• jÄ«vupaddavena upaddutoti kat
atthoâ€™â€™ _ti.

__tividhampi taá¹ƒ_ tattha Ä• gataá¹ƒ tassa nissayabhÅ«tÄ• ya imÄ• ya pÄ• á¸·iyÄ• __das
daá¹-á¹-habbo.

__pÄ• paá¹‡ikÄ• nÄ«_ti \Ne 221/ Ä• paá¹‡ato chaá¸• á¸• itÄ• ni. __nantakÄ• nÄ«_ti antara
gilÄ• nassa paccayabhÅ«tÄ• bhesajjasaá¹…khÄ• tÄ• jÄ«vitaparikkhÄ• rÄ• __gilÄ• napac
__pÅ«timutta_nti purÄ• á¹‡assa apurÄ• á¹‡assa ca sabbassa gomuttassetaá¹ƒ nÄ• maá¹ƒ.
chaá¸• á¸• itosadhantipi keci.

agabbhikÄ• ekadvÄ• rÄ• dÄ«ghasÄ• lÄ• kira __uddaá¹‡á¸• o_. kucchitarajabhÅ«tÄ• ya p
niratthakakÄ• yavacÄ«vipphandaniggahaá¹‡aá¹ƒ korajaá¹ƒ, taá¹ƒ etassa atthÄ«ti korajiko, a
__korajikakorajiko_. atiparisaá¹…kitoti keci. __mukhasambhÄ• vito_ti korajikakorajikÄ• dibh
pavattavacanehi attano mukhamattena aÃ±Ã±ehi sambhÄ• vito. so evarÅ«po evarÅ«patÄ•
viya katvÄ• __ ``ayaá¹ƒ samaá¹‡oâ€™â€™ _tiÄ• diá¹ƒ katheti.

__paá¹‡idhÄ• yÄ• _ti ``arahÄ• ti maá¹ƒ jÄ• nantÅ«â€™â€™ ti cittaá¹ƒ á¹-hapetvÄ• , patthet
__Ä• pÄ• thakajjhÄ• yÄ«_ti manussÄ• naá¹ƒ Ä• pÄ• thaá¹-á¹-hÄ• ne samÄ• dhiá¹ƒ samÄ•
janassa pÄ• kaá¹-aá¹-á¹-hÄ• ne jhÄ• yÄ«.

aÃ±Ã±aá¹ƒ \Be 220/ viya katvÄ• attano samÄ«pe bhaá¹‡anaá¹ƒ __sÄ• mantajappitaá¹ƒ_.
katvÄ• __ ``aá¹-hapanÄ• â€™â€™ _ti vuttaá¹ƒ. kuhanaá¹ƒ kuho, tassa ayanÄ• pavatti __k
puggalassa ayanÄ• gatikiriyÄ• __kuhÄ• yanÄ• _.

<862> __puá¹-á¹-hassÄ• _ti ``ko tisso, ko rÄ• japÅ«jitoâ€™â€™ ti puá¹-á¹-hassa. __nahan
pariveá¹-hanÄ• .

<863> nimittena caranto jÄ«vanto nimittakÄ• rako nemittiko, tassa bhÄ• vo __nemittikatÄ•
pakÄ• sanaá¹ƒ __obhÄ• so_. ko pana soti? ``ajja bhikkhÅ«naá¹ƒ paccayÄ• dullabhÄ• jÄ•
__paccayapaá¹-isaá¹ƒyuttakathÄ• _. icchitavatthussa samÄ«pe kathanaá¹ƒ __sÄ• mantajap

<864> bahi chaá¸• á¸• anaá¹ƒ __ukkhepanÄ• _. parapiá¹-á¹-himaá¹ƒsakhÄ• danasÄ«lo par
bhÄ• vo __parapiá¹-á¹-himaá¹ƒsikatÄ• _.

<865> nikattuá¹ƒ \Ne 222/ appena lÄ• bhena bahukaá¹ƒ vaÃ±cetvÄ• gahetuá¹ƒ icchanaá¹
bhÄ• vo __nijigÄ«sanatÄ• _. tasseva icchanassa pavattiÄ• kÄ• ro, taá¹ƒsahajÄ• taá¹ƒ vÄ•

<866> vaá¹‡á¹‡asampannaá¹ƒ pokkharaá¹ƒ vaá¹‡á¹‡apokkharanti uttarapadalopo pubbapa
vaá¹‡á¹‡apÄ• ripÅ«rÄ« vÄ• __vaá¹‡á¹‡apokkharatÄ• _. ``atthajÄ• pikÄ• â€™â€™ ti ettha
uppattivÄ• cakoti Ä• ha __ ``pavattetÄ«â€™â€™ _ti.

<867> seyyasadisamÄ• nÄ• unnativasena pavattÄ• ti ubhayatthÄ• pi __ ``mÄ• naá¹ƒ japp

<868> hÄ«namÄ• no pana onativasena pavattito kevalena mÄ• nasaddena niddesaá¹ƒ nÄ
``omÄ• naá¹ƒ jappetÄ«â€™â€™ _ti (Vibh 874) vuttaá¹ƒ.

<872> rÄ• jabhogena raá¹-á¹-habhuÃ±janako rÄ• janissito __raá¹-á¹-hiyo_.

<879> __puggalaá¹ƒ anÄ• masitvÄ• _ti yathÄ• seyyassa seyyamÄ• nÄ• diniddesesu ``par
dahatÄ«â€™â€™ ti seyyÄ• dipuggalo mÄ• nuppÄ• dako \Be 221/ Ä• maá¹-á¹-ho, evametas
mÄ• nuppÄ• dakapuggalavisesaá¹ƒ anÄ• masitvÄ• ``pare atimaÃ±Ã±atiâ€™â€™ cceva vu
maÃ±Ã±anaÃ±hi yassa kassaci atimÄ• noti.

<880> purimamÄ• nassa uparimÄ• no __mÄ• nÄ• timÄ• no, ati_-saddo upari-saddassa att
purimamÄ• naá¹ƒ vÄ• atikkanto mÄ• no __mÄ• nÄ• timÄ• no_.

<881> pakkhijÄ• tÄ«su vÄ• yaso anto lÄ• makoti katvÄ• __ ``kÄ• kajÄ• ti viyÄ• â€™â€™ _

<882> thero kira dosacarito ahosi, tasmÄ• Ä• ditova ``tumhe akhÄ«á¹‡Ä• savÄ• â€™â€™
kathesÄ«ti vadanti, dosacaritattÄ• vÄ• khippaá¹ƒ tatiyapadavÄ• re virÄ• gaá¹ƒ uppÄ• desÄ

<883> __mÄ• naá¹ƒ_ \Ne 223/ __anugatacchando_ti mÄ• nasampayuttachando, mÄ• nasa
vÄ• .

<884> ``vilambanaâ€™â€™ nti ca itthipurisasammÄ• nanÄ• dikiriyÄ• divilambanapaá¹-isaá
daá¹-á¹-habbaá¹ƒ. tattha yuttamuttasiliá¹-á¹-haá¹ƒ paá¹-ibhÄ• naá¹ƒ __vilambanapaá¹-ibhÄ•

<887> amaravÄ• dapaá¹-isaá¹ƒyutto vitakko, attano amaraá¹‡atthÄ• ya devabhÄ• vatthÄ•
__amaravitakko_.

<888> paresu anuddayÄ• rÄ• gavasena anuddayakaraá¹‡aá¹ƒ etassÄ• ti parÄ• nuddayo,
__parÄ• nuddayatÄ• , _ paresu vÄ• anuddayasseva sahananditÄ• dikassa bhÄ• vo __parÄ
__tatthÄ• _ti parÄ• nuddayatÄ• ya saá¹ƒsaá¹-á¹-havihÄ• rena dassitÄ• yÄ• ti attho yujjati.

<890> anavaÃ±Ã±attiá¹ƒ patthento anavaÃ±Ã±attatthameva kÄ• maguá¹‡e ca patthetÄ«ti
pe ... nissito hutvÄ• â€™â€™ _ti.

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(II) dukaniddesavaá¹‡á¹‡anÄ•

<891> __upanayhatÄ«_ti \Be 222/ bandhati. a-kÄ• ro anantaratthavÄ• cako, mariyÄ• davÄ
rassattaá¹ƒ katvÄ• ``aá¹-á¹-hapanÄ• â€™â€™ ti vuttanti __ ``anantaraá¹-á¹-hapanÄ• â€™â
paá¹-hamuppannassa pavattÄ• kÄ• ro mariyÄ• dÄ• , taá¹ƒ anatikkamitvÄ• tasseva daá¸·hÄ
__mariyÄ• daá¹-á¹-hapanÄ• . pakatiá¹-á¹-hapanÄ• _mattameva, visesanarahitÄ• ti attho.

<892> niá¹-á¹-huriyaá¹ƒ kheá¸·apÄ• tanaá¹ƒ, niá¹-á¹-huriyaá¹ƒ viya __niá¹-á¹-huriyaá¹ƒ. das
chinditvÄ• . tena \Ne 224/ pana dassanaá¹ƒ __paá¸·Ä• so_ti dasseti. __paá¸·Ä• sassa Ä• ya
yugaggÄ• happavatti. samabhÄ• vadahanaá¹ƒ __jayo, _ tassa Ä• haraá¹‡ato __Ä• hÄ• ro.
pÄ• mokkhaá¹ƒ na deti.

<894> kÄ• yena cetiyaá¹…gaá¹‡Ä• divattaá¹ƒ karoti ``evaá¹ƒ vattasampanno saddho katha
karissatÄ«â€™â€™ ti paresaá¹ƒ Ã±Ä• panatthaá¹ƒ. __aticcÄ• _ti accayaá¹ƒ katvÄ• . __Ä•
puna paá¹-icchÄ• dane pavattantÄ«ti attho. konÄ• mevaá¹ƒ karotÄ«ti vocchindanacchÄ• da

__na sammÄ• bhÄ• sitÄ• _ti yo na sammÄ• bhÄ• sati, so __saá¹-ho_ti dasseti. __kucchi
jÄ• nituá¹ƒ na sakkÄ• _ti asantaguá¹‡asambhÄ• vaneneva cittÄ• nurÅ«pakiriyÄ• virahato ``
evaá¹ƒkiriyoâ€™â€™ ti jÄ• nituá¹ƒ na sakkÄ• ti attho.

ajo eva __ajÄ• migo. nelako_ti taruá¹‡avaccho. yathÄ• so yakkho tÄ• disaá¹ƒ rÅ«paá¹ƒ das
saÃ±Ã±Ä• ya Ä• gatÄ• gate khÄ• dati, evamayampi taá¹ƒtaá¹ƒsadisaguá¹‡asambhÄ• vaner
sÄ• á¹-heyyaá¹ƒ mÄ• yÄ• to balavatarÄ• vaÃ±canÄ• ti daá¹-á¹-habbaá¹ƒ. teneva __ ``parik
vuttaá¹ƒ.

<908> sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ abhÄ• vepi yaá¹ƒ saá¹ƒyojanaá¹ƒ hoti, taá¹ƒ bahidd
bahiddhÄ• saá¹ƒyojanassa puggalassa visesanabhÅ«taá¹ƒ __bahiddhÄ• saá¹ƒyojanaá¹ƒ nA

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(III) tikaniddesavaá¹‡á¹‡anÄ•

<909> akusalamÅ«lÄ• neva \Be 223/ vaá¹-á¹-amÅ«lÄ• nÄ«ti tehi kathitehi vaá¹-á¹-amÅ«las
hotÄ«ti Ä• ha __ ``tÄ«hi ... pe ... kathitoâ€™â€™ _ti.

<919> __sassato_ \Ne 225/ __loko_tiÄ• didassanameva brahmacariyaá¹ƒ mokkhasampÄ•
diá¹-á¹-higatikehi sammatanti Ä• ha __ ``diá¹-á¹-higatikasammatassÄ• â€™â€™ _ti. rÅ«pÄ•
sÄ• tisayo bhavarÄ• goti adhippÄ• yena vuttaá¹ƒ __ ``mahÄ• brahmÄ• naâ€™â€™ _nti.

<920> __kathaá¹ƒvidha_nti kenÄ• kÄ• rena saá¹‡á¹-hitanti atthoti katvÄ• Ä• ha __ ``Ä• kÄ
_nti. __mÄ• naá¹-hapanÄ• _ti seyyÄ• divasena mÄ• nena á¹-hapanÄ• , mÄ• nasaá¹…khÄ•

<921> __cetaso utrÄ• so_ domanassaá¹ƒ, doso vÄ• , taá¹ƒsampayuttÄ• vÄ• cetanÄ• day

<922> __desanÄ• sukhatÄ• yÄ• _ti tiá¹‡á¹‡aá¹ƒ addhÄ• naá¹ƒ vasena vicikicchÄ• ya desa
vicikicchatÄ«â€™â€™ ti, na pana tathÄ• mohenÄ• ti adhippÄ• yo. __vaá¹‡á¹‡Ä• dibhedaá
vadanti ``khattiyajÄ«vo paá¹‡á¸• uvaá¹‡á¹‡o. kasmÄ• ? so hi pubbaá¹‡he ramati, pubbaá¹‡h
paá¹‡á¸• uvaá¹‡á¹‡Ä• . brÄ• hmaá¹‡avessasuddajÄ«vÄ• odÄ• tapÄ«takÄ• á¸·avaá¹‡á¹‡Ä•
odÄ• tapÄ«takÄ• á¸·achÄ• yÄ• kÄ• á¸·atamakÄ• lesu ramantÄ«â€™â€™ ti tesaá¹ƒ vaá¹‡á
parimaá¹‡á¸• aloâ€™â€™ tiÄ• dinÄ• kathentÄ• naá¹ƒ saá¹‡á¹-hÄ• nabhedaÃ±ca sutvÄ• .

<923> __purisapuggalo_ti padadvayaá¹ƒ ekapadaá¹ƒ katvÄ• jÄ• nantÄ• naá¹ƒ vasenÄ• ya
padantarameva vÄ• idaá¹ƒ puggalavÄ• cakanti dassento __ ``ayaá¹ƒ panÄ• â€™â€™ _tiÄ•
vutto ca puggalo eva, na purisindriyayuttovÄ• ti dassanatthampi __ ``purisapuggaloâ€™â€™
veditabbaá¹ƒ. __aá¹-á¹-hasu Ä• bÄ• dhesÅ«_ti
pittasemhavÄ• tasamuá¹-á¹-hÄ• nautuvipariá¹‡Ä• majaopakkamikavisamaparihÄ• rajasanni
__pubbe kata_nti purÄ• á¹‡atarakammaá¹ƒ icchantÄ«ti upapajjavedanÄ«yaÃ±ca kira paá¹-i
__Ä• á¹‡attimÅ«lakena vÄ• _ti yopi Ä• á¹‡Ä• petvÄ• vadhabandhÄ• didukkhaá¹ƒ uppÄ• de

hoti, issaranimmÄ• namÅ«lamevÄ• ti adhippÄ• yo.

<924> __mohassa_ \Be 224/ __anudahanaá¹ƒ_ dÄ• hakÄ• raá¹‡atÄ• ya vuttaá¹ƒ, sabhÄ• sampaá¹-ivedhasukhassa paccanÄ«kabhÅ«to dukkho evÄ• ti anudahanatÄ• veditabbÄ• . e vedanÄ• Ã±Ä• á¹‡asukhÄ• aÃ±Ã±Ä• á¹‡adukkhÄ• â€™â€™ ti (MN I 465) vuttÄ• .

<926> __puthunimittÄ• rammaá¹‡esÅ«_ti \Ne 226/ subhanimittÄ• divasena puthunimittasal puthusabhÄ• vesu vÄ• subhanimittÄ• diÄ• rammaá¹‡esu. kosajjapamÄ• daniddesÄ• naá¹ƒ avipphÄ• rikatÄ• saá¹…khÄ• tÄ• lÄ«navuttitÄ• __kosajjaá¹ƒ, _ sativossaggasaá¹…khÄ• ta ayaá¹ƒ visesoti.

<931> __sagaruvÄ• sa_nti saottappavÄ• samÄ• ha, __sajeá¹-á¹-hakavÄ• sa_nti sahirivÄ• ovÄ• daaggahaá¹‡aá¹ƒ, acittÄ«kÄ• roti attho. sukkhakaá¹-á¹-hassa viya anallatÄ• , amudutÄ asÄ«lya_nti asukhasÄ«latÄ• amudutÄ• eva.

<934> __upÄ• rambho_ dosasampayuttacittuppÄ• do siyÄ• .

<936> ``idha pÄ• sÄ• á¹‡aá¹ƒ karotÄ«â€™â€™ tiÄ• dinÄ• á¹-hapanatthepi karoti-saddo yu ``karotÄ«ti á¹-hapetÄ«â€™â€™ _ti. ettha cÄ• yaá¹ƒ Ä• vajjanÄ• akusalÄ• naá¹ƒ Ä• sannak khuddakavatthÅ«su vuttÄ• ti veditabbÄ• , tadanukÅ«lakiccattÄ• vÄ• .

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(IV) catukkaniddesavaá¹‡á¹‡anÄ•

<939> __itÄ«ti nidassane nipÄ• to_ti evaá¹ƒ-saddena samÄ• natthoti dasseti. __bhavÄ• bh bhavanti jÄ• yanti etenÄ• ti __bhavo, _ sappiÄ• dibhesajjaá¹ƒ. bhavo eva paá¹‡Ä«tataro abl bhÄ• vanÄ• rÄ• matÄ• ariyavaá¹ƒsappaheyyattÄ• vÄ• purimataá¹‡hÄ• ttayavajjÄ• sabbÄ uppajjatÄ«â€™â€™ ti vuttÄ• ti veditabbÄ• .

__etÄ• yÄ• _ti \Be 225/ chandÄ• diagatiyÄ• . __na gacchantÄ«_ti na pavattanti, taá¹ƒ taá¹ƒ karontÄ«ti \Ne 227/ attho. __iminÄ• _ti chandÄ• dinÄ• agatigamanena. chandÄ• dÄ«su yen __yathÄ• ninnagamanaá¹ƒ_.

``rÄ• jÄ• â€™â€™ tiÄ• dinÄ• rÄ• jÄ• dinimitto viya Å«miÄ• dinimitto cittutrÄ• so __Å«miÄ• ``Å«mibhayanti kho, bhikkhave, kodhupÄ• yÄ• sassetaá¹ƒ adhivacanaâ€™â€™ ntiÄ• divac It 109) kodhupÄ• yÄ• saodarikattapaÃ±cakÄ• maguá¹‡amÄ• tugÄ• mÄ• vÄ• . tattha paÃ±c tannissitachandarÄ• gaggahaá¹‡aá¹ƒ veditabbaá¹ƒ, odarikattaÃ±ca lobhova. ukkhepanÄ«yÄ

__vinayadaá¹‡á¸• aá¹ƒ_.

``atha kho timbaruko paribbÄ• jako yena bhagavÄ• ... pe ... etadavoca `kiá¹ƒ nu kho, bho g
sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™ nti? mÄ• hevaá¹ƒ timbarukÄ• ti bhagavÄ• avocÄ• â€™
II 18) Ä• gatattÄ• __ ``timbarukadiá¹-á¹-hÄ«â€™â€™ _ti vuttÄ• .

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(V) paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<940> __Ä• gantuá¹ƒ pana na dentÄ«_ti Ä• gamanassa paccayÄ• na hontÄ«ti attho daá¹-

<941> __avadehanato_ti pÅ«raá¹‡ena maá¹ƒsÅ«pacayahetutÄ• ya ca upacayanato. gimha
sukhaá¹ƒ hotÄ«ti taá¹ƒ utusukhaá¹ƒ __ ``seyyasukhaâ€™â€™ _nti vuttaá¹ƒ, sayaniriyÄ• pa
__vata_nti dhutaá¹…gÄ• ni. __tapo_ti khandhakavattÄ• ni, vÄ«riyaá¹ƒ vÄ• . sÄ«laggahaá¹‡
khandhakavattamethunaviratÄ«naá¹ƒ gahitattÄ• tapabrahmacariyaggahaá¹‡aá¹ƒ na kattab
visesetvÄ• tapabrahmacariyÄ• naá¹ƒ devattakÄ• raá¹‡attaggahaá¹‡assa dassanato, bÄ• h
pavattidassanato vÄ• . tesaÃ±hi avihiá¹ƒsÄ• digovatÄ• didukkarakÄ• rikÄ• methunaviratiyo
sÄ«lÄ• dÄ«ni, tÄ• ni ca te devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya carantÄ«ti. __aÃ±Ã±athÄ• ca_ s
\Ne 228/ kho bho ayaá¹ƒ attÄ• rÅ«pÄ« cÄ• tumahÄ• bhÅ«tiko mÄ• tÄ• pettikasambhavo kÄ
ucchijjatÄ«â€™â€™ tiÄ• dinÄ• (DN I 85) vikappetvÄ• .

<942> byasanesu \Be 226/ Ã±Ä• tibhogarogabyasanaggahaá¹‡ena taá¹ƒnimittÄ• sokÄ• da
dassanasavanesu paá¹-ikÅ«latÄ• __dassanasavanapaá¹-ikÅ«latÄ• _. ettha ca Ä• dÄ«nave
kÄ• raá¹‡abhÅ«tÄ• akkhantiyeva bhinditvÄ• kathitÄ• ti veditabbÄ• , akkhantimÅ«lakÄ• vÄ
dukkaá¹-adubbhÄ• sitatÄ• didosÄ• .

micchÄ• jÄ«vanimittaá¹ƒ maraá¹‡akÄ• le uppannabhayaá¹ƒ __ ``Ä• jÄ«vakabhayaâ€™â€™
``Ä• jÄ«vikÄ• bhayaâ€™â€™ nti pana pÄ• á¹-he paccayÄ• nuppattiá¹ƒ passato Ä• jÄ«vikan
daá¹-á¹-habbo. kittisaddo silokanti tappaá¹-ipakkhÄ• asilokaá¹ƒ akitti. tenÄ• ha __ ``garahal

<943> __uppilÄ• vita_nti udaggatÄ• saá¹…khÄ• to avÅ«pasamabhÄ• vo, avÅ«pasamahetu

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(VI) chakkaniddesavaá¹‡á¹‡anÄ•

<944> ``kodhano hoti upanÄ• hÄ«â€™â€™ tiÄ• dinÄ• kodhÄ• dihetukÄ• upanÄ• hÄ• day

sahÄ• yakÄ• raá¹‡abhÄ• vena suttante vuttÄ• ti kodhÄ• dayo eva __vivÄ• damÅ«lÄ• ni, _ t
__sandiá¹-á¹-hiparÄ• masitÄ• _ attano diá¹-á¹-hiyaá¹ƒ abhiniviá¹-á¹-hatÄ• .

<945> __appatissayo_ti patissayabhÅ«tehi garÅ«hi virahito. __appamÄ• dalakkhaá¹‡a_nti
kusalÄ• nuyogasÄ• taccaá¹ƒ vÄ• .

__yuttapayuttatÄ• _ti \Ne 229/ tanninnatÄ• vasena suá¹-á¹-hu yuttatÄ• . __gaá¹‡asaá¹…ga
pavattÄ• saá¹…gaá¹‡ikÄ• . itthipaá¹-isaá¹ƒyuttakathÄ• savane itthisaddasavane ca assÄ• c
itthiyÄ• kassaci dÄ• naggahaá¹‡assÄ• do __paribhogasaá¹ƒsaggo_.

<946> __somanassena saddhiá¹ƒ upavicarantÄ«ti somanassupavicÄ• rÄ• _ti akusalasoma
rÅ«pavicÄ• rÄ• dayo idhÄ• dhippetÄ• ti veditabbÄ• , tathÄ• __upekkhupavicÄ• rÄ• _ ca. __
vicÄ• raggahaá¹‡ena vitakkopi \Be 227/ gahitoti vitakkappavattanena ``upavitakketÄ«â€™â
hotÄ«ti dasseti.

<947> __aÃ±Ã±Ä• á¹‡asampayuttÄ• _ti vicikicchuddhaccasahagatacittesu upekkhÄ• moh
lobhasampayuttupekkhÄ• pi pana gehassitÄ• na na hoti.

<948> __adhiccasamuppanniko_ ``adhicca samuppanno attÄ• uppanno bhavissatÄ«â€™â
sassatadiá¹-á¹-hiko hotÄ«ti evarÅ«passa diá¹-á¹-hi viyÄ• ti dassento __ ``adhiccasamuppan
Ä• ha. __na so jÄ• to_ti ettha ``jÄ• tÅ«â€™â€™ ti ayaá¹ƒ nipÄ• to u-kÄ• rassa o-kÄ• raá¹ƒ
vÄ• samÄ• natthaá¹ƒ nipÄ• tantaraá¹ƒ etaá¹ƒ daá¹-á¹-habbaá¹ƒ. __sabbÄ• savadiá¹-á¹-hÄ«
__sabbÄ• savapariyÄ• yena_ Ä• gatÄ• diá¹-á¹-hi.

chakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(7.) sattakaniddesavaá¹‡á¹‡anÄ•

<951> dvÄ• saá¹-á¹-hiyÄ• diá¹-á¹-hÄ«su sattakassa aÃ±Ã±assa abhÄ• vÄ• satta uccheda
avatvÄ• ``satta diá¹-á¹-hÄ«â€™â€™ ti vuttÄ• .

sattakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(8.) aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ•

<952> ``kammaá¹ƒ \Ne 230/ kho me kattabbaá¹ƒ bhavissatÄ«â€™â€™ tiÄ• dinÄ• osÄ«da
__kosajjakÄ• raá¹‡Ä• ni, _ kosajjameva vÄ• kosajjantarakÄ• raá¹‡atÄ• ya __kosajjakÄ• raá
daá¹-á¹-habbÄ• ni. __mÄ• sÄ• citaá¹ƒ maÃ±Ã±e_ti ettha Ä• cita-saddo tinta-saddassa, maÃ

atthaá¹ƒ vadatÄ«ti adhippÄ• yena ``tintamÄ• so viyÄ• â€™â€™ ti ayamattho vibhÄ• vito, m

<957> __pharatÄ«_ti phusati, ghaá¹-á¹-etÄ«ti attho. __aÃ±Ã±ena kÄ• raá¹‡enÄ• _ti ``ajja t
bhuttaá¹ƒ, tena tvaá¹ƒ Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti vutto ``hiyyo \Be 228/ mayÄ• kÄ
anÄ• pannoâ€™â€™ tiÄ• dinÄ• aÃ±Ã±ena ayuttena kÄ• raá¹‡ena aÃ±Ã±aá¹ƒ yuttaá¹ƒ kÄ•
attho. pucchitatthato bahiddhÄ• yathÄ• taá¹ƒ na allÄ«yati, tathÄ• kathÄ• ya apanayanaá¹ƒ
__bahiddhÄ• apanÄ• manÄ• _.

<958> __asaÃ±Ã±Ä«vÄ• dÄ• _ti puggalehi diá¹-á¹-hiyo dasseti. yehi vÄ• abhinivesehi asa
vadanti, te __asaÃ±Ã±Ä«vÄ• dÄ• . arÅ«pasamÄ• pattinimitta_nti Ä• kÄ• sÄ• diá¹ƒ.

aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(9.) navakaniddesavaá¹‡á¹‡anÄ•

<960> dasamassa avuttattÄ• __ ``sattesu uppattivaseneva kathitÄ• nÄ«â€™â€™ _ti vutta

<963> __sukhavinicchaya_nti sevitabbÄ• sevitabbasukhasanniá¹-á¹-hÄ• nanti attho. __ajjh
sevitabbaá¹ƒ nekkhammasukhaá¹ƒ. __vinicchayÄ• ti dve vinicchayÄ• _ti idaá¹ƒ ---

``sÄ• taá¹ƒ \Ne 231/ asÄ• tanti yamÄ• hu loke,

tamÅ«panissÄ• ya pahoti chando.

rÅ«pesu disvÄ• vibhavaá¹ƒ bhavaÃ±ca,

vinicchayaá¹ƒ kubbati jantu lokeâ€™â€™ ti || (Sn 873; Nidd I 102) ---

etassa niddese vuttaá¹ƒ.

__idha vinicchayoti vutto_ti imissÄ• vibhaá¹…gapÄ• á¸·iyÄ• yo chandarÄ• gassa paccaya
vinicchaya-saddena vutto, __sakkapaÃ±hepi_ (DN II 357) chandassa nidÄ• nabhÄ• vena vi
Ä• gatoti evaá¹ƒ vitakkassa vinicchayabhÄ• vaá¹ƒ tasseva idha gahitataÃ±ca dasseti. __bal
balavatiyÄ• taá¹‡hÄ• ya Ä• rammaá¹‡assa niá¹-á¹-hapetvÄ• gahaá¹‡aá¹ƒ.

<964> satipi aÃ±Ã±esaÃ±ca saá¹…khatabhÄ• ve ahanti asmÄ«ti ca sÄ• tisayÄ• mÄ• nass
``saá¹…khataâ€™â€™ _nti mÄ• no vutto. seyyÄ• divasena \Be 229/ ``ahamasmÄ«â€™â€™

__saá¹…khataá¹ƒ_. ettha ``bhavissantÄ«â€™â€™ tiÄ• dikÄ• pavatti taá¹‡hÄ• diá¹-á¹-hÄ«n
iÃ±jitÄ• dibhÄ• vo vutto.

navakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(10.) dasakaniddesavaá¹‡á¹‡anÄ•

<970> jÄ• lakkhipasaá¹ƒvidhÄ• nÄ• dikusalatÄ• saá¹…kappanaá¹ƒ __upÄ• yacintÄ• , _ tas
micchÄ• bhÄ• vapaá¹-icchÄ• danabhÄ• vena pavatto tadÄ• kÄ• ro __moho upÄ• yacintÄ• v
yathÄ• kate pana pÄ• pe anÄ• dÄ«navadassanavasena pavattÄ• saÃ±Ã±Ä• , saá¹…kappo
tassÄ• pi micchÄ• bhÄ• vapaá¹-icchÄ• dakaá¹ƒ tadÄ• kÄ• raá¹ƒ, anÄ• dÄ«navadassanaá¹ƒ
uppanno moho_ti. __vimuttasaÃ±Ã±itÄ• _ti \Ne 232/ adhimÄ• nasampayuttaá¹ƒ, titthiyÄ• na
diá¹-á¹-hiyÄ• vimuttatÄ• saÃ±jÄ• nanaá¹ƒ. ``vimuttomhÄ«â€™â€™ ti evaá¹ƒ pavatto akusa
__micchÄ• vimuttÄ«_ti keci vadanti. phalaá¹ƒ viya vimuttanti gahite pana diá¹-á¹-hisampayu
__micchÄ• Ã±Ä• á¹‡aá¹ƒ, _ samÄ• dhi ca __micchÄ• vimuttÄ«_ti yuttaá¹ƒ siyÄ• .

dasakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

taá¹‡hÄ• vicaritaniddesavaá¹‡á¹‡anÄ•

<973> __samÅ«hagÄ• hato_ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ sÄ• dhÄ• raá¹‡aggahaá¹
aÃ±Ã±athÄ• â€™â€™ ti pana visesaá¹ƒ akatvÄ• gahaá¹‡aá¹ƒ __samÅ«hagÄ• ho_ti daá¹-á
Ä• kÄ• ra_nti parasantÄ• nagataá¹ƒ Ä• kÄ• raá¹ƒ. __atthÄ«_ti sadÄ• saá¹ƒvijjatÄ«ti attho. _
__saá¹ƒsayaparivitakkavasenÄ• _ti ``kiá¹ƒ nu kho ahaá¹ƒ siyaá¹ƒ, na siyaâ€™â€™ nti evaá
__patthanÄ• kappanavasenÄ• _ti ``api nÄ• ma sÄ• dhu panÄ• haá¹ƒ siyaâ€™â€™ nti evaá

__suddhasÄ«sÄ• _ti taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«naá¹ƒ sÄ• dhÄ• raá¹‡asÄ«sÄ• visesassa
``suddhasÄ«sÄ• â€™â€™ ti vuttÄ• . tattha diá¹-á¹-hisÄ«sehi diá¹-á¹-hiyÄ• taá¹‡hÄ• dassit
\Be 230/ mÄ• nadiá¹-á¹-hÄ«hi sayameva cÄ• ti Ä• ha __ ``evamete ... pe ... taá¹‡hÄ• vicarit
veditabbÄ• â€™â€™ _ti. diá¹-á¹-himÄ• nesupi __ ``taá¹‡hÄ• vicaritÄ• nÄ«â€™â€™ _ti vaca
vippayogÄ«naá¹ƒ diá¹-á¹-himÄ• nÄ• naá¹ƒ taá¹‡hÄ• ya avippayogÄ«naá¹ƒ taá¹ƒmÅ«lakattÄ
veditabbaá¹ƒ.

<974> __avakkarÄ«_ti nipÄ• to nÄ• nÄ• bhÄ• ve vattatÄ«ti anÄ• nÄ• karaá¹‡aá¹ƒ anavakk
vÄ• akatvÄ• anavakkari katvÄ• ti evaá¹ƒ dassento Ä• ha __ ``avinibbhogaá¹ƒ katvÄ• â€™
karitvÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, tattha avakiraá¹‡aá¹ƒ vikkhepanaá¹ƒ samÅ«hassa ekad
avakÄ• ri, taá¹ƒ avakÄ• riá¹ƒ vinibbhogaá¹ƒ akatvÄ• , paÃ±capi khandhe samÅ«hato ekatte
avinibbhujjitvÄ• asmÄ«ti chandamÄ• nadiá¹-á¹-hiyo paá¹-ilabhatÄ«ti \Ne 233/ attho. __asita

dÄ• ttena kÄ• jena cÄ• ti etena parikkhÄ• rena, asitabyÄ• bhaá¹…gÄ«hi lavanavahanakiriyÄ
``asitabyÄ• bhaá¹…gÄ«â€™â€™ ti vuttÄ• .

<976> __avakÄ• riá¹ƒ karitvÄ• _ti rÅ«pÄ• dÄ«ni attato vinibbhujjitvÄ• iminÄ• rÅ«pena ... p
viÃ±Ã±Ä• á¹‡ena asmÄ«ti chandaá¹ƒ paá¹-ilabhatÄ«ti evaá¹ƒ sabbattha iminÄ• ti etassa att
rÅ«pÄ• dinÄ• ti attho daá¹-á¹-habbo. attato hi avinibbhuttÄ• ni abahikatÄ• ni ahamicceva ga
upÄ• dÄ• ya upagantvÄ• pavattÄ• taá¹‡hÄ• __ ``ajjhattikassa upÄ• dÄ• yÄ• â€™â€™ _ti
vinibbhuttÄ• ni bahikatÄ• ni upagantvÄ• pavattÄ• __ ``bÄ• hirassa upÄ• dÄ• yÄ• â€™â€™
vÄ• ahaá¹ƒ nicco_ti abhimaá¹…galasammatena khaggÄ• dinÄ• mama vinÄ• so natthÄ«ti n
__ekekassÄ• _ti idaá¹ƒ anÄ• dimhi anante ca saá¹ƒsÄ• re ekekassa atÄ«tÄ• nÄ• gatesu ch
sambhavadassanatthaá¹ƒ vuttaá¹ƒ, __ekekassa vÄ• puggalassa yathÄ• lÄ• bhavasenÄ• _t
anissitataá¹‡hÄ• mÄ• nadiá¹-á¹-hiá¹ƒ katvÄ• puthujjanassa addhÄ• paccuppanne kassaci s

taá¹‡hÄ• vicaritaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khuddakavatthuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. dhammahadayavibhaá¹…go

1. sabbasaá¹…gÄ• hikavÄ• ravaá¹‡á¹‡anÄ•

<978> ``paÃ±cakkhandhÄ• â€™â€™ tiÄ• dinÄ• \Be 231/ \Ne 234/ __khandhÄ• dÄ«naá¹ƒ_
dhÄ• tusambhavapariyÄ• pannapÄ• tubhÄ• va bhÅ«mantaratÄ«su dhÄ• tÅ«suuppÄ• dakad
kammatabbipÄ• kaabhiÃ±Ã±eyyÄ• diÄ• rammaá¹‡adukadvayadiá¹-á¹-hÄ• dikusalattikÄ• dit
hedabhinnÄ• naá¹ƒ niravasesato saá¹…gahitattÄ• dutiyavÄ• rÄ• dÄ«naÃ±ca ettha anuppav
paá¹-hamo __sabbasaá¹…gÄ• hikavÄ• ro_ nÄ• ma, dutiyo __uppattÄ• nuppattidassanavÄ•
pana ``kÄ• madhÄ• tuyÄ• kati khandhÄ• kati Ä• yatanÄ• nÄ«â€™â€™ tiÄ• dinÄ• (Vibh 99
kiriyÄ• visesassa appayogo ``atthi bhavati saá¹ƒvijjatÄ«â€™â€™ ti sÄ• maÃ±Ã±akiriyÄ• ya
tenÄ• yaá¹ƒ ``sambhavÄ• sambhavadassanavÄ• roâ€™â€™ ti vattuá¹ƒ yutto, catuttho ca u
uppattÄ• nuppattidassanavÄ• roti tattha pÄ• tubhÄ• vÄ• pÄ• tubhÄ• vavacanato.

<979> __yathÄ• puccha_nti pucchÄ• nurÅ«paá¹ƒ avitathabyÄ• karaá¹‡aá¹ƒ parehi katamp
viÃ±Ã±Ä• ya katattÄ• __sabbaÃ±Ã±ubyÄ• karaá¹‡ameva_ nÄ• ma hoti, ko pana vÄ• do sa
adhippÄ• yo.

2. uppattÄ• nuppattivÄ• ravaá¹‡á¹‡anÄ•

<991> __kÄ• madhÄ• tusambhÅ«tÄ• naÃ±cÄ• _ti iddhiyÄ• rÅ«padhÄ• tugatÄ• naá¹ƒ kÄ•

__ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ abhÄ• venÄ• _ti ettha yadi tadabhÄ• vena gandhÄ• yatanÄ•
karonti \Ne 235/, asaÃ±Ã±asattesu cakkhÄ• yatanassa abhÄ• vena rÅ«pÄ• yatanaá¹ƒ Ä• ya
tato ``asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ upapattikkhaá¹‡e dvÄ• yatanÄ• ni pÄ• tubhavant
vattabbaá¹ƒ siyÄ• . kÄ• mÄ• vacarÄ• diokÄ• sÄ• tattha uppajjamÄ• nasattÄ• naá¹ƒ, tattha
adhiá¹-á¹-hÄ• nabhÄ• vena ``dhÄ• tÅ«â€™â€™ ti vuccanti, tathÄ• yesu kÄ• mÄ• vacarÄ• d
kÄ• mÄ• vacarÄ• disattÄ• uppajjanti, tesaá¹ƒ sattÄ• naá¹ƒ uppatti etthÄ• ti sattuppattÄ«ti v
sattanikÄ• yÄ• ca, na panettha apariyÄ• pannokÄ• so apariyÄ• pannasattanikÄ• yo ca atth
vucceyyÄ• ti imamatthaá¹ƒ dassento __ ``okÄ• savasena vÄ• sattuppattivasena vÄ• apariy
natthÄ«â€™â€™ _ti Ä• ha. __sattuppattivasenÄ• _ti iminÄ• vÄ• okÄ• sasattalokadvayaá¹ƒ
apariyÄ• pannadhÄ• tuyÄ• abhÄ• vaá¹ƒ dasseti, sattabhÄ• vena vÄ• uppatti sattuppatti, sa
taá¹ƒtaá¹ƒbhavavasena uppajjamÄ• nÄ• upÄ• dinnakakkhandhÄ• taá¹ƒtaá¹ƒpariyÄ• pann
sadisÄ• dhiá¹-á¹-hÄ• nabhÄ• vena dhÄ• tÅ«ti vuccantÄ«ti evaá¹ƒ apariyÄ• pannadhÄ• tu na

3. pariyÄ• pannÄ• pariyÄ• pannavÄ• ravaá¹‡á¹‡anÄ•

<999> __bhavavasena okÄ• savasena ca paricchinnÄ• _ti tattha aÃ±Ã±attha ca uppajjamÄ
taá¹ƒtaá¹ƒpariyÄ• pannÄ• sabbe daá¹-á¹-habbÄ• .

6. uppÄ• dakakammaÄ• yuppamÄ• á¹‡avÄ• ro

(I) uppÄ• dakakammavaá¹‡á¹‡anÄ•

<1021> khandhÄ• dÄ«naá¹ƒ dhÄ• tusambhavÄ• divasena pabhedaá¹ƒ vatvÄ• ye sattÄ• d
tesaá¹ƒ uppÄ• dakakammaá¹ƒ, yo ca tassa vipÄ• ko, tesaá¹ƒ vasena pabhedaá¹ƒ dassetuá
_tiÄ• diko chaá¹-á¹-havÄ• ro Ä• raddho. khandhÄ• dayo eva hi dhÄ• tuttayabhÅ«tadevavas
taá¹ƒtaá¹ƒÄ• yuppamÄ• á¹‡aparicchinnaupÄ• dinnakakkhandhavasena ca bhinnÄ• ti. catud
chadoá¹‡anti eke.

uppÄ• dakakammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

(II) Ä• yuppamÄ• á¹‡avaá¹‡á¹‡anÄ•

<1024> __tayopi_ \Ne 236/ __janÄ• _ti tayo janasamÅ«hÄ• ti adhippÄ• yo.

<1025> __Ä• bhÄ• _ti sobhanÄ• pabhÄ• .

<1026> kaÃ±canapiá¹‡á¸• o viya sassirikÄ• __kaÃ±canapiá¹‡á¸• asassirikÄ• _. tattha pan
kiá¹‡á¹‡Ä• subhÄ• kiá¹‡á¹‡Ä• ti vattabbe Ä• -kÄ• rassa rassattaá¹ƒ \Be 233/ antimaá¹‡a-kÄ

katvÄ• __ ``subhakiá¹‡hÄ• â€™â€™ _ti vuttÄ• , atha pana subhena kiá¹‡á¹‡Ä• subhakiá¹‡
parittaá¹ƒ subhaá¹ƒ etesanti __parittasubhÄ• , _ appamÄ• á¹‡aá¹ƒ subhaá¹ƒ etesanti __app
subha-saddena samÄ• so yojetabbo hoti.

<1027> __Ä• rammaá¹‡amanasikÄ• rÄ• pubbabhÄ• gena kathitÄ• _ti jhÄ• nakkhaá¹‡e tat
parittÄ• dikasiá¹‡Ä• rammaá¹‡abhÄ• vanÄ• ya Ä• vajjanena ca jhÄ• nassa Ä• rammaá¹‡an
pubbabhÄ• gabhÄ• vanÄ• ya pana pubbabhÄ• gÄ• vajjanena ca hotÄ«ti attho. pubbabhÄ•
parittapathavÄ«kasiá¹‡Ä• dÄ«su taá¹ƒtadÄ• rammaá¹‡aá¹ƒ hoti, pubbabhÄ• gena taá¹ƒtaá¹
taá¹ƒtaá¹ƒmanasikÄ• ranti. chandÄ• dayo pana appanÄ• kkhaá¹‡epi vijjanti. tattha __paá¹‡
taá¹‡hÄ• patthanÄ• , atha kho chandapatthanÄ• va daá¹-á¹-habbÄ• . __adhimokkho_ nicch
cittappavattiyeva. yadi pana bhavachandabhavapatthanÄ• dayo taá¹ƒtaá¹ƒbhavavisesaniyÄ
``appanÄ• yapi vaá¹-á¹-antÄ«â€™â€™ _ti etassa appanÄ• ya pavattÄ• ya tato pacchÄ• pi v
daá¹-á¹-habbo. saÃ±Ã±Ä• virÄ• gÄ• dÄ«hi pana visesiyamÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ tathÄ
manasikÄ• ro ca bhavavisesaniyÄ• mako pubbabhÄ• gova vaá¹-á¹-atÄ«ti __ ``Ä• rammaá¹‡
kathitÄ• â€™â€™ _ti vuttaá¹ƒ.

__vipulÄ• phalÄ• _ti vipulasantasukhÄ• yuvaá¹‡á¹‡Ä• diphalÄ• . __suá¹-á¹-hu passanti_ p
maá¹ƒsadibbacakkhÅ«hi ca.

<1028> ``yÄ• va na taá¹ƒ pÄ• pakammaá¹ƒ byantÄ« hotÄ«â€™â€™ ti (MN III 250) vacana
__pamÄ• á¹‡aâ€™â€™ _nti Ä• ha, abbudÄ• diÄ• yuppamÄ• á¹‡aparicchedo pana kammav

__nilÄ«yanokÄ• sassa abhÄ• vÄ• _ti samÄ• najÄ• tikena accharÄ• gaá¹‡ena sabbadÄ• pa
kÄ• maguá¹‡Ä• kiá¹‡á¹‡assa tabbirahitaá¹-á¹-hÄ• nassa abhÄ• vÄ• ti attho.

__kiá¹ƒ niyametÄ«_ti kiá¹ƒ jhÄ• naá¹ƒ upapattiá¹ƒ niyametÄ«ti attho. __nava brahmaloke_t
brahmapÄ• risajjÄ• dayo navapi sodhetvÄ• . __matthake_ti vehapphalesÅ«ti \Be 234/ attho
nÄ• mÄ• _ti tato paraá¹ƒ agamanato uttamabhavÄ• ti adhippÄ• yo. teneva __bhavasÄ«sÄ•
á¹-hÄ• nesÅ«_ti vehapphalÄ• diá¹-á¹-hÄ• nÄ• ni eva sandhÄ• ya vuttaá¹ƒ. vehapphalato pa
nibbattaanÄ• gÄ• mÄ« arÅ«padhÄ• tuá¹ƒ upapajjatÄ«ti katvÄ• ``rÅ«padhÄ• tuyÄ• cutassa
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca, kassaci tayo anusentÄ«
anusayayamaka.311) idaá¹ƒ vuttaá¹ƒ, na vehapphalÄ• dÄ«su upapannaá¹ƒ sandhÄ• yÄ• ti
yaá¹ƒ pana vuttaá¹ƒ __ ``navasu brahmalokesu nibbattaariyasÄ• vakÄ• naá¹ƒ tatrÅ«papatti
heá¹-á¹-hÅ«papattÄ«â€™â€™ _ti, etena heá¹-á¹-hÅ«papatti eva nivÄ• ritÄ• , na tesveva up
upapatti arÅ«padhÄ• tÅ«papatti ca. __ ``paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbatto anÄ• gÄ•
sodhetvÄ• matthake á¹-hito parinibbÄ• tÄ«â€™â€™ _ti idampi anupubbena Ä• rohantaá¹ƒ
tassa matthakaá¹ƒ appattassa arÅ«padhÄ• tuá¹ƒ upapatti nivÄ• ritÄ• ti daá¹-á¹-habbÄ• .

yo vÄ• aÃ±Ã±attha tattha vÄ• maggaá¹ƒ bhÄ• vetvÄ• cavitvÄ• tattha upapanno avikkham
ariyasÄ• vako, taá¹ƒ sandhÄ• ya ayaá¹ƒ aá¹-á¹-hakathÄ• vuttÄ• . teneva __ ``navasu brahm
nibbattaariyasÄ• vakÄ• naâ€™â€™ _nti, __ ``paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ nibbatto anÄ
tÄ«su á¹-hÄ• nesu nibbattaanÄ• gÄ• minoâ€™â€™ _ti ca sabbattha nibbattaggahaá¹‡aá¹ƒ
tattha upapanno, tasmiá¹ƒ rÅ«parÄ• ge vikkhambhite puna bhavÄ• bhilÄ• so na bhavissatÄ
bhavissatiyeva. yo pana puthujjano tattha nibbatto ariyamaggaá¹ƒ bhÄ• vetvÄ• arÅ«pehi vi
uppanne magge nibbattabhavÄ• dÄ«navadassanavasena anivattitabhavÄ• bhilÄ• so, tassa
pavattÄ• ti vÄ• ayamattho adhippeto siyÄ• .

Ä• yuppamÄ• á¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. abhiÃ±Ã±eyyÄ• divÄ• ravaá¹‡á¹‡anÄ•

<1030> ``ruppanalakkhaá¹‡aá¹ƒ \Be 235/ \Ne 238/ rÅ«paá¹ƒ, phusanalakkhaá¹‡o phassoâ
sÄ• maÃ±Ã±avisesalakkhaá¹‡apariggÄ• hikÄ• __salakkhaá¹‡apariggÄ• hikÄ• _ diá¹-á¹-hik
__Ã±Ä• tapariÃ±Ã±Ä• , _ tato paraá¹ƒ yÄ• va anulomÄ• __tÄ«raá¹‡apariÃ±Ã±Ä• , _ udaya
paá¹-á¹-hÄ• ya yÄ• va maggÄ• __pahÄ• napariÃ±Ã±Ä• _.

__tattha tatthÄ• _ti khandhÄ• dÄ«naá¹ƒ tÄ• va khandhavibhaá¹…gÄ• dÄ«su paÃ±hapucch
hetuÄ• dÄ«naÃ±ca khandhÄ• dÄ«su antogadhattÄ• tattha tattha paÃ±hapucchakavÄ• re v
daá¹-á¹-habbaá¹ƒ.

abhiÃ±Ã±eyyÄ• divÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammahadayavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sammohavinodaniyÄ• lÄ«natthapadavaá¹‡á¹‡anÄ•

vibhaá¹…ga-mÅ«laá¹-Ä«kÄ• samattÄ• .

á¹• 06 || namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

vibhaá¹…ga-anuá¹-Ä«kÄ•

1. khandhavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

catusaccantogadhattÄ• \Be 1/ \Ne 1/ catunnaá¹ƒ ariyasaccÄ• naá¹ƒ gÄ• thÄ• yaá¹ƒ ``catus
nippadesato saccÄ• ni gahitÄ• nÄ«ti nippadesato eva tadatthaá¹ƒ vibhÄ• vento __ ``cattÄ• n
_tiÄ• dimÄ• ha. tattha __samÄ• haá¹-Ä• nÄ«_ti samÄ• nÄ«tÄ• ni, cittena ekato gahitÄ• nÄ«
``samÄ• haá¹-Ä• nÄ«â€™â€™ _ti ca etena samÄ• hÄ• re ayaá¹ƒ samÄ• soti dasseti. tenev
napuá¹ƒsakaniddeso \Ne 2/ ``tivaá¹-á¹-aâ€™â€™ ntiÄ• dÄ«su viya. pattÄ• dipakkhepena hi
yathÄ• paÃ±capattaá¹ƒ, catuyugaá¹ƒ, tibhuvananti, taá¹ƒ catusaccaá¹ƒ passi adakkhi,
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasena paá¹-ivijjhÄ«ti attho. kasm
anantÄ• parimÄ• á¹‡esu anaÃ±Ã±asÄ• dhÄ• raá¹‡esu mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã
saá¹ƒvijjamÄ• nesu sÄ• vakehi, paccekabuddhehi ca sÄ• dhÄ• raá¹‡ena catusaccadassane
codanaá¹ƒ manasi katvÄ• Ä• ha __ ``satipi sÄ• vakÄ• naâ€™â€™ _ntiÄ• di. tattha __ ``ana
iminÄ• sÄ• vakehi, __ ``tattha cÄ• â€™â€™ _tiÄ• dinÄ• paccekabuddhehi ca bhagavato c
asÄ• dhÄ• raá¹‡ataá¹ƒ, niratisayataÃ±ca dasseti. __parasantÄ• nesu pasÄ• ritabhÄ• vena s
desanÄ• nubhÄ• vena veneyyasantÄ• nesu catusaccadassanassa vitthÄ• ritabhÄ• vena yÄ
suppakÄ• sitattÄ• . nÄ• thasaddaá¹ƒ loke \Be 2/ yÄ• canupatÄ• pissariyÄ• sÄ«sÄ• su paá¹-
dassetuá¹ƒ __ ``nÄ• thatÄ«ti nÄ• thoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yasmÄ• bhagavÄ• d
attano hitasukhÄ• sÄ«sÄ• ya kilesabyasanupatÄ• panassa, hitapaá¹-ipattiyÄ• canassa ca m
taá¹ƒ teneva pakÄ• sitanti atthuddhÄ• raá¹ƒ anÄ• masitvÄ• paduddhÄ• ravasena nÄ• thasa
``veneyyÄ• naá¹ƒ hitasukhaá¹ƒ Ä• sÄ«satÄ«â€™â€™ _tiÄ• dimÄ• ha. ``catusaccadasoâ€™
anaÃ±Ã±asÄ• dhÄ• raá¹‡o bhagavato Ã±Ä• á¹‡Ä• nubhÄ• vo pakÄ• sitoti ``nÄ• thoâ€™â€™
anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ karuá¹‡Ä• nubhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``veneyyÄ• naâ€
cittissariyena samannÄ• gato bhagavÄ• nÄ• thoti vuccatÄ«ti yojanÄ• . tathÄ• paramena ci
sabbasatte guá¹‡ehi Ä«satÄ«ti yojetabbaá¹ƒ. __cittissariyenÄ• _ti ariyiddhiÄ• dinÄ• citte va
__guá¹‡ehi Ä«satÄ«_ti paramukkaá¹ƒsagatehi attano sÄ«lÄ• diguá¹‡ehi dhammena issariya
evaá¹ƒbhÅ«to yasmÄ• sabbÄ• bhibhÅ« nÄ• ma hoti, tena vuttaá¹ƒ __ ``abhibhavatÄ«â€™â
``sadevake, bhikkhave, loke ... pe ... abhibhÅ« anabhibhÅ«to, tasmÄ• `tathÄ• gatoâ€™ ti vu
IV 23; DN I 188). duvidhenÄ• pi issariyatthaá¹ƒ nÄ• thasaddaá¹ƒ dasseti.

aá¹-á¹-hÄ• rasappabhedÄ• ya desanÄ• ya thomanamevÄ• ti yojanÄ• . __samÄ• nagaá¹‡an
guá¹‡ehi karaá¹‡abhÅ«tehi. __yathÄ• vuttena niratisayena catusaccadassanenÄ• _ti sabba
dasabalesu vasÄ«bhÄ• vassa ca padaá¹-á¹-hÄ• nabhÅ«tena. saccÄ• bhisambodhena hi ab
rÅ«pÄ• rÅ«padhammesu chattiá¹ƒsakoá¹-isatasahassamukhappavattena sÄ• tisayaá¹ƒ
santatisamÅ«hakiccÄ• rammaá¹‡aghanappabhedena mahÄ• vajiraÃ±Ä• á¹‡asaá¹…khÄ• te
sambhÅ«tena bhagavÄ• sammÄ• sambodhiyaá¹ƒ patiá¹-á¹-hitova \Ne 3/ kusalÄ• dibheden
vibhajanto cittuppÄ• dakaá¹‡á¸• Ä• divasena dhammasaá¹…gahaá¹ƒ catudhÄ• desetuá¹ƒ s
atÄ«taá¹ƒse appaá¹-ihataÃ±Ä• á¹‡atÄ• dibuddhadhammasamannÄ• gato bhagavÄ• atÄ«tÄ
vibhajitvÄ• desetuá¹ƒ samattho ahosi. tena vuttaá¹ƒ __ ``yathÄ• vuttena ... pe ... vibhaá¹…g

``sabbaÃ±Ã±ubhÄ• sitattÄ• â€™â€™ _ti vatvÄ• puna __ ``asabbaÃ±Ã±unÄ• desetuá¹ƒ as
_ti etena dhammasaá¹…gaá¹‡Ä«vibhaá¹…gÄ• naá¹ƒ \Be 3/ anvayato byatirekato ca sammÄ
vibhÄ• veti. __sammÄ• sambuddhatÄ• diguá¹‡e_ti buddharatanassa sammÄ• sambuddhat
svÄ• kkhÄ• tatÄ• , suppaá¹-ipannatÄ• ti evamÄ• diguá¹‡e pakÄ• seti.

nanu ca ``catusaccadasoâ€™â€™ tiÄ• dinÄ• bhagavatova guá¹‡Ä• vibhÄ• vitÄ• ti? sacca
dhammasaá¹…ghÄ• nampi guá¹‡Ä• vibhÄ• vitÄ• honti tappabhavassa anaÃ±Ã±athÄ• bhÄ
tadÄ• dhÄ• ro ca saá¹…gho vuttova hotÄ«ti vuttaá¹ƒ __ ``buddhÄ• dÄ«naá¹ƒ ... pe ... vibhÄ

__atÄ«taá¹ƒse_ti atÄ«takoá¹-á¹-hÄ• se, pubbanteti attho. __appaá¹-ihata_nti nappaá¹-ihata
paá¹-ighÄ• to nÄ• ma aÃ±Ã±Ä• á¹‡aá¹ƒ, sabbampi vÄ• kilesajÄ• taá¹ƒ. taá¹ƒ yasmÄ• bha
pahÄ«naá¹ƒ, tasmÄ• ssa atÄ«taá¹ƒse sabbatthakameva Ã±eyyÄ• varaá¹‡appahÄ• nena Ã±
vuccati. esa nayo sesesupi. kiá¹ƒ panetÄ• ni pÄ• á¹-iyekkaá¹ƒ visuá¹ƒ Ã±Ä• á¹‡Ä• ni, udÄ•
pavattanakaÃ±Ä• á¹‡Ä• ni eva? tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡Ä• ni nÄ• ma pÄ• á¹-i
Ã±Ä• á¹‡Ä• nevÄ• ti vadanti. ekaá¹ƒyeva hutvÄ• tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva. __sabbaá¹ƒ kÄ• yakamma_nti yaá¹ƒ kiÃ±ci bhagavatÄ•
__Ã±Ä• á¹‡apubbaá¹…gama_nti Ã±Ä• á¹‡apurecÄ• rikaá¹ƒ. __Ã±Ä• á¹‡Ä• nuparivatta_nti
sabbaá¹ƒ kÄ• yapayogaá¹ƒ pavattento bhagavÄ• Ã±Ä• á¹‡ena paricchinditvÄ• Ã±Ä• á¹‡as
sesapadadvayepi eseva nayo. __chandassÄ• _ti kattukamyatÄ• ya, mahÄ• karuá¹‡Ä• samÄ
ekantahitesitÄ• ya hitakiriyÄ• chandassÄ• ti attho. __dhammadesanÄ• yÄ• _ti dhammakath
aparikkhayÄ• parimeyyapaá¹-ibhÄ• natÄ• ya hi bhagavato karaá¹‡asampattiyÄ• ca dhamm
pavattiyamÄ• nÄ• pi na kadÄ• cipi parikkhayaá¹ƒ gacchati, aÃ±Ã±adatthu uparÅ«pari vaá¸•
__vÄ«riyassÄ• _ti parahitapaá¹-ipattiyaá¹ƒ ussÄ• hassa. __vimuttiyÄ• _ti phalavimuttiyÄ• . e
samÄ• dhiÄ• dÄ«naá¹ƒ ahÄ• ni taá¹ƒtaá¹ƒpaá¹-ipakkhassa savÄ• sanapahÄ«nattÄ• anaÃ±
veditabbÄ• . chandÄ• dÄ«naá¹ƒ pana mahÄ• karuá¹‡Ä• samÄ• yogatopi. sesaá¹ƒ suviÃ±Ã±

<1> __te_ \Be 4/ \Ne 4/ __eva dhamme_ti te eva kusalÄ• dike tikadukehi saá¹…gahite dhar
khandhÄ• divasena vutte khandhÄ• divasena vibhajitunti yojanÄ• . nanu suttante paá¹-isam
vuttÄ• ti? yadipi sarÅ«pato na vuttÄ• , ``jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡asamu
ntiÄ• dinÄ• (SN a II 33) pana hetuhetuphalÄ• dÄ«su Ã±Ä• á¹‡avibhÄ• gassa vuttattÄ• atth
paá¹-isambhidÄ• magge (Paá¹-is II 30) vÄ• paá¹-isambhidÄ• naá¹ƒ Ä• gatattÄ• suttante pa
dhammÄ• vuttÄ• eva. __tatthÄ• _ti tasmiá¹ƒ suttante. __saá¹…khepenÄ• _ti samÄ• sena.
suttante khandhÄ• dayo desitÄ• , na paá¹-iniddesÄ• dinÄ• ti saá¹…khepena te tattha vuttÄ•
vÄ• dhammasaá¹…gahe. tatthÄ• pi hi ``tasmiá¹ƒ kho pana samaye cattÄ• ro khandhÄ• ho
khandhÄ• dayo saá¹…khepena vuttÄ• ti. vibhajÄ«yanti ettha, etena vÄ• khandhÄ• dayoti vi
pakirÄ«yanti paá¹-á¹-hapÄ«yanti ettha, etena vÄ• ti pakaraá¹‡aá¹ƒ, vibhaá¹…go ca so paka
__vibhaá¹…gappakaraá¹‡aá¹ƒ. Ä• disaddatthajotakenÄ• _ti ``iti vÄ• , iti evarÅ«pÄ•
naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (DN I 13) viya Ä• dis

__pakÄ• ratthajotakenÄ• _ti ``iti kho, bhikkhave, sappaá¹-ibhayo bÄ• lo, appaá¹-ibhayo paá
tiÄ• dÄ«su (AN a III 1) viya pakÄ• ratthavibhÄ• vakena. __ ``ekadesena samudÄ• yaá¹ƒ nid
``rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti ettha itisaddassa nidassanatt
nidassanatthopi hi iti-saddo diá¹-á¹-ho yathÄ• ``atthÄ«ti kho, kaccÄ• na, ayameko antoâ€™
15; b III 90). parisamÄ• panattho vÄ• ``tasmÄ• tiha me, bhikkhave, dhammadÄ• yÄ• dÄ• b
atthi me tumhesu anukampÄ• `kinti me sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no
I 29) evamÄ• dÄ«su viya. parisamÄ• panaÃ±hetaá¹ƒ suttantabhÄ• janÄ«yassa ekadesadas
``paÃ±cakkhandhÄ• rÅ«pakkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti tÄ• va ta
__tatthÄ• _ti vibhaá¹…gappakaraá¹‡e. __ ``nibbÄ• navajjÄ• naâ€™â€™ _nti ettha yadi nibb
appakatarapadattÄ• khandhÄ• naá¹ƒ khandhavibhaá¹…go Ä• dimhi vutto, nanu saha nibbÄ
sabbadhammasaá¹…gÄ• hakattÄ• , sabbadhammasaá¹…gÄ• hakehi ca Ä• yatanÄ• dÄ«hi
saccavibhaá¹…go Ä• dimhi vattabboti \Be 5/? na, tatthÄ• pi dukkhasaccavibhaá¹…ge ekade
vibhajitabbato. yathÄ• ha ``tattha katamaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• ...
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti (Vibh 190; DN II 387; MN I 120; III 373)
khandhÄ• \Ne 5/ vibhajÄ«yantÄ«ti nibbÄ• navajjÄ• naá¹ƒ ... pe ... appakatarapadattÄ• kha
khandhavibhaá¹…go Ä• dimhi vutto.

apica rÅ«pasammÅ«á¸·hÄ• arÅ«pasammÅ«á¸·hÄ• ubhayasammÅ«á¸·hÄ• ti tividhÄ• bodh
saá¹ƒkhittarucino vitthÄ• rarucino nÄ• tisaá¹…khepavitthÄ• rarucino, tikkhindriyÄ• mudindri
ca. tesu arÅ«pasammÅ«á¸·hÄ• naá¹ƒ upakÄ• rÄ• ya khandhadesanÄ• , rÅ«pasammÅ«á¸·h
ubhayasammÅ«á¸·hÄ• naá¹ƒ dhÄ• tudesanÄ• . tathÄ• saá¹ƒkhittarucÄ«naá¹ƒ khandhades
nÄ• tisaá¹…khepavitthÄ• rarucÄ«naá¹ƒ Ä• yatanadesanÄ• , vitthÄ• rarucÄ«naá¹ƒ dhÄ• tude
khandhadesanÄ• , majjhimindriyÄ• naá¹ƒ Ä• yatanadesanÄ• , mudindriyÄ• naá¹ƒ dhÄ• tude
anukkamena ca khandhÄ• yatanadhÄ• tuvibhaá¹…gÄ• naá¹ƒ desanÄ• kkamova veditabbo.
khandhÄ• dittayaá¹ƒ pavattinivattitadubhayahetumukheneva Ã±Ä• yamÄ• naá¹ƒ yathÄ• bhÅ
nÄ• Ã±Ã±athÄ• ti dassanatthaá¹ƒ saccavibhaá¹…gadesanÄ• pavattÄ• . so ca yathÄ• bhÅ«
indriyasannissayenÄ• ti indriyavibhaá¹…gadesanÄ• . indriyÄ• naÃ±ca indaá¹-á¹-ho
taá¹ƒtaá¹ƒpaccayadhammabhÅ«tÄ• naá¹ƒ yathÄ• sakaá¹ƒ paccayuppannesu paccayabhÄ•
paccayapaccayuppannavibhÄ• gasandassanÄ« paccayÄ• kÄ• ravibhaá¹…gadesanÄ• . pac
aviparÄ«tasabhÄ• vÄ• vabodho satipaá¹-á¹-hÄ• nÄ• dÄ«su sammÄ• manasikÄ• renÄ• ti
satipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• dabojjhaá¹…gamaggaá¹…gavibhaá¹…gades
satipaá¹-á¹-hÄ• nÄ• dÄ«su sammÄ• manasikÄ• ro imÄ• ya paá¹-ipattiyÄ• hotÄ«ti jhÄ• naap
sÄ• sammÄ• paá¹-ipatti ettake sÄ«le patiá¹-á¹-hitassa sambhavatÄ«ti sikkhÄ• padavibhaá¹
yathÄ• vuttÄ• ya ca sammÄ• paá¹-ipattiyÄ• ime Ä• nisaá¹ƒsÄ• ti paá¹-isambhidÄ• Ã±Ä• á¹
Ã±Ä• á¹‡avisesÄ• imesu kilesesu pahÄ«yantesu ca sambhavanti, nÄ• Ã±Ã±athÄ• ti kilesav
6/ vitthÄ• rato desite khandhÄ• dike saá¹…khepatopi jÄ• nantassa atthasiddhi hoti evÄ• ti d
pariyosÄ• ne dhammahadayavibhaá¹…gadesanÄ• pavattÄ• ti evametesaá¹ƒ aá¹-á¹-hÄ• ras
desanÄ• kkamakÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ.

__rÅ«pÄ• dÄ«na_nti rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ. __ve
yathÄ• kkamaá¹ƒ anubhavanasaÃ±jÄ• nanÄ• bhisaá¹…kharaá¹‡Ä• disabhÄ• vattÄ• bhÄ• v
vedayitÄ• disabhÄ• vaá¹ƒ, vedanÄ• di vÄ• ruppanÄ• disabhÄ• vaá¹ƒ. yato rÅ«pÄ• dÄ«naá
``cattÄ• ro khandhÄ• â€™â€™ tiÄ• dinÄ• saá¹…khipitvÄ• khandhÄ• 06 desetabbÄ• siyu
aÃ±Ã±assÄ• bhÄ• vÄ• _ti ruppanÄ• nubhavanÄ• disabhÄ• vato aÃ±Ã±assa atÄ«tÄ• dike g
saá¹ƒkhittassa sabhÄ• vassa abhÄ• vÄ• . na hi cetasikÄ• dibhÄ• vo vedanÄ• dÄ«naá¹ƒ sab
gaá¹‡anesÅ«_ti paÃ±cato heá¹-á¹-hÄ• gaá¹‡anesu. __aniá¹-á¹-hÄ• na_nti apariyosÄ• naá¹
ekampi vÄ• aggahetvÄ• vuccamÄ• nÄ• khandhavasena desanÄ• anavasesasaá¹…khata
__khandhassÄ• _ti rÄ• saá¹-á¹-hassa khandhassa. tenevÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• d
sappabhedadhammehi.

__ ``saddatthasahitaá¹ƒ khandhasaddassa visayaá¹ƒ dassetÄ«â€™â€™ _ti etena rÄ• sisa
khandhasaddassa vÄ• cakabhÄ• vena pavattiá¹ƒ dasseti pariyÄ• yantarabhÄ• vato. guá¹‡Ä
tabbisayapayogabhÄ• veneva pavatti, na vÄ• cakabhÄ• venÄ• ti Ä• ha __ ``guá¹‡e ... pe ...
__khandhasaddo_ti sÄ«lÄ• disadde sannidhÄ• pito khandhasaddo. tenevÄ• ha __ ``sÄ«lÄ•
rÄ• saá¹-á¹-haá¹ƒ dÄ«petÄ«â€™â€™ _ti. __kecÄ«_ti __dhammasirittheraá¹ƒ_ sandhÄ• ya
``sÄ«lakkhandho samÄ• dhikkhandhoâ€™â€™ ti (DN III 355) ettha. na kevalaÃ±ca so eva,
ettha guá¹‡atthatÄ• icchitÄ• eva. tathÄ• hi __aá¹-á¹-hasÄ• liniyaá¹ƒ_ ``sÄ«lakkhandho sa
guá¹‡aá¹-á¹-henÄ• â€™â€™ ti (Dhs-a 5) vuttaá¹ƒ. nanu ca kevalopi khandhasaddo ``tiá¹‡á¹
khandhÄ• naá¹ƒ vaá¹‡á¹‡avÄ• dÄ«, na kho, Ä• vuso visÄ• kha, tÄ«hi khandhehi ariyo aá¹-á
saá¹…gahitoâ€™â€™ ti (MN I 462) ca Ä• dÄ«su sÄ«lÄ• divÄ• cako diá¹-á¹-hoti? na, tatthÄ•
adhikÄ• rÄ• divacchedakavasenevassa sÄ«lÄ• dÄ«su pavattidassanato. __na khandhasad
vattatÄ«_ti niruttivohÄ• rÄ• disaddÄ• \Be 7/ viya paÃ±Ã±attipariyÄ• yo na hotÄ«ti attho. __
paÃ±Ã±atti hotÄ«_ti tassa khandhasaddassa paÃ±Ã±attivisesappavattitaá¹ƒ dasseti. __viÃ±
khandhasaddo_ti ``viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Yam I khandhay
khandhasaddo. __samudÄ• ye niruá¸·ho_ti atÄ«tÄ• dibhedabhinnassa paÃ±Ã±Ä• ya abhisa
viÃ±Ã±Ä• á¹‡asamÅ«he niruá¸·ho. __tÄ• ya eva ruá¸·hiyÄ• pavattatÄ«_ti tÄ• ya samudÄ• y
ekasmimpi viÃ±Ã±Ä• á¹‡e pavattatÄ«ti. ettha ca Ã±Ä• á¹‡asampayutte niruá¸·ho kosallasan
kusalabhÄ• vo viya Ã±Ä• á¹‡avippayutte viÃ±Ã±Ä• á¹‡asamudÄ• ye niruá¸·ho tadekadesep
veditabbaá¹ƒ. atha vÄ• kiÃ±ci nimittaá¹ƒ gahetvÄ• satipi aÃ±Ã±asmiá¹ƒ tannimittayutte kis
sammutiyÄ• cirakÄ• latÄ• vasena nimittavirahepi pavatti ruá¸·hi \Ne 7/ nÄ• ma, yathÄ• ma
mahiá¹ƒso, gacchantÄ«ti gÄ• voti, evaá¹ƒ khandhasaddassÄ• pi ruá¸·hibhÄ• vo veditabbo.

__rÄ• sito guá¹‡ato_ti sabbattha bhummatthe vÄ• nissakkavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. _
vavatthapetvÄ• . __piá¹‡á¸• aá¹-á¹-ho_ti saá¹…ghÄ• tattho. __tasmÄ• _ti yasmÄ• paÃ±cev
koá¹-á¹-hÄ• saá¹-á¹-he ca khandhaá¹-á¹-he nibbÄ• nassa vasena chaá¹-á¹-henÄ• pi khandh
__khandhaá¹-á¹-ho nÄ• ma rÄ• saá¹-á¹-hoti yuttaá¹ƒ. ``yesaá¹ƒ vÄ• atÄ«tÄ• divasena bhe

atÄ«tÄ• divibhÄ• gabhinnesu ruppanÄ• disabhÄ• vadhammesu visuá¹ƒ visuá¹ƒ koá¹-á¹-hÄ•
tabbibhÄ• garahitassa ekassa nibbÄ• nassa rÄ• saá¹-á¹-hatÄ• viya koá¹-á¹-hÄ• saá¹-á¹-hat
dasseti. etena paÃ±Ã±attiyÄ• pi khandhesu aggahaá¹‡e kÄ• raá¹‡aá¹ƒ vuttanti veditabbaá¹

kasmÄ• panettha phassÄ• dike viya saá¹…khÄ• rakkhandhe anavarodhetvÄ• vedanÄ• sa
gahitÄ• ti? vivÄ• damÅ«latÄ• divisesadassanatthaá¹ƒ. gahaá¹-á¹-hÄ• naÃ±hi vivÄ• dakÄ• ra
vuttaÃ±cetaá¹ƒ ``puna caparaá¹ƒ, bhikkhave, kÄ• mahetu kÄ• manidÄ• naá¹ƒ kÄ• mÄ• dhik
mÄ• tÄ• pi puttena vivadati, puttopi mÄ• tarÄ• vivadatÄ«â€™â€™ tiÄ• di (MN I 168, 178). p
diá¹-á¹-hÄ• bhiniveso. vuttampi cetaá¹ƒ ``ye diá¹-á¹-himuggayha vivÄ• dayanti, `idameva \Be
838; Nidd I 67) ca vÄ• dayantÄ«â€™â€™ tiÄ• di. tesu kÄ• majjhosÄ• naá¹ƒ vedanassÄ• de
saÃ±Ã±Ä• vipallÄ• sena. saÃ±Ã±Ä• vipallÄ• sena hi cittavipallÄ• so, cittavipallÄ• sena
diá¹-á¹-himÄ• nataá¹‡hÄ• papaÃ±cÄ• naá¹ƒ vipallÄ• soti. tathÄ• vedanÄ• nugiddho vipallat
vedanÄ• nugiddhassa hi vedanÄ• paccayÄ• taá¹‡hÄ• siddhÄ• hoti, tato ca taá¹‡hÄ• pacc
Ä• vaá¹-á¹-ati bhavacakkaá¹ƒ. vipallatthasaÃ±Ã±issa ca ``saÃ±Ã±Ä• nidÄ• nÄ• hi papaÃ±c
880) vacanato diá¹-á¹-himÄ• nataá¹‡hÄ• papaÃ±cÄ• naá¹ƒ anupacchedato saá¹ƒsÄ• rassa
vivÄ• dakÄ• raá¹‡Ä• naá¹ƒ kÄ• majjhosÄ• nadiá¹-á¹-hÄ• bhinivesÄ• naá¹ƒ kÄ• raá¹‡abhÄ•
vivÄ• damÅ«latÄ• divisesassa dassanatthaá¹ƒ saá¹…khÄ• rakkhandhe anavarodhetvÄ• ve
khandhabhÄ• vena gahitÄ• ti veditabbaá¹ƒ.

__okÄ• sesÅ«_ti \Ne 8/ vibhajanakiriyÄ• ya pavattiá¹-á¹-hÄ• nabhÄ• vato atÄ«tÄ• dayo okÄ
__itisaddenÄ• _ti ``upÄ• dÄ• yarÅ«paâ€™â€™ nti evaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttaitisad
udÄ• haraá¹‡atthena. __sabbo_ti sakalo ekÄ• dasasu okÄ• sesu vibhatto vibhajananayo. __
``cattÄ• ro ca mahÄ• bhÅ«tÄ• ... pe ... upÄ• dÄ• yarÅ«paâ€™â€™ nti evaá¹ƒ vibhattaá¹ƒ i
__oá¸·Ä• rikÄ• dÄ«sÅ«_ti oá¸·Ä• rikasukhumahÄ«napaá¹‡Ä«tadÅ«rasantikesu. __cakkhÄ•
``cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ
saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• ti evaá¹ƒ pavattaá¹ƒ vibhajanaÃ±ca. __yathÄ• sa
ekÄ• dasasu okÄ• sesu yaá¹ƒ yattha vibhajanaá¹ƒ yuttaá¹ƒ, taá¹ƒ tattha yojetabbaá¹ƒ. __ev
vedanÄ• kkhandhÄ• dÄ«supÄ«_ti yathÄ• rÅ«pakkhandhe yathÄ• sambhavaá¹ƒ ekÄ• dasa
yojetabbanti vuttaá¹ƒ, evaá¹ƒ vedanÄ• kkhandhÄ• dÄ«supi yathÄ• sambhavaá¹ƒ ekÄ• dasa
yojetabbanti attho.

tattha vedanÄ• kkhandho tÄ• va purime okÄ• sapaÃ±cake sukhÄ• divedanÄ• ttikavasena v
kusalattikavedanÄ• ttikasamÄ• pannadukasÄ• savadukavasena. saÃ±Ã±Ä• kkhandho pana
chaphassadvÄ• ravasena, itarasmiá¹ƒ oá¸·Ä• rikaduke paá¹-ighasamphassadukavasena ce
yathÄ• vuttakusalattikÄ• divasena \Be 9/ ca vibhatto. sesesu kusalattikÄ• divaseneva. tathÄ
paá¹-ighasamphassaduko panettha nattheva. cetanÄ• ya eva cettha niddeso saá¹…khÄ• ra
cetanÄ• ppadhÄ• nabhÄ• vadassanatthaá¹ƒ. tathÄ• hi sÄ• ``saá¹…khÄ• rakkhandhoâ€™â
tasmiá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhassa vibhajane paá¹-iniddese. __taá¹ƒ pana dvaya_nti

manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaá¹ƒ. yaÃ±hi sattaviÃ±Ã±Ä• á¹‡adhÄ• tudesa
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti dvayaá¹ƒ desitaá¹ƒ, taá¹ƒ chaviÃ±Ã±Ä• á¹‡akÄ• y
``manoviÃ±Ã±Ä• á¹‡aâ€™â€™ ntveva vuccatÄ«ti.

__pÄ• á¸·inayenÄ• _ti khandhavibhaá¹…gapÄ• á¸·inayena. __aÃ±Ã±ena pakÄ• renÄ• _ti d
tadaá¹-á¹-hakathÄ• yaÃ±ca Ä• gatena pakÄ• rantarena.

1. rÅ«pakkhandhaniddesavaá¹‡á¹‡anÄ•

<2> ``kiÃ±cÄ«â€™â€™ ti padaá¹ƒ ``ekaccaâ€™â€™ nti iminÄ• samÄ• natthanti Ä• ha __
pakÄ• rantarabhedaá¹ƒ Ä• masitvÄ• aniyamanidassanaâ€™â€™ _nti. __ubhayenÄ• _ti pa
Ä• masitvÄ• \Ne 9/ ca aniyamadassanavasena pavattena ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti pada
rÅ«paá¹ƒ. __aticcÄ• _ti atikkamitvÄ• . __pavattito_ti pavattanato. __niyamanattha_nti nivatt

``kiÃ±cÄ• â€™â€™ ti ettha kiá¹ƒ-saddo pucchÄ• yaá¹ƒ hetuatthadÄ«pako, karaá¹‡e cetaá¹
ca-saddo vacanÄ• laá¹…kÄ• roti Ä• ha __ ``kena kÄ• raá¹‡ena vadethÄ• â€™â€™ _ti. duti
kÄ• raá¹‡atthe pavattaá¹ƒ kiá¹ƒ-saddaá¹ƒ ``vadethÄ• â€™â€™ ti kiriyÄ• padasambandhane
pariá¹‡Ä• metvÄ• vadati __ ``taá¹ƒ kÄ• raá¹‡aá¹ƒ vadethÄ• â€™â€™ _ti.

__purimasantÄ• nassa bheda_nti purimasantÄ• nassa vinÄ• saá¹ƒ, vinÄ• sÄ• padesena ce
visadisuppÄ• dameva dasseti. tenevÄ• ha __ ``visadisasantÄ• nuppattidassanatoâ€™â€™
arÅ«padhammÄ• nampi virodhipaccayasamavÄ• ye visadisuppatti atthÄ«ti? saccaá¹ƒ atthi,
pÄ• kaá¹-atarÄ• , pÄ• kaá¹-atarÄ• ca idhÄ• dhippetÄ• . tenevÄ• ha __ ``sÄ«tÄ• disannipÄ•
bhagavÄ• ``sÄ«tenapi ruppati, uá¹‡henapi ruppatÄ«â€™â€™ tiÄ• di (SN b III 79). idÄ• ni b
vikÄ• rÄ• pattiá¹ƒ vadatÄ«ti dassento __ ``bhedo cÄ• â€™â€™ _tiÄ• dimÄ• ha \Be 10/. __v
uppannassa aÃ±Ã±athÄ• bhÄ• voti adhippÄ• yo. tena __kÄ• piliyaá¹ƒ_ pariá¹‡Ä• mavÄ• da
purimasantÄ• nato bhedo visadisuppatti ruppanaá¹ƒ, evaá¹ƒ sante lakkhaá¹‡assa atippasaâ
manasi katvÄ• Ä• ha __ ``arÅ«pakkhandhÄ• naâ€™â€™ _ntiÄ• di. ettha __sÄ«tÄ• dÄ«hÄ«
uá¹‡hajighacchÄ• dayo saá¹…gayhanti, evaá¹ƒ Ä• hÄ• rÄ• dÄ«nampi saá¹…gaho daá¹-á¹-h
sÄ«tÄ• dÄ«hi samÄ• gamena. __tatthÄ• _ti tesu rÅ«padhammesu. Ä• hÄ• rÄ• dikassa vÄ•
yathÄ• rÅ«padhammÄ• naá¹ƒ á¹-hitikkhaá¹‡e sÄ«tÄ• dÄ«hi samÄ• gamo hoti, evaá¹ƒ arÅ«
samÄ• gamo natthi atilahuparivattito, tasmÄ• arÅ«padhammÄ• rÅ«padhammÄ• naá¹ƒ viya
abhÄ• vato ``ruppantÄ«â€™â€™ ti, ``ruppanalakkhaá¹‡Ä• â€™â€™ ti ca na vuccantÄ«ti sa
padassa kattukammasÄ• dhanÄ• naá¹ƒ vasena atthaá¹ƒ dassetuá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ
pÄ«á¸·Ä«yati bhijjatÄ«â€™â€™ ti vuttanti tadatthaá¹ƒ vivaranto __ ``kuppatÄ«ti etenÄ• â€™
__kopÄ• dikiriyÄ• _ti kopasaá¹…ghaá¹-á¹-anapÄ«á¸·anakiriyÄ• . kopa-saddo cettha khobha
__kattubhÅ«to kammabhÅ«to ca attho_ti kattukammasÄ• dhanÄ• naá¹ƒ vasena vuccamÄ•
bhÅ«tupÄ• dÄ• yarÅ«pasaá¹…khÄ• to attho. __kammakattutthena bhijjati-saddenÄ• _ti yad

ruppati-saddo, tadÄ• bhijjati-saddopi tadattho eva veditabboti attho. tattha yadÄ• kammatth
ti padaá¹ƒ, tadÄ• ``sÄ«tenÄ• â€™â€™ tiÄ• dÄ«su kattuatthe \Ne 10/ karaá¹‡avacanaá¹ƒ. y
ti padaá¹ƒ kattuatthe kammakattuatthe vÄ• , tadÄ• hetumhi karaá¹‡avacanaá¹ƒ veditabbaá
ruppatÄ«â€™â€™ _tiÄ• dinÄ• ``kuppatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ kattukammatthÄ• namp
kÄ• raá¹‡aá¹ƒ dasseti. yadipi attha-saddo ``pÄ«á¸·anaá¹-á¹-hoâ€™â€™ tiÄ• dÄ«su (Paá¹-is
sabhÄ• vapariyÄ• yopi hoti, ``kenaá¹-á¹-henÄ• â€™â€™ ti panettha abhidheyyapariyÄ• yo a
``kenaá¹-á¹-henÄ• ti pucchÄ• sabhÄ• gavasena ruppanaá¹-á¹-henÄ• â€™â€™ _ti, ruppanas
attho. tenevÄ• ha __ ``na kevalaá¹ƒ saddatthoyeva ruppanaâ€™â€™ _nti. __tassa atthassÄ
bhÅ«tupÄ• dÄ• yappabhedassa sabhÄ• vadhammassa. ruppanalakkhaá¹‡aÃ±ca nÄ• metaa
kakkhaá¸·attÄ• dito aÃ±Ã±anti na gahetabbaá¹ƒ. paÃ±Ã±attiviseso hi tanti, kakkhaá¸·attÄ• d
arÅ«padhammavidhuro sabhÄ• vavisesoti veditabbaá¹ƒ.

__mucchÄ• pattiyÄ• _ti \Be 11/ mucchÄ• ya mohassa Ä• pajjanena. __kappasaá¹‡á¹-hÄ• n
kappasaá¹‡á¹-hÄ• pakamahÄ• meghavuá¹-á¹-haá¹ƒ udakaá¹ƒ. __tathÄ• _ti tappakÄ• ratÄ•
kappavuá¹-á¹-hÄ• nakÄ• le viya __pathavÄ« vilÄ«yeyya_. lokantariyasattÄ• naá¹ƒ pana pÄ•
khÄ• re viya sarÄ«rassa vilÄ«yanÄ• veditabbÄ• . __tenevÄ• _ti saussadanissayanirayassa
avÄ«cimhi paÃ±cavidhabandhanÄ• dikammakÄ• raá¹‡aá¹ƒ karonti.

<3> pakaraá¹‡appattaá¹ƒ rÅ«paá¹ƒ pakkhipitvÄ• mÄ• tikÄ• á¹-hapitÄ• ti Ä• netvÄ• samba
... Ä• pajjati_ tappakÄ• rabhÄ• vena atÄ«taá¹ƒse gaá¹‡anaá¹ƒ gatanti vuttattÄ• ti adhippÄ•
_tiÄ• dinÄ• dhammantaranivattanatthatÄ• pakÄ• rantaranivattanatthatÄ• ca bhÅ«tupÄ• dÄ
dasseti. __taá¹ƒdassane_ti gaá¹‡anantaradassane. __taá¹ƒsabhÄ• vattÄ• _ti bhÅ«tupÄ• dÄ
cÄ• â€™â€™ _tiÄ• dinÄ• bhÅ«tupÄ• dÄ• yasabhÄ• vo atÄ«taá¹ƒsagaá¹‡itatÄ• ya taá¹ƒsab
gaá¹‡itattÄ• , ataá¹ƒsabhÄ• vassa ca tathÄ• gaá¹‡itattÄ• akÄ• raá¹‡anti dasseti. __ ``ajjha
labbhatÄ«â€™â€™ _ti etena dutiyanaye na kevalaá¹ƒ yathÄ• vuttova doso, atha kho abyÄ•
tadetaá¹ƒ pana akÄ• raá¹‡aá¹ƒ kÄ• raá¹‡abhÄ• vasseva anadhippetattÄ• . na hettha bhÅ«t
atÄ«taá¹ƒse gaá¹‡anassa kÄ• raá¹‡anti adhippetaá¹ƒ, yato yathÄ• vuttadosÄ• patti siyÄ• .

__ ``kintÄ«â€™â€™ _ti ettha __ ``kiâ€™â€™ _nti pubbe yaá¹ƒ ``rÅ«paâ€™â€™ nti sÄ• ma
sarÅ«papucchÄ• . __iti_-saddo nidassanattho, na kÄ• raá¹‡attho. tenassa yaá¹ƒ rÅ«paá¹ƒ a
pe ... atÄ«taá¹ƒsena \Ne 11/ saá¹…gahitaá¹ƒ atÄ«takoá¹-á¹-hÄ• se gaá¹‡anaá¹ƒ gataá¹ƒ, ta
``cattÄ• ro ca ... pe ... rÅ«paâ€™â€™ _nti bhÅ«tupÄ• dÄ• yavibhÄ• gadassanamukhena vis
hi idha visesÄ• niddiá¹-á¹-hÄ• cakkhÄ• yatanÄ• dayo, tesamidaá¹ƒ nidassananti. na cettha
tattha hi rÅ«passa bhÅ«tupÄ• dÄ• yatÄ• mattasabhÄ• vadassanatÄ• vuttÄ• . tenÄ• ha aá¹-
``atÄ«tarÅ«pampi bhÅ«tÄ• ni cevÄ• â€™â€™ tiÄ• di. idha pana bhÅ«tupÄ• dÄ• yena nidas
sabbavisesavibhÄ• vanatÄ• dassitÄ• . evaÃ±ca katvÄ• abyÄ• pitadosopi cettha anokÄ• sc
ajjhattaá¹ƒ ... pe ... upÄ• dinnaá¹ƒ, kinti? cattÄ• ro ca ... pe ... rÅ«panti tadaÃ±Ã±avisesanida
adhippetattÄ• . tathÄ• cÄ• ha __ ``evaá¹ƒ sabbattha attho veditabboâ€™â€™ _ti.

__pariyÄ• yadesanattÄ• _ti \Be 12/ sabhÄ• vato pariyÄ• yanaá¹ƒ parivattanaá¹ƒ pariyÄ• yo
attho. pariyÄ• yena, pariyÄ• yabhÅ«tÄ• vÄ• desanÄ• etthÄ• ti pariyÄ• yadesanaá¹ƒ, sutta
veneyyajjhÄ• sayavasena desetabbadhamme lesato labbhamÄ• nabhÄ• vakathanaá¹ƒ, na
pariyÄ• yadesanaá¹ƒ nÄ• ma. teneva taá¹ƒ ``yathÄ• nulomasÄ• sanaâ€™â€™ nti vuccati. a
desetabbadhamme ujunippadesakathananti nippariyÄ• yadesanaá¹ƒ nÄ• ma, yato ``yathÄ•
vuccati. __nicchayena deso_ti vavatthÄ• nato kathanaá¹ƒ. tathÄ• __bhaddekarattasuttÄ• _
viya atÄ«tÄ• dibhÄ• vo atÄ«tÄ• nÄ• gatapaccuppannabhÄ• vo addhÄ• vasena idhÄ• pi kha
suttantabhÄ• janÄ«yattÄ• niddisitabbo siyÄ• ti yojanÄ• .

__sannipatita_nti samÄ• gataá¹ƒ. __santÄ• navasenÄ• _ti pubbÄ• paravasena. pubbenÄ•
__anÅ«naá¹ƒ anadhikaá¹ƒ, _ tato eva __ekÄ• kÄ• raá¹ƒ_. pavattikÄ• lavasena vÄ• __anÅ«
samÄ• nasabhÄ• vatÄ• ya __ekÄ• kÄ• raá¹ƒ_. tena visabhÄ• gautunÄ• anantaritataá¹ƒ da
ettha visabhÄ• gÄ• hÄ• rena anantarito anekavÄ• raá¹ƒ anekadivasampi bhutto sabhÄ• gek
pubbe visabhÄ• gautuÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ atÄ«taá¹ƒ, pacchÄ• anÄ• gataâ€™â€
``ekÄ• hÄ• rasamuá¹-á¹-hÄ• naâ€™â€™ nti pana vuttattÄ• ekasseva Ä• hÄ• rassa yojanÄ•
__paÃ±cadvÄ• ravasenÄ• _ti ettha paÃ±cadvÄ• rÄ• vajjanato paá¹-á¹-hÄ• ya yÄ• va tadÄ•
yÄ• va vÄ• voá¹-á¹-habbanaá¹ƒ, tÄ• va pavattÄ• cittasantati ekavÄ«thi. __ekajavanasamu
ekajavanavÄ• rasamuá¹-á¹-hÄ• naá¹ƒ. ettha ca samayaá¹ƒ anÄ• masitvÄ• va santativasena
samayavasena atÄ«tÄ• divibhÄ• go gahetabbo.

__tesa_nti \Ne 12/ hetupaccayÄ• naá¹ƒ. __kalÄ• passÄ• _ti rÅ«pakalÄ• passa. __kammÄ•
anantarÄ• dÄ«ti paccekaá¹ƒ Ä• di-saddo yojetabbo. tattha paá¹-hamena Ä• disaddena upan
Ä• hÄ• rÄ• dino ca dutiyena samanantarÄ• nantarÅ«panissayÄ• dino saá¹…gaho veditabb
kammÄ• nantarÄ• dipaccayavasena, itarassa kammÄ• divaseneva janakabhÄ• ve yojanÄ•
cittuppÄ• dassa purejÄ• tavasena, itarassa pacchÄ• jÄ• tavasena, ubhayesampi sahajÄ• ta
veditabbaá¹ƒ \Be 13/. tenevÄ• ha __ ``yathÄ• sambhavaá¹ƒ yojetabbaâ€™â€™ _nti. __upp
hetukiccakkhaá¹‡e. hetukiccaá¹ƒ nÄ• ma tassa tassa uppÄ• detabbassa uppattikaraá¹‡aá¹ƒ
uppannaphalattÄ• tato paraá¹ƒ kattabbÄ• bhÄ• vato niá¹-á¹-hitaÃ±cÄ• ti daá¹-á¹-habbaá¹ƒ.
khaá¹‡esu paccayakiccaá¹ƒ daá¹-á¹-habbanti yojanÄ• .

<6> __aniá¹-á¹-hanÄ• manivattanassÄ• _ti aniá¹-á¹-hanÄ• manivattiyÄ• akÄ• raá¹‡abhÄ•
iá¹-á¹-hanÄ• malÄ• bhÄ• panassa akÄ• raá¹‡abhÄ• vaá¹ƒ dasseti.

__devamanussasampattibhave_ti sampattiyutte sampanne devamanussabhave. __samidd
abhivuddhasobhanatÄ• . __tato evÄ• _ti sampattivirahato eva, asampannattÄ• evÄ• ti attho
hatthiÄ• dÄ«naá¹ƒ sukhassa hetubhÄ• vaá¹ƒ na gacchanti_ sÄ• raá¹‡Ä• divasena dukkhap
hatthirÅ«pÄ• dÄ«naá¹ƒ. __ ``tassa tassevÄ• â€™â€™ _tiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ v

katena nibbattaá¹ƒ dukkhassa paccayo hotÄ«ti yojanÄ• . __tasmÄ• _ti yasmÄ• kammaá¹ƒ
nibbattaá¹ƒ, tattheva sukhadukkhÄ• naá¹ƒ paccayo hoti, na aÃ±Ã±attha, tasmÄ• . __aá¹-á¹-
ekaccamatadassanaá¹ƒ. tattha __ ``aniá¹-á¹-haá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti yasmÄ• pa
kusalakammajassa iá¹-á¹-habhÄ• vo niyato, tasmÄ• ``kusalakammajameva iá¹-á¹-haâ€™â€
``kusalakammajaá¹ƒ iá¹-á¹-hamevÄ• â€™â€™ ti evamettha niyamo gahetabboti dassento _
_tiÄ• dimÄ• ha. kinti akusalakammajaá¹ƒ sobhanaá¹ƒ, yaá¹ƒ paresaá¹ƒ iá¹-á¹-haá¹ƒ nÄ• ma
kesaÃ±ci tiracchÄ• nÄ• naá¹ƒ saá¹‡á¹-hÄ• nÄ• disampatti sugatiyaá¹ƒ sattÄ• naá¹ƒ akusala
viya kusalanissandena, kathaá¹ƒ tassÄ• akusalakammajatÄ• . atha pana yaá¹ƒ kesaÃ±ci a
rÅ«paá¹ƒ manÄ• paá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ, evampi yathÄ•
tiracchÄ• nÄ• dÄ«naá¹ƒ kusalakammajaá¹ƒ manussÄ• dirÅ«paá¹ƒ amanÄ• pato upaá¹-á¹-h
Ä• rammaá¹‡abhÄ• vato atthato iá¹-á¹-hameva nÄ• ma hoti, evaá¹ƒ akusalakammajaá¹ƒ ke
upaá¹-á¹-hahantampi akusalavipÄ• kasseva Ä• rammaá¹‡abhÄ• vato \Ne 13/ atthato aniá¹-
evaÃ±cetaá¹ƒ sampaá¹-icchitabbaá¹ƒ. aÃ±Ã±athÄ• ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, y
iá¹-á¹-ho kanto manÄ• po vipÄ• ko uppajjeyyÄ• â€™â€™ tiÄ• diaá¹-á¹-hÄ• napÄ• á¸·iyÄ• (
tenevÄ• ha __ ``kusalakammajassa panÄ• â€™â€™ _tiÄ• di. __sabbesa_nti attano, paresa
abhÄ• vo vattabbo_ti yathÄ• ``kusalakammajaá¹ƒ aniá¹-á¹-haá¹ƒ nÄ• ma natthÄ«â€™â€™
``akusalakammajaá¹ƒ iá¹-á¹-haá¹ƒ nÄ• ma natthÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ na vut
nayadassanena akusalakammajassa abhÄ• vo vutto eva hotÄ«ti so saá¹ƒvaá¹‡á¹‡anÄ• vas
adhippÄ• yo. etena kusalakammajameva iá¹-á¹-hanti purimapadÄ• vadhÄ• raá¹‡assa gahet

idÄ• ni __ ``hatthiÄ• dÄ«nampÄ«â€™â€™ _tiÄ• dinÄ• tamevatthaá¹ƒ vivarati. __kusalavip
kusalavipÄ• kasseva Ä• rammaá¹‡anti attho. __manussÄ• na_nti ca nidassanamattaá¹ƒ da
akusalakammajaá¹ƒ akusalavipÄ• kasseva, kusalakammajaÃ±ca kusalavipÄ• kasseva Ä• r
nayoti. kasmÄ• pana iá¹-á¹-hÄ• niá¹-á¹-hamissite vatthumhi manÄ• patÄ• va saá¹‡á¹-hÄ• t
``iá¹-á¹-hÄ• rammaá¹‡ena ... pe ... sakkÄ• vattuâ€™â€™ _nti. __suá¹-á¹-hu vutta_nti ``iá¹-
ekantato vipÄ• keneva paricchijjatÄ«â€™â€™ ti vadantehi iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡
vuttaá¹ƒ. __taá¹ƒ anugantvÄ• _ti vipÄ• kavasena iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡avavatth
__sabbatthÄ• _ti sugatiduggatÄ«su, sabbesu vÄ• Ä• rammaá¹‡esu.

``aniá¹-á¹-hÄ• â€™â€™ ti vacaneneva tesaá¹ƒ iá¹-á¹-hatÄ• nivattitÄ• ti Ä• ha __ ``sadisat
rÅ«pÄ• dibhÄ• voyevÄ• â€™â€™ _ti. iá¹-á¹-hÄ• neva rÅ«pÄ• dÄ«ni kÄ• maguá¹‡Ä• ti sutte
amitto viya iá¹-á¹-hapaá¹-ipakkhÄ• aniá¹-á¹-hÄ• ti adhippetÄ• ti vuttaá¹ƒ __ ``aniá¹-á¹-hÄ• ti
viyÄ• â€™â€™ _ti. __sabbÄ• ni vÄ• _ti ettha ``piyarÅ«paá¹ƒ sÄ• tarÅ«paâ€™â€™ nti (DN
vacanato kathaá¹ƒ aniá¹-á¹-hÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ kÄ• maguá¹‡abhÄ• vÄ• pattÄ«ti ce
taá¹‡hÄ• vatthubhÄ• vato piyarÅ«pabhÄ• vassa adhippetattÄ• . yadi evaá¹ƒ kathaá¹ƒ ``cak
iá¹-á¹-hÄ• nÄ«â€™â€™ tiÄ• disuttapadaá¹ƒ (MN I 166; II 155; III 57; SN c V 30) nÄ«yatÄ«ti
``atisayenÄ• â€™â€™ _tiÄ• di.

indriyabaddharÅ«pavasena pÄ• á¸·iyaá¹ƒ hÄ«nadukaniddeso pavattoti dassetuá¹ƒ __ ``dvÄ
hÄ«napaá¹‡Ä«tapadesÅ«â€™â€™ _tiÄ• dimÄ• ha. __avayavayoge sÄ• mivacanaá¹ƒ, _ na
tesaá¹ƒ sattÄ• naâ€™â€™ nti \Ne 14/ indriyabaddharÅ«pe niddiá¹-á¹-he kasmÄ• kammajav
catusantativasenÄ• ti Ä• ha __ ``sattasantÄ• na ... pe ... vuttaâ€™â€™ _nti. padhÄ• nattÄ•
atthaá¹ƒ vatvÄ• sesesu ``evaá¹ƒ utusamuá¹-á¹-hÄ• nÄ• dÄ«supÄ«â€™â€™ ti aá¹-á¹-hakat
15/. __ ``tehi tehÄ«ti etasmiá¹ƒ attheâ€™â€™ _ti iminÄ• ``tesaá¹ƒ tesaâ€™â€™ nti kattari
Ä• saá¹…kati. tathÄ• sati visaye vÄ• sÄ• mivacane laddhaguá¹‡aá¹ƒ dasseti __ ``na kamm
_tiÄ• dinÄ• , kammajaggahaá¹‡aÃ±cettha upalakkhaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__mariyÄ• dÄ• bhÅ«ta_nti uttamamariyÄ• dÄ• bhÅ«taá¹ƒ. tenevÄ• ha __ ``yassa yeva mar
paramÄ• â€™â€™ _ti. __tesa_nti kÄ• maguá¹‡Ä• naá¹ƒ. __sabhÄ• vato_ti lakkhaá¹‡ato.

__ ``ekasmiá¹ƒyeva assÄ• danakujjhanatoâ€™â€™ _tiÄ• dinÄ• ``yasmÄ• teyeva rÅ«pÄ•
tiÄ• dikaá¹ƒ suttantavivaraá¹‡aá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-habhÄ• ve hetubhÄ• vena vuttanti dass
__iá¹-á¹-hÄ• niá¹-á¹-haggahaá¹‡aá¹ƒ hotÄ«_ti nibbÄ• ne viya aniá¹-á¹-haggahaá¹‡aá¹ƒ saÃ±
aÃ±Ã±esupi Ä• rammaá¹‡esu iá¹-á¹-hÄ• niá¹-á¹-hÄ• bhiniveso hotÄ«ti adhippÄ• yo.

vibhÄ• go nÄ• ma asaá¹…karo, vitthÄ• ro cÄ• ti __ ``vibhattaâ€™â€™ _nti padassa __ ``va
pakÄ• sitaâ€™â€™ _nti ca atthamÄ• ha. __aÃ±Ã±esa_nti atiaá¸• á¸• hadaliddÄ• naá¹ƒ. __i
aniá¹-á¹-haÃ±ca hotÄ«_ti ettha __ca_-saddena aniá¹-á¹-haá¹ƒ, iá¹-á¹-haÃ±ca hotÄ«ti ayamp
veditabbaá¹ƒ. __aniá¹-á¹-haá¹ƒ iá¹-á¹-ha_nti iá¹-á¹-hassa ``aniá¹-á¹-haâ€™â€™ nti, aniá¹-á¹
``iá¹-á¹-haâ€™â€™ nti gahaá¹‡e yathÄ• saá¹…khyaá¹ƒ yojanÄ• . __indriyavikÄ• rÄ• pattiÄ•
__Ä• di_-saddena pubbÄ• bhisaá¹…khÄ• rÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. puretaraá¹ƒ pavattac
hi vinÄ• va saÃ±Ã±Ä• vipallÄ• saá¹ƒ iá¹-á¹-haá¹ƒ ``aniá¹-á¹-haâ€™â€™ nti, aniá¹-á¹-haÃ±ca
gayhatÄ«ti.

__tena vipÄ• kenÄ• _ti tena kusalÄ• kusalavipÄ• kena. __Ä• rammaá¹‡assa iá¹-á¹-hÄ• niá
uppajjati, tassa buddharÅ«pÄ• dikassa gÅ«thÄ• dikassa ca Ä• rammaá¹‡assa yathÄ• kkam
aniá¹-á¹-hataÃ±ca nidasseti. __vijjamÄ• nepi saÃ±Ã±Ä• vipallÄ• se Ä• rammaá¹‡ena vipÄ•
iá¹-á¹-hÄ• rammaá¹‡e kusalavipÄ• kova uppajjati, aniá¹-á¹-hÄ• rammaá¹‡e akusalavipÄ• ko
vipÄ• kaniyamadassanaá¹ƒ. __Ä• rammaá¹‡aniyamadassanattha_nti yaá¹ƒ kusalavipÄ• kas
iá¹-á¹-haá¹ƒ nÄ• ma. yaá¹ƒ akusalavipÄ• kassa Ä• rammaá¹‡aá¹ƒ, taá¹ƒ aniá¹-á¹-haá¹ƒ nÄ•
Ä• rammaá¹‡ena niyÄ• mito hi vipÄ• ko attano upakÄ• rakassa Ä• rammaá¹‡assa niyÄ• ma

dvÄ• rantare \Be 16/ \Ne 15/ dukkhassa paccayabhÅ«tassa Ä• rammaá¹‡assa dvÄ• rantare
dvÄ• rantare sukhassa paccayabhÅ«tassa Ä• rammaá¹‡assa dvÄ• rantare dukkhavipÄ• kup
Ä• rammaá¹‡aniyamadassanena vipÄ• kavasena iá¹-á¹-hÄ• niá¹-á¹-hatÄ• dassitÄ• ti yojanÄ

<7> duppariggahaá¹-á¹-hena kÄ• raá¹‡abhÅ«tena lakkhaá¹‡assa indriyÄ• disabhÄ• vassa
supariggahaá¹-á¹-hena lakkhaá¹‡asuppaá¹-ivijjhatÄ• veditabbÄ• . __ ``dÅ«reâ€™â€™ ti av
``dÅ«reâ€™â€™ ti akathitassa. __vuttampÄ«_ti lakkhaá¹‡ato ``dÅ«reâ€™â€™ ti vuttampi s

__ ``bhindamÄ• noâ€™â€™ _ti sambhindamÄ• noti vuttaá¹ƒ hotÄ«ti Ä• ha __ ``missakaá¹ƒ
pana bhedanaá¹ƒ vibhÄ• gakaraá¹‡ampi hoti, tasmÄ• dutiyavikappe ``bhindamÄ• noâ€™â
karontoâ€™â€™ _ti atthamÄ• ha. tatiyavikappe pana __bhindamÄ• no_ti vinÄ• sentoti attho
``santikabhÄ• vaá¹ƒ bhinditvÄ• dÅ«rabhÄ• vaá¹ƒ, dÅ«rabhÄ• vaÃ±ca bhinditvÄ• santikabh
na hi sakkÄ• santikassa tabbhÄ• vaá¹ƒ avinÄ• setvÄ• dÅ«rabhÄ• vaá¹ƒ kÄ• tuá¹ƒ, tathÄ•
santikabhÄ• vakaraá¹‡ena na bhindati na vinÄ• seti, na ca okÄ• sadÅ«rato lakkhaá¹‡ato dÅ
bhindati vibhÄ• gaá¹ƒ karoti, nÄ• pi okÄ• sadÅ«rena lakkhaá¹‡ato dÅ«raá¹ƒ vomissakakara
sambhindatÄ«ti yojanÄ• . __ ``tidhÄ• attho daá¹-á¹-habboâ€™â€™ _ti saá¹…khepena vutta
hÄ«â€™â€™ _tiÄ• dinÄ• vivarati. visuá¹ƒ karoti, vomissakaá¹ƒ karotÄ«ti karoti-saddaá¹ƒ Ä
``etthÄ• pÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• ``okÄ• sato dÅ«rameva bhindatÄ«â€™â€™ ti et
santikabhÄ• vakaraá¹‡aá¹ƒ adhippetanti vinÄ• sanaá¹ƒ bhedanaá¹ƒ, evaá¹ƒ ``na lakkhaá¹‡a
bhindatÄ«â€™â€™ ti etthÄ• pi lakkhaá¹‡ato dÅ«rassa lakkhaá¹‡ato santikabhÄ• vÄ• karaá
avinÄ• sananti imamatthaá¹ƒ dasseti. vomissakakaraá¹‡avibhÄ• gakaraá¹‡atthataá¹ƒ sandh
ettha ca aÃ±Ã±athÄ• bhedanaá¹ƒ vuttaâ€™â€™ _nti. pacchimanaye vinÄ• sanatthameva s
ca aÃ±Ã±athÄ• vuttaâ€™â€™ _nti avoca.

rÅ«pakkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vedanÄ• kkhandhaniddesavaá¹‡á¹‡anÄ•

<8> __cakkhÄ• dayo_ \Be 17/ \Ne 16/ __pasÄ• dÄ• _ti oá¸·Ä• rikattabhÄ• vapariyÄ• pannÄ
cakkhusotaghÄ• najivhÄ• pasÄ• dÄ• , manomayattabhÄ• vapariyÄ• pannÄ• cakkhusotapp
arahantÄ«_ti kÄ• yantogadhattÄ• kÄ• yekadesattÄ• ca kÄ• yoti vattabbataá¹ƒ arahanti. __
vuccati ``sakkÄ• yadiá¹-á¹-hÄ«â€™â€™ tiÄ• dÄ«su (SN a I 21; b III 155), karajakÄ• yopi ``s
aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• tÄ«â€™â€™ tiÄ• dÄ«su (Paá¹-is III 14). __tabbatthukÄ
kÄ• yikÄ• ti pariyÄ• yena vuttÄ• , nippariyÄ• yena pana cetasikÄ• va. yathÄ• ha ``yaá¹ƒ tas
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaâ€™â€™ ntiÄ• di (Dhs 152). __ ``na hi cakkhÄ• dayo kÄ• yap
iminÄ• kÄ• yapasÄ• danissitÄ• vedanÄ• nippariyÄ• yena kÄ• yikÄ• ti dasseti. __kÄ• yikad
__Ä• di_-saddena kusalÄ• kusalÄ• byÄ• katÄ• dibhÄ• vÄ• saá¹…gayhanti. __tenÄ• _ti suk
addhÄ• samayavasena atÄ«tÄ• dibhÄ• vÄ• bhÄ• vena. keci panettha ``heá¹-á¹-hÄ• dassita
addhÄ• vasena, ekamuhuttÄ• dipubbaá¹‡hÄ• dÄ«su utuÄ• dinÄ• rÅ«passa viya vedanÄ• y
samayavasena ca atÄ«tÄ• dibhedo na dassitoâ€™â€™ ti vadanti. santÄ• navasena pavattÄ
samÅ«hato gahetabbataá¹ƒ sandhÄ• yÄ• ha __ ``vedanÄ• samudÄ• yoâ€™â€™ _ti. __tehÄ

atÄ«tÄ• dibhÄ• vehi. __etthÄ• _ti etasmiá¹ƒ vibhaá¹…ge. __te_ti ``vedanekadesÄ• â€™â€™
kÄ• yikacetasikÄ• dibhÄ• vena bhinnÄ• sukhÄ• divedanÄ• visesÄ• . yadi vedanekadesÄ•
khaá¹‡aparicchinnÄ• va te gahetabbÄ• , na santatiparicchinnÄ• ti Ä• ha __ ``ekasantatiyaá¹
__tesÅ«_ti sukhÄ• dibhedesu. __bhedo_ti viseso. __tassÄ• _ti sukhÄ• divisesassa. yathÄ•
``taá¹ƒsahitataduppÄ• dakÄ• â€™â€™ _ti etthÄ• pi taá¹ƒ-saddena sukhÄ• diviseso paccÄ•
santati paricchedikÄ• bhavituá¹ƒ arahatÄ«ti sambandho. __santatikhaá¹‡avaseneva paricc
addhÄ• samayavasenÄ• ti adhippÄ• yo.

__ ``pubbantÄ• parantamajjhagatÄ• â€™â€™ _ti niá¹-á¹-hitahetukiccÄ• aniá¹-á¹-hitapacca
pana atikkantahetupaccayakiccanti evaá¹ƒ vuttassa nayassa upalakkhaá¹‡anti \Be 18/ Ä• h
``pubbantÄ• parantamajjhagatÄ• ti etena hetupaccayakiccavasena vuttanayaá¹ƒ dassetÄ«â
kusalÄ• kusalakiriyavedanÄ• naá¹ƒ \Ne 17/ rÅ«passa viya, vipÄ• kÄ• naá¹ƒ viya ca ayaá¹ƒ
nippariyÄ• yena na sakkÄ• vattuá¹ƒ, pariyÄ• yena pana anantarapaccayabhÅ«to hetÅ«ti va

<11> __santÄ• panakicca_nti pariá¸• ahanakiccaá¹ƒ. __jÄ• tiÄ• disaá¹…kara_nti
jÄ• tisabhÄ• vapuggalalokiyalokuttarato saá¹…karaá¹ƒ sambhedaá¹ƒ akatvÄ• . __samÄ• na
sukhato tajjÄ• tiyÄ• adukkhamasukhÄ• paá¹‡Ä«tÄ• ti yojetabbÄ• ti sambandho. __samÄ•
bhÅ«mantarÄ• disamÄ• navibhÄ• ge. __upabrÅ«hitÄ• naá¹ƒ dhÄ• tÅ«na_nti uá¸·Ä• rarÅ«pa
paá¹‡Ä«tÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ. __vibÄ• dhitÄ• na_nti nippÄ«á¸·itÄ• naá¹ƒ milÄ•
sukhÄ• didvayaá¹ƒ. ettha ca khobhanÄ• , Ä• luá¸·anÄ• ca kÄ• yikasukhassa vasena vedita
jhÄ• nasukhassa. madayanÄ• kÄ• masukhassa. tathÄ• chÄ• danÄ• . Ä• siÃ±canÄ• sabba
sabbassa vasena veditabbÄ• .

__sabhÄ• vÄ• dibhedena cÄ• _ti sabhÄ• vapuggalalokiyÄ• dibhedena ca. ekantapaá¹‡Ä«te
hÄ«napaá¹‡Ä«tÄ• naá¹ƒ paá¹-ipadÄ• naá¹ƒ vasena hÄ«napaá¹‡Ä«tatÄ• . ekantahÄ«ne aku
hÄ«napaá¹‡Ä«tatÄ• , oá¸·Ä• rikasukhumatÄ• ca. tathÄ• hi vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá
hÄ«nÄ• . yÄ• sukhumÄ• , sÄ• paá¹‡Ä«tÄ• â€™â€™ ti (Vibh-a 11). akusalÄ• dÄ«su dosas
upÄ• dÄ• yupÄ• dÄ• ya oá¸·Ä• rikasukhumatÄ• taá¹ƒtaá¹ƒvÄ• panavasena vuccati, na kus
``taá¹ƒtaá¹ƒvÄ• panavasena kathanepi parivattanaá¹ƒ natthÄ«â€™â€™ _ti. __dosussannat
__tathÄ• _ti dosussannatÄ• ya. kathaá¹ƒ pana kusalesu dosussannatÄ• ? upanissayavaser
pavattamÄ• nÄ• kusalÄ• dhammÄ• kilesehi sambÄ• dhappattiyÄ• tiá¹‡Ä• dÄ«hi sambÄ•
vipulaphalauá¸·Ä• raphalÄ• na hontÄ«ti. __tathÄ• _ti mandadosatÄ• ya. kusalÄ• naá¹ƒ ma
vuttanayÄ• nusÄ• rena veditabbÄ• . __oá¸·Ä• rikasukhumanikantÄ«_ti ettha antogadhavise
oá¸·Ä• rikasukhumatÄ• sÄ• maÃ±Ã±aá¹ƒ vuttaá¹ƒ. yathÄ• hettha oá¸·Ä• rikasÄ• maÃ±Ã±e
oá¸·Ä• rikoá¸·Ä• rikataroá¸·Ä• rikatamÄ• \Be 19/ nikantiyo gayhanti, tathÄ• sukhumasukhu
sukhumatÄ• sÄ• maÃ±Ã±ena gayhantÄ«ti. sukhumatamanikantivatthunti cettha yÄ• va bhav
vipassanÄ• Ã±Ä• á¹‡aÃ±ca veditabbaá¹ƒ.

<13> __yadi siyÄ• _ti yadi asampayogo visaá¹ƒsaá¹-á¹-ho siyÄ• .

__santikato_ \Ne 18/ __akusalato_ti akusalabhÄ• vena santikato lobhasahagatÄ• diakusala
__akusalÄ• _ti dosasahagatÄ• diakusalavedanÄ• __dÅ«reti yathÄ• uddharÄ«yati. tato dÅ«
akusalato dÅ«rato kÄ• mÄ• vacarÄ• dikusalavedayitato __kusalÄ• _ kÄ• mÄ• vacarÄ• diku
sakkÄ• â€™â€™ _ti vuttaá¹ƒ uddharituá¹ƒ asakkuá¹‡eyyataá¹ƒ __ ``tathÄ• hi satÄ«â€™â€
__tasmÄ• _ti yasmÄ• dÅ«rato santikuddharaá¹‡aá¹ƒ vuttanayena santikato santikuddharaá
atthaviseso na hoti, upÄ• dÄ• yupÄ• dÄ• ya dÅ«rasantikatÄ• idha vuccati. tasmÄ• santikat
sakkÄ• kÄ• tuá¹ƒ atthavisesÄ• bhÄ• vato, anadhippetattÄ• cÄ• ti adhippÄ• yo.

nanu ca atisayavacanicchÄ• vasena attheva atthavisesoti codanaá¹ƒ manasi katvÄ• Ä• ha
viya santikasantikataratÄ• ya ca anadhippetattÄ• â€™â€™ _ti. __yÄ• _ti akusalavedanÄ• .
kusalavedayitato. __idha vuttassa dÅ«rassÄ• _ti imasmiá¹ƒ vedanÄ• kkhandhavibhaá¹…ge
kusalÄ• byÄ• katÄ• hi vedanÄ• hi dÅ«reâ€™â€™ tiÄ• dinÄ• (Vibh 13) vuttassa dÅ«rassa.
accantavisabhÄ• gattÄ• _ti yato yaá¹ƒ ``dÅ«reâ€™â€™ ti vuttaá¹ƒ, tato accantavisadisattÄ•
santikaá¹ƒ natthÄ«ti na sakkÄ• dÅ«rato santikaá¹ƒ uddharituá¹ƒ_. ayaÃ±hettha adhippÄ• y
vedanÄ• yÄ• ya vedanÄ• ya dÅ«reti vuttÄ• , sÄ• eva tassÄ• kenacipi pariyÄ• yena santik
__santike_ti vuttavedanaá¹ƒyeva sandhÄ• ya vadati. __bhinne_ti lobhasahagatÄ• divasena
``santikeâ€™â€™ ti vuttaatthe eva. idaá¹ƒ vuttaá¹ƒ hoti --- ``akusalÄ• vedanÄ• akusalÄ• y
santikeâ€™â€™ ti evaá¹ƒ vuttaakusalÄ• ya vedanÄ• yameva lobhasahagatÄ• divasena vib
labbhati. evaá¹ƒ sesesupÄ«ti.

yadi \Be 20/ santikato dÅ«raá¹ƒ labbhati, yadaggena dÅ«raá¹ƒ labbhati, tadaggena dÅ«rato
uddhariyeyyÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``upÄ• dÄ• yupÄ• dÄ• ya dÅ«rato ca
uddharituâ€™â€™ _ntiÄ• di. tassattho --- yaá¹ƒ santikato dÅ«raá¹ƒ labbhati, yadipi taá¹ƒ vis
labbhati, tathÄ• pi yaá¹ƒ tattha santikaá¹ƒ labbhati, taá¹ƒ sabhÄ• gaá¹-á¹-heneva labbhatÄ«
santikaá¹ƒ uddhaá¹-aá¹ƒ siyÄ• ti. __tasmÄ• _ti yasmÄ• visabhÄ• gaá¹-á¹-hena dÅ«ratÄ• , s
santikatÄ• icchitÄ• , tasmÄ• . __lobhasahagatÄ• ya dosasahagatÄ• _ visabhÄ• gatÄ• ya dÅ
bhaveyyÄ• ti adhippÄ• yo. nanu tÄ• saá¹ƒ akusalasabhÄ• gatÄ• labbhatevÄ• ti tattha uttara
``visabhÄ• gatÄ• â€™â€™ _tiÄ• di. tattha __bhedaá¹ƒ aggahetvÄ• na pavattatÄ«_ti bheda
gahetvÄ• eva pavattati visabhÄ• gatÄ• . __dÅ«ratÄ• yÄ• _ti \Ne 19/ idhÄ• dhippetÄ• ya dÅ
abyÄ• pakattÄ• dÅ«rato santikuddharaá¹‡aá¹ƒ na sakkÄ• kÄ• tuá¹ƒ. sati hi sabhÄ• gabyÄ•
dÅ«rato santikuddharaá¹‡aá¹ƒ sakkÄ• kÄ• tunti adhippÄ• yo. __ ``na hÄ«â€™â€™ _tiÄ• di
pÄ• kaá¹-aá¹ƒ karoti. __sabhÄ• gatÄ• _ti sÄ• maÃ±Ã±aá¹ƒ. __bheda_nti visesaá¹ƒ. __antog
abhibyÄ• petvÄ• va. __visabhÄ• gabyÄ• pakattÄ• santikatÄ• yÄ• _ti idhÄ• dhippetavisabhÄ
heá¹-á¹-hÄ• vuttasantikatÄ• ya santikato dÅ«ruddharaá¹‡aá¹ƒ sakkÄ• kÄ• tuá¹ƒ. tamevatth
hÄ«â€™â€™ _tiÄ• dinÄ• pÄ• kaá¹-aá¹ƒ karoti.

vedanÄ• kkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. saÃ±Ã±Ä• kkhandhaniddesavaá¹‡á¹‡anÄ•

<17> __tassÄ• pÄ«_ti saÃ±Ã±Ä• yapi. __tabbatthukattÄ• _ti cakkhuvatthukattÄ• . __paá¹-i
yathÄ• vuttapaá¹-ighato vijÄ• nitabbo paá¹-ighavasena gahetabbo. __uttarapadalopaá¹ƒ kat
uttarapadalopaá¹ƒ katvÄ• .

__viÃ±Ã±eyyabhÄ• ve, _ na uppattiyanti adhippÄ• yo. __vacana_nti saddo, nÄ• manti attho
gahetabbataá¹ƒ pati saddÄ• dhÄ«nÄ• , nÄ• mÄ• yattagahaá¹‡Ä• ti attho. yadettha vattabba
(Dhs-má¹- 101-108) vuttameva. adhivacanaá¹ƒ paÃ±Ã±attipakÄ• sakaá¹ƒ \Be 21/ Ã±Ä• pak
__adhivacanÄ• _ yathÄ• arisasoti. __tatojo_ti adhivacanasaá¹…khÄ• tato arÅ«pakkhandha
arÅ«pakkhandhapariyÄ• pannattÄ• phassepi yathÄ• vutto attho sambhavatÄ«ti dassetuá¹ƒ
vÄ• â€™â€™ _tiÄ• dimÄ• ha. na kevalaá¹ƒ manodvÄ• rikaphasse eva, atha kho paÃ±cadv
``viÃ±Ã±eyyabhÄ• ve vacanaá¹ƒ adhikicca pavattÄ• adhivacanÄ• â€™â€™ tiÄ• divuttappa
__itÄ«_ti tasmÄ• . __tena pariyÄ• yenÄ• _ti manosamphassajapariyÄ• yena. __tatojÄ• pÄ«
paÃ±cadvÄ• rikaphassajÄ• tÄ• pi. __aÃ±Ã±appakÄ• rÄ• sambhavato_ti paá¹-ighasamphas
__Ä• veá¹‡ikaá¹ƒ_ paá¹-ighasamphassajatÄ• . __pakÄ• rantaraá¹ƒ_ adhivacanasamphassa

__yadi_ \Ne 20/ __eva_nti yadi paÃ±cadvÄ• rikaphassehi uppannasaÃ±Ã±Ä• pariyÄ• yato
``adhivacanasamphassajÄ• â€™â€™ ti vuccanti, evaá¹ƒ cattÄ• ropi arÅ«pino khandhÄ• ev
sante saÃ±Ã±Ä• va kasmÄ• ``adhivacanasamphassajÄ• â€™â€™ ti vuttÄ• ti Ä• ha __ ``tiá
_ntiÄ• di. tattha __tiá¹‡á¹‡aá¹ƒ khandhÄ• na_nti vedanÄ• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkha
``vacanaá¹ƒ adhikicca pavattÄ• adhivacanÄ• â€™â€™ tiÄ• dinÄ• vuttaatthavasena anvatt
pattampi nÄ• ma_nti ``adhivacanasamphassajÄ• â€™â€™ ti evaá¹ƒ attano anuppattampi n
sabhÄ• vanirutti. pubbe catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ sÄ• dhÄ• raá¹‡opi adhivacana
ruá¸·hivasena saÃ±Ã±Ä• ya eva pavattoti vatvÄ• idÄ• ni so tadaÃ±Ã±Ä• rÅ«pakkhandhasÄ
nivesitoti dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. __rajjitvÄ• olokanÄ• dÄ«sÅ«_
kujjhitvÄ• olokanÄ• di viya rajjitvÄ• savanÄ• dipi saá¹…gayhatÄ«ti veditabbaá¹ƒ, tathÄ• so
rattatÄ• divijÄ• nananimittatÄ• sambhavato. cakkhusamphassajÄ• saÃ±Ã±Ä• ya pana pÄ• l
dassetuá¹ƒ __ ``olokanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡avisayasamÄ• gameâ€™â€™ _tiÄ• dimÄ•

olokanassa apÄ• kaá¹-abhÄ• ve rattatÄ• divijÄ• nanaá¹ƒ na hoti, pÄ• kaá¹-abhÄ• ve ca hot
``pasÄ• davatthukÄ• evÄ• â€™â€™ _ti. __ ``aÃ±Ã±aá¹ƒ cintentaâ€™â€™ _nti yaá¹ƒ pubb
pakÄ• sitaá¹ƒ, tato aÃ±Ã±aá¹ƒ kiÃ±ci atthaá¹ƒ cintentaá¹ƒ. tenevÄ• ha __ ``Ã±Ä• taâ€™â€™

saÃ±Ã±Ä• kkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saá¹…khÄ• rakkhandhaniddesavaá¹‡á¹‡anÄ•

<20> __ ``heá¹-á¹-himakoá¹-iyÄ• ti_ \Be 22/ __etthÄ• â€™â€™ _ti idaá¹ƒ paá¹-hamaá¹ƒ
``heá¹-á¹-himakoá¹-iyÄ• â€™â€™ ti vacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tassa hi bhummavase
__ ``tattha hi padhÄ• naá¹ƒ dassitaâ€™â€™ _nti. heá¹-á¹-himakoá¹-iyÄ• va padhÄ• naá¹ƒ c
gahetvÄ• __ ``yadi evaâ€™â€™ _ntiÄ• dinÄ• codeti. itaro ``heá¹-á¹-himakoá¹-iyÄ• padhÄ
evamettha niyamo gahetabboti dassento __ ``uparimakoá¹-igatabhÄ• venÄ• â€™â€™ _tiÄ•
padhÄ• nasseva dassanaá¹ƒ. padhÄ• ne hi dassite appadhÄ• nampi \Ne 21/ atthato dassita
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``taá¹ƒsampayuttasaá¹…khÄ• rÄ• pana tÄ• ya gahitÄ• ya gahitÄ
heá¹-á¹-himakoá¹-iyaá¹ƒ labbhati, taá¹ƒ uparimakoá¹-iyampi labbhati evÄ• ti Ä• ha __ ``heá¹
sabbabyÄ• pikÄ• â€™â€™ _ti. dutiye karaá¹‡aniddesataá¹ƒ dassetuá¹ƒ __ ``Ä• gatÄ• ti sa
Ä• gamanakiriyÄ• hi heá¹-á¹-himakoá¹-iyÄ• karaá¹‡abhÄ• vena tattha vuttÄ• ti. yathÄ• ca
vacanakiriyÄ• yapi heá¹-á¹-himakoá¹-iyÄ• karaá¹‡abhÄ• vo sambhavatÄ«ti dassetuá¹ƒ __ `
_tiÄ• dimÄ• ha. __ ``ekÅ«napaÃ±Ã±Ä• sappabhedeâ€™â€™ _ti idaá¹ƒ lokiyacittuppÄ• de p
saá¹…khÄ• rakkhandhadhammÄ• naá¹ƒ uparimakoá¹-iá¹ƒ sandhÄ• ya vuttaá¹ƒ. yevÄ• pana
uparimakoá¹-iyÄ• gayhamÄ• nÄ• ya ``tepaÃ±Ã±Ä• sÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• , loku
``sattapaÃ±Ã±Ä• sÄ• â€™â€™ ti.

saá¹…khÄ• rakkhandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

samuggama-padassa tatvato pariyÄ• yato ca atthaá¹ƒ dasseti __ ``saÃ±jÄ• tiyaá¹ƒ Ä• diup
bhedato pana samÄ• yoge uggamananti. tattha kena samÄ• yoge, kuto, kathaÃ±ca uggama
__ ``taá¹ƒtaá¹ƒpaccayasamÄ• yogeâ€™â€™ _tiÄ• di. __tatthevÄ• _ti paÃ±cavokÄ• rabhave
paÃ±cakkhandhÄ• paripuá¹‡á¹‡Ä• samuggacchanti. __yathÄ• dhigatÄ• naá¹ƒ_ adhigatap
paá¹-isandhikÄ• nanti attho. opapÄ• tikasamuggameneva cettha saá¹ƒsedajasamuggamopi
paÃ±cakkhandhapariyÄ• pannÄ• naá¹ƒ tadÄ• uppajjanÄ• rahÄ• naá¹ƒ \Be 23/ uppajjanato.
uppajjitvÄ• vaá¸• á¸• hanti, itare na vaá¸• á¸• hantÄ«ti idametesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ.
kira keci eá¸·akÄ• himavante vijjanti, tesaá¹ƒ lomaá¹ƒ sandhÄ• ya __ ``jÄ• timantaeá¸·akalo
vuttaá¹ƒ atisukhumattÄ• tesaá¹ƒ lomÄ• naá¹ƒ. keci pana ``ajapÄ• katikeá¸·akÄ• dÄ«hi saá¹
eá¸·akavisesÄ• naá¹ƒ nibbatteá¸·akassa lomaá¹ƒ __jÄ• tiuá¹‡á¹‡Ä• , _ tampi taá¹…khaá¹‡a
vadanti. gabbhaá¹ƒ phÄ• letvÄ• gahitassÄ• ti apare. __evaá¹ƒsaá¹‡á¹-hÄ• na_nti jÄ• tiuá¹‡
agge á¹-hitatelabindusaá¹‡á¹-hÄ• naá¹ƒ. __vaá¹‡á¹‡appaá¹-ibhÄ• go_ti rÅ«papaá¹-icchanno
saá¹‡á¹-hÄ• napaá¹-icchanno ca.

__santatimÅ«lÄ• nÄ«_ti \Ne 22/ tasmiá¹ƒ bhave rÅ«pasantatiyÄ• mÅ«labhÅ«tÄ• ni.
__anekindriyasamÄ• hÄ• rabhÄ• vato_ti yathÄ• rahaá¹ƒ cakkhÄ• dianekindriyasaá¹…ghÄ•

uttamaá¹…gaá¹ƒ siro.

__na tassa tassa khandhassa paripuá¹‡á¹‡ataá¹ƒ, _ taá¹ƒtaá¹ƒkhandhekadesasseva vuttat
__kÄ• mÄ• vacarÄ• na_nti kÄ• mÄ• vacarasattÄ• naá¹ƒ. __parihÄ«nÄ• yatanassÄ• _ti pari
vasena. tattha duggatiyaá¹ƒ andhassa cakkhudasakavasena, badhirassa sotadasakavasena
ubhayavasena __santatisÄ«sahÄ• ni veditabbÄ• _. napuá¹ƒsakassa pana bhÄ• vahÄ• ni vu
andhabadhirÄ• ghÄ• nakassa cakkhusotaghÄ• navasena. taá¹ƒ pana dhammahadayavibha
parato Ä• vi bhavissati. rÅ«pÄ• vacarÄ• naá¹ƒ pana cakkhusotavatthujÄ«vitavasena cattÄ•
itaresaá¹ƒ vasena santatisÄ«sahÄ• ni veditabbÄ• .

__tesa_nti paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ. __vatthubhÄ• venÄ• _ti vicÄ• raá¹‡Ä• ya adhiá
__paá¹-isandhiyaá¹ƒ uppannÄ• pavattÄ• paÃ±cakkhandhÄ• _ti paá¹-isandhikkhaá¹‡e pava
paÃ±cakkhandhe dasseti. __bhummaniddeso_ti ``paÃ±casu khandhesÅ«â€™â€™ ti ayaá¹ƒ
__aÃ±Ã±athÄ• _ti niddhÄ• raá¹‡e anadhippete. __ ``bhÄ• venabhÄ• valakkhaá¹‡attheâ€™â
visayÄ• diatthÄ• naá¹ƒ idhÄ• sambhavato vuttaá¹ƒ. __ubhaya_nti rÅ«pÄ• rÅ«paá¹ƒ. __rÅ«p
rÅ«pasamuá¹-á¹-hÄ• pakaá¹ƒ rÅ«pasantatiá¹ƒ arÅ«pasantatiÃ±ca. ``vatthu uppÄ• dakkhaá¹
ti idaá¹ƒ na paá¹-isandhikkhaá¹‡aá¹ƒ eva, nÄ• pi vatthurÅ«paá¹ƒ eva sandhÄ• ya vuttanti da
``sabbarÅ«pÄ• naá¹ƒ uppÄ• dakkhaá¹‡e dubbalataá¹ƒ sandhÄ• ya vuttaâ€™â€™ _nti. __ `
yathÄ• vuttassa atthassa kÄ• raá¹‡avacanaá¹ƒ. tattha __ta_nti rÅ«paá¹ƒ. ``kammakkhittattÄ
kammajatÄ• mattaá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho kammajassa \Be 24/ paá¹-hamuppatti
sandhÄ• yÄ• ti dassento __ ``satipÄ«â€™â€™ _tiÄ• dimÄ• ha. __tato para_nti tato paá¹-isa
sadisasantÄ• ne yathÄ• patiá¹-á¹-hitaá¹ƒ, na tathÄ• visadisasantÄ• neti Ä• ha __ ``samÄ•

__aá¹…gabhÄ• va_nti kÄ• raá¹‡abhÄ• vaá¹ƒ. tenevÄ• ha __ ``sahÄ• yabhÄ• vaâ€™â€™ _
saddhiá¹ƒ uppannaá¹ƒ, tesaá¹ƒ paá¹-isandhiyaá¹ƒ cittacetasikadhammÄ• naá¹ƒ. __tadÄ• _t
bhaá¹…gakkhaá¹‡e ca rÅ«puppÄ• danameva natthi. anantarÄ• dipaccayalÄ• bhena uppÄ•
balavabhÄ• vo, na itaratra. tenÄ• ha __ ``yadÄ• ca rÅ«puppÄ• danaá¹ƒ, tadÄ• uppÄ• dakk

__yehÄ• kÄ• rehÄ«_ti \Ne 23/ Ä• hÄ• rindriyapaccayÄ• diÄ• kÄ• rehi. __yathÄ• sambhava
phassÄ• dayo Ä• hÄ• rÄ• divasena yathÄ• rahaá¹ƒ paccayÄ• honti. vuttaÃ±hetaá¹ƒ __paá
``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayuttakÄ• naá¹ƒ khandhÄ•
Ä• hÄ• rapaccayena paccayoâ€™â€™ tiÄ• di (Paá¹-á¹-h I 1.429).

cuticittena saddhiá¹ƒ uppajjamÄ• naá¹ƒ, cuticittena vÄ• kÄ• raá¹‡abhÅ«tena uppajjamÄ• n
uppajjamÄ• naá¹ƒ viyÄ• _ti yathÄ• cuticittato Ä• sannehi purimatarehi uppajjamÄ• naá¹ƒ rÅ
uppajjati, evaá¹ƒ cuticittena uppajjamÄ• nampi anupacchinnepi vaá¹-á¹-amÅ«leti akÄ• raá¹‡
vaá¹-á¹-amÅ«lÄ• vÅ«pasamo cuticittassa rÅ«puppÄ• daneti dasseti.

__arÅ«passÄ• _ti Ä• ruppassa.

__utunÄ• _ti paá¹-isandhicittassa á¹-hitikkhaá¹‡e uppannena utunÄ• . __samuá¹-á¹-hite rÅ«
paá¹-isandhicittassa bhaá¹…gakkhaá¹‡e rÅ«pe samuá¹-á¹-hite paá¹-isandhianantaraá¹ƒ paá
rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. __uppÄ• danirodhakkhaá¹‡Ä• _ti yathÄ• vuttesu soá¸·asasu
uppÄ• dakkhaá¹‡o, soá¸·asamacittassa nirodhakkhaá¹‡o cÄ• ti vadanti, rÅ«passeva pana u
veditabbÄ• .

__dharamÄ• nakkhaá¹‡e evÄ• _ti tassa utuno vijjamÄ• nakkhaá¹‡e eva yadi gahitÄ• , __
``soá¸·asacittakkhaá¹‡Ä• yukaá¹ƒ rÅ«paâ€™â€™ nti vuttaá¹ƒ hoti_ soá¸·asaheva cittehi tas
paricchinnattÄ• . __uppÄ• dakkhaá¹‡aá¹ƒ aggahetvÄ• _ti utuno \Be 25/ dharamÄ• nakkhaá
aggahetvÄ• nirodhakkhaá¹‡o atha gahito, __ ``sattarasacittakkhaá¹‡Ä• yukaá¹ƒ_ __rÅ«paâ
uppÄ• dakkhaá¹‡asahitena ca ekassa cittakkhaá¹‡assa gahitattÄ• . __ ``adhikasoá¸·asacitta
_nti vuttaá¹ƒ hoti nirodhakkhaá¹‡assa bahikatattÄ• .

evaá¹ƒ uppÄ• danirodhakkhaá¹‡esu gahitesu aggahitesu ca soá¸·asasattarasacittakkhaá¹‡
adhikacittakkhaá¹‡Ä• yukatÄ• ca siyÄ• ti dassetvÄ• idÄ• ni tattha á¹-hitapakkhaá¹ƒ dasser
panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __tassa dharamÄ• nakkhaá¹‡e uppannesÅ«_ti tass
uppannesu soá¸·asasu cittesu paá¹-isandhipi yasmÄ• gahitÄ• , tasmÄ• utuno __uppÄ• dal
gahitoti_ \Ne 24/ __nirodhakkhaá¹‡e aggahite_ ``rÅ«pe dharanteyeva soá¸·asa cittÄ• ni upp
taá¹ƒ pana sattarasamena cittena saddhiá¹ƒ nirujjhatÄ«â€™â€™ ti (Vibh-a 26 pakiá¹‡á¹‡ak
aá¹-á¹-hakathÄ• yaá¹ƒ vakkhamÄ• nÄ• adhikasoá¸·asacittakkhaá¹‡Ä• yukatÄ• adhippetÄ•
soá¸·asacittakkhaá¹‡Ä• yukatÄ• adhippetÄ• ti sambandho. ettha ca __ ``adhikasoá¸·asacitt
_ti idaá¹ƒ paá¹-isandhicittassa uppÄ• dakkhaá¹‡o gahitoti katvÄ• vuttaá¹ƒ. yasmÄ• pana
__paá¹-iccasamuppÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• yaá¹ƒ_ ``dve bhavaá¹…gÄ• ni, Ä• vajja
sampaá¹-icchanaá¹ƒ, santÄ«raá¹‡aá¹ƒ, voá¹-á¹-habbanaá¹ƒ, paÃ±ca javanÄ• ni, dve tadÄ•
cuticittanti paÃ±cadasa cittakkhaá¹‡Ä• atÄ«tÄ• honti, athÄ• vasesaekacittakkhaá¹‡Ä• yuk
tathÄ• tadÄ• rammaá¹‡apariyosÄ• nÄ• ni, ``ekaá¹ƒ cuticittaá¹ƒ, tadavasÄ• ne tasmiÃ±Ã±ev
ekacittakkhaá¹‡aá¹-á¹-hitike Ä• rammaá¹‡e paá¹-isandhicittaá¹ƒ uppajjatÄ«â€™â€™ ti (Vibh
tasmÄ• rÅ«passa soá¸·asacittakkhaá¹‡Ä• yukatÄ• yapi atthasiddhi hotiyeva. tenÄ• ha __
``soá¸·asacittakkhaá¹‡Ä• yukatÄ• adhippetÄ• â€™â€™ _ti. tathÄ• pi uppajjitvÄ• bhavaá¹…
na uppajjamÄ• namevÄ• ti sattarasacittakkhaá¹‡Ä• yukatÄ• veditabbÄ• .

ojÄ• ya sabhÄ• vasukhumatÄ• upÄ• dÄ• rÅ«pabhÄ• vato. ettha ca mÄ• tarÄ• ajjhohaá¹-Ä
gabbhamallinÄ• tasmiá¹ƒ santÄ• ne ojaá¹-á¹-hamakarÅ«puppattiyÄ• paccayo hoti.
Ä• hÄ• rasamuá¹-á¹-hÄ• narÅ«papaveá¹‡iyÄ• ojÄ• ya viya sesatisantatiojÄ• ya rÅ«puppÄ•
na samuá¹-á¹-hÄ• peti utusamuá¹-á¹-hÄ• nabhÄ• vato, upÄ• dinnakaá¹-á¹-hÄ• ne eva pana
rasaharaá¹‡Ä«hi gantvÄ• kÄ• yÄ• nusaá¹-anti veditabbaá¹ƒ.

__cittaÃ±cevÄ• _ti \Be 26/ ettha ca-saddena paá¹-iyogÄ«naá¹ƒ kammameva samuccinoti, r
sampayuttadhammeti katvÄ• Ä• ha __ ``cittassa pubbaá¹…gamatÄ• ya vuttaâ€™â€™ _nti.
gaá¹‡hÄ• ti_ `cittaá¹ƒ uppannaá¹ƒ hotÄ«â€™ tiÄ• dÄ«su (Dhs 1) viya, __na kammacetanaá
ekadhammamevÄ• â€™â€™ _ti vutte ``yathÄ• cittasamuá¹-á¹-hÄ• narÅ«passa hetuÄ• day
samuá¹-á¹-hÄ• pakÄ• va, evaá¹ƒ kammasamuá¹-á¹-hÄ• narÅ«passa kammasampayuttÄ• p
samuá¹-á¹-hÄ• petvÄ• tassa parihÄ• raá¹ƒ vattuá¹ƒ __ ``kammasamuá¹-á¹-hÄ• naÃ±cÄ• â€

__rÅ«passÄ• _ti rÅ«pakkhaá¹‡assa, rÅ«passa vÄ• addhuno. __nayadassanamattaá¹ƒ daá
paá¹-isandhikkhaá¹‡e eva \Ne 25/ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ ekakkhaá¹‡e pÄ• tubhÄ• v
anadhippetattÄ• . tenevÄ• ha __ ``tato parampi rÅ«pÄ• rÅ«pÄ• naá¹ƒ sahuppattisabbhÄ• va
``paá¹-isandhikkhaá¹‡e evÄ• â€™â€™ ti niyamo na gahetabbo, evaá¹ƒ ``ekakkhaá¹‡e eva p
niyamo na gahetabboti dassento __ ``na panetaâ€™â€™ _ntiÄ• dimÄ• ha. __taá¹ƒdÄ«pana
asamÄ• nakÄ• latÄ• dÄ«panatthameva, na sahuppÄ• dadÄ«panatthaá¹ƒ. addhÄ• naparicch

__yadi eva_nti yathÄ• phalapattÄ• ni, evaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• yadi dandhalahupa
__asamÄ• naddhattÄ• _ti atulyakÄ• lattÄ• . __nicchiddesÅ«_ti nibbivaresu. tena nirantarapp
vibhÄ• veti. __aya_nti addhÄ• naparicchedakathÄ• . cittajarÅ«pÄ• dÄ«naá¹ƒ na tathÄ• nira
yathÄ• kammajarÅ«pÄ• nanti Ä• ha __ ``kammajarÅ«pappavattiá¹ƒ sandhÄ• yÄ• â€™â€™
itaresaá¹ƒ mÅ«labhÄ• vato padhÄ• nanti __ ``kammajarÅ«pappavattiá¹ƒ sandhÄ• yÄ• â€™
acittuppÄ• dakattÄ• abyÄ• bajjhatÄ• ya nirodhasamÄ• pattiyÄ• nibbÄ• napaá¹-ibhÄ• gatÄ
akkamitvÄ• _ti lakuá¹‡á¸• akapÄ• datÄ• ya attano akkantapadasamÄ«pe padaá¹ƒ nikkhipitv
lakuá¹‡á¸• akapÄ• do, so idhÄ• dhippetoti Ä• ha __ ``lahuá¹ƒ lahuá¹ƒ akkamitvÄ• ti atthoâ€
nirujjhantÄ«_ti rÅ«paá¹ƒ kammajamidhÄ• dhippetanti katvÄ• vuttaá¹ƒ. utujaá¹ƒ pana cutito
eva. __pubbe vutta_nti ``rÅ«passa sattarasacittakkhaá¹‡Ä• , arÅ«passa tato ekabhÄ• goâ€
pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•) evaá¹ƒ vuttaá¹ƒ addhÄ• nappakÄ• raá¹ƒ.

__ekuppÄ• dato_ti samÄ• nuppÄ• dato. samÄ• nattho hi ayaá¹ƒ eka-saddo. __eko daá¹-á¹
Ã±Ä• tapariÃ±Ã±Ä• ya passitabbÄ• kÄ• ro. evaÃ±hi \Be 27/ soá¸·asÄ• kÄ• rÄ• siyuá¹ƒ, itar
vÄ• ete Ä• kÄ• rÄ• bhaveyyuá¹ƒ. __tassÄ• _ti pacchimakammajassa. __heá¹-á¹-hÄ• soá¸
pariyosÄ• nasoá¸·asakassa anantarÄ• tÄ«tasoá¸·asake. __pacchimassÄ• _ti tattha pacchim
nÄ• nÄ• nirodhabhÄ• vaá¹ƒ viya ekuppÄ• dabhÄ• vampi pacchimakammajassa á¹-hapane
panÄ• â€™â€™ _ti sÄ• saá¹…kaá¹ƒ vadati. __ ``sabbampÄ«â€™â€™ _tiÄ• dinÄ• tattha a
__vajjetabbaá¹ƒ_ nÄ• nuppÄ• daá¹ƒ ekanirodhaá¹ƒ. __gahetabbaá¹ƒ_ ekuppÄ• danÄ• nÄ•
natthi_ anuppajjanato. tenevÄ• ha __ ``kammajarÅ«passa anuppattitoâ€™â€™ _ti. __tato p
pacchimakammajarÅ«puppajjanato oraá¹ƒ. __aÃ±Ã±assÄ• _ti yassa cittassa uppÄ• dakkha
aÃ±Ã±assa cittassa. á¹-hitikkhaá¹‡e uppannassa ekuppÄ• datÄ• , bhaá¹…gakkhaá¹‡e uppa
natthÄ«ti Ä• ha __ ``á¹-hitibhaá¹…gakkhaá¹‡esu_ \Ne 26/ uppannarÅ«pÄ• ni vajjetvÄ• â€™

rÅ«pena. __ ``saá¹…khalikassa viya sambandhoâ€™â€™ _ti etena avicchinnasambandho i
adhippetoti dasseti. __aÃ±Ã±athÄ• _ti vicchijjamÄ• nampi gahetvÄ• ``paveá¹‡Ä«â€™â€™
rÅ«padhammÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ viya anantarapaccayabhÄ• vo atthÄ«ti rÅ«pa
uppannarÅ«padhamme aggahetvÄ• __ ``aá¹-á¹-hacattÄ• lÄ«sÄ• â€™â€™ _ti vuttaá¹ƒ. tes
ekÅ«napaÃ±Ã±Ä• sÄ• va siyÄ• ti Ä• ha __ ``ekÅ«napaÃ±Ã±Ä• sakammajiyavacanaá¹ƒ katt

__sudÄ«panattÄ• _ti sukhadÄ«panattÄ• , nayadassanabhÄ• vena vÄ• suá¹-á¹-hu dÄ«pana
nayenÄ• â€™â€™ _tiÄ• di. tattha __ta_nti rÅ«paá¹ƒ. __tenÄ• _ti rÅ«pena. __ubhayatthÄ• _
pacchimakammajarÅ«pappavattiyaá¹ƒ, tato pubbe ca. __aÃ±Ã±assÄ• _ti ekassa cittassa á¹
tato aÃ±Ã±assa cittassa. __tassÄ• _ti rÅ«passa. ettha ca pacchimakammajarÅ«pappavattiy
vuttaá¹ƒ tato puretarappavattaá¹ƒ rÅ«paá¹ƒ veditabbaá¹ƒ. __catusantatikarÅ«penÄ• _tiÄ• d
yathÄ• vuttasaá¹…gahagamanadassanaá¹ƒ. __etthÄ• _ti etasmiá¹ƒ nÄ• nuppÄ• dekanirodh
__á¹-hitikkhaá¹‡e_ti arÅ«passa rÅ«passa ca á¹-hitikkhaá¹‡e uppannassa rÅ«passa ca arÅ«
__adassitassÄ• _ti yathÄ• eva ettha, evaá¹ƒ tattha vibhajitvÄ• adassitassa. kasmÄ• panet
dÄ«panÄ• yaá¹ƒ samatiá¹ƒsakammajarÅ«paggahaá¹‡aá¹ƒ katanti Ä• ha __ ``samatiá¹ƒsa ..
tato kammato jÄ• tÄ• __taá¹ƒkammajÄ• , _ tesu. saá¹…kharotÄ«ti saá¹…khÄ• ro, jÄ«vitaÃ±
__jÄ«vitasaá¹…khÄ• ro, _ Ä• yu. jÄ«vitena saá¹…kharÄ«yantÄ«ti __jÄ«vitasaá¹…khÄ• rÄ•

__aÃ±Ã±assa_ \Be 28/ __uppÄ• dakkhaá¹‡e_ti yassa cittassa uppÄ• dakkhaá¹‡e uppanna
sattarasamassa uppÄ• dakkhaá¹‡e, á¹-hitikkhaá¹‡e uppannaá¹ƒ aÃ±Ã±assa á¹-hitikkhaá¹‡e
``vuttanti adhippÄ• yoâ€™â€™ _ti idaá¹ƒ pÄ• á¸·iyÄ• virujjhantampi aá¹-á¹-hakathÄ• yaá¹ƒ
Ä• gatabhÄ• vadassanatthaá¹ƒ vuttanti ayamettha adhippÄ• yoti attho. __kasmÄ• _ti cittasa
sandhÄ• ya pÄ• á¸·i pavattÄ• , aá¹-á¹-hakathÄ• yaá¹ƒ pana kammajarÅ«panti sÄ• tÄ• ya ke
Ä• ha __ ``catu ... pe ... bhavitabbattÄ• â€™â€™ _ti, nipphannassÄ• ti adhippÄ• yo. tenÄ• l
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yo cÄ• yaá¹ƒ cittasamuá¹-á¹-hÄ• nassa ... pe ... kammÄ• disam
khaá¹‡aniyamoâ€™â€™ ti (Vibh-a 26 pakiá¹‡á¹‡akakathÄ•). __etehÄ«_ti yathÄ• nÄ«to ya
``kÄ• yasaá¹…khÄ• ro cittasamuá¹-á¹-hÄ• noâ€™â€™ tiÄ• diko aá¹-á¹-hakathÄ• padesoti e
ekuppÄ• daekanirodhadÄ«panatoti adhippÄ• yo. tena hi vuttaá¹ƒ ``yena cittena saddhiá¹ƒ u
paá¹-á¹-hÄ• ya sattarasamena saddhiá¹ƒ nirujjhatÄ«â€™â€™ tiÄ• di.

puna __ ``etehÄ«â€™â€™ _ti iminÄ• ekuppÄ• danÄ• nÄ• nirodhanÄ• nuppÄ• daekanirod
aá¹-á¹-hakathÄ• padesÄ• gahitÄ• ti veditabbaá¹ƒ, ubhayatthÄ• pi vÄ• etehi Ä• cariyehÄ«ti
tena adhikÄ• soá¸·asacittakkhaá¹‡Ä• yukatÄ• __tatiya ... pe ... yukatÄ• _ vuttÄ• ti samban
ca uppÄ• daá¹-á¹-hitikkhaá¹‡e upÄ• dÄ• ya bhaá¹…gakkhaá¹‡o adhippeto. yasmiá¹ƒ ekÄ• c
avasesapaÃ±cacittakkhaá¹‡Ä• yuke, yasmiá¹ƒ paÃ±cadasa cittakkhaá¹‡Ä• atÄ«tÄ• , avase
tasmiá¹ƒyeva Ä• rammaá¹‡eti yojetabbaá¹ƒ. ubhayaÃ±cetaá¹ƒ yathÄ• kkamaá¹ƒ manodvÄ•
Ä• pÄ• thagataá¹ƒ veditabbaá¹ƒ. na kho panevaá¹ƒ sakkÄ• viÃ±Ã±Ä• tuá¹ƒ ekacittakkhaá¹
sandhÄ• ya __paá¹-iccasamuppÄ• davibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 227) tathÄ

sakkÄ• â€™â€™ _tiÄ• dimÄ• ha. __paÃ±cadasÄ• _ti atirekapaÃ±cadasa cittakkhaá¹‡Ä• a
``tasmÄ• â€™â€™ _tiÄ• dinÄ• yattha khaá¹‡ekadesaá¹ƒ aggahitanti na sakkÄ• vattuá¹ƒ, t
na rÅ«paá¹ƒ sattarasacittakkhaá¹‡Ä• yukaá¹ƒ, nÄ• pi tatiyabhÄ• gÄ• dhikasoá¸·asacittakkh
soá¸·asacittakkhaá¹‡Ä• yukamevÄ• ti dassitaá¹ƒ hoti.

kasmÄ• \Be 29/ panettha rÅ«pameva samÄ• nepi aniccasaá¹…khatÄ• dibhÄ• ve cirÄ• yuk
dandhaparivattibhÄ• vato. arÅ«padhammÄ• hi sÄ• rammaá¹‡Ä• cittapubbaá¹…gamÄ• , te
Ä• rammaá¹‡avibhÄ• vanavasena pavattantÄ«ti tadatthanipphattisamanantarameva nirujjha
tenÄ• ha bhagavÄ• , ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• m
yadidaá¹ƒ, bhikkhave, cittaâ€™â€™ nti (AN a I 48). rÅ«padhammÄ• pana anÄ• rammaá¹‡Ä
arÅ«padhammehi vibhÄ• vetabbÄ• . sÄ• ca nesaá¹ƒ vohÄ• rÄ• nuguá¹‡Ä• vibhÄ• vetabba
tesaÃ±ca lahuparivattitÄ• ya soá¸·asahi sattarasahi vÄ• cittakkhaá¹‡ehi nippajjatÄ«ti rÅ«pa
cirÄ• yukaá¹ƒ jÄ• taá¹ƒ. kiÃ±ca --- lahuviÃ±Ã±Ä• á¹‡avisayasantatimattÄ• dhÄ«navuttitÄ• y
khandhÄ• naá¹ƒ, Ä• rammaá¹‡Å«paladdhimattabhÄ• vato viÃ±Ã±Ä• á¹‡assa ca lahuparivat
dandhamahÄ• bhÅ«tappaccayatÄ• ya pana rÅ«passa dandhaparivattitÄ• . nÄ• nÄ• dhÄ• tÅ
yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ, tena ca rÅ«pameva purejÄ• tapaccayo vutto, pacchÄ• jÄ• tap
aniccasaá¹…khatÄ• dibhÄ• vasÄ• maÃ±Ã±ena \Ne 28/ rÅ«pÄ• rÅ«paá¹ƒ samÄ• nÄ• yukaá
rÅ«pameva cirÄ• yukanti niá¹-á¹-hamettha gantabbaá¹ƒ.

yathÄ• ca rÅ«passa sattarasacittakkhaá¹‡Ä• yukatÄ• , tatiyabhÄ• gÄ• dhikasoá¸·asacittak
hoti, taá¹ƒ dassetvÄ• yvÄ• yaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ cittassa á¹-hitikkhaá¹‡e rÅ«puppÄ•
á¹-hitikkhaá¹‡ameva tÄ• va cittassa ananujÄ• nanto __ ``yo cettha ... pe ... vicÄ• retabboâ€™
yamake uppannauppajjamÄ• navÄ• rÄ• dipÄ• á¸·iá¹ƒ Ä• haranto __ ``cittayamakeâ€™â€™
__paripuá¹‡á¹‡avissajjane_ti ubhayampi yamakapadaá¹ƒ ahÄ• petvÄ• katavissajjane. __up
anÄ• gataÃ±cÄ• _ti uppÄ• dakkhaá¹‡e ca cittaá¹ƒ, anÄ• gataÃ±ca cittaá¹ƒ na niruddhaá¹ƒ,
__á¹-hitikkhaá¹‡Ä• bhÄ• vaá¹ƒ cittassa dÄ«petÄ«_ti uppannauppajjamÄ• navÄ• rÄ• dÄ«su
avacanaá¹ƒ cittassa á¹-hitikkhaá¹‡aá¹ƒ nÄ• ma natthÄ«ti imamatthaá¹ƒ dÄ«peti bodheti. na
abhidhamme labbhamÄ• nassa avacane kÄ• raá¹‡aá¹ƒ dissatÄ«ti adhippÄ• yo. na kevalam
cittassa á¹-hitikkhaá¹‡Ä• bhÄ• vajotakaá¹ƒ, apica kho \Be 30/ suttantapÄ• á¸·ipÄ«ti dassent
``suttesupÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __aÃ±Ã±athattaá¹ƒ_ nÄ• ma pubbÄ• paravise
á¹-hita_nti paccuppannassa á¹-hitabhÄ• vamÄ• ha. aÃ±Ã±athattaá¹ƒ pana santÄ• neyeva v

ettha ca keci ``yathÄ• bhÅ«to dhammo uppajjati, kiá¹ƒ tathÄ• bhÅ«tova bhijjati, udÄ• hu aÃ
tathÄ• bhÅ«tova bhijjati, na jaratÄ• ya sambhavo. atha aÃ±Ã±athÄ• bhÅ«to, aÃ±Ã±o eva so
á¹-hitikkhaá¹‡assa abhÄ• voyevÄ• â€™â€™ ti vadanti. tattha ekadhammÄ• dhÄ• rabhÄ• ve
aÃ±Ã±ova uppÄ• dakkhaá¹‡o, aÃ±Ã±o nirodhakkhaá¹‡o. uppÄ• dÄ• vatthaÃ±hi upÄ• dÄ• y
nirodhÄ• vatthaá¹ƒ upÄ• dÄ• ya nirodhakkhaá¹‡o. uppÄ• dÄ• vatthÄ• ya ca bhinnÄ• nirodh
sabhÄ• vadhamme yathÄ• icchitabbÄ• , aÃ±Ã±athÄ• aÃ±Ã±ova dhammo uppajjati, aÃ±Ã±

Ä• pajjeyya, evaá¹ƒ nirodhÄ• vatthÄ• ya viya nirodhÄ• bhimukhÄ• vatthÄ• yapi bhavitabbaá
cÄ• ti sampaá¹-icchitabbametaá¹ƒ. yadi evaá¹ƒ kasmÄ• pÄ• á¸·iyaá¹ƒ á¹-hitikkhaá¹‡o na vu
vineyyajjhÄ• sayÄ• nurodhena nayadassanavasena pÄ• á¸·i gatÄ• ti veditabbÄ• . abhidham
vineyyajjhÄ• sayÄ• nurodhena pavattati. tathÄ• hi rÅ«passa uppÄ• do ``upacayo, santatÄ«
desito. hetusampayuttadukÄ• didesanÄ• cettha nidassitabbÄ• .

__ ``yassa_ \Ne 29/ __vÄ• panÄ• â€™â€™ _tiÄ• di pucchÄ• vacanaá¹ƒ. tassa __ ``noâ€™
__samudayasaccaá¹ƒ nirujjhatÄ«_ti cittuppÄ• dassa nirodhakkhaá¹‡o vutto. ayamettha adh
bhaá¹…gakkhaá¹‡e rÅ«paá¹ƒ uppajjeyya, taá¹ƒ dukkhasaccanti katvÄ• ``noâ€™â€™ ti vat
vuttaÃ±cetaá¹ƒ. tasmÄ• viÃ±Ã±Ä• yati ``cittassa nirodhakkhaá¹‡e rÅ«puppÄ• do natthÄ«â€
tayidamakÄ• raá¹‡aá¹ƒ. arÅ«palokaÃ±hi sandhÄ• ya, cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ vÄ• `
vattunti. ayaÃ±hi yamakadesanÄ• ya pakati, yadidaá¹ƒ yathÄ• sambhavayojanÄ• . etena ``n
cittasamuá¹-á¹-hÄ• narÅ«pamevÄ• â€™â€™ tiÄ• divacanaá¹ƒ paá¹-ikkhittaá¹ƒ daá¹-á¹-habh
paccÄ• sattiÃ±Ä• yena yaá¹ƒ samudayasaccaá¹ƒ nirujjhati, tena yaá¹ƒ dukkhasaccaá¹ƒ upp
cittacetasikatappaá¹-ibaddharÅ«pasaá¹…khÄ• taá¹ƒ, tassa tadÄ• uppatti natthÄ«ti ``noâ€™
sabbassa.

__sahuppÄ• dekanirodhavacanato_ti ``yassa kÄ• yasaá¹…khÄ• ro nirujjhati, tassa cittasaá
Ä• mantÄ• â€™â€™ ti (Yam II saá¹…khÄ• rayamaka.79) evaá¹ƒ sahuppÄ• dasahanirodhav
``yassa kÄ• yasaá¹…khÄ• roâ€™â€™ tiÄ• divacanena. __aÃ±Ã±arÅ«pÄ• na_nti \Be 31/ ka
__sahuppÄ• dasahanirodhÄ• dikÄ• na_nti etthÄ• yaá¹ƒ yojanÄ• ---
appaá¹-ikkhittasahuppÄ• dasahanirodhaananuÃ±Ã±Ä• tanÄ• nuppÄ• danÄ• nÄ• nirodhaan
kammajÄ• dÄ«nanti. __etenÄ• _ti ``yassa kusalÄ• dhammÄ• uppajjantÄ«â€™â€™ tiÄ• dik
pÄ• á¹-hena, ``na cittasamuá¹-á¹-hÄ• narÅ«pamevÄ• â€™â€™ ti yuttivacanena ca. __yama
yathÄ• dassitacittayamakapÄ• á¸·iyÄ• yathÄ• rutavaseneva anussaraá¹‡e vijjamÄ• ne. __b
bhijjamÄ• natÄ• nÄ• ma nirujjhamÄ• natÄ• á¹-hitiyÄ• abhÄ• vato. __sahÄ• yabhÄ• vaá¹ƒ
nissayatthibhÄ• vÄ• dinÄ• paccayabhÄ• vÄ• bhÄ• vato. uppÄ• dakkhaá¹‡e eva hi anantarÅ
balavatÄ• . __evaÃ±ca satÄ«_ti evaÃ±ca utunÄ• pi bhavaá¹…gacittassa uppÄ• dakkhaá¹‡e
sati. __taá¹ƒcittakkhaá¹‡e_ti tassa cittassa khaá¹‡e, khaá¹‡advayepÄ«ti attho. __tenevÄ• _
atilahuparivattibhÄ• veneva. atha vÄ• __tenevÄ• _ti dandhaparivattikatÄ• ya rÅ«passa sak
ekacittakkhaá¹‡aá¹ƒ uppajjamÄ• nabhÄ• veneva. __ta_nti cittaá¹ƒ. paá¹-isandhicittaá¹ƒ sam
viya sahajÄ• tarÅ«padhammÄ• nampi sahajÄ• tÄ• dipaccayena paccayo hotÄ«ti Ä• ha __ `
_nti. cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ cittaá¹ƒ sahajÄ• tÄ• dipaccayo hotiyevÄ• ti vuttaá¹ƒ __
``acittasamuá¹-á¹-hÄ• nÄ• naâ€™â€™ _nti. __tadanantara_nti yena cittena sahuppannaá¹ƒ
anantaraá¹ƒ. __ta_nti rÅ«paá¹ƒ. __tadanantaraá¹ƒ citta_nti sahuppannacittÄ• nantaraá¹ƒ cit
yadi sakalaá¹ƒ cittakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ uppajjamÄ• nameva hoti, cittassa \Ne 30/ uppÄ•
uppÄ• dÄ• rambhoti Ä• ha __ ``na, cittanirodhakkhaá¹‡e rÅ«puppÄ• dÄ• rambhÄ• bhÄ• vat
attanÄ• sahuppannacittassa khaá¹‡e. __ta_nti rÅ«paá¹ƒ. __rÅ«pasamuá¹-á¹-hÄ• panapure

rÅ«pasamuá¹-á¹-hÄ• panakiccaÃ±ca purejÄ• tapaccayakiccaÃ±ca. __á¹-hitippattivisesÄ• lÄ
laddhabbo yo viseso, tassa alÄ• bhaá¹ƒ. __idaá¹ƒ vutta_nti ``yena sahuppajjati, taá¹ƒcittakk
uppajjamÄ• namevÄ• â€™â€™ ti idaá¹ƒ pariyÄ• yena vuttaá¹ƒ.

yaá¹ƒ yassa sambandhibhÄ• vena vuttaá¹ƒ, taá¹ƒ dÅ«re á¹-hitampi tena sambandhanÄ«ya
... pe ... etena saha sambandhoâ€™â€™ _ti. tasmÄ• ``tatoâ€™â€™ ti ettha taá¹ƒsaddena
vuttaá¹ƒ __ ``cutito paranti atthoâ€™â€™ _ti.

__natthÄ«ti_ \Be 32/ __katvÄ• _ti yadipi yathÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, tathÄ• ek
rÅ«pÄ• naá¹ƒ arÅ«pehi, arÅ«pÄ• naÃ±ca rÅ«pehi natthi. yathÄ• ca amhehi vuttaá¹ƒ, tathÄ•

catutthassa pakÄ• rassa vuccamÄ• nattÄ• __ ``tayo pakÄ• re Ä• hÄ• â€™â€™ _ti vuttaá¹

``tesaá¹ƒyeva rÅ«pÄ• naá¹ƒ kÄ• yavikÄ• roâ€™â€™ tiÄ• dinÄ• parinipphannÄ• naá¹ƒ vikÄ
``sabbaá¹ƒ parinipphannaá¹ƒ saá¹…khatamevÄ• â€™â€™ ti vadantena parinipphannatÄ• p
__pubbantÄ• parantaparicchinno_ti pÄ• tubhÄ• vaviddhaá¹ƒsabhÄ• vaparicchinno, udayabl
datto nÄ• ma hotÅ«â€™â€™ tiÄ• dinÄ• nÄ• makaraá¹‡aá¹ƒ __nÄ• maggahaá¹‡aá¹ƒ. samA
samathavipassanÄ• nukkamena nÄ• makÄ• yassa nirodhameva. __Ä• di_-saddena sattaka
paÃ±Ã±Ä• panaá¹ƒ saá¹…gaá¹‡hÄ• ti. __nipphÄ• diyamÄ• no_ti sÄ• dhiyamÄ• no.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kamÄ• divinicchayakathÄ• vaá¹‡á¹‡anÄ•

uppattikkamÄ• dÄ«su \Ne 31/ desanÄ• kkamopi labbhatevÄ• ti __ ``cattÄ• ro satipaá¹-á¹-hÄ
desanÄ• kkamovÄ• â€™â€™ _ti vuttaá¹ƒ. __anupubbukkaá¹ƒsato_ti
dÄ• nasÄ«lakÄ• mÄ• dÄ«navÄ• didassananekkhammakathÄ• naá¹ƒ anukkamena ukkaá¹-á
anupubbukkaá¹ƒsatÄ• vuttÄ• . tena ukkaá¹ƒsakkamo nÄ• mÄ• yaá¹ƒ visuá¹ƒ kamoti dasse
desanÄ• kkamÄ• varodhane kÄ• raá¹‡amÄ• ha __ ``uppattiÄ• divavatthÄ• nÄ• bhÄ• vatoâ€
pahÄ• napaá¹-ipattibhÅ«mikkame saá¹…gaá¹‡hÄ• ti. ``cakkhuÄ• dÄ«nampi visayabhÅ«taâ€
paÃ±carÅ«pindriyagocaratÄ• adhippetÄ• ti Ä• ha __ ``ekadesenÄ• â€™â€™ _tiÄ• di. __ek
bÄ• hiroá¸·Ä• rikÄ• yatanehi. __etthÄ• _ti ``yaá¹ƒ vedayati, taá¹ƒ saÃ±jÄ• nÄ• tÄ«â€™â€™
vuttanayena.

__taá¹ƒsabhÄ• vatÄ• nivattanattha_nti anÄ• savadhammasabhÄ• vatÄ• nivattanatthaá¹ƒ. _
vuttÄ• ti attho_ sÄ• savÄ• nampi khandhesu vuttattÄ• . nanu ca anÄ• savadhammo khandh
saccaá¹ƒ atthi, khandhÄ• dhikÄ• re khandhapariyÄ• pannÄ• eva anÄ• savÄ• gayhantÄ«ti

yathÄ• \Be 33/ phassÄ• dayo visesato tadanuguá¹‡avuttitÄ• ya saá¹…khatÄ• bhisaá¹…kha
saá¹…khÄ• rakkhandhe samavaruddhÄ• , na evaá¹ƒ vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• r
khandhabhÄ• vena vuttÄ• ni. etena phassÄ• dÄ«naá¹ƒ visuá¹ƒ khandhasaddavacanÄ«yatÄ
vuttaá¹ƒ __ ``phusanÄ• dayo panÄ• â€™â€™ _tiÄ• di. __itiÄ• dÄ«naÃ±ca suttÄ• na_nti ettl
kho, bhikkhave, sati rÅ«paá¹ƒ upÄ• dÄ• ya rÅ«paá¹ƒ abhinivissa uppajjanti saá¹ƒyojanÄ• bh
vedanÄ• ya ... pe ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e sati viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡aá¹ƒ abhinivissa uppajjanti saá¹ƒyojanÄ• bhinivesavinibandhÄ• â€™â€™ ti (S
``ahaá¹ƒ rÅ«paá¹ƒ, mama rÅ«panti pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ« hotÄ«â€™â€™ ti (SN b III 1
suttapadÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __etenÄ• _ti attanÄ• dassitasuttena. __vakkh
``rÅ«pe kho, bhikkhave, satÄ«â€™â€™ tiÄ• dikassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 26 p
vakkhamÄ• nassa suttassa vasena. __ ``parittÄ• rammaá¹‡Ä• divasena na vattabbÄ• â€™â
navattabbÄ• rammaá¹‡Ä• pi diá¹-á¹-hi khandhe eva nissÄ• ya uppajjati, pageva khandhÄ• r

__vedanÄ• kÄ• raá¹‡Ä• yÄ• _ti \Ne 32/ vedanÄ• yÄ• tanÄ• ya. __chÄ• dÄ• panato_ti rocÄ
bahulabhÄ• vena. upÄ• dÄ• nakkhandhÄ• hi bÄ• hullappavattikÄ• , na itare.

__puá¹-aá¹ƒ katvÄ• _ti ca chattasadisaá¹ƒ puá¹-aá¹ƒ bandhaá¹ƒ katvÄ• . __vatthumhÄ«_ti c
__vaá¹-á¹-agatavedanaá¹ƒ sandhÄ• ya vuttaá¹ƒ_. sÄ• hi idha daá¹-á¹-habbabhÄ• ve á¹-hitÄ
vatthunÄ• , kilesehi ca Å«nehi.

__mÄ• yÄ• yÄ• _ti indajÄ• lÄ• dimÄ• yÄ• ya payogo mÄ• yÄ• ti adhippÄ• yenÄ• ha __ ``m
`mÄ• yÄ• â€™ ti Ä• hÄ• â€™â€™ _ti. __vatthubhÄ• vÄ• dito_ti __Ä• di_-saddena Ä• ramm
saá¹…gaá¹‡hÄ• ti. __katthacÄ«_ti rÅ«pakkhandhÄ• dike. __koci viseso_ti asubhÄ• dikova.

__tassÄ• _ti ajjhattikarÅ«passa. yassa kÄ• marÄ• gappahÄ• namukhena sabbarÄ• gappah
sandhÄ• yÄ• ha __ ``kÄ• marÄ• gamukhena vÄ• sabbalobhappahÄ• naá¹ƒ vadatÄ«â€™â€
chandarÄ• gaá¹ƒ pajahanto tassÄ• samudayabhÅ«te \Be 34/ phassepi chandarÄ• gaá¹ƒ pa
pariÃ±Ã±attayassa yojanÄ• pÄ• kaá¹-Ä• eva.

__tato_ti dukkhuppÄ• danasukhavinÄ• sanÄ• naá¹ƒ adassanato. __bhindatÄ«_ti vinÄ• seti
manosaÃ±cetanÄ• hÄ• raá¹ƒ Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• hi pariggaá¹‡hÄ• ti tÄ«reti.

__taá¹ƒ pajahanto_ti avijjaá¹ƒ pajahanto. __parÄ• maá¹-á¹-ha_nti parÄ• mÄ• sasaá¹…khÄ
niccÄ• divasena gahitaá¹ƒ. __viÃ±Ã±Ä• á¹‡aá¹ƒ niccato passanto diá¹-á¹-hupÄ• dÄ• naá¹ƒ
``tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsarati, anaÃ±Ã±aâ€™â€™ ntiÄ• disutta
dÄ«petabbo.

kamÄ• divinicchayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<34> __taá¹ƒ_ \Ne 33/ __vatvÄ• _ti taá¹ƒ bhÅ«mivasena jÄ• nitabbataá¹ƒ ``sabbÄ• pi catu
tiÄ• dinÄ• vatvÄ• . __sampayuttato dassitatÄ• dÄ«_ti ettha __Ä• di_-saddena
hetujÄ• tibhÅ«miindriyavatthusamphassajabhedato dassitataá¹ƒ anavasesato saá¹…gaá¹‡h

yadipi taá¹ƒ-saddo pubbe vuttassa sÄ• maÃ±Ã±ato paá¹-iniddeso, tathÄ• pi anantarameva
itarattha asambhavatoti Ä• ha __ ``aá¹-á¹-ha ... pe ... yojanÄ• â€™â€™ _ti. __
``aá¹-á¹-havidhattÄ• bhÄ• vatoâ€™â€™ _ti iminÄ• taá¹ƒ asambhavaá¹ƒ dasseti.

__pÅ«raá¹‡atthameva vutto, _ apubbatÄ• bhÄ• vatoti attho.

__gahaá¹‡avaá¸• á¸• hanavasenÄ• _ti gahaá¹‡assa vaá¸• á¸• hanavasena. __gahaá¹‡a_n
daá¹-á¹-habbaá¹ƒ, tassa vaá¸• á¸• hanaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne avuttassa kathanaá
gahitato aÃ±Ã±assa gahaá¹‡aá¹ƒ vaá¸• á¸• hanaâ€™â€™ _nti, tato eva ca __ ``purimagahi
aÃ±Ã±upacayavasenÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``vaá¸• á¸• hanasaddo chedanatthoâ€™â
``sivÄ• â€™â€™ ti, diá¹-á¹-haÃ±ca ``adiá¹-á¹-haâ€™â€™ nti vuccati, evaá¹ƒ daá¹-á¹-habba
__nayanÄ«haraá¹‡a_nti nÄ«yatÄ«ti nayo, desanÄ• , tassa nÄ«haraá¹‡aá¹ƒ pavattanaá¹ƒ. _
35/ yathÄ• vuttavaá¸• á¸• hanakavasena pavatto desanÄ• nayo. __aÃ±Ã±e bhedÄ• _ti ekav
yadi avisiá¹-á¹-hÄ• , kasmÄ• vuttÄ• ti Ä• ha __ ``tathÄ• pÄ«â€™â€™ _tiÄ• di. tattha
__paÃ±Ã±Ä• ppabhedajananattha_nti dhammavisayÄ• ya pabhedagatÄ• ya paÃ±Ã±Ä• ya
vijjÄ• á¹-á¹-hÄ• nÄ• divasena vineyyÄ• naá¹ƒ dhammapaá¹-isambhidÄ• ya uppÄ• danathar
abhiÃ±Ã±eyyadhammavibhÄ• gatÄ• ya sammasanavÄ• rassa visayabhÄ• vato vuttaá¹ƒ __
niyyÄ• namukhabhÄ• vatoâ€™â€™ _ti. __itarepi bhedÄ• vuttÄ• _ti duvidhatividhabhedÄ• r
vasena itare bhedÄ• anÄ• nattÄ• pi yathÄ• vuttakÄ• raá¹‡ato vuttÄ• . __ ``na kevalaâ€™â€
aÃ±Ã±amaÃ±Ã±apekkhataá¹ƒ dassetvÄ• __ ``tasmÄ• â€™â€™ _tiÄ• dinÄ• tesaá¹ƒ visiá¹

yathÄ• dukamÅ«lakÄ• dÄ«su bhedÄ• gaá¹‡anÄ• nupubbiyÄ• pavattÄ• pabhedantarÄ• p
sattavidhÄ• dibhedÄ• pabhedantaranirapekkhÄ• kevalaá¹ƒ bahuvidhabhÄ• vasÄ• maÃ±Ã±
``aÃ±Ã±appabhedanirapekkhÄ• â€™â€™ _tiÄ• dinÄ• . dukatikapadatthÄ• naá¹ƒ yathÄ• rah
apekkhitabbÄ• pekkhakabhÄ• vena vuttattÄ• \Ne 34/ yathÄ• duke á¹-hapetvÄ• vuttÄ• tikÄ
jÄ• tÄ• , evaá¹ƒ tikadukapadatthÄ• naá¹ƒ apekkhitabbÄ• pekkhakabhÄ• vena vuttattÄ• duk
pakkhittÄ• nÄ• ma hontÄ«ti Ä• ha __ ``parato ... pe ... yojitattÄ• â€™â€™ _ti.

__samÄ• navÄ«thiya_nti ekavÄ«thiyaá¹ƒ. __cakkhusaá¹…ghaá¹-á¹-anÄ• yÄ• _ti cakkhurÅ«

cakkhurÅ«papaá¹-ighÄ• to. __taduppÄ• dikÄ• _ti tassa cakkhusamphassassa uppÄ• dikÄ•
nanu ca vedanÄ• paccayo phasso vutto, na phassapaccayÄ• vedanÄ• ti? na, vedanÄ• sÄ«
gahitattÄ• ti. __tappayojanattÄ• _ti cakkhusamphassapayojanattÄ• . payojayatÄ«ti __payoja

__rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• naá¹ƒ_ vipÄ• kÄ• nanti adhippÄ• yo. te hi idha aggahitÄ
sayameva manodvÄ• rabhÅ«tattÄ• â€™â€™ _tiÄ• di. __tato_ti bhavaá¹…gato.
__cakkhusamphassapaccayÄ• dikusalÄ• dÄ«na_nti ettha purimena __Ä• di_-saddena ``sot
evamÄ• dayo saá¹…gahitÄ• , dutiyena akusalÄ• dayo. ``kÄ• mÄ• vacaraaá¹-á¹-hakusalacitt
kusalÄ• byÄ• katÄ• nampi kÄ• mÄ• vacarÄ• naá¹ƒyeva yojitattÄ• vuttaá¹ƒ __ ``samÄ• navÄ
36/ __aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• â€™â€™ _ti. vedanÄ• pÄ«tisanidassanattikavajjÄ• naá
tikÄ• naá¹ƒ vasena __ekÅ«navÄ«saticatuvÄ«satikÄ• _. yadi asamÄ• navÄ«thiyampi kusalÄ
yojetabbÄ• , atha kasmÄ• samÄ• navÄ«thiyaá¹ƒyeva yojitÄ• ti Ä• ha __ ``aá¹-á¹-hakathÄ• y
__tenevÄ• _ti asamÄ• navÄ«thiyaá¹ƒ appaá¹-ikkhittattÄ• yeva.

__cittasambandho_ti cittena sambandho cittasambandhaá¹ƒ katvÄ• cittasÄ«sena vedanÄ•
__tikabhÅ«mivasenÄ• _ti kusalattikÄ• ditikavasena, kÄ• mÄ• vacarÄ• dibhÅ«mivasena ca.
cakkhÄ• diuppattidvÄ• ravasena, kusalattikÄ• ditikavasena ca. __yattha katthacÄ«_ti dÄ«pe
visesÄ• bhÄ• vato sattavidhabhedÄ• dÄ«su yattha katthaci. na ca dvÄ• raá¹ƒ anÄ• maá¹-á¹
sattavidhabhedato tiá¹ƒsavidhabhede visesaá¹ƒ dasseti. yadipi ubhayattha bhÅ«miyo Ä• ga
rÅ«pÄ• vacarÄ• dibhÅ«miÄ• masanena pana asamÄ• navÄ«thiyaá¹ƒ labbhamÄ• natÄ• das
ettha samÄ• nÄ• samÄ• navÄ«thÄ«su labbhamÄ• natÄ• â€™â€™ _ti. __sukhadÄ«panÄ• n
vedanÄ• kkhandhassa vibhattattÄ• . __na bhÅ«miyo apekkhitvÄ• á¹-hapitÄ• _ti kathetabba
apekkhitvÄ• \Ne 35/ na á¹-hapitÄ• , bhÅ«mivibhÄ• gena na kathitÄ• ti attho. __apekkhitabb
dvÄ• rabhÅ«mÄ«naá¹ƒ aggahitattÄ• Ä• kaá¹…khitabbadvÄ• rÄ• divisesarahitÄ• .

__ ``upanissayakoá¹-iyÄ• â€™â€™ _ti ettha nippariyÄ• yato pariyÄ• yato ca upanissayako
idhÄ• dhippetaupanissayakoá¹-iá¹ƒ dassetuá¹ƒ __ ``saddhaá¹ƒ upanissÄ• yÄ• â€™â€™ _ti
__upanissayÄ• na_nti vedanÄ• ya upanissayabhÅ«tÄ• naá¹ƒ. __dassana_nti cakkhuviÃ±Ã±
gahaá¹‡aá¹ƒ. __upanissayantabhÄ• venÄ• _ti lÄ• makÅ«panissayabhÄ• vena. yadi ghÄ• ya
bhaveyyuá¹ƒ, pakatÅ«panissayÄ• neva siyuá¹ƒ. pakatÅ«panissayo ca nÄ• nÄ• vÄ«thiyaá¹ƒ
idha nÄ• nÄ• vÄ«thijotakanti dasseti __ ``ghÄ• nÄ• didvÄ• resÅ«â€™â€™ _tiÄ• dinÄ• . __k
kasiá¹‡aparikammasamÄ• pattinibbattanavipassanÄ• vaá¸• á¸• hanÄ• dÄ«naá¹ƒ. __tadalÄ•
ghÄ• yanÄ• dÄ«hi paresaá¹ƒ paá¹-ipattiyÄ• jÄ• nituá¹ƒ asakkuá¹‡eyyattÄ• . antimabhavika
savanena vinÄ• taá¹ƒphusanaá¹ƒ siyÄ• mÅ«lÅ«panissayoti __ ``yebhuyyenÄ• â€™â€™ _

__sampannajjhÄ• sayo_ti \Be 37/ vivaá¹-á¹-Å«panissayasampattiyÄ• sampannajjhÄ• sayo.
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti vacanena. __tadupanissaya_nti tato paraá¹ƒ uppannaka
upanissayabhÅ«taá¹ƒ.

thÄ• magamanaá¹ƒ nÄ• ma kÄ• marÄ• gÄ• dÄ«naá¹ƒyeva Ä• veá¹‡iko sabhÄ• voti Ä• ha
vÄ• â€™â€™ _ti. ``rÄ• go uppannoâ€™â€™ tiÄ• dinÄ• iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡e
uppattivicÄ• raá¹‡Ä• va vuttÄ• , na nesaá¹ƒ kiccavisesoti kiccavisesena vutte dassento __
``asamapekkhanÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. __pavattÄ• _ vedanÄ• ti attho. __pakÄ•
cakkhusamphassapaccayÄ• uppannakilesÄ• naá¹ƒ samatikkamanasaá¹…khÄ• tena pakÄ•
bhÄ• vanÄ• vasenÄ• _ti ettha __tathÄ• _-saddena cakkhusamphassassa catubhÅ«mikaved
pakÄ• rantarena kathitoti imamevatthaá¹ƒ Ä• kaá¸• á¸• hati. bhÄ• vanÄ• yevettha __pakÄ•

__sabbaá¹ƒ sammasanaá¹ƒ bhÄ• vanÄ• _ti veditabbÄ• , na nÄ«varaá¹‡appahÄ• napariÃ±

__aÃ±Ã±amaÃ±Ã±assa cÄ• ti_ phoá¹-á¹-habbamahÄ• bhÅ«tesu itarÄ«tarassa, Ä• podhÄ•

__tesa_nti \Ne 36/ jÄ• tiÄ• dÄ«naá¹ƒ, kammatthe cetaá¹ƒ sÄ• mivacanaá¹ƒ. sahajÄ• tassa
balavapaccayabhÄ• vaá¹ƒ dassetÄ«ti sambandho. __tassa vÄ• dassanassÄ• _ti tassa vÄ•
dassanavasena pavattassa kÄ• mÄ• vacaraÃ±Ä• á¹‡assa.

__tadeva attano phalasseva phalabhÄ• venÄ• _ti ``manosamphassoâ€™â€™ ti phassassa
vuttaá¹ƒ, tadeva viÃ±Ã±Ä• á¹‡aá¹ƒ attano phalassa phalabhÄ• vena vuttassa phassassa ``c
ntiÄ• dinÄ• phalabhÄ• vena vattuá¹ƒ na yuttaá¹ƒ. ``manosamphassoâ€™â€™ tiÄ• dinÄ• la
paá¹-icca phassassa paccayabhÄ• vo hetuphalasaá¹…karapariharaá¹‡atthaá¹ƒ na vuttoti va
viÃ±Ã±Ä• á¹‡assa paccayo hoti, na pana phassassa viya viÃ±Ã±Ä• á¹‡aá¹ƒ so tassa visesa
viÃ±Ã±Ä• á¹‡assa cakkhusamphassajÄ• ditÄ• na vuttÄ• ti dassetuá¹ƒ __ ``yasmÄ• vÄ• â€

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<150> __taá¹ƒ_ \Be 38/ __taá¹ƒ samudÄ• ya_nti taá¹ƒ taá¹ƒ cittuppÄ• dasaá¹…khÄ• tadha
anavasesarÅ«padhammasamudÄ• yaÃ±ca. __yathÄ• sambhava_nti copanaá¹ƒ patto saá¹ƒ
chasupÄ«ti evaá¹ƒ yathÄ• sambhavaá¹ƒ. __tato_ti abhijjhÄ• domanassÄ• dito. __yathÄ• yo
tadanurÅ«paá¹ƒ.

__katthacÄ«_ti te eva parivaá¹-á¹-e sÄ• maÃ±Ã±ena vadati. __katthacÄ«_ti vÄ• tesu pariv
padese. __kiÃ±cipi_ appakampi. __ekova paricchedo, _ na Ä• yatanavibhaá¹…gÄ• dÄ«su v

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• yatanavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<154> __asÄ• dhÄ• raá¹‡ato_ti \Be 39/ \Ne 37/ Ä• veá¹‡ikato. taá¹ƒ nesaá¹ƒ asÄ• dhÄ• ra
vipakkhavasena patiá¹-á¹-hÄ• petuá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ udÄ• haraá¹‡avasena dasseti __
viyÄ• â€™â€™ _ti. atha vÄ• cakkhÄ• diattho eva cakkhÄ• disaddavisesito Ä• yatanatthoti t
Ä• yatanatthaá¹ƒ sandhÄ• yÄ• ha __ ``Ä• yatanasaddattho viya asÄ• dhÄ• raá¹‡atoâ€™â€

yadi visayassÄ• danattho cakkhu-saddo, sotÄ• dÄ«nampi ayaá¹ƒ samaÃ±Ã±Ä• siyÄ• ti ati
``satipÄ«â€™â€™ _tiÄ• dimÄ• ha. dutiye atthavikappe __cakkhatÄ«_ti viÃ±Ã±Ä• á¹‡Ä• dhi
Ä• cikkhati, Ä• cikkhantaá¹ƒ viya, vibhÄ• ventaá¹ƒ viya vÄ• hotÄ«ti attho. __rÅ«pamiva_ ca
__saviggahamiva_ sabimbakaá¹ƒ viya vaá¹‡á¹‡avÄ• cako rÅ«pa-saddo adhippetoti Ä• ha _
rÅ«pasaddassa atthoâ€™â€™ _ti.

__vacanamevÄ• _ti saviÃ±Ã±attikasaddameva. __gamÄ«yatÄ«_ti upanÄ«yati. ajjhoharaá¹
rasaggahaá¹‡amÅ«latÄ• vacanena rasassa paramparÄ• ya jÄ«vitahetutaá¹ƒ dasseti. rasani
__rasaggahaá¹‡aá¹ƒ, _ rasaggahaá¹‡animittaá¹ƒ __ajjhoharaá¹‡aá¹ƒ, _ taá¹ƒnimittaá¹ƒ __j
rasaggahaá¹‡amÅ«latÄ• ca ajjhoharaá¹‡assa yebhuyyato veditabbÄ• . dissati apadissati et
hetÅ«ti Ä• ha __ ``uppattidesoti uppattikÄ• raá¹‡aâ€™â€™ _nti. __tathÄ• _ti cakkhÄ• yatan
__manogocarabhÅ«tÄ• _ti manaso eva gocarabhÅ«tÄ• . __sÄ• maÃ±Ã±alakkhaá¹‡enevÄ•
anubhavanÄ• divisesalakkhaá¹‡aá¹ƒ aggahetvÄ• dhammabhÄ• vasaá¹…khÄ• tasÄ• dhÄ•
__ekÄ• yatanattaá¹ƒ upanetvÄ• vuttÄ• _ dvÄ• dasa ekasabhÄ• vattÄ• bhinditvÄ• vacane
dvÄ• rÄ• lambanavibhÄ• gadassanatthÄ• hi Ä• yatanadesanÄ• ti.

__pubbantato_ti purimabhÄ• gato pÄ• kabhÄ• vato. pÄ• kabhÄ• vo hi sabhÄ• vadhammÄ•
viddhaá¹ƒsÄ• bhÄ• vo aparanto.

nivÄ• saá¹-á¹-hÄ• nÄ• dÄ«su Ä• yatana-saddo na Ä• yatanatthÄ• dÄ«su viya padatthaviva
kho tasmiá¹ƒ tasmiá¹ƒ devagharÄ• dike niruá¸·hatÄ• ya evamatthoti Ä• ha __ ``ruá¸·hivasen
Ä• yatanasaddassatthaá¹ƒ vattuâ€™â€™ _nti. __mano_ti dvÄ• rabhÅ«tamano \Be 40/. __n
nissayasadiso nissayo, sadisatÄ• ca phalassa tappaá¹-ibaddhavuttitÄ• ya daá¹-á¹-habbÄ• .
bhÄ• vattho.

__tÄ• vatvato_ti tattakato. __Å«nacodanÄ• _ti dvÄ• dasato Å«nÄ• ni kasmÄ• na vuttÄ• nÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ dhammajÄ• taá¹ƒ dhammÄ• yatana

dhammÄ• yatanabhÄ• vo siyÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``satipÄ«â€™â€™ _tiÄ• di
na Ä• rammaá¹‡abhÄ• veneva asÄ• dhÄ• raá¹‡aá¹ƒ, atha kho dvÄ• rÄ• rammaá¹‡abhÄ• ve
vacanaseso.

__yebhuyyasahuppattiÄ• dÄ«hÄ«_ti yebhuyyena cakkhÄ• yatanÄ• dÄ«ni kassaci kadÄ• ci
``kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni uppajjantÄ«â€™â€™
Ä• yatanÄ• naá¹ƒ uppattikkamo tÄ• va na yujjati, na pahÄ• nakkamo kusalÄ• byÄ• katÄ• na
paá¹-ipattikkamo akusalÄ• naá¹ƒ, ekaccaabyÄ• katÄ• naÃ±ca appaá¹-ipajjanÄ«yato, na bhÅ
aá¸• á¸• hekÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ ekantakÄ• mÄ• vacarattÄ• , itaresaá¹ƒ catub
lokuttarabhÄ• vato ca. evaá¹ƒ uppattikkamÄ• diayuttiyojanÄ• veditabbÄ• . yesu vijjamÄ• ne
paÃ±Ã±Ä• panÄ• , te ``mayhaá¹ƒ cakkhuâ€™â€™ ntiÄ• dinÄ• adhikasinehavatthubhÅ«tÄ•
ajjhattikatÄ• ya, evaá¹ƒ dassanÄ• dikiccakaraindriyatÄ• ca padhÄ• nÄ• ti Ä• ha __ ``ajjhatti
visayibhÄ• vena cÄ• â€™â€™ _ti. __ghÄ• nÄ• dikkamenÄ• _ti ghÄ• naá¹ƒ jivhÄ• kÄ• yoti

paccuppannÄ• rammaá¹‡attÄ• vÄ• cakkhÄ• dÄ«ni paá¹-hamaá¹ƒ vuttÄ• ni, mano pana ki
\Ne 39/, kiÃ±ci yÄ• vanavattabbÄ• rammaá¹‡anti pacchÄ• vuttaá¹ƒ. paccuppannÄ• ramma
upÄ• dÄ• rÅ«pÄ• rammaá¹‡Ä• ni cattÄ• ri paá¹-hamaá¹ƒ vuttÄ• ni, tato bhÅ«tarÅ«pÄ• ram
upÄ• dÄ• rÅ«pÄ• rammaá¹‡esupi dÅ«ratare dÅ«re, sÄ«ghataraá¹ƒ sÄ«ghaÃ±ca Ä• ramma
cakkhÄ• dÄ«naá¹ƒ desanÄ• kkamo. cakkhusotadvayaÃ±hi dÅ«ragocaranti paá¹-hamaá¹ƒ v
dÅ«rataragocaranti sabbapaá¹-hamaá¹ƒ vuttaá¹ƒ. passantopi hi dÅ«ratare nadisotaá¹ƒ na ta
suá¹‡Ä• ti. ghÄ• najivhÄ• supi ghÄ• naá¹ƒ sÄ«ghataravuttÄ«ti \Be 41/ paá¹-hamaá¹ƒ vuttaá
á¹-hapitamattassa hi bhojanassa gandho gayhatÄ«ti. yathÄ• á¹-hÄ• naá¹ƒ vÄ• tesaá¹ƒ desa
sarÄ«re sabbupari cakkhussa adhiá¹-á¹-hÄ• naá¹ƒ, tassa adho sotassa, tassa adho ghÄ• na
tathÄ• kÄ• yassa yebhuyyena, mano pana arÅ«pÄ«bhÄ• vato sabbapacchÄ• vutto. taá¹ƒta
tassÄ• nantaraá¹ƒ bÄ• hirÄ• yatanÄ• ni vuttÄ• nÄ«ti vuttovÄ• yamatthoti evampi imesaá¹ƒ k

__tato_ti hadayavatthubhedato. yaÃ±hi hadayavatthuá¹ƒ nissÄ• ya ekaá¹ƒ manoviÃ±Ã±Ä•
tadeva nissÄ• ya aÃ±Ã±aá¹ƒ pavattati. __niddesavasenÄ• _ti saá¹…khepavitthÄ• raniddesa
``kusalasamuá¹-á¹-hÄ• naá¹ƒ kusalasamuá¹-á¹-hÄ• nassa sabhÄ• gaâ€™â€™ ntiÄ• dinÄ• .

__sabhÄ• vo_ti visayivisayabhÄ• vo, tadabhinibbattiyaÃ±ca yogyatÄ• . __kÄ• raá¹‡asamat
samatthatÄ• paccayabhÄ• vo. __dvÄ• rÄ• dibhÄ• vo_ti dvÄ• rÄ• rammaá¹‡e dvÄ• ravuttibh
anantaraá¹ƒ vuttaatthe. __yasmÄ• _ti yÄ• ya dhammatÄ• ya yena dvÄ• rÄ• dibhÄ• vena kÄ
__sambhavanavisesana_nti kiriyÄ• ya parÄ• masanamÄ• ha. __yaá¹ƒ_ sambhavanaá¹ƒ, dh
__rittakÄ• nevÄ• _ti dhuvÄ• dibhÄ• varittakÄ• neva. visamÄ• dÄ«su ajjhÄ• sayo etesanti vis
visamÄ• diajjhÄ• sayÄ• ni viya hontÄ«ti __visamÄ• diajjhÄ• sayÄ• ni, _ cakkhÄ• dÄ«ni. __v
vanabhÄ• vehÄ«_ti visamabhÄ• vÄ• disannissitaahiÄ• disadisupÄ• dinnadhammehi cakkhÄ
vanasannissitamakkaá¹-asadisena cittena ca abhiramitattÄ• . __vanabhÄ• vo_ti hi vanajjhÄ

__purimantavivittatÄ• _ti pubbabhÄ• gaviraho. uppÄ• dato purimakoá¹-á¹-hÄ• so hi idha pu
aparabhÄ• ge, bhaá¹…gato uddhanti attho. udayabbayaparicchinno hi sabhÄ• vadhammo.
vuttaá¹ƒ ``anidhÄ• nagatÄ• bhaggÄ• , puÃ±jo natthi anÄ• gateâ€™â€™ ti (Nidd I 10). __sa
abhÄ• vapatiá¹-á¹-hÄ• panaá¹ƒ sabbakÄ• lampi natthÄ«ti, atha kho udayabbayaparicchinna
sadÄ• bhÄ• vapaá¹-ikkhepoti Ä• ha __ ``aniccalakkhaá¹‡aâ€™â€™ _nti. __sabhÄ• vavijaha
\Be 42/. viparivattanaá¹ƒ uppÄ• dajarÄ• vatthÄ• hi santÄ• naá¹ƒ vinÄ• na vikÄ• rÄ• pattÄ«t
``santÄ• navikÄ• rÄ• patti vÄ• â€™â€™ _ti.

__jÄ• tidhammatÄ• dÄ«hÄ«_ti jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• disabhÄ• vatÄ• hi. __aniá¹-á¹
dukkhatÄ• ti attho. __purimaá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡a_nti ``paá¹-ipÄ«á¸·anaá¹-á¹-henÄ•
sÄ• maÃ±Ã±ato vuttaá¹ƒ dukkhalakkhaá¹‡aá¹ƒ. paccayavasena dukkhanÄ• kÄ• rena pavat
sabhÄ• vadhammÄ• naá¹ƒ dukkhanaá¹ƒ puggalasseva vasena dukkhamatÄ• ti Ä• ha __ ``p
dukkhamaâ€™â€™ _nti. __dukkhavacana_nti ``dukkhaâ€™â€™ nti satthu vacanaá¹ƒ.

__ ``natthi etassa vasavattakoâ€™â€™ _ti iminÄ• natthi etassa attÄ• ti anattÄ• ti imamatth
``nÄ• pi idaá¹ƒ vasavattakaâ€™â€™ _nti iminÄ• pana na attÄ• ti anattÄ• ti. __attano_ti niya
vadati. __parasmi_nti tato aÃ±Ã±asmiá¹ƒ. __parassa ca attanÄ«_ti etthÄ• pi eseva nayo. __
natthÄ«_ti taá¹ƒ yathÄ• vuttaparaparikappitaá¹ƒ vasavattakaá¹ƒ etassa cakkhÄ• dino natthi,
catukoá¹-ikasuÃ±Ã±atÄ• ya saá¹…gaho daá¹-á¹-habbo. ``suÃ±Ã±aá¹ƒ taá¹ƒ tena vasavattan
ubhayathÄ• pi avasavattanaá¹-á¹-he dassitabbe tattha tÄ• va ekaá¹ƒ dassetuá¹ƒ __ ``parass
vatvÄ• puna __ ``atha vÄ• â€™â€™ _tiÄ• dinÄ• itaraá¹ƒ dasseti. sÄ• mi eva sÄ• miko, na
evaá¹ƒ atthe gayhamÄ• ne ``assÄ• mikatoâ€™â€™ ti padassa suÃ±Ã±avisesanatÄ• ya pay
__kÄ• makÄ• riya_nti yathÄ• kÄ• makaraá¹‡Ä«yaá¹ƒ. __avasavattanatthaá¹ƒ visesetvÄ• da
samÄ• sadvayatthasaá¹…gahato.

sasantÄ• ne dhammÄ• naá¹ƒ visadisuppatti idha bhÄ• vasaá¹…kantigamanaá¹ƒ nÄ• mÄ• t
bhÄ• vantaruppattiyevÄ• â€™â€™ _ti. tathÄ• visadisuppattiyaá¹ƒ purimÄ• kÄ• ravigamo pa
__ ``santatiyÄ• yathÄ• pavattÄ• kÄ• ravijahanaâ€™â€™ _nti. bhavatÄ«ti vÄ• bhÄ• vo, ava
saá¹…kamanaá¹ƒ __bhÄ• vasaá¹…kanti_. sabhÄ• vadhammo hi uppÄ• dakkhaá¹‡aá¹ƒ á¹-h
bhijjatÄ«ti uppÄ• dÄ• vatthÄ• ya jarÄ• vatthaá¹ƒ, tato bhaá¹…gÄ• vatthaá¹ƒ saá¹…kamatÄ«
saá¹…kamato ca attalÄ• bhakkhaá¹‡ato uddhaá¹ƒ jarÄ• maraá¹‡ehi taá¹ƒsabhÄ• vapariccÄ
khaá¹‡avasena cetaá¹ƒ yojetabbaá¹ƒ. __pubbÄ• paravasenÄ• _ti \Ne 41/ ca khaá¹‡Ä• naá¹
sambhavati. __ekatthattÄ• _ti \Be 43/ samÄ• nÄ• dhikaraá¹‡attÄ• , na pana visesanavisesit
``cakkhuá¹ƒ aniccaâ€™â€™ nti vutte ``aniccaá¹ƒ cakkhuâ€™â€™ ntipi vuttameva hotÄ«ti ``
aniccaá¹ƒ, yaá¹ƒ aniccaá¹ƒ, taá¹ƒ cakkhuâ€™â€™ nti Ä• pannamevÄ• ti Ä• ha __ ``aniccÄ•
cakkhubhÄ• vo Ä• pajjatÄ«â€™â€™ _ti.

__tehi ca_ aniccadukkhalakkhaá¹‡ehi ca __anattalakkhaá¹‡ameva visesena dassitaá¹ƒ_ ``
dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ tiÄ• dÄ«su (SN b III 15, 45, 76, 85; II 4.1
viya. __dosalakkhaá¹‡Ä• kÄ• ranidassanattho_ti dosassa lakkhitabbÄ• kÄ• ranidassanattho
evaá¹ƒ nÄ• nappakÄ• rena akkhirogÄ• didukkhena Ä• bÄ• dhatÄ• ya. __anattalakkhaá¹‡ad
anattatÄ• paÃ±Ã±Ä• panassa jotakÄ• naá¹ƒ upÄ• yabhÅ«tÄ• naá¹ƒ. na hi ghaá¹-abhedakaa
labbhamÄ• nÄ• aniccadukkhatÄ• sattÄ• naá¹ƒ ekantato anattatÄ• dhigamahetÅ« honti.
paccayapaá¹-ibaddhatÄ• abhiá¹‡hasampaá¹-ipÄ«á¸·anÄ• divasena pana labbhamÄ• nÄ• h
kammÄ• dimahÄ• bhÅ«tÄ• dipaccayapaá¹-ibaddhavuttÄ«ni, tato eva ahutvÄ• sambhavanti
aniccÄ• ni, abhiá¹‡hasampaá¹-ipÄ«á¸·itattÄ• dukkhÄ• ni, evaá¹ƒbhÅ«tÄ• ni ca avasavattan
pariggahe á¹-hitehi samupacitaÃ±Ä• á¹‡asambhÄ• rehi passituá¹ƒ sakkÄ• .

kathaá¹ƒ panetesaá¹ƒ hutvÄ• abhÄ• vo jÄ• nitabboti? khaá¹‡e khaá¹‡e aÃ±Ã±athattadassa
Ã±Ä• yatÄ«ti? yuttito. kÄ• panettha yuttÄ«ti? visesaggahaá¹‡aá¹ƒ. yadi cakkhÄ• dÄ«naá¹ƒ
aÃ±Ã±athattaá¹ƒ na siyÄ• , bahipaccayabhede yadidaá¹ƒ pacchÄ• visesaggahaá¹‡aá¹ƒ, ta
tÄ• disaá¹ƒ khaá¹‡e khaá¹‡e aÃ±Ã±athattaá¹ƒ natthi, tassa asati bahipaccayavisese kathaá
visesaggahaá¹‡aá¹ƒ bhaveyya, bhavati ca visesaggahaá¹‡aá¹ƒ. tasmÄ• atthi nesaá¹ƒ khaá
aÃ±Ã±athattaá¹ƒ yaá¹ƒ saá¹‡ikaá¹ƒ saá¹‡ikaá¹ƒ vaá¸• á¸• hentaá¹ƒ pacchÄ• pÄ• kaá¹-atar
sarÄ«rassa tÄ• va Ä• nÄ• pÄ• nÄ• naá¹ƒ anavatthÄ• nato parissamato ca visesaggahaá¹‡a
assÄ• sapassÄ• sÄ• vÄ• tÄ• vÄ• rena vÄ• rena pavattanato. yadi hi assasite vÄ• passass
pacchÄ• viseso na siyÄ• , na nesaá¹ƒ \Be 44/ koci bhedo siyÄ• , diá¹-á¹-ho ca so. tasmÄ•
aÃ±Ã±athÄ• hontaá¹ƒ kamena tÄ• disaá¹ƒ avatthaá¹ƒ pÄ• puá¹‡Ä• ti. yÄ• passÄ• sassa p
tatheva assÄ• sassa paccayo hotÄ«ti Ä• nÄ• pÄ• nÄ• naá¹ƒ anavatthÄ• natopi sarÄ«rassa
aÃ±Ã±athattasiddhi. tathÄ• parissamopi asati visese pacchÄ• sarÄ«rassa na siyÄ• , yenÄ•
iriyÄ• pathantarÄ• dÄ«ni sevanena parissamavinodanaá¹ƒ karoti.

atha vÄ• rÅ«pÄ• dibhedatopi visesaggahaá¹‡aá¹ƒ. rÅ«pagandharasaphassÄ• dÄ«naÃ±hi v
anindriyabaddhesu ca khÄ«rÅ«dakavatthapupphaphalosadhidhaÃ±Ã±Ä• dÄ«naá¹ƒ pacchÄ•
bahipaccayavisese nesaá¹ƒ jarÄ• diavatthÄ• su vaá¹‡á¹‡abalÄ• dibhedo, rasavÄ«riyavipÄ•
khaá¹‡e aÃ±Ã±athattaá¹ƒ vinÄ• kathamupalabbheyya. yaá¹ƒ pana taá¹ƒ dhammatÄ• rÅ«pa
tassÄ• pi sÄ«tuá¹‡hasamphassabhedato attheva visesaggahaá¹‡aá¹ƒ. taá¹ƒ khaá¹‡e khaá¹
yujjatÄ«ti. sati ca rÅ«pÄ• dibhede siddhova taá¹ƒnissayamahÄ• bhÅ«tabhedopi. na hi nissa
vinÄ• nissitabhedo sambhavatÄ«ti. evaá¹ƒ tÄ• va rÅ«padhammÄ• naá¹ƒ visesaggahaá¹‡at
aÃ±Ã±athattaá¹ƒ, tato ca hutvÄ• abhÄ• vasiddhi.

arÅ«padhammÄ• naá¹ƒ pana Ä• rammaá¹‡Ä• dibhedena visesaggahaá¹‡aá¹ƒ. yattha yatth
uppajjanti, tattha tattheva te bhijjanti, na aÃ±Ã±aá¹ƒ saá¹…kamanti, Ä• rammaá¹‡adhammÄ
khaá¹‡ato uddhaá¹ƒ na tiá¹-á¹-hantÄ«ti. svÄ• yamattho padÄ«pÄ• diudÄ• haraá¹‡ena vedita
khaá¹‡e rÅ«pÄ• dayo padÄ«pajÄ• lÄ• ya, tathÄ• khÄ«radhÄ• rÄ• dÄ«su patantÄ«su, vÄ• y

yathÄ• cetesaá¹ƒ khaá¹‡e khaá¹‡e aÃ±Ã±athattaá¹ƒ, kimaá¹…gaá¹ƒ pana cittacetasikÄ• na
saddavisesatopi tannimittÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ khaá¹‡e khaá¹‡e aÃ±Ã±athattaá¹ƒ,
paguá¹‡aÃ±hi ganthaá¹ƒ sÄ«ghaá¹ƒ parivattentassa cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ saddÄ•
diá¹-á¹-ho. na hi kÄ• raá¹‡abhedena vinÄ• phalabhedo atthi. yathÄ• taá¹ƒ vÄ• ditasaddÄ•
Ä• rammaá¹‡abhedena arÅ«padhammÄ• naá¹ƒ visesaggahaá¹‡aá¹ƒ. teneva nesaá¹ƒ khaá
veditabbaá¹ƒ. jÄ• tibhÅ«misampayuttadhammabhedena visesaggahaá¹‡epi eseva nayo. ev
visesaggahaá¹‡ato khaá¹‡e khaá¹‡e aÃ±Ã±athattasiddhi. yato hutvÄ• abhÄ• vato cakkhÄ•
siddhÄ• ni, aniccattÄ• eva abhiá¹‡hasampaá¹-ipÄ«á¸·anato dukkhÄ• ni, tato ca avasavattan
bhagavÄ• ``yadaniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti (SN b
4.1, 2; Paá¹-is II 10).

__nirantaraá¹ƒ_ \Ne 43/ __pavattamÄ• nassÄ• _ti abhiá¹‡hasaddatthaá¹ƒ visesetvÄ• vadat
dhÄ• tumattabhÄ• vena. __samÅ«hato_ti sasambhÄ• racakkhÄ• dipiá¹‡á¸• ato. __ ``cakkhÄ
``samÅ«hatoâ€™â€™ ti padaá¹ƒ apekkhitvÄ• sambandhe sÄ• mivacanaá¹ƒ, ``vinibbhujana
apekkhitvÄ• kammattheti veditabbaá¹ƒ. __cattÄ• ripi ghanÄ• nÄ«_ti santatisamÅ«hakiccÄ•
__pavattarÅ«pÄ• diggahaá¹‡ato_ti ruppanÄ• divasena pavattaÃ±ca taá¹ƒ rÅ«pÄ• diggahaá
pavattarÅ«pÄ• diggahaá¹‡aá¹ƒ, tatoti yojetabbaá¹ƒ. __aniccÄ• diggahaá¹‡assa sabbhÄ• vÄ
rÅ«pavedanÄ• diÃ±Ä• á¹‡ato bhinnassa aniccÄ• diÃ±Ä• á¹‡assa labbhamÄ• nattÄ• . tena s
aniccÄ• dibhÄ• ve ruppanÄ• dibhÄ• vato aniccÄ• dibhÄ• vassa bhedamÄ• ha. idÄ• ni tame
Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• visayatÄ• ya pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``na hÄ«â€™â€™ _
idha lakkhaá¹‡alakkhaá¹‡avantÄ• bhinnÄ• vuttÄ• . tattha lakkhaá¹‡Ä• rammaá¹‡ikavipass
khandhÄ• rammaá¹‡atÄ• vacanena abhinnÄ• ti aÃ±Ã±amaÃ±Ã±avirodhÄ• pÄ• danena atid
ce? vuttaá¹ƒ __ ``te panÄ• kÄ• rÄ• â€™â€™ _tiÄ• di. adhippÄ• yopi cettha lakkhaá¹‡Ä• naá
rÅ«pÄ• diÄ• kÄ• ramattatÄ• vibhÄ• vananti daá¹-á¹-habbo. ``aniccaá¹ƒ dukkhaá¹ƒ anattÄ• â
sabhÄ• vato sallakkhentoyeva lakkhaá¹‡Ä• ni ca sallakkhetÄ«ti. yathÄ• aniccÄ• dito anicca
bhedo, evaá¹ƒ aniccatÄ• dÄ«nampi satipi lakkhaá¹‡abhÄ• vasÄ• maÃ±Ã±e nÄ• nÄ• Ã±Ä• â
nÄ• nÄ• paá¹-ipakkhatÄ• ya, nÄ• nindriyÄ• dhikatÄ• ya ca vimokkhamukhattayabhÅ«tÄ• na
dassento __ ``aniccanti ca gaá¹‡hantoâ€™â€™ _tiÄ• dimÄ• ha. taá¹ƒ suviÃ±Ã±eyyameva.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<155> __paccayayugaá¸·avasenÄ• _ti \Be 46/ ajjhattikabÄ• hirapaccayadvayavasena. __a
abbokÄ• rato_ti ajjhattikavasena ceva bÄ• hiravasena ca asaá¹…karato.

<167> __visaá¹…khÄ• raninnassÄ• _ti nibbÄ• napoá¹‡assa. __vinimuttasaá¹…khÄ• rassÄ
samucchedapaá¹-ipassaddhivimuttÄ«hi samukhena, tappaá¹-ibaddhachandarÄ• gappahÄ•

vinimuttasaá¹…khÄ• rassa paramassÄ• sabhÄ• vena, gatibhÄ• vena ca patiá¹-á¹-hÄ• nabh
gatÄ«â€™â€™ ti (paá¹-i0 339) hi \Ne 44/ vuttaá¹ƒ. __á¹-hitibhÄ• venÄ• _ti ca pÄ• á¹-ho.
__taá¹ƒsacchikaraá¹‡Ä• bhÄ• ve_ti tassa nibbÄ• nassa sacchikaraá¹‡Ä• bhÄ• ve. __nÄ«to
attho.

__cuá¹‡á¹‡ita_nti bheditaá¹ƒ. __tvameva kiá¹ƒ na jÄ• nÄ• sÄ«_ti kiá¹ƒ tvaá¹ƒ na jÄ• nÄ• si
tvaá¹ƒ ekaá¹ƒ nÄ• naá¹ƒ jÄ• nÄ• si, kiá¹ƒ tvaá¹ƒ na jÄ• nÄ• si evÄ• â€™â€™ ti evaá¹ƒ vikk
paravÄ• diá¹ƒ __ ``nanu Ã±Ä• teâ€™â€™ _tiÄ• dinÄ• sakavÄ• dÄ« nibandhati. __vibhajitv
khÄ«á¹‡ante uppannattÄ• â€™â€™ ti bhÄ• vatthaá¹ƒ vibhajitvÄ• . rÄ• gÄ• dÄ«naá¹ƒ khayÄ
sasabhÄ• vatÄ• ca nibbÄ• nassa Ä• pannÄ• hotÄ«ti sambandho.

__nibbÄ• nÄ• rammaá¹‡akaraá¹‡ena_ kÄ• raá¹‡abhÅ«tena. hetuatthe hi idaá¹ƒ karaá¹‡ava
kilesakkhayamattataá¹ƒ vÄ• nibbÄ• nassa icchato kilesakkhayena bhavitabbanti yojanÄ• .

evaá¹ƒ kilesakkhayamatte nibbÄ• ne khepetabbÄ• kilesÄ• bahuvidhÄ• nÄ• nappakÄ• rÄ
khepeti. svÄ• yaá¹ƒ ``katamaá¹ƒ kilesakkhayaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• k
ti purimapucchÄ• dvayameva vadati. __tadevÄ• _ti yaá¹ƒ ``avijjÄ• taá¹‡hÄ• naá¹ƒ kiÃ±ci ek
vuttaá¹ƒ, tadeva.

ettha ca yÄ• yaá¹ƒ ``kilesakkhayova nibbÄ• naâ€™â€™ nti nibbÄ• nassa abhÄ• vatÄ• coda
yuttito cassa bhÄ• vÄ• bhÄ• vavibhÄ• vanÄ• . taÃ±hi bhagavatÄ• ---

``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™ nti (Ud 73; It 43).

``atthi \Be 47/, bhikkhave, tadÄ• yatanaá¹ƒ, yattha neva pathavÄ« na Ä• po na tejo na vÄ• y

ca Ä• dinÄ• , tathÄ• ---

``gambhÄ«ro \Ne 45/ duddaso duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá
(MN II 337; SN a I 172; Vin I 7-8) ---

``asaá¹…khataÃ±ca vo, bhikkhave, desessÄ• mi asaá¹…khatagÄ• miniÃ±ca paá¹-ipadaá¹ƒ,
saccaá¹ƒ, pÄ• raá¹ƒ, nipuá¹‡aá¹ƒ, sududdasaá¹ƒ, ajajjaraá¹ƒ, dhuvaá¹ƒ, apalokitaá¹ƒ, anida
nippapaÃ±caá¹ƒ, santaá¹ƒ, amataá¹ƒ, paá¹‡Ä«taá¹ƒ, sivaá¹ƒ, khemaá¹ƒ, taá¹‡hÄ• kkhayaá
abbhutaá¹ƒ, anÄ«tikaá¹ƒ, anÄ«tikadhammaá¹ƒ, nibbÄ• naá¹ƒ, abyÄ• bajjhaá¹ƒ, virÄ• gaá¹ƒ
anÄ• layaá¹ƒ, dÄ«paá¹ƒ, leá¹‡aá¹ƒ, tÄ• á¹‡aá¹ƒ, saraá¹‡aá¹ƒ, parÄ• yaá¹‡aÃ±ca vo, bhikkh
parÄ• yaá¹‡agÄ• miniÃ±ca paá¹-ipadaâ€™â€™ nti (SN b IV 377) ---

evamÄ• dÄ«hi ca suttapadehi ``appaccayÄ• dhammÄ• , asaá¹…khatÄ• dhammÄ• (Dhs d
asaá¹…khatÄ• ca dhÄ• tÅ«â€™â€™ tiÄ• dÄ«hi (Dhs 1192, 1198, 1200) abhidhammapade
desitaá¹ƒ. na hi sabhÄ• vavirahitassa abhÄ• vamattassa gambhÄ«rÄ• saá¹…khatÄ• dibhÄ•
yutto, vutto ca so. tasmÄ• na abhÄ• vamattaá¹ƒ nibbÄ• naá¹ƒ.

api cÄ• yaá¹ƒ abhÄ• vavÄ• dÄ« evaá¹ƒ pucchitabbo --- yadi kilesÄ• bhÄ• vo nibbÄ• naá¹ƒ,
aneko vÄ• ? yadi eko, ekeneva maggena kato sacchikato ca hotÄ«ti uparimÄ• naá¹ƒ maggÄ
Ä• pajjati. na hi ekaá¹ƒ anekehi kammappavattehi sÄ• dhetabbaá¹ƒ diá¹-á¹-haá¹ƒ. atha siyÄ
kilesÄ• bhÄ• vo, na pana maggehi kÄ• tabbo, atha kho sacchikÄ• tabboti. evaá¹ƒ sati suá¹-
niratthakatÄ• Ä• pajjati kilesÄ• naá¹ƒ appahÄ• nato. akaronto ca maggo kilesÄ• bhÄ• vaá¹
48/ kamatthaá¹ƒ sÄ• dheyya, atha maggÄ• naá¹ƒ saá¹ƒyojanattayappahÄ• nÄ• dipaá¹-iniya
pahÄ• yakavibhÄ• gena kilesÄ• bhÄ• vabhedo, evaá¹ƒ sati vinÄ• sabhÄ• vabhedaá¹ƒ bahu
bahubhÄ• vatÄ• padesenassa sasabhÄ• vatÄ• Ä• pannÄ• . athÄ• pi siyÄ• ``yesaá¹ƒ abhÄ
bahubhÄ• vopacÄ• roâ€™â€™ ti, evaá¹ƒ sati yesaá¹ƒ abhÄ• vo, tesaá¹ƒ sabhÄ• vatÄ• ya s
tathÄ• tesaá¹ƒ kilesasaá¹…khatÄ• ditÄ• ya kilesasaá¹…khatÄ• dibhÄ• vÄ• ca siyuá¹ƒ, na
bahubhÄ• vopacÄ• ro yutto. ekabhÄ• vopi \Ne 46/ cassa asabhÄ• vatÄ• ya eva vattuá¹ƒ na
abhÄ• vasÄ• maÃ±Ã±ato, abhÄ• vasÄ• maÃ±Ã±ena abhedasamaÃ±Ã±Ä• ya ekattaniddesc
vuttadosÄ• nativatti.

bahubhÄ• ve ca sasabhÄ• vatÄ• siddhÄ• . yadipi siyÄ• yathÄ• bahubhÄ• vo sasabhÄ• va
sasabhÄ• vatÄ• bahubhÄ• vaá¹ƒ na byabhicareyyÄ• ti sasabhÄ• vapakkhepi nibbÄ• nassa
na, kasmÄ• ? tathÄ• sÄ• maÃ±Ã±Ä• bhedato. na hi evaá¹ƒ vattuá¹ƒ labbhÄ• yathÄ• khara
byabhicarati, evaá¹ƒ sasabhÄ• vatÄ• pi kharabhÄ• vaá¹ƒ na byabhicareyyÄ• ti. evaÃ±hi sat
tadaÃ±Ã±asabbadhammÄ• bhÄ• vappasaá¹…go siyÄ• , tasmÄ• bahubhÄ• vo sasabhÄ• va
bahubhÄ• vÄ• pekkhÄ• ti na sasabhÄ• vassa nibbÄ• nassa bahubhÄ• vÄ• patti. ``ekaÃ±hi s
890; Nidd I 119), ekÄ• niá¹-á¹-hÄ• na puthuniá¹-á¹-hÄ• â€™â€™ tiÄ• divacanato.

api cettha kilesÄ• bhÄ• vo nÄ• ma rÄ• gÄ• dÄ«naá¹ƒ samucchedo accantappahÄ• naá¹ƒ a
ekeneva maggena sÄ• dhetabbatÄ• kiccavisesÄ• bhÄ• vatoti dassanÄ• dimaggavibhÄ• go
kilesÄ• naá¹ƒ pahÄ• tabbattÄ• . so ca maggavibhÄ• go saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ
nÄ• titikkhatikkhatikkhataratikkhatamabhÄ• vena ekasmimpi samucchedappahÄ• nayogyab
sacchikiriyÄ• visesena hotÄ«ti nibbÄ• nassa sasabhÄ• vatÄ• yayeva yutto. abhÄ• vo pana
kÄ• tabbo siyÄ• ``mÄ• maggassa niratthakatÄ• ahosÄ«â€™â€™ ti, na sacchikÄ• tabbo. k
sacchikariyeyya. so ca kilesÄ• bhÄ• vo ekeneva maggena sÄ• dhetabbo siyÄ• , na catÅ«hi
catubhÄ• vanibbÄ• natÄ• patti, nibbÄ• navisesÄ• patti ca ahosÄ«â€™â€™ ti. tato dassanÄ
sabbaá¹ƒ Ä• vattati.

yadi ca abhÄ• vo bhÄ• vassa siyÄ• ti tassa bhÄ• vadhammatÄ• icchitÄ• , evaá¹ƒ sati yathÄ
jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ viya saá¹…khatadhammatÄ• pi Ä• pannÄ• , evaá¹ƒ bahÅ«naá¹ƒ
bahubhÄ• vÄ• dippasaá¹…gopi dunnivÄ• roti ataá¹ƒsabhÄ• vassa asaá¹…khatassekassa s
veditabbo.

yadi \Ne 47/ evaá¹ƒ kasmÄ• ``rÄ• gakkhayo dosakkhayo mohakkhayoâ€™â€™ ti (SN b IV
adhigantabbattÄ• . khayo hi ariyamaggo. yathÄ• ha ``khaye Ã±Ä• á¹‡aá¹ƒ, anuppÄ• de Ã±Ä
dukamÄ• tikÄ• 142). tena rÄ• gÄ• dikkhayapariyÄ• yena ariyamaggena adhigantabbato ``p
nipuá¹‡aá¹ƒ duddasaá¹ƒ duranubodhaá¹ƒ nibbÄ• naá¹ƒ rÄ• gÄ• dikkhayoâ€™â€™ ti vuttaá
vÄ• tathÄ• pattabbato, yathÄ• aÃ±Ã±atthÄ• pi vuttaá¹ƒ ``madanimmaddano pipÄ• savinay
It 90).

apica yathÄ• pariÃ±Ã±eyyatÄ• ya sauttarÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ rÅ«pÄ• naÃ±ca paá¹-ipa
tabbidhurasabhÄ• vaá¹ƒ nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ sasabhÄ• vÄ• naá¹ƒ sabbe
paá¹-ipakkhabhÅ«tena tabbidhurasabhÄ• vena nissaraá¹‡ena bhavitabbaá¹ƒ. yaÃ±ca tannis
asaá¹…khatÄ• dhÄ• tu. kiÃ±ca bhiyyo --- saá¹…khatadhammÄ• rammaá¹‡aá¹ƒ vipassanÄ•
anulomaÃ±Ä• á¹‡aá¹ƒ kilese tadaá¹…gavasena pajahati, na samucchedavasena \Be 50/ pa
sammutisaccÄ• rammaá¹‡aá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su Ã±Ä• á¹‡aá¹ƒ vikkhambhanavas
samucchedavasena. iti saá¹…khatadhammÄ• rammaá¹‡assa, sammutisaccÄ• rammaá¹‡as
samucchedappahÄ• ne asamatthabhÄ• vato tesaá¹ƒ samucchedappahÄ• nakarassa ariyan
tadubhayaviparÄ«tasabhÄ• vena Ä• rammaá¹‡ena bhavitabbaá¹ƒ, sÄ• asaá¹…khatÄ• dhÄ
ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™ nti (Ud 73; It 43) idaá¹ƒ nibbÄ• nass
atthibhÄ• vajotakaá¹ƒ vacanaá¹ƒ aviparÄ«tatthaá¹ƒ bhagavatÄ• bhÄ• sitattÄ• . yaÃ±hi bhag
aviparÄ«tatthaá¹ƒ yathÄ• taá¹ƒ ``sabbe saá¹…khÄ• rÄ• aniccÄ• , sabbe saá¹…khÄ• rÄ• d
anattÄ• â€™â€™ ti (Dhp 277-279; Th 676-678; Nett 5), tathÄ• nibbÄ• na-saddo katthaci vis
yathÄ• bhÅ«taparamatthavisayo upacÄ• ravuttisabbhÄ• vato seyyathÄ• pi sÄ«ha-saddo. at
asaá¹…khatÄ• dhÄ• tu itaratabbiparÄ«tavimuttisabhÄ• vattÄ• seyyathÄ• pi ``pathavÄ«dhÄ
evamÄ• dÄ«hi nayehi yuttitopi asaá¹…khatÄ• ya dhÄ• tuyÄ• paramatthato atthibhÄ• vo ved

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<168> __kiÃ±cÄ«_ti \Ne 48/ kiÃ±ci Ä• rammaá¹‡aá¹ƒ. __Ä• lambanato_ti Ä• rammaá¹‡aka

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• yatanavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dhÄ• tuvibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> __abhidhamme_ \Be 51/ \Ne 49/ __ca Ä• gatÄ• _ti imasmiá¹ƒ dhÄ• tuvibhaá¹…ge abhidhammabhÄ• janÄ«yapaÃ±hapucchakesu, nikkhepakaá¹‡á¸• adhammahadayavibhaá¹ yathÄ• pana suttante abhidhamme ca Ä• gatÄ• khandhÄ• dayo suttante desitaniyÄ• mena suttantabhÄ• janÄ«yavasena vibhattÄ• , evamidhÄ• pi cakkhudhÄ• tÄ• dayo suttantabhÄ• j siyuá¹ƒ. tattha khandhÄ• dÄ«naá¹ƒ sabbasaá¹…gÄ• hako abhidhammadesanÄ• visiá¹-á¹-h desetabbÄ• kÄ• ro natthÄ«ti te rÅ«pakkhandhÄ• divaseneva suttantabhÄ• janÄ«ye desitÄ• atthÄ«ti te tiá¹‡á¹‡aá¹ƒ dhÄ• tuchakkÄ• naá¹ƒ vasena idha desitÄ• ti dassento Ä• ha __ ``su vibhattanti veditabbaâ€™â€™ _nti. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``sabbÄ• dhÄ• tuyo ch saá¹…khipitvÄ• â€™â€™ ti.

kathaá¹ƒ pana chasu chasu dhÄ• tÅ«su aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ samavarod sabhÄ• vanissayadvÄ• rÄ• rammaá¹‡asampayogasÄ• maÃ±Ã±ato. tattha paá¹-hamachakk sabhÄ• vato phoá¹-á¹-habbadhÄ• tu. Ä• podhÄ• tuÄ• kÄ• sadhÄ• tuyo dhammadhÄ• tueka sattaviÃ±Ã±Ä• á¹‡adhÄ• tuyo. catudhÄ• tuggahaá¹‡ena cettha tadÄ• yattavuttikÄ• nissayÄ viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• dvÄ• rÄ• rammaá¹‡abhÄ• vena vÄ• avasiá¹-á¹-hÄ• rÅ«padhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuggahaá¹‡ena taá¹ƒsampayogato dhammadhÄ• tuekadesoti evaá¹ƒ sa daá¹-á¹-habbo. dutiye chapi dhÄ• tuyo sabhÄ• vato, dhammÄ• yatanekadeso, taá¹ƒsampay sattaviÃ±Ã±Ä• á¹‡adhÄ• tuyo, yathÄ• rahaá¹ƒ tesaá¹ƒ nissayadvÄ• rÄ• rammaá¹‡abhÄ• va samavaruddhÄ• . tatiyachakkepi eseva nayo. evamettha chasu chasu dhÄ• tÅ«su aá¹-á¹-hÄ samavarodho daá¹-á¹-habbo. tena vuttaá¹ƒ ``sabbÄ• dhÄ• tuyo chahi chahi dhÄ• tÅ«hi saá

__suÃ±Ã±o_ti \Ne 50/ attasuÃ±Ã±o, tena sasabhÄ• vatÄ• ya ca idha dhÄ• tuvohÄ• roti Ä• sabhÄ• vamatte niruá¸·ho dhÄ• tusaddoâ€™â€™ _ti. taá¹ƒtaá¹ƒbhÅ«tavivittatÄ• rÅ«papari vivitto, yesaÃ±ca \Be 52/ paricchedo, tehi asamphuá¹-á¹-hatÄ• tesaá¹ƒ byÄ• pakabhÄ• ve s ``catÅ«hi mahÄ• bhÅ«tehi abyÄ• pitabhÄ• voâ€™â€™ _ti. paricchinnavuttÄ«ni hi bhÅ«tÄ• n

<173> avayavavinimutto samudÄ• yo nÄ• ma koci natthÄ«ti purimatthaá¹ƒ asambhÄ• vent _tiÄ• dinÄ• samudÄ• yena vinÄ• dutiyatthamÄ• ha. __paccattaá¹ƒ attani jÄ• tata_nti pÄ• á

__pÄ• á¹-iyekko koá¹-á¹-hÄ• so_ti vÄ• lomÄ• diitarakoá¹-á¹-hÄ• sehi asammisso visuá¹ƒ e attho.

__payoga_nti bhÄ• vanÄ• payogaá¹ƒ. __vÄ«riya_nti bhÄ• vanÄ• nipphÄ• dakaá¹ƒ ussÄ• h

cetanaá¹ƒ.

__dhÄ• tupaá¹-ikkÅ«lavaá¹‡á¹‡amanasikÄ• rÄ• na_nti
dhÄ• tumanasikÄ• rapaá¹-ikkÅ«lamanasikÄ• ravaá¹‡á¹‡amanasikÄ• rÄ• naá¹ƒ. __abyÄ• pÄ
nipphÄ• demi, mama esÄ• nipphÄ• danÄ• â€™â€™ ti cetanÄ• rahitatÄ• ya. __karontÄ«_ti
uppÄ• denti.

__lakkhaá¹‡avasenÄ• _ti sabhÄ• vavasena. so pana yasmÄ• pathavÄ«dhÄ• tuyÄ• kakkha
``kakkhaá¸·aá¹ƒ kharigatantiÄ• divacanaá¹ƒ sandhÄ• ya vuttaâ€™â€™ _nti.

__vekantakaá¹ƒ_ nÄ• ma sabbalohacchedanasamatthaá¹ƒ lohaá¹ƒ. tathÄ• hi taá¹ƒ vikanta
vikantameva vekantakanti vuccati. __lohasadisa_nti lohÄ• kÄ• raá¹ƒ lohamalaá¹ƒ viya ghan
tiá¹-á¹-hati. tÄ• petvÄ• tÄ• á¸·itaá¹ƒ pana chinnaá¹ƒ chinnaá¹ƒ hutvÄ• visarati, mudu maá¹-
vÄ• na hoti, tena __ ``lohavijÄ• tÄ«â€™â€™ _ti vuccatÄ«ti. __tiputambÄ• dÄ«hÄ«_ti tiputa
__kaá¹ƒsalohaá¹ƒ, _ sÄ«satambe missetvÄ• kataá¹ƒ __vaá¹-á¹-alohaá¹ƒ, _ jasadatambe m
__Ä• rakÅ«á¹-aá¹ƒ_ \Ne 51/. yaá¹ƒ pana kevalaá¹ƒ jasadadhÄ• tuviniggataá¹ƒ, yaá¹ƒ ``pitta
taá¹ƒ idha nÄ• dhippetaá¹ƒ, yathÄ• vuttamissakameva pana gahetvÄ• __ ``kittimaâ€™â€™

__nidassanamatta_nti muttÄ• naá¹ƒ jÄ• tito anekabhedattÄ• vuttaá¹ƒ. tathÄ• hi hatthikum
varÄ• hadÄ• á¹-haá¹ƒ bhujaá¹…gasÄ«saá¹ƒ valÄ• hakÅ«á¹-aá¹ƒ veá¹‡upabbaá¹ƒ macchas
aá¹-á¹-ha muttÄ• yoniyo. tattha __hatthikumbhajÄ• _ pÄ«tavaá¹‡á¹‡Ä• pabhÄ• hÄ«nÄ• . __
varÄ• hadÄ• á¹-havaá¹‡á¹‡Ä• va. __bhujaá¹…gasÄ«sajÄ• _ nÄ«lÄ• divaá¹‡á¹‡Ä• suvisudd
__valÄ• hakajÄ• _ bhÄ• surÄ• dubbibhÄ• garÅ«pÄ• rattibhÄ• ge andhakÄ• raá¹ƒ vidhama
eva honti. __veá¹‡upabbajÄ• _ kÄ• raphalasamÄ• navaá¹‡á¹‡Ä• , na bhÄ• surÄ• , te ca ve
padese jÄ• yanti. __macchasÄ«sajÄ• _ pÄ• á¹-hÄ«napiá¹-á¹-hisamÄ• navaá¹‡á¹‡Ä• , vaá¹-
pabhÄ• vihÄ«nÄ• , te ca macchÄ• samuddamajjheyeva jÄ• yanti. __saá¹…khajÄ• _ saá¹…
kolappamÄ• á¹‡Ä• pi honti pabhÄ• vihÄ«nÄ• va. __sippijÄ• _ pana pabhÄ• visesayuttÄ• va
evaá¹ƒ jÄ• tito aá¹-á¹-havidhÄ• su muttÄ• su yÄ• macchasaá¹…khasippijÄ• , tÄ• sÄ• mudd
sÄ• muddikÄ• ti vadanti, itarÄ• asÄ• muddikÄ• . tena vuttaá¹ƒ __ ``sÄ• muddikamuttÄ• ti n
sabbÄ• pi pana muttÄ• muttÄ• evÄ• â€™â€™ _ti. bahulato vÄ• aá¹-á¹-hakathÄ• yaá¹ƒ eta
sÄ• muddikamuttÄ• â€™â€™ ti. bahulaÃ±hi loke sÄ• muddikÄ• va muttÄ• dissanti. tatthÄ•
kÄ• cÄ«ti.

<174> __idha natthi_ niyamo kevalaá¹ƒ dravabhÄ• vasseva adhippetattÄ• .

<175> __nisitabhÄ• venÄ• _ti santÄ• panÄ• divasappavattena tikhiá¹‡abhÄ• vena. usmÄ•
nisitabhÄ• vo. __pÄ• katiko_ti sÄ• bhÄ• viko kÄ• yusmÄ• ti adhippeto. __sadÄ• _ti sabbakÄ
jÄ«vitindriyaá¹ƒ pavattati. __petaggi_ nijjhÄ• mataá¹‡hikapetaggi. __idhÄ• _ti bÄ• hiratejodh

<176> __vÄ• yanaá¹ƒ_ bÄ«janaá¹ƒ, taá¹ƒ pana thÄ• masÄ• pavattÄ«ti Ä• ha __ ``savegag
__samudÄ«raá¹‡aá¹ƒ_ allaparisosanaá¹ƒ, bhÅ«tasaá¹…ghÄ• tassa desantaruppattihetubhÄ

<177> bhitticchiddÄ• divasena labbhamÄ• naá¹ƒ ajaá¹-Ä• kÄ• saá¹ƒ nissÄ• yeva paricched
parikammakaraá¹‡anti Ä• ha __ ``ajaá¹-Ä• kÄ• sassa ca kathitataâ€™â€™ _nti.

<179> __sukhadukkhaphoá¹-á¹-habbasamuá¹-á¹-hÄ• panapaccayabhÄ• venÄ• _ti \Ne 52/
iá¹-á¹-hÄ• niá¹-á¹-haphoá¹-á¹-habbÄ• naá¹ƒ nibbattakabhÅ«tena paccayabhÄ• vena. kassa
Ä• ha __ ``sarÄ«raá¹-á¹-hakautussÄ• â€™â€™ _ti \Be 54/. __paccayabhÄ• venÄ• _ti ca he
hi kÄ• raá¹‡abhÅ«tena sukhadukkhaphoá¹-á¹-habbÄ• naá¹ƒ yathÄ• vuttasamatthatÄ• hotÄ
iminÄ• ``yathÄ• balaá¹ƒ sarÄ«rekadesasakalasarÄ«raâ€™â€™ nti idaá¹ƒ anukaá¸• á¸• hat
phalÅ«pacÄ• rasiddhena pharaá¹‡appakÄ• rena. __etesa_nti sukhÄ• dÄ«naá¹ƒ. __ ``oá¸·Ä
pharaá¹‡aâ€™â€™ _nti iminÄ• nirupacÄ• raá¹ƒ etesaá¹ƒ pharaá¹‡aá¹-á¹-haá¹ƒ dasseti. __
sukhadukkhavato, somanassadomanassavato ca, pharaá¹‡Ä• pharaá¹‡aá¹-á¹-hÄ• navato v

<181> __ettha vuttaá¹ƒ saá¹…kappa_nti etasmiá¹ƒ ``saá¹…kappo kÄ• moâ€™â€™ tiÄ• dik
ajitamÄ• á¹‡avapucchÄ• niddesa 8) niddesapadese vuttaá¹ƒ saá¹…kappaá¹ƒ. tattha hi kiles
``saá¹…kapparÄ• go purisassa kÄ• moâ€™â€™ tiÄ• dÄ«su (AN b VI 63; Kv 513) viya. vatth
saá¹…kappanato parikappanato ``saá¹…kappoâ€™â€™ ti vutto, na vitakkoti ayamettha atth
pana vitakkavasena atthaá¹ƒ dassetuá¹ƒ __ ``sopi hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tatrÄ• pi
adhippetoti ce, sampiá¹‡á¸• anattho __pi_-saddo niratthako siyÄ• , ``kilesasanthavasambha
vattabbaá¹ƒ siyÄ• , parato ca ``byÄ• pÄ• davacanena byÄ• pÄ• davitakkaá¹ƒ dassetÄ«â€™
vibhatto_ kilesasampayuttattÄ• ti adhippÄ• yo. __kÄ• mapaá¹-ibaddhÄ• _ti ettha __kÄ• ma_
saá¹…gahitÄ• ti daá¹-á¹-habbÄ• .

<182> __ubhayattha uppanno_ti sattesu, saá¹…khÄ• resÅ«ti ubhayattha uppanno, sattÄ• k
vÄ• Ä• rammaá¹‡assa ubhayÄ• kÄ• raggahaá¹‡avasena uppanno. kammapathaviseso, ka
kammapathabhedoti dassetuá¹ƒ __ ``abhijjhÄ• saá¹ƒyogenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ta
vihiá¹ƒsÄ• vitakkaá¹ƒ dassetÄ«ti yojanÄ• . __vihiá¹ƒsÄ• yÄ• _ti ca vihiá¹ƒsÄ• vacanenÄ• ti
__yathÄ• sambhavaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• divasenÄ• _ti __Ä• di_-saddena
adinnÄ• dÄ• namusÄ• vÄ• dapesuÃ±Ã±apharusavÄ• cÄ• samphappalÄ• pe saá¹…gaá¹‡hÄ
kÄ• manekkhammadhÄ• tÅ«hi. __dve dve_ti byÄ• pÄ• davihiá¹ƒsÄ• dhÄ• tuyo, abyÄ• pÄ•
``etthÄ• ti panÄ• â€™â€™ _tiÄ• dinÄ• saá¹ƒkilesavodÄ• nÄ• naá¹ƒ saá¹…karabhÄ• vassa
dassanena purimaá¹ƒyeva atthaá¹ƒ byatirekamukhena sampÄ• deti.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<183> Ä• veá¹‡ikattho \Be 55/ \Ne 53/ atisayattho ca visesasaddo hotÄ«ti tadubhayaá¹ƒ da
``puggalantarÄ• sÄ• dhÄ• raá¹‡aá¹ƒ, nÄ«lÄ• disabbarÅ«pasÄ• dhÄ• raá¹‡aÃ±cÄ• â€™â€™
asÄ• dhÄ• raá¹‡akÄ• raá¹‡enÄ• pi hi niddeso hoti yathÄ• ``bherisaddo, yavaá¹…kuroâ€™â
yathÄ• ``atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso
pajÄ• nÄ• tÄ«â€™â€™ ti (Kv 355; Paá¹-is II 44). __dhÄ• tuattho evÄ• _ti ``dhÄ• tuâ€™â€™
attho. dhÄ• tuvacanÄ«yo hi attho upasaggena jotÄ«yati.

__purimena asadiso_ vidhÄ• nadhÄ• raá¹‡atthÄ• naá¹ƒ pÄ• kaá¹-o bhedoti. __visabhÄ• ga
visadisasabhÄ• vÄ• __avayavÄ• _ bhÄ• gÄ• , tesu.

__yathÄ• sambhava_nti kiriyÄ• manodhÄ• tu upanissayakoá¹-iyÄ• , vipÄ• kamanodhÄ• tu
anantarÄ• dinÄ• pi, itarassa sabbÄ• pi upanissayakoá¹-iyÄ• va. dhammadhÄ• tu pana veda
sahajÄ• tÄ• dinÄ• , asahajÄ• tÄ• anantarÄ• dinÄ• , upanissayena Ä• rammaá¹‡Ä• dinÄ• c
evaá¹ƒ manodhÄ• tudhammadhÄ• tÅ«naá¹ƒ manoviÃ±Ã±Ä• á¹‡assa hetubhÄ• vo yathÄ• s
dvÄ• rabhÅ«tamanopi sutte ``manodhÄ• tÅ«â€™â€™ ti vuccatÄ«ti Ä• ha __ ``dvÄ• rabhÅ«
tassÄ• manodhÄ• tuyÄ• manoviÃ±Ã±Ä• á¹‡assa hetubhÄ• vo yathÄ• sambhavaá¹ƒ yojeta

__purimanayenÄ• _ti visesanaá¹ƒ dutiyanayassa hÄ«nattikavaseneva vibhattattÄ• . nÄ• nÄ
cakkhudhÄ• tuÄ• dÄ«nanti sambandho.

__na hi dve manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo santi_ aá¹-á¹-hÄ• rasadhÄ• tuvibhÄ• gadassane
khandhÄ• yatanadhÄ• tindriyÄ• naá¹ƒyeva vasena saá¹…khepÄ• divibhÄ• gadassanaá¹ƒ te
pariÃ±Ã±eyyadhammasaá¹…gaá¹‡hanato. saccadesanÄ• pana atisaá¹ƒkhittabhÄ• vatoyev

__nijjÄ«vassÄ• _tiÄ• di visesato sattasuÃ±Ã±atÄ• dÄ«panatthÄ• dhÄ• tudesanÄ• ti katvÄ•
aÃ±Ã±esampi kamavuttÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒ sambhavatÄ«ti adhippÄ• yena \Be 56/ \Ne
``manodhÄ• tuyeva vÄ• â€™â€™ _tiÄ• dinÄ• dutiyanayo vutto. tattha __avijjamÄ• nepi pur
purecarÄ• nucarÄ• bhisandhiyÄ• abhÄ• vepi kevalaá¹ƒ anantarapubbakÄ• laanantarÄ• par
purecarÄ• nucarÄ• viya daá¹-á¹-habbÄ• ti vuttÄ• .

__ ``aÃ±Ã±aá¹ƒ aggahetvÄ• pavattituá¹ƒ asamatthatÄ• yÄ• â€™â€™ _ti etena viÃ±Ã±Ä• a
ekantasÄ• rammaá¹‡atÄ• dassanena ``Ä• rammaá¹‡ena vinÄ• sayameva nÄ«lÄ• diÄ• bhÄ
evaá¹ƒ pavattitaá¹ƒ viÃ±Ã±Ä• á¹‡avÄ• daá¹ƒ paá¹-isedheti.

<184> __ekanÄ• nÄ• santÄ• nagatÄ• na_nti ekasantÄ• nagatÄ• naá¹ƒ abhinnasantÄ• nag
nÄ• nÄ• santÄ• nagatÄ• naá¹ƒ bhinnasantÄ• nagatÄ• naá¹ƒ Ä• rammaá¹‡Ä• nanti yojanÄ•

cakkhÄ• diekekajÄ• tikattÄ• dvÄ• rÄ• naá¹ƒ, nÄ«lÄ• dianekajÄ• tikattÄ• Ä• rammaá¹‡Ä• n

cakkhÄ• di ekampi viÃ±Ã±Ä• á¹‡assa paccayo hoti, rÅ«pÄ• di pana anekameva saá¹ƒhatan
dassanatthaá¹ƒ cakkhurÅ«pÄ• dÄ«su vacanabhedo kato. kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ cakkhÄ
paccayo hoti, rÅ«pÄ• di pana anekamevÄ• ti? paccayabhÄ• vavisesato. cakkhu hi cakkhuvi
nissayapurejÄ• taindriyavippayuttapaccayehi paccayo hontaá¹ƒ atthibhÄ• veneva hoti tasmi
asati abhÄ• vato, yato taá¹ƒ atthiavigatapaccayehissa paccayo hotÄ«ti vuccatÄ«ti. taá¹ƒniss
ekadesena allÄ«yanavasena icchitabbÄ• arÅ«pabhÄ• vato, atha kho garurÄ• jÄ• dÄ«su sis
tappaá¹-ibaddhavuttitÄ• ya. itare ca paccayÄ• tena tena visesena veditabbÄ• . svÄ• yaá¹ƒ
ekasmiá¹ƒ na sambhavatÄ«ti ekampi cakkhu cakkhuviÃ±Ã±Ä• á¹‡assa paccayo hotÄ«ti das
``cakkhuÃ±ca paá¹-iccÄ• â€™â€™ ti ekavacananiddeso kato.

rÅ«paá¹ƒ pana yadipi cakkhu viya purejÄ• taatthiavigatapaccayehi paccayo hoti puretaraá¹ƒ
vijjamÄ• nakkhaá¹‡eyeva upakÄ• rakattÄ• , tathÄ• pi anekameva saá¹ƒhataá¹ƒ hutvÄ• pac
Ä• rammaá¹‡abhÄ• vato. yaÃ±hi paccayadhammaá¹ƒ sabhÄ• vabhÅ«taá¹ƒ, parikappitÄ• kÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ vibhÄ• ventaá¹ƒ pavattati, tadaÃ±Ã±esaÃ±ca satipi paccayabhÄ• ve so ta
yaá¹ƒ kiÃ±ci anÄ• lambitvÄ• pavattituá¹ƒ asamatthassa olubbha pavattikÄ• raá¹‡atÄ• ya Ä•
Ä• rammaá¹‡aá¹ƒ nÄ• ma. tassa yasmÄ• yathÄ• yathÄ• sabhÄ• vÅ«paladdhi viÃ±Ã±Ä• á
tasmÄ• cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«paá¹ƒ Ä• rabbha pavattamÄ• naá¹ƒ tassa sabhÄ• vaá
sÄ• cassa indriyÄ• dhÄ«navuttikassa Ä• rammaá¹‡asabhÄ• vÅ«paladdhi na ekadvikalÄ• p
nÄ• pi katipayakalÄ• pavaá¹‡á¹‡avasena, atha kho Ä• bhogÄ• nurÅ«paá¹ƒ Ä• pÄ• thagatav
rÅ«paá¹ƒ saá¹ƒhaccakÄ• ritÄ• ya viÃ±Ã±Ä• á¹‡assa paccayo hotÄ«ti dassento bhagavÄ• `
bahuvacanena niddisi.

yaá¹ƒ pana ``rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , taá¹ƒsampayuttakÄ• naÄ
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.1) vuttaá¹ƒ, taá¹ƒ kathanti? tam
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayo, tÄ• disameva sandhÄ•
tanti? samuditanti pÄ• kaá¹-oyamattho. evaÃ±ca katvÄ• yadeke vadanti ``Ä• yatanasallakk
cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo sallakkhaá¹‡Ä• rammaá¹‡Ä• , na dabyasallakkhaá¹‡avasenÄ•
na cettha samudÄ• yÄ• rammaá¹‡atÄ• Ä• saá¹…kitabbÄ• samudÄ• yÄ• bhogasseva abhÄ
vaá¹‡á¹‡adhammÄ• Ä• rammaá¹‡apaccayÄ• honti. kathaá¹ƒ pana paccekaá¹ƒ asamatthÄ
na hi paccekaá¹ƒ daá¹-á¹-huá¹ƒ asakkontÄ• andhÄ• samuditÄ• passantÄ«ti? nayidameka
asamatthÄ• naá¹ƒ sivikÄ• vahanÄ• dÄ«su samatthatÄ• ya dassanato. kesÄ• dÄ«naÃ±ca ya
paccekaá¹ƒ vaá¹‡á¹‡aá¹ƒ gahetuá¹ƒ na sakkÄ• , tasmiá¹ƒyeva á¹-hÄ• ne samuditÄ• naá¹ƒ
bhiyyopi tesaá¹ƒ saá¹ƒhaccakÄ• ritÄ• paribyattÄ• . etena kiá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa pa
Ä• rammaá¹‡aá¹ƒ, udÄ• hu taá¹ƒsamudÄ• yotiÄ• dikÄ• codanÄ• \Be 58/ paá¹-ikkhittÄ• ve
sadde cÄ• â€™â€™ tiÄ• dÄ«supi ayameva nayo.

__evampi_ \Ne 56/ __attho labbhatÄ«_ti ``manodhÄ• tuyÄ• pÄ«â€™â€™ ti __pi_-saddena
javanapariyosÄ• nÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tuyeva sampiá¹‡á¸• Ä«yati, atha kho
tadÄ• rammaá¹‡abhavaá¹…gasaá¹…khÄ• tÄ• pi sampiá¹‡á¸• Ä«yatÄ«ti evampi attho labbh
__evaá¹ƒ satÄ«_ti evaá¹ƒ aÃ±Ã±amanodhÄ• tuppavattiyÄ• oraá¹ƒ pavattacittÄ• naá¹ƒ
manoviÃ±Ã±Ä• á¹‡adhÄ• tutÄ• dassane sati. satipi manaso sambhÅ«tabhÄ• ve manodhÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vappasaá¹…go na hotiyeva taá¹ƒsabhÄ• vasseva manovi
niddiá¹-á¹-hattÄ• . idÄ• ni tamevatthaá¹ƒ __ ``paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tÅ«â
pÄ• kaá¹-ataraá¹ƒ karoti. __tabbidhurasabhÄ• venÄ• _ti paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi v
__uppattiá¹-á¹-hÄ• nena cÄ• _ti manodhÄ• tukiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«hi par
uppajjanaá¹-á¹-hÄ• nena ca. idÄ• ni ekattaggahaá¹‡aá¹ƒ vinÄ• pi yathÄ• vuttassa atthassa
``anupanÄ«tepÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sÄ• maÃ±Ã±avasenÄ• _ti sadisatÄ• v
bhavaá¹…gÄ• nantaraá¹ƒ uppannacittassa. __amanoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vÄ• siddh
na hi ``manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• pi uppajjitvÄ• niruddhasamanantaraá¹ƒ uppajjati citt
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti idaá¹ƒ vacanaá¹ƒ bhavaá¹…gÄ• nantaraá¹ƒ uppan
sÄ• dheti. siddhe hi manodhÄ• tubhÄ• ve taá¹ƒ tassa nivattakaá¹ƒ siyÄ• ti adhippÄ• yo. ma
pana uppannassa cittassa manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vadÄ«pakaá¹ƒ vacanaá¹ƒ tÄ• c
manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vameva dÄ«peyyÄ• ti kathaá¹ƒ tassÄ• nivattakaá¹ƒ siyÄ•
codÄ«yati, tadeva parihÄ• rÄ• ya hotÄ«â€™â€™ _ti.

yadi evaá¹ƒ paÃ±cadvÄ• rÄ• vajjanassa manoviÃ±Ã±Ä• á¹‡adhÄ• tubhÄ• vÄ• patti evÄ• ti
``manodhÄ• tuyÄ• pÄ«â€™â€™ _tiÄ• di. paÃ±caviÃ±Ã±Ä• á¹‡ehi manodhÄ• tÅ«hi ca visiá
__paÃ±caviÃ±Ã±Ä• á¹‡a ... pe ... sabhÄ• vo, _ tassa vasena. __cutipaá¹-isandhibhavaá¹…g
tadÄ• rammaá¹‡ampi bhavaá¹…gantogadhaá¹ƒ katvÄ• vuttaá¹ƒ. __javanÄ• vasÄ• nÄ• nÄ«
tadÄ• rammaá¹‡ampi gahitaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``chadvÄ• rikacittehi vÄ• a

__visuá¹ƒ kÄ• tuá¹ƒ yutta_nti Ä• vajjanampi yadipi rÅ«pÄ• divisayaá¹ƒ hoti, javanaá¹ƒ viya
Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ pana na hotÄ«ti edise á¹-hÄ• ne visuá¹ƒ kÄ• tabbameva
__ca_-saddo ``manaÃ±ca paá¹-iccÄ• â€™â€™ tiÄ• dÄ«su viya na sampiá¹‡á¸• anattho, ath
daá¹-á¹-habbo.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

__heá¹-á¹-hÄ• _ \Ne 57/ __vuttanayattÄ• _ti dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«
kÄ• mÄ• vacaradhamme Ä• rabbha rajjantassÄ• â€™â€™ tiÄ• dinÄ• (Vibh-a 150; 168) pa
dassiyamÄ• ne ``cittuppÄ• darÅ«pavasena taá¹ƒ taá¹ƒ samudÄ• yaá¹ƒ ekekaá¹ƒ dhammaá
(Vibh-má¹- 150) tadatthassa khandhavibhaá¹…gavaá¹‡á¹‡anÄ• dÄ«su vuttanayattÄ• .

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhÄ• tuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. saccavibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

uddesavaá¹‡á¹‡anÄ•

<189> __saccavinimuttaá¹ƒ_ \Be 60/ \Ne 58/ __natthi_ pavattinivattitadubhayahetusandass
__saccesu kamatÄ«_ti saccesu visayabhÅ«tesu pavattati. desetabbatthavisayÄ• hi desanÄ
etesu ariyasaccesu pariÃ±Ã±Ä• dikiccasÄ• dhanavasena pavattati. ``sÄ«lasamÄ• dhipaÃ±Ã
vuttaá¹ƒ atthasabhÄ• vaá¹ƒ kamanakiriyÄ• ya kattubhÄ• vena gahitanti pÄ• kaá¹-ataraá¹ƒ k
``kiá¹ƒ kamatÄ«â€™â€™ _ti pucchati. __tabbohÄ• renÄ• _ti tadupacÄ• rena. etena nippariy
sÄ• sanaá¹ƒ, pariyÄ• yena vacanasabhÄ• vanti dasseti.

__taá¹ƒsabhÄ• vÄ• _ti dukkhÄ• disabhÄ• vÄ• . __amusÄ• sabhÄ• vÄ• _ti bÄ• dhanÄ• dibh
__aÃ±Ã±Ä• kÄ• rarahitÄ• _ti abÄ• dhanÄ• diÄ• kÄ• ravivittÄ• . __dvidhÄ• _ti dukkhadukkha
rÄ• gÄ• dikilesapariá¸·Ä• ho __kilesadÄ• ho_. santÄ• nassa avipphÄ• rikatÄ• karaá¹‡aá¹ƒ _
eva tikhiá¹‡abhÄ• vo_ti saá¹…khatadhammassa attano sabhÄ• veneva rujÄ• vahatikkhabhÅ
sabhÄ• veneva. sampiá¹‡á¸• akassa samudayassa, kilesasantÄ• parahitassa maggassa, av
dassanena yathÄ• saá¹…khyaá¹ƒ dukkhassa saá¹…khatasantÄ• paviparia¹‡Ä• maá¹-á¹-hÄ
``itare yathÄ• kkamaá¹ƒ samudayamagganirodhadassanehi Ä• vibhavanÄ• kÄ• rÄ• â€™â€™
nÄ• nÄ• rammaá¹‡esu ca visaá¹-Ä• hutvÄ• . anekatthattÄ• dhÄ• tÅ«naá¹ƒ __ ``Å«hanaá¹ƒ
vatvÄ• puna tadatthaá¹ƒ vivarati __ ``dukkhanibbattanaâ€™â€™ _nti. ekavokÄ• rabhavepi
dukkhaá¹ƒ nibbattati anekadhammasamÅ«hato \Ne 59/, pageva catupaÃ±cavokÄ• rabhaves
Ä• kÄ• raá¹ƒ, tassa ca ya-kÄ• rÄ• gamaá¹ƒ katvÄ• sampiá¹‡á¸• anatthaá¹ƒ __Ä• yÅ«hana_
__nidadÄ• tÄ«_ti dukkhassa ekantakÄ• raá¹‡attÄ• taá¹ƒ nidassentaá¹ƒ viya janetÄ«ti dasse
dukkhaâ€™â€™ _ntiÄ• dimÄ• ha. __dukkha ... pe ... Ä• vi bhavati_ rogadassanena viya rog
... pe ... dassanehÄ«_ti saá¹ƒyogaá¹-á¹-ho visaá¹ƒyogasabhÄ• vassa nirodhassa, palibodha
niyyÄ• nasabhÄ• vassa maggassa dassanena Ä• vi bhavatÄ«ti attho. __te_ti saá¹ƒyogapali

__etthÄ• _ti \Be 61/ etasmiá¹ƒ Ä• rammaá¹‡abhÅ«te sati. samudayato viveko __vivekaá¹-á
taá¹‡hÄ• kkhayabhÄ• vato samudayato vivitto, tasmÄ• avivekabhÅ«tassa samudayassa da
vivekaá¹-á¹-ho Ä• vi bhavati, nibbÄ• nÄ• dhigamahetubhÅ«tassÄ• pi maggassa sappaccaya
passato appaccayassa nirodhassa asaá¹…khataá¹-á¹-ho Ä• vi bhavati, tathÄ• maraá¹‡adha

vinassantaá¹ƒ passato amaraá¹‡adhammassa nirodhassa amataá¹-á¹-ho Ä• vi bhavatÄ«ti in
``vivekÄ• â€™â€™ _tiÄ• dinÄ• . __itare samudayanirodhadukkhadassanehÄ«_ti ettha sam
nibbÄ• nÄ• dhigamÄ• ya, ayaá¹ƒ pana hetÅ«â€™â€™ ti hetuá¹-á¹-ho Ä• vi bhavati. tathÄ•
nipuá¹‡atarassa duddasassa nirodhassa dassanena dassanaá¹-á¹-ho sukhumarÅ«padassa
dukkhadassanena pana anekarogÄ• turakapaá¹‡ajanadassanena issarajanassa uá¸·Ä• rab
Ä• dhipateyyaá¹-á¹-ho Ä• vi bhavati.

te panete hetuá¹-á¹-hÄ• dike sarÅ«pato dassetuá¹ƒ __ ``tattha palibodhupacchedavasenÄ•
tattha __palibodhupacchedavasenÄ• _ti samudayappahÄ• navasena. __ ``maggÄ• dhipatin
yasmÄ• satipi jhÄ• nÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• dhipatibhÄ• ve ``jhÄ• nÄ• dhipatino dha
vuttaá¹ƒ, ``maggÄ• dhipatino dhammÄ• â€™â€™ icceva pana vuttaá¹ƒ. tasmÄ• sÄ• tisayo
Ä• rammaá¹‡Ä• dhipatibhÄ• vo. tenÄ• ha __ ``visesato vÄ• Ä• rammaá¹‡Ä• dhipatibhÅ«tÄ
_ti. __so tesaá¹ƒ Ä• kÄ• ro_ti yo maggaá¹…gÄ• naá¹ƒ garuá¹ƒ katvÄ• paccavekkhaá¹‡ava
Ä• rammaá¹‡Ä• dhipatipaccayatÄ• saá¹…khÄ• to Ä• kÄ• ro, so maggassa Ä• dhipateyyaá¹
Ä• dhipateyyaá¹-á¹-ho sahajÄ• tÄ• dhipativasena vutto. __abhisametabbaá¹-á¹-ho_ti
yathÄ• vuttapÄ«á¸·anÄ• diatthameva paá¹-ivijjhitabbatÄ• ya ekajjhaá¹ƒ katvÄ• vadati. tena
kammatthaá¹ƒ dasseti. __abhisamayassÄ• _ti Ã±Ä• á¹‡assa. __pavattiÄ• kÄ• ro_ti parijÄ• n
maggakkhaá¹‡e asammohato \Ne 60/ siddho, pacchÄ• paccavekkhaá¹‡Ä• dinÄ• pÄ• kaá¹
araá¹‡Ä«yato __attho_ti vuccatÄ«ti katvÄ• tatiyanayo dassito. __pÄ«á¸·anÄ• dinÄ• dassito
visayivibhÄ• go hoti yathÄ• ``rÅ«pasaÃ±Ã±Ä• , saddasaÃ±Ã±Ä• â€™â€™ ti (SN b III 57).

__kucchitaá¹ƒ_ \Be 62/ __kha_nti garahitaá¹ƒ hutvÄ• asÄ• raá¹ƒ. __ ``samÄ• gamoâ€™â€
byatirekato ca __saá¹ƒ_-saddassa saá¹ƒyogatthajotakattamÄ• ha. ``uppannaá¹ƒ uditaâ€™â
__panna_-saddassa, __ita_-saddassa ca payoge uppattiatthassa anupalabbhanato, __u_-s
upalabbhanato so uppattiatthaá¹ƒ dÄ«petÄ«ti Ä• ha __ ``evaá¹ƒ uppannaá¹ƒ uditanti etthÄ•
__visuá¹ƒ payujjamÄ• nÄ• _ti Ä• gama-ita-padehi vinÄ• payujjamÄ• nÄ• . __sadhÄ• tuka_n
sadhÄ• tukaá¹ƒ. teneva te ``upasaggÄ• â€™â€™ ti ca vuttÄ• .

__dukkhavivekabhÄ• va_nti dukkhavivittataá¹ƒ. __nivattiyÄ• _ti nibbÄ• nassa. __nivattetvÄ
visesanavasena nivattetvÄ• . nirodhapaccayatÄ• nirodhassa maggassa Ä• rammaá¹‡apac
__puggalasacchikiriyÄ• dhammabhÄ• vehÄ«_ti puggaladhammabhÄ• vena sacchikaraá¹‡a
ariyaphalaá¹ƒ. __tassÄ• _ti niá¹-á¹-hÄ• nabhÅ«tÄ• ya phalasaá¹…khÄ• tÄ• ya __dukkhanir
abhisamayabhÅ«tÄ• ya dukkhanirodhappattiyÄ• paá¹-ipadatÄ• daá¹-á¹-habbÄ• .

paá¹-ivijjhanakÄ• le nippariyÄ• yena buddhÄ• disamaÃ±Ã±Ä• ti Ä• ha __ ``paá¹-ividdhakÄ•
__tato evÄ• _ti tena pakÄ• sitattÄ• eva.

__tannimittabhÄ• vo_ti jÄ• tiÄ• di viya adhiá¹-á¹-hÄ• nabhÄ• vena dukkhassa kÄ• raá¹‡abh

viya pabhavabhÄ• vena. udayabbayapÄ«á¸·itabhÄ• vo saá¹…khÄ• radukkhatÄ• . __pavatta
__kiccaá¹ƒ raso_ti rasassa kiccatthataá¹ƒ dasseti. __pavattinivattÄ«sÅ«_ti niddhÄ• raá¹‡e b
__avikÄ• ratÄ• _ vikÄ• rÄ• bhÄ• vo niccatÄ• .

__marÄ«cimÄ• yÄ• attÄ• na_nti marÄ«ciyÄ• mÄ• yÄ• ya attano ca __ariyaÃ±Ä• á¹‡assÄ•
ariyÄ• naá¹ƒ maggaÃ±Ä• á¹‡Ä• nusÄ• rena pavattanakaÃ±Ä• á¹‡ampi saá¹…gahitaá¹ƒ hot
``avitathagÄ• hakassÄ• â€™â€™ _tiÄ• di \Ne 61/. __tesa_nti paá¹-ivedhapaccavekkhaá¹‡a
paá¹-ivedhaÃ±Ä• á¹‡assa paá¹-ivijjhitabbatÄ• gocarabhÄ• vo, itarassa Ä• rammaá¹‡abhÄ•
Ä• rammaá¹‡abhÄ• vo vÄ• paá¹-ivedhaÃ±Ä• á¹‡assa gocarabhÄ• vo, itarassa Ä• rammaá

__bÄ• dhakappabhavabhÄ• venÄ• _ti bÄ• dhakassa uppÄ• dakabhÄ• vena visuá¹ƒ gahitat
gahitÄ• pavattipavattihetÅ«naá¹ƒ asaá¹…karavasena bodhanato. evaÃ±ca katvÄ• abhidha
ayamatthavaá¹‡á¹‡anÄ• yujjateva \Be 63/. yadipi evaá¹ƒ ``dukkhameva bÄ• dhakaâ€™â€™
samudayabhÄ• vappasaá¹…go cÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``jÄ• tiÄ• dÄ«naá¹ƒ viy
bÄ• dhakattassa bÄ• dhakatte ca niyamoti Ä• ha __ ``dvidhÄ• pi bÄ• dhakatthÄ• vadhÄ• ra
bÄ• dhakattassa dukkhe niyatatÄ• , evaá¹ƒ dukkhassa ca bÄ• dhakatte niyatatÄ• ti. suttanta
eva samudayabhÄ• vassa dassitattÄ• taá¹‡hÄ• vasena niyamaá¹ƒ dassento __ ``na taá¹‡h
_tiÄ• dimÄ• ha. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• hesÄ• ti. __ ``kusalehi vinÄ• â€™â€™
taá¹‡hÄ• ya padhÄ• nabhÄ• vamÄ• ha. tathÄ• hi sÄ• kammavicittatÄ• ya hetubhÄ• vaá¹ƒ
sahakÄ• rikÄ• raá¹‡aá¹ƒ hotÄ«ti. __dvidhÄ• pi niyamenÄ• _ti maggova niyyÄ• naá¹ƒ, niyyÄ
dvippakÄ• rena niyamena.

vacÄ«saccaá¹ƒ saccavÄ• cÄ• , taá¹ƒsamuá¹-á¹-hÄ• pikÄ• cetanÄ• cÄ• ti Ä• ha __ ``virati
musÄ• vÄ• daviratiyaâ€™â€™ _nti. keci pana ``viratisaccaá¹ƒ samÄ• dÄ• naviratÄ«â€™â€
samÄ• dÄ• namattaá¹ƒ viratisaccaá¹ƒ, atha kho samÄ• dÄ• nÄ• visaá¹ƒvÄ• danaá¹ƒ. taá¹ƒ
musÄ• vÄ• daviratiyeva hoti. tenÄ• ha __ ``na hi aÃ±Ã±aviratÄ«su saccasaddo niruá¸·hoâ€
dukkhasamudayÄ• vabodhe yÄ• vadeva nirodhamaggÄ• dhigamatthÄ• paÃ±Ã±Ä• bhÄ• va
sÄ• tisayaá¹ƒ, tadadhigamassa ca avivÄ• dahetukaá¹ƒ sutte vibhÄ• vitaá¹ƒ dassento __ ``ta
_tiÄ• dimÄ• ha.

__á¹-hÄ• naá¹ƒ natthÄ«_ti attano vÄ• dapatiá¹-á¹-hÄ• panakÄ• raá¹‡aá¹ƒ natthÄ«ti attho.
attabhÄ• vapaá¹-ilÄ• bheneva sattÄ• naá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ patti sammukhÄ«bhÄ• vo ca
``sampattatÄ• , paccakkhatÄ• ca paá¹-hamatÄ• â€™â€™ _ti. bhagavato desanÄ• kkamen
daá¹-á¹-habbÄ• .

__parijananÄ• dÄ«hÄ«_ti \Ne 62/ pariÃ±Ã±Ä• ppahÄ• nasacchikiriyÄ• bhÄ• vanÄ• hi, nissa
aÃ±Ã±asaddapekkhÄ• ya. __dhammaÃ±Ä• á¹‡akicca_nti sabhÄ• vadhammÄ• vabodhakic
etapparamÄ• nevÄ• _ti ito paraá¹ƒ neyyaá¹ƒ natthÄ«ti dasseti.

dukkhÄ• dÄ«naá¹ƒ ariyasaccabhÄ• vassa anurÅ«paá¹ƒ yuttaá¹ƒ, Ä• cariyaparamparÄ• gat
__anussavo_. sutÄ• nusÄ• rena, aÃ±Ã±athÄ• vÄ•
kakkhaá¸·aphusanÄ• dianiccÄ• disabhÄ• vasÄ• maÃ±Ã±Ä• kÄ• rapariggaá¹‡hanaá¹ƒ __Ä•
yathÄ• vitakkitÄ• kÄ• rassa diá¹-á¹-hisaá¹…khÄ• tÄ• ya dassanabhÅ«tÄ• ya paÃ±Ã±Ä• ya
__diá¹-á¹-hinijjhÄ• nakkhanti_ \Be 64/. __Ä• dicco viya pabhÄ• ya nirodhaá¹ƒ phusati_ sacc
kilesandhakÄ• raá¹ƒ viddhaá¹ƒseti. __cattÄ• ripi saccÄ• ni passatÄ«_ti vuttaá¹ƒ ``yo, bhikkh
passatÄ«â€™â€™ tiÄ• dinÄ• .

__kÄ• lantaradassana_nti nÄ• nÄ• bhisamayaá¹ƒ vadati. __ekadassino_ti ekasaccadassin
yojanÄ• yaÃ±ca sabbadassanaá¹ƒ dassanantaraparamanti dassanÄ• nuparamo Ä• pajjeyy
dukkhadassanÄ• dÄ«hi paá¹-hamamaggÄ• dippaheyyÄ• naá¹ƒ saá¹ƒyojanattayÄ• dÄ«naá¹
tathÄ• ca sati ekadesasotÄ• pattimaggaá¹-á¹-hatÄ• , tadanantaraÃ±ca pattabbena phalena
Ä• pajjati, tasmÄ• na saccÄ• naá¹ƒ nÄ• nÄ• bhisamayo yutto. yathÄ• ca nÄ• nÄ• bhisama
Ä• rammaá¹‡Ä• bhisamayopi. yadi hi Ä• rammaá¹‡akaraá¹‡ena catusaccÄ• bhisamayo icch
attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«ti aparipuá¹‡á¹‡o saccÄ• bhisamayo siyÄ• . aÃ±Ã±en
Ä• lambÄ«yatÄ«ti paripuá¹‡á¹‡ovÄ• ti ce? evaá¹ƒ sati yena maggena maggo Ä• lambito, so
aÃ±Ã±enÄ• ti anavaá¹-á¹-hÄ• naá¹ƒ siyÄ• , tasmÄ• na Ä• rammaá¹‡apaá¹-ivedhato catusa
vuttanayeneva pana yutto. kiÃ±ca paricchinditabbaá¹ƒ samucchinditabbaÃ±ca Ä• lambitvÄ•
paricchedasamucchedabhÄ• vanÄ• maggaÃ±Ä• á¹‡assa na yuttÄ• tato anissaá¹-abhÄ• va
sabbasaá¹…khatavinissaá¹-aá¹ƒ nibbÄ• nameva pana Ä• rammaá¹‡atÄ• yuttÄ• . __ahetuk
akiriyadiá¹-á¹-higgahaá¹‡ena gahitÄ• _ hetubyÄ• pÄ• rova paramatthato kiriyÄ• ti katvÄ• .

__pavattetÄ«_ti sajjati, pavattiyÄ• vÄ• hetu hoti. __nivattetÄ«_ti saá¹ƒharati palayaá¹ƒ gam
palokatÄ• divasena vÄ• mokkhahetu hoti. __padhÄ• nato_ti pakatito, yaá¹ƒ ``abyattaâ€™â

``kÄ• lo \Ne 63/ karoti bhÅ«tÄ• ni, kÄ• lo saá¹ƒharatÄ« pajÄ• .

kÄ• lo sutte jÄ• garati, kÄ• lo hi duratikkamoâ€™â€™ ti || ---

evaá¹ƒvÄ• dÄ• __kÄ• lavÄ• dino_. ``kaá¹‡á¹-akassa tikhiá¹‡atÄ• , kapiá¹-á¹-haphalÄ• dÄ«
migapakkhisarÄ«sapÄ• dÄ«naá¹ƒ vicittabhÄ• voti evamÄ• dayo kena kÄ• ritÄ• ? sabhÄ• ve
na ettha kassaci kÄ• makÄ• roâ€™â€™ ti evaá¹ƒvÄ• dÄ• __sabhÄ• vavÄ• dino_. ``loko ni
acchejjasuttÄ• vutÄ• bhejjamaá¹‡isadiso \Be 65/, na ettha kassaci purisakÄ• roâ€™â€™ ti
__niyativÄ• dino, _ ---

``yadicchÄ• ya pavattanti, yadicchÄ• ya nivattare.

yadicchÄ• ya sukhadukkhaá¹ƒ, tasmÄ• yadicchatÄ« pajÄ• â€™â€™ ti || ---

evaá¹ƒpavattavÄ• dÄ• yadicchÄ• vÄ• disaá¹…khÄ• tÄ• __adhiccasamuppattivÄ• dino_ ca
antogadhÄ• ti daá¹-á¹-habbÄ• . __aá¹‡Å«hi loko pavattatÄ«_ti Ä• jÄ«vakavÄ• daá¹ƒ sandhÄ
akÄ• raá¹‡apariggaho. kaá¹‡Ä• davÄ• do pana issaricchÄ• vasena aá¹‡Å«naá¹ƒ saá¹ƒyoga
pavattinivattiá¹ƒ vadati. __padhÄ• nassa appavattÄ«_ti mahatÄ• dibhÄ• vena apariá¹‡Ä• m
``ahamaÃ±Ã±o, pakati aÃ±Ã±Ä• â€™â€™ ti evaá¹ƒ pavattapakatipurisantarajÄ• nanena att
avibhÄ• gaggahaá¹‡e nivattite kira vuttanayena padhÄ• naá¹ƒ nappavattati, so vimokkhoti k
__Ä• di_-saddena mahÄ• brahmuno samÄ«patÄ• , saá¹ƒyogoti evamÄ• dÄ«nampi saá¹…g

__ekattÄ• _ti ekabhÄ• vato ekopi vutto. __tayo_ti kiccavibhÄ• gena. __tÄ• nÄ«_ti sammÄ•
chandassa saddahanÄ• nukÅ«lÄ• pi chandanavasena pavatti hotÄ«ti saddhindriyasaddhÄ•
chandiddhipÄ• do vutto. tÄ• dise kÄ• le upekkhÄ• nimittÄ• nubrÅ«hanena upakÄ• rÄ• sam
tÄ• disakiccÄ• va upekkhÄ• veditabbÄ• .

__vighÄ• takattÄ• _ti saá¹ƒharaá¹‡Ä«yavasena vihantabhÄ• vato.

__ariyasaccadvaya_nti samudayamaggasaccadvayaá¹ƒ. __tenevÄ• _ti yathÄ• vuttadukkhÄ
pariÃ±Ã±eyyÄ• divÄ• cakattÄ• \Ne 64/ eva. __Ä• dipadasaá¹…gaho_ti ``dukkhaá¹ƒ, na ariy
catukke Ä• dipade saá¹…gaho. __tadapekkha_nti ariyasaccasaddÄ• pekkhaá¹ƒ dukkhasad
__catutthapadasaá¹…gaho_ti ``neva dukkhaá¹ƒ, na ariyasaccaâ€™â€™ nti iminÄ• padena
__avasesakilesÄ• dayo_ti taá¹‡hÄ• vajjakilesÄ• avasesÄ• kusalÄ• , sÄ• savÄ• ni kusalam
kusaladhammÄ• . te hi abhidhammabhÄ• janÄ«ye samudayabhÄ• vena vuttÄ• , na ariyasa
``samudayo, na ariyasaccaâ€™â€™ _nti. __aÃ±Ã±Ä• ni maggaá¹…gÄ• nÄ«_ti phalasamm
nayenÄ• _ti etthÄ• yaá¹ƒ yojanÄ• --- atthi \Be 66/ samudayo, na ariyasaccaá¹ƒ, atthi ariyas
atthi samudayo ceva ariyasaccaÃ±ca, atthi neva samudayo, na ariyasaccaá¹ƒ. tattha paá¹-h
vuttatthaá¹ƒ. nirodho ariyasaccaá¹ƒ, na samudayo, taá¹‡hÄ• samudayo ceva ariyasaccaÃ±
dhammÄ• sÄ• maÃ±Ã±aphalÄ• ni ca yassa pahÄ• nÄ• ya bhagavati brahmacariyaá¹ƒ vuss
na ariyasaccaá¹ƒ. itarasaccadvayaá¹ƒ ariyasaccaá¹ƒ tassa tassa pabhÄ• vakaá¹-á¹-hena si
yassa pahÄ• nÄ• ya bhagavati brahmacariyaá¹ƒ vussati tathatthena. itaracatukkadvayepi Ä
sesesu samudayo ariyasaccaá¹ƒ, na nirodho, asaá¹…khatadhÄ• tu nirodho ceva ariyasacca
dhammÄ• , sÄ• maÃ±Ã±aphalÄ• ni ca yassa sacchikiriyÄ• ya bhagavati brahmacariyaá¹ƒ v
nirodho, na ariyasaccaá¹ƒ. itarasaccadvayaá¹ƒ ariyasaccaá¹ƒ, nirodhadhammatÄ• ya siyÄ•
sacchikiriyÄ• ya bhagavati brahmacariyaá¹ƒ vussati tathatthena. tathÄ• nirodho ariyasacca
ariyamaggo maggo ceva ariyasaccaÃ±ca, maggasampayuttÄ• dhammÄ• , sÄ• maÃ±Ã±apl
bhagavati brahmacariyaá¹ƒ vussati tathatthena neva maggo, na ariyasaccaá¹ƒ. itarasaccad
upapattimaggabhÄ• vato, na pana yassa bhÄ• vanÄ• ya bhagavati brahmacariyaá¹ƒ vussat

__santa_nti samÄ• naá¹ƒ. __evaá¹ƒ itaresupÄ«_ti kÄ• tabbÄ• pi kiriyÄ• kÄ• rakarahitÄ• k
tÄ• ya pavattamÄ• nÄ• ya paccayasÄ• maggÄ« kiriyaá¹ƒ karotÄ«ti vohÄ• ramattaá¹ƒ hoti. n

__sÄ• savatÄ• asubhatÄ• _ kilesÄ• sucipaggharaá¹‡ato. __dukkhÄ• dÄ«na_nti dukkhasan
__samudayÄ• dibhÄ• vo_ti dukkhassa samudayamaggabhÄ• vo, samudayassa maggadukk
dukkhasamudayabhÄ• vo ca, na pana nirodhabhÄ• vo dukkhÄ• dÄ«nanti sambandho. __aÃ
dukkhÄ• dÄ«naá¹ƒ \Ne 65/ itarÄ«tarasabhÄ• vayogo. __taá¹‡hÄ• yÄ• _ti Ä• dhÄ• re bhumn
punabhavasaá¹…khÄ• tassa Ä• yatidukkhassa. __pakativÄ• dÄ«na_nti kÄ• pilÄ• naá¹ƒ. __v
byattÄ• . __vibhÄ• vato_ti abhibyattito, pariá¹‡Ä• mato vÄ• pubbe. __paá¹-ippalÄ«nÄ• cÄ•
palayaá¹ƒ gatÄ• vesammaá¹ƒ muÃ±citvÄ• sattÄ• disamabhÄ• vena anto samoruddhÄ• . te
tiá¹-á¹-hantÄ«â€™â€™ _ti. __pakatibhÄ• venevÄ• _ti abyattabhÄ• veneva \Be 67/. __samu
taá¹‡hÄ• saá¹…khÄ• tapabhavabhÄ• vena. aÃ±Ã±athÄ• taá¹ƒsampayuttaavijjÄ• dÄ«namp
__avibhattehÄ«_ti vesammavirahena pakatibhÄ• vaá¹ƒ gatehi. __ ``vikÄ• rehÄ«â€™â€™ _t
``mahantÄ• â€™â€™ _tiÄ• dinÄ• sarÅ«pato dasseti. tattha __mahanto_ti mahÄ• buddhi. ta
``mahÄ• ajjhÄ• sayoâ€™â€™ ti ca voharanti. rÅ«patammattÄ• dayo paÃ±ca tammattÄ• , al
__avisesÄ• _. cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jivhÄ• kÄ• yo vÄ• cÄ• pÄ• á¹‡i pÄ• do pÄ• yu u
ekÄ• dasindriyÄ• ni. pathavÄ« Ä• po tejo vÄ• yo Ä• kÄ• santi paÃ±ca __bhÅ«tavisesÄ• , _ t
á¹-hitehÄ«â€™â€™ _ti iminÄ• ``avibhattehÄ«â€™â€™ ti padassa atthaá¹ƒ vadati. __sagab
asuÃ±Ã±atÄ• . __tantÅ«sÅ«_ti suttesu samavÄ• yikÄ• raá¹‡abhÅ«tesu. tathÄ• __kapÄ• les
kÄ• raá¹‡aá¹ƒ vadanti upÄ• dÄ• nakÄ• raá¹‡aá¹ƒ nimittakÄ• raá¹‡aá¹ƒ samavÄ• yikÄ• raá¹
turivemasalÄ• kÄ• dayo __upÄ• dÄ• nakÄ• raá¹‡aá¹ƒ_. tantavÄ• yo __nimittakÄ• raá¹‡aá¹ƒ
__samavÄ• yikÄ• raá¹‡a_nti. __dvÄ«su aá¹‡Å«sÅ«_ti pathavÄ«bhÅ«tesu vÄ• Ä• potejovÄ«
paramÄ• á¹‡Å«su. __idhabuddhivohÄ• rajanako_ti ``idha tantÅ«su paá¹-o, idha kapÄ• lesu
ghaá¹-oâ€™â€™ tiÄ• dinÄ• nayena hetuphalÄ• naá¹ƒ sambandhabhÅ«tena sattÄ• naá¹ƒ i
govisÄ• á¹‡Ä• naá¹ƒ viya avisuá¹ƒ sahasiddhÄ• naá¹ƒ sambandho __samavÄ• yo_. khÄ• á
visuá¹ƒsiddhÄ• naá¹ƒ sambandho __saá¹ƒyogo_. tÄ«su aá¹‡Å«su tiaá¹‡ukaá¹ƒ phalaá¹ƒ sa
sambandhanti yojanÄ• . ``samavetaâ€™â€™ nti etassa ``ekÄ«bhÅ«tamiva sambandhaâ€™
atthavivaraá¹‡aá¹ƒ. __mahÄ• parimÄ• á¹‡a_nti mahantaparimÄ• á¹‡aá¹ƒ mahÄ• pathavÄ«Å
te ``kÄ• riyaá¹ƒ drabyaâ€™â€™ nti vadanti. yehi kÄ• raá¹‡ehi Ä• raddhaá¹ƒ kÄ• riyadrabya
tÄ• ni kÄ• raá¹‡Ä• ni maÃ±Ã±antÄ«ti Ä• ha __ ``attano antogadhehi kÄ• raá¹‡ehÄ«â€™â€™
phalaá¹ƒ samavetanti phale hetu siyÄ• , taá¹ƒ natthÄ«ti dassento Ä• ha __ ``samavÄ• yÄ• b
natthÄ«ti hetusuÃ±Ã±aá¹ƒ phalaâ€™â€™ _nti.

__Ä• hÄ• rabhede_ti kabaá¸·Ä«kÄ• rÄ• diÄ• hÄ• ravisese. __tappaccayadhammabhede_ti
ajjhoharaá¹‡Ä«yavatthusaá¸·Ä• yatanaavijjÄ• abhisaá¹…khÄ• rasaá¹…khÄ• te tesaá¹ƒ pacc
ojaá¹-á¹-hamakarÅ«pavedanÄ• paá¹-isandhiviÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¹…khÄ• te \Ne
te paccayÄ• etesaá¹ƒ dhammavisesÄ• nanti __tappaccayadhammabhedÄ• _ \Be 68/. rÅ«p

yojanÄ• . __yÄ• nadvayavasenÄ• _ti samathavipassanÄ• yÄ• nadvayavasena. kiÃ±cÄ• pi n
yuganaddhÄ• va, yathÄ• pana suÃ±Ã±atÄ• disamaÃ±Ã±Ä• , evaá¹ƒ samathavipassanÄ• s
siyunti Ä• ha __ ``Ä• gamanavasena vuttoâ€™â€™ _ti. yassa vÄ• paÃ±Ã±indriyaá¹ƒ adhik
vipassanÄ• , itarassa samathoti evamettha attho daá¹-á¹-habbo.

__samÄ• dhijÄ• ti_ samÄ• dhÄ• naá¹-á¹-hova. __tato evÄ• _ti samÄ• dhianuguá¹‡akiriyattÄ

__Ä• dÄ• ya Å«hitvÄ• _ti gahetvÄ• viya takketvÄ• vitakketvÄ• . __dvinna_nti
sammÄ• diá¹-á¹-hisammÄ• saá¹…kappÄ• naá¹ƒ. __purimakÄ• lassa viya niddeso_ yathÄ•
tayo khandhÄ• â€™â€™ ti, ``ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• bhÅ«tÄ• â€™

__ogÄ• hitu_nti Ã±Ä• á¹‡ena paá¹-ivijjhituá¹ƒ. gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya __saá¹‡hatt
paÃ±Ã±Ä• ya gahetabbatÄ• ya __sukhumattaá¹ƒ. itÄ«_ti iminÄ• kamenÄ• ti ayamatthoti ad
``itisaddena vijÄ• nanakkamaá¹ƒ dassetÄ«â€™â€™ _ti. __evaá¹ƒ pakÄ• rehÄ«_ti __evaá¹ƒ
attho __pakÄ• ra_-saddena vuccatÄ«ti __ ``evaá¹ƒ-saddena vijÄ• nanakÄ• raá¹‡abhÅ«te na
vuttaá¹ƒ. __itÄ«_ti vÄ• nidassanattho. tena vuttappabhede paccÄ• masanavasena nidasset
idamattho. tena __evaá¹ƒ pakÄ• rehÄ«_ti idaá¹ƒpakÄ• rehi, Ä«disehÄ«ti attho.

uddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. dukkhasaccaniddeso

jÄ• tiniddesavaá¹‡á¹‡anÄ•

<190> __ ``jÄ• tiÄ• diniddeseâ€™â€™ _ti iminÄ• ``tatthÄ• â€™â€™ ti padassa atthaá¹ƒ v
\Ne 67/ dukkhadukkhÄ• dÄ«naá¹ƒ dukkhavisesÄ• naá¹ƒ uddeso. __padadvaye_ti ``pariyÄ•
nippariyÄ• yadukkhaâ€™â€™ nti etasmiá¹ƒ padadvaye.

__dukkhattÄ• yevÄ• _ti \Be 69/ nippariyÄ• yadukkhataá¹ƒ vadati. __sabhÄ• vena nÄ• maá¹
anvatthasaÃ±Ã±ataá¹ƒ dasseti. __purimena_ sabhÄ• vadukkhavÄ• cakena __dukkhasadde
avacchedakabhÄ• vato pacchimaá¹ƒ saá¹…khÄ• radukkhaá¹-á¹-haá¹ƒ viseseti. so hi
nivattetabbagahetabbasÄ• dhÄ• raá¹‡attÄ• avacchinditabbo. __tenÄ• _ti
vipariá¹‡Ä• maadhiá¹-á¹-hÄ• nÄ• dipakÄ• ravisesena.

desetabbassa atthassa saá¹…khipanaá¹ƒ idha saá¹…khepo, so ca tabbibhÄ• gÄ• naá¹ƒ sÄ
``saá¹…khepo sÄ• maÃ±Ã±aâ€™â€™ _nti. __antokaritvÄ• _ti antogadhe katvÄ• , saá¹…ga
saá¹…khepatopi vitthÄ• ratopi. sÄ• dhÄ• raá¹‡abhÄ• gÄ• naá¹ƒ vibhajanaá¹ƒ vibhÄ• go, vit
pana visesoâ€™â€™ _ti. __visesantaranivattako_ti vibhÄ• gantarÄ• saá¹…gÄ• hako.

<191> __aparatthÄ• _ti bhummavacanaá¹ƒ sÄ• miatthe yathÄ• ``sabbattha pÄ• dakaâ€™
hi aparatthasaddo sijjhatÄ«â€™â€™ _ti. siddhi pana ``itarÄ• hipi dissatÄ«â€™â€™ ti iminÄ
evaá¹ƒ saddo sambhavati, tasmÄ• pÄ• á¸·iyaá¹ƒ sÄ• mivasena vuttaá¹ƒ aá¹-á¹-hakathÄ• y
dÄ«pento __ ``tesaá¹ƒ tesanti vÄ• â€™â€™ _tiÄ• dimÄ• ha. __aparassÄ• _ti aparassa satt
upapattibhavo gati, tabbisesabhÅ«tÄ• khattiyÄ• disÄ• maÃ±Ã±Ä• dhiá¹-á¹-hÄ• nÄ• khandh
``paÃ±cagativasenÄ• â€™â€™ _tiÄ• dimÄ• ha.

__tiá¹‡Ä• kÄ• ro_ti tiá¹‡avikappo, tiá¹‡avisesoti attho. __eva_nti nidassane. tena vuttappak
paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹‡apÄ• tubhÄ• vaá¹ƒ paccÄ• masati. __tadupÄ• dÄ• yÄ• _ti tato
__ariyabhÄ• vakaraá¹‡attÄ• _ti ariyabhÄ• vakÄ• raá¹‡attÄ• . karotÄ«ti hi karaá¹‡aá¹ƒ. ariya
__ariyasÄ«laá¹ƒ_. puthujjanakalyÄ• á¹‡akÄ• nampi hi catupÄ• risuddhisÄ«laá¹ƒ ariyasÄ«las
__Ä• kÄ• ravikÄ• rÄ• _ti uppajjanÄ• diÄ• kÄ• ravikatiyo. __sahuppÄ• dakÄ• _ti uppÄ• dasa
__Ä• yatanavasenÄ• _ti paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡Ä• yatanavasena. __yonivasenÄ• _ti a
__ekekeneva padenÄ• _ti yathÄ• dutiyanaye jÄ• tiÄ• dipadesu dvÄ«hi dvÄ«hi padehi
paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡Ä• yatanayonivibhÄ• gena sabbasatte pariyÄ• diyitvÄ• jÄ• ti d
\Ne 68/ panetesu ekekeneva padena avibhÄ• gato \Be 70/ __sabbasatte pariyÄ• diyitvÄ• . u
purimapacchimanayesu bhÄ• vaniddesova yutto. anabhihite vibhattividhÄ• naá¹ƒ, nÄ• bhihi
nibbattÄ«_ti abhibyattÄ• nibbatti.

__dvinnaá¹ƒ dvinna_nti ekavokÄ• rabhave rÅ«pÄ• yatanadhammÄ• yatanavasena dvinnaá
manÄ• yatanadhammÄ• yatanavasena dvinnaá¹ƒ. __sese_ti paÃ±cavokÄ• rabhave. __paÃ
cakkhusotamanorÅ«padhammÄ• yatanavasena paÃ±cannaá¹ƒ. tÄ• ni hi rÅ«pabhave paÃ±c
uppajjanti. kÄ• madhÄ• tuyaá¹ƒ paá¹-isandhikkhaá¹‡e uppajjamÄ• nÄ• nanti yojanÄ• . __vik
aparipuá¹‡á¹‡aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ sattÄ• naá¹ƒ. indriyavaseneva hi Ä• yatanÄ•
icchitabbaá¹ƒ. tattha vikalindriyassa sattannaá¹ƒ navannaá¹ƒ dasannaá¹ƒ punapi dasannaá
ekÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ vasena saá¹…gaho veditabbo. __sattanna_nti
kÄ• yamanorÅ«pagandharasaphoá¹-á¹-habbadhammÄ• yatanavasena sattannaá¹ƒ. gabbha
vuttaá¹ƒ. __navanna_nti cakkhusotasaddÄ• yatanavajjÄ• naá¹ƒ navannaá¹ƒ. andhabadhirav
__dasanna_nti cakkhusaddavajjÄ• naá¹ƒ. __puna dasanna_nti sotasaddavajjÄ• naá¹ƒ. andh
cetaá¹ƒ dvayaá¹ƒ vuttaá¹ƒ. __ekÄ• dasanna_nti saddavajjÄ• naá¹ƒ.

__taá¹ƒdukkhabhÄ• vo_ti pariyÄ• yadukkhabhÄ• vo. __tattha nibbattinivÄ• raá¹‡enÄ• _ti up
uppattipaá¹-ikkhepena abhÄ• vakathanena. __dukkhuppattikÄ• raá¹‡e_ti dukkhuppattiyÄ• h
dukkhuppattiá¹-á¹-hÄ• ne.

maraá¹‡aniddesavaá¹‡á¹‡anÄ•

<193> __khandhabhedassÄ• _ti khandhavinÄ• sassa. __so_ti khandhabhedo. __pabandha
accantasamucchedo. __tabbhÄ• vato_ti sammutimaraá¹‡abhÄ• vato. __tadekadesabhÄ• va
__tasseva nÄ• manti asammohatthaá¹ƒ vuttaá¹ƒ_ sabbassÄ• pi
ekakammanibbattajÄ«vitindriyappabandhavicchedabhÄ• vato. sammutimaraá¹‡ameva hi jÄ
pana jÄ• tikkhayamaraá¹‡aá¹ƒ upakkamamaraá¹‡aá¹ƒ, sarasamaraá¹‡anti duvidhaá¹ƒ. tatth
Ä• yukkhayamaraá¹‡aá¹ƒ, puÃ±Ã±akkhayamaraá¹‡anti duvidhaá¹ƒ. evametesaá¹ƒ tadekad
upakkamamaraá¹‡aá¹ƒ, taá¹ƒ akÄ• lamaraá¹‡aá¹ƒ. sarasamaraá¹‡aá¹ƒ kÄ• lamaraá¹‡aá¹ƒ
yathÄ• laddhaattabhÄ• vena viyujjantÄ«ti Ä• ha __ ``sampattibhavakkhandhehi viyojetÄ«â€

__kÄ• raá¹‡attho_ti \Be 71/ \Ne 69/ mÅ«lattho. mÅ«laÃ±hi ``Ä• dÄ«â€™â€™ ti vuccati ``ko
dhammÄ• naá¹ƒ? sÄ«laÃ±ca suvisuddhaá¹ƒ, diá¹-á¹-hi ca ujukÄ• â€™â€™ tiÄ• dÄ«su (SN
``sandhibandhanacchedamÅ«lakanti atthoâ€™â€™ _ti.

phalakiriyÄ• gabbhÄ• Ä«disÄ« hetukiriyÄ• ti katvÄ• vuttaá¹ƒ __ ``antogadhÄ• â€™â€™ _
Ä• pÄ• dakehi Ä• pÄ• danaá¹ƒ Ä• pÄ• detabbaÄ• pattiyÄ• saheva sijjhatÄ«ti.

sokaniddesavaá¹‡á¹‡anÄ•

<194> sukhaá¹ƒ hinoti pavattati etenÄ• ti sukhakÄ• raá¹‡aá¹ƒ __hitaá¹ƒ. bhogabyasanÄ• d
bhogabyasanaá¹ƒ, sÄ«labyasananti evaá¹ƒ bhogasÄ«lapadÄ• naá¹ƒ vasena atthavisesaá¹ƒ
``rogoyeva byasanaá¹ƒ, diá¹-á¹-hi eva byasanaâ€™â€™ nti samÄ• nÄ• dhikaraá¹‡avasena
annapÄ• navatthayÄ• nÄ• di paribhuÃ±jitabbato __bhogo_ti adhippeto, so ca dhammasamÅ
Ã±Ä• tibhogabyasanÄ• ni vuttÄ• nÄ«ti te vikÄ• rabhÄ• vena paÃ±Ã±Ä• petabbattÄ• __paá¹
parinipphannaá¹ƒ nÄ• ma khandhapaÃ±cakaá¹ƒ. ataá¹ƒsabhÄ• vattÄ• paá¹‡á¹‡atti aparinip
hotÄ«ti vuttaá¹ƒ __ ``aparinipphannataá¹ƒ sandhÄ• ya anipphannÄ• nÄ«ti Ä• hÄ• â€™â€™
kenaci nipphÄ• dÄ«yati. aÃ±Ã±atthÄ• pi aparinipphanne anipphannavohÄ• ro Ä• gatoti dass
``aparinipphannataá¹ƒyevÄ• â€™â€™ _tiÄ• dimÄ• ha. kÄ• maÃ±cettha aparinipphannaá¹ƒ
vuttaá¹ƒ, ``nipphannaâ€™â€™ nti pana na parinipphannameva vuccati, nÄ• pi sabbo sabhÄ
``khandhavibhaá¹…ge cÄ• â€™â€™ _tiÄ• dimÄ• ha. nipphannatÄ• vuttÄ• ti sambandho. _
sabhÄ• vadhammattepi kenaci na nipphÄ• dÄ«yatÄ«ti katvÄ• .

__saá¹…kucitaá¹ƒ cintana_nti pÄ«tisomanassapaá¹-ipakkhato, dosasampayogato ca Ä• ra
anabhiratippavattimÄ• ha. anto attano nissayassa niddahanavasena vÄ• jhÄ• naá¹ƒ cintana
satipi anusocanabhÄ• ve attano katÄ• katakusalÄ• kusalavisayo manovilekhabhÅ«to vippaa
yathÄ• vuttaantonijjhÄ• naá¹ƒ __soko_ti ubhinnaá¹ƒ viseso veditabbo.

__ ``manodvÄ• rajavanakkhaá¹‡eâ€™â€™ _ti paribyattamantonijjhÄ• naá¹ƒ sandhÄ• yÄ• l
paÃ±cadvÄ• rajavanesupi \Ne 70/ labbhateva. tenÄ• ha __ ``kÄ• yaviÃ±Ã±Ä• á¹‡Ä• dÄ«â€™

__domanassassÄ• _ti \Be 72/ asocanÄ• kÄ• rassa domanassassa, socanÄ• kÄ• rassÄ• pi
dukkhamevÄ• ti. __aÃ±Ã±athÄ• _ti manodvÄ• rajavane eva gahite. __tatthÄ• _ti kÄ• yavatt

paridevaniddesavaá¹‡á¹‡anÄ•

<195> __Ä• devanasaddaá¹ƒ katvÄ• _ti Ä• devitvÄ• , vilapitvÄ• ti attho. __puggalassa sam
sattassa uppajjati, tassa anavaá¹-á¹-hÄ• nabhÄ• vo. sambhamaá¹ƒ vÄ• abbhantaragataá¹ƒ
pÄ• kaá¹-abhÄ• vakaraá¹‡enÄ• ti __sambhamapaccupaá¹-á¹-hÄ• no_.

muá¹-á¹-hÄ«hi pothanÄ• dÄ«ni __muá¹-á¹-hipothanÄ• dÄ«ni_.

__yena_ domanassena. __pubbe vuttadukkhato_ti ``attano khandhaá¹ƒ muá¹-á¹-hÄ«hi poth
vuttadukkhato. __taá¹ƒnidÄ• na_nti paridevanidÄ• naá¹ƒ.

dukkhadomanassaniddesavaá¹‡á¹‡anÄ•

196-7__._ kÄ• yadukkhÄ• bhibhÅ«tassa patikÄ• rÄ• bhilÄ• sÄ• ya tÄ• disadukkhÄ• vahapa
tadupanissayatÄ• veditabbÄ• . __etena dukkhenÄ• _ti anÄ• thatÄ• hatthapÄ• dacchedanÄ

upÄ• yÄ• saniddesavaá¹‡á¹‡anÄ•

<198> dukkhaá¹-á¹-hÄ• nanisajjÄ• dÄ«ni __dukkhaá¹-á¹-hÄ• nÄ• dÄ«ni_. domanassassa v
sambandho.

appiyasampayoganiddesavaá¹‡á¹‡anÄ•

<199> aÃ±Ã±asÄ• pekkhasaddo \Ne 71/ asamatthasamÄ• soti taá¹ƒ dasseti __ ``yena sam
paá¹-isedhako a-kÄ• roâ€™â€™ _ti.

__pacchimadvaya_nti ``samodhÄ• naá¹ƒ missÄ«bhÄ• voâ€™â€™ ti idaá¹ƒ padadvayaá¹ƒ.
samodhÄ• natthassa, missÄ«bhÄ• vatthassa ca vasena saá¹…khÄ• resu labbhati. Ä• gateh
puggalassa saá¹ƒyogo hotÄ«ti yojanÄ• .

__taá¹ƒgahaá¹‡amatta_nti Ä• pÄ• thagatÄ• rammaá¹‡aggahaá¹‡amattaá¹ƒ.

icchÄ• niddesavaá¹‡á¹‡anÄ•

<201> __taá¹ƒ_ \Be 73/ __kÄ• la_nti cuticittanirodhato uddhaá¹ƒ kÄ• laá¹ƒ. __ ``yampÄ«â€

karaá¹‡atthe paccattanti __yenapÄ«ti attho vutto_. ``yaá¹ƒ icchaâ€™â€™ nti __yaá¹ƒ_-sad
tadÄ• ``na labhatÄ«â€™â€™ ti ettha alÄ• bhapadhÄ• nÄ• bhÄ• vato icchÄ• visesÄ«yatÄ«
``alÄ• bhavisiá¹-á¹-hÄ• icchÄ• vuttÄ• hotÄ«â€™â€™ _ti. ``icchaá¹ƒ na labhati yaâ€™â€™
kiriyÄ• parÄ• masanabhÅ«to __yaá¹ƒ_-saddo yadÄ• ``na labhatÄ«â€™â€™ ti etaá¹ƒ apek
icchÄ• , padhÄ• nabhÅ«to alÄ• bhoti Ä• ha __ ``tadÄ• icchÄ• visiá¹-á¹-ho alÄ• bho vutto ho

hirottapparahitÄ• chinnikÄ• , dhuttikÄ• ti vuccantÄ«ti Ä• ha __ ``chinnabhinnagaá¹‡enÄ• ti
dhuttagaá¹‡enÄ• â€™â€™ _ti. __kappaá¹-ikÄ• _ sibbitapilotikadhÄ• rino.

__alabbhaneyyaiccha_nti alabbhaneyyavatthusmiá¹ƒ icchaá¹ƒ.

upÄ• dÄ• nakkhandhaniddesavaá¹‡á¹‡anÄ•

<202> __tÄ• disassa vatthuno sabbhÄ• vÄ• _ti sÄ• maÃ±Ã±ato anavasesaggahaá¹‡aá¹ƒ s

__atipÄ• kaá¹-ena_ \Ne 72/ ati viya pakÄ• sena dukkhenÄ• ti attho.

dukkhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. samudayasaccaniddesavaá¹‡á¹‡anÄ•

<203> __mano viyÄ• _ti __mano_-saddassa viya. __ika-saddenÄ• _ti ``ponobhavikÄ• â€™
__gamiyatthattÄ• _ti Ã±Ä• pitatthattÄ• . karaá¹‡asÄ«latÄ• hi idha sÄ«lattho, so ca __ika_-s
__kiriyÄ• vÄ• cakassa_ karaá¹‡asaddassa adassanaá¹ƒ appayogo. vuttatthÄ• naÃ±hi appa
paccayantarasamavÄ• ye punabbhavassa dÄ• yikÄ• , tadabhÄ• ve adÄ• yikÄ• ti vuttÄ• ti Ä
punabbhavaá¹ƒ deticcevÄ• â€™â€™ _ti taá¹ƒsabhÄ• vÄ• nativattanato. tenevÄ• ha __ ``sa
tadÄ• nubhÄ• vattÄ• cÄ• â€™â€™ _ti. tattha __sabhÄ• vo_ taá¹‡hÄ• yanaá¹ƒ. __Ä• nubh
phalanipphÄ• danasamatthatÄ• . __itaresÅ«_ti avasiá¹-á¹-hakilesÄ• dÄ«su. pavattivipÄ• ka
sahÄ• yabhÅ«tÄ• taá¹‡hÄ• ``upadhivepakkÄ• â€™â€™ ti adhippetÄ• ti Ä• ha __ ``upadhi
_tiÄ• di. __yathÄ• nibbatte_ti attano paccayehi nibbattappakÄ• re. __nandanaá¹ƒ_ saá¹ƒup
abhitassanaá¹ƒ. __raÃ±janaá¹ƒ_ vatthassa viya raá¹…gajÄ• tena cittassa vipariá¹‡Ä• mana
__rÄ• gasambandhenÄ• _ti rÄ• gapadasambandhena __ ``uppannassÄ• â€™â€™ _ti pulliá
__rÅ«pÄ• rÅ«pabhavarÄ• go visuá¹ƒ vakkhatÄ«_ti ettha __vakkhati_-kiriyÄ• padaá¹ƒ kamm

__ ``savatthukaá¹ƒ cakkhuâ€™â€™ _nti iminÄ• sakalaá¹ƒ cakkhudasakamÄ• ha, dutiyena
__chidda_nti kaá¹‡á¹‡assa chiddapadesaá¹ƒ. __kaá¹‡á¹‡abaddha_nti kaá¹‡á¹‡apÄ• á¸·i. __
rattakambalapaá¹-alaá¹ƒ viya, __kiccato_ mudusiniddhamadhurarasadaá¹ƒ maÃ±Ã±anti. __
visayena avisesetvÄ• gahitÄ• . __visayavisiá¹-á¹-hÄ• _ti cakkhÄ• divisayavisiá¹-á¹-hÄ• . __

samudÄ• yÄ• vayavehi viya sÄ• maÃ±Ã±avisesehi na nÄ• nattavohÄ• ro na hoti yathÄ• ``r
hi sabbo rukkho siá¹ƒsapÄ• . tasmÄ• kiriyÄ• bhedasabbhÄ• vato ``sayÄ• nÄ• bhuÃ±janti s
``uppajjamÄ• nÄ• â€™â€™ ti ettha kiriyÄ• ya lakkhaá¹‡atÄ• , itarattha lakkhitabbatÄ• ca vu
uppajjamÄ• nÄ• _ \Ne 73/ __hotÄ«_ti anicchitattÄ• sÄ• saá¹…kaá¹ƒ uppÄ• dakiriyÄ• ya att
satÄ«ti ayametassa atthoti ``uppajjamÄ• nÄ• â€™â€™ ti ettha uppÄ• do hetubhÄ• vena vut
phalabhÄ• venÄ• ti Ä• ha __ ``so hi tena upayojito viya hotÄ«â€™â€™ _ti. __uppajjamÄ• n
uppajjanasÄ«latÄ• uppajjanasabhÄ• vo, uppajjanasamatthatÄ• vÄ• vuttÄ• . tattheva cass
sakkÄ• yato aÃ±Ã±asmiá¹ƒ visaye pavattiyÄ• abhÄ• vato, samatthatÄ• paccayasamavÄ• y
yato kadÄ• ci na uppajjati. __nivisamÄ• nÄ• nivisatÄ«_ti etthÄ• pi iminÄ• nayena attho ved

samudayasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nirodhasaccaniddesavaá¹‡á¹‡anÄ•

<204> taá¹‡hÄ• ya \Be 75/ virajjanaá¹ƒ haliddirÄ• gassa viya palujjananti katvÄ• Ä• ha __
``khayagamanavasenÄ• â€™â€™ _ti. vicchinnaá¹ƒ nirujjhananti vuttaá¹ƒ __ ``appavattigam
cajanaá¹ƒ chaá¸• á¸• anaá¹ƒ, hÄ• panaá¹ƒ vÄ• ti Ä• ha __ ``anapekkhatÄ• ya cajanavasena

__tadappavatti viyÄ• _ti tassÄ• tittaalÄ• buvalliyÄ• appavatti viya. appavattihetubhÅ«tampi
taá¹‡hÄ• ya appavatti viya gayhatÄ«ti Ä• ha ``tadappavatti viyÄ• â€™â€™ ti yathÄ• ``rÄ• g
315, 330). __appavattibhÅ«ta_nti taá¹‡hÄ• ya appavattiyÄ• pattaá¹ƒ, pattabbanti attho. nibb
niruddhÄ• yapi taá¹‡hÄ• ya piyarÅ«pasÄ• tarÅ«pesu niruddhÄ• ti vattabbatÄ• dassanatthaá
ca yasmÄ• maggo, nibbÄ• naÃ±ca taá¹‡hÄ• ya samucchedasÄ• dhanaá¹ƒ, tasmÄ• ``purim
upamÄ• dvayaá¹ƒ ubhayattha yathÄ• kkamaá¹ƒ yojitaá¹ƒ, ubhayaá¹-á¹-hÄ• niyaá¹ƒ pana ub

nirodhasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. maggasaccaniddesavaá¹‡á¹‡anÄ•

<205> __titthiyehi_ \Ne 74/ __kappitassa maggassa_ pakatipurisantaraÃ±Ä• á¹‡Ä• dikassa
labhÄ• petÄ«_ti ariyaá¹ƒ sÄ• maÃ±Ã±aphalaá¹ƒ labhÄ• peti.

__tabbipakkhaviratisabhÄ• vÄ• _ti tassÄ• sammÄ• vÄ• cÄ• ya vipakkhato micchÄ• vÄ• cÄ
__bhedakaramicchÄ• vÄ• cÄ• _ pisuá¹‡avÄ• cÄ• , sabbÄ• pi vÄ• micchÄ• vÄ• cÄ• visaá¹
__ ``bhedakaramicchÄ• vÄ• cÄ• pahÄ• nenÄ• â€™â€™ _ti. visaá¹ƒvÄ• danÄ• dikiccatÄ• y
apariggÄ• hakÄ• naá¹ƒ musÄ• vÄ• dÄ• dÄ«naá¹ƒ paá¹-ipakkhabhÅ«tÄ• siniddhabhÄ• vena
sammÄ• vÄ• cÄ• tappaccayasubhÄ• sitasampaá¹-iggÄ• hake jane, sampayuttadhamme ca
__pariggahalakkhaá¹‡Ä• _. tenÄ• ha __ ``jane, sampayutte ca pariggaá¹‡hanakiccavatÄ«â€

__cÄ«varakammÄ• diko_ tÄ• diso payogo. __kÄ• tabbaá¹ƒ_ cÄ«vararajanÄ• dikaá¹ƒ.
__niravajjasamuá¹-á¹-hÄ• panakiccavÄ• _ti niravajjassa kattabbassa, niravajjÄ• kÄ• rena vÄ
samuá¹-á¹-hÄ• panakiccavÄ• . __sampayuttadhamme ca samuá¹-á¹-hÄ• pento_ti ettha sam
micchÄ• kammantapaá¹-ipakkhabhÅ«tassa attano kiccassa anuguá¹‡abhÄ• vena sampayut
ukkhipanaá¹ƒ vÄ• nesaá¹ƒ kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya. sampayuttadhamm
visodhanaá¹ƒ __vodÄ• panaá¹ƒ_.

__diá¹-á¹-hekaá¹-á¹-hÄ• _ti diá¹-á¹-hiyÄ• sahajapahÄ• nekaá¹-á¹-hÄ• , paá¹-hamamaggasa
taá¹ƒ veditabbaá¹ƒ. ``diá¹-á¹-hekaá¹-á¹-haavijjÄ• dayoâ€™â€™ tipi pÄ• á¹-ho. etasmiá¹ƒ pa
catumaggasammÄ• diá¹-á¹-hiyÄ• saá¹…gaho kato hoti. uparimaggasammÄ• diá¹-á¹-hiyÄ•
taá¹ƒtaá¹ƒmaggavajjho mÄ• no gahetabbo. so hi ``ahaâ€™â€™ nti pavattiÄ• kÄ• rato diá¹-á
__pakÄ• setÄ«_ti kiccapaá¹-ivedhena paá¹-ivijjhati. __teneva hi aá¹…genÄ• _ti teneva
sammÄ• diá¹-á¹-hisaá¹…khÄ• tena maggaá¹…gena. tathÄ• pavattitena karaá¹‡abhÅ«tena,
aá¹…ga-saddo hi kÄ• raá¹‡atthopi hotÄ«ti. __tatthÄ• _ti magge, maggacittuppÄ• de vÄ• .

__imassevÄ• _ti ariyamaggapariyÄ• pannasseva. yadipi viramitabbato viramantassa cetanÄ
eva pana tadÄ• padhÄ• nabhÄ• voti Ä• ha __ ``viramaá¹‡akÄ• le vÄ• viratiyoâ€™â€™ _ti.
asamphappalÄ• pÄ• di. __Ä• di_-saddena apisuá¹‡Ä• di saá¹…gahitÄ• . __bhÄ• sanÄ• dÄ«
__amaggaá¹…gattÄ• _ti amaggasabhÄ• vattÄ• . tameva cetanÄ• ya amaggasabhÄ• vataá¹
__Ã±Ä• á¹‡assÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha sammÄ• vÄ• cÄ• dikiccattayaá¹ƒ nÄ• m
tiá¹‡á¹‡aá¹ƒ pÄ• padhammÄ• naá¹ƒ samucchindanaá¹ƒ, maggacetanÄ• ca taá¹ƒsabhÄ• vÄ
maggakkhaá¹‡e sammÄ• vÄ• cÄ• dibhÄ• vasiddhi. __taá¹ƒsiddhiya_nti kiccattayasiddhiyaá
pubbabhÄ• ge subhÄ• sitavÄ• cÄ• dibhÄ• vo, evaá¹ƒ maggakkhaá¹‡epi siyÄ• . evaá¹ƒ sant
sammÄ• saá¹…kappassa tikiccatÄ• , sammÄ• diá¹-á¹-hiÄ• dÄ«naÃ±ca ekekÄ• naá¹ƒ catuki
sammÄ• vÄ• cÄ• dikiccattayassa sÄ• dhikÄ• bhaveyya, tathÄ• ca sati magge sammÄ• vÄ
bhaveyyuá¹ƒ, chaá¸·aá¹…giko ca ariyamaggo siyÄ• ti tayidamÄ• ha __ ``ekÄ• ya cetanÄ• y
panetaá¹ƒ natthi, tasmÄ• maggapaccayatÄ• vacanato ca na cetanÄ• ya maggabhÄ• voti m
sammÄ• vÄ• cÄ• dayo.

__brÅ«hanaá¹ƒ_ sukhaá¹ƒ. __santasukhaá¹ƒ_ upekkhÄ• . sÄ• hi ``upekkhÄ• pana santat
bhÄ• sitÄ• â€™â€™ ti (Vism II 644; Vibh-a 232) vuttÄ• . __vitakkÄ• dÄ«na_nti teyeva abhin
pÄ• kaá¹-apariyÄ• yena vuttÄ• .

vacÄ«saá¹…khÄ• rabhÄ• vato \Be 77/ __vacÄ«bhedassa upakÄ• rako vitakko_. __ ``sÄ• v
evÄ• â€™â€™ _ti iminÄ• vacÄ«bhedataá¹ƒ samuá¹-á¹-hÄ• pakacetanÄ• naá¹ƒ viya viratiyÄ
dasseti. __vacÄ«bhedaniyÄ• mikÄ• vÄ• cÄ• _ti vacÄ«duccaritaviratimÄ• ha. sÄ• hi sammÄ
micchÄ• vÄ• cÄ• su saá¹ƒyaminÄ«. tattha yathÄ• visaá¹ƒvÄ• danÄ• dimicchÄ• vÄ• cato av
viramateva. yathÄ• ha --- ``ekaá¹ƒ dhammaá¹ƒ ... pe ... akÄ• riyaâ€™â€™ nti (Dhp 176). tat

avisaá¹ƒvÄ• danÄ• dinÄ• sammÄ• vÄ• cÄ• ya á¹-hito sammÄ• kammantampi pÅ«retiyevÄ•
upakÄ• rikÄ• â€™â€™ _ti. dhammÄ• naá¹ƒ pavattiniá¹-á¹-hÄ• bhÄ• vato yathÄ• gatÄ«ti nil
pavattibhÄ• vato rasalakkhaá¹‡Ä• nipÄ«ti Ä• ha __ ``kiccÄ• disabhÄ• ve vÄ• â€™â€™ _ti.

__abhinandana_nti taá¹‡hÄ• divasena abhinandanaá¹ƒ.

vÄ• cuggatakaraá¹‡aá¹ƒ __uggaho, _ atthaparipucchanaá¹ƒ __paripucchÄ• _ti tadubhayaá
``savanaÃ±Ä• á¹‡e eva avarodhaá¹ƒ gacchantÄ«â€™â€™ _ti. Ã±Ä• á¹‡ena paricchinditvÄ•
__pariggaá¹‡hanaá¹ƒ_.

__tassÄ• _ti \Ne 76/ payogassa.

__so_ti kÄ• mavitakkappavattiyÄ• kÄ• raá¹‡abhÅ«to subhanimitte ayonisomanasikÄ• ro. _
gataá¹ƒ gamanaá¹ƒ pavatti, tassa upÄ• yoti __gatamaggo_.

__pahÄ• tabbaekatta_nti pahÄ• tabbatÄ• sÄ• maÃ±Ã±aá¹ƒ.

__maggabhÄ• vena catubbidhampi ekattenÄ• _ti sotÄ• pattimaggÄ• divasena catubbidham
sÄ• maÃ±Ã±ato gahetvÄ• ``assÄ• â€™â€™ ti ekavacanena vuttanti attho. sabbassa magg
sadisatÄ• , tathÄ• asadisatÄ• ca ekaccasadisatÄ• ca __jhÄ• naá¹…gavasena sabbasadis
_ so eva visesoti yojetabbaá¹ƒ. vipassanÄ• niyÄ• maá¹ƒ dhuraá¹ƒ katvÄ• Ä• hÄ• ti sambar
imissÄ• sammohavinodaniyaá¹ƒ. __sammasi ... pe ... nivattanato_ti paá¹-hamattheravÄ• da
tadajjhÄ• sayaá¹ƒ purakkhatvÄ• vadatÄ«ti adhippÄ• yena vuttaá¹ƒ. itarathÄ• itaravÄ• dÄ•
__pÄ• dakajjhÄ• naniyÄ• ma_nti pÄ• dakajjhÄ• naniyÄ• maá¹ƒ dhuraá¹ƒ katvÄ• Ä• hÄ• ti y
pe ... daá¹-á¹-habboâ€™â€™ ti kasmÄ• vuttaá¹ƒ. na hi tassÄ• idha paá¹-ikkhepatÄ• atthi.
``keci vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• niyÄ• metÄ«ti vadantÄ«â€™â€™ ti? nayidameva
pÄ• dakajjhÄ• naniyÄ• mepi vipassanÄ• niyÄ• mo na paá¹-ikkhittoti ayaÃ±hettha attho. tene
``sÄ• dhÄ• raá¹‡attÄ• â€™â€™ _ti. ``idha panÄ• â€™â€™ ti iminÄ• pi paá¹-hamattheravÄ•
yadi evaá¹ƒ kasmÄ• vipassanÄ• niyÄ• mo visuá¹ƒ gahitoti? vÄ• dattayÄ• vidhuratÄ• dassa
cÄ• cariyavÄ• dÄ• _ti sammasitajjhÄ• napuggalajjhÄ• sayavÄ• dÄ• .

__ ``Ä• ruppe tikacatukkajjhÄ• naá¹ƒ ... pe ... na lokiyaâ€™â€™ _nti idaá¹ƒ theravÄ• de Ä•
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ tantiá¹ƒ katvÄ• á¹-hapitanti __aá¹-á¹-hasÄ• liniyaá¹ƒ_ saá¹
__ ``vuttaá¹ƒ aá¹-á¹-hasÄ• liniyanti adhippÄ• yoâ€™â€™ _ti. __yesÅ«_ti pacchimajjhÄ• nav
tattha hi arÅ«puppattiyaá¹ƒ saá¹ƒsayo, na itarasmiá¹ƒ. ``catukkapaÃ±cakajjhÄ• naâ€™â€™
sÄ• savÄ• nÄ• savaá¹ƒ apekkhÄ«yati, nivattetabbagahetabbasÄ• dhÄ• raá¹‡avacanenettha
``taÃ±ca lokuttaraâ€™â€™ nti vatvÄ• nivattitadhammadassanatthaá¹ƒ ``na lokiyaâ€™â€™
__ ``samudÄ• yaÃ±ca ... pe ... Ä• hÄ• â€™â€™ _ti. itarathÄ• byabhicÄ• rÄ• bhÄ• vato ``lo

visesanaá¹ƒ niratthakaá¹ƒ \Ne 77/ siyÄ• . __tayo maggÄ• _ti dutiyamaggÄ• dayo. __tajjhÄ•
tikacatukkajjhÄ• nikaá¹ƒ sotÄ• pattiphalÄ• diá¹ƒ. __aÃ±Ã±ajhÄ• nikÄ• pÄ«_ti tikacatukkajjh
catukkajjhÄ• nikÄ• pi maggÄ• uppajjanti. __pi_-saddena tajjhÄ• nikÄ• pi tikacatukkajjhÄ• n
catuvokÄ• rabhavepi paÃ±cavokÄ• rabhave viya maggassa tikacatukkajjhÄ• nikabhÄ• ve k
Ä• ha __ ``jhÄ• naá¹…gÄ• diniyÄ• mikÄ• pubbÄ• bhisaá¹…khÄ• rasamÄ• pattÄ«â€™â€™
__pubbÄ• bhisaá¹…khÄ• rasamÄ• pattÄ«_ti ca pÄ• dakabhÅ«tÄ• attanÄ• atikkantadham
pubbÄ• bhisaá¹…khÄ• rakÄ• rÄ« arÅ«pasamÄ• patti, phalasamÄ• patti vÄ• . tenÄ• ha __ ``
sammasitabbÄ• _ti na sammasitabbÄ• samÄ• patti jhÄ• naá¹…gÄ• diniyÄ• mikÄ• samma
tikacatukkajjhÄ• nÄ• naá¹ƒ tattha anuppajjanato, itarattha ca visesÄ• bhÄ• vato. __phalass
catutthapaÃ±camajjhÄ• nikaphalassapi.

__dukkhaÃ±Ä• á¹‡Ä• dÄ«na_nti dukkhasamudayaÃ±Ä• á¹‡Ä• naá¹ƒ. __taá¹ƒtaá¹ƒkusalÄ•
kÄ• mÄ• vacarÄ• dÄ«su yena yena kusalena saddhiá¹ƒ nekkhammasaá¹…kappÄ• dayo up
Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ etesanti taá¹ƒtaá¹ƒkusalÄ• rammaá¹‡Ä• rammaá¹‡Ä•
__taá¹ƒtaá¹ƒviramitabbÄ• diÄ• rammaá¹‡attÄ• _ti visaá¹ƒvÄ• danavatthuÄ• diÄ• rammaá¹‡
viratÄ«ti. __ ``aá¹…gÄ• naâ€™â€™ _nti idaá¹ƒ ``nekkhammasaá¹…kappÄ• dÄ«naâ€™â€™
avayavena vinÄ• samudÄ• yÄ• bhÄ• vato. __visesapaccayo_ti bhinnasÄ«lassa, aparisudd
sammappadhÄ• nÄ• sambhavato samÄ• dhÄ• nassa viya vÄ• yÄ• massa sÄ«laá¹ƒ visesap
purimasiddhasÄ«lavasena yutto, sahajÄ• tavasenÄ• pi pana labbhatevÄ• ti dassento __ ``s
Ä• ha. sahajameva cettha adhippetanti Ä• ha __ ``sampayuttasseva cÄ• â€™â€™ _tiÄ• di.
tappaá¹-ipakkho __asammoso_ appamÄ• do, so cittassa Ä• rakkhÄ• ti Ä• ha __ ``cetaso ra

__sÄ«lakkhandho cÄ• _ti __ca_-saddena samÄ• dhikkhandho ca. khantippadhÄ• nattÄ• s
nÄ«varaá¹‡ajeá¹-á¹-hakassa kÄ• macchandassa ujuvipaccanÄ«kabhÄ• vato samÄ• dhissa
daá¹-á¹-habbÄ• . __sÄ• sana_nti paá¹-ivedhasÄ• sanaá¹ƒ, ``sÄ• sanabrahmacariyaâ€™â€™

maggasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

206-214__._ ``pariÃ±Ã±eyyabhÄ• varahite \Ne 78/ ekantapahÄ• tabbeâ€™â€™ ti kasmÄ•
cakkhÄ• dÄ«naá¹ƒ viya taá¹‡hÄ• vatthutÄ• vacanena pariÃ±Ã±eyyatÄ• vuttÄ• . yathÄ• ha
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam
tiÄ• di (DN II 400; MN I 133; Vibh 203). tappaá¹-ibaddhasaá¹ƒkilesappahÄ• navasena sama
pariÃ±Ã±eyyatÄ• . ekantapahÄ• tabbatÄ• ca na taá¹‡hÄ• ya eva, atha kho avasesÄ• naá¹ƒ
tathÄ• hi tesaá¹ƒ sabbaso accantappahÄ• yikÄ• dassanabhÄ• vanÄ• ti? saccametaá¹ƒ, ta

ariyasaccaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ nti (SN c V 1099) taá¹‡hÄ• vajje upÄ• dÄ• nakkhand
niruá¸·ho, na tathÄ• taá¹‡hÄ• ya, taá¹‡hÄ• ya pana ``yÄ• yaá¹ƒ taá¹‡hÄ• ponobhavikÄ• â€
DN II 400; MN I 91, 460; SN c V 1081; Vin I 14; Paá¹-is I 34) samudayabhÄ• vo \Be 80/ viya
pahÄ• tabbabhÄ• vo niruá¸·hoti dassetuá¹ƒ __ ``pariÃ±Ã±eyyabhÄ• varahite ekantappahÄ•
yassa asaá¹…gahito padeso atthi, so __sappadeso, _ ekadesoti attho. __tatthÄ• _ti ariyasa
__samudayo_ti samudayattho. ``nippadesato samudayaá¹ƒ dassetuâ€™â€™ nti samudaya
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``dukkhanirodhÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __
dukkhaá¹ƒ, nirodho ca. __ariyasaccadesanÄ• ya_nti ariyasaccadesanÄ• yampi saccadesan
desetabbadhammato nippadesÄ• eva. ``avasesÄ• ca kilesÄ• â€™â€™ tiÄ• dinÄ• desanÄ
tenÄ• ha __ ``na hi tato aÃ±Ã±oâ€™â€™ _tiÄ• di. __apubbo natthÄ«_ti dhammato apubbo
samudayassa. __sabbattha tÄ«supi vÄ• resÅ«_ti aá¹-á¹-haá¹…gikapaÃ±caá¹…gikasabbasa
mahÄ• vÄ• resu, tadantogadhesu ca paÃ±casu koá¹-á¹-hÄ• sesu. __apubbassÄ• _ti ``avas
tiÄ• dinÄ• taá¹‡hÄ• ya apubbassa. avasiá¹-á¹-hakilesÄ• dÄ«naÃ±hi samudayatÄ• vacanaá
tassa yadipi dutiyatatiyavÄ• resu viseso natthi, paÃ±casu pana koá¹-á¹-hÄ• sesu uparÅ«par
katvÄ• evaá¹ƒ vuttaá¹ƒ. taÃ±hi samudayavisesadassanaá¹ƒ, itaraá¹ƒ pana maggavisesada
dhammato apubbÄ• bhÄ• vo dassitoyeva. yadi evaá¹ƒ dutiyÄ• dikoá¹-á¹-hÄ• sesu, paá¹-har
taá¹‡hÄ• gahitÄ• ti Ä• ha __ ``apubbasamudayadassanatthÄ• yapi hÄ«â€™â€™ _tiÄ• di. _
tadaÃ±Ã±akilesÄ• dinirapekkhÄ• ya. __desanÄ• vasena na vutto_ti na dhammavasenÄ• ti a
dukkhÄ• dÄ«ni tattha ariyasaccadesanÄ• yaá¹ƒ \Ne 79/ sappadesÄ• ni dassitÄ• ni honti par
daá¹-á¹-habbaá¹ƒ. abhidhammadesanÄ• pana nippariyÄ• yakathÄ• ti katvÄ• aá¹-á¹-hakath
samudayaá¹ƒ dassetuá¹ƒâ€™â€™ icceva vuttaá¹ƒ. __paccayasaá¹…khÄ• ta_nti paccayÄ•
paccayakoá¹-á¹-hÄ• saá¹ƒ vÄ• .

__tesa_nti kusaladhammÄ• naá¹ƒ. __paccayÄ• naá¹ƒ pahÄ• navasenÄ• _ti hetunirodhena
tappaá¹-ibaddhakilesappahÄ• nena vÄ• kusalÄ• naá¹ƒ pahÄ• naá¹ƒ vuttaá¹ƒ. yathÄ• ``dha
pahÄ• tabbÄ• â€™â€™ ti (MN I 240). iti pariyÄ• yato kusalÄ• naá¹ƒ pahÄ• naá¹ƒ vuttaá¹ƒ,
tadabhÄ• vatoti Ä• ha __ ``na hi kusalÄ• pahÄ• tabbÄ• â€™â€™ _ti. yathÄ• ca kusaladha
\Be 81/ eseva nayo. __nirodha_nti asaá¹…khatadhÄ• tuá¹ƒ. __appavattibhÄ• vo_ti yo nirod
taá¹‡hÄ• diappavattihetubhÄ• vo, taá¹ƒ pahÄ• nanti vuttanti attho.

__kÄ• yakammÄ• disuddhiyÄ• _ti pubbabhÄ• gakÄ• yakammavacÄ«kammaÄ• jÄ«vasuddh
ariyamaggassa dassetÄ«ti sambandho. __paÃ±caá¹…gikaá¹ƒ ... pe ... pavattataá¹ƒ dÄ«peti
ariyamaggassa paÃ±caá¹…gikattÄ• ti adhippÄ• yo. __Ã±Ä• pakanidassana_nti Ã±Ä• pakab
``vacanatoâ€™â€™ _ti idaá¹ƒ hetuatthe nissakkavacananti dasseti. __vacanato_ti vÄ• Ä«c
sabbhÄ• vato. paá¹-ipadÄ• ya ekadesopi __paá¹-ipadÄ• evÄ• _ti attho. __niddiá¹-á¹-ho dha
saá¹…gÄ• yanavasena.

__jhÄ• nehi desanÄ• paveso_ ``lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Dhs 277) j

tathÄ• __bhÄ• vanÄ• paveso. pÄ• á¸·igamana_nti pÄ• á¸·ipavatti pÄ• á¹-hadesanÄ• . __ya
tasmiá¹ƒ cittuppÄ• de labbhamÄ• navitakkÄ• didhammavasena.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<215> __tassÄ• _ti suttantabhÄ• janÄ«yassa. __evaá¹ƒ panÄ• _ti ``apicesÄ• sammÄ• diá
80/ nÄ• nÄ• kkhaá¹‡Ä• nÄ• nÄ• rammaá¹‡Ä• â€™â€™ tiÄ• dippakÄ• rena. __evaÃ±ca ka
maggasaccabhÄ• vassa adhippetattÄ• . __tenÄ• _ti tena kÄ• raá¹‡ena, ariyamaggasseva u
attho.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. indriyavibhaá¹…go

1. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<219> __cakkhudvÄ• rabhÄ• ve_ti \Be 82/ \Ne 81/ cakkhudvÄ• rabhÄ• vahetu. __taá¹ƒdvÄ
pavattanakehi cittacetasikehi. te hi ``taá¹ƒ dvÄ• raá¹ƒ pavattiokÄ• sabhÅ«taá¹ƒ etesaá¹ƒ att
taá¹ƒdvÄ• rikÄ• . nanu ca tabbatthukehipi taá¹ƒ indaá¹-á¹-haá¹ƒ kÄ• reti. tenÄ• ha aá¹-á¹-ha
tikkhattÄ• , mande ca mandattÄ• â€™â€™ ti? saccaá¹ƒ kÄ• reti, tabbatthukÄ• pi pana idha
icceva vuttÄ• . apariccattadvÄ• rabhÄ• vaá¹ƒyeva hi cakkhu nissayaá¹-á¹-hena ``vatthÅ«â€
taá¹ƒdvÄ• rikesu tassa indaá¹-á¹-ho pÄ• kaá¹-oti ``taá¹ƒdvÄ• rikehÄ«â€™â€™ ti vuttaá¹ƒ. in
anuvattanÄ«yatÄ• paramissarabhÄ• voti dassento __ ``taÃ±hi ... pe ... anuvattantÄ«â€™â€
__ta_nti cakkhuá¹ƒ. __te_ti taá¹ƒdvÄ• rike. kiriyÄ• niá¹-á¹-hÄ• navÄ• cÄ« Ä• vÄ«-saddo ``vi
(DN I 258; II 33; III 199) viyÄ• ti Ä• ha __ ``pariniá¹-á¹-hitakiccajÄ• nanaâ€™â€™ _nti.

``cha imÄ• ni, bhikkhave, indriyÄ• ni. katamÄ• ni cha? cakkhundriyaá¹ƒ ... pe ... manindriya
495-499) evaá¹ƒ katthaci chapindriyÄ• ni Ä• gatÄ• ni, kasmÄ• pana suttante khandhÄ• day
ekajjhaá¹ƒ na vuttÄ• ni, abhidhamme ca vuttÄ• nÄ«ti Ä• ha __ ``tattha suttanteâ€™â€™ _ti
__nissaraá¹‡Å«pÄ• yÄ• dibhÄ• vato_ti ettha lokuttaresu maggapariyÄ• pannÄ• ni nissaraá¹
nissaraá¹‡aphalaá¹ƒ, vivaá¹-á¹-asannissitena nibbattitÄ• ni saddhindriyÄ• dÄ«ni nissaraá¹‡
kÄ• nici pavattibhÅ«tÄ• ni, kÄ• nici pavattiupÄ• yoti veditabbÄ• ni.

__khÄ«á¹‡Ä• savassa bhÄ• vabhÅ«to_ti chaá¸·aá¹…gupekkhÄ• viya khÄ«á¹‡Ä• savassev

__dve_ \Ne 82/ __atthÄ• _ti indaliá¹…gaindasiá¹-á¹-haá¹-á¹-hÄ• . __attano paccayavasenÄ
kammÄ• dipaccayavasena. __taá¹ƒsahitasantÄ• ne_ti itthindriyasahite, purisindriyasahite ca
__aÃ±Ã±Ä• kÄ• renÄ• _ti itthiÄ• dito aÃ±Ã±ena Ä• kÄ• rena. anuvattanÄ«yabhÄ• vo itthipu
yojanÄ• . __imasmiÃ±catthe_ti Ä• dhipaccatthe.

__tesa_nti \Be 83/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ. yÄ• sub
iá¹-á¹-hÄ• niá¹-á¹-hÄ• kÄ• rasambhogarasatÄ• vuttÄ• , sÄ• Ä• rammaá¹‡asabhÄ• veneva
ekaccasomanassindriyÄ• dÄ«naá¹ƒ viya parikappavasenÄ• ti dassento __ ``ettha cÄ• â€™

yadipi purisindriyÄ• nantaraá¹ƒ jÄ«vitindriyaá¹ƒ rÅ«pakaá¹‡á¸• epi (Dhs 584) desitaá¹ƒ, taá
rÅ«pajÄ«vitindriyaá¹ƒ, na ca tattha manindriyaá¹ƒ vatvÄ• itthipurisindriyÄ• ni vuttÄ• ni. idha
aá¹-á¹-hakathÄ• yaá¹ƒ indriyÄ• nukkamo vutto sabbÄ• kÄ• rena yamakadesanÄ• ya saá¹ƒs
indriyayamakadesanÄ• ya sametÄ«â€™â€™ _ti. __purimapacchimÄ• naá¹ƒ ajjhattikabÄ• h
purimÄ• naá¹ƒ ajjhattikÄ• naá¹ƒ, itthindriyÄ• dÄ«naá¹ƒ pacchimÄ• naá¹ƒ bÄ• hirÄ• naá¹ƒ. _
ubhayesaá¹ƒ upakÄ• rakatÄ• dÄ«panatthanti adhippÄ• yo. tena evampi desanantarÄ• nuro
anukkamaá¹ƒ vattuá¹ƒ vaá¹-á¹-atÄ«ti dasseti. kÄ• maÃ±cettha evaá¹ƒ vuttaá¹ƒ, parato pana
pÄ• á¸·iyaá¹ƒ Ä• gataniyÄ• meneva manindriyÄ• nantaraá¹ƒ jÄ«vitindriyassa, tadanantaraÃ
kiccavinicchayaá¹ƒ dassessati. __sabbaá¹ƒ taá¹ƒ dukkhaá¹ƒ_ saá¹…khÄ• radukkhabhÄ• ve
dukkhadukkhatÄ• dibhÄ• vena. __duvidhattabhÄ• vÄ• nupÄ• lakassÄ• _ti rÅ«pÄ• rÅ«pavas
anupÄ• lakassa. rÅ«pÄ• rÅ«pavasena duvidhampi hi jÄ«vitindriyaá¹ƒ idha gahitaá¹ƒ. __ ``pa
sahajÄ• tadhammÄ• naá¹ƒ pavattanarasena jÄ«vitindriyena vedayitÄ• naá¹ƒ pavattetabbata
``bhÄ• vanÄ• maggasampayuttaâ€™â€™ _nti iminÄ• phalabhÅ«taá¹ƒ aÃ±Ã±indriyaá¹ƒ niv
bhÄ• vanÄ• gahaá¹‡aÃ±cettha sakkÄ• avattuá¹ƒ. ``bhÄ• vetabbattÄ• â€™â€™ ti vuttattÄ•
__dassanÄ• nantarÄ• _ti samÄ• najÄ• tibhÅ«mikena abyavahitataá¹ƒ sandhÄ• yÄ• ha, na a

__tassÄ• _ti indriyapaccayabhÄ• vassa. __anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• _ti aÃ±Ã±ehi an
evaá¹ƒ sÄ• matthiyato kiccavisesaá¹ƒ vavatthapetvÄ• pakaraá¹‡atopi taá¹ƒ dasseti __ ``ind
pavattattÄ• â€™â€™ _ti. __aÃ±Ã±esa_nti aÃ±Ã±esaá¹ƒ indriyasabhÄ• vÄ• nampi sahajÄ•
indaá¹-á¹-haá¹ƒ kÄ• renti, tesaá¹ƒ vasavattÄ• panaá¹ƒ natthi, yathÄ• manindriyassa pubbaa
sayaÃ±ca te aÃ±Ã±adatthu manindriyasseva vase vattanti. tenÄ• ha __ ``taá¹ƒsampayuttÄ•
yadi evaá¹ƒ kathaá¹ƒ tesaá¹ƒ indaá¹-á¹-hoti? ``sukhanÄ• dilakkhaá¹‡e sampayuttÄ• naá¹ƒ
attÄ• kÄ• rÄ• nuvidhÄ• panamattaâ€™â€™ nti vuttovÄ• yamattho \Be 84/. __ ``cetasikattÄ•
sampayuttadhammÄ• naá¹ƒ cittassa padhÄ• nataá¹ƒ dasseti. tato hi ``cetasikÄ• â€™â€™ ti
vasavattÄ• panaá¹ƒ sahajÄ• tadhammÄ• nupÄ• lananti evaá¹ƒ yÄ• va amatÄ• bhimukhabh
taá¹ƒkiccaniddese. ``anuppÄ• dane, anupatthambhe ca satÄ«â€™â€™ ti padaá¹ƒ Ä• haritv
padattho sabbhÄ• vaá¹ƒ byabhicaratÄ«ti janakupatthambhakattÄ• bhÄ• vepÄ«ti vuttaá¹ƒ ho
itthipurisanimittÄ• dipaccayÄ• naá¹ƒ kammÄ• dÄ«naá¹ƒ. __tappavattane nimittabhÄ• vo_ti

itthinimittÄ• diÄ• kÄ• rarÅ«panibbattane kÄ• raá¹‡abhÄ• vo. svÄ• yaá¹ƒ itthindriyÄ• dÄ«naá
atthibhÄ• voyevÄ• ti daá¹-á¹-habbaá¹ƒ. yasmiÃ±hi sati yaá¹ƒ hoti, asati ca na hoti, taá¹ƒ tas
``nimittabhÄ• vo anuvidhÄ• naâ€™â€™ _nti iminÄ• __anuvidhÄ• na_saddassa kammattha
__sukhadukkhabhÄ• vappattÄ• viyÄ• _ti sayaá¹ƒ sukhadukkhasabhÄ• vappattÄ• viya, suk
attho. __asantassa ... pe ... majjhattÄ• kÄ• rÄ• nupÄ• panaá¹ƒ_ aÃ±Ã±Ä• á¹‡upekkhanÄ• c
__samÄ• najÄ• tiya_nti akusalehi sukhadukkhehi akusalÅ«pekkhÄ• ya, abyÄ• katehi abyÄ•
kusalÅ«pekkhÄ• ya. tatthÄ• pi bhÅ«mivibhÄ• genÄ• yamattho bhinditvÄ• yojetabbo. taá¹ƒ s
__khandhavibhaá¹…ge_ vuttaoá¸·Ä• rikasukhumavibhÄ• gena dÄ«petabbaá¹ƒ. __Ä• disad
``kÄ• marÄ• gabyÄ• pÄ• dÄ• dÄ«â€™â€™ ti ettha vuttaÄ• disaddena. saá¹ƒyojanasamucc
sandhÄ• ya aÃ±Ã±Ä• tÄ• vindriyassa kiccantarÄ• pasutatÄ• vuttÄ• , tassÄ• pi
uddhambhÄ• giyasaá¹ƒyojanapaá¹-ippassaddhippahÄ• nakiccatÄ• labbhateva. abyÄ• pÄ«
aÃ±Ã±Ä• tÄ• vindriyassa paá¹-ippassaddhippahÄ• nakiccaá¹ƒ na vattabbaá¹ƒ, tato aÃ±Ã±i
aá¹-á¹-hakathÄ• yaá¹ƒ anuddhaá¹-aá¹ƒ. maggÄ• nantaraÃ±hi phalaá¹ƒ ``tÄ• ya saddhÄ• ya
tiÄ• divacanato (Dhs-a 505) kilesÄ• naá¹ƒ paá¹-ippassambhanavasena pavattati, na itaraá¹
sabbakÄ• laá¹ƒ appaá¹-ippassaddhakilesadarathÄ• siyuá¹ƒ. itarassa pana nicchandarÄ• ge
ruá¸·hivasena paá¹-ippassaddhikiccatÄ• veditabbÄ• .

etthÄ• ha --- kasmÄ• pana ettakÄ• neva indriyÄ• ni vuttÄ• ni, etÄ• ni eva ca vuttÄ• nÄ«ti?
Ä• dhipaccatthasambhavatoti ce. Ä• dhipaccaá¹ƒ nÄ• ma issariyanti vuttametaá¹ƒ. tayidaá¹
kicce balavanti aÃ±Ã±esampi sabhÄ• vadhammÄ• naá¹ƒ labbhateva. paccayÄ• dhÄ«navutt
\Be 85/. tasmÄ• te tehi anuvattÄ«yanti, te ca te anuvattantÄ«ti? saccametaá¹ƒ, tathÄ• pi att
svÄ• yaá¹ƒ viseso ``cakkhuviÃ±Ã±Ä• á¹‡Ä• dippavattiyaÃ±hi cakkhÄ• dÄ«naá¹ƒ siddhamÄ•
(Vibh-a 219) aá¹-á¹-hakathÄ• yaá¹ƒ dassitoyeva.

apica khandhapaÃ±cake yÄ• yaá¹ƒ sattapaÃ±Ã±atti, tassÄ• visesanissayo cha ajjhattikÄ• n
tÄ• va Ä• dhipaccatthaá¹ƒ upÄ• dÄ• ya ``cakkhundriyaá¹ƒ ... pe ... manindriyaâ€™â€™ ntiÄ
yena dhammena pavattanti, ayaá¹ƒ so dhammo tesaá¹ƒ á¹-hitihetÅ«ti dassanatthaá¹ƒ jÄ«vit
indriyapaá¹-ibaddhÄ• dhammÄ• imesaá¹ƒ vasena ``itthÄ«, purisoâ€™â€™ ti voharÄ«yantÄ
bhÄ• vadvayaá¹ƒ. svÄ• yaá¹ƒ sattasaÃ±Ã±ito dhammapuÃ±jo pabandhavasena pavattamÄ•
saá¹ƒkilissatÄ«ti dassanatthaá¹ƒ vedanÄ• paÃ±cakaá¹ƒ. tato visuddhatthikÄ• naá¹ƒ vodÄ• n
saddhÄ• dipaÃ±cakaá¹ƒ. tato vodÄ• nasambhÄ• rÄ• imehi visujjhanti, visuddhippattÄ• , niá
hontÄ«ti dassanatthaá¹ƒ ante anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyÄ• dÄ«ni tÄ«á¹‡i vuttÄ•
``Ä• dhipaccatthaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti padaá¹ƒ yojetabbaá¹ƒ. ettÄ• vatÄ• adhippe
aggahaá¹‡aá¹ƒ.

atha vÄ• pavattinivattÄ«naá¹ƒ nissayÄ• didassanatthampi etÄ• ni eva vuttÄ• ni. pavattiyÄ•
mÅ«lanissayabhÅ«tÄ• ni cha ajjhattikÄ• ni Ä• yatanÄ• ni. yathÄ• ha ``chasu loko samuppan
tassÄ• uppatti itthipurisindriyehi. visabhÄ• gavatthusarÄ• ganimittÄ• hi yebhuyyena sattak

vuttaÃ±hetaá¹ƒ ``tiá¹‡á¹‡aá¹ƒ kho pana, mahÄ• rÄ• ja, sannipÄ• tÄ• gabbhassÄ• vakkanti
sannipatitÄ• honti, mÄ• tÄ• ca utunÄ« hoti, gabbho ca paccupaá¹-á¹-hito hotÄ«â€™â€™ ti
IV 1.6). avaá¹-á¹-hÄ• naá¹ƒ jÄ«vitindriyena tena anupÄ• letabbato. tenÄ• ha ``Ä• yu á¹-hiti y
tiÄ• di. upabhogo vedanÄ• hi \Be 86/. vedanÄ• vasena hi iá¹-á¹-hÄ• disabbavisayupabhogo
vedayatÄ«ti kho, bhikkhave, tasmÄ• vedanÄ• ti vuccatÄ«â€™â€™ ti (SN b III 79). evaá¹ƒ p
nissayasamuppÄ• daá¹-á¹-hitisambhogadassanatthaá¹ƒ cakkhundriyaá¹ƒ yÄ• va upekkhind
desitÄ• ni. yathÄ• cetÄ• ni pavattiyÄ• , evaá¹ƒ itarÄ• ni nivattiyÄ• . vivaá¹-á¹-asannissitena
85/ saddhÄ• dÄ«ni paÃ±ca indriyÄ• ni nivattiyÄ• nissayo. uppÄ• do anaÃ±Ã±Ä• taÃ±Ã±ass
paá¹-hamaá¹ƒ uppajjanato. avaá¹-á¹-hÄ• naá¹ƒ aÃ±Ã±indriyena. upabhogo aÃ±Ã±Ä• tÄ• vi
aggaphalasamupabhogato. evampi etÄ• ni eva indriyÄ• ni desitÄ• ni. ettÄ• vatÄ• yathÄ• dh
aÃ±Ã±esaá¹ƒ aggahaá¹‡aá¹ƒ. etenÄ• pi nesaá¹ƒ desanÄ• nukkamopi saá¹ƒvaá¹‡á¹‡ito ved

<220> __kusalÄ• kusalavÄ«riyÄ• dÄ«nÄ«_ti ettha __Ä• di_-saddena kusalasamÄ• dhiÄ• d
abyÄ• katavÄ«riyÄ• dÄ«naÃ±ca saá¹…gaho daá¹-á¹-habbo. __paccayÄ• dÄ«_ti __Ä• di_-sa
gahitÄ• , yathÄ• vuttavÄ«riyÄ• dÄ«ni, cakkhÄ• dÄ«ni ca saá¹…gaá¹‡hÄ• ti. iccevaá¹ƒ sabba
vÄ«riyindriyÄ• dipadÄ• ni, cakkhundriyÄ• dipadÄ• ni ca. __tenÄ• _ti ``evaá¹ƒ santepÄ«â€™
bhÅ«mivibhÄ• gakathanena. __tannivattanenÄ• _ti sabbesaá¹ƒ sabbabhÅ«mikattanivattane
__avijjamÄ• nasaá¹…gÄ• hakatta_nti tassaá¹ƒ tassaá¹ƒ bhÅ«miyaá¹ƒ anupalabbhamÄ• nas

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paÃ±hapucchakavaá¹‡á¹‡anÄ•

__idha_ imasmiá¹ƒ ``sattindriyÄ• anÄ• rammaá¹‡Ä• â€™â€™ ti evaá¹ƒ ekantÄ• nÄ• ramn
Ä• bhaá¹-á¹-haá¹ƒ_ jÄ«vitindriyaá¹ƒ na bhÄ• sitaá¹ƒ. á¹-Ä«kÄ• yaá¹ƒ pana __anÄ• bhaá¹-á¹
katvÄ• vuttaá¹ƒ. __rÅ«padhammesu saá¹…gahitata_nti ``rÅ«paâ€™â€™ nti gaá¹‡itataá¹ƒ.
arÅ«pabhÄ• vena siyÄ• pakkhe saá¹…gahitaá¹ƒ. kasmÄ• ? tassa \Be 87/ parittÄ• rammaá¹
rÅ«pÄ• rÅ«pamissakasseva vasena siyÄ• pakkhasaá¹…gaho yutto, na ekadesassa, tasmÄ
Ä• ha __ ``adhippÄ• yoâ€™â€™ _ti. idÄ• ni tamatthaá¹ƒ pakÄ• setuá¹ƒ __ ``arÅ«pakoá¹-á¹
vuttaá¹ƒ. __navattabbatÄ• _ti parittÄ• rammaá¹‡Ä• dibhÄ• vena navattabbatÄ• . kathaá¹ƒ p
rÅ«pakoá¹-á¹-hÄ• senassÄ• nÄ• rammaá¹‡assa navattabbatÄ• ti codanaá¹ƒ sandhÄ• yÄ• h
_ntiÄ• di. __ ``avijjamÄ• nÄ• rammaá¹‡Ä• nÄ• rammaá¹‡esÅ«â€™â€™ _ti iminÄ• ``anÄ• r
bÄ• hiratthasamÄ• so ayanti dasseti \Ne 86/. __navattabbesÅ«_ti sÄ• rammaá¹‡abhÄ• vena
__anÄ• rammaá¹‡attÄ• _ti Ä• rammaá¹‡arahitattÄ• . ``navindriyÄ• siyÄ• parittÄ• rammaá¹
mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• `pari
`mahaggatÄ• rammaá¹‡Ä• â€™ tipi `appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™ tipÄ«â€™â€™ tiÄ•
sÄ• rammaá¹‡asseva navattabbataá¹ƒ dasseti. yathÄ• ca na sÄ• rammaá¹‡asseva navatta

anÄ• rammaá¹‡assÄ• pÄ«ti sÄ• rammaá¹‡e niyamÄ• bhÄ• vo. evaá¹ƒ navattabbaá¹ƒ sÄ• ra
natthÄ«ti dassento __ ``navattabbassa vÄ• sÄ• rammaá¹‡ataâ€™â€™ _nti Ä• ha. tassa na
``na hÄ«â€™â€™ _tiÄ• dinÄ• tamevatthaá¹ƒ vivarati.

tattha rÅ«panibbÄ• nÄ• naá¹ƒ sukhÄ• disampayuttabhÄ• vena navattabbatÄ• , na parittÄ• r
codanaá¹ƒ manasi katvÄ• Ä• ha __ ``athÄ• pÄ«â€™â€™ _tiÄ• di. tattha athÄ• pi vattatÄ«ti
anÄ• rammaá¹‡antipi vattabbaá¹ƒ siyÄ• _ti anÄ• rammaá¹‡aá¹ƒ dhammÄ• yatanaá¹ƒ sÄ• ra
vattabbaá¹ƒ siyÄ• . __navattabba_-saddo yadi sÄ• rammaá¹‡esveva vatteyya, na cevaá¹ƒ v
aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ natthÄ«ti dassento Ä• ha __ ``na hi paÃ±hapucchake sÄ• vasesÄ
tasmÄ• __navattabba_-saddo anÄ• rammaá¹‡esupi vattatevÄ• ti adhippÄ• yo. yÄ• pi ``aá¹-
ajjhattÄ• rammaá¹‡Ä• â€™â€™ ti ajjhattÄ• rammaá¹‡Ä• dibhÄ• vena navattabbatÄ• vuttÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanakÄ• le paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vamattÄ• rammaá
sÄ• rammaá¹‡asseva navattabbatÄ• dassanatthaá¹ƒ, nÄ• pi anÄ• rammaá¹‡assa parittÄ• r
navattabbatÄ• bhÄ• vadassanatthanti dassento \Be 88/ __ ``aá¹-á¹-hindriyÄ• siyÄ• ajjhattÄ
cÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __siyÄ• ajjhattÄ• rammaá¹‡Ä• tÄ«_ti __iti_-saddo Ä• d
avasiá¹-á¹-hapÄ• á¸·isaá¹…gaá¹‡hanena ``siyÄ• na vattabbÄ• `ajjhattÄ• rammaá¹‡Ä• â€™
tipi `ajjhattabahiddhÄ• rammaá¹‡Ä• â€™ tipÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• vuttamattha
__ ``jÄ«vitindriyassa ... pe ... navattabbatÄ• veditabbÄ• â€™â€™ _ti Ä• ha, taá¹ƒ vuttathan

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-iccasamuppÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<225> __ ``vuttattÄ• â€™â€™ _ti \Be 89/ \Ne 87/ idaá¹ƒ nissakkaá¹ƒ kiá¹ƒ lakkhaá¹‡aá¹ƒ?
yadi evaá¹ƒ taá¹ƒhetuko vibhajjavÄ• dibhÄ• vo Ä• pajjati. na hi moggaliputtatissattherena vu
buddhasÄ• vakÄ• vibhajjavÄ• dino ahesunti? nayidamevaá¹ƒ. tividho hi hetu Ã±Ä• pako, kÄ
Ã±Ä• pakahetu idhÄ• dhippeto, tasmÄ• tena mahÄ• therena ``kiá¹ƒ vÄ• dÄ«, bhante, samm
puá¹-á¹-hena ``vibhajjavÄ• dÄ«, mahÄ• rÄ• jÄ• â€™â€™ ti tadÄ• vuttavacanena Ã±Ä• yati
vibhajjavÄ• dinoâ€™â€™ ti imamatthaá¹ƒ dasseti __kiá¹ƒ ... pe ... vuttattÄ• ... pe ... vibhajja
_ti. ``ahaÃ±hi, brÄ• hmaá¹‡a, vinayÄ• ya dhammaá¹ƒ desemi rÄ• gassÄ• â€™â€™ tiÄ• diá
tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ tiÄ• dinÄ• (Vin III 5-9) veraÃ±jabrÄ• hmaá¹‡assa bha
vibhajja vuttoti taá¹ƒ anuvadantÄ• sÄ• vakÄ• pi tathÄ• vadantÄ«ti Ä• ha __ ``te hi venayikÄ

vadantÄ«â€™â€™ _ti. __cÄ«varÄ• dÄ«na_nti __Ä• di_-saddena somanassÄ• dÄ«naá¹ƒ sa
sevitabbÄ• sevitabbabhÄ• vena vibhajja vuttÄ• ni. vibhajjavÄ• diparisÄ• __vibhajjavÄ• dima
atthe yathÄ• taá¹ƒ otiá¹‡á¹‡o nÄ• ma hoti, taá¹ƒdassanatthaá¹ƒ __ ``Ä• cariye anabbhÄ• ci
vuttaá¹ƒ. sakasamayÄ• vokkamÄ• di hi paramatthato tadotÄ• ro. ``asaá¹ƒkiliá¹-á¹-hÄ• pi avi
amaggavajjhÄ• , yÄ• ya nivutÄ• khÄ«á¹‡Ä• savÄ• pi nÄ• magottÄ• dÄ«su ekaccaá¹ƒ na jÄ
kusalacittuppÄ• desupi pavattatÄ«â€™â€™ ti nikÄ• yantariyÄ• . taá¹ƒ sandhÄ• yÄ• ha __ `
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ hetupaccayo hotÄ«tiÄ• diá¹ƒ vadantoâ€™â€™
sahajÄ• takoá¹-iyÄ• . __Ä• di_-saddena \Ne 88/ akusalacittenapi Ã±Ä• á¹‡aá¹ƒ uppajjati, yÄ
paÃ±Ã±Ä• ti, acetasikaá¹ƒ sÄ«laá¹ƒ, aviÃ±Ã±attisaá¹…khÄ• taá¹ƒ rÅ«pabhÄ• vaá¹ƒ dussily
saá¹…gaá¹‡hÄ• ti. parasamayÄ• yÅ«hanaá¹ƒ parasamaye byÄ• pÄ• rÄ• pattiyÄ• . yo tattha
tassa vÄ• dÄ«panena siyÄ• , parasamaye vÄ• dÄ• ropanena vÄ• \Be 90/. tesu purimaá¹ƒ
anabbhÄ• cikkhantenÄ• â€™â€™ ti iminÄ• apanÄ«tanti itaraá¹ƒ dasseti __ ``parasamayaá
anÄ• yÅ«hantenÄ• â€™â€™ _ti. __asampiá¹‡á¸• entenÄ• _ti upacayatthaá¹ƒ sandhÄ• ya v
upacayattho na hotÄ«ti kecivÄ• do na sÄ• rato gahetabbo.

__tabbipariyÄ• yenÄ• _ti yathÄ• vinayaá¹ƒ avaá¹-á¹-hÄ• nena. sÄ• vajjassa anavajjatÄ• dÄ
bhindanto_ vinÄ• sento, Ä• loá¸·ento vÄ• __dhammataá¹ƒ_ dhammasabhÄ• vaá¹ƒ __vilom
__mahÄ• padese_ti mahÄ• apadese, buddhÄ• dayo mahante mahante apadisitvÄ• vuttÄ•
__mahÄ• padese_ti vÄ• mahÄ• okÄ• se, mahantÄ• ni dhammassa patiá¹-á¹-hÄ• naá¹-á¹-hÄ
tatrÄ• yaá¹ƒ vacanattho --- apadisÄ«yatÄ«ti apadeso, buddho apadeso etassÄ• ti buddhÄ•
atthato cÄ• yaá¹ƒ mahÄ• padeso ``sammukhÄ• metaá¹ƒ bhagavato sutaâ€™â€™ ntiÄ• dir
``dhammoâ€™â€™ ti vÄ• ``adhammoâ€™â€™ ti vÄ• vinicchayane kÄ• raá¹‡aá¹ƒ. kiá¹ƒ p
suttotaraá¹‡Ä• di eva. yadi evaá¹ƒ kathaá¹ƒ cattÄ• roti? dhammassa dve sampadÄ• yo bha
sÄ• vakÄ• saá¹…ghagaá¹‡apuggalavasena tividhÄ• . evaá¹ƒ ``amumhÄ• mayÄ• ayaá¹ƒ c
apadisitabbÄ• naá¹ƒ bhedena cattÄ• ro. tenÄ• ha __ ``sammukhÄ• metaá¹ƒ bhagavato sut
vuttaá¹ƒ ``buddhÄ• padeso saá¹…ghÄ• padeso sambahulattherÄ• padeso ekattherÄ• pade

__suttasuttÄ• nulomaÄ• cariyavÄ• daattanomatimahÄ• padese_ti ettha tisso saá¹…gÄ«tiyo
piá¹-akÄ• ni atthasÅ«canÄ• diatthena __suttaá¹ƒ_. yathÄ• vuttassa suttassa anulomato yath
mahÄ• padesÄ• __suttÄ• nulomaá¹ƒ_. pÄ• á¸·iyÄ• atthagÄ• haá¹‡ena dhammatÄ• yaá¹ƒ
aá¹-á¹-hakathÄ• __Ä• cariyavÄ• do_. nayaggÄ• hena anubuddhiyÄ• attano paá¹-ibhÄ• naá
suttaÄ• cariyavÄ• daattanomatÄ«nampi kenaci Ä• bhatassa dhammÄ• dhammÄ• dibhÄ• va
kÄ• raá¹‡abhÄ• vasabhÄ• vato mahÄ• padesatÄ• vuttÄ• ti veditabbÄ• . __santiá¹-á¹-hati_
ca. tabbipariyÄ• yena atidhÄ• vati. ekassa padassa ekena pakÄ• rena atthaá¹ƒ vatvÄ• tass
atthaá¹ƒ vadanto \Be 91/ vÄ• aparehi pariyÄ• yehi niddisati nÄ• ma yathÄ• ``avijjÄ• dukkh
yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ paá¹-ivijjhituá¹ƒ na detÄ«â€™â€™ tiÄ• diá¹ƒ vatvÄ• puna
dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aâ€™â€™ nti vuttÄ• pi ``dukkhasaccassa ekadeso hotÄ«â€™
hetubhÄ• vena vuttassa atthassa puna phalabhÄ• vena vacanaá¹ƒ tamevatthaá¹ƒ punarÄ•

``viÃ±Ã±Ä• á¹‡apaccayÄ•  nÄ• marÅ«paâ€™â€™ nti vatvÄ•  puna ``nÄ• marÅ«papaccayÄ
vacanaá¹ƒ. atha vÄ• ``sabbametaá¹ƒ bhavacakkaá¹ƒ kammaÃ±ceva vipÄ• ko ca. kilesakar
tividhaâ€™â€™ nti ca Ä• dinÄ• vuttassevatthassa duvidhatividhÄ• divibhÄ• gadassanaá¹ƒ
punarÄ• vattetvÄ• niddisananti evamettha attho veditabbo.

__sattavohÄ• ro_ti ``sattoâ€™â€™ ti samaÃ±Ã±Ä• . ye hi dhamme samÅ«habhÅ«te santÄ
sattapaÃ±Ã±atti, tassÄ• tato aÃ±Ã±athÄ• nÄ• Ã±Ã±athÄ• accantÄ• bhÄ• vasaá¹…khÄ• te
saá¹…gahaá¹‡aá¹ƒ, bodhanaÃ±ca dhammatÄ• yaá¹ƒ akusalassa dukkaraá¹ƒ durabhisambh
paccayadhammassa saá¹…khÄ• rÄ• dipaccayuppannadhammaá¹ƒ pati hetuÄ• dinÄ• pacc
__paccayÄ• kÄ• ro, _ paá¹-iccasamuppÄ• doti attho.

__vuttanayenÄ• _ti ``Ä• cariye anabbhÄ• cikkhantenÄ• â€™â€™ tiÄ• dinÄ• vuttanayena.
atthavaá¹‡á¹‡anÄ• iminÄ• va nayena kÄ• tabbÄ• , paá¹-iccasamuppÄ• davaá¹‡á¹‡anÄ• ya
evaá¹ƒ vadati.

__pÄ• á¸·idhamma_nti tepiá¹-akabuddhavacanaá¹ƒ. __paá¹-iccasamuppÄ• da_nti paá¹-icca

__atthaá¹ƒ katvÄ• _ti hitaá¹ƒ katvÄ• . yathÄ• yaá¹ƒ hitÄ• vaho hoti, evaá¹ƒ katvÄ• . __aá¹-á
attÄ• naá¹ƒ atthikaá¹ƒ katvÄ• . sutacintÄ• mayÄ• diá¹ƒ __Ã±Ä• á¹‡avisesaá¹ƒ_. tadaá¹…ga
__kilesakkhayavisesaá¹ƒ_.

bhavÄ• dÄ«su Ä• dÄ«navappaá¹-icchÄ• danato, balavÅ«panissayato, kammassa visesahe
mÅ«lakÄ• raá¹‡aá¹ƒ avijjÄ• . vipÄ• kavaá¹-á¹-animittassa kammavaá¹-á¹-assa kÄ• raá¹‡abh
avijjÄ• mÅ«lakanti dassanatthaá¹ƒ avijjÄ• Ä• dito vuttÄ• . taá¹‡hÄ• pi hi avijjÄ• ya paá¹-icch
visaye assÄ• dÄ• nupassino pavattati, na aÃ±Ã±athÄ• . __mÅ«lÄ• didassanasÄ• maÃ±Ã±a
mÅ«lamajjhapariyosÄ• nassa dassanena paá¹-iccasamuppÄ• dassa taá¹ƒdassanasÄ• maÃ
samantacakkhunÄ• sabbassa diá¹-á¹-hattepi \Be 92/ desanÄ• kÄ• le desanÄ• Ã±Ä• á¹‡aca
ekadesadassanassa adhippetattÄ• .

diá¹-á¹-hisahitÄ• ya mÄ• nasahitÄ• ya vÄ• taá¹‡hÄ• ya ``ahaâ€™â€™ nti, itarÄ• ya ``mam
``abhinandanatoâ€™â€™ ti hi iminÄ•  sappÄ«tikÄ• ya taá¹‡hÄ• ya pavatti dassitÄ• . __ ``ab
tato balavatarÄ• ya diá¹-á¹-hisahitÄ• ya mÄ• nasahitÄ• ya vÄ• . __ ``ajjhosÄ• ya tiá¹-á¹-hato
tatopi balavatamÄ• ya diá¹-á¹-hisahitÄ• ya, kevalÄ• ya vÄ• taá¹‡hÄ• ya pavatti dassitÄ• . g
pariniá¹-á¹-hÄ• petvÄ• á¹-hÄ• naÃ±hi ajjhosÄ• naá¹ƒ. __tappaccaya_nti taá¹‡hÄ• paccayaá
nandivacanena catubbidhampi upÄ• dÄ• naá¹ƒ vuttanti Ä• ha __ ``nanditÄ• â€™â€™ _tiÄ•
__nanditÄ• tadavippayogatÄ• hÄ«_ti nandibhÄ• vena sabhÄ• vato taá¹‡hupÄ• dÄ• naá¹ƒ, t
avippayogena avinÄ• bhÄ• vena diá¹-á¹-hupÄ• dÄ• naá¹ƒ vuttanti veditabbaá¹ƒ. __
``diá¹-á¹-hÄ• bhinandanabhÄ• venÄ• â€™â€™ _ti iminÄ• diá¹-á¹-hiyÄ• pi nandibhÄ• vamÄ

__paá¹-isandhipavattiphassÄ• dayo_ti paá¹-isandhiyaá¹ƒ pavatte ca uppannaphassamanos
__ ``vipÄ• kavaá¹-á¹-abhÅ«teâ€™â€™ _ti ca idaá¹ƒ pavattavisesanaá¹ƒ daá¹-á¹-habbaá¹ƒ.
__vaá¹-á¹-Å«patthambhakÄ• _ti vaá¹-á¹-attayÅ«panissayÄ• . __itare_ti akammajÄ• . __tasn
Ä• hÄ• racatukke. __vattuá¹ƒ vaá¹-á¹-antÄ«_ti taá¹‡hÄ• nidÄ• nÅ«panissayato ``taá¹‡hÄ• n
yujjanti.

yathÄ• ariyamaggo antadvayavajjitamajjhimapaá¹-ipadÄ• bhÄ• vato ``Ã±Ä• yoâ€™â€™ ti
paá¹-iccasamuppÄ• dopÄ«ti Ä• ha __ ``Ã±Ä• yoti maggo, soyeva vÄ• paá¹-iccasamuppÄ•
paá¹-ivedhÄ• ya saá¹ƒvattati_ asammohapaá¹-ivedhena paá¹-ivijjhitabbattÄ• . __saá¹ƒvattat
kattÅ«pacÄ• ravasenetaá¹ƒ vuttaá¹ƒ yathÄ• ``ariyabhÄ• vakarÄ• ni saccÄ• ni ariyasaccÄ•
__pakatiÄ• dayo_ heá¹-á¹-hÄ• saccavibhaá¹…ge hetuvippaá¹-ipattikathÄ• yaá¹ƒ dassitÄ•
``kÄ• raá¹‡aâ€™â€™ nti gaá¹‡hanti_ yathÄ• kÄ• pilÄ• dayo. __na kiÃ±ci kÄ• raá¹‡aá¹ƒ bu
bÄ• laputhujjanÄ• . __itarÄ• sa_nti majjhato paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• desanÄ•
__tadatthatÄ• sambhavepÄ«_ti yathÄ• sakehi kÄ• raá¹‡ehi pavattidassanatthatÄ• sambhav
__atthantarasabbhÄ• vato_ti payojanantarasabbhÄ• vato. vuttÄ• ni hi aá¹-á¹-hakathÄ• yaá¹
``jarÄ• maraá¹‡Ä• dikassa \Be 93/ dukkhassa attanÄ• adhigatakÄ• raá¹‡asandassanatthaá
Ä• hÄ• ranidÄ• navavatthÄ• panÄ• nusÄ• rena yÄ• va atÄ«taá¹ƒ addhÄ• naá¹ƒ atiharitvÄ•
pabhuti hetuphalapaá¹-ipÄ• á¹-isandassanatthaá¹ƒ. anÄ• gataddhahetusamuá¹-á¹-hÄ• nato
anÄ• gataddhasandassanatthaâ€™â€™ nti tissannaá¹ƒ yathÄ• kkamaá¹ƒ tÄ«á¹‡i payojanÄ

__taá¹ƒtaá¹ƒphalapaá¹-ivedho_ti jÄ• tiÄ• dÄ«naá¹ƒ jarÄ• maraá¹‡Ä• ditaá¹ƒtaá¹ƒphalÄ• va
purime vikappe vipassanÄ• nimittaá¹ƒ anuvilokanaá¹ƒ, dutiye desanÄ• nimittaá¹ƒ. kÄ• mupA
manosaÃ±cetanÄ• hÄ• rasaá¹…khÄ• tassa bhavassa, taá¹ƒsampayuttÄ• naá¹ƒ, tannimittÄ•
visesapaccayo hotÄ«ti Ä• ha __ ``Ä• hÄ• rataá¹‡hÄ• dayo paccuppannaddhÄ• â€™â€™ _t
viÃ±Ã±Ä• á¹‡aá¹ƒ gahetabbaá¹ƒ. __Ä• hÄ• rataá¹‡hÄ• dayo_ti ettha paccuppannakammav
gahetvÄ• addhayojanaá¹ƒ katvÄ• anÄ• gatavipÄ• kavaá¹-á¹-apariyÄ• panne gahetvÄ• yoj
vÄ• taá¹‡hÄ• ya pabhÄ• vetabbÄ• anÄ• gato addhÄ• â€™â€™ _ti. __pabhÄ• vetabbÄ• _t
__yujjatÄ«_ti phalabhÅ«te Ä• hÄ• re paccuppanne paccakkhato dassetvÄ• ``taá¹ƒnidÄ• na
nidÄ• naâ€™â€™ ntiÄ• dinÄ• phalaparamparÄ• ya kÄ• raá¹‡aparamparÄ• ya ca dassanaa
puggalÄ• naá¹ƒ ajjhÄ• sayÄ• nulomato, dhammasabhÄ• vÄ• vilomanato ca yuttiyÄ• saá¹…
atÄ«to addhÄ• , taá¹‡hÄ• ggahaá¹‡eneva saá¹…khÄ• rÄ• vijjÄ• gahitÄ• ti kimatthaá¹ƒ puna
``saá¹…khÄ• rÄ• vijjÄ• tatopi atÄ«tataro addhÄ• vutto saá¹ƒsÄ• rassa anÄ• dibhÄ• vadass
__atÄ«ta_nti vÄ• atÄ«tatÄ• sÄ• maÃ±Ã±ena atÄ«tatarampi saá¹…gahitaá¹ƒ daá¹-á¹-habba

__punabbhavÄ• bhinibbattiÄ• hÄ• rakÄ• _ti punabbhavÅ«papattipaccayÄ• . __iti vacanato_
vuttavacanasabbhÄ• vato. viÃ±Ã±Ä• á¹‡Ä• hÄ• ro tÄ• va punabbhavÄ• bhinibbattiyÄ• hetu
``taá¹ƒsampayuttattÄ• ... pe ... kabaá¸·Ä«kÄ• rÄ• hÄ• rassÄ• â€™â€™ _ti. tassa Ä• yatiá¹ƒ

punabbhavÄ• bhinibbattiÄ• hÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ• ti sambandho. saddhÄ• dÄ«naá
pariccÄ• gÄ• dikÄ• le, rÄ• gÄ• dÄ«naá¹ƒ gadhitassa bhojanÄ• dikÄ• le. tena yathÄ• kkama
kusalÄ• kusalakammaviÃ±Ã±Ä• á¹‡Ä• yÅ«hanaá¹ƒ dassitaá¹ƒ. __tasmÄ• _ti yasmÄ• Ä• ya
punabbhavÄ• bhinibbattiÄ• hÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ• gayhanti, tasmÄ• . __purimoye
``Ä• hÄ• rataá¹‡hÄ• dayo paccuppannaddhÄ• â€™â€™ tiÄ• dinÄ• vuttaattho. __atÄ«te_ti
tato atÄ«taddhato paraá¹ƒ paccuppanne anÄ• gate ca addhani ``saá¹…khÄ• rapaccayÄ• v
__paccakkhÄ• na_nti paccuppannabhavapariyÄ• pannatÄ• ya paccakkhabhÅ«tÄ• naá¹ƒ. __
vattamÄ• naá¹ƒ taá¹‡hÄ• dikaá¹ƒ Ä• hÄ• rÄ• dÄ«naá¹ƒ hetuá¹ƒ.

__suttaá¹ƒ_ \Ne 92/ __Ä• harati_ ``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti (MN
vipÄ• kavaá¹-á¹-ahetuno, sakalavaá¹-á¹-ahetuno vÄ• . akusalaÃ±hi kammaá¹ƒ kammavaá¹-
ca paccayo hotiyeva. __ ``bhavataá¹‡hÄ• yapi hetubhÅ«tÄ• â€™â€™ _ti iminÄ• kilesavaá¹
paccayabhÄ• vamÄ• ha. __evaÃ±cetaá¹ƒ, bhikkhave, vuccatÄ«â€™â€™ _tiÄ• dinÄ• vaá¹-
avijjÄ• taá¹‡hÄ• naá¹ƒ sappaccayatÄ• dassanÄ• padesena sabbesampi saá¹…khatadhamm
hetuphalaparamparÄ• vicchedavuttiyÄ• purimÄ• ya koá¹-iyÄ• apaÃ±Ã±Ä• yanaá¹ƒ vibhÄ•

__avijjaá¹ƒ taá¹‡hÄ• anuvattatÄ«_ti dukkhe taá¹‡haá¹ƒ abhibhavitvÄ• pavattiyÄ• tato avij
balavabhÄ• vamÄ• ha. avijjÄ• bhibhÅ«tÄ• hi sattÄ• satipi taá¹‡hÄ• paritassite ekantÄ• nat
attakilamathÄ• nuyogadukkhamanuyuÃ±janti. __taá¹‡haá¹ƒ avijjÄ• anuvattatÄ«_ti sukhe av
pavattiyÄ• tato taá¹‡hÄ• ya balavabhÄ• vamÄ• ha. yadipi sÄ• vajjasukhÄ• nubhave balava
vijjamÄ• naÄ• dÄ«navaá¹ƒ paá¹-icchÄ• dentÄ« tiá¹-á¹-hati, taá¹‡hÄ• pana tatopi balavatara
vipulÄ• natthasaÃ±hite anariye sukhe niyojetÄ«ti avijjÄ• ya tadanuvattanaá¹ƒ vuttaá¹ƒ.

Ä• yatanachakkaá¹ƒ vÄ• kÄ• yoti sambandho. __cakkhÄ• dinissaye sesadhamme_ti cakkh
tappaá¹-ibaddhe ca sasantÄ• napariyÄ• panne dhamme. __cakkhÄ• dinissite eva katvÄ• _t
gahite katvÄ• . __cakkhÄ• dikÄ• ya_nti cakkhÄ• didhammasamÅ«haá¹ƒ paresaá¹ƒ paÃ±cal
phuá¹-á¹-ho_ti Ä• rammaá¹‡aá¹ƒ phusantena viya uppannena sukhavedaniyena, dukkhaved
phuá¹-á¹-ho. phasse hi tathÄ• uppanne taá¹ƒsamaá¹…gÄ«puggalo phuá¹-á¹-hoti vohÄ• ro h

yathÄ• saá¸·Ä• yatanÄ• ni phassassa visesapaccayo, evaá¹ƒ vedanÄ• yapÄ«ti dassento _
vedanÄ• ya visesapaccayabhÄ• vaâ€™â€™ _nti Ä• ha. __tannissita_nti \Be 95/ saá¸·Ä• ya
__atÄ«taddhÄ• vijjÄ• taá¹‡hÄ• mÅ«lako_ti atÄ«taddhabhÅ«taavijjÄ• taá¹‡hÄ• mÅ«lako. __
ubhayatthÄ• pi kÄ• yasaddena upÄ• dinnakkhandhapaÃ±cako gahito. tadupagatÄ• upapaj
paá¹-isandhiggahaá¹‡aá¹ƒ. __ubhayamÅ«lo_ti avijjÄ• taá¹‡hÄ• mÅ«lo.

__anabhisamayabhÅ«tattÄ• _ti abhisamayassa paá¹-ipakkhabhÅ«tattÄ• . __avijjÄ• yÄ• _ti

__gahaá¹‡a_nti \Ne 93/ gahetabbataá¹ƒ. __tasmÄ• _ti yasmÄ• sati saá¹…khÄ• rasaddena

avijjÄ• paccayÄ• saá¹…khÄ• rÄ• padhÄ• natÄ• ya visuá¹ƒ vuttÄ• gobalÄ«baddaÃ±Ä• yen
saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ• resu vuttampi abhisaá¹…kharaá¹‡akasaá¹…khÄ
itare saá¹…khÄ• rÄ• yojetabbÄ• . evaÃ±hi atthassa uddharaá¹‡uddharitabbatÄ• dvayaá¹ƒ a
hoti. __ ``idha vaá¹‡á¹‡etabbabhÄ• venÄ• â€™â€™ _ti iminÄ• avijjÄ• paccayÄ• saá¹…khA
saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ• rabhÄ• ve yathÄ• vuttameva padhÄ• nabhÄ• va
saá¹…khÄ• rÄ• â€™â€™ ti tadekadeso vuttoti sambandho. imasmiá¹ƒ atthavikappe saá¹…
saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ• rehi saá¹…gahitÄ• pi avijjÄ• paccayÄ• saá¹…kh
padhÄ• nÄ• ti visuá¹ƒ gahitÄ• , purimasmiá¹ƒ te vajjetvÄ• ti ayaá¹ƒ viseso. tenÄ• ha __
``vaá¹‡á¹‡etabbasabbasaá¹…gahaá¹‡avasena duvidhatÄ• vuttÄ• â€™â€™ _ti. sÄ• maÃ±Â
padhÄ• nabhÄ• vajotanatthaá¹ƒ visuá¹ƒ gayhati yathÄ• taá¹ƒ ``puÃ±Ã±aÃ±Ä• á¹‡asambhÄ

yena kusalÄ• kusaladhammÄ• ``vipÄ• kadhammÄ• â€™â€™ ti vuccanti, taá¹ƒ Ä• yÅ«hana
anupacchinnataá¹‡hÄ• vijjÄ• mÄ• ne santÄ• ne sabyÄ• pÄ• ratÄ• . tenÄ• ha __ ``paá¹-isan
Ä• yÅ«hanarasÄ• â€™â€™ _ti. cetanÄ• padhÄ• nattÄ• pana tassa cetanÄ• kiccaá¹ƒ katvÄ
Ä• yÅ«hana_nti ca rÄ• sibhÅ«tassa rÅ«pÄ• rÅ«pasaá¹…khÄ• tassa phalassa nibbattanato
``anÄ• rammaá¹‡atÄ• abyÄ• katatÄ• â€™â€™ _ti idaá¹ƒ abyÄ• katasseva anÄ• rammaá¹‡
anÄ• rammaá¹‡atÄ• ti katvÄ• vuttaá¹ƒ. __Ä• yatanaá¹ƒ, ghaá¹-ana_nti ca taá¹ƒtaá¹ƒdvÄ• r
daá¹-á¹-habbaá¹ƒ.

ananubodhÄ• dayo avijjÄ• padaniddese Ä• gatÄ• . avijjÄ• padasambandhena __diá¹-á¹-hiv
itthiliá¹…ganiddeso. __asaá¹‡á¹-hÄ• nattÄ• _ti aviggahattÄ• .

__sokÄ• dÄ«naá¹ƒ_ \Be 96/ __sabbhÄ• vÄ• _ti ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ n
tadanantaraá¹ƒ sokÄ• dÄ«nampi vuttÄ• naá¹ƒ vijjamÄ• nattÄ• tesaá¹ƒ vasena __aá¹…gaba
paá¹-iccasamuppÄ• daá¹…gÄ• naá¹ƒ bahubhÄ• ve Ä• panne. __dvÄ• dasevÄ• _ti kathaá¹ƒ
dhammantarabhÅ«tÄ• paá¹-iccasamuppÄ• dadesanÄ• yaá¹ƒ vuttÄ• ti? saccaá¹ƒ vuttÄ• , n
dassento __ ``na hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __phalenÄ• _ti phalabhÅ«tena jarÄ• n
sokÄ• dinÄ• . __mÅ«laá¹…gaá¹ƒ dassetu_nti imÄ• ya paá¹-iccasamuppÄ• dadesanÄ• ya m
socanÄ• dÄ«hi sammohÄ• pattikathanena dassetuá¹ƒ __te_ sokÄ• dayo vuttÄ• bhavacakk
jarÄ• maraá¹‡aá¹ƒ kÄ• raá¹‡aá¹ƒ etesanti jarÄ• maraá¹‡akÄ• raá¹‡Ä• \Ne 94/, sokÄ• dayo
__jarÄ• maraá¹‡akÄ• raá¹‡atÄ• _. jarÄ• maraá¹‡aá¹ƒ nimittaá¹ƒ etassÄ• ti __jarÄ• maraá¹‡
tannimittÄ• na_nti ettha tanti suttaá¹ƒ. __tannimittÄ• naá¹ƒ_ dukkhanimittÄ• naá¹ƒ sokÄ• dÄ
parÄ• yÄ• _ti anÄ• gate dutiyattabhÄ• vato parÄ• ya tatiyattabhÄ• vÄ• dÄ«su paá¹-isandhiy
kÄ• raá¹‡assa kÄ• raá¹‡abhÅ«tÄ• . paá¹-isandhiyÄ• hi saá¹…khÄ• rÄ• kÄ• raá¹‡aá¹ƒ, tesa
``assutavÄ• puthujjanoâ€™â€™ ti (MN I 2, 17; SN a II 61; Dhs 1007) imaá¹ƒ suttaá¹ƒ sand
sokÄ• dÄ«naá¹ƒ kÄ• raá¹‡anti dassitÄ• _ assutavatÄ• ya avijjÄ• bhibhavanadÄ«paniyÄ• ta
sokÄ• dÄ«naá¹ƒ bÄ• lassa jarÄ• maraá¹‡animittatÄ• mattassa sÄ• dhakaá¹ƒ suttaâ€™â€™
kÄ• tuá¹ƒ __ ``na cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tena na ca jarÄ• maraá¹‡animittameva du

avijjÄ• nimittampettha vuttanayena yojetabbanti dasseti. evaá¹ƒ jarÄ• maraá¹‡ena sokÄ• dÄ
katvÄ• dvÄ• daseva paá¹-iccasamuppÄ• daá¹…gÄ• ni veditabbÄ• ni.

kasmÄ• panettha jarÄ• maraá¹‡antÄ• eva desanÄ• katÄ• , kiá¹ƒ tato parÄ• pavatti natthÄ
appahÄ«nakilesassa hi kammato, viÃ±Ã±Ä• á¹‡Ä• dipariyosÄ• nabhÅ«tÄ• ya ca cutiyÄ• pa
pavattitaduparamabhÅ«taá¹ƒ jarÄ• maraá¹‡aá¹ƒ punabbhavÄ• bhinibbattinimittaá¹ƒ. taá¹ƒ p
jÄ• tiyÄ• dassitattÄ• ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti iminÄ• va pakÄ• sitanti na puna
pavattiyÄ• abhÄ• vato. ekakammanibbattassa ca santÄ• nassa \Be 97/ jarÄ• maraá¹‡aá¹ƒ
kilesavaá¹-á¹-e kammunÄ• tato punabbhavÅ«papatti, asati pana tasmiá¹ƒ ``esevanto dukkh
jarÄ• maraá¹‡apariyosÄ• nÄ• va desanÄ• katÄ• . yasmÄ• pana na amaraá¹‡Ä• jarÄ• attl
pÄ• kÄ• nantarabhedato, na cÄ• jaraá¹ƒ maraá¹‡aá¹ƒ apÄ• kabhedÄ• bhÄ• vÄ• , tasmÄ• t
na nÄ• marÅ«paá¹ƒ viya ubhayaá¹-á¹-hÄ• ne ekajjhaá¹ƒ uppattiyÄ• , saá¸·Ä• yatanaá¹ƒ viya
kiccasamatÄ• ya. yÄ• panÄ• yaá¹ƒ osÄ• naá¹ƒ gatÄ• punabbhavÄ• bhinibbatti dÄ«pitÄ• ,
nÄ• marÅ«paâ€™â€™ ntiÄ• di, kilesakammÄ• bhÄ• ve tadabhÄ• vato ``avijjÄ• paccayÄ• s
vÄ• atthato pakÄ• sito hotÄ«ti vaá¹-á¹-attayassa anavaá¹-á¹-hÄ• nena paribbhamanaá¹ƒ da
jarÄ• gahaá¹‡ena paripakkaparipakkatarÄ• dikkamena vattamÄ• naá¹ƒ nÄ• marÅ«pÄ• di, s
paripÄ• kakÄ• lavattinÄ« avijjÄ• ca. yathÄ• ha ---

``sa \Ne 95/ kho so, bhikkhave, kumÄ• ro vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ• kamanv
samappito samaá¹…gÄ«bhÅ«to paricÄ• reti cakkhuviÃ±Ã±eyyehi rÅ«pehi ... pe ... kÄ• yaviÄ
phoá¹-á¹-habbehi ... pe ... rajanÄ«yehi. so cakkhunÄ• rÅ«paá¹ƒ disvÄ• piyarÅ«pe rÅ«pe sÄ
rÅ«pe byÄ• pajjati, anupaá¹-á¹-hitakÄ• yasati ca viharati parittacetaso, taÃ±ca cetovimuttiá¹
paÃ±Ã±Ä• vimuttiá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te pÄ• pakÄ• akusalÄ•
nirujjhantÄ«â€™â€™ tiÄ• di (MN I 408).

ettha hi paripakkindriyassa chasu dvÄ• resu sarÄ• gÄ• diggahaá¹‡ena tadavinÄ• bhÄ• vitÄ•
ca sokÄ• dÄ«naá¹ƒ paccayabhÅ«tÄ• avijjÄ• pakÄ• sitÄ• . apica ``piyappabhavÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti vacanato kÄ• mÄ• savabhavÄ• sa
rÅ«panti pariyuá¹-á¹-haá¹-á¹-hÄ• yino ... pe ... rÅ«paviparipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ• up
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti (SN b III 1) vacanato diá¹-á¹-hÄ• s
tiÄ• divacanato \Be 98/ avijjÄ• savato sokÄ• dÄ«naá¹ƒ pavatti dÄ«pitÄ• ti tesaá¹ƒ hetutÄ• y
Ä• savÄ• . tesaá¹ƒ sayaÃ±ca jarÄ• sabhÄ• vatÄ• ya jarÄ• gahaá¹‡ena gayhanti, tato ca ``Ä
avijjÄ• samudayoâ€™â€™ ti vacanato Ä• savanimittÄ• ya ca avijjÄ• ya jarÄ• gahaá¹‡ena g
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti Ä• vaá¹-á¹-ati bhavacakkaá¹ƒ. apica ``saá¹…
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti vatvÄ• ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti vadantenapi bhav
paribbhamanaá¹ƒ dassitaá¹ƒ. ettha hi viÃ±Ã±Ä• á¹‡ena avijjÄ• nivutassa punabbhavo dassi
sampayuttassa, ubhayattha ubhinnaá¹ƒ anuvattamÄ• nattÄ• ti avijjÄ• taá¹‡hÄ• nimittaá¹ƒ bl
anavaá¹-á¹-hÄ• nato paribbhamatÄ«ti ayamattho dÄ«pitoti jarÄ• maraá¹‡antÄ• pi desanÄ•

abhÄ• vaá¹ƒ sÅ«ceti atadatthattÄ• , na ca paccayantaradassanatthameva puna vacananti s
ekatreva tadubhayadesanÄ• ya tassa siddhattÄ• . tathÄ• yaá¹ƒ kammaá¹ƒ avijjÄ• hetukaá¹
yaá¹ƒ taá¹‡hÄ• hetukaá¹ƒ, taá¹ƒ avijjÄ• hetukampi veditabbaá¹ƒ. kasmÄ• ? dvinnaá¹ƒ bhav
aÃ±Ã±amaÃ±Ã±Ä• virahato. yathÄ• hi taá¹‡hÄ• paccayÄ• kÄ• mupÄ• dÄ• nahetukaá¹ƒ ka
vinÄ• bhavataá¹‡hÄ• ya avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayoti dasseti. tathÄ• tameva a
antarena avijjÄ• ya bhavataá¹‡hÄ• kammabhavassa paccayoti. tato ca pubbe pavattÄ• avi
saá¹…khÄ• rÄ• dayo \Ne 96/, taá¹‡hupÄ• dÄ• nÄ• dipaccayÄ• bhavÄ• dayo ca, tathÄ• taá
bhavo, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , bhavapaccayÄ• jÄ• ti, saá¹…khÄ• rapaccayÄ•
jarÄ• maraá¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡Ä• dipaccayÄ• nÄ• marÅ«pÄ• dÄ«ti evametesaá¹ƒ aá¹…g
dassito hotÄ«ti veditabbaá¹ƒ.

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• padaniddesavaá¹‡á¹‡anÄ•

<226> __pitÄ• _ \Be 99/ __kathÄ«yatÄ«_ti asuko asukassa pitÄ• ti pitubhÄ• vena kathÄ«ya
asandehatthaá¹ƒ aÃ±Ã±ehi mittadattehi visesetvÄ• kathÄ«yatÄ«ti taá¹ƒ dassento Ä• ha __
dattoâ€™â€™ _ti.

__yÄ• thÄ• vo_ti aviparÄ«to. __kiccajÄ• tito_ti paá¹-icchÄ• danakiccato, uppajjanaá¹-á¹-hÄ

__gahaá¹‡akÄ• raá¹‡avasenÄ• _ti gahaá¹‡assa kÄ• raá¹‡abhÄ• vavasena. aÃ±Ã±asetÄ•
Ä• netvÄ• sambandho.

__chÄ• dentiyÄ• _ti chÄ• danÄ• kÄ• rena pavattantiyÄ• . tathÄ• pavattanahetu __taá¹ƒsan
__dukkhÄ• rammaá¹‡Ä• _ honti.

__tasmÄ• _ti sabhÄ• vato agambhÄ«rattÄ• tesaá¹ƒ duddasabhÄ• vakaraá¹‡Ä« tadÄ• ram
__itaresa_nti nirodhamaggÄ• naá¹ƒ. samÄ• nepi paá¹‡Ä«taasaá¹ƒkilesikÄ• dibhÄ• ve sapp
visesaá¹ƒ dassetuá¹ƒ __ ``maggassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

avijjÄ• padaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rapadaniddesavaá¹‡á¹‡anÄ•

__ ``sodheti_ \Ne 97/ __apuÃ±Ã±aphalatoâ€™â€™ _ti iminÄ• puÃ±Ã±assa vipÄ• kadukkh
``dukkhatoâ€™â€™ _ti iminÄ• cetodukkhavivittataá¹ƒ, __ ``saá¹ƒkilesatoâ€™â€™ _ti iminÄ
kilesadukkhavivittataá¹ƒ. __ ``apuÃ±Ã±aphalatoâ€™â€™ _ti vÄ• iminÄ• puÃ±Ã±assa Ä• y

``dukkhasaá¹ƒkilesatoâ€™â€™ _ti iminÄ• pavattihitataá¹ƒ pavattisukhataÃ±ca dasseti. __ta
hitasukhanibbattanena. pujjabhavanibbattako __pujjanibbattako_.

``evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«â€™â€™ tiÄ• dÄ«su puÃ±Ã±aphalampi puÃ±
``puÃ±Ã±upaganti bhavasampattupagaâ€™â€™ _nti.

__Ä• dibhÄ• vanÄ• _ti ``pathavÄ« pathavÄ«â€™â€™ tiÄ• dinÄ• kasiá¹‡esu pavattabhÄ• v
vÄ• ettha __iti_-saddo Ä• diattho, pakÄ• rattho vÄ• . tena \Be 100/ itarakasiá¹‡Ä• naá¹ƒ ga
__Ä• dibhÄ• vanÄ• _tiÄ• dibhÅ«tÄ• bhÄ• vanÄ• . sÄ• hi ``parikammaâ€™â€™ nti vuccati.
kasiá¹‡amaá¹‡á¸• alakaraá¹‡aá¹ƒ.

__dÄ• navasenÄ• _ti deyyadhammapariccÄ• gavasena. __cittacetasikÄ• dhammÄ• dÄ• r
__tatthÄ• _ti tesu cittacetasikesu. __dÄ• naá¹ƒ Ä• rabbhÄ• _ti tehi nibbattiyamÄ• naá¹ƒ par
yathÄ• vÄ• so nippajjati, tathÄ• á¹-hapetvÄ• . __adhikiccÄ• _ti tasseva vevacanaá¹ƒ. yath
nibbattiyamÄ• nÄ• dÄ• nakiriyÄ• nipphattivasena adhikataá¹ƒ pÄ• puá¹‡Ä• ti, tathÄ• katv
dÄ• nÄ• dikammanipphatti. __itaresÅ«_ti ``sÄ«laá¹ƒ Ä• rabbhÄ• â€™â€™ tiÄ• dÄ«su.

__asarikkhakampÄ«_ti attanÄ• asadisampi kaá¹-attÄ• rÅ«panti sambandho. __vinÄ• pi_ c
__rÅ«pataá¹‡hÄ• saá¹…khÄ• tassÄ• _ti ``rÅ«pataá¹‡hÄ• â€™â€™ ti ettha vuttarÅ«pataá¹‡
guÃ±japhalaparimÄ• á¹‡aá¹ƒ dhÄ• raá¹‡Ä«yavatthuá¹ƒ. tathÄ• __taá¹‡á¸• ulaá¹ƒ_.

__ ``vacanavisesamattamevÄ• â€™â€™ _ti atthavisesÄ• bhÄ• vo vuttoti atthavisesÄ• bhÄ
pavatti_ \Ne 98/ __eva hi Ä• dÄ• nÄ• dipÄ• panÄ• â€™â€™ _ti. __purimenÄ• _ti ``kÄ• yadv
taÃ±hi pavattimattakathanato dvÄ• rÅ«palakkhaá¹‡aá¹ƒ hoti. __pacchimenÄ• _ti ``Ä• dÄ• n

__kÄ• yavacÄ«saá¹…khÄ• raggahaá¹‡e_ti uddesaá¹ƒ sandhÄ• yÄ• ha. __kÄ• yavacÄ«saÃ
__viÃ±Ã±Ä• á¹‡assÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡assa. sahajÄ• tassa pana anantarassa
``kusalÄ• vipÄ• kadhammÄ• cÄ• â€™â€™ _ti idaá¹ƒ sekkhaputhujjanasantÄ• ne abhiÃ±Ã
itarÄ• ti katvÄ• vuttaá¹ƒ. tena yathÄ• vuttaabhiÃ±Ã±Ä• cetanÄ• pi paá¹-isandhiviÃ±Ã±Ä• á¹
kusalasabhÄ• vattÄ• , vipÄ• kadhammattÄ• vÄ• tadaÃ±Ã±akusalÄ• kusalacetanÄ• viyÄ•
lokuttarakusalÄ• ya anekantikaá¹ƒ. na hi sÄ• paá¹-isandhiviÃ±Ã±Ä• á¹‡assa paccayo. atha
vucceyya, evampi ahosikammena anekantikaá¹ƒ. na hi tassÄ• vipÄ• kuppÄ• danaá¹ƒ atthÄ
vipÄ• kuppÄ• danena kusalatÄ• vipÄ• kadhammatÄ• cÄ• â€™â€™ _ti. kevalaÃ±hi yÄ• a
sabyÄ• pÄ• rÄ• saussÄ• hÄ• pavatti, tadÄ• kÄ• rÄ• vassÄ• appahÄ«nakilese santÄ• ne p
anavajjaá¹-á¹-hena kusalatÄ• ca vuttÄ• . evampi yadi vipÄ• kadhammÄ• abhiÃ±Ã±Ä• ceta
asambhavatoti taá¹ƒ \Be 101/ asambhavaá¹ƒ dassetuá¹ƒ __ ``sÄ• panÄ• â€™â€™ _tiÄ• di
hi yadi vipÄ• kaá¹ƒ uppÄ• deyya, sabhÅ«mikaá¹ƒ vÄ• uppÄ• deyya aÃ±Ã±abhÅ«mikaá¹ƒ v
tÄ• va uppÄ• danaá¹ƒ ayuttaá¹ƒ paccayÄ• bhÄ• vato, tathÄ• adassanato ca. tenÄ• ha __ `

sabhÅ«mikaá¹ƒ navattabbÄ• rammaá¹‡aá¹ƒ vÄ• uppÄ• deyya parittÄ• diÄ• rammaá¹‡aá¹ƒ
kammasamÄ• nÄ• rammaá¹‡atÄ• ya rÅ«pÄ• vacaravipÄ• kassa dassitattÄ• , parittÄ• diÄ• r
abhiÃ±Ã±Ä• cetanÄ• ya navattabbÄ• rammaá¹‡aá¹ƒ na uppÄ• deyya. tathÄ• ekantanavatta
rÅ«pÄ• vacaravipÄ• kassa parittÄ• diÄ• rammaá¹‡aÃ±ca na uppÄ• deyyÄ• ti ayamasambha
sadisÄ• rammaá¹‡aÃ±cÄ• â€™â€™ _tiÄ• di. tattha __tiá¹-á¹-hÄ• nika_nti paá¹-isandhibhav
á¹-hÄ• nattayavantaá¹ƒ. ``pathavÄ«kasiá¹‡aá¹ƒ Ä• pokasiá¹‡aâ€™â€™ ntiÄ• dinÄ• kusale
vipÄ• kassa Ä• rammaá¹‡aá¹ƒ desitanti Ä• ha __ ``cittuppÄ• dakaá¹‡á¸• e ... pe ... vuttattÄ•
``rÅ«pÄ• vacaratikacatukkajjhÄ• nÄ• ni kusalato ca vipÄ• kato ca kiriyato ca catutthassa jhÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ ime dhammÄ• navattabbÄ• `
`mahaggatÄ• rammaá¹‡Ä• â€™ tipi `appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™ tipÄ«â€™â€™ ti va
ekantanavattabbÄ• rammaá¹‡oti Ä• ha __ ``na ca rÅ«pÄ• vacaravipÄ• ko parittÄ• diÄ• ram
svÄ• yamasambhavo parittÄ• diÄ• rammaá¹‡Ä• ya abhiÃ±Ã±Ä• cetanÄ• ya vipÄ• kÄ• bhÄ•
navattabbÄ• rammaá¹‡Ä• ya \Ne 99/. navattabbÄ• rammaá¹‡Ä• pi hi sÄ• atthÄ«ti na byÄ•
tassÄ• aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``kasiá¹‡esu cÄ• â€™â€™ _tiÄ• dimÄ• ha
abhiÃ±Ã±Ä• samÄ• dhissa Ä• nisaá¹ƒsamattanti __ ``samÄ• dhiphalasadisÄ• â€™â€™ _ti
adhiá¹-á¹-hÄ• navikubbanadibbasaddasavanÄ• dikassa yadicchitassa kiccassa nipphÄ• dan
abhiÃ±Ã±Ä• cetanÄ• , na kÄ• lantaraphalÄ• , diá¹-á¹-hadhammavedanÄ«yaá¹ƒ viya nÄ• pi
yathÄ• vuttaÄ• nisaá¹ƒsaphalÄ• daá¹-á¹-habbÄ• .

keci pana ``samÄ• nabhÅ«mikato Ä• sevanalÄ• bhena balavantÄ• ni jhÄ• nÄ• nÄ«ti tÄ• ni v
samÄ• pattibhÄ• vato, abhiÃ±Ã±Ä• pana satipi jhÄ• nabhÄ• ve tadabhÄ• vato tasmiá¹ƒ tas
Ä• gantukÄ• vÄ• ti dubbalÄ• , tasmÄ• vipÄ• kaá¹ƒ na detÄ«â€™â€™ ti vadanti. taá¹ƒ akÄ•
parikammavasena abhiÃ±Ã±Ä• yapi vasÄ«bhÄ• vasabbhÄ• vato. yaá¹ƒ pana vadanti ``pÄ•
samÄ• nasabhÄ• vehi javanehi laddhÄ• sevane sammadeva vasÄ«bhÄ• vappatte \Be 102/
parisuddhatÄ• diaá¹-á¹-haá¹…gasamannÄ• gamena sÄ• tisaye jÄ• te abhiÃ±Ã±Ä• nibbatta
catutthajjhÄ• nikattÄ• catutthajjhÄ• nabhÅ«miko eva vipÄ• ko nibbatteyya, so ca yathÄ• vu
pÄ• dakajjhÄ• neneva katokÄ• sena sijjhatÄ«ti anokÄ• satÄ• ya abhiÃ±Ã±Ä• na vipÄ• kaá¹
akÄ• raá¹‡aá¹ƒ avipÄ• kabhÄ• vato tÄ• saá¹ƒ. sati hi vipÄ• kadÄ• yibhÄ• ve vipÄ• kassa an
avipÄ• katÄ• ca tÄ• saá¹ƒ vuttanayÄ• eva.

__na hotÄ«_ti viÃ±Ã±Ä• á¹‡assa paccayo na hotÄ«ti. uddhaccacetanÄ• pi abhiÃ±Ã±Ä• cet
maÃ±Ã±amÄ• no ``vipÄ• keâ€™â€™ ti ca vacanaá¹ƒ na vipÄ• kÄ• rahatÄ• mattavÄ• cako,
vipÄ• kasabbhÄ• vavÄ• cakoti Ä• ha __ ``vicÄ• retabbaâ€™â€™ _nti. tathÄ• ca vuttaá¹ƒ ``
vacanaá¹ƒ vipÄ• kadhammavacanaá¹ƒ viya vipÄ• kÄ• rahataá¹ƒ vadatÄ«â€™â€™ ti. tattha
heá¹-á¹-hÄ• vuttameva. idaá¹ƒ panettha sanniá¹-á¹-hÄ• naá¹ƒ --- yasmÄ• uddhaccacetanÄ
na paá¹-isandhivipÄ• kaá¹ƒ, tasmÄ• tassÄ• pavattivipÄ• kassa vasena vibhaá¹…ge vipÄ• k
ubhayavipÄ• kadÄ• yikÄ• ya pana cetanÄ• ya nÄ• nÄ• kkhaá¹‡ikakammapaccayo vuccatÄ«
tassÄ• so na vutto. yaá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ ``viÃ±Ã±Ä• á¹‡assa paccayabhÄ• ve

(Vibh-a 226 saá¹…khÄ• rapadaniddesa) vuttaá¹ƒ, taá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡ameva sa
``evaá¹ƒ uddhaccacetanÄ• pi_ \Ne 100/ __na hotÄ«â€™â€™ _ti idampi viÃ±Ã±Ä• á¹‡assa
gahetvÄ• vuttaá¹ƒ. evaÃ±hettha aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya ca a

__etthÄ• _ti uddhaccacetanÄ• ya vipÄ• kadÄ• ne. __amataggapathe_ti evaá¹ƒnÄ• make p
akusalÄ• dassanena pahÄ• tabbÄ• , sekkhasantÄ• ne bhÄ• vanÄ• ya pahÄ• tabbÄ• â€™â
``puthujjanÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``na vuccantÄ«â€™â€™ _ti iminÄ
pavattabahiddhÄ• saá¹ƒyojanÄ• dÄ«naá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbapariyÄ• yÄ• bhÄ• va
vucceyyuâ€™â€™ _ntiÄ• dinÄ• tamevatthaá¹ƒ yuttito ca Ä• gamato ca vibhÄ• veti. tattha _
sakabhaá¹‡á¸• e chandarÄ• gÄ• dÄ«naá¹ƒ. __kecÄ«_ti sakkÄ• yadiá¹-á¹-hiÄ• dayo. __kadÄ
kÄ• le. __cattattÄ• _tiÄ• di \Be 103/ pariyÄ• yavacanaá¹ƒ. __upanissÄ• yÄ• _ti upanissayap

__itaresa_nti nadassanenapahÄ• tabbÄ• naá¹ƒ. na ca na hontÄ«ti sambandho. __evaÃ±ca
yathÄ• vuttapÄ• á¸·iyaá¹ƒ uddhaccaggahaá¹‡ena uddhaccasahagatacittuppÄ• do gahito, na
evamatthe sati. __ta_nti diá¹-á¹-hiá¹ƒ. ``atÄ«tÄ• dibhÄ• vena navattabbatteâ€™â€™ ti kasm
anÄ• gatÄ• eva pahÄ• tabbÄ• ti? na, uppajjanÄ• rahÄ• nippariyÄ• yena anÄ• gatÄ• nÄ• n
uppajjanÄ• rahÄ• ti tesaá¹ƒ atÄ«tÄ• dibhÄ• vena navattabbatÄ• vuttÄ• . __dassanaá¹ƒ ape
dassanamaggaá¹ƒ upanidhÄ• ya. __sahÄ• yavirahÄ• _ti dassanapahÄ• tabbasaá¹…khÄ• ta
__vipÄ• kaá¹ƒ na janayantÄ«_ti sakalakilesaparikkhaye viya ekaccaparikkhayepi tannimittaa
kammaá¹ƒ na vipaccatÄ«ti adhippÄ• yo. __vipÄ• ko vibhaá¹…ge vutto_ti paá¹-isandhipavatt
vipÄ• kaá¹ƒ sandhÄ• yÄ• ha.

__akusalÄ• na_nti yathÄ• vuttavisesÄ• naá¹ƒ puthujjanasantÄ• ne akusalÄ• naá¹ƒ. __appa
appahÄ• tabbasabhÄ• vÄ• naá¹ƒ kusalÄ• dÄ«naá¹ƒ. __appahÄ• tabbaviruddhasabhÄ• vatÄ
_tiÄ• di dosantaradassanaá¹ƒ. tena yadipi tesaá¹ƒ akusalÄ• naá¹ƒ imasmiá¹ƒ tike tatiyapada
navattabbatÄ• pana Ä• pajjatÄ«ti dÄ«peti. sabbena sabbaá¹ƒ dhammavasena asaá¹…gahi
navattabbatÄ• pattÄ«ti Ä• ha __ ``nÄ• pajjatÄ«â€™â€™ _ti. idÄ• ni taá¹ƒ navattabbatÄ• nÄ
``cittuppÄ• dakaá¹‡á¸• eâ€™â€™ tiÄ• dinÄ• kÄ• raá¹‡ato, nidassanato ca vibhÄ• veti. __y
__niyogato_ti niyamato ekantato. __tesa_nti padattayasaá¹…gahitadhammÄ• naá¹ƒ. __yath
yathÄ• vuttesu \Ne 101/ paá¹-hamÄ• dÄ«su tÄ«su padesu. yathÄ• bhinditabbÄ• cittuppÄ•
rÄ• sittayavasena bhinditvÄ• bhajÄ• pitÄ• taá¹ƒtaá¹ƒkoá¹-á¹-hÄ• sato katÄ• , evaá¹ƒ. __ta
catutthakoá¹-á¹-hÄ• sepi. __bhajÄ• petabbe_ti navattabbabhÄ• vaá¹ƒ bhajÄ• petabbe. __ta
catutthakoá¹-á¹-hÄ• sassa abhÄ• vÄ• . __tathÄ• _ti navattabbabhÄ• vena.

uppannattike atÄ«tÄ• , idha yathÄ• vuttaakusalÄ• na vuttÄ• , apekkhitabbabhÄ• venÄ• rah
taá¹ƒsabhÄ• vÄ• nativattanato tathÄ• vuccantÄ«ti navattabbatÄ• pattidosaá¹ƒ pariharanto t
tÄ• va dassetuá¹ƒ __ ``atha_ \Be 104/ __vÄ• yathÄ• sappaá¹-ighehÄ«â€™â€™ _tiÄ• dimÄ
sÄ• vajjatÄ• visiá¹-á¹-ho dassanapahÄ• tabbabhÄ• vÄ• bhÄ• vo. __ ``evaÃ±ca satÄ«â€™â€

laddhaguá¹‡aá¹ƒ dasseti. __bhÄ• vanÄ• ya pahÄ• tabbÄ• na_nti pariyÄ• yena nippariyÄ• y
pahÄ• tabbÄ• naá¹ƒ, tattha purimÄ• naá¹ƒ amukhyasabhÄ• vattÄ• , pacchimÄ• naá¹ƒ avipÄ
nÄ• nÄ• kkhaá¹‡ikakammapaccayatÄ• na vuttÄ• ti adhippÄ• yo. yathÄ• ca bhÄ• vanÄ• ya
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo natthi, evaá¹ƒ dassanena pahÄ• tabbÄ• naá¹ƒ
natthÄ«ti dassento __ ``na ca ... pe ... vuttÄ• â€™â€™ _ti vatvÄ• tattha kÄ• raá¹‡amÄ• ha
pavattantÄ«â€™â€™ _ti. tattha __na te dassanato uddhaá¹ƒ pavattantÄ«_ti ye dassanena
kilesÄ• , te dassanena pahÄ• tabbapakkhikÄ• evÄ• ti tesaá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbap
tesaá¹ƒ vasena dassanena pahÄ• tabbÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ kenaci pacc
attho. atha vÄ• ye puthujjanasantÄ• ne na dassanena pahÄ• tabbÄ• , na te paramatthato b
pana te sekkhasantÄ• ne, na tesaá¹ƒ paccayabhÅ«tÄ• dassanena pahÄ• tabbÄ• atthÄ«ti
bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayoti na vuttÄ• ti veditabbaá¹ƒ.
dassanenapahÄ• tabbapaccayÄ• kilesÄ• dassanapakkhikÄ• , tappaccayaá¹ƒ uddhaccasa
pahÄ• tabbaá¹ƒ siyÄ• ti kathaá¹ƒ tassa ekantabhÄ• vanÄ• ya pahÄ• tabbatÄ• vuttÄ• ti cod
``dassanena pahÄ• tabbapaccayassÄ• â€™â€™ _tiÄ• di. __tasmÄ• _ti yasmÄ• sarÄ• gav
sahÄ• yavekallena kammassa vipÄ• kÄ• vipÄ• kadhammatÄ• viya puthujjanasekkhasantÄ
vuttanayena savipÄ• kÄ• vipÄ• katÄ• siddhÄ• , tasmÄ• . __tassÄ• _ti uddhaccasahagatass
uddhaccasahagatabhÄ• vena ekasabhÄ• vassa. á¹• 02 ettha ca yaá¹ƒ ``na bhÄ• vanÄ• ya
uddhaccasahagataâ€™â€™ ntiÄ• di amataggapathe vuttaá¹ƒ, taá¹ƒ akÄ• raá¹‡aá¹ƒ, kasmÄ
pahÄ• tabbattÄ• . yathÄ• ha \Ne 102/ ``katame dhammÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• ? u
ti (Dhs 1583). yadi hi uddhaccasahagataá¹ƒ na bhÄ• vanÄ• ya pahÄ• tabbampi abhavissa,
atÄ«tÄ• rammaá¹‡attike ``niyogÄ• anÄ• gatÄ• rammaá¹‡Ä• natthÄ«â€™â€™ ti \Be 105/ v
vipÄ• kato dasa cittuppÄ• dÄ• â€™â€™ tiÄ• dinÄ• puna vibhajitvÄ• vuttaá¹ƒ, evamidhÄ• p
bhÄ• vanÄ• ya pahÄ• tabbÄ• ? niyogÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• natthÄ«â€™â€™ ti
cittuppÄ• do siyÄ• bhÄ• vanÄ• ya pahÄ• tabbo, siyÄ• na vattabbo `dassanena pahÄ• tabb
pahÄ• tabboâ€™ tipÄ«â€™â€™ tiÄ• di vattabbaá¹ƒ siyÄ• , na ca tathÄ• vuttaá¹ƒ. yÄ• ca t
``yadi vucceyyuâ€™â€™ ntiÄ• dinÄ• yutti vuttÄ• , sÄ• pi ayutti. kasmÄ• ? dassanena pahÄ
rÄ• gadiá¹-á¹-hivicikicchuddhaccÄ• naá¹ƒ dassanena pahÄ• tabbabhÄ• vasseva icchitattÄ•

yaÃ±ca ``uddhaccaá¹ƒ uppajjatÄ«â€™â€™ ti uddhaccasahagatacittuppÄ• do vuttoti dasset
uddhaccassa anuddharaá¹‡aá¹ƒ kÄ• raá¹‡abhÄ• vena vuttaá¹ƒ, tampi akÄ• raá¹‡aá¹ƒ aÃ±Â
sÄ• vasesapÄ• á¹-hadassanato. tathÄ• hi ``atÄ«to dhammo paccuppannassa dhammassa,
dhammassa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 18.2) etesaá¹ƒ vibh
cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ katvÄ• ``paccuppanno dhammo paccuppannassa dham
vibhaá¹…ge labbhamÄ• nampi cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ na kataá¹ƒ.

sahÄ• yabhÄ• vo ca dassanena pahÄ• tabbÄ• naá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbassa vipÄ•
avijjÄ• di viya dÄ• nÄ• dÄ«naá¹ƒ uppattiyÄ• eva vikuppÄ• danasamatthatÄ• pÄ• danena d
bhÄ• vanÄ• ya pahÄ• tabbÄ• naá¹ƒ sahakÄ• rikÄ• raá¹‡aá¹ƒ honti, udÄ• hu kileso viya kam

satÄ«ti, kiÃ±cettha --- yadi purimanayo, sotÄ• pannÄ• disekkhasantÄ• ne bhÄ• vanÄ• ya pa
Ä• pajjati, sahÄ• yavekallena avipÄ• kasabhÄ• vatÄ• ya Ä• pÄ• ditattÄ• khÄ«á¹‡ataá¹‡hÄ•
viya. atha dutiyo, bhÄ• vanÄ• ya pahÄ• tabbÄ• bhimatassÄ• pi dassanena pahÄ• tabbabhÄ
paá¹-isandhidÄ• ne sati apÄ• yagamanÄ«yasabhÄ• vÄ• nativattanato. yaá¹ƒ panettha vatta
vuttameva, tasmÄ• pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• ya \Be 106/ ca avirujjhanavasenettha atth
veditabbo.

__sÄ• _ti \Ne 103/ uddhaccacetanÄ• . __viÃ±Ã±Ä• á¹‡apaccayabhÄ• ve_ti
sampuá¹‡á¹‡avipÄ• kaviÃ±Ã±Ä• á¹‡apaccayabhÄ• ve. __kÄ• raá¹‡aá¹ƒ dassento_ti avikal
tadabhÄ• vato yadipi uddhaccacetanÄ• viÃ±Ã±Ä• á¹‡assa paccayabhÄ• ve apanetabbÄ• ,
paccayuppannabhÄ• ve gahetabbÄ• ti imaá¹ƒ kÄ• raá¹‡aá¹ƒ dassento. __sabbÄ• pÄ«_ti vÄ
``ekavÄ«satÄ«ti vattabbaâ€™â€™ _nti. __ta_nti yena kÄ• raá¹‡ena saá¹…khÄ• raggahaá¹
aggahaá¹‡aá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ. __itarÄ• vacanassÄ• pÄ«_ti uddhaccacetanÄ• vacana
viÃ±Ã±Ä• á¹‡assa paccayabhÄ• vÄ• bhÄ• vo eva. __bhedÄ• bhÄ• vÄ• _ti kÄ• yavacÄ«saá
__saá¹ƒyogo_ti tikantarapadavasena saá¹ƒyojanaá¹ƒ, tathÄ• saá¹…gahoti attho.

sukhasaÃ±Ã±Ä• ya gahaá¹‡aá¹ƒ assÄ• dananti adhippÄ• yenÄ• ha __ ``sukhasaÃ±Ã±Ä• y
__ ``sukhasaÃ±Ã±Ä• yÄ• â€™â€™ _ti ca idaá¹ƒ karaá¹‡atthe karaá¹‡avacanaá¹ƒ. vipallÄ•
yaá¹ƒ pana aá¹-á¹-hakathÄ• yaá¹ƒ ``aÃ±Ã±Ä• á¹‡enÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ hetumhi
vipallÄ• sassÄ• danÄ• naá¹ƒ avijjÄ• ya hetubhÄ• vadassanato. ``ratho setaparikkhÄ• roâ€™
parivÄ• ratthopi parikkhÄ• rasaddo hotÄ«ti vuttaá¹ƒ __ ``taá¹‡hÄ• ya parivÄ• reâ€™â€™ _t
ca taá¹‡hÄ• ya kiccasÄ• dhanena saá¹…khÄ• rÄ• naá¹ƒ sahakÄ• rikÄ• raá¹‡abhÄ• vaá¹ƒ s
parikkhÄ• raá¹-á¹-ho saá¹…khÄ• raá¹-á¹-ho viya bhÅ«sanaá¹-á¹-ho hotÄ«ti dassento __ ``sa
alaá¹…kateâ€™â€™ _ti Ä• ha. __parikkharoti_ yathÄ• phaladÄ• nasamatthÄ• honti, tathÄ
__amaraá¹‡atthÄ• _ti amatatthÄ• , nibbÄ• natthÄ• ti attho. __dukkarakiriyÄ• _ti
paÃ±cÄ• tapatappanÄ• didukkaracariyÄ• . devabhÄ• vÄ• ya tapo __devabhÄ• vatthaá¹ƒ ta
hetuatthaá¹ƒ antonÄ«taá¹ƒ katvÄ• . amaá¹…galampi maá¹…galapariyÄ• yena voharanti ma
``diá¹-á¹-he adiá¹-á¹-hasaddo viyÄ• â€™â€™ _ti yathÄ• ``asive sivÄ• â€™â€™ ti.

papÄ• taá¹ƒ patanadukkhasadisanti katvÄ• vuttaá¹ƒ __ ``jÄ• tiÄ• dipapÄ• tadukkhaâ€™â€
indaduddabrahmakÅ«á¹-asaÃ±Ã±itapabbatasikharappapÄ• to __marupapÄ• to_. taá¹ƒ puÃ
etassÄ• ti __tadattho_.

__paribbÄ• jikÄ• ya_ \Be 107/ taruá¹‡iyÄ• . __asavaso_ aserivihÄ• rÄ«. kilesÄ• sucipaggha
__jigucchanÄ«yaá¹ƒ_. rÄ• gÄ• dipariá¸·Ä• hena, kaá¹-ukavipÄ• katÄ• ya ca __dukkhaá¹ƒ_.
sabhayassÄ• pi pisÄ• canagarassa kÄ• maguá¹‡asamiddhiyÄ• sukhavipallÄ• sahetubhÄ•
bhinnajÄ• tiyena avomissatÄ• __nirantaratÄ• _. jarÄ• ya maraá¹‡ena ca aÃ±Ã±athattaá¹ƒ _

``na \Ne 104/ tÄ• vÄ• haá¹ƒ pÄ• pima parinibbÄ• yissÄ• mÄ«â€™â€™ ti vacanato ``tÄ• ta
paá¹-ipajjÄ• hÄ«â€™â€™ tiÄ• dÄ«su yadipi parimÄ• á¹‡aniyamanakamapadapÅ«raá¹‡ama
dissati, idha pana vakkhamÄ• nattÄ• pekkho adhippetoti vuttaá¹ƒ __ ``tÄ• vÄ• ti vattabbanta
_ti. __avijjÄ• paccayÄ• pana ... pe ... dassetÄ«_ti pubbenÄ• paraá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ

__rÄ• gÄ• diassÄ• danakÄ• lesÅ«_ti rÄ• gÄ• dÄ«naá¹ƒ assÄ• danakÄ• lesu. ``rÄ• gadiá¹-á
ettha rÄ• gasampayuttÄ• ya tÄ• va avijjÄ• ya yojanÄ• hotu rÄ• gassa assÄ• danabhÄ• vato
kathanti Ä• ha __ ``tadavippayuttÄ• ca diá¹-á¹-hÄ« ... pe ... veditabbÄ• â€™â€™ _ti.
__taá¹ƒsampayuttasaá¹…khÄ• rassÄ• _ti rÄ• gÄ• disampayuttasaá¹…khÄ• rassa. __avijjÄ•
Ä• rammaá¹‡Ä• ditaá¹ƒ. __Ä• di_-saddena Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissay
ca paccaye saá¹…gaá¹‡hÄ• ti. __anavijjÄ• rammaá¹‡assÄ• _ti na avijjÄ• rammaá¹‡assa av
pavattassa. __Ä• rammaá¹‡Ä• dhipatianantarÄ• dipaccayavacanesÅ«_ti
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayapaccayavacanesu avuttassa anavijjÄ• ram
anantarÄ• dipaccayavacanesu avuttassa paá¹-hamajavanassa, dvÄ«supi vuttassa avijjÄ• ra
dutiyÄ• dijavanassÄ• ti yojetabbaá¹ƒ. anantarapaccayalÄ• bhino anantarÄ• dinÄ• , sahajÄ•
asahajÄ• tassa upanissayÄ• dinÄ• saá¹…khÄ• rassa avijjÄ• paccayo hotÄ«ti ayamattho _
_tiÄ• dinÄ• dassitoti veditabbaá¹ƒ. __samatikkamabhavapatthanÄ• vasenÄ• _ti avijjÄ• sam
arÅ«pÄ• vacarajjhÄ• nÄ• ni uppÄ• dentassa, avijjÄ• sammÅ«á¸·hattÄ• arÅ«pabhavasampa
jhÄ• nÄ• ni nibbattentassÄ• ti puÃ±Ã±Ä• bhisaá¹…khÄ• re vuttena nayena, vuttanayÄ• nus

__ekakÄ• raá¹‡avÄ• do_ \Be 108/ __Ä• pajjati_ yathÄ• pakatiissarapajÄ• patipurisakÄ• lÄ
lokassa kÄ• raá¹‡abhÅ«te sati tato sakalÄ• ya pavattiyÄ• anavasesato, sabbadÄ• ca pava
apekkhitabbassa kÄ• raá¹‡antarassa abhÄ• vato. na cetaá¹ƒ atthi kameneva pavattiyÄ• da
kÄ• raá¹‡antarÄ• pekkhatÄ• ya pana ekakÄ• raá¹‡avÄ• do apahato siyÄ• ekassa ca aneka
tato nibbattanti, sabbehi tehi samÄ• nasabhÄ• veheva bhavitabbaá¹ƒ, na visadisehi, itarathÄ
na siyÄ• ti imamatthamÄ• ha __ ``sabbassa ... pe ... pattito cÄ• â€™â€™ _ti. __pÄ• risesen
ekato anekaá¹ƒ, anekato ekanti imesu __tÄ«su pakÄ• resu avijjamÄ• nesu_ anupalabbham
anekato anekanti ekasmiá¹ƒ __catutthe eva ca_ \Ne 105/ pakÄ• re __vijjamÄ• ne_. yadidaá
saá¹…khÄ• rÄ• , phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dinÄ• ekahetuphaladÄ«panaá¹ƒ
vineyyajjhÄ• sayavasena vÄ• dhammÄ• naá¹ƒ padhÄ• napÄ• kaá¹-Ä• sÄ• dhÄ• raá¹‡abhÄ
ekahetuphaladÄ«panaá¹ƒ __na nupapajjati_ upapajjatiyevÄ• ti dasseti __ ``yasmÄ• â€™â€

__yathÄ• phassa_nti sukhavedanÄ«yÄ• dicakkhusamphassÄ• ditaá¹ƒtaá¹ƒphassÄ• nurÅ«
__ ``sukhavedanÄ«yaâ€™â€™ _ntiÄ• diá¹ƒ vatvÄ• __ ``vedanÄ• vavatthÄ• natoâ€™â€™
__ ``samÄ• nesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __samÄ• nesÅ«_ti avisiá¹-á¹-hesu. __p
sukhavedanÄ«yÄ• diphassavasena. __vipariyÄ• yÄ• bhÄ• vato_ti byattayÄ• bhÄ• vato. na
phassaá¹ƒ paá¹-icca dukkhavedanÄ• , dukkhÄ• divedanÄ«yaá¹ƒ vÄ• phassaá¹ƒ paá¹-icca
__sukhÄ• dicakkhusamphassajÄ• dÄ«na_nti sukhÄ• dÄ«naá¹ƒ, cakkhusamphassajÄ• dÄ«n

__oá¸·Ä• rikasukhumÄ• dÄ«_ti __Ä• di_-saddena hÄ«napaá¹‡Ä«tÄ• disaá¹…gaho daá¹-á¹-
yÄ• vedanÄ• ``oá¸·Ä• rikÄ• , hÄ«nÄ• â€™â€™ ti vÄ• vuccati, na taá¹ƒyeva upÄ• dÄ• ya t
paá¹‡Ä«tatÄ• vÄ• atthÄ«ti vuttaá¹ƒ __ ``oá¸·Ä• rikasukhumÄ• disaá¹…karÄ• bhÄ• vatoâ€™
__yathÄ• vuttasamphassassÄ• _ti sukhavedanÄ«yÄ• diphassassa. sukhavedanÄ«yaphass
itaraphassato. sukhavedanÄ«yaphassato sukhavedanÄ• va, na itaravedanÄ• . tathÄ• sese
ubhayapadaniyamavasena yathÄ• phassaá¹ƒ vedanÄ• vavatthÄ• naá¹ƒ, yathÄ• vedanaá¹ƒ
kÄ• raá¹‡antarÄ• sammissatÄ• phalassa, phalantarÄ• sammissatÄ• \Be 109/ ca kÄ• raá¹‡
asaá¹ƒkiá¹‡á¹‡atÄ• vavatthÄ• nanti katvÄ• . dutiyapakkhe pana paccayabhedabhinnena kÄ
phalavisesena ca kÄ• raá¹‡aviseso nicchÄ«yatÄ«ti ayamattho dassito sanniá¹-á¹-hÄ• naá¹ƒ
purimasmiÃ±ca pakkhe dhammÄ• naá¹ƒ asaá¹…karato vavatthÄ• naá¹ƒ vuttaá¹ƒ, dutiyasm
yathÄ• vavatthitabhÄ• vajÄ• nananti ayametesaá¹ƒ viseso. __utuÄ• dayo_ti __Ä• di_-sadde
pittavÄ• tÄ• dayopi saá¹…gayhanti. ekasmiá¹ƒ dose kupite itarepi khobhaá¹ƒ gacchanti. sar
__semhapaá¹-ikÄ• rena rogavÅ«pasamato_ semho pÄ• kaá¹-oti attho.

``bhavoâ€™â€™ ti vuttÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kÄ• raá¹‡assa pakÄ• raá¹‡aá¹ƒ, kÄ
__ ``taá¹‡hÄ• ya saá¹…khÄ• rakÄ• raá¹‡abhÄ• vassa vuttattÄ• â€™â€™ _ti. __tassÄ• pÄ«
kÄ• mÄ• savo bhavÄ• savo ca. kÄ• mÄ• savabhavÄ• savÄ• kÄ• mupÄ• dÄ• naá¹ƒ, diá¹-á¹
``caturupÄ• dÄ• nabhÅ«tÄ• _ \Ne 106/ __kÄ• mabhavadiá¹-á¹-hÄ• savÄ• â€™â€™ _ti. te c
bhavoâ€™â€™ ti vacanato upÄ• dÄ• naÃ±ca, ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™
saá¹…khÄ• rassa kÄ• raá¹‡anti pÄ• kaá¹-Ä• . anassÄ• danÄ«yesu anekÄ• dÄ«navavokiá¹‡
assÄ• dÄ• nupassanÄ• avijjÄ• ya vinÄ• na hotÄ«ti dassento Ä• ha __ ``assÄ• dÄ• nupass
hotÄ«â€™â€™ _ti. __khÄ«á¹‡Ä• savassa saá¹…khÄ• rÄ• bhÄ• vato_ti byatirekenapi avijjÄ
saá¹…khÄ• rakÄ• raá¹‡abhÄ• vaá¹ƒ vibhÄ• veti. ekantena hi khÄ«á¹‡Ä• savova viddasu. et
sambhavato avijjÄ• ya asÄ• dhÄ• raá¹‡atÄ• vuttÄ• ti dasseti. vatthÄ• rammaá¹‡Ä• dÄ«ni h
sÄ• dhÄ• raá¹‡Ä• ni. vatthÄ• rammaá¹‡ataá¹‡hupÄ• dÄ• nÄ• dÄ«ni viya avijjÄ• pi puÃ±Ã±Ä
sÄ• dhÄ• raá¹‡akÄ• raá¹‡anti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``puÃ±Ã±abhavÄ• dÄ«â
__Ä• di_-saddena apuÃ±Ã±Ä• neÃ±jabhavÄ• gahetabbÄ• . __puÃ±Ã±abhavo_ti puÃ±Ã±Ä
upapattibhavo. esa nayo sesesu. ettha ca kiccakaraá¹‡aá¹-á¹-hÄ• nabhedena kiccavatÄ« av
dassitÄ• . na hi yadavatthÄ• avijjÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ upanissayo, tadav
upanissayoti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. ettha ca __bhavÄ• dÄ«navappaá¹-icchÄ• dana_nti at
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒbhavasaá¹…khÄ• tadukkhahetusabhÄ• v

__á¹-hÄ• na_nti \Be 110/ dharamÄ• natÄ• adhippetÄ• ti vuttaá¹ƒ __ ``á¹-hÄ• naviruddhoti a
_ti. á¹-hÄ• nÄ• viruddhÄ• cakkhurÅ«pÄ• dayo. ``purimacittaÃ±hÄ«â€™â€™ tiÄ• dinÄ• á¹-
Ä• ha __ ``na idaá¹ƒ ekantikaá¹ƒ siyÄ• â€™â€™ _ti. ``cakkhurÅ«pÄ• dayoâ€™â€™ tiÄ• di
á¹-hÄ• nÄ• viruddhÄ• udÄ• harÄ«yantÄ«ti. purimasippÄ• disikkhÄ• hi pacchÄ• pavattamÄ
samodhÄ• nÄ• sambhavÄ• á¹-hÄ• navirodhoti yathÄ• vuttamatthaá¹ƒ samatthetuá¹ƒ __ ``n
_ntiÄ• di vuttaá¹ƒ. tattha __ta_nti paá¹-isandhiÄ• diá¹-hÄ• naá¹ƒ. __idhÄ• _ti á¹-hÄ• nasabh

__Ä• di_-saddena Ä• rammaá¹‡abhÅ«misantÄ• nÄ• diviruddhÄ• gahetabbÄ• , te ca anulo
maggassa liá¹…gaparivattanÄ• divasena ca pavattiyaá¹ƒ veditabbÄ• . namanaruppanaviro
paccayoti yojanÄ• . tattha __namanaruppana_nti arÅ«parÅ«pabhÄ• vameva dasseti. kamm
rÅ«paá¹ƒ ruppanasabhÄ• vanti sabhÄ• vaviruddhaá¹ƒ. __madhurambilarasÄ• dÄ«_ti khÄ«r
pittupasamanaá¹ƒ madhuravipÄ• kasabhÄ• vaá¹ƒ, dadhi ambilarasaá¹ƒ pittabrÅ«hanaá¹ƒ k
ato sabhÄ• vavirodhÄ• .

__dadhiÄ• dÄ«nÄ«_ti dadhipalÄ• lÄ• ni. __bhÅ«tiá¹‡akassÄ• _ti bhÅ«tiá¹‡akanÄ• makass
107/ nÄ• ma eá¸·akÄ• , tÄ• pana yebhuyyena rattalomakÄ• hontÄ«ti vuttaá¹ƒ __ ``rattÄ• e
vipÄ• kÄ• nampi paccayabhÄ• vato, avipÄ• kÄ• nampi paccayuppannabhÄ• vato na vipÄ• k
paccayapaccayuppannatÄ• ti vuttaá¹ƒ __ ``vipÄ• kÄ• yeva te ca nÄ• â€™â€™ _ti. tenÄ• ha
__tadavipÄ• kÄ• na_nti tassÄ• avijjÄ• ya avipÄ• kabhÅ«tÄ• naá¹ƒ. __na na yujjati_ yujjati e
paccayuppannatÄ• mattassa adhippetattÄ• . __tadaviruddhÄ• na_nti tÄ• ya avijjÄ• ya aviru

__pubbÄ• pariyavavatthÄ• na_nti kÄ• yapavattigatijÄ• tiÄ• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ pubb
pana kenaci akaá¹-Ä• akaá¹-avidhÄ• paá¹-iniyatasabhÄ• vÄ• ti dassetuá¹ƒ niyativÄ• dinÄ•
Ä• haranto __ ``acchejjasuttÄ• vutÄ• bhejjamaá¹‡Ä«naá¹ƒ viyÄ• â€™â€™ _ti Ä• ha. dutiya
adhiccasamuppÄ• do yÄ• dicchikatÄ• , yaá¹ƒ sandhÄ• ya ``yadicchÄ• ya pavattanaá¹ƒ niva
tiÄ• di vuccati. __bhÄ• vo_ti dhammÄ• naá¹ƒ sabhÄ• vasiddhitÄ• , yaá¹ƒ sandhÄ• ya vadan
koá¹-itikhiá¹‡abhÄ• vaá¹ƒ, kapiá¹-á¹-haphalassa vaá¹-á¹-abhÄ• vaá¹ƒ, migapakkhÄ«naá¹ƒ v
vicittavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• ditaá¹ƒ ko abhisaá¹…kharoti, kevalaá¹ƒ sabhÄ• vasiddhov
tenÄ• ha ``sabbe sattÄ• , sabbe pÄ• á¹‡Ä• \Be 111/, sabbe bhÅ«tÄ• , sabbe jÄ«vÄ• avasÄ
niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• â€™â€™ ti (DN I 168). __etehi vikappanehÄ«_ti cutiÄ•
``satto maratÄ«â€™â€™ tiÄ• divikappanehi kÄ• raá¹‡abhÅ«tehi. __akusalaá¹ƒ cittaá¹ƒ katv
ayonisomanasikÄ• raparibrÅ«hanena cittaá¹ƒ akusalaá¹ƒ katvÄ• .

__suttÄ• didhamma_nti suttageyyÄ• dipariyattidhammaá¹ƒ. pariyattidhammaÃ±hi sammade
paá¹-ipattidhammaá¹ƒ paripÅ«retvÄ• paá¹-ivedhadhamme patiá¹-á¹-hahati. __ta_nti taá¹ƒ jÄ
nibbÄ• nÄ• bhisamayoti attho.

saá¹…khÄ• rapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

viÃ±Ã±Ä• á¹‡apadaniddesavaá¹‡á¹‡anÄ•

<227> __yathÄ• vuttasaá¹…khÄ• rapaccayÄ• _ti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• divuttappak
viÃ±Ã±Ä• á¹‡Ä• dayo vedanÄ• pariyosÄ• nÄ• \Ne 108/ etarahi vipÄ• kavaá¹-á¹-abhÅ«tÄ• i
``taá¹ƒkammanibbattameva viÃ±Ã±Ä• á¹‡aá¹ƒ bhavituá¹ƒ arahatÄ«â€™â€™ _ti. ayaÃ±ca a
dhÄ• tukathÄ• pÄ• á¸·iyÄ• na sametÄ«ti dassento __ ``dhÄ• tukathÄ• yaá¹ƒ panÄ• â€™â€

dhÄ• tukathÄ• yaá¹ƒ vacanato sabbaviÃ±Ã±Ä• á¹‡aphassavedanÄ• pariggaho kato dhÄ• tu
__sappadesÄ• _ti sÄ• vasesÄ• , vipÄ• kÄ• evÄ• ti adhippÄ• yo. viÃ±Ã±Ä• á¹‡Ä• dÄ«su hi
---

``vipÄ• kehi dhammehi ye dhammÄ• vippayuttÄ• , te dhammÄ• asaá¹…khataá¹ƒ khandhat
khandhehi dvÄ• dasahÄ• yatanehi terasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…gahitÄ
kehici Ä• yatanehi paÃ±cahi dhÄ• tÅ«hi asaá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 477) ---

vipÄ• kavippayuttÄ• naá¹ƒ saá¹…gahÄ• saá¹…gahÄ• vissajjitÄ• , evamidhÄ• pi vissajjitabb
``vipÄ• kÄ• dhammÄ• ti imassa viya vissajjanaá¹ƒ siyÄ• â€™â€™ _ti. __tasmÄ• _ti yasmÄ
saá¹…gahitÄ• saá¹…gahitapadaniddese nippadesÄ• va viÃ±Ã±Ä• á¹‡aphassavedanÄ• gal
dhÄ• tukathÄ• yaá¹ƒ. __abhidhammabhÄ• janÄ«yavasenÄ• _ti \Be 112/ imasmiá¹ƒ paá¹-icc
abhidhammabhÄ• janÄ«yavasena. tenÄ• ha __ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• cÄ• â€
yathÄ• vuttaatthavaá¹‡á¹‡anÄ• suttantabhÄ• janÄ«yavasena vuttÄ• ti yathÄ• dassitaá¹ƒ vi
abhidhammabhÄ• janÄ«yavasena dhÄ• tukathÄ• pÄ• á¸·i pavattÄ• , atha kasmÄ• ``kÄ• ma
ekÄ• dasahÄ• yatanehi sattarasahi dhÄ• tÅ«hi saá¹…gahito. rÅ«pabhavo paÃ±cahi khandh
aá¹-á¹-hahi dhÄ• tÅ«hi saá¹…gahitoâ€™â€™ tiÄ• dinÄ• (DhÄ• tuk 67-68) upÄ• dinnakkhan
codanaá¹ƒ manasi katvÄ• Ä• ha __ ``bhavo pana ... pe ... na abhidhammabhÄ• janÄ«yavas
__evaÃ±ca katvÄ• _ti abhidhammabhÄ• janÄ«yavasena aggahitattÄ• eva. __tatthÄ• _ti dh
__vipÄ• kaÃ±heta_nti __hi_-saddo hetuattho. yasmÄ• yathÄ• vuttabÄ• ttiá¹ƒsavidhaviÃ±Ã±
tasmÄ• taá¹ƒ saá¹…khÄ• rapaccayanti imamatthaá¹ƒ dassento __ ``viÃ±Ã±Ä• á¹‡assa vipÄ

__ ``somanassasahagatÄ• neva sandhÄ• ya vuttaâ€™â€™ _nti idaá¹ƒ vicÄ• retabbaá¹ƒ
upekkhÄ• sahagatakusalÄ• kusalajavanÄ• nantarampi somanassasahagatatadÄ• rammaá¹
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``catunnaá¹ƒ pana duhetukakusalacittÄ• naá¹ƒ aÃ±Ã±atarajavan
ahetukacittaá¹ƒ tadÄ• rammaá¹‡abhÄ• vena \Ne 109/ patiá¹-á¹-hÄ• tÄ«â€™â€™ ti (Dhs-a 4
vatvÄ• ``iá¹-á¹-hÄ• rammaá¹‡e pana santÄ«raá¹‡ampi tadÄ• rammaá¹‡ampi somanassasa
kusalÄ• kusalaÃ±hi abhiiá¹-á¹-hampi Ä• rammaá¹‡aá¹ƒ tathÄ• bhisaá¹…kharaá¹‡ena kadÄ•
pavattati, vipÄ• kaá¹ƒ pana yathÄ• sabhÄ• vatova Ä• rammaá¹‡arasaá¹ƒ anubhavati. tenÄ•
vaÃ±cetuâ€™â€™ nti. kiriyajavanÄ• naá¹ƒ pana visayÄ• bhisaá¹…kharaá¹‡assa balavabhÄ
tadÄ• rammaá¹‡Ä• naá¹ƒ yathÄ• visayaá¹ƒ vedanÄ• vasena tadanuguá¹‡atÄ• icchitÄ• . ye
tadÄ• rammaá¹‡aá¹ƒ na icchanti, tesaá¹ƒ vattabbameva natthi. yaá¹ƒ pana ``javanena tadÄ
niyametabbaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ kusalaá¹ƒ sandhÄ• ya vuttanti ca vuttaá¹ƒ. tasmÄ•
vicÄ• retabbo. tihetukajavanÄ• vasÄ• ne ca duhetukajavanÄ• vasÄ• ne cÄ• ti samuccayatth
vibhÄ• gaá¹ƒ akatvÄ• ``kusalajavanÄ• vasÄ• nepi ahetukatadÄ• rammaá¹‡aá¹ƒ hotÄ«ti `ye
nti vadanti. lobhacittassa vÄ• sattÄ• naá¹ƒ bahulaá¹ƒ uppajjanato __ ``yebhuyyenÄ• â€™â€™
``sakiá¹ƒ vÄ• â€™â€™ ti vacanasiliá¹-á¹-hatÄ• vasena vuttaá¹ƒ yathÄ•  ``aá¹-á¹-ha vÄ• das
dassetuá¹ƒ __ ``dirattatirattÄ• dÄ«su viya veditabbaâ€™â€™ _nti Ä• ha. __vÄ• -saddassa a

__vÄ• _-saddassa abhÄ• vena vuttaá¹ƒ. atthato pana tatthÄ• pi __vÄ• _-saddo labbhateva.
labbhamÄ• ne diratte vattabbameva natthÄ«ti dirattaggahaá¹‡aá¹ƒ visuá¹ƒ na yojetÄ«ti adh
``vacanasiliá¹-á¹-hatÄ• mattenÄ• â€™â€™ _ti vuttaá¹ƒ. kevalaá¹ƒ ``tirattaâ€™â€™ nti vutte
antaritampi tirattaá¹ƒ gaá¹‡heyya, dirattavisiá¹-á¹-haá¹ƒ pana tirattaá¹ƒ vuccamÄ• naá¹ƒ ten
tirattaá¹ƒ dÄ«petÄ«ti Ä• ha __ ``nirantaratirattadassanatthaá¹ƒ vÄ• â€™â€™ _ti. __balavar
Ä• rammaá¹‡e_ti atimahati rÅ«pÄ• diÄ• rammaá¹‡e. __ ``adhippÄ• yoâ€™â€™ _ti etena ek
kadÄ• ci tadÄ• rammaá¹‡aá¹ƒ uppajjeyyÄ• ti __ ``sakiá¹ƒ evÄ• â€™â€™ _tiÄ• dinÄ• vuttan
``sabbadvÄ• resu tadÄ• rammaá¹‡e dve eva cittavÄ• rÄ• Ä• gatÄ• â€™â€™ ti vuttattÄ• ay
gahetabbo. __anurÅ«pÄ• ya paá¹-isandhiyÄ• _ti attano attano anucchavikena paá¹-isandhÄ

``kati paá¹-isandhiyo, kati paá¹-isandhicittÄ• nÄ«â€™â€™ tiÄ• dinÄ• paá¹-isandhivicÄ• ro
kathÄ«yatÄ«ti Ä• ha __ ``paá¹-isandhikathÄ• mahÄ• visayÄ• ti katvÄ• pavattimeva tÄ• va
__ahetukadvayÄ• dÄ«na_nti __Ä• di_-saddena mahÄ• vipÄ• kamahaggatavipÄ• ke saá¹…
__dvÄ• raniyamÄ• niyamÄ• vacana_nti dvÄ• rassa niyatÄ• niyatÄ• vacanaá¹ƒ, niyatadvÄ•
avacananti attho. __anuppattito_ti na uppajjanato. yadipi ``anurÅ«pÄ• ya paá¹-isandhiyÄ• â
paá¹-isandhipi \Ne 110/ heá¹-á¹-hÄ• gahitÄ• , ``pavattiyaá¹ƒ panÄ• â€™â€™ ti adhikatattÄ•
paccÄ• maá¹-á¹-hÄ• . paccayuppannabhÄ• vena paá¹-hamuddiá¹-á¹-hÄ• ni sabbÄ• nipi loki
arahantÄ«ti Ä• ha __ ``tatrassÄ• ti pavattiyaá¹ƒ bÄ• ttiá¹ƒsavidhassÄ• â€™â€™ _ti.

yathÄ• kÄ• mÄ• vacarapaá¹-isandhiviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tassa bÄ«jassa abhÄ• vepi
cakkhusotindriyapavattiÄ• nubhÄ• vato cakkhusotaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sambhavo, evaá¹
sampaá¹-icchanÄ• dÄ«nampi tattha sambhavoti dassento __ ``indriyapavattiÄ• nubhÄ• vato
tattha __cakkhusotadvÄ• rabhedenÄ• _ti cakkhusotadvÄ• ravisesena bhavitabbanti sambar
cakkhusotadvÄ• rassa. dvÄ• ravantÄ• pekkho dvÄ• rabhÄ• voti Ä• ha __ ``viÃ±Ã±Ä• á¹‡av
__tasmiÃ±ca satÄ«_ti tasmiá¹ƒ \Be 114/ dvÄ• rabhede vÄ«thibhede ca sati. __bhÄ• vo_ti up
anubandhati nÄ• mÄ• _ti taá¹ƒsadise tabbohÄ• raá¹ƒ katvÄ• vuttaá¹ƒ.

__idaá¹ƒ pana vatvÄ• _ti rÅ«pÄ• rÅ«pÄ• vacaradhamme Ä• rabbha tadÄ• rammaá¹‡Ä• nu
__bhÄ• vanÄ• yÄ• _ti akusalabhÄ• vanÄ• ya saá¹ƒkilesavaá¸• á¸• hanena, saá¹ƒkiliá¹-á¹-ha
tathÄ• hi lobhadosasahagatacittuppÄ• depi samÄ• dhi ``avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhe
avisÄ• haá¹-amÄ• nasatÄ• â€™â€™ tiÄ• dinÄ• (Dhs 11) niddiá¹-á¹-ho. __avatthubhÄ• vad
aá¹-á¹-hÄ• nabhÄ• vadassanatthaá¹ƒ, anÄ• rammaá¹‡abhÄ• vadassanatthanti attho.

``kena katthÄ• â€™â€™ ti padassa __ ``kena cittena kasmiá¹ƒ bhaveâ€™â€™ _ti saá¹…kh
vitthÄ• rato dassetuá¹ƒ __ ``ekÅ«navÄ«satÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tena tena
ahetukadvayÄ• dicittena saddhiá¹ƒ pavattamÄ• nÄ• paá¹-isandhikkhaá¹‡e rÅ«pÄ• rÅ«padh
paá¹-isandhiyoti yojanÄ• . __tena tena cittena_ sahajÄ• tÄ• dipaccayatÄ• ya hetubhÅ«tena,
__tattha tattha_ bhave.

anussaraá¹‡attho byÄ• pÄ• ro __anussaraá¹‡abyÄ• pÄ• ro_. __kecÄ«_ti __dhammasiritthe
__tÄ«su javanavÄ• resu ... pe ... bhavitabba_nti kammÄ• diupaá¹-á¹-hÄ• nassa parato tÄ«h
pavattitabbanti attho. tenÄ• ha __ ``aneka ... pe ... abhippalambanaÃ±ca hotÄ«â€™â€™ _ti
ekajavanavÄ• rasseva kammÄ• diupaá¹-á¹-hÄ• nena maraá¹‡aá¹ƒ na sambhavati, tasmÄ•
pahÄ• raphoá¹-á¹-habbassa \Ne 111/. bhavaá¹…gacitte vattamÄ• ne, antarantarÄ• paÃ±ca
vattamÄ• nÄ• ya phoá¹-á¹-habbasamÄ• yoge paá¹-hamaá¹ƒ kÄ• yadvÄ• rÄ• vajjanuppatti y
cintiyamÄ• ne tamevÄ• rabbha ekasmiá¹ƒ javanavÄ• re pavatte pacchÄ• kÄ• yadvÄ• rÄ• v
lahuparivattibhÄ• vatoti kecivÄ• dassa adhippÄ• yo. yathÄ• niddÄ• yantassa phoá¹-á¹-habb
pabujjhanakÄ• le manodvÄ• rÄ• vajjanameva Ä• vaá¹-á¹-eti, na kÄ• yadvÄ• rÄ• vajjanaá¹ƒ.
paá¹-ibujjhatÄ«â€™â€™ ti (Vibh 751) hi vuttaá¹ƒ. evaá¹ƒsampadaá¹ƒ vÄ• etaá¹ƒ daá¹-á¹-h
__lahukapaccupaá¹-á¹-hÄ• na_nti lahuupaá¹-á¹-hÄ• naá¹ƒ. __manodvÄ• rassa visayo_ kam
lahupaá¹-á¹-hÄ• natÄ• . __rÅ«pÄ• na_nti cakkhÄ• dirÅ«padhammÄ• naá¹ƒ. __visayabhÄ• v
rÅ«pÄ• yatanÄ• divisayasabbhÄ• vepi. __yesaá¹ƒ visayo atthÄ«_ti yesaá¹ƒ nippariyÄ• yena
__taá¹ƒdassanatthamevÄ• _ti tesaá¹ƒ sÄ• rammaá¹‡Ä• naá¹ƒyeva dassanatthaá¹ƒ. __tenÄ

__ ``bhÅ«micittuppÄ• dÄ• divasenÄ• â€™â€™ _ti idaá¹ƒ kammaá¹ƒ sandhÄ• ya vuttaá¹ƒ,
labbhateva tassa chaá¸·Ä• rammaá¹‡abhÄ• vato. gatinimittassa pana pabhedo nÄ«lÄ• diko

__anupacchinnesu_ maggena appahÄ«nesu. __taÃ±ca_ kammÄ• diá¹ƒ. __bhavantaraninn
bhavapatthanÄ• ya tathÄ• bhisaá¹…khatattÄ• . yasmiÃ±hi cittasantÄ• ne puÃ±Ã±Ä• dicetar
paribhÄ• vanÄ• anupacchinnÄ• , tattheva bhavantarapariyÄ• pannacittuppatti. taá¹ƒ pana c
uppajjamÄ• naá¹ƒ tÄ• ya vinÄ• mitaá¹ƒ viya hotÄ«ti vuttaá¹ƒ __ ``anupacchinnakilesabalavi
__sabbatthÄ• _ti sugatiduggatÄ«su. __itarÄ• yÄ• _ti sugatipaá¹-isandhininnÄ• ya cutiyÄ• . _
_ti vuttassa nicchayassa nibandhanaá¹ƒ Ä• gamaá¹ƒ dassento __ ``nimittassÄ• dagadhitaá

akusale hi duggatÅ«panissaye niyamite kusalaá¹ƒ sugatÅ«panissayoti niyamitameva hotÄ«

__aniá¹-á¹-haá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• ha_ yato duggatipaá¹-isandhi dassÄ«yatÄ«ti adhipp
``rÄ• gÄ• dihetubhÅ«taâ€™â€™ nti kasmÄ• vuttanti Ä• ha __ ``tampi hi ... pe ... hotÄ«â€™
aniá¹-á¹-hÄ• rammaá¹‡ampi. yasmÄ• pana hÄ«naá¹ƒ Ä• rammaá¹‡anti Ä• rammaá¹‡abhÅ«
tasmÄ• __ ``akusalavipÄ• kajanakakammasahajÄ• tÄ• naá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹
Ä• rammaá¹‡aá¹ƒ yaá¹ƒ vipÄ• kassa janakaá¹ƒ kammaá¹ƒ, tena sahajÄ• tÄ• naá¹ƒ, tassa k
sadisÄ• sannajavanasahajÄ• tÄ• naÃ±ca rÄ• gÄ• dÄ«naá¹ƒ \Ne 112/ Ä• rammaá¹‡apaccay
cassa hÄ«nabhÄ• voti dassetuá¹ƒ __ ``taÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __kammavasen
akusalakammassa Ä• rammaá¹‡ato Ä• rammaá¹‡atÄ• vasena hÄ«nanti katvÄ• aniá¹-á¹-ha
adhippÄ• yo. __ ``aÃ±Ã±athÄ• cÄ• â€™â€™ _tiÄ• dinÄ• kammanimittÄ• rammaá¹‡assa a

dasseti. __Ä• sannakatakammÄ• rammaá¹‡asantatiya_nti Ä• sannakatassa kammassa Ä• r
__taá¹ƒsadisa_nti yathÄ• vuttakammÄ• rammaá¹‡asadisaá¹ƒ. __paá¹-isandhiÄ• rammaá¹‡A
paá¹-isandhiyÄ• Ä• rammaá¹‡assa upaá¹-á¹-hÄ• pakaá¹ƒ. cutiÄ• sannajavanÄ• naá¹ƒ paá¹
labbheyyÄ• ti codanaá¹ƒ manasi \Be 116/ katvÄ• Ä• ha __ ``na ca paá¹-isandhiyÄ• â€™â€
__taá¹ƒsamÄ• navÄ«thiya_nti tÄ• ya paá¹-isandhiyÄ• ekavÄ«thiyaá¹ƒ. __na assÄ• ditÄ• nÄ
taá¹‡hÄ• ya na Ä• maá¹-á¹-hÄ• ni.

__samattÄ• _ti paripuá¹‡á¹‡Ä• , pariyattÄ• vÄ• . ``maraá¹‡akÄ• le ... pe ... samÄ• dinnÄ• a
yathÄ• vuttacutiÄ• sannajavanÄ• naá¹ƒ paá¹-isandhidÄ• naá¹ƒ siddhanti codanaá¹ƒ sandhÄ
dubbalehÄ«â€™â€™ _tiÄ• di. __ ``vakkhati cÄ• â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ up
karoti. Ã±Ä• á¹‡avatthuvibhaá¹…gavaá¹‡á¹‡anÄ• yaÃ±hi ``paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na ka
paá¹-ivijÄ• nÄ• tÄ«â€™â€™ ti padÄ• naá¹ƒ atthaá¹ƒ vivaranto vakkhati __ ``sabbampi ... pe
paá¹-ikkhittÄ• nÄ«â€™â€™ _ti. tattha __paá¹-ivijÄ• nanÄ• dÄ«_ti __Ä• di_-saddena
iriyÄ• pathakappanakÄ• yavacÄ«kammupaá¹-á¹-hÄ• panakusalÄ• kusaladhammasamÄ• dÄ
saá¹…gaá¹‡hÄ• ti. upapajjanasupinadassanÄ• dÄ«naá¹ƒ manodvÄ• rikacitteneva pavatti pÄ
karonto __ ``cavanapariyosÄ• naá¹ƒ kiccaâ€™â€™ _nti Ä• ha. __sahajavanakÄ• nÄ«_ti jav
paÃ±cadvÄ• rikajavanehi saddhinti attho.

__tatthÄ• _ti ``paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«â€™â€
pÄ• á¸·ivaá¹‡á¹‡anÄ• yaá¹ƒ. __na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti ettha na sabbe
dhammaggahaá¹‡ena gahitÄ• ti yathÄ• dhippetadhammadassanatthaá¹ƒ ``manopubbaá¹…
vuttaá¹ƒ ekampi kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• na paá¹-ivijÄ• nÄ• tÄ«â€™â€™ ti aá¹-á¹-ha
dassetvÄ• tassa atthaá¹ƒ vivaranto __ ``yesaâ€™â€™ _ntiÄ• dimÄ• ha. tassattho --- __yes
kusalÄ• kusaladhammÄ• naá¹ƒ __paá¹-ivibhÄ• vanappavattiyÄ• _ siddhÄ• vipÄ• kadhamm
yonisomanasikÄ• raayonisomanasikÄ• rasamuá¹-á¹-hÄ• nÄ• , yÄ• ya __sukhaá¹ƒ vÄ• dukh
__anveti_ anugacchati, paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __sÄ• _ vipÄ• kadhammatÄ• __paá
__tÄ• disamevÄ• _ti kusalÄ• kusaladhammapaá¹-ivijÄ• nanasadisameva. yadi paÃ±cadvÄ•
karaá¹‡e sahajavanakÄ• ni vÄ«thicittÄ• ni paá¹-ikkhittÄ• ni, kathaá¹ƒ tattha cavanupapajjan
codanaá¹ƒ sandhÄ• yÄ• ha __ ``tadÄ• rammaá¹‡Ä• nantaraá¹ƒ panÄ• â€™â€™ _tiÄ• di. ni
manodvÄ• rÄ• vajjanuppattipubbakoti tadabhÄ• venÄ• ha __ ``iminÄ• adhippÄ• yenÄ• â€™
avasesekacittakkhaá¹‡Ä• yuke rÅ«pÄ• dimhÄ«ti yojanÄ• .

__upacÄ• ro viya daá¹-á¹-habbÄ• _ samÄ• nÄ• rammaá¹‡attÄ• , upapattinimittattÄ• ca. __
__dhammasirittheraá¹ƒ_ sandhÄ• ya vadati. __mahaggatÄ• vasÄ• naá¹ƒ vadantÄ«_ti yathÄ
mahaggatasamÄ• pattiá¹ƒ \Be 117/ samÄ• pajjitvÄ• vuá¹-á¹-hitassa sÄ• vÄ«thi uppajjati, ta
vadanti. __atÄ«tÄ• rammaá¹‡Ä• ekÄ• dasavidhÄ• _ti nava kÄ• mÄ• vacarasugaticutiyo, dv
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaÄ• ruppacutiyoti evaá¹ƒ a
sugaticutiyo. paÃ±ca rÅ«pÄ• vacarÄ• , vuttÄ• vasesÄ• dve arÅ«pÄ• vacarÄ• ti __navattabl

cutiyo. duggaticuti pana parato vuccatÄ«ti idha na gahitÄ• . tathÄ• hi vakkhati ``duggaticuti
... na dassitÄ• â€™â€™ ti.

__evamÄ• dike_ti __Ä• di_-saddena ``suddhÄ• ya vÄ• javanavÄ«thiyÄ• â€™â€™ tiÄ• div
hi vuttaá¹ƒ ``suddhÄ• ya vÄ• ti mahaggatakammanimittÄ• rammaá¹‡Ä• ya javanavÄ«thiyÄ•
``viÃ±Ã±Ä• yatÄ«â€™â€™ _ti iminÄ• yadipi ``pathavÄ«kasiá¹‡Ä• dÄ«â€™â€™ tiÄ• disad
arÅ«pÄ• vacarajjhÄ• nÄ• rammaá¹‡assÄ• pi saá¹…gaho sambhavati, ``cakkhusotÄ• naá¹ƒ
dvÄ• radvayasseva vasena vikappantarakaraá¹‡aá¹ƒ yathÄ• dhippetassa atthassa Ã±Ä• pa
nÄ• ma agatikÄ• gatÄ«ti yathÄ• vuttaá¹ƒ Ã±Ä• pakaá¹ƒ asambhÄ• vento __ ``athÄ• pÄ«â€
sambhavati, tassa yojanÄ• __yathÄ• sambhavayojanÄ• , _ tÄ• ya. __ayampi paá¹-isandhÄ
anantaraá¹ƒ paá¹-isandhiá¹ƒ vadati. __tatthevÄ• _ti ``pathavÄ«kasiá¹‡Ä• dikaá¹ƒ vÄ• nimit
paá¹-hame vikappe eva. heá¹-á¹-himÄ• heá¹-á¹-himÄ• paá¹-isandhi natthÄ«ti yojanÄ• . __t
__tato_ti catutthÄ• ruppacutito. __tatthevÄ• _ti catutthÄ• ruppe eva. __atÄ«tÄ• rammaá¹‡Ä
catutthÄ• ruppacutito __kÄ• mÄ• vacare atÄ«tapaccuppannÄ• rammaá¹‡Ä• paá¹-isandhi_.
dutiyÄ• Ä• ruppapaá¹-isandhi atÄ«tÄ• rammaá¹‡Ä• , itarÄ• navattabbÄ• rammaá¹‡Ä• ti Ä•
_nti. __atÄ«tapaccuppannÄ• rammaá¹‡Ä• ca kÄ• mÄ• vacarapaá¹-isandhÄ«_ti etthÄ• pi ita
ca ``yojetabbÄ• â€™â€™ ti sambandhitabbaá¹ƒ. __imassa visesassÄ• _ti ``tenÄ• â€™â€™
visesassa. __visuá¹ƒ uddharaá¹‡aá¹ƒ kataá¹ƒ_ adhikavacanamaÃ±Ã±amatthaá¹ƒ bodhetÄ«

__Ä• rammaá¹‡avasena_ \Ne 114/ __ekavidhÄ• yÄ• _ti atÄ«tÄ• rammaá¹‡atÄ• vasena ek
atÄ«tÄ• rammaá¹‡Ä• , paccuppannÄ• rammaá¹‡Ä• cÄ• ti dvippakÄ• rÄ• . duggaticutiyÄ• Ä
``ekavidhÄ• yÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. atÄ«tapaccuppannÄ• ramma
kÄ• mÄ• vacarapaá¹-isandhi, navattabbÄ• rammaá¹‡atÄ• ya \Be 118/ ekappakÄ• rÄ• rÅ«p
navattabbÄ• tÄ«tÄ• rammaá¹‡atÄ• ya dvippakÄ• rÄ• Ä• ruppapaá¹-isandhÄ«ti Ä• ha __ ``d
kÄ• marÅ«pÄ• ruppÄ• naá¹ƒ vasenÄ• â€™â€™ _ti. __ ``tathevÄ• â€™â€™ _ti iminÄ• ``dv
kÄ• marÅ«pÄ• ruppÄ• naá¹ƒ vasenÄ• â€™â€™ ti padadvayaá¹ƒ Ä• kaá¸• á¸• hati. __duvid
navattabbÄ• tÄ«tÄ• rammaá¹‡atÄ• vasena duvidhÄ• ya. __pacceka_nti visuá¹ƒ visuá¹ƒ. __
kÄ• mÄ• ruppÄ• na_nti etthÄ• yaá¹ƒ yojanÄ• --- navattabbÄ• rammaá¹‡Ä• ya Ä• ruppacuti
paccuppannÄ• rammaá¹‡Ä• ca dve kÄ• mapaá¹-isandhÄ«, navattabbÄ• rammaá¹‡Ä• atÄ«
Ä• ruppapaá¹-isandhÄ«, tathÄ• atÄ«tÄ• rammaá¹‡Ä• yapÄ«ti imÄ• saá¹ƒ vasena aá¹-á¹-ha

``dvidvÄ«â€™â€™ ti gÄ• thÄ• ya vuttamevatthaá¹ƒ sukhaggahaá¹‡atthaá¹ƒ saá¹…gahetvÄ
katattÄ• â€™â€™ tiÄ• dinÄ• pi kammassa vipÄ• kÄ• naá¹ƒ upanissayapaccayabhÄ• vo ga
kammaâ€™â€™ ntiÄ• dinÄ• pana visuá¹ƒ upanissayapaccayabhÄ• vo dassÄ«yatÄ«ti __ ``
Ä• dinÄ• nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo dassitappakÄ• roâ€™â€™ _ti Ä• ha.

__Ä• dinÄ• vimissaviÃ±Ã±Ä• á¹‡enÄ• _ti ekassa bhavassa Ä• dibhÅ«tena rÅ«pavimissena
__aÃ±Ã±atthÄ• _ti saá¹ƒsedajaopapÄ• tikayoniyaá¹ƒ. avacanaá¹ƒ paá¹-ikkhepaá¹ƒ maÃ±Ã±

``gandharasÄ• hÄ• rÄ• naá¹ƒ paá¹-ikkhittattÄ• â€™â€™ _ti vatvÄ• sabbena sabbaá¹ƒ rÅ«p
adhippÄ• yenÄ• ha __ ``cakkhusotavatthusattakajÄ«vitachakkabhÄ• vepÄ«â€™â€™ _ti. __
dhammahadayavibhaá¹…gapÄ• á¹›·iyaá¹ƒ. __paÃ±cÄ• yatanÄ• nÄ«_ti cakkhusotamanarÅ«
dhÄ• tuyo_ti tÄ• eva paÃ±ca dhÄ• tuyo. vuttaÃ±hi --- ``rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e
paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti? cakkhÄ• yatanaá¹ƒ rÅ«pÄ• yatanaá¹ƒ sotÄ• yatanaá¹ƒ
dhammÄ• yatanaá¹ƒ. imÄ• ni paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti. katamÄ• paÃ±ca dhÄ• t
... pe ... dhammadhÄ• tu. imÄ• paÃ±ca dhÄ• tuyo pÄ• tubhavantÄ«â€™â€™ ti (Vibh 1016)
saddÄ• yatanena saddhiá¹ƒ tÄ• niyeva. __nava dhÄ• tuyo_ti
cakkhurÅ«pacakkhuviÃ±Ã±Ä• á¹‡asotasaddasotaviÃ±Ã±Ä• á¹‡amanodhammamanoviÃ±Ã±
__sabbasaá¹…gahavasenÄ• _ti anavasesapariggahavasena. __tatthÄ• _ti rÅ«padhÄ• tuya
cÄ• â€™â€™ _tiÄ• dinÄ• na kevalaá¹ƒ dhammahadayavibhaá¹…gapÄ• á¹›·iyaá¹ƒyeva, ath
gandhÄ• dayo paá¹-ikkhittÄ• ti dasseti. tattha __ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ_ \Ne 115/ __v
sadisÅ«dÄ• haraá¹‡adassanaá¹ƒ. yathÄ• \Be 119/ ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ tattha rÅ«p
paá¹-ikkhittÄ• , evaá¹ƒ gandhÄ• yatanÄ• dÄ«naÃ±cÄ• ti. __atthi tattha ghÄ• nÄ• yatana_nti
yaÃ±hi tattha Ä• yatanaá¹ƒ natthi, tassa vasenÄ• yaá¹ƒ codanÄ• . tato paravÄ• dÄ« yaá¹ƒ t
tiá¹‡á¹‡aá¹ƒ Ä• yatanÄ• naá¹ƒ ghÄ• nÄ• dikaá¹ƒ saá¹‡á¹-hÄ• nanimittaá¹ƒ, tadeva Ä• yatan
``Ä• mantÄ• â€™â€™ _ti paá¹-ijÄ• nÄ• ti. bÄ• hirÄ• naá¹ƒ gandhÄ• yatanÄ• dÄ«naá¹ƒ vase
ghÄ• nappasÄ• dÄ• dayo tattha na icchati, tasmÄ• tesaá¹ƒ gocaraá¹ƒ paá¹-isedhento __ ``
_ti paá¹-ikkhipati. __Ä• di_-saddena ``atthi tattha jivhÄ• yatananti? Ä• mantÄ• . atthi tattha r
hevaá¹ƒ vattabbeâ€™â€™ tiÄ• dinayappavattÄ• naá¹ƒ anulomapaá¹-ilomasaá¹ƒsandanapa
daá¹-á¹-habbo. __aphoá¹-á¹-habbÄ• yatanÄ• na_nti phoá¹-á¹-habbÄ• yatanabhÄ• varahitÄ•
aphoá¹-á¹-habbasabhÄ• vÄ• nanti attho.

idÄ• ni anÄ• yatanasabhÄ• ve gandharase paá¹-ijÄ• nitvÄ• pi dosaá¹ƒ vadanto __ ``yadi cÄ
__avacane natthi kÄ• raá¹‡aá¹ƒ_ yathÄ• dhammasÄ• sane abhidhamme, tesaá¹ƒ vÄ• nisa
adhippÄ• yo. yathÄ• ca dhÄ• tubhÄ• vo, evaá¹ƒ dhammabhÄ• vo ca tesaá¹ƒ ekantiko, tath
sabbathÄ• pi tattha vijjamÄ• nÄ• naá¹ƒ gandharasÄ• naá¹ƒ Ä• yatanesu avacane kÄ• raá¹‡
``dhammabhÄ• vo cÄ• â€™â€™ _tiÄ• dimÄ• ha. __aÃ±Ã±assa_ paramatthassa abhÄ• vÄ•
dhammÄ• yatanameva sandhÄ• ya vadati. tena yadi rÅ«pabhave gandharasÄ• vijjanti, yath
gandharasÄ• yatanabhÄ• vena avuccamÄ• nÄ• pi dhammÄ• yatanabhÄ• vena vattabbÄ• s
niá¹-á¹-hamettha gantabbaá¹ƒ ``nattheva rÅ«pabhave gandharasÄ• â€™â€™ ti dasseti. kiÃ
gandharasabhÄ• vena avuttÄ• naá¹ƒ, kÄ• madhÄ• tuyaá¹ƒ vuttÄ• naá¹ƒ tesaá¹ƒ kiá¹ƒ gand
sabhÄ• vena rÅ«padhÄ• tuyaá¹ƒ atthibhÄ• vo, udÄ• hu gandharasabhÄ• vena. yadi purimo
saá¹…gaho siyÄ• anÄ• yatanasabhÄ• vassa sabhÄ• vadhammassa abhÄ• vÄ• , atha dutiy
gandharasÄ• yatanabhÄ• vo siddhoti imamatthaá¹ƒ dassento __ ``yadi cÄ• â€™â€™ _tiÄ•
gandharasÄ• dhammahadayavibhaá¹…ge na vuttÄ• , kathÄ• vatthumhi ca tesaá¹ƒ bhÄ• vo
asakkuá¹‡eyyÄ• pathavÄ«Ä• dayo viya ghÄ• yituá¹ƒ sÄ• yituÃ±ca asakkuá¹‡eyyÄ• te natt
gahitÄ• , dhammabhÄ• vo ca tesaá¹ƒ ekantiko, tasmiÃ±ca \Be 120/ sati siddho Ä• yatanabh

pÄ• á¸·iyaá¹ƒ avuttadhamme hÄ• petvÄ• cakkhusattakÄ• divasena. __eva_nti cakkhusattak
kariyamÄ• nÄ• ya. __dhammatÄ• _ti pÄ• á¸·idhammo \Ne 116/, rÅ«pabhave vÄ• pavattana
vilomitÄ• â€™â€™ _ti iminÄ• yathÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ dhammaá¹ƒ dÄ«pitaá¹ƒ ulliá¹…ge

ettha ca rÅ«pÄ• vacarasattÄ• naá¹ƒ ghÄ• najivhÄ• yatanÄ• bhÄ• vato vijjamÄ• nÄ• pi gand
karontÄ«ti te anÄ• masitvÄ• pÄ• á¸·iyaá¹ƒ ``paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti, cha Ä• ya
vuttaá¹ƒ. ``tayo Ä• hÄ• rÄ• â€™â€™ ti ca ajjhoharitabbassa Ä• hÄ• rassa abhÄ• vena
ojaá¹-á¹-hamakarÅ«pasamuá¹-á¹-hÄ• panasaá¹…khÄ• tassa Ä• hÄ• rakiccassa akaraá¹‡ato
gandharasÄ• naá¹ƒ ojÄ• ya ca abhÄ• vato. iti visayino kiccassa ca abhÄ• vena visayo, kicca
yasmiÃ±hi bhave visayÄ« natthi, tasmiá¹ƒ taá¹ƒhetuko nippariyÄ• yena visayassa Ä• yatana
vijjamÄ• nassÄ• pi avacanaá¹ƒ, yathÄ• rÅ«pabhave pathavÄ«tejovÄ• yodhÄ• tÅ«naá¹ƒ pho
yassa pana yattha vacanaá¹ƒ, tassa tattha visayÄ«sabbhÄ• vahetuko nippariyÄ• yena Ä• ya
diá¹-á¹-ho yathÄ• tattheva rÅ«pÄ• yatanassa. yadi visayÄ«sabbhÄ• vahetuko visayassa nip
Ä• yatanabhÄ• vo, kathaá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ dve Ä• yatanÄ• ni pÄ• tub
cakkhÄ• yatanaá¹ƒ natthi, acakkhÄ• yatanabhÄ• vena ca nesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ aÃ±Ã±
virodho. yena adhippÄ• yena rÅ«padhÄ• tuyaá¹ƒ saÃ±Ã±Ä«naá¹ƒ gandhÄ• yatanÄ• dÄ«na
rÅ«pÄ• yatanassÄ• pi avacananti asaÃ±Ã±Ä«naá¹ƒ ekaá¹ƒ Ä• yatanaá¹ƒ vattabbaá¹ƒ. yath
indriyagocarabhÄ• vÄ• pekkhÄ• ya yesaá¹ƒ nippariyÄ• yena Ä• yatanabhÄ• vo atthi, tesu n
rÅ«padhÄ• tuyaá¹ƒ saÃ±Ã±Ä«naá¹ƒ gandhÄ• dike visuá¹ƒ Ä• yatanabhÄ• vena avatvÄ• dh
manoviÃ±Ã±Ä• á¹‡assa ca visayabhÄ• vÅ«pagamanato dhammÄ• yatanantogadhe katvÄ•
pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. etadatthaÃ±hi ``dhammÄ• yatanaâ€™â€™ nti sÄ• maÃ±Ã±ato nÄ•
piá¹-á¹-hivaá¹-á¹-akÄ• ni vÄ• tÄ• ni katvÄ• ``paÃ±cÄ• yatanÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. ye
asaÃ±Ã±Ä«naá¹ƒ rÅ«pÄ• yatanaá¹ƒ vuttaá¹ƒ, tena saÃ±Ã±Ä«nampi gandhÄ• dÄ«naá¹ƒ vis
imassa nayassa dassanatthaá¹ƒ ``asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ dve Ä• yatanÄ• ni pÄ
121/ (Vibh 1017) vuttaá¹ƒ. asatipi hi attano indriye rÅ«passa vaá¹‡á¹‡Ä• yatanasabhÄ• vÄ•
taá¹ƒ rÅ«pÄ• yatanantveva vuccati. iminÄ• ca nayadassanena gandhÄ• dÄ«ni tÄ«á¹‡i pakk
aá¹-á¹-ha Ä• yatanÄ• ni, asaÃ±Ã±Ä«naá¹ƒ paÃ±cÄ• ti ayamattho dassito hoti. evaÃ±cetaá¹ƒ
aÃ±Ã±athÄ• rÅ«paloke phusitumasakkuá¹‡eyyatÄ• ya pathavÄ«Ä• dÄ«naá¹ƒ vacÄ«ghoso
paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒsamantarena saddappavatti atthi, na ca phusanasabhÄ• vÄ• n
aphusanasabhÄ• vatÄ• sakkÄ• \Ne 117/ viÃ±Ã±Ä• tuá¹ƒ. phoá¹-á¹-habbÄ• yatanasaá¹…kh
abhÄ• ve rÅ«pabhave rÅ«pÄ• yatanÄ• dÄ«nampi sambhavo eva na siyÄ• , tasmÄ• phusitu
pathavÄ«Ä• dÄ«naá¹ƒ tattha kÄ• yindriyÄ• bhÄ• vena tesaá¹ƒ phoá¹-á¹-habbabhÄ• vo na v
rÅ«padhÄ• tuyaá¹ƒ tesaá¹ƒ sappaá¹-ighavacanaÃ±ca samatthitaá¹ƒ hoti. vuttaÃ±hi ``asaÃ±
anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca dve mahÄ• bhÅ«tÄ• â€™â
paá¹-igho hettha bhÅ«tattayassa kÄ• yappasÄ• daá¹ƒ pati taá¹ƒnissayabhÅ«taghaá¹-á¹-ana
so ca phusituá¹ƒ asakkuá¹‡eyyasabhÄ• vassa ghaá¹-á¹-anÄ• ya abhÄ• vato natthi. nanu ``d
ettha pariyÄ• yÄ• yatanaá¹ƒ adhippetaá¹ƒ, atha kasmÄ• gandhÄ• yatanÄ• dÄ«nipi gahetvÄ
ti na vuttanti? ``nayadassanavasena desanÄ• pavattÄ• â€™â€™ ti vuttovÄ• yamattho. atha

rÅ«pÄ• yatanasseva vacanaá¹ƒ kadÄ• ci aÃ±Ã±abhÅ«mikÄ• naá¹ƒ pasÄ• dassa visayabhÄ
itaresaá¹ƒ abhÄ• vato. nÄ• pi pariyÄ• yena gandhÄ• yatanÄ• dÄ«naá¹ƒ Ä• yatanasabhÄ• v
rÅ«pÄ• yatanaá¹ƒ samÄ• nabhÅ«mikÄ• naá¹ƒ vehapphalÄ• naá¹ƒ, uparibhÅ«mikÄ• naÃ±ca
visayabhÄ• vaá¹ƒ gacchati, na pana gandharasÄ• ti tesaá¹ƒyeva tatthÄ• vacanaá¹ƒ yuttaá¹
nippariyÄ• yena gandhÄ• yatanÄ• dÄ«naá¹ƒ atthibhÄ• vaá¹ƒ paá¹-ijÄ• nantaá¹ƒ sandhÄ• ya
cetaá¹ƒ vacanaá¹ƒ tattha gandhÄ• yatanÄ• dÄ«naá¹ƒ abhÄ• vavibhÄ• vanaá¹ƒ na hoti, atth
aÃ±Ã±avacanaá¹ƒ natthevÄ• ti? nayidamevaá¹ƒ aá¹-á¹-hakathÄ• su tattha nesaá¹ƒ atthibhÄ
vuttattÄ• . yaÃ±hi aá¹-á¹-hakathÄ• vacanaá¹ƒ pÄ• á¸·iyÄ• na virujjhati, taá¹ƒ pÄ• á¸·i viya p
agarahitÄ• ya Ä• cariyaparamparÄ• ya yÄ• vajjatanÄ• Ä• gatattÄ• . tattha siyÄ• --- yaá¹ƒ p
aá¹-á¹-hakathÄ• vacanaá¹ƒ, taá¹ƒ pamÄ• á¹‡aá¹ƒ. idaá¹ƒ pana virujjhatÄ«ti? nayidamevaá¹
\Be 122/, tathÄ• paá¹-ipÄ• ditattÄ• . cakkhÄ• dÄ«naá¹ƒ Ä• yatanÄ• naá¹ƒ, tannissayÄ• naÃ
sattasuÃ±Ã±atÄ• sandassanatthaá¹ƒ bhagavato dhÄ• tudesanÄ• ti Ä• yatanabhÄ• vena vut
dhÄ• tubhÄ• vadÄ«panato dhÄ• tubhÄ• vassÄ• pi nesaá¹ƒ avacanaá¹ƒ yujjati eva, tasmÄ•
hoti, tathÄ• cakkhudasakÄ• divasena aá¹-á¹-hakathÄ• yaá¹ƒ rÅ«pagaá¹‡anÄ• katÄ• ti na e
dhammatÄ• vilomanÄ• saá¹…kÄ• ya okÄ• soti veditabbaá¹ƒ.

eá¸·akassa jÄ• takÄ• le uá¹‡á¹‡Ä• __jÄ• tiuá¹‡á¹‡Ä• _ti paá¹-hamo attho. tato sukhumatar
``gabbhaá¹ƒ ... pe ... itipi vadantÄ«â€™â€™ _ti vuttaá¹ƒ. sambhavanassa bhedo vÄ• __sar
pavattibhedoti attho.

__rÅ«pÄ«brahmesÅ«_ti \Ne 118/ adhikaraá¹‡e bhummaá¹ƒ, __opapÄ• tikayonikesÅ«_ti nid
``opapÄ• tikayonikehi rÅ«pÄ«brahme niddhÄ• retÄ«â€™â€™ _ti Ä• ha. tena ``opapÄ• tikay
sÄ• maÃ±Ã±ato vuttarÄ• sito ``rÅ«pÄ«brahmesÅ«â€™â€™ ti visesaá¹ƒ niddhÄ• reti. __na s
virujjhatÄ«ti attho. yÄ• ya pÄ• á¸·iyÄ• na sameti, taá¹ƒ dassento __ ``dhammahadayavibha
_tiÄ• dimÄ• ha.

__ekÄ• dasÄ• _ti paripuá¹‡á¹‡Ä• yatanassa saddÄ• yatanavajjÄ• ni ekÄ• dasÄ• yatanÄ• n
andhassa cakkhÄ• yatanavajjÄ• ni. __kassaci aparÄ• ni dasÄ• yatanÄ• nÄ«_ti badhirassa s
__kassaci navÄ• yatanÄ• nÄ«_ti andhabadhirassa cakkhusotÄ• yatanavajjÄ• ni. __kassaci
gabbhaseyyakassa rÅ«pagandharasakÄ• yaphoá¹-á¹-habbamanodhammÄ• yatanavasena

__ ``na vuttaá¹ƒ aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ _ti idaá¹ƒ ``na hi pÄ• á¸·i
vuttÄ• â€™â€™ ti etassa atthavivaraá¹‡aá¹ƒ. cakkhusotaghÄ• navikalassa hi upapajjamÄ•
Ä• yatanÄ• ni siyunti. sati ca aghÄ• nakupapattiyaá¹ƒ punapi ``kassaci aparÄ• ni dasÄ• yata
pÄ• tubhavantÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• . tathÄ• ca sati yathÄ• andhabadhirassa va
navÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ ti (Vibh 1007) ekavÄ• raá¹ƒ vuttaá¹ƒ, evaá¹ƒ a
badhirÄ• ghÄ• nakassa ca vasena ``kassaci aparÄ• ni navÄ• yatanÄ• ni, kassaci aparÄ• ni
pÄ• tubhavantÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• , evaá¹ƒ na vuttanti imamatthaá¹ƒ dasseti __

\Be 123/ __ca taá¹ƒ vuttaâ€™â€™ _nti. __evaá¹ƒ dhÄ• tupÄ• tubhÄ• vÄ• dipaÃ±hesÅ«_ti `
pÄ• tubhavanti, kassaci dasa dhÄ• tuyo, kassaci aparÄ• dasa dhÄ• tuyo, kassaci nava dhÄ
dhÄ• tuyo pÄ• tubhavantÄ«â€™â€™ ti (Vibh 1007) evaá¹ƒ dhÄ• tupÄ• tubhÄ• vapaÃ±ho ve
``kassaci cuddasindriyÄ• ni pÄ• tubhavantÄ«â€™â€™ tiÄ• di (Vibh 1007) nayappavattÄ• in
saá¹…gahitÄ• .

ettha ca yathÄ• ``sattati ukkaá¹ƒsato ca rÅ«pÄ• nÄ«â€™â€™ ti padaá¹ƒ ``saá¹ƒsedajopap
yonidvayavasena yojÄ«yati, na evaá¹ƒ ``avakaá¹ƒsato tiá¹ƒsÄ• â€™â€™ ti idaá¹ƒ, idaá¹ƒ pa
saá¹ƒsedajayonivaseneva yojetabbaá¹ƒ, ekayoganiddiá¹-á¹-hassÄ• pi ekadeso sambandhaa
saá¹ƒsedajasseva ca jaccandhabadhiraaghÄ• nakanapuá¹ƒsakassa jivhÄ• kÄ• yavatthudas
rÅ«pÄ• ni uppajjantÄ«ti \Ne 119/ vuttaá¹ƒ, na opapÄ• tikassÄ• ti ayamettha aá¹-á¹-hakathÄ•
``opapÄ• tikassa jaccandha ... pe ... uppajjantÄ«ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaâ€
na gahetabbaá¹ƒ. so hi pamÄ• dapÄ• á¹-ho. evaÃ±ca katvÄ• Ä• yatanayamakavaá¹‡á¹‡an
aghÄ• nako opapÄ• tiko natthi. yadi bhaveyya, `kassaci aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavan
ti (Yam-a Ä• yatanayamaka 18-21) vakkhati. apare panÄ• hu ``kassaci ekÄ• dasÄ• yatanÄ•
`kassaci navÄ• yatanÄ• nÄ«â€™ ti pÄ• á¸·i opapÄ• tike sandhÄ• ya vuttÄ• . tasmÄ• pubbe
aá¹-á¹-hakathÄ• yaá¹ƒ avirodho siddho hoti, tathÄ• ca yathÄ• vuttapÄ• á¸·iyÄ• ayamatthav
saá¹ƒsandati sametiyevÄ• â€™â€™ ti. yaá¹ƒ paneke vadanti ``opapÄ• tikaggahaá¹‡ena sa
tathÄ• hi __dhammahadayavibhaá¹…ge_ `kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ek
pÄ• tubhavantÄ«â€™ tiÄ• dÄ«naá¹ƒ (Vibh 1007) uddese `opapÄ• tikÄ• naá¹ƒ petÄ• naâ€™
opapÄ• tikaggahaá¹‡ameva kataá¹ƒ, na saá¹ƒsedajaggahaá¹‡aâ€™â€™ nti, taá¹ƒ paripuá¹
saá¹ƒsedajÄ• naá¹ƒ opapÄ• tikesu saá¹…gahaá¹‡avasena vuttanti veditabbaá¹ƒ. tathÄ• hi
``saá¹ƒsedajayonikÄ• paripuá¹‡á¹‡Ä• yatanÄ• paripuá¹‡á¹‡Ä• yatanabhÄ• vena opapÄ• tik
vuttÄ• â€™â€™ ti ``padhÄ• nÄ• ya vÄ• yoniyÄ• sabbaá¹ƒ paripuá¹‡á¹‡Ä• yatanayoniá¹ƒ c
nti vuttaâ€™â€™ nti ca. aá¹-á¹-hakathÄ• yaá¹ƒ pana \Be 124/ yonidvayaá¹ƒ sarÅ«peneva p
saá¹ƒsedajayonivaseneva ca avakaá¹ƒsato pavattiá¹ƒ dassetuá¹ƒ opapÄ• tikayoniyÄ• itara
``saá¹ƒsedajopapÄ• tÄ«sÅ«â€™â€™ ti vuttanti. sabbaá¹ƒ taá¹ƒ vÄ«maá¹ƒsitvÄ• gahetabba

__cutipaá¹-isandhÄ«na_nti anantarÄ• tÄ«tacutiyÄ• , tadanantarÄ• ya missÄ• missabhedÄ•
__khandhÄ• dÄ«hÄ«_ti khandhÄ• rammaá¹‡agatihetuvedanÄ• pÄ«tivitakkavicÄ• rehi. maha
mahaggataajjhattÄ• rammaá¹‡Ä• , amahaggatabahiddhÄ• rammaá¹‡Ä• ya amahaggatabah
arÅ«pabhÅ«mÄ«suyeva cutipaá¹-isandhÄ«naá¹ƒ bhedÄ• bhedavisesassa sambhavato __ `
dassetvÄ• â€™â€™ _ti vuttaá¹ƒ. __ekaccasugatÄ«_ti mahaggatavajjasugati adhippetÄ• ti Ä
``rÅ«pÄ• rÅ«pÄ• vacarÄ• naâ€™â€™ _ntiÄ• di. keci pana ``yathÄ• mahaggatÄ• vajjÄ• , ev
tipi vadanti. __ekaccasugaticutiyÄ• _ti vuttasugaticutiyÄ• . yadipi ``ayaá¹ƒ nÄ• ma duggatipa
hotÄ«â€™â€™ ti niyamo natthi, desanÄ• pana sotapatitÄ• gatÄ• ti vadanti. niyatabodhisat
vuttaá¹ƒ. tesaÃ±hi ekaccaduggatipaá¹-isandhi natthi avÄ«ciÄ• dÄ«su anupapajjanato. __
``ekaccaduggaticutiyÄ• â€™â€™ _ti etthÄ• pi iminÄ• nayena attho veditabbo.

__ekaccasugatipaá¹-isandhÄ«_ti \Ne 120/ pana kÄ• mÄ• vacarasugatipaá¹-isandhi veditab
attanÄ• eva. __ ``bhedaviseso eva ca evaá¹ƒ vitthÄ• rena dassitoâ€™â€™ _ti idaá¹ƒ
``amahaggatabahiddhÄ• rammaá¹‡Ä• yÄ• â€™â€™ tiÄ• diá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ ``ca
paá¹-isandhi hotÄ«â€™â€™ _ti idaá¹ƒ pana abhedavisesadassanamevÄ• ti. __ekekasmiá¹
``amahaggatabahiddhÄ• rammaá¹‡Ä• yÄ• â€™â€™ ti evamÄ• dike ekekasmiá¹ƒ bhÄ• ge.
``amahaggatabahiddhÄ• rammaá¹‡Ä• ya mahaggatabahiddhÄ• rammaá¹‡Ä• , amahaggata
mahaggatajjhattÄ• rammaá¹‡Ä• â€™â€™ tiÄ• dinÄ• tasmiá¹ƒ tasmiá¹ƒ bhede, __tattha tat
cavitvÄ• upapajjantassa vasena cutipaá¹-isandhiyojanÄ• veditabbÄ• . bhummatthe ayaá¹ƒ
``tato hetuá¹ƒ vinÄ• ti tattha hetuá¹ƒ vinÄ• â€™â€™ _ti Ä• ha. tassattho --- tasmiá¹ƒ purima
avijjÄ• saá¹…khÄ• rÄ• dikaá¹ƒ kÄ• raá¹‡aá¹ƒ vinÄ• na hotÄ«ti.

__atimandabhÄ• vÅ«pagamanaá¹ƒ_ sakiccÄ• samatthatÄ• . paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡
tadanantaraviÃ±Ã±Ä• á¹‡avasena. svÄ• yamattho ``paÃ±cannaá¹ƒ dvÄ• rÄ• naâ€™â€™ nt
aá¹-á¹-hakathÄ• yamÄ• gatoti Ä• ha __ ``paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• nantarampi hi pu
tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. cuticittena saddhiá¹ƒ cakkhÄ• yatan
hotÄ«ti dassetuá¹ƒ __ ``yamake cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pariá¹‡atattÄ• _ti paripÄ•
gatattÄ• ti adhippÄ• yo. __phassÄ• dayo_ yathÄ• vuttacetanÄ• sahajÄ• taphassÄ• dayo. ya
kammÄ• diÄ• rammaá¹‡e anekavÄ• raá¹ƒ uppattiyÄ• santÄ• nassa abhisaá¹…kharaá¹‡aá¹
paá¹-isandhi__viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• nassa hetubhÄ• vo_.

santÄ• navasena nippajjamÄ• nÄ• naá¹ƒ namanÄ• dikiriyÄ• naá¹ƒ ekasmiá¹ƒ paá¹-isandhi
atthasiddhÄ«ti dassento Ä• ha __ ``namana ... pe ... dassetÄ«â€™â€™ _ti. __pathaviyaá¹ƒ
pathaviyÄ• Ä• dhÄ• raá¹‡abhÅ«tÄ• ya attano balena payogena ca karaá¹‡abhÅ«tena.

__saddahetuko_ti saddassa padhÄ• nÄ• dibhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tÄ• diso pabba
hetuyeva. __padÄ«pantarÄ• dÄ«_ti __Ä• di_-saddena telavaá¹-á¹-iÄ• dike saá¹…gaá¹‡hÄ•
saddÄ• dippavattito pubbe abhÄ• vÄ• . paá¹-ighosÄ• dÄ«naÃ±hi saddÄ• dippavattito sati pu
saddÄ• dipaccayadesaá¹ƒ gaccheyyuá¹ƒ, na pana te atthÄ«ti vuttaá¹ƒ __ ``tato pubbe abhÄ
upameyyepi evameva attho yojetabbo. yathÄ• ca hetudesaá¹ƒ na gacchati hetusamuppann
nÄ• gacchatÄ«ti \Ne 121/ Ä• ha __ ``tasmÄ• na ... pe ... Ä• gataâ€™â€™ _nti. te saddÄ• d
__tappaccayÄ• _. __vuttanayenÄ• _ti upamÄ• yaá¹ƒ vuttanayeneva. purimabhavahetudese
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ tato aÃ±Ã±atra bhavantare taá¹ƒ upagantvÄ• tappaccayaá¹
paccayato nibbattamÄ• naá¹ƒ paccayuppannaá¹ƒ aÃ±Ã±atra agantvÄ• paccayadesaá¹ƒ an
nibbattatÄ«ti paá¹-hamo attho. paá¹-hamaá¹ƒ paccayena samodhÄ• nagataá¹ƒ hutvÄ• tato
paccayuppannavatthubhÄ• vaá¹ƒ nÄ• pajjatÄ«ti dutiyo attho. __yathÄ• sambhava_nti yÄ• y
sambhÅ«taá¹ƒ siyÄ• , na khÄ«rasÄ• mino dadhi siyÄ• â€™â€™ ti ca khÄ«radadhÄ«su eka
dosayojanÄ• katÄ• . iminÄ• nayena bÄ«jÄ• dÄ«su sabbahetÅ«su, aá¹…kurÄ• dÄ«su sabb

yathÄ• sambhavaá¹ƒ hetuanurÅ«paá¹ƒ, hetusamupannÄ• nurÅ«paÃ±ca dosayojanÄ• kÄ•
ekantaekatÄ• paá¹-isedhena sassatagÄ• hassa paá¹-isedhitattÄ• vuttaá¹ƒ __ ``sayaá¹ƒkata
dukkhanti imaá¹ƒ diá¹-á¹-hiá¹ƒ nivÄ• retÄ«â€™â€™ _ti. tathÄ• ekantanÄ• natÄ• paá¹-isedh
paá¹-isedhito hotÄ«ti Ä• ha __ ``paraá¹ƒkataá¹ƒ sukhaá¹ƒ dukkhaá¹ƒ aÃ±Ã±o karoti, aÃ±Ã±
imaá¹ƒ diá¹-á¹-hiá¹ƒ nivÄ• retÄ«â€™â€™ _ti. tena katanÄ• so, akatÄ• gamo ca nivattito hot
adhiccasamuppannadiá¹-á¹-hinivÄ• raá¹‡eneva niyatisabhÄ• vavÄ• dapaá¹-isedhopi katoti

__tatthÄ• _ti aá¹…kurÄ• dippabandhasaá¹…khÄ• te bhÅ«tupÄ• dÄ• rÅ«pasantÄ• ne. __ta_
__aÃ±Ã±assÄ• _ti bÄ• lakÄ• le katavijjÄ• pariyÄ• puá¹‡anÄ• dito aÃ±Ã±assa. saá¹…khÄ•
__aÃ±Ã±apaccayo_.

niyyÄ• tanÄ• di eva phalaá¹ƒ niyyÄ• tanÄ• diphalaá¹ƒ, aphalitaá¹ƒ niyyÄ• tanÄ• diphalaá¹ƒ
... phalaá¹ƒ, _ yathÄ• vuttakiriyÄ• karaá¹‡aá¹ƒ.

__piá¹‡á¸• avasenÄ• _ti akatÄ• vayavavibhÄ• gassa samudÄ• yassa vasena. __sabbatthÄ
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dike sabbasmiá¹ƒ paccayadhamme, paá¹-isandhibhede vÄ•
__balavakammassa vasena yojetabbo_. bhuso nissayo hi __upanissayo_. ``avisesenÄ• â€™
kÄ• mÄ• vacarapuÃ±Ã±Ä• bhisaá¹…khÄ• ro cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ paÃ±cannaá
paá¹-hamajjhÄ• navipÄ• kÄ• dÄ«naá¹ƒ pavatte ca paá¹-isandhiyaÃ±ca paccayo hotÄ«ti pÄ•
avibhajitvÄ• __ ``sabbapuÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ saha saá¹…gaá¹‡hÄ• tiâ€™â€™ _
__dvÄ• dasÄ• kusalacetanÄ• bhedo_ti nayidaá¹ƒ samÄ• sapadaá¹ƒ, sandhivasena panetaá
bhummatthe paccattavacanaá¹ƒ, dvÄ• dasasu akusalacetanÄ• su. __akusalacetanÄ• bhed
ekÄ• dasÄ• kusalacetanÄ• pabhedo, dvÄ• dasÄ• kusalacetanÄ• pabhedo cÄ• ti attho vedit
kiÃ±ci vicÄ• retabbaá¹ƒ heá¹-á¹-hÄ• vitthÄ• ritattÄ• . keci pana ``dvÄ• dasÄ• kusalacetanÄ
`channaá¹ƒ pavatteâ€™ tiÄ• dinÄ• yojetabbaâ€™â€™ nti vadanti, tesaá¹ƒ matena uddhac
payojanaá¹ƒ vicÄ• retabbameva paá¹-isandhiyÄ• pi paccayabhÄ• vassa vuttattÄ• . __ekass
luttaniddiá¹-á¹-hoti Ä• ha __ ``ekasseva paccayabhÄ• vaniyamoâ€™â€™ _ti. __milÄ• tamÄ
milÄ• tamÄ• lakiliá¹-á¹-havatthÄ• dÄ«naá¹ƒ. manopadosikÄ• naá¹ƒ tadaÃ±Ã±avatthÅ«nam
siyÄ• , _ siyÄ• evÄ• ti adhippÄ• yo. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 227) pana pacuratÄ
anÄ• masitvÄ• __ ``tathÄ• kÄ• mÄ• vacaradevalokepÄ«â€™â€™ _ti vuttaá¹ƒ \Be 127/. ke
aniá¹-á¹-haá¹ƒ nÄ• ma parikappanavasena, sabhÄ• vato pana tatthuppannaá¹ƒ iá¹-á¹-hame

__ ``ekÅ«natiá¹ƒsacetanÄ• bhedampÄ«â€™â€™ _ti iminÄ• uddhaccacetanÄ• yapi pavatti
aá¹-á¹-hakathÄ• adhippÄ• yavasena vÄ• evamÄ• ha. paÃ±cadasannaá¹ƒ ahetukavipÄ• ka
paÃ±caá¹-á¹-hÄ• nÄ• ni dve apanetvÄ• avasesÄ• naá¹ƒ __terasannaá¹ƒ_. dve dve
cakkhusotasampaá¹-icchanaviÃ±Ã±Ä• á¹‡Ä• ni, tÄ«á¹‡i santÄ«raá¹‡Ä• nÄ«ti __navannaá¹
__ekadesapaccayabhÄ• venÄ• _ti ekadesassa vÄ«saticetanÄ• bhedassa kÄ• mÄ• vacarac
ekÅ«natiá¹ƒsacetanÄ• bhedo samudÄ• yo vutto. __svevÄ• _ti avayavagatenÄ• pi visesena

``alaá¹…kato rÄ• jakumÄ• roâ€™â€™ ti.

__yatthÄ• _ti paÃ±cavokÄ• rabhavaá¹ƒ sandhÄ• yÄ• ha. tattha hi ``kÄ• mÄ• vacarasugatiy
tiÄ• dinÄ• (Vibh-a 227) paá¹-isandhiyaá¹ƒ pavattiyaÃ±ca vipÄ• kassa vitthÄ• rappakÄ• san
__catutthajjhÄ• nabhÅ«mÄ«_ti vehapphalabhÅ«miá¹ƒ vadati. tenÄ• ha __ ``asaÃ±Ã±Ä• rup
catutthajjhÄ• nameva hi bhÄ• vanÄ• visesappavattaá¹ƒ asaÃ±Ã±abhÅ«miá¹ƒ Ä• ruppabhÅ«
catukkanayavasena vÄ• saá¹ƒvaá¹‡á¹‡anÄ• vuttÄ• ti veditabbÄ• . aá¹-á¹-ha mahÄ• vipÄ•
pacchimo, paÃ±ca rÅ«pÄ• vacaravipÄ• kÄ• ti evaá¹ƒ __cuddasannaá¹ƒ_. __sattanna_nti se
parittavipÄ• kÄ• naá¹ƒyeva sattannaá¹ƒ.

__bhavÄ• dayo_ti bhavayonigatisattÄ• vÄ• se. __tiá¹‡á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡Ä• na_nti purin
Ä• ruppavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ. __tÄ«sÅ«_ti paÃ±camÄ• dÄ«su tÄ«su viÃ±Ã±Ä• á
__vuttanayenÄ• _ti ``kÄ• mabhave \Ne 123/ pana duggatiyaá¹ƒ aá¹-á¹-hannampi parittavipÄ
tatheva paccayo pavatte, no paá¹-isandhiyaâ€™â€™ ntiÄ• dinÄ• (Vibh-a 227) vuttanayene

viÃ±Ã±Ä• á¹‡apadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nÄ• marÅ«papadaniddesavaá¹‡á¹‡anÄ•

<228> yadipi suttante abhidhamme ca paá¹-iccasamuppÄ• daniddese rÅ«papadassa desan
pana ``sabbaá¹ƒ rÅ«paá¹ƒ na hetÅ«â€™â€™ tiÄ• dinÄ• (Dhs 584) suttantato \Be 128/ tass
Ä• ha __ ``suttantÄ• ... pe ... bhedoâ€™â€™ _ti. saá¹…khyeyyesu paricchedato gahitesu a
saá¹…khyÄ• paricchedoti vuttaá¹ƒ __ ``atthato pana vuttameva hotÄ«â€™â€™ _ti.

__opapÄ• tikasattesÅ«_ti vÄ• sÄ• maÃ±Ã±ato sabbe opapÄ• tikÄ• vuttÄ• . tesu brahmak
rÅ«pÄ• vacarÄ• va vuttÄ• ti tadaÃ±Ã±e sandhÄ• ya __sesaopapÄ• tikÄ• na_nti sesaggaha
__vuttanayenÄ• _ti ``dve vÄ• tayo vÄ• dasakÄ• , omato Ä• dinÄ• sahÄ• â€™â€™ tiÄ• di
rÅ«pamissakaviÃ±Ã±Ä• á¹‡e vuttanayena.

``dve santatisÄ«sÄ• nÄ«â€™â€™ ti Ä• rabbha yÄ• va ``satta santatisÄ«sÄ• nÄ«â€™â€™
aá¹-á¹-hakathÄ• pÄ• á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``sattakapariyosÄ• naâ€™â€™ _nti.
tikkhattuá¹ƒ rÅ«puppattiá¹ƒ ananujÄ• nanto Ä• ha __ ``iminÄ• dhippÄ• yenÄ• â€™â€™ _ti.
sabbaá¹ƒ rÅ«paá¹ƒ uppajjatÄ«ti hi attano adhippÄ• yo.

__ ``rÅ«pÄ• janakakammajaâ€™â€™ _nti idaá¹ƒ bhÅ«takathanamattaá¹ƒ daá¹-á¹-habbaá¹
ataá¹ƒsabhÄ• vatÄ• bhÄ• vÄ• . __rÅ«pÄ• janakakammaja_nti vÄ• cuticittaá¹ƒ sandhÄ• ya
pana ``pavattiyaâ€™â€™ nti iminÄ• va nivattitaá¹ƒ. ``sabbesampi cuticittaá¹ƒ rÅ«paá¹ƒ na
samuá¹-á¹-hÄ• petÄ«â€™â€™ ti (Dhs-má¹- 636) aá¹-á¹-hasÄ• linÄ«á¹-Ä«kÄ• yaá¹ƒ vuttovÄ

paÃ±caviÃ±Ã±Ä• á¹‡akkhaá¹‡e tappaccayÄ• rÅ«puppattiyÄ• abhÄ• vena vuttaá¹ƒ __
``paÃ±caviÃ±Ã±Ä• á¹‡appavattikÄ• laá¹ƒ_ \Ne 124/ __sandhÄ• yÄ• â€™â€™ _ti. tatthÄ• pi
asahajÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• attheva rÅ«puppattÄ«ti Ä• ha __ ``sahajÄ• taviÃ±Ã±Ä
__bhavaá¹…gÄ• dÄ«_ti bhavaá¹…gasampaá¹-icchanasantÄ«raá¹‡atadÄ• rammaá¹‡Ä• ni. _
yathÄ• vuttakammaviÃ±Ã±Ä• á¹‡ato aÃ±Ã±ena abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡ena. rÅ«pa
kusalÄ• kusalakiriyacittappavattikkhaá¹‡e abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡apaccayÄ• uppa
bhavaá¹…gaá¹ƒ. __taá¹ƒjanakenÄ• _ti bhavaá¹…gÄ• dijanakena. kammaviÃ±Ã±Ä• á¹‡appa
vipÄ• kanÄ• massa kammasamuá¹-á¹-hÄ• narÅ«passa ca vasena. sahajÄ• taviÃ±Ã±Ä• á¹‡
itaracittappavattikÄ• lepi vipÄ• ko vipÄ• kanÄ• mavasena, cittasamuá¹-á¹-hÄ• narÅ«pavase
sambhavo dassetabboti Ä• ha __ ``sahajÄ• ta ... pe ... yojetabbaâ€™â€™ _nti. rÅ«pasadde
sambandho. ``sarÅ«pÄ• naá¹ƒ ekadeso ekavibhattiyaâ€™â€™ nti (pÄ• á¹‡inÄ« I 2.64) sadd
\Be 129/ __ ``sarÅ«pÄ• naá¹ƒ ekadesoâ€™â€™ _ti. icchito hi ekadesarÅ«pÄ• nampi ekade
``nidassitavipakkhehÄ«â€™â€™ ti. nidassito ca nidassitavipakkho ca __nidassitavipakkho_
__ ``á¹-hÄ• naâ€™â€™ _nti iminÄ• sesasaddassa atthaá¹ƒ vadati. sarÅ«pena á¹-hapanaÃ

__yaá¹ƒ-taá¹ƒ_-saddÄ• naá¹ƒ abyabhicÄ• ritasambandhattÄ• avuttampi tato-saddaá¹ƒ Ä•
yuttameva idanti yojetabbaâ€™â€™ _nti. vipÄ• kassa ajanakaá¹ƒ vipÄ• kÄ• janakaá¹ƒ,
nissandaphalamattadÄ• yakakammaá¹ƒ, taá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ etassÄ• ti
__vipÄ• kÄ• janakakammasamuá¹-á¹-hÄ• naá¹ƒ_. __vuttanayenÄ• _ti ``vatthukÄ• yavasena
tayo ca arÅ«pino khandhÄ• â€™â€™ tiÄ• dinÄ• (Vibh-a 228) vuttena nayena. __ubhaya_n

__kammÄ• rammaá¹‡apaá¹-isandhiÄ• dikÄ• le_ti ettha __Ä• di_-saddena sammasanÄ• dik
__ta_nti abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ.

yadipi ``atthi rÅ«paá¹ƒ cittasamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ• divacanato (Dhs 584) rÅ«pass
viÃ±Ã±Ä• á¹‡apaccayatÄ• suttato jÄ• nitabbÄ• , viÃ±Ã±Ä• á¹‡asannissitÄ• iá¹-á¹-hÄ• nubh
sabbhÄ• vato, asati ca abhÄ• vato yathÄ• saddheyyÄ• divatthumhi saddhÄ• dayoti nÄ• ma
viÃ±Ã±Ä• á¹‡apaccayatÄ• siddhÄ• , aá¹-á¹-hakathÄ• yaá¹ƒ pana vuttamatthaá¹ƒ dassento
... jÄ• nitabbaâ€™â€™ _nti Ä• ha. yÄ• vadeva paccayapaccayuppannadhammamattatÄ• vi
pavattinivattisandassanaá¹ƒ paá¹-iccasamuppÄ• dadesanÄ• , tÄ• vadeva ca dhammacakka
``yasmÄ• â€™â€™ _tiÄ• dimÄ• ha \Ne 125/. yasmÄ• pana pavattinivattivibhÄ• vanato sac
paccayÄ• kÄ• radesanÄ• , saccadesanÄ• ca dhammacakkappavattanaá¹ƒ. yathÄ• ha ``ida
pe ... bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaâ€™
``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti padassa saccadesanÄ• bhÄ• vadÄ«p
dassetuá¹ƒ __ ``nÄ• marÅ«pamattatÄ• vacaneneva vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

nÄ• marÅ«papadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¸·Ä• yatanapadaniddesavaá¹‡á¹‡anÄ•

<229> __yathÄ• sambhava_nti \Be 130/ sambhavÄ• nurÅ«paá¹ƒ. tena catunnaá¹ƒ tÄ• va b
sahajÄ• tanissayaatthiavigatavasena cakkhÄ• yatanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ paccayabh
hadayavatthuno chaá¹-á¹-hÄ• yatanassa paá¹-isandhiyaá¹ƒ
sahajÄ• tanissayaaÃ±Ã±amaÃ±Ã±avippayuttaatthiavigatavasena, pavattiyaá¹ƒ yasmÄ• ana
uppannameva vatthu á¹-hitippattiyÄ• balavabhÄ• vena tassa nissayo bhavituá¹ƒ sakkoti, na
purejÄ• tanissayavippayuttaatthiavigatavasena. itaravatthÅ«naá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡asa
chaá¹-á¹-hÄ• yatanassa indriyapaccayavasena ca, jÄ«vitassa indriyaatthiavigatavasena pac
daá¹-á¹-habbo. __ekappakÄ• renevÄ• _ti yathÄ• cakkhÄ• dÄ«naá¹ƒ manÄ• yatanassa
paá¹-iniyatadassanÄ• dikiccÄ• nuvidhÄ• nato niyato ekappakÄ• reneva paccayabhÄ• vo, na
rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ, tesaá¹ƒ pana rÅ«pÄ• rammaá¹‡Ä• dinÄ• pakÄ• rantarena tassa
``aniyamatoâ€™â€™ _ti vuttaá¹ƒ. keci pana ``niyamatoâ€™â€™ ti padaá¹ƒ ``sasantatipariy
sambandhitvÄ• atthaá¹ƒ vadanti ``ekantena sasantatipariyÄ• pannaâ€™â€™ nti.

__ ``chaá¹-á¹-hÄ• yatanaÃ±ca manÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatanaâ€™â€™ _nti iminÄ
dvÄ«hi saddatopi atthatopi sarÅ«pataá¹ƒ dasseti. __ ``cakkhÄ• dÄ«hi saha `saá¸·Ä• yatana
vuttanayena ekasesaá¹ƒ katvÄ• manÄ• yatanaá¹ƒ cakkhÄ• dÄ«hi saddhiá¹ƒ ``saá¸·Ä• yata
vuttaá¹ƒ ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti. __yathÄ• vutto_ti ``chaá¹-á¹
manÄ• yatanaÃ±cÄ• â€™â€™ tiÄ• dinÄ• attanÄ• \Ne 126/ vuttappakÄ• ro. __sabbatthÄ• ,
saá¸·Ä• yatanasaddena ca saddasarÅ«patÄ• su, atthasarÅ«patÄ• su vÄ• . yadi suttantabhÄ
vipÄ• kachaá¹-á¹-hÄ• yatanameva adhippetaá¹ƒ, atha kasmÄ• ``itaraá¹ƒ panÄ• â€™â€™ ti
tattha itaranti adhippetanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``paccayanaye panÄ• â€™â€™ _

sahajÄ• tÄ• dÄ«su hetuÄ• hÄ• rindriyapaccaye pakkhipitvÄ• __dasadhÄ• , _ tato ekaá¹ƒ a
ekaá¹ƒ apanetvÄ• __aá¹-á¹-hadhÄ• _ paccayabhÄ• vo veditabbo. evamettha sÄ• dhÄ• raá
hetuÄ• diasÄ• dhÄ• raá¹‡avasena __ukkaá¹ƒso_ti jhÄ• nÄ• dÄ«nampi vasena veditabbo.

paá¹-isandhiyaá¹ƒ \Be 131/ arÅ«padhammÄ• kammajarÅ«passa uppÄ• dakkhaá¹‡e paccay
_ti viseseti. __ ``pacchÄ• jÄ• tavippayuttÄ• dayo evÄ• â€™â€™ _ti niyamena sahajÄ• tapu
nivatteti.

``avasesamanÄ• yatanassÄ• â€™â€™ ti avasesaggahaá¹‡ampi pakaraá¹‡ato visiá¹-á¹-hav
``paÃ±cakkhandhabhaveâ€™â€™ _tiÄ• dimÄ• ha, yato aá¹-á¹-hakathÄ• yaá¹ƒ ``vatthurÅ«p
__yathÄ• sambhavaá¹ƒ yojetabbo_ti __nÄ• marÅ«passa_ paá¹-isandhiyaá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaatthiavigatÄ• dipaccayabhÄ• vo __sahajÄ• tÄ• disÄ• dh
sampayuttavipÄ• kahetuÄ• hÄ• rindriyÄ• dipaccayabhÄ• vo __sampayuttÄ• diasÄ• dhÄ• ra
rÅ«passa pana vippayuttapaccayabhÄ• vo yojetabbo.

saá¸·Ä• yatanapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

phassapadaniddesavaá¹‡á¹‡anÄ•

<230> __tadabhedavasenÄ• _ti tassa phassassa abhedavasena, phassabhÄ• vasÄ• maÃ±
ekasseva vacanaá¹ƒ. __aÃ±Ã±assÄ• pÄ«_ti yathÄ• vuttato aÃ±Ã±assÄ• pi. sabbÄ• yatanat
asambhavacodanÄ• yaá¹ƒ tappasaá¹…gena ekÄ• yatanato anekassÄ• pi sambhavo natthÄ
natthÄ«â€™â€™ ti Ã±Ä• panatthÄ• ti dasseti __ ``aÃ±Ã±assÄ• pÄ«â€™â€™ _tiÄ• dinÄ• .
udÄ• haraá¹‡adassanavasena \Ne 127/. __ekaphassassa sambhavato_ti kÄ• raá¹‡Ä• pade
labbhamÄ• nattÄ• ``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti bhagavatÄ• vuttanti pari
__sesesÅ«_ti ekantiÄ• dÄ«su. navadhÄ• paccayatte ekaá¹ƒ vipÄ• kamanÄ• yatanaá¹ƒ vibh
Ä• rammaá¹‡apurejÄ• taatthiavigatavasena. yvÄ• yaá¹ƒ paccayabhÄ• vo yÄ• disÄ• naá¹ƒ h
``paccuppannÄ• ni ... pe ... sandhÄ• ya vuttaâ€™â€™ _nti Ä• ha. atÄ«tÄ• nÄ• gatakÄ• lavi
Ä• rammaá¹‡amattatÄ• ya sambhavato Ä• ha __ ``Ä• rammaá¹‡a ... pe ... sandhÄ• ya vutta
rÅ«pÄ• yatanÄ• diá¹ƒ.

phassapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• padaniddesavaá¹‡á¹‡anÄ•

<231> __anantarÄ• dÄ«hÄ«_ti \Be 132/ anantarasamanantarÅ«panissayanatthivigatapacca
anantarÅ«panissaye. anantarasamanantarapaccayÄ• hi anantaratÄ• vaseneva anantarÅ«p
natthivigatapaccayÄ• pana anantarasamanantarapaccayadhammÄ• naá¹ƒyeva tathÄ• bhÄ
upanissayassa.

__sabbassÄ• _ti vipÄ• kassa, avipÄ• kassa ca. paá¹-isandhibhavaá¹…gacuticittasampayut
sahajÄ• tamanosamphasso vuttanayena aá¹-á¹-hadhÄ• paccayo hoti. anantaro anantarÄ• c
upanissayavaseneva paccayo hoti. sambhavadassanaÃ±cetaá¹ƒ, na tÄ• saá¹ƒ manodvÄ• r
daá¹-á¹-habbaá¹ƒ.

vedanÄ• padaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

taá¹‡hÄ• padaniddesavaá¹‡á¹‡anÄ•

<232> yathÄ• \Ne 128/ ca rasÄ• yanajÄ• ni ojÄ• jÄ«vitÄ• ni, evaá¹ƒ taá¹ƒnimittaá¹ƒ sukhaa
jarÄ• didukkhaÃ±ca dhammÄ• rammaá¹‡abhÄ• vena yojetabbaá¹ƒ.

kammaphalÄ• bhipatthanÄ• vasena sattÄ• kammÄ• nipi Ä• yÅ«hantÄ«ti sÄ• tisayaá¹ƒ taá
upanissayo, na tathÄ• itarÄ• ti Ä• ha __ ``vipÄ• kÄ• visesena ... pe ... avisesena itarÄ• cÄ
__itarÄ• _ti avipÄ• kÄ• ti attho. __ ``sukhamicceva bhÄ• sitÄ• â€™â€™ _ti idaá¹ƒ iá¹-á¹-has
upekkhaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na aniá¹-á¹-hasabhÄ• vaá¹ƒ. tenÄ• ha __ ``upekkhÄ• par
__sabbassÄ• _ti avÄ«tarÄ• gassa vÄ«tarÄ• gassa ca vedanÄ• vato puggalassa.

__vedanÄ• paccayÄ• evÄ• _ti ayaá¹ƒ niyamo niyamantaranivattanaparoti nÄ• ssa paccaya
daá¹-á¹-habbÄ• . etena paccayuppannantarapaá¹-ikkhepopi nivattito hoti.

taá¹‡hÄ• padaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• dÄ• napadaniddesavaá¹‡á¹‡anÄ•

<233> __purimadiá¹-á¹-hi_nti \Be 133/ ``sassato attÄ• â€™â€™ ti (DN I 31) pageva abhiniv
sassatagÄ• haá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``attaggahaá¹‡aá¹ƒ ... pe ... daá¹-á¹-ha
__upÄ• diyamÄ• na_nti gaá¹‡hantaá¹ƒ. __lokoti vÄ• gahaá¹‡a_nti yaá¹ƒ ``loko sassatoâ€™
diá¹-á¹-hÄ«ti attho. tenÄ• ha __ ``diá¹-á¹-hupÄ• dÄ• nabhÅ«taâ€™â€™ _nti. __ ``dhammas
diá¹-á¹-himattamevÄ• â€™â€™ _ti idaá¹ƒ byavahitÄ• naá¹ƒ padÄ• naá¹ƒ sambandhadassa
taá¹‡hÄ• daá¸·hattaá¹ƒ, saá¹…khepato diá¹-á¹-himattameva cattÄ• ri upÄ• dÄ• nÄ• nÄ«ti ad
__dhammasaá¹…khepavitthÄ• rato_ti samudÄ• yabhÅ«tato dhammasaá¹…khepavitthÄ• ra
saá¹…khepaá¹ƒ vitthÄ• raÃ±ca niddhÄ• reti.

sassatagÄ• hapubbaá¹…gamo, ucchedagÄ• hapubbaá¹…gamo ca attagÄ• hoti yojanÄ• . _
yathÄ• vuttasassatucchedagÄ• hÄ• naá¹ƒ \Ne 129/ mÅ«labhÄ• vena vidhÄ• yakattÄ• __sÄ
``paá¹-hamaá¹ƒ attavÄ• dupÄ• dÄ• naâ€™â€™ ntiÄ• dinÄ• vÄ• vÄ• kyena.

yena bhavassÄ• dena gadhitacitto bhavanibbattakaá¹ƒ kammaá¹ƒ katvÄ• upapanno, sÄ•
cirÄ• nubandhÄ• abhiá¹‡huppattikÄ• upapannamattassa uppajjatÄ«ti Ä• ha __ ``yadipi ... p
pavattitabbattÄ• â€™â€™ _ti. arahattamaggavajjhattÄ• bhavarÄ• gassapi kÄ• mupÄ• dÄ•
``taá¹‡hÄ• daá¸·hattaá¹ƒ na hotÄ«ti maÃ±Ã±amÄ• noâ€™â€™ _ti. bhavarÄ• gopi hi savisay
__sabbÄ• pi taá¹‡hÄ• kÄ• mupÄ• dÄ• na_nti etthÄ• pi tassa arahattamaggavajjhatÄ• vutt

__uppattiá¹-á¹-hÄ• nabhÅ«tÄ• _ na Ä• rammaá¹‡abhÅ«tÄ• ti adhippÄ• yo. __tenÄ• _ti kha
__Ä• rammaá¹‡Ä• nantarapakatÅ«panissayÄ• _ti Ä• rammaá¹‡Å«panissayaanantarÅ«pani
__anantarapaccayÄ• dÄ«na_nti anantarasamanantaraÄ• rammaá¹‡apaccayÄ• dÄ«naá¹ƒ.

upÄ• dÄ• napadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhavapadaniddesavaá¹‡á¹‡anÄ•

<234> __ ``bhavatÄ«â€™â€™ _ti \Be 134/ idaá¹ƒ upapattibhavanibbacanaá¹ƒ. __dvayassÄ
kammupapattibhavadvayassa. __nipphÄ• danaphalaá¹ƒ_ phalassa uppÄ• danasamatthatÄ•
nipphÄ• danaá¹ƒ.

``bhagavaá¹ƒmÅ«lakÄ• â€™â€™ ti (AN c 8.83; c 9.1; a 10.58; c 1I 19) viya ``saÃ±Ã±Ä• va
vattabbe atthi-atthe vÄ• __vaá¹ƒ_-saddo luttaniddiá¹-á¹-hoti Ä• ha __ ``saÃ±Ã±Ä• bhavoâ€
atthe_ti tassa vantusaddassa atthe, atthi-attheti attho. __akÄ• raá¹ƒ katvÄ• _ti yathÄ• ``pÄ«
atthÄ«â€™â€™ ti atthe akÄ• raá¹ƒ katvÄ• uppÄ• detvÄ• jhÄ• naá¹ƒ pÄ«tisukhanti vuccati,
atthÄ«ti saÃ±Ã±o, bhavo, sova __saÃ±Ã±abhavo_. __ekasmi_nti rÅ«pakkhandhe eva. __pa
pavattakapavattanaá¹-á¹-hÄ• nÄ• naá¹ƒ abhedepi upacÄ• ravasena bhinnaá¹ƒ viya katvÄ•

__kammasaá¹…khÄ• tata_nti \Ne 130/ ``kammaâ€™â€™ nti vattabbataá¹ƒ, kammakoá¹-á¹
``cetanÄ• haá¹ƒ, bhikkhave, kammaá¹ƒ vadÄ• mÄ«â€™â€™ tiÄ• dinÄ• (AN b VI 63) suttep
Ä• gatova. nippariyÄ• yena pana cetanÄ• va kammabhavoti vuttamatthaá¹ƒ abhidhammapÄ
``vuttaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. imÄ• ya hi vedanÄ• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhan
manÄ• yatanamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«hi, saá¹…khÄ• rakkhandhadhammÄ• yatanadha
sampayuttataá¹ƒ vadantiyÄ• dhÄ• tukathÄ• pÄ• á¸·iyÄ• tassa cetanÄ• bhÄ• vo dÄ«pitoti.

__dhammabhedato_ti cetanÄ• cetanÄ• sampayuttabhÄ• vena, kusalÄ• kusalÄ• byÄ• katab
``punavacanaâ€™â€™ nti iminÄ• va punaruttidosÄ• patti paá¹-iÃ±Ã±Ä• tÄ• ti parassa Ä• sa
``sÄ• tthakamevidaá¹ƒ punavacananti etaá¹ƒ na yuttanti ceâ€™â€™ _ti Ä• ha. __bhavekad
kammabhavassa ekadesattÄ• saá¹…khÄ• rÄ• naá¹ƒ. tena yesaá¹ƒ dhammÄ• naá¹ƒ samud
saá¹…khÄ• rÄ• , samudÄ• yekadesÄ• ca atthato bhinnÄ• evÄ• ti vuttamevetanti dasseti. p
manasi katvÄ• atthato punavacanÄ• bhÄ• vaá¹ƒ dassento __ ``parena vÄ• â€™â€™ _tiÄ•

__antogadhe_ti kÄ• mabhavÄ• diantogadhe saÃ±Ã±Ä• bhavÄ• dike. __kÄ• mabhavÄ• dike

__upÄ• dÄ• nabheda_nti kÄ• mupÄ• dÄ• nÄ• diupÄ• dÄ• navisesaá¹ƒ.

__tenÄ• _ti \Be 135/ sÄ«labbatupÄ• dÄ• nena. __vakkhamÄ• nenÄ• _ti ``idaá¹ƒ sÄ«labbata
(Vibh-a 234) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vakkhamÄ• nena pakÄ• rena. __purÄ• á¹‡aá¹ƒ_
brahmaá¹‡á¸• aliá¹…gakhandapurÄ• á¹‡Ä• di. ``setavadhayajjaá¹ƒ Ä• rabhate bhÅ«tikÄ• m
II 650) pasumÄ• raá¹‡avidhÄ• nayutto yaÃ±Ã±avidhi __pasubandhavidhi_.

attano suddhimaggaparÄ• mÄ• samattattÄ• sÄ«labbatupÄ• dÄ• nassa attavÄ• dupÄ• dÄ•

__maggapaccayÄ• honti_ micchÄ• niyyÄ• nasabhÄ• vattÄ• . anantarassa pana kÄ• makan
anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanapaccayehi upÄ• dÄ• nassa p
na vutto.

bhavapadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jÄ• tijarÄ• maraá¹‡Ä• dipadaniddesavaá¹‡á¹‡anÄ•

<235> __upapattibhavuppattÄ«_ti \Ne 131/ upapattibhave, upapattibhavabhÄ• vena vÄ• u
uppatti. __jÄ• yamÄ• nassa_ khandhassa. __jÄ• ti_ nibbattivikÄ• ro. upapattibhavopi jÄ• tiy
upapattibhave asati jÄ• tiyÄ• abhÄ• vÄ• ti yojanÄ• . __ ``jÄ• yamÄ• narÅ«papadaá¹-á¹-hÄ•
tassa jÄ• tiyÄ• paccayabhÄ• vaá¹ƒyeva vibhÄ• veti.

satipi sukkasoá¹‡itÄ• dike pitugatavisesÄ• dikÄ• raá¹‡e bÄ• hire paccaye tassa pana aniya
hÄ«napaá¹‡Ä«tÄ• divisesassa ca adhippetattÄ• vuttaá¹ƒ __ ``ajjhatta ... pe ... abhÄ• vÄ• â

jÄ• tijarÄ• maraá¹‡Ä• dipadaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhavacakkakathÄ• vaá¹‡á¹‡anÄ•

<242> sambandhaá¹ƒ itaá¹ƒ gatanti __samitaá¹ƒ_. tenÄ• ha __ ``saá¹…gataâ€™â€™ _nti.

__bhavacchando_ bhavarÄ• go. __tassÄ• ruppakathÄ• savana_nti tassa bÄ• labhÄ• vassa
anucchavikakathÄ• savanaá¹ƒ. etena parÅ«pavÄ• dahetukÄ• didukkhaá¹ƒ dasseti, __ ``kan
_nti iminÄ• daá¹‡á¸• ahetukaá¹ƒ, itarena duggatinibbattihetukaá¹ƒ \Be 136/. __gamentÄ«_t
hi abyabhicÄ• rinÄ• hetu Ã±Ä• yati, vuá¹-á¹-hinimittena viya mahoghena uparidese vuá¹-á¹-
vuttaá¹ƒ __ ``bodhentÄ«â€™â€™ _ti.

__visesanivattiattho mattasaddo_ ``avitakkavicÄ• ramattÄ• â€™â€™ tiÄ• dÄ«su (Dhs tikan
appahÄ«nÄ• vijjÄ• kÄ• raá¹‡alÄ• bhe uppattiarahatÄ• ya samÄ«peyevÄ• ti Ä• ha __ ``sann
_ti. __vedetÄ«_ti vedayati. tassa atthavacanaá¹ƒ __anubhavatÄ«_ti. vedaá¹ƒ vÄ• Ã±Ä• á¹‡
__vedeti_. tassa atthavacanaá¹ƒ __jÄ• nÄ• tÄ«_ti. __vediyatÄ«_ti pana kammakattukammÄ
tassapi atthaá¹ƒ dassento __ ``jÄ• nÄ• ti, Ã±Ä• yati cÄ• â€™â€™ _ti Ä• ha. __ca-saddattho
samuccayattho, brahmÄ• dinÄ• ca kÄ• rakena, attanÄ• ca vedakena rahitanti attho. __ca-
dvandasamÄ• samÄ• ha.

__catubbidhampi vÄ• suÃ±Ã±ata_nti dhuvabhÄ• vÄ• disuÃ±Ã±ataá¹ƒ, attÄ• disuÃ±Ã±ataÃ

__pubbantato_ti atÄ«takoá¹-á¹-hÄ• sato. vedanÄ• vasÄ• nampi bhavacakkaá¹ƒ paripuá¹‡á
``vedanÄ• vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. avijjÄ• gahaá¹‡ena vÄ• taá¹‡hupÄ• dÄ• nÄ• ni,
viÃ±Ã±Ä• á¹‡Ä• diggahaá¹‡ena jÄ• tijarÄ• maraá¹‡Ä• ni sokÄ• dayo ca gahitÄ• ti evampi _
bhavacakkanti yuttamevetaá¹ƒ_. __taá¹‡hÄ• mÅ«lake cÄ• _ti taá¹‡hupÄ• dÄ• naggahaá¹‡e
yojetabbaá¹ƒ. tenÄ• ha __ ``dvinnaá¹ƒ ... pe ... hotÄ«â€™â€™ _ti. tattha __dvinna_nti purim
ubhinnaá¹ƒ hetuphalavajjÄ• naá¹ƒ. __viparÄ«tÄ• bhinivesaá¹ƒ karontÄ«_ti nimittaá¹ƒ kattuu
anupacchedameva pakÄ• setÄ«ti yojanÄ• .

hetuphalasandhi, phalahetusandhi, punapi hetuphalasandhÄ«ti evaá¹ƒ hetuÄ• dipubbakÄ•
__hetuphalahetuphalavasenÄ• _ti avijjÄ• dihetu, viÃ±Ã±Ä• á¹‡Ä• diphala, taá¹‡hÄ• dihetu,
upasaggavisesena atthaviseso hotÄ«ti __ ``Ä• kirÄ«yantÄ«â€™â€™ _ti padassa __pakÄ• s
__kilesakammavipÄ• kÄ• _ti avijjÄ• dike vedanÄ• pariyosÄ• ne vadati. __vipÄ• kakilesakam
bhavapariyosÄ• nehi. puna kammassa vipÄ• kasambandho vuttanayattÄ• na gahito. __ ``v
137/ ca idaá¹ƒ ``tÄ«á¹‡i vaá¹-á¹-Ä• nÄ«â€™â€™ ti viggahavasena labbhamÄ• naá¹ƒ gahetv

``purimakammabhavasmiá¹ƒ mohoâ€™â€™ tiÄ• dinÄ• (Vibh-a 242) aá¹-á¹-hakathÄ• ya Ä
sandhÄ• ya vuttaá¹ƒ __ ``imissÄ• â€™â€™ _ti. __vibhaá¹…gapÄ• á¸·iyÄ• vasena dassitaá
aá¹-á¹-hakathÄ• ya pubbÄ• paravirodho yathÄ• pÄ• á¹-haá¹ƒ atthassa pakÄ• sitattÄ• ti adhi
cetanÄ• sampayuttÄ• naÃ±ca cetanÄ• ya ca saá¹…khÄ• rabhÄ• vena kammabhavabhÄ• v
pÄ• á¸·idvayÄ• dhippÄ• yavivaraá¹‡avasena dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di vutta
upapattibhavassa. ``bhavoâ€™â€™ ti vuttÄ• cetanÄ• sampayuttÄ• ti sambandho. __gahaá
Ä• rammaá¹‡assa gahaá¹‡aá¹ƒ. tenÄ• ha __ ``kÄ• mupÄ• dÄ• naá¹ƒ kiccenÄ• hÄ• â€™â€™
yojanÄ• . __tÄ«su atthavikappesÅ«_ti ``taá¹ƒ \Ne 133/ kammaá¹ƒ karoto purimÄ• cetanÄ•
tÄ«su Ä• yÅ«hanacetanÄ• naá¹ƒ atthavikappesu. nanu ca tatiye atthavikappe Ä• yÅ«hanas
vuttÄ• ti? yadipi sarÅ«pato na vuttÄ• , ``taá¹ƒsampayuttÄ• â€™â€™ ti pana saddato padhÄ
Ä• yÅ«hanassa appadhÄ• nabhÄ• vena vuttÄ• avasÄ• ne pacchato vuttÄ• viya hotÄ«ti im
``tÄ«supi ... pe ... avasÄ• neâ€™â€™ _ti vuttaá¹ƒ.

nippariyÄ• yena pana yesu Ä• yÅ«hanassa avasÄ• ne cetanÄ• vuttÄ• , te dassetuá¹ƒ __ ``
Ä• hÄ• â€™â€™ _ti vuttaá¹ƒ. __tatiye_ atthavikappe __vutte_ Ä• yÅ«hanasaá¹…khÄ• re ta
yojanÄ• . __kammassa paccayabhÅ«ta_nti saá¹…khÄ• rapaccayaá¹ƒ. tena ``kammakaraá¹
kamma-saddena sabbassapi saá¹…khÄ• rassa gahitataá¹ƒ dasseti. tenÄ• ha __ ``na kamm

__kammÄ• nevÄ• _ti kammÄ• niyeva. vipÄ• kadhammatÄ• ya __kammasarikkhakÄ• _. sal
upanissayakoá¹-iyÄ• ca tassa kammassa upakÄ• rakÄ• ti __tadupakÄ• rakÄ• _. __saá¹ƒkh
saá¹ƒyÅ«hÄ«yanti. ``saá¹ƒkhippanti etthÄ• â€™â€™ ti adhikaraá¹‡asÄ• dhanavasena saá¹
vatvÄ• puna kammasÄ• dhanavasena vattuá¹ƒ __ ``saá¹ƒkhipÄ«yatÄ«â€™â€™ _tiÄ• di vu

__tatthÄ• pÄ«_ti \Be 138/ ``kammaâ€™â€™ nti vuttakammasambhÄ• repi. __gamanadhan
bhaá¹…gupagamanadhammaá¹ƒ. tena __ittara_nti bhaá¹…gaparanti vuttaá¹ƒ hoti. __tenÄ•
vinassanadhammatÄ• dÄ«pakena ittarasaddena. __nissÄ• rataá¹ƒ_ attasÄ• rÄ• bhÄ• vaá¹ƒ
ntiÄ• dinÄ• aniccaá¹ƒ calaá¹ƒ ittaraá¹ƒ addhuvanti catunnaá¹ƒ padÄ• naá¹ƒ atthavisesavÄ•
__á¹-hÄ• naso_ti ettha vuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma paccayo. __aÃ±Ã±ampÄ«_ti aÃ±Ã±attl
phalassa. dhammamattasambhave sati vaá¹-á¹-upacchede satÄ«ti yojanÄ• . __eva_nti vutta
ca-sadde sati.

saccÄ• niyeva pabhavoti samÄ• nÄ• dhikaraá¹‡apakkhaá¹ƒ sandhÄ• yÄ• ha __ ``saccappa
``yassa pahÄ• natthaá¹ƒ bhagavati brahmacariyaá¹ƒ vussatÄ«â€™â€™ ti evaá¹ƒbhÅ«taá¹ƒ
akatvÄ• _.

__tehi_ sokÄ• dÄ«hi. ``sokadomanassupÄ• yÄ• sÄ• avijjÄ• ya aviyoginoâ€™â€™ tiÄ• dinA
__siddhÄ• ya avijjÄ• ya_. __attanoyevÄ• _ti paccayuppannaá¹ƒ anapekkhitvÄ• attanoyeva

__sokÄ• dayopi hÄ«_ti ettha __hi_-saddo hetuattho. yasmÄ• ``sokÄ• dayo paccayÄ• yattÄ
idaá¹ƒ ``jÄ• tipaccayÄ• ... pe ... sambhavantÄ«â€™â€™ ti etena vacanena siddhaá¹ƒ, tasm
socatÄ«â€™â€™ tiÄ• didassananivÄ• raá¹‡anti attho.

sati ca pariggahe rajjaá¹ƒ viya gatiyo anekÄ• natthÄ• nubandhanÄ• , tÄ• hi ca viÃ±Ã±Ä• á¹
dassetuá¹ƒ __ ``saá¹…khÄ• rapariggahitaá¹ƒ ... pe ... rajjeâ€™â€™ _ti vuttanti evaá¹ƒ vÄ•
daá¹-á¹-habbo. yathÄ• upaá¹-á¹-hitÄ• ni kammÄ• dÄ«ni cutiÄ• sannajavanehi parikappetvÄ•
paá¹-isandhiviÃ±Ã±Ä• á¹‡enapi parikappitÄ• ni viya honti, taá¹ƒ panassa parikappanaá¹ƒ at
Ä• rammaá¹‡akaraá¹‡amevÄ• ti vuttaá¹ƒ __ ``pari ... pe ... toâ€™â€™ _ti. saá¹…kappanaá¹
vuttaá¹ƒ __ ``vitakkena vitakkanatoâ€™â€™ _ti. sasambhÄ• racakkhuÄ• dayo saá¸·Ä• yata
__patiá¹-á¹-hÄ• viseso_.

yadÄ• kÄ• rÄ• ya jÄ• tiyÄ• yadÄ• kÄ• raá¹ƒ jarÄ• maraá¹‡aá¹ƒ sambhavati, sambhavantaA
pavattaá¹ƒ, so attho __jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho, _ sahitassa \Be 139/
jÄ«raá¹‡abhijjanÄ• vatthÄ• dhammÄ• jarÄ• maraá¹‡Ä• padesena vuttÄ• , sÄ• ca nesaá¹ƒ
samuditÄ• eva pavattantÄ«ti evaá¹ƒ jÄ• tito jarÄ• maraá¹‡assa sambhÅ«tasamudÄ• gataá¹
jarÄ• maraá¹‡aá¹ƒ na na hoti hotiyeva ekantena jÄ• tassa jarÄ• maraá¹‡asambhavato, na c
ajÄ• tassa tadabhÄ• vatoti jarÄ• maraá¹‡assa jÄ• tipaccayataá¹ƒ anvayabyatirekehi vibhÄ•
_tiÄ• dinÄ• . __ittha_nti jÄ• tipaccayÄ• jarÄ• maraá¹‡assa nibbattÄ• kÄ• raá¹ƒ vadati.

__nirodhÄ• nirodhasaá¹…khÄ• ta_nti paccayanirodhÄ• paccayuppannanirodhasaá¹…khÄ
vemajjhato paá¹-á¹-hÄ• yÄ• ti yojanÄ• .

__apuÃ±Ã±Ä• bhisaá¹…khÄ• rekadeso sarÄ• go_ rÄ• gena sahajekaá¹-á¹-hoti katvÄ• . __s
sarÄ• go_ pahÄ• nekaá¹-á¹-habhÄ• vato. yasmÄ• pana akusaladhammo akusaladhammas
visabhÄ• go, yathÄ• rahaá¹ƒ paccayo ca hoti, tasmÄ• ``apaá¹-ipakkhabhÄ• vato, rÄ• gappa
vuttaá¹ƒ \Ne 135/. ``tadeva viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati saá¹ƒsaratÄ«â€™â€™ ti micchÅ
saá¹ƒsaraá¹‡akiriyÄ• yapi sabyÄ• pÄ• ratÄ• viÃ±Ã±Ä• á¹‡assa vuttÄ• . sabyÄ• pÄ• ratÄ• b
saá¹…kantiabhinivesabalavatÄ• yÄ• ti paccekaá¹ƒ yojetabbaá¹ƒ. __ ``asahavattanato, saha
asahavutti vinibbhogo, sahavutti avinibbhogoti dasseti.

sabhÄ• vÄ• dhigamanimittatÄ• __obhÄ• sanaá¹ƒ_. cakkhÄ• disannissayena hi paÃ±caviÃ
rÅ«pÄ• disabhÄ• vaá¹ƒ upalabhanti. __itare_ phusanasaá¹…gatisannipÄ• taá¹-á¹-hÄ• . __c
samphassÄ• naá¹ƒ.

__Ä• dÄ• na_nti upasaddena vinÄ• pi daá¸·hagÄ• ho adhippetoti Ä• ha __ ``Ä• dÄ• naá¹-á
upÄ• dÄ• nÄ• naá¹ƒ samÄ• noâ€™â€™ _ti. __gahaá¹‡a_nti nikÄ• manavasena visayassa
``gahaá¹‡aá¹-á¹-ho kÄ• mupÄ• dÄ• nassÄ• â€™â€™ _ti. __itaresa_nti diá¹-á¹-hupÄ• dÄ• n
vibhattiyÄ• aluttabhÄ• vato. __tenÄ• _ti khipanasaddena. hÄ• ni vÄ• khÄ«á¹‡abhÄ• vo kha
vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __dvinna_nti jarÄ• maraá¹‡Ä• naá¹ƒ. maraá¹‡Å«panayanar
maraá¹‡aá¹-á¹-ho eva dassito.

nÄ«yanti \Be 140/ gamentÄ«ti __nayÄ• , _ ekattÄ• dayo. kehi nÄ«yanti? avijjÄ• diatthehÄ«t
``avijjÄ• dÄ«â€™â€™ _tiÄ• dinÄ• . __sena bhÄ• venÄ• _ti sakena avijjÄ• dibhÄ• vena, taá¹
avijjÄ• divinimuttaá¹ƒ ekattaá¹ƒ nÄ• ma kiÃ±ci paramatthato atthi. __sena bhÄ• venÄ• _ti vÅ
ekattÄ• dibhÄ• vena. avijjÄ• dÄ«su viÃ±Ã±Ä• yamÄ• no hetuphaladhammÄ• naá¹ƒ ekasant
ekattÄ• dibhÄ• vo teneva sabhÄ• vena Ã±Ä• yati, na avijjÄ• dibhÄ• venÄ• ti. te hi netabbÄ•
__atthÄ• eva vÄ• _ avijjÄ• dayo. anekepi samÄ• nÄ• dhammÄ• yena santÄ• nÄ• nupacch
voharÄ«yanti, so tattha karaá¹‡abhÄ• vena vattabbataá¹ƒ arahati, tathÄ• itarepÄ«ti Ä• ha _
atthÄ• `ekaâ€™ ntiÄ• dinÄ• nÄ«yantÄ«â€™â€™ _ti. tattha __nÄ«yantÄ«_ti Ã±Ä• yanti, pa
purimapacchimÄ• naá¹ƒ dhammÄ• naá¹ƒ nirodhuppÄ• danirantaratÄ• ya nÄ• makÄ• yassa
rÅ«pakÄ• yassa, ubhayassa ca aÃ±Ã±amaÃ±Ã±asannissitatÄ• ya duviÃ±Ã±eyyanÄ• nato e
ghanabhÄ• vappabandho hetuphalabhÄ• vena sambandho sammÄ• tÄ• noti santÄ• no, tas
ekattanti Ä• ha __ ``santÄ• nÄ• nupacchedo ekattaâ€™â€™ _nti.

__sambandharahitassÄ• _ti \Ne 136/ hetuphalabhÄ• vena aÃ±Ã±amaÃ±Ã±asambandhabh
aÃ±Ã±o satto. __ucchedadiá¹-á¹-himupÄ• diyatÄ«_ti yathÄ• nurÅ«pakÄ• raá¹‡ato phalappa
nÄ• nÄ• santÄ• ne viya asambandhanÄ• nattadassanato hetubhÄ• varahitÄ• naá¹ƒ nippayo
dhammÄ• naá¹ƒ nirodhe hetuniyamÄ• bhÄ• vato ekantena uppatti na yuttÄ• , tathÄ• santÄ
uppatti, samÄ• najÄ• tidesapariá¹‡Ä• mavayarÅ«pabalasaá¹‡á¹-hÄ• nÄ• naá¹ƒ uppatti na y
ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti.

__kasmÄ• uppatti na siyÄ• _ti vÄ• likÄ• hi viya tilehipi telassa, ucchuto viya gÄ• vitopi khÄ
aÃ±Ã±Ä• bhÄ• vato kena kÄ• raá¹‡ena tehi tesaá¹ƒ uppatti na siyÄ• , itarehi eva ca nesaá¹
__tasmÄ• _ti aÃ±Ã±assa aÃ±Ã±ato uppattiyaá¹ƒ sabbassa sabbaso uppattiyÄ• bhavitabba
tasmÄ• . yasmÄ• niyativÄ• dÄ« anurÅ«pÄ• hetuto phaluppattiá¹ƒ na icchati, sabhÄ• vasid
dhammappavattiá¹ƒ icchati, tasmÄ• __ ``avijjamÄ• nepi hetumhÄ«â€™â€™ _ti vuttaá¹ƒ. sa
acchejjasuttÄ• vutÄ• bhejjamaá¹‡i viya \Be 141/ kamalaá¹…ghanarahitÄ• tathÄ• tathÄ•
sarÄ«rindriyasukhÄ• dibhÄ• vapariá¹‡Ä• mÄ• ya niyatiyÄ• va kÄ• yÄ• samÄ• gacchanti, ya
ca hotÄ«ti niyativÄ• do. tenÄ• ha __ ``niyatatÄ• ya ... pe ... pavattantÄ«â€™â€™ _ti. niyatia

__etassa_ atthassa __sÄ• dhakaá¹ƒ_ suttaá¹ƒ. Ä• kulameva, Ä• kulabhÄ• vo vÄ• __Ä• ku
heá¹-á¹-hupariyavasena pavattamÄ• nehi kilesakammavipÄ• kehi jÄ• tajaá¹-Ä• . __nÄ«á¸• a
__saá¹ƒsÄ• ra_nti idha sampattibhavappabandhamÄ• ha apÄ• yÄ• dipadehi duggatippaban

bhavacakkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<243> __taá¹ƒ_ \Ne 137/ paá¹-iccasamuppÄ• daá¹ƒ. __ekekacittÄ• varuddha_nti abhidham
ekekasmiá¹ƒ citte avaruddhaá¹ƒ antogadhaá¹ƒ akatvÄ• . __asahajÄ• tÄ• naÃ±ca_ ``asahaj
sahajÄ• tÄ• naÃ±cÄ• â€™â€™ ti evaá¹ƒ paá¹-hamapade ekasesaniddeso daá¹-á¹-habbo. ``
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti asahajÄ• tÄ• yeva paccayapaccayuppannÄ• dassitÄ• vipÄ• ka
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti (V
asahajÄ• tÄ• , sahajÄ• tÄ• ca. __ ``ekekena nayenÄ• â€™â€™ _ti purÄ• tano pÄ• á¹-ho, e
catukkenaâ€™â€™ icceva bahÅ«su potthakesu pÄ• á¹-ho. __nayacatukkavÄ• rÄ• _ti naye
avijjÄ• mÅ«lakÄ• dÄ«su navasu nayesu paccekaá¹ƒ paccayacatukkÄ• dÄ«naá¹ƒ catunnaá¹
chaá¹-á¹-hÄ• yatanaâ€™â€™ ntiÄ• divisesabhinnÄ• cattÄ• ro vÄ• rÄ• ti attho. __vavatthitÄ
asaá¹ƒkiá¹‡á¹‡Ä• . __catukkÄ• na_nti vÄ• racatukkÄ• naá¹ƒ vÄ• rasoá¸·asakassa nayabhÄ

1. paccayacatukkavaá¹‡á¹‡anÄ•

paccayasahitapaccayuppannÄ• ni aá¹…gabhÄ• vena vuttÄ• ni, na kevalaá¹ƒ paccayÄ• . ta
``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™ ti ettha na chaá¹-á¹-hÄ• yatanassa aá¹…g
__ ``na, tassa anaá¹…gattÄ• â€™â€™ _ti. __evaÃ±ca katvÄ• _ti paccayasahitassa paccay
__tÄ«su pakÄ• resÅ«_ti ``paá¹-hamo sabbasaá¹…gÄ• hikaá¹-á¹-henÄ• â€™â€™ tiÄ• dinÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ vuttesu tÄ«supi pakÄ• resu. __paccayavisesÄ• dÄ«_ti ettha nÄ• ma

paccayaviseso. __Ä• di_-saddena yoniviseso, Ä• yatanÄ• naá¹ƒ apÄ• ripÅ«ripÄ• ripÅ«ribha
dutiyavÄ• rÄ• dÄ«naá¹ƒ nÄ• nattakarÄ• . __atthavisesenÄ• _ti yadipi aÃ±Ã±attha ``saá¸·Ä•
ti saá¸·Ä• yatanapaccayo vutto, tathÄ• pi sahajÄ• tÄ• dinÄ• masannissayena pavattanato n
hotÄ«ti paá¹-iccasamuppÄ• dassa nÄ• nÄ• nayavicittatÄ• numitassa gambhÄ«rabhÄ• vassa
anavasesanÄ• mapaccayadassanasaá¹…khÄ• tena ca atthavisesena. tathÄ• hi ``yehi, Ä• n
liá¹…gehi yehi nimittehi yehi uddesehi nÄ• makÄ• yassa paÃ±Ã±atti hoti, tesu Ä• kÄ• resu .
api nu kho rÅ«pakÄ• ye adhivacanasamphasso paÃ±Ã±Ä• yethÄ• â€™â€™ ti (DN II 114) p
nÄ• mapaccayatÄ• vibhÄ• vanavasena mahÄ• nidÄ• nadesanÄ• pavattÄ• . tathÄ• ``nÄ• m
iccassa vacanÄ«yaâ€™â€™ nti (DN II 97) ``nÄ• marÅ«papaccayÄ• â€™â€™ ti vadantena
vuttameva hotÄ«ti.

vÄ• racatukke ``saá¹…khÄ• roâ€™â€™ ti vuttaá¹ƒ, sokÄ• dayo na vuttÄ• , purimasmiá¹ƒ v
vuttaá¹ƒ, vÄ• rattaye saá¸·Ä• yatanaá¹ƒ na vuttanti yojetabbaá¹ƒ.

__sabba ... pe ... raá¹‡ato_ti sabbassa viÃ±Ã±Ä• á¹‡assa pavattiá¹-á¹-hÄ• nabhÅ«tasabbal
viÃ±Ã±Ä• á¹‡assa vÄ• pavattiá¹-á¹-hÄ• nabhÅ«tasabbabhavasÄ• dhÄ• raá¹‡ato. __samÄ•
__paccayo_ sahajÄ• tÄ• dipaccayehi upakattabbato, upakÄ• rakato ca. __tassa_ viÃ±Ã±Ä•
__viÃ±Ã±Ä• á¹‡Ä• haraá¹‡a_nti vipÄ• kaviÃ±Ã±Ä• á¹‡anibbattanaá¹ƒ. __assa_ viÃ±Ã±Ä• á

__gatisÅ«cako_ti hi-saddaá¹ƒ loke gatiatthaá¹ƒ vadantÄ«ti katvÄ• vuttaá¹ƒ. ``vigataâ€™â€
paá¹-isedhadÄ«pakoti dve paá¹-isedhÄ• pakatiá¹ƒ Ã±Ä• pentÄ«ti Ä• ha __ ``vigatatÄ• nivÄ
hotÄ«â€™â€™ _ti.

__tidhÄ• catudhÄ• paÃ±cadhÄ• vÄ• _ti ettha saÃ±Ã±Ä• manasikÄ• rÄ• dayo sahajÄ• tan
phassacetanÄ• dayo tesaÃ±ceva Ä• hÄ• rÄ• dÄ«naÃ±ca \Be 143/ vasena catudhÄ• , vedan
jhÄ• nindriyÄ• dÄ«naÃ±ca vasena paÃ±cadhÄ• . yathÄ• samÄ• dhi, evaá¹ƒ vÄ«riyampi da
adhipatindriyamaggapaccayehi __chadhÄ• _ paccayo hoti.

__ ``vacanavasenÄ• â€™â€™ _ti iminÄ• imasmiá¹ƒ catukke sahajÄ• tapaccayaá¹ƒ dhuraâ
tesaá¹ƒ adhippÄ• yoti dasseti. __attho_ti paccayadhammo. __katthacÄ«_ti kismiÃ±ci vÄ• re
yathÄ• sakehi paccayo na na hoti. __ ``atthatoâ€™â€™ _ti ca pÄ• á¹-ho. ``bhavapaccayÄ•
vattabbaá¹ƒ siyÄ• , vuttaÃ±ca taá¹ƒ. tasmÄ• sahajÄ• tapaccayavaseneva paá¹-hamacatukk
dasseti. tenÄ• ha __ ``na ca taá¹ƒ na vuttaâ€™â€™ _ntiÄ• di. imassa ca ``bhavapaccayÄ•
vattabbaá¹ƒ siyÄ• â€™â€™ ti iminÄ• sambandho veditabbo. __paccayavacanamevÄ• _ti ``
tiÄ• dÄ«su vuttapaccayavacanameva ca. __tesa_nti tesaá¹ƒ Ä• cariyÄ• naá¹ƒ. ayojetvÄ• v
pana vuttanti Ä• ha __ ``sÄ• maÃ±Ã±ena ... pe ... sandhÄ• ya_ \Ne 139/ __vuttaâ€™â€™ _
``sahajÄ• tasÅ«cakaâ€™â€™ _ntiÄ• dinÄ• yathÄ• dhippetassa atthassa vacanato asiddhin
_tiÄ• dinÄ• pana atthÄ• pattito. asambhave hi aÃ±Ã±assa atthato sijjheyya vacanato vÄ• a

adhippetatthasÄ• dhanÄ• ti.

__aÃ±Ã±atthÄ• _ti aÃ±Ã±asmiá¹ƒ sutte. atÄ«taddhaá¹ƒ niddhÄ• retvÄ• paccuppannÄ• nÄ
__addhattayadassanatthaá¹ƒ. taá¹ƒdesanÄ• pariggahattha_nti mahÄ• nidÄ• nadesanÄ• pa
ubhinnaá¹ƒ desanÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsandanabhÄ• vadassanatthaá¹ƒ. eva
desanÄ• aÃ±Ã±adatthu saá¹ƒsandatÄ«ti.

__imassÄ• _ti imassa tatiyavÄ• rassa.

aparÄ• pekkhatÄ• ya, aparikiliá¹-á¹-hupapattitÄ• ya, asuciamakkhitatÄ• ya kÄ• mÄ• vacara
brahmÄ• naá¹ƒ tathÄ• upapajjanato ca opapÄ• tikayoniyÄ• padhÄ• natÄ• veditabbÄ• . __
opapÄ• tikayoniyÄ• eva saá¹ƒsedajayoniyÄ• saá¹…gahassa nidassanavasena udÄ• haraá
Ä• rammaá¹‡apaccayassÄ• pi phassassa satipi pavattihetubhÄ• ve so pana sahajÄ• tÄ• dip
chaá¹-á¹-hÄ• yatanassa viya na sÄ• tisayoti vuttaá¹ƒ __ ``Ä• rammaá¹‡apaccayo cettha pav
_ti.

__kesaÃ±cÄ«_ti \Be 144/ paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ gabbhaseyyakÄ• naá¹ƒ. __ ``pacc
sambhavatÄ«â€™â€™ _ti idaá¹ƒ gabbhaseyyakÄ• naá¹ƒ viya itarayonikÄ• naá¹ƒ kamena Ä
vuttaá¹ƒ. tathÄ• cÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``sahuppattidÄ«panatoâ€™â€™ ti.

paccayacatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. hetucatukkavaá¹‡á¹‡anÄ•

<244> __abhÄ• vato_ti bhÄ• vÄ• bhÄ• vato. yaÃ±hi jÄ• tikkhaá¹‡amatteyeva bhavati, na ta
jÄ• tiyÄ• avigatapaccayo siyÄ• avigatapaccayaniyamasabbhÄ• vato. bhavo pana yasmÄ•
bhavati, tasmÄ• na so tassÄ• avigatapaccayo hoti. tena vuttaá¹ƒ __ ``tato uddhaá¹ƒ bhÄ•
__bhave_ti bhavapade, bhave vÄ• nipphÄ• detabbe. esa nayo __jÄ• tiÄ• dÄ«sÅ«_ti etthÄ•
_tiÄ• dinÄ• ``avigatapaccayassa abhÄ• vato, niyamÄ• bhÄ• vato cÄ• â€™â€™ ti vuttÄ• na
abyÄ• pibhÄ• vavibhÄ• vanena akÄ• raá¹‡ataá¹ƒ dasseti ayÄ• vabhÄ• vino paccayuppanna
avigatapaccayabhÄ• vadassanato. __saá¹…khÄ• rakkhandhe_tiÄ• di maggasodhanavasen
sayameva vadati. so khaá¹‡o etassa atthÄ«ti taá¹…khaá¹‡iko, na taá¹…khaá¹‡iko __ataá¹…
sabbhÄ• vÄ• , ayÄ• vabhÄ• vikasabbhÄ• vÄ• ti attho. yathÄ• pana hetÅ« honti, taá¹ƒ dass
``saá¹…khatalakkhaá¹‡Ä• naá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha.

__eva_nti evaá¹ƒ yathÄ• vuttanaye sati, evaá¹ƒ santeti attho. __ ``na hi ... pe ... atthÄ«â€™
jÄ• tiÄ• dÄ«naá¹ƒ avigatapaccayavasena paccayuppannabhÄ• vo viya paccayabhÄ• vopi n
kÄ• raá¹‡amÄ• ha __ ``asabhÄ• vadhammattÄ• â€™â€™ _ti.

kathaá¹ƒ pana asabhÄ• vadhammÄ• naá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ paccayuppannatÄ• , paccaya
``jÄ• yamÄ• nÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. __tassÄ• _ti jÄ• tijarÄ• maraá¹‡assa. __va
``á¹-hapetvÄ• â€™â€™ ti vattabbapadeso. ko pana soti? yathÄ• vuttaá¹ƒ nÄ• maá¹ƒ, nÄ• m
saá¹…khÄ• rakkhandhena rÅ«pakkhandhena ca jarÄ• maraá¹‡Ä• naá¹ƒ saá¹…gahitattÄ• \
paccayoâ€™â€™ _ti etena bhavasaá¹…gahitÄ• nipi jÄ• tiÄ• dÄ«ni jÄ• tiyÄ• appaccayattÄ•
na vuttÄ• nÄ«ti dasseti, paccayabhÄ• vÄ• saá¹…kÄ• eva nesaá¹ƒ tassÄ• natthÄ«ti adhipp
__á¹-hapetabbagahetabbavisese satÄ«_ti sÄ• saá¹…kaá¹ƒ vadati.

hetucatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. aÃ±Ã±amaÃ±Ã±acatukkavaá¹‡á¹‡anÄ•

<246> __paccayuppannassÄ• _ti \Ne 141/ paccayuppannabhÄ• vino. __visuá¹ƒ á¹-hitassÄ
asaá¹…gahitassa. __sappadesameva gahitaá¹ƒ_ idha vedanÄ• dikkhandhattayasseva adhi
paccayuppannaá¹ƒ á¹-hapetvÄ• paccayabhÅ«taá¹ƒyeva nÄ• maá¹ƒ gahitaá¹ƒ, avigatapacc
upÄ• dÄ• nassa aÃ±Ã±amaÃ±Ã±apaccayaniyamÄ• bhÄ• voti yojanÄ• . __vuttanayenÄ• _ti
panÄ• â€™â€™ tiÄ• dinÄ• vuttanayena.

aÃ±Ã±amaÃ±Ã±apaccayo viya __aÃ±Ã±amaÃ±Ã±apaccayo_ti ayamattho idhÄ• dhippetoti
pe ... adhippeto siyÄ• â€™â€™ _ti Ä• ha. tathÄ• ca vadanti ``aÃ±Ã±amaÃ±Ã±aÃ±cettha na
Ä• gataaÃ±Ã±amaÃ±Ã±avasena gahetabbaâ€™â€™ nti. __cakkhÄ• yatanupacayÄ• dÄ«na
uppannacakkhÄ• yatanÄ• dÄ«ni, cakkhÄ• yatanÄ• dÄ«naá¹ƒ vÄ• upatthambhakÄ• ni cakk

aÃ±Ã±amaÃ±Ã±acatukkavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…khÄ• rÄ• dimÅ«lakanayamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<247> yadipi sÄ• maÃ±Ã±ato gataviseso, tathÄ• pi sÄ• maÃ±Ã±aggahaá¹‡ena nayagato v
hotÄ«ti __ ``nÄ• mapaccayÄ• avijjÄ• â€™â€™ _ti vatvÄ• pi nÄ• mavisesÄ• naá¹ƒ tassÄ• p
__ ``nÄ• mavisesÄ• naá¹ƒ ... pe ... vuttÄ• â€™â€™ _ti. ``yadeva pana nÄ• maâ€™â€™ ntiÄ
nÄ• maggahaá¹‡ena aggahitopi jÄ• tiÄ• di bhavaggahaá¹‡ena gahitoti dassitovÄ• yamattho
``bhavaggahaá¹‡ena cÄ• â€™â€™ _tiÄ• di. __idhÄ• pÄ«_ti ``bhavapaccayÄ• avijjÄ• â€™â
__siyÄ• _ti ``avijjÄ• paccayÄ• avijjÄ• â€™â€™ ti vuttaá¹ƒ na siyÄ• . __tasmÄ• _ti yasmÄ•
visesacoditameva na hoti, tasmÄ• . __so_ti bhavo. __tenÄ• _ti sabhÄ• vÄ• sabhÄ• vadham

upÄ• dÄ• nassapi bhavekadesattÄ• vuttaá¹ƒ __ ``upÄ• dÄ• napaccayÄ• ... pe ... aggahite
\Ne 142/ jÄ• tÄ«â€™â€™ ti idaá¹ƒ vacanaá¹ƒ sandhÄ• yÄ• ha __ ``bhavasaddo ... pe ... vu

``nÄ• mapaccayÄ• avijjÄ• â€™â€™ ti ettha paccayuppannaá¹ƒ á¹-hapetvÄ• paccayassa g
eva cattÄ• ro khandhÄ• nÄ• masaddena vuccantÄ«ti Ä• ha __ ``na nÄ• masaddo niravases
ekaá¹ƒsato kÄ• raá¹‡aá¹ƒ maggitabbaá¹ƒ. yena __bhava_-saddo niravasesabodhako, na __
``evaá¹ƒsabhÄ• vÄ• hi etÄ• niruttiyoâ€™â€™ _ti. __iminÄ• adhippÄ• yenÄ• _ti bhavasad
upÄ• dinnacatukkhandhavisayattÄ• ti iminÄ• adhippÄ• yena. jÄ• yamÄ• nÄ• didhammavikÄ
jÄ• yamÄ• nÄ• dikkhandhapaá¹-ibaddhÄ• jÄ• tiÄ• dayo vucceyyuá¹ƒ, na pana jÄ• tiÄ• dipa
jÄ• yamÄ• nÄ• dikkhandhÄ• ti na ekacittakkhaá¹‡e jÄ• tiÄ• dÄ«naá¹ƒ avijjÄ• ya paccayabhÄ
imamatthamÄ• ha __ ``jÄ• yamÄ• nÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• . nÄ• nÄ• cittakkh
upanissayapaccayo hontÄ«ti __ ``ekacittakkhaá¹‡eâ€™â€™ _ti visesitaá¹ƒ. __tenevÄ• _ti a

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

akusalaniddesavaá¹‡á¹‡anÄ•

248-9__._ __ta_nti diá¹-á¹-hupÄ• dÄ• naá¹ƒ. __itarassÄ• _ti kÄ• mupÄ• dÄ• nassa. __taá¹‡
``taá¹‡hÄ• paccayÄ• â€™â€™ ti ettha taá¹‡hÄ• gahaá¹‡ena gahitattÄ• . yadi evaá¹ƒ nÄ• m
kasmÄ• puna vuttÄ• ti Ä• ha __ ``nÄ• me viya visesapaccayattÄ• bhÄ• vÄ• â€™â€™ _ti. ``
chaá¹-á¹-hÄ• yatanaâ€™â€™ nti ettha hi kÄ• mataá¹‡hÄ• pi nÄ• me saá¹…gahitÄ• ti nÄ• m
chaá¹-á¹-hÄ• yatanassa paccayabhÄ• vo vuttoti atthi tattha visesapaccayattaá¹ƒ, upÄ• dÄ•
bhavasaá¹…gahopi atthÄ«ti ``taá¹‡hÄ• paccayÄ•  upÄ• dÄ• naâ€™â€™ nti etena ``kÄ• mu
etassa nattheva visesoti vuttaá¹ƒ __ ``nÄ• me viya visesapaccayattÄ• bhÄ• vÄ• â€™â€™ _
paccayoti __taá¹‡hÄ• paccayÄ• , _ diá¹-á¹-hi \Be 147/. __bhavassa paccayabhÅ«tÄ• _ti duv
kÄ• raá¹‡abhÅ«tÄ• . ubhayenapi upÄ• dÄ• nassa bhavaniddese á¹-hapetabbataá¹ƒyeva vib
paccayo ca ekamevÄ• _ti ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti ettha vuttapaccay
bhavoâ€™â€™ ti ettha vuttapaccayo ca eko evattho, tasmÄ• paccayo visuá¹ƒ paccayuppa
vibhatto.

<252> __upatthambhakasamuá¹-á¹-hÄ• panapacchÄ• jÄ• tapaccayavasenÄ• _ti \Ne 143/ u
cittasamuá¹-á¹-hÄ• narÅ«passa samuá¹-á¹-hÄ• panavasena, pacchÄ• jÄ• tapaccayavasena

<254> __paÃ±canna_nti cakkhÄ• yatanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ. __sahajÄ• tÄ• dipacc
sahajÄ• tanissayaatthiavigatÄ• dipaccayo. __vatthusaá¹…khÄ• taá¹ƒ_ rÅ«paá¹ƒ. __purejÄ•
purejÄ• tanissayavippayuttaatthiavigatapaccayo. __pacchÄ• jÄ• tÄ• dipaccayo_ti
pacchÄ• jÄ• tavippayuttaatthiavigatapaccayo. __chaá¹-á¹-hassa sahajÄ• tÄ• dÄ«_ti __Ä• di
aÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatÄ• dayo gahitÄ• .

<264> __yassÄ• _ti ``yassa ca hotÄ«â€™â€™ ti ettha vuttaá¹ƒ ``yassÄ• â€™â€™ ti padaá
tenÄ• ha __ ``hotÄ«ti yojetabbaâ€™â€™ _nti.

<280> __tassÄ• _ti ``balavakilesabhÅ«tÄ• ya vicikicchÄ• yÄ• â€™â€™ ti (Vibh-a 280) pada
``taá¹‡hÄ• á¹-á¹-hÄ• neâ€™â€™ ti padena. __cittuppÄ• dakaá¹‡á¸• Ä• dÄ«sÅ«_ti __Ä• di_
paá¹-iccasamuppÄ• davibhaá¹…ge suttantabhÄ• janÄ«yÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

akusalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalÄ• byÄ• kataniddesavaá¹‡á¹‡anÄ•

<306> __sabyÄ• pÄ• rÄ• nÄ«_ti saussÄ• hÄ• ni, vipÄ• kadhammÄ• nÄ«ti attho. parihÄ«na
etesanti __parihÄ«nÄ• vijjÄ• á¹-á¹-hÄ• nÄ• _.

__sandhÄ• yÄ• _ti adhippÄ• yaá¹ƒ vibhÄ• vento viya vadati, sarÅ«peneva pana ``na ca cal
rÅ«paá¹ƒ samuá¹-á¹-hÄ• pentÄ«â€™â€™ ti (Vibh-a 306) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹
labbhatÄ«ti yojanÄ• .

kusalÄ• byÄ• kataniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avijjÄ• mÅ«lakakusalaniddesavaá¹‡á¹‡anÄ•

<334> __kusalaphale_ti \Be 148/ \Ne 144/ kusalavipÄ• kapaá¹-isandhiviÃ±Ã±Ä• á¹‡assa ga
sÄ• durasavisarukkhabÄ«jasadisatÄ• vuttÄ• .

yadipi ``saá¹…khÄ• rahetukaâ€™â€™ ntiÄ• dinÄ• yojanÄ• labbhati, avigatacatukkÄ• dÄ«
yathÄ• lÄ• bhayojanÄ• ya dassitattÄ• .

avijjÄ• mÅ«lakakusalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kusalamÅ«lakavipÄ• kaniddesavaá¹‡á¹‡anÄ•

<343> __kammaá¹ƒ viya paccayo hoti_ vipÄ• kabhÄ• vatoti adhippÄ• yo. vipÄ• kassa kam
sÄ• tisayaá¹ƒ hotÄ«ti tassa nippariyÄ• yatÄ• , taá¹ƒsampayuttÄ• naá¹ƒ pariyÄ• yatÄ• siyÄ•
``pariyÄ• yena upanissayapaccayoti vuttÄ• nÄ«â€™â€™ _ti Ä• ha. ``kusalo dhammo abyÄ•
upanissayapaccayena paccayo (Paá¹-á¹-h I 1.423), akusalo dhammo abyÄ• katassa dhamm
vipÄ• kadhammadhammo nevavipÄ• kanavipÄ• kadhammadhammassa upanissayapaccay
3.103) pana vacanato nippariyÄ• yena sabbepi kusalÄ• kusalÄ• dhammÄ• vipÄ• kassa up
ayamattho dissati. ``kusalamÅ«laá¹ƒ akusalamÅ«laâ€™â€™ nti imesaá¹ƒ anvÄ• desopi pa
``esÄ• â€™â€™ ti pulliá¹…gavasena vuttoti dassento Ä• ha __ ``esÄ• ti ... pe ... yojetabbaâ

__ ``manasikÄ• ropÄ«â€™â€™ _tiÄ• dinÄ• appahÄ«nÄ• vijjÄ• nampi kiriyÄ• ya kusalÄ• k
upanissayÄ• na hontÄ«ti dasseti. kammavaá¹-á¹-avipÄ• kavaá¹-á¹-abhÅ«tÄ• niyeva saá¹…
pacchimanaye adhippetÄ• nÄ«ti vuttaá¹ƒ __ ``kiriyÄ• ni pana ... pe ... gacchantÄ«â€™â€™
paccayÄ• naá¹ƒ vasena anekappakÄ• ratoti adhippÄ• yoti yojanÄ• .

__navÄ• dibhedÄ• na_nti \Ne 145/ navaaá¹-á¹-hasattachÄ• ti evaá¹ƒpabhedÄ• naá¹ƒ. __ca
purimanaye pacchimanaye ca Ä• gatÄ• naá¹ƒ yathÄ• lÄ• bhaá¹ƒ catunnaá¹ƒ catunnaá¹ƒ ca
``kusalÄ• kusalÄ• naá¹ƒ \Be 149/ pana vipÄ• ke cÄ• â€™â€™ ti __ca_-saddena kusalÄ• ku
__ ``kusala ... pe ... vattabbaâ€™â€™ _nti. __mÅ«lapadekapaccayatÄ• vasenÄ• _ti mÅ«lap
ekapaccayabhÄ• vavasena upanissayapaccayatÄ• vasena. __ekasseva nayassÄ• _ti kusal
vipÄ• kesu kusalÄ• kusalamÅ«lakassÄ• ti evaá¹ƒ ekasseva nayassa vasena. __dhammapa
paccayabhÅ«tassa, paccayuppannassa vÄ• paccayabhÄ• vena bhedeti imamatthaá¹ƒ dass
_ntiÄ• diá¹ƒ vatvÄ• puna tameva __ ``taá¹ƒtaá¹ƒcittuppÄ• dÄ• â€™â€™ _tiÄ• dinÄ• pakÄ•

kusalamÅ«lakavipÄ• kaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-iccasamuppÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• . á¹• 11 7. satipaá¹-á¹-hÄ• na

1. suttantabhÄ• janÄ«yaá¹ƒ

uddesavÄ• ravaá¹‡á¹‡anÄ•

<355> samÄ• nasaddavacanÄ«yÄ• naá¹ƒ \Be 150/ atthÄ• naá¹ƒ uddharaá¹‡aá¹ƒ __atthud
saddatthavicÄ• ro na hoti, tasmÄ• vuttaá¹ƒ __ ``na idha ... pe ... atthadassanaâ€™â€™ nti.
padhÄ• natthadÄ«pako_ ``paá¹‡Ä«tÄ• dhammÄ• â€™â€™ tiÄ• dÄ«su (Dhs tikamÄ• tikÄ•

__anavassutatÄ• _ anupakiliá¹-á¹-hatÄ• . tenÄ• ha __ ``tadubhayavÄ«tivattatÄ• â€™â€™ _

__bhusatthaá¹ƒ pakkhandana_nti bhusatthavisiá¹-á¹-haá¹ƒ pakkhandanaá¹ƒ anupavisanaá

__assÄ• dassÄ• _ti taá¹‡hÄ• ya. ``niccaá¹ƒ attÄ• â€™â€™ ti abhinivesavatthutÄ• ya diá¹-á
visesakÄ• raá¹‡Ä• naá¹ƒ cittadhammÄ• naá¹ƒ taá¹‡hÄ• yapi vatthubhÄ• vato visesaggahaá
kÄ• yavedanÄ• naá¹ƒ diá¹-á¹-hiyÄ• pi vatthubhÄ• vasambhavato __ ``visesenÄ• â€™â€™ _
sarÄ• gavÄ«tarÄ• gÄ• divibhÄ• gadvayavaseneva cittÄ• nupassanÄ• ya vuttattÄ• taá¹ƒ __
vuttaá¹ƒ. __dhammÄ• _ti idha saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• adhippetÄ• , saá¹…khÄ

anekabhedoti dhammÄ• nupassanÄ• __ ``atipabhedagatÄ• â€™â€™ _ti vuttÄ• . sarÄ• gÄ•
soá¸·asabhedattÄ• vÄ• cittÄ• nupassanÄ• nÄ• tipabhedagatÄ• vuttÄ• , sutte Ä• gatanaye
anekabhedattÄ• dhammÄ• nupassanÄ• atipabhedagatÄ• vuttÄ• . ``visuddhimaggoti \Ne 1
Ä• netvÄ• yojetabbaá¹ƒ. tÄ• anupassanÄ• etesanti __tadanupassanÄ• , _ cittadhammÄ•

tattha ``asubhabhÄ• vadassanenÄ• â€™â€™ ti yathÄ• á¹-hitavasenÄ• pi yojanÄ• labbhate
vatthu_ bhavassÄ• dabhÄ• vato. __niccaggahaá¹‡avasenÄ• _ti attÄ• bhinivesavisiá¹-á¹-has
vasena. tathÄ• hi vuttaá¹ƒ __ ``sassatassa attanoâ€™â€™ _ti. oghesu vuttanayÄ• eva yog
atthato abhinnattÄ• ti te na gahitÄ• . __niccaggahaá¹‡avasenÄ• _ti \Be 151/ attÄ• bhinivesa
niccaggahaá¹‡assa vasena. paá¹-hamoghatatiyacatutthaganthayojanÄ• yaá¹ƒ vuttanayenev
itarupÄ• dÄ• navatthutÄ• gahetabbÄ• ti vedanÄ• ya diá¹-á¹-hupÄ• dÄ• navatthutÄ• dassitÄ
chandadosÄ• gativatthutÄ• kÄ• moghabyÄ• pÄ• dakÄ• yaganthavatthutÄ• vacanena vuttÄ
vuttanayena vatthubhÄ• vo yojetabboâ€™â€™ _ti.

__dhÄ• raá¹‡atÄ• _ asammussanatÄ• , anussaraá¹‡ameva vÄ• . __ekatte_ti ekasabhÄ• ve
__samÄ• gamo_ sacchikiriyÄ• . __satipaá¹-á¹-hÄ• nasabhÄ• vo_ sammÄ• satitÄ• niyyÄ• n
ekajÄ• titÄ• sabhÄ• gatÄ• . __purimasmi_nti ``ekatte nibbÄ• ne samÄ• gamo ekattasamosa
atthe. __visu_nti nÄ• nÄ• atthadvayabhÄ• vena. tadeva gamanaá¹ƒ samosaraá¹‡anti satisa
... ekabhÄ• vassÄ• ti yojetabbaá¹ƒ. __satisaddatthavasena avuccamÄ• ne_ti ``eko satipaá¹-
ekattaâ€™â€™ ntiÄ• dinÄ• avuccamÄ• ne, ``ekatte nibbÄ• ne samÄ• gamo ekattasamosa
vuccamÄ• neti attho. __dhÄ• raá¹‡atÄ• va satÄ«_ti ``saraá¹‡atÄ• â€™â€™ ti (Dhs 14) vutta
katvÄ• . __satisaddatthantarÄ• bhÄ• vÄ• _ti satisaá¹…khÄ• tassa saraá¹‡ekattasamosaraá
atthassa abhÄ• vÄ• . __purima_nti saraá¹‡apadaá¹ƒ. __nibbÄ• nasamosaraá¹‡epÄ«_ti yath
saraá¹‡ekattasamosaraá¹‡apadÄ• ni sahitÄ• neva satipaá¹-á¹-hÄ• nekabhÄ• vassa Ã±Ä• p
nibbÄ• nasamosaraá¹‡epi ``ekatte nibbÄ• ne samÄ• gamo ekattasamosaraá¹‡aâ€™â€™ n
... kÄ• raá¹‡Ä• ni.

__Ä• nÄ• pÄ• napabbÄ• dÄ«na_nti Ä• nÄ• pÄ• napabbairiyÄ• pathacatusampajaÃ±Ã±a ko
dhÄ• tumanasikÄ• ranavasivathikapabbÄ• nÄ«ti etesaá¹ƒ. imesu pana yasmÄ• kesuci devÄ
ijjhati, tasmÄ• tÄ• ni anÄ• masitvÄ• yadipi koá¹-á¹-hÄ• sadhÄ• tumanasikÄ• ravasenevetth
desanantare \Ne 148/ pana Ä• gataá¹ƒ anavasesaá¹ƒ kÄ• yÄ• nupassanÄ• vibhÄ• gaá¹ƒ da
kÄ• yÄ• nupassanaá¹ƒ bhÄ• vetvÄ• â€™â€™ ti (Vibh-a 355) vuttaá¹ƒ. tenÄ• ha __ ``mahÄ•
vuttÄ• naâ€™â€™ _nti. __ ``tathÄ• â€™â€™ _ti iminÄ• ``mahÄ• satipaá¹-á¹-hÄ• nasutte (
imameva upasaá¹ƒharati. __paÃ±cavidhenÄ• _ti nÄ«varaá¹‡aupÄ• dÄ• nakkhandhÄ• yatan
vasena paÃ±cadhÄ• . __bhÄ• vanÄ• nubhÄ• vo_ ariyamaggaggahaá¹‡asamatthatÄ• .

__taá¹ƒniyamato_ti \Be 152/ tassÄ• kÄ• yÄ• nupassanÄ• dipaá¹-ipattiyÄ• niyamato. tassÄ
sÄ• pi bhikkhubhÄ• ve niyatÄ• yeva nÄ• ma hoti.

kÄ• yÄ• nupassanÄ• uddesavaá¹‡á¹‡anÄ•

__etthÄ• _ti kÄ• ye. avayavÄ• assa atthÄ«ti avayavÄ«, samudÄ• yo, samÅ«hoti attho, so p
drabyantaranti gÄ• ho laddhi __avayavÄ«gÄ• ho_. hatthapÄ• dÄ• diaá¹…gulinakhÄ• diaá¹…
sannivesavisiá¹-á¹-he upÄ• dÄ• ya yÄ• yaá¹ƒ aá¹…gapaccaá¹…gasamaÃ±Ã±Ä• ceva kÄ• y
atikkamitvÄ• itthipurisarathaghaá¹-Ä• didrabyantiparikappanaá¹ƒ __samaÃ±Ã±Ä• tidhÄ• va
yathÄ• vuttasamaÃ±Ã±aá¹ƒ atikkamitvÄ• pakatiÄ• didrabyÄ• dijÄ«vÄ• dikÄ• yÄ• dipadattha
__samaÃ±Ã±Ä• tidhÄ• vanaá¹ƒ_. niccasÄ• rÄ• digÄ• habhÅ«to abhiniveso __sÄ• rÄ• dÄ• n

__na taá¹ƒ diá¹-á¹-ha_nti taá¹ƒ itthipurisÄ• di diá¹-á¹-haá¹ƒ na hoti. diá¹-á¹-haá¹ƒ vÄ• itthipu
hotÄ«ti yojanÄ• . __yathÄ• vutta_nti kesÄ• dibhÅ«tupÄ• dÄ• yasamÅ«hasaá¹…khÄ• taá¹ƒ.

__kesÄ• dipathavi_nti kesÄ• disaÃ±Ã±itaá¹ƒ sasambhÄ• rapathaviá¹ƒ. __pubbÄ• pariyabh
__aÃ±Ã±atthÄ• _ti ``Ä• pokÄ• yaâ€™â€™ nti evamÄ• dÄ«su.

__ajjhattabahiddhÄ• _ti saparasantÄ• ne kÄ• yo vuttoti. __ ``kÄ• yoâ€™â€™ _ti cettha sam
adhippetÄ• ti Ä• ha __ ``ajjhattabahiddhÄ• dhammÄ• naâ€™â€™ _nti. ghaá¹-itaá¹ƒ ekÄ• ba
__ghaá¹-itÄ• rammaá¹‡aá¹ƒ, _ ekÄ• rammaá¹‡abhÅ«tanti attho. tenÄ• ha __ ``ekato Ä• ram
_ti.

__antoolÄ«yanÄ• _ \Ne 149/ antosaá¹…koco antarÄ• vosÄ• naá¹ƒ.

__dvÄ«hÄ«_ti abhijjhÄ• vinayadomanassavinayehi.

sati ca sampajaÃ±Ã±aÃ±ca __satisampajaÃ±Ã±aá¹ƒ, _ tena. __etena_ karaá¹‡abhÅ«tena.
anantaritattÄ• __avicchinnassa_. __tassa_ sabbatthikakammaá¹-á¹-hÄ• nassa.

kÄ• yÄ• nupassanÄ• uddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• diuddesavaá¹‡á¹‡anÄ•

__sukhÄ• dÄ«na_nti \Be 153/ sukhadukkhÄ• dukkhamasukhÄ• naá¹ƒ.

rÅ«pÄ• diÄ• rammaá¹‡anÄ• nattabhedÄ• naá¹ƒ vasena yojetabbanti sambandho. tathÄ• c
__savatthukÄ• vatthukÄ• dÄ«_ti __Ä• di_-saddena hÄ«nÄ• diyoniÄ• dibhedaá¹ƒ saá¹…gaá
vattabbanti codanaá¹ƒ dassetÄ«ti yojanÄ• . __ekatthÄ• _ti kÄ• yÄ• dÄ«su ekasmiá¹ƒ. __pu
pahÄ«nattÄ• puna pahÄ• naá¹ƒ na vattabbaâ€™â€™ nti codanÄ• ya. __pahÄ«na_nti vikkh

__paá¹-ipakkhabhÄ• vanÄ• yÄ• _ti maggabhÄ• vanÄ• ya. __ubhayatthÄ• _ti ubhayacodanÄ
parihÄ• radvayaá¹ƒ. yasmÄ• purimacodanÄ• ya nÄ• nÄ• puggalaparihÄ• ro, nÄ• nÄ• cittak
sambhavati, dutiyacodanÄ• ya pana nÄ• nÄ• cittakkhaá¹‡ikaparihÄ• royeva, tasmÄ• vuttaá
yojetabbaâ€™â€™ _nti. maggasatipaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __sa
kÄ• yÄ• dÄ«su.

vedanÄ• nupassanÄ• diuddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uddesavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kÄ• yÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<356> __ajjhattÄ• dÄ«_ti \Ne 150/ __Ä• di_-saddena idha vuttÄ• bahiddhÄ• ajjhattabahidd
viya mahÄ• satipaá¹-á¹-hÄ• nasutte vuttÄ• samudayadhammÄ• nupassiÄ• dianupassanapp
kÄ• yÄ• nupassanÄ• bhÄ• vato gahitÄ• icceva veditabbaá¹ƒ. __tatthÄ• _ti ajjhattÄ• dianup
pakÄ• rÄ• _ mahÄ• satipaá¹-á¹-hÄ• nasutte Ä• gatacuddasappakÄ• rÄ• dike apekkhitvÄ• id
eko pakÄ• roti Ä• ha __ ``ekappakÄ• raniddesenÄ• â€™â€™ _ti. __bÄ• hiresÅ«_ti ekacces
Ä• nÄ• pÄ• nÄ• divasena samathapakkhikÄ• kÄ• yÄ• nupassanÄ• sambhavati. tenÄ• ha _

tacassa ca atacaparicchinnatÄ• tacena aparicchinnatÄ• atthÄ«ti yojanÄ• . ``dÄ«ghabÄ• h
tiÄ• dÄ«su viya aÃ±Ã±apadatthepi samÄ• se avayavapadatthasaá¹…gaho labbhatevÄ• ti vu
taco gahito evÄ• â€™â€™ _ti. tacapaá¹-ibaddhÄ• naá¹ƒ nakhadantanhÄ• rumaá¹ƒsÄ• naá¹
tadanuppaviá¹-á¹-hamÅ«lÄ• naá¹ƒ kesalomÄ• naá¹ƒ, tappaá¹-ibaddhapaá¹-ibaddhÄ• naá¹ƒ
sabbo kÄ• yo \Be 154/ ``tacapariyantoâ€™â€™ tveva vuttoti dassento __ ``tappaá¹-ibaddhÄ
atthi kesÄ• , atthi lomÄ• ti sambandho. tattha __atthÄ«_ti puthuttavÄ• cÄ« ekaá¹ƒ nipÄ• tap
kiriyÄ• padaá¹ƒ. kiriyÄ• padatte hi santÄ«ti vattabbaá¹ƒ siyÄ• , vacanavipallÄ• sena vÄ• vu

kammaá¹-á¹-hÄ• nassa vÄ• cuggatakaraá¹‡Ä• dinÄ• uggaá¹‡hanaá¹ƒ __uggaho_. koá¹-á¹
vÄ• cuggatakaraá¹‡aá¹ƒ, manasikiriyÄ• ya kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡Ä• dito upadhÄ• raá¹‡
paguá¹‡abhÄ• vÄ• pÄ• danaá¹ƒ idha uggaho. yena pana nayena yogÄ• vacaro tattha kusal

__purimehÄ«_ti purimapurimehi paÃ±cakachakkehi sambandho vutto. ``maá¹ƒsaá¹ƒ ... pe
anulomato vakkapaÃ±cakassa puna ``vakkaá¹ƒ ... pe ... kesÄ• â€™â€™ ti vakkapaÃ±cakas
paá¹-ilomato sajjhÄ• yakkamo sambandho dassito. svÄ• yaá¹ƒ sajjhÄ• yoti sambandho. __v
anulomato paÃ±cÄ• haá¹ƒ, paá¹-ilomato paÃ±cÄ• haá¹ƒ, anulomapaá¹-ilomato paÃ±cÄ• ha
paccekaá¹ƒ tipaÃ±cÄ• haá¹ƒ. __purimehi ekato tipaÃ±cÄ• ha_nti tacapaÃ±cakÄ• dÄ«hi sad
vakkapaÃ±cakÄ• dÄ«ni ekajjhaá¹ƒ katvÄ• vuttanayeneva tipaÃ±cÄ• haá¹ƒ \Ne 151/.
__Ä• diantadassanavasenÄ• _tiÄ• dibhÅ«tassa anulomato sajjhÄ• yassa, anulomapaá¹-ilom

paá¹-ilomato sajjhÄ• yassa dassanavasena. tenÄ• ha __ ``anuloma ... pe ... antimoâ€™â€™
yadidaá¹ƒ purimehi saddhiá¹ƒ pacchimassa paÃ±cakÄ• dino ekato sajjhÄ• yakaraá¹‡aá¹ƒ, p
paccekaá¹ƒ anulomÄ• dinÄ• sajjhÄ• yappakÄ• rato aÃ±Ã±o sajjhÄ• yappakÄ• ro esoti atth
ekamukhÄ• aÃ±Ã±amaÃ±Ã±asambandhÄ• á¹-hapitÄ• aá¹…guliyo idha hatthasaá¹…khali
``aá¹…gulipantÄ«â€™â€™ _ti. __asubhalakkhaá¹‡aá¹ƒ_ kesÄ• dÄ«naá¹ƒ paá¹-ikkÅ«labhÄ
__dhÄ• tulakkhaá¹‡aá¹ƒ_.

attano koá¹-á¹-hÄ• so, samÄ• no vÄ• koá¹-á¹-hÄ• so sakoá¹-á¹-hÄ• so, tattha bhavo __sak
kammaá¹-á¹-hÄ• naá¹ƒ.

__kÄ• yÄ• nupassanaá¹ƒ hitvÄ• _ti asubhato vÄ• dhÄ• tuto anupassanaá¹ƒ manasikÄ• ra
pariyantatÄ• laÃ±ca Ä• ditÄ• laÃ±ca agantvÄ• .

samÄ• dhÄ• nÄ• divisesayogena adhikaá¹ƒ cittanti __adhicittaá¹ƒ_. tena vuttaá¹ƒ __
``samathavipassanÄ• cittaâ€™â€™ _nti. __manasikaraá¹‡aá¹ƒ citta_nti ekantaá¹ƒ samÄ• c
samannÄ• hÄ• rakaá¹ƒ \Be 155/ cittaá¹ƒ. vikkhepavasena cittassa nÄ• nÄ• rammaá¹‡e visa
pabhaÃ±janaá¹ƒ, samÄ• dhÄ• nena tadabhÄ• vato __na ca pabhaÃ±janasabhÄ• vaá¹ƒ_.

__sakkhibhavanatÄ• _ paccakkhakÄ• ritÄ• . __pubbahetÄ• dike_ti __Ä• di_-saddena
tadanurÅ«pamanasikÄ• rÄ• nuyogÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__samappavatta_nti lÄ«nuddhaccarahitaá¹ƒ. __tathÄ• pavattiyÄ• _ti majjhimasamathanimi
tattha ca pakkhandanena siddhÄ• ya yathÄ• vuttasamappavattiyÄ• . __paÃ±Ã±Ä• ya tosetÄ
jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanÄ• , indriyÄ• naá¹ƒ ekarasatÄ• , tadupagavÄ«riya
imÄ• saá¹ƒ sÄ• dhikÄ• bhÄ• vanÄ• paÃ±Ã±Ä• , tÄ• ya adhicittaá¹ƒ toseti pahaá¹-á¹-haá¹ƒ
yathÄ• vuttavisesasiddhiyÄ• va hi taá¹ƒsÄ• dhikÄ• ya paÃ±Ã±Ä• ya taá¹ƒ cittaá¹ƒ sampaha
evaá¹ƒ sampahaá¹ƒsanto ca yasmÄ• sabbaso paribandhavisodhanena paÃ±Ã±Ä• ya cittaá
tasmÄ• __ ``samuttejeti cÄ• â€™â€™ _ti vuttaá¹ƒ. __nirassÄ• da_nti \Ne 152/ pubbenÄ• p
bhÄ• vanÄ• rasavirahitaá¹ƒ. __sampahaá¹ƒsetÄ«_ti bhÄ• vanÄ• ya cittaá¹ƒ sammÄ• pahÄ
__samuttejetÄ«_ti sammÄ• tattha uttejeti.

__Ä• sayo_ pavattiá¹-á¹-hÄ• naá¹ƒ.

__vavatthitata_nti asaá¹ƒkiá¹‡á¹‡ataá¹ƒ.

__anto_ti abbhantare koá¹-á¹-hÄ• se. __sukhuma_nti sukhumanhÄ• ruÄ• diá¹ƒ sandhÄ• ya

__tÄ• lapaá¹-á¹-ikÄ• _ tÄ• lapattavilivehi katakaá¹-asÄ• rako.

gaá¹‡anÄ• ya __mattÄ• _-saddo katipayehi Å«nabhÄ• vadÄ«panatthaá¹ƒ vuccati. dantaá¹-
Å«nÄ• ni tÄ«á¹‡i aá¹-á¹-hisatÄ• ni. tasmÄ• __ ``timattÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. yaá¹ƒ p
``atirekatisataaá¹-á¹-hikasamussayaâ€™â€™ nti (Vism I 122) vuttaá¹ƒ, taá¹ƒ dantaá¹-á¹-hÄ«
sabbasaá¹…gÄ• hikanayena vuttaá¹ƒ. ``gopphakaá¹-á¹-hikÄ• dÄ«ni avuttÄ• nÄ«â€™â€™ ti
pÄ• de dve gopphakaá¹-á¹-hÄ«nÄ«â€™â€™ ti vuttattÄ• , ``Ä• nisadaá¹-á¹-hiÄ• dÄ«nÄ«â€™

__tena aá¹-á¹-hinÄ• _ti Å«ruá¹-á¹-hinÄ• .

__marumpehÄ«_ti marumpacuá¹‡á¹‡ehi.

__susamÄ• hitacittena_ \Be 156/ hetubhÅ«tena. __nÄ• nÄ• rammaá¹‡avipphandanavirahe
vipphandanaá¹ƒ nÄ• nÄ• rammaá¹‡avipphandanaá¹ƒ, tena virahena. __anatikkantapÄ«tisu
taá¹ƒsamaá¹…gÄ«puggalassa vÄ• .

__paá¹-ikkÅ«ladhÄ• tuvaá¹‡á¹‡avisesa_nti paá¹-ikkÅ«lavisesaá¹ƒ, dhÄ• tuvisesaá¹ƒ, vaá¹‡
vakkapaÃ±cakÄ• dÄ«su paÃ±casu visuá¹ƒ, heá¹-á¹-himehi ekato ca sajjhÄ• ye channaá¹ƒ c
vasena paÃ±ca \Ne 153/ mÄ• sÄ• paripuá¹‡á¹‡Ä• labbhanti, tacapaÃ±cake pana visuá¹ƒ t
``addhamÄ• se Å«nepÄ«â€™â€™ _ti. __mÄ• santaragamanaá¹ƒ_ sajjhÄ• yassa sattamÄ•

__yamenta_nti bandhentaá¹ƒ.

``nÄ«laá¹ƒ pÄ«taâ€™â€™ ntiÄ• dinÄ• saá¹…ghÄ• á¹-e nÄ«lÄ• divavatthÄ• naá¹ƒ taá¹ƒnis
upÄ• dÄ• yÄ• ti Ä• ha __ ``mahÄ• bhÅ«taá¹ƒ ... pe ... duggandhantiÄ• dinÄ• â€™â€™ _ti. u
mahÄ• bhÅ«tena paricchinnanti yojanÄ• . __tassÄ• _ti upÄ• dÄ• rÅ«passa. __tato_ti mahÄ
Ä• tapapaccayabhÄ• vo Ä• tapo paccayo etissÄ• ti, Ä• tapassa chÄ• yÄ• ya uppÄ• dakabh
Ä• tapapaccayachÄ• yuppÄ• dakabhÄ• vo_. tena uppÄ• detabbauppÄ• dakabhÄ• vo aÃ±Ã
__Ä• yatanÄ• ni ca dvÄ• rÄ• ni cÄ• _ti dvÄ• dasÄ• yatanÄ• ni, tadekadesabhÅ«tÄ• ni dvÄ•

__sappaccayabhÄ• vÄ• _ti sappaccayattÄ• .

__yathÄ• vuttena Ä• kÄ• renÄ• _ti ``iti idaá¹ƒ sattavidhaá¹ƒ uggahakosallaá¹ƒ suggahitaá¹ƒ
(Vibh-a 356), ``imaá¹ƒ pana kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• arahattaá¹ƒ pÄ• puá¹‡ituk
(Vibh-a 356) vÄ• vuttappakÄ• rena vidhinÄ• . ``avisesato pana sÄ• dhÄ• raá¹‡avasena eva
``ito paá¹-á¹-hÄ• yÄ• â€™â€™ ti ca vadanti. __vaá¹‡á¹‡Ä• dimukhenÄ• _ti vaá¹‡á¹‡apaá¹-i
__upaá¹-á¹-hÄ• na_nti kammaá¹-á¹-hÄ• nassa upaá¹-á¹-hÄ• naá¹ƒ, yo uggahoti vutto. __ett
catukkapaÃ±cakajjhÄ• napaá¹-hamajjhÄ• navipassanÄ• su ekasmiá¹ƒ sandhÄ«yati. kena?
kammaá¹-á¹-hÄ• namanasikÄ• reneva, tasmÄ• uggahova sandhi __uggahasandhÄ«_ti ved

__uá¹-á¹-hÄ• nakaá¹ƒ_ uppajjanakaá¹ƒ. sÄ• tirekÄ• ni cha ambaá¹‡Ä• ni __kumbhaá¹ƒ_. _
mukhadhovanakhÄ• danabhojanakiccato. __nivattatÄ«_ti arahattÄ• dhigamena accantaniva

__kammamevÄ• _ti \Be 157/ manasikÄ• rakammameva. __Ä• rammaá¹‡a_nti pubbabhÄ•

__tathÄ• _ti vanamakkaá¹-o viya.

__eka_nti \Ne 154/ ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ.

__sattagahaá¹‡arahite_ti sattapaÃ±Ã±attimpi anÄ• masitvÄ• desitattÄ• vuttaá¹ƒ. sasantÄ•
ahaá¹ƒkÄ• ravatthumhi appahÄ«namÄ• nassa pahÄ«nÄ• kÄ• raá¹ƒ sandhÄ• yÄ• ha __ ``vi
__tatthÄ• _ti parassa kÄ• ye.

<357> __Ä• dimhi sevanÄ• _ manasikÄ• rassa uppÄ• danÄ• Ä• rambho.

<362> __gamitÄ• _ti vigamitÄ• .

kÄ• yÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vedanÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<363> __sampajÄ• nassÄ• _ti sammÄ• pakÄ• rehi jÄ• nantassa, vatthÄ• rammaá¹‡ehi sa
sukhasÄ• misÄ• dippakÄ• rehi aviparÄ«taá¹ƒ vedanaá¹ƒ jÄ• nantassÄ• ti attho. pubbabhÄ•
vohÄ• rÄ• nusÄ• reneva pavattatÄ«ti Ä• ha __ ``vohÄ• ramattenÄ• â€™â€™ _ti. __vedayÄ
vedayÄ• mÄ«â€™â€™ ti attupanÄ• yikÄ• vuttÄ• ti, pariÃ±Ã±Ä• tavedanopi vÄ• uppannÄ•
``sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti jÄ• nÄ• ti, voharati ca, pageva itaro. tenÄ•
vuttaâ€™â€™ _nti.

__ubhaya_nti vÄ«riyasamÄ• dhiá¹ƒ. __saha yojetvÄ• _ti samadhurakiccato anÅ«nÄ• dhika
atthadhammÄ• dÄ«su sammohaviddhaá¹ƒsanavasena pavattÄ• maggapaÃ±Ã±Ä• __eva l

vaá¹‡á¹‡amukhÄ• dÄ«su __tÄ«supi mukhesu. pariggahassÄ• _ti arÅ«papariggahassa. ``va
ti vacanena nivattitaá¹ƒ dassento __ ``na cakkhÄ• dÄ«ni cha vatthÅ«nÄ«â€™â€™ _ti Ä• ha
aÃ±Ã±amaÃ±Ã±upatthambhena \Ne 155/ á¹-hitesu dvÄ«su naá¸·akalÄ• pesu ekassa itarap
nÄ• makÄ• yassa rÅ«pakÄ• yapaá¹-ibaddhavuttitÄ• dassanaÃ±hetaá¹ƒ nissayapaccayavise

__tesa_nti \Be 158/ yesaá¹ƒ phassaviÃ±Ã±Ä• á¹‡Ä• ni pÄ• kaá¹-Ä• ni, tesaá¹ƒ. __aÃ±Ã±es

yesaá¹ƒ phassaviÃ±Ã±Ä• á¹‡Ä• ni na pÄ• kaá¹-Ä• ni. sukhadukkhavedanÄ• naá¹ƒ suvibhÅ
``sabbesaá¹ƒ vineyyÄ• naá¹ƒ vedanÄ• pÄ• kaá¹-Ä• â€™â€™ _ti. __vilÄ• petvÄ• vilÄ• pet
navanÄ«taá¹ƒ vilÄ• petvÄ• sÄ«tibhÅ«taá¹ƒ atisÄ«tale udake pakkhipitvÄ• patthinnaá¹ƒ á¹-
paripiá¹‡á¸• etvÄ• puna vilÄ• petvÄ• ti satavÄ• raá¹ƒ evaá¹ƒ katvÄ• .

__tatthÄ• pÄ«_ti yattha arÅ«pakammaá¹-á¹-hÄ• naá¹ƒ eva ... pe ... dassitaá¹ƒ, tatthÄ• pi. y
tadantogadhaá¹ƒ rÅ«pakammaá¹-á¹-hÄ• nanti yojanÄ• .

vedanÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cittÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ•

<365> kilesasampayuttÄ• naá¹ƒ na visuddhatÄ• hotÄ«ti sambandho. __itarehipÄ«_ti attan
itarehipi asampayuttehi. __visuá¹ƒ vacana_nti aÃ±Ã±Ä• kusalato visuá¹ƒ katvÄ• vacanaá¹ƒ
__visiá¹-á¹-haggahaá¹‡a_nti visiá¹-á¹-hatÄ• gahaá¹‡aá¹ƒ, Ä• veá¹‡ikasamohatÄ• dassanan
momÅ«hacittanti vuccati.

cittÄ• nupassanÄ• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammÄ• nupassanÄ• niddeso

ka. nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ•

<367> ekasmiá¹ƒ \Ne 156/ yuge baddhagoá¹‡Ä• naá¹ƒ viya ekato pavatti __yuganaddhatÄ

__gahaá¹‡Ä• kÄ• renÄ• _ti asubhepi Ä• rammaá¹‡e ``subhaâ€™â€™ nti gahaá¹‡Ä• kÄ• re
subhanimittanti ca vuccatÄ«ti yojanÄ• . ekaá¹ƒsena sattÄ• attano attano hitasukhameva Ä•
vuttaá¹ƒ __ ``Ä• kaá¹…khitassa hitasukhassÄ• â€™â€™ _ti. __anupÄ• yo_ eva ca hitavisiá
ayonisomanasikÄ• ro, Ä• kaá¹…khitassa vÄ• yathÄ• dhippetassa hitasukhassa __anupÄ• y
tÄ• disepi pavattantÄ«ti. __nipphÄ• detabbe_ti \Be 159/ ayonisomanasikÄ• rena nibbattetab

__tadanukÅ«lattÄ• _ti tesaá¹ƒ asubhe ``subhaâ€™â€™ nti, ``asubhaâ€™â€™ nti ca pavat
ayonisomanasikÄ• rayonisomanasikÄ• rÄ• naá¹ƒ anukÅ«lattÄ• . rÅ«pÄ• dÄ«su aniccÄ• dia
aniccasaÃ±Ã±Ä• dÄ«naÃ±ca yathÄ• vuttamanasikÄ• rÅ«panissayatÄ• tadanukÅ«latÄ• .

Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ so uppÄ• detÄ«ti sambandho. __tabbipariá¹‡Ä• massÄ
nissandÄ• dikassa. __tadÄ• dhÄ• rassÄ• _ti udarassa, kÄ• yasseva vÄ• . __so_ti bhojanem

suttantapariyÄ• yena kÄ• marÄ• go ``kÄ• macchandanÄ«varaá¹‡aâ€™â€™ nti vuccatÄ«ti Ä
``abhidhammapariyÄ• yenÄ• â€™â€™ _ti. abhidhamme hi ``nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ p
uppajjati napurejÄ• tapaccayÄ• â€™â€™ ti (Paá¹-á¹-h III 8.8) etassa vibhaá¹…ge ``arÅ«pe
kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá
uppajjatÄ«â€™â€™ tiÄ• divacanato bhavarÄ• gopi kÄ• macchandanÄ«varaá¹‡aá¹ƒ vuttant
``sabbopi lobho kÄ• macchandanÄ«varaá¹‡aâ€™â€™ _nti.

__sÄ«mÄ• bhede kate_ti attÄ• dimariyÄ• dÄ• ya bhinnÄ• ya, attÄ• dÄ«su sabbattha ekarÅ
attho. __vihÄ• rÄ• diuddesarahita_nti vihÄ• rÄ• dipadesaparicchedarahitaá¹ƒ. __uggahitÄ•
__aá¹-á¹-havÄ«satividhÄ• _ti itthiÄ• divasena sattavidhÄ• paccekaá¹ƒ averÄ• dÄ«hi yojanÄ
aá¹-á¹-havÄ«satividhÄ• . __sattÄ• diitthiÄ• diaverÄ• diyogenÄ• _ti ettha sattÄ• diaverÄ• diy
itthiÄ• diaverÄ• diyogena \Ne 157/ aá¹-á¹-havÄ«satÄ«ti aá¹-á¹-hacattÄ• rÄ«saá¹ƒ ekissÄ• c
sesadisÄ• supÄ«ti sabbÄ• saá¹…gahetvÄ• Ä• ha __ ``asÄ«tÄ• dhikacatusatappabhedÄ• â

katÄ• katÄ• nusocanaÃ±ca na hotÄ«ti yojanÄ• . ``bahukaá¹ƒ sutaá¹ƒ hoti suttaá¹ƒ geyyaâ€™
IV 6) bahussutatÄ• navaá¹…gassa sÄ• sanassa vasena veditabbÄ• , na vinayamattassevÄ
anapekkhitvÄ• icceva vuttaá¹ƒ, na bahussutataÃ±cÄ• ti.

__tiá¹-á¹-hati_ anuppannÄ• vicikicchÄ• __ettha_ etesu ``ahosiá¹ƒ nu kho ahamatÄ«tamad
ntiÄ• dikÄ• ya (MN I 18; sAN a II 20) pavattiyÄ• anekabhedesu purimuppannesu vicikicchÄ
__á¹-hÄ• nÄ«yÄ• _ vuttÄ• .

__aá¹-á¹-havatthukÄ• pÄ«_ti \Be 160/ na kevalaá¹ƒ soá¸·asavatthukÄ• , nÄ• pi ratanattayav
aá¹-á¹-havatthukÄ• pi. ratanattaye saá¹ƒsayÄ• pannassa sikkhÄ• dÄ«su kaá¹…khÄ• sambh
tadabhÄ• vato ca sesavicikicchÄ• naá¹ƒ ratanattayavicikicchÄ• mÅ«likatÄ• daá¹-á¹-habbÄ•
``evametaâ€™â€™ nti saddahanavasena Ä• rammaá¹‡assa pakkhandanaá¹ƒ.

nÄ«varaá¹‡apabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kha. bojjhaá¹…gapabbavaá¹‡á¹‡anÄ•

__tenÄ• _ti atthasannissitaggahaá¹‡ena.

paccayavasena dubbalabhÄ• vo __mandatÄ• _.

pabbatapadesavanagahanantaritopi gÄ• mo na dÅ«re, pabbataá¹ƒ parikkhipitvÄ• gantabb
araÃ±Ã±alakkhaá¹‡Å«peto, tasmÄ• maá¹ƒsasoteneva assosÄ«ti vadanti.

sampattihetutÄ• ya \Ne 158/ pasÄ• do sinehapariyÄ• yena vutto.

indriyÄ• naá¹ƒ tikkhabhÄ• vÄ• pÄ• danaá¹ƒ __tejanaá¹ƒ_. __tosanaá¹ƒ_ pamodanaá¹ƒ.

bojjhaá¹…gapabbavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__samathavipassanÄ• vasena_ paá¹-hamassa satipaá¹-á¹-hÄ• nassa, __suddhavipassanÄ
__Ä• gamanavasena vuttaá¹ƒ_ aÃ±Ã±athÄ• maggasammÄ• satiyÄ• kathaá¹ƒ kÄ• yÄ• ram
__kÄ• yÄ• nupassiÄ• dÄ«naá¹ƒ_ catubbidhÄ• naá¹ƒ puggalÄ• naá¹ƒ vuttÄ• naá¹ƒ. tenÄ• ha
... vattuâ€™â€™ _nti. __anekasatisambhavÄ• vabodhapasaá¹…gÄ• _ti ekacittuppÄ• dena
sati ca tasmiá¹ƒ anekÄ• vabodhassa ca Ä• pajjanato. __sakiccaparicchinne_ti attano kiccav
__dhammabhedenÄ• _ti Ä• rammaá¹‡abhedavisiá¹-á¹-hena dhammavisesena. __na dhamm
dhammassa aÃ±Ã±adhammo kiccaá¹ƒ nÄ• ma na hoti tadabhÄ• vato. __dhammabhedena_
bhedo_ti tassa kiccassa bhedo natthi. __tasmÄ• _ti yasmÄ• nayidha dhammassa vibhÄ• g
kiccabhedena \Be 161/ pana dhammavibhÄ• go icchito, tasmÄ• . tena vuttaá¹ƒ __ ``ekÄ• vÄ

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<374> __ ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ _ti idaá¹ƒ puggalÄ• dhiá¹-á¹-hÄ• nena satip
taÃ±ca Ä• gamanasiddhaá¹ƒ, aÃ±Ã±athÄ• tassa asambhavatoti Ä• ha __ ``Ä• gamanavase
_ti. __puggalaá¹ƒ anÄ• masitvÄ• _ti ``kÄ• ye kÄ• yÄ• nupassÄ«â€™â€™ ti evaá¹ƒ puggala
anÄ• masanato eva __Ä• gamanavisesanaá¹ƒ akatvÄ• _. __nayadvaye_ti anupassanÄ• na
nayadvaye.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

satipaá¹-á¹-hÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sammappadhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<390> kÄ• raá¹‡asaddo \Be 162/ \Ne 159/ yuttivÄ• cako ``sabbametaá¹ƒ akÄ• raá¹‡aá¹ƒ va
viya, tasmÄ• __kÄ• raá¹‡appadhÄ• nÄ• _ti yuttippadhÄ• nÄ• , anuppannapÄ• pakÄ• nuppÄ
anurÅ«pappadhÄ• nÄ• ti evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo. anuppannapÄ• pakÄ• dÄ«
__anuppannapÄ• pakÄ• nuppÄ• dÄ• di_.

<391> __ ``na aÃ±Ã±o dhammo_ti yathÄ• taá¹‡hÄ• yanamicchÄ• bhinivesavÄ• yamanasa
chandapariyÄ• yo aÃ±Ã±adhammo nÄ• ma hoti kattukamyatÄ• saá¹…khÄ• tassa chandaniy
pana taá¹ƒsabhÄ• vattÄ• aÃ±Ã±adhammo na hoti. tenÄ• ha __ ``dhammacchandoti sabhÄ

<406> __aá¹-á¹-hakathÄ• ya_nti porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ. __vaá¹-á¹-Ä• natthasaá¹
saá¹ƒsÄ• radukkhasambhavato.

__na sakkontÄ«ti Ä• ha_ ``santÄ• ya samÄ• pattiyÄ• parihÄ«nÄ• brahmacariyavÄ• se sa
sakkontÄ«â€™â€™ ti.

tattha duvidhÄ• yÄ• ti yojetabbaá¹ƒ. __uppannÄ• yevÄ• _ti uppannapubbÄ• eva uppajjanti

__sabbÄ• su avatthÄ• sÅ«_ti pakatattÄ• diavatthÄ• su. pakatattÄ• vatthena hi sabbena sab
caritabbÄ• ni. itarÄ• vatthena ca tadavatthÄ• ya tÄ• ni tÄ• niyeva caritabbÄ• ni. __vattabba
__Ä• di_-saddena \Ne 160/ ``na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä•
vatthabbaá¹ƒ, na ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane nisÄ
nisinne Ä• sane nisÄ«ditabbaá¹ƒ, na ekacaá¹…kame caá¹…kamitabbaá¹ƒ, na nÄ«ce caá¹…
caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kam
saá¹…gaá¹‡hÄ• ti. __tesa_nti pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ«naá¹ƒ vasena. __sampiá
saá¹…kaá¸• á¸• hitvÄ• . __ekekaá¹ƒ katvÄ• _ti navÄ• pi ekamekaá¹ƒ \Be 163/ katvÄ• .
``abhivÄ• danapaccuá¹-á¹-hÄ• naÃ±jalikammasÄ• mÄ«cikammaá¹ƒ na sÄ• ditabbaá¹ƒ, Ä• s
seyyÄ• bhihÄ• raá¹ƒ, pÄ• dodakaá¹ƒ, pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«var
sÄ• ditabbaâ€™â€™ nti idaá¹ƒ sabbampi asÄ• diyanasÄ• maÃ±Ã±ena ekaá¹ƒ. __dasÄ• _ti
Ä• cÄ• ravipattiyÄ• , na diá¹-á¹-hivipattiyÄ• , na Ä• jÄ«vavipattiyÄ• , na bhikkhÅ« bhikkhÅ«h
gihiddhajo dhÄ• retabbo, na titthiyaddhajo dhÄ• retabbo, na titthiyÄ• sevitabbÄ• , bhikkhÅ«
bhikkhusikkhÄ• ya sikkhitabbaâ€™â€™ nti (Vin II 60) evamÄ• gatÄ• dasa.

__ ``kammaÃ±cÄ• â€™â€™ _ti paccattavasena vuttaá¹ƒ kammaá¹ƒ ``avipakkavipÄ• kassÄ
``kammassÄ• â€™â€™ ti sÄ• mivacanavasena pariá¹‡Ä• metvÄ• yojetabbaá¹ƒ. bhÅ«tÄ• p
sambandho. __idhÄ• _ti imissÄ• sammohavinodaniyÄ• . ``evaá¹ƒ kate okÄ• se vipÄ• ko ...
vuccatÄ«â€™â€™ ti vadanto __vipÄ• kameva vadati_. __tatthÄ• _ti aá¹-á¹-hasÄ• liniyaá¹ƒ.
thÄ• magatÄ• kÄ• marÄ• gÄ• dayo ``anusayÄ• â€™â€™ ti vuccantÄ«ti Ä• ha __ ``anusayi
pahÄ• tabbÄ• â€™â€™ _ti.

__Ä• hatakhÄ«rarukkho viya Ä• rammaá¹‡aá¹ƒ, _ kathaá¹ƒ? nimittaggÄ• havasena. tameva
``adhigataâ€™â€™ _ntiÄ• dinÄ• . tattha nimittaggÄ• havasena Ä• rammaá¹‡assa adhiggah
anussaritÄ• nussaritakkhaá¹‡e kilesuppattihetubhÄ• vena uppattiá¹-á¹-hÄ• nato adhigatame

``adhigataá¹ƒ nimittaggÄ• havasenÄ• â€™â€™ _ti, taá¹ƒ Ä• rammaá¹‡aá¹ƒ pÄ• tubhÅ«taki
kilesuppattinimittatÄ• ya uppattirahaá¹ƒ kilesaá¹ƒ __ ``Ä• rammaá¹‡aá¹ƒ antogadhakilesaâ€
taÃ±ca kho gÄ• hake labbhamÄ• naá¹ƒ gahetabbe upacaritvÄ• , yathÄ• nissite labbhamÄ•
``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ ti. idÄ• ni upacÄ• raá¹ƒ muÃ±citvÄ• nippariy
__ ``nimittaggÄ• ha ... pe ... sadisÄ• â€™â€™ _ti Ä• ha. __vitthÄ• retabba_nti ``yathÄ• kiá¹
khÄ«rarukkhaâ€™â€™ ntiÄ• dinÄ• vitthÄ• retabbaá¹ƒ.

__tidhÄ• _ti \Ne 161/ atÄ«tÄ• divasena tidhÄ• . __Ä• bhato_ upamÄ• vasena. __appahÄ«n
__pi_-saddena ``tidhÄ• navattabbatÄ• dassanatthampÄ«â€™â€™ ti vuttameva sampiá¹‡á¹
pahÄ«nakilesÄ• daá¹-á¹-habbÄ• _ magge anuppanne uppattirahÄ• nampi uppanne sabbe

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<427> __vÄ«riyajeá¹-á¹-hikÄ• ya_ \Be 164/ __pana maggabhÄ• vanÄ• ya na vattabbÄ• ni_
``maggÄ• dhipatÄ«nÄ«â€™â€™ ti vÄ• ``namaggÄ• dhipatÄ«nÄ«â€™â€™ ti vÄ• _ti vÄ• ti
vÄ«riyantarÄ• bhÄ• vo, itarassa itarÄ• dhipatino, namaggabhÅ«tavÄ«riyÄ• dhipatino ca abh
kÄ• raá¹‡anti imamatthamÄ• ha __ ``maggÄ• dhipatÄ«nÄ«â€™â€™ _tiÄ• dinÄ• . __tadÄ• _
vÄ«riyajeá¹-á¹-hikamaggabhÄ• vanÄ• kÄ• le.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sammappadhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. iddhipÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<431> __paá¹-hamo_ \Be 165/ \Ne 162/ __kattuattho_ ``ijjhatÄ«ti iddhÄ«â€™â€™ ti. __dut
``ijjhanti etÄ• yÄ• â€™â€™ ti. pajjitabbÄ• iddhi vuttÄ• ``iddhiá¹ƒ pajjanti pÄ• puá¹‡antÄ«â€
kattusÄ• dhanassa iddhisaddassa karaá¹‡asÄ• dhanena pÄ• dasaddena samÄ• nÄ• dhikar
ijjhanakassa ca atthassa karaá¹‡abhÅ«tena pÄ• dena pajjitabbattÄ• ``iddhi eva pÄ• doâ€™
sambhavatÄ«ti imamatthamÄ• ha __ ``na ca ... pe ... vattuâ€™â€™ _nti. __iddhikiriyÄ• kara
ijjhanakiriyÄ• ya karaá¹‡abhÅ«tena atthena sÄ• dhetabbÄ• ca iddhi pajjitabbÄ• ti yojanÄ• .
karaá¹‡Ä• na_nti ijjhanapajjanakiriyÄ• karaá¹‡Ä• naá¹ƒ iddhipÄ• datthÄ• naá¹ƒ. __na asam
sambhavati_ paá¹-isedhadvayaá¹ƒ pakatiyaá¹ƒ á¹-hapetÄ«ti. __tasmÄ• _ti yasmÄ• paá¹-ha
samÄ• nÄ• dhikaraá¹‡asamÄ• so, dutiyena sÄ• mivacanasamÄ• so iddhipÄ• dasaddÄ• naá

vÄ• paá¹-hamenatthena samÄ• nÄ• dhikaraá¹‡asamÄ• savaseneva yojanÄ• yujjati pÄ• da
pajjamÄ• nakoá¹-á¹-hÄ• sabhÄ• vato. dutiyenatthena itarasamÄ• seneva yojanÄ• yujjati pÄ
ijjhanakaraá¹‡Å«pÄ• yabhÄ• vato.

__kecÄ«_ti __dhammasirittheraá¹ƒ_ sandhÄ• ya vadati. __duvidhatthÄ• yÄ• _ti nibbattiatth
__visu_nti ``iddhi eva pÄ• do iddhipÄ• doâ€™â€™ ti imasmÄ• visuá¹ƒ. __samÄ• sayojanÄ
iddhipÄ• doâ€™â€™ ti evaá¹ƒ samÄ• sayojanÄ• vasena. __yathÄ• yutto_ti kattukaraá¹‡att
__paá¹-ilÄ• bhapubbabhÄ• gÄ• na_nti visesÄ• dhigamataá¹ƒpubbabhÄ• gÄ• naá¹ƒ yathÄ•
kattiddhikaraá¹‡iddhibhÄ• vaá¹ƒ sandhÄ• ya vuttoti yojanÄ• . uttaracÅ«á¸·abhÄ• janÄ«ye ``
chandiddhipÄ• do, cittameva, vÄ«riyameva, vÄ«maá¹ƒsÄ• va \Ne 163/ vÄ«maá¹ƒsiddhipÄ•
``uttaracÅ«á¸·abhÄ• janÄ«ye vÄ• vuttehi chandÄ• dÄ«hi iddhipÄ• dehÄ«â€™â€™ _tiÄ• di.

chandacittavÄ«maá¹ƒsiddhipÄ• desu tÄ• va yuttaá¹ƒ padhÄ• nasaá¹…khÄ• raggahaá¹‡aá¹
pana kathanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``vÄ«riyiddhipÄ• daniddeseâ€™â€™ _tiÄ• di.
samannÄ• gamaá¹…gÄ• ni, chandÄ• dayo kimatthiyÄ• ti Ä• ha __ ``samÄ• dhivisesanÄ• nÄ
vuttÄ• hoti_ atabbisesanattÄ• . yadipi \Be 166/ samÄ• dhivisesanasamannÄ• gamaá¹…gac
vÄ«riyaá¹ƒ Ä• gatanti vuttaá¹ƒ, taá¹ƒ pana ``vÄ«riyasamÄ• dhisamannÄ• gataâ€™â€™ nti
evaá¹ƒ siddhe sati puna vacanaá¹ƒ vÄ«riyantarasabbhÄ• vaá¹ƒ nu kho dÄ«petÄ«ti kadÄ• ci
tadÄ• saá¹…kÄ• nivattanatthaá¹ƒ __ ``vÄ«riyaÃ±cÄ• â€™â€™ _tiÄ• dimÄ• ha. __chandÄ•
chandÄ• dÄ«naá¹ƒ adhipatipaccayatÄ• visesena visiá¹-á¹-ho. teneva hi chandÄ• dimukhene
tathÄ• ca vuttaá¹ƒ ``chandaá¹ƒ ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiâ€™â€™
__taá¹ƒtaá¹ƒavassayanavasenÄ• _ti tassa tassa chandassa samÄ• dhino avassayatÄ• vase
attho. __upÄ• yatthena ... pe ... vuttÄ• hoti_ adhigamÅ«pÄ• yatÄ• pi nissayabhÄ• voyevÄ•
_tiÄ• dinÄ• yathÄ• vuttaá¹ƒ chandÄ• dÄ«naá¹ƒ iddhipÄ• dataá¹ƒ pÄ• á¸·iyÄ• yeva vibhÄ• v
chandÄ• dÄ«naá¹ƒyeva upÄ• yatthabhÄ• veneva iddhipÄ• dabhÄ• vassa adhippetattÄ• .
__upÄ• yiddhipÄ• dadassanatthamevÄ• _ti chandÄ• dike dhure jeá¹-á¹-hake pubbaá¹…gam
chandÄ• dÄ«naá¹ƒ iddhiyÄ• adhigamÅ«pÄ• yatÄ• dassanaá¹ƒ upÄ• yiddhipÄ• dadassanaá
vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti tattha tattha pÄ• á¸·iyaá¹ƒ n
kataá¹ƒ chandÄ• divisiá¹-á¹-hÄ• naá¹ƒyeva vedanÄ• kkhandhÄ• dÄ«naá¹ƒ adhippetattÄ• . e
sampaá¹-icchitabbaá¹ƒ. __aÃ±Ã±athÄ• _ kevalaá¹ƒ iddhisampayuttÄ• naá¹ƒyeva khandhÄ•
gayhamÄ• ne __catubbidhatÄ• na hoti_ visesakÄ• raá¹‡Ä• bhÄ• vatoti adhippÄ• yo.

<433> __tosanaá¹ƒ_ satthu Ä• rÄ• dhanaá¹ƒ, sikkhÄ• ya vÄ• . __thÄ• mabhÄ• vato_ti thira
jÄ• timÄ• purissaro hotÄ«ti __ ``pubbaá¹…gamattÄ• cittassa visiá¹-á¹-hajÄ• tisadisatÄ• â€
vicÄ• raá¹‡Ä• paÃ±Ã±Ä• hetukattÄ• mantassa vÄ«maá¹ƒsÄ• sadisatÄ• suviÃ±Ã±eyyÄ• vÄ

__chandÄ• dike_ti chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rÄ• , vÄ«riyacittavÄ«maá¹ƒsÄ•
ime tayo tayo dhamme. __abhedato_ bhedaá¹ƒ akatvÄ• abhinditvÄ• iddhibhÄ• vasÄ• maÃ

iddhipÄ• dabhÄ• vasÄ• maÃ±Ã±ena ca \Ne 164/ saá¹…gaá¹‡hitvÄ• . tenÄ• ha __ ``sampiá
vÄ• sambhedanaá¹ƒ missÄ«karaá¹‡anti Ä• ha __ ``amissetvÄ• â€™â€™ _ti. tathÄ• hi ``se
cattÄ• ro khandhÄ• iddhipÄ• dÄ• yevÄ• â€™â€™ ti (Vibh-a 433) iddhiiddhipÄ• de amissetv
__visesenÄ• _ti bhedena catÅ«su iddhipÄ• desu asammissabhÄ• vena Ä• veá¹‡ikattÄ• . Ä•
chandÄ• dayo tassa tassa iddhipÄ• dassa. __avisesenÄ• _ti abhedena, caturiddhipÄ• dasÄ
attho.

__chandiddhipÄ• dasamÄ• dhiddhipÄ• dÄ• dayo_ti __Ä• di_-saddena padhÄ• nasaá¹…kh
saá¹…gaá¹‡hÄ• ti. __pÄ• do_ti tehi sampayuttaá¹ƒ catukkhandhamÄ• ha. ``chandiddhipÄ•
__visiá¹-á¹-hesveva pavesaá¹ƒ avatvÄ• _. __catÅ«sÅ«_ti chando, samÄ• dhi, padhÄ• nasa
khandhÄ• ti evaá¹ƒ catÅ«su. chandahetuko, chandÄ• dhiko vÄ• samÄ• dhi adhippetoti Ä• h
samÄ• dhi na ijjhissatÄ«â€™â€™ _ti. __itÄ«_ti evaá¹ƒ anena pakÄ• rena, yaá¹ƒ samÄ• dhi
samÄ• dhibhÄ• vanÄ• nuyogena bhÄ• vitÄ• khandhÄ• __samÄ• dhibhÄ• vitÄ• _.

__ ``ye hÄ«â€™â€™ _tiÄ• dinÄ• ``abhinavaá¹ƒ natthÄ«â€™â€™ ti saá¹…khepato vuttaá¹
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rÄ• naá¹ƒ. __ida_nti ``ime hi tayoâ€™â€™ tiÄ• div
``chando samÄ• dhÄ«â€™â€™ tiÄ• divacanassa. __kÄ• raá¹‡abhÄ• venÄ• _ti sÄ• dhanab
dhammÄ• â€™â€™ tiÄ• divacanena. yasmÄ• chandÄ• dayo tayo dhammÄ• aÃ±Ã±amaÃ±
nissayabhÄ• vena pavattanti, tasmÄ• tesampi iddhipÄ• dabhÄ• vo vutto. so pana nissayab
sampayogÄ• vinÄ• bhÄ• vÄ«ti Ä• ha __ ``tadantogadhattÄ• â€™â€™ _ti, sampayuttakanto
chandÄ• dÄ«naá¹ƒ viya sampayuttakkhandhÄ• naá¹ƒ sabhÄ• vato iddhibhÄ• vo natthÄ«ti Ä
atthÄ«â€™â€™ _ti. tena vuttaá¹ƒ __ ``sesÄ• sampayuttakÄ• ... pe ... na attano sabhÄ• ve
__ekadesassÄ• _ti chandÄ• dÄ«naá¹ƒ. __catunnampi_ khandhÄ• naá¹ƒ, chandÄ• dÄ«naá¹
``sampayuttakÄ• panÄ• â€™â€™ tiÄ• diá¹ƒ sandhÄ• yÄ• ha. __iminÄ• _ catukkhandhatad
iddhibhÄ• vadÄ«panena.

pubbe vuttato vacanakkamena aÃ±Ã±anti Ä• ha __ ``apubbanti katvÄ• â€™â€™ _ti. kenaá
paá¹-ilÄ• bho, kenaá¹-á¹-hena pÄ• do pubbabhÄ• goti yathÄ• kkamaá¹ƒ yojanÄ• . yadi patiá
nissayiddhipÄ• doyeva vutto siyÄ• , na upÄ• yiddhipÄ• doti Ä• ha __ ``upÄ• yo cÄ• â€™â€™
suttantabhÄ• janÄ«ye, abhidhammabhÄ• janÄ«ye ca. tenÄ• ha __ ``suttantabhÄ• janÄ«ye h
__samÄ• dhivisesanabhÄ• venÄ• _ti \Ne 165/ ``chandÄ• dhipati, chandahetuko, chandÄ• d
chandasamÄ• dhÄ«â€™â€™ tiÄ• dinÄ• samÄ• dhissa visesanabhÄ• vena \Be 168/. ``sam
pÄ• á¹-ho. tattha __samÄ• dhisevanavasenÄ• _ti chandÄ• dhike adhipatiá¹ƒ karitvÄ• samÄ
__upÄ• yabhÅ«tÄ• na_nti ``chandavato ce samÄ• dhi ijjhati, mayheva ijjhatÄ«â€™â€™ ti sa
upÄ• yabhÅ«tÄ• naá¹ƒ.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<444> sÄ• dhipativÄ• rÄ• ni aá¹-á¹-hasatÄ• ni, tesu paccekaá¹ƒ cattÄ• ro iddhipÄ• dÄ• na
``sÄ• dhipativÄ• rÄ• naá¹ƒ paripuá¹‡á¹‡Ä• naá¹ƒ abhÄ• vÄ• â€™â€™ _ti. tattha kÄ• raá¹‡a
adhipatÄ«naá¹ƒ adhipatayo vijjantÄ«â€™â€™ _ti. yadi hi adhipatÄ« siyuá¹ƒ sÄ• dhipatÄ«ti
dvattiá¹ƒsa nayasatÄ• ni, suddhikÄ• ni aá¹-á¹-hÄ• ti cattÄ• ri nayasahassÄ• ni bhaveyyuá¹ƒ
adhippÄ• yo. yattakÄ• pana nayÄ• idha labbhanti, taá¹ƒ dassetuá¹ƒ __ ``ekekasmiá¹ƒ pan
vuttaá¹ƒ. suddhikÄ• ni aá¹-á¹-ha nayasatÄ• ni sÄ• dhipatikÄ• nipi aá¹-á¹-hevÄ• ti catunnaá¹
soá¸·asa nayasatÄ• ni.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

sayaá¹ƒ jeá¹-á¹-hakabhÄ• vena pavattanato cattÄ• ro adhipatayo aÃ±Ã±amaÃ±Ã±aá¹ƒ gar
``cattÄ• ro iddhipÄ• dÄ• na maggÄ• dhipatinoâ€™â€™ ti vuttÄ• . tenÄ• ha __ ``aÃ±Ã±ama
bhavantÄ«â€™â€™ _ti. __etamattha_nti ``adhipatayo aÃ±Ã±amaÃ±Ã±assa adhipatÄ« na b
etamatthaá¹ƒ. __adhipatino_ti adhipati bhavituá¹ƒ samatthassa. __adhipatiá¹ƒ na karontÄ«_
garuá¹ƒ katvÄ• \Ne 166/ nappavattanti. __adhipatÄ«naá¹ƒ sahabhÄ• ve_ti adhipatikiccakar
sahapavattiyaá¹ƒ. __ ``avÄ«maá¹ƒsÄ• dhipatikassa maggassa abhÄ• vÄ• â€™â€™ _ti idaá
dhammÄ• adhipatibhÄ• veneva pavatteyyuâ€™â€™ nti dosÄ• ropanavasenÄ• ha, na yath
adhipatidhammÄ• naÃ±hi pubbÄ• bhisaá¹…khÄ• re sati adhipatibhÄ• vena pavatti, na aÃ±Ã
tadabhÄ• vaá¹ƒ sandhÄ• ya visesanaá¹ƒ na \Be 169/ kattabbaá¹ƒ siyÄ• ti sakkÄ• vattuá¹ƒ.
__aÃ±Ã±amaÃ±Ã±Ä• dhipatikaraá¹‡abhÄ• ve_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ adhipatiá¹ƒ katvÄ• p
__vÄ«maá¹ƒsÄ• dhipatikattavacana_nti vÄ«maá¹ƒsÄ• dhipatikabhÄ• vassa vacanaá¹ƒ. __n
sabbesampi adhipatÄ«naá¹ƒ sÄ• dhipatikattÄ• ti adhippÄ• yo. __sahabhÄ• vo paá¹-ikkhitto
anekaá¹ƒsikatÄ• vacanato.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iddhipÄ• davibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bojjhaá¹…gavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

paá¹-hamanayavaá¹‡á¹‡anÄ•

<466> patiá¹-á¹-hÄ• naá¹ƒ \Be 170/ \Ne 167/ idha saá¹ƒsÄ• re avaá¹-á¹-hÄ• naá¹ƒ, tassa m
__ ``kilesavasena patiá¹-á¹-hÄ• naâ€™â€™ _nti. patiá¹-á¹-hÄ• nÄ• ya pana byÄ• pÄ• rÄ• p
``abhisaá¹…khÄ• ravasena Ä• yÅ«hanÄ• â€™â€™ _ti. yasmÄ• kilesesu taá¹‡hÄ• diá¹-á¹-h
taá¹‡hÄ• diá¹-á¹-hicaritÄ• naá¹ƒ visesato saá¹ƒsÄ• ranÄ• yikÄ• , kilesasahitameva ca kamm
hoti, na kevalaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``taá¹‡hÄ• diá¹-á¹-hÄ«hi ... pe ... Ä• yÅ«hanÄ• â€™
taá¹‡hÄ• ya bhavassÄ• dabhÄ• vato, diá¹-á¹-hiyÄ• vibhavÄ• bhinandanabhÅ«tÄ• ya vibhav
``taá¹‡hÄ• vasena patiá¹-á¹-hÄ• naá¹ƒ, diá¹-á¹-hivasena Ä• yÅ«hanÄ• â€™â€™ _ti vuttaá¹ƒ
antomukhappavattÄ• ya bhavadiá¹-á¹-hiyÄ• visesato saá¹ƒsÄ• re avaá¹-á¹-hÄ• naá¹ƒ, yato
Ä• ha __ ``sassatadiá¹-á¹-hiyÄ• patiá¹-á¹-hÄ• naâ€™â€™ _nti. bahimukhappavattÄ• pi vibh
bhavÄ• bhisaá¹…kharaá¹‡aá¹ƒ nÄ• tivattatÄ«ti vuttaá¹ƒ __ ``ucchedadiá¹-á¹-hiyÄ• Ä• yÅ«h
yathÄ• raddhassa Ä• rambhassa aniá¹-á¹-hÄ• naá¹ƒ antosaá¹…kocabhÄ• vatoti Ä• ha __ ``
patiá¹-á¹-hÄ• naâ€™â€™ _nti. uddhatÄ• patti anupÄ• yabhÅ«tÄ• byÄ• pÄ• rÄ• patti asaá¹…
``uddhaccavasena Ä• yÅ«hanÄ• â€™â€™ _ti. tathÄ• kosajjapakkhikattÄ• ca kÄ• masukhÅ
ca attakilamathÄ• nuyogassa tadubhayavasena patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• vuttÄ• , itaraá
veditabbaá¹ƒ. __idhÄ• _ti imissÄ• __sammohavinodaniyÄ• _. __avuttÄ• na_nti ``kilesavase
ntiÄ• dÄ«naá¹ƒ vasena veditabbÄ• patiá¹-á¹-hÄ• nÄ• yÅ«hanÄ• ti yojanÄ• .

__samappavatte dhamme_ti lÄ«nuddhaccavirahena samappavatte sampayuttadhamme. __
patirÅ«paá¹ƒ \Ne 168/ saá¹…kaleti gaá¹‡eti tuleti. tenÄ• ha __ ``upapattito ikkhatÄ«â€™â€™
paá¹-isaá¹…khÄ• nÄ• kÄ• ro upapattito ikkhanÄ• kÄ• ro. __evaÃ±ca katvÄ• _ti paá¹-isaá¹…
upekkhÄ• sambojjhaá¹…gassa. __pacchimapacchimakÄ• raá¹‡abhÄ• vo_ti pacchimassa pa
purimaá¹ƒ purimaÃ±hi pacchimassa pacchimassa visesapaccayoti.

<467> aviparÄ«takÄ• yÄ• disabhÄ• vaggahaá¹‡asamatthatÄ• ya \Be 171/ __balavatÄ« eva
satinepakkenÄ• ti attho. __evaá¹ƒcitto_ti evaá¹ƒ lÄ• bhasakkÄ• rasilokasannissitacitto.
__cirakatavattÄ• divasenÄ• _ti cirakatavattÄ• disÄ«sena. __ ``vuttoâ€™â€™ _ti iminÄ• pi ``
kÄ• yaviÃ±Ã±attiá¹ƒ ... pe ... koá¹-á¹-hÄ• saâ€™â€™ nti yojanÄ• .

__paresa_nti na anantarÄ• naá¹ƒ. __sabbesaá¹ƒ ... pe ... yojetabbÄ• _ ``sabbe bojjhaá¹…g
paccayavisesÄ• hontiyevÄ• â€™â€™ ti. kÄ• metÄ«ti kÄ• mo, assÄ• danavasena Ä• masat
__kÄ• mÄ• misaá¹ƒ, _ kilesakÄ• mo. vatthukÄ• mo pana Ä• masÄ«yatÄ«ti __Ä• misaá¹ƒ_.
lokÄ«yanti ettha sukhavisesÄ• ti __loko, _ upapattiviseso. __vaá¹-á¹-aá¹ƒ_ saá¹ƒsÄ• ro. kÄ•
pavatto lobho __kÄ• mÄ• misaá¹ƒ_. bhavavisesapatthanÄ• vasena pavatto __lokÄ• misaá¹
ko vÄ• taá¹ƒ abhipattheyyÄ• ti vaá¹-á¹-Ä• nugedhabhÅ«to lobho vaá¹-á¹-Ä• misanti ca vada
tassÄ• taá¹‡hÄ• ya Ä• rammaá¹‡aá¹ƒ, rÅ«pÄ• di. __lokadhammÄ• _ lÄ• bhÄ• dayo. vuttÄ•
__saá¹ƒsÄ• rajanako rÄ• go_.

paá¹-hamanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyanayavaá¹‡á¹‡anÄ•

468-9__._ __sabbe sattÄ• _ti kÄ• mabhavÄ• dÄ«su, saÃ±Ã±Ä«bhavÄ• dÄ«su, ekavokÄ• ra
sattÄ• . Ä• hÄ• rato á¹-hiti etesanti __Ä• hÄ• raá¹-á¹-hitikÄ• , _ paccayaá¹-á¹-hitikÄ• . yena p
tiá¹-á¹-hanti, so ekova dhammo Ã±Ä• tapariÃ±Ã±Ä• saá¹…khÄ• tÄ• ya ``Ä• hÄ• raá¹-á¹-hitik
169/ abhiÃ±Ã±eyyo. __dve dhÄ• tuyo_ti saá¹…khatÄ• saá¹…khatadhÄ• tuyo. __tisso dhÄ•
kÄ• madhÄ• turÅ«padhÄ• tuarÅ«padhÄ• tuyo. __paÃ±ca vimuttÄ• yatanÄ• nÄ«_ti ``idha, bh
dhammaá¹ƒ deseti aÃ±Ã±ataro vÄ• garuá¹-á¹-hÄ• niyoâ€™â€™ tiÄ• dinÄ• (DN III 322, 35
vimuccanakÄ• raá¹‡Ä• ni. __anuttariyÄ• nÄ«_ti dassanÄ• nuttariyÄ• dÄ«ni cha anuttariyÄ•
yehi \Be 172/ kÄ• raá¹‡ehi niddaso hoti, tÄ• ni niddasavatthÅ«ni nÄ• ma. desanÄ• mattaÃ±c
dasavasso hutvÄ• parinibbuto puna dasavasso na hoti. na kevalaÃ±ca dasavasso, navavas
ekamuhuttikopi na hotiyeva puna paá¹-isandhiyÄ• abhÄ• vÄ• , aá¹-á¹-huppattivasena panev
``idha, bhikkhu, sikkhÄ• samÄ• dÄ• ne tibbacchando hotÄ«â€™â€™ tiÄ• dinÄ• (DN III 331
``sammÄ• diá¹-á¹-hissa purisapuggalassa micchÄ• diá¹-á¹-hi nijjiá¹‡á¹‡Ä• hotÄ«â€™â€™ t
10.106) __dasa nijjaravatthÅ«ni_. __khandhÄ• dayo_ti khandhÄ• yatanadhÄ• tÄ• dayo. __v
``bhavÄ• divinandhanaá¹-á¹-hena vÄ• naá¹ƒ vuccati taá¹‡hÄ• â€™â€™ ti dasseti. __gamam
Ä• rammaá¹‡e pavattimÄ• ha. tena vuttaá¹ƒ __ ``piyarÅ«pasÄ• tarÅ«pesÅ«â€™â€™ _ti.

__vipassanÄ• sahagatanti veditabbaá¹ƒ_ viÃ±Ã±attisamuá¹-á¹-hÄ• pakattÄ• . ``maggaá¹ƒ a
vÄ«riyaâ€™â€™ nti visesetvÄ• vuttattÄ• pana lokuttaravÄ«riyampi pariyÄ• yena kÄ• yikaá
dÄ«pitaá¹ƒ hoti.

rÅ«pÄ• vacare pÄ«tisambojjhaá¹…goti na vuccatÄ«ti Ä• ha __ ``rÅ«pÄ• vacare ... pe ... paá
yathÄ• vipassanÄ• sahagatÄ• pÄ«ti pariyÄ• yena ``pÄ«tisambojjhaá¹…goâ€™â€™ ti vucc
nibbedhabhÄ• giyÄ• vattabbÄ• siyÄ• . evaá¹ƒ labbhamÄ• nÄ• pi alabbhamÄ• naá¹ƒ upÄ•
``avitakkaavicÄ• rÄ• â€™â€™ _ti visesanaá¹ƒ santapaá¹‡Ä«tÄ• ya pÄ«tiyÄ• dassanatthaá
pariyÄ• yabojjhaá¹…gabhÅ«tÄ• . __avitakkaavicÄ• ro pÄ«ti ... pe ... na vutto_ savitakkasavi
kÄ• mÄ• vacarÄ• avitakkaavicÄ• rÄ• pÄ«ti atthi.

__idha vutto_ pariyÄ• yenÄ• ti attho. maggapaá¹-ivedhÄ• nulomanato vipassanÄ• ya viya p
satiÄ• dayo ``bojjhaá¹…gÄ• â€™â€™ tveva vuccantÄ«ti Ä• ha __ ``nibbedhabhÄ• giyattÄ•
_ti. evaá¹ƒ kasiá¹‡ajjhÄ• nÄ• dÄ«su bojjhaá¹…ge uddharantÄ• naá¹ƒ adhippÄ• yaá¹ƒ vatvÄ
170/ adhippÄ• yaá¹ƒ vattuá¹ƒ __ ``anuddharantÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. te hi Ä•
vipassanÄ• kkhaá¹‡e bojjhaá¹…ge uddharanti, na jhÄ• nakkhaá¹‡e tadabhÄ• vato. tenÄ• ha
viya ... pe ... na uddharantÄ«â€™â€™ _ti. kasiá¹‡anissando arÅ«pÄ• nÄ«ti Ä• ha __ ``tadÄ

dutiyanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyanayavaá¹‡á¹‡anÄ•

470-1__._ vossajjanaá¹ƒ \Be 173/ pahÄ• naá¹ƒ vossaggo, vossajjanaá¹ƒ vÄ• vissaá¹-á¹-ha
nirÄ• saá¹…kÄ• nuppavesoti Ä• ha __ ``vossaggasaddo ... pe ... duvidhatÄ• vuttÄ• â€™â€
__tadaá¹…gatanninnappakÄ• rena, _ maggakkhaá¹‡e __samucchedatadÄ• rammaá¹‡akara

tatiyanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<472> upekkhanamupekkhÄ• sambojjhaá¹…gassa sabhÄ• vo, so ca samÄ• dhivÄ«riyasan
Å«nÄ• dhikabhÄ• vabyÄ• vaá¹-o ahutvÄ• tesaá¹ƒ anÅ«nÄ• nadhikabhÄ• ve majjhattÄ• kÄ•
__ ``upekkhanavasenÄ• â€™â€™ _tiÄ• dinÄ• . tattha __upapattito ikkhana_nti paá¹-isaá¹…

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bojjhaá¹…gavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. maggaá¹…gavibhaá¹…go

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<490> __abhidhamme_ti \Be 174/ \Ne 171/ dhammasaá¹…gahe. so hi nibbattitÄ• bhidham
vibhaá¹…gadesanÄ• viya suttantanayavimissÄ• . __ariyopapadataá¹ƒ na karoti_ vinÄ• pi te
ariyabhÄ• vasiddhito. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``yathÄ• hÄ«â€™â€™ tiÄ• di.

<493> __ ``lokiyakÄ• lenÄ• â€™â€™ _ti idaá¹ƒ pubbabhÄ• gabhÄ• vanÄ• nubhÄ• vena ki
dassanatthaá¹ƒ vuttaá¹ƒ. __etesa_nti sammÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ. appahÄ• ne, pahÄ• n
Ä• dÄ«navÄ• nisaá¹ƒsavibhÄ• vanÄ• dinÄ• visesappaccayattÄ• __sammÄ• diá¹-á¹-hiÄ• d
pajahÄ• pentÄ«ti vuttÄ• ni_. micchÄ• vÄ• cÄ• dito nivatti sammÄ• vÄ• cÄ• dikiriyÄ• ti vuttaá
``sammÄ• vÄ• cÄ• dikiriyÄ• hi viratÄ«â€™â€™ _ti. sammÄ• diá¹-á¹-hiÄ• dayo viya __na kÄ
taá¹ƒsamaá¹…gÄ«puggalo viya __na kattubhÄ• vena. lokuttarakkhaá¹‡epÄ«_ti na kevalaá¹
kho lokuttarakkhaá¹‡epi.

__khandhopadhiá¹ƒ vipaccatÄ«_ti paá¹-isandhidÄ• yikaá¹ƒ sandhÄ• yÄ• ha. __tattha vipac

pavattivipÄ• kadÄ• yikaá¹ƒ.

__ekeka_nti ``tattha katamÄ• sammÄ• diá¹-á¹-hÄ«â€™â€™ tiÄ• dinÄ• ekekaá¹ƒ aá¹…gaá
tassevÄ• _ti ekekaaá¹…gasseva, na aá¹…gasamudÄ• yassa. __saha pana pucchitvÄ• _ti ``
maggoâ€™â€™ ti pucchitvÄ• . __ekato vissajjanapaá¹-iniddesattÄ• _ti yadipi ``tattha katam
yÄ• paÃ±Ã±Ä• â€™â€™ tiÄ• dinÄ• (Vibh 495) vissajjanaá¹ƒ kataá¹ƒ, ``tattha katamo paÃ±
maggoâ€™â€™ ti (Vibh 494) pana ekato katÄ• ya pucchÄ• ya vissajjanavasena paá¹-inidde
pÄ• á¹-iyekkaá¹ƒ pucchÄ• vissajjanaá¹ƒ nÄ• ma hoti. kasmÄ• panettha paÃ±caá¹…gikavÄ•
pucchÄ• vissajjanaá¹ƒ kataá¹ƒ, na aá¹-á¹-haá¹…gikavÄ• reti codanaá¹ƒ sandhÄ• yÄ• ha __
__ekekamukhÄ• yÄ• _ti sammÄ• diá¹-á¹-hiÄ• dimukhÄ• ya. tena vuttaá¹ƒ ``ariyaá¹ƒ vo, bhik
desessÄ• mi saupanisaá¹ƒ saparikkhÄ• raâ€™â€™ ntiÄ• di \Be 175/ (SN c V 28). __pubbas
hi vuttaá¹ƒ ``pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä• jÄ«vo suparisudd
431), tasmÄ• sammÄ• vÄ• cÄ• dimukhÄ• bhÄ• vanÄ• natthÄ«ti adhippÄ• yo. tenÄ• ha __
_ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

maggaá¹…gavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. jhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

mÄ• tikÄ• vaá¹‡á¹‡anÄ•

<508> __pÄ• timokkhasaá¹ƒvarÄ• dÄ«_ti \Be 176/ \Ne 173/ __Ä• di_-saddena indriyesu gu
mattaÃ±Ã±utÄ• , satisampajaÃ±Ã±aá¹ƒ, jÄ• gariyÄ• nuyogoti evamÄ• dike saá¹…gaá¹‡hÄ•
asubhajhÄ• nÄ• ni, anussatijhÄ• nÄ• ni ca. sati samaá¹‡abhÄ• vakarapubbabhÄ• gakaraá¹
samaá¹‡abhÄ• vopi siddhoyeva hotÄ«ti Ä• ha __ ``suÃ±Ã±Ä• ... pe ... dassetÄ«â€™â€™ _
phalampi siddhameva hotÄ«ti. sikkhÄ• padÄ• naá¹ƒ sarÅ«paá¹ƒ, sikkhitabbÄ• kÄ• raá¹ƒ, sa
dassetuá¹ƒ __ ``sikkhÄ• padesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __nÄ• makÄ• yÄ• divas
nÄ• makÄ• yapadakÄ• yabyaÃ±janakÄ• yavasena vuttesu. iminÄ• sikkhÄ• padÄ• naá¹ƒ si
adhigamÅ«pÄ• yabhÅ«tapaÃ±Ã±attisabhÄ• vataá¹ƒ dasseti. tesu sikkhitabbÄ• kÄ• ro satthu
__ ``vaca ... pe ... tabbesÅ«â€™â€™ _ti. __sikkhÄ• koá¹-á¹-hÄ• sesÅ«_ti vuttappabhedesu
adhisÄ«lasikkhÄ• bhÄ• gesu. tesu samÄ• dÄ• nameva sikkhitabbÄ• kÄ• roti vuttaá¹ƒ __ ``p
sikkhitabbesÅ«â€™â€™ _ti. __sikkhÄ• padekadesabhÅ«tÄ• _ti sikkhÄ• padasamudÄ• yass
hi idhÄ• dhippetÄ• ``idha bhikkhÅ«â€™â€™ ti vuttattÄ• . tathÄ• hi vakkhati ``sesasikkhÄ•
sikkhÄ• saddassa atthadassanatthaá¹ƒ vuttÄ• â€™â€™ ti (Vibh-a 516).

mÄ• tikÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niddesavaá¹‡á¹‡anÄ•

<509> __diá¹-á¹-hattÄ• _ti \Ne 174/ sayambhÅ«Ã±Ä• á¹‡ena sacchikatattÄ• . __khanti_Ä• sayambhÅ«Ã±Ä• á¹‡ena sacchikaraá¹‡avaseneva hi bhagavato khamanaruccanÄ• dayo, n anussavÄ• kÄ• raparivitakkÄ• dimukhena. __aviparÄ«taá¹-á¹-ho_ ekantaniyyÄ• naá¹-á¹-her __sikkhiyamÄ• no_ti sikkhÄ• ya paá¹-ipajjiyamÄ• no \Be 177/. __sikkhitabbÄ• ni sikkhÄ• pa sikkhÄ• padapÄ• á¸·iá¹ƒ vadati. __khandhattaya_nti sÄ«lÄ• dikkhandhattayaá¹ƒ. ``sabbapÄ buddhÄ• na sÄ• sanaâ€™â€™ nti (Dhp 183; DN I 90; Nett 30) vacanato Ä• ha __ ``anusÄ• sikkhattayaâ€™â€™ _nti.

__sammÄ• diá¹-á¹-hiyÄ• paccayattÄ• _ti maggasammÄ• diá¹-á¹-hiyÄ• ekantahetubhÄ• va __sammÄ• diá¹-á¹-hÄ«_ti kammassakatÄ• sammÄ• diá¹-á¹-hi, kammapathasammÄ• diá¹-á __phalakÄ• raá¹‡opacÄ• rehÄ«_ti phalÅ«pacÄ• rena sammÄ• diá¹-á¹-hipaccayattÄ• , kÄ• r sammÄ• diá¹-á¹-hipubbaá¹…gamattÄ• . __kusaladhammehi attano ekadesabhÅ«tehÄ«_ti s sandhÄ• yÄ• ha. kusalapaÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vÄ• pajÄ• nanavijÄ• nanavasena avayavadhammena samudÄ• yassa upacaritataá¹ƒ dasseti. __vinayanakiriyattÄ• _ti desanÄ sikkhattayamÄ• ha. __dhammenÄ• _ti dhammato anapetena. __avisamasabhÄ• venÄ• _ti a attho.

<510> __anaÃ±Ã±atthenÄ• _ti garahÄ• diaÃ±Ã±attharahitena sakatthena. __bhinnapaá¹-a bhikkhusÄ• ruppavasena paÃ±cakhaá¹‡á¸• Ä• dinÄ• chedena chinnacÄ«varadhare.

__bhedanapariyÄ• yavasena vuttaá¹ƒ, _ tasmÄ• kilesÄ• naá¹ƒ pahÄ• nÄ• kilesÄ• naá¹ƒ bh hoti.

__guá¹‡avasenÄ• _ti sekkhadhammÄ• diguá¹‡Ä• naá¹ƒ vasena. tena bhÄ• vatthato bhikkh

__idaá¹ƒ dvaya_nti ``ettha cÄ• â€™â€™ tiÄ• dinÄ•  parato saá¹…gahadassanavasena vutt tiÄ• dikaá¹ƒ vacanadvayaá¹ƒ. __iminÄ• _ti ``sekkho bhikkhu bhinnattÄ• pÄ• pakÄ• naâ€™â atthadassanena. __na sameti_ sekkhaasekkhaputhujjanÄ• sekkhadÄ«panato. __tadida_nti __nippariyÄ• yadassanaá¹ƒ_ ariyÄ• naá¹ƒ \Ne 175/, asekkhÄ• naá¹ƒyeva ca sekkhabhinnal __vutto_ti paá¹-iÃ±Ã±Ä• vacanaá¹ƒ, saccaá¹ƒ vuttoti attho. __na pana idhÄ• dhippeto_ atth dassitattÄ• .

__bhagavato vacana_nti upasampadÄ• kammavÄ• camÄ• ha. __tadanurÅ«pa_nti tadanuc

parisÄ• vatthusÄ«mÄ• sampattiyo ``samaggena saá¹…ghena akuppenÄ• â€™â€™ ti (Vibh
``á¹-hÄ• nÄ• rahaâ€™â€™ _nti padassa __ ``anÅ«na ... pe ... avuttaâ€™â€™ _nti ettakam

<511> __avÄ«tikkamanaviratibhÄ• vato_ti \Be 178/ avÄ«tikkamasamÄ• dÄ• nabhÅ«tÄ• vi
vÄ• rittasÄ«laá¹ƒ patvÄ• virati eva padhÄ• nanti cetanÄ• sÄ«lassapi pariyÄ• yatÄ• vuttÄ•
vatthuvijjÄ• cariyoâ€™â€™ _ti idaá¹ƒ idhÄ• dhippetanagaravaá¸• á¸• hakÄ«dassanaá¹ƒ. va
duvidhÄ• hi vaá¸• á¸• hakÄ«vijjÄ• . __lehitabba_nti sÄ• yitabbaá¹ƒ. __cubitabba_nti pÄ• ta

__indriyasaá¹ƒvarÄ• hÄ• rattÄ• _ti indriyasaá¹ƒvarahetukattÄ• . pÄ• timokkhasÄ«laá¹ƒ sik
pakatisÄ«lÄ• dikena gayhatÄ«ti Ä• ha __ ``pÄ• timokkhato aÃ±Ã±aá¹ƒ sÄ«laá¹ƒ kÄ• yikaav
gahitaâ€™â€™ _nti. taá¹ƒ pana pÄ• timokkhasÄ«lena na saá¹…gayhatÄ«ti na sakkÄ• vatt
kÄ• yikavÄ• casikasaá¹ƒvarassa tabbinimuttassa abhÄ• vatoti dassento __ ``iminÄ• adhipp
Ä• ha.

tattha pÄ• timokkhasaddassa evaá¹ƒ attho veditabbo --- kilesÄ• naá¹ƒ balavabhÄ• vato, pÄ
sukarabhÄ• vato, puÃ±Ã±akiriyÄ• ya ca dukkarabhÄ• vato bahukkhattuá¹ƒ apÄ• yesu patan
aniccatÄ• ya vÄ• bhavÄ• dÄ«su kammavegakkhitto ghaá¹-iyantaá¹ƒ viya anavaá¹-á¹-hÄ• n
gamanasÄ«loti pÄ• tÄ«, maraá¹‡avasena vÄ• tamhi tamhi sattanikÄ• ye attabhÄ• vassa pÄ
sattasantÄ• no, cittameva vÄ• . taá¹ƒ pÄ• tinaá¹ƒ saá¹ƒsÄ• radukkhato mokkhetÄ«ti __pÄ•
vimokkhena sattopi ``vimuttoâ€™â€™ ti vuccati. vuttaÃ±hi ``cittavodÄ• nÄ• visujjhantÄ«â€
``anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaâ€™â€™ nti (Vin I 28) ca. atha vÄ• avijjÄ• dinÄ
patati gacchati pavattatÄ«ti pÄ• tÄ«. ``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• sa
sandhÄ• vataá¹ƒ saá¹ƒsarataâ€™â€™ nti (SN a II 124; b III 99; c V 520; Kv 75) hi \Ne 176/
pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho etenÄ• ti __pÄ• timokkhaá¹ƒ_. ``ka
tiÄ• dÄ«naá¹ƒ viya tassa samÄ• sasiddhi veditabbÄ• .

atha vÄ• pÄ• teti vinipÄ• teti dukkheti pÄ• ti, cittaá¹ƒ. vuttaÃ±hi ``cittena nÄ«yati loko, citter
parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino \Be 179/ mokkho etenÄ• ti __pÄ• timokk
apÄ• yadukkhe vÄ• saá¹ƒsÄ• radukkhe vÄ• ti pÄ• tÄ«, taá¹‡hÄ• disaá¹ƒkileso. vuttaÃ±hi ``
(SN a I 55-57), taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15; Nidd I 191; Nidd II pÄ• rÄ• yanÄ• n
107) ca Ä• di. tato mokkhoti __pÄ• timokkhaá¹ƒ_.

atha vÄ• patati etthÄ• ti pÄ• tÄ«ni, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaÃ±hi ``cha
chasu kubbati santhavaâ€™â€™ nti (SN a I 70; Sn 171). tato chaajjhattikabÄ• hirÄ• yatana
mokkhoti __pÄ• timokkhaá¹ƒ_.

atha vÄ• pÄ• to vinipÄ• to assa atthÄ«ti pÄ• tÄ«, saá¹ƒsÄ• ro, tato mokkhoti __pÄ• timokkh

atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• ``patÄ«â€™â€™ ti vuccati
patino mokkho tena paÃ±Ã±attattÄ• ti patimokkho, patimokkho eva __pÄ• timokkhaá¹ƒ_. sa
mÅ«labhÄ• vato uttamaá¹-á¹-hena pati ca so yathÄ• vuttenatthena mokkho cÄ• ti patimokkh
__pÄ• timokkhaá¹ƒ_. tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhanti mukhametaá¹ƒ pamukhametaâ€
vitthÄ• ro.

atha vÄ• pa-iti pakÄ• re, atÄ«ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accantaá¹ƒ mokkh
__pÄ• timokkhaá¹ƒ_. idaÃ±hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ
vikkhambhanavasena samucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti __pÄ• timokk
mokkhoti vÄ• patimokkho, tamhÄ• tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkhoti attho,
__pÄ• timokkhaá¹ƒ_. mokkho vÄ• nibbÄ• naá¹ƒ, tassa mokkhassa paá¹-ibimbabhÅ«toti pat
hi nibbedhabhÄ• giyo sÅ«riyassa aruá¹‡uggamanaá¹ƒ viya nibbÄ• nassa udayabhÅ«to tapp
yathÄ• rahaá¹ƒ kilesanibbÄ• panatoti patimokkhaá¹ƒ, patimokkhaá¹ƒyeva __pÄ• timokkhaá

atha \Be 180/ vÄ• mokkhaá¹ƒ pati vattati, mokkhÄ• bhimukhanti vÄ• patimokkhaá¹ƒ, patim
__pÄ• timokkha_nti. idampi pÄ• timokkhasaddassa mukhamattadassanameva. sabbÄ• kaÄ
bhagavÄ• va anavajjapatimokkhaá¹ƒ pÄ• timokkhaá¹ƒ saá¹ƒvaá¹‡á¹‡eyya.

<513> garubhaá¹‡á¸• avissajjanakaraá¹‡abhÅ«taá¹ƒ etassa atthÄ«ti __garubhaá¹‡á¸• avis
__garubhaá¹‡á¸• antarabhÅ«taá¹ƒ_ thÄ• varÄ• di. Å«nakaá¹ƒ na vaá¹-á¹-atÄ«ti __phÄ• tika
atirekagghanakaá¹ƒ, tadagghanakameva vÄ• vaá¹-á¹-atÄ«ti. __yathÄ• vutta_nti pokkharaá
paá¹ƒsuuddharaá¹‡Ä• dithÄ• varakammaá¹ƒ.

__dhÄ• reti, poseti vÄ• _ paresaá¹ƒ dÄ• rake.

__gihÄ«naá¹ƒ kariyamÄ• naá¹ƒ vuttaá¹ƒ, na_ saá¹…ghassa, gaá¹‡assa vÄ• ti attho. __piá
uttarapadalopaá¹ƒ, purimapade uttarapadalopaÃ±ca katvÄ• niddesoti Ä• ha __ ``piá¹‡á¸• a
__ayoniso vicÄ• raá¹‡aá¹ƒ_ ayÄ• thÄ• vapaá¹-ipatti.

<514> gacchanti yathÄ• sakaá¹ƒ visaye pavattantÄ«ti __gÄ• vo, _ cakkhÄ• dÄ«ni indriyÄ•

__vidhunanaá¹ƒ_ papphoá¹-anaá¹ƒ, pavÄ• hananti attho.

<515> yathÄ• karaá¹‡attho karaá¹‡Ä«yasaddo, evaá¹ƒ vikiraá¹‡atthopi hotÄ«ti Ä• ha __ ``
_ti, viddhaá¹ƒsitabbÄ• nÄ«ti attho. saá¹ƒyamanÄ«yÄ• ni vÄ• __saá¹ƒyamakaraá¹‡Ä«yÄ• n
karomÄ«â€™â€™ ti attano dahanaá¹ƒ manasÄ• adhiá¹-á¹-hÄ• naá¹ƒ saá¹ƒyamanaá¹ƒ, saá
__saá¹ƒvarakaraá¹‡Ä«yÄ• nÄ«_ti cittamattÄ• yattÄ• eva saá¹ƒyamasaá¹ƒvarÄ• Ä• cariyen
``anÄ• pattigamanÄ«yÄ• nÄ«â€™â€™ _ti \Ne 178/. antevÄ• sikatthero pana desanÄ• pi citt

na hotÄ«ti desanÄ• visuddhiá¹ƒ nissaraá¹‡aá¹ƒ vadati.

<516> ``alaá¹…kato cepi ... pe ... sa bhikkhÅ«â€™â€™ tiÄ• dÄ«su (Dhp 142) viya idhÄ• pi
adhippeto_. tathÄ• ca vuttaá¹ƒ ``idha bhikkhÅ«ti paá¹-ipattiyÄ• bhikkhubhÄ• vadassanato
(Vibh-a 355). yattakaá¹ƒ ekena puggalena asesetvÄ• samÄ• dÄ• tuá¹ƒ \Be 181/ sakkÄ• , ta
samÄ• dÄ• nena sabbÄ• pi sikkhÄ• samÄ• dinnÄ• hontÄ«â€™â€™ _ti yathÄ• upasampa
upasampannasikkhÄ• samÄ• dÄ• naá¹ƒ. __ta_nti samÄ• dÄ• naá¹ƒ. __anekesÅ«_ti visuá¹
samÄ• dinnÄ• ya sikkhÄ• ya sabbena sabbaá¹ƒ avÄ«tikkamanaá¹ƒ sikkhitabbÄ• kÄ• ro, eva
desanÄ• gÄ• miniyÄ• desanÄ• , vuá¹-á¹-hÄ• nagÄ• miniyÄ• vuá¹-á¹-hÄ• naá¹ƒ tadupÄ• ya
pÄ• rivÄ• sikavattacaraá¹‡Ä• dÄ«ti vuttaá¹ƒ __ ``avÄ«ti ... pe ... Ä• kÄ• renÄ• â€™â€™ _ti.
pamÄ• dena vÄ«tikkantaá¹ƒ, taá¹ƒ sikkhiyamÄ• naá¹ƒ na hotÄ«ti sesitaá¹ƒ nÄ• ma hotÄ«ti
``vÄ«tikkamanavasena sesassÄ• â€™â€™ _ti.

<519> __cittaparisodhanabhÄ• vanÄ• _ti cittassa parisodhanabhÅ«tÄ• Ä• varaá¹‡Ä«yadha
samÄ• dhivipassanÄ• bhÄ• vanÄ• cittaparisodhanabhÄ• vanÄ• . __suppapariggÄ• haka_n
__ida_nti idaá¹ƒ abbokiá¹‡á¹‡abhavaá¹…gottaraá¹‡asaá¹…khÄ• taá¹ƒ kiriyamayacittÄ• naá
nÄ• ma. __ito_ bhavaá¹…gottaraá¹‡ato. __pubbe ito_ kiriyamayacittappavattito paraÃ±ca n
kÄ• yakilamatho, thinamiddhaÃ±ca __etassa_ suttassa paccayo.

<522> __satipaá¹-á¹-hÄ• nÄ• dayo_ti satipaá¹-á¹-hÄ• nasammappadhÄ• naiddhipÄ• dÄ• ,
pavattanti, tasmÄ• pÄ• á¸·iyaá¹ƒ na vuttÄ• ti adhippÄ• yo. ete tÄ• va ekasmiá¹ƒ Ä• rammaá
na gaá¹‡heyyuá¹ƒ, indriyabalÄ• ni kasmÄ• na gahitÄ• nÄ«ti Ä• ha __ ``pavatta ... pe ... hon
saddhindriyabalÄ• ni bojjhaá¹…gehi na saá¹…gayhantÄ«ti kathaá¹ƒ tesaá¹ƒ tadantogadhatÄ
sandhÄ• yÄ• ha __ ``pÄ«ti ... pe ... vuttattÄ• â€™â€™ _ti.

<523> __samantato_ti sabbabhÄ• gesu sabbesu abhikkamÄ• dÄ«su, sabbabhÄ• gato vÄ•
179/ atthÄ• natthÄ• disabbabhÄ• gato sabbÄ• kÄ• rato. __sammÄ• _ti aviparÄ«taá¹ƒ yonis
iá¹-á¹-hÄ• diÄ• rammaá¹‡e rÄ• gÄ• divisamarahitaá¹ƒ katvÄ• ti attho.

bhikkhÄ• carÄ«yati etthÄ• ti bhikkhÄ• cÄ• ro, bhikkhÄ• ya caraá¹‡aá¹-á¹-hÄ• naá¹ƒ, so eva
caraá¹‡ameva vÄ• sampajaÃ±Ã±assa visayabhÄ• vato gocaro, tasmiá¹ƒ __bhikkhÄ• cÄ• ra
abhikkamÄ• dibhedabhinnanti visesanavasena vuttaá¹ƒ __ ``abhikkamÄ• dÄ«su panÄ• â€™
__kammaá¹-á¹-hÄ• nasaá¹…khÄ• te_ti yogakammassa bhÄ• vanÄ• ya pavattiá¹-á¹-hÄ• nas
bhÄ• vanÄ• kammeyeva \Be 182/ vÄ• , yogino sukhavisesahetutÄ• ya vÄ• kammaá¹-á¹-hÄ
visayabhÄ• vena __gocare_. __abhikkamÄ• dÄ«sÅ«_ti abhikkamapaá¹-ikkamÄ• dÄ«su cev
__asammuyhanaá¹ƒ_ cittakiriyÄ• vÄ• yodhÄ• tuvipphÄ• ravaseneva tesaá¹ƒ pavatti, na aÃ±
jÄ• nanaá¹ƒ.

__kammaá¹-á¹-hÄ• naá¹ƒ padhÄ• naá¹ƒ katvÄ• _ti cÄ«varapÄ• rupanÄ• disarÄ«raparihara
kammaá¹-á¹-hÄ• namanasikÄ• rameva padhÄ• naá¹ƒ katvÄ• .

__tasmÄ• _ti yasmÄ• ussukkajÄ• to hutvÄ• ativiya maá¹ƒ yÄ• casi, yasmÄ• ca jÄ«vitanta
vadasi, indriyÄ• ni ca te paripÄ• kaá¹ƒ gatÄ• ni, tasmÄ• . __tihÄ• _ti nipÄ• tamattaá¹ƒ. __te
idÄ• ni vattabbÄ• kÄ• raá¹ƒ vadati. __sikkhitabba_nti adhisÄ«lasikkhÄ• dÄ«naá¹ƒ tissannan
sikkhanaá¹ƒ kÄ• tabbaá¹ƒ. yathÄ• pana sikkhitabbaá¹ƒ, taá¹ƒ dassento __ ``diá¹-á¹-he diá¹
bhavissatÄ«â€™â€™ _tiÄ• dimÄ• ha.

tattha __diá¹-á¹-he diá¹-á¹-hamatta_nti rÅ«pÄ• yatane cakkhuviÃ±Ã±Ä• á¹‡ena diá¹-á¹-ham
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«pe rÅ«pamattameva passati, na niccÄ• disabhÄ• vaá¹ƒ, evaá¹
sesataá¹ƒdvÄ• rikaviÃ±Ã±Ä• á¹‡ehipi me ettha diá¹-á¹-hamattameva bhavissatÄ«ti sikkhitab
__diá¹-á¹-he diá¹-á¹-haá¹ƒ_ nÄ• ma cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, rÅ«pe rÅ«pavijÄ• nananti att
pamÄ• á¹‡aá¹ƒ. diá¹-á¹-haá¹ƒ mattÄ• etassÄ• ti __diá¹-á¹-hamattaá¹ƒ, _ cakkhuviÃ±Ã±Ä• á
bhavissatÄ«ti attho. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• Ä• pÄ• thagate rÅ«pe cakkhuviÃ±Ã±Ä• á
dussati na muyhati, evaá¹ƒ rÄ• gÄ• divirahena cakkhuviÃ±Ã±Ä• á¹‡amattameva me javana
cakkhuviÃ±Ã±Ä• á¹‡appamÄ• á¹‡eneva naá¹ƒ á¹-hapessÄ• mÄ«ti. atha vÄ• __diá¹-á¹-haá¹
diá¹-á¹-harÅ«paá¹ƒ. __diá¹-á¹-he diá¹-á¹-haá¹ƒ_ nÄ• ma tattheva uppannaá¹ƒ
sampaá¹-icchanasantÄ«raá¹‡avoá¹-á¹-habbanasaá¹…khÄ• taá¹ƒ \Ne 180/ cittattayaá¹ƒ. yat
dussati na muyhati, evaá¹ƒ Ä• pÄ• thagate rÅ«pe teneva sampaá¹-icchanÄ• dippamÄ• á¹‡e
nÄ• ssa taá¹ƒ pamÄ• á¹‡aá¹ƒ atikkamitvÄ• rajjanÄ• divasena uppajjituá¹ƒ dassÄ• mÄ«ti ev
daá¹-á¹-habbo. esa nayo sutamutesu. __muta_nti ca tadÄ• rammaá¹‡aviÃ±Ã±Ä• á¹‡ehi sad
gandharasaphoá¹-á¹-habbÄ• yatanaá¹ƒ veditabbaá¹ƒ. __viÃ±Ã±Ä• te viÃ±Ã±Ä• tamatta_nti
nÄ• ma manodvÄ• rÄ• vajjanena viÃ±Ã±Ä• tÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ viÃ±Ã±Ä• te. __viÃ
Ä• vajjanappamÄ• á¹‡aá¹ƒ. yathÄ• Ä• vajjanaá¹ƒ na rajjati na dussati na muyhati, evaá¹ƒ r
uppajjituá¹ƒ adatvÄ• Ä• vajjanappamÄ• á¹‡eneva cittaá¹ƒ á¹-hapessÄ• mÄ«ti ayamettha \B
bÄ• hiya sikkhitabba_nti evaá¹ƒ imÄ• ya paá¹-ipadÄ• ya tayÄ• bÄ• hiya tissannaá¹ƒ sikkhÄ
sikkhitabbaá¹ƒ. iti bhagavÄ• bÄ• hiyassa saá¹ƒkhittarucitÄ• ya chahi viÃ±Ã±Ä• á¹‡akÄ• yel
chaá¸·Ä• rammaá¹‡abhedabhinnaá¹ƒ vipassanÄ• visayaá¹ƒ diá¹-á¹-hÄ• dÄ«hi catÅ«hi koá¹
tatthassa Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±aá¹ƒ dasseti.

kathaá¹ƒ? ettha hi rÅ«pÄ• yatanaá¹ƒ passitabbaá¹-á¹-hena __diá¹-á¹-haá¹ƒ_ nÄ• ma, cakkh
saddhiá¹ƒ taá¹ƒdvÄ• rikaviÃ±Ã±Ä• á¹‡ehi dassanaá¹-á¹-hena, tadubhayampi yathÄ• paccay
dhammamattameva, na ettha koci kattÄ• vÄ• kÄ• retÄ• vÄ• . yato taá¹ƒ hutvÄ• abhÄ• va
udayabbayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhaá¹ƒ, avasavattanaá¹-á¹-hena anattÄ• ti kuto t
rajjanÄ• dÄ«naá¹ƒ okÄ• soti ayaÃ±hettha adhippÄ• yo. esa nayo sutÄ• dÄ«supi.

idÄ• ni Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• su patiá¹-á¹-hitassa upari saha phalena pahÄ• napariÃ

``yato kho te bÄ• hiyÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __yato_ti yadÄ• , yasmÄ• vÄ
tadÄ• , tasmÄ• vÄ• . __tenÄ• _ti tena diá¹-á¹-hÄ• dinÄ• , diá¹-á¹-hÄ• dipaá¹-ibaddhena vÄ•
vuttaá¹ƒ hoti --- bÄ• hiya, tava yasmiá¹ƒ kÄ• le, yena vÄ• kÄ• raá¹‡ena diá¹-á¹-hÄ• dÄ«su r
paá¹-ipajjantassa aviparÄ«tasabhÄ• vÄ• vabodhena diá¹-á¹-hÄ• dimattaá¹ƒ bhavissati, tasm
kÄ• raá¹‡ena tvaá¹ƒ tena diá¹-á¹-hÄ• dipaá¹-ibaddhena rÄ• gÄ• dinÄ• saha na bhavissasi,
mÅ«á¸·ho vÄ• na bhavissasi pahÄ«narÄ• gÄ• dikattÄ• , tena vÄ• diá¹-á¹-hÄ• dinÄ• saha
bhavissasÄ«ti. __tato tvaá¹ƒ, bÄ• hiya, na tatthÄ• _ti yadÄ• , yasmÄ• vÄ• tvaá¹ƒ tena rÄ•
vÄ• duá¹-á¹-ho, mohena vÄ• mÅ«á¸·ho na bhavissasi, tadÄ• , tasmÄ• vÄ• tvaá¹ƒ tattha d
bhavissasi, tasmiá¹ƒ diá¹-á¹-he vÄ• sutamutaviÃ±Ã±Ä• te vÄ• ``etaá¹ƒ mama, esohamasm
(Vin I 21) taá¹‡hÄ• mÄ• nadiá¹-á¹-hÄ«hi allÄ«no patiá¹-á¹-hito \Ne 181/ na bhavissasi. ettÄ•
pahÄ• napariÃ±Ã±aá¹ƒ matthakaá¹ƒ pÄ• petvÄ• khÄ«á¹‡Ä• savabhÅ«mi dassitÄ• . __tato
huraá¹ƒ, na ubhayamantarenÄ• _ti yadÄ• tvaá¹ƒ, bÄ• hiya, tena rÄ• gÄ• dinÄ• tattha diá¹-
na bhavissasi, tadÄ• tvaá¹ƒ neva idha loke, na paraloke, na ubhayattha hosi. __esevanto d
kilesadukkhassa, vaá¹-á¹-adukkhassa ca ayameva anto ayaá¹ƒ paricchedo parivaá¹-umabh
attho \Be 184/. ye pana ``ubhayamantarenÄ• â€™â€™ ti padaá¹ƒ gahetvÄ• antarÄ• bhava
taá¹ƒ micchÄ• . tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ parato __antarÄ• bhavakathÄ• yaá¹ƒ_ (Kv 5
bhavissati.

__etesa_nti atiharaá¹‡avÄ«tiharaá¹‡Ä• naá¹ƒ.

__ ``tattha hÄ«â€™â€™ _tiÄ• dinÄ• paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyaá¹ƒ puretaraá¹ƒ pavatt
Ä• vajjanÄ• dÄ«naá¹ƒ ayoniso Ä• vajjanÄ• dinÄ• iá¹-á¹-hÄ• diÄ• rammaá¹‡e lobhÄ• dippav
itthipurisÄ• divikappagÄ• ho, manodvÄ• reyeva pana so hotÄ«ti dasseti. __tassÄ• _ti ``itthÄ
rajjanÄ• dikassa. __bhavaá¹…gÄ• dÄ«_ti bhavaá¹…gaÄ• vajjanadassanÄ• ni,
sampaá¹-icchanasantÄ«raá¹‡avoá¹-á¹-habbanapaÃ±cadvÄ• rikajavanaÃ±ca. __apubbatittar
apubbatÄ• ittarabhÄ• vÄ• naá¹ƒ vasena.

__atiharatÄ«_ti mukhadvÄ• raá¹ƒ atikkamitvÄ• harati. __taá¹ƒtaá¹ƒvijÄ• nananipphÄ• dako
pariyesanÄ• divisayassa, vijÄ• nanassa ca nipphÄ• dako. yena hi payogena pariyesanÄ• di
tabbisayaá¹ƒ vijÄ• nanampi nipphÄ• deti nÄ• ma hoti. __sammÄ• paá¹-ipatti_nti dhammesu
yathÄ• bhÅ«tÄ• vabodhaá¹ƒ.

__gamanepÄ«_ti gamanapayogepi. __atiharaá¹‡aá¹ƒ_ yathÄ• á¹-hitasseva kÄ• yassa icchi
__gamanaá¹ƒ_ desantaruppatti. __vakkhamÄ• no_ti ``abhikkante paá¹-ikkanteti ... pe ... ado
kathito. gate á¹-hite nisinneti ettha vihÄ• re cuá¹‡á¹‡ikapÄ• duddhÄ• rairiyÄ• pathavasena k
(Vibh-a 523) vakkhamÄ• no viseso.

__pavatte_ti caá¹…kamÄ• dÄ«su pavatte rÅ«pÄ• rÅ«padhamme. __pariggaá¹‡hantassa_ a

kÄ• yikakiriyÄ• dinibbattakajavanaá¹ƒ \Ne 182/ phalÅ«pacÄ• rena __ ``kÄ• yÄ• dikiriyÄ• ma
__kiriyÄ• samuá¹-á¹-hitattÄ• _ti pana kÄ• raá¹‡Å«pacÄ• rena.

<526> __kammaá¹-á¹-hÄ• naupÄ• sanassÄ• _ti kammaá¹-á¹-hÄ• nabhÄ• vanÄ• ya. __yog
pavattanamaggaá¹ƒ.

<537> __kÄ• yÄ• dÄ«sÅ«_ti kÄ• yavedanÄ• cittadhammesu. __suá¹-á¹-hu pavattiyÄ• _ti as
pavattiyÄ• . __niyyÄ• nasabhÄ• vo_ sammÄ• satitÄ• eva \Be 185/. __upaá¹-á¹-hÄ• na_nti s
ettha ca yathÄ• vutto pariggaho jÄ• to etissÄ• ti __pariggahitÄ• , _ taá¹ƒ pariggahitaá¹ƒ niyy
satiá¹ƒ katvÄ• ti attho veditabbo.

542-3__._ pakuppanaá¹ƒ idha __vikÄ• rÄ• pattibhÄ• vo_.

<550> __tappaá¹-ipakkhasaÃ±Ã±Ä• _ti thinamiddhapaá¹-ipakkhasaÃ±Ã±Ä• . sÄ• atthato ta
thinamiddhavinodanÄ• kÄ• rappavattÄ• kusalavitakkasampayuttasaÃ±Ã±Ä• , tathÄ• bhÅ«t
saÃ±Ã±Ä• sÄ«sena vuttoti veditabbo.

<553> __sÄ• rambha_nti Ä• rambhavantaá¹ƒ, sahÄ• rambhanti attho. __nirÄ• varaá¹‡Ä• b
thinamiddhandhakÄ• ravigamena nirÄ• varaá¹‡asamannÄ• hÄ• rasaÃ±Ã±Ä• . __vivaá¹-Ä• _

<564> __tattha tatthÄ• _ti ``iminÄ• pÄ• timokkhasaá¹ƒvarena upeto hotÄ«â€™â€™ tiÄ• dA

<588> yathÄ• kenaci nikkujjitaá¹ƒ ``idaá¹ƒ nÄ• metaâ€™â€™ nti pakatiÃ±Ä• á¹‡ena na Ã±
sabbappakÄ• rena aviditaá¹ƒ nikkujjitaá¹ƒ viya hotÄ«ti Ä• ha __ ``sabbathÄ• aÃ±Ã±Ä• tatÄ
_ti. __niravasesaparicchindanÄ• bhÄ• vo_ti duviÃ±Ã±eyyatÄ• ya niravasesato paricchindita
paricchindikÄ• bhÄ• vo vÄ• . ekadeseneva hi gambhÄ«raá¹ƒ Ã±Ä• yati.

__Ä• cikkhantÄ«_tiÄ• dito \Ne 183/ paribyattaá¹ƒ kathenti. __desentÄ«_ti upadisanavasena
vÄ• . __paÃ±Ã±Ä• pentÄ«_ti pajÄ• nÄ• penti, saá¹ƒpakÄ• sentÄ«ti attho. __paá¹-á¹-hapentA
á¹-hapenti. __vivarantÄ«_ti vivaá¹-aá¹ƒ karonti. __vibhajantÄ«_ti vibhattaá¹ƒ karonti. __uttÄ•
anuttÄ• naá¹ƒ gambhÄ«raá¹ƒ uttÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ karonti. ettha ca __ ``paÃ±Ã±Ä• pe
padehi atthapadÄ• ni dassitÄ• ni. __ ``Ä• cikkhanti desentÄ«â€™â€™ _ti pana dvÄ«hi pade
evaá¹ƒ atthabyaÃ±janapadasampannÄ• ya uá¸·Ä• rÄ• ya pasaá¹ƒsÄ• ya pasaá¹ƒsanaá¹ƒ d
atthabyaÃ±janapadesu vattabbaá¹ƒ, taá¹ƒ __nettiaá¹-á¹-hakathÄ• yaá¹ƒ (Nett-a 23 Ä• dayo)
vuttameva, tasmÄ• tattha vuttanayeneva veditabbaá¹ƒ.

<602> __ettheva_ \Be 186/ __yojetabbaá¹ƒ_ tassa heá¹-á¹-hÄ• bhÅ«misamatikkamanamuk

bhÅ«mivisesÄ• dhigamupÄ• yadÄ«panato. __sabbatthÄ• pÄ«_ti ``rÅ«pasaÃ±Ã±Ä• naá¹ƒ sa
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti sabbesupi samatikkamavacan

<610> __taá¹ƒyeva Ä• kÄ• saá¹ƒ phuá¹-aá¹ƒ viÃ±Ã±Ä• á¹‡a_nti taá¹ƒyeva kasiá¹‡ugghÄ•
``anantaâ€™â€™ nti manasikÄ• rena phuá¹-aá¹ƒ pharitvÄ• á¹-hitaá¹ƒ paá¹-hamÄ• ruppavi
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti __manasi karotÄ«_ti attho. dutiyavikappe pana sÄ• maÃ±Ã±ajo
``phuá¹-aâ€™â€™ nti iminÄ• viÃ±Ã±Ä• á¹‡ameva vuttanti __phuá¹-aá¹ƒ viÃ±Ã±Ä• á¹‡a_nt
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡amÄ• ha. taÃ±hi Ä• kÄ• sassa sapharaá¹‡akaviÃ±Ã±Ä• á¹‡
karaá¹‡atthe karaá¹‡avacanaá¹ƒ, taÃ±ca dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ vadatÄ«ti Ä• ha _
``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡ena manasi karotÄ«â€™â€™ _ti. __tenÄ• _ti pa
__gahitÄ• kÄ• ra_nti anantapharaá¹‡avasena gahitÄ• kÄ• raá¹ƒ. __manasi karotÄ«_ti
dutiyÄ• ruppaparikammamanasikÄ• rena manasi karoti. __eva_nti yathÄ• vuttÄ• kÄ• raá¹ƒ
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡ena anantapharaá¹‡avasena yo gahitÄ• kÄ• ro, taá¹ƒ mana
viÃ±Ã±Ä• á¹‡a_nti taá¹ƒ dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ. __anantaá¹ƒ pharatÄ«_ti ``ananta
dutiyoyevattho yuttoti. __ ``yaÃ±hÄ«â€™â€™ _tiÄ• dinÄ• yathÄ• vuttamatthaá¹ƒ pÄ• kaá¹-
__taá¹ƒpharaá¹‡Ä• kÄ• rasahita_nti tasmiá¹ƒ Ä• kÄ• se pharaá¹‡Ä• kÄ• rasahitaá¹ƒ. __viÃ±
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ.

<615> __pubbe_ti dutiyÄ• ruppaparikammakÄ• le. yaá¹ƒ ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€
__taá¹ƒyeva_ \Ne 184/ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡ameva. taá¹ƒyeva hi abhÄ• veti. Ä•
etÄ• samÄ• pattiyo laddhabbÄ• ti.

niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<623> catukkanaye dutiyajjhÄ• nameva yesaá¹ƒ vicÄ• ro oá¸·Ä• rikato na upaá¹-á¹-hÄ• ti, y
tesaá¹ƒ vasena dvidhÄ• bhinditvÄ• desitanti \Be 187/ catukkanayato paÃ±cakanayo nÄ«ha
``uddhaá¹-Ä• naá¹ƒyeva catunnaá¹ƒ ... pe ... dassanato cÄ• â€™â€™ _ti.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<640> __tÄ«sÅ«_ti paá¹-hamÄ• dÄ«su tÄ«su. catukkanayena hi taá¹ƒ vuttaá¹ƒ. __evaá¹ƒk
appamÄ• á¹‡Ä• ti vuttÄ• . tenÄ• ha __ ``lokuttarabhÅ«tÄ• evÄ• ti adhippÄ• yoâ€™â€™ _ti.

catutthÄ• naá¹ƒ vaá¹-á¹-avipassanÄ• pÄ• dakattÄ• __ ``sabbatthapÄ• dakacatutthe saá¹…
vuttaá¹ƒ.

__ayaá¹ƒ kathÄ• _ti parittÄ• rammaá¹‡Ä• dikathÄ• . heá¹-á¹-himo ariyo uparimassa ariyass
paá¹-ivijjhituá¹ƒ na sakkotÄ«ti vuttaá¹ƒ __ ``na ca ... pe ... sakkotÄ«â€™â€™ _ti.

``kiriyato dvÄ• dasannaâ€™â€™ nti ca pÄ• á¹-ho atthi. __saha vadati_ lokuttaraphalacatut
\Ne 185/ adhippÄ• yo. idha sabbasaddassa padesasabbavÄ• cibhÄ• vato ekadesassa asan
eva veditabbÄ• ti dassetuá¹ƒ __ ``sabbattha ... pe ... daá¹-á¹-habbaâ€™â€™ _nti Ä• ha.
__paricchinnÄ• kÄ• sakasiá¹‡acatutthÄ• dÄ«nÄ«_ti __Ä• di_-saddena Ä• nÄ• pÄ• nacatutt
__navattabbatÄ• yÄ• _ti navattabbÄ• rammaá¹‡atÄ• ya.

__nibbÄ• naÃ±cÄ• ti vattabbaá¹ƒ_ tadÄ• rammaá¹‡assÄ• pi bahiddhÄ• rammaá¹‡abhÄ• va

__ ``sasantÄ• nagatampÄ«â€™â€™ _ti idaá¹ƒ __rÅ«pa_-saddena, __kamma_-saddena ca
``sasantÄ• nagatampi apÄ• kaá¹-aá¹ƒ rÅ«paá¹ƒ dibbacakkhu viya sasantÄ• nagatampi apÄ
vibhÄ• vetÄ«â€™â€™ ti. pÄ• kaá¹-e pana sasantÄ• nagate rÅ«pe, kamme ca abhiÃ±Ã±Ä•
__ ``apÄ• kaá¹-aâ€™â€™ _nti visesetvÄ• vuttaá¹ƒ.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. appamaÃ±Ã±Ä• vibhaá¹…go

1. suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<642> __disÄ• desodhinÄ• _ti \Be 188/ \Ne 186/ ``ekaá¹ƒ disaâ€™â€™ ntiÄ• didisodhinÄ•
vihÄ• ragÄ• manigamanagarajanapadarajjÄ• didesodhinÄ• ca. __sattodhinÄ• _ti ``sabbÄ•
ariyÄ• , anariyÄ• â€™â€™ tiÄ• divasappavattena sattodhinÄ• . __etassÄ• _ti etassa padas
__anuvattaka_nti adhikÄ• ravasena pavattakaá¹ƒ. __taá¹ƒ dvaya_nti tathÄ• -saddo, iti-sadd
dutiyaâ€™â€™ nti hi vutte ``tathÄ• -saddo yathÄ• mettÄ• sahagatena cetasÄ• puratthimÄ
pharitvÄ• viharati, tathÄ• dutiyampi disaá¹ƒ mettÄ• sahagatena cetasÄ• pharitvÄ• viharat
imamatthaá¹ƒ dÄ«peti. sesadvayepi eseva nayo. yasmÄ• __itÄ«_ti ayaá¹ƒ iti-saddo pakÄ•
hoti, tasmÄ• ``yathÄ• mettÄ• sahagatena cetasÄ• ekaá¹ƒ, dutiyaá¹ƒ, tatiyaá¹ƒ, catutthaá¹
viharati, evaá¹ƒ uddhaá¹ƒ, adho, tiriyaá¹ƒ mettÄ• sahagatena cetasÄ• pharitvÄ• viharatÄ«
dÄ«peti. tena vuttaá¹ƒ __ ``mettÄ• ... pe ... taá¹ƒ dvayaâ€™â€™ _nti. __tassÄ• _ti dvayass
__pharaá¹‡antarÄ• diá¹-á¹-hÄ• na_nti pharaá¹‡ato aÃ±Ã±aá¹ƒ pharaá¹‡antaraá¹ƒ, taá¹ƒ Ä•

pharaá¹‡antarÄ• di. pharaá¹‡antaraÃ±hetaá¹ƒ mettÄ• bhÄ• vanÄ• ya, yadidaá¹ƒ vipulatÄ• .
bhummantarapaguá¹‡abhÄ• vÄ• di gayhati, tassa pharaá¹‡antarÄ• dino á¹-hÄ• naá¹ƒ á¹-hÄ
tiÄ• dinÄ• vuccamÄ• no mettÄ• bhÄ• vanÄ• viseso. vuttappakÄ• ramattaparÄ• masanassa
__aá¹-á¹-hÄ• naá¹ƒ_ anokÄ• soti. __iti katvÄ• _ iminÄ• kÄ• raá¹‡ena na vuttaá¹ƒ taá¹ƒ dva

<643> __rÄ• gassÄ• _ti kÄ• marÄ• gassa. __sinehassÄ• _ti puttasinehÄ• disinehassa. __v
rÄ• gasinehasaá¹…khÄ• tÄ• ya mettÄ• bhÄ• vanÄ• ya vipattiyÄ• vinÄ• sassa. __anuppatti
anuppajjanato.

<645> __adhimuÃ±citvÄ• _ti \Ne 187/ bhÄ• vanÄ• cittaá¹ƒ Ä• rammaá¹‡e suá¹-á¹-hu vissaj
adhimuccanaá¹ƒ yasmÄ• pharaá¹‡avaseneva hoti, tasmÄ• vuttaá¹ƒ __ ``suá¹-á¹-hu pasÄ•
pana Ä• rammaá¹‡e suá¹-á¹-hu asaá¹ƒsappanavaseneva taá¹ƒ mettÄ• bhÄ• vanÄ• ya adhi
``balavatÄ• vÄ• adhimokkhena adhimuccitvÄ• â€™â€™ _ti ca vuttaá¹ƒ.

<648> __etesaá¹ƒ_ \Be 189/ padÄ• naá¹ƒ __sabbena_ sakalena disÄ• desÄ• dibhedena _
sabbÄ• vadhidisÄ• dipharaá¹‡Ä• kÄ• rehÄ«_ti sabbÄ• vadhibhÅ«tadisÄ• desapuggalaphara

<650> __vighÄ• tavasenÄ• _ti vikkhambhanavasena.

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<699> __kathitÄ• naá¹ƒ_ kusalÄ• didhammÄ• naá¹ƒ. imasmiá¹ƒ pana appamaÃ±Ã±Ä• vibh
tÄ• ca sabhÄ• vato lokiyÄ• eva, na khandhavibhaá¹…gÄ• dÄ«su kathitÄ• khandhÄ• dayo
ekaá¹ƒsato sabbÄ• saá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ lokiyabhÄ• vameva dÄ«petuá¹ƒ aá¹-á¹-hak
panÄ• â€™â€™ tiÄ• di vuttanti imamatthaá¹ƒ dassento Ä• ha __ ``imasmiá¹ƒ pana ... pe ...

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

appamaÃ±Ã±Ä• vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. sikkhÄ• padavibhaá¹…go

1. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<703> sikkhÄ• saá¹…khÄ• tÄ• naá¹ƒ \Be 190/ \Ne 188/ kusaladhammÄ• naá¹ƒ paÃ±ca sÄ•
patiá¹-á¹-hÄ• siyuá¹ƒ, upanissayabhÄ• vena vÄ• ti tadubhayaá¹ƒ dassento Ä• ha __ ``samp

upanissayavasena ca okÄ• sabhÄ• venÄ• â€™â€™ _ti.

<704> ``kammapathÄ• evÄ• â€™â€™ ti niyamassa katattÄ• vuttaá¹ƒ __ ``asabbasÄ• dhÄ
sakkÄ• indriyÄ• disÄ• dhÄ• raá¹‡akoá¹-á¹-hÄ• savasena niyamaá¹ƒ kÄ• tuá¹ƒ. __kammapa
jhÄ• nÄ• dikoá¹-á¹-hÄ• sikÄ• . __kammapathabhÄ• vena Ä• gatanti vadanti, _ duggatiyÄ• ,
pavattiupÄ• yabhÄ• vatoti adhippÄ• yo. __assa_ surÄ• pÄ• nassa. __upakÄ• rakattaá¹ƒ_ sa
micchÄ• cÄ• rassa.

__tathÄ• gahitasaá¹…khÄ• rÄ• rammaá¹‡atÄ• yÄ• _ti ``sattaá¹ƒ avaharÄ• mi, satte vippaá
sattÄ• kÄ• rena gahitasaá¹…khÄ• rÄ• rammaá¹‡atÄ• ya, na pana sattapaÃ±Ã±attiÄ• ramm
``paÃ±ca sikkhÄ• padÄ• â€™â€™ _tiÄ• dinÄ• tamevatthaá¹ƒ vivarati.

__tassa tassÄ• _ti yassa yassa byasanatthÄ• ya. sayaá¹ƒ vÄ• usuÄ• diá¹ƒ khipati, opÄ• ta
tÄ• disaá¹ƒ mantaá¹ƒ parijappati, kammajaiddhiá¹ƒ vaá¸·aÃ±jeti, aÃ±Ã±ena vÄ• taá¹ƒ sabb
``nissaggiya ... pe ... dve eva gahitÄ• â€™â€™ _ti.

yadipi \Ne 189/ koá¹-á¹-hÄ• savÄ• re virati sarÅ«pena nÄ• gatÄ• ``yevÄ• panÄ• â€™â€™
bhajÄ• piyamÄ• nÄ• pana maggabhÄ• vaá¹ƒyeva bhajatÄ«ti Ä• ha __ ``viratisÄ«laá¹ƒ pana
_nti. __sesasÄ«lÄ• na_nti sesaavÄ«tikkantasÄ«lÄ• naá¹ƒ.

<712> __abhabbaá¹-á¹-hÄ• nÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• dayo. yathÄ• pÄ• á¹‡Ä• tipÄ• tÄ•
evaá¹ƒ tadaÃ±Ã±epi akusalÄ• ti vuttaá¹ƒ __ ``taá¹ƒsabhÄ• gatÄ• ya verabhÅ«tÄ• naâ€™â€
na na bhavissati sekkhÄ• nanti yojanÄ• . __ ``akusalasamuá¹-á¹-hitÄ• ni cÄ• â€™â€™ _tiÄ
ubhayena viratisabbhÄ• vaá¹ƒyeva vibhÄ• veti. tassattho --- yÄ• ni akusalasamuá¹-á¹-hitÄ•
tÄ• ni tesaá¹ƒ sekkhÄ• naá¹ƒ kÄ• yaduccaritÄ• dÄ«nÄ«ti verÄ• niyeva \Be 191/, __tehi_ ver
sekkhÄ• naá¹ƒ viratiyo sambhavantiyeva. __yato_ti yasmÄ• pÄ• á¹‡Ä• tipÄ• tÄ• diviramital
kÄ• yaduccaritÄ• diveramattato sekkhÄ• naá¹ƒ viratisambhavato. __naphalabhÅ«tassÄ• pÄ
maggapaá¹-ibimbabhÅ«tattÄ• maggasadisaá¹ƒ sattaaá¹-á¹-haá¹…gikatÄ• siyÄ• , evaá¹ƒ a
sakadÄ• gÄ• mimaggÄ• dikassa yato viratisambhavato __aá¹-á¹-haá¹…gikatÄ• hoti, _ aÃ±
siyÄ• ti adhippÄ• yo.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<714> __yathÄ• viramitabbato_ti yo yo pÄ• á¹‡Ä• tipÄ• tÄ• di viramitabbo, tato virativasena

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. paá¹-isambhidÄ• vibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

1. saá¹…gahavÄ• ravaá¹‡á¹‡anÄ•

<718> ``eseva \Be 192/ \Ne 190/ nayoâ€™â€™ ti dhammÄ• dÄ«su kato atideso saá¹…khe
hotÄ«ti Ä• ha __ ``saá¹…khepena dassetvÄ• â€™â€™ _ti. tesaá¹ƒ niruttipaá¹-ibhÄ• nÄ• na
tesaá¹ƒ, niruttipaá¹-ibhÄ• navisayabhÅ«tÄ• nanti attho. __paccayuppannÄ• dibhedehÄ«_ti
paccayuppannanibbÄ• nabhÄ• sitatthÄ• dibhedehi.

dukkhahetuphalajÄ• tÄ• didhammajarÄ• maraá¹‡Ä• ni __dukkhÄ• dÄ«ni_. saccahetudham
dukkhasamudayÄ• dipariyÄ• yena Ä• gato phalanibbattako hetu, saccapaccayÄ• kÄ• ravÄ•
bhÄ• sitaá¹ƒ, abhidhammabhÄ• janÄ«ye kusalaá¹ƒ, akusalanti evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttÄ•
dhammÄ• veditabbÄ• ti imamatthamÄ• ha __ ``tathÄ• dhammÄ• cÄ• â€™â€™ _ti iminÄ•

__nibbattakahetuÄ• dÄ«na_nti nibbattakasampÄ• pakaÃ±Ä• pakÄ• naá¹ƒ. __purimo_ti pav
__pacchimo_ti pÄ• panattho daá¹-á¹-habbo.

__aviparÄ«taniruttÄ«_ti buddhÄ• dÄ«hi Ä• ciá¹‡á¹‡Ä• tassa tassa atthassa vÄ• cakabhÄ•
yÄ• thÄ• vanirutti. yasmÄ• viÃ±Ã±attivikÄ• rasahito saddo paÃ±Ã±attÄ«ti attano adhippÄ• y
taá¹ƒ dassento __ ``avacanabhÅ«tÄ• yÄ• â€™â€™ _ti visesetvÄ• __ ``keci vaá¹‡á¹‡ayant
satÄ«_ti \Ne 191/ evaá¹ƒ niruttiyÄ• paÃ±Ã±attibhÄ• ve sati. paÃ±Ã±atti abhilapitabbÄ• ti Ä•
hotu, ko doso tassÄ• vacanÄ«yabhÄ• vatoti kadÄ• ci vadeyyÄ• ti Ä• saá¹…kanto Ä• ha __
uccÄ• retabbaá¹ƒ atthÄ«â€™â€™ _ti. __tesaá¹ƒ_ atthadhammÄ• naá¹ƒ. na vacananti __av
__evaá¹ƒpakÄ• ra_nti evaá¹ƒvidhaá¹ƒ evaá¹ƒ niyataliá¹…gavisesajotanÄ• kÄ• raá¹ƒ.

__parato_ti \Be 193/ parabhÄ• ge anantaramanodvÄ• re. saddaggahaá¹‡Ä• nusÄ• rena ga
niruttipaá¹-isambhidÄ• pavattatÄ«ti vadanti. yadi evaá¹ƒ kasmÄ• pÄ• á¸·iyaá¹ƒ ``niruttipaá¹
paccuppannÄ• rammaá¹‡Ä• â€™â€™ ti vuttÄ• ti Ä• ha __ ``nirutti ... pe ... sandhÄ• ya vutta
jÄ• nana_nti saddaggahaá¹‡uttarakÄ• laá¹ƒ nÄ• maniruttiyÄ• jÄ• nanaá¹ƒ. __eva_nti evaá¹
nÄ• maniruttiá¹ƒ Ä• rabbha pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• ti gayhamÄ• ne
nÄ• mapaÃ±Ã±attipakkhe pÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• ya ca virodhaá¹ƒ dassetvÄ• sadda
__ ``yathÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. __taá¹ƒtaá¹ƒsaddavibhÄ• vaka_nti yathÄ• ta
saddappabhedanicchayassa paccayabhÅ«taá¹ƒ dibbasotaÃ±Ä• á¹‡aá¹ƒ saddÄ• rammaá¹‡

vibhÅ«taá¹ƒ karoti, evaá¹ƒ niruttippabhedanicchayassa paccayabhÅ«taá¹ƒ niruttisaddÄ• ran
niruttipaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ taá¹ƒ vibhÅ«taá¹ƒ karotÄ«ti tassa paccuppannÄ• ramm
pana vibhÄ• ventaá¹ƒ ekantato saddÅ«panibandhaá¹ƒ paÃ±Ã±attimpi vibhÄ• vetiyeva, yato
sabhÄ• vÄ• sabhÄ• vavisesavibhÄ• vanaá¹ƒ sampajjati. aÃ±Ã±athÄ• hi saddamattaggahaa
siyÄ• ti porÄ• á¹‡Ä• paÃ±Ã±attivibhÄ• vanampi tassa icchanti. __taá¹ƒvibhÄ• vaka_nti niru
__na pÄ• á¸·ivirodho hotÄ«_ti yadipi abhidhammabhÄ• janÄ«ye ``yÄ• ya niruttiyÄ• tesaá¹ƒ
hotÄ«â€™â€™ ti (Vibh 727) vuttaá¹ƒ, tampi sabhÄ• vaniruttisaddena dhammÄ• naá¹ƒ pabo
vuttaá¹ƒ, na tabbinimuttaá¹ƒ paÃ±Ã±attinti ``niruttisaddÄ• rammaá¹‡Ä• niruttipaá¹-isambhid
vuccamÄ• ne pÄ• á¸·iyÄ• virodho na hotÄ«ti attho. ``paccavekkhantassÄ• â€™â€™ ti vutta
pacchÄ• gahitÄ• ya paÃ±Ã±attiyÄ• paccavekkhaá¹‡ena bhavitabbanti Ä• saá¹…keyyÄ• ti
tadÄ• saá¹…kÄ• nivattanatthamÄ• ha __ ``taá¹ƒ sabhÄ• vaniruttiá¹ƒ saddaá¹ƒ Ä• rammaá¹
__sabhÄ• vaniruttiá¹ƒ vibhÄ• ventaá¹ƒyevÄ• _ti sabhÄ• vaniruttivisayassa sammohassa pa
atthasÄ• dhanavasena abhiÃ±Ã±Ä• Ã±Ä• á¹‡aá¹ƒ viya taá¹ƒ vibhÄ• ventameva pavattati. te
bhindantaá¹ƒ paá¹-ivijjhantameva uppajjatÄ«â€™â€™ _ti. pabhedagamanaÃ±cettha anavas
niruttivibhÄ• gajÄ• nanaá¹ƒ. tathÄ• sesesu. __sakkaá¹-anÄ• mÄ• dÄ«_ti sakkaá¹-avasena
nipÄ• tapadaá¹ƒ \Ne 192/ nÄ• mÄ• dipadÄ• ni viya atthaá¹ƒ na vadati, atha kho byaÃ±jeti jo
``byaÃ±janaâ€™â€™ _nti vuttaá¹ƒ nipÄ• tapadaá¹ƒ.

bodhi \Be 194/ Ã±Ä• á¹‡aá¹ƒ maá¹‡á¸• abhÅ«taá¹ƒ etthÄ• ti __bodhimaá¹‡á¸• o, _ mahÄ•
__ ``paá¹-hamÄ• bhisambuddhaá¹-á¹-hÄ• neâ€™â€™ _ti. __aÃ±Ã±ena pakÄ• renÄ• _ti ugg

__aÃ±Ã±athÄ• hontÄ«_ti purisayuge purisayuge ekadesena parivattantÄ• kÄ• lantare aÃ±
__vinassantÄ«_ti taá¹ƒtaá¹ƒbhÄ• sÄ• naá¹ƒ manussÄ• naá¹ƒ vinÄ• sena na paÃ±Ã±Ä• yan
duruggahaá¹‡Ä• dinÄ• katthaci kadÄ• ci parivattantÄ«pi brahmalokÄ• dÄ«su yathÄ• sabhÄ
sabbattha, sabbadÄ• , sabbathÄ• ca parivattati. tenÄ• ha __ ``kappavinÄ• sepi tiá¹-á¹-hatiy
__etassa_ niruttipaá¹-isambhidÄ• Ã±Ä• á¹‡assa.

__atthÄ• dÄ«su Ã±Ä• á¹‡a_nti atthapaá¹-isambhidÄ• di. atthadhammaniruttivasena __tÄ«s
atthadhammaniruttipaá¹-ibhÄ• navasena __catÅ«supi vÄ• _. atthadhammÄ• dinÄ• attanÄ•
__sÄ• tthakÄ• ni. sabbo_ atthadhammÄ• diko __attho_ visayabhÅ«to __etassa_ Ã±Ä• á¹‡a
__sabbatthakaá¹ƒ_. __sabbasmiá¹ƒ_ atthÄ• dike visaye __khittaá¹ƒ_ attano paccayehi á¹-h
__arahattappattiyÄ• visadÄ• honti_ paá¹-ipakkhadhammÄ• naá¹ƒ sabbaso viddhaá¹ƒsitatt
adhigamapariyattisavanaparipucchÄ• pubbayogÄ• naá¹ƒ. __yathÄ• yoga_nti yaá¹ƒ yaá¹ƒ ya
yujjati, tathÄ• yojetabbaá¹ƒ.

paripucchÄ• hetu pavattÄ• kathÄ• paripucchÄ• ti vuttÄ• ti Ä• ha __ ``pucchÄ• ya ... pe ...
vuttÄ• â€™â€™ _ti.

__tehÄ«_ti maggehi. __paá¹-ilÄ• bho_ nÄ• ma pubbayogasampattiyÄ• atthÄ• divisayassa
taá¹ƒ pana maggakiccamevÄ• ti Ä• ha __ ``so lokuttaroâ€™â€™ _ti. atthÄ• dÄ«naá¹ƒ pabh
sallakkhaá¹‡avibhÄ• vanavavatthÄ• panÄ• yathÄ• rahaá¹ƒ parittakusalamahÄ• kiriyacittava
``pabhedo kÄ• mÄ• vacaroâ€™â€™ _ti. __yathÄ• _ pubbayogo __adhigamassa balavapac
tathÄ• pabhedassa_ asabhÄ• vahetutÄ• ya, paramparapaccayatÄ• ya cÄ• ti adhippÄ• yo.
pabhedassa balavapaccayatÄ• ya \Ne 193/, __adhigamassa_ ca tadabhÄ• ve eseva nayo.
bhummaá¹ƒ, tÄ• su pariyattisavanaparipucchÄ• su nimittabhÅ«tÄ• sÅ«ti attho. __yaá¹ƒ vutt
panÄ• â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• vacanena yaá¹ƒ atthajÄ• taá¹ƒ vuttaá¹ƒ \Be 19
taá¹ƒ niddhÄ• retvÄ• dassento. __ ``pubbayogÄ• dhigamÄ• â€™â€™ _ti vatvÄ• __ ``dvep
adhigamasahitoyeva pubbayogo pabhedassa balavapaccayo, na kevaloti dassanatthaá¹ƒ. t
aá¹-á¹-hakathÄ• yaá¹ƒ ``dvepi ekato hutvÄ• â€™â€™ ti (Vibh-a 718). ``dvepi visadakÄ• raá
pubbayogassÄ• pi visadakÄ• raá¹‡attaá¹ƒ labbhatevÄ• ti Ä• ha __ ``dvepi visadakÄ• raá¹‡Ä
_nti.

saá¹…gahavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. saccavÄ• rÄ• divaá¹‡á¹‡anÄ•

<719> __kÄ• lattayepÄ«_ti atÄ«tÄ• dÄ«su tÄ«supi kÄ• lesu. __hetuphaladhammÄ• _ hetÅ
paccayanibbattÄ• ti attho. __tesaÃ±ca hetudhammÄ• _ti tesaá¹ƒ hetuphalÄ• naá¹ƒ paccaya
dhammÄ• ``dhammÄ• â€™â€™ ti vuttÄ• ti yojanÄ• . __vineyyavasenÄ• _ti tathÄ• vinetabb
__uppannÄ• samuppannÄ• tiÄ• di na vutta_nti uppannÄ• samuppannÄ• uá¹-á¹-hitÄ• sam
na vuttaá¹ƒ ekantapaccuppannasseva saá¹…gÄ• hakattÄ• . __taá¹ƒnibbattakÄ• _ti tesaá¹ƒ
nipphÄ• dakÄ• . __dhammÄ• ti vuttÄ• _ dhammabhÄ• vena kathitÄ• .

saccavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

suttantabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<725> __sÄ• maÃ±Ã±ena_ \Ne 194/ __vatvÄ• visesena avuttattÄ• _ti ``tesaá¹ƒ vipÄ• keâ€
yathÄ• vuttakusalavipÄ• katÄ• disÄ• maÃ±Ã±ena vatvÄ• sahetukÄ• hetukÄ• divisesena av
niddhÄ• retvÄ• avuttattÄ• ti attho. __avipÄ• kattÄ• _ti avipÄ• kadhammattÄ• . __yadi eva_
labbhamÄ• nopi dhammabhÄ• vo avipÄ• kadhammatÄ• ya kiriyÄ• naá¹ƒ yadi na vutto, evaá
paccayuppannabhÄ• ve avipÄ• kabhÄ• vato atthabhÄ• vopi na vattabbo. tenÄ• ha __ ``vipÄ
ca na vattabboâ€™â€™ _ti. __evaÃ±ce_ti yadi paccayuppannattÄ• kiriyÄ• naá¹ƒ atthabhÄ
__nappaá¹-isiddho_ icchitovÄ• ti \Be 196/ attho. yadi evaá¹ƒ kasmÄ• na vuttoti Ä• ha __ ``v

_tiÄ• di. __tesa_nti kusalÄ• kusalÄ• naá¹ƒ, vipÄ• kakiriyadhammÄ• naÃ±ca. __atthadhamm
labbhamÄ• nopi yathÄ• kkamaá¹ƒ atthabhÄ• vo, dhammabhÄ• vo ca na vutto. __paccayabl
sanipphÄ• detabbata_nti padattayenÄ• pi vipÄ• kadhammatamevÄ• ha. sÄ• hi vipÄ• kÄ• n
taduppÄ• danasamatthatÄ• ya sattiviseso, __tehi_ sagabbhÄ• viya hotÄ«ti ``sanipphÄ• det
vuccati. taá¹ƒ __passantÄ«_ nipphÄ• dakavisesÄ• pi __nipphÄ• detabbÄ• pekkhÄ• hoti_ d
__taá¹ƒsambandhenÄ• _ti nipphÄ• detabbasambandhena. dhammapaá¹-isambhidaá¹ƒ vada
vuttÄ• .

sabhÄ• vadhamme paÃ±Ã±atti __sabhÄ• vapaÃ±Ã±attÄ«_ti Ä• ha __ ``na sattÄ• dipaÃ±Ã±
niruttiyeva vÄ• sabhÄ• vapaÃ±Ã±attÄ«ti vuttÄ• ti Ä• ha __ ``aviparÄ«tapaÃ±Ã±attiyÄ• vÄ•

<746> vohÄ• rabhÅ«miá¹ƒ, adhigamabhÅ«miÃ±ca ekajjhaá¹ƒ katvÄ• Ä• ha __ ``kÄ• mÄ•
bhÅ«mÄ«â€™â€™ _ti. __cittuppÄ• dÄ• vÄ• _ pavattiá¹-á¹-hÄ• nabhÄ• vato bhÅ«mi.

abhidhammabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paÃ±hapucchakavaá¹‡á¹‡anÄ•

<747> __sabbaÃ±Ä• á¹‡Ä• rammaá¹‡atÄ• yÄ• _ti \Ne 195/ paá¹-isambhidÄ• paá¹-isambhi
``suttantabhÄ• janÄ«ye pana ... pe ... siyÄ• â€™â€™ ti idaá¹ƒ abhidhammabhÄ• janÄ«yena
sÄ• vasesadesanatÄ• Ä• pajjatÄ«ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``abhidhammabhÄ
__niravasesakathana_nti asesetvÄ• kathanaá¹ƒ. tena cittuppÄ• dasaá¹…gahite atthe ases
abhidhammabhÄ• janÄ«yassa bhÄ• ro, na sabbaÃ±eyyadhammeti dasseti. __yathÄ• dassit
dassitappakÄ• ravisayassa kathanavasena, dhammatthavasena dassite taá¹ƒtaá¹ƒcittuppÄ•
dhammaniruttÄ• bhilÄ• pena Ã±Ä• á¹‡assa kathanavasenÄ• ti attho. __aÃ±Ã±Ä• rammaá¹‡
atapparabhÄ• vatoti adhippÄ• yo. __na niravasesena kathanaá¹ƒ_ acittuppÄ• dapariyÄ• pa
akathitattÄ• . evaá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• visayassÄ• pi na \Be 197/ niravasesen
suttantabhÄ• janÄ«ye avisesavacanena sabbaÃ±Ä• á¹‡Ä• rammaá¹‡ataá¹ƒyeva paá¹-ibhÄ•
patiá¹-á¹-hÄ• peti. tathÄ• __tisso paá¹-isambhidÄ• _tiÄ• dipaÃ±hapucchakapÄ• á¸·iyÄ• pi.
atthadhammapaá¹-ibhÄ• napaá¹-isambhidÄ• . niruttipaá¹-isambhidÄ• hi ``parittÄ• rammaá¹

yadipi siyÄ• na tassÄ• mahaggatÄ• rammaá¹‡atÄ• ti sambandho. __ ``na hi maggo pacca
iminÄ• ``atthapaá¹-isambhidÄ• na maggÄ• rammaá¹‡Ä• â€™â€™ ti vacanassa yathÄ• vu
__tassÄ• _ti paá¹-ibhÄ• napaá¹-isambhidÄ• ya __na mahaggatÄ• rammaá¹‡atÄ• _ sambha
anussarantassÄ• ti adhippÄ• yo. __dvepÄ«_ti ``atthapaá¹-isambhidÄ• na maggÄ• rammaá
siyÄ• parittÄ• rammaá¹‡Ä• , siyÄ• mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• ram
pÄ• á¸·iyo. tÄ• su balavatarÄ• ya á¹-hÄ• nassa, itarÄ• ya adhippÄ• yamagganassa ca upÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ avirodhaá¹ƒ dassetuá¹ƒ __ ``kusalÄ• kusalÄ• naá¹ƒ panÄ• â€™â€™

tattha dhammapaá¹-isambhidÄ• â€™â€™ _ti etena tattha atthapaá¹-isambhidÄ• ya pariyÄ•
vipÄ• kakiriyÄ• na_ntiÄ• di yathÄ• dhippetassa atthassa visadisÅ«dÄ• haraá¹‡adassanaá¹ƒ
``atthapaá¹-isambhidÄ• na maggÄ• rammaá¹‡Ä• â€™â€™ ti (Vibh 749) vacanaá¹ƒ suttanta
nippariyÄ• yatthassa tattha adhippetattÄ• ti dÄ«peti. __kiÃ±ci pana Ã±Ä• á¹‡a_ntiÄ• di ``tiss
paá¹-isambhidÄ• â€™â€™ tiÄ• dipÄ• á¸·iyÄ• samatthakaá¹ƒ. yathÄ• dhippetassa atthassa
__paá¹-ibhÄ• naá¹ƒ_. tenÄ• ha __ ``Ã±eyyappakÄ• sanatoâ€™â€™ _ti. iti yÄ• ``tisso paá¹-
pÄ• á¸·i, tassÄ• balavabhÄ• vavibhÄ• vanena \Ne 196/ itarÄ• ya adhippÄ• yamagganaá¹ƒ
__nippariyÄ• yÄ• _ti pariyÄ• yarahitÄ• ujukaá¹ƒ sarÅ«peneva pavattÄ• . __nippariyÄ• ya ..
ekantikaatthÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , Ã±Ä• á¹‡Ä• rammaá¹‡
paá¹-ibhÄ• napaá¹-isambhidÄ• ti gahetvÄ• desanÄ• yaá¹ƒ.

__so evÄ• _ti parassa abhilÄ• pasaddo eva. anuvattamÄ• natÄ• cassa niruttipaá¹-isambhi
saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ karontÄ«, saddaá¹ƒ sutvÄ• ``ayaá¹ƒ sabhÄ• vanirutti, ayaá¹ƒ
ti jÄ• nantÄ«ti ca Ä• divacanavasena veditabbo.

paÃ±hapucchakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-isambhidÄ• vibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. Ã±Ä• á¹‡avibhaá¹…go

1. ekakamÄ• tikÄ• divaá¹‡á¹‡anÄ•

<751> sampayuttÄ• naá¹ƒ \Be 198/ \Ne 197/ nissayapaccayatÄ• ya, Ä• rammaá¹‡assa pav
okÄ• saá¹-á¹-ho veditabbo. __nahetÄ• dÄ«_ti __Ä• di_-saddena ``ahetukÄ• â€™â€™ tiÄ• d
Ã±Ä• á¹‡avatthuá¹ƒ saá¹…gaá¹‡hÄ• ti. __ekaá¹ƒ nahetÅ«_ti nahetutÄ• ya ekaá¹ƒ paÃ±cavi
vuttÄ• tesaá¹ƒ nahetutÄ• . ekantÄ• hetubhÄ• vena hi te ekappakÄ• rÄ• vÄ• ti. __aÃ±Ã±am
__avitathasÄ• maÃ±Ã±ayutta_nti teneva ahetukatÄ• dinÄ• yathÄ• bhÅ«tena samÄ• nabhÄ
__Ã±Ä• á¹‡Ä• rammaá¹‡a_nti Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ yathÄ• vuttapaÃ±caviÃ±Ã±
paÃ±caviÃ±Ã±Ä• á¹‡Ä• dikassa Ã±Ä• á¹‡avatthussa yathÄ• vuttavisesena vibhÄ• vanÄ• p

__osÄ• nadukassÄ• _ti ``atthajÄ• pikÄ• paÃ±Ã±Ä• , jÄ• pitatthÄ• paÃ±Ã±Ä• â€™â€™ ti i
dhammasaá¹…gaá¹‡iyaá¹ƒ vuttadukamÄ• tikÄ• ti Ä• ha __ ``dukamÄ• tikaá¹ƒ anissÄ• yÄ•

``cintÄ• mayÄ• paÃ±Ã±Ä• â€™â€™ tiÄ• dikÄ• tikamÄ• tikaá¹ƒ anissÄ• ya vuttÄ• ti Ä• ha
etthÄ• pi daá¹-á¹-habbaâ€™â€™ _nti. yadipi jÄ• pa-saddo byattavacane, mÄ• nase ca pava
daá¹-á¹-habboti dassento Ä• ha __ ``anekatthattÄ• dhÄ• tusaddÄ• naâ€™â€™ _ntiÄ• di. ku
vipÄ• kasaá¹…khÄ• tassa, kiriyapaÃ±Ã±Ä• parikammÄ• dibhÅ«tÄ• attanÄ• nibbattetabba

nibbattanato atthajÄ• pikÄ• ti vuttÄ• ti Ä• ha __ ``atthajÄ• pikÄ• kÄ• raá¹‡agatÄ• paÃ±Ã±Ä
vipÄ• kapaÃ±Ã±Ä• , kiriyapaÃ±Ã±Ä• ca sahajÄ• tÄ• dipaccayavasena taá¹ƒtaá¹ƒvipÄ• kÄ•
Ä• ha __ ``jÄ• pito janito attho etissÄ• ti jÄ• pitatthÄ• â€™â€™ _ti. satipi sahajÄ• tÄ• naá¹ƒ
vipÄ• kakiriyapaÃ±Ã±Ä• \Ne 198/ na kusalÄ• viya vipÄ• kÄ• naá¹ƒ nippariyÄ• yena kÄ• ra
Ä• ha __ ``kÄ• raá¹‡apaÃ±Ã±Ä• sadisÄ«â€™â€™ _ti. vibhÄ• vanatthena paÃ±Ã±Ä• Ä• ra
pakÄ• setiyevÄ• ti vuttaá¹ƒ __ ``phalappakÄ• sanabhÅ«tÄ• â€™â€™ _ti. yato sÄ• Ä• lokob
vibhÄ• vitÄ• .

10. dasakamÄ• tikÄ• vaá¹‡á¹‡anÄ•

<760> ``jÄ• tipaccayÄ• \Be 199/ jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jar
Ã±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, as
jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ. anÄ• gatampi addhÄ• naá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡
jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ. yampissa taá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhadhammanti Ã±Ä• á¹‡aá¹ƒ. bhavapaccayÄ• ...
saá¹…khÄ• rÄ• ... pe ... nirodhadhammaâ€™â€™ nti (SN a II 34) evamÄ• gatÄ• ni __satta
``jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡anir
jarÄ• maraá¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. jÄ• tiyÄ• Ã±Ä• á¹‡aá¹ƒ
Ã±Ä• á¹‡aá¹ƒ ... pe ... paá¹-ipadÄ• ya Ã±Ä• á¹‡aâ€™â€™ nti (SN a II 33) evamÄ• gatÄ• ni
Ã±Ä• á¹‡Ä• ni_. sutamayaÃ±Ä• á¹‡Ä• dÄ«ni anÄ• varaá¹‡aÃ±Ä• á¹‡apariyosÄ• nÄ• ni paá
I 1 Ä• dayo) Ä• gatÄ• ni __tesattati Ã±Ä• á¹‡Ä• ni_. tenÄ• ha __ ``tesattati pana ... pe ... na
_ti. ``saá¹ƒyuttakeâ€™â€™ ti vÄ• idaá¹ƒ ``sattasattati Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti iminÄ•
``tesattatÄ«â€™â€™ ti iminÄ• . __aÃ±Ã±attha_ nikkhepakaá¹‡á¸• Ä• dÄ«su. yathÄ• samm
micchÄ• Ã±Ä• á¹‡Ä• di thusarÄ• simhi nikhÄ• takhÄ• á¹‡uko viya Ä• rammaá¹‡e caÃ±calaá
yathÄ• bhÅ«tÄ• vabodhakaá¹ƒ Ã±Ä• á¹‡anti Ä• ha __ ``yÄ• thÄ• vapaá¹-ivedhato sayaÃ±ca
adhibalakaraá¹‡aá¹ƒ upatthambhananti taá¹ƒ puggale Ä• ropento Ä• ha __ ``puggalaÃ±ca .
_ti. visabhÄ• gadhammesu vÄ• akampiyattho, sabhÄ• gadhammesu upatthambhanattho ve

__abhimukhaá¹ƒ gacchantÄ«_ti ``upagacchantÄ«â€™â€™ ti padassa atthavacanaá¹ƒ. upa
sabbaÃ±Ã±utÄ• ya paá¹-ijÄ• nanamevÄ• ti vuttaá¹ƒ __ ``paá¹-ijÄ• nanavasenÄ• â€™â€™ _
upasaá¹…kamantÄ«_ti etthÄ• pi paá¹-ijÄ• nanavasena sabbaÃ±Ã±utanti yojetabbaá¹ƒ. aá¹-
dassitaakampiyaÃ±Ä• á¹‡ayuttoti sambandho.

__phalasampattipavattÄ«_ti \Ne 199/ sappurisÅ«panissayÄ• dÄ«naá¹ƒ kÄ• raá¹‡asampattÄ
patirÅ«padesavÄ• saattasammÄ• paá¹‡idhiÄ• disampattiyÄ• pavattanaá¹ƒ. __Ä• di_-sadde
__tattha_ sappurisÅ«panissayÄ• dike. kasmÄ• panettha samÄ• ne atthakicce paá¹-ivedhaÃ
desanÄ• Ã±Ä• á¹‡assÄ• pi yÄ• va arahattamaggÄ• uppajjamÄ• natÄ• na vuttÄ• ti codana
``paá¹-ivedhaniá¹-á¹-hattÄ• â€™â€™ _tiÄ• di \Be 200/. __paá¹-ivedhaniá¹-á¹-hattÄ• _ti paá¹

pariyosÄ• nattÄ• . __tenÄ• _ti paá¹-ivedhapariyosÄ• nabhÅ«tena arahattamaggaÃ±Ä• á¹‡e
sampattasakalasabbaÃ±Ã±uguá¹‡o bhagavÄ• anantapaá¹-ibhÄ• no anupamÄ• ya buddhal
samattho ahosi. __ ``paá¹-iladdhassÄ• pÄ«â€™â€™ _ti iminÄ• sabbathÄ• labhÄ• pakassa
desanÄ• Ã±Ä• á¹‡assa asakkuá¹‡eyyÄ• ti dÄ«peti, tena ca paá¹-ivedhanamattenettha attha
__ ``desanÄ• Ã±Ä• á¹‡assÄ• â€™â€™ _tiÄ• di.

__hÄ• nabhÄ• giyadhamma_nti vÄ• hÄ• nabhÄ• giyabhÄ• vassa kÄ• raá¹‡aá¹ƒ. __kÄ• ma
kÄ• maguá¹‡Ä• rammaá¹‡aá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• diá¹ƒ. __pubbeva katÄ• bhisaá¹…
vÄ• ettakaá¹ƒ gate vuá¹-á¹-hahissÄ• mÄ«â€™â€™ tiÄ• dinÄ• samÄ• pajjanato pubbe
pavattacittÄ• bhisaá¹…khÄ• raparikammÄ• diá¹ƒ.

__tadabhÄ• vaggahaá¹‡enÄ• _ti kilesÄ• varaá¹‡Ä• bhÄ• vaggahaá¹‡ena. __á¹-hiti_nti atth
__tabbiparÄ«tÄ• yÄ• _ti ``natthi dinnaâ€™â€™ ntiÄ• dikÄ• ya micchÄ• diá¹-á¹-hiyÄ• . __á¹-
appavattiá¹ƒ, natthibhÄ• vaá¹ƒ vÄ• . __uparÄ«_ti imissÄ• balÄ• naá¹ƒ anukkamakathÄ• ya
__vipÄ• kÄ• varaá¹‡Ä• bhÄ• vadassanÄ• dikassÄ• _ti __Ä• di_-saddena kammÄ• varaá¹‡Ä
__itara_nti adhigamassa aá¹-á¹-hÄ• nadassanaá¹ƒ. __taá¹ƒsahitÄ• naá¹ƒ dhÄ• tÅ«na_nti rÄ
sabhÄ• vÄ• naá¹ƒ. __vemattatÄ• _ ca tesaá¹ƒ paccayavisesasiddhena avatthÄ• divisesena
__cariyÄ• hetÅ«na_nti rÄ• gÄ• dicariyÄ• kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ.

1. ekakaniddesavaá¹‡á¹‡anÄ•

<761> __ayaá¹ƒ viseso_ti samÄ• nepi nayadvayassa tesaá¹ƒ ahetubhÄ• vÄ• didÄ«pane ek
hetubhÄ• vÄ• dipaá¹-isedhatÄ• , itarassa rÄ• santarÄ• saá¹…gahoti idaá¹ƒ nÄ• nÄ• karaá¹‡
Ä• dÄ• nanikkhepaparicchinnassa ekassa bhavassa. __tadantogadhatÄ• yÄ• _ti gatiantoga
taá¹ƒtaá¹ƒgaticutibhavesu.

<762> __tathÄ• _ti \Ne 200/ aÃ±Ã±advÄ• rÄ• rammaá¹‡atÄ• ya. __khÄ«rÄ• dÄ«naá¹ƒ ... p
yathÄ• khÄ«rassa dadhibhÄ• vena, dadhino takkabhÄ• vena vilakkhaá¹‡atÄ• patti, na evaá
nahetubhÄ• vÄ• dito aÃ±Ã±assa sabhÄ• vÄ• patti atthÄ«ti attho.

<763> __mahattepÄ«_ti \Be 201/ puthuttepi. bahubhÄ• vavÄ• cako hi ayaá¹ƒ mahÄ• -sadd
tiÄ• dÄ«su viya rÅ«pasaá¹…ghÄ• á¹-assa adhippetattÄ• . aÃ±Ã±athÄ• sabhÄ• vadhamma
vÄ• . cakkhuviÃ±Ã±Ä• á¹‡assa vacanaá¹ƒ katvÄ• vuttattÄ• Ä• ha __ ``cakkhupasÄ• de ma
__issariyaá¹-á¹-hÄ• na_nti issariyapavattanaá¹-á¹-hÄ• naá¹ƒ. tathÄ• hi naá¹ƒ aÃ±Ã±attha b
vibhÄ• ventameva tiá¹-á¹-hati, aÃ±Ã±aviÃ±Ã±Ä• á¹‡Ä• ni ca tena dinnanayÄ• neva tattha pa
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ, yato taá¹ƒ andhassa na nipphajjati.

<764> __vavatthitÄ• nampÄ«_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹ƒkiá¹‡á¹‡Ä• nampi. __paá¹-ipÄ

niyatÄ• nupubbikatÄ• . __tenÄ• _ti ``abbokiá¹‡á¹‡Ä• â€™â€™ ti vacanena.

<766> __Ä• vaá¹-á¹-anabhÄ• vo_ Ä• vajjanakiccatÄ• .

__tesa_nti rÅ«pÄ• dÄ«naá¹ƒ. etesaÃ±hi rÅ«pÄ• dÄ«naá¹ƒ paÃ±cahi viÃ±Ã±Ä• á¹‡ehi sam
Ä• lambitabbÄ• ni, vijÄ• nitabbÄ• nÄ«ti attho. tenÄ• ha __ ``Ä• rammaá¹‡akaraá¹‡ena paá¹
_ti. kusalÄ• kusalacetanÄ• ya, taá¹ƒsampayuttÄ• naÃ±ca yathÄ• vuttÄ• naá¹ƒ ``manopubba
akusalaá¹ƒ vÄ• â€™â€™ ti (Vibh-a 766) evaá¹ƒ vuttÄ• naá¹ƒ paá¹-ivijÄ• nitabbÄ• naá¹ƒ pa
kammatthe hi etaá¹ƒ sÄ• mivacanaá¹ƒ. __sahajapubbaá¹…gamadhammenÄ• _ti dassanÄ•
pubbaá¹…gamena Ä• vajjanÄ• dinÄ• . __kiccantara_nti dassanÄ• dikiccato aÃ±Ã±aá¹ƒ sam

__avipÄ• kabhÄ• vena_ kÄ• raá¹‡ena, tena vÄ• saddhiá¹ƒ. __aÃ±Ã±a_nti rÅ«pabhÄ• vÄ•
__bhÄ• sanakaraá¹‡akarÄ• _ti viÃ±Ã±attisamuá¹-á¹-hÄ• panavasena pavattakusalÄ• kusala
kÄ• yaá¹…gavÄ• caá¹…gaá¹ƒ acopetvÄ• pavattÄ• __taá¹ƒsadisÄ• _. __pubbaá¹…gamapa
pubbaá¹…gamabhÄ• vena vijÄ• nanaá¹ƒ manodvÄ• rikajavanÄ• naá¹ƒ purecarabhÄ• vena
paÃ±cadvÄ• re. __ ``na paá¹-isiddhaâ€™â€™ _nti vatvÄ• svÄ• yamappaá¹-isedho sÄ• ma
dassetuá¹ƒ __ ``na kÄ• yakammaá¹ƒ ... pe ... anuÃ±Ã±Ä• tattÄ• â€™â€™ _ti vuttaá¹ƒ. __ ``
yathÄ• kÄ• yavacÄ«kammapaá¹-á¹-hapanaá¹ƒ, evaá¹ƒ kusalÄ• didhammasamÄ• dÄ• nam
veditabbaá¹ƒ. yadi na bhavato cavati, kathaá¹ƒ paÃ±cadvÄ• re cuti vuttÄ• ti Ä• ha __ ``na p
... ataá¹ƒdvÄ• rikattÄ• â€™â€™ _ti. __tassÄ• _ pÄ• á¸·iyÄ• . __Ä• pÄ• thamatta_nti Ä• pÄ•
Ä• rammaá¹‡apaccayabhÄ• vamattaá¹ƒ. __aÃ±Ã±a_nti ``rÅ«paá¹ƒ nÄ«laâ€™â€™ nti evam
``dhammasabhÄ• vaâ€™â€™ _nti. __rÅ«panti ca na gaá¹‡hÄ• tÄ«_ti rÅ«pÄ• rammaá¹‡am
nÄ• metaâ€™â€™ nti na gaá¹‡hÄ• ti. tathÄ• cÄ• hu eke ``cakkhuviÃ±Ã±Ä• á¹‡asamaá¹…g
nÄ«laâ€™â€™ nti. __rÅ«panÄ«lÄ• diÄ• kÄ• ro_ rÅ«pÄ• rammaá¹‡arÅ«pÄ• dÄ• nÄ• kÄ• ra
yathÄ• aniccatÄ• di. __sÄ• tisayaá¹ƒ_ savitakkasavicÄ• rattÄ• . __tato aÃ±Ã±a_nti saddÄ•
nÄ• mapaÃ±Ã±attiÄ• rammaá¹‡aá¹ƒ, aÃ±Ã±athÄ• sahuppattipaá¹-isedho na sambhaveyyÄ

__manodvÄ• repÄ«_ti na paÃ±cadvÄ• reyeva dutiye moghavÄ• re, atha kho manodvÄ• rep
dvattikkhattuá¹ƒ ... pe ... daá¹-á¹-habbaá¹ƒ_ ekacittakkhaá¹‡ikassa Ä• vajjanassa uppattiyaâ
asambhavato.

__tassÄ• _ti yÄ• thÄ• vakavatthuvibhÄ• vanÄ• ya paÃ±Ã±Ä• ya.

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dukaniddesavaá¹‡á¹‡anÄ•

<767> __adhikaraá¹‡esÅ«_ti padatthesu. __aÃ±Ã±atra sabhÄ• vaá¹ƒ gahetvÄ• _ti atthasa

pavattanÄ• kÄ• radassanaá¹ƒ, tena atthasaddassa sabhÄ• vatthataá¹ƒ dasseti. __adhikara
liá¹…gaparivattiá¹ƒ gacchati_. ``abhidheyyÄ• nurÅ«paá¹ƒ liá¹…gavacanÄ• nÄ«â€™â€™ ti h

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikaniddesavaá¹‡á¹‡anÄ•

<768> __paripÄ• citesÅ«_ti \Ne 202/ sÄ• dhitesu. ``vihitesÅ«â€™â€™ ti ettha duddhÄ• dÄ
nÄ• dhippetÄ• ti Ä• ha __ ``visayavisesanamattamevÄ• â€™â€™ _ti. __ ``kammaá¹ƒ, sippa
kÄ• raá¹‡Å«pacÄ• rena vuttÄ• ti Ä• ha __ ``paÃ±Ã±Ä• eva vÄ• ... pe ... veditabbÄ• â€™â€

__kusalaá¹ƒ_ \Be 203/ __kammaá¹ƒ sakaá¹ƒ_ ekantaá¹ƒ hitasukhÄ• vahattÄ• . tappaá¹-ipa
akusalaá¹ƒ kammaá¹ƒ __nosakaá¹ƒ_. saccapaá¹-ivedhÄ• nulomanaá¹ƒ saccÄ• nulomanaá
``tappaá¹-ivedhapaccayabhÄ• venÄ• â€™â€™ _ti. maggasaccassa anulomanato vÄ• sacc
paramatthasaccassa anulomanato. tenÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ __ ``maggasaccassÄ•
vuttÄ• _ paÃ±Ã±Ä• visaye paÃ±Ã±Ä• kiccassa dassitattÄ• . ``yogavihitesÅ«â€™â€™ tiÄ• d
``kammassakataá¹ƒ saccÄ• nulomikaâ€™â€™ nti vuttasarÅ«paniddeso, ``rÅ«paá¹ƒ anicca
vuttappakÄ• raniddeso ca __yathÄ• vuttÄ• ... pe ... niddesÄ• _. ``yogavihitesu kammÄ• yat
kammassakataá¹ƒ khantiá¹ƒ, `rÅ«paá¹ƒ aniccaâ€™ nti khantiâ€™â€™ ntiÄ• dinÄ• khantiÄ
__olokanaá¹ƒ_ paccakkhakaraá¹‡aá¹ƒ. __dhammÄ• olokanaá¹ƒ khamantÄ«_ti paÃ±Ã±Ä•

<769> __muÃ±catÄ«_ti pajahati. Ä• rabbha-kiriyÄ• ya adhiá¹-á¹-hÄ• naá¹ƒ samaá¹…gibhÄ
paá¹-á¹-hapananti Ä• ha __ ``muÃ±ca ... pe ... vattuá¹ƒ yuttaâ€™â€™ _nti.

<770> paÃ±casÄ«ladasasÄ«lÄ• ni kammavaá¹-á¹-ekadesabhÅ«tÄ• ni sandhÄ• ya tesaá¹ƒ
samavarodho vutto. __satipi savane_ti ``idha, bhikkhave, ariyasÄ• vako pÄ• á¹‡Ä• tipÄ• tÄ•
tiÄ• dinÄ• (AN c 8.39; katÄ• 0 480) tathÄ• gatato savane satipi. __bhikkhuÄ• dÄ«nampi taâ
adhisÄ«lapaÃ±Ã±Ä• panaá¹ƒ viya na buddhÄ• veá¹‡ikanti.

__adhipaÃ±Ã±Ä• nibbattesÅ«_ti á¹-hapetvÄ• adhipaÃ±Ã±aá¹ƒ tadaÃ±Ã±esu maggaphalad
__tadadhiá¹-á¹-hÄ• nesÅ«_ti tassÄ• adhipaÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nesu vipassanÄ• dha

<771> __apÄ• yuppÄ• danaá¹ƒ_ avaá¸¥• á¸¥• hinibbattanaá¹ƒ. __tasmiá¹ƒyeva á¹-hÄ• ne_ti

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catukkaniddesavaá¹‡á¹‡anÄ•

<793> paritassanaá¹ƒ \Ne 203/ parittÄ• so, cittutrÄ• so cÄ• ti __ ``na paritassatÄ«â€™â€™
pattheti na uttasatÄ«â€™â€™ _ti atthamÄ• ha.

<796> __ariyasaccesu_ \Be 204/ __dhammasaddo_ ``diá¹-á¹-hadhammoâ€™â€™ tiÄ• dÄ«
phalaá¹ƒ dhammo_ yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipanne apÄ• yesu apatamÄ• ne dhÄ• retÄ«
tasmiá¹ƒ ariyamaggaphale nissayabhÅ«te paÃ±Ã±Ä• . tenÄ• ha __ ``taá¹ƒsahagatÄ• â€™â
viya neti Ã±Ä• petÄ«ti __nayo, _ anumÄ• naá¹ƒ, tassa __nayanaá¹ƒ_ pavattanaá¹ƒ, taá¹ƒ p
Ã±Ä• á¹‡uppÄ• dananti Ä• saá¹…kÄ• ya nivattanatthamÄ• ha __ ``na aÃ±Ã±a ... pe ... vises
adhigamÄ• nusÄ• rena parÄ• dhigatÄ• naá¹ƒ kÄ• lattaye maggÄ• dÄ«naá¹ƒ pavattiÄ• kÄ• n
anuminanÄ• kÄ• rameva hissa sandhÄ• ya vuttaá¹ƒ __ ``Ã±Ä• á¹‡asseva pavattivisesoâ€™
nayanayanassa_ saccesu paccakkhapavattanato. __ ``tathÄ• â€™â€™ _ti iminÄ• yathÄ•
``iminÄ• dhammenÄ• â€™â€™ ti vattuá¹ƒ yuttaá¹ƒ, tathÄ• pakÄ• rantarenapi ``iminÄ• dh
ettha attho yujjatÄ«ti imamatthaá¹ƒ upasaá¹ƒharati. __tenÄ• _ti tasmÄ• Ã±Ä• á¹‡ena Ã±Ä•
nayanayanato. __Ã±Ä• á¹‡avisayabhÄ• venÄ• _ti paá¹-ivedhaÃ±Ä• á¹‡assa visayabhÄ• ve
catusaccadhammena, Ã±Ä• á¹‡asampayogena vÄ• Ã±Ä• tena jÄ• nitvÄ• á¹-hitena magga

__sabbena sabba_nti sabbappakÄ• rena sabbaá¹ƒ, anavasesanti attho. addhattayapariyÄ•
tebhÅ«makasaá¹…khÄ• ragataá¹ƒ sammasÄ«yati. __nayanato_ti nayaggÄ• hato. __anurÅ«
kÄ• raá¹‡asaddo_ ``kÄ• raá¹‡aá¹ƒ vadatÄ«â€™â€™ tiÄ• dÄ«su viya.

anvayaÃ±Ä• á¹‡assapi pariyogÄ• hetvÄ• pavattanato saviseso visayÄ• vabodhoti vuttaá¹ƒ
pe ... abhÄ• vÄ• â€™â€™ _ti. __visayobhÄ• sanamattajÄ• nanasÄ• maÃ±Ã±enÄ• _ti asati
visayavibhÄ• vanasaá¹…khÄ• taavabodhasÄ• maÃ±Ã±amattena. __ ``Ã±Ä• á¹‡aâ€™â€™
nti voharitesu laddhaÃ±Ä• á¹‡avohÄ• resu. __sammutivasenÄ• _ti dhammaÃ±Ä• á¹‡Ä• di v
appavattitvÄ• paÃ±Ã±attimukhena pavattaá¹ƒ. __avasesa_nti sammutiÃ±Ä• á¹‡amevÄ• ha
__itaraÃ±Ä• á¹‡attayavisabhÄ• ga_nti dhammaÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡attayavidhuraá¹ƒ.

<797> __kÄ• mabhavadhamme_ti \Ne 204/ kÄ• mabhavasaá¹…khÄ• te dhamme.

<798> __sÄ• _ti \Be 205/ paá¹-hamajjhÄ• napaÃ±Ã±Ä• . __vÄ«tarÄ• gabhÄ• vanÄ• vattha
ti evaá¹ƒ vuttassa. __ta_nti chaá¹-á¹-hÄ• bhiÃ±Ã±aá¹ƒ. maggaÃ±Ä• á¹‡aÃ±hi kiccato magg
__itarÄ• _ti heá¹-á¹-himamaggapaÃ±Ã±Ä• . __tadupanissayattÄ• _ti tassÄ• chaá¹-á¹-hÄ• b
paá¹-ivijjhanassa upanissayattÄ• paá¹-ivijjhati nÄ• ma. __yathÄ• nurÅ«pa_nti diá¹-á¹-hÄ• s
yathÄ• nurÅ«paá¹ƒ. __Ä• savakkhaye_ti Ä• savakkhayapariyÄ• ye kÄ• raá¹‡Å«pacÄ• rena.
Ä• savakkhayasaá¹…khÄ• tassa phalassa nibbattanato. idaÃ±ca ``Ä• savÄ• naá¹ƒ khaye Ã
chaá¹-á¹-hÄ• bhiÃ±Ã±Ä• â€™â€™ ti sutte Ä• gatattÄ• vuttaá¹ƒ.

<801> __abhivisiá¹-á¹-hena vÄ• Ã±Ä• á¹‡ena pÄ• kaá¹-aá¹ƒ karontassÄ• _ti adhigamavas

karontassa.

<802> __vasitÄ• paÃ±cakarahitaá¹ƒ_ vasibhÄ• vaá¹ƒ apÄ• pitaá¹ƒ paá¹-iladdhamattaá¹ƒ. paá¹-ipadÄ• rammaá¹‡asahagatÄ• paÃ±Ã±Ä• paá¹-ipadÄ• rammaá¹‡asambandhinÄ«ti Ä• paá¹-ipadÄ• rammaá¹‡uddesenÄ• â€™â€™ _ti.

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<804> __tameva_ paÃ±Ã±aá¹ƒ ``dvÄ«su jhÄ• nesu paÃ±Ã±Ä• pÄ«tipharaá¹‡enÄ• â€™â€ abhisandanaparisandanaparipÅ«raá¹‡Ä• nipi paripparaá¹‡aá¹ƒ viya pharaá¹‡Ä• pÄ«tiyÄ• kiccavisesabhÅ«tÄ• ni adhippetÄ• nÄ«ti Ä• ha __ ``abhisandetÄ«ti ... pe ... veditabbaâ€™â nayenÄ• _ti ``abhisandetÄ«â€™â€™ tiÄ• dinÄ• (DN I 226; MN I 427) sutte Ä• gatanayena. pÄ«tisukhasamuá¹-á¹-hitapaá¹‡Ä«tarÅ«pehi kÄ• yassa abhibyÄ• panaá¹ƒ daá¹-á¹-habbaá¹ƒ pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• sÄ«sena vuttÄ• naá¹ƒ tikadukajhÄ• nÄ• naá¹ƒ Ä• ra pÄ«tipharaá¹‡atÄ• sukhapharaá¹‡atÄ• .

__samÄ• dhimukhenÄ• _ti \Ne 205/ samÄ• dhiá¹ƒ mukhaá¹ƒ pamukhaá¹ƒ katvÄ• , samÄ• samÄ• dhipamukhena vÄ• uddesaniddesena. __aÃ±Ã±e kilesÄ• _ diá¹-á¹-himÄ• nÄ• dayo jhÄ• navimokkhÄ• dÄ«naá¹ƒ viya uppÄ• danÄ«yaparikammapayogena vinÄ• . Ä• vajjanÄ• sammasanacÄ• ro. __á¹-hapitattÄ• _ti pavattitattÄ• . __satibahulatÄ• yÄ• _ti satiyÄ• abhiá¹ paricchindanasatiyÄ• kÄ• lassa satoti dassetÄ«ti yojanÄ• .

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkaniddesavaá¹‡á¹‡anÄ•

<805> __visuddhibhÄ• va_nti visuddhiyÄ• sabbhÄ• vaá¹ƒ. __ ``dibbacakkhuÃ±Ä• á¹‡ekad tassa paribhaá¹‡á¸• aÃ±Ä• á¹‡attÄ• vuttaá¹ƒ. tathÄ• hi pÄ• á¸·iyaá¹ƒ ``sattÄ• naá¹ƒ cutÅ«p cittaá¹ƒ abhinÄ«harati abhininnÄ• metÄ«â€™â€™ ti (DN I 247) Ä• rabhitvÄ• ``so dibbena c visuddhenÄ• â€™â€™ tiÄ• di (DN I 246) vuttaá¹ƒ. dibbassa tirohitavippakaá¹-á¹-hÄ• dibhed rÅ«pÄ• yatanassa dassanasamatthassÄ• pi dibbacakkhuÃ±Ä• á¹‡assa sikhÄ• patti cavamÄ Ä• ha __ ``muddhappattena cÄ• â€™â€™ _tiÄ• di.

chakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattakaniddesavaá¹‡á¹‡anÄ•

<806> __chabbidhampi paccavekkhaá¹‡aÃ±Ä• á¹‡a_nti ``jÄ• tipaccayÄ• jarÄ• maraá¹‡ant
(Vibh 806) vuttaá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• naá¹ƒ paccavekkhaá¹‡avasena pavattaÃ
gahetvÄ• _ti ekajjhaá¹ƒ gahetvÄ• vipassanÄ• rammaá¹‡abhÄ• vasÄ• maÃ±Ã±ena ekattena
vuttenÄ• _ti pubbe chadhÄ• \Ne 206/ vuttaá¹ƒ viya dassitaá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡an
vuttena. ``khayadhammaâ€™â€™ ntiÄ• dinÄ• pakÄ• rena dassananti sambandho. __pava
``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dinÄ• pavattassa Ã±Ä• á¹‡assa, pavatte vÃ
Ã±Ä• á¹‡assa. Ã±Ä• á¹‡Ä• rammaá¹‡Ä• vipassanÄ• __Ã±Ä• á¹‡avipassanÄ• _. __vipassa
jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dinÄ• \Be 207/ paccayapaccayuppannadhamme vibhÄ• gen
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ idhÄ• dhippetaá¹ƒ. tassa khayadhammatÄ• dijÄ• nanaá¹ƒ __
``vipassanÄ• paá¹-ivipassanÄ• dassanamattaâ€™â€™ _nti.

evamettha aá¹-á¹-hakathÄ• dhippÄ• yavasena pÄ• á¸·iyÄ• atthaá¹ƒ dassetvÄ• idÄ• ni attan
dassetuá¹ƒ __ ``pÄ• á¸·iyaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. __sabbatthÄ• _ti addhattaye
paccayuppannavisesaniddhÄ• raá¹‡e. __Ã±Ä• á¹‡avacanenÄ• _ti ``jÄ• tipaccayÄ• jarÄ• m
Ã±Ä• á¹‡assa gahaá¹‡ena. __aá¹…gÄ• na_nti sattasattatiyÄ• aá¹…gÄ• naá¹ƒ. __itisadden
nti ettha vuttaitisaddena. __pakÄ• setvÄ• _ti Ã±Ä• á¹‡assa pavattiÄ• kÄ• raá¹ƒ jotetvÄ• . ten
dhammaá¹-á¹-hitiÃ±Ä• á¹‡ato aÃ±Ã±aá¹ƒyeva pariyosÄ• ne vuttaá¹ƒ Ã±Ä• á¹‡anti dasseti. t
``vipassanÄ• Ã±Ä• á¹‡aá¹ƒ sattamaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti. ayameva cettha attho yutt
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``tampi Ã±Ä• á¹‡anti sambandho na hotÄ«â€™â€™
aá¹…gantarabhÄ• vassa avibhÄ• vanatoti attho. tena vuttaá¹ƒ __ ``taá¹ƒÃ±Ä• á¹‡a ... pe ...
_ti. na hi visuá¹ƒ visuá¹ƒ vuttameva ekajjhaá¹ƒ vacanamattena atthantaraá¹ƒ hotÄ«ti. __ ``k
pe ... cÄ• â€™â€™ _ti iminÄ• purimasmiá¹ƒ pakkhe upacayena dosamÄ• ha.

sattakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ•

<808> __paccanÄ«kadhamme_ti nÄ«varaá¹‡Ä• dipaccanÄ«kadhamme. __dukkha_nti sam
uppajjanakadukkhaá¹ƒ.

aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasakaniddeso

paá¹-hamabalaniddesavaá¹‡á¹‡anÄ•

<809> na \Ne 207/ á¹-hÄ• nanti __aá¹-á¹-hÄ• naá¹ƒ, _ anupalabbhanattho ayamakÄ• roti Ä

á¹-hÄ• naá¹ƒ aá¹-á¹-hÄ• naâ€™â€™ _nti. abhÄ• vattho vÄ• , na aÃ±Ã±apaá¹-ipakkhÄ• diat
á¹-hÄ• nanti vÄ• aá¹-á¹-hÄ• naâ€™â€™ _nti. ko panetassa atthadvayassa \Be 208/ viseso
anupalabbhamÄ• nataá¹ƒ vadati, dutiyo sabbena sabbaá¹ƒ abhÄ• vanti ayametesaá¹ƒ vises
sukhato upagamanassa hetubhÄ• ve diá¹-á¹-hivipallÄ• sassa so sÄ• tisayo asukhepi daá¸·h
__ ``diá¹-á¹-hivipallÄ• sova ... pe ... adhippetaâ€™â€™ _nti. ``attadiá¹-á¹-hivasenÄ• â€™â€
visesetvÄ• vuttaá¹ƒ, nanu ariyasÄ• vakassa sabbÄ• pi diá¹-á¹-hiyo natthÄ«ti? saccaá¹ƒ nat
attadiá¹-á¹-hisannissayÄ• pana sabbadiá¹-á¹-hiyoti dassetuá¹ƒ __ ``attadiá¹-á¹-hivasenÄ• ti
padhÄ• nadiá¹-á¹-himÄ• hÄ• â€™â€™ _ti vuttaá¹ƒ. __bhedÄ• nurÅ«passa_ vatthuno. __bh
dhammoâ€™â€™ tiÄ• dinayappavattena.

__so evÄ• _ti yo liá¹…ge aparivatte tasmiá¹ƒ attabhÄ• ve bhavaá¹…gajÄ«vitindriyappaban
upÄ• dÄ• ya ekajÄ• tisamaÃ±Ã±Ä• , na cettha bhÄ• vakalÄ• pajÄ«vitindriyassa vasena cod
adhippetattÄ• . taÃ±hi tattha avicchedavuttiyÄ• pabandhavohÄ• raá¹ƒ labhati, itarampi vÄ•
bhÄ• vÄ• nupÄ• lanatÄ• sÄ• maÃ±Ã±enÄ• ti anokÄ• sÄ• va codanÄ• .

__sapattavasena yojetabba_nti ``sapattaá¹ƒ mÄ• remÄ«ti abhisandhinÄ• sapattena nipann
manussabhÅ«to manussabhÅ«taá¹ƒ mÄ• taraá¹ƒ pitaraá¹ƒ vÄ• mÄ• rentoâ€™â€™ tiÄ• di
catÅ«supi vikappesu. __purimaá¹ƒ abhisandhicitta_nti pubbabhÄ• giyo maraá¹‡Ä• dhippÄ•
atthasiddhiyÄ• abhÄ• vato. __puthujjanasseva taá¹ƒ dinnaá¹ƒ hotÄ«_ti ettha yathÄ• araha
paribhuttampi puthujjanakÄ• le dinnaá¹ƒ puthujjanadÄ• nameva hoti, evaá¹ƒ maraá¹‡Ä• dhi
pahÄ• re dinne arahattaá¹ƒ patvÄ• teneva pahÄ• rena mate kasmÄ• arahantaghÄ• toyeva
visesasambhavato. yathÄ• hi dÄ• naá¹ƒ deyyadhammassa pariccÄ• gamattena hoti, na eva
pÄ• á¹‡asaÃ±Ã±itÄ• , vadhakacetanÄ• , upakkamo, tena maraá¹‡anti imesaá¹ƒ paÃ±canna
pÄ• ripÅ«riyÄ• va hoti, na apÄ• ripÅ«riyÄ• . tasmÄ• arahattaá¹ƒ pattasseva maraá¹‡anti ar
208/, na puthujjanaghÄ• to. yasmÄ• pana ``imaá¹ƒ mÄ• remÄ«â€™â€™ ti yaá¹ƒ santÄ• na
tassa puthujjanakhÄ«á¹‡Ä• savabhÄ• vena payogamaraá¹‡akkhaá¹‡Ä• naá¹ƒ vasena satip
yadÄ• ca atthasiddhi, tadÄ• khÄ«á¹‡Ä• savabhÄ• vo. tasmÄ• arahantaghÄ• tova \Be 209
kathaá¹ƒ panettha vadhakacetanÄ• vattamÄ• navisayÄ• siyÄ• ti Ä• ha __ ``vadhakacittaá¹
... pe ... pavattatÄ«â€™â€™ _ti. tattha __pabandhavicchedavasenÄ• _ti yena pabandho vic
payogaá¹ƒ nibbattetÄ«ti attho. tena yadÄ• pabandhavicchedo, tadÄ• arahÄ• ti yathÄ• vutta
patiá¹-á¹-hÄ• peti. __na eva_nti yathÄ• kÄ• lantarÄ• pekkhakiccasiddhaá¹ƒ vadhakacittaá¹ƒ
cÄ• gacetanÄ• . __ ``sÄ• hÄ«â€™â€™ _tiÄ• dinÄ• cÄ• gacetanÄ• ya kÄ• lantarÄ• napekk
__aÃ±Ã±asakakaraá¹‡a_nti attato vinimocetvÄ• aÃ±Ã±assa dakkhiá¹‡eyyassa santakabhÄ
cajitabbassa vatthuno. __yassÄ• _ti yassa puthujjanassa. __tasseva_ taá¹ƒ __dinnaá¹ƒ hoti
patvÄ• tena paribhuttanti attho.

``kappavinÄ• seâ€™â€™ ti idaá¹ƒ ``saá¹‡á¹-hahante kappeâ€™â€™ ti vuttattÄ• mahÄ• ka
vuttanti Ä• ha __ ``kappaá¹-á¹-hakathÄ• ya na sametÄ«â€™â€™ _ti ettha Ä• yukappassa a

cettha avÄ«ciyaá¹ƒ nibbattasattÄ• naá¹ƒ antarakappaparimÄ• á¹‡aá¹ƒ paramÄ• yu veditabb
``ekaá¹ƒ kappaá¹ƒ asÄ«tibhÄ• ge katvÄ• tato ekabhÄ• gamattaá¹ƒ kÄ• laâ€™â€™ nti (Kv-
tayidaá¹ƒ __ ``ekaá¹ƒ kappaâ€™â€™ _nti yadi ekaá¹ƒ mahÄ• kappanti attho, tathÄ• sati
vÄ«satiantarakappaparimÄ• á¹‡o eko asaá¹…khyeyyakappoti vuttaá¹ƒ hoti. atha ekaá¹ƒ asa
sabbathÄ• pi ``catusaá¹-á¹-hi antarakappÄ• â€™â€™ ti vacanena virujjhatÄ«ti vÄ«maá¹ƒsit
kappaá¹-á¹-hakathÄ• ya ayaá¹ƒ aá¹-á¹-hakathÄ• sameti, taá¹ƒ dassetuá¹ƒ __ ``kappavinÄ•
_tiÄ• dimÄ• ha.

__pakatatto_ vÄ• apÄ• rÄ• jiko. __samÄ• nasaá¹ƒvÄ• sako_ kammaladdhÄ«naá¹ƒ vasena
attho veditabbo.

niyatassa puggalassa vijjamÄ• nataá¹ƒ paá¹-isedhetvÄ• ti yojanÄ• . tattha __paá¹-isedhetvÄ
niyato nÄ• ma natthÄ«â€™â€™ ti evaá¹ƒ paá¹-isedhetvÄ• . tattha kÄ• raá¹‡amÄ• ha __
``micchattasammattaniyatadhammÄ• naá¹ƒ viya sabhÄ• vatoâ€™â€™ _ti. paÃ±Ã±attimatta
micchattasammattaniyatadhammanissayaá¹ƒ, yadidaá¹ƒ niyato puggaloti \Ne 209/. __yathÄ
pubbahetu niyametÄ«â€™â€™ tiÄ• dinÄ• pucchitappakÄ• raá¹ƒ niyÄ• makahetuá¹ƒ. __yen
uparimaggattayavipassanÄ• Ã±Ä• á¹‡ena. __niyatÄ• niyatabheda_nti \Be 210/ sotÄ• pannÄ
sattakkhattuparamÄ• dianiyatabhedaÃ±ca. sotÄ• panno eva hi eko sattakkhattuparamo nÄ•
nÄ• ma, eko ekabÄ«jÄ« nÄ• mÄ• ti sotÄ• pannassa niyatabhÄ• vo vuttoti Ä• ha __ ``sotÄ• p
byatirekattho hi ayaá¹ƒ __ca_-saddo. __tato pubbe_ti sotÄ• pattimaggato pubbe. __ ``pubba
natthÄ«â€™â€™ _ti idaá¹ƒ sotÄ• pannassa niyatatÄ• ya vuttattÄ• vakkhamÄ• naÃ±ca dos
vuttaá¹ƒ. uparimaggÄ• naá¹ƒ saupanissayatte paá¹-hamamaggassÄ• pi saupanissayatÄ• s
sandhÄ• yÄ• ha __ ``yadi hÄ«â€™â€™ _tiÄ• di. __taÃ±ca_ niyatattaá¹ƒ. __assÄ• _ti sotÄ•

__teneva khÄ«á¹‡Ä• _ti sotÄ• pattimaggeneva khÄ«á¹‡Ä• . kÄ• raá¹‡upacchedena hi phal
sattakkhattuparamÄ• dito. __sÄ• _ti sattakkhattuparamÄ• ditÄ• . __pavattito_ti vipÄ• kappa
sotÄ• pattimaggena. __vuá¹-á¹-hÄ• ne_ti vuá¹-á¹-hÄ• ne sati. kÄ• raá¹‡ena vinÄ• phalaá¹ƒ
``sakkÄ• ya ... pe ... bhavitabbaâ€™â€™ _nti. __ ``nÄ• makaraá¹‡animittatoâ€™â€™ _ti im
nÄ• makaraá¹‡ahetutÄ• ya niyÄ• makataá¹ƒ vibhÄ• veti ekabÄ«jiÄ• disamaÃ±Ã±Ä• naá¹ƒ a
__ ``vipassanÄ• ... pe ... sandhÄ• ya vuttaâ€™â€™ _nti.

Ä• di-saddena ``ekomhi sammÄ• sambuddho, sÄ«tÄ«bhÅ«tosmi nibbutoâ€™â€™ tiÄ• dÄ«
saá¹…gayhanti. ettha ca ``sadiso me na vijjati, ekomhi sammÄ• sambuddho (Vin I 11; Kv 40
`atthetarahi aÃ±Ã±e samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• bhagavatÄ• samasamÄ• samb
ahaá¹ƒ, bhante, `noâ€™ ti vadeyyaâ€™â€™ ntiÄ• di (DN III 161) vacanehi imissÄ• lokadhÄ
buddhassa aÃ±Ã±issÄ• lokadhÄ• tuyÄ• uppÄ• do nivÄ• ritoti daá¹-á¹-habbaá¹ƒ. na hi vijjan
vijjatÄ«â€™â€™ tiÄ• di sakkÄ• vattuá¹ƒ. yaá¹ƒ pana vadanti ``lokadhÄ• tuvisesÄ• pekkhÄ•
natthi tathÄ• visesanassa abhÄ• vato, buddhÄ• nubhÄ• vassa ca asamatthabhÄ• vavibhÄ•

Ä• á¹‡Ä• khettakittanaÃ±cettha dhammatÄ• dassanatthaá¹ƒ. sakkoti hi bhagavÄ• yattha ya
Ä• á¹‡aá¹ƒ \Be 211/ vattetuá¹ƒ. __ ``ekissÄ• lokadhÄ• tuyÄ• â€™â€™ _ti ca idaá¹ƒ buddha
lokadhÄ• tuyÄ• dassanatthaá¹ƒ vuttaá¹ƒ. tatthÄ• yamattho --- buddhakhettabhÅ«tÄ• ekÄ•
ekasmiá¹ƒ kÄ• le eko eva sammÄ• sambuddho uppajjatÄ«ti. tenÄ• ha __ ``buddhakhetta ...
_ti.

__tasmÄ• _ti \Ne 210/ yasmÄ• upasampadÄ• dhÄ«naá¹ƒ pÄ• timokkhaá¹ƒ, upasampadÄ•
__pÄ• timokkhe_ siddhe, siddhÄ• su __tÄ• su_ pabbajjÅ«pasampadÄ• su. __tato paraá¹ƒ v
pacchimapaá¹-ivedhato paraá¹ƒ paá¹-ivedhasÄ• sanaá¹ƒ, pacchimasÄ«labhedato ca paraá¹
vinaá¹-á¹-haá¹ƒ nÄ• ma hotÄ«ti sÄ• sanabhÄ• vasÄ• maÃ±Ã±ena pana ubhayaá¹ƒ ekajjhaá
``pacchima ... pe ... ekato katvÄ• â€™â€™ _ti Ä• ha.

__paridevanakÄ• ruÃ±Ã±a_nti paridevanena karuá¹‡Ä• yitabbatÄ• karuá¹‡Ä• yanÄ• .

__dhammÄ• naá¹ƒ sabhÄ• vaviseso na sakkÄ• dhÄ• retuá¹ƒ, _ yato pÄ• ramÄ«pavicayÄ•
mahÄ• pathavÄ«kampo ahosi, abhisambodhidivase ca á¹-hapetvÄ• pubbuttaradisÄ• bhÄ•
bhÅ«mibhÄ• go mahÄ• purisaá¹ƒ dhÄ• retuá¹ƒ nÄ• sakkhi, aÃ±Ã±adatthu ekapasse pakkhi
cakkavÄ• á¸·agabbho viparivatto. ``samuppÄ• dikÄ• â€™â€™ ti vattabbe sa-kÄ• re a-kÄ• ra
pa-kÄ• rassa lopo katoti dassento Ä• ha __ ``samaá¹ƒ uddhaá¹ƒ pajjatÄ«ti sÄ• mupÄ• dikÄ•
upÄ• diyatÄ«ti vÄ• samupÄ• dÄ• , samupÄ• dÄ• eva __sÄ• mupÄ• dikÄ• , _ samupÄ• hin

__santatikhaá¹‡avasenÄ• _ti santativasena Ä• yÅ«hanasamaá¹…gitÄ• , sapubbapacchÄ• b
cetanÄ• kkhaá¹‡avasena cetanÄ• samaá¹…gitÄ• ti yojetabbÄ• . ekasmiá¹ƒ upaá¹-á¹-hite pa
upaá¹-á¹-hÄ• naá¹ƒ parivattanaá¹ƒ.

paá¹-hamabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyabalaniddesavaá¹‡á¹‡anÄ•

<810> bhoge \Be 212/ bhuÃ±jituá¹ƒ na jÄ• nÄ• ti, vinÄ• setÄ«ti yojanÄ• .

__lahuparivattitÄ• ya_ jÄ«vitassÄ• ti adhippÄ• yo.

__na_ \Ne 211/ __adÄ• si_ payuttavÄ• cÄ• ya uppannanti adhippÄ• yena.

__sammÄ• payogenÄ• _ti sammÄ• paá¹-ipattiyÄ• .

dutiyabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±camabalaniddesavaá¹‡á¹‡anÄ•

<813> __dhÄ• tusabhÄ• vo_ti bhÅ«tÄ• disaá¹…khÄ• tadhÄ• tÅ«naá¹ƒ sabhÄ• vo. __sabhÄ
__ajjhÄ• sayadhÄ• tuparicchindanato_ti ajjhÄ• sayasabhÄ• vassa ``hÄ«naá¹ƒ, paá¹‡Ä«taâ€
jÄ• nanato, vuá¹-á¹-hinimittena viya mahoghena uparimeghavuá¹-á¹-hiyÄ• .

paÃ±camabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaá¹-á¹-habalaniddesavaá¹‡á¹‡anÄ•

__saddattho sambhavati_ samÄ• santeneva tathÄ• saddasiddhito. __tesa_nti paroparÄ• n
saddhÄ• diindriyÄ• naá¹ƒ. __evaÃ±ca katvÄ• _ti Ä• sayÄ• dito indriyaparopariyattassa, indr
adhimuttibhedassa visiá¹-á¹-hasabhÄ• vattÄ• eva.

<815> ``ke pana te ariyÄ• vÄ• sÄ• â€™â€™ ti pucchitvÄ• te sutteneva dassento __ ``idha
_tiÄ• dipÄ• á¸·iá¹ƒ Ä• haritvÄ• __ ``evaá¹ƒ vuttÄ• â€™â€™ _ti nigametvÄ• puna maggÄ• d
adhigamaá¹ƒ dassento __ ``etesÅ«â€™â€™ _tiÄ• dimÄ• ha. tattha __itare_ti
chaá¸·aá¹…gasamannÄ• gamaekÄ• rakkhÄ• saá¹…khÄ• yapaá¹-isevanÄ• dayo.

<816> __Ä• rammaá¹‡asantÄ• nÄ• nusayanesÅ«_ti \Ne 212/ Ä• rammaá¹‡Ä• nusayanaá¹
anusayanesu. yathÄ• hi maggena asamucchinno rÄ• go kÄ• raá¹‡alÄ• bhe \Be 213/ uppajj
santÄ• ne anusetÄ«ti vuccati, evaá¹ƒ iá¹-á¹-hÄ• rammaá¹‡epÄ«ti tassa Ä• rammaá¹‡Ä• nus
taá¹ƒ panassa anusayanaá¹ƒ uppattiyÄ• pÄ• kaá¹-aá¹ƒ hotÄ«ti dassetuá¹ƒ aá¹-á¹-hakathÄ•
nÄ• mÄ• â€™â€™ tiÄ• di (Vibh-a 816) vuttaá¹ƒ. __ ``Ä• ciá¹‡á¹‡asamÄ• ciá¹‡á¹‡Ä• â€™â€
rÄ• gassa ciraparibhÄ• vanaá¹ƒ vibhÄ• veti. yasmÄ• pana evaá¹ƒ ciraparibhÄ• vitaá¹ƒ pari
á¹-hitaá¹ƒ hoti, tasmÄ• __ ``samantato veá¹-hetvÄ• viya á¹-hitabhÄ• vena anusayitataá¹ƒ d
vuttaá¹ƒ. tathÄ• hi udake nimuggasadiso udÄ• haá¹-o. ``sabbepi tebhÅ«makÄ• dhammÄ•
kÄ• mÄ• â€™â€™ tiÄ• dipÄ• á¸·ivasena bhavarÄ• gassÄ• pi vatthukÄ• matÄ• veditabbÄ•
Ä• rammaá¹‡arajjanavasena.

<818> __indriyaviseso_ vineyyÄ• naá¹ƒ indriyaparopariyattaá¹ƒ.

<819> pahÄ• tabbena upaddutanirodhanatthaá¹ƒ pahÄ• yakaá¹ƒ pariyesatÄ«ti paá¹-hamaá
pahÄ• yakanti ayaá¹ƒ __pahÄ• tabbapajahanakkamo_ pahÄ• nakkamapadena vutto. __yas
pahÄ• tabbaá¹ƒ. __paá¹-hamaá¹ƒ vuccatÄ«_ti pahÄ• navicÄ• raá¹‡Ä• naá¹ƒ paá¹-hamaá¹ƒ
__appahÄ• tabbaá¹ƒ_ yathÄ• taá¹ƒ dassanattikÄ• dÄ«su.

<826> __ta_nti bhavaá¹…gaá¹ƒ. __tassÄ• _ti lokuttarassa. __pÄ• daka_nti antimabhavikas
sandhÄ• yÄ• ha.

chaá¹-á¹-habalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattamabalaniddesavaá¹‡á¹‡anÄ•

<828> __samÄ• pannomhÄ«_ti maÃ±Ã±atÄ«ti attho.

samÄ• dhi \Ne 213/ vÄ• tassa Ä• rammaá¹‡abhÅ«taá¹ƒ __kammaá¹-á¹-hÄ• naá¹ƒ vÄ• _ ci
__á¹-hapetu_nti yathÄ• paricchinnaá¹ƒ kÄ• laá¹ƒ samÄ• patticittaá¹ƒ pavattetuá¹ƒ.

__tehÄ«_ti \Be 214/ saÃ±Ã±Ä• manasikÄ• rehi. __taá¹ƒsabhÄ• vatÄ• _ti
kÄ• mÄ• didutiyajjhÄ• nÄ• dianupakkhandanasabhÄ• vatÄ• . __paguá¹‡avodÄ• naá¹ƒ_ pag
paá¹-ipakkhato visuddhi.

sattamabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dasamabalaniddesavaá¹‡á¹‡anÄ•

<831> __paÃ±Ã±Ä• va vimuttÄ«_ti rÄ• gÄ• dÄ«hi vimuttibhÅ«tÄ• paÃ±Ã±Ä• va vimuttÄ«ti
vipÄ• kantaramevÄ• ti attho_ vipÄ• kantarajÄ• nanasseva dutiyabalakiccattÄ• , kammantara
tatiyabalakiccattÄ• . __balasadisata_nti ekaccabalasadisataá¹ƒ. kasmÄ• panettha balaÃ±Ä
jhÄ• nÄ• diabalaÃ±Ä• á¹‡aá¹ƒ udÄ• haá¹-anti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yadipÄ«â€™
tasmiá¹ƒ jhÄ• nÄ• dipaccavekkhaá¹‡Ä• sabhÄ• ve sattamabalaÃ±Ä• á¹‡e antogadhaá¹ƒ. __
viya. __appetuá¹ƒ, vikubbituÃ±cÄ• _ti attanÄ• vuttÄ• kÄ• raá¹ƒ sandhÄ• yÄ• ha.
samudayappahÄ• nÄ• diekaccaÃ±Ä• á¹‡akiccampi akarontaá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡
jhÄ• nÄ• dikiccaá¹ƒ kareyya, balaÃ±Ä• á¹‡ehi pana jÄ• nitabbaá¹ƒ, tato uttariÃ±ca jÄ• nanta
ekaccabalakiccaá¹ƒ na karoti, tasmÄ• aÃ±Ã±Ä• neva balaÃ±Ä• á¹‡Ä• ni, aÃ±Ã±aá¹ƒ sabba
dassanatthaá¹ƒ ``etesaá¹ƒ pana kiccaá¹ƒ na sabbaá¹ƒ karotÄ«â€™â€™ tiÄ• di (Vibh-a 831)
vuttaá¹ƒ. tattha yathÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ abalakiccaá¹ƒ ekaccaá¹ƒ na karoti,
udÄ• haraá¹‡adassanavasena ``taÃ±hi jhÄ• naá¹ƒ hutvÄ• appetuâ€™â€™ ntiÄ• di vuttanti
pe ... daá¹-á¹-habbaâ€™â€™ _nti vuttaá¹ƒ.

dasamabalaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ã±Ä• á¹‡avibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. khuddakavatthuvibhaá¹…go

1. ekakaniddesavaá¹‡á¹‡anÄ•

843-4__._ __atthipaá¹-iccaá¹ƒ_ \Be 215/ \Ne 214/ __nÄ• mÄ• _ti atthitÄ• paá¹-iccattho nÄ• sahajÄ• tapurejÄ• tÄ• dibhÄ• ve yasmiá¹ƒ sati yaá¹ƒ hoti, so tassa paccayoti katvÄ• yathÄ• idha paá¹-iccatthoti attho. taá¹ƒ pana paá¹-iccatthaá¹ƒ byatirekamukhena pÄ• kaá¹-ataraá¹ƒ ``yathÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __nissayÄ• dipaccayabhÄ• vena paá¹-iccÄ• ti vutt nissayÄ• dipaccayabhÄ• vato paccayabhÅ«taá¹ƒ cakkhÄ• di ``paá¹-iccÄ• â€™â€™ ti vuttaá aá¹-á¹-hÄ• rasasu seá¹‡Ä«su mayaá¹ƒ amukÄ• ya seá¹‡iyÄ• jÄ• tÄ• mha, na aÃ±Ã±e viya atthaá¹ƒ vadanti.

__purato karaá¹‡aá¹ƒ_ pamukhabhÄ• vakaraá¹‡aá¹ƒ. __nidhÄ• narÄ• sÄ«_ti nidahitvÄ• á __yaso_ti issariyaá¹ƒ. taá¹ƒ pana yesu vattati, tesu paá¹-á¹-hÄ• pakaÄ• á¹‡Ä• karaá¹‡ehi pA ``paá¹-á¹-hÄ• pakamado, Ä• á¹‡Ä• karaá¹‡amadoâ€™â€™ _ti ca vuttaá¹ƒ.

<845> __vatthunÄ• _ti jÄ• tiÄ• dipavattihetunÄ• .

<846> __patiá¹-á¹-hÄ• bhÄ• vo_ti kusalakammesu patiá¹-á¹-hÄ• nÄ• bhÄ• vo, so pana yas á¹-hÄ• naá¹ƒ na hoti, tasmÄ• __ ``kusalakaraá¹‡e aá¹-á¹-hÄ• naâ€™â€™ _nti Ä• ha. pamÄ evamÄ• diko pariyÄ• yoti yojanÄ• . __Ä• di_-saddena ``vacÄ«duccarite, manoduccarite citta paá¸·Ä• soâ€™â€™ ti ca evamÄ• dikassa saá¹…gaho daá¹-á¹-habbo. ``pamÄ• do pamajjan __tadatthappakÄ• sako, _ ``cittassa vossaggo vossaggÄ• nuppÄ• danaâ€™â€™ ntiÄ• diko byaÃ±janapariyÄ• yo \Ne 215/ ca apariyantoti sambandho. __ ``cattÄ• ro khandhe dassetÄ« sativossaggÄ• kÄ• rappavattÄ• cattÄ• ro akusalakkhandhÄ• pamÄ• doti vadati.

<847> anivÄ• tavuttitÄ• ya hetubhÅ«to cittasampaggaho __mÄ• naviseso_.

<848> uttarabhÄ• vo uttariyaá¹ƒ, karaá¹‡ena uttariyaá¹ƒ __karaá¹‡uttariyaá¹ƒ, _ sÄ• rambh uttarikiriyÄ• .

<849> __neruttikavidhÄ• nenÄ• _ti \Be 216/ i-kÄ• racca-kÄ• rÄ• naÃ±ca ra-kÄ• ratÄ• pÄ• c

__attahitaá¹ƒ attÄ• _ti uttarapadalopena niddesamÄ• ha yathÄ• ``rÅ«pabhavo rÅ«paá¹ƒ, b ca. __Ä• dinno, patto_ vÄ• attho __attÄ• _ti niruttinayena padasiddhi veditabbÄ• .

__mudditassÄ• _ti aá¹…kitassa.

<850> __jÄ• nantasseva_ mahÄ• janassa. __upÄ• dÄ• nÄ• dipaccaye_ti indhanudakacÄ«

<851> __gaá¹‡á¹-hikÄ• _ sayaá¹ƒ gaá¹‡á¹-hikaraá¹‡ato. patirÅ«pavacanato, aÃ±Ã±esaá¹ƒ
__gaá¹‡á¹-hibhÅ«tÄ• _.

<852> abhejjantaratÄ• ya __samÄ• sevitatÄ• ya_ suá¹-á¹-hu Ä• sevitatÄ• ya.

<853> cirakÄ• laparibhÄ• vitattena __temanakaraá¹‡aá¹ƒ_ allabhÄ• vakaraá¹‡aá¹ƒ, lobhav

evaá¹ƒ sante kathaá¹ƒ khÄ«yananti niddesoti Ä• ha __ ``khÄ«yananti cÄ• â€™â€™ _tiÄ• c

<854> __cÄ«varamaá¹‡á¸• anÄ• dÄ«na_nti \Ne 216/ cÄ«varamaá¹‡á¸• anÄ• pattamaá¹‡á
imesaá¹ƒ. idÄ• ni taá¹ƒ visesanabhÄ• vaá¹ƒ yojetvÄ• dassetuá¹ƒ __ ``cÄ«varena hÄ«â€™â

<855> sabhÄ• garahito, sabhÄ• gapaá¹-ipakkho vÄ• __asabhÄ• go, _ ananukÅ«lÄ• naá¹ƒ
__ ``mÄ• nathaddhatÄ• , virodho vÄ• â€™â€™ _ti.

<856> __saá¹…kampanÄ• _ ukkaá¹‡á¹-hanÄ• vasena anavaá¹-á¹-hÄ• naá¹ƒ, anavadhÄ• n
Ä• rammaá¹‡assa __taá¹‡hÄ• yanÄ• _.

<857> __kÄ• yassÄ• _ti nÄ• makÄ• yassa. tasmiÃ±hi avipphÄ• rike rÅ«pakÄ• yopi avipphÄ

<860> __rÄ• gÄ• dÄ«na_nti \Be 217/ rÄ• gamohaahirikÄ• nottappavicikicchÄ• dÄ«naá¹ƒ.

<861> tividhampi kuhanavatthuá¹ƒ dassetunti sambandho. __tatthÄ• _ti mahÄ• niddese. ``
lÄ• bhasakkÄ• rasilokasannissitassÄ• â€™â€™ tiÄ• dinÄ• (Vibh 861) idha khuddakavibhaa
nissÄ• ya mahÄ• niddesadesanÄ• pavattÄ• ti Ä• ha __ ``nissayabhÅ«tÄ• ya imÄ• ya pÄ• â

__antarahitÄ• nÄ«_ti antavikalÄ• ni chindantÄ• ni.

lÄ• bhasakkÄ• rasilokahetu sambhÄ• vanÄ• dhippÄ• yena saá¹ƒyatÄ• kÄ• radassanaá¹ƒ k
``pÄ• picchatÄ• ya niratthakakÄ• yavacÄ«vipphandaniggahaá¹‡aá¹ƒ korajaâ€™â€™ _nti. y
pubbenÄ• paraá¹ƒ attanopi kiriyaá¹ƒ parisaá¹…kanto paccavekkhamÄ• no tiá¹-á¹-hati, tÄ• d
dassento __ ``atiparisaá¹…kitoâ€™â€™ _ti vutto.

<864> pasaá¹ƒsÄ• mukhena nindananti pasaá¹ƒsÄ• vatthuto khipanaá¹ƒ __bahi chaá¸• á¸•
aho dÄ• napatÄ«â€™â€™ ti.

<865> __gavesanakamma_nti \Ne 217/ appakena lÄ• bhena mahantassa pariyesanakabyÄ

<866> pokkharaá¹ƒ vuccati sundaraá¹ƒ, vaá¹‡á¹‡assa sundarabhÄ• vo vaá¹‡á¹‡apÄ• ripÅ«
``vaá¹‡á¹‡apÄ• ripÅ«rÄ« vÄ• vaá¹‡á¹‡apokkharatÄ• â€™â€™ _ti.

<879> __seyyamÄ• nÄ• diniddesesÅ«_ti ``tattha katamo seyyassa `seyyohamasmÄ«â€™
869) niddiá¹-á¹-hesu navasu mÄ• naniddesesu. __ ``seyyÄ• dipuggaloâ€™â€™ _ti idaá¹ƒ ta
seyyÄ• dÄ«naá¹ƒ navannaá¹ƒ puggalÄ• naá¹ƒ Ä• maá¹-á¹-hattÄ• vuttaá¹ƒ. idha pana pugg
ca Ä• masitabbo siyÄ• . tenevÄ• ha __ ``seyyamÄ• nabhÄ• vepÄ«â€™â€™ _ti. __seyyamÄ
Ä• kaá¸• á¸• hako aseyyamÄ• naniddesepi puggalÄ• masanassa katattÄ• . __yassa kassac
puggalassa.

<880> __purimamÄ• nassÄ• _ti \Be 218/ pubbe pavattassa sadisamÄ• nassa, hÄ«namÄ• n
pana pÄ• á¸·i Ä• gatÄ• .

<881> ``migÄ• naá¹ƒ kotthuko anto, pakkhÄ«naá¹ƒ pana vÄ• yasoâ€™â€™ ti (J I 3.135) va
``pakkhijÄ• tÄ«su vÄ• yaso anto lÄ• makoâ€™â€™ _ti.

<882> __virÄ• ga_nti arahattaá¹ƒ.

<883> __mÄ• nasampayuttacchando_ taá¹‡hÄ• chando. __mÄ• nasabhÄ• vaá¹ƒ anugato_
pavatto mÄ• nasampayuttakattukamyatÄ• chando __vÄ• mÄ• nacchando_.

<884> __tatthÄ• _ti tasmiá¹ƒ vilambane nipphÄ• detabbe. __yuttaá¹ƒ_ anucchavikaá¹ƒ. __
vissaá¹-á¹-haá¹ƒ. __siliá¹-á¹-haá¹ƒ_ sahitaá¹ƒ, atthadvayavibhÄ• vakaá¹ƒ vÄ• .

<888> __anuddayassevÄ• _ti mettÄ• yantassa viya anukampantassa viya vikappanÄ• ti Ä•
``sahananditÄ• dikassÄ• â€™â€™ _ti, mettÄ• dipatirÅ«pena pavattagehasitasinehassÄ• ti a
\Ne 218/ __rÄ• goâ€™â€™ _ti. __attho yujjatÄ«_ti evampi ``tatthÄ• â€™â€™ ti pÄ• á¸·ipad
parÄ• nuddayatÄ• hetuko hi parÄ• nuddayatÄ• sahito so vitakkoti.

<890> kÄ• maguá¹‡apÄ• ripÅ«riyÄ• yebhuyyena loko sambhÄ• vetÄ«ti Ä• ha __ ``anavaÃ
patthetÄ«â€™â€™ _ti.

ekakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dukaniddesavaá¹‡á¹‡anÄ•

<891> __bandhatÄ«_ti kujjhanÄ• kÄ• raá¹ƒ bandhati ghaá¹-eti. upanÄ• ho hi Ä• ghÄ• tavat
viya hoti, yato aÃ±Ã±athÄ• pavattitvÄ• pi avidite upanÄ• he Ä• ghÄ• tavatthusannissitova h

<892> __dantehi_ \Be 219/ __chinditvÄ• _ti dantehi chinditvÄ• viya ekadesaá¹ƒ apanetvÄ•
adhippÄ• yo.

<894> __accayaá¹ƒ katvÄ• _ti vÄ«tikkamaá¹ƒ katvÄ• . __paá¹-icchÄ• dane_ti attanÄ• kata
paá¹-icchÄ• dane. vocchindanaá¹ƒ vÄ«tikkamakiriyÄ• ya appaá¹-ijÄ• navasena upacchinda
chÄ• danÄ• __vocchindanachÄ• danÄ• _.

asammÄ• bhÄ• sane saá¹-ha-saddo loke niruá¸·hoti Ä• ha __ ``yo na sammÄ• bhÄ• sati, s
saá¹-hassa yakkhasÅ«karasadisataá¹ƒ dassento __ ``kucchi vÄ• piá¹-hi vÄ• jÄ• nituá¹ƒ na
indajÄ• lasadiso vÄ• eso daá¹-á¹-habbo.

yo sabbathÄ• vipannajjhÄ• sayopi samÄ• no kÄ• yavacÄ«bhedamattena attÄ• naá¹ƒ samp
lokaá¹ƒ vaÃ±cento aÃ±Ã±athÄ• santaá¹ƒ aÃ±Ã±athÄ• pavedeti. tenÄ• ha __ ``tenetaá¹ƒ s
balavatarÄ• vaÃ±canÄ• ti daá¹-á¹-habbaâ€™â€™ _nti. santadosapaá¹-icchÄ• danameva h
balavataravaÃ±canÄ• bhÄ• veneva. daá¸·hakerÄ• á¹-iyaÃ±hi __ ``parikkhatatÄ• â€™â€™ _

<908> __abhÄ• vepÄ«_ti __pi_-saddena ``ko pana vÄ• do bhÄ• veâ€™â€™ ti dasseti. yac
ekaccÄ• naÃ±ca sekkhÄ• naá¹ƒ yathÄ• rahaá¹ƒ attÄ• bhinivesÄ• dÄ«hi katÅ«pakÄ• raá¹ƒ r
sÄ• dheti, ekaccÄ• naá¹ƒ pana vinÄ• eva tehÄ«ti kassacipi kilesassa avikkhambhitattÄ• ka
kÄ• mabhavo ajjhattaggahaá¹‡assa visesapaccayoti ``ajjhattaâ€™â€™ nti vuccati, tadabhÄ
ti laddhavohÄ• re rÅ«pÄ• rÅ«pabhave kevalampi saá¹ƒyojanakiccaá¹ƒ sÄ• dhentaá¹ƒ pavat
rÅ«pÄ• rÅ«pÄ• vacarasattÄ• naá¹ƒ bahiddhÄ• saá¹ƒyojanabhÄ• vahetajÄ• tanti ca ``bahido
vuccatÄ«ti imamatthamÄ• ha __ ``sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ ... pe ... yojanaá¹ƒ nÄ• m

dukaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tikaniddesavaá¹‡á¹‡anÄ•

<909> avijjÄ• bhavataá¹‡hÄ• hi \Be 220/ viya issÄ• macchariyadomanassÄ• disahÄ• yabh
bhavÄ• bhisaá¹…kharaá¹‡aá¹ƒ hotÄ«ti __ ``akusalamÅ«lÄ• neva vaá¹-á¹-amÅ«lÄ• nÄ«â€™
pe ... kathitoâ€™â€™ _ti.

<919> rÅ«pÄ• rÅ«pÄ• vacaravipÄ• kÄ• naá¹ƒ santapaá¹‡Ä«tabhÄ• vena uá¸·Ä• ratamattÄ
vutto.

<920> __mÄ• nena á¹-hapanÄ• _ti mÄ• nena seyyÄ• divasena attano á¹-hapanÄ• . __á¹-h
paggaá¹‡hanÄ• vÄ• .

<921> __taá¹ƒsampayuttÄ• _ti \Ne 220/ dosasampayuttÄ• .

<922> __tesaá¹ƒ vaá¹‡á¹‡abheda_nti tesaá¹ƒ jÄ«vÄ• naá¹ƒ vaá¹‡á¹‡avisesaá¹ƒ, tesaá¹ƒ v
sutvÄ• . __byÄ• pÄ«_ti sakalalokabyÄ• pÄ«, sakalasarÄ«rabyÄ• pÄ« vÄ• . __parimaá¹‡á¸•
hutvÄ• parimaá¹‡á¸• alo. __Ä• di_-saddena aá¹…guá¹-á¹-happamÄ• á¹‡o vayappamÄ• á¹‡

<923> __utuvipariá¹‡Ä• majo_ sÄ«tÄ• diutuviparivattajÄ• to. __opakkamiko_ attano, paras
tÄ• disaupakkamanibbatto. __visamaparihÄ• rajo_ cirÄ• sanaciraá¹-á¹-hÄ• nÄ• dinÄ• kÄ• y
jÄ• to. __sannipÄ• tajo_ saÃ±cayato paá¹-á¹-hÄ• ya paccekaá¹ƒ visamÄ• kÄ• rato dosattay
__kammasamuá¹-á¹-hÄ• no_ utuvipariá¹‡Ä• mÄ• dÄ«hi vinÄ• kammato samuá¹-á¹-hito.
__pittasemhavÄ• tasamuá¹-á¹-hÄ• nÄ• _ pana pittÄ• dÄ«naá¹ƒ adhikabhÄ• veneva vuttÄ• .
dosattayaá¹ƒ Ä• sannakÄ• raá¹‡aá¹ƒ dosappakopena vinÄ• abhÄ• vato. kammaá¹ƒ padhÄ
tasmiá¹ƒ uppajjanato, itaraá¹ƒ pana tassa sahakÄ• rikÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. tayida
pubbekatahetuvÄ• dino paá¹-ikkhipanti. upapajjavedanÄ«yaphalampi pubbekatahetukapakk
kammassÄ• ti arucisÅ«canatthaá¹ƒ kira-saddaggahaá¹‡aá¹ƒ karoti __ ``upapajjavedanÄ«ya
paá¹-ikkhipantÄ«â€™â€™ _ti.

<924> __dÄ• hakÄ• raá¹‡atÄ• yÄ• _ti rÄ• gÄ• didasavidhaggidÄ• hassa, narakaggidÄ• has

<926> __puthunimittasabhÄ• vesÅ«_ti \Be 221/ puthu nÄ• nÄ• kilesÄ• dÄ«naá¹ƒ kÄ• raá¹‡

<931> addanaá¹ƒ __addÄ• _ maddavo, anekatthattÄ• dhÄ• tÅ«naá¹ƒ tappaá¹-ikkhepena _
``amudutÄ• vÄ• anaddÄ• â€™â€™ _ti.

<936> ayonisomanasikÄ• rahetukattÄ• Ä• vajjanÄ• ya akusalÄ• nukÅ«lakiccatÄ• daá¹-á¹-

tikaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catukkaniddesavaá¹‡á¹‡anÄ•

<939> __evaá¹ƒ-saddenÄ• _ti \Ne 221/ nidassanatthena evaá¹ƒ-saddenÄ• ti adhippÄ• yo.
__abhavo_ yathÄ• ``asekkhÄ• dhammÄ• â€™â€™ ti (Dhs tikamÄ• tikÄ• 11). dutiyasmiá¹
sampattivipattiyo, vuddhihÄ• niyo vÄ• vuttÄ• ti veditabbÄ• .

__agatiyÄ• _ti ayuttagatiyÄ• , appatirÅ«pakiriyÄ• yÄ• ti attho.

kodhÅ«pÄ• yÄ• sa ... pe ... mÄ• tugÄ• mÄ• vÄ• Å«miÄ• dibhayanti yojanÄ• . __paÃ±cakÄ
paÃ±cakÄ• maguá¹‡aggahaá¹‡e, mÄ• tugÄ• maggahaá¹‡e ca.

``sayaá¹ƒkataá¹ƒ sukhadukkhaâ€™â€™ ntiÄ• dikÄ• diá¹-á¹-hi yadipi aÃ±Ã±esampi diá¹-á¹
__timbaruko_ pana tathÄ• diá¹-á¹-hiko bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchÄ«ti sÄ• d
``timbarukadiá¹-á¹-hÄ«â€™â€™ _ti (SN a II 18) vuttÄ• . tenÄ• ha __ ``timbaruko ... pe ... Ä•

catukkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±cakaniddesavaá¹‡á¹‡anÄ•

<940> __Ä• gamanassa_ \Be 222/ paá¹-isandhiggahaá¹‡avasenÄ• ti adhippÄ• yo.

<941> __upacayanato_ti vaá¸• á¸• hanato. __aÃ±Ã±athÄ• _ti lÄ• bhato takkanato ca aÃ±Ã
dassento __ ``saddhÄ• ruciÄ• dÄ«hÄ«â€™â€™ _ti Ä• ha. anussavato hi saddahanaá¹ƒ, ruc
jÄ• tissaraÃ±Ä• á¹‡atopi hoti. __Ä• di_-saddena khantiÄ• dÄ«naá¹ƒ saá¹…gaho.

<942> akkhanti \Ne 222/ mÅ«laá¹ƒ etesanti __akkhantimÅ«lakÄ• _. __dukkaá¹-adubbhÄ• s
kÄ• yavacÄ«manoduccaritÄ• ni.

<943> __udaggatÄ• saá¹…khÄ• to avÅ«pasamo_ na uddhaccasaá¹…khÄ• toti pÄ«tiyÄ• e
asantasabhÄ• vaá¹ƒ Ä• ha. __avÅ«pasamahetubhÅ«to_ti vikkhepahetubhÅ«to. __pÄ«tiyÄ•
pavattiÄ• kÄ• ro.

paÃ±cakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chakkaniddesavaá¹‡á¹‡anÄ•

<944> __tenÄ• _ti kodhÄ• dÄ«naá¹ƒyeva vivÄ• damÅ«lattÄ• .

<945> kusalÄ• nuyoge sÄ• taccaá¹ƒ __kusalÄ• nuyogasÄ• taccaá¹ƒ_.

gaá¹‡ena sattasamÅ«hena saá¹…gaá¹‡i sannipatanaá¹ƒ yena saddhiá¹ƒ, tena saá¹…gati _
__kassaci_ ghÄ• sacchÄ• danÄ• dikassa.

<946> __upavitakketÄ«_ti Ä• rammaá¹‡aá¹ƒ upecca takketi.

<948> __adhiccasamuppanniko_ti ``adhiccasamuppanno attÄ• ca loko cÄ• â€™â€™ ti ev

chakkaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ•

<952> __osÄ«danÄ• kÄ• renÄ• _ti \Be 223/ \Ne 223/ kattabbakamme anussahanÄ• kÄ• re

<958> __te_ abhinivesÄ• __asaÃ±Ã±Ä«vÄ• dÄ• _ vadanti etehÄ«ti.

aá¹-á¹-hakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navakaniddesavaá¹‡á¹‡anÄ•

960-963__._ __dasamassÄ• _ti aá¹-á¹-hÄ• naghÄ• tassa.

__ajjhatta_nti gocarajjhattaá¹ƒ adhippetaá¹ƒ. __etassa_ gÄ• thÄ• vacanassa. __niá¹-á¹-hap

<964> __aÃ±Ã±esaá¹ƒ_ phassÄ• dÄ«naá¹ƒ __saá¹…khatabhÄ• ve_ yathÄ• sakaá¹ƒpacca
sÄ• tisayÄ• pavatti, taá¹ƒ dassetuá¹ƒ __ ``ahanti, asmÄ«ti cÄ• â€™â€™ _ti vuttaá¹ƒ. __atta
diá¹-á¹-higataparikappitassa attano. yathÄ• mÄ• nassa sampaggahavasena, evaá¹ƒ taá¹‡h
diá¹-á¹-hiyÄ• niccÄ• divasena __pavatti visesavatÄ«_ samÄ• nepi anÄ• gatakÄ• lÄ• masan
... pe ... vuttoâ€™â€™ _ti. ``ahamasmÄ«â€™â€™ ti pana pavattamÄ• nasseva bhavatÄ«ti
mÄ• nasseva vasena iÃ±jitÄ• ditÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• .

navakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasakaniddesavaá¹‡á¹‡anÄ•

<970> __saá¹…kappana_nti \Ne 224/ ``kusalatÄ• â€™â€™ ti vuttapadassa atthavacanaá¹ƒ
__micchÄ• bhÄ• vo_ sÄ• vajjabhÄ• vo. __tadÄ• kÄ• ro moho_ti yathÄ• vuttÄ• kÄ• rena pav
__tassÄ• pi_ yathÄ• vuttapaccavekkhaá¹‡Ä• yapi yathÄ• katapÄ• pepi. __adhimÄ• nasamp
pakatipurisantaradassanÄ• divasena pavattaá¹ƒ diá¹-á¹-hisampayuttacittaá¹ƒ phalaá¹ƒ viya
daá¹-á¹-habbaá¹ƒ.

dasakaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

taá¹‡hÄ• vicaritaniddesavaá¹‡á¹‡anÄ•

<973> __visesaá¹ƒ_ \Be 224/ __akatvÄ• _ti anupanidhÄ• naá¹ƒ, samato ca asamato ca up
vibhÄ• gaá¹ƒ akatvÄ• , yo ``itthaá¹ƒ, evaá¹ƒ, aÃ±Ã±athÄ• â€™â€™ ti padehi pakÄ• sito.

__visesassÄ• _ti ``itthaá¹ƒ, evaá¹ƒ, aÃ±Ã±athÄ• â€™â€™ ti yathÄ• vuttasseva visesassa.
diá¹-á¹-hiyÄ• gahitÄ• ya tadavinÄ• bhÄ• vinÄ« __taá¹‡hÄ• _ dassitÄ• . __sÄ«sasÄ«samÅ«
dvÄ• dasahi ca sÄ«samÅ«lakehi. sayameva ca taá¹‡hÄ• dassitÄ• ti yojanÄ• . yadi diá¹-á¹-h
idhÄ• dhippeto, yato ``taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena samÅ«hagÄ• hatoâ€™â€™ ti (Vibh
vuttaá¹ƒ, kathaá¹ƒ ``taá¹‡hÄ• vicaritÄ• nÄ«â€™â€™ ti vacananti Ä• ha __ ``diá¹-á¹-himÄ• n
__taá¹ƒmÅ«lakattÄ• _ti taá¹‡hÄ• mÅ«lakattÄ• .

<974> na avakkarÄ«yatÄ«ti __anavakÄ• rÄ«, _ taá¹ƒ anavakÄ• riá¹ƒ katvÄ• , taá¹ƒ padant
``anavakkari, taá¹ƒ katvÄ• â€™â€™ _ti Ä• ha. __vikkhepanaá¹ƒ_ avayavato vibhÄ• go. __a
yvÄ• yaá¹ƒ diá¹-á¹-higatikaparikappito attÄ• , tato avisuá¹ƒ katvÄ• .

<976> bahikatÄ• ni rÅ«pÄ• dÄ«ni upagantvÄ• pavattÄ• taá¹‡hÄ• upÄ• dÄ• yÄ• ti vuttÄ•

ekaccassa \Ne 225/ puggalassa ekasmiá¹ƒ attabhÄ• ve kassaci taá¹‡hÄ• vicaritassa asam
sambhavoti Ä• ha __ ``kassaci sambhavadassanatthaá¹ƒ vuttaâ€™â€™ _nti.

taá¹‡hÄ• vicaritaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khuddakavatthuvibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

18. dhammahadayavibhaá¹…go

1. sabbasaá¹…gÄ• hikavÄ• ravaá¹‡á¹‡anÄ•

<978> __dhÄ• tusambhava ... pe ... _ \Be 225/ \Ne 226/ __saá¹…gahitattÄ• _ti ettha khand
kÄ• madhÄ• tuÄ• didhÄ• tÅ«su sambhavabhedabhinnÄ• naá¹ƒ niravasesato saá¹…gahitatt
sesesupi pariyÄ• pannapabhedabhinnÄ• nantiÄ• dinÄ• . tattha __ ``niravasesato saá¹…gah
``sabbasaá¹…gÄ• hikavÄ• roâ€™â€™ ti ayamassa atthÄ• nugatÄ• samaÃ±Ã±Ä• ti dasseti
dvÄ• dasannaá¹ƒ koá¹-á¹-hÄ• sÄ• naá¹ƒ anavasesasaá¹…gaho, tasmÄ• evaá¹ƒ dutiyavÄ•
veditabbo. khandhÄ• dÄ«nameva hi tesaá¹ƒ sambhavÄ• divicÄ• ro uppattÄ• nuppattidassan
yojanÄ• . anuppattidassanaÃ±cettha atthÄ• pattisiddhaá¹ƒ veditabbaá¹ƒ. na hi tattha ``kati k
pÄ• tubhavantÄ«â€™â€™ tiÄ• dipÄ• á¸·i atthi.

<979> __pucchÄ• nurÅ«pa_nti yenÄ• dhippÄ• yena pucchÄ• katÄ• , tadanurÅ«paá¹ƒ. __a
buddhÄ• naá¹ƒ eva Ä• veá¹‡ikaá¹ƒ, aÃ±Ã±esaá¹ƒ taá¹ƒ yÄ• dicchikaá¹ƒ sutakkharasadisan
``sabbaÃ±Ã±uvacanaá¹ƒ viÃ±Ã±Ä• ya katattÄ• â€™â€™ _ti.

sabbasaá¹…gÄ• hikavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uppattÄ• nuppattivÄ• ravaá¹‡á¹‡anÄ•

<991> ``kÄ• mabhaveâ€™â€™ ti \Ne 227/ idaá¹ƒ okÄ• savasena vatvÄ• puna sattasantÄ•
``kÄ• madhÄ• tusambhÅ«tÄ• naÃ±cÄ• â€™â€™ ti vuttanti tamatthavisesaá¹ƒ dassento __
atthoâ€™â€™ _ti Ä• ha. ``na vattabbaá¹ƒ siyÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ, yadipi asaÃ±
acakkhukattÄ• rÅ«pÄ• yatanaá¹ƒ accantasukhumattÄ• heá¹-á¹-himabhÅ«mikÄ• naÃ±ca ag
pana vehapphalÄ• naá¹ƒ, uparibhÅ«mikÄ• naÃ±ca suddhÄ• vÄ• sÄ• naá¹ƒ cakkhÄ• yatana
Ä• yatanÄ• dikiccaá¹ƒ karotiyevÄ• ti sakkÄ• vattuá¹ƒ. yaá¹ƒ panettha vitthÄ• rato vattabbaá
vuttameva. ``heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ katvÄ• uparito paranimmitavasavat
antokaritvÄ• yaá¹ƒ etasmiâ€™â€™ ntiÄ• dinÄ• (Dhs 1287) vuttapadesÄ• __kÄ• mÄ• vaca
sattanikÄ• yÄ• ca dhÄ• tÅ«ti vuccanti_ samudÄ• yassa avayavÄ• dhÄ• rabhÄ• vato yathÄ•
sattÄ• uppajjanti etthÄ• ti sattuppatti, uppajjanaá¹-á¹-hena sattÄ• va uppatti sattuppattÄ«ti e
okÄ• sasattalokadvayassa sattuppattipariyÄ• yo veditabbo. __sattabhÄ• vena uppatti, _ na
viya saá¹…khÄ• rabhÄ• venevÄ• ti adhippÄ• yo. ke pana teti Ä• ha __ ``sattÄ• vÄ• savasen
upÄ• dinnakakkhandhÄ• â€™â€™ _ti. __taá¹ƒtaá¹ƒpariyÄ• pannÄ• na_nti taá¹ƒtaá¹ƒsattÄ•
sattÄ• naá¹ƒ, saá¹…khÄ• rÄ• nameva vÄ• . __sadisÄ• dhiá¹-á¹-hÄ• nabhÄ• venÄ• _ti sadis
khandhÄ• naá¹ƒ patiá¹-á¹-hÄ• nabhÄ• vena. yebhuyyena hi tasmiá¹ƒ sattÄ• vÄ• se dhamm

uppattÄ• nuppattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pariyÄ• pannÄ• pariyÄ• pannavÄ• ravaá¹‡á¹‡anÄ•

<999> __tattha, aÃ±Ã±attha cÄ• _ti tasmiá¹ƒ, aÃ±Ã±asmiÃ±ca bhave, okÄ• se ca. paricche
kÄ• mÄ• ditaá¹‡hÄ• ya paricchijja Ä• pannÄ• gahitÄ• ti pariyÄ• pannÄ• ti taá¹ƒtaá¹ƒbhavÄ•
__taá¹ƒtaá¹ƒpariyÄ• pannÄ• _.

pariyÄ• pannÄ• pariyÄ• pannavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. uppÄ• dakakammaÄ• yuppamÄ• á¹‡avÄ• ro

1. uppÄ• dakakammavaá¹‡á¹‡anÄ•

<1021> __dhÄ• tuttayabhÅ«tadevavasenÄ• _ti \Ne 228/ kÄ• mÄ• didhÄ• tuttaye nibbattade

uppÄ• dakakammavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Ä• yuppamÄ• á¹‡avaá¹‡á¹‡anÄ•

<1026> suparimajjitakaÃ±canÄ• dÄ• saá¹ƒ \Be 227/ viya sobhati vijjotatÄ«ti subho, sarÄ«rc
kiá¹‡á¹‡Ä• vikiá¹‡á¹‡Ä• ti __subhakiá¹‡á¹‡Ä• _.

<1027> __taá¹ƒtaá¹ƒmanasikÄ• ra_nti parittapathavÄ«kasiá¹‡Ä• digatamanasikÄ• raá¹ƒ. _
__pi_-saddena pubbabhÄ• gaá¹ƒ sampiá¹‡á¸• eti. chandanaá¹ƒ Ä• rammaá¹‡apariyesanaá
kattukamyatÄ• chando. paá¹‡idhÄ• naá¹ƒ cittaá¹-á¹-hapanÄ• __paá¹‡idhi, _ saÃ±Ã±Ä• virÄ
visesanaá¹ƒ tathÄ• pavattÄ• ya bhÄ• vanÄ• ya Ä• rammaá¹‡akaraá¹‡ameva.

vipulaá¹ƒ vuccati mahantaá¹ƒ, santabhÄ• vopi mahanÄ«yatÄ• ya mahantamevÄ• ti Ä• ha _
vipulasantasukhÄ• yuvaá¹‡á¹‡Ä• diphalÄ• â€™â€™ _ti.

<1028> yaá¹ƒ cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, __saÃ±jÄ«ve_ eso eko
tiá¹ƒsa rattiyo mÄ• so, tena mÄ• sena dvÄ• dasamÄ• siko saá¹ƒvaccharo, tena saá¹ƒvacch
saÃ±jÄ«ve Ä• yuppamÄ• á¹‡aá¹ƒ. yaá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, eso _
pe ... tena saá¹ƒvaccharena vassasahassaá¹ƒ kÄ• á¸·asutte Ä• yuppamÄ• á¹‡aá¹ƒ. yaá¹ƒ y
Ä• yuppamÄ• á¹‡aá¹ƒ, eso __saá¹…ghÄ• te_ eko rattidivo ... pe ... tena saá¹ƒvaccharena d
saá¹…ghÄ• te \Ne 229/ Ä• yuppamÄ• á¹‡aá¹ƒ. yaá¹ƒ tusitÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ, _
pe ... tena saá¹ƒvaccharena cattÄ• ri vassasahassÄ• ni roruve Ä• yuppamÄ• á¹‡aá¹ƒ. yaá¹ƒ
Ä• yuppamÄ• á¹‡aá¹ƒ, __mahÄ• roruve_ eso eko rattidivo ... pe ... tena saá¹ƒvaccharena a
mahÄ• roruve Ä• yuppamÄ• á¹‡aá¹ƒ. yaá¹ƒ paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ Ä• y
eko rattidivo ... pe ... tena saá¹ƒvaccharena soá¸·asa vassasahassÄ• ni tÄ• pane Ä• yuppar
__mahÄ• tÄ• pane_ upaá¸• á¸• hantarakappo. __avÄ«ciyaá¹ƒ_ eko antarakappo ca Ä• yup
adhimuttakÄ• lakiriyÄ• viya tÄ• disena puÃ±Ã±abalena antarÄ• pi maraá¹‡aá¹ƒ hotÄ«ti __
pamÄ• á¹‡aâ€™â€™ _nti vuttanti veditabbaá¹ƒ. evaÃ±ca katvÄ• abbudÄ• diÄ• yuparicche

__kiá¹ƒ_ \Be 228/ __jhÄ• na_nti aá¹-á¹-hasu jhÄ• nesu kataraá¹ƒ jhÄ• naá¹ƒ. __bhavasÄ«s
puthujjanabhavaggaá¹ƒ ariyabhavaggaá¹ƒ sabbabhavagganti vehapphalÄ• dÄ«naá¹ƒ sama
puthujjanassa, __kassaci paÃ±cÄ• _ti sotÄ• pannassa, sakadÄ• gÄ• mino ca, __kassaci ta
vuttaá¹ƒ. tasmÄ• so brahmakÄ• yikÄ• dÄ«hi cuto arÅ«paá¹ƒ upapajjanto veditabbo. ``nava
nibbattaariyasÄ• vakÄ• naá¹ƒ tatrÅ«papattiyeva hoti, na heá¹-á¹-hÅ«papattÄ«â€™â€™ ti (V
aá¹-á¹-hakathÄ• pÄ• á¹-hoti adhippÄ• yena __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ``t
uparÅ«papattipi, na heá¹-á¹-hÅ«papattÄ«â€™â€™ ti pana pÄ• á¹-hoti tena ``heá¹-á¹-hÅ«pa

nivÄ• ritÄ• â€™â€™ tiÄ• divacanena payojanaá¹ƒ natthi. arÅ«padhÄ• tÅ«papatti ca na nivÄ
arÅ«padhÄ• tÅ«papatti na nivÄ• ritÄ• ``matthake á¹-hitova parinibbÄ• tÄ«â€™â€™ ti niyam

__aÃ±Ã±atthÄ• _ti kÄ• maloke. __tatthÄ• _ti rÅ«paloke. __ayaá¹ƒ aá¹-á¹-hakathÄ• _ti ``paá
nibbatto ... pe ... parinibbÄ• tÄ«â€™â€™ ti evaá¹ƒ pavattÄ• aá¹-á¹-hakathÄ• . __tenevÄ• _
rÅ«padhÄ• tuyaá¹ƒ upapanno adhippeto, na upapajjanÄ• raho, teneva kÄ• raá¹‡ena. __tas
rÅ«padhÄ• tuyaá¹ƒ upapannassa ariyasÄ• vakassa. yena rÅ«parÄ• gena tattha rÅ«pabhav
arÅ«pajjhÄ• nena vikkhambhite sammadeva diá¹-á¹-hÄ• dÄ«navesu yathÄ• kÄ• marÅ«pab
na bhavissati, evaá¹ƒ arÅ«pabhavepÄ«ti dassento Ä• ha __ ``puna ... pe ... bhavissatiyevÄ•
nibbatto_ti rÅ«padhÄ• tuyaá¹ƒ upapanno. __ariyamaggaá¹ƒ bhÄ• vetvÄ• _ti heá¹-á¹-himaá¹
sampÄ• detvÄ• . __nibbattabhavÄ• dÄ«navadassanavasenÄ• _ti tasmiá¹ƒ rÅ«pabhave nibb
Ä• dÄ«navadassanavasena. __anivattitabhavÄ• bhilÄ• so_ti upari arÅ«pabhave avissaá¹-á¹
arÅ«padhÄ• tuyaá¹ƒ upapajjanÄ• raho. __tassa vasenÄ• _ti tÄ• disassa ariyasÄ• vakassa \
paÃ±ca, kassaci tayo anusayÄ• anusentÄ«â€™â€™ ti ayaá¹ƒ __yamakapÄ• á¸·i_ (Yam II
__pavattÄ• _.

Ä• yuppamÄ• á¹‡avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. abhiÃ±Ã±eyyÄ• divÄ• ravaá¹‡á¹‡anÄ•

<1030> ``ruppanalakkhaá¹‡aá¹ƒ \Be 229/ rÅ«paá¹ƒ, anubhavanalakkhaá¹‡Ä• vedanÄ• â€
__sÄ• maÃ±Ã±alakkhaá¹‡apariggÄ• hikÄ• _. ``phusanalakkhaá¹‡o phasso, sÄ• talakkhaá¹
__visesalakkhaá¹‡apariggÄ• hikÄ• _.

``cattÄ• ro khandhÄ• siyÄ• kusalÄ• â€™â€™ tiÄ• dÄ«su idha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ kh
vuttaá¹ƒ, tasmÄ• tattha vuttanayeneva gahetabbanti adhippÄ• yo. sesaá¹ƒ yadettha na vutt
suviÃ±Ã±eyyamevÄ• ti.

abhiÃ±Ã±eyyÄ• divÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dhammahadayavibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sammohavinodaniyÄ• á¹-Ä«kÄ• ya lÄ«natthavaá¹‡á¹‡anÄ•

vibhaá¹…ga-anuá¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

vibhaá¹…gapÄ• á¸·i

1. khandhavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<1> paÃ±cakkhandhÄ• \Se 1/ \Be 1/ \Ee 1/ \Ne 1/ --- rÅ«pakkhandho, vedanÄ• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho.

1. rÅ«pakkhandho

<2> tattha \Ne 2/ katamo rÅ«pakkhandho? yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccup bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati rÅ«pakkhandho

<3> tattha katamaá¹ƒ rÅ«paá¹ƒ atÄ«taá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vigataá atthaá¹…gataá¹ƒ abbhatthaá¹…gataá¹ƒ uppajjitvÄ• vigataá¹ƒ atÄ«taá¹ƒ atÄ«taá¹ƒsena saá mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ --- idaá¹ƒ vucca

tattha katamaá¹ƒ rÅ«paá¹ƒ anÄ• gataá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ ajÄ• taá¹ƒ abhÅ«taá¹ƒ asaÃ±jÄ anabhinibbattaá¹ƒ apÄ• tubhÅ«taá¹ƒ anuppannaá¹ƒ asamuppannaá¹ƒ anuá¹-á¹-hitaá¹ƒ asa anÄ• gataá¹ƒsena saá¹…gahitaá¹ƒ, cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ idaá¹ƒ vuccati rÅ«paá¹ƒ anÄ• gataá¹ƒ.

tattha \Be 2/ katamaá¹ƒ rÅ«paá¹ƒ paccuppannaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ s abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ uppannaá¹ƒ \Se 2/ samuppannaá¹ƒ uá¹-á¹-hitaá¹ƒ samuá paccuppannaá¹ƒsena saá¹…gahitaá¹ƒ, cattÄ• ro \Ee 2/ ca mahÄ• bhÅ«tÄ• catunnaÃ±ca m upÄ• dÄ• yarÅ«paá¹ƒ --- idaá¹ƒ vuccati rÅ«paá¹ƒ paccuppannaá¹ƒ.

<4> tattha katamaá¹ƒ rÅ«paá¹ƒ ajjhattaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ a niyakaá¹ƒ pÄ• á¹-ipuggalikaá¹ƒ upÄ• dinnaá¹ƒ, cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca r upÄ• dÄ• yarÅ«paá¹ƒ --- idaá¹ƒ vuccati rÅ«paá¹ƒ ajjhattaá¹ƒ.

tattha katamaá¹ƒ rÅ«paá¹ƒ bahiddhÄ• ? yaá¹ƒ rÅ«paá¹ƒ tesaá¹ƒ tesaá¹ƒ parasattÄ• naá¹ƒ

ajjhattaá¹ƒ paccattaá¹ƒ niyakaá¹ƒ pÄ• á¹-ipuggalikaá¹ƒ upÄ• dinnaá¹ƒ, cattÄ• ro ca mahÄ• l
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• yarÅ«paá¹ƒ --- idaá¹ƒ vuccati rÅ«paá¹ƒ bahiddhÄ• .

<5> tattha \Ne 3/ katamaá¹ƒ rÅ«paá¹ƒ oá¸·Ä• rikaá¹ƒ? cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹
idaá¹ƒ vuccati rÅ«paá¹ƒ oá¸·Ä• rikaá¹ƒ.

tattha katamaá¹ƒ rÅ«paá¹ƒ sukhumaá¹ƒ? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro {kabaá¸·iá
Ä• hÄ• ro --- idaá¹ƒ vuccati rÅ«paá¹ƒ sukhumaá¹ƒ.

<6> tattha katamaá¹ƒ rÅ«paá¹ƒ hÄ«naá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ u
avaÃ±Ã±Ä• taá¹ƒ hÄ«á¸·itaá¹ƒ paribhÅ«taá¹ƒ acittÄ«kataá¹ƒ hÄ«naá¹ƒ hÄ«namataá¹ƒ hÄ«n
akantaá¹ƒ amanÄ• paá¹ƒ, rÅ«pÄ• saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• --- idaá¹ƒ vu

tattha katamaá¹ƒ rÅ«paá¹ƒ paá¹‡Ä«taá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ an
anavaÃ±Ã±Ä• taá¹ƒ ahÄ«á¸·itaá¹ƒ aparibhÅ«taá¹ƒ cittÄ«kataá¹ƒ paá¹‡Ä«taá¹ƒ paá¹‡Ä«tam
iá¹-á¹-haá¹ƒ kantaá¹ƒ manÄ• paá¹ƒ, rÅ«pÄ• saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• ---
paá¹‡Ä«taá¹ƒ. taá¹ƒ taá¹ƒ vÄ• pana \Se 3/ rÅ«paá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya rÅ«paá¹ƒ hÄ«
daá¹-á¹-habbaá¹ƒ.

<7> tattha katamaá¹ƒ rÅ«paá¹ƒ dÅ«re? itthindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, y
atthi rÅ«paá¹ƒ anÄ• sanne anupakaá¹-á¹-he dÅ«re asantike --- idaá¹ƒ vuccati rÅ«paá¹ƒ dÅ«

tattha \Be 3/ \Ee 3/ katamaá¹ƒ rÅ«paá¹ƒ santike? cakkhÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habl
vÄ• panaÃ±Ã±ampi atthi rÅ«paá¹ƒ Ä• sanne upakaá¹-á¹-he avidÅ«re santike --- idaá¹ƒ vuc
taá¹ƒ taá¹ƒ vÄ• pana rÅ«paá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya rÅ«paá¹ƒ dÅ«re santike daá¹-á¹-ha

2. vedanÄ• kkhandho

<8> tattha katamo vedanÄ• kkhandho? yÄ• kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppann
oá¸·Ä• rikÄ• vÄ• sukhumÄ• vÄ• hÄ«nÄ• vÄ• paá¹‡Ä«tÄ• vÄ• yÄ• dÅ«re santike vÄ• ,
abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati vedanÄ• kkhandho.

<9> tattha \Ne 4/ katamÄ• vedanÄ• atÄ«tÄ• ? yÄ• vedanÄ• atÄ«tÄ• niruddhÄ• vigatÄ•
abbhatthaá¹…gatÄ• uppajjitvÄ• vigatÄ• atÄ«tÄ• atÄ«taá¹ƒsena saá¹…gahitÄ• , sukhÄ• v
adukkhamasukhÄ• vedanÄ• --- ayaá¹ƒ vuccati vedanÄ• atÄ«tÄ• .

tattha katamÄ• vedanÄ• anÄ• gatÄ• ? yÄ• vedanÄ• ajÄ• tÄ• abhÅ«tÄ• asaÃ±jÄ• tÄ• a
apÄ• tubhÅ«tÄ• anuppannÄ• asamuppannÄ• anuá¹-á¹-hitÄ• asamuá¹-á¹-hitÄ• anÄ• gat

sukhÄ• vedanÄ• dukkhÄ• vedanÄ• adukkhamasukhÄ• vedanÄ• --- ayaá¹ƒ vuccati veda

tattha katamÄ• vedanÄ• paccuppannÄ• ? yÄ• vedanÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• \S
pÄ• tubhÅ«tÄ• uppannÄ• samuppannÄ• uá¹-á¹-hitÄ• samuá¹-á¹-hitÄ• paccuppannÄ• pa
sukhÄ• vedanÄ• dukkhÄ• vedanÄ• adukkhamasukhÄ• vedanÄ• --- ayaá¹ƒ vuccati veda

<10> tattha katamÄ• vedanÄ• ajjhattÄ• ? yÄ• vedanÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ ajjh
niyakÄ• pÄ• á¹-ipuggalikÄ• upÄ• dinnÄ• , sukhÄ• vedanÄ• dukkhÄ• vedanÄ• adukkhan
vuccati vedanÄ• ajjhattÄ• .

tattha katamÄ• vedanÄ• bahiddhÄ• ? yÄ• vedanÄ• tesaá¹ƒ tesaá¹ƒ parasattÄ• naá¹ƒ pa
paccattaá¹ƒ niyakÄ• pÄ• á¹-ipuggalikÄ• upÄ• dinnÄ• , sukhÄ• vedanÄ• dukkhÄ• vedanÄ
ayaá¹ƒ vuccati vedanÄ• bahiddhÄ• .

<11> tattha \Be 4/ katamÄ• vedanÄ• oá¸·Ä• rikÄ• sukhumÄ• ? akusalÄ• vedanÄ• oá¸·Ä
vedanÄ• sukhumÄ• . kusalÄ• kusalÄ• vedanÄ• oá¸·Ä• rikÄ• , abyÄ• katÄ• vedanÄ• sukh
oá¸·Ä• rikÄ• , sukhÄ• ca adukkhamasukhÄ• ca vedanÄ• sukhumÄ• . sukhadukkhÄ• veda
vedanÄ• sukhumÄ• . asamÄ• pannassa vedanÄ• oá¸·Ä• rikÄ• , samÄ• pannassa vedanÄ•
oá¸·Ä• rikÄ• , anÄ• savÄ• vedanÄ• sukhumÄ• . taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ
sukhumÄ• daá¹-á¹-habbÄ• .

<12> tattha \Ne 5/ katamÄ• vedanÄ• hÄ«nÄ• paá¹‡Ä«tÄ• ? akusalÄ• vedanÄ• hÄ«nÄ•
vedanÄ• paá¹‡Ä«tÄ• . kusalÄ• kusalÄ• vedanÄ• hÄ«nÄ• , abyÄ• katÄ• vedanÄ• paá¹‡Ä
sukhÄ• ca adukkhamasukhÄ• ca vedanÄ• paá¹‡Ä«tÄ• . sukhadukkhÄ• vedanÄ• hÄ«nÄ•
paá¹‡Ä«tÄ• . asamÄ• pannassa vedanÄ• hÄ«nÄ• , samÄ• pannassa vedanÄ• paá¹‡Ä«tÄ•
anÄ• savÄ• vedanÄ• paá¹‡Ä«tÄ• . taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ•
daá¹-á¹-habbÄ• .

<13> tattha katamÄ• vedanÄ• dÅ«re? akusalÄ• vedanÄ• kusalÄ• byÄ• katÄ• hi vedanÄ•
vedanÄ• akusalÄ• ya vedanÄ• ya dÅ«re; kusalÄ• vedanÄ• akusalÄ• byÄ• katÄ• hi vedan
vedanÄ• kusalÄ• ya vedanÄ• ya dÅ«re; abyÄ• katÄ• vedanÄ• kusalÄ• kusalÄ• hi vedanÄ
abyÄ• katÄ• ya vedanÄ• ya dÅ«re. dukkhÄ• vedanÄ• sukhÄ• ya ca adukkhamasukhÄ• ya
adukkhamasukhÄ• ca vedanÄ• dukkhÄ• ya vedanÄ• ya dÅ«re; sukhÄ• vedanÄ• dukkhÄ•
vedanÄ• hi dÅ«re; dukkhÄ• ca adukkhamasukhÄ• ca vedanÄ• sukhÄ• ya vedanÄ• ya dÅ
sukhadukkhÄ• hi vedanÄ• hi dÅ«re; sukhadukkhÄ• vedanÄ• adukkhamasukhÄ• ya vedan
samÄ• pannassa vedanÄ• ya dÅ«re; samÄ• pannassa vedanÄ• asamÄ• pannassa vedanÄ
anÄ• savÄ• ya vedanÄ• ya dÅ«re; anÄ• savÄ• vedanÄ• sÄ• savÄ• ya vedanÄ• ya dÅ«re

tattha katamÄ• vedanÄ• santike? akusalÄ• vedanÄ• akusalÄ• ya \Se 6/ vedanÄ• ya san
kusalÄ• ya vedanÄ• ya santike; abyÄ• katÄ• \Be 5/ vedanÄ• abyÄ• katÄ• ya vedanÄ• ya s
dukkhÄ• ya vedanÄ• ya santike; sukhÄ• vedanÄ• sukhÄ• ya vedanÄ• ya santike; adukkha
adukkhamasukhÄ• ya vedanÄ• ya santike \Ee 5/. asamÄ• pannassa vedanÄ• asamÄ• pan
samÄ• pannassa vedanÄ• samÄ• pannassa vedanÄ• ya santike. sÄ• savÄ• vedanÄ• sÄ•
anÄ• savÄ• vedanÄ• anÄ• savÄ• ya vedanÄ• ya santike. ayaá¹ƒ vuccati vedanÄ• santike
vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya vedanÄ• dÅ«re santike daá¹-á¹-habbÄ• .

3. saÃ±Ã±Ä• kkhandho

<14> tattha \Ne 6/ katamo saÃ±Ã±Ä• kkhandho? yÄ• kÄ• ci saÃ±Ã±Ä• atÄ«tÄ• nÄ• gatap
bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhumÄ• vÄ• hÄ«nÄ• vÄ• paá¹‡Ä«tÄ• vÄ• yÄ• dÅ
abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati saÃ±Ã±Ä• kkhandho.

<15> tattha katamÄ• saÃ±Ã±Ä• atÄ«tÄ• ? yÄ• saÃ±Ã±Ä• atÄ«tÄ• niruddhÄ• vigatÄ• v
abbhatthaá¹…gatÄ• uppajjitvÄ• vigatÄ• atÄ«tÄ• atÄ«taá¹ƒsena saá¹…gahitÄ• , cakkhusa
sotasamphassajÄ• saÃ±Ã±Ä• ghÄ• nasamphassajÄ• saÃ±Ã±Ä• jivhÄ• samphassajÄ• sa
manosamphassajÄ• saÃ±Ã±Ä• --- ayaá¹ƒ vuccati saÃ±Ã±Ä• atÄ«tÄ• .

tattha katamÄ• saÃ±Ã±Ä• anÄ• gatÄ• ? yÄ• saÃ±Ã±Ä• ajÄ• tÄ• abhÅ«tÄ• asaÃ±jÄ• tÄ
apÄ• tubhÅ«tÄ• anuppannÄ• \Se 7/ asamuppannÄ• anuá¹-á¹-hitÄ• asamuá¹-á¹-hitÄ• an
saá¹…gahitÄ• , cakkhusamphassajÄ• saÃ±Ã±Ä• sotasamphassajÄ• saÃ±Ã±Ä• ghÄ• nas
jivhÄ• samphassajÄ• saÃ±Ã±Ä• kÄ• yasamphassajÄ• saÃ±Ã±Ä• manosamphassajÄ• sa
anÄ• gatÄ• .

tattha katamÄ• saÃ±Ã±Ä• paccuppannÄ• ? yÄ• saÃ±Ã±Ä• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ
pÄ• tubhÅ«tÄ• uppannÄ• samuppannÄ• uá¹-á¹-hitÄ• samuá¹-á¹-hitÄ• paccuppannÄ• pa
cakkhusamphassajÄ• saÃ±Ã±Ä• sotasamphassajÄ• saÃ±Ã±Ä• ghÄ• nasamphassajÄ• s
kÄ• yasamphassajÄ• saÃ±Ã±Ä• manosamphassajÄ• saÃ±Ã±Ä• --- ayaá¹ƒ vuccati saÃ±Ã

<16> tattha \Be 6/ katamÄ• saÃ±Ã±Ä• ajjhattÄ• ? yÄ• saÃ±Ã±Ä• tesaá¹ƒ tesaá¹ƒ sattÄ•
paccattaá¹ƒ niyakÄ• pÄ• á¹-ipuggalikÄ• upÄ• dinnÄ• , cakkhusamphassajÄ• saÃ±Ã±Ä• s
ghÄ• nasamphassajÄ• saÃ±Ã±Ä• jivhÄ• samphassajÄ• saÃ±Ã±Ä• kÄ• yasamphassajÄ•
--- ayaá¹ƒ vuccati saÃ±Ã±Ä• ajjhattÄ• .

tattha \Ne 7/ katamÄ• saÃ±Ã±Ä• bahiddhÄ• ? yÄ• saÃ±Ã±Ä• tesaá¹ƒ tesaá¹ƒ parasattÄ•
ajjhattaá¹ƒ paccattaá¹ƒ niyakÄ• pÄ• á¹-ipuggalikÄ• upÄ• dinnÄ• , cakkhusamphassajÄ• sa
saÃ±Ã±Ä• ghÄ• nasamphassajÄ• saÃ±Ã±Ä• jivhÄ• samphassajÄ• saÃ±Ã±Ä• kÄ• yasam

saÃ±Ã±Ä• --- ayaá¹ƒ vuccati saÃ±Ã±Ä• bahiddhÄ• .

<17> tattha \Ee 6/ katamÄ• saÃ±Ã±Ä• oá¸·Ä• rikÄ• sukhumÄ• ? paá¹-ighasamphassajÄ•
adhivacanasamphassajÄ• saÃ±Ã±Ä• sukhumÄ• . akusalÄ• saÃ±Ã±Ä• oá¸·Ä• rikÄ• , kusa
kusalÄ• kusalÄ• saÃ±Ã±Ä• oá¸·Ä• rikÄ• , abyÄ• katÄ• saÃ±Ã±Ä• sukhumÄ• . dukkhÄ• y
oá¸·Ä• rikÄ• , sukhÄ• ya ca adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• saÃ±Ã±Ä•
vedanÄ• hi sampayuttÄ• saÃ±Ã±Ä• oá¸·Ä• rikÄ• \Se 8/, adukkhamasukhÄ• ya vedanÄ• y
asamÄ• pannassa saÃ±Ã±Ä• oá¸·Ä• rikÄ• , samÄ• pannassa saÃ±Ã±Ä• sukhumÄ• . sÄ• s
saÃ±Ã±Ä• sukhumÄ• . taá¹ƒ taá¹ƒ vÄ• pana saÃ±Ã±aá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya saÃ±Ã±
daá¹-á¹-habbÄ• .

<18> tattha katamÄ• saÃ±Ã±Ä• hÄ«nÄ• paá¹‡Ä«tÄ• ? akusalÄ• saÃ±Ã±Ä• hÄ«nÄ• , ku
paá¹‡Ä«tÄ• . kusalÄ• kusalÄ• saÃ±Ã±Ä• hÄ«nÄ• , abyÄ• katÄ• saÃ±Ã±Ä• paá¹‡Ä«tÄ• .
saÃ±Ã±Ä• hÄ«nÄ• , sukhÄ• ya ca adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• saÃ±
vedanÄ• hi sampayuttÄ• saÃ±Ã±Ä• hÄ«nÄ• , adukkhamasukhÄ• ya vedanÄ• ya sampayu
asamÄ• pannassa saÃ±Ã±Ä• hÄ«nÄ• , samÄ• pannassa saÃ±Ã±Ä• paá¹‡Ä«tÄ• . sÄ• sav
saÃ±Ã±Ä• paá¹‡Ä«tÄ• . taá¹ƒ taá¹ƒ vÄ• pana saÃ±Ã±aá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya saÃ±Ã
daá¹-á¹-habbÄ• .

<19> tattha katamÄ• saÃ±Ã±Ä• dÅ«re? akusalÄ• saÃ±Ã±Ä• kusalÄ• byÄ• katÄ• hi saÃ±
saÃ±Ã±Ä• akusalÄ• ya saÃ±Ã±Ä• ya \Be 7/ dÅ«re; kusalÄ• saÃ±Ã±Ä• akusalÄ• byÄ• kat
akusalÄ• byÄ• katÄ• saÃ±Ã±Ä• kusalÄ• ya saÃ±Ã±Ä• ya dÅ«re. abyÄ• katÄ• saÃ±Ã±Ä•
kusalÄ• kusalÄ• saÃ±Ã±Ä• abyÄ• katÄ• ya saÃ±Ã±Ä• ya dÅ«re. dukkhÄ• ya vedanÄ• ya
adukkhamasukhÄ• ya \Se 9/ ca vedanÄ• hi sampayuttÄ• hi saÃ±Ã±Ä• hi dÅ«re; sukhÄ• ya
vedanÄ• hi sampayuttÄ• saÃ±Ã±Ä• dukkhÄ• ya vedanÄ• ya sampayuttÄ• ya \Ne 8/ saÃ±Ã
sampayuttÄ• saÃ±Ã±Ä• dukkhÄ• ya ca adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ•
adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• saÃ±Ã±Ä• sukhÄ• ya vedanÄ• ya samp
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• saÃ±Ã±Ä• sukhadukkhÄ• hi vedanÄ• hi s
sukhadukkhÄ• hi vedanÄ• hi sampayuttÄ• saÃ±Ã±Ä• adukkhamasukhÄ• ya vedanÄ• ya s
asamÄ• pannassa saÃ±Ã±Ä• samÄ• pannassa saÃ±Ã±Ä• ya dÅ«re; samÄ• pannassa \Ee
saÃ±Ã±Ä• ya dÅ«re. sÄ• savÄ• saÃ±Ã±Ä• anÄ• savÄ• ya saÃ±Ã±Ä• ya dÅ«re; anÄ• savÄ
dÅ«re --- ayaá¹ƒ vuccati saÃ±Ã±Ä• dÅ«re.

tattha katamÄ• saÃ±Ã±Ä• santike? akusalÄ• saÃ±Ã±Ä• akusalÄ• ya saÃ±Ã±Ä• ya santi
saÃ±Ã±Ä• ya santike; abyÄ• katÄ• saÃ±Ã±Ä• abyÄ• katÄ• ya saÃ±Ã±Ä• ya santike. dukk
saÃ±Ã±Ä• dukkhÄ• ya vedanÄ• ya sampayuttÄ• ya saÃ±Ã±Ä• ya santike; sukhÄ• ya veda
sukhÄ• ya vedanÄ• ya sampayuttÄ• ya saÃ±Ã±Ä• ya santike; adukkhamasukhÄ• ya vedan
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• ya saÃ±Ã±Ä• ya santike. asamÄ• pannass

saÃ±Ã±Ä• ya santike; samÄ• pannassa saÃ±Ã±Ä• samÄ• pannassa saÃ±Ã±Ä• ya santike.
sÄ• savÄ• ya saÃ±Ã±Ä• ya santike; anÄ• savÄ• saÃ±Ã±Ä• anÄ• savÄ• ya saÃ±Ã±Ä• ya s
santike. taá¹ƒ taá¹ƒ vÄ• pana saÃ±Ã±aá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya saÃ±Ã±Ä• dÅ«re santi

4. saá¹…khÄ• rakkhandho

<20> tattha katamo saá¹…khÄ• rakkhandho? ye keci saá¹…khÄ• rÄ• atÄ«tÄ• nÄ• gatapa
bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhumÄ• vÄ• hÄ«nÄ• \Be 8/ vÄ• paá¹‡Ä«tÄ• vÄ• y
tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati saá¹…khÄ• rak

<21> tattha katame saá¹…khÄ• rÄ• atÄ«tÄ• ? ye saá¹…khÄ• rÄ• atÄ«tÄ• niruddhÄ• viga
atthaá¹…gatÄ• abbhatthaá¹…gatÄ• uppajjitvÄ• vigatÄ• atÄ«tÄ• atÄ«taá¹ƒsena saá¹…ga
cetanÄ• \Ne 9/ sotasamphassajÄ• cetanÄ• ghÄ• nasamphassajÄ• cetanÄ• jivhÄ• sampl
kÄ• yasamphassajÄ• cetanÄ• manosamphassajÄ• cetanÄ• --- ime vuccanti saá¹…khÄ• r

tattha katame saá¹…khÄ• rÄ• anÄ• gatÄ• ? ye saá¹…khÄ• rÄ• ajÄ• tÄ• abhÅ«tÄ• asaÃ±
apÄ• tubhÅ«tÄ• anuppannÄ• asamuppannÄ• anuá¹-á¹-hitÄ• asamuá¹-á¹-hitÄ• anÄ• gat
cakkhusamphassajÄ• cetanÄ• sotasamphassajÄ• cetanÄ• ghÄ• nasamphassajÄ• cetan
kÄ• yasamphassajÄ• cetanÄ• manosamphassajÄ• cetanÄ• --- ime vuccanti saá¹…khÄ• r

tattha katame saá¹…khÄ• rÄ• paccuppannÄ• ? ye saá¹…khÄ• rÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±
pÄ• tubhÅ«tÄ• uppannÄ• samuppannÄ• uá¹-á¹-hitÄ• samuá¹-á¹-hitÄ• paccuppannÄ• \E
saá¹…gahitÄ• , cakkhusamphassajÄ• cetanÄ• sotasamphassajÄ• cetanÄ• ghÄ• nasamp
jivhÄ• samphassajÄ• cetanÄ• kÄ• yasamphassajÄ• cetanÄ• manosamphassajÄ• \Se 11
saá¹…khÄ• rÄ• paccuppannÄ• .

<22> tattha katame saá¹…khÄ• rÄ• ajjhattÄ• ? ye saá¹…khÄ• rÄ• tesaá¹ƒ tesaá¹ƒ sattÄ•
paccattaá¹ƒ niyakÄ• pÄ• á¹-ipuggalikÄ• upÄ• dinnÄ• , cakkhusamphassajÄ• cetanÄ• sot
ghÄ• nasamphassajÄ• cetanÄ• jivhÄ• samphassajÄ• cetanÄ• kÄ• yasamphassajÄ• ceta
ime vuccanti saá¹…khÄ• rÄ• ajjhattÄ• .

tattha katame saá¹…khÄ• rÄ• bahiddhÄ• ? ye saá¹…khÄ• rÄ• tesaá¹ƒ tesaá¹ƒ parasattÄ•
ajjhattaá¹ƒ paccattaá¹ƒ niyakÄ• pÄ• á¹-ipuggalikÄ• upÄ• dinnÄ• , cakkhusamphassajÄ• c
cetanÄ• ghÄ• nasamphassajÄ• cetanÄ• jivhÄ• samphassajÄ• cetanÄ• kÄ• yasamphass
cetanÄ• --- ime vuccanti saá¹…khÄ• rÄ• bahiddhÄ• .

<23> tattha \Be 9/ katame saá¹…khÄ• rÄ• oá¸·Ä• rikÄ• sukhumÄ• ? akusalÄ• saá¹…khÄ
kusalÄ• byÄ• katÄ• saá¹…khÄ• rÄ• sukhumÄ• . kusalÄ• kusalÄ• saá¹…khÄ• rÄ• oá¸·Ä•

sukhumÄ• . dukkhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ• oá¸·Ä• rikÄ• , sukhÄ• ya
\Ne 10/ sampayuttÄ• saá¹…khÄ• rÄ• sukhumÄ• . sukhadukkhÄ• hi vedanÄ• hi sampayutt
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ• sukhumÄ• . asamÄ• pann
samÄ• pannassa saá¹…khÄ• rÄ• sukhumÄ• . sÄ• savÄ• saá¹…khÄ• rÄ• oá¸·Ä• rikÄ• , an
vÄ• pana saá¹…khÄ• re upÄ• dÄ• yupÄ• dÄ• ya saá¹…khÄ• rÄ• oá¸·Ä• rikÄ• sukhumÄ•

<24> tattha katame saá¹…khÄ• rÄ• hÄ«nÄ• paá¹‡Ä«tÄ• ? akusalÄ• saá¹…khÄ• rÄ• hÄ«
saá¹…khÄ• rÄ• paá¹‡Ä«tÄ• . kusalÄ• kusalÄ• saá¹…khÄ• rÄ• hÄ«nÄ• , abyÄ• katÄ• saá
vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ• hÄ«nÄ• \Se 12/, sukhÄ• ya ca adukkhamasukh
saá¹…khÄ• rÄ• paá¹‡Ä«tÄ• . sukhadukkhÄ• hi vedanÄ• hi sampayuttÄ• saá¹…khÄ• rÄ• h
sampayuttÄ• saá¹…khÄ• rÄ• paá¹‡Ä«tÄ• . asamÄ• pannassa saá¹…khÄ• rÄ• hÄ«nÄ• , s
paá¹‡Ä«tÄ• . sÄ• savÄ• saá¹…khÄ• rÄ• hÄ«nÄ• , anÄ• savÄ• saá¹…khÄ• rÄ• paá¹‡Ä«tÄ
upÄ• dÄ• yupÄ• dÄ• ya saá¹…khÄ• rÄ• hÄ«nÄ• paá¹‡Ä«tÄ• daá¹-á¹-habbÄ• .

<25> tattha katame saá¹…khÄ• rÄ• dÅ«re? akusalÄ• saá¹…khÄ• rÄ• kusalÄ• byÄ• kateh
kusalÄ• byÄ• katÄ• saá¹…khÄ• rÄ• akusalehi saá¹…khÄ• rehi dÅ«re; kusalÄ• saá¹…khÄ
saá¹…khÄ• rehi dÅ«re; akusalÄ• byÄ• katÄ• saá¹…khÄ• rÄ• kusalehi saá¹…khÄ• rehi dÅ«
saá¹…khÄ• rÄ• kusalÄ• kusalehi saá¹…khÄ• rehi dÅ«re; kusalÄ• kusalÄ• saá¹…khÄ• rÄ•
dukkhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ• sukhÄ• ya ca adukkhamasukhÄ• ya
saá¹…khÄ• rehi dÅ«re; sukhÄ• ya ca adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• sa
sampayuttehi saá¹…khÄ• rehi dÅ«re; sukhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ•
ca vedanÄ• hi sampayuttehi saá¹…khÄ• rehi dÅ«re; dukkhÄ• ya ca adukkhamasukhÄ• ya c
saá¹…khÄ• rÄ• sukhÄ• ya vedanÄ• ya sampayuttehi saá¹…khÄ• rehi dÅ«re; adukkhamasu
sampayuttÄ• saá¹…khÄ• rÄ• sukhadukkhÄ• hi vedanÄ• hi sampayuttehi saá¹…khÄ• rehi
sampayuttÄ• saá¹…khÄ• rÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttehi saá¹…khÄ•
saá¹…khÄ• rÄ• samÄ• pannassa saá¹…khÄ• rehi dÅ«re; samÄ• pannassa saá¹…khÄ• rÄ•
sÄ• savÄ• saá¹…khÄ• rÄ• anÄ• savehi saá¹…khÄ• rehi dÅ«re; anÄ• savÄ• saá¹…khÄ• r
ime vuccanti saá¹…khÄ• rÄ• dÅ«re.

tattha \Ne 11/ katame saá¹…khÄ• rÄ• santike? akusalÄ• saá¹…khÄ• rÄ• akusalÄ• naá¹ƒ
kusalÄ• saá¹…khÄ• rÄ• kusalÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ santike; abyÄ• katÄ• saá¹…
saá¹…khÄ• rÄ• naá¹ƒ santike. dukkhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ• dukk
saá¹…khÄ• rÄ• naá¹ƒ santike; sukhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ• rÄ• sukhÄ
saá¹…khÄ• rÄ• naá¹ƒ santike; adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• saá¹…khÄ•
sampayuttÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ santike. asamÄ• pannassa saá¹…khÄ• rÄ• asan
santike; samÄ• pannassa saá¹…khÄ• rÄ• samÄ• pannassa saá¹…khÄ• rÄ• naá¹ƒ santike.
sÄ• savÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ santike; anÄ• savÄ• saá¹…khÄ• rÄ• anÄ• savÄ• n
vuccanti saá¹…khÄ• rÄ• santike. te te vÄ• pana saá¹…khÄ• re upÄ• dÄ• yupÄ• dÄ• ya sa

daá¹-á¹-habbÄ• .

5. viÃ±Ã±Ä• á¹‡akkhandho

<26> tattha katamo viÃ±Ã±Ä• á¹‡akkhandho? yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ•
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡
santike vÄ• , tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati viÃ

<27> tattha \Se 14/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«taá¹ƒ? yaá¹ƒ \Ee 10/ viÃ±Ã±Ä• á¹‡aá
vigataá¹ƒ vipariá¹‡ataá¹ƒ atthaá¹…gataá¹ƒ abbhatthaá¹…gataá¹ƒ uppajjitvÄ• vigataá¹ƒ atÄ«
saá¹…gahitaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡aá¹ƒ --- idaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«t

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• gataá¹ƒ? yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ajÄ• taá¹ƒ abh
anibbattaá¹ƒ anabhinibbattaá¹ƒ apÄ• tubhÅ«taá¹ƒ anuppannaá¹ƒ asamuppannaá¹ƒ anuá¹-á
\Be 11/ anÄ• gataá¹ƒ anÄ• gataá¹ƒsena saá¹…gahitaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ sotaviÃ
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• gataá¹ƒ.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paccuppannaá¹ƒ? yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ jÄ• taá¹ƒ b
nibbattaá¹ƒ abhinibbattaá¹ƒ pÄ• tubhÅ«taá¹ƒ uppannaá¹ƒ samuppannaá¹ƒ uá¹-á¹-hitaá¹ƒ sa
paccuppannaá¹ƒ paccuppannaá¹ƒsena saá¹…gahitaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 12/ s
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ paccuppannaá¹ƒ.

<28> tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ajjhattaá¹ƒ? yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tesaá¹ƒ tes
ajjhattaá¹ƒ paccattaá¹ƒ niyakaá¹ƒ pÄ• á¹-ipuggalikaá¹ƒ upÄ• dinnaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ ajjhattaá¹ƒ.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ bahiddhÄ• ? yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ tesaá¹ƒ tesaá¹ƒ
parapuggalÄ• naá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ niyakaá¹ƒ pÄ• á¹-ipuggalikaá¹ƒ upÄ• dinnaá¹ƒ,
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ kÄ• yaviÃ±Ã±Ä•
idaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡aá¹ƒ bahiddhÄ• .

<29> tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ sukhumaá¹ƒ? akusalaá¹ƒ viÃ±Ã±Ä
kusalÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡Ä• sukhumÄ• . kusalÄ• kusalÄ• viÃ±Ã±Ä• á¹‡Ä• oá¸·Ä•
viÃ±Ã±Ä• á¹‡aá¹ƒ sukhumaá¹ƒ. dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ

adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• viÃ±Ã±Ä• á¹‡Ä• sukhumÄ• . sukhadukk
viÃ±Ã±Ä• á¹‡Ä• oá¸·Ä• rikÄ• , adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä•
asamÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ, samÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ su
viÃ±Ã±Ä• á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ, anÄ• savaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sukhumaá¹ƒ. taá¹ƒ taá¹ƒ
upÄ• dÄ• yupÄ• dÄ• ya viÃ±Ã±Ä• á¹‡aá¹ƒ oá¸·Ä• rikaá¹ƒ sukhumaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<30> tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hÄ«naá¹ƒ paá¹‡Ä«taá¹ƒ? akusalaá¹ƒ viÃ±Ã±Ä• á
kusalÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡Ä• paá¹‡Ä«tÄ• \Ee 11/. kusalÄ• kusalÄ• viÃ±Ã±Ä• á¹‡Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹‡Ä«taá¹ƒ. dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ
adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• viÃ±Ã±Ä• á¹‡Ä• paá¹‡Ä«tÄ• . sukhadukk
viÃ±Ã±Ä• á¹‡Ä• hÄ«nÄ• , adukkhamasukhÄ• ya vedanÄ• ya \Be 12/ sampayuttaá¹ƒ viÃ±Ã
asamÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ hÄ«naá¹ƒ, samÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹‡Ä
viÃ±Ã±Ä• á¹‡aá¹ƒ hÄ«naá¹ƒ, anÄ• savaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹‡Ä«taá¹ƒ. taá¹ƒ taá¹ƒ vÄ
upÄ• dÄ• yupÄ• dÄ• ya viÃ±Ã±Ä• á¹‡aá¹ƒ hÄ«naá¹ƒ paá¹‡Ä«taá¹ƒ daá¹-á¹-habbaá¹ƒ.

<31> tattha \Ne 13/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ dÅ«re? akusalaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ku
viÃ±Ã±Ä• á¹‡ehi dÅ«re; kusalÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡Ä• akusalÄ• viÃ±Ã±Ä• á¹‡Ä• d
akusalÄ• byÄ• katehi viÃ±Ã±Ä• á¹‡ehi dÅ«re; akusalÄ• byÄ• katÄ• viÃ±Ã±Ä• á¹‡Ä• kusal
abyÄ• kataá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ kusalÄ• kusalehi \Se 16/ viÃ±Ã±Ä• á¹‡ehi dÅ«re; kusalÄ•
abyÄ• katÄ• viÃ±Ã±Ä• á¹‡Ä• dÅ«re. dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡
adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttehi viÃ±Ã±Ä• á¹‡ehi dÅ«re; sukhÄ• ya ca a
sampayuttÄ• viÃ±Ã±Ä• á¹‡Ä• dukkhÄ• ya vedanÄ• ya sampayuttÄ• viÃ±Ã±Ä• á¹‡Ä• dÅ«
sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ dukkhÄ• ya ca adukkhamasukhÄ• ya ca vedanÄ• hi sam
dukkhÄ• ya ca adukkhamasukhÄ• ya ca vedanÄ• hi sampayuttÄ• viÃ±Ã±Ä• á¹‡Ä• sukhÄ•
viÃ±Ã±Ä• á¹‡Ä• dÅ«re; adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá
sampayuttehi viÃ±Ã±Ä• á¹‡ehi dÅ«re; sukhadukkhÄ• hi vedanÄ• hi sampayuttÄ• viÃ±Ã±Ä•
vedanÄ• ya sampayuttÄ• viÃ±Ã±Ä• á¹‡Ä• dÅ«re. asamÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ sa
samÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ asamÄ• pannassa viÃ±Ã±Ä• á¹‡Ä• dÅ«re. sÄ• savaá¹
viÃ±Ã±Ä• á¹‡Ä• dÅ«re; anÄ• savaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sÄ• savÄ• viÃ±Ã±Ä• á¹‡Ä• dÅ«r
viÃ±Ã±Ä• á¹‡aá¹ƒ dÅ«re.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ santike? akusalaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ akusalassa viÃ
kusalaá¹ƒ \Ee 12/ viÃ±Ã±Ä• á¹‡aá¹ƒ kusalassa viÃ±Ã±Ä• á¹‡assa santike; abyÄ• kataá¹ƒ vi
viÃ±Ã±Ä• á¹‡assa santike. dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ dukk
viÃ±Ã±Ä• á¹‡assa santike; sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sukhÄ
viÃ±Ã±Ä• á¹‡assa santike; adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ \Se 17/ viÃ±Ã
vedanÄ• ya sampayuttassa viÃ±Ã±Ä• á¹‡assa santike. asamÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹
santike; samÄ• pannassa viÃ±Ã±Ä• á¹‡aá¹ƒ samÄ• pannassa viÃ±Ã±Ä• á¹‡assa santike. s

sÄ• savassa viÃ±Ã±Ä• á¹‡assa \Be 13/ santike; anÄ• savaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anÄ• sava
--- idaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡aá¹ƒ santike. taá¹ƒ taá¹ƒ vÄ• pana viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• d
viÃ±Ã±Ä• á¹‡aá¹ƒ dÅ«re santike daá¹-á¹-habbaá¹ƒ.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<32> paÃ±cakkhandhÄ• \Ne 14/ --- rÅ«pakkhandho, vedanÄ• kkhandho, saÃ±Ã±Ä• kkhan
viÃ±Ã±Ä• á¹‡akkhandho.

1. rÅ«pakkhandho

<33> tattha katamo rÅ«pakkhandho? ekavidhena rÅ«pakkhandho --- sabbaá¹ƒ rÅ«paá¹ƒ na
hetuvippayuttaá¹ƒ, sappaccayaá¹ƒ, saá¹…khataá¹ƒ, rÅ«paá¹ƒ, lokiyaá¹ƒ, sÄ• savaá¹ƒ, saá¹
ganthaniyaá¹ƒ, oghaniyaá¹ƒ, yoganiyaá¹ƒ, nÄ«varaá¹‡iyaá¹ƒ, parÄ• maá¹-á¹-haá¹ƒ, upÄ• dÅ
saá¹ƒkilesikaá¹ƒ, abyÄ• kataá¹ƒ, anÄ• rammaá¹‡aá¹ƒ, acetasikaá¹ƒ, cittavippayuttaá¹ƒ,
nevavipÄ• kanavipÄ• kadhammadhammaá¹ƒ, asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ, na savitak
avitakkavicÄ• ramattaá¹ƒ, avitakkaavicÄ• raá¹ƒ, na pÄ«tisahagataá¹ƒ, na sukhasahagataá¹ƒ
upekkhÄ• sahagataá¹ƒ, neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ, neva dassane
pahÄ• tabbahetukaá¹ƒ, nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«, nevasekkhanÄ• sekkhaá¹ƒ
rÅ«pÄ• vacaraá¹ƒ, na arÅ«pÄ• vacaraá¹ƒ, pariyÄ• pannaá¹ƒ, no apariyÄ• pannaá¹ƒ, aniyata
uppannaá¹ƒ, chahi viÃ±Ã±Ä• á¹‡ehi \Se 18/ viÃ±Ã±eyyaá¹ƒ, aniccaá¹ƒ, jarÄ• bhibhÅ«taá¹ƒ.
rÅ«pakkhandho.

duvidhena \Ee 13/ rÅ«pakkhandho --- atthi rÅ«paá¹ƒ upÄ• dÄ• , atthi rÅ«paá¹ƒ no upÄ• dÄ
}. atthi rÅ«paá¹ƒ upÄ• dinnaá¹ƒ, atthi rÅ«paá¹ƒ anupÄ• dinnaá¹ƒ. atthi rÅ«paá¹ƒ upÄ• dinnu
rÅ«paá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ. atthi rÅ«paá¹ƒ sanidassanaá¹ƒ, atthi rÅ«paá¹ƒ anid
sappaá¹-ighaá¹ƒ, atthi rÅ«paá¹ƒ appaá¹-ighaá¹ƒ. atthi rÅ«paá¹ƒ indriyaá¹ƒ, atthi rÅ«paá¹ƒ na
rÅ«paá¹ƒ mahÄ• bhÅ«taá¹ƒ, atthi rÅ«paá¹ƒ na mahÄ• bhÅ«taá¹ƒ. atthi rÅ«paá¹ƒ viÃ±Ã±atti
viÃ±Ã±atti. atthi rÅ«paá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ, atthi rÅ«paá¹ƒ na cittasamuá¹-á¹-hÄ• n
cittasahabhu, atthi rÅ«paá¹ƒ na cittasahabhu. atthi rÅ«paá¹ƒ cittÄ• nuparivatti, atthi rÅ«paá¹
cittÄ• nuparivatti. atthi rÅ«paá¹ƒ ajjhattikaá¹ƒ, atthi rÅ«paá¹ƒ bÄ• hiraá¹ƒ. atthi rÅ«paá¹ƒ oá¸
atthi rÅ«paá¹ƒ sukhumaá¹ƒ. atthi rÅ«paá¹ƒ dÅ«re, atthi rÅ«paá¹ƒ santike ... pe ... atthi rÅ«pa
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, atthi rÅ«paá¹ƒ na kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. evaá¹ƒ duvidhena

(yathÄ• \Ne 15/ rÅ«pakaá¹‡á¸• e vibhattaá¹ƒ, tathÄ• idha vibhajitabbaá¹ƒ.)

tividhena rÅ«pakkhandho --- yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ taá¹ƒ upÄ• dÄ• , yaá¹ƒ taá¹
taá¹ƒ atthi upÄ• dÄ• , atthi no upÄ• dÄ• . yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ taá¹ƒ upÄ• dinn
rÅ«paá¹ƒ bÄ• hiraá¹ƒ taá¹ƒ atthi upÄ• dinnaá¹ƒ, atthi anupÄ• dinnaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹
upÄ• dinnupÄ• dÄ• niyaá¹ƒ, yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ taá¹ƒ atthi upÄ• dinnupÄ• dÄ
anupÄ• dinnupÄ• dÄ• niyaá¹ƒ ... pe ... yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ ajjhattikaá¹ƒ taá¹ƒ na kabaá¸·Ä
taá¹ƒ rÅ«paá¹ƒ bÄ• hiraá¹ƒ taá¹ƒ \Se 19/ atthi kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, atthi na kabaá¸·Ä
tividhena rÅ«pakkhandho.

catubbidhena rÅ«pakkhandho --- yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• taá¹ƒ atthi upÄ• dinnaá¹ƒ
yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• taá¹ƒ atthi upÄ• dinnaá¹ƒ, atthi anupÄ• dinnaá¹ƒ. yaá¹ƒ
taá¹ƒ atthi upÄ• dinnupÄ• dÄ• niyaá¹ƒ, atthi anupÄ• dinnupÄ• dÄ• niyaá¹ƒ; yaá¹ƒ taá¹ƒ rÅ«
atthi upÄ• dinnupÄ• dÄ• niyaá¹ƒ, atthi anupÄ• dinnupÄ• dÄ• niyaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ
sappaá¹-ighaá¹ƒ, atthi appaá¹-ighaá¹ƒ; yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• taá¹ƒ atthi sappa
appaá¹-ighaá¹ƒ \Ee 14/. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ upÄ• dÄ• taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi suk
rÅ«paá¹ƒ no upÄ• dÄ• taá¹ƒ atthi oá¸·Ä• rikaá¹ƒ, atthi sukhumaá¹ƒ. yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ u
dÅ«re, atthi santike; yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ no upÄ• dÄ• taá¹ƒ atthi dÅ«re, atthi santike ... pe
diá¹-á¹-haá¹ƒ, sutaá¹ƒ, mutaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ rÅ«paá¹ƒ. evaá¹ƒ catubbidhena rÅ«pakkha

paÃ±cavidhena rÅ«pakkhandho --- pathavÄ«dhÄ• tu, Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ
evaá¹ƒ paÃ±cavidhena rÅ«pakkhandho.

chabbidhena rÅ«pakkhandho --- cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sotaviÃ±Ã±eyyaá¹ƒ rÅ«p
rÅ«paá¹ƒ, jivhÄ• viÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, manoviÃ±Ã±ey
chabbidhena rÅ«pakkhandho.

sattavidhena rÅ«pakkhandho --- cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sotaviÃ±Ã±eyyaá¹ƒ rÅ«p
rÅ«paá¹ƒ, jivhÄ• viÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, manodhÄ• tuvi
manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ. evaá¹ƒ sattavidhena rÅ«pakkhandho

aá¹-á¹-havidhena \Be 15/ \Ne 16/ rÅ«pakkhandho --- cakkhuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, sotav
ghÄ• naviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, jivhÄ• viÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ, kÄ• yaviÃ±Ã±eyyaá¹ƒ rÅ
sukhasamphassaá¹ƒ, atthi dukkhasamphassaá¹ƒ, manodhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ,
manoviÃ±Ã±Ä• á¹‡adhÄ• tuviÃ±Ã±eyyaá¹ƒ rÅ«paá¹ƒ. evaá¹ƒ aá¹-á¹-havidhena rÅ«pakkhan

navavidhena rÅ«pakkhandho --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindri
kÄ• yindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, yaÃ±ca rÅ«paá¹ƒ na indriya
navavidhena rÅ«pakkhandho.

dasavidhena rÅ«pakkhandho --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindri
kÄ• yindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, na indriyaá¹ƒ rÅ«paá¹ƒ atthi
sappaá¹-ighaá¹ƒ, atthi appaá¹-ighaá¹ƒ. evaá¹ƒ dasavidhena rÅ«pakkhandho.

ekÄ• dasavidhena rÅ«pakkhandho --- cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yata
kÄ• yÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, rasÄ• yatan
yaÃ±ca rÅ«paá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ. evaá¹ƒ ek

ayaá¹ƒ vuccati rÅ«pakkhandho.

2. vedanÄ• kkhandho

<34> tattha \Ee 15/ katamo vedanÄ• kkhandho? ekavidhena vedanÄ• kkhandho --- phassa

duvidhena vedanÄ• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato.

catubbidhena vedanÄ• kkhandho \Se 21/ --- atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atth
apariyÄ• panno.

paÃ±cavidhena \Ne 17/ vedanÄ• kkhandho --- atthi sukhindriyaá¹ƒ, atthi dukkhindriyaá¹ƒ, a
somanassindriyaá¹ƒ, atthi domanassindriyaá¹ƒ, atthi upekkhindriyaá¹ƒ. evaá¹ƒ paÃ±cavidhe

chabbidhena \Be 16/ vedanÄ• kkhandho --- cakkhusamphassajÄ• vedanÄ• , sotasamphas
ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• v
evaá¹ƒ chabbidhena vedanÄ• kkhandho.

sattavidhena vedanÄ• kkhandho --- cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• v
vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• vedanÄ• , manodhÄ• tus
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• vedanÄ• . evaá¹ƒ sattavidhena vedanÄ• kkhand

aá¹-á¹-havidhena vedanÄ• kkhandho --- cakkhusamphassajÄ• vedanÄ• , sotasamphassaj
vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• vedanÄ• atthi sukhÄ• , a
manodhÄ• tusamphassajÄ• vedanÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• vedanÄ
vedanÄ• kkhandho.

navavidhena vedanÄ• kkhandho --- cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• v

vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• vedanÄ• , manodhÄ• tusa
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• vedanÄ• atthi kusalÄ• , atthi akusalÄ• , atthi ab
vedanÄ• kkhandho.

dasavidhena vedanÄ• kkhandho --- cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• v
vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• vedanÄ• atthi sukhÄ• , a
manodhÄ• tusamphassajÄ• vedanÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• vedanÄ
atthi abyÄ• katÄ• . evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<35> ekavidhena \Se 22/ vedanÄ• kkhandho --- phassasampayutto.

duvidhena \Ee 16/ \Ne 18/ vedanÄ• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena vedanÄ• kkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi
nevavipÄ• kanavipÄ• kadhammadhammo. atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnu
anupÄ• dinnaanupÄ• dÄ• niyo. atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-hasa
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko. atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ramatto, atthi
avitakkaavicÄ• ro. atthi dassanena pahÄ• tabbo, atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi nev
bhÄ• vanÄ• ya pahÄ• tabbo. atthi dassanena pahÄ• tabbahetuko, atthi bhÄ• vanÄ• ya pahÄ
dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetuko. atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ•
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«. atthi sekkho, atthi asekkho, atthi nevasekkhanÄ• se
mahaggato, atthi appamÄ• á¹‡o. atthi \Ee 17/ parittÄ• rammaá¹‡o, atthi mahaggatÄ• ramma
appamÄ• á¹‡Ä• rammaá¹‡o. atthi hÄ«no, atthi majjhimo, atthi paá¹‡Ä«to. atthi micchattaniya
sammattaniyato, atthi aniyato. atthi maggÄ• rammaá¹‡o, atthi maggahetuko, atthi maggÄ• c
atthi anuppanno, atthi uppÄ• dÄ«. atthi atÄ«to, atthi anÄ• gato, atthi paccuppanno. atthi atÄ
atthi anÄ• gatÄ• rammaá¹‡o, atthi paccuppannÄ• rammaá¹‡o. atthi ajjhatto, atthi bahiddho,
atthi \Se 23/ ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• ramm
evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<36> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto ... pe ... atthi na
atthi na hetuahetuko. atthi lokiyo, atthi lokuttaro. atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ
atthi \Ee 18/ sÄ• savo, atthi anÄ• savo. atthi Ä• savasampayutto, atthi Ä• savavippayutto. at
Ä• savavippayuttasÄ• savo, atthi Ä• savavippayuttaanÄ• savo. atthi saá¹ƒyojaniyo, atthi asa
saá¹ƒyojanasampayutto, atthi saá¹ƒyojanavippayutto. atthi saá¹ƒyojanavippayuttasaá¹ƒyoja
saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo. atthi ganthaniyo, atthi aganthaniyo. atthi ganthasamp
ganthavippayutto \Ne 19/. atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaagantha

atthi anoghaniyo. atthi oghasampayutto, atthi oghavippayutto. atthi oghavippayuttaoghaniyo
oghavippayuttaanoghaniyo. atthi yoganiyo, atthi ayoganiyo. atthi yogasampayutto, atthi yoga
\Be 18/ yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo. atthi nÄ«varaá¹‡iyo, atthi a
atthi nÄ«varaá¹‡asampayutto, atthi nÄ«varaá¹‡avippayutto. atthi nÄ«varaá¹‡avippayuttanÄ«
nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyo. atthi parÄ• maá¹-á¹-ho, atthi aparÄ• maá¹-á¹-ho. att
parÄ• mÄ• sasampayutto, atthi parÄ• mÄ• savippayutto \Se 24/. atthi parÄ• mÄ• savippayu
parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹-ho. atthi upÄ• dinno, atthi anupÄ• dinno. atthi upÄ•
anupÄ• dÄ• niyo. atthi upÄ• dÄ• nasampayutto, atthi upÄ• dÄ• navippayutto. atthi upÄ• dÄ•
atthi upÄ• dÄ• navippayuttaanupÄ• dÄ• niyo. atthi saá¹ƒkilesiko, atthi asaá¹ƒkilesiko. atthi s
atthi asaá¹ƒkiliá¹-á¹-ho. atthi kilesasampayutto, atthi kilesavippayutto. atthi kilesavippayuttas
atthi kilesavippayuttaasaá¹ƒkilesiko. atthi dassanena pahÄ• tabbo, atthi na dassanena pahÄ
bhÄ• vanÄ• ya pahÄ• tabbo, atthi na bhÄ• vanÄ• ya pahÄ• tabbo. atthi dassanena pahÄ• ta
pahÄ• tabbahetuko. atthi bhÄ• vanÄ• ya pahÄ• tabbahetuko, atthi na bhÄ• vanÄ• ya pahÄ•
atthi avitakko. atthi savicÄ• ro, atthi avicÄ• ro. atthi \Ee 19/ sappÄ«tiko, atthi appÄ«tiko. atth
pÄ«tisahagato, atthi na pÄ«tisahagato. atthi kÄ• mÄ• vacaro, atthi na kÄ• mÄ• vacaro. atthi
rÅ«pÄ• vacaro. atthi arÅ«pÄ• vacaro, atthi na arÅ«pÄ• vacaro. atthi pariyÄ• panno, atthi ap
niyyÄ• niko, atthi aniyyÄ• niko. atthi niyato, atthi aniyato. atthi sauttaro, atthi anuttaro. atthi s
atthi araá¹‡o.

tividhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá¹ƒ
vedanÄ• kkhandho.

<37> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi saraá¹‡o, atthi araá¹‡o.

tividhena \Ne 20/ vedanÄ• kkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atth
nevavipÄ• kanavipÄ• kadhammadhammo. atthi upÄ• dinnupÄ• dÄ• niyo ... pe ... atthi ajjhat
bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena ve

dukamÅ«lakaá¹ƒ.

<38> ekavidhena \Se 25/ vedanÄ• kkhandho --- phassasampayutto.

duvidhena \Ee 20/ vedanÄ• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá¹ƒ
vedanÄ• kkhandho.

<39> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto.

tividhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá¹ƒ vedanÄ• kkhandho.

<40> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi na hetusahetuko, atthi na hetuahetuko. atthi lokiyo, a atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ±Ã±eyyo. atthi sÄ• savo, atthi anÄ• savo. atthi Ä atthi Ä• savavippayutto. atthi Ä• savavippayuttasÄ• savo, atthi Ä• savavippayuttaanÄ• savo saraá¹‡o, atthi araá¹‡o.

tividhena \Ne 21/ vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe ... dasavidhena vedanÄ• kkhandho.

<41> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena vedanÄ• kkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi nevavipÄ• kanavipÄ• kadhammadhammo. \Se 26/ atthi upÄ• dinnupÄ• dÄ• niyo, atthi anup atthi anupÄ• dinnaanupÄ• dÄ• niyo. atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹ atthi asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko. atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ramatto, avitakkaavicÄ• ro. atthi dassanena pahÄ• tabbo, atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi nev bhÄ• vanÄ• ya pahÄ• tabbo. atthi dassanena pahÄ• tabbahetuko, atthi bhÄ• vanÄ• ya pah dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetuko. atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«. atthi sekkho, atthi asekkho, atthi nevasekkhanÄ• se mahaggato, atthi appamÄ• á¹‡o. atthi parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡o, a atthi hÄ«no, atthi majjhimo, atthi paá¹‡Ä«to. atthi micchattaniyato, atthi sammattaniyato, atth atthi maggÄ• rammaá¹‡o, atthi maggahetuko, atthi maggÄ• dhipati. atthi uppanno, atthi anu atthi atÄ«to, atthi anÄ• gato, atthi paccuppanno. atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• paccuppannÄ• rammaá¹‡o. atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. atthi ajjhatt bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena ve

<42> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto. atthi na hetusa
hetuahetuko. atthi lokiyo, atthi lokuttaro. atthi kenaci viÃ±Ã±eyyo \Ne 22/, atthi kenaci na viÃ
sÄ• savo, atthi anÄ• savo. atthi Ä• savasampayutto, atthi Ä• savavippayutto. atthi Ä• savavi
Ä• savavippayuttaanÄ• savo. atthi saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo ... pe ... atthi saraá¹‡
araá¹‡o.

tividhena vedanÄ• kkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, att
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

tikamÅ«lakaá¹ƒ.

<43> ekavidhena \Be 21/ vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá¹ƒ
vedanÄ• kkhandho.

<44> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto.

tividhena \Ee 22/ vedanÄ• kkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi
nevavipÄ• kanavipÄ• kadhammadhammo ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho

<45> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi na hetusahetuko, atthi na hetuahetuko.

tividhena \Ne 23/ vedanÄ• kkhandho --- atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnupÄ
anupÄ• dinnaanupÄ• dÄ• niyo ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<46> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi lokiyo, atthi lokuttaro.

tividhena vedanÄ• kkhandho --- atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-has

atthi asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<47> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi kenaci viÃ±Ã±eyyo \Se 27/, atthi kenaci na viÃ±Ã±ey

tividhena vedanÄ• kkhandho --- atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ramatto, atthi
... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<48> ekavidhena \Be 22/ vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi sÄ• savo, atthi anÄ• savo.

tividhena \Ee 23/ vedanÄ• kkhandho --- atthi dassanena pahÄ• tabbo, atthi bhÄ• vanÄ• ya
dassanena na bhÄ• vanÄ• ya pahÄ• tabbo ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandh

<49> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi Ä• savasampayutto, atthi Ä• savavippayutto.

tividhena \Ne 24/ vedanÄ• kkhandho --- atthi dassanena pahÄ• tabbahetuko, atthi bhÄ• va
atthi neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetuko ... pe .... evaá¹ƒ dasavidhena v

<50> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi Ä• savavippayuttasÄ• savo, atthi Ä• savavippayuttaa

tividhena vedanÄ• kkhandho --- atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ«, atthi nevÄ•
... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<51> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo.

tividhena vedanÄ• kkhandho --- atthi sekkho, atthi asekkho, atthi nevasekkhanÄ• sekkho ..
dasavidhena vedanÄ• kkhandho.

<52> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi saá¹ƒyojanasampayutto, atthi saá¹ƒyojanavippayutto

tividhena \Ee 24/ vedanÄ• kkhandho --- atthi paritto, atthi mahaggato, atthi appamÄ• á¹‡o ... dasavidhena vedanÄ• kkhandho.

<53> ekavidhena \Be 23/ vedanÄ• kkhandho --- phassasampayutto.

duvidhena \Ne 25/ vedanÄ• kkhandho --- atthi saá¹ƒyojanavippayuttasaá¹ƒyojaniyo, atthi saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo.

tividhena vedanÄ• kkhandho --- atthi parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡o, at ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<54> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi ganthaniyo, atthi aganthaniyo.

tividhena vedanÄ• kkhandho --- atthi hÄ«no, atthi majjhimo, atthi paá¹‡Ä«to ... pe .... evaá¹ vedanÄ• kkhandho.

<55> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi ganthasampayutto, atthi ganthavippayutto.

tividhena vedanÄ• kkhandho --- atthi micchattaniyato, atthi sammattaniyato, atthi aniyato ... dasavidhena vedanÄ• kkhandho.

<56> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaa

tividhena \Ee 25/ vedanÄ• kkhandho --- atthi maggÄ• rammaá¹‡o, atthi maggahetuko, atthi .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<57> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena \Ne 26/ vedanÄ• kkhandho --- atthi oghaniyo, atthi anoghaniyo.

tividhena vedanÄ• kkhandho --- atthi uppanno, atthi anuppanno, atthi uppÄ• dÄ« ... pe .... e
vedanÄ• kkhandho.

<58> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho \Se 29/ --- atthi oghasampayutto, atthi oghavippayutto.

tividhena \Be 24/ vedanÄ• kkhandho --- atthi atÄ«to, atthi anÄ• gato, atthi paccuppanno ... p
dasavidhena vedanÄ• kkhandho.

<59> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanogh

tividhena vedanÄ• kkhandho --- atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• rammaá¹‡o, att
... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<60> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena vedanÄ• kkhandho --- atthi yoganiyo, atthi ayoganiyo.

tividhena \Ee 26/ vedanÄ• kkhandho --- atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho
evaá¹ƒ dasavidhena vedanÄ• kkhandho.

<61> ekavidhena vedanÄ• kkhandho --- phassasampayutto.

duvidhena \Ne 27/ vedanÄ• kkhandho --- atthi yogasampayutto, atthi yogavippayutto.

tividhena vedanÄ• kkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, att
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena vedanÄ• kkhandho.

ubhatovaá¸• á¸• hakaá¹ƒ.

sattavidhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato, atthi kÄ• m
rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno. evaá¹ƒ sattavidhena vedanÄ• k

aparopi sattavidhena vedanÄ• kkhandho --- atthi vipÄ• ko ... pe ... atthi ajjhattÄ• rammaá¹‡

bahiddhÄ• rammaá¹‡o \Se 30/, atthi ajjhattabahiddhÄ• rammaá¹‡o, atthi kÄ• mÄ• vacaro, a
arÅ«pÄ• vacaro, atthi apariyÄ• panno. evaá¹ƒ sattavidhena vedanÄ• kkhandho.

catuvÄ«satividhena \Be 25/ vedanÄ• kkhandho --- cakkhusamphassapaccayÄ• vedanÄ• k
akusalo, atthi abyÄ• kato; sotasamphassapaccayÄ• vedanÄ• kkhandho ... pe ... ghÄ• nasa
vedanÄ• kkhandho ... pe ... jivhÄ• samphassapaccayÄ• vedanÄ• kkhandho ... pe ... kÄ• ya
vedanÄ• kkhandho ... pe ... manosamphassapaccayÄ• vedanÄ• kkhandho atthi kusalo, att
cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• vedanÄ• , ghÄ• nasamphassajÄ• ve
kÄ• yasamphassajÄ• vedanÄ• , manosamphassajÄ• vedanÄ• . evaá¹ƒ catuvÄ«satividhen

aparopi catuvÄ«satividhena vedanÄ• kkhandho --- cakkhusamphassapaccayÄ• \Ee 27/ ve
... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• ram
cakkhusamphassajÄ• vedanÄ• ... pe ... manosamphassajÄ• vedanÄ• ; sotasamphassapa
... ghÄ• nasamphassapaccayÄ• vedanÄ• kkhandho ... pe ... jivhÄ• samphassapaccayÄ• v
kÄ• yasamphassapaccayÄ• vedanÄ• kkhandho ... pe ... manosamphassapaccayÄ• vedan
... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• ram
cakkhusamphassajÄ• vedanÄ• ... pe ... manosamphassajÄ• vedanÄ• . evaá¹ƒ catuvÄ«sa
vedanÄ• kkhandho.

tiá¹ƒsavidhena vedanÄ• kkhandho --- cakkhusamphassapaccayÄ• vedanÄ• kkhandho atth
rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno; sotasamphassapaccayÄ• ... pe
ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasamphas
manosamphassapaccayÄ• vedanÄ• kkhandho atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, a
apariyÄ• panno; cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• vedanÄ• , ghÄ• nasa
jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• vedanÄ• , manosamphassajÄ• ved
vedanÄ• kkhandho.

bahuvidhena vedanÄ• kkhandho --- cakkhusamphassapaccayÄ• vedanÄ• kkhandho atthi
abyÄ• kato, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ•
sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassa
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• vedanÄ• kkhandho atthi k
atthi abyÄ• kato, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apa
cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ• vedanÄ• , ghÄ• nasamphassajÄ• ve
kÄ• yasamphassajÄ• vedanÄ• , manosamphassajÄ• vedanÄ• . evaá¹ƒ bahuvidhena veda

aparopi bahuvidhena vedanÄ• kkhandho --- cakkhusamphassapaccayÄ• vedanÄ• kkhand
atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o,
atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro \Se 32/, atthi apariyÄ• panno; sotasamphassapac

... pe ... ghÄ• nasamphassapaccayÄ• vedanÄ• kkhandho ... pe ... jivhÄ• samphassapaccay
... kÄ• yasamphassapaccayÄ• vedanÄ• kkhandho ... pe ... manosamphassapaccayÄ• ved
pe ... atthi ajjhattÄ• rammaá¹‡o \Ee 28/, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ•
kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro \Ne 29/, atthi apariyÄ• panno; c
vedanÄ• , sotasamphassajÄ• vedanÄ• , ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphas
vedanÄ• , manosamphassajÄ• vedanÄ• . evaá¹ƒ bahuvidhena vedanÄ• kkhandho.

ayaá¹ƒ vuccati vedanÄ• kkhandho.

3. saÃ±Ã±Ä• kkhandho

<62> tattha katamo saÃ±Ã±Ä• kkhandho? ekavidhena saÃ±Ã±Ä• kkhandho --- phassasam

duvidhena saÃ±Ã±Ä• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato.

catubbidhena saÃ±Ã±Ä• kkhandho --- atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«
apariyÄ• panno.

paÃ±cavidhena \Be 27/ saÃ±Ã±Ä• kkhandho --- atthi sukhindriyasampayutto, atthi dukkhind
somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampay
paÃ±cavidhena saÃ±Ã±Ä• kkhandho.

chabbidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassajÄ• saÃ±Ã±Ä• , sotasamphassajÄ
saÃ±Ã±Ä• , jivhÄ• samphassajÄ• saÃ±Ã±Ä• , kÄ• yasamphassajÄ• saÃ±Ã±Ä• , manosam
chabbidhena saÃ±Ã±Ä• kkhandho.

sattavidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassajÄ• saÃ±Ã±Ä• , sotasamphassajÄ
\Ne 30/ saÃ±Ã±Ä• , jivhÄ• samphassajÄ• saÃ±Ã±Ä• , kÄ• yasamphassajÄ• \Se 33/ saÃ±Ã
saÃ±Ã±Ä• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã±Ä• . evaá¹ƒ sattavidhena sa

aá¹-á¹-havidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... kÄ• y
sukhasahagatÄ• , atthi dukkhasahagatÄ• , manodhÄ• tusamphassajÄ• saÃ±Ã±Ä• , manov
saÃ±Ã±Ä• . evaá¹ƒ aá¹-á¹-havidhena saÃ±Ã±Ä• kkhandho.

navavidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... kÄ• yasam
manodhÄ• tusamphassajÄ• saÃ±Ã±Ä• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã

atthi abyÄ• katÄ• . evaá¹ƒ navavidhena saÃ±Ã±Ä• kkhandho.

dasavidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... kÄ• yasan
sukhasahagatÄ• , atthi dukkhasahagatÄ• , manodhÄ• tusamphassajÄ• saÃ±Ã±Ä• , manov
saÃ±Ã±Ä• atthi kusalÄ• , atthi akusalÄ• , atthi abyÄ• katÄ• . evaá¹ƒ dasavidhena saÃ±Ã±Ä

<63> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ee 29/ saÃ±Ã±Ä• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena \Ne 31/ saÃ±Ã±Ä• kkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dul
sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto ... pe .... evaá¹ƒ dasavidhe

<64> ekavidhena \Be 28/ saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena saÃ±Ã±Ä• kkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi
nevavipÄ• kanavipÄ• kadhammadhammo. atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnu
anupÄ• dinnaanupÄ• dÄ• niyo. atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-hasa
\Se 34/ asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko. atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ramat
avitakkaavicÄ• ro. atthi pÄ«tisahagato, atthi sukhasahagato, atthi upekkhÄ• sahagato. atthi
pahÄ• tabbo, atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi neva dassanena na bhÄ• vanÄ• ya pa
pahÄ• tabbahetuko, atthi bhÄ• vanÄ• ya pahÄ• tabbahetuko, atthi neva dassanena na bhÄ•
atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ«, atthi nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«.
atthi nevasekkhanÄ• sekkho. atthi paritto, atthi mahaggato, atthi appamÄ• á¹‡o. atthi parittÄ
mahaggatÄ• rammaá¹‡o, atthi appamÄ• á¹‡Ä• rammaá¹‡o. atthi hÄ«no, atthi majjhimo, atth
micchattaniyato, atthi sammattaniyato, atthi aniyato. atthi maggÄ• rammaá¹‡o, atthi maggah
maggÄ• dhipati. atthi uppanno, atthi anuppanno, atthi uppÄ• dÄ«. atthi atÄ«to, atthi anÄ• ga
paccuppanno. atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• rammaá¹‡o, atthi paccuppannÄ• r
atthi bahiddho, atthi ajjhattabahiddho. atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡
ajjhattabahiddhÄ• rammaá¹‡o ... pe ... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<65> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto. atthi na hetu
hetuahetuko. atthi lokiyo, atthi lokuttaro \Se 35/. atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ
sÄ• savo, atthi anÄ• savo. atthi Ä• savasampayutto, atthi Ä• savavippayutto. atthi \Ee 30/ Ä

\Be 29/, atthi Ä• savavippayuttaanÄ• savo. atthi saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo. atthi saá¹ƒyojanasampayutto, atthi saá¹ƒyojanavippayutto. atthi saá¹ƒyojanavippayuttasaá¹ƒyoja saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo. atthi ganthaniyo, atthi aganthaniyo. atthi ganthasamp ganthavippayutto. atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo. att atthi anoghaniyo. atthi oghasampayutto, atthi oghavippayutto. atthi oghavippayuttaoghaniyo oghavippayuttaanoghaniyo. atthi yoganiyo, atthi ayoganiyo. atthi yogasampayutto, atthi yoga yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo. atthi nÄ«varaá¹‡iyo, atthi anÄ«vara nÄ«varaá¹‡asampayutto, atthi nÄ«varaá¹‡avippayutto. atthi nÄ«varaá¹‡avippayuttanÄ«vara nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyo. atthi parÄ• maá¹-á¹-ho, atthi aparÄ• maá¹-á¹-ho. att parÄ• mÄ• sasampayutto, atthi parÄ• mÄ• savippayutto. atthi parÄ• mÄ• savippayuttaparÄ• parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹-ho. atthi upÄ• dinno, atthi anupÄ• dinno. atthi upÄ• anupÄ• dÄ• niyo. atthi upÄ• dÄ• nasampayutto, atthi upÄ• dÄ• navippayutto. atthi upÄ• dÄ• atthi upÄ• dÄ• navippayuttaanupÄ• dÄ• niyo. atthi saá¹ƒkilesiko \Se 36/, atthi asaá¹ƒkilesiko saá¹ƒkiliá¹-á¹-ho, atthi asaá¹ƒkiliá¹-á¹-ho. atthi kilesasampayutto, atthi kilesavippayutto. atthi kilesavippayuttasaá¹ƒkilesiko, atthi kilesavippayuttaasaá¹ƒkilesiko. atthi dassanena pahÄ• ta dassanena pahÄ• tabbo. atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi na bhÄ• vanÄ• ya pahÄ• ta pahÄ• tabbahetuko, atthi na dassanena pahÄ• tabbahetuko. atthi bhÄ• vanÄ• ya pahÄ• tab bhÄ• vanÄ• ya pahÄ• tabbahetuko. atthi savitakko, atthi avitakko. atthi savicÄ• ro, atthi avic sappÄ«tiko, atthi appÄ«tiko. atthi pÄ«tisahagato, atthi na pÄ«tisahagato. atthi sukhasahagat sukhasahagato. atthi upekkhÄ• sahagato, atthi na upekkhÄ• sahagato. atthi kÄ• mÄ• vacar atthi rÅ«pÄ• vacaro, atthi na rÅ«pÄ• vacaro. atthi arÅ«pÄ• vacaro, atthi na arÅ«pÄ• vacaro. 30/, atthi apariyÄ• panno. atthi \Ee 31/ niyyÄ• niko, atthi aniyyÄ• niko. atthi niyato, atthi aniy sauttaro, atthi anuttaro. atthi saraá¹‡o, atthi araá¹‡o.

tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá saÃ±Ã±Ä• kkhandho.

<66> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ne 33/ saÃ±Ã±Ä• kkhandho --- atthi saraá¹‡o, atthi araá¹‡o.

tividhena saÃ±Ã±Ä• kkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ• ya atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto. atthi vipÄ• ko ... pe ... atthi ajjhattÄ• ra bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena sa

(yathÄ• kusalattike vitthÄ• ro, evaá¹ƒ sabbepi tikÄ• vitthÄ• retabbÄ• .)

dukamÅ«lakaá¹ƒ.

<67> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá saÃ±Ã±Ä• kkhandho.

<68> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ee 32/ saÃ±Ã±Ä• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto ... pe atthi araá¹‡o.

tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá saÃ±Ã±Ä• kkhandho.

<69> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ne 34/ saÃ±Ã±Ä• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena saÃ±Ã±Ä• kkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ• ya atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto \Be 31/. atthi vipÄ• ko ... pe ... atthi ajjha bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena sa

<70> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto ... pe ... atthi araá¹‡o.

tividhena \Ee 33/ saÃ±Ã±Ä• kkhandho ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• r ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena \Se 38/ saÃ±Ã±Ä• kkhandho.

tikamÅ«lakaá¹ƒ.

<71> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi sahetuko, atthi ahetuko.

tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... evaá saÃ±Ã±Ä• kkhandho.

<72> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi hetusampayutto, atthi hetuvippayutto.

tividhena \Ne 35/ saÃ±Ã±Ä• kkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dul sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto ... pe .... evaá¹ƒ dasavidhe

<73> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi na hetu sahetuko, atthi na hetu ahetuko.

tividhena saÃ±Ã±Ä• kkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi nevavipÄ• kanavipÄ• kadhammadhammo ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandh

<74> ekavidhena \Be 32/ saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ee 34/ saÃ±Ã±Ä• kkhandho --- atthi lokiyo, atthi lokuttaro.

tividhena saÃ±Ã±Ä• kkhandho --- atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnupÄ• dÄ• anupÄ• dinnaanupÄ• dÄ• niyo ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<75> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ±Ã±eyyo.

tividhena saÃ±Ã±Ä• kkhandho \Se 39/ --- atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ... pe .... evaá¹ƒ dasav saÃ±Ã±Ä• kkhandho.

<76> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi sÄ• savo, atthi anÄ• savo.

tividhena \Ne 36/ saÃ±Ã±Ä• kkhandho --- atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ram avitakkaavicÄ• ro ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<77> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi Ä• savasampayutto, atthi Ä• savavippayutto.

tividhena saÃ±Ã±Ä• kkhandho --- atthi pÄ«tisahagato, atthi sukhasahagato, atthi upekkhÄ• evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<78> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ee 35/ saÃ±Ã±Ä• kkhandho --- atthi Ä• savavippayuttasÄ• savo, atthi Ä• savav

tividhena saÃ±Ã±Ä• kkhandho --- atthi dassanena pahÄ• tabbo, atthi bhÄ• vanÄ• ya pahÄ• na bhÄ• vanÄ• ya pahÄ• tabbo ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<79> ekavidhena \Be 33/ saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo.

tividhena saÃ±Ã±Ä• kkhandho --- atthi dassanena pahÄ• tabbahetuko, atthi bhÄ• vanÄ• ya neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetuko ... pe .... evaá¹ƒ dasavidhena saÃ±Ã

<80> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ne 37/ saÃ±Ã±Ä• kkhandho --- atthi saá¹ƒyojanasampayutto, atthi saá¹ƒyojana

tividhena saÃ±Ã±Ä• kkhandho --- atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ«, atthi nevÄ ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<81> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi saá¹ƒyojanavippayuttasaá¹ƒyojaniyo, atthi saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo.

tividhena \Ee 36/ saÃ±Ã±Ä• kkhandho --- atthi sekkho, atthi asekkho, atthi nevasekkhanÄ• evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<82> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi ganthaniyo, atthi aganthaniyo.

tividhena saÃ±Ã±Ä• kkhandho --- atthi paritto, atthi mahaggato, atthi appamÄ• á¹‡o ... pe ... dasavidhena saÃ±Ã±Ä• kkhandho.

<83> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi ganthasampayutto, atthi ganthavippayutto.

tividhena saÃ±Ã±Ä• kkhandho --- atthi parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡o, appamÄ• á¹‡Ä• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<84> ekavidhena \Be 34/ saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ne 38/ saÃ±Ã±Ä• kkhandho --- atthi ganthavippayuttaganthaniyo, atthi ganthavi

tividhena saÃ±Ã±Ä• kkhandho --- atthi hÄ«no, atthi majjhimo, atthi paá¹‡Ä«to ... pe .... evaá saÃ±Ã±Ä• kkhandho.

<85> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi oghaniyo, atthi anoghaniyo.

tividhena \Ee 37/ saÃ±Ã±Ä• kkhandho --- atthi micchattaniyato, atthi sammattaniyato, atthi ' pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<86> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi oghasampayutto, atthi oghavippayutto.

tividhena saÃ±Ã±Ä• kkhandho --- atthi maggÄ• rammaá¹‡o, atthi maggahetuko, atthi magg evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<87> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanog

tividhena saÃ±Ã±Ä• kkhandho --- atthi uppanno, atthi anuppanno, atthi uppÄ• dÄ« ... pe .... saÃ±Ã±Ä• kkhandho.

<88> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena \Ne 39/ saÃ±Ã±Ä• kkhandho --- atthi yoganiyo, atthi ayoganiyo.

tividhena saÃ±Ã±Ä• kkhandho --- atthi atÄ«to, atthi anÄ• gato, atthi paccuppanno ... pe .... saÃ±Ã±Ä• kkhandho.

<89> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi yogasampayutto, atthi yogavippayutto.

tividhena \Be 35/ \Ee 38/ saÃ±Ã±Ä• kkhandho --- atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• paccuppannÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

<90> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi yogavippayuttayoganiyo, atthi yogavippayuttaayog

tividhena saÃ±Ã±Ä• kkhandho --- atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho ... pe dasavidhena saÃ±Ã±Ä• kkhandho.

<91> ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayutto.

duvidhena saÃ±Ã±Ä• kkhandho --- atthi nÄ«varaá¹‡iyo, atthi \Se 42/ anÄ«varaá¹‡iyo.

tividhena saÃ±Ã±Ä• kkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, a ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho.

ubhatovaá¸• á¸• hakaá¹ƒ.

sattavidhena \Ne 40/ saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato, a atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno. evaá¹ƒ sattavidhena saÃ±Ã

aparopi sattavidhena saÃ±Ã±Ä• kkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atth sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto, atthi kÄ• mÄ• vacaro, atth

arÅ«pÄ• vacaro, atthi apariyÄ• panno ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• ra
ajjhattabahiddhÄ• rammaá¹‡o, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vac
evaá¹ƒ sattavidhena saÃ±Ã±Ä• kkhandho.

catuvÄ«satividhena \Ee 39/ saÃ±Ã±Ä• kkhandho --- cakkhusamphassapaccayÄ• saÃ±Ã±Ä
akusalo, atthi abyÄ• kato; sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ•
jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasamphassapaccayÄ• ... pe ... manosamphassa
atthi kusalo, atthi \Be 36/ akusalo, atthi abyÄ• kato; cakkhusamphassajÄ• saÃ±Ã±Ä• , sota
ghÄ• nasamphassajÄ• saÃ±Ã±Ä• , jivhÄ• samphassajÄ• saÃ±Ã±Ä• , kÄ• yasamphassajÄ
saÃ±Ã±Ä• . evaá¹ƒ catuvÄ«satividhena \Se 43/ saÃ±Ã±Ä• kkhandho.

aparopi catuvÄ«satividhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassapaccayÄ• saÃ±Ã±Ä
vedanÄ• ya sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, att
ajjhattabahiddhÄ• rammaá¹‡o, cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... manosamphassa
sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassa
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• saÃ±Ã±Ä• kkhandho atthi
... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• ram
cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... manosamphassajÄ• saÃ±Ã±Ä• . evaá¹ƒ catuvÄ«

tiá¹ƒsatividhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassapaccayÄ• saÃ±Ã±Ä• kkhandho
rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno, sotasamphassapaccayÄ• ... pe
ghÄ• nasamphassapaccayÄ• \Ne 41/ ... pe ... jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yas
... manosamphassapaccayÄ• saÃ±Ã±Ä• kkhandho atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vaca
apariyÄ• panno, cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... manosamphassajÄ• saÃ±Ã±Ä•
saÃ±Ã±Ä• kkhandho.

bahuvidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassapaccayÄ• saÃ±Ã±Ä• kkhandho at
abyÄ• kato, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ•
sotasamphassapaccayÄ• \Se 44/ ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• sam
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• saÃ±Ã±Ä• kkhandho atthi
abyÄ• kato, atthi kÄ• mÄ• vacaro \Ee 40/, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi a
cakkhusamphassajÄ• saÃ±Ã±Ä• ... pe ... manosamphassajÄ• saÃ±Ã±Ä• . evaá¹ƒ bahuvid

aparopi \Be 37/ bahuvidhena saÃ±Ã±Ä• kkhandho --- cakkhusamphassapaccayÄ• saÃ±Ã±
vedanÄ• ya sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, att
ajjhattabahiddhÄ• rammaá¹‡o, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vac
sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassa
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• saÃ±Ã±Ä• kkhandho atthi

bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o, atthi kÄ• mÄ• vacaro, atthi rÅ«p
arÅ«pÄ• vacaro, atthi apariyÄ• panno, cakkhusamphassajÄ• saÃ±Ã±Ä• , sotasamphassajÄ
saÃ±Ã±Ä• , jivhÄ• samphassajÄ• saÃ±Ã±Ä• , kÄ• yasamphassajÄ• saÃ±Ã±Ä• , manosam
bahuvidhena saÃ±Ã±Ä• kkhandho.

ayaá¹ƒ vuccati saÃ±Ã±Ä• kkhandho.

4. saá¹…khÄ• rakkhandho

<92> tattha \Ne 42/ katamo saá¹…khÄ• rakkhandho? ekavidhena saá¹…khÄ• rakkhandho

duvidhena saá¹…khÄ• rakkhandho --- atthi hetu, atthi na hetu.

tividhena saá¹…khÄ• rakkhandho --- atthi kusalo \Se 45/, atthi akusalo, atthi abyÄ• kato.

catubbidhena saá¹…khÄ• rakkhandho --- atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi a
apariyÄ• panno.

paÃ±cavidhena saá¹…khÄ• rakkhandho --- atthi sukhindriyasampayutto, atthi dukkhindriya
somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampay
paÃ±cavidhena saá¹…khÄ• rakkhandho.

chabbidhena saá¹…khÄ• rakkhandho --- cakkhusamphassajÄ• cetanÄ• , sotasamphassaj
cetanÄ• , jivhÄ• samphassajÄ• cetanÄ• , kÄ• yasamphassajÄ• cetanÄ• , manosamphassa
saá¹…khÄ• rakkhandho.

sattavidhena \Be 38/ saá¹…khÄ• rakkhandho --- cakkhusamphassajÄ• cetanÄ• , sotasamp
ghÄ• nasamphassajÄ• cetanÄ• , jivhÄ• samphassajÄ• cetanÄ• , kÄ• yasamphassajÄ• ce
41/ cetanÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• . evaá¹ƒ sattavidhena sa

aá¹-á¹-havidhena saá¹…khÄ• rakkhandho --- cakkhusamphassajÄ• cetanÄ• ... pe ... kÄ• y
atthi sukhasahagatÄ• , atthi dukkhasahagatÄ• , manodhÄ• tusamphassajÄ• cetanÄ• ,
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• \Ne 43/. evaá¹ƒ aá¹-á¹-havidhena saá¹

navavidhena saá¹…khÄ• rakkhandho --- cakkhusamphassajÄ• cetanÄ• ... pe ... manodhÄ
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• atthi kusalÄ• , atthi akusalÄ• , atthi aby
saá¹…khÄ• rakkhandho.

dasavidhena saá¹…khÄ• rakkhandho --- cakkhusamphassajÄ• cetanÄ• ... pe ... kÄ• yasa
sukhasahagatÄ• , atthi dukkhasahagatÄ• , manodhÄ• tusamphassajÄ• cetanÄ• , manoviÃ±
cetanÄ• atthi kusalÄ• , atthi \Se 46/ akusalÄ• , atthi abyÄ• katÄ• . evaá¹ƒ dasavidhena saá

<93> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi hetu, atthi na hetu.

tividhena saá¹…khÄ• rakkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ
atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto. atthi vipÄ• ko, atthi vipÄ• kadhammadh
nevavipÄ• kanavipÄ• kadhammadhammo. atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnu
anupÄ• dinnaanupÄ• dÄ• niyo. atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-hasa
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko. atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ramatto, atthi
avitakkaavicÄ• ro. atthi pÄ«tisahagato, atthi sukhasahagato, atthi upekkhÄ• sahagato. atthi
pahÄ• tabbo, atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi neva dassanena na bhÄ• vanÄ• ya pa
39/ pahÄ• tabbahetuko, atthi bhÄ• vanÄ• ya pahÄ• tabbahetuko, atthi neva dassanena na b
pahÄ• tabbahetuko. atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ«, atthi nevÄ• cayagÄ• mi
atthi asekkho, atthi nevasekkhanÄ• sekkho. atthi paritto, atthi mahaggato, atthi appamÄ• á¹
parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡o, atthi appamÄ• á¹‡Ä• rammaá¹‡o. atthi
paá¹‡Ä«to. atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. atthi maggÄ• rammaá
maggahetuko, atthi maggÄ• dhipati. atthi uppanno, atthi anuppanno, atthi \Se 47/ uppÄ• dÄ
anÄ• gato, atthi paccuppanno. atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• rammaá¹‡o, atthi
atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho \Ne 44/. atthi ajjhattÄ• rammaá¹‡o, atthi
bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena sa

<94> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi sahetuko, atthi ahetuko. atthi \Ee 42/ hetusamp
hetuvippayutto. atthi hetu ceva sahetuko ca, atthi sahetuko ceva na ca hetu. atthi hetu ceva
ca, atthi hetusampayutto ceva na ca hetu. atthi na hetu sahetuko, atthi na hetu ahetuko. atth
lokuttaro. atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ±Ã±eyyo. atthi Ä• savo, atthi no Ä• sav
atthi anÄ• savo. atthi Ä• savasampayutto, atthi Ä• savavippayutto. atthi Ä• savo ceva sÄ• s
ceva no ca Ä• savo. atthi Ä• savo ceva Ä• savasampayutto ca, atthi Ä• savasampayutto ce
Ä• savavippayuttasÄ• savo, atthi Ä• savavippayuttaanÄ• savo. atthi saá¹ƒyojanaá¹ƒ, atthi n
saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo. atthi saá¹ƒyojanasampayutto, atthi saá¹ƒyojanavippayu
saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyo ca, atthi saá¹ƒyojaniyo ceva no ca saá¹ƒyojanaá¹ƒ. atthi
saá¹ƒyojanasampayutto ca, atthi saá¹ƒyojanasampayutto \Se 48/ \Be 40/ ceva no ca saá¹ƒy
saá¹ƒyojanavippayuttasaá¹ƒyojaniyo, atthi saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo.

atthi gantho, atthi no gantho. atthi ganthaniyo, atthi aganthaniyo. atthi ganthasampayutto, a
ganthavippayutto. atthi gantho ceva ganthaniyo ca, atthi ganthaniyo ceva no ca gantho. atth
ganthasampayutto ca, atthi ganthasampayutto ceva no ca gantho. atthi \Ee 43/ ganthavippa
ganthavippayuttaaganthaniyo. atthi ogho, atthi no ogho. atthi oghaniyo, atthi anoghaniyo. at
oghasampayutto, atthi oghavippayutto. atthi ogho ceva oghaniyo ca, atthi oghaniyo ceva no
ceva oghasampayutto ca, atthi oghasampayutto ceva no ca ogho. atthi oghavippayuttaogha
oghavippayuttaanoghaniyo. atthi yogo, atthi no yogo. atthi yoganiyo, atthi ayoganiyo. atthi y
atthi yogavippayutto. atthi yogo ceva yoganiyo ca, atthi \Ne 45/ yoganiyo ceva no ca yogo. a
yogasampayutto ca, atthi yogasampayutto ceva no ca yogo. atthi yogavippayuttayoganiyo, a
yogavippayuttaayoganiyo. atthi nÄ«varaá¹‡aá¹ƒ, atthi no nÄ«varaá¹‡aá¹ƒ. atthi nÄ«varaá¹‡i
anÄ«varaá¹‡iyo. atthi nÄ«varaá¹‡asampayutto, atthi nÄ«varaá¹‡avippayutto. atthi nÄ«varaá
nÄ«varaá¹‡iyo ca, atthi nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡aá¹ƒ. atthi nÄ«varaá¹‡aÃ±cev
ca, atthi nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡aá¹ƒ. atthi nÄ«varaá¹‡avippayuttan
49/ nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyo.

atthi parÄ• mÄ• so, atthi no parÄ• mÄ• so. atthi parÄ• maá¹-á¹-ho, atthi aparÄ• maá¹-á¹-ho
parÄ• mÄ• sasampayutto, atthi parÄ• mÄ• savippayutto. atthi parÄ• mÄ• so ceva parÄ• ma
parÄ• maá¹-á¹-ho ceva no ca parÄ• mÄ• so. atthi \Ee 44/ parÄ• mÄ• savippayuttaparÄ• ma
parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹-ho. atthi upÄ• dinno, atthi anupÄ• dinno. atthi upÄ•
upÄ• dÄ• naá¹ƒ. atthi upÄ• dÄ• niyo, atthi anupÄ• dÄ• niyo. atthi upÄ• dÄ• nasampayutto, a
atthi upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyo ca, atthi upÄ• dÄ• niyo ceva no ca upÄ• dÄ• naá¹ƒ
upÄ• dÄ• nasampayutto ca \Be 41/, atthi upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• naá
upÄ• dÄ• navippayuttaupÄ• dÄ• niyo, atthi upÄ• dÄ• navippayuttaanupÄ• dÄ• niyo.

atthi kileso, atthi no kileso. atthi saá¹ƒkilesiko, atthi asaá¹ƒkilesiko. atthi saá¹ƒkiliá¹-á¹-ho, at
asaá¹ƒkiliá¹-á¹-ho. atthi kilesasampayutto, atthi kilesavippayutto. atthi kileso ceva saá¹ƒkiles
saá¹ƒkilesiko ceva no ca kileso. atthi kileso ceva saá¹ƒkiliá¹-á¹-ho ca, atthi saá¹ƒkiliá¹-á¹-ho
kileso. atthi kileso ceva kilesasampayutto ca, atthi kilesasampayutto ceva no ca kileso. atthi
kilesavippayuttasaá¹ƒkilesiko, atthi kilesavippayuttaasaá¹ƒkilesiko. atthi dassanena pahÄ• ta
dassanena pahÄ• tabbo. atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi na bhÄ• vanÄ• ya pahÄ• ta
pahÄ• tabbahetuko, atthi na dassanena pahÄ• tabbahetuko. atthi bhÄ• vanÄ• ya \Se 50/ pa
bhÄ• vanÄ• ya pahÄ• tabbahetuko.

atthi savitakko, atthi avitakko. atthi savicÄ• ro, atthi avicÄ• ro. atthi sappÄ«tiko \Ne 46/, atth
atthi \Ee 45/ pÄ«tisahagato, atthi na pÄ«tisahagato. atthi sukhasahagato, atthi na sukhasah
upekkhÄ• sahagato, atthi na upekkhÄ• sahagato. atthi kÄ• mÄ• vacaro, atthi na kÄ• mÄ• va
atthi na rÅ«pÄ• vacaro. atthi arÅ«pÄ• vacaro, atthi na arÅ«pÄ• vacaro. atthi pariyÄ• panno,

atthi niyyÄ• niko, atthi aniyyÄ• niko. atthi niyato, atthi aniyato. atthi sauttaro, atthi anuttaro. a
saraá¹‡o, atthi araá¹‡o.

tividhena saá¹…khÄ• rakkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... ev
saá¹…khÄ• rakkhandho.

<95> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saraá¹‡o, atthi araá¹‡o.

tividhena \Be 42/ saá¹…khÄ• rakkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto ... pe
ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe
saá¹…khÄ• rakkhandho.

dukamÅ«lakaá¹ƒ.

<96> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ee 46/ saá¹…khÄ• rakkhandho --- atthi hetu, atthi na hetu.

tividhena saá¹…khÄ• rakkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... ev
saá¹…khÄ• rakkhandho \Se 51/.

<97> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ne 47/ saá¹…khÄ• rakkhandho --- atthi saraá¹‡o, atthi araá¹‡o.

tividhena saá¹…khÄ• rakkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... ev
saá¹…khÄ• rakkhandho.

<98> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi hetu, atthi na hetu.

tividhena saá¹…khÄ• rakkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<99> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saraá¹‡o, atthi araá¹‡o.

tividhena saá¹…khÄ• rakkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

tikamÅ«lakaá¹ƒ.

<100> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ee 47/ saá¹…khÄ• rakkhandho --- atthi hetu, atthi na hetu.

tividhena \Be 43/ saá¹…khÄ• rakkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ...
dasavidhena saá¹…khÄ• rakkhandho.

<101> ekavidhena \Ne 48/ saá¹…khÄ• rakkhandho cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho atthi sahetuko, atthi ahetuko.

tividhena saá¹…khÄ• rakkhandho \Se 52/ --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi
sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto ... pe .... evaá¹ƒ dasavidhe

<102> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi hetusampayutto, atthi hetuvippayutto.

tividhena saá¹…khÄ• rakkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi
nevavipÄ• kanavipÄ• kadhammadhammo ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkha

<103> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi hetu ceva sahetuko ca, atthi sahetuko ceva na

tividhena saá¹…khÄ• rakkhandho --- atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnupÄ•
anupÄ• dinnaanupÄ• dÄ• niyo ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<104> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ee 48/ saá¹…khÄ• rakkhandho --- atthi hetu ceva hetusampayutto ca, atthi hetu
hetu.

tividhena \Ne 49/ saá¹…khÄ• rakkhandho --- atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ... pe .... evaá¹ƒ dasav
saá¹…khÄ• rakkhandho.

<105> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi na hetu sahetuko, atthi na hetu ahetuko.

tividhena \Be 44/ saá¹…khÄ• rakkhandho --- atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• r
avitakkaavicÄ• ro ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<106> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Se 53/ saá¹…khÄ• rakkhandho --- atthi lokiyo, atthi lokuttaro.

tividhena saá¹…khÄ• rakkhandho --- atthi pÄ«tisahagato, atthi sukhasahagato, atthi upekkh
.... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<107> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ±Ã±eyyo

tividhena saá¹…khÄ• rakkhandho --- atthi dassanena pahÄ• tabbo, atthi bhÄ• vanÄ• ya pa
dassanena na bhÄ• vanÄ• ya pahÄ• tabbo ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkha

<108> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi Ä• savo, atthi no Ä• savo.

tividhena \Ne 50/ saá¹…khÄ• rakkhandho --- atthi dassanena pahÄ• tabbahetuko, atthi bhÄ
pahÄ• tabbahetuko, atthi neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetuko ... pe .... e
saá¹…khÄ• rakkhandho.

<109> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ee 49/ saá¹…khÄ• rakkhandho --- atthi sÄ• savo, atthi anÄ• savo.

tividhena saá¹…khÄ• rakkhandho --- atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ«, atthi nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandl

<110> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi Ä• savasampayutto, atthi Ä• savavippayutto.

tividhena saá¹…khÄ• rakkhandho --- atthi sekkho, atthi asekkho, atthi nevasekkhanÄ• sekk dasavidhena saá¹…khÄ• rakkhandho.

<111> ekavidhena \Be 45/ saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi Ä• savo ceva sÄ• savo ca, atthi sÄ• savo ceva

tividhena saá¹…khÄ• rakkhandho --- atthi paritto, atthi mahaggato, atthi appamÄ• á¹‡o ... p dasavidhena saá¹…khÄ• rakkhandho.

<112> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ne 51/ saá¹…khÄ• rakkhandho --- atthi Ä• savo ceva Ä• savasampayutto ca, at no ca Ä• savo.

tividhena saá¹…khÄ• rakkhandho --- atthi parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡ appamÄ• á¹‡Ä• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<113> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena \Ee 50/ saá¹…khÄ• rakkhandho --- atthi Ä• savavippayuttasÄ• savo, atthi Ä• sav

tividhena saá¹…khÄ• rakkhandho --- atthi hÄ«no, atthi majjhimo, atthi paá¹‡Ä«to ... pe .... e saá¹…khÄ• rakkhandho.

<114> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saá¹ƒyojanaá¹ƒ, atthi no saá¹ƒyojanaá¹ƒ.

tividhena saá¹…khÄ• rakkhandho --- atthi micchattaniyato, atthi sammattaniyato, atthi aniya
evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<115> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo.

tividhena saá¹…khÄ• rakkhandho --- atthi maggÄ• rammaá¹‡o, atthi maggahetuko, atthi ma
evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<116> ekavidhena \Be 46/ \Ne 52/ saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saá¹ƒyojanasampayutto, atthi saá¹ƒyojanavippa

tividhena saá¹…khÄ• rakkhandho --- atthi uppanno, atthi anuppanno, atthi uppÄ• dÄ« ... pe
dasavidhena saá¹…khÄ• rakkhandho.

<117> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto \Se 55/.

duvidhena \Ee 51/ saá¹…khÄ• rakkhandho --- atthi saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyo ca, a
no ca saá¹ƒyojanaá¹ƒ.

tividhena saá¹…khÄ• rakkhandho --- atthi atÄ«to, atthi anÄ• gato, atthi paccuppanno ... pe
dasavidhena saá¹…khÄ• rakkhandho.

<118> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayutto ca
saá¹ƒyojanasampayutto ceva no ca saá¹ƒyojanaá¹ƒ.

tividhena saá¹…khÄ• rakkhandho --- atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• rammaá¹‡
paccuppannÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<119> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi saá¹ƒyojanavippayuttasaá¹ƒyojaniyo, atthi
saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo.

tividhena \Ne 53/ saá¹…khÄ• rakkhandho --- atthi ajjhatto, atthi bahiddho, atthi ajjhattabahi
evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

<120> ekavidhena saá¹…khÄ• rakkhandho --- cittasampayutto.

duvidhena saá¹…khÄ• rakkhandho --- atthi gantho, atthi no gantho.

tividhena saá¹…khÄ• rakkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho.

ubhatovaá¸• á¸• hakaá¹ƒ.

sattavidhena \Be 47/ \Ee 52/ saá¹…khÄ• rakkhandho --- atthi kusalo, atthi akusalo, atthi aby
kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno. evaá¹ƒ sa
saá¹…khÄ• rakkhandho.

aparopi sattavidhena \Se 56/ saá¹…khÄ• rakkhandho --- atthi sukhÄ• ya vedanÄ• ya samp
vedanÄ• ya sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto; atthi kÄ• mÄ•
atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddh
ajjhattabahiddhÄ• rammaá¹‡o; atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vac
evaá¹ƒ sattavidhena saá¹…khÄ• rakkhandho.

catuvÄ«satividhena saá¹…khÄ• rakkhandho --- cakkhusamphassapaccayÄ• saá¹…khÄ• ra
akusalo, atthi abyÄ• kato; sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ•
jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasamphassapaccayÄ• ... pe ... manosamphassa
atthi kusalo, atthi akusalo, atthi abyÄ• kato; cakkhusamphassajÄ• cetanÄ• ... pe ... manos
evaá¹ƒ catuvÄ«satividhena saá¹…khÄ• rakkhandho.

aparopi \Ne 54/ catuvÄ«satividhena saá¹…khÄ• rakkhandho --- cakkhusamphassapaccayÄ
sukhÄ• ya vedanÄ• ya sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• ramm
ajjhattabahiddhÄ• rammaá¹‡o; cakkhusamphassajÄ• cetanÄ• ... pe ... manosamphassajÄ•
sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassa
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• saá¹…khÄ• rakkhandho a
sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattaba
cakkhusamphassajÄ• cetanÄ• , sotasamphassajÄ• cetanÄ• , ghÄ• nasamphassajÄ• ceta
kÄ• yasamphassajÄ• cetanÄ• , manosamphassajÄ• cetanÄ• . evaá¹ƒ catuvÄ«satividhena

tiá¹ƒsatividhena \Se 57/ saá¹…khÄ• rakkhandho --- cakkhusamphassapaccayÄ• saá¹…kh

kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno \Be 48/; se
pe ... ghÄ• nasamphassapaccayÄ• \Ee 53/ ... pe ... jivhÄ• samphassapaccayÄ• ... pe ... kÄ
... pe ... manosamphassapaccayÄ• saá¹…khÄ• rakkhandho atthi kÄ• mÄ• vacaro, atthi rÅ«
arÅ«pÄ• vacaro, atthi apariyÄ• panno; cakkhusamphassajÄ• cetanÄ• ... pe ... manosamph
tiá¹ƒsatividhena saá¹…khÄ• rakkhandho.

bahuvidhena saá¹…khÄ• rakkhandho --- cakkhusamphassapaccayÄ• saá¹…khÄ• rakkhan
atthi abyÄ• kato, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apa
sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassa
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• saá¹…khÄ• rakkhandho a
abyÄ• kato, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ•
cakkhusamphassajÄ• cetanÄ• , sotasamphassajÄ• cetanÄ• , ghÄ• nasamphassajÄ• ceta
kÄ• yasamphassajÄ• cetanÄ• , manosamphassajÄ• cetanÄ• . evaá¹ƒ bahuvidhena saá¹…

aparopi bahuvidhena saá¹…khÄ• rakkhandho --- cakkhusamphassapaccayÄ• saá¹…khÄ•
vedanÄ• ya sampayutto, atthi dukkhÄ• ya vedanÄ• ya sampayutto, atthi adukkhamasukhÄ•
pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• ramma
kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi \Se 58/ arÅ«pÄ• vacaro, atthi apariyÄ• panno; se
pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasam
manosamphassapaccayÄ• saá¹…khÄ• rakkhandho atthi sukhÄ• ya vedanÄ• ya sampayutt
ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o, atthi
rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno; cakkhusamphassajÄ• cetanÄ•
ghÄ• nasamphassajÄ• cetanÄ• , jivhÄ• samphassajÄ• cetanÄ• , kÄ• yasamphassajÄ• ce
evaá¹ƒ bahuvidhena saá¹…khÄ• rakkhandho.

ayaá¹ƒ vuccati saá¹…khÄ• rakkhandho.

5. viÃ±Ã±Ä• á¹‡akkhandho

<121> tattha \Be 49/ katamo viÃ±Ã±Ä• á¹‡akkhandho? ekavidhena viÃ±Ã±Ä• á¹‡akkhandh

duvidhena \Ee 54/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi sahetuko, atthi ahetuko.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato.

catubbidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi a
apariyÄ• panno.

paÃ±cavidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sukhindriyasampayutto, atthi dukkhindriya
somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampay
paÃ±cavidhena viÃ±Ã±Ä• á¹‡akkhandho.

chabbidhena \Ne 56/ viÃ±Ã±Ä• á¹‡akkhandho --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä•
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±
viÃ±Ã±Ä• á¹‡akkhandho.

sattavidhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ,
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ•
viÃ±Ã±Ä• á¹‡akkhandho.

aá¹-á¹-havidhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ atthi sukhasahagataá¹ƒ, atthi dukkhasah
manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Se 59/. evaá¹ƒ aá¹-á¹-havidhena viÃ±Ã±Ä• á¹‡akkhandho.

navavidhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ,
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ•
akusalaá¹ƒ, atthi abyÄ• kataá¹ƒ. evaá¹ƒ navavidhena viÃ±Ã±Ä• á¹‡akkhandho.

dasavidhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä
sukhasahagataá¹ƒ, atthi dukkhasahagataá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu att
akusalaá¹ƒ, atthi abyÄ• kataá¹ƒ. evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<122> ekavidhena \Be 50/ viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sahetuko, atthi ahetuko.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ
atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto. atthi \Ee 55/ vipÄ• ko, atthi vipÄ• kadha
nevavipÄ• kanavipÄ• kadhammadhammo. atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• dinnu
anupÄ• dinnaanupÄ• dÄ• niyo. atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-hasa
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko. atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• ramatto \Ne 5
avitakkaavicÄ• ro. atthi pÄ«tisahagato, atthi sukhasahagato, atthi upekkhÄ• sahagato. atthi
pahÄ• tabbo, atthi bhÄ• vanÄ• ya pahÄ• tabbo, atthi neva dassanena na bhÄ• vanÄ• ya pa
dassanena pahÄ• tabbahetuko, atthi bhÄ• vanÄ• ya pahÄ• tabbahetuko, atthi neva dassan
pahÄ• tabbahetuko. atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ«, atthi nevÄ• cayagÄ• mi
atthi asekkho, atthi nevasekkhanÄ• sekkho. atthi paritto, atthi mahaggato, atthi appamÄ• á¹

parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡o, atthi appamÄ• á¹‡Ä• rammaá¹‡o. atthi l
paá¹‡Ä«to. atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. atthi maggÄ• rammaá¹
maggahetuko, atthi maggÄ• dhipati. atthi uppanno, atthi anuppanno, atthi uppÄ• dÄ«. atthi a
anÄ• gato, atthi paccuppanno. atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• rammaá¹‡o, atthi
atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. atthi ajjhattÄ• rammaá¹‡o, atthi bahiddh
atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<123> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi hetusampayutto, atthi hetuvippayutto. atthi na h
na hetu ahetuko. atthi lokiyo, atthi lokuttaro. atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ±Ã±
sÄ• savo, atthi anÄ• savo. atthi Ä• savasampayutto \Be 51/, atthi Ä• savavippayutto. atthi
Ä• savavippayuttasÄ• savo, atthi Ä• savavippayuttaanÄ• savo. atthi saá¹ƒyojaniyo, atthi asa
saá¹ƒyojanasampayutto \Se 61/, atthi saá¹ƒyojanavippayutto. atthi saá¹ƒyojanavippayuttasa
saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo.

atthi ganthaniyo, atthi aganthaniyo. atthi ganthasampayutto, atthi ganthavippayutto. atthi
ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo. atthi oghaniyo, atthi anogh
oghasampayutto, atthi oghavippayutto. atthi oghavippayuttaoghaniyo, atthi oghavippayuttaa
yoganiyo, atthi ayoganiyo. atthi yogasampayutto, atthi yogavippayutto \Ne 58/. atthi yogavip
atthi yogavippayuttaayoganiyo. atthi nÄ«varaá¹‡iyo, atthi anÄ«varaá¹‡iyo. atthi nÄ«varaá¹‡a
nÄ«varaá¹‡avippayutto. atthi nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyo, atthi nÄ«varaá¹‡avippa

atthi \Ee 56/ parÄ• maá¹-á¹-ho, atthi aparÄ• maá¹-á¹-ho. atthi parÄ• mÄ• sasampayutto, att
parÄ• mÄ• savippayutto. atthi parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-ho, atthi parÄ• mÄ• sa
atthi upÄ• dinno, atthi anupÄ• dinno. atthi upÄ• dÄ• niyo, atthi anupÄ• dÄ• niyo. atthi upÄ•
upÄ• dÄ• navippayutto. atthi upÄ• dÄ• navippayuttaupÄ• dÄ• niyo, atthi upÄ• dÄ• navippay
saá¹ƒkilesiko, atthi asaá¹ƒkilesiko. atthi saá¹ƒkiliá¹-á¹-ho, atthi asaá¹ƒkiliá¹-á¹-ho. atthi
kilesasampayutto, atthi kilesavippayutto. atthi kilesavippayuttasaá¹ƒkilesiko, atthi
kilesavippayuttaasaá¹ƒkilesiko. atthi dassanena pahÄ• tabbo, atthi na dassanena pahÄ• tab
pahÄ• tabbo \Se 62/, atthi na bhÄ• vanÄ• ya pahÄ• tabbo. atthi dassanena pahÄ• tabbahet
pahÄ• tabbahetuko. atthi bhÄ• vanÄ• ya pahÄ• tabbahetuko, atthi na bhÄ• vanÄ• ya pahÄ•

atthi savitakko, atthi avitakko. atthi savicÄ• ro, atthi avicÄ• ro. atthi sappÄ«tiko, atthi appÄ«
pÄ«tisahagato, atthi na pÄ«tisahagato. atthi sukhasahagato, atthi na sukhasahagato. atthi u
atthi na upekkhÄ• sahagato. atthi kÄ• mÄ• vacaro \Be 52/, atthi na kÄ• mÄ• vacaro. atthi rÅ
rÅ«pÄ• vacaro. atthi arÅ«pÄ• vacaro, atthi na arÅ«pÄ• vacaro, atthi pariyÄ• panno, atthi ap
niyyÄ• niko, atthi aniyyÄ• niko. atthi niyato, atthi aniyato. atthi sauttaro, atthi anuttaro. atthi s

atthi araá¹‡o.

tividhena \Ee 57/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<124> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena \Ne 59/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi saraá¹‡o, atthi araá¹‡o.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto. atthi vipÄ• ko ... pe ... atthi ajjhattÄ• ra bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena viÃ

dukamÅ«lakaá¹ƒ.

<125> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sahetuko, atthi ahetuko.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... e dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<126> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi hetusampayutto, atthi hetuvippayutto ... pe ... a atthi araá¹‡o.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... e dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<127> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena \Ee 58/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi sahetuko, atthi ahetuko.

tividhena \Ne 60/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atth sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto \Be 53/. atthi vipÄ• ko ... p ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabahiddhÄ• rammaá¹‡o ... pe viÃ±Ã±Ä• á¹‡akkhandho.

<128> ekavidhena \Se 63/ viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi hetusampayutto, atthi hetuvippayutto ... pe ... a
atthi araá¹‡o.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

tikamÅ«lakaá¹ƒ.

<129> ekavidhena \Se 64/ viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sahetuko, atthi ahetuko.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kato ... pe .... e
dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<130> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena \Ee 59/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi hetusampayutto, atthi hetuvippayutto.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ
sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto ... pe .... evaá¹ƒ dasavidhe

<131> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi na hetu sahetuko, atthi na hetuahetuko.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi vipÄ• ko, atthi vipÄ• kadhammadhammo, atthi
nevavipÄ• kanavipÄ• kadhammadhammo ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkha

<132> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi lokiyo, atthi lokuttaro.

tividhena \Be 54/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi upÄ• dinnupÄ• dÄ• niyo, atthi anupÄ• di
anupÄ• dinnaanupÄ• dÄ• niyo ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<133> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi kenaci viÃ±Ã±eyyo, atthi kenaci na viÃ±Ã±eyyo

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko, atthi asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesiko ... pe .... evaá¹ƒ \Se 65 viÃ±Ã±Ä• á¹‡akkhandho.

<134> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sÄ• savo, atthi anÄ• savo.

tividhena \Ne 62/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi savitakkasavicÄ• ro, atthi avitakkavicÄ• avitakkaavicÄ• ro ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<135> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi Ä• savasampayutto, atthi Ä• savavippayutto.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi pÄ«tisahagato, atthi sukhasahagato, atthi upekk .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<136> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi Ä• savavippayuttasÄ• savo, atthi Ä• savavippa

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi dassanena pahÄ• tabbo, atthi bhÄ• vanÄ• ya pa dassanena na bhÄ• vanÄ• ya pahÄ• tabbo ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkh

<137> ekavidhena \Be 55/ viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi saá¹ƒyojaniyo, atthi asaá¹ƒyojaniyo.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi dassanena pahÄ• tabbahetuko, atthi bhÄ• vanÄ atthi neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetuko ... pe .... evaá¹ƒ dasavidhena v

<138> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena \Ne 63/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi saá¹ƒyojanasampayutto, atthi saá¹ƒyoj

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi Ä• cayagÄ• mÄ«, atthi apacayagÄ• mÄ« \Se 66/
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ« ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhand

<139> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi saá¹ƒyojanavippayuttasaá¹ƒyojaniyo, atthi saá¹ƒyojanavippayuttaasaá¹ƒyojaniyo.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sekkho, atthi asekkho, atthi nevasekkhanÄ• sekk
dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<140> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi ganthaniyo, atthi aganthaniyo.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi paritto, atthi mahaggato, atthi appamÄ• á¹‡o ... p
dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<141> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi ganthasampayutto, atthi ganthavippayutto.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi parittÄ• rammaá¹‡o, atthi mahaggatÄ• rammaá¹‡
appamÄ• á¹‡Ä• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<142> ekavidhena \Be 56/ viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena \Ne 64/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi hÄ«no, atthi majjhimo, atthi paá¹‡Ä«to ... pe .... e
dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<143> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi oghaniyo, atthi anoghaniyo.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi micchattaniyato, atthi sammattaniyato, atthi aniy
evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho \Se 67/.

<144> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi oghasampayutto, atthi oghavippayutto.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi maggÄ• rammaá¹‡o, atthi maggahetuko, atthi m
evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<145> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi oghavippayuttaoghaniyo, atthi oghavippayuttaa

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi uppanno, atthi anuppanno, atthi uppÄ• dÄ« ... pe
dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<146> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi yoganiyo, atthi ayoganiyo.

tividhena \Ne 65/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi atÄ«to, atthi anÄ• gato, atthi paccuppann
dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<147> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi yogasampayutto, atthi yogavippayutto.

tividhena \Be 57/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi atÄ«tÄ• rammaá¹‡o, atthi anÄ• gatÄ• ra
paccuppannÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<148> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi yogavippayuttayoganiyo, atthi yogavippayuttaa

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho ...

dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

<149> ekavidhena viÃ±Ã±Ä• á¹‡akkhandho \Se 68/ --- phassasampayutto.

duvidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi nÄ«varaá¹‡iyo, atthi anÄ«varaá¹‡iyo.

tividhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡
ajjhattabahiddhÄ• rammaá¹‡o ... pe .... evaá¹ƒ dasavidhena viÃ±Ã±Ä• á¹‡akkhandho.

ubhatovaá¸• á¸• hakaá¹ƒ.

sattavidhena \Ee 60/ viÃ±Ã±Ä• á¹‡akkhandho --- atthi kusalo, atthi akusalo, atthi abyÄ• kat
kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno. evaá¹ƒ sa
viÃ±Ã±Ä• á¹‡akkhandho.

aparopi sattavidhena viÃ±Ã±Ä• á¹‡akkhandho --- atthi sukhÄ• ya vedanÄ• ya sampayutto,
sampayutto, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayutto, atthi kÄ• mÄ• vacaro, atth
arÅ«pÄ• vacaro, atthi apariyÄ• panno ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• ra
ajjhattabahiddhÄ• rammaá¹‡o, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vac
evaá¹ƒ sattavidhena viÃ±Ã±Ä• á¹‡akkhandho.

catuvÄ«satividhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhusamphassapaccayÄ• viÃ±Ã±Ä• á¹‡
akusalo, atthi abyÄ• kato; sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ•
jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasamphassapaccayÄ• ... pe ... manosamphassa
viÃ±Ã±Ä• á¹‡akkhandho atthi kusalo, atthi akusalo, atthi abyÄ• kato; cakkhuviÃ±Ã±Ä• á¹‡aá
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 58/, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, man
catuvÄ«satividhena viÃ±Ã±Ä• á¹‡akkhandho \Se 69/.

aparopi catuvÄ«satividhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhusamphassapaccayÄ• viÃ±Ã
sukhÄ• ya vedanÄ• ya sampayutto, atthi dukkhÄ• ya vedanÄ• ya sampayutto, atthi adukkha
sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabah
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒ; sotasa
ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasamphas
manosamphassapaccayÄ• viÃ±Ã±Ä• á¹‡akkhandho atthi ajjhattÄ• rammaá¹‡o, atthi bahido
ajjhattabahiddhÄ• rammaá¹‡o; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• navi
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ catuvÄ
viÃ±Ã±Ä• á¹‡akkhandho.

tiá¹ƒsatividhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhusamphassapaccayÄ• viÃ±Ã±Ä• á¹‡akk
atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno; sotasamphassapaccayÄ•
ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassapaccayÄ• ... pe ... kÄ• yasamphas
manosamphassapaccayÄ• viÃ±Ã±Ä• á¹‡akkhandho atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vac
apariyÄ• panno; cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 61/, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ tiá¹ƒsa
viÃ±Ã±Ä• á¹‡akkhandho.

bahuvidhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhusamphassapaccayÄ• viÃ±Ã±Ä• á¹‡akkha
akusalo, atthi abyÄ• kato, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro,
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ; sotasamphassapaccayÄ• ... pe
... pe ... jivhÄ• samphassapaccayÄ• \Se 70/ ... pe ... kÄ• yasamphassapaccayÄ• ... pe ... m
viÃ±Ã±Ä• á¹‡akkhandho atthi kusalo, atthi akusalo, atthi abyÄ• kato, atthi kÄ• mÄ• vacaro,
atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä
bahuvidhena viÃ±Ã±Ä• á¹‡akkhandho.

aparopi \Be 59/ bahuvidhena viÃ±Ã±Ä• á¹‡akkhandho --- cakkhusamphassapaccayÄ• viÃ±
sukhÄ• ya vedanÄ• ya sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• ramm
ajjhattabahiddhÄ• rammaá¹‡o, atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vac
sotasamphassapaccayÄ• ... pe ... ghÄ• nasamphassapaccayÄ• ... pe ... jivhÄ• samphassa
kÄ• yasamphassapaccayÄ• ... pe ... manosamphassapaccayÄ• viÃ±Ã±Ä• á¹‡akkhandho a
sampayutto ... pe ... atthi ajjhattÄ• rammaá¹‡o, atthi bahiddhÄ• rammaá¹‡o, atthi ajjhattabah
atthi kÄ• mÄ• vacaro, atthi rÅ«pÄ• vacaro, atthi arÅ«pÄ• vacaro, atthi apariyÄ• panno; cakk
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä
evaá¹ƒ bahuvidhena viÃ±Ã±Ä• á¹‡akkhandho.

ayaá¹ƒ vuccati viÃ±Ã±Ä• á¹‡akkhandho.

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<150> paÃ±cakkhandhÄ• \Ne 68/ --- rÅ«pakkhandho, vedanÄ• kkhandho, saÃ±Ã±Ä• kkha
viÃ±Ã±Ä• á¹‡akkhandho.

<151> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati kusalÄ• , kati \Se 71/ akusalÄ• , kati abyÄ• katÄ
saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<152> rÅ«pakkhandho \Ee 62/ abyÄ• kato. cattÄ• ro khandhÄ• siyÄ• kusalÄ• , siyÄ• aku
khandhÄ• na vattabbÄ• --- ``sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi, ``dukkhÄ•
tipi, ``adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi. tayo khandhÄ• siyÄ•
sampayuttÄ• , siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya v
rÅ«pakkhandho nevavipÄ• kanavipÄ• kadhammadhammo. cattÄ• ro khandhÄ• siyÄ• vipÄ
siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . rÅ«pakkhandho siyÄ• upÄ• dinnupÄ• d
\Be 60/. cattÄ• ro khandhÄ• siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ•
anupÄ• dinnaanupÄ• dÄ• niyÄ• .

rÅ«pakkhandho asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesiko. cattÄ• ro khandhÄ• siyÄ• saá¹ƒkiliá¹-á¹-h
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . rÅ«pakkhandho
tayo khandhÄ• siyÄ• savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakk
saá¹…khÄ• rakkhandho siyÄ• savitakkasavicÄ• ro, siyÄ• avitakkavicÄ• ramatto, siyÄ• avi
vattabbo --- ``savitakkasavicÄ• roâ€™â€™ tipi, ``avitakkavicÄ• ramattoâ€™â€™ tipi, ``avita
tipi. rÅ«pakkhandho na vattabbo --- ``pÄ«tisahagatoâ€™â€™ tipi, ``sukhasahagatoâ€™â€™
``upekkhÄ• sahagatoâ€™â€™ tipi. vedanÄ• kkhandho siyÄ• pÄ«tisahagato na sukhasahag
na vattabbo --- ``pÄ«tisahagatoâ€™â€™ ti. tayo \Ne 69/ khandhÄ• siyÄ• \Se 72/ pÄ«tisaha
sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na vattabbÄ• --- ``pÄ«tisahagatÄ• â€
``sukhasahagatÄ• â€™â€™ tipi, ``upekkhÄ• sahagatÄ• â€™â€™ tipi.

rÅ«pakkhandho neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbo. cattÄ• ro khandhÄ• siyÄ
bhÄ• vanÄ• ya pahÄ• tabbÄ• , siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . rÅ
bhÄ• vanÄ• ya pahÄ• tabbahetuko. cattÄ• ro khandhÄ• siyÄ• dassanena pahÄ• tabbahetu
pahÄ• tabbahetukÄ• , siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . rÅ«
nevÄ• cayagÄ• minÄ• pacayagÄ• mÄ«. cattÄ• ro khandhÄ• siyÄ• Ä• cayagÄ• mino, siyÄ•
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. rÅ«pakkhandho nevasekkhanÄ• sekkho. cattÄ• ro
asekkhÄ• , siyÄ• nevasekkhanÄ• sekkhÄ• . rÅ«pakkhandho paritto. cattÄ• ro khandhÄ• si
mahaggatÄ• , siyÄ• appamÄ• á¹‡Ä• . rÅ«pakkhandho anÄ• rammaá¹‡o. cattÄ• ro khandhÄ
mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``
63/, ``mahaggatÄ• rammaá¹‡Ä• â€™â€™ tipi, ``appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™â€™ tipi
khandhÄ• siyÄ• hÄ«nÄ• , siyÄ• majjhimÄ• , siyÄ• paá¹‡Ä«tÄ• . rÅ«pakkhandho aniyato \
siyÄ• micchattaniyatÄ• , siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ• .

rÅ«pakkhandho anÄ• rammaá¹‡o. cattÄ• ro khandhÄ• siyÄ• maggÄ• rammaá¹‡Ä• , siyÄ•
maggÄ• dhipatino, siyÄ• na vattabbÄ• --- ``maggÄ• rammaá¹‡Ä• â€™â€™ tipi, ``maggahe
``maggÄ• dhipatinoâ€™â€™ tipi; siyÄ• uppannÄ• , siyÄ• anuppannÄ• , siyÄ• uppÄ• dino

anÄ• gatÄ• , siyÄ• paccuppannÄ• . rÅ«pakkhandho anÄ• rammaá¹‡o. cattÄ• ro khandhÄ•
anÄ• gatÄ• rammaá¹‡Ä• , siyÄ• paccuppannÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``atÄ
``anÄ• gatÄ• rammaá¹‡Ä• â€™â€™ tipi, ``paccuppannÄ• rammaá¹‡Ä• â€™â€™ tipi; siyÄ•
ajjhattabahiddhÄ• . rÅ«pakkhandho anÄ• rammaá¹‡o. cattÄ• ro khandhÄ• siyÄ• ajjhattÄ•
bahiddhÄ• rammaá¹‡Ä• , siyÄ• ajjhattabahiddhÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``
tipi, ``bahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi, ``ajjhattabahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi
anidassanaappaá¹-ighÄ• . rÅ«pakkhandho siyÄ• sanidassanasappaá¹-igho, siyÄ• anidass
anidassanaappaá¹-igho.

2. dukaá¹ƒ

<153> cattÄ• ro \Ne 70/ khandhÄ• na hetÅ«. saá¹…khÄ• rakkhandho siyÄ• hetu, siyÄ• n
ahetuko. cattÄ• ro khandhÄ• siyÄ• sahetukÄ• , siyÄ• ahetukÄ• . rÅ«pakkhandho hetuvipp
siyÄ• hetusampayuttÄ• , siyÄ• hetuvippayuttÄ• . rÅ«pakkhandho na vattabbo --- ``hetu cev
tipi, ``sahetuko ceva na ca hetÅ«â€™â€™ tipi. tayo khandhÄ• na vattabbÄ• --- ``hetÅ« cev
ti, siyÄ• sahetukÄ• ceva na ca hetÅ«, siyÄ• na vattabbÄ• --- ``sahetukÄ• ceva na ca hetÅ
saá¹…khÄ• rakkhandho siyÄ• hetu ceva sahetuko ca, siyÄ• \Se 74/ sahetuko ceva na ca h
``hetu ceva sahetuko cÄ• â€™â€™ tipi, ``sahetuko ceva na ca hetÅ«â€™â€™ tipi. rÅ«pakk
``hetu ceva hetusampayutto cÄ• â€™â€™ tipi, ``hetusampayutto ceva na ca hetÅ«â€™â€™
vattabbÄ• --- ``hetÅ« ceva hetusampayuttÄ• cÄ• â€™â€™ ti, siyÄ• hetusampayuttÄ• cev
vattabbÄ• --- ``hetusampayuttÄ• ceva na ca hetÅ«â€™â€™ ti. saá¹…khÄ• rakkhandho siy
ca, siyÄ• hetusampayutto ceva na \Be 62/ ca hetu, siyÄ• na vattabbo --- ``hetu ceva hetusa
tipi, ``hetusampayutto ceva na ca hetÅ«â€™â€™ tipi. rÅ«pakkhandho na hetu ahetuko \Ee
na hetÅ« sahetukÄ• , siyÄ• na hetÅ« ahetukÄ• . saá¹…khÄ• rakkhandho siyÄ• na hetu sa
ahetuko, siyÄ• na vattabbo --- ``na hetu sahetukoâ€™â€™ tipi, ``na hetu ahetukoâ€™â€™

sappaccayÄ• , saá¹…khatÄ• .

cattÄ• ro khandhÄ• anidassanÄ• . rÅ«pakkhandho siyÄ• sanidassano, siyÄ• anidassano.
appaá¹-ighÄ• . rÅ«pakkhandho siyÄ• sappaá¹-igho, siyÄ• appaá¹-igho. rÅ«pakkhandho rÅ
arÅ«pÄ• . rÅ«pakkhandho lokiyo. cattÄ• ro khandhÄ• siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• ; ker
na viÃ±Ã±eyyÄ• .

cattÄ• ro khandhÄ• no Ä• savÄ• . saá¹…khÄ• rakkhandho siyÄ• Ä• savo, siyÄ• no Ä• sa
cattÄ• ro khandhÄ• \Se 75/ siyÄ• sÄ• savÄ• , siyÄ• anÄ• savÄ• . rÅ«pakkhandho Ä• sava
siyÄ• Ä• savasampayuttÄ• , siyÄ• Ä• savavippayuttÄ• . rÅ«pakkhandho \Ne 71/ na vattabb
cÄ• â€™â€™ ti, sÄ• savo ceva no ca Ä• savo. tayo khandhÄ• na vattabbÄ• --- ``Ä• savÄ•
siyÄ• sÄ• savÄ• ceva no ca Ä• savÄ• , siyÄ• na vattabbÄ• --- ``sÄ• savÄ• ceva no ca Ä•

saá¹…khÄ• rakkhandho siyÄ• Ä• savo ceva sÄ• savo ca, siyÄ• sÄ• savo ceva no ca Ä• sa
``Ä• savo ceva sÄ• savo cÄ• â€™â€™ tipi, ``sÄ• savo ceva no ca Ä• savoâ€™â€™ tipi. rÅ«
``Ä• savo ceva Ä• savasampayutto cÄ• â€™â€™ tipi, ``Ä• savasampayutto ceva no ca Ä• s
na vattabbÄ• --- ``Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• Ä• savasam
siyÄ• na vattabbÄ• --- ``Ä• savasampayuttÄ• ceva no ca Ä• savÄ• â€™â€™ ti. saá¹…khÄ
Ä• savasampayutto ca, siyÄ• Ä• savasampayutto ceva no ca Ä• savo, siyÄ• na vattabbo --
Ä• savasampayutto cÄ• â€™â€™ tipi, ``Ä• savasampayutto ceva no ca Ä• savoâ€™â€™ ti
Ä• savavippayuttasÄ• savo. cattÄ• ro khandhÄ• siyÄ• Ä• savavippayuttasÄ• savÄ• , siyÄ•
siyÄ• \Be 63/ na vattabbÄ• --- ``Ä• savavippayuttasÄ• savÄ• â€™â€™ tipi, ``Ä• savavippa

cattÄ• ro khandhÄ• no saá¹ƒyojanÄ• . saá¹…khÄ• rakkhandho siyÄ• saá¹ƒyojanaá¹ƒ, siyÄ
rÅ«pakkhandho saá¹ƒyojaniyo. cattÄ• ro khandhÄ• \Se 76/ siyÄ• saá¹ƒyojaniyÄ• , siyÄ• a
rÅ«pakkhandho saá¹ƒyojanavippayutto. cattÄ• ro khandhÄ• siyÄ• saá¹ƒyojanasampayuttÄ
saá¹ƒyojanavippayuttÄ• . rÅ«pakkhandho na vattabbo --- ``saá¹ƒyojanaÃ±ceva saá¹ƒyojaniy
``saá¹ƒyojaniyo ceva no ca saá¹ƒyojanaá¹ƒâ€™â€™. tayo khandhÄ•  na vattabbÄ•  --- ``saá
saá¹ƒyojaniyÄ• cÄ• â€™â€™ ti, siyÄ• saá¹ƒyojaniyÄ• ceva \Ee 65/ no ca saá¹ƒyojanÄ• , s
``saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• saá
ca, siyÄ• saá¹ƒyojaniyo ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbo --- ``saá¹ƒyojanaÃ±
cÄ• â€™â€™ tipi, ``saá¹ƒyojaniyo ceva no ca saá¹ƒyojanaâ€™â€™ ntipi. rÅ«pakkhandho n
``saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayutto cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayutto c
ntipi. tayo khandhÄ• na vattabbÄ• --- ``saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• cÄ•
saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• , siyÄ• na vattabbÄ• --- ``saá¹ƒyojanas
saá¹ƒyojanÄ• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojanas
saá¹ƒyojanasampayutto ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbo --- ``saá¹ƒyojanaÃ±
saá¹ƒyojanasampayutto \Ne 72/ cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayutto ceva no ca saá
rÅ«pakkhandho saá¹ƒyojanavippayuttasaá¹ƒyojaniyo. cattÄ• ro khandhÄ• siyÄ• saá¹ƒyoja
siyÄ• saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• , siyÄ• na \Se 77/ vattabbÄ• ---
``saá¹ƒyojanavippayuttasaá¹ƒyojaniyÄ• â€™â€™ tipi, ``saá¹ƒyojanavippayuttaasaá¹ƒyojaniy

cattÄ• ro khandhÄ• no ganthÄ• . saá¹…khÄ• rakkhandho siyÄ• gantho, siyÄ• no gantho.
cattÄ• ro khandhÄ• siyÄ• ganthaniyÄ• , siyÄ• aganthaniyÄ• . rÅ«pakkhandho ganthavippa
siyÄ• ganthasampayuttÄ• , siyÄ• ganthavippayuttÄ• . rÅ«pakkhandho na vattabbo --- ``gan
cÄ• â€™â€™ ti, ``ganthaniyo ceva no ca ganthoâ€™â€™. tayo khandhÄ• na vattabbÄ• \E
ganthaniyÄ• cÄ• â€™â€™ ti, siyÄ• ganthaniyÄ• ceva no ca ganthÄ• , siyÄ• na vattabbÄ•
ca ganthÄ• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• gantho ceva ganthaniyo ca, siyÄ• g
siyÄ• na vattabbo --- ``gantho ceva ganthaniyo cÄ• â€™â€™ tipi, ``ganthaniyo ceva no ca
rÅ«pakkhandho na vattabbo --- ``gantho ceva ganthasampayutto cÄ• â€™â€™ tipi, ``gantha
ganthoâ€™â€™ tipi. tayo khandhÄ• na vattabbÄ• --- ``ganthÄ• ceva ganthasampayuttÄ•

ganthasampayuttÄ• ceva no ca ganthÄ• , siyÄ• na vattabbÄ• --- ``ganthasampayuttÄ• ce
saá¹…khÄ• rakkhandho siyÄ• gantho ceva ganthasampayutto ca, siyÄ• ganthasampayutto
vattabbo --- ``gantho ceva ganthasampayutto cÄ• â€™â€™ tipi, ``ganthasampayutto ceva n
rÅ«pakkhandho ganthavippayuttaganthaniyo. cattÄ• ro khandhÄ• siyÄ• ganthavippayuttag
ganthavippayuttaaganthaniyÄ• , siyÄ• na vattabbÄ• --- ``ganthavippayuttaganthaniyÄ• â€™
``ganthavippayuttaaganthaniyÄ• â€™â€™ tipi.

cattÄ• ro khandhÄ• no oghÄ• ... pe ... no yogÄ• ... pe ... no \Ee 66/ nÄ«varaá¹‡Ä• . saá¹.
nÄ«varaá¹‡aá¹ƒ, siyÄ• no nÄ«varaá¹‡aá¹ƒ. rÅ«pakkhandho nÄ«varaá¹‡iyo. cattÄ• ro khan
siyÄ• anÄ«varaá¹‡iyÄ• . rÅ«pakkhandho nÄ«varaá¹‡avippayutto. cattÄ• ro khandhÄ• siyÄ
siyÄ• nÄ«varaá¹‡avippayuttÄ• . rÅ«pakkhandho na vattabbo --- ``nÄ«varaá¹‡aÃ±ceva nÄ«
``nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡aá¹ƒâ€™â€™. tayo khandhÄ• na vattabbÄ• --- ``n
nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ ti, siyÄ• nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• , siyÄ•
``nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• nÄ
\Ne 73/ ca, siyÄ• nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡aá¹ƒ, siyÄ• na vattabbo --- ``nÄ«va
nÄ«varaá¹‡iyo cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡iyo ceva no ca nÄ«varaá¹‡aâ€™â€™ ntipi. r
--- ``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayutto cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡asampay
nÄ«varaá¹‡aâ€™â€™ ntipi. tayo khandhÄ• na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«var
ti, siyÄ• nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``nÄ
no ca nÄ«varaá¹‡Ä• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• nÄ«varaá¹‡aÃ±ceva nÄ«va
nÄ«varaá¹‡asampayutto ceva no ca nÄ«varaá¹‡aá¹ƒ, siyÄ• na vattabbo --- ``nÄ«varaá¹‡aÃ
nÄ«varaá¹‡asampayutto cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡asampayutto ceva no \Be 65/ ca n
rÅ«pakkhandho \Se 79/ nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyo. cattÄ• ro khandhÄ• siyÄ•
nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• , siyÄ• nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyÄ• , si
``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• â€™â€™ tipi, ``nÄ«varaá¹‡avippayuttaanÄ«varaá

cattÄ• ro khandhÄ• no parÄ• mÄ• sÄ• . saá¹…khÄ• rakkhandho siyÄ• parÄ• mÄ• so, siyÄ
parÄ• maá¹-á¹-ho. cattÄ• ro khandhÄ• siyÄ• parÄ• maá¹-á¹-hÄ• , siyÄ• aparÄ• maá¹-á¹-hÄ
parÄ• mÄ• savippayutto. tayo khandhÄ• siyÄ• parÄ• mÄ• sasampayuttÄ• , siyÄ• parÄ• m
saá¹…khÄ• rakkhandho siyÄ• parÄ• mÄ• sasampayutto, siyÄ• parÄ• mÄ• savippayutto, si
``parÄ• mÄ• sasampayuttoâ€™â€™ tipi, ``parÄ• mÄ• savippayuttoâ€™â€™ tipi. rÅ«pakkha
``parÄ• mÄ• so ceva parÄ• maá¹-á¹-ho cÄ• â€™â€™ ti, ``parÄ• maá¹-á¹-ho ceva no ca parÄ
na vattabbÄ• --- ``parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• cÄ• â€™â€™ ti, siyÄ• parÄ• m
parÄ• mÄ• sÄ• , siyÄ• na vattabbÄ• --- ``parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• â
siyÄ• parÄ• mÄ• so ceva parÄ• maá¹-á¹-ho ca, siyÄ• parÄ• maá¹-á¹-ho ceva no ca parÄ• m
``parÄ• mÄ• so ceva parÄ• maá¹-á¹-ho cÄ• â€™â€™ tipi, ``parÄ• maá¹-á¹-ho ceva no ca pa
rÅ«pakkhandho parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-ho. cattÄ• ro khandhÄ• siyÄ•
parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• , siyÄ• parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹

--- ``parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• â€™â€™ tipi, ``parÄ• mÄ• savippayuttaapa

rÅ«pakkhandho \Se 80/ anÄ• rammaá¹‡o. cattÄ• ro khandhÄ• sÄ• rammaá¹‡Ä• . viÃ±Ã±Ä
khandhÄ• no cittÄ• . tayo khandhÄ• cetasikÄ• . dve khandhÄ• acetasikÄ• . tayo khandhÄ
rÅ«pakkhandho cittavippayutto. viÃ±Ã±Ä• á¹‡akkhandho na vattabbo --- ``cittena sampayut
vippayuttoâ€™â€™ tipi. tayo khandhÄ• cittasaá¹ƒsaá¹-á¹-hÄ• . rÅ«pakkhandho cittavisaá¹ƒ
viÃ±Ã±Ä• á¹‡akkhandho na vattabbo --- ``cittena saá¹ƒsaá¹-á¹-hoâ€™â€™ tipi, ``cittena vis
tipi. tayo khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• . viÃ±Ã±Ä• á¹‡akkhandho no cittasamuá¹-á¹-hÄ
cittasamuá¹-á¹-hÄ• no, siyÄ• no cittasamuá¹-á¹-hÄ• no. tayo khandhÄ• cittasahabhuno. viÃ
cittasahabhÅ«. rÅ«pakkhandho siyÄ• cittasahabhÅ«, siyÄ• no cittasahabhÅ«. tayo khandh
viÃ±Ã±Ä• á¹‡akkhandho no cittÄ• nuparivatti. rÅ«pakkhandho \Be 66/ siyÄ• cittÄ• nupariva
cittÄ• nuparivatti. tayo khandhÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . dve khandhÄ• n
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . tayo khandhÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ
no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno. tayo khandhÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. dve khandhÄ• no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino.

viÃ±Ã±Ä• á¹‡akkhandho ajjhattiko. tayo khandhÄ• bÄ• hirÄ• . rÅ«pakkhandho siyÄ• ajjha
cattÄ• ro khandhÄ• no upÄ• dÄ• . rÅ«pakkhandho siyÄ• upÄ• dÄ• , siyÄ• no upÄ• dÄ• , s
anupÄ• dinnÄ• . cattÄ• ro \Se 81/ khandhÄ• no upÄ• dÄ• nÄ• . saá¹…khÄ• rakkhandho siy
upÄ• dÄ• naá¹ƒ. rÅ«pakkhandho upÄ• dÄ• niyo. cattÄ• ro khandhÄ• siyÄ• upÄ• dÄ• niyÄ•
rÅ«pakkhandho upÄ• dÄ• navippayutto. cattÄ• ro khandhÄ• siyÄ• upÄ• dÄ• nasampayutt
rÅ«pakkhandho na vattabbo --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyo cÄ• â€™â€™ ti, ``upÄ
upÄ• dÄ• naá¹ƒâ€™â€™. tayo khandhÄ• na vattabbÄ• --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ•
upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• , siyÄ• na vattabbÄ• --- ``upÄ• dÄ• niyÄ• ceva
saá¹…khÄ• rakkhandho siyÄ• upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyo ca, siyÄ• upÄ• dÄ• niyo
vattabbo --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyo cÄ• â€™â€™ tipi, ``upÄ• dÄ• niyo ceva n
rÅ«pakkhandho na vattabbo --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayutto \Ee 68/ cÄ• â
``upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• naâ€™â€™ ntipi. tayo khandhÄ• na vattab
upÄ• dÄ• nasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• upÄ• dÄ• nasampayuttÄ• ceva no ca up
``upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ ti. saá¹…khÄ• rakkhandho
upÄ• dÄ• nasampayutto ca, siyÄ• upÄ• dÄ• nasampayutto ceva no ca upÄ• dÄ• naá¹ƒ, siy
``upÄ• dÄ• naÃ±ceva \Ne 75/ upÄ• dÄ• nasampayutto cÄ• â€™â€™ tipi, ``upÄ• dÄ• nasan
ntipi. rÅ«pakkhandho upÄ• dÄ• navippayuttaupÄ• dÄ• niyo. cattÄ• ro khandhÄ• siyÄ• upÄ
siyÄ• upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• \Se 82/, siyÄ• na vattabbÄ• ---
``upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• â€™â€™ tipi, ``upÄ• dÄ• navippayuttaanupÄ• dÄ•

cattÄ• ro khandhÄ• no kilesÄ• . saá¹…khÄ• rakkhandho siyÄ• kileso, siyÄ• no kileso. rÅ«

cattÄ• ro khandhÄ• siyÄ• saá¹ƒkilesikÄ• \Be 67/, siyÄ• asaá¹ƒkilesikÄ• . rÅ«pakkhandho
cattÄ• ro khandhÄ• siyÄ• saá¹ƒkiliá¹-á¹-hÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-hÄ• . rÅ«pakkhandho k
cattÄ• ro khandhÄ• siyÄ• kilesasampayuttÄ• , siyÄ• kilesavippayuttÄ• . rÅ«pakkhandho n
ceva saá¹ƒkilesiko cÄ• â€™â€™ ti, ``saá¹ƒkilesiko ceva no ca kilesoâ€™â€™. tayo khandh
``kilesÄ• ceva saá¹ƒkilesikÄ• cÄ• â€™â€™ ti, siyÄ• saá¹ƒkilesikÄ• ceva no ca kilesÄ• , s
``saá¹ƒkilesikÄ• ceva no ca kilesÄ• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• kileso ceva
saá¹ƒkilesiko ceva no ca kileso, siyÄ• na vattabbo --- ``kileso ceva saá¹ƒkilesiko cÄ• â€™â
``saá¹ƒkilesiko ceva no ca kilesoâ€™â€™ tipi. rÅ«pakkhandho na vattabbo --- ``kileso ceva
cÄ• â€™â€™ tipi, ``saá¹ƒkiliá¹-á¹-ho ceva no \Se 83/ ca kilesoâ€™â€™ tipi. tayo khandhÄ•
``kileso ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• â€™â€™ ti, siyÄ• saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ
--- ``saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• â€™â€™ ti. saá¹…khÄ• rakkhandho siyÄ• kileso
ca, siyÄ• saá¹ƒkiliá¹-á¹-ho ceva no ca kileso, siyÄ• na vattabbo --- ``kileso ceva saá¹ƒkiliá¹
tipi, ``saá¹ƒkiliá¹-á¹-ho ceva no ca kilesoâ€™â€™ tipi.

rÅ«pakkhandho na vattabbo --- ``kileso ceva kilesasampayutto cÄ• â€™â€™ tipi, ``kilesasa
kilesoâ€™â€™ tipi. tayo khandhÄ• na vattabbÄ• --- ``kilesÄ• ceva kilesasampayuttÄ• cÄ
kilesasampayuttÄ• ceva no ca kilesÄ• , siyÄ• na vattabbÄ• --- kilesasampayuttÄ• ceva n
saá¹…khÄ• rakkhandho siyÄ• kileso ceva kilesasampayutto ca, siyÄ• kilesasampayutto ce
vattabbo --- ``kileso ceva kilesasampayutto cÄ• â€™â€™ tipi, ``kilesasampayutto ceva no c
rÅ«pakkhandho kilesavippayuttasaá¹ƒkilesiko. cattÄ• ro khandhÄ• siyÄ• kilesavippayuttas
siyÄ• \Ne 76/ kilesavippayuttaasaá¹ƒkilesikÄ• , siyÄ• na vattabbÄ• --- ``kilesavippayuttasa
tipi, ``kilesavippayuttaasaá¹ƒkilesikÄ• â€™â€™ tipi.

rÅ«pakkhandho na dassanena pahÄ• tabbo. cattÄ• ro khandhÄ• siyÄ• dassanena pahÄ•
pahÄ• tabbÄ• . rÅ«pakkhandho na bhÄ• vanÄ• ya pahÄ• tabbo \Be 68/. cattÄ• ro khandhÄ
siyÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• . rÅ«pakkhandho na dassanena pahÄ• tabbahetuko
dassanena pahÄ• tabbahetukÄ• , siyÄ• na dassanena pahÄ• tabbahetukÄ• . rÅ«pakkhand
pahÄ• tabbahetuko. cattÄ• ro khandhÄ• siyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , siyÄ•
pahÄ• tabbahetukÄ• . rÅ«pakkhandho avitakko. cattÄ• ro khandhÄ• siyÄ• savitakkÄ• , siy
avicÄ• ro. cattÄ• ro \Se 84/ khandhÄ• siyÄ• savicÄ• rÄ• , siyÄ• avicÄ• rÄ• . rÅ«pakkhand
khandhÄ• siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• . rÅ«pakkhandho na pÄ«tisahagato. catt
pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• . dve khandhÄ• na sukhasahagatÄ• . tayo khan
siyÄ• na sukhasahagatÄ• . dve khandhÄ• na upekkhÄ• sahagatÄ• . tayo khandhÄ• siyÄ•
upekkhÄ• sahagatÄ• .

rÅ«pakkhandho kÄ• mÄ• vacaro. cattÄ• ro khandhÄ• siyÄ• kÄ• mÄ• vacarÄ• , siyÄ• na k
rÅ«pÄ• vacaro. cattÄ• ro khandhÄ• siyÄ• rÅ«pÄ• vacarÄ• , siyÄ• na rÅ«pÄ• vacarÄ• . rÅ
cattÄ• ro khandhÄ• siyÄ• arÅ«pÄ• vacarÄ• , siyÄ• na arÅ«pÄ• vacarÄ• . rÅ«pakkhandho

siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ• pannÄ• . rÅ«pakkhandho aniyyÄ• niko. cattÄ• ro kh
siyÄ• aniyyÄ• nikÄ• . rÅ«pakkhandho aniyato. cattÄ• ro khandhÄ• siyÄ• niyatÄ• , siyÄ• a
sauttaro. cattÄ• ro khandhÄ• siyÄ• sauttarÄ• , siyÄ• anuttarÄ• . rÅ«pakkhandho araá¹‡o.
saraá¹‡Ä• , siyÄ• araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

khandhavibhaá¹…go niá¹-á¹-hito.

2. Ä• yatanavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<154> dvÄ• dasÄ• yatanÄ• ni \Se 85/ \Be 69/ \Ee 70/ \Ne 77/ --- cakkhÄ• yatanaá¹ƒ, rÅ«pÄ
sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatana
kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ.

cakkhuá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• vipariá¹‡Ä• madhammaá¹ƒ. rÅ«pÄ• aniccÄ• duk
vipariá¹‡Ä• madhammÄ• . sotaá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• vipariá¹‡Ä• madhammaá¹
anattÄ• vipariá¹‡Ä• madhammÄ• . ghÄ• naá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• vipariá¹‡Ä• m
dukkhÄ• anattÄ• vipariá¹‡Ä• madhammÄ• . jivhÄ• aniccÄ• dukkhÄ• anattÄ• vipariá¹‡Ä•
dukkhÄ• anattÄ• vipariá¹‡Ä• madhammÄ• . kÄ• yo anicco dukkho anattÄ• vipariá¹‡Ä• ma
dukkhÄ• anattÄ• vipariá¹‡Ä• madhammÄ• . mano anicco dukkho anattÄ• vipariá¹‡Ä• mad
anattÄ• vipariá¹‡Ä• madhammÄ• .

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<155> dvÄ• dasÄ• yatanÄ• ni \Ne 78/ --- cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• ya
kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yata
phoá¹-á¹-habbÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ.

<156> tattha katamaá¹ƒ cakkhÄ• yatanaá¹ƒ? yaá¹ƒ cakkhu {cakkhuá¹ƒ (Ce Se Katthaci) Dh
mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do attabhÄ• vapariyÄ• panno anidassano sappa
anidassanena sappaá¹-ighena rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ passi vÄ• passa
vÄ• , cakkhumpetaá¹ƒ cakkhÄ• yatanampetaá¹ƒ cakkhudhÄ• tupesÄ• cakkhundriyampetaá
samuddopeso paá¹‡á¸• arampetaá¹ƒ khettampetaá¹ƒ vatthumpetaá¹ƒ nettampetaá¹ƒ nayan

tÄ«rampetaá¹ƒ suÃ±Ã±o gÄ• mopeso. idaá¹ƒ vuccati ``cakkhÄ• yatanaá¹ƒâ€™â€™ \Se 86/

<157> tattha \Be 70/ katamaá¹ƒ sotÄ• yatanaá¹ƒ? yaá¹ƒ sotaá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«t
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yena sotena anidassanena sappaá¹-ig
sappaá¹-ighaá¹ƒ suá¹‡i vÄ• suá¹‡Ä• ti vÄ• suá¹‡issati vÄ• suá¹‡e vÄ• , sotampetaá¹ƒ sot
sotadhÄ• tupesÄ• sotindriyampetaá¹ƒ lokopeso dvÄ• rÄ• pesÄ• samuddopeso paá¹‡á¸• a
vatthumpetaá¹ƒ orimaá¹ƒ tÄ«rampetaá¹ƒ suÃ±Ã±o gÄ• mopeso. idaá¹ƒ vuccati ``sotÄ• yata

<158> tattha katamaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ? yaá¹ƒ ghÄ• naá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«t
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yena ghÄ• nena anidassanena sappa
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ ghÄ• yi vÄ• ghÄ• yati vÄ• ghÄ• yissati vÄ• ghÄ• ye vÄ• ,
ghÄ• nÄ• yatanampetaá¹ƒ ghÄ• nadhÄ• tupesÄ• ghÄ• nindriyampetaá¹ƒ lokopeso dvÄ• rÄ
paá¹‡á¸• arampetaá¹ƒ khettampetaá¹ƒ vatthumpetaá¹ƒ orimaá¹ƒ tÄ«rampetaá¹ƒ suÃ±Ã±o g
``ghÄ• nÄ• yatanaá¹ƒâ€™â€™.

<159> tattha katamaá¹ƒ jivhÄ• yatanaá¹ƒ? yÄ• jivhÄ• catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ u
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yÄ• ya jivhÄ• ya anidassanÄ• ya sapp
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ sÄ• yi vÄ• sÄ• yati vÄ• sÄ• yissati vÄ• sÄ• ye vÄ• , jivhÄ
\Ne 79/ jivhÄ• dhÄ• tupesÄ• jÄ«vhindriyampetaá¹ƒ lokopeso dvÄ• rÄ• pesÄ• samuddopes
khettampetaá¹ƒ vatthumpetaá¹ƒ orimaá¹ƒ tÄ«rampetaá¹ƒ suÃ±Ã±o gÄ• mopeso. idaá¹ƒ vuc
``jivhÄ• yatanaá¹ƒâ€™â€™.

<160> tattha katamaá¹ƒ kÄ• yÄ• yatanaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ u
attabhÄ• vapariyÄ• panno anidassano sappaá¹-igho, yena kÄ• yena anidassanena sappaá¹
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ phusi vÄ• phusati vÄ• phusissati vÄ• phuse vÄ• , kÄ• yo
kÄ• yadhÄ• tupesÄ• kÄ• yindriyampetaá¹ƒ lokopeso dvÄ• rÄ• pesÄ• samuddopeso paá¹‡
vatthumpetaá¹ƒ orimaá¹ƒ tÄ«rampetaá¹ƒ suÃ±Ã±o gÄ• mopeso. idaá¹ƒ vuccati ``kÄ• yÄ• ya

<161> tattha \Be 71/ katamaá¹ƒ manÄ• yatanaá¹ƒ? ekavidhena manÄ• yatanaá¹ƒ --- phass

duvidhena manÄ• yatanaá¹ƒ --- atthi sahetukaá¹ƒ, atthi ahetukaá¹ƒ.

tividhena manÄ• yatanaá¹ƒ --- atthi kusalaá¹ƒ, atthi akusalaá¹ƒ, atthi abyÄ• kataá¹ƒ.

catubbidhena manÄ• yatanaá¹ƒ --- atthi kÄ• mÄ• vacaraá¹ƒ, atthi rÅ«pÄ• vacaraá¹ƒ, atthi a
apariyÄ• pannaá¹ƒ.

paÃ±cavidhena manÄ• yatanaá¹ƒ --- atthi sukhindriyasampayuttaá¹ƒ, atthi dukkhindriyasan

somanassindriyasampayuttaá¹ƒ, atthi domanassindriyasampayuttaá¹ƒ, atthi upekkhindriyas

chabbidhena manÄ• yatanaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• n
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manoviÃ±Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ chabbi

sattavidhena manÄ• yatanaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• n
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ•
manÄ• yatanaá¹ƒ.

aá¹-á¹-havidhena manÄ• yatanaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, gh
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 80/ atthi sukhasahagataá¹ƒ, atthi du
manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu. evaá¹ƒ aá¹-á¹-havidhena manÄ• yatanaá¹ƒ.

navavidhena manÄ• yatanaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• n
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ•
akusalaá¹ƒ, atthi abyÄ• kataá¹ƒ. evaá¹ƒ navavidhena manÄ• yatanaá¹ƒ.

dasavidhena manÄ• yatanaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• n
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ atthi sukhasahagataá¹ƒ, atthi dukkhasah
manoviÃ±Ã±Ä• á¹‡adhÄ• tu atthi kusalaá¹ƒ, atthi akusalaá¹ƒ, atthi abyÄ• kataá¹ƒ. evaá¹ƒ da
manÄ• yatanaá¹ƒ.

ekavidhena manÄ• yatanaá¹ƒ --- phassasampayuttaá¹ƒ.

duvidhena manÄ• yatanaá¹ƒ --- atthi sahetukaá¹ƒ, atthi ahetukaá¹ƒ.

tividhena \Be 72/ manÄ• yatanaá¹ƒ --- atthi sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, atthi duk
sampayuttaá¹ƒ, atthi adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ ... pe .... evaá¹ƒ bah
idaá¹ƒ vuccati ``manÄ• yatanaá¹ƒâ€™â€™.

<162> tattha \Ee 72/ katamaá¹ƒ rÅ«pÄ• yatanaá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bh
vaá¹‡á¹‡anibhÄ• sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ {pÄ«ta
odÄ• taá¹ƒ kÄ• á¸·akaá¹ƒ maÃ±jiá¹-á¹-hakaá¹ƒ {maÃ±jeá¹-á¹-hakaá¹ƒ (Ce Se) } hari harivaá
ambaá¹…kuravaá¹‡á¹‡aá¹ƒ dÄ«ghaá¹ƒ rassaá¹ƒ aá¹‡uá¹ƒ thÅ«laá¹ƒ vaá¹-á¹-aá¹ƒ parimaá¹
chaá¸·aá¹ƒsaá¹ƒ aá¹-á¹-haá¹ƒsaá¹ƒ soá¸·asaá¹ƒsaá¹ƒ ninnaá¹ƒ thalaá¹ƒ chÄ• yÄ• Ä• tapo
mahikÄ• dhÅ«mo rajo candamaá¹‡á¸• alassa vaá¹‡á¹‡anibhÄ• sÅ«riyamaá¹‡á¸• alassa {s
} vaá¹‡á¹‡anibhÄ• tÄ• rakarÅ«pÄ• naá¹ƒ vaá¹‡á¹‡anibhÄ• Ä• dÄ• samaá¹‡á¸• alassa vaá
maá¹‡isaá¹…khamuttaveá¸·uriyassa vaá¹‡á¹‡anibhÄ• jÄ• tarÅ«parajatassa vaá¹‡á¹‡anibh

atthi rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya vaá¹‡á¹‡anibhÄ• sanidassa
rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ cakkhunÄ• anidassanena sappaá¹-ighena pass
vÄ• passe vÄ• , rÅ«pampetaá¹ƒ rÅ«pÄ• yatanampetaá¹ƒ rÅ«padhÄ• tupesÄ• . idaá¹ƒ vucc

<163> tattha \Ne 81/ katamaá¹ƒ saddÄ• yatanaá¹ƒ? yo saddo catunnaá¹ƒ mahÄ• bhÅ«tÄ•
sappaá¹-igho bherisaddo mudiá¹…gasaddo {mutiá¹…gasaddho (Ce) } saá¹…khasaddo paá
vÄ• ditasaddo sammasaddo pÄ• á¹‡isaddo sattÄ• naá¹ƒ nigghosasaddo dhÄ• tÅ«naá¹ƒ sa
udakasaddo manussasaddo amanussasaddo, yo vÄ• panaÃ±Ã±opi atthi saddo catunnaá¹ƒ
anidassano sappaá¹-igho, yaá¹ƒ saddaá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ sotena anidassa
suá¹‡i vÄ• suá¹‡Ä• ti vÄ• suá¹‡issati vÄ• suá¹‡e vÄ• , saddopeso saddÄ• yatanampetaá
vuccati ``saddÄ• yatanaá¹ƒâ€™â€™.

<164> tattha katamaá¹ƒ gandhÄ• yatanaá¹ƒ? yo gandho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹
sappaá¹-igho mÅ«lagandho sÄ• ragandho tacagandho pattagandho pupphagandho phalaga
sugandho duggandho, yo vÄ• panaÃ±Ã±opi atthi gandho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá
sappaá¹-igho \Be 73/, yaá¹ƒ gandhaá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ ghÄ• nena anidass
ghÄ• yi vÄ• ghÄ• yati vÄ• ghÄ• yissati vÄ• ghÄ• ye vÄ• , gandhopeso gandhÄ• yatanamp
vuccati ``gandhÄ• yatanaá¹ƒâ€™â€™.

<165> tattha katamaá¹ƒ rasÄ• yatanaá¹ƒ? yo raso catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ•
mÅ«laraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaá¹ƒ madhuraá¹ƒ t
loá¹‡ikaá¹ƒ {lapilakaá¹ƒ (Ce), lampikaá¹ƒ (Katthaci Ce) } khÄ• rikaá¹ƒ lambikaá¹ƒ kasÄ• vo s
panaÃ±Ã±opi atthi raso catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya anidassano sappaá
anidassanaá¹ƒ sappaá¹-ighaá¹ƒ jivhÄ• ya anidassanÄ• ya sappaá¹-ighÄ• ya sÄ• yi vÄ• sÄ•
sÄ• ye vÄ• , rasopeso rasÄ• yatanampetaá¹ƒ rasadhÄ• tupesÄ• . idaá¹ƒ vuccati ``rasÄ• yat

<166> tattha katamaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ? pathavÄ«dhÄ• tu tejodhÄ• tu vÄ• yo
mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ sukhasamphassaá¹ƒ dukkhasamphassaá¹ƒ garukaá¹ƒ l
phoá¹-á¹-habbaá¹ƒ anidassanaá¹ƒ sappaá¹-ighaá¹ƒ kÄ• yena anidassanena sappaá¹-ighena
phusissati vÄ• phuse vÄ• , phoá¹-á¹-habbopeso phoá¹-á¹-habbÄ• yatanampetaá¹ƒ phoá¹-á
vuccati ``phoá¹-á¹-habbÄ• yatanaá¹ƒâ€™â€™.

<167> tattha \Ne 82/ katamaá¹ƒ dhammÄ• yatanaá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkha
yaÃ±ca rÅ«paá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ, asaá¹…kh

tattha katamo vedanÄ• kkhandho? ekavidhena vedanÄ• kkhandho --- phassasampayutto. c
atthi sahetuko, atthi ahetuko. tividhena vedanÄ• kkhandho --- atthi kusalo, atthi akusalo, atth
pe ... evaá¹ƒ dasavidhena vedanÄ• kkhandho ... pe ... evaá¹ƒ bahuvidhena vedanÄ• kkhand

``vedanÄ• kkhandhoâ€™â€™.

tattha katamo saÃ±Ã±Ä• kkhandho? ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayut
--- atthi sahetuko, atthi ahetuko. tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo
abyÄ• kato ... pe ... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho ... pe ... evaá¹ƒ bahuvidhena
ayaá¹ƒ vuccati ``saÃ±Ã±Ä• kkhandhoâ€™â€™.

tattha katamo saá¹…khÄ• rakkhandho? ekavidhena saá¹…khÄ• rakkhandho --- cittasampa
saá¹…khÄ• rakkhandho --- atthi hetu, atthi na hetu. tividhena saá¹…khÄ• rakkhandho --- att
akusalo, atthi abyÄ• kato ... pe ... evaá¹ƒ dasavidhena saá¹…khÄ• rakkhandho ... pe ... eva
saá¹…khÄ• rakkhandho. ayaá¹ƒ vuccati ``saá¹…khÄ• rakkhandhoâ€™â€™.

tattha katamaá¹ƒ \Se 87/ rÅ«paá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pa
purisindriyaá¹ƒ ... pe ... kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. idaá¹ƒ vuccati rÅ«paá¹ƒ ``anidassanaap
dhammÄ• yatanapariyÄ• pannaá¹ƒâ€™â€™.

tattha katamÄ• asaá¹…khatÄ• dhÄ• tu? rÄ• gakkhayo \Ee 73/, dosakkhayo, mohakkhayo
``asaá¹…khatÄ• dhÄ• tuâ€™â€™.

idaá¹ƒ vuccati dhammÄ• yatanaá¹ƒ.

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<168> dvÄ• dasÄ• yatanÄ• ni \Ne 83/ --- cakkhÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, sotÄ• yata
ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, kÄ• yÄ• yatan
phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ.

<169> dvÄ• dasannaá¹ƒ Ä• yatanÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• .
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<170> dasÄ• yatanÄ• abyÄ• katÄ• . dvÄ• yatanÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ
vattabbÄ• --- ``sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi, ``dukkhÄ• ya vedanÄ• ya
``adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi. manÄ• yatanaá¹ƒ siyÄ• su
sampayuttaá¹ƒ, siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• adukkhamasukhÄ• ya

dhammÄ• yatanaá¹ƒ siyÄ• sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• dukkhÄ• ya veda
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``sukhÄ• ya ve
ntipi, ``dukkhÄ• ya vedanÄ• ya sampayuttaâ€™â€™ ntipi, ``adukkhamasukhÄ• ya vedanÄ•
dasÄ• yatanÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . dvÄ• yatanÄ• siyÄ• vipÄ• kÄ
nevavipÄ• kanavipÄ• kadhammadhammÄ• .

paÃ±cÄ• yatanÄ• upÄ• dinnupÄ• dÄ• niyÄ• . saddÄ• yatanaá¹ƒ \Se 88/ anupÄ• dinnupÄ•
siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dÄ• ni
upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ•
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• . dvÄ• yatanÄ• siyÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . dasÄ• yatanÄ•
manÄ• yatanaá¹ƒ siyÄ• savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avi
dhammÄ• yatanaá¹ƒ siyÄ• savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ•
84/, siyÄ• na vattabbaá¹ƒ --- ``savitakkasavicÄ• raâ€™â€™ ntipi, ``avitakkavicÄ• ramattaâ€
``avitakkaavicÄ• raâ€™â€™ ntipi. dasÄ• yatanÄ• na vattabbÄ• --- ``pÄ«tisahagatÄ• â€™â
``sukhasahagatÄ• â€™â€™ tipi, ``upekkhÄ• sahagatÄ• â€™â€™ tipi. dvÄ• yatanÄ• siyÄ•
sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na vattabbÄ• --- ``pÄ«tisahagatÄ• â€
``sukhasahagatÄ• â€™â€™ tipi, ``upekkhÄ• sahagatÄ• â€™â€™ tipi.

dasÄ• yatanÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . dvÄ• yatanÄ• siyÄ• d
bhÄ• vanÄ• ya pahÄ• tabbÄ• , siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . da
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . dvÄ• yatanÄ• siyÄ• dassanena pahÄ• tabbahetukÄ•
pahÄ• tabbahetukÄ• , siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . das
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. dvÄ• yatanÄ• siyÄ• Ä• cayagÄ• mino, siyÄ• apa
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. dasÄ• yatanÄ• \Se 89/ nevasekkhanÄ• sekkhÄ• .
asekkhÄ• \Be 76/, siyÄ• nevasekkhanÄ• sekkhÄ• . dasÄ• yatanÄ• parittÄ• . dvÄ• yatanÄ•
mahaggatÄ• , siyÄ• appamÄ• á¹‡Ä• . dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . dvÄ• yatanÄ• s
mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``
``mahaggatÄ• rammaá¹‡Ä• â€™â€™ tipi, ``appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™â€™ tipi. das
siyÄ• hÄ«nÄ• , siyÄ• majjhimÄ• , siyÄ• paá¹‡Ä«tÄ• . dasÄ• yatanÄ• aniyatÄ• . dvÄ• yata
siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ• .

dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . dvÄ• yatanÄ• siyÄ• maggÄ• rammaá¹‡Ä• , siyÄ• ma
siyÄ• na vattabbÄ• --- ``maggÄ• rammaá¹‡Ä• â€™â€™ tipi, ``maggahetukÄ• â€™â€™ tip
paÃ±cÄ• yatanÄ• siyÄ• uppannÄ• , siyÄ• uppÄ• dino, na vattabbÄ• --- ``anuppannÄ• â€
uppannaá¹ƒ, siyÄ• anuppannaá¹ƒ, na vattabbaá¹ƒ --- ``uppÄ• dÄ«â€™â€™ ti. paÃ±cÄ• ya
anuppannÄ• , siyÄ• uppÄ• dino. dhammÄ• yatanaá¹ƒ siyÄ• uppannaá¹ƒ, siyÄ• anuppann
vattabbaá¹ƒ --- ``uppannaâ€™â€™ ntipi, ``anuppannaâ€™â€™ ntipi, ``uppÄ• dÄ«â€™â€™

atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• . dhammÄ• yatanaá¹ƒ siyÄ• atÄ«taá¹ƒ,
paccuppannaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``atÄ«taâ€™â€™ ntipi, ``anÄ• gataâ€™â€™ ntip
ntipi. dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . dvÄ• yatanÄ• siyÄ• \Ne 85/ atÄ«tÄ• rammaá¹‡Ä
90/, siyÄ• paccuppannÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• \Ee 75/ --- ``atÄ«tÄ• rammaá
``anÄ• gatÄ• rammaá¹‡Ä• â€™â€™ tipi, ``paccuppannÄ• rammaá¹‡Ä• â€™â€™ tipi; siyÄ•
ajjhattabahiddhÄ• . dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . dvÄ• yatanÄ• siyÄ• ajjhattÄ• ram
bahiddhÄ• rammaá¹‡Ä• , siyÄ• ajjhattabahiddhÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``
tipi, ``bahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi, ``ajjhattabahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi
sanidassanasappaá¹-ighaá¹ƒ. navÄ• yatanÄ• anidassanasappaá¹-ighÄ• . dvÄ• yatanÄ• an

2. dukaá¹ƒ

<171> ekÄ• dasÄ• yatanÄ• na hetÅ«. dhammÄ• yatanaá¹ƒ siyÄ• hetu, siyÄ• na hetu. das
dvÄ• yatanÄ• siyÄ• sahetukÄ• , siyÄ• ahetukÄ• . dasÄ• yatanÄ• hetuvippayuttÄ• . dvÄ•
siyÄ• hetuvippayuttÄ• . dasÄ• yatanÄ• na vattabbÄ• --- ``hetÅ« \Be 77/ ceva sahetukÄ• c
``sahetukÄ• ceva na ca hetÅ«â€™â€™ tipi. manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``hetu cev
siyÄ• sahetukaÃ±ceva na ca hetu, siyÄ• na vattabbaá¹ƒ --- ``sahetukaÃ±ceva na ca hetÅ«
dhammÄ• yatanaá¹ƒ siyÄ• hetu ceva sahetukaÃ±ca, siyÄ• sahetukaÃ±ceva na ca hetu, si
``hetu ceva sahetukaÃ±cÄ• â€™â€™ tipi, ``sahetukaÃ±ceva na ca hetÅ«â€™â€™ tipi. das
``hetÅ« ceva hetusampayuttÄ• cÄ• â€™â€™ tipi, ``hetusampayuttÄ• ceva na ca hetÅ«â€™
vattabbaá¹ƒ --- ``hetu ceva hetusampayuttaÃ±cÄ• â€™â€™ ti, siyÄ• hetusampayuttaÃ±cev
vattabbaá¹ƒ --- ``hetusampayuttaÃ±ceva na \Se 91/ ca hetÅ«â€™â€™ ti. dhammÄ• yatana
hetusampayuttaÃ±ca, siyÄ• hetusampayuttaÃ±ceva na ca hetu, siyÄ• na vattabbaá¹ƒ --- ``
hetusampayuttaÃ±cÄ• â€™â€™ tipi, ``hetusampayuttaÃ±ceva na ca hetÅ«â€™â€™ tipi. da
manÄ• yatanaá¹ƒ siyÄ• na hetusahetukaá¹ƒ, siyÄ• na hetuahetukaá¹ƒ. dhammÄ• yatanaá
siyÄ• na hetuahetukaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``na hetusahetukaâ€™â€™ ntipi, ``na h

ekÄ• dasÄ• yatanÄ• sappaccayÄ• . dhammÄ• yatanaá¹ƒ siyÄ• sappaccayaá¹ƒ, siyÄ• ap
saá¹…khatÄ• . dhammÄ• yatanaá¹ƒ siyÄ• saá¹…khataá¹ƒ, siyÄ• asaá¹…khataá¹ƒ. rÅ«pÄ•
ekÄ• dasÄ• yatanÄ• \Ne 86/ anidassanÄ• . dasÄ• yatanÄ• \Ee 76/ sappaá¹-ighÄ• . dvÄ• y
dasÄ• yatanÄ• rÅ«pÄ• . manÄ• yatanaá¹ƒ arÅ«paá¹ƒ. dhammÄ• yatanaá¹ƒ siyÄ• rÅ«paá
lokiyÄ• . dvÄ• yatanÄ• siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• ; kenaci viÃ±Ã±eyyÄ• , kenaci na v

ekÄ• dasÄ• yatanÄ• no Ä• savÄ• . dhammÄ• yatanaá¹ƒ siyÄ• Ä• savo, siyÄ• no Ä• savo
dvÄ• yatanÄ• siyÄ• sÄ• savÄ• , siyÄ• anÄ• savÄ• . dasÄ• yatanÄ• Ä• savavippayuttÄ• .
Ä• savasampayuttÄ• , siyÄ• Ä• savavippayuttÄ• . dasÄ• yatanÄ• na vattabbÄ• --- ``Ä• sa
ti, ``sÄ• savÄ• ceva no ca Ä• savÄ• â€™â€™. manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``Ä• sa

ti, siyÄ• sÄ• savaÃ±ceva no ca Ä• savo, siyÄ• na vattabbaá¹ƒ --- ``sÄ• savaÃ±ceva no ca
dhammÄ• yatanaá¹ƒ siyÄ• Ä• savo ceva sÄ• savaÃ±ca, siyÄ• sÄ• savaÃ±ceva no ca \Be
--- ``Ä• savo ceva sÄ• savaÃ±cÄ• â€™â€™ tipi, ``sÄ• savaÃ±ceva no ca Ä• savoâ€™â€™
--- ``Ä• savÄ•  ceva Ä• savasampayuttÄ•  cÄ• â€™â€™ tipi, ``Ä• savasampayuttÄ• ceva n
manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``Ä• savo ceva Ä• savasampayuttaÃ±cÄ• â€™â€™ ti,
no ca Ä• savo, siyÄ• na vattabbaá¹ƒ --- ``Ä• savasampayuttaÃ±ceva no ca Ä• savoâ€™â€
\Se 92/ Ä• savo ceva Ä• savasampayuttaÃ±ca, siyÄ• Ä• savasampayuttaÃ±ceva no ca Ä•
``Ä• savo ceva Ä• savasampayuttaÃ±cÄ• â€™â€™ tipi, ``Ä• savasampayuttaÃ±ceva no ca
Ä• savavippayuttasÄ• savÄ• . dvÄ• yatanÄ• siyÄ• Ä• savavippayuttasÄ• savÄ• , siyÄ• Ä•
na vattabbÄ• --- ``Ä• savavippayuttasÄ• savÄ• â€™â€™ tipi, ``Ä• savavippayuttaanÄ• sav

ekÄ• dasÄ• yatanÄ• no saá¹ƒyojanÄ• . dhammÄ• yatanaá¹ƒ siyÄ• saá¹ƒyojanaá¹ƒ, siyÄ•
dasÄ• yatanÄ• saá¹ƒyojaniyÄ• . dvÄ• yatanÄ• siyÄ• saá¹ƒyojaniyÄ• , siyÄ• asaá¹ƒyojani
saá¹ƒyojanavippayuttÄ• . dvÄ• yatanÄ• siyÄ• saá¹ƒyojanasampayuttÄ• , siyÄ• saá¹ƒyojan
na vattabbÄ• --- ``saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• cÄ• â€™â€™ ti, saá¹ƒyojaniyÄ• ce
manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyaÃ±cÄ• â€™â€™ ti,
no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``saá¹ƒyojaniyaÃ±ceva no ca saá¹ƒyojanaâ
dhammÄ• yatanaá¹ƒ \Se 93/ siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyaÃ±ca, siyÄ• saá¹ƒyoj
saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``saá¹ƒyojanaÃ±ceva \Ne 87/ saá¹ƒyojaniyaâ€™â
``saá¹ƒyojaniyaÃ±ceva no ca saá¹ƒyojanaâ€™â€™ ntipi. dasÄ• yatanÄ• na vattabbÄ• --- `
saá¹ƒyojanasampayuttÄ• cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒy
manÄ• yatanaá¹ƒ \Ee 77/ na vattabbaá¹ƒ --- ``saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttaÃ
saá¹ƒyojanasampayuttaÃ±ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``saá¹ƒyoja
saá¹ƒyojanaâ€™â€™ nti. dhammÄ• yatanaá¹ƒ siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojanasamp
saá¹ƒyojanasampayuttaÃ±ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``saá¹ƒyoja
saá¹ƒyojanasampayuttaÃ±cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayuttaÃ±ceva no ca saá¹ƒy
dasÄ• yatanÄ• saá¹ƒyojanavippayuttasaá¹ƒyojaniyÄ• \Be 79/. dvÄ• yatanÄ• siyÄ•
saá¹ƒyojanavippayuttasaá¹ƒyojaniyÄ• , siyÄ• saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• , siyÄ
``saá¹ƒyojanavippayuttasaá¹ƒyojaniyÄ• â€™â€™ tipi, ``saá¹ƒyojanavippayuttaasaá¹ƒyojani

ekÄ• dasÄ• yatanÄ• no ganthÄ• . dhammÄ• yatanaá¹ƒ siyÄ• gantho, siyÄ• no gantho. da
dvÄ• yatanÄ• siyÄ• ganthaniyÄ• , siyÄ• aganthaniyÄ• . dasÄ• yatanÄ• ganthavippayuttÄ
ganthasampayuttÄ• , siyÄ• ganthavippayuttÄ• . dasÄ• yatanÄ• na vattabbÄ• --- ``ganthÄ•
ti, ganthaniyÄ• ceva no ca ganthÄ• . manÄ• yatanaá¹ƒ na vattabbaá¹ƒ \Se 94/ --- ``gantho
ganthaniyaÃ±cÄ• â€™â€™ ti, siyÄ• ganthaniyaÃ±ceva no ca gantho, siyÄ• na vattabbaá¹
ca ganthoâ€™â€™ ti. dhammÄ• yatanaá¹ƒ siyÄ• gantho ceva ganthaniyaÃ±ca, siyÄ• gant
siyÄ• na vattabbaá¹ƒ --- ``gantho ceva ganthaniyaÃ±cÄ• â€™â€™ tipi, ``ganthaniyaÃ±ceva
dasÄ• yatanÄ• na vattabbÄ• --- ``ganthÄ•  ceva ganthasampayuttÄ•  cÄ• â€™â€™ tipi, ``

ganthÄ• â€™â€™ tipi. manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``gantho ceva ganthasampayutt
ganthasampayuttaÃ±ceva no ca gantho, siyÄ• na vattabbaá¹ƒ --- ``ganthasampayuttaÃ±ce
dhammÄ• yatanaá¹ƒ siyÄ• gantho ceva ganthasampayuttaÃ±ca, siyÄ• ganthasampayutta
vattabbaá¹ƒ --- ``gantho ceva ganthasampayuttaÃ±cÄ• â€™â€™ tipi, ``ganthasampayuttaÃ
tipi. dasÄ• yatanÄ• ganthavippayuttaganthaniyÄ• . dvÄ• yatanÄ• siyÄ• ganthavippayuttag
ganthavippayuttaaganthaniyÄ• , siyÄ• na vattabbÄ• --- ``ganthavippayuttaganthaniyÄ• â€™
``ganthavippayuttaaganthaniyÄ• â€™â€™ tipi.

ekÄ• dasÄ• yatanÄ• no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ«varaá¹‡Ä• . dhammÄ• y
nÄ«varaá¹‡aá¹ƒ, siyÄ• no nÄ«varaá¹‡aá¹ƒ. dasÄ• yatanÄ• nÄ«varaá¹‡iyÄ• . dvÄ• yatanÄ
nÄ«varaá¹‡iyÄ• , siyÄ• anÄ«varaá¹‡iyÄ• . dasÄ• yatanÄ• nÄ«varaá¹‡avippayuttÄ• . dvÄ•
nÄ«varaá¹‡asampayuttÄ• , siyÄ• nÄ«varaá¹‡avippayuttÄ• . dasÄ• yatanÄ• na vattabbÄ•
nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ ti, nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• . manÄ• yatan
``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡iyaÃ±cÄ• â€™â€™ ti \Se 95/, siyÄ• nÄ«varaá¹‡iyaÃ±cev
na vattabbaá¹ƒ --- ``nÄ«varaá¹‡iyaÃ±ceva no ca nÄ«varaá¹‡aâ€™â€™ nti. dhammÄ• yatan
nÄ«varaá¹‡iyaÃ±ca, siyÄ• nÄ«varaá¹‡iyaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ, siyÄ• \Be 80/ na
``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡iyaÃ±cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡iyaÃ±ceva no ca nÄ
dasÄ• yatanÄ• na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€™
``nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• â€™â€™ tipi. manÄ• yatanaá¹ƒ na v
``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ ti, siyÄ• nÄ«varaá¹‡asamp
nÄ«varaá¹‡aá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«vara
dhammÄ• yatanaá¹ƒ siyÄ• nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±ca, siyÄ• nÄ«v
nÄ«varaá¹‡aá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ
``nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aâ€™â€™ ntipi. dasÄ• yatanÄ• nÄ«va
dvÄ• yatanÄ• siyÄ• nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• , siyÄ• nÄ«varaá¹‡avippayutta
vattabbÄ• --- ``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• â€™â€™ tipi, ``nÄ«varaá¹‡avippayu
tipi.

ekÄ• dasÄ• yatanÄ• no parÄ• mÄ• sÄ• . dhammÄ• yatanaá¹ƒ siyÄ• parÄ• mÄ• so, siyÄ•
parÄ• maá¹-á¹-hÄ• . dvÄ• yatanÄ• siyÄ• parÄ• maá¹-á¹-hÄ• , siyÄ• aparÄ• maá¹-á¹-hÄ• .
parÄ• mÄ• savippayuttÄ• . manÄ• yatanaá¹ƒ siyÄ• parÄ• mÄ• sasampayuttaá¹ƒ, siyÄ• pa
dhammÄ• yatanaá¹ƒ siyÄ• parÄ• mÄ• sasampayuttaá¹ƒ, siyÄ• parÄ• mÄ• savippayuttaá¹ƒ
``parÄ• mÄ• sasampayuttaâ€™â€™ ntipi, ``parÄ• mÄ• savippayuttaâ€™â€™ ntipi. dasÄ• y
``parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• cÄ• â€™â€™ ti, ``parÄ• maá¹-á¹-hÄ• ceva no c
manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``parÄ• mÄ• so ceva parÄ• maá¹-á¹-haÃ±cÄ• â€™â€™
no ca parÄ• mÄ• so, siyÄ• na vattabbaá¹ƒ --- ``parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ•
siyÄ• parÄ• mÄ• so ceva parÄ• maá¹-á¹-haÃ±ca, siyÄ• parÄ• maá¹-á¹-haÃ±ceva no ca pa
--- ``parÄ• mÄ• so ceva parÄ• maá¹-á¹-haÃ±cÄ• â€™â€™ tipi, ``parÄ• maá¹-á¹-haÃ±ceva n

dasÄ• yatanÄ• parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• . dvÄ• yatanÄ• siyÄ• parÄ• mÄ
89/, siyÄ• parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹-hÄ• , siyÄ• na vattabbÄ• ---
``parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• â€™â€™ tipi \Ee 79/, ``parÄ• mÄ• savippayutt

dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . manÄ• yatanaá¹ƒ sÄ• rammaá¹‡aá¹ƒ. dhammÄ• yatan
anÄ• rammaá¹‡aá¹ƒ. manÄ• yatanaá¹ƒ cittaá¹ƒ. ekÄ• dasÄ• yatanÄ• no cittÄ• . ekÄ• dasÄ
dhammÄ• yatanaá¹ƒ siyÄ• cetasikaá¹ƒ, siyÄ• acetasikaá¹ƒ. dasÄ• yatanÄ• cittavippayuttÄ
cittasampayuttaá¹ƒ, siyÄ• cittavippayuttaá¹ƒ. manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``cittena
ntipi \Be 81/, ``cittena vippayuttaâ€™â€™ ntipi. dasÄ• yatanÄ• cittavisaá¹ƒsaá¹-á¹-hÄ• . dh
cittasaá¹ƒsaá¹-á¹-haá¹ƒ, siyÄ• cittavisaá¹ƒsaá¹-á¹-haá¹ƒ. manÄ• yatanaá¹ƒ na vattabbaá¹ƒ
saá¹ƒsaá¹-á¹-haâ€™â€™ ntipi, ``cittena visaá¹ƒsaá¹-á¹-haâ€™â€™ ntipi. chÄ• yatanÄ• no
chÄ• yatanÄ• siyÄ• cittasamuá¹-á¹-hÄ• nÄ• , siyÄ• no cittasamuá¹-á¹-hÄ• nÄ• . ekÄ• das
dhammÄ• yatanaá¹ƒ siyÄ• cittasahabhÅ« \Se 97/, siyÄ• no cittasahabhÅ«. ekÄ• dasÄ• ya
dhammÄ• yatanaá¹ƒ siyÄ• cittÄ• nuparivatti, siyÄ• no cittÄ• nuparivatti. ekÄ• dasÄ• yatan
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . dhammÄ• yatanaá¹ƒ siyÄ• cittasaá¹ƒsaá¹-á¹-hasa
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ. ekÄ• dasÄ• yatanÄ• no cittasaá¹ƒsaá¹-á¹-hasam
dhammÄ• yatanaá¹ƒ siyÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«, siyÄ• no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«. ekÄ• dasÄ• yatanÄ• no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. dhammÄ• yatanaá¹ƒ siyÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti, siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á

chÄ• yatanÄ• ajjhattikÄ• . chÄ• yatanÄ• bÄ• hirÄ• . navÄ• yatanÄ• upÄ• dÄ• . dvÄ• yata
siyÄ• upÄ• dÄ• , siyÄ• no upÄ• dÄ• . paÃ±cÄ• yatanÄ• upÄ• dinnÄ• . saddÄ• yatanaá¹ƒ
upÄ• dinnÄ• , siyÄ• anupÄ• dinnÄ• . ekÄ• dasÄ• yatanÄ• no upÄ• dÄ• nÄ• . dhammÄ• ya
upÄ• dÄ• naá¹ƒ. dasÄ• yatanÄ• upÄ• dÄ• niyÄ• . dvÄ• yatanÄ• siyÄ• upÄ• dÄ• niyÄ• , si
upÄ• dÄ• navippayuttÄ• . dvÄ• yatanÄ• siyÄ• upÄ• dÄ• nasampayuttÄ• , siyÄ• upÄ• dÄ•
vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• cÄ• â€™â€™ ti, upÄ• dÄ• niyÄ• ceva
na vattabbaá¹ƒ --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±cÄ• â€™â€™ ti, siyÄ• upÄ• dÄ•
siyÄ• na vattabbaá¹ƒ --- ``upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naâ€™â€™ nti. dhammÄ•
\Se 98/ upÄ• dÄ• niyaÃ±ca, siyÄ• upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ• naá¹ƒ, siyÄ• na v
``upÄ• dÄ• naÃ±ceva \Ee 80/ \Ne 90/ upÄ• dÄ• niyaÃ±cÄ• â€™â€™ tipi, ``upÄ• dÄ• niyaÃ±
ntipi. dasÄ• yatanÄ• na vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• cÄ•
``upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ tipi. manÄ• yatanaá¹ƒ na v
upÄ• dÄ• nasampayuttaÃ±cÄ• â€™â€™ ti, siyÄ• upÄ• dÄ• nasampayuttaÃ±ceva no ca up
--- ``upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ• dÄ• naâ€™â€™ nti. dhammÄ• yatanaá¹ƒ s
upÄ• dÄ• nasampayuttaÃ±ca, siyÄ• upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ• dÄ• naá¹ƒ
``upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±cÄ• â€™â€™ tipi, ``upÄ• dÄ• nasampayu

ntipi. dasÄ• yatanÄ• upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• . dvÄ• yatanÄ• siyÄ• upÄ• dÄ
upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• , siyÄ• na vattabbÄ• --- ``upÄ• dÄ• navippayutta
``upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• â€™â€™ tipi.

ekÄ• dasÄ• yatanÄ• no kilesÄ• . dhammÄ• yatanaá¹ƒ siyÄ• kileso, siyÄ• no kileso. dasÄ
dvÄ• yatanÄ• siyÄ• saá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkilesikÄ• . dasÄ• yatanÄ• asaá¹ƒkiliá¹-á
saá¹ƒkiliá¹-á¹-hÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-hÄ• . dasÄ• yatanÄ• kilesavippayuttÄ• . dvÄ• yata
kilesasampayuttÄ• , siyÄ• kilesavippayuttÄ• . dasÄ• yatanÄ• na vattabbÄ• --- ``kilesÄ• ce
cÄ• â€™â€™ ti, ``saá¹ƒkilesikÄ• ceva no ca kilesÄ• â€™â€™. manÄ• yatanaá¹ƒ na vattab
saá¹ƒkilesikaÃ±cÄ• â€™â€™ ti, siyÄ• saá¹ƒkilesikaÃ±ceva no ca kileso, siyÄ• na vattabba
``saá¹ƒkilesikaÃ±ceva no ca kilesoâ€™â€™ ti. dhammÄ• yatanaá¹ƒ siyÄ• kileso ceva saá¹
saá¹ƒkilesikaÃ±ceva no ca kileso, siyÄ• na vattabbaá¹ƒ --- ``kileso ceva saá¹ƒkilesikaÃ±cÄ
``saá¹ƒkilesikaÃ±ceva no ca kilesoâ€™â€™ tipi. dasÄ• yatanÄ• na vattabbÄ• --- ``kilesÄ•
cÄ• â€™â€™ tipi, ``saá¹ƒkiliá¹-á¹-hÄ• ceva no ca \Se 99/ kilesÄ• â€™â€™ tipi. manÄ• yata
``kileso ceva saá¹ƒkiliá¹-á¹-haÃ±cÄ• â€™â€™ ti, siyÄ• saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kileso
vattabbaá¹ƒ --- ``saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesoâ€™â€™ ti. dhammÄ• yatanaá¹ƒ siyÄ
saá¹ƒkiliá¹-á¹-haÃ±ca, siyÄ• saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kileso, siyÄ• na vattabbaá¹ƒ ---
saá¹ƒkiliá¹-á¹-haÃ±cÄ• â€™â€™ tipi, ``saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesoâ€™â€™ tipi.

dasÄ• yatanÄ• na vattabbÄ• --- ``kilesÄ• ceva kilesasampayuttÄ• cÄ• â€™â€™ tipi, ``kil
na kilesÄ• â€™â€™ tipi. manÄ• yatanaá¹ƒ na vattabbaá¹ƒ --- ``kileso ceva kilesasampayutt
siyÄ• kilesasampayuttaÃ±ceva no ca kileso, siyÄ• na vattabbaá¹ƒ --- ``kilesasampayuttaÃ±
kilesoâ€™â€™ ti. dhammÄ• yatanaá¹ƒ siyÄ• kileso ceva kilesasampayuttaÃ±ca, siyÄ• kile
kileso, siyÄ• na vattabbaá¹ƒ --- ``kileso ceva kilesasampayuttaÃ±cÄ• â€™â€™ tipi, ``kilesa
\Be 83/ ca kilesoâ€™â€™ tipi. dasÄ• yatanÄ• kilesavippayuttasaá¹ƒkilesikÄ• . dvÄ• yatanÄ
kilesavippayuttasaá¹ƒkilesikÄ• , siyÄ• kilesavippayuttaasaá¹ƒkilesikÄ• \Ee 81/, siyÄ• na va
``kilesavippayuttasaá¹ƒkilesikÄ• â€™â€™ tipi, ``kilesavippayuttaasaá¹ƒkilesikÄ• â€™â€™ t

dasÄ• yatanÄ• na dassanena pahÄ• tabbÄ• . dvÄ• yatanÄ• siyÄ• dassanena pahÄ• tabb
pahÄ• tabbÄ• . dasÄ• yatanÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• . dvÄ• yatanÄ• siyÄ• bhÄ
bhÄ• vanÄ• ya pahÄ• tabbÄ• . dasÄ• yatanÄ• na dassanena pahÄ• tabbahetukÄ• . dvÄ• y
pahÄ• tabbahetukÄ• , siyÄ• na dassanena pahÄ• tabbahetukÄ• . dasÄ• yatanÄ• na bhÄ•
dvÄ• yatanÄ• siyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , siyÄ• na bhÄ• vanÄ• ya pahÄ•
avitakkÄ• . dvÄ• yatanÄ• siyÄ• savitakkÄ• , siyÄ• avitakkÄ• . dasÄ• yatanÄ• avicÄ• rÄ• .
savicÄ• rÄ• , siyÄ• avicÄ• rÄ• . dasÄ• yatanÄ• appÄ«tikÄ• . dvÄ• yatanÄ• siyÄ• sappÄ«t
dasÄ• yatanÄ• na pÄ«tisahagatÄ• . dvÄ• yatanÄ• siyÄ• pÄ«tisahagatÄ• , siyÄ• na pÄ«tis
sukhasahagatÄ• . dvÄ• yatanÄ• siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahagatÄ• . dasÄ
dvÄ• yatanÄ• siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na upekkhÄ• sahagatÄ• .

dasÄ• yatanÄ• kÄ• mÄ• vacarÄ• . dvÄ• yatanÄ• siyÄ• kÄ• mÄ• vacarÄ• , siyÄ• na kÄ• m
rÅ«pÄ• vacarÄ• . dvÄ• yatanÄ• siyÄ• rÅ«pÄ• vacarÄ• , siyÄ• na rÅ«pÄ• vacarÄ• . dasÄ•
dvÄ• yatanÄ• siyÄ• arÅ«pÄ• vacarÄ• , siyÄ• na arÅ«pÄ• vacarÄ• . dasÄ• yatanÄ• pariyÄ
pariyÄ• pannÄ• , siyÄ• apariyÄ• pannÄ• . dasÄ• yatanÄ• aniyyÄ• nikÄ• . dvÄ• yatanÄ• si
aniyyÄ• nikÄ• . dasÄ• yatanÄ• aniyatÄ• . dvÄ• yatanÄ• siyÄ• niyatÄ• , siyÄ• aniyatÄ• . d
dvÄ• yatanÄ• siyÄ• sauttarÄ• , siyÄ• anuttarÄ• . dasÄ• yatanÄ• araá¹‡Ä• . dvÄ• yatanÄ•
araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

Ä• yatanavibhaá¹…go niá¹-á¹-hito.

3. dhÄ• tuvibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<172> cha \Be 84/ \Ee 82/ \Ne 92/ dhÄ• tuyo --- pathavÄ«dhÄ• tu {paá¹-havÄ«dhÄ• tu (Ce
Ä• podhÄ• tu, tejodhÄ• tu, vÄ• yodhÄ• tu, Ä• kÄ• sadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tu.

<173> tattha katamÄ• pathavÄ«dhÄ• tu? pathavÄ«dhÄ• tudvayaá¹ƒ --- atthi ajjhattikÄ• , at
katamÄ• ajjhattikÄ• pathavÄ«dhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharig
kakkhaá¸·abhÄ• vo ajjhattaá¹ƒ upÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- kesÄ• lomÄ• nakhÄ• dan
{nahÄ• ru (Ce) } aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ {aá¹-á¹-himiÃ±jÄ• (Ce) } vakkaá¹ƒ hadayaá¹ƒ
pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ, yaá¹ƒ vÄ• panaÃ
paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹ƒ kakkhaá¸·attaá¹ƒ kakkhaá¸·abhÄ• vo ajjhattaá¹ƒ up
vuccati `ajjhattikÄ• pathavÄ«dhÄ• tuâ€™.

tattha katamÄ• bÄ• hirÄ• pathavÄ«dhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹
kakkhaá¸·abhÄ• vo bahiddhÄ• anupÄ• dinnaá¹ƒ, seyyathidaá¹ƒ \Se 102/ --- ayo lohaá¹ƒ tip
{sajjhu (Se) } muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«p
{lohitaá¹…go (Se Katthaci), lohitako (?) } masÄ• ragallaá¹ƒ tiá¹‡aá¹ƒ kaá¹-á¹-haá¹ƒ sakkhar
{kathalaá¹ƒ (Katthaci) } bhÅ«mi pÄ• sÄ• á¹‡o pabbato, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi bÄ•
kharigataá¹ƒ kakkhaá¸·attaá¹ƒ kakkhaá¸·abhÄ• vo bahiddhÄ• anupÄ• dinnaá¹ƒ --- ayaá¹ƒ v
pathavÄ«dhÄ• tuâ€™. yÄ• ca ajjhattikÄ• pathavÄ«dhÄ• tu yÄ• ca bÄ• hirÄ• pathavÄ«dh
abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati ``pathavÄ«dhÄ• tuâ€™â€™.

<174> tattha \Ee 83/ \Ne 93/ katamÄ• Ä• podhÄ• tu? Ä• podhÄ• tudvayaá¹ƒ --- atthi ajjhatt

tattha katamÄ• ajjhattikÄ• Ä• podhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pogataá¹
{sneho snehagataá¹ƒ (Se) } bandhanattaá¹ƒ rÅ«passa ajjhattaá¹ƒ upÄ• dinnaá¹ƒ, seyyathid
semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• mu
panaÃ±Ã±ampi atthi ajjhattaá¹ƒ \Be 85/ paccattaá¹ƒ Ä• po Ä• pogataá¹ƒ sineho sinehagataá
rÅ«passa ajjhattaá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati `ajjhattikÄ• Ä• podhÄ• tuâ€™.

tattha katamÄ• bÄ• hirÄ• Ä• podhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ Ä• po Ä• pogataá¹ƒ sineho sin
rÅ«passa bahiddhÄ• anupÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- mÅ«laraso khandharaso tacaraso
phalaraso khÄ«raá¹ƒ dadhi sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ bhummÄ• ni
vÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi bÄ• hiraá¹ƒ Ä• po Ä• pogataá¹ƒ sineho sinehagataá¹ƒ
bahiddhÄ• anupÄ• dinnaá¹ƒ \Se 103/ --- ayaá¹ƒ vuccati `bÄ• hirÄ• Ä• podhÄ• tuâ€™. yÄ•
yÄ• ca bÄ• hirÄ• Ä• podhÄ• tu, tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• -
``Ä• podhÄ• tuâ€™â€™.

<175> tattha katamÄ• tejodhÄ• tu? tejodhÄ• tudvayaá¹ƒ --- atthi ajjhattikÄ• , atthi bÄ• hirÄ
ajjhattikÄ• tejodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ usmÄ• usmÄ• gataá
usumagataá¹ƒ ajjhattaá¹ƒ upÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- yena ca santappati yena ca jÄ«r
pariá¸• ayhati yena ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, y
atthi ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ usmÄ• usmÄ• gataá¹ƒ usumaá¹ƒ usumagataá
upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati `ajjhattikÄ• tejodhÄ• tuâ€™.

tattha katamÄ• bÄ• hirÄ• tejodhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ tejo tejogataá¹ƒ usmÄ• usmÄ• g
usumagataá¹ƒ bahiddhÄ• anupÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- kaá¹-á¹-haggi palÄ• laggi {sa
tiá¹‡aggi gomayaggi thusaggi saá¹…kÄ• raggi indaggi aggisantÄ• po sÅ«riyasantÄ• po kaá
tiá¹‡asannicayasantÄ• po dhaÃ±Ã±asannicayasantÄ• po bhaá¹‡á¸• asannicayasantÄ• po, y
bÄ• hiraá¹ƒ tejo tejogataá¹ƒ usmÄ• usmÄ• gataá¹ƒ usumaá¹ƒ usumagataá¹ƒ bahiddhÄ• an
vuccati `bÄ• hirÄ• tejodhÄ• tuâ€™. yÄ• \Ee 84/ \Ne 94/ ca ajjhattikÄ• tejodhÄ• tu yÄ• ca
tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati ``tejodhÄ• tuâ€™

<176> tattha \Se 104/ \Be 86/ katamÄ• vÄ• yodhÄ• tu? vÄ• yodhÄ• tudvayaá¹ƒ --- atthi ajj
tattha katamÄ• ajjhattikÄ• vÄ• yodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ• yogata
rÅ«passa ajjhattaá¹ƒ upÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- uddhaá¹…gamÄ• vÄ• tÄ• adhogam
koá¹-á¹-hÄ• sayÄ• {koá¹-á¹-hasayÄ• (Ce Se) } vÄ• tÄ• aá¹…gamaá¹…gÄ• nusÄ• rino vÄ•
uppalakavÄ• tÄ• assÄ• so passÄ• so iti vÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi ajjhattaá¹ƒ pa
vÄ• yogataá¹ƒ thambhitattaá¹ƒ rÅ«passa ajjhattaá¹ƒ upÄ• dinnaá¹ƒ --- ayaá¹ƒ vuccati `ajjha

tattha katamÄ• bÄ• hirÄ• vÄ• yodhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ vÄ• yo vÄ• yogataá¹ƒ thambh

anupÄ• dinnaá¹ƒ, seyyathidaá¹ƒ --- puratthimÄ• vÄ• tÄ• pacchimÄ• vÄ• tÄ• uttarÄ• vÄ• sarajÄ• vÄ• tÄ• arajÄ• vÄ• tÄ• sÄ«tÄ• vÄ• tÄ• uá¹‡hÄ• vÄ• tÄ• parittÄ• vÄ• tÄ• adhi verambhavÄ• tÄ• pakkhavÄ• tÄ• supaá¹‡á¹‡avÄ• tÄ• tÄ• lavaá¹‡á¹-avÄ• tÄ• vidhÅ«pana atthi bÄ• hiraá¹ƒ vÄ• yo vÄ• yogataá¹ƒ thambhitattaá¹ƒ rÅ«passa bahiddhÄ• anupÄ• dinna `bÄ• hirÄ• vÄ• yodhÄ• tuâ€™. yÄ• ca ajjhattikÄ• vÄ• yodhÄ• tu yÄ• ca bÄ• hirÄ• vÄ• yo abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati ``vÄ• yodhÄ• tuâ€™â€™.

<177> tattha katamÄ• Ä• kÄ• sadhÄ• tu? Ä• kÄ• sadhÄ• tudvayaá¹ƒ --- atthi ajjhattikÄ• , a katamÄ• ajjhattikÄ• Ä• kÄ• sadhÄ• tu? yaá¹ƒ \Se 105/ ajjhattaá¹ƒ paccattaá¹ƒ Ä• kÄ• so Ä aghagataá¹ƒ vivaro vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ maá¹ƒsalohitehi ajjhattaá¹ƒ upÄ• dir --- kaá¹‡á¹‡acchiddaá¹ƒ nÄ• sacchiddaá¹ƒ mukhadvÄ• raá¹ƒ, yena ca asitapÄ«takhÄ• yitas yattha ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ santiá¹-á¹-hati, yena ca asitapÄ«takhÄ• yitasÄ• yit nikkhamati, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi ajjhattaá¹ƒ paccattaá¹ƒ Ä• kÄ• so Ä• kÄ• sagat vivaro vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ maá¹ƒsalohitehi ajjhattaá¹ƒ upÄ• dinnaá¹ƒ --- aya `ajjhattikÄ• Ä• kÄ• sadhÄ• tuâ€™.

tattha katamÄ• bÄ• hirÄ• Ä• kÄ• sadhÄ• tu? yaá¹ƒ bÄ• hiraá¹ƒ Ä• kÄ• so Ä• kÄ• sagataá 95/ vivaragataá¹ƒ \Ee 85/ asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehi \Be 87/ bahiddhÄ• vuccati `bÄ• hirÄ• Ä• kÄ• sadhÄ• tuâ€™. yÄ• ca ajjhattikÄ• Ä• kÄ• sadhÄ• tu yÄ• ca bÄ• tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• --- ayaá¹ƒ vuccati ``Ä• kÄ• sadhÄ•

<178> tattha katamÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu? cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, sotaviÃ±Ã±Ä ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu, jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu vuccati ``viÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â€™.

imÄ• cha dhÄ• tuyo.

<179> aparÄ• pi cha dhÄ• tuyo --- sukhadhÄ• tu, dukkhadhÄ• tu, somanassadhÄ• tu, dom avijjÄ• dhÄ• tu.

<180> tattha katamÄ• sukhadhÄ• tu? yaá¹ƒ kÄ• yikaá¹ƒ sÄ• taá¹ƒ kÄ• yikaá¹ƒ sukhaá¹ƒ k sukhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ vuccati ``

tattha katamÄ• \Se 106/ dukkhadhÄ• tu? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkha asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- a ``dukkhadhÄ• tuâ€™â€™.

tattha katamÄ• somanassadhÄ• tu? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cet

sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ vuccati ``so

tattha katamÄ• domanassadhÄ• tu? yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ
asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- aya
``domanassadhÄ• tuâ€™â€™.

tattha katamÄ• upekkhÄ• dhÄ• tu? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosa
adukkhamasukhaá¹ƒ \Ne 96/ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ•
``upekkhÄ• dhÄ• tuâ€™â€™.

tattha katamÄ• avijjÄ• dhÄ• tu? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ anabhisamayo anan
appaá¹-ivedho asaá¹…gÄ• haá¹‡Ä• apariyogÄ• haá¹‡Ä• asamapekkhanÄ• apaccavekkha
dummejjhaá¹ƒ bÄ• lyaá¹ƒ asampajaÃ±Ã±aá¹ƒ \Be 88/ moho pamoho sammoho avijjÄ• avij
avijjÄ• nusayo avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ \Ee 86/ avijjÄ• laá¹…gÄ« moho akusalamÅ«laá
``avijjÄ• dhÄ• tuâ€™â€™.

imÄ• cha dhÄ• tuyo.

<181> aparÄ• pi cha dhÄ• tuyo --- kÄ• madhÄ• tu, byÄ• pÄ• dadhÄ• tu, vihiá¹ƒsÄ• dhÄ• tu
abyÄ• pÄ• dadhÄ• tu, avihiá¹ƒsÄ• dhÄ• tu.

<182> tattha katamÄ• kÄ• madhÄ• tu? kÄ• mapaá¹-isaá¹ƒyutto takko vitakko saá¹…kappo
abhiniropanÄ• micchÄ• saá¹…kappo --- ayaá¹ƒ vuccati kÄ• madhÄ• tu. heá¹-á¹-hato avÄ«c
karitvÄ• uparito paranimmitavasavattÄ« deve anto karitvÄ• yaá¹ƒ etasmiá¹ƒ antare etthÄ•
pariyÄ• pannÄ• khandhadhÄ• tuÄ• yatanÄ• rÅ«pÄ• {rÅ«paá¹ƒ (Se) } vedanÄ• saÃ±Ã±Ä•
ayaá¹ƒ vuccati \Se 107/ ``kÄ• madhÄ• tuâ€™â€™.

tattha katamÄ• byÄ• pÄ• dadhÄ• tu? byÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitakko ... pe ... m
ayaá¹ƒ vuccati ``byÄ• pÄ• dadhÄ• tuâ€™â€™. dasasu vÄ• Ä• ghÄ• tavatthÅ«su cittassa Ä
paá¹-ighaá¹ƒ paá¹-ivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byÄ•
kujjhanÄ• kujjhitattaá¹ƒ doso dussanÄ• dussitattaá¹ƒ byÄ• patti byÄ• pajjanÄ• virodho paa
caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- ayaá¹ƒ vuccati ``byÄ• pÄ• dadhÄ• tuâ

tattha katamÄ• vihiá¹ƒsÄ• dhÄ• tu? vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko ... pe ... micc
97/ --- ayaá¹ƒ vuccati ``vihiá¹ƒsÄ• dhÄ• tuâ€™â€™. idhekacco pÄ• á¹‡inÄ• vÄ• leá¸• á¸• u
satthena vÄ• rajjuyÄ• vÄ• aÃ±Ã±ataraÃ±Ã±atarena satte viheá¹-heti, yÄ• evarÅ«pÄ• hea
hiá¹ƒsanÄ• vihiá¹ƒsanÄ• rosanÄ• virosanÄ• parÅ«paghÄ• to --- ayaá¹ƒ vuccati ``vihiá¹ƒs

tattha katamÄ• nekkhammadhÄ• tu? nekkhammapaá¹-isaá¹ƒyutto takko vitakko ... pe ... sa
ayaá¹ƒ vuccati ``nekkhammadhÄ• tuâ€™â€™. sabbepi kusalÄ• dhammÄ• ``nekkhammad

tattha \Be 89/ katamÄ• abyÄ• pÄ• dadhÄ• tu? abyÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitakko
--- ayaá¹ƒ vuccati ``abyÄ• pÄ• dadhÄ• tuâ€™â€™. yÄ• sattesu metti mettÄ• yanÄ• mettÄ•
--- ayaá¹ƒ vuccati ``abyÄ• pÄ• dadhÄ• tuâ€™â€™.

tattha katamÄ• avihiá¹ƒsÄ• dhÄ• tu? avihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko saá¹…kap
87/ cetaso abhiniropanÄ• sammÄ• saá¹…kappo --- ayaá¹ƒ vuccati ``avihiá¹ƒsÄ• dhÄ• tuâ€
karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati
``avihiá¹ƒsÄ• dhÄ• tuâ€™â€™.

imÄ• cha dhÄ• tuyo.

iti imÄ• ni tÄ«á¹‡i chakkÄ• ni tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• aá¹-
honti.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<183> aá¹-á¹-hÄ• rasa dhÄ• tuyo --- cakkhudhÄ• tu, rÅ«padhÄ• tu, cakkhuviÃ±Ã±Ä• á¹‡ad
saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu, gandhadhÄ• tu, ghÄ• naviÃ±Ã±
rasadhÄ• tu, jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu \Ne 98/, kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu,
manodhÄ• tu, dhammadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

<184> tattha katamÄ• cakkhudhÄ• tu? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ up
suÃ±Ã±o gÄ• mopeso --- ayaá¹ƒ vuccati ``cakkhudhÄ• tuâ€™â€™.

tattha katamÄ• rÅ«padhÄ• tu? yaá¹ƒ rÅ«paá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ
rÅ«padhÄ• tupesÄ• --- ayaá¹ƒ vuccati ``rÅ«padhÄ• tuâ€™â€™.

tattha katamÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu? cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati ci
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ vuccati ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â

tattha \Be 90/ katamÄ• sotadhÄ• tu? yaá¹ƒ sotaá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ
suÃ±Ã±o gÄ• mopeso --- ayaá¹ƒ vuccati ``sotadhÄ• tuâ€™â€™ \Se 109/.

tattha katamÄ• saddadhÄ• tu? yo saddo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya a
... saddadhÄ• tupesÄ• --- ayaá¹ƒ vuccati ``saddadhÄ• tuâ€™â€™.

tattha katamÄ• sotaviÃ±Ã±Ä• á¹‡adhÄ• tu? sotaÃ±ca paá¹-icca sadde ca uppajjati cittaá¹ƒ
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã
tajjÄ• sotaviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ vuccati ``sotaviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â€™.

tattha katamÄ• ghÄ• nadhÄ• tu? yaá¹ƒ \Ee 88/ ghÄ• naá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• na
... suÃ±Ã±o gÄ• mopeso --- ayaá¹ƒ vuccati ``ghÄ• nadhÄ• tuâ€™â€™.

tattha katamÄ• gandhadhÄ• tu? yo gandho catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
... gandhadhÄ• tupesÄ• --- ayaá¹ƒ vuccati ``gandhadhÄ• tuâ€™â€™.

tattha \Ne 99/ katamÄ• ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu? ghÄ• naÃ±ca paá¹-icca gandhe ca
mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä•
tajjÄ• ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ vuccati ``ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™

tattha katamÄ• jivhÄ• dhÄ• tu? yÄ• jivhÄ• catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• y
gÄ• mopeso --- ayaá¹ƒ vuccati ``jivhÄ• dhÄ• tuâ€™â€™.

tattha katamÄ• rasadhÄ• tu? yo raso catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya anid
rasadhÄ• tupesÄ• --- ayaá¹ƒ vuccati ``rasadhÄ• tuâ€™â€™.

tattha katamÄ• jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu? jivhaÃ±ca paá¹-icca rase ca uppajjati cittaá¹
hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ \Se 110/ viÃ±Ã±Ä• á¹‡a
tajjÄ• jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ vuccati ``jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â€

tattha katamÄ• kÄ• yadhÄ• tu? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya
gÄ• mopeso --- ayaá¹ƒ vuccati ``kÄ• yadhÄ• tuâ€™â€™.

tattha \Be 91/ katamÄ• phoá¹-á¹-habbadhÄ• tu? pathavÄ«dhÄ• tu ... pe ... phoá¹-á¹-habba
vuccati ``phoá¹-á¹-habbadhÄ• tuâ€™â€™.

tattha katamÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu? kÄ• yaÃ±ca paá¹-icca phoá¹-á¹-habbe ca up
mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä•
tajjÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu --- ayaá¹ƒ vuccati ``kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â€

tattha katamÄ• manodhÄ• tu? cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• uppajjitvÄ• niruddhasam
mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±
viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manodhÄ• tu; sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... ghÄ•
... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• uppajjitvÄ• r
uppajjati cittaá¹ƒ mano mÄ• nasaá¹ƒ \Ne 100/ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yata
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manodhÄ• tu \Ee 89/ sabbadhammesu vÄ
uppajjati cittaá¹ƒ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ mano manÄ• yatanaá¹ƒ m
viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manodhÄ• tu --- ayaá¹ƒ vuccati ``manodhÄ• tuâ€™â€™.

tattha katamÄ• dhammadhÄ• tu? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• ra
anidassanaappaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ, asaá¹…khatÄ• ca dhÄ• tu.

tattha katamo vedanÄ• kkhandho? ekavidhena vedanÄ• kkhandho --- phassasampayutto \S
vedanÄ• kkhandho --- atthi sahetuko, atthi ahetuko. tividhena vedanÄ• kkhandho --- atthi ku
atthi abyÄ• kato ... pe ... evaá¹ƒ dasavidhena vedanÄ• kkhandho ... pe ... evaá¹ƒ bahuvidhe
ayaá¹ƒ vuccati ``vedanÄ• kkhandhoâ€™â€™.

tattha katamo saÃ±Ã±Ä• kkhandho? ekavidhena saÃ±Ã±Ä• kkhandho --- phassasampayut
--- atthi sahetuko, atthi ahetuko. tividhena saÃ±Ã±Ä• kkhandho --- atthi kusalo, atthi akusalo
... pe ... evaá¹ƒ dasavidhena saÃ±Ã±Ä• kkhandho ... pe ... evaá¹ƒ bahuvidhena saÃ±Ã±Ä• k
``saÃ±Ã±Ä• kkhandhoâ€™â€™.

tattha katamo saá¹…khÄ• rakkhandho? ekavidhena saá¹…khÄ• rakkhandho --- cittasampa
saá¹…khÄ• rakkhandho --- atthi hetu, atthi ahetu. tividhena saá¹…khÄ• rakkhandho --- atthi
akusalo, atthi abyÄ• kato ... pe ... evaá¹ƒ \Be 92/ dasavidhena saá¹…khÄ• rakkhandho ... pe
bahuvidhena saá¹…khÄ• rakkhandho --- ayaá¹ƒ vuccati ``saá¹…khÄ• rakkhandhoâ€™â€™

tattha katamaá¹ƒ rÅ«paá¹ƒ anidassanaappaá¹-ighaá¹ƒ dhammÄ• yatanapariyÄ• pannaá¹ƒ?
kabaá¸·Ä«kÄ• ro Ä• hÄ• ro --- idaá¹ƒ vuccati rÅ«paá¹ƒ ``anidassanaappaá¹-ighaá¹ƒ
dhammÄ• yatanapariyÄ• pannaá¹ƒâ€™â€™.

tattha katamÄ• asaá¹…khatÄ• dhÄ• tu? rÄ• gakkhayo, dosakkhayo, mohakkhayo --- ayaá
dhÄ• tuâ€™â€™. ayaá¹ƒ vuccati ``dhammadhÄ• tuâ€™â€™.

tattha \Ne 101/ katamÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu? cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• u
uppajjati manodhÄ• tu, manodhÄ• tuyÄ• uppajjitvÄ• niruddhasamanantarÄ• \Ee 90/ uppaj
mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu; sotaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ...
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Se 112/ ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe

kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• uppajjitvÄ• niruddhasamanantarÄ• uppajjati manodhÄ• t
niruddhasamanantarÄ• uppajjati cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä•
paá¹-icca dhamme ca uppajjati cittaá¹ƒ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ man
manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• t
``manoviÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â€™.

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

aá¹-á¹-hÄ• rasa dhÄ• tuyo --- cakkhudhÄ• tu, rÅ«padhÄ• tu, cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu,
sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu, gandhadhÄ• tu, ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu
jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu, kÄ• yaviÃ±Ã±Ä• á¹‡a
dhammadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu.

<186> aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ•
saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<187> soá¸·asa \Be 93/ dhÄ• tuyo abyÄ• katÄ• . dve dhÄ• tuyo siyÄ• kusalÄ• , siyÄ• aku
dasa dhÄ• tuyo na vattabbÄ• --- ``sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi, ``duk
sampayuttÄ• â€™â€™ tipi, ``adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi.
adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• sukh
dukkhÄ• ya vedanÄ• ya sampayuttÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• \Se 113/ sukhÄ•
dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutt
vedanÄ• ya sampayuttÄ• , siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhama
siyÄ• na vattabbÄ• --- ``sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi, ``dukkhÄ• ya v
tipi, ``adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi.

dasa dhÄ• tuyo nevavipÄ• kanavipÄ• kadhammadhammÄ• . paÃ±ca \Ee 91/ dhÄ• tuyo vip
siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . dve dhÄ• tuyo siyÄ• vipÄ• kÄ• , siyÄ•
nevavipÄ• kanavipÄ• kadhammadhammÄ• .

dasa dhÄ• tuyo upÄ• dinnupÄ• dÄ• niyÄ• . saddadhÄ• tu anupÄ• dinnupÄ• dÄ• niyÄ• . pa
upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• . dve dhÄ• tuyo siyÄ• upÄ•
anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• .

soá¸·asa dhÄ• tuyo asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• . dve dhÄ• tuyo siyÄ• saá¹ƒkiliá¹-á¹-ha
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . pannarasa dhÄ•
avitakkaavicÄ• rÄ• . manodhÄ• tu savitakkasavicÄ• rÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ•
avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . dhammadhÄ• tu siyÄ• savitakkasavicÄ
avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• , siyÄ• na vattabbÄ• --- ``savitakkasavi
``avitakkavicÄ• ramattÄ• â€™â€™ tipi, ``avitakkaavicÄ• rÄ• â€™â€™ tipi. dasa dhÄ• tuyo
``pÄ«tisahagatÄ• â€™â€™ tipi, ``sukhasahagatÄ• â€™â€™ tipi, ``upekkhÄ• sahagatÄ• â€
dhÄ• tuyo upekkhÄ• sahagatÄ• . kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu na pÄ«tisahagatÄ• , siyÄ• \
upekkhÄ• sahagatÄ• , siyÄ• na vattabbÄ• --- ``sukhasahagatÄ• â€™â€™ ti. dve dhÄ• tuy
sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na vattabbÄ• --- ``pÄ«tisahagatÄ• â
``sukhasahagatÄ• â€™â€™ tipi, ``upekkhÄ• sahagatÄ• â€™â€™ tipi.

soá¸·asa \Ne 103/ dhÄ• tuyo neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . dve dhÄ•
pahÄ• tabbÄ• , siyÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• , siyÄ• neva dassanena na bhÄ• vanÄ
neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . dve dhÄ• tuyo siyÄ• dassanena
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabb
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. dve dhÄ• tuyo siyÄ• Ä• cayagÄ• mino, siyÄ• apa
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. soá¸·asa dhÄ• tuyo nevasekkhanÄ• sekkhÄ• . dve
asekkhÄ• , siyÄ• nevasekkhanÄ• sekkhÄ• .

soá¸·asa dhÄ• tuyo parittÄ• . dve dhÄ• tuyo siyÄ• parittÄ• , siyÄ• mahaggatÄ• , siyÄ• ap
dhÄ• tuyo anÄ• rammaá¹‡Ä• . cha dhÄ• tuyo parittÄ• rammaá¹‡Ä• . dve dhÄ• tuyo siyÄ• p
mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``
``mahaggatÄ• rammaá¹‡Ä• â€™â€™ tipi, ``appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™â€™ tipi. soá
dhÄ• tuyo siyÄ• hÄ«nÄ• , siyÄ• majjhimÄ• , siyÄ• paá¹‡Ä«tÄ• . soá¸·asa dhÄ• tuyo aniya
siyÄ• micchattaniyatÄ• , siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ• .

dasa dhÄ• tuyo anÄ• rammaá¹‡Ä• . cha dhÄ• tuyo na vattabbÄ• --- ``maggÄ• rammaá¹‡Ä
``maggahetukÄ• â€™â€™ tipi, ``maggÄ• dhipatinoâ€™â€™ tipi. dve dhÄ• tuyo siyÄ• mag
maggahetukÄ• , siyÄ• maggÄ• dhipatino, siyÄ• na vattabbÄ• --- ``maggÄ• rammaá¹‡Ä• â
``maggahetukÄ• â€™â€™ tipi, ``maggÄ• dhipatinoâ€™â€™ tipi. dasa dhÄ• tuyo siyÄ• upp
na vattabbÄ• --- ``anuppannÄ• â€™â€™ ti. saddadhÄ• tu siyÄ• uppannÄ• , siyÄ• anuppa
``uppÄ• dinÄ«â€™â€™ ti. cha dhÄ• tuyo siyÄ• uppannÄ• , siyÄ• anuppannÄ• , siyÄ• upp
uppannÄ• , siyÄ• anuppannÄ• , siyÄ• uppÄ• dinÄ«, siyÄ• na vattabbÄ• --- ``uppannÄ• â
tipi, ``uppÄ• dinÄ«â€™â€™ tipi.

sattarasa \Be 95/ dhÄ• tuyo siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• . dha
siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• , siyÄ• na vattabbÄ• --- ``atÄ«tÄ• â€™â€™ tipi,

``paccuppannÄ• â€™â€™ tipi. dasa dhÄ• tuyo anÄ• rammaá¹‡Ä• . cha dhÄ• tuyo paccupp
siyÄ• atÄ«tÄ• rammaá¹‡Ä• , siyÄ• anÄ• gatÄ• rammaá¹‡Ä• , siyÄ• paccuppannÄ• ramma
--- ``atÄ«tÄ• rammaá¹‡Ä• â€™â€™ tipi, ``anÄ• gatÄ• rammaá¹‡Ä• â€™â€™ tipi, ``paccupp
siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ• .

dasa dhÄ• tuyo anÄ• rammaá¹‡Ä• . cha dhÄ• tuyo siyÄ• ajjhattÄ• rammaá¹‡Ä• , siyÄ• ba
ajjhattabahiddhÄ• rammaá¹‡Ä• . dve dhÄ• tuyo siyÄ• ajjhattÄ• rammaá¹‡Ä• , siyÄ• bahidd
ajjhattabahiddhÄ• rammaá¹‡Ä• , siyÄ• \Se 116/ na vattabbÄ• --- ``ajjhattÄ• rammaá¹‡Ä• â
``bahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi, ``ajjhattabahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi. rÅ«
sanidassanasappaá¹-ighÄ• . nava dhÄ• tuyo anidassanaappaá¹-ighÄ• . aá¹-á¹-ha dhÄ• tuyo

2. dukaá¹*f*

<188> sattarasa dhÄ• tuyo na hetÅ«. dhammadhÄ• tu siyÄ• hetu, siyÄ• na hetu. soá¸·asa
dhÄ• tuyo siyÄ• sahetukÄ• , siyÄ• ahetukÄ• . soá¸·asa dhÄ• tuyo ahetukÄ• . dve dhÄ• tuy
ahetukÄ• . soá¸·asa dhÄ• tuyo hetuvippayuttÄ• \Ee 93/. dve dhÄ• tuyo siyÄ• hetusampayu
hetuvippayuttÄ• . soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``hetu ceva sahetukÄ• cÄ• â€™â€™
ca hetÅ«â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``hetu ceva sahetukÄ•
sahetukÄ• ceva na ca hetu, siyÄ• na vattabbÄ• --- ``sahetukÄ• ceva na ca hetÅ«â€™â€™
hetu ceva sahetukÄ• ca, siyÄ• sahetukÄ• ceva na ca hetu, siyÄ• na vattabbÄ• --- ``hetu
cÄ• â€™â€™ tipi, ``sahetukÄ• ceva na ca hetÅ«â€™â€™ tipi. soá¸·asa dhÄ• tuyo na vatta
hetusampayuttÄ• cÄ• â€™â€™ tipi, ``hetusampayuttÄ• ceva na ca hetÅ«â€™â€™ tipi. ma
vattabbÄ• --- ``hetu ceva hetusampayuttÄ• cÄ• â€™â€™ ti, siyÄ• hetusampayuttÄ• ceva
vattabbÄ• --- ``hetusampayuttÄ• ceva na ca hetÅ«â€™â€™ ti. dhammadhÄ• tu siyÄ• hetu
siyÄ• hetusampayuttÄ• ceva na ca hetu, siyÄ• na vattabbÄ• --- ``hetu ceva hetusampayu
tipi, ``hetusampayuttÄ• ceva na ca hetÅ«â€™â€™ tipi. soá¸·asa dhÄ• tuyo na hetuahetukÄ
siyÄ• na hetusahetukÄ• , siyÄ• na hetuahetukÄ• . dhammadhÄ• tu siyÄ• na hetusahetukÄ
hetuahetukÄ• , siyÄ• na vattabbÄ• --- ``na hetusahetukÄ• â€™â€™ tipi, ``na hetuahetukÄ•

sattarasa \Ne 105/ dhÄ• tuyo sappaccayÄ• . dhammadhÄ• tu siyÄ• sappaccayÄ• , siyÄ• a
saá¹…khatÄ• . dhammadhÄ• tu siyÄ• saá¹…khatÄ• , siyÄ• asaá¹…khatÄ• . rÅ«padhÄ• tu
anidassanÄ• . dasa dhÄ• tuyo sappaá¹-ighÄ• . aá¹-á¹-ha dhÄ• tuyo appaá¹-ighÄ• . dasa dhÄ
dhÄ• tuyo arÅ«pÄ• . dhammadhÄ• tu siyÄ• rÅ«pÄ• , siyÄ• arÅ«pÄ• . soá¸·asa dhÄ• tuyo l
lokiyÄ• , siyÄ• lokuttarÄ• ; kenaci viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±eyyÄ• .

sattarasa dhÄ• tuyo no Ä• savÄ• . dhammadhÄ• tu siyÄ• Ä• savÄ• , siyÄ• no Ä• savÄ• . s
dhÄ• tuyo siyÄ• sÄ• savÄ• , siyÄ• anÄ• savÄ• . soá¸·asa dhÄ• tuyo Ä• savavippayuttÄ• . d
Ä• savasampayuttÄ• , siyÄ• Ä• savavippayuttÄ• . soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``Ä

cÄ• â€™â€™ ti, ``sÄ• savÄ• ceva \Ee 94/ no ca Ä• savÄ• â€™â€™. manoviÃ±Ã±Ä• á¹‡ad
ceva sÄ• savÄ• cÄ• â€™â€™ ti, siyÄ• sÄ• savÄ• ceva no ca Ä• savo, siyÄ• na vattabbÄ
Ä• savoâ€™â€™ ti. dhammadhÄ• tu siyÄ• Ä• savo ceva sÄ• savÄ• ca, siyÄ• sÄ• savÄ•
vattabbÄ• --- ``Ä• savo ceva sÄ• savÄ• cÄ• â€™â€™ tipi, ``sÄ• savÄ• ceva no ca Ä• sav

soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• â€™â€™
no ca Ä• savÄ• â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adhÄ• tu na \Se 118/ vattabbÄ• --- ``Ä• sa
cÄ• â€™â€™ ti, siyÄ• Ä• savasampayuttÄ• ceva no ca Ä• savo, siyÄ• na vattabbÄ• --- ``
Ä• savoâ€™â€™ ti. dhammadhÄ• tu siyÄ• Ä• savo ceva Ä• savasampayuttÄ• ca, siyÄ• Ä
Ä• savo, siyÄ• na vattabbÄ• --- ``Ä• savo ceva Ä• savasampayuttÄ• cÄ• â€™â€™ tipi, ``Ä
Ä• savoâ€™â€™ tipi. soá¸·asa dhÄ• tuyo Ä• savavippayuttasÄ• savÄ• . dve dhÄ• tuyo siyÄ
siyÄ• Ä• savavippayuttaanÄ• savÄ• \Be 97/, siyÄ• na vattabbÄ• --- ``Ä• savavippayuttas
``Ä• savavippayuttaanÄ• savÄ• â€™â€™ tipi.

sattarasa dhÄ• tuyo no saá¹ƒyojanÄ• . dhammadhÄ• tu siyÄ• saá¹ƒyojanaá¹ƒ, siyÄ• no sa
dhÄ• tuyo saá¹ƒyojaniyÄ• . dve dhÄ• tuyo siyÄ• saá¹ƒyojaniyÄ• , siyÄ• asaá¹ƒyojaniyÄ• .
saá¹ƒyojanavippayuttÄ• . dve dhÄ• tuyo siyÄ• saá¹ƒyojanasampayuttÄ• , siyÄ• saá¹ƒyojan
dhÄ• tuyo na vattabbÄ• --- ``saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• cÄ• â€™â€™ ti, saá¹ƒyoj
saá¹ƒyojanÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``saá¹ƒyojanaÃ±ceva saá¹ƒyo
saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbÄ• --- ``saá¹ƒyojaniyÄ• ceva
nti. dhammadhÄ• tu siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyÄ• ca, siyÄ• saá¹ƒyojaniyÄ• c
siyÄ• na vattabbÄ• --- ``saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyÄ• cÄ• â€™â€™ tipi, ``saá¹ƒyoja
saá¹ƒyojanaâ€™â€™ ntipi. soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``saá¹ƒyojanÄ• \Se 119/ c
saá¹ƒyojanasampayuttÄ• cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒy
manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttÄ
saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbÄ• --- ``saá¹ƒyojan
saá¹ƒyojanaâ€™â€™ nti. dhammadhÄ• tu siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayu
saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbÄ• --- ``saá¹ƒyojan
saá¹ƒyojanasampayuttÄ• cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒy
dhÄ• tuyo saá¹ƒyojanavippayuttasaá¹ƒyojaniyÄ• . dve \Ee 95/ dhÄ• tuyo siyÄ• saá¹ƒyojana
siyÄ• saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• , siyÄ• na vattabbÄ• --- ``saá¹ƒyojanavippay
tipi, ``saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• â€™â€™ tipi.

sattarasa dhÄ• tuyo no ganthÄ• . dhammadhÄ• tu siyÄ• gantho, siyÄ• no gantho. soá¸·as
dhÄ• tuyo siyÄ• ganthaniyÄ• , siyÄ• aganthaniyÄ• . soá¸·asa dhÄ• tuyo ganthavippayuttÄ•
ganthasampayuttÄ• , siyÄ• ganthavippayuttÄ• . soá¸·asa dhÄ• tuyo \Be 98/ na vattabbÄ• -
ganthaniyÄ• cÄ• â€™â€™ ti, ganthaniyÄ• ceva no ca ganthÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ•
ceva ganthaniyÄ• cÄ• â€™â€™ ti, siyÄ• ganthaniyÄ• ceva no ca gantho, siyÄ• na vattab

no ca ganthoâ€™â€™ ti. dhammadhÄ• tu siyÄ• gantho ceva ganthaniyÄ• ca, siyÄ• ganth
gantho, siyÄ• na vattabbÄ• --- ``gantho ceva ganthaniyÄ• cÄ• â€™â€™ tipi, ``ganthaniyÄ
tipi. soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``ganthÄ• ceva ganthasampayuttÄ• \Ne 107/ cÄ•
``ganthasampayuttÄ• ceva no ca ganthÄ• â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adhÄ• tu na va
ganthasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• ganthasampayuttÄ• ceva no ca gantho, siyÄ•
``ganthasampayuttÄ• ceva no ca ganthoâ€™â€™ ti. dhammadhÄ• tu siyÄ• gantho ceva g
ganthasampayuttÄ• ceva no ca gantho, siyÄ• na vattabbÄ• --- ``gantho ceva ganthasamp
``ganthasampayuttÄ• ceva no ca ganthoâ€™â€™ tipi. soá¸·asa dhÄ• tuyo ganthavippayutt
siyÄ• ganthavippayuttaganthaniyÄ• , siyÄ• ganthavippayuttaaganthaniyÄ• , siyÄ• na vatta
``ganthavippayuttaganthaniyÄ• â€™â€™ tipi, ``ganthavippayuttaaganthaniyÄ• â€™â€™ tip

sattarasa dhÄ• tuyo no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ«varaá¹‡Ä• . dhammadhÄ•
nÄ«varaá¹‡aá¹ƒ, siyÄ• no nÄ«varaá¹‡aá¹ƒ. soá¸·asa dhÄ• tuyo nÄ«varaá¹‡iyÄ• . dve dhÄ•
siyÄ• anÄ«varaá¹‡iyÄ• . soá¸·asa dhÄ• tuyo nÄ«varaá¹‡avippayuttÄ• . dve dhÄ• tuyo siyÄ•
siyÄ• nÄ«varaá¹‡avippayuttÄ• . soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva
ti, nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --
nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ ti, siyÄ• nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡aá¹ƒ, siyÄ•
``nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡aâ€™â€™ nti. dhammadhÄ• tu siyÄ• nÄ«varaá¹‡
siyÄ• nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡aá¹ƒ \Se 121/, siyÄ• na vattabbÄ• --- ``nÄ«
nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡aâ€™â€™ nti
vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€™â€™ tipi, ``nÄ«vara
nÄ«varaá¹‡Ä• â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``nÄ«varaá¹‡aÃ±
cÄ• â€™â€™ ti, siyÄ• nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡aá¹ƒ, siyÄ• na va
``nÄ«varaá¹‡asampayuttÄ• ceva no \Be 99/ ca nÄ«varaá¹‡aâ€™â€™ nti. dhammadhÄ• tu
nÄ«varaá¹‡asampayuttÄ• ca, siyÄ• nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡aá¹
``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡asampayu
nÄ«varaá¹‡aâ€™â€™ ntipi. soá¸·asa dhÄ• tuyo nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• . dv
nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• , siyÄ• nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyÄ• , si
``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• â€™â€™ tipi, ``nÄ«varaá¹‡avippayuttaanÄ«varaá

sattarasa dhÄ• tuyo no parÄ• mÄ• sÄ• . dhammadhÄ• tu siyÄ• parÄ• mÄ• so, siyÄ• no pa
parÄ• maá¹-á¹-hÄ• . dve dhÄ• tuyo siyÄ• parÄ• maá¹-á¹-hÄ• , siyÄ• aparÄ• maá¹-á¹-hÄ• .
parÄ• mÄ• savippayuttÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• parÄ• mÄ• sasampayuttÄ• ,
dhammadhÄ• tu siyÄ• parÄ• mÄ• sasampayuttÄ• , siyÄ• parÄ• mÄ• savippayuttÄ• , siyÄ•
``parÄ• mÄ• sasampayuttÄ• â€™â€™ tipi \Ne 108/, ``parÄ• mÄ• savippayuttÄ• â€™â€™ ti
vattabbÄ• --- ``parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• cÄ• ti parÄ• maá¹-á¹-hÄ• ceva no
manoviÃ±Ã±Ä• á¹‡adhÄ• tu na \Se 122/ vattabbÄ• --- ``parÄ• mÄ• so ceva parÄ• maá¹-á¹-
parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• so, siyÄ• na vattabbÄ• --- ``parÄ• maá¹-á¹-hÄ•

ti. dhammadhÄ• tu siyÄ• parÄ• mÄ• so ceva parÄ• maá¹-á¹-hÄ• ca, siyÄ• parÄ• maá¹-á¹-
siyÄ• na vattabbÄ• --- ``parÄ• mÄ• so ceva parÄ• maá¹-á¹-hÄ• cÄ• â€™â€™ tipi, ``parÄ•
parÄ• mÄ• soâ€™â€™ tipi. soá¸·asa dhÄ• tuyo parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ•
parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• , siyÄ• parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹
``parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• â€™â€™ tipi, ``parÄ• mÄ• savippayuttaaparÄ

dasa dhÄ• tuyo anÄ• rammaá¹‡Ä• . satta dhÄ• tuyo sÄ• rammaá¹‡Ä• . dhammadhÄ• tu siy
anÄ• rammaá¹‡Ä• . satta dhÄ• tuyo cittÄ• . ekÄ• dasa dhÄ• tuyo no cittÄ• . sattarasa dhÄ•
dhammadhÄ• tu siyÄ• cetasikÄ• , siyÄ• acetasikÄ• . dasa dhÄ• tuyo cittavippayuttÄ• . dha
cittasampayuttÄ• , siyÄ• cittavippayuttÄ• . satta dhÄ• tuyo na vattabbÄ• --- ``cittena sampa
``cittena vippayuttÄ• â€™â€™ tipi. dasa dhÄ• tuyo cittavisaá¹ƒsaá¹-á¹-hÄ• . dhammadhÄ• t
cittasaá¹ƒsaá¹-á¹-hÄ• \Be 100/, siyÄ• cittavisaá¹ƒsaá¹-á¹-hÄ• . satta dhÄ• tuyo na vattabbÄ
saá¹ƒsaá¹-á¹-hÄ• â€™â€™ tipi, ``cittena visaá¹ƒsaá¹-á¹-hÄ• â€™â€™ tipi.

dvÄ• dasa dhÄ• tuyo no cittasamuá¹-á¹-hÄ• nÄ• . cha dhÄ• tuyo siyÄ• cittasamuá¹-á¹-hÄ•
cittasamuá¹-á¹-hÄ• nÄ• . sattarasa \Ee 96/ dhÄ• tuyo no cittasahabhuno. dhammadhÄ• tu s
no cittasahabhÅ«. sattarasa dhÄ• tuyo no cittÄ• nuparivattino. dhammadhÄ• tu siyÄ• cittÄ•
cittÄ• nuparivattÄ«. sattarasa dhÄ• tuyo no \Se 123/ cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno. dhammadhÄ• tu siyÄ• cittasaá¹ƒsaá¹-á¹
siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«. sattarasa dhÄ• tuyo no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. dhammadhÄ• tu siyÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattÄ«, siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹
dvÄ• dasa dhÄ• tuyo ajjhattikÄ• . cha dhÄ• tuyo bÄ• hirÄ• .

nava \Ne 109/ dhÄ• tuyo upÄ• dÄ• . aá¹-á¹-ha dhÄ• tuyo no upÄ• dÄ• . dhammadhÄ• tu siy
dasa dhÄ• tuyo upÄ• dinnÄ• . saddadhÄ• tu anupÄ• dinnÄ• . sattadhÄ• tuyo siyÄ• upÄ• di
sattarasa dhÄ• tuyo no upÄ• dÄ• nÄ• . dhammadhÄ• tu siyÄ• upÄ• dÄ• naá¹ƒ, siyÄ• no u
upÄ• dÄ• niyÄ• . dve dhÄ• tuyo siyÄ• upÄ• dÄ• niyÄ• , siyÄ• anupÄ• dÄ• niyÄ• . soá¸·asa
dve dhÄ• tuyo siyÄ• upÄ• dÄ• nasampayuttÄ• , siyÄ• upÄ• dÄ• navippayuttÄ• . soá¸·asa
``upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• cÄ• â€™â€™ ti, ``upÄ• dÄ• niyÄ• ceva no ca upÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyÄ• cÄ• â€
no ca upÄ• dÄ• naá¹ƒ, siyÄ• na vattabbÄ• --- ``upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• naâ€
upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyÄ• ca, siyÄ• upÄ• dÄ• niyÄ• ceva \Se 124/ no ca upÄ•
``upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyÄ• cÄ• â€™â€™ tipi, ``upÄ• dÄ• niyÄ• ceva no ca upÄ

soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• cÄ•
``upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adh

``upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• \Be 101/ upÄ• dÄ•
upÄ• dÄ• naá¹ƒ, siyÄ• na vattabbÄ• --- ``upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• n
upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttÄ• ca, siyÄ• upÄ• dÄ• nasampayuttÄ• ceva n
vattabbÄ• --- ``upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttÄ• cÄ• â€™â€™ tipi, ``upÄ• dÄ
upÄ• dÄ• naâ€™â€™ ntipi. soá¸·asa dhÄ• tuyo upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• . dve
upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• , siyÄ• upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• , si
``upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• â€™â€™ tipi, ``upÄ• dÄ• navippayuttaanupÄ• dÄ•

sattarasa dhÄ• tuyo no kilesÄ• . dhammadhÄ• tu siyÄ• kilesÄ• , siyÄ• no kilesÄ• . soá¸·as
saá¹ƒkilesikÄ• . dve dhÄ• tuyo siyÄ• saá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkilesikÄ• . soá¸·asa dhÄ
asaá¹ƒkiliá¹-á¹-hÄ• . dve dhÄ• tuyo siyÄ• saá¹ƒkiliá¹-á¹-hÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-hÄ• . so
kilesavippayuttÄ• . dve dhÄ• tuyo siyÄ• kilesasampayuttÄ• , siyÄ• kilesavippayuttÄ• . soá¸
vattabbÄ• --- ``kilesÄ• ceva \Se 125/ saá¹ƒkilesikÄ• cÄ• â€™â€™ ti, saá¹ƒkilesikÄ• \Ne 1
manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``kileso ceva saá¹ƒkilesikÄ• cÄ• â€™â€™ ti,
no ca kileso, siyÄ• na vattabbÄ• --- ``saá¹ƒkilesikÄ• ceva no ca kilesoâ€™â€™ ti. dhamm
ceva saá¹ƒkilesikÄ• ca, siyÄ• saá¹ƒkilesikÄ• ceva no ca kileso, siyÄ• na vattabbÄ• --- ``k
saá¹ƒkilesikÄ• cÄ• â€™â€™ tipi, ``saá¹ƒkilesikÄ• ceva no ca kilesoâ€™â€™ tipi.

soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• â€™â€™ tipi, `
ceva no ca kilesÄ• â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adhÄ• tu na vattabbÄ• --- ``kileso ceva
cÄ• â€™â€™ ti, siyÄ• saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kileso, siyÄ• na vattabbÄ• --- ``saá¹ƒ
ca kilesoâ€™â€™ ti. dhammadhÄ• tu siyÄ• kileso ceva saá¹ƒkiliá¹-á¹-hÄ• ca, siyÄ• saá¹ƒ
kileso, siyÄ• na vattabbÄ• --- ``kileso ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• â€™â€™ tipi, ``saá¹ƒkili
ca kilesoâ€™â€™ tipi. soá¸·asa dhÄ• tuyo na vattabbÄ• --- ``kilesÄ• ceva kilesasampayutt
``kilesasampayuttÄ• ceva no ca kilesÄ• â€™â€™ tipi. manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ee 97/
``kileso ceva kilesasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• kilesasampayuttÄ• ceva no ca kile
--- ``kilesasampayuttÄ• ceva no ca kilesoâ€™â€™ ti. dhammadhÄ• tu siyÄ• kileso ceva ki
kilesasampayuttÄ• ceva no ca kileso, siyÄ• na vattabbÄ• --- ``kileso ceva kilesasampayut
``kilesasampayuttÄ• ceva no ca \Se 126/ kilesoâ€™â€™ tipi. soá¸·asa dhÄ• tuyo kilesavipp
dve dhÄ• tuyo siyÄ• kilesavippayuttasaá¹ƒkilesikÄ• , siyÄ• kilesavippayuttaasaá¹ƒkilesikÄ•
--- ``kilesavippayuttasaá¹ƒkilesikÄ• â€™â€™ tipi, ``kilesavippayuttaasaá¹ƒkilesikÄ• â€™â€™

soá¸·asa dhÄ• tuyo na dassanena pahÄ• tabbÄ• . dve dhÄ• tuyo siyÄ• dassanena pahÄ•
pahÄ• tabbÄ• . soá¸·asa dhÄ• tuyo na bhÄ• vanÄ• ya pahÄ• tabbÄ• . dve dhÄ• tuyo siyÄ•
na bhÄ• vanÄ• ya pahÄ• tabbÄ• . soá¸·asa dhÄ• tuyo na dassanena pahÄ• tabbahetukÄ• .
pahÄ• tabbahetukÄ• , siyÄ• na dassanena pahÄ• tabbahetukÄ• . soá¸·asa dhÄ• tuyo na bh
dve dhÄ• tuyo siyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , siyÄ• na bhÄ• vanÄ• ya pahÄ•

pannarasa dhÄ• tuyo avitakkÄ• . manodhÄ• tu savitakkÄ• . dve dhÄ• tuyo siyÄ• savitakkÄ
pannarasa dhÄ• tuyo avicÄ• rÄ• . manodhÄ• tu savicÄ• rÄ• . dve dhÄ• tuyo siyÄ• savicÄ•
dhÄ• tuyo appÄ«tikÄ• . dve dhÄ• tuyo siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• . soá¸·asa dh
dve dhÄ• tuyo siyÄ• pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• . pannarasa dhÄ• tuyo na
dhÄ• tuyo siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahagatÄ• . ekÄ• dasa dhÄ• tuyo na up
dhÄ• tuyo upekkhÄ• sahagatÄ• . dve dhÄ• tuyo siyÄ• \Se 127/ upekkhÄ• sahagatÄ• , siyÄ

soá¸·asa dhÄ• tuyo kÄ• mÄ• vacarÄ• . dve dhÄ• tuyo siyÄ• kÄ• mÄ• vacarÄ• , siyÄ• na k
na rÅ«pÄ• vacarÄ• . dve dhÄ• tuyo siyÄ• rÅ«pÄ• vacarÄ• , siyÄ• na rÅ«pÄ• vacarÄ• . soá
arÅ«pÄ• vacarÄ• . dve \Be 103/ dhÄ• tuyo siyÄ• arÅ«pÄ• vacarÄ• , siyÄ• na arÅ«pÄ• vac
pariyÄ• pannÄ• . dve dhÄ• tuyo siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ• pannÄ• . soá¸·asa
dhÄ• tuyo siyÄ• niyyÄ• nikÄ• , siyÄ• aniyyÄ• nikÄ• . soá¸·asa dhÄ• tuyo aniyatÄ• . dve dh
aniyatÄ• . soá¸·asa dhÄ• tuyo sauttarÄ• . dve dhÄ• tuyo siyÄ• sauttarÄ• , siyÄ• anuttarÄ•
dhÄ• tuyo araá¹‡Ä• . dve dhÄ• tuyo siyÄ• saraá¹‡Ä• , siyÄ• araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

dhÄ• tuvibhaá¹…go niá¹-á¹-hito.

4. saccavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<189> cattÄ• ri \Be 104/ \Ee 99/ \Ne 112/ ariyasaccÄ• ni --- dukkhaá¹ƒ ariyasaccaá¹ƒ, dukk
{dukkhasamudayo (Se) } ariyasaccaá¹ƒ, dukkhanirodhaá¹ƒ {dukkhanirodho (Se) } ariyasacc
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ.

1. dukkhasaccaá¹ƒ

<190> tattha katamaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ? jÄ• tipi dukkhÄ• , jarÄ• pi dukkhÄ• , ma
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ• , appiyehi \Se 128/ sampayogo du
yaá¹ƒ picchaá¹ƒ na labhati tampi dukkhaá¹ƒ, saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• c

<191> tattha katamÄ• jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye
abhinibbatti khandhÄ• naá¹ƒ pÄ• tubhÄ• vo Ä• yatanÄ• naá¹ƒ paá¹-ilÄ• bho --- ayaá¹ƒ vucc

<192> tattha katamÄ• jarÄ• ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye
khaá¹‡á¸• iccaá¹ƒ pÄ• liccaá¹ƒ valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko

``jarÄ• â€™â€™.

<193> tattha katamaá¹ƒ maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• cavanatÄ• \Ne 113/ bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• khandhÄ• nikkhepo jÄ«vitindriyassupacchedo --- idaá¹ƒ vuccati ``maraá¹‡aá¹ƒâ€™â€™.

<194> tattha katamo soko? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa bhogabyasanena vÄ• vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• phuá¹-á¹-hassa \Ee 100/ diá¹-á¹-hibyasanena vÄ aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±atarena dukkhad socanÄ• socitattaá¹ƒ antosoko antoparisoko cetaso parijjhÄ• yanÄ• domanassaá¹ƒ sokasa ``sokoâ€™â€™.

<195> tattha \Be 105/ katamo paridevo? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa bhogabyas rogabyasanena vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• \Se 129/ phuá¹-á¹-hassa diá¹-á¹- phuá¹-á¹-hassa aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±a phuá¹-á¹-hassa Ä• devo paridevo Ä• devanÄ• paridevanÄ• Ä• devitattaá¹ƒ paridevitattaá¹ƒ lÄ• lappo lÄ• lappanÄ• lÄ• lappitattaá¹ƒ {lÄ• lapo lÄ• lapanÄ• lÄ• lapitattaá¹ƒ (Se) } --- aya ``paridevoâ€™â€™.

<196> tattha katamaá¹ƒ dukkhaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ k asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- id ``dukkhaá¹ƒâ€™â€™.

<197> tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ dukkha asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- idaá ``domanassaá¹ƒâ€™â€™.

<198> tattha katamo upÄ• yÄ• so? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa bhogabyasanen rogabyasanena vÄ• phuá¹-á¹-hassa sÄ«labyasanena vÄ• phuá¹-á¹-hassa diá¹-á¹-hibyasan aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa aÃ±Ã±ataraÃ±Ã±atarena dukkhad upÄ• yÄ• so Ä• yÄ• sitattaá¹ƒ upÄ• yÄ• sitattaá¹ƒ --- ayaá¹ƒ vuccati ``upÄ• yÄ• soâ€™â€™

<199> tattha katamo appiyehi sampayogo dukkho? idha yassa te honti aniá¹-á¹-hÄ• akant rÅ«pÄ• saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• , ye vÄ• panassa te honti anatthakÄ• m ayogakkhemakÄ• mÄ• ; yÄ• tehi saá¹…gati samÄ• gamo samodhÄ• naá¹ƒ missÄ«bhÄ• vo sampayogo dukkhoâ€™â€™.

<200> tattha \Se 130/ katamo piyehi vippayogo dukkho? idha yassa te honti iá¹-á¹-hÄ• kan

saddÄ• gandhÄ• rasÄ• phoá¹-á¹-habbÄ• , ye vÄ• panassa te honti atthakÄ• mÄ• hitakÄ•
yogakkhemakÄ• mÄ• mÄ• tÄ• vÄ• pitÄ• vÄ• bhÄ• tÄ• vÄ• bhaginÄ« vÄ• mittÄ• vÄ• a
\Be 106/ vÄ• ; yÄ• tehi asaá¹…gati asamÄ• gamo asamodhÄ• naá¹ƒ amissÄ«bhÄ• vo --- a
vippayogo dukkhoâ€™â€™.

<201> tattha \Ee 101/ katamaá¹ƒ yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ? jÄ• tidhammÄ
icchÄ• uppajjati --- ``aho vata, mayaá¹ƒ na jÄ• tidhammÄ• assÄ• ma; na ca, vata, no jÄ• ti
na kho panetaá¹ƒ icchÄ• ya pattabbaá¹ƒ. idampi ``yampicchaá¹ƒ na labhati tampi dukkhaá¹

jarÄ• dhammÄ• naá¹ƒ sattÄ• naá¹ƒ ... pe ... byÄ• dhidhammÄ• naá¹ƒ sattÄ• naá¹ƒ ... pe ...
sattÄ• naá¹ƒ ... pe ... sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• naá¹ƒ sattÄ• na
``aho vata, mayaá¹ƒ na sokaparidevadukkhadomanassupÄ• yÄ• sadhammÄ• assÄ• ma; n
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• Ä• gaccheyyuâ€™â€™ nti! na kho panetaá¹ƒ
``yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒâ€™â€™.

<202> tattha katame saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• ? seyyathidaá¹
vedanupÄ• dÄ• nakkhandho, saÃ±Ã±upÄ• dÄ• nakkhandho, saá¹…khÄ• rupÄ• dÄ• nakkha
ime vuccanti ``saá¹ƒkhittena \Se 131/ paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™.

idaá¹ƒ vuccati ``dukkhaá¹ƒ ariyasaccaá¹ƒâ€™â€™.

2. samudayasaccaá¹ƒ

<203> tattha \Ne 115/ katamaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ? yÄ• yaá¹ƒ taá¹‡hÄ•
{ponobbhavikÄ• (Se Katthaci) } nandirÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«, seyyathida
bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• .

sÄ• kho panesÄ• taá¹‡hÄ• kattha uppajjamÄ• nÄ• uppajjati, kattha nivisamÄ• nÄ• nivis
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam

kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhuá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. e
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. sotaá¹ƒ loke ... pe ... \Be 107/ ghÄ•
jivhÄ• loke ... kÄ• yo loke ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• u
uppajjati, ettha nivisamÄ• nÄ• nivisati.

rÅ«pÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati,
nivisati. saddÄ• loke ... pe ... gandhÄ• loke ... rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... dhan
102/ piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha niv

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjam
nivisamÄ• nÄ• nivisati. sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ loke
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ lo
sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisa

cakkhusamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ•
nivisamÄ• nÄ• nivisati. sotasamphasso loke ... pe ... ghÄ• nasamphasso loke ... jivhÄ• sam
kÄ• yasamphasso loke ... manosamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• ta
uppajjati, ettha \Se 132/ nivisamÄ• nÄ• nivisati.

cakkhusamphassajÄ• \Ne 116/ vedanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá
uppajjati, ettha nivisamÄ• nÄ• nivisati. sotasamphassajÄ• vedanÄ• loke ... pe ... ghÄ• nas
loke ... jivhÄ• samphassajÄ• vedanÄ• loke ... kÄ• yasamphassajÄ• vedanÄ• loke ... man
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam

rÅ«pasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ•
nivisati. saddasaÃ±Ã±Ä• loke ... pe ... gandhasaÃ±Ã±Ä• loke ... rasasaÃ±Ã±Ä• loke ... ph
loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjar
nivisamÄ• nÄ• nivisati.

rÅ«pasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ
nivisamÄ• nÄ• nivisati. saddasaÃ±cetanÄ• loke ... pe ... gandhasaÃ±cetanÄ• \Be 108/ lok
loke ... phoá¹-á¹-habbasaÃ±cetanÄ• loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• t
taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati.

rÅ«pataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• u
nivisati. saddataá¹‡hÄ• loke ... pe ... gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• loke ... phoá¹-á
loke ... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjam
nivisamÄ• nÄ• nivisati.

rÅ«pavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• upp
nivisati \Se 133/. saddavitakko loke ... pe ... gandhavitakko loke ... rasavitakko loke ...
phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ•
uppajjati, ettha nivisamÄ• nÄ• nivisati.

rÅ«pavicÄ• ro \Ee 103/ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ•
nivisamÄ• nÄ• nivisati. saddavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ

\Ne 117/, ettha nivisamÄ• nÄ• nivisati. gandhavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ.
uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. rasavicÄ• ro loke piyarÅ«paá¹ƒ sÄ
taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisati. phoá¹-á¹-habbavicÄ• ro
sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisamÄ• nÄ• nivisa
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha nivisam

idaá¹ƒ vuccati ``dukkhasamudayaá¹ƒ ariyasaccaá¹ƒâ€™â€™.

3. nirodhasaccaá¹ƒ

<204> tattha katamaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ? yo tassÄ• yeva taá¹‡hÄ• ya ase
paá¹-inissaggo mutti anÄ• layo.

sÄ• \Be 109/ kho panesÄ• taá¹‡hÄ• kattha pahÄ«yamÄ• nÄ• pahÄ«yati, kattha nirujjham
loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha

kiÃ±ca loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ? cakkhuá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. e
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati. sotaá¹ƒ loke ... pe ... ghÄ• na
jivhÄ• loke ... kÄ• yo loke ... mano loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• p
pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

rÅ«pÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«y
nirujjhati. saddÄ• loke ... pe ... gandhÄ• loke ... rasÄ• loke ... phoá¹-á¹-habbÄ• loke ... dha
piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj

cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne 118/ loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ•
ettha nirujjhamÄ• nÄ• nirujjhati. sotaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡a
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ loke ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ loke ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ lo
sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• n

cakkhusamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ
nirujjhamÄ• nÄ• nirujjhati. sotasamphasso loke ... pe ... ghÄ• nasamphasso loke ... jivhÄ• s
kÄ• yasamphasso loke ... manosamphasso loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• ta
pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

cakkhusamphassajÄ• vedanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pa
nirujjhamÄ• nÄ• nirujjhati. sotasamphassajÄ• vedanÄ• loke ... pe ... ghÄ• nasamphassajÄ
jivhÄ• samphassajÄ• vedanÄ• loke ... kÄ• yasamphassajÄ• vedanÄ• loke ... manosamph

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pahÄ«yamÄ• nÄ• pahÄ«yati, ettha niruj

rÅ«pasaÃ±Ã±Ä• loke ... \Se 135/ saddasaÃ±Ã±Ä• loke ... gandhasaÃ±Ã±Ä• loke ... rasas
phoá¹-á¹-habbasaÃ±Ã±Ä• loke ... dhammasaÃ±Ã±Ä• loke piyarÅ«paá¹ƒ \Be 110/ sÄ• tarÅ
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

rÅ«pasaÃ±cetanÄ• loke ... saddasaÃ±cetanÄ• loke ... gandhasaÃ±cetanÄ• loke ... rasasa
phoá¹-á¹-habbasaÃ±cetanÄ• loke ... dhammasaÃ±cetanÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«pa
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

rÅ«pataá¹‡hÄ• loke ... saddataá¹‡hÄ• loke ... gandhataá¹‡hÄ• loke ... rasataá¹‡hÄ• loke
phoá¹-á¹-habbataá¹‡hÄ• loke ... dhammataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etth
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

rÅ«pavitakko \Ne 119/ loke ... saddavitakko loke ... gandhavitakko loke ... rasavitakko loke .
phoá¹-á¹-habbavitakko loke ... dhammavitakko loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ•
pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhati.

rÅ«pavicÄ• ro loke ... saddavicÄ• ro loke ... gandhavicÄ• ro loke ... rasavicÄ• ro loke ... pho
loke ... dhammavicÄ• ro loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ. etthesÄ• taá¹‡hÄ• pahÄ«yam
ettha nirujjhamÄ• nÄ• nirujjhati.

idaá¹ƒ vuccati ``dukkhanirodhaá¹ƒ ariyasaccaá¹ƒâ€™â€™.

4. maggasaccaá¹ƒ

<205> tattha katamaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ? ayameva a
seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• ka
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi.

tattha katamÄ• sammÄ• diá¹-á¹-hi? dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• diá¹-

tattha \Be 111/ katamo sammÄ• saá¹…kappo? nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá
ayaá¹ƒ vuccati ``sammÄ• saá¹…kappoâ€™â€™.

tattha \Ee 105/ katamÄ• sammÄ• vÄ• cÄ• ? musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya v
vÄ• cÄ• ya veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä« --- ayaá¹ƒ vuccati ``sammÄ• v

tattha katamo sammÄ• kammanto? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• v
veramaá¹‡Ä« --- ayaá¹ƒ vuccati ``sammÄ• kammantoâ€™â€™.

tattha \Ne 120/ katamo sammÄ• Ä• jÄ«vo? idha ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ pahÄ•
kappeti --- ayaá¹ƒ vuccati ``sammÄ• Ä• jÄ«voâ€™â€™.

tattha \Se 137/ katamo sammÄ• vÄ• yÄ• mo? idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• n
anuppÄ• dÄ• ya chandaá¹ƒ janeti, vÄ• yamati, vÄ«riyaá¹ƒ Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ•
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá
Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ• ti, padahati. anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• n
janeti, vÄ• yamati, vÄ«riyaá¹ƒ Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ• ti, padahati. uppannÄ• naá¹
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya p
vÄ• yamati, vÄ«riyaá¹ƒ Ä• rabhati, cittaá¹ƒ paggaá¹‡hÄ• ti, padahati. ayaá¹ƒ vuccati ``samm

tattha katamÄ• sammÄ• sati? idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä• tÄ• pÄ« s
loke abhijjhÄ• domanassaá¹ƒ. vedanÄ• su ... pe ... citte ... pe ... dhammesu dhammÄ• nupa
sampajÄ• no satimÄ• , vineyya loke abhijjhÄ• domanassaá¹ƒ. ayaá¹ƒ vuccati ``sammÄ• sat

tattha katamo sammÄ• samÄ• dhi? idha bhikkhu vivicceva kÄ• mehi, vivicca akusalehi dha
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. vit
vÅ«pasamÄ• , ajjhattaá¹ƒ sampasÄ• danaá¹ƒ, cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• n
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. pÄ«tiyÄ• ca virÄ• gÄ• , upekkhal
sampajÄ• no, sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- ``u
sukhavihÄ• rÄ«â€™â€™ ti, tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se 138/ viharati. sukhassa \E
dukkhassa ca pahÄ• nÄ• , pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• , adukk
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. ayaá¹ƒ vuccati `

idaá¹ƒ \Ee 106/ vuccati ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒâ€™â€™.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<206> cattÄ• ri \Ne 121/ saccÄ• ni --- dukkhaá¹ƒ, dukkhasamudayo, dukkhanirodho, dukkh
paá¹-ipadÄ• .

tattha katamo dukkhasamudayo? taá¹‡hÄ• --- ayaá¹ƒ vuccati ``dukkhasamudayoâ€™â€™

tattha katamaá¹ƒ dukkhaá¹ƒ? avasesÄ• ca kilesÄ• , avasesÄ• ca akusalÄ• dhammÄ• , tÄ
sÄ• savÄ• ni, avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• , sÄ• savÄ• ca kusalÄ• kusalÄ•
dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá
``dukkhaá¹ƒâ€™â€™.

tattha katamo dukkhanirodho? taá¹‡hÄ• ya pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``dukkhanirodho

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ samaye lok
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ \Se 139/ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti sammÄ• diá¹-á¹-hi .

tattha katamÄ• sammÄ• diá¹-á¹-hi? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhamma
dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vucca

tattha katamo sammÄ• saá¹…kappo? yo takko vitakko ... pe ... sammÄ• saá¹…kappo magg
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• saá¹…kappoâ€™â€™.

tattha \Be 113/ katamÄ• sammÄ• vÄ• cÄ• ? yÄ• catÅ«hi vacÄ«duccaritehi Ä• rati virati pa
{veramaá¹‡i (Katthaci) evamuparipi} akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo
sammÄ• vÄ• cÄ• maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• v

tattha \Ne 122/ katamo sammÄ• kammanto? yÄ• tÄ«hi kÄ• yaduccaritehi Ä• rati virati paá¹
akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to sammÄ• kammanto \Ee
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• kammantoâ€™â€™.

tattha katamo sammÄ• Ä• jÄ«vo? yÄ• micchÄ• Ä• jÄ«vÄ• Ä• rati virati paá¹-ivirati verama
akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to sammÄ• Ä• jÄ«vo maggaá¹…ga
ayaá¹ƒ vuccati \Se 140/ ``sammÄ• Ä• jÄ«voâ€™â€™.

tattha katamo sammÄ• vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho {viriyÄ• rambho (Ce Se)
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sam

tattha katamÄ• sammÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati satisambojjhaá¹…go
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• satiâ€™â€™.

tattha katamo sammÄ• samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ

samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``s
vuccati ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™. avasesÄ• dhammÄ• dukkhanir
sampayuttÄ• .

<207> tattha katamo dukkhasamudayo? taá¹‡hÄ• ca avasesÄ• ca kilesÄ• --- ayaá¹ƒ vuc
``dukkhasamudayoâ€™â€™.

tattha katamaá¹ƒ dukkhaá¹ƒ? avasesÄ• ca akusalÄ• dhammÄ• , tÄ«á¹‡i ca kusalamÅ«lÄ•
sÄ• savÄ• kusalÄ• dhammÄ• , sÄ• savÄ• ca kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá¹ƒ --- idaá¹ƒ vuccati ``du

tattha \Be 114/ \Ne 123/ katamo dukkhanirodho? taá¹‡hÄ• ya ca, avasesÄ• naÃ±ca kilesÄ•
--- ayaá¹ƒ vuccati ``dukkhanirodhoâ€™â€™.

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ samaye lo
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipa
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti --- sammÄ• diá¹-á¹-
sammÄ• samÄ• dhi. ayaá¹ƒ vuccati --- ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™. a
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya sampayuttÄ• .

<208> tattha katamo dukkhasamudayo? taá¹‡hÄ• ca avasesÄ• ca kilesÄ• , avasesÄ• ca
vuccati ``dukkhasamudayoâ€™â€™.

tattha katamaá¹ƒ dukkhaá¹ƒ? tÄ«á¹‡i ca kusalamÅ«lÄ• ni sÄ• savÄ• ni, avasesÄ• ca sÄ• s
sÄ• savÄ• ca kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ• , ye ca dhammÄ• kiriyÄ•
kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá¹ƒ --- idaá¹ƒ vuccati ``dukkhaá¹ƒâ€™â€™.

tattha katamo dukkhanirodho? taá¹‡hÄ• ya ca, avasesÄ• naÃ±ca kilesÄ• naá¹ƒ, avasesÄ•
dhammÄ• naá¹ƒ pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``dukkhanirodhoâ€™â€™.

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ samaye lo
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ \Se 142/ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti --- sammÄ• diá¹-á¹-
sammÄ• samÄ• dhi. ayaá¹ƒ vuccati ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™. ava
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya sampayuttÄ• .

<209> tattha \Ne 124/ katamo dukkhasamudayo? taá¹‡hÄ• ca avasesÄ• ca kilesÄ• , avas
tÄ«á¹‡i ca kusalamÅ«lÄ• ni sÄ• savÄ• ni --- ayaá¹ƒ vuccati ``dukkhasamudayoâ€™â€™.

tattha katamaá¹ƒ dukkhaá¹ƒ? avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• , sÄ• savÄ• ca
dhammÄ• naá¹ƒ vipÄ• kÄ• , ye ca dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kar
--- idaá¹ƒ vuccati ``dukkhaá¹ƒâ€™â€™.

tattha \Be 115/ \Ee 109/ katamo dukkhanirodho? taá¹‡hÄ• ya ca, avasesÄ• naÃ±ca kilesÄ•
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ, tiá¹‡á¹‡aÃ±ca kusalamÅ«lÄ• naá¹ƒ sÄ• savÄ• naá¹ƒ pahÄ
``dukkhanirodhoâ€™â€™.

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ samaye lok
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti --- sammÄ• diá¹-á¹-
sammÄ• samÄ• dhi. ayaá¹ƒ vuccati ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™. avas
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya \Se 143/ sampayuttÄ• .

<210> tattha katamo dukkhasamudayo? taá¹‡hÄ• ca, avasesÄ• ca kilesÄ• , avasesÄ• ca
ca kusalamÅ«lÄ• ni sÄ• savÄ• ni, avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• --- ayaá¹ƒ v

tattha katamaá¹ƒ dukkhaá¹ƒ? sÄ• savÄ• kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá¹ƒ --- idaá¹ƒ vuccati ``duk

tattha katamo dukkhanirodho? taá¹‡hÄ• ya ca, avasesÄ• naÃ±ca kilesÄ• naá¹ƒ, avasesÄ•
dhammÄ• naá¹ƒ, tiá¹‡á¹‡aÃ±ca kusalamÅ«lÄ• naá¹ƒ sÄ• savÄ• naá¹ƒ, avasesÄ• naÃ±ca s
dhammÄ• naá¹ƒ pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``dukkhanirodhoâ€™â€™.

tattha \Ne 125/ katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ sa
jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya
pattiyÄ• , vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti --- sammÄ• diá¹-á¹-
sammÄ• samÄ• dhi. ayaá¹ƒ vuccati ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™. avas
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya sampayuttÄ• .

<211> cattÄ• ri \Ee 110/ saccÄ• ni --- dukkhaá¹ƒ, dukkhasamudayo, dukkhanirodho, dukkh
paá¹-ipadÄ• .

tattha \Se 144/ \Be 116/ katamo dukkhasamudayo? taá¹‡hÄ• --- ayaá¹ƒ vuccati ``dukkhasa

tattha katamaá¹ƒ dukkhaá¹ƒ? avasesÄ• ca kilesÄ• , avasesÄ• ca akusalÄ• dhammÄ• , tÄ
sÄ• savÄ• ni, avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• , sÄ• savÄ• ca kusalÄ• kusalÄ•
dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá
``dukkhaá¹ƒâ€™â€™.

tattha katamo dukkhanirodho? taá¹‡hÄ• ya pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``dukkhanirodho

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ samaye lo
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye paÃ±caá¹…giko maggo hoti --- sammÄ• diá¹-á¹-hi
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi.

tattha katamÄ• sammÄ• diá¹-á¹-hi? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhamma
dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vucca

tattha katamo sammÄ• saá¹…kappo? yo takko vitakko ... pe ... sammÄ• saá¹…kappo magg
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• saá¹…kappoâ€™â€™.

tattha \Se 145/ \Ne 126/ katamo sammÄ• vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sam

tattha katamÄ• sammÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati satisambojjhaá¹…go
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• satiâ€™â€™.

tattha katamo sammÄ• samÄ• dhi? yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhi samÄ•
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• samÄ• dhiâ€™â€™
``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™. avasesÄ• dhammÄ• dukkhanirodhagÄ•

<212> tattha \Ee 111/ katamo dukkhasamudayo? taá¹‡hÄ• ca, avasesÄ• ca kilesÄ• , avas
tÄ«á¹‡i ca kusalamÅ«lÄ• ni sÄ• savÄ• ni \Be 117/, avasesÄ• ca sÄ• savÄ• kusalÄ• dham
``dukkhasamudayoâ€™â€™.

tattha katamaá¹ƒ dukkhaá¹ƒ? sÄ• savÄ• kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá¹ƒ --- idaá¹ƒ vuccati ``du

tattha katamo dukkhanirodho? taá¹‡hÄ• ya ca, avasesÄ• naÃ±ca kilesÄ• naá¹ƒ, avasesÄ• dhammÄ• naá¹ƒ, tiá¹‡á¹‡aÃ±ca kusalamÅ«lÄ• naá¹ƒ sÄ• savÄ• naá¹ƒ, avasesÄ• naÃ±ca s dhammÄ• naá¹ƒ pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati \Se 146/ ``dukkhanirodhoâ€™â€™.

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ samaye lok bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye paÃ±caá¹…giko maggo hoti --- sammÄ• diá¹-á¹-hi sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi. ayaá¹ƒ vuccati ``dukkhanirodhagÄ dhammÄ• dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya sampayuttÄ• .

<213> cattÄ• ri \Ne 127/ saccÄ• ni --- dukkhaá¹ƒ, dukkhasamudayo, dukkhanirodho, dukkh paá¹-ipadÄ• .

tattha katamo dukkhasamudayo? taá¹‡hÄ• --- ayaá¹ƒ vuccati ``dukkhasamudayoâ€™â€™

tattha katamaá¹ƒ dukkhaá¹ƒ? avasesÄ• ca kilesÄ• , avasesÄ• ca akusalÄ• dhammÄ• , tÄ sÄ• savÄ• ni, avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• , sÄ• savÄ• ca kusalÄ• kusalÄ• dhammÄ• kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá ``dukkhaá¹ƒâ€™â€™.

tattha katamo dukkhanirodho? taá¹‡hÄ• ya pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``dukkhanirodho

tattha katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ \Se 147/ sa jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ \Ee 112/ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \B dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• â€™â€™.

<214> tattha katamo dukkhasamudayo? taá¹‡hÄ• ca, avasesÄ• ca kilesÄ• , avasesÄ• ca ca kusalamÅ«lÄ• ni sÄ• savÄ• ni, avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• --- ayaá¹ƒ v

tattha katamaá¹ƒ dukkhaá¹ƒ? sÄ• savÄ• kusalÄ• kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• , sabbaÃ±ca rÅ«paá¹ƒ --- idaá¹ƒ vuccati ``du

tattha katamo dukkhanirodho? taá¹‡hÄ• ya ca, avasesÄ• naÃ±ca kilesÄ• naá¹ƒ, avasesÄ• dhammÄ• naá¹ƒ, tiá¹‡á¹‡aÃ±ca kusalamÅ«lÄ• naá¹ƒ sÄ• savÄ• naá¹ƒ, avasesÄ• naÃ±ca s

dhammÄ• naá¹ƒ pahÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``dukkhanirodhoâ€™â€™.

tattha \Ne 128/ katamÄ• dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ? idha bhikkhu yasmiá¹ƒ sa
jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya
pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ayaá¹ƒ vuccat
``dukkhanirodhagÄ• minÄ« \Se 148/ paá¹-ipadÄ• â€™â€™.

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<215> cattÄ• ri ariyasaccÄ• ni --- dukkhaá¹ƒ ariyasaccaá¹ƒ, dukkhasamudayaá¹ƒ ariyasacc
ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ.

<216> catunnaá¹ƒ ariyasaccÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ... pe .
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<217> samudayasaccaá¹ƒ \Be 119/ akusalaá¹ƒ. maggasaccaá¹ƒ kusalaá¹ƒ. nirodhasaccaá
dukkhasaccaá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ. dve saccÄ• siy
sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya \Ee 113/ vedanÄ• ya sampayuttÄ• . nirodhasac
``sukhÄ• ya vedanÄ• ya sampayuttaâ€™â€™ ntipi, ``dukkhÄ• ya vedanÄ• ya sampayuttaâ€
vedanÄ• ya sampayuttaâ€™â€™ ntipi. dukkhasaccaá¹ƒ siyÄ• sukhÄ• ya vedanÄ• ya samp
vedanÄ• ya sampayuttaá¹ƒ, siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ•
vedanÄ• ya sampayuttaâ€™â€™ ntipi, ``dukkhÄ• ya vedanÄ• ya sampayuttaâ€™â€™ ntipi
sampayuttaâ€™â€™ ntipi. dve saccÄ• vipÄ• kadhammadhammÄ• . nirodhasaccaá¹ƒ neva
dukkhasaccaá¹ƒ siyÄ• vipÄ• kaá¹ƒ, siyÄ• vipÄ• kadhammadhammaá¹ƒ, siyÄ• nevavipÄ•
samudayasaccaá¹ƒ \Ne 129/ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ. dve saccÄ• anupÄ• dinnaanup
upÄ• dinnupÄ• dÄ• niyaá¹ƒ, siyÄ• anupÄ• dinnupÄ• dÄ• niyaá¹ƒ.

samudayasaccaá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ. dve saccÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒ
dukkhasaccaá¹ƒ \Se 149/ siyÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikaá¹ƒ, siyÄ• asaá¹ƒkiliá¹-á¹-has
samudayasaccaá¹ƒ savitakkasavicÄ• raá¹ƒ. nirodhasaccaá¹ƒ avitakkaavicÄ• raá¹ƒ. maggas
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raá¹ƒ. dukkh
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raá¹ƒ, siyÄ•
``savitakkasavicÄ• raâ€™â€™ ntipi, ``avitakkavicÄ• ramattaâ€™â€™ ntipi, ``avitakkaavicÄ•

saccÄ• siyÄ• pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• . niro
``pÄ«tisahagataâ€™â€™ ntipi, ``sukhasahagataâ€™â€™ ntipi, ``upekkhÄ• sahagataâ€™â
pÄ«tisahagataá¹ƒ, siyÄ• sukhasahagataá¹ƒ, siyÄ• upekkhÄ• sahagataá¹ƒ, siyÄ• na vattab
``pÄ«tisahagataâ€™â€™ ntipi, ``sukhasahagataâ€™â€™ ntipi, ``upekkhÄ• sahagataâ€™â

dve saccÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . samudayasaccaá¹ƒ siyÄ•
bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ. dukkhasaccaá¹ƒ siyÄ• dassanena pahÄ• tabbaá¹ƒ, siyÄ•
siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ. dve saccÄ• neva dassanena na
samudayasaccaá¹ƒ siyÄ• dassanena pahÄ• tabbahetukaá¹ƒ, siyÄ• bhÄ• vanÄ• ya pahÄ•
dukkhasaccaá¹ƒ siyÄ• dassanena pahÄ• tabbahetukaá¹ƒ, siyÄ• bhÄ• vanÄ• ya pahÄ• tab
dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukaá¹ƒ. samudayasaccaá¹ƒ Ä• cayagÄ• mi. n
nirodhasaccaá¹ƒ \Ee 114/ nevÄ• cayagÄ• minÄ• pacayagÄ• mi. dukkhasaccaá¹ƒ siyÄ• Ä•
nevÄ• cayagÄ• minÄ• pacayagÄ• mi. maggasaccaá¹ƒ sekkhaá¹ƒ. tÄ«á¹‡i saccÄ• ni nevase
parittaá¹ƒ \Se 150/. dve saccÄ• appamÄ• á¹‡Ä• . dukkhasaccaá¹ƒ siyÄ• parittaá¹ƒ, siyÄ•
nirodhasaccaá¹ƒ anÄ• rammaá¹‡aá¹ƒ. maggasaccaá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ. sam
parittÄ• rammaá¹‡aá¹ƒ, siyÄ• mahaggatÄ• rammaá¹‡aá¹ƒ na appamÄ• á¹‡Ä• rammaá¹‡aá
``parittÄ• rammaá¹‡aâ€™â€™ ntipi, ``mahaggatÄ• rammaá¹‡aâ€™â€™ ntipi. dukkhasacca
siyÄ• mahaggatÄ• rammaá¹‡aá¹ƒ, siyÄ• appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• na vattabb
``parittÄ• rammaá¹‡aâ€™â€™ ntipi, ``mahaggatÄ• rammaá¹‡aâ€™â€™ ntipi, ``appamÄ• á

samudayasaccaá¹ƒ \Ne 130/ hÄ«naá¹ƒ. dve saccÄ• paá¹‡Ä«tÄ• . dukkhasaccaá¹ƒ siyÄ• h
nirodhasaccaá¹ƒ aniyataá¹ƒ. maggasaccaá¹ƒ sammattaniyataá¹ƒ. dve saccÄ• siyÄ• micch
aniyatÄ• . nirodhasaccaá¹ƒ anÄ• rammaá¹‡aá¹ƒ. samudayasaccaá¹ƒ na vattabbaá¹ƒ --- ``m
``maggahetukaâ€™â€™ ntipi, ``maggÄ• dhipatÄ«â€™â€™ tipi. maggasaccaá¹ƒ na maggÄ
siyÄ• maggÄ• dhipati, siyÄ• na vattabbaá¹ƒ --- ``maggÄ• dhipatÄ«â€™â€™ ti. dukkhasac
maggÄ• rammaá¹‡aá¹ƒ na maggahetukaá¹ƒ, siyÄ• maggÄ• dhipati, siyÄ• na vattabbaá¹ƒ
ntipi, ``maggÄ• dhipatÄ«â€™â€™ tipi. dve saccÄ• siyÄ• uppannÄ• , siyÄ• anuppannÄ• ,
``uppÄ• dinoâ€™â€™ ti. nirodhasaccaá¹ƒ na vattabbaá¹ƒ --- ``uppannaâ€™â€™ ntipi, ``anu
``uppÄ• dÄ«â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• uppannaá¹ƒ, siyÄ• anuppannaá¹ƒ, siyÄ•
siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• . nirodhasaccaá¹ƒ na vattabbaá¹ƒ
``anÄ• gataâ€™â€™ ntipi, ``paccuppannaâ€™â€™ ntipi. nirodhasaccaá¹ƒ anÄ• rammaá¹‡a
vattabbaá¹ƒ --- ``atÄ«tÄ• rammaá¹‡aâ€™â€™ ntipi, \Se 151/ ``anÄ• gatÄ• rammaá¹‡aâ€™
``paccuppannÄ• rammaá¹‡aâ€™â€™ ntipi. dve saccÄ• siyÄ• atÄ«tÄ• rammaá¹‡Ä• , siyÄ•
paccuppannÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``atÄ«tÄ• rammaá¹‡Ä• â€™â€™ tipi,
tipi, ``paccuppannÄ• rammaá¹‡Ä• â€™â€™ tipi. nirodhasaccaá¹ƒ \Ee 115/ bahiddhÄ• . tÄ«
ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ• . nirodhasaccaá¹ƒ anÄ• rammaá¹‡aá
bahiddhÄ• rammaá¹‡aá¹ƒ. samudayasaccaá¹ƒ siyÄ• ajjhattÄ• rammaá¹‡aá¹ƒ, siyÄ• bahid
ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ. dukkhasaccaá¹ƒ siyÄ• ajjhattÄ• rammaá¹‡aá¹ƒ, siyÄ• b

ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ \Be 121/, siyÄ• na vattabbaá¹ƒ --- ``ajjhattÄ• rammaá¹‡aâ
``bahiddhÄ• rammaá¹‡aâ€™â€™ ntipi, ``ajjhattabahiddhÄ• rammaá¹‡aâ€™â€™ ntipi. tÄ«á
anidassanaappaá¹-ighÄ• . dukkhasaccaá¹ƒ siyÄ• sanidassanasappaá¹-ighaá¹ƒ, siyÄ• anid
siyÄ• anidassanaappaá¹-ighaá¹ƒ.

2. dukaá¹ƒ

<218> samudayasaccaá¹ƒ hetu. nirodhasaccaá¹ƒ na hetu. dve saccÄ• siyÄ• hetÅ«, siyÄ•
sahetukÄ• . nirodhasaccaá¹ƒ ahetukaá¹ƒ. dukkhasaccaá¹ƒ siyÄ• sahetukaá¹ƒ, siyÄ• ahetu
hetusampayuttÄ• . nirodhasaccaá¹ƒ hetuvippayuttaá¹ƒ. dukkhasaccaá¹ƒ siyÄ• hetusampay
hetuvippayuttaá¹ƒ. samudayasaccaá¹ƒ hetu ceva sahetukaÃ±ca. nirodhasaccaá¹ƒ na vattab
ceva sahetukaÃ±cÄ• â€™â€™ tipi, ``sahetukaÃ±ceva na ca hetÅ«â€™â€™ tipi. maggasac
sahetukaÃ±ca, siyÄ• sahetukaÃ±ceva na ca hetu. dukkhasaccaá¹ƒ siyÄ• hetu ceva sahetu
sahetukaÃ±ceva na ca hetu, siyÄ• \Se 152/ na vattabbaá¹ƒ --- ``hetu ceva sahetukaÃ±cÄ•
``sahetukaÃ±ceva na ca hetÅ«â€™â€™ tipi. samudayasaccaá¹ƒ hetu ceva hetusampayutta
vattabbaá¹ƒ --- ``hetu ceva hetusampayuttaÃ±cÄ• â€™â€™ tipi, ``hetusampayuttaÃ±ceva n
maggasaccaá¹ƒ siyÄ• hetu ceva hetusampayuttaÃ±ca, siyÄ• hetusampayuttaÃ±ceva na ca
hetu ceva hetusampayuttaÃ±ca, siyÄ• hetusampayuttaÃ±ceva na ca hetu, siyÄ• na vattab
hetusampayuttaÃ±cÄ• â€™â€™ tipi, ``hetusampayuttaÃ±ceva na ca hetÅ«â€™â€™ tipi. ni
hetuahetukaá¹ƒ. samudayasaccaá¹ƒ na vattabbaá¹ƒ --- ``na hetusahetukaâ€™â€™ ntipi, ``n
ntipi. maggasaccaá¹ƒ siyÄ• na hetusahetukaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``na hetusahetuk
hetuahetukaâ€™â€™ ntipi. dukkhasaccaá¹ƒ siyÄ• na hetusahetukaá¹ƒ, siyÄ• na hetuahet
vattabbaá¹ƒ --- ``na hetusahetukaâ€™â€™ ntipi, ``na hetuahetukaâ€™â€™ ntipi.

tÄ«á¹‡i \Ee 116/ saccÄ• ni sappaccayÄ• . nirodhasaccaá¹ƒ appaccayaá¹ƒ. tÄ«á¹‡i saccÄ•
nirodhasaccaá¹ƒ asaá¹…khataá¹ƒ. tÄ«á¹‡i saccÄ• ni anidassanÄ• . dukkhasaccaá¹ƒ siyÄ•
anidassanaá¹ƒ. tÄ«á¹‡i saccÄ• ni appaá¹-ighÄ• . dukkhasaccaá¹ƒ siyÄ• sappaá¹-ighaá¹ƒ, s
tÄ«á¹‡i saccÄ• ni arÅ«pÄ• ni. dukkhasaccaá¹ƒ siyÄ• rÅ«paá¹ƒ, siyÄ• arÅ«paá¹ƒ. dve sacc
saccÄ• lokuttarÄ• ; kenaci viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±eyyÄ• .

samudayasaccaá¹ƒ Ä• savo. dve saccÄ• no Ä• savÄ• . dukkhasaccaá¹ƒ siyÄ• Ä• savo, si
sÄ• savÄ• . dve saccÄ• anÄ• savÄ• \Se 153/. samudayasaccaá¹ƒ Ä• savasampayuttaá¹ƒ.
dukkhasaccaá¹ƒ siyÄ• Ä• savasampayuttaá¹ƒ, siyÄ• Ä• savavippayuttaá¹ƒ. samudayasac
dve saccÄ• na vattabbÄ• --- ``Ä• savÄ• ceva sÄ• savÄ• cÄ• â€™â€™ tipi, ``sÄ• savÄ• c
dukkhasaccaá¹ƒ siyÄ• Ä• savo ceva sÄ• savaÃ±ca, siyÄ• sÄ• savaÃ±ceva no ca Ä• savo.
Ä• savasampayuttaÃ±ca. dve saccÄ• na vattabbÄ• --- ``Ä• savÄ• ceva Ä• savasampayutt
``Ä• savasampayuttÄ• ceva no ca Ä• savÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• Ä• savo
132/, siyÄ• Ä• savasampayuttaÃ±ceva no ca Ä• savo, siyÄ• na vattabbaá¹ƒ --- ``Ä• savo c

Ä• savasampayuttaÃ±cÄ• â€™â€™ tipi, ``Ä• savasampayuttaÃ±ceva no ca Ä• savoâ€™â€
Ä• savavippayuttaanÄ• savÄ• . samudayasaccaá¹ƒ na vattabbaá¹ƒ --- ``Ä• savavippayuttas
``Ä• savavippayuttaanÄ• savaâ€™â€™ ntipi. dukkhasaccaá¹ƒ siyÄ• Ä• savavippayuttasÄ•
--- ``Ä• savavippayuttasÄ• savaâ€™â€™ ntipi, ``Ä• savavippayuttaanÄ• savaâ€™â€™ ntip

samudayasaccaá¹ƒ saá¹ƒyojanaá¹ƒ. dve saccÄ• no saá¹ƒyojanÄ• . dukkhasaccaá¹ƒ siyÄ•
saá¹ƒyojanaá¹ƒ. dve saccÄ• saá¹ƒyojaniyÄ• . dve saccÄ• asaá¹ƒyojaniyÄ• . samudayasac
saá¹ƒyojanasampayuttaá¹ƒ. dve saccÄ• saá¹ƒyojanavippayuttÄ• . dukkhasaccaá¹ƒ siyÄ• s
siyÄ• saá¹ƒyojanavippayuttaá¹ƒ. samudayasaccaá¹ƒ saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyaÃ±c
vattabbÄ• --- ``saá¹ƒyojanÄ• ceva \Se 154/ saá¹ƒyojaniyÄ• cÄ• â€™â€™ tipi, ``saá¹ƒyoja
saá¹ƒyojanÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojaniyaÃ±ca
no ca saá¹ƒyojanaá¹ƒ. samudayasaccaá¹ƒ saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttaÃ±c
--- ``saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampay
saá¹ƒyojanÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampa
saá¹ƒyojanasampayuttaÃ±ceva no ca saá¹ƒyojanaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``saá¹ƒyoja
saá¹ƒyojanasampayuttaÃ±cÄ• â€™â€™ tipi, ``saá¹ƒyojanasampayuttaÃ±ceva no ca saá¹ƒy
dve saccÄ• saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• . samudayasaccaá¹ƒ na vattabbaá¹ƒ ---
``saá¹ƒyojanavippayuttasaá¹ƒyojaniyaâ€™â€™ ntipi, ``saá¹ƒyojanavippayuttaasaá¹ƒyojaniy
dukkhasaccaá¹ƒ siyÄ• saá¹ƒyojanavippayuttasaá¹ƒyojaniyaá¹ƒ, siyÄ• na vattabbaá¹ƒ ---
``saá¹ƒyojanavippayuttasaá¹ƒyojaniyaâ€™â€™ ntipi, ``saá¹ƒyojanavippayuttaasaá¹ƒyojaniy

samudayasaccaá¹ƒ gantho. dve saccÄ• no ganthÄ• . dukkhasaccaá¹ƒ siyÄ• gantho, siyÄ•
ganthaniyÄ• . dve saccÄ• aganthaniyÄ• . dve saccÄ• ganthavippayuttÄ• . dve saccÄ• siy
ganthavippayuttÄ• . samudayasaccaá¹ƒ gantho ceva ganthaniyaÃ±ca. dve saccÄ• na vatta
ganthaniyÄ• cÄ• â€™â€™ tipi, ``ganthaniyÄ• ceva no ca ganthÄ• â€™â€™ tipi. dukkhasa
ganthaniyaÃ±ca, siyÄ• ganthaniyaÃ±ceva no ca gantho. samudayasaccaá¹ƒ gantho ceva g
155/, siyÄ• na vattabbaá¹ƒ --- ``gantho ceva ganthasampayuttaÃ±cÄ• â€™â€™ tipi, ``gant
ganthoâ€™â€™ tipi. dve saccÄ• na vattabbÄ• --- ``ganthÄ• ceva ganthasampayuttÄ• cÄ
``ganthasampayuttÄ• ceva no ca ganthÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ \Ne 133/ siyÄ• g
ganthasampayuttaÃ±ca, siyÄ• ganthasampayuttaÃ±ceva no ca gantho, siyÄ• na vattabba
ganthasampayuttaÃ±cÄ• â€™â€™ tipi, ``ganthasampayuttaÃ±ceva no ca ganthoâ€™â€™
ganthavippayuttaaganthaniyÄ• . dve saccÄ• siyÄ• ganthavippayuttaganthaniyÄ• , siyÄ• n
``ganthavippayuttaganthaniyÄ• â€™â€™ tipi, ``ganthavippayuttaaganthaniyÄ• â€™â€™ tip

samudayasaccaá¹ƒ ogho ... pe ... yogo ... pe ... nÄ«varaá¹‡aá¹ƒ. dve saccÄ• no nÄ«varaá
siyÄ• nÄ«varaá¹‡aá¹ƒ, siyÄ• no nÄ«varaá¹‡aá¹ƒ. dve saccÄ• nÄ«varaá¹‡iyÄ• dve saccÄ
samudayasaccaá¹ƒ \Ee 118/ nÄ«varaá¹‡asampayuttaá¹ƒ. dve saccÄ• nÄ«varaá¹‡avippayu
nÄ«varaá¹‡asampayuttaá¹ƒ, siyÄ• nÄ«varaá¹‡avippayuttaá¹ƒ. samudayasaccaá¹ƒ nÄ«vara

nÄ«varaá¹‡iyaÃ±ca. dve saccÄ• na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• c
``nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• nÄ«vara
siyÄ• nÄ«varaá¹‡iyaÃ±ceva no ca nÄ«varaá¹‡aá¹ƒ. samudayasaccaá¹ƒ nÄ«varaá¹‡aÃ±cev
dve saccÄ• na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€™â€
``nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ•
nÄ«varaá¹‡asampayuttaÃ±ca, siyÄ• nÄ«varaá¹‡asampayuttaÃ±ceva \Se 156/ no ca nÄ«va
vattabbaá¹ƒ --- ``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ tipi \Be 124/
``nÄ«varaá¹‡asampayuttaÃ±ceva no ca nÄ«varaá¹‡aâ€™â€™ ntipi. dve saccÄ• nÄ«varaá
samudayasaccaá¹ƒ na vattabbaá¹ƒ --- ``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyaâ€™â€™ ntip
``nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyaâ€™â€™ ntipi. dukkhasaccaá¹ƒ siyÄ• nÄ«varaá¹‡
siyÄ• na vattabbaá¹ƒ --- ``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyaâ€™â€™ ntipi,
``nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyaâ€™â€™ ntipi.

tÄ«á¹‡i saccÄ• ni no parÄ• mÄ• sÄ• . dukkhasaccaá¹ƒ siyÄ• parÄ• mÄ• so, siyÄ• no parÄ
parÄ• maá¹-á¹-hÄ• . dve saccÄ• aparÄ• maá¹-á¹-hÄ• . dve saccÄ• parÄ• mÄ• savippayutt
parÄ• mÄ• sasampayuttaá¹ƒ, siyÄ• parÄ• mÄ• savippayuttaá¹ƒ. dukkhasaccaá¹ƒ siyÄ• pa
parÄ• mÄ• savippayuttaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``parÄ• mÄ• sasampayuttaâ€™â€™ n
``parÄ• mÄ• savippayuttaâ€™â€™ ntipi. samudayasaccaá¹ƒ na vattabbaá¹ƒ --- ``parÄ• mÄ
parÄ• maá¹-á¹-haÃ±cÄ• â€™â€™ ti, parÄ• maá¹-á¹-haÃ±ceva no ca parÄ• mÄ• so. dve sac
``parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• cÄ• â€™â€™ tipi \Ne 134/, ``parÄ• maá¹-á¹-hÄ•
tipi. dukkhasaccaá¹ƒ siyÄ• parÄ• mÄ• so ceva parÄ• maá¹-á¹-haÃ±ca, siyÄ• parÄ• maá¹-á
dve saccÄ• parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹-hÄ• . dve saccÄ• siyÄ• parÄ• mÄ• sa
na vattabbÄ• --- ``parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• â€™â€™ tipi,
``parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹-hÄ• â€™â€™ tipi.

dve saccÄ• sÄ• rammaá¹‡Ä• . nirodhasaccaá¹ƒ anÄ• rammaá¹‡aá¹ƒ. dukkhasaccaá¹ƒ \Se
siyÄ• anÄ• rammaá¹‡aá¹ƒ. tÄ«á¹‡i saccÄ• ni no cittÄ• . dukkhasaccaá¹ƒ siyÄ• cittaá¹ƒ, siy
saccÄ• cetasikÄ• . nirodhasaccaá¹ƒ acetasikaá¹ƒ. dukkhasaccaá¹ƒ siyÄ• cetasikaá¹ƒ, siyÄ
saccÄ• cittasampayuttÄ• \Ee 119/. nirodhasaccaá¹ƒ cittavippayuttaá¹ƒ. dukkhasaccaá¹ƒ si
siyÄ• cittavippayuttaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``cittena sampayuttaâ€™â€™ ntipi, ``citt
vippayuttaâ€™â€™ ntipi. dve saccÄ• cittasaá¹ƒsaá¹-á¹-hÄ• . nirodhasaccaá¹ƒ cittavisaá¹ƒs
dukkhasaccaá¹ƒ siyÄ• cittasaá¹ƒsaá¹-á¹-haá¹ƒ, siyÄ• cittavisaá¹ƒsaá¹-á¹-haá¹ƒ, siyÄ• na v
``cittena saá¹ƒsaá¹-á¹-haâ€™â€™ ntipi, ``cittena visaá¹ƒsaá¹-á¹-haâ€™â€™ ntipi. dve sacc
cittasamuá¹-á¹-hÄ• nÄ• . nirodhasaccaá¹ƒ no cittasamuá¹-á¹-hÄ• naá¹ƒ. dukkhasaccaá¹ƒ si
cittasamuá¹-á¹-hÄ• naá¹ƒ, siyÄ• no cittasamuá¹-á¹-hÄ• naá¹ƒ. dve saccÄ• cittasahabhuno.
cittasahabhÅ«. dukkhasaccaá¹ƒ siyÄ• cittasahabhÅ«, siyÄ• no cittasahabhÅ«. dve saccÄ•
nirodhasaccaá¹ƒ no cittÄ• nuparivatti. dukkhasaccaá¹ƒ siyÄ• cittÄ• nuparivatti, siyÄ• no cit
saccÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . nirodhasaccaá¹ƒ no cittasaá¹ƒsaá¹-á¹-has

125/. dukkhasaccaá¹ƒ siyÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ, siyÄ• no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ. dve saccÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• n
nirodhasaccaá¹ƒ no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«. dukkhasaccaá¹ƒ siyÄ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«, siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. nirodhasaccaá¹ƒ no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti \Se 158/. dukkhasaccaá¹ƒ siyÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti, siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á
tÄ«á¹‡i saccÄ• ni bÄ• hirÄ• . dukkhasaccaá¹ƒ siyÄ• ajjhattaá¹ƒ, siyÄ• bÄ• hiraá¹ƒ.

tÄ«á¹‡i saccÄ• ni no upÄ• dÄ• . dukkhasaccaá¹ƒ siyÄ• upÄ• dÄ• , siyÄ• no upÄ• dÄ• . tÄ
dukkhasaccaá¹ƒ siyÄ• upÄ• dinnaá¹ƒ, siyÄ• anupÄ• dinnaá¹ƒ. samudayasaccaá¹ƒ upÄ• d
upÄ• dÄ• nÄ• . dukkhasaccaá¹ƒ siyÄ• upÄ• dÄ• naá¹ƒ, siyÄ• no upÄ• dÄ• naá¹ƒ. dve sac
anupÄ• dÄ• niyÄ• . dve saccÄ• upÄ• dÄ• navippayuttÄ• . dve saccÄ• siyÄ• upÄ• dÄ• nas
upÄ• dÄ• navippayuttÄ• . samudayasaccaá¹ƒ upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca. dve
``upÄ• dÄ• nÄ• ceva upÄ• dÄ• niyÄ• cÄ• â€™â€™ tipi, ``upÄ• dÄ• niyÄ• ceva no ca upÄ
siyÄ• upÄ• dÄ• naÃ±ceva upÄ• dÄ• niyaÃ±ca, siyÄ• upÄ• dÄ• niyaÃ±ceva no ca upÄ• dÄ
upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasampayuttaÃ±ca, siyÄ• na vattabbaá¹ƒ --- ``upÄ• dÄ• naÃ
upÄ• dÄ• nasampayuttaÃ±cÄ• â€™â€™ tipi, ``upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ•
vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ• cÄ• â€™â€™ tipi, ``upÄ• dÄ
upÄ• dÄ• nÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• upÄ• dÄ• naÃ±ceva upÄ• dÄ• nasamp
upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ• dÄ• naá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``upÄ• dÄ
upÄ• dÄ• nasampayuttaÃ±cÄ• â€™â€™ tipi, ``upÄ• dÄ• nasampayuttaÃ±ceva no ca upÄ•
159/ upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• . dve saccÄ• siyÄ• upÄ• dÄ• navippayuttau
--- ``upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• â€™â€™ tipi, ``upÄ• dÄ• navippayuttaanupÄ• c

samudayasaccaá¹ƒ kileso. dve saccÄ• no kilesÄ• . dukkhasaccaá¹ƒ siyÄ• kileso, siyÄ• n
saá¹ƒkilesikÄ• . dve saccÄ• asaá¹ƒkilesikÄ• . samudayasaccaá¹ƒ saá¹ƒkiliá¹-á¹-haá¹ƒ. dve
asaá¹ƒkiliá¹-á¹-hÄ• . dukkhasaccaá¹ƒ siyÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ, siyÄ• asaá¹ƒkiliá¹-á¹-haá¹
kilesasampayuttaá¹ƒ. dve saccÄ• kilesavippayuttÄ• . dukkhasaccaá¹ƒ siyÄ• kilesasampay
kilesavippayuttaá¹ƒ. samudayasaccaá¹ƒ kileso ceva saá¹ƒkilesikaÃ±ca. dve saccÄ• na vatt
ceva saá¹ƒkilesikÄ• cÄ• â€™â€™ tipi, ``saá¹ƒkilesikÄ• ceva no ca kilesÄ• â€™â€™ tipi. d
kileso ceva saá¹ƒkilesikaÃ±ca, siyÄ• saá¹ƒkilesikaÃ±ceva no ca kileso. samudayasaccaá¹ƒ
saá¹ƒkiliá¹-á¹-haÃ±ca. dve saccÄ• na vattabbÄ• --- ``kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• â
``saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• kileso ceva sa
siyÄ• saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kileso, siyÄ• na vattabbaá¹ƒ --- ``kileso ceva
saá¹ƒkiliá¹-á¹-haÃ±cÄ• â€™â€™ tipi, ``saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kilesoâ€™â€™ tipi. sa
ceva kilesasampayuttaÃ±ca. dve saccÄ• na vattabbÄ• --- ``kilesÄ• ceva kilesasampayuttÄ
``kilesasampayuttÄ• ceva no ca kilesÄ• â€™â€™ tipi. dukkhasaccaá¹ƒ siyÄ• kileso ceva k

160/, siyÄ• kilesasampayuttaÃ±ceva no ca kileso, siyÄ• na vattabbaá¹ƒ --- ``kileso ceva kilesasampayuttaÃ±cÄ• â€™â€™ tipi, ``kilesasampayuttaÃ±ceva no ca kilesoâ€™â€™ tipi. kilesavippayuttaasaá¹ƒkilesikÄ• . samudayasaccaá¹ƒ na vattabbaá¹ƒ --- ``kilesavippayuttasa ntipi, ``kilesavippayuttaasaá¹ƒkilesikaâ€™â€™ ntipi. dukkhasaccaá¹ƒ siyÄ• kilesavippayutt siyÄ• na vattabbaá¹ƒ --- ``kilesavippayuttasaá¹ƒkilesikaâ€™â€™ ntipi, ``kilesavippayuttaas ntipi.

dve \Ee 121/ saccÄ• na dassanena pahÄ• tabbÄ• . dve saccÄ• siyÄ• dassanena pahÄ• t pahÄ• tabbÄ• . dve saccÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• . dve saccÄ• siyÄ• bhÄ• van bhÄ• vanÄ• ya pahÄ• tabbÄ• . dve saccÄ• na dassanena pahÄ• tabbahetukÄ• . dve saccÄ pahÄ• tabbahetukÄ• , siyÄ• na dassanena pahÄ• tabbahetukÄ• . dve saccÄ• na bhÄ• van saccÄ• siyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , siyÄ• na bhÄ• vanÄ• ya pahÄ• tabbal savitakkaá¹ƒ. nirodhasaccaá¹ƒ avitakkaá¹ƒ. dve saccÄ• siyÄ• savitakkÄ• , siyÄ• avitakkÄ savicÄ• raá¹ƒ. nirodhasaccaá¹ƒ avicÄ• raá¹ƒ. dve saccÄ• siyÄ• savicÄ• rÄ• , siyÄ• avicÄ appÄ«tikaá¹ƒ. tÄ«á¹‡i saccÄ• ni siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• . nirodhasaccaá¹ƒ n tÄ«á¹‡i saccÄ• ni siyÄ• pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• . nirodhasaccaá¹ƒ \Be 1 tÄ«á¹‡i \Se 161/ saccÄ• ni siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahagatÄ• . nirodhasac upekkhÄ• sahagataá¹ƒ. tÄ«á¹‡i saccÄ• ni siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na upekkhÄ•

samudayasaccaá¹ƒ kÄ• mÄ• vacaraá¹ƒ. dve saccÄ• na kÄ• mÄ• vacarÄ• . dukkhasaccaá kÄ• mÄ• vacaraá¹ƒ. tÄ«á¹‡i saccÄ• ni na rÅ«pÄ• vacarÄ• . dukkhasaccaá¹ƒ siyÄ• rÅ«pÄ• rÅ«pÄ• vacaraá¹ƒ. tÄ«á¹‡i saccÄ• ni na arÅ«pÄ• vacarÄ• . dukkhasaccaá¹ƒ siyÄ• arÅ«pÄ arÅ«pÄ• vacaraá¹ƒ. dve saccÄ• pariyÄ• pannÄ• . dve saccÄ• apariyÄ• pannÄ• . maggasa saccÄ• ni aniyyÄ• nikÄ• . maggasaccaá¹ƒ niyataá¹ƒ. nirodhasaccaá¹ƒ aniyataá¹ƒ. dve sacc aniyatÄ• . dve saccÄ• sauttarÄ• . dve saccÄ• anuttarÄ• . samudayasaccaá¹ƒ saraá¹‡aá¹ƒ dukkhasaccaá¹ƒ siyÄ• saraá¹‡aá¹ƒ, siyÄ• araá¹‡anti.

paÃ±hÄ• pucchakaá¹ƒ.

saccavibhaá¹…go niá¹-á¹-hito.

5. indriyavibhaá¹…go

1. abhidhammabhÄ• janÄ«yaá¹ƒ

<219> bÄ• vÄ«satindriyÄ• ni \Be 128/ \Ee 122/ \Ne 137/ --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ sukhindriyaá¹ƒ, dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá

162/, vÄ«riyindriyaá¹ƒ {viriyindriyaá¹ƒ (Ce Se) }, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<220> tattha katamaá¹ƒ cakkhundriyaá¹ƒ? yaá¹ƒ cakkhu catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹
... suÃ±Ã±o gÄ• mopeso --- idaá¹ƒ vuccati ``cakkhundriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ sotindriyaá¹ƒ ... pe ... ghÄ• nindriyaá¹ƒ ... pe ... jivhindriyaá¹ƒ ... pe ...
kÄ• yindriyaá¹ƒ? yo kÄ• yo catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pasÄ• do ... pe
idaá¹ƒ vuccati ``kÄ• yindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ manindriyaá¹ƒ? ekavidhena manindriyaá¹ƒ --- phassasampayuttaá¹ƒ. duv
atthi sahetukaá¹ƒ, atthi ahetukaá¹ƒ. tividhena manindriyaá¹ƒ --- atthi kusalaá¹ƒ, atthi akusala
abyÄ• kataá¹ƒ. catubbidhena manindriyaá¹ƒ --- atthi kÄ• mÄ• vacaraá¹ƒ, atthi rÅ«pÄ• vacar
arÅ«pÄ• vacaraá¹ƒ, atthi apariyÄ• pannaá¹ƒ. paÃ±cavidhena manindriyaá¹ƒ --- atthi sukhind
atthi dukkhindriyasampayuttaá¹ƒ, atthi somanassindriyasampayuttaá¹ƒ, atthi domanassindri
upekkhindriyasampayuttaá¹ƒ \Ne 138/. chabbidhena manindriyaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡
manoviÃ±Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ chabbidhena manindriyaá¹ƒ.

sattavidhena manindriyaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ,
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. evaá¹ƒ sattavidhena manindriyaá¹ƒ.

aá¹-á¹-havidhena manindriyaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡a
sukhasahagataá¹ƒ, atthi dukkhasahagataá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu. ev
manindriyaá¹ƒ.

navavidhena \Be 129/ manindriyaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu atthi kusalÄ• , atthi akusalÄ• , atthi abyÄ• katÄ• . evaá¹ƒ navav

dasavidhena manindriyaá¹ƒ --- cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ a
atthi dukkhasahagataá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu atthi kusalÄ• , atthi aku
evaá¹ƒ dasavidhena manindriyaá¹ƒ ... pe ... evaá¹ƒ bahuvidhena manindriyaá¹ƒ. idaá¹ƒ vucc
``manindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ itthindriyaá¹ƒ? yaá¹ƒ itthiyÄ• itthiliá¹…gaá¹ƒ itthinimittaá¹ƒ itthikuttaá¹ƒ itth
itthattaá¹ƒ itthibhÄ• vo --- idaá¹ƒ vuccati ``itthindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ purisindriyaá¹ƒ? yaá¹ƒ purisassa purisaliá¹…gaá¹ƒ purisanimittaá¹ƒ purisa
purisÄ• kappo \Ee 123/ purisattaá¹ƒ purisabhÄ• vo --- idaá¹ƒ vuccati ``purisindriyaá¹ƒâ€™â€

tattha katamaá¹ƒ jÄ«vitindriyaá¹ƒ? jÄ«vitindriyaá¹ƒ duvidhena --- atthi rÅ«pajÄ«vitindriyaá¹ƒ arÅ«pajÄ«vitindriyaá¹ƒ.

tattha katamaá¹ƒ rÅ«pajÄ«vitindriyaá¹ƒ? yo tesaá¹ƒ rÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ Ä• yu á iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ vuccati ``rÅ«pajÄ«vitindr

tattha \Ne 139/ katamaá¹ƒ arÅ«pajÄ«vitindriyaá¹ƒ? yo tesaá¹ƒ arÅ«pÄ«naá¹ƒ dhammÄ• na yapanÄ• yÄ• panÄ• iriyanÄ• vattanÄ• pÄ• lanÄ• jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ --- idaá¹ƒ vu ``arÅ«pajÄ«vatindriyaá¹ƒâ€™â€™. idaá¹ƒ vuccati ``jÄ«vitindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ sukhindriyaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ sÄ• taá¹ƒ kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• ya sukhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- idaá¹ƒ vuccati ``s

tattha katamaá¹ƒ dukkhindriyaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ kÄ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- id ``dukkhindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ somanassindriyaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ c sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- idaá¹ƒ vu ``somanassindriyaá¹ƒâ€™â€™.

tattha \Be 130/ katamaá¹ƒ domanassindriyaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ• tÄ• dukk ``domanassindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ upekkhindriyaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetos adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- idaá ``upekkhindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ saddhindriyaá¹ƒ? yÄ• saddhÄ• saddahanÄ• okappanÄ• abhippasÄ• do saddhÄ• balaá¹ƒ --- idaá¹ƒ vuccati ``saddhindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ vÄ«riyindriyaá¹ƒ? yo cetasiko vÄ«riyÄ• rambho nikkamo parakkamo uyyÄ ussoá¸hÄ« thÄ• mo á¹-hiti asithilaparakkamatÄ• anikkhittachandatÄ• anikkhittadhuratÄ• 164/ vÄ«riyaá¹ƒ \Ee 124/ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ --- idaá¹ƒ vuccati ``vÄ«riyindriyaá

tattha \Ne 140/ katamaá¹ƒ satindriyaá¹ƒ? yÄ• sati anussati paá¹-issati sati saraá¹‡atÄ• dh

apilÄ• panatÄ• asammussanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sammÄ• sati --- idaá¹ƒ vuc
``satindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ samÄ• dhindriyaá¹ƒ? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ•
avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• dhibalaá¹ƒ sammÄ• samÄ
``samÄ• dhindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ paÃ±Ã±indriyaá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhamm
idaá¹ƒ vuccati ``paÃ±Ã±indriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ? yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ
adiá¹-á¹-hÄ• naá¹ƒ appattÄ• naá¹ƒ aviditÄ• naá¹ƒ asacchikatÄ• naá¹ƒ sacchikiriyÄ• ya paÃ±
amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ
vuccati ``anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒâ€™â€™.

tattha katamaá¹ƒ aÃ±Ã±indriyaá¹ƒ? yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ Ã±Ä• tÄ• naá¹ƒ diá¹-á¹-h
viditÄ• naá¹ƒ sacchikatÄ• naá¹ƒ sacchikiriyÄ• ya paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho d
sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá
aÃ±Ã±indriyaá¹ƒ.

tattha \Be 131/ katamaá¹ƒ aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ? yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±
pattÄ• naá¹ƒ viditÄ• naá¹ƒ sacchikatÄ• naá¹ƒ sacchikiriyÄ• ya paÃ±Ã±Ä• pajÄ• nanÄ• ... p
sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá
``aÃ±Ã±Ä• tÄ• vindriyaá¹ƒâ€™â€™.

abhidhammabhÄ• janÄ«yaá¹ƒ.

2. paÃ±hÄ• pucchakaá¹ƒ

<221> bÄ• vÄ«satindriyÄ• ni \Ne 141/ --- cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ,
kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, sukhindriyaá
dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ, saddhindriya
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ \Ee 125/, anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<222> bÄ• vÄ«satÄ«naá¹ƒ indriyÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ..
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<223> dasindriyÄ• abyÄ• katÄ• . domanassindriyaá¹ƒ akusalaá¹ƒ. anaÃ±Ã±Ä• taÃ±Ã±ass
cattÄ• rindriyÄ• siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . cha indriyÄ• siyÄ• kusalÄ• , siyÄ• a

dvÄ• dasindriyÄ• na vattabbÄ• --- ``sukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi, ``d
sampayuttÄ• â€™â€™ tipi, ``adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• â€™â€™ tipi.
vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . tÄ«á¹‡in
sampayuttÄ• , siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya ve
jÄ«vitindriyaá¹ƒ siyÄ• sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• dukkhÄ• ya vedanÄ• y
adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``sukhÄ• ya ve
ntipi \Se 166/, ``dukkhÄ• ya vedanÄ• ya sampayuttaâ€™â€™ ntipi, ``adukkhamasukhÄ• ya
ntipi.

sattindriyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . tÄ«á¹‡indriyÄ• vipÄ• kÄ• . dvind
aÃ±Ã±indriyaá¹ƒ siyÄ• vipÄ• kaá¹ƒ, siyÄ• vipÄ• kadhammadhammaá¹ƒ. navindriyÄ• siyÄ
vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . navindriyÄ
domanassindriyaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ. tÄ«á¹‡indriyÄ• anupÄ• dinnaanupÄ• d
upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ•

navindriyÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• . domanassindriyaá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒk
tÄ«á¹‡indriyÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . tÄ«á¹‡indriyÄ• siyÄ• asaá¹ƒkiliá¹-á¹-has
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . cha indriyÄ• siyÄ• saá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ
asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . navindriyÄ• avit
domanassindriyaá¹ƒ savitakkasavicÄ• raá¹ƒ. upekkhindriyaá¹ƒ siyÄ• savitakkasavicÄ• raá¹
avitakkaavicÄ• raá¹ƒ. ekÄ• dasindriyÄ• siyÄ• savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• r
avitakkaavicÄ• rÄ• .

ekÄ• dasindriyÄ• na vattabbÄ• --- ``pÄ«tisahagatÄ• â€™â€™ tipi, ``sukhasahagatÄ• â€™
``upekkhÄ• sahagatÄ• â€™â€™ tipi. somanassindriyaá¹ƒ siyÄ• pÄ«tisahagataá¹ƒ na sukha
upekkhÄ• sahagataá¹ƒ, siyÄ• \Ee 126/ na vattabbaá¹ƒ --- ``pÄ«tisahagataâ€™â€™ nti. cha
pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• . cattÄ• rindriyÄ• siy
sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• \Se 167/, siyÄ• na vattabbÄ• --- ``pÄ«tisah
``sukhasahagatÄ• â€™â€™ tipi, ``upekkhÄ• sahagatÄ• â€™â€™ tipi.

pannarasindriyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . domanassindriyaá¹ƒ
siyÄ• bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ. cha indriyÄ• siyÄ• dassanena pahÄ• tabbÄ• , siyÄ•

siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . pannarasindriyÄ• neva dassaner
pahÄ• tabbahetukÄ• . domanassindriyaá¹ƒ siyÄ• dassanena pahÄ• tabbahetukaá¹ƒ, siyÄ•
pahÄ• tabbahetukaá¹ƒ. cha indriyÄ• siyÄ• dassanena pahÄ• tabbahetukÄ• , siyÄ• bhÄ• v
siyÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

dasindriyÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mino. domanassindriyaá¹ƒ Ä• cayagÄ• mi.
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ apacayagÄ• mi. aÃ±Ã±indriyaá¹ƒ siyÄ• apacaya
nevÄ• cayagÄ• minÄ• pacayagÄ• mi \Ne 143/. navindriyÄ• siyÄ• Ä• cayagÄ• mino, siyÄ•
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. dasindriyÄ• nevasekkhanÄ• sekkhÄ• . dvindriyÄ•
asekkhaá¹ƒ. navindriyÄ• siyÄ• sekkhÄ• , siyÄ• asekkhÄ• , siyÄ• nevasekkhanÄ• sekkhÄ

dasindriyÄ• parittÄ• . tÄ«á¹‡indriyÄ• appamÄ• á¹‡Ä• . navindriyÄ• siyÄ• parittÄ• , siyÄ•
appamÄ• á¹‡Ä• . sattindriyÄ• anÄ• rammaá¹‡Ä• . dvindriyÄ• parittÄ• rammaá¹‡Ä• . tÄ«á¹‡
appamÄ• á¹‡Ä• rammaá¹‡Ä• . domanassindriyaá¹ƒ siyÄ• parittÄ• rammaá¹‡aá¹ƒ siyÄ• ma
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• na vattabbaá¹ƒ --- ``parittÄ• rammaá¹‡aâ€™â€™ nti
``mahaggatÄ• rammaá¹‡aâ€™â€™ nti pi. navindriyÄ• siyÄ• parittÄ• rammaá¹‡Ä• , siyÄ•
appamÄ• á¹‡Ä• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``parittÄ• rammaá¹‡Ä• â€™â€™ tipi
tipi, ``appamÄ• á¹‡Ä• rammaá¹‡Ä• â€™â€™ tipi.

navindriyÄ• majjhimÄ• . domanassindriyaá¹ƒ hÄ«naá¹ƒ. tÄ«á¹‡indriyÄ• paá¹‡Ä«tÄ• . tÄ«á
majjhimÄ• , siyÄ• paá¹‡Ä«tÄ• . cha indriyÄ• siyÄ• hÄ«nÄ• , siyÄ• majjhimÄ• , siyÄ• paá
aniyatÄ• . anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ sammattaniyataá¹ƒ. cattÄ• rindriyÄ• si
aniyatÄ• . domanassindriyaá¹ƒ siyÄ• micchattaniyataá¹ƒ, siyÄ• aniyataá¹ƒ \Ee 127/. cha in
micchattaniyatÄ• , siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ• . sattindriyÄ• anÄ• rammaá¹‡Ä
vattabbÄ• --- ``maggÄ• rammaá¹‡Ä• â€™â€™ tipi, ``maggahetukÄ• â€™â€™ tipi, ``maggÄ
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na maggÄ• rammaá¹‡aá¹ƒ, siyÄ• maggahetukaá
vattabbaá¹ƒ --- ``maggahetukaâ€™â€™ ntipi, ``maggÄ• dhipatÄ«â€™â€™ tipi. aÃ±Ã±indriy
siyÄ• maggahetukaá¹ƒ, siyÄ• maggÄ• dhipati, siyÄ• na vattabbaá¹ƒ --- ``maggahetukaâ€™
``maggÄ• dhipatÄ«â€™â€™ tipi. navindriyÄ• siyÄ• maggÄ• rammaá¹‡Ä• , siyÄ• maggah
siyÄ• na vattabbÄ• --- ``maggÄ• rammaá¹‡Ä• â€™â€™ tipi, ``maggahetukÄ• â€™â€™ tip

dasindriyÄ• siyÄ• uppannÄ• , siyÄ• uppÄ• dino, na vattabbÄ• --- ``anuppannÄ• â€™â€™
uppannÄ• , siyÄ• anuppannÄ• , na vattabbÄ• --- ``uppÄ• dinoâ€™â€™ ti. dasindriyÄ• siy
anuppannÄ• , siyÄ• uppÄ• dino \Se 169/; siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccu
144/ anÄ• rammaá¹‡Ä• . dvindriyÄ• paccuppannÄ• rammaá¹‡Ä• . tÄ«á¹‡indriyÄ• na vatta
``atÄ«tÄ• rammaá¹‡Ä• â€™â€™ tipi, ``anÄ• gatÄ• rammaá¹‡Ä• â€™â€™ tipi \Be 134/, ``pa
tipi. dasindriyÄ• siyÄ• atÄ«tÄ• rammaá¹‡Ä• , siyÄ• anÄ• gatÄ• rammaá¹‡Ä• , siyÄ• pacc

vattabbÄ• --- ``atÄ«tÄ• rammaá¹‡Ä• â€™â€™ tipi, ``anÄ• gatÄ• rammaá¹‡Ä• â€™â€™ tip
tipi; siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ• . sattindriyÄ• anÄ• ramma
bahiddhÄ• rammaá¹‡Ä• . cattÄ• rindriyÄ• siyÄ• ajjhattÄ• rammaá¹‡Ä• , siyÄ• bahiddhÄ• r
ajjhattabahiddhÄ• rammaá¹‡Ä• , aá¹-á¹-hindriyÄ• siyÄ• ajjhattÄ• rammaá¹‡Ä• , siyÄ• bah
ajjhattabahiddhÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``ajjhattÄ• rammaá¹‡Ä• â€™â€™
``bahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi, ``ajjhattabahiddhÄ• rammaá¹‡Ä• â€™â€™ tipi. paÃ
anidassanasappaá¹-ighÄ• . sattarasindriyÄ• anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<224> cattÄ• rindriyÄ• hetÅ«. aá¹-á¹-hÄ• rasindriyÄ• na hetÅ«. sattindriyÄ• sahetukÄ• . r
cha indriyÄ• siyÄ• sahetukÄ• , siyÄ• ahetukÄ• . sattindriyÄ• hetusampayuttÄ• . navindriy
indriyÄ• siyÄ• hetusampayuttÄ• , siyÄ• hetuvippayuttÄ• . cattÄ• rindriyÄ• hetÅ« ceva sah
vattabbÄ• --- ``hetÅ« ceva sahetukÄ• cÄ• â€™â€™ tipi, ``sahetukÄ• ceva na ca hetÅ«â€™
na vattabbÄ• --- ``hetÅ« ceva sahetukÄ• cÄ• â€™â€™ ti. sahetukÄ• \Se 170/ ceva na ca
vattabbÄ• --- ``hetÅ« ceva sahetukÄ• cÄ• â€™â€™ ti, siyÄ• sahetukÄ• ceva na ca hetÅ«
``sahetukÄ• ceva na ca hetÅ«â€™â€™ ti.

cattÄ• rindriyÄ• hetÅ« ceva hetusampayuttÄ• ca \Ee 128/. navindriyÄ• na vattabbÄ• --- `
hetusampayuttÄ• cÄ• â€™â€™ tipi, ``hetusampayuttÄ• ceva na ca hetÅ«â€™â€™ tipi. tÄ
``hetÅ« ceva hetusampayuttÄ• cÄ• â€™â€™ ti, ``hetusampayuttÄ• ceva na ca hetÅ«â€™
--- ``hetÅ« ceva hetusampayuttÄ• cÄ• â€™â€™ ti, siyÄ• hetusampayuttÄ• ceva na ca het
``hetusampayuttÄ• ceva na ca hetÅ«â€™â€™ ti.

navindriyÄ• \Ne 145/ na hetÅ« ahetukÄ• . tÄ«á¹‡indriyÄ• na hetÅ« sahetukÄ• . cattÄ• rind
``na hetÅ« sahetukÄ• â€™â€™ tipi, ``na hetÅ« ahetukÄ• â€™â€™ tipi \Be 135/. cha indriyÄ
sahetukÄ• , siyÄ• na hetÅ« ahetukÄ• .

sappaccayÄ• . saá¹…khatÄ• . anidassanÄ• . paÃ±cindriyÄ• sappaá¹-ighÄ• . sattarasindriy
sattindriyÄ• rÅ«pÄ• . cuddasindriyÄ• arÅ«pÄ• . jÄ«vitindriyaá¹ƒ siyÄ• rÅ«paá¹ƒ, siyÄ• arÅ
lokiyÄ• . tÄ«á¹‡indriyÄ• lokuttarÄ• . navindriyÄ• siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• ; kenaci v
viÃ±Ã±eyyÄ• .

no Ä• savÄ• . dasindriyÄ• sÄ• savÄ• . tÄ«á¹‡indriyÄ• anÄ• savÄ• . navindriyÄ• siyÄ• sÄ
pannarasindriyÄ• Ä• savavippayuttÄ• . domanassindriyaá¹ƒ Ä• savasampayuttaá¹ƒ. cha in
Ä• savasampayuttÄ• , siyÄ• Ä• savavippayuttÄ• . dasindriyÄ• na vattabbÄ• --- ``Ä• savÄ•
``sÄ• savÄ• ceva no ca Ä• savÄ• â€™â€™. tÄ«á¹‡indriyÄ• na vattabbÄ• --- ``Ä• savÄ• c
``sÄ• savÄ• ceva no ca Ä• savÄ• â€™â€™ tipi. navindriyÄ• na vattabbÄ• --- ``Ä• savÄ• c

siyÄ• sÄ• savÄ• ceva no ca Ä• savÄ• , siyÄ• na vattabbÄ• --- ``sÄ• savÄ• ceva no ca Ä•

pannarasindriyÄ• na vattabbÄ• --- ``Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• â€™â€™ ti
no ca Ä• savÄ• â€™â€™ tipi. domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``Ä• savo ceva Ä• sav
``Ä• savasampayuttaÃ±ceva no ca Ä• savoâ€™â€™. cha indriyÄ• na vattabbÄ• --- ``Ä• sa
cÄ• â€™â€™ ti, siyÄ• Ä• savasampayuttÄ• ceva no ca Ä• savÄ• , siyÄ• na vattabbÄ• ---
ca Ä• savÄ• â€™â€™ ti. navindriyÄ• Ä• savavippayuttasÄ• savÄ• . tÄ«á¹‡indriyÄ• Ä• sav
domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``Ä• savavippayuttasÄ• savaâ€™â€™ ntipi, ``Ä• sav
ntipi. tÄ«á¹‡indriyÄ• siyÄ• Ä• savavippayuttasÄ• savÄ• , siyÄ• Ä• savavippayuttaanÄ• sa
Ä• savavippayuttasÄ• savÄ• , siyÄ• Ä• savavippayuttaanÄ• savÄ• , siyÄ• na vattabbÄ• --
``Ä• savavippayuttasÄ• savÄ• â€™â€™ tipi, ``Ä• savavippayuttaanÄ• savÄ• â€™â€™ tipi.

no \Ne 146/ saá¹ƒyojanÄ• . dasindriyÄ• saá¹ƒyojaniyÄ• . tÄ«á¹‡indriyÄ• asaá¹ƒyojaniyÄ•
saá¹ƒyojaniyÄ• , siyÄ• asaá¹ƒyojaniyÄ• . pannarasindriyÄ• saá¹ƒyojanavippayuttÄ• . doma
saá¹ƒyojanasampayuttaá¹ƒ \Se 172/. cha \Be 136/ indriyÄ• siyÄ• saá¹ƒyojanasampayuttÄ•
saá¹ƒyojanavippayuttÄ• . dasindriyÄ• na vattabbÄ• --- ``saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ
saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• . tÄ«á¹‡indriyÄ• na vattabbÄ• --- ``saá¹ƒyojanÄ•
cÄ• â€™â€™ tipi, ``saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• â€™â€™ tipi. navindriyÄ• na
``saá¹ƒyojanÄ• ceva saá¹ƒyojaniyÄ• cÄ• â€™â€™ ti, siyÄ• saá¹ƒyojaniyÄ• ceva no ca sa
vattabbÄ• --- ``saá¹ƒyojaniyÄ• ceva no ca saá¹ƒyojanÄ• â€™â€™ ti.

pannarasindriyÄ• na vattabbÄ• --- ``saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• cÄ• â€
``saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• â€™â€™ tipi. domanassindriyaá¹ƒ na
``saá¹ƒyojanaÃ±ceva saá¹ƒyojanasampayuttaÃ±cÄ• â€™â€™ ti, saá¹ƒyojanasampayuttaÃ±
indriyÄ• na vattabbÄ• --- ``saá¹ƒyojanÄ• ceva saá¹ƒyojanasampayuttÄ• cÄ• â€™â€™ ti,
saá¹ƒyojanasampayuttÄ• ceva no ca saá¹ƒyojanÄ• , siyÄ• na vattabbÄ• --- ``saá¹ƒyojanas
saá¹ƒyojanÄ• â€™â€™ ti.

navindriyÄ• saá¹ƒyojanavippayuttasaá¹ƒyojaniyÄ• . tÄ«á¹‡indriyÄ• saá¹ƒyojanavippayutta
domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``saá¹ƒyojanavippayuttasaá¹ƒyojaniyaâ€™â€™ ntip
``saá¹ƒyojanavippayuttaasaá¹ƒyojaniyaâ€™â€™ ntipi. tÄ«á¹‡indriyÄ• siyÄ• saá¹ƒyojanavi
siyÄ• saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• . cha indriyÄ• siyÄ• saá¹ƒyojanavippayuttas
saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• , siyÄ• na vattabbÄ• --- ``saá¹ƒyojanavippayuttasa
``saá¹ƒyojanavippayuttaasaá¹ƒyojaniyÄ• â€™â€™ tipi \Se 173/.

no ganthÄ• . dasindriyÄ• ganthaniyÄ• . tÄ«á¹‡indriyÄ• aganthaniyÄ• . navindriyÄ• siyÄ•
aganthaniyÄ• . pannarasindriyÄ• ganthavippayuttÄ• . domanassindriyaá¹ƒ ganthasampayu
ganthasampayuttÄ• , siyÄ• ganthavippayuttÄ• . dasindriyÄ• na vattabbÄ• --- ``ganthÄ• ce

ti, ganthaniyÄ• ceva no ca ganthÄ• . tÄ«á¹‡indriyÄ• na vattabbÄ• --- ``ganthÄ• ceva gant
``ganthaniyÄ• ceva no ca ganthÄ• â€™â€™ tipi. navindriyÄ• na vattabbÄ• --- ``ganthÄ• \
cÄ• â€™â€™ ti, siyÄ• ganthaniyÄ• ceva no ca ganthÄ• , siyÄ• na vattabbÄ• --- ``ganthar
ganthÄ• â€™â€™ ti.

pannarasindriyÄ• \Be 137/ na vattabbÄ• --- ``ganthÄ• ceva ganthasampayuttÄ• cÄ• â€™
``ganthasampayuttÄ• ceva no ca ganthÄ• â€™â€™ tipi. domanassindriyaá¹ƒ na vattabbaá
ganthasampayuttaâ€™â€™ Ã±cÄ• ti, ganthasampayuttaÃ±ceva no ca gantho. cha indriyÄ•
ceva ganthasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• ganthasampayuttÄ• ceva no ca ganthÄ•
``ganthasampayuttÄ• ceva no ca ganthÄ• â€™â€™ ti.

navindriyÄ• ganthavippayuttaganthaniyÄ• . tÄ«á¹‡indriyÄ• ganthavippayuttaaganthaniyÄ•
domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``ganthavippayuttaganthaniyaâ€™â€™ ntipi,
``ganthavippayuttaaganthaniyaâ€™â€™ ntipi. tÄ«á¹‡indriyÄ• siyÄ• ganthavippayuttaganth
ganthavippayuttaaganthaniyÄ• . cha indriyÄ• siyÄ• ganthavippayuttaganthaniyÄ• , siyÄ•
ganthavippayuttaaganthaniyÄ• , siyÄ• na vattabbÄ• \Se 174/ --- ``ganthavippayuttagantha
``ganthavippayuttaaganthaniyÄ• â€™â€™ tipi.

no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ«varaá¹‡Ä• . dasindriyÄ• nÄ«varaá¹‡iyÄ• . tÄ«
anÄ«varaá¹‡iyÄ• . navindriyÄ• siyÄ• nÄ«varaá¹‡iyÄ• , siyÄ• anÄ«varaá¹‡iyÄ• . pannarasi
nÄ«varaá¹‡avippayuttÄ• . domanassindriyaá¹ƒ nÄ«varaá¹‡asampayuttaá¹ƒ. cha indriyÄ• si
nÄ«varaá¹‡asampayuttÄ• , siyÄ• nÄ«varaá¹‡avippayuttÄ• . dasindriyÄ• na vattabbÄ• --- `
nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ ti, nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• . tÄ«á¹‡indriyÄ
``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ tipi, ``nÄ«varaá¹‡iyÄ• ceva no ca nÄ«
navindriyÄ• na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡iyÄ• cÄ• â€™â€™ ti, siyÄ•
nÄ«varaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``nÄ«varaá¹‡iyÄ• ceva no ca nÄ«varaá¹‡Ä• â€™â€

pannarasindriyÄ• na vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â
``nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• â€™â€™ tipi. domanassindriyaá¹ƒ n
``nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asampayuttaÃ±cÄ• â€™â€™ ti, nÄ«varaá¹‡asampayutta
indriyÄ• na \Ne 148/ vattabbÄ• --- ``nÄ«varaá¹‡Ä• ceva nÄ«varaá¹‡asampayuttÄ• cÄ• â€
nÄ«varaá¹‡asampayuttÄ• ceva no ca nÄ«varaá¹‡Ä• , siyÄ• na vattabbÄ• --- ``nÄ«varaá¹‡
nÄ«varaá¹‡Ä• â€™â€™ ti.

navindriyÄ• nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• . tÄ«á¹‡indriyÄ• nÄ«varaá¹‡avippayut
domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyaâ€™â€™ nti
``nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyaâ€™â€™ ntipi. tÄ«á¹‡indriyÄ• siyÄ• nÄ«varaá¹‡a
siyÄ• nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyÄ• \Se 175/. cha indriyÄ• siyÄ• nÄ«varaá¹‡av

\Be 138/, siyÄ• nÄ«varaá¹‡avippayuttaanÄ«varaá¹‡iyÄ• , siyÄ• na vattabbÄ• ---
``nÄ«varaá¹‡avippayuttanÄ«varaá¹‡iyÄ• â€™â€™ tipi, ``nÄ«varaá¹‡avippayuttaanÄ«varaá

no parÄ• mÄ• sÄ• . dasindriyÄ• parÄ• maá¹-á¹-hÄ• . tÄ«á¹‡indriyÄ• aparÄ• maá¹-á¹-hÄ•
parÄ• maá¹-á¹-hÄ• , siyÄ• aparÄ• maá¹-á¹-hÄ• . soá¸·asindriyÄ• parÄ• mÄ• savippayuttÄ•
parÄ• mÄ• sasampayuttÄ• , siyÄ• parÄ• mÄ• savippayuttÄ• . dasindriyÄ• na vattabbÄ• --
parÄ• maá¹-á¹-hÄ• cÄ• â€™â€™ ti, parÄ• maá¹-á¹-hÄ• ceva no ca parÄ• mÄ• sÄ• . tÄ«á¹
``parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• \Ee 131/ cÄ• â€™â€™ tipi, ``parÄ• maá¹-á¹-hÄ•
tipi. navindriyÄ• na vattabbÄ• --- ``parÄ• mÄ• sÄ• ceva parÄ• maá¹-á¹-hÄ• cÄ• â€™â€™
ceva no ca parÄ• mÄ• sÄ• , siyÄ• na vattabbÄ• --- ``parÄ• maá¹-á¹-hÄ• ceva no ca parÄ•
parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• . tÄ«á¹‡indriyÄ• parÄ• mÄ• savippayuttaaparÄ
siyÄ• parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• , siyÄ• parÄ• mÄ• savippayuttaaparÄ• m
parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• , siyÄ• parÄ• mÄ• savippayuttaaparÄ• maá¹-á¹
``parÄ• mÄ• savippayuttaparÄ• maá¹-á¹-hÄ• â€™â€™ tipi, ``parÄ• mÄ• savippayuttaaparÄ

sattindriyÄ• anÄ• rammaá¹‡Ä• . cuddasindriyÄ• sÄ• rammaá¹‡Ä• . jÄ«vitindriyaá¹ƒ siyÄ•
anÄ• rammaá¹‡aá¹ƒ. ekavÄ«satindriyÄ• no \Se 176/ cittÄ• . manindriyaá¹ƒ cittaá¹ƒ. terasin
aá¹-á¹-hindriyÄ• acetasikÄ• . jÄ«vitindriyaá¹ƒ siyÄ• cetasikaá¹ƒ, siyÄ• acetasikaá¹ƒ. terasi
cittasampayuttÄ• . sattindriyÄ• cittavippayuttÄ• . jÄ«vitindriyaá¹ƒ siyÄ• cittasampayuttaá¹ƒ
cittavippayuttaá¹ƒ. manindriyaá¹ƒ na vattabbaá¹ƒ --- ``cittena sampayuttaâ€™â€™ ntipi, ``ci
vippayuttaâ€™â€™ ntipi.

terasindriyÄ• \Ne 149/ cittasaá¹ƒsaá¹-á¹-hÄ• . sattindriyÄ• cittavisaá¹ƒsaá¹-á¹-hÄ• . jÄ«viti
cittasaá¹ƒsaá¹-á¹-haá¹ƒ, siyÄ• cittavisaá¹ƒsaá¹-á¹-haá¹ƒ. manindriyaá¹ƒ na vattabbaá¹ƒ --- `
saá¹ƒsaá¹-á¹-haâ€™â€™ ntipi, ``cittena visaá¹ƒsaá¹-á¹-haâ€™â€™ ntipi. terasindriyÄ• citta
aá¹-á¹-hindriyÄ• no cittasamuá¹-á¹-hÄ• nÄ• . jÄ«vitindriyaá¹ƒ siyÄ• cittasamuá¹-á¹-hÄ• naá
cittasamuá¹-á¹-hÄ• naá¹ƒ.

terasindriyÄ• cittasahabhuno. aá¹-á¹-hindriyÄ• no cittasahabhuno. jÄ«vitindriyaá¹ƒ siyÄ• c
no cittasahabhÅ«. terasindriyÄ• cittÄ• nuparivattino. aá¹-á¹-hindriyÄ• no cittÄ• nuparivattin
siyÄ• cittÄ• nuparivatti, siyÄ• no cittÄ• nuparivatti.

terasindriyÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . aá¹-á¹-hindriyÄ• no cittasaá¹ƒsaá¹-
jÄ«vitindriyaá¹ƒ siyÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ, siyÄ• no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• naá¹ƒ. terasindriyÄ• \Be 139/ cittasaá¹ƒsaá¹-á¹-hasamu
aá¹-á¹-hindriyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno. jÄ«vitindriyaá¹ƒ siyÄ
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«, siyÄ• no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h
terasindriyÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. aá¹-á¹-hindriyÄ• no

cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. jÄ«vitindriyaá¹ƒ siyÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti \Se 177/, siyÄ• no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti. cha indriyÄ• ajjhattikÄ• . soá¸·asindriyÄ

sattindriyÄ• \Ee 132/ upÄ• dÄ• . cuddasindriyÄ• no upÄ• dÄ• . jÄ«vitindriyaá¹ƒ siyÄ• upÄ
navindriyÄ• upÄ• dinnÄ• . cattÄ• rindriyÄ• anupÄ• dinnÄ• . navindriyÄ• siyÄ• upÄ• dinnÄ
upÄ• dÄ• nÄ• . dasindriyÄ• upÄ• dÄ• niyÄ• . tÄ«á¹‡indriyÄ• anupÄ• dÄ• niyÄ• . navindriyÄ
anupÄ• dÄ• niyÄ• . soá¸·asindriyÄ• upÄ• dÄ• navippayuttÄ• . cha indriyÄ• siyÄ• upÄ• dÄ
upÄ• dÄ• navippayuttÄ• . dasindriyÄ• na vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ• niy
ceva no ca upÄ• dÄ• nÄ• . tÄ«á¹‡indriyÄ• na vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ
``upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ tipi. navindriyÄ• na vattabbÄ• --- ``u
cÄ• â€™â€™ ti, siyÄ• upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• . dasindriyÄ• siyÄ• upÄ
siyÄ• na vattabbÄ• --- ``upÄ• dÄ• niyÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ ti.

soá¸·asindriyÄ• \Ne 150/ na vattabbÄ• --- ``upÄ• dÄ• nÄ• ceva upÄ• dÄ• nasampayuttÄ•
``upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ tipi. cha indriyÄ• na vattab
upÄ• dÄ• nasampayuttÄ• cÄ• â€™â€™ ti, siyÄ• upÄ• dÄ• nasampayuttÄ• ceva no ca up
``upÄ• dÄ• nasampayuttÄ• ceva no ca upÄ• dÄ• nÄ• â€™â€™ ti. dasindriyÄ• upÄ• dÄ• n
tÄ«á¹‡indriyÄ• upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• . tÄ«á¹‡indriyÄ• \Se 378/ siyÄ•
upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• , siyÄ• upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• . c
upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• , siyÄ• upÄ• dÄ• navippayuttaanupÄ• dÄ• niyÄ• , si
``upÄ• dÄ• navippayuttaupÄ• dÄ• niyÄ• â€™â€™ tipi, ``upÄ• dÄ• navippayuttaanupÄ• dÄ•

no \Be 140/ kilesÄ• . dasindriyÄ• saá¹ƒkilesikÄ• . tÄ«á¹‡indriyÄ• asaá¹ƒkilesikÄ• . navindr
saá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkilesikÄ• . pannarasindriyÄ• asaá¹ƒkiliá¹-á¹-hÄ• . domanassin
saá¹ƒkiliá¹-á¹-haá¹ƒ. cha indriyÄ• siyÄ• saá¹ƒkiliá¹-á¹-hÄ• , siyÄ• asaá¹ƒkiliá¹-á¹-hÄ• . pan
kilesavippayuttÄ• . domanassindriyaá¹ƒ kilesasampayuttaá¹ƒ. cha indriyÄ• siyÄ• kilesasan
kilesavippayuttÄ• . dasindriyÄ• na vattabbÄ• --- ``kilesÄ• ceva saá¹ƒkilesikÄ• cÄ• â€™â€
ceva no ca kilesÄ• . tÄ«á¹‡indriyÄ• na vattabbÄ• --- ``kilesÄ• ceva saá¹ƒkilesikÄ• cÄ• â€
``saá¹ƒkilesikÄ• ceva no ca kilesÄ• â€™â€™ tipi. navindriyÄ• na vattabbÄ• --- ``kilesÄ• c
cÄ• â€™â€™ ti, siyÄ• saá¹ƒkilesikÄ• ceva no ca kilesÄ• , siyÄ• na vattabbÄ• --- ``saá¹ƒk
kilesÄ• â€™â€™ ti.

pannarasindriyÄ• na vattabbÄ• --- ``kilesÄ• ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• â€™â€™ tipi, ``s
no ca kilesÄ• â€™â€™ tipi. domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``kileso \Ee 133/ ceva
saá¹ƒkiliá¹-á¹-haÃ±cÄ• â€™â€™ ti, saá¹ƒkiliá¹-á¹-haÃ±ceva no ca kileso. cha indriyÄ• na v
ceva saá¹ƒkiliá¹-á¹-hÄ• cÄ• â€™â€™ ti, siyÄ• saá¹ƒkiliá¹-á¹-hÄ• ceva no ca kilesÄ• , siyÄ
``saá¹ƒkiliá¹-á¹-hÄ• ceva \Se 179/ no ca kilesÄ• â€™â€™ ti.

pannarasindriyÄ• na vattabbÄ• --- ``kilesÄ• ceva kilesasampayuttÄ• cÄ• â€™â€™ tipi, ``
no ca kilesÄ• â€™â€™ tipi. domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``kileso ceva kilesasamp
kilesasampayuttaÃ±ceva no ca kileso. cha indriyÄ• na vattabbÄ• --- ``kilesÄ• \Ne 151/ cev
cÄ• â€™â€™ ti, siyÄ• kilesasampayuttÄ• ceva no ca kilesÄ• , siyÄ• na vattabbÄ• --- ``kil
ca kilesÄ• â€™â€™ ti. navindriyÄ• kilesavippayuttasaá¹ƒkilesikÄ• . tÄ«á¹‡indriyÄ•
kilesavippayuttaasaá¹ƒkilesikÄ• . domanassindriyaá¹ƒ na vattabbaá¹ƒ --- ``kilesavippayuttas
ntipi, ``kilesavippayuttaasaá¹ƒkilesikaâ€™â€™ ntipi. tÄ«á¹‡indriyÄ• siyÄ• kilesavippayutta
siyÄ• kilesavippayuttaasaá¹ƒkilesikÄ• . cha indriyÄ• siyÄ• kilesavippayuttasaá¹ƒkilesikÄ•
kilesavippayuttaasaá¹ƒkilesikÄ• , siyÄ• na vattabbÄ• --- ``kilesavippayuttasaá¹ƒkilesikÄ• â
``kilesavippayuttaasaá¹ƒkilesikÄ• â€™â€™ tipi.

pannarasindriyÄ• \Be 141/ na dassanena pahÄ• tabbÄ• . sattindriyÄ• siyÄ• dassanena p
dassanena pahÄ• tabbÄ• . pannarasindriyÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• . sattindriyÄ
pahÄ• tabbÄ• , siyÄ• na bhÄ• vanÄ• ya pahÄ• tabbÄ• . pannarasindriyÄ• na dassanena p
siyÄ• dassanena pahÄ• tabbahetukÄ• , siyÄ• na dassanena pahÄ• tabbahetukÄ• . pannar
pahÄ• tabbahetukÄ• . sattindriyÄ• siyÄ• bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• \Se 180/, siy
pahÄ• tabbahetukÄ• .

navindriyÄ• avitakkÄ• . domanassindriyaá¹ƒ savitakkaá¹ƒ. dvÄ• dasindriyÄ• siyÄ• savitak
navindriyÄ• avicÄ• rÄ• . domanassindriyaá¹ƒ savicÄ• raá¹ƒ. dvÄ• dasindriyÄ• siyÄ• savic
ekÄ• dasindriyÄ• appÄ«tikÄ• . ekÄ• dasindriyÄ• siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• . e
pÄ«tisahagatÄ• . ekÄ• dasindriyÄ• siyÄ• pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• . dvÄ
sukhasahagatÄ• . dasindriyÄ• siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahagatÄ• . dvÄ• d
upekkhÄ• sahagatÄ• . dasindriyÄ• siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na upekkhÄ• sahag

dasindriyÄ• kÄ• mÄ• vacarÄ• . tÄ«á¹‡indriyÄ• na kÄ• mÄ• vacarÄ• . navindriyÄ• siyÄ• k
kÄ• mÄ• vacarÄ• . terasindriyÄ• na rÅ«pÄ• vacarÄ• . navindriyÄ• siyÄ• rÅ«pÄ• vacarÄ• ,
cuddasindriyÄ• na arÅ«pÄ• vacarÄ• . aá¹-á¹-hindriyÄ• siyÄ• arÅ«pÄ• vacarÄ• , siyÄ• na
pariyÄ• pannÄ• . tÄ«á¹‡indriyÄ• apariyÄ• pannÄ• . navindriyÄ• siyÄ• pariyÄ• pannÄ• , siy
ekÄ• dasindriyÄ• \Ee 134/ aniyyÄ• nikÄ• . anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ \Ne 15
siyÄ• niyyÄ• nikÄ• , siyÄ• aniyyÄ• nikÄ• . dasindriyÄ• aniyatÄ• . anaÃ±Ã±Ä• taÃ±Ã±assÄ
ekÄ• dasindriyÄ• siyÄ• niyatÄ• , siyÄ• aniyatÄ• . dasindriyÄ• sauttarÄ• . tÄ«á¹‡indriyÄ•
siyÄ• sauttarÄ• , siyÄ• anuttarÄ• . pannarasindriyÄ• araá¹‡Ä• . domanassindriyaá¹ƒ saraa
indriyÄ• siyÄ• saraá¹‡Ä• , siyÄ• araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

indriyavibhaá¹…go niá¹-á¹-hito.

6. paá¹-iccasamuppÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<225> avijjÄ• paccayÄ• \Be 142/ \Ee 135/ \Ne 153/ saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccay
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• n
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassup
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<226> tattha katamÄ• avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ

tattha katame avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ? puÃ±Ã±Ä• bhisaá¹…khÄ• ro, apuÃ±Ã±Ä
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro, kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• n

tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• rÅ«pÄ• v
bhÄ• vanÄ• mayÄ• --- ayaá¹ƒ vuccati ``puÃ±Ã±Ä• bhisaá¹…khÄ• roâ€™â€™.

tattha katamo apuÃ±Ã±Ä• bhisaá¹…khÄ• ro? akusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• \Se 18
``apuÃ±Ã±Ä• bhisaá¹…khÄ• roâ€™â€™.

tattha \Ne 154/ katamo Ä• neÃ±jÄ• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• arÅ«pÄ• vacarÄ•
``Ä• neÃ±jÄ• bhisaá¹…khÄ• roâ€™â€™.

tattha katamo kÄ• yasaá¹…khÄ• ro? kÄ• yasaÃ±cetanÄ• kÄ• yasaá¹…khÄ• ro, vacÄ«saÃ
manosaÃ±cetanÄ• cittasaá¹…khÄ• ro. ime vuccanti ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€

<227> tattha \Ee 136/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? cakkhuviÃ±Ã
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä
--- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<228> tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, atthi
nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vu
tattha katamaá¹ƒ rÅ«paá¹ƒ? cattÄ• ro mahÄ• bhÅ«tÄ• , catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹
vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±

nÄ• marÅ«paá¹ƒâ€™â€™.

<229> tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ, s
ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ --- idaá¹ƒ vucc
saá¸·Ä• yatanaá¹ƒâ€™â€™.

<230> tattha katamo saá¸·Ä• yatanapaccayÄ• phasso? cakkhusamphasso sotasamphass
jivhÄ• samphasso kÄ• yasamphasso manosamphasso --- ayaá¹ƒ vuccati ``saá¸·Ä• yatanap

<231> tattha \Se 183/ katamÄ• phassapaccayÄ• vedanÄ• ? cakkhusamphassajÄ• vedan
ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• v
--- ayaá¹ƒ vuccati ``phassapaccayÄ• vedanÄ• â€™â€™.

<232> tattha \Ne 155/ katamÄ• vedanÄ• paccayÄ• taá¹‡hÄ• ? rÅ«pataá¹‡hÄ• , saddataá
rasataá¹‡hÄ• , phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡hÄ• --- ayaá¹ƒ vuccati ``vedanÄ• pa

<233> tattha katamaá¹ƒ taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ? kÄ• mupÄ• dÄ• naá¹ƒ, diá¹-
sÄ«labbatupÄ• dÄ• naá¹ƒ, attavÄ• dupÄ• dÄ• naá¹ƒ --- idaá¹ƒ vuccati ``taá¹‡hÄ• paccayÄ•

<234> tattha katamo upÄ• dÄ• napaccayÄ• bhavo? bhavo duvidhena \Ee 137/ --- atthi kam
upapattibhavo. tattha katamo kammabhavo? puÃ±Ã±Ä• bhisaá¹…khÄ• ro, apuÃ±Ã±Ä• bhis
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro --- ayaá¹ƒ vuccati ``kammabhavoâ€™â€™. sabbampi bhavag

tattha katamo upapattibhavo? kÄ• mabhavo, rÅ«pabhavo, arÅ«pabhavo, saÃ±Ã±Ä• bhavo,
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo, ekavokÄ• rabhavo, catuvokÄ• rabhavo, paÃ±cavokÄ
``upapattibhavoâ€™â€™. iti ayaÃ±ca kammabhavo, ayaÃ±ca upapattibhavo. ayaá¹ƒ vuccat
bhavoâ€™â€™.

<235> tattha \Be 144/ katamÄ• bhavapaccayÄ• jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ
jÄ• ti saÃ±jÄ• ti okkanti abhinibbatti, khandhÄ• naá¹ƒ pÄ• tubhÄ• vo \Se 184/, Ä• yatanÄ• n
ayaá¹ƒ vuccati ``bhavapaccayÄ• jÄ• tiâ€™â€™.

<236> tattha katamaá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ? atthi jarÄ• , atthi maraá¹‡aá¹ƒ
yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhi tamhi sattanikÄ• ye jarÄ• jÄ«raá¹‡atÄ• khaá¹‡á¸•
valittacatÄ• Ä• yuno saá¹ƒhÄ• ni indriyÄ• naá¹ƒ paripÄ• ko --- ayaá¹ƒ vuccati ``jarÄ• â€™â

tattha katamaá¹ƒ maraá¹‡aá¹ƒ? yÄ• tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ tamhÄ• tamhÄ• sattan
bhedo antaradhÄ• naá¹ƒ maccu maraá¹‡aá¹ƒ kÄ• lakiriyÄ• {kÄ• laá¹ƒkiriyÄ• (Katthaci) } kh

kaá¸·evarassa nikkhepo jÄ«vitindriyassupacchedo --- idaá¹ƒ vuccati ``maraá¹‡aá¹ƒâ€™â€™
idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ vuccati ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒâ€™â€™.

<237> tattha \Ne 156/ katamo soko? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa, bhogabyasan
rogabyasanena vÄ• phuá¹-á¹-hassa, sÄ«labyasanena vÄ• phuá¹-á¹-hassa, diá¹-á¹-hibyasa
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa, aÃ±Ã±ataraÃ±Ã±atarena dukkhac
socanÄ• socitattaá¹ƒ antosoko antoparisoko cetaso parijjhÄ• yanÄ• domanassaá¹ƒ sokasa
``sokoâ€™â€™.

<238> tattha katamo paridevo? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa, bhogabyasanena v
rogabyasanena vÄ• phuá¹-á¹-hassa, sÄ«labyasanena vÄ• phuá¹-á¹-hassa, diá¹-á¹-hibyasa
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa, aÃ±Ã±ataraÃ±Ã±atarena dukkhac
paridevo \Se 185/ Ä• devanÄ• paridevanÄ• Ä• devitattaá¹ƒ paridevitattaá¹ƒ vÄ• cÄ• palÄ•
lÄ• lappanÄ• lÄ• lappitattaá¹ƒ --- ayaá¹ƒ vuccati paridevoâ€™â€™.

<239> tattha katamaá¹ƒ dukkhaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ k
asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- id
``dukkhaá¹ƒâ€™â€™.

<240> tattha \Be 145/ katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ, cetasikaá¹
cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ, cetosamphassajÄ• asÄ• tÄ• dukk
vuccati ``domanassaá¹ƒâ€™â€™.

<241> tattha katamo upÄ• yÄ• so? Ã±Ä• tibyasanena vÄ• phuá¹-á¹-hassa, bhogabyasane
rogabyasanena vÄ• phuá¹-á¹-hassa, sÄ«labyasanena vÄ• phuá¹-á¹-hassa, diá¹-á¹-hibyasa
aÃ±Ã±ataraÃ±Ã±atarena byasanena samannÄ• gatassa, aÃ±Ã±ataraÃ±Ã±atarena dukkhac
upÄ• yÄ• so Ä• yÄ• sitattaá¹ƒ upÄ• yÄ• sitattaá¹ƒ --- ayaá¹ƒ vuccati ``upÄ• yÄ• soâ€™â€™

<242> evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«ti, evametassa kevalas
saá¹…gati hoti, samÄ• gamo hoti, samodhÄ• naá¹ƒ hoti, pÄ• tubhÄ• vo hoti. tena vuccati ``
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

1. paccayacatukkaá¹ƒ

<243> avijjÄ• paccayÄ• \Ne 157/ saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹
nÄ• mapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹
upÄ• dÄ• napaccayÄ• \Ee 139/ bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá
dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• \Be 146/ saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapac
vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• na
jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samu

avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassa
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

paccayacatukkaá¹ƒ.

2. hetucatukkaá¹ƒ

<244> avijjÄ• paccayÄ• \Ne 158/ saá¹…khÄ• ro avijjÄ• hetuko, saá¹…khÄ• rapaccayÄ• vi
saá¹…khÄ• rahetukaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ, nÄ
nÄ• mahetukaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanahetuko, phas
phassahetukÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• , taá¹‡hÄ• paccayÄ• upÄ
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. ev
dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ, nÄ• mapaccayÄ• phasso n
phassahetukÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• , taá¹‡hÄ• paccayÄ• upÄ
upÄ• dÄ• napaccayÄ• \Se 188/ bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá
dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ \Ee 140/, nÄ• marÅ«pa
\Be 147/ nÄ• marÅ«pahetukaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatan
vedanÄ• phassahetukÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• , taá¹‡hÄ• pacc
taá¹‡hÄ• hetukaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• j
kevalassa dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ, nÄ• marÅ«papaccayÄ
nÄ• marÅ«pahetukaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanahetuko
phassahetukÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• , taá¹‡hÄ• paccayÄ• upÄ
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. ev
dukkhakkhandhassa samudayo hoti.

hetucatukkaá¹ƒ.

3. sampayuttacatukkaá¹ƒ

<245> avijjÄ• paccayÄ• \Ne 159/ saá¹…khÄ• ro avijjÄ• sampayutto, saá¹…khÄ• rapaccay
saá¹…khÄ• rasampayuttaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayu
chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaa
phassapaccayÄ• vedanÄ• phassasampayuttÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• s
upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ \Se 189/, nÄ• mapaccay
phassapaccayÄ• vedanÄ• phassasampayuttÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• s
upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• \Be 148/ saá¹…khÄ• ro avijjÄ• sampayutto, saá¹…khÄ• rapaccayÄ• viÃ±
saá¹…khÄ• rasampayuttaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ \Ee 141/ viÃ±Ã±Ä
nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• marÅ«pasampayuttaá¹ƒ, chaá¹-á¹-hÄ•
chaá¹-á¹-hÄ• yatanasampayutto, phassapaccayÄ• vedanÄ• phassasampayuttÄ• , vedanÄ
vedanÄ• sampayuttÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ; upÄ
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ nÄ• maá¹ƒ, nÄ• m
nÄ• masampayuttaá¹ƒ chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaa
phassapaccayÄ• vedanÄ• phassasampayuttÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• s
upÄ• dÄ• naá¹ƒ upÄ• dÄ• nasampayuttaá¹ƒ; upÄ• dÄ• napaccayÄ• \Ne 160/ bhavo, bhava
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa \Se 190/ samudayo hoti.

sampayuttacatukkaá¹ƒ.

4. aÃ±Ã±amaÃ±Ã±acatukkaá¹ƒ

<246> avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ• ; saá¹…khÄ• rap
viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapac
nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• maá¹ƒ; cha
phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ; phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ
taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ• ; taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ•
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. ev
dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ• ; saá¹…khÄ• rapaccayÄ
viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapac
nÄ• mapaccayÄ• phasso, phassapaccayÄ• pi nÄ• maá¹ƒ; phassapaccayÄ• vedanÄ• , ved
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ• ; taá¹‡hÄ• paccayÄ• upÄ• d
taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• mara
dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• \Ee 142/ saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ• ; saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ; nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapa
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ; phassa
vedanÄ• paccayÄ• pi phasso; vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ
upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• \Ne 161/ bhavo, bhavapaccayÄ
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ• ; saá¹…khÄ• rapaccayÄ
viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ•
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• marÅ«paa
phasso, phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ; phassapaccayÄ• vedanÄ• , vedanÄ•
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ• ; taá¹‡hÄ• paccayÄ• upÄ• d

taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• mara
dukkhakkhandhassa samudayo hoti.

aÃ±Ã±amaÃ±Ã±acatukkaá¹ƒ.

mÄ• tikÄ•

<247> saá¹…khÄ• rapaccayÄ• avijjÄ• ... pe ... viÃ±Ã±Ä• á¹‡apaccayÄ• avijjÄ• ... pe ... n
avijjÄ• ... pe ... chaá¹-á¹-hÄ• yatanapaccayÄ• avijjÄ• ... pe ... phassapaccayÄ• \Se 192/ a
vedanÄ• paccayÄ• avijjÄ• ... pe ... taá¹‡hÄ• paccayÄ• avijjÄ• ... pe ... upÄ• dÄ• napacca
avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
taá¹‡hÄ• paccayÄ• \Be 150/ upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bhavapaccay
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

mÄ• tikÄ• .

5. paccayacatukkaá¹ƒ

<248> katame \Ee 144/ \Ne 162/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ citta
somanassasahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• r
gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ v
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• r
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhak

<249> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• \Se 193/ saÃ±
{cetayitattaá¹ƒ (Ce Katthaci) } --- ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• m
vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkh

idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nas
mano manÄ• yatanaá¹ƒ manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• m
vuccati ``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒâ€™â€™.

tattha \Be 151/ \Ne 163/ katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusar
samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™.

tattha \Ee 145/ katamÄ• vedanÄ• paccayÄ• taá¹‡hÄ• ? yo rÄ• go sÄ• rÄ• go anunayo anu
cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™.

tattha katamaá¹ƒ taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ? yÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ \Se
diá¹-á¹-hikantÄ• ro diá¹-á¹-hivisÅ«kÄ• yikaá¹ƒ diá¹-á¹-hivipphanditaá¹ƒ diá¹-á¹-hisaá¹ƒyojana
patiá¹-á¹-hÄ• ho abhiniveso parÄ• mÄ• so kummaggo micchÄ• patho micchattaá¹ƒ titthÄ• y
{vipariyesaggÄ• ho (bahÅ«su) } --- idaá¹ƒ vuccati ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒâ€™

tattha katamo upÄ• dÄ• napaccayÄ• bhavo? á¹-hapetvÄ• upÄ• dÄ• naá¹ƒ, vedanÄ• kkha
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``upÄ• dÄ• napaccayÄ•

tattha katamÄ• bhavapaccayÄ• jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jÄ• ti saÃ±jÄ
pÄ• tubhÄ• vo --- ayaá¹ƒ vuccati ``bhavapaccayÄ• jÄ• tiâ€™â€™.

tattha katamaá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ? atthi jarÄ• , atthi maraá¹‡aá¹ƒ. tattha
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jarÄ• jÄ«raá¹‡atÄ• Ä• yuno saá¹ƒhÄ• ni --- ayaá¹ƒ vucca
katamaá¹ƒ maraá¹‡aá¹ƒ? yo tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ khayo vayo bhedo paribhedo
--- idaá¹ƒ vuccati ``maraá¹‡aá¹ƒâ€™â€™. iti ayaÃ±ca jarÄ• , idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ
jarÄ• maraá¹‡aá¹ƒâ€™â€™.

evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«ti. evametassa kevalassa duk
saá¹…gati hoti, samÄ• gamo hoti, samodhÄ• naá¹ƒ hoti, pÄ• tubhÄ• vo hoti. tena vuccati ``
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<250> tasmiá¹ƒ \Be 152/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ•

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• phasso, phassapaccayÄ• \Se 195/
taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• \Ee 146/ upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bh
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<251> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkh
idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒâ€™â€™.

nÄ• mapaccayÄ• phassoti. tattha katamaá¹ƒ nÄ• maá¹ƒ? á¹-hapetvÄ• phassaá¹ƒ, vedanÄ
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- idaá¹ƒ vuccati ``nÄ• maá¹ƒâ€™â€™.

tattha katamo nÄ• mapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ• samphusita
``nÄ• mapaccayÄ• phassoâ€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhak
hotÄ«â€™â€™ ti.

tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
nÄ• marÅ«paá¹ƒ \Ne 165/, nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• y
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• n
bhavapaccayÄ• jÄ• ti \Se 196/, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa
hoti.

<253> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™.

tattha \Be 153/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ man
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

tattha \Ee 147/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, att
katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho
``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yata
ghÄ• nÄ• yatanassa upacayo, jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá
rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€
nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒâ

nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatananti. atthi nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha kata
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``nÄ• n
rÅ«paá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tu vattati --- idaá¹ƒ vuccati ``
idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``nÄ• marÅ«paá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ \Se 197/ cittaá¹ƒ
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ•

tattha \Ne 166/ katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samp
ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™ ... pe ... tena vuccati ``eva
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<254> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<255> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™.

tattha \Be 154/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

tattha \Ee 148/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, att
katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho
``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yata
ghÄ• nÄ• yatanassa upacayo, jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo \Se 1
atthi rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá

idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ

nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti. atthi nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha katamaá
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``nÄ• m
rÅ«paá¹ƒ? cattÄ• ro \Ne 167/ ca mahÄ• bhÅ«tÄ• , yaÃ±ca rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±
idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vucca

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ, sotÄ• ya
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ --- idaá¹ƒ vuccati ``nÄ• marÅ«papa
saá¸·Ä• yatanaá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ•
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™ ... pe ... tena vuccati ``evametassa
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

paccayacatukkaá¹ƒ.

6. hetucatukkaá¹ƒ

<256> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko, saá¹…khÄ• rapac
saá¹…khÄ• rahetukaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ, nÄ
nÄ• mahetukaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanahetuko, phas
phassahetukÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• , taá¹‡hÄ• paccayÄ• upÄ
upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ \S
dukkhakkhandhassa samudayo hoti.

<257> tattha \Be 155/ \Ee 149/ katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ...
moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko? yÄ• cetanÄ• saÃ±cetanÄ•
ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetukoâ€™â€™.

tattha \Ne 168/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetuka
mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rap
saá¹…khÄ• rahetukaá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ? vedanÄ•

saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á

tattha katamaá¹ƒ nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• mahetukaá¹ƒ? yaá¹ƒ cittaá
... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yat
nÄ• mahetukaá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanahetuko? yo phass
samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• y

tattha katamÄ• phassapaccayÄ• vedanÄ• phassahetukÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ
cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ•
``phassapaccayÄ• vedanÄ• phassahetukÄ• â€™â€™.

tattha katamÄ• vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• ? yo rÄ• go sÄ• rÄ• go ...
ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• â€™â€™.

tattha katamaá¹ƒ taá¹‡hÄ• paccayÄ• \Se 200/ upÄ• dÄ• naá¹ƒ taá¹‡hÄ• hetukaá¹ƒ? yÄ• c
... pe ... titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- idaá¹ƒ vuccati ``taá¹‡hÄ• paccayÄ• upÄ•
taá¹‡hÄ• hetukaá¹ƒâ€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandh
ti.

<258> tasmiá¹ƒ \Be 156/ \Ee 150/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko,
viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetukaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä•
phasso nÄ• mahetuko, phassapaccayÄ• vedanÄ• phassahetukÄ• , vedanÄ• paccayÄ• ta
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• hetukaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bh
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<259> tattha \Ne 169/ katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avij
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko? yÄ• cetanÄ• saÃ±cetanÄ•
ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetukoâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetukaá¹ƒ? yaá
pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä
saá¹…khÄ• rahetukaá¹ƒ.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ \Se 201/?

saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• viÃ±Ã±Ä• á¹‡ahetukaá¹ƒâ€™â€™.

nÄ• mapaccayÄ• phasso nÄ• mahetukoti. tattha katamaá¹ƒ nÄ• maá¹ƒ? á¹-hapetvÄ• pha saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- idaá¹ƒ vuccati ``n

tattha katamo nÄ• mapaccayÄ• phasso nÄ• mahetuko? yo phasso phusanÄ• samphusan vuccati ``nÄ• mapaccayÄ• phasso nÄ• mahetukoâ€™â€™ ... pe ... tena vuccati ``evameta dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<260> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko, saá¹…khÄ• rapac saá¹…khÄ• rahetukaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• marÅ«pahetukaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso cha phassapaccayÄ• vedanÄ• phassahetukÄ• , vedanÄ• paccayÄ• \Be 157/ taá¹‡hÄ• vedan upÄ• dÄ• naá¹ƒ taá¹‡hÄ• hetukaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• \Ee 15 jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<261> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹… akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha \Ne 170/ katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko? yÄ• cetanÄ• saÃ± --- ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetukoâ€™â€™.

tattha \Se 202/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetuka mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rap saá¹…khÄ• rahetukaá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ? att tattha katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkha ``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yat ghÄ• nÄ• yatanassa upacayo, jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€ nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ v

nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• marÅ«pahetukanti. atthi nÄ• maá¹ƒ, a katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho ``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã± vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``nÄ•

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• marÅ«pahetukaá¹ƒ?
... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• marÅ«papaccayÄ• chaá
nÄ• marÅ«pahetukaá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanahetuko? yo phass
samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• y
... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<262> tasmiá¹ƒ \Ee 152/ \Be 158/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko,
203/ viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetukaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«pahetukaá¹ƒ \Ne 171/, chaá¹-á¹-hÄ• y
chaá¹-á¹-hÄ• yatanahetuko, phassapaccayÄ• vedanÄ• phassahetukÄ• , vedanÄ• paccayÄ
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• hetukaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bh
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<263> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetuko? yÄ• cetanÄ• saÃ±cetanÄ•
ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• hetukoâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetukaá¹ƒ? yaá
pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±
saá¹…khÄ• rahetukaá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ? atth
tattha katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkha
``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yata
ghÄ• nÄ• yatanassa upacayo, jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá
rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€
nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ v

nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«pahetukanti. atthi nÄ• maá¹ƒ, atthi rÅ
nÄ• maá¹ƒ? vedanÄ• kkhandho \Se 204/, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho ---
tattha katamaá¹ƒ rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• , yaÃ±ca rÅ«paá¹ƒ nissÄ• ya mar
--- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuc
``nÄ• marÅ«paá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«pahetukaá¹ƒ? cakk
sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ \Ne 172/, jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«pahetukaá¹ƒâ€™â€™.

tattha \Be 159/ katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanahetuko?
samphusanÄ• samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phasso
chaá¹-á¹-hÄ• yatanahetukoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• phassahetukÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ
cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• v
``phassapaccayÄ• vedanÄ• phassahetukÄ• â€™â€™.

tattha katamÄ• vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• ? yo rÄ• go sÄ• rÄ• go ...
ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• hetukÄ• â€™â€™.

tattha katamaá¹ƒ taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• hetukaá¹ƒ? yÄ• diá¹-á¹-hi
titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- idaá¹ƒ vuccati ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá
... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€

hetucatukkaá¹ƒ.

7. sampayuttacatukkaá¹ƒ

tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto, saá¹…khÄ• rapacca
saá¹…khÄ• rasampayuttaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayu
chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá
phassapaccayÄ• vedanÄ• phassasampayuttÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• s
upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ; upÄ• dÄ• napaccayÄ• \Ne 173/ bhavo, bhavapa
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<265> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha \Be 160/ katamo avijjÄ• paccayÄ• \Se 205/ saá¹…khÄ• ro avijjÄ• sampayutto? yÄ•
saÃ±cetayitattaá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayuttoâ

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampayuttaá¹ƒ

... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±
saá¹…khÄ• rasampayuttaá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ? veda
saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä•

tattha katamaá¹ƒ nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ? yaá¹ƒ
mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ
nÄ• masampayuttaá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanasampayutto? yo
samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• y

tattha katamÄ• phassapaccayÄ• vedanÄ• phassasampayuttÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• t
cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ•
``phassapaccayÄ• vedanÄ• phassasampayuttÄ• â€™â€™.

tattha katamÄ• vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• sampayuttÄ• ? yo rÄ• go sÄ• rÄ• g
--- ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• sampayuttÄ• â€™â€™.

tattha \Ne 174/ katamaá¹ƒ taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ? y
diá¹-á¹-higataá¹ƒ ... pe ... titthÄ• yatanaá¹ƒ vipariyÄ• saggÄ• ho --- idaá¹ƒ vuccati ``taá¹‡hÄ•
upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒâ€™â€™ \Se 206/ ... pe ... tena vuccati ``evameta
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<266> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto, saá¹…khÄ• r
saá¹…khÄ• rasampayuttaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayu
nÄ• masampayutto, phassapaccayÄ• vedanÄ• phassasampayuttÄ• \Be 161/, vedanÄ• pa
vedanÄ• sampayuttÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ; upÄ
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

<267> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto? yÄ• \Ee 155/ cetanÄ•
saÃ±cetayitattaá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayuttoâ

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampayuttaá¹ƒ

... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±
saá¹…khÄ• rasampayuttaá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ? veda
saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ viÃ±Ã±Ä•

nÄ• mapaccayÄ• phasso nÄ• masampayuttoti. tattha katamaá¹ƒ nÄ• maá¹ƒ? á¹-hapetvÄ•
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho \Se 207/ viÃ±Ã±Ä• á¹‡akkhandho --- idaá¹ƒ v

tattha katamo nÄ• mapaccayÄ• phasso nÄ• masampayutto? yo phasso phusanÄ• samph
ayaá¹ƒ vuccati ``nÄ• mapaccayÄ• phasso nÄ• masampayuttoâ€™â€™ ... pe ... tena vucca
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<268> tasmiá¹ƒ \Ne 175/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto, saá
viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampayuttaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ
nÄ• maá¹ƒ, nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ, chaá¹-
chaá¹-á¹-hÄ• yatanasampayutto, phassapaccayÄ• vedanÄ• phassasampayuttÄ• , vedanÄ
vedanÄ• sampayuttÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ taá¹‡hÄ• sampayuttaá¹ƒ; upÄ
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• \Be 162/ jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa
hoti.

<269> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto? yÄ• cetanÄ• saÃ±ceta
ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayuttoâ€™â€™.

tattha \Ee 156/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampa
mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rap
saá¹…khÄ• rasampayuttaá¹ƒâ€™â€™.

tattha katamaá¹ƒ \Se 208/ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡asampa
nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kk
--- idaá¹ƒ vuccati ``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa up
upacayo, ghÄ• nÄ• yatanassa upacayo, jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upa
atthi rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá
idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ
viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ nÄ• maá¹ƒâ€™â€™.

nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampayuttanti. atthi nÄ• maá¹ƒ, att
nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vu
katamaá¹ƒ rÅ«paá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tu vattati --- idaá
``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``nÄ• marÅ«

tattha \Ne 176/ katamaá¹ƒ nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampay
mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• marÅ«papa
chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• masampayuttaá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanasampayutto? yo
samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• y
pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™

<270> tasmiá¹ƒ \Be 163/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto, saá
viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampayuttaá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ
nÄ• maá¹ƒ, nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ \Se 209/ cha
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanasampayutto, phassapaccayÄ• \
phassasampayuttÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• vedanÄ• sampayuttÄ• , taá¹‡hÄ• pacc
taá¹‡hÄ• sampayuttaá¹ƒ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccay
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<271> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayutto? yÄ• cetanÄ• saÃ±ceta
ayaá¹ƒ vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• ro avijjÄ• sampayuttoâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampayuttaá¹ƒ
... pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±
saá¹…khÄ• rasampayuttaá¹ƒâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ
rÅ«paá¹ƒ. tattha katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…k
``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yata
ghÄ• nÄ• yatanassa upacayo, jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá
177/ rÅ«paá¹ƒ cittajaá¹ƒ cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá
idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ

viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ nÄ• maá¹ƒâ€™â€™.

nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ chaá¹-á¹-hÄ• yatananti.
tattha \Se 210/ katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÅ
``nÄ• maá¹ƒâ€™â€™. tattha katamaá¹ƒ rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• , yaÃ±ca rÅ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu vattati --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• m
idaá¹ƒ vuccati ``nÄ• marÅ«paá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ chaá¹-
cakkhÄ• yatanaá¹ƒ, sotÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatan
--- idaá¹ƒ vuccati ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ nÄ• masampayuttaá¹ƒ chaá¹

tattha \Ee 158/ katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanasampay
samphusanÄ• samphusitattaá¹ƒ --- ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phasso
chaá¹-á¹-hÄ• yatanasampayuttoâ€™â€™ ... pe ... tena vuccati ``evametassa kevalassa duk
hotÄ«â€™â€™ ti.

sampayuttacatukkaá¹ƒ.

8. aÃ±Ã±amaÃ±Ã±acatukkaá¹ƒ

<272> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ; nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ; phassa
vedanÄ• paccayÄ• pi phasso; vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ
upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• \Ne 178/ bhavo, bhavapaccayÄ•
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<273> tattha \Se 211/ katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avij
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™.

tattha katamÄ• saá¹…khÄ• rapaccayÄ• pi avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ
moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• pi avijjÄ• â€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a

tattha katamo viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ
vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• roâ€™â€™.

tattha \Be 165/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±
saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹

tattha \Ee 159/ katamaá¹ƒ nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatan

tattha \Ne 179/ katamaá¹ƒ chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• maá¹ƒ? vedanÄ• kkhandh
saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• maá¹ƒâ€™

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ•
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamaá¹ƒ phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``phassapaccayÄ• pi chaá¹-á¹-hÄ• yata

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• pi phasso? yo phasso phusanÄ• samphusanÄ• samphu
``vedanÄ• paccayÄ• pi phassoâ€™â€™.

tattha katamÄ• vedanÄ• paccayÄ• taá¹‡hÄ• ? yo rÄ• go sÄ• rÄ• go ... pe ... cittassa sÄ• r
``vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™.

tattha katamÄ• taá¹‡hÄ• paccayÄ• pi vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ s
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™.

tattha katamaá¹ƒ taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ? yÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... p
vipariyÄ• saggÄ• ho --- idaá¹ƒ vuccati ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒâ€™â€™.

tattha katamÄ• upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• ? yo rÄ• go ... pe ... cittassa \Se 213/ sÄ
vuccati ``upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• â€™â€™.

tattha \Be 166/ katamo upÄ• dÄ• napaccayÄ• bhavo? á¹-hapetvÄ• upÄ• dÄ• naá¹ƒ, vedan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``upÄ• dÄ• napaccayÄ•

tattha katamÄ• bhavapaccayÄ• jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jÄ• ti saÃ±jÄ
pÄ• tubhÄ• vo --- ayaá¹ƒ vuccati ``bhavapaccayÄ• jÄ• tiâ€™â€™.

tattha katamaá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ? atthi jarÄ• , atthi maraá¹‡aá¹ƒ. tattha
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jarÄ• jÄ«raá¹‡atÄ• Ä• yuno saá¹ƒhÄ• ni --- ayaá¹ƒ vucca
tattha katamaá¹ƒ maraá¹‡aá¹ƒ? yo tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ khayo vayo bhedo pari
antaradhÄ• naá¹ƒ --- idaá¹ƒ vuccati ``maraá¹‡aá¹ƒâ€™â€™. iti ayaÃ±ca jarÄ• , idaÃ±ca ma
``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒâ€™â€™.

evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«ti. evametassa kevalassa duk
hoti, samÄ• gamo hoti, samodhÄ• naá¹ƒ hoti, pÄ• tubhÄ• vo hoti. tena vuccati ``evametassa
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<274> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ; nÄ• mapaccayÄ• phasso, phassapaccayÄ• pi nÄ• maá¹ƒ; phassapacca
phasso; vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ• ; taá¹‡hÄ• paccayÄ•
upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<275> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™.

tattha \Ne 181/ katamÄ• saá¹…khÄ• rapaccayÄ• pi avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adas
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• pi avi

tattha \Be 167/ katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

tattha katamo viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ
vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkh
idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹

nÄ• mapaccayÄ• \Ee 161/ phassoti. tattha katamaá¹ƒ nÄ• maá¹ƒ? á¹-hapetvÄ• phassaá¹
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- idaá¹ƒ vuccati ``n

tattha katamo nÄ• mapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ• samphusita
``nÄ• mapaccayÄ• phassoâ€™â€™ \Se 215/.

tattha katamaá¹ƒ phassapaccayÄ• pi nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho
viÃ±Ã±Ä• á¹‡akkhandho --- idaá¹ƒ vuccati ``phassapaccayÄ• pi nÄ• maá¹ƒâ€™â€™ ... pe .
kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<276> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• pi avijjÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ; nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapa
chaá¹-á¹-hÄ• yatanapaccayÄ• \Ne 182/ phasso, phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹
vedanÄ• paccayÄ• pi phasso; vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• pi vedanÄ
upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, j
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<277> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
--- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• ro.

tattha \Be 168/ katamÄ• saá¹…khÄ• rapaccayÄ• pi avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adas
avijjÄ• laá¹…gÄ« moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• pi avi

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ \Se 216/ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±

tattha katamo viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±
vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, atthi rÅ«paá
nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vu
katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yatanassa upacayo, ghÄ• nÄ• ya
jivhÄ• yatanassa upacayo \Ee 162/, kÄ• yÄ• yatanassa upacayo, yaá¹ƒ vÄ• panaÃ±Ã±amp
cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca r
rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒâ€™â€™.

nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡anti. atthi nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha katama
vedanÄ• kkhandho \Ne 183/, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vucca
katamaá¹ƒ rÅ«paá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tu vattati --- idaá
``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``nÄ• marÅ«

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• n
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á

nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatananti. atthi nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha kata
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``nÄ• m
rÅ«paá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tu vattati --- idaá¹ƒ vuccati ``
idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``nÄ• marÅ«paá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ \Se 217/ vuccati ``nÄ• marÅ«papaccayÄ• chaá

tattha katamaá¹ƒ chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, atthi
nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vu
tattha katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yatanassa upacayo, ghÄ• n
jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«
cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca r
rÅ«paá¹ƒ. idaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• marÅ«paá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ•

vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamaá¹ƒ phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``phassapaccayÄ• pi chaá¹-á¹-hÄ• yata
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<278> tasmiá¹ƒ \Ee 163/ \Ne 184/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• ra
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro; viÃ±
nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ; nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, ch
nÄ• marÅ«paá¹ƒ; chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• pi chaá¹-á¹-hÄ•
vedanÄ• , vedanÄ• paccayÄ• pi phasso; vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ•
upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• pi taá¹‡hÄ• ; upÄ• dÄ• napaccayÄ• bhavo, bhavap
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa \Se 218/ samudayo hoti.

<279> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™.

tattha katamÄ• saá¹…khÄ• rapaccayÄ• pi avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ
moho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• pi avijjÄ• â€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

tattha katamo viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ
vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• pi saá¹…khÄ• roâ€™â€™.

tattha \Be 170/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, att
katamaá¹ƒ nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho
katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yatanassa upacayo, ghÄ• nÄ• ya
jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«
cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ \Ne 185/ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti
idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒâ€™â€™.

nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡anti. atthi nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha katama
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``nÄ• m

rÅ«paá¹ƒ? yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tu vattati --- idaá¹ƒ vuccati ``
idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ \Se 219/ vuccati ``nÄ• marÅ«paá¹ƒâ€™â€™

tattha \Ee 164/ katamaá¹ƒ nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mar
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• marÅ«papaccayÄ• pi viÃ±Ã±Ä• á

nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti. atthi nÄ• maá¹ƒ, atthi rÅ«paá¹ƒ. tattha katamaá
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``nÄ• m
rÅ«paá¹ƒ? cattÄ• ro ca mahÄ• bhÅ«tÄ• , yaÃ±ca rÅ«paá¹ƒ nissÄ• ya manoviÃ±Ã±Ä• á¹‡ad
``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca nÄ• maá¹ƒ, idaÃ±ca rÅ«paá¹ƒ. idaá¹ƒ vuccati ``nÄ• marÅ«

tattha katamaá¹ƒ nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ? cakkhÄ• yatanaá¹ƒ, sotÄ• ya
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ --- idaá¹ƒ vuccati ``nÄ• marÅ«papa
saá¸·Ä• yatanaá¹ƒâ€™â€™.

tattha katamaá¹ƒ chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• marÅ«paá¹ƒ? atthi nÄ• maá¹ƒ, atthi
nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho --- idaá¹ƒ vu
katamaá¹ƒ rÅ«paá¹ƒ? cakkhÄ• yatanassa upacayo, sotÄ• yatanassa upacayo, ghÄ• nÄ• ya
jivhÄ• yatanassa upacayo, kÄ• yÄ• yatanassa upacayo, yaá¹ƒ vÄ• panaÃ±Ã±ampi atthi rÅ«
cittahetukaá¹ƒ cittasamuá¹-á¹-hÄ• naá¹ƒ --- idaá¹ƒ vuccati ``rÅ«paá¹ƒâ€™â€™. iti idaÃ±ca n
rÅ«paá¹ƒ. idaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• marÅ«paá¹ƒâ€™â€™.

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ•
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha \Be 171/ \Ne 186/ katamaá¹ƒ phassapaccayÄ• pi chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ citta
pe ... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``phassapaccayÄ• pi chaá¹-á¹-hÄ

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samu

aÃ±Ã±amaÃ±Ã±acatukkaá¹ƒ.

9. akusalaniddeso

<280> katame \Se 220/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
somanassasahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... somanass

diá¹-á¹-higatavippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... somanassasahagataá¹ƒ \Ee
diá¹-á¹-higatavippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ• bha
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<281> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitat
avijjÄ• paccayÄ• saá¹…khÄ• ro ... pe ....

tattha \Ne 187/ katamo taá¹‡hÄ• paccayÄ• adhimokkho? yo cittassa adhimokkho adhimuc
ayaá¹ƒ vuccati ``taá¹‡hÄ• paccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<282> katame \Se 221/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ra
gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• n
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

<283> tattha \Ee 166/ katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avij
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati avijjÄ• ... pe ....

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samu

<284> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
diá¹-á¹-higatasampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ diá¹-á¹-higa

rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatavippayuttaá¹ƒ sas
rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡aá¹ƒ vÄ• gandhÄ• rammaá¹‡aá¹ƒ vÄ• rasÄ
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ
avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡
chaá¹-á¹-hÄ• yatanaá¹ƒ \Se 222/, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ•
taá¹‡hÄ• \Ne 188/, taá¹‡hÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo, bhavap
jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<285> tattha katamÄ• avijjÄ• ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhand
hotÄ«â€™â€™ ti.

<286> katame \Be 173/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... doma
paá¹-ighasampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• paá¹-ighaá¹ƒ, paá¹-ighapaccayÄ• adhimokkho, adhimokkhapaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<287> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ
phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ \Ee 167/ cetasikaá¹ƒ asÄ• taá¹ƒ cetasi
cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ• tÄ• dukk
``phassapaccayÄ• vedanÄ• â€™â€™.

tattha katamaá¹ƒ vedanÄ• paccayÄ• paá¹-ighaá¹ƒ? yo cittassa Ä• ghÄ• to ... pe ... caá¹‡á¹
{asulopo (Se) } anattamanatÄ• cittassa --- idaá¹ƒ vuccati ``vedanÄ• paccayÄ• paá¹-ighaá¹

tattha katamo paá¹-ighapaccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``paá¹-ighapaccayÄ• adhimokkhoâ€™â€™.

tattha \Ne 189/ katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<288> katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ho
vicikicchÄ• sampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡aá¹ƒ vÄ• gandhÄ
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
174/, tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä•
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• vicikicchÄ• , vicikicchÄ• paccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tip
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<289> tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ
phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá
adukkhamasukhaá¹ƒ vedayitaá¹ƒ, cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- aya
vedanÄ• â€™â€™.

tattha \Ee 168/ katamÄ• vedanÄ• paccayÄ• vicikicchÄ• ? yÄ• kaá¹…khÄ• kaá¹…khÄ• ya
vicikicchÄ• \Se 224/ dveá¸·hakaá¹ƒ dvidhÄ• patho {dvedhÄ• patho (Ce Se) } saá¹ƒsayo ane
parisappanÄ• apariyogÄ• haá¹‡Ä• {apariyogÄ• hanÄ• (Ce Se Katthaci) } chambhitattaá¹ƒ
ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• vicikicchÄ• â€™â€™.

tattha katamo vicikicchÄ• paccayÄ• bhavo? á¹-hapetvÄ• vicikicchaá¹ƒ, vedanÄ• kkhandho
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``vicikicchÄ• paccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<290> katame \Ne 190/ dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppan
upekkhÄ• sahagataá¹ƒ uddhaccasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ramma
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• uddhaccaá¹ƒ, uddhaccapaccayÄ• adhimokkho, adhimokkhapaccayÄ•
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<291> tattha \Be 175/ katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avij
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ
phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá

adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™.

tattha katamaá¹ƒ vedanÄ• paccayÄ• uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasa
bhantattaá¹ƒ cittassa \Se 225/ --- idaá¹ƒ vuccati ``vedanÄ• paccayÄ• uddhaccaá¹ƒâ€™â€™

tattha katamo uddhaccapaccayÄ• adhimokkho? yo \Ee 169/ cittassa adhimokkho adhimuc
ayaá¹ƒ vuccati ``uddhaccapaccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

akusalaniddeso.

10. kusalaniddeso

<292> katame \Ne 191/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusala
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• ram
vÄ• rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡a
tasmiá¹ƒ samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bha
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<293> tattha katame kusalamÅ«lÄ• ? alobho, adoso, amoho.

tattha \Be 176/ katamo alobho? yo alobho alubbhanÄ• alubbhitattaá¹ƒ asÄ• rÄ• go asÄ• ra
anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``alobhoâ€™â€™.

tattha katamo adoso? yo adoso adussanÄ• adussitattaá¹ƒ abyÄ• pÄ• do \Se 226/ abyÄ• p
--- ayaá¹ƒ vuccati ``adosoâ€™â€™.

tattha katamo amoho? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo samm
vuccati ``amohoâ€™â€™. ime vuccanti ``kusalamÅ«lÄ• â€™â€™.

tattha \Ee 170/ katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ•
vuccati ``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡apaccay
nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ ... pe ... chaá¹-á¹-hÄ• yatanapaccayÄ• phasso ..
vedanÄ• ... pe ... ayaá¹ƒ vuccati ``phassapaccayÄ• vedanÄ• â€™â€™.

tattha \Ne 192/ katamo vedanÄ• paccayÄ• pasÄ• do? yÄ• saddhÄ• saddahanÄ• okappa
vuccati ``vedanÄ• paccayÄ• pasÄ• doâ€™â€™.

tattha katamo pasÄ• dapaccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``pasÄ• dapaccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<294> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... soma
Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• \Se 227/
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

<295> tattha \Ee 171/ katame kusalamÅ«lÄ• ? alobho, adoso.

tattha katamo alobho? yo alobho alubbhanÄ• alubbhitattaá¹ƒ asÄ• rÄ• go asÄ• rajjanÄ• a
anabhijjhÄ• alobho kusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``alobhoâ€™â€™.

tattha katamo adoso? yo adoso adussanÄ• adussitattaá¹ƒ abyÄ• pÄ• do abyÄ• pajjo ados
vuccati ``adosoâ€™â€™. ime vuccanti ``kusalamÅ«lÄ• â€™â€™.

tattha \Ne 193/ katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ•
vuccati ``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-
phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh

sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samu

<296> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... upekk
Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• \Se
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<297> tattha \Be 178/ katame kusalamÅ«lÄ• ? alobho, adoso, amoho --- ime vuccanti ``kus

tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±ce
``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... ayaá¹ƒ vuccati --- ``chaá¹-á¹-hÄ• y
phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samu

katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppa
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... upekkh
Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• saddÄ• rammaá¹‡
rasÄ• rammaá¹‡aá¹ƒ vÄ• phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• dhammÄ• rammaá¹‡aá¹ƒ v
tasmiá¹ƒ samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bha
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<299> tattha katame kusalamÅ«lÄ• ? alobho, adoso --- ime vuccanti \Se 229/ ``kusalamÅ«

tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±ce
``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... tena vuccati ``evametassa kevala
samudayo hotÄ«â€™â€™ ti.

<300> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ {paá¹-havÄ«kasiá¹‡aá
samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• \Ee 172/ viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

<301> tattha katame kusalamÅ«lÄ• ? alobho, adoso, amoho --- ime vuccanti ``kusalamÅ«lÄ

tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±ce
``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... tena vuccati ``evametassa kevala
samudayo hotÄ«â€™â€™ ti.

<302> katame \Ne 195/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• magga
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se 230/ viharati, tasmiá¹ƒ samaye kusalamÅ«lap
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• map
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pa
adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• ma
kevalassa dukkhakkhandhassa samudayo hoti.

<303> tattha katame kusalamÅ«lÄ• ? alobho, adoso, amoho --- ime vuccanti ``kusalamÅ«lÄ

tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±ce
``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yat

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™ ... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samu

<304> katame \Be 180/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bh
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Ee 173/ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhi
kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±
nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassap
vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bha
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametesaá¹ƒ dhammÄ• naá¹ƒ samudayo hoti.

<305> tattha katame kusalamÅ«lÄ• ? alobho, adoso, amoho.

tattha \Ne 196/ katamo alobho ... pe ... adoso ... pe ... amoho? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ
dhammavicayo sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ magga
``amohoâ€™â€™. ime vuccanti ``kusalamÅ«lÄ• â€™â€™.

tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cet
``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yat

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• pasÄ• do? yÄ• saddhÄ• saddahanÄ• okappanÄ• abh
``vedanÄ• paccayÄ• pasÄ• doâ€™â€™.

tattha katamo pasÄ• dapaccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``pasÄ• dapaccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒâ€™â€™.

evametesaá¹ƒ \Be 181/ dhammÄ• naá¹ƒ samudayo hotÄ«ti. evametesaá¹ƒ dhammÄ• naá¹
hoti, samodhÄ• naá¹ƒ hoti, pÄ• tubhÄ• vo hoti. tena vuccati ``evametesaá¹ƒ dhammÄ• naá¹

kusalaniddeso.

11. abyÄ• kataniddeso

<306> katame \Se 232/ \Ne 197/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vac
katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• saha
tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhak

<307> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á

tattha katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ? vedanÄ• kkhandho \Ee 174/, saÃ±
saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nas
tajjÄ• cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yata

tattha katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samphusanÄ•
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™.

tattha \Be 182/ katamo vedanÄ• paccayÄ• bhavo? á¹-hapetvÄ• vedanaá¹ƒ, saÃ±Ã±Ä• kk
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho \Ne 198/ --- ayaá¹ƒ vuccati ``vedanÄ• pac
tena vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<308> tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rahetukaá
viÃ±Ã±Ä• á¹‡ahetukaá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• mahetukaá¹ƒ, cha
chaá¹-á¹-hÄ• yatanahetuko, phassapaccayÄ• vedanÄ• phassahetukÄ• , vedanÄ• paccayÄ
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<309> tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ saá¹…khÄ• rasampay
nÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡asampayuttaá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ nÄ• m
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso chaá¹-á¹-hÄ• yatanasampayutto, phassapaccayÄ• v
vedanÄ• paccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evam
dukkhakkhandhassa samudayo hoti.

<310> tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccay
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• pi \Ee 175/ viÃ±Ã±Ä• á¹‡aá¹ƒ; nÄ• m
chaá¹-á¹-hÄ• yatanapaccayÄ• pi nÄ• maá¹ƒ; chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassa
chaá¹-á¹-hÄ• yatanaá¹ƒ; phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pi phasso; vedanÄ
jÄ• ti, jÄ• tipaccayÄ• \Se 234/ jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandha

<311> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa

vipÄ• kaá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ saddÄ• rammaá
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡a
sukhasahagataá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye saá¹…khÄ• rapaccay
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccay
kevalassa dukkhakkhandhassa samudayo hoti.

<312> tattha \Be 183/ \Ne 199/ katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±c
vuccati ``saá¹…khÄ• roâ€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• ph

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ kÄ• yikaá¹ƒ sÄ• taá¹ƒ kÄ• yikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ
vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• bhavo? á¹-hapetvÄ• vedanaá¹ƒ, saÃ±Ã±Ä• kkhandho sa
viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• bhavoâ€™â€™ ... pe ... te
kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<313> katame \Se 235/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa ku
upacitattÄ• vipÄ• kÄ• manodhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá
gandhÄ• rammaá¹‡Ä• vÄ• rasÄ• rammaá¹‡Ä• vÄ• phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• y
samaye saá¹…khÄ• rapaccayÄ• \Ee 176/ viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. ev
dukkhakkhandhassa samudayo hoti.

<314> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manodhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™
``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ \Ne 200/ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ•
``phassapaccayÄ• vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``vedanÄ• paccayÄ• adhimokkhoâ€™â€™.

tattha \Be 184/ katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<315> katame \Se 236/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa ku
upacitattÄ• vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ•
saddÄ• rammaá¹‡Ä• vÄ• gandhÄ• rammaá¹‡Ä• vÄ• rasÄ• rammaá¹‡Ä• vÄ• phoá¹-á¹-h
vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä•
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ•
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<316> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™.

tattha \Ne 201/ katamo vedanÄ• paccayÄ• adhimokkho? yo cittassa adhimokkho adhimuc
ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<317> katame \Se 237/ \Be 185/ \Ee 177/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ•
kammassa katattÄ• upacitattÄ• vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti up
vÄ• saddÄ• rammaá¹‡Ä• vÄ• gandhÄ• rammaá¹‡Ä• vÄ• rasÄ• rammaá¹‡Ä• vÄ• phoá¹
dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye saá¹…khÄ•
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h

phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<318> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``vedanÄ• paccayÄ• adhimokkhoâ€™â€™.

tattha \Ne 202/ katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedan
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<319> katame \Se 238/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa ku
upacitattÄ• vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ•
somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasah
pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• s
Ã±Ä• á¹‡asampayuttÄ• ... pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…kh
upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• ... pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippa
rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• ra
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• map
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pa
adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• ma
kevalassa dukkhakkhandhassa samudayo hoti.

<320> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

vuccati ``phassapaccayÄ• vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• pasÄ• do? yÄ• \Ee 178/ saddhÄ• saddahanÄ• okappa
vuccati ``vedanÄ• paccayÄ• pasÄ• doâ€™â€™.

tattha katamo pasÄ• dapaccayÄ• adhimokkho \Se 239/? yo cittassa adhimokkho adhimucc
ayaá¹ƒ vuccati ``pasÄ• dapaccayÄ• adhimokkhoâ€™â€™.

tattha \Ne 203/ katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<321> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ b
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye p
avikkhepo hoti --- ime dhammÄ• kusalÄ• .

tasseva rÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ viviccev
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye saá
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• ya
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pa
adhimokkho, adhimokkhapaccayÄ• bhavo \Ee 179/, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ•
kevalassa dukkhakkhandhassa samudayo hoti.

<322> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se 240/ viharati, tasmiá¹ƒ samaye phasso hoti ...
hoti --- ime dhammÄ• kusalÄ• .

tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ sabba
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca
jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bha
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<323> katame \Ne 204/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ

hoti ... pe ... avikkhepo hoti --- ime dhammÄ• kusalÄ• .

tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva k
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• map
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pa
adhimokkho, adhimokkhapaccayÄ• bhavo \Se 241/, bhavapaccayÄ• \Ee 180/ jÄ• ti, jÄ• tip
evametesaá¹ƒ dhammÄ• naá¹ƒ samudayo hoti.

<324> katame \Be 188/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ ...
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ saddÄ• rammaá¹‡aá¹ƒ ... pe ... ghÄ• naviÃ±Ã±Ä• á
upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá
rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti dukkhasahagataá¹ƒ
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evam
dukkhakkhandhassa samudayo hoti.

<325> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á
vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha \Ne 205/ katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yi
kÄ• yasamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• asÄ• tÄ•
vuccati ``phassapaccayÄ• vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• bhavo? á¹-hapetvÄ• \Se 242/ vedanaá¹ƒ, saÃ±Ã±Ä• kk
viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``vedanÄ• paccayÄ• bhavoâ€™â€™ ... pe ... te
kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<326> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ \Ee 181/ samaye akusalassa kammassa
manodhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• saddÄ• ram
rasÄ• rammaá¹‡Ä• vÄ• phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabb
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• map

chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• ad
bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa du
hoti.

<327> tattha \Be 189/ katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitatta
saá¹…khÄ• ro.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manodhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™
``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``vedanÄ• paccayÄ• adhimokkhoâ€™â€™.

tattha \Ne 206/ katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ \Se 24
saÃ±Ã±Ä• kkhandho saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``a
... pe ... tena vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€

<328> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa katattÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ
yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• t
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<329> tattha katamo saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- ay
``saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<330> katame \Be 190/ \Ee 182/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manodhÄ• tu
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä•

phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• ... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti kir
nÄ• kusalÄ• na ca kammavipÄ• kÄ• somanassasahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• ... p
... manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca ka
rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• ra
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• map
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• ad
bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa du
hoti.

<331> katame \Ne 207/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adh
kusalÄ• nÄ• kusalÄ• na ca kammavipÄ• kÄ• somanassasahagatÄ• Ã±Ä• á¹‡asampayutt
Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippa
somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahaga
... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sah
pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡Ä•
vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á
nÄ• maá¹ƒ, nÄ• mapaccayÄ• \Se 245/ chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccay
vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapac
jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samu

<332> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ b
nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ vivicceva kÄ•
jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye saá¹…khÄ• rapac
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkh
bhavapaccayÄ• \Be 191/ jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa
hoti.

<333> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ
nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sabbaso Ä• ki
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca
jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡a
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkh
bhavapaccayÄ• \Se 246/ jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa
hoti.

abyÄ• kataniddeso.

12. avijjÄ• mÅ«lakakusalaniddeso

<334> katame \Ne 208/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusala
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhar
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• ra
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

<335> tattha katamo avijjÄ• paccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• saÃ±c
vuccati ``avijjÄ• paccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• ya
phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukh
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- ayaá¹ƒ v
vedanÄ• â€™â€™.

tattha \Be 192/ katamo vedanÄ• paccayÄ• pasÄ• do? yÄ• saddhÄ• saddahanÄ• okappa
vuccati ``vedanÄ• paccayÄ• pasÄ• doâ€™â€™.

tattha katamo pasÄ• dapaccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``pasÄ• dapaccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•
vuccati ``evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<336> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±
\Ne 209/ nÄ• maá¹ƒ, nÄ• mapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• pacc
adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• ma
kevalassa dukkhakkhandhassa samudayo hoti.

<337> tasmiá¹ƒ \Ee 185/ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ•
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ
phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adh
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakk

<338> tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±
nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapac
vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapac
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<339> katame \Se 248/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusala
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... somanassas
Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡a
sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... upekkh
Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ•
vÄ• panÄ• rabbha, tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapacca
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkh
bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhak

<340> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ•
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ sam
\Ne 210/ saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccay
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ•
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<341> katame \Se 249/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• magga
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye avijjÄ• paccayÄ• saá¹
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• map
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pa
adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• ma
kevalassa dukkhakkhandhassa samudayo hoti.

<342> katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• m
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
pasÄ• do, pasÄ• dapaccayÄ• adhimokkho \Be 194/, adhimokkhapaccayÄ• bhavo, bhavap
jarÄ• maraá¹‡aá¹ƒ. evametesaá¹ƒ dhammÄ• naá¹ƒ samudayo hoti.

avijjÄ• mÅ«lakakusalaniddeso.

13. kusalamÅ«lakavipÄ• kaniddeso

<343> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa
upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ
samaye \Ne 211/ kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä•
nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phas
vedanÄ• paccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evam
dukkhakkhandhassa samudayo hoti.

<344> tattha katamo kusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ• s
vuccati ``kusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... tena vuccati ``evametassa
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<345> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa
vipÄ• kaá¹ƒ sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ saddÄ• rammaá
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡a
sukhasahagataá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ ... pe ... manodhÄ• tu uppannÄ• hoti up
rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• ... pe ... manoviÃ±Ã
somanassasahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... dhammÄ• rammaá¹‡Ä• vÄ• ... p
uppannÄ• hoti upekkhÄ• sahagatÄ• \Se 251/ rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... dhammÄ
panÄ• rabbha, tasmiá¹ƒ samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro \Be 195/, saá¹…khÄ
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-h
phassapaccayÄ• vedanÄ• \Ee 188/, vedanÄ• paccayÄ• adhimokkho, adhimokkhapaccayÄ
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametassa kevalassa dukkhakkhandhassa samudayo

<346> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa
vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• Ã±Ä• á¹‡asa
somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasaha
pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• s
... pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ
Ã±Ä• á¹‡avippayuttÄ• ... pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ•
pe ... dhammÄ• rammaá¹‡Ä• \Ne 212/ vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ sama
saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• m
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•

pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• t
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<347> katame \Se 252/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• ma
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasm
hoti ... pe ... avikkhepo hoti --- ime dhammÄ• kusalÄ• .

tasseva rÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ viviccev
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye kus
saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• m
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• t
189/. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

<348> katame \Be 196/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• m
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... av
ime dhammÄ• kusalÄ• .

tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ sabba
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca
jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, s
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• ya
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• pa
adhimokkho, adhimokkhapaccayÄ• bhavo \Ne 213/, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ•
kevalassa dukkhakkhandhassa samudayo hoti.

<349> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• ve
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
hoti ... pe ... avikkhepo hoti --- ime dhammÄ• kusalÄ• .

tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva k
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
samaye kusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassap
vedanÄ• paccayÄ• pasÄ• do, pasÄ• dapaccayÄ• adhimokkho, adhimokkhapaccayÄ• bha
jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evametesaá¹ƒ dhammÄ• naá¹ƒ samudayo hoti.

kusalamÅ«lakavipÄ• kaniddeso.

14. akusalamÅ«lakavipÄ• kaniddeso

<350> katame \Be 197/ \Ee 190/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa k
vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rÅ«pÄ• ramm
akusalamÅ«lapaccayÄ• saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• \Se 254/ viÃ±Ã±Ä• á¹‡aá¹
nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassap
vedanÄ• paccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. evam
dukkhakkhandhassa samudayo hoti.

<351> tattha katamo akusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ•
ayaá¹ƒ vuccati ``akusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™ ... pe ... tena vuccati ``eva
dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

<352> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa katattÄ•
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ saddÄ• rammaá¹‡aá¹ƒ ... pe
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ ... pe ... jivhÄ• viÃ±Ã±Ä• á
upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ ... pe ... manodhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ•
... phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye ak
saá¹…khÄ• ro, saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• m
chaá¹-á¹-hÄ• yatanaá¹ƒ, chaá¹-á¹-hÄ• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ•
adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. ev
dukkhakkhandhassa samudayo \Se 255/ hoti.

<353> katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa katattÄ•
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ
yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye akusalamÅ«lapaccayÄ• saá¹…khÄ• ro, s
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ, nÄ• mapaccayÄ• chaá¹-á¹-hÄ• ya
chaá¹-á¹-hÄ• yatanapaccayÄ• phasso \Be 198/, phassapaccayÄ• vedanÄ• , vedanÄ• pacc
adhimokkhapaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti \Ee 191/, jÄ• tipaccayÄ• jarÄ• maraá¹
dukkhakkhandhassa samudayo hoti.

<354> tattha katamo akusalamÅ«lapaccayÄ• saá¹…khÄ• ro? yÄ• cetanÄ• saÃ±cetanÄ•
vuccati ``akusalamÅ«lapaccayÄ• saá¹…khÄ• roâ€™â€™.

tattha katamaá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• na
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹

tattha \Ne 215/ katamaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒ? vedanÄ• kkhandho, saÃ±
saá¹…khÄ• rakkhandho --- idaá¹ƒ vuccati ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• maá¹ƒâ€™â€™.

tattha katamaá¹ƒ nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nas
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatan

tattha \Se 256/ katamo chaá¹-á¹-hÄ• yatanapaccayÄ• phasso? yo phasso phusanÄ• samp
ayaá¹ƒ vuccati ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™.

tattha katamÄ• phassapaccayÄ• vedanÄ• ? yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• ta
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- ayaá
vedanÄ• â€™â€™.

tattha katamo vedanÄ• paccayÄ• adhimokkho? yo cittassa adhimokkho adhimuccanÄ• ta
vuccati ``vedanÄ• paccayÄ• adhimokkhoâ€™â€™.

tattha katamo adhimokkhapaccayÄ• bhavo? á¹-hapetvÄ• adhimokkhaá¹ƒ, vedanÄ• kkhan
saá¹…khÄ• rakkhandho viÃ±Ã±Ä• á¹‡akkhandho --- ayaá¹ƒ vuccati ``adhimokkhapaccayÄ•

tattha katamÄ• bhavapaccayÄ• jÄ• ti? yÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jÄ• ti saÃ±jÄ
pÄ• tubhÄ• vo --- ayaá¹ƒ vuccati ``bhavapaccayÄ• jÄ• tiâ€™â€™.

tattha katamaá¹ƒ jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ? atthi jarÄ• , atthi maraá¹‡aá¹ƒ. tattha
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ jarÄ• jÄ«raá¹‡atÄ• Ä• yuno saá¹ƒhÄ• ni \Be 199/ --- ayaá
katamaá¹ƒ maraá¹‡aá¹ƒ? yo tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ khayo vayo bhedo paribhedo
--- idaá¹ƒ vuccati ``maraá¹‡aá¹ƒâ€™â€™. iti ayaÃ±ca jarÄ• , idaÃ±ca maraá¹‡aá¹ƒ. idaá¹ƒ
jarÄ• maraá¹‡aá¹ƒâ€™â€™.

evametassa \Ne 216/ kevalassa dukkhakkhandhassa samudayo hotÄ«ti. evametassa keva
saá¹…gati hoti, samÄ• gamo hoti, samodhÄ• naá¹ƒ \Se 257/ hoti, pÄ• tubhÄ• vo hoti. tena
evametassa kevalassa dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti.

akusalamÅ«lakavipÄ• kaniddeso.

abhidhammabhÄ• janÄ«yaá¹ƒ.

paá¹-iccasamuppÄ• davibhaá¹…go {paccayÄ• kÄ• ravibhaá¹…go (Ce Se) } niá¹-á¹-hito.

7. satipaá¹-á¹-hÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<355> cattÄ• ro \Be 200/ \Ee 193/ \Ne 217/ satipaá¹-á¹-hÄ• nÄ• --- idha bhikkhu ajjhattaá¹ƒ
kÄ• yÄ• nupassÄ« viharati bahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati ajjhattabahiddhÄ•
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ, ajjhattaá¹ƒ
viharati bahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« viharati ajjhattabahiddhÄ• vedanÄ• su
Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ, ajjhattaá¹ƒ citte cit
bahiddhÄ• citte cittÄ• nupassÄ« viharati ajjhattabahiddhÄ• citte cittÄ• nupassÄ« viharati Ä
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ, ajjhattaá¹ƒ dhammesu dhammÄ• nupassÄ«
dhammÄ• nupassÄ« viharati ajjhattabahiddhÄ• dhammesu dhammÄ• nupassÄ« viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ.

1. kÄ• yÄ• nupassanÄ• niddeso

<356> kathaÃ±ca \Se 258/ bhikkhu ajjhattaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharati? idha bhi
uddhaá¹ƒ pÄ• datalÄ• adho kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rass
``atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru {nahÄ• ru
aá¹-á¹-himiÃ±jaá¹ƒ {aá¹-á¹-himiÃ±jÄ• (Ce) } vakkaá¹ƒ hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pi
antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo med
siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttaâ€™â€™ nti. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• veti bahu
vavatthapeti. so \Ne 218/ taá¹ƒ nimittaá¹ƒ Ä• sevitvÄ• bhÄ• vetvÄ• bahulÄ«karitvÄ• svÄ•
vavatthapetvÄ• bahiddhÄ• kÄ• ye cittaá¹ƒ upasaá¹ƒharati.

kathaÃ±ca \Ee 194/ bhikkhu bahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati? idha bhikkhu b
pÄ• datalÄ• adho kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nappakÄ• rassa asucinc
kÄ• ye kesÄ• lomÄ• \Be 201/ nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-hi
hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ antaá¹ƒ antaguá¹‡aá¹ƒ udariya
semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• mu
nimittaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá
bhÄ• vetvÄ• bahulÄ«karitvÄ• svÄ• vatthitaá¹ƒ vavatthapetvÄ• ajjhattabahiddhÄ• kÄ• ye c

kathaÃ±ca \Se 259/ bhikkhu ajjhattabahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati? idha bh
kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesamatthakÄ• tacapariyantaá¹ƒ pÅ«raá¹ƒ nÄ• nap

paccavekkhati --- ``atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• nakhÄ• dantÄ• taco maá¹ƒsaá¹ƒ
aá¹-á¹-himiÃ±jaá¹ƒ vakkaá¹ƒ hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• saá¹ƒ a
udariyaá¹ƒ karÄ«saá¹ƒ pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medo assu vasÄ• kheá¸·o
muttaâ€™â€™ nti. evaá¹ƒ bhikkhu ajjhattabahiddhÄ• kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ.

<357> anupassÄ«ti. tattha katamÄ• anupassanÄ• ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ...
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``anupassanÄ• â€™â€™. imÄ• ya anupassanÄ• ya up
samupÄ• gato upapanno sampanno samannÄ• gato. tena vuccati ``anupassÄ«â€™â€™ ti.

<358> viharatÄ«ti. iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vuccati ``viharatÄ

<359> Ä• tÄ• pÄ«ti. tattha katamo Ä• tÄ• po {katamaá¹ƒ Ä• tÄ• paá¹ƒ (sabbattha) }? yo cet
pe ... sammÄ• vÄ• yÄ• mo \Ne 219/ --- ayaá¹ƒ vuccati ``Ä• tÄ• poâ€™â€™. iminÄ• Ä• tÄ•
upÄ• gato samupÄ• gato upapanno sampanno samannÄ• gato. tena vuccati ``Ä• tÄ• pÄ«â€

<360> sampajÄ• noti \Se 260/ \Be 202/. tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±
amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``sampajaÃ±Ã±aá¹ƒâ€™â€™. i
hoti samupeto upÄ• gato samupÄ• gato upapanno \Ee 195/ sampanno samannÄ• gato. ten
ti.

<361> satimÄ• ti. tattha katamÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati --- ayaá¹ƒ v
``satiâ€™â€™. imÄ• ya satiyÄ• upeto hoti samupeto upÄ• gato samupÄ• gato upapanno s
vuccati ``satimÄ• â€™â€™ ti.

<362> vineyya loke abhijjhÄ• domanassanti. tattha katamo loko? sveva kÄ• yo loko. paÃ±c
loko. ayaá¹ƒ vuccati ``lokoâ€™â€™. tattha katamÄ• abhijjhÄ• ? yo rÄ• go sÄ• rÄ• go ... pe
--- ayaá¹ƒ vuccati ``abhijjhÄ• â€™â€™. tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ
dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ
idaá¹ƒ vuccati ``domanassaá¹ƒâ€™â€™. iti ayaÃ±ca abhijjhÄ• idaÃ±ca domanassaá¹ƒ ima
paá¹-ivinÄ«tÄ• santÄ• samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ
byantÄ«katÄ• . tena vuccati ``vineyya loke abhijjhÄ• domanassaâ€™â€™ nti.

kÄ• yÄ• nupassanÄ• niddeso.

2. vedanÄ• nupassanÄ• niddeso

<363> kathaÃ±ca \Se 261/ bhikkhu ajjhattaá¹ƒ vedanÄ• su vedanÄ• nupassÄ« viharati? idh
vedanaá¹ƒ \Ne 220/ vedayamÄ• no ``sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• n
vedayamÄ• no ``dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, adukkhamasu
``adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, sÄ• misaá¹ƒ vÄ• s
``sÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, nirÄ• misaá¹ƒ vÄ
vedayamÄ• no ``nirÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti,
vedanaá¹ƒ vedayamÄ• no ``sÄ• misaá¹ƒ dukkhaá¹ƒ \Be 203/ vedanaá¹ƒ vedayÄ• mÄ«â€™
vÄ• dukkhaá¹ƒ vedanaá¹ƒ vedayamÄ• no ``nirÄ• misaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayÄ• m
sÄ• misaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• no ``sÄ• misaá¹ƒ adukkham
vedayÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, nirÄ• misaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ v
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayÄ• mÄ«â€™â€™ ti \Ee 196/ pajÄ• nÄ• ti. so taá¹ƒ ni
bahulÄ«karoti svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá¹ƒ Ä• sevitvÄ• bhÄ• vetvÄ• b
svÄ• vatthitaá¹ƒ vavatthapetvÄ• bahiddhÄ• vedanÄ• su cittaá¹ƒ upasaá¹ƒharati.

kathaÃ±ca bhikkhu bahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« viharati? idha bhikkhu sukh
vedayamÄ• naá¹ƒ ``sukhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti pajÄ• nÄ• ti, dukkhaá¹ƒ ved
``dukkhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti pajÄ• nÄ• ti, adukkhamasukhaá¹ƒ vedanaá¹ƒ
``adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti pajÄ• nÄ• ti, sÄ• misaá¹ƒ \Se 262/
vedayamÄ• naá¹ƒ ``sÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti pajÄ• nÄ• ti, n
vedanaá¹ƒ vedayamÄ• naá¹ƒ ``nirÄ• misaá¹ƒ sukhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti pa
dukkhaá¹ƒ vedanaá¹ƒ vedayamÄ• naá¹ƒ ``sÄ• misaá¹ƒ dukkhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€
nirÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ vedanaá¹ƒ vedayamÄ• naá¹ƒ ``nirÄ• misaá¹ƒ dukkhaá¹ƒ veda
pajÄ• nÄ• ti, sÄ• misaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayamÄ• naá¹ƒ ``sÄ• mis
vedayatÄ«â€™â€™ ti pajÄ• nÄ• ti, nirÄ• misaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ ved
adukkhamasukhaá¹ƒ vedanaá¹ƒ vedayatÄ«â€™â€™ ti pajÄ• nÄ• ti. so taá¹ƒ nimittaá¹ƒ Ä• s
svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá¹ƒ Ä• sevitvÄ• bhÄ• vetvÄ• bahulÄ«karitvÄ
vavatthapetvÄ• ajjhattabahiddhÄ• vedanÄ• su cittaá¹ƒ upasaá¹ƒharati.

kathaÃ±ca bhikkhu ajjhattabahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« viharati? idha bhikkh
``sukhÄ• vedanÄ• â€™â€™ ti pajÄ• nÄ• ti, dukkhaá¹ƒ vedanaá¹ƒ ``dukkhÄ• vedanÄ• â€™
adukkhamasukhaá¹ƒ vedanaá¹ƒ ``adukkhamasukhÄ• vedanÄ• â€™â€™ ti pajÄ• nÄ• ti, sÄ
``sÄ• misÄ• \Ne 221/ sukhÄ• vedanÄ• â€™â€™ ti pajÄ• nÄ• ti, nirÄ• misaá¹ƒ vÄ• sukhaá
sukhÄ• vedanÄ• â€™â€™ ti pajÄ• nÄ• ti, sÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ vedanaá¹ƒ ``sÄ• mi
pajÄ• nÄ• ti, nirÄ• misaá¹ƒ vÄ• dukkhaá¹ƒ vedanaá¹ƒ ``nirÄ• misÄ• dukkhÄ• vedanÄ• â€
vÄ• adukkhamasukhaá¹ƒ vedanaá¹ƒ ``sÄ• misÄ• adukkhamasukhÄ• vedanÄ• â€™â€™ t
adukkhamasukhaá¹ƒ vedanaá¹ƒ \Be 204/ ``nirÄ• misÄ• adukkhamasukhÄ• vedanÄ• â€™â
ajjhattabahiddhÄ• vedanÄ• su vedanÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ
abhijjhÄ• domanassaá¹ƒ.

<364> anupassÄ«ti \Se 263/ ... pe ... viharatÄ«ti ... pe ... Ä• tÄ• pÄ«ti ... pe ... sampajÄ• no
\Ee 197/ satimÄ• ti ... pe ... vineyya loke abhijjhÄ• domanassanti. tattha katamo loko? sÄ• y
paÃ±capi upÄ• dÄ• nakkhandhÄ• loko. ayaá¹ƒ vuccati ``lokoâ€™â€™. tattha katamÄ• abh
pe ... cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``abhijjhÄ• â€™â€™. tattha katamaá¹ƒ domanas
cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ v
cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- idaá¹ƒ vuccati ``domanassaá¹ƒâ€™â€
idaÃ±ca domanassaá¹ƒ imamhi loke vinÄ«tÄ• honti paá¹-ivinÄ«tÄ• santÄ• samitÄ• vÅ«pa
abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• . tena vuccati ``vi
abhijjhÄ• domanassaâ€™â€™ nti.

vedanÄ• nupassanÄ• niddeso.

3. cittÄ• nupassanÄ• niddeso

<365> kathaÃ±ca bhikkhu ajjhattaá¹ƒ citte cittÄ• nupassÄ« viharati? idha bhikkhu sarÄ• ga
``sarÄ• gaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tarÄ• ga
pajÄ• nÄ• ti, sadosaá¹ƒ vÄ• cittaá¹ƒ ``sadosaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, vÄ«tado
``vÄ«tadosaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, samohaá¹ƒ vÄ• cittaá¹ƒ ``samohaá¹ƒ me
pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ \Ne 222/ vÄ• cittaá¹ƒ ``vÄ«tamohaá¹ƒ me cittaâ€™â€™ nti paj
vÄ• cittaá¹ƒ ``saá¹ƒkhittaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, vikkhittaá¹ƒ vÄ• cittaá¹ƒ ``vi
cittaâ€™â€™ nti \Se 264/ pajÄ• nÄ• ti, mahaggataá¹ƒ vÄ• cittaá¹ƒ ``mahaggataá¹ƒ me citta
amahaggataá¹ƒ vÄ• cittaá¹ƒ ``amahaggataá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, sauttaraá¹
``sauttaraá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• cittaá¹ƒ ``anuttaraá¹ƒ me c
pajÄ• nÄ• ti, samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ``samÄ• hitaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti,
cittaá¹ƒ ``asamÄ• hitaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti, vimuttaá¹ƒ vÄ• cittaá¹ƒ ``vimutt
nti pajÄ• nÄ• ti, avimuttaá¹ƒ vÄ• cittaá¹ƒ ``avimuttaá¹ƒ me cittaâ€™â€™ nti pajÄ• nÄ• ti. so
Ä• sevati bhÄ• veti bahulÄ«karoti svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá¹ƒ Ä• sevit
bahulÄ«karitvÄ• svÄ• vatthitaá¹ƒ vavatthapetvÄ• bahiddhÄ• citte cittaá¹ƒ upasaá¹ƒharati.

kathaÃ±ca bhikkhu bahiddhÄ• citte cittÄ• nupassÄ« viharati? idha bhikkhu sarÄ• gaá¹ƒ vÄ
``sarÄ• gamassa cittaâ€™â€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• ssa cittaá¹ƒ ``vÄ«tarÄ•
pajÄ• nÄ• ti, sadosaá¹ƒ vÄ• ssa cittaá¹ƒ ``sadosamassa cittaâ€™â€™ nti \Ee 198/ pajÄ• nÄ
cittaá¹ƒ ``vÄ«tadosamassa cittaâ€™â€™ nti pajÄ• nÄ• ti, samohaá¹ƒ vÄ• ssa cittaá¹ƒ ``sam
pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ vÄ• ssa cittaá¹ƒ ``vÄ«tamohamassa cittaâ€™â€™ nti pajÄ• nÄ
cittaá¹ƒ ``saá¹ƒkhittamassa cittaâ€™â€™ nti pajÄ• nÄ• ti, vikkhittaá¹ƒ vÄ• ssa cittaá¹ƒ ``vikk
cittaâ€™â€™ nti pajÄ• nÄ• ti, mahaggataá¹ƒ vÄ• ssa cittaá¹ƒ ``mahaggatamassa cittaâ€™â
amahaggataá¹ƒ vÄ• ssa cittaá¹ƒ ``amahaggatamassa cittaâ€™â€™ nti pajÄ• nÄ• ti, sauttar

``sauttaramassa cittaâ€™â€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• ssa \Se 265/ cittaá¹ƒ ``anutt
nti pajÄ• nÄ• ti, samÄ• hitaá¹ƒ vÄ• ssa cittaá¹ƒ ``samÄ• hitamassa cittaâ€™â€™ nti pajÄ• n
cittaá¹ƒ ``asamÄ• hitamassa cittaâ€™â€™ nti pajÄ• nÄ• ti, vimuttaá¹ƒ vÄ• ssa cittaá¹ƒ ``vim
nti pajÄ• nÄ• ti, avimuttaá¹ƒ vÄ• ssa cittaá¹ƒ ``avimuttamassa cittaâ€™â€™ nti pajÄ• nÄ• ti
Ä• sevati bhÄ• veti bahulÄ«karoti svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá¹ƒ Ä• sevit
bahulÄ«karitvÄ• svÄ• vatthitaá¹ƒ vavatthapetvÄ• ajjhattabahiddhÄ• citte cittaá¹ƒ upasaá¹ƒ

kathaÃ±ca bhikkhu ajjhattabahiddhÄ• citte cittÄ• nupassÄ« viharati? idha bhikkhu sarÄ• ga
``sarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, vÄ«tarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tarÄ• gaá¹ƒ
pajÄ• nÄ• ti, sadosaá¹ƒ \Ne 223/ vÄ• cittaá¹ƒ ``sadosaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, vÄ
``vÄ«tadosaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, samohaá¹ƒ vÄ• cittaá¹ƒ ``samohaá¹ƒ cittaâ€
vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tamohaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, saá¹ƒkhittaá¹ƒ v
``saá¹ƒkhittaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, vikkhittaá¹ƒ vÄ• cittaá¹ƒ ``vikkhittaá¹ƒ cittaâ€
pajÄ• nÄ• ti, mahaggataá¹ƒ vÄ• cittaá¹ƒ ``mahaggataá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, am
``amahaggataá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, sauttaraá¹ƒ vÄ• cittaá¹ƒ ``sauttaraá¹ƒ cittaâ
anuttaraá¹ƒ vÄ• cittaá¹ƒ ``anuttaraá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti \Be 206/, samÄ• hitaá¹
``samÄ• hitaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, asamÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ``asamÄ• hitaá
pajÄ• nÄ• ti, vimuttaá¹ƒ vÄ• cittaá¹ƒ ``vimuttaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, avimuttaá¹ƒ
``avimuttaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti. evaá¹ƒ bhikkhu \Se 266/ ajjhattabahiddhÄ• citt
viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ.

<366> anupassÄ«ti ... pe ... viharatÄ«ti ... pe ... Ä• tÄ• pÄ«ti ... pe ... sampajÄ• noti ... pe ...
... pe ... vineyya loke abhijjhÄ• domanassanti. tattha katamo loko? taá¹ƒyeva cittaá¹ƒ loko. p
upÄ• dÄ• nakkhandhÄ• loko --- tattha katamÄ• abhijjhÄ• ? yo \Ee 199/ rÄ• go sÄ• rÄ• go .
--- ayaá¹ƒ vuccati ``abhijjhÄ• â€™â€™. tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹
dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ
idaá¹ƒ vuccati ``domanassaá¹ƒâ€™â€™. iti ayaÃ±ca abhijjhÄ• idaÃ±ca domanassaá¹ƒ ima
paá¹-ivinÄ«tÄ• santÄ• samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ
byantÄ«katÄ• . tena vuccati ``vineyya loke abhijjhÄ• domanassaâ€™â€™ nti.

cittÄ• nupassanÄ• niddeso.

4. dhammÄ• nupassanÄ• niddeso

<367> kathaÃ±ca bhikkhu ajjhattaá¹ƒ dhammesu dhammÄ• nupassÄ« viharati? idha bhikkh
ajjhattaá¹ƒ kÄ• macchandaá¹ƒ ``atthi me ajjhattaá¹ƒ kÄ• macchandoâ€™â€™ ti pajÄ• nÄ• t
kÄ• macchandaá¹ƒ ``natthi me ajjhattaá¹ƒ kÄ• macchandoâ€™â€™ ti pajÄ• nÄ• ti, yathÄ•
kÄ• macchandassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa \Se 267/ kÄ•

taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nassa kÄ• macchandassa Ä• yatiá¹ƒ anuppÄ• do hot
vÄ• ajjhattaá¹ƒ byÄ• pÄ• daá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ thinamiddhaá¹ƒ {thÄ«nam
pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ uddhaccakukkuccaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ vicil
me ajjhattaá¹ƒ vicikicchÄ• â€™â€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ vicikicchaá¹ƒ
ajjhattaá¹ƒ vicikicchÄ• â€™â€™ ti \Be 207/ pajÄ• nÄ• ti, yathÄ• ca anuppannÄ• ya vicikicc
pajÄ• nÄ• ti, yathÄ• ca uppannÄ• ya vicikicchÄ• ya pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, y
vicikicchÄ• ya Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti.

santaá¹ƒ vÄ• ajjhattaá¹ƒ satisambojjhaá¹…gaá¹ƒ ``atthi me ajjhattaá¹ƒ satisambojjhaá¹…g
asantaá¹ƒ vÄ• ajjhattaá¹ƒ satisambojjhaá¹…gaá¹ƒ ``natthi me ajjhattaá¹ƒ satisambojjhaá¹…
pajÄ• nÄ• ti, yathÄ• ca anuppannassa satisambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ•
satisambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti, santaá¹ƒ vÄ•
dhammavicayasambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ vÄ«riyasambojjhaá¹…
{viriyasambojjhaá¹…gaá¹ƒ (Ce Se) } ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ pÄ«tisambojjhaá¹…g
... santaá¹ƒ vÄ• ajjhattaá¹ƒ passaddhisambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹
samÄ• dhisambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• ajjhattaá¹ƒ upekkhÄ• sambojjhaá¹…g
upekkhÄ• sambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ajjhattaá¹ƒ upekkhÄ• sa
``natthi me ajjhattaá¹ƒ upekkhÄ• sambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ• ti, yathÄ• ca anup
upekkhÄ• sambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa u
bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti. so taá¹ƒ nimittaá¹ƒ Ä• sevati bhÄ• ve
svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá¹ƒ Ä• sevitvÄ• bhÄ• vetvÄ• bahulÄ«karitvÄ
vavatthapetvÄ• bahiddhÄ• dhammesu cittaá¹ƒ upasaá¹ƒharati.

kathaÃ±ca bhikkhu bahiddhÄ• dhammesu dhammÄ• nupassÄ« viharati? idha bhikkhu san
``atthissa kÄ• macchandoâ€™â€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ssa kÄ• macchandaá¹ƒ ``
ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa kÄ• macchandassa uppÄ• do hoti taÃ±ca pajÄ• nÄ
uppannassa kÄ• macchandassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«na
anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti. santaá¹ƒ vÄ• ssa byÄ• pÄ• daá¹ƒ ... pe ... santaá¹ƒ vÄ
pe ... santaá¹ƒ vÄ• ssa uddhaccakukkuccaá¹ƒ ... pe ... santaá¹ƒ vÄ• ssa vicikicchaá¹ƒ ``atth
vicikicchÄ• â€™â€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• ssa vicikicchaá¹ƒ ``natthissa vicikicchÄ•
yathÄ• ca anuppannÄ• ya vicikicchÄ• ya \Be 208/ uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ
vicikicchÄ• ya pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nÄ• ya vicikicchÄ• ya
taÃ±ca pajÄ• nÄ• ti.

santaá¹ƒ vÄ• ssa satisambojjhaá¹…gaá¹ƒ ``atthissa satisambojjhaá¹…goâ€™â€™ ti \Se 26
vÄ• ssa satisambojjhaá¹…gaá¹ƒ ``natthissa satisambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ• ti, ya
satisambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa satisam
pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti. santaá¹ƒ vÄ• ssa dhammavicayasambojjhaá¹…gaá¹ƒ

vÄ«riyasambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• ssa pÄ«tisambojjhaá¹…gaá¹ƒ ... pe ... sa
passaddhisambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• ssa samÄ• dhisambojjhaá¹…gaá¹ƒ ...
upekkhÄ• sambojjhaá¹…gaá¹ƒ ``atthissa upekkhÄ• sambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ•
upekkhÄ• sambojjhaá¹…gaá¹ƒ \Ee 201/ ``natthissa upekkhÄ• sambojjhaá¹…goâ€™â€™ ti
anuppannassa upekkhÄ• sambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• c
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti. so taá
bhÄ• veti bahulÄ«karoti svÄ• vatthitaá¹ƒ vavatthapeti. so taá¹ƒ nimittaá¹ƒ Ä• sevitvÄ• bhÄ•
svÄ• vatthitaá¹ƒ vavatthapetvÄ• ajjhattabahiddhÄ• dhammesu cittaá¹ƒ upasaá¹ƒharati.

kathaÃ±ca bhikkhu ajjhattabahiddhÄ• dhammesu dhammÄ• nupassÄ« viharati? idha bhikk
kÄ• macchandaá¹ƒ ``atthi kÄ• macchandoâ€™â€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• kÄ• mac
kÄ• macchandoâ€™â€™ ti pajÄ• nÄ• ti, yathÄ• ca anuppannassa kÄ• macchandassa upp
yathÄ• ca uppannassa kÄ• macchandassa pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti \Se 270/,
kÄ• macchandassa Ä• yatiá¹ƒ anuppÄ• do hoti taÃ±ca pajÄ• nÄ• ti. santaá¹ƒ vÄ• byÄ• pÄ
thinamiddhaá¹ƒ ... pe ... santaá¹ƒ vÄ• uddhaccakukkuccaá¹ƒ ... pe ... santaá¹ƒ vÄ• vicikicc
vicikicchÄ• â€™â€™ ti pajÄ• nÄ• ti, asantaá¹ƒ vÄ• vicikicchaá¹ƒ ``natthi vicikicchÄ• â€™â€
pajÄ• nÄ• ti, yathÄ• ca anuppannÄ• ya vicikicchÄ• ya uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, y
vicikicchÄ• ya pahÄ• naá¹ƒ hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca pahÄ«nÄ• ya vicikicchÄ• y
taÃ±ca pajÄ• nÄ• ti.

santaá¹ƒ \Be 209/ vÄ• satisambojjhaá¹…gaá¹ƒ ``atthi satisambojjhaá¹…goâ€™â€™ ti pajÄ
satisambojjhaá¹…gaá¹ƒ ``natthi satisambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ• ti, yathÄ• ca an
satisambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa satisam
pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti. santaá¹ƒ vÄ• dhammavicayasambojjhaá¹…gaá¹ƒ ...
vÄ«riyasambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• pÄ«tisambojjhaá¹…gaá¹ƒ ... pe ... santaá
passaddhisambojjhaá¹…gaá¹ƒ ... pe ... santaá¹ƒ vÄ• samÄ• dhisambojjhaá¹…gaá¹ƒ ... pe .
upekkhÄ• sambojjhaá¹…gaá¹ƒ ``atthi upekkhÄ• sambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ• ti, a
upekkhÄ• sambojjhaá¹…gaá¹ƒ ``natthi upekkhÄ• sambojjhaá¹…goâ€™â€™ ti pajÄ• nÄ• ti,
upekkhÄ• sambojjhaá¹…gassa uppÄ• do hoti taÃ±ca pajÄ• nÄ• ti, yathÄ• ca uppannassa u
bhÄ• vanÄ• ya pÄ• ripÅ«rÄ« hoti taÃ±ca pajÄ• nÄ• ti. evaá¹ƒ bhikkhu ajjhattabahiddhÄ• \S
dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no satimÄ• vineyya loke abhijjhÄ• doma

<368> anupassÄ«ti. tattha katamÄ• anupassanÄ• ? yÄ• \Ee 202/ paÃ±Ã±Ä• pajÄ• nanÄ
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati anupassanÄ• . imÄ• ya anupassanÄ• ya upeto hoti sa
upapanno sampanno samannÄ• gato. tena vuccati ``anupassÄ«â€™â€™ ti.

<369> viharatÄ«ti. iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vuccati ``viharat

<370> Ä• tÄ• pÄ«ti. tattha katamo Ä• tÄ• po? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ
vuccati ``Ä• tÄ• poâ€™â€™. iminÄ• Ä• tÄ• pena upeto hoti ... pe ... samannÄ• gato. tena v
ti.

<371> sampajÄ• noti \Ne 227/. tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ
dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``sampajaÃ±Ã±aá¹ƒâ€™â€™. iminÄ• s
pe ... samannÄ• gato. tena vuccati ``sampajÄ• noâ€™â€™ ti.

<372> satimÄ• ti \Be 210/. tattha katamÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati ---
``satiâ€™â€™. imÄ• ya satiyÄ• upeto hoti ... pe ... samannÄ• gato. tena vuccati ``satimÄ• a

<373> vineyya \Se 272/ loke abhijjhÄ• domanassanti. tattha katamo loko? teva dhammÄ•
upÄ• dÄ• nakkhandhÄ• loko. ayaá¹ƒ vuccati ``lokoâ€™â€™. tattha katamÄ• abhijjhÄ• ? yo
cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``abhijjhÄ• â€™â€™. tattha katamaá¹ƒ domanassaá¹ƒ
asÄ• taá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ c
dukkhÄ• vedanÄ• --- idaá¹ƒ vuccati ``domanassaá¹ƒâ€™â€™. iti ayaÃ±ca abhijjhÄ• idaÃ±
loke vinÄ«tÄ• honti paá¹-ivinÄ«tÄ• santÄ• samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatt
byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• . tena vuccati ``vineyya loke abhijjhÄ• domanas

dhammÄ• nupassanÄ• niddeso.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<374> cattÄ• ro satipaá¹-á¹-hÄ• nÄ• --- idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati, ve
viharati, citte cittÄ• nupassÄ« viharati, dhammesu dhammÄ• nupassÄ« viharati.

<375> kathaÃ±ca \Ee 203/ bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati? idha bhikkhu yasmi
228/ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ
pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sati anussati samm
satisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``satipaá¹-
avasesÄ• dhammÄ• satipaá¹-á¹-hÄ• nasampayuttÄ• .

<376> kathaÃ±ca \Be 211/ bhikkhu vedanÄ• su vedanÄ• nupassÄ« viharati? idha bhikkhu y
lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pa

bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ vedanÄ• su vedanÄ• nupassÄ«, yÄ• tasmiá¹ƒ
satisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati satipaá¹-á
dhammÄ• satipaá¹-á¹-hÄ• nasampayuttÄ• .

<377> kathaÃ±ca bhikkhu citte cittÄ• nupassÄ« viharati? idha bhikkhu yasmiá¹ƒ samaye lo
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ citte cittÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sati anussati sammÄ• s
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™
satipaá¹-á¹-hÄ• nasampayuttÄ• .

<378> kathaÃ±ca bhikkhu dhammesu dhammÄ• nupassÄ« viharati? idha bhikkhu yasmiá¹ƒ
jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya
pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ dhammesu dhammÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sati anussat
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ \Se 274/ --- idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹
satipaá¹-á¹-hÄ• nasampayuttÄ• .

<379> tattha katamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹
niyyÄ• nikaá¹ƒ \Ne 229/ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ dhammesu dhammÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sati anussat
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™
satipaá¹-á¹-hÄ• nasampayuttÄ• .

<380> cattÄ• ro satipaá¹-á¹-hÄ• nÄ• --- idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati, ve
viharati, citte cittÄ• nupassÄ« viharati, dhammesu dhammÄ• nupassÄ« viharati.

<381> kathaÃ±ca \Be 212/ \Ee 204/ bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati? idha bhikk
lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ p
bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vih
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ viv
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±a
kÄ• yÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sati anussati sammÄ• sati satisambojjhaá¹…go m
maggapariyÄ• pannaá¹ƒ \Se 275/ --- idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™. avase
satipaá¹-á¹-hÄ• nasampayuttÄ• .

<382> kathaÃ±ca bhikkhu vedanÄ• su vedanÄ• nupassÄ« viharati? idha bhikkhu yasmiá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi . jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ yÄ• tasmiá¹ƒ samaye sati anussati sammÄ• sati satisambojjhaá¹…go maggaá¹…gaá¹ƒ ma vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• satipaá¹-á¹-hÄ• nasampayu

<383> kathaÃ±ca bhikkhu citte cittÄ• nupassÄ« viharati? idha bhikkhu yasmiá¹ƒ samaye lo bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ 230/ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi . jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ tasmiá¹ƒ samaye sati anussati sammÄ• sati satisambojjhaá¹…go \Se 276/ maggaá¹…gaá¹ƒ idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• satipaá¹-á¹-hÄ• nasa

<384> kathaÃ±ca \Be 213/ \Ee 205/ bhikkhu dhammesu dhammÄ• nupassÄ« viharati? idha lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ p bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vi dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ viv ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±a dhammÄ• nupassÄ«, yÄ• tasmiá¹ƒ samaye sati anussati sammÄ• sati satisambojjhaá¹…go maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™. avasesÄ• dha satipaá¹-á¹-hÄ• nasampayuttÄ• .

<385> tattha katamaá¹ƒ satipaá¹-á¹-hÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ« kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva loku jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, yÄ• tasmiá¹ƒ samaye satisambojjhaá¹…go \Se 277/ maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``satipaá¹-á¹-hÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• satipaá¹-á¹-hÄ• nasampayuttÄ• .

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<386> cattÄ• ro \Ne 231/ satipaá¹-á¹-hÄ• nÄ• --- idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« v
satimÄ• vineyya loke abhijjhÄ• domanassaá¹ƒ, vedanÄ• su vedanÄ• nupassÄ« viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ, citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• n
abhijjhÄ• domanassaá¹ƒ, dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no
abhijjhÄ• domanassaá¹ƒ.

<387> catunnaá¹ƒ \Be 214/ \Ee 206/ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ•
pe ... kati saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<388> siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , si
vedanÄ• ya sampayuttÄ• . siyÄ• vipÄ• kÄ• siyÄ• vipÄ• kadhammadhammÄ• . anupÄ• dir
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• . siyÄ• savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramatt
avitakkaavicÄ• rÄ• . siyÄ• pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , siyÄ• upekkhÄ• saha
bhÄ• vanÄ• ya pahÄ• tabbÄ• . neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . si
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. siyÄ• sekkhÄ• , siyÄ• asekkhÄ• . appamÄ• á¹‡Ä•
paá¹‡Ä«tÄ• . siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ• . na maggÄ• rammaá¹‡Ä• \Se 278/,
maggÄ• dhipatino, siyÄ• na vattabbÄ• maggahetukÄ• tipi, maggÄ• dhipatinotipi. siyÄ• up
siyÄ• uppÄ• dino. siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• . na vattabbÄ•
anÄ• gatÄ• rammaá¹‡Ä• tipi, paccuppannÄ• rammaá¹‡Ä• tipi. siyÄ• ajjhattÄ• , siyÄ• bahid
ajjhattabahiddhÄ• . bahiddhÄ• rammaá¹‡Ä• . anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<389> na \Ne 232/ hetÅ«. sahetukÄ• . hetusampayuttÄ• . na vattabbÄ• hetÅ« ceva sahetu
na ca hetÅ«. na vattabbÄ• hetÅ« ceva hetusampayuttÄ• cÄ• ti, hetusampayuttÄ• ceva na
sahetukÄ• .

sappaccayÄ• . saá¹…khatÄ• . anidassanÄ• . appaá¹-ighÄ• . arÅ«pÄ• . lokuttarÄ• . kenaci v
viÃ±Ã±eyyÄ• . no Ä• savÄ• . anÄ• savÄ• . Ä• savavippayuttÄ• . na vattabbÄ• Ä• savÄ• ce
ceva no ca Ä• savÄ• tipi. na vattabbÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• tipi, Ä• sa
Ä• savÄ• tipi. Ä• savavippayuttÄ• . anÄ• savÄ• . no saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... p
... no \Be 215/ yogÄ• ... pe ... no nÄ«varaá¹‡Ä• ... pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• ra

cittÄ• . cetasikÄ• . cittasampayuttÄ• . cittasaá¹ƒsaá¹-á¹-hÄ• . cittasamuá¹-á¹-hÄ• nÄ• . cittas
cittÄ• nuparivattino. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . cittasaá¹ƒsaá¹-á¹-hasamuá¹-á
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. bÄ• hirÄ• . no upÄ• dÄ• . anupÄ• din
... pe ... no kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• , na bhÄ• vanÄ• ya pahÄ• tabbÄ•
pahÄ• tabbahetukÄ• . na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• .

siyÄ• savitakkÄ• , siyÄ• avitakkÄ• . siyÄ• savicÄ• rÄ• , siyÄ• avicÄ• rÄ• . siyÄ• sappÄ«
207/. siyÄ• pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• . siyÄ• sukhasahagatÄ• , siyÄ• na
upekkhÄ• sahagatÄ• , siyÄ• na upekkhÄ• sahagatÄ• . na kÄ• mÄ• vacarÄ• . na rÅ«pÄ• va
apariyÄ• pannÄ• . siyÄ• niyyÄ• nikÄ• , siyÄ• aniyyÄ• nikÄ• . siyÄ• niyatÄ• , siyÄ• aniyatÄ

paÃ±hÄ• pucchakaá¹ƒ.

satipaá¹-á¹-hÄ• navibhaá¹…go niá¹-á¹-hito.

8. sammappadhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<390> cattÄ• ro \Be 216/ \Ee 208/ \Ne 233/ sammappadhÄ• nÄ• --- idha bhikkhu anuppan
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä
padahati, uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ d
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppann
\Se 280/ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• va
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<391> kathaÃ±ca bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ•
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati? tattha katame anu
akusalÄ• dhammÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho, doso, moho. tadekaá¹-á¹-hÄ• ca
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ --- ime vuccanti ``anuppannÄ• pÄ• pak
imesaá¹ƒ anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ anuppÄ• dÄ
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<392> chandaá¹ƒ janetÄ«ti. tattha katamo chando? yo chando chandikatÄ• {chandÄ«katÄ
kusalo \Ne 234/ dhammacchando --- ayaá¹ƒ vuccati ``chandoâ€™â€™. imaá¹ƒ chandaá¹ƒ j
uá¹-á¹-hapeti samuá¹-á¹-hapeti {uá¹-á¹-hÄ• peti samuá¹-á¹-hÄ• peti (Se) evamuparipi} nibba

tena vuccati ``chandaá¹ƒ janetÄ«â€™â€™ ti.

<393> vÄ• yamatÄ«ti. tattha katamo vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe ... sa
\Ee 209/ vuccati ``vÄ• yÄ• moâ€™â€™. iminÄ• vÄ• yÄ• mena upeto hoti samupeto upÄ• g
sampanno samannÄ• gato. tena vuccati ``vÄ• yamatÄ«â€™â€™ ti.

<394> vÄ«riyaá¹ƒ \Se 281/ \Be 217/ Ä• rabhatÄ«ti. tattha katamaá¹ƒ vÄ«riyaá¹ƒ? yo cetasi
pe ... sammÄ• vÄ• yÄ• mo --- idaá¹ƒ vuccati ``vÄ«riyaá¹ƒâ€™â€™. imaá¹ƒ vÄ«riyaá¹ƒ Ä• ra
bhÄ• veti bahulÄ«karoti. tena vuccati ``vÄ«riyaá¹ƒ Ä• rabhatÄ«â€™â€™ ti.

<395> cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti. tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nas
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. imaá¹ƒ cittaá¹ƒ pag
sampaggaá¹‡hÄ• ti upatthambheti paccupatthambheti. tena vuccati ``cittaá¹ƒ paggaá¹‡hÄ•

<396> padahatÄ«ti. tattha katamaá¹ƒ padhÄ• naá¹ƒ? yo cetasiko vÄ«riyÄ• rambho ... pe ...
idaá¹ƒ vuccati ``padhÄ• naá¹ƒâ€™â€™. iminÄ• padhÄ• nena upeto hoti ... pe ... samannÄ•
``padahatÄ«â€™â€™ ti.

<397> kathaÃ±ca bhikkhu uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• na
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati? tattha katame uppannÄ
dhammÄ• ? tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho, doso, moho. tadekaá¹-á¹-hÄ• ca kilesÄ• . t
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandh
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ --- ime vuccanti ``uppannÄ• pÄ• pakÄ
imesaá¹ƒ uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<398> chandaá¹ƒ \Se 282/ janetÄ«ti. tattha katamo chando? yo chando chandikatÄ• kattu
dhammacchando --- ayaá¹ƒ vuccati ``chandoâ€™â€™. imaá¹ƒ chandaá¹ƒ janeti saÃ±janeti
samuá¹-á¹-hapeti nibbatteti abhinibbatteti. tena vuccati ``chandaá¹ƒ janetÄ«â€™â€™ ti.

<399> vÄ• yamatÄ«ti. tattha katamo vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe ... sa
vuccati ``vÄ• yÄ• moâ€™â€™. iminÄ• vÄ• yÄ• mena upeto hoti ... pe ... samannÄ• gato. te
``vÄ• yamatÄ«â€™â€™ ti.

<400> vÄ«riyaá¹ƒ \Be 218/ Ä• rabhatÄ«ti. tattha katamaá¹ƒ vÄ«riyaá¹ƒ? yo cetasiko vÄ«riy
sammÄ• vÄ• yÄ• mo --- idaá¹ƒ vuccati ``vÄ«riyaá¹ƒâ€™â€™. imaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhati
bhÄ• veti bahulÄ«karoti. tena vuccati ``vÄ«riyaá¹ƒ Ä• rabhatÄ«â€™â€™ ti.

<401> cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti. tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nas
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. imaá¹ƒ cittaá¹ƒ pag
sampaggaá¹‡hÄ• ti upatthambheti paccupatthambheti. tena vuccati ``cittaá¹ƒ paggaá¹‡hÄ•

<402> padahatÄ«ti. tattha katamaá¹ƒ padhÄ• naá¹ƒ? yo cetasiko vÄ«riyÄ• rambho ... pe ...
idaá¹ƒ vuccati ``padhÄ• naá¹ƒâ€™â€™. iminÄ• padhÄ• nena upeto hoti ... pe ... samannÄ•
``padahatÄ«â€™â€™ ti.

<403> kathaÃ±ca bhikkhu anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• y
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati? tattha \Ee 210/ katame \Se 283/ an
dhammÄ• ? tÄ«á¹‡i kusalamÅ«lÄ• ni --- alobho, adoso, amoho. taá¹ƒsampayutto vedanÄ• k
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho. taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakamma
--- ime vuccanti ``anuppannÄ• kusalÄ• dhammÄ• â€™â€™. iti imesaá¹ƒ anuppannÄ• naá
uppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti pa

<404> chandaá¹ƒ janetÄ«ti ... pe ... vÄ• yamatÄ«ti ... pe ... vÄ«riyaá¹ƒ Ä• rabhatÄ«ti ... pe .
paggaá¹‡hÄ• tÄ«ti ... pe ... padahatÄ«ti. tattha katamaá¹ƒ padhÄ• naá¹ƒ? yo cetasiko vÄ«ri
pe ... sammÄ• vÄ• yÄ• mo --- idaá¹ƒ vuccati ``padhÄ• naá¹ƒâ€™â€™. iminÄ• padhÄ• nena
samannÄ• gato. tena vuccati ``padahatÄ«â€™â€™ ti.

<405> kathaÃ±ca bhikkhu uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asan
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabh
padahati? tattha katame uppannÄ• kusalÄ• dhammÄ• ? tÄ«á¹‡i kusalamÅ«lÄ• ni --- alobh
taá¹ƒsampayutto vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã
taá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ --- ime vucc
dhammÄ• â€™â€™. iti imesaá¹ƒ uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabh
padahati.

<406> á¹-hitiyÄ• ti. yÄ• á¹-hiti so asammoso, yo asammoso so bhiyyobhÄ• vo \Se 284/, yo
vepullaá¹ƒ, yaá¹ƒ vepullaá¹ƒ sÄ• bhÄ• vanÄ• , yÄ• bhÄ• vanÄ• sÄ• pÄ• ripÅ«rÄ«.

<407> chandaá¹ƒ janetÄ«ti ... pe ... vÄ• yamatÄ«ti ... pe ... vÄ«riyaá¹ƒ Ä• rabhatÄ«ti ... pe .
paggaá¹‡hÄ• tÄ«ti ... pe ... padahatÄ«ti. tattha katamaá¹ƒ padhÄ• naá¹ƒ? yo cetasiko vÄ«ri
sammÄ• vÄ• yÄ• mo --- idaá¹ƒ vuccati ``padhÄ• naá¹ƒâ€™â€™. iminÄ• padhÄ• nena upet
tena vuccati ``padahatÄ«â€™â€™ ti.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<408> cattÄ• ro \Ee 211/ sammappadhÄ• nÄ• --- idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pak
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ \Ne 237/ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ d
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppann
dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya p
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<409> kathaÃ±ca bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ•
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati? idha bhikkhu yasm
lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ \Se 285/ diá¹-á¹-higatÄ•
paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• \Be 220/ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye anuppannÄ• naá¹ƒ p
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹

<410> chandaá¹ƒ janetÄ«ti. tattha katamo chando? yo chando chandikatÄ• kattukamyatÄ•
ayaá¹ƒ vuccati ``chandoâ€™â€™. imaá¹ƒ chandaá¹ƒ janeti saÃ±janeti uá¹-á¹-hapeti samuá¹
abhinibbatteti. tena vuccati ``chandaá¹ƒ janetÄ«â€™â€™ ti.

<411> vÄ• yamatÄ«ti. tattha katamo vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe ... sa
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``vÄ•
vÄ• yÄ• mena upeto hoti samupeto upÄ• gato samupÄ• gato upapanno sampanno samann
``vÄ• yamatÄ«â€™â€™ ti.

<412> vÄ«riyaá¹ƒ Ä• rabhatÄ«ti. tattha katamaá¹ƒ vÄ«riyaá¹ƒ? yo cetasiko vÄ«riyÄ• rambh
sammÄ• vÄ• yÄ• mo vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ ---
``vÄ«riyaá¹ƒâ€™â€™. imaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhati samÄ• rabhati Ä• sevati bhÄ• veti bahu
``vÄ«riyaá¹ƒ Ä• rabhatÄ«â€™â€™ ti.

<413> cittaá¹ƒ \Se 286/ paggaá¹‡hÄ• tÄ«ti. tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano
... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ne 238/ --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. imaá¹ƒ c
sampaggaá¹‡hÄ• ti upatthambheti paccupatthambheti. tena vuccati ``cittaá¹ƒ paggaá¹‡hÄ•

<414> padahatÄ«ti. tattha katamaá¹ƒ sammappadhÄ• naá¹ƒ? yo cetasiko vÄ«riyÄ• rambho
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``sam

avasesÄ• dhammÄ• sammappadhÄ• nasampayuttÄ• .

<415> kathaÃ±ca bhikkhu uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• na
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati? idha bhikkhu yasmiá¹ƒ s
jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya
pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye \Be 221/ uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusa
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<416> chandaá¹ƒ \Ee 213/ janetÄ«ti ... pe ... vÄ• yamatÄ«ti ... pe ... vÄ«riyaá¹ƒ Ä• rabhatÄ«
cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti ... pe ... padahatÄ«ti. tattha katamaá¹ƒ sammappadhÄ• naá¹ƒ? y
vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ• yÄ• mo vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ m
vuccati ``sammappadhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• \Se 287/ sammappadhÄ• n

<417> kathaÃ±ca bhikkhu anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• y
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati? idha bhikkhu yasmiá¹ƒ samaye loku
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<418> chandaá¹ƒ janetÄ«ti ... pe ... vÄ• yamatÄ«ti ... pe ... vÄ«riyaá¹ƒ Ä• rabhatÄ«ti ... pe .
paggaá¹‡hÄ• tÄ«ti ... pe ... padahatÄ«ti. tattha katamaá¹ƒ sammappadhÄ• naá¹ƒ? yo cetasi
239/ ... pe ... sammÄ• vÄ• yÄ• mo vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ•
``sammappadhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• sammappadhÄ• nasampayuttÄ• .

<419> kathaÃ±ca bhikkhu uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asam
vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabh
padahati? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ a
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya \Se 288/ vepu
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<420> á¹-hitiyÄ• ti \Be 222/. yÄ• á¹-hiti so asammoso, yo asammoso so bhiyyobhÄ• vo, yo
vepullaá¹ƒ, yaá¹ƒ vepullaá¹ƒ sÄ• bhÄ• vanÄ• , yÄ• bhÄ• vanÄ• sÄ• pÄ• ripÅ«rÄ«.

<421> chandaá¹ƒ janetÄ«ti. tattha katamo chando? yo chando chandikatÄ• kattukamyatÄ•

ayaá¹ƒ vuccati ``chandoâ€™â€™. imaá¹ƒ chandaá¹ƒ janeti saÃ±janeti uá¹-á¹-hapeti samuá
abhinibbatteti. tena vuccati ``chandaá¹ƒ janetÄ«â€™â€™ ti.

<422> vÄ• yamatÄ«ti. tattha katamo vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe ... sa
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``vÄ•
vÄ• yÄ• mena upeto hoti ... pe ... samannÄ• gato. tena vuccati ``vÄ• yamatÄ«â€™â€™ ti.

<423> vÄ«riyaá¹ƒ Ä• rabhatÄ«ti. tattha katamaá¹ƒ vÄ«riyaá¹ƒ? yo cetasiko vÄ«riyÄ• rambh
sammÄ• vÄ• yÄ• mo vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ ---
imaá¹ƒ vÄ«riyaá¹ƒ Ä• rabhati samÄ• rabhati Ä• sevati \Ee 214/ bhÄ• veti bahulÄ«karoti. ten
Ä• rabhatÄ«â€™â€™ ti.

<424> cittaá¹ƒ paggaá¹‡hÄ• tÄ«ti. tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nas
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ne 240/ --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. imaá¹ƒ citt
sampaggaá¹‡hÄ• ti upatthambheti paccupatthambheti. tena \Se 289/ vuccati ``cittaá¹ƒ pagg

<425> padahatÄ«ti. tattha katamaá¹ƒ sammappadhÄ• naá¹ƒ? yo cetasiko vÄ«riyÄ• rambho
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``sam
avasesÄ• dhammÄ• sammappadhÄ• nasampayuttÄ• .

<426> tattha katamaá¹ƒ sammappadhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ• yÄ• mo vÄ«riyasambojjha
maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``sammappadhÄ• naá¹ƒâ€™â€™. avasesÄ• dha

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<427> cattÄ• ro \Be 223/ sammappadhÄ• nÄ• --- idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pak
dhammÄ• naá¹ƒ anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... a
dhammÄ• naá¹ƒ uppÄ• dÄ• ya ... pe ... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-
bhiyyobhÄ• vÄ• ya vepullÄ• ya \Se 290/ bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ
cittaá¹ƒ paggaá¹‡hÄ• ti padahati.

<428> catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<429> kusalÄ• yeva \Ne 241/. siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkha
sampayuttÄ• . vipÄ• kadhammadhammÄ• \Ee 215/. anupÄ• dinnaanupÄ• dÄ• niyÄ• . asaá
siyÄ• savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . siy
sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• . neva dassanena na bhÄ• vanÄ• ya pahÄ• t
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . apacayagÄ• mino. sekkhÄ• . appamÄ• á¹‡Ä• . appan
sammattaniyatÄ• . na maggÄ• rammaá¹‡Ä• . maggahetukÄ• . siyÄ• maggÄ• dhipatino, siy
maggÄ• dhipatinoti. siyÄ• uppannÄ• , siyÄ• anuppannÄ• , na vattabbÄ• uppÄ• dinoti. siyÄ
siyÄ• paccuppannÄ• . na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä• tipi, anÄ• gatÄ• rammaá¹‡Ä• tip
siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ• . bahiddhÄ• rammaá¹‡Ä• . ani

2. dukaá¹ƒ

<430> na hetÅ«. sahetukÄ• . hetusampayuttÄ• . na vattabbÄ• hetÅ« ceva sahetukÄ• cÄ•
hetÅ«. na vattabbÄ• hetÅ« ceva hetusampayuttÄ• cÄ• ti, hetusampayuttÄ• ceva na ca he
sahetukÄ• . sappaccayÄ• . saá¹…khatÄ• . anidassanÄ• . appaá¹-ighÄ• . arÅ«pÄ• \Se 291/
viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±eyyÄ• . no Ä• savÄ• . anÄ• savÄ• . Ä• savavippayuttÄ• . na
sÄ• savÄ• cÄ• tipi, sÄ• savÄ• ceva no ca Ä• savÄ• tipi. na vattabbÄ• Ä• savÄ• ceva Ä• s
Ä• savasampayuttÄ• ceva no ca Ä• savÄ• tipi. Ä• savavippayuttÄ• . anÄ• savÄ• . no saá¹ƒ
... pe ... no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ«varaá¹‡Ä• ... pe ... no parÄ• mÄ• sÄ•
sÄ• rammaá¹‡Ä• . no cittÄ• . cetasikÄ• . cittasampayuttÄ• . cittasaá¹ƒsaá¹-á¹-hÄ• . cittasam
cittasahabhuno. cittÄ• nuparivattino. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• .
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• n
upÄ• dÄ• . anupÄ• dinnÄ• . no upÄ• dÄ• nÄ• ... pe ... no kilesÄ• ... pe ... na dassanena pa
pahÄ• tabbÄ• . na dassanena pahÄ• tabbahetukÄ• . na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ
avitakkÄ• \Ne 242/. siyÄ• savicÄ• rÄ• , siyÄ• avicÄ• rÄ• . siyÄ• sappÄ«tikÄ• , siyÄ• app
pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• . siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahag
upekkhÄ• sahagatÄ• , siyÄ• na upekkhÄ• sahagatÄ• . na kÄ• mÄ• vacarÄ• . na rÅ«pÄ• va
apariyÄ• pannÄ• . niyyÄ• nikÄ• . niyatÄ• . anuttarÄ• . araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

sammappadhÄ• navibhaá¹…go niá¹-á¹-hito.

9. iddhipÄ• davibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<431> cattÄ• ro \Be 225/ \Ee 216/ \Ne 243/ iddhipÄ• dÄ• --- idha bhikkhu
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v

1. chandiddhipÄ• do

<432> kathaÃ±ca bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ id
bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ, labhati cittassekaggataá¹ƒ {cittassa eka
--- ayaá¹ƒ vuccati ``chandasamÄ• dhiâ€™â€™. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ aku
anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yam
paggaá¹‡hÄ• ti padahati, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ• ya
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dha
asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ ja
Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati. ime vuccanti ``padhÄ• nasaá¹…khÄ• rÄ• â€™â
chandasamÄ• dhi, ime ca padhÄ• nasaá¹…khÄ• rÄ• . tadekajjhaá¹ƒ abhisaÃ±Ã±ahitvÄ• ab
chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rotveva saá¹…khyaá¹ƒ {saá¹…khaá¹ƒ (Ce) } gacch

<433> tattha \Ne 244/ katamo chando? yo chando chandikatÄ• kattukamyatÄ• kusalo dha
vuccati ``chandoâ€™â€™.

tattha \Ee 217/ katamo samÄ• dhi? yÄ• \Se 293/ cittassa á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti av
avikkhepo avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• dhibalaá¹ƒ sam
``samÄ• dhiâ€™â€™.

tattha katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho nikkamo parakkamo
ussoá¸·hÄ« thÄ• mo á¹-hiti asithilaparakkamatÄ• anikkhittachandatÄ• anikkhittadhuratÄ• c
226/ vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ vÄ«riyabalaá¹ƒ sammÄ• vÄ• yÄ• mo --- ayaá¹ƒ vuccati ``p
iti iminÄ• ca chandena, iminÄ• ca samÄ• dhinÄ• , iminÄ• ca padhÄ• nasaá¹…khÄ• rena u
samupÄ• gato upapanno sampanno samannÄ• gato. tena vuccati ``chandasamÄ• dhipadhÄ
ti.

<434> iddhÄ«ti. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• lÄ• bho
sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

``iddhipÄ• doâ€™â€™ ti. tathÄ• bhÅ«tassa vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹
viÃ±Ã±Ä• á¹‡akkhandho.

``iddhipÄ• daá¹ƒ bhÄ• vetÄ«â€™â€™ ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. ten
bhÄ• vetÄ«â€™â€™ ti.

2. vÄ«riyiddhipÄ• do

<435> kathaÃ±ca bhikkhu vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ id
ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ labhati cittassekaggataá¹ƒ --- ayaá¹ƒ
``vÄ«riyasamÄ• dhiâ€™â€™. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhan
janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppannÄ• naá¹ƒ p
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ \Ne 245/ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ
... pe ... uppannÄ• naá¹ƒ \Se 294/ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya
bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ p
vuccanti ``padhÄ• nasaá¹…khÄ• rÄ• â€™â€™. iti ayaÃ±ca vÄ«riyasamÄ• dhi, ime ca padh
abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rotveva

<436> tattha katamaá¹ƒ vÄ«riyaá¹ƒ? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ• yÄ
``vÄ«riyaá¹ƒâ€™â€™.

tattha \Ee 218/ katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hiti avisÄ• hÄ•
avisÄ• haá¹-amÄ• nasatÄ• samatho samÄ• dhindriyaá¹ƒ samÄ• dhibalaá¹ƒ sammÄ• samÄ
``samÄ• dhiâ€™â€™.

tattha \Be 227/ katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho ... pe ... sam
vuccati ``padhÄ• nasaá¹…khÄ• roâ€™â€™. iti iminÄ• ca vÄ«riyena, iminÄ• ca samÄ• dhi
padhÄ• nasaá¹…khÄ• rena upeto hoti ... pe ... samannÄ• gato. tena vuccati
``vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoâ€™â€™ ti.

<437> iddhÄ«ti. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• lÄ• bho
sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti. tathÄ• bhÅ«tassa vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho.

iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena vuccati ``i
bhÄ• vetÄ«â€™â€™ ti.

3. cittiddhipÄ• do

<438> kathaÃ±ca \Se 295/ \Ne 246/ bhikkhu cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasaman
bhÄ• veti? cittaá¹ƒ ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ labhati cittassekag
vuccati ``cittasamÄ• dhiâ€™â€™. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ c
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppann
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ d
... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• v
pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti p
``padhÄ• nasaá¹…khÄ• rÄ• â€™â€™. iti ayaÃ±ca cittasamÄ• dhi, ime ca padhÄ• nasaá¹…
abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rotveva sa

<439> tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ
idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™.

tattha katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ• dhi --- a
``samÄ• dhiâ€™â€™.

tattha katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ
``padhÄ• nasaá¹…khÄ• roâ€™â€™. iti iminÄ• ca cittena, iminÄ• ca samÄ• dhinÄ• , iminÄ
219/ upeto hoti ... pe ... samannÄ• gato. tena vuccati ``cittasamÄ• dhipadhÄ• nasaá¹…khÄ•

<440> iddhÄ«ti \Be 228/. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ
paá¹-ilÄ• bho patti sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti. tathÄ• bhÅ«tassa vedanÄ• kkhandho ... pe ... viÃ±Ã±Ä• á¹‡akkhandho.

iddhipÄ• daá¹ƒ \Ne 247/ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena v
bhÄ• vetÄ«â€™â€™ ti.

4. vÄ«maá¹ƒsiddhipÄ• do

<441> kathaÃ±ca bhikkhu vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gat
vÄ«maá¹ƒsaá¹ƒ ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ labhati cittassekagga

vuccati ``vÄ«maá¹ƒsÄ• samÄ• dhiâ€™â€™. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusa
chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppann
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya ... pe ... anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ d
... uppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• v
pÄ• ripÅ«riyÄ• chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti p
``padhÄ• nasaá¹…khÄ• rÄ• â€™â€™. iti ayaÃ±ca vÄ«maá¹ƒsÄ• samÄ• dhi, ime ca padhÄ•
abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ• vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ•

<442> tattha katamÄ• vÄ«maá¹ƒsÄ• ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhan
ayaá¹ƒ vuccati ``vÄ«maá¹ƒsÄ• â€™â€™.

tattha katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ• dhi --- a
``samÄ• dhiâ€™â€™.

tattha katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho \Se 297/ ... pe ... sam
vuccati ``padhÄ• nasaá¹…khÄ• roâ€™â€™. iti imÄ• ya ca vÄ«maá¹ƒsÄ• ya, iminÄ• ca sam
padhÄ• nasaá¹…khÄ• rena upeto hoti ... pe ... samannÄ• gato. tena vuccati
``vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoâ€™â€™ ti.

<443> iddhÄ«ti. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• lÄ• bho
sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti \Be 229/ \Ee 220/ \Ne 248/. tathÄ• bhÅ«tassa vedanÄ• kkhandho, saÃ±Ã±Ä•
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akhandho.

iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena vuccati ``i
bhÄ• vetÄ«â€™â€™ ti.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<444> cattÄ• ro iddhipÄ• dÄ• --- idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• ras
bhÄ• veti, vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• veti,
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v

1. chandiddhipÄ• do

<445> kathaÃ±ca bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ id
yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-
paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye chandasamÄ• dhipadhÄ• na
iddhipÄ• daá¹ƒ \Se 298/ bhÄ• veti.

<446> tattha katamo chando? yo chando chandikatÄ• kattukamyatÄ• kusalo dhammaccha
``chandoâ€™â€™.

tattha katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ• dhi sam
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``samÄ• dhiâ€™â€™.

tattha \Ne 249/ katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho ... pe ... sa
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``pad
iminÄ• ca chandena, iminÄ• ca samÄ• dhinÄ• , iminÄ• ca padhÄ• nasaá¹…khÄ• rena upe
tena vuccati ``chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoâ€™â€™ ti.

<447> iddhÄ«ti \Be 230/. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ
patti sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti \Ee 221/. tathÄ• bhÅ«tassa phasso ... pe ... paggÄ• ho avikkhepo.

iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena vuccati ``i
bhÄ• vetÄ«â€™â€™ ti.

2. vÄ«riyiddhipÄ• do

<448> kathaÃ±ca bhikkhu vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ id
bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• mi
pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye
vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ \Se 299/ bhÄ•

<449> tattha katamaá¹ƒ vÄ«riyaá¹ƒ? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ• yÄ
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- idaá¹ƒ vuccati ``vÄ«riyaá¹ƒâ€™â€™.

tattha katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ• dhi sam

maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``samÄ• dhiâ€™â€™.

tattha katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``padhÄ• nasaá¹…khÄ• roâ€™
250/, iminÄ• ca samÄ• dhinÄ• , iminÄ• ca padhÄ• nasaá¹…khÄ• rena upeto hoti ... pe ... s
``vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoâ€™â€™ ti.

<450> iddhÄ«ti. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• lÄ• bho
sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti. tathÄ• bhÅ«tasa phasso ... pe ... paggÄ• ho avikkhepo.

iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena vuccati ``i
bhÄ• vetÄ«â€™â€™ ti.

3. cittiddhipÄ• do

<451> kathaÃ±ca \Be 231/ bhikkhu cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gata
bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ \Ee 222/ apacay
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ \Se 300/ bhÄ• ve

<452> tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ
idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™.

tattha katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ• dhi sam
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``samÄ• dhiâ€™â€™.

tattha katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``padhÄ• nasaá¹…khÄ• roâ€™
251/, iminÄ• ca samÄ• dhinÄ• , iminÄ• ca padhÄ• nasaá¹…khÄ• rena upeto hoti ... pe ... s
``cittasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoâ€™â€™ ti.

<453> iddhÄ«ti. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• lÄ• bho
sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti. tathÄ• bhÅ«tassa phasso ... pe ... paggÄ• ho avikkhepo.

iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena vuccati ``i
bhÄ• vetÄ«â€™â€™ ti.

4. vÄ«maá¹ƒsiddhipÄ• do

<454> kathaÃ±ca bhikkhu vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gat
bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• mia
pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ \Se 301/ iddhipÄ• daá

<455> tattha \Be 232/ katamÄ• vÄ«maá¹ƒsÄ• ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... am
sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá
``vÄ«maá¹ƒsÄ• â€™â€™.

tattha katamo samÄ• dhi? yÄ• cittassa á¹-hiti saá¹‡á¹-hiti ... pe ... sammÄ• samÄ• dhi sam
\Ee 223/ maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``samÄ• dhiâ€™â€™

tattha katamo padhÄ• nasaá¹…khÄ• ro? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``padhÄ• nasaá¹…khÄ• roâ€™
vÄ«maá¹ƒsÄ• ya, iminÄ• ca samÄ• dhinÄ• , iminÄ• ca padhÄ• nasaá¹…khÄ• rena upeto h
\Ne 252/ upapanno sampanno samannÄ• gato. tena vuccati
``vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gatoâ€™â€™ ti

<456> iddhÄ«ti. yÄ• tesaá¹ƒ dhammÄ• naá¹ƒ iddhi samiddhi ijjhanÄ• samijjhanÄ• lÄ• bho
sampatti phusanÄ• sacchikiriyÄ• upasampadÄ• .

iddhipÄ• doti. tathÄ• bhÅ«tassa phasso ... pe ... paggÄ• ho avikkhepo.

iddhipÄ• daá¹ƒ bhÄ• vetÄ«ti. te dhamme Ä• sevati bhÄ• veti bahulÄ«karoti. tena vuccati ``i
bhÄ• vetÄ«â€™â€™ ti.

<457> cattÄ• ro iddhipÄ• dÄ• --- chandiddhipÄ• do, vÄ«riyiddhipÄ• do, cittiddhipÄ• do, vÄ

<458> tattha katamo chandiddhipÄ• do? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• n
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya \Se 3
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad

dandhÄ• bhiÃ±Ã±aá¹ƒ, yo tasmiá¹ƒ samaye chando chandikatÄ• kattukamyatÄ• kusalo dh
vuccati ``chandiddhipÄ• doâ€™â€™. avasesÄ• dhammÄ• chandiddhipÄ• dasampayuttÄ•

<459> tattha katamo vÄ«riyiddhipÄ• do? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• n
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Be 233/ viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, yo tasmiá¹ƒ samaye cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ
maggaá¹…gaá¹ƒ maggariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``vÄ«riyiddhipÄ• doâ€™â€™. ava
vÄ«riyiddhipÄ• dasampayuttÄ• .

<460> tattha katamo cittiddhipÄ• do? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá
niyyÄ• nikaá¹ƒ \Ee 224/ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ•
vivicceva kÄ• mehi \Ne 253/ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, yaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• m
ayaá¹ƒ vuccati ``cittiddhipÄ• doâ€™â€™. avasesÄ• dhammÄ• cittiddhipÄ• dasampayuttÄ•

<461> tattha katamo vÄ«maá¹ƒsiddhipÄ• do? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ j
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se 303/ viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, yÄ• tasmiá¹ƒ samaye paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dha
dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vucca
avasesÄ• dhammÄ• vÄ«maá¹ƒsiddhipÄ• dasampayuttÄ• .

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<462> cattÄ• ro iddhipÄ• dÄ• --- idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• ras
bhÄ• veti, vÄ«riyasamÄ• dhi ... pe ... cittasamÄ• dhi ... pe ...
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v

<463> catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ... pe
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<464> kusalÄ• yeva. siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ
vipÄ• kadhammadhammÄ• . anupÄ• dinnaanupÄ• dÄ• niyÄ• . asaá¹ƒkiliá¹-á¹-haasaá¹ƒkiles

siyÄ• avitakkavicÄ• ramattÄ• \Be 234/, siyÄ• avitakkaavicÄ• rÄ• . siyÄ• \Ne 254/ pÄ«tisa
sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• . neva dassanena na bhÄ• vanÄ• ya pahÄ• t
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . apacayagÄ• mino. sekkhÄ• . appamÄ• á¹‡Ä• . appan
sammattaniyatÄ• . na maggÄ• rammaá¹‡Ä• , maggahetukÄ• , na maggÄ• dhipatino. siyÄ•
vattabbÄ• uppÄ• dinoti. siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• . na vatta
anÄ• gatÄ• rammaá¹‡Ä• tipi \Se 304/, paccuppannÄ• rammaá¹‡Ä• tipi. siyÄ• ajjhattÄ• , siy
ajjhattabahiddhÄ• . bahiddhÄ• rammaá¹‡Ä• . anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<465> vÄ«maá¹ƒsiddhipÄ• do \Ee 225/ hetu, tayo iddhipÄ• dÄ• na hetÅ«. sahetukÄ• . hetu
vÄ«maá¹ƒsiddhipÄ• do hetu ceva sahetuko ca, tayo iddhipÄ• dÄ• na vattabbÄ• hetÅ« ceva
ceva na ca hetÅ«. vÄ«maá¹ƒsiddhipÄ• do hetu ceva hetusampayutto ca, tayo iddhipÄ• dÄ•
hetusampayuttÄ• cÄ• ti, hetusampayuttÄ• ceva na ca hetÅ«. tayo iddhipÄ• dÄ• na hetÅ«
vÄ«maá¹ƒsiddhipÄ• do na vattabbo na hetu sahetukotipi, na hetu ahetukotipi. sappaccayÄ•
anidassanÄ• . appaá¹-ighÄ• . arÅ«pÄ• . lokuttarÄ• . kenaci viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±
anÄ• savÄ• . Ä• savavippayuttÄ• . na vattabbÄ• Ä• savÄ• ceva sÄ• savÄ• cÄ• tipi, sÄ• sa
vattabbÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• tipi, Ä• savasampayuttÄ• ceva no ca
anÄ• savÄ• .

no saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... pe ... no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ
pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• rammaá¹‡Ä• . tayo iddhipÄ• dÄ• no cittÄ• , cittiddhip
tayo iddhipÄ• dÄ• cetasikÄ• , cittiddhipÄ• do acetasiko. tayo iddhipÄ• dÄ• cittasampayuttÄ
vattabbo cittena sampayuttotipi, cittena vippayuttotipi. tayo iddhipÄ• dÄ• cittasaá¹ƒsaá¹-á¹-
cittiddhipÄ• do na vattabbo cittena saá¹ƒsaá¹-á¹-hotipi, cittena visaá¹ƒsaá¹-á¹-hotipi. tayo idd
cittasamuá¹-á¹-hÄ• nÄ• , cittiddhipÄ• do no cittasamuá¹-á¹-hÄ• no \Be 235/. tayo iddhipÄ• d
cittiddhipÄ• do no cittasahabhÅ«. tayo iddhipÄ• dÄ• cittÄ• nuparivattino \Ne 255/, cittiddhip
cittÄ• nuparivatti. tayo iddhipÄ• dÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , cittiddhipÄ• d
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• no. tayo iddhipÄ• dÄ• cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-h
cittiddhipÄ• do no cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhÅ«. tayo iddhipÄ• dÄ•
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino, cittiddhipÄ• do no
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivatti.

tayo iddhipÄ• dÄ• bÄ• hirÄ• , cittiddhipÄ• do ajjhattiko. no upÄ• dÄ• . anupÄ• dinnÄ• . no
kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• . na bhÄ• vanÄ• ya pahÄ• tabbÄ• . na dassan
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . siyÄ• savitakkÄ• , siyÄ• avitakkÄ• . siyÄ• savicÄ• r
siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• . siyÄ• pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• .
siyÄ• na sukhasahagatÄ• . siyÄ• upekkhÄ• sahagatÄ• , siyÄ• na upekkhÄ• sahagatÄ• . n

rÅ«pÄ• vacarÄ• . na arÅ«pÄ• vacarÄ• . apariyÄ• pannÄ• . niyyÄ• nikÄ• . niyatÄ• . anuttarÄ

paÃ±hÄ• pucchakaá¹ƒ.

iddhipÄ• davibhaá¹…go niá¹-á¹-hito.

10. bojjhaá¹…gavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<466> satta \Be 236/ \Ee 227/ \Ne 256/ bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavic
vÄ«riyasambojjhaá¹…go, pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisam
upekkhÄ• sambojjhaá¹…go.

<467> tattha katamo satisambojjhaá¹…go? idha bhikkhu satimÄ• hoti paramena satinepak
cirakatampi cirabhÄ• sitampi saritÄ• hoti anussaritÄ• --- ayaá¹ƒ vuccati ``satisambojjhaá¹…

so tathÄ• sato viharanto taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinati pavicarati parivÄ«maá¹
vuccati ``dhammavicayasambojjhaá¹…goâ€™â€™.

tassa taá¹ƒ dhammaá¹ƒ paÃ±Ã±Ä• ya pavicinato pavicarato parivÄ«maá¹ƒsamÄ• pajjato Ä
asallÄ«naá¹ƒ --- ayaá¹ƒ vuccati ``vÄ«riyasambojjhaá¹…goâ€™â€™.

Ä• raddhavÄ«riyassa uppajjati pÄ«ti nirÄ• misÄ• --- ayaá¹ƒ vuccati ``pÄ«tisambojjhaá¹…go

pÄ«timanassa kÄ• yopi passambhati, cittampi passambhati --- ayaá¹ƒ vuccati ``passaddhis

passaddhakÄ• yassa \Ne 257/ sukhino cittaá¹ƒ samÄ• dhiyati --- ayaá¹ƒ vuccati ``samÄ• dh
\Se 307/.

so tathÄ• samÄ• hitaá¹ƒ cittaá¹ƒ sÄ• dhukaá¹ƒ ajjhupekkhitÄ• hoti --- ayaá¹ƒ vuccati
``upekkhÄ• sambojjhaá¹…goâ€™â€™.

<468> satta bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambojjhaá¹…go, vÄ«r
pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ•

<469> tattha \Ee 228/ katamo satisambojjhaá¹…go? atthi ajjhattaá¹ƒ dhammesu sati, atthi b
sati. yadapi ajjhattaá¹ƒ dhammesu sati tadapi satisambojjhaá¹…go abhiÃ±Ã±Ä• ya sambodh

saá¹ƒvattati. yadapi bahiddhÄ• \Be 237/ dhammesu sati tadapi satisambojjhaá¹…go abhiÃ±
nibbÄ• nÄ• ya saá¹ƒvattati.

tattha katamo dhammavicayasambojjhaá¹…go? atthi ajjhattaá¹ƒ dhammesu pavicayo, atthi
pavicayo. yadapi ajjhattaá¹ƒ dhammesu pavicayo tadapi dhammavicayasambojjhaá¹…go ab
nibbÄ• nÄ• ya saá¹ƒvattati. yadapi bahiddhÄ• dhammesu pavicayo tadapi dhammavicayas
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati.

tattha katamo vÄ«riyasambojjhaá¹…go? atthi kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ, atthi cetasikaá¹ƒ vÄ«
kÄ• yikaá¹ƒ vÄ«riyaá¹ƒ tadapi vÄ«riyasambojjhaá¹…go abhiÃ±Ã±Ä• ya sambodhÄ• ya nibb
cetasikaá¹ƒ vÄ«riyaá¹ƒ tadapi vÄ«riyasambojjhaá¹…go abhiÃ±Ã±Ä• ya sambodhÄ• ya nibb
308/.

tattha katamo pÄ«tisambojjhaá¹…go? atthi savitakkasavicÄ• rÄ• pÄ«ti, atthi avitakkaavicÄ
savitakkasavicÄ• rÄ• pÄ«ti tadapi pÄ«tisambojjhaá¹…go abhiÃ±Ã±Ä• ya sambodhÄ• ya nib
avitakkaavicÄ• rÄ• pÄ«ti tadapi pÄ«tisambojjhaá¹…go abhiÃ±Ã±Ä• ya sambodhÄ• ya nibb

tattha \Ne 258/ katamo passaddhisambojjhaá¹…go? atthi kÄ• yapassaddhi {kÄ• yappassad
cittapassaddhi {cittappassaddhi (Se Katthaci) }. yadapi kÄ• yapassaddhi tadapi passaddhisa
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati. yadapi cittapassaddhi tadapi pas
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati.

tattha katamo samÄ• dhisambojjhaá¹…go? atthi savitakko savicÄ• ro samÄ• dhi, atthi avita
yadapi savitakko savicÄ• ro samÄ• dhi tadapi samÄ• dhisambojjhaá¹…go abhiÃ±Ã±Ä• ya s
saá¹ƒvattati. yadapi avitakko avicÄ• ro samÄ• dhi tadapi samÄ• dhisambojjhaá¹…go abhiÃ±
nibbÄ• nÄ• ya saá¹ƒvattati.

tattha katamo upekkhÄ• sambojjhaá¹…go? atthi ajjhattaá¹ƒ dhammesu upekkhÄ• , atthi ba
yadapi ajjhattaá¹ƒ dhammesu upekkhÄ• tadapi upekkhÄ• sambojjhaá¹…go abhiÃ±Ã±Ä• ya
saá¹ƒvattati. yadapi \Be 238/ bahiddhÄ• dhammesu upekkhÄ• tadapi \Se 309/ upekkhÄ• s
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati.

<470> satta \Ee 229/ bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambojjhaá¹…
pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ•

<471> tattha katamo satisambojjhaá¹…go? idha bhikkhu satisambojjhaá¹…gaá¹ƒ bhÄ• veti
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ, dhammavicayasambojjhaá¹.
vÄ«riyasambojjhaá¹…gaá¹ƒ bhÄ• veti ... pÄ«tisambojjhaá¹…gaá¹ƒ bhÄ• veti ... passaddhisa

... samÄ• dhisambojjhaá¹…gaá¹ƒ bhÄ• veti ... upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vive
virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<472> satta \Ne 259/ bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambojjhaá¹…
pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ•

<473> tattha katame satta bojjhaá¹…gÄ• ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye satta bojjhaá¹…gÄ• honti --- satisambojjhaá¹…go ... pe ... upekkhÄ• sam

<474> tattha katamo satisambojjhaá¹…go? yÄ• sati anussati ... pe ... sammÄ• sati satisam
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``satisambojjhaá¹…goâ€™â€™

tattha \Se 310/ \Be 239/ katamo dhammavicayasambojjhaá¹…go? yÄ• paÃ±Ã±Ä• pajÄ• n
dhammavicayo sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ magga
``dhammavicayasambojjhaá¹…goâ€™â€™.

tattha katamo vÄ«riyasambojjhaá¹…go? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ«
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``vÄ«

tattha katamo pÄ«tisambojjhaá¹…go? yÄ• pÄ«ti pÄ• mojjaá¹ƒ Ä• modanÄ• pamodanÄ• h
{odaggaá¹ƒ (Ce) Dhs 9} attamanatÄ• cittassa pÄ«tisambojjhaá¹…go --- ayaá¹ƒ vuccati
``pÄ«tisambojjhaá¹…goâ€™â€™.

tattha \Ee 230/ katamo passaddhisambojjhaá¹…go? yÄ• vedanÄ• kkhandhassa saÃ±Ã±Ä•
saá¹…khÄ• rakkhandhassa viÃ±Ã±Ä• á¹‡akkhandhassa passaddhi paá¹-ippassaddhi passa
paá¹-ippassambhitattaá¹ƒ passaddhisambojjhaá¹…go --- ayaá¹ƒ vuccati ``passaddhisamboj

tattha \Ne 260/ katamo samÄ• dhisambojjhaá¹…go? yÄ• cittassa á¹-hiti ... pe ... sammÄ• s
samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``s

tattha katamo upekkhÄ• sambojjhaá¹…go? yÄ• upekkhÄ• upekkhanÄ• ajjhupekkhanÄ• n
upekkhÄ• sambojjhaá¹…go --- ayaá¹ƒ vuccati ``upekkhÄ• sambojjhaá¹…goâ€™â€™. ime v

avasesÄ• dhammÄ• sattahi bojjhaá¹…gehi \Se 311/ sampayuttÄ• .

<475> satta bojjhaá¹…gÄ• --- satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go.

<476> tattha katamo satisambojjhaá¹…go? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye sati anussati sammÄ• sati satisambojjhaá¹…go maggaá¹…gaá¹ƒ maggap
vuccati ``satisambojjhaá¹…goâ€™â€™. avasesÄ• dhammÄ• satisambojjhaá¹…gasampay
\Be 240/ dhammavicayasambojjhaá¹…gasampayuttÄ• ... pe ... avasesÄ• dhammÄ• vÄ«ri
... pe ... avasesÄ• dhammÄ• pÄ«tisambojjhaá¹…gasampayuttÄ• ... pe ... avasesÄ• dham
passaddhisambojjhaá¹…gasampayuttÄ• ... pe ... avasesÄ• dhammÄ• samÄ• dhisambojjh

tattha katamo upekkhÄ• sambojjhaá¹…go? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye upekkhÄ• upekkhanÄ• ajjhupekkhanÄ• majjhattatÄ• cittassa upekkhÄ•
vuccati ``upekkhÄ• sambojjhaá¹…goâ€™â€™. avasesÄ• dhammÄ• upekkhÄ• sambojjhaá

<477> satta \Se 312/ \Ee 231/ bojjhaá¹…gÄ• --- satisambojjhaá¹…go ... pe ... upekkhÄ• sa

<478> tattha katame satta bojjhaá¹…gÄ• ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi \Ne 261/ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, yo tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti --- ime dhar
lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi .
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹
bojjhaá¹…gÄ• honti --- satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go.

<479> tattha katamo satisambojjhaá¹…go? yÄ• sati anussati ... pe ... sammÄ• sati satisam
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``satisambojjhaá¹…goâ€™â€™

tattha katamo upekkhÄ• sambojjhaá¹…go? yÄ• upekkhÄ• upekkhanÄ• ajjhupekkhanÄ•
upekkhÄ• sambojjhaá¹…go --- ayaá¹ƒ vuccati ``upekkhÄ• sambojjhaá¹…goâ€™â€™. ime v
bojjhaá¹…gÄ• â€™â€™. avasesÄ• dhammÄ• sattahi bojjhaá¹…gehi sampayuttÄ• .

<480> satta bojjhaá¹…gÄ• --- satisambojjhaá¹…go ... pe ... upekkhÄ• sambojjhaá¹…go.

<481> tattha \Be 241/ katamo satisambojjhaá¹…go? idha bhikkhu yasmiá¹ƒ samaye lokutta
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Se 313/ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ•
lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi .
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, yÄ• tasmiá¹ƒ
sammÄ• sati satisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuc
``satisambojjhaá¹…goâ€™â€™. avasesÄ• dhammÄ• satisambojjhaá¹…gasampayuttÄ• ..
dhammavicayasambojjhaá¹…gasampayuttÄ• \Ee 232/ ... pe ... avasesÄ• dhammÄ• vÄ«ri
... pe ... avasesÄ• dhammÄ• pÄ«tisambojjhaá¹…gasampayuttÄ• ... pe ... avasesÄ• dham
passaddhisambojjhaá¹…gasampayuttÄ• ... pe ... avasesÄ• dhammÄ• samÄ• dhisambojjh

tattha katamo upekkhÄ• sambojjhaá¹…go? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ
niyyÄ• nikaá¹ƒ \Ne 262/ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ•
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ•
lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi .
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ
upekkhÄ• upekkhanÄ• ajjhupekkhanÄ• majjhattatÄ• cittassa upekkhÄ• sambojjhaá¹…go
``upekkhÄ• sambojjhaá¹…goâ€™â€™ \Se 314/. avasesÄ• dhammÄ• upekkhÄ• sambojjha

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<482> satta bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambojjhaá¹…go, vÄ«r
pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ•

<483> sattannaá¹ƒ \Be 242/ bojjhaá¹…gÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• k
saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<484> siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . pÄ«tisambojjhaá¹…go sukhÄ• ya vedanÄ• ya s
siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya samp
vipÄ• kadhammadhammÄ• . anupÄ• dinnaanupÄ• dÄ• niyÄ• . asaá¹ƒkiliá¹-á¹-haasaá¹ƒkiles
siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . pÄ«tisambojjhaá¹…go na pÄ«tis
upekkhÄ• sahagato; cha bojjhaá¹…gÄ• siyÄ• pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , si

dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . neva dassanena \Ne 263/ na bhÄ• vanÄ• ya
apacayagÄ• mino, siyÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mino. siyÄ• sekkhÄ• , siyÄ• a
appamÄ• á¹‡Ä• rammaá¹‡Ä• . paá¹‡Ä«tÄ• . siyÄ• sammattaniyatÄ• \Ee 233/, siyÄ• aniya
maggahetukÄ• , siyÄ• maggÄ• dhipatino; siyÄ• na vattabbÄ• maggahetukÄ• tipi, maggÄ•
siyÄ• \Se 315/ anuppannÄ• , siyÄ• uppÄ• dino. siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ•
atÄ«tÄ• rammaá¹‡Ä• tipi, anÄ• gatÄ• rammaá¹‡Ä• tipi, paccuppannÄ• rammaá¹‡Ä• tipi. siy
siyÄ• ajjhattabahiddhÄ• . bahiddhÄ• rammaá¹‡Ä• . anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<485> dhammavicayasambojjhaá¹…go hetu, cha bojjhaá¹…gÄ• hetusampayuttÄ• . dhamm
sahetuko ca, cha bojjhaá¹…gÄ• na vattabbÄ• hetÅ« ceva sahetukÄ• cÄ• ti, sahetukÄ• ce
dhammavicayasambojjhaá¹…go hetu ceva hetusampayutto ca, cha bojjhaá¹…gÄ• na vatta
hetusampayuttÄ• cÄ• ti, hetusampayuttÄ• ceva na ca hetÅ«. cha bojjhaá¹…gÄ• na hetÅ«
dhammavicayasambojjhaá¹…go na vattabbo na hetusahetukotipi, na hetuahetukotipi. sappa
anidassanÄ• . appaá¹-ighÄ• . arÅ«pÄ• . lokuttarÄ• . kenaci viÃ±Ã±eyyÄ• , kenaci \Be 243/ n
Ä• savÄ• . anÄ• savÄ• Ä• savavippayuttÄ• . na vattabbÄ• Ä• savÄ• ceva sÄ• savÄ• cÄ•
Ä• savÄ• tipi. Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• tipi, Ä• savasampayuttÄ• ceva no
Ä• savavippayuttÄ• . anÄ• savÄ• . no saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... pe ... no oghÄ•
... pe ... no nÄ«varaá¹‡Ä• ... pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• rammaá¹‡Ä• . no cittÄ• .
cittasampayuttÄ• . cittasaá¹ƒsaá¹-á¹-hÄ• \Se 316/. cittasamuá¹-á¹-hÄ• nÄ• . cittasahabhuno
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• . cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno.
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino. bÄ• hirÄ• . no upÄ• dÄ• . anupÄ• din
... no kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• . na bhÄ• vanÄ• ya pahÄ• tabbÄ• . na d
pahÄ• tabbahetukÄ• . na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . siyÄ• savitakkÄ• , siyÄ• av
siyÄ• avicÄ• rÄ• .

pÄ«tisambojjhaá¹…go \Ne 264/ appÄ«tiko, cha bojjhaá¹…gÄ• siyÄ• sappÄ«tikÄ• , siyÄ• a
pÄ«tisambojjhaá¹…go na pÄ«tisahagato, cha bojjhaá¹…gÄ• siyÄ• pÄ«tisahagatÄ• , siyÄ•
pÄ«tisambojjhaá¹…go sukhasahagato, cha bojjhaá¹…gÄ• siyÄ• \Ee 234/ sukhasahagatÄ•
pÄ«tisambojjhaá¹…go na upekkhÄ• sahagato, cha bojjhaá¹…gÄ• siyÄ• upekkhÄ• sahagat
na kÄ• mÄ• vacarÄ• . na rÅ«pÄ• vacarÄ• . na arÅ«pÄ• vacarÄ• . apariyÄ• pannÄ• . siyÄ•
siyÄ• niyatÄ• , siyÄ• aniyatÄ• . anuttarÄ• . araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

bojjhaá¹…gavibhaá¹…go niá¹-á¹-hito.

11. maggaá¹…gavibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<486> ariyo \Se 317/ \Be 244/ \Ee 235/ \Ne 265/ aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ -
sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ•

<487> tattha katamÄ• sammÄ• diá¹-á¹-hi? dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä•
Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ --- ayaá¹ƒ vuccati

tattha katamo sammÄ• saá¹…kappo? nekkhammasaá¹…kappo, abyÄ• pÄ• dasaá¹…kappo
vuccati ``sammÄ• saá¹…kappoâ€™â€™.

tattha katamÄ• sammÄ• vÄ• cÄ• ? musÄ• vÄ• dÄ• veramaá¹‡Ä«, pisuá¹‡Ä• ya vÄ• cÄ• y
veramaá¹‡Ä«, samphappalÄ• pÄ• veramaá¹‡Ä« --- ayaá¹ƒ vuccati ``sammÄ• vÄ• cÄ• â€™

tattha katamo sammÄ• kammanto? pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«, adinnÄ• dÄ• nÄ• v
veramaá¹‡Ä« --- ayaá¹ƒ vuccati ``sammÄ• kammantoâ€™â€™.

tattha katamo sammÄ• Ä• jÄ«vo? idha ariyasÄ• vako micchÄ• Ä• jÄ«vaá¹ƒ pahÄ• ya samm
--- ayaá¹ƒ vuccati ``sammÄ• Ä• jÄ«voâ€™â€™.

tattha \Ne 266/ katamo sammÄ• vÄ• yÄ• mo? idha bhikkhu anuppannÄ• naá¹ƒ pÄ• pakÄ•
anuppÄ• dÄ• ya chandaá¹ƒ janeti vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti
pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya chandaá¹ƒ janeti vÄ• yam
cittaá¹ƒ paggaá¹‡hÄ• ti padahati, anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ•
vÄ• yamati vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati, uppannÄ• naá¹ƒ kusalÄ
á¹-hitiyÄ• asammosÄ• ya bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• ch
vÄ«riyaá¹ƒ Ä• rabhati cittaá¹ƒ paggaá¹‡hÄ• ti padahati --- ayaá¹ƒ vuccati ``sammÄ• vÄ• yÄ•

tattha \Ee 236/ katamÄ• sammÄ• sati? idha bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ, vedanÄ• su \Be 245/ vedanÄ• nupassÄ« viharati Ä•
vineyya loke abhijjhÄ• domanassaá¹ƒ, citte cittÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• n
abhijjhÄ• domanassaá¹ƒ, dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no
abhijjhÄ• domanassaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• satiâ€™â€™.

tattha katamo sammÄ• samÄ• dhi? idha bhikkhu vivicceva kÄ• mehi vivicca akusalehi dhar
savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; vit

vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; pÄ«tiyÄ• ca virÄ• gÄ• upekkhak
sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• \Se 319/ Ä• cikkha
sukhavihÄ• rÄ«â€™â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; sukhassa ca pahÄ• n
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja viharati --- ayaá¹ƒ vuccati ``sammÄ• samÄ• dhiâ€™â€™.

<488> ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹.
sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ

<489> tattha katamÄ• sammÄ• diá¹-á¹-hi? idha bhikkhu sammÄ• diá¹-á¹-hiá¹ƒ bhÄ• veti vi
virÄ• ganissitaá¹ƒ \Ne 267/ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ, sammÄ• saá¹…kap
sammÄ• vÄ• caá¹ƒ bhÄ• veti ... pe ... sammÄ• kammantaá¹ƒ bhÄ• veti ... pe ... sammÄ• Ä•
sammÄ• vÄ• yÄ• maá¹ƒ bhÄ• veti ... pe ... sammÄ• satiá¹ƒ bhÄ• veti ... pe ... sammÄ• sam
vivekanissitaá¹ƒ virÄ• ganissitaá¹ƒ nirodhanissitaá¹ƒ vossaggapariá¹‡Ä• miá¹ƒ.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<490> aá¹-á¹-haá¹…giko maggo --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ
sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi.

<491> tattha \Be 246/ katamo aá¹-á¹-haá¹…giko maggo? idha bhikkhu yasmiá¹ƒ samaye lo
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ \Ee 237/ jhÄ• naá¹ƒ upasampajja viharati dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye aá¹-á¹-haá¹…giko maggo hoti --- sammÄ• diá¹-á¹-
sammÄ• samÄ• dhi.

<492> tattha \Se 320/ katamÄ• sammÄ• diá¹-á¹-hi? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ...
sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá
``sammÄ• diá¹-á¹-hiâ€™â€™.

tattha katamo sammÄ• saá¹…kappo? yo takko vitakko saá¹…kappo appanÄ• byappanÄ•
sammÄ• saá¹…kappo maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``samm

tattha katamÄ• sammÄ• vÄ• cÄ• ? yÄ• catÅ«hi vacÄ«duccaritehi Ä• rati virati paá¹-ivirati
akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to sammÄ• vÄ• cÄ• maggaá¹…ga

ayaá¹ƒ vuccati ``sammÄ• vÄ• cÄ• â€™â€™.

tattha katamo sammÄ• kammanto? yÄ• tÄ«hi kÄ• yaduccaritehi Ä• rati virati paá¹-ivirati ve
akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to sammÄ• kammanto ma
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• kammantoâ€™â€™.

tattha katamo sammÄ• Ä• jÄ«vo? yÄ• micchÄ• Ä• jÄ«vÄ• Ä• rati virati paá¹-ivirati verama
anajjhÄ• patti velÄ• anatikkamo setughÄ• to sammÄ• Ä• jÄ«vo maggaá¹…gaá¹ƒ maggapar
``sammÄ• Ä• jÄ«voâ€™â€™.

tattha katamo sammÄ• vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ• yÄ
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ \Se 321/ vuccati ``sammÄ• vÄ• yÄ• m

tattha katamÄ• sammÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati satisambojjhaá¹…go
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• satiâ€™â€™.

tattha \Be 247/ katamo sammÄ• samÄ• dhi? yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• d
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• samÄ• dhiâ€™â€™
``aá¹-á¹-haá¹…giko maggoâ€™â€™. avasesÄ• dhammÄ• aá¹-á¹-haá¹…gikena maggena s

<493> paÃ±caá¹…giko maggo --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ•

<494> tattha \Ee 238/ katamo paÃ±caá¹…giko maggo? idha bhikkhu yasmiá¹ƒ samaye loku
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye paÃ±caá¹…giko maggo hoti --- sammÄ• diá¹-á¹-hi
sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ• dhi.

<495> tattha \Ne 269/ katamÄ• sammÄ• diá¹-á¹-hi? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ...
sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá
``sammÄ• diá¹-á¹-hiâ€™â€™.

tattha katamo sammÄ• saá¹…kappo? yo takko vitakko ... pe ... sammÄ• saá¹…kappo magg
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• saá¹…kappoâ€™â€™.

tattha katamo \Se 322/ sammÄ• vÄ• yÄ• mo? yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ
vÄ«riyasambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sam

tattha katamÄ• sammÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati satisambojjhaá¹…go
maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• satiâ€™â€™.

tattha katamo sammÄ• samÄ• dhi? yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhi samÄ•
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• samÄ• dhiâ€™â€™
maggoâ€™â€™. avasesÄ• dhammÄ• paÃ±caá¹…gikena maggena sampayuttÄ• .

<496> paÃ±caá¹…giko maggo --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ•

<497> tattha \Be 248/ katamÄ• sammÄ• diá¹-á¹-hi? idha bhikkhu yasmiá¹ƒ samaye lokutta
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-
maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``sammÄ• diá¹-á¹-hiâ€™â€™.
sammÄ• diá¹-á¹-hiyÄ• sampayuttÄ• ... pe ... avasesÄ• dhammÄ• sammÄ• saá¹…kappen
dhammÄ• sammÄ• vÄ• yÄ• mena sampayuttÄ• ... pe ... avasesÄ• dhammÄ• sammÄ• sa

tattha \Ee 239/ katamo sammÄ• samÄ• dhi? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jh
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya \Se 323/ paá¹-hamÄ•
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipad
dandhÄ• bhiÃ±Ã±aá¹ƒ, yÄ• tasmiá¹ƒ samaye \Ne 270/ cittassa á¹-hiti ... pe ... sammÄ• sam
samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ --- ayaá¹ƒ vuccati ``s
dhammÄ• sammÄ• samÄ• dhinÄ• sampayuttÄ• .

<498> aá¹-á¹-haá¹…giko maggo --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi.

<499> tattha katamo aá¹-á¹-haá¹…giko maggo? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva loku
jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye aá¹-á
sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhi. ayaá¹ƒ vuccati ``aá¹-á¹-haá¹…giko maggoâ
aá¹-á¹-haá¹…gikena maggena sampayuttÄ• .

<500> paÃ±caá¹…giko maggo --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ•

<501> tattha katamo paÃ±caá¹…giko maggo? idha \Ee 240/ bhikkhu yasmiá¹ƒ samaye loku
bhÄ• veti niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ \Se 324/ jhÄ• naá¹ƒ upasampajja viharati \Be 249
dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ•
lokuttarassa kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi .
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹
paÃ±caá¹…giko maggo hoti --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• yÄ•
ayaá¹ƒ vuccati ``paÃ±caá¹…giko maggoâ€™â€™. avasesÄ• dhammÄ• paÃ±caá¹…gikena

<502> paÃ±caá¹…giko maggo --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ•

<503> tattha \Ne 271/ katamÄ• sammÄ• diá¹-á¹-hi? idha bhikkhu yasmiá¹ƒ samaye lokutta
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva loku
jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, yÄ• tasmiá¹ƒ samaye
... amoho dhammavicayo sammÄ• diá¹-á¹-hi dhammavicayasambojjhaá¹…go maggaá¹…ga
ayaá¹ƒ vuccati ``sammÄ• diá¹-á¹-hiâ€™â€™. avasesÄ• dhammÄ• sammÄ• diá¹-á¹-hiyÄ•
dhammÄ• sammÄ• saá¹…kappena \Se 325/ sampayuttÄ• ... pe ... avasesÄ• dhammÄ• s
pe ... avasesÄ• dhammÄ• sammÄ• satiyÄ• sampayuttÄ• .

tattha katamo sammÄ• samÄ• dhi? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ
apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ
hoti ... pe ... avikkhepo \Ee 241/ hoti. ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalas
katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ u
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, yÄ• tasmiá¹ƒ samaye cittassa
avaá¹-á¹-hiti avisÄ• hÄ• ro avikkhepo avisÄ• haá¹-amÄ• nasatÄ• \Be 250/ samatho samÄ•
sammÄ• samÄ• dhi samÄ• dhisambojjhaá¹…go maggaá¹…gaá¹ƒ maggapariyÄ• pannaá¹ƒ
``sammÄ• samÄ• dhiâ€™â€™. avasesÄ• dhammÄ• sammÄ• samÄ• dhinÄ• sampayuttÄ•

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<504> ariyo aá¹-á¹-haá¹…giko maggo, seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi, sammÄ• saá¹.
sammÄ• kammanto, sammÄ• Ä• jÄ«vo, sammÄ• vÄ• yÄ• mo, sammÄ• sati, sammÄ• samÄ

<505> aá¹-á¹-hannaá¹ƒ \Ne 272/ maggaá¹…gÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati ab
saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<506> siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . sammÄ• saá¹…kappo sukhÄ• ya vedanÄ• ya s
siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• \Se 326/, siyÄ• adukkhamasukhÄ• ya vedanÄ•
siyÄ• vipÄ• kadhammadhammÄ• . anupÄ• dinnaanupÄ• dÄ• niyÄ• . asaá¹ƒkiliá¹-á¹-haasaá
avitakkavicÄ• ramatto; satta maggaá¹…gÄ• siyÄ• savitakkasavicÄ• rÄ• , siyÄ• avitakkavic
avitakkaavicÄ• rÄ• . sammÄ• saá¹…kappo pÄ«tisahagato, sukhasahagato, na upekkhÄ• sa
pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• . neva dassanena na
dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . siyÄ• apacayagÄ• mino, siyÄ• nevÄ•
sekkhÄ• , siyÄ• asekkhÄ• . appamÄ• á¹‡Ä• . appamÄ• á¹‡Ä• rammaá¹‡Ä• . paá¹‡Ä«tÄ• .
aniyatÄ• . na maggÄ• rammaá¹‡Ä• , siyÄ• maggahetukÄ• , siyÄ• maggÄ• dhipatino; siyÄ•
maggÄ• dhipatinotipi. siyÄ• uppannÄ• , siyÄ• anuppannÄ• , siyÄ• uppÄ• dino. siyÄ• atÄ«
\Be 251/ paccuppannÄ• . na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä• tipi, anÄ• gatÄ• rammaá¹‡Ä•
paccuppannÄ• rammaá¹‡Ä• tipi. siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ
anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<507> sammÄ• diá¹-á¹-hi \Ee 242/ hetu, satta maggaá¹…gÄ• na hetÅ«. sahetukÄ• . hetus
sammÄ• diá¹-á¹-hi hetu ceva sahetukÄ• ca, satta maggaá¹…gÄ• na vattabbÄ• hetÅ« ceva
ceva na ca hetÅ«. sammÄ• diá¹-á¹-hi hetu ceva hetusampayuttÄ• ca, satta maggaá¹…gÄ•
ceva hetusampayuttÄ• cÄ• ti, hetusampayuttÄ• ceva na ca hetÅ«. satta maggaá¹…gÄ• na
sammÄ• diá¹-á¹-hi na vattabbÄ• na hetu sahetukÄ• tipi, na hetu ahetukÄ• tipi.

sappaccayÄ• \Ne 273/. saá¹…khatÄ• . anidassanÄ• . appaá¹-ighÄ• . arÅ«pÄ• . lokuttarÄ•
na viÃ±Ã±eyyÄ• .

no Ä• savÄ• . anÄ• savÄ• . Ä• savavippayuttÄ• . na vattabbÄ• Ä• savÄ• ceva sÄ• savÄ•
Ä• savÄ• tipi. na vattabbÄ• Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• tipi, Ä• savasampayu
Ä• savavippayuttÄ• . anÄ• savÄ• .

no saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... pe ... no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ•
pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• rammaá¹‡Ä• . no cittÄ• . cetasikÄ• . cittasampayuttÄ•
cittasamuá¹-á¹-hÄ• nÄ• . cittasahabhuno. cittÄ• nuparivattino. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno. cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• n
upÄ• dÄ• . anupÄ• dinnÄ• .

no upÄ• dÄ• nÄ• ... pe ... no kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• . na bhÄ• vanÄ
dassanena pahÄ• tabbahetukÄ• . na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . sammÄ• saá¹…
siyÄ• savitakkÄ• , siyÄ• avitakkÄ• . sammÄ• saá¹…kappo savicÄ• ro, satta maggaá¹…gÄ•
avicÄ• rÄ• . sammÄ• saá¹…kappo sappÄ«tiko \Be 252/, satta maggaá¹…gÄ• siyÄ• \Se 32
appÄ«tikÄ• . sammÄ• saá¹…kappo pÄ«tisahagato, satta maggaá¹…gÄ• siyÄ• pÄ«tisahag
sammÄ• saá¹…kappo sukhasahagato, satta maggaá¹…gÄ• siyÄ• sukhasahagatÄ• , siyÄ•
sammÄ• saá¹…kappo na upekkhÄ• sahagato, satta maggaá¹…gÄ• siyÄ• upekkhÄ• sahag
na \Ee 243/ kÄ• mÄ• vacarÄ• . na rÅ«pÄ• vacarÄ• . na arÅ«pÄ• vacarÄ• . apariyÄ• pannÄ•
aniyyÄ• nikÄ• . siyÄ• niyatÄ• , siyÄ• aniyatÄ• . anuttarÄ• . araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

maggaá¹…gavibhaá¹…go niá¹-á¹-hito.

12. jhÄ• navibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<508> idha \Be 253/ \Ee 244/ \Ne 274/ bhikkhu pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati, Ä
aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu indriyesu g
mattaÃ±Ã±Å« pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto sÄ• taccaá¹ƒ nepakk
dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanuyutto. so abhikkante paá¹-ikkante sampajÄ• nakÄ
sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite {sammiÃ±jite (Ce Se) } pasÄ• rite sampajÄ• nakÄ• rÄ«
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ
uccÄ• rapassÄ• vakamme sampajÄ• nakÄ• rÄ« \Se 329/ hoti, gate á¹-hite nisinne sutte jÄ•
tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti. so vivittaá¹ƒ senÄ• sanaá¹ƒ bhajati araÃ±Ã±aá¹
kandaraá¹ƒ giriguhaá¹ƒ susÄ• naá¹ƒ vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaá¹ƒ app
vijanavÄ• taá¹ƒ manussarÄ• hasseyyakaá¹ƒ {manussarÄ• haseyyakaá¹ƒ (Ce Se) } paá¹-isa
araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• nisÄ«dati pallaá¹…ka
paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so abhijjhaá¹ƒ loke pahÄ• ya vigat
viharati, abhijjhÄ• ya cittaá¹ƒ parisodheti. byÄ• pÄ• dapadosaá¹ƒ pahÄ• ya abyÄ• pannacitt
sabbapÄ• á¹‡abhÅ«tahitÄ• nukampÄ«, byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisodheti. thinamid

vigatathinamiddho viharati Ä• lokasaÃ±Ã±Ä« sato sampajÄ• no, thinamiddhÄ• cittaá¹ƒ paris
uddhaccakukkuccaá¹ƒ pahÄ• ya anuddhato viharati ajjhattaá¹ƒ vÅ«pasantacitto \Ee 245/, uc
cittaá¹ƒ parisodheti. vicikicchaá¹ƒ pahÄ• ya tiá¹‡á¹‡avicikiccho viharati akathaá¹ƒkathÄ« kus
vicikicchÄ• ya cittaá¹ƒ parisodheti. so ime paÃ±ca nÄ«varaá¹‡e pahÄ• ya cetaso upakkilese
dubbalÄ«karaá¹‡e vivicceva kÄ• mehi \Ne 275/ vivicca akusalehi dhammehi savitakkaá¹ƒ sa
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; vitakkavicÄ• rÄ• naá¹ƒ \Be 2
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca viharati sa
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti \Se 330/ --- ``upekk
sukhavihÄ• rÄ«â€™â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati; sukhassa ca pahÄ• n
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja viharati; sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-igha
nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• ``ananto Ä• kÄ• soâ€™â€™ ti Ä• kÄ• sÄ• naÃ±
sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€
upasampajja viharati; sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma ``natthi kiÃ±
Ä• kiÃ±cÄ• yatanaá¹ƒ upasampajja viharati; sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikk
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharati.

mÄ• tikÄ•

<509> ``idhÄ• â€™â€™ ti imissÄ• diá¹-á¹-hiyÄ• , imissÄ• khantiyÄ• , imissÄ• ruciyÄ• , im
imasmiá¹ƒ dhamme, imasmiá¹ƒ vinaye, imasmiá¹ƒ dhammavinaye, imasmiá¹ƒ pÄ• vacane,
imasmiá¹ƒ satthusÄ• sane. tena vuccati ``idhÄ• â€™â€™ ti.

<510> ``bhikkhÅ«â€™â€™ ti samaÃ±Ã±Ä• ya bhikkhu, paá¹-iÃ±Ã±Ä• ya bhikkhu, bhikkhat
bhikkhu, bhikkhÄ• cariyaá¹ƒ ajjhupagatoti bhikkhu, bhinnapaá¹-adharoti bhikkhu, bhindati pÄ
dhammeti bhikkhu, bhinnattÄ• pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhikkhu,
pahÄ• nÄ• bhikkhu, anodhiso kilesÄ• naá¹ƒ pahÄ• nÄ• bhikkhu, sekkho bhikkhu, asekkho
\Se 331/ bhikkhu, aggo bhikkhu, bhadro bhikkhu, maá¹‡á¸• o bhikkhu, sÄ• ro bhikkhu, sama
Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahena upasampanno bhikkhu.

<511> ``pÄ• timokkhaâ€™â€™ nti sÄ«laá¹ƒ patiá¹-á¹-hÄ• Ä• di caraá¹‡aá¹ƒ saá¹ƒyamo sa
pÄ• mokkhaá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• . saá¹ƒvaroti. kÄ• yiko \Be 2
avÄ«tikkamo \Ne 276/, kÄ• yikavÄ• casiko avÄ«tikkamo. saá¹ƒvutoti. iminÄ• pÄ• timokkhas
samupeto upÄ• gato samupÄ• gato upapanno sampanno samannÄ• gato. tena vuccati
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti.

<512> ``viharatÄ«â€™â€™ ti iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vucca

``viharatÄ«â€™â€™ ti.

<513> ``Ä• cÄ• ragocarasampannoâ€™â€™ ti atthi Ä• cÄ• ro, atthi anÄ• cÄ• ro.

tattha katamo anÄ• cÄ• ro? kÄ• yiko vÄ«tikkamo, vÄ• casiko vÄ«tikkamo, kÄ• yikavÄ• casi
vuccati ``anÄ• cÄ• roâ€™â€™. sabbampi dussÄ«lyaá¹ƒ anÄ• cÄ• ro. idhekacco veá¸·udÄ•
pupphadÄ• nena vÄ• phaladÄ• nena vÄ• sinÄ• nadÄ• nena vÄ• dantakaá¹-á¹-hadÄ• nena
muggasÅ«pyatÄ• ya {muggasuppatÄ• ya (Ce) } vÄ• pÄ• ribhaá¹-ayatÄ• ya vÄ• jaá¹…ghap
aÃ±Ã±ataraÃ±Ã±atarena vÄ• buddhapaá¹-ikuá¹-á¹-hena micchÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ ka
``anÄ• cÄ• roâ€™â€™.

tattha katamo Ä• cÄ• ro? kÄ• yiko avÄ«tikkamo, vÄ• casiko avÄ«tikkamo, kÄ• yikavÄ• casi
vuccati ``Ä• cÄ• roâ€™â€™ \Se 332/. sabbopi sÄ«lasaá¹ƒvaro Ä• cÄ• ro. idhekacco na veá
na pupphadÄ• nena na phaladÄ• nena na sinÄ• nadÄ• nena na dantakaá¹-á¹-hadÄ• nena n
muggasÅ«pyatÄ• ya na pÄ• ribhaá¹-ayatÄ• ya na jaá¹…ghapesanikena na aÃ±Ã±ataraÃ±Ã
buddhapaá¹-ikuá¹-á¹-hena micchÄ• Ä• jÄ«vena jÄ«vikaá¹ƒ kappeti --- ayaá¹ƒ vuccati ``Ä• cÄ

<514> ``gocaroâ€™â€™ ti atthi gocaro, atthi agocaro.

tattha katamo agocaro? idhekacco \Ee 247/ vesiyÄ• gocaro vÄ• hoti vidhavÄ• gocaro vÄ•
paá¹‡á¸• akagocaro vÄ• bhikkhunigocaro vÄ• pÄ• nÄ• gÄ• ragocaro vÄ• , saá¹ƒsaá¹-á¹-ho
rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulomikena saá¹ƒsaggena \Be 256/; yÄ
tÄ• ni kulÄ• ni assaddhÄ• ni appasannÄ• ni anopÄ• nabhÅ«tÄ• ni akkosakaparibhÄ• sakÄ•
aphÄ• sukakÄ• mÄ• ni ayogakkhemakÄ• mÄ• ni bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sa
tathÄ• rÅ«pÄ• ni kulÄ• ni sevati bhajati payirupÄ• sati --- ayaá¹ƒ vuccati ``agocaroâ€™â€™

tattha katamo gocaro? idhekacco na vesiyÄ• gocaro hoti na vidhavÄ• gocaro na thullakumÄ
paá¹‡á¸• akagocaro na bhikkhunigocaro na pÄ• nÄ• gÄ• ragocaro, asaá¹ƒsaá¹-á¹-ho vihara
rÄ• jamahÄ• mattehi titthiyehi titthiyasÄ• vakehi ananulomikena saá¹ƒsaggena; yÄ• ni vÄ•
saddhÄ• ni pasannÄ• ni opÄ• nabhÅ«tÄ• ni kÄ• sÄ• vapajjotÄ• ni isivÄ• tapaá¹-ivÄ• tÄ• ni a
phÄ• sukakÄ• mÄ• ni yogakkhemakÄ• mÄ• ni bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ
tathÄ• rÅ«pÄ• ni kulÄ• ni sevati bhajati payirupÄ• sati --- ayaá¹ƒ vuccati \Se 333/ ``gocaroâ€
Ä• cÄ• rena iminÄ• ca gocarena upeto hoti ... pe ... samannÄ• gato. tena vuccati ``Ä• cÄ• r
ti.

<515> ``aá¹‡umattesu vajjesu bhayadassÄ• vÄ«â€™â€™ ti tattha katame aá¹‡umattÄ• va
appamattakÄ• ni oramattakÄ• ni lahusÄ• ni lahusammatÄ• ni saá¹ƒyamakaraá¹‡Ä«yÄ• ni s
cittuppÄ• dakaraá¹‡Ä«yÄ• ni manasikÄ• rapaá¹-ibaddhÄ• ni --- ime vuccanti ``aá¹‡umattÄ•

aá¹‡umattesu vajjesu vajjadassÄ• vÄ« ca hoti bhayadassÄ• vÄ« ca Ä• dÄ«navadassÄ• vÄ«
tena vuccati ``aá¹‡umattesu vajjesu bhayadassÄ• vÄ«â€™â€™ ti.

<516> ``samÄ• dÄ• ya \Ee 248/ sikkhati sikkhÄ• padesÅ«â€™â€™ ti tattha katamÄ• sikkh
bhikkhÅ«naá¹ƒ bhikkhusikkhÄ• , bhikkhunÄ«naá¹ƒ bhikkhunisikkhÄ• , upÄ• sakÄ• naá¹ƒ up
upÄ• sikasikkhÄ• . imÄ• vuccanti ``sikkhÄ• yoâ€™â€™. iti imÄ• su sikkhÄ• su sabbena sa
asesaá¹ƒ nissesaá¹ƒ samÄ• dÄ• ya vattati. tena vuccati ``samÄ• dÄ• ya sikkhati sikkhÄ• pa

<517> ``indriyesu guttadvÄ• roâ€™â€™ ti atthi indriyesu guttadvÄ• ratÄ• , atthi aguttadvÄ•

tattha \Be 257/ \Ne 278/ katamÄ• indriyesu aguttadvÄ• ratÄ• ? idhekacco cakkhunÄ• rÅ«p
nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒva
rakkhati cakkhundriyaá¹ƒ, cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ•
gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya \Se 334/ rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena ph
phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nimittaggÄ• hÄ« hoti anubyaÃ±jana
yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanass
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati, na rakkhati manindriya
saá¹ƒvaraá¹ƒ Ä• pajjati. yÄ• imesaá¹ƒ channaá¹ƒ indriyÄ• naá¹ƒ agutti agopanÄ• anÄ• rak
vuccati ``indriyesu aguttadvÄ• ratÄ• â€™â€™.

tattha katamÄ• indriyesu guttadvÄ• ratÄ• ? idhekacco cakkhunÄ• rÅ«paá¹ƒ disvÄ• na nim
nÄ• nubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ vi
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya paá¹-ipajjati, rak
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá
... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... ma
viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«. Ã±atvÄ• dhikaraá¹‡amen
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
rakkhati manindriyaá¹ƒ, manindriye saá¹ƒvaraá¹ƒ Ä• pajjati. yÄ• imesaá¹ƒ channaá¹ƒ indriy
Ä• rakkho saá¹ƒvaro --- ayaá¹ƒ vuccati ``indriyesu \Ee 249/ guttadvÄ• ratÄ• â€™â€™. imÄ•
guttadvÄ• ratÄ• ya upeto hoti samupeto ... pe ... samannÄ• gato. tena vuccati ``indriyesu gu

<518> ``bhojane mattaÃ±Ã±Å«â€™â€™ ti atthi bhojane mattaÃ±Ã±utÄ• , atthi bhojane am

tattha katamÄ• bhojane amattaÃ±Ã±utÄ• ? idhekacco appaá¹-isaá¹…khÄ• ayoniso Ä• hÄ•
madÄ• ya maá¹‡á¸• anÄ• ya vibhÅ«sanÄ• ya. yÄ• tattha asantuá¹-á¹-hitÄ• amattaÃ±Ã±utÄ
--- ayaá¹ƒ vuccati ``bhojane amattaÃ±Ã±utÄ• â€™â€™ ti.

tattha \Be 258/ \Ne 279/ katamÄ• bhojane mattaÃ±Ã±utÄ• ? idhekacco paá¹-isaá¹…khÄ• y
--- ``neva davÄ• ya na madÄ• ya na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• ya, yÄ• vadeva ima
yÄ• panÄ• ya vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• ya, iti purÄ• á¹‡aÃ±ca vedana
vedanaá¹ƒ na uppÄ• dessÄ• mi yÄ• trÄ• ca me bhavissati anavajjatÄ• ca phÄ• su vihÄ• ro
santuá¹-á¹-hitÄ• mattaÃ±Ã±utÄ• paá¹-isaá¹…khÄ• bhojane --- ayaá¹ƒ vuccati ``bhojane m
imÄ• ya bhojane mattaÃ±Ã±utÄ• ya upeto hoti ... pe ... samannÄ• gato. tena vuccati ``bhoja
ti.

<519> kathaÃ±ca bhikkhu pubbarattÄ• pararattaá¹ƒ jÄ• gariyÄ• nuyogamanuyutto hoti? idh
caá¹…kamena nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• paá¹-h
nisajjÄ• ya Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti, rattiyÄ• majjhimayÄ• maá¹ƒ d
sÄ«haseyyaá¹ƒ kappeti pÄ• de pÄ• daá¹ƒ {pÄ• dena pÄ• daá¹ƒ (Se) } accÄ• dhÄ• ya sato s
uá¹-á¹-hÄ• nasaÃ±Ã±aá¹ƒ manasikaritvÄ• , rattiyÄ• pacchimayÄ• maá¹ƒ paccuá¹-á¹-hÄ• ya
Ä• varaá¹‡Ä«yehi dhammehi cittaá¹ƒ parisodheti. evaá¹ƒ bhikkhu \Se 336/ pubbarattÄ• para
jÄ• gariyÄ• nuyogamanuyutto.

<520> ``sÄ• taccaâ€™â€™ nti. yo cetasiko vÄ«riyÄ• rambho ... pe ... sammÄ• vÄ• yÄ• mo

<521> ``nepakkaâ€™â€™ nti. yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicay

<522> ``bodhipakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanuyuttoâ€™â€™ ti.
dhammÄ• ? satta bojjhaá¹…gÄ• --- satisambojjhaá¹…go, dhammavicayasambojjhaá¹…go,
pÄ«tisambojjhaá¹…go, passaddhisambojjhaá¹…go, samÄ• dhisambojjhaá¹…go, upekkhÄ• s
vuccanti ``bodhipakkhikÄ• dhammÄ• â€™â€™. iti te bodhipakkhike dhamme Ä• sevati bhÄ
vuccati ``bodhipakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanuyuttoâ€™â€™ ti.

<523> kathaÃ±ca \Be 259/ bhikkhu abhikkante paá¹-ikkante sampajÄ• nakÄ• rÄ« hoti, Ä• lo
sampajÄ• nakÄ• rÄ« hoti, samiÃ±jite pasÄ• rite sampajÄ• nakÄ• rÄ« hoti, saá¹…ghÄ• á¹-ipa
sampajÄ• nakÄ• rÄ« hoti, asite pÄ«te khÄ• yite sÄ• yite sampajÄ• nakÄ• rÄ« hoti \Ne 280/,
sampajÄ• nakÄ• rÄ« hoti; gate á¹-hite nisinne sutte jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sa
idha bhikkhu sato sampajÄ• no abhikkamati, sato sampajÄ• no paá¹-ikkamati, sato sampajÄ
sampajÄ• no viloketi, sato sampajÄ• no samiÃ±jeti, sato sampajÄ• no pasÄ• reti, sato samp
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e \Se 337/ sato sampajÄ• nakÄ• rÄ« hoti, asite pÄ«
sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sato sampajÄ• nakÄ• rÄ« hoti, gate á¹
bhÄ• site tuá¹‡hÄ«bhÄ• ve sato sampajÄ• nakÄ• rÄ« hotÄ«ti.

<524> tattha katamÄ• sati? yÄ• sati anussati paá¹-issati sati saraá¹‡atÄ• dhÄ• raá¹‡atÄ•
asammusanatÄ• sati satindriyaá¹ƒ satibalaá¹ƒ sammÄ• sati --- ayaá¹ƒ vuccati ``satiâ€™â€™

<525> ``sampajÄ• noâ€™â€™ ti tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pa
dhammavicayo sallakkhaá¹‡Ä• upalakkhaá¹‡Ä• paccupalakkhaá¹‡Ä• paá¹‡á¸• iccaá¹ƒ ko
vebhabyÄ• cintÄ• upaparikkhÄ• bhÅ«rÄ«medhÄ• pariá¹‡Ä• yikÄ• vipassanÄ• sampajaÃ
paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• balaá¹ƒ paÃ±Ã±Ä• satthaá¹ƒ paÃ±Ã±Ä• pÄ• sÄ• do paÃ±Ã±Ä
paÃ±Ã±Ä• pajjoto paÃ±Ã±Ä• ratanaá¹ƒ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ
``sampajaÃ±Ã±aá¹ƒâ€™â€™. iti imÄ• ya ca satiyÄ• iminÄ• ca sampajaÃ±Ã±ena upeto ho
evaá¹ƒ bhikkhu sato sampajÄ• no abhikkamati, sato sampajÄ• no paá¹-ikkamati, sato samp
sampajÄ• no viloketi, sato sampajÄ• no samiÃ±jeti, sato sampajÄ• no pasÄ• reti, sato samp
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡e sato sampajÄ• nakÄ• rÄ« \Ee 251/ hoti, asite pÄ«
sampajÄ• nakÄ• rÄ« hoti, uccÄ• rapassÄ• vakamme sato sampajÄ• nakÄ• rÄ« \Be 260/ ho
jÄ• garite bhÄ• site tuá¹‡hÄ«bhÄ• ve sampajÄ• nakÄ• rÄ« hoti.

<526> ``vivittaâ€™â€™ nti \Se 338/ santike cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹‡
pabbajitehi. tena taá¹ƒ vivittaá¹ƒ. dÅ«re cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹‡aá¹ƒ
pabbajitehi. tena taá¹ƒ vivittaá¹ƒ.

<527> ``senÄ• sanaâ€™â€™ nti maÃ±copi senÄ• sanaá¹ƒ, pÄ«á¹-hampi senÄ• sanaá¹ƒ, b
bibbohanampi \Ne 281/ {bimbohanampi (Ce Se) } senÄ• sanaá¹ƒ, vihÄ• ropi senÄ• sanaá¹ƒ
senÄ• sanaá¹ƒ, pÄ• sÄ• dopi senÄ• sanaá¹ƒ, aá¹-á¹-opi senÄ• sanaá¹ƒ, mÄ• á¸·opi senÄ• s
senÄ• sanaá¹ƒ, guhÄ• pi senÄ• sanaá¹ƒ, rukkhamÅ«lampi senÄ• sanaá¹ƒ, veá¸·ugumbopi s
bhikkhÅ« paá¹-ikkamanti sabbametaá¹ƒ senÄ• sanaá¹ƒ.

<528> ``vivittaá¹ƒ senÄ• sanaá¹ƒ bhajatÄ«â€™â€™ ti imaá¹ƒ vivittaá¹ƒ senÄ• sanaá¹ƒ bha
nisevati saá¹ƒsevati. tena vuccati ``vivittaá¹ƒ senÄ• sanaá¹ƒ bhajatÄ«â€™â€™ ti.

<529> ``araÃ±Ã±aâ€™â€™ nti nikkhamitvÄ• bahi indakhÄ«lÄ• sabbametaá¹ƒ araÃ±Ã±aâ

<530> ``rukkhamÅ«laâ€™â€™ nti rukkhamÅ«laá¹ƒyeva rukkhamÅ«laá¹ƒ. pabbatoyeva pal
giriguhÄ• yeva giriguhÄ• . susÄ• naá¹ƒyeva susÄ• naá¹ƒ. abbhokÄ• soyeva abbhokÄ• so. p
palÄ• lapuÃ±jo.

<531> ``vanapatthaâ€™â€™ nti dÅ«rÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. ``v
vanasaá¹‡á¸• Ä• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. ``vanapatthaâ€™â€™ nti b
{bhiá¹ƒsanakÄ• nametaá¹ƒ (Ce Se) } senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. ``vanapatthaâ€™â
salomahaá¹ƒsÄ• nametaá¹ƒ senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. ``vanapatthaâ€™â€™ nti p
senÄ• sanÄ• naá¹ƒ adhivacanaá¹ƒ. ``vanapatthaâ€™â€™ nti na manussÅ«pacÄ• rÄ• name
adhivacanaá¹ƒ. ``vanapatthaâ€™â€™ nti durabhisambhavÄ• nametaá¹ƒ \Se 339/ senÄ• sa

<532> ``appasaddaâ€™â€™ nti \Be 261/ santike cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá
pabbajitehi. tena taá¹ƒ appasaddaá¹ƒ. dÅ«re cepi senÄ• sanaá¹ƒ hoti, taÃ±ca anÄ• kiá¹‡á¹‡
pabbajitehi. tena taá¹ƒ appasaddaá¹ƒ.

<533> ``appanigghosaâ€™â€™ nti yadeva taá¹ƒ appasaddaá¹ƒ tadeva taá¹ƒ appanigghos
appanigghosaá¹ƒ tadeva \Ee 252/ taá¹ƒ vijanavÄ• taá¹ƒ. yadeva taá¹ƒ vijanavÄ• taá¹ƒ tadev
manussarÄ• hasseyyakaá¹ƒ. yadeva taá¹ƒ manussarÄ• hasseyyakaá¹ƒ tadeva taá¹ƒ paá¹-is

<534> ``araÃ±Ã±agato \Ne 282/ vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• â€™
rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato vÄ• .

<535> ``nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• â€™â€™ ti nisinno hoti pallaá¹…kaá¹ƒ Ä• bh

<536> ``ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• â€™â€™ ti ujuko hoti kÄ• yo á¹-hito paá¹‡ihito.

<537> ``parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• â€™â€™ ti tattha katamÄ• sati? yÄ• sat
... pe ... sammÄ• sati --- ayaá¹ƒ vuccati ``satiâ€™â€™. ayaá¹ƒ sati upaá¹-á¹-hitÄ• hoti supa
nÄ• sikagge vÄ• mukhanimitte vÄ• . tena vuccati ``parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ•

<538> ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™ ti tattha katamÄ• abhijjhÄ• ? yo rÄ• go \Se 3
cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``abhijjhÄ• â€™â€™.

tattha katamo loko? paÃ±cupÄ• dÄ• nakkhandhÄ• loko --- ayaá¹ƒ vuccati ``lokoâ€™â€™.
loke santÄ• hoti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byap
byantÄ«katÄ• . tena vuccati ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™ ti.

<539> ``vigatÄ• bhijjhena cetasÄ• â€™â€™ ti tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ ma
... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ vig
tena vuccati ``vigatÄ• bhijjhena cetasÄ• â€™â€™ ti.

<540> ``viharatÄ«â€™â€™ ti \Be 262/ iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. te
``viharatÄ«â€™â€™ ti.

<541> ``abhijjhÄ• ya cittaá¹ƒ parisodhetÄ«â€™â€™ ti tattha katamÄ• abhijjhÄ• ? yo rÄ• g
cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``abhijjhÄ• â€™â€™.

tattha \Ne 283/ katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manov

--- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya abhijjhÄ• ya sodheti visodheti p
vimoceti parimoceti. tena vuccati ``abhijjhÄ• ya cittaá¹ƒ parisodhetÄ«â€™â€™ ti.

<542> ``byÄ• pÄ• dapadosaá¹ƒ \Ee 253/ pahÄ• yÄ• â€™â€™ ti atthi byÄ• pÄ• do, atthi pa

tattha katamo byÄ• pÄ• do? yo cittassa Ä• ghÄ• to paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodh
doso padoso sampadoso cittassa byÄ• patti manopadoso kodho kujjhanÄ• kujjhitattaá¹ƒ do
dussitattaá¹ƒ {dÅ«sanÄ• dÅ«sitattaá¹ƒ (Se) } byÄ• patti byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ vi
caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- ayaá¹ƒ vuccati ``byÄ• pÄ• doâ€™â€™

tattha katamo padoso? yo byÄ• pÄ• do so padoso, yo padoso so byÄ• pÄ• do. iti ayaÃ±ca
santÄ• honti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ
byantÄ«katÄ• . tena vuccati ``byÄ• pÄ• dapadosaá¹ƒ pahÄ• yÄ• â€™â€™ ti.

<543> ``abyÄ• pannacittoâ€™â€™ ti tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• n
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ abyÄ
vuccati ``abyÄ• pannacittoâ€™â€™ ti.

<544> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<545> ``byÄ• pÄ• dapadosÄ• \Be 263/ cittaá¹ƒ parisodhetÄ«â€™â€™ ti. atthi byÄ• pÄ• do

tattha katamo byÄ• pÄ• do? yo cittassa Ä• ghÄ• to ... pe ... caá¹‡á¸• ikkaá¹ƒ asuropo anatta
ayaá¹ƒ vuccati ``byÄ• pÄ• doâ€™â€™.

tattha katamo padoso? yo byÄ• pÄ• do so padoso, yo padoso so byÄ• pÄ• do.

tattha \Ne 284/ katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manov
--- idaá¹ƒ \Se 342/ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imamhÄ• byÄ• pÄ• dapadosÄ
parisodheti moceti vimoceti parimoceti. tena vuccati ``byÄ• pÄ• dapadosÄ• cittaá¹ƒ parisod

<546> ``thinamiddhaá¹ƒ pahÄ• yÄ• â€™â€™ ti atthi thinaá¹ƒ {thÄ«naá¹ƒ (Ce Se) }, atthi mi

tattha katamaá¹ƒ thinaá¹ƒ? yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ• olÄ«yanÄ• sallÄ«y
lÄ«yitattaá¹ƒ thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ {thÄ«yanÄ• thÄ«yitattaá¹ƒ (Ce Se) } cittassa ---
``thinaá¹ƒâ€™â€™.

tattha katamaá¹ƒ middhaá¹ƒ? yÄ• \Ee 254/ kÄ• yassa akalyatÄ• akammaÃ±Ã±atÄ• onÄ•

middhaá¹ƒ suppaá¹ƒ pacalÄ• yikÄ• suppaá¹ƒ suppanÄ• suppitattaá¹ƒ --- idaá¹ƒ vuccati ``m
idaÃ±ca thinaá¹ƒ idaÃ±ca middhaá¹ƒ santÄ• honti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• a
byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• . tena vuccati ``thinamiddhaá¹ƒ pahÄ• yÄ• â€™

<547> ``vigatathinamiddhoâ€™â€™ ti. tassa thinamiddhassa cattattÄ• vantattÄ• muttattÄ
paá¹-inissaá¹-á¹-hattÄ• pahÄ«napaá¹-inissaá¹-á¹-hattÄ• . tena vuccati ``vigatathinamiddhoâ

<548> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<549> ``Ä• lokasaÃ±Ã±Ä«â€™â€™ ti. tattha katamÄ• saÃ±Ã±Ä• ? yÄ• saÃ±Ã±Ä• saÃ±jA
ayaá¹ƒ vuccati ``saÃ±Ã±Ä• â€™â€™. ayaá¹ƒ saÃ±Ã±Ä• Ä• lokÄ• hoti \Be 264/ vivaá¹-Ä•
tena vuccati ``Ä• lokasaÃ±Ã±Ä«â€™â€™ ti.

<550> ``sato sampajÄ• noâ€™â€™ ti. tattha katamÄ• sati? yÄ• sati anussati \Se 343/ ... p
ayaá¹ƒ vuccati ``satiâ€™â€™.

tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhamm
285/ --- idaá¹ƒ vuccati ``sampajaÃ±Ã±aá¹ƒâ€™â€™. iti imÄ• ya ca satiyÄ• iminÄ• ca samp
pe ... samannÄ• gato. tena vuccati ``sato sampajÄ• noâ€™â€™ ti.

<551> ``thinamiddhÄ• cittaá¹ƒ parisodhetÄ«â€™â€™ ti. atthi thinaá¹ƒ, atthi middhaá¹ƒ.

tattha katamaá¹ƒ thinaá¹ƒ ... pe ... idaá¹ƒ vuccati ``thinaá¹ƒâ€™â€™.

tattha katamaá¹ƒ middhaá¹ƒ ... pe ... idaá¹ƒ vuccati ``middhaá¹ƒâ€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ ... pe ... idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imamhÄ
sodheti visodheti parisodheti moceti vimoceti parimoceti. tena vuccati ``thinamiddhÄ• cittaá
parisodhetÄ«â€™â€™ ti.

<552> ``uddhaccakukkuccaá¹ƒ pahÄ• yÄ• â€™â€™ ti atthi uddhaccaá¹ƒ, atthi kukkuccaá¹ƒ

tattha \Ee 255/ katamaá¹ƒ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso
cittassa --- idaá¹ƒ vuccati ``uddhaccaá¹ƒâ€™â€™.

tattha katamaá¹ƒ kukkuccaá¹ƒ? akappiye kappiyasaÃ±Ã±itÄ• , kappiye akappiyasaÃ±Ã±itÄ
vajje avajjasaÃ±Ã±itÄ• , yaá¹ƒ evarÅ«paá¹ƒ kukkuccaá¹ƒ kukkuccÄ• yanÄ• kukkuccÄ• yita
manovilekhÄ• --- idaá¹ƒ vuccati ``kukkuccaá¹ƒâ€™â€™. iti idaÃ±ca uddhaccaá¹ƒ idaÃ±ca

santÄ• honti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ
byantÄ«katÄ• . tena vuccati ``uddhaccakukkuccaá¹ƒ pahÄ• yÄ• â€™â€™ ti.

<553> ``anuddhatoâ€™â€™ ti tassa uddhaccakukkuccassa cattattÄ• vantattÄ• muttattÄ•
paá¹-inissaá¹-á¹-hattÄ• pahÄ«napaá¹-inissaá¹-á¹-hattÄ• . tena vuccati ``anuddhatoâ€™â€™

<554> ``viharatÄ«â€™â€™ ti \Ne 286/ ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<555> ``vÅ«pasantacittoâ€™â€™ ti \Be 265/. tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mar
... tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ ajj
hoti samitaá¹ƒ vÅ«pasantaá¹ƒ. tena vuccati ``ajjhattaá¹ƒ vÅ«pasantacittoâ€™â€™ ti.

<556> ``uddhaccakukkuccÄ• cittaá¹ƒ parisodhetÄ«â€™â€™ ti atthi uddhaccaá¹ƒ, atthi kuk

tattha katamaá¹ƒ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso vikkhepo
idaá¹ƒ vuccati ``uddhaccaá¹ƒâ€™â€™.

tattha katamaá¹ƒ kukkuccaá¹ƒ ... pe ... idaá¹ƒ vuccati ``kukkuccaá¹ƒâ€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ ... pe ... idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imamhÄ
uddhaccakukkuccÄ• sodheti visodheti parisodheti moceti vimoceti parimoceti. tena vuccati
cittaá¹ƒ parisodhetÄ«â€™â€™ ti.

<557> ``vicikicchaá¹ƒ pahÄ• yÄ• â€™â€™ ti, tattha katamÄ• vicikicchÄ• ? yÄ• kaá¹…khÄ
kaá¹…khÄ• yitattaá¹ƒ vimati vicikicchÄ• dveá¸·hakaá¹ƒ dvidhÄ• patho saá¹ƒsayo anekaá¹ƒ
parisappanÄ• apariyogÄ• haá¹‡Ä• chambhitattaá¹ƒ cittassa manovilekho --- ayaá¹ƒ vuccat
ayaá¹ƒ vicikicchÄ• \Ee 256/ santÄ• hoti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá
sositÄ• visositÄ• byantÄ«katÄ• . tena vuccati ``vicikicchaá¹ƒ pahÄ• yÄ• â€™â€™ ti.

<558> ``tiá¹‡á¹‡avicikicchoâ€™â€™ ti, imaá¹ƒ vicikicchaá¹ƒ tiá¹‡á¹‡o hoti uttiá¹‡á¹‡o nittiá
pÄ• raá¹…gato pÄ• ramanuppatto. tena vuccati ``tiá¹‡á¹‡avicikicchoâ€™â€™ ti.

<559> ``akathaá¹ƒkathÄ« kusalesu dhammesÅ«â€™â€™ ti imÄ• ya vicikicchÄ• ya kusales
287/ na vicikicchati akathaá¹ƒkathÄ« hoti nikkathaá¹ƒkathÄ« vikathaá¹ƒkatho. tena vuccati `
kusalesu dhammesÅ«â€™â€™ ti.

<560> ``vicikicchÄ• ya cittaá¹ƒ parisodhetÄ«â€™â€™ ti, tattha katamÄ• vicikicchÄ• ? yÄ•
kaá¹…khÄ• yanÄ• kaá¹…khÄ• yitattaá¹ƒ chambhitattaá¹ƒ cittassa manovilekho --- ayaá¹ƒ v

``vicikicchÄ• â€™â€™.

tattha \Be 266/ katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manov
--- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya vicikicchÄ• ya sodheti visodhet
vimoceti parimoceti. tena vuccati ``vicikicchÄ• ya cittaá¹ƒ parisodhetÄ«â€™â€™ ti.

<561> ``ime\Se 346/ paÃ±ca nÄ«varaá¹‡e pahÄ• yÄ• â€™â€™ ti ime paÃ±ca nÄ«varaá¹‡
vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• b
``ime paÃ±ca nÄ«varaá¹‡e pahÄ• yÄ• â€™â€™ ti.

<562> ``cetaso upakkileseâ€™â€™ ti ime paÃ±ca nÄ«varaá¹‡Ä• cittassa upakkilesÄ• .

<563> ``paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡eâ€™â€™ ti imehi paÃ±cahi nÄ«varaá¹‡ehi anupp
uppajjati uppannÄ• ca paÃ±Ã±Ä• nirujjhati. tena vuccati ``paÃ±Ã±Ä• ya dubbalÄ«karaá¹‡e

<564> ``vivicceva kÄ• mehi vivicca akusalehi dhammehÄ«â€™â€™ ti tattha katame kÄ• m
kÄ• mo, chandarÄ• go kÄ• mo, saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ
``kÄ• mÄ• â€™â€™.

tattha katame akusalÄ• dhammÄ• ? kÄ• macchando, byÄ• pÄ• do, thinaá¹ƒ, middhaá¹ƒ, u
vicikicchÄ• --- ime vuccanti ``akusalÄ• dhammÄ• â€™â€™. iti \Ee 257/ imehi ca kÄ• mehi
dhammehi vivitto hoti. tena vuccati ``vivicceva kÄ• mehi vivicca akusalehi dhammehÄ«â€™

<565> ``savitakkaá¹ƒ \Ne 288/ savicÄ• raâ€™â€™ nti atthi vitakko, atthi vicÄ• ro.

tattha katamo vitakko? yo takko vitakko saá¹…kappo appanÄ• byappanÄ• cetaso abhinir
--- ayaá¹ƒ vuccati ``vitakkoâ€™â€™.

tattha katamo vicÄ• ro? yo cÄ• ro vicÄ• ro anuvicÄ• ro upavicÄ• ro cittassa \Se 347/ anusa
--- ayaá¹ƒ vuccati vicÄ• ro. iti \Be 267/ iminÄ• ca vitakkena iminÄ• ca vicÄ• rena upeto hoti
samannÄ• gato. tena vuccati ``savitakkaá¹ƒ savicÄ• raâ€™â€™ nti.

<566> ``vivekajaâ€™â€™ nti vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• --- te ima
honti saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ«tÄ• . tena vuccati ``vivekajaâ€™â€™

<567> ``pÄ«tisukhaâ€™â€™ nti atthi pÄ«ti, atthi sukhaá¹ƒ.

tattha katamÄ• pÄ«ti? yÄ• pÄ«ti pÄ• mojjaá¹ƒ Ä• modanÄ• pamodanÄ• hÄ• so pahÄ• s

cittassa --- ayaá¹ƒ vuccati ``pÄ«tiâ€™â€™.

tattha katamaá¹ƒ sukhaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosampha
sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- idaá¹ƒ vuccati ``suk
sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sahagataá¹ƒ hoti sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayutta
``pÄ«tisukhaâ€™â€™ nti.

<568> ``paá¹-hamaâ€™â€™ nti gaá¹‡anÄ• nupubbatÄ• {gaá¹‡anÄ• nupubbato (Se) evam
paá¹-hamaá¹ƒ samÄ• pajjatÄ«ti paá¹-hamaá¹ƒ.

<569> ``jhÄ• naâ€™â€™ nti vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• .

<570> ``upasampajjÄ• â€™â€™ ti yo paá¹-hamassa jhÄ• nassa lÄ• bho paá¹-ilÄ• bho patti
sacchikiriyÄ• upasampadÄ• .

<571> ``viharatÄ«â€™â€™ ti \Ne 289/ ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<572> ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti, atthi vitakko, atthi vicÄ• ro.

tattha \Se 348/ katamo vitakko? yo takko vitakko ... pe ... sammÄ• saá¹…kappo --- ayaá¹ƒ v
``vitakkoâ€™â€™.

tattha katamo vicÄ• ro? yo \Ee 258/ cÄ• ro vicÄ• ro anuvicÄ• ro upavicÄ• ro cittassa anusa
--- ayaá¹ƒ vuccati ``vicÄ• roâ€™â€™. iti ayaÃ±ca vitakko ayaÃ±ca vicÄ• ro santÄ• honti sa
atthaá¹…gatÄ• \Be 268/ abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• byantÄ
``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti.

<573> ``ajjhattaâ€™â€™ nti yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ.

<574> ``sampasÄ• danaâ€™â€™ nti yÄ• saddhÄ• saddahanÄ• okappanÄ• abhippasÄ•

<575> ``cetaso ekodibhÄ• vaâ€™â€™ nti yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhi.

<576> ``avitakkaá¹ƒ avicÄ• raâ€™â€™ nti atthi vitakko, atthi vicÄ• ro.

tattha katamo vitakko? yo takko vitakko ... pe ... sammÄ• saá¹…kappo --- ayaá¹ƒ vuccati ``v

tattha katamo vicÄ• ro? yo cÄ• ro anucÄ• ro vicÄ• ro anuvicÄ• ro upavicÄ• ro cittassa anus

--- ayaá¹ƒ vuccati ``vicÄ• roâ€™â€™. iti ayaÃ±ca vitakko ayaÃ±ca vicÄ• ro santÄ• hoti san
atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• .
avicÄ• raâ€™â€™ nti.

<577> ``samÄ• dhijaâ€™â€™ nti \Ne 290/ sampasÄ• do pÄ«tisukhaá¹ƒ --- te imasmiá¹ƒ sa
saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ«tÄ• . tena vuccati ``samÄ• dhijaâ€™â€™

<578> ``pÄ«tisukhaâ€™â€™ nti \Se 349/ atthi pÄ«ti, atthi sukhaá¹ƒ.

tattha katamÄ• pÄ«ti ... pe ... ayaá¹ƒ vuccati ``pÄ«tiâ€™â€™.

tattha katamaá¹ƒ sukhaá¹ƒ ... pe ... idaá¹ƒ vuccati ``sukhaá¹ƒâ€™â€™. idaá¹ƒ sukhaá¹ƒ im
sahagataá¹ƒ hoti sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ. tena vuccati ``pÄ«tisukh

<579> ``dutiyaâ€™â€™ nti gaá¹‡anÄ• nupubbatÄ• dutiyaá¹ƒ. idaá¹ƒ dutiyaá¹ƒ samÄ• pajj

<580> ``jhÄ• naâ€™â€™ nti sampasÄ• do, pÄ«tisukhaá¹ƒ, cittassekaggatÄ• .

<581> ``upasampajjÄ• â€™â€™ ti \Be 269/ yo dutiyassa jhÄ• nassa lÄ• bho paá¹-ilÄ• bho
sacchikiriyÄ• upasampadÄ• .

<582> ``viharatÄ«â€™â€™ ti \Ee 259/ ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<583> ``pÄ«tiyÄ• ca virÄ• gÄ• â€™â€™ ti tattha katamÄ• pÄ«ti? yÄ• pÄ«ti pÄ• mojjaá¹ƒ
pahÄ• so vitti odagyaá¹ƒ attamanatÄ• cittassa --- ayaá¹ƒ vuccati ``pÄ«tiâ€™â€™. ayaá¹ƒ p
samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• vis
vuccati ``pÄ«tiyÄ• ca virÄ• gÄ• â€™â€™ ti.

<584> ``upekkhakoâ€™â€™ ti tattha katamÄ• upekkhÄ• ? yÄ• upekkhÄ• upekkhanÄ• a
cittassa --- ayaá¹ƒ vuccati ``upekkhÄ• â€™â€™. imÄ• ya upekkhÄ• ya upeto hoti ... pe ... sa
vuccati ``upekkhakoâ€™â€™ ti.

<585> ``viharatÄ«â€™â€™ ti \Se 350/ \Ne 291/ ... pe ... tena vuccati ``viharatÄ«â€™â€™ t

<586> ``sato ca sampajÄ• noâ€™â€™ ti tattha katamÄ• sati? yÄ• sati anussati ... pe ... sa
vuccati ``satiâ€™â€™.

tattha katamaá¹ƒ sampajaÃ±Ã±aá¹ƒ? yÄ• paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhamm

idaá¹ƒ vuccati ``sampajaÃ±Ã±aá¹ƒâ€™â€™. iti imÄ• ya ca satiyÄ• iminÄ• ca sampajaÃ±Ã
samannÄ• gato. tena vuccati ``sato ca sampajÄ• noâ€™â€™ ti.

<587> ``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«â€™â€™ ti tattha katamaá¹ƒ sukhaá¹ƒ? y
cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassa
--- idaá¹ƒ vuccati ``sukhaá¹ƒâ€™â€™.

tattha katamo kÄ• yo? saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhan
``kÄ• yoâ€™â€™. idaá¹ƒ sukhaá¹ƒ iminÄ• kÄ• yena paá¹-isaá¹ƒvedeti. tena vuccati ``sukh
paá¹-isaá¹ƒvedetÄ«â€™â€™ ti.

<588> ``yaá¹ƒ \Be 270/ taá¹ƒ ariyÄ• Ä• cikkhantÄ«â€™â€™ ti tattha katame ariyÄ• ? ariyÄ
buddhasÄ• vakÄ• ca. te imaá¹ƒ Ä• cikkhanti desenti paÃ±Ã±apenti {paÃ±Ã±Ä• penti (Ce S
vivaranti vibhajanti uttÄ• niá¹ƒ karonti pakÄ• senti. tena vuccati ``yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikk

<589> ``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti tattha katamÄ• upekkhÄ• ? yÄ• u
ajjhupekkhanÄ• majjhattatÄ• cittassa --- ayaá¹ƒ vuccati ``upekkhÄ• â€™â€™.

tattha \Ee 260/ katamÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati \Se 351/ --- ayaá¹ƒ v
``satiâ€™â€™.

tattha katamaá¹ƒ sukhaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosampha
sukhaá¹ƒ vedayitaá¹ƒ \Ne 292/ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- idaá¹ƒ vuc
imÄ• ya ca upekkhÄ• ya imÄ• ya ca satiyÄ• iminÄ• ca sukhena samannÄ• gato iriyati vatta
carati viharati. tena vuccati ``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti.

<590> ``tatiyaâ€™â€™ nti gaá¹‡anÄ• nupubbatÄ• tatiyaá¹ƒ. idaá¹ƒ tatiyaá¹ƒ samÄ• pajjat

<591> ``jhÄ• naâ€™â€™ nti upekkhÄ• , sati, sampajaÃ±Ã±aá¹ƒ, sukhaá¹ƒ, cittassekaggat

<592> ``upasampajjÄ• â€™â€™ ti yo tatiyassa jhÄ• nassa lÄ• bho paá¹-ilÄ• bho patti samp
sacchikiriyÄ• upasampadÄ• .

<593> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<594> ``sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• â€™â€™ ti, atthi sukhaá¹ƒ, atth

tattha katamaá¹ƒ sukhaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ sÄ• taá¹ƒ kÄ• yikaá¹ƒ sukhaá¹ƒ kÄ• yasamp

sukhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- idaá¹ƒ vuccati ``s

tattha \Be 271/ katamaá¹ƒ dukkhaá¹ƒ? yaá¹ƒ kÄ• yikaá¹ƒ asÄ• taá¹ƒ kÄ• yikaá¹ƒ dukkhaá¹ƒ
asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ kÄ• yasamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- id
``dukkhaá¹ƒâ€™â€™. iti idaÃ±ca sukhaá¹ƒ idaÃ±ca dukkhaá¹ƒ santÄ• honti samitÄ• vÅ«p
abbhatthaá¹…gatÄ• \Se 352/ appitÄ• byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• . tena vu
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• â€™â€™ ti.

<595> ``pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• â€™â€™ ti atthi somana

tattha \Ne 293/ katamaá¹ƒ somanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá
sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• sÄ• tÄ• sukhÄ• vedanÄ• --- idaá¹ƒ vu

tattha katamaá¹ƒ domanassaá¹ƒ? yaá¹ƒ cetasikaá¹ƒ asÄ• taá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ cet
dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ• tÄ• dukkhÄ• vedanÄ• --- idaá¹ƒ vuccati `
idaÃ±ca somanassaá¹ƒ idaÃ±ca domanassaá¹ƒ pubbeva santÄ• \Ee 261/ honti samitÄ• vÅ
abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• byantÄ«katÄ• . tena vuccati ``pu
somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• â€™â€™ ti.

<596> ``adukkhamasukhaâ€™â€™ nti yaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cet
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• . tena vu
nti.

<597> ``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti, tattha katamÄ• upekkhÄ• ? yÄ• upekkhÄ
majjhattatÄ• cittassa --- ayaá¹ƒ vuccati ``upekkhÄ• â€™â€™.

tattha katamÄ• sati? yÄ• sati anussati ... pe ... sammÄ• sati --- ayaá¹ƒ vuccati ``satiâ€™â€
imÄ• ya upekkhÄ• ya vivaá¹-Ä• hoti parisuddhÄ• pariyodÄ• tÄ• . tena vuccati ``upekkhÄ• s

<598> ``catutthaâ€™â€™ nti \Se 353/ gaá¹‡anÄ• nupubbatÄ• catutthaá¹ƒ, idaá¹ƒ catuttha
catutthaá¹ƒ.

<599> ``jhÄ• naâ€™â€™ nti upekkhÄ• , sati, cittassekaggatÄ• .

<600> ``upasampajjÄ• â€™â€™ ti \Be 272/ yo catutthassa jhÄ• nassa lÄ• bho paá¹-ilÄ• bh
sacchikiriyÄ• upasampadÄ• .

<601> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<602> ``sabbaso \Ne 294/ rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€™â€™ ti tattha katamÄ
rÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammas
saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ --- imÄ• vuccanti ``rÅ«pasaÃ±Ã±Ä• yoâ€™â€™. imÄ•
vÄ«tikkanto samatikkanto. tena vuccati ``sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• â€

<603> ``paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• â€™â€™ ti tattha katamÄ• paá¹-ighas
saddasaÃ±Ã±Ä• ... pe ... phoá¹-á¹-habbasaÃ±Ã±Ä• --- imÄ• vuccanti paá¹-ighasaÃ±Ã±Ä•
paá¹-ighasaÃ±Ã±Ä• yo santÄ• honti samitÄ• vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…
visositÄ• byantÄ«katÄ• . tena vuccati ``paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• â€™â€

<604> ``nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â€™â€™ ti tattha katamÄ• nÄ• nattas
manodhÄ• tu samaá¹…gissa vÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Se 354/ \Ee 262/ samaá¹…
saÃ±jÄ• nitattaá¹ƒ --- imÄ• vuccanti ``nÄ• nattasaÃ±Ã±Ä• yoâ€™â€™. imÄ• nÄ• nattasaÃ
vuccati ``nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• â€™â€™ ti.

<605> ``ananto Ä• kÄ• soâ€™â€™ ti, tattha katamo Ä• kÄ• so? yo Ä• kÄ• so Ä• kÄ• sagat
vivaragataá¹ƒ asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehi --- ayaá¹ƒ vuccati ``Ä• kÄ• soâ
cittaá¹ƒ á¹-hapeti saá¹‡á¹-hapeti anantaá¹ƒ pharati. tena vuccati ``ananto Ä• kÄ• soâ€™â€™

<606> ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™â€™ nti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samÄ• p
diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• .

<607> ``upasampajjÄ• â€™â€™ ti yo Ä• kÄ• sÄ• naÃ±cÄ• yatanassa lÄ• bho paá¹-ilÄ• bh
sacchikiriyÄ• upasampadÄ• .

<608> ``viharatÄ«â€™â€™ ti ... pe ... \Be 273/ tena vuccati ``viharatÄ«â€™â€™ ti.

<609> ``sabbaso \Ne 295/ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti ima
atikkanto hoti vÄ«tikkanto samatikkanto. tena vuccati ``sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatana
ti.

<610> ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti taá¹ƒyeva Ä• kÄ• saá¹ƒ viÃ±Ã±Ä• á¹‡ena p
anantaá¹ƒ pharati. tena vuccati ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti.

<611> ``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaâ€™â€™ nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• p
diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• .

<612> ``upasampajjÄ• â€™â€™ ti \Se 355/ yo viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa lÄ• bho pa
phusanÄ• sacchikiriyÄ• upasampadÄ• .

<613> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<614> ``sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti imaá¹ƒ viÃ±
hoti vÄ«tikkanto samatikkanto. tena vuccati ``sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ sam

<615> ``natthi kiÃ±cÄ«â€™â€™ ti taá¹ƒyeva viÃ±Ã±Ä• á¹‡aá¹ƒ bhÄ• veti vibhÄ• veti antar
kiÃ±cÄ«â€™â€™ ti passati. tena vuccati ``natthi kiÃ±cÄ«â€™â€™ ti.

<616> ``Ä• kiÃ±caÃ±Ã±Ä• yatanaâ€™â€™ nti Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannas
diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• .

<617> ``upasampajjÄ• â€™â€™ ti \Ee 263/ yo Ä• kiÃ±caÃ±Ã±Ä• yatanassa lÄ• bho paá¹-i
sacchikiriyÄ• upasampadÄ• .

<618> ``viharatÄ«â€™â€™ ti \Ne 296/ ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<619> ``sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti imaá¹ƒ Ä• kiÃ±
vÄ«tikkanto samatikkanto. tena vuccati ``sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkam

``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti \Be 274/ taá¹ƒyeva Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹
saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ bhÄ• veti. tena vuccati ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±
mÄ• tikÄ• yaá¹ƒ natthi, niddese pana sabbapotthakesu dissati}.

<620> ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ nti \Se 356/ nevasaÃ±Ã±Ä• nÄ• s
upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• .

<621> ``upasampajjÄ• â€™â€™ ti yo nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa lÄ• bho pa
sacchikiriyÄ• upasampadÄ• .

<622> ``viharatÄ«â€™â€™ ti iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vucca
``viharatÄ«â€™â€™ ti.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

1. rÅ«pÄ• vacarakusalaá¹ƒ

<623> cattÄ• ri \Ne 297/ jhÄ• nÄ• ni --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tat
catutthaá¹ƒ jhÄ• naá¹ƒ.

<624> tattha katamaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«
bhÄ• veti vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathav
tasmiá¹ƒ samaye paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, c
idaá¹ƒ vuccati ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayu

tattha katamaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ•
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pat
275/, tasmiá¹ƒ samaye tivaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ•
``dutiyaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha \Ee 264/ \Se 357/ katamaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ
maggaá¹ƒ bhÄ• veti pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihar
pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- sukhaá¹ƒ, cittas
vuccati ``tatiyaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha katamaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ
sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasi
samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- upekkhÄ• , cittassekaggatÄ• . idaá¹ƒ vuccati ``c
jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

catukkaá¹ƒ.

<625> idha \Ne 298/ bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivi
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye paÃ
hoti --- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``paá¹-hamaá¹ƒ
avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ• mehi
avitakkaá¹ƒ vicÄ• ramattaá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja
pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye caturaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- vicÄ• ro, pÄ«t
cittassekaggatÄ• . idaá¹ƒ vuccati ``dutiyaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ

idha \Se 358/ bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vitakkavic
pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye tiva
hoti --- pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``tatiyaá¹ƒ jhÄ• naá¹ƒâ€™â€™. av
jhÄ• nasampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti pÄ«tiyÄ• ca virÄ• g
jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jh
sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``catutthaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• d

idha \Be 276/ bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti sukhassa
paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye duv
--- upekkhÄ• , cittassekaggatÄ• . idaá¹ƒ vuccati ``paÃ±camaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avase
jhÄ• nasampayuttÄ• .

paÃ±cakaá¹ƒ.

2. arÅ«pÄ• vacarakusalaá¹ƒ

<626> idha bhikkhu yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti \Ee 265/ sa
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ \Ne 299/ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye duvaá¹…
--- upekkhÄ• , cittassekaggatÄ• . idaá¹ƒ vuccati ``catutthaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ
jhÄ• nasampayuttÄ• .

3. lokuttarakusalaá¹ƒ

<627> cattÄ• ri \Se 359/ jhÄ• nÄ• ni --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tat
catutthaá¹ƒ jhÄ• naá¹ƒ.

<628> tattha katamaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttar
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dan
tasmiá¹ƒ samaye paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, c
idaá¹ƒ vuccati ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayu

tattha katamaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• na
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati du

dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye tivaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- pÄ«ti, sukhaá¹ƒ idaá¹ƒ vuccati ``dutiyaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha \Be 277/ katamaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ« virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``ta jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha \Se 360/ katamaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttara niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ« pahÄ• nÄ• \Ne 300/ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipada dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- upekkhÄ• , cit vuccati ``catutthaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

catukkaá¹ƒ.

<629> idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apa diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya \Ee 266/ bhÅ«miyÄ• pattiyÄ• vivicceva paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• . ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayag diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel avitakkaá¹ƒ vicÄ• ramattaá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye caturaá¹…gikaá¹ƒ jhÄ• naá¹ cittassekaggatÄ• . idaá¹ƒ vuccati ``dutiyaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ

idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayag diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vitakkavicÄ• rÄ• n pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ tivaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``tatiya jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ apacayag diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• pÄ«tiyÄ• ca virÄ• catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, ta

duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``catutthaá¹
avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

idha \Ne 301/ bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• nikaá¹ƒ a
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• sukhassa ca pahÄ
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
jhÄ• naá¹ƒ hoti --- upekkhÄ• , cittassekaggatÄ• . idaá¹ƒ vuccati ``paÃ±camaá¹ƒ jhÄ• naá¹ƒâ
jhÄ• nasampayuttÄ• .

paÃ±cakaá¹ƒ.

4. rÅ«pÄ• vacaravipÄ• kÄ•

<630> cattÄ• ri jhÄ• nÄ• ni --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ jhÄ
jhÄ• naá¹ƒ.

<631> tattha katamaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«
bhÄ• veti vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja \Se 362/ vihara
pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ•
rÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• me
jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye \Ee 267/ paÃ±caá¹
--- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``paá¹-hamaá¹ƒ jhÄ•
avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha katamaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ•
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pat
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«p
kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ...
... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ...
paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye duv
--- upekkhÄ• , cittassekaggatÄ• . idaá¹ƒ vuccati ``paÃ±camaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avase
jhÄ• nasampayuttÄ• ... pe ....

5. arÅ«pÄ• vacaravipÄ• kÄ•

<632> idha \Be 279/ \Ne 302/ bhikkhu yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bh
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... av

dhammÄ• kusalÄ• . tasseva arÅ«pÄ• vacarassa kusalassa \Se 363/ kammassa katattÄ• u
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• n
cittassekaggatÄ• . idaá¹ƒ vuccati ``catutthaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• j

6. lokuttaravipÄ• kÄ•

<633> cattÄ• ri jhÄ• nÄ• ni --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ jhÄ
jhÄ• naá¹ƒ.

<634> tattha katamaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttar
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dand
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo \Ee 268/ hoti. ime dhammÄ• kusalÄ• . tass
kusalassa jhÄ• nassa katattÄ• bhÄ• vitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-
upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ s
jhÄ• naá¹ƒ hoti --- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• . idaá¹ƒ vuccati ``paá
jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha katamaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• na
niyyÄ• nikaá¹ƒ apacayagÄ• miá¹ƒ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Se
dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhe
kusalÄ• . tasseva lokuttarassa kusalassa jhÄ• nassa \Be 280/ katattÄ• bhÄ• vitattÄ• vipÄ•
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ \Ne 303/ ... pe ... tatiyaá
... catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá
viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye duva
--- upekkhÄ• , cittassekaggatÄ• . idaá¹ƒ vuccati ``paÃ±camaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avase
jhÄ• nasampayuttÄ• .

7. rÅ«pÄ• rÅ«pÄ• vacarakiriyÄ•

<635> cattÄ• ri jhÄ• nÄ• ni --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ jhÄ
jhÄ• naá¹ƒ.

<636> tattha katamaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÄ•
bhÄ• veti kiriyaá¹ƒ neva kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadham
kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tas

paÃ±caá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- vitakko, vicÄ• ro, pÄ«ti, sukhaá¹ƒ, cittassekaggatÄ• .
``paá¹-hamaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• .

tattha katamaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ j
kiriyaá¹ƒ neva kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhav
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• na
catutthaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ \Se 365/ jh
viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- upekkh
idaá¹ƒ vuccati ``paÃ±camaá¹ƒ \Ee 269/ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nas

<637> idha bhikkhu yasmiá¹ƒ samaye arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti kiriyaá¹ƒ ne
na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sabbaso Ä• kiÃ±caÃ±Ã±Ä• y
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ• ... p
upasampajja viharati, tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti --- upekkhÄ• , citta
vuccati ``catutthaá¹ƒ jhÄ• naá¹ƒâ€™â€™. avasesÄ• dhammÄ• jhÄ• nasampayuttÄ• ti.

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<638> cattÄ• ri \Be 281/ \Ne 304/ jhÄ• nÄ• ni --- idha bhikkhu vivicceva kÄ• mehi vivicca ak
savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampa
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹
samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati ... pe ... pÄ«tiyÄ•
ca viharati sato ca sampajÄ• no sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ•
``upekkhako satimÄ• sukhavihÄ• rÄ«â€™â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati
pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…ga
upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati.

<639> catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati \Se 366/ abyÄ• katÄ•
saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<640> siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . tÄ«á¹‡i jhÄ• nÄ• ni --- etthuppannaá¹ƒ sukhaá¹
sukhÄ• ya vedanÄ• ya sampayuttÄ• , catutthaá¹ƒ jhÄ• naá¹ƒ --- etthuppannaá¹ƒ adukkham
á¹-hapetvÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ. siyÄ• vipÄ• kÄ• , siyÄ• vi
nevavipÄ• kanavipÄ• kadhammadhammÄ• . siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ

anupÄ• dinnaanupÄ• dÄ• niyÄ• . siyÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , siyÄ• asaá¹ƒkiliá
paá¹-hamaá¹ƒ \Ee 270/ jhÄ• naá¹ƒ --- etthuppanne vitakkavicÄ• re á¹-hapetvÄ• savitakkaá¹
jhÄ• nÄ• ni avitakkaavicÄ• rÄ• . dve jhÄ• nÄ• ni --- etthuppannaá¹ƒ pÄ«tiá¹ƒ á¹-hapetvÄ• p
jhÄ• nÄ• ni --- etthuppannaá¹ƒ sukhaá¹ƒ á¹-hapetvÄ• sukhasahagatÄ• , catutthaá¹ƒ jhÄ• na
upekkhaá¹ƒ á¹-hapetvÄ• upekkhÄ• sahagataá¹ƒ. neva dassanena na bhÄ• vanÄ• ya pahÄ
bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . siyÄ• Ä• cayagÄ• mino, siyÄ• apacayagÄ• mino, siy
nevÄ• cayagÄ• minÄ• pacayagÄ• mino. siyÄ• sekkhÄ• , siyÄ• asekkhÄ• , siyÄ• nevasekk
siyÄ• appamÄ• á¹‡Ä• . tÄ«á¹‡i jhÄ• nÄ• ni na vattabbÄ• parittÄ• rammaá¹‡Ä• tipi, mahagg
appamÄ• á¹‡Ä• rammaá¹‡Ä• \Be 282/, siyÄ• na vattabbÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä•
siyÄ• parittÄ• rammaá¹‡aá¹ƒ, siyÄ• mahaggatÄ• rammaá¹‡aá¹ƒ, siyÄ• appamÄ• á¹‡Ä• ra
parittÄ• rammaá¹‡antipi, mahaggatÄ• rammaá¹‡antipi, appamÄ• á¹‡Ä• rammaá¹‡antipi \Se
paá¹‡Ä«tÄ• . siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ• . tÄ«á¹‡i jhÄ• nÄ• ni na maggÄ• ram
siyÄ• maggÄ• dhipatino, siyÄ• na vattabbÄ• maggahetukÄ• tipi, maggÄ• dhipatinotipi; cat
maggÄ• rammaá¹‡aá¹ƒ, siyÄ• maggahetukaá¹ƒ, siyÄ• maggÄ• dhipati, siyÄ• na vattabba
maggahetukantipi maggÄ• dhipatÄ«tipi. siyÄ• uppannÄ• , siyÄ• anuppannÄ• , siyÄ• uppÄ
anÄ• gatÄ• , siyÄ• paccuppannÄ• . tÄ«á¹‡i jhÄ• nÄ• ni na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä•
paccuppannÄ• rammaá¹‡Ä• tipi; catutthaá¹ƒ jhÄ• naá¹ƒ siyÄ• atÄ«tÄ• rammaá¹‡aá¹ƒ, siyÄ
siyÄ• paccuppannÄ• rammaá¹‡aá¹ƒ, siyÄ• na vattabbaá¹ƒ atÄ«tÄ• rammaá¹‡antipi, anÄ•
paccuppannÄ• ramaá¹‡antipi. siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ•
bahiddhÄ• rammaá¹‡Ä• , catutthaá¹ƒ jhÄ• naá¹ƒ siyÄ• ajjhattÄ• rammaá¹‡aá¹ƒ, siyÄ• bah
ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ, siyÄ• na vattabbaá¹ƒ ajjhattÄ• rammaá¹‡antipi, bahiddh
ajjhattabahiddhÄ• rammaá¹‡antipi. anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<641> na hetÅ«, sahetukÄ• , hetusampayuttÄ• , na vattabbÄ• ``hetÅ« ceva sahetukÄ• cÄ
na ca hetÅ«, na vattabbÄ• ``hetÅ« ceva hetusampayuttÄ• cÄ• â€™â€™ ti, hetusampayutt
hetÅ« sahetukÄ• .

sappaccayÄ• , saá¹…khatÄ• , anidassanÄ• , appaá¹-ighÄ• , arÅ«pÄ• \Se 368/, siyÄ• \Ee
lokuttarÄ• , kenaci viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±eyyÄ• .

no Ä• savÄ• , siyÄ• sÄ• savÄ• , siyÄ• anÄ• savÄ• , Ä• savavippayuttÄ• , na vattabbÄ• ``
cÄ• â€™â€™ ti, siyÄ• sÄ• savÄ• ceva no ca Ä• savÄ• , siyÄ• na vattabbÄ• ``sÄ• savÄ•
vattabbÄ• ``Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• tiâ€™â€™ pi, Ä• savasampayuttÄ•
siyÄ• Ä• savavippayuttÄ• sÄ• savÄ• , siyÄ• Ä• savavippayuttÄ• anÄ• savÄ• .

no \Ne 306/ saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... pe ... no oghÄ• ... pe ... no yogÄ• ... pe

nÄ«varaá¹‡Ä• ... pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• rammaá¹‡Ä• , no cittÄ• , cetasikÄ•
cittasaá¹ƒsaá¹-á¹-hÄ• , cittasamuá¹-á¹-hÄ• nÄ• , cittasahabhuno, cittÄ• nuparivattino,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino, bÄ• hirÄ• , no upÄ• dÄ• , siyÄ• upÄ•

no upÄ• dÄ• nÄ• ... pe ... no kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• , na bhÄ• vanÄ
dassanena pahÄ• tabbahetukÄ• , na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . paá¹-hamaá¹ƒ jh
vitakkaá¹ƒ á¹-hapetvÄ• savitakkaá¹ƒ, tÄ«á¹‡i jhÄ• nÄ• ni avitakkÄ• . paá¹-hamaá¹ƒ jhÄ• na
vicÄ• raá¹ƒ á¹-hapetvÄ• savicÄ• raá¹ƒ, tÄ«á¹‡i jhÄ• nÄ• ni avicÄ• rÄ• . dve jhÄ• nÄ• ni --- e
á¹-hapetvÄ• \Se 369/ sappÄ«tikÄ• , dve jhÄ• nÄ• ni appÄ«tikÄ• . dve jhÄ• nÄ• ni --- etthup
á¹-hapetvÄ• pÄ«tisahagatÄ• , dve jhÄ• nÄ• ni na pÄ«tisahagatÄ• . tÄ«á¹‡i jhÄ• nÄ• ni --- e
á¹-hapetvÄ• sukhasahagatÄ• , catutthaá¹ƒ jhÄ• naá¹ƒ na sukhasahagataá¹ƒ. catutthaá¹ƒ jh
etthuppannaá¹ƒ upekkhaá¹ƒ á¹-hapetvÄ• upekkhÄ• sahagataá¹ƒ, tÄ«á¹‡i jhÄ• nÄ• ni upekk
kÄ• mÄ• vacarÄ• , siyÄ• rÅ«pÄ• vacarÄ• , siyÄ• na rÅ«pÄ• vacarÄ• , tÄ«á¹‡i jhÄ• nÄ• ni
jhÄ• naá¹ƒ siyÄ• arÅ«pÄ• vacaraá¹ƒ, siyÄ• na arÅ«pÄ• vacaraá¹ƒ, siyÄ• pariyÄ• pannÄ•
niyyÄ• nikÄ• , siyÄ• aniyyÄ• nikÄ• , siyÄ• niyatÄ• , siyÄ• aniyatÄ• , siyÄ• sauttarÄ• , siyÄ

paÃ±hÄ• pucchakaá¹ƒ.

jhÄ• navibhaá¹…go niá¹-á¹-hito.

13. appamaÃ±Ã±Ä• vibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

<642> catasso \Be 284/ \Ee 272/ \Ne 307/ appamaÃ±Ã±Ä• yo --- idha bhikkhu mettÄ• saha
disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ {catutthiá
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagaten
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena {abyÄ• pajjhena (Ce Se) } pharitvÄ•
karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ•
catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ karu
cetasÄ• vipulena \Se 370/ mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ•
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catu
uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ muditÄ• sahagate
mahaggatena appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati. upekkhÄ• sahag
pharitvÄ• viharati, tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho t
sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ• vipulena mahagga

abyÄ• pajjena pharitvÄ• viharati.

1. mettÄ•

<643> kathaÃ±ca bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati? puggalaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ disvÄ• mettÄ• yeyya, evameva sabbe satte mettÄ• ya ph

tattha \Ne 308/ katamÄ• mettÄ• ? yÄ• sattesu metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ vuccati ``mettÄ• â€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ hadayaá¹ƒ paá¹‡á¸• araá¹ƒ m manindriyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• t vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya mettÄ• ya sahagataá¹ƒ hoti sahajÄ• taá¹ sampayuttaá¹ƒ. tena vuccati ``mettÄ• sahagatena cetasÄ• â€™â€™ ti.

<644> ``ekaá¹ƒ disaâ€™â€™ nti puratthimaá¹ƒ vÄ• disaá¹ƒ pacchimaá¹ƒ vÄ• disaá¹ƒ utta dakkhiá¹‡aá¹ƒ vÄ• disaá¹ƒ uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ• vidisaá¹ƒ vÄ• .

<645> ``pharitvÄ• â€™â€™ ti \Se 371/ pharitvÄ• adhimuccitvÄ• .

<646> ``viharatÄ«â€™â€™ ti iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vucca ``viharatÄ«â€™â€™ ti.

<647> ``tathÄ• dutiyaâ€™â€™ nti yatheva ekaá¹ƒ disaá¹ƒ tathÄ• dutiyaá¹ƒ disaá¹ƒ tathÄ• tathÄ• catutthaá¹ƒ disaá¹ƒ tathÄ• uddhaá¹ƒ tathÄ• adho tathÄ• tiriyaá¹ƒ tathÄ• vidisaá¹ƒ

<648> ``sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaâ€™â€™ nti sabbena sabbaá¹ƒ sab nissesaá¹ƒ. pariyÄ• dÄ• yavacanametaá¹ƒ --- ``sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lo

<649> ``mettÄ• sahagatena cetasÄ• â€™â€™ ti tattha katamÄ• mettÄ• ? yÄ• sattesu me mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccati ``mettÄ• â€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya mettÄ• ya sahagataá¹ƒ hoti sahajÄ• taá¹ sampayuttaá¹ƒ. tena vuccati ``mettÄ• sahagatena cetasÄ• â€™â€™ ti.

<650> ``vipulenÄ• â€™â€™ ti \Ne 309/ yaá¹ƒ vipulaá¹ƒ taá¹ƒ mahaggataá¹ƒ, yaá¹ƒ mahag appamÄ• á¹‡aá¹ƒ, yaá¹ƒ appamÄ• á¹‡aá¹ƒ so avero, yo avero so abyÄ• pajjo {abyÄ• pajjho

<651> ``pharitvÄ• â€™â€™ ti pharitvÄ• adhimuccitvÄ• .

<652> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

2. karuá¹‡Ä•

<653> kathaÃ±ca \Be 286/ bhikkhu karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitv
nÄ• ma ekaá¹ƒ puggalaá¹ƒ duggataá¹ƒ durÅ«petaá¹ƒ disvÄ• karuá¹‡Ä• yeyya, evameva sa
pharati.

tattha katamÄ• karuá¹‡Ä• ? yÄ• sattesu karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹
ayaá¹ƒ vuccati ``karuá¹‡Ä• â€™â€™.

tattha katamaá¹ƒ \Se 372/ cittaá¹ƒ? yaá¹ƒ \Ee 274/ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ...
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ•
sahagataá¹ƒ hoti sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ. tena vuccati ``karuá¹‡Ä
cetasÄ• â€™â€™ ti.

<654> ``ekaá¹ƒ disaâ€™â€™ nti puratthimaá¹ƒ vÄ• disaá¹ƒ pacchimaá¹ƒ vÄ• disaá¹ƒ utta
dakkhiá¹‡aá¹ƒ vÄ• disaá¹ƒ uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ• vidisaá¹ƒ vÄ• .

<655> ``pharitvÄ• â€™â€™ ti pharitvÄ• adhimuccitvÄ• .

<656> ``viharatÄ«â€™â€™ ti iriyati vattati pÄ• leti yapeti yÄ• peti carati viharati. tena vucca
``viharatÄ«â€™â€™ ti.

<657> ``tathÄ• \Ne 310/ dutiyaâ€™â€™ nti yatheva ekaá¹ƒ disaá¹ƒ tathÄ• dutiyaá¹ƒ disa
disaá¹ƒ tathÄ• catutthaá¹ƒ disaá¹ƒ tathÄ• uddhaá¹ƒ tathÄ• adho tathÄ• tiriyaá¹ƒ tathÄ• v

<658> ``sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaâ€™â€™ nti sabbena sabbaá¹ƒ sab
nissesaá¹ƒ. pariyÄ• dÄ• yavacanametaá¹ƒ --- ``sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lo

<659> ``karuá¹‡Ä• sahagatena cetasÄ• â€™â€™ ti tattha katamÄ• karuá¹‡Ä• ? yÄ• satte
karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati ``karuá¹‡Ä• â€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä•
vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya karuá¹‡Ä• ya sahagataá¹ƒ hoti sahajÄ• t

saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ. tena vuccati ``karuá¹‡Ä• sahagatena cetasÄ• â€™â€™

<660> ``vipulenÄ• â€™â€™ ti yaá¹ƒ vipulaá¹ƒ taá¹ƒ mahaggataá¹ƒ, yaá¹ƒ mahaggataá¹ƒ ta
appamÄ• á¹‡aá¹ƒ so avero, yo avero so abyÄ• pajjo.

<661> ``pharitvÄ• â€™â€™ ti pharitvÄ• adhimuccitvÄ• .

<662> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati \Se 373/ ``viharatÄ«â€™â€™ ti.

3. muditÄ•

<663> kathaÃ±ca bhikkhu muditÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati
puggalaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ disvÄ• mudito assa, evameva sabbe satte muditÄ• ya ph

tattha katamÄ• muditÄ• ? yÄ• sattesu muditÄ• muditÄ• yanÄ• muditÄ• yitattaá¹ƒ muditÄ
vuccati ``muditÄ• â€™â€™.

tattha \Ee 275/ \Ne 311/ katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ...
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ•
hoti sahajÄ• taá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ. tena vuccati ``muditÄ• sahagatena c

<664> ``ekaá¹ƒ disaâ€™â€™ nti puratthimaá¹ƒ vÄ• disaá¹ƒ pacchimaá¹ƒ vÄ• disaá¹ƒ utta
dakkhiá¹‡aá¹ƒ vÄ• disaá¹ƒ uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ• vidisaá¹ƒ vÄ• .

<665> ``pharitvÄ• â€™â€™ ti pharitvÄ• adhimuccitvÄ• .

<666> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<667> ``tathÄ• dutiyaâ€™â€™ nti yatheva ekaá¹ƒ disaá¹ƒ tathÄ• dutiyaá¹ƒ disaá¹ƒ tathÄ•
tathÄ• catutthaá¹ƒ disaá¹ƒ tathÄ• uddhaá¹ƒ tathÄ• adho tathÄ• tiriyaá¹ƒ tathÄ• vidisaá¹ƒ

<668> ``sabbadhi \Be 288/ sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaâ€™â€™ nti sabbena sab
asesaá¹ƒ nissesaá¹ƒ. pariyÄ• dÄ• yavacanametaá¹ƒ --- ``sabbadhi sabbattatÄ• ya sabbÄ• v

<669> ``muditÄ• sahagatena cetasÄ• â€™â€™ ti tattha katamÄ• muditÄ• ? yÄ• sattesu m
muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ• â€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä•

\Se 374/ vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya muditÄ• ya sahagataá¹ƒ hoti sa
saá¹ƒsaá¹-á¹-haá¹ƒ sampayuttaá¹ƒ. tena vuccati ``muditÄ• sahagatena cetasÄ• â€™â€™ ti

<670> ``vipulenÄ• â€™â€™ ti yaá¹ƒ vipulaá¹ƒ taá¹ƒ mahaggataá¹ƒ, yaá¹ƒ mahaggataá¹ƒ t
appamÄ• á¹‡aá¹ƒ so avero, yo avero so abyÄ• pajjo.

<671> ``pharitvÄ• â€™â€™ ti pharitvÄ• adhimuccitvÄ• .

<672> ``viharatÄ«â€™â€™ ti \Ne 312/ ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

4. upekkhÄ•

<673> kathaÃ±ca bhikkhu upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• vihara
ekaá¹ƒ puggalaá¹ƒ neva manÄ• paá¹ƒ na amanÄ• paá¹ƒ disvÄ• upekkhako assa, evameva
pharati.

tattha katamÄ• upekkhÄ• ? yÄ• \Ee 276/ sattesu upekkhÄ• upekkhÄ• yanÄ• upekkhÄ• y
--- ayaá¹ƒ vuccati ``upekkhÄ• â€™â€™.

tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä•
vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya upekkhÄ• ya sahagataá¹ƒ hoti sahajÄ• ta
sampayuttaá¹ƒ. tena vuccati ``upekkhÄ• sahagatena cetasÄ• â€™â€™ ti.

<674> ``ekaá¹ƒ disaâ€™â€™ nti puratthimaá¹ƒ vÄ• disaá¹ƒ pacchimaá¹ƒ vÄ• disaá¹ƒ utta
dakkhiá¹‡aá¹ƒ vÄ• disaá¹ƒ uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ• vidisaá¹ƒ vÄ• .

<675> ``pharitvÄ• â€™â€™ ti \Be 289/ pharitvÄ• adhimuccitvÄ• .

<676> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

<677> ``tathÄ• dutiyaâ€™â€™ nti yatheva ekaá¹ƒ disaá¹ƒ tathÄ• dutiyaá¹ƒ disaá¹ƒ tathÄ•
tathÄ• catutthaá¹ƒ disaá¹ƒ tathÄ• uddhaá¹ƒ tathÄ• adho tathÄ• tiriyaá¹ƒ tathÄ• vidisaá¹ƒ

<678> ``sabbadhi sabbattatÄ• ya \Se 375/ sabbÄ• vantaá¹ƒ lokaâ€™â€™ nti sabbena sab
asesaá¹ƒ nissesaá¹ƒ. pariyÄ• dÄ• yavacanametaá¹ƒ --- ``sabbadhi sabbattatÄ• ya sabbÄ• v

<679> ``upekkhÄ• sahagatena \Ne 313/ cetasÄ• â€™â€™ ti, tattha katamÄ• upekkhÄ• ? y
upekkhÄ• yanÄ• upekkhÄ• yitattaá¹ƒ upekkhÄ• cetovimutti --- ayaá¹ƒ vuccati ``upekkhÄ• â

tattha katamaá¹ƒ cittaá¹ƒ? yaá¹ƒ cittaá¹ƒ mano mÄ• nasaá¹ƒ ... pe ... tajjÄ• manoviÃ±Ã±Ä• vuccati ``cittaá¹ƒâ€™â€™. idaá¹ƒ cittaá¹ƒ imÄ• ya upekkhÄ• ya sahagataá¹ƒ hoti sahajÄ• ta sampayuttaá¹ƒ. tena vuccati ``upekkhÄ• sahagatena cetasÄ• â€™â€™ ti.

<680> ``vipulenÄ• â€™â€™ ti yaá¹ƒ vipulaá¹ƒ taá¹ƒ mahaggataá¹ƒ, yaá¹ƒ mahaggataá¹ƒ ta appamÄ• á¹‡aá¹ƒ so avero, yo avero so abyÄ• pajjo.

<681> ``pharitvÄ• â€™â€™ ti pharitvÄ• adhimuccitvÄ• .

<682> ``viharatÄ«â€™â€™ ti ... pe ... tena vuccati ``viharatÄ«â€™â€™ ti.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

<683> catasso appamaÃ±Ã±Ä• yo --- mettÄ• , karuá¹‡Ä• , muditÄ• , upekkhÄ• .

<684> tattha katamÄ• mettÄ• ? idha \Ee 277/ bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagata tasmiá¹ƒ samaye metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccat avasesÄ• dhammÄ• mettÄ• ya sampayuttÄ• .

tattha katamÄ• mettÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ \Ne 314/ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ \Se 376/ jhÄ• naá¹ƒ upasampajja viharati mettÄ• s tasmiá¹ƒ samaye metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccat avasesÄ• dhammÄ• mettÄ• ya sampayuttÄ• .

tattha katamÄ• mettÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samay mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccati ``mettÄ• â€™â€™. avasesÄ• dhamm

<685> idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccati ``mettÄ• â€™â€™. avasesÄ• dhamm

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ• mehi avitakkaá¹ƒ vicÄ• ramattaá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja

mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• ce
``mettÄ• â€™â€™. avasesÄ• dhammÄ• mettÄ• ya sampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vitakkavicÄ• rÄ• na
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye metti
mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccati ``mettÄ• â€™â€™. avasesÄ• dham

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti pÄ«tiyÄ• \Se 377/
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye \Be
mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccati ``mettÄ• â€™â€™. avasesÄ• dham

<686> tattha \Ee 278/ \Ne 315/ katamÄ• karuá¹‡Ä• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«p
bhÄ• veti vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹
tasmiá¹ƒ samaye karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti -
``karuá¹‡Ä• â€™â€™. avasesÄ• dhammÄ• karuá¹‡Ä• ya sampayuttÄ• .

tattha katamÄ• karuá¹‡Ä• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ
virÄ• gÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, yÄ• t
karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati `
avasesÄ• dhammÄ• karuá¹‡Ä• ya sampayuttÄ• .

tattha katamÄ• karuá¹‡Ä• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ
virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, yÄ• ta
karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati `
avasesÄ• dhammÄ• karuá¹‡Ä• ya sampayuttÄ• .

<687> idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, yÄ• tasmiá¹ƒ sama
karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti \Se 378/ --- ayaá¹ƒ vuccati ``karuá¹‡Ä• â€™â€™
karuá¹‡Ä• ya sampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ• mehi
avitakkaá¹ƒ vicÄ• ramattaá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja
karuá¹‡Ä• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yita
--- ayaá¹ƒ vuccati ``karuá¹‡Ä• â€™â€™. avasesÄ• dhammÄ• karuá¹‡Ä• ya sampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vitakkavicÄ• rÄ• na
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, yÄ• tasmiá¹ƒ \Be 292/ sa

karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati ``karuá¹‡Ä• karuá¹‡Ä• ya sampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti pÄ«tiyÄ• ca virÄ• g jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye karuá¹‡Ä• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti --- ayaá¹ƒ vuccati ``karuá¹‡Ä• â€™â€™. avases sampayuttÄ• .

<688> tattha katamÄ• muditÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• magga kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, yÄ• muditÄ• yanÄ• muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ• â€™â€™ muditÄ• ya sampayuttÄ• .

tattha katamÄ• muditÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bh vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ \Se 379/ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagata samaye muditÄ• muditÄ• yatanÄ• muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccat avasesÄ• dhammÄ• muditÄ• ya sampayuttÄ• .

tattha katamÄ• muditÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bh ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ sama muditÄ• yanÄ• muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ• â€™â€™ muditÄ• ya sampayuttÄ• .

<689> idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva kÄ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ• â€™â€™. avasesÄ• dh sampayuttÄ• .

idha \Ne 317/ bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vivicceva k dhammehi avitakkaá¹ƒ vicÄ• ramattaá¹ƒ vivekajaá¹ƒ pÄ«tisukhaá¹ƒ \Be 293/ dutiyaá¹ƒ jhÄ• viharati muditÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye muditÄ• muditÄ• yanÄ• muditÄ• yitat ayaá¹ƒ vuccati ``muditÄ• â€™â€™. avasesÄ• dhammÄ• muditÄ• ya sampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti vitakkavicÄ• rÄ• na tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye mud muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ• â€™â€™. avasesÄ• dh sampayuttÄ• .

idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti pÄ«tiyÄ• \Se 380/ catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye m muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ• â€™â€™. avasesÄ• dh sampayuttÄ• .

<690> tattha katamÄ• upekkhÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• mag pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sahagataá¹ƒ, yÄ upekkhÄ• upekkhÄ• yanÄ• upekkhÄ• yitattaá¹ƒ upekkhÄ• cetovimutti --- ayaá¹ƒ vuccati ``u dhammÄ• upekkhÄ• ya sampayuttÄ• .

<691> catasso appamaÃ±Ã±Ä• yo --- mettÄ• , karuá¹‡Ä• , muditÄ• , upekkhÄ• .

<692> tattha katamÄ• mettÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, tasm ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«pÄ• vacarassa kusalassa kam upacitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• ce ``mettÄ• â€™â€™. avasesÄ• dhammÄ• mettÄ• ya sampayuttÄ• .

tattha \Ne 318/ katamÄ• mettÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• magg vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ \Ee 280/ upasampajja vi \Se 381/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tas kusalassa kammassa katattÄ• \Be 294/ upacitattÄ• vipÄ• kaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe .. jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharat mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• ce ``mettÄ• â€™â€™. avasesÄ• dhammÄ• mettÄ• ya sampayuttÄ• .

<693> tattha katamÄ• karuá¹‡Ä• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• mag kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sahagataá¹ƒ, ta hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«pÄ• vacarassa kusalassa upacitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja karuá¹‡Ä• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yita --- ayaá¹ƒ vuccati ``karuá¹‡Ä• â€™â€™. avasesÄ• dhammÄ• karuá¹‡Ä• ya sampayuttÄ• .

tattha katamÄ• karuá¹‡Ä• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati kar tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«

kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ...
jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... dutiyaá¹ƒ
pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati karuá¹‡Ä• sa
tasmiá¹ƒ samaye karuá¹‡Ä• karuá¹‡Ä• yanÄ• karuá¹‡Ä• yitattaá¹ƒ karuá¹‡Ä• cetovimutti -
``karuá¹‡Ä• â€™â€™. avasesÄ• dhammÄ• karuá¹‡Ä• ya sampayuttÄ• .

<694> tattha \Ee 281/ katamÄ• muditÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahaga
phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«pÄ• vacarassa kus
kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ
viharati muditÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye muditÄ• muditÄ• yanÄ• muditÄ• yitat
ayaá¹ƒ vuccati ``muditÄ• â€™â€™. avasesÄ• dhammÄ• muditÄ• ya sampayuttÄ• .

tattha \Be 295/ katamÄ• muditÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• mag
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mu
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«
kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ...
... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe
jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati muditÄ• sahagataá¹ƒ, yÄ•
muditÄ• muditÄ• yanÄ• muditÄ• yitattaá¹ƒ muditÄ• cetovimutti --- ayaá¹ƒ vuccati ``muditÄ•
muditÄ• ya sampayuttÄ• .

<695> tattha \Se 383/ katamÄ• upekkhÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÅ«papatti
sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sah
samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva rÅ«pÄ• vacar
katattÄ• upacitattÄ• vipÄ• kaá¹ƒ sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• ... pe
upasampajja viharati upekkhÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye upekkhÄ• upekkhÄ• ya
upekkhÄ• cetovimutti --- ayaá¹ƒ vuccati ``upekkhÄ• â€™â€™. avasesÄ• dhammÄ• upekkh

<696> catasso appamaÃ±Ã±Ä• yo --- mettÄ• , karuá¹‡Ä• , muditÄ• , upekkhÄ• .

<697> tattha \Ne 320/ katamÄ• mettÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ
kiriyaá¹ƒ neva kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhav
... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati mettÄ• sahagataá¹ƒ, yÄ• \Ee 282/ t
mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• cetovimutti --- ayaá¹ƒ vuccati ``mettÄ• â€™â€™. av
sampayuttÄ• .

tattha katamÄ• mettÄ• ? idha bhikkhu yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ bhÄ

kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ vital
... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampa
mettÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye metti mettÄ• yanÄ• mettÄ• yitattaá¹ƒ mettÄ• ce
ayaá¹ƒ vuccati ``mettÄ• â€™â€™. avasesÄ• dhammÄ• mettÄ• ya sampayuttÄ• .

<698> tattha \Be 296/ katamÄ• karuá¹‡Ä• ... pe ... tattha katamÄ• muditÄ• ... pe ... tattha
idha bhikkhu yasmiá¹ƒ samaye rÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti kiriyaá¹ƒ neva kusal
kammavipÄ• kaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sukhassa ca pahÄ• nÄ• dukkhassa
catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati upekkhÄ• sahagataá¹ƒ, yÄ• tasmiá¹ƒ samaye
upekkhÄ• yitattaá¹ƒ upekkhÄ• cetovimutti --- ayaá¹ƒ vuccati ``upekkhÄ• â€™â€™. avasesÄ
sampayuttÄ• .

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<699> catasso appamaÃ±Ã±Ä• yo --- idha bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ dis
tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sa
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡
pharitvÄ• viharati; karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati tathÄ•
tatiyaá¹ƒ tathÄ• catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vant
karuá¹‡Ä• sahagatena cetasÄ• \Ne 321/ vipulena mahaggatena appamÄ• á¹‡ena averena
viharati; muditÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati tathÄ• dutiyaá¹ƒ ta
catutthaá¹ƒ, iti uddhamadho tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ mu
vipulena mahaggatena \Se 385/ appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati tathÄ• dutiyaá¹ƒ tathÄ• tatiyaá¹ƒ tathÄ• catutth
tiriyaá¹ƒ sabbadhi sabbattatÄ• ya sabbÄ• vantaá¹ƒ lokaá¹ƒ upekkhÄ• sahagatena cetasÄ•
appamÄ• á¹‡ena averena abyÄ• pajjena pharitvÄ• viharati.

<700> catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ...
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<701> siyÄ• \Be 297/ \Ee 283/ kusalÄ• , siyÄ• abyÄ• katÄ• . tisso appamaÃ±Ã±Ä• yo suk
upekkhÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . siyÄ• vipÄ• kÄ• , siyÄ• vipÄ•
nevavipÄ• kanavipÄ• kadhammadhammÄ• . siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• . tisso appamaÃ±Ã±Ä• yo siyÄ• savitakkasavicÄ• rÄ• , siy
siyÄ• avitakkaavicÄ• rÄ• ; upekkhÄ• avitakkaavicÄ• rÄ• . tisso appamaÃ±Ã±Ä• yo siyÄ• p
sukhasahagatÄ• , na upekkhÄ• sahagatÄ• , siyÄ• na vattabbÄ• pÄ«tisahagatÄ• ti; upekkh
dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . neva dassanena na bhÄ• vanÄ• ya pahÄ• tab
siyÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• mino, nevasekkhanÄ• sekkhÄ• , mahaggatÄ• , na
mahaggatÄ• rammaá¹‡Ä• tipi, appamÄ• á¹‡Ä• rammaá¹‡Ä• tipi. majjhimÄ• , aniyatÄ• , na v
maggahetukÄ• tipi \Se 386/, maggÄ• dhipatinotipi. siyÄ• uppannÄ• , siyÄ• anuppannÄ• , s
atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• . na vattabbÄ• atÄ«tÄ• rammaá¹‡Ä• tip
paccuppannÄ• rammaá¹‡Ä• tipi. siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddh
anidassanaappaá¹-ighÄ• .

2. dukaá¹ƒ

<702> mettÄ• hetu, tisso appamaÃ±Ã±Ä• yo na hetÅ«, sahetukÄ• , hetusampayuttÄ• . me
sahetukÄ• ca; tisso appamaÃ±Ã±Ä• yo na vattabbÄ• hetÅ« ceva sahetukÄ• cÄ• ti, sahetu
hetu ceva hetusampayuttÄ• ca; tisso appamaÃ±Ã±Ä• yo na vattabbÄ• hetÅ« ceva hetusam
hetusampayuttÄ• ceva na ca hetÅ«. tisso appamaÃ±Ã±Ä• yo na hetÅ« sahetukÄ• ; mettÄ•
sahetukÄ• tipi, na hetu ahetukÄ• tipi.

sappaccayÄ• , saá¹…khatÄ• , anidassanÄ• , appaá¹-ighÄ• , arÅ«pÄ• , lokiyÄ• , kenaci viÃ±
viÃ±Ã±eyyÄ• , no Ä• savÄ• , sÄ• savÄ• , Ä• savavippayuttÄ• \Be 298/, na vattabbÄ• Ä• sa
sÄ• savÄ• ceva no ca Ä• savÄ• , na vattabbÄ• Ä• savÄ• \Ee 284/ ceva Ä• savasampayut
ceva no ca Ä• savÄ• tipi. Ä• savavippayuttÄ• sÄ• savÄ• .

no saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... pe ... no oghÄ• ... pe ... no yogÄ• ... pe ... no nÄ
pe ... no parÄ• mÄ• sÄ• \Se 387/ ... pe ... sÄ• rammaá¹‡Ä• , no cittÄ• , cetasikÄ• , cittasam
cittasaá¹ƒsaá¹-á¹-hÄ• , cittasamuá¹-á¹-hÄ• nÄ• , cittasahabhuno, cittÄ• nuparivattino,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino, bÄ• hirÄ• , no upÄ• dÄ• , siyÄ• upÄ•

no upÄ• dÄ• nÄ• ... pe ... no kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• , na bhÄ• vanÄ•
dassanena pahÄ• tabbahetukÄ• , na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . tisso appamaÃ±
avitakkÄ• ; upekkhÄ• avitakkÄ• . tisso appamaÃ±Ã±Ä• yo siyÄ• savicÄ• rÄ• , siyÄ• avicÄ
tisso appamaÃ±Ã±Ä• yo siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• ; upekkhÄ• appÄ«tikÄ• . ti
pÄ«tisahagatÄ• , siyÄ• na pÄ«tisahagatÄ• ; upekkhÄ• na pÄ«tisahagatÄ• . tisso appamaÃ
upekkhÄ• na sukhasahagatÄ• . upekkhÄ• upekkhÄ• sahagatÄ• , tisso appamaÃ±Ã±Ä• yo
kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , na arÅ«pÄ• vacarÄ• , pariyÄ• pannÄ• , aniyyÄ• nikÄ•

paÃ±hÄ• pucchakaá¹ƒ.

appamaÃ±Ã±Ä• vibhaá¹…go niá¹-á¹-hito.

14. sikkhÄ• padavibhaá¹…go

1. abhidhammabhÄ• janÄ«yaá¹ƒ

703 __._ paÃ±ca \Se 388/ \Be 299/ \Ee 285/ \Ne 323/ sikkhÄ• padÄ• ni --- pÄ• á¹‡Ä• tipÄ• t
sikkhÄ• padaá¹ƒ, adinnÄ• dÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, kÄ• mesumicchÄ• cÄ•
musÄ• vÄ• dÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ•

<704> tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sa
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ pÄ• á¹‡Ä• tipÄ•
tasmiá¹ƒ samaye pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akara
velÄ• anatikkamo setughÄ• to --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ
dhammÄ• veramaá¹‡iyÄ• sampayuttÄ• .

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ samaye k
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ pÄ• á¹‡Ä• tipÄ•
tasmiá¹ƒ samaye cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• t
sikkhÄ• padaá¹ƒâ€™â€™. avasesÄ• dhammÄ• cetanÄ• ya sampayuttÄ• .

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ samaye k
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ pÄ• á¹‡Ä• tipÄ•
samaye \Ne 324/ phasso ... pe ... paggÄ• ho avikkhepo --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ•
sikkhÄ• padaá¹ƒâ€™â€™ \Se 389/.

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ samaye k
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• r
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... \Ee 286/ somanassasahagataá¹ƒ
sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upek
Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avip
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena pÄ• á¹‡Ä• tipÄ• tÄ• vi
pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ•
setughÄ• to \Be 300/ --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹

veramaá¹‡iyÄ• sampayuttÄ• .

<705> tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sa
cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena
viramantassa, yÄ• tasmiá¹ƒ samaye cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- idaá¹ƒ v
veramaá¹‡Ä« sikkhÄ• padaá¹ƒâ€™â€™. avasesÄ• dhammÄ• cetanÄ• ya sampayuttÄ• .

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ samaye k
cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena
viramantassa phasso ... pe ... paggÄ• ho avikkhepo --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ•
sikkhÄ• padaá¹ƒâ€™â€™.

<706> tattha katamaá¹ƒ adinnÄ• dÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ ... pe ... kÄ• mes
veramaá¹‡Ä« sikkhÄ• padaá¹ƒ ... pe ... musÄ• vÄ• dÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ ... p
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sama
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ surÄ• merayam
viramantassa, yÄ• tasmiá¹ƒ samaye surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• Ä• rati vir
akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to --- idaá¹ƒ vuccati
``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒâ€™â€™. avas
sampayuttÄ• .

tattha \Ne 325/ katamaá¹ƒ surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkh
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡as
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramantassa, yÄ• tasmiá¹ƒ samaye cetanÄ• s
--- idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá
cetanÄ• ya sampayuttÄ• .

tattha katamaá¹ƒ surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti \Ee 287/ somanassasahagataá¹ƒ Ã±
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramantassa, yo tasmiá¹ƒ samaye phasso ... p
idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ

tattha \Be 301/ katamaá¹ƒ surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡as
... pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ \S
Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asamp
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sah
... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena surÄ• merayam

viramantassa, yÄ• tasmiá¹ƒ samaye surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• Ä• rati vir
akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to --- idaá¹ƒ vuccati
``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒâ€™â€™. avas
sampayuttÄ• .

<707> tattha katamaá¹ƒ surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ•
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avi
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramantassa, yÄ• tasmiá¹ƒ samaye cetanÄ•
--- idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá
cetanÄ• ya sampayuttÄ• .

tattha katamaá¹ƒ surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avi
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramantassa \Ne 336/, yo tasmiá¹ƒ samaye ph
paggÄ• ho avikkhepo --- idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veram

<708> paÃ±ca sikkhÄ• padÄ• ni --- pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, ad
sikkhÄ• padaá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ \Se 392/, mus
sikkhÄ• padaá¹ƒ, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá

<709> tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sa
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ hÄ«naá¹ƒ ... ma
... chandÄ• dhipateyyaá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ ... cittÄ• dhipateyyaá¹ƒ ... vÄ«maá¹ƒsÄ
chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... vÄ«riyÄ• dhipateyyaá
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«ta
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ•
samaye pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ a
velÄ• anatikkamo setughÄ• to --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ
dhammÄ• veramaá¹‡iyÄ• sampayuttÄ• .

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ samaye k
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ hÄ«naá¹ƒ ... ma
... chandÄ• dhipateyyaá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ ... cittÄ• dhipateyyaá¹ƒ ... vÄ«maá¹ƒsÄ
chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... vÄ«riyÄ• dhipateyyaá
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«ta
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ•
samaye cetanÄ• saÃ±cetanÄ• saÃ±cetayitattaá¹ƒ --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ•
sikkhÄ• padaá¹ƒâ€™â€™. avasesÄ• dhammÄ• cetanÄ• ya sampayuttÄ• .

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ \Se 393/ \
kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡as
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... chandÄ• dhipateyyaá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ ... cittÄ•
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä
vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... cittÄ• dhipateyyaá¹ƒ h
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ \Ne
pÄ• á¹‡Ä• tipÄ• tÄ• viramantassa, yo tasmiá¹ƒ samaye phasso ... pe ... paggÄ• ho avikkhe
``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒâ€™â€™.

tattha katamaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ samaye k
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• re
somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡
sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upekk
Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avipp
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena hÄ«naá¹ƒ ... majjhimaá
chandÄ• dhipateyyaá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ ... cittÄ• dhipateyyaá¹ƒ ... chandÄ• dhipa
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä
cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• virama
303/ samaye pÄ• á¹‡Ä• tipÄ• tÄ• Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡a
velÄ• anatikkamo setughÄ• to --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ
dhammÄ• veramaá¹‡iyÄ• sampayuttÄ• ... pe ... avasesÄ• dhammÄ• cetanÄ• ya sampay
... paggÄ• ho avikkhepo \Se 394/ --- idaá¹ƒ vuccati ``pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikk

<710> tattha katamaá¹ƒ adinnÄ• dÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ ... pe ... kÄ• mes
sikkhÄ• padaá¹ƒ ... pe ... musÄ• vÄ• dÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ ... pe ...
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ? yasmiá¹ƒ sama
cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ hÄ«naá¹ƒ ... ma
... chandÄ• dhipateyyaá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ \Ee 290/ ... cittÄ• dhipateyyaá¹ƒ ...
vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ ... chandÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä
vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... cittÄ• dhipateyyaá¹ƒ h
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... vÄ«maá¹ƒsÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... p
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• viramantassa, yÄ• tasmiá¹ƒ samaye surÄ• me
Ä• rati virati paá¹-ivirati veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkam
idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ
veramaá¹‡iyÄ• sampayuttÄ• \Ne 328/ ... pe ... avasesÄ• dhammÄ• cetanÄ• ya sampayut
... paggÄ• ho avikkhepo --- idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• vera
sikkhÄ• padaá¹ƒâ€™â€™.

<711> tattha katamaá¹ƒ surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ•
kÄ• mÄ• vacare kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti somanassasahagataá¹ƒ Ã±Ä• á¹‡asam
pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ Ã±Ä
sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upekk
Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avipp
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena hÄ«naá¹ƒ ... majjhimaá
chandÄ• dhipateyyaá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ ... cittÄ• dhipateyyaá¹ƒ ... chandÄ• dhipa
majjhimaá¹ƒ ... paá¹‡Ä«taá¹ƒ ... vÄ«riyÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ ... paá¹‡Ä
cittÄ• dhipateyyaá¹ƒ hÄ«naá¹ƒ ... majjhimaá¹ƒ paá¹‡Ä«taá¹ƒ surÄ• merayamajjapamÄ• daá
yÄ• tasmiá¹ƒ samaye surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• Ä• rati virati paá¹-ivirati v
akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo \Be 304/ setughÄ• to --- idaá¹ƒ vuccati
``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒâ€™â€™. avas
sampayuttÄ• ... pe ... avasesÄ• dhammÄ• cetanÄ• ya sampayuttÄ• ... pe ... phasso ... pe
--- idaá¹ƒ vuccati ``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá

<712> katame dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhar
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhamm

katame \Ee 291/ dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ citta
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... somanassas
Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ \Se 396/ Ã
sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... upekkh
Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ•
vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• si

<713> katame \Ne 329/ dhammÄ• sikkhÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá
arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti ... pe ... lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• n
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
avikkhepo hoti. ime dhammÄ• sikkhÄ• .

abhidhammabhÄ• janÄ«yaá¹ƒ.

2. paÃ±hÄ• pucchakaá¹ƒ

<714> paÃ±ca sikkhÄ• padÄ• ni --- pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, ad
sikkhÄ• padaá¹ƒ, kÄ• mesumicchÄ• cÄ• rÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ, musÄ• vÄ• dÄ
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä« sikkhÄ• padaá¹ƒ.

<715> paÃ±cannaá¹ƒ \Be 305/ sikkhÄ• padÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ
saraá¹‡Ä• , kati araá¹‡Ä• ?

1. tikaá¹ƒ

<716> kusalÄ• yeva. siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ
vipÄ• kadhammadhammÄ• , anupÄ• dinnupÄ• dÄ• niyÄ• , asaá¹ƒ kiliá¹-á¹-hasaá¹ƒ kilesikÄ•
pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , siyÄ• upekkhÄ• sahagatÄ• .

neva dassanena na \Se 397/ bhÄ• vanÄ• ya pahÄ• tabbÄ• , neva dassanena na bhÄ• vanÄ
Ä• cayagÄ• mino \Ee 292/, nevasekkhanÄ• sekkhÄ• , parittÄ• , parittÄ• rammaá¹‡Ä• , majjh
maggÄ• rammaá¹‡Ä• tipi, maggahetukÄ• tipi, maggÄ• dhipatinotipi. siyÄ• uppannÄ• , siyÄ
vattabbÄ• uppÄ• dinoti, siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ• , paccup
ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ• , bahiddhÄ• rammaá¹‡Ä• , anidassan

2. dukaá¹ƒ

<717> na hetÅ« sahetukÄ• , hetusampayuttÄ• . na vattabbÄ• ``hetÅ« ceva sahetukÄ• cÄ•
na ca hetÅ«, na vattabbÄ• ``hetÅ« ceva hetusampayuttÄ• cÄ• â€™â€™ ti, hetusampayutt
sahetÅ«kÄ• , sappaccayÄ• , saá¹…khatÄ• , anidassanÄ• , appaá¹-ighÄ• , arÅ«pÄ• , lokiyÄ•
na viÃ±Ã±eyyÄ• .

no Ä• savÄ• , sÄ• savÄ• , Ä• savavippayuttÄ• , na vattabbÄ• ``Ä• savÄ• ceva sÄ• savÄ•
ca Ä• savÄ• , na vattabbÄ• ``Ä• savÄ• ceva Ä• savasampayuttÄ• cÄ• â€™â€™ tipi, ``Ä•
Ä• savÄ• â€™â€™ tipi. Ä• savavippayuttÄ• sÄ• savÄ• , no saá¹ƒ yojanÄ• ... pe ... no ganth
pe ... no yogÄ• ... pe ... no nÄ«varaá¹‡Ä• ... pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• rammaá
cetasikÄ• , cittasampayuttÄ• , cittasaá¹ƒ saá¹-á¹-hÄ• \Be 306/, cittasamuá¹-á¹-hÄ• nÄ• , citta
cittÄ• nuparivattino, cittasaá¹ƒ saá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , cittasaá¹ƒ saá¹-á¹-hasamuá¹-á
cittasaá¹ƒ saá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino \Se 398/, bÄ• hirÄ• , no upÄ• dÄ• , an
... pe ... no kilesÄ• .

na dassanena pahÄ• tabbÄ• , na bhÄ• vanÄ• yapahÄ• tabbÄ• , na dassanena pahÄ• tabb
pahÄ• tabbahetukÄ• , savitakkÄ• , savicÄ• rÄ• , siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• , si
pÄ«tisahagatÄ• , siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahagatÄ• , siyÄ• upekkhÄ• sah

upekkhÄ• sahagatÄ• , kÄ• mÄ• vacarÄ• , na rÅ«pÄ• vacarÄ• , na arÅ«pÄ• vacarÄ• , pariyÄ
sauttarÄ• , araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

sikkhÄ• padavibhaá¹…go niá¹-á¹-hito.

15. paá¹-isambhidÄ• vibhaá¹…go

1. suttantabhÄ• janÄ«yaá¹ƒ

1. saá¹…gahavÄ• ro

<718> catasso \Be 307/ \Ee 293/ \Ne 331/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dha
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• {paá¹-ibhÄ• á¹‡apaá¹-isambhidÄ•
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dhamme Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , ta
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isamb

2. saccavÄ• ro

<719> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niru
paá¹-ibhÄ• napaá¹-isambhidÄ• . dukkhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , dukkhasamu
dhammapaá¹-isambhidÄ• , dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• \Se 399/, d
paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tatra dhammaniruttÄ• bhilÄ• pe Ã±
niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• . ayaá¹ƒ

3. hetuvÄ• ro

<720> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• niru
paá¹-ibhÄ• napaá¹-isambhidÄ• . hetumhi Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , hetupha
atthapaá¹-isambhidÄ• , tatra dhammaniruttÄ• bhilÄ• pe \Ne 332/ Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-is
Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• . ayaá¹ƒ hetuvÄ• ro.

4. dhammavÄ• ro

<721> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niru
paá¹-ibhÄ• napaá¹-isambhidÄ• . ye dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibbattÄ• ab

dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• ; yamhÄ• dhammÄ• te dhammÄ• jÄ• tÄ•
abhinibbattÄ• pÄ• tubhÅ«tÄ• , tesu \Be 308/ dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isamb
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• ; Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹
ayaá¹ƒ dhammavÄ• ro.

5. paá¹-iccasamuppÄ• davÄ• ro

<722> catasso \Ee 294/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhi
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• . jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ attha
jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , jarÄ• maraá¹‡anirodhe
atthapaá¹-isambhidÄ• , jarÄ• maraá¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ d
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹

<723> catasso \Se 400/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhi
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• . jÄ• tiyÄ• Ã±Ä• á¹‡aá¹ƒ ... pe ... bh
... upÄ• dÄ• ne Ã±Ä• á¹‡aá¹ƒ ... pe ... taá¹‡hÄ• ya Ã±Ä• á¹‡aá¹ƒ ... pe ... vedanÄ• ya Ã±Ä•
Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¸·Ä• yatane Ã±Ä• á¹‡aá¹ƒ ... pe ... nÄ• marÅ«pe Ã±Ä• á¹‡aá¹ƒ ...
Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , saá¹…khÄ• ra
dhammapaá¹-isambhidÄ• , saá¹…khÄ• ranirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• , saá
paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tatra dhammaniruttÄ• bhilÄ• pe Ã±
niruttipaá¹-isambhidÄ• , Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• . ayaá¹ƒ

6. pariyattivÄ• ro

<724> catasso \Ne 333/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambh
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• .

tattha katamÄ• dhammapaá¹-isambhidÄ• ? idha bhikkhu dhammaá¹ƒ jÄ• nÄ• ti --- suttaá¹ƒ
gÄ• thaá¹ƒ udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ. ayaá¹ƒ vuc
``dhammapaá¹-isambhidÄ• â€™â€™. so tassa tasseva bhÄ• sitassa atthaá¹ƒ jÄ• nÄ• ti --- `
attho, ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™â€™ ti. ayaá¹ƒ vuccati ``atthapaá¹-isambhidÄ•
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹
ayaá¹ƒ pariyattivÄ• ro.

suttantabhÄ• janÄ«yaá¹ƒ.

2. abhidhammabhÄ• janÄ«yaá¹ƒ

1. kusalavÄ• ro

<725> catasso \Be 309/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhi
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• kusalÄ• ? yasmiá¹ƒ \Se 401/ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ citta
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhar
yaá¹ƒ vÄ• panÄ• rabbha \Ee 295/, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti, im
imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ
niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti, tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á
niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni \Ne 334/ Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ
idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

<726> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niru
paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppa
somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... somanassas
Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... somanassasahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ sasaá¹…
upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡a
... pe ... upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡avippayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ Ã±
sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• rammaá¹‡aá¹ƒ vÄ• yaá
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• kusalÄ• . imesu dham
dhammapaá¹-isambhidÄ• . tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya n
paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena
tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<727> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niru
paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame \Be 310/ dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ
... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye p
avikkhepo hoti. ime dhammÄ• kusalÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isam
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±att
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã
``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-

<728> catasso \Ee 296/ \Ne 335/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti sa
samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca
jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime
imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ
niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹
niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni \Se 403/ jÄ• nÄ• ti --- ``imÄ
idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

<729> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niru
paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ• ni
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• mel
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
avikkhepo hoti. ime dhammÄ• kusalÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isam
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±att
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena \Se 404/ Ã±Ä• á¹‡en
--- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ pa

2. akusalavÄ• ro

<730> catasso \Be 311/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhi
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti soma
diá¹-á¹-higatasampayuttaá¹ƒ \Ne 336/ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhammÄ• ramma
panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• akusal
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhi
dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-is
tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<731> catasso \Ee 297/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhi
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• akusalÄ• ? yasmiá¹ƒ samaye akusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti soma
diá¹-á¹-higatasampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... somanassasahagataá¹ƒ diá¹-á¹-hig
... somanassasahagataá¹ƒ diá¹-á¹-higatavippayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ
diá¹-á¹-higatasampayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ sa
... upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatavippayuttaá¹ƒ ... pe ... upekkhÄ• sahagataá¹ƒ diá¹-á
sasaá¹…khÄ• rena ... pe ... domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ ... pe ... doma
paá¹-ighasampayuttaá¹ƒ sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahagataá¹ƒ vicikicchÄ• sam
upekkhÄ• sahagataá¹ƒ uddhaccasampayuttaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• ... pe ... dhamm
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhamm
dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthap
tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niru
Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ
Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• .

3. vipÄ• kavÄ• ro

<732> tisso \Be 312/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• ,
paá¹-ibhÄ• napaá¹-isambhidÄ• \Se 405/.

katame \Ne 337/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalass
vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rÅ«pÄ• ramm
phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, upekkhÄ• hoti, citta
manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana tasmiá¹ƒ sama
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• . ime dhammÄ• abyÄ• katÄ• . imesu dhamme
atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dha
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti ---
idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

<733> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa kamma
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ \Ee 298/ saddÄ• rammaá¹‡a
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡a
sukhasahagataá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti, vedanÄ•
cetanÄ• hoti, cittaá¹ƒ hoti, sukhaá¹ƒ hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, sukhin
jÄ«vitindriyaá¹ƒ hoti \Se 406/, ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamu

dhammÄ• . ime dhammÄ• abyÄ• katÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambh
dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-is
tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<734> tisso \Be 313/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• ,
paá¹-ibhÄ• napaá¹-isambhidÄ• . katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• m
katattÄ• upacitattÄ• vipÄ• kÄ• manodhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ•
phoá¹-á¹-habbÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phas
hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti \Ne 338/, cittassek
manindriyaá¹ƒ hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana tasmiá¹ƒ sama
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• . ime dhammÄ• abyÄ• katÄ• . imesu dhamme
atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dha
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti ---
idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

<735> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ \Se 407/ samaye kÄ• mÄ• vacarassa kusalass
vipÄ• kÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• rÅ«pÄ• ramm
dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hot
cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, pÄ«ti hoti, sukhaá¹ƒ hoti, cittassekagg
manindriyaá¹ƒ hoti, somanassindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana tasmiá¹ƒ sa
paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• \Ee 299/. ime dhammÄ• abyÄ• katÄ• . imesu
atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dha
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti ---
idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

<736> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa kamma
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• \Be 314/ hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá
dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hot
cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti,
hoti, upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana \Ne 339/ tasmiá¹ƒ samaye aÃ
408/ paá¹-iccasamuppannÄ• arÅ«pino dhammÄ• . ime dhammÄ• abyÄ• katÄ• . imesu dha
atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dha
Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti ---

idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

<737> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacarassa kusalassa kamma
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ•
Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippa
somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahag
... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sah
pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena rÅ«pÄ• rammaá¹‡Ä•
vÄ• yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti.
abyÄ• katÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tes
hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡en
jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<738> tisso \Se 409/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• ,
paá¹-ibhÄ• napaá¹-isambhidÄ• .

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• ve
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati pathavÄ«kasiá¹‡aá¹ƒ, tasmiá¹ƒ samaye pha
avikkhepo hoti. ime dhammÄ• kusalÄ• \Be 315/. tasseva rÅ«pÄ• vacarassa kusalassa kam
vipÄ• kaá¹ƒ vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati path
tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ• abyÄ• katÄ• . imesu d
atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti \Ne 340/
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena \Ee 30
--- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ pa

<739> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye arÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• v
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... av
dhammÄ• kusalÄ• . tasseva arÅ«pÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±
pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, tasmiá¹ƒ \Se 410/ samaye phasso hoti ...
hoti. ime dhammÄ• abyÄ• katÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• .
dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-is

tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<740> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyy
diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicceva kÄ• meh
jhÄ• naá¹ƒ upasampajja viharati dukkhapaá¹-ipadaá¹ƒ dandhÄ• bhiÃ±Ã±aá¹ƒ, tasmiá¹ƒ sam
avikkhepo hoti. ime dhammÄ• kusalÄ• . tasseva lokuttarassa kusalassa kammassa katattÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati \Be 316/ dukkha
dandhÄ• bhiÃ±Ã±aá¹ƒ suÃ±Ã±ataá¹ƒ, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti
abyÄ• katÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tes
hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡en
Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä•
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<741> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame \Ee 301/ dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa \Se 411/ kammas
vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ rÅ«pÄ• ram
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ saddÄ• rammaá¹‡aá¹ƒ ... pe
uppannaá¹ƒ hoti upekkhÄ• sahagataá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ ... pe ... jivhÄ• viÃ±Ã±Ä• á
upekkhÄ• sahagataá¹ƒ rasÄ• rammaá¹‡aá¹ƒ ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• h
hoti, dukkhaá¹ƒ hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, dukkhindriyaá¹ƒ hoti, jÄ«viti
ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ• arÅ«pino dhammÄ•
imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• tesaá¹ƒ dhammÄ
dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã
``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-

<742> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye akusalassa kammassa katattÄ• upaci
uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... phoá¹-á¹-habbÄ• r
manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ
yaá¹ƒ yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti \Se 412/, vedanÄ• hoti, saÃ
cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro \Be 317/ hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, man
upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi p

arÅ«pino dhammÄ• . ime dhammÄ• abyÄ• katÄ• . imesu \Ne 342/ dhammesu Ã±Ä• á¹‡aá¹
niruttiyÄ• tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹
niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä•
idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ

4. kiriyavÄ• ro

<743> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manodhÄ• tu uppannÄ• hoti kiriyÄ• n
kammavipÄ• kÄ• upekkhÄ• sahagatÄ• rÅ«pÄ• rammaá¹‡Ä• \Ee 302/ vÄ• ... pe ... phoá¹-
yaá¹ƒ vÄ• panÄ• rabbha, tasmiá¹ƒ samaye phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cet
vitakko hoti, vicÄ• ro hoti, upekkhÄ• hoti, cittassekaggatÄ• hoti, manindriyaá¹ƒ hoti, upekkh
jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi paá¹-iccasamuppannÄ•
dhammÄ• abyÄ• katÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya ni
paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• \Se 4
tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti
paá¹-ibhÄ• napaá¹-isambhidÄ• .

<744> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ•
nÄ• kusalÄ• na ca kammavipÄ• kÄ• somanassasahagatÄ• rÅ«pÄ• rammaá¹‡Ä• vÄ• ... p
... manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti kiriyÄ• neva kusalÄ• nÄ• kusalÄ• na ca ka
rÅ«pÄ• rammaá¹‡Ä• vÄ• ... pe ... dhammÄ• rammaá¹‡Ä• vÄ• yaá¹ƒ \Be 318/ yaá¹ƒ vÄ•
phasso hoti, vedanÄ• hoti, saÃ±Ã±Ä• hoti, cetanÄ• hoti, cittaá¹ƒ hoti, vitakko hoti, vicÄ• ro
hoti, cittassekaggatÄ• hoti, vÄ«riyindriyaá¹ƒ hoti \Ne 343/, samÄ• dhindriyaá¹ƒ hoti, manind
upekkhindriyaá¹ƒ hoti, jÄ«vitindriyaá¹ƒ hoti, ye vÄ• pana tasmiá¹ƒ samaye aÃ±Ã±epi atthi p
arÅ«pino dhammÄ• . ime dhammÄ• abyÄ• katÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ atthapa
tesaá¹ƒ dhammÄ• naá¹ƒ paÃ±Ã±atti hoti tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niru
Ã±Ä• á¹‡ena tÄ• ni Ã±Ä• á¹‡Ä• ni jÄ• nÄ• ti --- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ
Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• .

<745> tisso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , niruttipaá¹-isambhidÄ• , paá¹-ibhÄ

katame dhammÄ• abyÄ• katÄ• ? yasmiá¹ƒ samaye manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Se 414/ u
nÄ• kusalÄ• na ca kammavipÄ• kÄ• somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ• ... pe
Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... somanassasahagatÄ• Ã±Ä• á¹‡avippa

somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sahag
... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• sasaá¹…khÄ• rena ... pe ... upekkhÄ• sah
pe ... upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• sasaá¹…khÄ• rena ... pe ... rÅ«pÄ• vaca
pe ... arÅ«pÄ• vacaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti kiriyaá¹ƒ neva kusalaá¹ƒ nÄ• kusalaá¹ƒ na ca
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ ... pe ... sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatik
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaÃ±Ã±Ä• sahagataá¹ƒ sukhassa ca pahÄ• nÄ• ... p
upasampajja viharati, tasmiá¹ƒ samaye phasso hoti ... pe ... avikkhepo hoti. ime dhammÄ•
dhammesu Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . yÄ• ya niruttiyÄ• \Ee 303/ tesaá¹ƒ dhamm
tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . yena Ã±Ä• á¹‡ena tÄ
--- ``imÄ• ni Ã±Ä• á¹‡Ä• ni idamatthajotakÄ• nÄ«â€™â€™ ti, Ã±Ä• á¹‡esu Ã±Ä• á¹‡aá¹ƒ pa

<746> catasso paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambhidÄ• , niru
paá¹-ibhÄ• napaá¹-isambhidÄ• . tisso paá¹-isambhidÄ• kÄ• mÄ• vacarakusalato catÅ«su \E
cittuppÄ• desu, kiriyato catÅ«su Ã±Ä• á¹‡asampayuttesu \Se 415/ cittuppÄ• desu uppajjanti
etesu ceva uppajjati, catÅ«su maggesu catÅ«su phalesu ca uppajjati.

abhidhammabhÄ• janÄ«yaá¹ƒ.

3. paÃ±hÄ• pucchakaá¹ƒ

<747> catasso \Ne 344/ paá¹-isambhidÄ• --- atthapaá¹-isambhidÄ• , dhammapaá¹-isambh
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• .

<748> catunnaá¹ƒ paá¹-isambhidÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ..
kati araá¹‡Ä• ?

1. tikaá¹ƒ

<749> siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , si
vedanÄ• ya sampayuttÄ• . tisso paá¹-isambhidÄ• siyÄ• vipÄ• kadhammadhammÄ• , siyÄ•
nevavipÄ• kanavipÄ• kadhammadhammÄ• ; atthapaá¹-isambhidÄ• siyÄ• vipÄ• kÄ• , siyÄ•
nevavipÄ• kanavipÄ• kadhammadhammÄ• . tisso paá¹-isambhidÄ• anupÄ• dinnupÄ• dÄ• n
anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• . tisso paá¹-isambhidÄ
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• ; atthapaá¹-isambhidÄ• siyÄ• asaá¹ƒkiliá¹-á¹-hasaá¹ƒkile
asaá¹ƒkiliá¹-á¹-haasaá¹ƒkilesikÄ• .

tisso paá¹-isambhidÄ• savitakkasavicÄ• rÄ• ; atthapaá¹-isambhidÄ• siyÄ• savitakkasavic
avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . siyÄ• pÄ«tisahagatÄ• , siyÄ• sukhasa

upekkhÄ• sahagatÄ• . neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• . neva dassanena

tisso paá¹-isambhidÄ• siyÄ• Ä• cayagÄ• mino, siyÄ• nevÄ• cayagÄ• minÄ• pacayagÄ• n
\Ee 304/ Ä• cayagÄ• minÄ« \Se 416/, siyÄ• apacayagÄ• minÄ«, siyÄ• nevÄ• cayagÄ• min

tisso \Be 320/ paá¹-isambhidÄ• nevasekkhanÄ• sekkhÄ• , atthapaá¹-isambhidÄ• siyÄ• se
345/, siyÄ• nevasekkhanÄ• sekkhÄ• . tisso paá¹-isambhidÄ• parittÄ• ; atthapaá¹-isambhid
appamÄ• á¹‡Ä• . niruttipaá¹-isambhidÄ• parittÄ• rammaá¹‡Ä• ; tisso paá¹-isambhidÄ• siyÄ
mahaggatÄ• rammaá¹‡Ä• , siyÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• .

tisso paá¹-isambhidÄ• majjhimÄ• ; atthapaá¹-isambhidÄ• siyÄ• majjhimÄ• , siyÄ• paá¹‡Ä
paá¹-isambhidÄ• aniyatÄ• ; atthapaá¹-isambhidÄ• siyÄ• sammattaniyatÄ• , siyÄ• aniyatÄ
na vattabbÄ• --- maggÄ• rammaá¹‡Ä• tipi, maggahetukÄ• tipi, maggÄ• dhipatinÄ«tipi; attha
maggÄ• rammaá¹‡Ä• , siyÄ• maggahetukÄ• , siyÄ• maggÄ• dhipatinÄ«, siyÄ• na vattabb
maggÄ• dhipatinÄ«tipi; dve paá¹-isambhidÄ• siyÄ• maggÄ• rammaá¹‡Ä• , na maggahetuk
siyÄ• na vattabbÄ• maggÄ• rammaá¹‡Ä• tipi, maggÄ• dhipatinotipi.

tisso paá¹-isambhidÄ• siyÄ• uppannÄ• , siyÄ• anuppannÄ• , na vattabbÄ• uppÄ• dinoti;
uppannÄ• , siyÄ• anuppannÄ• , siyÄ• uppÄ• dinÄ«. siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , si
niruttipaá¹-isambhidÄ• paccuppannÄ• rammaá¹‡Ä• ; dve paá¹-isambhidÄ• siyÄ• atÄ«tÄ•
anÄ• gatÄ• rammaá¹‡Ä• , siyÄ• paccuppannÄ• rammaá¹‡Ä• \Se 417/; atthapaá¹-isambhid
siyÄ• anÄ• gatÄ• rammaá¹‡Ä• , siyÄ• paccuppannÄ• rammaá¹‡Ä• , siyÄ• na vattabbÄ• a
anÄ• gatÄ• rammaá¹‡Ä• tipi, paccuppannÄ• rammaá¹‡Ä• tipi. siyÄ• ajjhattÄ• , siyÄ• bahid
ajjhattabahiddhÄ• . niruttipaá¹-isambhidÄ• bahiddhÄ• rammaá¹‡Ä• ; tisso paá¹-isambhidÄ•
ajjhattÄ• rammaá¹‡Ä• , siyÄ• bahiddhÄ• rammaá¹‡Ä• , siyÄ• ajjhattabahiddhÄ• rammaá¹‡

2. dukaá¹ƒ

<750> hetÅ«, sahetukÄ• , hetusampayuttÄ• , hetÅ« ceva sahetukÄ• ca, hetÅ« ceva hetusa
na hetÅ« sahetukÄ• tipi, nahetÅ«ahetukÄ• tipi.

sappaccayÄ• \Be 321/, saá¹…khatÄ• , anidassanÄ• , appaá¹-ighÄ• , arÅ«pÄ• , tisso paá¹-
atthapaá¹-isambhidÄ• \Ne 346/ siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• , kenaci viÃ±Ã±eyyÄ• , ken

no Ä• savÄ• . tisso paá¹-isambhidÄ• sÄ• savÄ• ; atthapaá¹-isambhidÄ• siyÄ• sÄ• savÄ•
Ä• savavippayuttÄ• . tisso paá¹-isambhidÄ• \Ee 305/ na vattabbÄ• Ä• savÄ• ceva sÄ• sav
ca Ä• savÄ• ; atthapaá¹-isambhidÄ• na vattabbÄ• Ä• savo {Ä• savÄ• (Ce) dhÄ• tuvibhaá¹

natthi} ceva sÄ• savÄ• cÄ• ti, siyÄ• sÄ• savÄ• ceva no ca Ä• savo {Ä• savÄ• (Ce) dhÄ• t
pÄ• á¹-hanÄ• nattaá¹ƒ natthi}, siyÄ• na vattabbÄ• sÄ• savÄ• ceva no ca Ä• savÄ• ti. na v
Ä• savasampayuttÄ• cÄ• tipi, Ä• savasampayuttÄ• ceva no ca Ä• savÄ• tipi. tisso paá¹-isa
sÄ• savÄ• ; atthapaá¹-isambhidÄ• siyÄ• Ä• savavippayuttÄ• sÄ• savÄ• , siyÄ• Ä• savavi

no \Se 418/ saá¹ƒyojanÄ• ... pe ... no ganthÄ• ... pe ... no oghÄ• ... pe ... no yogÄ• ... pe
nÄ«varaá¹‡Ä• ... pe ... no parÄ• mÄ• sÄ• ... pe ... sÄ• rammaá¹‡Ä• . no cittÄ• , cetasikÄ•
cittasaá¹ƒsaá¹-á¹-hÄ• , cittasamuá¹-á¹-hÄ• nÄ• , cittasahabhuno, cittÄ• nuparivattino.
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• , cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nasahabhuno,
cittasaá¹ƒsaá¹-á¹-hasamuá¹-á¹-hÄ• nÄ• nuparivattino, bÄ• hirÄ• , no upÄ• dÄ• , anupÄ• din

no upÄ• dÄ• nÄ• ... pe ... no kilesÄ• ... pe ... na dassanena pahÄ• tabbÄ• . na bhÄ• vanÄ
dassanena pahÄ• tabbahetukÄ• . na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• . tisso paá¹-isamb
atthapaá¹-isambhidÄ• siyÄ• savitakkÄ• , siyÄ• avitakkÄ• . tisso paá¹-isambhidÄ• savicÄ•
siyÄ• savicÄ• rÄ• , siyÄ• avicÄ• rÄ• . siyÄ• sappÄ«tikÄ• , siyÄ• appÄ«tikÄ• . siyÄ• pÄ«ti
pÄ«tisahagatÄ• . siyÄ• sukhasahagatÄ• , siyÄ• na sukhasahagatÄ• . siyÄ• upekkhÄ• sah
upekkhÄ• sahagatÄ• . tisso paá¹-isambhidÄ• kÄ• mÄ• vacarÄ• ; atthapaá¹-isambhidÄ• siy
kÄ• mÄ• vacarÄ• . na rÅ«pÄ• vacarÄ• . na arÅ«pÄ• vacarÄ• \Be 322/. tisso paá¹-isambhid
atthapaá¹-isambhidÄ• siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ• pannÄ• . tisso paá¹-isambhid
atthapaá¹-isambhidÄ• siyÄ• niyyÄ• nikÄ• , siyÄ• aniyyÄ• nikÄ• . tisso paá¹-isambhidÄ• a
atthapaá¹-isambhidÄ• siyÄ• niyatÄ• \Ne 347/, siyÄ• aniyatÄ• . tisso paá¹-isambhidÄ• sau
atthapaá¹-isambhidÄ• siyÄ• sauttarÄ• \Se 419/, siyÄ• anuttarÄ• . araá¹‡Ä• ti.

paÃ±hÄ• pucchakaá¹ƒ.

paá¹-isambhidÄ• vibhaá¹…go niá¹-á¹-hito.

16. Ã±Ä• á¹‡avibhaá¹…go

1. ekakamÄ• tikÄ•

<751> ekavidhena \Be 323/ \Ee 306/ \Ne 348/ Ã±Ä• á¹‡avatthu --- paÃ±ca viÃ±Ã±Ä• á¹‡Ä•
hetuvippayuttÄ• , sappaccayÄ• , saá¹…khatÄ• , arÅ«pÄ• , lokiyÄ• , sÄ• savÄ• , saá¹ƒyojan
yoganiyÄ• , nÄ«varaá¹‡iyÄ• , parÄ• maá¹-á¹-hÄ• , upÄ• dÄ• niyÄ• , saá¹ƒkilesikÄ• , abyÄ•
acetasikÄ• , vipÄ• kÄ• , upÄ• dinnupÄ• dÄ• niyÄ• , asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• , na sa
avitakkavicÄ• ramattÄ• , avitakkaavicÄ• rÄ• , na pÄ«tisahagatÄ• , neva dassanena na bhÄ•
dassanena na bhÄ• vanÄ• ya pahÄ• tabbahetukÄ• , nevÄ• cayagÄ• minÄ• pacayagÄ• min
parittÄ• , kÄ• mÄ• vacarÄ• , na rÅ«pÄ• vacarÄ• , na arÅ«pÄ• vacarÄ• , pariyÄ• pannÄ• , n

aniyyÄ• nikÄ• ,

uppannavatthukÄ• uppannÄ• rammaá¹‡Ä• ,

(3) purejÄ• tavatthukÄ• purejÄ• tÄ• rammaá¹‡Ä•

(4) ajjhattikavatthukÄ• bÄ• hirÄ• rammaá¹‡Ä•

(5) asambhinnavatthukÄ• asambhinnÄ• rammaá¹‡Ä•

(6) nÄ• nÄ• vatthukÄ• nÄ• nÄ• rammaá¹‡Ä•

(7) na aÃ±Ã±amaÃ±Ã±assa \Se 420/ gocaravisayaá¹ƒ paccanubhonti

(8) na asamannÄ• hÄ• rÄ• uppajjanti

(9) na \Ne 349/ amanasikÄ• rÄ• uppajjanti

(10) na abbokiá¹‡á¹‡Ä• uppajjanti

(11) na apubbaá¹ƒ acarimaá¹ƒ uppajjanti

(12) na aÃ±Ã±amaÃ±Ã±assa samanantarÄ• uppajjanti

(13) paÃ±ca viÃ±Ã±Ä• á¹‡Ä• anÄ• bhogÄ•

(14) paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci {kiÃ±ci (Ce Katthaci) } dhammaá¹ƒ paá¹-ivijÄ• nÄ
abhinipÄ• tamattÄ•

(15) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kaÃ±ci dhammaá¹ƒ paá¹-iv

(16) paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci iriyÄ• pathaá¹ƒ kappeti

(17) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kaÃ±ci iriyÄ• pathaá¹ƒ kapp

(18) paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kÄ• yakammaá¹ƒ na vacÄ«kammaá¹ƒ paá¹-á¹-hapeti

(19) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kÄ• yakammaá¹ƒ na vacÄ«

(20) paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kusalÄ• kusalaá¹ƒ dhammaá¹ƒ samÄ• diyati

(21) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kusalÄ• kusalaá¹ƒ dhamma

(22) paÃ±cahi \Ee 308/ viÃ±Ã±Ä• á¹‡ehi na samÄ• pajjati na vuá¹-á¹-hÄ• ti

(23) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na samÄ• pajjati na vuá¹-á¹-hÄ

(24) paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na cavati na uppajjati

(25) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na cavati na uppajjati

(26) paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na supati na \Be 324/ paá¹-ibujjhati na supinaá¹ƒ passati

(27) paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na supati na paá¹-ibujjhati na s
yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä•

evaá¹ƒ ekavidhena Ã±Ä• á¹‡avatthu.

2. dukamÄ• tikÄ•

<752> __duvidhena_ \Ne 350/ __Ã±Ä• á¹‡avatthu --- _

(1) lokiyÄ• paÃ±Ã±Ä• , lokuttarÄ• paÃ±Ã±Ä•

(2) kenaci viÃ±Ã±eyyÄ• paÃ±Ã±Ä• , kenaci na viÃ±Ã±eyyÄ• paÃ±Ã±Ä•

(3) sÄ• savÄ• paÃ±Ã±Ä• \Se 421/, anÄ• savÄ• paÃ±Ã±Ä•

(4) Ä• savavippayuttÄ• sÄ• savÄ• paÃ±Ã±Ä• , Ä• savavippayuttÄ• anÄ• savÄ• paÃ±Ã±Ä

(5) saá¹ƒyojaniyÄ• paÃ±Ã±Ä• , asaá¹ƒyojaniyÄ• paÃ±Ã±Ä•

(6) saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniyÄ• paÃ±Ã±Ä• , saá¹ƒyojanavippayuttÄ• asaá¹ƒy

(7) ganthaniyÄ• paÃ±Ã±Ä• , aganthaniyÄ• paÃ±Ã±Ä•

(8) ganthavippayuttÄ• ganthaniyÄ• paÃ±Ã±Ä• , ganthavippayuttÄ• aganthaniyÄ• paÃ±Ã

(9) oghaniyÄ• paÃ±Ã±Ä• , anoghaniyÄ• paÃ±Ã±Ä•

(10) oghavippayuttÄ• oghaniyÄ• paÃ±Ã±Ä• , oghavippayuttÄ• anoghaniyÄ• paÃ±Ã±Ä•

(11) yoganiyÄ• paÃ±Ã±Ä• , ayoganiyÄ• paÃ±Ã±Ä•

(12) yogavippayuttÄ• yoganiyÄ• paÃ±Ã±Ä• , yogavippayuttÄ• ayoganiyÄ• paÃ±Ã±Ä•

(13) nÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• , anÄ«varaá¹‡iyÄ• paÃ±Ã±Ä•

(14) nÄ«varaá¹‡avippayuttÄ• nÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• , nÄ«varaá¹‡avippayuttÄ• anÄ«

(15) parÄ• maá¹-á¹-hÄ• \Ee 309/ paÃ±Ã±Ä• , aparÄ• maá¹-á¹-hÄ• paÃ±Ã±Ä•

(16) parÄ• mÄ• savippayuttÄ• parÄ• maá¹-á¹-hÄ• paÃ±Ã±Ä• , parÄ• mÄ• savippayuttÄ•

(17) upÄ• dinnÄ• paÃ±Ã±Ä• , anupÄ• dinnÄ• paÃ±Ã±Ä•

(18) upÄ• dÄ• niyÄ• paÃ±Ã±Ä• , anupÄ• dÄ• niyÄ• paÃ±Ã±Ä•

(19) upÄ• dÄ• navippayuttÄ• \Ne 351/ upÄ• dÄ• niyÄ• paÃ±Ã±Ä• , upÄ• dÄ• navippayutt

(20) saá¹ƒkilesikÄ• paÃ±Ã±Ä• , asaá¹ƒkilesikÄ• paÃ±Ã±Ä•

(21) kilesavippayuttÄ• saá¹ƒkilesikÄ• paÃ±Ã±Ä• , kilesavippayuttÄ• asaá¹ƒkilesikÄ• paÃ

(22) savitakkÄ• paÃ±Ã±Ä• , avitakkÄ• paÃ±Ã±Ä•

(23) savicÄ• rÄ• paÃ±Ã±Ä• , avicÄ• rÄ• paÃ±Ã±Ä•

(24) sappÄ«tikÄ• paÃ±Ã±Ä• , appÄ«tikÄ• paÃ±Ã±Ä•

(25) pÄ«tisahagatÄ• paÃ±Ã±Ä• , na pÄ«tisahagatÄ• paÃ±Ã±Ä•

(26) sukhasahagatÄ• paÃ±Ã±Ä• , na sukhasahagatÄ• paÃ±Ã±Ä•

(27) upekkhÄ• sahagatÄ• paÃ±Ã±Ä• , na upekkhÄ• sahagatÄ• paÃ±Ã±Ä•

(28) kÄ• mÄ• vacarÄ• paÃ±Ã±Ä• \Se 422/, na kÄ• mÄ• vacarÄ• paÃ±Ã±Ä•

(29) rÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , na rÅ«pÄ• vacarÄ• paÃ±Ã±Ä•

(30) arÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , na arÅ«pÄ• vacarÄ• paÃ±Ã±Ä•

(31) pariyÄ• pannÄ• paÃ±Ã±Ä• , apariyÄ• pannÄ• paÃ±Ã±Ä•

(32) niyyÄ• nikÄ• paÃ±Ã±Ä• , aniyyÄ• nikÄ• paÃ±Ã±Ä•

(33) niyatÄ• paÃ±Ã±Ä• , aniyatÄ• paÃ±Ã±Ä•

(34) sauttarÄ• paÃ±Ã±Ä• \Be 325/, anuttarÄ• paÃ±Ã±Ä•

(35) atthajÄ• pikÄ• paÃ±Ã±Ä• , jÄ• pitatthÄ• paÃ±Ã±Ä•

evaá¹ƒ duvidhena Ã±Ä• á¹‡avatthu.

3. tikamÄ• tikÄ•

<753> tividhena \Ee 310/ \Ne 352/ Ã±Ä• á¹‡avatthu ---

(1) cintÄ• mayÄ• paÃ±Ã±Ä• , sutamayÄ• paÃ±Ã±Ä• , bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä•

(2) dÄ• namayÄ• paÃ±Ã±Ä• , sÄ«lamayÄ• paÃ±Ã±Ä• , bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä•

(3) adhisÄ«le paÃ±Ã±Ä• , adhicitte paÃ±Ã±Ä• , adhipaÃ±Ã±Ä• ya paÃ±Ã±Ä•

(4) Ä• yakosallaá¹ƒ, apÄ• yakosallaá¹ƒ, upÄ• yakosallaá¹ƒ

(5) vipÄ• kÄ• paÃ±Ã±Ä• , vipÄ• kadhammadhammÄ• paÃ±Ã±Ä• , nevavipÄ• kanavipÄ• k

(6) upÄ• dinnupÄ• dÄ• niyÄ• paÃ±Ã±Ä• , anupÄ• dinnupÄ• dÄ• niyÄ• paÃ±Ã±Ä• , anupÄ

(7) savitakkasavicÄ• rÄ• paÃ±Ã±Ä• , avitakkavicÄ• ramattÄ• paÃ±Ã±Ä• , avitakkaavicÄ• r

(8) pÄ«tisahagatÄ• paÃ±Ã±Ä• , sukhasahagatÄ• paÃ±Ã±Ä• , upekkhÄ• sahagatÄ• paÃ±

(9) Ä• cayagÄ• minÄ« paÃ±Ã±Ä• , apacayagÄ• minÄ« paÃ±Ã±Ä• , nevÄ• cayagÄ• minÄ•

(10) sekkhÄ• paÃ±Ã±Ä• , asekkhÄ• paÃ±Ã±Ä• , nevasekkhanÄ• sekkhÄ• paÃ±Ã±Ä•

(11) parittÄ• paÃ±Ã±Ä• , mahaggatÄ• paÃ±Ã±Ä• , appamÄ• á¹‡Ä• paÃ±Ã±Ä•

(12) parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , mahaggatÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , appamÄ• á

(13) maggÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , maggahetukÄ• paÃ±Ã±Ä• , maggÄ• dhipatinÄ« pa

(14) uppannÄ• paÃ±Ã±Ä• \Se 423/, anuppannÄ• paÃ±Ã±Ä• , uppÄ• dinÄ« paÃ±Ã±Ä•

(15) atÄ«tÄ• \Ee 311/ paÃ±Ã±Ä• , anÄ• gatÄ• paÃ±Ã±Ä• , paccuppannÄ• paÃ±Ã±Ä•

(16) atÄ«tÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , anÄ• gatÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , paccuppann

(17) ajjhattÄ• \Ne 353/ paÃ±Ã±Ä• , bahiddhÄ• paÃ±Ã±Ä• , ajjhattabahiddhÄ• paÃ±Ã±Ä•

(18) ajjhattÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , bahiddhÄ• rammaá¹‡Ä• paÃ±Ã±Ä• , ajjhattabahid

(19) savitakkasavicÄ• rÄ• paÃ±Ã±Ä• atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• , a
nevavipÄ• kanavipÄ• kadhammadhammÄ•

(20) atthi upÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinna

(21) atthi pÄ«tisahagatÄ• , atthi sukhasahagatÄ• , atthi upekkhÄ• sahagatÄ•

(22) atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ• pacaya

(23) atthi sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ•

(24) atthi parittÄ• , atthi mahaggatÄ• , atthi appamÄ• á¹‡Ä•

(25) atthi parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• rammaá¹‡Ä• , atthi appamÄ• á¹‡Ä• ram

(26) atthi maggÄ• rammaá¹‡Ä• , atthi maggahetukÄ• , atthi maggÄ• dhipatinÄ«

(27) atthi uppannÄ• , atthi anuppannÄ• , atthi uppÄ• dinÄ«

(28) atthi atÄ«tÄ• , atthi anÄ• gatÄ• \Be 326/, atthi paccuppannÄ•

(29) atthi \Ee 312/ atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä• , atthi paccuppann

(30) atthi ajjhattÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ•

(31) atthi ajjhattÄ• rammaá¹‡Ä• , atthi bahiddhÄ• rammaá¹‡Ä• , atthi ajjhattabahiddhÄ• ran

(32) avitakkavicÄ• ramattÄ• paÃ±Ã±Ä• atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• , nevavipÄ• kanavipÄ• kadhammadhammÄ•

(33) atthi upÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinna

(34) atthi \Ne 354/ Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ

(35) atthi sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ•

(36) atthi uppannÄ• , atthi anuppannÄ• , atthi uppÄ• dinÄ«

(37) atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•

(38) atthi ajjhattÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ•

(39) avitakkaavicÄ• rÄ• paÃ±Ã±Ä• atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• , atth nevavipÄ• kanavipÄ• kadhammadhammÄ•

(40) atthi upÄ• dinnupÄ• dÄ• niyÄ• , atthi anuppÄ• dinnupÄ• dÄ• niyÄ• , atthi anuppÄ• din

(41) atthi pÄ«tisahagatÄ• , atthi sukhasahagatÄ• , atthi upekkhÄ• sahagatÄ•

(42) atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ• pacayag

(43) atthi \Ee 313/ sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ•

(44) atthi parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• rammaá¹‡Ä• , atthi appamÄ• á¹‡Ä• ram

(45) atthi maggÄ• rammaá¹‡Ä• , atthi maggahetukÄ• , atthi maggÄ• dhipatinÄ«

(46) atthi uppannÄ• , atthi anuppannÄ• , atthi uppÄ• dinÄ«

(47) atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•

(48) atthi atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä• , atthi paccuppannÄ• ramma

(49) atthi ajjhattÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ•

(50) atthi ajjhattÄ• rammaá¹‡Ä• , atthi bahiddhÄ• rammaá¹‡Ä• , atthi ajjhattabahiddhÄ• ran

(51) pÄ«tisahagatÄ• \Ne 355/ paÃ±Ã±Ä• sukhasahagatÄ• paÃ±Ã±Ä• atthi vipÄ• kÄ• , at
atthi nevavipÄ• kanavipÄ• kadhammadhammÄ• \Se 424/

(52) atthi \Se 425/ upÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinnupÄ• dÄ• niyÄ• , atthi anup

(53) atthi savitakkasavicÄ• rÄ• , atthi avitakkavicÄ• ramattÄ• , atthi avitakkaavicÄ• rÄ•

(54) atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ• pacayag

(55) atthi sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ•

(56) atthi parittÄ• , atthi mahaggatÄ• , atthi appamÄ• á¹‡Ä•

(57) atthi \Ee 314/ parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• rammaá¹‡Ä• , atthi appamÄ• á

(58) atthi maggÄ• rammaá¹‡Ä• \Be 327/, atthi maggahetukÄ• , atthi maggÄ• dhipatinÄ«

(59) atthi uppannÄ• , atthi anuppannÄ• , atthi uppÄ• dinÄ«

(60) atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•

(61) atthi atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä• , atthi paccuppannÄ• ramma

(62) atthi ajjhatÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ•

(63) atthi ajjhattÄ• rammaá¹‡Ä• , atthi bahiddhÄ• rammaá¹‡Ä• , atthi ajjhattabahiddhÄ• ran

(64) upekkhÄ• sahagatÄ• paÃ±Ã±Ä• atthi vipÄ• kÄ• , atthi vipÄ• kadhammadhammÄ• , a
nevavipÄ• kanavipÄ• kadhammadhammÄ•

(65) atthi upÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinnupÄ• dÄ• niyÄ• , atthi anupÄ• dinna

(66) atthi Ä• cayagÄ• minÄ«, atthi apacayagÄ• minÄ«, atthi nevÄ• cayagÄ• minÄ• pacaya

(67) atthi \Ne 356/ sekkhÄ• , atthi asekkhÄ• , atthi nevasekkhanÄ• sekkhÄ•

(68) atthi parittÄ• , atthi mahaggatÄ• , atthi appamÄ• á¹‡Ä•

(69) atthi parittÄ• rammaá¹‡Ä• , atthi mahaggatÄ• rammaá¹‡Ä• , atthi appamÄ• á¹‡Ä• ram

(70) atthi maggÄ• rammaá¹‡Ä• , atthi maggahetukÄ• , atthi maggÄ• dhipatinÄ«

(71) atthi \Se 426/ \Ee 315/ uppannÄ• , atthi anuppannÄ• , atthi uppÄ• dinÄ«

(72) atthi atÄ«tÄ• , atthi anÄ• gatÄ• , atthi paccuppannÄ•

(73) atthi atÄ«tÄ• rammaá¹‡Ä• , atthi anÄ• gatÄ• rammaá¹‡Ä• , atthi paccuppannÄ• ramm

(74) atthi ajjhattÄ• , atthi bahiddhÄ• , atthi ajjhattabahiddhÄ•

(75) atthi ajjhattÄ• rammaá¹‡Ä• , atthi bahiddhÄ• rammaá¹‡Ä• , atthi ajjhattabahiddhÄ• ran

evaá¹ƒ tividhena Ã±Ä• á¹‡avatthu.

4. catukkamÄ• tikÄ•

<754> catubbidhena Ã±Ä• á¹‡avatthu ---

(1) kammassakataÃ±Ä• á¹‡aá¹ƒ, saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, maggasamaá¹…gissa
Ã±Ä• á¹‡aá¹ƒ

(2) dukkhe Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ, d
paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ

(3) kÄ• mÄ• vacarÄ• paÃ±Ã±Ä• , rÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , arÅ«pÄ• vacarÄ• paÃ±Ã±

(4) dhamme Ã±Ä• á¹‡aá¹ƒ, anvaye Ã±Ä• á¹‡aá¹ƒ, pariye {paricce (sabbattha) passa dÄ«gh sammutiÃ±Ä• á¹‡aá¹ƒ {sammatiÃ±Ä• á¹‡aá¹ƒ (Se) passa dÄ«ghanikÄ• ye}

(5) atthi \Ne 357/ paÃ±Ã±Ä• Ä• cayÄ• ya no apacayÄ• ya, atthi paÃ±Ã±Ä• apacayÄ• ya n Ä• cayÄ• ya ceva apacayÄ• ya ca, atthi paÃ±Ã±Ä• nevÄ• cayÄ• ya no apacayÄ• ya

(6) atthi paÃ±Ã±Ä• nibbidÄ• ya no paá¹-ivedhÄ• ya, atthi paÃ±Ã±Ä• paá¹-ivedhÄ• ya no n nibbidÄ• ya ceva paá¹-ivedhÄ• ya ca, atthi paÃ±Ã±Ä• neva nibbidÄ• ya no paá¹-ivedhÄ• ya

(7) hÄ• nabhÄ• ginÄ« \Ee 316/ paÃ±Ã±Ä• , á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• , visesabhÄ• ginÄ paÃ±Ã±Ä•

(8) catasso \Be 328/ paá¹-isambhidÄ•

(9) catasso paá¹-ipadÄ•

(10) cattÄ• ri Ä• rammaá¹‡Ä• ni

(11) jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡asamudaye Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡ jarÄ• maraá¹‡anirodhagÄ• miniyÄ• paá¹-ipadÄ• ya \Se 427/ Ã±Ä• á¹‡aá¹ƒ

(12-21) jÄ• tiyÄ• Ã±Ä• á¹‡aá¹ƒ ... pe ... bhave Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• dÄ• ne Ã±Ä• á¹ taá¹‡hÄ• ya Ã±Ä• á¹‡aá¹ƒ ... pe ... vedanÄ• ya Ã±Ä• á¹‡aá¹ƒ ... pe ... phasse Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe ... nÄ• marÅ«pe Ã±Ä• á¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡e Ã±Ä• á¹‡aá¹ƒ ... Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• rasamudaye Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• ranirodhe Ã±Ä• á¹‡aá¹ƒ paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ catubbidhena Ã±Ä• á¹‡avatthu.

5. paÃ±cakamÄ• tikÄ•

<755> paÃ±cavidhena Ã±Ä• á¹‡avatthu ---

(1) paÃ±caá¹…giko sammÄ• samÄ• dhi (2) paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhi

evaá¹ƒ paÃ±cavidhena Ã±Ä• á¹‡avatthu.

6. chakkamÄ• tikÄ•

<756> chabbidhena \Ne 358/ Ã±Ä• á¹‡avatthu ---

(1) chasu abhiÃ±Ã±Ä• su paÃ±Ã±Ä•

evaá¹ƒ chabbidhena Ã±Ä• á¹‡avatthu.

7. sattakamÄ• tikÄ•

<757> sattavidhena Ã±Ä• á¹‡avatthu ---

(1) sattasattati Ã±Ä• á¹‡avatthÅ«ni

evaá¹ƒ sattavidhena Ã±Ä• á¹‡avatthu.

8. aá¹-á¹-hakamÄ• tikÄ•

<758> aá¹-á¹-havidhena \Ee 317/ Ã±Ä• á¹‡avatthu ---

(1) catÅ«su maggesu, catÅ«su phalesu paÃ±Ã±Ä•

evaá¹ƒ aá¹-á¹-havidhena Ã±Ä• á¹‡avatthu.

9. navakamÄ• tikÄ•

<759> navavidhena Ã±Ä• á¹‡avatthu ---

(1) navasu anupubbavihÄ• rasamÄ• pattÄ«su paÃ±Ã±Ä•

evaá¹ƒ navavidhena Ã±Ä• á¹‡avatthu.

10. dasakamÄ• tikÄ•

<760>dasavidhena \Ne 359/ Ã±Ä• á¹‡avatthu --- dasa tathÄ• gatassa tathÄ• gatabalÄ• ni y
tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su \Be 329/ sÄ«hanÄ• daá¹ƒ
pavatteti. katamÄ• ni dasa?

(1) idha tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti \Se 428/.

(2) puna caparaá¹ƒ tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammasamÄ• dÄ• vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato atÄ«tÄ• nÄ• gatapaccuppan á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tath balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«h brahmacakkaá¹ƒ pavatteti.

(3) puna caparaá¹ƒ tathÄ• gato sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ paj sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su brahmacakkaá¹ƒ pavatteti.

(4) puna caparaá¹ƒ tathÄ• gato anekadhÄ• tu nÄ• nÄ• dhÄ• tulokaá¹ƒ {anekadhÄ• tuá¹ƒ n I 148} yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato anekadhÄ• tu nÄ• nÄ• dhÄ• tuloka pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti

(5) puna caparaá¹ƒ tathÄ• gato sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bhÅ«taá¹ƒ pa sattÄ• naá¹ƒ \Ne 360/ nÄ• nÄ• dhimuttikataá¹ƒ \Ee 318/ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idam tathÄ• gatabalaá¹ƒ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ pa sÄ«hanÄ• daá¹ƒ nadati, brahmacakkaá¹ƒ pavatteti.

(6) puna caparaá¹ƒ tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattaá pajÄ• nÄ• ti. yampi tathÄ• gato parasattÄ• naá¹ƒ parapuggalÄ• naá¹ƒ indriyaparopariyattaá pajÄ• nÄ• ti \Se 429/, idampi tathÄ• gatassa tathÄ• gatabalaá¹ƒ \Be 330/ hoti, yaá¹ƒ balaá¹ƒ Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakk

(7) puna caparaá¹ƒ tathÄ• gato jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesa vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. yampi tathÄ• gato jhÄ• navimokkhasamÄ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ hoti, yaá¹ƒ balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, paris brahmacakkaá¹ƒ pavatteti.

(8) puna caparaá¹ƒ tathÄ• gato pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.

pubbenivÄ• sÄ• nussatiá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• ga
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daa
pavatteti.

(9) puna caparaá¹ƒ tathÄ• gato sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ
sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ
balaá¹ƒ Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«ha
brahmacakkaá¹ƒ pavatteti.

(10) puna caparaá¹ƒ tathÄ• gato Ä• savÄ• naá¹ƒ khayaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti.
Ä• savÄ• naá¹ƒ khayaá¹ƒ yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti, idampi tathÄ• gatassa tathÄ• gata
Ä• gamma tathÄ• gato Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daa
pavatteti. imÄ• ni \Ne 361/ dasa tathÄ• gatassa tathÄ• gatabalÄ• ni, yehi balehi samannÄ• g
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ \Se 430/ nadati, bral

evaá¹ƒ dasavidhena Ã±Ä• á¹‡avatthu.

mÄ• tikÄ•

1. ekakaniddeso

<761> paÃ±ca \Be 331/ viÃ±Ã±Ä• á¹‡Ä• \Ee 319/ na hetumeva, ahetukameva, hetuvippay
saá¹…khatameva, arÅ«pameva, lokiyameva, sÄ• savameva, saá¹ƒyojaniyameva, ganthaniy
yoganiyameva, nÄ«varaá¹‡iyameva, parÄ• maá¹-á¹-hameva, upÄ• dÄ• niyameva, saá¹ƒkile
sÄ• rammaá¹‡ameva, acetasikameva, vipÄ• kameva, upÄ• dinnupÄ• dÄ• niyameva, asaá¹ƒ
savitakkasavicÄ• rameva, na avitakkavicÄ• ramattameva, avitakkaavicÄ• rameva, na pÄ«tis
dassanena na bhÄ• vanÄ• ya pahÄ• tabbameva, neva dassanena na bhÄ• vanÄ• ya pahÄ•
nevÄ• cayagÄ• minÄ• pacayagÄ• mimeva, nevasekkhanÄ• sekkhameva, parittameva, kÄ•
na arÅ«pÄ• vacarameva, pariyÄ• pannameva, no apariyÄ• pannameva, aniyatameva, aniyy
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyameva, aniccameva, jarÄ• bhibhÅ«tameva.

<762> paÃ±ca viÃ±Ã±Ä• á¹‡Ä• uppannavatthukÄ• , uppannÄ• rammaá¹‡Ä• ti uppannasm
Ä• rammaá¹‡e uppajjanti.

purejÄ• tavatthukÄ• , purejÄ• tÄ• rammaá¹‡Ä• ti purejÄ• tasmiá¹ƒ vatthusmiá¹ƒ purejÄ• te

ajjhattikavatthukÄ• \Ne 362/, bÄ• hirÄ• rammaá¹‡Ä• ti paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá
Ä• rammaá¹‡Ä• bÄ• hirÄ• .

asambhinnavatthukÄ• , asambhinnÄ• rammaá¹‡Ä• ti asambhinnasmiá¹ƒ vatthusmiá¹ƒ asan
uppajjanti.

nÄ• nÄ• vatthukÄ• , nÄ• nÄ• rammaá¹‡Ä• ti aÃ±Ã±aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa vatthu c
sotaviÃ±Ã±Ä• á¹‡assa vatthu ca Ä• rammaá¹‡aÃ±ca, aÃ±Ã±aá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡ass
aÃ±Ã±aá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡assa vatthu ca Ä• rammaá¹‡aÃ±ca, aÃ±Ã±aá¹ƒ kÄ• yaviÃ±
Ä• rammaá¹‡aÃ±ca.

<763> na aÃ±Ã±amaÃ±Ã±assa gocaravisayaá¹ƒ paccanubhontÄ«ti cakkhuviÃ±Ã±Ä• á¹‡as
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ na paccanubhoti, sotaviÃ±Ã±Ä• á¹‡assa gocaravisayampi cakkhuviÃ
paccanubhoti. cakkhuviÃ±Ã±Ä• á¹‡assa gocaravisayaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ na pac
ghÄ• naviÃ±Ã±Ä• á¹‡assa gocaravisayampi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Be 332/ na paccanu
gocaravisayaá¹ƒ jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ na \Ee 320/ paccanubhoti, jivhÄ• viÃ±Ã±Ä• á¹‡as
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na paccanubhoti. cakkhuviÃ±Ã±Ä• á¹‡assa gocaravisayaá¹ƒ kÄ•
paccanubhoti, kÄ• yaviÃ±Ã±Ä• á¹‡assa gocaravisayampi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na pacc
... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡assa ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yaviÃ±Ã±
gocaravisayaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na paccanubhoti, cakkhuviÃ±Ã±Ä• á¹‡assa goca
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na paccanubhoti. kÄ• yaviÃ±Ã±Ä• á¹‡assa gocaravisayaá¹ƒ sotav
paccanubhoti, sotaviÃ±Ã±Ä• á¹‡assa gocaravisayampi kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na paccan
gocaravisayaá¹ƒ ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ na paccanubhoti, ghÄ• naviÃ±Ã±Ä• á¹‡assa go
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na paccanubhoti. kÄ• yaviÃ±Ã±Ä• á¹‡assa gocaravisayaá¹ƒ jivhÄ
paccanubhoti, jivhÄ• viÃ±Ã±Ä• á¹‡assa gocaravisayampi kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na pacca

<764> na asamannÄ• hÄ• rÄ• uppajjantÄ«ti samannÄ• harantassa uppajjanti.

na \Ne 363/ amanasikÄ• rÄ• uppajjantÄ«ti manasikarontassa uppajjanti.

na abbokiá¹‡á¹‡Ä• uppajjantÄ«ti na paá¹-ipÄ• á¹-iyÄ• uppajjanti.

na apubbaá¹ƒ acarimaá¹ƒ uppajjantÄ«ti na ekakkhaá¹‡e uppajjanti.

<765> na aÃ±Ã±amaÃ±Ã±assa samanantarÄ• uppajjantÄ«ti cakkhuviÃ±Ã±Ä• á¹‡assa upp
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati, sotaviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• pi cakkh
uppajjati. cakkhuviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ na u
uppannasamanantarÄ• pi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati. cakkhuviÃ±Ã±Ä• á¹‡assa u
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati, jivhÄ• viÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• pi ca
uppajjati. cakkhuviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na up

uppannasamanantarÄ• pi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati. sotaviÃ±Ã±Ä• á¹‡assa ... p
... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡assa ... pe ... kÄ• yaviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ•
uppajjati, cakkhuviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• pi kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na u
uppannasamanantarÄ• sotaviÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati, sotaviÃ±Ã±Ä• á¹‡assa uppanna
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati. kÄ• yaviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• gh
uppajjati, ghÄ• naviÃ±Ã±Ä• á¹‡assa \Se 433/ \Ee 321/ uppannasamanantarÄ• pi kÄ• yaviÃ±
kÄ• yaviÃ±Ã±Ä• á¹‡assa uppannasamanantarÄ• jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati, jivh
uppannasamanantarÄ• pi kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na uppajjati.

<766> paÃ±ca viÃ±Ã±Ä• á¹‡Ä• anÄ• bhogÄ• ti paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ natt
samannÄ• hÄ• ro vÄ• manasikÄ• ro vÄ• .

paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«ti paÃ±cahi viÃ±Ã±Ä•
paá¹-ivijÄ• nÄ• ti.

aÃ±Ã±atra abhinipÄ• tamattÄ• ti aÃ±Ã±atra Ä• pÄ• tamattÄ• .

paÃ±cannaá¹ƒ \Ne 364/ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kaÃ±ci dhammaá¹ƒ pa
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• manodhÄ• tuyÄ• pi na kaÃ±ci dhammaá¹ƒ paá¹-ivijÄ

paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kaÃ±ci iriyÄ• pathaá¹ƒ kappetÄ«ti paÃ±cahi viÃ±Ã±Ä• á¹‡eh
kappeti --- gamanaá¹ƒ vÄ• á¹-hÄ• naá¹ƒ vÄ• nisajjaá¹ƒ vÄ• seyyaá¹ƒ vÄ• .

paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kaÃ±ci iriyÄ• pathaá¹ƒ kappetÄ«
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• manodhÄ• tuyÄ• pi na kaÃ±ci iriyÄ• pathaá¹ƒ kappet
vÄ• nisajjaá¹ƒ vÄ• seyyaá¹ƒ vÄ• .

paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kÄ• yakammaá¹ƒ na vacÄ«kammaá¹ƒ paá¹-á¹-hapetÄ«ti paÃ
kÄ• yakammaá¹ƒ na vacÄ«kammaá¹ƒ paá¹-á¹-hapeti.

paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kÄ• yakammaá¹ƒ na vacÄ«kam
paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• manodhÄ• tuyÄ• pi na kÄ• yakamma

paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kusalÄ• kusalaá¹ƒ dhammaá¹ƒ samÄ• diyatÄ«ti \Se 434/ paÃ
kusalÄ• kusalaá¹ƒ dhammaá¹ƒ samÄ• diyati.

paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na kusalÄ• kusalaá¹ƒ dhammaá¹ƒ

viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• manodhÄ• tuyÄ• pi na kusalÄ• kusalaá¹ƒ dhammaá¹

paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na samÄ• pajjati na vuá¹-á¹-hÄ• tÄ«ti paÃ±cahi viÃ±Ã±Ä• á¹‡eh
vuá¹-á¹-hÄ• ti.

paÃ±cannaá¹ƒ \Be 334/ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na samÄ• pajjati na vuá¹-á
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ \Ee 322/ samanantarÄ• manodhÄ• tuyÄ• pi na samÄ• pajjati na vuá

paÃ±cahi \Ne 365/ viÃ±Ã±Ä• á¹‡ehi na cavati na uppajjatÄ«ti paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na

paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na cavati na uppajjatÄ«ti paÃ±cann
samanantarÄ• manodhÄ• tuyÄ• pi na cavati na uppajjati.

paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na supati na paá¹-ibujjhati na supinaá¹ƒ passatÄ«ti paÃ±cahi viÃ
na paá¹-ibujjhati na supinaá¹ƒ passati.

paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• pi na supati na paá¹-ibujjhati na supin
paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ samanantarÄ• manodhÄ• tuyÄ• pi na supati na paá¹
evaá¹ƒ yÄ• thÄ• vakavatthuvibhÄ• vanÄ• paÃ±Ã±Ä• .

evaá¹ƒ ekavidhena Ã±Ä• á¹‡avatthu.

ekakaá¹ƒ.

2. dukaniddeso

<767> (1) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• lokiyÄ• paÃ±Ã±Ä• , catÅ«su m
lokuttarÄ• paÃ±Ã±Ä• .

(2) sabbÄ• va paÃ±Ã±Ä• \Se 435/ kenaci viÃ±Ã±eyyÄ• , kenaci na viÃ±Ã±eyyÄ• .

(3) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• sÄ• savÄ• paÃ±Ã±Ä• , catÅ«su mag
anÄ• savÄ• paÃ±Ã±Ä• .

(4) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• Ä• savavippayuttÄ• sÄ• savÄ• paÃ±
phalesu paÃ±Ã±Ä• Ä• savavippayuttÄ• anÄ• savÄ• paÃ±Ã±Ä• .

(5) tÄ«su \Ne 366/ bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• saá¹ƒyojaniyÄ• paÃ±Ã±Ä• ,

phalesu paÃ±Ã±Ä• asaá¹ƒyojaniyÄ• paÃ±Ã±Ä• .

(6) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• saá¹ƒyojanavippayuttÄ• saá¹ƒyojaniy
catÅ«su phalesu paÃ±Ã±Ä• saá¹ƒyojanavippayuttÄ• asaá¹ƒyojaniyÄ• paÃ±Ã±Ä• .

(7) tÄ«su \Be 335/ bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• ganthaniyÄ• paÃ±Ã±Ä• , ca
paÃ±Ã±Ä• aganthaniyÄ• paÃ±Ã±Ä• .

(8) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• ganthavippayuttÄ• ganthaniyÄ• paÃ
phalesu paÃ±Ã±Ä• ganthavippayuttÄ• aganthaniyÄ• paÃ±Ã±Ä• .

(9) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• oghaniyÄ• paÃ±Ã±Ä• , catÅ«su mag
anoghaniyÄ• paÃ±Ã±Ä• .

(10) tÄ«su \Ee 323/ bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• oghavippayuttÄ• oghaniyÄ
catÅ«su phalesu paÃ±Ã±Ä• oghavippayuttÄ• anoghaniyÄ• paÃ±Ã±Ä• .

(11) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• yoganiyÄ• paÃ±Ã±Ä• , catÅ«su ma
ayoganiyÄ• paÃ±Ã±Ä• .

(12) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• yogavippayuttÄ• yoganiyÄ• paÃ±Ã
phalesu \Se 436/ paÃ±Ã±Ä• yogavippayuttÄ• ayoganiyÄ• paÃ±Ã±Ä• .

(13) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• nÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• , catÅ«s
paÃ±Ã±Ä• anÄ«varaá¹‡iyÄ• paÃ±Ã±Ä• .

(14) tÄ«su \Ne 367/ bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• nÄ«varaá¹‡avippayuttÄ• n
catÅ«su maggesu catÅ«su phalesu paÃ±Ã±Ä• nÄ«varaá¹‡avippayuttÄ• anÄ«varaá¹‡iyÄ•

(15) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• parÄ• maá¹-á¹-hÄ• paÃ±Ã±Ä• , cat
paÃ±Ã±Ä• aparÄ• maá¹-á¹-hÄ• paÃ±Ã±Ä• .

(16) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• parÄ• mÄ• savippayuttÄ• parÄ• ma
maggesu catÅ«su phalesu paÃ±Ã±Ä• parÄ• mÄ• savippayuttÄ• aparÄ• maá¹-á¹-hÄ• paÃ

(17) tÄ«su bhÅ«mÄ«su vipÄ• ke paÃ±Ã±Ä• upÄ• dinnÄ• paÃ±Ã±Ä• , tÄ«su bhÅ«mÄ«su k
kiriyÄ• byÄ• kate catÅ«su maggesu catÅ«su phalesu paÃ±Ã±Ä• anupÄ• dinnÄ• paÃ±Ã±Ä

(18) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• upÄ• dÄ• niyÄ• paÃ±Ã±Ä• , catÅ«s
anupÄ• dÄ• niyÄ• paÃ±Ã±Ä• .

(19) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• upÄ• dÄ• navippayuttÄ• upÄ• dÄ• n
catÅ«su phalesu paÃ±Ã±Ä• upÄ• dÄ• navippayuttÄ• anupÄ• dÄ• niyÄ• paÃ±Ã±Ä• .

(20) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• saá¹ƒkilesikÄ• paÃ±Ã±Ä• , catÅ«su
paÃ±Ã±Ä• asaá¹ƒkilesikÄ• paÃ±Ã±Ä• .

(21) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate \Be 336/ paÃ±Ã±Ä• kilesavippayuttÄ• saá¹ƒkile
maggesu catÅ«su phalesu paÃ±Ã±Ä• kilesavippayuttÄ• asaá¹ƒkilesikÄ• paÃ±Ã±Ä• .

(22) vitakkasampayuttÄ• paÃ±Ã±Ä• savitakkÄ• paÃ±Ã±Ä• , vitakkavippayuttÄ• \Se 437/
paÃ±Ã±Ä• .

(23) vicÄ• rasampayuttÄ• \Ne 368/ paÃ±Ã±Ä• savicÄ• rÄ• paÃ±Ã±Ä• , vicÄ• ravippayuttÄ
paÃ±Ã±Ä• .

(24) pÄ«tisampayuttÄ• paÃ±Ã±Ä• sappÄ«tikÄ• paÃ±Ã±Ä• , pÄ«tivippayuttÄ• paÃ±Ã±Ä•

(25) pÄ«tisampayuttÄ• paÃ±Ã±Ä• pÄ«tisahagatÄ• paÃ±Ã±Ä• , pÄ«tivippayuttÄ• paÃ±Ã±

(26) sukhasampayuttÄ• \Ee 324/ paÃ±Ã±Ä• sukhasahagatÄ• paÃ±Ã±Ä• , sukhavippayutt
paÃ±Ã±Ä• .

(27) upekkhÄ• sampayuttÄ• paÃ±Ã±Ä• upekkhÄ• sahagatÄ• paÃ±Ã±Ä• , upekkhÄ• vipp
upekkhÄ• sahagatÄ• paÃ±Ã±Ä• .

(28) kÄ• mÄ• vacarakusalÄ• byÄ• kate paÃ±Ã±Ä• kÄ• mÄ• vacarÄ• paÃ±Ã±Ä• , rÅ«pÄ•
paÃ±Ã±Ä• , apariyÄ• pannÄ• paÃ±Ã±Ä• na kÄ• mÄ• vacarÄ• paÃ±Ã±Ä• .

(29) rÅ«pÄ• vacarakusalÄ• byÄ• kate paÃ±Ã±Ä• rÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , kÄ• mÄ• va
paÃ±Ã±Ä• apariyÄ• pannÄ• paÃ±Ã±Ä• na rÅ«pÄ• vacarÄ• paÃ±Ã±Ä• .

(30) arÅ«pÄ• vacarakusalÄ• byÄ• kate paÃ±Ã±Ä• arÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , kÄ• mÄ•
paÃ±Ã±Ä• apariyÄ• pannÄ• paÃ±Ã±Ä• na arÅ«pÄ• vacarÄ• paÃ±Ã±Ä• .

(31) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• pariyÄ• pannÄ• paÃ±Ã±Ä• , catÅ«s
paÃ±Ã±Ä• apariyÄ• pannÄ• paÃ±Ã±Ä• .

(32) catÅ«su \Ne 369/ maggesu paÃ±Ã±Ä• niyyÄ• nikÄ• paÃ±Ã±Ä• , tÄ«su bhÅ«mÄ«su k
tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kate paÃ±Ã±Ä• aniyyÄ• nikÄ• paÃ±Ã±Ä• .

(33) catÅ«su maggesu paÃ±Ã±Ä• niyatÄ• paÃ±Ã±Ä• , tÄ«su bhÅ«mÄ«su kusale catÅ«su
bhÅ«mÄ«su kiriyÄ• byÄ• kate paÃ±Ã±Ä• aniyatÄ• \Se 438/ paÃ±Ã±Ä• .

(34) tÄ«su bhÅ«mÄ«su kusalÄ• byÄ• kate paÃ±Ã±Ä• sauttarÄ• paÃ±Ã±Ä• , catÅ«su mag
anuttarÄ• paÃ±Ã±Ä• .

(35) tattha katamÄ• atthajÄ• pikÄ• paÃ±Ã±Ä• ?

catÅ«su bhÅ«mÄ«su kusale arahato abhiÃ±Ã±aá¹ƒ uppÄ• dentassa samÄ• pattiá¹ƒ uppÄ•
paÃ±Ã±Ä• atthajÄ• pikÄ• paÃ±Ã±Ä• , catÅ«su bhÅ«mÄ«su vipÄ• ke arahato uppannÄ• ya
samÄ• pattiyÄ• kiriyÄ• byÄ• kate paÃ±Ã±Ä• jÄ• pitatthÄ• paÃ±Ã±Ä• .

evaá¹ƒ duvidhena Ã±Ä• á¹‡avatthu.

dukaá¹ƒ.

3. tikaniddeso

<768> (1. ka) tattha \Be 337/ katamÄ• cintÄ• mayÄ• paÃ±Ã±Ä• ?

yogavihitesu vÄ• kammÄ• yatanesu yogavihitesu vÄ• sippÄ• yatanesu yogavihitesu vÄ•
kammassakataá¹ƒ vÄ• saccÄ• nulomikaá¹ƒ vÄ• rÅ«paá¹ƒ aniccanti vÄ• vedanÄ• ... pe ...
... viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 325/ aniccanti vÄ• , yaá¹ƒ evarÅ«piá¹ƒ anulomikaá¹ƒ khantiá¹ƒ diá
370/ mudiá¹ƒ pekkhaá¹ƒ dhammanijjhÄ• nakkhantiá¹ƒ parato assutvÄ• paá¹-ilabhati --- aya
``cintÄ• mayÄ• paÃ±Ã±Ä• â€™â€™.

(kha) tattha katamÄ• sutamayÄ• paÃ±Ã±Ä• ? yogavihitesu vÄ• kammÄ• yatanesu yogav
yogavihitesu vÄ• vijjÄ• á¹-á¹-hÄ• nesu kammassakataá¹ƒ vÄ• saccÄ• nulomikaá¹ƒ vÄ• rÅ
... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti vÄ• , yaá¹ƒ evarÅ«piá
khantiá¹ƒ diá¹-á¹-hiá¹ƒ ruciá¹ƒ mudiá¹ƒ pekkhaá¹ƒ dhammanijjhÄ• nakkhantiá¹ƒ parato sutv
ayaá¹ƒ vuccati ``sutamayÄ• paÃ±Ã±Ä• â€™â€™.

(ga) sabbÄ• pi samÄ• pannassa paÃ±Ã±Ä• bhÄ• vanÄ• mayÄ• \Se 439/ paÃ±Ã±Ä• .

<769> (2. ka) tattha katamÄ• dÄ• namayÄ• paÃ±Ã±Ä• ? dÄ• naá¹ƒ Ä• rabbha dÄ• nÄ• dh
pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``dÄ• nan

(kha) tattha katamÄ• sÄ«lamayÄ• paÃ±Ã±Ä• ? sÄ«laá¹ƒ Ä• rabbha sÄ«lÄ• dhigaccha yÄ•
... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``sÄ«lamayÄ• paÃ±Ã±

(ga) sabbÄ• pi samÄ• pannassa paÃ±Ã±Ä• bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• .

<770> (3. ka) tattha katamÄ• adhisÄ«le paÃ±Ã±Ä• ? pÄ• timokkhasaá¹ƒvaraá¹ƒ saá¹ƒvara
paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vucca
paÃ±Ã±Ä• â€™â€™.

(kha) tattha katamÄ• adhicitte paÃ±Ã±Ä• ? rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarasamÄ• pattiá¹ƒ
uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- aya
paÃ±Ã±Ä• â€™â€™.

(ga) tattha \Be 338/ \Ne 371/ katamÄ• adhipaÃ±Ã±Ä• ya paÃ±Ã±Ä• ? catÅ«su maggesu ca
ayaá¹ƒ vuccati ``adhipaÃ±Ã±Ä• ya paÃ±Ã±Ä• â€™â€™.

<771> (4. ka) tattha katamaá¹ƒ Ä• yakosallaá¹ƒ? ``ime dhamme manasikaroto anuppannÄ•
uppajjanti, uppannÄ• ca akusalÄ• dhammÄ• pahÄ«yanti. ime vÄ• panime dhamme mana
kusalÄ• dhammÄ• uppajjanti, uppannÄ• ca kusalÄ• dhammÄ• \Se 440/ bhiyyobhÄ• vÄ•
pÄ• ripÅ«riyÄ• saá¹ƒvattantÄ«â€™â€™ ti --- yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... a
dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``Ä• yakosallaá¹ƒâ€™â€™.

(kha) tattha katamaá¹ƒ apÄ• yakosallaá¹ƒ? ``ime dhamme manasikaroto anuppannÄ• ceva
uppajjanti, uppannÄ• ca kusalÄ• dhammÄ• nirujjhanti. ime vÄ• panime dhamme manasik
akusalÄ• dhammÄ• uppajjanti, uppannÄ• ca akusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vep
--- yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --
``apÄ• yakosallaá¹ƒâ€™â€™.

(ga) sabbÄ• pi tatrupÄ• yÄ• paÃ±Ã±Ä• upÄ• yakosallaá¹ƒ.

<772> (5. ka) catÅ«su bhÅ«mÄ«su vipÄ• ke paÃ±Ã±Ä• vipÄ• kÄ• paÃ±Ã±Ä• .

(kha) catÅ«su bhÅ«mÄ«su kusale paÃ±Ã±Ä• vipÄ• kadhammadhammÄ• paÃ±Ã±Ä• .

(ga) tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kate paÃ±Ã±Ä• nevavipÄ• kanavipÄ• kadhammadhar

<773> (6. ka) tÄ«su bhÅ«mÄ«su vipÄ• ke paÃ±Ã±Ä• upÄ• dinnupÄ• dÄ• niyÄ• paÃ±Ã±Ä

(kha) tÄ«su bhÅ«mÄ«su kusale tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kate paÃ±Ã±Ä• anupÄ• di

(ga) catÅ«su \Ne 372/ maggesu catÅ«su phalesu paÃ±Ã±Ä• anupÄ• dinnaanupÄ• dÄ• niy

<774> (7. ka) vitakkavicÄ• rasampayuttÄ• paÃ±Ã±Ä• savitakkasavicÄ• rÄ• paÃ±Ã±Ä• .

(kha) vitakkavippayuttÄ• vicÄ• rasampayuttÄ• paÃ±Ã±Ä• avitakkavicÄ• ramattÄ• paÃ±Ã

(ga) vitakkavicÄ• ravippayuttÄ• paÃ±Ã±Ä• avitakkaavicÄ• rÄ• paÃ±Ã±Ä• .

<775> (8. ka) pÄ«tisampayuttÄ• paÃ±Ã±Ä• pÄ«tisahagatÄ• paÃ±Ã±Ä• .

(kha) sukhasampayuttÄ• \Se 441/ paÃ±Ã±Ä• sukhasahagatÄ• paÃ±Ã±Ä• .

(ga) upekkhÄ• sampayuttÄ• paÃ±Ã±Ä• upekkhÄ• sahagatÄ• paÃ±Ã±Ä• .

<776> (9. ka) tÄ«su \Be 339/ bhÅ«mÄ«su kusale paÃ±Ã±Ä• Ä• cayagÄ• minÄ« paÃ±Ã±Ä•

(kha) catÅ«su maggesu paÃ±Ã±Ä• apacayagÄ• minÄ« paÃ±Ã±Ä• .

(ga) catÅ«su bhÅ«mÄ«su vipÄ• ke tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kate paÃ±Ã±Ä• nevÄ• paÃ±Ã±Ä• .

<777> (10. ka) catÅ«su maggesu tÄ«su phalesu paÃ±Ã±Ä• sekkhÄ• paÃ±Ã±Ä• .

(kha) upariá¹-á¹-himÄ• {upariá¹-á¹-hime (Se), upariá¹-á¹-himaá¹ƒ (Katthaci) } arahattaphale paÃ±Ã±Ä• .

(ga) tÄ«su bhÅ«mÄ«su kusale tÄ«su bhÅ«mÄ«su vipÄ• ke tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• nevasekkhanÄ• sekkhÄ• paÃ±Ã±Ä• .

<778> (11. ka) kÄ• mÄ• vacarakusalÄ• byÄ• kate \Ne 373/ paÃ±Ã±Ä• parittÄ• paÃ±Ã±Ä•

(kha) rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakusalÄ• byÄ• kate paÃ±Ã±Ä• mahaggatÄ• paÃ±Ã±Ä

(ga) catÅ«su maggesu catÅ«su phalesu paÃ±Ã±Ä• appamÄ• á¹‡Ä• paÃ±Ã±Ä• .

<779> (12. ka) tattha katamÄ• parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? paritte \Ee 327/ dhamme paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vucca paÃ±Ã±Ä• â€™â€™.

<780> (kha) tattha katamÄ• mahaggatÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? mahaggate dhamme pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``mahagg paÃ±Ã±Ä• â€™â€™.

<781> (ga) tattha katamÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• paÃ±Ã±Ä• ? appamÄ• á¹‡e dha pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``appamÄ paÃ±Ã±Ä• â€™â€™.

<782> (13. ka) tattha katamÄ• maggÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? ariyamaggaá¹ƒ Ä• rabb pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``maggÄ• paÃ±Ã±Ä• â€™â€™.

(kha) catÅ«su maggesu paÃ±Ã±Ä• maggahetukÄ• paÃ±Ã±Ä• .

<783> (ga) tattha katamÄ• maggÄ• dhipatinÄ« paÃ±Ã±Ä• ? ariyamaggaá¹ƒ adhipatiá¹ƒ ka paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vucca paÃ±Ã±Ä• â€™â€™.

<784> (14) catÅ«su \Be 340/ \Ne 374/ bhÅ«mÄ«su vipÄ• ke paÃ±Ã±Ä• siyÄ• uppannÄ• , vattabbÄ• anuppannÄ• ti. catÅ«su bhÅ«mÄ«su kusale tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kate siyÄ• anuppannÄ• , na vattabbÄ• uppÄ• dinÄ«ti.

<785> (15) sabbÄ• va paÃ±Ã±Ä• siyÄ• atÄ«tÄ• , siyÄ• anÄ• gatÄ• , siyÄ• paccuppannÄ

<786> (16. ka) tattha katamÄ• atÄ«tÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? atÄ«te dhamme Ä• rabb pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``atÄ«tÄ• paÃ±Ã±Ä• â€™â€™.

<787> (kha) tattha katamÄ• anÄ• gatÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? anÄ• gate dhamme Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``anÄ• ga

paÃ±Ã±Ä• â€™â€™.

<788> (ga) tattha katamÄ• paccuppannÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? paccuppanne dhamm
pajÄ• nanÄ• \Se 443/ ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati
paÃ±Ã±Ä• â€™â€™.

<789> (17) sabbÄ• va paÃ±Ã±Ä• siyÄ• ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahidd

<790> (18. ka) tattha katamÄ• ajjhattÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? ajjhatte dhamme Ä• ral
pajÄ• nanÄ• ... pe ... \Ee 328/ amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati
paÃ±Ã±Ä• â€™â€™.

<791> (kha) tattha katamÄ• bahiddhÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? bahiddhÄ• dhamme Ä•
pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``bahiddh
paÃ±Ã±Ä• â€™â€™.

<792> (ga) tattha \Ne 375/ katamÄ• ajjhattabahiddhÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? ajjhattab
yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --
``ajjhattabahiddhÄ• rammaá¹‡Ä• paÃ±Ã±Ä• â€™â€™.

evaá¹ƒ tividhena Ã±Ä• á¹‡avatthu.

tikaá¹ƒ.

4. catukkaniddeso

<793> (1. ka) tattha \Be 341/ katamaá¹ƒ kammassakataÃ±Ä• á¹‡aá¹ƒ? ``atthi dinnaá¹ƒ, atth
hutaá¹ƒ, atthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, atthi ayaá¹ƒ loko,
mÄ• tÄ• , atthi pitÄ• , atthi sattÄ• opapÄ• tikÄ• , atthi loke samaá¹‡abrÄ• hmaá¹‡Ä• samm
ye imaÃ±ca lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™
paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho \Se 444/ dhammavicayo sammÄ• diá¹-á¹-hi --- idaá
``kammassakataÃ±Ä• á¹‡aá¹ƒâ€™â€™. á¹-hapetvÄ• saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, s
kammassakataÃ±Ä• á¹‡aá¹ƒ.

(kha) tattha katamaá¹ƒ saccÄ• nulomikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ? ``rÅ«paá¹ƒ aniccaâ€™â€™ nti
saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... ``viÃ±Ã±Ä• á¹‡aá¹ƒ aniccaâ€™â€™ nti vÄ• yÄ• evarÅ«p
diá¹-á¹-hi ruci mudi pekkhÄ• dhammanijjhÄ• nakkhanti --- idaá¹ƒ vuccati ``saccÄ• nulomika

(ga) catÅ«su maggesu paÃ±Ã±Ä• maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ.

(gha) catÅ«su phalesu paÃ±Ã±Ä• phalasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ.

<794> (2) maggasamaá¹…gissa \Ne 376/ Ã±Ä• á¹‡aá¹ƒ dukkhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, duk
Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipad

(ka) tattha katamaá¹ƒ dukkhe Ã±Ä• á¹‡aá¹ƒ? dukkhaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä
amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``dukkhe Ã±Ä• á¹‡aá¹ƒâ€™â€™

(kha-gha) dukkhasamudayaá¹ƒ Ä• rabbha ... pe ... dukkhanirodhaá¹ƒ Ä• rabbha ... pe ... du
\Ee 329/ paá¹-ipadaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho d
sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡

<795> (3) kÄ• mÄ• vacarakusalÄ• byÄ• kate paÃ±Ã±Ä• kÄ• mÄ• vacarÄ• paÃ±Ã±Ä• , rÅ
rÅ«pÄ• vacarÄ• paÃ±Ã±Ä• , arÅ«pÄ• vacarakusalÄ• byÄ• kate paÃ±Ã±Ä• arÅ«pÄ• vacar
phalesu paÃ±Ã±Ä• apariyÄ• pannÄ• paÃ±Ã±Ä• .

<796> (4. ka) tattha \Se 445/ katamaá¹ƒ dhamme Ã±Ä• á¹‡aá¹ƒ? catÅ«su maggesu catÅ«s
Ã±Ä• á¹‡aá¹ƒ.

(kha) so iminÄ• dhammena Ã±Ä• tena diá¹-á¹-hena pattena viditena pariyogÄ• á¸·hena at
neti. ``ye hi keci atÄ«tamaddhÄ• naá¹ƒ samaá¹‡Ä• vÄ• \Be 342/ brÄ• hmaá¹‡Ä• vÄ• duk
{abbhaÃ±Ã±iá¹ƒsu (Se) evamuparipi}, dukkhasamudayaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, dukkhanirod
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, imaÃ±Ã±eva te dukkhaá¹ƒ ab
dukkhasamudayaá¹ƒ abbhaÃ±Ã±aá¹ƒsu, imaÃ±Ã±eva te dukkhanirodhaá¹ƒ abbhaÃ±Ã±aá¹
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abbhaÃ±Ã±aá¹ƒsu. ye hi keci anÄ• gatamaddhÄ•
brÄ• hmaá¹‡Ä• vÄ• dukkhaá¹ƒ abhijÄ• nissanti, dukkhasamudayaá¹ƒ abhijÄ• nissanti, duk
abhijÄ• nissanti, dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhijÄ• nissanti, imaÃ±Ã±eva te
abhijÄ• nissanti, imaÃ±Ã±eva te dukkhasamudayaá¹ƒ abhijÄ• nissanti, imaÃ±Ã±eva te duk
abhijÄ• nissanti, imaÃ±Ã±eva te dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ abhijÄ• nissantÄ
paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vucca
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

(ga) tattha \Ne 377/ katamaá¹ƒ pariye Ã±Ä• á¹‡aá¹ƒ? idha bhikkhu parasattÄ• naá¹ƒ parap
ceto paricca pajÄ• nÄ• ti. sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ``sarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ
cittaá¹ƒ ``vÄ«tarÄ• gaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, sadosaá¹ƒ vÄ•  cittaá¹ƒ ``sadosaá¹
pajÄ• nÄ• ti, vÄ«tadosaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tadosaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, sam

``samohaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, vÄ«tamohaá¹ƒ vÄ• cittaá¹ƒ ``vÄ«tamohaá¹ƒ cit
\Se 446/, saá¹ƒkhittaá¹ƒ vÄ• cittaá¹ƒ ``saá¹ƒkhittaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, vikkhitt
``vikkhittaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, mahaggataá¹ƒ vÄ• cittaá¹ƒ ``mahaggataá¹ƒ cit
pajÄ• nÄ• ti, amahaggataá¹ƒ vÄ• cittaá¹ƒ ``amahaggataá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, s
``sauttaraá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, anuttaraá¹ƒ vÄ• cittaá¹ƒ ``anuttaraá¹ƒ cittaâ€™
samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ ``samÄ• hitaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, asamÄ• hitaá¹ƒ
``asamÄ• hitaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• ti, vimuttaá¹ƒ vÄ• cittaá¹ƒ ``vimuttaá¹ƒ cittaâ€
avimuttaá¹ƒ vÄ• cittaá¹ƒ ``avimuttaá¹ƒ cittaâ€™â€™ nti pajÄ• nÄ• tÄ«ti --- yÄ• tattha paÃ±
pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``pariye Ã

(gha) á¹-hapetvÄ• dhamme Ã±Ä• á¹‡aá¹ƒ anvaye Ã±Ä• á¹‡aá¹ƒ pariye Ã±Ä• á¹‡aá¹ƒ, ava
sammutiÃ±Ä• á¹‡aá¹ƒ.

<797> (5. ka) tattha katamÄ• paÃ±Ã±Ä• Ä• cayÄ• ya no apacayÄ• ya? kÄ• mÄ• vacaraku
apacayÄ• ya.

(kha) catÅ«su maggesu paÃ±Ã±Ä• apacayÄ• ya \Be 343/ no Ä• cayÄ• ya.

(ga) rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakusale paÃ±Ã±Ä• Ä• cayÄ• ya ceva apacayÄ• ya ca.

(gha) avasesÄ• paÃ±Ã±Ä• neva Ä• cayÄ• ya no apacayÄ• ya.

<798> (6. ka) tattha katamÄ• paÃ±Ã±Ä• nibbidÄ• ya no paá¹-ivedhÄ• ya? yÄ• ya paÃ±Ã±
na ca abhiÃ±Ã±Ä• yo paá¹-ivijjhati na ca saccÄ• ni --- ayaá¹ƒ vuccati ``paÃ±Ã±Ä• nibbidÄ•
paá¹-ivedhÄ• yaâ€™â€™.

(kha) sveva \Ne 378/ paÃ±Ã±Ä• ya kÄ• mesu vÄ«tarÄ• go samÄ• no abhiÃ±Ã±Ä• yo paá¹-
ayaá¹ƒ vuccati ``paÃ±Ã±Ä• paá¹-ivedhÄ• ya no nibbidÄ• yaâ€™â€™.

(ga) catÅ«su \Se 447/ maggesu paÃ±Ã±Ä• nibbidÄ• ya ceva paá¹-ivedhÄ• ya ca.

(gha) avasesÄ• paÃ±Ã±Ä• neva nibbidÄ• ya no paá¹-ivedhÄ• ya.

<799> (7. ka) tattha katamÄ• hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä• ? paá¹-hamassa jhÄ• nassa lÄ
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä• .

(kha) tadanudhammatÄ• sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• .

(ga) avitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti visesabhÄ• ginÄ« pa

(gha) nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti virÄ• gÅ«pasaÃ±hi
dutiyassa jhÄ• nassa lÄ• bhiá¹ƒ vitakkasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• car
tadanudhammatÄ• sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• . upekkhÄ• sahagatÄ•
samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• . nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ•
virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« paÃ±Ã±Ä• . tatiyassa jhÄ• nassa lÄ• bhiá¹ƒ pÄ
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä• . tadanudhamma
á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• . adukkhamasukhasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• sam
331/ paÃ±Ã±Ä• . nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti virÄ• gÅ
paÃ±Ã±Ä• . catutthassa jhÄ• nassa lÄ• bhiá¹ƒ upekkhÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ•
paÃ±Ã±Ä• . tadanudhammatÄ• sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• . Ä• kÄ• sÄ
saÃ±Ã±Ä• manasikÄ• rÄ• \Ne 379/ samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• . nibbid
samudÄ• caranti virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« \Se 448/ paÃ±Ã±Ä• . Ä• kÄ•
rÅ«pasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti hÄ• nabhÄ• ginÄ« paÃ±Ã±Ä
santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« \Be 344/ paÃ±Ã±Ä• . viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagat
samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• . nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ•
virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« paÃ±Ã±Ä• . viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa l
Ä• kÄ• sÄ• naÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti hÄ• na
sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• . Ä• kiÃ±caÃ±Ã±Ä• yatanasahagatÄ• saÃ±
samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• . nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ•
virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« paÃ±Ã±Ä• . Ä• kiÃ±caÃ±Ã±Ä• yatanassa lÄ• b
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti hÄ• na
sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• . nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaha
samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• . nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ•
virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« paÃ±Ã±Ä• .

<800> (8) tattha katamÄ• catasso paá¹-isambhidÄ• ? atthapaá¹-isambhidÄ• , dhammapaá
niruttipaá¹-isambhidÄ• , paá¹-ibhÄ• napaá¹-isambhidÄ• . atthe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isam
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• , tatra dhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niru
Ã±Ä• á¹‡aá¹ƒ paá¹-ibhÄ• napaá¹-isambhidÄ• \Se 449/. imÄ• catasso paá¹-isambhidÄ• .

<801> (9) tattha katamÄ• catasso paá¹-ipadÄ• ? dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä•
khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• , sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• , sukh
paÃ±Ã±Ä• .

(ka) tattha katamÄ• dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? kicchena \Ee 3
uppÄ• dentassa dandhaá¹ƒ taá¹‡á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• uppajjati paÃ±Ã±Ä• p

dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``dukkhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã

(kha) tattha katamÄ• dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? kicchena kasir
khippaá¹ƒ taá¹‡á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe
sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``dukkhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä•

(ga) tattha \Be 345/ \Ne 380/ katamÄ• sukhapaá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä•
samÄ• dhiá¹ƒ uppÄ• dentassa dandhaá¹ƒ taá¹‡á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• uppajja
... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``sukhapaá¹-ipadÄ• dandhÄ

(gha) tattha katamÄ• sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä• paÃ±Ã±Ä• ? akicchena akas
uppÄ• dentassa khippaá¹ƒ taá¹‡á¹-hÄ• naá¹ƒ abhijÄ• nantassa yÄ• uppajjati paÃ±Ã±Ä• pa
dhammavicayo sammÄ• diá¹-á¹-hi --- ayaá¹ƒ vuccati ``sukhapaá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä
catasso paá¹-ipadÄ• .

<802> (10) tattha \Se 450/ katamÄ• ni cattÄ• ri Ä• rammaá¹‡Ä• ni? parittÄ• parittÄ• ramma
appamÄ• á¹‡Ä• rammaá¹‡Ä• paÃ±Ã±Ä• , appamÄ• á¹‡Ä• parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä
paÃ±Ã±Ä• .

(ka) tattha katamÄ• parittÄ• parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? samÄ• dhissa na nikÄ• m
thokaá¹ƒ pharantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicay
ayaá¹ƒ vuccati ``parittÄ• parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• â€™â€™.

(kha) tattha katamÄ• parittÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• paÃ±Ã±Ä• ? samÄ• dhissa na
vipulaá¹ƒ pharantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicay
ayaá¹ƒ vuccati ``parittÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• paÃ±Ã±Ä• â€™â€™.

(ga) tattha katamÄ• appamÄ• á¹‡Ä• parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• ? samÄ• dhissa nik
thokaá¹ƒ pharantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicay
ayaá¹ƒ vuccati ``appamÄ• á¹‡Ä• parittÄ• rammaá¹‡Ä• paÃ±Ã±Ä• â€™â€™.

(gha) tattha katamÄ• appamÄ• á¹‡Ä• appamÄ• á¹‡Ä• rammaá¹‡Ä• paÃ±Ã±Ä• ? samÄ• d
Ä• rammaá¹‡aá¹ƒ vipulaá¹ƒ pharantassa yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... am
sammÄ• diá¹-á¹-hi \Ne 381/ --- ayaá¹ƒ vuccati ``appamÄ• á¹‡Ä• appamÄ• á¹‡Ä• rammaá¹‡
cattÄ• ri Ä• rammaá¹‡Ä• ni.

(11) maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ jarÄ• maraá¹‡epetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, jarÄ• mara

Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡anirodhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, jarÄ• maraá¹‡anirodhagÄ• mi
paá¹-ipadÄ• yapetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

(ka) tattha \Be 346/ katamaá¹ƒ jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ? jarÄ• maraá¹‡aá¹ƒ Ä• rabbh
pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``jarÄ• ma
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

(kha-gha) jarÄ• maraá¹‡asamudayaá¹ƒ Ä• rabbha ... pe ... jarÄ• maraá¹‡anirodhaá¹ƒ Ä• ra
jarÄ• maraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• pajÄ
dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``jarÄ• maraá¹‡anirodhagÄ• miniyÄ• p
Ã±Ä• á¹‡aá¹ƒâ€™â€™.

<803> (12-21) dhammasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ jÄ• tiyÄ• petaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe
... pe ... upÄ• dÄ• nepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe ... taá¹‡hÄ• yapetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe
Ã±Ä• á¹‡aá¹ƒ ... pe ... phassepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¸·Ä• yatanepetaá¹ƒ Ã±Ä• á
nÄ• marÅ«pepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡epetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ ... pe ... s
Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• rasamudayepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, saá¹…khÄ• ranirodhepetaá¹
saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• yapetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

tattha katamaá¹ƒ saá¹…khÄ• resu Ã±Ä• á¹‡aá¹ƒ? saá¹…khÄ• re Ä• rabbha yÄ• uppajjati p
amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``saá¹…khÄ• resu Ã±Ä• á¹‡aá¹

saá¹…khÄ• rasamudayaá¹ƒ Ä• rabbha ... pe ... saá¹…khÄ• ranirodhaá¹ƒ Ä• rabbha ... pe ..
saá¹…khÄ• ranirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• pajÄ•
dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ vuccati ``saá¹…khÄ• ranirodhagÄ• miniyÄ• pa
evaá¹ƒ catubbidhena Ã±Ä• á¹‡avatthu.

catukkaá¹ƒ.

5. paÃ±cakaniddeso

<804> (1) tattha \Se 452/ \Ee 334/ \Ne 382/ katamo paÃ±caá¹…giko sammÄ• samÄ• dhi? p
sukhapharaá¹‡atÄ• , cetopharaá¹‡atÄ• , Ä• lokapharaá¹‡atÄ• , paccavekkhaá¹‡Ä• nimittaá
pÄ«tipharaá¹‡atÄ• . tÄ«su jhÄ• nesu paÃ±Ã±Ä• sukhapharaá¹‡atÄ• . paracitte Ã±Ä• á¹‡aá
dibbacakkhu Ä• lokapharaá¹‡atÄ• . tamhÄ• tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hitassa pacc
paccavekkhaá¹‡Ä• nimittaá¹ƒ. ayaá¹ƒ vuccati paÃ±caá¹…giko sammÄ• samÄ• dhi.

(2) tattha \Be 347/ katamo paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhi? ``ayaá¹ƒ samÄ• dhi pa

Ä• yatiÃ±ca sukhavipÄ• koâ€™â€™ ti paccattaÃ±Ã±eva Ã±Ä• á¹‡aá¹ƒ uppajjati. ``ayaá¹ƒ s
nirÄ• misoâ€™â€™ ti paccattaÃ±Ã±eva Ã±Ä• á¹‡aá¹ƒ uppajjati. ``ayaá¹ƒ samÄ• dhi akÄ• p
paccattaÃ±Ã±eva Ã±Ä• á¹‡aá¹ƒ uppajjati. ``ayaá¹ƒ samÄ• dhi santo paá¹‡Ä«to paá¹-ippass
ekodibhÄ• vÄ• dhigato na sasaá¹…khÄ• raniggayhavÄ• ritagatoâ€™â€™ ti paccattaÃ±Ã±e
panÄ• haá¹ƒ imaá¹ƒ samÄ• dhiá¹ƒ sato samÄ• pajjÄ• mi sato vuá¹-á¹-hahÄ• mÄ«â€™â€™
uppajjati. ayaá¹ƒ paÃ±caÃ±Ä• á¹‡iko sammÄ• samÄ• dhi. evaá¹ƒ paÃ±cavidhena Ã±Ä• á¹‡

paÃ±cakaá¹ƒ.

6. chakkaniddeso

<805> tattha katamÄ• chasu abhiÃ±Ã±Ä• su paÃ±Ã±Ä• ? iddhividhe Ã±Ä• á¹‡aá¹ƒ, sotadh
paracitte Ã±Ä• á¹‡aá¹ƒ, pubbenivÄ• sÄ• nussatiyÄ• Ã±Ä• á¹‡aá¹ƒ, sattÄ• naá¹ƒ cutÅ«papÄ
khaye Ã±Ä• á¹‡aá¹ƒ --- imÄ• chasu abhiÃ±Ã±Ä• su paÃ±Ã±Ä• . evaá¹ƒ chabbidhena Ã±Ä•

chakkaá¹ƒ.

7. sattakaniddeso

<806> tattha \Se 453/ \Ne 383/ katamÄ• ni sattasattati Ã±Ä• á¹‡avatthÅ«ni? jÄ• tipaccayÄ•
Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, atÄ«tampi addhÄ• naá
jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, anÄ
jÄ• tipaccayÄ• jarÄ• maraá¹‡anti Ã±Ä• á¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti Ã±
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ tampi khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá
bhavapaccayÄ• jÄ• tÄ«ti Ã±Ä• á¹‡aá¹ƒ ... pe ... upÄ• dÄ• napaccayÄ• \Ee 335/ bhavoti Ã±
taá¹‡hÄ• paccayÄ• upÄ• dÄ• nanti Ã±Ä• á¹‡aá¹ƒ ... pe ... vedanÄ• paccayÄ• taá¹‡hÄ• ti Ã
phassapaccayÄ• vedanÄ• ti Ã±Ä• á¹‡aá¹ƒ ... pe ... saá¸·Ä• yatanapaccayÄ• phassoti Ã±Ä
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatananti Ã±Ä• á¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡apaccayÄ• n
pe ... saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti Ã±Ä• á¹‡aá¹ƒ ... pe ... avijjÄ• paccayÄ• sa
asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, atÄ«tampi addhÄ• naá¹ƒ avijjÄ• pacc
Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, anÄ• gatampi addhÄ•
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti Ã±Ä• á¹‡aá¹ƒ, asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti Ã
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ tampi khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá
imÄ• ni sattasattati Ã±Ä• á¹‡avatthÅ«ni. evaá¹ƒ sattavidhena Ã±Ä• á¹‡avatthu.

sattakaá¹ƒ.

8. aá¹-á¹-hakaniddeso

<807> tattha katamÄ• catÅ«su maggesu catÅ«su phalesu paÃ±Ã±Ä• ? sotÄ• pattimagge p
paÃ±Ã±Ä• \Se 454/, sakadÄ• gÄ• mimagge paÃ±Ã±Ä• , sakadÄ• gÄ• miphale paÃ±Ã±Ä• ,
anÄ• gÄ• miphale paÃ±Ã±Ä• , arahattamagge paÃ±Ã±Ä• , arahattaphale paÃ±Ã±Ä• --- imÄ
phalesu paÃ±Ã±Ä• . evaá¹ƒ aá¹-á¹-havidhena Ã±Ä• á¹‡avatthu.

aá¹-á¹-hakaá¹ƒ.

9. navakaniddeso

<808> tattha \Ne 384/ katamÄ• navasu anupubbavihÄ• rasamÄ• pattÄ«su paÃ±Ã±Ä• ? pa
paÃ±Ã±Ä• , dutiyajjhÄ• nasamÄ• pattiyÄ• paÃ±Ã±Ä• , tatiyajjhÄ• nasamÄ• pattiyÄ• paÃ±Ã
catutthajjhÄ• nasamÄ• pattiyÄ• paÃ±Ã±Ä• , Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• pa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• paÃ±Ã±Ä• , Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• p
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• paÃ±Ã±Ä• , saÃ±Ã±Ä• vedayitaniro
paccavekkhaá¹‡Ä• Ã±Ä• á¹‡aá¹ƒ --- imÄ• navasu anupubbavihÄ• rasamÄ• pattÄ«su paÃ±
Ã±Ä• á¹‡avatthu.

navakaá¹ƒ.

10. dasakaniddeso

<809> (1) tattha katamaá¹ƒ tathÄ• gatassa á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá
kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagaccheyya, netaá¹ƒ \Ee 336/ á¹-hÄ• naá¹ƒ vijjatÄ«â€™
``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ puthujjano kaÃ±ci saá¹…khÄ• raá¹ƒ niccato upagac
vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampa
saá¹…khÄ• raá¹ƒ sukhato upagaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ
etaá¹ƒ vijjati yaá¹ƒ puthujjano kaÃ±ci saá¹…khÄ• raá¹ƒ sukhato upagaccheyya, á¹-hÄ• nam
pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ \Be 349/ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno pugga
atthato upagaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±
yaá¹ƒ puthujjano kaÃ±ci dhammaá¹ƒ atthato upagaccheyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno \Se 455/ puggalo mÄ• taraá
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá
mÄ• taraá¹ƒ jÄ«vitÄ• voropeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti.

aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ diá¹-á¹-hisampanno puggalo pitaraá¹ƒ jÄ«vitÄ• v
arahantaá¹ƒ \Ne 385/ jÄ«vitÄ• voropeyya ... pe ... paduá¹-á¹-hena cittena tathÄ• gatassa lo

... pe ... saá¹…ghaá¹ƒ bhindeyya ... pe ... aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ uddiseyya ... pe ... aá¹-á
bhavaá¹ƒ nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±c
yaá¹ƒ puthujjano aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nibbatteyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™

``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve arahanto sammÄ
acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• n
yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• eko arahaá¹ƒ sammÄ• sambuddho uppajjeyya, á¹-hÄ• nam
pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• dve rÄ• j
(Ce Se) } apubbaá¹ƒ acarimaá¹ƒ uppajjeyyuá¹ƒ, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pa
kho etaá¹ƒ vijjati yaá¹ƒ ekissÄ• lokadhÄ• tuyÄ• eko rÄ• jÄ• cakkavattÄ« uppajjeyya, á¹-hÄ
vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti.

``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so \Se 456/ yaá¹ƒ itthÄ« arahaá¹ƒ assa sammÄ• sambu
vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ puriso arahaá¹ƒ as
á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so ya
cakkavattÄ«, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho et
rÄ• jÄ• assa cakkavattÄ«, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• n
itthÄ« sakkattaá¹ƒ kareyya, mÄ• rattaá¹ƒ \Ee 337/ kareyya, brahmattaá¹ƒ kareyya, netaá¹ƒ
vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ puriso sakkattaá¹ƒ
kareyya, brahmattaá¹ƒ kareyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti.

``aá¹-á¹-hÄ• nametaá¹ƒ \Be 350/ anavakÄ• so yaá¹ƒ kÄ• yaduccaritassa iá¹-á¹-ho kanto ma
nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho eta
kÄ• yaduccaritassa aniá¹-á¹-ho akanto amanÄ• po vipÄ• ko nibbatteyya, á¹-hÄ• nametaá¹ƒ
pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ vacÄ«duccaritassa ... pe ... yaá¹ƒ
iá¹-á¹-ho kanto manÄ• po vipÄ• ko nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pa
kho etaá¹ƒ vijjati yaá¹ƒ vacÄ«duccaritassa ... pe ... yaá¹ƒ manoduccaritassa aniá¹-á¹-ho aka
vipÄ• ko nibbatteyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti.

``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yasucaritassa aniá¹-á¹-ho akanto amanÄ•
netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá
iá¹-á¹-ho kanto manÄ• po vipÄ• ko \Se 457/ nibbatteyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™
``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ vacÄ«sucaritassa ... pe ... yaá¹ƒ manosucaritas
amanÄ• po vipÄ• ko nibbatteyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹
vijjati \Ne 386/ yaá¹ƒ vacÄ«sucaritassa ... pe ... yaá¹ƒ manosucaritassa iá¹-á¹-ho kanto man
nibbatteyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti.

``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yaduccaritasamaá¹…gÄ« tannidÄ• naá¹ƒ t

paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â
``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ kÄ• yaduccaritasamaá¹…gÄ« tannidÄ• naá¹ƒ tappa
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, á¹-hÄ• nan
pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ vacÄ«duccaritasamaá¹…gÄ« ... pe
manoduccaritasamaá¹…gÄ« tannidÄ• naá¹ƒ tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ mara
upapajjeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho eta
vacÄ«duccaritasamaá¹…gÄ« ... pe ... yaá¹ƒ manoduccaritasamaá¹…gÄ« tannidÄ• naá¹ƒ ta
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, á¹-hÄ• nan
pajÄ• nÄ• ti.

``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ kÄ• yasucaritasamaá¹…gÄ« tannidÄ• naá¹ƒ ta
paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, netaá¹ƒ á¹
ti pajÄ• nÄ• ti. ``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ kÄ• yasucaritasamaá¹…gÄ« tannidÄ
kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ \Be 351/ saggaá¹ƒ \Ee 338/ lokaá¹ƒ upap
\Se 458/ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so yaá¹ƒ vacÄ«
... yaá¹ƒ manosucaritasamaá¹…gÄ« tannidÄ• naá¹ƒ tappaccayÄ• kÄ• yassa bhedÄ• paraá
duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti pa
``á¹-hÄ• naÃ±ca kho etaá¹ƒ vijjati yaá¹ƒ vacÄ«sucaritasamaá¹…gÄ« \Ne 387/ ... pe ... yaá¹ƒ
manosucaritasamaá¹…gÄ« tannidÄ• naá¹ƒ tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá
upapajjeyya, á¹-hÄ• nametaá¹ƒ vijjatÄ«â€™â€™ ti pajÄ• nÄ• ti. ``ye ye dhammÄ• yesaá¹ƒ
paccayÄ• upÄ• dÄ• ya taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ, ye ye dhammÄ• yesaá¹ƒ yesaá¹ƒ dhamm
upÄ• dÄ• ya taá¹ƒ taá¹ƒ aá¹-á¹-hÄ• naâ€™â€™ nti. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ...
sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa á¹-hÄ• naÃ±ca á¹-hÄ• nato aá¹-á¹-hÄ• naÃ±ca
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

<810> (2) tattha katamaá¹ƒ tathÄ• gatassa atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ kammas
hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato pajÄ• nÄ• ti --- ``atth
kammasamÄ• dÄ• nÄ• ni gatisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti. atthekaccÄ• ni pÄ•
upadhisampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti. atthekaccÄ• ni pÄ• pakÄ• ni kammasamÄ
kÄ• lasampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti. atthekaccÄ• ni pÄ• pakÄ• ni kammasamÄ•
payogasampattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti.

``atthekaccÄ• ni \Se 459/ pÄ• pakÄ• ni kammasamÄ• dÄ• nÄ• ni gativipattiá¹ƒ Ä• gamma v
pÄ• pakÄ• ni kammasamÄ• dÄ• nÄ• ni upadhivipattiá¹ƒ Ä• gamma vipaccanti. atthekaccÄ•
kÄ• lavipattiá¹ƒ Ä• gamma vipaccanti. atthekaccÄ• ni pÄ• pakÄ• ni kammasamÄ• dÄ• nÄ• n
vipaccanti.

``atthekaccÄ• ni kalyÄ• á¹‡Ä• ni kammasamÄ• dÄ• nÄ• ni gativipattipaá¹-ibÄ• á¸·hÄ• ni na

kalyÄ• á¹‡Ä• ni kammasamÄ• dÄ• nÄ• ni upadhivipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti. att
kammasamÄ• dÄ• nÄ• ni kÄ• lavipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti. atthekaccÄ• ni kaly
payogavipattipaá¹-ibÄ• á¸·hÄ• ni na vipaccanti.

``atthekaccÄ• ni kalyÄ• á¹‡Ä• ni kammasamÄ• dÄ• nÄ• ni gatisampattiá¹ƒ Ä• gamma vipa
kalyÄ• á¹‡Ä• ni kammasamÄ• dÄ• nÄ• ni upadhisampattiá¹ƒ Ä• gamma vipaccanti. atthek
kammasamÄ• dÄ• nÄ• ni kÄ• lasampattiá¹ƒ Ä• gamma vipaccanti. atthekaccÄ• ni \Be 352/
kammasamÄ• dÄ• nÄ• ni payogasampattiá¹ƒ Ä• gamma vipaccantÄ«â€™â€™ ti. yÄ• tatth
pe ... amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa atÄ«tÄ• nÄ• gatap
kammasamÄ• dÄ• nÄ• naá¹ƒ á¹-hÄ• naso hetuso vipÄ• kaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡a

<811> (3) tattha katamaá¹ƒ tathÄ• gatassa sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bh
tathÄ• gato ``ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• nirayagÄ• mÄ«â€™â€™ ti {nirayagÄ• min
``ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• tiracchÄ• nayonigÄ• mÄ«â€™â€™ ti {tiracchÄ• nagÄ•
aá¹-á¹-hakathÄ• oloketabbÄ• } pajÄ• nÄ• ti, ``ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• pettivisay
pajÄ• nÄ• ti, ``ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ• manussalokagÄ• mÄ«â€™â€™ ti pajÄ• n
paá¹-ipadÄ• devalokagÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti, ``ayaá¹ƒ maggo ayaá¹ƒ paá¹-ipadÄ
pajÄ• nÄ• tÄ«ti \Se 460/. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicay
idaá¹ƒ tathÄ• gatassa sabbatthagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ

<812> (4) tattha katamaá¹ƒ tathÄ• gatassa anekadhÄ• tunÄ• nÄ• dhÄ• tulokaá¹ƒ yathÄ• bh
tathÄ• gato khandhanÄ• nattaá¹ƒ pajÄ• nÄ• ti, Ä• yatananÄ• nattaá¹ƒ pajÄ• nÄ• ti, dhÄ• tu
anekadhÄ• tunÄ• nÄ• dhÄ• tulokanÄ• nattaá¹ƒ pajÄ• nÄ• tÄ«ti. yÄ• tattha paÃ±Ã±Ä• pajÄ
dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa anekadhÄ• tunÄ• nÄ• dhÄ• tulo
Ã±Ä• á¹‡aá¹ƒ.

<813> (5) tattha katamaá¹ƒ tathÄ• gatassa sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bh
tathÄ• gato pajÄ• nÄ• ti --- ``santi sattÄ• hÄ«nÄ• dhimuttikÄ• , santi sattÄ• paá¹‡Ä«tÄ• dh
hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte sevanti bhajanti payirupÄ• santi. paá¹‡
paá¹‡Ä«tÄ• dhimuttike satte sevanti bhajanti payirupÄ• santi.

``atÄ«tampi addhÄ• naá¹ƒ hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte seviá¹ƒsu
payirupÄ• siá¹ƒsu, paá¹‡Ä«tÄ• dhimuttikÄ• sattÄ• paá¹‡Ä«tÄ• dhimuttike satte seviá¹ƒsu b
payirupÄ• siá¹ƒsu.

``anÄ• gatampi addhÄ• naá¹ƒ hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte sevissa
payirupÄ• sissanti, paá¹‡Ä«tÄ• dhimuttikÄ• sattÄ• paá¹‡Ä«tÄ• dhimuttike \Be 353/ satte \B
bhajissanti payirupÄ• sissantÄ«â€™â€™ ti. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... an

sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa sattÄ• naá¹ƒ nÄ• nÄ• dhimuttikataá¹ƒ yathÄ• bh

<814> (6) tattha \Se 461/ \Ne 389/ katamaá¹ƒ tathÄ• gatassa parasattÄ• naá¹ƒ parapuggal
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ? idha tathÄ• gato sattÄ• naá¹ƒ Ä• s
anusayaá¹ƒ pajÄ• nÄ• ti, caritaá¹ƒ pajÄ• nÄ• ti, adhimuttiá¹ƒ pajÄ• nÄ• ti, apparajakkhe ma
mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã±Ä• paye bhabbÄ• bhabbe s

<815> katamo ca sattÄ• naá¹ƒ Ä• sayo? ``sassato lokoâ€™â€™ ti vÄ• , ``asassato lokoâ€™
lokoâ€™â€™ ti vÄ• , ``anantavÄ• lokoâ€™â€™ ti vÄ• , ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti vÄ• , ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ•
paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• , ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™
na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• , iti bhavadiá¹-á¹-hisannissitÄ• vÄ•
vibhavadiá¹-á¹-hisannissitÄ• vÄ• . ete vÄ• pana ubho ante anupagamma idappaccayatÄ•
dhammesu anulomikÄ• khanti paá¹-iladdhÄ• hoti yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ. ayaá¹ƒ

<816> katamo ca sattÄ• naá¹ƒ anusayo? sattÄ• nusayÄ• --- kÄ• marÄ• gÄ• nusayo, paá¹-
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo, bhavarÄ• gÄ• nusayo, avijjÄ• nusayo. yaá¹ƒ loke p
ettha sattÄ• naá¹ƒ rÄ• gÄ• nusayo anuseti. yaá¹ƒ loke appiyarÅ«paá¹ƒ asÄ• tarÅ«paá¹ƒ ett
paá¹-ighÄ• nusayo anuseti. iti imesu dvÄ«su dhammesu avijjÄ• nupatitÄ• . tadekaá¹-á¹-ho n
vicikicchÄ• ca daá¹-á¹-habbÄ• . ayaá¹ƒ sattÄ• naá¹ƒ anusayo.

<817> katamaÃ±ca sattÄ• naá¹ƒ caritaá¹ƒ? puÃ±Ã±Ä• bhisaá¹…khÄ• ro, apuÃ±Ã±Ä• bhisa
Ä• neÃ±jÄ• bhisaá¹…khÄ• ro, parittabhÅ«mako vÄ• mahÄ• bhÅ«mako vÄ• --- idaá¹ƒ sattÄ

<818> katamÄ• \Be 354/ ca sattÄ• naá¹ƒ adhimutti? santi sattÄ• hÄ«nÄ• dhimuttikÄ• , sa
paá¹‡Ä«tÄ• dhimuttikÄ• . hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte sevanti bhaj
payirupÄ• santi. paá¹‡Ä«tÄ• dhimuttikÄ• sattÄ• paá¹‡Ä«tÄ• dhimuttike satte sevanti bhaja

atÄ«tampi \Ne 390/ addhÄ• naá¹ƒ hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte se
payirupÄ• siá¹ƒsu. paá¹‡Ä«tÄ• dhimuttikÄ• sattÄ• paá¹‡Ä«tÄ• dhimuttike satte seviá¹ƒsu b
payirupÄ• siá¹ƒsu.

anÄ• gatampi addhÄ• naá¹ƒ hÄ«nÄ• dhimuttikÄ• sattÄ• hÄ«nÄ• dhimuttike satte sevissan
payirupÄ• sissanti. paá¹‡Ä«tÄ• dhimuttikÄ• sattÄ• paá¹‡Ä«tÄ• dhimuttike satte sevissanti
payirupÄ• sissanti. ayaá¹ƒ sattÄ• naá¹ƒ adhimutti.

<819> katame te sattÄ• mahÄ• rajakkhÄ• ? dasa kilesavatthÅ«ni --- lobho, doso, moho, m
vicikicchÄ• , thinaá¹ƒ, uddhaccaá¹ƒ, ahirikaá¹ƒ, anottappaá¹ƒ. yesaá¹ƒ sattÄ• naá¹ƒ imÄ• ni

Ä• sevitÄ• ni bhÄ• vitÄ• ni bahulÄ«katÄ• ni ussadagatÄ• ni, ime te sattÄ• mahÄ• rajakkhÄ•

<820> katame te sattÄ• apparajakkhÄ• ? yesaá¹ƒ sattÄ• naá¹ƒ imÄ• ni dasa kilesavatthÅ«
abhÄ• vitÄ• ni abahulÄ«katÄ• ni anussadagatÄ• ni, ime te sattÄ• apparajakkhÄ• .

<821> katame te sattÄ• mudindriyÄ• ? paÃ±cindriyÄ• ni --- saddhindriyaá¹ƒ, vÄ«riyindriyaá
samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. yesaá¹ƒ sattÄ• naá¹ƒ imÄ• ni paÃ±cindriyÄ• ni anÄ
abahulÄ«katÄ• ni anussadagatÄ• ni, ime \Se 463/ te sattÄ• mudindriyÄ• .

<822> katame te sattÄ• tikkhindriyÄ• ? yesaá¹ƒ sattÄ• naá¹ƒ imÄ• ni paÃ±cindriyÄ• ni Ä• s
bahulÄ«katÄ• ni ussadagatÄ• ni, ime te sattÄ• tikkhindriyÄ• .

<823> katame \Be 355/ te sattÄ• dvÄ• kÄ• rÄ• ? ye te sattÄ• pÄ• pÄ• sayÄ• pÄ• pÄ• nus
pÄ• pÄ• dhimuttikÄ• mahÄ• rajakkhÄ• mudindriyÄ• , ime te sattÄ• dvÄ• kÄ• rÄ• .

<824> katame te sattÄ• svÄ• kÄ• rÄ• ? ye te sattÄ• kalyÄ• á¹‡Ä• sayÄ• kalyÄ• á¹‡acarit
apparajakkhÄ• tikkhindriyÄ• , ime te sattÄ• svÄ• kÄ• rÄ• .

<825> katame \Ne 391/ te sattÄ• duviÃ±Ã±Ä• payÄ• ? ye ca te sattÄ• dvÄ• kÄ• rÄ• , teva
ye ca te sattÄ• svÄ• kÄ• rÄ• , teva te sattÄ• suviÃ±Ã±Ä• payÄ• .

<826> katame te sattÄ• abhabbÄ• ? ye te sattÄ• kammÄ• varaá¹‡ena samannÄ• gatÄ• k
vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• assaddhÄ• acchandikÄ• duppaÃ±Ã±Ä• abhabbÄ
dhammesu sammattaá¹ƒ, ime te sattÄ• abhabbÄ• .

<827> katame \Ee 342/ te sattÄ• bhabbÄ• ? ye te sattÄ• na kammÄ• varaá¹‡ena samann
samannÄ• gatÄ• na vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• saddhÄ• chandikÄ• paÃ±Ã±
okkamituá¹ƒ kusalesu dhammesu sammattaá¹ƒ, ime te sattÄ• bhabbÄ• ti. yÄ• tattha paÃ±
amoho dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa parasattÄ• naá¹ƒ parap
indriyaparopariyattaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

<828> (7) tattha katamaá¹ƒ tathÄ• gatassa jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ
vodÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ? jhÄ• yÄ«ti. cattÄ• ro jhÄ• yÄ«. atthekacco jh
{sampattiyeva (Katthaci) } samÄ• naá¹ƒ vipattÄ«ti pacceti, atthekacco jhÄ• yÄ« vipattiá¹ƒyev
(Katthaci) } samÄ• naá¹ƒ sampattÄ«ti pacceti, atthekacco jhÄ• yÄ« sampattiyeva samÄ• na
atthekacco jhÄ• yÄ« vipattiyeva samÄ• naá¹ƒ vipattÄ«ti pacceti --- ime cattÄ• ro jhÄ• yÄ«.

aparepi cattÄ• ro jhÄ• yÄ«. atthekacco jhÄ• yÄ« dandhaá¹ƒ samÄ• pajjati khippaá¹ƒ vuá¹-á

jhÄ• yÄ« khippaá¹ƒ samÄ• pajjati dandhaá¹ƒ vuá¹-á¹-hÄ• ti, atthekacco jhÄ• yÄ« \Be 356/ d
dandhaá¹ƒ vuá¹-á¹-hÄ• ti, atthekacco jhÄ• yÄ« khippaá¹ƒ samÄ• pajjati khippaá¹ƒ vuá¹-á¹-h
jhÄ• yÄ«.

aparepi cattÄ• ro jhÄ• yÄ«. atthekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na
samÄ• pattikusalo; atthekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• pattikusalo hoti, na samÄ
atthekacco jhÄ• yÄ« samÄ• dhismiá¹ƒ samÄ• dhikusalo ca hoti, samÄ• dhismiá¹ƒ samÄ• pa
jhÄ• yÄ« neva samÄ• dhismiá¹ƒ samÄ• dhikusalo hoti, na samÄ• dhismiá¹ƒ samÄ• pattikus

``jhÄ• naâ€™â€™ nti \Ne 392/. cattÄ• ri jhÄ• nÄ• ni --- paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹
jhÄ• naá¹ƒ, catutthaá¹ƒ jhÄ• naá¹ƒ.

``vimokkhoâ€™â€™ ti. aá¹-á¹-ha vimokkhÄ• . rÅ«pÄ« rÅ«pÄ• ni passati --- ayaá¹ƒ paá¹-ha

ajjhattaá¹ƒ arÅ«pasaÃ±Ã±Ä« bahiddhÄ• rÅ«pÄ• ni passati --- ayaá¹ƒ dutiyo vimokkho.

subhanteva adhimutto hoti --- ayaá¹ƒ tatiyo vimokkho.

sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ
amanasikÄ• rÄ• ``ananto \Se 465/ Ä• kÄ• soâ€™â€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ up
catuttho vimokkho.

sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€
upasampajja viharati --- ayaá¹ƒ paÃ±camo vimokkho.

sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma \Ee 343/ ``natthi kiÃ±ciâ€™â€™ t
upasampajja viharati --- ayaá¹ƒ chaá¹-á¹-ho vimokkho.

sabbaso Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatan
sattamo vimokkho.

sabbaso nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samatikkamma saÃ±Ã±Ä• vedayitaniro
ayaá¹ƒ aá¹-á¹-hamo vimokkho.

``samÄ• dhÄ«â€™â€™ ti. tayo samÄ• dhÄ« --- savitakkasavicÄ• ro samÄ• dhi, avitakkavic
avitakkaavicÄ• ro samÄ• dhi.

``samÄ• pattÄ«â€™â€™ ti \Be 357/ \Ne 393/. nava anupubbavihÄ• rasamÄ• pattiyo --- paá

dutiyajjhÄ• nasamÄ• patti, tatiyajjhÄ• nasamÄ• patti, catutthajjhÄ• nasamÄ• patti, Ä• kÄ• sA
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• patti, Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti, nevasaÃ±Ã
saÃ±Ã±Ä• vedayitanirodhasamÄ• patti.

``saá¹ƒkilesaâ€™â€™ nti hÄ• nabhÄ• giyo dhammo. ``vodÄ• naâ€™â€™ nti visesabhÄ• g
``vuá¹-á¹-hÄ• naâ€™â€™ nti. vodÄ• nampi vuá¹-á¹-hÄ• naá¹ƒ, tamhÄ• tamhÄ• samÄ• dhi
vuá¹-á¹-hÄ• nanti. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sam
tathÄ• gatassa jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesaá¹ƒ vodÄ• naá¹ƒ
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

<829> (8) tattha katamaá¹ƒ tathÄ• gatassa pubbenivÄ• sÄ• nussati yathÄ• bhÅ«taá¹ƒ Ã±Ä
tathÄ• gato anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ
jÄ• tiyo catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ•
jÄ• tiyo paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi jÄ• tisahassampi jÄ• tisatasahassampi aneke
anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe ``amutrÄ• siá¹ƒ evaá¹ƒnA
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto idhÅ«papannoâ€™
sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussaratÄ«ti. yÄ• tattha paÃ±Ã±Ä• pajÄ•
dhammavicayo sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa pubbenivÄ• sÄ• nussati yathÄ•

<830> (9) tattha \Ee 344/ katamaá¹ƒ tathÄ• gatassa sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ•
idha tathÄ• gato dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cav
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page satte pajÄ• nÄ
sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ• gatÄ• manoducc
ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ \Se 467/ upapannÄ• . ime vÄ• p
kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena sam
anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• . te kÄ•
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™ ti. iti dibbena cakkhunÄ• visuddhena atik
passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate d
pajÄ• nÄ• tÄ«ti. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ
tathÄ• gatassa sattÄ• naá¹ƒ cutÅ«papÄ• taá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

<831> (10) tattha katamaá¹ƒ tathÄ• gatassa Ä• savÄ• naá¹ƒ khayaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã
Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dha
sacchikatvÄ• upasampajja viharatÄ«ti. yÄ• tattha paÃ±Ã±Ä• pajÄ• nanÄ• ... pe ... amoho
sammÄ• diá¹-á¹-hi --- idaá¹ƒ tathÄ• gatassa Ä• savÄ• naá¹ƒ khayaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±

dasakaá¹ƒ.

Ã±Ä• á¹‡avibhaá¹…go niá¹-á¹-hito.

17. khuddakavatthuvibhaá¹…go

1. ekakamÄ• tikÄ•

<832> (1) jÄ• timado \Be 359/ \Ee 345/ \Ne 395/ (2) gottamado (3) Ä• rogyamado (4) yobba
(6) lÄ• bhamado (7) sakkÄ• ramado (8) garukÄ• ramado (9) purekkhÄ• ramado (10) parivÄ•
vaá¹‡á¹‡amado \Se 468/ (13) sutamado (14) paá¹-ibhÄ• namado (15) rattaÃ±Ã±umado (16)
anavaÃ±Ã±Ä• tamado (18) iriyÄ• pathamado (19) iddhimado (20) yasamado (21) sÄ«lamad
sippamado (24) Ä• rohamado (25) pariá¹‡Ä• hamado (26) saá¹‡á¹-hÄ• namado (27) pÄ• rip
pamÄ• do (30) thambho (31) sÄ• rambho (32) atricchatÄ• (33) mahicchatÄ• (34) pÄ• picch
tintiá¹‡aá¹ƒ (37) cÄ• palyaá¹ƒ (38) asabhÄ• gavutti (39) arati (40) tandÄ« (41) vijambhitÄ• (
(43) cetaso ca lÄ«nattaá¹ƒ {cetaso lÄ«nattaá¹ƒ (Se) } (44) kuhanÄ• (45) lapanÄ• (46) nemi
nippesikatÄ• (48) lÄ• bhena \Ee 346/ lÄ• bhaá¹ƒ nijigÄ«sanatÄ• {nijigiá¹ƒsanatÄ• (Ce), jig
(49) seyyohamasmÄ«ti mÄ• no (50) sadisohamasmÄ«ti mÄ• no (51) hÄ«no hamasmÄ«ti m
seyyohamasmÄ«ti mÄ• no (53) seyyassa sadisohamasmÄ«ti mÄ• no (54) seyyassa hÄ«no
seyyohamasmÄ«ti mÄ• no (56) sadisassa sadisohamasmÄ«ti mÄ• no (57) sadisassa hÄ«n
seyyohamasmÄ«ti mÄ• no (59) hÄ«nassa sadisohamasmÄ«ti mÄ• no (60) hÄ«nassa hÄ«n
atimÄ• no (63) mÄ• nÄ• timÄ• no (64) omÄ• no (65) adhimÄ• no (66) asmimÄ• no (67) mic
(69) janapadavitakko \Ne 396/ (70) amaravitakko (71) parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vi
lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitakko (73) anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko

ekakaá¹ƒ.

2. dukamÄ• tikÄ•

<833> (1) kodho ca upanÄ• ho ca (2) makkho ca paá¸·Ä• so {palÄ• so (Ce Se) } ca (3) issÄ
mÄ• yÄ• ca sÄ• á¹-heyyaÃ±ca (5) avijjÄ• ca bhavataá¹‡hÄ• ca \Be 360/ (6) bhavadiá¹-á¹-
(7) sassatadiá¹-á¹-hi ca ucchedadiá¹-á¹-hi ca (8) antavÄ• diá¹-á¹-hi ca anantavÄ• diá¹-á¹-hi c
pubbantÄ• nudiá¹-á¹-hi ca aparantÄ• nudiá¹-á¹-hi ca (10) ahirikaÃ±ca anottappaÃ±ca (11) d
pÄ• pamittatÄ• ca (12) anajjavo ca amaddavo ca (13) akkhanti ca asoraccaÃ±ca (14) asÄ•
appaá¹-isanthÄ• ro \Se 469/ ca (15) indriyesu \Ee 347/ aguttadvÄ• ratÄ• ca bhojane amatta
muá¹-á¹-hassaccaÃ±ca asampajaÃ±Ã±aÃ±ca (17) sÄ«lavipatti ca diá¹-á¹-hivipatti ca (18) ajj
bahiddhÄ• saá¹ƒyojanaÃ±ca

dukaá¹ƒ.

3. tikamÄ• tikÄ•

<834> (1) tÄ«á¹‡i akusalamÅ«lÄ• ni (2) tayo akusalavitakkÄ• (3) tisso akusalasaÃ±Ã±Ä• (
akusaladhÄ• tuyo (5) tÄ«á¹‡i duccaritÄ• ni (6) tayo Ä• savÄ• (7) tÄ«á¹‡i saá¹ƒyojanÄ• ni (8
aparÄ• pi tisso taá¹‡hÄ• (10) aparÄ• pi tisso taá¹‡hÄ• (11) tisso esanÄ• (12) tisso vidhÄ•
(14) tÄ«á¹‡i tamÄ• ni (15) tÄ«á¹‡i titthÄ• yatanÄ• ni (16) tayo kiÃ±canÄ• (17) tÄ«á¹‡i aá¹…
(18) tÄ«á¹‡i malÄ• ni (19) tÄ«á¹‡i visamÄ• ni (20) aparÄ• nipi tÄ«á¹‡i visamÄ• ni (21) tayo a
kasÄ• vÄ• (23) aparepi tayo kasÄ• vÄ• (24) assÄ• dadiá¹-á¹-hi, attÄ• nudiá¹-á¹-hi, micchÄ•
vihesÄ• , adhammacariyÄ• (26) dovacassatÄ• , pÄ• pamittatÄ• , nÄ• nattasaÃ±Ã±Ä• (27)
pamÄ• do (28) asantuá¹-á¹-hitÄ• , asampajaÃ±Ã±atÄ• , mahicchatÄ• (29) ahirikaá¹ƒ, anotta
anÄ• dariyaá¹ƒ, dovacassatÄ• , pÄ• pamittatÄ• (31) assaddhiyaá¹ƒ, avadaÃ±Ã±utÄ• , kosa
asaá¹ƒvaro, dussÄ«lyaá¹ƒ (33) ariyÄ• naá¹ƒ adassanakamyatÄ• , saddhammaá¹ƒ asotukam
(34) muá¹-á¹-hassaccaá¹ƒ, asampajaÃ±Ã±aá¹ƒ, cetaso vikkhepo (35) ayoniso \Ee 348/ man
kummaggasevanÄ• , cetaso ca lÄ«nattaá¹ƒ

tikaá¹ƒ.

4. catukkamÄ• tikÄ•

<835> (1) cattÄ• ro Ä• savÄ• (2) cattÄ• ro ganthÄ• (3) cattÄ• ro oghÄ• (4) cattÄ• ro yogÄ
upÄ• dÄ• nÄ• ni (6) cattÄ• ro taá¹‡huppÄ• dÄ• (7) cattÄ• ri agatigamanÄ• ni \Be 361/ (8) c
{vipariyesÄ• (Ce Se Katthaci) } (9) cattÄ• ro anariyavohÄ• rÄ• (10) aparepi \Se 470/ cattÄ•
(11) cattÄ• ri duccaritÄ• ni (12) aparÄ• nipi cattÄ• ri duccaritÄ• ni (13) cattÄ• ri bhayÄ• ni (1
cattÄ• ri bhayÄ• ni (15) catasso diá¹-á¹-hiyo

catukkaá¹ƒ.

5. paÃ±cakamÄ• tikÄ•

<836> (1) paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni (2) paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒy
macchariyÄ• ni (4) paÃ±ca saá¹…gÄ• (5) paÃ±ca sallÄ• (6) paÃ±ca cetokhilÄ• (7) paÃ±ca
{cetasovinibaddhÄ• (Katthaci) } (8) paÃ±ca nÄ«varaá¹‡Ä• ni (9) paÃ±ca kammÄ• ni Ä• nan
diá¹-á¹-hiyo (11) paÃ±ca verÄ• (12) paÃ±ca byasanÄ• (13) paÃ±ca akkhantiyÄ• Ä• dÄ«na
(15) paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ•

paÃ±cakaá¹ƒ.

6. chakkamÄ• tikÄ•

<837> (1) cha \Ee 349/ vivÄ• damÅ«lÄ• ni (2) cha chandarÄ• gÄ• (3) cha virodhavatthÅ«n
(5) cha agÄ• ravÄ• (6) cha parihÄ• niyÄ• dhammÄ• (7) aparepi cha parihÄ• niyÄ• dhamm
somanassupavicÄ• rÄ• (9) cha domanassupavicÄ• rÄ• (10) cha upekkhupavicÄ• rÄ• (11)
(12) cha gehasitÄ• ni domanassÄ• ni (13) cha gehasitÄ• upekkhÄ• (14) cha diá¹-á¹-hiyo

chakkaá¹ƒ.

7. sattakamÄ• tikÄ•

<838> (1) satta anusayÄ• (2) satta saá¹ƒyojanÄ• ni (3) satta pariyuá¹-á¹-hÄ• nÄ• ni (4) sat
satta duccaritÄ• ni (6) satta mÄ• nÄ• (7) satta diá¹-á¹-hiyo

sattakaá¹ƒ.

8. aá¹-á¹-hakamÄ• tikÄ•

<839> (1) aá¹-á¹-ha \Be 362/ \Ne 399/ kilesavatthÅ«ni (2) aá¹-á¹-ha kusÄ«tavatthÅ«ni (3) aá
lokadhammesu cittassa paá¹-ighÄ• to (4) aá¹-á¹-ha anariyavohÄ• rÄ• (5) aá¹-á¹-ha micchat
purisadosÄ• (7) aá¹-á¹-ha asaÃ±Ã±ivÄ• dÄ• (8) aá¹-á¹-ha nevasaÃ±Ã±inÄ• saÃ±Ã±ivÄ• dÄ

aá¹-á¹-hakaá¹ƒ.

9. navakamÄ• tikÄ•

<840> (1) nava Ä• ghÄ• tavatthÅ«ni (2) nava purisamalÄ• ni (3) navavidhÄ• mÄ• nÄ• (4)
dhammÄ• (5) nava iÃ±jitÄ• ni (6) nava maÃ±Ã±itÄ• ni (7) nava phanditÄ• ni (8) nava papaÃ
saá¹…khatÄ• ni

navakaá¹ƒ.

10. dasakamÄ• tikÄ•

<841> (1) dasa kilesavatthÅ«ni (2) dasa Ä• ghÄ• tavatthÅ«ni (3) dasa akusalakammapathÄ
(5) dasa micchattÄ• (6) dasavatthukÄ• micchÄ• diá¹-á¹-hi (7) dasavatthukÄ• antaggÄ• hik

dasakaá¹ƒ.

<842> aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya, aá¹-á¹-hÄ• rasa taá
bÄ• hirassa \Ne 400/ upÄ• dÄ• ya, tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá¹…khipitvÄ•
taá¹‡hÄ• vicaritÄ• ni honti. iti atÄ«tÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, anÄ• gatÄ• ni cha
taá¹‡hÄ• vicaritÄ• ni, paccuppannÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, tadekajjhaá¹ƒ abhi
abhisaá¹…khipitvÄ• aá¹-á¹-ha taá¹‡hÄ• vicaritasataá¹ƒ hoti. yÄ• ni ca dvÄ• saá¹-á¹-hi diá¹-
brahmajÄ• le veyyÄ• karaá¹‡e vuttÄ• ni bhagavatÄ• .

mÄ• tikÄ• .

1. ekakaniddeso

(1) jÄ• timado

<843> tattha \Be 363/ \Ee 350/ katamo jÄ• timado? jÄ• tiá¹ƒ paá¹-icca mado majjanÄ• maj
maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo {uá¹‡á¹‡ati uá¹‡á¹‡Ä• mo (Se Katthaci) D
ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``jÄ• timadoâ€™â€™.

(2-27) gottamadÄ• dÄ«

<844> tattha katamo gottamado? gottaá¹ƒ paá¹-icca ... pe ... Ä• rogyaá¹ƒ paá¹-icca ... pe ...
paá¹-icca ... pe ... jÄ«vitaá¹ƒ paá¹-icca ... pe ... lÄ• bhaá¹ƒ \Se 472/ paá¹-icca ... pe ... sakkÄ
paá¹-icca ... pe ... garukÄ• raá¹ƒ paá¹-icca ... pe ... purekkhÄ• raá¹ƒ paá¹-icca ... pe ... pariv
paá¹-icca ... pe ... bhogaá¹ƒ paá¹-icca ... pe ... vaá¹‡á¹‡aá¹ƒ paá¹-icca ... pe ... sutaá¹ƒ paá¹-
... paá¹-ibhÄ• naá¹ƒ paá¹-icca ... pe ... rattaÃ±Ã±utaá¹ƒ paá¹-icca ... pe ... piá¹‡á¸• apÄ• tika
... pe ... anavaÃ±Ã±Ä• taá¹ƒ paá¹-icca ... pe ... iriyÄ• pathaá¹ƒ paá¹-icca ... pe ... iddhiá¹ƒ pa
... yasaá¹ƒ paá¹-icca ... pe ... sÄ«laá¹ƒ paá¹-icca ... pe ... jhÄ• naá¹ƒ paá¹-icca ... pe ... sippa
paá¹-icca ... pe ... Ä• rohaá¹ƒ paá¹-icca ... pe ... pariá¹‡Ä• haá¹ƒ paá¹-icca ... pe ... saá¹‡á¹-h
paá¹-icca ... pe ... pÄ• ripÅ«riá¹ƒ paá¹-icca \Ne 401/ mado majjanÄ• majjitattaá¹ƒ mÄ• no m
maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ v
``pÄ• ripÅ«rimadoâ€™â€™.

(28) mado

<845> tattha katamo mado? yo mado majjanÄ• majjitattaá¹ƒ mÄ• no maÃ±Ã±anÄ• maÃ±
dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``madoâ€™â€™.

(29) pamÄ• do

<846> tattha katamo pamÄ• do? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite
kÄ• maguá¹‡esu cittassa vossaggo vossaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹ƒ vÄ• dhamm
asakkaccakiriyatÄ• asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittacha
nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ
pamÄ• do pamajjanÄ• pamajjitattaá¹ƒ --- ayaá¹ƒ vuccati \Se 473/ ``pamÄ• doâ€™â€™.

(30) thambho

<847> tattha katamo thambho? yo thambho thambhanÄ• thambhitattaá¹ƒ kakkhaá¸·iyaá¹ƒ
amudutÄ• --- ayaá¹ƒ vuccati ``thambhoâ€™â€™.

(31) sÄ• rambho

<848> tattha \Be 364/ katamo sÄ• rambho? yo sÄ• rambho paá¹-isÄ• rambho sÄ• rambhan
paá¹-isÄ• rambhitattaá¹ƒ --- ayaá¹ƒ vuccati ``sÄ• rambhoâ€™â€™.

(32) atricchatÄ•

<849> tattha katamÄ• atricchatÄ• ?
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi \Ne
kÄ• maguá¹‡ehi asantuá¹-á¹-hassa bhiyyokamyatÄ• \Ee 351/, yÄ• evarÅ«pÄ• icchÄ• icch
sÄ• rÄ• go cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``atricchatÄ• â€™â€™.

(33) mahicchatÄ•

<850> tattha katamÄ• mahicchatÄ• ?
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rehi paÃ±
asantuá¹-á¹-hassa bhiyyokamyatÄ• , yÄ• evarÅ«pÄ• icchÄ• icchÄ• gatÄ• mahicchatÄ• r
sÄ• rÄ• go --- ayaá¹ƒ vuccati ``mahicchatÄ• â€™â€™.

(34) pÄ• picchatÄ•

<851> tattha katamÄ• pÄ• picchatÄ• ? idhekacco assaddho samÄ• no ``saddhoti maá¹ƒ ja
icchati, dussÄ«lo samÄ• no ``sÄ«lavÄ• ti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti icchati, appass
maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti icchati, saá¹…gaá¹‡ikÄ• rÄ• mo samÄ• no ``pavivittoti m

icchati, kusÄ«to samÄ• no ``Ä• raddhavÄ«riyoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti icchati, n
``upaá¹-á¹-hitassatÄ«ti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti icchati, asamÄ• hito samÄ• no ``s
jÄ• nÄ• tÅ«â€™â€™ ti icchati, duppaÃ±Ã±o \Se 474/ samÄ• no ``paÃ±Ã±avÄ• ti maá¹ƒ jan
akhÄ«á¹‡Ä• savo samÄ• no ``khÄ«á¹‡Ä• savoti maá¹ƒ jano jÄ• nÄ• tÅ«â€™â€™ ti icchati -
icchÄ• gatÄ• pÄ• picchatÄ• rÄ• go sÄ• rÄ• go cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``pÄ•

(35) siá¹…gaá¹ƒ

<852> tattha katamaá¹ƒ siá¹…gaá¹ƒ? yaá¹ƒ siá¹…gaá¹ƒ siá¹…gÄ• ratÄ• cÄ• turatÄ• cÄ• t
pÄ• rikkhattiyaá¹ƒ --- idaá¹ƒ vuccati ``siá¹…gaá¹ƒâ€™â€™.

(36) tintiá¹‡aá¹ƒ

<853> tattha \Ne 403/ katamaá¹ƒ tintiá¹‡aá¹ƒ? yaá¹ƒ tintiá¹‡aá¹ƒ tintiá¹‡Ä• yanÄ• tintiá¹‡Ä
loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ pucchaÃ±jikatÄ• sÄ• dhukamyatÄ• --- idaá¹
``tintiá¹‡aá¹ƒâ€™â€™.

(37) cÄ• palyaá¹ƒ

<854> tattha \Be 365/ katamaá¹ƒ cÄ• palyaá¹ƒ? cÄ«varamaá¹‡á¸• anÄ• pattamaá¹‡á¸• an
imassa vÄ• pÅ«tikÄ• yassa bÄ• hirÄ• naá¹ƒ vÄ• parikkhÄ• rÄ• naá¹ƒ maá¹‡á¸• anÄ• vibh
giddhikatÄ• giddhikattaá¹ƒ capalatÄ• cÄ• palyaá¹ƒ --- idaá¹ƒ vuccati ``cÄ• palyaá¹ƒâ€™â€

(38) asabhÄ• gavutti

<855> tattha katamaá¹ƒ asabhÄ• gavutti? mÄ• tari vÄ• pitari vÄ• jeá¹-á¹-he vÄ• bhÄ• tari
upajjhÄ• ye vÄ• buddhe vÄ• sÄ• vakesu vÄ• aÃ±Ã±ataraÃ±Ã±ataresu garuá¹-á¹-hÄ• niye
vipaccanÄ«kasÄ• tatÄ• anÄ• dariyaá¹ƒ \Ee 352/ anÄ• dariyatÄ• agÄ• ravatÄ• appatissava
``asabhÄ• gavuttiâ€™â€™.

(39) arati

<856> tattha katamÄ• arati? pantesu vÄ• senÄ• sanesu aÃ±Ã±ataraÃ±Ã±ataresu vÄ• ad
aratitÄ• anabhirati anabhiramaá¹‡Ä• ukkaá¹‡á¹-hitÄ• \Se 475/ paritassitÄ• --- ayaá¹ƒ vuc

(40) tandÄ«

<857> tattha katamÄ• tandÄ«? yÄ• tandÄ« tandiyanÄ• tandimanakatÄ• Ä• lasyaá¹ƒ Ä• l

--- ayaá¹ƒ vuccati ``tandÄ«â€™â€™.

(41) vijambhitÄ•

<858> tattha \Ne 404/ katamÄ• vijambhitÄ• ? yÄ• kÄ• yassa jambhanÄ• vijambhanÄ• Ä•
paá¹‡amanÄ• byÄ• dhiyakaá¹ƒ --- ayaá¹ƒ vuccati ``vijambhitÄ• â€™â€™.

(42) bhattasammado

<859> tattha katamo bhattasammado? yÄ• bhuttÄ• vissa bhattamucchÄ• bhattakilamatho
kÄ• yaduá¹-á¹-hullaá¹ƒ --- ayaá¹ƒ vuccati ``bhattasammadoâ€™â€™.

(43) cetaso ca lÄ«nattaá¹ƒ

<860> tattha katamaá¹ƒ cetaso ca lÄ«nattaá¹ƒ? yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ•
lÄ«naá¹ƒ lÄ«yanÄ• lÄ«yitattaá¹ƒ thinaá¹ƒ thÄ«yanÄ• thÄ«yitattaá¹ƒ cittassa --- idaá¹ƒ vucc
lÄ«nattaá¹ƒâ€™â€™.

(44) kuhanÄ•

<861> tattha katamÄ• kuhanÄ• ? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchassa icch
paccayapaá¹-isevanasaá¹…khÄ• tena {paccayapaá¹-isedhanasaá¹…khÄ• tena (Ce) } vÄ• s
iriyÄ• pathassa vÄ• aá¹-hapanÄ• {Ä• á¹-hapanÄ• (Katthaci) } á¹-hapanÄ• saá¹‡á¹-hapanÄ
bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ --- ayaá¹ƒ vuccati ``kuhanÄ• â€™â€™

(45) lapanÄ•

<862> tattha \Be 366/ katamÄ• lapanÄ• ? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• piccha
paresaá¹ƒ Ä• lapanÄ• lapanÄ• sallapanÄ• ullapanÄ• samullapanÄ• unnahanÄ• samunn
anuppiyabhÄ• á¹‡itÄ• cÄ• á¹-ukamyatÄ• muggasÅ«pyatÄ• pÄ• ribhaá¹-ayatÄ• --- ayaá¹ƒ

(46) nemittikatÄ•

<863> tattha \Se 476/ \Ne 405/ katamÄ• nemittikatÄ• ? lÄ• bhasakkÄ• rasilokasannissitass
icchÄ• pakatassa \Ee 353/ yaá¹ƒ paresaá¹ƒ nimittaá¹ƒ nimittakammaá¹ƒ obhÄ• so obhÄ• sa
parikathÄ• --- ayaá¹ƒ vuccati ``nemittikatÄ• â€™â€™.

(47) nippesikatÄ•

<864> tattha katamÄ• nippesikatÄ• ? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchassa paresaá¹ƒ akkosanÄ• vambhanÄ• garahaá¹‡Ä• ukkhepanÄ• samukkhepanÄ• khipanÄ• avaá¹‡á¹‡ahÄ• rikÄ• parapiá¹-á¹-himaá¹ƒsikatÄ• --- ayaá¹ƒ vuccati ``nippesikatÄ• â€™â€™

(48) lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ•

<865> tattha katamÄ• lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• ? lÄ• bhasakkÄ• rasilokasanni ito laddhaá¹ƒ Ä• misaá¹ƒ amutra harati amutra vÄ• laddhaá¹ƒ Ä• misaá¹ƒ idha Ä• harati, yÄ eá¹-á¹-hi gaveá¹-á¹-hi pariyeá¹-á¹-hi esanÄ• gavesanÄ• pariyesanÄ• --- ayaá¹ƒ vuccati ``lÄ nijigÄ«sanatÄ• â€™â€™.

(49) seyyohamasmÄ«ti mÄ• no

<866> tattha katamo seyyohamasmÄ«ti mÄ• no? idhekacco jÄ• tiyÄ• vÄ• gottena vÄ• ko vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena vÄ• sippÄ• {vijjaá¹-á¹-hÄ• nena (Se) } vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo dhajo sampaggÄ• h vuccati ``seyyohamasmÄ«ti mÄ• noâ€™â€™.

(50) sadisohamasmÄ«ti mÄ• no

<867> tattha \Se 477/ \Ne 406/ katamo sadisohamasmÄ«ti mÄ• no? idhekacco jÄ• tiyÄ• vÄ kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya vijjÄ• á¹-á¹-hÄ• nena vÄ• \Be 367/ sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atare jappeti, yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo dhajo sampa --- ayaá¹ƒ vuccati ``sadisohamasmÄ«ti mÄ• noâ€™â€™.

(51) hÄ«nohamasmÄ«ti mÄ• no

<868> tattha katamo hÄ«nohamasmÄ«ti mÄ• no? idhekacco jÄ• tiyÄ• vÄ• gottena vÄ• ko vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena vÄ• sippÄ• vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• omÄ• naá¹ƒ jap omaÃ±Ã±anÄ• omaÃ±Ã±itattaá¹ƒ hÄ«á¸·anÄ• ohÄ«á¸·anÄ• ohÄ«á¸·itattaá¹ƒ attuÃ±Ã±Ä• ayaá¹ƒ vuccati ``hÄ«nohamasmÄ«ti mÄ• noâ€™â€™.

(52) seyyassa seyyohamasmÄ«ti mÄ• no

<869> tattha \Ee 354/ katamo seyyassa seyyohamasmÄ«ti mÄ• no? idhekacco seyyo hoti j
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya
vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vatth
attÄ• naá¹ƒ dahati; so taá¹ƒ nissÄ• ya mÄ• naá¹ƒ jappeti. yo evarÅ«po mÄ• no maÃ±Ã±anÄ
478/ unnÄ• mo dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``seyyassa s
mÄ• noâ€™â€™.

(53) seyyassa sadisohamasmÄ«ti mÄ• no

<870> tattha katamo seyyassa sadisohamasmÄ«ti mÄ• no? idhekacco seyyo hoti jÄ• tiyÄ•
kolaputtiyena vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• ya
vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vatth
attÄ• naá¹ƒ dahati; so taá¹ƒ nissÄ• ya mÄ• naá¹ƒ jappeti. yo evarÅ«po mÄ• no maÃ±Ã±anÄ
unnÄ• mo dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``seyyassa sadiso

(54) seyyassa hÄ«nohamasmÄ«ti mÄ• no

<871> tattha katamo seyyassa hÄ«nohamasmÄ«ti mÄ• no? idhekacco seyyo hoti jÄ• tiyÄ•
kolaputtiyena vÄ• \Be 368/ vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• ka
sippÄ• yatanena vÄ• vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±at
parehi hÄ«naá¹ƒ attÄ• naá¹ƒ dahati; so taá¹ƒ nissÄ• ya omÄ• naá¹ƒ jappeti. yo evarÅ«po om
omaÃ±Ã±itattaá¹ƒ hÄ«á¸·anÄ• ohÄ«á¸·anÄ• ohÄ«á¸·itattaá¹ƒ attuÃ±Ã±Ä• attavaÃ±Ã±Ä•
vuccati ``seyyassa hÄ«nohamasmÄ«ti mÄ• noâ€™â€™.

(55) sadisassa seyyohamasmÄ«ti mÄ• no

<872> tattha katamo sadisassa seyyohamasmÄ«ti mÄ• no? idhekacco sadiso hoti jÄ• tiyÄ•
kolaputtiyena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena \Se 479/ vatthunÄ• parehi seyyaá¹ƒ at
taá¹ƒ nissÄ• ya mÄ• naá¹ƒ jappeti. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ ...
--- ayaá¹ƒ vuccati ``sadisassa seyyohamasmÄ«ti mÄ• noâ€™â€™.

(56) sadisassa sadisohamasmÄ«ti mÄ• no

<873> tattha katamo sadisassa sadisohamasmÄ«ti mÄ• no? idhekacco sadiso hoti jÄ• tiyÄ
kolaputtiyena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• parehi sadisaá¹ƒ attÄ• naá¹
nissÄ• ya mÄ• naá¹ƒ jappeti. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati u
ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``sadisassa sadisohamasmÄ«ti mÄ• noâ€™â€™.

(57) sadisassa hÄ«nohamasmÄ«ti mÄ• no

<874> tattha \Ne 408/ katamo sadisassa hÄ«nohamasmÄ«ti mÄ• no? idhekacco sadiso ho
kolaputtiyena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• parehi hÄ«naá¹ƒ attÄ• naá¹
nissÄ• ya omÄ• naá¹ƒ jappeti. yo evarÅ«po omÄ• no omaÃ±Ã±anÄ• omaÃ±Ã±itattaá¹ƒ hÄ
ohÄ«á¸·itattaá¹ƒ attuÃ±Ã±Ä• attavaÃ±Ã±Ä• attaparibhavo --- ayaá¹ƒ vuccati ``sadisassa h
mÄ• noâ€™â€™.

(58) hÄ«nassa seyyohamasmÄ«ti mÄ• no

<875> tattha katamo hÄ«nassa seyyohamasmÄ«ti mÄ• no? idhekacco hÄ«no hoti jÄ• tiyÄ
kolaputtiyena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• parehi seyyaá¹ƒ attÄ• naá¹
nissÄ• ya mÄ• naá¹ƒ jappeti. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati \
sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``hÄ«nassa seyyohamasmÄ«ti mÄ

(59) hÄ«nassa sadisohamasmÄ«ti mÄ• no

<876> tattha \Be 369/ katamo hÄ«nassa sadisohamasmÄ«ti mÄ• no? idhekacco hÄ«no ho
kolaputtiyena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• parehi sadisaá¹ƒ attÄ• naá¹
nissÄ• ya mÄ• naá¹ƒ jappeti. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati u
sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``hÄ«nassa sadisohamasmÄ«ti m

(60) hÄ«nassa hÄ«nohamasmÄ«ti mÄ• no

<877> tattha katamo hÄ«nassa hÄ«nohamasmÄ«ti mÄ• no? idhekacco hÄ«no hoti jÄ• tiyÄ
kolaputtiyena vÄ• ... pe ... aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• parehi sadisaá¹ƒ attÄ• naá¹
nissÄ• ya omÄ• naá¹ƒ jappeti. yo evarÅ«po omÄ• no omaÃ±Ã±anÄ• omaÃ±Ã±itattaá¹ƒ hÄ
ohÄ«á¸·itattaá¹ƒ attuÃ±Ã±Ä• attavaÃ±Ã±Ä• attaparibhavo --- ayaá¹ƒ vuccati ``hÄ«nassa h
mÄ• noâ€™â€™.

(61) mÄ• no

<878> tattha katamo mÄ• no? yo mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• m
cittassa --- ayaá¹ƒ vuccati ``mÄ• noâ€™â€™.

(62) atimÄ• no

<879> tattha katamo atimÄ• no? idhekacco jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiyena vÄ•

aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• parehi attÄ• naá¹ƒ atimaÃ±Ã±ati. yo evarÅ«po mÄ• no
unnati unnÄ• mo \Se 481/ dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``

(63) mÄ• nÄ• timÄ• no

<880> tattha katamo mÄ• nÄ• timÄ• no? idhekacco jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiye
aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• pubbakÄ• laá¹ƒ parehi sadisaá¹ƒ attÄ• naá¹ƒ dahati, a
seyyaá¹ƒ dahati. yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo dha
cittassa --- ayaá¹ƒ vuccati ``mÄ• nÄ• timÄ• noâ€™â€™.

(64) omÄ• no

<881> tattha katamo omÄ• no? idhekacco jÄ• tiyÄ• vÄ• gottena vÄ• kolaputtiyena vÄ• v
dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena \Be 370/ vÄ• sippÄ• yatanena vÄ• vijjÄ• a
paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vatthunÄ• omÄ• naá¹ƒ jappeti. yo evarÅ«po
omaÃ±Ã±itattaá¹ƒ hÄ«á¸·anÄ• ohÄ«á¸·anÄ• ohÄ«á¸·itattaá¹ƒ attuÃ±Ã±Ä• attavaÃ±Ã±Ä•
vuccati ``omÄ• noâ€™â€™.

(65) adhimÄ• no

<882> tattha \Ne 410/ katamo adhimÄ• no? appatte pattasaÃ±Ã±itÄ• , akate katasaÃ±Ã±itÄ
adhigatasaÃ±Ã±itÄ• , asacchikate sacchikatasaÃ±Ã±itÄ• , yo evarÅ«po mÄ• no maÃ±Ã±an
unnÄ• mo dhajo sampaggÄ• ho ketukamyatÄ• cittassa --- ayaá¹ƒ vuccati ``adhimÄ• noâ€™

(66) asmimÄ• no

<883> tattha \Ee 356/ katamo asmimÄ• no? rÅ«paá¹ƒ asmÄ«ti mÄ• no, asmÄ«ti chando \S
vedanÄ• ... pe ... saÃ±Ã±Ä• ... pe ... saá¹…khÄ• rÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ asmÄ«ti m
asmÄ«ti anusayo, yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo dh
cittassa --- ayaá¹ƒ vuccati ``asmimÄ• noâ€™â€™.

(67) micchÄ• mÄ• no

<884> tattha katamo micchÄ• mÄ• no? idhekacco pÄ• pakena vÄ• kammÄ• yatanena pÄ•
pÄ• pakena vÄ• vijjÄ• á¹-á¹-hÄ• nena pÄ• pakena vÄ• sutena pÄ• pakena vÄ• paá¹-ibhÄ•
pÄ• pakena vÄ• vatena pÄ• pakena vÄ• sÄ«labbatena pÄ• pikÄ• ya vÄ• diá¹-á¹-hiyÄ• aÃ
mÄ• naá¹ƒ jappeti, yo evarÅ«po mÄ• no maÃ±Ã±anÄ• maÃ±Ã±itattaá¹ƒ unnati unnÄ• mo d
cittassa --- ayaá¹ƒ vuccati ``micchÄ• mÄ• noâ€™â€™.

(68) Ã±Ä• tivitakko

<885> tattha katamo Ã±Ä• tivitakko? Ã±Ä• take Ä• rabbha gehasito takko vitakko micchÄ• vuccati ``Ã±Ä• tivitakkoâ€™â€™.

(69) janapadavitakko

<886> tattha \Ne 411/ katamo janapadavitakko? janapadaá¹ƒ Ä• rabbha gehasito takko vita --- ayaá¹ƒ vuccati ``janapadavitakkoâ€™â€™.

(70) amaravitakko

<887> tattha katamo amaravitakko? dukkarakÄ• ritÄ• paá¹-isaá¹ƒyutto vÄ• diá¹-á¹-higatap gehasito takko vitakko micchÄ• saá¹…kappo --- ayaá¹ƒ vuccati ``amaravitakkoâ€™â€™.

(71) parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko

<888> tattha \Be 371/ katamo parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakko? idhekacco gihÄ 483/ viharati sahanandÄ« sahasokÄ«, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu ki attanÄ• vÄ• yogaá¹ƒ Ä• pajjati. yo tattha gehasito takko vitakko micchÄ• saá¹…kappo --- a ``parÄ• nuddayatÄ• paá¹-isaá¹ƒyutto vitakkoâ€™â€™.

(72) lÄ• bhÄ• dipaá¹-isaá¹ƒyutto vitakko

<889> tattha katamo lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒyutto vitakko? lÄ• bhasakkÄ• rasilo takko vitakko micchÄ• saá¹…kappo --- ayaá¹ƒ vuccati ``lÄ• bhasakkÄ• rasilokapaá¹-isaá¹ƒy

(73) anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko

<890> tattha katamo anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakko? idhekacco jÄ• tiyÄ• vÄ• gott vÄ• vaá¹‡á¹‡apokkharatÄ• ya vÄ• dhanena vÄ• ajjhenena vÄ• kammÄ• yatanena vÄ• si vijjÄ• á¹-á¹-hÄ• nena vÄ• sutena vÄ• paá¹-ibhÄ• nena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vatth \Ee 357/ avajÄ• niá¹ƒsÅ«ti. yo tattha gehasito takko vitakko micchÄ• saá¹…kappo --- ayaá¹ƒ ``anavaÃ±Ã±attipaá¹-isaá¹ƒyutto vitakkoâ€™â€™.

ekakaá¹ƒ.

2. dukaniddeso

(1) kodho ca upanÄ• ho ca

<891> (ka) tattha katamo kodho? yo kodho kujjhanÄ• kujjhitattaá¹ƒ doso dussanÄ• dussit
byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattaman
vuccati ``kodhoâ€™â€™.

(kha) tattha katamo upanÄ• ho? pubbakÄ• laá¹ƒ kodho, aparakÄ• laá¹ƒ upanÄ• ho. yo eva
upanayhitattaá¹ƒ aá¹-á¹-hapanÄ• á¹-hapanÄ• \Se 484/ saá¹‡á¹-hapanÄ• anusaá¹ƒsandan
daá¸·hÄ«kammaá¹ƒ kodhassa --- ayaá¹ƒ vuccati ``upanÄ• hoâ€™â€™.

(2) makkho ca paá¸·Ä• so ca

<892> (ka) tattha katamo makkho? yo makkho makkhÄ• yanÄ• makkhÄ• yitattaá¹ƒ {makkh
Katthaci) } niá¹-á¹-huriyaá¹ƒ niá¹-á¹-huriyakammaá¹ƒ --- ayaá¹ƒ vuccati ``makkhoâ€™â€™.

(kha) tattha \Be 372/ katamo paá¸·Ä• so? yo paá¸·Ä• so paá¸·Ä• sÄ• yanÄ• {palÄ• sÄ• yan
paá¸·Ä• sÄ• hÄ• ro vivÄ• daá¹-á¹-hÄ• naá¹ƒ yugaggÄ• ho appaá¹-inissaggo --- ayaá¹ƒ vucc

(3) issÄ• ca macchariyaÃ±ca

<893> (ka) tattha \Ne 413/ katamÄ• issÄ• ? yÄ• paralÄ• bhasakkÄ• ragarukÄ• ramÄ• nan
issÄ• yanÄ• issÄ• yitattaá¹ƒ usÅ«yÄ• usÅ«yanÄ• usÅ«yitattaá¹ƒ --- ayaá¹ƒ vuccati ``issÄ•

(kha) tattha katamaá¹ƒ macchariyaá¹ƒ? paÃ±ca macchariyÄ• ni --- Ä• vÄ• samacchariyaá¹
lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ. yaá¹ƒ evarÅ«paá
maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ±cukatÄ• aggahitattaá¹ƒ {paggahi
Dhs 1127} cittassa --- idaá¹ƒ vuccati ``macchariyaá¹ƒâ€™â€™.

(4) mÄ• yÄ• ca sÄ• á¹-heyyaÃ±ca

<894> (ka) tattha katamÄ• mÄ• yÄ• ? idhekacco kÄ• yena duccaritaá¹ƒ caritvÄ• , vÄ• cÄ•
manasÄ• duccaritaá¹ƒ caritvÄ• tassa paá¹-icchÄ• danahetuá¹ƒ pÄ• pikaá¹ƒ icchaá¹ƒ paá¹‡
jaÃ±Ã±Ä• â€™â€™ ti icchati. ``mÄ• maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti saá¹…kappeti. ``mÄ• ma
bhÄ• sati. ``mÄ• \Ee 358/ maá¹ƒ jaÃ±Ã±Ä• â€™â€™ ti kÄ• yena parakkamati. yÄ• evarÅ«
accÄ• sarÄ• vaÃ±canÄ• nikati vikiraá¹‡Ä• pariharaá¹‡Ä• gÅ«hanÄ• parigÅ«hanÄ• chÄ•
anuttÄ• nÄ«kammaá¹ƒ anÄ• vikammaá¹ƒ vocchÄ• danÄ• pÄ• pakiriyÄ• --- ayaá¹ƒ vuccati

(kha) tattha katamaá¹ƒ sÄ• á¹-heyyaá¹ƒ? idhekacco saá¹-ho \Se 485/ hoti parisaá¹-ho. yaá¹
saá¹-hatÄ• sÄ• á¹-heyyaá¹ƒ kakkaratÄ• kakkariyaá¹ƒ {kakkhaá¸·atÄ• kakkhaá¸·iyaá¹ƒ (Se
pÄ• rikkhattiyaá¹ƒ --- idaá¹ƒ vuccati ``sÄ• á¹-heyyaá¹ƒâ€™â€™.

(5) avijjÄ• ca bhavataá¹‡hÄ• ca

<895> (ka) tattha katamÄ• avijjÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• l
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• â€™â€™.

(kha) tattha katamÄ• bhavataá¹‡hÄ• ? yo bhavesu bhavacchando bhavarÄ• go bhavanand
bhavapariá¸·Ä• ho bhavamucchÄ• bhavajjhosÄ• naá¹ƒ --- ayaá¹ƒ vuccati ``bhavataá¹‡hÄ•

(6) bhavadiá¹-á¹-hi ca vibhavadiá¹-á¹-hi ca

<896> (ka) tattha \Be 373/ \Ne 414/ katamÄ• bhavadiá¹-á¹-hi? ``bhavissati attÄ• ca loko cÄ
evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati
``bhavadiá¹-á¹-hiâ€™â€™.

(kha) tattha katamÄ• vibhavadiá¹-á¹-hi? ``na bhavissati attÄ• ca loko cÄ• â€™â€™ ti --- yÄ
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati vibhavadiá¹-á¹-hi.

(7) sassatadiá¹-á¹-hi ca ucchedadiá¹-á¹-hi ca

<897> (ka) tattha katamÄ• sassatadiá¹-á¹-hi? ``sassato attÄ• ca loko cÄ• â€™â€™ ti --- y
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``sassatadiá¹-á¹-h

(kha) tattha katamÄ• ucchedadiá¹-á¹-hi? ``ucchijjissati attÄ• ca loko cÄ• â€™â€™ ti --- yÄ
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``ucchedadiá¹-á¹-

(8) antavÄ• diá¹-á¹-hi ca anantavÄ• diá¹-á¹-hi ca

<898> (ka) tattha \Ee 359/ katamÄ• antavÄ• diá¹-á¹-hi? ``antavÄ• attÄ• ca loko cÄ• â€™â
diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``antavÄ• diá¹-á¹-

(kha) tattha katamÄ• anantavÄ• diá¹-á¹-hi? ``anantavÄ• attÄ• ca loko cÄ• â€™â€™ ti ---
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho \Se 486/ --- ayaá¹ƒ vuccati ``anantavÄ• diá¹-á

(9) pubbantÄ• nudiá¹-á¹-hi ca aparantÄ• nudiá¹-á¹-hi ca

<899> (ka) tattha katamÄ• pubbantÄ• nudiá¹-á¹-hi? pubbantaá¹ƒ Ä• rabbha yÄ• uppajjati diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``pubbantÄ• nudiá¹-á¹-hiâ€

(kha) tattha \Ne 415/ katamÄ• aparantÄ• nudiá¹-á¹-hi? aparantaá¹ƒ Ä• rabbha yÄ• uppajja diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``aparantÄ• nudiá¹-á¹-hiâ€

(10) ahirikaÃ±ca anottappaÃ±ca

<900> (ka) tattha katamaá¹ƒ ahirikaá¹ƒ? yaá¹ƒ na hirÄ«yati hiriyitabbena, na hirÄ«yati pÄ• akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ``ahirikaá¹ƒâ€™â€™.

(kha) tattha katamaá¹ƒ anottappaá¹ƒ? yaá¹ƒ na ottappati ottappitabbena na ottappati pÄ• p akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ``anottappaá¹ƒâ€™â€™

(11) dovacassatÄ• ca pÄ• pamittatÄ• ca

<901> (ka) tattha katamÄ• dovacassatÄ• ? sahadhammike vuccamÄ• ne dovacassÄ• yaá vippaá¹-ikulaggÄ• hitÄ• vipaccanÄ«kasÄ• tatÄ• anÄ• dariyaá¹ƒ anÄ• daratÄ• agÄ• ravatÄ vuccati ``dovacassatÄ• â€™â€™.

(kha) tattha \Be 374/ katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• assaddhÄ• dussÄ«lÄ• ap duppaÃ±Ã±Ä• , yÄ• tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ• bhajanÄ• sambhajanÄ• --- ayaá¹ƒ vuccati ``pÄ• pamittatÄ• â€™â€™.

(12) anajjavo ca amaddavo ca

<902> (ka) tattha katamo anajjavo? yo anajjavo anajjavatÄ• jimhatÄ• vaá¹…katÄ• kuá¹-il ``anajjavoâ€™â€™.

(kha) tattha katamo amaddavo \Se 487/? yÄ• amudutÄ• amaddavatÄ• kakkhaá¸·iyaá¹ƒ p kaá¹-hinatÄ• {kathinatÄ• (Se Katthaci) } ujucittatÄ• amudutÄ• --- ayaá¹ƒ vuccati ``amadda

(13) akkhanti ca asoraccaÃ±ca

<903> (ka) tattha \Ee 360/ \Ne 416/ katamÄ• akkhanti? yÄ• akkhanti akkhamanatÄ• anac caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- ayaá¹ƒ vuccati ``akkhantiâ€™â€™.

(kha) tattha katamaá¹ƒ asoraccaá¹ƒ? kÄ• yiko vÄ«tikkamo vÄ• casiko vÄ«tikkamo kÄ• yika
idaá¹ƒ vuccati ``asoraccaá¹ƒâ€™â€™. sabbampi dussÄ«lyaá¹ƒ asoraccaá¹ƒ.

(14) asÄ• khalyaÃ±ca appaá¹-isanthÄ• ro ca

<904> (ka) tattha katamaá¹ƒ asÄ• khalyaá¹ƒ? yÄ• sÄ• vÄ• cÄ• kaá¹‡á¸• akÄ• kakkasÄ•
parÄ• bhisajjanÄ« kodhasÄ• mantÄ• asamÄ• dhisaá¹ƒvattanikÄ• tathÄ• rÅ«piá¹ƒ vÄ• caá
asaá¹‡havÄ• catÄ• asakhilavÄ• catÄ• pharusavÄ• catÄ• --- idaá¹ƒ vuccati ``asÄ• khalyaá

(kha) tattha katamo appaá¹-isanthÄ• ro {appaá¹-isandhÄ• ro (Katthaci) }? dve paá¹-isanthÄ
Ä• misapaá¹-isanthÄ• ro ca dhammapaá¹-isanthÄ• ro ca. idhekacco appaá¹-isanthÄ• rako h
vÄ• dhammapaá¹-isanthÄ• rena vÄ• --- ayaá¹ƒ vuccati ``appaá¹-isanthÄ• roâ€™â€™.

(15) indriyesu aguttadvÄ• ratÄ• ca bhojane amattaÃ±Ã±utÄ• ca

<905> (ka) tattha katamÄ• indriyesu aguttadvÄ• ratÄ• ? idhekacco cakkhunÄ• rÅ«paá¹ƒ c
anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ vihar
pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati,
cakkhundriye na saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gand
... \Be 375/ jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena \Se 488/ phoá¹-á¹-habbaá¹ƒ phu
manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«. yatvÄ• c
asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ
na paá¹-ipajjati, na rakkhati manindriyaá¹ƒ, manindriye na saá¹ƒvaraá¹ƒ Ä• pajjati \Ne 417/.
channaá¹ƒ indriyÄ• naá¹ƒ agutti agopanÄ• anÄ• rakkho asaá¹ƒvaro --- ayaá¹ƒ vuccati ``ind
aguttadvÄ• ratÄ• â€™â€™.

(kha) tattha katamÄ• bhojane amattaÃ±Ã±utÄ• ? idhekacco appaá¹-isaá¹…khÄ• ayoniso A
madÄ• ya maá¹‡á¸• anÄ• ya vibhÅ«sanÄ• ya. yÄ• tattha asantuá¹-á¹-hitÄ• amattaÃ±Ã±utÄ
--- ayaá¹ƒ vuccati ``bhojane amattaÃ±Ã±utÄ• . â€™â€™

(16) muá¹-á¹-hassaccaÃ±ca asampajaÃ±Ã±aÃ±ca

<906> (ka) tattha katamaá¹ƒ muá¹-á¹-hassaccaá¹ƒ? yÄ• assati ananussati appaá¹-issati as
adhÄ• raá¹‡atÄ• pilÄ• panatÄ• sammusanatÄ• --- idaá¹ƒ vuccati ``muá¹-á¹-hassaccaá¹ƒâ

(kha) tattha \Ee 361/ katamaá¹ƒ asampajaÃ±Ã±aá¹ƒ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹
moho akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccati ``asampajaÃ±Ã±aá¹ƒâ€™â€™.

(17) sÄ«lavipatti ca diá¹-á¹-hivipatti ca

<907> (ka) tattha katamÄ• sÄ«lavipatti? yo kÄ• yiko vÄ«tikkamo vÄ• casiko vÄ«tikkamo kÄ
vÄ«tikkamo --- ayaá¹ƒ vuccati ``sÄ«lavipattiâ€™â€™. sabbampi dussÄ«lyaá¹ƒ sÄ«lavipatti.

(kha) tattha katamÄ• diá¹-á¹-hivipatti? ``natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... ye ima
paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™â€™ ti --- yÄ• evar
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho \Se 489/ --- ayaá¹ƒ vuccati ``diá¹-á¹-hivipattiâ
micchÄ• diá¹-á¹-hi diá¹-á¹-hivipatti.

(18) ajjhattasaá¹ƒyojanaÃ±ca bahiddhÄ• saá¹ƒyojanaÃ±ca

<908> (ka) tattha \Ne 418/ katamaá¹ƒ ajjhattasaá¹ƒyojanaá¹ƒ? paÃ±corambhÄ• giyÄ• ni sa
ajjhattasaá¹ƒyojanaá¹ƒ. (kha) paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni --- bahiddhÄ• sa

dukaá¹ƒ.

3. tikaniddeso

(1) tÄ«á¹‡i akusalamÅ«lÄ• ni

<909> tattha \Be 376/ katamÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• ni? lobho, doso, moho.

(ka) tattha katamo lobho? yo rÄ• go sÄ• rÄ• go anunayo anurodho nandÄ« nandirÄ• go citt
mucchÄ• ajjhosÄ• naá¹ƒ gedho parigedho saá¹…go paá¹…ko ejÄ• mÄ• yÄ• janikÄ• saÃ±
saritÄ• visattikÄ• sotaá¹ƒ visaá¹-Ä• {visadÄ• (Ce Katthaci) Dhs 1141} Ä• yÅ«hanÄ« {Ä• y
dutiyÄ• paá¹‡idhi bhavanetti vanaá¹ƒ vanatho santhavo {sandhavo (Katthaci) } sineho apek
Ä• sÄ• Ä• sÄ«sanÄ• Ä• sÄ«sitattaá¹ƒ {Ä• siá¹ƒsanÄ• Ä• siá¹ƒsitattaá¹ƒ (Ce Se) } rÅ«pÄ•
rasÄ• sÄ• phoá¹-á¹-habbÄ• sÄ• lÄ• bhÄ• sÄ• dhanÄ• sÄ• puttÄ• sÄ• jÄ«vitÄ• sÄ• japp
jappitattaá¹ƒ loluppaá¹ƒ loluppÄ• yanÄ• loluppÄ• yitattaá¹ƒ pucchaÃ±jikatÄ• sÄ• dhukamy
visamalobho nikanti nikÄ• manÄ• \Ee 362/ patthanÄ• pihanÄ• sampatthanÄ• kÄ• mataá¹
vibhavataá¹‡hÄ• rÅ«pataá¹‡hÄ• arÅ«pataá¹‡hÄ• nirodhataá¹‡hÄ• saddataá¹‡hÄ• rÅ«pa
rasataá¹‡hÄ• phoá¹-á¹-habbataá¹‡hÄ• dhammataá¹‡hÄ• ogho yogo gantho upÄ• dÄ• naá
chadanaá¹ƒ bandhanaá¹ƒ upakkileso \Se 490/ anusayo pariyuá¹-á¹-hÄ• naá¹ƒ latÄ• vevicch
dukkhanidÄ• naá¹ƒ dukkhappabhavo mÄ• rapÄ• so mÄ• rabaá¸·isaá¹ƒ mÄ• ravisayo taá¹‡h
taá¹‡hÄ• gaddulaá¹ƒ taá¹‡hÄ• samuddo abhijjhÄ• lobho akusalamÅ«laá¹ƒ --- ayaá¹ƒ vucca

(kha) tattha \Ne 419/ katamo doso? ``anatthaá¹ƒ me acarÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati,
caratÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati, ``anatthaá¹ƒ me carissatÄ«â€™â€™ ti Ä• ghÄ• to jÄ
manÄ• passa anatthaá¹ƒ acariâ€™â€™ ... pe ... anatthaá¹ƒ carati ... pe ... ``anatthaá¹ƒ caris
Ä• ghÄ• to jÄ• yati, ``appiyassa me amanÄ• passa atthaá¹ƒ acariâ€™â€™ ... pe ... atthaá¹ƒ
``atthaá¹ƒ carissatÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana Ä• ghÄ• to jÄ
Ä• ghÄ• to paá¹-ighÄ• to paá¹-ighaá¹ƒ paá¹-ivirodho kopo pakopo sampakopo doso padoso
byÄ• patti manopadoso kodho kujjhanÄ• kujjhitattaá¹ƒ doso dussanÄ• dussitattaá¹ƒ \Be 37
byÄ• pajjanÄ• byÄ• pajjitattaá¹ƒ virodho paá¹-ivirodho caá¹‡á¸• ikkaá¹ƒ asuropo anattaman
vuccati ``dosoâ€™â€™.

(ga) tattha katamo moho? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ,
dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante aÃ±Ã±Ä• á¹‡aá¹ƒ,
pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamuppannesu dhammesu
evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…gÄ« moho akusalamÅ«la
``mohoâ€™â€™. imÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• ni.

(2) tayo akusalavitakkÄ•

<910> tattha \Se 491/ katame tayo akusalavitakkÄ• ? kÄ• mavitakko, byÄ• pÄ• davitakko,

(ka) tattha katamo kÄ• mavitakko? kÄ• mapaá¹-isaá¹ƒyutto takko vitakko micchÄ• saá¹…ka
``kÄ• mavitakkoâ€™â€™.

(kha) tattha \Ee 363/ katamo byÄ• pÄ• davitakko? byÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitak
ayaá¹ƒ vuccati ``byÄ• pÄ• davitakkoâ€™â€™.

(ga) tattha \Ne 420/ katamo vihiá¹ƒsÄ• vitakko? vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko m
ayaá¹ƒ vuccati ``vihiá¹ƒsÄ• vitakkoâ€™â€™. ime tayo akusalavitakkÄ• .

(3) tisso akusalasaÃ±Ã±Ä•

<911> tattha katamÄ• tisso akusalasaÃ±Ã±Ä• ? kÄ• masaÃ±Ã±Ä• , byÄ• pÄ• dasaÃ±Ã±Ä

(ka) tattha katamÄ• kÄ• masaÃ±Ã±Ä• ? kÄ• mapaá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä• saÃ±jÄ• nan
vuccati ``kÄ• masaÃ±Ã±Ä• â€™â€™.

(kha) tattha katamÄ• byÄ• pÄ• dasaÃ±Ã±Ä• ? byÄ• pÄ• dapaá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä•
--- ayaá¹ƒ vuccati ``byÄ• pÄ• dasaÃ±Ã±Ä• â€™â€™.

(ga) tattha katamÄ• vihiá¹ƒsÄ• saÃ±Ã±Ä• ? vihiá¹ƒsÄ• paá¹-isaá¹ƒyuttÄ• saÃ±Ã±Ä• saÃ±
--- ayaá¹ƒ vuccati ``vihiá¹ƒsÄ• saÃ±Ã±Ä• â€™â€™. imÄ• tisso akusalasaÃ±Ã±Ä• .

(4) tisso akusaladhÄ• tuyo

<912> tattha katamÄ• tisso akusaladhÄ• tuyo? kÄ• madhÄ• tu, byÄ• pÄ• dadhÄ• tu, vihiá

tattha \Be 378/ katamÄ• kÄ• madhÄ• tu? kÄ• mavitakko kÄ• madhÄ• tu. byÄ• pÄ• davitak
vihiá¹ƒsÄ• vitakko vihiá¹ƒsÄ• dhÄ• tu.

(ka) tattha katamo kÄ• mavitakko? kÄ• mapaá¹-isaá¹ƒyutto takko vitakko micchÄ• saá¹…ka
``kÄ• mavitakkoâ€™â€™.

(kha) tattha katamo byÄ• pÄ• davitakko \Se 492/? byÄ• pÄ• dapaá¹-isaá¹ƒyutto takko vitak
ayaá¹ƒ vuccati ``byÄ• pÄ• davitakkoâ€™â€™.

(ga) tattha \Ne 421/ katamo vihiá¹ƒsÄ• vitakko? vihiá¹ƒsÄ• paá¹-isaá¹ƒyutto takko vitakko m
ayaá¹ƒ vuccati ``vihiá¹ƒsÄ• vitakkoâ€™â€™. imÄ• tisso akusaladhÄ• tuyo.

(5) tÄ«á¹‡i duccaritÄ• ni

<913> tattha katamÄ• ni tÄ«á¹‡i duccaritÄ• ni? kÄ• yaduccaritaá¹ƒ, vacÄ«duccaritaá¹ƒ, ma

(ka) tattha katamaá¹ƒ kÄ• yaduccaritaá¹ƒ? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mes
vuccati ``kÄ• yaduccaritaá¹ƒâ€™â€™.

(kha) tattha katamaá¹ƒ vacÄ«duccaritaá¹ƒ? musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ•
idaá¹ƒ vuccati ``vacÄ«duccaritaá¹ƒâ€™â€™.

(ga) tattha katamaá¹ƒ manoduccaritaá¹ƒ? abhijjhÄ• \Ee 364/, byÄ• pÄ• do, micchÄ• diá¹-á
``manoduccaritaá¹ƒâ€™â€™.

(ka-ga) tattha katamaá¹ƒ kÄ• yaduccaritaá¹ƒ? akusalaá¹ƒ kÄ• yakammaá¹ƒ kÄ• yaduccarit
vacÄ«kammaá¹ƒ vacÄ«duccaritaá¹ƒ, akusalaá¹ƒ manokammaá¹ƒ manoduccaritaá¹ƒ.

tattha katamaá¹ƒ akusalaá¹ƒ kÄ• yakammaá¹ƒ? akusalÄ• kÄ• yasaÃ±cetanÄ• akusalaá¹ƒ
vacÄ«saÃ±cetanÄ• akusalaá¹ƒ vacÄ«kammaá¹ƒ, akusalÄ• manosaÃ±cetanÄ• akusalaá¹ƒ

duccaritÄ• ni.

(6) tayo Ä• savÄ•

<914> tattha katame tayo Ä• savÄ• ? kÄ• mÄ• savo, bhavÄ• savo, avijjÄ• savo.

(ka) tattha katamo kÄ• mÄ• savo? yo kÄ• mesu kÄ• macchando kÄ• marÄ• go kÄ• manan
kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ --- ayaá¹ƒ vuccat

(kha) tattha \Be 379/ katamo bhavÄ• savo? yo bhavesu bhavacchando ... pe ... bhavajjhosÄ
vuccati ``bhavÄ• savoâ€™â€™.

(ga) tattha katamo avijjÄ• savo? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... avijjÄ• laá¹…gÄ« \Se 49
akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``avijjÄ• savoâ€™â€™. ime tayo Ä• savÄ• .

(7) tÄ«á¹‡i saá¹ƒyojanÄ• ni

<915> tattha katamÄ• ni tÄ«á¹‡i saá¹ƒyojanÄ• ni? sakkÄ• yadiá¹-á¹-hi, vicikicchÄ• , sÄ«lab

(ka) tattha katamÄ• sakkÄ• yadiá¹-á¹-hi? idha assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ•
akovido ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akov
--- rÅ«paá¹ƒ attato samanupassati rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• rÅ«paá¹ƒ rÅ«
vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato sam
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹
evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati
``sakkÄ• yadiá¹-á¹-hiâ€™â€™.

(kha) tattha katamÄ• vicikicchÄ• ? satthari kaá¹…khati vicikicchati, dhamme kaá¹…khati vi
kaá¹…khati vicikicchati, sikkhÄ• ya kaá¹…khati vicikicchati, pubbante kaá¹…khati vicikicchat
kaá¹…khati vicikicchati, pubbantÄ• parante kaá¹…khati vicikicchati \Ee 365/,
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu kaá¹…khati vicikicchati. yÄ• evarÅ«pÄ
kaá¹…khÄ• yitattaá¹ƒ thambhitattaá¹ƒ cittassa manovilekho --- ayaá¹ƒ vuccati ``vicikicchÄ• a

(ga) tattha \Ne 423/ katamo sÄ«labbataparÄ• mÄ• so? ``ito bahiddhÄ• samaá¹‡abrÄ• hma
vatena suddhi sÄ«labbatena suddhÄ«â€™â€™ ti --- yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higat
vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``sÄ«labbataparÄ• mÄ• soâ€™â€™. imÄ• ni tÄ«á¹‡i

(8) tisso taá¹‡hÄ•

<916> tattha katamÄ• tisso taá¹‡hÄ• ? kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ

tattha katamÄ• bhavataá¹‡hÄ• ? bhavadiá¹-á¹-hisahagato rÄ• go sÄ• rÄ• go cittassa sÄ• r
``bhavataá¹‡hÄ• â€™â€™.

tattha \Be 380/ katamÄ• vibhavataá¹‡hÄ• ? ucchedadiá¹-á¹-hisahagato rÄ• go sÄ• rÄ• go c
ayaá¹ƒ vuccati ``vibhavataá¹‡hÄ• â€™â€™. avasesÄ• taá¹‡hÄ• kÄ• mataá¹‡hÄ• .

tattha katamÄ• kÄ• mataá¹‡hÄ• ? kÄ• madhÄ• tupaá¹-isaá¹ƒyutto rÄ• go sÄ• rÄ• go cittas
``kÄ• mataá¹‡hÄ• â€™â€™.

( ) { (tattha katamÄ• bhavataá¹‡hÄ•) } rÅ«padhÄ• tuarÅ«padhÄ• tupaá¹-isaá¹ƒyutto rÄ• go
sÄ• rÄ• go --- ayaá¹ƒ vuccati ``bhavataá¹‡hÄ• â€™â€™.

( ) { (tattha katamÄ• vibhavataá¹‡hÄ•) (?) } ucchedadiá¹-á¹-hisahagato rÄ• go sÄ• rÄ• go
ayaá¹ƒ vuccati ``vibhavataá¹‡hÄ• â€™â€™. imÄ• tisso taá¹‡hÄ• .

(9) aparÄ• pi tisso taá¹‡hÄ•

<917> tattha \Se 495/ katamÄ• aparÄ• pi tisso taá¹‡hÄ• ? kÄ• mataá¹‡hÄ• , rÅ«pataá¹‡hÄ

(ka) tattha katamÄ• kÄ• mataá¹‡hÄ• ? kÄ• madhÄ• tupaá¹-isaá¹ƒyutto rÄ• go sÄ• rÄ• go c
vuccati ``kÄ• mataá¹‡hÄ• â€™â€™.

(kha) tattha \Ee 366/ \Ne 424/ katamÄ• rÅ«pataá¹‡hÄ• ? rÅ«padhÄ• tupaá¹-isaá¹ƒyutto rÄ•
sÄ• rÄ• go --- ayaá¹ƒ vuccati ``rÅ«pataá¹‡hÄ• â€™â€™.

(ga) tattha katamÄ• arÅ«pataá¹‡hÄ• ? arÅ«padhÄ• tupaá¹-isaá¹ƒyutto rÄ• go sÄ• rÄ• go c
vuccati ``arÅ«pataá¹‡hÄ• â€™â€™. imÄ• tisso taá¹‡hÄ• .

(10) aparÄ• pi tisso taá¹‡hÄ•

<918> tattha katamÄ• aparÄ• pi tisso taá¹‡hÄ• ? rÅ«pataá¹‡hÄ• , arÅ«pataá¹‡hÄ• , nirodh

(ka) tattha katamÄ• rÅ«pataá¹‡hÄ• ? rÅ«padhÄ• tupaá¹-isaá¹ƒyutto rÄ• go sÄ• rÄ• go citta
vuccati ``rÅ«pataá¹‡hÄ• â€™â€™.

(kha) tattha katamÄ• arÅ«pataá¹‡hÄ• ? arÅ«padhÄ• tupaá¹-isaá¹ƒyutto rÄ• go sÄ• rÄ• go
vuccati ``arÅ«pataá¹‡hÄ• â€™â€™.

(ga) tattha katamÄ• nirodhataá¹‡hÄ• ? ucchedadiá¹-á¹-hisahagato rÄ• go sÄ• rÄ• go cittas
vuccati ``nirodhataá¹‡hÄ• â€™â€™. imÄ• tisso taá¹‡hÄ• .

(11) tisso esanÄ•

<919> tattha \Be 381/ katamÄ• tisso esanÄ• ? kÄ• mesanÄ• , bhavesanÄ• , brahmacariye

(ka) tattha katamÄ• kÄ• mesanÄ• ? yo kÄ• mesu kÄ• macchando ... pe ... kÄ• majjhosÄ•
``kÄ• mesanÄ• â€™â€™.

(kha) tattha katamÄ• bhavesanÄ• ? yo bhavesu bhavacchando ... pe ... bhavajjhosÄ• naá¹
``bhavesanÄ• â€™â€™.

(ga) tattha \Ne 425/ katamÄ• brahmacariyesanÄ• ? ``sassato lokoâ€™â€™ ti vÄ• , ``asass
... pe ... ``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• yÄ• evarÅ«p
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``brahmacariyesanÄ• â€™â€™

(ka) tattha katamÄ• kÄ• mesanÄ• , kÄ• marÄ• go, tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yaka
manokammaá¹ƒ --- ayaá¹ƒ vuccati ``kÄ• mesanÄ• â€™â€™.

(kha) tattha katamÄ• bhavesanÄ• , bhavarÄ• go tadekaá¹-á¹-haá¹ƒ akusalaá¹ƒ kÄ• yakam
manokammaá¹ƒ --- ayaá¹ƒ vuccati ``bhavesanÄ• â€™â€™.

(ga) tattha katamÄ• brahmacariyesanÄ• , antaggÄ• hikÄ• \Ee 367/ diá¹-á¹-hi tadekaá¹-á¹-h
kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ manokammaá¹ƒ --- ayaá¹ƒ vuccati ``brahmacariyesanÄ•

(12) tisso vidhÄ•

<920> tattha \Se 496/ katamÄ• tisso vidhÄ• ? ``seyyohamasmÄ«â€™â€™ ti vidhÄ• , ``sad
vidhÄ• , ``hÄ«nohamasmÄ«â€™â€™ ti vidhÄ• --- imÄ• tisso vidhÄ• .

(13) tÄ«á¹‡i bhayÄ• ni

<921> tattha katamÄ• ni tÄ«á¹‡i bhayÄ• ni? jÄ• tibhayaá¹ƒ, jarÄ• bhayaá¹ƒ, maraá¹‡abhay

(ka) tattha katamaá¹ƒ jÄ• tibhayaá¹ƒ? jÄ• tiá¹ƒ paá¹-icca bhayaá¹ƒ bhayÄ• nakaá¹ƒ chambl
cetaso utrÄ• so --- idaá¹ƒ vuccati ``jÄ• tibhayaá¹ƒâ€™â€™.

(kha) tattha katamaá¹ƒ jarÄ• bhayaá¹ƒ? jaraá¹ƒ paá¹-icca bhayaá¹ƒ bhayÄ• nakaá¹ƒ chamb
cetaso utrÄ• so --- idaá¹ƒ vuccati ``jarÄ• bhayaá¹ƒâ€™â€™.

(ga) tattha \Be 382/ \Ne 426/ katamaá¹ƒ maraá¹‡abhayaá¹ƒ? maraá¹‡aá¹ƒ paá¹-icca bhaya
chambhitattaá¹ƒ lomahaá¹ƒso cetaso utrÄ• so --- idaá¹ƒ vuccati ``maraá¹‡abhayaá¹ƒâ€™â€
bhayÄ• ni.

(14) tÄ«á¹‡i tamÄ• ni

<922> tattha katamÄ• ni tÄ«á¹‡i tamÄ• ni? atÄ«taá¹ƒ vÄ• addhÄ• naá¹ƒ Ä• rabbha kaá¹…
nÄ• dhimuccati na sampasÄ«dati, anÄ• gataá¹ƒ vÄ• addhÄ• naá¹ƒ Ä• rabbha kaá¹…khati
sampasÄ«dati, etarahi vÄ• paccuppannaá¹ƒ addhÄ• naá¹ƒ Ä• rabbha kaá¹…khati vicikicch
sampasÄ«dati --- imÄ• ni tÄ«á¹‡i tamÄ• ni.

(15) tÄ«á¹‡i titthÄ• yatanÄ• ni

<923> tattha katamÄ• ni tÄ«á¹‡i titthÄ• yatanÄ• ni? idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡
evaá¹ƒdiá¹-á¹-hÄ« --- ``yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisapuggalo paá¹-isaá¹ƒvedeti sukhaá¹ƒ vÄ•
adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ pubbe katahetÅ«â€™â€™ ti; idha panekacco sa
brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hÄ« --- ``yaá¹ƒ kiÃ±cÄ• yaá¹ƒ purisap
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabbaá¹ƒ taá¹ƒ issaranimmÄ• na
samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hÄ« --- ``yaá¹ƒ kiÃ±cÄ
paá¹-isaá¹ƒvedeti sukhaá¹ƒ \Ee 368/ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , sabba
appaccayÄ• â€™â€™ ti --- imÄ• ni tÄ«á¹‡i titthÄ• yatanÄ• ni.

(16) tayo kiÃ±canÄ•

<924> tattha katame tayo kiÃ±canÄ• {katamÄ• ni tÄ«á¹‡i kiÃ±canÄ• ni (?) DN III 305}? rÄ
kiÃ±canaá¹ƒ, moho kiÃ±canaá¹ƒ --- ime tayo kiÃ±canÄ• .

(17) tÄ«á¹‡i aá¹…gaá¹‡Ä• ni

tattha katamÄ• ni tÄ«á¹‡i aá¹…gaá¹‡Ä• ni? rÄ• go aá¹…gaá¹‡aá¹ƒ, doso aá¹…gaá¹‡aá¹ƒ,
imÄ• ni tÄ«á¹‡i aá¹…gaá¹‡Ä• ni.

(18) tÄ«á¹‡i malÄ• ni

tattha \Ne 427/ katamÄ• ni tÄ«á¹‡i malÄ• ni? rÄ• go malaá¹ƒ, doso malaá¹ƒ, moho malaá¹ƒ
malÄ• ni.

(19) tÄ«á¹‡i visamÄ• ni

tattha katamÄ• ni tÄ«á¹‡i visamÄ• ni? rÄ• go visamaá¹ƒ, doso visamaá¹ƒ, moho visamaá¹ƒ
visamÄ• ni.

(20) aparÄ• nipi tÄ«á¹‡i visamÄ• ni

tattha katamÄ• ni aparÄ• nipi tÄ«á¹‡i visamÄ• ni? kÄ• yavisamaá¹ƒ, vacÄ«visamaá¹ƒ, man
tÄ«á¹‡i visamÄ• ni.

(21) tayo aggÄ«

tattha \Be 383/ katame tayo aggÄ«? rÄ• gaggi, dosaggi, mohaggi --- ime tayo aggÄ«.

(22) tayo kasÄ• vÄ•

tattha katame tayo kasÄ• vÄ• ? rÄ• gakasÄ• vo, dosakasÄ• vo, mohakasÄ• vo --- ime tayo

(23) aparepi tayo kasÄ• vÄ•

tattha katame aparepi tayo kasÄ• vÄ• ? kÄ• yakasÄ• vo, vacÄ«kasÄ• vo, manokasÄ• vo --

(24. ka) assÄ• dadiá¹-á¹-hi

<925> tattha \Ne 428/ katamÄ• assÄ• dadiá¹-á¹-hi? idhekacco samaá¹‡o vÄ• brÄ• hmaá¹
hoti evaá¹ƒdiá¹-á¹-hÄ« --- ``natthi kÄ• mesu dosoâ€™â€™ ti. so kÄ• mesu pÄ• tabyataá¹ƒ Ä
``assÄ• dadiá¹-á¹-hiâ€™â€™.

(kha) attÄ• nudiá¹-á¹-hi

tattha katamÄ• attÄ• nudiá¹-á¹-hi? idha assutavÄ• puthujjano ariyÄ• naá¹ƒ adassÄ• vÄ« a
ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisadhammassa akovido sapp
rÅ«paá¹ƒ attato samanupassati rÅ«pavantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• rÅ«paá¹ƒ rÅ«pa

vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ• re ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ attato sa
viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡asmiá¹
evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati
``attÄ• nudiá¹-á¹-hiâ€™â€™.

(ga) micchÄ• diá¹-á¹-hi

tattha \Ee 369/ katamÄ• micchÄ• diá¹-á¹-hi? ``natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ...
lokaá¹ƒ paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™â€™ ti --- y
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``micchÄ• diá¹-á¹-hiâ€™â€
assÄ• dadiá¹-á¹-hi, sakkÄ• yadiá¹-á¹-hi attÄ• nudiá¹-á¹-hi, ucchedadiá¹-á¹-hi micchÄ• diá¹-á

(25. ka) arati

<926> tattha katamÄ• arati? pantesu vÄ• senÄ• sanesu aÃ±Ã±ataraÃ±Ã±ataresu vÄ• ad
aratitÄ• anabhirati anabhiramaá¹‡Ä• ukkaá¹‡á¹-hitÄ• paritassitÄ• --- ayaá¹ƒ vuccati ``arat

(kha) vihesÄ•

tattha \Ne 429/ katamÄ• vihesÄ• ? idhekacco pÄ• á¹‡inÄ• vÄ• leá¸• á¸• unÄ• vÄ• daá¹‡
rajjuyÄ• vÄ• aÃ±Ã±ataraÃ±Ã±atarena satte viheá¹-heti, yÄ• evarÅ«pÄ• heá¹-hanÄ• vihe
hiá¹ƒsanÄ• vihiá¹ƒsanÄ• rosanÄ• virosanÄ• parÅ«paghÄ• to --- ayaá¹ƒ vuccati ``vihesÄ•

(ga) adhammacariyÄ•

tattha \Be 384/ katamÄ• adhammacariyÄ• ? kÄ• yena adhammacariyÄ• visamacariyÄ• , v
adhammacariyÄ• visamacariyÄ• , manasÄ• adhammacariyÄ• visamacariyÄ• --- ayaá¹ƒ vu

(26. ka) dovacassatÄ•

<927> tattha katamÄ• dovacassatÄ• ? sahadhammike vuccamÄ• ne dovacassÄ• yaá¹ƒ do
vippaá¹-ikulaggÄ• hitÄ• vipaccanÄ«kasÄ• tatÄ• anÄ• dariyaá¹ƒ anÄ• daratÄ• agÄ• ravatÄ
vuccati ``dovacassatÄ• â€™â€™.

(kha) pÄ• pamittatÄ•

tattha katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• assaddhÄ• dussÄ«lÄ• appassutÄ• ma
tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ• bhajanÄ• sambhajanÄ• bhatti sambhatti taá¹

vuccati ``pÄ• pamittatÄ• â€™â€™.

(ga) nÄ• nattasaÃ±Ã±Ä•

tattha katamÄ• nÄ• nattasaÃ±Ã±Ä• ? kÄ• masaÃ±Ã±Ä• , byÄ• pÄ• dasaÃ±Ã±Ä• , vihiá¹ƒs
``nÄ• nattasaÃ±Ã±Ä• â€™â€™. sabbÄ• pi akusalÄ• saÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• .

(27. ka) uddhaccaá¹ƒ

<928> tattha \Ne 430/ katamaá¹ƒ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo
bhantattaá¹ƒ cittassa --- idaá¹ƒ vuccati ``uddhaccaá¹ƒâ€™â€™.

(kha) kosajjaá¹ƒ

tattha katamaá¹ƒ kosajjaá¹ƒ? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite vÄ•
kÄ• maguá¹‡esu cittassa vossaggo vossaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• n
asakkaccakiriyatÄ• asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittacha
nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ
vuccati \Se 500/ ``kosajjaá¹ƒâ€™â€™.

(ga) pamÄ• do

tattha katamo pamÄ• do? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite vÄ• pa
cittassa vossaggo vossaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ•
asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittachandatÄ• nikkhittadhu
abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogo pamÄ• do, yo evarÅ«
pamajjitattaá¹ƒ --- ayaá¹ƒ vuccati ``pamÄ• doâ€™â€™.

(28. ka) asantuá¹-á¹-hitÄ•

<929> tattha \Be 385/ katamÄ• asantuá¹-á¹-hitÄ• ?
itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi paÃ±c
asantuá¹-á¹-hassa bhiyyokamyatÄ• , yÄ• evarÅ«pÄ• icchÄ• icchÄ• gatÄ• asantuá¹-á¹-hit
sÄ• rÄ• go --- ayaá¹ƒ vuccati ``asantuá¹-á¹-hitÄ• â€™â€™.

(kha) asampajaÃ±Ã±atÄ•

tattha \Ne 431/ katamÄ• asampajaÃ±Ã±atÄ• ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe

akusalamÅ«laá¹ƒ --- ayaá¹ƒ vuccati ``asampajaÃ±Ã±atÄ• â€™â€™.

(ga) mahicchatÄ•

tattha katamÄ• mahicchatÄ• ? itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napacca
paÃ±cahi vÄ• kÄ• maguá¹‡ehi asantuá¹-á¹-hassa bhiyyokamyatÄ• , yÄ• evarÅ«pÄ• icchÄ
rÄ• go sÄ• rÄ• go cittassa sÄ• rÄ• go --- ayaá¹ƒ vuccati ``mahicchatÄ• â€™â€™.

(29. ka) ahirikaá¹ƒ

<930> tattha katamaá¹ƒ ahirikaá¹ƒ? yaá¹ƒ na hirÄ«yati hirÄ«yitabbena, na hirÄ«yati pÄ• pa
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ``ahirikaá¹ƒâ€™â€™.

(kha) anottappaá¹ƒ

tattha katamaá¹ƒ anottappaá¹ƒ? yaá¹ƒ na ottappati ottappitabbena, na \Se 501/ ottappati pÄ
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ samÄ• pattiyÄ• --- idaá¹ƒ vuccati ``anottappaá¹ƒâ€™â€™

(ga) pamÄ• do

tattha katamo pamÄ• do? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduccarite vÄ• pa
cittassa vossaggo vossaggÄ• nuppadÄ• naá¹ƒ \Ee 371/ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ
asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittachandatÄ• nikkhittadhur
abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ ananuyogo pamÄ• do, yo evarÅ«
pamajjitattaá¹ƒ --- ayaá¹ƒ vuccati ``pamÄ• doâ€™â€™.

(30. ka) anÄ• dariyaá¹ƒ

<931> tattha \Ne 432/ katamaá¹ƒ anÄ• dariyaá¹ƒ? yaá¹ƒ anÄ• dariyaá¹ƒ anÄ• daratÄ• agÄ
anaddÄ• anaddÄ• yanÄ• anaddÄ• yitattaá¹ƒ {anÄ• dÄ• anÄ• dÄ• yanÄ• anÄ• dÄ• yitatta
--- idaá¹ƒ vuccati ``anÄ• dariyaá¹ƒâ€™â€™.

(kha) dovacassatÄ•

tattha katamÄ• dovacassatÄ• ? sahadhammike vuccamÄ• ne dovacassÄ• yaá¹ƒ dovacass
vippaá¹-ikulaggÄ• hitÄ• vipaccanÄ«kasÄ• tatÄ• anÄ• dariyaá¹ƒ \Be 386/ anÄ• daratÄ• ag
ayaá¹ƒ vuccati ``dovacassatÄ• â€™â€™.

(ga) pÄ• pamittatÄ•

tattha katamÄ• pÄ• pamittatÄ• ? ye te puggalÄ• assaddhÄ• dussÄ«lÄ• appassutÄ• mac
tesaá¹ƒ sevanÄ• nisevanÄ• saá¹ƒsevanÄ• paá¹-isevanÄ• bhajanÄ• sambhajanÄ• bhatti
taá¹ƒsampavaá¹…katÄ• --- ayaá¹ƒ vuccati ``pÄ• pamittatÄ• â€™â€™.

(31. ka) assaddhiyaá¹ƒ

<932> tattha katamaá¹ƒ assaddhiyaá¹ƒ? idhekacco assaddho hoti, na saddahati buddhaá¹ƒ
saá¹…ghaá¹ƒ vÄ• , yaá¹ƒ evarÅ«paá¹ƒ assaddhiyaá¹ƒ assaddahanÄ• anokappanÄ• anabl
``assaddhiyaá¹ƒâ€™â€™.

(kha) avadaÃ±Ã±utÄ•

tattha \Se 502/ katamÄ• avadaÃ±Ã±utÄ• ? paÃ±ca macchariyÄ• ni --- Ä• vÄ• samacchariy
lÄ• bhamacchariyaá¹ƒ, vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ. yaá¹ƒ evarÅ«paá
maccharÄ• yitattaá¹ƒ vevicchaá¹ƒ kadariyaá¹ƒ kaá¹-ukaÃ±cukatÄ• aggahitattaá¹ƒ cittassa -
``avadaÃ±Ã±utÄ• â€™â€™.

(ga) kosajjaá¹ƒ

tattha \Ne 433/ katamaá¹ƒ kosajjaá¹ƒ? kÄ• yaduccarite vÄ• vacÄ«duccarite vÄ• manoduc
kÄ• maguá¹‡esu cittassa vossaggo, vossaggÄ• nuppadÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• n
asakkaccakiriyatÄ• asÄ• taccakiriyatÄ• anaá¹-á¹-hitakiriyatÄ• olÄ«navuttitÄ• nikkhittacha
nikkhittadhuratÄ• anÄ• sevanÄ• abhÄ• vanÄ• abahulÄ«kammaá¹ƒ anadhiá¹-á¹-hÄ• naá¹ƒ
vuccati ``kosajjaá¹ƒâ€™â€™.

(32. ka) uddhaccaá¹ƒ

<933> tattha katamaá¹ƒ uddhaccaá¹ƒ? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso vi
cittassa --- idaá¹ƒ vuccati ``uddhaccaá¹ƒâ€™â€™.

(kha) asaá¹ƒvaro

tattha katamo asaá¹ƒvaro? idhekacco cakkhunÄ• rÅ«paá¹ƒ disvÄ• nimittaggÄ• hÄ« hoti a
yatvÄ• dhikaraá¹‡amenaá¹ƒ cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ viharantaá¹ƒ abhijjhÄ• domana
dhammÄ• anvÄ• ssaveyyuá¹ƒ, tassa saá¹ƒvarÄ• ya na paá¹-ipajjati, na rakkhati cakkhundri
saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ

rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhar
nimittaggÄ• hÄ« hoti anubyaÃ±janaggÄ• hÄ«. yatvÄ• dhikaraá¹‡amenaá¹ƒ manindriyaá¹ƒ a
abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• \Se 503/ dhammÄ• anvÄ• ssaveyyuá¹ƒ, tass
paá¹-ipajjati, na rakkhati manindriyaá¹ƒ, manindriye na saá¹ƒvaraá¹ƒ Ä• pajjati --- ayaá¹ƒ vu
``asaá¹ƒvaroâ€™â€™.

(ga) dussÄ«lyaá¹ƒ

tattha katamaá¹ƒ dussÄ«lyaá¹ƒ? kÄ• yiko vÄ«tikkamo, vÄ• casiko vÄ«tikkamo, kÄ• yikavÄ•
idaá¹ƒ vuccati ``dussÄ«lyaá¹ƒâ€™â€™.

(33. ka) ariyÄ• naá¹ƒ adassanakamyatÄ•

<934> tattha \Ne 434/ katamÄ• ariyÄ• naá¹ƒ adassanakamyatÄ• ? tattha katame ariyÄ• ?
buddhasÄ• vakÄ• ca. yÄ• imesaá¹ƒ ariyÄ• naá¹ƒ adassanakamyatÄ• adaá¹-á¹-hukamyatÄ
asamÄ• gantukamyatÄ• --- ayaá¹ƒ vuccati ``ariyÄ• naá¹ƒ adassanakamyatÄ• â€™â€™.

(kha) saddhammaá¹ƒ asotukamyatÄ•

tattha katamÄ• saddhammaá¹ƒ asotukamyatÄ• ? tattha katamo saddhammo? cattÄ• ro sa
sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojj
aá¹-á¹-haá¹…giko maggo --- ayaá¹ƒ vuccati ``saddhammoâ€™â€™. yÄ• imassa saddhamm
asavanakamyatÄ• anuggahetukamyatÄ• adhÄ• retukamyatÄ• --- ayaá¹ƒ vuccati ``saddha

(ga) upÄ• rambhacittatÄ•

tattha katamÄ• upÄ• rambhacittatÄ• ? tattha \Ee 373/ katamo upÄ• rambho? yo upÄ• ram
upÄ• rambhanÄ• anupÄ• rambhanÄ• anupÄ• rambhitattaá¹ƒ uÃ±Ã±Ä• avaÃ±Ã±Ä• parib
vuccati ``upÄ• rambhacittatÄ• â€™â€™.

(34. ka) muá¹-á¹-hassaccaá¹ƒ

<935> tattha katamaá¹ƒ muá¹-á¹-hassaccaá¹ƒ? yÄ• assati ananussati appaá¹-issati assati
adhÄ• raá¹‡atÄ• pilÄ• panatÄ• sammusanatÄ• --- idaá¹ƒ vuccati ``muá¹-á¹-hassaccaá¹ƒâ

(kha) asampajaÃ±Ã±aá¹ƒ

tattha katamaá¹ƒ asampajaÃ±Ã±aá¹ƒ? yaá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ \Se 504/ ... pe

akusalamÅ«laá¹ƒ --- idaá¹ƒ vuccati ``asampajaÃ±Ã±aá¹ƒâ€™â€™.

(ga) cetaso vikkhepo

tattha \Ne 435/ katamo cetaso vikkhepo? yaá¹ƒ cittassa uddhaccaá¹ƒ avÅ«pasamo cetaso
cittassa --- ayaá¹ƒ vuccati ``cetaso vikkhepoâ€™â€™.

(35. ka) ayoniso manasikÄ• ro

<936> tattha katamo ayoniso manasikÄ• ro? anicce ``niccaâ€™â€™ nti ayoniso manasikÄ
nti ayoniso manasikÄ• ro, anattani ``attÄ• â€™â€™ ti ayoniso manasikÄ• ro, asubhe \Be 38
ayoniso manasikÄ• ro, saccavippaá¹-ikulena vÄ• cittassa Ä• vaá¹-á¹-anÄ• anÄ• vaá¹-á¹-an
manasikÄ• ro --- ayaá¹ƒ vuccati ``ayoniso manasikÄ• roâ€™â€™.

(kha) kummaggasevanÄ•

tattha katamÄ• kummaggasevanÄ• ? tattha katamo kummaggo? micchÄ• diá¹-á¹-hi, micch
micchÄ• kammanto, micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• sati, micchÄ• samÄ•
``kummaggoâ€™â€™. yÄ• imassa kummaggassa sevanÄ• nisevanÄ• saá¹ƒsevanÄ• bha
taá¹ƒsampavaá¹…katÄ• --- ayaá¹ƒ vuccati ``kummaggasevanÄ• â€™â€™.

(ga) cetaso ca lÄ«nattaá¹ƒ

tattha katamaá¹ƒ cetaso ca lÄ«nattaá¹ƒ? yÄ• cittassa akalyatÄ• akammaÃ±Ã±atÄ• olÄ«y
lÄ«yanÄ• lÄ«yitattaá¹ƒ thinaá¹ƒ thiyanÄ• thiyitattaá¹ƒ cittassa --- idaá¹ƒ vuccati ``cetaso ca
lÄ«nattaá¹ƒâ€™â€™.

tikaá¹ƒ.

4. catukkaniddeso

(1) cattÄ• ro Ä• savÄ•

<937> tattha \Ne 436/ katame cattÄ• ro Ä• savÄ• ? kÄ• mÄ• savo, bhavÄ• savo, diá¹-á¹-hÄ

(ka) kÄ• mÄ• savo

tattha katamo kÄ• mÄ• savo? yo \Ee 374/ kÄ• mesu kÄ• macchando \Se 505/ kÄ• marÄ• g

kÄ• masineho kÄ• mapariá¸·Ä• ho kÄ• mamucchÄ• kÄ• majjhosÄ• naá¹ƒ --- ayaá¹ƒ vuccat

(kha) bhavÄ• savo

tattha katamo bhavÄ• savo? yo bhavesu bhavacchando ... pe ... bhavajjhosÄ• naá¹ƒ --- aya
``bhavÄ• savoâ€™â€™.

(ga) diá¹-á¹-hÄ• savo

tattha katamo diá¹-á¹-hÄ• savo? ``sassato lokoâ€™â€™ ti vÄ• , ``asassato lokoâ€™â€™ ti
lokoâ€™â€™ ti vÄ• , ``anantavÄ• lokoâ€™â€™ ti vÄ• , ``taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«raâ€™
jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«raâ€™â€™ nti vÄ• , ``hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â
tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• , ``hoti ca na ca hoti tathÄ• gato paraá¹ƒ ma
``neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• â€™â€™ ti vÄ• . yÄ• evarÅ«pÄ• diá
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- ayaá¹ƒ vuccati ``diá¹-á¹-hÄ• savoâ€™â€™
micchÄ• diá¹-á¹-hi diá¹-á¹-hÄ• savo.

(gha) avijjÄ• savo

tattha katamo avijjÄ• savo? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamudaye aÃ±Ã±Ä• á¹‡aá¹ƒ
aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbante
aÃ±Ã±Ä• á¹‡aá¹ƒ, pubbantÄ• parante aÃ±Ã±Ä• á¹‡aá¹ƒ, idappaccayatÄ• paá¹-iccasamupp
yaá¹ƒ evarÅ«paá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ adassanaá¹ƒ ... pe ... avijjÄ• laá¹…gÄ« moho akusala
vuccati ``avijjÄ• savoâ€™â€™. ime cattÄ• ro Ä• savÄ• .

(2-5) cattÄ• ro ganthÄ• dÄ«

<938> tattha katame cattÄ• ro ganthÄ• \Ee 375/ ... pe ... \Se 506/ cattÄ• ro oghÄ• ... pe ...
... pe ... cattÄ• ri upÄ• dÄ• nÄ• ni? kÄ• mupÄ• dÄ• naá¹ƒ, diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labb
attavÄ• dupÄ• dÄ• naá¹ƒ.

(ka) kÄ• mupÄ• dÄ• naá¹ƒ

tattha katamaá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ? yo kÄ• mesu kÄ• macchando ... pe ... kÄ• majjho
``kÄ• mupÄ• dÄ• naá¹ƒâ€™â€™.

(kha) diá¹-á¹-hupÄ• dÄ• naá¹ƒ

tattha katamaá¹ƒ diá¹-á¹-hupÄ• dÄ• naá¹ƒ? ``natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... y
paraÃ±ca lokaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedentÄ«â€™â€™ ti. yÄ• evarÅ«
diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• saggÄ• ho --- idaá¹ƒ vuccati ``diá¹-á¹-hupÄ• dÄ• naá¹ƒâ
sÄ«labbatupÄ• dÄ• naÃ±ca attavÄ• dupÄ• dÄ• naÃ±ca sabbÄ• pi micchÄ• diá¹-á¹-hi diá¹-á

(ga) sÄ«labbatupÄ• dÄ• naá¹ƒ

tattha katamaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ? ito bahiddhÄ• samaá¹‡abrÄ• hmaá¹‡Ä• naá
sÄ«labbatena suddhÄ«ti. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ... vipariyÄ• sag
vuccati ``sÄ«labbatupÄ• dÄ• naá¹ƒâ€™â€™.

(gha) attavÄ• dupÄ• dÄ• naá¹ƒ

tattha \Ne 438/ katamaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ? idha assutavÄ• puthujjano ariyÄ• na
ariyadhammassa akovido ariyadhamme avinÄ«to, sappurisÄ• naá¹ƒ adassÄ• vÄ« sappurisa
sappurisadhamme avinÄ«to --- rÅ«paá¹ƒ attato samanupassati rÅ«pavantaá¹ƒ vÄ• attÄ• na
rÅ«paá¹ƒ rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒ. vedanaá¹ƒ ... pe ... saÃ±Ã±aá¹ƒ ... pe ... saá¹…khÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ attato samanupassati viÃ±Ã±Ä• á¹‡avantaá¹ƒ vÄ• attÄ• naá¹ƒ attani vÄ•
viÃ±Ã±Ä• á¹‡asmiá¹ƒ vÄ• attÄ• naá¹ƒ. yÄ• evarÅ«pÄ• diá¹-á¹-hi diá¹-á¹-higataá¹ƒ ... pe ...
idaá¹ƒ vuccati ``attavÄ• dupÄ• dÄ• naá¹ƒâ€™â€™. imÄ• ni cattÄ• ri upÄ• dÄ• nÄ• ni.

(6) cattÄ• ro taá¹‡huppÄ• dÄ•

<939> tattha \Be 390/ katame cattÄ• ro taá¹‡huppÄ• dÄ• ? cÄ«varahetu vÄ• bhikkhuno ta
uppajjati, piá¹‡á¸• apÄ• tahetu vÄ• bhikkhuno taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, senÄ• s
taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, itibhavÄ• bhavahetu vÄ• bhikkhuno taá¹‡hÄ• uppajja
cattÄ• ro taá¹‡huppÄ• dÄ• .

(7) cattÄ• ri agatigamanÄ• ni

tattha katamÄ• ni cattÄ• ri agatigamanÄ• ni? chandÄ• gatiá¹ƒ \Ee 376/ gacchati, dosÄ• gat
mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati. yÄ• evarÅ«pÄ• agati agatigamanaá¹ƒ ch
vaggagamanaá¹ƒ vÄ• rigamanaá¹ƒ --- imÄ• ni cattÄ• ri agatigamanÄ• ni.

(8) cattÄ• ro vipariyÄ• sÄ•

tattha \Ne 439/ katame cattÄ• ro vipariyÄ• sÄ• ? anicce ``niccaâ€™â€™ nti saÃ±Ã±Ä• vipa
diá¹-á¹-hivipariyÄ• so, dukkhe ``sukhaâ€™â€™ nti saÃ±Ã±Ä• vipariyÄ• so cittavipariyÄ• so

anattani ``attÄ• â€™â€™ ti saÃ±Ã±Ä• vipariyÄ• so cittavipariyÄ• so diá¹-á¹-hivipariyÄ• so, a
saÃ±Ã±Ä• vipariyÄ• so cittavipariyÄ• so diá¹-á¹-hivipariyÄ• so --- ime cattÄ• ro vipariyÄ• sÄ

(9) cattÄ• ro anariyavohÄ• rÄ•

tattha \Se 508/ katame cattÄ• ro anariyavohÄ• rÄ• ? adiá¹-á¹-he diá¹-á¹-havÄ• ditÄ• , assut
mutavÄ• ditÄ• , aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• --- ime cattÄ• ro anariyavohÄ• rÄ• .

(10) aparepi cattÄ• ro anariyavohÄ• rÄ•

tattha katame aparepi cattÄ• ro anariyavohÄ• rÄ• ? diá¹-á¹-he adiá¹-á¹-havÄ• ditÄ• , sute a
amutavÄ• ditÄ• , viÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• --- ime cattÄ• ro anariyavohÄ• rÄ• .

(11) cattÄ• ri duccaritÄ• ni

tattha katamÄ• ni cattÄ• ri duccaritÄ• ni? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mesu
imÄ• ni cattÄ• ri duccaritÄ• ni.

(12) aparÄ• nipi cattÄ• ri duccaritÄ• ni

tattha katamÄ• ni aparÄ• nipi cattÄ• ri duccaritÄ• ni? musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , p
samphappalÄ• po --- imÄ• ni cattÄ• ri duccaritÄ• ni.

(13) cattÄ• ri bhayÄ• ni

tattha katamÄ• ni cattÄ• ri bhayÄ• ni? jÄ• tibhayaá¹ƒ, jarÄ• bhayaá¹ƒ, byÄ• dhibhayaá¹ƒ, m
imÄ• ni cattÄ• ri bhayÄ• ni.

(14) aparÄ• nipi cattÄ• ri bhayÄ• ni

tattha \Ne 440/ katamÄ• ni aparÄ• nipi cattÄ• ri bhayÄ• ni? rÄ• jabhayaá¹ƒ, corabhayaá¹ƒ,
udakabhayaá¹ƒ --- imÄ• ni cattÄ• ri bhayÄ• ni.

tattha \Be 391/ katamÄ• ni aparÄ• nipi cattÄ• ri bhayÄ• ni? Å«mibhayaá¹ƒ, kumbhÄ«labhay
kumbhÄ«á¸·abhayaá¹ƒ (?) (kumbha + Ä«ra + a = bhaya) }, Ä• vaá¹-á¹-abhayaá¹ƒ, susukÄ•
cattÄ• ri bhayÄ• ni.

tattha katamÄ• ni aparÄ• nipi cattÄ• ri bhayÄ• ni? attÄ• nuvÄ• dabhayaá¹ƒ, parÄ• nuvÄ• da

duggatibhayaá¹ƒ --- imÄ• ni cattÄ• ri bhayÄ• ni.

(15) catasso diá¹-á¹-hiyo

tattha \Se 509/ katamÄ• catasso diá¹-á¹-hiyo? ``sayaá¹…kataá¹ƒ sukhadukkhaâ€™â€™ nt
diá¹-á¹-hi uppajjati, ``paraá¹…kataá¹ƒ sukhadukkhaâ€™â€™ nti saccato thetato diá¹-á¹-hi \E
``sayaá¹…kataÃ±ca paraá¹…kataÃ±ca sukhadukkhaâ€™â€™ nti saccato thetato diá¹-á¹-hi
``asayaá¹…kÄ• raá¹ƒ aparaá¹…kÄ• raá¹ƒ adhiccasamuppannaá¹ƒ sukhadukkhaâ€™â€™ n
uppajjati --- imÄ• catasso diá¹-á¹-hiyo.

catukkaá¹ƒ.

5. paÃ±cakaniddeso

(1) paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni

<940> tattha katamÄ• ni paÃ±corambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni? sakkÄ• yadiá¹-á¹-hi, vi
sÄ«labbataparÄ• mÄ• so, kÄ• macchando, byÄ• pÄ• do --- imÄ• ni paÃ±corambhÄ• giyÄ• n

(2) paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni

tattha katamÄ• ni paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni? rÅ«parÄ• go, arÅ«parÄ• g
--- imÄ• ni paÃ±cuddhambhÄ• giyÄ• ni saá¹ƒyojanÄ• ni.

(3) paÃ±ca macchariyÄ• ni

tattha \Ne 441/ katamÄ• ni paÃ±ca macchariyÄ• ni? Ä• vÄ• samacchariyaá¹ƒ, kulamacchar
vaá¹‡á¹‡amacchariyaá¹ƒ, dhammamacchariyaá¹ƒ --- imÄ• ni paÃ±ca macchariyÄ• ni.

(4) paÃ±ca saá¹…gÄ•

tattha katame paÃ±ca saá¹…gÄ• ? rÄ• gasaá¹…go, dosasaá¹…go, mohasaá¹…go, mÄ• na
ime paÃ±ca saá¹…gÄ• .

(5) paÃ±ca sallÄ•

tattha katame paÃ±ca sallÄ• ? rÄ• gasallaá¹ƒ, dosasallaá¹ƒ, mohasallaá¹ƒ, mÄ• nasallaá¹ƒ
ime paÃ±ca sallÄ• .

(6) paÃ±ca cetokhilÄ•

<941> tattha katame paÃ±ca cetokhilÄ• ? satthari kaá¹…khati vicikicchati nÄ• dhimuccati \S
sampasÄ«dati, dhamme kaá¹…khati vicikicchati nÄ• dhimuccati na sampasÄ«dati, saá¹…gh
vicikicchati nÄ• dhimuccati na sampasÄ«dati, sikkhÄ• ya kaá¹…khati vicikicchati nÄ• dhimu
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khilajÄ• to --- ime paÃ±ca cetokhilÄ

(7) paÃ±ca cetaso vinibandhÄ•

tattha katame paÃ±ca cetaso vinibandhÄ• ? kÄ• me avÄ«tarÄ• go hoti avigatacchando avig
avigatapariá¸·Ä• ho avigatataá¹‡ho; kÄ• ye avÄ«tarÄ• go hoti ... rÅ«pe avÄ«tarÄ• go hoti ...
378/ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anu
devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati --- ``iminÄ• haá¹ƒ sÄ«lena vÄ• \Ne
vÄ• brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™â€™ ti --- ime p

(8) paÃ±ca nÄ«varaá¹‡Ä• ni

tattha katamÄ• ni paÃ±ca nÄ«varaá¹‡Ä• ni? kÄ• macchandanÄ«varaá¹‡aá¹ƒ, byÄ• pÄ• da
thinamiddhanÄ«varaá¹‡aá¹ƒ, uddhaccakukkuccanÄ«varaá¹‡aá¹ƒ, vicikicchÄ• nÄ«varaá¹‡aá
nÄ«varaá¹‡Ä• ni.

(9) paÃ±ca kammÄ• ni Ä• nantarikÄ• ni

tattha katamÄ• ni paÃ±ca kammÄ• ni Ä• nantarikÄ• ni? mÄ• tÄ• jÄ«vitÄ• voropitÄ• hoti, p
hoti, arahanto jÄ«vitÄ• voropito hoti, duá¹-á¹-hena cittena tathÄ• gatassa lohitaá¹ƒ uppÄ• d
511/, saá¹…gho bhinno hoti --- imÄ• ni paÃ±ca kammÄ• ni Ä• nantarikÄ• ni.

(10) paÃ±ca diá¹-á¹-hiyo

tattha katamÄ• paÃ±ca diá¹-á¹-hiyo? ``saÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™
abhivadanti, ``asaÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ittheke abhivada
``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti ittheke ab
sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±Ä• penti, diá¹-á¹-hadhammanibbÄ• na
--- imÄ• paÃ±ca diá¹-á¹-hiyo.

(11) paÃ±ca verÄ•

<942> tattha katame paÃ±ca verÄ• ? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumic
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• --- ime paÃ±ca verÄ• .

(12) paÃ±ca byasanÄ•

tattha \Be 393/ \Ne 443/ katame paÃ±ca byasanÄ• ? Ã±Ä• tibyasanaá¹ƒ, bhogabyasanaá¹ƒ
sÄ«labyasanaá¹ƒ, diá¹-á¹-hibyasanaá¹ƒ --- ime paÃ±ca byasanÄ• .

(13) paÃ±ca akkhantiyÄ• Ä• dÄ«navÄ•

tattha katame paÃ±ca akkhantiyÄ• Ä• dÄ«navÄ• ? bahuno janassa appiyo hoti amanÄ• pc
vajjabahulo ca, sammÅ«á¸·ho kÄ• laá¹…karoti, kÄ• yassa bhedÄ• \Ee 379/ paraá¹ƒ maraá
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati --- ime paÃ±ca akkhantiyÄ• Ä• dÄ«navÄ• .

(14) paÃ±ca bhayÄ• ni

tattha katamÄ• ni paÃ±ca bhayÄ• ni? Ä• jÄ«vakabhayaá¹ƒ, asilokabhayaá¹ƒ, parisasÄ• raj
maraá¹‡abhayaá¹ƒ, duggatibhayaá¹ƒ --- imÄ• ni paÃ±ca bhayÄ• ni.

(15) paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ•

<943> tattha katame paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• ?

(ka) idhekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒvÄ• dÄ« hoti evaá¹ƒdiá¹-á¹-hi {eva
``yato kho, bho \Se 512/, ayaá¹ƒ attÄ• paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«b
ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto hotÄ«â€™â
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

(kha) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi neso natth
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto hoti. taá¹ƒ ki
aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• . tesaá¹ƒ vipariá¹‡Ä• maÃ±Ã±athÄ• bhÄ• vÄ•
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• . yato kho, bho, ayaá¹ƒ attÄ• \Ne 444/ vivicce
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ•
paramadiá¹-á¹-hadhammanibbÄ• nappatto hotÄ«â€™â€™ ti. ittheke sato sattassa paramad
paÃ±Ã±apenti.

(ga) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. neso natthÄ
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto hoti. taá¹ƒ ki

vitakkitaá¹ƒ vicÄ• ritaá¹ƒ etena etaá¹ƒ oá¸·Ä• rikaá¹ƒ akkhÄ• yati. yato kho, bho, ayaá¹ƒ attÄ
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ett
ayaá¹ƒ attÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto hotÄ«â€™â€™ ti. ittheke sato satta
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

(gha) tamaÃ±Ã±o \Be 394/ evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. n
vadÄ• mi. no ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• napp
kissa hetu? yadeva tattha pÄ«tigataá¹ƒ cetaso uppilÄ• vitaá¹ƒ, etena etaá¹ƒ oá¸·Ä• rikaá¹ƒ a
bho, ayaá¹ƒ attÄ• pÄ«tiyÄ• ca virÄ• gÄ• ... pe ... tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharat
bho, ayaá¹ƒ attÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto \Ee 380/ hotÄ«â€™â€™ ti. itth
paramadiá¹-á¹-hadhammanibbÄ• naá¹ƒ paÃ±Ã±apenti.

(á¹…a) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. neso na
kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• paramadiá¹-á¹-hadhammanibbÄ• nappatto hoti. taá¹ƒ ki
sukhapÄ«ti cetaso Ä• bhogo, etena etaá¹ƒ oá¸·Ä• rikaá¹ƒ akkhÄ• yati. yato kho, bho, ayaá¹
pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettÄ• vatÄ• kho, bho, aya
paramadiá¹-á¹-hadhammanibbÄ• nappatto hotÄ«â€™â€™ ti. ittheke sato sattassa paramad
paÃ±Ã±apenti. ime paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• .

paÃ±cakaá¹ƒ.

6. chakkaniddeso

(1) cha vivÄ• damÅ«lÄ• ni

<944> tattha \Ne 445/ katamÄ• ni cha vivÄ• damÅ«lÄ• ni? kodho, makkho, issÄ• , sÄ• á¹-h
sandiá¹-á¹-hiparÄ• mÄ• sitÄ• --- imÄ• ni cha vivÄ• damÅ«lÄ• ni.

(2) cha chandarÄ• gÄ•

tattha katame cha chandarÄ• gÄ• ? chandarÄ• gÄ• gehasitÄ• dhammÄ• . manÄ• piyesu
cittassa sÄ• rÄ• go, manÄ• piyesu saddesu ... pe ... manÄ• piyesu gandhesu ... pe ... manÄ
... manÄ• piyesu phoá¹-á¹-habbesu ... pe ... manÄ• piyesu dhammesu gehasito rÄ• go \Se 5
sÄ• rÄ• go --- ime cha chandarÄ• gÄ• .

(3) cha virodhavatthÅ«ni

tattha katamÄ• ni cha virodhavatthÅ«ni? amanÄ• piyesu rÅ«pesu cittassa Ä• ghÄ• to paá¹-

asuropo anattamanatÄ• cittassa, amanÄ• piyesu saddesu ... pe ... amanÄ• piyesu gandhes
rasesu ... pe ... amanÄ• piyesu phoá¹-á¹-habbesu ... pe ... amanÄ• piyesu dhammesu cittas
paá¹-ighÄ• to caá¹‡á¸• ikkaá¹ƒ asuropo anattamanatÄ• cittassa --- imÄ• ni cha virodhavatth

(4) cha taá¹‡hÄ• kÄ• yÄ•

tattha katame cha taá¹‡hÄ• kÄ• yÄ• ? rÅ«pataá¹‡hÄ• , saddataá¹‡hÄ• , gandhataá¹‡hÄ• ,
phoá¹-á¹-habbataá¹‡hÄ• , dhammataá¹‡hÄ• --- ime cha taá¹‡hÄ• kÄ• yÄ• .

(5) cha agÄ• ravÄ•

<945> tattha \Ee 381/ \Ne 446/ katame cha agÄ• ravÄ• ? satthari agÄ• ravo viharati appatis
viharati appatisso, saá¹…ghe agÄ• ravo viharati appatisso, sikkhÄ• ya agÄ• ravo viharati ap
agÄ• ravo viharati appatisso, paá¹-isanthÄ• re agÄ• ravo viharati appatisso --- ime cha agÄ•

(6) cha parihÄ• niyÄ• dhammÄ•

tattha katame cha parihÄ• niyÄ• dhammÄ• ? kammÄ• rÄ• matÄ• , bhassÄ• rÄ• matÄ• , ni
saá¹…gaá¹‡ikÄ• rÄ• matÄ• , saá¹ƒsaggÄ• rÄ• matÄ• , papaÃ±cÄ• rÄ• matÄ• --- ime cha p

(7) aparepi cha parihÄ• niyÄ• dhammÄ•

<946> tattha katame aparepi cha parihÄ• niyÄ• dhammÄ• ? kammÄ• rÄ• matÄ• , bhassÄ•
saá¹…gaá¹‡ikÄ• rÄ• matÄ• , dovacassatÄ• , pÄ• pamittatÄ• --- ime cha parihÄ• niyÄ• dha

(8) cha somanassupavicÄ• rÄ•

tattha \Se 515/ katame cha somanassupavicÄ• rÄ• ? cakkhunÄ• rÅ«paá¹ƒ disvÄ• somana
upavicarati, sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jiv
sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ
somanassaá¹-á¹-hÄ• niyaá¹ƒ dhammaá¹ƒ upavicarati --- ime cha somanassupavicÄ• rÄ• .

(9) cha domanassupavicÄ• rÄ•

tattha katame cha domanassupavicÄ• rÄ• ? cakkhunÄ• rÅ«paá¹ƒ disvÄ• domanassaá¹-á¹
upavicarati, sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jiv
sÄ• yitvÄ• \Ne 447/ ... pe ... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dha
domanassaá¹-á¹-hÄ• niyaá¹ƒ dhammaá¹ƒ upavicarati --- ime cha domanassupavicÄ• rÄ• .

(10) cha upekkhupavicÄ• rÄ•

tattha katame cha upekkhupavicÄ• rÄ• ? cakkhunÄ• rÅ«paá¹ƒ disvÄ• upekkhÄ• á¹-á¹-hÄ•
sotena saddaá¹ƒ sutvÄ• ... pe ... ghÄ• nena gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasa
... kÄ• yena phoá¹-á¹-habbaá¹ƒ phusitvÄ• ... pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya upe
dhammaá¹ƒ upavicarati --- ime cha upekkhupavicÄ• rÄ• .

(11) cha gehasitÄ• ni somanassÄ• ni

<947> tattha \Be 396/ katamÄ• ni cha gehasitÄ• ni somanassÄ• ni? manÄ• piyesu rÅ«pesu
sÄ• taá¹ƒ cetasikaá¹ƒ sukhaá¹ƒ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ vedayitaá¹ƒ cetos
vedanÄ• , manÄ• piyesu saddesu ... pe ... manÄ• piyesu gandhesu ... pe ... manÄ• piyesu r
manÄ• piyesu phoá¹-á¹-habbesu ... pe ... manÄ• piyesu dhammesu gehasitaá¹ƒ cetasikaá¹ƒ
sukhaá¹ƒ \Se 516/ cetosamphassajaá¹ƒ sÄ• taá¹ƒ sukhaá¹ƒ \Ee 382/ vedayitaá¹ƒ cetosamp
vedanÄ• --- imÄ• ni cha gehasitÄ• ni somanassÄ• ni.

(12) cha gehasitÄ• ni domanassÄ• ni

tattha katamÄ• ni cha gehasitÄ• ni domanassÄ• ni? amanÄ• piyesu rÅ«pesu gehasitaá¹ƒ c
cetasikaá¹ƒ dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosampha
vedanÄ• , amanÄ• piyesu saddesu ... pe ... amanÄ• piyesu gandhesu ... pe ... amanÄ• piye
amanÄ• piyesu phoá¹-á¹-habbesu ... pe ... amanÄ• piyesu dhammesu gehasitaá¹ƒ cetasika
dukkhaá¹ƒ cetosamphassajaá¹ƒ asÄ• taá¹ƒ dukkhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• asÄ
imÄ• ni cha gehasitÄ• ni domanassÄ• ni.

(13) cha gehasitÄ• upekkhÄ•

tattha \Ne 448/ katamÄ• cha gehasitÄ• upekkhÄ• ? upekkhÄ• á¹-á¹-hÄ• niyesu rÅ«pesu g
sÄ• taá¹ƒ nÄ• sÄ• taá¹ƒ cetosamphassajaá¹ƒ adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosampha
vedanÄ• , upekkhÄ• á¹-á¹-hÄ• niyesu saddesu ... pe ... upekkhÄ• á¹-á¹-hÄ• niyesu gandhes
upekkhÄ• á¹-á¹-hÄ• niyesu rasesu ... pe ... upekkhÄ• á¹-á¹-hÄ• niyesu phoá¹-á¹-habbesu ...
upekkhÄ• á¹-á¹-hÄ• niyesu dhammesu gehasitaá¹ƒ cetasikaá¹ƒ neva sÄ• taá¹ƒ nÄ• sÄ• taá
adukkhamasukhaá¹ƒ vedayitaá¹ƒ cetosamphassajÄ• adukkhamasukhÄ• vedanÄ• --- imÄ•

(14) cha diá¹-á¹-hiyo

<948> tattha katamÄ• cha diá¹-á¹-hiyo? ``atthi me attÄ• â€™â€™ ti vÄ• assa saccato thet

uppajjati, ``natthi me attÄ• â€™â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi uppajjati, ``attanÄ
saÃ±jÄ• nÄ• mÄ«â€™â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi uppajjati, ``attanÄ• vÄ• a
saÃ±jÄ• nÄ• mÄ«â€™â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi uppajjati, ``anattanÄ• vÄ•
saÃ±jÄ• nÄ• mÄ«â€™â€™ ti vÄ• assa saccato thetato diá¹-á¹-hi uppajjati; atha vÄ• panas
evaá¹ƒdiá¹-á¹-hi hoti --- ``so me ayaá¹ƒ attÄ• vado vedeyyo tatra tatra dÄ«gharattaá¹ƒ kalyÄ
kammÄ• naá¹ƒ vipÄ• kaá¹ƒ paccanubhoti. na so jÄ• to nÄ• hosi, na so jÄ• to na bhavissati,
avipariá¹‡Ä• madhammoâ€™â€™ ti vÄ• panassa saccato thetato diá¹-á¹-hi uppajjati. imÄ•

chakkaá¹ƒ.

7. sattakaniddeso

(1) sattÄ• nusayÄ•

<949> tattha \Ee 383/ katame sattÄ• nusayÄ• ? kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• nusayo
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo, bhavarÄ• gÄ• nusayo, avijjÄ• nusayo --- ime satta a

(2) satta saá¹ƒyojanÄ• ni

tattha \Ne 449/ katamÄ• ni satta saá¹ƒyojanÄ• ni? kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ, paá¹-igha
mÄ• nasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá¹ƒyojanaá¹ƒ, bhavarÄ• gas
avijjÄ• saá¹ƒyojanaá¹ƒ --- imÄ• ni satta saá¹ƒyojanÄ• ni.

(3) satta pariyuá¹-á¹-hÄ• nÄ• ni

tattha katamÄ• ni satta pariyuá¹-á¹-hÄ• nÄ• ni? kÄ• marÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ, paá¹-i
mÄ• napariyuá¹-á¹-hÄ• naá¹ƒ, diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ, vicikicchÄ• pariyuá¹-á¹-hÄ• n
bhavarÄ• gapariyuá¹-á¹-hÄ• naá¹ƒ, avijjÄ• pariyuá¹-á¹-hÄ• naá¹ƒ --- imÄ• ni satta pariyuá¹-á

(4) satta asaddhammÄ•

<950> tattha katame satta asaddhammÄ• ? assaddho hoti, ahiriko hoti, anottappÄ« hoti, ap
hoti, muá¹-á¹-hassatÄ« \Se 518/ hoti, duppaÃ±Ã±o hoti --- ime satta asaddhammÄ• .

(5) satta duccaritÄ• ni

tattha katamÄ• ni satta duccaritÄ• ni? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumi
pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po --- imÄ• ni satta duccaritÄ• ni.

(6) satta mÄ• nÄ•

tattha katame satta mÄ• nÄ• ? mÄ• no, atimÄ• no, mÄ• nÄ• timÄ• no, omÄ• no, adhimÄ• r
ime satta mÄ• nÄ• .

(7) satta diá¹-á¹-hiyo

<951> (ka) tattha \Ne 450/ katamÄ• satta diá¹-á¹-hiyo? idhekacco samaá¹‡o vÄ• brÄ• hma
hoti evaá¹ƒ diá¹-á¹-hi --- ``yato kho, bho, ayaá¹ƒ attÄ• rÅ«pÄ« \Be 398/ cÄ• tumahÄ• bhÅ«ti
{cÄ• tummahÄ• bhÅ«tiko (Ce Se) } mÄ• tÄ• pettikasambhavo kÄ• yassa bhedÄ• ucchijjati
maraá¹‡Ä• , ettÄ• vatÄ• kho bho, ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™â€™ ti. i
ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti.

(kha) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. `neso natt
ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho bho aÃ±Ã±o a
kÄ• mÄ• vacaro kabaá¸·Ä«kÄ• rabhakkho. taá¹ƒ \Ee 384/ tvaá¹ƒ na jÄ• nÄ• si na passasi. t
so kho, bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati vinassati na hoti paraá¹ƒ maraá¹‡Ä• ,
ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™â€™ ti. ittheke sato sattassa ucchedaá¹ƒ vi
paÃ±Ã±apenti.

(ga) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. `neso natth
ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o
manomayo sabbaá¹…gapaccaá¹…gÄ« ahÄ«nindriyo. taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passasi.
so kho, bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati vinassati na hoti paraá¹ƒ maraá¹‡Ä• ,
ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™â€™ ti. ittheke sato sattassa ucchedaá¹ƒ vi
paÃ±Ã±apenti.

(gha) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. `neso natt
ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o
rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nat
ananto Ä• kÄ• soti Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pago. taá¹ƒ tvaá¹ƒ na jÄ• nÄ• si na passas
so kho, bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati \Ne 451/ vinassati na hoti paraá¹ƒ mar
kho, bho, ayaá¹ƒ attÄ• sammÄ• samucchinno hotÄ«â€™â€™ ti. ittheke sato sattassa ucch
vibhavaá¹ƒ paÃ±Ã±apenti.

(á¹…a) tamaÃ±Ã±o \Be 399/ evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi.
vadÄ• mi. no ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho,

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡a
jÄ• nÄ• si na passasi. tamahaá¹ƒ jÄ• nÄ• mi passÄ• mi. so kho, bho, attÄ• yato kÄ• yassa
na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• sammÄ• samucchinno ho
sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti.

(ca) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho, bho, eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. `neso natth
ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkamma natthi kiÃ±cÄ«ti Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«
na passasi. tamahaá¹ƒ \Ee 385/ jÄ• nÄ• mi passÄ• mi. so kho, bho, attÄ• yato kÄ• yassa b
na hoti paraá¹ƒ maraá¹‡Ä• , ettÄ• vatÄ• kho, bho, ayaá¹ƒ attÄ• sammÄ• samucchinno ho
sattassa ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti.

(cha) tamaÃ±Ã±o evamÄ• ha --- ``atthi kho pana eso attÄ• yaá¹ƒ tvaá¹ƒ vadesi. `neso natt
ca kho, bho, ayaá¹ƒ attÄ• ettÄ• vatÄ• sammÄ• samucchinno hoti. atthi kho, bho, aÃ±Ã±o
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samatikkamma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pago. t
tamahaá¹ƒ jÄ• nÄ• mi passÄ• mi. so kho, bho, attÄ• yato kÄ• yassa bhedÄ• ucchijjati vina
maraá¹‡Ä• , ettÄ• vatÄ• kho, bho, ayaá¹ƒ \Se 521/ attÄ• sammÄ• samucchinno hotÄ«â€™
ucchedaá¹ƒ vinÄ• saá¹ƒ vibhavaá¹ƒ paÃ±Ã±apenti. imÄ• satta diá¹-á¹-hiyo.

sattakaá¹ƒ.

8. aá¹-á¹-hakaniddeso

(1) aá¹-á¹-ha kilesavatthÅ«ni

<952> tattha \Ne 452/ katamÄ• ni aá¹-á¹-ha kilesavatthÅ«ni? lobho, doso, moho, mÄ• no, d
thinaá¹ƒ, uddhaccaá¹ƒ --- imÄ• ni aá¹-á¹-ha kilesavatthÅ«ni.

(2) aá¹-á¹-ha kusÄ«tavatthÅ«ni

<953> tattha \Be 400/ katamÄ• ni aá¹-á¹-ha kusÄ«tavatthÅ«ni?

(ka) idha bhikkhunÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ hoti. tassa evaá¹ƒ hoti --- ``kammaá¹ƒ kho n
bhavissati. kammaá¹ƒ kho pana me karontassa kÄ• yo kilamissati. handÄ• haá¹ƒ nipajjÄ• m
na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya, asacchikatass
paá¹-hamaá¹ƒ kusÄ«tavatthu.

(kha) puna caparaá¹ƒ bhikkhunÄ• kammaá¹ƒ kataá¹ƒ hoti. tassa evaá¹ƒ hoti --- ``ahaá¹ƒ kh

kammaá¹ƒ kho pana me karontassa kÄ• yo kilanto. handÄ• haá¹ƒ nipajjÄ• mÄ«â€™â€™ ti.
Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya, asacchikatassa sacchikiriyÄ•
kusÄ«tavatthu.

(ga) puna caparaá¹ƒ bhikkhunÄ• maggo gantabbo hoti. tassa evaá¹ƒ \Ee 386/ hoti --- ``ma
bhavissati. maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilamissati. handÄ• haá¹ƒ nipajjÄ•
nipajjati; na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya, asac
sacchikiriyÄ• ya. idaá¹ƒ tatiyaá¹ƒ kusÄ«tavatthu.

(gha) puna caparaá¹ƒ bhikkhunÄ• \Se 522/ maggo gato hoti. tassa evaá¹ƒ hoti --- ``ahaá¹ƒ
agamÄ• siá¹ƒ. maggaá¹ƒ kho pana me gacchantassa kÄ• yo kilanto. handÄ• haá¹ƒ nipajjÄ•
\Ne 453/; na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya, asac
sacchikiriyÄ• ya. idaá¹ƒ catutthaá¹ƒ kusÄ«tavatthu.

(á¹…a) puna caparaá¹ƒ bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto na
paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- ``ahaá
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto nÄ• latthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bh
pÄ• ripÅ«riá¹ƒ. tassa me kÄ• yo kilanto akammaÃ±Ã±o. handÄ• haá¹ƒ nipajjÄ• mÄ«â€™â€
vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya, asacchikatassa s
paÃ±camaá¹ƒ kusÄ«tavatthu.

(ca) puna caparaá¹ƒ bhikkhu gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto labha
paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa evaá¹ƒ hoti --- ``ahaá
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto alatthaá¹ƒ lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• \Be 4
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. tassa me kÄ• yo kilanto akammaÃ±Ã±o mÄ• sÄ• citaá¹ƒ m
nipajjÄ• mÄ«â€™â€™ ti. so nipajjati; na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhi
asacchikatassa sacchikiriyÄ• ya. idaá¹ƒ chaá¹-á¹-haá¹ƒ kusÄ«tavatthu.

(cha) puna caparaá¹ƒ bhikkhuno uppanno hoti appamattako Ä• bÄ• dho. tassa evaá¹ƒ hoti
ayaá¹ƒ appamattako Ä• bÄ• dho. atthi kappo nipajjituá¹ƒ \Se 523/. handÄ• haá¹ƒ nipajjÄ• m
nipajjati; na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya, asac
sacchikiriyÄ• ya. idaá¹ƒ sattamaá¹ƒ kusÄ«tavatthu.

(ja) puna caparaá¹ƒ bhikkhu gilÄ• nÄ• vuá¹-á¹-hito {gilÄ• navuá¹-á¹-hito (saddanÄ«bhi) AN
á¹-Ä«kÄ• passitabbÄ• } hoti aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tassa evaá¹ƒ hoti --- ``ahaá¹ƒ k
vuá¹-á¹-hito aciravuá¹-á¹-hito gelaÃ±Ã±Ä• . tassa me kÄ• yo dubbalo akammaÃ±Ã±o. hand
ti. so nipajjati; na vÄ«riyaá¹ƒ Ä• rabhati appattassa pattiyÄ• , anadhigatassa adhigamÄ• ya,
sacchikiriyÄ• ya. idaá¹ƒ aá¹-á¹-hamaá¹ƒ kusÄ«tavatthu. imÄ• ni aá¹-á¹-ha kusÄ«tavatthÅ«ni

(3) aá¹-á¹-hasu lokadhammesu cittassa paá¹-ighÄ• to

<954> tattha \Ee 387/ \Ne 454/ katamesu aá¹-á¹-hasu lokadhammesu cittassa paá¹-ighÄ• t
alÄ• bhe paá¹-ivirodho, yase sÄ• rÄ• go, ayase paá¹-ivirodho, pasaá¹ƒsÄ• ya sÄ• rÄ• go, ni
sukhe sÄ• rÄ• go, dukkhe paá¹-ivirodho --- imesu aá¹-á¹-hasu lokadhammesu cittassa paá¹-

(4) aá¹-á¹-haanariyavohÄ• rÄ•

<955> tattha katame aá¹-á¹-ha anariyavohÄ• rÄ• ? adiá¹-á¹-he diá¹-á¹-havÄ• ditÄ• , assute
mutavÄ• ditÄ• , aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• , diá¹-á¹-he adiá¹-á¹-havÄ• ditÄ• , sute
amutavÄ• ditÄ• , viÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• --- ime aá¹-á¹-ha anariyavohÄ• rÄ• .

(5) aá¹-á¹-ha micchattÄ•

<956> tattha katame aá¹-á¹-ha micchattÄ• ? micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kappo, mic
micchÄ• kammanto, micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• sati, micchÄ• samÄ•

(6) aá¹-á¹-ha purisadosÄ•

<957> tattha \Se 524/ \Be 402/ katame aá¹-á¹-ha purisadosÄ• ? (ka) idha bhikkhÅ« bhikkhu
codenti. so bhikkhu bhikkhÅ«hi Ä• pattiyÄ• codiyamÄ• no {codiyamÄ• no (Ce Se) AN c 8.1
sarÄ• mÄ«â€™â€™ ti assatiyÄ• va nibbeá¹-heti. ayaá¹ƒ paá¹-hamo purisadoso.

(kha) puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä•
codakaá¹ƒyeva paá¹-ippharati --- ``kiá¹ƒ nu kho tuyhaá¹ƒ bÄ• lassa abyattassa bhaá¹‡itena!
bhaá¹‡itabbaá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti! ayaá¹ƒ dutiyo purisadoso.

(ga) puna \Ne 455/ caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkh
codiyamÄ• no codakaá¹ƒyeva {codakasseva (Se) AN c 8.14} paccÄ• ropeti --- ``tvampi khos
Ä• pattiá¹ƒ Ä• panno. tvaá¹ƒ tÄ• va paá¹-hamaá¹ƒ paá¹-ikarohÄ«â€™â€™ ti. ayaá¹ƒ tatiyo

(gha) puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä•
aÃ±Ã±enÄ• Ã±Ã±aá¹ƒ paá¹-icarati, bahiddhÄ• kathaá¹ƒ apanÄ• meti, kopaÃ±ca dosaÃ±ca
ayaá¹ƒ catuttho purisadoso.

(á¹…a) puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu \Ee 388/ bhik
codiyamÄ• no saá¹…ghamajjhe bÄ• hÄ• vikkhepakaá¹ƒ bhaá¹‡ati. ayaá¹ƒ paÃ±camo purisa

(ca) puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• p
anÄ• diyitvÄ• saá¹…ghaá¹ƒ, anÄ• diyitvÄ• codakaá¹ƒ, sÄ• pattikova {Ä• pattikova (Katthac
pakkamati. ayaá¹ƒ chaá¹-á¹-ho purisadoso.

(cha) puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä•
``nevÄ• haá¹ƒ Ä• pannomhi, na panÄ• haá¹ƒ anÄ• pannomhÄ«â€™â€™ ti tuá¹‡hÄ«bhÅ«to
525/ sattamo purisadoso.

(ja) puna caparaá¹ƒ bhikkhÅ« bhikkhuá¹ƒ Ä• pattiyÄ• codenti. so bhikkhu bhikkhÅ«hi Ä• pa
evamÄ• ha --- ``kiá¹ƒ nu kho tumhe Ä• yasmanto atibÄ• á¸·haá¹ƒ \Be 403/ mayi byÄ• vaá¹-Ä
paccakkhÄ• ya hÄ«nÄ• yÄ• vattissÄ• mÄ«â€™â€™ ti. so sikkhaá¹ƒ paccakkhÄ• ya hÄ«nÄ•
``idÄ• ni kho tumhe Ä• yasmanto attamanÄ• hothÄ• â€™â€™ ti. ayaá¹ƒ aá¹-á¹-hamo purisa
purisadosÄ• .

(7) aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ•

<958> tattha katame aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• ? ``rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ m
asaÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã±apenti; arÅ«pÄ« attÄ• ... pe ... rÅ«pÄ« ca arÅ«pÄ« ca ... pe ... r
... pe ... ``antavÄ• attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- asaÃ±Ã±Ä«ti naá¹ƒ p
``anantavÄ• attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- asaÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã
ca anantavÄ• ca attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- asaÃ±Ã±Ä«ti naá¹ƒ pa
nÄ• nantavÄ• attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- asaÃ±Ã±Ä«ti naá¹ƒ paÃ±
asaÃ±Ã±Ä«vÄ• dÄ• .

(8) aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ•

<959> tattha katame aá¹-á¹-ha nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• ? ``rÅ«pÄ« attÄ• ho
maraá¹‡Ä• â€™â€™ ti \Ne 456/ --- nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti \Se 526/ naá¹ƒ paÃ±Ã±
arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã±ape
attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti naá¹ƒ p
``nevarÅ«pÄ«nÄ• rÅ«pÄ« attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- nevasaÃ±Ã±
paÃ±Ã±apenti; ``antavÄ• attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- nevasaÃ±Ã±
paÃ±Ã±apenti; ``anantavÄ• attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™ ti --- nevasaÃ±
paÃ±Ã±apenti; ``antavÄ• ca anantavÄ• ca attÄ• hoti arogo paraá¹ƒ maraá¹‡Ä• â€™â€™
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã±apenti; ``nevantavÄ• nÄ• nantavÄ• attÄ• h
maraá¹‡Ä• â€™â€™ ti --- nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«ti naá¹ƒ paÃ±Ã±apenti. ime aá¹-á¹-
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• .

aá¹-á¹-hakaá¹ƒ.

9. navakaniddeso

(1) nava Ä• ghÄ• tavatthÅ«ni

<960> tattha katamÄ• ni nava Ä• ghÄ• tavatthÅ«ni? ``anatthaá¹ƒ me acarÄ«â€™â€™ ti Ä•
``anatthaá¹ƒ me caratÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati; ``anatthaá¹ƒ \Be 404/ me carissatÄ
jÄ• yati; ``piyassa me manÄ• passa anatthaá¹ƒ acariâ€™â€™ ... pe ... anatthaá¹ƒ carati ... p
carissatÄ«ti Ä• ghÄ• to jÄ• yati; appiyassa me amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá
atthaá¹ƒ carissatÄ«ti Ä• ghÄ• to jÄ• yati. imÄ• ni nava Ä• ghÄ• tavatthÅ«ni.

(2) nava purisamalÄ• ni

<961> tattha katamÄ• ni nava purisamalÄ• ni? kodho, makkho, issÄ• , macchariyaá¹ƒ, mÄ
musÄ• vÄ• do, pÄ• picchatÄ• , micchÄ• diá¹-á¹-hi --- imÄ• ni nava purisamalÄ• ni.

(3) navavidhÄ• mÄ• nÄ•

<962> tattha \Se 527/ katame navavidhÄ• mÄ• nÄ• ? ``seyyassa seyyohamasmÄ«â€™â€
sadisohamasmÄ«â€™â€™ ti mÄ• no, ``seyyassa hÄ«nohamasmÄ«â€™â€™ ti mÄ• no, ``s
mÄ• no, ``sadisassa sadisohamasmÄ«â€™â€™ ti mÄ• no, ``sadisassa hÄ«nohamasmÄ«â
seyyohamasmÄ«â€™â€™ ti mÄ• no, ``hÄ«nassa sadisohamasmÄ«â€™â€™ ti mÄ• no, ``h
mÄ• no --- ime navavidhÄ• mÄ• nÄ• .

(4) nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ•

<963> tattha katame nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• ? taá¹‡haá¹ƒ paá¹-icca pariyesan
lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca vinicchayo, vinicchayaá¹ƒ paá¹-icca chandarÄ• go, chandarÄ
ajjhosÄ• naá¹ƒ, ajjhosÄ• naá¹ƒ paá¹-icca pariggaho, pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ
paá¹-icca Ä• rakkho, Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ
daá¹‡á¸• Ä• dÄ• na-satthÄ• dÄ• na-kalaha-viggahavivÄ• da-tuvaá¹ƒtuvaá¹ƒ-pesuÃ±Ã±a-mu
akusalÄ• dhammÄ• sambhavanti --- ime nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• .

(5) nava iÃ±jitÄ• ni

<964> tattha katamÄ• ni nava iÃ±jitÄ• ni? ``asmÄ«â€™â€™ ti iÃ±jitametaá¹ƒ, ``ahamasmÄ

\Ne 458/, ``ayamahamasmÄ«â€™â€™ ti iÃ±jitametaá¹ƒ ``bhavissaâ€™â€™ nti iÃ±jitameta
nti iÃ±jitametaá¹ƒ, ``arÅ«pÄ« bhavissaâ€™â€™ nti iÃ±jitametaá¹ƒ, ``saÃ±Ã±Ä« bhavissaâ€
``asaÃ±Ã±Ä« bhavissaâ€™â€™ nti iÃ±jitametaá¹ƒ, ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavis
imÄ• ni nava iÃ±jitÄ• ni.

(6-9) nava maÃ±Ã±itÄ• dÄ«ni

<965> tattha katamÄ• ni nava maÃ±Ã±itÄ• ni ... nava phanditÄ• ni ... nava papaÃ±citÄ• ni
``asmÄ«â€™â€™ ti saá¹…khatametaá¹ƒ, ``ahamasmÄ«â€™â€™ ti saá¹…khatametaá¹ƒ \S
saá¹…khatametaá¹ƒ, ``bhavissaâ€™â€™ nti \Ee 391/ saá¹…khatametaá¹ƒ, ``rÅ«pÄ« bhavis
saá¹…khatametaá¹ƒ, ``arÅ«pÄ« bhavissaâ€™â€™ nti saá¹…khatametaá¹ƒ, ``saÃ±Ã±Ä« bh
saá¹…khatametaá¹ƒ \Be 405/, ``asaÃ±Ã±Ä« bhavissaâ€™â€™ nti saá¹…khatametaá¹ƒ, ``n
bhavissaâ€™â€™ nti saá¹…khatametaá¹ƒ --- imÄ• ni nava saá¹…khatÄ• ni.

navakaá¹ƒ.

10. dasakaniddeso

(1) dasa kilesavatthÅ«ni

<966> tattha katamÄ• ni dasa kilesavatthÅ«ni? lobho, doso, moho, mÄ• no, diá¹-á¹-hi, vicik
uddhaccaá¹ƒ, ahirikaá¹ƒ, anottappaá¹ƒ --- imÄ• ni dasa kilesavatthÅ«ni.

(2) dasa Ä• ghÄ• tavatthÅ«ni

<967> tattha katamÄ• ni dasa Ä• ghÄ• tavatthÅ«ni? ``anatthaá¹ƒ me acarÄ«â€™â€™ ti Ä•
me caratÄ«â€™â€™ ti Ä• ghÄ• to jÄ• yati, ``anatthaá¹ƒ me carissatÄ«â€™â€™ ti Ä• ghÄ•
manÄ• passa anatthaá¹ƒ acariâ€™â€™ ... pe ... anatthaá¹ƒ carati ... pe ... anatthaá¹ƒ cariss
Ä• ghÄ• to jÄ• yati, appiyassa me amanÄ• passa atthaá¹ƒ acari ... pe ... atthaá¹ƒ carati ... p
carissatÄ«ti Ä• ghÄ• to jÄ• yati, aá¹-á¹-hÄ• ne vÄ• pana Ä• ghÄ• to jÄ• yati --- imÄ• ni dasa

(3) dasa akusalakammapathÄ•

<968> tattha katame dasa akusalakammapathÄ• ? pÄ• á¹‡Ä• tipÄ• to, adinnÄ• dÄ• naá¹ƒ,
musÄ• vÄ• do, pisuá¹‡Ä• vÄ• cÄ• , pharusÄ• vÄ• cÄ• , samphappalÄ• po, abhijjhÄ• , byÄ
dasa akusalakammapathÄ• .

(4) dasa saá¹ƒyojanÄ• ni

<969> tattha katamÄ• ni dasa saá¹ƒyojanÄ• ni? kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ, paá¹-ighasa
mÄ• nasaá¹ƒyojanaá¹ƒ, diá¹-á¹-hisaá¹ƒyojanaá¹ƒ, vicikicchÄ• saá¹ƒyojanaá¹ƒ, sÄ«labbatap
bhavarÄ• gasaá¹ƒyojanaá¹ƒ, issÄ• saá¹ƒyojanaá¹ƒ, macchariyasaá¹ƒyojanaá¹ƒ, avijjÄ• saá
saá¹ƒyojanÄ• ni.

(5) dasa micchattÄ•

<970> tattha katame dasa micchattÄ• ? micchÄ• diá¹-á¹-hi, micchÄ• saá¹…kappo, micchÄ•
micchÄ• Ä• jÄ«vo, micchÄ• vÄ• yÄ• mo, micchÄ• sati, micchÄ• samÄ• dhi \Ee 392/, micch
ime dasa micchattÄ• .

(6) dasavatthukÄ• micchÄ• diá¹-á¹-hi

<971> tattha katamÄ• dasavatthukÄ• micchÄ• diá¹-á¹-hi? natthi dinnaá¹ƒ, natthi yiá¹-á¹-ha
natthi sukatadukkaá¹-Ä• naá¹ƒ kammÄ• naá¹ƒ phalaá¹ƒ vipÄ• ko, natthi ayaá¹ƒ loko, natthi
natthi mÄ• tÄ• , natthi pitÄ• , natthi sattÄ• opapÄ• tikÄ• , natthi loke samaá¹‡abrÄ• hmaá¹‡
{samaggatÄ• (Katthaci) } sammÄ• paá¹-ipannÄ• \Ne 460/ ye imaÃ±ca lokaá¹ƒ paraÃ±ca l
sacchikatvÄ• pavedentÄ«ti --- ayaá¹ƒ dasavatthukÄ• micchÄ• diá¹-á¹-hi.

(7) dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi

<972> tattha katamÄ• dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi? sassato lokoti vÄ• , asas
lokoti vÄ• , anantavÄ• lokoti vÄ• , taá¹ƒ jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá
vÄ• , hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti v
tathÄ• gato paraá¹ƒ maraá¹‡Ä• ti vÄ• , neva hoti na na hoti tathÄ• gato paraá¹ƒ maraá¹‡Ä•
dasavatthukÄ• antaggÄ• hikÄ• diá¹-á¹-hi.

dasakaá¹ƒ.

11. taá¹‡hÄ• vicaritaniddeso

(1) ajjhattikassa upÄ• dÄ• ya

<973> tattha \Se 530/ katamÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• d
itthasmÄ«ti hoti, evasmÄ«ti hoti, aÃ±Ã±athÄ• smÄ«ti hoti, bhavissanti hoti, itthaá¹ƒ bhavissa
bhavissanti hoti, aÃ±Ã±athÄ• bhavissanti hoti, asasmÄ«ti hoti, sÄ• tasmÄ«ti hoti, siyanti ho
siyanti hoti, evaá¹ƒ siyanti hoti, aÃ±Ã±athÄ• siyanti hoti, apÄ• haá¹ƒ \Ee 393/ siyanti hoti, a

itthaá¹ƒ siyanti hoti, apÄ• haá¹ƒ evaá¹ƒ siyanti hoti, apÄ• haá¹ƒ aÃ±Ã±athÄ• siyanti hoti.

<974> kathaÃ±ca asmÄ«ti hoti? kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ {anavakÄ• rÄ« (Ce Ka
... pe ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ asmÄ«ti chandaá¹
asmÄ«ti mÄ• naá¹ƒ paá¹-ilabhati \Ne 461/, asmÄ«ti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá¹ƒ sati
papaÃ±citÄ• ni honti --- itthasmÄ«ti vÄ• evasmÄ«ti vÄ• aÃ±Ã±athÄ• smÄ«ti vÄ• .

(2) kathaÃ±ca \Be 407/ itthasmÄ«ti hoti? khattiyosmÄ«ti vÄ• , brÄ• hmaá¹‡osmÄ«ti vÄ• , ve
suddosmÄ«ti vÄ• , gahaá¹-á¹-hosmÄ«ti vÄ• , pabbajitosmÄ«ti vÄ• , devosmÄ«ti vÄ• , manu
vÄ• , arÅ«pÄ«smÄ«ti vÄ• , saÃ±Ã±Ä«smÄ«ti vÄ• , asaÃ±Ã±Ä«smÄ«ti vÄ• , nevasaÃ±Ã±Ä«
itthasmÄ«ti hoti.

(3) kathaÃ±ca evasmÄ«ti hoti? parapuggalaá¹ƒ {paraá¹ƒ puggalaá¹ƒ (Se) } upanidhÄ• ya ya
tathÄ• haá¹ƒ khattiyosmÄ«ti vÄ• , yathÄ• so brÄ• hmaá¹‡o tathÄ• haá¹ƒ brÄ• hmaá¹‡osmÄ
tathÄ• haá¹ƒ vessosmÄ«ti vÄ• yathÄ• so suddo tathÄ• haá¹ƒ suddosmÄ«ti vÄ• , yathÄ• s
\Se 531/ gahaá¹-á¹-hosmÄ«ti vÄ• , yathÄ• so pabbajito tathÄ• haá¹ƒ pabbajitosmÄ«ti vÄ• ,
tathÄ• haá¹ƒ devosmÄ«ti vÄ• , yathÄ• so manusso tathÄ• haá¹ƒ manussosmÄ«ti vÄ• , yath
rÅ«pÄ«smÄ«ti vÄ• , yathÄ• so arÅ«pÄ« tathÄ• haá¹ƒ arÅ«pÄ«smÄ«ti vÄ• , yathÄ• so saÃ
saÃ±Ã±Ä«smÄ«ti vÄ• , yathÄ• so asaÃ±Ã±Ä« tathÄ• haá¹ƒ asaÃ±Ã±Ä«smÄ«ti vÄ• , yathÄ
tathÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«smÄ«ti vÄ• --- evaá¹ƒ evasmÄ«ti hoti.

(4) kathaÃ±ca aÃ±Ã±athÄ• smÄ«ti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so khattiyo
khattiyosmÄ«ti vÄ• yathÄ• so brÄ• hmaá¹‡o nÄ• haá¹ƒ tathÄ• brÄ• hmaá¹‡osmÄ«ti vÄ• ,
tathÄ• vessosmÄ«ti vÄ• , yathÄ• so suddo nÄ• haá¹ƒ tathÄ• suddosmÄ«ti vÄ• , yathÄ• s
tathÄ• gahaá¹-á¹-hosmÄ«ti vÄ• , yathÄ• so pabbajito nÄ• haá¹ƒ tathÄ• pabbajitosmÄ«ti vÄ
nÄ• haá¹ƒ tathÄ• devosmÄ«ti vÄ• , yathÄ• so manusso nÄ• haá¹ƒ tathÄ• manussosmÄ«t
nÄ• haá¹ƒ tathÄ• rÅ«pÄ«smÄ«ti vÄ• , yathÄ• so arÅ«pÄ« nÄ• haá¹ƒ tathÄ• arÅ«pÄ«smÄ
nÄ• haá¹ƒ tathÄ• saÃ±Ã±Ä«smÄ«ti vÄ• , yathÄ• so asaÃ±Ã±Ä« nÄ• haá¹ƒ tathÄ• asaÃ±Ã
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« nÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«smÄ«ti vÄ•

(5) kathaÃ±ca \Be 408/ bhavissanti hoti? kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ karitvÄ• \Se 5
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ bhavissanti chandaá¹ƒ pa
mÄ• naá¹ƒ paá¹-ilabhati \Ne 462/, bhavissanti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá¹ƒ sati imÄ•
honti --- itthaá¹ƒ bhavissanti vÄ• , evaá¹ƒ bhavissanti vÄ• , aÃ±Ã±athÄ• bhavissanti vÄ• .

(6) kathaÃ±ca itthaá¹ƒ bhavissanti hoti? khattiyo bhavissanti vÄ• , brÄ• hmaá¹‡o bhavissan
bhavissanti vÄ• , suddo bhavissanti vÄ• , gahaá¹-á¹-ho bhavissanti vÄ• , pabbajito bhavissa
bhavissanti vÄ• , manusso bhavissanti vÄ• , rÅ«pÄ« bhavissanti vÄ• , arÅ«pÄ« bhavissanti

bhavissanti vÄ• , asaÃ±Ã±Ä« bhavissanti vÄ• , nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissanti v
bhavissanti hoti.

(7) kathaÃ±ca evaá¹ƒ bhavissanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so khattiyo ta
bhavissanti vÄ• , yathÄ• so brÄ• hmaá¹‡o tathÄ• haá¹ƒ brÄ• hmaá¹‡o bhavissanti vÄ• ... p
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« tathÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissanti vÄ•

(8) kathaÃ±ca aÃ±Ã±athÄ• bhavissanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so kha
khattiyo bhavissanti vÄ• , yathÄ• so brÄ• hmaá¹‡o nÄ• haá¹ƒ tathÄ• brÄ• hmaá¹‡o bhavis
so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« nÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhaviss
bhavissanti hoti.

(9) kathaÃ±ca \Se 533/ asasmÄ«ti hoti? kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ karitvÄ• rÅ«pa
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ niccosmi dhuvosmi sassatosmi avipar
evaá¹ƒ asasmÄ«ti hoti.

(10) kathaÃ±ca \Ee 395/ sÄ• tasmÄ«ti hoti? kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ karitvÄ• rÅ
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ ucchijjissÄ• mi vinassissÄ
--- evaá¹ƒ sÄ• tasmÄ«ti hoti.

(11) kathaÃ±ca siyanti hoti? kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ karitvÄ• rÅ«paá¹ƒ ... pe ...
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ siyanti chandaá¹ƒ paá¹-ilabhati, siyanti r
\Be 409/ \Ne 463/, siyanti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá¹ƒ sati imÄ• ni papaÃ±citÄ• ni ho
siyanti vÄ• , evaá¹ƒ siyanti vÄ• , aÃ±Ã±athÄ• siyanti vÄ• .

(12) kathaÃ±ca itthaá¹ƒ siyanti hoti? khattiyo siyanti vÄ• , brÄ• hmaá¹‡o siyanti vÄ• , vesso
siyanti vÄ• , gahaá¹-á¹-ho siyanti vÄ• , pabbajito siyanti vÄ• , devo siyanti vÄ• , manusso siy
siyanti vÄ• , arÅ«pÄ« siyanti vÄ• , saÃ±Ã±Ä« siyanti vÄ• , asaÃ±Ã±Ä« siyanti vÄ• , nevasaÃ
vÄ• --- evaá¹ƒ itthaá¹ƒ siyanti hoti.

(13) kathaÃ±ca evaá¹ƒ siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so khattiyo tathÄ
siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o tathÄ• haá¹ƒ brÄ• hmaá¹‡o siyanti vÄ• ... pe ... yathÄ
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« \Se 534/ tathÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« siyanti
hoti.

(14) kathaÃ±ca aÃ±Ã±athÄ• siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so khattiyo
khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o nÄ• haá¹ƒ tathÄ• brÄ• hmaá¹‡o siyanti vÄ•
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« nÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« siyanti vÄ•

hoti.

(15) kathaÃ±ca apÄ• haá¹ƒ siyanti hoti? kaÃ±ci dhammaá¹ƒ anavakÄ• riá¹ƒ karitvÄ• rÅ«pa
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ apÄ• haá¹ƒ siyanti chandaá¹ƒ paá¹-ilabh
mÄ• naá¹ƒ paá¹-ilabhati, apÄ• haá¹ƒ siyanti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá¹ƒ sati imÄ• ni
honti --- apÄ• haá¹ƒ itthaá¹ƒ siyanti vÄ• , apÄ• haá¹ƒ evaá¹ƒ siyanti vÄ• , apÄ• haá¹ƒ aÃ±Ã±

(16) kathaÃ±ca apÄ• haá¹ƒ itthaá¹ƒ siyanti hoti? apÄ• haá¹ƒ khattiyo siyanti vÄ• , apÄ• haá
vÄ• , apÄ• haá¹ƒ vesso siyanti vÄ• , apÄ• haá¹ƒ suddo siyanti vÄ• , apÄ• haá¹ƒ gahaá¹-á¹-h
pabbajito siyanti \Ee 396/ vÄ• , apÄ• haá¹ƒ devo siyanti vÄ• , apÄ• haá¹ƒ manusso siyanti v
siyanti vÄ• , apÄ• haá¹ƒ arÅ«pÄ« siyanti vÄ• , apÄ• haá¹ƒ saÃ±Ã±Ä« \Ne 464/ siyanti vÄ• ,
siyanti \Be 410/ vÄ• , apÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« siyanti vÄ• --- evaá¹ƒ apÄ
hoti. (17) kathaÃ±ca apÄ• haá¹ƒ evaá¹ƒ siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ•
tathÄ• khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o \Se 535/ apÄ• haá¹ƒ tathÄ• brÄ• hm
... yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« apÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±
apÄ• haá¹ƒ evaá¹ƒ siyanti hoti.

(18) kathaÃ±ca apÄ• haá¹ƒ aÃ±Ã±athÄ• siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ
tathÄ• khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o apÄ• haá¹ƒ na tathÄ• brÄ• hmaá¹‡o
yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« apÄ• haá¹ƒ na tathÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã
aÃ±Ã±athÄ• siyanti hoti.

imÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya.

(2) bÄ• hirassa upÄ• dÄ• ya

<975> tattha katamÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni bÄ• hirassa upÄ• dÄ• ya? im
itthasmÄ«ti hoti, iminÄ• evasmÄ«ti hoti, iminÄ• aÃ±Ã±athÄ• smÄ«ti hoti, iminÄ• bhavissan
itthaá¹ƒ bhavissanti hoti, iminÄ• evaá¹ƒ bhavissanti hoti, iminÄ• aÃ±Ã±athÄ• bhavissanti h
asasmÄ«ti hoti, iminÄ• sÄ• tasmÄ«ti hoti, iminÄ• siyanti hoti, iminÄ• itthaá¹ƒ siyanti hoti, im
siyanti hoti, iminÄ• aÃ±Ã±athÄ• siyanti hoti, iminÄ• apÄ• haá¹ƒ siyanti hoti, iminÄ• apÄ• h
hoti, iminÄ• apÄ• haá¹ƒ evaá¹ƒ siyanti hoti, iminÄ• apÄ• haá¹ƒ aÃ±Ã±athÄ• siyanti hoti.

<976> (1) kathaÃ±ca \Ne 465/ iminÄ• asmÄ«ti hoti? kaÃ±ci \Ee 397/ dhammaá¹ƒ avakÄ• r
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ iminÄ• asmÄ«ti chandaá¹
iminÄ• asmÄ«ti mÄ• naá¹ƒ paá¹-ilabhati, iminÄ• asmÄ«ti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá
papaÃ±citÄ• ni honti --- iminÄ• itthasmÄ«ti vÄ• , iminÄ• evasmÄ«ti vÄ• , iminÄ• aÃ±Ã±ath

(2) kathaÃ±ca \Be 411/ iminÄ• itthasmÄ«ti hoti? iminÄ• khattiyosmÄ«ti vÄ• , iminÄ• brÄ• iminÄ• vessosmÄ«ti vÄ• , iminÄ• suddosmÄ«ti vÄ• , iminÄ• gahaá¹-á¹-hosmÄ«ti vÄ• , imi iminÄ• devosmÄ«ti vÄ• , iminÄ• manussosmÄ«ti vÄ• , iminÄ• rÅ«pÄ«smÄ«ti vÄ• , iminÄ• saÃ±Ã±Ä«smÄ«ti vÄ• , iminÄ• asaÃ±Ã±Ä«smÄ«ti vÄ• , iminÄ• nevasaÃ±Ã±Ä«nÄ• saÃ±Ã itthasmÄ«ti hoti.

(3) kathaÃ±ca iminÄ• evasmÄ«ti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so khattiyo in khattiyosmÄ«ti vÄ• , yathÄ• so brÄ• hmaá¹‡o iminÄ• tathÄ• haá¹ƒ brÄ• hmaá¹‡osmÄ«ti vÄ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• tathÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«smÄ«ti v

(4) kathaÃ±ca iminÄ• aÃ±Ã±athÄ• smÄ«ti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so tathÄ• khattiyosmÄ«ti vÄ• , yathÄ• so brÄ• hmaá¹‡o iminÄ• nÄ• haá¹ƒ tathÄ• brÄ• hmaá yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• nÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±Ä«nÄ• sa aÃ±Ã±athÄ• smÄ«ti hoti.

(5) kathaÃ±ca \Se 537/ iminÄ• bhavissanti hoti? kaÃ±ci dhammaá¹ƒ avakÄ• riá¹ƒ karitvÄ• ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ iminÄ• bhavissanti chandaá¹ƒ paá¹-il bhavissanti mÄ• naá¹ƒ paá¹-ilabhati, iminÄ• bhavissanti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá¹ƒ papaÃ±citÄ• ni honti --- iminÄ• itthaá¹ƒ bhavissanti vÄ• , iminÄ• evaá¹ƒ bhavissanti vÄ• , i bhavissanti vÄ• .

(6) kathaÃ±ca \Ne 466/ iminÄ• itthaá¹ƒ bhavissanti hoti? iminÄ• khattiyo bhavissanti vÄ• iminÄ• arÅ«pÄ« bhavissanti vÄ• , iminÄ• saÃ±Ã±Ä« bhavissanti vÄ• , iminÄ• asaÃ±Ã±Ä« nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« bhavissanti vÄ• --- evaá¹ƒ iminÄ• itthaá¹ƒ bhavissanti hoti.

(7) kathaÃ±ca iminÄ• evaá¹ƒ bhavissanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so kh tathÄ• haá¹ƒ khattiyo bhavissanti vÄ• , yathÄ• so \Be 412/ brÄ• hmaá¹‡o iminÄ• tathÄ• ha bhavissanti vÄ• ... pe ... yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• tathÄ• haá¹ƒ nev bhavissanti vÄ• --- evaá¹ƒ iminÄ• evaá¹ƒ bhavissanti hoti.

(8) kathaÃ±ca iminÄ• aÃ±Ã±athÄ• bhavissanti hoti? parapuggalaá¹ƒ upanidhÄ• ya \Se 53 iminÄ• nÄ• haá¹ƒ tathÄ• khattiyo bhavissanti vÄ• , yathÄ• so brÄ• hmaá¹‡o iminÄ• nÄ• h bhavissanti vÄ• ... pe ... yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• nÄ• haá¹ƒ tathÄ bhavissanti vÄ• --- evaá¹ƒ iminÄ• aÃ±Ã±athÄ• bhavissanti hoti.

(9) kathaÃ±ca iminÄ• asasmÄ«ti hoti? kaÃ±ci dhammaá¹ƒ avakÄ• riá¹ƒ {avakÄ• rÄ« (Ce) } ... vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ iminÄ• niccosmi dhuvo

aviparią¹‡Ä• madhammosmÄ«ti --- evaá¹ƒ iminÄ• asasmÄ«ti hoti.

(10) kathaÃ±ca iminÄ• sÄ• tasmÄ«ti hoti? kaÃ±ci dhammaá¹ƒ avakÄ• riá¹ƒ karitvÄ• rÅ«pa
... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ iminÄ• ucchijjissÄ• mi vinassissÄ• m
evaá¹ƒ iminÄ• sÄ• tasmÄ«ti hoti.

(11) kathaÃ±ca iminÄ• siyanti hoti? kaÃ±ci dhammaá¹ƒ avakÄ• riá¹ƒ karitvÄ• rÅ«paá¹ƒ ...
saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ iminÄ• siyanti chandaá¹ƒ paá¹-ilabhati,
paá¹-ilabhati, iminÄ• siyanti diá¹-á¹-hiá¹ƒ paá¹-ilabhati. tasmiá¹ƒ sati imÄ• ni papaÃ±citÄ• ni
itthaá¹ƒ siyanti vÄ• , iminÄ• evaá¹ƒ siyanti vÄ• , iminÄ• aÃ±Ã±athÄ• siyanti vÄ• .

(12) kathaÃ±ca \Ne 467/ iminÄ• itthaá¹ƒ siyanti hoti? iminÄ• khattiyo siyanti vÄ• , iminÄ•
vÄ• , iminÄ• vesso siyanti vÄ• , iminÄ• suddo siyanti vÄ• , iminÄ• gahaá¹-á¹-ho siyanti vÄ
siyanti vÄ• , iminÄ• devo siyanti vÄ• , iminÄ• manusso siyanti vÄ• , iminÄ• rÅ«pÄ« siyanti
siyanti vÄ• , iminÄ• \Se 539/ saÃ±Ã±Ä« \Ee 399/ siyanti vÄ• , iminÄ• asaÃ±Ã±Ä« siyanti v
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« siyanti vÄ• --- evaá¹ƒ iminÄ• itthaá¹ƒ siyanti hoti.

(13) kathaÃ±ca \Be 413/ iminÄ• evaá¹ƒ siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ•
tathÄ• haá¹ƒ khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o iminÄ• tathÄ• haá¹ƒ brÄ• hma
yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• tathÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±
evaá¹ƒ siyanti hoti.

(14) kathaÃ±ca iminÄ• aÃ±Ã±athÄ• siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yathÄ• so
tathÄ• khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o iminÄ• nÄ• haá¹ƒ tathÄ• brÄ• hmaá
yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• nÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±Ä«nÄ• sa
aÃ±Ã±athÄ• siyanti hoti.

(15) kathaÃ±ca iminÄ• apÄ• haá¹ƒ siyanti hoti? kaÃ±ci dhammaá¹ƒ avakÄ• riá¹ƒ karitvÄ•
vedanaá¹ƒ ... saÃ±Ã±aá¹ƒ ... saá¹…khÄ• re ... viÃ±Ã±Ä• á¹‡aá¹ƒ iminÄ• apÄ• haá¹ƒ siyant
iminÄ• apÄ• haá¹ƒ siyanti mÄ• naá¹ƒ paá¹-ilabhati, iminÄ• apÄ• haá¹ƒ siyanti diá¹-á¹-hiá¹ƒ
tasmiá¹ƒ sati imÄ• ni papaÃ±citÄ• ni honti --- iminÄ• apÄ• haá¹ƒ itthaá¹ƒ siyanti vÄ• , imin
siyanti vÄ• , iminÄ• apÄ• haá¹ƒ aÃ±Ã±athÄ• siyanti vÄ• .

(16) kathaÃ±ca iminÄ• apÄ• haá¹ƒ itthaá¹ƒ siyanti hoti? iminÄ• apÄ• haá¹ƒ khattiyo siyant
apÄ• haá¹ƒ brÄ• hmaá¹‡o siyanti vÄ• , iminÄ• apÄ• haá¹ƒ vesso siyanti vÄ• , iminÄ• apÄ•
iminÄ• apÄ• haá¹ƒ gahaá¹-á¹-ho siyanti vÄ• , iminÄ• apÄ• haá¹ƒ pabbajito siyanti vÄ• , im
siyanti vÄ• , iminÄ• apÄ• haá¹ƒ manusso siyanti vÄ• , iminÄ• apÄ• haá¹ƒ rÅ«pÄ« siyanti v
arÅ«pÄ« siyanti vÄ• , iminÄ• apÄ• haá¹ƒ saÃ±Ã±Ä« \Ne 468/ siyanti vÄ• , iminÄ• apÄ• ha

iminÄ• apÄ• haá¹ƒ nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« siyanti vÄ• --- evaá¹ƒ iminÄ• apÄ• haá

(17) kathaÃ±ca iminÄ• apÄ• haá¹ƒ evaá¹ƒ siyanti hoti? parapuggalaá¹ƒ upanidhÄ• ya yath
apÄ• haá¹ƒ tathÄ• khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o iminÄ• apÄ• haá¹ƒ tathÄ
... pe ... yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• apÄ• haá¹ƒ tathÄ• nevasaÃ±Ã±
evaá¹ƒ iminÄ• apÄ• haá¹ƒ evaá¹ƒ siyanti hoti.

(18) kathaÃ±ca \Be 414/ iminÄ• apÄ• haá¹ƒ aÃ±Ã±athÄ• siyanti hoti? parapuggalaá¹ƒ \Ee
so khattiyo iminÄ• apÄ• haá¹ƒ na tathÄ• khattiyo siyanti vÄ• , yathÄ• so brÄ• hmaá¹‡o im
brÄ• hmaá¹‡o siyanti vÄ• ... pe ... yathÄ• so nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« iminÄ• apÄ• h
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« siyanti vÄ• --- evaá¹ƒ iminÄ• apÄ• haá¹ƒ aÃ±Ã±athÄ• siya

imÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni bÄ• hirassa upÄ• dÄ• ya.

iti imÄ• ni aá¹-á¹-hÄ• rasa taá¹‡hÄ• vicaritÄ• ni ajjhattikassa upÄ• dÄ• ya, imÄ• ni \Se 541/
taá¹‡hÄ• vicaritÄ• ni bÄ• hirassa upÄ• dÄ• ya, tadekajjhaá¹ƒ abhisaÃ±Ã±Å«hitvÄ• abhisaá
taá¹‡hÄ• vicaritÄ• ni honti. iti evarÅ«pÄ• ni atÄ«tÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, anÄ
taá¹‡hÄ• vicaritÄ• ni, paccuppannÄ• ni chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni, tadekajjhaá¹ƒ abhi
abhisaá¹…khipitvÄ• aá¹-á¹-hataá¹‡hÄ• vicaritasataá¹ƒ hoti.

<977> tattha katamÄ• ni dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni brahmajÄ• le veyyÄ• karaá¹‡e v
cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro ekaccasassatikÄ• , cattÄ• ro antÄ• nantikÄ• , cattÄ• ro
adhiccasamuppannikÄ• , soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• , satta ucchedavÄ• dÄ• , paÃ±ca diá¹-á¹-hadhamma
dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni brahmajÄ• le veyyÄ• karaá¹‡e vuttÄ• ni bhagavatÄ• ti.

khuddakavatthuvibhaá¹…go niá¹-á¹-hito.

18. dhammahadayavibhaá¹…go

1. sabbasaá¹…gÄ• hikavÄ• ro

<978> kati \Be 415/ \Ee 401/ \Ne 469/ khandhÄ• , kati Ä• yatanÄ• ni, kati dhÄ• tuyo, kati sa
indriyÄ• ni, kati hetÅ«, kati Ä• hÄ• rÄ• , kati phassÄ• , kati vedanÄ• , kati saÃ±Ã±Ä• , kati ce

paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, cattÄ• ri \Se 542/ s
bÄ• vÄ«satindriyÄ• ni, nava hetÅ«, cattÄ• ro Ä• hÄ• rÄ• , satta phassÄ• , satta vedanÄ• , sa

cetanÄ• , satta cittÄ• ni.

<979> tattha katame paÃ±cakkhandhÄ• ? rÅ«pakkhandho, vedanÄ• kkhandho, saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡akkhandho --- ime vuccanti ``paÃ±cakkhandhÄ• â€™â€™.

<980> tattha katamÄ• ni dvÄ• dasÄ• yatanÄ• ni? cakkhÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, s saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, rasÄ• yatan phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ --- imÄ• ni vuccanti ``d

<981> tattha katamÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo? cakkhudhÄ• tu, rÅ«padhÄ• tu, cakkhuvi sotadhÄ• tu, saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu \Ee 402/, gandhadh ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu, jivhÄ• dhÄ• tu, rasadhÄ• tu, jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, k phoá¹-á¹-habbadhÄ• tu, kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu, dhammadhÄ• tu, man vuccanti ``aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™.

<982> tattha katamÄ• ni cattÄ• ri saccÄ• ni? dukkhasaccaá¹ƒ, samudayasaccaá¹ƒ, nirodha --- imÄ• ni vuccanti ``cattÄ• ri saccÄ• niâ€™â€™.

<983> tattha katamÄ• ni bÄ• vÄ«satindriyÄ• ni? cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindr kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, sukhindriyaá dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ, domanassindriyaá¹ƒ, upekkhindriyaá¹ƒ \Se 543/, sad vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ, anaÃ±Ã±Ä• taÃ±Ã± aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- imÄ• ni vuccanti ``bÄ• vÄ«satindriyÄ• niâ€™â

<984> tattha \Be 416/ katame nava hetÅ«? tayo kusalahetÅ«, tayo akusalahetÅ«, tayo aby

tattha katame tayo kusalahetÅ«? alobho kusalahetu, adoso kusalahetu, amoho kusalahetu kusalahetÅ«.

tattha katame tayo akusalahetÅ«? lobho akusalahetu, doso akusalahetu, moho akusalahetu akusalahetÅ«.

tattha katame tayo abyÄ• katahetÅ«? kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ vipÄ• kato kiriyÄ alobho, adoso, amoho --- ime tayo abyÄ• katahetÅ«. ime vuccanti ``nava hetÅ«â€™â€™.

<985> tattha katame cattÄ• ro Ä• hÄ• rÄ• ? kabaá¸·Ä«kÄ• rÄ• hÄ• ro {kabaá¸·iá¹ƒkÄ• ro Ä phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ• ro \Ee 403/, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro --- ime vuccant

<986> tattha \Ne 471/ katame satta phassÄ• ? cakkhusamphasso, sotasamphasso, ghÄ• n
kÄ• yasamphasso, manodhÄ• tusamphasso, manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso --- ime

<987> tattha katamÄ• satta vedanÄ• ? cakkhusamphassajÄ• vedanÄ• , sotasamphassajÄ
vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• vedanÄ• , manodhÄ• tusa
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• \Se 544/ vedanÄ• --- imÄ• vuccanti ``satta ved

<988> tattha katamÄ• satta saÃ±Ã±Ä• ? cakkhusamphassajÄ• saÃ±Ã±Ä• , sotasamphass
ghÄ• nasamphassajÄ• saÃ±Ã±Ä• , jivhÄ• samphassajÄ• saÃ±Ã±Ä• , kÄ• yasamphassajÄ
saÃ±Ã±Ä• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã±Ä• --- imÄ• vuccanti ``satta

<989> tattha \Be 417/ katamÄ• satta cetanÄ• ? cakkhusamphassajÄ• cetanÄ• , sotasamp
ghÄ• nasamphassajÄ• cetanÄ• , jivhÄ• samphassajÄ• cetanÄ• , kÄ• yasamphassajÄ• ce
cetanÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• --- imÄ• vuccanti ``satta cet

<990> tattha katamÄ• ni satta cittÄ• ni? cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, g
jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ \Ee 404/, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manoviÃ±Ã±Ä•
``satta cittÄ• niâ€™â€™.

2. uppattÄ• nuppattivÄ• ro

1. kÄ• madhÄ• tu

<991> kÄ• madhÄ• tuyÄ• kati khandhÄ• , kati Ä• yatanÄ• ni, kati dhÄ• tuyo, kati saccÄ• n
kati hetÅ«, kati Ä• hÄ• rÄ• , kati phassÄ• , kati vedanÄ• , kati saÃ±Ã±Ä• , kati cetanÄ• , kati

kÄ• madhÄ• tuyÄ• paÃ±cakkhandhÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo
bÄ• vÄ«satindriyÄ• ni, nava hetÅ«, cattÄ• ro Ä• hÄ• rÄ• , satta phassÄ• , satta vedanÄ• , sa
cetanÄ• , satta cittÄ• ni.

<992> tattha katame kÄ• madhÄ• tuyÄ• paÃ±cakkhandhÄ• ? rÅ«pakkhandho, vedanÄ• kk
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime vuccanti ``kÄ• madhÄ• tuyÄ• paÃ

tattha katamÄ• ni kÄ• madhÄ• tuyÄ• dvÄ• dasÄ• yatanÄ• ni? cakkhÄ• yatanaá¹ƒ, rÅ«pÄ•
sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatana
kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ ---
``kÄ• madhÄ• tuyÄ• dvÄ• dasÄ• yatanÄ• niâ€™â€™.

tattha katamÄ• kÄ• madhÄ• tuyÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo? cakkhudhÄ• tu, rÅ«padhÄ•
sotadhÄ• tu, saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• nadhÄ• tu, gandhadhÄ• tu, gh
jivhÄ• dhÄ• tu, rasadhÄ• tu, jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, kÄ• yadhÄ• tu, phoá¹-á¹-habbad
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu, dhammadhÄ• tu \Be 418/, manoviÃ±Ã±Ä• á¹‡a
``kÄ• madhÄ• tuyÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™.

tattha katamÄ• ni kÄ• madhÄ• tuyÄ• tÄ«á¹‡i saccÄ• ni? dukkhasaccaá¹ƒ, samudayasacca
vuccanti ``kÄ• madhÄ• tuyÄ• tÄ«á¹‡i saccÄ• niâ€™â€™.

tattha katamÄ• ni kÄ• madhÄ• tuyÄ• bÄ• vÄ«satindriyÄ• ni? cakkhundriyaá¹ƒ, sotindriyaá¹
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- imÄ• ni vuccanti ``kÄ• madhÄ• tuyÄ• bÄ• vÄ«satindriyÄ• niâ€™

tattha katame kÄ• madhÄ• tuyÄ• nava hetÅ«? tayo kusalahetÅ«, tayo akusalahetÅ«, tayo
ime vuccanti ``kÄ• madhÄ• tuyÄ• nava hetÅ«â€™â€™.

tattha \Ee 405/ \Ne 473/ katame kÄ• madhÄ• tuyÄ• cattÄ• ro Ä• hÄ• rÄ• ? kabaá¸·Ä«kÄ• r
manosaÃ±cetanÄ• hÄ• ro, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro --- ime vuccanti ``kÄ• madhÄ• tuyÄ• cat

tattha katame kÄ• madhÄ• tuyÄ• satta phassÄ• ? cakkhusamphasso sotasamphasso, ghÄ
kÄ• yasamphasso, manodhÄ• tusamphasso, manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso --- ime
phassÄ• â€™â€™.

tattha katamÄ• kÄ• madhÄ• tuyÄ• satta vedanÄ• ? cakkhusamphassajÄ• vedanÄ• , sota
ghÄ• nasamphassajÄ• vedanÄ• , jivhÄ• samphassajÄ• vedanÄ• , kÄ• yasamphassajÄ• v
vedanÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• vedanÄ• --- imÄ• vuccatti ``kÄ• mad

tattha katamÄ• kÄ• madhÄ• tuyÄ• satta saÃ±Ã±Ä• ? cakkhusamphassajÄ• saÃ±Ã±Ä• , s
ghÄ• nasamphassajÄ• saÃ±Ã±Ä• , jivhÄ• samphassajÄ• saÃ±Ã±Ä• , kÄ• yasamphassajÄ
saÃ±Ã±Ä• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã±Ä• --- imÄ• vuccanti ``kÄ•

tattha \Be 419/ katamÄ• kÄ• madhÄ• tuyÄ• satta cetanÄ• ? cakkhusamphassajÄ• cetanÄ
ghÄ• nasamphassajÄ• cetanÄ• , jivhÄ• samphassajÄ• cetanÄ• , kÄ• yasamphassajÄ• ce
cetanÄ• , manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• --- imÄ• vuccanti ``kÄ• mad

tattha katamÄ• ni kÄ• madhÄ• tuyÄ• satta cittÄ• ni? cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±
ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ, jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• t
imÄ• ni vuccanti ``kÄ• madhÄ• tuyÄ• satta cittÄ• niâ€™â€™.

2. rÅ«padhÄ• tu

<993> rÅ«padhÄ• tuyÄ• \Ne 474/ kati khandhÄ• , kati Ä• yatanÄ• , kati dhÄ• tuyo, kati sac
... pe ... kati cittÄ• ni?

rÅ«padhÄ• tuyÄ• paÃ±cakkhandhÄ• , cha Ä• yatanÄ• ni, nava dhÄ• tuyo, tÄ«á¹‡i saccÄ•
aá¹-á¹-ha hetÅ«, tayo Ä• hÄ• rÄ• , cattÄ• ro phassÄ• , catasso vedanÄ• , catasso saÃ±Ã±Ä
cittÄ• ni.

<994> tattha katame rÅ«padhÄ• tuyÄ• paÃ±cakkhandhÄ• ? rÅ«pakkhandho, vedanÄ• kkh
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime vuccanti ``rÅ«padhÄ• tuyÄ• paÃ±

tattha katamÄ• ni rÅ«padhÄ• tuyÄ• cha Ä• yatanÄ• ni? cakkhÄ• yatanaá¹ƒ, rÅ«pÄ• yatana
saddÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ --- imÄ• ni vuccanti ``rÅ«padhÄ•

tattha katamÄ• rÅ«padhÄ• tuyÄ• nava dhÄ• tuyo? cakkhudhÄ• tu, rÅ«padhÄ• tu, cakkhuv
saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu, dhammadhÄ• tu, manoviÃ±Ã±Ä• a
``rÅ«padhÄ• tuyÄ• nava dhÄ• tuyoâ€™â€™.

tattha katamÄ• ni rÅ«padhÄ• tuyÄ• tÄ«á¹‡i saccÄ• ni? dukkhasaccaá¹ƒ, samudayasaccaá
vuccanti ``rÅ«padhÄ• tuyÄ• tÄ«á¹‡i saccÄ• niâ€™â€™.

tattha \Be 420/ katamÄ• ni rÅ«padhÄ• tuyÄ• cuddasindriyÄ• ni? cakkhundriyaá¹ƒ, sotindriy
jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ \Ee 406/, upekkhindriyaá¹ƒ, saddhindriyaá¹ƒ, vÄ«riyind
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- imÄ• ni vuccanti ``rÅ«padhÄ• tuyÄ• cuddasindriyÄ• niâ€™â€™

tattha \Ne 475/ katame rÅ«padhÄ• tuyÄ• aá¹-á¹-ha hetÅ«? tayo kusalahetÅ«, dve akusalah
abyÄ• katahetÅ«.

tattha katame tayo kusalahetÅ«? alobho kusalahetu, adoso kusalahetu, amoho kusalahetu
kusalahetÅ«.

tattha katame dve akusalahetÅ«? lobho akusalahetu, moho akusalahetu --- ime dve akusal

tattha katame \Se 547/ tayo abyÄ• katahetÅ«? kusalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ vipÄ• k
dhammesu alobho, adoso, amoho --- ime tayo abyÄ• katahetÅ«. ime vuccanti rÅ«padhÄ• tu

tattha katame rÅ«padhÄ• tuyÄ• tayo Ä• hÄ• rÄ• ? phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ•
vuccanti ``rÅ«padhÄ• tuyÄ• tayo Ä• hÄ• rÄ• â€™â€™.

tattha katame rÅ«padhÄ• tuyÄ• cattÄ• ro phassÄ• ? cakkhusamphasso, sotasamphasso, r
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso --- ime vuccanti ``rÅ«padhÄ• tuyÄ• cattÄ• ro phass

tattha katamÄ• rÅ«padhÄ• tuyÄ• catasso vedanÄ• ... pe ... catasso saÃ±Ã±Ä• ... pe ... c
... cattÄ• ri cittÄ• ni? cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotaviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tu, manov
imÄ• ni vuccanti ``rÅ«padhÄ• tuyÄ• cattÄ• ri cittÄ• niâ€™â€™.

3. arÅ«padhÄ• tu

<995> arÅ«padhÄ• tuyÄ• \Be 421/ kati khandhÄ• ... pe ... kati cittÄ• ni?

arÅ«padhÄ• tuyÄ• cattÄ• ro khandhÄ• , dve Ä• yatanÄ• ni, dve dhÄ• tuyo, tÄ«á¹‡i saccÄ•
476/, aá¹-á¹-ha hetÅ«, tayo Ä• hÄ• rÄ• , eko phasso, ekÄ• vedanÄ• , ekÄ• saÃ±Ã±Ä• , ekA

<996> tattha \Ee 407/ katame arÅ«padhÄ• tuyÄ• cattÄ• ro khandhÄ• ? vedanÄ• kkhandho
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime vuccanti ``arÅ«padhÄ• tuyÄ• catt

tattha katamÄ• ni arÅ«padhÄ• tuyÄ• dve Ä• yatanÄ• ni? manÄ• yatanaá¹ƒ, dhammÄ• yata
``arÅ«padhÄ• tuyÄ• dve Ä• yatanÄ• niâ€™â€™.

tattha katamÄ• arÅ«padhÄ• tuyÄ• dve dhÄ• tuyo? manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Se 548/, d
``arÅ«padhÄ• tuyÄ• dve dhÄ• tuyoâ€™â€™.

tattha katamÄ• ni arÅ«padhÄ• tuyÄ• tÄ«á¹‡i saccÄ• ni? dukkhasaccaá¹ƒ, samudayasacca
vuccanti ``arÅ«padhÄ• tuyÄ• tÄ«á¹‡i saccÄ• niâ€™â€™.

tattha katamÄ• ni arÅ«padhÄ• tuyÄ• ekÄ• dasindriyÄ• ni? manindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ,
upekkhindriyaá¹ƒ, saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paA
aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- imÄ• ni vuccanti ``arÅ«padhÄ• tuyÄ• ekÄ• da

tattha katame arÅ«padhÄ• tuyÄ• aá¹-á¹-ha hetÅ«? tayo kusalahetÅ«, dve akusalahetÅ«, ta
... ime vuccanti ``arÅ«padhÄ• tuyÄ• aá¹-á¹-ha hetÅ«â€™â€™.

tattha katame arÅ«padhÄ• tuyÄ• tayo Ä• hÄ• rÄ• ? phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ

vuccanti ``arÅ«padhÄ• tuyÄ• tayo Ä• hÄ• rÄ• â€™â€™.

tattha katamo arÅ«padhÄ• tuyÄ• eko phasso? manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso --- ``arÅ«padhÄ• tuyÄ• eko phassoâ€™â€™.

tattha \Be 422/ \Ne 477/ katamÄ• arÅ«padhÄ• tuyÄ• ekÄ• vedanÄ• ... pe ... ekÄ• saÃ±Ã cetanÄ• ... pe ... ekaá¹ƒ cittaá¹ƒ? manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- idaá¹ƒ vuccati ``arÅ«padh cittaá¹ƒâ€™â€™.

4. apariyÄ• pannaá¹ƒ

<997> apariyÄ• panne kati khandhÄ• ... pe ... kati cittÄ• ni?

apariyÄ• panne cattÄ• ro khandhÄ• , dve Ä• yatanÄ• ni, dve dhÄ• tuyo, dve saccÄ• ni, dvÄ tayo Ä• hÄ• rÄ• , eko \Ee 408/ phasso, ekÄ• vedanÄ• , ekÄ• saÃ±Ã±Ä• , ekÄ• cetanÄ• ,

<998> tattha katame apariyÄ• panne cattÄ• ro khandhÄ• ? vedanÄ• kkhandho, saÃ±Ã±Ä• saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho --- ime vuccanti ``apariyÄ• panne cattÄ•

tattha katamÄ• ni apariyÄ• panne dve Ä• yatanÄ• ni? manÄ• yatanaá¹ƒ, dhammÄ• yatana ``apariyÄ• panne dve Ä• yatanÄ• niâ€™â€™.

tattha katamÄ• apariyÄ• panne dve dhÄ• tuyo? manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhammadhÄ ``apariyÄ• panne dve dhÄ• tuyoâ€™â€™.

tattha katamÄ• ni apariyÄ• panne dve saccÄ• ni? maggasaccaá¹ƒ, nirodhasaccaá¹ƒ --- imÄ ``apariyÄ• panne dve saccÄ• niâ€™â€™.

tattha katamÄ• ni apariyÄ• panne dvÄ• dasindriyÄ• ni? manindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, so upekkhindriyaá¹ƒ, saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, pa anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ --- im dvÄ• dasindriyÄ• niâ€™â€™.

tattha katame apariyÄ• panne cha hetÅ«? tayo kusalahetÅ«, tayo abyÄ• katahetÅ«.

tattha \Ne 478/ katame tayo kusalahetÅ«? alobho kusalahetu, adoso kusalahetu, amoho ku kusalahetÅ«.

tattha \Be 423/ katame tayo abyÄ• katahetÅ«? kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ vipÄ• kato a
tayo abyÄ• katahetÅ«. ime vuccanti ``apariyÄ• panne cha hetÅ«â€™â€™.

tattha katame apariyÄ• panne tayo Ä• hÄ• rÄ• ? phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ• r
vuccanti ``apariyÄ• panne tayo Ä• hÄ• rÄ• â€™â€™.

tattha katamo apariyÄ• panne eko phasso? manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso --- aya
eko phassoâ€™â€™.

tattha \Se 550/ katamÄ• apariyÄ• panne ekÄ• vedanÄ• ... pe ... ekÄ• saÃ±Ã±Ä• ... pe ..
... ekaá¹ƒ cittaá¹ƒ? manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ee 409/ --- idaá¹ƒ vuccati ``apariyÄ• panne

3. pariyÄ• pannÄ• pariyÄ• pannavÄ• ro

1. kÄ• madhÄ• tu

<999> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati kÄ• madhÄ• tupariyÄ• pannÄ• , kati na kÄ• ma
sattannaá¹ƒ cittÄ• naá¹ƒ kati kÄ• madhÄ• tupariyÄ• pannÄ• , kati na kÄ• madhÄ• tupariyÄ•

<1000> rÅ«pakkhandho kÄ• madhÄ• tupariyÄ• panno; cattÄ• ro khandhÄ• siyÄ• kÄ• mad
kÄ• madhÄ• tupariyÄ• pannÄ• .

dasÄ• yatanÄ• \Ne 479/ kÄ• madhÄ• tupariyÄ• pannÄ• ; dve Ä• yatanÄ• siyÄ• kÄ• madh
kÄ• madhÄ• tupariyÄ• pannÄ• .

soá¸·asa dhÄ• tuyo kÄ• madhÄ• tupariyÄ• pannÄ• ; dve dhÄ• tuyo siyÄ• kÄ• madhÄ• tupa
kÄ• madhÄ• tupariyÄ• pannÄ• .

samudayasaccaá¹ƒ kÄ• madhÄ• tupariyÄ• pannaá¹ƒ; dve saccÄ• na kÄ• madhÄ• tupariyÄ
kÄ• madhÄ• tupariyÄ• pannaá¹ƒ, siyÄ• na kÄ• madhÄ• tupariyÄ• pannaá¹ƒ.

dasindriyÄ• kÄ• madhÄ• tupariyÄ• pannÄ• ; tÄ«á¹‡indriyÄ• na kÄ• madhÄ• tupariyÄ• par
kÄ• madhÄ• tupariyÄ• pannÄ• , siyÄ• na kÄ• madhÄ• tupariyÄ• pannÄ• .

tayo akusalahetÅ« kÄ• madhÄ• tupariyÄ• pannÄ• ; cha hetÅ« siyÄ• kÄ• madhÄ• tupariyÄ
kÄ• madhÄ• tupariyÄ• pannÄ• .

kabaá¸·Ä«kÄ• ro \Be 424/ Ä• hÄ• ro kÄ• madhÄ• tupariyÄ• panno; tayo Ä• hÄ• rÄ• siyÄ• na kÄ• madhÄ• tupariyÄ• pannÄ• .

cha phassÄ• kÄ• madhÄ• tupariyÄ• pannÄ• ; manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso \Se pariyÄ• panno, siyÄ• na kÄ• madhÄ• tupariyÄ• panno.

cha vedanÄ• ... pe ... cha saÃ±Ã±Ä• ... cha cetanÄ• ... cha cittÄ• kÄ• madhÄ• tupariyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• kÄ• madhÄ• tupariyÄ• pannÄ• , siyÄ• na kÄ• madhÄ• t

2. rÅ«padhÄ• tu

<1001> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati rÅ«padhÄ• tupariyÄ• pannÄ• , kati na rÅ«padh ... pe ... sattannaá¹ƒ cittÄ• naá¹ƒ kati rÅ«padhÄ• tupariyÄ• pannÄ• , kati na rÅ«padhÄ• tupa

<1002> rÅ«pakkhandho na rÅ«padhÄ• tupariyÄ• panno; cattÄ• ro khandhÄ• \Ee 410/ siyÄ siyÄ• na rÅ«padhÄ• tupariyÄ• pannÄ• .

dasÄ• yatanÄ• na rÅ«padhÄ• tupariyÄ• pannÄ• ; dve Ä• yatanÄ• siyÄ• rÅ«padhÄ• tupar rÅ«padhÄ• tupariyÄ• pannÄ• .

soá¸·asa dhÄ• tuyo na rÅ«padhÄ• tupariyÄ• pannÄ• ; dve dhÄ• tuyo siyÄ• rÅ«padhÄ• tup rÅ«padhÄ• tupariyÄ• pannÄ• .

tÄ«á¹‡i saccÄ• ni na rÅ«padhÄ• tupariyÄ• pannÄ• ; dukkhasaccaá¹ƒ siyÄ• rÅ«padhÄ• tup rÅ«padhÄ• tupariyÄ• pannaá¹ƒ.

terasindriyÄ• na rÅ«padhÄ• tupariyÄ• pannÄ• ; navindriyÄ• siyÄ• rÅ«padhÄ• tupariyÄ• p rÅ«padhÄ• tupariyÄ• pannÄ• .

tayo akusalahetÅ« na rÅ«padhÄ• tupariyÄ• pannÄ• ; cha hetÅ« siyÄ• rÅ«padhÄ• tupariyÄ rÅ«padhÄ• tupariyÄ• pannÄ• .

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro na rÅ«padhÄ• tupariyÄ• panno; tayo Ä• hÄ• rÄ• siyÄ• rÅ«pad rÅ«padhÄ• tupariyÄ• pannÄ• .

cha phassÄ• na rÅ«padhÄ• tupariyÄ• pannÄ• ; manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso si na rÅ«padhÄ• tupariyÄ• panno.

cha \Se 552/ \Be 425/ \Ne 481/ vedanÄ• ... pe ... cha saÃ±Ã±Ä• ... cha cetanÄ• ... cha cit
rÅ«padhÄ• tupariyÄ• pannÄ• ; manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• rÅ«padhÄ• tupariyÄ• pan
rÅ«padhÄ• tupariyÄ• pannÄ• .

3. arÅ«padhÄ• tu

<1003> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati arÅ«padhÄ• tupariyÄ• pannÄ• , kati na arÅ«pa
... sattannaá¹ƒ cittÄ• naá¹ƒ kati arÅ«padhÄ• tupariyÄ• pannÄ• , kati na arÅ«padhÄ• tupariy

<1004> rÅ«pakkhandho na arÅ«padhÄ• tupariyÄ• panno; cattÄ• ro khandhÄ• siyÄ• arÅ«p
arÅ«padhÄ• tupariyÄ• pannÄ• .

dasÄ• yatanÄ• na arÅ«padhÄ• tupariyÄ• pannÄ• ; dve Ä• yatanÄ• siyÄ• arÅ«padhÄ• tup
arÅ«padhÄ• tupariyÄ• pannÄ• .

soá¸·asa dhÄ• tuyo na arÅ«padhÄ• tupariyÄ• pannÄ• ; dve dhÄ• tuyo siyÄ• arÅ«padhÄ• t
arÅ«padhÄ• tupariyÄ• pannÄ• .

tÄ«á¹‡i saccÄ• ni na arÅ«padhÄ• tupariyÄ• pannÄ• ni.

dukkhasaccaá¹ƒ siyÄ• arÅ«padhÄ• tupariyÄ• pannaá¹ƒ, siyÄ• na arÅ«padhÄ• tupariyÄ• p

cuddasindriyÄ• na arÅ«padhÄ• tupariyÄ• pannÄ• ; aá¹-á¹-hindriyÄ• siyÄ• \Ee 411/ arÅ«p
na arÅ«padhÄ• tupariyÄ• pannÄ• .

tayo akusalahetÅ« na arÅ«padhÄ• tupariyÄ• pannÄ• ; cha hetÅ« siyÄ• arÅ«padhÄ• tupari
arÅ«padhÄ• tupariyÄ• pannÄ• .

kabaá¸·Ä«kÄ• ro \Ne 482/ Ä• hÄ• ro na arÅ«padhÄ• tupariyÄ• panno; tayo Ä• hÄ• rÄ• siy
siyÄ• na arÅ«padhÄ• tupariyÄ• pannÄ• .

cha phassÄ• na arÅ«padhÄ• tupariyÄ• pannÄ• ; manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso s
siyÄ• na arÅ«padhÄ• tupariyÄ• panno.

cha vedanÄ• ... pe ... cha saÃ±Ã±Ä• \Se 553/ ... cha cetanÄ• ... cha cittÄ• na arÅ«padhÄ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• arÅ«padhÄ• tupariyÄ• pannÄ• , siyÄ• na arÅ«padhÄ• t

4. pariyÄ• pannÄ• pariyÄ• pannaá¹ƒ

<1005> paÃ±cannaá¹ƒ \Be 426/ khandhÄ• naá¹ƒ kati pariyÄ• pannÄ• , kati apariyÄ• pannÄ
cittÄ• naá¹ƒ kati pariyÄ• pannÄ• , kati apariyÄ• pannÄ• ?

<1006> rÅ«pakkhandho pariyÄ• panno; cattÄ• ro khandhÄ• siyÄ• pariyÄ• pannÄ• , siyÄ•

dasÄ• yatanÄ• pariyÄ• pannÄ• ; dve Ä• yatanÄ• siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ•

soá¸·asa dhÄ• tuyo pariyÄ• pannÄ• ; dve dhÄ• tuyo siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ

dve saccÄ• pariyÄ• pannÄ• ; dve saccÄ• apariyÄ• pannÄ• .

dasindriyÄ• pariyÄ• pannÄ• , tÄ«á¹‡indriyÄ• apariyÄ• pannÄ• ; navindriyÄ• siyÄ• pariyÄ
apariyÄ• pannÄ• .

tayo akusalahetÅ« pariyÄ• pannÄ• ; cha hetÅ« siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ• par

kabaá¸·Ä«kÄ• ro \Ne 483/ Ä• hÄ• ro pariyÄ• panno; tayo Ä• hÄ• rÄ• siyÄ• pariyÄ• pannÄ

cha phassÄ• pariyÄ• pannÄ• ; manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso siyÄ• pariyÄ• pann

cha vedanÄ• ... pe ... cha saÃ±Ã±Ä• ... cha cetanÄ• ... cha cittÄ• pariyÄ• pannÄ• ; manc
siyÄ• pariyÄ• pannÄ• , siyÄ• apariyÄ• pannÄ• .

4. dhammadassanavÄ• ro

1. kÄ• madhÄ• tu

<1007> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kati khandhÄ• pÄ• tubhavanti ... pe ... kati ci

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e sabbesaá¹ƒ \Se 554/ paÃ±cakkhandhÄ• pÄ• tubhav
pÄ• tubhavanti; kassaci \Ee 412/ dasÄ• yatanÄ• ni pÄ• tubhavanti; kassaci \Be 427/ aparÄ•
pÄ• tubhavanti; kassaci navÄ• yatanÄ• ni pÄ• tubhavanti; kassaci sattÄ• yatanÄ• ni pÄ• tub
dhÄ• tuyo pÄ• tubhavanti; kassaci dasa dhÄ• tuyo pÄ• tubhavanti; kassaci aparÄ• dasa dh
kassaci nava dhÄ• tuyo pÄ• tubhavanti; kassaci satta dhÄ• tuyo pÄ• tubhavanti; sabbesaá¹
pÄ• tubhavati; kassaci cuddasindriyÄ• ni pÄ• tubhavanti; kassaci terasindriyÄ• ni pÄ• tubha
terasindriyÄ• ni pÄ• tubhavanti; kassaci dvÄ• dasindriyÄ• ni pÄ• tubhavanti; kassaci dasind
kassaci navindriyÄ• ni pÄ• tubhavanti; kassaci aparÄ• ni navindriyÄ• ni pÄ• tubhavanti; kas

pÄ• tubhavanti; kassaci aparÄ• ni aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti; kassaci sattindriyÄ• ni
kassaci paÃ±cindriyÄ• ni pÄ• tubhavanti; kassaci cattÄ• rindriyÄ• ni pÄ• tubhavanti; kassac
pÄ• tubhavanti; kassaci dve hetÅ« pÄ• tubhavanti; kassaci {keci (Se) } ahetukÄ• pÄ• tubha
sabbesaá¹ƒ cattÄ• ro Ä• hÄ• rÄ• pÄ• tubhavanti; sabbesaá¹ƒ eko phasso pÄ• tubhavati; sa
ekÄ• saÃ±Ã±Ä• ... ekÄ• cetanÄ• ... ekaá¹ƒ cittaá¹ƒ pÄ• tubhavati.

<1008> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e sabbesaá¹ƒ katame paÃ±cakkhandhÄ• pÄ•
... viÃ±Ã±Ä• á¹‡akkhandho --- kÄ• madhÄ• tuyÄ• \Se 555/ upapattikkhaá¹‡e sabbesaá¹ƒ in
pÄ• tubhavanti.

<1009> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavant
paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ petÄ• naá¹ƒ, opapÄ• tikÄ•
opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ, nerayikÄ• naá¹ƒ paripuá¹‡á¹‡Ä• yatanÄ• naá
ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti --- cakkhÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, sotÄ• yata
gandhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ
dhammÄ• yatanaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni ekÄ• dasÄ• ya

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa dasÄ• yatanÄ• ni pÄ• tubhavanti? opapÄ• tikÄ
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e dasÄ• yatanÄ• ni pÄ• tubhavanti \Be 428/ --- rÅ«pÄ• yatanaá¹ƒ, sotÄ• yat
gandhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ \Ee 413/, kÄ• yÄ• yatanaá¹ƒ, phoá¹-
manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ
pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa aparÄ• ni dasÄ• yatanÄ• ni pÄ• tubhavanti? op
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e dasÄ• yatanÄ• ni pÄ• tubhavanti --- cakkhÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá
gandhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ
dhammÄ• yatanaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni dasÄ• yatanÄ

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa navÄ• yatanÄ• ni pÄ• tubhavanti? opapÄ• tikÄ
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e \Ne 485/ navÄ• yatanÄ• ni pÄ• tubhavanti --- rÅ«pÄ• yatanaá¹ƒ, ghÄ• nÄ
gandhÄ• yatanaá¹ƒ, jivhÄ• yatanaá¹ƒ, rasÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ
dhammÄ• yatanaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni navÄ• yatanÄ

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa sattÄ• yatanÄ• ni pÄ• tubhavanti? gabbhasey
upapattikkhaá¹‡e sattÄ• yatanÄ• ni pÄ• tubhavanti --- rÅ«pÄ• yatanaá¹ƒ, gandhÄ• yatanaá

kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ. kÄ
etesaá¹ƒ imÄ• ni sattÄ• yatanÄ• ni pÄ• tubhavanti.

<1010> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa ekÄ• dasa dhÄ• tuyo pÄ• tubhavanti?
paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ petÄ• naá¹ƒ, opapÄ• tikÄ•
opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• naá¹ƒ paripuá¹‡á¹‡Ä• yatanÄ• naá¹
dhÄ• tuyo pÄ• tubhavanti --- cakkhudhÄ• tu, rÅ«padhÄ• tu, sotadhÄ• tu, ghÄ• nadhÄ• tu, g
rasadhÄ• tu, kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhamma
upapattikkhaá¹‡e etesaá¹ƒ imÄ• ekÄ• dasa dhÄ• tuyo pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• \Be 429/ upapattikkhaá¹‡e kassa dasa dhÄ• tuyo pÄ• tubhavanti? opap
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ \Ee 414/ tiracchÄ• nagatÄ• naá¹ƒ ne
jaccandhÄ• naá¹ƒ upapattikkhaá¹‡e dasa dhÄ• tuyo pÄ• tubhavanti --- rÅ«padhÄ• tu, sotad
gandhadhÄ• tu, jivhÄ• dhÄ• tu, rasadhÄ• tu, kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu, manov
dhammadhÄ• tu. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• dasa dhÄ• tuyo pÄ•

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa aparÄ• dasa dhÄ• tuyo pÄ• tubhavanti? opap
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e dasa dhÄ• tuyo pÄ• tubhavanti --- cakkhudhÄ• tu, rÅ«padhÄ• tu, ghÄ• na
jivhÄ• dhÄ• tu, rasadhÄ• tu, kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adh
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• dasa dhÄ• tuyo pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• \Ne 486/ upapattikkhaá¹‡e kassa nava dhÄ• tuyo pÄ• tubhavanti? opap
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e nava dhÄ• tuyo pÄ• tubhavanti --- rÅ«padhÄ• tu, ghÄ• nadhÄ• tu, gandha
rasadhÄ• tu, kÄ• yadhÄ• tu, phoá¹-á¹-habbadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhamma
upapattikkhaá¹‡e etesaá¹ƒ imÄ• nava dhÄ• tuyo pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa satta dhÄ• tuyo pÄ• tubhavanti? gabbhaseyya
upapattikkhaá¹‡e satta dhÄ• tuyo pÄ• tubhavanti --- rÅ«padhÄ• tu, gandhadhÄ• tu, rasadhÄ
phoá¹-á¹-habbadhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhammadhÄ• tu. kÄ• madhÄ• tuyÄ•
satta dhÄ• tuyo pÄ• tubhavanti.

<1011> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e \Se 558/ sabbesaá¹ƒ katamaá¹ƒ ekaá¹ƒ sacc
dukkhasaccaá¹ƒ --- kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e sabbesaá¹ƒ idaá¹ƒ ekaá¹ƒ saccaá

<1012> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa cuddasindriyÄ• ni pÄ• tubhavanti? kÄ•
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapattikkhaá¹‡e cuddasindriyÄ• ni pÄ• tub

sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ \Be 430/ \Ee 415/, manindriy
itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ vÄ• upekkhind
saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. kÄ
upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni cuddasindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa terasindriyÄ• ni pÄ• tubhavanti? kÄ• mÄ• vaca
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapattikkhaá¹‡e terasindriyÄ• ni pÄ• tubhav
sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ
purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ vÄ• upekkhindriyaá¹ƒ vÄ• , sadd
vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e e
terasindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa aparÄ• ni terasindriyÄ• ni pÄ• tubhavanti? paá
manussÄ• naá¹ƒ sahetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapattikkhaá¹‡e terasind
cakkhundriyaá¹ƒ, sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriya
jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ vÄ• upekkhindriyaá¹ƒ vÄ• , saddhindriyaá¹ƒ \Se 559/,
satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e
terasindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa dvÄ• dasindriyÄ• ni pÄ• tubhavanti? paá¹-ham
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapattikkhaá¹‡e dvÄ• dasindriyÄ• ni pÄ• tu
sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, jÄ«vitindriya
somanassindriyaá¹ƒ vÄ• upekkhindriyaá¹ƒ vÄ• , saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindri
samÄ• dhindriyaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni dvÄ• dasindriy

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa dasindriyÄ• ni pÄ• tubhavanti? gabbhaseyyak
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapattikkhaá¹‡e dasindriyÄ• ni pÄ• tubhav
manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ
upekkhindriyaá¹ƒ vÄ• , saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni dasindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• \Ee 416/ upapattikkhaá¹‡e kassa navindriyÄ• ni pÄ• tubhavanti? gabbh
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapattikkhaá¹‡e navindriyÄ• ni \Be 431/ pÄ•
kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, son
vÄ• upekkhindriyaá¹ƒ vÄ• , saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindri
upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni navindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e \Se 560/ kassa aparÄ• ni navindriyÄ• ni pÄ• tubhava

petÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹
paripuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ upapattikkhaá¹‡e navindriyÄ• ni pÄ• tubhavanti --- cakkhund
ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisind
jÄ«vitindriyaá¹ƒ \Ne 488/, upekkhindriyaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ
pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti? opapÄ• tik
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti --- sotindriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, jivhi
kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, upe
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa aparÄ• ni aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti? o
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
upapattikkhaá¹‡e aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti --- cakkhundriyaá¹ƒ, ghÄ• nindriyaá¹ƒ, j
kÄ• yindriyaá¹ƒ manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, upe
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa sattindriyÄ• ni pÄ• tubhavanti? opapÄ• tikÄ• n
opapÄ• tikÄ• naá¹ƒ asurÄ• naá¹ƒ, opapÄ• tikÄ• naá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ nerayikÄ• n
\Se 561/ upapattikkhaá¹‡e sattindriyÄ• ni pÄ• tubhavanti --- ghÄ• nindriyaá¹ƒ \Ee 417/, jivhi
kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, upe
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni sattindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa paÃ±cindriyÄ• ni pÄ• tubhavanti? gabbhaseyy
ahetukÄ• naá¹ƒ, á¹-hapetvÄ• napuá¹ƒsakÄ• naá¹ƒ, upapattikkhaá¹‡e paÃ±cindriyÄ• ni \Be
kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ vÄ• purisindriyaá¹ƒ vÄ• , jÄ«vitindriyaá¹ƒ, upe
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ imÄ• ni paÃ±cindriyÄ• ni pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa cattÄ• rindriyÄ• ni pÄ• tubhavanti? gabbhasey
ahetukÄ• naá¹ƒ, napuá¹ƒsakÄ• naá¹ƒ upapattikkhaá¹‡e cattÄ• rindriyÄ• ni pÄ• tubhavanti --
manindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ \Ne 489/, upekkhindriyaá¹ƒ. kÄ• madhÄ• tuyÄ• upapattikkh
cattÄ• rindriyÄ• ni pÄ• tubhavanti.

<1013> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa tayo hetÅ« pÄ• tubhavanti? kÄ• mÄ• v
paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ, gabbhaseyyakÄ• naá¹ƒ sattÄ• naá¹ƒ sahetukÄ
upapattikkhaá¹‡e tayo hetÅ« pÄ• tubhavanti --- alobho vipÄ• kahetu, adoso vipÄ• kahetu, a
kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e etesaá¹ƒ ime tayo hetÅ« pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassa dve hetÅ« pÄ• tubhavanti? kÄ• mÄ• vacarÄ• r
paá¹-hamakappikÄ• naá¹ƒ manussÄ• naá¹ƒ, gabbhaseyyakÄ• naá¹ƒ sattÄ• naá¹ƒ sahetukÄ
upapattikkhaá¹‡e \Se 562/ dve hetÅ« pÄ• tubhavanti --- alobho vipÄ• kahetu, adoso vipÄ• k
upapattikkhaá¹‡e etesaá¹ƒ ime dve hetÅ« pÄ• tubhavanti. avasesÄ• naá¹ƒ sattÄ• naá¹ƒ {av
ahetukÄ• pÄ• tubhavanti.

<1014> kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e sabbesaá¹ƒ katame cattÄ• ro Ä• hÄ• rÄ• pÄ
Ä• hÄ• ro, phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ• ro, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro --- kÄ• madh
ime cattÄ• ro Ä• hÄ• rÄ• pÄ• tubhavanti.

kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e sabbesaá¹ƒ katamo eko phasso pÄ• tubhavati? mano
--- kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e sabbesaá¹ƒ ayaá¹ƒ eko phasso pÄ• tubhavati.

kÄ• madhÄ• tuyÄ• \Be 433/ upapattikkhaá¹‡e sabbesaá¹ƒ katamÄ• ekÄ• vedanÄ• \Ee 4
cetanÄ• ... ekaá¹ƒ cittaá¹ƒ pÄ• tubhavati? manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- kÄ• madhÄ• tuyÄ
sabbesaá¹ƒ idaá¹ƒ ekaá¹ƒ cittaá¹ƒ pÄ• tubhavati.

2. rÅ«padhÄ• tu

<1015> rÅ«padhÄ• tuyÄ• \Ne 490/ upapattikkhaá¹‡e kati khandhÄ• pÄ• tubhavanti ... pe .
pÄ• tubhavanti?

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e, á¹-hapetvÄ• asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ, paÃ
paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti, paÃ±ca dhÄ• tuyo pÄ• tubhavanti, ekaá¹ƒ saccaá¹ƒ pÄ
pÄ• tubhavanti, tayo hetÅ« pÄ• tubhavanti, tayo Ä• hÄ• rÄ• pÄ• tubhavanti, eko phasso pÄ
... ekÄ• saÃ±Ã±Ä• ... ekÄ• cetanÄ• ... ekaá¹ƒ cittaá¹ƒ pÄ• tubhavati.

<1016> rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katame paÃ±cakkhandhÄ• pÄ• tubhavanti \Se
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho
upapattikkhaá¹‡e ime paÃ±cakkhandhÄ• pÄ• tubhavanti.

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• ni paÃ±cÄ• yatanÄ• ni pÄ• tubhavanti? cakkh
sotÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ --- rÅ«padhÄ• tuyÄ• upapattikkha
pÄ• tubhavanti.

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• paÃ±ca dhÄ• tuyo pÄ• tubhavanti? cakkhudh
manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhammadhÄ• tu --- rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e imÄ•

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamaá¹ƒ ekaá¹ƒ saccaá¹ƒ pÄ• tubhavati? dukkhasac
upapattikkhaá¹‡e idaá¹ƒ ekaá¹ƒ saccaá¹ƒ pÄ• tubhavati.

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• ni dasindriyÄ• ni pÄ• tubhavanti? cakkhundriy
manindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, somanassindriyaá¹ƒ vÄ• upekkhindriyaá¹ƒ vÄ• , saddhindr
vÄ«riyindriyaá¹ƒ \Ee 419/ \Ne 491/, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, paÃ±Ã±indriyaá¹ƒ ---
upapattikkhaá¹‡e imÄ• ni dasindriyÄ• ni pÄ• tubhavanti.

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katame tayo hetÅ« pÄ• tubhavanti? alobho vipÄ• kahe
vipÄ• kahetu \Be 434/ --- rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e ime tayo hetÅ« pÄ• tubhavant

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katame tayo Ä• hÄ• rÄ• pÄ• tubhavanti? phassÄ• hÄ•
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro --- rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e ime tayo Ä• hÄ• rÄ• pÄ• tub

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamo eko phasso pÄ• tubhavati? manoviÃ±Ã±Ä• á¹‡
rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e ayaá¹ƒ eko phasso pÄ• tubhavati.

rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• ekÄ• vedanÄ• ... ekÄ• saÃ±Ã±Ä• ... ekÄ•
pÄ• tubhavati? manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- rÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e idaá¹ƒ e

3. asaÃ±Ã±asattÄ•

<1017> asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ upapattikkhaá¹‡e kati khandhÄ• pÄ• tubhava
pÄ• tubhavanti?

asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ upapattikkhaá¹‡e eko khandho pÄ• tubhavati --- rÅ«pa
pÄ• tubhavanti --- rÅ«pÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ; dve dhÄ• tuyo pÄ• tubhavanti --
ekaá¹ƒ saccaá¹ƒ pÄ• tubhavati --- dukkhasaccaá¹ƒ; ekindriyaá¹ƒ pÄ• tubhavati --- rÅ«pajÄ«
asaÃ±Ã±asattÄ• devÄ• ahetukÄ• anÄ• hÄ• rÄ• aphassakÄ• avedanakÄ• asaÃ±Ã±akÄ•

4. arÅ«padhÄ• tu

<1018> arÅ«padhÄ• tuyÄ• \Ne 492/ upapattikkhaá¹‡e kati khandhÄ• pÄ• tubhavanti ... pe
pÄ• tubhavanti?

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e cattÄ• ro khandhÄ• pÄ• tubhavanti, dve Ä• yatanÄ•

pÄ• tubhavanti, ekaá¹ƒ saccaá¹ƒ pÄ• tubhavati, aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti, tayo het
Ä• hÄ• rÄ• pÄ• tubhavanti, eko phasso pÄ• tubhavati, ekÄ• vedanÄ• ... ekÄ• saÃ±Ã±Ä•
ekaá¹ƒ cittaá¹ƒ pÄ• tubhavati.

<1019> arÅ«padhÄ• tuyÄ• \Se 565/ \Be 435/ upapattikkhaá¹‡e katame cattÄ• ro khandhÄ
vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandh
upapattikkhaá¹‡e ime cattÄ• ro khandhÄ• pÄ• tubhavanti.

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• ni dve Ä• yatanÄ• ni pÄ• tubhavanti? manÄ
--- arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e imÄ• ni dve Ä• yatanÄ• ni pÄ• tubhavanti.

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• dve dhÄ• tuyo pÄ• tubhavanti? manoviÃ±Ã
arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e imÄ• dve dhÄ• tuyo pÄ• tubhavanti.

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamaá¹ƒ ekaá¹ƒ saccaá¹ƒ pÄ• tubhavati? dukkhasa
upapattikkhaá¹‡e idaá¹ƒ ekaá¹ƒ saccaá¹ƒ pÄ• tubhavati.

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• ni aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti? manin
upekkhindriyaá¹ƒ, saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ, satindriyaá¹ƒ, samÄ• dhindriyaá¹ƒ, pa
arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e imÄ• ni aá¹-á¹-hindriyÄ• ni pÄ• tubhavanti.

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katame tayo hetÅ« pÄ• tubhavanti? alobho vipÄ• kah
vipÄ• kahetu, amoho vipÄ• kahetu --- arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e ime tayo hetÅ«

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katame tayo Ä• hÄ• rÄ• pÄ• tubhavanti? phassÄ• hÄ
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro --- arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e ime tayo Ä• hÄ• rÄ• pÄ• tu

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamo eko phasso pÄ• tubhavati? manoviÃ±Ã±Ä• á
arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e ayaá¹ƒ eko phasso pÄ• tubhavati.

arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e katamÄ• ekÄ• vedanÄ• ... pe ... ekÄ• saÃ±Ã±Ä• .
cittaá¹ƒ pÄ• tubhavati? manoviÃ±Ã±Ä• á¹‡adhÄ• tu --- arÅ«padhÄ• tuyÄ• upapattikkhaá¹‡e
pÄ• tubhavati.

5. bhÅ«mantaradassanavÄ• ro

<1020> kÄ• mÄ• vacarÄ• \Be 436/ \Ee 421/ dhammÄ• , na kÄ• mÄ• vacarÄ• dhammÄ• ,
rÅ«pÄ• vacarÄ• dhammÄ• , arÅ«pÄ• vacarÄ• dhammÄ• , na arÅ«pÄ• vacarÄ• dhammÄ•

apariyÄ• pannÄ• dhammÄ• .

katame dhammÄ• kÄ• mÄ• vacarÄ• ? heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• paranimmitavasavattÄ« deve antokaritvÄ• , yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pa khandhadhÄ• tuÄ• yatanÄ• ; rÅ«paá¹ƒ, vedanÄ• , saÃ±Ã±Ä• , saá¹…khÄ• rÄ• , viÃ±Ã±Ä• á kÄ• mÄ• vacarÄ• .

katame dhammÄ• na kÄ• mÄ• vacarÄ• ? rÅ«pÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pa kÄ• mÄ• vacarÄ• .

katame dhammÄ• rÅ«pÄ• vacarÄ• ? heá¹-á¹-hato brahmalokaá¹ƒ pariyantaá¹ƒ karitvÄ• , u antokaritvÄ• \Ne 494/, yaá¹ƒ etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• samÄ vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• --- ime dhammÄ• r

katame dhammÄ• na rÅ«pÄ• vacarÄ• ? kÄ• mÄ• vacarÄ• , arÅ«pÄ• vacarÄ• , apariyÄ• pa rÅ«pÄ• vacarÄ• .

katame dhammÄ• arÅ«pÄ• vacarÄ• ? heá¹-á¹-hato Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«page \Se uparito nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«page deve antokaritvÄ• , yaá¹ƒ etasmiá¹ƒ ar pariyÄ• pannÄ• samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• ris ime dhammÄ• arÅ«pÄ• vacarÄ• .

katame dhammÄ• na arÅ«pÄ• vacarÄ• ? kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• , apariyÄ• pa arÅ«pÄ• vacarÄ• .

katame dhammÄ• pariyÄ• pannÄ• ? sÄ• savÄ• kusalÄ• kusalabyÄ• katÄ• dhammÄ• kÄ arÅ«pÄ• vacarÄ• , rÅ«pakkhandho, vedanÄ• kkhandho, saÃ±Ã±Ä• kkhandho, saá¹…khÄ• r --- ime dhammÄ• pariyÄ• pannÄ• .

katame dhammÄ• apariyÄ• pannÄ• ? maggÄ• ca, maggaphalÄ• ni ca, asaá¹…khatÄ• ca apariyÄ• pannÄ• .

6. uppÄ• dakakammaÄ• yuppamÄ• á¹‡avÄ• ro

1. uppÄ• dakakammaá¹ƒ

<1021> devÄ• ti \Be 437/ \Ee 422/. tayo devÄ• --- sammutidevÄ• {sammatidevÄ• (Se) }, u visuddhidevÄ• .

sammutidevÄ• nÄ• ma --- rÄ• jÄ• no, deviyo, kumÄ• rÄ• .

upapattidevÄ• \Ne 495/ nÄ• ma --- cÄ• tumahÄ• rÄ• jike {cÄ• tummahÄ• rÄ• jike (Ce Se) }
devÄ• .

visuddhidevÄ• nÄ• ma --- arahanto vuccanti.

dÄ• naá¹ƒ datvÄ• , sÄ«laá¹ƒ samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• kattha upapajjan
sÄ«laá¹ƒ samÄ• diyitvÄ• , uposathakammaá¹ƒ katvÄ• appekacce khattiyamahÄ• sÄ• lÄ• n
appekacce brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ \Se 568/ sahabyataá¹ƒ upapajjanti, appekac
sahabyataá¹ƒ upapajjanti, appekacce cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce yÄ• mÄ• naá¹ƒ dev
upapajjanti, appekacce tusitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce nim
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce paranimmitavasavattÄ«naá¹ƒ devÄ• naá

2. Ä• yuppamÄ• á¹‡aá¹ƒ

<1022> manussÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? vassasataá¹ƒ, appaá¹ƒ vÄ• bh
(Se Katthaci) DN II 7}.

<1023> cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? yÄ• n
vassÄ• ni, cÄ• tummahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ eso eko rattindivo {rattidivo (Katthac
rattiyÄ• tiá¹ƒsa rattiyo mÄ• so. tena mÄ• sena dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá
paÃ±ca vassasatÄ• ni cÄ• tummahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. n
kittakaá¹ƒ hoti? navuti vassasatasahassÄ• ni.

tÄ• vatiá¹ƒsÄ• naá¹ƒ \Be 438/ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? yaá¹ƒ mÄ• n
tÄ• vatiá¹ƒsÄ• naá¹ƒ devÄ• naá¹ƒ eso eko rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsa rattiyo mÄ• so.
dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccharena dibbaá¹ƒ vassasahassaá¹ƒ tÄ• v
Ä• yuppamÄ• á¹‡aá¹ƒ. manussÄ• naá¹ƒ gaá¹‡anÄ• ya kittakaá¹ƒ hoti? tisso ca vassakoá¹-iy
vassasatasahassÄ• ni.

yÄ• mÄ• naá¹ƒ \Ne 496/ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? yÄ• ni mÄ• nusak
yÄ• mÄ• naá¹ƒ devÄ• naá¹ƒ eso eko \Ee 423/ rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• s
dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccharena dibbÄ• ni dve vassasahassÄ• ni
Ä• yuppamÄ• á¹‡aá¹ƒ. manussÄ• naá¹ƒ gaá¹‡anÄ• ya kittakaá¹ƒ hoti? cuddasaÃ±ca vassa

vassasatasahassÄ• ni.

tusitÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? yÄ• ni mÄ• nusakÄ• ni cattÄ•
devÄ• naá¹ƒ eso eko rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so. tena mÄ• sena dvÄ•
saá¹ƒvaccharo. tena saá¹ƒvaccharena dibbÄ• ni cattÄ• ri vassasahassÄ• ni tusitÄ• naá¹ƒ d
Ä• yuppamÄ• á¹‡aá¹ƒ. manussÄ• naá¹ƒ gaá¹‡anÄ• ya kittakaá¹ƒ hoti? sattapaÃ±Ã±Ä• sa v
vassasatasahassÄ• ni.

nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? yÄ• ni mÄ• nusakÄ•
nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ eso eko rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo mÄ• so
dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccharena dibbÄ• ni aá¹-á¹-ha vassasahass
devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. manussÄ• naá¹ƒ gaá¹‡anÄ• ya kittakaá¹ƒ hoti? dve va
vassakoá¹-iyo cattÄ• rÄ«saÃ±ca vassasatasahassÄ• ni.

paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? yÄ• ni mÄ• n
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ eso eko rattindivo. tÄ• ya rattiyÄ• tiá¹ƒsarattiyo
dvÄ• dasamÄ• siyo saá¹ƒvaccharo. tena saá¹ƒvaccharena dibbÄ• ni soá¸·asa vassasahass
paranimmitavasavattÄ«naá¹ƒ devÄ• naá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ. manussÄ• naá¹ƒ gaá¹‡a
439/ hoti? nava ca vassakoá¹-isatÄ• ni ekavÄ«saÃ±ca vassakoá¹-iyo saá¹-á¹-hi ca vassasat

cha ete {chapi te (Se) } kÄ• mÄ• vacarÄ• , sabbakÄ• masamiddhino.

sabbesaá¹ƒ ekasaá¹…khÄ• to, Ä• yu bhavati kittako ||

dvÄ• dasa \Ne 497/ koá¹-isataá¹ƒ tesaá¹ƒ, aá¹-á¹-havÄ«saÃ±ca koá¹-iyo.

paÃ±Ã±Ä• sa satasahassÄ• ni, vassaggena pakÄ• sitÄ• ti ||

<1024> paá¹-hamaá¹ƒ \Ee 424/ jhÄ• naá¹ƒ parittaá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? paá
parittaá¹ƒ bhÄ• vetvÄ• brahmapÄ• risajjÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. te
Ä• yuppamÄ• á¹‡aá¹ƒ? kappassa tatiyo bhÄ• go.

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ majjhimaá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? paá¹-hamaá¹ƒ jhÄ•
bhÄ• vetvÄ• brahmapurohitÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittaka
upaá¸• á¸• hakappo.

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? paá¹-hamaá¹ƒ jhÄ
bhÄ• vetvÄ• mahÄ• brahmÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittaka

{eko kappo (Se) }.

<1025> dutiyaá¹ƒ jhÄ• naá¹ƒ parittaá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? dutiyaá¹ƒ jhÄ• naá
bhÄ• vetvÄ• parittÄ• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittakaá¹ƒ
kappÄ• .

dutiyaá¹ƒ jhÄ• naá¹ƒ majjhimaá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? dutiyaá¹ƒ jhÄ• naá¹ƒ ma
appamÄ• á¹‡Ä• bhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittakaá¹ƒ Ä• y
kappÄ• .

dutiyaá¹ƒ jhÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ \Se 571/ bhÄ• vetvÄ• kattha upapajjanti? dutiyaá¹ƒ jhÄ
bhÄ• vetvÄ• Ä• bhassarÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittakaá¹ƒ
aá¹-á¹-ha kappÄ• .

<1026> tatiyaá¹ƒ jhÄ• naá¹ƒ parittaá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? tatiyaá¹ƒ jhÄ• naá
bhÄ• vetvÄ• parittasubhÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittakaá¹ƒ
soá¸·asa kappÄ• .

tatiyaá¹ƒ \Be 440/ jhÄ• naá¹ƒ majjhimaá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? tatiyaá¹ƒ jhÄ• n
bhÄ• vetvÄ• appamÄ• á¹‡asubhÄ• naá¹ƒ \Ne 498/ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti.
Ä• yuppamÄ• á¹‡aá¹ƒ? bÄ• ttiá¹ƒsa kappÄ• .

tatiyaá¹ƒ jhÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ bhÄ• vetvÄ• kattha upapajjanti? tatiyaá¹ƒ jhÄ• naá¹ƒ pa
subhakiá¹‡hÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti. tesaá¹ƒ kittakaá¹ƒ Ä• yuppam
kappÄ• .

<1027> catutthaá¹ƒ jhÄ• naá¹ƒ bhÄ• vetvÄ• Ä• rammaá¹‡anÄ• nattatÄ• manasikÄ• ranÄ
paá¹‡idhinÄ• nattatÄ• adhimokkhanÄ• nattatÄ• abhinÄ«hÄ• ranÄ• nattatÄ• paÃ±Ã±Ä• nÄ
asaÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce vehapphalÄ• naa
upapajjanti, appekacce avihÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce ata
sahabyataá¹ƒ upapajjanti, appekacce sudassÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjan
devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce akaniá¹-á¹-hÄ• naá¹ƒ devÄ• naá¹ƒ sahal
appekacce Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjan
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ \Se 572/ upapajjanti,
Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti, appekacce
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjanti

asaÃ±Ã±asattÄ• naÃ±ca vehapphalÄ• naÃ±ca devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá

avihÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? kappasahassaá¹ƒ.

atappÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? dve kappasahassÄ• ni.

sudassÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? cattÄ• ri kappasahassÄ• n

sudassÄ«naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? aá¹-á¹-ha kappasahassÄ• n

akaniá¹-á¹-hÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ? soá¸·asa kappasahas

<1028> Ä• kÄ• sÄ• naÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÅ«pagÄ• naá¹ƒ \Be 441/ \Ne 499/ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yu
kappasahassÄ• ni.

Ä• kiÃ±caÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ \Ee 426/ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ• á¹‡

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÅ«pagÄ• naá¹ƒ devÄ• naá¹ƒ kittakaá¹ƒ Ä• yuppamÄ•
kappasahassÄ• nÄ«ti.

<1029> ukkhittÄ• puÃ±Ã±atejena, kÄ• marÅ«pagatiá¹ƒ gatÄ• .

bhavaggatampi {bhavaggaá¹ƒ vÄ• pi (Se) } sampattÄ• , punÄ• gacchanti {puna gacchanti (S

tÄ• va dÄ«ghÄ• yukÄ• sattÄ• , cavanti Ä• yusaá¹…khayÄ• .

natthi koci bhavo nicco, iti vuttaá¹ƒ mahesinÄ• ||

tasmÄ• hi dhÄ«rÄ• nipakÄ• , nipuá¹‡Ä• atthacintakÄ• .

jarÄ• maraá¹‡amokkhÄ• ya, bhÄ• venti maggamuttamaá¹ƒ ||

bhÄ• vayitvÄ• \Se 573/ suciá¹ƒ maggaá¹ƒ, nibbÄ• nogadhagÄ• minaá¹ƒ.

sabbÄ• save pariÃ±Ã±Ä• ya, parinibbanti anÄ• savÄ• ti ||

7. abhiÃ±Ã±eyyÄ• divÄ• ro

<1030> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati abhiÃ±Ã±eyyÄ• , kati pariÃ±Ã±eyyÄ• , kati pal
bhÄ• vetabbÄ• , kati sacchikÄ• tabbÄ• , kati na pahÄ• tabbÄ• , na bhÄ• vetabbÄ• , na sacc
sattannaá¹ƒ cittÄ• naá¹ƒ kati abhiÃ±Ã±eyyÄ• , kati pariÃ±Ã±eyyÄ• , kati pahÄ• tabbÄ• , kati
sacchikÄ• tabbÄ• , kati na pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• ?

<1031> rÅ«pakkhandho abhiÃ±Ã±eyyo pariÃ±Ã±eyyo na pahÄ• tabbo na bhÄ• vetabbo na
khandhÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• , siyÄ• pahÄ• tabbÄ• , siyÄ• bhÄ• vetabbÄ• ,
pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• .

dasÄ• yatanÄ• \Be 442/ \Ne 500/ abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na pahÄ• tabbÄ• na b
dve Ä• yatanÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• , siyÄ• pahÄ• tabbÄ• , siyÄ• bhÄ• vetab
na pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• .

soá¸·asa dhÄ• tuyo abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na pahÄ• tabbÄ• na bhÄ• vetabbÄ•
abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• , siyÄ• pahÄ• tabbÄ• , siyÄ• bhÄ• vetabbÄ• , siyÄ• sacc
pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• .

samudayasaccaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ pahÄ• tabbaá¹ƒ na \Se 574/ bhÄ•
sacchikÄ• tabbaá¹ƒ. maggasaccaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ na pahÄ• tabbaá
sacchikÄ• tabbaá¹ƒ \Ee 427/. nirodhasaccaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ na pahÄ
sacchikÄ• tabbaá¹ƒ. dukkhasaccaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ, siyÄ• pahÄ• tab
sacchikÄ• tabbaá¹ƒ, siyÄ• na pahÄ• tabbaá¹ƒ.

navindriyÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sac
abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ pahÄ• tabbaá¹ƒ na bhÄ• vetabbaá¹ƒ na sacchikÄ• tabb
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ na pahÄ• tab
sacchikÄ• tabbaá¹ƒ. aÃ±Ã±indriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ na pahÄ• tabbaá
siyÄ• sacchikÄ• tabbaá¹ƒ. aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ pariÃ±Ã±eyyaá¹ƒ na
bhÄ• vetabbaá¹ƒ sacchikÄ• tabbaá¹ƒ. tÄ«á¹‡indriyÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na
bhÄ• vetabbÄ• , siyÄ• sacchikÄ• tabbÄ• , siyÄ• na bhÄ• vetabbÄ• , sacchikÄ• tabbÄ• . ch
pariÃ±Ã±eyyÄ• , siyÄ• pahÄ• tabbÄ• , siyÄ• bhÄ• vetabbÄ• , siyÄ• sacchikÄ• tabbÄ• , si
bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• .

tayo akusalahetÅ« abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• pahÄ• tabbÄ• na bhÄ• vetabbÄ• na
kusalahetÅ« abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na pahÄ• tabbÄ• , siyÄ• bhÄ• vetabbÄ• , na
bhÄ• vetabbÄ• . tayo abyÄ• katahetÅ« abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na pahÄ• tabbÄ•

sacchikÄ• tabbÄ• \Se 575/, siyÄ• na sacchikÄ• tabbÄ• .

kabaá¸·Ä«kÄ• ro \Be 443/ \Ne 501/ Ä• hÄ• ro abhiÃ±Ã±eyyo pariÃ±Ã±eyyo na pahÄ• tabbo
sacchikÄ• tabbo. tayo Ä• hÄ• rÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• , siyÄ• pahÄ• tabbÄ• ,
sacchikÄ• tabbÄ• , siyÄ• na pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• .

cha phassÄ• abhiÃ±Ã±eyyÄ• pariÃ±Ã±eyyÄ• na pahÄ• tabbÄ• na bhÄ• vetabbÄ• na sa
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso abhiÃ±Ã±eyyo pariÃ±Ã±eyyo, siyÄ• pahÄ• tabbo, s
sacchikÄ• tabbo, siyÄ• na pahÄ• tabbo na bhÄ• vetabbo na sacchikÄ• tabbo.

cha vedanÄ• ... pe ... cha saÃ±Ã±Ä• ... cha cetanÄ• ... cha cittÄ• abhiÃ±Ã±eyyÄ• pariÃ±
na bhÄ• vetabbÄ• na sacchikÄ• tabbÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu abhiÃ±Ã±eyyÄ• pari
siyÄ• bhÄ• vetabbÄ• , siyÄ• sacchikÄ• tabbÄ• \Ee 428/, siyÄ• na pahÄ• tabbÄ• na bhÄ•

8. sÄ• rammaá¹‡Ä• nÄ• rammaá¹‡avÄ• ro

<1032> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati sÄ• rammaá¹‡Ä• , kati anÄ• rammaá¹‡Ä• ... p
kati sÄ• rammaá¹‡Ä• , kati anÄ• rammaá¹‡Ä• ?

<1033> rÅ«pakkhandho anÄ• rammaá¹‡o. cattÄ• ro khandhÄ• sÄ• rammaá¹‡Ä• .

dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . manÄ• yatanaá¹ƒ sÄ• rammaá¹‡aá¹ƒ. dhammÄ• yatan
anÄ• rammaá¹‡aá¹ƒ.

dasa dhÄ• tuyo anÄ• rammaá¹‡Ä• . satta dhÄ• tuyo sÄ• rammaá¹‡Ä• . dhammadhÄ• tu siy
anÄ• rammaá¹‡Ä• .

dve \Se 576/ saccÄ• sÄ• rammaá¹‡Ä• . nirodhasaccaá¹ƒ anÄ• rammaá¹‡aá¹ƒ. dukkhasac
siyÄ• anÄ• rammaá¹‡aá¹ƒ.

sattindriyÄ• \Ne 502/ anÄ• rammaá¹‡Ä• . cuddasindriyÄ• sÄ• rammaá¹‡Ä• . jÄ«vitindriyaá
siyÄ• anÄ• rammaá¹‡aá¹ƒ. nava hetÅ« sÄ• rammaá¹‡Ä• . kabaá¸·Ä«kÄ• ro Ä• hÄ• ro anÄ•
sÄ• rammaá¹‡Ä• . satta phassÄ• ... satta vedanÄ• ... satta saÃ±Ã±Ä• ... satta cetanÄ• ...
sÄ• rammaá¹‡Ä• .

<1034> paÃ±cannaá¹ƒ \Be 444/ khandhÄ• naá¹ƒ kati sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , kati a
... sattannaá¹ƒ cittÄ• naá¹ƒ kati sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , kati anÄ• rammaá¹‡Ä• ram

<1035> rÅ«pakkhandho anÄ• rammaá¹‡o. cattÄ• ro khandhÄ• siyÄ• sÄ• rammaá¹‡Ä• ra
anÄ• rammaá¹‡Ä• rammaá¹‡Ä• .

dasÄ• yatanÄ• anÄ• rammaá¹‡Ä• . manÄ• yatanaá¹ƒ siyÄ• sÄ• rammaá¹‡Ä• rammaá¹‡a
anÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ. dhammÄ• yatanaá¹ƒ siyÄ• sÄ• rammaá¹‡Ä• rammaá¹‡
anÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• anÄ• rammaá¹‡aá¹ƒ.

dasa dhÄ• tuyo anÄ• rammaá¹‡Ä• . cha dhÄ• tuyo anÄ• rammaá¹‡Ä• rammaá¹‡Ä• . mano
sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , siyÄ• anÄ• rammaá¹‡Ä• rammaá¹‡Ä• . dhammadhÄ• tu si
anÄ• rammaá¹‡Ä• rammaá¹‡Ä• , siyÄ• anÄ• rammaá¹‡Ä• .

nirodhasaccaá¹ƒ anÄ• rammaá¹‡aá¹ƒ. maggasaccaá¹ƒ anÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ.
sÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• anÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ. dukkhasaccaá¹
sÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• anÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• anÄ• ram

sattindriyÄ• anÄ• rammaá¹‡Ä• . paÃ±cindriyÄ• \Se 577/ anÄ• rammaá¹‡Ä• rammaá¹‡Ä•
sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , siyÄ• anÄ• rammaá¹‡Ä• rammaá¹‡Ä• . jÄ«vitindriyaá¹ƒ siy
siyÄ• anÄ• rammaá¹‡Ä• rammaá¹‡aá¹ƒ, siyÄ• anÄ• rammaá¹‡aá¹ƒ.

nava hetÅ« siyÄ• sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , siyÄ• anÄ• rammaá¹‡Ä• rammaá¹‡Ä• .
anÄ• rammaá¹‡o. tayo Ä• hÄ• rÄ• siyÄ• sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , siyÄ• anÄ• ram
anÄ• rammaá¹‡Ä• rammaá¹‡Ä• \Ne 503/. manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso siyÄ• s
anÄ• rammaá¹‡Ä• rammaá¹‡o. cha vedanÄ• ... cha saÃ±Ã±Ä• ... cha cetanÄ• ... cha cittÄ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• sÄ• rammaá¹‡Ä• rammaá¹‡Ä• , siyÄ• anÄ• rammaá¹‡Ä

9. diá¹-á¹-hasutÄ• didassanavÄ• ro

<1036> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati diá¹-á¹-hÄ• , kati sutÄ• , kati mutÄ• , kati viÃ±Ã
diá¹-á¹-hÄ• na sutÄ• na mutÄ• na viÃ±Ã±Ä• tÄ• ... pe ... sattannaá¹ƒ cittÄ• naá¹ƒ kati \Be
kati sutÄ• , kati mutÄ• , kati viÃ±Ã±Ä• tÄ• , kati na diá¹-á¹-hÄ• na sutÄ• na mutÄ• na viÃ±

<1037> rÅ«pakkhandho siyÄ• diá¹-á¹-ho, siyÄ• suto, siyÄ• muto, siyÄ• viÃ±Ã±Ä• to, siyÄ
na muto, viÃ±Ã±Ä• to. cattÄ• ro khandhÄ• na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• t

rÅ«pÄ• yatanaá¹ƒ diá¹-á¹-haá¹ƒ, na sutaá¹ƒ na mutaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ. saddÄ• yatanaá¹
sutaá¹ƒ, na mutaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ. gandhÄ• yatanaá¹ƒ ... rasÄ• yatanaá¹ƒ ... phoá¹-á¹-ha
diá¹-á¹-haá¹ƒ na sutaá¹ƒ, mutaá¹ƒ, viÃ±Ã±Ä• taá¹ƒ. sattÄ• yatanÄ• na diá¹-á¹-hÄ• na sutÄ
viÃ±Ã±Ä• tÄ• .

rÅ«padhÄ• tu diá¹-á¹-hÄ• , na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• . saddadhÄ• tu na diá¹-á¹-hÄ
viÃ±Ã±Ä• tÄ• . gandhadhÄ• tu ... rasadhÄ• tu ... phoá¹-á¹-habbadhÄ• tu na diá¹-á¹-hÄ• na s
terasa dhÄ• tuyo na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• .

tÄ«á¹‡i saccÄ• ni na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• . dukkhasaccaá¹ƒ siyÄ
sutaá¹ƒ, siyÄ• mutaá¹ƒ, siyÄ• viÃ±Ã±Ä• taá¹ƒ, siyÄ• na diá¹-á¹-haá¹ƒ na sutaá¹ƒ na mutaá

bÄ• vÄ«satindriyÄ• na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• . nava hetÅ« na diá
viÃ±Ã±Ä• tÄ• . cattÄ• ro Ä• hÄ• rÄ• na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• . sa
na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• . satta vedanÄ• ... satta saÃ±Ã±Ä• ... sa
cittÄ• na diá¹-á¹-hÄ• na sutÄ• na mutÄ• , viÃ±Ã±Ä• tÄ• .

10. tikÄ• didassanavÄ• ro

1. kusalattikaá¹ƒ

<1038> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ... p
cittÄ• naá¹ƒ kati kusalÄ• , kati akusalÄ• , kati abyÄ• katÄ• ?

rÅ«pakkhandho abyÄ• kato. cattÄ• ro khandhÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• a
abyÄ• katÄ• . dvÄ• yatanÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• . soá¸·as
abyÄ• katÄ• . dve dhÄ• tuyo siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• . samuda
maggasaccaá¹ƒ kusalaá¹ƒ. nirodhasaccaá¹ƒ abyÄ• kataá¹ƒ. dukkhasaccaá¹ƒ siyÄ• kusalaá
abyÄ• kataá¹ƒ.

dasindriyÄ• \Se 579/ abyÄ• katÄ• . domanassindriyaá¹ƒ akusalaá¹ƒ. anaÃ±Ã±Ä• taÃ±Ã±as
cattÄ• rindriyÄ• siyÄ• kusalÄ• , siyÄ• abyÄ• katÄ• . cha indriyÄ• siyÄ• kusalÄ• , siyÄ• a

tayo kusalahetÅ« kusalÄ• . tayo akusalahetÅ« akusalÄ• . tayo abyÄ• katahetÅ« abyÄ• katÄ
abyÄ• kato. tayo Ä• hÄ• rÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• . cha pha
manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso siyÄ• kusalo, siyÄ• akusalo, siyÄ• abyÄ• kato. ch
cha cetanÄ• ... cha cittÄ• abyÄ• katÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• kusalÄ• , siyÄ•

2. vedanÄ• tikaá¹ƒ

<1039> paÃ±cannaá¹ƒ \Ne 505/ khandhÄ• naá¹ƒ kati sukhÄ• ya vedanÄ• ya sampayuttÄ• sampayuttÄ• , kati adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• ... pe ... sattannaá¹ƒ citt vedanÄ• ya sampayuttÄ• , kati dukkhÄ• ya vedanÄ• ya sampayuttÄ• , kati adukkhamasukh

dve khandhÄ• na vattabbÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• tipi, dukkhÄ• ya vedanÄ adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• tipi. tayo khandhÄ• siyÄ• sukhÄ• ya veda dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutt

dasÄ• yatanÄ• \Ee 431/ na vattabbÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• tipi, dukkhÄ• y adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• tipi. manÄ• yatanaá¹ƒ siyÄ• \Se 580/ sukh siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sa siyÄ• sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ vedanÄ• ya sampayuttaá¹ƒ, siyÄ• na vattabbaá¹ƒ sukhÄ• ya vedanÄ• ya \Be 447/ sampayu sampayuttantipi, adukkhamasukhÄ• ya vedanÄ• ya sampayuttantipi.

dasa dhÄ• tuyo na vattabbÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• tipi, dukkhÄ• ya vedanÄ adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• tipi. paÃ±ca dhÄ• tuyo adukkhamasukhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• dukkhÄ• y manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• dukkhÄ• ya adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . dhammadhÄ• tu siyÄ• sukhÄ• ya vedanÄ vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• n sampayuttÄ• tipi, dukkhÄ• ya vedanÄ• ya sampayuttÄ• tipi, adukkhamasukhÄ• ya vedanÄ•

dve \Ne 506/ saccÄ• siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ nirodhasaccaá¹ƒ na vattabbaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttantipi, dukkhÄ• ya vedan adukkhamasukhÄ• ya vedanÄ• ya sampayuttantipi. dukkhasaccaá¹ƒ siyÄ• sukhÄ• ya veda dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• adukkhamasukhÄ• ya vedanÄ• ya \Se 581/ vattabbaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttantipi, dukkhÄ• ya vedanÄ• ya sampayuttanti vedanÄ• ya sampayuttantipi.

dvÄ• dasindriyÄ• na vattabbÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• tipi, dukkhÄ• ya veda adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• tipi. cha indriyÄ• siyÄ• sukhÄ• ya vedanÄ adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . tÄ«á¹‡indriyÄ• siyÄ• sukhÄ• ya vedanÄ vedanÄ• ya sampayuttÄ• \Ee 432/, siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• vedanÄ• ya sampayuttaá¹ƒ, siyÄ• dukkhÄ• ya vedanÄ• ya sampayuttaá¹ƒ, siyÄ• adukkhar sampayuttaá¹ƒ, siyÄ• na vattabbaá¹ƒ sukhÄ• ya vedanÄ• ya sampayuttantipi, dukkhÄ• ya adukkhamasukhÄ• ya vedanÄ• ya sampayuttantipi.

doso \Be 448/ akusalahetu dukkhÄ• ya vedanÄ• ya sampayutto. satta hetÅ« siyÄ• sukhÄ• siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . moho akusalahetu siyÄ• sukhÄ• ya dukkhÄ• ya vedanÄ• ya sampayutto, siyÄ• dukkhamasukhÄ• ya vedanÄ• ya sampayutto.

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro na vattabbo sukhÄ• ya vedanÄ• ya sampayuttoti pi, dukkhÄ• ya adukkhamasukhÄ• ya vedanÄ• ya sampayuttotipi. tayo Ä• hÄ• rÄ• siyÄ• sukhÄ• ya vedan dukkhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayutt

paÃ±ca phassÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• . kÄ• yaviÃ±Ã±Ä• á¹‡ad sukhÄ• ya vedanÄ• ya sampayutto, siyÄ• dukkhÄ• ya vedanÄ• ya sampayutto. manoviÃ±Ã 507/ sukhÄ• ya vedanÄ• ya sampayutto, siyÄ• dukkhÄ• ya vedanÄ• ya sampayutto, siyÄ• sampayutto.

satta vedanÄ• na vattabbÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• tipi, dukkhÄ• ya vedanÄ adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• tipi. paÃ±ca saÃ±Ã±Ä• ... paÃ±ca cetanÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• , kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• sukhÄ dukkhÄ• ya vedanÄ• ya sampayuttÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• sukhÄ• ya vedan vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ• ya sampayuttÄ• .

3. vipÄ• kattikaá¹ƒ

<1040> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati vipÄ• kÄ• , kati vipÄ• kadhammadhammÄ• , k nevavipÄ• kanavipÄ• kadhammadhammÄ• ... pe ... sattannaá¹ƒ cittÄ• naá¹ƒ kati vipÄ• kÄ• kati nevavipÄ• kanavipÄ• kadhammadhammÄ• ?

rÅ«pakkhandho nevavipÄ• kanavipÄ• kadhammadhammo. cattÄ• ro khandhÄ• siyÄ• vipÄ siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• .

dasÄ• yatanÄ• \Be 449/ \Ee 433/ nevavipÄ• kanavipÄ• kadhammadhammÄ• . dvÄ• yatan vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• .

dasa dhÄ• tuyo nevavipÄ• kanavipÄ• kadhammadhammÄ• . paÃ±ca dhÄ• tuyo vipÄ• kÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . dve dhÄ• tuyo siyÄ• vipÄ• kÄ• siyÄ• vipÄ• k nevavipÄ• kanavipÄ• kadhammadhammÄ• .

dve \Se 583/ saccÄ• vipÄ• kadhammadhammÄ• . nirodhasaccaá¹ƒ nevavipÄ• kanavipÄ• k siyÄ• vipÄ• kaá¹ƒ, siyÄ• vipÄ• kadhammadhammaá¹ƒ, siyÄ• nevavipÄ• kanavipÄ• kadha

sattindriyÄ• \Ne 508/ nevavipÄ• kanavipÄ• kadhammadhammÄ• . tÄ«á¹‡indriyÄ• vipÄ• kÄ
vipÄ• kadhammadhammÄ• . aÃ±Ã±indriyaá¹ƒ siyÄ• vipÄ• kaá¹ƒ, siyÄ• vipÄ• kadhammadh
vipÄ• kÄ• , siyÄ• vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhammadhar

cha hetÅ« vipÄ• kadhammadhammÄ• . tayo abyÄ• katahetÅ« siyÄ• vipÄ• kÄ• , siyÄ• nev

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro nevavipÄ• kanavipÄ• kadhammadhammo. tayo Ä• hÄ• rÄ• siy
vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• . paÃ±ca ph
siyÄ• vipÄ• ko, siyÄ• nevavipÄ• kanavipÄ• kadhammadhammo. manoviÃ±Ã±Ä• á¹‡adhÄ•
vipÄ• kadhammadhammo, siyÄ• nevavipÄ• kanavipÄ• kadhammadhammo. paÃ±ca vedan
cetanÄ• ... paÃ±ca cittÄ• vipÄ• kÄ• . manodhÄ• tu siyÄ• vipÄ• kÄ• , siyÄ• nevavipÄ• kan
manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• vipÄ• kÄ• , siyÄ• vipÄ• kadhammadhammÄ• , siyÄ• ne

4. upÄ• dinnattikaá¹ƒ

<1041> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati upÄ• dinnupÄ• dÄ• niyÄ• , kati anupÄ• dinnup
anupÄ• dinnaanupÄ• dÄ• niyÄ• ... pe ... sattannaá¹ƒ cittÄ• naá¹ƒ kati upÄ• dinnupÄ• dÄ• n
anupÄ• dinnupÄ• dÄ• niyÄ• , kati anupÄ• dinnaanupÄ• dÄ• niyÄ• ?

rÅ«pakkhandho \Be 450/ siyÄ• upÄ• dinnupÄ• dÄ• niyo, siyÄ• anupÄ• dinnupÄ• dÄ• niyo
siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaa

paÃ±cÄ• yatanÄ• \Ee 434/ upÄ• dinnupÄ• dÄ• niyÄ• . saddÄ• yatanaá¹ƒ anupÄ• dinnupÄ
siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• . dvÄ• yatanÄ• siyÄ•
anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• .

dasa \Ne 509/ dhÄ• tuyo upÄ• dinnupÄ• dÄ• niyÄ• . saddadhÄ• tu anupÄ• dinnupÄ• dÄ• n
upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• . dve dhÄ• tuyo siyÄ• upÄ•
anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• .

samudayasaccaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ. dve saccÄ• anupÄ• dinnaanupÄ• dÄ•
upÄ• dinnupÄ• dÄ• niyaá¹ƒ, siyÄ• anupÄ• dinnupÄ• dÄ• niyaá¹ƒ.

navindriyÄ• upÄ• dinnupÄ• dÄ• niyÄ• . domanassindriyaá¹ƒ anupÄ• dinnupÄ• dÄ• niyaá¹ƒ
anupÄ• dinnaanupÄ• dÄ• niyÄ• . navindriyÄ• siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anup
anupÄ• dinnaanupÄ• dÄ• niyÄ• . tayo akusalahetÅ« anupÄ• dinnupÄ• dÄ• niyÄ• . tayo kus
anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• . tayo abyÄ• katahetÅ«
anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ• dÄ• niyÄ• .

kabaá¸·Ä«kÄ• ro Ä• hÄ• ro siyÄ• upÄ• dinnupÄ• dÄ• niyo, siyÄ• anupÄ• dinnupÄ• dÄ• ni
upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnaanupÄ•

paÃ±ca phassÄ• upÄ• dinnupÄ• dÄ• niyÄ• . manodhÄ• tusamphasso siyÄ• upÄ• dinnupÄ
anupÄ• dinnupÄ• dÄ• niyo. manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso siyÄ• upÄ• dinnupÄ• d
siyÄ• anupÄ• dinnaanupÄ• dÄ• niyo. paÃ±ca vedanÄ• ... paÃ±ca saÃ±Ã±Ä• ... paÃ±ca c
upÄ• dinnupÄ• dÄ• niyÄ• . manodhÄ• tu siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• d
manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• upÄ• dinnupÄ• dÄ• niyÄ• , siyÄ• anupÄ• dinnupÄ• dÄ•
anupÄ• dinnaanupÄ• dÄ• niyÄ• .

5. vitakkattikaá¹ƒ

<1042> paÃ±cannaá¹ƒ \Be 451/ khandhÄ• naá¹ƒ kati savitakkasavicÄ• rÄ• , kati avitakkavi
510/ avitakkaavicÄ• rÄ• ... pe ... sattannaá¹ƒ cittÄ• naá¹ƒ kati savitakkasavicÄ• rÄ• , kati
avitakkavicÄ• ramattÄ• , kati avitakkaavicÄ• rÄ• ?

rÅ«pakkhandho avitakkaavicÄ• ro. tayo khandhÄ• siyÄ• savitakkasavicÄ• rÄ• , siyÄ• avit
avitakkaavicÄ• rÄ• . saá¹…khÄ• rakkhandho siyÄ• savitakkasavicÄ• ro, siyÄ• avitakkavicÄ
avitakkaavicÄ• ro siyÄ• na vattabbo savitakkasavicÄ• rotipi \Ee 435/, avitakkavicÄ• ramatto
avitakkaavicÄ• rotipi.

dasÄ• yatanÄ• avitakkaavicÄ• rÄ• . manÄ• yatanaá¹ƒ siyÄ• savitakkasavicÄ• raá¹ƒ, siyÄ•
siyÄ• avitakkaavicÄ• raá¹ƒ. dhammÄ• yatanaá¹ƒ siyÄ• savitakkasavicÄ• raá¹ƒ, siyÄ• avita
avitakkaavicÄ• raá¹ƒ, siyÄ• na vattabbaá¹ƒ savitakkasavicÄ• rantipi, avitakkavicÄ• ramatta
avitakkaavicÄ• rantipi.

pannarasa dhÄ• tuyo avitakkaavicÄ• rÄ• . manodhÄ• tu \Se 586/ savitakkasavicÄ• rÄ• . ma
savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . dhammad
savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• , siyÄ• na
savitakkasavicÄ• rÄ• tipi, avitakkavicÄ• ramattÄ• tipi, avitakkaavicÄ• rÄ• tipi.

samudayasaccaá¹ƒ savitakkasavicÄ• raá¹ƒ. nirodhasaccaá¹ƒ avitakkaavicÄ• raá¹ƒ. magga
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raá¹ƒ. dukkh
savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkavicÄ• ramattaá¹ƒ, siyÄ• avitakkaavicÄ• raá¹ƒ, siyÄ•
savitakkasavicÄ• rantipi, avitakkavicÄ• ramattantipi, avitakkaavicÄ• rantipi.

navindriyÄ• avitakkaavicÄ• rÄ• . domanassindriyaá¹ƒ savitakkasavicÄ• raá¹ƒ. upekkhindriy

savitakkasavicÄ• raá¹ƒ, siyÄ• avitakkaavicÄ• raá¹ƒ. ekÄ• dasindriyÄ• siyÄ• savitakkasavi
avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• .

tayo \Be 452/ \Ne 511/ akusalahetÅ« savitakkasavicÄ• rÄ• . cha hetÅ« siyÄ• savitakkasav
avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . kabaá¸·Ä«kÄ• ro Ä• hÄ• ro avitakkaavi
savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• . paÃ±ca p
manodhÄ• tusamphasso savitakkasavicÄ• ro. manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphasso siyÄ•
avitakkavicÄ• ramatto, siyÄ• avitakkaavicÄ• ro. paÃ±ca vedanÄ• ... paÃ±ca saÃ±Ã±Ä• ...
cittÄ• avitakkaavicÄ• rÄ• manodhÄ• tu savitakkasavicÄ• rÄ• \Se 587/, manoviÃ±Ã±Ä• á¹‡
savitakkasavicÄ• rÄ• , siyÄ• avitakkavicÄ• ramattÄ• , siyÄ• avitakkaavicÄ• rÄ• .

(1) rÅ«padukaá¹ƒ

<1043> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati rÅ«pÄ• , kati arÅ«pÄ• ... pe ... sattannaá¹ƒ cit
kati arÅ«pÄ• ?

rÅ«pakkhandho rÅ«paá¹ƒ. cattÄ• ro khandhÄ• arÅ«pÄ• . dasÄ• yatanÄ• \Ee 436/ rÅ«pÄ•
dhammÄ• yatanaá¹ƒ siyÄ• rÅ«paá¹ƒ, siyÄ• arÅ«paá¹ƒ. dasa dhÄ• tuyo rÅ«pÄ• . satta dhÄ
siyÄ• rÅ«pÄ• , siyÄ• arÅ«pÄ• . tÄ«á¹‡i saccÄ• ni arÅ«pÄ• . dukkhasaccaá¹ƒ siyÄ• rÅ«paá
sattindriyÄ• rÅ«pÄ• . cuddasindriyÄ• arÅ«pÄ• . jÄ«vitindriyaá¹ƒ siyÄ• rÅ«paá¹ƒ, siyÄ• arÅ
arÅ«pÄ• . kabaá¸·Ä«kÄ• ro Ä• hÄ• ro rÅ«paá¹ƒ. tayo Ä• hÄ• rÄ• arÅ«pÄ• . satta phassÄ•
satta saÃ±Ã±Ä• ... satta cetanÄ• satta cittÄ• arÅ«pÄ• .

(2) lokiyadukaá¹ƒ

<1044> paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ kati lokiyÄ• , kati lokuttarÄ• ? dvÄ• dasannaá¹ƒ Ä•
kati lokuttarÄ• ? aá¹-á¹-hÄ• rasannaá¹ƒ dhÄ• tÅ«naá¹ƒ kati lokiyÄ• , kati lokuttarÄ• ? catunn
lokiyÄ• , kati lokuttarÄ• ... pe ... sattannaá¹ƒ cittÄ• naá¹ƒ kati lokiyÄ• , kati lokuttarÄ• ?

rÅ«pakkhandho lokiyo. cattÄ• ro khandhÄ• siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• . dasÄ• yatan
Ä• yatanÄ• siyÄ• lokiyÄ• \Be 453/, siyÄ• lokuttarÄ• . soá¸·asa dhÄ• tuyo lokiyÄ• . dve dh
siyÄ• lokuttarÄ• . dve saccÄ• lokiyÄ• . dve saccÄ• lokuttarÄ• .

dasindriyÄ• lokiyÄ• . tÄ«á¹‡indriyÄ• lokuttarÄ• . navindriyÄ• siyÄ• lokiyÄ• , siyÄ• lokutta
akusalahetÅ« lokiyÄ• . cha hetÅ« siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• . kabaá¸·Ä«kÄ• ro Ä• hÄ
siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• \Se 588/. cha phassÄ• lokiyÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ•
siyÄ• lokuttaro. cha vedanÄ• lokiyÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• vedanÄ
lokuttarÄ• . cha saÃ±Ã±Ä• lokiyÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• saÃ±Ã±Ä•

cha cetanÄ• lokiyÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tusamphassajÄ• cetanÄ• siyÄ• lokiyÄ• , lokiyÄ• . manoviÃ±Ã±Ä• á¹‡adhÄ• tu siyÄ• lokiyÄ• , siyÄ• lokuttarÄ• ti.

abhiÃ±Ã±Ä• dve sÄ• rammaá¹‡Ä• , diá¹-á¹-hÄ• kusalavedanÄ• .

vipÄ• kÄ• ca upÄ• dinnÄ• , vitakkaá¹ƒ rÅ«palokiyÄ• ti ||

dhammahadayavibhaá¹…go niá¹-á¹-hito.

vibhaá¹…gapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

Herein Lies the Very Brief Exposition of the Views of the Four Indian Schools

Written by Todd Fenner, Ph.D.

This paper came from a series of posts made in the Buddhist area of America On-Line between 11/28/95 and 12/4/95. I made these posts under the name of Jamyang. It was initiated by a request to teach the view of dependent arising in the nine yanas. It has since been edited slightly.

Subj: The View
Date: 95-11-28 01:49:30 EST
From: Jamyang

With regard to the view in the nine yanas, the explanation of the Nyingma is a unique one in that it connects the views of the yanas with the philosophical schools so that sravakayana is connected with the view of the Vaibhasika and so on. A good summary is in the appendix to the book 'The Life of Shabkar'. An extensive explanation is in Dudjom Rinpoche's magnum opus on the Nyingma Lineage. Unfortunately it costs over $200.

So I think it would be best to work through the classical tenet systems of Vaibhasika, Sautrantika, Yogacara and Madhyamika along with some of the subdivisions. I will also address the issue of Prasangika and Svatantrika that Namdrol rightly raised and try and explain both sides of the issue. Before doing that however, I want to make some comments. There are differences in Madhyamika, Mahamudra, Dzogchen etc. however the differences lay in method not view. In usage, that distinction is not usually made explicit, so it can sometimes be confusing. Thus each refers to certain meditation methods to attain the view as well as the view itself. Sometimes certain scholars, favoring certain techniques have thus rated one superior to the other but this is questionable as all of them are functional, that is they produce realization. Likewise with regard to tantra, the actual view in all tantra sets is identical between

the sets and to that of sutrayana. The difference is in the consciousness cognizing the view. So I will try and go into the view irregardless of the consciousness cognizing it. This greatly simplifies the explanations. In samadhi, the distinction between consciousness and the object is like water poured into water.

Subj: The View II
Date: 95-11-28 10:48:55 EST
From: Jamyang

Tibetans generally classify tenet systems into four broad categories Vaibhasika, Sautrantika, Yogacara, and Madhyamika. In reality the systems are much more diverse. The source of the views of the Vaibhasika and Sautrantika come primarily from the Abhidharmakosa by Vasubandhu and commentaries. The Yogacara from Maitreya, Asanga and Vasubandhu (he changed his mind) and the Madhyamika from Nagarjuna and Aryadeva. There is a classification of Madhyamika into Svatantra and Prasanga. The former stems from Bhavaviveka, Santiraksita and Kamalashila and the latter from Buddhapalita and Chandrakirti. The Gelug and perhaps others, place Dignaga and Dharmakirti between Sautrantika and Yogacara. They call their writings which seem to affirm the true existence of external objects Sautrantika following reason and those writings which seem to deny the true existence of external objects Yogacara following reason.

The classifications are largely(not entirely by any means) Tibetan ways of organizing the varied teachings. For instance, Tibetans use the term Vaibhasika to refer to the original 18 schools which include Theravada. In reality the 18 schools often had very distinctive ideas and did not consider themselves as one. It should be pointed out that the Abhidharma teachings in Theravada are quite a bit different than those in the Abhidharmakosa. The term Vaibhasika as used by Vasubandhu is restricted to one of the 18 schools which existed in Kasmir and produced a work called the Mahavibhasa (Great Commentary). This work exists now in Chinese but was never translated into Tibetan. For more information of this nature see Jeffrey Hopkin's chapter on Tibetan Doxography in

'Tibetan Literature, Studies in Genre' newly published by Snow Lion. By the way I wrote chapter 27 (little plug).

The Tibetans consider the study of the four systems to be like a progressive meditation because the definition of 'selflessness' becomes subtler and subtler and so the schools serve as a bridge or a ladder. The notion of doing it this way is reinforced by the Hevajra Tantra which explicitly advises one to progress in this fashion.

It should also be pointed out that there are a number of differences in the systems regarding the path, the idea of a final vehicle etc. besides the view concerning selflessness and ultimate truth. For a run down on all these see Geshe Sopa and Jeffrey Hopkins 'Cutting Through Appearances'.

Subj: View III
Date: 95-11-29 11:09:38 EST
From: Jamyang

The argument for selflessness is simple in structure and can be found in all the tenet systems. It is that if something truly exists or inherently exists it must be findable either through direct perception or by inference. The process is like the search in chemistry and physics for the basic units of matter. If something can be demonstrated to be capable of being broken down it isn't the basic unit. The tenet systems in regard to the analysis of self, all follow this basic approach. What sets them apart (other than a number of other issues) is the degree to which it is claimed that a basic unit is or is not established.

The purpose in performing this exercise is not the winning of debates or of playing intellectual games. That point is reiterated countless times by the Masters. Tsongkapa, whose reputation as a scholar is agreed by all, including opponents as being of the first order, said that if his work was taken in that way (being a game), he would have failed.

Rather, the exercise is meant to explore the minds way of grasping to the unreal as real. This grasping takes place at a level much deeper than that of verbalization and discursive thought. However we can use such thought nonetheless to gain a better insight. This is done by all systems and whether the system is very elaborate or rather simple it is still done. Even the instruction to 'just sit' says something and it used to get to something deeper.

Vaibhasika and Sautrantika:

That being said -- the Vaibhasika and Sautrantika will be classed together since their views on self and selflessness are essentially the same.

Both tenet systems assert a selflessness of person but not of dharmas. The self, they say is a mere designation imputed upon the skandhas. Vasubandhu says:

'How do we know that the word 'soul' is only a designation for a series of skandhas, and that no soul exists in and of itself?

We know this because no proof establishes the existence of a soul apart from the skandhas, no proof by direct perception, nor any proof from inference. If the soul were a real entity, separate like other entities, it would be known.'

Basically, when we look for a self at any given time we only find something else, a part of the skandhas such as a feeling, or an individual thought or whatever. We do not find something totally apart from these units (dharmas) that constitutes what we generally call the self. If the self were different that the skandhas, we should be able to remove all the skandhas and find it. That hasn't happened. If the self were equivalent to the skandhas, then as soon as the skandhas changed a bit it would disappear but it doesn't. Ergo the self is imputed on the skandhas.

Note that it is not said that the self doesn't exist at all, but rather that its mode of existence is not basic unit we generally

take it to be.

An example: Take a pot (a favorite Buddhist example), there is a pot perceived sitting on a table. If we smash it to pieces, the pot no longer appears. What we had thought of as 'pot' was merely a designation imputed upon a collection of multiple units of matter.

If we think of the terms 'general' and 'particular', in Sautrantika philosophy, 'generals', 'universals' etc. are like conventional truth and the 'particular', the ultimate truth. In Vaibhasika and Sautrantika, the particulars are the basic units called dharmas. The Vaibhasikas divided the five skandhas into 72 such dharmas. Eleven made up the physical world, matter(rupa), one for feeling(vedana), one for ideation(samjna), one for pure consciousness(without content)(vijnana), and 58 for all the other mental elements not previously mentioned(samskara). There are different ways to further categorize these so one could argue that there were more or less than 72 and indeed many did so argue.

(The book Ways of Enlightenment put out by Dharma Publishing has a description of these dharmas plus much much more. I have used the book heavily in classes I've taught on Abhidharma. You could get the Abhidharmakosabhasyam by Vasubandhu and get the extensive explanation as well, it is now in English, however it costs $300.)

Subj: View IV
Date: 95-12-01 00:49:08 EST
From: Jamyang

Before passing to Yogacara, a few words: Vaibhasika and Sautrantika are referred to as Hinayana schools, Yogacara and Madhyamika as Mahayana. However on examination, this is true mainly from the point of view of their main expositors. Vai/Sau recognized the path of the bodhisattva as does Theravada as a perfectly legitimate one and they outlined the path a bodhisattva would take to become a Buddha. However to them, a bodhisattva's wisdom took/takes the view of the respective philosophies. A bodhisattva basically just puts off nirvana and works for the benefit of beings and through merit

acquires the 10 powers of a Buddha not held by Sravakas and Pratyekas. Similarly, within Yogacara and Madhyamika, there are Arhats and Pratyeka Buddhas who have the Yogacara and Madhyamika viewpoints but simply meditate on emptiness to the point where they do not cultivate the perfections and work up to Buddhahood i.e. they stop short. The Gelug call this a Mahayanist holding Hinayana tenets and vice versa. I think it might be better to say simply that tenet systems have a certain independence from the vehicle. That is, they are not the defining characteristic. It is of course a little more complex than that but this is the short version.

Yogacara:

There are a number of different subgroups like the true aspectarians and false aspectarians. There is also a spectrum as to the degree of idealism asserted. Also, although the alaya vijnana is held by many to be a key Yogacara tenet, there are those who are considered Yogacara who assert only the six consciousnesses, denying the alaya and klista vijnana. For instance, Dharmakirti is held by the Gelug to be an example of the latter. (See 'Cutting Through Appearances' by Sopa and Hopkins for a run down on the different groupings for Yogacara as well as the other tenet systems.)

For scope purposes, I am going to limit myself primarily to Asanga, using the Tatvartha chapter of his Bodhisattvabhumi and his Mahayana Sangraha.

Subj: View V
Date: 95-12-02 11:20:24 EST
From: Jamyang

History

Madhyamika and Yogacara are said to be Mahayana tenet systems. The systems arose historically with the discovery of the Mahayana sutras of the second and third turning of the wheel. Nagarjuna is said to have discovered the Prajnaparamita texts on a visit to the naga realm. These texts are the main ones of the second turning. As most

know, the texts are filled with descriptions of the ultimate which are negative in tone. The 100,000 versed version tones the rhetoric down a little by saying that things are ultimately empty, not just empty. Nagarjuna states in many places that emptiness was not nothingness but dependent origination/arising. Nonetheless many took it to be nihilistic.

It is said that the third turning of the wheel is meant to correct this notion of nihilism. The main example of a sutra of this class is the Sandhinirmocana, (The Unraveling of the Intent).

(In Tibet, there are a number of views concerning the three turnings and what is definitive v. interpretive. The issue however is beyond my present scope.)

Asanga made use of the schema presented in the third turning to delineate what they consider to be the correct interpretation of the Prajnaparamita. They felt that the view of there being no basis at all was too extreme and that the correct view was a non-dual one wherein one did not hold that designations, names, constructs etc. were truly existent and that the support or basis of the names etc. were not truly absent.

This particular point is made strongly by Asanga in the Bodhisattvabhumi in the chapter on reality. To Asanga, correct view meant knowing exactly how something existed and did not exist. The ordinary person, he says, just goes on and says 'this is that is' without thinking or analyzing. To discover the truth, he said one had to analyze and investigate.

There are designations, expressions, etc. which are imaginary, and a real basis for the imputation of those designations. This basis had to be of necessity 'beyond expression and concepts'. This idea is presented by Asanga both directly as I just did, but most often, using the schema of the 3 natures so elaborately explained in the Sandhinirmocana.

The 3 are:

1. Parikalpita, imaginary nature
2. Paratantra, other-powered/dependent nature
3. Parinispana, perfected/reality

There is a classic metaphor used to understand this.

Imagine a rope in a dark room which is mistaken for a snake. The snake is the imaginary, the rope is the basis on which the snake depends and the absence of the snake in the rope is how the rope actually is, i.e. in its real or perfected nature.

The 3 natures are neither the same nor different from each other. In the Mahayana Sangraha, in the chapter on the knowable, Asanga explicitly says that the dependent nature is both the cause for imagining as well as that which is imagined. It can be considered reality or perfected when it is seen that it does not really exist as it was imagined.

Subj: View VI
Date: 95-12-02 12:03:31 EST
From: Jamyang

Asanga said that the dependent nature consisted of all the constructed differentiation's that had arose from the foundation/store consciousness(alaya vijnana). the alaya consists of all the seeds resulting from action. To illustrate, if a person engages in acts of lust, that person becomes permeated (lit. perfumed, skt .vasana, tib. bag chag) with lust. As the mind repeatedly arises and passes away in tandem with lust it becomes the generative cause for the lustful evolutions of the mind. The consciousness arises as a result of these permeation's. The differentiation's arising therefrom are said to be the construct of the body and the embodied, the construct of the experiencer and the experience, the constructs of validity, time, number place, language, difference and rebirth. Thus all of these have the same cause and the same nature.

Constructive thought arises for beings and eventually creates the worlds of those beings. The creation process consists of thought and support for the thought. The two are mutually caused. A previous thought is the cause of a present thing which becomes the support of another thought and so on. There is not independent external object apart from this process.

If one thinks about it, this is like the description of karma.
Karma to the Vaibhasikas as well as to the others was linked if not equated with intent (cetana). Intent causes and forms the basis of action, action causes all the results we experience and it is the support for our reactions which in turn cause more results.

Sometimes persons mistake the phrase non-duality of subject and object for subject only. In fact, in means the two are not independent and have the same nature. As Vasubandhu pointed out 'if there is no object, there is no subject either'.

Subj: View VII
Date: 95-12-03 23:58:06 EST
From: Jamyang

Madhyamika

Madhyamika traces back to Nagarjuna who discovered the Prajnaparamita texts hidden in the realm of the nagas. Its prime mark is the attack on the extremes of existence and non-existence along with the identification of emptiness with dependent arising. When Nagarjuna argued against cause and effect he argued against an independent cause and an independent effect. It seems to some that he totally denied cause and effect and therefore the path. In fact, he considered that only with dependent arising i.e.without inherent/independent could there be cause and effect, the path etc.

Sometime after Nagarjuna, Buddhapalita used a form of reasoning called a prasanga to demonstrate Nagarjuna's point. A prasanga is a consequence. That is, one takes the opposing thesis and demonstrate

what its consequences are. Another Madhyamika, Bhavaviveka, criticized this technique saying in effect that anargument to be successful had to be a full syllogism and not just a consequence. Bhavaviveka's method is called a svatantra.

To illustrate without giving a full lesson in Indian logic (I would lose everybody):

The sentence:

Sound is impermanent because of being a product.

The word 'product' is called a sign. It is the basis on which an inferential valid cognition is created. The sign has 3 modes of relating to the other elements of the syllogism.

1. The property of the subject. Here 'sound is a product' that is product is a property of sound.

2. Forward pervasion: product is a member of the set of impairment phenomena

3. Counterpervasion: the negative of the product is pervaded by the negative of the sign. that is, permanent phenomena are non-products.

A svatantra contains all three modes. A prasanga contains only the last two. The argument, as the Indians saw it, was over a method best suitable to persuade someone. (It is important to keep in mind that in India the purpose of arguing was persuasion.)

Later, Chandrakirti defended Buddhapalita's method quite strongly. Those who follow Chandra's method are called Prasangikas. Bhavaviveka and those following his method are called Svatantrikas. The terms were developed later to apply to the two methods. The persons themselves just saw themselves as Madhyamika.

In Tibet, Madhyamika was first introduced by Shantiraksita who is

considered a Svatantrika. He had a method which later persons called Yogacara-Madhyamika because he recommended meditating first on all things as mind using a method similar to the Yogacaras, and then meditate that the mind itself was empty of inherent existence. This method became extremely popular in Tibet.

Chandra's writings were introduced at a later time. In the next and final post, I will be presenting Tsongkapa's(1357-1419) interpretation of Prasangika Madhyamika as being superior to Svatantra while noting the arguments of those Tibetan scholars that disagree.

Subj: Final View
Date: 95-12-04 23:06:57 EST
From: Jamyang

First let me explain that I am trained in this as a Gelug. Obviously there is some interpretation. The lineages have some differing views on Madhyamika as it is so important. Some think the views differ greatly, some don't. I belong to the latter. I encourage with all my heart that persons who are stimulated and feel benefited by this series to study more.

Tsongkhapa felt that the cause of being bound to samsara was a deeply rooted habit that grasped to the concept of inherent existence. To exist inherently means to have a basis independent of imputation. Tsongkhapa argued in essence, that all the tenet systems below prasangika asserted such a basis either explicitly (i.e. they said so and one can find it stated as such) or implicitly (it may be hard to find the passage and there is a question about it but such a conclusion might be drawn from other things). In the case of Vaibhasika and Sautrantika it was the dharmas. In Yogacara, it was paratantra and parinispanna or mind. The Madhyamikas argued that there was no such basis ultimately at all. The Svatantrikas, however, because they used syllogisms instead of consequences implicitly asserted a type of independence on the conventional level known as svalaksana or inherent characteristic.

This is extremely subtle. The argument is that if a syllogism is used, there is an assumption that the two parties will see the first mode the property of a subject in the same way, implying some sort of independent existence. Seeing the property in the same way demands recognizing that the property has at minimum some sort of characteristic which is independent of the imputing mind. The use of a consequence does not do this, but merely takes the assumption of the opponent as a basis as opposed to making an assumption oneself. Therefore the Prasangika do not have the fault of asserting iherent existence/characteristic even conventionally.

Other scholars in Tibet hold that Tsongkhapa's differentiation is incorrect since the Sautrantikas do not assert svalaksana ultimately and only use it conventionally as a means to lead persons to the truth and do not hold it as a view. They further argue that the Indians did not view the Svatantrikas and Prasangikas in the way Tsongkhapa did and rather seemed to agree that the difference was pedagogical. They say svatantra is for converting non-buddhists, prasanga for converting buddhists.

Tsongkhapa's point though, however the intent or history of the issue, was that even grasping at something this subtle had to be done away with. Tsongkhapa agreed with Chandra that inherent existence didn't exist even conventionally. In the conventional world people just use words and agree on things in an unanalytic way.

I say I am Jamyang. I don't say I am inherent Jamyang. By negating inherent existence, one allows convention and there is no incompatibility between samsara and nirvana, between form and emptiness. Once inherent existence is negated then what is left is just dependent arising. Then everything is pure. The negation of inherent existence is intended as an arrow to shoot the root cause of defilement. It cuts out the core of that which is grasped. things appear then as mirage, a reflection, a plantain tree, a bubble etc. a play of stainless mind and wind.

Sarva Mangalam

Precious Bodhicitta, where it is not arisen, may it arise.
Where is has arisen, may it not decline but grow ever fuller.
By the merit of this presentation, may all beings obtain the state of Vajradhara. May the dharma take solid root in the West and may no obstacles arise to its practice and flourishing.
###

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayavinicchayo

ganthÄ• rambhakathÄ•

<1> á¹• 21 vanditvÄ• \Be 1/ \Ne 1/ sirasÄ• seá¹-á¹-haá¹ƒ, buddhamappaá¹-ipuggalaá¹ƒ.

bhavÄ• bhÄ• vakaraá¹ƒ dhammaá¹ƒ, gaá¹‡aÃ±ceva niraá¹…gaá¹‡aá¹ƒ ||

<2> á¹• 21 bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, hitatthÄ• ya samÄ• hito.

pavakkhÄ• mi samÄ• sena, vinayassavinicchayaá¹ƒ ||

<3> á¹• 21 anÄ• kulamasaá¹ƒkiá¹‡á¹‡aá¹ƒ, madhuratthapadakkamaá¹ƒ.

paá¹-ubhÄ• vakaraá¹ƒ etaá¹ƒ, paramaá¹ƒ vinayakkame ||

<4> á¹• 21 apÄ• raá¹ƒ otarantÄ• naá¹ƒ, sÄ• raá¹ƒ vinayasÄ• garaá¹ƒ.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, nÄ• vÄ• bhÅ«taá¹ƒ manoramaá¹ƒ ||

<5> á¹• 21 tasmÄ• vinayanÅ«pÄ• yaá¹ƒ, vinayassavinicchayaá¹ƒ.

avikkhittena cittena, vadato me nibodhatha ||

bhikkhuvibhaá¹…go

pÄ• rÄ• jikakathÄ•

paá¹-hamapÄ• rÄ• jikakathÄ•

<6> á¹• 21 tividhe \Be 2/ \Ne 2/ tilamattampi, magge sevanacetano.

aá¹…gajÄ• taá¹ƒ pavesento, allokÄ• se parÄ• jito ||

<7> á¹• 21 pavesanaá¹ƒ paviá¹-á¹-haá¹ƒ vÄ• , á¹-hitamuddharaá¹‡ampi vÄ• .

sasikkho sÄ• diyanto so, á¹-hapetvÄ• kiriyaá¹ƒ cuto ||

<8> á¹• 21 santhatenaá¹…gajÄ• tena, santhataá¹ƒ vÄ• asanthataá¹ƒ.

maggaá¹ƒ pana pavesento, tathevÄ• santhatena ca ||

<9> á¹• 21 upÄ• dinnenupÄ• dinne, anupÄ• dinnakena vÄ• .

ghaá¹-á¹-ite anupÄ• dinne, sace sÄ• diyatettha so ||

<10> á¹• 21 hoti pÄ• rÄ• jikakkhette, paviá¹-á¹-he tu parÄ• jito.

khette thullaccayaá¹ƒ tassa, dukkaá¹-aÃ±ca viniddise ||

<11> á¹• 21 mate akkhÄ• yite cÄ• pi, yebhuyyakkhÄ• yitepi ca.

methunaá¹ƒ paá¹-isevanto, hoti pÄ• rÄ• jiko naro ||

<12> á¹• 21 yebhuyyakkhÄ• yite cÄ• pi, upaá¸• á¸• hakkhÄ• yitepi ca.

hoti thullaccayÄ• patti, sese Ä• patti dukkaá¹-aá¹ƒ ||

<13> á¹• 21 nimittamattaá¹ƒ sesetvÄ• , khÄ• yitepi sarÄ«rake.

nimitte methunaá¹ƒ tasmiá¹ƒ, sevatopi parÄ• jayo ||

<14> á¹• 21 uddhumÄ• tÄ• disampatte, sabbatthÄ• pi ca dukkaá¹-aá¹ƒ.

khÄ• yitÄ• kkhÄ• yitaá¹ƒ nÄ• ma, sabbaá¹ƒ matasarÄ«rake ||

<15> á¹• 21 chinditvÄ• pana tacchetvÄ• , nimittuppÄ• á¹-ite pana.

vaá¹‡asaá¹…khepato tasmiá¹ƒ, sevaá¹ƒ thullaccayaá¹ƒ phuse ||

<16> á¹• 21 tato \Be 3/ \Ne 3/ methunarÄ• gena, patitÄ• ya nimittato.

tÄ• yaá¹ƒ upakkamantassa, dukkaá¹-aá¹ƒ maá¹ƒsapesiyaá¹ƒ ||

<17> á¹• 21 nakhapiá¹-á¹-hippamÄ• á¹‡epi, maá¹ƒse nhÄ• rumhi vÄ• sati.

methunaá¹ƒ paá¹-isevanto, jÄ«vamÄ• ne parÄ• jito ||

<18> á¹• 21 kaá¹‡á¹‡acchiddakkhinÄ• sÄ• su, vatthikose vaá¹‡esu vÄ• .

aá¹…gajÄ• taá¹ƒ pavesento, rÄ• gÄ• thullaccayaá¹ƒ phuse ||

<19> á¹• 21 avasesasarÄ«rasmiá¹ƒ, upakacchÅ«rukÄ• disu.

vasÄ• methunarÄ• gassa, sevamÄ• nassa dukkaá¹-aá¹ƒ ||

<20> á¹• 21 assagomahisÄ• dÄ«naá¹ƒ, oá¹-á¹-hagadrabhadantinaá¹ƒ.

nÄ• sÄ• su vatthikosesu, sevaá¹ƒ thullaccayaá¹ƒ phuse ||

<21> á¹• 21 tathÄ• sabbatiracchÄ• naá¹ƒ, akkhikaá¹‡á¹‡avaá¹‡esupi.

avasesasarÄ«resu, sevamÄ• nassa dukkaá¹-aá¹ƒ ||

<22> á¹• 21 tesaá¹ƒ allasarÄ«resu, matÄ• naá¹ƒ sevato pana.

tividhÄ• pi siyÄ• patti, khettasmiá¹ƒ tividhe sati ||

<23> á¹• 21 bahi methunarÄ• gena, nimittaá¹ƒ itthiyÄ• pana.

nimittena chupantassa, tassa thullaccayaá¹ƒ siyÄ• ||

<24> á¹• 21 kÄ• yasaá¹ƒsaggarÄ• gena, nimittena mukhena vÄ• .

nimittaá¹ƒ itthiyÄ• tassa, chupato garukaá¹ƒ siyÄ• ||

<25> á¹• 21 tathevobhayarÄ• gena, nimittaá¹ƒ purisassapi.

nimittena chupantassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<26> á¹• 21 nimittena nimittaá¹ƒ tu, tiracchÄ• nagatitthiyÄ• .

thullaccayaá¹ƒ chupantassa, hoti methunarÄ• gato ||

<27> á¹• 21 kÄ• yasaá¹ƒsaggarÄ• gena, tiracchÄ• nagatitthiyÄ• .

nimittena nimittassa, chupane dukkaá¹-aá¹ƒ mataá¹ƒ ||

<28> á¹• 21 aá¹…gajÄ• taá¹ƒ pavesetvÄ• , tamÄ• vaá¹-á¹-akate mukhe.

tatthÄ• kÄ• sagataá¹ƒ katvÄ• , nÄ«harantassa dukkaá¹-aá¹ƒ ||

<29> á¹• 21 tathÄ• \Be 4/ catÅ«hi passehi, itthiyÄ• heá¹-á¹-himattalaá¹ƒ.

achupantaá¹ƒ pavesetvÄ• , nÄ«harantassa dukkaá¹-aá¹ƒ ||

<30> á¹• 21 uppÄ• á¹-itoá¹-á¹-hamaá¹ƒsesu \Ne 4/, bahi nikkhantakesu vÄ• .

dantesu vÄ• yamantassa, tassa thullaccayaá¹ƒ siyÄ• ||

<31> á¹• 21 aá¹-á¹-hisaá¹…ghaá¹-á¹-anaá¹ƒ katvÄ• , magge duvidharÄ• gato.

sukke muttepi vÄ• mutte, vÄ• yamantassa dukkaá¹-aá¹ƒ ||

<32> á¹• 21 itthiá¹ƒ methunarÄ• gena, Ä• liá¹…gantassa dukkaá¹-aá¹ƒ.

hatthaggÄ• haparÄ• mÄ• sa-cumbanÄ• dÄ«svayaá¹ƒ nayo ||

<33> á¹• 21 apade ahayo macchÄ• , kapotÄ• dvipadepi ca.

godhÄ• catuppade heá¹-á¹-hÄ• , vatthu pÄ• rÄ• jikassime ||

<34> á¹• 21 sevetukÄ• matÄ• cittaá¹ƒ, magge maggappavesanaá¹ƒ.

idamaá¹…gadvayaá¹ƒ vuttaá¹ƒ, paá¹-hamantimavatthuno ||

<35> á¹• 21 dukkaá¹-aá¹ƒ paá¹-hamasseva, sÄ• mantamiti vaá¹‡á¹‡itaá¹ƒ.

sesÄ• naá¹ƒ pana tiá¹‡á¹‡ampi, thullaccayamudÄ«ritaá¹ƒ ||

<36> á¹• 21 ``anÄ• pattÄ«â€™â€™ ti Ã±Ä• tabbaá¹ƒ, ajÄ• nantassa bhikkhuno.

tathevÄ• sÄ• diyantassa, jÄ• nantassÄ• dikammino ||

<37> á¹• 21 vinaye anayÅ«parame parame.

sujanassa sukhÄ• nayane nayane.

paá¹-u hoti padhÄ• narato na rato.

idha yo pana sÄ• ramate ramate ||

<38> á¹• 21 imaá¹ƒ hitavibhÄ• vanaá¹ƒ bhÄ• vanaá¹ƒ.

avedi surasambhavaá¹ƒ sambhavaá¹ƒ.

sa mÄ• rabaá¸·isÄ• sane sÄ• sane.

samo bhavatupÄ• linÄ• pÄ• linÄ• ||

iti vinayavinicchaye paá¹-hamapÄ• rÄ• jikakathÄ• niá¹-á¹-hitÄ• .

dutiyapÄ• rÄ• jikakathÄ•

<39> á¹• 21 Ä• diyanto \Be 5/ harantova-haranto iriyÄ• pathaá¹ƒ.

vikopento tathÄ• á¹-hÄ• nÄ• , cÄ• ventopi parÄ• jito ||

<40> á¹• 21 tattha \Ne 5/ nÄ• nekabhaá¹‡á¸• Ä• naá¹ƒ, paÃ±cakÄ• naá¹ƒ vasÄ• pana.

avahÄ• rÄ• dasevete, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<41> á¹• 21 sÄ• hatthÄ• á¹‡attiko ceva, nissaggo atthasÄ• dhako.

dhuranikkhepanaÃ±cÄ• ti, idaá¹ƒ sÄ• hatthapaÃ±cakaá¹ƒ ||

<42> á¹• 21 pubbasahapayogo ca, saá¹ƒvidÄ• haraá¹‡ampi ca.

saá¹…ketakammaá¹ƒ nemittaá¹ƒ, pubbayogÄ• dipaÃ±cakaá¹ƒ ||

<43> á¹• 21 theyyapasayhaparikappa-paá¹-icchannakusÄ• dikÄ• .

avahÄ• rÄ• ime paÃ±ca, veditabbÄ• va viÃ±Ã±unÄ• ||

<44> á¹• 21 vatthukÄ• lagghadese ca, paribhogaÃ±ca paÃ±capi.

Ã±atvÄ• etÄ• ni kÄ• tabbo, paá¹‡á¸• itena vinicchayo ||

<45> á¹• 21 dutiyaá¹ƒ vÄ• pi kuddÄ• laá¹ƒ, piá¹-akaá¹ƒ pariyesato.

gacchato theyyacittena, dukkaá¹-aá¹ƒ pubbayogato ||

<46> á¹• 21 tatthajÄ• takakaá¹-á¹-haá¹ƒ vÄ• , lataá¹ƒ vÄ• chindato pana.

dukkaá¹-aá¹ƒ ubhayatthÄ• pi, vuttaá¹ƒ sahapayogato ||

<47> á¹• 21 pathaviá¹ƒ khaá¹‡ato vÄ• pi, byÅ«hato paá¹ƒsumeva vÄ• .

Ä• masantassa vÄ• kumbhiá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<48> á¹• 21 mukhe pÄ• saá¹ƒ pavesetvÄ• , khÄ• á¹‡uke baddhakumbhiyÄ• .

bandhanÄ• naá¹ƒ vasÄ• Ã±eyyo, á¹-hÄ• nabhedo vijÄ• natÄ• ||

<49> á¹• 21 dve á¹-hÄ• nÄ• ni panekasmiá¹ƒ, khÄ• á¹‡uke baddhakumbhiyÄ• .

valayaá¹ƒ rukkhamÅ«lasmiá¹ƒ, pavesetvÄ• katÄ• ya vÄ• ||

<50> á¹• 21 uddharantassa khÄ• á¹‡uá¹ƒ vÄ• , chindato saá¹…khalimpi vÄ• .

thullaccayaá¹ƒ tato kumbhiá¹ƒ, á¹-hÄ• nÄ• cÄ• veti ce cuto ||

<51> á¹• 21 paá¹-hamaá¹ƒ \Be 6/ pana kumbhiá¹ƒ vÄ• , uddharitvÄ• tathÄ• puna.

á¹-hÄ• nÄ• cÄ• veti khÄ• á¹‡uá¹ƒ vÄ• , saá¹…khaliá¹ƒ vÄ• pi so nayo ||

<52> á¹• 21 ito cito ca ghaá¹ƒsanto, mÅ«le sÄ• reti rakkhati.

valayaá¹ƒ khegataá¹ƒ tattha, karontova parÄ• jito ||

<53> á¹• 21 jÄ• taá¹ƒ chindati ce rukkhaá¹ƒ, dukkaá¹-aá¹ƒ kumbhimatthake.

samÄ«pe chindato tassa, pÄ• cittiyamatatthajaá¹ƒ ||

<54> á¹• 21 antokumbhigataá¹ƒ \Ne 6/ bhaá¹‡á¸• aá¹ƒ, phandÄ• peti sace pana.

apabyÅ«heti tattheva, tassa thullaccayaá¹ƒ siyÄ• ||

<55> á¹• 21 haranto kumbhiyÄ• bhaá¹‡á¸• aá¹ƒ, muá¹-á¹-hiá¹ƒ chindati attano.

bhÄ• jane vÄ• gataá¹ƒ katvÄ• , hoti bhikkhu parÄ• jito ||

<56> á¹• 21 hÄ• raá¹ƒ vÄ• pana pÄ• maá¹…gaá¹ƒ, suttÄ• ruá¸·haá¹ƒ tu kumbhiyÄ• .

phandÄ• peti yathÄ• vatthuá¹ƒ, á¹-hÄ• nÄ• cÄ• veti ce cuto ||

<57> á¹• 21 sappiÄ• dÄ«su yaá¹ƒ kiÃ±ci, pivato pÄ• dapÅ«raá¹‡aá¹ƒ.

ekeneva payogena, pÄ«tamatte parÄ• jayo ||

<58> á¹• 21 katvÄ• va dhuranikkhepaá¹ƒ, pivantassa punappunaá¹ƒ.

sakalampi ca taá¹ƒ kumbhiá¹ƒ, pivato na parÄ• jayo ||

<59> á¹• 21 sace khipati yaá¹ƒ kiÃ±ci, bhaá¹‡á¸• akaá¹ƒ telakumbhiyaá¹ƒ.

taá¹ƒ pÄ• dagghanakaá¹ƒ telaá¹ƒ, dhuvaá¹ƒ pivati tÄ• vade ||

<60> á¹• 21 hatthato muttamatteva, theyyacitto vinassati.

Ä• viÃ±jetvÄ• pi vÄ• kumbhiá¹ƒ, telaá¹ƒ gÄ• á¸·eti ce tathÄ• ||

<61> á¹• 21 telassÄ• kiraá¹‡aá¹ƒ Ã±atvÄ• , khittaá¹ƒ rittÄ• ya kumbhiyÄ• .

pÄ«taá¹ƒ telaÃ±ca taá¹ƒ bhaá¹‡á¸• aá¹ƒ, uddharantova dhaá¹ƒsito ||

<62> á¹• 21 tattheva bhindato telaá¹ƒ, chaá¸• á¸• entassa tatheva ca.

jhÄ• pentassa abhogaá¹ƒ vÄ• , karontassa ca dukkaá¹-aá¹ƒ ||

bhÅ«maá¹-á¹-hakathÄ• .

<63> á¹• 21 á¹-hapitaá¹ƒ \Be 7/ pattharitvÄ• ca, sÄ• á¹-akattharaá¹‡Ä• dikaá¹ƒ.

veá¹-hetvÄ• uddharantassa, mutte á¹-hÄ• nÄ• parÄ• bhavo ||

<64> á¹• 21 orimantena vÄ• phuá¹-á¹-ha-mokÄ• saá¹ƒ pÄ• rimantato.

pÄ• rÄ• jikamatikkante, kaá¸• á¸• hato ujukampi vÄ• ||

thalaá¹-á¹-hakathÄ• .

<65> á¹• 21 purato mukhatuá¹‡á¸• aÃ±ca, kalÄ• paggaÃ±ca pacchato.

dvÄ«su passesu pakkhanto, heá¹-á¹-hÄ• pÄ• danakhÄ• tathÄ• ||

<66> á¹• 21 uddhaÃ±cÄ• pi \Ne 7/ sikhagganti, gagane gacchato pana.

morassa cha paricchedÄ• , veditabbÄ• vibhÄ• vinÄ• ||

<67> á¹• 21 bhikkhu ``sassÄ• mikaá¹ƒ moraá¹ƒ, gahessÄ• mÄ«â€™â€™ ti khegataá¹ƒ.

hatthaá¹ƒ vÄ• pi pasÄ• reti, purato vÄ• ssa tiá¹-á¹-hati ||

<68> á¹• 21 moropi gagane pakkhe, cÄ• reti na ca gacchati.

dukkaá¹-aá¹ƒ gamanacchede, Ä• masantassa ceva taá¹ƒ ||

<69> á¹• 21 á¹-hÄ• nÄ• moramamocento, phandÄ• peti sace pana.

evaá¹ƒ phandÄ• pane tassa, thullaccayamudÄ«ritaá¹ƒ ||

<70> á¹• 21 aggahetvÄ• gahetvÄ• vÄ• , hatthena pana attano.

á¹-hÄ• nÄ• cÄ• veti ce moraá¹ƒ, sayaá¹ƒ á¹-hÄ• nÄ• cuto siyÄ• ||

<71> á¹• 21 phuá¹-á¹-hokÄ• saá¹ƒ mukhaggena, kalÄ• paggena vÄ• pana.

kalÄ• paggena vÄ• phuá¹-á¹-haá¹ƒ, mukhatuá¹‡á¸• ena bhikkhu ce ||

<72> á¹• 21 atikkÄ• meyya yo moraá¹ƒ, á¹-hÄ• nÄ• cÄ• veti nÄ• ma so.

eseva ca nayo pÄ• da-sikhÄ• pakkhesu dÄ«pito ||

<73> á¹• 21 gagane pana gacchanto, kare moro nilÄ«yati.

taá¹ƒ kareneva cÄ• rento, phandÄ• petÄ«ti vuccati ||

<74> á¹• 21 sace \Be 8/ gaá¹‡hÄ• ti taá¹ƒ moraá¹ƒ, itarena karena so.

cÄ• vitattÄ• pana á¹-hÄ• nÄ• , bhikkhu á¹-hÄ• nÄ• cuto siyÄ• ||

<75> á¹• 21 itaraá¹ƒ pana morassa, upaneti sace karaá¹ƒ.

na doso tattha uá¸• á¸• etvÄ• , sayameva nilÄ«yati ||

<76> á¹• 21 disvÄ• aá¹…ge nilÄ«naá¹ƒ taá¹ƒ, theyyacittena gacchato.

pÄ• de thullaccayaá¹ƒ hoti, dutiye ca parÄ• jayo ||

<77> á¹• 21 bhÅ«miyaá¹ƒ á¹-hitamorassa, tÄ«á¹‡i á¹-hÄ• nÄ• ni paá¹‡á¸• ito.

pÄ• dÄ• naÃ±ca kalÄ• passa, vasena paridÄ«paye ||

<78> á¹• 21 tato kesaggamattampi, moraá¹ƒ pathavito pana.

hoti pÄ• rÄ• jikaá¹ƒ tassa, ukkhipantassa bhikkhuno ||

<79> á¹• 21 chijjamÄ• naá¹ƒ suvaá¹‡á¹‡Ä• diá¹ƒ, patte patati ce pana.

hatthena uddharantassa, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<80> á¹• 21 sace \Ne 8/ anuddharitvÄ• va, theyyacittena gacchati.

dutiye padavÄ• rasmiá¹ƒ, pÄ• rÄ• jikamudÄ«raye ||

<81> á¹• 21 eseva ca nayo Ã±eyyo, hatthe vattheva matthake.

taá¹ƒ taá¹ƒ tassa bhave á¹-hÄ• naá¹ƒ, yattha yattha patiá¹-á¹-hitaá¹ƒ ||

Ä• kÄ• saá¹-á¹-hakathÄ• .

<82> á¹• 21 theyyacittena yaá¹ƒ kiÃ±ci, maÃ±capÄ«á¹-hÄ• disuá¹-á¹-hitaá¹ƒ.

Ä• mÄ• sampi anÄ• mÄ• saá¹ƒ, Ä• masantassa dukkaá¹-aá¹ƒ ||

<83> á¹• 21 saá¹ƒharitvÄ• sace vaá¹ƒse, á¹-hapitaá¹ƒ hoti cÄ«varaá¹ƒ.

katvÄ• punorato bhogaá¹ƒ, tathÄ• antaÃ±ca pÄ• rato ||

<84> á¹• 21 cÄ«varena phuá¹-á¹-hokÄ• so, á¹-hÄ• naá¹ƒ tassa pavuccati.

na tu cÄ«varavaá¹ƒso so, hotÄ«ti sakalo mato ||

<85> á¹• 21 orimantena \Be 9/ okÄ• saá¹ƒ, phuá¹-á¹-haá¹ƒ tamitarena vÄ• .

itarenapi vÄ• phuá¹-á¹-haá¹ƒ, orimantena vÄ• puna ||

<86> á¹• 21 dakkhiá¹‡antena phuá¹-á¹-haá¹ƒ vÄ• , vÄ• mantenitarena vÄ• .

vÄ• mantena phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ, atikkÄ• mayato cuti ||

<87> á¹• 21 uddhaá¹ƒ vÄ• ukkhipantassa, cÄ«varaá¹ƒ pana vaá¹ƒsato.

kesaggamatte ukkhitte, tassa pÄ• rÄ• jikaá¹ƒ bhave ||

<88> á¹• 21 rajjukena ca bandhitvÄ• , á¹-hapitaá¹ƒ pana cÄ«varaá¹ƒ.

thullaccayaá¹ƒ vimocento, mutte pÄ• rÄ• jikaá¹ƒ phuse ||

<89> á¹• 21 veá¹-hetvÄ• á¹-hapitaá¹ƒ vaá¹ƒse, nibbeá¹-hentassa bhikkhuno.

valayaá¹ƒ chindato vÄ• pi, mocentassapyayaá¹ƒ nayo ||

<90> á¹• 21 cÄ«varassa pasÄ• retvÄ• , á¹-hapitassa hi vaá¹ƒsake.

saá¹ƒharitvÄ• tu nikkhitte, cÄ«vare viya nicchayo ||

<91> á¹• 21 sikkÄ• ya pakkhipitvÄ• yaá¹ƒ, laggitaá¹ƒ hoti bhaá¹‡á¸• akaá¹ƒ.

sikkÄ• to taá¹ƒ haranto vÄ• , saha sikkÄ• ya vÄ• cuto ||

<92> á¹• 21 kuntÄ• diá¹ƒ nÄ• gadantesu, á¹-hitesu paá¹-ipÄ• á¹-iyÄ• .

agge vÄ• pana bunde vÄ• , gahetvÄ• parikaá¸• á¸• hato ||

<93> á¹• 21 pÄ• rÄ• jikaá¹ƒ \Ne 9/ phuá¹-á¹-hokÄ• saá¹ƒ, atikkÄ• mayato siyÄ• .

ujukaá¹ƒ ukkhipantassa, kesaggena parÄ• jayo ||

<94> á¹• 21 pÄ• kÄ• rÄ• bhimukho á¹-hatvÄ• , Ä• kaá¸• á¸• hati sace pana.

orimantaphuá¹-á¹-hokÄ• sa-mitarantaccaye cuto ||

<95> á¹• 21 tatheva parato tassa, pellentassÄ• pi bhikkhuno.

bhittiá¹ƒ pana ca nissÄ• ya, á¹-hapitepi ayaá¹ƒ nayo ||

<96> á¹• 21 cÄ• lentassa ca tÄ• lassa, phalaá¹ƒ vatthu hi pÅ«rati.

yenassa bandhanÄ• mutte, tasmiá¹ƒ pÄ• rÄ• jikaá¹ƒ bhave ||

<97> á¹• 21 piá¹‡á¸• iá¹ƒ \Be 10/ chindati tÄ• lassa, sace pÄ• rÄ• jikaá¹ƒ siyÄ• .

eseva ca nayo sesa-rukkhapupphaphalesupi ||

vehÄ• saá¹-á¹-hakathÄ• .

<98> á¹• 21 gacchato hi nidhiá¹-á¹-hÄ• naá¹ƒ, padavÄ• rena dukkaá¹-aá¹ƒ.

udake pana gambhÄ«re, tathÄ• nimujjanÄ• disu ||

<99> á¹• 21 tatthajÄ• takapupphesu, yena pupphena pÅ«rati.

vatthu taá¹ƒ chindato pupphaá¹ƒ, tassa pÄ• rÄ• jikaá¹ƒ vade ||

<100> á¹• 21 ekanÄ• á¸·assa vÄ• passe, vÄ• ko uppalajÄ• tiyÄ• .

na chijjati tato yÄ• va, tÄ• va naá¹ƒ parirakkhati ||

<101> á¹• 21 sÄ• mikeheva pupphesu, chinditvÄ• á¹-hapitesupi.

pubbe vuttanayeneva, veditabbo vinicchayo ||

<102> á¹• 21 bhÄ• rabaddhÄ• ni pupphÄ• ni, chasvÄ• kÄ• resu kenaci.

Ä• kÄ• rena sace tÄ• ni, á¹-hÄ• nÄ• cÄ• veti nassati ||

<103> á¹• 21 á¹-hapitaá¹ƒ pana pupphÄ• naá¹ƒ, kalÄ• paá¹ƒ jalapiá¹-á¹-hiyaá¹ƒ.

cÄ• letvÄ• udakaá¹ƒ puppha-á¹-á¹-hÄ• nÄ• cÄ• veti ce cuto ||

<104> á¹• 21 parikappeti ce ``ettha, gahessÄ• mÄ«â€™â€™ ti rakkhati.

uddharanto gataá¹-á¹-hÄ• nÄ• , bhaá¹-á¹-ho nÄ• ma pavuccati ||

<105> á¹• 21 accuggatassa taá¹ƒ á¹-hÄ• naá¹ƒ, jalato sakalaá¹ƒ jalaá¹ƒ.

uppÄ• á¹-etvÄ• tato pupphaá¹ƒ, ujumuddharato pana ||

<106> á¹• 21 nÄ• á¸·ante \Ne 10/ jalato mutta-matte pÄ• rÄ• jikaá¹ƒ bhave.

amutte jalato tasmiá¹ƒ, thullaccayamudÄ«ritaá¹ƒ ||

<107> á¹• 21 pupphe gahetvÄ• nÄ• metvÄ• , uppÄ• á¹-eti sace pana.

na tassa udakaá¹ƒ á¹-hÄ• naá¹ƒ, naá¹-á¹-ho uppÄ• á¹-itakkhaá¹‡e ||

<108> á¹• 21 yo \Be 11/ hi sassÄ• mike macche, theyyacittena gaá¹‡hati.

baá¸·isenapi jÄ• lena, hatthena kuminena vÄ• ||

<109> á¹• 21 tassevaá¹ƒ gaá¹‡hato vatthu, yena macchena pÅ«rati.

tasmiá¹ƒ uddhaá¹-amattasmiá¹ƒ, jalÄ• hoti parÄ• jayo ||

<110> á¹• 21 á¹-hÄ• naá¹ƒ salilajÄ• naÃ±hi, kevalaá¹ƒ sakalaá¹ƒ jalaá¹ƒ.

salilaá¹-á¹-haá¹ƒ vimocento, jalÄ• pÄ• rÄ• jiko bhave ||

<111> á¹• 21 nÄ«rato uppatitvÄ• yo, tÄ«re patati vÄ• rijo.

gaá¹‡hato taá¹ƒ panÄ• pattiá¹ƒ, bhaá¹‡á¸• agghena viniddise ||

<112> á¹• 21 mÄ• raá¹‡atthÄ• ya macchÄ• naá¹ƒ, taá¸·Ä• ke nadiyÄ• pi vÄ• .

ninne macchavisaá¹ƒ nÄ• ma, pakkhipitvÄ• gate pana ||

<113> á¹• 21 pacchÄ• macchavisaá¹ƒ macchÄ• , khÄ• ditvÄ• pilavanti ce.

pÄ• rÄ• jikaá¹ƒ mate macche, theyyacittena gaá¹‡hato ||

<114> á¹• 21 paá¹ƒsukÅ«likasaÃ±Ã±Ä• ya, na doso koci gaá¹‡hato.

sÄ• mikesvÄ• harantesu, bhaá¹‡á¸• adeyyamudÄ«ritaá¹ƒ ||

<115> á¹• 21 gahetvÄ• sÄ• mikÄ• macche, sace yanti nirÄ• layÄ• .

gaá¹‡hato pana te sese, theyyacittena dukkaá¹-aá¹ƒ ||

<116> á¹• 21 amatesu anÄ• pattiá¹ƒ, vadanti vinayaÃ±Ã±uno.

eseva ca nayo sese, kacchapÄ• dimhi vÄ• rije ||

udakaá¹-á¹-hakathÄ• .

<117> á¹• 21 ``nÄ• vaá¹ƒ nÄ• vaá¹-á¹-haá¹ƒ vÄ• bhaá¹‡á¸• aá¹ƒ, thenetvÄ• gaá¹‡hissÄ• n

pÄ• duddhÄ• re dosÄ• vuttÄ• , bhikkhussevaá¹ƒ gacchantassa ||

<118> á¹• 21 baddhÄ• ya \Be 12/ nÄ• vÄ• ya hi caá¹‡á¸• asote.

á¹-hÄ• naá¹ƒ mataá¹ƒ bandhanamekameva.

bhikkhussa \Ne 11/ tasmiá¹ƒ muttamatte.

pÄ• rÄ• jikaá¹ƒ tassa vadanti dhÄ«rÄ• ||

<119> á¹• 21 niccale udake nÄ• va-mabandhanamavaá¹-á¹-hitaá¹ƒ.

purato pacchato vÄ• pi, passato vÄ• pi kaá¸• á¸• hato ||

<120> á¹• 21 ekenantena samphuá¹-á¹-ha-mokÄ• samitarena taá¹ƒ.

atikkÄ• mayato nÄ• vaá¹ƒ, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<121> tathÄ• ---

uddhaá¹ƒ kesaggamattampi, udakamhÄ• vimocite.

adhonÄ• vÄ• talaá¹ƒ tena, phuá¹-á¹-haÃ±ca mukhavaá¹-á¹-iyÄ• ||

<122> á¹• 21 bandhitvÄ• pana yÄ• tÄ«re, á¹-hapitÄ• niccale jale.

bandhanaÃ±ca á¹-hitokÄ• so, á¹-hÄ• naá¹ƒ tassÄ• dvidhÄ• mataá¹ƒ ||

<123> á¹• 21 hoti thullaccayaá¹ƒ pubbaá¹ƒ, bandhanassa vimocane.

pacchÄ• kenacupÄ• yena, á¹-hÄ• nÄ• cÄ• veti ce cuto ||

<124> á¹• 21 cÄ• vetvÄ• paá¹-hamaá¹ƒ á¹-hÄ• nÄ• , pacchÄ• bandhanamocane.

eseva ca nayo vutto, theyyacittassa bhikkhuno ||

<125> á¹• 21 ussÄ• retvÄ• nikujjitvÄ• , á¹-hapitÄ• ya thale pana.

phuá¹-á¹-hokÄ• sova hi á¹-hÄ• naá¹ƒ, nÄ• vÄ• ya mukhavaá¹-á¹-iyÄ• ||

<126> á¹• 21 Ã±eyyo á¹-hÄ• naparicchedo.

Ä• kÄ• reheva paÃ±cahi.

yato kutoci cÄ• vento.

hoti pÄ• rÄ• jiko naro ||

<127> á¹• 21 eseva ca nayo Ã±eyyo, nÄ• vÄ• yukkujjitÄ• yapi.

á¹-hapitÄ• yapi nÄ• vÄ• ya, ghaá¹-ikÄ• naá¹ƒ tathÅ«pari ||

<128> á¹• 21 theyyÄ• \Be 13/ titthe á¹-hitaá¹ƒ nÄ• vaá¹ƒ, Ä• ruhitvÄ• sace pana.

arittena phiyenÄ• pi, pÄ• jentassa parÄ• jayo ||

<129> á¹• 21 sace chattaá¹ƒ paá¹‡Ä• metvÄ• , ussÄ• petvÄ• va cÄ«varaá¹ƒ.

laá¹…kÄ• rasadisaá¹ƒ katvÄ• , gaá¹‡hÄ• peti samÄ«raá¹‡aá¹ƒ ||

<130> á¹• 21 Ä• gamma \Ne 12/ balavÄ• vÄ• to, nÄ• vaá¹ƒ harati ce pana.

vÄ• teneva haá¹-Ä• nÄ• vÄ• , na doso koci vijjati ||

<131> á¹• 21 sayameva ca yaá¹ƒ kiÃ±ci, gÄ• matitthamupÄ• gataá¹ƒ.

acÄ• ventova taá¹ƒ á¹-hÄ• nÄ• , kiá¹‡itvÄ• ce palÄ• yati ||

<132> á¹• 21 avahÄ• ro na bhikkhussa, bhaá¹‡á¸• adeyyamudÄ«ritaá¹ƒ.

sayameva ca gacchantiá¹ƒ, á¹-hÄ• nÄ• cÄ• veti ce cuto ||

nÄ• vaá¹-á¹-hakathÄ• .

<133> á¹• 21 yÄ• naá¹ƒ nÄ• ma ratho vayhaá¹ƒ, sakaá¹-aá¹ƒ sandamÄ• nikÄ• .

yÄ• naá¹ƒ avaharissÄ• mi, yÄ• naá¹-á¹-hamiti vÄ• pana ||

<134> á¹• 21 gacchato dukkaá¹-aá¹ƒ vuttaá¹ƒ, dutiyaá¹ƒ pariyesato.

á¹-hÄ• nÄ• cÄ• vanayogasmiá¹ƒ, vijjamÄ• ne parÄ• jayo ||

<135> á¹• 21 yÄ• nassa dukayuttassa, dasa á¹-hÄ• nÄ• ni dÄ«paye.

yÄ• naá¹ƒ pÄ• jayato tassa, nisÄ«ditvÄ• dhure pana ||

<136> á¹• 21 thullaccayaá¹ƒ tu goá¹‡Ä• naá¹ƒ, pÄ• duddhÄ• re viniddise.

cakkÄ• naÃ±hi á¹-hitokÄ• sa-matikkante parÄ• bhavo ||

<137> á¹• 21 ayuttakassÄ• pi ca yÄ• nakassa, dhurenupatthambhaniyaá¹ƒ á¹-hitassa.

vasenupatthambhanicakkakÄ• naá¹ƒ, á¹-hÄ• nÄ• ni tÄ«á¹‡eva bhavanti tassa ||

<138> á¹• 21 tathÄ• dhurena dÄ• rÅ«naá¹ƒ, upariá¹-á¹-hapitassa ca.

bhÅ«miyampi dhureneva, tatheva á¹-hapitassa ca ||

<139> á¹• 21 purato \Be 14/ pacchato vÄ• pi, á¹-hÄ• nÄ• cÄ• veti ce pana.

thullaccayaá¹ƒ tu tiá¹‡á¹‡ampi, á¹-hÄ• nÄ• cÄ• ve parÄ• jayo ||

<140> á¹• 21 apanetvÄ• na cakkÄ• ni, akkhÄ• naá¹ƒ sÄ«sakehi tu.

á¹-hitassÅ«pari dÄ• rÅ«naá¹ƒ, á¹-hÄ• nÄ• ni dve viniddise ||

<141> á¹• 21 kaá¸• á¸• hanto ukkhipanto vÄ• , phuá¹-á¹-hokÄ• saccaye cuto.

á¹-hapitassa panaÃ±Ã±assa, bhÅ«miyaá¹ƒ yassa kassaci ||

<142> á¹• 21 akkhuddhÄ«naá¹ƒ dhurassÄ• ti, paÃ±ca á¹-hÄ• nÄ• ni dÄ«paye.

uddhÄ«su vÄ• gahetvÄ• taá¹ƒ, á¹-hÄ• nÄ• cÄ• veti ce cuto ||

<143> á¹• 21 á¹-hapitassa \Ne 13/ hi cakkassa, nÄ• bhiyÄ• pana bhÅ«miyaá¹ƒ.

ekameva siyÄ• á¹-hÄ• naá¹ƒ, paricchedopi paÃ±cadhÄ• ||

<144> á¹• 21 phusitvÄ• yaá¹ƒ á¹-hitaá¹ƒ bhÅ«miá¹ƒ, nemipassena nÄ• bhiyÄ• .

á¹-hÄ• nÄ• ni dve bhavantassa, naá¹-á¹-ho tesamatikkame ||

<145> á¹• 21 disvÄ• yÄ• namanÄ• rakkhaá¹ƒ, paá¹-ipannaá¹ƒ mahÄ• pathe.

Ä• ruhitvÄ• acodetvÄ• , kiá¹‡itvÄ• yÄ• ti vaá¹-á¹-ati ||

yÄ• naá¹-á¹-hakathÄ• .

<146> á¹• 21 sÄ«sakkhandhakaá¹-olamba-vasÄ• bhÄ• ro catubbidho.

tattha sÄ«sagataá¹ƒ bhÄ• raá¹ƒ, Ä• masantassa dukkaá¹-aá¹ƒ ||

<147> á¹• 21 ito cito ca ghaá¹ƒsanto, theyyacittena yo pana.

sirasmiá¹ƒyeva sÄ• reti, tassa thullaccayaá¹ƒ siyÄ• ||

<148> á¹• 21 khandhaá¹ƒ oropite bhÄ• re, tassa pÄ• rÄ• jikaá¹ƒ mataá¹ƒ.

sÄ«sato kesamattampi, mocentopi parÄ• jito ||

<149> á¹• 21 bhÄ• raá¹ƒ pathaviyaá¹ƒ kiÃ±ci, á¹-hapetvÄ• suddhamÄ• naso.

pacchÄ• taá¹ƒ theyyacittena, uddharanto parÄ• jito ||522

<150> á¹• 21 ettha \Be 15/ vuttanayeneva, sesesupi asesato.

bhÄ• resu matisÄ• rena, veditabbo vinicchayo ||

bhÄ• raá¹-á¹-hakathÄ• .

<151> á¹• 21 dukkaá¹-aá¹ƒ muninÄ• vuttaá¹ƒ, Ä• rÄ• maá¹ƒ abhiyuÃ±jato.

parÄ• jeti paraá¹ƒ dhammaá¹ƒ, caranto ce parÄ• jito ||522

<152> á¹• 21 vimatiá¹ƒ janayantassa, tassa thullaccayaá¹ƒ siyÄ• .

parajjati sayaá¹ƒ dhammaá¹ƒ, caranto yopi tassa ca ||

<153> á¹• 21 sÄ• mino dhuranikkhepe, ``na dassÄ• mÄ«â€™â€™ ti cattano.

pÄ• rÄ• jikaá¹ƒ bhave tassa, sabbesaá¹ƒ kÅ«á¹-asakkhinaá¹ƒ ||

Ä• rÄ• maá¹-á¹-hakathÄ• .

<154> á¹• 21 vihÄ• raá¹ƒ \Ne 14/ saá¹…ghikaá¹ƒ kiÃ±ci, acchinditvÄ• na gaá¹‡hituá¹ƒ.

sabbesaá¹ƒ dhuranikkhepÄ• -bhÄ• vatova na sijjhati ||

vihÄ• raá¹-á¹-hakathÄ• .

<155> á¹• 21 sÄ«sÄ• ni sÄ• liÄ• dÄ«naá¹ƒ, nirumbhitvÄ• na gaá¹‡hato.

asitena ca lÄ• yitvÄ• , chinditvÄ• vÄ• karena ca ||

<156> á¹• 21 yasmiá¹ƒ bÄ«jepi vÄ• vatthu, sÄ«se pÅ«reti muá¹-á¹-hiyaá¹ƒ.

bandhanÄ• mocite tasmiá¹ƒ, tassa pÄ• rÄ• jikaá¹ƒ bhave ||

<157> á¹• 21 acchinno pana daá¹‡á¸• o vÄ• , taco vÄ• appamattako.

vÄ«hinÄ• á¸·ampi vÄ• dÄ«ghaá¹ƒ, anikkhantova rakkhati ||

<158> á¹• 21 sace \Be 16/ so parikappeti, ``madditvÄ• panidaá¹ƒ ahaá¹ƒ.

papphoá¹-etvÄ• ito sÄ• raá¹ƒ, gaá¹‡hissÄ• mÄ«â€™â€™ ti rakkhati ||

<159> á¹• 21 maddanuddharaá¹‡e natthi, doso papphoá¹-anepi vÄ• .

attano bhÄ• janagataá¹ƒ, karontassa parÄ• jayo ||

<160> á¹• 21 jÄ• naá¹ƒ kesaggamattampi, pathaviá¹ƒ parasantakaá¹ƒ.

theyyacittena ce khÄ«laá¹ƒ, saá¹…kÄ• meti parÄ• jayo ||

<161> á¹• 21 taÃ±ca kho sÄ• mikÄ• naá¹ƒ tu, dhuranikkhepane sati.

anagghÄ• bhÅ«mi nÄ• mesÄ• , tasmÄ• evamudÄ«ritaá¹ƒ ||

<162> á¹• 21 gahetabbÄ• sace hoti, dvÄ«hi khÄ«lehi yÄ• pana.

Ä• do thullaccayaá¹ƒ tesu, dutiyeva parÄ• jayo ||

<163> á¹• 21 Ã±Ä• petukÄ• mo yo bhikkhu, ``mamedaá¹ƒ santakaâ€™â€™ nti ca.

rajjuá¹ƒ vÄ• pi pasÄ• reti, yaá¹-á¹-hiá¹ƒ pÄ• teti dukkaá¹-aá¹ƒ ||

<164> á¹• 21 yehi dvÄ«hi payogehi, attano santakaá¹ƒ siyÄ• .

Ä• do thullaccayaá¹ƒ tesu, dutiye ca parÄ• jayo ||

khettaá¹-á¹-hakathÄ• .

<165> á¹• 21 khette vuttanayeneva, vatthuá¹-á¹-hassa vinicchayo.

gÄ• maá¹-á¹-hepi ca vattabbaá¹ƒ, apubbaá¹ƒ natthi kiÃ±cipi ||

vatthuá¹-á¹-hagÄ• maá¹-á¹-hakathÄ• .

<166> á¹• 21 tiá¹‡aá¹ƒ \Ne 15/ vÄ• pana paá¹‡á¹‡aá¹ƒ vÄ• , lataá¹ƒ vÄ• kaá¹-á¹-hameva

bhaá¹‡á¸• aggheneva kÄ• tabbo, gaá¹‡hanto tatthajÄ• takaá¹ƒ ||

<167> á¹• 21 mahagghe pana rukkhasmiá¹ƒ, chinnamattepi nassati.

tacchetvÄ• á¹-hapito rukkho, gahetabbo na kocipi ||

<168> á¹• 21 chinditvÄ• \Be 17/ á¹-hapitaá¹ƒ mÅ«le, rukkhamaddhagataá¹ƒ pana.

``chaá¸• á¸• ito sÄ• mikehÄ«â€™â€™ ti, gahetuá¹ƒ pana vaá¹-á¹-ati ||

<169> á¹• 21 lakkhaá¹‡e challiyonaddhe, na doso koci gaá¹‡hato.

ajjhÄ• vutthaá¹ƒ kataá¹ƒ vÄ• pi, vinassantaÃ±ca gaá¹‡hato ||

<170> á¹• 21 yo cÄ• rakkhaá¹-á¹-hÄ• naá¹ƒ patvÄ• , katvÄ• kammaá¹-á¹-hÄ• nÄ• dÄ«ni.

citte cintento vÄ• aÃ±Ã±aá¹ƒ, bhaá¹‡á¸• adeyyaá¹ƒ hotevassa ||

<171> á¹• 21 varÄ• habyagghacchataracchakÄ• dito.

upaddavÄ• muccitukÄ• matÄ• ya yo.

tatheva taá¹ƒ á¹-hÄ• namatikkameti ce.

na koci doso pana bhaá¹‡á¸• adeyyakaá¹ƒ ||

<172> á¹• 21 idamÄ• rakkhaá¹‡aá¹-á¹-hÄ• naá¹ƒ, garukaá¹ƒ suá¹…kaghÄ• tato.

tasmÄ• dukkaá¹-amuddiá¹-á¹-haá¹ƒ, tamanokkamma gacchato ||

<173> á¹• 21 etaá¹ƒ pariharantassa, theyyacittena satthunÄ• .

pÄ• rÄ• jikamanuddiá¹-á¹-haá¹ƒ, Ä• kÄ• senÄ• pi gacchato ||

<174> á¹• 21 tasmÄ• ettha visesena, satisampannacetasÄ• .

appamattena hotabbaá¹ƒ, piyasÄ«lena bhikkhunÄ• ||

araÃ±Ã±aá¹-á¹-hakathÄ• .

<175> á¹• 21 toyadullabhakÄ• lasmiá¹ƒ, bhÄ• jane gopitaá¹ƒ jalaá¹ƒ.

Ä• viÃ±jitvÄ• pavesetvÄ• , chiddaá¹ƒ katvÄ• pi vÄ• tathÄ• ||

<176> á¹• 21 vÄ• piyaá¹ƒ vÄ• taá¸·Ä• ke vÄ• , bhÄ• janaá¹ƒ attano pana.

gaá¹‡hantassa pavesetvÄ• , bhaá¹‡á¸• agghena viniddise ||

<177> á¹• 21 chindato mariyÄ• daá¹ƒ tu, adinnÄ• dÄ• napubbato.

bhÅ«tagÄ• mena saddhimpi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<178> á¹• 21 anto \Be 18/ \Ne 16/ á¹-hatvÄ• bahi á¹-hatvÄ• , chindanto ubhayatthapi.

bahiantena kÄ• tabbo, antoantena majjhato ||

udakakathÄ• .

<179> á¹• 21 vÄ• rena sÄ• maá¹‡erÄ• yaá¹ƒ, dantakaá¹-á¹-hamaraÃ±Ã±ato.

Ä• netvÄ• cariyÄ• nampi, Ä• haranti sace pana ||

<180> á¹• 21 chinditvÄ• yÄ• va saá¹…ghassa, na niyyÄ• denti te pana.

Ä• bhataá¹ƒ tÄ• va taá¹ƒ sabbaá¹ƒ, tesameva ca santakaá¹ƒ ||

<181> á¹• 21 tasmÄ• taá¹ƒ theyyacittena, gaá¹‡hantassa ca bhikkhuno.

garubhaá¹‡á¸• aÃ±ca saá¹…ghassa, bhaá¹‡á¸• agghena parÄ• bhavo ||

<182> á¹• 21 yadÄ• niyyÄ• ditaá¹ƒ tehi, tato paá¹-á¹-hÄ• ya saá¹…ghikaá¹ƒ.

gaá¹‡hantassÄ• pi theyyÄ• ya, avahÄ• ro na vijjati ||

<183> á¹• 21 arakkhattÄ• yathÄ• vuá¸• á¸• ha-mabhÄ• jetabbatopi ca.

sabbasÄ• dhÄ• raá¹‡attÄ• ca, aÃ±Ã±aá¹ƒ viya na hotidaá¹ƒ ||

dantakaá¹-á¹-hakathÄ• .

<184> á¹• 21 aggiá¹ƒ vÄ• deti satthena, Ä• koá¹-eti samantato.

Ä• koá¹-eti visaá¹ƒ vÄ• pi, maá¹‡á¸• Å«kaá¹‡á¹-akanÄ• makaá¹ƒ ||

<185> á¹• 21 yena vÄ• tena vÄ• rukkho, vinassati ca á¸• ayhati.

sabbattha bhikkhuno tassa, bhaá¹‡á¸• adeyyaá¹ƒ pakÄ• sitaá¹ƒ ||

vanappatikathÄ• .

<186> á¹• 21 sÄ«sato kaá¹‡á¹‡ato vÄ• pi, gÄ«vato hatthatopi vÄ• .

chinditvÄ• vÄ• pi mocetvÄ• , gaá¹‡hato theyyacetasÄ• ||

<187> á¹• 21 hoti \Be 19/ mocitamattasmiá¹ƒ, sÄ«sÄ• dÄ«hi parÄ• jayo.

thullaccayaá¹ƒ karontassa, Ä• kaá¸• á¸• hanavikaá¸• á¸• hanaá¹ƒ ||

<188> á¹• 21 hatthÄ• anÄ«haritvÄ• va, valayaá¹ƒ kaá¹-akampi vÄ• .

aggabÄ• huÃ±ca ghaá¹ƒsanto, cÄ• reti aparÄ• paraá¹ƒ ||

<189> á¹• 21 tamÄ• kÄ• sagataá¹ƒ \Ne 17/ coro, karoti yadi rakkhati.

saviÃ±Ã±Ä• á¹‡akato mÅ«le, valayaá¹ƒva na hotidaá¹ƒ ||

<190> á¹• 21 nivatthaá¹ƒ pana vatthaá¹ƒ yo, acchindati parassa ce.

paropi pana lajjÄ• ya, sahasÄ• taá¹ƒ na muÃ±cati ||

<191> á¹• 21 Ä• kaá¸• á¸• hati ca coropi, so paro tÄ• va rakkhati.

parassa hatthato vatthe, muttamatte parÄ• jayo ||

<192> á¹• 21 sabhaá¹‡á¸• ahÄ• rakaá¹ƒ bhaá¹‡á¸• aá¹ƒ, nentassa paá¹-hame pade.

thullaccayamatikkante, dutiyeva cuto siyÄ• ||

<193> á¹• 21 pÄ• tÄ• peti sace bhaá¹‡á¸• aá¹ƒ, tajjetvÄ• theyyacetano.

parassa hatthato bhaá¹‡á¸• e, muttamatte parÄ• jayo ||

<194> á¹• 21 athÄ• pi parikappetvÄ• , pÄ• tÄ• peti va yo pana.

tassa pÄ• tÄ• pane vuttaá¹ƒ, dukkaá¹-Ä• masanepi ca ||

<195> á¹• 21 phandÄ• peti yathÄ• vatthuá¹ƒ, á¹-hÄ• nÄ• cÄ• veti ce cuto.

``tiá¹-á¹-ha tiá¹-á¹-hÄ• â€™â€™ ti vadato, na doso chaá¸• á¸• itepi ca ||

<196> á¹• 21 Ä• gantvÄ• theyyacittena, pacchÄ• taá¹ƒ gaá¹‡hato siyÄ• .

pÄ• rÄ• jikaá¹ƒ taduddhÄ• re, sÄ• laye sÄ• mike gate ||

<197> á¹• 21 gaá¹‡hato sakasaÃ±Ã±Ä• ya, gahaá¹‡e pana rakkhati.

bhaá¹‡á¸• adeyyaá¹ƒ tathÄ• paá¹ƒsu-kÅ«lasaÃ±Ã±Ä• ya gaá¹‡hato ||

<198> á¹• 21 ``tiá¹-á¹-ha \Be 20/ tiá¹-á¹-hÄ• â€™â€™ ti vutto ca, chaá¸• á¸• etvÄ• pana bh

katvÄ• va dhuranikkhepaá¹ƒ, bhÄ«to corÄ• palÄ• yati ||

<199> á¹• 21 gaá¹‡hato theyyacittena, uddhÄ• re dukkaá¹-aá¹ƒ puna.

dÄ• tabbamÄ• harÄ• pente, adentassa parÄ• jayo ||

<200> á¹• 21 ``kasmÄ• ? tassa payogena, chaá¸• á¸• itattÄ• â€™â€™ ti sÄ• daraá¹ƒ.

__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ tu, vuttamaÃ±Ã±Ä• su nÄ• gataá¹ƒ ||

haraá¹‡akathÄ• .

<201> á¹• 21 sampajÄ• namusÄ• vÄ• daá¹ƒ, ``na gaá¹‡hÄ• mÄ«â€™â€™ ti bhÄ• sato.

adinnÄ• dÄ• napubbattÄ• , dukkaá¹-aá¹ƒ hoti bhikkhuno ||

<202> á¹• 21 ``raho \Ne 18/ mayÄ• panetassa, á¹-hapitaá¹ƒ kiá¹ƒ nu dassatiâ€™â€™.

iccevaá¹ƒ vimatuppÄ• de, tassa thullaccayaá¹ƒ siyÄ• ||

<203> á¹• 21 tasmiá¹ƒ dÄ• ne nirussÄ• he, paro ce nikkhipe dhuraá¹ƒ.

ubhinnaá¹ƒ dhuranikkhepe, bhikkhu hoti parÄ• jito ||

<204> á¹• 21 cittenÄ• dÄ• tukÄ• mova, ``dassÄ• mÄ«â€™â€™ ti mukhena ce.

vadato dhuranikkhepe, sÄ• mino hi parÄ• jayo ||

upanidhikathÄ• .

<205> á¹• 21 suá¹…kaghÄ• tassa antova, á¹-hatvÄ• pÄ• teti ce bahi.

dhuvaá¹ƒ patati ce hatthÄ• , muttamatte parÄ• jayo ||

<206> á¹• 21 taá¹ƒ rukkhe khÄ• á¹‡uke vÄ• pi, hutvÄ• paá¹-ihataá¹ƒ puna.

vÄ• tukkhittampi vÄ• anto, sace patati rakkhati ||

<207> á¹• 21 patitvÄ• \Be 21/ bhÅ«miyaá¹ƒ pacchÄ• , vaá¹-á¹-antaá¹ƒ pana bhaá¹‡á¸• aka

sace pavisatyantova, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<208> á¹• 21 á¹-hatvÄ• á¹-hatvÄ• pavaá¹-á¹-antaá¹ƒ, paviá¹-á¹-haá¹ƒ ce parÄ• jayo.

atiá¹-á¹-hamÄ• naá¹ƒ vaá¹-á¹-itvÄ• , paviá¹-á¹-haá¹ƒ pana rakkhati ||

<209> á¹• 21 iti vuttaá¹ƒ daá¸·haá¹ƒ katvÄ• , __kurundaá¹-á¹-hakathÄ• _disu.

sÄ• rato taá¹ƒ gahetabbaá¹ƒ, yuttaá¹ƒ viya ca dissati ||

<210> á¹• 21 sayaá¹ƒ vÄ• yadi vaá¹-á¹-eti, vaá¹-á¹-Ä• peti parena vÄ• .

aá¹-á¹-hatvÄ• vaá¹-á¹-amÄ• naá¹ƒ taá¹ƒ, gataá¹ƒ nÄ• sakaraá¹ƒ siyÄ• ||

<211> á¹• 21 á¹-hatvÄ• á¹-hatvÄ• sace anto, bahi gacchati rakkhati.

á¹-hapite suddhacittena, sayaá¹ƒ vaá¹-á¹-ati vaá¹-á¹-ati ||

<212> á¹• 21 gacchante pana yÄ• ne vÄ• , gaje vÄ• taá¹ƒ á¹-hapeti ce.

bahi nÄ«haraá¹‡atthÄ• ya, nÄ• vahÄ• ropi nÄ«haá¹-e ||

<213> á¹• 21 á¹-hapite á¹-hitayÄ• ne vÄ• , payogena vinÄ• gate.

satipi theyyacittasmiá¹ƒ, avahÄ• ro na vijjati ||

<214> á¹• 21 sace pÄ• jeti taá¹ƒ yÄ• naá¹ƒ, á¹-hapetvÄ• yÄ• nake maá¹‡iá¹ƒ.

siyÄ• pÄ• rÄ• jikaá¹ƒ tassa, sÄ«mÄ• tikkamane pana ||

<215> á¹• 21 suá¹…kaá¹-á¹-hÄ• ne \Ne 19/ mataá¹ƒ suá¹…kaá¹ƒ, gantuá¹ƒ datvÄ• va vaá¹

seso idha kathÄ• maggo, araÃ±Ã±aá¹-á¹-hakathÄ• samo ||

suá¹…kaghÄ• takathÄ• .

<216> á¹• 21 __antojÄ• taá¹ƒ dhanakkÄ«taá¹ƒ, _ dinnaá¹ƒ vÄ• pana kenaci.

dÄ• saá¹ƒ __karamarÄ• nÄ«taá¹ƒ, _ harantassa parÄ• jayo ||

<217> á¹• 21 bhujissaá¹ƒ vÄ• harantassa, mÄ• nusaá¹ƒ mÄ• tarÄ• pi vÄ• .

pitarÄ• á¹-hapitaá¹ƒ vÄ• pi, avahÄ• ro na vijjati ||

<218> á¹• 21 taá¹ƒ \Be 22/ palÄ• petukÄ• mova, ukkhipitvÄ• bhujehi vÄ• .

taá¹ƒ á¹-hitaá¹-á¹-hÄ• nato kiÃ±ci, saá¹…kÄ• meti parÄ• jayo ||

<219> á¹• 21 tajjetvÄ• padasÄ• dÄ• saá¹ƒ, nentassa padavÄ• rato.

honti Ä• pattiyo vuttÄ• , tassa thullaccayÄ• dayo ||

<220> á¹• 21 hatthÄ• dÄ«su gahetvÄ• taá¹ƒ, kaá¸• á¸• hatopi parÄ• jayo.

``gaccha yÄ• hi palÄ• yÄ• â€™â€™ ti, vadatopi ayaá¹ƒ nayo ||

<221> á¹• 21 vegasÄ• va palÄ• yantaá¹ƒ, ``palÄ• yÄ• â€™â€™ ti ca bhÄ• sato.

hoti pÄ• rÄ• jikenassa, anÄ• patti hi bhikkhuno ||

<222> á¹• 21 saá¹‡ikaá¹ƒ pana gacchantaá¹ƒ, sace vadati sopi ca.

sÄ«ghaá¹ƒ gacchati ce tassa, vacanena parÄ• jayo ||

<223> á¹• 21 palÄ• yitvÄ• sace aÃ±Ã±aá¹ƒ, gÄ• maá¹ƒ vÄ• nigamampi vÄ• .

gataá¹ƒ disvÄ• tato taÃ±ce, palÄ• peti parÄ• jayo ||

pÄ• á¹‡akathÄ• .

<224> á¹• 21 theyyÄ• sappakaraá¹‡á¸• aá¹ƒ ce, parÄ• masati dukkaá¹-aá¹ƒ.

phandÄ• peti yathÄ• vatthuá¹ƒ, á¹-hÄ• nato cÄ• vane cuto ||

<225> á¹• 21 ugghÄ• á¹-etvÄ• karaá¹‡á¸• aá¹ƒ tu, sappamuddharato pana.

karaá¹‡á¸• atalato mutte, naá¹…guá¹-á¹-he tu parÄ• jayo ||

<226> á¹• 21 ghaá¹ƒsitvÄ• kaá¸• á¸• hato sappaá¹ƒ, naá¹…guá¹-á¹-he mukhavaá¹-á¹-ito.

tassa sappakaraá¹‡á¸• assa, muttamatte parÄ• jayo ||

<227> á¹• 21 karaá¹‡á¸• aá¹ƒ \Ne 20/ vivaritvÄ• ce, pakkosantassa nÄ• mato.

so nikkhamati ce sappo, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<228> á¹• 21 tathÄ• katvÄ• tu maá¹‡á¸• Å«ka-mÅ«sikÄ• naá¹ƒ ravampi vÄ• .

pakkosantassa nÄ• mena, nikkhantepi parÄ• jayo ||

<229> á¹• 21 mukhaá¹ƒ \Be 23/ avivaritvÄ• va, karontassevameva ca.

yena kenaci nikkhante, sappe pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<230> á¹• 21 mukhe vivarite sappo, sayameva palÄ• yati.

na pakkosati ce tassa, bhaá¹‡á¸• adeyyamudÄ«ritaá¹ƒ ||

apadakathÄ• .

<231> á¹• 21 theyyacittena yo hatthiá¹ƒ, karotÄ• masanÄ• dayo.

honti Ä• pattiyo tassa, tividhÄ• dukkaá¹-Ä• dayo ||

<232> á¹• 21 sÄ• lÄ• yaá¹ƒ á¹-hitahatthissa, antovatthaá¹…gaá¹‡esupi.

á¹-hÄ• naá¹ƒ sÄ• lÄ• ca vatthu ca, aá¹…gaá¹‡aá¹ƒ sakalaá¹ƒ siyÄ• ||

<233> á¹• 21 abaddhassa hi baddhassa, á¹-hitaá¹-á¹-hÄ• naÃ±ca bandhanaá¹ƒ.

tasmÄ• tesaá¹ƒ vasÄ• hatthiá¹ƒ, harato kÄ• raye budho ||

<234> á¹• 21 nagarassa bahiddhÄ• tu, á¹-hitassa pana hatthino.

á¹-hitaá¹-á¹-hÄ• naá¹ƒ bhave á¹-hÄ• naá¹ƒ, padavÄ• rena kÄ• raye ||

<235> á¹• 21 nipannassa gajassekaá¹ƒ, á¹-hÄ• naá¹ƒ taá¹ƒ uá¹-á¹-hapeti ce.

tasmiá¹ƒ uá¹-á¹-hitamatte tu, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<236> á¹• 21 eseva ca nayo Ã±eyyo, turaá¹…gamahisÄ• disu.

natthi kiÃ±cipi vattabbaá¹ƒ, dvipadepi bahuppade ||

catuppadakathÄ• .

<237> á¹• 21 paresanti vijÄ• nitvÄ• , paresaá¹ƒ santakaá¹ƒ dhanaá¹ƒ.

garukaá¹ƒ theyyacittena, á¹-hÄ• nÄ• cÄ• veti ce cuto ||

<238> á¹• 21 anÄ• patti sasaÃ±Ã±issa, tiracchÄ• napariggahe.

tÄ• vakÄ• likavissÄ• sa-ggÄ• he petapariggahe ||

<239> á¹• 21 yo \Be 24/ \Ne 21/ panettha ca vattabbo, __pÄ• á¸·imuttavinicchayo_.

taá¹ƒ mayaá¹ƒ paratoyeva, bhaá¹‡issÄ• ma pakiá¹‡á¹‡ake ||

<240> á¹• 21 parÄ• jitÄ• nekamalena vuttaá¹ƒ.

pÄ• rÄ• jikaá¹ƒ yaá¹ƒ dutiyaá¹ƒ jinena.

vutto samÄ• sena mayassa cattho.

vattuá¹ƒ asesena hi ko samattho ||

iti vinayavinicchaye dutiyapÄ• rÄ• jikakathÄ• niá¹-á¹-hitÄ• .

tatiyapÄ• rÄ• jikakathÄ•

<241> á¹• 21 manussajÄ• tiá¹ƒ jÄ• nanto, jÄ«vitÄ• yo viyojaye.

nikkhipeyyassa satthaá¹ƒ vÄ• , vadeyya maraá¹‡e guá¹‡aá¹ƒ ||

<242> á¹• 21 deseyya maraá¹‡Å«pÄ• yaá¹ƒ, hotÄ• yampi parÄ• jito.

asandheyyova so Ã±eyyo, dvedhÄ• bhinnasilÄ• viya ||

<243> á¹• 21 vuttÄ• pÄ• á¹‡Ä• tipÄ• tassa, payogÄ• cha mahesinÄ• .

sÄ• hatthiko tathÄ• á¹‡atti-nissaggithÄ• varÄ• dayo ||

<244> á¹• 21 tattha kÄ• yena vÄ• kÄ• ya-paá¹-ibaddhena vÄ• sayaá¹ƒ.

mÄ• rentassa paraá¹ƒ ghÄ• to, ayaá¹ƒ __sÄ• hatthiko_ mato ||

<245> á¹• 21 ``evaá¹ƒ tvaá¹ƒ paharitvÄ• taá¹ƒ, mÄ• rehÄ«â€™â€™ ti ca bhikkhuno.

parassÄ• á¹‡Ä• panaá¹ƒ nÄ• ma, aya__mÄ• á¹‡attiko_ nayo ||

<246> á¹• 21 dÅ«raá¹ƒ mÄ• retukÄ• massa, usuÄ• dinipÄ• tanaá¹ƒ.

kÄ• yena paá¹-ibaddhena, ayaá¹ƒ __nissaggiyo_ vidhi ||

<247> á¹• 21 asaÃ±cÄ• rimupÄ• yena, mÄ• raá¹‡atthaá¹ƒ parassa ca.

opÄ• tÄ• dividhÄ• naá¹ƒ tu, payogo __thÄ• varo_ ayaá¹ƒ ||

<248> á¹• 21 paraá¹ƒ \Be 25/ \Ne 22/ mÄ• retukÄ• massa, vijjÄ• ya jappanaá¹ƒ pana.

ayaá¹ƒ __vijjÄ• mayo_ nÄ• ma, payogo paÃ±camo mato ||

<249> á¹• 21 samatthÄ• mÄ• raá¹‡e yÄ• ca, iddhi kammavipÄ• kajÄ• .

aya__middhimayo_ nÄ• ma, payogo samudÄ«rito ||

<250> á¹• 21 ekeko duvidho tattha, hotÄ«ti paridÄ«pito.

uddesopi anuddeso, bhedo tesamayaá¹ƒ pana ||

<251> á¹• 21 bahusvapi yamuddissa, pahÄ• raá¹ƒ deti ce pana.

maraá¹‡ena ca tasseva, kammunÄ• tena bajjhati ||

<252> á¹• 21 anuddissa pahÄ• repi, yassa kassaci dehino.

pahÄ• rappaccayÄ• tassa, maraá¹‡aá¹ƒ ce parÄ• jayo ||

<253> á¹• 21 mate pahaá¹-amatte vÄ• , pacchÄ• mubhayathÄ• pi ca.

hantÄ• pahaá¹-amattasmiá¹ƒ, kammunÄ• tena bajjhati ||

<254> á¹• 21 evaá¹ƒ sÄ• hatthiko Ã±eyyo, tathÄ• Ä• á¹‡attikopi ca.

ettÄ• vatÄ• samÄ• sena, dve payogÄ• hi dassitÄ• ||

<255> á¹• 21 vatthu kÄ• lo ca deso ca, satthaÃ±ca iriyÄ• patho.

karaá¹‡assa visesoti, cha Ä• á¹‡attiniyÄ• makÄ• ||

<256> á¹• 21 mÄ• retabbo hi yo tattha, so __ ``vatthÅ«â€™â€™ _ti pavuccati.

pubbaá¹‡hÄ• di siyÄ• __kÄ• lo, _ sattÄ• naá¹ƒ yobbanÄ• di ca ||

<257> á¹• 21 __deso_ gÄ• mÄ• di viÃ±Ã±eyyo, __satthaá¹ƒ_ taá¹ƒ sattamÄ• raá¹‡aá¹ƒ.

mÄ• retabbassa sattassa, nisajjÄ• di__riyÄ• patho_ ||

<258> á¹• 21 vijjhanaá¹ƒ bhedanaÃ±cÄ• pi, chedanaá¹ƒ tÄ• á¸·anampi vÄ• .

evamÄ• dividhoneko, __viseso karaá¹‡assa_ tu ||

<259> á¹• 21 ``yaá¹ƒ mÄ• rehÄ«â€™â€™ ti Ä• á¹‡atto, aÃ±Ã±aá¹ƒ mÄ• reti ce tato.

``purato paharitvÄ• na, mÄ• rehÄ«â€™â€™ ti ca bhÄ• sito ||

<260> á¹• 21 pacchato \Be 26/ passato vÄ• pi, paharitvÄ• na mÄ• rite.

vatthÄ• á¹‡atti visaá¹…ketÄ• , mÅ«laá¹-á¹-ho pana muccati ||

<261> á¹• 21 __vatthuá¹ƒ_ taá¹ƒ avirajjhitvÄ• , yathÄ• á¹‡attiÃ±ca mÄ• rite.

ubhayesaá¹ƒ yathÄ• kÄ• laá¹ƒ, kammabaddho udÄ«rito ||

<262> á¹• 21 Ä• á¹‡atto \Ne 23/ ``ajja pubbaá¹‡he, mÄ• rehÄ«â€™â€™ ti ca yo pana.

so ce mÄ• reti sÄ• yanhe, mÅ«laá¹-á¹-ho parimuccati ||

<263> á¹• 21 Ä• á¹‡attasseva so vutto.

kammabaddho mahesinÄ• .

kÄ• lassa hi visaá¹…ketÄ• .

doso nÄ• á¹‡Ä• pakassa so ||

<264> á¹• 21 ``ajja mÄ• rehi pubbaá¹‡he, svevÄ• â€™â€™ ti aniyÄ• mite.

yadÄ• kadÄ• ci pubbaá¹‡he, visaá¹…keto na mÄ• rite ||

<265> á¹• 21 eteneva upÄ• yena, __kÄ• labhedesu_ sabbaso.

saá¹…keto ca visaá¹…keto, veditabbo vibhÄ• vinÄ• ||

<266> á¹• 21 ``imaá¹ƒ gÄ• me á¹-hitaá¹ƒ veriá¹ƒ, mÄ• rehÄ«â€™â€™ ti ca bhÄ• sito.

sace so pana mÄ• reti, á¹-hitaá¹ƒ taá¹ƒ yattha katthaci ||

<267> á¹• 21 natthi tassa visaá¹…keto, ubho bajjhanti kammunÄ• .

``gÄ• meyevÄ• â€™â€™ ti Ä• á¹‡atto, vane vÄ• sÄ• vadhÄ• raá¹‡aá¹ƒ ||

<268> á¹• 21 ``vaneyevÄ• â€™â€™ ti vÄ• vutto, gÄ• me mÄ• reti cepi vÄ• .

visaá¹…keto viÃ±Ã±Ä• tabbo, mÅ«laá¹-á¹-ho parimuccati ||

<269> á¹• 21 eteneva upÄ• yena, __sabbadesesu_ bhedato.

saá¹…keto ca visaá¹…keto, veditabbova viÃ±Ã±unÄ• ||

<270> á¹• 21 ``satthena pana mÄ• rehi, Ä• á¹‡attoâ€™â€™ ti ca kenaci.

yena kenaci satthena, visaá¹…keto na mÄ• rite ||

<271> á¹• 21 ``iminÄ• \Be 27/ vÄ• sinÄ• hÄ«â€™â€™ ti, vutto aÃ±Ã±ena vÄ• sinÄ• .

``imassÄ• sissa vÄ• pi tvaá¹ƒ, dhÄ• rÄ• yetÄ• ya mÄ• rayaâ€™â€™ ||

<272> á¹• 21 iti vutto sace veriá¹ƒ, dhÄ• rÄ• ya itarÄ• ya vÄ• .

tharunÄ• vÄ• pi tuá¹‡á¸• ena, visaá¹…ketova mÄ• rite ||

<273> á¹• 21 eteneva upÄ• yena, __sabbÄ• vudhakajÄ• tisu_.

saá¹…keto ca visaá¹…keto, veditabbo visesato ||

<274> á¹• 21 ``gacchantamenaá¹ƒ mÄ• rehiâ€™â€™, iti vutto parena so.

mÄ• reti naá¹ƒ nisinnaá¹ƒ ce, visaá¹…keto na vijjati ||

<275> á¹• 21 ``nisinnaá¹ƒyeva \Ne 24/ mÄ• rehiâ€™â€™, ``gacchantaá¹ƒyeva vÄ• â€™â€

vutto mÄ• reti gacchantaá¹ƒ, nisinnaá¹ƒ vÄ• yathÄ• kkamaá¹ƒ ||

<276> á¹• 21 visaá¹…ketanti Ã±Ä• tabbaá¹ƒ, bhikkhunÄ• vinayaÃ±Ã±unÄ• .

eseva ca nayo Ã±eyyo, __sabbiriyÄ• pathesu_ ca ||

<277> á¹• 21 ``mÄ• rehÄ«â€™â€™ ti ca vijjhitvÄ• , Ä• á¹‡atto hi parena so.

vijjhitvÄ• va tamÄ• reti, visaá¹…keto na vijjati ||

<278> á¹• 21 ``mÄ• rehÄ«â€™â€™ ti ca vijjhitvÄ• , Ä• á¹‡atto hi parena so.

chinditvÄ• yadi mÄ• reti, visaá¹…ketova hoti so ||

<279> á¹• 21 eteneva upÄ• yena, sabbesu __karaá¹‡esupi_.

saá¹…kete ca visaá¹…kete, veditabbo vinicchayo ||

<280> á¹• 21 dÄ«ghaá¹ƒ rassaá¹ƒ kisaá¹ƒ thÅ«laá¹ƒ, kÄ• á¸·aá¹ƒ odÄ• tameva vÄ• .

Ä• á¹‡atto aniyÄ• metvÄ• , mÄ• rehÄ«ti ca kenaci ||

<281> á¹• 21 sopi yaá¹ƒ kiÃ±ci Ä• á¹‡atto, sace mÄ• reti tÄ• disaá¹ƒ.

natthi tattha visaá¹…keto, ubhinnampi parÄ• jayo ||

<282> á¹• 21 manussaá¹ƒ kiÃ±ci uddissa, sace khaá¹‡ativÄ• á¹-akaá¹ƒ.

khaá¹‡antassa ca opÄ• taá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<283> á¹• 21 dukkhassuppattiyÄ• \Be 28/ tattha, tassa thullaccayaá¹ƒ siyÄ• .

patitvÄ• ca mate tasmiá¹ƒ, tassa pÄ• rÄ• jikaá¹ƒ bhave ||

<284> á¹• 21 nipatitvÄ• panaÃ±Ã±asmiá¹ƒ, mate doso na vijjati.

anuddissakamopÄ• to, khato hoti sace pana ||

<285> á¹• 21 ``patitvÄ• ettha yo koci, maratÅ«â€™â€™ ti hi yattakÄ• .

maranti nipatitvÄ• ce, dosÄ• hontissa tattakÄ• ||

<286> á¹• 21 Ä• nantariyavatthusmiá¹ƒ, Ä• nantariyakaá¹ƒ vade.

tathÄ• thullaccayÄ• dÄ«naá¹ƒ, honti thullaccayÄ• dayo ||

<287> á¹• 21 patitvÄ• gabbhinÄ« tasmiá¹ƒ, sagabbhÄ• ce marissati.

honti pÄ• á¹‡Ä• tipÄ• tÄ• dve, ekovekekadhaá¹ƒsane ||

<288> á¹• 21 anubandhettha corehi, patitvÄ• ce marissati.

opÄ• takhaá¹‡akasseva, hoti pÄ• rÄ• jikaá¹ƒ kira ||

<289> á¹• 21 verino \Ne 25/ tattha pÄ• tetvÄ• , sace mÄ• renti verino.

patitaá¹ƒ tattha mÄ• renti, nÄ«haritvÄ• sace bahi ||

<290> á¹• 21 nibbattitvÄ• hi opÄ• te, matÄ• ce opapÄ• tikÄ• .

asakkontÄ• ca nikkhantuá¹ƒ, sabbattha ca parÄ• jayo ||

<291> á¹• 21 yakkhÄ• dayo panuddissa, khaá¹‡ane dukkhasambhave.

dukkaá¹-aá¹ƒ maraá¹‡e vatthu-vasÄ• thullaccayÄ• dayo ||

<292> á¹• 21 manusseyeva uddissa, khate opÄ• take pana.

anÄ• patti patitvÄ• hi, yakkhÄ• dÄ«su matesupi ||

<293> á¹• 21 tathÄ• yakkhÄ• dayo pÄ• á¹‡e, khate uddissa bhikkhunÄ• .

nipatitvÄ• marantesu, manussesupyayaá¹ƒ nayo ||

<294> á¹• 21 ``pÄ• á¹‡ino ettha bajjhitvÄ• , marantÅ«â€™â€™ ti anuddisaá¹ƒ.

pÄ• saá¹ƒ oá¸• á¸• eti yo tattha, sace bajjhanti pÄ• á¹‡ino ||

<295> á¹• 21 hatthato muttamattasmiá¹ƒ, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• .

Ä• nantariyavatthusmiá¹ƒ, Ä• nantariyameva ca ||

<296> á¹• 21 uddissa \Be 29/ hi kate pÄ• se, yaá¹ƒ panuddissa oá¸• á¸• ito.

bandhanesu tadaÃ±Ã±esaá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<297> á¹• 21 mÅ«lena vÄ• mudhÄ• vÄ• pi, dinne pÄ• se parassa hi.

mÅ«laá¹-á¹-hasseva hotÄ«ti, kammabaddho niyÄ• mito ||

<298> á¹• 21 yena laddho sace lopi, pÄ• samuggaá¸·itampi vÄ• .

thiraá¹ƒ vÄ• pi karotevaá¹ƒ, ubhinnaá¹ƒ kammabandhanaá¹ƒ ||

<299> á¹• 21 yo pÄ• saá¹ƒ uggaá¸·Ä• petvÄ• , yÄ• ti pÄ• pabhayÄ• sace.

taá¹ƒ disvÄ• puna aÃ±Ã±opi, saá¹‡á¹-hapeti hi tattha ca ||

<300> á¹• 21 baddhÄ• baddhÄ• maranti ce, mÅ«laá¹-á¹-ho na ca muccati.

á¹-hapetvÄ• gahitaá¹-á¹-hÄ• ne, pÄ• sayaá¹-á¹-hiá¹ƒ vimuccati ||

<301> á¹• 21 gopetvÄ• pi na mokkho hi, pÄ• sayaá¹-á¹-hiá¹ƒ sayaá¹ƒkataá¹ƒ.

tamaÃ±Ã±o puna gaá¹‡hitvÄ• , saá¹‡á¹-hapeti sace pana ||

<302> á¹• 21 tappaccayÄ• marantesu, mÅ«laá¹-á¹-ho na ca muccati.

nÄ• setvÄ• sabbaso vÄ• taá¹ƒ, jhÄ• petvÄ• vÄ• vimuccati ||

<303> á¹• 21 ropentassa \Ne 26/ ca sÅ«laá¹ƒ vÄ• , sajjentassa adÅ«halaá¹ƒ.

opÄ• tena ca pÄ• sena, sadisova vinicchayo ||

<304> á¹• 21 anÄ• patti asaÃ±cicca, ajÄ• nantassa bhikkhuno.

tathÄ• maraá¹‡acittassa, matepyummattakÄ• dino ||

<305> á¹• 21 manussapÄ• á¹‡imhi ca pÄ• á¹‡asaÃ±Ã±itÄ• .

sacassa cittaá¹ƒ maraá¹‡Å«pasaá¹ƒhitaá¹ƒ.

upakkamo tena ca tassa nÄ• so.

paÃ±cettha aá¹…gÄ• ni manussaghÄ• te ||

iti vinayavinicchaye tatiyapÄ• rÄ• jikakathÄ• niá¹-á¹-hitÄ• .

catutthapÄ• rÄ• jikakathÄ•

<306> á¹• 21 asantamattassitameva \Be 30/ katvÄ• .

bhavaá¹ƒ adhiá¹-á¹-hÄ• ya ca vattamÄ• naá¹ƒ.

aÃ±Ã±Ä• padesaÃ±ca vinÄ• dhimÄ• naá¹ƒ.

jhÄ• nÄ• dibhedaá¹ƒ samudÄ• careyya ||

<307> á¹• 21 kÄ• yena vÄ• cÄ• yapi vÄ• tadatthe.

Ã±Ä• teva viÃ±Ã±attipathe abhabbo.

yatheva tÄ• lo pana matthakasmiá¹ƒ.

chinno abhabbo puna ruá¸·hibhÄ• ve ||

<308> á¹• 21 asantamevattani yo parassa.

dÄ«peti jhÄ• nÄ• dimanantaraá¹ƒ so.

jÄ• nÄ• ti ce hoti cuto hi no ce.

jÄ• nÄ• ti thullaccayamassa hoti ||

<309> á¹• 21 ``yo \Ne 27/ te vihÄ• re vasatÄ«dha bhikkhu.

so jhÄ• nalÄ• bhÄ«â€™â€™ ti ca dÄ«pite ce.

jÄ• nÄ• ti thullaccayamassa no ce.

jÄ• nÄ• ti taá¹ƒ dukkaá¹-ameva hoti ||

<310> á¹• 21 asantamevattani dhammametaá¹ƒ.

atthÄ«ti katvÄ• vadatodhimÄ• nÄ• .

vutto anÄ• pattinayo panevaá¹ƒ.

avattukÄ• massa tathÄ• dikassa ||

<311> á¹• 21 pÄ• picchatÄ• tassa asantabhÄ• vo.

Ä• rocanaÃ±ceva manussakassa.

naÃ±Ã±Ä• padesena tadeva Ã±Ä• á¹‡aá¹ƒ.

paÃ±cettha aá¹…gÄ• ni vadanti dhÄ«rÄ• ||

<312> á¹• 21 paá¹-hame dutiye cante, pariyÄ• yo na vijjati.

dutiye tatiyeyeva, Ä• á¹‡atti na panetare ||

<313> á¹• 21 Ä• di \Be 31/ mekasamuá¹-á¹-hÄ• naá¹ƒ, duvaá¹…gaá¹ƒ kÄ• yacittato.

sesÄ• ca tisamuá¹-á¹-hÄ• nÄ• , tesamaá¹…gÄ• ni satta tu ||

<314> á¹• 21 sukhopekkhÄ• yutaá¹ƒ Ä• di, tatiyaá¹ƒ dukkhavedanaá¹ƒ.

dutiyaÃ±ca catutthaÃ±ca, tivedanamudÄ«ritaá¹ƒ ||

<315> á¹• 21 paá¹-hamassaá¹-á¹-ha cittÄ• ni, tatiyassa duve pana.

dutiyassa catutthassa, dasa cittÄ• ni labbhare ||

<316> á¹• 21 tasmÄ• sacittakaá¹ƒ vuttaá¹ƒ, sabbametaá¹ƒ catubbidhaá¹ƒ.

kriyÄ• saÃ±Ã±Ä• vimokkhaÃ±ca, lokavajjanti dÄ«pitaá¹ƒ ||

<317> á¹• 21 idamÄ• pattiyaá¹ƒyeva, vidhÄ• naá¹ƒ pana yujjati.

tasmÄ• Ä• pattiyaá¹ƒyeva, gahetabbaá¹ƒ vibhÄ• vinÄ• ||

<318> á¹• 21 mudupiá¹-á¹-hi ca lambÄ« ca, mukhaggÄ• hÄ« nisÄ«dako.

pÄ• rÄ• jikÄ• ime tesaá¹ƒ, cattÄ• ro anulomikÄ• ||

<319> á¹• 21 bhikkhunÄ«naÃ±ca cattÄ• ri, vibbhantÄ• bhikkhunÄ« sayaá¹ƒ.

tathÄ• ekÄ• dasÄ• bhabbÄ• , sabbete catuvÄ«sati ||

<320> á¹• 21 ime \Ne 28/ pÄ• rÄ• jikÄ• vuttÄ• , catuvÄ«sati puggalÄ• .

abhabbÄ• bhikkhubhÄ• vÄ• ya, sÄ«sacchinnova jÄ«vituá¹ƒ ||

<321> á¹• 21 paá¹‡á¸• ako ca tiracchÄ• no, ubhatobyaÃ±janopi ca.

tayo vatthuvipannÄ• hi, ahetupaá¹-isandhikÄ• ||

<322> á¹• 21 paÃ±cÄ• nantarikÄ• theyya-saá¹ƒvÄ• sopi ca dÅ«sako.

titthipakkantako ceti, kriyÄ• naá¹-á¹-hÄ• panaá¹-á¹-ha te ||

<323> á¹• 21 vinicchayo yo pana sÄ• rabhÅ«to.

pÄ• rÄ• jikÄ• naá¹ƒ kathito mayÄ• yaá¹ƒ.

tassÄ• nusÄ• rena budhena Ã±Ä• tuá¹ƒ.

sakkÄ• hi sesopi asesatova ||

<324> á¹• 21 piá¹-ake \Be 32/ paá¹-ubhÄ• vakare parame.

vinaye vividhehi nayehi yute.

paramatthanayaá¹ƒ abhipatthayatÄ• .

pariyÄ• puá¹‡itabbamayaá¹ƒ satataá¹ƒ ||

iti vinayavinicchaye catutthapÄ• rÄ• jikakathÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakathÄ•

<325> á¹• 21 mocetukÄ• matÄ• cittaá¹ƒ, vÄ• yÄ• mo sukkamocanaá¹ƒ.

aÃ±Ã±atra supinantena, hoti saá¹…ghÄ• disesatÄ• ||

<326> á¹• 21 parenupakkamÄ• petvÄ• , aá¹…gajÄ• taá¹ƒ panattano.

sukkaá¹ƒ yadi vimoceti, garukaá¹ƒ tassa niddise ||

<327> á¹• 21 saÃ±ciccupakkamantassa, aá¹…gajÄ• taá¹ƒ panattano.

thullaccayaá¹ƒ samuddiá¹-á¹-haá¹ƒ, sace sukkaá¹ƒ na muccati ||

<328> á¹• 21 saÃ±ciccupakkamantassa \Ne 29/, Ä• kÄ• se kampanenapi.

hoti thullaccayaá¹ƒ tassa, yadi sukkaá¹ƒ na muccati ||

<329> á¹• 21 vatthiá¹ƒ kÄ«á¸·Ä• ya pÅ«retvÄ• , passÄ• vetuá¹ƒ na vaá¹-á¹-ati.

nimittaá¹ƒ pana hatthena, kÄ«á¸·Ä• pentassa dukkaá¹-aá¹ƒ ||

<330> á¹• 21 tissannaá¹ƒ pana itthÄ«naá¹ƒ, nimittaá¹ƒ rattacetasÄ• .

purato pacchato vÄ• pi, olokentassa dukkaá¹-aá¹ƒ ||

<331> á¹• 21 ekenekaá¹ƒ payogena, divasampi ca passato.

nÄ• pattiyÄ• bhave aá¹…gaá¹ƒ, ummÄ«lananimÄ«lanaá¹ƒ ||

<332> á¹• 21 amocanÄ• dhippÄ• yassa, anupakkamatopi ca.

supinantena muttasmiá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

sukkavisaá¹-á¹-hikathÄ• .

<333> á¹• 21 Ä• masanto \Be 33/ manussitthiá¹ƒ, kÄ• yasaá¹ƒsaggarÄ• gato.

``manussitthÄ«â€™â€™ ti saÃ±Ã±Ä• ya, hoti saá¹…ghÄ• disesiko ||

<334> á¹• 21 lomenantamaso lomaá¹ƒ, phusantassÄ• pi itthiyÄ• .

kÄ• yasaá¹ƒsaggarÄ• gena, hoti Ä• patti bhikkhuno ||

<335> á¹• 21 itthiyÄ• yadi samphuá¹-á¹-ho, phassaá¹ƒ sevanacetano.

vÄ• yamitvÄ• dhivÄ• seti, hoti saá¹…ghÄ• disesatÄ• ||

<336> á¹• 21 ekena pana hatthena, gahetvÄ• dutiyena vÄ• .

tattha tattha phusantassa, ekÄ• vÄ• patti dÄ«pitÄ• ||

<337> á¹• 21 aggahetvÄ• phusantassa, yÄ• va pÄ• daÃ±ca sÄ«sato.

kÄ• yÄ• hatthamamocetvÄ• , ekÄ• va divasampi ca ||

<338> á¹• 21 aá¹…gulÄ«naá¹ƒ tu paÃ±cannaá¹ƒ, gahaá¹‡e ekato pana.

ekÄ• yeva siyÄ• patti, na hi koá¹-á¹-hÄ• sato siyÄ• ||

<339> á¹• 21 nÄ• nitthÄ«naá¹ƒ sace paÃ±ca, gaá¹‡hÄ• tyaá¹…guliyo pana.

ekato paÃ±ca saá¹…ghÄ• di-sesÄ• hontissa bhikkhuno ||

<340> á¹• 21 itthiyÄ• vimatissÄ• pi, paá¹‡á¸• akÄ• dikasaÃ±Ã±ino.

kÄ• yena itthiyÄ• kÄ• ya-sambaddhaá¹ƒ phusatopi vÄ• ||

<341> á¹• 21 paá¹‡á¸• ake \Ne 30/ yakkhipetÄ«su, tassa thullaccayaá¹ƒ siyÄ• .

dukkaá¹-aá¹ƒ kÄ• yasaá¹ƒsagge, tiracchÄ• nagatitthiyÄ• ||

<342> á¹• 21 bhikkhuno paá¹-ibaddhena, kÄ• yena pana itthiyÄ• .

kÄ• yena paá¹-ibaddhaÃ±ca, phusantassapi dukkaá¹-aá¹ƒ ||

<343> á¹• 21 itthÄ«naá¹ƒ itthirÅ«paÃ±ca, dÄ• rulohamayÄ• dikaá¹ƒ.

tÄ• saá¹ƒ vatthamalaá¹…kÄ• raá¹ƒ, Ä• masantassa dukkaá¹-aá¹ƒ ||

<344> á¹• 21 tatthajÄ• taphalaá¹ƒ khajjaá¹ƒ, muggÄ• diá¹ƒ tatthajÄ• takaá¹ƒ.

dhaÃ±Ã±Ä• ni pana sabbÄ• ni, Ä• masantassa dukkaá¹-aá¹ƒ ||

<345> á¹• 21 sabbaá¹ƒ \Be 34/ dhamanasaá¹…khÄ• diá¹ƒ, paÃ±caá¹…gaturiyampi ca.

ratanÄ• ni ca sabbÄ• ni, Ä• masantassa dukkaá¹-aá¹ƒ ||

<346> á¹• 21 sabbamÄ• vudhabhaá¹‡á¸• aÃ±ca, jiyÄ• ca dhanudaá¹‡á¸• ako.

anÄ• mÄ• samidaá¹ƒ sabbaá¹ƒ, jÄ• laÃ±ca saravÄ• raá¹‡aá¹ƒ ||

<347> á¹• 21 suvaá¹‡á¹‡apaá¹-ibimbÄ• di, cetiyaá¹ƒ Ä• rakÅ«á¹-akaá¹ƒ.

anÄ• mÄ• santi niddiá¹-á¹-haá¹ƒ, __kurundaá¹-á¹-hakathÄ• ya_ hi ||

<348> á¹• 21 sabbaá¹ƒ onahituá¹ƒ vÄ• pi, onahÄ• petumeva vÄ• .

vÄ• dÄ• petuÃ±ca vÄ• detuá¹ƒ, vÄ• ditaá¹ƒ na ca vaá¹-á¹-ati ||

<349> á¹• 21 ``karissÄ• mupahÄ• raâ€™â€™ nti, vuttena pana bhikkhunÄ• .

pÅ«jÄ• buddhassa kÄ• tabbÄ• , vattabbÄ• ti ca viÃ±Ã±unÄ• ||

<350> á¹• 21 sayaá¹ƒ phusiyamÄ• nassa, itthiyÄ• pana dhuttiyÄ• .

avÄ• yamitvÄ• kÄ• yena, phassaá¹ƒ paá¹-ivijÄ• nato ||

<351> á¹• 21 anÄ• patti asaÃ±cicca, ajÄ• nantassa bhikkhuno.

mokkhÄ• dhippÄ• yino ceva, tathÄ• ummattakÄ• dino ||

<352> á¹• 21 paá¹-hamena samÄ• nÄ• va, samuá¹-á¹-hÄ• nÄ• dayo pana.

kÄ• yasaá¹ƒsaggarÄ• gassa, tathÄ• sukkavisaá¹-á¹-hiyÄ• ||

kÄ• yasaá¹ƒsaggakathÄ• .

<353> á¹• 21 duá¹-á¹-hullavÄ• cassÄ• dena, itthiyÄ• itthisaÃ±Ã±ino.

dvinnaÃ±ca pana maggÄ• naá¹ƒ, vaá¹‡á¹‡Ä• vaá¹‡á¹‡avasena ca ||

<354> á¹• 21 methunayÄ• canÄ• dÄ«hi \Ne 31/, obhÄ• santassa bhikkhuno.

viÃ±Ã±uá¹ƒ antamaso hattha-muddÄ• yapi garuá¹ƒ siyÄ• ||

<355> á¹• 21 ``sikharaá¹‡Ä«si \Be 35/, sambhinnÄ• , ubhatobyaÃ±janÄ• â€™â€™ ti ca.

akkosavacanenÄ• pi, garukaá¹ƒ tu suá¹‡antiyÄ• ||

<356> á¹• 21 punappunobhÄ• santassa, ekavÄ• cÄ• ya vÄ• bahÅ«.

gaá¹‡anÄ• ya ca vÄ• cÄ• naá¹ƒ, itthÄ«naá¹ƒ garukÄ• siyuá¹ƒ ||

<357> á¹• 21 sÄ• ce nappaá¹-ijÄ• nÄ• ti, tassa thullaccayaá¹ƒ siyÄ• .

Ä• dissa bhaá¹‡ane cÄ• pi, ubbhajÄ• á¹‡umadhakkhakaá¹ƒ ||

<358> á¹• 21 ubbhakkhakamadhojÄ• á¹‡u-maá¹‡á¸• alaá¹ƒ pana uddisaá¹ƒ.

vaá¹‡á¹‡Ä• dibhaá¹‡ane kÄ• ya-paá¹-ibaddhe ca dukkaá¹-aá¹ƒ ||

<359> á¹• 21 thullaccayaá¹ƒ bhave tassa, paá¹‡á¸• ake yakkhipetisu.

adhakkhakobbhajÄ• á¹‡umhi, dukkaá¹-aá¹ƒ paá¹‡á¸• akÄ• disu ||

<360> á¹• 21 ubbhakkhakamadhojÄ• á¹‡u-maá¹‡á¸• alepi ayaá¹ƒ nayo.

sabbattha dukkaá¹-aá¹ƒ vuttaá¹ƒ, tiracchÄ• nagatitthiyÄ• ||

<361> á¹• 21 atthadhammapurekkhÄ• raá¹ƒ, katvÄ• obhÄ• satopi ca.

vadatopi anÄ• patti, purakkhatvÄ• nusÄ• saniá¹ƒ ||

<362> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

adinnÄ• dÄ• natulyÄ• va, vedanettha dvidhÄ• matÄ• ||

duá¹-á¹-hullavÄ• cÄ• kathÄ• .

<363> á¹• 21 vaá¹‡á¹‡aá¹ƒ panattano kÄ• ma-pÄ• ricariyÄ• ya bhÄ• sato.

tasmiá¹ƒyeva khaá¹‡e sÄ• ce, jÄ• nÄ• ti garukaá¹ƒ siyÄ• ||

<364> á¹• 21 no ce jÄ• nÄ• ti sÄ• yakkhi-petidevÄ«su paá¹‡á¸• ake.

hoti thullaccayaá¹ƒ tassa, sese Ä• patti dukkaá¹-aá¹ƒ ||

<365> á¹• 21 cÄ«varÄ• dÄ«hi aÃ±Ã±ehi, vatthukÄ• mehi attano.

natthi doso bhaá¹‡antassa, pÄ• ricariyÄ• ya vaá¹‡á¹‡anaá¹ƒ ||

<366> á¹• 21 itthisaÃ±Ã±Ä• \Be 36/ manussitthÄ«, pÄ• ricariyÄ• ya rÄ• gitÄ• .

obhÄ• so tena rÄ• gena, khaá¹‡e tasmiá¹ƒ vijÄ• nanaá¹ƒ ||

<367> á¹• 21 paÃ±caá¹…gÄ• ni \Ne 32/ imÄ• nettha, veditabbÄ• ni viÃ±Ã±unÄ• .

samuá¹-á¹-hÄ• nÄ• dayopyassa, anantarasamÄ• matÄ• ||

attakÄ• mapÄ• ricariyakathÄ• .

<368> á¹• 21 paá¹-iggaá¹‡hÄ• ti sandesaá¹ƒ, purisassitthiyÄ• pi vÄ• .

vÄ«maá¹ƒsati garu hoti, paccÄ• harati ce pana ||

<369> á¹• 21 ``yassÄ• hi santikaá¹ƒ gantvÄ• , Ä• rocehÄ«â€™â€™ ti pesito.

tamadisvÄ• tadaÃ±Ã±assa, avassÄ• rocakassa so ||

<370> á¹• 21 ``Ä• rocehÄ«â€™â€™ ti vatvÄ• taá¹ƒ, paccÄ• harati ce pana.

bhikkhu saá¹…ghÄ• disesamhÄ• , saÃ±carittÄ• na muccati ||

<371> á¹• 21 ``mÄ• tarÄ• rakkhitaá¹ƒ itthiá¹ƒ, gaccha brÅ«hÄ«â€™â€™ ti pesito.

piturakkhitamaÃ±Ã±aá¹ƒ vÄ• , visaá¹…ketova bhÄ• sato ||

<372> á¹• 21 paá¹-iggaá¹‡hanatÄ• dÄ«hi, tÄ«hi aá¹…gehi saá¹ƒyute.

saÃ±caritte samÄ• panne, garukÄ• pattimÄ• dise ||

<373> á¹• 21 dvÄ«hi thullaccayaá¹ƒ vuttaá¹ƒ, paá¹‡á¸• akÄ• dÄ«su tÄ«hipi.

ekeneva ca sabbattha, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<374> á¹• 21 cetiyassa ca saá¹…ghassa, gilÄ• nassa ca bhikkhuno.

gacchato pana kiccena, anÄ• patti pakÄ• sitÄ• ||

<375> á¹• 21 manussattaá¹ƒ tathÄ• tassÄ• , nanÄ• laá¹ƒvacanÄ«yatÄ• .

paá¹-iggaá¹‡hanatÄ• dÄ«naá¹ƒ, vasÄ• paÃ±caá¹…gikaá¹ƒ mataá¹ƒ ||

<376> á¹• 21 idaÃ±hi chasamuá¹-á¹-hÄ• naá¹ƒ, acittakamudÄ«ritaá¹ƒ.

alaá¹ƒvacanÄ«yattaá¹ƒ vÄ• , paá¹‡á¹‡attiá¹ƒ vÄ• ajÄ• nato ||

<377> á¹• 21 gahetvÄ• \Be 37/ sÄ• sanaá¹ƒ kÄ• ya-vikÄ• renÅ«pagamma taá¹ƒ.

vÄ«maá¹ƒsitvÄ• harantassa, garukaá¹ƒ kÄ• yato siyÄ• ||

<378> á¹• 21 sutvÄ• yathÄ• nisinnova, vacanaá¹ƒ itthiyÄ• puna.

taá¹ƒ tatthevÄ• gatasseva, Ä• rocentassa vÄ• cato ||

<379> á¹• 21 ajÄ• nantassa paá¹‡á¹‡attiá¹ƒ, kÄ• yavÄ• cÄ• hi taá¹ƒ vidhiá¹ƒ.

karoto harato vÄ• pi, garukaá¹ƒ kÄ• yavÄ• cato ||

<380> á¹• 21 jÄ• nitvÄ• pi \Ne 33/ karontassa, garukÄ• pattiyo tathÄ• .

sacittakehi tÄ«heva, samuá¹-á¹-hÄ• nehi jÄ• yare ||

saÃ±carittakathÄ• .

<381> á¹• 21 sayaá¹ƒyÄ• citakeheva, kuá¹-ikaá¹ƒ appamÄ• á¹‡ikaá¹ƒ.

attuddesaá¹ƒ karontassa, tathÄ• desitavatthukaá¹ƒ ||

<382> á¹• 21 honti saá¹…ghÄ• disesÄ• dve, sÄ• rambhÄ• dÄ«su dukkaá¹-aá¹ƒ.

sace ekavipannÄ• sÄ• , garukaá¹ƒ ekakaá¹ƒ siyÄ• ||

<383> á¹• 21 purisaá¹ƒ yÄ• cituá¹ƒ kamma-sahÄ• yatthÄ• ya vaá¹-á¹-ati.

mÅ«lacchejjavaseneva, yÄ• camÄ• nassa dukkaá¹-aá¹ƒ ||

<384> á¹• 21 avajjaá¹ƒ hatthakammampi, yÄ• cituá¹ƒ pana vaá¹-á¹-ati.

hatthakammampi nÄ• metaá¹ƒ, kiÃ±ci vatthu na hoti hi ||

<385> á¹• 21 goá¹‡amÄ• yÄ• camÄ• nassa, á¹-hapetvÄ• Ã±Ä• takÄ• dike.

dukkaá¹-aá¹ƒ tassa niddiá¹-á¹-haá¹ƒ, mÅ«lacchejjena tesupi ||

<386> á¹• 21 ``goá¹‡aá¹ƒ demÄ• â€™â€™ ti vuttepi, gahetuá¹ƒ na ca vaá¹-á¹-ati.

sakaá¹-aá¹ƒ dÄ• rubhaá¹‡á¸• attÄ• , gahetuá¹ƒ pana vaá¹-á¹-ati ||

<387> á¹• 21 vÄ• sipharasukuddÄ• la-kuá¹-hÄ• rÄ• dÄ«svayaá¹ƒ nayo.

anajjhÄ• vutthakaá¹ƒ sabbaá¹ƒ, harÄ• petumpi vaá¹-á¹-ati ||

<388> á¹• 21 valliÄ• dimhi \Be 38/ sabbasmiá¹ƒ, garubhaá¹‡á¸• appahonake.

paresaá¹ƒ santakeyeva, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<389> á¹• 21 paccayesu hi tÄ«sveva, viÃ±Ã±atti na ca vaá¹-á¹-ati.

tatiye parikathobhÄ• sa-nimittÄ• ni ca labbhare ||

<390> á¹• 21 ``adesite ca vatthusmiá¹ƒ, pamÄ• á¹‡enÄ• dhikaá¹ƒ kuá¹-iá¹ƒ.

karissÄ• mÄ«â€™â€™ ti cintetvÄ• , araÃ±Ã±aá¹ƒ gacchatopi ca ||

<391> á¹• 21 pharasuá¹ƒ vÄ• pi vÄ• siá¹ƒ vÄ• , nisentassÄ• pi dukkaá¹-aá¹ƒ.

chindato dukkaá¹-aá¹ƒ rukkhaá¹ƒ, tassa pÄ• cittiyÄ• saha ||

<392> á¹• 21 evaá¹ƒ pubbapayogasmiá¹ƒ, kuá¹-ikÄ• rakabhikkhuno.

yathÄ• payogamÄ• pattiá¹ƒ, vinayaÃ±Ã±Å« viniddise ||

<393> á¹• 21 yÄ• \Ne 34/ pana dvÄ«hi piá¹‡á¸• ehi, niá¹-á¹-hÄ• naá¹ƒ tu gamissati.

hoti thullaccayaá¹ƒ tesu, paá¹-hame dutiye garu ||

<394> á¹• 21 anÄ• patti sacaÃ±Ã±assa, deti vippakataá¹ƒ kuá¹-iá¹ƒ.

tathÄ• bhÅ«miá¹ƒ samaá¹ƒ katvÄ• , bhindatopi ca taá¹ƒ kuá¹-iá¹ƒ ||

<395> á¹• 21 guhaá¹ƒ leá¹‡aá¹ƒ karontassa, tiá¹‡apaá¹‡á¹‡acchadampi vÄ• .

vÄ• sÄ• gÄ• raá¹ƒ á¹-hapetvÄ• na, aÃ±Ã±assatthÄ• ya vÄ• tathÄ• ||

<396> á¹• 21 desÄ• petvÄ• va bhikkhÅ«hi, vatthuá¹ƒ pana ca bhikkhuno.

kriyatova samuá¹-á¹-hÄ• ti, karoto appamÄ• á¹‡ikaá¹ƒ ||

<397> á¹• 21 adesetvÄ• karontassa, taá¹ƒ kriyÄ• kriyato siyÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sesÄ• , saÃ±carittasamÄ• matÄ• ||

kuá¹-ikÄ• rasikkhÄ• padakathÄ• .

<398> á¹• 21 adesetvÄ• sace vatthuá¹ƒ, yo kareyya mahallakaá¹ƒ.

vihÄ• raá¹ƒ attavÄ• satthaá¹ƒ, garukaá¹ƒ tassa niddise ||

<399> á¹• 21 pamÄ• á¹‡Ä• tikkamenÄ• pi \Be 39/, doso natthi mahallake.

tasmÄ• kriyasamuá¹-á¹-hÄ• nÄ• -bhÄ• vaá¹ƒ samupalakkhaye ||

<400> á¹• 21 pamÄ• á¹‡aniyamÄ• bhÄ• vÄ• , ekasaá¹…ghÄ• disesatÄ• .

samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ sesaá¹ƒ, anantarasamaá¹ƒ mataá¹ƒ ||

mahallakakathÄ• .

<401> á¹• 21 pÄ• rÄ• jikÄ• ni vuttÄ• ni, catuvÄ«sati satthunÄ• .

bhikkhuno anurÅ«pÄ• ni, tesu ekÅ«navÄ«sati ||

<402> á¹• 21 amÅ«lakena codeti, hutvÄ• cÄ• vanacetano.

suddhaá¹ƒ vÄ• yadi vÄ• suddhaá¹ƒ, tesu aÃ±Ã±atarena yo ||

<403> á¹• 21 garukaá¹ƒ tassa Ä• pattiá¹ƒ, katokÄ• samhi niddise.

tatheva akatokÄ• se, dukkaá¹-Ä• pattiyÄ• saha ||

<404> á¹• 21 ``koá¹‡á¹-hosi ca nigaá¹‡á¹-hosi.

sÄ• maá¹‡erosi tÄ• paso.

gahaá¹-á¹-hosi \Ne 35/ tathÄ• jeá¹-á¹-ha-.

bbatikosi upÄ• sako ||

<405> á¹• 21 dussÄ«lo pÄ• padhammosi, antopÅ«ti avassutoâ€™â€™.

iccevampi vadantassa, garukaá¹ƒ tassa niddise ||

<406> á¹• 21 sammukhÄ• hatthamuddÄ• ya, codentassapi taá¹…khaá¹‡e.

taá¹ƒ ce paro vijÄ• nÄ• ti, hoti Ä• patti bhikkhuno ||

<407> á¹• 21 garukaá¹ƒ sammukhe á¹-hatvÄ• , codÄ• pentassa kenaci.

tassa vÄ• cÄ• ya vÄ• cÄ• ya, codÄ• pentassa niddise ||

<408> á¹• 21 atha sopi ``mayÄ• diá¹-á¹-haá¹ƒ, sutaá¹ƒ vÄ• â€™â€™ ti ca bhÄ• sati.

tesaá¹ƒ dvinnampi saá¹…ghÄ• di-seso hoti na saá¹ƒsayo ||

<409> á¹• 21 dÅ«taá¹ƒ \Be 40/ vÄ• pana pesetvÄ• , paá¹‡á¹‡aá¹ƒ vÄ• pana sÄ• sanaá¹ƒ.

codÄ• pentassa Ä• patti, na hotÄ«ti pakÄ• sitÄ• ||

<410> á¹• 21 tathÄ• saá¹…ghÄ• disesehi, vutte cÄ• vanasaÃ±Ã±ino.

hoti pÄ• cittiyÄ• patti, sesÄ• pattÄ«hi dukkaá¹-aá¹ƒ ||

<411> á¹• 21 akkosanÄ• dhippÄ• yassa, akatokÄ• samattanÄ• .

saha pÄ• cittiyenassa, vadantassa ca dukkaá¹-aá¹ƒ ||

<412> á¹• 21 asammukhÄ• vadantassa, Ä• pattÄ«hipi sattahi.

tathÄ• kammaá¹ƒ karontassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<413> á¹• 21 na dosummattakÄ• dÄ«naá¹ƒ, hoti paÃ±caá¹…gasaá¹ƒyutaá¹ƒ.

upasampannatÄ• tasmiá¹ƒ, puggale suddhasaÃ±Ã±itÄ• ||

<414> á¹• 21 pÄ• rÄ• jikena codeti, yena tassa amÅ«latÄ• .

sammukhÄ• codanÄ• ceva, tassa cÄ• vanasaÃ±Ã±ino ||

<415> á¹• 21 taá¹…khaá¹‡e jÄ• nanaÃ±ceva, paÃ±caá¹…gÄ• ni bhavanti hi.

idaá¹ƒ tu tisamuá¹-á¹-hÄ• naá¹ƒ, sacittaá¹ƒ dukkhavedanaá¹ƒ ||

duá¹-á¹-hadosakathÄ• .

<416> á¹• 21 lesamattamupÄ• dÄ• ya, bhikkhumantimavatthunÄ• .

codeyya garukÄ• patti, sace cÄ• vanacetano ||

<417> á¹• 21 codeti \Ne 36/ vÄ• tathÄ• saÃ±Ã±Ä«, codÄ• peti parena vÄ• .

anÄ• patti siyÄ• seso, anantarasamo mato ||

dutiyaduá¹-á¹-hadosakathÄ• .

<418> á¹• 21 samaggassa ca saá¹…ghassa, bhedatthaá¹ƒ vÄ• yameyya yo.

bhedahetuá¹ƒ gahetvÄ• vÄ• , tiá¹-á¹-heyya paridÄ«payaá¹ƒ ||

<419> á¹• 21 so \Be 41/ hi bhikkhÅ«hi vattabbo, ``bhedatthaá¹ƒ mÄ• parakkamaâ€™â€™.

iti ``saá¹…ghassa mÄ• tiá¹-á¹-ha, gahetvÄ• bhedakÄ• raá¹‡aá¹ƒâ€™â€™ ||

<420> á¹• 21 vuccamÄ• no hi teheva, nissajjeyya na ceva yaá¹ƒ.

samanubhÄ• sitabbo taá¹ƒ, accajaá¹ƒ garukaá¹ƒ phuse ||

<421> á¹• 21 parakkamantaá¹ƒ saá¹…ghassa, bhikkhuá¹ƒ bhedÄ• ya bhikkhuno.

disvÄ• sutvÄ• hi Ã±atvÄ• vÄ• , avadantassa dukkaá¹-aá¹ƒ ||

<422> á¹• 21 gantvÄ• ca pana vattabbo, addhayojanatÄ• dikaá¹ƒ.

dÅ«rampi pana gantabbaá¹ƒ, sace sakkoti tÄ• vade ||

<423> á¹• 21 tikkhattuá¹ƒ pana vuttassa, apariccajatopi taá¹ƒ.

dÅ«taá¹ƒ vÄ• pana paá¹‡á¹‡aá¹ƒ vÄ• , pesatopi ca dukkaá¹-aá¹ƒ ||

<424> á¹• 21 Ã±attiyÄ• pariyosÄ• ne, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

kammavÄ• cÄ• hi ca dvÄ«hi, hoti thullaccayaá¹ƒ dvayaá¹ƒ ||

<425> á¹• 21 yya-kÄ• re pana sampatte, garukeyeva tiá¹-á¹-hati.

passambhanti hi tissopi, bhikkhuno dukkaá¹-Ä• dayo ||

<426> á¹• 21 akate pana kammasmiá¹ƒ, apariccajatopi ca.

tassa saá¹…ghÄ• disesena, anÄ• patti pakÄ• sitÄ• ||

<427> á¹• 21 Ã±attito pana pubbe vÄ• , pacchÄ• vÄ• taá¹…khaá¹‡epi vÄ• .

asampatte yya-kÄ• rasmiá¹ƒ, paá¹-inissajjatopi ca ||

<428> á¹• 21 paá¹-inissajjato vÄ• pi, taá¹ƒ vÄ• samanubhÄ• sato.

tathevummattakÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<429> á¹• 21 yaÃ±hi bhikkhumanuddissa, macchamaá¹ƒsaá¹ƒ kataá¹ƒ bhave.

yasmiÃ±ca nibbematiko, taá¹ƒ sabbaá¹ƒ tassa vaá¹-á¹-ati ||

<430> á¹• 21 samuddissa \Ne 37/ kataá¹ƒ Ã±atvÄ• , bhuÃ±jantasseva dukkaá¹-aá¹ƒ.

tathÄ• akappiyaá¹ƒ maá¹ƒsaá¹ƒ, ajÄ• nitvÄ• pi khÄ• dato ||

<431> á¹• 21 hatthussacchamanussÄ• naá¹ƒ \Be 42/, ahikukkuradÄ«pinaá¹ƒ.

sÄ«habyagghataracchÄ• naá¹ƒ, maá¹ƒsaá¹ƒ hoti akappiyaá¹ƒ ||

<432> á¹• 21 thullaccayaá¹ƒ manussÄ• naá¹ƒ, maá¹ƒse sesesu dukkaá¹-aá¹ƒ.

sacittakaá¹ƒ samuddissa-kataá¹ƒ sesamacittakaá¹ƒ ||

<433> á¹• 21 pucchitvÄ• yeva maá¹ƒsÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ gahaá¹‡aá¹ƒ pana.

etaá¹ƒ vattanti vattaá¹-á¹-hÄ• , vadanti vinayaÃ±Ã±uno ||

<434> á¹• 21 idamekasamuá¹-á¹-hÄ• naá¹ƒ, vuttaá¹ƒ samanubhÄ• sanaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, akriyaá¹ƒ dukkhavedanaá¹ƒ ||

saá¹…ghabhedakathÄ• .

<435> á¹• 21 dutiye saá¹…ghabhedasmiá¹ƒ, vattabbaá¹ƒ natthi kiÃ±cipi.

samuá¹-á¹-hÄ• nÄ• dayopissa, paá¹-hamena samÄ• matÄ• ||

dutiyasaá¹…ghabhedakathÄ• .

<436> á¹• 21 uddesapariyÄ• panne, bhikkhu dubbacajÄ• tiko.

avacanÄ«yamattÄ• naá¹ƒ, karoti garukaá¹ƒ siyÄ• ||

<437> á¹• 21 dubbacepi panetasmiá¹ƒ, saá¹…ghabhedakavaá¹‡á¹‡ane.

sabbo vuttanayeneva, veditabbo vinicchayo ||

dubbacakathÄ• .

<438> á¹• 21 yo chandagÄ• mitÄ• dÄ«hi, pÄ• pento kuladÅ«sako ||

kamme kariyamÄ• ne taá¹ƒ, accajaá¹ƒ garukaá¹ƒ phuse ||

<439> á¹• 21 cuá¹‡á¹‡aá¹ƒ paá¹‡á¹‡aá¹ƒ phalaá¹ƒ pupphaá¹ƒ, veá¸·uá¹ƒ kaá¹-á¹-haÃ±ca n

kulasaá¹…gahaá¹‡atthÄ• ya, attano vÄ• parassa vÄ• ||

<440> á¹• 21 santakaá¹ƒ \Be 43/ dadato hoti, kuladÅ«sanadukkaá¹-aá¹ƒ.

bhaá¹‡á¸• agghena ca kÄ• tabbo, theyyÄ• saá¹…ghaÃ±Ã±asantake ||

<441> á¹• 21 saá¹…ghikaá¹ƒ \Ne 38/ garubhaá¹‡á¸• aá¹ƒ vÄ• , senÄ• sananiyÄ• mitaá¹ƒ.

yopissaravatÄ• yeva, dento thullaccayaá¹ƒ phuse ||

<442> á¹• 21 haritvÄ• vÄ• harÄ• petvÄ• , pakkositvÄ• gatassa vÄ• .

kulasaá¹…gahaá¹‡atthÄ• ya, pupphaá¹ƒ dentassa dukkaá¹-aá¹ƒ ||

<443> á¹• 21 haritvÄ• vÄ• harÄ• petvÄ• , pitÅ«naá¹ƒ pana vaá¹-á¹-ati.

dÄ• tuá¹ƒ pupphaá¹ƒ panaÃ±Ã±assa, Ä• gatasseva Ã±Ä• tino ||

<444> á¹• 21 taÃ±ca kho vatthupÅ«jatthaá¹ƒ, dÄ• tabbaá¹ƒ na panaÃ±Ã±athÄ• .

sivÄ• dipÅ«janatthaá¹ƒ vÄ• , maá¹‡á¸• anatthaá¹ƒ na vaá¹-á¹-ati ||

<445> á¹• 21 phalÄ• dÄ«supi sesesu, bhikkhunÄ• vinayaÃ±Ã±unÄ• .

pupphe vuttanayeneva, veditabbo vinicchayo ||

<446> á¹• 21 pupphÄ• dibhÄ• jane koci, Ä• gacchati sace pana.

sammatenassa dÄ• tabbaá¹ƒ, Ã±Ä• petvÄ• itarena tu ||

<447> á¹• 21 upaá¸• á¸• habhÄ• gaá¹ƒ dÄ• tabbaá¹ƒ, iti vuttaá¹ƒ __kurundiyaá¹ƒ_.

``thokaá¹ƒ thokaâ€™â€™ nti niddiá¹-á¹-haá¹ƒ, __mahÄ• paccariyaá¹ƒ_ pana ||

<448> á¹• 21 gilÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, dÄ• tabbaá¹ƒ tu sakaá¹ƒ phalaá¹ƒ.

paribbayavihÄ«nassa, sampattissariyassapi ||

<449> á¹• 21 saá¹…ghÄ• rÄ• me yathÄ• yatra, saá¹…ghena katikÄ• katÄ• .

phalarukkhaparicchedaá¹ƒ, katvÄ• tatrÄ• gatassapi ||

<450> á¹• 21 phalaá¹ƒ yathÄ• paricchedaá¹ƒ, dadato pana vaá¹-á¹-ati.

``dassetabbÄ• pi vÄ• rukkhÄ• â€™â€™, ``ito gaá¹‡ha phalaâ€™â€™ nti ca ||

<451> á¹• 21 sayaá¹ƒ khaá¹‡itvÄ• pathaviá¹ƒ, mÄ• lÄ• gacchÄ• diropane.

hoti pÄ• cittiyenassa, dukkaá¹-aá¹ƒ kuladÅ«sane ||

<452> á¹• 21 akappiyena \Be 44/ vÄ• kyena, tathÄ• ropÄ• panepi ca.

sabbattha dukkaá¹-aá¹ƒ vuttaá¹ƒ, bhikkhuno kuladÅ«sane ||

<453> á¹• 21 ropane dukkaá¹-aá¹ƒyeva, hoti kappiyabhÅ«miyaá¹ƒ.

tathÄ• ropÄ• pane vuttaá¹ƒ, ubhayattha ca bhikkhuno ||

<454> á¹• 21 sakiá¹ƒ Ä• á¹‡attiyÄ• tassa, bahÅ«naá¹ƒ ropane pana.

sadukkaá¹-Ä• tu pÄ• citti, suddhaá¹ƒ vÄ• dukkaá¹-aá¹ƒ siyÄ• ||

<455> á¹• 21 kappiyeneva \Ne 39/ vÄ• kyena, ubhayattha ca bhÅ«miyÄ• .

ropane paribhogatthaá¹ƒ, na doso koci vijjati ||

<456> á¹• 21 kappiyabhÅ«mi ce hoti, sayaá¹ƒ ropetumeva ca.

vaá¹-á¹-atÄ«ti ca niddiá¹-á¹-haá¹ƒ, __mahÄ• paccariyaá¹ƒ_ pana ||

<457> á¹• 21 Ä• rÄ• mÄ• dÄ«namatthÄ• ya, sayaá¹ƒ saá¹ƒropitassa vÄ• .

vaá¹-á¹-ateva ca bhikkhÅ«naá¹ƒ, taá¹ƒ phalaá¹ƒ paribhuÃ±jituá¹ƒ ||

<458> á¹• 21 siÃ±cane pana sabbattha, sayaá¹ƒ siÃ±cÄ• panepi ca.

akappiyodakeneva, hoti pÄ• citti bhikkhuno ||

<459> á¹• 21 kulasaá¹…gahaá¹‡atthaÃ±ca, paribhogatthameva vÄ• .

saddhiá¹ƒ pÄ• cittiyenassa, siÃ±cato hoti dukkaá¹-aá¹ƒ ||

<460> á¹• 21 tesaá¹ƒyeva panatthÄ• ya, dvinnaá¹ƒ kappiyavÄ• rinÄ• .

siÃ±cane dukkaá¹-aá¹ƒ vuttaá¹ƒ, tathÄ• siÃ±cÄ• panepi ca ||

<461> á¹• 21 kulasaá¹…gahaá¹‡atthÄ• ya, pupphÄ• naá¹ƒ ocinÄ• pane.

sayamocinane cÄ• pi, sapÄ• cittiyadukkaá¹-aá¹ƒ ||

<462> á¹• 21 pupphÄ• naá¹ƒ gaá¹‡anÄ• yassa, pupphamocinato pana.

hoti pÄ• cittiyÄ• patti, kulatthaá¹ƒ ce sadukkaá¹-Ä• ||

<463> á¹• 21 ganthimaá¹ƒ gopphimaá¹ƒ nÄ• ma, vedhimaá¹ƒ veá¹-himampi ca.

pÅ«rimaá¹ƒ vÄ• yimaá¹ƒ ceti, chabbidho pupphasaá¹…gaho ||

<464> á¹• 21 tattha \Be 45/ daá¹‡á¸• ena daá¹‡á¸• aá¹ƒ vÄ• , vaá¹‡á¹-enapi ca vaá¹‡á¹-aka

ganthitvÄ• karaá¹‡aá¹ƒ sabbaá¹ƒ, __ ``ganthimaâ€™â€™ _nti pavuccati ||

<465> á¹• 21__gopphimaá¹ƒ_ nÄ• ma gopphetvÄ• , suttÄ• dÄ«hi karÄ«yati.

ekatovaá¹‡á¹-ikÄ• mÄ• lÄ• , ubhatovaá¹‡á¹-ikÄ• ca taá¹ƒ ||

<466> á¹• 21 __vedhimaá¹ƒ_ nÄ• ma vijjhitvÄ• , bundesu makulÄ• dikaá¹ƒ.

Ä• vutÄ• sÅ«ciÄ• dÄ«hi, mÄ• lÄ• vikati vuccati ||

<467> á¹• 21 __veá¹-himaá¹ƒ_ nÄ• ma veá¹-hetvÄ• , kataá¹ƒ mÄ• lÄ• guá¹‡ehi vÄ• .

vÄ• kÄ• dÄ«hi ca baddhaá¹ƒ vÄ• , ``veá¹-himaâ€™â€™ nti pavuccati ||

<468> á¹• 21 __pÅ«rimaá¹ƒ_ pana daá¹-á¹-habbaá¹ƒ, pupphamÄ• lÄ• hi pÅ«raá¹‡e.

bodhiá¹ƒ pupphapaá¹-Ä• dÄ«naá¹ƒ, parikkhepesu labbhati ||

<469> á¹• 21 __vÄ• yimaá¹ƒ_ \Ne 40/ nÄ• ma daá¹-á¹-habbaá¹ƒ, puppharÅ«papaá¹-Ä• disu

pupphamÄ• lÄ• guá¹‡eheva, vÄ• yitvÄ• karaá¹‡e pana ||

<470> á¹• 21 sabbametaá¹ƒ sayaá¹ƒ kÄ• tuá¹ƒ, kÄ• rÄ• petuá¹ƒ parehi vÄ• .

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, buddhassapi na vaá¹-á¹-ati ||

<471> á¹• 21 tathÄ• kalambakaá¹ƒ kÄ• tuá¹ƒ, aá¸• á¸• hacandakameva vÄ• .

aÃ±Ã±ehi pÅ«ritaá¹ƒ puppha-paá¹-aá¹ƒ vÄ• vÄ• yitumpi ca ||

<472> á¹• 21 piá¹-á¹-hakÄ• camayaá¹ƒ dÄ• maá¹ƒ, geá¹‡á¸• upupphamayampi ca.

kharapattamayaá¹ƒ mÄ• laá¹ƒ, sabbaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati ||

<473> á¹• 21 kaá¹‡ikÄ• rÄ• dipupphÄ• ni, vitÄ• ne baddhakaá¹‡á¹-ake.

hÄ«rÄ• dÄ«hi paá¹-Ä• katthaá¹ƒ, vijjhantassapi dukkaá¹-aá¹ƒ ||

<474> á¹• 21 kaá¹‡á¹-akÄ• dÄ«hi bhikkhussa, ekapupphampi vijjhituá¹ƒ.

pupphesuyeva vÄ• pupphaá¹ƒ, pavesetuá¹ƒ na vaá¹-á¹-ati ||

<475> á¹• 21 asokapiá¹‡á¸• iÄ• dÄ«naá¹ƒ, antare dhammarajjuyÄ• .

pavesentassa pupphÄ• ni, na doso koci vijjati ||

<476> á¹• 21 á¹-hapitesu \Be 46/ pavesetvÄ• , kadalicchattabhittisu.

kaá¹‡á¹-akesupi pupphÄ• ni, vijjhantassapi dukkaá¹-aá¹ƒ ||

<477> á¹• 21 kappiyaá¹ƒ pana vattabbaá¹ƒ, vacanaá¹ƒ vatthupÅ«jane.

nimittobhÄ• sapariyÄ• , vaá¹-á¹-antÄ«ti pakÄ• sitÄ• ||

<478> á¹• 21 na kevalamakattabbaá¹ƒ, kuladÅ«sanameva ca.

atha kho vejjakammÄ• di, na kattabbaá¹ƒ kudÄ• canaá¹ƒ ||

<479> á¹• 21 kÄ• tabbaá¹ƒ pana bhesajjaá¹ƒ, paÃ±cannaá¹ƒ sahadhamminaá¹ƒ.

katvÄ• pyakataviÃ±Ã±attiá¹ƒ, kÄ• kathÄ• attano dhane ||

<480> á¹• 21 tathÄ• mÄ• tÄ• pitÅ«nampi, tadupaá¹-á¹-hÄ• kajantuno.

bhaá¹‡á¸• ukassattano ceva, veyyÄ• vaccakarassapi ||

<481> á¹• 21 jeá¹-á¹-habhÄ• tÄ• kaniá¹-á¹-ho ca, tathÄ• bhaginiyo duve.

cÅ«á¸·amÄ• tÄ• cÅ«á¸·apitÄ• , mahÄ• mÄ• tÄ• mahÄ• pitÄ• ||

<482> á¹• 21 pitucchÄ• mÄ• tulo cÄ• ti, dasime Ã±Ä• tayo matÄ• .

imesampi dasannaÃ±ca, kÄ• tuá¹ƒ vaá¹-á¹-ati bhikkhuno ||

<483> á¹• 21 sace \Ne 41/ bhesajjametesaá¹ƒ, nappahoti na hoti vÄ• .

yÄ• cantipi ca taá¹ƒ bhikkhuá¹ƒ, dÄ• tabbaá¹ƒ tÄ• vakÄ• likaá¹ƒ ||

<484> á¹• 21 sace te na ca yÄ• canti, dÄ• tabbaá¹ƒ tÄ• vakÄ• likaá¹ƒ.

Ä• bhogaá¹ƒ pana katvÄ• vÄ• , ``dassanti puna me imeâ€™â€™ ||

<485> á¹• 21 etesaá¹ƒ tu kulÄ• yÄ• va, sattamÄ• kuladÅ«sanaá¹ƒ.

bhesajjakaraá¹‡Ä• patti, viÃ±Ã±atti vÄ• na rÅ«hati ||

<486> á¹• 21 bhÄ• tujÄ• yÄ• pi vÄ• hoti, sace bhaginisÄ• miko.

sace te Ã±Ä• takÄ• honti, kÄ• tuá¹ƒ tesampi vaá¹-á¹-ati ||

<487> á¹• 21 aÃ±Ã±Ä• takÄ• sace honti, bhÄ• tuno anujÄ• ya vÄ• .

``tumhÄ• kaá¹ƒ jagganaá¹-á¹-hÄ• ne, dethÄ• â€™â€™ ti ca vade budho ||

<488> á¹• 21 atha \Be 47/ tesampi puttÄ• naá¹ƒ, katvÄ• dÄ• tabbameva vÄ• .

``mÄ• tÄ• pitÅ«naá¹ƒ tumhÄ• kaá¹ƒ, dethÄ• â€™â€™ ti vinayaÃ±Ã±unÄ• ||

<489> á¹• 21 aÃ±Ã±opi yo koci panissaro vÄ• .

coropi vÄ• yuddhaparÄ• jito vÄ• .

Ä• gantuko khÄ«á¹‡aparibbayo vÄ• .

akallako Ã±Ä• tijanujjhito vÄ• ||

<490> á¹• 21 etesaá¹ƒ pana sabbesaá¹ƒ, apaccÄ• sÄ«satÄ• satÄ• .

kÄ• tabbo paá¹-isanthÄ• ro, bhikkhunÄ• sÄ• dhunÄ• dhunÄ• ||

<491> á¹• 21 parittodakasuttÄ• ni, vutte dethÄ• ti kenaci.

jalaá¹ƒ hatthena cÄ• letvÄ• , madditvÄ• pana suttakaá¹ƒ ||

<492> á¹• 21 dÄ• tabbaá¹ƒ bhikkhunÄ• katvÄ• , tesameva ca santakaá¹ƒ.

attano udakaá¹ƒ tesaá¹ƒ, suttaá¹ƒ vÄ• deti dukkaá¹-aá¹ƒ ||

<493> á¹• 21 anÄ• maá¹-á¹-hopi dÄ• tabbo, piá¹‡á¸• apÄ• to vijÄ• natÄ• .

dvinnaá¹ƒ mÄ• tÄ• pitÅ«nampi, tadupaá¹-á¹-hÄ• yakassa ca ||

<494> á¹• 21 issarassÄ• pi dÄ• tabbo, coradÄ• marikassa ca.

bhaá¹‡á¸• ukassattano ceva, veyyÄ• vaccakarassapi ||

<495> á¹• 21 dÄ• tuá¹ƒ paá¹‡á¸• upalÄ• sassa, thÄ• lakepi ca vaá¹-á¹-ati.

á¹-hapetvÄ• taá¹ƒ panaÃ±Ã±assa, pitunopi na vaá¹-á¹-ati ||

<496> á¹• 21 gihÄ«naá¹ƒ \Ne 42/ pana dÅ«teyyaá¹ƒ, jaá¹…ghapesaniyampi ca.

satthunÄ• dukkaá¹-aá¹ƒ vuttaá¹ƒ, karontassa pade pade ||

<497> á¹• 21 bhaá¹‡á¸• umÄ• tÄ• pitÅ«nampi, veyyÄ• vaccakarassa ca.

sÄ• sanaá¹ƒ sahadhammÄ«naá¹ƒ, harituá¹ƒ pana vaá¹-á¹-ati ||

<498> á¹• 21 kuladÅ«sanakammena, laddhaá¹ƒ aá¹-á¹-havidhenapi.

paÃ±cannaá¹ƒ sahadhammÄ«naá¹ƒ, na ca vaá¹-á¹-ati bhuÃ±jituá¹ƒ ||

<499> á¹• 21 ajjhohÄ• resu \Be 48/ sabbattha, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

paribhogavaseneva, sesesupi ayaá¹ƒ nayo ||

<500> á¹• 21 katvÄ• rÅ«piyavohÄ• raá¹ƒ, abhÅ«tÄ• rocanena ca.

uppannapaccayÄ• sabbe, samÄ• nÄ• ti pakÄ• sitÄ• ||

<501> á¹• 21 viÃ±Ã±attinuppadÄ• naÃ±ca, vejjakammamanesanaá¹ƒ.

pÄ• ribhaá¹-ukataá¹ƒ mugga-sÅ«pataá¹ƒ vatthuvijjakaá¹ƒ ||

<502> á¹• 21 jaá¹…ghapesaniyaá¹ƒ dÅ«ta-kammaÃ±ca kuladÅ«sanaá¹ƒ.

abhÅ«tÄ• rocanaá¹ƒ buddha-paá¹-ikuá¹-á¹-haá¹ƒ vivajjaye ||

<503> á¹• 21 na dosummattakÄ• dÄ«naá¹ƒ, paá¹-inissajjatopi taá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ sabbaá¹ƒ, saá¹…ghabhedasamaá¹ƒ mataá¹ƒ ||

kuladÅ«sanakathÄ• .

<504> á¹• 21 jÄ• naá¹ƒ yÄ• vatihaá¹ƒ yena, chÄ• ditÄ• patti bhikkhunÄ• .

akÄ• mÄ• parivatthabbaá¹ƒ, tena tÄ• vatihaá¹ƒ pana ||

<505> á¹• 21 Ä• patti ca anukkhitto, pahu cÄ• nantarÄ• yiko.

catusvapi ca taá¹ƒsaÃ±Ã±Ä«, tassa chÄ• detukÄ• matÄ• ||

<506> á¹• 21 chÄ• dananti panetehi, dasahaá¹…gehi bhikkhunÄ• .

channÄ• nÄ• ma siyÄ• patti, aruá¹‡uggamanena sÄ• ||

dve bhÄ• á¹‡avÄ• rÄ• niá¹-á¹-hitÄ• .

<507> á¹• 21 tividho parivÄ• so hi, tividhÄ• petacetasÄ• .

paá¹-icchanno ca suddhanto, samodhÄ• noti dÄ«pito ||

<508> á¹• 21 tatrÄ• yaá¹ƒ \Be 49/ \Ne 43/ tu __paá¹-icchanna-parivÄ• so_ pakÄ• sito.

paá¹-icchannÄ• ya dÄ• tabbo, vasenÄ• pattiyÄ• ti ca ||

<509> á¹• 21 vatthugottavasenÄ• pi, nÄ• mÄ• pattivasena vÄ• .

kammavÄ• cÄ• hi kÄ• tabbÄ• , dÄ• tabbo tassa tena ca ||

<510> á¹• 21 ``vattaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti, ``parivÄ• saâ€™â€™ nti vÄ• puna.

samÄ• diyitvÄ• saá¹…ghassa, Ä• rocetabbamÄ• dito ||

<511> á¹• 21 punappunÄ• gatÄ• nampi, Ä• rocentova rattiyÄ• .

chedaá¹ƒ vÄ• vattabhedaá¹ƒ vÄ• , akatvÄ• va sadÄ• vase ||

<512> á¹• 21 parivÄ• so visodhetuá¹ƒ, na sakkÄ• tattha ce pana.

nikkhipitvÄ• na taá¹ƒ vattaá¹ƒ, vatthabbaá¹ƒ tena bhikkhunÄ• ||

<513> á¹• 21 tattheva saá¹…ghamajjhe vÄ• , puggale vÄ• pi nikkhipe.

nikkhipÄ• mÄ«ti vattaá¹ƒ vÄ• , parivÄ• santi vÄ• tathÄ• ||

<514> á¹• 21 evamekapadenÄ• pi, padehi dvÄ«hi vÄ• pana.

vattaá¹ƒ nikkhipitabbaá¹ƒ taá¹ƒ, samÄ• dÄ• nepyayaá¹ƒ nayo ||

<515> á¹• 21 nikkhittakÄ• lato uddhaá¹ƒ, pakatattoti vuccati.

puna paccÅ«sakÄ• lasmiá¹ƒ, saddhimekena bhikkhunÄ• ||

<516> á¹• 21 parikkhittavihÄ• rassa, dve parikkhepato bahi.

parikkhepÄ• rahaá¹-á¹-hÄ• nÄ• , aparikkhittato bahi ||

<517> á¹• 21 leá¸• á¸• upÄ• te atikkamma, okkamitvÄ• ca maggato.

gumbena vatiyÄ• vÄ• pi, channaá¹-á¹-hÄ• ne á¹-hitena tu ||

<518> á¹• 21 tena antoruá¹‡eyeva, vattamÄ• dÄ• ya viÃ±Ã±unÄ• .

Ä• rocetvÄ• ruá¹‡e tasmiá¹ƒ, vuá¹-á¹-hite tassa santike ||

<519> á¹• 21 nikkhipitvÄ• tato vattaá¹ƒ, gantabbaá¹ƒ tu yathÄ• sukhaá¹ƒ.

antoyevÄ• ruá¹‡e bhikkhu, gato ce yassa kassaci ||

<520> á¹• 21 Ä• rocetvÄ• va \Be 50/ taá¹ƒ vattaá¹ƒ, nikkhipe puna paá¹‡á¸• ito.

sesaá¹ƒ __samuccayassaá¹-á¹-ha-kathÄ• ya_ ca vibhÄ• vaye ||

<521> á¹• 21 Ä• pattÄ«naÃ±ca rattÄ«naá¹ƒ, paricchedaá¹ƒ na jÄ• nati.

yo tassa pana dÄ• tabbo, __ ``suddhantoâ€™â€™ _ti pavuccati ||

<522> á¹• 21 eseva \Ne 44/ parisuddhehi, suddhanto duvidho mato.

__cÅ«á¸·asuddhantanÄ• mo_ ca, __mahÄ• suddhantanÄ• mako_ ||

<523> á¹• 21 duvidhopi ayaá¹ƒ ratti-paricchedaá¹ƒ ajÄ• nato.

ekaccaá¹ƒ sakalaá¹ƒ vÄ• pi, dÄ• tabbo vimatissa vÄ• ||

<524> á¹• 21 itaropi __samodhÄ• na-parivÄ• so_ tidhÄ• mato.

so __odhÄ• nasamodhÄ• no, agghamissakapubbako_ ||

<525> á¹• 21 Ä• pajjitvÄ• ntarÄ• pattiá¹ƒ, chÄ• dentassa hi bhikkhuno.

divase parivutthe tu, odhunitvÄ• padÄ«yate ||

<526> á¹• 21 purimÄ• pattiyÄ• mÅ«la-divase tu vinicchite.

pacchÄ• Ä• pannamÄ• pattiá¹ƒ, samodhÄ• ya vidhÄ• nato ||

<527> á¹• 21 yÄ• camÄ• nassa saá¹…ghena, dÄ• tabbo pana bhikkhuno.

esodhÄ• nasamodhÄ• na-parivÄ• so pakÄ• sito ||

<528> á¹• 21 tathÄ• sambahulÄ• svekÄ• , dve vÄ• sambahulÄ• pi vÄ• .

yÄ• yÄ• cirapaá¹-icchannÄ• , tÄ• saá¹ƒ agghavasena hi ||

<529> á¹• 21 Ä• pattÄ«naá¹ƒ tato Å«na-paá¹-icchannÄ• nameva yo.

samodhÄ• ya padÄ• tabbo, parivÄ• soti vuccati ||

<530> á¹• 21 nÄ• nÄ• vatthukasaÃ±Ã±Ä• yo, sabbÄ• Ä• pattiyo pana.

sabbÄ• tÄ• ekato katvÄ• , dÄ• tabbo missako mato ||

<531> á¹• 21 parivutthaparivÄ• sassa, mÄ• nattaá¹ƒ deyyamuttari.

cha rattiyo paá¹-icchannÄ• -paá¹-icchannavasÄ• duve ||

<532> á¹• 21 tattha \Be 51/ yÄ• apaá¹-icchannÄ• , hoti Ä• patti yassa tu.

tassa dÄ• tabbamÄ• nattaá¹ƒ, __apaá¹-icchannanÄ• makaá¹ƒ_ ||

<533> á¹• 21 yassÄ• patti paá¹-icchannÄ• , parivÄ• sÄ• vasÄ• nake.

tassa dÄ• tabbamÄ• nattaá¹ƒ, __ ``paá¹-icchannaâ€™â€™ _nti vuccati ||

<534> á¹• 21 gantvÄ• catÅ«hi bhikkhÅ«hi, paccÅ«sasamaye saha.

parivÄ• se viniddiá¹-á¹-ha-ppakÄ• raá¹ƒ desameva ca ||

<535> á¹• 21 ``vattaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti, ``mÄ• nattaâ€™â€™ miti vÄ• pana

Ä• diyitvÄ• na taá¹ƒ tesaá¹ƒ, Ä• rocetvÄ• visÄ• rado ||

<536> á¹• 21 nikkhipe \Ne 45/ santike tesaá¹ƒ, vattaá¹ƒ tesu gatesu vÄ• .

bhikkhussa pubbadiá¹-á¹-hassa, Ä• rocetvÄ• na nikkhipe ||

<537> á¹• 21 tassa dÄ• navidhÄ• naÃ±ca, ratticchedÄ• diko nayo.

Ã±eyyo __samuccayassaá¹-á¹-ha-kathÄ• pÄ• á¸·i_vasena tu ||

<538> á¹• 21 puna taá¹ƒ ciá¹‡á¹‡amÄ• nattaá¹ƒ, saá¹…gho vÄ«sativaggiko.

abbheyya vidhinÄ• bhikkhu, pakatatto punabbhito ||

<539> á¹• 21 chÄ• dentiyÄ• pi Ä• pattiá¹ƒ, parivÄ• so na vijjati.

na ca bhikkhuniyÄ• patti, attano chÄ• dayantiyÄ• ||

<540> á¹• 21 chÄ• detvÄ• vÄ• pi Ä• pattiá¹ƒ, acchÄ• detvÄ• pi vÄ• pana.

kevalaá¹ƒ caritabbanti, pakkhamÄ• nattameva tu ||

<541> á¹• 21 vinayanayamatibuddhidÄ«panaá¹ƒ.

vinayavinicchayametamuttamaá¹ƒ.

vividhanayanayutaá¹ƒ upenti ye.

vinayanaye paá¹-utaá¹ƒ upenti te ||

iti vinayavinicchaye saá¹…ghÄ• disesakathÄ• niá¹-á¹-hitÄ• .

aniyatakathÄ•

<542> á¹• 21 raho \Be 52/ nisajjassÄ• dena, mÄ• tugÄ• massa santikaá¹ƒ.

gantukÄ• mo nivÄ• seti, akkhiá¹ƒ aÃ±jeti bhuÃ±jati ||

<543> á¹• 21 payoge ca payoge ca, hoti sabbattha dukkaá¹-aá¹ƒ.

gacchato padavÄ• rena, gantvÄ• cassa nisÄ«dato ||

<544> á¹• 21 nisajjÄ• ya ubhinnampi, payogagaá¹‡anÄ• ya ca.

hoti pÄ• cittiyaá¹ƒ tassa, bahukÄ• ni bahÅ«svapi ||

<545> á¹• 21 samÄ«pepi \Ne 46/ á¹-hito andho, antodvÄ• dasahatthake.

na karoti anÄ• pattiá¹ƒ, itthÄ«naá¹ƒ tu satampi ca ||

<546> á¹• 21 cakkhumÄ• pi nipajjitvÄ• , niddÄ• yantopi kevalaá¹ƒ.

dvÄ• re pihitagabbhassa, nisinnopi na rakkhati ||

<547> á¹• 21 anandhe sati viÃ±Ã±usmiá¹ƒ, á¹-hitassÄ• rahasaÃ±Ã±ino.

nisajjapaccayÄ• doso, natthi vikkhittacetaso ||

<548> á¹• 21 na dosummattakÄ• dÄ«naá¹ƒ, Ä• pattÄ«hipi tÄ«hipi.

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• ||

paá¹-hamÄ• niyatakathÄ• .

<549> á¹• 21 anandhÄ• badhiro viÃ±Ã±Å«, itthÄ« vÄ• purisopi vÄ• .

antodvÄ• dasahatthaá¹-á¹-ho, anÄ• pattikaro siyÄ• ||

<550> á¹• 21 andho abadhiro vÄ• pi, badhiro vÄ• pi cakkhumÄ• .

na karoti anÄ• pattiá¹ƒ, tisamuá¹-á¹-hÄ• namevidaá¹ƒ ||

dutiyÄ• niyatakathÄ• .

iti vinayavinicchaye aniyatakathÄ• niá¹-á¹-hitÄ• .

nissaggiyakathÄ•

<551> á¹• 21 khomaá¹ƒ \Be 53/ kappÄ• sakoseyyaá¹ƒ, sÄ• á¹‡aá¹ƒ bhaá¹…gaÃ±ca kamba

cÄ«varaá¹ƒ chabbidhaá¹ƒ vuttaá¹ƒ, jÄ• tito pana kappiyaá¹ƒ ||

<552> á¹• 21 dukÅ«laÃ±ceva pattuá¹‡á¹‡aá¹ƒ, cinaá¹ƒ somÄ• rapaá¹-á¹-akaá¹ƒ.

iddhijaá¹ƒ devadinnaÃ±ca, tassetaá¹ƒ anulomikaá¹ƒ ||

<553> á¹• 21 ticÄ«varaá¹ƒ parikkhÄ• ra-coá¸·aÃ±ca mukhapuÃ±chanaá¹ƒ.

nisÄ«danamadhiá¹-á¹-heyya, paccattharaá¹‡ameva ca ||

<554> á¹• 21 ekÄ• hampi \Ne 47/ vinÄ• bhikkhu, na vaseyya ticÄ«varaá¹ƒ.

na vaseyya tathÄ• dhiá¹-á¹-hÄ• , cÄ• tumÄ• saá¹ƒ nisÄ«danaá¹ƒ ||

<555> á¹• 21 rajitvÄ• kappiyaá¹ƒ binduá¹ƒ, datvÄ• tattha ticÄ«varaá¹ƒ.

upapannaá¹ƒ pamÄ• á¹‡ena, adhiá¹-á¹-hÄ• tabbameva taá¹ƒ ||

<556> á¹• 21 pacchimantena saá¹…ghÄ• á¹-i, dÄ«ghaso muá¹-á¹-hipaÃ±cakÄ• .

muá¹-á¹-hittikÄ• ca tiriyaá¹ƒ, uttamantena sÄ• pana ||

<557> á¹• 21 satthuno cÄ«varÅ«nÄ• pi, vaá¹-á¹-atÄ«ti pakÄ• sitÄ• .

idamevuttarÄ• saá¹…ge, pamÄ• á¹‡aá¹ƒ paridÄ«pitaá¹ƒ ||

<558> á¹• 21 muá¹-á¹-hipaÃ±cakaá¹ƒ dÄ«ghantaá¹ƒ, pamÄ• á¹‡aá¹ƒ tiriyantato.

aá¸• á¸• hateyyaá¹ƒ dvihatthaá¹ƒ vÄ• , sese antaravÄ• sake ||

<559> á¹• 21 ahatÄ• hatakappÄ• naá¹ƒ, saá¹…ghÄ• á¹-i diguá¹‡Ä• matÄ• .

ekapaá¹-á¹-uttarÄ• saá¹…go, evamantaravÄ• sako ||

<560> á¹• 21 utuddhaá¹-Ä• naá¹ƒ pana cÄ«varÄ• naá¹ƒ.

saá¹…ghÄ• á¹-i bhikkhussa catugguá¹‡Ä• vÄ• .

duvepi sesÄ• diguá¹‡Ä• va vuttÄ• .

yathÄ• sukhaá¹ƒ vaá¹-á¹-ati paá¹ƒsukÅ«laá¹ƒ ||

<561> á¹• 21 tÄ«á¹‡ipi \Be 54/ dvepi cekaá¹ƒ vÄ• , chinditabbaá¹ƒ pahoti ce.

sabbesu appahontesu, deyyamanvÄ• dhikampi vÄ• ||

<562> á¹• 21 acchinnaá¹ƒ vÄ• anÄ• dinnaá¹ƒ, dhÄ• rentassa ticÄ«varaá¹ƒ.

bhikkhuno dukkaá¹-aá¹ƒ vuttaá¹ƒ, dubbhogena ca sevato ||

<563> á¹• 21 kusiá¹ƒ aá¸• á¸• hakusiÃ±cÄ• pi, maá¹‡á¸• alaá¹ƒ aá¸• á¸• hamaá¹‡á¸• alaá¹ƒ

vivaá¹-á¹-aá¹ƒ anuvivaá¹-á¹-aá¹ƒ, bÄ• hantampi ca bhikkhuno ||

<564> á¹• 21 dassetvÄ• va vidhiá¹ƒ sabbaá¹ƒ, paÃ±cakÄ• dippabhedakaá¹ƒ.

chinnaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ, kÄ• tabbaá¹ƒ tu ticÄ«varaá¹ƒ ||

<565> á¹• 21 dÄ• nenacchijjagÄ• hena, vissÄ• saggahaá¹‡ena ca.

hÄ«nÄ• yÄ• vattanenÄ• pi, sikkhÄ• ya ca pahÄ• nato ||

<566> á¹• 21 paccuddhÄ• ravinÄ• sehi, liá¹…gassa parivattanÄ• .

sabbaá¹ƒ bhijjatidhiá¹-á¹-hÄ• naá¹ƒ, chiddabhÄ• ve ticÄ«varaá¹ƒ ||

<567> á¹• 21 kaniá¹-á¹-hassaá¹…gulasseva \Ne 48/, nakhapiá¹-á¹-hippamÄ• á¹‡akaá¹ƒ.

vinividdhaá¹ƒ panacchidda-madhiá¹-á¹-hÄ• navinÄ• sanaá¹ƒ ||

<568> á¹• 21 eko tantupi acchinno, adhiá¹-á¹-hÄ• naá¹ƒ na bhindati.

setabhÄ• vaá¹ƒ karontena, dhotampi rajakena vÄ• ||

<569> á¹• 21 paá¹-hamaá¹ƒ aggaá¸·aá¹ƒ datvÄ• , pacchÄ• chindati rakkhati.

ghaá¹-etvÄ• koá¹-iyo dve vÄ• , pacchÄ• chindati rakkhati ||

<570> á¹• 21 caturaá¹-á¹-haá¹…gulÄ• oraá¹ƒ, ekadvinnaá¹ƒ tirÄ«yato.

tiá¹‡á¹‡ampi dÄ«ghato chiddaá¹ƒ, bhindateva vidatthiyÄ• ||

<571> á¹• 21 nisÄ«danassa dÄ«ghena, bhavanti dve vidatthiyo.

vitthÄ• rena diyaá¸• á¸• hÄ• ca, sugatassa vidatthiyÄ• ||

<572> á¹• 21 honti kaá¹‡á¸• uppaá¹-icchÄ• di, tiriyaá¹ƒ dve vidatthiyo.

dÄ«ghatopi catassova, sugatassa vidatthiyÄ• ||

<573> á¹• 21 dÄ«ghato \Be 55/ sugatasseva, bhavanti cha vidatthiyo.

vitthÄ• renaá¸• á¸• hateyyÄ• va, siyÄ• vassikasÄ• á¹-ikÄ• ||

<574> á¹• 21 muninÄ• tÄ«su etesu, karontassa taduttariá¹ƒ.

adhikacchedanaá¹ƒ tassa, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<575> á¹• 21 mukhapuÃ±chanacoá¸·assa, paccattharaá¹‡akassa vÄ• .

pamÄ• á¹‡aá¹ƒ appamÄ• á¹‡ena, na ceva paridÄ«pitaá¹ƒ ||

<576> á¹• 21 sadasaá¹ƒ adasaá¹ƒ sabbaá¹ƒ, paccattharaá¹‡acÄ«varaá¹ƒ.

mahantaá¹ƒ khuddakaá¹ƒ eka-manekampi ca vaá¹-á¹-ati ||

<577> á¹• 21 mukhapuÃ±chanacoá¸·ekaá¹ƒ, dvepi vaá¹-á¹-anti sabbathÄ• .

sadasaá¹ƒ adasaá¹ƒ vÄ• pi, sadasaá¹ƒva nisÄ«danaá¹ƒ ||

<578> á¹• 21 adasÄ• rajitÄ• yeva, vaá¹-á¹-atÄ• dinnakappakÄ• .

vuttÄ• kaá¹‡á¸• uppaá¹-icchÄ• di, tathÄ• vassikasÄ• á¹-ikÄ• ||

<579> á¹• 21 gaá¹‡anaá¹ƒ vÄ• pamÄ• á¹‡aá¹ƒ vÄ• , na parikkhÄ• racoá¸·ake.

pamÄ• á¹‡agaá¹‡anÄ• tÄ«ti, bhaá¹‡anti pakataÃ±Ã±uno ||

<580> á¹• 21 sugataá¹-á¹-haá¹…gulÄ• yÄ• maá¹ƒ, caturaá¹…gulavitthataá¹ƒ.

vikappanupagaá¹ƒ hoti, pacchimaá¹ƒ nÄ• ma cÄ«varaá¹ƒ ||

<581> á¹• 21 parissÄ• vapaá¹-aá¹ƒ \Ne 49/ patta-potthakatthavikÄ• dikaá¹ƒ.

adhiá¹-á¹-heyya parikkhÄ• ra-coá¸·aá¹ƒ pacchimacÄ«varaá¹ƒ ||

<582> á¹• 21 bahÅ«ni ekato katvÄ• , adhiá¹-á¹-hÄ• tumpi vaá¹-á¹-ati.

mÄ• tuÄ• dÄ«namatthÄ• ya, á¹-hapite natthi dosatÄ• ||

<583> á¹• 21 vassamÄ• se adhiá¹-á¹-heyya, caturo vassasÄ• á¹-ikaá¹ƒ.

puna paccuddharitvÄ• taá¹ƒ, vikappeyya tato paraá¹ƒ ||

<584> á¹• 21 tÄ• va kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ, yÄ• va rogo na sammati.

adhiá¹-á¹-hahitvÄ• tato uddhaá¹ƒ, uddharitvÄ• vikappaye ||

<585> á¹• 21 ``imaá¹ƒ kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ, imamantaravÄ• sakaá¹ƒ.

adhiá¹-á¹-hÄ• mÄ«â€™â€™ tidhiá¹-á¹-heyya, sesesupi ayaá¹ƒ nayo ||

<586> á¹• 21 ``imaá¹ƒ \Be 56/ kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ, etaâ€™â€™ nti ca asammukh

vatvÄ• paccuddhareyyevaá¹ƒ, sesesupi vicakkhaá¹‡o ||

<587> á¹• 21 Ä• bhogaá¹ƒ manasÄ• katvÄ• , kÄ• yena phusanÄ• kataá¹ƒ.

vacasÄ• dhiá¹-á¹-hitaÃ±cÄ• ti, adhiá¹-á¹-hÄ• naá¹ƒ dvidhÄ• mataá¹ƒ ||

<588> á¹• 21 iti sabbamidaá¹ƒ vuttaá¹ƒ, tecÄ«varikabhikkhuno.

tathÄ• vatvÄ• vadhiá¹-á¹-heyya, taá¹ƒ parikkhÄ• racoá¸·iko ||

<589> á¹• 21 ticÄ«varaá¹ƒ parikkhÄ• ra-coá¸·aá¹ƒ kÄ• tumpi vaá¹-á¹-ati.

evaá¹ƒ cudosite vutto, parihÄ• ro niratthako ||

<590> á¹• 21 na, tecÄ«varikasseva, vuttattÄ• tattha satthunÄ• .

taá¹ƒ parikkhÄ• racoá¸·assa, tasmÄ• sabbampi vaá¹-á¹-ati ||

<591> á¹• 21 ``adhiá¹-á¹-heti vikappeti, anÄ• pattÄ«â€™â€™ ti ettha ca.

adhiá¹-á¹-hÄ• tabbakasseva, vikappanavidhÄ• nato ||

<592> á¹• 21 bhikkhussevaá¹ƒ karontassa, na doso upalabbhati.

evaÃ±ca na siyÄ• kasmÄ• , mukhapuÃ±chanakÄ• dikaá¹ƒ ||

<593> á¹• 21 mukhapuÃ±chanakÄ• dÄ«naá¹ƒ, tesaá¹ƒ kiccavidhÄ• nato.

akiccassÄ• mikassassa, adhiá¹-á¹-hÄ• naá¹ƒ tu yujjati ||

<594> á¹• 21 nidhÄ• namukhametanti, __mahÄ• paccariyaá¹ƒ_ pana.

vuttattÄ• ca nisedhetuá¹ƒ, na sakkÄ• vinayaÃ±Ã±unÄ• ||

<595> á¹• 21 cÄ«varaá¹ƒ \Ne 50/ paripuá¹‡á¹‡anti, nidÄ• nuppattitopi ca.

nidhÄ• namukhametanti, veditabbaá¹ƒ vibhÄ• vinÄ• ||

<596> á¹• 21 kusavÄ• kÄ• dicÄ«rÄ• ni, kambalaá¹ƒ kesavÄ• lajaá¹ƒ.

thullaccayaá¹ƒ dhÄ• rayato-lÅ«kapakkhÄ• jinakkhipe ||

<597> á¹• 21 kadalerakadussesu, akkadusse ca potthake.

dukkaá¹-aá¹ƒ tiriá¹-e vÄ• pi, veá¹-hane kaÃ±cukepi ca ||

<598> á¹• 21 sabbanÄ«lakamaÃ±jeá¹-á¹-ha-kaá¹‡halohitapÄ«take \Be 57/.

mahÄ• nÄ• mamahÄ• raá¹…ga-rattesupi ca dukkaá¹-aá¹ƒ ||

<599> á¹• 21 acchinnadasake dÄ«gha-phalapupphadasesu ca.

acchinnacÄ«varassettha, natthi kiÃ±ci akappiyaá¹ƒ ||

<600> á¹• 21 adhiá¹-á¹-heti vikappeti, vissajjeti vinassati.

antodasÄ• haá¹ƒ vissÄ• se, anÄ• patti pakÄ• sitÄ• ||

<601> á¹• 21 kathinaá¹ƒ nÄ• ma nÄ• mena, samuá¹-á¹-hÄ• namidaá¹ƒ pana.

acittamakriyaá¹ƒ vuttaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

paá¹-hamakathinakathÄ• .

<602> á¹• 21 gÄ• mÄ• dÄ«su padesesu, tipaÃ±casu ticÄ«varaá¹ƒ.

á¹-hapetvÄ• ekarattampi, saá¹…ghasammutiyÄ• vinÄ• ||

<603> á¹• 21 bhikkhuno pana tenassa, vippavatthuá¹ƒ na vaá¹-á¹-ati.

hoti nissaggiyaá¹ƒ vippa-vasato aruá¹‡uggame ||

<604> á¹• 21 cÄ«varaá¹ƒ nikkhipitvÄ• na, nhÄ• yantasseva rattiyaá¹ƒ.

aruá¹‡e uá¹-á¹-hite kiá¹ƒ nu, kÄ• tabbaá¹ƒ tena bhikkhunÄ• ||

<605> á¹• 21 dukkaá¹-aá¹ƒ muninÄ• vuttaá¹ƒ, nissaggiyanivÄ• sane.

tabbhayÄ• pana so bhikkhu, naggo gacchati dukkaá¹-aá¹ƒ ||

<606> á¹• 21 acchinnacÄ«varaá¹-á¹-hÄ• ne, á¹-hitattÄ• pana bhikkhuno.

na tassÄ• kappiyaá¹ƒ nÄ• ma, cÄ«varaá¹ƒ atthi kiÃ±cipi ||

<607> á¹• 21 nigÄ• setvÄ• gahetvÄ• ca, gantvÄ• bhikkhussa santikaá¹ƒ.

nissajjitvÄ• panÄ• patti, desetabbÄ• va viÃ±Ã±unÄ• ||

<608> á¹• 21 parassa \Ne 51/ nissajjitvÄ• taá¹ƒ, dukkaá¹-aá¹ƒ paribhuÃ±jato.

payoge ca payoge ca, hoti pÄ• rupanÄ• disu ||

<609> á¹• 21 anÄ• patti \Be 58/ tamaÃ±Ã±assa, bhikkhuno paribhuÃ±jato.

adentassa ca nissaá¹-á¹-haá¹ƒ, dukkaá¹-aá¹ƒ pariyÄ• putaá¹ƒ ||

<610> á¹• 21 there ca dahare maggaá¹ƒ, gacchantesu ubhosupi.

pattacÄ«varamÄ• dÄ• ya, ohÄ«ne dahare pana ||

<611> á¹• 21 asampatte garuá¹ƒ tasmiá¹ƒ, uggacchatyaruá¹‡o yadi.

hoti nissaggiyaá¹ƒ vatthaá¹ƒ, na passambhati nissayo ||

<612> á¹• 21 muhuttaá¹ƒ vissamitvÄ• na, gacchante dahare pana.

hoti nissaggiyaá¹ƒ vatthaá¹ƒ, passambhati ca nissayo ||

<613> á¹• 21 sutÄ• dhammakathÄ• yasmiá¹ƒ, uggacchatyaruá¹‡o yadi.

hoti nissaggiyaá¹ƒ vatthaá¹ƒ, passambhati ca nissayo ||

<614> á¹• 21 paccuddhÄ• re anÄ• patti, laddhasammutikassapi.

antoyevÄ• ruá¹‡e taá¹ƒ vÄ• , vissajjeti vinassati ||

<615> á¹• 21 paá¹-hamena samÄ• nÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

apaccuddharaá¹‡aá¹ƒ ettha, akriyÄ• ti visesitaá¹ƒ ||

dutiyakathinakathÄ• .

<616> á¹• 21 akÄ• lacÄ«varaá¹ƒ mÄ• sa-paramaá¹ƒ nikkhipe sati.

paccÄ• sÄ• ya tato uddhaá¹ƒ, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati ||

<617> á¹• 21 dasÄ• hÄ• tikkamoyeva.

paá¹-hame kathine idha.

mÄ• sassÄ• tikkamo vutto.

seso tena samo mato ||

tatiyakathinakathÄ• .

<618> á¹• 21 bhikkhu \Be 59/ bhikkhuniyÄ• bhuttaá¹ƒ, vatthaá¹ƒ aÃ±Ã±Ä• tikÄ• ya yo.

dhovÄ• peti rajÄ• peti, Ä• koá¹-Ä• peti ce tato ||

<619> á¹• 21 tassa \Ne 52/ nissaggiyÄ• patti, paá¹-hamena pakÄ• sitÄ• .

tathÄ• sesehi ca dvÄ«hi, dÄ«pitaá¹ƒ dukkaá¹-advayaá¹ƒ ||

<620> á¹• 21 sikkhamÄ• nÄ• ya vÄ• hatthe, dhovanatthÄ• ya deti ce.

sÄ• hutvÄ• upasampannÄ• , pacchÄ• dhovati so nayo ||

<621> á¹• 21 sÄ• maá¹‡eraniddesepi, liá¹…gaá¹ƒ ce parivattati.

bhikkhunÄ«supasampajja, dhote nissaggiyaá¹ƒ siyÄ• ||

<622> á¹• 21 daharÄ• naÃ±ca bhikkhÅ«naá¹ƒ, hatthe vatthe niyyÄ• dite.

parivattitaliá¹…gesu, tesupesa nayo mato ||

<623> á¹• 21 tathÄ• bhikkhuniyÄ• hatthe, dinne ``dhovÄ• â€™â€™ ti cÄ«vare.

parivatte tu liá¹…gasmiá¹ƒ, sace dhovati vaá¹-á¹-ati ||

<624> á¹• 21 ``dhovÄ• â€™â€™ ti bhikkhunÄ« vuttÄ• , sace sabbaá¹ƒ karoti sÄ• .

dhovanappaccayÄ• yeva, tassa nissaggiyaá¹ƒ siyÄ• ||

<625> á¹• 21 ``imasmiá¹ƒ cÄ«vare sabbaá¹ƒ, kattabbaá¹ƒ tvaá¹ƒ karohiâ€™â€™ ti.

hoti nissaggiyaÃ±ceva, vadato dukkaá¹-advayaá¹ƒ ||

<626> á¹• 21 Ã±Ä• tikÄ• Ã±Ä• tisaÃ±Ã±issa, paccattharanisÄ«danaá¹ƒ.

aÃ±Ã±assa santakaá¹ƒ vÄ• pi, dhovÄ• pentassa dukkaá¹-aá¹ƒ ||

<627> á¹• 21 ekatoupasampannÄ• , bhikkhunÄ«naá¹ƒ vasena yÄ• .

tÄ• ya dhovÄ• pane vÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<628> á¹• 21 avuttÄ• paribhuttaá¹ƒ vÄ• , aÃ±Ã±aá¹ƒ vÄ• yadi dhovati.

na doso, saÃ±carittena, samuá¹-á¹-hÄ• nÄ• dayo samÄ• ||

purÄ• á¹‡acÄ«varadhovÄ• panakathÄ• .

<629> á¹• 21 vikappanupagaá¹ƒ \Be 60/ kiÃ±ci, pacchimaá¹ƒ pana cÄ«varaá¹ƒ.

gaá¹‡hato hoti Ä• patti, á¹-hapetvÄ• pÄ• rivattakaá¹ƒ ||

<630> á¹• 21 payoge gahaá¹‡atthÄ• ya, dukkaá¹-aá¹ƒ pariyÄ• putaá¹ƒ.

tassa nissaggiyÄ• patti, gahaá¹‡ena pakÄ• sitÄ• ||

<631> á¹• 21 sace anupasampanna-hatthe peseti cÄ«varaá¹ƒ.

aÃ±Ã±atra pÄ• rivattÄ• pi, gahetuá¹ƒ pana vaá¹-á¹-ati ||

<632> á¹• 21 Ã±Ä• tikÄ• yapi \Ne 53/ aÃ±Ã±Ä• ti-saÃ±Ã±issa vimatissa vÄ• .

ekatoupasampanna-hatthÄ• gaá¹‡hÄ• ti dukkaá¹-aá¹ƒ ||

<633> á¹• 21 ``dassÄ• mÄ«â€™â€™ ti ca Ä• bhogaá¹ƒ, katvÄ• vÄ• pÄ• rivattakaá¹ƒ.

tÄ• vakÄ• likavissÄ• sa-ggÄ• he doso na vijjati ||

<634> á¹• 21 aÃ±Ã±aá¹ƒ pana parikkhÄ• raá¹ƒ, na doso hoti gaá¹‡hato.

saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ vuttaá¹ƒ kriyÄ• kriyaá¹ƒ ||

cÄ«varapaá¹-iggahaá¹‡akathÄ• .

<635> á¹• 21 cÄ«varaá¹ƒ viÃ±Ã±Ä• pentassa, aÃ±Ã±Ä• takÄ• ppavÄ• ritaá¹ƒ.

hoti nissaggiyÄ• patti, aÃ±Ã±atra samayÄ• pana ||

<636> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tatheva dvikadukkaá¹-aá¹ƒ.

Ã±Ä• takeÃ±Ä• tisaÃ±Ã±issa, tattha vematikassa ca ||

<637> á¹• 21 samaye viÃ±Ã±Ä• pentassa, Ã±Ä• take vÄ• pavÄ• rite.

aÃ±Ã±assatthÄ• ya vÄ• tassa, Ã±Ä• take vÄ• pavÄ• rite ||

<638> á¹• 21 anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, tathÄ• ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

aÃ±Ã±Ä• takaviÃ±Ã±attikathÄ• .

<639> á¹• 21 appavÄ• ritamaÃ±Ã±Ä• tiá¹ƒ \Be 61/, cÄ«varaá¹ƒ tu taduttariá¹ƒ.

hoti nissaggiyÄ• patti, viÃ±Ã±Ä• pentassa bhikkhuno ||

<640> á¹• 21 yassa tÄ«á¹‡ipi naá¹-á¹-hÄ• ni, dve vÄ• ekampi vÄ• pana.

dve vÄ• ekampi vÄ• tena, sÄ• ditabbaá¹ƒ na kiÃ±cipi ||

<641> á¹• 21 sesakaá¹ƒ Ä• harantassa, dinne nacchinnakÄ• raá¹‡Ä• .

santake Ã±Ä• takÄ• dÄ«naá¹ƒ, attanopi dhanena vÄ• ||

<642> á¹• 21 anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, tathÄ• ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

tatuttarikathÄ• .

<643> á¹• 21 kalyÄ• á¹‡akamyatÄ• hetu \Ne 54/, Ä• pajjati vikappanaá¹ƒ.

cÄ«vare pana yo tassa, lÄ• bhÄ• nissaggiyaá¹ƒ bhave ||

<644> á¹• 21 mahagghaá¹ƒ dÄ• tukÄ• mamhi, appagghaá¹ƒ viÃ±Ã±Ä• peti yo.

santake Ã±Ä• takÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<645> á¹• 21 Ã±Ä• takeÃ±Ã±Ä• tisaÃ±Ã±issa, dukkaá¹-aá¹ƒ vimatissa ca.

saÃ±carittasamÄ• vuttÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

paá¹-hamopakkhaá¹-akathÄ• .

<646> á¹• 21 dutiyopakkhaá¹-e yasmÄ• , vattabbaá¹ƒ natthi kiÃ±cipi.

tasmÄ• anantarenassa, sadisova vinicchayo ||

dutiyopakkhaá¹-akathÄ• .

<647> á¹• 21 raÃ±Ã±Ä• vÄ• rÄ• jabhoggena, bhikkhumuddissamÄ• bhataá¹ƒ.

akappiyaá¹ƒ suvaá¹‡á¹‡Ä• diá¹ƒ, gahetuá¹ƒ na ca vaá¹-á¹-ati ||

<648> á¹• 21 rajataá¹ƒ \Be 62/ jÄ• tarÅ«paá¹ƒ vÄ• , attano vÄ• parassa vÄ• .

atthÄ• ya gaá¹‡hituá¹ƒ kiÃ±ci, dÄ«yamÄ• naá¹ƒ na vaá¹-á¹-ati ||

<649> á¹• 21 aÃ±Ã±assatthÄ• ya niddiá¹-á¹-haá¹ƒ, bhikkhuno paá¹-iggaá¹‡hato.

dukkaá¹-aá¹ƒ tassa hotÄ«ti, __mahÄ• paccariyaá¹ƒ_ pana ||

<650> á¹• 21 netvÄ• akappiyaá¹ƒ bhaá¹‡á¸• aá¹ƒ, itthaá¹ƒ koci sace vade.

``idaá¹ƒ saá¹…ghassa dammÄ«ti, puggalassa gaá¹‡assa vÄ• ||

<651> á¹• 21 Ä• rÄ• maá¹ƒ vÄ• vihÄ• raá¹ƒ vÄ• , cetiyaá¹ƒ vÄ• karohiâ€™â€™ ti.

na ca vaá¹-á¹-ati taá¹ƒ vatthuá¹ƒ, sabbesaá¹ƒ sampaá¹-icchituá¹ƒ ||

<652> á¹• 21 anÄ• masitvÄ• saá¹…ghaá¹ƒ vÄ• , gaá¹‡aá¹ƒ vÄ• puggalampi vÄ• .

``cetiyassa vihÄ• rassa, demÄ• â€™â€™ tipi vadanti ce ||

<653> á¹• 21 taá¹ƒ hiraÃ±Ã±aá¹ƒ suvaá¹‡á¹‡aá¹ƒ vÄ• , nisedhetuá¹ƒ na vaá¹-á¹-ati.

Ä• rÄ• mikÄ• naá¹ƒ vattabbaá¹ƒ, ``vadantevamimeâ€™â€™ ti ca ||

<654> á¹• 21 rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• , saá¹…ghassa paá¹-iggaá¹‡hato.

hoti nissaggiyÄ• patti, paribhoge ca dukkaá¹-aá¹ƒ ||

<655> á¹• 21 taá¸·Ä• kassa \Ne 55/ ca khettattÄ• , sassuppattinidÄ• nato.

gahaá¹‡aá¹ƒ paribhogo vÄ• , na ca vaá¹-á¹-ati bhikkhuno ||

<656> á¹• 21 ``cattÄ• ro paccaye saá¹…gho, gaá¹‡o vÄ• paribhuÃ±jatuâ€™â€™.

iccevaá¹ƒ pana vatvÄ• ce, deti sabbampi vaá¹-á¹-ati ||

<657> á¹• 21 kÄ• rÄ• peti ca kedÄ• re, chindÄ• petvÄ• vanaá¹ƒ pana.

kedÄ• resu purÄ• á¹‡esu, atirekampi gaá¹‡hati ||

<658> á¹• 21 aparicchinnabhÄ• gasmiá¹ƒ, navasassepi ``ettakaá¹ƒ.

bhÄ• gaá¹ƒ dethÄ• â€™â€™ ti vatvÄ• ce, uá¹-á¹-hÄ• peti kahÄ• paá¹‡e ||

<659> á¹• 21 vatvÄ• akappiyaá¹ƒ vÄ• caá¹ƒ, ``kasatha vapathÄ• â€™â€™ ti ca.

uppÄ• ditaÃ±ca sabbesaá¹ƒ, hoti sabbamakappiyaá¹ƒ ||

<660> á¹• 21 ``ettako \Be 63/ nÄ• ma bhÄ• goti, ettikÄ• ya ca bhÅ«miyÄ• â€™â€™.

patiá¹-á¹-hÄ• peti yo bhÅ«miá¹ƒ, avatvÄ• kasathÄ• dikaá¹ƒ ||

<661> á¹• 21 sayameva pamÄ• á¹‡assa, jÄ• nanatthaá¹ƒ tu bhÅ«miyÄ• .

rajjuyÄ• vÄ• pi daá¹‡á¸• ena, khettaá¹ƒ minÄ• ti yo pana ||

<662> á¹• 21 khale vÄ• rakkhati á¹-hatvÄ• , khalatopi tato puna.

nÄ«harÄ• peti vÄ• vÄ«hÄ«, tassevetamakappiyaá¹ƒ ||

<663> á¹• 21 ``ettakehi ca vÄ«hÄ«hi, idaá¹ƒ Ä• harathÄ• â€™â€™ ti ca.

Ä• haranti sace vuttÄ• , tassevetamakappiyaá¹ƒ ||

<664> á¹• 21 ``ettakena hiraÃ±Ã±ena, idamÄ• harathÄ• â€™â€™ ti ca.

Ä• haranti ca yaá¹ƒ vuttÄ• , sabbesaá¹ƒ tamakappiyaá¹ƒ ||

<665> á¹• 21 pesakÄ• rakadÄ• saá¹ƒ vÄ• , aÃ±Ã±aá¹ƒ vÄ• rajakÄ• disu.

Ä• rÄ• mikÄ• naá¹ƒ nÄ• mena, dente vaá¹-á¹-ati gaá¹‡hituá¹ƒ ||

<666> á¹• 21 ``gÄ• vo demÄ• â€™â€™ ti vuttepi, gahetuá¹ƒ na ca vaá¹-á¹-ati.

paÃ±cagorasabhogatthaá¹ƒ, vutte demÄ• ti vaá¹-á¹-ati ||

<667> á¹• 21 ajikÄ• dÄ«su eseva, nayo Ã±eyyo vibhÄ• vinÄ• .

kappiyena ca vÄ• kyena, sabbaá¹ƒ vaá¹-á¹-ati gaá¹‡hituá¹ƒ ||

<668> á¹• 21 hatthiá¹ƒ vÄ• mahisaá¹ƒ assaá¹ƒ, goá¹‡aá¹ƒ kukkuá¹-asÅ«karaá¹ƒ.

dentesu ca manussesu, na ca vaá¹-á¹-ati gaá¹‡hituá¹ƒ ||

<669> á¹• 21 paá¹-isiddhepi \Ne 56/ saá¹…ghassa, datvÄ• gacchati ce pana.

mÅ«laá¹ƒ datvÄ• ca saá¹…ghassa, keci gaá¹‡hanti vaá¹-á¹-ati ||

<670> á¹• 21 ``khettaá¹ƒ vatthuá¹ƒ taá¸·Ä• kaá¹ƒ vÄ• , dema goajikÄ• dikaá¹ƒ.

vihÄ• rassÄ• â€™â€™ ti vuttepi, nisedhetuá¹ƒ na vaá¹-á¹-ati ||

<671> á¹• 21 tikkhattuá¹ƒ codanÄ• vuttÄ• , chakkhattuá¹ƒ á¹-hÄ• namabravi.

yadi codetiyeva cha, codanÄ• diguá¹‡Ä• á¹-hiti ||

<672> á¹• 21 anÄ• patti \Be 64/ acodetvÄ• , laddhe ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

rÄ• jasikkhÄ• padakathÄ• .

cÄ«varavaggo paá¹-hamo.

<673> á¹• 21 ekenÄ• pi ca missetvÄ• , santhataá¹ƒ kosiyaá¹ƒsunÄ• .

hoti nissaggiyÄ• patti, kÄ• rÄ• pentassa bhikkhuno ||

<674> á¹• 21 paratthÄ• ya karontassa, kÄ• rÄ• pentassa santhataá¹ƒ.

aÃ±Ã±ena ca kataá¹ƒ laddhÄ• , sevamÄ• nassa dukkaá¹-aá¹ƒ ||

<675> á¹• 21 anÄ• patti vitÄ• naá¹ƒ vÄ• , bhÅ«mattharaá¹‡ameva vÄ• .

bhisi bibbohanaá¹ƒ vÄ• pi, karontassÄ• dikammino ||

kosiyakathÄ• .

<676> á¹• 21 kÄ• á¸·akeá¸·akalomÄ• naá¹ƒ, suddhÄ• naá¹ƒ santhataá¹ƒ sace.

kareyyÄ• patti hotissa, sesaá¹ƒ tu paá¹-hamÅ«pamaá¹ƒ ||

suddhakÄ• á¸·akakathÄ• .

<677> á¹• 21 anÄ• patti tulaá¹ƒ vÄ• pi, bahuá¹ƒ vÄ• sabbameva vÄ• .

karontassa gahetvÄ• na, odÄ• taá¹ƒ kapilampi vÄ• ||

<678> á¹• 21 anukkamena etÄ• ni, santhatÄ• ni ca tÄ«á¹‡ipi.

nissajjitvÄ• pi laddhÄ• ni, sevamÄ• nassa dukkaá¹-aá¹ƒ ||

<679> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo \Ne 57/ sabbe, saÃ±carittasamÄ• matÄ• .

imesaá¹ƒ pana tiá¹‡á¹‡ampi, tatiyaá¹ƒ tu kriyÄ• kriyaá¹ƒ ||

dvebhÄ• gakathÄ• .

<680> á¹• 21 channaá¹ƒ \Be 65/ orena vassÄ• naá¹ƒ, karontassa ca santhataá¹ƒ.

hoti nissaggiyÄ• patti, á¹-hapetvÄ• bhikkhusammutiá¹ƒ ||

<681> á¹• 21 anÄ• patti paratthÄ• ya, kÄ• rÄ• peti karoti vÄ• .

kataá¹ƒ vÄ• pana aÃ±Ã±ena, labhitvÄ• paribhuÃ±jato ||

<682> á¹• 21 chabbassÄ• ni karontassa, taduddhampi ca santhataá¹ƒ.

vitÄ• ne sÄ• á¹‡ipÄ• kÄ• re, nissajjitvÄ• katepi ca ||

chabbassakathÄ• .

<683> á¹• 21 anÄ• patti anÄ• dÄ• ya, asante santhate pana.

aÃ±Ã±assatthÄ• ya kÄ• retuá¹ƒ, kataÃ±ca paribhuÃ±jituá¹ƒ ||

<684> á¹• 21 anÄ• dÄ• navasenassa, sugatassa vidatthiyÄ• .

karaá¹‡ena ca satthÄ• rÄ• , vuttametaá¹ƒ kriyÄ• kriyaá¹ƒ ||

<685> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• .

anantarassimassÄ• pi, viseso nupalabbhati ||

nisÄ«danasanthatakathÄ• .

<686> á¹• 21 gacchante pana yÄ• ne vÄ• , hatthiassÄ• dikesu vÄ• .

á¹-hapeti yadi lomÄ• ni, sÄ• mikassa ajÄ• nato ||

<687> á¹• 21 tiyojanamatÄ«tesu, tesu Ä• patti bhikkhuno.

agacchantesu tesveva, á¹-hapitesupyayaá¹ƒ nayo ||

<688> á¹• 21 yÄ• ne pana agacchante, asse vÄ• hatthipiá¹-á¹-hiyaá¹ƒ.

á¹-hapetvÄ• abhirÅ«hitvÄ• , sace sÄ• reti vaá¹-á¹-ati ||

<689> á¹• 21 na vaá¹-á¹-atÄ«ti niddiá¹-á¹-haá¹ƒ, __kurundaá¹-á¹-hakathÄ• ya_ hi.

taá¹ƒ panaÃ±Ã±aá¹ƒ harÄ• peti, vacanena virujjhati ||

<690> á¹• 21 kaá¹‡á¹‡acchiddesu \Ne 58/ \Be 66/ lomÄ• ni, pakkhipitvÄ• pi gacchato.

hotiyeva kirÄ• patti, lomÄ• naá¹ƒ gaá¹‡anÄ• vasÄ• ||

<691> á¹• 21 suttakena ca bandhitvÄ• , á¹-hapitaá¹ƒ pana vaá¹-á¹-ati.

veá¹‡iá¹ƒ katvÄ• harantassa, Ä• patti paridÄ«pitÄ• ||

<692> á¹• 21 suá¹…kaghÄ• taá¹ƒ anuppatvÄ• , corÄ• dÄ«hi upadduto.

yo caÃ±Ã±avihito vÄ• pi, Ä• patti yadi gacchati ||

<693> á¹• 21 tiyojanaá¹ƒ harantassa, Å«nakaá¹ƒ vÄ• tiyojanaá¹ƒ.

tathÄ• paccÄ• harantassa, tÄ• niyeva tiyojanaá¹ƒ ||

<694> á¹• 21 nivÄ• satthÄ• ya vÄ• gantvÄ• , harantassa tato paraá¹ƒ.

acchinnaá¹ƒ vÄ• pi nissaá¹-á¹-haá¹ƒ, labhitvÄ• haratopi ca ||

<695> á¹• 21 harÄ• pentassa aÃ±Ã±ena, harato katabhaá¹‡á¸• akaá¹ƒ.

tathÄ• ummattakÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<696> á¹• 21 idaá¹ƒ pana samuá¹-á¹-hÄ• naá¹ƒ, kÄ• yato kÄ• yacittato.

acittaá¹ƒ kÄ• yakammaÃ±ca, ticittaÃ±ca tivedanaá¹ƒ ||

eá¸·akalomakathÄ• .

<697> á¹• 21 samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, lomadhovÄ• panampi ca.

cÄ«varassa purÄ• á¹‡assa, dhovÄ• panasamaá¹ƒ mataá¹ƒ ||

eá¸·akalomadhovÄ• panakathÄ• .

<698> á¹• 21 gaá¹‡heyya vÄ• gaá¹‡hÄ• peyya, rajataá¹ƒ jÄ• tarÅ«pakaá¹ƒ.

nissajjitvÄ• panÄ• patti, desetabbÄ• va bhikkhunÄ• ||

<699> á¹• 21 rajataá¹ƒ jÄ• tarÅ«paÃ±ca, ubhinnaá¹ƒ mÄ• sakopi ca.

etaá¹ƒ catubbidhaá¹ƒ vatthu, hoti nissaggiyÄ• vahaá¹ƒ ||

<700> á¹• 21 muttÄ• \Be 67/ maá¹‡i silÄ• saá¹…kho, pavÄ• á¸·aá¹ƒ lohitaá¹…kako.

masÄ• ragallaá¹ƒ dhaÃ±Ã±Ä• ni, satta gomahisÄ• dikaá¹ƒ ||

<701> á¹• 21 khettaá¹ƒ vatthuá¹ƒ taá¸·Ä• kaÃ±ca, dÄ• sidÄ• sÄ• dikaá¹ƒ pana.

dukkaá¹-asseva vatthÅ«ni, dÄ«pitÄ• ni mahesinÄ• ||

<702> á¹• 21 muggamÄ• sÄ• dikaá¹ƒ \Ne 59/ sabbaá¹ƒ, sappiÄ• dÄ«ni taá¹‡á¸• ulÄ• .

suttaá¹ƒ vatthaá¹ƒ halaá¹ƒ phÄ• laá¹ƒ, kappiyaá¹ƒ evamÄ• dikaá¹ƒ ||

<703> á¹• 21 tatthattano panatthÄ• ya, vatthuá¹ƒ nissaggiyassa hi.

sampaá¹-icchati yo bhikkhu, tassa nissaggiyaá¹ƒ siyÄ• ||

<704> á¹• 21 saá¹…ghÄ• dÄ«naá¹ƒ tamatthÄ• ya, gaá¹‡hato dukkaá¹-aá¹ƒ tathÄ• .

dukkaá¹-assa ca vatthumpi, sabbatthÄ• ya ca dukkaá¹-aá¹ƒ ||

<705> á¹• 21 sace kahÄ• paá¹‡Ä• dÄ«naá¹ƒ, sahassaá¹ƒ paá¹-igaá¹‡hati.

vatthÅ«naá¹ƒ gaá¹‡anÄ• yassa, Ä• pattigaá¹‡anÄ• siyÄ• ||

<706> á¹• 21 tathÄ• sithilabaddhesu, thavikÄ• dÄ«su rÅ«pato.

Ä• pattigaá¹‡anÄ• vuttÄ• , __mahÄ• paccariyaá¹ƒ_ pana ||

<707> á¹• 21 ``idaá¹ƒ ayyassa hotÅ«â€™â€™ ti, vutte vÄ• pana kenaci.

sace gaá¹‡hitukÄ• mopi, nisedhetabbameva ca ||

<708> á¹• 21 paá¹-ikkhittepi taá¹ƒ vatthuá¹ƒ, á¹-hapetvÄ• yadi gacchati.

tathÄ• gopÄ• yitabbaá¹ƒ taá¹ƒ, yathÄ• taá¹ƒ na vinassati ||

<709> á¹• 21 ``Ä• haredamidaá¹ƒ gaá¹‡ha, idaá¹ƒ dehÄ«dha nikkhipaâ€™â€™.

iccevaá¹ƒ bhikkhuno vattuá¹ƒ, na vaá¹-á¹-ati akappiyaá¹ƒ ||

<710> á¹• 21 á¹-hapetvÄ• rÅ«piyaggÄ• haá¹ƒ, nissaá¹-á¹-haparivattitaá¹ƒ.

sabbehi paribhottabbaá¹ƒ, bhÄ• jetvÄ• sappiÄ• dikaá¹ƒ ||

<711> á¹• 21 attano pattabhÄ• gampi, paá¹-iggÄ• hakabhikkhuno.

gahetuá¹ƒ aÃ±Ã±ato laddhaá¹ƒ, bhuÃ±jituá¹ƒ vÄ• na vaá¹-á¹-ati ||

<712> á¹• 21 yaá¹ƒ \Be 68/ kiÃ±ci pana sambhÅ«taá¹ƒ, paccayaá¹ƒ vatthuto tato.

bhikkhuno sevamÄ• nassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<713> á¹• 21 ajjhÄ• rÄ• me anÄ• patti, tamajjhÄ• vasathepi vÄ• .

gahetvÄ• vÄ• gahÄ• petvÄ• , nikkhipantassa bhikkhuno ||

<714> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, rÅ«piyanti arÅ«piye.

saÃ±Ã±ino vimatissÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<715> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo \Ne 60/ sabbe, saÃ±carittasamÄ• matÄ• .

kriyÄ• kriyamidaá¹ƒ vuttaá¹ƒ, ayameva visesatÄ• ||

rÅ«piyapaá¹-iggahaá¹‡akathÄ• .

<716> á¹• 21 vatthuá¹ƒ nissaggiyassÄ• pi, vatthuá¹ƒ vÄ• dukkaá¹-assa ca.

kappiyassa ca vatthuá¹ƒ vÄ• , yo nissaggiyavatthunÄ• ||

<717> á¹• 21 vatthunÄ• dukkaá¹-assÄ• pi, vatthuá¹ƒ nissaggiyassa vÄ• .

parivatteti Ä• patti, kappiyena ca vatthunÄ• ||

<718> á¹• 21 dukkaá¹-assa ca vatthuá¹ƒ vÄ• , vatthuá¹ƒ vÄ• kappiyassa ca.

vatthunÄ• dukkaá¹-asseva, parivatteti dukkaá¹-aá¹ƒ ||

<719> á¹• 21 vatthunÄ• kappiyassÄ• pi, tathÄ• dukkaá¹-avatthukaá¹ƒ.

parivatteti yo tassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<720> á¹• 21 vatthuno dukkaá¹-assÄ• pi, tathÄ• nissaggiyassa ca.

gahaá¹‡aá¹ƒ vÄ• ritaá¹ƒ pubbe, iminÄ• parivattanaá¹ƒ ||

<721> á¹• 21 rÅ«piyanti ca saÃ±Ã±issa, vimatissa arÅ«piye.

tena dve dukkaá¹-Ä• honti, cetÄ• pentassa rÅ«piyaá¹ƒ ||

<722> á¹• 21 arÅ«piyanti saÃ±Ã±issa, anÄ• patti arÅ«piye.

``idaá¹ƒ gahetvÄ• dehÄ«â€™â€™ ti, vadatopi ca paÃ±cahi ||

<723> á¹• 21 sesaá¹ƒ \Be 69/ anantareneva, samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ samaá¹ƒ.

idaá¹ƒ kriyasamuá¹-á¹-hÄ• naá¹ƒ, ayameva visesatÄ• ||

rÅ«piyasaá¹ƒvohÄ• rakathÄ• .

<724> á¹• 21 kappiyaá¹ƒ kappiyeneva, parivattayato pana.

hoti nissaggiyÄ• patti, á¹-hapetvÄ• sahadhammike ||

<725> á¹• 21 akappiyassa vatthussa, teneva parivattanaá¹ƒ.

na gacchatÄ«ti niddiá¹-á¹-haá¹ƒ, kayavikkayasaá¹…gahaá¹ƒ ||

<726> á¹• 21 tasmÄ• mÄ• tÄ• pitÅ«nampi, vatthuá¹ƒ yaá¹ƒ kiÃ±ci kappiyaá¹ƒ.

``imaá¹ƒ dehiminÄ• hÄ«â€™â€™ ti, vadato pana dukkaá¹-aá¹ƒ ||

<727> á¹• 21 sakaá¹ƒ \Ne 61/ vÄ• deti ce bhaá¹‡á¸• aá¹ƒ, evaá¹ƒ vatvÄ• na mÄ• tuyÄ• .

mÄ• tuyÄ• vÄ• tathÄ• bhaá¹‡á¸• aá¹ƒ, sayaá¹ƒ gaá¹‡hÄ• ti dukkaá¹-aá¹ƒ ||

<728> á¹• 21 sahatthaá¹ƒ parabhaá¹‡á¸• asmiá¹ƒ, parahatthaÃ±ca attano.

bhaá¹‡á¸• ake pana sampatte, nissaggiyamudÄ«ritaá¹ƒ ||

<729> á¹• 21 ``gahetvÄ• vÄ• idaá¹ƒ nÄ• ma, bhuÃ±jitvÄ• odanaá¹ƒ imaá¹ƒ.

idaá¹ƒ nÄ• ma karohÄ«â€™â€™ ti, vattuá¹ƒ pana na vaá¹-á¹-ati ||

<730> á¹• 21 vighÄ• sÄ• damathaÃ±Ã±aá¹ƒ vÄ• , ``bhuÃ±jitvÄ• odanaá¹ƒ imaá¹ƒ.

challiá¹ƒ vÄ• pana valliá¹ƒ vÄ• , kaá¹-á¹-haá¹ƒ vÄ• dÄ• rumeva vÄ• ||

<731> á¹• 21 Ä• harÄ• â€™â€™ ti vadantassa, vatthÅ«naá¹ƒ gaá¹‡anÄ• vasÄ• .

honti Ä• pattiyo tassa, bhikkhuno kayavikkaye ||

<732> á¹• 21 ``imaÃ±ca yÄ• guá¹ƒ piva bhuÃ±ja bhattaá¹ƒ.

bhuttosi bhuÃ±jissasi bhuÃ±jasÄ«daá¹ƒ.

bhattaá¹ƒ, imaá¹ƒ nÄ• ma karohi kammaá¹ƒâ€™â€™.

icceva vattuá¹ƒ pana vaá¹-á¹-ateva ||

<733> á¹• 21 bhÅ«miyÄ• \Be 70/ sodhane vÄ• pi, limpane vatthadhovane.

ettha kiÃ±cÄ• pi natthaÃ±Ã±aá¹ƒ, bhaá¹‡á¸• aá¹ƒ nissajjitabbakaá¹ƒ ||

<734> á¹• 21 nissaggiye ca vatthumhi, naá¹-á¹-he bhuttepi vÄ• yathÄ• .

desetabbÄ• va Ä• patti, desetabbÄ• tathÄ• ayaá¹ƒ ||

<735> á¹• 21 ``iminÄ• va imaá¹ƒ nÄ• ma, gahetvÄ• dehi meâ€™â€™ iti.

Ä• cikkhati anÄ• patti, á¹-hapetvÄ• bhaá¹‡á¸• asÄ• mikaá¹ƒ ||

<736> á¹• 21 ``idaá¹ƒ mamatthi attho me, iminÄ• â€™â€™ ti ca bhÄ• sato.

sesaá¹ƒ anantareneva, samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ samaá¹ƒ ||

kayavikkayakathÄ• .

kosiyavaggo dutiyo.

<737> á¹• 21 mattikÄ• yomayÄ• pattÄ• , kappiyÄ• jÄ• tito duve.

tayo pattassa vaá¹‡á¹‡Ä• tu, ukkaá¹-á¹-ho majjhimomako ||

<738> á¹• 21 dvinnaá¹ƒ \Ne 62/ taá¹‡á¸• ulanÄ• á¸·Ä«naá¹ƒ, bhattaá¹ƒ magadhanÄ• á¸·iyÄ

khÄ• danaÃ±ca catubbhÄ• gaá¹ƒ, byaÃ±janaÃ±ca tadÅ«piyaá¹ƒ ||

<739> á¹• 21 __ukkaá¹-á¹-ho_ nÄ• ma so patto, yo taá¹ƒ sabbaá¹ƒ tu gaá¹‡hati.

__majjhimo_ tassupaá¸• á¸• ho ca, tadupaá¸• á¸• ho ca __omako_ ||

<740> á¹• 21 ukkaá¹-á¹-hassa ca ukkaá¹-á¹-ho, tassevomakamajjhimÄ• .

evaá¹ƒ majjhimaomesu, nava pattÄ• bhavanti hi ||

<741> á¹• 21 ukkaá¹-á¹-hukkaá¹-á¹-hako tesu, apatto omakomako.

tasmÄ• nÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ, na gacchanti vikappanaá¹ƒ ||

<742> á¹• 21 sesaá¹ƒ sattavidhaá¹ƒ pattaá¹ƒ, pattalakkhaá¹‡asaá¹ƒyutaá¹ƒ.

adhiá¹-á¹-hÄ• ya vikappetvÄ• , paribhuÃ±jeyya paá¹‡á¸• ito ||

<743> á¹• 21 dasÄ• haparamaá¹ƒ \Be 71/ kÄ• laá¹ƒ, dhÄ• reyya atirekato.

atikkamayato pattaá¹ƒ, taÃ±hi nissaggiyaá¹ƒ siyÄ• ||

<744> á¹• 21 yaá¹ƒ pattaá¹ƒ na vikappeti, yaá¹ƒ nÄ• dhiá¹-á¹-heti vÄ• pana.

vinayaÃ±Ã±Å«hi so patto, atirekoti vaá¹‡á¹‡ito ||

<745> á¹• 21 vattabbaá¹ƒ tu ``imaá¹ƒ pattaá¹ƒ, adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti sammukhe.

``etaá¹ƒ pattaâ€™â€™ nti dÅ«rasmiá¹ƒ, paccuddhÄ• repyayaá¹ƒ nayo ||

<746> á¹• 21 Ä• bhogaá¹ƒ manasÄ• katvÄ• , katvÄ• kÄ• yavikÄ• rakaá¹ƒ.

kÄ• yenapi ca pattassa, adhiá¹-á¹-hÄ• naá¹ƒ pakÄ• sitaá¹ƒ ||

<747> á¹• 21 patto jahatidhiá¹-á¹-hÄ• naá¹ƒ, dÄ• nabhedakanÄ• sato.

vibbhamuddhÄ• rapaccakkha-parivattanagÄ• hato ||

<748> á¹• 21 kaá¹…gusitthappamÄ• á¹‡ena, khenÄ• dhiá¹-á¹-hÄ• namujjhati.

pidahitvÄ• adhiá¹-á¹-heyya, ayocuá¹‡á¹‡ena vÄ• á¹‡iyÄ• ||

<749> á¹• 21 yo hi nissaggiyaá¹ƒ pattaá¹ƒ, anissajjeva bhuÃ±jati.

dukkaá¹-aá¹ƒ tassa niddiá¹-á¹-haá¹ƒ, bhutvÄ• dhovanadhovane ||

<750> á¹• 21 suvaá¹‡á¹‡amaá¹‡ipatto ca, veá¸·uriyaphalikubbhavo.

kaá¹ƒsakÄ• camayo patto, tipusÄ«samayopi ca ||

<751> á¹• 21 tathÄ• dÄ• rumayo patto, tambasajjhumayopi ca.

ekÄ• dasavidho patto, vutto dukkaá¹-avatthuko ||

<752> á¹• 21 ghaá¹-asÄ«sakaá¹-Ä• ho \Ne 63/ ca, tumbaá¹ƒ cassÄ• nulomikaá¹ƒ.

tambalohamayaá¹ƒ tattha, thÄ• lakaá¹ƒ pana vaá¹-á¹-ati ||

<753> á¹• 21 phalikakÄ• cakaá¹ƒsÄ• naá¹ƒ, taá¹-á¹-ikÄ• dÄ«ni kÄ• nici.

puggalassa na vaá¹-á¹-anti, vaá¹-á¹-anti gihisaá¹…ghikÄ• ||

<754> á¹• 21 yaá¹ƒ kiÃ±ci sodakaá¹ƒ pattaá¹ƒ, paá¹-isÄ• meyya dukkaá¹-aá¹ƒ.

sÄ• dhukaá¹ƒ vodakaá¹ƒ katvÄ• , paá¹-isÄ• meyya paá¹‡á¸• ito ||

<755> á¹• 21 bhikkhuno \Be 72/ sodakaá¹ƒ pattaá¹ƒ, otÄ• petuá¹ƒ na vaá¹-á¹-ati.

uá¹‡he na nidahetabbo, nidahantassa dukkaá¹-aá¹ƒ ||

<756> á¹• 21 miá¸• á¸• hante paribhaá¹‡á¸• ante, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati.

miá¸• á¸• hiyÄ• paribhaá¹‡á¸• e vÄ• , vitthiá¹‡á¹‡e pana vaá¹-á¹-ati ||

<757> á¹• 21 dÄ• ruÄ• dhÄ• rake patte, dve á¹-hapetumpi vaá¹-á¹-ati.

ayameva nayo daá¹‡á¸• a-bhÅ«miÄ• dhÄ• rakesupi ||

<758> á¹• 21 taá¹-á¹-ikÄ• yapi coá¸·e vÄ• , potthake kaá¹-asÄ• rake.

paribhaá¹‡á¸• akatÄ• yÄ• pi, bhÅ«miyaá¹ƒ vÄ• lukÄ• su vÄ• ||

<759> á¹• 21 tathÄ• rÅ«pÄ• su suddhÄ• su, á¹-hapetuá¹ƒ pana vaá¹-á¹-ati.

sarajÄ• ya á¹-hapentassa, dukkaá¹-aá¹ƒ kharabhÅ«miyÄ• ||

<760> á¹• 21 daá¹‡á¸• e vÄ• nÄ• gadante vÄ• , laggetumpi na vaá¹-á¹-ati.

chattaá¹…gamaÃ±capÄ«á¹-hesu, á¹-hapentassa ca dukkaá¹-aá¹ƒ ||

<761> á¹• 21 aá¹-anÄ«su hi bandhitvÄ• , olambetumpi vaá¹-á¹-ati.

bandhitvÄ• pana maÃ±cassa, á¹-hapetuá¹ƒpari vaá¹-á¹-ati ||

<762> á¹• 21 maÃ±capÄ«á¹-haá¹-á¹-ake pattaá¹ƒ, á¹-hapetuá¹ƒ pana vaá¹-á¹-ati.

bhattapÅ«ropi vÄ• chatte, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati ||

tayo bhÄ• á¹‡avÄ• rÄ• niá¹-á¹-hitÄ• .

<763> á¹• 21 kavÄ• á¹-aá¹ƒ na paá¹‡Ä• meyya, pattahattho sace pana.

yena kenaci aá¹…gena, paá¹‡Ä• meyyassa dukkaá¹-aá¹ƒ ||

<764> á¹• 21 na nÄ«hareyya pattena, calakÄ• naá¹-á¹-hikÄ• ni vÄ• .

ucchiá¹-á¹-hamudakaá¹ƒ vÄ• pi, nÄ«harantassa dukkaá¹-aá¹ƒ ||

<765> á¹• 21 pattaá¹ƒ \Ne 64/ paá¹-iggahaá¹ƒ katvÄ• , dhovituá¹ƒ hatthameva vÄ• .

mukhato nÄ«haá¹-aá¹ƒ patte, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati ||

<766> á¹• 21 anÄ• patti \Be 73/ dasÄ• hassa, antoyeva ca yo pana.

adhiá¹-á¹-heti vikappeti, vissajjeti vinassati ||

<767> á¹• 21 paá¹-hamassa hi pattassa, paá¹-hamena mahesinÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

paá¹-hamapattakathÄ• .

<768> á¹• 21 paÃ±cabandhanaÅ«nasmiá¹ƒ, patte sati ca yo pana.

viÃ±Ã±Ä• peyya navaá¹ƒ pattaá¹ƒ, tassa nissaggiyaá¹ƒ siyÄ• ||

<769> á¹• 21 bandhanaá¹ƒ ekamuddiá¹-á¹-haá¹ƒ, dvaá¹…gulÄ• ya ca rÄ• jiyÄ• .

bandhanÄ• ni ca cattÄ• ri, tathÄ• á¹-á¹-haá¹…gularÄ• jiyÄ• ||

<770> á¹• 21 paÃ±ca vÄ• rÄ• jiyo yassa, ekÄ• vÄ• pi dasaá¹…gulÄ• .

apatto nÄ• mayaá¹ƒ patto, viÃ±Ã±Ä• peyya tato paraá¹ƒ ||

<771> á¹• 21 ayopatto anekehi, lohamaá¹‡á¸• alakehi vÄ• .

baddho vaá¹-á¹-ati maá¹-á¹-ho ce, ayocuá¹‡á¹‡ena vÄ• á¹‡iyÄ• ||

<772> á¹• 21 pattaá¹ƒ saá¹…ghassa nissaá¹-á¹-haá¹ƒ, tassa nissaggiyaá¹ƒ pana.

anukampÄ• ya taá¹ƒ tasmiá¹ƒ, agaá¹‡hantassa dukkaá¹-aá¹ƒ ||

<773> á¹• 21 dÄ«yamÄ• ne tu pattasmiá¹ƒ, yassa so na ca ruccati.

appicchatÄ• ya vÄ• pattaá¹ƒ, taá¹ƒ na gaá¹‡hÄ• ti vaá¹-á¹-ati ||

<774> á¹• 21 apattassa tu bhikkhussa.

na dÄ• tabboti dÄ«pito.

tattha yo pattapariyanto.

so deyyo tassa bhikkhuno ||

<775> á¹• 21 sace so taá¹ƒ jigucchanto, appadese á¹-hapeti vÄ• .

vissajjeti abhogena, paribhuÃ±jati dukkaá¹-aá¹ƒ ||

<776> á¹• 21 naá¹-á¹-he \Be 74/ bhinnepi vÄ• patte, anÄ• patti pakÄ• sitÄ• .

attano Ã±Ä• takÄ• dÄ«naá¹ƒ, gaá¹‡hato vÄ• dhanena vÄ• ||

<777> á¹• 21 saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ \Ne 65/, kriyaá¹ƒ paá¹‡á¹‡attivajjakaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

dutiyapattakathÄ• .

<778> á¹• 21 sappiÄ• diá¹ƒ purebhattaá¹ƒ, bhesajjaá¹ƒ paá¹-igayha hi.

sÄ• misampi purebhattaá¹ƒ, paribhuÃ±jati vaá¹-á¹-ati ||

<779> á¹• 21 tato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ, taá¹ƒ vaá¹-á¹-ati nirÄ• misaá¹ƒ.

sattÄ• hÄ• tikkame tassa, nissaggiyamudÄ«ritaá¹ƒ ||

<780> á¹• 21 pacchÄ• bhattampi gaá¹‡hitvÄ• , katvÄ• sannidhikÄ• rakaá¹ƒ.

sÄ• yato pana sattÄ• haá¹ƒ, vaá¹-á¹-ateva nirÄ• misaá¹ƒ ||

<781> á¹• 21 purebhattampi pacchÄ• vÄ• , sayamuggahitaá¹ƒ pana.

sarÄ«rabhoge netabbaá¹ƒ, sÄ• yituá¹ƒ na ca vaá¹-á¹-ati ||

<782> á¹• 21 navanÄ«taá¹ƒ purebhattaá¹ƒ, bhikkhunÄ• gahitaá¹ƒ sace.

tÄ• petvÄ• nupasampanno, deti vaá¹-á¹-ati sÄ• misaá¹ƒ ||

<783> á¹• 21 sayaá¹ƒ tÄ• peti ce bhikkhu, sattÄ• hampi nirÄ• misaá¹ƒ.

tÄ• panaá¹ƒ navanÄ«tassa, sÄ• mapÄ• ko na hoti so ||

<784> á¹• 21 pacchÄ• bhattaá¹ƒ gahetvÄ• ce, yena kenaci tÄ• pitaá¹ƒ.

vaá¹-á¹-ateva ca taá¹ƒ sappi, sattÄ• hampi nirÄ• misaá¹ƒ ||

<785> á¹• 21 khÄ«raá¹ƒ dadhiá¹ƒ cÄ• pi paá¹-iggahetvÄ• .

sayaá¹ƒ purebhattamatho karoti.

sappiá¹ƒ purebhattakameva tassa.

nirÄ• misaá¹ƒ vaá¹-á¹-ati bhikkhuno taá¹ƒ ||

<786> á¹• 21 pacchÄ• bhattakato uddhaá¹ƒ, taá¹ƒ na vaá¹-á¹-ati sÄ• yituá¹ƒ.

savatthukassa sappissa, gahitattÄ• va bhikkhuno ||

<787> á¹• 21 sattÄ• hÄ• tikkamepissa \Be 75/, na doso koci vijjati.

``paá¹-iggahetvÄ• tÄ• nÄ«â€™â€™ ti, vuttattÄ• hi mahesinÄ• ||

<788> á¹• 21 yathÄ• kappiyasappimhi, nissaggiyamudÄ«ritaá¹ƒ.

tathÄ• kappiyasappimhi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<789> á¹• 21 sabbÄ• kappiyamaá¹ƒsÄ• naá¹ƒ \Ne 66/, vajjetvÄ• maá¹ƒsameva ca.

khÄ«raá¹ƒ dadhi ca sappi ca, navanÄ«taÃ±ca vaá¹-á¹-ati ||

<790> á¹• 21 ``yesaá¹ƒ kappati maá¹ƒsaÃ±hi, tesaá¹ƒ sappÄ«â€™â€™ ti kiá¹ƒ idaá¹ƒ?

paá¹‡Ä«tabhojanassÄ• pi, tathÄ• sattÄ• hakÄ• like ||

<791> á¹• 21 nissaggiyassa vatthÅ«naá¹ƒ, paricchedaniyÄ• manaá¹ƒ.

na cÄ• kappiyamaá¹ƒsÄ• naá¹ƒ, sappiÄ• di nivÄ• ritaá¹ƒ ||

<792> á¹• 21 navanÄ«tepi sappimhi, gahituggahitÄ• dike.

sabbo vuttanayeneva, veditabbo vinicchayo ||

<793> á¹• 21 telabhikkhÄ• ya bhikkhÅ«naá¹ƒ, paviá¹-á¹-hÄ• naá¹ƒ upÄ• sakÄ• .

telaá¹ƒ vÄ• navanÄ«taá¹ƒ vÄ• , sappiá¹ƒ vÄ• Ä• kiranti hi ||

<794> á¹• 21 bhattasitthÄ• ni vÄ• tattha, taá¹‡á¸• ulÄ• vÄ• bhavanti ce.

Ä• diccapakkasaá¹ƒsaá¹-á¹-haá¹ƒ, hoti sattÄ• hakÄ• likaá¹ƒ ||

<795> á¹• 21 tilasÄ• sapatelaá¹ƒ vÄ• , madhukeraá¹‡á¸• atelakaá¹ƒ.

gahitaá¹ƒ tu purebhattaá¹ƒ, sÄ• misampi nirÄ• misaá¹ƒ ||

<796> á¹• 21 pacchÄ• bhattakato uddhaá¹ƒ, sÄ• yitabbaá¹ƒ nirÄ• misaá¹ƒ.

sattÄ• hÄ• tikkame tesaá¹ƒ, vasÄ• nissaggiyaá¹ƒ siyÄ• ||

<797> á¹• 21 eraá¹‡á¸• amadhukaá¹-á¹-hÄ«ni, sÄ• sapÄ• dÄ«ni cattanÄ• .

gahetvÄ• katatelampi, hoti sattÄ• hakÄ• likaá¹ƒ ||

<798> á¹• 21 yÄ• vajÄ«vikavatthuttÄ• , tesaá¹ƒ tiá¹‡á¹‡ampi bhikkhuno.

savatthugahaá¹‡e tassa, kÄ• cÄ• patti na vijjati ||

<799> á¹• 21 attanÄ• \Be 76/ yaá¹ƒ kataá¹ƒ telaá¹ƒ, taá¹ƒ vaá¹-á¹-ati nirÄ• misaá¹ƒ.

sattÄ• hÄ• tikkamenassa, hoti nissaggiyaá¹ƒ pana ||

<800> á¹• 21 dukkaá¹-aá¹ƒ sÄ• sapÄ• dÄ«naá¹ƒ, telatthÄ• yeva bhikkhunÄ• .

gahetvÄ• á¹-hapitÄ• naá¹ƒ tu, sattÄ• hÄ• tikkame siyÄ• ||

<801> á¹• 21 nÄ• á¸·ikerakaraÃ±jÄ• naá¹ƒ, telaá¹ƒ kuruvakassa ca.

nimbakosambakÄ• naÃ±ca, telaá¹ƒ bhallÄ• takassa ca ||

<802> á¹• 21 iccevamÄ• dikaá¹ƒ sabbaá¹ƒ, avuttaá¹ƒ pÄ• á¸·iyaá¹ƒ pana.

gahetvÄ• nikkhipantassa, dukkaá¹-aá¹ƒ samayaccaye ||

<803> á¹• 21 yÄ• vakÄ• likabhedaÃ±ca \Ne 67/, yÄ• vajÄ«vakameva ca.

viditvÄ• sesametthÄ• pi, sappinÄ• sadiso nayo ||

<804> á¹• 21 acchamacchavarÄ• hÄ• naá¹ƒ, susukÄ• gadrabhassa ca.

vasÄ• naá¹ƒ pana paÃ±cannaá¹ƒ, telaá¹ƒ paÃ±cavidhaá¹ƒ bhave ||

<805> á¹• 21 sabbameva vasÄ• telaá¹ƒ, kappiyÄ• kappiyassa ca.

manussÄ• naá¹ƒ vasÄ• telaá¹ƒ, á¹-hapetvÄ• pana vaá¹-á¹-ati ||

<806> á¹• 21 vasaá¹ƒ paá¹-iggahetvÄ• na, purebhattaá¹ƒ panattanÄ• .

pakkaá¹ƒ vaá¹-á¹-ati saá¹ƒsaá¹-á¹-haá¹ƒ, sattÄ• hampi nirÄ• misaá¹ƒ ||

<807> á¹• 21 sace anupasampanno, katvÄ• taá¹ƒ deti vaá¹-á¹-ati.

sÄ• misampi purebhattaá¹ƒ, tato uddhaá¹ƒ nirÄ• misaá¹ƒ ||

<808> á¹• 21 paá¹-iggahetuá¹ƒ kÄ• tuá¹ƒ vÄ• , pacchÄ• bhattaá¹ƒ na vaá¹-á¹-ati.

seso vuttanayeneva, veditabbo vibhÄ• vinÄ• ||

<809> á¹• 21 gahitaÃ±hi purebhattaá¹ƒ, madhuá¹ƒ madhukarÄ«kataá¹ƒ.

vaá¹-á¹-ateva purebhattaá¹ƒ, sÄ• misampi nirÄ• misaá¹ƒ ||

<810> á¹• 21 pacchÄ• bhattakato \Be 77/ uddhaá¹ƒ, sattÄ• hampi nirÄ• misaá¹ƒ.

sattÄ• hÄ• tikkame doso, vatthÅ«naá¹ƒ gaá¹‡anÄ• vasÄ• ||

<811> á¹• 21 ucchumhÄ• pana nibbattaá¹ƒ, pakkÄ• pakkaá¹ƒ ghanÄ• ghanaá¹ƒ.

rasÄ• di pana taá¹ƒ sabbaá¹ƒ, ``phÄ• á¹‡itaâ€™â€™ nti pavuccati ||

<812> á¹• 21 phÄ• á¹‡itaá¹ƒ tu purebhattaá¹ƒ, gahitaá¹ƒ pana vaá¹-á¹-ati.

sÄ• misampi purebhattaá¹ƒ, tato uddhaá¹ƒ nirÄ• misaá¹ƒ ||

<813> á¹• 21 asaá¹ƒsaá¹-á¹-hena ucchussa, rasena kataphÄ• á¹‡itaá¹ƒ.

gahitena purebhattaá¹ƒ, tadaheva nirÄ• misaá¹ƒ ||

<814> á¹• 21 ucchuá¹ƒ paá¹-iggahetvÄ• na, katepesa nayo mato.

pacchÄ• bhattakato uddhaá¹ƒ, taá¹ƒ na vaá¹-á¹-ati sÄ• yituá¹ƒ ||

<815> á¹• 21 gahitattÄ• savatthussa, sattÄ• hÄ• tikkamepi ca.

hoti tassa anÄ• patti, pacchÄ• bhattaá¹ƒ katepi ca ||

<816> á¹• 21 saá¹ƒsaá¹-á¹-haÃ±ca purebhattaá¹ƒ, gahitaá¹ƒ tamupÄ• sako.

tadahe deti ce katvÄ• , sÄ• misampi ca vaá¹-á¹-ati ||

<817> á¹• 21 saá¹ƒsaá¹-á¹-hena \Ne 68/ purebhattaá¹ƒ, gahitena sayaá¹ƒkataá¹ƒ.

pacchÄ• bhattaá¹ƒ kataÃ±cÄ• pi, sattÄ• hampi nirÄ• misaá¹ƒ ||

<818> á¹• 21 kataá¹ƒ madhukapupphÄ• naá¹ƒ, phÄ• á¹‡itaá¹ƒ sÄ«tavÄ• rinÄ• .

sÄ• misampi purebhattaá¹ƒ, tato uddhaá¹ƒ nirÄ• misaá¹ƒ ||

<819> á¹• 21 sattÄ• hÄ• tikkamepissa, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

pakkhipitvÄ• kataá¹ƒ khÄ«raá¹ƒ, hoti taá¹ƒ yÄ• vakÄ• likaá¹ƒ ||

<820> á¹• 21 phalÄ• naá¹ƒ pana sabbesaá¹ƒ, yÄ• vakÄ• likasaÃ±Ã±inaá¹ƒ.

yÄ• vakÄ• likamicceva, phÄ• á¹‡itaá¹ƒ paridÄ«pitaá¹ƒ ||

<821> á¹• 21 pacchÄ• bhattampi bhikkhussa, paccaye sati kevalaá¹ƒ.

kÄ• likÄ• pana vaá¹-á¹-anti, purebhattaá¹ƒ yathÄ• sukhaá¹ƒ ||

<822> á¹• 21 labhitvÄ• pana nissaá¹-á¹-haá¹ƒ, taá¹ƒ tu sattÄ• hakÄ• likaá¹ƒ.

aruÄ• dÄ«ni makkhetuá¹ƒ, sÄ• yituá¹ƒ vÄ• na vaá¹-á¹-ati ||

<823> á¹• 21 aÃ±Ã±assa \Be 78/ pana bhikkhussa, kÄ• yabhoge ca vaá¹-á¹-ati.

cajitvÄ• nirapekkhova, labhitvÄ• puna sÄ• yituá¹ƒ ||

<824> á¹• 21 anÄ• patti adhiá¹-á¹-heti, vissajjeti vinassati.

acchinditvÄ• ca vissÄ• saá¹ƒ, gaá¹‡hatummattakÄ• dino ||

<825> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• .

sadÄ• kathinacittena, paá¹-hameneva satthunÄ• ||

bhesajjasikkhÄ• padakathÄ• .

<826> á¹• 21 mÄ• so sesoti gimhÄ• naá¹ƒ, pariyeseyya sÄ• á¹-ikaá¹ƒ.

addhamÄ• sova sesoti, katvÄ• paridahe budho ||

<827> á¹• 21 katvÄ• pana satuppÄ• daá¹ƒ, vassasÄ• á¹-ikacÄ«varaá¹ƒ.

nipphÄ• dentassa bhikkhussa, samaye piá¹-á¹-hisammate ||

<828> á¹• 21 hoti nissaggiyÄ• patti, Ã±Ä• takÄ• Ã±Ã±Ä• takÄ• dino.

tesuyeva ca viÃ±Ã±attiá¹ƒ, katvÄ• nipphÄ• dane tathÄ• ||

<829> á¹• 21 katvÄ• pana satuppÄ• daá¹ƒ, samaye kucchisaÃ±Ã±ite.

nipphÄ• dentassa bhikkhussa, vatthamaÃ±Ã±Ä• takÄ• dino ||

<830> á¹• 21 tassÄ• dinnakapubbesu \Ne 69/, vattabhedena dukkaá¹-aá¹ƒ.

karoto tatra viÃ±Ã±attiá¹ƒ, nissaggiyamudÄ«ritaá¹ƒ ||

<831> á¹• 21 ovassÄ• peti ce kÄ• yaá¹ƒ, naggo satipi cÄ«vare.

nhÄ• nassa pariyosÄ• ne, dukkaá¹-aá¹ƒ vivaá¹-aá¹…gaá¹‡e ||

<832> á¹• 21 Å«nake pana mÄ• sasmiá¹ƒ, atirekoti saÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<833> á¹• 21 acchinnacÄ«varassÄ• pi, anÄ• pattÄ• padÄ• supi.

nhÄ• nakoá¹-á¹-hakavÄ• pÄ«su, nhÄ• yantassa ca bhikkhuno ||

<834> á¹• 21 saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ \Be 79/, kriyaá¹ƒ paá¹‡á¹‡attivajjakaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

vassikasÄ• á¹-ikakathÄ• .

<835> á¹• 21 sÄ• maá¹ƒ tu cÄ«varaá¹ƒ datvÄ• , acchindantassa taá¹ƒ puna.

sakasaÃ±Ã±Ä• ya bhikkhussa, tassa nissaggiyaá¹ƒ siyÄ• ||

<836> á¹• 21 ekÄ• yeva panÄ• patti, ekamacchindato siyÄ• .

bahÅ«ni ekabaddhÄ• ni, acchindantassa vÄ• tathÄ• ||

<837> á¹• 21 visuá¹ƒ á¹-hitÄ• ni ekeka-mÄ• harÄ• payato pana.

vatthÄ• naá¹ƒ gaá¹‡anÄ• yassa, Ä• pattigaá¹‡anÄ• siyÄ• ||

<838> á¹• 21 ``mayÄ• dinnÄ• ni sabbÄ• ni, Ä• harÄ• â€™â€™ ti ca bhÄ• sato.

ekena vacaneneva, honti Ä• pattiyo bahÅ« ||

<839> á¹• 21 Ä• á¹‡Ä• peti sace aÃ±Ã±aá¹ƒ, bhikkhuá¹ƒ gaá¹‡hÄ• ti cÄ«varaá¹ƒ.

bahÅ«ni gaá¹‡hatÄ• á¹‡atto, ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<840> á¹• 21 ``mayÄ• dinnÄ• ni sabbÄ• ni, gaá¹‡hÄ• â€™â€™ ti vadato pana.

ekÄ• yassa ca vÄ• cÄ• ya, honti Ä• pattiyo bahÅ« ||

<841> á¹• 21 ``saá¹…ghÄ• á¹-imuttarÄ• saá¹…gaá¹ƒ, gaá¹‡ha gaá¹‡hÄ• â€™â€™ ti bhÄ•

hoti vÄ• cÄ• ya vÄ• cÄ• ya, Ä• á¹‡Ä• pentassa dukkaá¹-aá¹ƒ ||

<842> á¹• 21 vikappanupagaá¹ƒ kiÃ±ci, á¹-hapetvÄ• pacchimaá¹ƒ paraá¹ƒ.

aÃ±Ã±aá¹ƒ pana parikkhÄ• raá¹ƒ, chindÄ• pentassa dukkaá¹-aá¹ƒ ||

<843> á¹• 21 á¹-hapetvÄ• \Ne 70/ upasampannaá¹ƒ, aÃ±Ã±esaá¹ƒ cÄ«varÄ• dikaá¹ƒ.

acchindatopi bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<844> á¹• 21 evaá¹ƒ anupasampanne, upasampannasaÃ±Ã±ino.

tattha vematikassÄ• pi, acchindantassa dukkaá¹-aá¹ƒ ||

<845> á¹• 21 so \Be 80/ vÄ• deti sace tuá¹-á¹-ho, duá¹-á¹-ho vissÄ• sameva vÄ• .

gaá¹‡hatopi anÄ• patti, tathÄ• ummattakÄ• dino ||

<846> á¹• 21 adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

aÃ±Ã±atra vedanÄ• yettha, hoti sÄ• dukkhavedanÄ• ||

cÄ«varacchindanakathÄ• .

<847> á¹• 21 viÃ±Ã±Ä• petvÄ• sace suttaá¹ƒ, chabbidhaá¹ƒ sÄ• nulomikaá¹ƒ.

cÄ«varaá¹ƒ tantavÄ• yehi, vÄ• yÄ• peti na vaá¹-á¹-ati ||

<848> á¹• 21 sÄ• maá¹ƒ viÃ±Ã±Ä• pitaá¹ƒ suttaá¹ƒ, akappiyamudÄ«ritaá¹ƒ.

tantavÄ• yopi viÃ±Ã±atto, tathÄ• aÃ±Ã±Ä• takÄ• diko ||

<849> á¹• 21 viÃ±Ã±attatantavÄ• yena, suttenÄ• kappiyena ca.

cÄ«varaá¹ƒ vÄ• yÄ• pentassa, nissaggiyamudÄ«ritaá¹ƒ ||

<850> á¹• 21 vidatthimatte dÄ«ghena, hatthamatte tirÄ«yato.

vÄ«te nissaggiyaá¹ƒ vuttaá¹ƒ, phalake phalakepi ca ||

<851> á¹• 21 teneva kappiyaá¹ƒ suttaá¹ƒ, vÄ• yÄ• pentassa dukkaá¹-aá¹ƒ.

tatheva tantavÄ• yena, kappiyena akappiyaá¹ƒ ||

<852> á¹• 21 ekantarikato vÄ• pi, dÄ«ghato vÄ• tirÄ«yato.

kappiyÄ• kappiyeheva, vÄ«te suttehi dukkaá¹-aá¹ƒ ||

<853> á¹• 21 kappiyÄ• kappiyeheva, tantavÄ• yehi ve kate.

kappiyÄ• kappiyaá¹ƒ suttaá¹ƒ, missetvÄ• tassa dukkaá¹-aá¹ƒ ||

<854> á¹• 21 sace akappiyaá¹ƒ suttaá¹ƒ, vÄ• reneva vinanti te.

dassetvÄ• va paricchedaá¹ƒ, akappiyavite pana ||

<855> á¹• 21 pÄ• cittiyaá¹ƒ pamÄ• á¹‡asmiá¹ƒ, tadÅ«ne dukkaá¹-aá¹ƒ siyÄ• .

itarena vite vatthe, ubhayattheva dukkaá¹-aá¹ƒ ||

<856> á¹• 21 dvepi \Be 81/ \Ne 71/ vemaá¹ƒ gahetvÄ• vÄ• , ekato vÄ• vinanti ce.

phalake phalake tassa, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<857> á¹• 21 eteneva upÄ• yena, bhede sabbattha sÄ• dhukaá¹ƒ.

Ä• pattibhedo viÃ±Ã±eyyo, viÃ±Ã±unÄ• vinayaÃ±Ã±unÄ• ||

<858> á¹• 21 kappiyo tantavÄ• yopi, sace suttampi kappiyaá¹ƒ.

cÄ«varaá¹ƒ vÄ• yÄ• pentassa, anÄ• patti pakÄ• sitÄ• ||

<859> á¹• 21 anÄ• patti parissÄ• ve, Ä• yoge aá¹ƒsabaddhake.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

suttaviÃ±Ã±attikathÄ• .

<860> á¹• 21 appavÄ• ritaÃ±Ä• tÄ«naá¹ƒ, tantavÄ• ye samecca ce.

vikappaá¹ƒ cÄ«vare bhikkhu, Ä• pajjati na vaá¹-á¹-ati ||

<861> á¹• 21 dÄ«ghÄ• yatappitatthÄ• ya, suttavaá¸• á¸• hanake kate.

bhikkhu nissaggiyÄ• pattiá¹ƒ, Ä• pajjati na saá¹ƒsayo ||

<862> á¹• 21 bhikkhuno Ã±Ä• takÄ• dÄ«naá¹ƒ, tantavÄ• yesu attano.

dhanenaÃ±Ã±assa catthÄ• ya, anÄ• pattiá¹ƒ viniddise ||

<863> á¹• 21 vÄ• yÄ• pentassa appagghaá¹ƒ, mahagghaá¹ƒ kattukÄ• mino.

tathÄ• ummattakÄ• dÄ«naá¹ƒ, sesaá¹ƒ vuttamanantare ||

pesakÄ• rakathÄ• .

<864> á¹• 21 vassaá¹ƒvuá¹-á¹-he yamuddissa, bhikkhÅ« dÄ«yati cÄ«varaá¹ƒ.

pavÄ• raá¹‡Ä• ya pubbeva, taá¹ƒ hotaccekacÄ«varaá¹ƒ ||

<865> á¹• 21 pure pavÄ• raá¹‡Ä• yeva, bhÄ• jetvÄ• yadi gayhati.

vassacchedo na kÄ• tabbo, saá¹…ghikaá¹ƒ taá¹ƒ karoti ce ||

<866> á¹• 21 anÄ• patti \Be 82/ adhiá¹-á¹-heti, antosamayameva taá¹ƒ.

vissajjeti vikappeti, vinassati ca á¸• ayhati ||

<867> á¹• 21 tassaccÄ• yikavatthassa, kathine tu anatthate.

parihÄ• rekamÄ• sova, dasÄ• haparamo mato ||

<868> á¹• 21 atthate \Ne 72/ kathine tassa, paÃ±ca mÄ• sÄ• pakÄ• sitÄ• .

parihÄ• ro munindena, dasÄ• haparamÄ• pana ||

<869> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• .

paá¹-hamenÄ• kriyÄ• cittaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

accekacÄ«varakathÄ• .

<870> á¹• 21 vasitvÄ• pana ce bhikkhu, pubbakattikapuá¹‡á¹‡amaá¹ƒ.

á¹-hapetvÄ• cÄ«varaá¹ƒ gÄ• me, paccaye sati tÄ• dise ||

<871> á¹• 21 chÄ• rattaparamaá¹ƒ tena, vasitabbaá¹ƒ vinÄ• tato.

uttariá¹ƒ vasato doso, vinÄ• saá¹…ghassa sammutiá¹ƒ ||

<872> á¹• 21 kattikeyeva mÄ• sasmiá¹ƒ, paá¹-hamÄ• ya pavÄ• rito.

pacchimena pamÄ• á¹‡ena, yutte sÄ• saá¹…kasammate ||

<873> á¹• 21 senÄ• sane vasantova, á¹-hapetuá¹ƒ ekacÄ«varaá¹ƒ.

caturaá¹…gasamÄ• yoge, labhatÄ«ti pakÄ• sito ||

<874> á¹• 21 yaá¹ƒ gÄ• maá¹ƒ gocaraá¹ƒ katvÄ• , bhikkhu Ä• raÃ±Ã±ake vase.

tasmiá¹ƒ gÄ• me á¹-hapetuá¹ƒ taá¹ƒ, mÄ• samekaá¹ƒ tu vaá¹-á¹-ati ||

<875> á¹• 21 aÃ±Ã±attheva vasantassa, chÄ• rattaparamaá¹ƒ mataá¹ƒ.

ayamassa adhippÄ• yo, paá¹-icchanno pakÄ• sito ||

<876> á¹• 21 senÄ• sanamathÄ• gantvÄ• , sattamaá¹ƒ aruá¹‡aá¹ƒ pana.

uá¹-á¹-hÄ• petuá¹ƒ vidÅ«rattÄ• , asakkontassa bhikkhuno ||

<877> á¹• 21 gÄ• masÄ«mampi \Be 83/ vÄ• gantvÄ• , vasitvÄ• yattha katthaci.

cÄ«varassa pavattiá¹ƒ so, Ã±atvÄ• gacchati vaá¹-á¹-ati ||

<878> á¹• 21 evaÃ±cÄ• pi asakkonto, Ã±atvÄ• tattheva paá¹‡á¸• ito.

khippaá¹ƒ paccuddhare á¹-hÄ• ne, atireke hi tiá¹-á¹-hati ||

<879> á¹• 21 vissajjeti anÄ• patti, vinassati ca á¸• ayhati.

acchindane ca vissÄ• se, bhikkhusammutiyÄ• pi vÄ• ||

<880> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo \Ne 73/ sabbe, kathinena samÄ• matÄ• .

dutiyena, munindena, tena sÄ• saá¹…kasammate ||

sÄ• saá¹…kakathÄ• .

<881> á¹• 21 jÄ• naá¹ƒ pariá¹‡ataá¹ƒ lÄ• bhaá¹ƒ, bhikkhusaá¹…ghassa yo pana.

attano pariá¹‡Ä• meyya, tassa nissaggiyaá¹ƒ siyÄ• ||

<882> á¹• 21 sace ``aÃ±Ã±assa dehÄ«â€™â€™ ti, pariá¹‡Ä• meti bhikkhuno.

suddhikaá¹ƒ suddhacittena, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<883> á¹• 21 cÄ«varaá¹ƒ vÄ• parasseka-mekaá¹ƒ vÄ• pana attano.

pariá¹‡Ä• meyya ce saddhiá¹ƒ, dve pÄ• cittiyo siyuá¹ƒ ||

<884> á¹• 21 saá¹…ghassa pana yaá¹ƒ dinnaá¹ƒ, taá¹ƒ gahetuá¹ƒ na vaá¹-á¹-ati.

saá¹…ghasseva padÄ• tabbo, adentassa parÄ• jayo ||

<885> á¹• 21 cetiyassa ca saá¹…ghassa, puggalassapi vÄ• pana.

aÃ±Ã±assa poá¹‡amaÃ±Ã±assa, pariá¹‡Ä• meyya dukkaá¹-aá¹ƒ ||

<886> á¹• 21 yo panantamaso bhikkhu, sunakhassapi oá¹‡ataá¹ƒ.

sunakhassa panaÃ±Ã±assa, pariá¹‡Ä• meyya dukkaá¹-aá¹ƒ ||

<887> á¹• 21 idaÃ±hi \Be 84/ tisamuá¹-á¹-hÄ• naá¹ƒ, kriyaá¹ƒ saÃ±Ã±Ä• vimokkhakaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

pariá¹‡atakathÄ• .

pattavaggo tatiyo.

<888> á¹• 21 tenekavatthuggataraá¹…gamÄ• laá¹ƒ.

sÄ«lantamÄ• pattivipattigÄ• haá¹ƒ.

taranti paÃ±Ã±attimahÄ• samuddaá¹ƒ.

vinicchayaá¹ƒ ye panimaá¹ƒ taranti ||

iti vinayavinicchaye nissaggiyakathÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakathÄ•

<889> á¹• 21 sampajÄ• namusÄ• vÄ• de \Ne 74/, pÄ• cittiyamudÄ«ritaá¹ƒ.

davÄ• ravÄ• bhaá¹‡antassa, na dosummattakÄ• dino ||

<890> á¹• 21 aÃ±Ã±atthÄ• pattiyo paÃ±ca, musÄ• vÄ• dassa kÄ• raá¹‡Ä• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, adinnÄ• dÄ• natulyakÄ• ||

sampajÄ• namusÄ• vÄ• dakathÄ• .

<891> á¹• 21 jÄ• tiÄ• dÄ«su vuttesu, dasasvakkosavatthusu.

bhÅ«tena vÄ• abhÅ«tena, yena kenaci vatthunÄ• ||

<892> á¹• 21 yÄ• ya kÄ• yaci bhÄ• sÄ• ya, hatthamuddÄ• ya vÄ• pana.

pÄ• rÄ• jikamanÄ• pannaá¹ƒ, bhikkhumÄ• pannameva vÄ• ||

<893> á¹• 21 aÃ±Ã±atraÃ±Ã±Ä• padesena, omasantassa bhikkhuno.

tattha pÄ• cittiyÄ• patti, sambuddhena pakÄ• sitÄ• ||

<894> á¹• 21 tehevaÃ±Ã±Ä• padesena \Be 85/, pÄ• á¸·imuttapadehipi.

sabbatthÄ• nupasampannaá¹ƒ, akkosantassa dukkaá¹-aá¹ƒ ||

<895> á¹• 21 anakkositukÄ• massa, kevalaá¹ƒ davakamyatÄ• .

vadato pana sabbattha, dubbhÄ• sitamudÄ«ritaá¹ƒ ||

<896> á¹• 21 paviá¹-á¹-hÄ• nupasampanna-á¹-á¹-hÄ• ne idha ca bhikkhunÄ«.

anÄ• patti purakkhatvÄ• , atthadhammÄ• nusÄ• saniá¹ƒ ||

<897> á¹• 21 vadato pana bhikkhussa, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

anantarasamÄ• vuttÄ• , dukkhÄ• hotettha vedanÄ• ||

omasavÄ• dakathÄ• .

<898> á¹• 21 Ä• patti bhikkhupesuÃ±Ã±e, duvidhÄ• kÄ• rato siyÄ• .

attano piyakÄ• massa, parabhedatthinopi vÄ• ||

<899> á¹• 21 akkosantassa pariyÄ• ya-pÄ• á¸·imuttanayehi ca.

vacanassupasaá¹ƒhÄ• re, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<900> á¹• 21 tathÄ• \Ne 75/ anupasampanna-akkosaá¹ƒ haratopi ca.

á¹-hitÄ• anupasampanna-á¹-á¹-hÄ• ne idha ca bhikkhunÄ« ||

<901> á¹• 21 na ceva piyakÄ• massa, na ca bhedatthinopi vÄ• .

pÄ• pÄ• naá¹ƒ garahatthÄ• ya, vadantassa ca bhikkhuno ||

<902> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, anÄ• pattÄ«ti dÄ«pitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, adinnÄ• dÄ• nasÄ• disÄ• ||

pesuÃ±Ã±akathÄ• .

<903> á¹• 21 á¹-hapetvÄ• bhikkhuniá¹ƒ bhikkhuá¹ƒ, aÃ±Ã±ena piá¹-akattayaá¹ƒ.

dhammaá¹ƒ saha bhaá¹‡antassa, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<904> á¹• 21 rÄ• jovÄ• dÄ• dayo \Be 86/ vuttÄ• , __mahÄ• paccariyÄ• _disu.

anÄ• ruá¸·hesu saá¹…gÄ«tiá¹ƒ, Ä• pattijanakÄ• ti hi ||

<905> á¹• 21 dukkaá¹-aá¹ƒ hoti bhikkhusmiá¹ƒ, tathÄ• bhikkhuniyÄ• pi ca.

bhikkhussÄ• nupasampanna-saÃ±Ã±ino vimatissa vÄ• ||

<906> á¹• 21 ekato uddisÄ• peti, sajjhÄ• yaá¹ƒ vÄ• karoti yo.

bhaá¹‡antaá¹ƒ paguá¹‡aá¹ƒ ganthaá¹ƒ, opÄ• teti ca yo pana ||

<907> á¹• 21 tassa cÄ• nupasampanna-santike gaá¹‡hatopi ca.

uddesaá¹ƒ tu anÄ• patti, bhaá¹‡ane tena ekato ||

<908> á¹• 21 vÄ• cato ca samuá¹-á¹-hÄ• ti, vÄ• cÄ• cittadvayÄ• pi ca.

samuá¹-á¹-hÄ• namidaá¹ƒ vuttaá¹ƒ, padasodhammasaÃ±Ã±itaá¹ƒ ||

padasodhammakathÄ• .

<909> á¹• 21 sabbacchannaparicchanne, nipajjeyya sace pana.

yebhuyyena paricchanne, channe senÄ• sanepi vÄ• ||

<910> á¹• 21 tissannaá¹ƒ pana rattÄ«naá¹ƒ, uddhaá¹ƒ yo pana rattiyaá¹ƒ.

á¹-hapetvÄ• bhikkhuá¹ƒ aÃ±Ã±ena, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<911> á¹• 21 vatthuá¹ƒ yaá¹ƒ pana niddiá¹-á¹-haá¹ƒ, methunassa pahonakaá¹ƒ.

Ä• patyantamaso tena, tiracchÄ• nagatenapi ||

<912> á¹• 21 nipanne \Ne 76/ upasampanne, itaro ce nipajjati.

itarasmiá¹ƒ nipanne vÄ• , sace bhikkhu nipajjati ||

<913> á¹• 21 ubhinnaá¹ƒ uá¹-á¹-hahitvÄ• vÄ• , nipajjanapayogato.

Ä• pattÄ• nupasampanna-gaá¹‡anÄ• yapi vÄ• siyÄ• ||

<914> á¹• 21 sace pidhÄ• ya vÄ• gabbhaá¹ƒ, nipajjatipidhÄ• ya vÄ• .

Ä• pattatthaá¹…gate sÅ«riye, catutthadivase siyÄ• ||

<915> á¹• 21 diyaá¸• á¸• hahatthubbedhena \Be 87/, pÄ• kÄ• racayanÄ• dinÄ• .

parikkhittampi taá¹ƒ sabbaá¹ƒ, parikkhittanti vuccati ||

<916> á¹• 21 bhikkhussantamaso dussa-kuá¹-iyaá¹ƒ vasatopi ca.

sahaseyyÄ• ya Ä• patti, hotÄ«ti paridÄ«pito ||

<917> á¹• 21 sabbacchannaparicchanna-yebhuyyÄ• dippabhedato.

satta pÄ• cittiyÄ• nettha, daá¹-á¹-habbÄ• ni subuddhinÄ• ||

<918> á¹• 21 aá¸• á¸• hacchannaparicchanne, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

sabbacÅ«á¸·aparicchanna-channÄ• dÄ«hipi paÃ±cadhÄ• ||

<919> á¹• 21 anÄ• patti dirattaá¹ƒ vÄ• , tirattaá¹ƒ vasato saha.

aruá¹‡assa pureyeva, tatiyÄ• ya ca rattiyÄ• ||

<920> á¹• 21 nikkhamitvÄ• vasantassa, puna saddhiÃ±ca bhikkhuno.

tathÄ• sabbaparicchanna-sabbacchannÄ• dikepi ca ||

<921> á¹• 21 evaá¹ƒ anupasampanne, nipannepi nisÄ«dato.

sesÄ• eá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dayo samÄ• ||

sahaseyyakathÄ• .

<922> á¹• 21 sace tadahujÄ• tÄ• ya, api yo mÄ• nusitthiyÄ• .

sahaseyyaá¹ƒ pakappeyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<923> á¹• 21 dissamÄ• nakarÅ«pÄ• ya, yakkhiyÄ• petiyÄ• saha.

rattiyaá¹ƒ yo nipajjeyya, deviyÄ• paá¹‡á¸• akena vÄ• ||

<924> á¹• 21 methunavatthubhÅ«tÄ• ya, tiracchÄ• nagatitthiyÄ• .

vatthÅ«naá¹ƒ gaá¹‡anÄ• yassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<925> á¹• 21 idhekadivaseneva \Ne 77/, Ä• patti paridÄ«pitÄ• .

seso anantare vutta-sadisova vinicchayo ||

dutiyasahaseyyakathÄ• .

<926> á¹• 21 uddhaá¹ƒ \Be 88/ chappaÃ±cavÄ• cÄ• hi, viÃ±Ã±uá¹ƒ purisaviggahaá¹ƒ.

vinÄ• dhammaá¹ƒ bhaá¹‡antassa, hoti pÄ• citti itthiyÄ• ||

<927> á¹• 21 gÄ• thÄ• pÄ• do panekova, ekavÄ• cÄ• ti saÃ±Ã±ito.

padasodhammaá¹ƒ niddiá¹-á¹-haá¹ƒ, dhammamaá¹-á¹-hakathampi vÄ• ||

<928> á¹• 21 channaá¹ƒ upari vÄ• cÄ• naá¹ƒ, padÄ• dÄ«naá¹ƒ vasÄ• pana.

desentassa siyÄ• patti, padÄ• digaá¹‡anÄ• ya ca ||

<929> á¹• 21 nimminitvÄ• á¹-hitenÄ• pi, saddhiá¹ƒ purisaviggahaá¹ƒ.

yakkhenapi ca petena, tiracchÄ• nagatenapi ||

<930> á¹• 21 á¹-hitassa mÄ• tugÄ• massa, dhammaá¹ƒ yo pana bhÄ• sati.

channaá¹ƒ upari vÄ• cÄ• naá¹ƒ, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<931> á¹• 21 purise itthisaÃ±Ã±issa, vimatissa ca paá¹‡á¸• ake.

uttari chahi vÄ• cÄ• hi, vadato hoti dukkaá¹-aá¹ƒ ||

<932> á¹• 21 itthirÅ«paá¹ƒ gahetvÄ• na, á¹-hitÄ• naá¹ƒ bhÄ• satopi ca.

dukkaá¹-aá¹ƒ yakkhipetÄ«naá¹ƒ, tiracchÄ• nagatitthiyÄ• ||

<933> á¹• 21 purise sati viÃ±Ã±usmiá¹ƒ, sayaá¹ƒ uá¹-á¹-hÄ• ya vÄ• puna.

desentassa nisÄ«ditvÄ• , mÄ• tugÄ• massa vÄ• tathÄ• ||

<934> á¹• 21 aÃ±Ã±issÄ• puna aÃ±Ã±issÄ• , itthiyÄ• bhaá¹‡atopi ca.

chahi paÃ±cahi vÄ• cÄ• hi, anÄ• patti pakÄ• sitÄ• ||

<935> á¹• 21 padasodhammatulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo matÄ• .

ayameva visesoti, kriyÄ• kriyamidaá¹ƒ pana ||

dhammadesanÄ• kathÄ• .

<936> á¹• 21 mahaggataá¹ƒ paá¹‡Ä«taá¹ƒ vÄ• , Ä• rocentassa bhikkhuno.

á¹-hapetvÄ• bhikkhuniá¹ƒ bhikkhuá¹ƒ, bhÅ«te pÄ• cittiyaá¹ƒ siyÄ• ||

<937> á¹• 21 no \Be 89/ \Ne 78/ ce jÄ• nÄ• ti so vuttaá¹ƒ, Ä• rocentassa bhikkhuno.

pariyÄ• yavacane cassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<938> á¹• 21 anÄ• patti tathÄ• rÅ«pe, kÄ• raá¹‡e sati bhÄ• sato.

sabbassapi ca sÄ«lÄ• diá¹ƒ, vadato Ä• dikammino ||

<939> á¹• 21 ummattakapadaá¹ƒ ettha, na vuttaá¹ƒ tadasambhavÄ• .

bhÅ«tÄ• rocanakaá¹ƒ nÄ• ma, samuá¹-á¹-hÄ• namidaá¹ƒ mataá¹ƒ ||

<940> á¹• 21 kÄ• yato vÄ• cato kÄ• ya-vÄ• cato ca tidhÄ• siyÄ• .

kusalÄ• byÄ• kateheva, dvicittaÃ±ca dvivedanaá¹ƒ ||

bhÅ«tÄ• rocanakathÄ• .

<941> á¹• 21 Ä• pattiá¹ƒ pana duá¹-á¹-hullaá¹ƒ, Ä• rocentassa bhikkhuno.

Ä• pattÄ• nupasampanne, á¹-hapetvÄ• bhikkhusammutiá¹ƒ ||

<942> á¹• 21 saá¹…ghÄ• disesamÄ• panno, mocetvÄ• asuciá¹ƒ ayaá¹ƒ.

ghaá¹-etvÄ• vatthunÄ• pattiá¹ƒ, vadantasseva vajjatÄ• ||

<943> á¹• 21 idha saá¹…ghÄ• disesÄ• va, duá¹-á¹-hullÄ• pattiyo matÄ• .

tasmÄ• suddhassa duá¹-á¹-hullaá¹ƒ, vadaá¹ƒ pÄ• cittiyaá¹ƒ phuse ||

<944> á¹• 21 aduá¹-á¹-hullÄ• ya duá¹-á¹-hulla-saÃ±Ã±ino vimatissa vÄ• .

Ä• pattiyopi vÄ• sesÄ• , Ä• rocentassa dukkaá¹-aá¹ƒ ||

<945> á¹• 21 tathÄ• anupasampanne, duá¹-á¹-hullaá¹ƒ paÃ±cadhÄ• mataá¹ƒ.

ajjhÄ• cÄ• ramaduá¹-á¹-hullaá¹ƒ, Ä• rocetuá¹ƒ na vaá¹-á¹-ati ||

<946> á¹• 21 vatthuá¹ƒ vÄ• pana Ä• pattiá¹ƒ, Ä• rocentassa kevalaá¹ƒ.

anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, bhikkhusammutiyÄ• tathÄ• ||

<947> á¹• 21 evamummattakÄ• dÄ«naá¹ƒ, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

adinnÄ• dÄ• natulyÄ• va, vedanÄ• dukkhavedanÄ• ||

duá¹-á¹-hullÄ• rocanakathÄ• .

<948> á¹• 21 khaá¹‡eyya \Be 90/ vÄ• khaá¹‡Ä• peyya, pathaviá¹ƒ yo akappiyaá¹ƒ.

bhedÄ• peyya ca bhindeyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<949> á¹• 21 sayameva \Ne 79/ khaá¹‡antassa, pathaviá¹ƒ pana bhikkhuno.

pahÄ• rasmiá¹ƒ pahÄ• rasmiá¹ƒ, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<950> á¹• 21 Ä• á¹‡Ä• pentassa ekÄ• va, divasaá¹ƒ khaá¹‡atopi ca.

punappunÄ• á¹‡Ä• pentassa, vÄ• cato vÄ• cato siyÄ• ||

<951> á¹• 21 ``khaá¹‡a pokkharaá¹‡iá¹ƒ vÄ• piá¹ƒ, Ä• vÄ• á¹-aá¹ƒ khaá¹‡a kÅ«pakaá¹ƒâ€

iccevaá¹ƒ tu vadantassa, koci doso na vijjati ||

<952> á¹• 21 ``imaá¹ƒ khaá¹‡a ca okÄ• saá¹ƒ, idha pokkharaá¹‡iá¹ƒ khaá¹‡a.

imasmiá¹ƒ khaá¹‡a okÄ• seâ€™â€™, vattumevaá¹ƒ na vaá¹-á¹-ati ||

<953> á¹• 21 ``kandaá¹ƒ khaá¹‡a kurundaá¹ƒ vÄ• , thÅ«á¹‡aá¹ƒ khaá¹‡a ca khÄ• á¹‡ukaá

mÅ«laá¹ƒ khaá¹‡a ca tÄ• laá¹ƒ vÄ• â€™â€™, evaá¹ƒ vadati vaá¹-á¹-ati ||

<954> á¹• 21 ``imaá¹ƒ mÅ«laá¹ƒ imaá¹ƒ valliá¹ƒ, imaá¹ƒ tÄ• laá¹ƒ imaá¹ƒ naá¸·aá¹ƒ.

khaá¹‡Ä• â€™â€™ ti niyametvÄ• na, vattuá¹ƒ pana na vaá¹-á¹-ati ||

<955> á¹• 21 ussiÃ±cituá¹ƒ sace sakkÄ• , ghaá¹-ehi tanukaddamo.

bhikkhunÄ• apanetabbo, bahalaá¹ƒ na ca vaá¹-á¹-ati ||

<956> á¹• 21 bhijjitvÄ• nadiyÄ• dÄ«naá¹ƒ, patitaá¹ƒ toyasantike.

taá¹-aá¹ƒ vaá¹-á¹-haá¹ƒ vikopetuá¹ƒ, cÄ• tumÄ• sampi vaá¹-á¹-ati ||

<957> á¹• 21 sace patati toyasmiá¹ƒ, deve vuá¹-á¹-hepi vaá¹-á¹-ati.

cÄ• tumÄ• samatikkante, toye devo hi vassati ||

<958> á¹• 21 pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ soá¹‡á¸• iá¹ƒ, khaá¹‡anti yadi tattha tu.

rajaá¹ƒ patati ce pubbaá¹ƒ, pacchÄ• devobhivassati ||

<959> á¹• 21 sodhetuá¹ƒ bhindituá¹ƒ anto-cÄ• tumÄ• saá¹ƒ tu vaá¹-á¹-ati.

cÄ• tumÄ• sakato uddhaá¹ƒ, vikopetuá¹ƒ na vaá¹-á¹-ati ||

<960> á¹• 21 vÄ• rinÄ• \Be 91/ paá¹-hamaá¹ƒ puá¹‡á¹‡e, pacchÄ• patati ce rajaá¹ƒ.

taá¹ƒ vaá¹-á¹-ati vikopetuá¹ƒ, toye devo hi vassati ||

<961> á¹• 21 allÄ«yati phusÄ• yante, piá¹-á¹-hipÄ• sÄ• á¹‡ake rajaá¹ƒ.

cÄ• tumÄ• saccaye tampi, vikopetuá¹ƒ na vaá¹-á¹-ati ||

<962> á¹• 21 sace akatapabbhÄ• re, vammiko pana uá¹-á¹-hito.

yathÄ• sukhaá¹ƒ vikopeyya, cÄ• tumÄ• saccayepi ca ||

<963> á¹• 21 abbhokÄ• se \Ne 80/ sace vaá¹-á¹-ho, cÄ• tumÄ• saá¹ƒ tu vaá¹-á¹-ati.

rukkhe upacikÄ• dÄ«naá¹ƒ, mattikÄ• yapi so nayo ||

<964> á¹• 21 mÅ«sikukkara gokaá¹‡á¹-a-gaá¹‡á¸• uppÄ• damalesupi.

ayameva nayo vutto, asambaddhesu bhÅ«miyÄ• ||

<965> á¹• 21 teheva sadisÄ• honti, kasinaá¹…galamattikÄ• .

acchinnÄ• bhÅ«misambandhÄ• , sÄ• jÄ• tapathavÄ« siyÄ• ||

<966> á¹• 21 senÄ• sanampi acchannaá¹ƒ, vinaá¹-á¹-hachadanampi vÄ• .

cÄ• tumÄ• sakato uddhaá¹ƒ, ovaá¹-á¹-haá¹ƒ na vikopaye ||

<967> á¹• 21 tato ``gopÄ• nasiá¹ƒ bhittiá¹ƒ, thambhaá¹ƒ vÄ• padarattharaá¹ƒ.

gaá¹‡hissÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya, gahetuá¹ƒ pana vaá¹-á¹-ati ||

<968> á¹• 21 gaá¹‡hantassiá¹-á¹-hakÄ• dÄ«ni, sace patati mattikÄ• .

anÄ• patti siyÄ• patti, mattikaá¹ƒ yadi gaá¹‡hati ||

<969> á¹• 21 atinto mattikÄ• puÃ±jo, antogehe sace siyÄ• .

anovaá¹-á¹-ho ca bhikkhÅ«naá¹ƒ, sabbadÄ• hoti kappiyo ||

<970> á¹• 21 vuá¹-á¹-he puna ca gehasmiá¹ƒ, gehaá¹ƒ chÄ• denti taá¹ƒ sace.

cÄ• tumÄ• saccaye sabbo, tinto hoti akappiyo ||

<971> á¹• 21 yattakaá¹ƒ tattha tintaá¹ƒ tu, tattakaá¹ƒ hotyakappiyaá¹ƒ.

atintaá¹ƒ tattha yaá¹ƒ yaá¹ƒ tu, taá¹ƒ taá¹ƒ hoti hi kappiyaá¹ƒ ||

<972> á¹• 21 temito \Be 92/ vÄ• rinÄ• so ce, ekÄ• baddhova bhÅ«miyÄ• .

pathavÄ« ceva sÄ• jÄ• tÄ• , na vaá¹-á¹-ati tato paraá¹ƒ ||

<973> á¹• 21 abbhokÄ• se ca pÄ• kÄ• ro, ovaá¹-á¹-ho mattikÄ• mayo.

cÄ• tumÄ• saccaye ``jÄ• tÄ• , pathavÄ«â€™â€™ ti pavuccati ||

<974> á¹• 21 tattha laggaá¹ƒ rajaá¹ƒ saá¹‡haá¹ƒ, aghaá¹ƒsantova mattaso.

chupitvÄ• allahatthena, sace gaá¹‡hÄ• ti vaá¹-á¹-ati ||

<975> á¹• 21 sace iá¹-á¹-hakapÄ• kÄ• ro, yebhuyyakathale pana.

á¹-hÄ• ne tiá¹-á¹-hati so tasmÄ• , vikopeyya yathÄ• sukhaá¹ƒ ||

<976> á¹• 21 abbhokÄ• se á¹-hitaá¹ƒ thambhaá¹ƒ, cÄ• letvÄ• panito cito.

pathaviá¹ƒ tu vikopetvÄ• , gahetuá¹ƒ na ca vaá¹-á¹-ati ||

<977> á¹• 21 aÃ±Ã±ampi \Ne 81/ sukkharukkhaá¹ƒ vÄ• , khÄ• á¹‡ukaá¹ƒ vÄ• pi gaá¹‡hato

ayameva nayo doso, ujumuddharato na ca ||

<978> á¹• 21 pÄ• sÄ• á¹‡aá¹ƒ yadi vÄ• rukkhaá¹ƒ, uccÄ• letvÄ• pavaá¹-á¹-ati.

na doso suddhacittassa, sace pathavi bhijjati ||

<979> á¹• 21 phÄ• lentÄ• nampi dÄ• rÅ«ni, sÄ• khÄ• dÄ«ni ca kaá¸• á¸• hato.

ayameva nayo vutto, bhÅ«miyaá¹ƒ suddhacetaso ||

<980> á¹• 21 kaá¹‡á¹-akaá¹ƒ sÅ«cimaá¹-á¹-hiá¹ƒ vÄ• , khilaá¹ƒ vÄ• bhÅ«miyaá¹ƒ pana.

Ä• koá¹-etuá¹ƒ pavesetuá¹ƒ, bhikkhuno na ca vaá¹-á¹-ati ||

<981> á¹• 21 ``ahaá¹ƒ passÄ• vadhÄ• rÄ• ya, bhindissÄ• mÄ«â€™â€™ ti mediniá¹ƒ.

bhikkhussa pana passÄ• va-mevaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati ||

<982> á¹• 21 anÄ• patti karontassa, sace bhijjati medinÄ«.

samajjato samaá¹ƒ kÄ• tuá¹ƒ, ghaá¹ƒsituá¹ƒ na ca vaá¹-á¹-ati ||

<983> á¹• 21 pÄ• daá¹…guá¹-á¹-hena vÄ• bhÅ«miá¹ƒ, likhitumpi na vaá¹-á¹-ati.

bhindantena ca pÄ• dehi, tathÄ• caá¹…kamitumpi vÄ• ||

<984> á¹• 21 pathaviá¹ƒ allahatthena, chupitvÄ• sukhumaá¹ƒ rajaá¹ƒ.

aghaá¹ƒsanto gahetvÄ• ce, hatthaá¹ƒ dhovati vaá¹-á¹-ati ||

<985> á¹• 21 sayaá¹ƒ \Be 93/ dahati ce bhÅ«miá¹ƒ, dahÄ• peti parehi vÄ• .

Ä• pattantamaso pattaá¹ƒ, dahantassÄ• pi bhikkhuno ||

<986> á¹• 21 á¹-hÄ• nesu yattakesvaggiá¹ƒ, deti dÄ• peti vÄ• pana.

tattakÄ• neva bhikkhussa, honti pÄ• cittiyÄ• nipi ||

<987> á¹• 21 á¹-hapetuá¹ƒ bhikkhuno aggiá¹ƒ, bhÅ«miyaá¹ƒ na ca vaá¹-á¹-ati.

kapÄ• le pattapacane, á¹-hapetuá¹ƒ pana vaá¹-á¹-ati ||

<988> á¹• 21 aggiá¹ƒ upari dÄ• rÅ«naá¹ƒ, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati.

dahanto tÄ• ni gantvÄ• so, bhÅ«miá¹ƒ dahati ce pana ||

<989> á¹• 21 eseva ca nayo vutto, iá¹-á¹-hakÄ• vÄ• sakÄ• disu.

á¹-hapetuá¹ƒ iá¹-á¹-hakÄ• dÄ«naá¹ƒ, matthakesveva vaá¹-á¹-ati ||

<990> á¹• 21 kasmÄ• panÄ• ti ce? tesa-manupÄ• dÄ• nabhÄ• vato.

khÄ• á¹‡uke sukkharukkhe vÄ• , aggiá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-ati ||

<991> á¹• 21 anÄ• patti \Ne 82/ tiá¹‡ukkaá¹ƒ tu, gahetvÄ• pana gacchato.

á¸• ayhamÄ• ne tu hatthasmiá¹ƒ, sace pÄ• teti bhÅ«miyaá¹ƒ ||

<992> á¹• 21 puna taá¹ƒ patitaá¹-á¹-hÄ• ne, datvÄ• tassa panindhanaá¹ƒ.

aggiá¹ƒ vaá¹-á¹-ati kÄ• tunti, __mahÄ• paccariyaá¹ƒ_ rutaá¹ƒ ||

<993> á¹• 21 tassÄ• pathaviyaá¹ƒyeva, pathavÄ«ti ca saÃ±Ã±ino.

vimatissubhayatthÄ• pi, dukkaá¹-aá¹ƒ pariyÄ• putaá¹ƒ ||

<994> á¹• 21 anÄ• patti ``imaá¹ƒ jÄ• na, imamÄ• hara dehiâ€™â€™ ti.

vadantassa, sacittaÃ±ca, tisamuá¹-á¹-hÄ• nameva ca ||

pathavÄ«khaá¹‡anakathÄ• .

musÄ• vÄ• davaggo paá¹-hamo.

<995> á¹• 21 bhavantassa \Be 94/ ca bhÅ«tassa, bhÅ«tagÄ• massa bhikkhuno.

pÄ• tabyatÄ• nimittaá¹ƒ tu, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<996> á¹• 21 udakaá¹-á¹-ho thalaá¹-á¹-hoti, duvidho hoti so pana.

tilabÄ«jÄ• diko tattha, sapaá¹‡á¹‡opi apaá¹‡á¹‡ako ||

<997> á¹• 21 udakaá¹-á¹-hoti viÃ±Ã±eyyo, sabbo sevÄ• lajÄ• tiko.

vikopentassa taá¹ƒ sabbaá¹ƒ, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<998> á¹• 21 viyÅ«hitvÄ• tu hatthena, nhÄ• yituá¹ƒ pana vaá¹-á¹-ati.

hoti tassa ca sabbampi, á¹-hÄ• naÃ±hi sakalaá¹ƒ jalaá¹ƒ ||

<999> á¹• 21 udakena vinÄ• cecca, taá¹ƒ panuddharituá¹ƒ jalÄ• .

na ca vaá¹-á¹-ati bhikkhussa, á¹-hÄ• nasaá¹…kamanaÃ±hi taá¹ƒ ||

<1000> á¹• 21 udakenukkhipitvÄ• taá¹ƒ, pakkhipantassa vÄ• risu.

vaá¹-á¹-atÄ«ti ca niddiá¹-á¹-haá¹ƒ, sabbaaá¹-á¹-hakathÄ• supi ||

<1001> á¹• 21 jale vallitiá¹‡Ä• dÄ«ni, uddharantassa toyato.

vikopentassa vÄ• tattha, hoti pÄ• citti bhikkhuno ||

<1002> á¹• 21 parehuppÄ• á¹-itÄ• nettha, vikopentassa dukkaá¹-aá¹ƒ.

gacchanti hi yato tÄ• ni, bÄ«jagÄ• mena saá¹…gahaá¹ƒ ||

<1003> á¹• 21 thalaá¹-á¹-he \Ne 83/ chinnarukkhÄ• naá¹ƒ, á¹-hito haritakhÄ• á¹‡uko.

uddhaá¹ƒ vaá¸• á¸• hanako tassa, bhÅ«tagÄ• mena saá¹…gaho ||

<1004> á¹• 21 nÄ• á¸·ikerÄ• dikÄ• nampi, khÄ• á¹‡u uddhaá¹ƒ na vaá¸• á¸• hati.

tasmÄ• tassa kato hoti, bÄ«jagÄ• mena saá¹…gaho ||

<1005> á¹• 21 tathÄ• kadaliyÄ• khÄ• á¹‡u, phalitÄ• ya pakÄ• sito.

aphalitÄ• ya yo khÄ• á¹‡u, bhÅ«tagÄ• mena so mato ||

<1006> á¹• 21 phalitÄ• kadalÄ« yÄ• va, nÄ«lapaá¹‡á¹‡Ä• ca tÄ• va sÄ• .

naá¸·aveá¸·utiá¹‡Ä• dÄ«na-mayameva vinicchayo ||

<1007> á¹• 21 aggato \Be 95/ pana paá¹-á¹-hÄ• ya, yadÄ• yaá¹ƒ veá¸·u sussati.

tadÄ• saá¹…gahito hoti, bÄ«jagÄ• mena nÄ• maso ||

<1008> á¹• 21 indasÄ• lÄ• dirukkhÄ• naá¹ƒ, bÄ«jagÄ• mena saá¹…gaho.

chinditvÄ• á¹-hapitÄ• naá¹ƒ tu, viÃ±Ã±eyyo vinayaÃ±Ã±unÄ• ||

<1009> á¹• 21 maá¹‡á¸• apÄ• dÄ«namatthÄ• ya, nikkhaá¹‡anti ca te sace.

niggate mÅ«lapaá¹‡á¹‡asmiá¹ƒ, bhÅ«tagÄ• mena saá¹…gaho ||

<1010> á¹• 21 mÅ«lamattepi vÄ• yesaá¹ƒ, paá¹‡á¹‡amattepi vÄ• pana.

niggatepi kato tesaá¹ƒ, bÄ«jagÄ• mena saá¹…gaho ||

<1011> á¹• 21 sakandÄ• pana tÄ• laá¹-á¹-hi, bÄ«jagÄ• moti vuccati.

pattavaá¹-á¹-i yadÄ• nÄ«lÄ• , niggacchati tadÄ• na ca ||

<1012> á¹• 21 nÄ• á¸·ikeratacaá¹ƒ bhitvÄ• , dantasÅ«cÄ«va aá¹…kuro.

niggacchati tadÄ• sopi, bÄ«jagÄ• moti vuccati ||

<1013> á¹• 21 migasiá¹…gasamÄ• nÄ• ya, satiyÄ• pattavaá¹-á¹-iyÄ• .

aniggatepi mÅ«lasmiá¹ƒ, bhÅ«tagÄ• moti vuccati ||

<1014> á¹• 21 na honti haritÄ• yÄ• va, vÄ«hiÄ• dÄ«namaá¹…kurÄ• .

niggatesupi paá¹‡á¹‡esu, bÄ«jagÄ• mena saá¹…gaho ||

cattÄ• ro bhÄ• á¹‡avÄ• rÄ• niá¹-á¹-hitÄ• .

<1015> á¹• 21 ambajambuá¹-á¹-hikÄ• dÄ«na-meseva ca vinicchayo.

vandÄ• kÄ• vÄ• pi aÃ±Ã±aá¹ƒ vÄ• , rukkhe jÄ• yati yaá¹ƒ pana ||

<1016> á¹• 21 rukkhovassa \Ne 84/ siyÄ• á¹-hÄ• naá¹ƒ, vikopetuá¹ƒ na vaá¹-á¹-ati.

amÅ«lavalliÄ• dÄ«na-mayameva vinicchayo ||

<1017> á¹• 21 pÄ• kÄ• rÄ• dÄ«su sevÄ• lo, aggabÄ«janti vuccati.

yÄ• va dve tÄ«á¹‡i pattÄ• ni, na saÃ±jÄ• yanti tÄ• va so ||

<1018> á¹• 21 pattesu pana jÄ• tesu, vatthu pÄ• cittiyassa so.

ghaá¹ƒsitvÄ• pana taá¹ƒ tasmÄ• , apanetuá¹ƒ na vaá¹-á¹-ati ||

<1019> á¹• 21 sevÄ• le \Be 96/ bahi pÄ• nÄ«ya-ghaá¹-Ä• dÄ«naá¹ƒ tu dukkaá¹-aá¹ƒ.

abbohÄ• rova so anto, pÅ«vÄ• dÄ«supi kaá¹‡á¹‡akaá¹ƒ ||

<1020> á¹• 21 pÄ• sÄ• á¹‡adaddusevÄ• la-seleyyappabhutÄ«ni ca.

honti dukkaá¹-avatthÅ«ni, apattÄ• nÄ«ti niddise ||

<1021> á¹• 21 pupphitaá¹ƒ tu ahicchattaá¹ƒ, abbohÄ• rikataá¹ƒ gataá¹ƒ.

sace taá¹ƒ makuá¸·aá¹ƒ hoti, hoti dukkaá¹-avatthukaá¹ƒ ||

<1022> á¹• 21 rukkhe tacaá¹ƒ vikopetvÄ• , tathÄ• pappaá¹-ikampi ca.

niyyÄ• sampi panallasmiá¹ƒ, gahetuá¹ƒ na ca vaá¹-á¹-ati ||

<1023> á¹• 21 nuhiÄ• dÄ«su rukkhesu, tÄ• lapaá¹‡á¹‡Ä• dikesu vÄ• .

likhato tatthajÄ• tesu, pÄ• cittiyamudÄ«raye ||

<1024> á¹• 21 pupphaá¹ƒ paá¹‡á¸• upalÄ• saá¹ƒ vÄ• , phalaá¹ƒ vÄ• pakkameva vÄ• .

pÄ• tentassa ca cÄ• letvÄ• , pÄ• cittiyamudÄ«ritaá¹ƒ ||

<1025> á¹• 21 nÄ• metvÄ• phaliniá¹ƒ sÄ• khaá¹ƒ, dÄ• tuá¹ƒ vaá¹-á¹-ati gaá¹‡hato.

sayaá¹ƒ khÄ• ditukÄ• mo ce, dÄ• tumevaá¹ƒ na vaá¹-á¹-ati ||

<1026> á¹• 21 ukkhipitvÄ• paraá¹ƒ kaÃ±ci, gÄ• hÄ• petumpi vaá¹-á¹-ati.

pupphÄ• ni ocinantesu, ayameva vinicchayo ||

<1027> á¹• 21 yesaá¹ƒ ruhati rukkhÄ• naá¹ƒ, sÄ• khÄ• tesampi sÄ• khinaá¹ƒ.

kappiyaá¹ƒ tamakÄ• retvÄ• , vikopentassa dukkaá¹-aá¹ƒ ||

<1028> á¹• 21 ayameva nayo alla-siá¹…giverÄ• dikesupi.

dukkaá¹-aá¹ƒ bÄ«jagÄ• mesu, niddiá¹-á¹-hattÄ• mahesinÄ• ||

<1029> á¹• 21 ``rukkhaá¹ƒ chinda lataá¹ƒ chinda, kandaá¹ƒ mÅ«lampi uddhara.

uppÄ• á¹-ehÄ«â€™â€™ ti vattumpi, vaá¹-á¹-atevÄ• niyÄ• mato ||

<1030> á¹• 21 ``ambaá¹ƒ \Ne 85/ jambumpi nimbaá¹ƒ vÄ• , chinda bhinduddharÄ• â€™â€™

gahetvÄ• pana nÄ• mampi, vaá¹-á¹-atevÄ• niyÄ• mato ||

<1031> á¹• 21 ``imaá¹ƒ \Be 97/ rukkhaá¹ƒ imaá¹ƒ valliá¹ƒ, imaá¹ƒ challiá¹ƒ imaá¹ƒ lataá¹ƒ.

chinda bhindÄ• â€™â€™ ti vÄ• vattuá¹ƒ, niyametvÄ• na vaá¹-á¹-ati ||

<1032> á¹• 21 pÅ«retvÄ• ucchukhaá¹‡á¸• Ä• naá¹ƒ, pacchiyo Ä• haranti ce.

sabbameva kataá¹ƒ hoti, ekasmiá¹ƒ kappiye kate ||

<1033> á¹• 21 ekato pana baddhÄ• ni, ucchudÄ• rÅ«ni honti ce.

kappiyaá¹ƒ karonto pana, dÄ• ruá¹ƒ vijjhati vaá¹-á¹-ati ||

<1034> á¹• 21 valliyÄ• rajjuyÄ• vÄ• pi, yÄ• ya baddhÄ• ni tÄ• ni hi.

bhÄ• janena samÄ• nattÄ• , taá¹ƒ vijjhati na vaá¹-á¹-ati ||

<1035> á¹• 21 bhattaá¹ƒ maricapakkehi, missetvÄ• Ä• haranti ce.

ekasitthepi bhattassa, sace vijjhati vaá¹-á¹-ati ||

<1036> á¹• 21 ayameva nayo vutto, tilataá¹‡á¸• ulakÄ• disu.

ekÄ• baddhe kapitthepi, kaá¹-Ä• he kappiyaá¹ƒ kare ||

<1037> á¹• 21 kaá¹-Ä• haá¹ƒ yadi muÃ±citvÄ• , anto carati miÃ±jakaá¹ƒ.

bhindÄ• petvÄ• kapitthaá¹ƒ taá¹ƒ, kÄ• retabbaá¹ƒ tu kappiyaá¹ƒ ||

<1038> á¹• 21 abhÅ«tagÄ• mabÄ«jesu, bhÅ«tagÄ• mÄ• disaÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1039> á¹• 21 atathÄ• saÃ±Ã±ino tattha, asaÃ±ciccÄ• satissa ca.

ummattakÄ• dikÄ• naÃ±ca, anÄ• patti pakÄ• sitÄ• ||

<1040> á¹• 21 idaÃ±ca tisamuá¹-á¹-hÄ• naá¹ƒ, kriyaá¹ƒ saÃ±Ã±Ä• vimokkhakaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

bhÅ«tagÄ• makathÄ• .

<1041> á¹• 21 kate saá¹…ghena kammasmiá¹ƒ, aÃ±Ã±avÄ• davihesake.

tathÄ• puna karontassa, hoti pÄ• cittiyadvayaá¹ƒ ||

<1042> á¹• 21 tikapÄ• cittiyaá¹ƒ \Be 98/ dhamme, adhamme tikadukkaá¹-aá¹ƒ.

kamme aropite cevaá¹ƒ, vadantassa ca dukkaá¹-aá¹ƒ ||

<1043> á¹• 21 Ä• pattiá¹ƒ \Ne 86/ vÄ• pi Ä• pannaá¹ƒ, ajÄ• nantassa, ``bhaá¹‡á¸• anaá¹ƒ.

bhavissatÄ«â€™â€™ ti saÃ±Ã±issa, gilÄ• nassa na dosatÄ• ||

<1044> á¹• 21 adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

kriyÄ• kriyamidaá¹ƒ vuttaá¹ƒ, vedanÄ• dukkhavedanÄ• ||

aÃ±Ã±avÄ• dakathÄ• .

<1045> á¹• 21 ayasaá¹ƒ kattukÄ• mova, sammatassa hi bhikkhuno.

vadanto upasampanne, ujjhÄ• peti ca khÄ«yati ||

<1046> á¹• 21 tasmiá¹ƒ vatthudvaye tassa, hoti pÄ• cittiyadvayaá¹ƒ.

tikapÄ• cittiyaá¹ƒ dhamme, adhamme tikadukkaá¹-aá¹ƒ ||

<1047> á¹• 21 avaá¹‡á¹‡aá¹ƒnupasampanna-santike pana bhikkhuno.

asammatassa bhikkhussa, bhÄ• sato yassa kassaci ||

<1048> á¹• 21 sÄ• maá¹‡erassa vÄ• vaá¹‡á¹‡aá¹ƒ, sammatÄ• sammatassapi.

vadato dukkaá¹-aá¹ƒ hoti, yassa kassaci santike ||

<1049> á¹• 21 chandÄ• dÄ«naá¹ƒ vaseneva, karontaá¹ƒ bhaá¹‡ato pana.

anÄ• patti kriyÄ• sesa-manantarasamaá¹ƒ mataá¹ƒ ||

ujjhÄ• panakathÄ• .

<1050> á¹• 21 ajjhokÄ• se tu maÃ±cÄ• diá¹ƒ, attano vÄ• parassa vÄ• .

atthÄ• ya santharÄ• petvÄ• , santharitvÄ• pi vÄ• pana ||

<1051> á¹• 21 nevuddhareyya saá¹…ghassa, uddharÄ• peyya vÄ• na taá¹ƒ.

pakkamanto sace tassa, hoti pÄ• citti bhikkhuno ||

<1052> á¹• 21 vassike \Be 99/ caturo mÄ• se, sace devo na vassati.

ajjhokÄ• se tathÄ• cÄ• pi, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati ||

<1053> á¹• 21 yattha vassati hemante, cattÄ• ro aparepi ca.

á¹-hapetuá¹ƒ tattha maÃ±cÄ• diá¹ƒ, aá¹-á¹-ha mÄ• se na vaá¹-á¹-ati ||

<1054> á¹• 21 kÄ• kÄ• dÄ«naá¹ƒ nivÄ• sasmiá¹ƒ, rukkhamÅ«le kadÄ• cipi.

maÃ±cÄ• diá¹ƒ pana saá¹…ghassa, á¹-hapetuá¹ƒ na ca vaá¹-á¹-ati ||

<1055> á¹• 21 aÃ±Ã±assatthÄ• ya \Ne 87/ yaá¹ƒ kiÃ±ci, santhataá¹ƒ yadi saá¹…ghikaá¹ƒ.

yattha katthaci vÄ• á¹-hÄ• ne, yena kenaci bhikkhunÄ• ||

<1056> á¹• 21 yÄ• va so na nisÄ«deyya, ``gacchÄ• â€™â€™ ti na vadeyya vÄ• .

tÄ• va santhÄ• rakasseva, bhÄ• ro tanti pavuccati ||

<1057> á¹• 21 sace taá¹ƒ sÄ• maá¹‡erena, santharÄ• peti santhataá¹ƒ.

santharÄ• pitabhikkhussa, palibodhoti dÄ«pito ||

<1058> á¹• 21 santhataá¹ƒ bhikkhunÄ• taá¹ƒ ce, bhÄ• ro tasseva tÄ• va taá¹ƒ.

yÄ• va Ä• á¹‡Ä• pako tattha, Ä• gantvÄ• na nisÄ«dati ||

<1059> á¹• 21 bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• , Ä• rÄ• mikamupÄ• sakaá¹ƒ.

anÄ• pucchÄ• niyyÄ• tetvÄ• , saá¹…ghikaá¹ƒ sayanÄ• sanaá¹ƒ ||

<1060> á¹• 21 leá¸• á¸• uppÄ• tamatikkamma, gacchato paá¹-hame pade.

dukkaá¹-aá¹ƒ, dutiye vÄ• re, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<1061> á¹• 21 á¹-hatvÄ• bhojanasÄ• lÄ• yaá¹ƒ, vatvÄ• yo sÄ• maá¹‡erakaá¹ƒ.

asukasmiá¹ƒ divÄ• á¹-á¹-hÄ• ne, paÃ±Ã±Ä• pehÄ«ti maÃ±cakaá¹ƒ ||

<1062> á¹• 21 nikkhamitvÄ• sace tasmÄ• , á¹-hÄ• nÄ• aÃ±Ã±attha gacchati.

pÄ• duddhÄ• rena so bhikkhu, kÄ• retabboti dÄ«pito ||

<1063> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tikÄ• tÄ«tena satthunÄ• .

tathÄ• puggalike tena, dÄ«pitaá¹ƒ tikadukkaá¹-aá¹ƒ ||

<1064> á¹• 21 cimiliá¹ƒ taá¹-á¹-ikaá¹ƒ cammaá¹ƒ, phalakaá¹ƒ pÄ• dapuÃ±chaniá¹ƒ.

bhÅ«mattharaá¹‡akaá¹ƒ vÄ• pi, uttarattharaá¹‡ampi vÄ• ||

<1065> á¹• 21 dÄ• rumattikabhaá¹‡á¸• Ä• ni \Be 100/, pattÄ• dhÄ• rakameva vÄ• .

abbhokÄ• se á¹-hapetvÄ• taá¹ƒ, gacchato hoti dukkaá¹-aá¹ƒ ||

<1066> á¹• 21 sace Ä• raÃ±Ã±akenÄ• pi, anovasse ca no sati.

laggetvÄ• pana rukkhasmiá¹ƒ, gantabbaá¹ƒ tu yathÄ• sukhaá¹ƒ ||

<1067> á¹• 21 yathÄ• upacikÄ• dÄ«hi, na khajjati na lujjati.

tathÄ• katvÄ• pi taá¹ƒ sabbaá¹ƒ, gantuá¹ƒ pana ca vaá¹-á¹-ati ||

<1068> á¹• 21 anÄ• pattuddharÄ• petvÄ• , Ä• pucchitvÄ• pi gacchato.

attano santake ruddhe, Ä• padÄ• supi bhikkhuno ||

<1069> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo \Ne 88/ sabbe, kathinena samÄ• matÄ• .

kriyÄ• kriyamidaá¹ƒ vutta-mayameva visesatÄ• ||

paá¹-hamasenÄ• sanakathÄ• .

<1070> á¹• 21 bhisicimilikÄ• bhÅ«ma-ttharaá¹‡aá¹ƒ uttarattharaá¹ƒ.

taá¹-á¹-ikÄ• cammakhaá¹‡á¸• o ca, paccattharanisÄ«danaá¹ƒ ||

<1071> á¹• 21 santhÄ• ro tiá¹‡apaá¹‡á¹‡Ä• naá¹ƒ, seyyÄ• dasavidhÄ• siyÄ• .

sabbacchannaparicchanne, vihÄ• re bhikkhu yo pana ||

<1072> á¹• 21 etaá¹ƒ dasavidhaá¹ƒ seyyaá¹ƒ, santharitvÄ• pi vÄ• sayaá¹ƒ.

anuddharitvÄ• nÄ• pucchÄ• , atikkamati taá¹ƒ sace ||

<1073> á¹• 21 Ä• rÄ• massÅ«pacÄ• raá¹ƒ vÄ• , parikkhepaá¹ƒ panassa vÄ• .

paá¹-hame dukkaá¹-aá¹ƒ pÄ• de, pÄ• citti dutiye siyÄ• ||

<1074> á¹• 21 senÄ• sanassa seyyÄ• ya, ubhayesaá¹ƒ vinÄ• sato.

gacchato santharitvanto-gabbhe pÄ• citti vaá¹‡á¹‡itÄ• ||

<1075> á¹• 21 upacÄ• re vihÄ• rassa, dukkaá¹-aá¹ƒ maá¹‡á¸• apÄ• dike.

gacchato santharitvÄ• vÄ• , seyyÄ• mattaá¹ƒ vinÄ• sato ||

<1076> á¹• 21 tikapÄ• cittiyaá¹ƒ \Be 101/ vuttaá¹ƒ, saá¹…ghike dasavatthuke.

tathÄ• puggalike tassa, dÄ«pitaá¹ƒ tikadukkaá¹-aá¹ƒ ||

<1077> á¹• 21 anÄ• pattuddharitvÄ• vÄ• , Ä• pucchaá¹ƒ vÄ• pi gacchato.

palibuddhepi vÄ• Ã±Ã±ena, attano santakepi vÄ• ||

<1078> á¹• 21 sÄ• pekkhova ca gantvÄ• taá¹ƒ, tattha á¹-hatvÄ• pi pucchati.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, anantarasamÄ• matÄ• ||

dutiyasenÄ• sanakathÄ• .

<1079> á¹• 21 yo pubbupagataá¹ƒ bhikkhuá¹ƒ, jÄ• naá¹ƒ anupakhajja ca.

kappeyya saá¹…ghikÄ• vÄ• se, seyyaá¹ƒ pÄ• cittiyassa ce ||

<1080> á¹• 21 pÄ• dadhovanapÄ• sÄ• á¹‡Ä• , pavisantassa bhikkhuno.

yÄ• va taá¹ƒ maÃ±capÄ«á¹-haá¹ƒ vÄ• , nikkhamantassa vÄ• pana ||

<1081> á¹• 21 maÃ±capÄ«á¹-hakato \Ne 89/ yÄ• va, passÄ• vaá¹-á¹-hÄ• nameva tu.

etthantare idaá¹ƒ á¹-hÄ• naá¹ƒ, upacÄ• roti vuccati ||

<1082> á¹• 21 tattha bÄ• dhetukÄ• massa, upacÄ• re tu bhikkhuno.

dasasvaÃ±Ã±ataraá¹ƒ seyyaá¹ƒ, santharantassa dukkaá¹-aá¹ƒ ||

<1083> á¹• 21 nisÄ«dantassa vÄ• tattha, nipajjantassa vÄ• pana.

tathÄ• dvepi karontassa, hoti pÄ• cittiyadvayaá¹ƒ ||

<1084> á¹• 21 punappunaá¹ƒ karontassa, payogagaá¹‡anÄ• vasÄ• .

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, puggale tikadukkaá¹-aá¹ƒ ||

<1085> á¹• 21 vuttÅ«pacÄ• raá¹ƒ muÃ±citvÄ• , seyyaá¹ƒ santharatopi vÄ• .

vihÄ• rassÅ«pacÄ• re vÄ• , ajjhokÄ• sepi vÄ• pana ||

<1086> á¹• 21 santharÄ• payato vÄ• pi, tattha tassa nisÄ«dato.

sabbattha dukkaá¹-aá¹ƒ vuttaá¹ƒ, nivÄ• so ca nivÄ• rito ||

<1087> á¹• 21 anÄ• patti \Be 102/ gilÄ• nassa, sÄ«tÄ• duppÄ«á¸·itassa vÄ• .

Ä• padÄ• supi bhikkhussa, tathÄ• ummattakÄ• dino ||

<1088> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, paá¹-hamantimavatthunÄ• .

sadisÄ• ti ca viÃ±Ã±eyyÄ• , hotÄ«daá¹ƒ dukkhavedanaá¹ƒ ||

anupakhajjakathÄ• .

<1089> á¹• 21 vihÄ• rÄ• saá¹…ghikÄ• bhikkhuá¹ƒ, nikkaá¸• á¸• heyya sace pana.

nikkaá¸• á¸• hÄ• peyya vÄ• kuddho, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1090> á¹• 21 bahubhÅ«mÄ• pi pÄ• sÄ• dÄ• , payogenekakena yo.

nikkaá¸• á¸• heti sace tassa, ekÄ• pÄ• citti dÄ«pitÄ• ||

<1091> á¹• 21 á¹-hapetvÄ• ca á¹-hapetvÄ• ca, nikkaá¸• á¸• hantassa antarÄ• .

dvÄ• rÄ• naá¹ƒ gaá¹‡anÄ• yassa, honti pÄ• cittiyo pana ||

<1092> á¹• 21 ``nikkhamÄ• â€™â€™ ti vadantassa, vÄ• cÄ• yapi ayaá¹ƒ nayo.

Ä• á¹‡attiyÄ• khaá¹‡eyeva, Ä• á¹‡Ä• pentassa dukkaá¹-aá¹ƒ ||

<1093> á¹• 21 sace so sakimÄ• á¹‡atto, dvÄ• repi bahuke pana.

atikkÄ• meti ekÄ• va, bahukÄ• ni bahÅ«ni ce ||

<1094> á¹• 21 tassÅ«paá¹-á¹-hÄ• nasÄ• lÄ• di-vihÄ• rassÅ«pacÄ• rato \Ne 90/.

kÄ• yenapi ca vÄ• cÄ• ya, tathÄ• nikkaá¸• á¸• hanepi ca ||

<1095> á¹• 21 vihÄ• rassÅ«pacÄ• rÄ• vÄ• , vihÄ• rÄ• vÄ• pi cetaraá¹ƒ.

nikkaá¸• á¸• hantassa sabbesaá¹ƒ, parikkhÄ• rampi dukkaá¹-aá¹ƒ ||

<1096> á¹• 21 asambaddhesu bhikkhussa, parikkhÄ• resu paá¹‡á¸• ito.

vatthÅ«naá¹ƒ gaá¹‡anÄ• yassa, dukkaá¹-aá¹ƒ paridÄ«paye ||

<1097> á¹• 21 antevÄ• simalajjiá¹ƒ vÄ• , tathÄ• saddhivihÄ• rikaá¹ƒ.

nikkaá¸• á¸• hantassa ummattaá¹ƒ, sayaá¹ƒ ummattakassa ca ||

<1098> á¹• 21 attano \Be 103/ vasanaá¹-á¹-hÄ• nÄ• , tathÄ• vissÄ• sikassa vÄ• .

parikkhÄ• raÃ±ca vÄ• tesaá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<1099> á¹• 21 saá¹…ghÄ• rÄ• mÄ• pi sabbasmÄ• , tathÄ• kalahakÄ• rakaá¹ƒ.

idaá¹ƒ tu tisamuá¹-á¹-hÄ• naá¹ƒ, vedanÄ• dukkhavedanÄ• ||

nikkaá¸• á¸• hanakathÄ• .

<1100> á¹• 21 majjhimÄ• sÄ«saghaá¹-á¹-Ä• ya, vehÄ• sakuá¹-iyÅ«pari.

Ä• haccapÄ• dake maÃ±ce, pÄ«á¹-he vÄ• pana bhikkhuno ||

<1101> á¹• 21 nisÄ«dantassa vÄ• tasmiá¹ƒ, nipajjantassa vÄ• pana.

payogagaá¹‡anÄ• yeva, tassa pÄ• cittiyo siyuá¹ƒ ||

<1102> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, puggale tikadukkaá¹-aá¹ƒ.

heá¹-á¹-hÄ• aparibhoge vÄ• , sÄ«saghaá¹-á¹-Ä• ya vÄ• pana ||

<1103> á¹• 21 avehÄ• savihÄ• re vÄ• , attano santakepi vÄ• .

vissÄ• sikavihÄ• re vÄ• , na dosummattakÄ• dino ||

<1104> á¹• 21 yattha paá¹-Ä• á¹‡i vÄ• dinnÄ• , tattha á¹-hatvÄ• lageti vÄ• .

idameá¸·akalomena, samuá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ mataá¹ƒ ||

vehÄ• sakuá¹-ikathÄ• .

<1105> á¹• 21 yÄ• va dvÄ• rassa kosamhÄ• , aggaá¸·aá¹-á¹-hapanÄ• ya tu.

bhikkhunÄ• limpitabbaá¹ƒ vÄ• , lepÄ• petabbameva vÄ• ||

<1106> á¹• 21 Ã±eyyo \Ne 91/ Ä• lokasandhÄ«naá¹ƒ, parikammepyayaá¹ƒ nayo.

chadanassa dvattipariyÄ• yaá¹ƒ, á¹-hitena harite pana ||

<1107> á¹• 21 adhiá¹-á¹-heyyaá¹ƒ tato uddhaá¹ƒ, adhiá¹-á¹-heti sace pana.

tassa pÄ• cittiyaá¹ƒ hoti, dukkaá¹-aá¹ƒ tattha tiá¹-á¹-hato ||

<1108> á¹• 21 piá¹-á¹-hivaá¹ƒse \Be 104/ á¹-hito koci, chadanassa mukhavaá¹-á¹-iyÄ• .

yasmiá¹ƒ á¹-hÄ• ne á¹-hitaá¹ƒ bhikkhuá¹ƒ, olokento na passati ||

<1109> á¹• 21 tasmiá¹ƒ á¹-hÄ• ne pana á¹-hÄ• tuá¹ƒ, neva bhikkhussa vaá¹-á¹-ati.

vihÄ• rassa patantassa, patanokÄ• sato hi taá¹ƒ ||

<1110> á¹• 21 Å«nakadvattipariyÄ• ye, atirekoti saÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1111> á¹• 21 na doso dvattipariyÄ• ye, leá¹‡e tiá¹‡akuá¹-Ä«su vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

dvattipariyÄ• yakathÄ• .

<1112> á¹• 21 jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ toyaá¹ƒ, tiá¹‡aá¹ƒ vÄ• mattikampi vÄ• .

yadi siÃ±ceyya pÄ• citti, siÃ±cÄ• peyya parehi vÄ• ||

<1113> á¹• 21 acchinditvÄ• sace dhÄ• raá¹ƒ, mattikaá¹ƒ siÃ±cato pana.

ekasmimpi ghaá¹-e ekÄ• , pÄ• citti paridÄ«pitÄ• ||

<1114> á¹• 21 vicchindati sace dhÄ• raá¹ƒ, payogagaá¹‡anÄ• vasÄ• .

sammukhampi karontassa, mÄ• tikaá¹ƒ sandamÄ• nakaá¹ƒ ||

<1115> á¹• 21 ekÄ• va ce siyÄ• patti, divasampi ca sandatu.

bandhato tattha tatthassa, payogagaá¹‡anÄ• siyÄ• ||

<1116> á¹• 21 sace sakaá¹-apuá¹‡á¹‡ampi, mattikaá¹ƒ tiá¹‡ameva vÄ• .

udake pakkhipantassa, ekÄ• pÄ• citti ekato ||

<1117> á¹• 21 ekekaá¹ƒ pakkhipantassa, payogagaá¹‡anÄ• ya ce.

khayaá¹ƒ vÄ• Ä• vilattaá¹ƒ vÄ• , jalaá¹ƒ gacchati tÄ• dise ||

<1118> á¹• 21 ``siÃ±cÄ• hÄ«â€™â€™ ti vadantassa, hoti Ä• patti dukkaá¹-aá¹ƒ.

ekÄ• yÄ• á¹‡attiyÄ• ekÄ• , divasampi ca siÃ±cato ||

<1119> á¹• 21 appÄ• á¹‡e \Be 105/ \Ne 92/ udake suddhe, sappÄ• á¹‡amiti saÃ±Ã±ino.

sabbattha vimatissÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1120> á¹• 21 sabbatthÄ• pÄ• á¹‡asaÃ±Ã±issa, asaÃ±ciccÄ• satissa vÄ• .

ajÄ• nato anÄ• patti, tathÄ• ummattakÄ• dino ||

<1121> á¹• 21 sappÄ• á¹‡akattaá¹ƒ toyassa, sappÄ• á¹‡anti vijÄ• nanaá¹ƒ.

vinÄ• vadhakacittena, tiá¹‡Ä• dÄ«naá¹ƒ nisecanaá¹ƒ ||

<1122> á¹• 21 cattÄ• revassa aá¹…gÄ• ni, niddiá¹-á¹-hÄ• ni mahesinÄ• .

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

<1123> á¹• 21 idaá¹ƒ paá¹‡á¹‡attivajjaÃ±ca, ticittaÃ±cÄ• ti dÄ«pitaá¹ƒ.

idamevettha niddiá¹-á¹-haá¹ƒ, tassa cassa visesanaá¹ƒ ||

sappÄ• á¹‡akakathÄ• .

senÄ• sanavaggo dutiyo.

<1124> á¹• 21 bhikkhussÄ• á¹-á¹-haá¹…gayuttassa, bhikkhunovÄ• dasammuti.

idha Ã±atticatutthena, anuÃ±Ã±Ä• tÄ• mahesinÄ• ||

<1125> á¹• 21 yo tÄ• yÄ• sammato bhikkhu, garudhammehi aá¹-á¹-hahi.

ekaá¹ƒ sambahulÄ• vÄ• pi, bhikkhunisaá¹…ghameva vÄ• ||

<1126> á¹• 21 osÄ• rentova te dhamme, ovadeyya sace pana.

ovÄ• dapariyosÄ• ne, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1127> á¹• 21 aÃ±Ã±ena pana dhammena, ovadantassa dukkaá¹-aá¹ƒ.

ekatoupasampannaá¹ƒ, garudhammehi vÄ• tathÄ• ||

<1128> á¹• 21 bhikkhÅ«naá¹ƒ santikeyeva, upasampannabhikkhuniá¹ƒ.

tathÄ• , liá¹…gavipallÄ• se, pÄ• citteva pakÄ• sitÄ• ||

<1129> á¹• 21 sammatassÄ• pi \Be 106/ bhikkhussa, dukkaá¹-aá¹ƒ samudÄ«ritaá¹ƒ.

ovÄ• daá¹ƒ aniyÄ• detvÄ• , dhammenaÃ±Ã±ena bhÄ• sato ||

<1130> á¹• 21 ``samaggamhÄ• â€™â€™ ti vuttepi, aÃ±Ã±enovadato tathÄ• .

``vaggamhÄ• â€™â€™ ti ca vuttepi, garudhammehi dukkaá¹-aá¹ƒ ||

<1131> á¹• 21 agaá¹‡hantassa \Ne 93/ ovÄ• daá¹ƒ, apaccÄ• haratopi taá¹ƒ.

á¹-hapetvÄ• dukkaá¹-aá¹ƒ bÄ• laá¹ƒ, gilÄ• naá¹ƒ gamikaá¹ƒ siyÄ• ||

<1132> á¹• 21 adhamme pana kammasmiá¹ƒ, adhammanti ca saÃ±Ã±ino.

vagge bhikkhunisaá¹…ghasmiá¹ƒ, tikapÄ• cittiyaá¹ƒ siyÄ• ||

<1133> á¹• 21 tathÄ• vematikassÄ• pi, dhammakammanti saÃ±Ã±ino.

nava pÄ• cittiyo vuttÄ• , samaggepi ca tattakÄ• ||

<1134> á¹• 21 navakÄ• naá¹ƒ vasÄ• dvinnaá¹ƒ, aá¹-á¹-hÄ• rasa bhavanti tÄ• .

dukkaá¹-aá¹ƒ dhammakammepi, sattarasavidhaá¹ƒ siyÄ• ||

<1135> á¹• 21 ``osÄ• rehÄ«â€™â€™ ti vutto vÄ• , paÃ±haá¹ƒ puá¹-á¹-ho katheti vÄ• .

sikkhamÄ• nÄ• ya vÄ• neva, doso ummattakÄ• dino ||

<1136> á¹• 21 vÄ• cuggatÄ• va kÄ• tabbÄ• , paguá¹‡Ä• dvepi mÄ• tikÄ• .

suttantato ca cattÄ• ro, bhÄ• á¹‡avÄ• rÄ• pakÄ• sitÄ• ||

<1137> á¹• 21 eko parikathatthÄ• ya, kathÄ• maggo pakÄ• sito.

maá¹…galÄ• maá¹…galatthÄ• ya, tissoyevÄ• numodanÄ• ||

<1138> á¹• 21 uposathÄ• diatthÄ• ya, kammÄ• kammavinicchayo.

kammaá¹-á¹-hÄ• naá¹ƒ tathÄ• ekaá¹ƒ, uttamatthassa pÄ• pakaá¹ƒ ||

<1139> á¹• 21 ettakaá¹ƒ uggahetvÄ• na, paÃ±cavasso bahussuto.

muÃ±citvÄ• nissayaá¹ƒ kÄ• maá¹ƒ, vasituá¹ƒ labhatissaro ||

<1140> á¹• 21 vÄ• cuggatÄ• vibhaá¹…gÄ• dve, paguá¹‡Ä• byaÃ±janÄ• dito.

catÅ«svapi nikÄ• yesu, eko vÄ• potthakopi ca ||

<1141> á¹• 21 kammÄ• kammaÃ±ca vattÄ• ni, uggahetabbamettakaá¹ƒ.

sabbantimaparicchedo, dasavasso sace pana ||

<1142> á¹• 21 bahussuto \Be 107/ disÄ• mokkho, yenakÄ• maá¹ƒgamo siyÄ• .

parisaá¹ƒ labhate kÄ• maá¹ƒ, upaá¹-á¹-hÄ• petumissaro ||

<1143> á¹• 21 yassa sÄ• á¹-á¹-hakathaá¹ƒ sabbaá¹ƒ, vÄ• cuggaá¹ƒ piá¹-akattayaá¹ƒ.

soyaá¹ƒ bahussuto nÄ• ma, bhikkhunovÄ• dako siyÄ• ||

<1144> á¹• 21 assÄ• sammatatÄ• dÄ«ni \Ne 94/, tÄ«á¹‡i aá¹…gÄ• ni dÄ«paye.

padasodhammatulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

ovÄ• dakathÄ• .

<1145> á¹• 21 pÄ• citti garudhammehi, dhammenaÃ±Ã±ena vÄ• pana.

hotyatthaá¹…gate sÅ«riye, ovadantassa bhikkhuniá¹ƒ ||

<1146> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sammatassÄ• pi bhikkhuno.

ekatoupasampannaá¹ƒ, ovadantassa dukkaá¹-aá¹ƒ ||

<1147> á¹• 21 tathÄ• natthaá¹…gate sÅ«riye, gate atthanti saÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1148> á¹• 21 uddesÄ• dinayenassa, anÄ• patti pakÄ• sitÄ• .

anantarasamÄ• sesÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

atthaá¹…gatasÅ«riyakathÄ• .

<1149> á¹• 21 bhikkhuniá¹ƒ ovadantassa, gantvÄ• bhikkhunupassayaá¹ƒ.

garudhammehi aÃ±Ã±atra, kÄ• lÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<1150> á¹• 21 sace asammato hoti, hoti pÄ• cittiyadvayaá¹ƒ.

atthaá¹…gate ca sÅ«riye, sace vadati tÄ«á¹‡ipi ||

<1151> á¹• 21 aÃ±Ã±ena pana dhammena, vadato dukkaá¹-advayaá¹ƒ.

ekaá¹ƒ pÄ• cittiyaá¹ƒ hoti, bhikkhuno rattihetukaá¹ƒ ||

<1152> á¹• 21 sammatassÄ• pi bhikkhussa, hoti pÄ• cittiyadvayaá¹ƒ.

garudhammanidÄ• nassa, sammatattÄ• abhÄ• vato ||

<1153> á¹• 21 tassevaÃ±Ã±ena \Be 108/ dhammena, ovadantassa dukkaá¹-aá¹ƒ.

sammatattÄ• anÄ• patti, ekÄ• pÄ• citti rattiyaá¹ƒ ||

<1154> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, dukkaá¹-aá¹ƒ itaradvaye.

ekatoupasampannaá¹ƒ, ovadantassa dukkaá¹-aá¹ƒ ||

<1155> á¹• 21 tathÄ• aÃ±Ã±ena dhammena, gantvÄ• bhikkhunupassayaá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

bhikkhunupassayakathÄ• .

<1156> á¹• 21 cÄ«varÄ• dÄ«namatthÄ• ya \Ne 95/, ovadantÄ«ti bhikkhuniá¹ƒ.

vadato sammate bhikkhu, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1157> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tatheva tikadukkaá¹-aá¹ƒ.

saá¹…ghenÄ• sammataá¹ƒ bhikkhuá¹ƒ, vadantassa ca dukkaá¹-aá¹ƒ ||

<1158> á¹• 21 tathevÄ• nupasampannaá¹ƒ, sammataá¹ƒ vÄ• asammataá¹ƒ.

na doso Ä• misatthÄ• ya, ovadantassa bhÄ• sato ||

<1159> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• .

idaÃ±hi tisamuá¹-á¹-hÄ• naá¹ƒ, vedanÄ• dukkhavedanÄ• ||

Ä• misakathÄ• .

<1160> á¹• 21 sace bhikkhuniyÄ• bhikkhu, dadeyya pana cÄ«varaá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya pÄ• citti, á¹-hapetvÄ• pÄ• rivattakaá¹ƒ ||

<1161> á¹• 21 cÄ«varassa paá¹-iggÄ• ha-sikkhÄ• padasamo nayo.

avaseso mato saddhiá¹ƒ, samuá¹-á¹-hÄ• nÄ• dinÄ• pana ||

<1162> á¹• 21 tattha bhikkhuniyÄ• dinnaá¹ƒ, cÄ«varaá¹ƒ idha bhikkhunÄ• .

tattha nissaggiyaá¹ƒ suddha-pÄ• citti idha sÅ«citÄ• ||

cÄ«varadÄ• nakathÄ• .

<1163> á¹• 21 cÄ«varaá¹ƒ \Be 109/ yo hi sibbeyya, sibbÄ• peyya parena vÄ• .

aÃ±Ã±Ä• tikÄ• ya pÄ• citti, hoti bhikkhuniyÄ• pana ||

<1164> á¹• 21 yaá¹ƒ vÄ• nivÄ• situá¹ƒ sakkÄ• , yaá¹ƒ vÄ• pÄ• rupanÅ«pagaá¹ƒ.

cÄ«varanti adhippeto, idamettha mahesinÄ• ||

<1165> á¹• 21 sayaá¹ƒ sÅ«ciá¹ƒ pavesetvÄ• , sibbantassa ca bhikkhuno.

sÅ«cinÄ«haraá¹‡e tassa, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<1166> á¹• 21 satakkhattumpi vijjhitvÄ• , sakiá¹ƒ nÄ«harato pana.

ekaá¹ƒ pÄ• cittiyaá¹ƒ vuttaá¹ƒ, payogassa vasÄ• bahÅ« ||

<1167> á¹• 21 ``sibbÄ• â€™â€™ ti pana Ä• á¹‡atto, avisesena bhikkhunÄ• .

niá¹-á¹-hÄ• peti sace sabbaá¹ƒ, ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<1168> á¹• 21 ``yamettha \Ne 96/ cÄ«vare kammaá¹ƒ, bhÄ• ro sabbaá¹ƒ tavÄ• â€™â€™ t

Ä• á¹‡atto bhikkhunÄ• sabbaá¹ƒ, niá¹-á¹-hÄ• peti sace pana ||

<1169> á¹• 21 bhikkhussÄ• á¹‡Ä• pakasseva, ekÄ• yÄ• á¹‡attiyÄ• pana.

honti pÄ• cittiyÄ• patti, anekÄ• rÄ• pathe pathe ||

<1170> á¹• 21 punappunÄ• á¹‡Ä• pentassa, anekÄ• á¹‡attiyaá¹ƒ pana.

kÄ• hi nÄ• ma kathÄ• atthi? tikapÄ• cittiyaá¹ƒ siyÄ• ||

<1171> á¹• 21 Ã±Ä• tikÄ• ya ca aÃ±Ã±Ä• ti-saÃ±Ã±issa vimatissa vÄ• .

ekatoupasampanna-cÄ«vare dukkaá¹-aá¹ƒ siyÄ• ||

<1172> á¹• 21 á¹-hapetvÄ• cÄ«varaá¹ƒ aÃ±Ã±aá¹ƒ, parikkhÄ• raÃ±ca sibbato.

anÄ• patti viniddiá¹-á¹-hÄ• , sikkhamÄ• nÄ• dikÄ• yapi ||

<1173> á¹• 21 saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ, kriyaá¹ƒ paá¹‡á¹‡attivajjakaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

cÄ«varasibbanakathÄ• .

<1174> á¹• 21 bhikkhu \Be 110/ bhikkhuniyÄ• saddhiá¹ƒ, saá¹ƒvidhÄ• ya panekato.

paá¹-ipajjeyya maggaá¹ƒ ce, aÃ±Ã±atra samayÄ• idha ||

<1175> á¹• 21 gÄ• mantarokkame vÄ• pi, addhayojanatikkame.

agÄ• make araÃ±Ã±e vÄ• , hoti Ä• patti bhikkhuno ||

<1176> á¹• 21 etthÄ• kappiyabhÅ«maá¹-á¹-ho, saá¹ƒvidhÄ• naá¹ƒ karoti yo.

saá¹ƒvidhÄ• nanimittaá¹ƒ tu, dukkaá¹-aá¹ƒ tassa dÄ«pitaá¹ƒ ||

<1177> á¹• 21 saá¹ƒvidhÄ• naá¹ƒ karontassa, á¹-hatvÄ• kappiyabhÅ«miyaá¹ƒ.

saá¹ƒvidhÄ• nanimittaá¹ƒ tu, na vadantassa dukkaá¹-aá¹ƒ ||

<1178> á¹• 21 ubhayatthÄ• pi pÄ• citti, gacchantasseva bhikkhuno.

anantarassa gÄ• massa, upacÄ• rokkame siyÄ• ||

<1179> á¹• 21 tatrÄ• pi paá¹-hame pÄ• de, dukkaá¹-aá¹ƒ samudÄ«ritaá¹ƒ.

dutiye padavÄ• rasmiá¹ƒ, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<1180> á¹• 21 antarÄ• saá¹ƒvidhÄ• nepi, bhikkhuno dukkaá¹-aá¹ƒ siyÄ• .

dvÄ• ramaggavisaá¹…kete, sati cÄ• patti vuccati ||

<1181> á¹• 21 asaá¹ƒvidahite \Ne 97/ kÄ• le, vidahitoti saÃ±Ã±ino.

bhikkhusseva vidhÄ• nasmiá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1182> á¹• 21 samaye vidahitvÄ• vÄ• , visaá¹…ketena gacchato.

Ä• padÄ• su anÄ• patti, tathÄ• ummattakÄ• dino ||

<1183> á¹• 21 idaá¹ƒ catusamuá¹-á¹-hÄ• naá¹ƒ, kÄ• yato kÄ• yavÄ• cato.

kÄ• yacittÄ• samuá¹-á¹-hÄ• ti, kÄ• yavÄ• cÄ• dikattayÄ• ||

saá¹ƒvidhÄ• nakathÄ• .

<1184> á¹• 21 ekamujjavaniá¹ƒ nÄ• vaá¹ƒ, tathÄ• ojavanimpi vÄ• .

abhirÅ«heyya pÄ• citti, saddhiá¹ƒ bhikkhuniyÄ• sace ||

<1185> á¹• 21 sagÄ• matÄ«rapassena \Be 111/, gÄ• mantaravasena vÄ• .

agÄ• matÄ«rapassena, gamane addhayojane ||

<1186> á¹• 21 tathÄ• yojanavitthiá¹‡á¹‡a-nadÄ«majjhena gacchato.

addhayojanasaá¹…khÄ• ya, honti pÄ• cittiyo pana ||

<1187> á¹• 21 yathÄ• sukhaá¹ƒ samuddasmiá¹ƒ, sabbaaá¹-á¹-hakathÄ• su hi.

nadiyaá¹ƒyeva Ä• patti, na samudde vicÄ• ritÄ• ||

<1188> á¹• 21 titthasampÄ• danatthÄ• ya, uddhaá¹ƒ vÄ• nadiyÄ• adho.

sace haranti taá¹ƒyuttÄ• , anÄ• patti pakÄ• sitÄ• ||

<1189> á¹• 21 tathÄ• saá¹ƒvidahitvÄ• vÄ• , tiriyaá¹ƒ taraá¹‡Ä• ya vÄ• .

Ä• padÄ• su viseso hi, anantarasamo mato ||

nÄ• vÄ• bhiruhanakathÄ• .

<1190> á¹• 21 Ã±atvÄ• bhikkhuniyÄ• bhattaá¹ƒ, bhuÃ±jato paripÄ• citaá¹ƒ.

hitvÄ• gihisamÄ• rambhaá¹ƒ, hoti pÄ• citti bhikkhuno ||

<1191> á¹• 21 bhojanaá¹ƒ paÃ±cadhÄ• vuttaá¹ƒ, gahaá¹‡e tassa dukkaá¹-aá¹ƒ.

ajjhohÄ• resu sabbesu, tassa pÄ• cittiyo siyuá¹ƒ ||

<1192> á¹• 21 santakaá¹ƒ Ã±Ä• takÄ• dÄ«naá¹ƒ, gihisampÄ• ditampi vÄ• .

vinÄ• bhikkhuniyÄ• doso, bhuÃ±jato paripÄ• citaá¹ƒ ||

<1193> á¹• 21 paripÄ• citasaÃ±Ã±issa \Ne 98/, bhikkhussÄ• paripÄ• cite.

ubhosu vimatissÄ• pi, hoti sabbattha dukkaá¹-aá¹ƒ ||

<1194> á¹• 21 ekatoupasampanna-paripÄ• citabhojanaá¹ƒ.

ajjhohÄ• ravaseneva, dukkaá¹-aá¹ƒ paribhuÃ±jato ||

<1195> á¹• 21 aÃ±Ã±aá¹ƒ vÄ• pana yaá¹ƒ kiÃ±ci, á¹-hapetvÄ• paÃ±cabhojanaá¹ƒ.

bhuÃ±jantassa anÄ• patti, yÄ• gukhajjaphalÄ• dikaá¹ƒ ||

<1196> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo \Be 112/ tulyÄ• , paá¹-hamantimavatthunÄ• .

idaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ tu, ticittaÃ±ca tivedanaá¹ƒ ||

paripÄ• citakathÄ• .

<1197> á¹• 21 dutiyÄ• niyateneva, dasamaá¹ƒ sadisaá¹ƒ mataá¹ƒ.

idaá¹ƒ sikkhÄ• padaá¹ƒ sabbaá¹ƒ, samuá¹-á¹-hÄ• nanayÄ• dinÄ• ||

rahonisajjakathÄ• .

bhikkhunivaggo tatiyo.

<1198> á¹• 21 eko Ä• vasatho piá¹‡á¸• o, agilÄ• nena bhikkhunÄ• .

bhuÃ±jitabbo tato uddhaá¹ƒ, pÄ• citti paribhuÃ±jato ||

<1199> á¹• 21 anodisseva paÃ±Ã±atte, yÄ• vadattheva bhikkhunÄ• .

bhuÃ±jitabbaá¹ƒ sakiá¹ƒ tattha, tato uddhaá¹ƒ na vaá¹-á¹-ati ||

<1200> á¹• 21 dutiye divase tattha, gahaá¹‡e dukkaá¹-aá¹ƒ mataá¹ƒ.

ajjhohÄ• resu sabbesu, tassa pÄ• cittiyo matÄ• ||

<1201> á¹• 21 kulenekena paÃ±Ã±atte, saha nÄ• nÄ• kulehi vÄ• .

nÄ• nekaá¹-á¹-hÄ• nabhedesu, ekabhÄ• gova vaá¹-á¹-ati ||

<1202> á¹• 21 nÄ• nÄ• á¹-á¹-hÄ• nesu paÃ±Ã±atto, yo ca, nÄ• nÄ• kulehi vÄ• .

bhuÃ±jato pana sabbattha, na doso paá¹-ipÄ• á¹-iyÄ• ||

<1203> á¹• 21 paá¹-ipÄ• á¹-imasesena, khepetvÄ• puna bhuÃ±jato.

Ä• dito pana paá¹-á¹-hÄ• ya, na ca kappati bhikkhuno ||

<1204> á¹• 21 anÄ• patti \Ne 99/ gilÄ• nassa, Ä• gacchantassa gacchato.

odissapi ca paÃ±Ã±atte, paritte bhuÃ±jato sakiá¹ƒ ||

<1205> á¹• 21 yÄ• guÄ• dÄ«ni \Be 113/ niccampi, bhuÃ±jituá¹ƒ pana vaá¹-á¹-ati.

sesameá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ samaá¹ƒ ||

Ä• vasathakathÄ• .

<1206> á¹• 21 aÃ±Ã±atra samayÄ• vuttÄ• , pÄ• citti gaá¹‡abhojane.

gaá¹‡oti pana niddiá¹-á¹-hÄ• , cattÄ• ro vÄ• tatuttariá¹ƒ ||

<1207> á¹• 21 yaá¹ƒ nimantanato vÄ• pi, laddhaá¹ƒ viÃ±Ã±attitopi vÄ• .

bhojanaá¹ƒ pana paÃ±cannaá¹ƒ, hoti aÃ±Ã±ataraá¹ƒ idha ||

<1208> á¹• 21 bhojanÄ• nampi paÃ±cannaá¹ƒ, gahetvÄ• nÄ• mameva tu.

nimanteti sace bhikkhÅ«, cattÄ• ro bahukepi vÄ• ||

<1209> á¹• 21 ``odanaá¹ƒ bhojanaá¹ƒ bhattaá¹ƒ, sampaá¹-icchatha gaá¹‡hathaâ€™â€™.

iti vevacaneheva, atha bhÄ• santarena vÄ• ||

<1210> á¹• 21 tato tassa ca te bhikkhÅ«, sÄ• diyitvÄ• nimantanaá¹ƒ.

ekato nÄ• nato vÄ• ce, gantvÄ• gaá¹‡hanti ekato ||

<1211> á¹• 21 sabbesaá¹ƒ hoti pÄ• citti, gaá¹‡abhojanakÄ• raá¹‡Ä• .

ekato gahaá¹‡aá¹ƒ ettha, gaá¹‡abhojanakÄ• raá¹‡aá¹ƒ ||

<1212> á¹• 21 ekato nÄ• nato vÄ• pi, gamanaá¹ƒ bhojanampi vÄ• .

kÄ• raá¹‡anti na taá¹ƒ viÃ±Ã±Å«, bhaá¹‡anti gaá¹‡abhojane ||

<1213> á¹• 21 sacepi odanÄ• dÄ«naá¹ƒ, gahetvÄ• nÄ• mameva vÄ• .

ekato nÄ• nato vÄ• pi, viÃ±Ã±Ä• petvÄ• manussake ||

<1214> á¹• 21 nÄ• nato vekato gantvÄ• , sace gaá¹‡hanti ekato.

evampi pana hotÄ«ti, vaá¹‡á¹‡itaá¹ƒ gaá¹‡abhojanaá¹ƒ ||

<1215> á¹• 21 duvidhassÄ• pi etassa, paá¹-iggahaá¹‡akÄ• raá¹‡Ä• .

dukkaá¹-aá¹ƒ hoti pÄ• citti, ajjhohÄ• resu dÄ«pitÄ• ||

<1216> á¹• 21 samayesu \Be 114/ anÄ• patti, sattasvapi pakÄ• sitÄ• .

gahetvÄ• ekato dvinnaá¹ƒ, tiá¹‡á¹‡aá¹ƒ vÄ• bhuÃ±jataá¹ƒ tathÄ• ||

<1217> á¹• 21 muninÄ• nupasampanna-cÄ• ripattÄ• nimantitÄ• \Ne 100/.

catutthe ekato katvÄ• pi, gaá¹‡abhedo pakÄ• sito ||

<1218> á¹• 21 neva samayaladdhÄ• naá¹ƒ, vasenapi hi sabbaso.

gaá¹‡abhedo panÄ• patti, veditabbÄ• vibhÄ• vinÄ• ||

<1219> á¹• 21 bhojanÄ• naÃ±ca paÃ±cannaá¹ƒ, vasena gaá¹‡abhojane.

nattheva ca visaá¹…ketaá¹ƒ, yÄ• guÄ• dÄ«su taá¹ƒ siyÄ• ||

<1220> á¹• 21 gaá¹‡abhojanasaÃ±Ã±issa, bhikkhussÄ• gaá¹‡abhojane.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1221> á¹• 21 bhojanÄ• ni ca paÃ±ceva, á¹-hapetvÄ• yÄ• guÄ• disu.

anÄ• pattÄ«ti Ã±Ä• tabbÄ• , niccabhattÄ• dikesupi ||

<1222> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, samuá¹-á¹-hÄ• nÄ• dinÄ• pana.

idaá¹ƒ eá¸·akalomena, sadisanti pakÄ• sitaá¹ƒ ||

gaá¹‡abhojanakathÄ• .

<1223> á¹• 21 bahÅ«hi yo bhikkhu manussakehi.

nimantito paÃ±cahi bhojanehi.

hitvÄ• sace pubbanimantanÄ• ya.

vikappanaá¹ƒ paÃ±casu yassa kassa ||

<1224> á¹• 21 pacchÄ• nimantitaá¹ƒ bhattaá¹ƒ, tathÄ• uppaá¹-ipÄ• á¹-iyÄ• .

bhuÃ±jato ekasitthampi, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1225> á¹• 21 bhojanÄ• naá¹ƒ tu paÃ±cannaá¹ƒ, yena kena nimantito.

taá¹ƒ á¹-hapetvÄ• sace aÃ±Ã±aá¹ƒ, bhojanaá¹ƒ paribhuÃ±jati ||

<1226> á¹• 21 tesameva \Be 115/ ca paÃ±cannaá¹ƒ, bhojanÄ• naá¹ƒ mahesinÄ• .

etaá¹ƒ paramparaá¹ƒ nÄ• ma, bhojanaá¹ƒ paridÄ«pitaá¹ƒ ||

<1227> á¹• 21 yattha khÄ«raá¹ƒ rasaá¹ƒ vÄ• pi, Ä• kiranti sace pana.

yena ajjhotthaá¹-aá¹ƒ bhattaá¹ƒ, sabbamekarasaá¹ƒ siyÄ• ||

<1228> á¹• 21 koá¹-ito pana paá¹-á¹-hÄ• ya, saá¹ƒsaá¹-á¹-haá¹ƒ paribhuÃ±jato.

anÄ• pattÄ«ti niddiá¹-á¹-haá¹ƒ, __mahÄ• paccariyaá¹ƒ_ pana ||

<1229> á¹• 21 paramparanti \Ne 101/ saÃ±Ã±Ä• ya, aparamparabhojane.

tattha vematikassÄ• pi, dukkaá¹-aá¹ƒ paribhuÃ±jato ||

<1230> á¹• 21 sakalenapi gÄ• mena, pÅ«gena nigamena vÄ• .

nimantitassa vÄ• nicca-bhatte doso na vijjati ||

<1231> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinenÄ• dinÄ• samÄ• .

kriyÄ• kriyamidaá¹ƒ vuttaá¹ƒ, bhojanaÃ±cÄ• vikappanaá¹ƒ ||

paramparabhojanakathÄ• .

<1232> á¹• 21 pÅ«vÄ• paheá¹‡akatthÄ• ya, paá¹-iyattÄ• sace pana.

pÄ• theyyatthÄ• ya manthÄ• vÄ• , ye hi tattha ca bhikkhunÄ• ||

<1233> á¹• 21 dvattipattÄ• gahetabbÄ• , pÅ«rÄ• pÅ«vehi sattuhi.

tato ce uttariá¹ƒ tassa, hoti pÄ• citti gaá¹‡hato ||

<1234> á¹• 21 gahetvÄ• nikkhamantena, ``dvattipattÄ• mayÄ• idha.

gahitÄ• pana pÅ«vÄ• â€™â€™ ti, bhikkhuá¹ƒ disvÄ• vade budho ||

<1235> á¹• 21 ``mÄ• kho tvaá¹ƒ paá¹-igaá¹‡hÄ• â€™â€™ ti, avadantassa dukkaá¹-aá¹ƒ.

gaá¹‡hatopi ca taá¹ƒ sutvÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1236> á¹• 21 Å«nakadvattipattesu, atirekoti saÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1237> á¹• 21 yena \Be 116/ tattha tayo laddhÄ• , pattapÅ«rÄ• tato pana.

dve saá¹…ghassa padÄ• tabbÄ• , dve ce eko, na ekato ||

<1238> á¹• 21 apaheá¹‡akapÄ• theyyaá¹ƒ, avasesampi vÄ• tato.

santakaá¹ƒ Ã±Ä• takÄ• dÄ«naá¹ƒ, dentÄ• nampi tadÅ«nakaá¹ƒ ||

<1239> á¹• 21 gaá¹‡hatopi anÄ• patti, tathÄ• ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

kÄ• á¹‡amÄ• tukathÄ• .

<1240> á¹• 21 aÃ±Ã±ena pana paÃ±cannaá¹ƒ, bhojanÄ• naá¹ƒ pavÄ• rito.

pÄ• cittinatirittaá¹ƒ ce, puna bhuÃ±jati bhojanaá¹ƒ ||

<1241> á¹• 21 asanaá¹ƒ \Ne 102/ bhojanaÃ±ceva, hatthapÄ• sÄ• bhihÄ• ratÄ• .

kÄ• yavÄ• cÄ• paá¹-ikkhepo, paÃ±caá¹…gehi pavÄ• raá¹‡Ä• ||

<1242> á¹• 21 odano sattu kummÄ• so, maccho maá¹ƒsanti sabbaso.

nippapaÃ±cena niddiá¹-á¹-haá¹ƒ, bhojanaá¹ƒ paÃ±cadhÄ• mataá¹ƒ ||

<1243> á¹• 21 __odano_ tattha sattannaá¹ƒ, dhaÃ±Ã±Ä• naá¹ƒ odano mato.

bhajjitÄ• naá¹ƒ tu dhaÃ±Ã±Ä• naá¹ƒ, cuá¹‡á¹‡aá¹ƒ __ ``sattÅ«â€™â€™ _ti vuccati ||

<1244> á¹• 21 __kummÄ• so_ yavakummÄ• so, __maccho_ vuccati odako.

__maá¹ƒsa_mpi kappiyamaá¹ƒsaá¹ƒ, ayamettha vinicchayo ||

<1245> á¹• 21 sÄ• li vÄ«hi yavo kaá¹…gu, varako godhumo tathÄ• .

kudrÅ«sakoti sattete, dhaÃ±Ã±Ä• dhaÃ±Ã±ena desitÄ• ||

<1246> á¹• 21 sÄ• mÄ• kÄ• ditiá¹‡aá¹ƒ sabbaá¹ƒ, kudrÅ«seneva dÄ«pitaá¹ƒ.

nÄ«vÄ• ro sÄ• liyaá¹ƒ vutto, varake varakacorako ||

<1247> á¹• 21 sattannaá¹ƒ pana dhaÃ±Ã±Ä• naá¹ƒ, odano yÄ• gu vÄ• pana.

aá¹…gasampattiyÄ• yuttÄ• , saÃ±janeti pavÄ• raá¹‡aá¹ƒ ||

<1248> á¹• 21 hatthena \Be 117/ gahitokÄ• se, odhiá¹ƒ dasseti yÄ• pana.

yÄ• gusÄ• idha sabbÄ• pi, odanoti pavuccati ||

<1249> á¹• 21 abbhuá¹‡hÄ• pana yÄ• yÄ• gu, uddhanoropitÄ• tanu.

sace odhiá¹ƒ na dasseti, na janeti pavÄ• raá¹‡aá¹ƒ ||

<1250> á¹• 21 puna sÄ• sÄ«talÄ«bhÅ«tÄ• , ghanabhÄ• vaá¹ƒ gatÄ• sace.

odhiá¹ƒ dasseti so pubbe, tanubhÄ• vo na rakkhati ||

<1251> á¹• 21 takkadhaÃ±Ã±arasÄ• dÄ«ni, Ä• ropetvÄ• bahÅ«nipi.

phalapaá¹‡á¹‡akaá¸·Ä«rÄ• ni, pakkhipitvÄ• na tattha ca ||

<1252> á¹• 21 taá¹‡á¸• ule muá¹-á¹-himattepi, pakkhipitvÄ• pacanti ce.

odhiá¹ƒ pana ca dasseti, saÃ±janeti pavÄ• raá¹‡aá¹ƒ ||

<1253> á¹• 21 rase dhaÃ±Ã±arase khÄ«re, vÄ• kiritvÄ• na odanaá¹ƒ.

``yÄ• guá¹ƒ gaá¹‡hatha, yÄ• guâ€™â€™ nti, vatvÄ• denti sace pana ||

<1254> á¹• 21 kiÃ±cÄ• pi tanukÄ• hoti, saÃ±janeti pavÄ• raá¹‡aá¹ƒ.

taá¹ƒ pacitvÄ• sace denti, yÄ• gusaá¹…gahitÄ• pana ||

<1255> á¹• 21 chupanti \Ne 103/ macchamaá¹ƒsaá¹ƒ vÄ• , tanukÄ• yapi yÄ• guyÄ• .

sace sÄ• sapamattampi, paÃ±Ã±Ä• yati pavÄ• raá¹‡aá¹ƒ ||

<1256> á¹• 21 macchamaá¹ƒsaraso suddho, saá¹ƒsatto rasayÄ• gu vÄ• .

na cÄ• kappiyamaá¹ƒsaá¹ƒ vÄ• , saÃ±janeti pavÄ• raá¹‡aá¹ƒ ||

<1257> á¹• 21 á¹-hapetvÄ• vuttadhaÃ±Ã±Ä• naá¹ƒ, odanaá¹ƒ pana sabbaso.

veá¸·utaá¹‡á¸• ulakÄ• dÄ«naá¹ƒ, na pavÄ• reti odano ||

<1258> á¹• 21 puthukÄ• vÄ• tato tÄ• hi, katabhattampi sattupi.

suddhÄ• na pana pÅ«vÄ• vÄ• , pavÄ• renti kadÄ• cipi ||

<1259> á¹• 21 kharapÄ• kena bhaá¹-á¹-hÄ• naá¹ƒ, vÄ«hÄ«naá¹ƒ taá¹‡á¸• ule pana.

koá¹-á¹-etvÄ• denti taá¹ƒ cuá¹‡á¹‡aá¹ƒ, sattusaá¹…gahitaá¹ƒ mataá¹ƒ ||

<1260> á¹• 21 bhajjitÄ• naá¹ƒ \Be 118/ tu vÄ«hÄ«naá¹ƒ, na pavÄ• renti taá¹‡á¸• ulÄ• .

tesaá¹ƒ pana ca yaá¹ƒ cuá¹‡á¹‡aá¹ƒ, taá¹ƒ janeti pavÄ• raá¹‡aá¹ƒ ||

<1261> á¹• 21 kharapÄ• kena bhaá¹-á¹-hÄ• naá¹ƒ, vÄ«hÄ«naá¹ƒ kuá¹‡á¸• akampi ca.

sattunaá¹ƒ modako vÄ• pi, saÃ±janeti pavÄ• raá¹‡aá¹ƒ ||

<1262> á¹• 21 samapÄ• kena bhaá¹-á¹-hÄ• naá¹ƒ, sukkhÄ• naá¹ƒ Ä• tapena ca.

kuá¹‡á¸• akaá¹ƒ pana vÄ«hÄ«naá¹ƒ, na janeti pavÄ• raá¹‡aá¹ƒ ||

<1263> á¹• 21 lÄ• jÄ• vÄ• pana teheva, katabhattampi sattu vÄ• .

khajjakaá¹ƒ pana suddhaá¹ƒ vÄ• , na janeti pavÄ• raá¹‡aá¹ƒ ||

<1264> á¹• 21 pÅ«ritaá¹ƒ macchamaá¹ƒsehi, taá¹ƒ janeti pavÄ• raá¹‡aá¹ƒ.

yaá¹ƒ kiÃ±ci bhajjitaá¹ƒ piá¹-á¹-haá¹ƒ, na pavÄ• reti suddhakaá¹ƒ ||

<1265> á¹• 21 yavehi katakummÄ• so, pavÄ• reti, na cÄ• paro.

macchamaá¹ƒsesu vattabbaá¹ƒ, pÄ• kaá¹-attÄ• na vijjati ||

<1266> á¹• 21 khÄ• danto kappiyaá¹ƒ maá¹ƒsaá¹ƒ, nisedheti akappiyaá¹ƒ.

na so tena pavÄ• reti, avatthuttÄ• ti dÄ«pitaá¹ƒ ||

<1267> á¹• 21 tathevÄ• kappiyaá¹ƒ maá¹ƒsaá¹ƒ, khÄ• danto kappiyaá¹ƒ sace.

nisedheti pavÄ• reti, vatthukattÄ• ti vaá¹‡á¹‡itaá¹ƒ ||

<1268> á¹• 21 maá¹ƒsaá¹ƒ pana ca khÄ• danto, kappiyaá¹ƒ vÄ• akappiyaá¹ƒ.

pavÄ• reti nisedheti, kiÃ±ci kappiyabhojanaá¹ƒ ||

<1269> á¹• 21 sace \Ne 104/ akappiyaá¹ƒ maá¹ƒsaá¹ƒ, khÄ• dantova akappiyaá¹ƒ.

nisedhaá¹ƒ na pavÄ• reti, tathÄ• aÃ±Ã±aá¹ƒ akappiyaá¹ƒ ||

<1270> á¹• 21 sace ajjhohaá¹-aá¹ƒ hoti, sitthamekampi bhikkhunÄ• .

patte hatthe mukhe vÄ• pi, bhojanaá¹ƒ pana vijjati ||

<1271> á¹• 21 pavÄ• raá¹‡apahonaá¹ƒ ce, paá¹-ikkhipati bhojanaá¹ƒ.

pavÄ• reti sace natthi, na pavÄ• reti katthaci ||

<1272> á¹• 21 gilitvÄ• ca mukhe bhattaá¹ƒ, sesamÄ• dÄ• ya gacchati.

antarÄ• ca nisedhento, na pavÄ• reti bhojanaá¹ƒ ||

<1273> á¹• 21 mukhe \Be 119/ ca bhattaá¹ƒ gilitaÃ±ca hatthe.

bhattaá¹ƒ tu aÃ±Ã±assa ca dÄ• tukÄ• mo.

patte ca bhattaá¹ƒ puna dÄ• tukÄ• mo.

paá¹-ikkhipanto na pavÄ• rito so ||

<1274> á¹• 21 asanassa upacchedÄ• , na pavÄ• reti soti hi.

kathayanti mahÄ• paÃ±Ã±Ä• , kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±Ã±uno ||

<1275> á¹• 21 gaá¹‡hato pacchimaá¹ƒ aá¹…gaá¹ƒ, dadato purimaá¹ƒ pana.

ubhinnaá¹ƒ aá¸• á¸• hateyyaá¹ƒ ce, vinÄ• hatthaá¹ƒ pasÄ• ritaá¹ƒ ||

<1276> á¹• 21 tasmiá¹ƒ abhihaá¹-aá¹ƒ á¹-hÄ• ne, pavÄ• raá¹‡apahonakaá¹ƒ.

tÄ• disaá¹ƒ bhuÃ±jamÄ• nova, nisedheti pavÄ• rito ||

<1277> á¹• 21 hatthe Ä• dhÄ• rake vÄ• pi, pattaá¹ƒ Å«rÅ«su vÄ• á¹-hitaá¹ƒ.

Ä• haritvÄ• sace bhikkhu, ``bhattaá¹ƒ gaá¹‡hÄ• â€™â€™ ti bhÄ• sati ||

<1278> á¹• 21 anantare nisinnova, taá¹ƒ paá¹-ikkhipato pana.

abhihÄ• rassa cÄ• bhÄ• vÄ• , natthi tassa pavÄ• raá¹‡Ä• ||

<1279> á¹• 21 bhattapacchiá¹ƒ paá¹‡Ä• metvÄ• , á¹-hapetvÄ• purato ``idaá¹ƒ.

gaá¹‡hÄ• hÄ«â€™â€™ ti ca vuttepi, ayameva vinicchayo ||

<1280> á¹• 21 anantarassa bhikkhussa, dÄ«yamÄ• ne panetaro.

pidahanto sakaá¹ƒ pattaá¹ƒ, hatthehi na pavÄ• rito ||

<1281> á¹• 21 kÄ• yenÄ• bhihaá¹-aá¹ƒ bhattaá¹ƒ, paá¹-ikkhipati yo pana.

kÄ• yena vÄ• pi vÄ• cÄ• ya, hoti kassa pavÄ• raá¹‡Ä• ||

<1282> á¹• 21 eko \Ne 105/ abhihaá¹-e bhatte, pavÄ• raá¹‡abhayÄ• pana.

``Ä• kirÄ• kira koá¹-á¹-etvÄ• , koá¹-á¹-etvÄ• pÅ«rayÄ• â€™â€™ ti ca ||

<1283> á¹• 21 sace vadati tassÄ• pi, na panatthi pavÄ• raá¹‡Ä• .

iccevÄ• ha mahÄ• thero, __mahÄ• paduma_nÄ• mako ||

<1284> á¹• 21 samaá¹ƒsaÃ±hi \Be 120/ rasaá¹ƒ netvÄ• , gaá¹‡hathÄ• ti rasaá¹ƒ vade.

taá¹ƒ sutvÄ• ca nisedhento, neva hoti pavÄ• rito ||

<1285> á¹• 21 ``gaá¹‡ha maccharasaá¹ƒ sÄ• raá¹ƒ, gaá¹‡ha maá¹ƒsarasaâ€™â€™ nti vÄ•

``idaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vÄ• vutte, paá¹-ikkhepe pavÄ• raá¹‡Ä• ||

<1286> á¹• 21 sace maá¹ƒsaá¹ƒ visuá¹ƒ katvÄ• , ``gaá¹‡ha maá¹ƒsarasaâ€™â€™ nti vÄ•

vadeyyatthi ca maá¹ƒsaá¹ƒ ce, paá¹-ikkhepe pavÄ• raá¹‡Ä• ||

<1287> á¹• 21 odanena ca pucchantaá¹ƒ, ``muhuttaá¹ƒ Ä• gamehiâ€™â€™ ti.

gahaá¹‡atthaá¹ƒ á¹-hapentassa, neva tassa pavÄ• raá¹‡Ä• ||

<1288> á¹• 21 kaá¸·Ä«rapanasÄ• dÄ«hi, missakaá¹ƒ macchamaá¹ƒsakaá¹ƒ.

``kaá¸·Ä«rasÅ«pakaá¹ƒ gaá¹‡ha, panasabyaÃ±janaâ€™â€™ nti vÄ• ||

<1289> á¹• 21 vadanti ce paá¹-ikkhepe, neva hoti pavÄ• raá¹‡Ä• .

apavÄ• raá¹‡ahetÅ«naá¹ƒ, nÄ• mena pana vuttato ||

<1290> á¹• 21 ``macchasÅ«paâ€™â€™ nti vÄ• vutte, ``maá¹ƒsasÅ«paâ€™â€™ nti vÄ• p

``idaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vÄ• vutte, hotiyeva pavÄ• raá¹‡Ä• ||

<1291> á¹• 21 eseva ca nayo vutto, Ã±eyyo maá¹ƒsakarambake.

sabbesu macchamaá¹ƒsehi, missakesu ayaá¹ƒ nayo ||

<1292> á¹• 21 bhattasammissitaá¹ƒ yÄ• guá¹ƒ, Ä• haritvÄ• sace pana.

``yÄ• guá¹ƒ gaá¹‡hÄ• â€™â€™ ti vuttasmiá¹ƒ, na pavÄ• reti vÄ• rayaá¹ƒ ||

<1293> á¹• 21 ``bhattaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vutte tu, pavÄ• reti paá¹-ikkhipaá¹ƒ.

yena vÄ• pucchito tassa, atthitÄ• yÄ• ti kÄ• raá¹‡aá¹ƒ ||

<1294> á¹• 21 ``yÄ• gumissakaá¹ƒ gaá¹‡hÄ• â€™â€™ ti, vutte tattha ca yÄ• gu ce.

samÄ• bahutarÄ• vÄ• sÄ• , na pavÄ• reti so kira ||

<1295> á¹• 21 mandÄ• yÄ• gu, bahuá¹ƒ bhattaá¹ƒ, sace hoti pavÄ• raá¹‡Ä• .

idaá¹ƒ sabbattha niddiá¹-á¹-haá¹ƒ, kÄ• raá¹‡aá¹ƒ pana duddasaá¹ƒ ||

<1296> á¹• 21 rasaá¹ƒ \Ne 106/ bahurase bhatte, khÄ«raá¹ƒ vÄ• bahukhÄ«rake.

gaá¹‡hathÄ• ti visuá¹ƒ katvÄ• , deti natthi pavÄ• raá¹‡Ä• ||

<1297> á¹• 21 gacchanteneva \Be 121/ bhottabbaá¹ƒ, gacchanto ce pavÄ• rito.

bhuÃ±jitabbaá¹ƒ á¹-hiteneva, á¹-hatvÄ• yadi pavÄ• rito ||

<1298> á¹• 21 udakaá¹ƒ vÄ• pi patvÄ• so, sace tiá¹-á¹-hati kaddamaá¹ƒ.

atirittaá¹ƒ tu kÄ• retvÄ• , bhuÃ±jitabbaá¹ƒ tato puna ||

<1299> á¹• 21 pÄ«á¹-hake yo nisÄ«ditvÄ• , pavÄ• reti sace pana.

Ä• sanaá¹ƒ avicÄ• letvÄ• , bhuÃ±jitabbaá¹ƒ yathÄ• sukhaá¹ƒ ||

<1300> á¹• 21 sace maÃ±ce nisÄ«ditvÄ• , pavÄ• reti tato pana.

ito saá¹ƒsarituá¹ƒ etto, Ä«sakampi na labbhati ||

<1301> á¹• 21 tena maÃ±cena naá¹ƒ saddhiá¹ƒ, vaá¹-á¹-ataÃ±Ã±atra nenti ce.

evaá¹ƒ sabbattha Ã±Ä• tabbaá¹ƒ, viÃ±Ã±unÄ• vinayaÃ±Ã±unÄ• ||

<1302> á¹• 21 nipajjitvÄ• va bhottabbaá¹ƒ, nipanno ce pavÄ• rito.

vÄ• retukkuá¹-iko hutvÄ• , bhuÃ±jitabbaá¹ƒ tatheva ca ||

<1303> á¹• 21 athÄ• lametaá¹ƒ sabbanti, vattabbaá¹ƒ tena bhikkhunÄ• .

atirittaá¹ƒ karontena, onametvÄ• na bhÄ• janaá¹ƒ ||

<1304> á¹• 21 kappiyaá¹ƒ pana kÄ• tabbaá¹ƒ, na patteyeva kevalaá¹ƒ.

pacchiyaá¹ƒ yadi vÄ• kuá¹‡á¸• e, kÄ• tuá¹ƒ vaá¹-á¹-ati bhÄ• jane ||

<1305> á¹• 21 pavÄ• ritÄ• naá¹ƒ apavÄ• ritÄ• naá¹ƒ.

aÃ±Ã±esametaá¹ƒ pana vaá¹-á¹-ateva.

yenÄ• tirittaá¹ƒ tu kataá¹ƒ á¹-hapetvÄ• .

tameva cekaá¹ƒ paribhuÃ±jitabbaá¹ƒ ||

<1306> á¹• 21 kappiyaá¹ƒ pana kÄ• retvÄ• , bhuÃ±jantasseva bhikkhuno.

byaÃ±janaá¹ƒ vÄ• pi yaá¹ƒ kiÃ±ci, patte tassÄ• kiranti ce ||

<1307> á¹• 21 atirittaá¹ƒ tu kÄ• retvÄ• , bhuÃ±jitabbaá¹ƒ tathÄ• puna.

yena taá¹ƒ akataá¹ƒ yaá¹ƒ vÄ• , kÄ• tabbaá¹ƒ tena taá¹ƒ visuá¹ƒ ||

<1308> á¹• 21 kataá¹ƒ \Be 122/ akappiyÄ• dÄ«hi, atirittaá¹ƒ tu sattahi.

na gilÄ• nÄ• tirittaÃ±ca, taá¹ƒ hotinatirittakaá¹ƒ ||

<1309> á¹• 21 yopi \Ne 107/ pÄ• tova ekampi, sitthaá¹ƒ bhutvÄ• nisÄ«dati.

upakaá¹-á¹-hÅ«panÄ«tampi, kÄ• tuá¹ƒ labhati kappiyaá¹ƒ ||

<1310> á¹• 21 Ä• hÄ• ratthÄ• ya yÄ• mÄ• di-kÄ• likaá¹ƒ paá¹-igaá¹‡hato.

anÄ• misaá¹ƒ tamevassa, dukkaá¹-aá¹ƒ paribhuÃ±jato ||

<1311> á¹• 21 tathÄ• anatirittanti, saÃ±Ã±ino atirittake.

tattha vematikassÄ• pi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1312> á¹• 21 anÄ• pattÄ• tirittaá¹ƒ tu, kÄ• rÄ• petvÄ• na bhuÃ±jato.

gilÄ• nassÄ• tirittaá¹ƒ vÄ• , tathÄ• ummattakÄ• dino ||

<1313> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• .

kappiyÄ• karaá¹‡aÃ±ceva, bhojanaÃ±ca kriyÄ• kriyaá¹ƒ ||

paá¹-hamapavÄ• raá¹‡akathÄ• .

<1314> á¹• 21 yo panÄ• natirittena, pavÄ• reyya pavÄ• ritaá¹ƒ.

jÄ• naá¹ƒ Ä• sÄ• danÄ• pekkho, bhutte pÄ• citti tassa tu ||

<1315> á¹• 21 dukkaá¹-aá¹ƒ abhihÄ• re ca, gahaá¹‡e itarassa hi.

ajjhohÄ• rapayogesu, sabbesupi ca dukkaá¹-aá¹ƒ ||

<1316> á¹• 21 bhojanassÄ• vasÄ• nasmiá¹ƒ, pÄ• citti paridÄ«pitÄ• .

abhihÄ• rakabhikkhussa, sabbaá¹ƒ tasseva dassitaá¹ƒ ||

<1317> á¹• 21 pavÄ• ritoti saÃ±Ã±issa, bhikkhusmiá¹ƒ apavÄ• rite.

vimatissubhayatthÄ• pi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1318> á¹• 21 anÄ• pattÄ• tirittaá¹ƒ vÄ• , kÄ• rÄ• petvÄ• va deti ce.

gilÄ• nassÄ• vasesaá¹ƒ vÄ• , aÃ±Ã±assatthÄ• ya deti vÄ• ||

<1319> á¹• 21 sesaá¹ƒ \Be 123/ sabbamasesena, anantarasamaá¹ƒ mataá¹ƒ.

omasavÄ• datulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

dutiyapavÄ• raá¹‡akathÄ• .

<1320> á¹• 21 khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• .

kiÃ±ci vikÄ• le yo pana bhikkhu.

khÄ• dati \Ne 108/ bhuÃ±jati vÄ• pi ca taá¹ƒ.

so jinavuttaá¹ƒ dosamupeti ||

<1321> á¹• 21 yamÄ• misagataÃ±cettha, vanamÅ«laphalÄ• dikaá¹ƒ.

kÄ• likesvasammohatthaá¹ƒ, veditabbamidaá¹ƒ pana ||

<1322> á¹• 21 mÅ«laá¹ƒ kandaá¹ƒ muá¸·Ä• laÃ±ca, matthakaá¹ƒ khandhakaá¹ƒ tacaá¹ƒ.

pattaá¹ƒ pupphaá¹ƒ phalaá¹ƒ aá¹-á¹-hi, piá¹-á¹-haá¹ƒ niyyÄ• sameva ca ||

<1323> á¹• 21 mÅ«lakhÄ• danÄ«yÄ• dÄ«naá¹ƒ, mukhamattanidassanaá¹ƒ.

bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya, nÄ• matthesu nibodhatha ||

<1324> á¹• 21 mÅ«lakaá¹ƒ khÄ• rakaÃ±ceva, vatthulaá¹ƒ taá¹‡á¸• uleyyakaá¹ƒ.

tambakaá¹ƒ jajjharikaÃ±ca, caccu vajakalÄ«pi ca ||

<1325> á¹• 21 __mÅ«lÄ• ni_ evamÄ• dÄ«naá¹ƒ, sÄ• kÄ• naá¹ƒ Ä• mise pana.

saá¹…gahaá¹ƒ idha gacchanti, Ä• hÄ• ratthaá¹ƒ pharanti hi ||

<1326> á¹• 21 chaá¸• á¸• enti jaraá¹-á¹-haá¹ƒ chetvÄ• , yaá¹ƒ taá¹ƒ vajakalissa tu.

taá¹ƒ yÄ• vajÄ«vikaá¹ƒ vuttaá¹ƒ, sesÄ• naá¹ƒ yÄ• vakÄ• likaá¹ƒ ||

<1327> á¹• 21 haliddi siá¹…giveraÃ±ca, vacattaá¹ƒ ativisaá¹ƒ vacaá¹ƒ.

usÄ«raá¹ƒ bhaddamuttaÃ±ca, tathÄ• kaá¹-ukarohiá¹‡Ä« ||

<1328> á¹• 21 iccevamÄ• dikaá¹ƒ aÃ±Ã±aá¹ƒ, paÃ±camÅ«lÄ• dikaá¹ƒ bahu.

nÄ• nappakÄ• rakaá¹ƒ mÅ«laá¹ƒ, viÃ±Ã±eyyaá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<1329> á¹• 21 masÄ• lupiá¹‡á¸• alÄ• dÄ«naá¹ƒ \Be 124/, vallÄ«naá¹ƒ Ä• luvassa ca.

__kando_ uppalajÄ• tÄ«naá¹ƒ, tathÄ• padumajÄ• tiyÄ• ||

<1330> á¹• 21 kadalÄ«siggutÄ• lÄ• naá¹ƒ, mÄ• luvassa ca veá¸·uyÄ• .

satÄ• vari kaserÅ«naá¹ƒ, kando ambÄ• á¹-akassa ca ||

<1331> á¹• 21 iccevamÄ• dayo kandÄ• .

dassitÄ• yÄ• vakÄ• likÄ• .

dhoto so Ä• mise vutto.

kando yo khÄ«ravalliyÄ• ||

<1332> á¹• 21 adhoto lasuá¹‡aÃ±ceva, khÄ«rakÄ• koliÄ• dayo.

kandÄ• vÄ• kyapathÄ• tÄ«tÄ• , viÃ±Ã±eyyÄ• yÄ• vajÄ«vikÄ• ||

<1333> á¹• 21 puá¹‡á¸• arÄ«kamuá¸·Ä• laÃ±ca \Ne 109/, muá¸·Ä• laá¹ƒ padumassa ca.

evamÄ• dimanekampi, __muá¸·Ä• laá¹ƒ_ yÄ• vakÄ• likaá¹ƒ ||

<1334> á¹• 21 tÄ• lahintÄ• lakuntÄ• la-nÄ• á¸·ikerÄ• disambhavaá¹ƒ.

haliddisiá¹…giverÄ• naá¹ƒ, muá¸·Ä• laá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<1335> á¹• 21 tÄ• lahintÄ• lakuntÄ• la-kaá¸·Ä«ro ketakassa ca.

kadalÄ«nÄ• á¸·ikerÄ• naá¹ƒ, __matthakaá¹ƒ_ mÅ«lakassa ca ||

<1336> á¹• 21 khajjurerakavettÄ• naá¹ƒ, ucchuveá¸·unaá¸·Ä• dinaá¹ƒ.

sattannaá¹ƒ pana dhaÃ±Ã±Ä• naá¹ƒ, kaá¸·Ä«ro sÄ• sapassa ca ||

<1337> á¹• 21 iccevamÄ• dayoneke, matthakÄ• yÄ• vakÄ• likÄ• .

aÃ±Ã±e haliddiÄ• dÄ«naá¹ƒ, matthakÄ• yÄ• vajÄ«vikÄ• ||

<1338> á¹• 21 tÄ• lakuntÄ• lakÄ• dÄ«naá¹ƒ, chinditvÄ• pÄ• tito pana.

gato jaraá¹-á¹-habundo so, saá¹…gahaá¹ƒ yÄ• vajÄ«vike ||

<1339> á¹• 21 __khandha_khÄ• danÄ«yaá¹ƒ nÄ• ma, ucchukhandho pakÄ• sito.

sÄ• lakalyÄ• á¹‡iyÄ• khandho, tathÄ• pathaviyaá¹ƒ gato ||

<1340> á¹• 21 evamuppalajÄ• tÄ«naá¹ƒ, daá¹‡á¸• ako yÄ• vakÄ• liko.

paá¹‡á¹‡adaá¹‡á¸• uppalÄ• dÄ«naá¹ƒ, sabbo padumajÄ• tiyÄ• ||

<1341> á¹• 21 yÄ• vajÄ«vikasaá¹…khÄ• tÄ• \Be 125/, karamaddÄ• didaá¹‡á¸• akÄ• .

__tacesu_cchutacoveko, saraso yÄ• vakÄ• liko ||

<1342> á¹• 21 mÅ«lakaá¹ƒ khÄ• rako caccu, tambako taá¹‡á¸• uleyyako.

vatthulo cÄ«namuggo ca, ummÄ• vajakalÄ« tathÄ• ||

<1343> á¹• 21 jajjharÄ« kÄ• samaddo ca, sellu siggu ca nÄ• á¸·ikÄ• .

varuá¹‡o aggimantho ca, jÄ«vantÄ« sunisannako ||

<1344> á¹• 21 rÄ• jamÄ• so ca mÄ• so ca, nipphÄ• vo migapupphikÄ• .

vaá¹‡á¹-ako bhÅ«miloá¹‡Ä«ti, evamÄ• dimanekakaá¹ƒ ||

<1345> á¹• 21 __patta_khÄ• danÄ«yaá¹ƒ nÄ• ma, kathitaá¹ƒ yÄ• vakÄ• likaá¹ƒ.

itarÄ• ca mahÄ• loá¹‡i, dÄ«pitÄ• yÄ• vajÄ«vikÄ• ||

<1346> á¹• 21 yÄ• vakÄ• likamicceva, kathitaá¹ƒ ambapallavaá¹ƒ.

nimbassa kuá¹-ajassÄ• pi, paá¹‡á¹‡aá¹ƒ sulasiyÄ• pi ca ||

<1347> á¹• 21 kappÄ• sikapaá¹-olÄ• naá¹ƒ \Ne 110/, tesaá¹ƒ pupphaphalÄ• ni ca.

phaá¹‡ijjakajjukÄ• naÃ±ca, paá¹‡á¹‡aá¹ƒ taá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<1348> á¹• 21 aá¹-á¹-hannaá¹ƒ mÅ«lakÄ• dÄ«naá¹ƒ, __pupphaá¹ƒ_ nipphÄ• vakassa ca.

tathÄ• pupphaá¹ƒ karÄ«rassa, pupphaá¹ƒ varuá¹‡akassa ca ||

<1349> á¹• 21 pupphaá¹ƒ kaserukassÄ• pi, jÄ«vantÄ« siggupupphakaá¹ƒ.

padumuppalajÄ• tÄ«naá¹ƒ, pupphÄ• naá¹ƒ kaá¹‡á¹‡ikÄ• pi ca ||

<1350> á¹• 21 nÄ• á¸·ikerassa tÄ• lassa, taruá¹‡aá¹ƒ ketakassa ca.

iccevamÄ• dikaá¹ƒ puppha-manekaá¹ƒ yÄ• vakÄ• likaá¹ƒ ||

<1351> á¹• 21 yÄ• vakÄ• likapupphÄ• ni, á¹-hapetvÄ• pana sesakaá¹ƒ.

yÄ• vajÄ«vikapupphanti, dÄ«paye sabbameva ca ||

<1352> á¹• 21 tilakamakulasÄ• lamallikÄ• naá¹ƒ \Be 126/.

kakudhakapitthakakundakaá¸·Ä«naá¹ƒ.

kuravakakaravÄ«rapÄ• á¹-alÄ«naá¹ƒ.

kusumamidaá¹ƒ pana yÄ• vajÄ«vikaá¹ƒ ||

<1353> á¹• 21 ambambÄ• á¹-akajambÅ«naá¹ƒ, __phala_Ã±ca panasassa ca.

mÄ• tuluá¹…gakapitthÄ• naá¹ƒ, phalaá¹ƒ tintiá¹‡ikassa ca ||

<1354> á¹• 21 tÄ• lassa nÄ• á¸·ikerassa, phalaá¹ƒ khajjÅ«riyÄ• pi ca.

labujassa ca cocassa, mocassa madhukassa ca ||

<1355> á¹• 21 badarassa karamaddassa, phalaá¹ƒ vÄ• tiá¹…gaá¹‡assa ca.

kumbhaá¹‡á¸• atipusÄ• naÃ±ca, phalaá¹ƒ eá¸·Ä• lukassa ca ||

<1356> á¹• 21 rÄ• jÄ• yatanaphalaá¹ƒ pussa-phalaá¹ƒ timbarukassa ca.

evamÄ• dimanekampi, phalaá¹ƒ taá¹ƒ yÄ• vakÄ• likaá¹ƒ ||

<1357> á¹• 21 tiphalaá¹ƒ pipphalÄ« jÄ• ti-phalaÃ±ca kaá¹-ukapphalaá¹ƒ.

goá¹-á¹-haphalaá¹ƒ bilaá¹…gaÃ±ca, takkolamaricÄ• ni ca ||

<1358> á¹• 21 evamÄ• dÄ«ni vuttÄ• ni, avuttÄ• ni ca pÄ• á¸·iyaá¹ƒ.

phalÄ• ni pana gacchanti, yÄ• vajÄ«vikasaá¹…gahaá¹ƒ ||

<1359> á¹• 21 panasambÄ• á¹-akaá¹-á¹-hÄ«ni, sÄ• laá¹-á¹-hi labujaá¹-á¹-hi ca.

ciÃ±cÄ• bimbaphalaá¹-á¹-hÄ«ni, pokkharaá¹-á¹-hi ca sabbaso ||

<1360> á¹• 21 khajjÅ«riketakÄ• dÄ«naá¹ƒ \Ne 111/, tathÄ• tÄ• laphalaá¹-á¹-hi ca.

evamÄ• dÄ«ni gacchanti, yÄ• vakÄ• likasaá¹…gahaá¹ƒ ||

<1361> á¹• 21 punnÄ• gamadhukaá¹-á¹-hÄ«ni, sellaá¹-á¹-hi tiphalaá¹-á¹-hi ca.

evamÄ• dÄ«ni __aá¹-á¹-hÄ«ni, _ niddiá¹-á¹-hÄ• ni anÄ• mise ||

<1362> á¹• 21 sattannaá¹ƒ pana dhaÃ±Ã±Ä• naá¹ƒ, aparaá¹‡á¹‡Ä• nameva ca.

__piá¹-á¹-haá¹ƒ_ panasasÄ• lÄ• naá¹ƒ, labujambÄ• á¹-akassa ca ||

<1363> á¹• 21 tÄ• lapiá¹-á¹-haá¹ƒ \Be 127/ tathÄ• dhotaá¹ƒ, piá¹-á¹-haá¹ƒ yaá¹ƒ khÄ«rava

evamÄ• dimanekampi, kathitaá¹ƒ yÄ• vakÄ• likaá¹ƒ ||

<1364> á¹• 21 adhotaá¹ƒ tÄ• lapiá¹-á¹-haÃ±ca, piá¹-á¹-haá¹ƒ yaá¹ƒ khÄ«ravalliyÄ• .

assagandhÄ• dipiá¹-á¹-haÃ±ca, hoti taá¹ƒ yÄ• vajÄ«vikaá¹ƒ ||

<1365> á¹• 21 __niyyÄ• so_ ucchunibbatto, eko sattÄ• hakÄ• liko.

avaseso ca hiá¹…gÄ• di, niyyÄ• so yÄ• vajÄ«viko ||

<1366> á¹• 21 mÅ«lÄ• dÄ«su mayÄ• kiÃ±ci, mukhamattaá¹ƒ nidassitaá¹ƒ.

etassevÄ• nusÄ• rena, seso Ã±eyyo vibhÄ• vinÄ• ||

<1367> á¹• 21 ``bhuÃ±jissÄ• mi vikÄ• leâ€™â€™ ti, Ä• misaá¹ƒ paá¹-igaá¹‡hato.

kÄ• le vikÄ• lasaÃ±Ã±issa, kÄ• le vematikassa ca ||

<1368> á¹• 21 dukkaá¹-aá¹ƒ, kÄ• lasaÃ±Ã±issa, anÄ• patti pakÄ• sitÄ• .

idaá¹ƒ eá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

vikÄ• labhojanakathÄ• .

<1369> á¹• 21 bhojanaá¹ƒ sannidhiá¹ƒ katvÄ• , khÄ• danaá¹ƒ vÄ• pi yo pana.

bhuÃ±jeyya vÄ• pi khÄ• deyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1370> á¹• 21 bhikkhu yaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ, pariccajatyanÄ• layo.

nidahitvÄ• sace tassa, denti taá¹ƒ puna vaá¹-á¹-ati ||

<1371> á¹• 21 sayaá¹ƒ paá¹-iggahetvÄ• na, apariccattameva yaá¹ƒ.

dutiye divase tassa, nihitaá¹ƒ taá¹ƒ na vaá¹-á¹-ati ||

<1372> á¹• 21 tato ajjhoharantassa, ekasitthampi bhikkhuno.

pÄ• citti kathitÄ• suddhÄ• , suddhacittena tÄ• dinÄ• ||

<1373> á¹• 21 akappiyesu \Ne 112/ maá¹ƒsesu, manussasseva maá¹ƒsake.

thullaccayena pÄ• citti, dukkaá¹-ena sahetare ||

<1374> á¹• 21 yÄ• makÄ• likasaá¹…khÄ• taá¹ƒ \Be 128/, pÄ• citti paribhuÃ±jato.

dukkaá¹-Ä• pattiyÄ• saddhiá¹ƒ, Ä• hÄ• ratthÄ• ya bhuÃ±jato ||

<1375> á¹• 21 sace pavÄ• rito hutvÄ• , annaá¹ƒ anatirittakaá¹ƒ.

bhuÃ±jato pakataá¹ƒ tassa, hoti pÄ• cittiyadvayaá¹ƒ ||

<1376> á¹• 21 thullaccayena saddhiá¹ƒ dve, maá¹ƒse mÄ• nusake siyuá¹ƒ.

sese akappiye maá¹ƒse, dukkaá¹-ena saha dvayaá¹ƒ ||

<1377> á¹• 21 yÄ• makÄ• likasaá¹…khÄ• taá¹ƒ, bhuÃ±jato sati paccaye.

sÄ• misena mukhena dve, ekameva nirÄ• misaá¹ƒ ||

<1378> á¹• 21 tamevajjhoharantassa, Ä• hÄ• ratthÄ• ya kevalaá¹ƒ.

dvÄ«su tesu vikappesu, dukkaá¹-aá¹ƒ pana vaá¸• á¸• hati ||

<1379> á¹• 21 vikÄ• le bhuÃ±jato suddhaá¹ƒ, sannidhipaccayÄ• pi ca.

vikÄ• labhojanÄ• ceva, hoti pÄ• cittiyadvayaá¹ƒ ||

<1380> á¹• 21 maá¹ƒse thullaccayaÃ±ceva, dukkaá¹-ampi ca vaá¸• á¸• hati.

manussamaá¹ƒse sese ca, yathÄ• nukkamato dvayaá¹ƒ ||

<1381> á¹• 21 natthevÄ• natirittampi, vikÄ• le paribhuÃ±jato.

doso sabbavikappesu, bhikkhuno tannimittako ||

<1382> á¹• 21 vikÄ• lapaccayÄ• vÄ• pi, na doso yÄ• makÄ• like.

sattÄ• hakÄ• likaá¹ƒ yÄ• va-jÄ«vikaá¹ƒ paá¹-igaá¹‡hato ||

<1383> á¹• 21 Ä• hÄ• rasseva atthÄ• ya, gahaá¹‡e duvidhassa tu.

ajjhohÄ• rapayogesu, dukkaá¹-aá¹ƒ tu nirÄ• mise ||

<1384> á¹• 21 atha Ä• misasaá¹ƒsaá¹-á¹-haá¹ƒ, gahetvÄ• á¹-hapitaá¹ƒ sace.

puna ajjhoharantassa, pÄ• citteva pakÄ• sitÄ• ||

<1385> á¹• 21 kÄ• lo yÄ• mo ca sattÄ• haá¹ƒ, iti kÄ• lattayaá¹ƒ idaá¹ƒ.

atikkamayato doso, kÄ• laá¹ƒ taá¹ƒ taá¹ƒ tu kÄ• likaá¹ƒ ||

<1386> á¹• 21 attanÄ• tÄ«á¹‡i sambhinna-rasÄ• ni itarÄ• ni hi.

sabhÄ• vamupaneteva, yÄ• vakÄ• likamattano ||

<1387> á¹• 21 evameva \Be 129/ \Ne 113/ ca sesesu, kÄ• likesu viniddise.

imesu pana sabbesu, kÄ• likesu catÅ«svapi ||

<1388> á¹• 21 kÄ• likadvayamÄ• dimhi, antovutthaÃ±ca sannidhi.

ubhayampi na hoteva, pacchimaá¹ƒ kÄ• likadvayaá¹ƒ ||

<1389> á¹• 21 akappiyÄ• ya kuá¹-iyÄ• , vutthenantadvayena taá¹ƒ.

gahitaá¹ƒ tadahe vÄ• pi, dvayaá¹ƒ pubbaá¹ƒ na vaá¹-á¹-ati ||

<1390> á¹• 21 mukhasannidhi nÄ• mÄ• yaá¹ƒ, antovutthaá¹ƒ na kappati.

iti vuttaá¹ƒ daá¸·haá¹ƒ katvÄ• , __mahÄ• paccariyaá¹ƒ_ pana ||

<1391> á¹• 21 na doso nidahitvÄ• pi, paá¹-hamaá¹ƒ kÄ• likattayaá¹ƒ.

taá¹ƒ taá¹ƒ sakaá¹ƒ sakaá¹ƒ kÄ• la-manatikkamma bhuÃ±jato ||

<1392> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• .

samameá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• idaá¹ƒ ||

sannidhikÄ• rakathÄ• .

<1393> á¹• 21 bhojanÄ• ni paá¹‡Ä«tÄ• ni, agilÄ• no panattano.

atthÄ• ya viÃ±Ã±Ä• petvÄ• na, pÄ• citti paribhuÃ±jato ||

<1394> á¹• 21 ``sappinÄ• dehi bhattaá¹ƒ me, sasappiá¹ƒ sappimissakaá¹ƒ.

sappibhattaÃ±ca dehÄ«â€™â€™ ti, viÃ±Ã±Ä• pentassa dukkaá¹-aá¹ƒ ||

<1395> á¹• 21 viÃ±Ã±Ä• petvÄ• tathÄ• taá¹ƒ ce, dukkaá¹-aá¹ƒ paá¹-igaá¹‡hato.

puna ajjhoharantassa, pÄ• citti pariyÄ• putÄ• ||

<1396> á¹• 21 suddhÄ• ni sappiÄ• dÄ«ni, viÃ±Ã±Ä• petvÄ• na bhuÃ±jato.

sekhiyesupi viÃ±Ã±atti, dukkaá¹-aá¹ƒ paridÄ«paye ||

<1397> á¹• 21 tasmÄ• paá¹‡Ä«tasaá¹ƒsaá¹-á¹-haá¹ƒ, viÃ±Ã±Ä• petvÄ• va bhuÃ±jato.

sattadhaÃ±Ã±amayaá¹ƒ bhattaá¹ƒ, pÄ• cittiyamudÄ«raye ||

<1398> á¹• 21 sace \Be 130/ ``gosappinÄ• mayhaá¹ƒ, dehi bhattaâ€™â€™ nti yÄ• cito.

ajiyÄ• sappiÄ• dÄ«hi, visaá¹…ketaá¹ƒ dadÄ• ti ce ||

<1399> á¹• 21 ``sappinÄ• dehiâ€™â€™ vutto ce, navanÄ«tÄ• dikesupi.

deti aÃ±Ã±atarenassa, visaá¹…ketanti dÄ«pitaá¹ƒ ||

<1400> á¹• 21 yena \Ne 114/ yena hi viÃ±Ã±attaá¹ƒ, tasmiá¹ƒ mÅ«lepi tassa vÄ• .

laddhepi pana taá¹ƒ laddhaá¹ƒ, hotiyeva na aÃ±Ã±athÄ• ||

<1401> á¹• 21 á¹-hapetvÄ• sappiÄ• dÄ«ni, Ä• gatÄ• ni hi pÄ• á¸·iyaá¹ƒ.

aÃ±Ã±ehi viÃ±Ã±Ä• pentassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1402> á¹• 21 sabbehi sappiÄ• dÄ«hi, viÃ±Ã±Ä• petvÄ• va ekato.

bhuÃ±jatekarasaá¹ƒ katvÄ• , nava pÄ• cittiyo matÄ• ||

<1403> á¹• 21 akappiyena vuttepi, sappinÄ• deti tena ce.

gahaá¹‡e paribhogepi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1404> á¹• 21 gilÄ• nassa gilÄ• noti, saÃ±Ã±ino vimatissa vÄ• .

dukkaá¹-aá¹ƒ muninÄ• vuttaá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<1405> á¹• 21 gilÄ• nakÄ• le viÃ±Ã±atta-magilÄ• nassa bhuÃ±jato.

gilÄ• nassÄ• vasesaá¹ƒ vÄ• , Ã±Ä• takÄ• dÄ«nameva vÄ• ||

<1406> á¹• 21 idaá¹ƒ catusamuá¹-á¹-hÄ• naá¹ƒ, kÄ• yato kÄ• yavÄ• cato.

kÄ• yacittÄ• tathÄ• kÄ• ya-vÄ• cÄ• cittattayÄ• pi ca ||

paá¹‡Ä«tabhojanakathÄ• .

<1407> á¹• 21 adinnaÃ±hi mukhadvÄ• raá¹ƒ, Ä• hÄ• raá¹ƒ Ä• hareyya yo.

dantaponodakaá¹ƒ hitvÄ• , tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1408> á¹• 21 hatthapÄ• sobhinÄ«hÄ• ro, majjhimuccÄ• raá¹‡akkhamo.

manusso vÄ• manusso vÄ• , deti kÄ• yÄ• dinÄ• tidhÄ• ||

<1409> á¹• 21 paá¹-iggaá¹‡hÄ• ti \Be 131/ taá¹ƒ bhikkhu, dÄ«yamÄ• naá¹ƒ sace dvidhÄ• .

evaá¹ƒ paÃ±caá¹…gasaá¹ƒyoge, gahaá¹‡aá¹ƒ tassa rÅ«hati ||

<1410> á¹• 21 dÄ• yako gaganaá¹-á¹-ho ce, bhÅ«maá¹-á¹-ho cetaro siyÄ• .

bhÅ«maá¹-á¹-hassa ca sÄ«sena, gaganaá¹-á¹-hassa dehino ||

<1411> á¹• 21 yamÄ• sannataraá¹ƒ aá¹…gaá¹ƒ, orimantena tassa tu.

dÄ• tuá¹ƒ vÄ• pi gahetuá¹ƒ vÄ• , vinÄ• hatthaá¹ƒ pasÄ• ritaá¹ƒ ||

<1412> á¹• 21 hatthapÄ• so minetabbo, nagaá¹-á¹-hÄ• dÄ«svayaá¹ƒ nayo.

evarÅ«pe pana á¹-hÄ• ne, á¹-hatvÄ• ce deti vaá¹-á¹-ati ||

<1413> á¹• 21 pakkhÄ« \Ne 115/ vÄ• mukhatuá¹‡á¸• ena, hatthÄ« soá¹‡á¸• Ä• ya vÄ• pa

sace yaá¹ƒ kiÃ±ci pupphaá¹ƒ vÄ• , phalaá¹ƒ vÄ• deti vaá¹-á¹-ati ||

<1414> á¹• 21 bhattabyaÃ±janapuá¹‡á¹‡Ä• ni, bhÄ• janÄ• ni bahÅ«nipi.

sÄ«senÄ• dÄ• ya bhikkhussa, gantvÄ• kassaci santikaá¹ƒ ||

<1415> á¹• 21 Ä«sakaá¹ƒ pana onatvÄ• , ``gaá¹‡hÄ• â€™â€™ ti yadi bhÄ• sati.

tena hatthaá¹ƒ pasÄ• retvÄ• , heá¹-á¹-himaá¹ƒ pana bhÄ• janaá¹ƒ ||

<1416> á¹• 21 paá¹-icchitabbaá¹ƒ taá¹ƒ eka- desenÄ• pi ca bhikkhunÄ• .

honti ettÄ• vatÄ• tÄ• ni, gahitÄ• neva sabbaso ||

<1417> á¹• 21 tato paá¹-á¹-hÄ• ya taá¹ƒ sabbaá¹ƒ, oropetvÄ• yathÄ• sukhaá¹ƒ.

ugghÄ• á¹-etvÄ• tato iá¹-á¹-haá¹ƒ, gahetuá¹ƒ pana vaá¹-á¹-ati ||

<1418> á¹• 21 pacchiÄ• dimhi vattabba-matthi kiá¹ƒ ekabhÄ• jane.

kÄ• jabhattaá¹ƒ haranto ce, onatvÄ• deti vaá¹-á¹-ati ||

<1419> á¹• 21 tiá¹ƒsahattho siyÄ• veá¸·u, antesu ca duve ghaá¹-Ä• .

sappino, gahitekasmiá¹ƒ, sabbaá¹ƒ gahitameva taá¹ƒ ||

<1420> á¹• 21 bahupattÄ• ca maÃ±ce vÄ• , pÄ«á¹-he vÄ• kaá¹-asÄ• rake.

á¹-hapitÄ• dÄ• yako hattha-pÄ• se á¹-hatvÄ• na deti ce ||

<1421> á¹• 21 paá¹-iggahaá¹‡asaÃ±Ã±Ä• ya, maÃ±cÄ• dÄ«ni sace pana.

nisÄ«dati phusitvÄ• yo, yaÃ±ca pattesu dÄ«yati ||

<1422> á¹• 21 gahitaá¹ƒ \Be 132/ tena taá¹ƒ sabbaá¹ƒ, hotiyeva na saá¹ƒsayo.

paá¹-iggahessÄ• micceva, maÃ±cÄ• dÄ«ni sace pana ||

<1423> á¹• 21 gahitaá¹ƒ hoti taá¹ƒ sabbaá¹ƒ, Ä• ruhitvÄ• nisÄ«dati.

Ä• hacca kucchiyÄ• kucchiá¹ƒ, á¹-hitÄ• pattÄ• hi bhÅ«miyaá¹ƒ ||

<1424> á¹• 21 yaá¹ƒ yaá¹ƒ aá¹…guliyÄ• vÄ• pi, phusitvÄ• sÅ«ciyÄ• pi vÄ• .

nisinno tattha tattheva, dÄ«yamÄ• naá¹ƒ tu vaá¹-á¹-ati ||

<1425> á¹• 21 kaá¹-asÄ• re mahantasmiá¹ƒ, tathÄ• hatthattharÄ• disu.

gaá¹‡hato hatthapÄ• sasmiá¹ƒ, vijjamÄ• ne tu vaá¹-á¹-ati ||

<1426> á¹• 21 tatthajÄ• takapaá¹‡á¹‡esu, gahetuá¹ƒ na ca vaá¹-á¹-ati.

na panetÄ• ni kÄ• yena, paá¹-ibaddhÄ• ni honti hi ||

<1427> á¹• 21 asaá¹ƒhÄ• rimapÄ• sÄ• á¹‡e \Ne 116/, phalake vÄ• pi tÄ• dise.

khÄ• á¹‡ubaddhepi vÄ• maÃ±ce, gahaá¹‡aá¹ƒ neva rÅ«hati ||

<1428> á¹• 21 tintiá¹‡ikÄ• dipaá¹‡á¹‡esu, bhÅ«miyaá¹ƒ patthaá¹-esu vÄ• .

dhÄ• retumasamatthattÄ• , gahaá¹‡aá¹ƒ na ca rÅ«hati ||

<1429> á¹• 21 hatthapÄ• samatikkamma, dÄ«ghadaá¹‡á¸• ena deti ce.

vattabbo bhikkhunÄ• gantvÄ• , dehÄ«ti parivesako ||

<1430> á¹• 21 sace patte rajo hoti, dhovitabbo jale sati.

tasmiá¹ƒ asati puÃ±chitvÄ• , gahetabbo asesato ||

<1431> á¹• 21 piá¹‡á¸• Ä• ya vicarantassa, rajaá¹ƒ patati ce pana.

bhikkhÄ• paá¹-iggahetvÄ• va, gahetabbÄ• vijÄ• natÄ• ||

<1432> á¹• 21 appaá¹-iggahite bhikkhuá¹ƒ, gaá¹‡hato pana dukkaá¹-aá¹ƒ.

paá¹-iggahetvÄ• nÄ• patti, pacchÄ• taá¹ƒ paribhuÃ±jato ||

<1433> á¹• 21 ``paá¹-iggahetvÄ• dethÄ• â€™â€™ ti, vutte taá¹ƒ vacanaá¹ƒ pana.

asutvÄ• nÄ• diyitvÄ• vÄ• , denti ce natthi dukkaá¹-aá¹ƒ ||

<1434> á¹• 21 pacchÄ• paá¹-iggahetvÄ• va, gahetabbaá¹ƒ vijÄ• natÄ• .

sace rajaá¹ƒ nipÄ• teti, mahÄ• vÄ• to tato tato ||

<1435> á¹• 21 na \Be 133/ sakkÄ• ca siyÄ• bhikkhaá¹ƒ, gahetuá¹ƒ yadi bhikkhunÄ• .

aÃ±Ã±assa dÄ• tukÄ• mena, gahetuá¹ƒ pana vaá¹-á¹-ati ||

<1436> á¹• 21 sÄ• maá¹‡erassa taá¹ƒ datvÄ• , dinnaá¹ƒ vÄ• tena taá¹ƒ puna.

tassa vissÄ• sato vÄ• pi, bhuÃ±jituá¹ƒ pana vaá¹-á¹-ati ||

<1437> á¹• 21 bhikkhÄ• cÄ• re sace bhattaá¹ƒ, sarajaá¹ƒ deti bhikkhuno.

``paá¹-iggahetvÄ• bhikkhaá¹ƒ tvaá¹ƒ, gaá¹‡ha vÄ• bhuÃ±ja vÄ• â€™â€™ ti ca ||

<1438> á¹• 21 vattabbo so tathÄ• tena, kattabbaÃ±ceva bhikkhunÄ• .

rajaá¹ƒ upari bhattassa, tassuplavati ce pana ||

<1439> á¹• 21 kaÃ±jikaá¹ƒ tu pavÄ• hetvÄ• , bhuÃ±jitabbaá¹ƒ yathÄ• sukhaá¹ƒ.

anto paá¹-iggahetabbaá¹ƒ, paviá¹-á¹-haá¹ƒ tu sace pana ||

<1440> á¹• 21 patitaá¹ƒ sukkhabhatte ce, apanÄ«yÄ• va taá¹ƒ rajaá¹ƒ.

sukhumaá¹ƒ ce sabhattampi, bhuÃ±jitabbaá¹ƒ yathÄ• sukhaá¹ƒ ||

<1441> á¹• 21 uá¸·uá¹…kenÄ• haritvÄ• pi \Ne 117/, dentassa paá¹-hamaá¹ƒ pana.

thevo uá¸·uá¹…kato patte, sace patati vaá¹-á¹-ati ||

<1442> á¹• 21 bhatte Ä• kiramÄ• ne tu, carukena tato pana.

masi vÄ• chÄ• rikÄ• vÄ• pi, sace patati bhÄ• jane ||

<1443> á¹• 21 tassa cÄ• bhihaá¹-attÄ• pi, na doso upalabbhati.

anantarassa bhikkhussa, dÄ«yamÄ• naá¹ƒ tu pattato ||

<1444> á¹• 21 uppabhitvÄ• sace patte, itarassa ca bhikkhuno.

patati vaá¹-á¹-atevÄ• yaá¹ƒ, paá¹-iggahitameva taá¹ƒ ||

<1445> á¹• 21 pÄ• yÄ• sassa ca pÅ«retvÄ• , pattaá¹ƒ ce denti bhikkhuno.

uá¹‡hattÄ• pana taá¹ƒ heá¹-á¹-hÄ• , gahetuá¹ƒ na ca sakkati ||

<1446> á¹• 21 vaá¹-á¹-atÄ«ti ca niddiá¹-á¹-haá¹ƒ, gahetuá¹ƒ mukhavaá¹-á¹-iyaá¹ƒ.

na sakkÄ• ce gahetabbo, tathÄ• Ä• dhÄ• rakenapi ||

<1447> á¹• 21 sace \Be 134/ Ä• sanasÄ• lÄ• yaá¹ƒ, gahetvÄ• pattamattano.

niddÄ• yati nisinnova, dÄ«yamÄ• naá¹ƒ na jÄ• nati ||

<1448> á¹• 21 nevÄ• hariyamÄ• naá¹ƒ vÄ• , appaá¹-iggahitameva taá¹ƒ.

Ä• bhogaá¹ƒ pana katvÄ• ce, nisinno hoti vaá¹-á¹-ati ||

<1449> á¹• 21 sace hatthena muÃ±citvÄ• , pattaá¹ƒ Ä• dhÄ• rakampi vÄ• .

pelletvÄ• pana pÄ• dena, niddÄ• yati hi vaá¹-á¹-ati ||

<1450> á¹• 21 pÄ• denÄ• dhÄ• rakaá¹ƒ akka-mitvÄ• pi paá¹-igaá¹‡hato.

jÄ• garassÄ• pi hoteva, gahaá¹‡asmiá¹ƒ anÄ• daro ||

<1451> á¹• 21 tasmÄ• taá¹ƒ na ca kÄ• tabbaá¹ƒ, bhikkhunÄ• vinayaÃ±Ã±unÄ• .

yaá¹ƒ dÄ«yamÄ• naá¹ƒ patati, gahetuá¹ƒ taá¹ƒ tu vaá¹-á¹-ati ||

<1452> á¹• 21 bhuÃ±jantÄ• naÃ±ca dantÄ• vÄ• , khÄ«yantipi nakhÄ• pi vÄ• .

tathÄ• pattassa vaá¹‡á¹‡o vÄ• , abbohÄ• ranayo ayaá¹ƒ ||

<1453> á¹• 21 satthakenucchuÄ• dÄ«ni, phÄ• lentÄ• naá¹ƒ sace malaá¹ƒ.

paÃ±Ã±Ä• yati hi taá¹ƒ tesu, siyÄ• navasamuá¹-á¹-hitaá¹ƒ ||

<1454> á¹• 21 paá¹-iggahetvÄ• taá¹ƒ pacchÄ• , khÄ• ditabbaá¹ƒ tu bhikkhunÄ• .

na paÃ±Ã±Ä• yati ce tasmiá¹ƒ, malaá¹ƒ vaá¹-á¹-ati khÄ• dituá¹ƒ ||

<1455> á¹• 21 pisantÄ• nampi \Ne 118/ bhesajjaá¹ƒ, koá¹-á¹-entÄ• nampi vÄ• tathÄ• .

nisadodukkhalÄ• dÄ«naá¹ƒ, khÄ«yanepi ayaá¹ƒ nayo ||

<1456> á¹• 21 bhesajjatthÄ• ya tÄ• petvÄ• , vÄ• siá¹ƒ khÄ«re khipanti ce.

uá¹-á¹-heti nÄ«likÄ• tattha, satthake viya nicchayo ||

<1457> á¹• 21 sace Ä• makatakke vÄ• , khÄ«re vÄ• pakkhipanti taá¹ƒ.

sÄ• mapÄ• kanimittamhÄ• , na tu muccati dukkaá¹-Ä• ||

<1458> á¹• 21 piá¹‡á¸• Ä• ya vicarantassa, vassakÄ• lesu bhikkhuno.

patte patati ce toyaá¹ƒ, kiliá¹-á¹-haá¹ƒ kÄ• yavatthato ||

<1459> á¹• 21 pacchÄ• paá¹-iggahetvÄ• taá¹ƒ, bhuÃ±jitabbaá¹ƒ yathÄ• sukhaá¹ƒ.

eseva ca nayo vutto, rukkhamÅ«lepi bhuÃ±jato ||

<1460> á¹• 21 sattÄ• haá¹ƒ \Be 135/ pana vassante, deve suddhaá¹ƒ jalaá¹ƒ sace.

abbhokÄ• sepi vÄ• patte, toyaá¹ƒ patati vaá¹-á¹-ati ||

<1461> á¹• 21 odanaá¹ƒ pana dentena, sÄ• maá¹‡erassa bhikkhunÄ• .

dÄ• tabbo acchupantena, tassa pattagatodanaá¹ƒ ||

<1462> á¹• 21 paá¹-iggahetvÄ• vÄ• pattaá¹ƒ, dÄ• tabbo tassa odano.

chupitvÄ• deti ce bhattaá¹ƒ, taá¹ƒ panuggahitaá¹ƒ siyÄ• ||

<1463> á¹• 21 aÃ±Ã±assa dÄ• tukÄ• mena, pariccattaá¹ƒ sace pana.

yÄ• va hatthagataá¹ƒ tÄ• va, paá¹-iggahitameva taá¹ƒ ||

<1464> á¹• 21 ``gaá¹‡hÄ• â€™â€™ ti nirapekkhova, pattamÄ• dhÄ• rake á¹-hitaá¹ƒ.

sace vadati pacchÄ• taá¹ƒ, paá¹-iggaá¹‡heyya paá¹‡á¸• ito ||

<1465> á¹• 21 sÄ• pekkhoyeva yo pattaá¹ƒ, á¹-hapetvÄ• dhÄ• rake pana.

``etto pÅ«vampi bhattaá¹ƒ vÄ• , kiÃ±ci gaá¹‡hÄ• â€™â€™ ti bhÄ• sati ||

<1466> á¹• 21 sÄ• maá¹‡eropi taá¹ƒ bhattaá¹ƒ, dhovitvÄ• hatthamattano.

attapattagataá¹ƒ bhattaá¹ƒ, aphusitvÄ• sace pana ||

<1467> á¹• 21 pakkhipanto satakkhattuá¹ƒ, uddharitvÄ• pi gaá¹‡hatu.

taá¹ƒpaá¹-iggahaá¹‡e kiccaá¹ƒ, puna tassa na vijjati ||

<1468> á¹• 21 attapattagataá¹ƒ bhattaá¹ƒ, phusitvÄ• yadi gaá¹‡hati.

pacchÄ• paá¹-iggahetabbaá¹ƒ, saá¹ƒsaá¹-á¹-hattÄ• parena taá¹ƒ ||

<1469> á¹• 21 bhikkhÅ«naá¹ƒ \Ne 119/ yÄ• guÄ• dÄ«naá¹ƒ, pacane bhÄ• jane pana.

pakkhipitvÄ• á¹-hapentena, aÃ±Ã±assatthÄ• ya odanaá¹ƒ ||

<1470> á¹• 21 bhÄ• janupari hatthesu, sÄ• maá¹‡erassa pakkhipe.

patitaá¹ƒ hatthato tasmiá¹ƒ, na karoti akappiyaá¹ƒ ||

<1471> á¹• 21 pariccattaÃ±hi taá¹ƒ evaá¹ƒ, akatvÄ• kirateva ce.

bhuÃ±jitabbaá¹ƒ tu taá¹ƒ katvÄ• , pattaá¹ƒ viya nirÄ• misaá¹ƒ ||

<1472> á¹• 21 sace yÄ• gukuá¹-aá¹ƒ puá¹‡á¹‡aá¹ƒ, sÄ• maá¹‡ero hi dubbalo.

bhikkhuá¹ƒ paá¹-iggahÄ• petuá¹ƒ, na sakkoti hi taá¹ƒ puna ||

<1473> á¹• 21 kuá¹-assa \Be 136/ gÄ«vaá¹ƒ pattassa, á¹-hapetvÄ• mukhavaá¹-á¹-iyaá¹ƒ.

bhikkhunÄ• upanÄ«tassa, Ä• vajjeti hi vaá¹-á¹-ati ||

<1474> á¹• 21 atha vÄ• bhÅ«miyaá¹ƒyeva, hatthe bhikkhu á¹-hapeti ce.

Ä• ropeti pavaá¹-á¹-etvÄ• , tattha ce pana vaá¹-á¹-ati ||

<1475> á¹• 21 bhattapacchucchubhÄ• resu, ayameva vinicchayo.

dve tayo sÄ• maá¹‡erÄ• vÄ• , denti ce gahaá¹‡Å«pagaá¹ƒ ||

<1476> á¹• 21 bhÄ• ramekassa bhikkhussa, gahetuá¹ƒ pana vaá¹-á¹-ati.

ekena vÄ• tathÄ• dinnaá¹ƒ, gaá¹‡hanti dve tayopi vÄ• ||

<1477> á¹• 21 maÃ±cassa pÄ• de pÄ«á¹-hassa, pÄ• de telaghaá¹-Ä• dikaá¹ƒ.

laggenti tattha bhikkhussa, vaá¹-á¹-ateva nisÄ«dituá¹ƒ ||

<1478> á¹• 21 appaá¹-iggahitaá¹ƒ heá¹-á¹-hÄ• -maÃ±ce ce telathÄ• lakaá¹ƒ.

sammujjanto ca ghaá¹-á¹-eti, na panuggahitaá¹ƒ siyÄ• ||

<1479> á¹• 21 paá¹-iggahitasaÃ±Ã±Ä• ya, appaá¹-iggahitaá¹ƒ pana.

gaá¹‡hitvÄ• puna taá¹ƒ Ã±atvÄ• , á¹-hapetuá¹ƒ tattha vaá¹-á¹-ati ||

<1480> á¹• 21 vivaritvÄ• sace pubbe, á¹-hapitaá¹ƒ pihitampi ca.

tatheva taá¹ƒ á¹-hapetabbaá¹ƒ, kattabbaá¹ƒ na panaÃ±Ã±athÄ• ||

<1481> á¹• 21 bahi á¹-hapeti ce tena, chupitabbaá¹ƒ na taá¹ƒ puna.

yadi chupati ce Ã±atvÄ• , taá¹ƒ panuggahitaá¹ƒ siyÄ• ||

<1482> á¹• 21 paá¹-iggahitatelasmiá¹ƒ, uá¹-á¹-heti yadi kaá¹‡á¹‡akÄ• .

siá¹…gÄ«verÄ• dike mÅ«le, ghanacuá¹‡á¹‡ampi vÄ• tathÄ• ||

<1483> á¹• 21 taá¹ƒsamuá¹-á¹-hÄ• nato \Ne 120/ sabbaá¹ƒ, taÃ±Ã±evÄ• ti pavuccati.

paá¹-iggahaá¹‡akiccaá¹ƒ tu, tasmiá¹ƒ puna na vijjati ||

<1484> á¹• 21 tÄ• laá¹ƒ vÄ• nÄ• á¸·ikeraá¹ƒ vÄ• , Ä• ruá¸·ho koci puggalo.

tatraá¹-á¹-ho tÄ• lapiá¹‡á¸• iá¹ƒ so, otÄ• retvÄ• na rajjuyÄ• ||

<1485> á¹• 21 sace \Be 137/ vadati ``gaá¹‡hÄ• â€™â€™ ti, na gahetabbameva ca.

tamaÃ±Ã±o pana bhÅ«maá¹-á¹-ho, gahetvÄ• deti vaá¹-á¹-ati ||

<1486> á¹• 21 chinditvÄ• ce vatiá¹ƒ ucchuá¹ƒ, phalaá¹ƒ vÄ• deti gaá¹‡hituá¹ƒ.

daá¹‡á¸• ake aphusitvÄ• va, niggataá¹ƒ pana vaá¹-á¹-ati ||

<1487> á¹• 21 sace na puthulo hoti, pÄ• kÄ• ro atiuccako.

antoá¹-á¹-hitabahiá¹-á¹-hÄ• naá¹ƒ, hatthapÄ• so pahoti ce ||

<1488> á¹• 21 uddhaá¹ƒ hatthasataá¹ƒ gantvÄ• , sampattaá¹ƒ puna taá¹ƒ pana.

gaá¹‡hato bhikkhuno doso, koci nevÅ«palabbhati ||

<1489> á¹• 21 bhikkhuno sÄ• maá¹‡eraá¹ƒ tu, khandhena vahato sace.

phalaá¹ƒ gahetvÄ• tattheva, nisinno deti vaá¹-á¹-ati ||

<1490> á¹• 21 aparopi vahantova, bhikkhuá¹ƒ yo koci puggalo.

phalaá¹ƒ khandhe nisinnassa, bhikkhuno deti vaá¹-á¹-ati ||

<1491> á¹• 21 gahetvÄ• phaliniá¹ƒ sÄ• khaá¹ƒ, chÄ• yatthaá¹ƒ yadi gacchati.

puna citte samuppanne, khÄ• dituá¹ƒ pana bhikkhuno ||

<1492> á¹• 21 sÄ• khaá¹ƒ paá¹-iggahÄ• petvÄ• , phalaá¹ƒ khÄ• dati vaá¹-á¹-ati.

makkhikÄ• naá¹ƒ nivÄ• ratthaá¹ƒ, gahitÄ• yapyayaá¹ƒ nayo ||

<1493> á¹• 21 kappiyaá¹ƒ pana kÄ• retvÄ• , paá¹-iggaá¹‡hÄ• ti taá¹ƒ puna.

bhottukÄ• mo sace mÅ«la-gahaá¹‡aá¹ƒyeva vaá¹-á¹-ati ||

<1494> á¹• 21 mÄ• tÄ• pitÅ«namatthÄ• ya, gahetvÄ• sappiÄ• dikaá¹ƒ.

gacchanto antarÄ• magge, yaá¹ƒ icchati tato pana ||

<1495> á¹• 21 taá¹ƒ so paá¹-iggahÄ• petvÄ• , paribhuÃ±jati vaá¹-á¹-ati.

taá¹ƒ paá¹-iggahitaá¹ƒ mÅ«la-gahaá¹‡aá¹ƒyeva vaá¹-á¹-ati ||

<1496> á¹• 21 sÄ• maá¹‡erassa pÄ• theyya-taá¹‡á¸• ule bhikkhu gaá¹‡hati.

bhikkhussa sÄ• maá¹‡eropi, gahetvÄ• pana gacchati ||

<1497> á¹• 21 taá¹‡á¸• ulesu \Ne 121/ hi khÄ«á¹‡esu, attanÄ• gahitesu so.

sace yÄ• guá¹ƒ pacitvÄ• na, taá¹‡á¸• ulehitarehipi ||

<1498> á¹• 21 ubhinnaá¹ƒ \Be 138/ dvÄ«su pattesu, Ä• kiritvÄ• panattano.

yÄ• guá¹ƒ bhikkhussa taá¹ƒ datvÄ• , sayaá¹ƒ pivati tassa ce ||

<1499> á¹• 21 sannidhipaccayÄ• neva, na uggahitakÄ• raá¹‡Ä• .

sÄ• maá¹‡erassa pÄ«tattÄ• , doso bhikkhussa vijjati ||

<1500> á¹• 21 mÄ• tÄ• pitÅ«namatthÄ• ya, telÄ• diá¹ƒ haratopi ca.

sÄ• khaá¹ƒ chÄ• yÄ• diatthÄ• ya, imassa na visesatÄ• ||

<1501> á¹• 21 tasmÄ• hissa visesassa, cintetabbaá¹ƒ tu kÄ• raá¹‡aá¹ƒ.

tassa sÄ• layabhÄ• vaá¹ƒ tu, visesaá¹ƒ takkayÄ• mahaá¹ƒ ||

<1502> á¹• 21 taá¹‡á¸• ule pana dhovitvÄ• , niccÄ• letuÃ±hi celako.

na sakkoti sace te ca, taá¹‡á¸• ule bhÄ• janampi ca ||

<1503> á¹• 21 paá¹-iggahetvÄ• dhovitvÄ• , Ä• ropetvÄ• panuddhanaá¹ƒ.

bhikkhunÄ• ggi na kÄ• tabbo, vivaritvÄ• pi pakkatÄ• ||

<1504> á¹• 21 Ã±Ä• tabbÄ• pakkakÄ• lasmiá¹ƒ, oropetvÄ• yathÄ• sukhaá¹ƒ.

bhuÃ±jitabbaá¹ƒ, na pacchassa, paá¹-iggahaá¹‡akÄ• raá¹‡aá¹ƒ ||

<1505> á¹• 21 Ä• ropetvÄ• sace bhikkhu, uddhanaá¹ƒ suddhabhÄ• janaá¹ƒ.

udakaá¹ƒ yÄ• guatthÄ• ya, tÄ• peti yadi vaá¹-á¹-ati ||

<1506> á¹• 21 tatte panudake koci, ce pakkhipati taá¹‡á¸• ule.

tato paá¹-á¹-hÄ• ya tenaggi, na kÄ• tabbova bhikkhunÄ• ||

<1507> á¹• 21 paá¹-iggahetvÄ• taá¹ƒ yÄ• guá¹ƒ, pÄ• tuá¹ƒ vaá¹-á¹-ati bhikkhuno.

sace pacati pacchÄ• taá¹ƒ, sÄ• mapÄ• kÄ• na muccati ||

<1508> á¹• 21 tatthajÄ• taphalaá¹ƒ kiÃ±ci, saha cÄ• leti valliyÄ• .

tasseva ca tato laddhaá¹ƒ, phalaá¹ƒ kiÃ±ci na vaá¹-á¹-ati ||

<1509> á¹• 21 phalarukkhaá¹ƒ parÄ• maá¹-á¹-huá¹ƒ, tamapassayitumpi vÄ• .

kaá¹‡á¹-ake bandhituá¹ƒ vÄ• pi, bhikkhuno kira vaá¹-á¹-ati ||

<1510> á¹• 21 saá¹‡á¸• Ä• sena \Be 139/ ca dÄ«ghena, gahetvÄ• thÄ• lakaá¹ƒ pana.

pacato bhikkhuno telaá¹ƒ, bhasmaá¹ƒ patati tattha ce ||

<1511> á¹• 21 amuÃ±cantena \Ne 122/ hatthena, pacitvÄ• telathÄ• lakaá¹ƒ.

otÄ• retvÄ• va taá¹ƒ pacchÄ• , paá¹-iggaá¹‡heyya vaá¹-á¹-ati ||

<1512> á¹• 21 paá¹-iggahetvÄ• aá¹…gÄ• re, tÄ• ni dÄ• rÅ«ni vÄ• pana.

á¹-hapitÄ• ni sace honti, pubbagÄ• hova vaá¹-á¹-ati ||

<1513> á¹• 21 ucchuá¹ƒ khÄ• dati ce bhikkhu, sÄ• maá¹‡eropi icchati.

``chinditvÄ• tvamito gaá¹‡haâ€™â€™, iti vutto ca gaá¹‡hati ||

<1514> á¹• 21 nattheva avasesassa, paá¹-iggahaá¹‡akÄ• raá¹‡aá¹ƒ.

khÄ• dato guá¸·apiá¹‡á¸• ampi, ayameva vinicchayo ||

<1515> á¹• 21 kÄ• tuá¹ƒ sÄ• garatoyena, loá¹‡akiccaá¹ƒ tu vaá¹-á¹-ati.

yÄ• vajÄ«vikasaá¹…khÄ• taá¹ƒ, toyattÄ• na tu gacchati ||

<1516> á¹• 21 idaá¹ƒ kÄ• lavinimmuttaá¹ƒ, udakaá¹ƒ paridÄ«pitaá¹ƒ.

nibbÄ• naá¹ƒ viya nibbÄ• na-kusalena mahesinÄ• ||

<1517> á¹• 21 udakena samÄ• vuttÄ• , himassa karakÄ• pi ca.

kÅ«pÄ• dÄ«su jalaá¹ƒ pÄ• tuá¹ƒ, bahalampi ca vaá¹-á¹-ati ||

<1518> á¹• 21 khettesu kasitaá¹-á¹-hÄ• ne, bahalaá¹ƒ taá¹ƒ na vaá¹-á¹-ati.

sanditvÄ• yadi taá¹ƒ gantvÄ• , nadiá¹ƒ pÅ«reti vaá¹-á¹-ati ||

<1519> á¹• 21 sobbhesu kakudhÄ• dÄ«naá¹ƒ, jale pupphasamÄ• kule.

na Ã±Ä• yati raso tesaá¹ƒ, na paá¹-iggahaá¹‡akÄ• raá¹‡aá¹ƒ ||

<1520> á¹• 21 sareá¹‡ukÄ• ni pupphÄ• ni, pÄ• nÄ«yassa ghaá¹-e pana.

pakkhittÄ• ni sace honti, paá¹-iggaá¹‡heyya taá¹ƒ pana ||

<1521> á¹• 21 paá¹-iggahetvÄ• deyyÄ• ni, vÄ• sapupphÄ• ni tattha vÄ• .

kamallikÄ• su dinnÄ• su, abbohÄ• roti vaá¹-á¹-ati ||

<1522> á¹• 21 appaá¹-iggahitasseva \Be 140/, dantakaá¹-á¹-hassa yo raso.

ajÄ• nantassa pÄ• citti, so ce visati khÄ• dato ||

<1523> á¹• 21 sarÄ«raá¹-á¹-hesu bhÅ«tesu, kiá¹ƒ vaá¹-á¹-ati? na vaá¹-á¹-ati?

kappÄ• kappiyamaá¹ƒsÄ• naá¹ƒ, khÄ«raá¹ƒ sabbampi vaá¹-á¹-ati ||

<1524> á¹• 21 kaá¹‡á¹‡akkhigÅ«thako danta- malaá¹ƒ muttaá¹ƒ karÄ«sakaá¹ƒ.

semhaá¹ƒ siá¹…ghÄ• á¹‡ikÄ• kheá¸·o, assu loá¹‡anti vaá¹-á¹-ati ||

<1525> á¹• 21 yaá¹ƒ \Ne 123/ panettha sakaá¹-á¹-hÄ• nÄ• , cavitvÄ• patitaá¹ƒ siyÄ• .

patte vÄ• pana hatthe vÄ• , paá¹-iggaá¹‡heyya taá¹ƒ puna ||

<1526> á¹• 21 aá¹…galaggamavicchannaá¹ƒ, paá¹-iggahitameva taá¹ƒ.

uá¹‡hayÄ• guá¹ƒ pivantassa, sedo hatthesu jÄ• yati ||

<1527> á¹• 21 piá¹‡á¸• Ä• ya vicarantassa, sedo hatthÄ• nusÄ• rato.

orohati sace pattaá¹ƒ, na paá¹-iggahaá¹‡akÄ• raá¹‡aá¹ƒ ||

<1528> á¹• 21 sÄ• maá¹ƒ gahetvÄ• cattÄ• ri, vikaá¹-Ä• ni nadÄ• yake.

sappadaá¹-á¹-hakkhaá¹‡eyeva, na doso paribhuÃ±jato ||

<1529> á¹• 21 pathaviá¹ƒ mattikatthÄ• ya, khaá¹‡ituá¹ƒ chinditumpi vÄ• .

tarumpi chÄ• rikatthÄ• ya, bhikkhuno pana vaá¹-á¹-ati ||

<1530> á¹• 21 acchedagÄ• hanirapekkhanisajjato ca.

sikkhappahÄ• namaraá¹‡ehi ca liá¹…gabhedÄ• .

dÄ• nena tassa ca parassa abhikkhukassa.

sabbaá¹ƒ paá¹-iggahaá¹‡ameti vinÄ• samevaá¹ƒ ||

<1531> á¹• 21 durÅ«paciá¹‡á¹‡e niddiá¹-á¹-haá¹ƒ, gahaá¹‡uggahitassapi.

antovutthe sayaá¹ƒpakke, antopakke ca dukkaá¹-aá¹ƒ ||

<1532> á¹• 21 paá¹-iggahitake tasmiá¹ƒ, appaá¹-iggahitasaÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1533> á¹• 21 paá¹-iggahitasaÃ±Ã±issa \Be 141/, dantaponodakesupi.

na doseá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dayo samÄ• ||

<1534> á¹• 21 navamajjhimatherabhikkhunÄ«naá¹ƒ.

avisesena yaticchitabbako.

sakalo asamÄ• satova mayÄ• .

kathito ettha vinicchayo tato ||

dantaponakathÄ• .

bhojanavaggo catuttho.

<1535> á¹• 21 yaá¹ƒ \Ne 124/ kiÃ±cicelakÄ• dÄ«naá¹ƒ, titthiyÄ• naá¹ƒ panÄ• misaá¹ƒ.

dentassekapayogena, ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<1536> á¹• 21 vicchinditvÄ• na dentassa, payogagaá¹‡anÄ• vasÄ• .

honti pÄ• cittiyo tassa, tikapÄ• cittiyaá¹ƒ siyÄ• ||

<1537> á¹• 21 udakaá¹ƒ dantaponaá¹ƒ vÄ• , dentassa ca atitthiye.

titthiyoti ca saÃ±Ã±issa, dukkaá¹-aá¹ƒ vimatissa ca ||

<1538> á¹• 21 dÄ• pentassa panaÃ±Ã±ena, sÄ• maá¹‡erÄ• dikena vÄ• .

nikkhittabhÄ• jane tesaá¹ƒ, dentassa bahilepanaá¹ƒ ||

<1539> á¹• 21 á¹-hapetvÄ• bhojanaá¹ƒ tesaá¹ƒ, santike ``gaá¹‡hathÄ• â€™â€™ ti ca.

vadantassa anÄ• patti, samuá¹-á¹-hÄ• neá¸·akÅ«pamaá¹ƒ ||

acelakakathÄ• .

<1540> á¹• 21 dÄ• petvÄ• vÄ• adÄ• petvÄ• , bhikkhu yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ.

kattukÄ• mo sace saddhiá¹ƒ, hasanÄ• dÄ«ni itthiyÄ• ||

<1541> á¹• 21 uyyojeti \Be 142/ hi ``gacchÄ• â€™â€™ ti, vatvÄ• tappaccayÄ• pana.

tassuyyojanamattasmiá¹ƒ, dukkaá¹-aá¹ƒ paá¹-hamena ca ||

<1542> á¹• 21 pÄ• denassupacÄ• rasmiá¹ƒ, atikkante ca dukkaá¹-aá¹ƒ.

dutiyenassa pÄ• citti, sÄ«mÄ• tikkamane pana ||

<1543> á¹• 21 dassane upacÄ• rassa, hatthÄ• dvÄ• dasa desitÄ• .

pamÄ• á¹‡aá¹ƒ savane cevaá¹ƒ, ajjhokÄ• se na cetare ||

<1544> á¹• 21 bhikkhusmiá¹ƒ tikapÄ• citti, itare tikadukkaá¹-aá¹ƒ.

ubhinnaá¹ƒ dukkaá¹-aá¹ƒ vuttaá¹ƒ, kalisÄ• sanaropane ||

<1545> á¹• 21 uyyojentassa kiccena, na dosummattakÄ• dino.

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

uyyojanakathÄ• .

<1546> á¹• 21 khuddake piá¹-á¹-hivaá¹ƒsaá¹ƒ yo, atikkamma nisÄ«dati.

sabhojane kule tassa, hoti pÄ• citti bhikkhuno ||

<1547> á¹• 21 hatthapÄ• saá¹ƒ \Ne 125/ atikkamma, piá¹-á¹-hisaá¹…ghÄ• á¹-akassa ca.

sayanassa panÄ• sanne, á¹-hÄ• ne doso mahallake ||

<1548> á¹• 21 asayanighare tassa, sayanigharasaÃ±Ã±ino.

tattha vematikassÄ• pi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1549> á¹• 21 nisÄ«dantassanÄ• patti, bhikkhussa dutiye sati.

vÄ«tarÄ• gesu vÄ• tesu, nikkhantesu ubhosu vÄ• ||

<1550> á¹• 21 nisinnassÄ• natikkamma, padesaá¹ƒ vuttalakkhaá¹‡aá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• ||

sabhojanakathÄ• .

<1551> á¹• 21 catutthe \Be 143/ paÃ±came ceva, vattabbaá¹ƒ natthi kiÃ±cipi.

vattabbaá¹ƒ yaÃ±ca taá¹ƒ sabbaá¹ƒ, vuttaá¹ƒ aniyatadvaye ||

<1552> á¹• 21 samuá¹-á¹-hÄ• naá¹ƒ panetesaá¹ƒ, anantarasamaá¹ƒ mataá¹ƒ.

ayameva visesoti, tesamesaÃ±ca dÄ«pito ||

rahopaá¹-icchannarahonisajjakathÄ• .

<1553> á¹• 21 bhojanÄ• naá¹ƒ tu paÃ±cannaá¹ƒ, vutto aÃ±Ã±atarena yo.

santaá¹ƒ bhikkhumanÄ• pucchÄ• , Ä• pajjeyya kulesu ce ||

<1554> á¹• 21 cÄ• rittaá¹ƒ tassa pÄ• citti, aÃ±Ã±atra samayÄ• siyÄ• .

á¹-hapetvÄ• samayaá¹ƒ bhikkhu, duvidhaá¹ƒ vuttalakkhaá¹‡aá¹ƒ ||

<1555> á¹• 21 avÄ«tivatte majjhaá¹‡he, gharamaÃ±Ã±assa gacchati.

gharÅ«pacÄ• rokkamane, paá¹-hamena hi dukkaá¹-aá¹ƒ ||

<1556> á¹• 21 atikkante gharummÄ• re, aparampi ca dukkaá¹-aá¹ƒ.

dutiyena ca pÄ• dena, pÄ• citti samatikkame ||

<1557> á¹• 21 á¹-hitaá¹-á¹-hÄ• ne sace bhikkhuá¹ƒ, oloketvÄ• na passati.

``asantaâ€™â€™ nti anÄ• pucchÄ• , paviá¹-á¹-ho nÄ• ma vuccati ||

<1558> á¹• 21 sace dÅ«re á¹-hito hoti, asanto nÄ• ma bhikkhu so.

natthi Ä• rocane kiccaá¹ƒ, gavesitvÄ• ito cito ||

<1559> á¹• 21 na \Ne 126/ doso samaye santaá¹ƒ, Ä• pucchitvÄ• ca gacchato.

bhikkhuá¹ƒ gharena maggo ce, Ä• rÄ• maá¹ƒ gacchatopi ca ||

<1560> á¹• 21 titthiyÄ• nampi seyyaá¹ƒ vÄ• , tathÄ• bhikkhunupassayaá¹ƒ.

Ä• padÄ• sanasÄ• laá¹ƒ vÄ• , bhattiyassa gharampi vÄ• ||

<1561> á¹• 21 idaá¹ƒ pana samuá¹-á¹-hÄ• naá¹ƒ, kathinena samaá¹ƒ mataá¹ƒ.

kriyÄ• kriyamacittaÃ±ca, ticittaÃ±ca tivedanaá¹ƒ ||

cÄ• rittakathÄ• .

<1562> á¹• 21 sabbÄ• pi \Be 144/ sÄ• ditabbÄ• va, catumÄ• sapavÄ• raá¹‡Ä• .

bhikkhunÄ• agilÄ• nena, puna niccapavÄ• raá¹‡Ä• ||

<1563> á¹• 21 ``viÃ±Ã±Ä• pessÄ• mi rogasmiá¹ƒ, sati me paccayeâ€™â€™ ti ca.

na paá¹-ikkhipitabbÄ• sÄ• , ``rogo dÄ• ni na meâ€™â€™ ti ca ||

<1564> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, dukkaá¹-aá¹ƒ natatuttariá¹ƒ.

tatuttarinti saÃ±Ã±issa, tattha vematikassa ca ||

<1565> á¹• 21 natatuttarisaÃ±Ã±issa, yehi yena pavÄ• rito.

tato aÃ±Ã±ehi vÄ• bhiyyo, Ä• cikkhitvÄ• yathÄ• tathaá¹ƒ ||

<1566> á¹• 21 viÃ±Ã±Ä• pentassa bhikkhussa, aÃ±Ã±assatthÄ• ya vÄ• pana.

Ã±Ä• takÄ• namanÄ• patti, attano vÄ• dhanenapi ||

<1567> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

bhesajjakathÄ• .

<1568> á¹• 21 uyyuttaá¹ƒ bhikkhuno senaá¹ƒ, dassanatthÄ• ya gacchato.

aÃ±Ã±atra paccayÄ• tassa, dukkaá¹-aá¹ƒ tu pade pade ||

<1569> á¹• 21 dassanassupacÄ• rasmiá¹ƒ, á¹-hatvÄ• pÄ• citti passato.

upacÄ• raá¹ƒ vimuÃ±citvÄ• , passantassa payogato ||

<1570> á¹• 21 Ä• rohÄ• pana cattÄ• ro, dve dve taá¹ƒpÄ• darakkhakÄ• .

evaá¹ƒ dvÄ• dasaposo ca, eko __hatthÄ«_ti vuccati ||

<1571> á¹• 21 dvepÄ• darakkhÄ• \Ne 127/ Ä• roho, eko tipuriso__hayo_.

eko sÄ• rathi yodheko, Ä• á¹‡irakkhÄ• duve janÄ• ||

<1572> á¹• 21 catuposo __ratho_ vutto, catusaccavibhÄ• vinÄ• .

cattÄ• ro padahatthÄ• ca, purisÄ• __pattÄ«_ti vuccati ||

<1573> á¹• 21 vuttalakkhaá¹‡asampannÄ• \Be 145/, ayaá¹ƒ pacchimakoá¹-iyÄ• .

caturaá¹…gasamÄ• yuttÄ• , senÄ• nÄ• ma pavuccati ||

<1574> á¹• 21 hatthiÄ• dÄ«su ekekaá¹ƒ, dassanatthÄ• ya gacchato.

anuyyuttepi uyyutta-saÃ±Ã±issÄ• pi ca dukkaá¹-aá¹ƒ ||

<1575> á¹• 21 attano ca á¹-hitokÄ• saá¹ƒ, sampattaá¹ƒ pana passati.

Ä• padÄ• su anÄ• patti, tathÄ• rÅ«pe ca paccaye ||

uyyuttakathÄ• .

<1576> á¹• 21 catutthe divase attha-á¹…gate sÅ«riye arogavÄ• .

sace tiá¹-á¹-hatu senÄ• ya, nisÄ«datu nipajjatu ||

<1577> á¹• 21 Ä• kÄ• se iddhiyÄ• seyyaá¹ƒ, pakappetu ca iddhimÄ• .

hoteva tassa pÄ• citti, tikapÄ• cittiyaá¹ƒ siyÄ• ||

<1578> á¹• 21 Å«nake ca tirattasmiá¹ƒ, atirekoti saÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1579> á¹• 21 purÄ• ruá¹‡Ä• va nikkhamma, tatiyÄ• ya ca rattiyÄ• .

na doso puna vasantassa, gilÄ• nassÄ• padÄ• supi ||

senÄ• vÄ• sakathÄ• .

<1580> á¹• 21 uyyodhikaá¹ƒ balaggaá¹ƒ vÄ• , senÄ• byÅ«hampi vÄ• pana.

dassanatthÄ• yanÄ«kaá¹ƒ vÄ• , hoti pÄ• citti gacchato ||

<1581> á¹• 21 purime pana yo vutto, ``hatthÄ« dvÄ• dasaporisoâ€™â€™.

iti tena tayo hatthÄ«, ``hatthÄ• nÄ«kaâ€™â€™ nti dÄ«pitaá¹ƒ ||

<1582> á¹• 21 sesesupi \Be 146/ ca eseva, nayo Ã±eyyo vibhÄ• vinÄ• .

tiá¹‡á¹‡ameá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dayo samÄ• ||

uyyodhikakathÄ• .

aceá¸·akavaggo paÃ±camo.

<1583> á¹• 21 piá¹-á¹-hÄ• dÄ«hi \Ne 128/ kataá¹ƒ majjaá¹ƒ, __surÄ• _ nÄ• mÄ• ti vuccati.

pupphÄ• dÄ«hi kato sabbo, Ä• savo hoti __merayaá¹ƒ_ ||

<1584> á¹• 21 bÄ«jato pana paá¹-á¹-hÄ• ya, pivantassubhayampi ca.

payoge ca payoge ca, hoti pÄ• citti bhikkhuno ||

<1585> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, amajje majjasaÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1586> á¹• 21 amajjaá¹ƒ majjavaá¹‡á¹‡aÃ±ca, majjagandharasampi ca.

ariá¹-á¹-haá¹ƒ loá¹‡asovÄ«raá¹ƒ, suttakaá¹ƒ pivatopi ca ||

<1587> á¹• 21 vÄ• sagÄ• hÄ• panatthÄ• ya, pakkhipitvÄ• na Ä«sakaá¹ƒ.

sÅ«pÄ• dÄ«naá¹ƒ tu pÄ• kepi, anÄ• patti pakÄ• sitÄ• ||

<1588> á¹• 21 hoteá¸·akasamuá¹-á¹-hÄ• naá¹ƒ, acittaá¹ƒ vatthujÄ• nanÄ• .

idaÃ±cÄ• kusaleneva, pÄ• nato lokavajjakaá¹ƒ ||

surÄ• pÄ• nakathÄ• .

<1589> á¹• 21 yena kenaci aá¹…gena, hasÄ• dhippÄ• yino pana.

phusato upasampannaá¹ƒ, hoti pÄ• citti bhikkhuno ||

<1590> á¹• 21 sabbattha dukkaá¹-aá¹ƒ kÄ• ya-paá¹-ibaddhÄ• dike naye.

tathevÄ• nupasampanne, dÄ«pitaá¹ƒ tikadukkaá¹-aá¹ƒ ||

<1591> á¹• 21 ettha \Be 147/ cÄ• nupasampanna-á¹-á¹-hÄ• ne tiá¹-á¹-hati bhikkhunÄ«.

khiá¸• á¸• Ä• dhippÄ• yino tampi, phusantassa ca dukkaá¹-aá¹ƒ ||

<1592> á¹• 21 anÄ• patti nahasÄ• dhi-ppÄ• yassa phusato paraá¹ƒ.

sati kicce phusantassa, tathÄ• ummattakÄ• dino ||

aá¹…gulipatodakakathÄ• .

<1593> á¹• 21 jale nimujjanÄ• dÄ«na-matthÄ• ya pana kevalaá¹ƒ.

padavÄ• resu sabbesu, otarantassa dukkaá¹-aá¹ƒ ||

<1594> á¹• 21 kÄ«á¸·Ä• pekkho sace hutvÄ• , jale uparigopphake.

nimujjeyyapi vÄ• bhikkhu, ummujjeyya tareyya vÄ• ||

<1595> á¹• 21 payoge \Ne 129/ ca payoge ca, tassa pÄ• cittiyaá¹ƒ siyÄ• .

antoyevodake tassa, nimujjitvÄ• na gacchato ||

<1596> á¹• 21 hatthapÄ• dapayogehi, pÄ• cittiá¹ƒ paridÄ«paye.

hattheheva tarantassa, hatthavÄ• rehi kÄ• raye ||

<1597> á¹• 21 yena yena panaá¹…gena, bhikkhuno tarato jalaá¹ƒ.

tassa tassa payogena, pÄ• cittiá¹ƒ paridÄ«paye ||

<1598> á¹• 21 taruto tÄ«rato vÄ• pi, pÄ• citti patato jale.

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tatheva tikadukkaá¹-aá¹ƒ ||

<1599> á¹• 21 pÄ• jentopi sace nÄ• vaá¹ƒ, arittena phiyena vÄ• .

ussÄ• rentopi tÄ«re vÄ• , nÄ• vaá¹ƒ kÄ«á¸·ati dukkaá¹-aá¹ƒ ||

<1600> á¹• 21 hatthena vÄ• pi pÄ• dena, kaá¹-á¹-hena kathalÄ• ya vÄ• .

udakaá¹ƒ nÄ«harantassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1601> á¹• 21 udakaá¹ƒ kaÃ±jikaá¹ƒ vÄ• pi, cikkhallaá¹ƒ vÄ• pi vikkhipaá¹ƒ.

kÄ«á¸·antassÄ• pi bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1602> á¹• 21 vigÄ• hitvÄ• \Be 148/ jalaá¹ƒ kicce, sati nimmujjanÄ• dikaá¹ƒ.

karontassa anÄ• patti, tathÄ• pÄ• raÃ±ca gacchato ||

<1603> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• .

anantarassimassÄ• pi, natthi kÄ• ci visesatÄ• ||

hasadhammakathÄ• .

<1604> á¹• 21 vuccamÄ• no sace bhikkhu, paÃ±Ã±atteneva bhikkhunÄ• .

akattukÄ• matÄ• yassa, vacanaá¹ƒ dhammameva vÄ• ||

<1605> á¹• 21 yo asikkhitukÄ• mova, na karoti panÄ• daraá¹ƒ.

tassÄ• nÄ• dariye tasmiá¹ƒ, pÄ• cittiyamudÄ«raye ||

<1606> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tikÄ• tÄ«tena satthunÄ• .

tathevÄ• nupasampannÄ• -nÄ• dare tikadukkaá¹-aá¹ƒ ||

<1607> á¹• 21 suttenevÄ• bhidhammena, apaÃ±Ã±attena bhikkhunÄ• .

dukkaá¹-aá¹ƒ sÄ• maá¹‡erena, vuttassa ubhayenapi ||

<1608> á¹• 21 ``Ä• cariyÄ• namayaá¹ƒ \Ne 130/ gÄ• ho, amhÄ• kaá¹ƒ tu paveá¹‡iyÄ• .

Ä• gatoâ€™â€™ ti bhaá¹‡antassa, na dosummattakÄ• dino ||

<1609> á¹• 21 ettha neva gahetabbo, gÄ• rayhÄ• cariyuggaho.

omasavÄ• datulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

anÄ• dariyakathÄ• .

<1610> á¹• 21 bhayasaÃ±jananatthÄ• ya, rÅ«pÄ• diá¹ƒ upasaá¹ƒhare.

bhayÄ• nakaá¹ƒ kathaá¹ƒ vÄ• pi, katheyya parasantike ||

<1611> á¹• 21 disvÄ• vÄ• pana taá¹ƒ sutvÄ• , mÄ• vÄ• bhÄ• yatu, bhÄ• yatu.

itarassa tu bhikkhussa, hoti pÄ• citti taá¹…khaá¹‡e ||

<1612> á¹• 21 tikapÄ• cittiyaá¹ƒ \Be 149/ vuttaá¹ƒ, tatheva tikadukkaá¹-aá¹ƒ.

sÄ• maá¹‡eraá¹ƒ gahaá¹-á¹-haá¹ƒ vÄ• , bhiá¹ƒsÄ• pentassa bhikkhuno ||

<1613> á¹• 21 nabhiá¹ƒsÄ• petukÄ• massa, anÄ• pattÄ• dikammino.

samuá¹-á¹-hÄ• nÄ• di sabbampi, anantarasamaá¹ƒ mataá¹ƒ ||

bhiá¹ƒsÄ• panakathÄ• .

<1614> á¹• 21 jotiá¹ƒ tappetukÄ• mo ce, jalÄ• peyya jaleyya vÄ• .

á¹-hapetvÄ• hoti pÄ• citti, tathÄ• rÅ«paá¹ƒ tu paccayaá¹ƒ ||

<1615> á¹• 21 sayaá¹ƒ samÄ• dahantassa, yÄ• va jÄ• lÄ• na jÄ• yati.

tÄ• va sabbapayogesu, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1616> á¹• 21 jÄ• luá¹-á¹-hÄ• ne panÄ• patti, pÄ• citti paridÄ«pitÄ• .

jÄ• lÄ• pentassa aÃ±Ã±ena, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1617> á¹• 21 gilÄ• nassa gilÄ• noti, saÃ±Ã±issa vimatissa vÄ• .

alÄ• taá¹ƒ ukkhipantassa, avijjhÄ• taá¹ƒ tu dukkaá¹-aá¹ƒ ||

<1618> á¹• 21 vijjhÄ• taá¹ƒ tujjalantassa, yathÄ• vatthukatÄ• matÄ• .

anÄ• patti gilÄ• nassa, kataá¹ƒ aÃ±Ã±ena vÄ• pana ||

<1619> á¹• 21 visibbentassa aá¹…gÄ• raá¹ƒ, padÄ«pujjÄ• lanÄ• dike.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

jotisamÄ• dahanakathÄ• .

<1620> á¹• 21 apuá¹‡á¹‡e \Ne 131/ addhamÄ• sasmiá¹ƒ, dese ce majjhime pana.

``nhÄ• yissÄ• mÄ«â€™â€™ ti cuá¹‡á¹‡aá¹ƒ vÄ• , mattikaá¹ƒ vÄ• pi gomayaá¹ƒ ||

<1621> á¹• 21 abhisaá¹…kharato sabba-payogesupi dukkaá¹-aá¹ƒ.

nhÄ• nassa pariyosÄ• ne, hoti pÄ• citti bhikkhuno ||

<1622> á¹• 21 atirekaddhamÄ• sÅ«na-saÃ±Ã±ino \Be 150/ vimatissa vÄ• .

dukkaá¹-aá¹ƒ atirekaddha- mÄ• se ca samayesu ca ||

<1623> á¹• 21 nhÄ• yantassa anÄ• patti, nadÄ«pÄ• rampi gacchato.

vÄ• likaá¹ƒ ukkiritvÄ• na, katÄ• vÄ• á¹-esu vÄ• tathÄ• ||

<1624> á¹• 21 paccantimepi vÄ• dese, sabbesaá¹ƒ Ä• padÄ• supi.

idameá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

nhÄ• nakathÄ• .

<1625> á¹• 21 cÄ«varaá¹ƒ yaá¹ƒ nivÄ• setuá¹ƒ, sakkÄ• pÄ• rupitumpi vÄ• .

channamaÃ±Ã±ataraá¹ƒ bhikkhu, rajitvÄ• yattha katthaci ||

<1626> á¹• 21 padese kaá¹ƒsanÄ«lena, pattanÄ«lena vÄ• pana.

yena kenaci kÄ• á¸·ena, kaddamenapi vÄ• tathÄ• ||

<1627> á¹• 21 maá¹…gulassa mayÅ«rassa, piá¹-á¹-hiakkhippamÄ• á¹‡akaá¹ƒ.

akatvÄ• kappiyaá¹ƒ binduá¹ƒ, pÄ• citti paribhuÃ±jato ||

<1628> á¹• 21 pÄ• á¸·ikaá¹‡á¹‡ikakappo vÄ• , na ca vaá¹-á¹-ati katthaci.

ekaá¹ƒ vÄ• pi anekaá¹ƒ vÄ• , bindu vaá¹-á¹-ati vaá¹-á¹-akaá¹ƒ ||

<1629> á¹• 21 Ä• dinnepi anÄ• dinna-saÃ±Ã±ino vimatissa ca.

dukkaá¹-aá¹ƒ muninÄ• vuttaá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<1630> á¹• 21 kappe naá¹-á¹-hepi vÄ• saddhiá¹ƒ, tena saá¹ƒsibbitesu vÄ• .

kriyÄ• kriyamidaá¹ƒ vuttaá¹ƒ, samuá¹-á¹-hÄ• neá¸·akÅ«pamaá¹ƒ ||

dubbaá¹‡á¹‡akaraá¹‡akathÄ• .

<1631> á¹• 21 vikappanÄ• duve vuttÄ• , sammukhÄ• sammukhÄ• tipi.

sammukhÄ• ya vikappento, bhikkhussekassa santike ||

<1632> á¹• 21 ekattaá¹ƒ \Be 151/ \Ne 132/ bahubhÄ• vaá¹ƒ vÄ• , dÅ«rasantikatampi vÄ• .

cÄ«varÄ• naá¹ƒ tu jÄ• nitvÄ• , yathÄ• vacanayogato ||

<1633> á¹• 21 ``imÄ• haá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ, vikappemÄ«â€™â€™ ti niddise.

kappatettÄ• vatÄ• kÄ• maá¹ƒ, nidhetuá¹ƒ, na ca kappati ||

<1634> á¹• 21 paribhogÄ• dikaá¹ƒ tena, apaccuddhaá¹-ato pana.

tena paccuddhaá¹-eyeva, paribhogÄ• di vaá¹-á¹-ati ||

<1635> á¹• 21 ``santakaá¹ƒ pana mayhaá¹ƒ tvaá¹ƒ, paribhuÃ±ja pariccaja.

yathÄ• paccayaá¹ƒ karohÄ«â€™â€™ ti, vutte paccuddhaá¹-aá¹ƒ siyÄ• ||

<1636> á¹• 21 aparÄ• sammukhÄ• vuttÄ• , bhikkhussekassa santike.

yassa kassaci nÄ• maá¹ƒ tu, gahetvÄ• sahadhamminaá¹ƒ ||

<1637> á¹• 21 ``imÄ• haá¹ƒ cÄ«varaá¹ƒ tissa- bhikkhuno, tissatheriyÄ• .

vikappemÄ«â€™â€™ ti vattabbaá¹ƒ, vattabbaá¹ƒ puna tenapi ||

<1638> á¹• 21 ``tissassa bhikkhuno vÄ• tvaá¹ƒ, tassÄ• tissÄ• ya theriyÄ• .

santakaá¹ƒ paribhuÃ±jÄ• hi, vissajjehÄ«â€™â€™ ti vÄ• tathÄ• ||

<1639> á¹• 21 tato pabhuti sabbampi, paribhogÄ• di vaá¹-á¹-ati.

evaá¹ƒ parammukhÄ• yÄ• pi, vattabbaá¹ƒ ekasantike ||

<1640> á¹• 21 ``imÄ• haá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ, vikappatthÄ• ya dammiâ€™â€™ ti.

puna tenapi vattabbaá¹ƒ, ``ko te mittoâ€™â€™ ti bhikkhunÄ• ||

<1641> á¹• 21 itarenapi vattabbaá¹ƒ, ``tisso tissÄ• â€™â€™ ti vÄ• puna.

vattabbaá¹ƒ bhikkhunÄ• tena, ``idaá¹ƒ tissassa santakaá¹ƒ ||

<1642> á¹• 21 tissÄ• ya theriyÄ• vÄ• tvaá¹ƒ, santakaá¹ƒ paribhuÃ±ja vÄ• .

vissajjehÄ«â€™â€™ ti vÄ• vutte, hoti paccuddhaá¹-aá¹ƒ puna ||

<1643> á¹• 21 iccetÄ• su pana dvÄ«su, yÄ• ya kÄ• yaci cÄ«varaá¹ƒ.

vikappetvÄ• sadhammesu, yassa kassaci paÃ±casu ||

<1644> á¹• 21 apaccuddhÄ• rakaá¹ƒ vÄ• pi, avissÄ• sena tassa vÄ• .

yena taá¹ƒ vinayaá¹ƒ kammaá¹ƒ, kataá¹ƒ panidha bhikkhunÄ• ||

<1645> á¹• 21 cÄ«varaá¹ƒ \Be 152/ paribhuÃ±jeyya, hoti pÄ• citti bhikkhuno.

taÃ±cevÄ• dhiá¹-á¹-hahantassa, vissajjantassa dukkaá¹-aá¹ƒ ||

<1646> á¹• 21 paccuddhÄ• rakavatthesu \Ne 133/, apaccuddhÄ• rasaÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1647> á¹• 21 paccuddhÄ• raá¹‡asaÃ±Ã±issa, vissÄ• sÄ• paribhuÃ±jato.

anÄ• patti samuá¹-á¹-hÄ• naá¹ƒ, kathinenÄ• dinÄ• samaá¹ƒ ||

vikappanakathÄ• .

<1648> á¹• 21 adhiá¹-á¹-hÄ• nupagaá¹ƒ pattaá¹ƒ, cÄ«varaá¹ƒ vÄ• pi tÄ• disaá¹ƒ.

tathÄ• sÅ«cigharaá¹ƒ kÄ• ya-bandhanaá¹ƒ vÄ• nisÄ«danaá¹ƒ ||

<1649> á¹• 21 apanetvÄ• nidhentassa, hasÄ• pekkhassa kevalaá¹ƒ.

hoti pÄ• cittiyaá¹ƒ aÃ±Ã±aá¹ƒ, Ä• á¹‡Ä• pentassa dukkaá¹-aá¹ƒ ||

<1650> á¹• 21 tenÄ• panihite tassa, pÄ• cittiá¹ƒ paridÄ«paye.

vuttaá¹ƒ anupasampanna-santake tikadukkaá¹-aá¹ƒ ||

<1651> á¹• 21 vinÄ• vuttappakÄ• rÄ• ni, pattÄ• dÄ«ni tato pana.

aÃ±Ã±aá¹ƒ apanidhentassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1652> á¹• 21 sabbesvanupasampanna-santakesupi dukkaá¹-aá¹ƒ.

dunnikkhittamanÄ• patti, paá¹-isÄ• mayato pana ||

<1653> á¹• 21 tathÄ• ``dhammakathaá¹ƒ katvÄ• , dassÄ• mÄ«â€™â€™ ti nidheti ce.

avihesetukÄ• massa, akÄ«á¸·assÄ• dikammino ||

<1654> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , dutiyantimavatthunÄ• .

idaá¹ƒ akusaleneva, sacittaÃ±ca tivedanaá¹ƒ ||

cÄ«varÄ• panidhÄ• nakathÄ• .

surÄ• pÄ• navaggo chaá¹-á¹-ho.

<1655> á¹• 21 tiracchÄ• nagataá¹ƒ \Be 153/ pÄ• á¹‡aá¹ƒ, mahantaá¹ƒ khuddakampi vÄ• .

hoti pÄ• cittiyÄ• patti, mÄ• rentassassa bhikkhuno ||

<1656> á¹• 21 appÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±issa, vimatissubhayattha ca.

dukkaá¹-aá¹ƒ tu anÄ• patti, asaÃ±cicca ajÄ• nato ||

<1657> á¹• 21 na \Ne 134/ ca mÄ• retukÄ• massa, tathÄ• ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , tatiyantimavatthunÄ• ||

saÃ±ciccapÄ• á¹‡akathÄ• .

<1658> á¹• 21 sappÄ• á¹‡akaá¹ƒ jalaá¹ƒ jÄ• naá¹ƒ, pÄ• citti paribhuÃ±jato.

payogabahutÄ• yassa, pÄ• cittibahutÄ• siyÄ• ||

<1659> á¹• 21 ekeneva payogena, avicchijja sace pana.

pivato pattapÅ«rampi, ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<1660> á¹• 21 tÄ• disenudakenassa, Ä• viÃ±chitvÄ• na sÄ• misaá¹ƒ.

dhovato pana pattaá¹ƒ vÄ• , nibbÄ• pentassa yÄ• guyo ||

<1661> á¹• 21 hatthena taá¹ƒ uá¸·uá¹…kena, gahetvÄ• nhÄ• yatopi vÄ• .

payoge ca payoge ca, pÄ• citti paridÄ«pitÄ• ||

<1662> á¹• 21 appÄ• á¹‡akepi sappÄ• á¹‡a-saÃ±Ã±issa ubhayatthapi.

vimatissÄ• pi bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1663> á¹• 21 sappÄ• á¹‡epi ca appÄ• á¹‡e, appÄ• á¹‡amiti saÃ±Ã±ino.

na doso ``paribhogena, na marantÄ«â€™â€™ ti jÄ• nato ||

<1664> á¹• 21 patanaá¹ƒ salabhÄ• dÄ«naá¹ƒ, Ã±atvÄ• suddhena cetasÄ• .

padÄ«pujjalanaÃ±cettha, Ã±atvÄ• sappÄ• á¹‡abhÄ• vataá¹ƒ ||

<1665> á¹• 21 bhuÃ±jato jalasaÃ±Ã±Ä• ya, Ã±eyyÄ• paá¹‡á¹‡attivajjatÄ• .

siÃ±cane siÃ±canaá¹ƒ vuttaá¹ƒ, paribhoge idaá¹ƒ pana ||

<1666> á¹• 21 ayameva \Be 154/ visesoti, tassa ceva panassa ca.

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

sappÄ• á¹‡akakathÄ• .

<1667> á¹• 21 nihataá¹ƒ tu yathÄ• dhammaá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ puna.

nihÄ• tabbanti pÄ• citti, ukkoá¹-entassa bhikkhuno ||

<1668> á¹• 21 ``akataá¹ƒ dukkataá¹ƒ kammaá¹ƒ, kÄ• tabbaá¹ƒ punadeviâ€™â€™ ti.

vadatÄ• pana taá¹ƒ kammaá¹ƒ, uccÄ• letuá¹ƒ na vaá¹-á¹-ati ||

<1669> á¹• 21 sace \Ne 135/ vippakate kamme, paá¹-ikkosati taá¹ƒ puna.

saÃ±Ã±Ä• petvÄ• va kÄ• tabbaá¹ƒ, na kÄ• tabbaá¹ƒ panaÃ±Ã±athÄ• ||

<1670> á¹• 21 adhamme pana kammasmiá¹ƒ, dhammakammanti saÃ±Ã±ino.

vimatissubhayatthÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1671> á¹• 21 ``adhammena ca vaggena, na ca kammÄ• rahassa vÄ• .

kataâ€™â€™ nti jÄ• nato natthi, doso ukkoá¹-ane pana ||

<1672> á¹• 21 tathÄ• ummattakÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

omasavÄ• datulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

ukkoá¹-anakathÄ• .

<1673> á¹• 21 saá¹…ghÄ• disesaá¹ƒ duá¹-á¹-hullaá¹ƒ, Ä• pattiá¹ƒ bhikkhuno pana.

Ã±atvÄ• chÄ• dayato tassa, pÄ• citti pariyÄ• putÄ• ||

<1674> á¹• 21 nikkhipitvÄ• dhuraá¹ƒ tassa, paá¹-icchÄ• danahetukaá¹ƒ.

Ä• roceti sacaÃ±Ã±assa, sopi aÃ±Ã±assa vÄ• ti hi ||

<1675> á¹• 21 evaá¹ƒ satampi bhikkhÅ«naá¹ƒ, sahassampi ca tÄ• va taá¹ƒ.

Ä• pajjateva Ä• pattiá¹ƒ, yÄ• va koá¹-i na chijjati ||

<1676> á¹• 21 mÅ«lenÄ• rocitasseva \Be 155/, dutiyassa pakÄ• site.

tatiyena nivattitvÄ• , koá¹-i chinnÄ• ti vuccati ||

<1677> á¹• 21 duá¹-á¹-hullÄ• ya ca duá¹-á¹-halla-saÃ±Ã±Ä« pÄ• cittiyaá¹ƒ phuse.

itaresu pana dvÄ«su, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1678> á¹• 21 aduá¹-á¹-hullÄ• ya sabbattha, niddiá¹-á¹-haá¹ƒ tikadukkaá¹-aá¹ƒ.

sabbatthÄ• nupasampanna-vÄ• resupi ca dukkaá¹-aá¹ƒ ||

<1679> á¹• 21 ``saá¹…ghassa bhedanÄ• dÄ«ni, bhavissantÄ«â€™â€™ ti vÄ• pana.

na ca chÄ• detukÄ• mo vÄ• , sabhÄ• gaá¹ƒ vÄ• na passati ||

<1680> á¹• 21 ``paÃ±Ã±Ä• yissati kammena, sakenÄ• yanti kakkhaá¸·oâ€™â€™.

anÄ• roceti ce doso, natthi ummattakÄ• dino ||

<1681> á¹• 21 dhuranikkhepatulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, akriyaá¹ƒ dukkhavedanaá¹ƒ ||

duá¹-á¹-hullakathÄ• .

<1682> á¹• 21 Å«navÄ«sativassaá¹ƒ \Ne 136/ yo, kareyya upasampadaá¹ƒ.

tassa pÄ• cittiyaá¹ƒ hoti, sesÄ• naá¹ƒ hoti dukkaá¹-aá¹ƒ ||

<1683> á¹• 21 upasampÄ• dito ceso, jÄ• natÄ• vÄ• ajÄ• natÄ• .

hotevÄ• nupasampanno, kÄ• tabbo punareva so ||

<1684> á¹• 21 dasavassaccayenassa, upajjhÄ• yassa ce sato.

upasampÄ• dane doso, aÃ±Ã±esaá¹ƒ natthi kocipi ||

<1685> á¹• 21 muÃ±citvÄ• pana taá¹ƒ bhikkhuá¹ƒ, gaá¹‡o ce paripÅ«rati.

honti te sÅ«pasampannÄ• , na doso koci vijjati ||

<1686> á¹• 21 upajjhÄ• yo sace hutvÄ• , gaá¹‡aá¹ƒ Ä• cariyampi vÄ• .

pariyesati pattaá¹ƒ vÄ• , sammannati ca mÄ• á¸·akaá¹ƒ ||

<1687> á¹• 21 ``upasampÄ• dayissÄ• miâ€™â€™ \Be 156/, iti sabbesu tassa hi.

Ã±attiyÄ• ca tathÄ• dvÄ«su, kammavÄ• cÄ• su dukkaá¹-aá¹ƒ ||

<1688> á¹• 21 kammavÄ• cÄ• ya osÄ• ne, pÄ• citti paridÄ«pitÄ• .

Å«navÄ«satisaÃ±Ã±issa, paripuá¹‡á¹‡epi puggale ||

<1689> á¹• 21 vimatissubhayatthÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ.

paripuá¹‡á¹‡oti saÃ±Ã±issa, ubhayattha na dosatÄ• ||

<1690> á¹• 21 tathÄ• ummattakassÄ• pi, Ä• dikammikabhikkhuno.

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

Å«navÄ«satikathÄ• .

<1691> á¹• 21 theyyasatthena jÄ• nanto, saá¹ƒvidhÄ• ya sace pana.

maggaá¹ƒ gacchati saddhiá¹ƒ yo, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1692> á¹• 21 gamane saá¹ƒvidhÄ• ne ca, vattabbo yo vinicchayo.

so ca __bhikkhunivaggasmiá¹ƒ, _ vuttattÄ• na ca uddhaá¹-o ||

<1693> á¹• 21 maggÄ• á¹-avivisaá¹…kete, yathÄ• vatthukameva tu.

tesvasaá¹ƒvidahantesu, sayaá¹ƒ vidahatopi ca ||

<1694> á¹• 21 tathevÄ• theyyasatthepi, theyyasatthanti saÃ±Ã±ino.

vimatissubhayatthÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1695> á¹• 21 atheyyasatthasaÃ±Ã±issa \Ne 137/, asaá¹ƒvidahatopi ca.

Ä• padÄ• su anÄ• patti, visaá¹…kete ca kÄ• like ||

<1696> á¹• 21 theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kathitaá¹ƒ kÄ• yacittato.

kÄ• yavÄ• cÄ• cittato ca, ticittaÃ±ca tivedanaá¹ƒ ||

theyyasatthakathÄ• .

<1697> á¹• 21 hoti \Be 157/ bhikkhuniyÄ• saddhiá¹ƒ, saá¹ƒvidhÄ• nena sattamaá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dinÄ• tulyaá¹ƒ, viseso natthi kocipi ||

saá¹ƒvidhÄ• nakathÄ• .

<1698> á¹• 21 kammaá¹ƒ kileso pÄ• ko ca, upavÄ• do atikkamo.

antarÄ• yakarÄ• ete, paÃ±ca dhammÄ• pakÄ• sitÄ• ||

<1699> á¹• 21 ``anantarÄ• yikÄ• ete, yathÄ• honti tathÄ• ahaá¹ƒ.

desitaá¹ƒ muninÄ• dhamma-mÄ• jÄ• nÄ• mÄ«â€™â€™ ti yo vade ||

<1700> á¹• 21 tikkhattuá¹ƒ tehi vattabbo, ye passanti suá¹‡anti ca.

``mÄ• hevaá¹ƒ avacÄ• yasmÄ• â€™â€™, iti bhikkhÅ«hi so pana ||

<1701> á¹• 21 dukkaá¹-aá¹ƒ avadantassa, taá¹ƒ anissajatopi ca.

Ã±attiyÄ• ca tathÄ• dvÄ«hi, kammavÄ• cÄ• hi dukkaá¹-aá¹ƒ ||

<1702> á¹• 21 kammavÄ• cÄ• ya osÄ• ne, pÄ• citti paridÄ«pitÄ• .

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, adhamme tikadukkaá¹-aá¹ƒ ||

<1703> á¹• 21 nÄ• pattÄ• katakammassa, paá¹-inissajatopi ca.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, vuttÄ• samanubhÄ• sane ||

ariá¹-á¹-hakathÄ• .

<1704> á¹• 21 Ã±atvÄ• katÄ• nudhammena, tathÄ• vÄ• dikabhikkhunÄ• .

saá¹ƒvaseyya ca bhuÃ±jeyya, pÄ• citti saha seyya vÄ• ||

<1705> á¹• 21 uposathÄ• dikaá¹ƒ kammaá¹ƒ, karoto saha tena hi.

kammassa pariyosÄ• ne, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1706> á¹• 21 ekeneva \Ne 138/ payogena, gaá¹‡hato Ä• misaá¹ƒ bahuá¹ƒ.

dadatopi tathÄ• ekaá¹ƒ, bahÅ«ni ca bahÅ«svapi ||

<1707> á¹• 21 ukkhittake \Be 158/ nipannasmiá¹ƒ, itaro seti ce pana.

itarasmiá¹ƒ nipanne vÄ• , paro seti ubhopi vÄ• ||

<1708> á¹• 21 nipajjanapayogÄ• naá¹ƒ, vasenÄ• pattiyo siyuá¹ƒ.

ekanÄ• nÅ«pacÄ• resu, ekacchanne vinicchayo ||

<1709> á¹• 21 anukkhittepi ukkhitta-saÃ±Ã±ino pana bhikkhuno.

vimatissubhayatthÄ• pi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1710> á¹• 21 anÄ• pattubhayatthÄ• pi, anukkhittakasaÃ±Ã±ino.

nissaá¹-á¹-hoti ca taá¹ƒ diá¹-á¹-hiá¹ƒ, saÃ±Ã±issosÄ• ritoti ca ||

<1711> á¹• 21 tathÄ• ummattakÄ• dÄ«naá¹ƒ, idaá¹ƒ paá¹‡á¹‡attivajjakaá¹ƒ.

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

ukkhittakathÄ• .

<1712> á¹• 21 tathÄ• vinÄ• sitaá¹ƒ jÄ• naá¹ƒ, upalÄ• peyya tena vÄ• .

upaá¹-á¹-hÄ• peyya pÄ• citti, saá¹ƒbhuÃ±jeyya vaseyya vÄ• ||

<1713> á¹• 21 saá¹ƒvÄ• sena ca liá¹…gena, daá¹‡á¸• akammena nÄ• sanÄ• .

tisso ettha adhippetÄ• , daá¹‡á¸• akammena nÄ• sanÄ• ||

<1714> á¹• 21 sambhogÄ• sahaseyyÄ• ca, anantarasamÄ• matÄ• .

tattha vuttanayeneva, veditabbo vinicchayo ||

<1715> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo sabbe, ariá¹-á¹-hena samÄ• matÄ• .

na hettha kiÃ±ci vattabbaá¹ƒ, sabbaá¹ƒ uttÄ• namevidaá¹ƒ ||

kaá¹‡á¹-akakathÄ• .

sappÄ• á¹‡akavaggo sattamo.

<1716> á¹• 21 vuccamÄ• no \Be 159/ hi bhikkhÅ«hi, bhikkhu sikkhÄ• padena yo.

``sikkhÄ• pade panetasmiá¹ƒ, na sikkhissÄ• mi tÄ• vahaá¹ƒ ||

<1717> á¹• 21 yÄ• va \Ne 139/ nÄ• Ã±Ã±aá¹ƒ viyattaÃ±ca, pakataÃ±Ã±uá¹ƒ bahussutaá¹ƒ

pucchÄ• mÄ«â€™â€™ ti bhaá¹‡antassa, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1718> á¹• 21 satthunÄ• nupasampanne, dÄ«pitaá¹ƒ tikadukkaá¹-aá¹ƒ.

na sallekhÄ• yidaá¹ƒ hoti, vuccamÄ• nassubhohipi ||

<1719> á¹• 21 apaÃ±Ã±attena tassevaá¹ƒ, vadato hoti dukkaá¹-aá¹ƒ.

na dosummattakÄ• dÄ«naá¹ƒ, ``sikkhissÄ• mÄ«â€™â€™ ti bhÄ• sato ||

sahadhammikakathÄ• .

<1720> á¹• 21 uddiá¹-á¹-hehi kimetehi, kukkuccÄ• dinidÄ• nato.

hoti pÄ• cittiyÄ• patti, sikkhÄ• padavivaá¹‡á¹‡ane ||

<1721> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tatheva tikadukkaá¹-aá¹ƒ.

vivaá¹‡á¹‡enupasampanna-santike taá¹ƒ sace pana ||

<1722> á¹• 21 dukkaá¹-aá¹ƒ panubhinnampi, aÃ±Ã±adhammavivaá¹‡á¹‡ane.

navivaá¹‡á¹‡etukÄ• massa, ``suttantaá¹ƒ pariyÄ• puá¹‡a ||

<1723> á¹• 21 vinayaá¹ƒ pana pacchÄ• pi, handa pariyÄ• puá¹‡issasiâ€™â€™.

iccevaá¹ƒ tu vadantassa, tathÄ• ummattakÄ• dino ||

<1724> á¹• 21 anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

anantarassimassÄ• pi, omasavÄ• dasÄ• disÄ• ||

vilekhanakathÄ• .

<1725> á¹• 21 aÃ±Ã±Ä• á¹‡ena panÄ• patti, mokkho nevassa vijjati.

kÄ• retabbo tathÄ• bhikkhu, yathÄ• dhammo á¹-hito pana ||

<1726> á¹• 21 tassÄ• ropaniyo \Be 160/ moho, uttarimpi hi bhikkhuno.

dutiyeneva kammena, ninditvÄ• taÃ±hi puggalaá¹ƒ ||

<1727> á¹• 21 evaá¹ƒ Ä• ropite mohe, yadi moheti yo pana.

tasmiá¹ƒ mohanake vuttÄ• , pÄ• citti pana puggale ||

<1728> á¹• 21 adhamme pana kammasmiá¹ƒ, dÄ«pitaá¹ƒ tikadukkaá¹-aá¹ƒ.

tathÄ• nÄ• ropite mohe, dukkaá¹-aá¹ƒ parikittitaá¹ƒ ||

<1729> á¹• 21 na \Ne 140/ ca mohetukÄ• massa, vitthÄ• renÄ• sutassapi.

Å«nake dvattikkhattuá¹ƒ vÄ• , vitthÄ• renÄ• sutassa ca ||

<1730> á¹• 21 anÄ• pattÄ«ti viÃ±Ã±eyyaá¹ƒ, tathÄ• ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, anantarasamÄ• matÄ• ||

mohanakathÄ• .

<1731> á¹• 21 kuddho deti pahÄ• raá¹ƒ ce, tassa pÄ• cittiyaá¹ƒ siyÄ• .

sampaharitukÄ• mena, pahÄ• re bhikkhuno pana ||

<1732> á¹• 21 dinne bhijjatu sÄ«saá¹ƒ vÄ• , pÄ• do vÄ• paribhijjatu.

so ce maratu vÄ• , mÄ• vÄ• , pÄ• citti paridÄ«pitÄ• ||

<1733> á¹• 21 virÅ«pakaraá¹‡Ä• pekkho, ``iccÄ• yaá¹ƒ na virocatiâ€™â€™.

kaá¹‡á¹‡aá¹ƒ vÄ• tassa nÄ• saá¹ƒ vÄ• , yadi chindati dukkaá¹-aá¹ƒ ||

<1734> á¹• 21 tathevÄ• nupasampanne, itthiyÄ• purisassa vÄ• .

tiracchÄ• nagatassÄ• pi, pahÄ• raá¹ƒ deti dukkaá¹-aá¹ƒ ||

<1735> á¹• 21 sace paharatitthiÃ±ca, bhikkhu rattena cetasÄ• .

garukÄ• tassa Ä• patti, viniddiá¹-á¹-hÄ• mahesinÄ• ||

<1736> á¹• 21 pahÄ• raá¹ƒ deti mokkhÄ• dhi-ppÄ• yo doso na vijjati.

kÄ• yena kÄ• yabaddhena, tathÄ• nissaggiyena vÄ• ||

<1737> á¹• 21 passitvÄ• \Be 161/ antarÄ• magge, coraá¹ƒ paccatthikampi vÄ• .

heá¹-hetukÄ• mamÄ• yantaá¹ƒ, ``mÄ• idhÄ• gacchupÄ• sakaâ€™â€™ ||

<1738> á¹• 21 iti vatvÄ• panÄ• yantaá¹ƒ, ``gaccha reâ€™â€™ ti ca muggaraá¹ƒ.

satthaá¹ƒ vÄ• pi gahetvÄ• vÄ• , paharitvÄ• tu yÄ• ti ce ||

<1739> á¹• 21 anÄ• patti sace tena, pahÄ• rena matepi ca.

eseva ca nayo vutto, dhuttavÄ• á¸·amigesupi ||

<1740> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sese ca tikadukkaá¹-aá¹ƒ.

kÄ• yacittasamuá¹-á¹-hÄ• naá¹ƒ, sacittaá¹ƒ dukkhavedanaá¹ƒ ||

pahÄ• rakathÄ• .

<1741> á¹• 21 kÄ• yaá¹ƒ \Ne 141/ vÄ• kÄ• yabaddhaá¹ƒ vÄ• , uccÄ• reyya sace pana.

hoti pÄ• cittiyÄ• patti, tassuggiraá¹‡apaccayÄ• ||

<1742> á¹• 21 uggiritvÄ• viraddho so, pahÄ• raá¹ƒ deti ce pana.

asampaharitukÄ• mena, dinnattÄ• dukkaá¹-aá¹ƒ siyÄ• ||

<1743> á¹• 21 sace tena pahÄ• rena, pahaá¹-assa ca bhikkhuno.

hatthÄ• dÄ«supi yaá¹ƒ kiÃ±ci, aá¹…gaá¹ƒ bhijjati dukkaá¹-aá¹ƒ ||

<1744> á¹• 21 seso anantare vutta-nayena vinayaÃ±Ã±unÄ• .

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, veditabbo vinicchayo ||

talasattikathÄ• .

<1745> á¹• 21 amÅ«lakena saá¹…ghÄ• di-sesena pana bhikkhu yo.

codÄ• peyyapi codeyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1746> á¹• 21 tikapÄ• cittiyaá¹ƒ tattha, diá¹-á¹-hÄ• cÄ• ravipattiyÄ• .

codato dukkaá¹-Ä• patti, sese ca tikadukkaá¹-aá¹ƒ ||

<1747> á¹• 21 tathÄ• saÃ±Ã±issanÄ• patti \Be 162/, tathÄ• ummattakÄ• dino.

omasavÄ• datulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

amÅ«lakakathÄ• .

<1748> á¹• 21 saÃ±cicca pana kukkuccaá¹ƒ, uppÄ• dentassa bhikkhuno.

``Å«navÄ«sativasso tvaá¹ƒ, maÃ±Ã±eâ€™â€™ iccevamÄ• dinÄ• ||

<1749> á¹• 21 hoti vÄ• cÄ• ya vÄ• cÄ• ya, pÄ• citti pana bhikkhuno.

tathÄ• rÅ«pe panaÃ±Ã±asmiá¹ƒ, sace asati paccaye ||

<1750> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sese ca tikadukkaá¹-aá¹ƒ.

nauppÄ• detukÄ• massa, kukkuccaá¹ƒ natthi vajjatÄ• ||

<1751> á¹• 21 ``hitesitÄ• yahaá¹ƒ maÃ±Ã±e, nisinnaá¹ƒ itthiyÄ• saha.

vikÄ• le ca tayÄ• bhuttaá¹ƒ, mÄ• evaâ€™â€™ nti ca bhÄ• sato ||

<1752> á¹• 21 tathÄ• ummattakÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, anantarasamÄ• matÄ• ||

saÃ±ciccakathÄ• .

<1753> á¹• 21 sace \Ne 142/ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ pana bhikkhu yo

tiá¹-á¹-heyyupassutiá¹ƒ sotuá¹ƒ, tassa pÄ• cittiyaá¹ƒ siyÄ• ||

<1754> á¹• 21 ``yaá¹ƒ ime tu bhaá¹‡issanti, taá¹ƒ sossÄ• mÄ«â€™â€™ ti gacchato.

codetukÄ• matÄ• yassa, dukkaá¹-aá¹ƒ tu pade pade ||

<1755> á¹• 21 purato gacchato sotuá¹ƒ, ohÄ«yantassa dukkaá¹-aá¹ƒ.

gacchato turitaá¹ƒ vÄ• pi, ayameva vinicchayo ||

<1756> á¹• 21 á¹-hitokÄ• saá¹ƒ panÄ• gantvÄ• , yadi mantenti attano.

ukkÄ• sitvÄ• pi vÄ• ettha, Ã±Ä• petabbamahanti vÄ• ||

<1757> á¹• 21 tassevamakarontassa \Be 163/, pÄ• citti savane siyÄ• .

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sese ca tikadukkaá¹-aá¹ƒ ||

<1758> á¹• 21 ``imesaá¹ƒ vacanaá¹ƒ sutvÄ• , oramissaâ€™â€™ nti gacchato.

tathÄ• ummattakÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• ||

<1759> á¹• 21 theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ hoti kriyÄ• kriyaá¹ƒ.

kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, sadosaá¹ƒ dukkhavedanaá¹ƒ ||

upassutikathÄ• .

<1760> á¹• 21 dhammikÄ• naá¹ƒ tu kammÄ• naá¹ƒ, chandaá¹ƒ datvÄ• sace pana.

pacchÄ• khÄ«yati pÄ• citti, vÄ• cato vÄ• cato siyÄ• ||

<1761> á¹• 21 adhamme pana kammasmiá¹ƒ, dhammakammanti saÃ±Ã±ino.

vimatissubhayatthÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1762> á¹• 21 ``adhammena ca vaggena, tathÄ• kammÄ• rahassa ca.

ime kammaá¹ƒ karontÄ«â€™â€™ ti, Ã±atvÄ• khÄ«yati tassa ca ||

<1763> á¹• 21 tathÄ• ummattakÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

amÅ«lakasamÄ• nÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

kammapaá¹-ibÄ• hanakathÄ• .

<1764> á¹• 21 yÄ• va Ä• rocitaá¹ƒ vatthu, avinicchitameva vÄ• .

á¹-hapitÄ• Ã±atti vÄ• niá¹-á¹-haá¹ƒ, kammavÄ• cÄ• na gacchati ||

<1765> á¹• 21 etasmiá¹ƒ \Ne 143/ antare kammaá¹ƒ, kopetuá¹ƒ parisÄ• ya hi.

hatthapÄ• saá¹ƒ jahantassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1766> á¹• 21 adatvÄ• jahite chandaá¹ƒ, tassa pÄ• cittiyaá¹ƒ siyÄ• .

dhammakamme adhamme ca, vimatissa ca dukkaá¹-aá¹ƒ ||

<1767> á¹• 21 adhammepi \Be 164/ ca kammasmiá¹ƒ, dhammakammanti saÃ±Ã±ino.

``saá¹…ghassa bhaá¹‡á¸• anÄ• dÄ«ni, bhavissantÄ«â€™â€™ ti saÃ±Ã±ino ||

<1768> á¹• 21 gilÄ• no vÄ• gilÄ• nassa, karaá¹‡Ä«ye na dosatÄ• .

na ca kopetukÄ• massa, kammaá¹ƒ passÄ• vanÄ• dinÄ• ||

<1769> á¹• 21 pÄ«á¸·itassÄ• gamissÄ• mi, iccevaá¹ƒ gacchatopi vÄ• .

samaá¹ƒ samanubhÄ• sena, samuá¹-á¹-hÄ• naá¹ƒ kriyÄ• kriyaá¹ƒ ||

chandaá¹ƒ adatvÄ• gamanakathÄ• .

<1770> á¹• 21 samaggena ca saá¹…ghena, saddhiá¹ƒ datvÄ• na cÄ«varaá¹ƒ.

sammatassa hi bhikkhussa, pacchÄ• khÄ«yati yo pana ||

<1771> á¹• 21 tassa vÄ• cÄ• ya vÄ• cÄ• ya, pÄ• citti paridÄ«pitÄ• .

tikapÄ• cittiyaá¹ƒ dhamma- kamme vuttaá¹ƒ tu cÄ«varaá¹ƒ ||

<1772> á¹• 21 á¹-hapetvÄ• Ã±Ã±aparikkhÄ• raá¹ƒ, datvÄ• khÄ«yati dukkaá¹-aá¹ƒ.

saá¹…ghenÄ• sammatassÄ• pi, cÄ«varaá¹ƒ aÃ±Ã±ameva vÄ• ||

<1773> á¹• 21 tathevÄ• nupasampanne, sabbatthÄ• pi ca dukkaá¹-aá¹ƒ.

chandÄ• dÄ«naá¹ƒ vaseneva, karontaÃ±ca sabhÄ• vato ||

<1774> á¹• 21 khÄ«yantassa anÄ• patti, tathÄ• ummattakÄ• dino.

amÅ«lakasamÄ• Ã±eyyÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

dubbalakathÄ• .

<1775> á¹• 21 idaá¹ƒ tiá¹ƒsakakaá¹‡á¸• asmiá¹ƒ, antimena ca sabbathÄ• .

tulyaá¹ƒ dvÄ• dasamaá¹ƒ sabbaá¹ƒ, ayameva visesatÄ• ||

<1776> á¹• 21 tattha \Be 165/ nissaggiyaá¹ƒ vuttaá¹ƒ, attano pariá¹‡Ä• manÄ• .

idha suddhikapÄ• citti, puggale pariá¹‡Ä• manÄ• ||

pariá¹‡Ä• manakathÄ• .

sahadhammikavaggo aá¹-á¹-hamo.

<1777> á¹• 21 anikkhante \Ne 144/ ce rÄ• jasmiá¹ƒ, anikkhantÄ• ya deviyÄ• .

sayanÄ«yagharÄ• tassa, ummÄ• raá¹ƒ yo atikkame ||

<1778> á¹• 21 dukkaá¹-aá¹ƒ paá¹-hame pÄ• de, pÄ• citti dutiye siyÄ• .

deviyÄ• vÄ• pi raÃ±Ã±o vÄ• , sace na viditÄ• gamo ||

<1779> á¹• 21 paá¹-isaá¹ƒvidite neva-paá¹-isaá¹ƒviditasaÃ±Ã±ino.

tattha vematikassÄ• pi, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<1780> á¹• 21 paá¹-isaá¹ƒviditasaÃ±Ã±issa, neva ca khattiyassa vÄ• .

na khattiyÄ• bhisekena, abhisittassa vÄ• pana ||

<1781> á¹• 21 ubhosubhinnamaÃ±Ã±asmiá¹ƒ, nikkhante visatopi vÄ• .

na dosummattakÄ• dÄ«naá¹ƒ, kathinena kriyÄ• kriyaá¹ƒ ||

antepurakathÄ• .

<1782> á¹• 21 rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• , uggaá¹‡hantassa attano.

tassa nissaggiyÄ• patti, uggaá¹‡hÄ• payatopi vÄ• ||

<1783> á¹• 21 gaá¹‡apuggalasaá¹…ghÄ• naá¹ƒ, navakammassa cetiye.

uggaá¹‡hÄ• payato hoti, dukkaá¹-aá¹ƒ gaá¹‡hatopi vÄ• ||

<1784> á¹• 21 avasesaÃ±ca muttÄ• di-ratanaá¹ƒ attanopi vÄ• .

saá¹…ghÄ• dÄ«nampi atthÄ• ya, uggaá¹‡hantassa dukkaá¹-aá¹ƒ ||

<1785> á¹• 21 sace \Be 166/ kappiyavatthuá¹ƒ vÄ• , vatthuá¹ƒ vÄ• pi akappiyaá¹ƒ.

tÄ• lapaá¹‡á¹‡ampi vÄ• hotu, mÄ• tukaá¹‡á¹‡apilandhanaá¹ƒ ||

<1786> á¹• 21 bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena, yaá¹ƒ kiÃ±ci gihisantakaá¹ƒ.

tassa pÄ• cittiyÄ• patti, paá¹-isÄ• mayato pana ||

<1787> á¹• 21 ``idaá¹ƒ á¹-hapetvÄ• dehÄ«â€™â€™ ti, vuttena pana kenaci.

``na vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• taá¹ƒ, na nidhetabbameva tu ||

<1788> á¹• 21 ``á¹-hapehÄ«â€™â€™ ti ca pÄ• tetvÄ• , sace gacchati puggalo.

palibodho hi nÄ• meso, á¹-hapetuá¹ƒ pana vaá¹-á¹-ati ||

<1789> á¹• 21 anuÃ±Ã±Ä• te panaá¹-á¹-hÄ• ne, uggahetvÄ• anÄ• darÄ• .

sammÄ• anikkhipantassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1790> á¹• 21 anuÃ±Ã±Ä• te \Ne 145/ panaá¹-á¹-hÄ• ne, gahetvÄ• ratanaá¹ƒ pana.

nikkhipantassa vÄ• sammÄ• , bhaá¹‡á¸• aá¹ƒ ratanasammataá¹ƒ ||

<1791> á¹• 21 gaá¹‡hantassa ca vissÄ• saá¹ƒ, tÄ• vakÄ• likameva ca.

na dosummattakÄ• dÄ«naá¹ƒ, saÃ±carittasamodayaá¹ƒ ||

ratanakathÄ• .

<1792> á¹• 21 majjhaá¹‡hasamayÄ• uddhaá¹ƒ, aruá¹‡uggamato pure.

etasmiá¹ƒ antare kÄ• lo, vikÄ• loti pavuccati ||

<1793> á¹• 21 santaá¹ƒ bhikkhumanÄ• pucchÄ• , vikÄ• le paccayaá¹ƒ vinÄ• .

parikkhittassa gÄ• massa, parikkhepokkame pana ||

<1794> á¹• 21 aparikkhittagÄ• massa, upacÄ• rokkamepi vÄ• .

dukkaá¹-aá¹ƒ paá¹-hame pÄ• de, pÄ• citti dutiye siyÄ• ||

<1795> á¹• 21 atha sambahulÄ• gÄ• maá¹ƒ, vikÄ• le pavisanti ce.

Ä• pucchitvÄ• va gantabbaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ na caÃ±Ã±athÄ• ||

<1796> á¹• 21 gacchanti \Be 167/ ce tato aÃ±Ã±aá¹ƒ, tato aÃ±Ã±anti vaá¹-á¹-ati.

puna Ä• pucchane kiccaá¹ƒ, natthi gÄ• masatepi ca ||

<1797> á¹• 21 passambhetvÄ• na ussÄ• haá¹ƒ, vihÄ• ratthÄ• ya niggatÄ• .

pavisanti sace aÃ±Ã±aá¹ƒ, pucchitabbaá¹ƒ tu antarÄ• ||

<1798> á¹• 21 katvÄ• kulaghare bhatta- kiccaá¹ƒ aÃ±Ã±attha vÄ• pana.

sace caritukÄ• mo yo, sappibhikkhÄ• ya vÄ• siyÄ• ||

<1799> á¹• 21 Ä• pucchitvÄ• va gantabbaá¹ƒ, passe ce bhikkhu labbhati.

asante pana natthÄ«ti, gantabbaá¹ƒ tu yathÄ• sukhaá¹ƒ ||

<1800> á¹• 21 otaritvÄ• mahÄ• vÄ«thiá¹ƒ, bhikkhuá¹ƒ yadi ca passati.

natthi Ä• pucchane kiccaá¹ƒ, caritabbaá¹ƒ yathÄ• sukhaá¹ƒ ||

<1801> á¹• 21 gÄ• mamajjhena maggena, gacchantasseva bhikkhuno.

``carissÄ• mÄ«â€™â€™ ti uppanne, telabhikkhÄ• ya mÄ• nase ||

<1802> á¹• 21 Ä• pucchitvÄ• va gantabbaá¹ƒ, passe ce bhikkhu vijjati.

anokkamma carantassa, maggÄ• Ä• pucchanena kiá¹ƒ?

<1803> á¹• 21 tikapÄ• cittiyaá¹ƒ \Ne 146/, kÄ• le, vikÄ• loyanti saÃ±Ã±ino.

kÄ• le vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1804> á¹• 21 Ä• pucchitvÄ• va santaá¹ƒ vÄ• , anÄ• pucchÄ• asantakaá¹ƒ.

kicce accÄ• yike vÄ• pi, pavisantassa bhikkhuno ||

<1805> á¹• 21 gacchato antarÄ• rÄ• maá¹ƒ, bhikkhunÄ«naá¹ƒ upassayaá¹ƒ.

tathÄ• Ä• sanasÄ• laá¹ƒ vÄ• , titthiyÄ• naá¹ƒ upassayaá¹ƒ ||

<1806> á¹• 21 siyÄ• gÄ• mena maggo ce, anÄ• pattÄ• padÄ• supi.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

<1807> á¹• 21 na kevalamanÄ• pucchÄ• , abandhitvÄ• ca bandhanaá¹ƒ.

apÄ• rupitvÄ• saá¹…ghÄ• á¹-iá¹ƒ, gacchatopinavajjatÄ• ||

vikÄ• lagÄ• mappavesanakathÄ• .

<1808> á¹• 21 aá¹-á¹-hidantamayaá¹ƒ \Be 168/ sÅ«ci-gharaá¹ƒ vÄ• pi visÄ• á¹‡ajaá¹ƒ.

kÄ• rÄ• pane ca karaá¹‡e, bhikkhuno hoti dukkaá¹-aá¹ƒ ||

<1809> á¹• 21 lÄ• bhe bhedanakaá¹ƒ tassa, pÄ• cittiyamudÄ«ritaá¹ƒ.

aÃ±Ã±assatthÄ• ya karaá¹‡e, tathÄ• kÄ• rÄ• panepi ca ||

<1810> á¹• 21 aÃ±Ã±ena ca kataá¹ƒ laddhÄ• , dukkaá¹-aá¹ƒ paribhuÃ±jato.

anÄ• pattÄ• raá¹‡ike vidhe, gaá¹‡á¹-hikaÃ±janikÄ• supi ||

<1811> á¹• 21 dakapuÃ±chaniyÄ• vÄ• si-jaá¹-e ummattakÄ• dino.

samuá¹-á¹-hÄ• nÄ• dayo nayÄ• , saÃ±carittasamÄ• matÄ• ||

sÅ«cigharakathÄ• .

<1812> á¹• 21 navaá¹ƒ maÃ±campi pÄ«á¹-haá¹ƒ vÄ• , kÄ• rÄ• pentena bhikkhunÄ• .

aá¹-á¹-haá¹…gulappamÄ• á¹‡ena, sugataá¹…gulato pana ||

<1813> á¹• 21 kÄ• rÄ• petabbamevaá¹ƒ tu, á¹-hapetvÄ• heá¹-á¹-himÄ• á¹-aniá¹ƒ.

sacchedÄ• tassa pÄ• citti, tamatikkamato siyÄ• ||

<1814> á¹• 21 aÃ±Ã±assatthÄ• ya karaá¹‡e, tathÄ• kÄ• rÄ• panepi ca.

aÃ±Ã±ena ca kataá¹ƒ laddhÄ• , dukkaá¹-aá¹ƒ paribhuÃ±jato ||

<1815> á¹• 21 anÄ• patti \Ne 147/ pamÄ• á¹‡ena, karontassappamÄ• á¹‡ikaá¹ƒ.

labhitvÄ• tassa pÄ• desu, chinditvÄ• paribhuÃ±jato ||

<1816> á¹• 21 neva chinditukÄ• mo ce, nikhaá¹‡itvÄ• pamÄ• á¹‡ato.

uttÄ• naá¹ƒ vÄ• pi aá¹-á¹-aá¹ƒ vÄ• , bandhitvÄ• paribhuÃ±jato ||

maÃ±cakathÄ• .

<1817> á¹• 21 maÃ±caá¹ƒ vÄ• pana pÄ«á¹-haá¹ƒ vÄ• , tÅ«lonaddhaá¹ƒ kareyya yo.

tassuddÄ• lanakaá¹ƒ vuttaá¹ƒ, pÄ• cittiyamanÄ«tinÄ• ||

<1818> á¹• 21 anÄ• patti \Be 169/ panÄ• yoge, bandhane aá¹ƒsabaddhake.

bibbohane parissÄ• ve, thavikÄ• dÄ«su bhikkhuno ||

<1819> á¹• 21 aÃ±Ã±ena ca kataá¹ƒ laddhÄ• , uddÄ• letvÄ• nisevato.

anantarassimassÄ• pi, saÃ±carittasamÄ• nayÄ• ||

tÅ«lonaddhakathÄ• .

<1820> á¹• 21 nisÄ«danaá¹ƒ karontena, kÄ• tabbaá¹ƒ tu pamÄ• á¹‡ato.

pamÄ• á¹‡Ä• tikkame tassa, payoge dukkaá¹-aá¹ƒ siyÄ• ||

<1821> á¹• 21 paá¹-ilÄ• bhena sacchedaá¹ƒ, pÄ• cittiyamudÄ«ritaá¹ƒ.

dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• , tassa tisso dasÄ• siyuá¹ƒ ||

<1822> á¹• 21 anÄ• patti pamÄ• á¹‡ena, karontassa tadÅ«nakaá¹ƒ.

vitÄ• nÄ• diá¹ƒ karontassa, saÃ±carittasamÄ• nayÄ• ||

nisÄ«danakathÄ• .

<1823> á¹• 21 roge kaá¹‡á¸• upaá¹-icchÄ• di, kÄ• tabbÄ• hi pamÄ• á¹‡ato.

pamÄ• á¹‡Ä• tikkame tassa, payoge dukkaá¹-aá¹ƒ siyÄ• ||

<1824> á¹• 21 paá¹-ilÄ• bhena sacchedaá¹ƒ, pÄ• cittiyamudÄ«ritaá¹ƒ.

anÄ• pattinayopettha, anantarasamo mato ||

kaá¹‡á¸• upaá¹-icchÄ• dikathÄ• .

<1825> á¹• 21 pamÄ• á¹‡eneva \Ne 148/ kÄ• tabbÄ• , tathÄ• vassikasÄ• á¹-ikÄ• .

pamÄ• á¹‡Ä• tikkame tassa, anantarasamo nayo ||

vassikasÄ• á¹-ikakathÄ• .

<1826> á¹• 21 cÄ«varena \Be 170/ sace tulya-ppamÄ• á¹‡aá¹ƒ sugatassa tu.

cÄ«varaá¹ƒ bhikkhu kÄ• reyya, karaá¹‡e dukkaá¹-aá¹ƒ siyÄ• ||

<1827> á¹• 21 paá¹-ilÄ• bhena sacchedaá¹ƒ, pÄ• cittiyamudÄ«ritaá¹ƒ.

anantarasamoyeva, anÄ• pattinayo mato ||

<1828> á¹• 21 dÄ«ghaso ca pamÄ• á¹‡ena, nava tassa vidatthiyo.

tiriyaá¹ƒ cha viniddiá¹-á¹-hÄ• , sugatassa vidatthiyÄ• ||

<1829> á¹• 21 aÃ±Ã±ena ca kataá¹ƒ laddhÄ• , sevato dukkaá¹-aá¹ƒ bhave.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

nandakathÄ• .

rÄ• javaggo navamo.

iti vinayavinicchaye pÄ• cittiyakathÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakathÄ•

<1830> á¹• 21 yo cantaragharaá¹ƒ bhikkhu, paviá¹-á¹-hÄ• ya tu hatthato.

aÃ±Ã±Ä• tikÄ• ya yaá¹ƒ kiÃ±ci, tassa bhikkhuniyÄ• pana ||

<1831> á¹• 21 sahatthÄ• paá¹-iggaá¹‡heyya, khÄ• danaá¹ƒ bhojanampi vÄ• .

gahaá¹‡e dukkaá¹-aá¹ƒ bhoge, pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

<1832> á¹• 21 rathikÄ• yapi vÄ• byÅ«he, sandhisiá¹…ghÄ• á¹-akesu vÄ• .

hatthisÄ• lÄ• dike á¹-hatvÄ• , gaá¹‡hatopi ayaá¹ƒ nayo ||

<1833> á¹• 21 rathikÄ• ya \Ne 149/ sace á¹-hatvÄ• , deti bhikkhuni bhojanaá¹ƒ.

Ä• patti antarÄ• rÄ• me, á¹-hatvÄ• gaá¹‡hÄ• ti bhikkhu ce ||

<1834> á¹• 21 etthantaragharaá¹ƒ tassÄ• , paviá¹-á¹-hÄ• ya hi vÄ• kyato.

bhikkhussa ca á¹-hitaá¹-á¹-hÄ• naá¹ƒ, nappamÄ• á¹‡anti vaá¹‡á¹‡itaá¹ƒ ||

<1835> á¹• 21 tasmÄ• \Be 171/ bhikkhuniyÄ• á¹-hatvÄ• , Ä• rÄ• mÄ• dÄ«su dentiyÄ• .

vÄ«thiyÄ• dÄ«su ce á¹-hatvÄ• , na doso paá¹-igaá¹‡hato ||

<1836> á¹• 21 yÄ• makÄ• likasattÄ• ha-kÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ.

Ä• hÄ• ratthÄ• ya gahaá¹‡e, ajjhohÄ• re ca dukkaá¹-aá¹ƒ ||

<1837> á¹• 21 Ä• misena asambhinna-rasaá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ.

pÄ• á¹-idesaniyÄ• patti, sambhinnekarase siyÄ• ||

<1838> á¹• 21 ekatoupasampanna-hatthato paá¹-igaá¹‡hato.

kÄ• likÄ• naá¹ƒ catunnampi, Ä• hÄ• ratthÄ• ya dukkaá¹-aá¹ƒ ||

<1839> á¹• 21 Ã±Ä• tikÄ• yapi aÃ±Ã±Ä• ti-saÃ±Ã±ino vimatissa vÄ• .

dukkaá¹-aá¹ƒ Ã±Ä• tisaÃ±Ã±issa, tathÄ• aÃ±Ã±Ä• tikÄ• ya vÄ• ||

<1840> á¹• 21 dÄ• pentiyÄ• anÄ• patti, dadamÄ• nÄ• ya vÄ• pana.

nikkhipitvÄ• ntarÄ• rÄ• mÄ• -dÄ«su á¹-hatvÄ• pi dentiyÄ• ||

<1841> á¹• 21 gÄ• mato nÄ«haritvÄ• vÄ• , deti ce bahi vaá¹-á¹-ati.

``paccaye sati bhuÃ±jÄ• â€™â€™ ti, deti ce kÄ• likattayaá¹ƒ ||

<1842> á¹• 21 hatthato sÄ• maá¹‡erÄ«naá¹ƒ, sikkhamÄ• nÄ• ya vÄ• tathÄ• .

idaá¹ƒ eá¸·akalomena, samuá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ mataá¹ƒ ||

paá¹-hamapÄ• á¹-idesanÄ«yakathÄ• .

<1843> á¹• 21 avutte ``apasakkÄ• â€™â€™ ti, ekenÄ• pi ca bhikkhunÄ• .

sacejjhoharaá¹‡atthÄ• ya, Ä• misaá¹ƒ paá¹-igaá¹‡hati ||

<1844> á¹• 21 gahaá¹‡e dukkaá¹-aá¹ƒ bhoge, pÄ• á¹-idesaniyaá¹ƒ siyÄ• .

ekatoupasampannaá¹ƒ, na vÄ• rentassa dukkaá¹-aá¹ƒ ||

<1845> á¹• 21 tathevÄ• nupasampannÄ• -yupasampannasaÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1846> á¹• 21 anÄ• pattittano \Be 172/ \Ne 150/ bhattaá¹ƒ, padÄ• peti na deti ce.

tathÄ• aÃ±Ã±assa bhattaá¹ƒ vÄ• , na dÄ• peti padeti ce ||

<1847> á¹• 21 yaá¹ƒ na dinnaá¹ƒ taá¹ƒ dÄ• peti, na dinnaá¹ƒ yattha vÄ• pi ca.

tattha tampi ca sabbesaá¹ƒ, samaá¹ƒ dÄ• peti bhikkhunÄ« ||

<1848> á¹• 21 vosÄ• santÄ« á¹-hitÄ• sikkha-mÄ• nÄ• vÄ• sÄ• maá¹‡erikÄ• .

bhojanÄ• ni ca paÃ±ceva, vinÄ• , ummattakÄ• dino ||

<1849> á¹• 21 kathinena samuá¹-á¹-hÄ• naá¹ƒ, samÄ• nanti pakÄ• sitaá¹ƒ.

kriyÄ• kriyamidaá¹ƒ vuttaá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

dutiyapÄ• á¹-idesanÄ«yakathÄ• .

<1850> á¹• 21 sekkhanti sammate bhikkhu, laddhasammutike kule.

gharÅ«pacÄ• rokkamanÄ• , pubbeva animantito ||

<1851> á¹• 21 agilÄ• no gahetvÄ• ce, paribhuÃ±jeyya Ä• misaá¹ƒ.

gahaá¹‡e dukkaá¹-aá¹ƒ bhoge, pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

<1852> á¹• 21 yÄ• makÄ• likasattÄ• ha-kÄ• like yÄ• vajÄ«vike.

gahaá¹‡e paribhoge ca, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1853> á¹• 21 asekkhasammate sekkha-sammatanti ca saÃ±Ã±ino.

tattha vematikassÄ• pi, tatheva paridÄ«pitaá¹ƒ ||

<1854> á¹• 21 anÄ• patti gilÄ• nassa, gilÄ• nassÄ• vasesake.

nimantitassa vÄ• bhikkhÄ• , aÃ±Ã±esaá¹ƒ tattha dÄ«yati ||

<1855> á¹• 21 gharato nÄ«haritvÄ• vÄ• , denti ce yattha katthaci.

niccabhattÄ• dike vÄ• pi, tathÄ• ummattakÄ• dino ||

<1856> á¹• 21 anÄ• gate hi bhikkhumhi, gharato paá¹-hamaá¹ƒ pana.

nÄ«haritvÄ• sace dvÄ• re, sampatte denti vaá¹-á¹-ati ||

<1857> á¹• 21 bhikkhuá¹ƒ \Be 173/ pana ca disvÄ• va, nÄ«haritvÄ• na gehato.

na vaá¹-á¹-ati sace denti, samuá¹-á¹-hÄ• neá¸·akÅ«pamaá¹ƒ ||

tatiyapÄ• á¹-idesanÄ«yakathÄ• .

<1858> á¹• 21 gahaá¹-á¹-henÄ• gahaá¹-á¹-hena \Ne 151/, itthiyÄ• purisena vÄ• .

Ä• rÄ• maá¹ƒ upacÄ• raá¹ƒ vÄ• , pavisitvÄ• sace pana ||

<1859> á¹• 21 ``itthannÄ• massa te bhattaá¹ƒ, yÄ• gu vÄ• Ä• harÄ«yatiâ€™â€™.

evamÄ• rocitaá¹ƒ vuttaá¹ƒ, paá¹-isaá¹ƒviditanti hi ||

<1860> á¹• 21 Ä• harÄ«yatu taá¹ƒ pacchÄ• , yathÄ• rocitameva vÄ• .

tassa vÄ• parivÄ• rampi, aÃ±Ã±aá¹ƒ katvÄ• bahuá¹ƒ pana ||

<1861> á¹• 21 yÄ• guyÄ• viditaá¹ƒ katvÄ• , pÅ«vaá¹ƒ bhattaá¹ƒ haranti ce.

idampi viditaá¹ƒ vuttaá¹ƒ, vaá¹-á¹-atÄ«ti __kurundiyaá¹ƒ_ ||

<1862> á¹• 21 kulÄ• ni pana aÃ±Ã±Ä• ni, deyyadhammaá¹ƒ panattano.

haranti tena saddhiá¹ƒ ce, sabbaá¹ƒ vaá¹-á¹-ati tampi ca ||

<1863> á¹• 21 anÄ• rocitamevaá¹ƒ yaá¹ƒ, yaá¹ƒ Ä• rÄ• mamanÄ• bhataá¹ƒ.

taá¹ƒ asaá¹ƒviditaá¹ƒ nÄ• ma, sahadhammikaÃ±Ä• pitaá¹ƒ ||

<1864> á¹• 21 yaá¹ƒ asaá¹ƒviditaá¹ƒ katvÄ• , Ä• bhataá¹ƒ pana taá¹ƒ bahi.

Ä• rÄ• maá¹ƒ pana pesetvÄ• , kÄ• rÄ• petvÄ• tamÄ• hare ||

<1865> á¹• 21 gantvÄ• vÄ• antarÄ• magge, gahetabbaá¹ƒ tu bhikkhunÄ• .

sace evamakatvÄ• taá¹ƒ, Ä• rÄ• me upacÄ• rato ||

<1866> á¹• 21 gahetvÄ• jjhoharantassa, gahaá¹‡e dukkaá¹-aá¹ƒ siyÄ• .

ajjhohÄ• rapayogesu, pÄ• á¹-idesaniyaá¹ƒ mataá¹ƒ ||

<1867> á¹• 21 paá¹-isaá¹ƒviditeyeva, asaá¹ƒviditasaÃ±Ã±ino.

tattha vematikassÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1868> á¹• 21 paá¹-isaá¹ƒvidite \Be 174/ tassa, gilÄ• nassÄ• vasesake.

bahÄ• rÄ• me gahetvÄ• vÄ• , antoyevassa bhuÃ±jato ||

<1869> á¹• 21 tatthajÄ• taphalÄ• dÄ«ni, anÄ• patteva khÄ• dato.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

catutthapÄ• á¹-idesanÄ«yakathÄ• .

iti vinayavinicchaye pÄ• á¹-idesanÄ«yakathÄ• niá¹-á¹-hitÄ• .

sekhiyakathÄ•

<1870> á¹• 21 yo \Ne 152/ anÄ• dariyeneva, purato pacchatopi vÄ• .

olambetvÄ• nivÄ• seyya, tassa cÄ• patti dukkaá¹-aá¹ƒ ||

<1871> á¹• 21 hatthisoá¹‡á¸• Ä• ditulyaá¹ƒ tu, nivÄ• sentassa dukkaá¹-aá¹ƒ.

Ä• pattibhÄ«runÄ• niccaá¹ƒ, vatthabbaá¹ƒ parimaá¹‡á¸• alaá¹ƒ ||

<1872> á¹• 21 jÄ• á¹‡umaá¹‡á¸• alato heá¹-á¹-hÄ• , aá¹-á¹-haá¹…gulappamÄ• á¹‡akaá¹ƒ.

otÄ• retvÄ• nivatthabbaá¹ƒ, tato Å«naá¹ƒ na vaá¹-á¹-ati ||

<1873> á¹• 21 asaÃ±ciccÄ• satissÄ• pi, ajÄ• nantassa kevalaá¹ƒ.

anÄ• patti gilÄ• nassÄ• -padÄ• summattakÄ• dino ||

parimaá¹‡á¸• alakathÄ• .

<1874> á¹• 21 ubho koá¹‡e samaá¹ƒ katvÄ• , sÄ• daraá¹ƒ parimaá¹‡á¸• alaá¹ƒ.

katvÄ• pÄ• rupitabbevaá¹ƒ, akarontassa dukkaá¹-aá¹ƒ ||

<1875> á¹• 21 avisesena vuttaá¹ƒ tu, idaá¹ƒ sikkhÄ• padadvayaá¹ƒ.

tasmÄ• ghare vihÄ• re vÄ• , kattabbaá¹ƒ parimaá¹‡á¸• alaá¹ƒ ||

dutiyaá¹ƒ.

<1876> á¹• 21 gaá¹‡á¹-hikaá¹ƒ \Be 175/ paá¹-imuÃ±citvÄ• , katvÄ• koá¹‡e ubho samaá¹ƒ.

chÄ• detvÄ• maá¹‡ibandhaÃ±ca, gantabbaá¹ƒ gÄ«vameva ca ||

<1877> á¹• 21 tathÄ• akatvÄ• bhikkhussa, jattÅ«nipi urampi ca.

vivaritvÄ• yathÄ• kÄ• maá¹ƒ, gacchato hoti dukkaá¹-aá¹ƒ ||

tatiyaá¹ƒ.

<1878> á¹• 21 galavÄ• á¹-akato uddhaá¹ƒ, sÄ«saÃ±ca maá¹‡ibandhato.

hatthe piá¹‡á¸• ikamaá¹ƒsamhÄ• , heá¹-á¹-hÄ• pÄ• de ubhopi ca ||

<1879> á¹• 21 vivaritvÄ• vasesaÃ±ca \Ne 153/, chÄ• detvÄ• ce nisÄ«dati.

hoti so suppaá¹-icchanno, doso vÄ• sÅ«pagassa na ||

catutthaá¹ƒ.

<1880> á¹• 21 hatthaá¹ƒ vÄ• pana pÄ• daá¹ƒ vÄ• , acÄ• lentena bhikkhunÄ• .

suvinÄ«tena gantabbaá¹ƒ, chaá¹-á¹-he natthi visesatÄ• ||

paÃ±camachaá¹-á¹-hÄ• ni.

<1881> á¹• 21 satÄ«matÄ• vikÄ• rena, yugamattaÃ±ca pekkhinÄ• .

susaá¹ƒvutena gantabbaá¹ƒ, bhikkhunokkhittacakkhunÄ• ||

<1882> á¹• 21 yattha katthaci hi á¹-á¹-hÄ• ne, ekasmiá¹ƒ antare ghare.

á¹-hatvÄ• parissayÄ• bhÄ• vaá¹ƒ, oloketumpi vaá¹-á¹-ati ||

<1883> á¹• 21 yo anÄ• dariyaá¹ƒ katvÄ• , olokento tahiá¹ƒ tahiá¹ƒ.

sacentaraghare yÄ• ti, dukkaá¹-aá¹ƒ aá¹-á¹-hamaá¹ƒ tathÄ• ||

sattamaá¹-á¹-hamÄ• ni.

<1884> á¹• 21 ekato \Be 176/ ubhato vÄ• pi, hutvÄ• ukkhittacÄ«varo.

indakhÄ«lakato anto, gacchato hoti dukkaá¹-aá¹ƒ ||

navamaá¹ƒ.

<1885> á¹• 21 tathÄ• nisinnakÄ• lepi, nÄ«harantena kuá¹‡á¸• ikaá¹ƒ.

anukkhipitvÄ• dÄ• tabbÄ• , doso vÄ• sÅ«pagassa na ||

dasamaá¹ƒ.

paá¹-hamo vaggo.

<1886> á¹• 21 na vaá¹-á¹-ati hasantena, gantuÃ±ceva nisÄ«dituá¹ƒ.

vatthusmiá¹ƒ hasanÄ«yasmiá¹ƒ, sitamattaá¹ƒ tu vaá¹-á¹-ati ||

paá¹-hamadutiyÄ• ni.

<1887> á¹• 21 appasaddena \Ne 154/ gantabbaá¹ƒ, catutthepi ayaá¹ƒ nayo.

mahÄ• saddaá¹ƒ karontassa, ubhayatthÄ• pi dukkaá¹-aá¹ƒ ||

tatiyacatutthÄ• ni.

<1888> á¹• 21 kÄ• yappacÄ• lakaá¹ƒ katvÄ• , bÄ• husÄ«sappacÄ• lakaá¹ƒ.

gacchato dukkaá¹-aá¹ƒ hoti, tatheva ca nisÄ«dato ||

<1889> á¹• 21 kÄ• yaá¹ƒ bÄ• huÃ±ca sÄ«saÃ±ca, paggahetvÄ• ujuá¹ƒ pana.

gantabbamÄ• sitabbaÃ±ca, sameniriyÄ• pathena tu ||

<1890> á¹• 21 nisÄ«danena yuttesu, tÄ«su vÄ• sÅ«pagassa hi.

anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, viÃ±Ã±unÄ• vinayaÃ±Ã±unÄ• ||

dutiyo vaggo.

<1891> á¹• 21 khambhaá¹ƒ \Be 177/ katvÄ• sasÄ«saá¹ƒ vÄ• , pÄ• rupitvÄ• na gacchato.

dukkaá¹-aá¹ƒ muninÄ• vuttaá¹ƒ, tathÄ• ukkuá¹-ikÄ• ya vÄ• ||

<1892> á¹• 21 hatthapallatthikÄ• yÄ• pi, dussapallatthikÄ• ya vÄ• .

tassantaraghare hoti, nisÄ«dantassa dukkaá¹-aá¹ƒ ||

<1893> á¹• 21 dutiye ca catutthe ca, chaá¹-á¹-he vÄ• sÅ«pagassa tu.

anÄ• pattÄ«ti sÄ• ruppÄ• , chabbÄ«sati pakÄ• sitÄ• ||

chaá¹-á¹-haá¹ƒ.

<1894> á¹• 21 sakkaccaá¹ƒ satiyuttena, bhikkhunÄ• pattasaÃ±Ã±inÄ• .

piá¹‡á¸• apÄ• to gahetabbo, samasÅ«pova viÃ±Ã±unÄ• ||

<1895> á¹• 21 sÅ«po bhattacatubbhÄ• go, ``samasÅ«poâ€™â€™ ti vuccati.

muggamÄ• sakulatthÄ• naá¹ƒ, sÅ«po ``sÅ«poâ€™â€™ ti vuccati ||

<1896> á¹• 21 anÄ• patti asaÃ±cicca, gilÄ• nassa raserase.

tatheva Ã±Ä• takÄ• dÄ«naá¹ƒ, aÃ±Ã±atthÄ• ya dhanena vÄ• ||

sattamaá¹-á¹-hamanavamÄ• ni.

<1897> á¹• 21 antolekhÄ• pamÄ• á¹‡ena \Ne 155/, pattassa mukhavaá¹-á¹-iyÄ• .

pÅ«ritova gahetabbo, adhiá¹-á¹-hÄ• nÅ«pagassa tu ||

<1898> á¹• 21 tattha thÅ«pÄ«kataá¹ƒ katvÄ• , gaá¹‡hato yÄ• vakÄ• likaá¹ƒ.

yaá¹ƒ kiÃ±ci pana bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1899> á¹• 21 adhiá¹-á¹-hÄ• nÅ«page patte, kÄ• likattayameva ca.

sese thÅ«pÄ«kataá¹ƒ sabbaá¹ƒ, vaá¹-á¹-ateva na saá¹ƒsayo ||

<1900> á¹• 21 dvÄ«su pattesu bhattaá¹ƒ tu, gahetvÄ• pattamekakaá¹ƒ.

pÅ«retvÄ• yadi peseti, bhikkhÅ«naá¹ƒ pana vaá¹-á¹-ati ||

<1901> á¹• 21 patte \Be 178/ pakkhippamÄ• naá¹ƒ yaá¹ƒ, ucchukhaá¹‡á¸• aphalÄ• dikaá¹ƒ

orohati sace heá¹-á¹-hÄ• , na taá¹ƒ thÅ«pÄ«kataá¹ƒ siyÄ• ||

<1902> á¹• 21 pupphatakkolakÄ• dÄ«naá¹ƒ, á¹-hapetvÄ• ce vaá¹-aá¹ƒsakaá¹ƒ.

dinnaá¹ƒ ayÄ• vakÄ• littÄ• , na taá¹ƒ thÅ«pÄ«kataá¹ƒ siyÄ• ||

<1903> á¹• 21 vaá¹-aá¹ƒsakaá¹ƒ tu pÅ«vassa, á¹-hapetvÄ• odanopari.

piá¹‡á¸• apÄ• taá¹ƒ sace denti, idaá¹ƒ thÅ«pÄ«kataá¹ƒ siyÄ• ||

<1904> á¹• 21 bhattassÅ«pari paá¹‡á¹‡aá¹ƒ vÄ• , thÄ• lakaá¹ƒ vÄ• pi kiÃ±cipi.

á¹-hapetvÄ• paripÅ«retvÄ• , sace gaá¹‡hÄ• ti vaá¹-á¹-ati ||

<1905> á¹• 21 paá¹-iggahetumevassa, taá¹ƒ tu sabbaá¹ƒ na vaá¹-á¹-ati.

gahitaá¹ƒ sugahitaá¹ƒ, pacchÄ• , bhuÃ±jitabbaá¹ƒ yathÄ• sukhaá¹ƒ ||

tatiyo vaggo.

<1906> á¹• 21 paá¹-hamaá¹ƒ dutiyaá¹ƒ vutta-nayaá¹ƒ tu tatiye pana.

uparodhimadassetvÄ• , bhottabbaá¹ƒ paá¹-ipÄ• á¹-iyÄ• ||

<1907> á¹• 21 aÃ±Ã±esaá¹ƒ attano bhattaá¹ƒ, Ä• kiraá¹ƒ pana bhÄ• jane.

natthomasati ce doso, tathÄ• uttaribhaá¹…gakaá¹ƒ ||

tatiyaá¹ƒ.

<1908> á¹• 21 catutthe yaá¹ƒ tu vattabbaá¹ƒ, vuttaá¹ƒ pubbe asesato.

paÃ±came matthakaá¹ƒ doso, madditvÄ• paribhuÃ±jato ||

<1909> á¹• 21 anÄ• patti \Ne 156/ gilÄ• nassa, parittepi ca sesake.

ekato pana madditvÄ• , saá¹ƒkaá¸• á¸• hitvÄ• na bhuÃ±jato ||

catutthapaÃ±camÄ• ni.

<1910> á¹• 21 yo \Be 179/ bhiyyokamyatÄ• hetu, sÅ«paá¹ƒ vÄ• byaÃ±janampi vÄ• .

paá¹-icchÄ• deyya bhattena, tassa cÄ• patti dukkaá¹-aá¹ƒ ||

chaá¹-á¹-haá¹ƒ.

<1911> á¹• 21 viÃ±Ã±attiyaá¹ƒ tu vattabbaá¹ƒ, apubbaá¹ƒ natthi kiÃ±cipi.

aá¹-á¹-hame pana ujjhÄ• ne, gilÄ• nopi na muccati ||

<1912> á¹• 21 ``dassÄ• mi dÄ• pessÄ• mÄ«â€™â€™ ti, olokentassa bhikkhuno.

anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, na ca ujjhÄ• nasaÃ±Ã±ino ||

aá¹-á¹-hamaá¹ƒ.

<1913> á¹• 21 mahantaá¹ƒ pana moraá¹‡á¸• aá¹ƒ, kukkuá¹-aá¹‡á¸• aÃ±ca khuddakaá¹ƒ.

tesaá¹ƒ majjhappamÄ• á¹‡ena, kattabbo kabaá¸·o pana ||

<1914> á¹• 21 khajjake pana sabbattha, mÅ«lakhÄ• daniyÄ• dike.

phalÄ• phale anÄ• patti, gilÄ• nummattakÄ• dino ||

navamaá¹ƒ.

<1915> á¹• 21 adÄ«gho pana kÄ• tabbo, Ä• lopo parimaá¹‡á¸• alo.

khajjatuttaribhaá¹…gasmiá¹ƒ, anÄ• patti phalÄ• phale ||

dasamaá¹ƒ.

catuttho vaggo.

<1916> á¹• 21 anÄ• haá¹-e mukhadvÄ• raá¹ƒ, appatte kabaá¸·e pana.

attano ca mukhadvÄ• raá¹ƒ, vivarantassa dukkaá¹-aá¹ƒ ||

paá¹-hamaá¹ƒ.

<1917> á¹• 21 mukhe \Be 180/ \Ne 157/ ca sakalaá¹ƒ hatthaá¹ƒ, pakkhipantassa dukkaá¹-a

mukhe ca kabaá¸·aá¹ƒ katvÄ• , kathetuá¹ƒ na ca vaá¹-á¹-ati ||

<1918> á¹• 21 vacanaá¹ƒ yattakenassa, paripuá¹‡á¹‡aá¹ƒ na hoti hi.

mukhasmiá¹ƒtattake sante, byÄ• harantassa dukkaá¹-aá¹ƒ ||

<1919> á¹• 21 mukhe harÄ«takÄ• dÄ«ni, pakkhipitvÄ• katheti yo.

vacanaá¹ƒ paripuá¹‡á¹‡aá¹ƒ ce, kathetuá¹ƒ pana vaá¹-á¹-ati ||

dutiyatatiyÄ• ni.

<1920> á¹• 21 yo piá¹‡á¸• ukkhepakaá¹ƒ bhikkhu, kabaá¸·acchedakampi vÄ• .

makkaá¹-o viya gaá¹‡á¸• e vÄ• , katvÄ• bhuÃ±jeyya dukkaá¹-aá¹ƒ ||

catutthapaÃ±camachaá¹-á¹-hÄ• ni.

<1921> á¹• 21 niddhunitvÄ• na hatthaá¹ƒ vÄ• , bhattaá¹ƒ sitthÄ• vakÄ• rakaá¹ƒ.

jivhÄ• nicchÄ• rakaá¹ƒ vÄ• pi, tathÄ• ``capu capÅ«â€™â€™ ti vÄ• ||

<1922> á¹• 21 anÄ• daravaseneva, bhuÃ±jato hoti dukkaá¹-aá¹ƒ.

sattame aá¹-á¹-hame natthi, doso kacavarujjhane ||

sattamadasamÄ• ni.

paÃ±camo vaggo.

<1923> á¹• 21 katvÄ• evaá¹ƒ na bhottabbaá¹ƒ, saddaá¹ƒ ``suru surÅ«â€™â€™ ti ca.

hatthanillehakaá¹ƒ vÄ• pi, na ca vaá¹-á¹-ati bhuÃ±jituá¹ƒ ||

<1924> á¹• 21 phÄ• á¹‡itaá¹ƒ ghanayÄ• guá¹ƒ vÄ• , gahetvÄ• aá¹…gulÄ«hi taá¹ƒ.

mukhe aá¹…guliyo bhottuá¹ƒ, pavesetvÄ• pi vaá¹-á¹-ati ||

<1925> á¹• 21 na \Be 181/ patto lehitabbova, ekÄ• yaá¹…gulikÄ• ya vÄ• .

ekaoá¹-á¹-hopi jivhÄ• ya, na ca nillehitabbako ||

catutthaá¹ƒ.

<1926> á¹• 21 sÄ• misena \Ne 158/ tu hatthena, na ca pÄ• nÄ«yathÄ• lakaá¹ƒ.

gahetabbaá¹ƒ, paá¹-ikkhittaá¹ƒ, paá¹-ikkÅ«lavasena hi ||

<1927> á¹• 21 puggalassa ca saá¹…ghassa, gahaá¹-á¹-hassattanopi ca.

santako pana saá¹…kho vÄ• , sarÄ• vaá¹ƒ vÄ• pi thÄ• lakaá¹ƒ ||

<1928> á¹• 21 tasmÄ• na ca gahetabbaá¹ƒ, gaá¹‡hato hoti dukkaá¹-aá¹ƒ.

anÄ• misena hatthena, gahaá¹‡aá¹ƒ pana vaá¹-á¹-ati ||

paÃ±camaá¹ƒ.

<1929> á¹• 21 uddharitvÄ• pi bhinditvÄ• , gahetvÄ• vÄ• paá¹-iggahe.

nÄ«haritvÄ• anÄ• patti, chaá¸• á¸• entassa gharÄ• bahi ||

chaá¹-á¹-haá¹ƒ.

<1930> á¹• 21 chattaá¹ƒ yaá¹ƒ kiÃ±ci hatthena, sarÄ«rÄ• vayavena vÄ• .

sace dhÄ• rayamÄ• nassa, dhammaá¹ƒ deseti dukkaá¹-aá¹ƒ ||

sattamaá¹ƒ.

<1931> á¹• 21 ayameva nayo vutto, daá¹‡á¸• apÄ• á¹‡imhi puggale.

catuhatthappamÄ• á¹‡ova, daá¹‡á¸• o majjhimahatthato ||

aá¹-á¹-hamaá¹ƒ.

<1932> á¹• 21 tatheva \Be 182/ satthapÄ• á¹‡issa, dhammaá¹ƒ deseti dukkaá¹-aá¹ƒ.

satthapÄ• á¹‡Ä« na hotÄ• siá¹ƒ, sannayhitvÄ• á¹-hito pana ||

navamaá¹ƒ.

<1933> á¹• 21 dhanuá¹ƒ sarena saddhiá¹ƒ vÄ• , dhanuá¹ƒ vÄ• sarameva vÄ• .

sajiyaá¹ƒ nijiyaá¹ƒ vÄ• pi, gahetvÄ• dhanudaá¹‡á¸• akaá¹ƒ ||

<1934> á¹• 21 á¹-hitassapi nisinnassa, nipannassÄ• pi vÄ• tathÄ• .

sace deseti saddhammaá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1935> á¹• 21 paá¹-imukkampi \Ne 159/ kaá¹‡á¹-hamhi, dhanuá¹ƒ hatthena yÄ• vatÄ• .

na gaá¹‡hÄ• ti naro tÄ• va, dhammaá¹ƒ deseyya vaá¹-á¹-ati ||

chaá¹-á¹-ho vaggo.

<1936> á¹• 21 pÄ• dukÄ• ruá¸·hakassÄ• pi, dhammaá¹ƒ deseti dukkaá¹-aá¹ƒ.

akkamitvÄ• á¹-hitassÄ• pi, paá¹-imukkassa vÄ• tathÄ• ||

paá¹-hamaá¹ƒ.

<1937> á¹• 21 upÄ• hanagatassÄ• pi, ayameva vinicchayo.

sabbattha agilÄ• nassa, yÄ• ne vÄ• sayanepi vÄ• ||

<1938> á¹• 21 nipannassÄ• gilÄ• nassa, kaá¹-asÄ• re chamÄ• ya vÄ• .

pÄ«á¹-he maÃ±cepi vÄ• ucce, nisinnena á¹-hitena vÄ• ||

<1939> á¹• 21 na ca vaá¹-á¹-ati desetuá¹ƒ, á¹-hatvÄ• vÄ• uccabhÅ«miyaá¹ƒ.

sayanesu gatenÄ• pi, sayanesu gatassa ca ||

<1940> á¹• 21 samÄ• ne vÄ• pi ucce vÄ• , nipanne neva vaá¹-á¹-ati.

nipannena á¹-hitassÄ• pi, nipannassapi vaá¹-á¹-ati ||

<1941> á¹• 21 nisinnena \Be 183/ nisinnassa, á¹-hitassÄ• pi ca vaá¹-á¹-ati.

á¹-hitasseva á¹-hitenÄ• pi, desetumpi tatheva ca ||

dutiyatatiyacatutthÄ• ni.

<1942> á¹• 21 pallatthikÄ• nisinnassa, agilÄ• nassa dehino.

tathÄ• veá¹-hitasÄ«sassa, dhammaá¹ƒ deseti dukkaá¹-aá¹ƒ ||

<1943> á¹• 21 kesantaá¹ƒ vivarÄ• petvÄ• , deseti yadi vaá¹-á¹-ati.

sasÄ«saá¹ƒ pÄ• rutassÄ• pi, ayameva vinicchayo ||

paÃ±camachaá¹-á¹-hasattamÄ• ni.

<1944> á¹• 21 aá¹-á¹-hame \Ne 160/ navame vÄ• pi, dasame natthi kiÃ±cipi.

sacepi therupaá¹-á¹-hÄ• naá¹ƒ, gantvÄ• na daharaá¹ƒ á¹-hitaá¹ƒ ||

<1945> á¹• 21 paÃ±haá¹ƒ pucchati ce thero, kathetuá¹ƒ na ca vaá¹-á¹-ati.

tassa passe panaÃ±Ã±assa, kathetabbaá¹ƒ vijÄ• natÄ• ||

aá¹-á¹-hamanavamadasamÄ• ni.

sattamo vaggo.

<1946> á¹• 21 gacchato purato paÃ±haá¹ƒ, na vattabbaá¹ƒ tu pacchato.

``pacchimassa kathemÄ«â€™â€™ ti, vattabbaá¹ƒ vinayaÃ±Ã±unÄ• ||

<1947> á¹• 21 saddhiá¹ƒ uggahitaá¹ƒ dhammaá¹ƒ, sajjhÄ• yati hi vaá¹-á¹-ati.

samameva yugaggÄ• haá¹ƒ, kathetuá¹ƒ gacchatopi ca ||

paá¹-hamaá¹ƒ.

<1948> á¹• 21 ekekassÄ• pi \Be 184/ cakkassa, pathenÄ• pi ca gacchato.

uppathena samaá¹ƒ vÄ• pi, gacchantasseva vaá¹-á¹-ati ||

dutiyaá¹ƒ.

<1949> á¹• 21 tatiye natthi vattabbaá¹ƒ, catutthe harite pana.

uccÄ• rÄ• dicatukkaá¹ƒ tu, karoto dukkaá¹-aá¹ƒ siyÄ• ||

<1950> á¹• 21 jÄ«varukkhassa yaá¹ƒ mÅ«laá¹ƒ, dissamÄ• naá¹ƒ tu gacchati.

sÄ• khÄ• vÄ• bhÅ«milaggÄ• taá¹ƒ, sabbaá¹ƒ haritameva hi ||

<1951> á¹• 21 sace aharitaá¹ƒ á¹-hÄ• naá¹ƒ, pekkhantasseva bhikkhuno.

vaccaá¹ƒ nikkhamatevassa, sahasÄ• pana vaá¹-á¹-ati ||

<1952> á¹• 21 palÄ• laá¹‡á¸• upake vÄ• pi, gomaye vÄ• pi kismici.

kattabbaá¹ƒ, haritaá¹ƒ pacchÄ• , tamottharati vaá¹-á¹-ati ||

<1953> á¹• 21 kato aharite á¹-hÄ• ne, haritaá¹ƒ eti vaá¹-á¹-ati.

siá¹…ghÄ• á¹‡ikÄ• gatÄ• ettha, kheá¸·eneva ca saá¹…gahaá¹ƒ ||

catutthaá¹ƒ.

<1954> á¹• 21 vaccakuá¹-isamuddÄ• di-udakesupi \Ne 161/ bhikkhuno.

tesaá¹ƒ aparibhogattÄ• , karoto natthi dukkaá¹-aá¹ƒ ||

<1955> á¹• 21 deve pana ca vassante, udakoghe samantato.

ajalaá¹ƒ alabhantena, jale kÄ• tumpi vaá¹-á¹-ati ||

paÃ±camaá¹ƒ.

aá¹-á¹-hamo vaggo.

<1956> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo \Be 185/ Ã±eyyÄ• , sekhiyÄ• naá¹ƒ panettha hi.

ujjagghikÄ• dicattÄ• ri, kabaá¸·ena mukhena ca ||

<1957> á¹• 21 chamÄ• nÄ«cÄ• sanaá¹-á¹-hÄ• na-pacchÄ• uppathavÄ• dasa.

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , vuttÄ• samanubhÄ• sane ||

<1958> á¹• 21 chattaá¹ƒ daá¹‡á¸• Ä• vudhaá¹ƒ satthaá¹ƒ, pÄ• dukÄ• ruá¸·hupÄ• hanÄ• .

yÄ• naá¹ƒ sayanapallattha-veá¹-hitoguá¹‡á¹-hitÄ• ni ca ||

<1959> á¹• 21 dhammadesanÄ• tulyÄ• va, samuá¹-á¹-hÄ• nÄ• dinÄ• pana.

sÅ«podanena viÃ±Ã±atti, theyyasatthasamaá¹ƒ mataá¹ƒ ||

<1960> á¹• 21 avasesÄ• tipaÃ±Ã±Ä• sa, samÄ• nÄ• paá¹-hamena tu.

sekhiyesupi sabbesu, anÄ• pattÄ• padÄ• supi ||

<1961> á¹• 21 ujjhÄ• nasaÃ±Ã±ike thÅ«pÄ«-kate sÅ«papaá¹-icchade.

tÄ«su sikkhÄ• padesveva, gilÄ• no na panÄ• gato ||

sekhiyakathÄ• .

<1962> á¹• 21 imaá¹ƒ viditvÄ• vinaye vinicchayaá¹ƒ.

visÄ• rado hoti, vinÄ«tamÄ• naso.

parehi so hoti ca duppadhaá¹ƒsiyo.

tato hi sikkhe satataá¹ƒ samÄ• hito ||

<1963> á¹• 21 imaá¹ƒ \Ne 162/ paramasaá¹ƒkaraá¹ƒ saá¹ƒkaraá¹ƒ.

avecca savanÄ• mataá¹ƒ nÄ• mataá¹ƒ.

paá¹-uttamadhike hite ke hi te.

na yanti kalisÄ• sane sÄ• sane ||

iti vinayavinicchaye

bhikkhuvibhaá¹…gakathÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«vibhaá¹…go

<1964> á¹• 21 bhikkhunÄ«naá¹ƒ \Be 186/ \Ne 163/ hitatthÄ• ya, vibhaá¹…gaá¹ƒ yaá¹ƒ jinob

tasmiá¹ƒ api samÄ• sena, kiÃ±cimattaá¹ƒ bhaá¹‡Ä• mahaá¹ƒ ||

pÄ• rÄ• jikakathÄ•

<1965> á¹• 21 chandaso methunaá¹ƒ dhammaá¹ƒ, paá¹-iseveyya yÄ• pana.

hoti pÄ• rÄ• jikÄ• nÄ• ma, samaá¹‡Ä« sÄ• pavuccati ||

<1966> á¹• 21 manussapurisÄ• dÄ«naá¹ƒ, navannaá¹ƒ yassa kassaci.

sajÄ«vassÄ• pyajÄ«vassa, santhataá¹ƒ vÄ• asanthataá¹ƒ ||

<1967> á¹• 21 attano tividhe magge, yebhuyyakkhÄ• yitÄ• dikaá¹ƒ.

aá¹…gajÄ• taá¹ƒ pavesentÄ«, allokÄ• se parÄ• jitÄ• ||

<1968> á¹• 21 ito paramavatvÄ• va, sÄ• dhÄ• raá¹‡avinicchayaá¹ƒ.

asÄ• dhÄ• raá¹‡amevÄ• haá¹ƒ, bhaá¹‡issÄ• mi samÄ• sato ||

<1969> á¹• 21 adhakkhakaá¹ƒ sarÄ«rakaá¹ƒ, yadubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ.

sarÄ«rakena ce tena, phuseyya bhikkhunÄ« pana ||

<1970> á¹• 21 avassutassÄ• vassutÄ• , manussapuggalassa yÄ• .

sarÄ«ramassa tena vÄ• , phuá¹-á¹-hÄ• pÄ• rÄ• jikÄ• siyÄ• ||

<1971> á¹• 21 kapparassa panuddhampi, gahitaá¹ƒ ubbhajÄ• á¹‡unÄ• .

yathÄ• vuttappakÄ• rena, kÄ• yenÄ• nena attano ||

<1972> á¹• 21 purisassa tathÄ• kÄ• ya- paá¹-ibaddhaá¹ƒ phusantiyÄ• .

tathÄ• yathÄ• paricchinna- kÄ• yabaddhena attano ||

<1973> á¹• 21 avasesena vÄ• tassa, kÄ• yaá¹ƒ kÄ• yena attano.

hoti thullaccayaá¹ƒ tassÄ• , payoge purisassa ca ||

<1974> á¹• 21 yakkhapetatiracchÄ• na- paá¹‡á¸• akÄ• naá¹ƒ \Be 187/ \Ne 164/ adhakkhak

ubbhajÄ• á¹‡uá¹ƒ tathevassÄ• , ubhatovassave sati ||

<1975> á¹• 21 ekatovassave cÄ• pi, thullaccayamudÄ«ritaá¹ƒ.

avasese ca sabbattha, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<1976> á¹• 21 ubbhakkhakamadhojÄ• á¹‡u-maá¹‡á¸• alaá¹ƒ pana yaá¹ƒ idha.

kapparassa ca heá¹-á¹-hÄ• pi, gataá¹ƒ ettheva saá¹…gahaá¹ƒ ||

<1977> á¹• 21 kelÄ• yati sace bhikkhu, saddhiá¹ƒ bhikkhuniyÄ• pana.

ubhinnaá¹ƒ kÄ• yasaá¹ƒsagga-rÄ• ge sati hi bhikkhuno ||

<1978> á¹• 21 hoti saá¹…ghÄ• disesova, nÄ• so bhikkhuniyÄ• siyÄ• .

kÄ• yasaá¹ƒsaggarÄ• go ca, sace bhikkhuniyÄ• siyÄ• ||

<1979> á¹• 21 bhikkhuno methuno rÄ• go, gehapemampi vÄ• bhave.

tassÄ• thullaccayaá¹ƒ vuttaá¹ƒ, bhikkhuno hoti dukkaá¹-aá¹ƒ ||

<1980> á¹• 21 ubhinnaá¹ƒ methune rÄ• ge, gehapemepi vÄ• sati.

avisesena niddiá¹-á¹-haá¹ƒ, ubhinnaá¹ƒ dukkaá¹-aá¹ƒ pana ||

<1981> á¹• 21 yassa yattha manosuddhaá¹ƒ, tassa tattha na dosatÄ• .

ubhinnampi anÄ• patti, ubhinnaá¹ƒ cittasuddhiyÄ• ||

<1982> á¹• 21 kÄ• yasaá¹ƒsaggarÄ• gena, bhinditvÄ• paá¹-hamaá¹ƒ pana.

pacchÄ• dÅ«seti ce neva, hoti bhikkhunidÅ«sako ||

<1983> á¹• 21 atha bhikkhuniyÄ• phuá¹-á¹-ho, sÄ• diyantova cetasÄ• .

niccalo hoti ce bhikkhu, na hotÄ• patti bhikkhuno ||

<1984> á¹• 21 bhikkhunÄ« bhikkhunÄ• phuá¹-á¹-hÄ• , sace hotipi niccalÄ• .

adhivÄ• seti samphassaá¹ƒ, tassÄ• pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<1985> á¹• 21 tathÄ• thullaccayaá¹ƒ khette, dukkaá¹-aÃ±ca viniddise.

vuttattÄ• ``kÄ• yasaá¹ƒsaggaá¹ƒ, sÄ• diyeyyÄ• â€™â€™ ti satthunÄ• ||

<1986> á¹• 21 tassÄ• kriyasamuá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ sati na dissati.

idaá¹ƒ tabbahuleneva, nayena paridÄ«pitaá¹ƒ ||

<1987> á¹• 21 anÄ• patti \Be 188/ asaÃ±cicca, ajÄ• nitvÄ• masantiyÄ• .

sati Ä• masane tassÄ• , phassaá¹ƒ vÄ• sÄ• diyantiyÄ• ||

<1988> á¹• 21 vedanaá¹-á¹-Ä• ya \Ne 165/ vÄ• khitta-cittÄ• yummattikÄ• ya vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• ||

ubbhajÄ• á¹‡umaá¹‡á¸• alakathÄ• .

<1989> á¹• 21 pÄ• rÄ• jikattaá¹ƒ jÄ• nanti, saliá¹…ge tu á¹-hitÄ• ya hi.

``na kassaci parassÄ• haá¹ƒ, Ä• rocessÄ• mi dÄ• niâ€™â€™ ti ||

<1990> á¹• 21 dhure nikkhittamattasmiá¹ƒ, sÄ• ca pÄ• rÄ• jikÄ• siyÄ• .

ayaá¹ƒ vajjapaá¹-icchÄ• di- nÄ• mikÄ• pana nÄ• mato ||

<1991> á¹• 21 sesaá¹ƒ sappÄ• á¹‡avaggasmiá¹ƒ, duá¹-á¹-hullena samaá¹ƒ naye.

viseso tatra pÄ• citti, idha pÄ• rÄ• jikaá¹ƒ siyÄ• ||

vajjapaá¹-icchÄ• dikathÄ• .

<1992> á¹• 21 saá¹…ghenukkhittako bhikkhu, á¹-hito ukkhepane pana.

yaá¹ƒdiá¹-á¹-hiko ca so tassÄ• , diá¹-á¹-hiyÄ• gahaá¹‡ena taá¹ƒ ||

<1993> á¹• 21 anuvatteyya yÄ• bhikkhuá¹ƒ, bhikkhunÄ« sÄ• visumpi ca.

saá¹…ghamajjhepi aÃ±Ã±Ä• hi, vuccamÄ• nÄ• tatheva ca ||

<1994> á¹• 21 acajantÄ«va taá¹ƒ vatthuá¹ƒ, gahetvÄ• yadi tiá¹-á¹-hati.

tassa kammassa osÄ• ne, ukkhittassÄ• nuvattikÄ• ||

<1995> á¹• 21 hoti pÄ• rÄ• jikÄ• pannÄ• , hotÄ• sÄ• kiyadhÄ«tarÄ• .

puna appaá¹-isandheyÄ• , dvidhÄ• bhinnÄ• silÄ• viya ||

<1996> á¹• 21 adhamme pana kammasmiá¹ƒ, niddiá¹-á¹-haá¹ƒ tikadukkaá¹-aá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, vuttÄ• samanubhÄ• sane ||

ukkhittÄ• nuvattikakathÄ• .

<1997> á¹• 21 apÄ• rÄ• jikakhettassa \Be 189/, gahaá¹‡aá¹ƒ yassa kassaci.

aá¹…gassa pana taá¹ƒ hattha-ggahaá¹‡anti pavuccati ||

<1998> á¹• 21 pÄ• rutassa nivatthassa, gahaá¹‡aá¹ƒ yassa kassaci.

etaá¹ƒ saá¹…ghÄ• á¹-iyÄ• kaá¹‡á¹‡a-ggahaá¹‡anti pavuccati ||

<1999> á¹• 21 kÄ• yasaá¹ƒsaggasaá¹…khÄ• ta-asaddhammassa \Ne 166/ kÄ• raá¹‡Ä• .

bhikkhunÄ« hatthapÄ• sasmiá¹ƒ, tiá¹-á¹-heyya purisassa vÄ• ||

<2000> á¹• 21 sallapeyya tathÄ• tattha, á¹-hatvÄ• tu purisena vÄ• .

saá¹…ketaá¹ƒ vÄ• pi gaccheyya, iccheyyÄ• gamanassa vÄ• ||

<2001> á¹• 21 tadatthÄ• ya paá¹-icchanna-á¹-á¹-hÄ• naÃ±ca paviseyya vÄ• .

upasaá¹ƒhareyya kÄ• yaá¹ƒ vÄ• , hatthapÄ• se á¹-hitÄ• pana ||

<2002> á¹• 21 ayamassamaá¹‡Ä« hoti, vinaá¹-á¹-hÄ• aá¹-á¹-havatthukÄ• .

abhabbÄ• punaruá¸·hÄ• ya, chinno tÄ• lova matthake ||

<2003> á¹• 21 anulomena vÄ• vatthuá¹ƒ, paá¹-ilomena vÄ• cutÄ• .

aá¹-á¹-hamaá¹ƒ paripÅ«rentÄ«, tathekantarikÄ• ya vÄ• ||

<2004> á¹• 21 athÄ• dito panekaá¹ƒ vÄ• , dve vÄ• tÄ«á¹‡ipi satta vÄ• .

satakkhattumpi pÅ«rentÄ«, neva pÄ• rÄ• jikÄ• siyÄ• ||

<2005> á¹• 21 Ä• pattiyo panÄ• pannÄ• , desetvÄ• tÄ• hi muccati.

dhuranikkhepanaá¹ƒ katvÄ• , desitÄ• gaá¹‡anÅ«pikÄ• ||

<2006> á¹• 21 na hotÄ• pattiyÄ• aá¹…gaá¹ƒ, saussÄ• hÄ• ya desitÄ• .

desanÄ• gaá¹‡anaá¹ƒ neti, desitÄ• pi adesitÄ• ||

<2007> á¹• 21 anÄ• patti asaÃ±cicca, ajÄ• nitvÄ• karontiyÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, anantarasamÄ• matÄ• ||

<2008> á¹• 21 ``asaddhammoâ€™â€™ ti nÄ• mettha, kÄ• yasaá¹ƒsagganÄ• mako.

ayamuddisito attho, sabbaaá¹-á¹-hakathÄ• supi ||

<2009> á¹• 21 viÃ±Ã±Å« \Be 190/ paá¹-ibalo kÄ• ya-saá¹ƒsaggaá¹ƒ paá¹-ipajjituá¹ƒ.

kÄ• yasaá¹ƒsaggabhÄ• ve tu, sÄ• dhakaá¹ƒ vacanaá¹ƒ idaá¹ƒ ||

aá¹-á¹-havatthukakathÄ• .

<2010> á¹• 21 avassutÄ• paá¹-icchÄ• dÄ«, ukkhittÄ• aá¹-á¹-havatthukÄ• .

asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ• , catassova mahesinÄ• ||

pÄ• rÄ• jikakathÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakathÄ•

<2011> á¹• 21 yÄ• \Ne 167/ pana bhikkhunÄ« ussayavÄ• dÄ• .

aá¹-á¹-akarÄ« mukharÄ« vihareyya.

yena kenaci narenidha saddhiá¹ƒ.

sÄ• garukaá¹ƒ kira dosamupeti ||

<2012> á¹• 21 sakkhiá¹ƒ vÄ• pi sahÄ• yaá¹ƒ vÄ• , pariyesati dukkaá¹-aá¹ƒ.

pade pade tathÄ• aá¹-á¹-aá¹ƒ, kÄ• tuá¹ƒ gacchantiyÄ• pi ca ||

<2013> á¹• 21 Ä• roceti sace pubbaá¹ƒ, bhikkhunÄ« attano kathaá¹ƒ.

disvÄ• vohÄ• rikaá¹ƒ tassÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2014> á¹• 21 Ä• roceti sace pacchÄ• , itaro attano kathaá¹ƒ.

hoti bhikkhuniyÄ• tassÄ• , thullaccayamanantaraá¹ƒ ||

<2015> á¹• 21 Ä• rocetitaro pubbaá¹ƒ, sace so attano kathaá¹ƒ.

pacchÄ• bhikkhunÄ« ce pubba-sadisova vinicchayo ||

<2016> á¹• 21 ``Ä• rocehÄ«â€™â€™ ti vuttÄ• ce, ``kathaá¹ƒ tava mamÄ• pi caâ€™â€™.

Ä• rocetu yathÄ• kÄ• maá¹ƒ, paá¹-hame dukkaá¹-aá¹ƒ siyÄ• ||

<2017> á¹• 21 dutiyÄ• rocane \Be 191/ tassÄ• , thullaccayamudÄ«ritaá¹ƒ.

upÄ• sakena vuttepi, ayameva vinicchayo ||

<2018> á¹• 21 Ä• rocitakathaá¹ƒ sutvÄ• , ubhinnampi yathÄ• tathÄ• .

vinicchaye kate tehi, aá¹-á¹-e pana ca niá¹-á¹-hite ||

<2019> á¹• 21 aá¹-á¹-assa pariyosÄ• ne, jaye bhikkhuniyÄ• pana.

parÄ• jayepi vÄ• tassÄ• , hoti saá¹…ghÄ• disesatÄ• ||

<2020> á¹• 21 dÅ«taá¹ƒ vÄ• pi pahiá¹‡itvÄ• , Ä• gantvÄ• na sayampi vÄ• .

paccatthikamanussehi, Ä• kaá¸• á¸• hÄ«yati yÄ• pana ||

<2021> á¹• 21 Ä• rÄ• me pana aÃ±Ã±ehi, anÄ• cÄ• raá¹ƒ kataá¹ƒ sace.

anodissa paraá¹ƒ kiÃ±ci, rakkhaá¹ƒ yÄ• cati tattha yÄ• ||

<2022> á¹• 21 yÄ• ya \Ne 168/ kiÃ±ci avuttÄ• va, dhammaá¹-á¹-hÄ• sayameva tu.

sutvÄ• taá¹ƒ aÃ±Ã±ato aá¹-á¹-aá¹ƒ, niá¹-á¹-hÄ• penti sace pana ||

<2023> á¹• 21 tassÄ• , ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

kathinena samuá¹-á¹-hÄ• naá¹ƒ, tulyaá¹ƒ sakiriyaá¹ƒ idaá¹ƒ ||

aá¹-á¹-akÄ• rikathÄ• .

<2024> á¹• 21 jÄ• nantÄ« bhikkhunÄ« coriá¹ƒ, vajjhaá¹ƒ viditameva yÄ• .

saá¹…ghaá¹ƒ anapaloketvÄ• , rÄ• jÄ• naá¹ƒ gaá¹‡ameva vÄ• ||

<2025> á¹• 21 vuá¹-á¹-hÄ• peyya vinÄ• kappaá¹ƒ, corivuá¹-á¹-hÄ• panaá¹ƒ pana.

saá¹…ghÄ• disesamÄ• patti-mÄ• pannÄ• nÄ• ma hoti sÄ• ||

<2026> á¹• 21 paÃ±camÄ• sagghanaá¹ƒ yÄ• ya, haritaá¹ƒ parasantakaá¹ƒ.

atirekagghanaá¹ƒ vÄ• pi, ayaá¹ƒ ``corÄ«â€™â€™ ti vuccati ||

<2027> á¹• 21 bhikkhunÄ«su panaÃ±Ã±Ä• su, titthiyesupi vÄ• tathÄ• .

yÄ• pabbajitapubbÄ• sÄ• , ayaá¹ƒ ``kappÄ• â€™â€™ ti vuccati ||

<2028> á¹• 21 vuá¹-á¹-hÄ• peti \Be 192/ ca yÄ• coriá¹ƒ, á¹-hapetvÄ• kappamevidaá¹ƒ.

sace Ä• cariniá¹ƒ pattaá¹ƒ, cÄ«varaá¹ƒ pariyesati ||

<2029> á¹• 21 sammannati ca sÄ«maá¹ƒ vÄ• , tassÄ• Ä• patti dukkaá¹-aá¹ƒ.

Ã±attiyÄ• dukkaá¹-aá¹ƒ dvÄ«hi, kammavÄ• cÄ• hi ca dvayaá¹ƒ ||

<2030> á¹• 21 thullaccayassa, kammante, garukaá¹ƒ niddise budho.

gaá¹‡o Ä• carinÄ« ceva, na ca muccati dukkaá¹-aá¹ƒ ||

<2031> á¹• 21 anÄ• patti ajÄ• nantÄ«, vuá¹-á¹-hÄ• peti, tatheva ca.

kappaá¹ƒ vÄ• apaloketvÄ• , tassÄ• ummattikÄ• ya vÄ• ||

<2032> á¹• 21 corivuá¹-á¹-hÄ• panaá¹ƒ nÄ• ma, jÄ• yate vÄ• cacittato.

kÄ• yavÄ• cÄ• dito ceva, sacittaÃ±ca kriyÄ• kriyaá¹ƒ ||

corivuá¹-á¹-hÄ• panakathÄ• .

<2033> á¹• 21 gÄ• mantaraá¹ƒ nadÄ«pÄ• raá¹ƒ, gaccheyyekÄ• va yÄ• sace.

ohÄ«yeyya gaá¹‡amhÄ• vÄ• , rattiá¹ƒ vippavaseyya vÄ• ||

<2034> á¹• 21 paá¹-hamÄ• pattikaá¹ƒ \Ne 169/ dhammaá¹ƒ, sÄ• pannÄ• garukaá¹ƒ siyÄ•

sakagÄ• mÄ• anÄ• patti, Ã±Ä• tabbÄ• nikkhamantiyÄ• ||

<2035> á¹• 21 nikkhamitvÄ• tato aÃ±Ã±aá¹ƒ, gÄ• maá¹ƒ gacchantiyÄ• pana.

dukkaá¹-aá¹ƒ padavÄ• rena, veditabbaá¹ƒ vibhÄ• vinÄ• ||

<2036> á¹• 21 ekena padavÄ• rena, gÄ• massa itarassa ca.

parikkhepe atikkante, upacÄ• rokkamepi vÄ• ||

<2037> á¹• 21 thullaccayaá¹ƒ atikkante, okkante dutiyena tu.

pÄ• dena garukÄ• patti, hoti bhikkhuniyÄ• pana ||

<2038> á¹• 21 nikkhamitvÄ• sace pacchÄ• , sakaá¹ƒ gÄ• maá¹ƒ visantiyÄ• .

ayameva nayo Ã±eyyo, vaticchiddena vÄ• tathÄ• ||

<2039> á¹• 21 pÄ• kÄ• rena \Be 193/ vihÄ• rassa, bhÅ«miá¹ƒ tu pavisantiyÄ• .

kappiyanti paviá¹-á¹-hattÄ• , na doso koci vijjati ||

<2040> á¹• 21 bhikkhunÄ«naá¹ƒ vihÄ• rassa, bhÅ«mi tÄ• saá¹ƒ tu kappiyÄ• .

hoti bhikkhuvihÄ• rassa, bhÅ«mi tÄ• samakappiyÄ• ||

<2041> á¹• 21 hatthiassarathÄ• dÄ«hi, iddhiyÄ• vÄ• visantiyÄ• .

anÄ• patti siyÄ• patti, padasÄ• gamane pana ||

<2042> á¹• 21 yaá¹ƒ kiÃ±ci sakagÄ• maá¹ƒ vÄ• , paragÄ• mampi vÄ• tathÄ• .

bahigÄ• me pana á¹-hatvÄ• , Ä• patti pavisantiyÄ• ||

<2043> á¹• 21 lakkhaá¹‡enupapannÄ• ya, nadiyÄ• dutiyaá¹ƒ vinÄ• .

pÄ• raá¹ƒ gacchati yÄ• tÄ«raá¹ƒ, tassÄ• samaá¹‡iyÄ• pana ||

<2044> á¹• 21 paá¹-hamaá¹ƒ uddharitvÄ• na, pÄ• daá¹ƒ tÄ«re á¹-hapentiyÄ• .

hoti thullaccayÄ• patti, dutiyÄ• tikkame garu ||

<2045> á¹• 21 antaranadiyaá¹ƒyeva, saddhiá¹ƒ dutiyikÄ• ya hi.

bhaá¹‡á¸• itvÄ• orimaá¹ƒ tÄ«raá¹ƒ, tathÄ• paccuttarantiyÄ• ||

<2046> á¹• 21 iddhiyÄ• setunÄ• nÄ• vÄ• -yÄ• narajjÅ«hi vÄ• pana.

evampi ca paraá¹ƒ tÄ«raá¹ƒ, anÄ• pattuttarantiyÄ• ||

<2047> á¹• 21 nhÄ• yituá¹ƒ pivituá¹ƒ vÄ• pi, otiá¹‡á¹‡Ä• tha nadiá¹ƒ puna.

padasÄ• vorimaá¹ƒ tÄ«raá¹ƒ, paccuttarati vaá¹-á¹-ati ||

<2048> á¹• 21 padasÄ• \Ne 170/ otaritvÄ• na, nadiá¹ƒ uttaraá¹‡e pana.

Ä• rohitvÄ• tathÄ• setuá¹ƒ, anÄ• pattuttarantiyÄ• ||

<2049> á¹• 21 setunÄ• upagantvÄ• vÄ• , yÄ• nÄ• kÄ• sehi vÄ• sace.

yÄ• ti uttaraá¹‡e kÄ• le, padasÄ• garukaá¹ƒ phuse ||

<2050> á¹• 21 nadiyÄ• pÄ• rimaá¹ƒ tÄ«raá¹ƒ, ito orimatÄ«rato.

ullaá¹…ghitvÄ• na vegena, anÄ• pattuttarantiyÄ• ||

<2051> á¹• 21 piá¹-á¹-hiyaá¹ƒ vÄ• nisÄ«ditvÄ• , khandhe vÄ• uttarantiyÄ• .

hatthasaá¹…ghÄ• tane vÄ• pi, dussayÄ• nepi vaá¹-á¹-ati ||

<2052> á¹• 21 ``pureruá¹‡odayÄ• yeva \Be 194/, pÄ• saá¹ƒ dutiyikÄ• ya hi.

gamissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ, vinÄ• bhikkhuniyÄ• pana ||

<2053> á¹• 21 ekagabbhepi vÄ• hattha-pÄ• saá¹ƒ dutiyikÄ• ya hi.

atikkamma siyÄ• patti, aruá¹‡aá¹ƒ uá¹-á¹-hapentiyÄ• ||

<2054> á¹• 21 ``gamissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ, katvÄ• gacchantiyÄ• pana.

na doso dutiyÄ• pÄ• saá¹ƒ, uá¹-á¹-heti aruá¹‡aá¹ƒ sace ||

<2055> á¹• 21 indakhÄ«lamatikkamma, araÃ±Ã±aá¹ƒ ettha dÄ«pitaá¹ƒ.

gÄ• mato bahi nikkhamma, tassÄ• dutiyikÄ• ya tu ||

<2056> á¹• 21 dassanassupacÄ• raá¹ƒ tu, jÄ• nitvÄ• vijahantiyÄ• .

hoti thullaccayÄ• patti, jahite garukaá¹ƒ siyÄ• ||

<2057> á¹• 21 sÄ• á¹‡ipÄ• kÄ• rapÄ• kÄ• ra-taruantarite pana.

savanassupacÄ• repi, sati Ä• patti hoti hi ||

<2058> á¹• 21 ajjhokÄ• se tu dÅ«repi, dassanassupacÄ• ratÄ• .

hoti, ettha kathaá¹ƒ dhamma-savanÄ• rocane viya ||

<2059> á¹• 21 maggamÅ«á¸·hassa saddena, viya kÅ«jantiyÄ• pana.

``ayyeâ€™â€™ ti tassÄ• saddassa, savanÄ• tikkamepi ca ||

<2060> á¹• 21 hoti, bhikkhuniyÄ• patti, garukÄ• evarÅ«pake.

ettha bhikkhunÄ« ekÄ• pi, gaá¹‡Ä• yevÄ• ti vuccati ||

<2061> á¹• 21 ohÄ«yitvÄ• tha gacchantÄ«, ``pÄ• puá¹‡issÄ• mi dÄ• nihaá¹ƒâ€™â€™.

iccevaá¹ƒ tu saussÄ• hÄ• , anubandhati vaá¹-á¹-ati ||

<2062> á¹• 21 dvinnaá¹ƒ \Ne 171/ maggaá¹ƒ gacchantÄ«naá¹ƒ, ekÄ• gantuá¹ƒ no sakkoti.

ussÄ• hassacchedaá¹ƒ katvÄ• , ohÄ«nÄ• ce tassÄ• patti ||

<2063> á¹• 21 itarÄ• pi sace yÄ• ti, ``ohÄ«yatu ayaâ€™â€™ nti ca.

hoti tassÄ• pi Ä• patti, saussÄ• hÄ• na hoti ce ||

<2064> á¹• 21 gacchantÄ«su tathÄ• dvÄ«su, purimÄ• yÄ• ti ekakaá¹ƒ.

aÃ±Ã±aá¹ƒ pana sace maggaá¹ƒ, pacchimÄ• pi ca gaá¹‡hati ||

<2065> á¹• 21 ekissÄ• \Be 195/ pana pakkanta-á¹-á¹-hÄ• ne tiá¹-á¹-hati cetarÄ• .

tasmÄ• tattha ubhinnampi, anÄ• patti pakÄ• sitÄ• ||

<2066> á¹• 21 aruá¹‡uggamanÄ• pubbe, nikkhamitvÄ• sagÄ• mato.

aruá¹‡uggamane kÄ• le, gÄ• mantaragatÄ• ya hi ||

<2067> á¹• 21 atikkamantiyÄ• pÄ• raá¹ƒ, nadiyÄ• dutiyikaá¹ƒ vinÄ• .

Ä• pattiyo catassopi, honti ekakkhaá¹‡e pana ||

<2068> á¹• 21 pakkantÄ• vÄ• pi vibbhantÄ• , yÄ• tÄ• petÄ• naá¹ƒ lokaá¹ƒ vÄ• .

pakkhasaá¹…kantÄ• vÄ• naá¹-á¹-hÄ• , saddhiá¹ƒ yÄ• tÄ• sÄ• ce hoti ||

<2069> á¹• 21 gÄ• mantarokkamÄ• dÄ«ni, cattÄ• ripi karontiyÄ• .

anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, evaá¹ƒ ummattikÄ• yapi ||

<2070> á¹• 21 rattiyaá¹ƒ vippavÄ• saá¹ƒ tu, hatthapÄ• sova rakkhati.

agÄ• make araÃ±Ã±e tu, gaá¹‡Ä• ohÄ«yanaá¹ƒ mataá¹ƒ ||

<2071> á¹• 21 sakagÄ• me yathÄ• kÄ• maá¹ƒ, divÄ• ca vicarantiyÄ• .

cattÄ• ropi ca saá¹…ghÄ• di-sesÄ• tassÄ• na vijjare ||

<2072> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• .

sacittaá¹ƒ kÄ• yakammaÃ±ca, ticittaÃ±ca tivedanaá¹ƒ ||

gÄ• mantaragamanakathÄ• .

<2073> á¹• 21 sÄ«mÄ• sammutiyÄ• ceva, gaá¹‡assa pariyesane.

Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi, honti thullaccayÄ• duve ||

<2074> á¹• 21 kammassa pariyosÄ• ne, hoti saá¹…ghÄ• disesatÄ• .

tikasaá¹…ghÄ• disesaá¹ƒ tu, adhamme tikadukkaá¹-aá¹ƒ ||

<2075> á¹• 21 pucchitvÄ• \Ne 172/ kÄ• rakaá¹ƒ saá¹…ghaá¹ƒ, chandaá¹ƒ datvÄ• gaá¹‡as

vatte vÄ• pana vattantiá¹ƒ, asante kÄ• rakepi vÄ• ||

<2076> á¹• 21 bhikkhuniá¹ƒ \Be 196/ pana ukkhittaá¹ƒ, yÄ• osÄ• reti bhikkhunÄ«.

tassÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• ||

<2077> á¹• 21 saá¹…ghabhedasamÄ• vuttÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

kriyÄ• kriyamidaá¹ƒ vuttaá¹ƒ, ayameva visesatÄ• ||

catutthaá¹ƒ.

<2078> á¹• 21 sayaá¹ƒ avassutÄ• tathÄ• , avassutassa hatthato.

manussapuggalassa ce, yadeva kiÃ±ci gaá¹‡hati ||

<2079> á¹• 21 Ä• misaá¹ƒ, gahaá¹‡e tassÄ• .

thullaccayamudÄ«ritaá¹ƒ.

ajjhohÄ• resu saá¹…ghÄ• di-.

sesÄ• honti payogato ||

<2080> á¹• 21 ekatovassute kiÃ±ci, paá¹-iggaá¹‡hati, dukkaá¹-aá¹ƒ.

ajjhohÄ• rappayogesu, thullaccayacayo siyÄ• ||

<2081> á¹• 21 yakkhapetatiracchÄ• na-paá¹‡á¸• akÄ• naÃ±ca hatthato.

manussaviggahÄ• nampi, ubhatovassute tathÄ• ||

<2082> á¹• 21 ekatovassute ettha, udake dantakaá¹-á¹-hake.

gahaá¹‡e paribhoge ca, sabbatthÄ• pi ca dukkaá¹-aá¹ƒ ||

<2083> á¹• 21 ubhayÄ• vassutÄ• bhÄ• ve, na doso yadi gaá¹‡hati.

``avassuto na cÄ• yaâ€™â€™ nti, Ã±atvÄ• gaá¹‡hati yÄ• pana ||

<2084> á¹• 21 tassÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• ||

paÃ±camaá¹ƒ.

<2085> á¹• 21 uyyojane panekissÄ• , itarissÄ• paá¹-iggahe.

dukkaá¹-Ä• ni ca bhogesu, thullaccayagaá¹‡o siyÄ• ||

<2086> á¹• 21 bhojanassÄ• vasÄ• nasmiá¹ƒ \Be 197/ \Ne 173/, hoti saá¹…ghÄ• disesatÄ•

yakkhÄ• dÄ«naá¹ƒ catunnampi, tatheva purisassa ca ||

<2087> á¹• 21 dantakaá¹-á¹-hudakÄ• naÃ±ca, gahaá¹‡uyyojane pana.

tesaÃ±ca paribhogepi, dukkaá¹-aá¹ƒ parikittitaá¹ƒ ||

<2088> á¹• 21 yakkhÄ• dÄ«naá¹ƒ tu sesassa, gahaá¹‡uyyojane pana.

bhoge ca dukkaá¹-aá¹ƒ, bhutte, thullaccayamudÄ«ritaá¹ƒ ||

<2089> á¹• 21 ``nÄ• vassutoâ€™â€™ ti Ã±atvÄ• vÄ• , kupitÄ• vÄ• na gaá¹‡hati.

kulÄ• nuddayatÄ• vÄ• pi, uyyojeti ca yÄ• pana ||

<2090> á¹• 21 tassÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

chaá¹-á¹-haá¹ƒ.

<2091> á¹• 21 sattamaá¹ƒ aá¹-á¹-hamaá¹ƒ saá¹…gha-bhedena sadisaá¹ƒ mataá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, natthi kÄ• ci visesatÄ• ||

sattamaá¹-á¹-hamÄ• ni.

<2092> á¹• 21 navame dasame vÄ• pi, vattabbaá¹ƒ natthi kiÃ±cipi.

anantarasamÄ• yeva, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

navamadasamÄ• ni.

<2093> á¹• 21 duá¹-á¹-hadosadvayenÄ• pi, saÃ±carittena tena cha.

yÄ• vatatiyakÄ• aá¹-á¹-ha, cattÄ• ri ca ito tato ||

saá¹…ghÄ• disesakathÄ• .

nissaggiyakathÄ•

<2094> á¹• 21 adhiá¹-á¹-hÄ• nÅ«pagaá¹ƒ \Be 198/ \Ne 174/ pattaá¹ƒ, anadhiá¹-á¹-hÄ• ya b

vikappanamakatvÄ• vÄ• , ekÄ• hampi á¹-hapeyya ce ||

<2095> á¹• 21 aruá¹‡uggamaneneva, saddhiá¹ƒ bhikkhuniyÄ• siyÄ• .

tassÄ• nissaggiyÄ• patti, pattasannidhikÄ• raá¹‡Ä• ||

<2096> á¹• 21 seso pana kathÄ• maggo, pattasikkhÄ• pade idha.

sabbo vuttanayeneva, veditabbo vinicchayo ||

<2097> á¹• 21 dasÄ• hÄ• tikkame tattha, ekÄ• hÄ• tikkame idha.

tassimassa ubhinnampi, ayameva visesatÄ• ||

paá¹-hamaá¹ƒ.

<2098> á¹• 21 akÄ• le cÄ«varaá¹ƒ dinnaá¹ƒ, dinnaá¹ƒ kÄ• lepi kenaci.

Ä• dissa pana ``sampattÄ• , bhÄ• jentÅ«â€™â€™ ti niyÄ• mitaá¹ƒ ||

<2099> á¹• 21 akÄ• lacÄ«varaá¹ƒ ``kÄ• la-cÄ«varaâ€™â€™ nti sace pana.

bhÄ• jÄ• peyya ca yÄ• tassÄ• , payoge dukkaá¹-aá¹ƒ siyÄ• ||

<2100> á¹• 21 attanÄ• paá¹-iladdhaá¹ƒ yaá¹ƒ, taá¹ƒ tu nissaggiyaá¹ƒ bhave.

labhitvÄ• pana nissaá¹-á¹-haá¹ƒ, yathÄ• dÄ• ne niyojaye ||

<2101> á¹• 21 katvÄ• vinayakammaá¹ƒ tu, paá¹-iladdhampi taá¹ƒ puna.

tassa cÄ• yamadhippÄ• yo, sevituá¹ƒ na ca vaá¹-á¹-ati ||

<2102> á¹• 21 akÄ• lavatthasaÃ±Ã±Ä• ya, dukkaá¹-aá¹ƒ kÄ• lacÄ«vare.

ubhayatthapi niddiá¹-á¹-haá¹ƒ, tathÄ• vematikÄ• yapi ||

<2103> á¹• 21 kÄ• lacÄ«varasaÃ±Ã±Ä• ya, cÄ«vare ubhayatthapi.

na dosummattikÄ• dÄ«naá¹ƒ, tisamuá¹-á¹-hÄ• natÄ• matÄ• ||

dutiyaá¹ƒ.

<2104> á¹• 21 cÄ«varesupi \Be 199/ bandhitvÄ• , á¹-hapitesu bahÅ«svapi.

ekÄ• yeva siyÄ• patti, acchindati sace sayaá¹ƒ ||

<2105> á¹• 21 tathÄ• cchindÄ• pane \Ne 175/ ekÄ• , ekÄ• yÄ• á¹‡attiyÄ• bhave.

itaresu ca vatthÅ«naá¹ƒ, payogassa vasÄ• siyÄ• ||

<2106> á¹• 21 tikapÄ• citti aÃ±Ã±asmiá¹ƒ, parikkhÄ• re tu dukkaá¹-aá¹ƒ.

tikadukkaá¹-amuddiá¹-á¹-haá¹ƒ, itarissÄ• tu cÄ«vare ||

<2107> á¹• 21 tÄ• ya vÄ• dÄ«yamÄ• naá¹ƒ tu, tassÄ• vissÄ• sameva vÄ• .

gaá¹‡hantiyÄ• anÄ• patti, tisamuá¹-á¹-hÄ• natÄ• matÄ• ||

tatiyaá¹ƒ.

<2108> á¹• 21 viÃ±Ã±Ä• petvÄ• sace aÃ±Ã±aá¹ƒ, tadaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pentiyÄ• .

viÃ±Ã±attidukkaá¹-aá¹ƒ tassÄ• , lÄ• bhÄ• nissaggiyaá¹ƒ siyÄ• ||

<2109> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, anaÃ±Ã±e dvikadukkaá¹-aá¹ƒ.

anaÃ±Ã±enaÃ±Ã±asaÃ±Ã±Ä• ya, appahontepi vÄ• puna ||

<2110> á¹• 21 tasmiá¹ƒ taÃ±Ã±eva vÄ• aÃ±Ã±aá¹ƒ, aÃ±Ã±enatthepi vÄ• sati.

Ä• nisaá¹ƒsaÃ±ca dassetvÄ• , tadaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pentiyÄ• ||

<2111> á¹• 21 anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, tathÄ• ummattikÄ• yapi.

saÃ±carittasamÄ• vuttÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

catutthaá¹ƒ.

<2112> á¹• 21 aÃ±Ã±aá¹ƒ cetÄ• petvÄ• pubbaá¹ƒ, pacchÄ• aÃ±Ã±aá¹ƒ cetÄ• peyya.

evaá¹ƒ saÃ±Ã±Ä• yaÃ±Ã±aá¹ƒ dhaÃ±Ã±aá¹ƒ, mayhaá¹ƒ Ä• netvÄ• detÄ«ti ||

<2113> á¹• 21 cetÄ• panapayogena, mÅ«laá¹-á¹-hÄ• ya hi dukkaá¹-aá¹ƒ.

lÄ• bhe nissaggiyaá¹ƒ hoti, tena caÃ±Ã±ena vÄ• bhataá¹ƒ ||

<2114> á¹• 21 sesaá¹ƒ \Be 200/ anantareneva, sadisanti viniddise.

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, apubbaá¹ƒ natthi kiÃ±cipi ||

paÃ±camaá¹ƒ.

<2115> á¹• 21 aÃ±Ã±adatthÄ• ya dinnena, parikkhÄ• rena yÄ• pana.

cetÄ• peyya sace aÃ±Ã±aá¹ƒ, saá¹…ghikenidha bhikkhunÄ« ||

<2116> á¹• 21 payoge \Ne 176/ dukkaá¹-aá¹ƒ, lÄ• bhe, tassÄ• nissaggiyaá¹ƒ siyÄ• .

anaÃ±Ã±adatthike ettha, niddiá¹-á¹-haá¹ƒ dvikadukkaá¹-aá¹ƒ ||

<2117> á¹• 21 sesakaá¹ƒ aÃ±Ã±adatthÄ• ya, anÄ• pattupanentiyÄ• .

pucchitvÄ• sÄ• mike vÄ• pyÄ• -padÄ• summattikÄ• ya vÄ• ||

<2118> á¹• 21 saÃ±carittasamÄ• vuttÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

sattamaá¹ƒ chaá¹-á¹-hasadisaá¹ƒ, sayaá¹ƒ yÄ• citakaá¹ƒ vinÄ• ||

chaá¹-á¹-hasattamÄ• ni.

<2119> á¹• 21 aá¹-á¹-hame navame vÄ• pi, vattabbaá¹ƒ natthi kiÃ±cipi.

``mahÄ• janikasaÃ±Ã±Ä• ci-kenÄ• â€™â€™ ti padatÄ• dhikÄ• ||

<2120> á¹• 21 dasamepi kathÄ• sabbÄ• , anantarasamÄ• matÄ• .

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, viseso natthi kocipi ||

aá¹-á¹-hamanavamadasamÄ• ni.

paá¹-hamo vaggo.

<2121> á¹• 21 atirekacatukkaá¹ƒsaá¹ƒ, garupÄ• vuraá¹‡aá¹ƒ pana.

cetÄ• peyya sace tassÄ• , catusaccappakÄ• sinÄ• ||

<2122> á¹• 21 payoge \Be 201/ dukkaá¹-aá¹ƒ vuttaá¹ƒ, lÄ• bhe nissaggiyaá¹ƒ mataá¹ƒ.

kahÄ• paá¹‡acatukkaá¹ƒ tu, kaá¹ƒso nÄ• ma pavuccati ||

<2123> á¹• 21 Å«nake tu catukkaá¹ƒse, uddiá¹-á¹-haá¹ƒ dvikadukkaá¹-aá¹ƒ.

anÄ• patti catukkaá¹ƒsa-paramaá¹ƒ garukaá¹ƒ pana ||

<2124> á¹• 21 cetÄ• peti tadÅ«naá¹ƒ vÄ• , Ã±Ä• takÄ• naÃ±ca santake.

aÃ±Ã±assatthÄ• ya vÄ• atta-dhanenummattikÄ• ya vÄ• ||

<2125> á¹• 21 cetÄ• pentaá¹ƒ mahagghaá¹ƒ yÄ• , cetÄ• petappameva vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

ekÄ• dasamaá¹ƒ.

<2126> á¹• 21 lahupÄ• vuraá¹‡aá¹ƒ \Ne 177/ aá¸• á¸• ha- teyyakaá¹ƒsagghanaá¹ƒ pana.

tato ce uttariá¹ƒ yaá¹ƒ tu, cetÄ• peti hi bhikkhunÄ« ||

<2127> á¹• 21 tassÄ• nissaggiyÄ• patti, pÄ• citti pariyÄ• putÄ• .

anantarasamaá¹ƒ sesaá¹ƒ, natthi kÄ• ci visesatÄ• ||

dvÄ• dasamaá¹ƒ.

<2128> á¹• 21 sÄ• dhÄ• raá¹‡Ä• ni sesÄ• ni, tÄ• ni aá¹-á¹-hÄ• rasÄ• pi ca.

imÄ• ni dvÄ• dasevÄ• pi, samatiá¹ƒseva honti hi ||

nissaggiyakathÄ• .

pÄ• cittiyakathÄ•

<2129> á¹• 21 lasuá¹‡aá¹ƒ bhaá¹‡á¸• ikaá¹ƒ vuttaá¹ƒ, na ekadvitimiÃ±jakaá¹ƒ.

Ä• makaá¹ƒ mÄ• gadhaá¹ƒyeva, ``khÄ• dissÄ• mÄ«â€™â€™ ti gaá¹‡hati ||

<2130> á¹• 21 gahaá¹‡e dukkaá¹-aá¹ƒ tassÄ• , pÄ• citti yadi khÄ• dati.

ajjhohÄ• ravaseneva, pÄ• cittiá¹ƒ paridÄ«paye ||

<2131> á¹• 21 dve \Be 202/ tayo bhaá¹‡á¸• ike saddhiá¹ƒ, saá¹…khÄ• ditvÄ• sace pana.

ajjhoharati yÄ• tassÄ• , ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<2132> á¹• 21 bhinditvÄ• tattha ekekaá¹ƒ, miÃ±jaá¹ƒ khÄ• dantiyÄ• pana.

miÃ±jÄ• naá¹ƒ gaá¹‡anÄ• yassÄ• , pÄ• cittigaá¹‡anÄ• siyÄ• ||

<2133> á¹• 21 palaá¹‡á¸• uko bhaÃ±janako, harito cÄ• palopi ca.

lasuá¹‡Ä• pana cattÄ• ro, vaá¹-á¹-anteva sabhÄ• vato ||

<2134> á¹• 21 __palaá¹‡á¸• uko_ paá¹‡á¸• uvaá¹‡á¹‡o, __bhaÃ±jano_ lohitopi ca.

__harito_ haritavaá¹‡á¹‡o, __cÄ• palo_ setakopi ca ||

<2135> á¹• 21 ekÄ• miÃ±jÄ• palaá¹‡á¸• ussa, bhaÃ±janassa duve siyuá¹ƒ.

tisso haritakassÄ• pi, cÄ• palo hotyamiÃ±jako ||

<2136> á¹• 21 sÅ«pamaá¹ƒsÄ• disaá¹ƒpÄ• ke \Ne 178/, sÄ• á¸·avuttaribhaá¹…gake.

na dosummattikÄ• dÄ«naá¹ƒ, samuá¹-á¹-hÄ• neá¸·akÅ«pamaá¹ƒ ||

paá¹-hamaá¹ƒ.

<2137> á¹• 21 sambÄ• dhe upakacchesu, muttassa karaá¹‡epi vÄ• .

ekalomampi pÄ• citti, saá¹ƒharÄ• pentiyÄ• siyÄ• ||

<2138> á¹• 21 bahukepi tathÄ• lome, saá¹ƒharÄ• pentiyÄ• pana.

payogagaá¹‡anÄ• yassÄ• , na lomagaá¹‡anÄ• ya hi ||

<2139> á¹• 21 na doso sati Ä• bÄ• dhe, lomake saá¹ƒharantiyÄ• .

samuá¹-á¹-hÄ• nÄ• dayo magga- saá¹ƒvidhÄ• nasamÄ• matÄ• ||

dutiyaá¹ƒ.

<2140> á¹• 21 hoti antamaso mutta-karaá¹‡assa talaghÄ• tane.

kesarenÄ• pi rÄ• gena, pÄ• citti padumassa vÄ• ||

<2141> á¹• 21 gaá¹‡á¸• aá¹ƒ \Be 203/ tattha vaá¹‡aá¹ƒ vÄ• pi, na doso paharantiyÄ• .

samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• ||

tatiyaá¹ƒ.

<2142> á¹• 21 yÄ• panuppalapattampi, byaÃ±jane bhikkhunattano.

kÄ• marÄ• gaparetÄ• tu, paveseti na vaá¹-á¹-ati ||

<2143> á¹• 21 idaá¹ƒ vatthuvaseneva, vuttaá¹ƒ tu jatumaá¹-á¹-hakaá¹ƒ.

daá¹‡á¸• amelÄ• á¸·ukaá¹ƒ vÄ• pi, muttassa karaá¹‡e pana ||

<2144> á¹• 21 samphassaá¹ƒ sÄ• diyantiyÄ• , paveseti sace pana.

pavesÄ• peti vÄ• tasmiá¹ƒ, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2145> á¹• 21 Ä• bÄ• dhapaccayÄ• doso, natthi ummattikÄ• ya vÄ• .

talaghÄ• takatulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo matÄ• ||

catutthaá¹ƒ.

<2146> á¹• 21 aá¹…gulÄ«naá¹ƒ \Ne 179/ pana dvinnaá¹ƒ, aggapabbadvayÄ• dhikaá¹ƒ.

pÄ• cittiyaá¹ƒ pavesetvÄ• , dakasuddhiá¹ƒ karontiyÄ• ||

<2147> á¹• 21 ekissÄ• á¹…guliyÄ• tÄ«á¹‡i, pabbÄ• ni pana dÄ«ghato.

pÄ• cittiyaá¹ƒ bhave suddhiá¹ƒ, pavesetvÄ• diyantiyÄ• ||

<2148> á¹• 21 catunnaá¹ƒ vÄ• pi tissannaá¹ƒ, ekapabbampi yÄ• pana.

vitthÄ• rato paveseti, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2149> á¹• 21 iti sabbappakÄ• rena, __mahÄ• paccariyÄ• _ pana.

abhibyattataraá¹ƒ katvÄ• , ayamattho vibhÄ• vito ||

<2150> á¹• 21 doso dvaá¹…gulapabbe vÄ• , natthi Ä• bÄ• dhakÄ• raá¹‡Ä• .

adhikampi pavesetvÄ• , dakasuddhiá¹ƒ karontiyÄ• ||

<2151> á¹• 21 tathÄ• \Be 204/ ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, talaghÄ• tasamÄ• matÄ• ||

paÃ±camaá¹ƒ.

<2152> á¹• 21 bhuÃ±jato pana bhikkhussa, pÄ• nÄ«yaá¹ƒ vÄ• vidhÅ«panaá¹ƒ.

gahetvÄ• upatiá¹-á¹-heyya, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2153> á¹• 21 gahitÄ• udakeneva, khÄ«ratakkÄ• dayo rasÄ• .

``bÄ«janÄ«â€™â€™ ti ca yÄ• kÄ• ci, vatthakoá¹‡Ä• di vuccati ||

<2154> á¹• 21 hatthapÄ• se idhaá¹-á¹-hÄ• na-paccayÄ• patti dÄ«pitÄ• .

pahÄ• rapaccayÄ• vuttaá¹ƒ, khandhake dukkaá¹-aá¹ƒ visuá¹ƒ ||

<2155> á¹• 21 hatthapÄ• saá¹ƒ jahitvÄ• vÄ• , upatiá¹-á¹-hantiyÄ• pana.

khÄ• dato khÄ• danaá¹ƒ vÄ• pi, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2156> á¹• 21 na doso deti dÄ• peti, tathÄ• ummattikÄ• ya vÄ• .

idaá¹ƒ eá¸·akalomena, samuá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ mataá¹ƒ ||

chaá¹-á¹-haá¹ƒ.

<2157> á¹• 21 viÃ±Ã±atvÄ• Ä• makaá¹ƒ dhaÃ±Ã±aá¹ƒ, bhajjitvÄ• yadi bhikkhunÄ«.

koá¹-á¹-etvÄ• ca pacitvÄ• ca, pÄ• citti paribhuÃ±jati ||

<2158> á¹• 21 na \Ne 180/ kevalaá¹ƒ tu dhaÃ±Ã±Ä• naá¹ƒ, gahaá¹‡eyeva dukkaá¹-aá¹ƒ.

haraá¹‡epi ca dhaÃ±Ã±Ä• naá¹ƒ, tathÄ• sukkhÄ• pane pana ||

<2159> á¹• 21 bhajjanatthÄ• ya dhaÃ±Ã±Ä• naá¹ƒ, kapalluddhanasajjane.

aggissa karaá¹‡e dabbi-sajjane ca, kapallake ||

<2160> á¹• 21 dhaÃ±Ã±apakkhipane tattha, dabbiyÄ• ghaá¹-á¹-akoá¹-á¹-ane.

papphoá¹-anÄ• dike sabba-payoge dukkaá¹-aá¹ƒ bhave ||

<2161> á¹• 21 bhojanaÃ±ceva \Be 205/ viÃ±Ã±atti, pamÄ• á¹‡aá¹ƒ idamettha hi.

viÃ±Ã±atvÄ• vÄ• sayaá¹ƒ tasmÄ• , bhajjanÄ• dÄ«ni aÃ±Ã±ato ||

<2162> á¹• 21 viÃ±Ã±Ä• petvÄ• panaÃ±Ã±Ä• ya, bhajjanÄ• dÄ«ni vÄ• sayaá¹ƒ.

kÄ• rÄ• petvÄ• pi katvÄ• vÄ• , ajjhoharati yÄ• pana ||

<2163> á¹• 21 ajjhohÄ• rapayogesu, tassÄ• pÄ• cittiyo siyuá¹ƒ.

mÄ• taraá¹ƒ vÄ• pi yÄ• citvÄ• , pÄ• citti paribhuÃ±jati ||

<2164> á¹• 21 bhajjanÄ• dÄ«ni katvÄ• vÄ• , kÄ• rÄ• petvÄ• pi vÄ• pana.

aviÃ±Ã±atti sayaá¹ƒ laddhaá¹ƒ, dukkaá¹-aá¹ƒ paribhuÃ±jati ||

<2165> á¹• 21 viÃ±Ã±attiyÄ• panaÃ±Ã±Ä• ya, laddhaá¹ƒ tÄ• ya sayampi vÄ• .

kÄ• rÄ• petvÄ• pi katvÄ• vÄ• , tathÄ• ajjhoharantiyÄ• ||

<2166> á¹• 21 sedakammÄ• diatthÄ• ya, dhaÃ±Ã±aviÃ±Ã±attiyÄ• pana.

á¹-hapetvÄ• satta dhaÃ±Ã±Ä• ni, sesaviÃ±Ã±attiyÄ• pi ca ||

<2167> á¹• 21 anÄ• pattÄ«ti Ã±Ä• tabbaá¹ƒ, tathÄ• ummattikÄ• ya ca.

Ã±Ä• takÄ• nampi dhaÃ±Ã±aá¹ƒ tu, Ä• makaá¹ƒ na ca vaá¹-á¹-ati ||

<2168> á¹• 21 vinÄ• viÃ±Ã±attiyÄ• laddhaá¹ƒ, navakammesu vaá¹-á¹-ati.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, addhÄ• nasadisÄ• matÄ• ||

sattamaá¹ƒ.

<2169> á¹• 21 uccÄ• raá¹ƒ vÄ• pi passÄ• vaá¹ƒ, saá¹…kÄ• raá¹ƒ vÄ• vighÄ• sakaá¹ƒ.

chaá¸• á¸• eyya vÄ• tirokuá¹-á¹-e, chaá¸• á¸• Ä• peyya parehi vÄ• ||

<2170> á¹• 21 hoti pÄ• cittiyaá¹ƒ tassÄ• , pÄ• kÄ• repi ayaá¹ƒ nayo.

chaá¸• á¸• entiyÄ• panekeka-manekÄ• patti dÄ«pitÄ• ||

<2171> á¹• 21 etÄ• ni \Ne 181/ pana vatthÅ«ni, cattÄ• ri sakalÄ• nipi.

ekeneva payogena, ekÄ• chaá¸• á¸• entiyÄ• siyÄ• ||

<2172> á¹• 21 Ä• á¹‡attiyampi \Be 206/ eseva, nayo Ã±eyyo vibhÄ• vinÄ• .

chaá¸• á¸• ane dantakaá¹-á¹-hassa, pÄ• citti paridÄ«pitÄ• ||

<2173> á¹• 21 sabbattha pana bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ.

avalaÃ±jepi vÄ• á¹-hÄ• ne, oloketvÄ• pi vÄ• pana ||

<2174> á¹• 21 chaá¸• á¸• entiyÄ• anÄ• patti, tathÄ• ummattikÄ• ya vÄ• .

saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ, kriyÄ• kriyamidaá¹ƒ siyÄ• ||

aá¹-á¹-hamaá¹ƒ.

<2175> á¹• 21 khette vÄ• nÄ• á¸·ikerÄ• di-Ä• rÄ• me vÄ• pi yÄ• pana.

ropime haritaá¹-á¹-hÄ• ne, yattha katthaci bhikkhunÄ« ||

<2176> á¹• 21 tÄ• ni cattÄ• ri vatthÅ«ni, sace chaá¸• á¸• eti vÄ• sayaá¹ƒ.

chaá¸• á¸• Ä• peti tathÄ• vutta-nayo Ä• pattinicchayo ||

<2177> á¹• 21 bhuÃ±jamÄ• nÄ• nisÄ«ditvÄ• , khette tu harite tathÄ• .

ucchuÄ• dÄ«ni khÄ• dantÄ«, gacchantÄ« pana tattha yÄ• ||

<2178> á¹• 21 chaá¸• á¸• eti yadi ucchiá¹-á¹-haá¹ƒ, udakaá¹ƒ calakÄ• ni vÄ• .

hoti pÄ• cittiyaá¹ƒ tassÄ• , bhikkhuno hoti dukkaá¹-aá¹ƒ ||

<2179> á¹• 21 chaá¸• á¸• entiyÄ• siyÄ• patti, á¹-hÄ• ne antamaso jalaá¹ƒ.

pivitvÄ• matthakacchinnaá¹ƒ, nÄ• á¸·ikerampi tÄ• dise ||

<2180> á¹• 21 kasite tu panaá¹-á¹-hÄ• ne, bÄ«janikkhepane kate.

na uá¹-á¹-hetaá¹…kuraá¹ƒ yÄ• va, sabbesaá¹ƒ tÄ• va dukkaá¹-aá¹ƒ ||

<2181> á¹• 21 lÄ• yitampi manussÄ• naá¹ƒ, khettaá¹ƒ rakkhati ce puna.

rohanatthÄ• ya tatthassÄ• , yathÄ• vatthukameva hi ||

<2182> á¹• 21 na doso chaá¸• á¸• ite khette, sabbaá¹ƒ chaá¸• á¸• entiyÄ• pana.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, aá¹-á¹-hamena samÄ• matÄ• ||

navamaá¹ƒ.

<2183> á¹• 21 naccaá¹ƒ \Be 207/ \Ne 182/ vÄ• pana gÄ«taá¹ƒ vÄ• , vÄ• ditaá¹ƒ vÄ• pi bhi

dassanatthÄ• ya gaccheyya, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2184> á¹• 21 dassanatthÄ• ya naccassa, gÄ«tassa savanÄ• ya ca.

gacchantiyÄ• siyÄ• tassÄ• , padavÄ• rena dukkaá¹-aá¹ƒ ||

<2185> á¹• 21 sace ekapayogena, olokentÄ« ca passati.

suá¹‡Ä• ti tesaá¹ƒ gÄ«tampi, ekÄ• pÄ• citti dÄ«pitÄ• ||

<2186> á¹• 21 aÃ±Ã±asmimpi disÄ• bhÄ• ge, naccaá¹ƒ passati ce pana.

suá¹‡Ä• ti aÃ±Ã±ato gÄ«taá¹ƒ, visuá¹ƒ pÄ• cittiyo siyuá¹ƒ ||

<2187> á¹• 21 payogagaá¹‡anÄ• yettha, Ä• pattigaá¹‡anÄ• siyÄ• .

naccituá¹ƒ gÄ• yituá¹ƒ neva, sayaá¹ƒ labhati bhikkhunÄ« ||

<2188> á¹• 21 ``aÃ±Ã±aá¹ƒ naccÄ• ti vÄ• dehiâ€™â€™, iti vattuá¹ƒ na vaá¹-á¹-ati.

``upaá¹-á¹-hÄ• naá¹ƒ karomÄ• â€™â€™ ti, vutte vÄ• sampaá¹-icchituá¹ƒ ||

<2189> á¹• 21 tassÄ• pÄ• citti sabbattha, bhikkhuno hoti dukkaá¹-aá¹ƒ.

``upaá¹-á¹-hÄ• naá¹ƒ karomÄ• â€™â€™ ti, vutte bhikkhuniyÄ• pana ||

<2190> á¹• 21 ``upaá¹-á¹-hÄ• naá¹ƒ pasatthaâ€™â€™ nti, vattumevaá¹ƒ tu vaá¹-á¹-ati.

Ä• rÄ• meyeva á¹-hatvÄ• vÄ• , yÄ• passati suá¹‡Ä• ti vÄ• ||

<2191> á¹• 21 attano ca á¹-hitokÄ• saá¹ƒ, Ä• gantvÄ• ca payojitaá¹ƒ.

gantvÄ• passantiyÄ• vÄ• pi, tathÄ• rÅ«pÄ• hi kÄ• raá¹‡Ä• ||

<2192> á¹• 21 passantiyÄ• tathÄ• maggaá¹ƒ, naccaá¹ƒ paá¹-ipathepi ca.

tathÄ• ummattikÄ• dÄ«na-manÄ• pattÄ• padÄ• supi ||

<2193> á¹• 21 idameá¸·akalomena, samuá¹-á¹-hÄ• naá¹ƒ samaá¹ƒ mataá¹ƒ.

lokavajjamidaá¹ƒ pÄ• pa-cittaÃ±ceva tivedanaá¹ƒ ||

dasamaá¹ƒ.

lasuá¹‡avaggo paá¹-hamo.

<2194> á¹• 21 yÄ• dha \Be 208/ rattandhakÄ• rasmiá¹ƒ, appadÄ«pe panekikÄ• .

santiá¹-á¹-hati sace saddhiá¹ƒ, purisena ca bhikkhunÄ« ||

<2195> á¹• 21 tassÄ• \Ne 183/ pÄ• cittiyaá¹ƒ vuttaá¹ƒ, saddhiá¹ƒ vÄ• sallapantiyÄ• .

hatthapÄ• saá¹ƒ samÄ• gantvÄ• , rahassÄ• davasena tu ||

<2196> á¹• 21 hatthapÄ• saá¹ƒ jahitvÄ• vÄ• , purisassa sace pana.

ajahitvÄ• pi vÄ• yakkha-petÄ• dÄ«nampi bhikkhunÄ« ||

<2197> á¹• 21 santiá¹-á¹-hati ca yÄ• tassÄ• , dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

anÄ• patti sace koci, dutiyÄ• viÃ±Ã±u vijjati ||

<2198> á¹• 21 tathÄ• ummattikÄ• dÄ«na-mathaÃ±Ã±avihitÄ• ya vÄ• .

theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kriyaá¹ƒ saÃ±Ã±Ä• vimokkhakaá¹ƒ ||

paá¹-hamaá¹ƒ.

<2199> á¹• 21 dutiye tu ``paá¹-icchanne, okÄ• seâ€™â€™ ti idaá¹ƒ pana.

adhikaá¹ƒ itaraá¹ƒ sabbaá¹ƒ, paá¹-hamena samaá¹ƒ mataá¹ƒ ||

dutiyaá¹ƒ.

<2200> á¹• 21 tatiyepi catutthepi, apubbaá¹ƒ natthi kiÃ±cipi.

samÄ• naá¹ƒ paá¹-hameneva, samuá¹-á¹-hÄ• nÄ• dinÄ• saha ||

tatiyacatutthÄ• ni.

<2201> á¹• 21 chadananto nisÄ«ditvÄ• , anovassappadesakaá¹ƒ.

ajjhokÄ• se nisÄ«ditvÄ• , upacÄ• rampi vÄ• sace ||

<2202> á¹• 21 atikkameti yÄ• , hoti, dukkaá¹-aá¹ƒ paá¹-hame pade.

dutiye ca pade tassÄ• , pÄ• citti pariyÄ• putÄ• ||

<2203> á¹• 21 pallaá¹…kassa \Be 209/ anokÄ• se, dukkaá¹-aá¹ƒ samudÄ«ritaá¹ƒ.

tathÄ• puá¹-á¹-he anÄ• puá¹-á¹-ha-saÃ±Ã±Ä• ya vicikicchato ||

<2204> á¹• 21 asaá¹ƒhÄ• rimenÄ• patti, gilÄ• nÄ• yÄ• padÄ• su vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

paÃ±camaá¹ƒ.

<2205> á¹• 21 ekÄ• patti \Ne 184/ nisÄ«ditvÄ• , hoti gacchantiyÄ• pana.

ekÄ• va anisÄ«ditvÄ• , nipajjitvÄ• vajantiyÄ• ||

<2206> á¹• 21 nisÄ«ditvÄ• nipajjitvÄ• , honti gacchantiyÄ• duve.

sesaá¹ƒ anantareneva, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

chaá¹-á¹-haá¹ƒ.

<2207> á¹• 21 chaá¹-á¹-hena sattamaá¹ƒ tulyaá¹ƒ, aá¹-á¹-hame natthi kiÃ±cipi.

vattabbaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ, sacittaá¹ƒ dukkhavedanaá¹ƒ ||

sattamaá¹-á¹-hamÄ• ni.

<2208> á¹• 21 nirayabrahmacariyehi, attÄ• naá¹ƒ vÄ• parampi vÄ• .

abhisapeyya pÄ• citti, vÄ• cato vÄ• cato siyÄ• ||

<2209> á¹• 21 á¹-hapetvÄ• nirayaÃ±ceva, brahmacariyaÃ±ca yÄ• pana.

``sunakhÄ« sÅ«karÄ« kÄ• kÄ«, kÄ• á¹‡Ä• kuá¹‡Ä«â€™â€™ tiÄ• dinÄ• ||

<2210> á¹• 21 akkosati ca vÄ• cÄ• ya, vÄ• cÄ• yÄ• patti dukkaá¹-aá¹ƒ.

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sesÄ• ya tikadukkaá¹-aá¹ƒ ||

<2211> á¹• 21 purakkhatvÄ• vadantÄ«na-matthadhammÄ• nusÄ• saniá¹ƒ.

anÄ• pattaá¹-á¹-hameneva, samuá¹-á¹-hÄ• nÄ• dayo samÄ• ||

navamaá¹ƒ.

<2212> á¹• 21 rodantiyÄ• \Be 210/ vadhitvÄ• vÄ• , pÄ• citti paridÄ«pitÄ• .

dvÄ«su tesu panekekaá¹ƒ, dukkaá¹-aá¹ƒ tu karontiyÄ• ||

<2213> á¹• 21 sesamuttÄ• namevettha, samuá¹-á¹-hÄ• nÄ• dayo pana.

dhuranikkhepatulyÄ• va, kriyÄ• mattaá¹ƒ visesakaá¹ƒ ||

dasamaá¹ƒ.

andhakÄ• ravaggo dutiyo.

<2214> á¹• 21 nhÄ• yati \Ne 185/ naggÄ• yÄ• pana hutvÄ• .

sabbapayoge dukkaá¹-amassÄ• .

tassa ca vosÄ• ne jinavuttaá¹ƒ.

bhikkhuni dosaá¹ƒ sÄ• samupeti ||

<2215> á¹• 21 acchinnacÄ«varÄ• naá¹-á¹-ha-cÄ«varÄ• Ä• padÄ• su vÄ• .

na doseá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dayo samÄ• ||

paá¹-hamaá¹ƒ.

<2216> á¹• 21 dutiye pana vattabbaá¹ƒ, apubbaá¹ƒ natthi kiÃ±cipi.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, saÃ±carittasamÄ• matÄ• ||

dutiyaá¹ƒ.

<2217> á¹• 21 dussibbitaá¹ƒ visibbetvÄ• , sibbanatthÄ• ya cÄ«varaá¹ƒ.

anantarÄ• ya taá¹ƒ pacchÄ• , yÄ• na sibbeyya bhikkhunÄ« ||

<2218> á¹• 21 á¹-hapetvÄ• catupaÃ±cÄ• haá¹ƒ, ``na sibbissÄ• myahaâ€™â€™ nti hi.

dhure nikkhittamatteva, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2219> á¹• 21 pacchÄ• \Be 211/ sibbati pÄ• citti, nikkhipitvÄ• dhuraá¹ƒ sace.

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sesÄ• ya tikadukkaá¹-aá¹ƒ ||

<2220> á¹• 21 vuttaá¹ƒ ubhinnamaÃ±Ã±asmiá¹ƒ, parikkhÄ• re tu dukkaá¹-aá¹ƒ.

anÄ• patti gilÄ• nÄ• ya, antarÄ• yepi vÄ• sati ||

<2221> á¹• 21 atikkameti paÃ±cÄ• haá¹ƒ, karontÄ« vÄ• pi cÄ«varaá¹ƒ.

dhuranikkhepanaá¹ƒ nÄ• ma, samuá¹-á¹-hÄ• namidaá¹ƒ mataá¹ƒ ||

tatiyaá¹ƒ.

<2222> á¹• 21 paÃ±cÄ• hikaá¹ƒ tu saá¹…ghÄ• á¹-i-cÄ• raá¹ƒ yÄ• tikkameyya hi.

hoti pÄ• cittiyÄ• patti, chaá¹-á¹-he tassÄ• ruá¹‡uggame ||

<2223> á¹• 21 ekasmiá¹ƒ cÄ«vare ekÄ• , paÃ±ca paÃ±casu dÄ«pitÄ• .

ticÄ«varaÃ±ca saá¹ƒkacci, dakasÄ• á¹-Ä«ti paÃ±ca tu ||

<2224> á¹• 21 tikapÄ• citti \Ne 186/ paÃ±cÄ• hÄ• -natikkante dvidukkaá¹-aá¹ƒ.

paÃ±came divase paÃ±ca, cÄ«varÄ• ni nisevati ||

<2225> á¹• 21 otÄ• peti gilÄ• nÄ• ya, anÄ• pattipadÄ• supi.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

catutthaá¹ƒ.

<2226> á¹• 21 gahetvÄ• yÄ• anÄ• pucchÄ• , saá¹…kametabbacÄ«varaá¹ƒ.

paribhuÃ±jati aÃ±Ã±issÄ• , tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2227> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sesÄ• ya tikadukkaá¹-aá¹ƒ.

acchinnacÄ«varÄ• naá¹-á¹-ha-cÄ«varÄ• Ä• padÄ• su vÄ• ||

<2228> á¹• 21 tathÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

kathinena samuá¹-á¹-hÄ• naá¹ƒ, tulyametaá¹ƒ kriyÄ• kriyaá¹ƒ ||

paÃ±camaá¹ƒ.

<2229> á¹• 21 yÄ• \Be 212/ hi bhikkhuni saá¹…ghassa, labhitabbaá¹ƒ tu cÄ«varaá¹ƒ.

nivÄ• reti sace tassÄ• , pÄ• citti paridÄ«paye ||

<2230> á¹• 21 gaá¹‡assÄ• pi ca ekissÄ• , lÄ• bhe Ä• patti dukkaá¹-aá¹ƒ.

thatevaÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ, nivÄ• reti sace pana ||

<2231> á¹• 21 Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• , nivÄ• reti na dosatÄ• .

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo matÄ• ||

chaá¹-á¹-haá¹ƒ.

<2232> á¹• 21 cÄ«varÄ• naá¹ƒ vibhaá¹…gaá¹ƒ yÄ• , paá¹-isedheyya dhammikaá¹ƒ.

hoti pÄ• cittiyaá¹ƒ tassÄ• , dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<2233> á¹• 21 adhamme dhammasaÃ±Ã±Ä• ya, ubho vematikÄ• ya vÄ• .

Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• , paá¹-isedhentiyÄ• pana ||

<2234> á¹• 21 tathÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, anantarasamÄ• matÄ• ||

sattamaá¹ƒ.

<2235> á¹• 21 nivÄ• sanÅ«pagaá¹ƒ \Ne 187/ vÄ• pi, tathÄ• pÄ• rupanÅ«pagaá¹ƒ.

kappabindukataá¹ƒ kiÃ±ci, muÃ±citvÄ• sahadhammike ||

<2236> á¹• 21 pitaropi panaÃ±Ã±assa, dadeyya yadi cÄ«varaá¹ƒ.

yassa kassaci tassÄ• pi, pÄ• citti pariyÄ• putÄ• ||

<2237> á¹• 21 gaá¹‡anÄ• ya vasenettha, cÄ«varÄ• naá¹ƒ tu tÄ• pana.

pÄ• cittiyo gaá¹‡etabbÄ• , bhikkhuno dukkaá¹-aá¹ƒ siyÄ• ||

<2238> á¹• 21 tÄ• vakÄ• likamaÃ±Ã±esa-manÄ• patti dadÄ• ti ce.

saÃ±carittasamÄ• vuttÄ• , samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

aá¹-á¹-hamaá¹ƒ.

<2239> á¹• 21 cÄ«varassa \Be 213/ vibhaá¹…gaá¹ƒ yÄ• , nisedhetvÄ• na cÄ«vare.

kÄ• laá¹ƒ atikkameyyassÄ• , dubbalÄ• sÄ• ya dosatÄ• ||

<2240> á¹• 21 adubbale tu cÄ«vare, sudubbalanti cetasÄ• .

ubhosu kaá¹…khitÄ• ya vÄ• , avoca dukkaá¹-aá¹ƒ jino ||

<2241> á¹• 21 Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• , nivÄ• reti na dosatÄ• .

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo matÄ• ||

navamaá¹ƒ.

<2242> á¹• 21 dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ, yÄ• nivÄ• reyya bhikkhunÄ«.

tassÄ• pÄ• cittiyÄ• patti, munindena pakÄ• sitÄ• ||

<2243> á¹• 21 Ä• nisaá¹ƒso mahÄ• hoti, yassa atthÄ• ramÅ«lako.

uddhÄ• ramÅ«lako appo, na dÄ• tabbo panÄ«diso ||

<2244> á¹• 21 Ä• nisaá¹ƒso mahÄ• hoti, yassa ubbhÄ• ramÅ«lako.

atthÄ• ramÅ«lako appo, dÄ• tabbo evarÅ«pako ||

<2245> á¹• 21 tathÄ• samÄ• nisaá¹ƒsopi, saddhÄ• pÄ• lanakÄ• raá¹‡Ä• .

Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• , paá¹-isedheti vaá¹-á¹-ati ||

<2246> á¹• 21 sesaá¹ƒ pana asesena, sattamena samaá¹ƒ mataá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, apubbaá¹ƒ natthi kiÃ±cipi ||

dasamaá¹ƒ.

naggavaggo tatiyo.

<2247> á¹• 21 ekÄ• ya \Ne 188/ tu nipannÄ• ya, aparÄ• vÄ• nipajjatu.

nipajjeyyuá¹ƒ saheva dve, dvinnaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<2248> á¹• 21 Ä• pattibahukÄ• \Be 214/ Ã±eyyÄ• , punappunaá¹ƒ nipajjane.

ekÄ• ya ca nipannÄ• ya, sace ekÄ• nisÄ«dati ||

<2249> á¹• 21 ubho vÄ• pi nisÄ«danti, samaá¹ƒ, ummattikÄ• ya vÄ• .

anÄ• patti samuá¹-á¹-hÄ• naá¹ƒ, eá¸·akena samaá¹ƒ mataá¹ƒ ||

paá¹-hamaá¹ƒ.

<2250> á¹• 21 pÄ• vÄ• rakaá¹-asÄ• rÄ• diá¹ƒ, santharitvÄ• panekakaá¹ƒ.

saá¹ƒhÄ• rimesu teneva, pÄ• rupitvÄ• sace pana ||

<2251> á¹• 21 nipajjanti saheva dve, tÄ• saá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• .

ekasmiá¹ƒ dukkaá¹-aá¹ƒ dvinnaá¹ƒ, vuttaá¹ƒ tu dvikadukkaá¹-aá¹ƒ ||

<2252> á¹• 21 vavatthÄ• naá¹ƒ nidassetvÄ• , nipajjanti sace pana.

na dosummattikÄ• dÄ«naá¹ƒ, sesaá¹ƒ tulyaá¹ƒ panÄ• dinÄ• ||

dutiyaá¹ƒ.

<2253> á¹• 21 purato ca anÄ• pucchÄ• , yadi caá¹…kamanÄ• dayo.

kareyya pana pÄ• citti, aÃ±Ã±issÄ• phÄ• sukÄ• raá¹‡Ä• ||

<2254> á¹• 21 nivattanÄ• naá¹ƒ gaá¹‡anÄ• ya tassÄ• .

pÄ• cittiyÄ• naá¹ƒ gaá¹‡anÄ• ca Ã±eyyÄ• .

payogatoyeva bhavanti dosÄ• .

nipajjanaá¹-á¹-hÄ• nanisÄ«danÄ• naá¹ƒ ||

<2255> á¹• 21 uddesÄ• dÄ«su pÄ• citti, padÄ• naá¹ƒ gaá¹‡anÄ• vasÄ• .

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, sesÄ• ya tikadukkaá¹-aá¹ƒ ||

<2256> á¹• 21 na ca aphÄ• sukÄ• mÄ• ya, Ä• pucchÄ• purato pana.

tassÄ• caá¹…kamanÄ• dÄ«ni, anÄ• patti karontiyÄ• ||

<2257> á¹• 21 adinnÄ• dÄ• natulyÄ• va \Be 215/, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• .

kriyÄ• kriyamidaá¹ƒ pÄ• pa- mÄ• nasaá¹ƒ dukkhavedanaá¹ƒ ||

tatiyaá¹ƒ.

<2258> á¹• 21 sayaá¹ƒ \Ne 189/ anantarÄ• yÄ• yÄ• , dukkhitaá¹ƒ sahajÄ«viniá¹ƒ.

nupaá¹-á¹-hÄ• peyya caÃ±Ã±Ä• ya, nupaá¹-á¹-heyya sayampi vÄ• ||

<2259> á¹• 21 dhure nikkhittamatteva, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• .

antevÄ• siniyÄ• vÄ• pi, dukkaá¹-aá¹ƒ itarÄ• ya vÄ• ||

<2260> á¹• 21 anÄ• patti gilÄ• nÄ• ya, gavesitvÄ• labhantiyÄ• .

Ä• padummattikÄ• dÄ«naá¹ƒ, dhuranikkhepanodayaá¹ƒ ||

catutthaá¹ƒ.

<2261> á¹• 21 sakaá¹ƒ puggalikaá¹ƒ datvÄ• , sakavÄ• á¹-aá¹ƒ upassayaá¹ƒ.

sayaá¹ƒ upassayÄ• tamhÄ• , nikkaá¸• á¸• hati sace pana ||

<2262> á¹• 21 ekeneva payogena, dvÄ• rÄ• dÄ«su bahÅ«nipi.

taá¹ƒ nikkaá¸• á¸• hantiyÄ• tassÄ• , ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<2263> á¹• 21 payogagaá¹‡anÄ• yettha, pÄ• cittigaá¹‡anÄ• matÄ• .

Ä• á¹‡attiyampi eseva, nayo vutto mahesinÄ• ||

<2264> á¹• 21 ``ettakÄ• va imaá¹ƒ dvÄ• rÄ• , nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti bhÄ• sati.

ekÄ• yÄ• á¹‡attiyÄ• dvÄ• ra-gaá¹‡anÄ• pattiyo siyuá¹ƒ ||

<2265> á¹• 21 dukkaá¹-aá¹ƒ akavÄ• á¹-amhÄ• , sesÄ• ya tikadukkaá¹-aá¹ƒ.

ubhinnaá¹ƒ pana sabbattha, parikkhÄ• resu dukkaá¹-aá¹ƒ ||

<2266> á¹• 21 sesamettha asesena, samuá¹-á¹-hÄ• nÄ• dinÄ• saha.

saá¹…ghikÄ• hi vihÄ• rasmÄ• , nikkaá¸• á¸• hanasamaá¹ƒ mataá¹ƒ ||

paÃ±camaá¹ƒ.

<2267> á¹• 21 chaá¹-á¹-he \Be 216/ panidha vattabbaá¹ƒ, apubbaá¹ƒ natthi kiÃ±cipi.

sikkhÄ• padenariá¹-á¹-hassa, sadisova vinicchayo ||

chaá¹-á¹-haá¹ƒ.

<2268> á¹• 21 sÄ• saá¹…kasammate anto-raá¹-á¹-he bhikkhuniyÄ• pana.

carantiyÄ• siyÄ• patti, vinÄ• satthena cÄ• rikaá¹ƒ ||

<2269> á¹• 21 gÄ• mantarapavese \Ne 190/ ca, araÃ±Ã±e addhayojane.

pÄ• cittiyanayo Ã±eyyo, bhikkhunÄ• vinayaÃ±Ã±unÄ• ||

<2270> á¹• 21 na doso saha satthena, khemaá¹-á¹-hÄ• nÄ• padÄ• su vÄ• .

idaá¹ƒ eá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

sattamaá¹ƒ.

<2271> á¹• 21 aá¹-á¹-hame navame vÄ• pi, anuttÄ• naá¹ƒ na vijjati.

sattamena samÄ• nÄ• ni, samuá¹-á¹-hÄ• nÄ• dinÄ• saha ||

aá¹-á¹-hamanavamÄ• ni.

<2272> á¹• 21 pÄ• citti dhuranikkhepe, ``na gamissÄ• myahaâ€™â€™ nti ca.

katvÄ• ca dhuranikkhepaá¹ƒ, pacchÄ• gacchantiyÄ• tathÄ• ||

<2273> á¹• 21 yojanÄ• ni pavÄ• retvÄ• , paÃ±ca gantumpi vaá¹-á¹-ati.

chasu vattabbamevatthi, kinnu nÄ• midha taá¹ƒ siyÄ• ||

<2274> á¹• 21 tÄ«á¹‡i gantvÄ• ca teneva, paccÄ• gantuá¹ƒ na vaá¹-á¹-ati.

aÃ±Ã±ena pana maggena, pacchÄ• gacchati vaá¹-á¹-ati ||

<2275> á¹• 21 anÄ• pattantarÄ• yasmiá¹ƒ, tassÄ• dasavidhe sati.

Ä• padÄ• su gilÄ• nÄ• ya, alÄ• bhe dutiyÄ• ya vÄ• ||

<2276> á¹• 21 rÄ• jacoramanussaggi-toyavÄ• á¸·asarÄ«sapÄ• .

manussajÄ«vitabrahma-cariyassantarÄ• yikÄ• ||

<2277> á¹• 21 samuá¹-á¹-hÄ• nÄ• dinÄ• \Be 217/ tulyaá¹ƒ, paá¹-hamantimavatthunÄ• .

ayameva viseso hi, akriyaá¹ƒ dukkhavedanaá¹ƒ ||

dasamaá¹ƒ.

tuvaá¹-á¹-avaggo catuttho.

<2278> á¹• 21 rÄ• jÄ• gÄ• raá¹ƒ cittÄ• gÄ• raá¹ƒ, Ä• rÄ• maá¹ƒ kÄ«á¸·uyyÄ• naá¹ƒ vÄ• .

kÄ«á¸·Ä• vÄ• piá¹ƒ nÄ• nÄ• kÄ• raá¹ƒ, daá¹-á¹-huá¹ƒ gacchantinaá¹ƒ tÄ• ni ||

<2279> á¹• 21 niddiá¹-á¹-haá¹ƒ \Ne 191/ muninÄ• tÄ• saá¹ƒ, dukkaá¹-aá¹ƒ tu pade pade.

padaá¹ƒ anuddharitvÄ• va, sace passanti paÃ±capi ||

<2280> á¹• 21 ekÄ• yeva panÄ• patti, pÄ• citti paridÄ«pitÄ• .

gantvÄ• passanti ce taá¹ƒ taá¹ƒ, pÄ• á¹-ekkÄ• pattiyo siyuá¹ƒ ||

<2281> á¹• 21 payogabahutÄ• yÄ• pi, pÄ• cittibahutÄ• siyÄ• .

bhikkhussa pana sabbattha, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2282> á¹• 21 avaseso anÄ• patti-kathÄ• maggavinicchayo.

naccadassanatulyova, samuá¹-á¹-hÄ• nÄ• dinÄ• saha ||

paá¹-hamaá¹ƒ.

<2283> á¹• 21 Ä• sandiá¹ƒ vÄ• pallaá¹…kaá¹ƒ vÄ• , mÄ• á¹‡anÄ• tÄ«taá¹ƒ vÄ• á¸·Å«peta

sevantÄ«naá¹ƒ yÄ• saá¹ƒ tÄ• saá¹ƒ, pÄ• cittÄ• pattiá¹ƒ satthÄ• ha ||

<2284> á¹• 21 nisÄ«danassÄ• pi nipajjanassa.

payogabÄ• hullavasena hoti.

iccevamaccantayasena vuttÄ• .

pÄ• cittiyÄ• naá¹ƒ gaá¹‡anÄ• panevaá¹ƒ ||

<2285> á¹• 21 pÄ• de \Be 218/ Ä• sandiyÄ• chetvÄ• , bhitvÄ• pallaá¹…kavÄ• á¸·ake.

anÄ• patti samuá¹-á¹-hÄ• na-manantarasamaá¹ƒ mataá¹ƒ ||

dutiyaá¹ƒ.

<2286> á¹• 21 channaá¹ƒ aÃ±Ã±ataraá¹ƒ suttaá¹ƒ, yadi kantati bhikkhunÄ«.

yattakaá¹ƒ aÃ±chitaá¹ƒ hatthÄ• , tasmiá¹ƒ takkamhi veá¹-hite ||

<2287> á¹• 21 ekÄ• pÄ• citti niddiá¹-á¹-hÄ• , suttakantanato pana.

sabbapubbapayogesu, dukkaá¹-aá¹ƒ hatthavÄ• rato ||

<2288> á¹• 21 na doso kantitaá¹ƒ suttaá¹ƒ, puna kantantiyÄ• pana.

idaá¹ƒ eá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

tatiyaá¹ƒ.

<2289> á¹• 21 koá¹-á¹-anaá¹ƒ \Ne 192/ taá¹‡á¸• ulÄ• naá¹ƒ tu, Ä• diá¹ƒ katvÄ• na dukkaá¹-

sabbapubbapayogesu, veyyÄ• vaccaá¹ƒ karontiyÄ• ||

<2290> á¹• 21 bhÄ• janÄ• ni gaá¹‡etvÄ• va, pÄ• citti yÄ• guÄ• disu.

khajjakÄ• dÄ«su rÅ«pÄ• naá¹ƒ, gaá¹‡anÄ• ya hi dÄ«paye ||

<2291> á¹• 21 sace mÄ• tÄ• pitÅ«nampi, Ä• gatÄ• naá¹ƒ panattano.

kiÃ±ci kammaá¹ƒ akÄ• retvÄ• , kiÃ±ci kÄ• tuá¹ƒ na vaá¹-á¹-ati ||

<2292> á¹• 21 saá¹…ghassa yÄ• gupÄ• ne vÄ• , saá¹…ghabhattepi vÄ• tathÄ• .

cetiyassa ca pÅ«jÄ• ya, veyyÄ• vaccakarassa vÄ• ||

<2293> á¹• 21 attano ca anÄ• patti, tathÄ• ummattikÄ• ya vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, tatiyena samÄ• matÄ• ||

catutthaá¹ƒ.

<2294> á¹• 21 pÄ• citti \Be 219/ dhuranikkhepe, yathÄ• cÄ«varasibbane.

tathÄ• idha panekÄ• haá¹ƒ, parihÄ• ro na labbhati ||

<2295> á¹• 21 sesaá¹ƒ vuttanayeneva, tattha cÄ«varasibbane.

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, veditabbaá¹ƒ vibhÄ• vinÄ• .

paÃ±camaá¹ƒ.

<2296> á¹• 21 kÄ• yena kÄ• yabaddhena, tathÄ• nissaggiyena vÄ• .

gihÄ«naá¹ƒ pana yaá¹ƒ kiÃ±ci, dantaponodakaá¹ƒ vinÄ• ||

<2297> á¹• 21 ajjhoharaá¹‡iyaá¹ƒ aÃ±Ã±aá¹ƒ, aÃ±Ã±esaá¹ƒ tu dadÄ• ti yÄ• .

hoti pÄ• cittiyaá¹ƒ tassÄ• , á¹-hapetvÄ• sahadhammike ||

<2298> á¹• 21 dantakaá¹-á¹-hodake vuttaá¹ƒ, dukkaá¹-aá¹ƒ muninÄ• idha.

yÄ• na deti ca dÄ• peti, nikkhamitvÄ• pi dentiyÄ• ||

<2299> á¹• 21 deti bÄ• hiralepaá¹ƒ vÄ• , na dosummattikÄ• ya vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, tatiyena samÄ• matÄ• ||

chaá¹-á¹-haá¹ƒ.

<2300> á¹• 21 adatvÄ• \Ne 193/ paribhuÃ±jeyya, yÄ• cÄ• vasathacÄ«varaá¹ƒ.

divase tu catutthe taá¹ƒ, dhovitvÄ• puna cÄ«varaá¹ƒ ||

<2301> á¹• 21 sÄ• maá¹‡erÄ• ya vÄ• anta-maso utuniyÄ• sace.

tassÄ• pÄ• cittiyaá¹ƒ vuttaá¹ƒ, tikapÄ• cittiyaá¹ƒ siyÄ• ||

<2302> á¹• 21 tassÄ• nissajjite tasmiá¹ƒ, vuttaá¹ƒ tu dvikadukkaá¹-aá¹ƒ.

utunÄ«naá¹ƒ abhÄ• ve tu, aÃ±Ã±Ä• saá¹ƒ puna pariyaye ||

<2303> á¹• 21 acchinnacÄ«varÄ• dÄ«na-manÄ• pattÄ• padÄ• supi.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

sattamaá¹ƒ.

<2304> á¹• 21 adatvÄ• \Be 220/ rakkhaá¹‡atthÄ• ya, vihÄ• raá¹ƒ sakavÄ• á¹-akaá¹ƒ.

hoti pÄ• cittiyaá¹ƒ tassÄ• , cÄ• rikaá¹ƒ pakkamantiyÄ• ||

<2305> á¹• 21 attano gÄ• mato aÃ±Ã±aá¹ƒ, gÄ• maá¹ƒ gacchantiyÄ• pana.

parikkhittavihÄ• rassa, parikkhepampi vÄ• tathÄ• ||

<2306> á¹• 21 itarassupacÄ• raá¹ƒ vÄ• , paá¹-hamena padena taá¹ƒ.

dukkaá¹-aá¹ƒ samatikkante, pÄ• citti dutiyena tu ||

<2307> á¹• 21 akavÄ• á¹-abandhanasmiá¹ƒ, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

antarÄ• ye anÄ• patti, jaggikaá¹ƒ alabhantiyÄ• ||

<2308> á¹• 21 Ä• padÄ• su gilÄ• nÄ• ya, tathÄ• ummattikÄ• ya vÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

aá¹-á¹-hamaá¹ƒ.

<2309> á¹• 21 hatthiassarathÄ• dÄ«hi, saá¹ƒyuttaá¹ƒ sippameva vÄ• .

parÅ«paghÄ• takaá¹ƒ mantÄ• -gadayogappabhedakaá¹ƒ ||

<2310> á¹• 21 pariyÄ• puá¹‡eyya ce kiÃ±ci, yassa kassaci santike.

hoti pÄ• cittiyaá¹ƒ tassÄ• , padÄ• dÄ«naá¹ƒ vasenidha ||

<2311> á¹• 21 lekhe pana anÄ• patti, dhÄ• raá¹‡Ä• ya ca guttiyÄ• .

parittesu ca sabbesu, tathÄ• ummattikÄ• ya vÄ• ||

navamaá¹ƒ.

<2312> á¹• 21 dasame \Ne 194/ natthi vattabbaá¹ƒ, navamena samaá¹ƒ idaá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dayo dvinnaá¹ƒ, padasodhammasÄ• disÄ• ||

dasamaá¹ƒ.

cittÄ• gÄ• ravaggo paÃ±camo.

<2313> á¹• 21 sabhikkhukaá¹ƒ \Be 221/ panÄ• rÄ• maá¹ƒ, jÄ• nitvÄ• pavisantiyÄ• .

anÄ• pucchÄ• va yaá¹ƒ kiÃ±ci, pÄ• citti pariyÄ• putÄ• ||

<2314> á¹• 21 sace antamaso rukkha-mÅ«lassapi ca bhikkhunÄ«.

anÄ• pucchÄ• parikkhepaá¹ƒ, atikkÄ• meti yÄ• pana ||

<2315> á¹• 21 upacÄ• rokkame vÄ• pi, aparikkhittakassa tu.

dukkaá¹-aá¹ƒ paá¹-hame pÄ• de, pÄ• citti dutiye siyÄ• ||

<2316> á¹• 21 abhikkhuke sabhikkhÅ«ti, saÃ±Ã±Ä• ya panubhosupi.

jÄ• takaá¹…khÄ• ya vÄ• tassÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2317> á¹• 21 paá¹-hamaá¹ƒ pavisantÄ«naá¹ƒ, tÄ• saá¹ƒ sÄ«sÄ• nulokikÄ• .

tÄ• sannipatitÄ• yattha, tÄ• saá¹ƒ gacchati santikaá¹ƒ ||

<2318> á¹• 21 santaá¹ƒ bhikkhuá¹ƒ panÄ• pucchÄ• , maggo vÄ• rÄ• mamajjhato.

tena gacchantiyÄ• vÄ• pi, Ä• padÄ• su visantiyÄ• ||

<2319> á¹• 21 tathÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

dhuranikkhepatulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

paá¹-hamaá¹ƒ.

<2320> á¹• 21 akkoseyya ca yÄ• bhikkhuá¹ƒ, paribhÄ• seyya vÄ• pana.

tikapÄ• cittiyaá¹ƒ tassÄ• , sese ca tikadukkaá¹-aá¹ƒ ||

<2321> á¹• 21 purakkhatvÄ• vadantÄ«na-.

matthadhammÄ• nusÄ• saniá¹ƒ.

na dosomasavÄ• dena.

tulyo sesanayo mato ||

dutiyaá¹ƒ.

<2322> á¹• 21 yÄ• \Ne 195/ saá¹…ghaá¹ƒ paribhÄ• seyya, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• .

ekaá¹ƒ sambahulÄ• vÄ• pi, tatheva itarÄ• ya vÄ• ||

<2323> á¹• 21 paribhÄ• santiyÄ• \Be 222/ tassÄ• , dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ.

sesaá¹ƒ anantareneva, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

tatiyaá¹ƒ.

<2324> á¹• 21 nimantitÄ• pi vÄ• sace, pavÄ• ritÄ• pi vÄ• pana.

nimantanapavÄ• raá¹‡Ä• , ubhopi vuttalakkhaá¹‡Ä• ||

<2325> á¹• 21 purebhattaá¹ƒ tu yÄ• guÃ±ca, á¹-hapetvÄ• kÄ• likattayaá¹ƒ.

yÄ• cajjhoharaá¹‡atthÄ• ya, yaá¹ƒ kiÃ±ci pana Ä• misaá¹ƒ ||

<2326> á¹• 21 paá¹-iggaá¹‡hÄ• ti ce tassÄ• , gahaá¹‡e dukkaá¹-aá¹ƒ siyÄ• .

ajjhohÄ• ravasenettha, pÄ• citti paridÄ«pitÄ• ||

<2327> á¹• 21 kÄ• likÄ• ni ca tÄ«á¹‡eva, Ä• hÄ• ratthÄ• ya gaá¹‡hati.

gahaá¹‡e dukkaá¹-aá¹ƒ vuttaá¹ƒ, tathÄ• ajjhoharantiyÄ• ||

<2328> á¹• 21 nimantitÄ• yÄ• pana appavÄ• ritÄ• .

sacepi yÄ• guá¹ƒ pivatÄ«dha vaá¹-á¹-ati.

tathÄ• kathetvÄ• puna sÄ• mikassa vÄ• .

sacepi sÄ• bhuÃ±jati aÃ±Ã±abhojanaá¹ƒ ||

<2329> á¹• 21 kÄ• likÄ• ni ca tÄ«á¹‡eva, paccaye sati bhuÃ±jati.

tathÄ• ummattikÄ• dÄ«naá¹ƒ, anÄ• patti pakÄ• sitÄ• ||

<2330> á¹• 21 samuá¹-á¹-hÄ• namidaá¹ƒ tulyaá¹ƒ, addhÄ• nena kriyÄ• kriyaá¹ƒ.

nimantitÄ• anÄ• pucchÄ• , sÄ• miá¹ƒ bhuÃ±jati ce pana ||

<2331> á¹• 21 kappiyaá¹ƒ pana kÄ• retvÄ• , akÄ• retvÄ• pi vÄ• yadi.

paribhuÃ±jati yÄ• tassÄ• , pÄ• citti kriyato siyÄ• ||

catutthaá¹ƒ.

<2332> á¹• 21 bhikkhunÄ«naá¹ƒ avaá¹‡á¹‡aá¹ƒ vÄ• , pÄ• citti kulasantike.

kulassÄ• vaá¹‡á¹‡anaá¹ƒ vÄ• pi, bhikkhunÄ«naá¹ƒ vadantiyÄ• ||

<2333> á¹• 21 santaá¹ƒ \Be 223/ \Ne 196/ bhÄ• santiyÄ• dosaá¹ƒ, na dosummattikÄ• ya v

omasavÄ• datulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

paÃ±camaá¹ƒ.

<2334> á¹• 21 addhayojanato ore, bhikkhu ovÄ• dadÄ• yako.

na vasati sace maggo, akhemo vÄ• sace siyÄ• ||

<2335> á¹• 21 ayaá¹ƒ abhikkhuko nÄ• ma, Ä• vÄ• so pana tattha hi.

upagacchantiyÄ• vassaá¹ƒ, Ä• patti aruá¹‡uggame ||

<2336> á¹• 21 pakkantÄ• pakkhasaá¹…kantÄ• , vibbhantÄ• vÄ• matÄ• pi vÄ• .

vassaá¹ƒ upagatÄ• bhikkhÅ«, anÄ• pattÄ• padÄ• supi ||

<2337> á¹• 21 seso Ã±eyyo kathÄ• maggo.

bhikkhunovÄ• dako pana.

idaá¹ƒ eá¸·akalomena.

samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

chaá¹-á¹-haá¹ƒ.

<2338> á¹• 21 yÄ• bhikkhunubhatosaá¹…ghe, vassaá¹ƒvuá¹-á¹-hÄ• tato puna.

``nÄ• haá¹ƒ pavÄ• ressÄ• mÄ«â€™â€™ ti, sÄ• nikkhipati ce dhuraá¹ƒ ||

<2339> á¹• 21 dhure nikkhittamattasmiá¹ƒ, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• .

sati vÄ• antarÄ• yasmiá¹ƒ, gilÄ• nÄ• yÄ• padÄ• supi ||

<2340> á¹• 21 pariyesitvÄ• pi vÄ• bhikkhuá¹ƒ, na doso alabhantiyÄ• .

idaá¹ƒ tu dhuranikkhepa-samuá¹-á¹-hÄ• namudÄ«ritaá¹ƒ ||

sattamaá¹ƒ.

<2341> á¹• 21 ``ovÄ• dÄ• dÄ«namatthÄ• ya, na gacchissÄ• myahaâ€™â€™ nti hi.

dhure nikkhittamattasmiá¹ƒ, pÄ• citti paridÄ«paye ||

<2342> á¹• 21 sadisaá¹ƒ \Be 224/ tu samuá¹-á¹-hÄ• naá¹ƒ, paá¹-hamantimavatthunÄ• .

akriyaá¹ƒ lokavajjaÃ±ca, kÄ• yikaá¹ƒ dukkhavedanaá¹ƒ ||

aá¹-á¹-hamaá¹ƒ.

<2343> á¹• 21 ``na \Ne 197/ yÄ• cissÄ• mi ovÄ• daá¹ƒ, na pucchissÄ• muposathaá¹ƒâ€™â

iccevaá¹ƒ pana nikkhitte, dhure pÄ• cittiyaá¹ƒ siyÄ• ||

<2344> á¹• 21 sati vÄ• antarÄ• yasmiá¹ƒ, gilÄ• nÄ• yÄ• padÄ• su vÄ• .

na doso pariyesitvÄ• , dutiyaá¹ƒ alabhantiyÄ• ||

<2345> á¹• 21 aá¹-á¹-hamepi anÄ• patti, evameva pakÄ• sitÄ• .

idaá¹ƒ tu dhuranikkhepa-samuá¹-á¹-hÄ• namudÄ«ritaá¹ƒ ||

navamaá¹ƒ.

<2346> á¹• 21 pasÄ• khe pana saÃ±jÄ• taá¹ƒ, gaá¹‡á¸• aá¹ƒ rucitameva vÄ• .

anÄ• pucchÄ• va saá¹…ghaá¹ƒ vÄ• , gaá¹‡aá¹ƒ ekena ekikÄ• ||

<2347> á¹• 21 ``bhinda phÄ• lehi dhovÄ• â€™â€™ ti, sabbÄ• nevÄ• á¹‡Ä• pentiyÄ• .

katesu dukkaá¹-Ä• niccha, tassÄ• pÄ• cittiyo cha ca ||

<2348> á¹• 21 ``yamettha atthi kÄ• tabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ tvaá¹ƒ karohiâ€™â€™ ti.

Ä• á¹‡Ä• peti sace evaá¹ƒ, so ca sabbaá¹ƒ karoti ce ||

<2349> á¹• 21 ekÄ• ya pana vÄ• cÄ• ya, dukkaá¹-Ä• ni panaccha ca.

tassÄ• pÄ• cittiyacchakkaá¹ƒ, dvÄ• dasÄ• pattiyo siyuá¹ƒ ||

<2350> á¹• 21 bhedanÄ• dÄ«su ekaá¹ƒ sÄ• , Ä• á¹‡Ä• peti sace pana.

so karoti ca sabbÄ• ni, ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<2351> á¹• 21 Ä• pucchitvÄ• pi vÄ• viÃ±Ã±uá¹ƒ, gahetvÄ• dutiyampi vÄ• .

bhedanÄ• dÄ«ni sabbÄ• ni, kÄ• rÄ• peti sace pana ||

<2352> á¹• 21 tassÄ• \Be 225/ ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• .

samuá¹-á¹-hÄ• nÄ• dayo sabbe, kathinena samÄ• matÄ• ||

dasamaá¹ƒ.

Ä• rÄ• mavaggo chaá¹-á¹-ho.

<2353> á¹• 21 gaá¹‡aá¹ƒ pariyesanÄ• dismiá¹ƒ, gabbhiniá¹ƒ vuá¹-á¹-hapentiyÄ• .

Ã±attiyÄ• kammavÄ• cÄ• hi, upajjhÄ• yÄ• ya dukkaá¹-aá¹ƒ ||

<2354> á¹• 21 kammavÄ• cÄ• ya \Ne 198/ osÄ• ne, pÄ• citti pariyÄ• putÄ• .

tathÄ• gabbhinisaÃ±Ã±Ä• ya, na ca gabbhiniyÄ• pana ||

<2355> á¹• 21 ubho saÃ±jÄ• takaá¹…khÄ• ya, hoti Ä• patti dukkaá¹-aá¹ƒ.

tathÄ• cariniyÄ• tassÄ• , gaá¹‡assÄ• pi ca dÄ«pitaá¹ƒ ||

<2356> á¹• 21 dvÄ«svagabbhinisaÃ±Ã±Ä• ya, na dosummattikÄ• ya vÄ• .

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

paá¹-hamaá¹ƒ.

<2357> á¹• 21 dutiye natthi vattabbaá¹ƒ, paá¹-hamena samaá¹ƒ mataá¹ƒ.

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, natthi kÄ• ci visesatÄ• ||

dutiyaá¹ƒ.

<2358> á¹• 21 chasvasikkhitasikkhaá¹ƒ tu, sikkhamÄ• naÃ±hi bhikkhunÄ«.

dve vassÄ• ni siyÄ• patti, vuá¹-á¹-hÄ• peyya sace pana ||

<2359> á¹• 21 tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, dhammakamme tu satthunÄ• .

adhamme pana kammasmiá¹ƒ, dÄ«pitaá¹ƒ tikadukkaá¹-aá¹ƒ ||

<2360> á¹• 21 chasu sikkhitasikkhaá¹ƒ yÄ• , dve vassÄ• ni akhaá¹‡á¸• ato.

vuá¹-á¹-hÄ• peti anÄ• patti, tathÄ• ummattikÄ• ya vÄ• ||

<2361> á¹• 21 imÄ• \Be 226/ hi cha ca sikkhÄ• yo, saá¹-á¹-hivassÄ• pi ce pana.

pabbajjÄ• ya padÄ• tabbÄ• , adatvÄ• na ca kÄ• raye ||

tatiyaá¹ƒ.

<2362> á¹• 21 catutthe natthi vattabbaá¹ƒ, idha saá¹…ghena sammataá¹ƒ.

sikkhamÄ• namanÄ• patti, hoti taá¹ƒ vuá¹-á¹-hapentiyÄ• ||

<2363> á¹• 21 adinnÄ• paá¹-hamaá¹ƒ hoti, sace vuá¹-á¹-hÄ• nasammuti.

tatthÄ• pi ca padÄ• tabbÄ• , upasampadamÄ• á¸·ake ||

<2364> á¹• 21 tatiyaÃ±ca catutthaÃ±ca, samuá¹-á¹-hÄ• nÄ• dinÄ• pana.

paá¹-hamena samaá¹ƒ Ã±eyyaá¹ƒ, catutthaá¹ƒ tu kriyÄ• kriyaá¹ƒ ||

catutthaá¹ƒ.

<2365> á¹• 21 Å«nadvÄ• dasavassaá¹ƒ \Ne 199/ tu, kaÃ±ci gihigataá¹ƒ pana.

paripuá¹‡á¹‡Ä• ti saÃ±Ã±Ä• ya, na doso vuá¹-á¹-hapentiyÄ• ||

<2366> á¹• 21 hoti vÄ• nupasampannÄ• , upasampÄ• ditÄ• pi sÄ• .

asesena ca sesaá¹ƒ tu, paá¹-hamena samaá¹ƒ mataá¹ƒ ||

paÃ±camaá¹ƒ.

<2367> á¹• 21 chaá¹-á¹-haá¹ƒ tu tatiye vutta-nayeneva vibhÄ• vaye.

sattamampi tathÄ• sabbaá¹ƒ, catutthena samaá¹ƒ mataá¹ƒ ||

chaá¹-á¹-hasattamÄ• ni.

<2368> á¹• 21 yaá¹ƒ tuvaá¹-á¹-akavaggasmiá¹ƒ, dukkhitaá¹ƒ sahajÄ«viniá¹ƒ.

vuttaá¹ƒ tena samaá¹ƒ Ã±eyyaá¹ƒ, aá¹-á¹-hamaá¹ƒ na visesatÄ• ||

aá¹-á¹-hamaá¹ƒ.

<2369> á¹• 21 dve \Be 227/ vassÄ• ni ca yÄ• kÄ• ci, vuá¹-á¹-hÄ• pitapavattiniá¹ƒ.

nÄ• nubandheyya ce tassÄ• , pÄ• citti pariyÄ• putÄ• ||

<2370> á¹• 21 ``dve vassÄ• ni ahaá¹ƒ nÄ• nu-bandhissÄ• mÄ«â€™â€™ ti ce pana.

dhure nikkhittamattasmiá¹ƒ, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<2371> á¹• 21 taÃ±ca bÄ• lamalajjiá¹ƒ vÄ• , gilÄ• nÄ• yÄ• padÄ• su vÄ• .

nÄ• nubandhantiyÄ• tassÄ• , na dosummattikÄ• ya vÄ• ||

<2372> á¹• 21 samuá¹-á¹-hÄ• nÄ• dayo tulyÄ• , paá¹-hamantimavatthunÄ• .

idaá¹ƒ panÄ• kriyaá¹ƒ vuttaá¹ƒ, vedanÄ• dukkhavedanÄ• ||

navamaá¹ƒ.

<2373> á¹• 21 vuá¹-á¹-hÄ• petvÄ• tu yÄ• kÄ• ci, bhikkhunÄ« sahajÄ«viniá¹ƒ.

taá¹ƒ gahetvÄ• na gaccheyya, na caÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peyya ce ||

<2374> á¹• 21 dhure nikkhittamattasmiá¹ƒ, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• .

sati vÄ• antarÄ• yasmiá¹ƒ, dutiyaá¹ƒ alabhantiyÄ• ||

<2375> á¹• 21 Ä• padÄ• su \Ne 200/ gilÄ• nÄ• ya, tathÄ• ummattikÄ• ya vÄ• .

na doso dhuranikkhepa-samuá¹-á¹-hÄ• namidaá¹ƒ pana ||

dasamaá¹ƒ.

gabbhinivaggo sattamo.

<2376> á¹• 21 kumÄ• ribhÅ«tavaggassa, paá¹-hamÄ• dÄ«ni tÄ«á¹‡ipi.

gihigatehi tÄ«heva, sadisÄ• nÄ«ti niddise ||

<2377> á¹• 21 yÄ• mahÅ«papadÄ• dve tu, sikkhamÄ• nÄ• panÄ• dito.

``gatÄ• vÄ«sativassÄ• â€™â€™ ti, viÃ±Ã±Ä• tabbÄ• vibhÄ• vinÄ• ||

<2378> á¹• 21 sace \Be 228/ gihigatÄ• honti, na ca vÄ• purisaá¹ƒ gatÄ• .

``sikkhamÄ• nÄ• â€™â€™ ti vattabbÄ• , tÄ• hi sammutiÄ• disu ||

<2379> á¹• 21 na tÄ• ``kumÄ• ribhÅ«tÄ• â€™â€™ ti, tathÄ• ``gihigatÄ• â€™â€™ ti vÄ• .

vattabbÄ• panubhopetÄ• , evaá¹ƒ vattuá¹ƒ na vaá¹-á¹-ati ||

<2380> á¹• 21 sammutiá¹ƒ dasavassÄ• ya, datvÄ• dvÄ• dasavassikÄ• .

kattabbÄ• upasampannÄ• , sesÄ• supi ayaá¹ƒ nayo ||

<2381> á¹• 21 yÄ• aá¹-á¹-hÄ• rasavassÄ• tu, tato paá¹-á¹-hÄ• ya sÄ• pana.

vuttÄ• ``kumÄ• ribhÅ«tÄ• â€™â€™ ti, tathÄ• ``gihigatÄ• â€™â€™ tipi ||

<2382> á¹• 21 vuttÄ• ``kumÄ• ribhÅ«tÄ• â€™â€™ ti, sÄ• maá¹‡erÄ« hi yÄ• pana.

``kumÄ• ribhÅ«tÄ• â€™â€™ icceva, vattabbÄ• na panaÃ±Ã±athÄ• ||

<2383> á¹• 21 etÄ• tu pana tissopi, sikkhÄ• sammutidÄ• nato.

``sikkhamÄ• nÄ• â€™â€™ ti vattumpi, vaá¹-á¹-ateva na saá¹ƒsayo ||

tatiyaá¹ƒ.

<2384> á¹• 21 Å«nadvÄ• dasavassÄ• va, vuá¹-á¹-hÄ• peti sace paraá¹ƒ.

hutvÄ• sayamupajjhÄ• yÄ• , sikkhamÄ• naá¹ƒ tu bhikkhunÄ« ||

<2385> á¹• 21 pubbe vuttanayeneva, dukkaá¹-Ä• namanantaraá¹ƒ.

kammavÄ• cÄ• namosÄ• ne, tassÄ• pÄ• citti dÄ«pitÄ• ||

catutthaá¹ƒ.

<2386> á¹• 21 paÃ±came \Ne 201/ natthi vattabbaá¹ƒ, catutthaá¹ƒ paÃ±camampi ca.

ubhayaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ, paÃ±camaá¹ƒ tu kriyÄ• kriyaá¹ƒ ||

paÃ±camaá¹ƒ.

<2387> á¹• 21 saá¹…ghenupaparikkhitvÄ• , ``alaá¹ƒ tÄ• vÄ• â€™â€™ ti vÄ• ritÄ• .

upasampÄ• ditenettha, pacchÄ• khÄ«yati dosatÄ• ||

<2388> á¹• 21 ujjhÄ• yati \Be 229/ sace chanda-dosÄ• dÄ«hi karontiyÄ• .

na doso tisamuá¹-á¹-hÄ• naá¹ƒ, sacittaá¹ƒ dukkhavedanaá¹ƒ ||

chaá¹-á¹-haá¹ƒ.

<2389> á¹• 21 laddhe ca cÄ«vare pacchÄ• , asante antarÄ• yike.

``vuá¹-á¹-hÄ• pessÄ• mi nÄ• haâ€™â€™ nti, dhuranikkhepane pana ||

<2390> á¹• 21 hoti pÄ• cittiyaá¹ƒ tassÄ• , gilÄ• nÄ• yÄ• padÄ• supi.

na doso pariyesitvÄ• , parisaá¹ƒ alabhantiyÄ• ||

<2391> á¹• 21 idaÃ±hi dhuranikkhepa-samuá¹-á¹-hÄ• naá¹ƒ sacittakaá¹ƒ.

akriyaá¹ƒ lokavajjaÃ±ca, hotidaá¹ƒ dukkhavedanaá¹ƒ ||

sattamaá¹ƒ.

<2392> á¹• 21 aá¹-á¹-hamaá¹ƒ sattameneva, sadisaá¹ƒ pana sabbathÄ• .

navamepi ca vattabbaá¹ƒ, natthi uttÄ• namevidaá¹ƒ ||

<2393> á¹• 21 natthÄ• jÄ• nantiyÄ• doso, tathÄ• ummattikÄ• ya vÄ• .

adinnÄ• dÄ• natulyÄ• va, samuá¹-á¹-hÄ• nÄ• dayo nayÄ• ||

aá¹-á¹-hamanavamÄ• ni.

<2394> á¹• 21 mÄ• tarÄ• pitarÄ• vÄ• tha, nÄ• nuÃ±Ã±Ä• taá¹ƒ tu sÄ• minÄ• .

tassÄ• pÄ• cittiyÄ• patti, taá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• siyÄ• ||

<2395> á¹• 21 upasampadakÄ• lasmiá¹ƒ, tathÄ• pabbÄ• janakkhaá¹‡e.

dvikkhattuá¹ƒ pucchitabbaá¹ƒ tu, bhikkhunÄ«hi, na bhikkhunÄ• ||

<2396> á¹• 21 anÄ• patti \Ne 202/ na jÄ• nÄ• ti, mÄ• tuÄ• dÄ«namatthitaá¹ƒ.

idaá¹ƒ catusamuá¹-á¹-hÄ• naá¹ƒ, vÄ• cato kÄ• yavÄ• cato ||

<2397> á¹• 21 vÄ• cÄ• mÄ• nasato \Be 230/ ceva, kÄ• yavÄ• cÄ• ditopi ca.

kriyÄ• kriyamacittaÃ±ca, ticittaÃ±ca tivedanaá¹ƒ ||

dasamaá¹ƒ.

<2398> á¹• 21 yÄ• pÄ• rivÄ• sikenettha, chandadÄ• nena bhikkhunÄ«.

vuá¹-á¹-hÄ• peti sace sikkha-mÄ• naá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<2399> á¹• 21 avuá¹-á¹-hitÄ• yanÄ• patti, parisÄ• yÄ• vihÄ• ya vÄ• .

chandaá¹ƒ tu tisamuá¹-á¹-hÄ• naá¹ƒ, ticittaÃ±ca tivedanaá¹ƒ ||

ekÄ• dasamaá¹ƒ.

<2400> á¹• 21 dvÄ• dase terase vÄ• pi, vattabbaá¹ƒ natthi kiÃ±cipi.

samuá¹-á¹-hÄ• nÄ• dayo sabbe, anantarasamÄ• matÄ• ||

dvÄ• dasamaterasamÄ• ni.

kumÄ• rÄ«bhÅ«tavaggo aá¹-á¹-hamo.

<2401> á¹• 21 samaá¹‡Ä« agilÄ• nÄ• yÄ• , dhÄ• reyya chattupÄ• hanaá¹ƒ.

tassÄ• pÄ• cittiyÄ• patti, hotÄ«ti pariyÄ• putÄ• ||

<2402> á¹• 21 sace ekapayogena, maggassa gamane pana.

divasampi ca dhÄ• reti, ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<2403> á¹• 21 kaddamÄ• dÄ«ni passitvÄ• , omuÃ±citvÄ• upÄ• hanÄ• .

chattameva ca dhÄ• rentÄ«, yadi gacchati dukkaá¹-aá¹ƒ ||

<2404> á¹• 21 sace upÄ• hanÄ• ruá¸·hÄ• , disvÄ• gacchÄ• dikaá¹ƒ pana.

taá¹ƒ chattamapanÄ• metvÄ• , dukkaá¹-aá¹ƒ hoti gacchati ||

<2405> á¹• 21 chattampi apanÄ• metvÄ• , omuÃ±citvÄ• upÄ• hanÄ• .

puna dhÄ• rentiyÄ• tassÄ• , hoti pÄ• cittiyaá¹ƒ pana ||

<2406> á¹• 21 payogagaá¹‡anÄ• yeva \Be 231/ \Ne 203/, pÄ• cittigaá¹‡anÄ• siyÄ• .

tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ, tatheva dvikadukkaá¹-aá¹ƒ ||

<2407> á¹• 21 Ä• rÄ• me upacÄ• re vÄ• , doso natthÄ• padÄ• supi.

idaá¹ƒ eá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

paá¹-hamaá¹ƒ.

<2408> á¹• 21 hoti bhikkhuniyÄ• yÄ• nÄ• , orohitvÄ• punappunaá¹ƒ.

abhirÅ«hantiyÄ• patti, payogagaá¹‡anÄ• vasÄ• ||

<2409> á¹• 21 Ä• padÄ• su anÄ• patti, tathÄ• ummattikÄ• ya vÄ• .

sesaá¹ƒ anantareneva, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ ||

dutiyaá¹ƒ.

<2410> á¹• 21 yÄ• ca dhÄ• reyya saá¹…ghÄ• á¹‡iá¹ƒ, yaá¹ƒ kiÃ±cipi kaá¹-Å«piyaá¹ƒ.

tassÄ• pÄ• cittiyÄ• patti, hotÄ«ti pariyÄ• putÄ• ||

<2411> á¹• 21 dhÄ• rentiyÄ• panetthÄ• pi, omuÃ±citvÄ• punappunaá¹ƒ.

payogagaá¹‡anÄ• yeva, tassÄ• pÄ• cittiyo siyuá¹ƒ ||

<2412> á¹• 21 Ä• bÄ• dhapaccayÄ• yÄ• tu, dhÄ• reti kaá¹-isuttakaá¹ƒ.

tathÄ• ummattikÄ• dÄ«na-manÄ• patti pakÄ• sitÄ• ||

<2413> á¹• 21 sesaá¹ƒ tu paá¹-hameneva, sadisanti pakÄ• sitaá¹ƒ.

idha cÄ• kusalaá¹ƒ cittaá¹ƒ, lokavajjaá¹ƒ visesatÄ• ||

tatiyaá¹ƒ.

<2414> á¹• 21 dhÄ• reti pana yaá¹ƒ kiÃ±ci, sace sÄ«sÅ«pagÄ• disu.

tassÄ• tassa ca vatthussa, gaá¹‡anÄ• pattiyo siyuá¹ƒ ||

<2415> á¹• 21 Ä• bÄ• dhapaccayÄ• \Be 232/ doso, kiÃ±ci dhÄ• rentiyÄ• na ca.

sesaá¹ƒ anantareneva, sadisaá¹ƒ paridÄ«pitaá¹ƒ ||

catutthaá¹ƒ.

<2416> á¹• 21 yena \Ne 204/ kenaci gandhena, savaá¹‡á¹‡Ä• vaá¹‡á¹‡akena ca.

nhÄ• santiyÄ• panÄ• patti, nhÄ• nosÄ• ne pakÄ• sitÄ• ||

<2417> á¹• 21 gandhayojanato sabba-payoge dukkaá¹-aá¹ƒ siyÄ• .

Ä• bÄ• dhapaccayÄ• doso, natthi ummattikÄ• ya vÄ• ||

<2418> á¹• 21 sesaá¹ƒ tu tatiyeneva, sadisaá¹ƒ sabbathÄ• mataá¹ƒ.

chaá¹-á¹-hampi tatiyeneva, sadisanti pakÄ• sitaá¹ƒ ||

paÃ±camachaá¹-á¹-hÄ• ni.

<2419> á¹• 21 ubbaá¹-á¹-Ä• peyya caÃ±Ã±Ä• ya, sambÄ• hÄ• peyya vÄ• tathÄ• .

hoti bhikkhuniyÄ• patti, sace bhikkhuniyÄ• pana ||

<2420> á¹• 21 ettha hatthamamocetvÄ• , ekÄ• ubbaá¹-á¹-ane siyÄ• .

mocetvÄ• pana mocetvÄ• , payogagaá¹‡anÄ• siyÄ• ||

<2421> á¹• 21 sambÄ• hanepi eseva, nayo Ã±eyyo vibhÄ• vinÄ• .

Ä• padÄ• su gilÄ• nÄ• ya, anÄ• patti pakÄ• sitÄ• ||

<2422> á¹• 21 sesaá¹ƒ tu tatiyeneva, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ.

sattamena samÄ• nÄ• va, aá¹-á¹-hamÄ• dÄ«ni tÄ«á¹‡ipi ||

sattamaá¹-á¹-hamanavamadasamÄ• ni.

<2423> á¹• 21 yÄ• antoupacÄ• rasmiá¹ƒ, bhikkhussa purato pana.

anÄ• pucchÄ• nisÄ«deyya, chamÄ• yapi na vaá¹-á¹-ati ||

<2424> á¹• 21 tikapÄ• cittiyaá¹ƒ \Be 233/ vuttaá¹ƒ, pucchite dukkaá¹-advayaá¹ƒ.

Ä• padÄ• su gilÄ• nÄ• ya, na dosummattikÄ• ya vÄ• ||

<2425> á¹• 21 idaá¹ƒ pana samuá¹-á¹-hÄ• naá¹ƒ, kathinena samaá¹ƒ mataá¹ƒ.

kriyÄ• kriyamacittaÃ±ca, ticittaÃ±ca tivedanaá¹ƒ ||

ekÄ• dasamaá¹ƒ.

<2426> á¹• 21 anokÄ• sakataá¹ƒ bhikkhuá¹ƒ, paÃ±haá¹ƒ puccheyya dosatÄ• .

vinaye ca katokÄ• saá¹ƒ, suttaá¹ƒ pucchantiyÄ• pi ca ||

<2427> á¹• 21 kÄ• retvÄ• \Ne 205/ pana okÄ• saá¹ƒ, anodissÄ• pi pucchati.

na doso padasodhamma-samuá¹-á¹-hÄ• namidaá¹ƒ pana ||

dvÄ• dasamaá¹ƒ.

<2428> á¹• 21 saá¹ƒkaccikaá¹ƒ vinÄ• gÄ• maá¹ƒ, padasÄ• pavisantiyÄ• .

parikkhittassa gÄ• massa, parikkhepokkame pana ||

<2429> á¹• 21 dukkaá¹-aá¹ƒ paá¹-hame pÄ• de, pÄ• citti dutiye siyÄ• .

upacÄ• rokkamepettha, eseva ca nayo mato ||

<2430> á¹• 21 yassÄ• saá¹ƒkaccikaá¹ƒ naá¹-á¹-haá¹ƒ, acchinnaá¹ƒ vÄ• pi kenaci.

anÄ• patti siyÄ• tassÄ• , gilÄ• nÄ• yÄ• padÄ• supi ||

<2431> á¹• 21 idameá¸·akalomena, samuá¹-á¹-hÄ• nÄ• dinÄ• samaá¹ƒ.

sesaá¹ƒ vuttanayeneva, viÃ±Ã±Ä• tabbaá¹ƒ vibhÄ• vinÄ• ||

terasamaá¹ƒ.

chattupÄ• hanavaggo navamo.

iti vinayavinicchaye pÄ• cittiyakathÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakathÄ•

<2432> á¹• 21 agilÄ• nÄ• \Be 234/ sace sappiá¹ƒ, laddhaá¹ƒ viÃ±Ã±attiyÄ• sayaá¹ƒ.

``bhuÃ±jissÄ• mÄ«â€™â€™ ti gahaá¹‡e, dukkaá¹-aá¹ƒ paridÄ«pitaá¹ƒ ||

<2433> á¹• 21 ajjhohÄ• ravaseneva, pÄ• á¹-idesaniyaá¹ƒ siyÄ• .

tipÄ• á¹-idesanÄ«yaá¹ƒ tu, gilÄ• nÄ• ya dvidukkaá¹-aá¹ƒ ||

<2434> á¹• 21 gilÄ• nÄ• viÃ±Ã±Ä• petvÄ• na, pacchÄ• sevantiyÄ• pi ca.

gilÄ• nÄ• yÄ• vasesaá¹ƒ vÄ• , viÃ±Ã±attaá¹ƒ Ã±Ä• takÄ• dito ||

<2435> á¹• 21 aÃ±Ã±assatthÄ• ya \Ne 206/ vÄ• atta-dhanenummattikÄ• ya vÄ• .

anÄ• patti samuá¹-á¹-hÄ• naá¹ƒ, addhÄ• nasadisaá¹ƒ mataá¹ƒ ||

paá¹-hamaá¹ƒ.

<2436> á¹• 21 ayameva ca sesesu, dutiyÄ• dÄ«su nicchayo.

samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ, natthi kÄ• ci visesatÄ• ||

<2437> á¹• 21 anÄ• gatesu sabbesu, sappiÄ• dÄ«su pÄ• á¸·iyaá¹ƒ.

bhuÃ±jantiyÄ• tu viÃ±Ã±atvÄ• , aá¹-á¹-hasupi ca dukkaá¹-aá¹ƒ ||

iti vinayavinicchaye

pÄ• á¹-idesanÄ«yakathÄ• niá¹-á¹-hitÄ• .

<2438> á¹• 21 sekhiyÄ• pana ye dhammÄ• , uddiá¹-á¹-hÄ• paÃ±casattati.

tesaá¹ƒ mahÄ• vibhaá¹…ge tu, vutto atthavinicchayo ||

iti vinayavinicchaye

sikkhÄ• karaá¹‡Ä«yakathÄ• niá¹-á¹-hitÄ• .

<2439> á¹• 21 ubhatopÄ• timokkhÄ• naá¹ƒ \Be 235/.

savibhaá¹…gÄ• nameva yo.

attho aá¹-á¹-hakathÄ• sÄ• ro.

so ca vutto visesato ||

<2440> á¹• 21 taÃ±ca sabbaá¹ƒ samÄ• dÄ• ya, vinayassa vinicchayo.

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, hitatthÄ• ya kato mayÄ• ||

<2441> á¹• 21 imaá¹ƒ paá¹-ibhÄ• najantu no jantuno.

suá¹‡anti vinaye hi te ye hite.

janassa sumatÄ• yane tÄ• yane.

bhavanti pakataÃ±Ã±uno taÃ±Ã±uno ||

<2442> á¹• 21 bahusÄ• ranaye vinaye parame.

abhipatthayatÄ• hi visÄ• radataá¹ƒ.

paramÄ• pana buddhimatÄ• mahatÄ«.

karaá¹‡Ä«yatamÄ• yatinÄ• daratÄ• ||

<2443> á¹• 21 avagacchati yo pana bhikkhu imaá¹ƒ.

vinayassa vinicchayamatthayutaá¹ƒ.

amaraá¹ƒ ajaraá¹ƒ arajaá¹ƒ arujaá¹ƒ.

adhigacchati santipadaá¹ƒ pana so ||

iti vinayavinicchaye

bhikkhunÄ«vibhaá¹…gakathÄ• niá¹-á¹-hitÄ• .

khandhakakathÄ•

mahÄ• vaggo

mahÄ• khandhakakathÄ•

pabbajjÄ• kathÄ•

<2444> á¹• 21 sÄ«lakkhandhÄ• diyuttena \Be 236/ \Ne 208/, subhakkhandhena desite.

khandhakepi pavakkhÄ• mi, samÄ• sena vinicchayaá¹ƒ ||

<2445> á¹• 21 mÄ• tarÄ• ananuÃ±Ã±Ä• taá¹ƒ, pitarÄ• vÄ• pi bhikkhuno.

bhaá¹‡á¸• ukammamapucchitvÄ• , pabbÄ• jentassa dukkaá¹-aá¹ƒ ||

<2446> á¹• 21 uddesaparipucchÄ• ya, sayaá¹ƒ ce byÄ• vaá¹-o siyÄ• .

daharo Ä• á¹‡Ä• petabbo, pabbÄ• jetvÄ• nayÄ• ti ca ||

<2447> á¹• 21 upajjhÄ• yamathuddissa, avutto daharo pana.

pabbÄ• jeti sace taá¹ƒ so, sayamevÄ• pi vaá¹-á¹-ati ||

<2448> á¹• 21 sÄ• maá¹‡eropi vattabbo, daharo natthi tattha ce.

``khaá¹‡á¸• asÄ«mamimaá¹ƒ netvÄ• , pabbÄ• jetvÄ• nayÄ• â€™â€™ ti ca ||

<2449> á¹• 21 saraá¹‡Ä• ni panetassa, dÄ• tabbÄ• neva attanÄ• .

evampi bhikkhunÄ• yeva, hoti pabbÄ• jito naro ||

<2450> á¹• 21 purisaá¹ƒ bhikkhuto aÃ±Ã±o, pabbÄ• jeti na vaá¹-á¹-ati.

itthiá¹ƒ bhikkhunito aÃ±Ã±o, pabbÄ• jeti na vaá¹-á¹-ati ||

<2451> á¹• 21 sÄ• maá¹‡eropi vÄ• dÄ• tuá¹ƒ, sÄ• maá¹‡erÄ«pi vÄ• tathÄ• .

Ä• á¹‡attiyÄ• ubhinnampi, kÄ• sÄ• yÄ• ni labhanti te ||

<2452> á¹• 21 sayameva ca yaá¹ƒ kiÃ±ci, pabbÄ• jentena bhikkhunÄ• .

kesÄ• panayanaá¹ƒ katvÄ• , paá¹-hamaá¹ƒ udake puna ||

<2453> á¹• 21 nhÄ• petabbo \Be 237/ \Ne 209/ siyÄ• suá¹-á¹-hu, ghaá¹ƒsitvÄ• gomayÄ• c

sarÄ«re pÄ«á¸·akÄ• vÄ• pi, kacchu vÄ• tassa honti ce ||

<2454> á¹• 21 mÄ• tÄ• yathÄ• niyaá¹ƒputtaá¹ƒ, na jigucchati sabbaso.

nhÄ• petabbova yatinÄ• , tatheva ajigucchatÄ• ||

<2455> á¹• 21 kasmÄ• ? panettakenÄ• pi, upakÄ• rena sÄ• sane.

so sadÄ• balavasneho, hotupajjhÄ• yakÄ• disu ||

<2456> á¹• 21 vinodetvÄ• panuppannaá¹ƒ, ukkaá¹‡á¹-haá¹ƒ kulaputtakÄ• .

sikkhÄ• yo paripÅ«retvÄ• , nibbÄ• naá¹ƒ pÄ• puá¹‡anti hi ||

<2457> á¹• 21 gandhacuá¹‡á¹‡ena vÄ• pacchÄ• , cuá¹‡á¹‡enapi haliddiyÄ• .

sarÄ«raá¹ƒ tassa sÄ«saÃ±ca, ubbaá¹-á¹-etvÄ• punappunaá¹ƒ ||

<2458> á¹• 21 gihigandhaá¹ƒ vinodetvÄ• , kÄ• sÄ• yÄ• ni panekato.

dvattikkhattuá¹ƒ sakiá¹ƒ vÄ• pi, dÄ• tabbÄ• nissa bhikkhunÄ• ||

<2459> á¹• 21 atha hatthepi vÄ• tassa, adatvÄ• sayameva taá¹ƒ.

acchÄ• deti upajjhÄ• yo, vaá¹-á¹-atÄ• cariyopi vÄ• ||

<2460> á¹• 21 nivÄ• seti anÄ• á¹‡atto, so pÄ• rupati vÄ• sayaá¹ƒ.

apanetvÄ• tato sabbaá¹ƒ, puna dÄ• tabbameva taá¹ƒ ||

<2461> á¹• 21 bhikkhunÄ• tu sahatthena, tathÄ• Ä• á¹‡attiyÄ• pi vÄ• .

dinnaá¹ƒ vaá¹-á¹-ati kÄ• sÄ• vaá¹ƒ, nÄ• dinnaá¹ƒ pana vaá¹-á¹-ati ||

<2462> á¹• 21 tasseva santakaá¹ƒ vÄ• pi, kÄ• kathÄ• attasantake.

vandÄ• petvÄ• tattha bhikkhÅ«, kÄ• rÄ• petvÄ• na ukkuá¹-iá¹ƒ ||

<2463> á¹• 21 aÃ±jaliá¹ƒ paggahÄ• petvÄ• , dÄ• tabbaá¹ƒ saraá¹‡attayaá¹ƒ.

paá¹-ipÄ• á¹-ivaseneva, na ca uppaá¹-ipÄ• á¹-iyÄ• ||

<2464> á¹• 21 sace ekapadaá¹ƒ vÄ• pi, deti ekakkharampi vÄ• .

paá¹-ipÄ• á¹-iá¹ƒ virajjhitvÄ• , gahitaá¹ƒ ce na vaá¹-á¹-ati ||

<2465> á¹• 21 tikkhattuá¹ƒ yadi vÄ• deti, buddhaá¹ƒ saraá¹‡ameva vÄ• .

tathÄ• sesesu cevampi, na dinnÄ• neva honti hi ||

<2466> á¹• 21 katvÄ• nunÄ• sikantÄ• ni \Be 238/, ekÄ• baddhÄ• ni vÄ• pana.

vicchinditvÄ• tha ma-ntÄ• ni, dÄ• tabbÄ• ni vijÄ• natÄ• ||

<2467> á¹• 21 upasampadakammaá¹ƒ \Ne 210/ tu, ekatosuddhiyÄ• siyÄ• .

na hoti pana pabbajjÄ• , ubhatosuddhiyÄ• vinÄ• ||

<2468> á¹• 21 tasmÄ• Ä• cariyenÄ• pi, tathÄ• ntevÄ• sikenapi.

bu-ddha-kÄ• rÄ• dayo vaá¹‡á¹‡Ä• , á¹-hÄ• nakaraá¹‡asampadaá¹ƒ ||

<2469> á¹• 21 ahÄ• pentena vattabbÄ• , pabbajjÄ• guá¹‡amicchatÄ• .

ekavaá¹‡á¹‡avinÄ• sena, pabbajjÄ• hi na rÅ«hati ||

<2470> á¹• 21 yadi siddhÄ• pi pabbajjÄ• , saraá¹‡Ä• gamanatova hi.

dÄ• tabbÄ• dasa sÄ«lÄ• ni, pÅ«raá¹‡atthÄ• ya bhikkhunÄ• ||

pabbajjÄ• kathÄ• .

<2471> á¹• 21 upajjhÄ• yamathÄ• cariyaá¹ƒ, nissÄ• ya vasatÄ• pana.

kattabbÄ• neva vattÄ• ni, piyasÄ«lena bhikkhunÄ• ||

<2472> á¹• 21 Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, dantakaá¹-á¹-haá¹ƒ mukhodakaá¹ƒ.

dÄ• tabbaá¹ƒ tassa kÄ• lena, sace yÄ• gu bhavissati ||

<2473> á¹• 21 yÄ• gu tassupanetabbÄ• , saá¹…ghato kulatopi vÄ• .

patte vattaÃ±ca kÄ• tabbaá¹ƒ, vattaá¹ƒ gÄ• mappavesane ||

<2474> á¹• 21 cÄ«vare yÄ• ni vattÄ• ni, vuttÄ• ni hi mahesinÄ• .

senÄ• sane tathÄ• pÄ• da-pÄ«á¹-hakathalikÄ• disu ||

<2475> á¹• 21 evamÄ• dÄ«ni vattÄ• ni, sabbÄ• ni pana rogato.

vuá¹-á¹-hÄ• nÄ• gamanantÄ• ni, sattatiá¹ƒsasataá¹ƒ siyuá¹ƒ ||

<2476> á¹• 21 vattabhedena sabbattha, dukkaá¹-aá¹ƒ tu pakÄ• sitaá¹ƒ.

anÄ• daravaseneva, akarontassa bhikkhuno ||

upajjhÄ• yÄ• cariyavattakathÄ• .

<2477> á¹• 21 upajjhÄ• yassa \Be 239/ vattÄ• ni, tathÄ• saddhivihÄ• rike.

sataá¹ƒ terasa honteva, tathÄ• ntevÄ• sikepi ca ||

saddhivihÄ• rikantevÄ• sikavattakathÄ• .

<2478> á¹• 21 pakkante vÄ• pi vibbhante, pakkhasaá¹…kantake mate.

Ä• á¹‡attiyÄ• upajjhÄ• yÄ• , passambhati ca nissayo ||

<2479> á¹• 21 hoti Ä• cariyamhÄ• pi, chadhÄ• nissayabhedanaá¹ƒ.

pakkante \Ne 211/ vÄ• pi vibbhante, pakkhasaá¹…kantake mate ||

<2480> á¹• 21 Ä• á¹‡attiyaá¹ƒ ubhinnampi, dhuranikkhepanepi ca.

ekekassa ubhinnaá¹ƒ vÄ• , nÄ• laye sati bhijjati ||

<2481> á¹• 21 upajjhÄ• yasamodhÄ• na-gatassÄ• pi ca bhijjati.

dassanaá¹ƒ savanaÃ±cÄ• ti, samodhÄ• naá¹ƒ dvidhÄ• mataá¹ƒ ||

<2482> á¹• 21 addhikassa gilÄ• nassa, gilÄ• nupaá¹-á¹-hakassa ca.

yÄ• citassa na dosova, vasituá¹ƒ nissayaá¹ƒ vinÄ• ||

<2483> á¹• 21 jÄ• natÄ• attano ceva, vane phÄ• suvihÄ• rataá¹ƒ.

sabhÄ• ge dÄ• yakesante, vasitumpi ca vaá¹-á¹-ati ||

nissayapaá¹-ippassambhanakathÄ• .

<2484> á¹• 21 kuá¹-á¹-hiá¹ƒ gaá¹‡á¸• iá¹ƒ kilÄ• siÃ±ca, sosiÃ±ca apamÄ• rikaá¹ƒ.

tathÄ• rÄ• jabhaá¹-aá¹ƒ coraá¹ƒ, likhitaá¹ƒ kÄ• rabhedakaá¹ƒ ||

<2485> á¹• 21 kasÄ• hataá¹ƒ naraÃ±ceva, purisaá¹ƒ lakkhaá¹‡Ä• hataá¹ƒ.

iá¹‡Ä• yikaÃ±ca dÄ• saÃ±ca, pabbÄ• jentassa dukkaá¹-aá¹ƒ ||

<2486> á¹• 21 hatthacchinnamaá¸·acchinnaá¹ƒ, pÄ• dacchinnaÃ±ca puggalaá¹ƒ.

kaá¹‡á¹‡anÄ• saá¹…gulicchinnaá¹ƒ, kaá¹‡á¸• aracchinnameva ca ||

<2487> á¹• 21 kÄ• á¹‡aá¹ƒ kuá¹‡iÃ±ca khujjaÃ±ca, vÄ• manaá¹ƒ phaá¹‡ahatthakaá¹ƒ.

khaÃ±jaá¹ƒ pakkhahataÃ±ceva, sÄ«padiá¹ƒ pÄ• paroginaá¹ƒ ||

<2488> á¹• 21 jarÄ• ya \Be 240/ dubbalaá¹ƒ andhaá¹ƒ, badhiraÃ±ceva mammanaá¹ƒ.

pÄ«á¹-hasappiá¹ƒ tathÄ• mÅ«gaá¹ƒ, pabbÄ• jentassa dukkaá¹-aá¹ƒ ||

<2489> á¹• 21 atidÄ«ghotirasso vÄ• , atikÄ• lopi vÄ• tathÄ• .

accodÄ• topi vÄ• maá¹-á¹-ha-tambalohanidassano ||

<2490> á¹• 21 atithÅ«lo atikisso, mahÄ• sÄ«sopi vÄ• tathÄ• .

atikhuddakasÄ«sena, sahitena yuttopi vÄ• ||

<2491> á¹• 21 kuá¹-akuá¹-akasÄ«so \Ne 212/ vÄ• , tathÄ• sikharasÄ«sako.

veá¸·unÄ• á¸·isamÄ• nena, sÄ«sena ca yuto naro ||

<2492> á¹• 21 kappasÄ«sopi pabbhÄ• ra-sÄ«so vÄ• vaá¹‡asÄ«sako.

tathÄ• kaá¹‡á¹‡ikakeso vÄ• , thÅ«lakesopi vÄ• tathÄ• ||

<2493> á¹• 21 pÅ«tinillomasÄ«so vÄ• , jÄ• tipaá¹‡á¸• arakesako.

jÄ• tiyÄ• tambakeso vÄ• , tathevÄ• vaá¹-á¹-asÄ«sako ||

<2494> á¹• 21 sÄ«salomekabaddhehi, bhamukehi yutopi vÄ• .

sambaddhabhamuko vÄ• pi, nillomabhamukopi vÄ• ||

<2495> á¹• 21 mahantakhuddanetto vÄ• , tathÄ• visamalocano.

kekaro vÄ• pi gambhÄ«ra-netto visamacakkalo ||

<2496> á¹• 21 jatumÅ«sikakaá¹‡á¹‡o vÄ• , hatthikaá¹‡á¹‡opi vÄ• pana.

chiddamattakakaá¹‡á¹‡o vÄ• , tathevÄ• viddhakaá¹‡á¹‡ako ||

<2497> á¹• 21 tathÄ• á¹-aá¹…kitakaá¹‡á¹‡o vÄ• , pÅ«tikaá¹‡á¹‡opi vÄ• pana.

yonakÄ• dippabhedopi, nÄ• yaá¹ƒ parisadÅ«sako ||

<2498> á¹• 21 atipiá¹…galanetto vÄ• , tathÄ• nippakhumakkhi vÄ• .

assupaggharanetto vÄ• , pakkapupphitalocano ||

<2499> á¹• 21 tatheva ca mahÄ• nÄ• so, atikhuddakanÄ• siko.

tathÄ• cipiá¹-anÄ• so vÄ• , naro kuá¹-ilanÄ• siko ||

<2500> á¹• 21 niccavissavanÄ• so \Be 241/ vÄ• , yo vÄ• pana mahÄ• mukho.

vaá¹…kabhinnamukho vÄ• pi, mahÄ• oá¹-á¹-hopi vÄ• pana ||

<2501> á¹• 21 tathÄ• tanukaoá¹-á¹-ho vÄ• , vipuluttaraoá¹-á¹-hako.

oá¹-á¹-hachinnopi uppakka-mukho eá¸·amukhopi vÄ• ||

<2502> á¹• 21 saá¹…khatuá¹‡á¸• opi duggandha-mukho vÄ• pana puggalo.

mahÄ• dantopi accantaá¹ƒ, tathÄ• asuradantako ||

<2503> á¹• 21 heá¹-á¹-hÄ• uparito vÄ• pi, bahinikkhantadantako.

adanto pÅ«tidanto vÄ• , atikhuddakadantako ||

<2504> á¹• 21 yassa dantantare danto, kÄ• á¸·akadantasannibho.

sukhumova á¹-hito, taá¹ƒ ce, pabbÄ• jetumpi vaá¹-á¹-ati ||

<2505> á¹• 21 yo \Ne 213/ mahÄ• hanuko poso.

dÄ«ghena hanunÄ• yuto.

cipiá¹-ahanuko vÄ• pi.

rassena hanunÄ• yuto ||

<2506> á¹• 21 nimmassudÄ• á¹-hiko vÄ• pi, atidÄ«ghagalopi vÄ• .

atirassagalopi vÄ• , bhinnagaá¹‡á¹-higalopi vÄ• ||

<2507> á¹• 21 tathÄ• bhaá¹-á¹-haá¹ƒsakÅ«á¹-o vÄ• , bhinnapiá¹-á¹-hiuropi vÄ• .

sudÄ«gharassahattho vÄ• , kacchukaá¹‡á¸• usamÄ• yuto ||

<2508> á¹• 21 mahÄ• nisadamaá¹ƒso vÄ• , uddhanaggupamÄ• yuto.

vÄ• taá¹‡á¸• iko mahÄ• Å«ru, saá¹…ghaá¹-á¹-anakajÄ• á¹‡uko ||

<2509> á¹• 21 bhinnajÄ• á¹‡u mahÄ• jÄ• á¹‡u, dÄ«ghajaá¹…gho vijaá¹…ghako.

vikaá¹-o vÄ• pi paá¹‡ho vÄ• , tathÄ• ubbaddhapiá¹‡á¸• iko ||

<2510> á¹• 21 yaá¹-á¹-hijaá¹…gho mahÄ• jaá¹…gho, mahÄ• pÄ• dopi yo naro.

tathÄ• piá¹-á¹-hikapÄ• do vÄ• , mahÄ• paá¹‡hipi vÄ• pana ||

<2511> á¹• 21 vaá¹…kapÄ• do \Be 242/ naro yo vÄ• , gaá¹‡á¹-hikaá¹…gulikopi vÄ• .

yo panandhanakho vÄ• pi, kÄ• á¸·apÅ«tinakhopi ca ||

<2512> á¹• 21 iccevamÄ• dikaá¹ƒ kaÃ±ci, naraá¹ƒ parisadÅ«sakaá¹ƒ.

pabbÄ• jentassa bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

parisadÅ«sakakathÄ• .

<2513> á¹• 21 ``sÄ• maá¹‡erajja mÄ• khÄ• da, mÄ• bhuÃ±ja ca pivÄ• â€™â€™ ti ca.

nivÄ• rentassa Ä• hÄ• raá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2514> á¹• 21 ``nivÄ• ressÄ• mi Ä• hÄ• raâ€™â€™ -miti vÄ• pattacÄ«varaá¹ƒ.

anto nikkhipato sabba-payogesupi dukkaá¹-aá¹ƒ ||

<2515> á¹• 21 dubbacasÄ• maá¹‡erassa, anÄ• cÄ• rassa kevalaá¹ƒ.

daá¹‡á¸• akammaá¹ƒ have katvÄ• , hitakÄ• mena bhikkhunÄ• ||

<2516> á¹• 21 yÄ• guá¹ƒ vÄ• pana bhattaá¹ƒ vÄ• , dassetvÄ• kira bhÄ• situá¹ƒ.

``Ä• haá¹-e daá¹‡á¸• akamme tvaá¹ƒ, lacchasÄ«daâ€™â€™ nti vaá¹-á¹-ati ||

<2517> á¹• 21 aparÄ• dhÄ• nurÅ«pena \Ne 214/, daá¹‡á¸• akammaá¹ƒ tu kÄ• raye.

vÄ• likÄ• salilÄ• dÄ«na-mÄ• harÄ• panameva taá¹ƒ ||

<2518> á¹• 21 sÄ«se vÄ• nikkhipÄ• petuá¹ƒ, pÄ• sÄ• á¹‡Ä• dÄ«ni kÄ• nici.

nipajjÄ• petumuá¹‡he vÄ• , pÄ• sÄ• á¹‡e bhÅ«miyÄ• pi vÄ• ||

<2519> á¹• 21 udakaá¹ƒ vÄ• pavesetuá¹ƒ, na ca vaá¹-á¹-ati bhikkhuno.

idhÄ• varaá¹‡amattaá¹ƒ tu, daá¹‡á¸• akammaá¹ƒ pakÄ• sitaá¹ƒ ||

nivÄ• raá¹‡akathÄ• .

<2520> á¹• 21 pakkhopakkamikÄ• sittÄ• , catuttho panusÅ«yako.

napuá¹ƒsakena paÃ±cete, paá¹‡á¸• akÄ• paridÄ«pitÄ• ||

<2521> á¹• 21 tesu Ä• sittusÅ«yÄ• naá¹ƒ, pabbajjÄ• na nivÄ• ritÄ• .

itaresaá¹ƒ tu tiá¹‡á¹‡ampi, paá¹‡á¸• akÄ• naá¹ƒ nivÄ• ritÄ• ||

<2522> á¹• 21 vÄ• ritÄ• \Be 243/ yassa pabbajjÄ• , nÄ• setabboti so mato.

tividhe pana te Ã±atvÄ• , pabbÄ• jentassa dukkaá¹-aá¹ƒ ||

paá¹‡á¸• akakathÄ• .

<2523> á¹• 21 liá¹…gattheno ca saá¹ƒvÄ• sa-ttheno tadubhayassa ca.

theyyasaá¹ƒvÄ• sako nÄ• ma, tividhopi pavuccati ||

<2524> á¹• 21 sayameva ca yo tattha, pabbajitvÄ• na gaá¹‡hati.

bhikkhuvassÄ• ni vÄ• neva, yathÄ• vuá¸• á¸• hampi vandanaá¹ƒ ||

<2525> á¹• 21 liá¹…gattheno ayaá¹ƒ liá¹…ga-mattassa thenato siyÄ• .

yo ca pabbajito hutvÄ• , bhikkhuvassÄ• ni gaá¹‡hati ||

<2526> á¹• 21 saá¹ƒvÄ• saá¹ƒ sÄ• diyantova, saá¹ƒvÄ• satthenako mato.

ubhayatthenako vutta-nayoyeva, yathÄ• ha ca ||

<2527> á¹• 21 ``rÄ• jadubbhikkhakantÄ• ra-rogaveribhayehi vÄ• .

cÄ«varÄ• haraá¹‡atthaá¹ƒ vÄ• , liá¹…gamÄ• diyatÄ«dha yo ||

<2528> á¹• 21 saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, yÄ• va so suddhamÄ• naso.

theyyasaá¹ƒvÄ• sako nÄ• ma, tÄ• va esa na vuccatiâ€™â€™ ||

theyyasaá¹ƒvÄ• sakakathÄ• .

<2529> á¹• 21 ``titthiyohaá¹ƒ \Ne 215/ bhavissaâ€™â€™ nti, upasampannabhikkhu ce.

saliá¹…geneva yo yÄ• ti, titthiyÄ• namupassayaá¹ƒ ||

<2530> á¹• 21 gacchato padavÄ• rena, hoti Ä• patti dukkaá¹-aá¹ƒ.

hoti titthiyapakkanto, liá¹…ge tesaá¹ƒ tu nissite ||

<2531> á¹• 21 ``titthiyohaá¹ƒ bhavissaâ€™â€™ nti, kusacÄ«rÄ• dikaá¹ƒ pana.

sayameva nivÄ• seti, sopi pakkantako siyÄ• ||

<2532> á¹• 21 naggo \Be 244/ Ä• jÄ«vakÄ• dÄ«naá¹ƒ, gantvÄ• tesaá¹ƒ upassayaá¹ƒ.

luÃ±cÄ• peti sace kese, vattÄ• nÄ• diyatÄ«dha vÄ• ||

<2533> á¹• 21 morapiÃ±chÄ• dikaá¹ƒ tesaá¹ƒ, liá¹…gaá¹ƒ gaá¹‡hÄ• ti vÄ• sace.

sÄ• rato ceva vÄ• tesaá¹ƒ, pabbajjaá¹ƒ laddhimeva vÄ• ||

<2534> á¹• 21 hoti titthiyapakkanto, na panesa vimuccati.

naggassa gacchato vuttaá¹ƒ, padavÄ• rena dukkaá¹-aá¹ƒ ||

<2535> á¹• 21 vutto anupasampanna-vasena theyyavÄ• sako.

tathÄ• titthiyapakkanto, upasampannabhikkhunÄ• ||

titthiyapakkantakathÄ• .

<2536> á¹• 21 nÄ• go vÄ• pi supaá¹‡á¹‡o vÄ• , yakkho sakkopi vÄ• idha.

tiracchÄ• nagato vutto, pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati ||

tiracchÄ• nakathÄ• .

<2537> á¹• 21 paÃ±cÄ• nantarike pose, pabbÄ• jentassa dukkaá¹-aá¹ƒ.

ubhatobyaÃ±janaÃ±ceva, tathÄ• bhikkhunidÅ«sakaá¹ƒ ||

<2538> á¹• 21 ekatoupasampannaá¹ƒ, bhikkhunÄ«naá¹ƒ tu santike.

dÅ«setvÄ• pana so neva, bhikkhunÄ«dÅ«sako siyÄ• ||

<2539> á¹• 21 sace anupasampanna-dÅ«sako upasampadaá¹ƒ.

labhateva ca pabbajjaá¹ƒ, sÄ• ca neva parÄ• jitÄ• ||

ekÄ• dasaabhabbapuggalakathÄ• .

<2540> á¹• 21 nÅ«pasampÄ• danÄ«yova \Ne 216/, anupajjhÄ• yako naro.

karoto dukkaá¹-aá¹ƒ hoti, na kuppati sace kataá¹ƒ ||

<2541> á¹• 21 kuppatÄ«ti \Be 245/ vadanteke, na gahetabbameva taá¹ƒ.

sesesupi ayaá¹ƒ Ã±eyyo, nayo sabbattha viÃ±Ã±unÄ• ||

<2542> á¹• 21 upasampadakammassa, abhabbÄ• paÃ±cavÄ«sati.

ajÄ• nitvÄ• kato cÄ• pi, osÄ• ro nÄ• sanÄ• raho ||

<2543> á¹• 21 hatthacchinnÄ• dibÄ• ttiá¹ƒsa, kuá¹-á¹-hiÄ• di ca terasa.

apatto tesamosÄ• ro, kato ce pana rÅ«hati ||

<2544> á¹• 21 ekÅ«pajjhÄ• yako hoti.

honti Ä• cariyÄ• tayo.

upasampadÄ• pekkhÄ• ca.

honti dve vÄ• tayopi vÄ• ||

<2545> á¹• 21 tÄ«hi Ä• cariyeheva, ekato anusÄ• vanaá¹ƒ.

osÄ• retvÄ• kataá¹ƒ kammaá¹ƒ, na ca kuppati kappati ||

<2546> á¹• 21 ekÅ«pajjhÄ• yako hoti.

Ä• cariyopi tathekato.

upasampadÄ• pekkhÄ• ca.

honti dve vÄ• tayopi vÄ• ||

<2547> á¹• 21 anupubbena sÄ• vetvÄ• , tesaá¹ƒ nÄ• maá¹ƒ tu tena ca.

ekato anusÄ• vetvÄ• , katampi ca na kuppati ||

<2548> á¹• 21 nÄ• nupajjhÄ• yakenÄ• pi, nÄ• nÄ• cariyakena ca.

aÃ±Ã±amaÃ±Ã±Ä• nusÄ• vetvÄ• , kataá¹ƒ kammaÃ±ca vaá¹-á¹-ati ||

<2549> á¹• 21 sumano tissatherassa, anusÄ• veti sissakaá¹ƒ.

tisso sumanatherassa, anusÄ• veti sissakaá¹ƒ ||

<2550> á¹• 21 nÄ• nupajjhÄ• yakeneva, ekÄ• cariyakenidha.

upasampadÄ• paá¹-ikkhittÄ• , buddhenÄ• diccabandhunÄ• ||

mahÄ• khandhakakathÄ• .

uposathakkhandhakakathÄ•

<2551> á¹• 21 baddhÄ• baddhavaseneva \Be 246/ \Ne 217/, sÄ«mÄ• nÄ• ma dvidhÄ• ma

nimittena nimittaá¹ƒ tu, ghaá¹-etvÄ• pana sammatÄ• ||

<2552> á¹• 21 ayaá¹ƒ sÄ«mÄ• vipattÄ«hi, ekÄ• dasahi vajjitÄ• .

baddhÄ• nÄ• ma siyÄ• sÄ«mÄ• , sÄ• tisampattisaá¹ƒyutÄ• ||

<2553> á¹• 21 khaá¹‡á¸• asamÄ• nasaá¹ƒvÄ• sÄ• -vippavÄ• sÄ• dibhedato.

iti baddhÄ• tidhÄ• vuttÄ• , abaddhÄ• pi tidhÄ• matÄ• ||

<2554> á¹• 21 gÄ• mato udakukkhepÄ• , sattabbhantaratopi ca.

tattha gÄ• maparicchedo, __ ``gÄ• masÄ«mÄ• â€™â€™ _ti vuccati ||

<2555> á¹• 21 jÄ• tassare samudde vÄ• , nadiyÄ• vÄ• samantato.

majjhimassudakukkhepo, __udakukkhepa_saÃ±Ã±ito ||

<2556> á¹• 21 agÄ• make araÃ±Ã±e tu, sattevabbhantarÄ• pana.

samantato ayaá¹ƒ sÄ«mÄ• , __sattabbhantara_nÄ• mikÄ• ||

<2557> á¹• 21 ekaá¹ƒ abbhantaraá¹ƒ vuttaá¹ƒ, aá¹-á¹-havÄ«satihatthakaá¹ƒ.

guá¸·ukkhepanayeneva, udakukkhepakÄ• matÄ• ||

<2558> á¹• 21 imÄ• dve pana sÄ«mÄ• yo, vaá¸• á¸• hanti parisÄ• vasÄ• .

abbhantarÅ«dakukkhepÄ• , á¹-hitokÄ• sÄ• paraá¹ƒ siyuá¹ƒ ||

<2559> á¹• 21 á¹-hito antoparicchede, hatthapÄ• saá¹ƒ vihÄ• ya vÄ• .

tattakaá¹ƒ anatikkamma, paricchedampi vÄ• paraá¹ƒ ||

<2560> á¹• 21 á¹-hito kammaá¹ƒ vikopeti, iti aá¹-á¹-hakathÄ• nayo.

tasmÄ• so hatthapÄ• se vÄ• , kÄ• tabbo bahi vÄ• pana ||

<2561> á¹• 21 baddhasÄ«mÄ• ya saá¹‡á¹-hÄ• naá¹ƒ, nimittaá¹ƒ disakittanaá¹ƒ.

Ã±atvÄ• pamÄ• á¹‡aá¹ƒ sodhetvÄ• , sÄ«maá¹ƒ bandheyya paá¹‡á¸• ito ||

<2562> á¹• 21 tikoá¹‡aá¹ƒ \Be 247/ caturassaÃ±ca, vaá¹-á¹-aÃ±ca paá¹‡avÅ«pamaá¹ƒ.

vitÄ• naá¹ƒ dhanukÄ• kÄ• raá¹ƒ, mudiá¹…gasakaá¹-Å«pamaá¹ƒ ||

<2563> á¹• 21 pabbataá¹ƒ \Ne 218/ vanaá¹ƒ pÄ• sÄ• á¹‡aá¹ƒ, rukkhaá¹ƒ maggaÃ±ca vam

udakaÃ±ca nadiÃ±cÄ• ti, nimittÄ• naá¹-á¹-ha dÄ«paye ||

<2564> á¹• 21 tesu tÄ«á¹‡i nimittÄ• ni, Ä• diá¹ƒ katvÄ• samantato.

nimittÄ• naá¹ƒ satenÄ• pi, bandhituá¹ƒ pana vaá¹-á¹-ati ||

<2565> á¹• 21 tiyojanaparÄ• sÄ«mÄ• , ukkaá¹-á¹-hÄ• ti pakÄ• sitÄ• .

ekavÄ«sati bhikkhÅ«naá¹ƒ, gaá¹‡hantÄ« heá¹-á¹-himÄ• matÄ• ||

<2566> á¹• 21 ukkaá¹-á¹-hÄ• yapi ukkaá¹-á¹-hÄ• , heá¹-á¹-himÄ• yapi heá¹-á¹-himÄ• .

etÄ• dvepi asÄ«mÄ• ti, vuttÄ• Ä• diccabandhunÄ• ||

<2567> á¹• 21 nimittaá¹ƒ pana kittetvÄ• , sabbameva samantato.

pacchÄ• Ã±attidutiyena, sÄ«maá¹ƒ bandhitumarahati ||

<2568> á¹• 21 bandhitvÄ• nantaraá¹ƒ pacchÄ• , cÄ«varÄ• vippavÄ• sakaá¹ƒ.

sammannitvÄ• na baddhÄ• sÄ• -vippavÄ• sÄ• ti vuccati ||

<2569> á¹• 21 nadÄ«sarasamuddesu, sÄ«maá¹ƒ bandhati ce pana.

na vottharati teneva, asÄ«mÄ• ti jinobravi ||

sÄ«mÄ• kathÄ• .

<2570> á¹• 21 dinakÄ• rakakattabbÄ• -kÄ• rÄ• naÃ±ca vasÄ• pana.

navevuposathÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

<2571> á¹• 21 cÄ• tuddaso pannaraso, sÄ• maggÄ« ca uposatho.

divaseneva niddiá¹-á¹-hÄ• , tayopete uposathÄ• ||

<2572> á¹• 21 saá¹…ghe uposatho ceva, gaá¹‡e puggaluposatho.

kÄ• rakÄ• naá¹ƒ vaseneva, tayo vuttÄ• uposathÄ• ||

<2573> á¹• 21 suttuddesÄ• bhidhÄ• no \Be 248/ ca, pÄ• risuddhiuposatho.

adhiá¹-á¹-hÄ• nanti niddiá¹-á¹-hÄ• , tayo kammenuposathÄ• ||

<2574> á¹• 21 saá¹…ghassa pÄ• timokkho ca, pÄ• risuddhi gaá¹‡assa ca.

adhiá¹-á¹-hÄ• namathekassa, niddiá¹-á¹-haá¹ƒ pana satthunÄ• ||

<2575> á¹• 21 pÄ• timokkhassa uddesÄ• , paÃ±ca vuttÄ• mahesinÄ• .

nidÄ• naá¹ƒ uddisitvÄ• na, sÄ• vetabbaá¹ƒ tu sesakaá¹ƒ ||

<2576> á¹• 21 ayameva \Ne 219/ nayo Ã±eyyo, sesesupi ca viÃ±Ã±unÄ• .

cattÄ• ro bhikkhunÄ«naÃ±ca, uddesÄ• navime pana ||

<2577> á¹• 21 pÄ• timokkhassa uddeso, kÄ• tabbova uposathe.

antarÄ• yaá¹ƒ vinÄ• ceva, anuddeso nivÄ• rito ||

<2578> á¹• 21 thero ca issaro tassa.

``therÄ• dheyyaâ€™â€™ nti pÄ• á¹-hato.

avattantena ajjhiá¹-á¹-ho.

yassa so pana vattati ||

<2579> á¹• 21 uddisante samappÄ• vÄ• , Ä• gacchanti sace pana.

uddiá¹-á¹-haá¹ƒ taá¹ƒ suuddiá¹-á¹-haá¹ƒ, sÄ• vetabbaá¹ƒ tu sesakaá¹ƒ ||

<2580> á¹• 21 uddiá¹-á¹-hamatte bhikkhÅ«naá¹ƒ, parisÄ• yuá¹-á¹-hitÄ• ya vÄ• .

pÄ• risuddhi tu kattabbÄ• , mÅ«le tesaá¹ƒ, sace bahÅ« ||

<2581> á¹• 21 sammajjituá¹ƒ padÄ«petuá¹ƒ, paÃ±Ã±Ä• petuá¹ƒ dakÄ• sane.

viniddiá¹-á¹-hassa therena, akarontassa dukkaá¹-aá¹ƒ ||

<2582> á¹• 21 katvÄ• sammajjanaá¹ƒ dÄ«paá¹ƒ, á¹-hapetvÄ• udakÄ• sanaá¹ƒ.

gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• va, kattabbo tÄ«huposatho ||

<2583> á¹• 21 pubbakiccaá¹ƒ samÄ• petvÄ• , adhiá¹-á¹-heyya panekako.

no ce adhiá¹-á¹-haheyyassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2584> á¹• 21 adhammena \Be 249/ ca vaggena, samaggena adhammato.

tathÄ• dhammena vaggena, samaggena ca dhammato ||

<2585> á¹• 21 uposathassa etÄ• ni, kammÄ• nÄ«ti jinobravi.

catÅ«svapi panetesu, catutthaá¹ƒ dhammikaá¹ƒ mataá¹ƒ ||

<2586> á¹• 21 adhammenidha vaggo hi, katamo cetthuposatho?

vasanti ekasÄ«mÄ• yaá¹ƒ, cattÄ• ro yattha bhikkhuno ||

<2587> á¹• 21 ekassa pÄ• risuddhiá¹ƒ te, Ä• nayitvÄ• tayo janÄ• .

karonti pÄ• risuddhiá¹ƒ ce, adhammo vagguposatho ||

<2588> á¹• 21 adhammena samaggo hi, cattÄ• ro bhikkhunekato.

karonti pÄ• risuddhiá¹ƒ ce, samaggo hotyadhammiko ||

<2589> á¹• 21 dhammena \Ne 220/ pana vaggo hi, katamo so uposatho.

vasanti ekasÄ«mÄ• yaá¹ƒ, cattÄ• ro yattha bhikkhuno ||

<2590> á¹• 21 ekassa pÄ• risuddhiá¹ƒ te, Ä• nayitvÄ• tayo janÄ• .

pÄ• timokkhuddisante ce, vaggo dhammenuposatho ||

<2591> á¹• 21 dhammato hi samaggo so.

cattÄ• ro bhikkhunekato.

pÄ• timokkhuddisantÄ«dha.

samaggo dhammato mato ||

<2592> á¹• 21 vagge samagge vaggoti, saÃ±Ã±ino vimatissa vÄ• .

uposathaá¹ƒ karontassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2593> á¹• 21 bhedÄ• dhippÄ• yato tassa, hoti thullaccayaá¹ƒ pana.

vagge samaggenÄ• patti, samaggoti ca saÃ±Ã±ino ||

<2594> á¹• 21 ukkhittena gahaá¹-á¹-hena, sesehi sahadhammihi.

cutanikkhittasikkhehi, ekÄ• dasahi vÄ• saha ||

<2595> á¹• 21 uposatho na kÄ• tabbo, sabhÄ• gÄ• pattikena vÄ• .

chandena pÄ• rivutthena, karoto hoti dukkaá¹-aá¹ƒ ||

<2596> á¹• 21 adesetvÄ• \Be 250/ panÄ• pattiá¹ƒ, nÄ• vikatvÄ• na vematiá¹ƒ.

uposatho na kÄ• tabbo, dine vÄ• anuposathe ||

<2597> á¹• 21 uposathe panÄ• vÄ• sÄ• , sabhikkhumhÄ• ca bhikkhunÄ• .

Ä• vÄ• so vÄ• anÄ• vÄ• so, na gantabbo kudÄ• canaá¹ƒ ||

<2598> á¹• 21 yasmiá¹ƒ uposathe kiccaá¹ƒ.

Ä• vÄ• se pana vattati.

so ce sabhikkhuko nÄ• ma.

Ä• vÄ• soti pakÄ• sito ||

<2599> á¹• 21 uposatho kimatthÄ• ya, kimatthÄ• ya pavÄ• raá¹‡Ä• .

uposatho samaggattho, visuddhatthÄ• pavÄ• raá¹‡Ä• ||

<2600> á¹• 21 kopetuá¹ƒ dhammikaá¹ƒ kammaá¹ƒ, paá¹-ikkoseyya dukkaá¹-aá¹ƒ.

chandaá¹ƒ vÄ• kÄ• yasÄ• maggiá¹ƒ, adentassapi dukkaá¹-aá¹ƒ ||

<2601> á¹• 21 hoti \Ne 221/ paÃ±cavidho saá¹…gho, catuvaggÄ• dibhedato.

so ca kattabbakammassa, vasena paridÄ«pito ||

<2602> á¹• 21 pavÄ• raá¹‡aá¹ƒ tathÄ• bbhÄ• naá¹ƒ, kammaÃ±ca upasampadaá¹ƒ.

á¹-hapetvÄ• catuvaggena, akattabbaá¹ƒ na vijjati ||

<2603> á¹• 21 paÃ±cavaggena abbhÄ• naá¹ƒ, majjhadesÅ«pasampadaá¹ƒ.

dasavaggena abbhÄ• naá¹ƒ, vinÄ• sabbaá¹ƒ tu vaá¹-á¹-ati ||

<2604> á¹• 21 kammaá¹ƒ vÄ«sativaggena, na kattabbaá¹ƒ na kiÃ±cipi.

Å«ne dosoti Ã±Ä• petuá¹ƒ, nÄ• dhike atirekatÄ• ||

<2605> á¹• 21 cattÄ• ro pakatattÄ• va, kammappattÄ• ti dÄ«pitÄ• .

catuvaggena kattabbe, sesesu ca ayaá¹ƒ nayo ||

<2606> á¹• 21 catuvaggÄ• dikattabbaá¹ƒ, katvÄ• saá¹ƒvÄ• sapuggalaá¹ƒ.

gaá¹‡apÅ«raá¹ƒ karontassa, kataá¹ƒ kuppati dukkaá¹-aá¹ƒ ||

<2607> á¹• 21 parivÄ• sÄ• dikammepi \Be 251/, tatraá¹-á¹-haá¹ƒ gaá¹‡apÅ«rakaá¹ƒ.

katvÄ• pana karontÄ• naá¹ƒ, tathÄ• , sesaá¹ƒ tu vaá¹-á¹-ati ||

uposathakkhandhakakathÄ• .

vassÅ«panÄ• yikakkhandhakakathÄ•

<2608> á¹• 21 purimÄ• pacchimÄ• cÄ• ti, duve vassÅ«panÄ• yikÄ• .

Ä• layo vÄ• vacÄ«bhedo, kattabbo upagacchatÄ• ||

<2609> á¹• 21 vassÅ«pagamanaá¹ƒ vÄ• pi, jÄ• naá¹ƒ anupagacchato.

temÄ• samavasitvÄ• vÄ• , carantassapi dukkaá¹-aá¹ƒ ||

<2610> á¹• 21 rukkhassa susire chatte, cÄ• á¹-ichavakuá¹-Ä«su vÄ• .

ajjhokÄ• sepi vÄ• vassaá¹ƒ, upagantuá¹ƒ na vaá¹-á¹-ati ||

<2611> á¹• 21 vassacchede anÄ• patti, antarÄ• yo sace siyÄ• .

chinnavassassa bhikkhussa, vÄ• ritÄ• va pavÄ• raá¹‡Ä• ||

<2612> á¹• 21 mÄ• tÄ• pitÅ«naá¹ƒ \Ne 222/ pana dassanatthaá¹ƒ.

paÃ±cannamatthe sahadhammikÄ• naá¹ƒ.

daá¹-á¹-huá¹ƒ gilÄ• naá¹ƒ tadupaá¹-á¹-hakÄ• naá¹ƒ.

bhattÄ• di nesaá¹ƒ pariyesanatthaá¹ƒ ||

<2613> á¹• 21 tathÄ• nabhirataá¹ƒ gantvÄ• , vÅ«pakÄ• sessamuá¹-á¹-hitaá¹ƒ.

diá¹-á¹-hiá¹ƒ vÄ• tassa kukkuccaá¹ƒ, vinodessÄ• mahanti vÄ• ||

<2614> á¹• 21 evaá¹ƒ sattÄ• hakiccena, bhikkhunÄ• vinayaÃ±Ã±unÄ• .

apesitepi gantabbaá¹ƒ, pageva pahite pana ||

<2615> á¹• 21 vassaá¹ƒ upagatenettha, animantitabhikkhunÄ• .

dhammassa savanatthÄ• ya, gantuá¹ƒ pana na vaá¹-á¹-ati ||

<2616> á¹• 21 ``asukaá¹ƒ \Be 252/ nÄ• ma divasaá¹ƒ, sannipÄ• to bhavissatiâ€™â€™.

iccevaá¹ƒ katikÄ• pubbaá¹ƒ, katÄ• ce pana vaá¹-á¹-ati ||

<2617> á¹• 21 ``dhovissÄ• mi rajissÄ• mi, bhaá¹‡á¸• akaâ€™â€™ nti na vaá¹-á¹-ati.

sacÄ• cariyupajjhÄ• yÄ• , pahiá¹‡anti ca vaá¹-á¹-ati ||

<2618> á¹• 21 uddesÄ• dÄ«namatthÄ• ya, gantuá¹ƒ neva ca vaá¹-á¹-ati.

garÅ«naá¹ƒ dassanatthÄ• ya, gantuá¹ƒ labhati puggalo ||

<2619> á¹• 21 sace Ä• cariyo ``ajja, mÄ• gacchÄ• hÄ«â€™â€™ ti bhÄ• sati.

ratticchede anÄ• patti, hotÄ«ti paridÄ«pitÄ• ||

<2620> á¹• 21 yassa kassaci Ã±Ä• tissa, upaá¹-á¹-hÄ• kakulassa vÄ• .

gacchato dassanatthÄ• ya, ratticchede ca dukkaá¹-aá¹ƒ ||

<2621> á¹• 21 ``Ä• gamissÄ• mi ajjeva, gantvÄ• haá¹ƒ gÄ• makaâ€™â€™ nti ca.

sace pÄ• puá¹‡ituá¹ƒ gacchaá¹ƒ, na sakkoteva vaá¹-á¹-ati ||

<2622> á¹• 21 vaje satthepi nÄ• vÄ• yaá¹ƒ, tÄ«su á¹-hÄ• nesu bhikkhuno.

vassacchede anÄ• patti, pavÄ• retuÃ±ca vaá¹-á¹-ati ||

<2623> á¹• 21 sati paccayavekalle, sarÄ«rÄ• phÄ• sutÄ• ya vÄ• .

eseva antarÄ• yoti, vassaá¹ƒ chetvÄ• pi pakkame ||

<2624> á¹• 21 yena kenantarÄ• yena, vassaá¹ƒ nopagato hi yo.

dutiyÄ• upagantabbÄ• , chinnavassena vÄ• pana ||

<2625> á¹• 21 vassaá¹ƒ \Ne 223/ anupagantvÄ• vÄ• , tadaheva ca gacchati.

bahiddhÄ• eva sattÄ• haá¹ƒ, upagantvÄ• pi vÄ• pana ||

<2626> á¹• 21 vÄ«tinÄ• meti ce tassa, purimÄ• pi na vijjati.

paá¹-issave ca bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2627> á¹• 21 vassaá¹ƒ panupagantvÄ• ca, uá¹-á¹-hÄ• petvÄ• na cÄ• ruá¹‡aá¹ƒ.

gacchato pana sattÄ• ha-karaá¹‡eneva bhikkhuno ||

<2628> á¹• 21 antoyeva ca sattÄ• haá¹ƒ, nivattantassa tassa tu.

anÄ• pattÄ«ti ko vÄ• do, vasitvÄ• bahi gacchato ||

<2629> á¹• 21 ``vasissÄ• mÄ«dha \Be 253/ vassaâ€™â€™ nti, Ä• layo yadi vijjati.

nopetasatiyÄ• vassaá¹ƒ, tena senÄ• sanaá¹ƒ pana ||

<2630> á¹• 21 gahitaá¹ƒ suggahitaá¹ƒ hoti, chinnavasso na hoti so.

labhateva pavÄ• retuá¹ƒ, na doso koci vijjati ||

<2631> á¹• 21 ``imasmiá¹ƒ vihÄ• re temÄ• saá¹ƒ, imaá¹ƒ vassaá¹ƒ upemiâ€™â€™ ti.

nicchÄ• rite ca tikkhattuá¹ƒ, vassaá¹ƒ upagato siyÄ• ||

<2632> á¹• 21 Ä• diá¹ƒ tu navamiá¹ƒ katvÄ• , gantuá¹ƒ vaá¹-á¹-ati bhikkhuno.

Ä• gacchatu ca pacchÄ• so, mÄ• vÄ• doso na vijjati ||

vassÅ«panÄ• yikakkhandhakakathÄ• .

pavÄ• raá¹‡akkhandhakakathÄ•

<2633> á¹• 21 cÄ• tuddasÄ« paÃ±cadasÄ«, sÄ• maggÄ« ca pavÄ• raá¹‡Ä• .

tevÄ• cÄ« dvekavÄ• cÄ« ca, saá¹…ghe ca gaá¹‡apuggale ||

<2634> á¹• 21 etÄ• pana munindena, vuttÄ• nava pavÄ• raá¹‡Ä• .

tÄ«á¹‡i kammÄ• ni muÃ±citvÄ• , anteneva pavÄ• raye ||

<2635> á¹• 21 pubbakiccaá¹ƒ samÄ• petvÄ• , pattakalle samÄ• nite.

Ã±attiá¹ƒ á¹-hapetvÄ• saá¹…ghena, kattabbÄ• hi pavÄ• raá¹‡Ä• ||

<2636> á¹• 21 pavÄ• rentesu \Ne 224/ theresu, nisÄ«deyya navo pana.

sayaá¹ƒ yÄ• va pavÄ• reyya, tÄ• va ukkuá¹-ikaÃ±hi so ||

<2637> á¹• 21 Ã±attiá¹ƒ vatvÄ• pavÄ• reyyuá¹ƒ, cattÄ• ro vÄ• tayopi vÄ• .

pubbakiccaá¹ƒ samÄ• petvÄ• , ekÄ• vÄ• se vasanti ce ||

<2638> á¹• 21 aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• reyyuá¹ƒ, vinÄ• Ã±attiá¹ƒ duve janÄ• .

adhiá¹-á¹-heyya panekopi, sesÄ• saá¹…ghapavÄ• raá¹‡Ä• ||

<2639> á¹• 21 pavÄ• rite \Be 254/ ca saá¹…ghasmiá¹ƒ, kareyyanÄ• gato pana.

avuá¹-á¹-ho chinnavasso vÄ• , pÄ• risuddhiuposathaá¹ƒ ||

<2640> á¹• 21 paÃ±ca yasmiá¹ƒ panÄ• vÄ• se, cattÄ• ro vÄ• tayopi vÄ• .

ekekassa haritvÄ• na, samaá¹‡Ä• te pavÄ• raá¹‡aá¹ƒ ||

<2641> á¹• 21 aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• renti, sace Ä• patti dukkaá¹-aá¹ƒ.

sesaá¹ƒ uposathe vutta-nayenidha naye budho ||

<2642> á¹• 21 pÄ• risuddhippadÄ• nena, sampÄ• detattano suciá¹ƒ.

chandadÄ• nena saá¹…ghassa, sabbaá¹ƒ sÄ• dheti, nattano ||

<2643> á¹• 21 tasmÄ• pana ubhinnampi, kiccasiddhatthamevidha.

pÄ• risuddhipi dÄ• tabbÄ• , chandaá¹ƒ dentena bhikkhunÄ• ||

<2644> á¹• 21 chandekena bahÅ«nampi, hÄ• tabbo pÄ• risuddhipi.

paramparÄ• haá¹-o chando, na gacchati visuddhiyÄ• ||

<2645> á¹• 21 chandaá¹ƒ vÄ• pÄ• risuddhiá¹ƒ vÄ• , gahetvÄ• vÄ• pavÄ• raá¹‡aá¹ƒ.

sÄ• maá¹‡erÄ• dibhÄ• vaá¹ƒ vÄ• , paá¹-ijÄ• neyya hÄ• rako ||

<2646> á¹• 21 sace so saá¹…ghamappatvÄ• , vibbhameyya mareyya vÄ• .

nÄ• haá¹-aÃ±ceva taá¹ƒ sabbaá¹ƒ, patvÄ• cevaá¹ƒ siyÄ• haá¹-aá¹ƒ ||

<2647> á¹• 21 saá¹…ghaá¹ƒ patvÄ• pamatto vÄ• , sutto vÄ• khittacittako.

nÄ• roceti anÄ• patti, hoti saÃ±cicca dukkaá¹-aá¹ƒ ||

<2648> á¹• 21 ye te vipassanÄ• yuttÄ• , rattindivamatanditÄ• .

pubbarattÄ• pararattaá¹ƒ, vipassanaparÄ• yaá¹‡Ä• ||

<2649> á¹• 21 laddhaphÄ• suvihÄ• rÄ• naá¹ƒ, siyÄ• na parihÄ• niti.

pavÄ• raá¹‡Ä• ya saá¹…gÄ• ho, vutto kattikamÄ• sake ||

pavÄ• raá¹‡akkhandhakakathÄ• .

cammakkhandhakakathÄ•

<2650> á¹• 21 eá¸·akÄ• jamigÄ• naá¹ƒ \Be 255/ \Ne 225/ tu, cammaá¹ƒ vaá¹-á¹-ati bhikkhu

rohiteá¹‡ikuraá¹…gÄ• naá¹ƒ, pasadaá¹ƒmigamÄ• tuyÄ• ||

<2651> á¹• 21 á¹-hapetvÄ• cammametesaá¹ƒ, aÃ±Ã±aá¹ƒ dukkaá¹-avatthukaá¹ƒ.

thavikopÄ• hane sabbaá¹ƒ, cammaá¹ƒ vaá¹-á¹-atyamÄ• nusaá¹ƒ ||

<2652> á¹• 21 vaá¹-á¹-anti majjhime dese, na guá¹‡aá¹…guá¹‡upÄ• hanÄ• .

vaá¹-á¹-anti antoÄ• rÄ• me, sabbatthÄ• pi ca rogino ||

<2653> á¹• 21 puá¹-akhallakabaddhÄ• ca, tatheva pÄ• liguá¹‡á¹-himÄ• .

tÅ«lapuá¹‡á¹‡Ä• na vaá¹-á¹-anti, sabbanÄ«lÄ• dayopi ca ||

<2654> á¹• 21 citrÄ• upÄ• hanÄ• meá¹‡á¸• a-visÄ• á¹‡Å«pamavaddhikÄ• .

na ca vaá¹-á¹-anti morassa, piÃ±chena parisibbitÄ• ||

<2655> á¹• 21 majjÄ• rakÄ• á¸·akolÅ«ka-sÄ«habyagghuddadÄ«pinaá¹ƒ.

ajinassa ca cammena, na vaá¹-á¹-ati parikkhaá¹-Ä• ||

<2656> á¹• 21 puá¹-Ä• diá¹ƒ apanetvÄ• vÄ• , chinditvÄ• vÄ• pi sabbaso.

vaá¹‡á¹‡abhedaá¹ƒ tathÄ• katvÄ• , dhÄ• retabbÄ• upÄ• hanÄ• ||

<2657> á¹• 21 sabbÄ• pi pana dhÄ• retuá¹ƒ, na ca vaá¹-á¹-anti pÄ• dukÄ• .

á¹-hapetvÄ• tattha passÄ• va- vaccÄ• camanapÄ• dukÄ• ||

<2658> á¹• 21 Ä• sandiÃ±ceva pallaá¹…kaá¹ƒ, uccÄ• sayanasaÃ±Ã±itaá¹ƒ.

atikkantapamÄ• á¹‡aá¹ƒ tu, sevamÄ• nassa dukkaá¹-aá¹ƒ ||

<2659> á¹• 21 gonakaá¹ƒ kuttakaá¹ƒ cittaá¹ƒ, paá¹-ikaá¹ƒ paá¹-alikampi ca.

ekantalomiá¹ƒ vikatiá¹ƒ, tÅ«likaá¹ƒ uddalomikaá¹ƒ ||

<2660> á¹• 21 kaá¹-á¹-issaá¹ƒ pana koseyyaá¹ƒ, hatthiassarathattharaá¹ƒ.

kadalimigapavara-paccattharaá¹‡akampi ca ||

<2661> á¹• 21 heá¹-á¹-hÄ• \Be 256/ rattavitÄ• nassa, dvidhÄ• rattÅ«padhÄ• nakaá¹ƒ.

akappiyamidaá¹ƒ sabbaá¹ƒ, dukkaá¹-aá¹ƒ paribhuÃ±jato ||

<2662> á¹• 21 heá¹-á¹-hÄ• \Ne 226/ akappiye paccatthare sati na vaá¹-á¹-ati.

uddhaá¹ƒ setavitÄ• nampi, tasmiá¹ƒ asati vaá¹-á¹-ati ||

<2663> á¹• 21 Ä• sandiá¹ƒ pana pallaá¹…kaá¹ƒ, á¹-hapetvÄ• tÅ«likampi ca.

sesaá¹ƒ pana ca sabbampi, labhate gihisantakaá¹ƒ ||

<2664> á¹• 21 dhammÄ• sane anÄ• patti, bhattaggepi nisÄ«dituá¹ƒ.

bhÅ«mattharaá¹‡ake tattha, sayitumpi ca vaá¹-á¹-ati ||

cammakkhandhakakathÄ• .

bhesajjakkhandhakakathÄ•

<2665> á¹• 21 vuttÄ• gahapatissÄ• pi, sammutussÄ• vanantikÄ• .

gonisÄ• dÄ«ti kappiyÄ• , catasso honti bhÅ«miyo ||

<2666> á¹• 21 saá¹…ghassa santakaá¹ƒ gehaá¹ƒ, santakaá¹ƒ bhikkhunopi vÄ• .

kappiyaá¹ƒ pana kattabbaá¹ƒ, sahaseyyappahonakaá¹ƒ ||

<2667> á¹• 21 á¹-hapetvÄ• bhikkhumaÃ±Ã±ehi, dinnaá¹ƒ kappiyabhÅ«miyÄ• .

atthÄ• ya santakaá¹ƒ tesaá¹ƒ, gehaá¹ƒ __gahapate_vidaá¹ƒ ||

<2668> á¹• 21 sÄ• hi __sammutikÄ• _ nÄ• ma, yÄ• hi saá¹…ghena sammatÄ• .

kammavÄ• camavatvÄ• vÄ• , vaá¹-á¹-atevÄ• palokanaá¹ƒ ||

<2669> á¹• 21 paá¹-hamiá¹-á¹-hakapÄ• sÄ• á¹‡a-thambhÄ• diá¹-á¹-hapane pana.

``kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti, vadantehi samantato ||

<2670> á¹• 21 ukkhipitvÄ• á¹-hapentesu, Ä• masitvÄ• paresu vÄ• .

sayamevukkhipitvÄ• vÄ• , á¹-hapeyyu__ssÄ• vanantikÄ• _ ||

<2671> á¹• 21 iá¹-á¹-hakÄ• dipatiá¹-á¹-hÄ• naá¹ƒ \Be 257/, bhikkhÅ«naá¹ƒ vadataá¹ƒ pana

vÄ• cÄ• ya pariyosÄ• naá¹ƒ, samakÄ• laá¹ƒ tu vaá¹-á¹-ati ||

<2672> á¹• 21 Ä• rÄ• mo aparikkhitto, sakalo bhuyyatopi vÄ• .

duvidhopi ca viÃ±Ã±Å«hi, __gonisÄ• dÄ«_ti vuccati ||

<2673> á¹• 21 etÄ• \Ne 227/ pana catassopi, honti kappiyabhÅ«miyo.

ettha pakkaÃ±ca vutthaÃ±ca, sabbaá¹ƒ vaá¹-á¹-ati Ä• misaá¹ƒ ||

<2674> á¹• 21 ussÄ• vanantikÄ• yÄ• sÄ• , thambhÄ• dÄ«su adhiá¹-á¹-hitÄ• .

thambhÄ• dÄ«svapanÄ«tesu, tadaÃ±Ã±esupi tiá¹-á¹-hati ||

<2675> á¹• 21 apanÄ«tesu sabbesu, siyÄ• jahitavatthukÄ• .

gonisÄ• dÄ« parikkhittÄ• , sesÄ• chadananÄ• sato ||

<2676> á¹• 21 bhikkhuá¹ƒ á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ, hatthato ca paá¹-iggaho.

tesaÃ±ca sannidhi anto- vuttaá¹ƒ bhikkhussa vaá¹-á¹-ati ||

<2677> á¹• 21 bhikkhussa bhikkhuniyÄ• vÄ• , santakaá¹ƒ saá¹…ghikampi vÄ• .

antovutthaÃ±ca pakkaÃ±ca, ubhinnaá¹ƒ na ca vaá¹-á¹-ati ||

<2678> á¹• 21 akappakuá¹-iyÄ• vutthaá¹ƒ, sappiÄ• divimissitaá¹ƒ.

``antovutthaâ€™â€™ nti niddiá¹-á¹-haá¹ƒ, paá¹-hamaá¹ƒ kÄ• likadvayaá¹ƒ ||

<2679> á¹• 21 teheva sappiÄ• dÄ«hi, bhikkhunÄ• yÄ• vajÄ«vikaá¹ƒ.

pakkaá¹ƒ taá¹ƒ pana sattÄ• haá¹ƒ, vaá¹-á¹-ateva nirÄ• misaá¹ƒ ||

<2680> á¹• 21 sace Ä• misasaá¹ƒsaá¹-á¹-haá¹ƒ, pakkaá¹ƒ taá¹ƒ paribhuÃ±jati.

antovutthaÃ±ca bhiyyopi, sÄ• mapakkaÃ±ca bhuÃ±jati ||

<2681> á¹• 21 yÄ• vakÄ• likamÄ• hÄ• ro, pÄ• nakaá¹ƒ yÄ• makÄ• likaá¹ƒ.

sattÄ• hakÄ• likaá¹ƒ nÄ• ma, sappiÄ• dikapaÃ±cakaá¹ƒ ||

<2682> á¹• 21 sesaá¹ƒ pana haliddÄ• di, bhesajjaá¹ƒ yÄ• vajÄ«vikaá¹ƒ.

catudhÄ• kÄ• likÄ• vuttÄ• , udakaá¹ƒ hotyakÄ• likaá¹ƒ ||

<2683> á¹• 21 paá¹-iggahavaseneva, kÄ• lÄ• tÄ«tÄ• tikÄ• likÄ• .

honti dosakarÄ• bhuttÄ• , abhuttaá¹ƒ tatiyampi ca ||

<2684> á¹• 21 ambaá¹ƒ \Be 258/ jambu ca cocaÃ±ca, mocaÃ±ca madhu muddikÄ• .

sÄ• lu phÄ• rusakaÃ±cÄ• ti, pÄ• nakaá¹ƒ aá¹-á¹-hadhÄ• mataá¹ƒ ||

<2685> á¹• 21 pÄ• nakatthamanuÃ±Ã±Ä• taá¹ƒ, phalaá¹ƒ pakkaÃ±ca Ä• makaá¹ƒ.

pÄ• nahetu paá¹-ikkhitto, savatthukapaá¹-iggaho ||

<2686> á¹• 21 ambapakkaá¹ƒ sukoá¹-á¹-etvÄ• , madditvÄ• udake pana.

pacchÄ• parissavaá¹ƒ katvÄ• , pÄ• tuá¹ƒ vaá¹-á¹-ati pÄ• nakaá¹ƒ ||

<2687> á¹• 21 vaá¹-á¹-atÄ• diccapÄ• kaá¹ƒ \Ne 228/ tu, aggipakkaá¹ƒ na vaá¹-á¹-ati.

eseva ca nayo sesa-pÄ• nakesupi dÄ«pito ||

<2688> á¹• 21 pupphapattaphalucchÅ«naá¹ƒ, cattÄ• ro panime rasÄ• .

anuÃ±Ã±Ä• tÄ• imÄ• naá¹-á¹-ha, pÄ• nÄ• ni anujÄ• natÄ• ||

<2689> á¹• 21 sabbo puppharaso vutto, madhukassa rasaá¹ƒ vinÄ• .

sabbo pattaraso vutto, pakkaá¸• Ä• karasaá¹ƒ vinÄ• ||

<2690> á¹• 21 sattannaá¹ƒ sÄ• nulomÄ• naá¹ƒ, dhaÃ±Ã±Ä• naá¹ƒ phalajaá¹ƒ rasaá¹ƒ.

á¹-hapetvÄ• numato sabbo, vikÄ• le phalajo raso ||

<2691> á¹• 21 yÄ• vakÄ• likapattÄ• na-mapi sÄ«tudake kato.

madditvÄ• diccapÄ• kopi, vikÄ• le pana vaá¹-á¹-ati ||

<2692> á¹• 21 tÄ• laÃ±ca nÄ• á¸·ikeraÃ±ca, panasaá¹ƒ labujampi ca.

tipusÄ• lÄ• bukumbhaá¹‡á¸• aá¹ƒ, tathÄ• pussaphalampi ca ||

<2693> á¹• 21 evameá¸·Ä• lukaÃ±cÄ• ti, navetÄ• ni phalÄ• ni hi.

aparaá¹‡á¹‡aÃ±ca sabbampi, sattadhaÃ±Ã±Ä• nulomikaá¹ƒ ||

<2694> á¹• 21 badaraá¹ƒ timbarÅ« selu, kosambaá¹ƒ karamaddakaá¹ƒ.

mÄ• tuluá¹…gakapitthaÃ±ca, vettaá¹ƒ ciÃ±caphalampi ca ||

<2695> á¹• 21 phalÄ• naá¹ƒ evamÄ• dÄ«naá¹ƒ, khuddakÄ• naá¹ƒ raso pana.

aá¹-á¹-hapÄ• nÄ• nulomattÄ• , niddiá¹-á¹-ho anulomike ||

<2696> á¹• 21 sÄ• nulomassa \Be 259/ dhaÃ±Ã±assa, á¹-hapetvÄ• phalajaá¹ƒ rasaá¹ƒ.

aÃ±Ã±o phalaraso natthi, ayÄ• makÄ• liko idha ||

bhesajjakkhandhakakathÄ• .

kathinakkhandhakakathÄ•

<2697> á¹• 21 bhikkhÅ«naá¹ƒ vuá¹-á¹-havassÄ• naá¹ƒ, kathinatthÄ• ramabravi.

paÃ±cannaá¹ƒ Ä• nisaá¹ƒsÄ• naá¹ƒ, kÄ• raá¹‡Ä• munipuá¹…gavo ||

<2698> á¹• 21 na \Ne 229/ ullikhitamattÄ• di-catuvÄ«sativajjitaá¹ƒ.

cÄ«varaá¹ƒ bhikkhunÄ• dÄ• ya, uddharitvÄ• purÄ• á¹‡akaá¹ƒ ||

<2699> á¹• 21 navaá¹ƒ adhiá¹-á¹-hahitvÄ• va, vattabbaá¹ƒ vacasÄ• puna.

``iminÄ• ntaravÄ• sena, kathinaá¹ƒ attharÄ• miâ€™â€™ ti ||

<2700> á¹• 21 vutte tikkhattumiccevaá¹ƒ, kathinaá¹ƒ hoti atthataá¹ƒ.

saá¹…ghaá¹ƒ panupasaá¹…kamma, Ä• dÄ• ya kathinaá¹ƒ iti ||

<2701> á¹• 21 ``atthataá¹ƒ kathinaá¹ƒ bhante, saá¹…ghassa anumodatha.

dhammiko kathinatthÄ• roâ€™â€™, vattabbaá¹ƒ tena bhikkhunÄ• ||

<2702> á¹• 21 ``suatthataá¹ƒ tayÄ• bhante, saá¹…ghassa kathinaá¹ƒ puna.

dhammiko kathinatthÄ• ro, anumodÄ• miâ€™â€™ tÄ«raye ||

<2703> á¹• 21 kathinassa ca kiá¹ƒ mÅ«laá¹ƒ, kiá¹ƒ vatthu kÄ• ca bhÅ«miyo.

katidhammavido bhikkhu, kathinatthÄ• ramarahati ||

<2704> á¹• 21 mÅ«lamekaá¹ƒ, siyÄ• vatthu, tividhaá¹ƒ, bhÅ«miyo cha ca.

aá¹-á¹-hadhammavido bhikkhu, kathinatthÄ• ramarahati ||

<2705> á¹• 21 saá¹…gho mÅ«lanti niddiá¹-á¹-haá¹ƒ, vatthu hoti ticÄ«varaá¹ƒ.

khomÄ• dÄ«ni cha vuttÄ• ni, cÄ«varÄ• ni cha bhÅ«miyo ||

<2706> á¹• 21 pubbapaccuddharÄ• dhiá¹-á¹-hÄ• -natthÄ• ro \Be 260/ mÄ• tikÄ• pi ca.

palibodho ca uddhÄ• ro, Ä• nisaá¹ƒsÄ• panaá¹-á¹-hime ||

<2707> á¹• 21 dhovanaÃ±ca vicÄ• ro ca, chedanaá¹ƒ bandhanampi ca.

sibbanaá¹ƒ rajanaá¹ƒ kappaá¹ƒ, __ ``pubbakiccaâ€™â€™ _nti vuccati ||

<2708> á¹• 21 saá¹…ghÄ• á¹-i uttarÄ• saá¹…go, atho antaravÄ• sako.

paccuddhÄ• ro adhiá¹-á¹-hÄ• naá¹ƒ, atthÄ• ropesameva tu ||

<2709> á¹• 21 pakkamanaÃ±ca niá¹-á¹-hÄ• naá¹ƒ, sanniá¹-á¹-hÄ• naÃ±ca nÄ• sanaá¹ƒ.

savanÄ• sÄ• ca sÄ«mÄ• ca, sahubbhÄ• roti aá¹-á¹-himÄ• ||

<2710> á¹• 21 katacÄ«varamÄ• dÄ• ya, Ä• vÄ• se nirapekkhako.

atikkantÄ• ya sÄ«mÄ• ya, hoti __pakkamanantikÄ• _ ||

<2711> á¹• 21 Ä• nisaá¹ƒsamathÄ• dÄ• ya, vihÄ• re anapekkhako.

gantvÄ• pana vihÄ• raá¹ƒ so, aÃ±Ã±aá¹ƒ sukhavihÄ• rikaá¹ƒ ||

<2712> á¹• 21 tattha \Ne 230/ taá¹ƒ viharantova, karoti yadi cÄ«varaá¹ƒ.

niá¹-á¹-hite cÄ«vare tasmiá¹ƒ, __niá¹-á¹-hÄ• nantÄ• _ti vuccati ||

<2713> á¹• 21 ``cÄ«varaá¹ƒ na karissÄ• mi, na paccessaá¹ƒ tamassamaá¹ƒâ€™â€™.

evaá¹ƒ tu dhuranikkhepe, __sanniá¹-á¹-hÄ• nantikÄ• _ matÄ• ||

<2714> á¹• 21 kathinacchÄ• danaá¹ƒ laddhÄ• , ``na paccessaâ€™â€™ nti ce gato.

karontasseva naá¹-á¹-haá¹ƒ vÄ• , daá¸• á¸• haá¹ƒ vÄ• __nÄ• sanantikÄ• _ ||

<2715> á¹• 21 laddhÄ• nisaá¹ƒso sÄ• pekkho, bahisÄ«maá¹ƒ gato pana.

suá¹‡Ä• ti cantarubbhÄ• raá¹ƒ, sÄ• hoti __savanantikÄ• _ ||

<2716> á¹• 21 cÄ«varÄ• sÄ• ya pakkanto, bahisÄ«maá¹ƒ gato pana.

``dassÄ• mi cÄ«varaá¹ƒ tuyhaá¹ƒâ€™â€™, vutto savati kenaci ||

<2717> á¹• 21 puna vutte ``na sakkomi, dÄ• tunti tava cÄ«varaá¹ƒâ€™â€™.

Ä• sÄ• ya chinnamattÄ• ya, __Ä• sÄ• vacchedikÄ• _ matÄ• ||

<2718> á¹• 21 vassaá¹ƒvuá¹-á¹-havihÄ• ramhÄ• \Be 261/, vihÄ• raÃ±Ã±aá¹ƒ gato siyÄ• .

Ä• gacchaá¹ƒ antarÄ• magge, taduddhÄ• ramatikkame ||

<2719> á¹• 21 tassa so kathinuddhÄ• ro, __sÄ«mÄ• tikkantiko_ mato.

kathinÄ• nisaá¹ƒsamÄ• dÄ• ya, sÄ• pekkhova sace gato ||

<2720> á¹• 21 sambhuá¹‡Ä• ti punÄ• gantvÄ• , kathinuddhÄ• rameva ce.

tassa so kathinuddhÄ• ro, __ ``sahubbhÄ• roâ€™â€™ _ti vuccati ||

<2721> á¹• 21 pakkamanaÃ±ca niá¹-á¹-hÄ• naá¹ƒ, sanniá¹-á¹-hÄ• naÃ±ca sÄ«mato.

cattÄ• ro puggalÄ• dhÄ«nÄ• , saá¹…ghÄ• dhÄ«nantarubbharo ||

<2722> á¹• 21 nÄ• sanaá¹ƒ savanaÃ±ceva, Ä• sÄ• vacchedikÄ• pi ca.

tayopi kathinubbhÄ• rÄ• , na tu saá¹…ghÄ• , na bhikkhuto ||

<2723> á¹• 21 Ä• vÄ• sapalibodho ca, palibodho ca cÄ«vare.

palibodhÄ• duve vuttÄ• , yuttamuttatthavÄ• dinÄ• ||

<2724> á¹• 21 aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ vÄ• , antarubbhÄ• ratopi vÄ• .

ubbhÄ• rÄ• pi duve vuttÄ• , kathinassa mahesinÄ• ||

<2725> á¹• 21 anÄ• mantÄ• samÄ• dÄ• naá¹ƒ, gaá¹‡ato yÄ• vadatthikaá¹ƒ.

tattha yo cÄ«varuppÄ• do, Ä• nisaá¹ƒsÄ• ca paÃ±cime ||

kathinakkhandhakakathÄ• .

cÄ«varakkhandhakakathÄ•

<2726> á¹• 21 cÄ«varassa \Ne 231/ panuppÄ• dÄ• , aá¹-á¹-ha cÄ«varamÄ• tikÄ• .

sÄ«mÄ• ya deti, katikÄ• , bhikkhÄ• paÃ±Ã±attiyÄ• , tathÄ• ||

<2727> á¹• 21 saá¹…ghassa, ubhatosaá¹…ghe, vassaá¹ƒvuá¹-á¹-hassa deti ca,.

Ä• dissa, puggalassÄ• ti, aá¹-á¹-himÄ• pana mÄ• tikÄ• ||

<2728> á¹• 21 tattha \Be 262/ __sÄ«mÄ• ya detÄ«_ti, antosÄ«maá¹ƒ gatehi tu.

bhikkhÅ«hi bhÄ• jetabbanti, vaá¹‡á¹‡itaá¹ƒ varavaá¹‡á¹‡inÄ• ||

<2729> á¹• 21 __katikÄ• ya ca dinnaá¹ƒ_ ye, vihÄ• rÄ• ekalÄ• bhakÄ• .

ettha dinnaÃ±ca sabbehi, bhÄ• jetabbanti vuccati ||

<2730> á¹• 21 saá¹…ghassa dhuvakÄ• rÄ• hi, yattha karÄ«yanti tattha ca.

__bhikkhÄ• paÃ±Ã±attiyÄ• dinnaá¹ƒ, _ dinnaá¹ƒ vuttaá¹ƒ mahesinÄ• ||

<2731> á¹• 21 __saá¹…ghassa_ pana yaá¹ƒ dinnaá¹ƒ, ujubhÅ«tena cetasÄ• .

taÃ±hi sammukhibhÅ«tena, bhÄ• jetabbanti vuccati ||

<2732> á¹• 21 __ubhatosaá¹…gha_ muddissa, deti saddhÄ• ya cÄ«varaá¹ƒ.

thokÄ• vÄ• bahu vÄ• bhikkhÅ«, samabhÄ• gova vaá¹-á¹-ati ||

<2733> á¹• 21 __vassaá¹ƒvuá¹-á¹-hassa saá¹…ghassa, _ cÄ«varaá¹ƒ deti yaá¹ƒ pana.

taá¹ƒ tasmiá¹ƒ vuá¹-á¹-havassena, bhÄ• jetabbanti vaá¹‡á¹‡itaá¹ƒ ||

<2734> á¹• 21 yÄ• guyÄ• pana bhatte vÄ• , __detiÄ• dissa_ ce pana.

cÄ«varaá¹ƒ tattha tattheva, yojetabbaá¹ƒ vijÄ• natÄ• ||

<2735> á¹• 21 puggalaá¹ƒ pana uddissa, cÄ«varaá¹ƒ yaá¹ƒ tu dÄ«yati.

__puggalodissakaá¹ƒ_ nÄ• ma, dÄ• naá¹ƒ taá¹ƒ tu pavuccati ||

<2736> á¹• 21 sahadhammikesu yo koci, paÃ±casvapi ``mamaccaye.

ayaá¹ƒ mayhaá¹ƒ parikkhÄ• ro, mÄ• tuyÄ• pitunopi vÄ• ||

<2737> á¹• 21 upajjhÄ• yassa vÄ• hotuâ€™â€™, vadaticcevameva ce.

na hoti pana taá¹ƒ tesaá¹ƒ, saá¹…ghasseva ca santakaá¹ƒ ||

<2738> á¹• 21 paÃ±cannaá¹ƒ \Ne 232/ accaye dÄ• naá¹ƒ, na ca rÅ«hati kiÃ±cipi.

saá¹…ghasseva ca taá¹ƒ hoti, gihÄ«naá¹ƒ pana rÅ«hati ||

<2739> á¹• 21 bhikkhu vÄ• sÄ• maá¹‡ero vÄ• , kÄ• laá¹ƒ bhikkhunupassaye.

karotyassa parikkhÄ• rÄ• , bhikkhÅ«naá¹ƒyeva santakÄ• ||

<2740> á¹• 21 bhikkhunÄ« \Be 263/ sÄ• maá¹‡erÄ« vÄ• , vihÄ• rasmiá¹ƒ sace matÄ• .

honti tassÄ• parikkhÄ• rÄ• , bhikkhunÄ«naá¹ƒ tu santakÄ• ||

<2741> á¹• 21 ``dehi netvÄ• sukassÄ• â€™â€™ ti, dinnaá¹ƒ taá¹ƒ purimassa tu.

``idaá¹ƒ dammÄ«â€™â€™ ti dinnaá¹ƒ taá¹ƒ, pacchimasseva santakaá¹ƒ ||

<2742> á¹• 21 evaá¹ƒ dinnavidhiá¹ƒ Ã±atvÄ• , matassa vÄ• matassa vÄ• .

vissÄ• saá¹ƒ vÄ• pi gaá¹‡heyya, gaá¹‡he matakacÄ«varaá¹ƒ ||

<2743> á¹• 21 mÅ«lapattaphalakkhandha-tacapupphappabhedato.

chabbidhaá¹ƒ rajanaá¹ƒ vuttaá¹ƒ, vantadosena tÄ• dinÄ• ||

<2744> á¹• 21 mÅ«le haliddiá¹ƒ, khandhesu, maÃ±jeá¹-á¹-haá¹ƒ tuá¹…gahÄ• rakaá¹ƒ.

pattesu alliyÄ• pattaá¹ƒ, tathÄ• pattaÃ±ca nÄ«liyÄ• ||

<2745> á¹• 21 kusumbhaá¹ƒ kiá¹ƒsukaá¹ƒ pupphe, tace loddaÃ±ca kaá¹‡á¸• ulaá¹ƒ.

á¹-hapetvÄ• rajanaá¹ƒ sabbaá¹ƒ, phalaá¹ƒ sabbampi vaá¹-á¹-ati ||

<2746> á¹• 21 kiliá¹-á¹-hasÄ• á¹-akaá¹ƒ vÄ• pi, dubbaá¹‡á¹‡aá¹ƒ vÄ• pi cÄ«varaá¹ƒ.

alliyÄ• pana pattena, dhovituá¹ƒ pana vaá¹-á¹-ati ||

<2747> á¹• 21 cÄ«varÄ• naá¹ƒ kathÄ• sesÄ• , paá¹-hame kathine pana.

tattha vuttanayeneva, veditabbÄ• vibhÄ• vinÄ• ||

cÄ«varakkhandhakakathÄ• .

mahÄ• vaggo niá¹-á¹-hito.

cÅ«á¸·avaggo

pÄ• rivÄ• sikakkhandhakakathÄ•

<2748> á¹• 21 tajjanÄ«yaá¹ƒ \Be 264/ \Ne 233/ niyassaÃ±ca, pabbÄ• jaá¹ƒ paá¹-isÄ• raá¹‡

tividhukkhepanaÃ±cÄ• ti, satta kammÄ• ni dÄ«paye ||

<2749> á¹• 21 tecattÄ• lÄ«sa vattÄ• ni, __khandhake_ kammasaÃ±Ã±ite.

navÄ• dhikÄ• ni tiá¹ƒseva, __khandhake_ tadanantare ||

<2750> á¹• 21 evaá¹ƒ sabbÄ• ni vattÄ• ni, dvÄ• sÄ«teva mahesinÄ• .

honti khandhakavattÄ• ni, gahitÄ• gahaá¹‡ena tu ||

<2751> á¹• 21 pÄ• rivÄ• saÃ±ca vattaÃ±ca, samÄ• dinnassa bhikkhuno.

ratticchedo kathaá¹ƒ vutto, vattabhedo kathaá¹ƒ bhave?

<2752> á¹• 21 sahavÄ• so vinÄ• vÄ• so, anÄ• rocanameva ca.

pÄ• rivÄ• sikabhikkhussa, ratticchedo ca dukkaá¹-aá¹ƒ ||

<2753> á¹• 21 ekacchanne panÄ• vÄ• se, pakatattena bhikkhunÄ• .

nivÄ• so dakapÄ• tena, ukkhittassa nivÄ• rito ||

<2754> á¹• 21 pÄ• rivÄ• sikabhikkhussa, antoyeva na labbhati.

iccevaá¹ƒ pana niddiá¹-á¹-haá¹ƒ, __mahÄ• paccariyaá¹ƒ_ pana ||

<2755> á¹• 21 ``avisesena niddiá¹-á¹-haá¹ƒ, mahÄ• aá¹-á¹-hakathÄ• disu.

ubhinnaá¹ƒ dakapÄ• tena, nivÄ• so vÄ• ritoâ€™â€™ ti hi ||

<2756> á¹• 21 abhikkhuke panÄ• vÄ• se, anÄ• vÄ• sepi katthaci.

vippavÄ• saá¹ƒ vasantassa, ratticchedo ca dukkaá¹-aá¹ƒ ||

<2757> á¹• 21 pÄ• rivÄ• sikabhikkhussa, bhikkhuá¹ƒ disvÄ• na taá¹…khaá¹‡e.

nÄ• rocentassa cetassa, ratticchedo ca dukkaá¹-aá¹ƒ ||

<2758> á¹• 21 paÃ±ceva \Be 265/ ca yathÄ• vuá¸• á¸• haá¹ƒ, labhate pÄ• rivÄ• siko.

kÄ• tuá¹ƒ tattheva ca á¹-hatvÄ• , uposathapavÄ• raá¹‡aá¹ƒ ||

<2759> á¹• 21 vassasÄ• á¹-iá¹ƒ \Ne 234/ yathÄ• vuá¸• á¸• haá¹ƒ, denti ce saá¹…ghadÄ• ya

oá¹‡ojanaá¹ƒ tathÄ• bhattaá¹ƒ, labhate paÃ±cime pana ||

pÄ• rivÄ• sikakkhandhakakathÄ• .

samathakkhandhakakathÄ•

<2760> á¹• 21 vivÄ• dÄ• dhÄ• ratÄ• cÄ• nu-vÄ• dÄ• dhikaraá¹‡ampi ca.

Ä• pattÄ• dhÄ• ratÄ• ceva, kiccÄ• dhikaraá¹‡ampi ca ||

<2761> á¹• 21 etÄ• ni pana cattÄ• ri, vuttÄ• ni ca mahesinÄ• .

bhedakÄ• rakavatthÅ«ni, __vivÄ• do_ tattha nissito ||

<2762> á¹• 21 vipattiyo catassova, __anuvÄ• do_ upÄ• gato.

__Ä• pattÄ• dhÄ• ratÄ• _ nÄ• ma, satta Ä• pattiyo matÄ• ||

<2763> á¹• 21 saá¹…ghakiccÄ• ni nissÄ• ya, __kiccÄ• dhikaraá¹‡aá¹ƒ_ siyÄ• .

etesaá¹ƒ tu catunnampi, samattÄ• samathÄ• matÄ• ||

<2764> á¹• 21 sammukhÄ• sati cÄ• mÅ«á¸·ho, paá¹-iÃ±Ã±Ä• vinayopi ca.

tassapÄ• piyasÄ« ceva, tathÄ• yebhuyyasÄ«pi ca ||

<2765> á¹• 21 tiá¹‡avatthÄ• rako ceva, sattamo vinayo mato.

sattime samathÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

<2766> á¹• 21 vivÄ• do sammati dvÄ«hi, anuvÄ• do catÅ«hi ca.

Ä• patti pana tÄ«heva, kiccamekena sammati ||

<2767> á¹• 21 chaá¹-á¹-hena paá¹-hamenÄ• pi, vivÄ• do ettha sammati.

sammukhÄ• vinayÄ• dÄ«hi, anupubbena tÄ«hipi ||

<2768> á¹• 21 tatheva \Be 266/ paÃ±camenÄ• pi, anuvÄ• do hi sammati.

sammukhena paá¹-iÃ±Ã±Ä• ya, tiá¹‡avatthÄ• rakena ca ||

<2769> á¹• 21 Ä• pattÅ«pasamaá¹ƒ yÄ• ti, tÄ«heva samathehi sÄ• .

sammukhÄ• vinayeneva, kiccamekena sammati ||

<2770> á¹• 21 yebhuyyasikakamme \Ne 235/ tu, salÄ• kaá¹ƒ gÄ• haye budho.

gÅ«á¸·hena vivaá¹-enÄ• pi, kaá¹‡á¹‡ajappena vÄ• pana ||

<2771> á¹• 21 alajjussade gÅ«á¸·hena, vivaá¹-eneva lajjisu.

bÄ• lesu kaá¹‡á¹‡ajappena, salÄ• kaá¹ƒ gÄ• haye budho ||

<2772> á¹• 21 lajjÄ« alajjÄ« bÄ• loti, kena sakkÄ• vijÄ• nituá¹ƒ?

sakena kammunÄ• yeva, tena sakkÄ• vijÄ• nituá¹ƒ ||

<2773> á¹• 21 Ä• pajjati ca saÃ±cicca, Ä• pattiá¹ƒ parigÅ«hati.

chandÄ• diagatiá¹ƒ yÄ• ti, __alajjÄ«_ ediso siyÄ• ||

<2774> á¹• 21 nÄ• pajjati ca saÃ±cicca, Ä• pattiá¹ƒ na ca gÅ«hati.

na gacchatigatiÃ±cÄ• pi, ediso __lajji_ puggalo ||

<2775> á¹• 21 duccintito ca dubbhÄ• sÄ«, tathÄ• dukkaá¹-akÄ• riko.

ediso pana __ ``bÄ• loâ€™â€™ _ti, lakkhaá¹‡eneva Ã±Ä• yati ||

<2776> á¹• 21 tidhÄ• salÄ• kagÄ• hena, bahukÄ• dhammavÄ• dino.

yebhuyyasikakammena, kattabbanti jinobravi ||

<2777> á¹• 21 alajjÄ« sÄ• nuvÄ• do ca, asucÄ« kammato ca yo.

tassapÄ• piyasÄ«kamma-yoggo so hoti puggalo ||

<2778> á¹• 21 bhaá¹‡á¸• ane kalahe jÄ• te, vivÄ• dasmiá¹ƒ anappake.

bahuassÄ• maá¹‡e ciá¹‡á¹‡e, anaggepi ca bhassake ||

<2779> á¹• 21 mÅ«lamÅ«laá¹ƒ gavesantaá¹ƒ, hoti vÄ• á¸·aÃ±ca kakkhaá¸·aá¹ƒ.

tiá¹‡avatthÄ• rakeneva, kÄ• tabbanti pakÄ• sitaá¹ƒ ||

<2780> á¹• 21 yathÄ• \Be 267/ ca tiá¹‡apaá¹‡á¹‡ena, channaá¹ƒ gÅ«thaÃ±ca muttakaá¹ƒ.

na ca vÄ• yati duggandhaá¹ƒ, vÅ«pasammati taá¹…khaá¹‡e ||

<2781> á¹• 21 á¹-hapetvÄ• thullavajjaÃ±ca, gihÄ«hi paá¹-isaá¹ƒyutaá¹ƒ.

diá¹-á¹-hÄ• vikammikaÃ±ceva, yo ca tattha na hoti taá¹ƒ ||

<2782> á¹• 21 sesÄ• yÄ• pattiyÄ• yÄ• va, upasampadamÄ• á¸·ato.

suddho hoti nirÄ• patti, tiá¹‡avatthÄ• rake tathÄ• ||

samathakkhandhakakathÄ• .

khuddakavatthukkhandhakakathÄ•

<2783> á¹• 21 rukkhe \Ne 236/ vÄ• pana kuá¹-á¹-evÄ• , aá¹-á¹-Ä• ne thambhakesu vÄ• .

nhÄ• yamÄ• no sakaá¹ƒ kÄ• yaá¹ƒ, ugghaá¹ƒseyyassa dukkaá¹-aá¹ƒ ||

<2784> á¹• 21 kÄ• yaá¹ƒ gandhabbahatthena, kuruvindakasuttiyÄ• .

mallakena na ghaá¹ƒseyya, nÄ• Ã±Ã±amaÃ±Ã±aÃ±ca kÄ• yato ||

<2785> á¹• 21 akataá¹ƒ mallakaá¹ƒ nÄ• ma, gilÄ• nasseva vaá¹-á¹-ati.

kataá¹ƒ taá¹ƒ mallakaá¹ƒ nÄ• ma, sabbesampi na vaá¹-á¹-ati ||

<2786> á¹• 21 kapÄ• liá¹-á¹-hakakhaá¹‡á¸• Ä• ni, sabbassa puthupÄ• á¹‡ikaá¹ƒ.

gilÄ• nassÄ• gilÄ• nassa, vatthavaá¹-á¹-i ca vaá¹-á¹-ati ||

<2787> á¹• 21 vuttÄ• pheá¹‡akapÄ• sÄ• á¹‡a-kathalÄ• pÄ• daghaá¹ƒsane.

vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• , katakaá¹ƒ na ca vaá¹-á¹-ati ||

<2788> á¹• 21 yaá¹ƒ kiÃ±cipi alaá¹…kÄ• raá¹ƒ, dhÄ• rentassapi dukkaá¹-aá¹ƒ.

hoti antamaso tÄ• la-paá¹‡á¹‡amattampi bhikkhuno ||

<2789> á¹• 21 osaá¹‡heyya sake kese, yo hatthaphaá¹‡akena vÄ• .

phaá¹‡akenapi kocchena, dukkaá¹-aá¹ƒ tassa niddise ||

<2790> á¹• 21 sitthatelodatelehi \Be 268/, maá¹‡á¸• anatthaá¹ƒ na vaá¹-á¹-ati.

anulomanipÄ• tatthaá¹ƒ, uddhaá¹ƒlomena bhikkhunÄ• ||

<2791> á¹• 21 hatthaá¹ƒ telena temetvÄ• , puÃ±chitabbÄ• siroruhÄ• .

vaá¹-á¹-atuá¹‡hÄ• bhitattassa, allahatthena puÃ±chituá¹ƒ ||

<2792> á¹• 21 Ä• dÄ• se udapatte vÄ• , yattha katthaci attano.

mukhabimbaá¹ƒ vinÄ• hetuá¹ƒ, olokentassa dukkaá¹-aá¹ƒ ||

<2793> á¹• 21 ``saÃ±chaviá¹ƒ tu mukhaá¹ƒ, noâ€™â€™ ti, daá¹-á¹-humÄ• bÄ• dhapaccay

``jiá¹‡á¹‡o noâ€™â€™ tÄ• yusaá¹…khÄ• ra-jÄ• nanatthaÃ±ca vaá¹-á¹-ati ||

<2794> á¹• 21 naccaá¹ƒ vÄ• pana gÄ«taá¹ƒ vÄ• , vÄ• ditaá¹ƒ vÄ• pi bhikkhuno.

daá¹-á¹-huá¹ƒ vÄ• pana sotuá¹ƒ vÄ• , gacchato hoti dukkaá¹-aá¹ƒ ||

<2795> á¹• 21 daá¹-á¹-humantamaso mora-naccampi ca na vaá¹-á¹-ati.

sotumantamaso danta-gÄ«tampi ca na vaá¹-á¹-ati ||

<2796> á¹• 21 naccantassa \Ne 237/ sayaá¹ƒ vÄ• pi, naccÄ• pentassa dukkaá¹-aá¹ƒ.

anÄ• pattantarÄ• rÄ• me, á¹-hatvÄ• suá¹‡Ä• ti passati ||

<2797> á¹• 21 ``passissÄ• mÄ«â€™â€™ ti naccaá¹ƒ vÄ• , gÄ«taá¹ƒ vÄ• pana vÄ• ditaá¹ƒ

vihÄ• rato vihÄ• raá¹ƒ vÄ• , gacchato hoti dukkaá¹-aá¹ƒ ||

<2798> á¹• 21 Ä• pattantovihÄ• repi, uá¹-á¹-hahitvÄ• na gacchato.

á¹-hatvÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• , passatopi ca vÄ«thiyaá¹ƒ ||

<2799> á¹• 21 kesÄ• dÄ«ghÄ• na dhÄ• reyyÄ• , yo dhÄ• reyyassa dukkaá¹-aá¹ƒ.

dvaá¹…gulaá¹ƒ vÄ• dumÄ• saá¹ƒ vÄ• , tato uddhaá¹ƒ na vaá¹-á¹-ati ||

<2800> á¹• 21 nakhe nÄ• sikalomÄ• ni, dÄ«ghÄ• ni na tu dhÄ• raye.

na ca vÄ«satimaá¹-á¹-haá¹ƒ vÄ• , kÄ• tuá¹ƒ vaá¹-á¹-ati bhikkhuno ||

<2801> á¹• 21 kappÄ• peyya visuá¹ƒ massuá¹ƒ, dÄ• á¹-hikaá¹ƒ vÄ• á¹-hapeyya yo.

saá¹ƒharÄ• peyya vÄ• lomaá¹ƒ, sambÄ• dhe tassa dukkaá¹-aá¹ƒ ||

<2802> á¹• 21 chindato \Be 269/ dukkaá¹-aá¹ƒ vuttaá¹ƒ, kese kattarikÄ• ya vÄ• .

agilÄ• nassa aÃ±Ã±ena, chindÄ• pentassa vÄ• tathÄ• ||

<2803> á¹• 21 chindato attano aá¹…ga-jÄ• taá¹ƒ thullaccayaá¹ƒ siyÄ• .

sesaá¹…gachedane atta-vadhe Ä• patti dukkaá¹-aá¹ƒ ||

<2804> á¹• 21 ahikÄ«á¹-Ä• didaá¹-á¹-hassa, tÄ• disÄ• bÄ• dhapaccayÄ• .

na doso chindato aá¹…gaá¹ƒ, mocentassa ca lohitaá¹ƒ ||

<2805> á¹• 21 aparissÄ• vano maggaá¹ƒ, sace gacchati dukkaá¹-aá¹ƒ.

yÄ• camÄ• nassa vÄ• magge, tathevÄ• dadatopi taá¹ƒ ||

<2806> á¹• 21 na bhuÃ±je na pive naggo, na khÄ• de na ca sÄ• yaye.

na dade na ca gaá¹‡heyya, na gaccheyyapi aÃ±jasaá¹ƒ ||

<2807> á¹• 21 vanditabbaá¹ƒ na naggena, vandÄ• petabbameva vÄ• .

parikammaá¹ƒ na kÄ• tabbaá¹ƒ, na naggena ca kÄ• raye ||

<2808> á¹• 21 parikamme paá¹-icchÄ• dÄ«, tisso jantÄ• gharÄ• dikÄ• .

vuttÄ• , vatthapaá¹-icchÄ• dÄ«, sabbattha pana vaá¹-á¹-ati ||

<2809> á¹• 21 yattha katthaci peá¸·Ä• yaá¹ƒ, bhuÃ±jituá¹ƒ na ca vaá¹-á¹-ati.

ekato bhuÃ±jato hoti, dukkaá¹-aá¹ƒ ekabhÄ• jane ||

<2810> á¹• 21 ekapÄ• vuraá¹‡Ä• \Ne 238/ eka-ttharaá¹‡Ä• vÄ• nipajjare.

ekamaÃ±cepi vÄ• tesaá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2811> á¹• 21 na nisÄ«deyya saá¹…ghÄ• á¹-i-pallatthikamupÄ• gato.

kiÃ±ci kÄ«á¸·aá¹ƒ na kÄ«á¸·eyya, palitaá¹ƒ na ca gÄ• haye ||

<2812> á¹• 21 bhamukÄ• ya nalÄ• á¹-e vÄ• , dÄ• á¹-hikÄ• yapi uggataá¹ƒ.

tÄ• disaá¹ƒ palitaá¹ƒ caÃ±Ã±aá¹ƒ, gÄ• hÄ• petumpi vaá¹-á¹-ati ||

<2813> á¹• 21 agilÄ• no sace bhikkhu, chattaá¹ƒ dhÄ• reyya dukkaá¹-aá¹ƒ.

attano cÄ«varÄ• dÄ«naá¹ƒ, guttatthaá¹ƒ pana vaá¹-á¹-ati ||

<2814> á¹• 21 hatthisoá¹‡á¸• aá¹ƒ \Be 270/ catukkaá¹‡á¹‡aá¹ƒ, vasanaá¹ƒ macchavÄ• á¸·a

velliyaá¹ƒ tÄ• lavaá¹‡á¹-aÃ±ca, nivÄ• sentassa dukkaá¹-aá¹ƒ ||

<2815> á¹• 21 gahipÄ• rupanaá¹ƒ vÄ• pi, pÄ• rupantassa dukkaá¹-aá¹ƒ.

nivÄ• sane pÄ• rupane, parimaá¹‡á¸• alatÄ• matÄ• ||

<2816> á¹• 21 lokÄ• yataá¹ƒ na vÄ• ceyya, na ca taá¹ƒ pariyÄ• puá¹‡e.

na tiracchÄ• navijjÄ• vÄ• , vÄ• cetabbÄ• va bhikkhunÄ• ||

<2817> á¹• 21 na ca vaá¹-á¹-ati dhÄ• retuá¹ƒ, sabbÄ• cÄ• maribÄ«janÄ«.

na cÄ• limpeyya dÄ• yaá¹ƒ vÄ• , na ca laÃ±je mukhampi ca ||

<2818> á¹• 21 na vahe ubhatokÄ• jaá¹ƒ, vaá¹-á¹-atantarakÄ• jakaá¹ƒ.

sÄ«sakkhandhakaá¹-olamba-bhÄ• re doso na vijjati ||

<2819> á¹• 21 aá¹-á¹-haá¹…gulÄ• dikaá¹ƒ bhikkhu, pacchimaá¹ƒ caturaá¹…gulÄ• .

khÄ• dato dantakaá¹-á¹-haÃ±ca, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2820> á¹• 21 rukkhaá¹ƒ nevÄ• bhirÅ«heyya, kicce satipi porisaá¹ƒ.

Ä• padÄ• su yathÄ• kÄ• maá¹ƒ, vaá¹-á¹-atevÄ• bhirÅ«hituá¹ƒ ||

<2821> á¹• 21 lasuá¹‡aá¹ƒ na ca khÄ• deyya, sace nÄ• kallako siyÄ• .

nÄ• ropetabbakaá¹ƒ buddha-vacanaá¹ƒ aÃ±Ã±athÄ• pana ||

<2822> á¹• 21 khipitena ca vattabbaá¹ƒ, ``jÄ«vÄ• â€™â€™ ti, gihinÄ• puna.

``jÄ«vathÄ• â€™â€™ ti ca vuttena, ``ciraá¹ƒ jÄ«vÄ• â€™â€™ ti vaá¹-á¹-ati ||

<2823> á¹• 21 sÄ• maá¹‡eraá¹ƒ gahaá¹-á¹-haá¹ƒ vÄ• , Ä• koá¹-entassa dukkaá¹-aá¹ƒ.

sayane pupphasaá¹ƒkiá¹‡á¹‡e, na vaá¹-á¹-ati nipajjituá¹ƒ ||

<2824> á¹• 21 khurabhaá¹‡á¸• aá¹ƒ \Ne 239/ na gaá¹‡heyya, sace nhÄ• pitapubbako.

na ca dhÄ• raá¹‡iyÄ• uá¹‡hÄ«, sabbÄ• bÄ• hiralomikÄ• ||

<2825> á¹• 21 aá¹…garÄ• gaá¹ƒ karontassa, dukkaá¹-aá¹ƒ samudÄ«ritaá¹ƒ.

akÄ• yabandhanassÄ• pi, gÄ• maá¹ƒ pavisatopi ca ||

<2826> á¹• 21 lohajaá¹ƒ \Be 271/ dÄ• rujaá¹ƒ sabbaá¹ƒ, kappiyaá¹ƒ mattikÄ• mayaá¹ƒ.

vinÄ• satthaÃ±ca pattaÃ±ca, katakaá¹ƒ kumbhakÄ• rikaá¹ƒ ||

khuddakavatthukkhandhakakathÄ• .

senÄ• sanakkhandhakakathÄ•

<2827> á¹• 21 Ä• sandiko atikkanta-pamÄ• á¹‡opi ca vaá¹-á¹-ati.

tathÄ• paÃ±caá¹…gapÄ«á¹-hampi, sattaá¹…gampi ca vaá¹-á¹-ati ||

<2828> á¹• 21 tÅ«lonaddhÄ• ghareyeva, maÃ±capÄ«á¹-hÄ• nisÄ«dituá¹ƒ.

sÄ«sapÄ• dÅ«padhÄ• naÃ±ca, agilÄ• nassa vaá¹-á¹-ati ||

<2829> á¹• 21 santharitvÄ• gilÄ• nassa, upadhÄ• nÄ• ni tattha ca.

paccattharaá¹‡akaá¹ƒ datvÄ• , nipajjantassa vaá¹-á¹-ati ||

<2830> á¹• 21 tiriyaá¹ƒ muá¹-á¹-hiratanaá¹ƒ, hoti bimbohanaá¹ƒ mitaá¹ƒ.

dÄ«ghato ca diyaá¸• á¸• haá¹ƒ vÄ• , dvihatthanti __kurundiyaá¹ƒ_ ||

<2831> á¹• 21 pÅ«ritÄ• coá¸·apaá¹‡á¹‡uá¹‡á¹‡a-tiá¹‡avÄ• kehi paÃ±cahi.

bhisiyo bhÄ• sitÄ• paÃ±ca, tÅ«lÄ• naá¹ƒ gaá¹‡anÄ• vasÄ• ||

<2832> á¹• 21 bhisitÅ«lÄ• ni paÃ±ceva, tathÄ• tÅ«lÄ• ni tÄ«á¹‡ipi.

lomÄ• ni migapakkhÄ«naá¹ƒ, gabbhÄ• bimbohanassime ||

<2833> á¹• 21 manussalomaá¹ƒ lomesu, pupphesu bakulÄ• dikaá¹ƒ.

suddhaá¹ƒ tamÄ• lapattaÃ±ca, paá¹‡á¹‡esu na ca vaá¹-á¹-ati ||

<2834> á¹• 21 uá¹‡á¹‡Ä• dikaá¹ƒ paÃ±cavidhaÃ±ca tÅ«laá¹ƒ.

mahesinÄ• yaá¹ƒ bhisiyaá¹ƒ pavuttaá¹ƒ.

masÅ«rake \Ne 240/ taá¹ƒ pana vaá¹-á¹-atÄ«ti.

__kurundiyaá¹ƒ_ aá¹-á¹-hakathÄ• ya vuttaá¹ƒ ||

<2835> á¹• 21 yadetaá¹ƒ \Be 272/ tividhaá¹ƒ tÅ«laá¹ƒ, bhisiyaá¹ƒ taá¹ƒ akappiyaá¹ƒ.

missaá¹ƒ tamÄ• lapattaá¹ƒ tu, sabbattha pana vaá¹-á¹-ati ||

<2836> á¹• 21 rÅ«paá¹ƒ tu purisitthÄ«naá¹ƒ, tiracchÄ• nagatassa vÄ• .

kÄ• rentassa karoto vÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2837> á¹• 21 jÄ• takaá¹ƒ pana vatthuá¹ƒ vÄ• , kÄ• rÄ• petuá¹ƒ parehi vÄ• .

mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ, sayaá¹ƒ kÄ• tumpi vaá¹-á¹-ati ||

<2838> á¹• 21 samÄ• nÄ• saniko nÄ• ma, dvÄ«hi vassehi yo pana.

vuá¸• á¸• ho vÄ• daharo vÄ• pi, vassenekena vÄ• pana ||

<2839> á¹• 21 samÄ• navasse vattabbaá¹ƒ, kiÃ±ca nÄ• midha vijjati.

sattavassativassehi, paÃ±cavasso nisÄ«dati ||

<2840> á¹• 21 heá¹-á¹-hÄ• dÄ«ghÄ• sanaá¹ƒ tiá¹‡á¹‡aá¹ƒ, yaá¹ƒ pahoti nisÄ«dituá¹ƒ.

ekamaÃ±cepi pÄ«á¹-he vÄ• , dve nisÄ«danti vaá¹-á¹-ati ||

<2841> á¹• 21 ubhatobyaÃ±janaá¹ƒ itthiá¹ƒ, á¹-hapetvÄ• paá¹‡á¸• akaá¹ƒ pana.

dÄ«ghÄ• sane anuÃ±Ã±Ä• taá¹ƒ, sabbehipi nisÄ«dituá¹ƒ ||

<2842> á¹• 21 purimiko pacchimiko, tathevantaramuttako.

tayo senÄ• sanaggÄ• hÄ• , sambuddhena pakÄ• sitÄ• ||

<2843> á¹• 21 pubbÄ• ruá¹‡Ä• pÄ• á¹-ipadassa yÄ• va.

punÄ• ruá¹‡o bhijjati neva tÄ• va.

idaÃ±hi senÄ• sanagÄ• hakassa.

khettanti vassÅ«pagame vadanti ||

<2844> á¹• 21 pÄ• tova gÄ• hite aÃ±Ã±o, bhikkhu senÄ• sane pana.

sace yÄ• cati Ä• gantvÄ• , vattabbo gÄ• hitanti so ||

<2845> á¹• 21 saá¹…ghikaá¹ƒ apaloketvÄ• , gahitaá¹ƒ vassavÄ• sikaá¹ƒ.

antovassepi vibbhanto, labhate tatrajaá¹ƒ sace ||

<2846> á¹• 21 vuá¹-á¹-havasso \Be 273/ sace bhikkhu, kiÃ±ci Ä• vÄ• sihatthato.

gahetvÄ• kappiyaá¹ƒ bhaá¹‡á¸• aá¹ƒ, datvÄ• tassattano pana ||

<2847> á¹• 21 ``asukasmiá¹ƒ \Ne 241/ kule mayhaá¹ƒ, vassÄ• vÄ• sikacÄ«varaá¹ƒ.

gÄ• hitaá¹ƒ gaá¹‡haâ€™â€™ iccevaá¹ƒ, vatvÄ• gacchati so disaá¹ƒ ||

<2848> á¹• 21 uppabbajati ce tattha, gataá¹-á¹-hÄ• ne, na labbhati.

gahetuá¹ƒ tassa sampattaá¹ƒ, saá¹…ghikaá¹ƒyeva taá¹ƒ siyÄ• ||

<2849> á¹• 21 manusse sammukhÄ• tattha, paá¹-icchÄ• peti ce pana.

sabbaá¹ƒ labhati sampattaá¹ƒ, vassÄ• vÄ• sikacÄ«varaá¹ƒ ||

<2850> á¹• 21 Ä• rÄ• mo ca vihÄ• ro ca, vatthÅ«ni duvidhassapi.

bhisi bimbohanaá¹ƒ maÃ±ca-pÄ«á¹-hanti tatiyaá¹ƒ pana ||

<2851> á¹• 21 lohakumbhÄ« kaá¹-Ä• haÃ±ca, bhÄ• á¹‡ako lohavÄ• rako.

vÄ• si pharasu kuddÄ• lo, kuá¹-hÄ• rÄ« ca nikhÄ• danaá¹ƒ ||

<2852> á¹• 21 valli veá¸·u tiá¹‡aá¹ƒ paá¹‡á¹‡aá¹ƒ, muÃ±japabbajameva ca.

mattikÄ• dÄ• rubhaá¹‡á¸• aÃ±ca, paÃ±camaá¹ƒ tu yathÄ• ha ca ||

<2853> á¹• 21 ``dvÄ«hi saá¹…gahitÄ• ni dve, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-hadhÄ• mataá¹ƒ ||

<2854> á¹• 21 iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayiâ€™â€™ ||

<2855> á¹• 21 idaÃ±hi pana saá¹…ghassa, santakaá¹ƒ garubhaá¹‡á¸• akaá¹ƒ.

vissajjento vibhÄ• jento, bhikkhu thullaccayaá¹ƒ phuse ||

<2856> á¹• 21 bhikkhunÄ• garubhaá¹‡á¸• aá¹ƒ tu, saá¹…ghena hi gaá¹‡ena vÄ• .

vissajjitamavissaá¹-á¹-haá¹ƒ, vibhattamavibhÄ• jitaá¹ƒ ||

<2857> á¹• 21 purimesu hi tÄ«svettha, na catthÄ• garubhaá¹‡á¸• akaá¹ƒ.

lohakumbhÄ« kaá¹-Ä• ho ca, lohabhÄ• á¹‡akameva ca ||

<2858> á¹• 21 tividhaá¹ƒ \Be 274/ khuddakaá¹ƒ vÄ• pi, garubhaá¹‡á¸• akamevidaá¹ƒ.

pÄ• dagaá¹‡hanako loha-vÄ• rako bhÄ• jiyo mato ||

<2859> á¹• 21 uddhaá¹ƒ pana tato loha-vÄ• rako garubhaá¹‡á¸• akaá¹ƒ.

bhiá¹…kÄ• rÄ• dÄ«ni sabbÄ• ni, garubhaá¹‡á¸• Ä• ni honti hi ||

<2860> á¹• 21 bhÄ• jetabbo ayopatto.

tambÄ• yothÄ• lakÄ• pi ca.

dhÅ«manettÄ• dikaá¹ƒ \Ne 242/ neva.

bhÄ• jetabbanti dÄ«pitaá¹ƒ ||

<2861> á¹• 21 attanÄ• paá¹-iladdhaá¹ƒ taá¹ƒ, lohabhaá¹‡á¸• aá¹ƒ tu kiÃ±cipi.

na puggalikabhogena, bhuÃ±jitabbaÃ±hi bhikkhunÄ• ||

<2862> á¹• 21 kaá¹ƒsavaá¹-á¹-akalohÄ• naá¹ƒ, bhÄ• janÄ• nipi sabbaso.

na puggalikabhogena, vaá¹-á¹-anti paribhuÃ±jituá¹ƒ ||

<2863> á¹• 21 tipubhaá¹‡á¸• epi eseva, nayo Ã±eyyo vibhÄ• vinÄ• .

na doso saá¹…ghike atthi, gihÄ«naá¹ƒ santakesu vÄ• ||

<2864> á¹• 21 khÄ«rapÄ• sÄ• á¹‡asambhÅ«taá¹ƒ, garukaá¹ƒ taá¹-á¹-akÄ• dikaá¹ƒ.

pÄ• dagaá¹‡hanato uddhaá¹ƒ, ghaá¹-ako garubhaá¹‡á¸• ako ||

<2865> á¹• 21 siá¹…gisajjhumayaá¹ƒ hÄ• ra-kÅ«á¹-ajaá¹ƒ phalikubbhavaá¹ƒ.

bhÄ• janÄ• ni na vaá¹-á¹-anti, gihÄ«naá¹ƒ santakÄ• nipi ||

<2866> á¹• 21 vÄ• si bhÄ• janiyÄ• khuddÄ• , garubhaá¹‡á¸• aá¹ƒ mahattarÄ«.

tathÄ• pharasu vejjÄ• naá¹ƒ, sirÄ• vedhanakampi ca ||

<2867> á¹• 21 kuá¹-hÄ• ri vÄ• si kuddÄ• lo, garubhaá¹‡á¸• aá¹ƒ nikhÄ• danaá¹ƒ.

sikharampi ca teneva, gahitanti pakÄ• sitaá¹ƒ ||

<2868> á¹• 21 caturassamukhaá¹ƒ doá¹‡i-mukhaá¹ƒ vaá¹…kampi tattha ca.

sadaá¹‡á¸• aá¹ƒ khuddakaá¹ƒ sabbaá¹ƒ, garubhaá¹‡á¸• aá¹ƒ nikhÄ• danaá¹ƒ ||

<2869> á¹• 21 muá¹-á¹-hikamadhikaraá¹‡Ä« \Be 275/, saá¹‡á¸• Ä• so vÄ• tulÄ• dikaá¹ƒ.

kiÃ±ci saá¹…ghassa dinnaá¹ƒ ce, taá¹ƒ sabbaá¹ƒ garubhaá¹‡á¸• akaá¹ƒ ||

<2870> á¹• 21 nhÄ• pitassa ca saá¹‡á¸• Ä• so, kattarÄ« ca mahattarÄ«.

mahÄ• pipphalakaá¹ƒ tunna-kÄ• rÄ• naá¹ƒ garubhaá¹‡á¸• akaá¹ƒ ||

<2871> á¹• 21 valli saá¹…ghassa dinnÄ• vÄ• , tatthajÄ• tÄ• pi rakkhitÄ• .

aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• pi, garu vettalatÄ• dikÄ• ||

<2872> á¹• 21 suttavÄ• kÄ• dinibbattÄ• , rajjukÄ• yottakÄ• ni vÄ• .

saá¹…ghassa dinnakÄ• le tu, gacchanti garubhaá¹‡á¸• ataá¹ƒ ||

<2873> á¹• 21 nÄ• á¸·ikerassa hÄ«re vÄ• , vÄ• ke vÄ• pana kenaci.

vaá¹-á¹-etvÄ• hi katÄ• eka-vaá¹-á¹-Ä• pi garubhaá¹‡á¸• akaá¹ƒ ||

<2874> á¹• 21 veá¸·u \Ne 243/ saá¹…ghassa dinno vÄ• , rakkhito tatthajÄ• tako.

aá¹-á¹-haá¹…gulÄ• yato sÅ«ci-daá¹‡á¸• amatto garuá¹ƒ siyÄ• ||

<2875> á¹• 21 chattadaá¹‡á¸• asalÄ• kÄ• yo, daá¹‡á¸• o kattarayaá¹-á¹-hipi.

pÄ• dagaá¹‡hanakÄ• tela-nÄ• á¸·Ä« bhÄ• janiyÄ• ime ||

<2876> á¹• 21 muÃ±jÄ• dÄ«supi yaá¹ƒ kiÃ±ci, muá¹-á¹-himattaá¹ƒ garuá¹ƒ siyÄ• .

tÄ• lapaá¹‡á¹‡Ä• dimekampi, dinnaá¹ƒ vÄ• tatthajÄ• takaá¹ƒ ||

<2877> á¹• 21 aá¹-á¹-haá¹…gulappamÄ• á¹‡opi, garukaá¹ƒ rittapotthako.

mattikÄ• pakatÄ« vÄ• pi, paÃ±cavaá¹‡á¹‡Ä• sudhÄ• pi vÄ• ||

<2878> á¹• 21 silesÄ• dÄ«su vÄ• kiÃ±ci, dinnaá¹ƒ vÄ• tatthajÄ• takaá¹ƒ.

tÄ• lapakkapamÄ• á¹‡aá¹ƒ tu, garubhaá¹‡á¸• anti dÄ«pitaá¹ƒ ||

<2879> á¹• 21 valliveá¸·Ä• dikaá¹ƒ kiÃ±ci, arakkhitamagopitaá¹ƒ.

garubhaá¹‡á¸• aá¹ƒ na hoteva, gahetabbaá¹ƒ yathÄ• sukhaá¹ƒ ||

<2880> á¹• 21 rakkhitaá¹ƒ gopitaá¹ƒ vÄ• pi, gahetabbaá¹ƒ tu gaá¹‡hatÄ• .

samakaá¹ƒ atirekaá¹ƒ vÄ• , datvÄ• phÄ• tikameva vÄ• ||

<2881> á¹• 21 aÃ±janaá¹ƒ \Be 276/ haritÄ• laÃ±ca, tathÄ• hiá¹…gu manosilÄ• .

bhÄ• jetabbanti viÃ±Ã±eyyaá¹ƒ, viÃ±Ã±unÄ• vinayaÃ±Ã±unÄ• ||

<2882> á¹• 21 dÄ• rubhaá¹‡á¸• epi yo koci, sÅ«cidaá¹‡á¸• appamÄ• á¹‡ako.

aá¹-á¹-haá¹…gulÄ• yato dÄ• ru-bhaá¹‡á¸• ako garubhaá¹‡á¸• akaá¹ƒ ||

<2883> á¹• 21 __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ tu, vibhajitvÄ• va dassitaá¹ƒ.

Ä• sandikopi sattaá¹…go, bhaddapÄ«á¹-haÃ±ca pÄ«á¹-hikÄ• ||

<2884> á¹• 21 pÄ«á¹-hameá¸·akapÄ• daÃ±ca, tathÄ• maá¹‡á¸• akavaá¹-á¹-akaá¹ƒ.

kocchaá¹ƒ palÄ• lapÄ«á¹-haÃ±ca, dhovane phalakampi ca ||

<2885> á¹• 21 bhaá¹‡á¸• ikÄ• muggaro ceva, vatthaghaá¹-á¹-anamuggaro.

ambaá¹‡ampi ca maÃ±jÅ«sÄ• , nÄ• vÄ• rajanadoá¹‡ikÄ• ||

<2886> á¹• 21 uá¸·uá¹…kopi samuggopi, karaá¹‡á¸• ampi kaá¹-acchupi.

evamÄ• di tu sabbampi, saá¹…ghikaá¹ƒ garubhaá¹‡á¸• akaá¹ƒ ||

<2887> á¹• 21 sabbaá¹ƒ dÄ• rumayaá¹ƒ geha-sambhÄ• raá¹ƒ garukaá¹ƒ mataá¹ƒ.

bhÄ• jiyaá¹ƒ kappiyaá¹ƒ cammaá¹ƒ, akappiyamabhÄ• jiyaá¹ƒ ||

<2888> á¹• 21 eá¸·acammaá¹ƒ \Ne 244/ garuá¹ƒ vuttaá¹ƒ, tathevodukkhalÄ• dikaá¹ƒ.

pesakÄ• rÄ• dibhaá¹‡á¸• aÃ±ca, kasibhaá¹‡á¸• aÃ±ca saá¹…ghikaá¹ƒ ||

<2889> á¹• 21 tathevÄ• dhÄ• rako patta-pidhÄ• naá¹ƒ tÄ• lavaá¹‡á¹-akaá¹ƒ.

bÄ«janÄ« pacchi caá¹…koá¹-aá¹ƒ, sabbÄ• sammuÃ±janÄ« garu ||

<2890> á¹• 21 yaá¹ƒ kiÃ±ci bhÅ«mattharaá¹‡aá¹ƒ, yo koci kaá¹-asÄ• rako.

cakkayuttakayÄ• naÃ±ca, sabbampi garubhaá¹‡á¸• akaá¹ƒ ||

<2891> á¹• 21 chattaÃ±ca muá¹-á¹-hipaá¹‡á¹‡aÃ±ca, visÄ• á¹‡aá¹ƒtumbabhÄ• janaá¹ƒ.

upÄ• hanÄ• raá¹‡Ä«dhamma-karaá¹‡Ä• di lahuá¹ƒ idaá¹ƒ ||

<2892> á¹• 21 hatthidanto visÄ• á¹‡aÃ±ca, yathÄ• gatamatacchitaá¹ƒ.

maÃ±capÄ• dÄ• di yaá¹ƒ kiÃ±ci, bhÄ• janÄ«yamaniá¹-á¹-hitaá¹ƒ ||

<2893> á¹• 21 niá¹-á¹-hito \Be 277/ tacchito vÄ• pi, vidho hiá¹…gukaraá¹‡á¸• ako.

aÃ±janÄ« ca salÄ• kÄ• yo, bhÄ• janÄ« udapuÃ±chanÄ« ||

<2894> á¹• 21 sabbaá¹ƒ kulÄ• labhaá¹‡á¸• ampi, paribhogÄ• rahaá¹ƒ pana.

pattaá¹…gÄ• rakaá¹-Ä• haÃ±ca, dhÅ«madÄ• naá¹ƒ kapallikÄ• ||

<2895> á¹• 21 thÅ«pikÄ• dÄ«parukkho ca, cayanacchadaniá¹-á¹-hakÄ• .

saá¹…ghikaá¹ƒ pana sabbampi, garubhaá¹‡á¸• anti dÄ«pitaá¹ƒ ||

<2896> á¹• 21 patto kaÃ±canako ceva, thÄ• lakaá¹ƒ kuá¹‡á¸• ikÄ• pi ca.

ghaá¹-ako lohabhaá¹‡á¸• epi, kuá¹‡á¸• ikÄ• pi ca bhÄ• jiyÄ• ||

<2897> á¹• 21 garunÄ• garubhaá¹‡á¸• aÃ±ca, thÄ• varena ca thÄ• varaá¹ƒ.

saá¹…ghassa parivattetvÄ• , gaá¹‡hituá¹ƒ pana vaá¹-á¹-ati ||

<2898> á¹• 21 adhotena ca pÄ• dena, nakkame sayanÄ• sanaá¹ƒ.

allapÄ• dena vÄ• bhikkhu, tatheva saupÄ• hano ||

<2899> á¹• 21 bhÅ«miyÄ• niá¹-á¹-hubhantassa, parikammakatÄ• ya vÄ• .

parikammakataá¹ƒ bhittiá¹ƒ, apassentassa dukkaá¹-aá¹ƒ ||

<2900> á¹• 21 parikammakataá¹ƒ bhÅ«miá¹ƒ, saá¹…ghikaá¹ƒ maÃ±capÄ«á¹-hakaá¹ƒ.

attano santakeneva, pattharitvÄ• na kenaci ||

<2901> á¹• 21 nipajjitabbaá¹ƒ, sahasÄ• , tassa niddÄ• yato yadi.

sarÄ«rÄ• vayavo koci, maÃ±caá¹ƒ phusati dukkaá¹-aá¹ƒ ||

<2902> á¹• 21 lomesu \Ne 245/ pana lomÄ• naá¹ƒ, gaá¹‡anÄ• yeva dukkaá¹-aá¹ƒ.

talena hatthapÄ• dÄ• naá¹ƒ, vaá¹-á¹-atakkamituá¹ƒ pana ||

<2903> á¹• 21 sahassagghanako koci, piá¹‡á¸• apÄ• to sacÄ«varo.

patto avassikaá¹ƒ bhikkhuá¹ƒ, likhitvÄ• á¹-hapitopi ca ||

<2904> á¹• 21 tÄ• diso piá¹‡á¸• apÄ• tova, saá¹-á¹-hivassÄ• namaccaye.

uppanno saá¹-á¹-hivassassa, á¹-hitikÄ• ya dade budho ||

<2905> á¹• 21 uddesabhattaá¹ƒ \Be 278/ bhuÃ±jitvÄ• , jÄ• to ce sÄ• maá¹‡erako.

gahetuá¹ƒ labhati taá¹ƒ pacchÄ• , sÄ• maá¹‡erassa pÄ• á¸·iyÄ• ||

<2906> á¹• 21 sampuá¹‡á¹‡avÄ«savasso yo, sve uddesaá¹ƒ labhissati.

ajja so upasampanno, atÄ«tÄ• á¹-hitikÄ• siyÄ• ||

<2907> á¹• 21 sace pana salÄ• kÄ• tu, laddhÄ• bhattaá¹ƒ na taá¹ƒdine.

laddhaá¹ƒ, punadine tassa, gÄ• hetabbaá¹ƒ, na saá¹ƒsayo ||

<2908> á¹• 21 uttaruttaribhaá¹…gassa, bhattassekacarassa hi.

visuÃ±hi á¹-hitikÄ• katvÄ• , dÄ• tabbÄ• tu salÄ• kikÄ• ||

<2909> á¹• 21 bhattameva sace laddhaá¹ƒ, na panuttaribhaá¹…gakaá¹ƒ.

laddhamuttaribhaá¹…gaá¹ƒ vÄ• , na laddhaá¹ƒ bhattameva vÄ• ||

<2910> á¹• 21 yena yena hi yaá¹ƒ yaá¹ƒ tu, na laddhaá¹ƒ, tassa tassa ca.

taá¹ƒ taá¹ƒ punadine cÄ• pi, gÄ• hetabbanti dÄ«pitaá¹ƒ ||

<2911> á¹• 21 saá¹…ghuddesÄ• dikaá¹ƒ bhattaá¹ƒ, idaá¹ƒ sattavidhampi ca.

Ä• gantukÄ• dibhattaÃ±ca, catubbidhamudÄ«ritaá¹ƒ ||

<2912> á¹• 21 vihÄ• ravÄ• rabhattaÃ±ca, niccaÃ±ca kuá¹-ibhattakaá¹ƒ.

pannarasavidhaá¹ƒ bhattaá¹ƒ, uddiá¹-á¹-haá¹ƒ sabbamevidha ||

<2913> á¹• 21 pÄ• á¸·imaá¹-á¹-hakathaÃ±ceva, oloketvÄ• punappunaá¹ƒ.

saá¹…ghike paccaye sammÄ• , vibhajeyya vicakkhaá¹‡o ||

senÄ• sanakkhandhakakathÄ• .

vattakkhandhakakathÄ•

<2914> á¹• 21 Ä• gantukÄ• vÄ• sikapiá¹‡á¸• acÄ• rÄ«-.

senÄ• sanÄ• raÃ±Ã±anumodanÄ• su \Ne 246/.

vattÄ• ni bhatte gamikassa jantÄ• -.

ghare tathÄ• vaccakuá¹-ippavese ||

<2915> á¹• 21 Ä• cariyupajjhÄ• yakasissasaddhi- \Be 279/.

vihÄ• rivattÄ• nipi sabbasova.

vattÄ• ni vuttÄ• ni catuddaseva.

visuddhacittena vinÄ• yakena ||

<2916> á¹• 21 Ä• gantukena Ä• rÄ• maá¹ƒ, pavisantena bhikkhunÄ• .

chattaá¹ƒ panÄ• panetabbaá¹ƒ, muÃ±citabbÄ• upÄ• hanÄ• ||

<2917> á¹• 21 oguá¹‡á¹-hanaá¹ƒ na kÄ• tabbaá¹ƒ, sÄ«se cÄ«varameva vÄ• .

na hi tena ca dhotabbÄ• , pÄ• dÄ• pÄ• nÄ«yavÄ• rinÄ• ||

<2918> á¹• 21 vanditabbÄ• va pucchitvÄ• , vihÄ• re vuá¸• á¸• habhikkhuno.

kÄ• le senÄ• sanaá¹ƒ tena, pucchitabbaÃ±ca bhikkhunÄ• ||

<2919> á¹• 21 vaccaá¹-á¹-hÄ• naÃ±ca passÄ• va-á¹-á¹-hÄ• naá¹ƒ pÄ• nÄ«yameva ca.

paribhojanÄ«yaá¹ƒ saá¹…gha-katikaá¹ƒ gocarÄ• dikaá¹ƒ ||

<2920> á¹• 21 vuá¸• á¸• hamÄ• gantukaá¹ƒ disvÄ• , bhikkhunÄ• vÄ• sikenapi.

pattaá¹ƒ paá¹-iggahetabbaá¹ƒ, paccuggantvÄ• na cÄ«varaá¹ƒ ||

<2921> á¹• 21 Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, tassa pÄ• dodakampi ca.

upanikkhipitabbaÃ±ca, pucchitabbaÃ±ca vÄ• rinÄ• ||

<2922> á¹• 21 vandeyyo paÃ±Ã±apetabbaá¹ƒ, tassa senÄ• sanampi ca.

ajjhÄ• vutthamavutthaá¹ƒ vÄ• , gocarÄ• gocarampi ca ||

<2923> á¹• 21 vaccaá¹-á¹-hÄ• naÃ±ca passÄ• va-á¹-á¹-hÄ• naá¹ƒ sekkhakulÄ• ni ca.

pavese nikkhame kÄ• lo, vattabbo pÄ• niyÄ• dikaá¹ƒ ||

<2924> á¹• 21 sace so navako hoti.

Ä• gatÄ• gantuko yathÄ• .

nisinneneva \Ne 247/ tenassa.

sabbamÄ• vÄ• sibhikkhunÄ• ||

<2925> á¹• 21 ``atra \Be 280/ pattaá¹ƒ á¹-hapehÄ«ti, nisÄ«dÄ• hÄ«damÄ• sanaá¹ƒâ€™â€

iccevaá¹ƒ pana vattabbaá¹ƒ, deyyaá¹ƒ senÄ• sanampi ca ||

<2926> á¹• 21 dÄ• rumattikabhaá¹‡á¸• Ä• ni, gantukÄ• mena bhikkhunÄ• .

gantabbaá¹ƒ paá¹-isÄ• metvÄ• , thaketvÄ• vasathampi ca ||

<2927> á¹• 21 Ä• pucchitvÄ• pi gantabbaá¹ƒ, bhikkhunÄ• sayanÄ• sanaá¹ƒ.

pucchitabbe asantepi, gopetvÄ• vÄ• pi sÄ• dhukaá¹ƒ ||

<2928> á¹• 21 sahasÄ• pavise nÄ• pi, sahasÄ• na ca nikkhame.

nÄ• tidÅ«re naccÄ• sanne, á¹-hÄ• tabbaá¹ƒ piá¹‡á¸• acÄ• rinÄ• ||

<2929> á¹• 21 vÄ• mahatthena saá¹…ghÄ• á¹-iá¹ƒ, uccÄ• retvÄ• tha bhÄ• janaá¹ƒ.

dakkhiá¹‡ena paá¹‡Ä• metvÄ• , bhikkhaá¹ƒ gaá¹‡heyya paá¹‡á¸• ito ||

<2930> á¹• 21 sÅ«paá¹ƒ vÄ• dÄ• tukÄ• mÄ• ti, sallakkheyya muhuttakaá¹ƒ.

olokeyyantarÄ• bhikkhu, na bhikkhÄ• dÄ• yikÄ• mukhaá¹ƒ ||

<2931> á¹• 21 pÄ• nÄ«yÄ• di panÄ• neyyaá¹ƒ, bhikkhunÄ• raÃ±Ã±akenapi.

nakkhattaá¹ƒ tena yogo ca, jÄ• nitabbÄ• disÄ• pi ca ||

<2932> á¹• 21 vaccapassÄ• vatitthÄ• ni, bhavanti paá¹-ipÄ• á¹-iyÄ• .

karontassa yathÄ• vuá¸• á¸• haá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2933> á¹• 21 sahasÄ• ubbhajitvÄ• vÄ• , na ca vaccakuá¹-iá¹ƒ vise.

ukkÄ• sitvÄ• bahi á¹-hatvÄ• , pavise saá¹‡ikaá¹ƒ pana ||

<2934> á¹• 21 vaccaá¹ƒ na nitthunantena, kÄ• tabbaá¹ƒ pana bhikkhunÄ• .

khÄ• dato dantakaá¹-á¹-haá¹ƒ vÄ• , karoto hoti dukkaá¹-aá¹ƒ ||

<2935> á¹• 21 vaccaá¹ƒ pana na kÄ• tabbaá¹ƒ, bahiddhÄ• vaccadoá¹‡iyÄ• .

passÄ• vopi na kÄ• tabbo, bahi passÄ• vadoá¹‡iyÄ• ||

<2936> á¹• 21 kharena nÄ• valekheyya, na kaá¹-á¹-haá¹ƒ vaccakÅ«pake.

chaá¸• á¸• eyya na ca pÄ• teyya, kheá¸·aá¹ƒ passÄ• vadoá¹‡iyÄ• ||

<2937> á¹• 21 pÄ• dukÄ• su \Be 281/ á¹-hitoyeva, ubbhajeyya vicakkhaá¹‡o.

paá¹-icchÄ• deyya tattheva, á¹-hatvÄ• nikkhamane pana ||

<2938> á¹• 21 nÄ• cameyya \Ne 248/ sace vaccaá¹ƒ, katvÄ• yo salile sati.

tassa dukkaá¹-amuddiá¹-á¹-haá¹ƒ, muninÄ• mohanÄ• sinÄ• ||

<2939> á¹• 21 sasaddaá¹ƒ nÄ• cametabbaá¹ƒ, katvÄ• capu capÅ«ti ca.

Ä• camitvÄ• sarÄ• vepi, sesetabbaá¹ƒ na tÅ«dakaá¹ƒ ||

<2940> á¹• 21 Å«hatampi adhovitvÄ• , nikkhamantassa dukkaá¹-aá¹ƒ.

uklÄ• pÄ• pi sace honti, sodhetabbaá¹ƒ asesato ||

<2941> á¹• 21 avalekhanakaá¹-á¹-hena, pÅ«ro ce pÄ«á¹-haro pana.

chaá¸• á¸• eyya kumbhi rittÄ• ce, kumbhiá¹ƒ pÅ«reyya vÄ• rinÄ• ||

<2942> á¹• 21 anajjhiá¹-á¹-ho hi vuá¸• á¸• hena, pÄ• timokkhaá¹ƒ na uddise.

dhammaá¹ƒ na ca bhaá¹‡e, paÃ±haá¹ƒ, na puccheyya na vissaje ||

<2943> á¹• 21 Ä• pucchitvÄ• kathentassa, vuá¸• á¸• haá¹ƒ vuá¸• á¸• hatarÄ• game.

puna Ä• pucchane kiccaá¹ƒ, natthÄ«ti paridÄ«pitaá¹ƒ ||

<2944> á¹• 21 vuá¸• á¸• henekavihÄ• rasmiá¹ƒ, saddhiá¹ƒ viharatÄ• pana.

anÄ• pucchÄ• hi sajjhÄ• yo, na kÄ• tabbo kadÄ• cipi ||

<2945> á¹• 21 uddesopi na kÄ• tabbo, paripucchÄ• ya kÄ• kathÄ• .

na ca dhammo kathetabbo, bhikkhunÄ• dhammacakkhunÄ• ||

<2946> á¹• 21 na dÄ«po vijjhÄ• petabbo, kÄ• tabbo vÄ• na ceva so.

vÄ• tapÄ• nakavÄ• á¹-Ä• ni, thakeyya vivareyya no ||

<2947> á¹• 21 caá¹…kame caá¹…kamanto ca, vuá¸• á¸• hato parivattaye.

tampi cÄ«varakaá¹‡á¹‡ena, kÄ• yena na ca ghaá¹-á¹-aye ||

<2948> á¹• 21 purato neva therÄ• naá¹ƒ, nhÄ• yeyya na panÅ«pari.

uttaraá¹ƒ otarantÄ• naá¹ƒ, dade maggaá¹ƒ, na ghaá¹-á¹-aye ||

<2949> á¹• 21 vattaá¹ƒ \Be 282/ aparipÅ«rento, na sÄ«laá¹ƒ paripÅ«rati.

asuddhasÄ«lo duppaÃ±Ã±o, cittekaggaá¹ƒ na vindati ||

<2950> á¹• 21 vikkhittacittonekaggo, saddhammaá¹ƒ na ca passati.

apassamÄ• no saddhammaá¹ƒ, dukkhÄ• na parimuccati ||

<2951> á¹• 21 tasmÄ• hi vattaá¹ƒ pÅ«reyya, jinaputto vicakkhaá¹‡o.

ovÄ• daá¹ƒ buddhaseá¹-á¹-hassa, katvÄ• nibbÄ• namehiti ||

vattakkhandhakakathÄ• .

bhikkhunikkhandhakakathÄ•

<2952> á¹• 21 kÄ• yaá¹ƒ \Ne 249/ Å«ruá¹ƒ thanaá¹ƒ vÄ• pi, vivaritvÄ• na bhikkhunÄ«.

attano aá¹…gajÄ• taá¹ƒ vÄ• , bhikkhussa na ca dassaye ||

<2953> á¹• 21 bhikkhunÄ• saha yaá¹ƒ kiÃ±ci, sampayojentiyÄ• pi ca.

tato bhÄ• santiyÄ• bhikkhuá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2954> á¹• 21 na ca bhikkhuniyÄ• dÄ«ghaá¹ƒ, dhÄ• reyya kÄ• yabandhanaá¹ƒ.

teneva kÄ• yabandhena, thanapaá¹-á¹-ena vÄ• pana ||

<2955> á¹• 21 vilÄ«vena ca paá¹-á¹-ena, cammapaá¹-á¹-ena vÄ• tathÄ• .

dussapaá¹-á¹-ena vÄ• dussa-veá¹‡iyÄ• dussavaá¹-á¹-iyÄ• ||

<2956> á¹• 21 na phÄ• sukÄ• nametabbÄ• , dukkaá¹-aá¹ƒ tu namentiyÄ• .

na ghaá¹ƒsÄ• peyya samaá¹‡Ä«, jaghanaá¹ƒ aá¹-á¹-hikÄ• dinÄ• ||

<2957> á¹• 21 hatthaá¹ƒ vÄ• hatthakocchaá¹ƒ vÄ• , pÄ• daá¹ƒ vÄ• mukhamÅ«rukaá¹ƒ.

koá¹-á¹-Ä• peti sace tassÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ ||

<2958> á¹• 21 na mukhaá¹ƒ limpitabbaá¹ƒ tu, na cuá¹‡á¹‡etabbameva ca.

manosilÄ• ya vÄ• patti, mukhaá¹ƒ laÃ±jantiyÄ• siyÄ• ||

<2959> á¹• 21 aá¹…garÄ• go \Be 283/ na kÄ• tabbo, mukharÄ• gopi vÄ• tathÄ• .

avaá¹…gaá¹ƒ na ca kÄ• tabbaá¹ƒ, na kÄ• tabbaá¹ƒ visesakaá¹ƒ ||

<2960> á¹• 21 olokanakato rÄ• gÄ• , oloketuá¹ƒ na vaá¹-á¹-ati.

á¹-hÄ• tabbaá¹ƒ na ca sÄ• loke, sanaccaá¹ƒ na ca kÄ• raye ||

<2961> á¹• 21 dukkaá¹-aá¹ƒ muninÄ• vuttaá¹ƒ, gaá¹‡ikaá¹ƒ vuá¹-á¹-hapentiyÄ• .

suraá¹ƒ vÄ• pana maá¹ƒsaá¹ƒ vÄ• , paá¹‡á¹‡aá¹ƒ vÄ• vikkiá¹‡antiyÄ• ||

<2962> á¹• 21 vaá¸• á¸• hiá¹ƒ vÄ• pi vaá¹‡ijjaá¹ƒ vÄ• , payojetuá¹ƒ na vaá¹-á¹-ati.

tirÄ«á¹-aá¹ƒ kaÃ±cukaá¹ƒ vÄ• pi, yadi dhÄ• reti dukkaá¹-aá¹ƒ ||

<2963> á¹• 21 dÄ• so vÄ• pana dÄ• sÄ« vÄ• , tathÄ• kammakaropi vÄ• .

na cevupaá¹-á¹-hapetabbo, tiracchÄ• nagatopi vÄ• ||

<2964> á¹• 21 na ca bhikkhuniyÄ• sabba-nÄ«lÄ• diá¹ƒ pana cÄ«varaá¹ƒ.

dhÄ• retabbaá¹ƒ, na dhÄ• reyya, sabbaá¹ƒ namatakampi ca ||

<2965> á¹• 21 paá¹-icchannÄ• paá¹-icchannaá¹ƒ \Ne 250/, chinnaá¹ƒ vÄ• cchinnameva vÄ

purisabyaÃ±janaá¹ƒ sabbaá¹ƒ, oloketuá¹ƒ na vaá¹-á¹-ati ||

<2966> á¹• 21 dÅ«ratova ca passitvÄ• , bhikkhuá¹ƒ bhikkhuniyÄ• pana.

maggo tassa padÄ• tabbo, okkamitvÄ• na dÅ«rato ||

<2967> á¹• 21 bhikkhuá¹ƒ pana ca passitvÄ• , pattaá¹ƒ bhikkhaá¹ƒ carantiyÄ• .

nÄ«haritvÄ• tamukkujjaá¹ƒ, dassetabbaá¹ƒ tu bhikkhuno ||

<2968> á¹• 21 saá¹ƒvellikaÃ±ca kÄ• tuá¹ƒ vÄ• , dhÄ• retuá¹ƒ kaá¹-isuttakaá¹ƒ.

utukÄ• le anuÃ±Ã±Ä• taá¹ƒ, utunÄ«naá¹ƒ mahesinÄ• ||

<2969> á¹• 21 itthiposayutaá¹ƒ yÄ• naá¹ƒ, hatthavaá¹-á¹-akameva vÄ• .

pÄ• á¹-aá¹…kÄ« ca gilÄ• nÄ• ya, vaá¹-á¹-atevÄ• bhirÅ«hituá¹ƒ ||

<2970> á¹• 21 garudhamme á¹-hitÄ• yÄ• pi, mÄ• nattaá¹ƒ tu carantiyÄ• .

sammannitvÄ• padÄ• tabbÄ• , dutiyÄ• pana bhikkhunÄ« ||

<2971> á¹• 21 yassÄ• pabbajjakÄ• le tu, gabbho vuá¹-á¹-hÄ• ti itthiyÄ• .

putto yadi ca tassÄ• pi, dÄ• tabbÄ• dutiyÄ• tathÄ• ||

<2972> á¹• 21 mÄ• tÄ• \Be 284/ labhati pÄ• yetuá¹ƒ, bhojetuá¹ƒ puttamattano.

maá¹‡á¸• etumpi ure katvÄ• , setuá¹ƒ labhati sÄ• pana ||

<2973> á¹• 21 á¹-hapetvÄ• sahaseyyaá¹ƒ tu, tasmiá¹ƒ dutiyikÄ• ya hi.

purisesu yathÄ• Ã±Ã±esu, vattitabbaá¹ƒ tatheva ca ||

<2974> á¹• 21 vibbhameneva sÄ• hoti, yasmÄ• idha abhikkhunÄ«.

tasmÄ• bhikkhuniyÄ• sikkhÄ• -paccakkhÄ• naá¹ƒ na vijjati ||

<2975> á¹• 21 vibbhantÄ• ya yathÄ• tassÄ• , puna natthÅ«pasampadÄ• .

gatÄ• ya titthÄ• yatanaá¹ƒ, tathÄ• natthÅ«pasampadÄ• ||

<2976> á¹• 21 chedanaá¹ƒ nakhakesÄ• naá¹ƒ, purisehi ca vandanaá¹ƒ.

vaá¹‡assa parikammampi, sÄ• dituá¹ƒ pana vaá¹-á¹-ati ||

<2977> á¹• 21 na vaccakuá¹-iyÄ• vacco, kÄ• tabbo yÄ• ya kÄ• yaci.

heá¹-á¹-hÄ• pi vivaá¹-e uddhaá¹ƒ, paá¹-icchannepi vaá¹-á¹-ati ||

<2978> á¹• 21 na ca vaá¹-á¹-ati sabbattha, pallaá¹…kena nisÄ«dituá¹ƒ.

gilÄ• nÄ• yaá¸• á¸• hapallaá¹…kaá¹ƒ, vaá¹-á¹-atÄ«ti pakÄ• sitaá¹ƒ ||

<2979> á¹• 21 na \Ne 251/ ca bhikkhuniyÄ• raÃ±Ã±e, vatthabbaá¹ƒ tu kathaÃ±cana.

atitthe naratitthe vÄ• , nhÄ• yituá¹ƒ na ca vaá¹-á¹-ati ||

<2980> á¹• 21 samaá¹‡Ä« gandhacuá¹‡á¹‡ena, yÄ• ca vÄ• sitamattiyÄ• .

nhÄ• yeyya paá¹-isote vÄ• , tassÄ• Ä• patti dukkaá¹-aá¹ƒ ||

<2981> á¹• 21 ``tvaá¹ƒyeva paribhuÃ±jÄ• â€™â€™ ti, paribhogatthamattano.

dinnaá¹ƒ abhutvÄ• aÃ±Ã±assa, dentiyÄ• pana dukkaá¹-aá¹ƒ ||

<2982> á¹• 21 sabbaá¹ƒ paá¹-iggahÄ• petvÄ• , bhikkhÅ«hi paribhuÃ±jituá¹ƒ.

asantenupasampanne, bhikkhunÄ«naá¹ƒ tu vaá¹-á¹-ati ||

bhikkhunikkhandhakakathÄ• .

iti vinayavinicchaye khandhakakathÄ• niá¹-á¹-hitÄ• .

catubbidhakammakathÄ•

<2983> á¹• 21 cattÄ• rimÄ• ni \Be 285/ kammÄ• ni, apalokanasaÃ±Ã±itaá¹ƒ.

Ã±atti Ã±attidutiyaÃ±ca, kammaá¹ƒ Ã±atticatutthakaá¹ƒ ||

<2984> á¹• 21 apalokanakammaá¹ƒ tu, paÃ±ca á¹-hÄ• nÄ• ni gacchati.

Ã±attikammaá¹ƒ navaá¹-á¹-hÄ• naá¹ƒ, dutiyaá¹ƒ satta gacchati ||

<2985> á¹• 21 tathÄ• Ã±atticatutthampi, satta á¹-hÄ• nÄ• ni gacchati.

nissÄ• raá¹‡aÃ±ca osÄ• ro, bhaá¹‡á¸• ukaá¹ƒ brahmadaá¹‡á¸• ako ||

<2986> á¹• 21 __apalokanakamma_Ã±hi, kammalakkhaá¹‡apaÃ±camaá¹ƒ.

__nissÄ• raá¹‡aÃ±ca osÄ• raá¹ƒ, _ samaá¹‡uddesato vade ||

<2987> á¹• 21 __bhaá¹‡á¸• ukaá¹ƒ_ pabbajantena, channena __brahmadaá¹‡á¸• akaá¹ƒ_.

aÃ±Ã±assapi ca kÄ• tabbo, tathÄ• rÅ«passa bhikkhuno ||

<2988> á¹• 21 sabbo sannipatitvÄ• na, Ä• pucchitvÄ• na sabbaso.

cÄ«varÄ• diparikkhÄ• raá¹ƒ, saá¹…gho yaá¹ƒ deti tassa hi ||

<2989> á¹• 21 tikkhattuá¹ƒ apaloketvÄ• , bhikkhÅ«naá¹ƒ ruciyÄ• pana.

evaá¹ƒ saá¹…ghassa dÄ• naá¹ƒ tu, hoti taá¹ƒ __kammalakkhaá¹‡aá¹ƒ_ ||

<2990> á¹• 21 nissÄ• raá¹‡amathosÄ• ro \Ne 252/, uposathapavÄ• raá¹‡Ä• .

sammuti ceva dÄ• naÃ±ca, paá¹-iggÄ• ho ca sattamo ||

<2991> á¹• 21 paccukkaá¸• á¸• hanatÄ• ceva, aá¹-á¹-hamÄ« parikittitÄ• .

kammassa lakkhaá¹‡aÃ±cÄ• ti, nava á¹-hÄ• nÄ• ni Ã±attiyÄ• ||

<2992> á¹• 21 vinicchaye asampatte, therassÄ• vinayaÃ±Ã±uno.

tassa nissÄ• raá¹‡Ä• vuttÄ• , yÄ• sÄ• __nissÄ• raá¹‡Ä• _ti hi ||

<2993> á¹• 21 upasampadÄ• pekkhassa, Ä• gaccho__sÄ• raá¹‡Ä• _ti sÄ• .

__uposatha_vasenÄ• pi, __pavÄ• raá¹‡a_vasenapi ||

<2994> á¹• 21 Ã±attiyÄ• \Be 286/ á¹-hapitattÄ• hi, Ã±attikammÄ• nime duve.

``upasampadÄ• pekkhaÃ±hi, anusÄ• seyyahaâ€™â€™ nti ca ||

<2995> á¹• 21 ``itthannÄ• mamahaá¹ƒ bhikkhuá¹ƒ, puccheyyaá¹ƒ vinayaâ€™â€™ nti ca.

evamÄ• dipavattÄ• hi, edisÄ• Ã±atti __sammuti_ ||

<2996> á¹• 21 nissaá¹-á¹-hacÄ«varÄ• dÄ«naá¹ƒ, dÄ• naá¹ƒ __ ``dÄ• naâ€™â€™ _nti vucc

Ä• pattÄ«naá¹ƒ paá¹-iggÄ• ho, __ ``paá¹-iggÄ• hoâ€™â€™ _ti vuccati ||

<2997> á¹• 21 __paccukkaá¸• á¸• hanatÄ• _ nÄ• ma, pavÄ• rukkaá¸• á¸• hanÄ• matÄ• .

``imaá¹ƒ uposathaá¹ƒ katvÄ• , kÄ• le pavÄ• rayÄ• miâ€™â€™ ti ||

<2998> á¹• 21 tiá¹‡avatthÄ• rake sabba-paá¹-hamÄ• Ã±atti cetarÄ• .

__kammalakkhaá¹‡a_metanti, nava á¹-hÄ• nÄ• ni Ã±attiyÄ• ||

<2999> á¹• 21 Ã±attidutiyakammampi, satta á¹-hÄ• nÄ• ni gacchati.

nissÄ• raá¹‡amathosÄ• raá¹ƒ, sammutiá¹ƒ dÄ• nameva ca ||

<3000> á¹• 21 uddhÄ• raá¹ƒ desanaá¹ƒ kamma-lakkhaá¹‡aá¹ƒ pana sattamaá¹ƒ.

pattanikkujjanÄ• dÄ« tu, __nissÄ• rosÄ• raá¹‡Ä• _ matÄ• ||

<3001> á¹• 21 __sammuti_ nÄ• ma sÄ«mÄ• di, sÄ• paÃ±cadasadhÄ• matÄ• .

__dÄ• naá¹ƒ_ kathinavatthassa, __dÄ• naá¹ƒ_ matakavÄ• saso ||

<3002> á¹• 21 kathinassantarubbhÄ• ro, __ ``ubbhÄ• roâ€™â€™ _ti pavuccati.

__desanÄ• _ kuá¹-ivatthussa, vihÄ• rassa ca vatthuno ||

<3003> á¹• 21 tiá¹‡avatthÄ• rakamme ca, mohÄ• ropanatÄ• disu.

kammavÄ• cÄ• vasenettha, __kammalakkhaá¹‡atÄ• _ matÄ• ||

<3004> á¹• 21 iti \Ne 253/ Ã±attidutiyassa, ime satta pakÄ• sitÄ• .

tathÄ• Ã±atticatutthampi, satta á¹-hÄ• nÄ• ni gacchati ||

<3005> á¹• 21 nissÄ• raá¹‡amathosÄ• raá¹ƒ, sammutiá¹ƒ dÄ• naniggahaá¹ƒ.

samanubhÄ• sanaÃ±ceva, sattamaá¹ƒ kammalakkhaá¹‡aá¹ƒ ||

<3006> á¹• 21 sattannaá¹ƒ tajjanÄ• dÄ«naá¹ƒ, kammÄ• naá¹ƒ karaá¹‡aá¹ƒ pana.

__nissÄ• raá¹‡Ä• _tha passaddhi, tesaá¹ƒ __osÄ• raá¹‡Ä• _ matÄ• ||

<3007> á¹• 21 ovÄ• do \Be 287/ bhikkhunÄ«naá¹ƒ tu, __sammutÄ«_ti pakÄ• sitÄ• .

mÄ• nattaparivÄ• sÄ• naá¹ƒ, dÄ• naá¹ƒ __ ``dÄ• naâ€™â€™ _nti vuccati ||

<3008> á¹• 21 puna mÅ«lÄ• paá¹-ikkasso, __ ``niggahoâ€™â€™ _ti pavuccati.

ukkhittassÄ• nuvattikÄ• , aá¹-á¹-ha yÄ• vatatÄ«yakÄ• ||

<3009> á¹• 21 ariá¹-á¹-ho caá¹‡á¸• akÄ• á¸·Ä« ca, ekÄ• dasa bhavantime.

imesaá¹ƒ tu vasÄ• Ã±eyyÄ• , dasekÄ• __samanubhÄ• sanÄ• _ ||

<3010> á¹• 21 upasampadakammaÃ±ca, kammamabbhÄ• nasaÃ±Ã±itaá¹ƒ.

idaá¹ƒ Ã±atticatutthe tu, sattamaá¹ƒ __kammalakkhaá¹‡aá¹ƒ_ ||

<3011> á¹• 21 apalokanakammaÃ±cÄ• -paloketvÄ• va kÄ• raye.

Ã±attiyÄ• dutiyenÄ• pi, catutthena na kÄ• raye ||

<3012> á¹• 21 Ã±attidutiyakammÄ• ni, lahukÄ• natthi kÄ• nici.

kÄ• tabbÄ• napaloketvÄ• , sabbÄ• sammutiyo siyuá¹ƒ ||

<3013> á¹• 21 sesÄ• ni apaloketvÄ• , kÄ• tuá¹ƒ pana na vaá¹-á¹-ati.

yathÄ• vuttanayeneva, tena teneva kÄ• raye ||

catubbidhakammakathÄ• .

kammavipattikathÄ•

<3014> á¹• 21 vatthuto Ã±attito ceva, anussÄ• vanasÄ«mato.

parisatoti paÃ±ceva, kammadosÄ• pakÄ• sitÄ• ||

<3015> á¹• 21 sammukhÄ• karaá¹‡Ä«yaá¹ƒ \Ne 254/ yaá¹ƒ, taá¹ƒ karoti asammukhÄ• .

kammaá¹ƒ vatthuvipannaá¹ƒ taá¹ƒ, adhammanti pavuccati ||

<3016> á¹• 21 asammukhÄ• karaá¹‡Ä«yÄ• ni, aá¹-á¹-heva ca bhavanti hi.

pattanikkujjanaÃ±ceva, pattassukkujjanampi ca ||

<3017> á¹• 21 pakÄ• sanÄ«yakammaÃ±ca \Be 288/, sekkhaummattasammuti.

avandiyo tathÄ• brahma-daá¹‡á¸• o dÅ«tÅ«pasampadÄ• ||

<3018> á¹• 21 imÄ• naá¹-á¹-ha á¹-hapetvÄ• na, sesÄ• ni pana sabbaso.

__sammukhÄ• karaá¹‡Ä«yÄ• ni, _ kammÄ• ni sugatobravi ||

<3019> á¹• 21 Ã±attito pana paÃ±ceva, vipajjananayÄ• matÄ• .

na parÄ• masati vatthuÃ±ca, saá¹…ghaá¹ƒ puggalameva vÄ• ||

<3020> á¹• 21 na parÄ• masati Ã±attiá¹ƒ vÄ• , pacchÄ• Ã±attiá¹ƒ á¹-hapeti vÄ• .

paÃ±cahetehi kammÄ• ni, Ã±attitova vipajjare ||

<3021> á¹• 21 anussÄ• vanato paÃ±ca, kammadosÄ• pakÄ• sitÄ• .

na parÄ• masati vatthuá¹ƒ vÄ• , saá¹…ghaá¹ƒ puggalameva vÄ• ||

<3022> á¹• 21 hÄ• peti sÄ• vanaá¹ƒ vÄ• pi, sÄ• vetasamayepi vÄ• .

evaá¹ƒ pana vipajjanti, anussÄ• vanatopi ca ||

<3023> á¹• 21 ekÄ• dasahi sÄ«mÄ• hi, sÄ«mato kammadosatÄ• .

vuttÄ• uposathe tÄ• va, khandhake sabbaso mayÄ• ||

<3024> á¹• 21 catuvaggena kÄ• tabbe, kammappattÄ• anÄ• gatÄ• .

chando ca na panÄ• nÄ«to, paá¹-ikkosanti sammukhÄ• ||

<3025> á¹• 21 evaá¹ƒ tivaá¹…giko doso, parisÄ• ya vasÄ• siyÄ• .

Ä• gatÄ• kammapattÄ• ca, chando ca na panÄ• gato ||

<3026> á¹• 21 sammukhÄ• paá¹-isedhenti, dutiye catuvaggike.

Ä• gatÄ• kammapattÄ• ca, chandopi ca samÄ• haá¹-o ||

<3027> á¹• 21 paá¹-ikkosova etthatthi, tatiye catuvaggike.

evaá¹ƒ paÃ±cÄ• divaggesu, saá¹…ghesu tividhesupi ||

<3028> á¹• 21 catutthikÄ• \Be 289/ siyuá¹ƒ dosÄ• , dasa dve parisÄ• vasÄ• .

evaá¹ƒ dvÄ• dasadhÄ• ettha, kammÄ• ni hi vipajjare ||

kammavipattikathÄ• .

sedamocanakathÄ•

ka.

á¹• 21 soá¸·asaparivÄ• rassa \Ne 255/, parivÄ• rassa sÄ• darÄ• .

suá¹‡Ä• tha nipuá¹‡e paÃ±he, gÅ«á¸·hatthe bhaá¹‡ato mama ||

kha.

á¹• 21 divÄ• pajjati no rattiá¹ƒ, rattiá¹ƒyeva ca no divÄ• .

kathaÃ±ca paá¹-iggaá¹‡hanto, na gaá¹‡hanto kathaá¹ƒ pana ||

ga.

á¹• 21 chindantassa siyÄ• patti, tathevÄ• chindatopi ca.

chÄ• dentassa tathÄ• patti-na chÄ• dentassa bhikkhuno ||

gha.

á¹• 21 kÄ• cÄ• patti samÄ• patti-lÄ• bhinoyeva bhikkhuno.

asamÄ• pattilÄ• bhissa, kÄ• ca nÄ• massa sÄ• bhave ||

á¹…a.

á¹• 21 garukaá¹ƒ bhaá¹‡ato saccaá¹ƒ, alikaá¹ƒ bhaá¹‡ato siyuá¹ƒ.

lahuá¹ƒ saccaá¹ƒ bhaá¹‡antassa, musÄ• ca bhaá¹‡ato garuá¹ƒ ||

ca.

á¹• 21 pavisanto ca Ä• rÄ• maá¹ƒ, Ä• pajjati na nikkhamaá¹ƒ.

nikkhamantova Ä• patti, na ceva pavisaá¹ƒ pana.

cha.

á¹• 21 samÄ• diyanto asamÄ• diyanto.

anÄ• diyantopi ca Ä• diyanto.

dento adentopi siyÄ• sadoso.

tathÄ• karontopi ca no karonto ||

ja.

á¹• 21 Ä• pajjati ca dhÄ• rento, adhÄ• rento tatheva ca.

dvinnaá¹ƒ mÄ• tÄ• pitÄ• sÄ• va, kathaá¹ƒ hoti? bhaá¹‡Ä• hi me ||

jha.

á¹• 21 ubhatobyaÃ±janÄ• \Be 290/ itthÄ«, gabbhaá¹ƒ gaá¹‡hÄ• ti attanÄ• .

gaá¹‡hÄ• peti paraá¹ƒ gabbhaá¹ƒ, tasmÄ• mÄ• tÄ• pitÄ• ca sÄ• ||

Ã±a.

á¹• 21 gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, yaá¹ƒ paresaá¹ƒ mamÄ• yitaá¹ƒ.

na harantova taá¹ƒ theyyÄ• , kathaá¹ƒ pÄ• rÄ• jiko bhave.

á¹-a.

á¹• 26 á¹• 21 theyyasaá¹ƒvÄ• sako eso, liá¹…gasaá¹ƒvÄ• sathenako.

parabhaá¹‡á¸• aá¹ƒ agaá¹‡hanto, tena hoti parÄ• jito ||

á¹-ha.

á¹• 21 nÄ• riá¹ƒ rÅ«pavatiá¹ƒ bhikkhu, rattacitto asaÃ±Ã±ato.

methunaá¹ƒ tÄ• ya katvÄ• pi, na so pÄ• rÄ• jiko kathaá¹ƒ.

á¸• a.

á¹• 21 accharÄ• sadisaá¹ƒ \Ne 256/ nÄ• riá¹ƒ, supinantena passati.

tÄ• ya methunasaá¹ƒyoge, katepi na bhavissati ||

á¸• ha.

á¹• 21 bahiddhÄ• gehato bhikkhu, itthÄ« gabbhantaraá¹ƒ gatÄ• .

chiddaá¹ƒ gehassa nevatthi, kathaá¹ƒ methunato cuto.

á¹‡a.

á¹• 21 antodussakuá¹-iá¹-á¹-hena, mÄ• tugÄ• mena methunaá¹ƒ.

santhatÄ• divaseneva, katvÄ• hoti parÄ• jito ||

ta.

á¹• 21 sutte ca vinayeyeva, khandhake sÄ• nulomike.

sabbattha nipuá¹‡Ä• dhÄ«rÄ• , ime paÃ±he bhaá¹‡anti te ||

tha.

á¹• 21 khandhake parivÄ• re ca, vinaye sÄ• nulomike.

Ä• daro karaá¹‡Ä«yova, paá¹-ubhÄ• vaá¹ƒ panicchitÄ• ||

sedamocanakathÄ• .

pakiá¹‡á¹‡akavinicchayakathÄ•

<3029> á¹• 21 chattaá¹ƒ paá¹‡á¹‡amayaá¹ƒ kiÃ±ci, bahi anto ca sabbaso.

paÃ±cavaá¹‡á¹‡ena suttena, sibbituá¹ƒ na ca vaá¹-á¹-ati ||

<3030> á¹• 21 chindituá¹ƒ \Be 291/ aá¸• á¸• hacandaá¹ƒ vÄ• , paá¹‡á¹‡e makaradantakaá¹

ghaá¹-akaá¹ƒ vÄ• á¸·arÅ«paá¹ƒ vÄ• , lekhÄ• daá¹‡á¸• e na vaá¹-á¹-ati ||

<3031> á¹• 21 sibbituá¹ƒ ekavaá¹‡á¹‡ena, chattaá¹ƒ suttena vaá¹-á¹-ati.

thiratthaá¹ƒ, paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ, paÃ±jaraá¹ƒ vÄ• vinandhituá¹ƒ ||

<3032> á¹• 21 ghaá¹-akaá¹ƒ vÄ• á¸·arÅ«paá¹ƒ vÄ• , lekhÄ• vÄ• pana kevalÄ• .

bhinditvÄ• vÄ• pi ghaá¹ƒsitvÄ• , dhÄ• retuá¹ƒ pana vaá¹-á¹-ati ||

<3033> á¹• 21 ahichattakasaá¹‡á¹-hÄ• naá¹ƒ, daá¹‡á¸• abundamhi vaá¹-á¹-ati.

ukkiritvÄ• katÄ• lekhÄ• , bandhanatthÄ• ya vaá¹-á¹-ati ||

<3034> á¹• 21 nÄ• nÄ• vaá¹‡á¹‡ehi suttehi, maá¹‡á¸• anatthÄ• ya cÄ«varaá¹ƒ.

samaá¹ƒ satapadÄ• dÄ«naá¹ƒ, sibbituá¹ƒ na ca vaá¹-á¹-ati ||

<3035> á¹• 21 pattassa \Ne 257/ pariyante vÄ• , tathÄ• pattamukhepi vÄ• .

veá¹‡iá¹ƒ saá¹…khalikaá¹ƒ vÄ• pi, karoto hoti dukkaá¹-aá¹ƒ ||

<3036> á¹• 21 paá¹-á¹-ampi gaá¹‡á¹-hipÄ• sÄ• naá¹ƒ, aá¹-á¹-hakoá¹‡Ä• dikaá¹ƒvidhiá¹ƒ.

tatthagghiyagadÄ• rÅ«paá¹ƒ, muggarÄ• diá¹ƒ karonti ca ||

<3037> á¹• 21 tattha kakkaá¹-akakkhÄ«ni, uá¹-á¹-hÄ• penti na vaá¹-á¹-ati.

suttÄ• ca piá¸·akÄ• tattha, duviÃ±Ã±eyyÄ• va dÄ«pitÄ• ||

<3038> á¹• 21 catukoá¹‡Ä• va vaá¹-á¹-anti, gaá¹‡á¹-hipÄ• sakapaá¹-á¹-akÄ• .

kaá¹‡á¹‡akoá¹‡esu suttÄ• ni, ratte chindeyya cÄ«vare ||

<3039> á¹• 21 sÅ«cikammavikÄ• raá¹ƒ vÄ• , aÃ±Ã±aá¹ƒ vÄ• pana kiÃ±cipi.

cÄ«vare bhikkhunÄ• kÄ• tuá¹ƒ, kÄ• rÄ• petuá¹ƒ na vaá¹-á¹-ati ||

<3040> á¹• 21 yo ca pakkhipati bhikkhu cÄ«varaá¹ƒ.

kaÃ±jipiá¹-á¹-hakhaliallikÄ• disu.

vaá¹‡á¹‡amaá¹-á¹-hamabhipatthayaá¹ƒ paraá¹ƒ.

tassa natthi pana mutti dukkaá¹-Ä• ||

<3041> á¹• 21 sÅ«cihatthamalÄ• dÄ«naá¹ƒ \Be 292/, karaá¹‡e cÄ«varassa ca.

tathÄ• kiliá¹-á¹-hakÄ• le ca, dhovanatthaá¹ƒ tu vaá¹-á¹-ati ||

<3042> á¹• 21 rajane pana gandhaá¹ƒ vÄ• , telaá¹ƒ vÄ• lÄ• khameva vÄ• .

kiÃ±ci pakkhipituá¹ƒ tattha, bhikkhuno na ca vaá¹-á¹-ati ||

<3043> á¹• 21 saá¹…khena maá¹‡inÄ• vÄ• pi, aÃ±Ã±enapi ca kenaci.

cÄ«varaá¹ƒ na ca ghaá¹-á¹-eyya, ghaá¹ƒsitabbaá¹ƒ na doá¹‡iyÄ• ||

<3044> á¹• 21 cÄ«varaá¹ƒ doá¹‡iyaá¹ƒ katvÄ• , nÄ• pi ghaá¹-á¹-eyya muá¹-á¹-hinÄ• .

rattaá¹ƒ pahariituá¹ƒ kiÃ±ci, hattheheva ca vaá¹-á¹-ati ||

<3045> á¹• 21 gaá¹‡á¹-hike pana lekhÄ• vÄ• , piá¸·akÄ• vÄ• na vaá¹-á¹-ati.

kappabinduvikÄ• ro vÄ• , pÄ• á¸·ikaá¹‡á¹‡ikabhedato ||

<3046> á¹• 21 thÄ• lakassa ca pattassa, bahi antopi vÄ• pana.

Ä• raggena katÄ• lekhÄ• , na ca vaá¹-á¹-ati kÄ• cipi ||

<3047> á¹• 21 Ä• ropetvÄ• bhamaá¹ƒ pattaá¹ƒ, majjitvÄ• ce pacanti ca.

``maá¹‡ivaá¹‡á¹‡aá¹ƒ karissÄ• maâ€™â€™, iti kÄ• tuá¹ƒ na vaá¹-á¹-ati ||

<3048> á¹• 21 pattamaá¹‡á¸• alake \Ne 258/ kiÃ±ci, bhittikammaá¹ƒ na vaá¹-á¹-ati.

na doso koci tatthassa, kÄ• tuá¹ƒ makaradantakaá¹ƒ ||

<3049> á¹• 21 na dhammakaraá¹‡acchatte, lekhÄ• kÄ• cipi vaá¹-á¹-ati.

kucchiyaá¹ƒ vÄ• á¹-hapetvÄ• taá¹ƒ, lekhaá¹ƒ tu mukhavaá¹-á¹-iyaá¹ƒ ||

<3050> á¹• 21 suttaá¹ƒ vÄ• diguá¹‡aá¹ƒ katvÄ• , koá¹-á¹-enti ca tahiá¹ƒ tahiá¹ƒ.

kÄ• yabandhanasobhatthaá¹ƒ, taá¹ƒ na vaá¹-á¹-ati bhikkhuno ||

<3051> á¹• 21 dasÄ• mukhe daá¸·hatthÄ• ya, dvÄ«su antesu vaá¹-á¹-ati.

mÄ• lÄ• kammalatÄ• kamma-cittikampi na vaá¹-á¹-ati ||

<3052> á¹• 21 akkhÄ«ni tattha dassetvÄ• , koá¹-á¹-ite pana kÄ• kathÄ• .

kakkaá¹-akkhÄ«ni vÄ• tattha, uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati ||

<3053> á¹• 21 ghaá¹-aá¹ƒ \Be 293/ deá¸• á¸• ubhasÄ«saá¹ƒ vÄ• , makarassa mukhampi vÄ

vikÄ• rarÅ«paá¹ƒ yaá¹ƒ kiÃ±ci, na vaá¹-á¹-ati dasÄ• mukhe ||

<3054> á¹• 21 ujukaá¹ƒ macchakaá¹‡á¹-aá¹ƒ vÄ• , maá¹-á¹-haá¹ƒ vÄ• pana paá¹-á¹-ikaá¹ƒ

khajjÅ«ripattakÄ• kÄ• raá¹ƒ, katvÄ• vaá¹-á¹-ati koá¹-á¹-itaá¹ƒ ||

<3055> á¹• 21 paá¹-á¹-ikÄ• sÅ«karantanti, duvidhaá¹ƒ kÄ• yabandhanaá¹ƒ.

rajjukÄ• dussapaá¹-á¹-Ä• di, sabbaá¹ƒ tassÄ• nulomikaá¹ƒ ||

<3056> á¹• 21 murajaá¹ƒ maddavÄ«á¹‡aÃ±ca, deá¸• á¸• ubhaÃ±ca kalÄ• bukaá¹ƒ.

rajjuyo na ca vaá¹-á¹-anti, purimÄ• dvedasÄ• siyuá¹ƒ ||

<3057> á¹• 21 dasÄ• pÄ• maá¹…gasaá¹‡á¹-hÄ• nÄ• , niddiá¹-á¹-hÄ• kÄ• yabandhane.

ekÄ• dviticatasso vÄ• , vaá¹-á¹-anti na tato paraá¹ƒ ||

<3058> á¹• 21 ekarajjumayaá¹ƒ vuttaá¹ƒ, muninÄ• kÄ• yabandhanaá¹ƒ.

taÃ±ca pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ, ekampi ca na vaá¹-á¹-ati ||

<3059> á¹• 21 rajjuke ekato katvÄ• , bahÅ« ekÄ• ya rajjuyÄ• .

nirantaraÃ±hi veá¹-hetvÄ• , kataá¹ƒ vaá¹-á¹-ati bandhituá¹ƒ ||

<3060> á¹• 21 dantakaá¹-á¹-havisÄ• á¹‡aá¹-á¹-hi-lohaveá¸·unaá¸·abbhavÄ• .

jatusaá¹…khamayÄ• sutta-phalajÄ• vidhakÄ• matÄ• ||

<3061> á¹• 21 kÄ• yabandhanavidhepi, vikÄ• ro na ca vaá¹-á¹-ati.

tattha tattha pariccheda-lekhÄ• mattaá¹ƒ tu vaá¹-á¹-ati ||

<3062> á¹• 21 mÄ• lÄ• kammalatÄ• kamma-nÄ• nÄ• rÅ«pavicittitÄ• \Ne 259/.

na ca vaá¹-á¹-ati bhikkhÅ«naá¹ƒ, aÃ±janÄ« janaraÃ±janÄ« ||

<3063> á¹• 21 tÄ• disaá¹ƒ pana ghaá¹ƒsitvÄ• , veá¹-hetvÄ• suttakena vÄ• .

vaá¸·aÃ±jantassa bhikkhussa, na doso koci vijjati ||

<3064> á¹• 21 vaá¹-á¹-Ä• vÄ• caturassÄ• vÄ• , aá¹-á¹-haá¹ƒsÄ• vÄ• pi aÃ±janÄ«.

vaá¹-á¹-atevÄ• ti niddiá¹-á¹-hÄ• , vaá¹‡á¹‡amaá¹-á¹-hÄ• na vaá¹-á¹-ati ||

<3065> á¹• 21 tathÄ• Ã±janisalÄ• kÄ• pi \Be 294/, aÃ±janithavikÄ• ya ca.

nÄ• nÄ• vaá¹‡á¹‡ehi suttehi, cittakammaá¹ƒ na vaá¹-á¹-ati ||

<3066> á¹• 21 ekavaá¹‡á¹‡ena suttena, sipÄ• á¹-iá¹ƒ yena kenaci.

yaá¹ƒ kiÃ±ci pana sibbetvÄ• , vaá¸·aÃ±jantassa vaá¹-á¹-ati ||

<3067> á¹• 21 maá¹‡ikaá¹ƒ piá¸·akaá¹ƒ vÄ• pi, pipphale Ä• rakaá¹‡á¹-ake.

á¹-hapetuá¹ƒ pana yaá¹ƒ kiÃ±ci, na ca vaá¹-á¹-ati bhikkhuno ||

<3068> á¹• 21 daá¹‡á¸• akepi pariccheda-lekhÄ• mattaá¹ƒ tu vaá¹-á¹-ati.

valitvÄ• ca nakhacchedaá¹ƒ, karontÄ«ti hi vaá¹-á¹-ati ||

<3069> á¹• 21 uttarÄ• raá¹‡iyaá¹ƒ vÄ• pi, dhanuke pelladaá¹‡á¸• ake.

mÄ• lÄ• kammÄ• di yaá¹ƒ kiÃ±ci, vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati ||

<3070> á¹• 21 saá¹‡á¸• Ä• se dantakaá¹-á¹-hÄ• naá¹ƒ, tathÄ• chedanavÄ• siyÄ• .

dvÄ«su passesu lohena, bandhituá¹ƒ pana vaá¹-á¹-ati ||

<3071> á¹• 21 tathÄ• kattaradaá¹‡á¸• epi, cittakammaá¹ƒ na vaá¹-á¹-ati.

vaá¹-á¹-alekhÄ• va vaá¹-á¹-anti, ekÄ• vÄ• dvepi heá¹-á¹-hato ||

<3072> á¹• 21 visÄ• á¹‡e nÄ• á¸·iyaá¹ƒ vÄ• pi, tathevÄ• maá¹‡á¸• asÄ• rake.

telabhÄ• janake sabbaá¹ƒ, vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ tu vaá¹-á¹-ati ||

<3073> á¹• 21 pÄ• nÄ«yassa uá¸·uá¹…kepi, doá¹‡iyaá¹ƒ rajanassapi.

ghaá¹-e phalakapÄ«á¹-hepi, valayÄ• dhÄ• rakÄ• dike ||

<3074> á¹• 21 tathÄ• pattapidhÄ• ne ca, tÄ• lavaá¹‡á¹-e ca bÄ«jane.

pÄ• dapuÃ±chaniyaá¹ƒ vÄ• pi, sammuÃ±janiyameva ca ||

<3075> á¹• 21 maÃ±ce bhÅ«matthare pÄ«á¹-he, bhisibimbohanesu ca.

mÄ• lÄ• kammÄ• dikaá¹ƒ cittaá¹ƒ, sabbameva ca vaá¹-á¹-ati ||

<3076> á¹• 21 nÄ• nÄ• maá¹‡imayatthambha-kavÄ• á¹-advÄ• rabhittikaá¹ƒ \Ne 260/.

senÄ• sanamanuÃ±Ã±Ä• taá¹ƒ, kÄ• kathÄ• vaá¹‡á¹‡amaá¹-á¹-hake ||

<3077> á¹• 21 sovaá¹‡á¹‡iyaá¹ƒ \Be 295/ dvÄ• rakavÄ• á¹-abaddhaá¹ƒ.

suvaá¹‡á¹‡anÄ• nÄ• maá¹‡ibhittibhÅ«miá¹ƒ.

na kiÃ±ci ekampi nisedhanÄ«yaá¹ƒ.

senÄ• sanaá¹ƒ vaá¹-á¹-ati sabbameva ||

<3078> á¹• 21 buddhaá¹ƒ dhammaÃ±ca saá¹…ghaÃ±ca, na uddissa davaá¹ƒ kare.

mÅ«gabbatÄ• dikaá¹ƒ neva, gaá¹‡heyya titthiyabbataá¹ƒ ||

<3079> á¹• 21 kÄ• yaá¹ƒ vÄ• aá¹…gajÄ• taá¹ƒ vÄ• , Å«ruá¹ƒ vÄ• na tu dassaye.

bhikkhunÄ«naá¹ƒ tu tÄ• vÄ• pi, na siÃ±ce udakÄ• dinÄ• ||

<3080> á¹• 21 vassamaÃ±Ã±attha vuá¹-á¹-ho ce, bhÄ• gamaÃ±Ã±attha gaá¹‡hati.

dukkaá¹-aá¹ƒ puna dÄ• tabbaá¹ƒ, gÄ«vÄ• naá¹-á¹-hepi jajjare ||

<3081> á¹• 21 codito so sace tehi, bhikkhÅ«hi na dadeyyataá¹ƒ.

dhuranikkhepane tesaá¹ƒ, bhaá¹‡á¸• aggheneva kÄ• raye ||

<3082> á¹• 21 akappiyasamÄ• dÄ• naá¹ƒ, karoto hoti dukkaá¹-aá¹ƒ.

davÄ• silaá¹ƒ pavijjhanto, dukkaá¹-Ä• na ca muccati ||

<3083> á¹• 21 gihÄ«gopakadÄ• nasmiá¹ƒ, na doso koci gaá¹‡hato.

paricchedanayo vutto, saá¹…ghacetiyasantake ||

<3084> á¹• 21 yÄ• naá¹ƒ purisasaá¹ƒyuttaá¹ƒ, hatthavaá¹-á¹-akameva vÄ• .

pÄ• á¹-aá¹…kiÃ±ca gilÄ• nassa, vaá¹-á¹-atevÄ• bhirÅ«hituá¹ƒ ||

<3085> á¹• 21 na ca bhikkhuniyÄ• saddhiá¹ƒ, sampayojeyya kiÃ±cipi.

dukkaá¹-aá¹ƒ bhikkhuniá¹ƒ rÄ• gÄ• , obhÄ• sentassa bhikkhuno ||

<3086> á¹• 21 bhikkhunÄ«naá¹ƒ have bhikkhu, pÄ• timokkhaá¹ƒ na uddise.

Ä• pattiá¹ƒ vÄ• sace tÄ• saá¹ƒ, paá¹-iggaá¹‡heyya dukkaá¹-aá¹ƒ ||

<3087> á¹• 21 attano paribhogatthaá¹ƒ, dinnamaÃ±Ã±assa kassaci.

paribhogamakatvÄ• va, dadato pana dukkaá¹-aá¹ƒ ||

<3088> á¹• 21 asappÄ• yaá¹ƒ \Be 296/ sace sabbaá¹ƒ, apanetumpi vaá¹-á¹-ati.

aggaá¹ƒ gahetvÄ• dÄ• tuá¹ƒ vÄ• , pattÄ• dÄ«supyayaá¹ƒ nayo ||

<3089> á¹• 21 paÃ±cavaggÅ«pasampadÄ• \Ne 261/, guá¹‡aá¹…guá¹‡aupÄ• hanÄ• .

cammatthÄ• ro dhuvanhÄ• naá¹ƒ, majjhadese na vaá¹-á¹-ati ||

<3090> á¹• 21 sambÄ• dhassa ca sÄ• mantÄ• , satthakammaá¹ƒ duvaá¹…gulÄ• .

vÄ• ritaá¹ƒ, vatthikammampi, sambÄ• dheyeva satthunÄ• ||

<3091> á¹• 21 paá¹‡á¹‡Ä• ni ajjukÄ• dÄ«naá¹ƒ, loá¹‡aá¹ƒ vÄ• uá¹‡hayÄ• guyÄ• .

pakkhipitvÄ• na pÄ• katthaá¹ƒ, cÄ• letuá¹ƒ na ca vaá¹-á¹-ati ||

<3092> á¹• 21 sace parisamaÃ±Ã±assa, upaá¸·Ä• leti dukkaá¹-aá¹ƒ.

tattha cÄ• dÄ«navaá¹ƒ tassa, vattuá¹ƒ pana ca vaá¹-á¹-ati ||

<3093> á¹• 21 ``makkhanaá¹ƒ gÅ«thamuttehi, gatena nhÄ• yituá¹ƒ viya.

kataá¹ƒ nissÄ• ya dussÄ«laá¹ƒ, tayÄ• viharatÄ• â€™â€™ ti ca ||

<3094> á¹• 21 bhattagge yÄ• gupÄ• ne ca, antogÄ• me ca vÄ«thiyaá¹ƒ.

andhakÄ• re anÄ• vajjo, ekÄ• vatto ca byÄ• vaá¹-o ||

<3095> á¹• 21 sutto khÄ• daÃ±ca bhuÃ±janto, vaccaá¹ƒ muttampi vÄ• karaá¹ƒ.

vandanÄ• terasannaá¹ƒ tu, ayuttatthena vÄ• ritÄ• ||

<3096> á¹• 21 naggo anupasampanno, nÄ• nÄ• saá¹ƒvÄ• sakopi ca.

yo pacchÄ• upasampanno, ukkhitto mÄ• tugÄ• mako ||

<3097> á¹• 21 ekÄ• dasa abhabbÄ• ca, garukaá¹-á¹-hÄ• ca paÃ±cime.

vandato dukkaá¹-aá¹ƒ vuttaá¹ƒ, bÄ• vÄ«sati ca puggale ||

<3098> á¹• 21 yo pure upasampanno, nÄ• nÄ• saá¹ƒvÄ• savuá¸• á¸• hako.

dhammavÄ• dÄ« ca sambuddho, vandanÄ«yÄ• tayo ime ||

<3099> á¹• 21 tajjanÄ• dikate ettha, caturo pana puggale.

vandatopi anÄ• patti, tehi kammaÃ±ca kubbato ||

<3100> á¹• 21 adhiá¹-á¹-hÄ• naá¹ƒ \Be 297/ panekassa, dvinnaá¹ƒ vÄ• tiá¹‡á¹‡ameva vÄ•

diá¹-á¹-hÄ• vikammamuddiá¹-á¹-haá¹ƒ, tato uddhaá¹ƒ nivÄ• raá¹‡aá¹ƒ ||

<3101> á¹• 21 sandiá¹-á¹-ho hoti sambhatto, jÄ«vatÄ• lapitopi ca.

gahitattamano hoti, vissÄ• so paÃ±cadhÄ• siyÄ• ||

<3102> á¹• 21 sÄ«ladiá¹-á¹-hivipatti ca, Ä• cÄ• rÄ• jÄ«vasambhavÄ• .

vipattiyo catassova, vuttÄ• Ä• diccabandhunÄ• ||

<3103> á¹• 21 tattha \Ne 262/ appaá¹-ikammÄ• ca, yÄ• ca vuá¹-á¹-hÄ• nagÄ• minÄ«.

Ä• pattiyo duve __sÄ«la-vipattÄ«_ti pakÄ• sitÄ• ||

<3104> á¹• 21 antaggÄ• hikadiá¹-á¹-hi ca, yÄ• diá¹-á¹-hi dasavatthukÄ• .

ayaá¹ƒ __diá¹-á¹-hivipattÄ«_ti, duvidhÄ• diá¹-á¹-hi dÄ«pitÄ• ||

<3105> á¹• 21 desanÄ• gÄ• minikÄ• yÄ• ca, paÃ±ca thullaccayÄ• dikÄ• .

vuttÄ• __cÄ• ravipattÄ«_ti, Ä• cÄ• rakusalena sÄ• ||

<3106> á¹• 21 kuhanÄ• dippavatto hi, __micchÄ• jÄ«vo_ti dÄ«pito.

Ä• jÄ«vapaccayÄ• patti, chabbidhÄ• ti pakÄ• sitÄ• ||

<3107> á¹• 21 kammunÄ• laddhisÄ«mÄ• hi, nÄ• nÄ• saá¹ƒvÄ• sakÄ• tayo.

ukkhitto tividho kamma-nÄ• nÄ• saá¹ƒvÄ• sako mato ||

<3108> á¹• 21 adhammavÄ• dipakkhasmiá¹ƒ, nisinnova vicintiyaá¹ƒ.

``dhammavÄ• dÄ« paneteâ€™â€™ ti, uppanne pana mÄ• nase ||

<3109> á¹• 21 nÄ• nÄ• saá¹ƒvÄ• sako nÄ• ma, laddhiyÄ• yaá¹ƒ pakÄ• sito.

tatraá¹-á¹-ho pana so dvinnaá¹ƒ, kammaá¹ƒ kopeti saá¹…ghikaá¹ƒ ||

<3110> á¹• 21 bahisÄ«mÄ• gato sÄ«mÄ• -nÄ• nÄ• saá¹ƒvÄ• sako mato.

nÄ• nÄ• saá¹ƒvÄ• sakÄ• evaá¹ƒ, tayo vuttÄ• mahesinÄ• ||

<3111> á¹• 21 cuto anupasampanno, nÄ• nÄ• saá¹ƒvÄ• sakÄ• tayo.

bhikkhÅ«nekÄ• dasÄ• bhabbÄ• , asaá¹ƒvÄ• sÄ• ime siyuá¹ƒ ||

<3112> á¹• 21 asaá¹ƒvÄ• sassa \Be 298/ sabbassa, tathÄ• kammÄ• rahassa ca.

saá¹…ghe ummattakÄ• dÄ«naá¹ƒ, paá¹-ikkhepo na rÅ«hati ||

<3113> á¹• 21 sasaá¹ƒvÄ• sekasÄ«maá¹-á¹-ha-pakatattassa bhikkhuno.

vacanena paá¹-ikkhepo, rÅ«hatÄ• nantarassapi ||

<3114> á¹• 21 bhikkhu Ä• pajjatÄ• pattiá¹ƒ, Ä• kÄ• rehi panacchahi.

vuttÄ• samaá¹‡akappÄ• ca, paÃ±ca, paÃ±ca visuddhiyo ||

<3115> á¹• 21 nidÄ• naá¹ƒ puggalaá¹ƒ vatthuá¹ƒ, vidhiá¹ƒ paÃ±Ã±attiyÄ• pana.

vipattÄ• pattanÄ• patti, samuá¹-á¹-hÄ• nanayampi ca ||

<3116> á¹• 21 vajjakammakriyÄ• saÃ±Ã±Ä• , cittÄ• á¹‡attividhiá¹ƒ pana.

tathevaá¹…gavidhÄ• naÃ±ca, vedanÄ• kusalattikaá¹ƒ ||

<3117> á¹• 21 sattarasavidhaá¹ƒ \Ne 263/ etaá¹ƒ, dassetvÄ• lakkhaá¹‡aá¹ƒ budho.

sikkhÄ• padesu yojeyya, tattha tattha yathÄ• rahaá¹ƒ ||

<3118> á¹• 21 __nidÄ• naá¹ƒ_ tattha vesÄ• lÄ«, tathÄ• rÄ• jagahaá¹ƒ puraá¹ƒ.

sÄ• vatthÄ• á¸·avi kosambÄ«, sakkabhaggÄ• pakÄ• sitÄ• ||

<3119> á¹• 21 dasa vesÄ• liyÄ• vuttÄ• , ekavÄ«saá¹ƒ giribbaje.

satÄ• ni hi cha Å«nÄ• ni, tÄ«á¹‡i sÄ• vatthiyÄ• siyuá¹ƒ ||

<3120> á¹• 21 cha panÄ• á¸·aviyaá¹ƒ vuttÄ• , aá¹-á¹-ha kosambiyaá¹ƒ katÄ• .

aá¹-á¹-ha sakkesu paÃ±Ã±attÄ• , tayo bhagge pakÄ• sitÄ• ||

<3121> á¹• 21 tevÄ«satividhÄ• vuttÄ• , sudinnadhaniyÄ• dayo.

bhikkhÅ«naá¹ƒ pÄ• timokkhasmiá¹ƒ, Ä• dikammikapuggalÄ• ||

<3122> á¹• 21 bhikkhunÄ«naá¹ƒ tathÄ• pÄ• ti-mokkhasmiá¹ƒ Ä• dikammikÄ• .

thullanandÄ• dayo satta, sabbe tiá¹ƒsa bhavanti te ||

<3123> á¹• 21 taruá¹ƒ \Be 299/ timÅ«laá¹ƒ navapattamenaá¹ƒ.

dvayaá¹…kuraá¹ƒ sattaphalaá¹ƒ chapupphaá¹ƒ.

jÄ• nÄ• ti yo dvippabhavaá¹ƒ dvisÄ• khaá¹ƒ.

jÄ• nÄ• ti paÃ±Ã±attimasesato so ||

<3124> á¹• 21 iti paramamimaá¹ƒ vinicchayaá¹ƒ.

madhurapadatthamanÄ• kulaá¹ƒ tu yo.

paá¹-hati suá¹‡ati pucchate ca so.

bhavatupÄ• lisamo vinicchaye ||

iti vinayavinicchaye pakiá¹‡á¹‡akavinicchayakathÄ• samattÄ• .

kammaá¹-á¹-hÄ• nabhÄ• vanÄ• vidhÄ• nakathÄ•

<3125> á¹• 21 pÄ• mokkhe pÄ• timokkhasmiá¹ƒ, mukhe mokkhappavesane.

sabbadukkhakkhaye vutte, vuttamevitarattayaá¹ƒ ||

<3126> á¹• 21 idaá¹ƒ \Ne 264/ catubbidhaá¹ƒ sÄ«laá¹ƒ, Ã±atvÄ• tattha patiá¹-á¹-hito.

samÄ• dhiá¹ƒ puna bhÄ• vetvÄ• , paÃ±Ã±Ä• ya parimuccati ||

<3127> á¹• 21 dasÄ• nussatiyo vuttÄ• , kasiá¹‡Ä• ca dasÄ• subhÄ• .

catasso appamaÃ±Ã±Ä• yo, tathÄ• ruppÄ• paradvayaá¹ƒ ||

<3128> á¹• 21 iccevaá¹ƒ pana sabbampi, cattÄ• lÄ«savidhaá¹ƒ siyÄ• .

kammaá¹-á¹-hÄ• naá¹ƒ samuddiá¹-á¹-haá¹ƒ, mammaá¹-á¹-hÄ• naá¹ƒ manobhuno ||

<3129> á¹• 21 upacÄ• rappanÄ• to ca, jhÄ• nabhedÄ• atikkamÄ• .

vaá¸• á¸• hanÄ• vaá¸• á¸• hanÄ• cÄ• pi, tathÄ• rammaá¹‡abhÅ«mito ||

<3130> á¹• 21 gahaá¹‡Ä• paccayÄ• bhiyyo, tathÄ• cariyÄ• nukÅ«lato.

viseso ayametesu, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

<3131> á¹• 21 aá¹-á¹-hÄ• nussatiyo \Be 300/ saÃ±Ã±Ä• -vavatthÄ• naÃ±ca tatthime.

upacÄ• ravahÄ• , sesÄ• , tiá¹ƒsa jhÄ• navahÄ• matÄ• ||

<3132> á¹• 21 paá¹-hamajjhÄ• nikÄ• tattha, asubhÄ• kÄ• yagatÄ• sati.

Ä• nÄ• pÄ• naÃ±ca kasiá¹‡Ä• , catukkajjhÄ• nikÄ• ime ||

<3133> á¹• 21 tikajjhÄ• nÄ• ni tissova, appamaÃ±Ã±Ä• tha pacchimÄ• .

cattÄ• ropi ca Ä• ruppÄ• , catutthajjhÄ• nikÄ• matÄ• ||

<3134> á¹• 21 atikkamo dvidhÄ• vutto, aá¹…gÄ• rammaá¹‡atopi ca.

catukkatikajhÄ• nesu, aá¹…gÄ• tikkamatÄ• matÄ• ||

<3135> á¹• 21 catutthÄ• appamaÃ±Ã±Ä• pi, aá¹…gÄ• tikkamato siyÄ• .

Ä• rammaá¹‡amatikkamma, Ä• ruppÄ• pana jÄ• yare ||

<3136> á¹• 21 kasiá¹‡Ä• ni dasevettha, vaá¸• á¸• hetabbÄ• ni yoginÄ• .

sesaá¹ƒ pana ca sabbampi, na vaá¸• á¸• hetabbameva taá¹ƒ ||

<3137> á¹• 21 nimittÄ• rammaá¹‡Ä• tattha, kasiá¹‡Ä• ca dasÄ• subhÄ• .

kÄ• ye satÄ• nÄ• pÄ• naÃ±ca, bÄ• vÄ«sati bhavantime ||

<3138> á¹• 21 sesÄ• nussatiyo aá¹-á¹-ha, saÃ±Ã±Ä• dhÄ• tuvavatthanaá¹ƒ.

viÃ±Ã±Ä• á¹‡aá¹ƒ nevasaÃ±Ã±Ä• ca, dasa dve bhÄ• vagocarÄ• ||

<3139> á¹• 21 catasso appamaÃ±Ã±Ä• yo, dve ca Ä• ruppamÄ• nasÄ• .

ime dhammÄ• viniddiá¹-á¹-hÄ• , cha navattabbagocarÄ• ||

<3140> á¹• 21 dasÄ• subhÄ• \Ne 265/ paá¹-ikkÅ«la-saÃ±Ã±Ä• kÄ• yagatÄ• sati.

devesu na pavattanti, dvÄ• dasevÄ• ti bhÅ«mito ||

<3141> á¹• 21 tÄ• ni dvÄ• dasa bhiyyo ca, Ä• nÄ• pÄ• nasatÄ«pi ca.

sabbaso terasa vÄ• pi, brahmaloke na jÄ• yare ||

<3142> á¹• 21 á¹-hapetvÄ• caturÄ• ruppe, arÅ«pÄ• vacare kira.

aÃ±Ã±e pana na jÄ• yanti, sabbe jÄ• yanti mÄ• nuse ||

<3143> á¹• 21 catutthaá¹ƒ kasiá¹‡aá¹ƒ hitvÄ• , kasiá¹‡Ä• ca dasÄ• subhÄ• .

diá¹-á¹-heneva gahetabbÄ• , pubbabhÄ• ge bhavanti te ||

<3144> á¹• 21 Ä• nÄ• pÄ• naÃ±ca \Be 301/ phuá¹-á¹-hena, diá¹-á¹-hena tacapaÃ±cakaá¹ƒ

mÄ• luto diá¹-á¹-haphuá¹-á¹-hena, sutena cettha sesakaá¹ƒ ||

<3145> á¹• 21 Ä• kÄ• sakasiá¹‡aÃ±cettha, á¹-hapetvÄ• kasiá¹‡Ä• nava.

paá¹-hamÄ• ruppacittassa, paccayÄ• pana jÄ• yare ||

<3146> á¹• 21 bhavanti hi abhiÃ±Ã±Ä• á¹‡aá¹ƒ, kasiá¹‡Ä• ni dasÄ• pi ca.

tissopi appamaÃ±Ã±Ä• yo, catutthassa tu paccayÄ• ||

<3147> á¹• 21 heá¹-á¹-himaheá¹-á¹-himÄ• ruppaá¹ƒ, parassa ca parassa ca.

nevasaÃ±Ã±Ä• nirodhassa, paccayoti pakÄ• sitÄ• ||

<3148> á¹• 21 sabbe sukhavihÄ• rassa, bhavanissaraá¹‡assa ca.

tathÄ• bhavasukhÄ• naÃ±ca, paccayÄ• ti ca dÄ«pitÄ• ||

<3149> á¹• 21 asubhÄ• dasa viÃ±Ã±eyyÄ• , tathÄ• kÄ• yagatÄ• sati.

anukÅ«lÄ• ime rÄ• ga-caritassa visesato ||

<3150> á¹• 21 catasso appamaÃ±Ã±Ä• yo, savaá¹‡á¹‡akasiá¹‡Ä• tathÄ• .

anukÅ«lÄ• ime dosa-caritassa pakÄ• sitÄ• ||

<3151> á¹• 21 vitakkacaritassÄ• pi, mohappakatinopi ca.

Ä• nÄ• pÄ• nasatekÄ• va, sappÄ• yÄ• ti vibhÄ• vitÄ• ||

<3152> á¹• 21 saÃ±Ã±Ä• ceva vavatthÄ• naá¹ƒ, maraá¹‡Å«pasame sati.

paÃ±Ã±Ä• pakatino ete, anukÅ«lÄ• ti dÄ«pitÄ• ||

<3153> á¹• 21 Ä• dianussaticchakkaá¹ƒ, saddhÄ• caritavaá¹‡á¹‡itaá¹ƒ.

Ä• ruppÄ• kasiá¹‡Ä• sesÄ• , dasa sabbÄ• nurÅ«pakÄ• ||

<3154> á¹• 21 evaá¹ƒ \Ne 266/ pabhedato Ã±atvÄ• , kammaá¹-á¹-hÄ• nÄ• ni paá¹‡á¸• ito.

cariyÄ• yÄ• nukÅ«laá¹ƒ tu, tesu yaá¹ƒ attano pana ||

<3155> á¹• 21 taá¹ƒ gahetvÄ• na medhÄ• vÄ«, daá¸·haá¹ƒ kalyÄ• á¹‡amittako.

ucchedaá¹ƒ palibodhÄ• naá¹ƒ, katvÄ• paá¹-hamameva ca ||

<3156> á¹• 21 anurÅ«pe vasantena, vihÄ• re dosavajjite.

bhÄ• vetvÄ• paá¹-hamÄ• dÄ«ni, jhÄ• nÄ• ni pana sabbaso ||

<3157> á¹• 21 tato \Be 302/ vuá¹-á¹-hÄ• ya sappaÃ±Ã±o, jhÄ• namhÄ• paá¹-hamÄ• dito.

nÄ• marÅ«pavavatthÄ• naá¹ƒ, katvÄ• kaá¹…khaá¹ƒ vitÄ«riya ||

<3158> á¹• 21 upaklese amaggoti, dasobhÄ• sÄ• dayo pana.

maggo vipassanÄ• Ã±Ä• á¹‡aá¹ƒ, iti jÄ• nÄ• ti paá¹‡á¸• ito ||

<3159> á¹• 21 tiá¹‡á¹‡aá¹ƒ tesaá¹ƒ vavatthÄ• ne, kate ettÄ• vatÄ• pana.

tiá¹‡á¹‡aá¹ƒ pana ca saccÄ• naá¹ƒ, vavatthÄ• naá¹ƒ kataá¹ƒ siyÄ• ||

<3160> á¹• 21 udayabbayabhaá¹…gÄ• ca, bhayÄ• dÄ«navanibbidÄ• .

muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, paá¹-isaá¹…khÄ• nupassanÄ• ||

<3161> á¹• 21 saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aÃ±ca, navamaá¹ƒ saccÄ• nulomikaá¹ƒ.

ayaá¹ƒ ``paá¹-ipadÄ• Ã±Ä• á¹‡a-dassanaâ€™â€™ nti pakÄ• sitÄ• ||

<3162> á¹• 21 tato gotrabhucittassa, samanantarameva ca.

santimÄ• rammaá¹‡aá¹ƒ katvÄ• , jÄ• yate Ã±Ä• á¹‡adassanaá¹ƒ ||

<3163> á¹• 21 ``Ã±Ä• á¹‡adassanasuddhÄ«â€™â€™ ti, idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pakÄ• sitaá¹

paccavekkhaá¹‡apariyantaá¹ƒ, phalaá¹ƒ tassÄ• nujÄ• yate ||

<3164> á¹• 21 teneva ca upÄ• yena, bhÄ• vento so punappunaá¹ƒ.

pÄ• puá¹‡Ä• ti yathÄ• bhikkhu, sesamaggaphalÄ• ni ca ||

<3165> á¹• 21 iccevamaccantamavecca dhammaá¹ƒ.

viddhaá¹ƒsayitvÄ• kusalaá¹ƒ asesaá¹ƒ.

visosayitvÄ• na tayo bhave so.

upeti santiá¹ƒ nirupÄ• disesaá¹ƒ ||

<3166> á¹• 21 viÃ±Ã±Ä• sakkamato vÄ• pi, pubbÄ• paravasena vÄ• .

yadi akkharabandhe vÄ• , ayuttaá¹ƒ viya dissati ||

<3167> á¹• 21 taá¹ƒ \Ne 267/ tathÄ• na gahetabbaá¹ƒ, gahetabbamadosato.

mayÄ• upaparikkhitvÄ• , katattÄ• pana sabbaso ||

<3168> á¹• 21 seá¹-á¹-hassa \Be 303/ coá¸·araá¹-á¹-hassa, nÄ• bhibhÅ«te nirÄ• kule.

sabbassa pana lokassa, gÄ• me sampiá¹‡á¸• ite viya ||

<3169> á¹• 21 kadalÄ«sÄ• latÄ• lucchu-nÄ• á¸·ikeravanÄ• kule.

kamaluppalasaÃ±channa-salilÄ• sayasobhite ||

<3170> á¹• 21 kÄ• verijalasampÄ• ta-paribhÅ«tamahÄ«tale.

iddhe sabbaá¹…gasampanne, maá¹…gale bhÅ«tamaá¹…gale ||

<3171> á¹• 21 pavarÄ• kÄ• rapÄ• kÄ• ra-parikhÄ• parivÄ• rite.

vihÄ• re veá¹‡hudÄ• sassa, dassanÄ«ye manorame ||

<3172> á¹• 21 tÄ«rantaruhavÄ• tira-tarurÄ• javirÄ• jite.

nÄ• nÄ• dijagaá¹‡Ä• rÄ• me, nÄ• nÄ• rÄ• mamanorame ||

<3173> á¹• 21 cÄ• rupaá¹…kajasaá¹ƒkiá¹‡á¹‡a-taá¸·Ä• kasamalaá¹…kate.

surasodakasampuá¹‡á¹‡a-varakÅ«popasobhite ||

<3174> á¹• 21 vicitravipulaccugga-varamaá¹‡á¸• apamaá¹‡á¸• ite.

Ä• vÄ• sehi canekehi, accantamupasobhite ||

<3175> á¹• 21 uppatena ca thÅ«pena, bhetvÄ• va dharaá¹‡Ä«talaá¹ƒ.

jitvÄ• vÄ• vahasantena, kelÄ• sasikharaá¹ƒ kharaá¹ƒ ||

<3176> á¹• 21 saradambudasaá¹…kÄ• se, dassanÄ«ye samussite.

pasÄ• dajanane ramme, pÄ• sÄ• de vasatÄ• mayÄ• ||

<3177> á¹• 21 vuttassa buddhasÄ«hena, vinayassa vinicchayo.

buddhasÄ«haá¹ƒ samuddissa, mama saddhivihÄ• rikaá¹ƒ ||

<3178> á¹• 21 katoyaá¹ƒ pana bhikkhÅ«naá¹ƒ, hitatthÄ• ya samÄ• sato.

vinayassÄ• vabodhatthaá¹ƒ, sukhenevÄ• cirena ca ||

<3179> á¹• 21 accutaccutavikkante, kalambakulanandane.

mahiá¹ƒ samanusÄ• sante, Ä• raddho ca samÄ• pito ||

<3180> á¹• 21 yathÄ• siddhimayaá¹ƒ patto, antarÄ• yaá¹ƒ vinÄ• tathÄ• .

sabbe sijjhantu saá¹…kappÄ• , sattÄ• naá¹ƒ dhammasaá¹ƒyutÄ• ||

<3181> á¹• 21 yÄ• va \Be 304/ \Ne 268/ tiá¹-á¹-hati lokasmiá¹ƒ, mandÄ• ro cÄ• rukandaro.

tÄ• va tiá¹-á¹-hatu buddhassa, sÄ• sanaá¹ƒ kalisÄ• sanaá¹ƒ ||

<3182> á¹• 21 kÄ• le sammÄ• pavassantu, vassaá¹ƒ vassavalÄ• hakÄ• .

pÄ• layantu mahÄ«pÄ• lÄ• , dhammato sakalaá¹ƒ mahiá¹ƒ ||

<3183> á¹• 21 imaá¹ƒ sÄ• rabhÅ«taá¹ƒ hitaá¹ƒ atthayuttaá¹ƒ.

karontena pattaá¹ƒ mayÄ• yaá¹ƒ tu puÃ±Ã±aá¹ƒ.

ayaá¹ƒ tena loko munindappayÄ• taá¹ƒ.

sivaá¹ƒ vÄ«tasokaá¹ƒ puraá¹ƒ pÄ• puá¹‡Ä• tu ||

iti vinayavinicchaye kammaá¹-á¹-hÄ• nabhÄ• vanÄ• vidhÄ• nakathÄ•

samattÄ• .

iti tambapaá¹‡á¹‡iyena paramaveyyÄ• karaá¹‡ena tipiá¹-akanayavidhikusalena paramakavijanahadayapadumavanavikasanakarena kavivaravasabhena paramaratikaravar uragapurena __buddhadattena_ racitoyaá¹ƒ vinayavinicchayo.

vinayavinicchayo samatto.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

uttaravinicchayo

ganthÄ• rambhakathÄ•

<1> á¹• 21 sabbasattuttamaá¹ƒ \Be 305/ \Ne 269/ dhÄ«raá¹ƒ, vanditvÄ• sirasÄ• jinaá¹ƒ.

dhammaÃ±cÄ• dhammaviddhaá¹ƒsaá¹ƒ, gaá¹‡amaá¹…gaá¹‡anÄ• sanaá¹ƒ ||

<2> á¹• 21 yo mayÄ• racito sÄ• ro, vinayassa vinicchayo.

tassa dÄ• ni karissÄ• mi, sabbÄ• nuttaramuttaraá¹ƒ ||

<3> á¹• 21 bhaá¹‡ato paá¹-hato payuÃ±jato.

suá¹‡ato cintayato panuttaraá¹ƒ.

paramaá¹ƒ abuddha buddhivaá¸• á¸• hanaá¹ƒ.

vadato me niratÄ• nibodhatha ||

mahÄ• vibhaá¹…gasaá¹…gahakathÄ•

<4> á¹• 21 methunaá¹ƒ \Ne 270/ paá¹-isevanto, kati Ä• pattiyo phuse.

methunaá¹ƒ paá¹-isevanto, tisso Ä• pattiyo phuse ||

<5> á¹• 21 bhave pÄ• rÄ• jikaá¹ƒ khette, yebhuyyakkhÄ• yite pana.

thullaccayaá¹ƒ mukhe vaá¹-á¹-a-kate vuttaá¹ƒ tu dukkaá¹-aá¹ƒ ||

<6> á¹• 21 adinnaá¹ƒ Ä• diyanto yo.

kati Ä• pattiyo phuse.

adinnaá¹ƒ Ä• diyanto so.

tisso Ä• pattiyo phuse ||

<7> á¹• 21 paÃ±camÄ• sagghane \Be 306/ vÄ• pi, adhike vÄ• parÄ• jayo.

mÄ• se vÄ• dukkaá¹-aá¹ƒ Å«ne, majjhe thullaccayaá¹ƒ tato ||

<8> á¹• 21 manussajÄ• tiá¹ƒ mÄ• rento.

kati Ä• pattiyo phuse.

manussajÄ• tiá¹ƒ mÄ• rento.

tisso Ä• pattiyo phuse ||

<9> á¹• 21 manussamuddissopÄ• taá¹ƒ, khaá¹‡ane dukkaá¹-aá¹ƒ siyÄ• .

dukkhe thullaccayaá¹ƒ jÄ• te, mate pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<10> á¹• 21 asantaá¹ƒ uttariá¹ƒ dhammaá¹ƒ, vadamattÅ«panÄ• yikaá¹ƒ.

kati Ä• pajjatÄ• pattÄ«? tisso Ä• pattiyo phuse ||

<11> á¹• 21 asantaá¹ƒ uttariá¹ƒ dhammaá¹ƒ, bhaá¹‡antassa parÄ• jayo.

thullaccayaá¹ƒ pariyÄ• ye, Ã±Ä• te, no ce tu dukkaá¹-aá¹ƒ ||

pÄ• rÄ• jikakathÄ• .

<12> á¹• 21 bhaá¹‡a sukkaá¹ƒ vimocento.

kati Ä• pattiyo phuse.

suá¹‡a \Ne 271/ sukkaá¹ƒ vimocento.

tisso Ä• pattiyo phuse ||

<13> á¹• 21 garukaá¹ƒ yadi ceteti, upakkamati muccati.

dvaá¹…ge thullaccayaá¹ƒ vuttaá¹ƒ, payoge dukkaá¹-aá¹ƒ siyÄ• ||

<14> á¹• 21 ito paá¹-á¹-hÄ• ya muÃ±citvÄ• , paÃ±hÄ• pucchanamattakaá¹ƒ.

vissajjanavaseneva, hoti atthavinicchayo ||

<15> á¹• 21 itthiyÄ• kÄ• yasaá¹ƒsagge, tisso Ä• pattiyo phuse.

Ä• masantassa kÄ• yena, kÄ• yaá¹ƒ tu garukaá¹ƒ siyÄ• ||

<16> á¹• 21 kÄ• yena kÄ• yabaddhaá¹ƒ tu, phusaá¹ƒ thullaccayaá¹ƒ phuse.

paá¹-ibaddhena kÄ• yena, paá¹-ibaddhe tu dukkaá¹-aá¹ƒ ||

<17> á¹• 21 itthiá¹ƒ \Be 307/ duá¹-á¹-hullavÄ• cÄ• hi, tisso obhÄ• sato siyuá¹ƒ.

vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ vadaá¹ƒ dvinnaá¹ƒ, maggÄ• naá¹ƒ garukaá¹ƒ phuse ||

<18> á¹• 21 vaá¹‡á¹‡Ä• dibhaÃ±Ã±e Ä• dissa, ubbhajÄ• á¹‡umadhakkhakaá¹ƒ.

hoti thullaccayaá¹ƒ, kÄ• ya-paá¹-ibaddhe tu dukkaá¹-aá¹ƒ ||

<19> á¹• 21 attakÄ• macariyÄ• ya, vadato vaá¹‡á¹‡amitthiyÄ• .

santike garukaá¹ƒ hoti, sace jÄ• nÄ• ti sÄ• pana ||

<20> á¹• 21 santike paá¹‡á¸• akassÄ• pi, tassa thullaccayaá¹ƒ siyÄ• .

tiracchÄ• nagatassÄ• pi, santike dukkaá¹-aá¹ƒ mataá¹ƒ ||

<21> á¹• 21 paá¹-iggaá¹‡hanavÄ«maá¹ƒsÄ• , paccÄ• haraá¹‡akattike.

saÃ±carittaá¹ƒ samÄ• panne, garukaá¹ƒ niddise budho ||

<22> á¹• 21 tassa dvaá¹…gasamÄ• yoge, hoti thullaccayaá¹ƒ tathÄ• .

aá¹…ge sati panekasmiá¹ƒ, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<23> á¹• 21 saá¹ƒyÄ• cikÄ• ya ca kuá¹-iá¹ƒ.

vihÄ• raÃ±ca mahallakaá¹ƒ.

kÄ• rÄ• peti sace bhikkhu.

tisso Ä• pattiyo phuse ||

<24> á¹• 21 payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, ekapiá¹‡á¸• e anÄ• gate.

hoti thullaccayaá¹ƒ, tasmiá¹ƒ, piá¹‡á¸• e garukamÄ• gate ||

<25> á¹• 21 pÄ• rÄ• jikena \Ne 272/ dhammena, bhikkhuá¹ƒ amÅ«lakenidha.

anuddhaá¹ƒseti yo tassa, tisso Ä• pattiyo siyuá¹ƒ ||

<26> á¹• 21 okÄ• saá¹ƒ na ca kÄ• retvÄ• , hutvÄ• cÄ• vanacetano.

sace codeti saá¹…ghÄ• di-sesena saha dukkaá¹-aá¹ƒ ||

<27> á¹• 21 okÄ• saá¹ƒ pana kÄ• retvÄ• , hutvÄ• akkosacetano.

codeti omasavÄ• de, pÄ• cittiá¹ƒ paridÄ«paye ||

<28> á¹• 21 anantarasamÄ• nova \Be 308/, navame aÃ±Ã±abhÄ• giye.

sabbo Ä• pattibhedo hi, natthi kÄ• ci visesatÄ• ||

<29> á¹• 21 saá¹…ghassa bhedako bhikkhu, yÄ• vatatiyakaá¹ƒ pana.

samanubhÄ• sanÄ• yeva, gÄ• haá¹ƒ na paá¹-inissajaá¹ƒ ||

<30> á¹• 21 Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi, kammavÄ• cÄ• hi thullataá¹ƒ.

kammavÄ• cÄ• ya osÄ• ne, Ä• patti garukaá¹ƒ siyÄ• ||

<31> á¹• 21 bhedÄ• nuvattake ceva, dubbace kuladÅ«sake.

saá¹…ghabhedakatulyova, hoti Ä• pattinicchayo ||

saá¹…ghÄ• disesakathÄ• .

<32> á¹• 21 atikkamanto atirekacÄ«varaá¹ƒ.

dasÄ• hamÄ• pajjati ekameva.

nissaggipÄ• cittiyamekarattiá¹ƒ.

ticÄ«varenÄ• pi vinÄ• vasanto ||

<33> á¹• 21 mÄ• saá¹ƒ atikkamanto hi, gahetvÄ• kÄ• lacÄ«varaá¹ƒ.

ekaá¹ƒ Ä• pajjatÄ• pattiá¹ƒ, nissaggiyamudÄ«ritaá¹ƒ ||

<34> á¹• 21 aÃ±Ã±Ä• tikÄ• ya yaá¹ƒ kiÃ±ci.

purÄ• á¹‡acÄ«varaá¹ƒ pana.

dhovÄ• peti sace tassa.

honti Ä• pattiyo duve ||

<35> á¹• 21 dhovÄ• peti payogasmiá¹ƒ, dukkaá¹-aá¹ƒ samudÄ• haá¹-aá¹ƒ.

nissaggiyÄ• va pÄ• citti, hoti dhovÄ• pite pana ||

<36> á¹• 21 aÃ±Ã±Ä• tikÄ• ya \Ne 273/ hatthamhÄ• , cÄ«varaá¹ƒ paá¹-igaá¹‡hato.

gahaá¹‡e dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti gahite siyÄ• ||

<37> á¹• 21 aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ, gahapatÄ• nimeva vÄ• .

cÄ«varaá¹ƒ viÃ±Ã±Ä• pento dve, bhikkhu Ä• pattiyo phuse ||

<38> á¹• 21 viÃ±Ã±Ä• peti \Be 309/ payogasmiá¹ƒ, dukkaá¹-aá¹ƒ parikittitaá¹ƒ.

viÃ±Ã±Ä• pite ca nissaggi, pÄ• citti pariyÄ• putÄ• ||

<39> á¹• 21 bhikkhu cÄ«varamaÃ±Ã±Ä• tiá¹ƒ, viÃ±Ã±Ä• pento taduttariá¹ƒ.

payoge dukkaá¹-aá¹ƒ, viÃ±Ã±Ä• -pite nissaggiyaá¹ƒ phuse ||

<40> á¹• 21 aÃ±Ã±Ä• takaá¹ƒ kaÃ±ci upÄ• sakaá¹ƒ vÄ• .

upÄ• sikaá¹ƒ vÄ• upasaá¹…kamitvÄ• .

pubbeva hutvÄ• pana appavÄ• rito.

vatthe vikappaá¹ƒ paá¹-ipajjamÄ• no ||

<41> á¹• 21 duve Ä• pajjatÄ• pattÄ«, payoge dukkaá¹-aá¹ƒ siyÄ• .

vikappaá¹ƒ pana Ä• panne, nissaggiyamudÄ«ritaá¹ƒ ||

<42> á¹• 21 aÃ±Ã±Ä• tiá¹ƒ upasaá¹…kamma, pubbeyevappavÄ• rito.

vikappaá¹ƒ cÄ«vare bhikkhu, Ä• pajjanto duve phuse ||

<43> á¹• 21 tathÄ• tirekatikkhattuá¹ƒ, codanÄ• ya ca bhikkhu ce.

gantvÄ• tirekachakkhattuá¹ƒ, á¹-hÄ• nenapi ca cÄ«varaá¹ƒ ||

<44> á¹• 21 nipphÄ• deti sace tassa, honti Ä• pattiyo duve.

payoge dukkaá¹-aá¹ƒ, tassa, lÄ• bhe nissaggiyaá¹ƒ siyÄ• ||

kathinavaggo paá¹-hamo.

<45> á¹• 21 dosÄ• kosiyavaggassa, dvedveÄ• dÄ«su paÃ±casu.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, lÄ• bhe nissaggiyaá¹ƒ siyÄ• ||

<46> á¹• 21 gahetveá¸·akalomÄ• ni, tiyojanamatikkamaá¹ƒ.

dukkaá¹-aá¹ƒ paá¹-hame pÄ• de, nissaggiá¹ƒ dutiye phuse ||

<47> á¹• 21 bhikkhu bhikkhuniyaÃ±Ã±Ä• ya, dhovÄ• peteá¸·alomakaá¹ƒ.

payoge dukkaá¹-aá¹ƒ, tassa, dhote nissaggiyaá¹ƒ siyÄ• ||

<48> á¹• 21 rÅ«piyaá¹ƒ \Be 310/ \Ne 274/ paá¹-igaá¹‡hanto, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, nissaggi gahite siyÄ• ||

<49> á¹• 21 nÄ• nÄ• kÄ• raá¹ƒ samÄ• pajjaá¹ƒ, saá¹ƒvohÄ• raÃ±ca rÅ«piye.

samÄ• panne ca nissaggiá¹ƒ, payoge dukkaá¹-aá¹ƒ phuse ||

<50> á¹• 21 nÄ• nappakÄ• rakaá¹ƒ bhikkhu, Ä• pajje kayavikkayaá¹ƒ.

payoge dukkaá¹-aá¹ƒ, tasmiá¹ƒ, kate nissaggiyaá¹ƒ phuse ||

kosiyavaggo dutiyo.

<51> á¹• 21 pattaá¹ƒ atikkamentassa, dasÄ• hamatirekakaá¹ƒ.

tassa nissaggiyÄ• patti, hoti ekÄ• va bhikkhuno ||

<52> á¹• 21 apaÃ±cabandhane patte, vijjamÄ• nepi bhikkhuno.

aÃ±Ã±aá¹ƒ pana navaá¹ƒ pattaá¹ƒ, cetÄ• peti sace pana ||

<53> á¹• 21 dve panÄ• pattiyo bhikkhu, Ä• pajjati, na saá¹ƒsayo.

payoge dukkaá¹-aá¹ƒ, tassa, lÄ• bhe nissaggiyaá¹ƒ phuse ||

<54> á¹• 21 paá¹-iggahetvÄ• bhesajjaá¹ƒ, sattÄ• haá¹ƒ yo atikkame.

ekaá¹ƒ nissaggiyÄ• pattiá¹ƒ, Ä• pajjati hi so pana ||

<55> á¹• 21 akÄ• le pariyesanto, vassasÄ• á¹-ikacÄ«varaá¹ƒ.

payoge dukkaá¹-aá¹ƒ, tassa, lÄ• bhe nissaggiyaá¹ƒ phuse ||

<56> á¹• 21 bhikkhuno cÄ«varaá¹ƒ datvÄ• , acchindanto duve phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, haá¹-e nissaggiyaá¹ƒ siyÄ• ||

<57> á¹• 21 viÃ±Ã±Ä• petvÄ• sayaá¹ƒ suttaá¹ƒ, tantavÄ• yehi cÄ«varaá¹ƒ.

vÄ• yÄ• peti sace bhikkhu, dve panÄ• pattiyo phuse ||

<58> á¹• 21 yo panaÃ±Ã±Ä• takasseva, tantavÄ• ye samecca ce.

vikappaá¹ƒ cÄ«vare bhikkhu, Ä• pajjaá¹ƒ appavÄ• rito ||

<59> á¹• 21 dve \Be 311/ panÄ• pattiyo so hi, Ä• pajjati, na saá¹ƒsayo.

payoge dukkaá¹-aá¹ƒ, tassa, lÄ• bhe nissaggiyaá¹ƒ siyÄ• ||

<60> á¹• 21 paá¹-iggahetvÄ• acceka-saÃ±Ã±itaá¹ƒ pana cÄ«varaá¹ƒ.

kÄ• laá¹ƒ atikkamento taá¹ƒ, ekaá¹ƒ nissaggiyaá¹ƒ phuse ||

<61> á¹• 21 tiá¹‡á¹‡amaÃ±Ã±ataraá¹ƒ \Ne 275/ vatthaá¹ƒ, nidahitvÄ• gharedhikaá¹ƒ.

chÄ• rattato vinÄ• tena, vasaá¹ƒ nissaggiyaá¹ƒ phuse ||

<62> á¹• 21 jÄ• naá¹ƒ pariá¹‡ataá¹ƒ lÄ• bhaá¹ƒ, saá¹…ghikaá¹ƒ attano pana.

pariá¹‡Ä• meti ce bhikkhu, dve panÄ• pattiyo phuse ||

<63> á¹• 21 payoge dukkaá¹-aá¹ƒ hoti, nissaggi pariá¹‡Ä• mite.

sabbattha appanÄ• vÄ• ra-parihÄ• ni katÄ• mayÄ• ||

pattavaggo tatiyo.

tiá¹ƒsanissaggiyakathÄ• .

<64> á¹• 21 vadantassa musÄ• vÄ• daá¹ƒ, paÃ±ca Ä• pattiyo siyuá¹ƒ.

manussuttaridhamme tu, abhÅ«tasmiá¹ƒ parÄ• jayo ||

<65> á¹• 21 codanÄ• ya garuá¹ƒ bhikkhuá¹ƒ, amÅ«lantimavatthunÄ• .

pariyÄ• yavacane Ã±Ä• te, thullaccayamudÄ«ritaá¹ƒ ||

<66> á¹• 21 no ce paá¹-ivijÄ• nÄ• ti, dukkaá¹-aá¹ƒ samudÄ• haá¹-aá¹ƒ.

sampajÄ• namusÄ• vÄ• de, pÄ• citti paridÄ«pitÄ• ||

<67> á¹• 21 Ä• pattiyo duve vuttÄ• , bhikkhussomasato pana.

pÄ• citti upasampannaá¹ƒ, dukkaá¹-aá¹ƒ itaraá¹ƒ siyÄ• ||

<68> á¹• 21 pesuÃ±Ã±aharaá¹‡e dvepi, honti, pÄ• cittiyaá¹ƒ pana.

upasampannapesuÃ±Ã±e, sese Ä• patti dukkaá¹-aá¹ƒ ||

<69> á¹• 21 padasonupasampannaá¹ƒ \Be 312/, dhammaá¹ƒ vÄ• ceti ce duve.

payoge dukkaá¹-aá¹ƒ, pÄ• de, pÄ• de pÄ• cittiyaá¹ƒ siyÄ• ||

<70> á¹• 21 tirattÄ• nupasampanna-sahaseyyÄ• ya uttariá¹ƒ.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, panne pÄ• cittiyaá¹ƒ siyÄ• ||

<71> á¹• 21 kappeti mÄ• tugÄ• mena, sahaseyyaá¹ƒ sace pana.

dve so Ä• pajjatÄ• pattÄ«, rattiyaá¹ƒ dukkaá¹-Ä• dayo ||

<72> á¹• 21 uddhaá¹ƒ chappaÃ±cavÄ• cÄ• hi, dhammaá¹ƒ deseti itthiyÄ• .

payoge dukkaá¹-aá¹ƒ, pÄ• de, pÄ• de pÄ• cittiyaá¹ƒ siyÄ• ||

<73> á¹• 21 bhÅ«taá¹ƒ \Ne 276/ anupasampanne, manussuttaridhammakaá¹ƒ.

Ä• roceti sace tassa, honti dve dukkaá¹-Ä• dayo ||

<74> á¹• 21 vadaá¹ƒ anupasampanne, duá¹-á¹-hullÄ• pattimaÃ±Ã±ato.

payoge dukkaá¹-aá¹ƒ tassa, pÄ• cittÄ• rocite siyÄ• ||

<75> á¹• 21 pathaviá¹ƒ khaá¹‡ato tassa, payoge dukkaá¹-aá¹ƒ mataá¹ƒ.

pahÄ• re ca pahÄ• re ca, pÄ• citti pariyÄ• putÄ• ||

musÄ• vÄ• davaggo paá¹-hamo.

<76> á¹• 21 bhÅ«tagÄ• maá¹ƒ tu pÄ• tento, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ, tassa, pÄ• te pÄ• citti dÄ«pitÄ• ||

<77> á¹• 21 aÃ±Ã±enaÃ±Ã±aá¹ƒ vadantassa, dve siyuá¹ƒ aÃ±Ã±avÄ• dake.

aropite dukkaá¹-aá¹ƒ tu, hoti pÄ• citti ropite ||

<78> á¹• 21 ujjhÄ• pento paraá¹ƒ bhikkhuá¹ƒ, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ, ujjhÄ• -pite pÄ• cittiyaá¹ƒ siyÄ• ||

<79> á¹• 21 ajjhokÄ• se tu maÃ±cÄ• diá¹ƒ, santharitvÄ• na saá¹…ghikaá¹ƒ.

pakkamanto anÄ• pucchÄ• , Ä• pattiá¹ƒ duvidhaá¹ƒ phuse ||

<80> á¹• 21 leá¸• á¸• upÄ• te \Be 313/ atikkante, pÄ• dena paá¹-hamena tu.

dukkaá¹-aá¹ƒ, dutiyenÄ• pi, pÄ• citti paridÄ«paye ||

<81> á¹• 21 vihÄ• re saá¹…ghike seyyaá¹ƒ, santharitvÄ• anuddharaá¹ƒ.

anÄ• pucchÄ• pakkamanto, duvidhÄ• pattiyo phuse ||

<82> á¹• 21 parikkhepe atikkante, pÄ• dena paá¹-hamena tu.

dukkaá¹-aá¹ƒ pana uddiá¹-á¹-haá¹ƒ, pÄ• citti dutiyena tu ||

<83> á¹• 21 vihÄ• re saá¹…ghike jÄ• naá¹ƒ, pubbÅ«pagatabhikkhukaá¹ƒ.

seyyaá¹ƒ kappayato honti, payoge dukkaá¹-Ä• dayo ||

<84> á¹• 21 saá¹…ghikÄ• kupito bhikkhuá¹ƒ, nikkaá¸• á¸• hati vihÄ• rato.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, sesaá¹ƒ nikkaá¸• á¸• hite siyÄ• ||

<85> á¹• 21 vihÄ• re saá¹…ghike bhikkhu, vehÄ• sakuá¹-iyÅ«pari.

Ä• haccapÄ• dake sÄ«daá¹ƒ, phuse dve dukkaá¹-Ä• dayo ||

<86> á¹• 21 adhiá¹-á¹-hitvÄ• \Ne 277/ dvattipariyÄ• ye, uttarimpi adhiá¹-á¹-hato.

payoge dukkaá¹-aá¹ƒ hoti, pÄ• citti panadhiá¹-á¹-hite ||

<87> á¹• 21 jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ toyaá¹ƒ, tiá¹‡aá¹ƒ vÄ• siÃ±cato pana.

payoge dukkaá¹-aá¹ƒ hoti, sitte pÄ• cittiyaá¹ƒ siyÄ• ||

bhÅ«tagÄ• mavaggo dutiyo.

<88> á¹• 21 phuse bhikkhuniyo bhikkhu, ovadanto asammato.

payoge dukkaá¹-aá¹ƒ, tassa, pÄ• cittovadite siyÄ• ||

<89> á¹• 21 dutiye tatiye ceva, catutthepi ca sabbaso.

paá¹-hamena samÄ• nÄ• va, Ä• pattÄ«naá¹ƒ vibhÄ• gatÄ• ||

<90> á¹• 21 cÄ«varaá¹ƒ bhikkhu aÃ±Ã±Ä• ti-kÄ• ya dento duve phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, dinne pÄ• cittiyaá¹ƒ siyÄ• ||

<91> á¹• 21 aÃ±Ã±Ä• tikabhikkhuniyÄ• \Be 314/, bhikkhu sibbeyya cÄ«varaá¹ƒ.

payoge dukkaá¹-aá¹ƒ tassa, pÄ• citti pana sibbite ||

<92> á¹• 21 addhÄ• naÃ±Ã±atra samayÄ• , bhikkhu bhikkhuniyÄ• saha.

saá¹ƒvidhÄ• ya tu gacchanto, phuse dve dukkaá¹-Ä• dayo ||

<93> á¹• 21 nÄ• vekaá¹ƒ abhirÅ«hanto, bhikkhu bhikkhuniyÄ• saha.

saá¹ƒvidhÄ• ya phuse dvepi, payoge dukkaá¹-Ä• dayo ||

<94> á¹• 21 jÄ• naá¹ƒ bhikkhuniyÄ• piá¹‡á¸• a-pÄ• taá¹ƒ tu paripÄ• citaá¹ƒ.

bhuÃ±janto duvidhÄ• patti-mÄ• pajjati, na saá¹ƒsayo ||

<95> á¹• 21 ``bhuÃ±jissÄ• mÄ«â€™â€™ ti ce bhattaá¹ƒ, paá¹-iggaá¹‡hÄ• ti dukkaá¹-aá¹ƒ.

ajjhohÄ• rapayogesu, pÄ• citti paridÄ«pitÄ• ||

<96> á¹• 21 bhikkhu bhikkhuniyÄ• saddhiá¹ƒ, nisajjaá¹ƒ tu raho pana.

kappento hi phuse dvepi, payoge dukkaá¹-Ä• dayo ||

ovÄ• davaggo tatiyo.

<97> á¹• 21 taduttariá¹ƒ Ä• vasatha-piá¹‡á¸• aá¹ƒ tu paribhuÃ±jato.

anantarassa vaggassa, navamena samo nayo ||

<98> á¹• 21 dutiye \Ne 278/ tatiye cÄ• pi, viseso natthi kocipi.

anantarasamÄ• nÄ• va, Ä• pattÄ«naá¹ƒ vibhÄ• gatÄ• ||

<99> á¹• 21 dvattipatte gahetvÄ• na, gaá¹‡hato hi taduttariá¹ƒ.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti gahite siyÄ• ||

<100> á¹• 21 paÃ±came paá¹-hameneva, samo Ä• pattinicchayo.

chaá¹-á¹-he anatirittena, bhuttÄ• viá¹ƒ tu pavÄ• ritaá¹ƒ ||

<101> á¹• 21 abhihaá¹-á¹-huá¹ƒ pavÄ• rento, dve panÄ• pattiyo phuse.

vacanena ca tasseva, ``bhuÃ±jissÄ• mÄ«â€™â€™ ti gaá¹‡hati ||

<102> á¹• 21 gahaá¹‡e \Be 315/ dukkaá¹-aá¹ƒ tassa, piá¹-ake samudÄ• haá¹-aá¹ƒ.

bhojanassa panosÄ• ne, pÄ• citti pariyÄ• putÄ• ||

<103> á¹• 21 sattame aá¹-á¹-hame ceva, navame dasamepi ca.

paá¹-hamena samÄ• nÄ• va, Ä• pattÄ«naá¹ƒ vibhÄ• gatÄ• ||

bhojanavaggo catuttho.

<104> á¹• 21 acelakÄ• dino dento, sahatthÄ• bhojanÄ• dikaá¹ƒ.

payoge dukkaá¹-aá¹ƒ patto, dinne pÄ• cittiyaá¹ƒ phuse ||

<105> á¹• 21 dÄ• petvÄ• vÄ• adÄ• petvÄ• , uyyojento duve phuse.

payoge dukkaá¹-aá¹ƒ, tasmiá¹ƒ, pÄ• cittuyyojite siyÄ• ||

<106> á¹• 21 nisajjaá¹ƒ bhikkhu kappento, kule pana sabhojane.

Ä• pattiyo phuse dvepi, payoge dukkaá¹-Ä• dayo ||

<107> á¹• 21 catutthe paÃ±came vÄ• pi, viseso natthi kocipi.

tatiyena samÄ• nÄ• va, Ä• pattigaá¹‡anÄ• siyÄ• ||

<108> á¹• 21 santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• , sabhatto ca nimantito.

kulesu pana cÄ• rittaá¹ƒ, Ä• pajjanto duve phuse ||

<109> á¹• 21 paá¹-hamena ca pÄ• dena, ummÄ• rÄ• tikkame pana.

dukkaá¹-aá¹ƒ piá¹-ake vuttaá¹ƒ, pÄ• citti dutiyena tu ||

<110> á¹• 21 taduttariá¹ƒ tu bhesajjaá¹ƒ, viÃ±Ã±Ä• pento duve phuse.

payoge dukkaá¹-aá¹ƒ, viÃ±Ã±Ä• -pite pÄ• cittiyaá¹ƒ siyÄ• ||

<111> á¹• 21 uyyuttaá¹ƒ \Ne 279/ dassanatthÄ• ya, gacchanto dve phuse balaá¹ƒ.

gacchato dukkaá¹-aá¹ƒ vuttaá¹ƒ, hoti pÄ• citti passato ||

<112> á¹• 21 atirekatirattaá¹ƒ tu, senÄ• ya vasato duve.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti vasite siyÄ• ||

<113> á¹• 21 uyyodhikaá¹ƒ \Be 316/ tu gacchanto, dve panÄ• pattiyo phuse.

gacchanto dukkaá¹-aá¹ƒ vuttaá¹ƒ, hoti pÄ• citti passato ||

acelakavaggo paÃ±camo.

<114> á¹• 21 suraá¹ƒ vÄ• pana mereyyaá¹ƒ, pivanto dve phuse muni.

gaá¹‡hato dukkaá¹-aá¹ƒ pÄ• tuá¹ƒ, pÄ«te pÄ• cittiyaá¹ƒ siyÄ• ||

<115> á¹• 21 bhikkhaá¹…gulipatodena, hÄ• sento dve phuse have.

payoge dukkaá¹-aá¹ƒ tassa, pÄ• citti hasite siyÄ• ||

<116> á¹• 21 kÄ«á¸·anto udake bhikkhu, dve panÄ• pattiyo phuse.

dukkaá¹-aá¹ƒ gopphakÄ• heá¹-á¹-hÄ• , pÄ• cittuparigopphake ||

<117> á¹• 21 yo panÄ• dariyaá¹ƒ bhikkhu, karonto dve phuse have.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, kate pÄ• cittiyaá¹ƒ siyÄ• ||

<118> á¹• 21 bhiá¹ƒsÄ• pento have bhikkhu, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ, bhiá¹ƒsÄ• -pite pÄ• cittiyaá¹ƒ siyÄ• ||

<119> á¹• 21 jotiá¹ƒ samÄ• dahitvÄ• na, visibbento duve phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• cittiyaá¹ƒ visÄ«vite ||

<120> á¹• 21 oraso addhamÄ• sassa, nhÄ• yanto dve phuse have.

payoge dukkaá¹-aá¹ƒ, nhÄ• na-ssosÄ• ne itaraá¹ƒ siyÄ• ||

<121> á¹• 21 dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ tu, tiá¹‡á¹‡amekamanÄ• diya.

cÄ«varaá¹ƒ paribhuÃ±janto, dve phuse dukkaá¹-Ä• dayo ||

<122> á¹• 21 cÄ«varaá¹ƒ bhikkhuÄ• dÄ«naá¹ƒ, vikappetvÄ• anuddharaá¹ƒ.

dve phuse paribhuÃ±janto, payoge dukkaá¹-Ä• dayo ||

<123> á¹• 21 bhikkhussÄ• panidhento \Be 317/ dve, phuse pattÄ• dikaá¹ƒ pana.

payoge dukkaá¹-aá¹ƒ, tasmiá¹ƒ, sesÄ• panihite siyÄ• ||

surÄ• pÄ• navaggo chaá¹-á¹-ho.

<124> á¹• 21 saÃ±cicca \Ne 280/ jÄ«vitÄ• pÄ• á¹‡aá¹ƒ, voropento tapodhano.

Ä• pattiyo catassova, Ä• pajjati, na saá¹ƒsayo ||

<125> á¹• 21 anodissakamopÄ• taá¹ƒ, khaá¹‡ato hoti dukkaá¹-aá¹ƒ.

manusso marati tasmiá¹ƒ, patitvÄ• ce parÄ• jayo ||

<126> á¹• 21 yakkho vÄ• pi tiracchÄ• na-gato manussaviggaho.

patitvÄ• maratÄ« peto, tassa thullaccayaá¹ƒ siyÄ• ||

<127> á¹• 21 tiracchÄ• nagate tasmiá¹ƒ, nipatitvÄ• mate pana.

tassa pÄ• cittiyÄ• patti, paÃ±Ã±attÄ• paá¹-ubuddhinÄ• ||

<128> á¹• 21 jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ toyaá¹ƒ, paribhuÃ±jaá¹ƒ duve phuse.

payoge dukkaá¹-aá¹ƒ tassa, bhutte pÄ• cittiyaá¹ƒ siyÄ• ||

<129> á¹• 21 nihatÄ• dhikaraá¹‡aá¹ƒ jÄ• naá¹ƒ, ukkoá¹-ento duve phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• cittukkoá¹-ite siyÄ• ||

<130> á¹• 21 jÄ• naá¹ƒ bhikkhussa duá¹-á¹-hullaá¹ƒ, chÄ• dento pana vajjakaá¹ƒ.

ekamÄ• pajjatÄ• pattiá¹ƒ, pÄ• cittimiti dÄ«pitaá¹ƒ ||

<131> á¹• 21 Å«navÄ«sativassaá¹ƒ tu, karonto upasampadaá¹ƒ.

payoge dukkaá¹-aá¹ƒ patto, sesÄ• sampÄ• dite siyÄ• ||

<132> á¹• 21 jÄ• naá¹ƒ tu theyyasatthena, saá¹ƒvidhÄ• ya saheva ca.

tatheva mÄ• tugÄ• mena, maggaá¹ƒ tu paá¹-ipajjato ||

<133> á¹• 21 dve panÄ• pattiyo honti, payoge dukkaá¹-aá¹ƒ mataá¹ƒ.

paá¹-ipanne panuddiá¹-á¹-haá¹ƒ, pÄ• cittiyamanantaraá¹ƒ ||

<134> á¹• 21 accajaá¹ƒ \Be 318/ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, Ã±attiyÄ• dukkaá¹-aá¹ƒ phuse.

kammavÄ• cÄ• ya osÄ• ne, hoti pÄ• citti bhikkhuno ||

<135> á¹• 21 tathÄ• kaá¹-Ä• nudhammena, saá¹ƒbhuÃ±janto duve phuse.

payoge dukkaá¹-aá¹ƒ tassa, bhutte pÄ• cittiyaá¹ƒ siyÄ• ||

<136> á¹• 21 nÄ• sitaá¹ƒ samaá¹‡uddesaá¹ƒpalÄ• pento duve phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti upalÄ• pite ||

sappÄ• á¹‡akavaggo sattamo.

<137> á¹• 21 vuccamÄ• nassa \Ne 281/ bhikkhussa, bhikkhÅ«hi sahadhammikaá¹ƒ.

``na sakkhissÄ• miâ€™â€™ iccevaá¹ƒ, bhaá¹‡ato dukkaá¹-Ä• dayo ||

<138> á¹• 21 vinayaá¹ƒ tu vivaá¹‡á¹‡ento, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ tassa, pÄ• citteva vivaá¹‡á¹‡ite ||

<139> á¹• 21 mohento dve phuse, mohe, dukkaá¹-aá¹ƒ tu aropite.

ropite pana mohasmiá¹ƒ, pÄ• cittiyamudÄ«ritaá¹ƒ ||

<140> á¹• 21 pahÄ• raá¹ƒ kupito dento, bhikkhussa dve phuse have.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti pahaá¹-e siyÄ• ||

<141> á¹• 21 bhikkhussa kupito bhikkhu, uggiraá¹ƒ talasattikaá¹ƒ.

dve phuse dukkaá¹-aá¹ƒ yoge, pÄ• cittuggirite siyÄ• ||

<142> á¹• 21 bhikkhu saá¹…ghÄ• disesena, amÅ«leneva codayaá¹ƒ.

dve phuse dukkaá¹-aá¹ƒ yoge, pÄ• cittuddhaá¹ƒsite siyÄ• ||

<143> á¹• 21 bhikkhu saÃ±cicca kukkuccaá¹ƒ, janayanto hi bhikkhuno.

dve phuse dukkaá¹-aá¹ƒ yoge, pÄ• cittuppÄ• dite siyÄ• ||

<144> á¹• 21 tiá¹-á¹-hantupassutiá¹ƒ bhikkhu, dve panÄ• pattiyo phuse.

gacchato dukkaá¹-aá¹ƒ sotuá¹ƒ, pÄ• citti suá¹‡ato siyÄ• ||

<145> á¹• 21 dhammikÄ• naá¹ƒ \Be 319/ tu kammÄ• naá¹ƒ, chandaá¹ƒ datvÄ• tato puna.

khÄ«yanadhammamÄ• pajjaá¹ƒ, dve phuse dukkaá¹-Ä• dayo ||

<146> á¹• 21 saá¹…ghe vinicchaye niá¹-á¹-haá¹ƒ, agate chandamattano.

adatvÄ• gacchato tassa, dve panÄ• pattiyo siyuá¹ƒ ||

<147> á¹• 21 hatthapÄ• saá¹ƒ tu saá¹…ghassa, jahato hoti dukkaá¹-aá¹ƒ.

jahite hatthapÄ• sasmiá¹ƒ, hoti pÄ• citti bhikkhuno ||

<148> á¹• 21 samaggena ca saá¹…ghena, datvÄ• na saha cÄ«varaá¹ƒ.

khÄ«yanto dve phuse pacchÄ• , payoge dukkaá¹-Ä• dayo ||

<149> á¹• 21 lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ jÄ• naá¹ƒ, saá¹…ghikaá¹ƒ puggalassa hi.

dve phuse pariá¹‡Ä• mento, payoge dukkaá¹-Ä• dayo ||

sahadhammikavaggo aá¹-á¹-hamo.

<150> á¹• 21 pubbe \Ne 282/ avidito hutvÄ• , raÃ±Ã±o antepuraá¹ƒ pana.

pavisantassa bhikkhuno, dve panÄ• pattiyo siyuá¹ƒ ||

<151> á¹• 21 paá¹-hamena ca pÄ• dena, ummÄ• rÄ• tikkame pana.

dukkaá¹-aá¹ƒ pana uddiá¹-á¹-haá¹ƒ, pÄ• citti dutiyena tu ||

<152> á¹• 21 ratanaá¹ƒ pana gaá¹‡hanto, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ tassa, pÄ• citti gahite siyÄ• ||

<153> á¹• 21 santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• , vikÄ• le gÄ• makaá¹ƒ pana.

samaá¹‡o pavisaá¹ƒ dose, Ä• pajjati duve pana ||

<154> á¹• 21 paá¹-hamena ca pÄ• dena, parikkhepaá¹ƒ atikkame.

dukkaá¹-aá¹ƒ tassa niddiá¹-á¹-haá¹ƒ, pÄ• citti dutiyena tu ||

<155> á¹• 21 aá¹-á¹-hidantavisÄ• á¹‡Ä• bhi-nibbattaá¹ƒ sÅ«ciyÄ• gharaá¹ƒ.

kÄ• rÄ• pento phuse dvepi, payoge dukkaá¹-Ä• dayo ||

<156> á¹• 21 pamÄ• á¹‡Ä• tÄ«tamaÃ±cÄ• diá¹ƒ \Be 320/, kÄ• rÄ• pento duve phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, sesÄ• kÄ• rÄ• pite siyÄ• ||

<157> á¹• 21 tÅ«lonaddhaá¹ƒ tu maÃ±cÄ• diá¹ƒ, kÄ• rÄ• pento duve phuse.

payoge dukkaá¹-aá¹ƒ, tasmiá¹ƒ, sesÄ• kÄ• rÄ• pite siyÄ• ||

<158> á¹• 21 sattame aá¹-á¹-hame ceva, navame dasamepi ca.

anantarasamoyeva, Ä• pattÄ«naá¹ƒ vinicchayo ||

ratanavaggo navamo.

pÄ• cittiyakathÄ• .

<159> á¹• 21 catÅ«su duvidhÄ• patti, pÄ• á¹-idesaniyesupi.

avisesena niddiá¹-á¹-hÄ• , buddhenÄ• diccabandhunÄ• ||

<160> á¹• 21 ``bhuÃ±jissÄ• mÄ«â€™â€™ ti bhikkhussa, dukkaá¹-aá¹ƒ paá¹-igaá¹‡hato.

ajjhohÄ• resu sabbattha, pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

pÄ• á¹-idesanÄ«yakathÄ• .

<161> á¹• 21 sekhiyesu \Ne 283/ ca dhammesu, ekÄ• vÄ• patti dÄ«pitÄ• .

anÄ• daravaseneva, dukkaá¹-aá¹ƒ samudÄ• haá¹-aá¹ƒ ||

sekhiyakathÄ• .

<162> á¹• 21 paÃ±Ã±attÄ• methunaá¹ƒ dhammaá¹ƒ, paá¹-isevanapaccayÄ• .

kati Ä• pattiyo honti? catassova bhavanti hi ||

<163> á¹• 21 methunaá¹ƒ paá¹-isevanto, allokÄ• sappavesane.

mate akkhÄ• yite vÄ• pi, bhikkhu pÄ• rÄ• jikaá¹ƒ phuse ||

<164> á¹• 21 thullaccayaá¹ƒ tu yebhuyya-kkhÄ• yite, dukkaá¹-aá¹ƒ tathÄ• .

mukhe vaá¹-á¹-akate vuttaá¹ƒ, pÄ• citti jatumaá¹-á¹-hake ||

<165> á¹• 21 paÃ±Ã±attÄ• \Be 321/ kÄ• yasaá¹ƒsaggaá¹ƒ, samÄ• pajjanapaccayÄ• .

kati Ä• pattiyo honti? paÃ±ca Ä• pattiyo siyuá¹ƒ ||

<166> á¹• 21 avassutassa posassa, tathÄ• bhikkhuniyÄ• pi ca.

pÄ• rÄ• jikamadhakkhÄ• di-gahaá¹‡aá¹ƒ sÄ• diyantiyÄ• ||

<167> á¹• 21 kÄ• yena phusato kÄ• yaá¹ƒ, bhikkhussa garukaá¹ƒ siyÄ• .

kÄ• yena kÄ• yabaddhaá¹ƒ tu, phusaá¹ƒ thullaccayaá¹ƒ siyÄ• ||

<168> á¹• 21 paá¹-ibaddhena kÄ• yena, paá¹-ibaddhaá¹ƒ tu dukkaá¹-aá¹ƒ.

pÄ• cittiyaá¹ƒ panuddiá¹-á¹-haá¹ƒ, tassaá¹…gulipatodake ||

<169> á¹• 21 sesesu sekhiyantesu, Ä• pattÄ«naá¹ƒ vinicchayo.

heá¹-á¹-hÄ• vuttanayeneva, veditabbo vibhÄ• vinÄ• ||

mahÄ• vibhaá¹…gasaá¹…gaho niá¹-á¹-hito.

bhikkhunÄ«vibhaá¹…go

<170> á¹• 21 bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya, vinayassa vinicchaye.

bhikkhunÄ«naá¹ƒ vibhaá¹…gopi, kiÃ±cimattaá¹ƒ bhaá¹‡Ä• mahaá¹ƒ ||

<171> á¹• 21 avassutassa \Ne 284/ posassa, bhikkhunÄ«pi avassutÄ• .

nandantÄ« kÄ• yasaá¹ƒsaggaá¹ƒ, kati Ä• pattiyo phuse.

<172> á¹• 21 tisso Ä• pattiyo ubbha-jÄ• á¹‡ussÄ• dhakkhakassa ca.

hoti pÄ• rÄ• jikaá¹ƒ tassÄ• , gahaá¹‡aá¹ƒ sÄ• diyantiyÄ• ||

<173> á¹• 21 ubbhakkhakaá¹ƒ adhojÄ• á¹‡u-gahaá¹‡aá¹ƒ sÄ• diyantiyÄ• .

thullaccayaá¹ƒ siyÄ• , kÄ• ya-paá¹-ibaddhe tu dukkaá¹-aá¹ƒ ||

<174> á¹• 21 chÄ• dentÄ« bhikkhunÄ« vajjaá¹ƒ, tisso Ä• pattiyo phuse.

jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ, chÄ• dentÄ« sÄ• parÄ• jikÄ• ||

<175> á¹• 21 thullaccayaá¹ƒ \Be 322/ vematikÄ• , paá¹-icchÄ• deti ce pana.

athÄ• cÄ• ravipattiá¹ƒ ce, paá¹-icchÄ• deti dukkaá¹-aá¹ƒ ||

<176> á¹• 21 nissajjantÄ« na taá¹ƒ laddhiá¹ƒ, ukkhittassÄ• nuvattikÄ• .

samanubhÄ• sanÄ• yeva, tisso Ä• pattiyo phuse ||

<177> á¹• 21 Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi, kammavÄ• cÄ• hi thullatÄ• .

kammavÄ• cÄ• ya osÄ• ne, pÄ• rÄ• jikamudÄ«ritaá¹ƒ ||

<178> á¹• 21 pÅ«rentÄ« aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ, tisso Ä• pattiyo phuse.

purisenidhÄ• gacchÄ• ti, vuttÄ• gacchati dukkaá¹-aá¹ƒ ||

<179> á¹• 21 thullaccayaá¹ƒ tu posassa, hatthapÄ• sappavesane.

pÅ«rentÄ« aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ, samaá¹‡Ä« sÄ• parÄ• jitÄ• ||

pÄ• rÄ• jikakathÄ• .

<180> á¹• 21 ussayavÄ• dikÄ• aá¹-á¹-aá¹ƒ, karontÄ« tividhaá¹ƒ phuse.

ekassÄ• rocane tassÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ ||

<181> á¹• 21 dutiyÄ• rocane tassÄ• , thullaccayamudÄ«ritaá¹ƒ.

aá¹-á¹-assa pariyosÄ• ne, hoti saá¹…ghÄ• disesatÄ• ||

<182> á¹• 21 corivuá¹-á¹-hÄ• pikÄ• vÄ• pi, Ã±attiyÄ• dukkaá¹-aá¹ƒ phuse.

dvÄ«hi thullaccayaá¹ƒ kamma-vÄ• cosÄ• ne garuá¹ƒ siyÄ• ||

<183> á¹• 21 ekÄ• gÄ• mantaraá¹ƒ gacche, gamane dukkaá¹-aá¹ƒ siyÄ• .

parikkhepe atikkante, pÄ• dena paá¹-hamena tu ||

<184> á¹• 21 hoti \Ne 285/ thullaccayÄ• patti, tassÄ• samaá¹‡iyÄ• pana.

dutiyena atikkante, garuke pana tiá¹-á¹-hati ||

<185> á¹• 21 catutthe dutiye vutta-sadisova vinicchayo.

Ä• pattÄ«naá¹ƒ pabhede tu, kÄ• ci natthi visesatÄ• ||

<186> á¹• 21 avassutÄ• \Be 323/ sayaá¹ƒ hutvÄ• , tÄ• disasseva hatthato.

gahetvÄ• pana bhuÃ±jantÄ«, bhojanÄ• dÄ«su kiÃ±cipi ||

<187> á¹• 21 phuse Ä• pattiyo tisso, bhojanÄ• dÄ«su kiÃ±cipi.

paá¹-iggaá¹‡hantiyÄ• tassÄ• , hoti thullaccayaá¹ƒ pana ||

<188> á¹• 21 ajjhohÄ• resu sabbesu, hoti saá¹…ghÄ• disesatÄ• .

udakaá¹ƒ dantaponaá¹ƒ vÄ• , paá¹-iggaá¹‡hÄ• ti dukkaá¹-aá¹ƒ ||

<189> á¹• 21 ``sahatthena gahetvÄ• tvaá¹ƒ, khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ tipi.

uyyojentÄ« panevaá¹ƒ tu, tisso Ä• pattiyo phuse ||

<190> á¹• 21 dukkaá¹-aá¹ƒ vacane tassÄ• , ``bhuÃ±jissÄ• mÄ«â€™â€™ ti gaá¹‡hati.

ajjhohÄ• resu sabbesu, tassÄ• thullaccayaá¹ƒ siyÄ• ||

<191> á¹• 21 bhojanassa panosÄ• ne, hoti saá¹…ghÄ• disesatÄ• .

uyyojeti ca yÄ• tassÄ• , imÄ• tissoti dÄ«paye ||

<192> á¹• 21 sattame aá¹-á¹-hame cÄ• pi, navame dasamepi ca.

corivuá¹-á¹-hÄ• paneneva, samÄ• nova vinicchayo ||

saá¹…ghÄ• disesakathÄ• .

<193> á¹• 21 pattasannicayaá¹ƒ yiha, karontÄ« bhikkhunÄ« pana.

ekaá¹ƒ nissaggiyaá¹ƒyeva, phuse pÄ• cittiyaá¹ƒ tu sÄ• ||

<194> á¹• 21 akÄ• lacÄ«varaá¹ƒ kÄ• la-cÄ«varaá¹ƒ bhÄ• jÄ• pentiyÄ• .

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, lÄ• bhe nissaggiyaá¹ƒ siyÄ• ||

<195> á¹• 21 cÄ«varaá¹ƒ parivattetvÄ• , acchindati sace pana.

payoge dukkaá¹-aá¹ƒ, chinne, tassÄ• nissaggiyaá¹ƒ siyÄ• ||

<196> á¹• 21 viÃ±Ã±Ä• petvÄ• va aÃ±Ã±aá¹ƒ ce, viÃ±Ã±Ä• peti tato paraá¹ƒ.

payoge dukkaá¹-aá¹ƒ, viÃ±Ã±Ä• -pite nissaggiyaá¹ƒ siyÄ• ||

<197> á¹• 21 cetÄ• petvÄ• \Ne 286/ \Be 324/ hi aÃ±Ã±aá¹ƒ ce, cetÄ• peti tato paraá¹ƒ.

payoge dukkaá¹-aá¹ƒ, cetÄ• -pite nissaggiyaá¹ƒ siyÄ• ||

<198> á¹• 21 evameva ca sesesu, chaá¹-á¹-hÄ• dÄ«su ca sattasu.

anantarasamÄ• nova, Ä• pattÄ«naá¹ƒ vinicchayo ||

nissaggiyakathÄ• .

<199> á¹• 21 lasuá¹‡aá¹ƒ khÄ• dati dve ce, dukkaá¹-aá¹ƒ gahaá¹‡e siyÄ• .

ajjhohÄ• rapayogesu, pÄ• citti pariyÄ• putÄ• ||

<200> á¹• 21 saá¹ƒharÄ• pentiyÄ• lomaá¹ƒ, sambÄ• dhe dveva honti hi.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, hoti pÄ• citti saá¹ƒhaá¹-e ||

<201> á¹• 21 karontÄ« talaghÄ• taá¹ƒ tu, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ hoti, kate pÄ• cittiyaá¹ƒ siyÄ• ||

<202> á¹• 21 jatunÄ• maá¹-á¹-hakaá¹ƒ kiÃ±ci, sÄ• diyantÄ« duve phuse.

payoge dukkaá¹-Ä• dinne, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<203> á¹• 21 paÃ±camaá¹ƒ tu catutthena, samÄ• namiti dÄ«paye.

Ä• pattÄ«naá¹ƒ vibhÄ• gasmiá¹ƒ, viseso natthi kocipi ||

<204> á¹• 21 bhikkhussa bhuÃ±jamÄ• nassa, pÄ• nÄ«yenupatiá¹-á¹-hati.

hatthapÄ• se tu pÄ• citti, hitvÄ• tiá¹-á¹-hati dukkaá¹-aá¹ƒ ||

<205> á¹• 21 viÃ±Ã±Ä• petvÄ• makaá¹ƒ dhaÃ±Ã±aá¹ƒ, ``bhuÃ±jissÄ• mÄ«â€™â€™ ti gaá

dukkaá¹-aá¹ƒ hoti pÄ• citti, ajjhohÄ• resu dÄ«paye ||

<206> á¹• 21 uccÄ• rÄ• diá¹ƒ tirokuá¹-á¹-e, chaá¸• á¸• entÄ« dve phuse have.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti chaá¸• á¸• ite siyÄ• ||

<207> á¹• 21 uccÄ• rÄ• dicatukkaá¹ƒ tu, chaá¸• á¸• eti harite sace.

payoge dukkaá¹-aá¹ƒ tassÄ• , pÄ• citti chaá¸• á¸• ite siyÄ• ||

<208> á¹• 21 naccÄ• diá¹ƒ \Be 325/ dassanatthÄ• ya, sace gacchati dukkaá¹-aá¹ƒ.

passantiyÄ• pi pÄ• citti, tatheva ca suá¹‡antiyÄ• ||

lasuá¹‡avaggo paá¹-hamo.

<209> á¹• 21 paá¹-hame \Ne 287/ dutiye ceva, tatiye ca catutthake.

tulyo lasuá¹‡avaggassa, chaá¹-á¹-henidha vinicchayo ||

<210> á¹• 21 kulÄ• ni upasaá¹…kamma, nisÄ«ditvÄ• panÄ• sane.

sÄ• mike tu anÄ• pucchÄ• , pakkamantÄ« duve phuse ||

<211> á¹• 21 paá¹-hamena ca pÄ• dena, anovassamatikkame.

dukkaá¹-aá¹ƒ hoti, pÄ• citti, dutiyÄ• tikkame siyÄ• ||

<212> á¹• 21 sÄ• mike tu anÄ• pucchÄ• , Ä• sane ce nisÄ«dati.

payoge dukkaá¹-aá¹ƒ hoti, pÄ• citti ca nisÄ«dite ||

<213> á¹• 21 chaá¹-á¹-hena sattamaá¹ƒ sabbaá¹ƒ, samÄ• naá¹ƒ aá¹-á¹-hame pana.

payoge dukkaá¹-aá¹ƒ, ujjhÄ• -pite pÄ• cittiyaá¹ƒ siyÄ• ||

<214> á¹• 21 attÄ• naá¹ƒ cÄ• bhisappentÄ«, dve phuse nirayÄ• dinÄ• .

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti abhisappite ||

<215> á¹• 21 vadhitvÄ• pana attÄ• naá¹ƒ, rodantÄ« tu duve phuse.

vadhati rodati pÄ• citti, karotekaá¹ƒ tu dukkaá¹-aá¹ƒ ||

rattandhakÄ• ravaggo dutiyo.

<216> á¹• 21 naggÄ• nhÄ• yati dve ceva, payoge dukkaá¹-aá¹ƒ siyÄ• .

nhÄ• nassa pariyosÄ• ne, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<217> á¹• 21 kÄ• rÄ• peti \Be 326/ pamÄ• á¹‡Ä• ti-kkantaá¹ƒ udakasÄ• á¹-ikaá¹ƒ.

payoge dukkaá¹-aá¹ƒ, kÄ• rÄ• -pite pÄ• cittiyaá¹ƒ siyÄ• ||

<218> á¹• 21 cÄ«varaá¹ƒ tu visibbetvÄ• , visibbÄ• petva vÄ• pana.

neva sibbantiyÄ• vutta-mekaá¹ƒ pÄ• cittiyaá¹ƒ pana ||

<219> á¹• 21 paÃ±cÄ• hikaá¹ƒ tu saá¹…ghÄ• á¹-i-cÄ• raá¹ƒ pana atikkame.

ekÄ• vassÄ• panÄ• patti, pÄ• citti paridÄ«pitÄ• ||

<220> á¹• 21 sace saá¹…kamanÄ«yaá¹ƒ tu, dhÄ• reti pana cÄ«varaá¹ƒ.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti pana dhÄ• rite ||

<221> á¹• 21 gaá¹‡acÄ«varalÄ• bhassa, antarÄ• yaá¹ƒ karoti ce.

payoge dukkaá¹-aá¹ƒ hoti, kate pÄ• cittiyaá¹ƒ siyÄ• ||

<222> á¹• 21 vibhaá¹…gaá¹ƒ \Ne 288/ paá¹-ibÄ• hantÄ«, cÄ«varÄ• naá¹ƒ tu dhammikaá¹ƒ

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti paá¹-ibÄ• hite ||

<223> á¹• 21 agÄ• rikÄ• dino deti, sace samaá¹‡acÄ«varaá¹ƒ.

payoge dukkaá¹-aá¹ƒ, dinne, pÄ• citti pariyÄ• putÄ• ||

<224> á¹• 21 cÄ«vare dubbalÄ• sÄ• ya, kÄ• laá¹ƒ ce samatikkame.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• citti samatikkame ||

<225> á¹• 21 dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ, paá¹-ibÄ• hantiyÄ• duve.

payoge dukkaá¹-aá¹ƒ hoti, pÄ• citti paá¹-ibÄ• hite ||

nhÄ• navaggo tatiyo.

<226> á¹• 21 duve bhikkhuniyo eka-maÃ±casmiá¹ƒ ce tuvaá¹-á¹-eyyuá¹ƒ.

payoge dukkaá¹-aá¹ƒ tÄ• saá¹ƒ, nipanne itaraá¹ƒ siyÄ• ||

<227> á¹• 21 dutiyaá¹ƒ paá¹-hameneva, sadisaá¹ƒ tatiye pana.

payoge dukkaá¹-aá¹ƒ hoti, kate pÄ• cittiyaá¹ƒ siyÄ• ||

<228> á¹• 21 nupaá¹-á¹-hÄ• pentiyÄ• \Be 327/ vÄ• pi, dukkhitaá¹ƒ sahajÄ«viniá¹ƒ.

ekÄ• yeva panÄ• patti, pÄ• citti paridÄ«pitÄ• ||

<229> á¹• 21 sace upassayaá¹ƒ datvÄ• , nikkaá¸• á¸• hati ca bhikkhuniá¹ƒ.

payoge dukkaá¹-aá¹ƒ tassÄ• , hoti pÄ• citti kaá¸• á¸• hite ||

<230> á¹• 21 chaá¹-á¹-he pana ca saá¹ƒsaá¹-á¹-hÄ• , Ã±attiyÄ• dukkaá¹-aá¹ƒ phuse.

kammavÄ• cÄ• ya osÄ• ne, pÄ• citti paridÄ«pitÄ• ||

<231> á¹• 21 antoraá¹-á¹-he tu sÄ• saá¹…ke, cÄ• rikaá¹ƒ tu carantiyÄ• .

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, paá¹-ipannÄ• ya sesakaá¹ƒ ||

<232> á¹• 21 aá¹-á¹-hamaá¹ƒ navamaÃ±ceva, sattamena samaá¹ƒ mataá¹ƒ.

dasame pana ekÄ• va, pÄ• citti paridÄ«pitÄ• ||

tuvaá¹-á¹-avaggo catuttho.

<233> á¹• 21 rÄ• jÄ• gÄ• rÄ• dikaá¹ƒ sabbaá¹ƒ, dassanatthÄ• ya gacchati.

payoge dukkaá¹-aá¹ƒ tassÄ• , pÄ• citti yadi passati ||

<234> á¹• 21 Ä• sandiá¹ƒ \Ne 289/ vÄ• pi pallaá¹…kaá¹ƒ, paribhuÃ±jantiyÄ• duve.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, bhutte pÄ• cittiyaá¹ƒ siyÄ• ||

<235> á¹• 21 suttaá¹ƒ kantantiyÄ• dveva, payoge dukkaá¹-aá¹ƒ mataá¹ƒ.

ujjavujjavane tassÄ• , pÄ• citti samudÄ• hare ||

<236> á¹• 21 veyyÄ• vaccaá¹ƒ gihÄ«naá¹ƒ tu, dveva honti karontiyÄ• .

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, kate pÄ• cittiyaá¹ƒ siyÄ• ||

<237> á¹• 21 paÃ±came pana ekÄ• va, pÄ• citti paridÄ«pitÄ• .

payoge dukkaá¹-aá¹ƒ chaá¹-á¹-he, dinne pÄ• cittiyaá¹ƒ siyÄ• ||

<238> á¹• 21 sattamaá¹ƒ dutiyeneva, samÄ• pattipabhedato.

aá¹-á¹-hamaá¹ƒ dutiye vagge, paÃ±camena samaá¹ƒ mataá¹ƒ ||

<239> á¹• 21 tiracchÄ• nagataá¹ƒ \Be 328/ vijjaá¹ƒ, dveva honti paá¹-hantiyÄ• .

payoge dukkaá¹-aá¹ƒ hoti, pÄ• citti hi pade pade ||

<240> á¹• 21 dasamaá¹ƒ navameneva, samÄ• naá¹ƒ sabbathÄ• pana.

``pariyÄ• puá¹‡Ä• ti, vÄ• cetiâ€™â€™, padamattaá¹ƒ visesakaá¹ƒ ||

cittÄ• gÄ• ravaggo paÃ±camo.

<241> á¹• 21 sabhikkhukaá¹ƒ tamÄ• rÄ• maá¹ƒ, jÄ• nantÄ« pana bhikkhunÄ«.

pavisantÄ« anÄ• pucchÄ• , dve panÄ• pattiyo phuse ||

<242> á¹• 21 paá¹-hamena ca pÄ• dena, parikkhepassatikkame.

dukkaá¹-aá¹ƒ piá¹-ake vuttaá¹ƒ, pÄ• citti dutiyena tu ||

<243> á¹• 21 akkosati ca yÄ• bhikkhuá¹ƒ, bhikkhunÄ« paribhÄ• sati.

payoge dukkaá¹-aá¹ƒ tassÄ• , pÄ• cittakkosite siyÄ• ||

<244> á¹• 21 yÄ• hi caá¹‡á¸• ikabhÄ• vena, gaá¹‡aá¹ƒ tu paribhÄ• sati.

payoge dukkaá¹-aá¹ƒ tassÄ• , paribhaá¹-á¹-he panetaraá¹ƒ ||

<245> á¹• 21 nimantitÄ• pavÄ• ritÄ• , khÄ• danaá¹ƒ bhojanampi vÄ• .

bhuÃ±jantÄ« bhikkhunÄ« sÄ• hi, dve panÄ• pattiyo phuse ||

<246> á¹• 21 ``bhuÃ±jissÄ• mÄ«â€™â€™ ti yaá¹ƒ kiÃ±ci, paá¹-iggaá¹‡hÄ• ti dukkaá¹-aá¹ƒ

ajjhohÄ• rapayogesu, pÄ• citti paridÄ«paye ||

<247> á¹• 21 kulaá¹ƒ \Ne 290/ tu maccharÄ• yantÄ«, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, sesÄ• maccharite siyÄ• ||

<248> á¹• 21 abhikkhuke panÄ• vÄ• se, bhave vassaá¹ƒ vasantiyÄ• .

dukkaá¹-aá¹ƒ pubbakiccesu, pÄ• citti aruá¹‡uggame ||

<249> á¹• 21 bhikkhunÄ« ubhatosaá¹…ghe, vassaá¹ƒvuá¹-á¹-hÄ• tu tÄ«hipi.

á¹-hÄ• nehi appavÄ• rentÄ«, ekaá¹ƒ pÄ• cittiyaá¹ƒ phuse ||

<250> á¹• 21 ovÄ• datthÄ• ya \Be 329/ vÄ• bhikkhuá¹ƒ, saá¹ƒvÄ• satthÄ• ya vÄ• tathÄ• .

na gacchati sace tassÄ• , ekaá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ||

<251> á¹• 21 ovÄ• dampi na yÄ• cantÄ«, na gacchantÄ« uposathaá¹ƒ.

ekaá¹ƒ pÄ• cittiyÄ• patti-mÄ• pajjati, na saá¹ƒsayo ||

<252> á¹• 21 apucchitvÄ• va saá¹…ghaá¹ƒ vÄ• , bhedÄ• peti pasÄ• khajaá¹ƒ.

payoge dukkaá¹-aá¹ƒ, bhinne, pÄ• citti pariyÄ• putÄ• ||

Ä• rÄ• mavaggo chaá¹-á¹-ho.

<253> á¹• 21 gabbhiniá¹ƒ vuá¹-á¹-hapentÄ« hi, dve panÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ, vuá¹-á¹-hÄ• -pite pÄ• cittiyaá¹ƒ siyÄ• ||

<254> á¹• 21 dutiyaá¹ƒ tatiyaÃ±ceva, catutthaá¹ƒ paÃ±camampi ca.

chaá¹-á¹-haÃ±ca sattamaÃ±ceva, paá¹-hamena samaá¹ƒ mataá¹ƒ ||

<255> á¹• 21 bhikkhunÄ« vuá¹-á¹-hapetvÄ• na, bhikkhuniá¹ƒ sahajÄ«viniá¹ƒ.

dvevassaá¹ƒ nÄ• nuggaá¹‡hantÄ«, ekaá¹ƒ pÄ• cittiyaá¹ƒ phuse ||

<256> á¹• 21 navamaá¹ƒ dasamaÃ±ceva, aá¹-á¹-hamena samaá¹ƒ mataá¹ƒ.

dvÄ«su Ä• pattibhedasmiá¹ƒ, nÄ• nattaá¹ƒ natthi kiÃ±cipi ||

gabbhinÄ«vaggo sattamo.

<257> á¹• 21 kumÄ• rÄ«bhÅ«tavaggassa, Ä• dito pana paÃ±capi.

samÄ• nÄ• gabbhinÄ«vagge, paá¹-hameneva sabbaso ||

<258> á¹• 21 ``alaá¹ƒ vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti, vuccamÄ• nÄ• hi khÄ«yati.

payoge dukkaá¹-aá¹ƒ, pacchÄ• , hoti pÄ• citti khÄ«yite ||

<259> á¹• 21 sattame \Be 330/ \Ne 291/ aá¹-á¹-hame ceva, ekaá¹ƒ pÄ• cittiyaá¹ƒ mataá¹ƒ.

Ä• dinÄ• va samÄ• nÄ• ni, navamÄ• dÄ«ni paÃ±capi ||

kumÄ• rÄ«bhÅ«tavaggo aá¹-á¹-hamo.

<260> á¹• 21 Ä• pattiyo phuse dvepi, dhÄ• rentÄ« chattupÄ• hanaá¹ƒ.

payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, hoti pÄ• citti dhÄ• rite ||

<261> á¹• 21 yÄ• nena pana yÄ• yantÄ«, dve kirÄ• pattiyo phuse.

payoge dukkaá¹-aá¹ƒ hoti, pÄ• citti yadi yÄ• yite ||

<262> á¹• 21 dhÄ• rentiyÄ• tu saá¹…ghÄ• á¹‡iá¹ƒ, payoge dukkaá¹-aá¹ƒ siyÄ• .

dhÄ• rite pana pÄ• citti, catutthepi ayaá¹ƒ nayo ||

<263> á¹• 21 nhÄ• yantÄ« gandhavaá¹‡á¹‡ena, payoge dukkaá¹-aá¹ƒ phuse.

nhÄ• nassa pariyosÄ• ne, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ||

<264> á¹• 21 chaá¹-á¹-hampi paÃ±cameneva, samÄ• naá¹ƒ sabbathÄ• pana.

sattame aá¹-á¹-hame ceva, navame dasamepi ca ||

<265> á¹• 21 payoge dukkaá¹-aá¹ƒ vuttaá¹ƒ, pÄ• cittummaddite siyÄ• .

Ä• pattÄ«naá¹ƒ vibhÄ• gasmiá¹ƒ, natthi kÄ• ci visesatÄ• ||

<266> á¹• 21 anÄ• pucchÄ• tu bhikkhussa, purato yÄ• nisÄ«dati.

payoge dukkaá¹-aá¹ƒ tassÄ• , pÄ• citti tu nisÄ«dite ||

<267> á¹• 21 anokÄ• sakataá¹ƒ bhikkhuá¹ƒ, paÃ±haá¹ƒ pucchantiyÄ• pana.

payoge dukkaá¹-aá¹ƒ hoti, vuttÄ• pÄ• citti pucchite ||

<268> á¹• 21 saá¹ƒkaccikaá¹ƒ vinÄ• gÄ• maá¹ƒ, padasÄ• pavisantiyÄ• .

paá¹-hameneva Ä• rÄ• ma-vaggassa sadisaá¹ƒ vade ||

chattupÄ• hanavaggo navamo.

pÄ• cittiyakathÄ• .

<269> á¹• 21 aá¹-á¹-hasu \Be 331/ duvidhÄ• patti, pÄ• á¹-idesaniyesupi.

viÃ±Ã±Ä• petvÄ• sace sappiá¹ƒ, ``bhuÃ±jissÄ• mÄ«â€™â€™ ti gaá¹‡hati ||

<270> á¹• 21 tato \Ne 292/ bhikkhuniyÄ• tassÄ• , hoti Ä• patti dukkaá¹-aá¹ƒ.

ajjhohÄ• resu sabbesu, pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

pÄ• á¹-idesanÄ«yakathÄ• .

<271> á¹• 21 imaá¹ƒ viditvÄ• paramaá¹ƒ panuttaraá¹ƒ.

niruttaraá¹ƒ atthavasena bhikkhu.

sukhena paÃ±Ã±attamahÄ• samuddaá¹ƒ.

duruttaraá¹ƒ uttarateva dhÄ«ro ||

<272> á¹• 21 yasmÄ• tasmÄ• asmiá¹ƒ yogaá¹ƒ.

usmÄ• yutto yutto kÄ• tuá¹ƒ.

satto satto kaá¹…khacchede.

satthe satthe niccaá¹ƒ niccaá¹ƒ ||

bhikkhunÄ«vibhaá¹…go niá¹-á¹-hito.

catuvipattikathÄ•

<273> á¹• 21 kati Ä• pattiyo sÄ«la-vipattipaccayÄ• pana.

catassova siyuá¹ƒ sÄ«la-vipattipaccayÄ• pana ||

<274> á¹• 21 jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ, sace chÄ• deti bhikkhunÄ«.

cutÄ• , thullaccayaá¹ƒ hoti, sace vematikÄ• siyÄ• ||

<275> á¹• 21 pÄ• citti bhikkhu saá¹…ghÄ• di-sesaá¹ƒ chÄ• deti ce pana.

attano pana duá¹-á¹-hullaá¹ƒ, chÄ• dento dukkaá¹-aá¹ƒ phuse ||

<276> á¹• 21 Ä• pattiyo \Be 332/ katÄ• cÄ• ra-vipattipaccayÄ• pana.

ekÄ• yeva siyÄ• cÄ• ra-vipattipaccayÄ• pana ||

<277> á¹• 21 paá¹-icchÄ• deti Ä• cÄ• ra-vipattiá¹ƒ pana bhikkhu ce.

ekamevassa bhikkhussa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<278> á¹• 21 kati Ä• pattiyo diá¹-á¹-hi-vipattipaccayÄ• pana?

dve panÄ• pattiyo diá¹-á¹-hi-vipattipaccayÄ• siyuá¹ƒ ||

<279> á¹• 21 accajaá¹ƒ \Ne 293/ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, Ã±attiyÄ• dukkaá¹-aá¹ƒ phuse.

kammavÄ• cÄ• ya osÄ• ne, pÄ• citti pariyÄ• putÄ• ||

<280> á¹• 21 Ä• pattiyo katÄ• jÄ«va-vipattipaccayÄ• pana?

chaá¸·evÄ• pajjatÄ• jÄ«va-vipattipaccayÄ• pana ||

<281> á¹• 21 Ä• jÄ«vahetu pÄ• piccho, asantaá¹ƒ pana attani.

manussuttaridhammaá¹ƒ tu, vadaá¹ƒ pÄ• rÄ• jikaá¹ƒ phuse ||

<282> á¹• 21 saÃ±carittaá¹ƒ samÄ• panno, hoti saá¹…ghÄ• disesatÄ• .

pariyÄ• yavacane Ã±Ä• te, tassa thullaccayaá¹ƒ siyÄ• ||

<283> á¹• 21 paá¹‡Ä«tabhojanaá¹ƒ vatvÄ• , pÄ• citti paribhuÃ±jato.

bhikkhunÄ« tu sace hoti, pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

<284> á¹• 21 Ä• jÄ«vahetu sÅ«paá¹ƒ vÄ• , odanaá¹ƒ vÄ• panattano.

atthÄ• ya viÃ±Ã±Ä• petvÄ• na, dukkaá¹-aá¹ƒ paribhuÃ±jato ||

catuvipattikathÄ• .

adhikaraá¹‡apaccayakathÄ•

<285> á¹• 21 vivÄ• dÄ• dhikaraá¹‡amhÄ• , kati Ä• pattiyo siyuá¹ƒ?

vivÄ• dÄ• dhikaraá¹‡amhÄ• , dve panÄ• pattiyo siyuá¹ƒ ||

<286> á¹• 21 pÄ• citti \Be 333/ upasampannaá¹ƒ, hoti omasato pana.

bhikkhussÄ• nupasampannaá¹ƒ, omasantassa dukkaá¹-aá¹ƒ ||

<287> á¹• 21 anuvÄ• dÄ• dhikaraá¹‡a-paccayÄ• pattiyo kati?

anuvÄ• dÄ• dhikaraá¹‡a-paccayÄ• tividhÄ• siyuá¹ƒ ||

<288> á¹• 21 anuddhaá¹ƒseti ce bhikkhuá¹ƒ, amÅ«lantimavatthunÄ• .

saá¹…ghÄ• disesamÄ• patti-mÄ• pajjati, na saá¹ƒsayo ||

<289> á¹• 21 tathÄ• saá¹…ghÄ• disesena, anuddhaá¹ƒseti ce pana.

pÄ• citti, dukkaá¹-aá¹ƒ vuttaá¹ƒ, tathÄ• cÄ• ravipattiyÄ• ||

<290> á¹• 21 Ä• pattipaccayÄ• \Ne 294/ vuttÄ• , kati Ä• pattiyo pana?

Ä• pattipaccayÄ• vuttÄ• , catassova mahesinÄ• ||

<291> á¹• 21 jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ, sace chÄ• deti bhikkhunÄ«.

cutÄ• , thullaccayaá¹ƒ hoti, sace vematikÄ• siyÄ• ||

<292> á¹• 21 pÄ• citti bhikkhu saá¹…ghÄ• di-sesaá¹ƒ chÄ• deti ce pana.

tathÄ• cÄ• ravipattiá¹ƒ tu, sace chÄ• deti dukkaá¹-aá¹ƒ ||

<293> á¹• 21 Ä• pattiyo hi kiccÄ• dhi-karaá¹‡apaccayÄ• kati?

paÃ±ceva honti kiccÄ• dhi-karaá¹‡apaccayÄ• pana ||

<294> á¹• 21 samanubhÄ• sanÄ• yeva, Ã±attiyÄ• dukkaá¹-aá¹ƒ phuse.

samaá¹‡Ä« accajantÄ«va, ukkhittassÄ• nuvattikÄ• ||

<295> á¹• 21 thullaccayaá¹ƒ dvayaá¹ƒ dvÄ«hi, kammavÄ• cÄ• hi sÄ• phuse.

kammavÄ• cÄ• ya osÄ• ne, tassÄ• pÄ• rÄ• jikaá¹ƒ siyÄ• ||

<296> á¹• 21 samanubhÄ• sanÄ• yeva, bhedakassÄ• nuvattikÄ• .

na pariccajati taá¹ƒ laddhiá¹ƒ, hoti saá¹…ghÄ• disesatÄ• ||

<297> á¹• 21 samanubhÄ• sanÄ• yeva, pÄ• pikÄ• ya ca diá¹-á¹-hiyÄ• .

yÄ• vatatiyakaá¹ƒ tassÄ• , pÄ• cittaccajatopi ca ||

adhikaraá¹‡apaccayakathÄ• .

khandhakapucchÄ• kathÄ•

<298> á¹• 21 khandhakesupi \Be 334/ Ä• patti-pabhedaá¹ƒ Ä• gataá¹ƒ pana.

pÄ• á¹-avatthÄ• ya bhikkhÅ«naá¹ƒ, pavakkhÄ• mi nibodhatha ||

<299> á¹• 21 khandhake paá¹-hame tÄ• va, kati Ä• pattiyo siyuá¹ƒ?

khandhake paá¹-hame tÄ• va, dve panÄ• pattiyo siyuá¹ƒ ||

<300> á¹• 21 Å«navÄ«sativassaá¹ƒ tu, karoto upasampadaá¹ƒ.

hoti pÄ• cittiyaá¹ƒ tassa, sesesu pana dukkaá¹-aá¹ƒ ||

<301> á¹• 21 kati \Ne 295/ Ä• pattiyo honti.

khandhake tu uposathe?

tisso Ä• pattiyo honti.

khandhake tu uposathe ||

<302> á¹• 21 ``nassantete vinassantuâ€™â€™, iti bhedapurakkhakÄ• .

uposathassa karaá¹‡e, thullaccayamudÄ«ritaá¹ƒ ||

<303> á¹• 21 ukkhittakena saddhiá¹ƒ tu, karontassa uposathaá¹ƒ.

hoti pÄ• cittiyaá¹ƒ tassa, sesesu pana dukkaá¹-aá¹ƒ ||

<304> á¹• 21 kati Ä• pattiyo vuttÄ• , vada vassÅ«panÄ• yike?

ekÄ• va dukkaá¹-Ä• patti, vuttÄ• vassÅ«panÄ• yike ||

<305> á¹• 21 kati Ä• pattiyo vuttÄ• , khandhake tu pavÄ• raá¹‡e?

tisso Ä• pattiyo vuttÄ• , uposathasamÄ• matÄ• ||

<306> á¹• 21 kati Ä• pattiyo vuttÄ• , camme? tissova dÄ«pitÄ• .

mÄ• rentÄ• naá¹ƒ tu pÄ• citti, gahetvÄ• vacchatariá¹ƒ pana ||

<307> á¹• 21 aá¹…gajÄ• taá¹ƒ chupantassa, rattena pana cetasÄ• .

tassa thullaccayaá¹ƒ vuttaá¹ƒ, sesesu pana dukkaá¹-aá¹ƒ ||

<308> á¹• 21 kati Ä• pattiyo vuttÄ• , bhesajjakkhandhake pana?

tisso Ä• pattiyo vuttÄ• , bhesajjakkhandhake pana ||

<309> á¹• 21 samantÄ• \Be 335/ dvaá¹…gule tattha, thullaccayamudÄ«ritaá¹ƒ.

bhojjayÄ• gÅ«su pÄ• citti, sesesu pana dukkaá¹-aá¹ƒ ||

<310> á¹• 21 kathine natthi Ä• patti, paÃ±Ã±attaá¹ƒ kevalaá¹ƒ pana.

kati cÄ«varasaá¹ƒyutte, vuttÄ• Ä• pattiyo pana?

<311> á¹• 21 tisso cÄ«varasaá¹ƒyutte, vuttÄ• Ä• pattiyo pana.

kusavÄ• kamaye cÄ«re, thullaccayamudÄ«ritaá¹ƒ ||

<312> á¹• 21 sanissaggÄ• va pÄ• citti, atireke tu cÄ«vare.

sesesu dukkaá¹-aá¹ƒ vuttaá¹ƒ, buddhenÄ• diccabandhunÄ• ||

<313> á¹• 21 campeyyake ca kosambe, kammasmiá¹ƒ pÄ• rivÄ• sike.

tathÄ• samuccaye ekÄ• , dukkaá¹-Ä• patti dÄ«pitÄ• ||

<314> á¹• 21 kati \Ne 296/ Ä• pattiyo vuttÄ• , samathakkhandhake pana?

dveyevÄ• pattiyo vuttÄ• , samathakkhandhake pana ||

<315> á¹• 21 chandassa dÄ• yako bhikkhu, pÄ• citti yadi khÄ«yati.

sesesu pana sabbattha, dukkaá¹-aá¹ƒ samudÄ• haá¹-aá¹ƒ ||

<316> á¹• 21 kati khuddakavatthusmiá¹ƒ, vuttÄ• Ä• pattiyo pana?

tisso khuddakavatthusmiá¹ƒ, vuttÄ• Ä• pattiyo pana ||

<317> á¹• 21 attano aá¹…gajÄ• taá¹ƒ tu, chindaá¹ƒ thullaccayaá¹ƒ phuse.

romanthe hoti pÄ• citti, sese Ä• patti dukkaá¹-aá¹ƒ ||

<318> á¹• 21 tathÄ• senÄ• sanasmiá¹ƒ tu, tisso Ä• pattiyo siyuá¹ƒ.

vissajjane ca garuno, thullaccayamudÄ«ritaá¹ƒ ||

<319> á¹• 21 nikkaá¸• á¸• hane ca pÄ• citti, saá¹…ghikamhÄ• vihÄ• rato.

sesesu pana sabbattha, dukkaá¹-aá¹ƒ samudÄ• haá¹-aá¹ƒ ||

<320> á¹• 21 kati Ä• pattiyo saá¹…gha-bhede vuttÄ• mahesinÄ• ?

dve panÄ• pattiyo saá¹…gha-bhede vuttÄ• mahesinÄ• ||

<321> á¹• 21 bhedÄ• nuvattakÄ• naá¹ƒ \Be 336/ tu, thullaccayamudÄ«ritaá¹ƒ.

gaá¹‡abhoge tu bhikkhÅ«naá¹ƒ, pÄ• citti paridÄ«pitÄ• ||

<322> á¹• 21 khandhake vattasaá¹ƒyutte, kati Ä• pattiyo matÄ• ?

khandhake vattasaá¹ƒyutte, dukkaá¹-Ä• pattiyeva sÄ• ||

<323> á¹• 21 á¹-hapane pÄ• timokkhassa, tathÄ• ekÄ• va dÄ«pitÄ• .

bhikkhunikkhandhake cÄ• pi, kati Ä• pattiyo matÄ• ?

<324> á¹• 21 bhikkhunikkhandhake cÄ• pi, dve panÄ• pattiyo matÄ• .

apavÄ• raá¹‡Ä• ya pÄ• citti, sesesu pana dukkaá¹-aá¹ƒ ||

khandhakapucchÄ• kathÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nasÄ«sakathÄ•

<325> á¹• 21 vibhaá¹…gesu \Ne 297/ pana dvÄ«su, paÃ±Ã±attÄ• ni mahesinÄ• .

yÄ• ni pÄ• rÄ• jikÄ• dÄ«ni, uddisanti uposathe ||

<326> á¹• 21 tesaá¹ƒ dÄ• ni pavakkhÄ• mi, samuá¹-á¹-hÄ• namito paraá¹ƒ.

pÄ• á¹-avatthÄ• ya bhikkhÅ«naá¹ƒ, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

<327> á¹• 21 kÄ• yo ca vÄ• cÄ• pi ca kÄ• yavÄ• cÄ• .

tÄ• neva cittena yutÄ• ni tÄ«á¹‡i.

ekaá¹…gikaá¹ƒ dvaá¹…gitivaá¹…gikanti.

chadhÄ• samuá¹-á¹-hÄ• navidhiá¹ƒ vadanti ||

<328> á¹• 21 tesu ekena vÄ• dvÄ«hi, tÄ«hi vÄ• tha catÅ«hi vÄ• .

chahi vÄ• pattiyo nÄ• nÄ• -samuá¹-á¹-hÄ• nehi jÄ• yare ||

<329> á¹• 21 tattha paÃ±casamuá¹-á¹-hÄ• nÄ• , kÄ• cÄ• patti na vijjati.

hoti ekasamuá¹-á¹-hÄ• nÄ• , pacchimeheva tÄ«hipi ||

<330> á¹• 21 tatheva \Be 337/ dvisamuá¹-á¹-hÄ• nÄ• , kÄ• yato kÄ• yacittato.

vÄ• cato vÄ• cacittamhÄ• , tatiyacchaá¹-á¹-hatopi ca ||

<331> á¹• 21 catutthacchaá¹-á¹-hato ceva, paÃ±camacchaá¹-á¹-hatopi ca.

jÄ• yate paÃ±cadhÄ• vesÄ• , samuá¹-á¹-hÄ• ti na aÃ±Ã±ato ||

<332> á¹• 21 tisamuá¹-á¹-hÄ• nikÄ• nÄ• ma, paá¹-hamehi ca tÄ«hipi.

pacchimehi ca tÄ«heva, samuá¹-á¹-hÄ• ti na aÃ±Ã±ato ||

<333> á¹• 21 paá¹-hamÄ• tatiyÄ• ceva, catutthacchaá¹-á¹-hatopi ca.

dutiyÄ• tatiyÄ• ceva, paÃ±camacchaá¹-á¹-hatopi ca ||

<334> á¹• 21 dvidhÄ• catusamuá¹-á¹-hÄ• nÄ• , jÄ• yate na panaÃ±Ã±ato.

ekadhÄ• chasamuá¹-á¹-hÄ• nÄ• , samuá¹-á¹-hÄ• ti chaheva hi ||

Ä• ha ca ---

<335> á¹• 21 ``tidhÄ• ekasamuá¹-á¹-hÄ• nÄ• , paÃ±cadhÄ• dvisamuá¹-á¹-hitÄ• .

dvidhÄ• ticaturo á¹-hÄ• nÄ• , ekadhÄ• chasamuá¹-á¹-hitÄ• â€™â€™ ||

<336> á¹• 21 teraseva \Ne 298/ ca nÄ• mÄ• ni, samuá¹-á¹-hÄ• navisesato.

labhantÄ• pattiyo sabbÄ• , tÄ• ni vakkhÄ• mito paraá¹ƒ ||

<337> á¹• 21 paá¹-hamantimavatthuÃ±ca, dutiyaá¹ƒ saÃ±carittakaá¹ƒ.

samanubhÄ• sanaÃ±ceva, kathineá¸·akalomakaá¹ƒ ||

<338> á¹• 21 padasodhammamaddhÄ• naá¹ƒ, theyyasatthaÃ±ca desanÄ• .

bhÅ«tÄ• rocanakaÃ±ceva, corivuá¹-á¹-hÄ• panampi ca ||

<339> á¹• 21 ananuÃ±Ã±Ä• takaÃ±cÄ• ti, sÄ«sÄ• netÄ• ni terasa.

terasete samuá¹-á¹-hÄ• na-nayÄ• viÃ±Ã±Å«hi cintitÄ• ||

<340> á¹• 21 tattha yÄ• tu catutthena, samuá¹-á¹-hÄ• nena jÄ• yate.

__Ä• dipÄ• rÄ• jikuá¹-á¹-hÄ• nÄ• , _ ayanti paridÄ«pitÄ• ||

<341> á¹• 21 sacittakehi \Be 338/ tÄ«heva, samuá¹-á¹-hÄ• nehi yÄ• pana.

jÄ• yate sÄ• panuddiá¹-á¹-hÄ• , __adinnÄ• dÄ• napubbakÄ• _ ||

<342> á¹• 21 samuá¹-á¹-hÄ• nehi yÄ• patti, jÄ• tucchahipi jÄ• yate.

__saÃ±carittasamuá¹-á¹-hÄ• nÄ• , _ nÄ• mÄ• ti paridÄ«pitÄ• ||

<343> á¹• 21 chaá¹-á¹-heneva samuá¹-á¹-hÄ• ti, samuá¹-á¹-hÄ• nena yÄ• pana.

samuá¹-á¹-hÄ• navasenÄ• yaá¹ƒ, vuttÄ• __samanubhÄ• sanÄ• _ ||

<344> á¹• 21 tatiyacchaá¹-á¹-hatoyeva, samuá¹-á¹-hÄ• ti hi yÄ• pana.

samuá¹-á¹-hÄ• navasenÄ• yaá¹ƒ, __kathinu_papadÄ• matÄ• ||

<345> á¹• 21 jÄ• yate yÄ• panÄ• patti, kÄ• yato kÄ• yacittato.

aya__meá¸·akalomÄ• _di-samuá¹-á¹-hÄ• nÄ• ti dÄ«pitÄ• ||

<346> á¹• 21 jÄ• yate yÄ• panÄ• patti, vÄ• cato vÄ• cacittato.

ayaá¹ƒ tu __padasodhamma-samuá¹-á¹-hÄ• nÄ• _ti vuccati ||

<347> á¹• 21 kÄ• yato kÄ• yavÄ• camhÄ• , catutthacchaá¹-á¹-hatopi ca.

jÄ• yate sÄ• pana__ddhÄ• na-samuá¹-á¹-hÄ• nÄ• _ti sÅ«citÄ• ||

<348> á¹• 21 catutthacchaá¹-á¹-hatoyeva, samuá¹-á¹-hÄ• ti hi yÄ• pana.

__theyyasatthasamuá¹-á¹-hÄ• nÄ• , _ ayanti paridÄ«pitÄ• ||

<349> á¹• 21 paÃ±cameneva yÄ• cettha, samuá¹-á¹-hÄ• nena jÄ• yate.

samuá¹-á¹-hÄ• navasenÄ• yaá¹ƒ, __dhammadesanasaÃ±Ã±itÄ• _ ||

<350> á¹• 21 acittakehi \Ne 299/ tÄ«heva, samuá¹-á¹-hÄ• nehi yÄ• siyÄ• .

samuá¹-á¹-hÄ• navasenÄ• yaá¹ƒ, __bhÅ«tÄ• rocanapubbakÄ• _ ||

<351> á¹• 21 paÃ±camacchaá¹-á¹-hatoyeva, yÄ• samuá¹-á¹-hÄ• nato siyÄ• .

ayaá¹ƒ tu paá¹-hitÄ• __cori-vuá¹-á¹-hÄ• pana_samuá¹-á¹-hitÄ• ||

<352> á¹• 21 dutiyÄ• tatiyamhÄ• ca, paÃ±camacchaá¹-á¹-hatopi yÄ• .

jÄ• yate __ananuÃ±Ã±Ä• ta-samuá¹-á¹-hÄ• nÄ• _ ayaá¹ƒ siyÄ• ||

<353> á¹• 21 paá¹-hamaá¹ƒ dutiyaá¹ƒ tattha, catutthaá¹ƒ navamampi ca.

dasamaá¹ƒ dvÄ• dasamaÃ±cÄ• ti, samuá¹-á¹-hÄ• naá¹ƒ sacittakaá¹ƒ ||

<354> á¹• 21 ekekasmiá¹ƒ \Be 339/ samuá¹-á¹-hÄ• ne, sadisÄ• idha dissare.

sukkaÃ±ca kÄ• yasaá¹ƒsaggo, paá¹-hamÄ• niyatopi ca ||

<355> á¹• 21 pubbupaparipÄ• ko ca, raho bhikkhuniyÄ• saha.

sabhojane, raho dve ca, aá¹…gulÄ«, udake hasaá¹ƒ ||

<356> á¹• 21 pahÄ• re, uggire ceva, tepaÃ±Ã±Ä• sÄ• ca sekhiyÄ• .

adhakkhakubbhajÄ• á¹‡uÃ±ca, gÄ• mantaramavassutÄ• ||

<357> á¹• 21 talamaá¹-á¹-hudasuddhi ca, vassaá¹ƒvuá¹-á¹-hÄ• tatheva ca.

ovÄ• dÄ• ya na gacchantÄ«, nÄ• nubandhe pavattiniá¹ƒ ||

<358> á¹• 21 paÃ±casattati niddiá¹-á¹-hÄ• , kÄ• yacittasamuá¹-á¹-hitÄ• .

ime ekasamuá¹-á¹-hÄ• nÄ• , methunena samÄ• matÄ• ||

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ.

<359> á¹• 21 viggahaá¹ƒ, uttariÃ±ceva, duá¹-á¹-hullaá¹ƒ, attakÄ• matÄ• .

duá¹-á¹-hadosÄ• duve ceva, dutiyÄ• niyatopi ca ||

<360> á¹• 21 acchindanaÃ±ca pariá¹‡Ä• mo, musÄ• , omasapesuá¹‡Ä• .

duá¹-á¹-hullÄ• rocanaÃ±ceva, pathavÄ«khaá¹‡anampi ca ||

<361> á¹• 21 bhÅ«tagÄ• maÃ±Ã±avÄ• do ca, ujjhÄ• panakameva ca.

nikkaá¸• á¸• ho, siÃ±canaÃ±ceva, tathÄ• Ä• misahetu ca ||

<362> á¹• 21 bhuttÄ• viá¹ƒ, ehanÄ• dariá¹ƒ, bhiá¹ƒsÄ• panakameva ca.

apanidheyya, saÃ±cicca, pÄ• á¹‡aá¹ƒ, sappÄ• á¹‡akampi ca ||

<363> á¹• 21 ukkoá¹-anaá¹ƒ =00 tathÄ• Å«no, saá¹ƒvÄ• so, nÄ• sanena ca.

sahadhammikaá¹ƒ, vilekhÄ• ya, mohanÄ• mÅ«lakena ca ||

<364> á¹• 21 kukkuccaá¹ƒ, khÄ«yanaá¹ƒ datvÄ• , pariá¹‡Ä• meyya puggale.

kiá¹ƒ te, akÄ• laá¹ƒ, acchinde, duggahÄ• , nirayena vÄ• ||

<365> á¹• 21 gaá¹‡assa \Be 340/ ca vibhaá¹…gaÃ±ca, dubbalÄ• sÄ• tatheva ca.

dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ, saÃ±ciccÄ• phÄ• sumeva ca ||

<366> á¹• 21 sayaá¹ƒ upassayaá¹ƒ datvÄ• , akkoseyya ca caá¹‡á¸• ikÄ• .

kulamaccharinÄ« assa, gabbhiniá¹ƒ vuá¹-á¹-hapeyya ca ||

<367> á¹• 21 pÄ• yantiá¹ƒ, dve ca vassÄ• ni, saá¹…ghenÄ• sammatampi ca.

tisso gihigatÄ• vuttÄ• , tissoyeva kumÄ• rikÄ• ||

<368> á¹• 21 Å«nadvÄ• dasavassÄ• dve, tathÄ• laá¹ƒ tÄ• va teti ca.

sokÄ• vassÄ• tathÄ• pÄ• ri-vÄ• sikacchandadÄ• nato ||

<369> á¹• 21 anuvassaá¹ƒ duve cÄ• ti, sikkhÄ• ekÅ«nasattati.

adinnÄ• dÄ• natulyattÄ• , tisamuá¹-á¹-hÄ• nikÄ• katÄ• ||

dutiyapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ.

<370> á¹• 21 saÃ±carikuá¹-imahallakaá¹ƒ, dhovÄ• panaÃ±ca paá¹-iggaho.

cÄ«varassa ca viÃ±Ã±atti, gahaá¹‡aÃ±ca taduttariá¹ƒ ||

<371> á¹• 21 upakkhaá¹-advayaÃ±ceva, tathÄ• dÅ«tena cÄ«varaá¹ƒ.

kosiyaá¹ƒ, suddhakÄ• á¸·Ä• naá¹ƒ, dvebhÄ• gÄ• dÄ• nameva ca ||

<372> á¹• 21 chabbassÄ• ni, purÄ• á¹‡assa, lomadhovÄ• panampi ca.

rÅ«piyassa paá¹-iggÄ• ho, ubho nÄ• nappakÄ• rakÄ• ||

<373> á¹• 21 Å«nabandhanapatto ca, vassasÄ• á¹-ikasuttakaá¹ƒ.

vikappÄ• pajjanaá¹ƒ, yÄ• va, dvÄ• ra, dÄ• naÃ±ca sibbanaá¹ƒ ||

<374> á¹• 21 pÅ«vehi, paccayo jotiá¹ƒ, ratanaá¹ƒ, sÅ«ci, maÃ±cakaá¹ƒ.

tÅ«laá¹ƒ, nisÄ«danaá¹ƒ, kaá¹‡á¸• u, vassikÄ• , sugatassa ca ||

<375> á¹• 21 aÃ±Ã±aviÃ±Ã±attisikkhÄ• ca, aÃ±Ã±acetÄ• panampi ca.

saá¹…ghikena duve vuttÄ• , dve mahÄ• janikena ca ||

<376> á¹• 21 tathÄ• \Be 341/ =01 puggalikenekaá¹ƒ, garupÄ• vuraá¹‡aá¹ƒ lahuá¹ƒ.

dve vighÄ• sodasÄ• á¹-Ä« ca, tathÄ• samaá¹‡acÄ«varaá¹ƒ ||

<377> á¹• 21 iti ekÅ«napaá¹‡á¹‡Ä• sa, dhammÄ• dukkhantadassinÄ• .

chasamuá¹-á¹-hÄ• nikÄ• ete, saÃ±carittasamÄ• katÄ• ||

saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ.

<378> á¹• 21 saá¹…ghabhedo ca bhedÄ• nu-vattadubbacadÅ«sakÄ• .

duá¹-á¹-hullacchÄ• danaá¹ƒ, diá¹-á¹-hi, chanda, ujjagghikÄ• duve ||

<379> á¹• 21 appasaddÄ• duve vuttÄ• , tathÄ• na byÄ• hareti ca.

chamÄ• , nÄ«cÄ• sane, á¹-hÄ• naá¹ƒ, pacchato, uppathena ca ||

<380> á¹• 21 vajjacchÄ• dÄ• nuvattÄ• ca, gahaá¹‡aá¹ƒ, osÄ• reyya ca.

paccakkhÄ• mÄ«ti sikkhÄ• ca, tathÄ• kismiÃ±cideva ca ||

<381> á¹• 21 saá¹ƒsaá¹-á¹-hÄ• dve, vadhitvÄ• ca, visibbetvÄ• ca dukkhitaá¹ƒ.

punadeva ca saá¹ƒsaá¹-á¹-hÄ• , neva vÅ«pasameyya ca ||

<382> á¹• 21 jÄ• naá¹ƒ sabhikkhukÄ• rÄ• maá¹ƒ, tatheva na pavÄ• raye.

tathÄ• anvaddhamÄ• saÃ±ca, sahajÄ«viniyo duve ||

<383> á¹• 21 sace me cÄ«varaá¹ƒ ayye, anubandhissasÄ«ti ca.

sattatiá¹ƒsa ime dhammÄ• , sambuddhena pakÄ• sitÄ• ||

<384> á¹• 21 sabbe ete samuá¹-á¹-hÄ• nÄ• , kÄ• yavÄ• cÄ• dito siyuá¹ƒ.

samÄ• samasameneva, katÄ• samanubhÄ• sanÄ• ||

samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ.

<385> á¹• 21 kathinÄ• ni ca tÄ«á¹‡Ä• di, patto, bhesajjameva ca.

accekampi ca sÄ• saá¹…kaá¹ƒ, pakkamantadvayampi ca ||

<386> á¹• 21 tathÄ• \Be 342/ upassayaá¹ƒ gantvÄ• , bhojanaÃ±ca paramparaá¹ƒ.

anatirittaá¹ƒ sabhatto, vikappetvÄ• tatheva ca ||

<387> á¹• 21 raÃ±Ã±o, vikÄ• le, vosÄ• sÄ• -raÃ±Ã±akussayavÄ• dikÄ• .

pattasannicayaÃ±ceva, pure, pacchÄ• , vikÄ• lake ||

<388> á¹• 21 paÃ±cÄ• hikaá¹ƒ =02, saá¹…kamaniá¹ƒ, tathÄ• Ä• vasathadvayaá¹ƒ.

pasÄ• khe, Ä• sane cÄ• ti, ekÅ«natiá¹ƒsime pana ||

<389> á¹• 21 dvisamuá¹-á¹-hÄ• nikÄ• dhammÄ• , niddiá¹-á¹-hÄ• kÄ• yavÄ• cato.

kÄ• yavÄ• cÄ• dito ceva, sabbe kathinasambhavÄ• ||

kathinasamuá¹-á¹-hÄ• naá¹ƒ.

<390> á¹• 21 dve seyyÄ• haccapÄ• do ca, piá¹‡á¸• aÃ±ca gaá¹‡abhojanaá¹ƒ.

vikÄ• le, sannidhiÃ±ceva, dantaponamacelakaá¹ƒ ||

<391> á¹• 21 uyyuttaÃ±ca vasuyyodhiá¹ƒ, surÄ• , orena nhÄ• yanaá¹ƒ.

dubbaá¹‡á¹‡akaraá¹‡aÃ±ceva, pÄ• á¹-idesaniyadvayaá¹ƒ ||

<392> á¹• 21 lasuá¹‡aá¹ƒ, upatiá¹-á¹-heyya, naccadassanameva ca.

naggaá¹ƒ, attharaá¹‡aá¹ƒ, maÃ±ce, antoraá¹-á¹-he, tathÄ• bahi ||

<393> á¹• 21 antovassamagÄ• raÃ±ca, Ä• sandiá¹ƒ, suttakantanaá¹ƒ.

veyyÄ• vaccaá¹ƒ, sahatthÄ• ca, Ä• vÄ• se ca abhikkhuke ||

<394> á¹• 21 chattaá¹ƒ, yÄ• naÃ±ca saá¹…ghÄ• á¹‡iá¹ƒ, alaá¹…kÄ• raá¹ƒ, gandhavÄ• sita

bhikkhunÄ«, sikkhamÄ• nÄ• ca, sÄ• maá¹‡erÄ«, gihÄ«niyÄ• ||

<395> á¹• 21 tathÄ• saá¹ƒkaccikÄ• cÄ• ti, tecattÄ• lÄ«sime pana.

sabbe eá¸·akalomena, dvisamuá¹-á¹-hÄ• nikÄ• samÄ• ||

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ.

<396> á¹• 21 aÃ±Ã±atrÄ• sammato \Be 343/ ceva, tathÄ• atthaá¹…gatena ca.

tiracchÄ• navijjÄ• dve vuttÄ• , anokÄ• sakatampi ca ||

<397> á¹• 21 sabbe cha panime dhammÄ• , vÄ• cato vÄ• cacittato.

dvisamuá¹-á¹-hÄ• nikÄ• honti, padasodhammatulyatÄ• ||

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ.

<398> á¹• 21 ekaá¹ƒ nÄ• vaá¹ƒ, paá¹‡Ä«taÃ±ca, saá¹ƒvidhÄ• naÃ±ca saá¹ƒhare.

dhaÃ±Ã±aá¹ƒ, nimantitÄ• ceva, pÄ• á¹-idesaniyaá¹-á¹-hakaá¹ƒ ||

<399> á¹• 21 etÄ• =03 catusamuá¹-á¹-hÄ• nÄ• , sikkhÄ• cuddasa honti hi.

paÃ±Ã±attÄ• buddhaseá¹-á¹-hena, addhÄ• nena samÄ• matÄ• ||

addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ.

<400> á¹• 21 sutiá¹ƒ, sÅ«pÄ• diviÃ±Ã±attiá¹ƒ, andhakÄ• re tatheva ca.

paá¹-icchanne ca okÄ• se, byÅ«he cÄ• ti ime chapi ||

<401> á¹• 21 sabbe tu dvisamuá¹-á¹-hÄ• nÄ• , catutthacchaá¹-á¹-hato siyuá¹ƒ.

theyyasatthasamuá¹-á¹-hÄ• nÄ• , desitÄ• diccabandhunÄ• ||

theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ.

<402> á¹• 21 chatta, daá¹‡á¸• akarassÄ• pi, satthÄ• vudhakarassapi.

pÄ• dukÅ«pÄ• hanÄ• , yÄ• naá¹ƒ, seyyÄ• , pallatthikÄ• ya ca ||

<403> á¹• 21 veá¹-hitoguá¹‡á¹-hito cÄ• ti, ekÄ• dasa nidassitÄ• .

sabbe ekasamuá¹-á¹-hÄ• nÄ• , dhammadesanasaÃ±Ã±itÄ• ||

dhammadesanasamuá¹-á¹-hÄ• naá¹ƒ.

<404> á¹• 21 bhÅ«tÄ• rocanakaÃ±ceva \Be 344/, corivuá¹-á¹-hÄ• panampi ca.

ananuÃ±Ã±Ä• tamattaÃ±hi, asambhinnamidaá¹ƒ tayaá¹ƒ ||

samuá¹-á¹-hÄ• nasÄ«sakathÄ• niá¹-á¹-hitÄ• .

ekuttaranayakathÄ•

<405> á¹• 21 kati Ä• pattiyo honti, samuá¹-á¹-hÄ• nena Ä• dinÄ• ?

paÃ±ca Ä• pattiyo honti, kuá¹-iá¹ƒ saá¹ƒyÄ• cikÄ• ya tu ||

<406> á¹• 21 karoto pana tissova, payoge dukkaá¹-Ä• dayo.

vikÄ• le pana pÄ• citti, tathÄ• aÃ±Ã±Ä• tihatthato ||

<407> á¹• 21 gahetvÄ• bhuÃ±jato vuttaá¹ƒ, pÄ• á¹-idesaniyampi ca.

paÃ±cimÄ• pattiyo honti, samuá¹-á¹-hÄ• nena Ä• dinÄ• ||

<408> á¹• 21 kati =04 Ä• pattiyo honti, dutiyena tuvaá¹ƒ bhaá¹‡a?

Ä• pattiyo catassova, hontÄ«ti paridÄ«paye ||

<409> á¹• 21 ``kuá¹-iá¹ƒ mama karothÄ• â€™â€™ ti, samÄ• disati bhikkhu ce.

karonti ce kuá¹-iá¹ƒ tassa, vipannaá¹ƒ sabbathÄ• pana ||

<410> á¹• 21 tisso purimaniddiá¹-á¹-hÄ• , payoge dukkaá¹-Ä• dayo.

padasodhammamÅ«lena, catassova bhavantimÄ• ||

<411> á¹• 21 tatiyena kati jÄ• yanti, samuá¹-á¹-hÄ• nena me bhaá¹‡a?

tatiyena tuvaá¹ƒ brÅ«mi, paÃ±cadhÄ• pattiyo siyuá¹ƒ ||

<412> á¹• 21 bhikkhu saá¹ƒvidahitvÄ• na.

karoti ca kuá¹-iá¹ƒ sace.

tisso Ä• pattiyo honti.

payoge dukkaá¹-Ä• dayo ||

<413> á¹• 21 paá¹‡Ä«tabhojanaá¹ƒ \Be 345/ vatvÄ• , hoti pÄ• citti bhuÃ±jato.

bhikkhuniá¹ƒ na nivÄ• retvÄ• , pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

<414> á¹• 21 siyuá¹ƒ kati catutthena, samuá¹-á¹-hÄ• nena me bhaá¹‡a?

chaá¸·evÄ• pattiyo honti, methunaá¹ƒ yadi sevati ||

<415> á¹• 21 hoti pÄ• rÄ• jikaá¹ƒ tassa, kuá¹-iá¹ƒ saá¹ƒyÄ• cikÄ• ya tu.

karoto pana tissova, payoge dukkaá¹-Ä• dayo ||

<416> á¹• 21 vikÄ• le pana pÄ• citti, tathÄ• aÃ±Ã±Ä• tihatthato.

gahetvÄ• bhuÃ±jato vuttaá¹ƒ, pÄ• á¹-idesaniyampi ca ||

<417> á¹• 21 kati Ä• pattiyo honti, paÃ±camena? cha honti hi.

manussuttaridhammaá¹ƒ tu, vadaá¹ƒ pÄ• rÄ• jikaá¹ƒ phuse ||

<418> á¹• 21 ``kuá¹-iá¹ƒ mama karothÄ• â€™â€™ ti.

samÄ• disati bhikkhu ce.

karonti ce kuá¹-iá¹ƒ tisso.

honti tÄ• dukkaá¹-Ä• dayo ||

<419> á¹• 21 vÄ• ceti padaso dhammaá¹ƒ, hoti pÄ• citti bhikkhuno.

davakamyatÄ• vadantassa, tassa dubbhÄ• sitaá¹ƒ siyÄ• ||

<420> á¹• 21 samuá¹-á¹-hÄ• nena =05 chaá¹-á¹-hena, kati Ä• pattiyo siyuá¹ƒ?

cha ca saá¹ƒvidahitvÄ• na, bhaá¹‡á¸• aá¹ƒ harati ce cuto ||

<421> á¹• 21 ``kuá¹-iá¹ƒ mama karothÄ• â€™â€™ ti.

samÄ• disati bhikkhu ce.

karonti ce kuá¹-iá¹ƒ tisso.

honti tÄ• dukkaá¹-Ä• dayo ||

<422> á¹• 21 paá¹‡Ä«tabhojanaá¹ƒ vatvÄ• , hoti pÄ• citti bhuÃ±jato.

bhikkhuniá¹ƒ na nivÄ• retvÄ• , pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

<423> á¹• 21 idha \Be 346/ yo vimatÅ«paramaá¹ƒ paramaá¹ƒ.

imamuttaramuttarati.

vinayaá¹ƒ sunayaá¹ƒ sunayena yuto.

sa ca duttaramuttaramuttarati ||

Ä• pattisamuá¹-á¹-hÄ• nakathÄ• .

<424> á¹• 21 ito paraá¹ƒ pavakkhÄ• mi, paramekuttaraá¹ƒ nayaá¹ƒ.

avikkhittena cittena, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

<425> á¹• 21 ke Ä• pattikarÄ• dhammÄ• , anÄ• pattikarÄ• pi ke?

kÄ• panÄ• pattiyo nÄ• ma, lahukÄ• garukÄ• pi kÄ• ?

<426> á¹• 21 sÄ• vasesÄ• ca kÄ• patti, kÄ• nÄ• mÄ• navasesakÄ• ?

duá¹-á¹-hullÄ• nÄ• ma kÄ• patti, aduá¹-á¹-hullÄ• pi nÄ• ma kÄ• ?

<427> á¹• 21 niyatÄ• nÄ• ma kÄ• patti, kÄ• panÄ• niyatÄ• pi ca?

desanÄ• gÄ• minÄ« kÄ• ca, kÄ• cÄ• desanagÄ• minÄ«?

<428> á¹• 21 samuá¹-á¹-hÄ• nÄ• ni Ä• patti-karÄ• dhammÄ• ti dÄ«pitÄ• .

anÄ• pattikarÄ• dhammÄ• , samathÄ• satta dassitÄ• ||

<429> á¹• 21 pÄ• rÄ• jikÄ• dayo satta-vidhÄ• Ä• pattiyo siyuá¹ƒ.

lahukÄ• tattha paÃ±ceva, honti thullaccayÄ• dayo ||

<430> á¹• 21 pÄ• rÄ• jikaá¹ƒ á¹-hapetvÄ• na, sÄ• vasesÄ• vasesakÄ• .

ekÄ• pÄ• rÄ• jikÄ• patti, matÄ• anavasesakÄ• ||

<431> á¹• 21 ``duá¹-á¹-hullÄ• â€™â€™ ti =06 ca niddiá¹-á¹-hÄ• , duvidhÄ• pattiÄ• dito.

sesÄ• paÃ±cavidhÄ• patti, ``aduá¹-á¹-hullÄ• â€™â€™ ti dÄ«pitÄ• ||

<432> á¹• 21 paÃ±cÄ• nantariyasaá¹ƒyuttÄ• , niyatÄ• niyatetarÄ• .

desanÄ• gÄ• minÄ« paÃ±ca, dve panÄ• desagÄ• mikÄ• ||

ekakakathÄ• .

<433> á¹• 21 abhabbÄ• pattiko \Be 347/ ko ca, bhabbÄ• pattikapuggalo?

upasampadakammaá¹ƒ tu, satthunÄ• kassa vÄ• ritaá¹ƒ?

<434> á¹• 21 Ä• pattimÄ• pajjituá¹ƒ dveva loke.

buddhÄ• ca paccekabuddhÄ• abhabbÄ• .

Ä• pattimÄ• pajjituá¹ƒ dveva loke.

bhikkhÅ« ca bhabbÄ• atha bhikkhunÄ« ca ||

<435> á¹• 21 addhavihÄ«no aá¹…gavihÄ«no.

vatthuvipanno dukkaá¹-akÄ• rÄ«.

no paripuá¹‡á¹‡o yÄ• cati yo no.

tassupasampadÄ• paá¹-isiddhÄ• ||

<436> á¹• 21 atthÄ• patti have laddha-samÄ• pattissa bhikkhuno.

atthÄ• patti hi no laddha-samÄ• pattissa dÄ«pitÄ• ||

<437> á¹• 21 bhÅ«tassÄ• rocanaá¹ƒ laddha-samÄ• pattissa niddise.

abhÅ«tÄ• rocanÄ• patti, asamÄ• pattilÄ• bhino ||

<438> á¹• 21 atthi saddhammasaá¹ƒyuttÄ• , asaddhammayutÄ• pi ca.

saparikkhÄ• rasaá¹ƒyuttÄ• , parasantakasaá¹ƒyutÄ• ||

<439> á¹• 21 padasodhammamÅ«lÄ• dÄ«, saddhammapaá¹-isaá¹ƒyutÄ• .

duá¹-á¹-hullavÄ• casaá¹ƒyuttÄ• , asaddhammayutÄ• siyÄ• ||

<440> á¹• 21 atirekadasÄ• haá¹ƒ tu, á¹-hapane cÄ«varÄ• dino.

anissajjitvÄ• bhoge ca, saparikkhÄ• rasaá¹ƒyutÄ• ||

<441> á¹• 21 saá¹…ghassa maÃ±capÄ«á¹-hÄ• diá¹ƒ, ajjhokÄ• sattharepi ca.

anÄ• pucchÄ• va gamane, parasantakasaá¹ƒyutÄ• ||

<442> á¹• 21 kathaÃ±hi =07 bhaá¹‡ato saccaá¹ƒ, garukaá¹ƒ hoti bhikkhuno?

kathaá¹ƒ musÄ• bhaá¹‡antassa, lahukÄ• patti jÄ• yate?

<443> á¹• 21 ``sikharaá¹‡Ä«â€™â€™ ti \Be 348/ saccaá¹ƒ tu, bhaá¹‡ato garukaá¹ƒ siyÄ• .

sampajÄ• namusÄ• vÄ• de, pÄ• citti lahukÄ• bhave ||

<444> á¹• 21 kathaá¹ƒ musÄ• bhaá¹‡antassa, garukaá¹ƒ hoti bhikkhuno?

kathaÃ±ca bhaá¹‡ato saccaá¹ƒ, Ä• patti lahukÄ• siyÄ• ?

<445> á¹• 21 abhÅ«tÄ• rocane tassa, garukÄ• patti dÄ«pitÄ• .

bhÅ«tassÄ• rocane saccaá¹ƒ, vadato lahukÄ• siyÄ• ||

<446> á¹• 21 kathaá¹ƒ bhÅ«migato dosaá¹ƒ, na vehÄ• sagato phuse?

kathaá¹ƒ vehÄ• sago dosaá¹ƒ, na ca bhÅ«migato phuse?

<447> á¹• 21 saá¹…ghakammaá¹ƒ vikopetuá¹ƒ, hatthapÄ• saá¹ƒ jahaá¹ƒ phuse.

kesamattampi Ä• kÄ• se, tiá¹-á¹-hato natthi vajjatÄ• ||

<448> á¹• 21 Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ, vehÄ• sakuá¹-iyÅ«pari.

pÄ«á¹-haá¹ƒ vÄ• bhinisÄ«danto, Ä• pajjati na bhÅ«mito ||

<449> á¹• 21 pavisanto kathaá¹ƒ bhikkhu, Ä• pajjati, na nikkhamaá¹ƒ?

pavisanto kathaá¹ƒ bhikkhu, pavisanto na ceva taá¹ƒ?

<450> á¹• 21 sachattupÄ• hano vatta-mapÅ«retvÄ• na kevalaá¹ƒ.

pavisanto panÄ• pattiá¹ƒ, Ä• pajjati, na nikkhamaá¹ƒ ||

<451> á¹• 21 gamiko gamikavattÄ• ni, apÅ«retvÄ• na nikkhamaá¹ƒ.

nikkhamantova Ä• pattiá¹ƒ, phuseyya, pavisaá¹ƒ na ca ||

<452> á¹• 21 Ä• diyanto panÄ• pattiá¹ƒ, Ä• pajjati kathaá¹ƒ vada?

tathevÄ• nÄ• diyantopi, Ä• pajjati kathaá¹ƒ vada?

<453> á¹• 21 bhikkhunÄ« atigambhÄ«raá¹ƒ, yÄ• kÄ• cudakasuddhikaá¹ƒ.

Ä• diyantÄ« panÄ• pattiá¹ƒ, Ä• pajjati, na saá¹ƒsayo ||

<454> á¹• 21 anÄ• diyitvÄ• dubbaá¹‡á¹‡a-karaá¹‡aá¹ƒ pana cÄ«varaá¹ƒ.

yevaá¹ƒ anÄ• diyantova, Ä• pajjati hi nÄ• ma so ||

<455> á¹• 21 samÄ• diyanto Ä• pattiá¹ƒ, Ä• pajjati kathaá¹ƒ pana?

tathÄ• samÄ• diyantopi, Ä• pajjati kathaá¹ƒ pana?

<456> á¹• 21 yo \Be 349/ =08 hi mÅ«gabbatÄ• dÄ«ni, vatÄ• nidha samÄ• diyaá¹ƒ.

samÄ• diyanto Ä• pattiá¹ƒ, Ä• pajjati hi nÄ• ma so ||

<457> á¹• 21 yo hi kammakato bhikkhu, vuttaá¹ƒ vattaá¹ƒ panattano.

taÃ±cÄ• samÄ• diyantova, Ä• pajjati hi nÄ• ma so ||

<458> á¹• 21 karontova panÄ• pattiá¹ƒ, kathamÄ• pajjate naro?

na karonto kathaá¹ƒ nÄ• ma, samaá¹‡o dosavÄ• siyÄ• ?

<459> á¹• 21 bhaá¹‡á¸• Ä• gÄ• rikakammaÃ±ca, vejjakammaÃ±ca cÄ«varaá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya sibbanto, karaá¹ƒ Ä• pajjate naro ||

<460> á¹• 21 upajjhÄ• yassa vattÄ• ni, vattÄ• ni itarassa vÄ• .

akaronto panÄ• pattiá¹ƒ, Ä• pajjati hi nÄ• ma so ||

<461> á¹• 21 dento Ä• pajjatÄ• pattiá¹ƒ, na dentopi kathaá¹ƒ bhaá¹‡a?

aÃ±Ã±Ä• tikÄ• ya yaá¹ƒ kiÃ±ci, bhikkhu bhikkhuniyÄ• pana ||

<462> á¹• 21 cÄ«varaá¹ƒ dadamÄ• no hi, dento Ä• pajjate pana.

tathantevÄ• sikÄ• dÄ«naá¹ƒ, adento cÄ«varÄ• dikaá¹ƒ ||

<463> á¹• 21 attasannissitÄ• atthi, tatheva paranissitÄ• .

mudulambÄ• dino attÄ• , sesÄ• hi paranissitÄ• ||

<464> á¹• 21 kathaÃ±ca paá¹-igaá¹‡hanto, Ä• pajjati hi vajjataá¹ƒ?

kathamappaá¹-igaá¹‡hanto, Ä• pajjati hi vajjataá¹ƒ?

<465> á¹• 21 cÄ«varaá¹ƒ paá¹-igaá¹‡hanto, bhikkhu aÃ±Ã±Ä• tihatthato.

ovÄ• daÃ±ca na gaá¹‡hanto, Ä• pajjati hi vajjataá¹ƒ ||

<466> á¹• 21 kathaÃ±ca paribhogena, Ä• pajjati tapodhano?

kathaá¹ƒ na paribhogena, Ä• pajjati tapodhano?

<467> á¹• 21 yo hi nissaggiyaá¹ƒ vatthuá¹ƒ, accajitvÄ• nisevati.

ayaá¹ƒ tu paribhogena, Ä• pajjati, na saá¹ƒsayo ||

<468> á¹• 21 atikkamentÄ« saá¹…ghÄ• á¹-i-cÄ• raá¹ƒ paÃ±cÄ• hikaá¹ƒ pana.

ayaá¹ƒ tu paribhogena, Ä• pajjati hi bhikkhunÄ« ||

<469> á¹• 21 divÄ• pajjati \Be 350/ no rattiá¹ƒ, rattimeva ca no divÄ• .

dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• na, sento Ä• pajjate divÄ• ||

<470> á¹• 21 sagÄ• raseyyakaá¹ƒ =09 rattiá¹ƒ, Ä• pajjati hi no divÄ• .

aruá¹‡ugge panÄ• patti, kathaá¹ƒ na aruá¹‡uggame?

<471> á¹• 21 ekachÄ• rattasattÄ• ha-dasÄ• hÄ• diatikkame.

phusanto vuttamÄ• pattiá¹ƒ, Ä• pajjatyaruá¹‡uggame ||

<472> á¹• 21 pavÄ• retvÄ• na bhuÃ±janto, phuse na aruá¹‡uggame.

chindantassa siyÄ• patti, kathamacchindato siyÄ• ?

<473> á¹• 21 chindanto bhÅ«tagÄ• maÃ±ca, aá¹…gajÄ• taÃ±ca attano.

pÄ• rÄ• jikaÃ±ca pÄ• cittiá¹ƒ, phuse thullaccayampi ca ||

<474> á¹• 21 na chindanto nakhe kese, Ä• pajjati hi nÄ• ma so.

chÄ• dentopajjatÄ• pattiá¹ƒ, nacchÄ• dento kathaá¹ƒ pana?

<475> á¹• 21 chÄ• dento pana Ä• pattiá¹ƒ, chÄ• dentopajjate naro.

Ä• pajjati panacchinno, nacchÄ• dento tiá¹‡Ä• dinÄ• ||

<476> á¹• 21 Ä• pajjati hi dhÄ• rento, na dhÄ• rento kathaá¹ƒ pana?

dhÄ• rento kusacÄ«rÄ• diá¹ƒ, dhÄ• rentopajjate pana ||

<477> á¹• 21 dinnaá¹ƒ nissaá¹-á¹-hapattaá¹ƒ taá¹ƒ, adhÄ• rentova dosavÄ• .

sacittakadukaá¹ƒ saÃ±Ã±Ä• -vimokkhakadukaá¹ƒ bhave ||

dukakathÄ• .

<478> á¹• 21 atthÄ• patti hi tiá¹-á¹-hante, nÄ• the, no parinibbute.

nibbute na tu tiá¹-á¹-hante, atthÄ• pattubhayatthapi ||

<479> á¹• 21 ruhiruppÄ• danÄ• patti, á¹-hite, no parinibbute.

theramÄ• vusavÄ• dena, vadato parinibbute ||

<480> á¹• 21 Ä• pattiyo \Be 351/ imÄ• dvepi, á¹-hapetvÄ• sugate pana.

avasesÄ• dharantepi, bhavanti parinibbute ||

<481> á¹• 21 kÄ• leyeva siyÄ• patti, vikÄ• le na siyÄ• kathaá¹ƒ?

vikÄ• le tu siyÄ• patti, na kÄ• le, ubhayatthapi?

<482> á¹• 21 bhuÃ±jatonatirittaá¹ƒ tu, kÄ• lasmiá¹ƒ, no vikÄ• lake.

vikÄ• labhojanÄ• patti, vikÄ• le, tu na kÄ• lake ||

<483> á¹• 21 avasesaá¹ƒ =10 panÄ• pattiá¹ƒ, Ä• pajjati hi sabbadÄ• .

sabbaá¹ƒ kÄ• le vikÄ• le ca, natthi tattha ca saá¹ƒsayo ||

<484> á¹• 21 rattimeva panÄ• pattiá¹ƒ, Ä• pajjati ca no divÄ• .

divÄ• pajjati no rattiá¹ƒ, Ä• pajjatubhayatthapi ||

<485> á¹• 21 sahaseyyÄ• siyÄ• rattiá¹ƒ, dvÄ• rÄ• saá¹ƒvaramÅ«lakÄ• .

divÄ• , sesÄ• panÄ• patti, siyÄ• rattiá¹ƒ divÄ• pi ca ||

<486> á¹• 21 dasavasso tu no Å«na-dasavasso siyÄ• kathaá¹ƒ?

hotÅ«nadasavasso, no, dasavassÅ«bhayatthapi?

<487> á¹• 21 upaá¹-á¹-hÄ• peti ce bÄ• lo, parisaá¹ƒ dasavassiko.

Ä• pattiá¹ƒ pana abyatto, Ä• pajjati, na saá¹ƒsayo ||

<488> á¹• 21 tathÅ«nadasavasso ca, ``paá¹‡á¸• itohaâ€™â€™ nti gaá¹‡hati.

parisaá¹ƒ, dasavasso no, sesamÄ• pajjate ubho ||

<489> á¹• 21 kÄ• á¸·e Ä• pajjatÄ• pattiá¹ƒ, na juá¹‡he juá¹‡hake kathaá¹ƒ.

Ä• pajjati, na kÄ• á¸·asmiá¹ƒ, Ä• pajjatÅ«bhayatthapi?

<490> á¹• 21 vassaá¹ƒ anupagacchanto, kÄ• á¸·e, no juá¹‡hake pana.

Ä• pajjatÄ• pavÄ• rento, juá¹‡he, na pana kÄ• á¸·ake ||

<491> á¹• 21 avasesaá¹ƒ tu paÃ±Ã±atta-mÄ• pattimavipattinÄ• .

kÄ• á¸·e ceva ca juá¹‡he ca, Ä• pajjati, na saá¹ƒsayo ||

<492> á¹• 21 vassÅ«pagamanaá¹ƒ kÄ• á¸·e, no juá¹‡he, tu pavÄ• raá¹‡Ä• .

juá¹‡he kappati, no kÄ• á¸·e, sesaá¹ƒ panubhayatthapi ||

<493> á¹• 21 atthÄ• patti \Be 352/ tu hemante, na hotÄ«tarutudvaye.

gimheyeva na sesesu, vasse no itaradvaye ||

<494> á¹• 21 dine pÄ• á¸·ipadakkhÄ• te, kattike puá¹‡á¹‡amÄ• siyÄ• .

á¹-hapitaá¹ƒ tu vikappetvÄ• , vassasÄ• á¹-ikacÄ«varaá¹ƒ ||

<495> á¹• 21 Ä• pajjati ca hemante, nivÄ• seti ca taá¹ƒ sace.

puá¹‡á¹‡amÄ• divasasmiÃ±hi, kattikassa tu pacchime ||

<496> á¹• 21 taá¹ƒ apaccuddharitvÄ• va, hemanteyeva, netare.

Ä• pajjatÄ«ti niddiá¹-á¹-haá¹ƒ, __kurundaá¹-á¹-hakathÄ• ya_ tu ||

<497> á¹• 21 ``atirekamÄ• so =11 sesoâ€™â€™ ti.

pariyesanto ca gimhike.

gimhe Ä• pajjatÄ• pattiá¹ƒ.

na tvevitarutudvaye ||

<498> á¹• 21 vijjamÄ• ne sace naggo, vassasÄ• á¹-ikacÄ«vare.

ovassÄ• peti yo kÄ• yaá¹ƒ, vasse Ä• pajjatÄ«dha so ||

<499> á¹• 21 Ä• pajjati hi saá¹…ghova, na gaá¹‡o na ca puggalo.

gaá¹‡ova na ca sesÄ• hi, puggalova na cÄ• pare ||

<500> á¹• 21 adhiá¹-á¹-hÄ• naá¹ƒ karonto vÄ• , pÄ• risuddhiuposathaá¹ƒ.

saá¹…gho vÄ• pajjatÄ• pattiá¹ƒ, na gaá¹‡o na ca puggalo ||

<501> á¹• 21 suttuddesamadhiá¹-á¹-hÄ• naá¹ƒ, karonto vÄ• uposathaá¹ƒ.

gaá¹‡o vÄ• pajjatÄ• pattiá¹ƒ, na saá¹…gho na ca puggalo ||

<502> á¹• 21 suttuddesaá¹ƒ karonto vÄ• , eko pana uposathaá¹ƒ.

puggalopajjatÄ• pattiá¹ƒ, na ca saá¹…gho gaá¹‡o na ca ||

<503> á¹• 21 Ä• pajjati gilÄ• nova, nÄ• gilÄ• no kathaá¹ƒ pana.

Ä• pajjatÄ• gilÄ• nova, no gilÄ• no ubhopi ca?

<504> á¹• 21 bhesajjena \Be 353/ panaÃ±Ã±ena, atthe sati ca yo pana.

viÃ±Ã±Ä• peti tadaÃ±Ã±aá¹ƒ so, Ä• pajjati akallako ||

<505> á¹• 21 na bhesajjena atthepi, bhesajjaá¹ƒ viÃ±Ã±Ä• peti ce.

Ä• pajjatÄ• gilÄ• nova, sesaá¹ƒ pana ubhopi ca ||

<506> á¹• 21 atthÄ• patti hi antova, na bahiddhÄ• , tathÄ• bahi.

Ä• pajjati, na cevanto, atthÄ• pattubhayatthapi ||

<507> á¹• 21 anupakhajja seyyaá¹ƒ tu, kappento pana kevalaá¹ƒ.

Ä• pajjati panÄ• pattiá¹ƒ, antoyeva ca, no bahi ||

<508> á¹• 21 ajjhokÄ• se tu maÃ±cÄ• diá¹ƒ, santharitvÄ• na pakkamaá¹ƒ.

bahiyeva ca, no anto, sesaá¹ƒ panubhayatthapi ||

<509> á¹• 21 antosÄ«mÄ• yevÄ• pattiá¹ƒ, bahisÄ«mÄ• ya neva ca.

bahisÄ«mÄ• ya, no anto-sÄ«mÄ• ya, ubhayatthapi ||

<510> á¹• 21 sachattupÄ• hano =12 bhikkhu, pavisanto tapodhano.

upacÄ• rasÄ«mokkante, anto Ä• pajjate pana ||

<511> á¹• 21 gamiko dÄ• rubhaá¹‡á¸• Ä• diá¹ƒ, paá¹-isÄ• manavattakaá¹ƒ.

apÅ«retvÄ• na gacchanto, upacÄ• rassatikkame ||

<512> á¹• 21 Ä• pajjati panÄ• pattiá¹ƒ, bahisÄ«mÄ• yayeva so.

sesamÄ• pajjate anto-bahisÄ«mÄ• ya sabbaso ||

tikakathÄ• .

<513> á¹• 21 sakavÄ• cÄ• ya Ä• panno, paravÄ• cÄ• ya sujjhati.

paravÄ• cÄ• ya Ä• panno, sakavÄ• cÄ• ya sujjhati ||

<514> á¹• 21 sakavÄ• cÄ• ya Ä• panno, sakavÄ• cÄ• ya sujjhati.

paravÄ• cÄ• ya Ä• panno, paravÄ• cÄ• ya sujjhati ||

<515> á¹• 21 vacÄ«dvÄ• rikamÄ• pattiá¹ƒ \Be 354/, Ä• panno sakavÄ• cato.

tiá¹‡avatthÄ• rakaá¹ƒ gantvÄ• , paravÄ• cÄ• ya sujjhati ||

<516> á¹• 21 tathÄ• appaá¹-inissagge, pÄ• pikÄ• ya hi diá¹-á¹-hiyÄ• .

parassa kammavÄ• cÄ• ya, Ä• pajjitvÄ• na vajjataá¹ƒ ||

<517> á¹• 21 desento bhikkhuno mÅ«le, sakavÄ• cÄ• ya sujjhati.

vacÄ«dvÄ• rikamÄ• pattiá¹ƒ, Ä• panno bhikkhusantike ||

<518> á¹• 21 desetvÄ• taá¹ƒ visujjhanto, sakavÄ• cÄ• ya sujjhati.

saá¹…ghÄ• disesamÄ• pattiá¹ƒ, yÄ• vatatiyakaá¹ƒ pana ||

<519> á¹• 21 parassa kammavÄ• cÄ• ya, Ä• pajjitvÄ• tathÄ• puna.

parassa parivÄ• sÄ• di-kammavÄ• cÄ• ya sujjhati ||

<520> á¹• 21 kÄ• yenÄ• pajjatÄ• pattiá¹ƒ, vÄ• cÄ• ya ca visujjhati.

vÄ• cÄ• yÄ• pajjatÄ• pattiá¹ƒ, kÄ• yena ca visujjhati ||

<521> á¹• 21 kÄ• yenÄ• pajjatÄ• pattiá¹ƒ, kÄ• yeneva visujjhati.

vÄ• cÄ• yÄ• pajjatÄ• pattiá¹ƒ, vÄ• cÄ• yeva visujjhati ||

<522> á¹• 21 kÄ• yadvÄ• rikamÄ• pattiá¹ƒ, kÄ• yenÄ• pajjate, puna.

desento taá¹ƒ panÄ• pattiá¹ƒ, vÄ• cÄ• yeva visujjhati ||

<523> á¹• 21 vacÄ«dvÄ• rikamÄ• pattiá¹ƒ =13, Ä• pajjitvÄ• na vÄ• cato.

tiá¹‡avatthÄ• rakaá¹ƒ gantvÄ• , kÄ• yeneva visujjhati ||

<524> á¹• 21 kÄ• yadvÄ• rikamÄ• pattiá¹ƒ, Ä• pajjitvÄ• na kÄ• yato.

tiá¹‡avatthÄ• rakaá¹ƒ gantvÄ• , kÄ• yeneva visujjhati ||

<525> á¹• 21 vacÄ«dvÄ• rikamÄ• pattiá¹ƒ, Ä• pajjitvÄ• tapodhano.

tameva pana desento, vÄ• cÄ• yeva visujjhati ||

<526> á¹• 21 sutto Ä• pajjatÄ• pattiá¹ƒ, paá¹-ibuddho visujjhati.

Ä• panno paá¹-ibuddhova, sutto sujjhati so kathaá¹ƒ?

<527> á¹• 21 sutto Ä• pajjatÄ• pattiá¹ƒ, suttoyeva visujjhati.

paá¹-ibuddhova Ä• panno, paá¹-ibuddho visujjhati?

<528> á¹• 21 sagÄ• raseyyakÄ• diá¹ƒ \Be 355/ tu, sutto Ä• pajjate naro.

desento pana taá¹ƒ Ã±atvÄ• , paá¹-ibuddho visujjhati ||

<529> á¹• 21 Ä• pajjitvÄ• na jagganto, tiá¹‡avatthÄ• rake pana.

samathe tu sayantova, sutto vuá¹-á¹-hÄ• ti nÄ• ma so ||

<530> á¹• 21 sagÄ• raseyyakÄ• diá¹ƒ tu, sutto Ä• pajjate naro.

sayanto tiá¹‡avatthÄ• re, suttoyeva visujjhati ||

<531> á¹• 21 Ä• pajjitvÄ• panÄ• pattiá¹ƒ, jagganto pana kevalaá¹ƒ.

desento pana taá¹ƒ pacchÄ• , paá¹-ibuddho visujjhati ||

<532> á¹• 21 Ä• pajjitvÄ• acittova, sacittova visujjhati.

Ä• pajjitvÄ• sacittova, acittova visujjhati ||

<533> á¹• 21 Ä• pajjitvÄ• acittova, acittova visujjhati.

Ä• pajjitvÄ• sacittova, sacittova visujjhati ||

<534> á¹• 21 acitto, cittakÄ• pattiá¹ƒ, Ä• pajjitvÄ• tapodhano.

pacchÄ• taá¹ƒ pana desento, sacittova visujjhati ||

<535> á¹• 21 tathÄ• sacittakÄ• pattiá¹ƒ, Ä• pajjitvÄ• sacittako.

sayanto tiá¹‡avatthÄ• re, acittova visujjhati ||

<536> á¹• 21 evamevaá¹ƒ amissetvÄ• , pacchimaá¹ƒ tu padadvayaá¹ƒ.

ettha vuttÄ• nusÄ• rena, veditabbaá¹ƒ vibhÄ• vinÄ• ||

<537> á¹• 21 Ä• pajjati =14 ca kammena, akammena visujjhati.

Ä• pajjati akammena, kammeneva visujjhati ||

<538> á¹• 21 kammenÄ• pajjatÄ• pattiá¹ƒ, kammeneva visujjhati.

Ä• pajjati akammena, akammena visujjhati ||

<539> á¹• 21 accajaá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ, Ä• pajjitvÄ• na kammato.

desento pana taá¹ƒ pacchÄ• , akammena visujjhati ||

<540> á¹• 21 visaá¹-á¹-hiÄ• dikÄ• pattiá¹ƒ \Be 356/, Ä• pajjitvÄ• akammato.

parisujjhati kammena, parivÄ• sÄ• dinÄ• pana ||

<541> á¹• 21 samanubhÄ• sanaá¹ƒ bhikkhu, Ä• pajjati ca kammato.

parivÄ• sÄ• dinÄ• pacchÄ• , kammeneva visujjhati ||

<542> á¹• 21 avasesaá¹ƒ panÄ• pattiá¹ƒ, Ä• pajjati akammato.

desento pana taá¹ƒ pacchÄ• , akammeneva sujjhati ||

<543> á¹• 21 sammukhÄ• pattimÄ• panno, visujjhati asammukhÄ• .

asammukhÄ• pi Ä• panno, sammukhÄ• va visujjhati ||

<544> á¹• 21 sammukhÄ• pattimÄ• panno, sammukhÄ• va visujjhati.

asammukhÄ• va Ä• panno, visujjhati asammukhÄ• ||

<545> á¹• 21 accajaá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-hiá¹ƒ, Ä• panno saá¹…ghasammukhe.

vuá¹-á¹-hÄ• nakÄ• le saá¹…ghena, kiÃ±ci kammaá¹ƒ na vijjati ||

<546> á¹• 21 visaá¹-á¹-hiÄ• dikÄ• pattiá¹ƒ, Ä• pajjitvÄ• asammukhÄ• .

saá¹…ghasammukhatoyeva, visujjhati na caÃ±Ã±athÄ• ||

<547> á¹• 21 samanubhÄ• sanaá¹ƒ saá¹…gha-sammukhÄ• pajjate, puna.

saá¹…ghassa sammukhÄ• yeva, visujjhati, na caÃ±Ã±athÄ• ||

<548> á¹• 21 musÄ• vÄ• dÄ• dikaá¹ƒ sesaá¹ƒ, Ä• pajjati asammukhÄ• .

taá¹ƒ pacchÄ• pana desento, visujjhati asammukhÄ• ||

<549> á¹• 21 ajÄ• nantova Ä• panno, jÄ• nantova visujjhati.

jÄ• nanto pana Ä• panno, ajÄ• nanto visujjhati ||

<550> á¹• 21 ajÄ• nantova Ä• panno, ajÄ• nanto visujjhati.

jÄ• nanto pana Ä• panno, jÄ• nantova visujjhati ||

<551> á¹• 21 acittakacatukkena =15, sadisaá¹ƒ sabbathÄ• idaá¹ƒ.

ajÄ• nantacatukkanti, veditabbaá¹ƒ vibhÄ• vinÄ• ||

<552> á¹• 21 Ä• gantukova Ä• pattiá¹ƒ, Ä• pajjati, na cetaro.

Ä• vÄ• sikova Ä• pattiá¹ƒ, Ä• pajjati, na cetaro ||

<553> á¹• 21 Ä• gantuko \Be 357/ tathÄ• vÄ• si-kopi Ä• pajjare ubho.

atthÄ• patti ca sesaá¹ƒ tu, ubho nÄ• pajjare pana ||

<554> á¹• 21 sachattupÄ• hano ceva, sasÄ«saá¹ƒ pÄ• rutopi ca.

vihÄ• raá¹ƒ pavisanto ca, vicarantopi tattha ca ||

<555> á¹• 21 Ä• gantukova Ä• pattiá¹ƒ, Ä• pajjati, na cetaro.

Ä• vÄ• savattamÄ• vÄ• sÄ«, akarontova dosavÄ• ||

<556> á¹• 21 na cevÄ• gantuko, sesa-mÄ• pajjanti ubhopi ca.

asÄ• dhÄ• raá¹‡amÄ• pattiá¹ƒ, nÄ• pajjanti ubhopi ca ||

<557> á¹• 21 vatthunÄ• nattatÄ• atthi, natthi Ä• pattinÄ• natÄ• .

atthi Ä• pattinÄ• nattaá¹ƒ, natthi vatthussa nÄ• natÄ• ||

<558> á¹• 21 vatthunÄ• nattatÄ• ceva, atthi Ä• pattinÄ• natÄ• .

nevatthi vatthunÄ• nattaá¹ƒ, no ca Ä• pattinÄ• natÄ• ||

<559> á¹• 21 pÄ• rÄ• jikacatukkassa, vatthunÄ• nattatÄ• matÄ• .

Ä• pattinÄ• natÄ• natthi, sesÄ• pattÄ«svayaá¹ƒ nayo ||

<560> á¹• 21 samaá¹‡o samaá¹‡Ä« kÄ• ya-saá¹ƒsaggaá¹ƒ tu karonti ce.

saá¹…ghÄ• diseso bhikkhussa, bhikkhuniyÄ• parÄ• jayo ||

<561> á¹• 21 evaá¹ƒ Ä• pattinÄ• nattaá¹ƒ, natthi vatthussa nÄ• natÄ• .

kÄ• yassa pana saá¹ƒsaggo, ubhinnaá¹ƒ vatthu hoti hi ||

<562> á¹• 21 tatheva lasuá¹‡assÄ• pi, khÄ• dane bhikkhunÄ« pana.

Ä• pajjati hi pÄ• cittiá¹ƒ, bhikkhuno hoti dukkaá¹-aá¹ƒ ||

<563> á¹• 21 pÄ• rÄ• jikÄ• naá¹ƒ pana ce catunnaá¹ƒ.

saá¹…ghÄ• disesehi ca terasehi.

hoteva vatthussa ca nÄ• nabhÄ• vo.

Ä• pattiyÄ• ceva hi nÄ• nabhÄ• vo ||

<564> á¹• 21 pÄ• rÄ• jikÄ• ni =16 \Be 358/ cattÄ• ri, Ä• pajjantÄ• namekato.

bhikkhunÄ«samaá¹‡Ä• naá¹ƒ tu, ubhinnaá¹ƒ pana sabbaso ||

<565> á¹• 21 vatthussa natthi nÄ• nattaá¹ƒ, natthi Ä• pattinÄ• natÄ• .

visuá¹ƒ panÄ• pajjantesu, ayameva vinicchayo ||

<566> á¹• 21 atthi vatthusabhÄ• gattaá¹ƒ, natthÄ• pattisabhÄ• gatÄ• .

atthÄ• pattisabhÄ• gatÄ• , natthi vatthusabhÄ• gatÄ• ||

<567> á¹• 21 atthi vatthusabhÄ• gattaá¹ƒ, atthÄ• pattisabhÄ• gatÄ• .

natthi vatthusabhÄ• gattaá¹ƒ, natthÄ• pattisabhÄ• gatÄ• ||

<568> á¹• 21 bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, kÄ• yasaá¹ƒsaggake sati.

atthi vatthusabhÄ• gattaá¹ƒ, natthÄ• pattisabhÄ• gatÄ• ||

<569> á¹• 21 Ä• dito pana bhikkhussa, catÅ«svantimavatthusu.

siyÄ• pattisabhÄ• gattaá¹ƒ, na ca vatthusabhÄ• gatÄ• ||

<570> á¹• 21 bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, catÅ«svanti mavatthusu.

atthi vatthusabhÄ• gattaá¹ƒ, atthÄ• pattisabhÄ• gatÄ• ||

<571> á¹• 21 sÄ• dhÄ• raá¹‡Ä• su sabbÄ• su, Ä• pattÄ«svapyayaá¹ƒ nayo.

asÄ• dhÄ• raá¹‡Ä• su nevatthi, vatthÄ• pattisabhÄ• gatÄ• ||

<572> á¹• 21 atthÄ• patti upajjhÄ• ye, neva saddhivihÄ• rike.

atthi saddhivihÄ• rasmiá¹ƒ, upajjhÄ• ye na vijjati ||

<573> á¹• 21 atthÄ• patti upajjhÄ• ye, tathÄ• saddhivihÄ• rike.

nevÄ• patti upajjhÄ• ye, neva saddhivihÄ• rike ||

<574> á¹• 21 upajjhÄ• yena kattabba-vattassÄ• karaá¹‡e pana.

upajjhÄ• yo phuse vajjaá¹ƒ, na ca saddhivihÄ• riko ||

<575> á¹• 21 upajjhÄ• yassa kattabba-vattassÄ• karaá¹‡e pana.

natthÄ• patti upajjhÄ• ye, atthi saddhivihÄ• rike ||

<576> á¹• 21 sesaá¹ƒ panidha Ä• pattiá¹ƒ, Ä• pajjanti ubhopi ca.

asÄ• dhÄ• raá¹‡amÄ• pattiá¹ƒ, nÄ• pajjanti ubhopi ca ||

<577> á¹• 21 Ä• diyanto \Be 359/ garuá¹ƒ dosaá¹ƒ, payojento lahuá¹ƒ phuse.

Ä• diyanto lahuá¹ƒ dosaá¹ƒ, payojento garuá¹ƒ phuse ||

<578> á¹• 21 Ä• diyanto =17 payojento, garukeyeva tiá¹-á¹-hati.

Ä• diyanto payojento, lahukeyeva tiá¹-á¹-hati ||

<579> á¹• 21 pÄ• daá¹ƒ vÄ• pi tato uddhaá¹ƒ, Ä• diyanto garuá¹ƒ phuse.

``gaá¹‡hÄ• â€™â€™ ti Å«nakaá¹ƒ pÄ• daá¹ƒ, Ä• á¹‡Ä• pento lahuá¹ƒ phuse ||

<580> á¹• 21 eteneva upÄ• yena, sesakampi padattayaá¹ƒ.

atthasambhavatoyeva, veditabbaá¹ƒ vibhÄ• vinÄ• ||

<581> á¹• 21 kÄ• leyeva panÄ• patti, no vikÄ• le kathaá¹ƒ siyÄ• ?

vikÄ• leyeva Ä• patti, na ca kÄ• le kathaá¹ƒ siyÄ• ?

<582> á¹• 21 atthÄ• patti hi kÄ• le ca, vikÄ• le ca pakÄ• sitÄ• ?

neva kÄ• le vikÄ• le ca, atthÄ• patti pakÄ• sitÄ• ?

<583> á¹• 21 pavÄ• retvÄ• na bhuÃ±janto, kÄ• le anatirittakaá¹ƒ.

kÄ• le Ä• pajjatÄ• pattiá¹ƒ, na vikÄ• leti dÄ«paye ||

<584> á¹• 21 vikÄ• labhojanÄ• pattiá¹ƒ, vikÄ• le na ca kÄ• lake.

sesaá¹ƒ kÄ• le vikÄ• le ca, Ä• pajjati, na saá¹ƒsayo ||

<585> á¹• 21 asÄ• dhÄ• raá¹‡amÄ• pattiá¹ƒ, bhikkhunÄ«naá¹ƒ vasÄ• pana.

nevÄ• pajjati kÄ• lepi, no vikÄ• lepi sabbadÄ• ||

<586> á¹• 21 kiá¹ƒ paá¹-iggahitaá¹ƒ kÄ• le, no vikÄ• le tu kappati?

vikÄ• le kiÃ±ca no kÄ• le, gahitaá¹ƒ pana kappati?

<587> á¹• 21 kÄ• le ceva vikÄ• le ca, kiá¹ƒ nÄ• ma vada kappati?

neva kÄ• le ca kiá¹ƒ nÄ• ma, no vikÄ• le ca kappati?

<588> á¹• 21 Ä• misaá¹ƒ tu purebhattaá¹ƒ, paá¹-iggahitakaá¹ƒ pana.

kÄ• leyeva tu bhikkhÅ«naá¹ƒ, no vikÄ• le tu kappati ||

<589> á¹• 21 pÄ• nakaá¹ƒ tu vikÄ• lasmiá¹ƒ, paá¹-iggahitakaá¹ƒ pana.

vikÄ• leyeva kÄ• le ca, aparajju na kappati ||

<590> á¹• 21 sattÄ• hakÄ• likaÃ±ceva \Be 360/, catutthaá¹ƒ yÄ• vajÄ«vikaá¹ƒ.

kÄ• le ceva vikÄ• le ca, kappatÄ«ti viniddise ||

<591> á¹• 21 attano attano kÄ• la-matÄ«taá¹ƒ kÄ• likattayaá¹ƒ.

maá¹ƒsaá¹ƒ akappiyaÃ±ceva, tathÄ• uggahitampi ca ||

<592> á¹• 21 kuladÅ«sanakammÄ• diá¹ƒ =18, katvÄ• uppannabhojanaá¹ƒ.

kÄ• le ceva vikÄ• le ca, na ca kappati bhikkhuno ||

<593> á¹• 21 paccantimesu desesu, Ä• pajjati na majjhime.

majjhime pana desasmiá¹ƒ, na ca paccantimesu hi ||

<594> á¹• 21 paccantimesu desesu, Ä• pajjati ca majjhime.

paccantimesu desesu, nÄ• pajjati na majjhime ||

<595> á¹• 21 sÄ«maá¹ƒ samudde bandhanto, bhikkhu paccantimesu hi.

Ä• pajjati panÄ• pattiá¹ƒ, na cÄ• pajjati majjhime ||

<596> á¹• 21 gaá¹‡ena paÃ±cavaggena, karonto upasampadaá¹ƒ.

cammattharaá¹‡aá¹ƒ dhuvanhÄ• naá¹ƒ, saguá¹‡aá¹…guá¹‡upÄ• hanaá¹ƒ ||

<597> á¹• 21 dhÄ• rento majjhime vajjaá¹ƒ, phuse paccantimesu no.

avasesaá¹ƒ panÄ• pattiá¹ƒ, Ä• pajjatÅ«bhayatthapi ||

<598> á¹• 21 asÄ• dhÄ• raá¹‡aÄ• pattiá¹ƒ, bhikkhunÄ«naá¹ƒ vasÄ• pana.

paccantimesu vÄ• bhikkhu, nÄ• pajjati na majjhime ||

<599> á¹• 21 paccantimesu desesu, kappate na ca majjhime.

kappate, majjhime dese, no ca paccantimesu hi ||

<600> á¹• 21 paccantimesu desesu, kappate, majjhimepi kiá¹ƒ?

paccantimesu cevÄ• pi, kiá¹ƒ na kappati majjhime?

<601> á¹• 21 paccantimesu desesu, vuttaá¹ƒ vatthu catubbidhaá¹ƒ.

niddise kappatÄ« ceva, na ca kappati majjhime ||

<602> á¹• 21 ``idaá¹ƒ \Be 361/ catubbidhaá¹ƒ vatthu, desasmiá¹ƒ pana majjhime.

na kappatÄ«â€™â€™ ti vuttaÃ±hi, ``majjhimeyeva kappatiâ€™â€™ ||

<603> á¹• 21 paccantimesu desesu, evaá¹ƒ vuttaá¹ƒ na kappati.

paÃ±caloá¹‡Ä• dikaá¹ƒ sesaá¹ƒ, ubhayatthapi kappati ||

<604> á¹• 21 akappiyanti yaá¹ƒ nÄ• ma, paá¹-ikkhittaá¹ƒ mahesinÄ• .

ubhayatthapi taá¹ƒ sabbaá¹ƒ, na ca kappati bhikkhuno ||

<605> á¹• 21 anto Ä• pajjatÄ• pattiá¹ƒ, Ä• pajjati ca, no bahi.

bahi Ä• pajjatÄ• pattiá¹ƒ, na ca anto kudÄ• canaá¹ƒ ||

<606> á¹• 21 Ä• pajjati =19 pananto ca, bahi cevubhayatthapi.

neva anto ca Ä• pattiá¹ƒ, Ä• pajjati ca, no bahi ||

<607> á¹• 21 anupakhajjaseyyÄ• diá¹ƒ, antoyeva ca, no bahi.

saá¹…ghikaá¹ƒ pana maÃ±cÄ• diá¹ƒ, ajjhokÄ• se tu kiÃ±cipi ||

<608> á¹• 21 nikkhipitvÄ• na gacchanto, no anto, bahiyeva ca.

sesamÄ• pajjatÄ• pattiá¹ƒ, anto ceva tathÄ• bahi ||

<609> á¹• 21 asÄ• dhÄ• raá¹‡amÄ• pattiá¹ƒ, bhikkhunÄ«naá¹ƒ vasÄ• pana.

nevÄ• pajjati antopi, na bahiddhÄ• pi sabbathÄ• ||

<610> á¹• 21 gÄ• me Ä• pajjatÄ• pattiá¹ƒ, no araÃ±Ã±e kathaá¹ƒ vada?

Ä• pajjati araÃ±Ã±asmiá¹ƒ, na ca gÄ• me kathaá¹ƒ vada?

<611> á¹• 21 Ä• pajjati ca gÄ• mepi, araÃ±Ã±epi kathaá¹ƒ vada?

nevÄ• pajjati gÄ• mepi, no araÃ±Ã±e kathaá¹ƒ vada?

<612> á¹• 21 antaragharasaá¹ƒyuttÄ• , sekkhapaÃ±Ã±attiyo pana.

Ä• pajjati hi taá¹ƒ bhikkhu, gÄ• masmiá¹ƒ, no araÃ±Ã±ake ||

<613> á¹• 21 agaá¹‡Ä• aruá¹‡aá¹ƒ nÄ• ma, uá¹-á¹-hÄ• pentÄ« ca bhikkhunÄ«.

Ä• pajjati panÄ• pattiá¹ƒ, araÃ±Ã±e, no ca gÄ• make ||

<614> á¹• 21 musÄ• vÄ• dÄ• dimÄ• pattiá¹ƒ \Be 362/, Ä• pajjatÅ«bhayatthapi.

asÄ• dhÄ• raá¹‡amÄ• pattiá¹ƒ, Ä• pajjati na katthaci ||

<615> á¹• 21 Ä• pajjati gilÄ• nova, nÄ• gilÄ• no kudÄ• canaá¹ƒ.

agilÄ• nova Ä• pattiá¹ƒ, phuse, no ca gilÄ• nako ||

<616> á¹• 21 agilÄ• no gilÄ• no ca, Ä• pajjanti ubhopi ca.

nÄ• pajjanti gilÄ• no ca, agilÄ• no ubhopi ca ||

<617> á¹• 21 bhesajjena panaÃ±Ã±ena, atthe sati ca yo pana.

viÃ±Ã±Ä• peti tadaÃ±Ã±aá¹ƒ so, Ä• pajjati akallako ||

<618> á¹• 21 na bhesajjena atthepi, bhesajjaá¹ƒ viÃ±Ã±Ä• peti ce.

Ä• pajjatÄ• gilÄ• nova, Ä• pattiá¹ƒ lolamÄ• naso ||

<619> á¹• 21 musÄ• vÄ• dÄ• dikaá¹ƒ sesaá¹ƒ, Ä• pajjanti ubhopi ca.

asÄ• dhÄ• raá¹‡amÄ• pattiá¹ƒ, nÄ• pajjanti ubhopi ca ||

catukkakathÄ• .

<620> á¹• 21 paÃ±ca =20 Ä• pattiyo honti, musÄ• vÄ• dassa kÄ• raá¹‡Ä• .

pÄ• rÄ• jikaá¹ƒ garuá¹ƒthulla-ccayaá¹ƒ pÄ• citti dukkaá¹-aá¹ƒ ||

<621> á¹• 21 Ä• nisaá¹ƒsÄ• panuddiá¹-á¹-hÄ• , paÃ±ceva kathinatthare.

anÄ• mantÄ• samÄ• dÄ• na-caraá¹‡aá¹ƒ gaá¹‡abhojanaá¹ƒ ||

<622> á¹• 21 yo tattha cÄ«varuppÄ• do, so ca nesaá¹ƒ bhavissati.

cÄ«varaá¹ƒ yÄ• vadatthaÃ±ca, gahetumpi ca vaá¹-á¹-ati ||

<623> á¹• 21 telaá¹ƒ paÃ±cavidhaá¹ƒ vuttaá¹ƒ, nippapaÃ±cena satthunÄ• .

vasÄ• madhukaeraá¹‡á¸• a-tilasÄ• sapasambhavaá¹ƒ ||

<624> á¹• 21 acchamacchavasÄ• ceva, susukÄ• sÅ«karassa ca.

gadrabhassa vasÄ• ceti, vasÄ• paÃ±cavidhÄ• matÄ• ||

<625> á¹• 21 mÅ«lakhandhaggabÄ«jÄ• ni \Be 363/, phaá¸·ubÄ«jaÃ±ca paá¹‡á¸• ito.

paÃ±camaá¹ƒ bÄ«jabÄ«janti, paÃ±ca bÄ«jÄ• ni dÄ«paye ||

<626> á¹• 21 phalaá¹ƒ samaá¹‡akappehi, paribhuÃ±jeyya paÃ±cahi.

aggisatthanakhakkantaá¹ƒ, abÄ«jubbaá¹-á¹-abÄ«jakaá¹ƒ ||

<627> á¹• 21 paá¹‡á¹‡uá¹‡á¹‡atiá¹‡acoá¸·Ä• naá¹ƒ, vÄ• kassa ca vasenidha.

bhisiyo bhÄ• sitÄ• paÃ±ca, muninÄ• mohanÄ• sinÄ• ||

<628> á¹• 21 pavÄ• raá¹‡Ä• pi paÃ±ceva, odanÄ• dÄ«hi paÃ±cahi.

paá¹-iggÄ• hÄ• pi paÃ±ceva, kÄ• yÄ• digahaá¹‡ena ca ||

<629> á¹• 21 paÃ±cÄ• nisaá¹ƒsÄ• vinayaÃ±Ã±ukasmiá¹ƒ.

mahesinÄ• kÄ• ruá¹‡ikena vuttÄ• .

surakkhitaá¹ƒ hoti sakaÃ±ca sÄ«laá¹ƒ.

kukkuccamaÃ±Ã±assa nirÄ• karoti ||

<630> á¹• 21 visÄ• rado bhÄ• sati saá¹…ghamajjhe.

sukhena niggaá¹‡hati veribhikkhÅ«.

dhammassa ceva á¹-hitiyÄ• pavatto.

tasmÄ• daraá¹ƒ tattha kareyya dhÄ«ro ||

paÃ±cakakathÄ• .

<631> á¹• 21 chavacchedanakÄ• =21 vuttÄ• , chaá¸·abhiÃ±Ã±ena tÄ• dinÄ• .

maÃ±capÄ«á¹-hamatikkanta-pamÄ• á¹‡aÃ±ca nisÄ«danaá¹ƒ ||

<632> á¹• 21 tathÄ• kaá¹‡á¸• upaá¹-icchÄ• dÄ«, vassasÄ• á¹-ikacÄ«varaá¹ƒ.

cÄ«varaá¹ƒ sugatassÄ• pi, cÄ«varena pamÄ• á¹‡akaá¹ƒ ||

<633> á¹• 21 chahÄ• kÄ• rehi Ä• pattiá¹ƒ, Ä• pajjati na aÃ±Ã±athÄ• .

alajjitÄ• ya aÃ±Ã±Ä• á¹‡a-kukkuccehi tatheva ca ||

<634> á¹• 21 viparitÄ• ya saÃ±Ã±Ä• ya, kappiyepi akappiye.

satisammosato ceva, Ä• pajjati, na saá¹ƒsayo ||

<635> á¹• 21 chahi \Be 364/ aá¹…gehi yuttena.

upasampÄ• danÄ• pana.

kÄ• tabbÄ• , nissayo ceva.

dÄ• tabbo, sÄ• maá¹‡erako ||

<636> á¹• 21 bhikkhunÄ• paá¹-á¹-hapetabbo, satataá¹ƒ dhammacakkhunÄ• .

Ä• pattiá¹ƒ pana jÄ• nÄ• ti, anÄ• pattiá¹ƒ garuá¹ƒ lahuá¹ƒ ||

<637> á¹• 21 pÄ• timokkhÄ• ni vitthÄ• rÄ• , ubhayÄ• ni panassa hi.

svÄ• gatÄ• ni bhavanteva, suvibhattÄ• ni atthato ||

<638> á¹• 21 anubyaÃ±janaso ceva, suttaso suvinicchitÄ• .

dasavassopi vÄ• hotitirekadasavassiko ||

chakkakathÄ• .

<639> á¹• 21 satta sÄ• mÄ«ciyo vuttÄ• , satteva samathÄ• pi ca.

paÃ±Ã±attÄ• pattiyo satta, sattabojjhaá¹…gadassinÄ• ||

sattakakathÄ• .

<640> á¹• 21 kulÄ• ni idha dÅ«seti, Ä• kÄ• rehi panaá¹-á¹-hahi.

pupphena ca phalenÄ• pi, cuá¹‡á¹‡enapi ca dÅ«sako ||

<641> á¹• 21 mattikÄ• dantakaá¹-á¹-hehi, veá¸·uyÄ• vejjikÄ• yapi.

jaá¹…ghapesanikenÄ• pi, Ä• jÄ«vasseva kÄ• raá¹‡Ä• ||

<642> á¹• 21 aá¹-á¹-hevÄ• natirittÄ• pi \Ne 322/, atirittÄ• pi aá¹-á¹-ha ca.

akappiyakataá¹ƒ cevÄ• gahituccÄ• ritampi ca ||

<643> á¹• 21 kataá¹ƒ ahatthapÄ• sepi, na ca bhuttÄ• vinÄ• kataá¹ƒ.

pavÄ• ritena yaÃ±ceva, kataá¹ƒ bhuttÄ• vinÄ• pi ca ||

<644> á¹• 21 Ä• sanÄ• \Be 365/ vuá¹-á¹-hitenÄ• pi, atirittakatampi ca.

avuttamalametanti, na gilÄ• nÄ• tirittakaá¹ƒ ||

<645> á¹• 21 ime aá¹-á¹-heva niddiá¹-á¹-hÄ• , Ã±eyyÄ• anatirittakÄ• .

atirittÄ• panetesaá¹ƒ, paá¹-ikkhepena dÄ«pitÄ• ||

<646> á¹• 21 sahapubbapayogesu, dukkaá¹-aá¹ƒ Ã±Ä• taÃ±attisu.

durÅ«paciá¹‡á¹‡e Ä• mÄ• se, dukkaá¹-aá¹ƒ paá¹-isÄ• vane ||

<647> á¹• 21 aá¹-á¹-hamaá¹ƒ pana niddiá¹-á¹-haá¹ƒ, tathÄ• vinayadukkaá¹-aá¹ƒ.

iti aá¹-á¹-havidhaá¹ƒ hoti, sabbameva ca dukkaá¹-aá¹ƒ ||

<648> á¹• 21 ehibhikkhÅ«pasampadÄ• , saraá¹‡agamanena ca.

paÃ±hÄ• byÄ• karaá¹‡ovÄ• dÄ• , garudhammapaá¹-iggaho ||

<649> á¹• 21 tathÄ• Ã±atticatutthena, kammenevaá¹-á¹-havÄ• cikÄ• .

dÅ«tena bhikkhunÄ«nanti, aá¹-á¹-heva upasampadÄ• ||

<650> á¹• 21 asaddhammÄ• panaá¹-á¹-heva, niddiá¹-á¹-hÄ• suddhadiá¹-á¹-hinÄ• .

aá¹-á¹-hevuposathaá¹…gÄ• ni, veditabbÄ• ni viÃ±Ã±unÄ• ||

<651> á¹• 21 sakkÄ• ro ca asakkÄ• ro.

lÄ• bhÄ• lÄ• bho yasÄ• yaso.

pÄ• picchÄ• pÄ• pamittattaá¹ƒ.

asaddhammÄ• panaá¹-á¹-hime ||

<652> á¹• 21 pÄ• á¹‡aá¹ƒ na hane, na cÄ• dinnamÄ• diye.

musÄ• na bhÄ• se, na ca majjapo siyÄ• .

abrahmacariyÄ• virameyya methunÄ• .

rattiá¹ƒ na bhuÃ±jeyya vikÄ• labhojanaá¹ƒ ||

<653> á¹• 21 mÄ• laá¹ƒ \Be 366/ na dhÄ• re, na ca gandhamÄ• care.

maÃ±ce chamÄ• yaá¹ƒva sayetha santhate.

etaÃ±hi \Ne 323/ aá¹-á¹-haá¹…gikamÄ• huposathaá¹ƒ.

buddhena dukkhantagunÄ• pakÄ• sitaá¹ƒ ||

<654> á¹• 21 aá¹-á¹-heva pana pÄ• nÄ• ni, niddiá¹-á¹-hÄ• ni mahesinÄ• .

bhikkhu aá¹-á¹-haá¹…gasaá¹ƒyutto, bhikkhunovÄ• damarahati ||

aá¹-á¹-hakakathÄ• .

<655> á¹• 21 bhojanÄ• ni paá¹‡Ä«tÄ• ni, nava vuttÄ• ni satthunÄ• .

dukkaá¹-aá¹ƒ pana niddiá¹-á¹-haá¹ƒ, nava maá¹ƒsÄ• ni khÄ• dato ||

<656> á¹• 21 pÄ• timokkhassa uddesÄ• , naveva paridÄ«pitÄ• .

uposathÄ• navevettha, saá¹…gho navahi bhijjati ||

navakakathÄ• .

<657> á¹• 21 dasa akkosavatthÅ«ni, dasa sikkhÄ• padÄ• ni ca.

akappiyÄ• ni maá¹ƒsÄ• ni, dasa sukkÄ• ni ve dasa ||

<658> á¹• 21 jÄ• ti nÄ• maÃ±ca gottaÃ±ca, kammaá¹ƒ sippaÃ±ca rogatÄ• .

liá¹…gÄ• patti kilesÄ• ca, akkosena daseva hi ||

<659> á¹• 21 dasa Ä• dÄ«navÄ• raÃ±Ã±o, antepurappavesane.

dasÄ• kÄ• rehi saá¹…ghÄ• di-seso channoti dÄ«pito ||

<660> á¹• 21 dasa kammapathÄ• puÃ±Ã±Ä• , apuÃ±Ã±Ä• pi tathÄ• dasa.

daseva dÄ• navatthÅ«ni, daseva ratanÄ• ni ca ||

<661> á¹• 21 annaá¹ƒ pÄ• naÃ±ca vatthaÃ±ca, mÄ• lÄ• gandhavilepanaá¹ƒ.

yÄ• naÃ±ca seyyÄ• vasathaá¹ƒ, padÄ«peyyantime dasa ||

<662> á¹• 21 avandiyÄ• munindena, dÄ«pitÄ• dasa puggalÄ• .

daseva paá¹ƒsukÅ«lÄ• ni, dasa cÄ«varadhÄ• raá¹‡Ä• ||

<663> á¹• 21 sosÄ• nikaá¹ƒ \Be 367/ pÄ• paá¹‡ikaá¹ƒ, tathÄ• undÅ«rakhÄ• yitaá¹ƒ.

gokhÄ• yitagginÄ• daá¸• á¸• haá¹ƒ, ajikÅ«pacikakhÄ• yitaá¹ƒ ||

<664> á¹• 21 thÅ«pacÄ«varikaÃ±ceva, tatheva abhisekiyaá¹ƒ.

gatapacchÄ• gataÃ±ceti, dasadhÄ• paá¹ƒsukÅ«likaá¹ƒ ||

<665> á¹• 21 sabbanÄ«lÄ• dayo \Ne 324/ vuttÄ• , dasa cÄ«varadhÄ• raá¹‡Ä• .

cÄ«varÄ• ni navevettha, saddhiá¹ƒ saá¹ƒkaccikÄ• ya ca ||

dasakakathÄ• .

<666> á¹• 21 ekÄ• dasa panÄ• bhabbÄ• , puggalÄ• paá¹‡á¸• akÄ• dayo.

hontevÄ• nupasampannÄ• , upasampÄ• ditÄ• pi ca ||

<667> á¹• 21 pattÄ• akappiyÄ• vuttÄ• , ekÄ• dasa bhavanti hi.

dÄ• rujena ca pattena, daseva ratanubbhavÄ• ||

<668> á¹• 21 ekÄ• dasa tathÄ• honti, pÄ• dukÄ• pi akappiyÄ• .

ekÄ• daseva sÄ«mÄ• yo, asÄ«mÄ• ti pakÄ• sitÄ• ||

<669> á¹• 21 atikhuddÄ• timahantÄ• , khaá¹‡á¸• acchÄ• yÄ• nimittakÄ• .

animittÄ• , bahiá¹-á¹-hena, sammatÄ• , nadiyaá¹ƒ tathÄ• ||

<670> á¹• 21 jÄ• tassare, samudde vÄ• , sambhinnajjhotthaá¹-Ä• pi ca.

sÄ«mÄ• yapi asÄ«mÄ• yo, ekÄ• dasa imÄ• siyuá¹ƒ ||

<671> á¹• 21 ekÄ• daseva pathavÄ«, kappiyÄ• ca akappiyÄ• .

gaá¹‡á¹-hikÄ• kappiyÄ• vuttÄ• , ekÄ• dasa ca vÄ«dhakÄ• ||

<672> á¹• 21 ekÄ• dasavidhaá¹ƒ vuttaá¹ƒ, adhiá¹-á¹-hÄ• tabbacÄ«varaá¹ƒ.

ticÄ«varaá¹ƒ tathÄ• kaá¹‡á¸• u-paá¹-icchÄ• dÄ«, nisÄ«danaá¹ƒ ||

<673> á¹• 21 paccattharaá¹‡aá¹ƒ, vassika-sÄ• á¹-ikÄ• , mukhapuÃ±chanaá¹ƒ.

dakasÄ• á¹-i, parikkhÄ• ra-coá¸·aá¹ƒ, saá¹ƒkaccikÄ• pi ca ||

<674> á¹• 21 yÄ• vatatiyakÄ• \Be 368/ sabbe, ekÄ• dasa pakÄ• sitÄ• .

ariá¹-á¹-ho, caá¹‡á¸• akÄ• á¸·Ä« ca, ukkhittassÄ• nuvattikÄ• ||

<675> á¹• 21 aá¹-á¹-ha saá¹…ghÄ• disesesu, ubhinnaá¹ƒ tu vasÄ• pana.

ekÄ• dasa ime yÄ• va-tatiyÄ• ti pakÄ• sitÄ• ||

<676> á¹• 21 nissayassa dasekÄ• va, paá¹-ippassaddhiyo pana.

chadhÄ• cariyato vuttÄ• , upajjhÄ• yÄ• tu paÃ±cadhÄ• ||

ekÄ• dasakakathÄ• .

<677> á¹• 21 teraseva \Ne 325/ dhutaá¹…gÄ• ni, paramÄ• ni ca cuddasa.

soá¸·aseva tu ``jÄ• naâ€™â€™ nti, paÃ±Ã±attÄ• ni mahesinÄ• ||

<678> á¹• 21 sauttaraá¹ƒ vinayavinicchayaá¹ƒ tu yo.

anuttaraá¹ƒ sakalamapÄ«dha jÄ• nati.

mahattare vinayanaye anuttare.

niruttaro bhavati hi so, na saá¹ƒsayo ||

ekuttaranayo samatto.

sedamocanakathÄ•

<679> á¹• 21 ito paraá¹ƒ pavakkhÄ• mi, bhikkhÅ«naá¹ƒ suá¹‡ataá¹ƒ puna.

sedamocanagÄ• thÄ• yo, paá¹-ubhÄ• vakarÄ• varÄ• ||

<680> á¹• 21 ubbhakkhakaá¹ƒ vivajjetvÄ• , adhonÄ• bhiá¹ƒ vivajjiya.

paá¹-icca methunaá¹ƒ dhammaá¹ƒ, kathaá¹ƒ pÄ• rÄ• jiko siyÄ• ?

<681> á¹• 21 kabandhasattakÄ• yassa, ure hoti mukhaá¹ƒ sace.

mukhena methunaá¹ƒ dhammaá¹ƒ, katvÄ• pÄ• rÄ• jiko bhave ||

<682> á¹• 21 suÃ±Ã±e nissattake dÄ«pe, eko bhikkhu sace vase.

methunapaccayÄ• tassa, kathaá¹ƒ pÄ• rÄ• jiko siyÄ• ?

<683> á¹• 21 lambÄ« \Be 369/ vÄ• mudupiá¹-á¹-hÄ« vÄ• , vaccamagge mukhepi vÄ• .

aá¹…gajÄ• taá¹ƒ pavesento, sake pÄ• rÄ• jiko bhave ||

<684> á¹• 21 sayaá¹ƒ nÄ• diyate kiÃ±ci, paraÃ±ca na samÄ• dape.

saá¹ƒvidhÄ• naÃ±ca nevatthi, kathaá¹ƒ pÄ• rÄ• jiko siyÄ• ?

<685> á¹• 21 suá¹…kaghÄ• te atikkante, nÄ• diyanto parassa tu.

Ä• á¹‡attiÃ±ca vinÄ• yeva, hoti pÄ• rÄ• jiko yati ||

<686> á¹• 21 haranto garukaá¹ƒ bhaá¹‡á¸• aá¹ƒ, theyyacittena puggalo.

parassa tu parikkhÄ• raá¹ƒ, na ca pÄ• rÄ• jiko kathaá¹ƒ?

<687> á¹• 21 tiracchÄ• nagatÄ• naá¹ƒ \Ne 326/ tu, puggalo garubhaá¹‡á¸• akaá¹ƒ.

gaá¹‡hanto theyyacittena, na ca pÄ• rÄ• jiko siyÄ• ||

<688> á¹• 21 attano santakaá¹ƒ datvÄ• , bhikkhu pÄ• rÄ• jiko kathaá¹ƒ?

``maratÅ«â€™â€™ ti asappÄ• ya-bhojanaá¹ƒ deti ce cuto ||

<689> á¹• 21 pitari pitusaÃ±Ã±Ä« ca, mÄ• tusaÃ±Ã±Ä« ca mÄ• tari.

hantvÄ• nantariyaá¹ƒ kammaá¹ƒ, na phuseyya kathaá¹ƒ naro?

<690> á¹• 21 tiracchÄ• nagatÄ• mÄ• tÄ• , tiracchÄ• nagato pitÄ• .

tasmÄ• nantariyaá¹ƒ natthi, mÄ• ritesu ubhosupi ||

<691> á¹• 21 anÄ• diyanto garukaá¹ƒ, paraÃ±ca na samÄ• dape.

gacchaá¹ƒ á¹-hito nisinno vÄ• , kathaá¹ƒ pÄ• rÄ• jiko bhaá¹‡a?

<692> á¹• 21 manussuttarike dhamme, katvÄ• na katikaá¹ƒ tato.

sambhÄ• vanÄ• dhippÄ• yo so, atikkamati ce cuto ||

<693> á¹• 21 saá¹…ghÄ• disesÄ• cattÄ• ro, bhaveyyuá¹ƒ ekavatthukÄ• .

kathaá¹ƒ? kathehi me puá¹-á¹-ho, vinaye ce visÄ• rado ||

<694> á¹• 21 saÃ±carittaÃ±ca duá¹-á¹-hullaá¹ƒ, saá¹ƒsaggaá¹ƒ attakÄ• mataá¹ƒ.

itthiyÄ• paá¹-ipajjanto, phuseyya caturo ime ||

<695> á¹• 21 saá¹…ghÄ• disesamÄ• panno, chÄ• detvÄ• suciraá¹ƒ pana.

acaritvÄ• yathÄ• vuttaá¹ƒ, vattaá¹ƒ so vuá¹-á¹-hito kathaá¹ƒ?

<696> á¹• 21 sukkavissaá¹-á¹-himÄ• panno \Be 370/, bhikkhubhÄ• ve á¹-hito pana.

parivatte tu liá¹…gasmiá¹ƒ, natthi saá¹…ghÄ• disesatÄ• ||

<697> á¹• 21 kuddho Ä• rÄ• dhako hoti.

kuddho hoti ca nindito.

atha ko nÄ• ma so dhammo.

yena kuddho pasaá¹ƒsito?

<698> á¹• 21 vaá¹‡á¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne yo, titthiyÄ• naá¹ƒ tu kujjhati.

Ä• rÄ• dhako, sambuddhassa, yadi kujjhati nindito ||

<699> á¹• 21 atthaá¹…gate tu sÅ«riye, bhojanaá¹ƒ bhikkhu bhuÃ±jati.

na khittacittonummatto, nirÄ• patti kathaá¹ƒ bhave?

<700> á¹• 21 yo \Ne 327/ ca romanthayitvÄ• na, rattiá¹ƒ ghasati bhojanaá¹ƒ.

natthi tassa panÄ• patti, vikÄ• labhojanena hi ||

<701> á¹• 21 atthaá¹…gate ca sÅ«riye, gahetvÄ• bhikkhu bhojanaá¹ƒ.

sace bhuÃ±jeyya Ä• patti, anÄ• patti kathaá¹ƒ bhave?

<702> á¹• 21 vikÄ• luttarakuruá¹ƒ gantvÄ• , tattha laddhÄ• na bhojanaá¹ƒ.

Ä• gantvÄ• idha kÄ• lena, natthi Ä• patti bhuÃ±jato ||

<703> á¹• 21 gÄ• me vÄ• yadi vÄ• raÃ±Ã±e, yaá¹ƒ paresaá¹ƒ mamÄ• yitaá¹ƒ.

na harantova taá¹ƒ theyyÄ• , kathaá¹ƒ pÄ• rÄ• jiko siyÄ• ?

<704> á¹• 21 theyyasaá¹ƒvÄ• sako nÄ• ma, liá¹…gasaá¹ƒvÄ• sathenako.

parabhaá¹‡á¸• aá¹ƒ agaá¹‡hanto, hoti esa parÄ• jito ||

<705> á¹• 21 nÄ• rÄ« rÅ«pavatÄ« bÄ• lÄ• , bhikkhu rattena cetasÄ• .

methunaá¹ƒ tÄ• ya katvÄ• pi, so na pÄ• rÄ• jiko kathaá¹ƒ?

<706> á¹• 21 bhikkhu rÅ«pavatiá¹ƒ nÄ• riá¹ƒ, supinantena passati.

tÄ• ya methunasaá¹ƒyoge, katepi na vinassati ||

<707> á¹• 21 ekissÄ• \Be 371/ dve siyuá¹ƒ puttÄ• , jÄ• tÄ• idha panitthiyÄ• .

dvinnaá¹ƒ mÄ• tÄ• pitÄ• sÄ• va, kathaá¹ƒ hoti bhaá¹‡Ä• hi me?

<708> á¹• 21 ubhatobyaÃ±janÄ• itthÄ«, gabbhaá¹ƒ gaá¹‡hÄ• ti attanÄ• .

gaá¹‡hÄ• peti paraá¹ƒ gabbhaá¹ƒ, tasmÄ• mÄ• tÄ• pitÄ• ca sÄ• ||

<709> á¹• 21 purisena sahÄ• gÄ• re, raho vasati bhikkhunÄ«.

parÄ• masati tassaá¹…gaá¹ƒ, anÄ• patti kathaá¹ƒ siyÄ• ?

<710> á¹• 21 sahÄ• gÄ• rikaseyyaÃ±ca, sabbaÃ±ca paá¹-ijagganaá¹ƒ.

dÄ• rakassa ca mÄ• tÄ• hi, kÄ• tuá¹ƒ labhati bhikkhunÄ« ||

<711> á¹• 21 ko ca bhikkhÅ«hi sikkhÄ• su, asÄ• dhÄ• raá¹‡ataá¹ƒ gato.

na pÄ• rivÄ• siko brÅ«hi, na ukkhittÄ• dikopi ca?

<712> á¹• 21 gahetuá¹ƒ khurabhaá¹‡á¸• aá¹ƒ tu, sace nhÄ• pitapubbako.

na so labhati aÃ±Ã±esaá¹ƒ, kappatÄ«ti ca niddise ||

<713> á¹• 21 katheti kusalaá¹ƒ dhammaá¹ƒ, paramaá¹ƒ atthasaá¹ƒhitaá¹ƒ.

katamo puggalo brÅ«hi, na mato na ca jÄ«vati?

<714> á¹• 21 katheti \Ne 328/ kusalaá¹ƒ dhammaá¹ƒ, paramaá¹ƒ atthasaá¹ƒhitaá¹ƒ.

hoti nimmitabuddho so, na mato na ca jÄ«vati ||

<715> á¹• 21 saá¹ƒyÄ• cikaá¹ƒ karontassa, kuá¹-iá¹ƒ desitavatthukaá¹ƒ.

pamÄ• á¹‡ikamanÄ• rambhaá¹ƒ, Ä• patti saparikkamaá¹ƒ ||

<716> á¹• 21 naro karoti ce kuá¹-iá¹ƒ, sa sabbamattikÄ• mayaá¹ƒ.

na muccateva vajjato, jinena vuttato tato ||

<717> á¹• 21 saá¹ƒyÄ• cikÄ• ya bhikkhussa, anÄ• patti kathaá¹ƒ siyÄ• .

sabbalakkhaá¹‡ahÄ«naá¹ƒ tu, karontassa kuá¹-iá¹ƒ pana?

<718> á¹• 21 saá¹ƒyÄ• cikaá¹ƒ karontassa, tiá¹‡acchadanakaá¹ƒ kuá¹-iá¹ƒ.

bhikkhuno jinacandena, anÄ• patti pakÄ• sitÄ• ||

<719> á¹• 21 na \Be 372/ kÄ• yikaá¹ƒ kaÃ±ci payogamÄ• care.

na kiÃ±ci vÄ• cÄ• ya paraá¹ƒ bhaá¹‡eyya.

phuse garuá¹ƒ antimavatthuhetukaá¹ƒ.

visÄ• rado ce vinaye bhaá¹‡Ä• hi tvaá¹ƒ?

<720> á¹• 21 parassÄ• pana yÄ• vajjaá¹ƒ, paá¹-icchÄ• deti bhikkhunÄ«.

ayaá¹ƒ pÄ• rÄ• jikÄ• pattiá¹ƒ, tannimittaá¹ƒ garuá¹ƒ phuse ||

<721> á¹• 21 na kÄ• yikaá¹ƒ kiÃ±cipi pÄ• pamÄ• care.

na kiÃ±ci vÄ• cÄ• ya careyya pÄ• pakaá¹ƒ.

sunÄ• sitoyeva ca nÄ• sito siyÄ• .

kathaá¹ƒ tuvaá¹ƒ brÅ«hi mayÄ• si pucchito?

<722> á¹• 21 abhabbÄ• pana ye vuttÄ• , puggalÄ• paá¹‡á¸• akÄ• dayo.

ekÄ• dasa munindena, nÄ• sitÄ• te sunÄ• sitÄ• ||

<723> á¹• 21 anuggiraá¹ƒ giraá¹ƒ kiÃ±ci, subhaá¹ƒ vÄ• yadi vÄ• subhaá¹ƒ.

phuse vÄ• casikaá¹ƒ vajjaá¹ƒ, kathaá¹ƒ me pucchito bhaá¹‡a?

<724> á¹• 21 santimeva panÄ• pattiá¹ƒ, bhikkhu nÄ• vikareyya yo.

sampajÄ• namusÄ• vÄ• de, dukkaá¹-aá¹ƒ tassa vaá¹‡á¹‡itaá¹ƒ ||

<725> á¹• 21 ekatoupasampannÄ• , ubho tÄ• saá¹ƒ tu hatthato.

cÄ«varaá¹ƒ gaá¹‡hato honti, nÄ• nÄ• Ä• pattiyo kathaá¹ƒ?

<726> á¹• 21 ekatoupasampannÄ• \Ne 329/, bhikkhÅ«naá¹ƒ tu vasena yÄ• .

cÄ«varaá¹ƒ hatthato tassÄ• , pÄ• citti paá¹-igaá¹‡hato ||

<727> á¹• 21 ekatoupasampannÄ• , bhikkhunÄ«naá¹ƒ vasena yÄ• .

cÄ«varaá¹ƒ hatthato tassÄ• , dukkaá¹-aá¹ƒ paá¹-igaá¹‡hato ||

<728> á¹• 21 saá¹ƒvidhÄ• ya ca cattÄ• ro, garuá¹ƒ theniá¹ƒsu bhaá¹‡á¸• akaá¹ƒ.

thero thullaccayaá¹ƒ tesu, patto, sesÄ• parÄ• jayaá¹ƒ ||

<729> á¹• 21 kathaá¹ƒ \Be 373/? chamÄ• sakaá¹ƒ bhaá¹‡á¸• aá¹ƒ, tattha sÄ• hatthikÄ• tay

haá¹-Ä• therena mÄ• sÄ• tu, tayo Ä• á¹‡attiyÄ• pi ca ||

<730> á¹• 21 tÄ«hi sÄ• hatthikokeko.

paÃ±ca Ä• á¹‡attiyÄ• haá¹-Ä• .

tasmÄ• thullaccayaá¹ƒ thero.

patto, sesÄ• parÄ• jayaá¹ƒ ||

<731> á¹• 21 bahiddhÄ• gehato bhikkhu, itthÄ« gabbhantaraá¹ƒ gatÄ• .

chiddaá¹ƒ gehassa no atthi, methunapaccayÄ• cuto ||

<732> á¹• 21 antodussakuá¹-iá¹-á¹-hena, mÄ• tugÄ• mena methunaá¹ƒ.

santhatÄ• divaseneva, katvÄ• hoti parÄ• jito ||

<733> á¹• 21 sappiÄ• diá¹ƒ tu bhesajjaá¹ƒ, gahetvÄ• sÄ• mameva taá¹ƒ.

avÄ«tivatte sattÄ• he, kathaá¹ƒ Ä• patti sevato?

<734> á¹• 21 parivattitaliá¹…gassa, bhikkhuno itarÄ• ya vÄ• .

avÄ«tivatte sattÄ• he, hoti Ä• patti sevato ||

<735> á¹• 21 nissaggiyena pÄ• citti, suddhapÄ• cittiyampi ca.

ekatova kathaá¹ƒ bhikkhu, Ä• pajjeyya bhaá¹‡Ä• hi me?

<736> á¹• 21 saá¹…ghe pariá¹‡ataá¹ƒ lÄ• bhaá¹ƒ, attano ca parassa ca.

ekato pariá¹‡Ä• mento, payogena dvayaá¹ƒ phuse ||

<737> á¹• 21 bhikkhÅ« samÄ• gamma samaggasaÃ±Ã±Ä• .

sabbe kareyyuá¹ƒ pana saá¹…ghakammaá¹ƒ.

bhikkhuá¹-á¹-hito dvÄ• dasayojanasmiá¹ƒ.

kathaá¹ƒ kataá¹ƒ kuppati vaggahetu?

<738> á¹• 21 atthi \Ne 330/ sace pana bhikkhu nisinno.

dvÄ• dasayojanike nagare tu.

tattha kataá¹ƒ pana kammamakammaá¹ƒ.

natthi vihÄ• ragatÄ• yadi sÄ«mÄ• ||

<739> á¹• 21 saá¹…ghÄ• á¹-i \Be 374/ pÄ• rutÄ• kÄ• ye, nivatthontaravÄ• sako.

nissaggiyÄ• ni sabbÄ• ni, kathaá¹ƒ honti kathehi me?

<740> á¹• 21 kaá¹‡á¹‡aá¹ƒ gahetvÄ• tattheva, kaddamaá¹ƒ yadi dhovati.

bhikkhunÄ« kÄ• yaá¹…gÄ• neva, tÄ• ni nissaggiyÄ• ni hi ||

<741> á¹• 21 purisaá¹ƒ apitaraá¹ƒ hantvÄ• , itthiá¹ƒ hantvÄ• amÄ• taraá¹ƒ.

Ä• nantariyakaá¹ƒ kammaá¹ƒ, Ä• pajjati kathaá¹ƒ naro?

<742> á¹• 21 parivatte tu liá¹…gasmiá¹ƒ, pitaraá¹ƒ itthitaá¹ƒ gataá¹ƒ.

mÄ• taraá¹ƒ purisattaá¹ƒ tu, gataá¹ƒ hantvÄ• garuá¹ƒ phuse ||

<743> á¹• 21 mÄ• taraá¹ƒ pana mÄ• retvÄ• , mÄ• retvÄ• pitarampi ca.

Ä• nantariyakaá¹ƒ kammaá¹ƒ, nÄ• pajjeyya kathaá¹ƒ naro?

<744> á¹• 21 tiracchÄ• nagatÄ• mÄ• tÄ• , tiracchÄ• nagato pitÄ• .

mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , nÄ• nantariyakaá¹ƒ phuse ||

<745> á¹• 21 codetvÄ• sammukhÄ«bhÅ«taá¹ƒ, saá¹…gho kammaá¹ƒ kareyya ce.

kathaá¹ƒ kammaá¹ƒ akammaá¹ƒ taá¹ƒ, saá¹…gho sÄ• pattiko siyÄ• ?

<746> á¹• 21 vuttaá¹ƒ tu paá¹‡á¸• akÄ• dÄ«naá¹ƒ, sandhÄ• ya upasampadaá¹ƒ.

anÄ• pattissa kammaá¹ƒ tu, sandhÄ• yÄ• ti __kurundiyaá¹ƒ_ ||

<747> á¹• 21 kappabindukataá¹ƒ rattaá¹ƒ, cÄ«varaá¹ƒ tu adhiá¹-á¹-hitaá¹ƒ.

kathamassa siyÄ• patti, sevamÄ• nassa dukkaá¹-aá¹ƒ?

<748> á¹• 21 sakaá¹ƒ anissajitvÄ• na, yo nissaggiyacÄ«varaá¹ƒ.

paribhuÃ±jati tassÄ• ya-mÄ• patti paridÄ«pitÄ• ||

<749> á¹• 21 paÃ±ca pÄ• cittiyÄ• neva, nÄ• nÄ• vatthukatÄ• ni hi.

apubbaá¹ƒ acarimaá¹ƒ eka-kkhaá¹‡e Ä• pajjate kathaá¹ƒ?

<750> á¹• 21 bhesajjÄ• ni hi paÃ±ceva, gahetvÄ• bhÄ• jane visuá¹ƒ.

á¹-hapitesu ca sattÄ• hÄ• -tikkame honti paÃ±capi ||

<751> á¹• 21 na \Be 375/ \Ne 331/ rattacitto na ca theyyacitto.

na cÄ• pi cittaá¹ƒ maraá¹‡Ä• ya tassa.

dentassa pÄ• rÄ• jikamÄ• ha satthÄ• .

thullaccayaá¹ƒ taá¹ƒ paá¹-igaá¹‡hatopi ||

<752> á¹• 21 salÄ• kaá¹ƒ saá¹…ghabhedÄ• ya, padentassa parÄ• jayo.

hoti thullaccayaá¹ƒ tassa, salÄ• kaá¹ƒ paá¹-igaá¹‡hato ||

<753> á¹• 21 ekattha nikkhipitvÄ• na, cÄ«varaá¹ƒ addhayojane.

aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pentassa, anÄ• patti kathaá¹ƒ siyÄ• ?

<754> á¹• 21 suppatiá¹-á¹-hitanigrodha-sadise rukkhamÅ«lake.

anÄ• patti hi so rukkho, hoti ekakulassa ce ||

<755> á¹• 21 kathaá¹ƒ Ä• pattiyo nÄ• nÄ• -.

vatthukÄ• yo hi kÄ• yikÄ• .

apubbaá¹ƒ acarimaá¹ƒ eka-.

kkhaá¹‡e sambahulÄ• phuse?

<756> á¹• 21 nÄ• nitthÄ«naá¹ƒ tu kese vÄ• , tÄ• saá¹ƒ aá¹…guliyopi vÄ• .

ekato gahaá¹‡e tassa, honti sambahulÄ• pana ||

<757> á¹• 21 kathaá¹ƒ vÄ• casikÄ• nÄ• nÄ• -vatthukÄ• yo na kÄ• yikÄ• .

apubbaá¹ƒ acarimaá¹ƒ eka-kkhaá¹‡e Ä• pattiyo phuse?

<758> á¹• 21 duá¹-á¹-hullaá¹ƒ yo vadati ca vÄ• caá¹ƒ.

``sabbÄ• tumhe sikharaá¹‡iyoâ€™â€™ ti.

vuttÄ• dosÄ• vinayanasatthe.

tassitthÄ«naá¹ƒ gaá¹‡anavasena ||

<759> á¹• 21 itthiyÄ• purisenÄ• pi, paá¹‡á¸• akena nimittake.

methunaá¹ƒ na ca sevanto, methunappaccayÄ• cuto?

<760> á¹• 21 methune pubbabhÄ• gaá¹ƒ tu, kÄ• yasaá¹ƒsaggataá¹ƒ gatÄ• .

methunappaccayÄ• chejjaá¹ƒ, Ä• pannÄ• aá¹-á¹-havatthukaá¹ƒ ||

<761> á¹• 21 mÄ• taraá¹ƒ \Be 376/ cÄ«varaá¹ƒ yÄ• ce, saá¹…ghe pariá¹‡ataá¹ƒ na ca.

kenassa hoti Ä• patti, anÄ• patti ca Ã±Ä• take?

<762> á¹• 21 vassasÄ• á¹-ikalÄ• bhatthaá¹ƒ \Ne 332/, samaye piá¹-á¹-hisaÃ±Ã±ite.

siyÄ• patti satuppÄ• daá¹ƒ, karoto mÄ• tarampi ca ||

<763> á¹• 21 saá¹…ghÄ• disesamÄ• pattiá¹ƒ, pÄ• cittiá¹ƒ dukkaá¹-aá¹ƒ kathaá¹ƒ.

pÄ• á¹-idesaniyaá¹ƒ thulla-ccayaá¹ƒ ekakkhaá¹‡e phuse?

<764> á¹• 21 avassutÄ• vassutahatthato hi.

piá¹‡á¸• aá¹ƒ gahetvÄ• lasuá¹‡aá¹ƒ paá¹‡Ä«taá¹ƒ.

manussamaá¹ƒsaÃ±ca akappamaÃ±Ã±aá¹ƒ.

sabbekato khÄ• dati, honti tassÄ• ||

<765> á¹• 21 eko upajjhÄ• yakapuggaleko.

Ä• cariyako dvepi ca puá¹‡á¹‡avassÄ• .

ekÄ• va tesaá¹ƒ pana kammavÄ• cÄ• .

ekassa kammaá¹ƒ tu na rÅ«hate kiá¹ƒ?

<766> á¹• 21 kesaggamattampi mahiddhikesu.

Ä• kÄ• sago hoti sace paneko.

katampi taá¹ƒ rÅ«hati neva kammaá¹ƒ.

Ä• kÄ• sagasseva, na bhÅ«migassa ||

<767> á¹• 21 saá¹…ghenapi hi Ä• kÄ• se, á¹-hitena pana iddhiyÄ• .

bhÅ«migassa na kÄ• tabbaá¹ƒ, karoti yadi kuppati ||

<768> á¹• 21 na ca kappakataá¹ƒ vatthaá¹ƒ, na ca rattaá¹ƒ akappiyaá¹ƒ.

nivatthassa panÄ• patti, anÄ• patti kathaá¹ƒ siyÄ• ?

<769> á¹• 21 acchinnacÄ«varassettha, bhikkhussa pana kiÃ±cipi.

na cassÄ• kappiyaá¹ƒ nÄ• ma, cÄ«varaá¹ƒ pana vijjati ||

<770> á¹• 21 na \Be 377/ kutopi ca gaá¹‡hati kiÃ±ci have.

na tu deti ca kiÃ±cipi bhojanato.

garukaá¹ƒ pana vajjamupeti kathaá¹ƒ.

vada me vinaye kusalosi yadi?

<771> á¹• 21 Ä• dÄ• ya yaá¹ƒ kiÃ±ci avassutamhÄ• .

uyyojitÄ• bhuÃ±jati bhojanaÃ±ce.

uyyojitÄ• \Ne 333/ yÄ• pana yÄ• ya tassÄ• .

saá¹…ghÄ• disesaá¹ƒ kathayanti dhÄ«rÄ• ||

<772> á¹• 21 kassaci kiÃ±ci na deti sahatthÄ• .

neva ca gaá¹‡hati kiÃ±ci kutoci.

vajjamupeti lahuá¹ƒ, na garuá¹ƒ tu.

brÅ«hi kathaá¹ƒ yadi bujjhasi sÄ• dhu?

<773> á¹• 21 dantaponodakÄ• naá¹ƒ tu, gahaá¹‡e pana bhikkhunÄ«.

uyyojentÄ« lahuá¹ƒ vajjaá¹ƒ, Ä• pajjati nisevite ||

<774> á¹• 21 Ä• pajjati panÄ• pattiá¹ƒ, garukaá¹ƒ sÄ• vasesakaá¹ƒ.

chÄ• deti, na phuse vajjaá¹ƒ, kathaá¹ƒ jÄ• nÄ• si me vada?

<775> á¹• 21 saá¹…ghÄ• disesamÄ• pattiá¹ƒ, Ä• pajjitvÄ• anÄ• daro.

chÄ• dentopi tamÄ• pattiá¹ƒ, nÄ• Ã±Ã±aá¹ƒ ukkhittako phuse ||

<776> á¹• 21 sappÄ• á¹‡appÄ• á¹‡ajaá¹ƒ neva, jaá¹…gamaá¹ƒ na vihaá¹…gamaá¹ƒ.

dvijaá¹ƒ kantamakantaÃ±ca, sace jÄ• nÄ• si me vada?

<777> á¹• 21 sappÄ• á¹‡appÄ• á¹‡ajo vutto.

cittajo utujopi ca.

dvÄ«heva pana jÄ• tattÄ• .

mato saddo dvijoti hi ||

<778> á¹• 21 vinaye \Be 378/ anayÅ«parame parame.

sujanassa sukhÄ• nayane nayane.

paá¹-u hoti padhÄ• narato na rato.

idha yo pana sÄ• ramate ramate ||

sedamocanagÄ• thÄ• yo samattÄ• .

sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡akathÄ•

<779> á¹• 21 sabbasikkhÄ• padÄ• nÄ• haá¹ƒ \Ne 334/, nidÄ• naá¹ƒ gaá¹‡anampi ca.

bhikkhÅ«hi bhikkhunÄ«naÃ±ca, bhikkhÅ«naá¹ƒ bhikkhunÄ«hi ca ||

<780> á¹• 21 asÄ• dhÄ• raá¹‡apaÃ±Ã±attaá¹ƒ, tathÄ• sÄ• dhÄ• raá¹‡ampi ca.

pavakkhÄ• mi samÄ• sena, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

<781> á¹• 21 nidÄ• naá¹ƒ nÄ• ma vesÄ• lÄ«, tathÄ• rÄ• jagahaá¹ƒ puraá¹ƒ.

sÄ• vatthÄ• á¸·avi kosambÄ«, sakkabhaggÄ• pakÄ• sitÄ• ||

<782> á¹• 21 kati vesÄ• liyÄ• vuttÄ• , kati rÄ• jagahe katÄ• ?

kati sÄ• vatthipaÃ±Ã±attÄ• , kati Ä• á¸·aviyaá¹ƒ katÄ• ?

<783> á¹• 21 kati kosambipaÃ±Ã±attÄ• , kati sakkesu bhÄ• sitÄ• ?

kati bhaggesu paÃ±Ã±attÄ• , taá¹ƒ me akkhÄ• hi pucchito?

<784> á¹• 21 dasa vesÄ• liyÄ• vuttÄ• , ekavÄ«sa giribbaje.

chaÅ«nÄ• ni satÄ• neva, tÄ«á¹‡i sÄ• vatthiyaá¹ƒ katÄ• ||

<785> á¹• 21 cha panÄ• á¸·aviyaá¹ƒ vuttÄ• , aá¹-á¹-ha kosambiyaá¹ƒ katÄ• .

aá¹-á¹-ha sakkesu paÃ±Ã±attÄ• , tayo bhaggesu dÄ«pitÄ• ||

<786> á¹• 21 methunaá¹ƒ viggaho ceva, catutthantimavatthukaá¹ƒ.

atirekacÄ«varaá¹ƒ suddha-kÄ• á¸·akeá¸·akalomakaá¹ƒ ||

<787> á¹• 21 bhÅ«taá¹ƒ \Be 379/ paramparaÃ±ceva, mukhadvÄ• ramacelako.

bhikkhunÄ«su ca akkoso, dasa vesÄ• liyaá¹ƒ katÄ• ||

<788> á¹• 21 dutiyantimavatthuÃ±ca, dve anuddhaá¹ƒsanÄ• ni ca.

saá¹…ghabhedÄ• duve ceva, cÄ«varassa paá¹-iggaho ||

<789> á¹• 21 rÅ«piyaá¹ƒ suttaviÃ±Ã±atti, tathÄ• ujjhÄ• panampi ca.

paripÄ• citapiá¹‡á¸• o ca, tatheva gaá¹‡abhojanaá¹ƒ ||

<790> á¹• 21 vikÄ• labhojanaÃ±ceva, cÄ• rittaá¹ƒ nhÄ• nameva ca.

Å«navÄ«sativassaÃ±ca, datvÄ• saá¹…ghena cÄ«varaá¹ƒ ||

<791> á¹• 21 vosÄ• santÄ« ca naccaá¹ƒ vÄ• , gÄ«taá¹ƒ vÄ• cÄ• rikadvayaá¹ƒ.

chandadÄ• nenime rÄ• ja-gahasmiá¹ƒ ekavÄ«sati ||

<792> á¹• 21 kuá¹-i \Ne 335/ kosiyaseyyaÃ±ca, pathavÄ«bhÅ«tagÄ• makaá¹ƒ.

sappÄ• á¹‡akaÃ±ca siÃ±canti, ete chÄ• á¸·aviyaá¹ƒ katÄ• ||

<793> á¹• 21 mahallakavihÄ• ro ca, dovacassaá¹ƒ tatheva ca.

aÃ±Ã±enaÃ±Ã±aá¹ƒ tathÄ• dvÄ• ra-kosÄ• majjhaÃ±ca paÃ±camaá¹ƒ ||

<794> á¹• 21 anÄ• dariyaá¹ƒ sahadhammo, payopÄ• naÃ±ca sekhiye.

kosambiyaá¹ƒ tu paÃ±Ã±attÄ• , aá¹-á¹-hime suddhadiá¹-á¹-hinÄ• ||

<795> á¹• 21 dhovaneá¸·akalomÄ• ni, patto ca dutiyo pana.

ovÄ• dopi ca bhesajjaá¹ƒ, sÅ«ci Ä• raÃ±Ã±akesu ca ||

<796> á¹• 21 udakasuddhikaÃ±ceva, ovÄ• dÄ• gamanampi ca.

pure kapilavatthusmiá¹ƒ, paÃ±Ã±attÄ• pana aá¹-á¹-hime ||

<797> á¹• 21 jotiá¹ƒ samÄ• dahitvÄ• na, sÄ• misena sasitthakaá¹ƒ.

ime bhaggesu paÃ±Ã±attÄ• , tayo Ä• diccabandhunÄ• ||

<798> á¹• 21 pÄ• rÄ• jikÄ• ni cattÄ• ri, garukÄ• soá¸·asÄ• , duve.

aniyatÄ• , catuttiá¹ƒsa, honti nissaggiyÄ• ni hi ||

<799> á¹• 21 chappaá¹‡á¹‡Ä• sasataÃ±ceva \Be 380/, khuddakÄ• ni bhavanti hi.

daseva pana gÄ• rayhÄ• , dvesattati ca sekhiyÄ• ||

<800> á¹• 21 chaÅ«nÄ• ni ca tÄ«á¹‡eva, satÄ• ni samacetasÄ• .

ime vuttÄ• vasesÄ• hi, sabbe sÄ• vatthiyaá¹ƒ katÄ• ||

<801> á¹• 21 pÄ• rÄ• jikÄ• ni cattÄ• ri, satta saá¹…ghÄ• disesakÄ• .

nissaggiyÄ• ni aá¹-á¹-heva, dvattiá¹ƒseva ca khuddakÄ• ||

<802> á¹• 21 dve gÄ• rayhÄ• , tayo sekhÄ• , chappaÃ±Ã±Ä• seva sabbaso.

bhavanti chasu paÃ±Ã±attÄ• , nagaresu ca piá¹‡á¸• itÄ• ||

<803> á¹• 21 sabbÄ• neva panetÄ• ni, nagaresu ca sattasu.

aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• neva, paÃ±Ã±attÄ• ni bhavanti hi ||

<804> á¹• 21 sikkhÄ• padÄ• ni bhikkhÅ«naá¹ƒ, vÄ«saÃ±ca dve satÄ• ni ca.

bhikkhunÄ«naá¹ƒ tu cattÄ• ri, tathÄ• tÄ«á¹‡i satÄ• ni ca ||

<805> á¹• 21 pÄ• rÄ• jikÄ• ni cattÄ• ri, garukÄ• pana terasa.

aniyatÄ• duve vuttÄ• , tiá¹ƒsa nissaggiyÄ• ni ca ||

<806> á¹• 21 khuddakÄ• \Ne 336/ navuti dve ca, cattÄ• ro pÄ• á¹-idesanÄ• .

nippapaÃ±cena niddiá¹-á¹-hÄ• , paÃ±casattati sekhiyÄ• ||

<807> á¹• 21 dve satÄ• ni ca vÄ«saÃ±ca, vasÄ• bhikkhÅ«nameva ca.

sikkhÄ• padÄ• ni uddesamÄ• gacchanti uposathe ||

<808> á¹• 21 pÄ• rÄ• jikÄ• ni aá¹-á¹-heva, garukÄ• dasa satta ca.

nissaggiyÄ• ni tiá¹ƒseva, chasaá¹-á¹-hi ca satampi ca ||

<809> á¹• 21 khuddakÄ• naá¹-á¹-ha gÄ• rayhÄ• , paÃ±casattati sekhiyÄ• .

sabbÄ• ni pana cattÄ• ri, tathÄ• tÄ«á¹‡i satÄ• ni ca ||

<810> á¹• 21 bhavanti pana etÄ• ni, bhikkhunÄ«naá¹ƒ vasÄ• pana.

sikkhÄ• padÄ• ni uddesamÄ• gacchanti uposathe ||

<811> á¹• 21 chacattÄ• lÄ«sa honteva, bhikkhÅ«naá¹ƒ bhikkhunÄ«hi tu.

asÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ tu, gamitÄ• ni mahesinÄ• ||

<812> á¹• 21 cha \Be 381/ ca saá¹…ghÄ• disesÄ• ca, tathÄ• aniyatÄ• duve.

dvÄ• daseva ca nissaggÄ• , dvÄ• vÄ«sati ca khuddakÄ• ||

<813> á¹• 21 cattÄ• ropi ca gÄ• rayhÄ• , chacattÄ• lÄ«sa hontime.

bhikkhÅ«naá¹ƒyeva paÃ±Ã±attÄ• , gotamena yasassinÄ• ||

<814> á¹• 21 visaá¹-á¹-hi kÄ• yasaá¹ƒsaggo, duá¹-á¹-hullaá¹ƒ attakÄ• matÄ• .

kuá¹-i ceva vihÄ• ro ca, chaá¸·ete garukÄ• siyuá¹ƒ ||

<815> á¹• 21 nissaggiyÄ• divaggasmiá¹ƒ, dhovanaÃ±ca paá¹-iggaho.

eá¸·akalomavaggepi, Ä• dito pana satta ca ||

<816> á¹• 21 tatiyepi ca vaggasmiá¹ƒ, patto ca paá¹-hamo tathÄ• .

vassasÄ• á¹-ikamÄ• raÃ±Ã±a-miti dvÄ• dasa dÄ«pitÄ• ||

<817> á¹• 21 pÄ• cittiyÄ• ni vuttÄ• ni, sabbÄ• ni gaá¹‡anÄ• vasÄ• .

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, aá¹-á¹-hÄ• sÄ«tisataá¹ƒ, tato ||

<818> á¹• 21 sabbo bhikkhunivaggopi, saparamparabhojano.

tathÄ• anatiritto ca, abhihaá¹-á¹-huá¹ƒ pavÄ• raá¹‡Ä• ||

<819> á¹• 21 paá¹‡Ä«tabhojanaviÃ±Ã±atti, tathevÄ• celakopi ca.

nimantito sabhatto ca, duá¹-á¹-hullacchÄ• danampi ca ||

<820> á¹• 21 Å«navÄ«sativassaá¹ƒ \Ne 337/ tu, mÄ• tugÄ• mena saddhipi.

antepurappaveso ca, vassasÄ• á¹-i nisÄ«danaá¹ƒ ||

<821> á¹• 21 khuddakÄ• ni panetÄ• ni, dvÄ• vÄ«sati bhavanti hi.

cattÄ• ro pana gÄ• rayhÄ• , bhikkhÅ«naá¹ƒ pÄ• timokkhake ||

<822> á¹• 21 ekato pana paÃ±Ã±attÄ• , chacattÄ• lÄ«sa hontime.

bhikkhunÄ«hi tu bhikkhÅ«naá¹ƒ, asÄ• dhÄ• raá¹‡ataá¹ƒ gatÄ• ||

<823> á¹• 21 bhikkhÅ«hi bhikkhunÄ«naÃ±ca, sataá¹ƒ tiá¹ƒsa bhavanti hi.

asÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ tu, gamitÄ• ni mahesinÄ• ||

<824> á¹• 21 pÄ• rÄ• jikÄ• ni cattÄ• ri, dasa saá¹…ghÄ• disesakÄ• .

dvÄ• daseva ca nissaggÄ• , khuddakÄ• navuticcha ca ||

<825> á¹• 21 aá¹-á¹-heva \Be 382/ pana gÄ• rayhÄ• , sataá¹ƒ tiá¹ƒsa bhavantime.

bhikkhunÄ«naÃ±ca bhikkhÅ«hi, asÄ• dhÄ• raá¹‡ataá¹ƒ gatÄ• ||

<826> á¹• 21 bhikkhunÄ«naá¹ƒ tu saá¹…ghÄ• di-sesehi cha panÄ• dito.

yÄ• vatatiyakÄ• ceva, cattÄ• roti ime dasa ||

<827> á¹• 21 akÄ• lacÄ«varaÃ±ceva, tathÄ• acchinnacÄ«varaá¹ƒ.

sattaÃ±Ã±adatthikÄ• dÄ«ni, patto ceva garuá¹ƒ lahuá¹ƒ ||

<828> á¹• 21 dvÄ• daseva panetÄ• ni, bhikkhunÄ«naá¹ƒ vasenidha.

nissaggiyÄ• ni satthÄ• rÄ• , paÃ±Ã±attÄ• ni panekato ||

<829> á¹• 21 asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ• , khuddakÄ• navuticcha ca.

gÄ• rayhÄ• ca panaá¹-á¹-hÄ• ti, sabbeva gaá¹‡anÄ• vasÄ• ||

<830> á¹• 21 bhikkhunÄ«naá¹ƒ tu bhikkhÅ«hi, asÄ• dhÄ• raá¹‡ataá¹ƒ gatÄ• .

ekatoyeva paÃ±Ã±attÄ• , sataá¹ƒ tiá¹ƒsa bhavanti hi ||

<831> á¹• 21 asÄ• dhÄ• raá¹‡ubhinnampi, sataá¹ƒ sattati caccha ca.

pÄ• rÄ• jikÄ• ni cattÄ• ri, garukÄ• ca dasaccha ca ||

<832> á¹• 21 aniyatÄ• duve ceva, nissaggÄ• catuvÄ«sati.

sataá¹ƒ aá¹-á¹-hÄ• rasevettha, khuddakÄ• paridÄ«pitÄ• ||

<833> á¹• 21 dvÄ• daseva ca gÄ• rayhÄ• , sataá¹ƒ sattati caccha ca.

asÄ• dhÄ• raá¹‡ubhinnampi, imeti paridÄ«pitÄ• ||

<834> á¹• 21 sÄ• dhÄ• raá¹‡Ä• \Ne 338/ ubhinnampi, paÃ±Ã±attÄ• pana satthunÄ• .

sataá¹ƒ sattati cattÄ• ri, bhavantÄ«ti pakÄ• sitÄ• ||

<835> á¹• 21 pÄ• rÄ• jikÄ• ni cattÄ• ri, satta saá¹…ghÄ• disesakÄ• .

aá¹-á¹-hÄ• rasa ca nissaggÄ• , samasattati khuddakÄ• ||

<836> á¹• 21 paÃ±casattati paÃ±Ã±attÄ• , sekhiyÄ• pi ca sabbaso.

sataá¹ƒ sattati cattÄ• ri, ubhinnaá¹ƒ samasikkhatÄ• ||

sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡akathÄ• .

lakkhaá¹‡akathÄ•

<837> á¹• 21 ito \Be 383/ paraá¹ƒ pavakkhÄ• mi, lakkhaá¹‡aá¹ƒ pana sabbagaá¹ƒ.

savane sÄ• daraá¹ƒ katvÄ• , vadato me nibodhatha ||

<838> á¹• 21 nidÄ• naá¹ƒ puggalo vatthu, paÃ±Ã±attividhimeva ca.

vipattÄ• pattanÄ• patti, Ä• á¹‡attaá¹…gakiriyÄ• pi ca ||

<839> á¹• 21 saÃ±Ã±Ä• cittasamuá¹-á¹-hÄ• naá¹ƒ, vajjakammapabhedakaá¹ƒ.

tikadvayanti sabbattha, yojetabbamidaá¹ƒ pana ||

<840> á¹• 21 pubbe vuttanayaá¹ƒ yaÃ±ca, yaÃ±ca uttÄ• namevidha.

taá¹ƒ sabbaá¹ƒ pana vajjetvÄ• , karissÄ• matthajotanaá¹ƒ ||

<841> á¹• 21 __puggalo_ nÄ• ma yaá¹ƒ yaá¹ƒ tu, bhikkhumÄ• rabbha bhikkhuniá¹ƒ.

sikkhÄ• padaá¹ƒ tu paÃ±Ã±attaá¹ƒ, ayaá¹ƒ vuccati puggalo ||

<842> á¹• 21 tevÄ«satividhÄ• te ca, sudinnadhaniyÄ• dayo.

bhikkhÅ«naá¹ƒ pÄ• timokkhasmiá¹ƒ, Ä• dikammikapuggalÄ• ||

<843> á¹• 21 bhikkhunÄ«naá¹ƒ tathÄ• pÄ• ti-mokkhasmiá¹ƒ Ä• dikammikÄ• .

thullanandÄ• dayo satta, sabbe tiá¹ƒsa bhavanti hi ||

<844> á¹• 21 __vatthÅ«_ti puggalasseva, tassa tassa ca sabbaso.

vatthuno tassa tasseva, ajjhÄ• cÄ• ro pavuccati ||

<845> á¹• 21 kevalÄ• \Ne 339/ pana __paÃ±Ã±atti, _ mÅ«labhÅ«tÄ• tatheva sÄ• .

anvanuppannasabbattha-padesapadapubbikÄ• ||

<846> á¹• 21 sÄ• dhÄ• raá¹‡Ä• ca paÃ±Ã±atti, tathÄ• sÄ• dhÄ• raá¹‡Ä• pi ca.

ekatoubhatopubbÄ• , evaá¹ƒ navavidhÄ• siyÄ• ||

<847> á¹• 21 tattha ``yo methunaá¹ƒ dhammaá¹ƒ, paá¹-iseveyya bhikkhuâ€™â€™ ti.

``adinnaá¹ƒ Ä• diyeyyÄ• â€™â€™ ti, paÃ±Ã±atticcevamÄ• dikÄ• ||

<848> á¹• 21 hoti \Be 384/ ``antamaso bhikkhu, tiracchÄ• nagatÄ• yapiâ€™â€™.

iccevamÄ• dikÄ• sabbÄ• , __anupaÃ±Ã±atti_ dÄ«pitÄ• ||

<849> á¹• 21 tathÄ• __nuppannapaÃ±Ã±atti, _ anuppanne tu vajjake.

aá¹-á¹-hannaá¹ƒ garudhammÄ• naá¹ƒ, vasenevÄ• gatÄ• hi sÄ• ||

<850> á¹• 21 cammattharaá¹‡akaÃ±ceva, saguá¹‡aá¹…guá¹‡upÄ• hanaá¹ƒ.

tatheva ca dhuvanhÄ• naá¹ƒ, paÃ±cavaggÅ«pasampadÄ• ||

<851> á¹• 21 esÄ• __padesapaÃ±Ã±atti, _ nÄ• mÄ• ti hi catubbidhÄ• .

vuttÄ• majjhimadesasmiá¹ƒ-yeva hoti, na aÃ±Ã±ato ||

<852> á¹• 21 ito sesÄ• hi __sabbattha-paÃ±Ã±attÄ«_ti pakÄ• sitÄ• .

atthato ekamevettha, sÄ• dhÄ• raá¹‡adukÄ• dikaá¹ƒ ||

<853> á¹• 21 __sÄ• á¹‡attikÄ• _ panÄ• patti, hoti __nÄ• á¹‡attikÄ• _pi ca.

__Ä• á¹‡attÄ«_ti ca nÄ• mesÄ• , Ã±eyyÄ• Ä• á¹‡Ä• panÄ• pana ||

<854> á¹• 21 Ä• pattÄ«naá¹ƒ tu sabbÄ• saá¹ƒ, sabbasikkhÄ• padesupi.

sabbo panaá¹…gabhedo hi, viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

<855> á¹• 21 kÄ• yenapi ca vÄ• cÄ• ya, yÄ• karontassa jÄ• yate.

ayaá¹ƒ __kriyasamuá¹-á¹-hÄ• nÄ• , _ nÄ• ma pÄ• rÄ• jikÄ• viya ||

<856> á¹• 21 kÄ• yavÄ• cÄ• hi kattabbaá¹ƒ, akarontassa hoti yÄ• .

sÄ• __cÄ• kriyasamuá¹-á¹-hÄ• nÄ• , _ paá¹-hame kathine viya ||

<857> á¹• 21 karontassÄ• karontassa, bhikkhuno hoti yÄ• pana.

sÄ• __kriyÄ• kriyato_ hoti, cÄ«varaggahaá¹‡e viya ||

<858> á¹• 21 siyÄ• pana karontassa, akarontassa yÄ• siyÄ• .

sÄ• __kriyÄ• kriyato_ hoti, rÅ«piyuggahaá¹‡e viya ||

<859> á¹• 21 tathÄ• \Ne 340/ \Be 385/ siyÄ• karontassa.

yÄ• karoto akubbato.

siyÄ• kiriyato ceva.

sÄ• __kriyÄ• kriyato_pi ca ||

<860> á¹• 21 sabbÄ• cÄ• pattiyo saÃ±Ã±Ä• -.

vasena duvidhÄ• siyuá¹ƒ.

saÃ±Ã±Ä• vimokkhÄ• nosaÃ±Ã±Ä• -.

vimokkhÄ• ti pakÄ• sitÄ• ||

<861> á¹• 21 vÄ«tikkamanasaÃ±Ã±Ä• ya, abhÄ• vena yato pana.

vimuccati ayaá¹ƒ __saÃ±Ã±Ä• -vimokkhÄ• _ti pakÄ• sitÄ• ||

<862> á¹• 21 itarÄ• pana __nosaÃ±Ã±Ä• -vimokkhÄ• _ti pakÄ• sitÄ• .

puna sabbÄ• va cittassa, vasena duvidhÄ• siyuá¹ƒ ||

<863> á¹• 21 sacittakÄ• acittÄ• ti, sucittena pakÄ• sitÄ• .

sacittakasamuá¹-á¹-hÄ• na-vasena pana yÄ• siyÄ• ||

<864> á¹• 21 ayaá¹ƒ __sacittakÄ• _ nÄ• ma, Ä• patti paridÄ«pitÄ• .

sacittakehi vÄ• missa-vasenÄ• ya__macittakÄ• _ ||

<865> á¹• 21 sabbÄ• cÄ• pattiyo vajja-vasena duvidhÄ• rutÄ• .

suvijjenÄ• navajjena, lokapaá¹‡á¹‡attivajjato ||

<866> á¹• 21 yassÄ• sacittake pakkhe, cittaá¹ƒ akusalaá¹ƒ siyÄ• .

__lokavajjÄ• _ti nÄ• mÄ• yaá¹ƒ, sesÄ• __paá¹‡á¹‡attivajjakÄ• _ ||

<867> á¹• 21 sabbÄ• cÄ• pattiyo kamma-vasena tividhÄ• siyuá¹ƒ.

__kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ, _ tathÄ• tadubhayampi ca ||

<868> á¹• 21 __tikadvaya_nti nÄ• metaá¹ƒ, kusalÄ• ditikadvayaá¹ƒ.

kusalÄ• kusalacitto vÄ• , tathÄ• byÄ• katamÄ• naso ||

<869> á¹• 21 hutvÄ• \Be 386/ Ä• pajjatÄ• pattiá¹ƒ, Ä• pajjanto na aÃ±Ã±athÄ• .

sukhavedanÄ• samaá¹…gÄ« vÄ• , tathÄ• dukkhÄ• disaá¹ƒyuto ||

<870> á¹• 21 idaá¹ƒ tu lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, sabbasikkhÄ• padesupi.

yojetvÄ• pana dasseyya, vinayasmiá¹ƒ visÄ• rado ||

<871> á¹• 21 taruá¹ƒ \Ne 341/ timÅ«laá¹ƒ navapattamenaá¹ƒ.

catussikhaá¹ƒ sattaphalaá¹ƒ chapupphaá¹ƒ.

jÄ• nÄ• ti yo dvippabhavaá¹ƒ dvisÄ• khaá¹ƒ.

jÄ• nÄ• ti paÃ±Ã±attimasesato so ||

<872> á¹• 21 imamuttaraá¹ƒ gatamanuttarataá¹ƒ.

pariyÄ• puá¹‡Ä• ti paripucchati yo.

upayÄ• tanuttaratamuttarato.

sa ca kÄ• yavÄ• cavinaye vinaye ||

lakkhaá¹‡akathÄ• .

<873> á¹• 21 soá¸·asaparivÄ• rassa, parivÄ• rassa sabbaso.

ito paraá¹ƒ pavakkhÄ• mi, sabbasaá¹…kalanaá¹ƒ nayaá¹ƒ ||

<874> á¹• 21 kati Ä• pattiyo vuttÄ• .

kÄ• yikÄ• , vÄ• casikÄ• kati?

chÄ• dentassa katÄ• pattÄ«.

kati saá¹ƒsaggapaccayÄ• ?

<875> á¹• 21 kÄ• yikÄ• chabbidhÄ• patti, tathÄ• vÄ• casikÄ• pi ca.

chÄ• dentassa ca tissova, paÃ±ca saá¹ƒsaggapaccayÄ• ||

<876> á¹• 21 kati Ä• pattimÅ«lÄ• ni, paÃ±Ã±attÄ• ni mahesinÄ• ?

kati Ä• pattiyo vuttÄ• , duá¹-á¹-hullacchÄ• dane pana?

<877> á¹• 21 dve \Be 387/ panÄ• pattimÅ«lÄ• ni, kÄ• yo vÄ• cÄ• bhavanti hi.

pÄ• rÄ• jikÄ• ca pÄ• citti, duá¹-á¹-hullacchÄ• dane siyuá¹ƒ ||

<878> á¹• 21 kati gÄ• mantare vuttÄ• , nadÄ«pÄ• re tathÄ• kati?

kati thullaccayaá¹ƒ maá¹ƒse, kati maá¹ƒsesu dukkaá¹-aá¹ƒ?

<879> á¹• 21 gÄ• mantare catassova, nadÄ«pÄ• repi tattakÄ• .

thullaccayaá¹ƒ manussÄ• naá¹ƒ, maá¹ƒse, navasu dukkaá¹-aá¹ƒ ||

<880> á¹• 21 bhikkhu bhikkhuniyÄ• saddhiá¹ƒ, saá¹ƒvidhÄ• ti ca dukkaá¹-aá¹ƒ.

pÄ• cittaÃ±Ã±assa gÄ• massa, upacÄ• rokkame siyÄ• ||

<881> á¹• 21 thullaccayaá¹ƒ \Ne 342/ parikkhitte, gÄ• masmiá¹ƒ paá¹-hame pade.

garukaá¹ƒ dutiye tassÄ• , gÄ• mantaraá¹ƒ vajantiyÄ• ||

<882> á¹• 21 tathÄ• bhikkhuniyÄ• saddhiá¹ƒ, saá¹ƒvidhÄ• ne tu dukkaá¹-aá¹ƒ.

abhirÅ«hati nÄ• vaá¹ƒ ce, hoti pÄ• citti bhikkhuno ||

<883> á¹• 21 nadiyuttaraá¹‡e kÄ• le, pÄ• de thullaccayaá¹ƒ phuse.

paá¹-hame, dutiye tassÄ• , hoti bhikkhuniyÄ• garuá¹ƒ ||

<884> á¹• 21 kati vÄ• casikÄ• rattiá¹ƒ, kati vÄ• casikÄ• divÄ• ?

duve vÄ• casikÄ• rattiá¹ƒ, duve vÄ• casikÄ• divÄ• ||

<885> á¹• 21 rattandhakÄ• re purisena saddhiá¹ƒ.

á¹-hitÄ• adÄ«pe pana hatthapÄ• se.

pÄ• citti tassÄ• yadi sallapeyya.

vadeyya ce dukkaá¹-ameva dÅ«re ||

<886> á¹• 21 channe divÄ• yÄ• purisena saddhiá¹ƒ.

á¹-hitÄ• vadeyyassa ca hatthapÄ• se.

pÄ• citti, hitvÄ• pana hatthapÄ• saá¹ƒ.

vadeyya ce dukkaá¹-ameva tassÄ• ||

<887> á¹• 21 kati vÄ• dadamÄ• nassa, kati vÄ• paá¹-igaá¹‡hato?

dadamÄ• nassa tissova, catassova paá¹-iggahe ||

<888> á¹• 21 manussassa \Be 388/ visaá¹ƒ deti, sace marati tena so.

hoti pÄ• rÄ• jikaá¹ƒ, yakkhe, pete thullaccayaá¹ƒ mataá¹ƒ ||

<889> á¹• 21 tiracchÄ• nagate tena, mate pÄ• cittiyaá¹ƒ siyÄ• .

tathÄ• pÄ• citti aÃ±Ã±Ä• ti-kÄ• ya ce deti cÄ«varaá¹ƒ ||

<890> á¹• 21 hatthagÄ• he tathÄ• veá¹‡i-gÄ• he saá¹…ghÄ• disesatÄ• .

mukhena aá¹…gajÄ• tassa, gahaá¹‡e tu parÄ• jayo ||

<891> á¹• 21 aÃ±Ã±Ä• tikÄ• ya hatthamhÄ• , cÄ«varassa paá¹-iggahe.

sanissaggÄ• ca pÄ• citti, hotÄ«ti pariyÄ• putÄ• ||

<892> á¹• 21 avassutassa hatthamhÄ• , sayaá¹ƒ vÄ• pi avassutÄ• .

hoti thullaccayaá¹ƒ tassÄ• , bhojanaá¹ƒ paá¹-igaá¹‡hato ||

<893> á¹• 21 kati \Ne 343/ Ã±atticatutthena, vuttÄ• sammutiyo idha?

ekÄ• eva panuddiá¹-á¹-hÄ• , bhikkhunovÄ• dasammuti ||

<894> á¹• 21 kati dhaÃ±Ã±arasÄ• vuttÄ• , vikÄ• le kappiyÄ• pana?

loá¹‡asovÄ«rakaá¹ƒ ekaá¹ƒ, vikÄ• le kappiyaá¹ƒ mataá¹ƒ ||

<895> á¹• 21 kati pÄ• rÄ• jikÄ• kÄ• yÄ• , kati saá¹ƒvÄ• sabhÅ«miyo?

ratticchedo katÄ«naá¹ƒ tu, paÃ±Ã±attÄ• dvaá¹…gulÄ• kati?

<896> á¹• 21 pÄ• rÄ• jikÄ• ni kÄ• yamhÄ• , dve dve saá¹ƒvÄ• sabhÅ«miyo.

ratticchedo duvinnaá¹ƒ tu, paÃ±Ã±attÄ• dvaá¹…gulÄ• duve ||

<897> á¹• 21 paá¹-hamantimavatthuÃ±ca, kÄ• yasaá¹ƒsaggajampi ca.

pÄ• rÄ• jikÄ• ni kÄ• yamhÄ• , ime dve pana jÄ• yare ||

<898> á¹• 21 samÄ• nasaá¹ƒvÄ• sakabhÅ«mi ekÄ• .

tatheva nÄ• nÄ• padapubbikÄ• ca.

dve eva saá¹ƒvÄ• sakabhÅ«miyo hi.

mahesinÄ• kÄ• ruá¹‡ikena vuttÄ• ||

<899> á¹• 21 pÄ• rivÄ• sikabhikkhussa \Be 389/, tathÄ• mÄ• nattacÄ• rino.

ratticchedo duvinnaá¹ƒ tu, dvayÄ• tÄ«tena dÄ«pito ||

<900> á¹• 21 dvaá¹…gulapabbaparamaá¹ƒ, Ä• dÄ• tabbaá¹ƒ, tatheva ca.

dvaá¹…gulaá¹ƒ vÄ• dumÄ• saá¹ƒ vÄ• , paÃ±Ã±attÄ• dvaá¹…gulÄ• duve ||

<901> á¹• 21 kati pÄ• á¹‡Ä• tipÄ• tasmiá¹ƒ, vÄ• cÄ• pÄ• rÄ• jikÄ• kati?

kati obhÄ• sane vuttÄ• , saÃ±caritte tathÄ• kati?

<902> á¹• 21 tisso pÄ• á¹‡Ä• tipÄ• tasmiá¹ƒ.

vÄ• cÄ• pÄ• rÄ• jikÄ• tayo.

obhÄ• sane tayo vuttÄ• .

saÃ±caritte tathÄ• tayo ||

<903> á¹• 21 anodissakamopÄ• te, khate marati mÄ• nuso.

pÄ• rÄ• jikaá¹ƒ siyÄ• , yakkhe, pete thullaccayaá¹ƒ mate ||

<904> á¹• 21 tiracchÄ• nagate tattha, mate pÄ• cittiyaá¹ƒ vade.

imÄ• pÄ• á¹‡Ä• tipÄ• tasmiá¹ƒ, tisso Ä• pattiyo siyuá¹ƒ ||

<905> á¹• 21 manussamÄ• raá¹‡Ä• dinnÄ• -dÄ• namÄ• á¹‡attiyÄ• pi \Ne 344/ ca.

manussuttaridhammaÃ±ca, vadato vÄ• cikÄ• tayo ||

<906> á¹• 21 maggadvayaá¹ƒ panodissa, vaá¹‡á¹‡Ä• dibhaá¹‡ane garuá¹ƒ.

thullaccayaá¹ƒ panodissa, ubbhajÄ• á¹‡umadhakkhakaá¹ƒ ||

<907> á¹• 21 ubbhakkhakamadhojÄ• á¹‡u-mÄ• dissa bhaá¹‡ato pana.

dukkaá¹-aá¹ƒ pana niddiá¹-á¹-haá¹ƒ, tisso obhÄ• sanÄ• yimÄ• ||

<908> á¹• 21 paá¹-iggaá¹‡hanatÄ• dÄ«hi, tÄ«hi saá¹…ghÄ• disesatÄ• .

dvÄ«hi thullaccayaá¹ƒ vuttaá¹ƒ, ekena pana dukkaá¹-aá¹ƒ ||

<909> á¹• 21 chindato kati Ä• patti, chaá¸• á¸• itappaccayÄ• kati?

chindantassa tu tissova, paÃ±ca chaá¸• á¸• itapaccayÄ• ||

<910> á¹• 21 hoti pÄ• rÄ• jikaá¹ƒ tassa, chindantassa vanappatiá¹ƒ.

bhÅ«tagÄ• maá¹ƒ tu pÄ• citti, aá¹…gajÄ• taá¹ƒ tu thullatÄ• ||

<911> á¹• 21 visaá¹ƒ \Be 390/ chaá¸• á¸• etyanodissa, manusso marati tena ce.

pÄ• rÄ• jikaá¹ƒ, mate yakkhe, pete thullaccayaá¹ƒ siyÄ• ||

<912> á¹• 21 tiracchÄ• ne tu pÄ• citti, visaá¹-á¹-hichaá¸• á¸• ane garuá¹ƒ.

harituccÄ• rapassÄ• va-chaá¸• á¸• ane dukkaá¹-aá¹ƒ mataá¹ƒ ||

<913> á¹• 21 gacchato katidhÄ• patti, á¹-hitassa kati me vada?

kati honti nisinnassa, nipannassÄ• pi kittakÄ• ?

<914> á¹• 21 gacchantassa catassova, á¹-hitassÄ• pi ca tattakÄ• .

nisinnassa catassova, nipannassÄ• pi tattakÄ• ||

<915> á¹• 21 bhikkhu bhikkhuniyÄ• saddhiá¹ƒ, saá¹ƒvidhÄ• ne tu dukkaá¹-aá¹ƒ.

pÄ• cittaÃ±Ã±assa gÄ• massa, upacÄ• rokkame siyÄ• ||

<916> á¹• 21 thullaccayaá¹ƒ parikkhitte, gÄ• masmiá¹ƒ paá¹-hame pade.

garukaá¹ƒ dutiye hoti, gÄ• mantaraá¹ƒ vajantiyÄ• ||

<917> á¹• 21 paá¹-icchanne panokÄ• se, bhikkhunÄ« mittasanthavÄ• .

posassa hatthapÄ• se tu, pÄ• citti yadi tiá¹-á¹-hati ||

<918> á¹• 21 hatthapÄ• saá¹ƒ jahitvÄ• na, sace tiá¹-á¹-hati dukkaá¹-aá¹ƒ.

aruá¹‡uggamane kÄ• le, dutiyÄ• hatthapÄ• sakaá¹ƒ ||

<919> á¹• 21 hitvÄ• \Ne 345/ tiá¹-á¹-hantiyÄ• tassÄ• , thullaccayamudÄ«ritaá¹ƒ.

hitvÄ• tiá¹-á¹-hati ce tassÄ• , hoti saá¹…ghÄ• disesatÄ• ||

<920> á¹• 21 nisinnÄ• ya catassova, nipannÄ• yÄ• pi tattakÄ• .

honti vuttappakÄ• rÄ• va, viÃ±Ã±eyyÄ• vinayaÃ±Ã±unÄ• ||

<921> á¹• 21 yÄ• vatatiyake vuttÄ• , kati Ä• pattiyo vada?

yÄ• vatatiyake vuttÄ• , tisso Ä• pattiyo suá¹‡a ||

<922> á¹• 21 phuse pÄ• rÄ• jikÄ• pattiá¹ƒ, ukkhittassÄ• nuvattikÄ• .

saá¹…ghÄ• disesatÄ• saá¹…gha-bhedakassÄ• nuvattino ||

<923> á¹• 21 anissagge tu pÄ• citti, pÄ• pikÄ• ya ca diá¹-á¹-hiyÄ• .

yÄ• vatatiyake tisso, honti Ä• pattiyo imÄ• ||

<924> á¹• 21 khÄ• dato \Be 391/ kati niddiá¹-á¹-hÄ• , bhojanappaccayÄ• kati?

khÄ• dato pana tissova, paÃ±ca bhojanakÄ• raá¹‡Ä• ||

<925> á¹• 21 thullaccayaá¹ƒ manussÄ• naá¹ƒ, maá¹ƒsaá¹ƒ khÄ• dati, dukkaá¹-aá¹ƒ.

sesakÄ• naá¹ƒ tu, pÄ• citti, lasuá¹‡aá¹ƒ bhakkhayantiyÄ• ||

<926> á¹• 21 avassutassa posassa, hatthato hi avassutÄ• .

gahetvÄ• bhojanaá¹ƒ kiÃ±ci, sabbaá¹ƒ maá¹ƒsaá¹ƒ akappiyaá¹ƒ ||

<927> á¹• 21 viÃ±Ã±Ä• petvÄ• na attatthaá¹ƒ, gahetvÄ• bhojanampi ca.

lasuá¹‡ampi ca missetvÄ• , ekatajjhoharantiyÄ• ||

<928> á¹• 21 thullaccayaÃ±ca pÄ• citti, pÄ• á¹-idesaniyampi ca.

dukkaá¹-aá¹ƒ garukaÃ±cÄ• ti, paÃ±ca Ä• pattiyo siyuá¹ƒ ||

<929> á¹• 21 olokentassa niddiá¹-á¹-hÄ• , kati Ä• pattiyo vada?

olokentassa niddiá¹-á¹-hÄ• , ekÄ• patti mahesinÄ• ||

<930> á¹• 21 dukkaá¹-aá¹ƒ rattacittena, aá¹…gajÄ• taá¹ƒ panitthiyÄ• .

olokentassa vÄ• vuttaá¹ƒ, mukhaá¹ƒ bhikkhaá¹ƒ dadantiyÄ• ||

<931> á¹• 21 kati ukkhittakÄ• vuttÄ• , sammÄ• vattanakÄ• kati?

tayo ukkhittakÄ• vuttÄ• , tecattÄ• lÄ«sa vattanÄ• ||

<932> á¹• 21 adassanappaá¹-Ä«kamme, Ä• pannÄ• pattiyÄ• duve.

eko appaá¹-inissagge, pÄ• pikÄ• ya ca diá¹-á¹-hiyÄ• ||

<933> á¹• 21 kati \Ne 346/ nÄ• sitakÄ• vuttÄ• , katÄ«naá¹ƒ ekavÄ• cikÄ• ?

tayo nÄ• sitakÄ• vuttÄ• , tiá¹‡á¹‡annaá¹ƒ ekavÄ• cikÄ• ||

<934> á¹• 21 mettiyÄ• dÅ«sako ceva, kaá¹‡á¹-akoti tayo ime.

liá¹…gasaá¹ƒvÄ• sadaá¹‡á¸• ehi, nÄ• sitÄ• hi yathÄ• kkamaá¹ƒ ||

<935> á¹• 21 ekupajjhÄ• yakeneva, ekenÄ• cariyena ca.

dve tayo anusÄ• vetuá¹ƒ, vaá¹-á¹-atÄ«ti ca niddise ||

<936> á¹• 21 Ã±attiyÄ• kappanÄ• ceva, tathÄ• vippakatampi ca.

atÄ«takaraá¹‡aÃ±ceti, tayo kammassa saá¹…gahÄ• ||

<937> á¹• 21 __Ã±attiyÄ• _ \Be 392/ __kappanÄ• _ nÄ• ma, ``dadeyyaâ€™â€™ ccevamÄ

``deti saá¹…gho, karotÄ«â€™â€™ ti, Ä• di __vippakataá¹ƒ_ siyÄ• ||

<938> á¹• 21 ``dinnaá¹ƒ, kataá¹ƒâ€™â€™ paniccÄ• di, __atÄ«takaraá¹‡aá¹ƒ_ siyÄ• .

saá¹…gayhanti hi sabbÄ• ni, kammÄ• netehi tÄ«hipi ||

<939> á¹• 21 saá¹…ghe salÄ• kagÄ• hena, kammenapi ca kevalaá¹ƒ.

kÄ• raá¹‡ehi pana dvÄ«hi, saá¹…gho bhijjati, naÃ±Ã±athÄ• ||

<940> á¹• 21 saá¹…ghabhedakabhikkhussa, tassa pÄ• rÄ• jikaá¹ƒ siyÄ• .

anuvattakabhikkhÅ«naá¹ƒ, thullaccayamudÄ«ritaá¹ƒ ||

<941> á¹• 21 payuttÄ• yuttavÄ• cÄ• ya, kati Ä• pattiyo phuse?

payuttÄ• yuttavÄ• cÄ• ya, cha panÄ• pattiyo phuse ||

<942> á¹• 21 Ä• jÄ«vahetu pÄ• piccho, icchÄ• pakatamÄ• naso.

asantaá¹ƒ uttariá¹ƒ dhammaá¹ƒ, ullapanto parÄ• jito ||

<943> á¹• 21 saÃ±carittaá¹ƒ samÄ• panne, tathÄ• saá¹…ghÄ• disesatÄ• .

yo te vasati Ä• rÄ• me, vadaá¹ƒ thullaccayaá¹ƒ phuse ||

<944> á¹• 21 viÃ±Ã±Ä• petvÄ• paá¹‡Ä«taá¹ƒ tu, bhojanaá¹ƒ bhikkhu bhuÃ±jati.

pÄ• citti bhikkhuniyÄ• ce, pÄ• á¹-idesaniyaá¹ƒ siyÄ• ||

<945> á¹• 21 viÃ±Ã±Ä• petvÄ• na sÅ«paá¹ƒ vÄ• , odanaá¹ƒ vÄ• anÄ• mayo.

bhikkhu bhuÃ±jati ce tassa, hoti Ä• patti dukkaá¹-aá¹ƒ ||

<946> á¹• 21 dasasatÄ• ni rattÄ«naá¹ƒ, chÄ• detvÄ• pattiyo pana.

dasa rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• siko ||

<947> á¹• 21 pÄ• rÄ• jikÄ• ni \Ne 347/ aá¹-á¹-heva, tevÄ«sa garukÄ• pana.

dveyevÄ• niyatÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

<948> á¹• 21 nissaggiyÄ• ni vuttÄ• ni, dvecattÄ• lÄ«sa honti hi.

honti pÄ• cittiyÄ• sabbÄ• , aá¹-á¹-hÄ• sÄ«tisataá¹ƒ pana ||

<949> á¹• 21 pÄ• á¹-idesaniyÄ• \Be 393/ vuttÄ• , dvÄ• daseva mahesinÄ• .

vuttÄ• pana susikkhena, paÃ±casattati sekhiyÄ• ||

<950> á¹• 21 paÃ±Ã±attÄ• ni supaÃ±Ã±ena, gotamena yasassinÄ• .

bhavanti pana sabbÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• ni hi ||

<951> á¹• 21 yo panetesu vattabbo.

sÄ• rabhÅ«to vinicchayo.

so mayÄ• sakalo vutto.

samÄ• seneva sabbathÄ• ||

<952> á¹• 21 mayÄ• suá¹-á¹-hu vicÄ• retvÄ• , pÄ• á¸·iaá¹-á¹-hakathÄ• nayaá¹ƒ.

katattÄ• Ä• daraá¹ƒ katvÄ• , uggahetabbamevidaá¹ƒ ||

<953> á¹• 21 atthe akkharabandhe vÄ• , viÃ±Ã±Ä• sassa kamepi vÄ• .

kaá¹…khÄ• tasmÄ• na kÄ• tabbÄ• , kÄ• tabbÄ• bahumÄ• natÄ• ||

<954> á¹• 21 sauttaraá¹ƒ yo jÄ• nÄ• ti.

vinayassa vinicchayaá¹ƒ.

nissayaá¹ƒ so vimuÃ±citvÄ• .

yathÄ• kÄ• maá¹…gamo siyÄ• ||

<955> á¹• 21 nissayaá¹ƒ dÄ• tukÄ• mena, savibhaá¹…gaá¹ƒ samÄ• tikaá¹ƒ.

suá¹-á¹-hu vÄ• cuggataá¹ƒ katvÄ• , Ã±atvÄ• dÄ• tabbamevidaá¹ƒ ||

<956> á¹• 21 imaá¹ƒ paá¹-hati cinteti, suá¹‡Ä• ti paripucchati.

vÄ• ceti ca paraá¹ƒ niccaá¹ƒ, atthaá¹ƒ upaparikkhati ||

<957> á¹• 21 yo tassa pana bhikkhussa, atthÄ• vinayanissitÄ• .

upaá¹-á¹-hahanti sabbeva, hatthe Ä• malakaá¹ƒ viya ||

<958> á¹• 21 imaá¹ƒ paramamuttaraá¹ƒ uttaraá¹ƒ.

naro hamatasÄ• garaá¹ƒ sÄ• garaá¹ƒ.

abuddhijanasÄ• radaá¹ƒ \Ne 348/ sÄ• radaá¹ƒ.

siyÄ• vinayapÄ• rago pÄ• rago ||

<959> á¹• 21 ato \Be 394/ hi niccaá¹ƒ imamuttamaá¹ƒ tamaá¹ƒ.

vidhÅ«ya sikkhe guá¹‡asaá¹ƒhitaá¹ƒ hitaá¹ƒ.

naro hi sakkaccavapÅ«rato rato.

sukhassa sabbaá¹…gaá¹‡akammadaá¹ƒ padaá¹ƒ ||

<960> á¹• 21 vinaye paá¹-ubhÄ• vakare parame.

piá¹-ake paá¹-utaá¹ƒ abhipatthayatÄ• .

vidhinÄ• paá¹-unÄ• paá¹-unÄ• yatinÄ• .

pariyÄ• puá¹‡itabbamidaá¹ƒ satataá¹ƒ ||

nigamanakathÄ•

<961> á¹• 21 racito __buddhadattena, _ suddhacittena dhÄ«matÄ• .

suciraá¹-á¹-hitikÄ• mena, sÄ• sanassa mahesino ||

<962> á¹• 21 antarenantarÄ• yaá¹ƒ tu, yathÄ• siddhimupÄ• gato.

atthato ganthato ceva, uttaroyamanuttaro ||

<963> á¹• 21 tathÄ• sijjhantu saá¹…kappÄ• , sattÄ• naá¹ƒ dhammasaá¹ƒyutÄ• .

rÄ• jÄ• pÄ• tu mahiá¹ƒ sammÄ• , kÄ• le devo pavassatu ||

<964> á¹• 21 yÄ• va tiá¹-á¹-hati selindo, yÄ• va cando virocati.

tÄ• va tiá¹-á¹-hatu saddhammo, gotamassa mahesino ||

<965> á¹• 21 khantisoraccasosÄ«lya-buddhisaddhÄ• dayÄ• dayo.

patiá¹-á¹-hitÄ• guá¹‡Ä• yasmiá¹ƒ, ratanÄ• nÄ«va sÄ• gare ||

<966> á¹• 21 vinayÄ• cÄ• rayuttena, tena sakkacca sÄ• daraá¹ƒ.

yÄ• cito __saá¹…ghapÄ• lena, _ therena thiracetasÄ• ||

<967> á¹• 21 suciraá¹-á¹-hitikÄ• mena \Ne 349/, vinayassa mahesino.

bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya, vinayassa vinicchaye ||

<968> á¹• 21 akÄ• siá¹ƒ \Be 395/ paramaá¹ƒ etaá¹ƒ, __uttaraá¹ƒ_ nÄ• ma nÄ• mato.

savane sÄ• daraá¹ƒ katvÄ• , sikkhitabbo tato ayaá¹ƒ ||

<969> á¹• 21 paÃ±Ã±Ä• sÄ• dhikasaá¹…khyÄ• ni, navagÄ• thÄ• satÄ• ni hi.

gaá¹‡anÄ• uttarassÄ• yaá¹ƒ, chandasÄ• nuá¹-á¹-hubhena tu ||

<970> á¹• 21 gÄ• thÄ• catusahassÄ• ni, sataÃ±ca Å«navÄ«sati.

pamÄ• á¹‡ato imÄ• vuttÄ• , vinayassa vinicchayeti ||

iti tambapaá¹‡á¹‡iyena paramaveyyÄ• karaá¹‡ena tipiá¹-akanayavidhikusalena paramakavijanahadayapadumavanavikasanakarena kavivaravasabhena paramaratikaravar uragapurena __buddhadattena_ racito uttaravinicchayo samattoti.

uttaravinicchayo niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

mahÄ• vaggapÄ• á¸·i

1. mahÄ• khandhako

1. bodhikathÄ•

<1> {Ud 1 Ä• dayo} tena \Ee I 1/ \Be 1/ \Ne 1/ \Se I 1/ samayena buddho bhagavÄ• uruvelÄ
neraÃ±jarÄ• ya tÄ«re bodhirukkhamÅ«le paá¹-hamÄ• bhisambuddho. atha kho bhagavÄ• b
ekapallaá¹…kena nisÄ«di vimuttisukhapaá¹-isaá¹ƒvedÄ« {vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ«
bhagavÄ• rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ anulomapaá¹-iloma
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä•
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ, saá¸·Ä• yatanapaccayÄ• phasso, phassapacca
taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ, upÄ• dÄ• napaccayÄ• bhavo, bhavapacca
jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti --- evametas
dukkhakkhandhassa samudayo hoti. ``avijjÄ• yatveva asesavirÄ• ganirodhÄ• saá¹…khÄ• r
viÃ±Ã±Ä• á¹‡anirodho, viÃ±Ã±Ä• á¹‡anirodhÄ• nÄ• marÅ«panirodho, nÄ• marÅ«panirodhÄ
saá¸·Ä• yatananirodhÄ• phassanirodho, phassanirodhÄ• vedanÄ• nirodho, vedanÄ• nirodh
taá¹‡hÄ• nirodhÄ• upÄ• dÄ• nanirodho \Se I 2/, upÄ• dÄ• nanirodhÄ• bhavanirodho, bhav
jÄ• tinirodhÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• nirujjhanti -
dukkhakkhandhassa nirodho \Ee I 2/ hotÄ«â€™â€™ ti.

atha \Be 2/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ

``yadÄ• have pÄ• tubhavanti dhammÄ• .

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• .

yato pajÄ• nÄ• ti sahetudhammaâ€™â€™ nti ||

<2> {Ud 2} atha kho bhagavÄ• rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ
manasÄ• kÄ• si --- ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä•
nÄ• marÅ«paá¹ƒ ... pe ... \Se I 3/ evametassa kevalassa dukkhakkhandhassa samudayo ho

hotÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• n

``yadÄ• have pÄ• tubhavanti dhammÄ• .

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

athassa kaá¹…khÄ• vapayanti sabbÄ• .

yato khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«â€™â€™ ti ||

<3> {Ud 3} atha kho bhagavÄ• rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ manasÄ• kÄ• si --- ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• nÄ• marÅ«paá¹ƒ ... pe ... \Se I 4/ evametassa kevalassa dukkhakkhandhassa samudayo ho hotÄ«â€™â€™ ti.

atha \Ne 3/ kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ

``yadÄ• have pÄ• tubhavanti dhammÄ• .

Ä• tÄ• pino jhÄ• yato brÄ• hmaá¹‡assa.

vidhÅ«payaá¹ƒ tiá¹-á¹-hati mÄ• rasenaá¹ƒ.

sÅ«riyova {suriyova (Ce Se Ke) } obhÄ• sayamantalikkhaâ€™â€™ nti ||

bodhikathÄ• niá¹-á¹-hitÄ• .

2. ajapÄ• lakathÄ•

<4> {Ud 4} atha \Be 3/ kho bhagavÄ• sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá bodhirukkhamÅ«lÄ• yena ajapÄ• lanigrodho tenupasaá¹…kami, upasaá¹…kamitvÄ• ajapÄ ekapallaá¹…kena nisÄ«di vimuttisukhapaá¹-isaá¹ƒvedÄ«. atha kho aÃ±Ã±ataro huá¹ƒhuá¹… bhagavÄ• tenupasaá¹…kami. upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi. samm sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho so \Ee I 3/ etadavoca --- ``kittÄ• vatÄ• nu kho, bho gotama, brÄ• hmaá¹‡o hoti, katame ca pan {brÄ• hmaá¹‡akÄ• rakÄ• (Katthaci) brÄ• hmaá¹‡akarÄ• á¹‡Ä• (?) } dhammÄ• â€™â€™ ti

viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

{Nett 103} yo brÄ• hmaá¹‡o bÄ• hitapÄ• padhammo.

nihuá¹ƒhuá¹…ko nikkasÄ• vo yatatto.

vedantagÅ« vusitabrahmacariyo.

dhammena so brahmavÄ• daá¹ƒ vadeyya.

yassussadÄ• natthi kuhiÃ±ci lokeâ€™â€™ ti ||

ajapÄ• lakathÄ• niá¹-á¹-hitÄ• .

3. mucalindakathÄ•

<5> {Ud 11} atha kho bhagavÄ• sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-
\Ne 4/ yena mucalindo tenupasaá¹…kami, upasaá¹…kamitvÄ• mucalindamÅ«le sattÄ• haá
vimuttisukhapaá¹-isaá¹ƒvedÄ«. tena kho pana samayena mahÄ• akÄ• lamegho udapÄ• di,
sÄ«tavÄ• taduddinÄ«. atha kho mucalindo nÄ• garÄ• jÄ• sakabhavanÄ• nikkhamitvÄ• bh
sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• uparimuddhani \Se I 6/ mahantaá¹ƒ phaá¹‡aá¹ƒ kari
``mÄ• bhagavantaá¹ƒ sÄ«taá¹ƒ, mÄ• bhagavantaá¹ƒ uá¹‡haá¹ƒ, mÄ• bhagavantaá¹ƒ
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassoâ€™â€™ ti { ... siriá¹ƒ sapa ... (Ce Se
mucalindo nÄ• garÄ• jÄ• sattÄ• hassa accayena viddhaá¹ƒ vigatavalÄ• hakaá¹ƒ devaá¹ƒ v
bhoge viniveá¹-hetvÄ• sakavaá¹‡á¹‡aá¹ƒ paá¹-isaá¹ƒharitvÄ• mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ
purato aá¹-á¹-hÄ• si paÃ±jaliko bhagavantaá¹ƒ namassamÄ• no. atha kho bhagavÄ• etama
velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

{Kv 338 kathÄ• vatthupÄ• á¸·iyampi} ``sukho viveko tuá¹-á¹-hassa, sutadhammassa passato

abyÄ• pajjaá¹ƒ sukhaá¹ƒ loke, pÄ• á¹‡abhÅ«tesu saá¹ƒyamo ||

{Kv 338 kathÄ• vatthupÄ• á¸·iyampi} ``sukhÄ• virÄ• gatÄ• loke, kÄ• mÄ• naá¹ƒ samatikkam

asmimÄ• nassa yo vinayo, etaá¹ƒ ve paramaá¹ƒ sukhaâ€™â€™ nti ||

mucalindakathÄ• niá¹-á¹-hitÄ• .

4. rÄ• jÄ• yatanakathÄ•

<6> atha kho bhagavÄ• sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ•
rÄ• jÄ• yatanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• rÄ• jÄ• yatanamÅ«le sattÄ• haá¹
vimuttisukhapaá¹-isaá¹ƒvedÄ«. tena kho pana \Ee I 4/ samayena tapussa {tapassu (Ce) } bh
ukkalÄ• taá¹ƒ desaá¹ƒ addhÄ• namaggappaá¹-ipannÄ• honti. atha kho tapussabhallikÄ• n
7/ Ã±Ä• tisÄ• lohitÄ• devatÄ• tapussabhallike vÄ• á¹‡ije etadavoca --- ``ayaá¹ƒ, mÄ• risÄ•
rÄ• jÄ• yatanamÅ«le viharati paá¹-hamÄ• bhisambuddho; gacchatha taá¹ƒ bhagavantaá¹ƒ n
madhupiá¹‡á¸• ikÄ• ya ca patimÄ• netha; taá¹ƒ vo bhavissati dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ
tapussabhallikÄ• vÄ• á¹‡ijÄ• manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca Ä• dÄ• ya yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamant
tapussabhallikÄ• vÄ• á¹‡ijÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``paá¹-iggaá¹‡hÄ• tu no, bha
madhupiá¹‡á¸• ikaÃ±ca, yaá¹ƒ amhÄ• kaá¹ƒ assa dÄ«gharattaá¹ƒ hitÄ• ya \Ne 5/ sukhÄ• yÄ
bhagavato etadahosi --- ``na kho tathÄ• gatÄ• hatthesu paá¹-iggaá¹‡hanti. kimhi nu kho ah
paá¹-iggaá¹‡heyyaá¹ƒ manthaÃ±ca madhupiá¹‡á¸• ikaÃ±cÄ• â€™â€™ ti? atha \Be 5/ kho c
bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya catuddisÄ• cattÄ• ro selamaye patte bha
``idha, bhante, bhagavÄ• paá¹-iggaá¹‡hÄ• tu manthaÃ±ca madhupiá¹‡á¸• ikaÃ±cÄ• â€™â€
paccagghe selamaye patte manthaÃ±ca madhupiá¹‡á¸• ikaÃ±ca, paá¹-iggahetvÄ• paribhuÄ
tapussabhallikÄ• vÄ• á¹‡ijÄ• bhagavantaá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ viditvÄ• bhagavato p
bhagavantaá¹ƒ (onÄ«tapattapÄ• á¹‡iá¹ƒ viditvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• b
potthakesu natthi} etadavocuá¹ƒ --- ``ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gac
upÄ• sake no bhagavÄ• dhÄ• retu \Se I 8/ ajjatagge pÄ• á¹‡upete saraá¹‡aá¹ƒ gateâ€™â€
paá¹-hamaá¹ƒ upÄ• sakÄ• ahesuá¹ƒ dvevÄ• cikÄ• .

rÄ• jÄ• yatanakathÄ• niá¹-á¹-hitÄ• .

5. brahmayÄ• canakathÄ•

<7> {ayaá¹ƒ brahmayÄ• canakathÄ• DN II 64 Ä• dayo; MN I 281 Ä• dayo; MN II 336 Ä• da
kho bhagavÄ• sattÄ• hassa accayena tamhÄ• samÄ• dhimhÄ• vuá¹-á¹-hahitvÄ• rÄ• jÄ• y
ajapÄ• lanigrodho tenupasaá¹…kami. tatra sudaá¹ƒ bhagavÄ• ajapÄ• lanigrodhamÅ«le vih
rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``adhigato kho myÄ•
duddaso duranubodho santo paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yo. Ä
pajÄ• Ä• layaratÄ• Ä• layasammuditÄ• . Ä• layarÄ• mÄ• ya kho pana pajÄ• ya Ä• layaratÄ
duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ \Ee I 5/ yadidaá¹ƒ idappaccayatÄ• paaccasamuppÄ• do; id
sududdasaá¹ƒ yadidaá¹ƒ sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ
nibbÄ• naá¹ƒ. ahaÃ±ceva kho pana dhammaá¹ƒ deseyyaá¹ƒ, pare ca me na Ä• jÄ• neyyuá¹
mamassa vihesÄ• â€™â€™ ti. apissu bhagavantaá¹ƒ imÄ• anacchariyÄ• gÄ• thÄ• yo paá

``kicchena \Se I 9/ me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

``paá¹-isotagÄ• miá¹ƒ \Be 6/ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• {Ä• vaá¹-Ä• (Ce) }â€™â€™ ti ||

itiha \Ne 6/ bhagavato paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ namati, no dhammade

<8> atha kho brahmuno sahampatissa bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya et
bho loko, vinassati vata bho loko, yatra hi nÄ• ma tathÄ• gatassa arahato sammÄ• sambud
cittaá¹ƒ namati {namissati (?) }, no dhammadesanÄ• yÄ• â€™â€™ ti. atha kho brahmÄ• s
nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ•
brahmaloke antarahito bhagavato purato pÄ• turahosi. atha kho brahmÄ• sahampati ekaá¹
karitvÄ• dakkhiá¹‡ajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ pathaviyaá¹ƒ nihantvÄ• yena bhagavÄ• tena
bhagavantaá¹ƒ etadavoca --- ``desetu, bhante, bhagavÄ• dhammaá¹ƒ, desetu sugato dhan
apparajakkhajÄ• tikÄ• , assavanatÄ• dhammassa parihÄ• yanti \Se I 10/, bhavissanti dham
ti. idamavoca brahmÄ• sahampati, idaá¹ƒ vatvÄ• na athÄ• paraá¹ƒ etadavoca ---

``pÄ• turahosi magadhesu pubbe.

dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ {avÄ• puretaá¹ƒ (Ce) } amatassa dvÄ• raá¹ƒ.

suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito.

yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha.

pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ \Ee I 6/ janatamapetasoko.

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ ||

``uá¹-á¹-hehi \Be 7/ vÄ«ra vijitasaá¹…gÄ• ma.

satthavÄ• ha aá¹‡aá¹‡a {anaá¹‡a (Katthaci) } vicara loke.

desassu {desetu (Katthaci) } bhagavÄ• dhammaá¹ƒ.

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ ti ||

{ [ ] Ce Se potthakesu natthi, mÅ«lapaá¹‡á¹‡Ä• sakesu pÄ• sarÄ• sisutthe brahmayÄ• canÄ
evaá¹ƒ \Ne 7/ vutte bhagavÄ• brahmÄ• naá¹ƒ sahampatiá¹ƒ etadavoca --- ``mayhampi kho
`adhigatokho myÄ• yaá¹ƒ dhammo gambhÄ«ro duddaso duranubodho santo paá¹‡Ä«to ata
paá¹‡á¸• itavedanÄ«yo. Ä• layarÄ• mÄ• kho panÄ• yaá¹ƒ pajÄ• Ä• layaratÄ• Ä• layasam
pajÄ• ya Ä• layaratÄ• ya Ä• layasammuditÄ• ya duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ yadidaá¹ƒ
idappaccayatÄ• paá¹-iccasamuppÄ• do; idampi kho á¹-hÄ• naá¹ƒ sududdasaá¹ƒ yadidaá¹ƒ
sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. ahaÃ±ceva kh
pare ca me na Ä• jÄ• neyyuá¹ƒ, so mamassa kilamatho, sÄ• mamassa vihesÄ• â€™ ti. api
anacchariyÄ• gÄ• thÄ• yo paá¹-ibhaá¹ƒsu pubbe assutapubbÄ• ---

`kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

`paá¹-isotagÄ• miá¹ƒ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™ ti ||

itiha me, brahme, paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ namati no dhammadesanÄ

dutiyampi kho brahmÄ• sahampati bhagavantaá¹ƒ etadavoca --- ``desetu, bhante, bhagavÄ
sugato dhammaá¹ƒ; santi sattÄ• apparajakkhajÄ• tikÄ• , assavanatÄ• dhammassa parihÄ•
aÃ±Ã±Ä• tÄ• roâ€™â€™ ti. idamavoca brahmÄ• sahampati, idaá¹ƒ vatvÄ• na athÄ• paraá

``pÄ• turahosi \Be 8/ magadhesu pubbe.

dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ amatassa dvÄ• raá¹ƒ.

suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito.

yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ \Ne 8/ dhammamayaá¹ƒ sumedha.

pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ janatamapetasoko.

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ ||

``uá¹-á¹-hehi vÄ«ra vijitasaá¹…gÄ• ma.

satthavÄ• ha aá¹‡aá¹‡a vicara loke.

desassu bhagavÄ• dhammaá¹ƒ.

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ ti ||

dutiyampi kho bhagavÄ• brahmÄ• naá¹ƒ sahampatiá¹ƒ etadavoca --- ``mayhampi kho, brah
kho myÄ• yaá¹ƒ dhammo gambhÄ«ro duddaso duranubodho santo paá¹‡Ä«to atakkÄ• vaca
paá¹‡á¸• itavedanÄ«yo. Ä• layarÄ• mÄ• kho panÄ• yaá¹ƒ pajÄ• Ä• layaratÄ• Ä• layasam
pajÄ• ya Ä• layaratÄ• ya Ä• layasammuditÄ• ya duddasaá¹ƒ idaá¹ƒ á¹-hÄ• naá¹ƒ yadidaá¹ƒ
idappaccayatÄ• paá¹-iccasamuppÄ• do; idampi kho á¹-hÄ• naá¹ƒ sududdasaá¹ƒ yadidaá¹ƒ
sabbÅ«padhipaá¹-inissaggo taá¹‡hÄ• kkhayo virÄ• go nirodho nibbÄ• naá¹ƒ. ahaÃ±ceva kh
pare ca me na Ä• jÄ• neyyuá¹ƒ, so mamassa kilamatho, sÄ• mamassa vihesÄ• â€™ ti. api
anacchariyÄ• gÄ• thÄ• yo paá¹-ibhaá¹ƒsu pubbe assutapubbÄ• ---

`kicchena me adhigataá¹ƒ, halaá¹ƒ dÄ• ni pakÄ• situá¹ƒ.

rÄ• gadosaparetehi, nÄ• yaá¹ƒ dhammo susambudho ||

`paá¹-isotagÄ• miá¹ƒ nipuá¹‡aá¹ƒ, gambhÄ«raá¹ƒ duddasaá¹ƒ aá¹‡uá¹ƒ.

rÄ• garattÄ• na dakkhanti, tamokhandhena Ä• vuá¹-Ä• â€™ ti ||

itiha \Be 9/ me, brahme, paá¹-isaÃ±cikkhato appossukkatÄ• ya cittaá¹ƒ namati, no dhamma

tatiyampi kho brahmÄ• sahampati bhagavantaá¹ƒ etadavoca --- ``desetu, bhante, bhagavÄ
sugato dhammaá¹ƒ. santi sattÄ• apparajakkhajÄ• tikÄ• , assavanatÄ• dhammassa parihÄ
dhammassa aÃ±Ã±Ä• tÄ• roâ€™â€™ ti. idamavoca brahmÄ• sahampati, idaá¹ƒ vatvÄ• na

``pÄ• turahosi magadhesu pubbe.

dhammo asuddho samalehi cintito.

apÄ• puretaá¹ƒ amatassa dvÄ• raá¹ƒ.

suá¹‡antu dhammaá¹ƒ vimalenÄ• nubuddhaá¹ƒ ||

``sele yathÄ• pabbatamuddhaniá¹-á¹-hito.

yathÄ• pi passe janataá¹ƒ samantato.

tathÅ«pamaá¹ƒ dhammamayaá¹ƒ sumedha.

pÄ• sÄ• damÄ• ruyha samantacakkhu.

sokÄ• vatiá¹‡á¹‡aá¹ƒ janatamapetasoko.

avekkhassu jÄ• tijarÄ• bhibhÅ«taá¹ƒ ||

``uá¹-á¹-hehi vÄ«ra vijitasaá¹…gÄ• ma.

satthavÄ• ha aá¹‡aá¹‡a vicara loke.

desassu bhagavÄ• dhammaá¹ƒ.

aÃ±Ã±Ä• tÄ• ro bhavissantÄ«â€™â€™ ti ||

<9> atha \Se I 11/ kho bhagavÄ• brahmuno ca ajjhesanaá¹ƒ viditvÄ• sattesu ca kÄ• ruÃ±Ã
buddhacakkhunÄ• lokaá¹ƒ volokesi. addasÄ• kho bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ v
mahÄ• rajakkhe tikkhindriye mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye duviÃ±Ã
paralokavajjabhayadassÄ• vine {dassÄ• vino (Ce Se Ke) } viharante, appekacce na paralok
viharante. seyyathÄ• pi nÄ• ma uppaliniyaá¹ƒ vÄ• paduminiyaá¹ƒ vÄ• puá¹‡á¸• arÄ«kiniya
uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• arÄ«kÄ• ni vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá
anto nimuggaposÄ«ni \Be 10/, appekaccÄ• ni uppalÄ• ni vÄ• padumÄ• ni vÄ• puá¹‡á¸• ar
udake saá¹ƒvaá¸• á¸• hÄ• ni samodakaá¹ƒ á¹-hitÄ• ni, appekaccÄ• ni uppalÄ• ni vÄ• padu
vÄ• udake jÄ• tÄ• ni udake saá¹ƒvaá¸• á¸• hÄ• ni udakaá¹ƒ accuggamma á¹-hitÄ• ni {tiá¹-á
anupalittÄ• ni udakena, evamevaá¹ƒ bhagavÄ• buddhacakkhunÄ• lokaá¹ƒ volokento adda
mahÄ• rajakkhe tikkhindriye \Ee I 7/ mudindriye svÄ• kÄ• re dvÄ• kÄ• re suviÃ±Ã±Ä• paye
paralokavajjabhayadassÄ• vine viharante, appekacce na paralokavajjabhayadassÄ• vine vi
12/ brahmÄ• naá¹ƒ sahampatiá¹ƒ gÄ• thÄ• ya paccabhÄ• si ---

``apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• .

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ.

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ti ||

atha kho brahmÄ• sahampati ``katÄ• vakÄ• so khomhi bhagavatÄ• dhammadesanÄ• yÄ•
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• tatthevantaradhÄ• yi.

brahmayÄ• canakathÄ• niá¹-á¹-hitÄ• .

6. paÃ±cavaggiyakathÄ•

<10> {MN I 284 Ä• dayo; MN II 339 Ä• dayo} atha kho bhagavato etadahosi --- ``kassa nu k
dhammaá¹ƒ deseyyaá¹ƒ? ko imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™â€™ ti? a
``ayaá¹ƒ kho Ä• á¸·Ä• ro kÄ• lÄ• mo paá¹‡á¸• ito byatto medhÄ• vÄ« dÄ«gharattaá¹ƒ appar
yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• á¸·Ä• rassa kÄ• lÄ• massa paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ,
Ä• jÄ• nissatÄ«â€™â€™ ti. atha kho antarahitÄ• devatÄ• bhagavato Ä• rocesi --- ``sattÄ•
Ä• á¸·Ä• ro kÄ• lÄ• moâ€™â€™ ti. bhagavatopi kho Ã±Ä• á¹‡aá¹ƒ udapÄ• di --- ``sattÄ• ha
kÄ• lÄ• moâ€™â€™ ti. atha kho bhagavato \Se I 13/ etadahosi --- ``mahÄ• jÄ• niyo kho Ä•
so imaá¹ƒ dhammaá¹ƒ suá¹‡eyya, khippameva Ä• jÄ• neyyÄ• â€™â€™ ti. atha kho bhagav

kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaá¹ƒ? ko imaá¹ƒ dhammaá¹ƒ khippameva Ä•
bhagavato etadahosi --- ``ayaá¹ƒ kho udako {uddako (Ce Se) } rÄ• maputto paá¹‡á¸• ito bya
dÄ«gharattaá¹ƒ apparajakkhajÄ• tiko; yaá¹ƒnÅ«nÄ• haá¹ƒ udakassa rÄ• maputtassa paá¹-h
so imaá¹ƒ dhammaá¹ƒ khippameva Ä• jÄ• nissatÄ«â€™â€™ ti. atha kho antarahitÄ• devat
``abhidosakÄ• laá¹…kato, bhante, udako rÄ• maputtoâ€™â€™ ti. bhagavatopi kho Ã±Ä• á¹
``abhidosakÄ• laá¹…kato \Ne 11/ udako rÄ• maputtoâ€™â€™ ti. atha kho bhagavato etada
udako rÄ• maputto; sace hi so imaá¹ƒ dhammaá¹ƒ suá¹‡eyya, khippameva Ä• jÄ• neyyÄ• â

atha kho bhagavato etadahosi --- ``kassa nu kho ahaá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyy
\Ee I 8/ khippameva Ä• jÄ• nissatÄ«â€™â€™ ti? atha kho bhagavato etadahosi --- ``bahukÄ
paÃ±cavaggiyÄ• bhikkhÅ«, ye maá¹ƒ padhÄ• napahitattaá¹ƒ upaá¹-á¹-hahiá¹ƒsu; yaá¹ƒnÅ«
paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-hamaá¹ƒ dhammaá¹ƒ deseyyaâ€™â€™ nti. ath
``kahaá¹ƒ nu kho etarahi paÃ±cavaggiyÄ• bhikkhÅ« viharantÄ«â€™â€™ ti? addasÄ• kho
visuddhena atikkantamÄ• nusakena paÃ±cavaggiye bhikkhÅ« bÄ• rÄ• á¹‡asiyaá¹ƒ viharant
migadÄ• ye. atha kho bhagavÄ• uruvelÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena bÄ• rÄ
pakkÄ• mi.

<11> addasÄ• kho upako Ä• jÄ«vako bhagavantaá¹ƒ antarÄ• ca gayaá¹ƒ antarÄ• ca bodh
addhÄ• namaggappaá¹-ipannaá¹ƒ, disvÄ• na bhagavantaá¹ƒ etadavoca --- ``vippasannÄ• n
parisuddho chavivaá¹‡á¹‡o pariyodÄ• to. kaá¹ƒsi tvaá¹ƒ, Ä• vuso, uddissa pabbajito? ko vÄ
tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™â€™ ti? evaá¹ƒ vutte bhagavÄ• upakaá¹ƒ Ä• jÄ«vakaá¹ƒ g

{Dhp 353; Kv 405} ``sabbÄ• bhibhÅ« \Be 12/ sabbavidÅ«hamasmi,

sabbesu dhammesu anÅ«palitto.

sabbaÃ±jaho taá¹‡hÄ• kkhaye vimutto,

sayaá¹ƒ abhiÃ±Ã±Ä• ya kamuddiseyyaá¹ƒ ||

{Mil IV 5.11 milindapaÃ±hepi; Kv 405} ``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggalo ||

{Kv 405 kathÄ• vatthupÄ• á¸·iyampi} ``ahaÃ±hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tosmi nibbuto ||

{Kv 405 kathÄ• vatthupÄ• á¸·iyampi} ``dhammacakkaá¹ƒ pavattetuá¹ƒ, gacchÄ• mi kÄ• sina

andhÄ«bhÅ«tasmiá¹ƒ lokasmiá¹ƒ, Ä• haÃ±chaá¹ƒ {Ä• haÃ±Ã±iá¹ƒ (Katthaci) } amatadundu

yathÄ• \Ne 12/ kho tvaá¹ƒ, Ä• vuso, paá¹-ijÄ• nÄ• si, arahasi anantajinoti.

{Kv 405 kathÄ• vatthupÄ• á¸·iyampi} ``mÄ• disÄ• ve jinÄ• honti, ye pattÄ• Ä• savakkhaya

jitÄ• \Se I 15/ me pÄ• pakÄ• dhammÄ• , tasmÄ• hamupaka {tasmÄ• hamupakÄ• (Ce) } ji

evaá¹ƒ vutte upako Ä• jÄ«vako hupeyyapÄ• vusoti {huveyyapÄ• vuso (Ce) huveyyÄ• vuso (
okampetvÄ• ummaggaá¹ƒ gahetvÄ• pakkÄ• mi.

<12> atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ• rÄ• á¹‡asÄ« isipa
paÃ±cavaggiyÄ• bhikkhÅ« tenupasaá¹…kami. addasaá¹ƒsu kho paÃ±cavaggiyÄ• bhikkhÅ
Ä• gacchantaá¹ƒ; disvÄ• na aÃ±Ã±amaÃ±Ã±aá¹ƒ katikaá¹ƒ {idaá¹ƒ padaá¹ƒ kesuci natthi} s
``ayaá¹ƒ, Ä• vuso, samaá¹‡o gotamo Ä• gacchati, bÄ• hulliko padhÄ• navibbhanto \Ee I 9/ A
neva abhivÄ• detabbo, na paccuá¹-á¹-hÄ• tabbo, nÄ• ssa pattacÄ«varaá¹ƒ paá¹-iggahetabb
á¹-hapetabbaá¹ƒ, sace so Ä• kaá¹…khissati nisÄ«dissatÄ«â€™â€™ ti. yathÄ• yathÄ• kho
bhikkhÅ« upasaá¹…kamati, tathÄ• tathÄ• {tathÄ• tathÄ• te (Ce Se) } paÃ±cavaggiyÄ• bh
sakÄ• ya katikÄ• ya saá¹‡á¹-hÄ• tuá¹ƒ \Be 13/. asaá¹‡á¹-hahantÄ• bhagavantaá¹ƒ paccugg
pattacÄ«varaá¹ƒ paá¹-iggahesi, eko Ä• sanaá¹ƒ paÃ±Ã±apesi, eko pÄ• dodakaá¹ƒ, eko pÄ•
pÄ• dakaá¹-halikaá¹ƒ upanikkhipi. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane; nisajja kho bhag
apissu {api ca kho (pÄ• sarÄ• sisuttha) } bhagavantaá¹ƒ nÄ• mena ca Ä• vusovÄ• dena ca
bhagavÄ• paÃ±cavaggiye bhikkhÅ« etadavoca --- ``mÄ• , bhikkhave, tathÄ• gataá¹ƒ nÄ• m
I 16/ samudÄ• caratha {samudÄ• carittha (Ce Se) }. arahaá¹ƒ, bhikkhave, tathÄ• gato samm
bhikkhave, sotaá¹ƒ, amatamadhigataá¹ƒ, ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá¹ƒ desemi.
paá¹-ipajjamÄ• nÄ• {yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• nÄ• (Se) } nacirasseva --- yass
sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒ --- brahmacariyapariyo
dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharissathÄ• â€™â€™ ti. evaá¹
bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``tÄ• yapi kho tvaá¹ƒ, Ä• vuso gotama, iriyÄ• ya
paá¹-ipadÄ• ya, tÄ• ya dukkarakÄ• rikÄ• ya nevajjhagÄ• uttari manussadhammÄ• {uttarim
} alamariyaÃ±Ä• á¹‡adassanavisesaá¹ƒ, kiá¹ƒ pana tvaá¹ƒ etarahi, bÄ• hulliko padhÄ• navi
bÄ• hullÄ• ya, adhigamissasi uttari manussadhammÄ• alamariyaÃ±Ä• á¹‡adassanavisesaâ
bhagavÄ• paÃ±cavaggiye bhikkhÅ« etadavoca --- ``na, bhikkhave, tathÄ• gato bÄ• hulliko,
Ä• vatto bÄ• hullÄ• ya; arahaá¹ƒ, bhikkhave, tathÄ• gato sammÄ• sambuddho. odahatha, b
amatamadhigataá¹ƒ, ahamanusÄ• sÄ• mi \Ne 13/, ahaá¹ƒ dhammaá¹ƒ desemi. yathÄ• nusi
paá¹-ipajjamÄ• nÄ• nacirasseva --- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• a

tadanuttaraá¹ƒ \Se I 17/ --- brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-hevadhamme sayaá¹ƒ abh
upasampajja viharissathÄ• â€™â€™ ti. dutiyampi kho paÃ±cavaggiyÄ• bhikkhÅ« bhagavan
.... dutiyampi kho bhagavÄ• paÃ±cavaggiye bhikkhÅ« etadavoca ... pe .... tatiyampi kho pa
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``tÄ• yapi \Ee I 10/ kho tvaá¹ƒ, Ä• vuso gotama, iriyÄ• ya, t
tÄ• ya dukkarakÄ• rikÄ• ya nevajjhagÄ• uttari manussadhammÄ• alamariyaÃ±Ä• á¹‡adas
etarahi, bÄ• hulliko padhÄ• navibbhanto \Be 14/ Ä• vatto bÄ• hullÄ• ya, adhigamissasi uttar
alamariyaÃ±Ä• á¹‡adassanavisesaâ€™â€™ nti? evaá¹ƒ vutte bhagavÄ• paÃ±cavaggiye bh
``abhijÄ• nÄ• tha me no tumhe, bhikkhave, ito pubbe evarÅ«paá¹ƒ pabhÄ• vitametaâ€™â€™
Katthaci) á¹-Ä«kÄ• yo oloketabbÄ• }? ``nohetaá¹ƒ, bhanteâ€™â€™. arahaá¹ƒ, bhikkhave, ta
odahatha, bhikkhave, sotaá¹ƒ, amatamadhigataá¹ƒ, ahamanusÄ• sÄ• mi, ahaá¹ƒ dhammaá
yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipajjamÄ• nÄ• nacirasseva --- yassatthÄ• ya kulaputtÄ
anagÄ• riyaá¹ƒ pabbajanti tadanuttaraá¹ƒbrahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-hevadhamm
sacchikatvÄ• upasampajja viharissathÄ• ti. asakkhi kho bhagavÄ• paÃ±cavaggiye bhikkhÅ
kho paÃ±cavaggiyÄ• bhikkhÅ« bhagavantaá¹ƒ sussÅ«siá¹ƒsu, sotaá¹ƒ odahiá¹ƒsu, aÃ±Ã±Ä
upaá¹-á¹-hÄ• pesuá¹ƒ.

<13> atha kho bhagavÄ• paÃ±cavaggiye bhikkhÅ« Ä• mantesi ---

``{SN c V 1081 Ä• dayo} dveme, bhikkhave \Se I 18/, antÄ• pabbajitena na sevitabbÄ• . ka
padadvayaá¹ƒ Ce Se potthakesu natthi}? yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masukhallikÄ• nuyog
anariyo anatthasaá¹ƒhito, yo cÄ• yaá¹ƒ attakilamathÄ• nuyogo dukkho anariyo anatthasaá¹ƒ
bhikkhave, ubho ante anupagamma, majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddh
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt
majjhimÄ• paá¹-ipadÄ• tathÄ• gatena abhisambuddhÄ• , cakkhukaraá¹‡Ä« Ã±Ä• á¹‡akara
sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattati? ayameva ariyo aá¹-á¹-haá¹…giko maggo, seyya
sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ•
sammÄ• samÄ• dhi. ayaá¹ƒ kho sÄ• , bhikkhave, majjhimÄ• paá¹-ipadÄ• tathÄ• gatena ab
Ã±Ä• á¹‡akaraá¹‡Ä« upasamÄ• ya abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvatt

<14> ``idaá¹ƒ \Ne 14/ kho pana, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ. jÄ• tipi dukkhÄ• , jarÄ
byÄ• dhipi dukkho, maraá¹‡ampi dukkhaá¹ƒ, appiyehi sampayogo \Se I 19/ dukkho, piyehi v
yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ. saá¹ƒkhittena, paÃ±cupÄ• dÄ• nakkhandhÄ• \B
{paÃ±cupÄ• dÄ• nakhandhÄ• pi (ka) } dukkhÄ• . ``idaá¹ƒ kho pana, bhikkhave, dukkhasamu
dukkhaá¹ƒ ariyasaccanti Ä• dÄ«su dukkhasamudayo dukkhanirodhoti vattabbe dukkhasamu
liá¹…gavipallÄ• so tatoâ€™â€™ ti paá¹-isambhidÄ• maggaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. v
pana uppÄ• do bhayantipÄ• á¹-havaá¹‡á¹‡anÄ• yaá¹ƒ ``satipi dvinnaá¹ƒ padÄ• naá¹ƒ samÄ
liá¹…gabhedo gahito, yathÄ• dukkhasamudayo ariyasaccaâ€™â€™ nti vuttaá¹ƒ. tesu dukk
nti sakaliá¹…gikapÄ• á¹-ho ``dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaâ€™â€™ nt

ariyasaccaá¹ƒ --- yÄ• yaá¹ƒ taá¹‡hÄ• ponobbhavikÄ• {ponobhavikÄ• (Katthaci) } nandÄ«r
{nandirÄ• gasahagatÄ• (Ce Se) } tatratatrÄ• bhinandinÄ«, seyyathidaá¹ƒ --- kÄ• mataá¹‡hÄ
vibhavataá¹‡hÄ• .

``idaá¹ƒ kho pana, bhikkhave, dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ --- yo tassÄ• yeva taá¹‡hÄ
asesavirÄ• ganirodho, cÄ• go, paá¹-inissaggo, mutti, anÄ• layo. ``idaá¹ƒ kho pana, bhikkhav
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ --- ayameva ariyo aá¹-á¹-haá¹…giko m
sammÄ• diá¹-á¹-hi, sammÄ• saá¹…kappo, sammÄ• vÄ• cÄ• , sammÄ• kammanto, sammÄ•
sammÄ• samÄ• dhi.

<15> ``idaá¹ƒ \Ee I 11/ dukkhaá¹ƒ ariyasaccanti me, bhikkhave, pubbe ananussutesu dham
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di \Se I 20/, Ä• loko udapÄ•
dukkhaá¹ƒ ariyasaccaá¹ƒ pariÃ±Ã±eyyanti me, bhikkhave, pubbe ananussutesu dhammesu
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. taá¹ƒ
ariyasaccaá¹ƒ pariÃ±Ã±Ä• tanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuá¹ƒ
udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

``idaá¹ƒ dukkhasamudayaá¹ƒ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammes
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. taá¹ƒ
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ• tabbanti me, bhikkhave, pubbe ananussutesu dh
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di. taá¹ƒ
dukkhasamudayaá¹ƒ ariyasaccaá¹ƒ pahÄ«nanti me, bhikkhave, pubbe ananussutesu dham
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ• di.

``idaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu c
Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko \Be 16/ udapÄ• d
dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikÄ• tabbanti me, bhikkhave, pubbe ananussutesu d
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ
panidaá¹ƒ dukkhanirodhaá¹ƒ ariyasaccaá¹ƒ sacchikatanti me, bhikkhave, pubbe ananussute
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ

``idaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccanti me, bhikkhave, pubbe ananu
udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä• loko udapÄ
dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ• vetabbanti me, bhikkhave, pubb
cakkhuá¹ƒ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di, vijjÄ• udapÄ• di, Ä•
panidaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ariyasaccaá¹ƒ bhÄ• vitanti me, bhikkhave
dhammesu cakkhuá¹ƒ \Se I 21/ udapÄ• di, Ã±Ä• á¹‡aá¹ƒ udapÄ• di, paÃ±Ã±Ä• udapÄ• di,
udapÄ• di.

<16> ``yÄ• vakÄ«vaÃ±ca me, bhikkhave, imesu catÅ«su ariyasaccesu evaá¹ƒ tiparivaá¹-á¹-
yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ na suvisuddhaá¹ƒ ahosi, neva tÄ• vÄ• haá¹ƒ, bhik
samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• ya sadevamanussÄ• ya anu
abhisambuddhoti paccaÃ±Ã±Ä• siá¹ƒ. yato ca kho me, bhikkhave, imesu catÅ«su ariyasacc
tiparivaá¹-á¹-aá¹ƒ dvÄ• dasÄ• kÄ• raá¹ƒ yathÄ• bhÅ«taá¹ƒ Ã±Ä• á¹‡adassanaá¹ƒ suvisuddh
bhikkhave, sadevake loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ• y
sammÄ• sambodhiá¹ƒ abhisambuddhoti {abhisambuddho (Ce Se) } paccaÃ±Ã±Ä• siá¹ƒ. Ã±
udapÄ• di --- akuppÄ• me vimutti, ayamantimÄ• jÄ• ti, natthi dÄ• ni punabbhavoâ€™â€™
attamanÄ• paÃ±cavaggiyÄ• bhikkhÅ« bhagavato bhÄ• sitaá¹ƒ abhinandunti {idamavoca ..
abhinanduntivÄ• kyaá¹ƒ Ce Se potthakesu natthi}.

imasmiÃ±ca \Se I 22/ pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne Ä• yasmato koá¹‡á¸•
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabba
nti.

<17> pavattite \Be 17/ ca pana bhagavatÄ• dhammacakke, bhummÄ• devÄ• saddamanus
bhagavatÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ isipatane migadÄ• ye \Ee I 12/ anuttaraá¹ƒ dhammacakka
appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brah
lokasmiâ€™â€™ nti. bhummÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ• rÄ• jikÄ
pe ... cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• tÄ• vatiá¹ƒsÄ• devÄ• ...
... tusitÄ• devÄ• ... pe ... nimmÄ• naratÄ« \Ne 16/ devÄ• ... pe ... paranimmitavasavattÄ« d
brahmakÄ• yikÄ• devÄ• saddamanussÄ• vesuá¹ƒ --- ``etaá¹ƒ bhagavatÄ• bÄ• rÄ• á¹‡asiy
anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ appaá¹-ivattiyaá¹ƒ samaá¹‡ena vÄ• brÄ• hmaá¹
vÄ• brahmunÄ• vÄ• kenaci vÄ• lokasmiâ€™â€™ nti. itiha, tena khaá¹‡ena, tena layena {
padadvayaá¹ƒ Ce Se potthakesu natthi} tena muhuttena yÄ• va brahmalokÄ• saddo abbhu
dasasahassilokadhÄ• tu saá¹ƒkampi sampakampi sampavedhi \Se I 23/; appamÄ• á¹‡o ca
pÄ• turahosi, atikkamma devÄ• naá¹ƒ devÄ• nubhÄ• vaá¹ƒ. atha kho bhagavÄ• imaá¹ƒ udA
``aÃ±Ã±Ä• si vata, bho koá¹‡á¸• aÃ±Ã±o, aÃ±Ã±Ä• si vata bho koá¹‡á¸• aÃ±Ã±oâ€™â€™ t
koá¹‡á¸• aÃ±Ã±assa `aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±oâ€™ tveva nÄ• maá¹ƒ ahosi.

<18> atha kho Ä• yasmÄ• aÃ±Ã±Ä• sikoá¹‡á¸• aÃ±Ã±o diá¹-á¹-hadhammo pattadhammo v
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane b
--- ``labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™
bhikkhÅ«â€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, cara brahmacariyaá¹ƒ s
antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tassa Ä• yasmato upasampadÄ• ahosi.

<19> atha kho bhagavÄ• tadavasese bhikkhÅ« dhammiyÄ• kathÄ• ya ovadi anusÄ• si. ath

Ä• yasmato ca bhaddiyassa bhagavatÄ• dhammiyÄ• kathÄ• ya ovadiyamÄ• nÄ• naá¹ƒ an
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá

te \Be 18/ diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ•
vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane \Se I 24/ bhaga
``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampa
bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, caratha \Ee I 13/ brahm
antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

atha kho bhagavÄ• tadavasese bhikkhÅ« nÄ«hÄ• rabhatto dhammiyÄ• kathÄ• ya ovadi an
piá¹‡á¸• Ä• ya caritvÄ• Ä• haranti, tena chabbaggo yÄ• peti. atha kho Ä• yasmato ca mahÄ
assajissa bhagavatÄ• dhammiyÄ• kathÄ• ya ovadiyamÄ• nÄ• naá¹ƒ anusÄ• siyamÄ• nÄ•
dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodh
diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ• tiá¹‡á¹‡av
vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane bhagavantaá¹ƒ etadavocuá¹ƒ --- ``lab
bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampadaâ€™â€™ nti. ``etha bhikkhavoâ
``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€
Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

<20> atha kho bhagavÄ• paÃ±cavaggiye bhikkhÅ« Ä• mantesi ---

{SN b III 59 Ä• dayo} ``rÅ«paá¹ƒ, bhikkhave, anattÄ• . rÅ«paÃ±ca hidaá¹ƒ, bhikkhave, attÄ•
rÅ«paá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyya, labbhetha ca rÅ«pe --- `evaá¹ƒ me rÅ«paá¹ƒ \Se I
rÅ«paá¹ƒ mÄ• ahosÄ«â€™ ti. yasmÄ• ca kho, bhikkhave, rÅ«paá¹ƒ anattÄ• , tasmÄ• rÅ«
saá¹ƒvattati, na ca labbhati rÅ«pe --- `evaá¹ƒ me rÅ«paá¹ƒ hotu, evaá¹ƒ me rÅ«paá¹ƒ mÄ•
anattÄ• . vedanÄ• ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa, nayidaá¹ƒ vedanÄ• Ä• bÄ• dh
labbhetha ca vedanÄ• ya --- `evaá¹ƒ me vedanÄ• hotu, evaá¹ƒ me vedanÄ• mÄ• ahosÄ«â
bhikkhave, vedanÄ• anattÄ• , tasmÄ• vedanÄ• Ä• bÄ• dhÄ• ya saá¹ƒvattati, na ca labbha
vedanÄ• hotu, evaá¹ƒ me vedanÄ• mÄ• ahosÄ«â€™ ti. saÃ±Ã±Ä• , anattÄ• . saÃ±Ã±Ä•
abhavissa, nayidaá¹ƒ saÃ±Ã±Ä• Ä• bÄ• dhÄ• ya saá¹ƒvatteyya, labbhetha \Be 19/ ca saÃ±
saÃ±Ã±Ä• hotu, evaá¹ƒ me saÃ±Ã±Ä• mÄ• ahosÄ«â€™ ti. yasmÄ• ca kho, bhikkhave, sa
saÃ±Ã±Ä• Ä• bÄ• dhÄ• ya saá¹ƒvattati, na ca labbhati saÃ±Ã±Ä• ya --- `evaá¹ƒ me saÃ±Ã
mÄ• ahosÄ«â€™ ti. saá¹…khÄ• rÄ• , anattÄ• . saá¹…khÄ• rÄ• ca hidaá¹ƒ, bhikkhave, attÄ
{nayime (Katthaci) } saá¹…khÄ• rÄ• Ä• bÄ• dhÄ• ya saá¹ƒvatteyyuá¹ƒ, labbhetha ca saá¹…
saá¹…khÄ• rÄ• hontu, evaá¹ƒ me saá¹…khÄ• rÄ• mÄ• ahesuâ€™ nti. yasmÄ• ca kho, bh
tasmÄ• saá¹…khÄ• rÄ• Ä• bÄ• dhÄ• ya saá¹ƒvattanti, na ca labbhati saá¹…khÄ• resu --- `
evaá¹ƒ me saá¹…khÄ• rÄ• mÄ• ahesuâ€™ nti. viÃ±Ã±Ä• á¹‡aá¹ƒ, anattÄ• . viÃ±Ã±Ä• á¹‡
bhikkhave, attÄ• abhavissa, nayidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒvatteyya \E

viÃ±Ã±Ä• á¹‡e --- `evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹ƒ hotu, evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• a
bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ anattÄ• , tasmÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• bÄ• dhÄ• ya saá¹ƒva
viÃ±Ã±Ä• á¹‡e --- `evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹ƒ hotu, evaá¹ƒ me viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• a

<21> ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti? anicc
yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti? dukkhaá¹ƒ, bhante. yaá¹ƒ pan
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- etaá¹ƒ mama, esohama
hetaá¹ƒ, bhante. vedanÄ• niccÄ• vÄ• aniccÄ• vÄ• ti? aniccÄ• , bhante. yaá¹ƒ panÄ• nicc
sukhaá¹ƒ vÄ• ti? dukkhaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madham
samanupassituá¹ƒ --- etaá¹ƒ mama, esohamasmi, eso me attÄ• ti? no hetaá¹ƒ, bhante. saÃ
vÄ• ti? aniccÄ• , bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti? dukk
panÄ• niccaá¹ƒ dukkhaá¹ƒ vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ
esohamasmi, eso me attÄ• ti? no hetaá¹ƒ, bhante. saá¹…khÄ• rÄ• niccÄ• vÄ• aniccÄ• vÄ
panÄ• niccaá¹ƒ, dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti? dukkhaá¹ƒ, bhante. yaá¹ƒ panÄ• nic
vipariá¹‡Ä• madhammaá¹ƒ, kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- etaá¹ƒ mama, esohama
hetaá¹ƒ, bhante. viÃ±Ã±Ä• á¹‡aá¹ƒ niccaá¹ƒ vÄ• aniccaá¹ƒ vÄ• ti? aniccaá¹ƒ, bhante. yaá¹
dukkhaá¹ƒ vÄ• taá¹ƒ sukhaá¹ƒ vÄ• ti? dukkhaá¹ƒ, bhante. yaá¹ƒ panÄ• niccaá¹ƒ dukkhaá¹ƒ
kallaá¹ƒ nu taá¹ƒ samanupassituá¹ƒ --- etaá¹ƒ mama, esohamasmi, eso me attÄ• ti? no heta

<22> ``tasmÄ• tiha \Be 20/, bhikkhave, yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppann
bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya
} santike vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ --- netaá¹ƒ mama, nesohamasmi, na meso attÄ• ti --- eva
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. yÄ• kÄ• ci vedanÄ• atÄ«tÄ• nÄ• gatapaccuppan
oá¸·Ä• rikÄ• vÄ• sukhumÄ• vÄ• hÄ«nÄ• vÄ• paá¹‡Ä«tÄ• vÄ• yÄ• dÅ«re santike vÄ• ,
nesohamasmi, na meso attÄ• ti --- evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya da
saÃ±Ã±Ä• atÄ«tÄ• nÄ• gatapaccuppannÄ• ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikÄ•
paá¹‡Ä«tÄ• vÄ• yÄ• dÅ«re santike vÄ• , sabbÄ• saÃ±Ã±Ä• --- netaá¹ƒ mama, nesoham
evametaá¹ƒ yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. ye keci saá¹…khÄ•
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• oá¸·Ä• rikÄ• vÄ• sukhumÄ• vÄ• hÄ«nÄ• \Se I 28/ vÄ• p
santike vÄ• , sabbe saá¹…khÄ• rÄ• --- netaá¹ƒ mama, nesohamasmi, na meso attÄ• ti --- e
sammappaÃ±Ã±Ä• ya daá¹-á¹-habbaá¹ƒ. yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatap
bahiddhÄ• vÄ• oá¸·Ä• rikaá¹ƒ vÄ• sukhumaá¹ƒ vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ya
viÃ±Ã±Ä• á¹‡aá¹ƒ --- netaá¹ƒ mama, nesohamasmi, na meso attÄ• ti --- evametaá¹ƒ yathÄ•
daá¹-á¹-habbaá¹ƒ.

<23> ``evaá¹ƒ \Ne 19/ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako rÅ«pasmimpi nibbindat
nibbindati, saÃ±Ã±Ä• yapi nibbindati, saá¹…khÄ• resupi nibbindati, viÃ±Ã±Ä• á¹‡asmimpi n
virajjati; virÄ• gÄ• vimuccati; vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti, `khÄ«á¹‡Ä• jÄ•

brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti pajÄ• nÄ• tÄ«â

<24> idamavoca bhagavÄ• . attamanÄ• paÃ±cavaggiyÄ• bhikkhÅ« bhagavato bhÄ• sitaá¹
(Se) }. imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne paÃ±cavaggiyÄ• naá¹ƒ
Ä• savehi cittÄ• ni vimucciá¹ƒsu. tena kho pana samayena cha loke arahanto honti.

paÃ±cavaggiyakathÄ• niá¹-á¹-hitÄ• .

paá¹-hamabhÄ• á¹‡avÄ• ro.

7. pabbajjÄ• kathÄ•

<25> tena \Ee I 15/ \Be 21/ kho pana samayena bÄ• rÄ• á¹‡asiyaá¹ƒ yaso nÄ• ma kulaputto
sukhumÄ• lo hoti. tassa tayo pÄ• sÄ• dÄ• honti --- eko \Se I 29/ hemantiko, eko gimhiko, el
pÄ• sÄ• de cattÄ• ro mÄ• se {vassike pÄ• sÄ• de vassike cattÄ• ro mÄ• se (Ce) } nippurise
na heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ orohati. atha kho yasassa kulaputtassa paÃ±cahi kÄ• maguá
samaá¹…gÄ«bhÅ«tassa paricÄ• rayamÄ• nassa paá¹-ikacceva {paá¹-igacceva (Ce) } niddÄ
niddÄ• okkami, sabbarattiyo ca telapadÄ«po jhÄ• yati. atha kho yaso kulaputto paá¹-ikacce
sakaá¹ƒ parijanaá¹ƒ supantaá¹ƒ --- aÃ±Ã±issÄ• kacche vÄ«á¹‡aá¹ƒ, aÃ±Ã±issÄ• kaá¹‡á¹-
aÃ±Ã±issÄ• kacche Ä• á¸·ambaraá¹ƒ, aÃ±Ã±aá¹ƒ vikesikaá¹ƒ, aÃ±Ã±aá¹ƒ vikkheá¸·ikaá¹ƒ,
hatthappattaá¹ƒ susÄ• naá¹ƒ maÃ±Ã±e. disvÄ• nassa Ä• dÄ«navo pÄ• turahosi, nibbidÄ• y
kho yaso kulaputto udÄ• naá¹ƒ udÄ• nesi --- ``upaddutaá¹ƒ vata bho, upassaá¹-á¹-haá¹ƒ vat

atha kho yaso kulaputto suvaá¹‡á¹‡apÄ• dukÄ• yo Ä• rohitvÄ• yena nivesanadvÄ• raá¹ƒ te
dvÄ• raá¹ƒ vivariá¹ƒsu --- mÄ• yasassa kulaputtassa koci antarÄ• yamakÄ• si agÄ• rasmÄ•
pabbajjÄ• yÄ• ti \Se I 30/. atha kho yaso kulaputto yena nagaradvÄ• raá¹ƒ tenupasaá¹…kam
\Ne 20/ vivariá¹ƒsu --- mÄ• yasassa kulaputtassa koci antarÄ• yamakÄ• si agÄ• rasmÄ• a
pabbajjÄ• yÄ• ti. atha kho yaso kulaputto yena isipatanaá¹ƒ migadÄ• yo tenupasaá¹…kami.

<26> tena kho pana samayena bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya
addasÄ• kho bhagavÄ• yasaá¹ƒ kulaputtaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na caá¹.
Ä• sane nisÄ«di. atha kho yaso kulaputto bhagavato avidÅ«re udÄ• naá¹ƒ udÄ• nesi --- ``up
upassaá¹-á¹-haá¹ƒ vata bhoâ€™â€™ ti. atha kho bhagavÄ• yasaá¹ƒ kulaputtaá¹ƒ etadavoc
anupaddutaá¹ƒ, idaá¹ƒ anupassaá¹-á¹-haá¹ƒ. ehi yasa, nisÄ«da, dhammaá¹ƒ te desessÄ• m
kulaputto --- idaá¹ƒ kira anupaddutaá¹ƒ \Be 22/, idaá¹ƒ anupassaá¹-á¹-hanti haá¹-á¹-ho udag
suvaá¹‡á¹‡apÄ• dukÄ• hi orohitvÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnassa kho yasassa kulaputtassa bhagavÄ• anupu
seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ, kÄ• mÄ• naá¹ƒ Ä• dÄ«nav

saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• bhagavÄ• aÃ±Ã±Ä• si \Ee
kallacittaá¹ƒ, muducittaá¹ƒ, vinÄ«varaá¹‡acittaá¹ƒ, udaggacittaá¹ƒ, pasannacittaá¹ƒ, atha yÄ
sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, nirod
\Se I 31/ nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-ig
kulaputtassa tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammanti.

<27> atha kho yasassa kulaputtassa mÄ• tÄ• pÄ• sÄ• daá¹ƒ abhiruhitvÄ• yasaá¹ƒ kulaput
seá¹-á¹-hi gahapati tenupasaá¹…kami, upasaá¹…kamitvÄ• seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ etada
gahapati, yaso na dissatÄ«â€™â€™ ti. atha kho seá¹-á¹-hi gahapati catuddisÄ• assadÅ«te
yena isipatanaá¹ƒ migadÄ• yo tenupasaá¹…kami. addasÄ• kho seá¹-á¹-hi gahapati suvaá¹
nikkhepaá¹ƒ, disvÄ• na taá¹ƒyeva anugamÄ• si {anugamÄ• (Ce Se) }. addasÄ• kho bhaga
dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na bhagavato etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ tathÄ
iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khareyyaá¹ƒ yathÄ• seá¹-á¹-hi gahapati idha nisinno
kulaputtaá¹ƒ na passeyyÄ• â€™â€™ ti. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá
atha kho seá¹-á¹-hi gahapati yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhaga
``api, bhante, bhagavÄ• yasaá¹ƒ kulaputtaá¹ƒ passeyyÄ• â€™â€™ ti? tena hi, gahapati, ni
nisinno idha nisinnaá¹ƒ yasaá¹ƒ kulaputtaá¹ƒ passeyyÄ• sÄ«ti. atha kho seá¹-á¹-hi gahapati
kirÄ• haá¹ƒ nisinno idha nisinnaá¹ƒ \Se I 32/ yasaá¹ƒ kulaputtaá¹ƒ \Ne 21/ passissÄ• mÄ«ti
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnassa kho seá¹-á¹
anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakatha
Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ \Be 23/ pakÄ• ses
seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ kallacittaá¹ƒ, muducittaá¹ƒ, vinÄ«varaá¹‡acittaá¹ƒ, udaggacittaá¹ƒ
atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , taá¹ƒ pakÄ• sesi --- dukkh
maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva ra
evameva seá¹-á¹-hissa gahapatissa tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhamma
yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammanti. atha kho seá¹-á¹-hi
pattadhammo viditadhammo pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkat
aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante, abhi
seyyathÄ• pi, bhante, nikkujjitaá¹ƒ {nikujjitaá¹ƒ (Katthaci) } vÄ• ukkujjeyya, paá¹-icchannaá
mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya ---
dakkhantÄ«ti --- evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ• ha
saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhag
pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti \Se I 33/. sova loke paá¹-hamaá¹ƒ upÄ• sak
17/.

<28> atha kho yasassa kulaputtassa pituno dhamme desiyamÄ• ne yathÄ• diá¹-á¹-haá¹ƒ ya
paccavekkhantassa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucci. atha kho bhagavato etadaho

kulaputtassa pituno dhamme desiyamÄ• ne yathÄ• diá¹-á¹-haá¹ƒ yathÄ• viditaá¹ƒ bhÅ«miá¹
anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ. abhabbo kho yaso kulaputto hÄ«nÄ• yÄ• vatti
paribhuÃ±jituá¹ƒ, seyyathÄ• pi pubbe agÄ• rikabhÅ«to; yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ iddhÄ• bh
paá¹-ippassambheyyaâ€™â€™ nti. atha kho bhagavÄ• taá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ p
seá¹-á¹-hi gahapati yasaá¹ƒ kulaputtaá¹ƒ nisinnaá¹ƒ, disvÄ• na yasaá¹ƒ kulaputtaá¹ƒ etadav
tÄ• ta, yasa, parideva {paridevÄ« (Katthaci) } sokasamÄ• pannÄ• , dehi mÄ• tuyÄ• jÄ«vitaâ
kulaputto bhagavantaá¹ƒ ullokesi. atha kho bhagavÄ• seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ etadavoca
maÃ±Ã±asi, gahapati, yassa sekkhena Ã±Ä• á¹‡ena sekkhena dassanena dhammo diá¹-á¹-
tassa yathÄ• diá¹-á¹-haá¹ƒ yathÄ• viditaá¹ƒ bhÅ«miá¹ƒ paccavekkhantassa anupÄ• dÄ• ya
vimuttaá¹ƒ. bhabbo nu kho so, gahapati, hÄ«nÄ• yÄ• vattitvÄ• kÄ• me paribhuÃ±jituá¹ƒ sey
agÄ• rikabhÅ«toâ€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``yasassa kho, gahapati, kulap
sekkhena dassanena \Se I 34/ dhammo diá¹-á¹-ho vidito seyyathÄ• pi tayÄ• . tassa yathÄ• d
yathÄ• viditaá¹ƒ bhÅ«miá¹ƒ paccavekkhantassa anupÄ• dÄ• ya Ä• savehi \Ne 22/ cittaá¹ƒ v
gahapati, yaso kulaputto hÄ«nÄ• yÄ• vattitvÄ• kÄ• me paribhuÃ±jituá¹ƒ seyyathÄ• pi pubbe
``lÄ• bhÄ• , bhante, yasassa kulaputtassa, suladdhaá¹ƒ, bhante, yasassa kulaputtassa, yath
kulaputtassa anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuttaá¹ƒ. adhivÄ• setu me, bhante, bhaga
yasena kulaputtena pacchÄ• samaá¹‡enÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«b
gahapati bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ
katvÄ• pakkÄ• mi. atha kho yaso kulaputto acirapakkante seá¹-á¹-himhi gahapatimhi bhaga
``labheyyÄ• haá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyaá¹ƒ upasampadaâ€™â
bhikkhÅ«â€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, cara brahmacariyaá¹ƒ s
antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va \Ee I 18/ tassa Ä• yasmato upasampadÄ• ahosi. tena k
arahanto honti.

yasassa pabbajjÄ• niá¹-á¹-hitÄ• .

<29> atha \Se I 35/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ•
pacchÄ• samaá¹‡ena yena seá¹-á¹-hissa gahapatissa nivesanaá¹ƒ tenupasaá¹…kami, upas
Ä• sane nisÄ«di. atha kho Ä• yasmato yasassa mÄ• tÄ• ca purÄ• á¹‡adutiyikÄ• ca yena b
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. tÄ• saá¹ƒ
kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ, kÄ• mÄ• naá¹ƒ Ä•
saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• tÄ• bhagavÄ• aÃ±Ã±Ä• s
vinÄ«varaá¹‡acittÄ• , udaggacittÄ• , pasannacittÄ• , atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹
pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, nirodhaá¹ƒ, maggaá¹ƒ \Be 25/. seyyathÄ• pi nÄ• m
apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva tÄ• saá¹ƒ tasmi
vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá
diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ• tiá¹‡á¹‡av
vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane bhagavantaá¹ƒ etadavocuá¹ƒ --- ``abh

abhikkantaá¹ƒ, bhante ... pe ... etÄ• mayaá¹ƒ, bhante, bhagavantaá¹ƒ \Se I 36/ saraá¹‡aá¹ƒ
dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sikÄ• yo no bhagavÄ• dhÄ• retu ajjatagge pÄ
gatÄ• â€™â€™ ti. tÄ• ca loke paá¹-hamaá¹ƒ upÄ• sikÄ• ahesuá¹ƒ tevÄ• cikÄ• .

atha kho Ä• yasmato yasassa mÄ• tÄ• ca pitÄ• ca purÄ• á¹‡adutiyikÄ• ca bhagavantaÃ±c
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• sampavÄ• retvÄ• ,
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ, ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha kho bhagavÄ• Ä• y
pitaraÃ±ca purÄ• á¹‡adutiyikaÃ±ca dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ•
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<30> assosuá¹ƒ kho Ä• yasmato yasassa cattÄ• ro gihisahÄ• yakÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ s
kulÄ• naá¹ƒ puttÄ• --- vimalo, subÄ• hu \Ee I 19/, puá¹‡á¹‡aji, gavampati --- yaso kira kulap
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
--- ``na hi nÅ«na so orako dhammavinayo, na sÄ• orakÄ• pabbajjÄ• , yattha yaso kulaputto
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabba
janÄ• (Katthaci) } yenÄ• yasmÄ• yaso tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• Ä• ya
ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. atha kho Ä• yasmÄ• yaso te cattÄ• ro gihisahÄ• yake Ä• dÄ•
tenupasaá¹…kami, upasaá¹…kamitvÄ• \Se I 37/ bhagavantaá¹ƒ abhivÄ• detvÄ• ekamanta
nisinno kho Ä• yasmÄ• yaso bhagavantaá¹ƒ etadavoca --- ``ime me, bhante, cattÄ• ro gihis
bÄ• rÄ• á¹‡asiyaá¹ƒ seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«naá¹ƒ kulÄ• naá¹ƒ puttÄ• --- vimalo, subÄ•
ime {ime cattÄ• ro (Katthaci) } bhagavÄ• ovadatu anusÄ• satÅ«â€™â€™ ti \Be 26/. tesaá¹ƒ
kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ•
okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi, yadÄ• te bhagavÄ• a
vinÄ«varaá¹‡acitte udaggacitte pasannacitte, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ•
pakÄ• sesi dukkhaá¹ƒ samudayaá¹ƒ nirodhaá¹ƒ maggaá¹ƒ, seyyathÄ• pi nÄ• ma suddhaá¹ƒ
sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evameva tesaá¹ƒ tasmiá¹ƒyeva Ä• sane virajaá¹
dhammacakkhuá¹ƒ udapÄ• di ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodha
diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariyogÄ• á¸·hadhammÄ• tiá¹‡á¹‡av
vesÄ• rajjappattÄ• aparappaccayÄ• satthusÄ• sane bhagavantaá¹ƒ etadavocuá¹ƒ --- ``lab
bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampadaâ€™â€™ nti. ``etha bhikkhavoâ
``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€
Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi. atha kho bhagavÄ• te bhikkhÅ« dhammiyÄ• ka
bhagavatÄ• dhammiyÄ• kathÄ• ya ovadiyamÄ• nÄ• naá¹ƒ anusÄ• siyamÄ• nÄ• naá¹ƒ anu
vimucciá¹ƒsu. tena kho pana samayena ekÄ• dasa loke arahanto honti.

catugihisahÄ• yakapabbajjÄ• niá¹-á¹-hitÄ• .

<31> assosuá¹ƒ \Ee I 20/ \Ne 24/ kho Ä• yasmato yasassa paÃ±Ã±Ä• samattÄ• gihisahÄ•

pubbÄ• nupubbakÄ• naá¹ƒ kulÄ• naá¹ƒ puttÄ• --- yaso kira kulaputto kesamassuá¹ƒ ohÄ• r
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoti. sutvÄ• na nesaá¹ƒ etadahosi --- ``
dhammavinayo, na sÄ• orakÄ• pabbajjÄ• , yattha yaso kulaputto kesamassuá¹ƒ ohÄ• retv
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitoâ€™â€™ ti. te yenÄ• yasmÄ• yaso
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ yasaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu
paÃ±Ã±Ä• samatte gihisahÄ• yake Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami, upasaá¹.
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• yaso bhagava
bhante, paÃ±Ã±Ä• samattÄ• gihisahÄ• yakÄ• jÄ• napadÄ• pubbÄ• nupubbakÄ• naá¹ƒ ku
ovadatu anusÄ• satÅ«â€™â€™ ti. tesaá¹ƒ bhagavÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi, seyya
sÄ«lakathaá¹ƒ saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ ne
pakÄ• sesi. yadÄ• te bhagavÄ• aÃ±Ã±Ä• si kallacitte muducitte vinÄ«varaá¹‡acitte udagga
yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• \Se I 39/ dhammadesanÄ• , taá¹ƒ pakÄ• sesi dukk
maggaá¹ƒ, seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva ra
evameva tesaá¹ƒ tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ•
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammanti. te diá¹-á¹-hadhammÄ• pattadha
pariyogÄ• á¸·hadhammÄ• tiá¹‡á¹‡avicikicchÄ• vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• a
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabb
upasampadaâ€™â€™ nti. ``etha bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to
brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasm
atha kho bhagavÄ• te bhikkhÅ« dhammiyÄ• kathÄ• ya ovadi anusÄ• si. tesaá¹ƒ bhagavatÄ
ovadiyamÄ• nÄ• naá¹ƒ anusÄ• siyamÄ• nÄ• naá¹ƒ anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimuc
ekasaá¹-á¹-hi loke arahanto honti.

paÃ±Ã±Ä• sagihisahÄ• yakapabbajjÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca pabbajjÄ• kathÄ• .

8. mÄ• rakathÄ•

<32> atha kho bhagavÄ• te bhikkhÅ« Ä• mantesi {SN a I 141 mÄ• rasaá¹ƒyuttepi} --- ``mut
sabbapÄ• sehi, ye \Ne 25/ dibbÄ• ye ca mÄ• nusÄ• . tumhepi, bhikkhave \Ee I 21/, muttÄ•
ye ca mÄ• nusÄ• . caratha, bhikkhave, cÄ• rikaá¹ƒ bahujanahitÄ• ya bahujanasukhÄ• ya lok
hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ. mÄ• ekena dve agamittha. desetha, bhikkhave, d
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ \Se I 40/ sabyaÃ±janaá¹ƒ kev
parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• setha. santi sattÄ• apparajakkhajÄ• tikÄ• \Be 28/, a
parihÄ• yanti, bhavissanti dhammassa aÃ±Ã±Ä• tÄ• ro. ahampi, bhikkhave, yena uruvelÄ•
tenupasaá¹…kamissÄ• mi dhammadesanÄ• yÄ• â€™â€™ ti.

<33> atha kho mÄ• ro pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• ajjhabhÄ• si ---

``baddhosi sabbapÄ• sehi, ye dibbÄ• ye ca mÄ• nusÄ• .

mahÄ• bandhanabaddhosi, na me samaá¹‡a mokkhasÄ«â€™â€™ ti ||

``muttÄ• haá¹ƒ {muttohaá¹ƒ (Ce Se) } sabbapÄ• sehi, ye dibbÄ• ye ca mÄ• nusÄ• .

mahÄ• bandhanamuttomhi, nihato tvamasi antakÄ• ti ||

{SN a I 151 mÄ• rasaá¹ƒyuttepi} ``antalikkhacaro pÄ• so, yvÄ• yaá¹ƒ carati mÄ• naso.

tena taá¹ƒ bÄ• dhayissÄ• mi, na me samaá¹‡a mokkhasÄ«ti ||

{SN I 1151 mÄ• rasaá¹ƒyuttepi} ``rÅ«pÄ• saddÄ• rasÄ• gandhÄ• , phoá¹-á¹-habbÄ• ca m

ettha me vigato chando, nihato tvamasi antakÄ• â€™â€™ ti ||

atha kho mÄ• ro pÄ• pimÄ• --- jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoti dukkh

tatthevantaradhÄ• yÄ«ti.

mÄ• rakathÄ• niá¹-á¹-hitÄ• .

9. pabbajjÅ«pasampadÄ• kathÄ•

<34> tena kho pana samayena bhikkhÅ« nÄ• nÄ• disÄ• nÄ• nÄ• janapadÄ• pabbajjÄ• pek
ca Ä• nenti --- bhagavÄ• ne pabbÄ• jessati \Se I 41/ upasampÄ• dessatÄ«ti. tattha bhikkhÅ
pabbajjÄ• pekkhÄ• ca upasampadÄ• pekkhÄ• ca. atha kho bhagavato rahogatassa paá¹-is
parivitakko udapÄ• di --- ``etarahi kho bhikkhÅ« nÄ• nÄ• disÄ• nÄ• nÄ• janapadÄ• pabbaj
upasampadÄ• pekkhe ca Ä• nenti --- bhagavÄ• ne pabbÄ• jessati \Be 29/ upasampÄ• dess
kilamanti pabbajjÄ• pekkhÄ• ca upasampadÄ• pekkhÄ• ca. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«
dÄ• ni, bhikkhave, tÄ• su tÄ• su disÄ• su tesu tesu janapadesu pabbÄ• jetha upasampÄ• d
bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito etasmiá¹ƒ nidÄ• ne etasmiá¹
kathaá¹ƒ katvÄ• bhikkhÅ« \Ee I 22/ Ä• mantesi --- ``idha mayhaá¹ƒ, bhikkhave, rahogatass
evaá¹ƒ cetaso parivitakko udapÄ• di --- `etarahi kho bhikkhÅ« nÄ• nÄ• disÄ• nÄ• nÄ• janap
upasampadÄ• pekkhe ca Ä• nenti bhagavÄ• ne pabbÄ• jessati upasampÄ• dessatÄ«ti, tatt

pabbajjÄ• pekkhÄ• ca upasampadÄ• pekkhÄ• ca, yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«naá¹ƒ anu
bhikkhave, tÄ• su tÄ• su disÄ• su tesu tesu janapadesu pabbÄ• jetha upasampÄ• dethÄ• â
bhikkhave, tumheva dÄ• ni tÄ• su tÄ• su disÄ• su tesu tesu janapadesu pabbÄ• jetha upasa
bhikkhave, pabbÄ• jetabbo upasampÄ• detabbo ---

paá¹-hamaá¹ƒ kesamassuá¹ƒ ohÄ• rÄ• petvÄ• \Se I 42/ {ohÄ• retvÄ• (Katthaci) }, kÄ• sÄ•
acchÄ• dÄ• petvÄ• , ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kÄ• rÄ• petvÄ• , bhikkhÅ«naá¹ƒ pÄ•
nisÄ«dÄ• petvÄ• , aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• , evaá¹ƒ vadehÄ«ti vattabbo --- buddhaá
dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi; dutiyampi bu
dutiyampi dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dutiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacch
saraá¹‡aá¹ƒ gacchÄ• mi, tatiyampi dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, tatiyampi saá¹…g
gacchÄ• mÄ«â€™â€™ ti. ``anujÄ• nÄ• mi, bhikkhave, imehi tÄ«hi saraá¹‡agamanehi pabb

tÄ«hi saraá¹‡agamanehi upasampadÄ• kathÄ• niá¹-á¹-hitÄ• .

10. dutiyamÄ• rakathÄ•

<35> atha kho bhagavÄ• vassaá¹ƒvuá¹-á¹-ho {vassaá¹ƒvuttho (Ce) } bhikkhÅ« Ä• mantesi
``mayhaá¹ƒ kho, bhikkhave, yoniso manasikÄ• rÄ• yoniso sammappadhÄ• nÄ• anuttarÄ•
vimutti sacchikatÄ• \Ne 27/. tumhepi, bhikkhave, yoniso manasikÄ• rÄ• \Be 30/ yoniso sam
anuttaraá¹ƒ vimuttiá¹ƒ anupÄ• puá¹‡Ä• tha, anuttaraá¹ƒ vimuttiá¹ƒ sacchikarothÄ• â€™â€™
pÄ• pimÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ gÄ• th

``baddhosi mÄ• rapÄ• sehi, ye dibbÄ• ye ca mÄ• nusÄ• .

mahÄ• bandhanabaddhosi {mÄ• rabandhanabaddhosi (Ce Se) }, na me samaá¹‡a mokkhas

``muttÄ• haá¹ƒ mÄ• rapÄ• sehi, ye dibbÄ• ye ca mÄ• nusÄ• .

mahÄ• bandhanamuttomhi \Se I 43/ {mÄ• rabandhanamuttomhi (Ce Se) }, nihato tvamasi a

atha kho mÄ• ro pÄ• pimÄ• --- jÄ• nÄ• ti maá¹ƒ bhagavÄ• , jÄ• nÄ• ti maá¹ƒ sugatoti dukk

tatthevantaradhÄ• yi.

dutiyamÄ• rakathÄ• niá¹-á¹-hitÄ• .

11. bhaddavaggiyavatthu

<36> atha \Ee I 23/ kho bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena
pakkÄ• mi. atha kho bhagavÄ• maggÄ• okkamma yena aÃ±Ã±ataro vanasaá¹‡á¸• o tenup
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. tena kh
tiá¹ƒsamattÄ• bhaddavaggiyÄ• sahÄ• yakÄ• sapajÄ• patikÄ• tasmiá¹ƒ vanasaá¹‡á¸• e pa
nÄ• hosi; tassa atthÄ• ya vesÄ« Ä• nÄ«tÄ• ahosi. atha kho sÄ• vesÄ« tesu pamattesu par
Ä• dÄ• ya palÄ• yittha. atha kho te sahÄ• yakÄ• sahÄ• yakassa veyyÄ• vaccaá¹ƒ karontÄ•
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ Ä• hiá¹‡á¸• antÄ• addasaá¹ƒsu bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ
disvÄ• na yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ eta
bhagavÄ• ekaá¹ƒ itthiá¹ƒ passeyyÄ• â€™â€™ ti? ``kiá¹ƒ pana vo, kumÄ• rÄ• , itthiyÄ• â€™
bhante, tiá¹ƒsamattÄ• bhaddavaggiyÄ• sahÄ• yakÄ• sapajÄ• patikÄ• imasmiá¹ƒ vanasaá
pajÄ• pati nÄ• hosi; tassa atthÄ• ya vesÄ« Ä• nÄ«tÄ• ahosi. atha kho sÄ• , bhante \Be 31/
paricÄ• rentesu bhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya \Se I 44/ palÄ• yittha. te mayaá¹ƒ, bhante, sahÄ•
veyyÄ• vaccaá¹ƒ karontÄ• , taá¹ƒ itthiá¹ƒ gavesantÄ• , imaá¹ƒ vanasaá¹‡á¸• aá¹ƒ Ä• hiá¹‡á
kiá¹ƒ maÃ±Ã±atha vo, kumÄ• rÄ• , katamaá¹ƒ nu kho tumhÄ• kaá¹ƒ varaá¹ƒ \Ne 28/ --- yaá
gaveseyyÄ• tha, yaá¹ƒ vÄ• attÄ• naá¹ƒ gaveseyyÄ• thÄ• â€™â€™ ti? ``etadeva, bhante, a
mayaá¹ƒ attÄ• naá¹ƒ gaveseyyÄ• mÄ• â€™â€™ ti. ``tena hi vo, kumÄ• rÄ• , nisÄ«datha, dh
ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhaddavaggiyÄ• sahÄ• yakÄ• bhagavantaá¹ƒ abhivÄ
nisÄ«diá¹ƒsu. tesaá¹ƒ bhagavÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• naka
saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nekkhamme Ä• n
bhagavÄ• aÃ±Ã±Ä• si kallacitte muducitte vinÄ«varaá¹‡acitte udaggacitte pasannacitte, ath
sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , taá¹ƒ pakÄ• sesi dukkhaá¹ƒ samudayaá¹ƒ nirodhaá
suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡heyya, evam
Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di ``yaá¹ƒ kiÃ±ci samudayadha
nirodhadhammaâ€™â€™ nti. te diá¹-á¹-hadhammÄ• pattadhammÄ• viditadhammÄ• pariy
tiá¹‡á¹‡avicikicchÄ• \Ee I 24/ vigatakathaá¹ƒkathÄ• vesÄ• rajjappattÄ• aparappaccayÄ• s
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabb
upasampadaâ€™â€™ nti. ``etha bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to
brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasm

bhaddavaggiyasahÄ• yakÄ• naá¹ƒ vatthu niá¹-á¹-hitaá¹ƒ.

dutiyabhÄ• á¹‡avÄ• ro.

12. uruvelapÄ• á¹-ihÄ• riyakathÄ•

<37> atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena uruvelÄ• tadavasari. t
uruvelÄ• yaá¹ƒ tayo jaá¹-ilÄ• paá¹-ivasanti --- uruvelakassapo, nadÄ«kassapo, gayÄ• kassa

uruvelakassapo \Be 32/ jaá¹-ilo paÃ±cannaá¹ƒ jaá¹-ilasatÄ• naá¹ƒ nÄ• yako hoti, vinÄ• yako
pÄ• mokkho. nadÄ«kassapo jaá¹-ilo tiá¹‡á¹‡aá¹ƒ jaá¹-ilasatÄ• naá¹ƒ nÄ• yako hoti, vinÄ• ya
pÄ• mokkho. gayÄ• kassapo jaá¹-ilo dvinnaá¹ƒ jaá¹-ilasatÄ• naá¹ƒ nÄ• yako hoti, vinÄ• yak
atha kho bhagavÄ• yena uruvelakassapassa jaá¹-ilassa assamo tenupasaá¹…kami, upasa
uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ etadavoca --- ``sace te, kassapa \Ne 29/, agaru, vaseyyÄ• ma
agyÄ• gÄ• reâ€™â€™ ti? ``na kho me, mahÄ• samaá¹‡a, garu, caá¹‡á¸• ettha nÄ• garÄ• jÄ
ghoraviso, so taá¹ƒ mÄ• viheá¹-hesÄ«â€™â€™ ti. dutiyampi kho bhagavÄ• uruvelakassap
--- ``sace te, kassapa, agaru, vaseyyÄ• ma ekarattaá¹ƒ agyÄ• gÄ• reâ€™â€™ ti? ``na kho
caá¹‡á¸• ettha nÄ• garÄ• jÄ• iddhimÄ• Ä• siviso ghoraviso, so taá¹ƒ mÄ• viheá¹-hesÄ«â€
bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ etadavoca --- ``sace te, kassapa, agaru, vaseyyÄ•
agyÄ• gÄ• reâ€™â€™ ti? ``na kho me, mahÄ• samaá¹‡a, garu, caá¹‡á¸• ettha nÄ• garÄ• jÄ
so taá¹ƒ mÄ• viheá¹-hesÄ«â€™â€™ ti. ``appeva maá¹ƒ na viheá¹-heyya, iá¹…gha tvaá¹ƒ, k
agyÄ• gÄ• raâ€™â€™ nti. ``vihara, mahÄ• samaá¹‡a, yathÄ• sukhaâ€™â€™ nti. atha kho
pavisitvÄ• tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±apetvÄ• nisÄ«di pallaá¹…kaá¹ƒ Ä• bhujitvÄ• uju
parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• .

<38> addasÄ• kho so nÄ• go bhagavantaá¹ƒ paviá¹-á¹-haá¹ƒ, disvÄ• na dummano {dukkhÄ
padhÅ«pÄ• yi {pakhÅ«pÄ• si (Katthaci) }. atha kho bhagavato etadahosi --- ``yaá¹ƒnÅ«nÄ•
anupahacca chaviÃ±ca \Ee I 25/ cammaÃ±ca maá¹ƒsaÃ±ca nhÄ• ruÃ±ca aá¹-á¹-hiÃ±ca aá¹
tejaá¹ƒ pariyÄ• diyeyyaâ€™â€™ nti. atha kho bhagavÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…
padhÅ«pÄ• yi. atha kho so nÄ• go makkhaá¹ƒ asahamÄ• no pajjali. bhagavÄ• pi tejodhÄ• t
ubhinnaá¹ƒ sajotibhÅ«tÄ• naá¹ƒ agyÄ• gÄ• raá¹ƒ Ä• dittaá¹ƒ viya hoti sampajjalitaá¹ƒ sajoti
jaá¹-ilÄ• agyÄ• gÄ• raá¹ƒ parivÄ• retvÄ• evamÄ• haá¹ƒsu --- ``abhirÅ«po vata bho mahÄ•
viheá¹-hiyatÄ«â€™â€™ ti. atha kho bhagavÄ• tassÄ• \Be 33/ rattiyÄ• accayena tassa nÄ•
anupahacca chaviÃ±ca cammaÃ±ca maá¹ƒsaÃ±ca nhÄ• ruÃ±ca aá¹-á¹-hiÃ±ca aá¹-á¹-himiÃ
pariyÄ• diyitvÄ• patte pakkhipitvÄ• uruvelakassapassa jaá¹-ilassa dassesi --- ``ayaá¹ƒ te, k
pariyÄ• dinno {pariyÄ• diá¹‡á¹‡o (Katthaci) } assa tejasÄ• tejoâ€™â€™ ti. atha kho uruvela
etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma caá¹‡á
iddhimato Ä• sivisassa ghoravisassa tejasÄ• tejaá¹ƒ pariyÄ• diyissati, natveva ca kho arah
nti.

<39> á¹• 21 neraÃ±jarÄ• yaá¹ƒ bhagavÄ• , uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ avoca.

``sace te kassapa agaru, viharemu ajjaá¹‡ho aggisÄ• lamhÄ«â€™â€™ ti {aggisaraá¹‡amhÄ

``na kho me mahÄ• samaá¹‡a garu.

phÄ• sukÄ• mova taá¹ƒ nivÄ• remi.

caá¹‡á¸• ettha nÄ• garÄ• jÄ• .

iddhimÄ• Ä• siviso ghoraviso.

so \Ne 30/ taá¹ƒ mÄ• viheá¹-hesÄ«â€™â€™ ti ||

``appeva maá¹ƒ na viheá¹-heyya.

iá¹…gha tvaá¹ƒ kassapa anujÄ• nÄ• hi agyÄ• gÄ• raâ€™â€™ nti.

dinnanti naá¹ƒ viditvÄ• .

abhÄ«to {asambhÄ«to (Ce) } pÄ• visi bhayamatÄ«to ||

disvÄ• isiá¹ƒ paviá¹-á¹-haá¹ƒ, ahinÄ• go dummano padhÅ«pÄ• yi.

sumanamanaso adhimano {avimano (katthaci), navimano (Se) }, manussanÄ• gopi tattha pa

makkhaÃ±ca \Se I 48/ asahamÄ• no, ahinÄ• go pÄ• vakova pajjali.

tejodhÄ• tusu kusalo, manussanÄ• gopi tattha pajjali ||

ubhinnaá¹ƒ sajotibhÅ«tÄ• naá¹ƒ.

agyÄ• gÄ• raá¹ƒ Ä• dittaá¹ƒ hoti sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ.

udicchare jaá¹-ilÄ• .

``abhirÅ«po vata bho mahÄ• samaá¹‡o.

nÄ• gena viheá¹-hiyatÄ«â€™â€™ ti bhaá¹‡anti ||

atha \Be 34/ tassÄ• rattiyÄ• {atha rattiyÄ• (Ce Se) } accayena.

hatÄ• nÄ• gassa acciyo honti {ahinÄ• gassa acciyo na honti (Ce Se) }.

iddhimato pana á¹-hitÄ• {iddhimato panuá¹-á¹-hitÄ• (Ce) }.

anekavaá¹‡á¹‡Ä• acciyo honti ||

nÄ«lÄ• atha lohitikÄ• .

maÃ±jiá¹-á¹-hÄ• pÄ«takÄ• phalikavaá¹‡á¹‡Ä• yo.

aá¹…gÄ«rasassa kÄ• ye.

anekavaá¹‡á¹‡Ä• acciyo honti ||

pattamhi \Ne 31/ odahitvÄ• .

ahinÄ• gaá¹ƒ brÄ• hmaá¹‡assa dassesi.

``ayaá¹ƒ te kassapa nÄ• go.

pariyÄ• dinno assa tejasÄ• tejoâ€™â€™ ti ||

atha kho uruvelakassapo jaá¹-ilo bhagavato iminÄ• iddhipÄ• á¹-ihÄ• riyena abhippasanno b
--- ``idheva, mahÄ• samaá¹‡a, vihara, ahaá¹ƒ te {te upaá¹-á¹-hÄ• mi (itipi) } dhuvabhattenÄ•

paá¹-hamaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

<40> atha \Ee I 26/ kho bhagavÄ• uruvelakassapassa jaá¹-ilassa assamassa avidÅ«re \Se
vanasaá¹‡á¸• e vihÄ• si. atha kho cattÄ• ro mahÄ• rÄ• jÄ• no abhikkantÄ• ya rattiyÄ• abhi
kevalakappaá¹ƒ vanasaá¹‡á¸• aá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu
abhivÄ• detvÄ• catuddisÄ• aá¹-á¹-haá¹ƒsu seyyathÄ• pi mahantÄ• aggikkhandhÄ• . atha
tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagav
mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaá¹ƒ. ke nu kho te, mahÄ• samaá¹‡a, abhikkantÄ• ya
abhikkantavaá¹‡á¹‡Ä• kevalakappaá¹ƒ vanasaá¹‡á¸• aá¹ƒ obhÄ• setvÄ• yena tvaá¹ƒ tenu
upasaá¹…kamitvÄ• taá¹ƒ abhivÄ• detvÄ• catuddisÄ• aá¹-á¹-haá¹ƒsu ``seyyathÄ• pi maha
``ete kho, kassapa, cattÄ• ro mahÄ• rÄ• jÄ• no yenÄ• haá¹ƒ tenupasaá¹…kamiá¹ƒsu dham
kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ•
cattÄ• ropi mahÄ• rÄ• jÄ• no upasaá¹…kamissanti dhammassavanÄ• ya, na tveva ca kho a
atha kho bhagavÄ• uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva va

dutiyaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

<41> atha kho sakko devÄ• namindo abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalak
obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami \Se I 50/, upasaá¹…kamitvÄ• bhagavant
aá¹-á¹-hÄ• si seyyathÄ• pi mahÄ• aggikkhandho, purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkanta
atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena \Ne 32/ yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹
mahÄ• samaá¹‡a, abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ vanasaá¹
tvaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-h
mahÄ• aggikkhandho, purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkantataro ca paá¹‡Ä«tataro cÄ•
kassapa, sakko devÄ• namindo yenÄ• haá¹ƒ tenupasaá¹…kami dhammassavanÄ• yÄ• â€™
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
devÄ• namindo upasaá¹…kamissati dhammassavanÄ• ya, na tveva ca kho arahÄ• yathÄ•
bhagavÄ• uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸

tatiyaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

<42> atha \Be 36/ kho brahmÄ• sahampati abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o k
vanasaá¹‡á¸• aá¹ƒ obhÄ• setvÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ aá¹-á¹-hÄ• si seyyathÄ• pi mahÄ• aggikkhandho, purimÄ• hi vaá¹‡á¹‡anibhÄ•
51/ paá¹‡Ä«tataro ca. atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bha
upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹
mahÄ• samaá¹‡a, abhikkantÄ• ya rattiyÄ• abhikkantavaá¹‡á¹‡o kevalakappaá¹ƒ vanasaá¹
tvaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-h
mahÄ• aggikkhandho, purimÄ• hi vaá¹‡á¹‡anibhÄ• hi abhikkantataro ca paá¹‡Ä«tataro cÄ•
kassapa, brahmÄ• sahampati yenÄ• haá¹ƒ tenupasaá¹…kami dhammassavanÄ• yÄ• â€™
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
upasaá¹…kamissati dhammassavanÄ• ya, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ n
uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• s

catutthaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

<43> tena kho pana samayena uruvelakassapassa jaá¹-ilassa mahÄ• yaÃ±Ã±o paccupaá¹-
aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya abhikkamitukÄ
uruvelakassapassa jaá¹-ilassa etadahosi --- ``etarahi kho me mahÄ• yaÃ±Ã±o paccupaá¹-á¹
aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ Ä• dÄ• ya abhikkamissan
mahÄ• janakÄ• ye iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissati \Se I 52/, mahÄ• samaá¹‡assa lÄ• bha
abhivaá¸• á¸• hissati, mama lÄ• bhasakkÄ• ro parihÄ• yissati. aho nÅ«na mahÄ• samaá¹‡o
nÄ• gaccheyyÄ• â€™â€™ ti. atha kho bhagavÄ• uruvelakassapassa \Ee I 28/ jaá¹-ilassa c

cetoparivitakkamaÃ±Ã±Ä• ya uttarakuruá¹ƒ gantvÄ• tato piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• a
tattheva divÄ• vihÄ• raá¹ƒ akÄ• si. atha kho uruvelakassapo jaá¹-ilo tassÄ• \Be 37/ rattiyÄ•
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kÄ• lo, m
bhattaá¹ƒ. kiá¹ƒ nu kho, mahÄ• samaá¹‡a, hiyyo nÄ• gamÄ• si? api ca mayaá¹ƒ taá¹ƒ sarÄ•
mahÄ• samaá¹‡o nÄ• gacchatÄ«ti? khÄ• danÄ«yassa ca bhojanÄ«yassa ca te paá¹-ivÄ«so
paá¹-iviso (Se) } á¹-hapitoâ€™â€™ ti. nanu te, kassapa, etadahosi --- `` `etarahi kho me ma
paccupaá¹-á¹-hito, kevalakappÄ• ca aá¹…gamagadhÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bho
abhikkamissanti, sace mahÄ• samaá¹‡o mahÄ• janakÄ• ye iddhipÄ• á¹-ihÄ• riyaá¹ƒ karissa
lÄ• bhasakkÄ• ro abhivaá¸• á¸• hissati, mama lÄ• bhasakkÄ• ro parihÄ• yissati, aho nÅ«na
nÄ• gaccheyyÄ• â€™ ti. so kho ahaá¹ƒ, kassapa, tava cetasÄ• cetoparivitakkaá¹ƒ aÃ±Ã±Ä
tato piá¹‡á¸• apÄ• taá¹ƒ Ä• haritvÄ• anotattadahe paribhuÃ±jitvÄ• tattheva divÄ• vihÄ• raá
kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ•
cetasÄ• pi cittaá¹ƒ pajÄ• nissati \Se I 53/, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti.
uruvelakassapassa jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• s

paÃ±camaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

<44> tena kho pana samayena bhagavato paá¹ƒsukÅ«laá¹ƒ uppannaá¹ƒ hoti. atha kho bha
``kattha nu kho ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhoveyyaâ€™â€™ nti? atha kho sakko devÄ• nam
cetoparivitakkamaÃ±Ã±Ä• ya pÄ• á¹‡inÄ• pokkharaá¹‡iá¹ƒ khaá¹‡itvÄ• bhagavantaá¹ƒ eta
bhagavÄ• paá¹ƒsukÅ«laá¹ƒ dhovatÅ«â€™â€™ ti. atha kho bhagavato etadahosi --- ``kimhi
paá¹ƒsukÅ«laá¹ƒ parimaddeyyaâ€™â€™ nti? atha kho sakko devÄ• namindo bhagavato ce
cetoparivitakkamaÃ±Ã±Ä• ya mahatiá¹ƒ silaá¹ƒ upanikkhipi --- idha, bhante, bhagavÄ• paá
parimaddatÅ«ti. atha kho bhagavato etadahosi --- ``kimhi nu kho ahaá¹ƒ {ahaá¹ƒ paá¹ƒsukÅ
Ä• lambitvÄ• \Ne 34/ uttareyyaâ€™â€™ nti? atha kho kakudhe adhivatthÄ• devatÄ• bhag
cetoparivitakkamaÃ±Ã±Ä• ya sÄ• khaá¹ƒ onÄ• mesi --- idha, bhante, bhagavÄ• Ä• lambitv
atha kho bhagavato etadahosi --- ``kimhi nu kho ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ vissajjeyyaâ€™â€
devÄ• namindo bhagavato cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya mahatiá¹ƒ silaá¹ƒ upanik
bhagavÄ• paá¹ƒsukÅ«laá¹ƒ vissajjetÅ«ti. atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ•
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``kÄ• lo \S
niá¹-á¹-hitaá¹ƒ bhattaá¹ƒ. kiá¹ƒ nu kho, mahÄ• samaá¹‡a, nÄ• yaá¹ƒ pubbe idha pokkharaá
pokkharaá¹‡Ä«. nayimÄ• silÄ• pubbe upanikkhittÄ• . kenimÄ• silÄ• upanikkhittÄ• ? nayim
sÄ• khÄ• onatÄ• , sÄ• yaá¹ƒ sÄ• khÄ• onatÄ• â€™â€™ ti. idha me, kassapa, paá¹ƒsukÅ«
mayhaá¹ƒ, kassapa, etadahosi --- ``kattha nu kho ahaá¹ƒ paá¹ƒsukÅ«laá¹ƒ dhoveyyaâ€™â
sakko devÄ• namindo mama cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya pÄ• á¹‡inÄ• pokkhara
etadavoca --- ``idha, bhante, bhagavÄ• paá¹ƒsukÅ«laá¹ƒ dhovatÅ«â€™â€™ ti. sÄ• yaá¹ƒ k
pÄ• á¹‡inÄ• khaá¹‡itÄ• pokkharaá¹‡Ä«. tassa mayhaá¹ƒ, kassapa, etadahosi --- ``kimhi nu
paá¹ƒsukÅ«laá¹ƒ parimaddeyyaâ€™â€™ nti? atha kho, kassapa, sakko devÄ• namindo ma

cetoparivitakkamaÃ±Ã±Ä• ya mahatiá¹ƒ silaá¹ƒ upanikkhipi --- ``idha, bhante, bhagavÄ• pa
parimaddatÅ«â€™â€™ ti. sÄ• yaá¹ƒ kassapa amanussena upanikkhittÄ• silÄ• . tassa may
``kimhi nu kho ahaá¹ƒ Ä• lambitvÄ• uttareyyaâ€™â€™ nti? atha kho, kassapa, kakudhe ad
cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya sÄ• khaá¹ƒ onÄ• mesi --- ``idha, bhante, bhagavÄ•
ti. svÄ• yaá¹ƒ Ä• harahattho kakudho. tassa mayhaá¹ƒ, kassapa, etadahosi --- ``kimhi nu kh
paá¹ƒsukÅ«laá¹ƒ vissajjeyyaâ€™â€™ nti? atha kho, kassapa, sakko devÄ• namindo mama
cetoparivitakkamaÃ±Ã±Ä• ya mahatiá¹ƒ silaá¹ƒ upanikkhipi --- ``idha, bhante, bhagavÄ• pa
vissajjetÅ«â€™â€™ ti \Se I 55/. sÄ• yaá¹ƒ kassapa amanussena upanikkhittÄ• silÄ• ti. atha
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
veyyÄ• vaccaá¹ƒ karissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti. atha kho bhag
jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• si.

atha \Be 39/ kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupa
upasaá¹…kamitvÄ• bhagavato \Ee I 30/ kÄ• laá¹ƒ Ä• rocesi --- ``kÄ• lo, mahÄ• samaá¹‡a,
bhattaâ€™â€™ nti. ``gaccha tvaá¹ƒ, kassapa, Ä• yÄ• mahaâ€™â€™ nti uruvelakassapaá¹ƒ
jambuyÄ• \Ne 35/ `jambudÄ«poâ€™ paÃ±Ã±Ä• yati, tato phalaá¹ƒ gahetvÄ• paá¹-hamatar
nisÄ«di. addasÄ• kho uruvelakassapo jaá¹-ilo bhagavantaá¹ƒ agyÄ• gÄ• re nisinnaá¹ƒ, disv
etadavoca --- ``katamena tvaá¹ƒ, mahÄ• samaá¹‡a, maggena Ä• gato? ahaá¹ƒ tayÄ• paá¹-
tvaá¹ƒ paá¹-hamataraá¹ƒ Ä• gantvÄ• agyÄ• gÄ• re nisinnoâ€™â€™ ti. ``idhÄ• haá¹ƒ, kass
jambuyÄ• `jambudÄ«poâ€™ paÃ±Ã±Ä• yati, tato phalaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä•
idaá¹ƒ kho, kassapa, jambuphalaá¹ƒ vaá¹‡á¹‡asampannaá¹ƒ gandhasampannaá¹ƒ rasasam
paribhuÃ±jÄ• â€™â€™ ti. ``alaá¹ƒ, mahÄ• samaá¹‡a, tvaá¹ƒyeva taá¹ƒ arahasi \Se I 56/, tv
{tvaá¹ƒyevetaá¹ƒ Ä• harasi, tvaá¹ƒyevetaá¹ƒ (Ce Se) } paribhuÃ±jÄ• hÄ«â€™â€™ ti. atha k
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
uyyojetvÄ• yÄ• ya jambuyÄ• `jambudÄ«poâ€™ paÃ±Ã±Ä• yati, tato phalaá¹ƒ gahetvÄ• pa
agyÄ• gÄ• re nisÄ«dissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti. atha kho bhag
jaá¹-ilassa bhattaá¹ƒ bhuÃ±jitvÄ• tasmiá¹ƒyeva vanasaá¹‡á¸• e vihÄ• si.

<45> atha kho uruvelakassapo jaá¹-ilo tassÄ• rattiyÄ• accayena yena bhagavÄ• tenupasa
bhagavato kÄ• laá¹ƒ Ä• rocesi --- ``kÄ• lo, mahÄ• samaá¹‡a, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™
kassapa, Ä• yÄ• mahanti uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ uyyojetvÄ• yÄ• ya jambuyÄ• `jam
tassÄ• avidÅ«re ambo ... pe ... tassÄ• avidÅ«re Ä• malakÄ« ... pe ... tassÄ• avidÅ«re har
tÄ• vatiá¹ƒsaá¹ƒ gantvÄ• pÄ• ricchattakapupphaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä• gantv
addasÄ• kho uruvelakassapo jaá¹-ilo bhagavantaá¹ƒ agyÄ• gÄ• re nisinnaá¹ƒ, disvÄ• na b
``katamena tvaá¹ƒ, mahÄ• samaá¹‡a, maggena Ä• gato? ahaá¹ƒ tayÄ• paá¹-hamataraá¹ƒ
paá¹-hamataraá¹ƒ Ä• gantvÄ• agyÄ• gÄ• re nisinnoâ€™â€™ ti. ``idhÄ• haá¹ƒ \Be 40/, kass
tÄ• vatiá¹ƒsaá¹ƒ gantvÄ• pÄ• ricchattakapupphaá¹ƒ gahetvÄ• paá¹-hamataraá¹ƒ Ä• gantv
kho, kassapa, pÄ• ricchattakapupphaá¹ƒ \Se I 57/ vaá¹‡á¹‡asampannaá¹ƒ gandhasampann

(Katthaci) }. (sace Ä• kaá¹…khasi gaá¹‡hÄ• â€™â€™ ti. ``alaá¹ƒ, mahÄ• samaá¹‡a, tvaá¹ƒ
tvaá¹ƒyeva taá¹ƒ gaá¹‡hÄ• â€™â€™ ti) { ( ) Ce Se potthakesu natthi}. \Ee I 31/ atha kho uru
jaá¹-ilassa etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ•
uyyojetvÄ• tÄ• vatiá¹ƒsaá¹ƒ gantvÄ• pÄ• ricchattakapupphaá¹ƒ gahetvÄ• paá¹-hamataraá
nisÄ«dissati, na tveva ca kho arahÄ• yathÄ• ahaâ€™â€™ nti.

<46> tena kho pana samayena te jaá¹-ilÄ• aggiá¹ƒ paricaritukÄ• mÄ• na sakkonti kaá¹-á¹-h
36/. atha kho tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho mahÄ• samaá¹‡as
yathÄ• mayaá¹ƒ na sakkoma kaá¹-á¹-hÄ• ni phÄ• letuâ€™â€™ nti. atha kho bhagavÄ• uru
etadavoca --- ``phÄ• liyantu, kassapa, kaá¹-á¹-hÄ• nÄ«â€™â€™ ti. ``phÄ• liyantu, mahÄ• sa
sakideva paÃ±ca kaá¹-á¹-hasatÄ• ni phÄ• liyiá¹ƒsu. atha kho uruvelakassapassa jaá¹-ilassa
``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma kaá¹-á¹-hÄ• nipi phÄ
arahÄ• yathÄ• ahaâ€™â€™ nti.

<47> tena kho pana samayena te jaá¹-ilÄ• aggiá¹ƒ paricaritukÄ• mÄ• na sakkonti aggiá¹ƒ
(Ce), ujjalituá¹ƒ (Katthaci) }. atha kho tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ
mahÄ• samaá¹‡assa iddhÄ• nubhÄ• vo, yathÄ• mayaá¹ƒ na sakkoma aggiá¹ƒ \Se I 58/ ujja
bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ etadavoca --- ``ujjaliyantu, kassapa, aggÄ«â€™â€
mahÄ• samaá¹‡Ä• â€™â€™ ti. sakideva paÃ±ca aggisatÄ• ni ujjaliyiá¹ƒsu. atha kho uruvel
etadahosi --- ``mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma aggÄ«
kho arahÄ• yathÄ• ahaâ€™â€™ nti.

<48> tena kho pana samayena te jaá¹-ilÄ• aggiá¹ƒ paricaritvÄ• na sakkonti aggiá¹ƒ vijjhÄ•
tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho mahÄ• samaá¹‡assa iddhÄ• nu
sakkoma aggiá¹ƒ vijjhÄ• petuâ€™â€™ nti. atha kho bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá
``vijjhÄ• yantu, kassapa, aggÄ«â€™â€™ ti. ``vijjhÄ• yantu, mahÄ• samaá¹‡Ä• â€™â€™ ti.
vijjhÄ• yiá¹ƒsu. atha kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho mah
mahÄ• nubhÄ• vo, yatra hi nÄ• ma aggÄ«pi vijjhÄ• yissanti, na tveva ca kho arahÄ• yathÄ•

<49> tena kho pana samayena te jaá¹-ilÄ• sÄ«tÄ• su hemantikÄ• su rattÄ«su antaraá¹-á¹-h
najjÄ• neraÃ±jarÄ• ya ummujjantipi, nimujjantipi, ummujjananimujjanampi karonti. atha kho
paÃ±camattÄ• ni mandÄ• mukhisatÄ• ni abhinimmini, yattha te jaá¹-ilÄ• uttaritvÄ• visibbes
tesaá¹ƒ jaá¹-ilÄ• naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho \Se I 59/ mahÄ• samaá¹‡assa id
yathayimÄ• mandÄ• mukhiyo nimmitÄ• â€™â€™ ti. atha kho uruvelakassapassa jaá¹-ilass
kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, yatra hi nÄ• ma tÄ• va bahÅ« mandÄ• mukhiyopi
arahÄ• yathÄ• ahaâ€™â€™ nti.

<50> tena \Ne 37/ kho pana samayena mahÄ• akÄ• lamegho pÄ• vassi, mahÄ• udakavÄ•

bhagavÄ• viharati, so padeso udakena na otthaá¹-o {udakena otthaá¹-o (Ce Se) } hoti. atha
etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ samantÄ• udakaá¹ƒ ussÄ• retvÄ• majjhe reá¹‡uhatÄ• y
caá¹…kameyyaâ€™â€™ nti. atha kho bhagavÄ• samantÄ• udakaá¹ƒ ussÄ• retvÄ• majjhe
caá¹…kami. atha kho uruvelakassapo jaá¹-ilo --- mÄ• heva kho mahÄ• samaá¹‡o udakena v
sambahulehi jaá¹-ilehi saddhiá¹ƒ yasmiá¹ƒ padese bhagavÄ• viharati taá¹ƒ padesaá¹ƒ agam
uruvelakassapo jaá¹-ilo bhagavantaá¹ƒ samantÄ• udakaá¹ƒ ussÄ• retvÄ• majjhe reá¹‡uha
caá¹…kamantaá¹ƒ, disvÄ• na bhagavantaá¹ƒ etadavoca --- ``idaá¹ƒ nu tvaá¹ƒ, mahÄ• sama
``ayamahamasmi {Ä• ma ahamasmi (Se) }, kassapÄ• â€™â€™ ti bhagavÄ• vehÄ• saá¹ƒ a
paccuá¹-á¹-hÄ• si. atha kho uruvelakassapassa jaá¹-ilassa etadahosi --- ``mahiddhiko kho m
mahÄ• nubhÄ• vo, yatra hi nÄ• ma udakampi na pavÄ• hissati {nappasahissati (Ce) }, na \S
arahÄ• yathÄ• ahaâ€™â€™ nti.

<51> atha \Be 42/ kho bhagavato etadahosi --- ``cirampi kho imassa moghapurisassa evaá¹
`mahiddhiko kho mahÄ• samaá¹‡o mahÄ• nubhÄ• vo, na tveva ca kho arahÄ• yathÄ• aha
jaá¹-ilaá¹ƒ saá¹ƒvejeyyaâ€™â€™ nti. atha kho bhagavÄ• uruvelakassapaá¹ƒ jaá¹-ilaá¹ƒ eta
kho tvaá¹ƒ, kassapa, arahÄ• , nÄ• pi arahattamaggasamÄ• panno. sÄ• pi te paá¹-ipadÄ• n
vÄ• assasi, arahattamaggaá¹ƒ vÄ• samÄ• pannoâ€™â€™ ti. atha kho uruvelakassapo jaá
sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``labheyyÄ• haá¹ƒ, bhante, bhagavato san
labheyyaá¹ƒ upasampadaâ€™â€™ nti. tvaá¹ƒ khosi, kassapa, paÃ±cannaá¹ƒ jaá¹-ilasatÄ• m
aggo pamukho pÄ• mokkho. tepi tÄ• va apalokehi, yathÄ• te maÃ±Ã±issanti tathÄ• te karis
uruvelakassapo jaá¹-ilo yena te jaá¹-ilÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• te jaá¹-ile
``icchÄ• mahaá¹ƒ \Ee I 33/, bho, mahÄ• samaá¹‡e brahmacariyaá¹ƒ carituá¹ƒ, yathÄ• bhav
karontÅ«â€™â€™ ti. ``cirapaá¹-ikÄ• mayaá¹ƒ, bho, mahÄ• samaá¹‡e abhippasannÄ• , sac
brahmacariyaá¹ƒ carissati, sabbeva mayaá¹ƒ mahÄ• samaá¹‡e brahmacariyaá¹ƒ carissÄ• m
jaá¹-ilÄ• kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ aggihutamissaá¹ƒ udake pa
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhag
``labheyyÄ• ma \Se I 61/ mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma u
``etha bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, caratha brahma
antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

<52> addasÄ• \Ne 38/ kho nadÄ«kassapo jaá¹-ilo kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ
aggihutamissaá¹ƒ udake vuyhamÄ• ne, disvÄ• nassa etadahosi --- ``mÄ• heva me bhÄ• tur
jaá¹-ile pÄ• hesi --- gacchatha me bhÄ• taraá¹ƒ jÄ• nÄ• thÄ• ti. sÄ• maÃ±ca tÄ«hi jaá¹-ilasa
yenÄ• yasmÄ• uruvelakassapo tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ ur
``idaá¹ƒ nu kho, kassapa, seyyoâ€™â€™ ti? ``Ä• mÄ• vuso, idaá¹ƒ seyyoâ€™â€™ ti. atha
kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ aggihutamissaá¹ƒ udake pavÄ• hetv
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhag
``labheyyÄ• ma mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampa

bhikkhavoâ€™â€™ ti bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá
antakiriyÄ• yÄ• â€™â€™ ti. sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

<53> addasÄ• kho gayÄ• kassapo jaá¹-ilo kesamissaá¹ƒ jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamis
vuyhamÄ• ne, disvÄ• nassa etadahosi --- ``mÄ• heva me bhÄ• tÅ«naá¹ƒ upasaggo ahosÄ«
I 62/ --- gacchatha me bhÄ• taro jÄ• nÄ• thÄ• ti. sÄ• maÃ±ca dvÄ«hi jaá¹-ilasatehi saddhiá¹
uruvelakassapo tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ uruvelakassapaá¹
kho, kassapa, seyyoâ€™â€™ ti? ``Ä• mÄ• vuso, idaá¹ƒ seyyoâ€™â€™ ti. atha kho te jaá¹-i
jaá¹-Ä• missaá¹ƒ khÄ• rikÄ• jamissaá¹ƒ aggihutamissaá¹ƒ udake pavÄ• hetvÄ• yena bhaga
upasaá¹…kamitvÄ• bhagavato pÄ• desu \Ee I 34/ sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etada
mayaá¹ƒ, bhante, bhagavato santike pabbajjaá¹ƒ, labheyyÄ• ma upasampadaâ€™â€™ nti.
bhagavÄ• avoca --- ``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhass
sÄ• va tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

bhagavato adhiá¹-á¹-hÄ• nena paÃ±ca kaá¹-á¹-hasatÄ• ni na phÄ• liyiá¹ƒsu, phÄ• liyiá¹ƒsu;
ujjaliyiá¹ƒsu; na vijjhÄ• yiá¹ƒsu, vijjhÄ• yiá¹ƒsu; paÃ±camandÄ• mukhisatÄ• ni abhinimmini.
aá¸• á¸• huá¸• á¸• hapÄ• á¹-ihÄ• riyasahassÄ• ni honti.

<54> atha kho bhagavÄ• uruvelÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena gayÄ• sÄ«saá
bhikkhusaá¹…ghena saddhiá¹ƒ bhikkhusahassena sabbeheva purÄ• á¹‡ajaá¹-ilehi. tatra su
viharati gayÄ• sÄ«se saddhiá¹ƒ bhikkhusahassena. tatra kho bhagavÄ• bhikkhÅ« Ä• mante

{SN b IV 29} ``sabbaá¹ƒ \Be 44/ \Ne 39/, bhikkhave, Ä• dittaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá
\Se I 63/ Ä• dittaá¹ƒ, rÅ«pÄ• Ä• dittÄ• , cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ, cakkhusamph
cakkhusamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhan
Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ•
paridevehi dukkhehi domanassehi upÄ• yÄ• sehi Ä• dittanti vadÄ• mi. sotaá¹ƒ Ä• dittaá¹ƒ, s
sotaviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ, sotasamphasso Ä• ditto, yamidaá¹ƒ sotasamphassapacc
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ
mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi doman
Ä• dittanti vadÄ• mi. ghÄ• naá¹ƒ Ä• dittaá¹ƒ, gandhÄ• Ä• dittÄ• , ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ
Ä• ditto, yamidaá¹ƒ ghÄ• nasamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukk
vÄ• tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹
maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehi Ä• dittanti vadÄ• mi. ji
Ä• dittÄ• , jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ jivhÄ• samphasso Ä• ditto, yamidaá¹ƒ jivhÄ•
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi Ä• ditt
rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi
domanassehi upÄ• yÄ• sehi Ä• dittanti vadÄ• mi. kÄ• yo Ä• ditto, phoá¹-á¹-habbÄ• Ä• dittÄ

Ä• dittaá¹ƒ kÄ• yasamphasso Ä• ditto, yamidaá¹ƒ kÄ• yasamphassapaccayÄ• uppajjati ved
dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• tampi Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? rÄ• gagginÄ
Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• y
mano Ä• ditto, dhammÄ• Ä• dittÄ• , manoviÃ±Ã±Ä• á¹‡aá¹ƒ Ä• dittaá¹ƒ manosamphasso Ä
manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhama
kena Ä• dittaá¹ƒ? rÄ• gagginÄ• dosagginÄ• mohagginÄ• Ä• dittaá¹ƒ, jÄ• tiyÄ• jarÄ• ya m
dukkhehi domanassehi upÄ• yÄ• sehi Ä• dittanti vadÄ• mi.

``evaá¹ƒ \Be 45/ passaá¹ƒ, bhikkhave, sutavÄ• ariyasÄ• vako cakkhusmimpi nibbindati, rÅ
cakkhuviÃ±Ã±Ä• á¹‡epi nibbindati, cakkhusamphassepi nibbindati, yamidaá¹ƒ cakkhusampl
vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tasmimpi nibbindati. s
nibbindati, saddesupi nibbindati ... pe ... ghÄ• nasmimpi nibbindati \Ee I 35/ \Ne 40/, gandhe
... pe ... jivhÄ• yapi nibbindati, rasesupi nibbindati ... pe ... kÄ• yasmimpi nibbindati, phoá¹-á
nibbindati ... pe ... manasmimpi nibbindati, dhammesupi nibbindati, manoviÃ±Ã±Ä• á¹‡epi n
manosamphassepi nibbindati, yamidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ s
adukkhamasukhaá¹ƒ vÄ• tasmimpi nibbindati, nibbindaá¹ƒ virajjati, virÄ• gÄ• vimuccati, vir
vimuttamiti Ã±Ä• á¹‡aá¹ƒ hoti. khÄ«á¹‡Ä• jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá
itthattÄ• yÄ• ti pajÄ• nÄ• tÄ«â€™â€™ ti.

imasmiÃ±ca pana veyyÄ• karaá¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne tassa bhikkhusahassassa anu
vimucciá¹ƒsu.

Ä• dittapariyÄ• yasuttaá¹ƒ niá¹-á¹-hitaá¹ƒ.

uruvelapÄ• á¹-ihÄ• riyaá¹ƒ tatiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

13. bimbisÄ• rasamÄ• gamakathÄ•

<55> atha kho bhagavÄ• gayÄ• sÄ«se yathÄ• bhirantaá¹ƒ viharitvÄ• yena rÄ• jagahaá¹ƒ t
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ bhikkhusahassena sabbeheva purÄ• á¹‡ajaá¹-ileh
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari. tatra sudaá¹ƒ bhagavÄ
laá¹-á¹-hivane {laá¹-á¹-hivanuyyÄ• ne (Se) } suppatiá¹-á¹-he cetiye. assosi kho rÄ• jÄ• mÄ•
bimbisÄ• ro --- samaá¹‡o khalu \Se I 65/ bho gotamo sakyaputto sakyakulÄ• pabbajito rÄ•
rÄ• jagahe viharati laá¹-á¹-hivane suppatiá¹-á¹-he cetiye. taá¹ƒ kho pana bhagavantaá¹ƒ {bh
} gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- itipi so bhagavÄ• arahaá¹ƒ samm
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devam
{bhagavÄ• ti (Katthaci) }. so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ \Be 46/ sabrahmal
sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatv

deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sa
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti. sÄ• dhu kho pana tath
dassanaá¹ƒ hotÄ«ti.

atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro dvÄ• dasanahutehi {dvÄ• dasaniyutehi (yo
brÄ• hmaá¹‡agahapatikehi \Ne 41/ parivuto yena bhagavÄ• tenupasaá¹…kami, upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. tepi kho dvÄ• dasanahutÄ• mÄ• gadhikÄ• brÄ• hm
appekacce bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce bhagava
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce bhagavato santike n
ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce tuá¹‡hÄ«bhÅ«tÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha
dvÄ• dasanahutÄ• naá¹ƒ {dvÄ• dasaniyutÄ• naá¹ƒ (yojanÄ•) } mÄ• gadhikÄ• naá¹ƒ \Se I 6
etadahosi --- ``kiá¹ƒ nu kho mahÄ• samaá¹‡o uruvelakassape brahmacariyaá¹ƒ carati, udÄ•
mahÄ• samaá¹‡e brahmacariyaá¹ƒ caratÄ«â€™â€™ ti? atha kho bhagavÄ• tesaá¹ƒ dvÄ• d
mÄ• gadhikÄ• naá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ cetasÄ• cetoparivitakkamaÃ±Ã±Ä• y
gÄ• thÄ• ya ajjhabhÄ• si ---

``kimeva disvÄ• uruvelavÄ• si, pahÄ• si aggiá¹ƒ kisakovadÄ• no.

pucchÄ• mi taá¹ƒ kassapa, etamatthaá¹ƒ kathaá¹ƒ pahÄ«naá¹ƒ tava aggihuttanti ||

``rÅ«pe ca sadde ca atho rase ca.

kÄ• mitthiyo cÄ• bhivadanti yaÃ±Ã±Ä• .

etaá¹ƒ malanti upadhÄ«su Ã±atvÄ• .

tasmÄ• na yiá¹-á¹-he na hute araÃ±jinti ||

``ettheva te mano na ramittha (kassapÄ• ti bhagavÄ•).

rÅ«pesu saddesu atho rasesu.

atha ko carahi devamanussaloke.

rato mano kassapa, brÅ«hi metanti ||

``disvÄ• \Se I 67/ \Be 47/ padaá¹ƒ santamanÅ«padhÄ«kaá¹ƒ.

akiÃ±canaá¹ƒ kÄ• mabhave asattaá¹ƒ.

anaÃ±Ã±athÄ• bhÄ• vimanaÃ±Ã±aneyyaá¹ƒ.

tasmÄ• na yiá¹-á¹-he na hute araÃ±jiâ€™â€™ nti ||

<56> atha kho Ä• yasmÄ• uruvelakassapo uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá
42/ pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``satthÄ• me, bhante, bhaga
satthÄ• me, bhante, bhagavÄ• , sÄ• vakohamasmÄ«â€™â€™ ti. atha kho tesaá¹ƒ dvÄ• da
brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ etadahosi --- ``uruvelakassapo mahÄ• samaá¹‡e brahmac
atha kho bhagavÄ• tesaá¹ƒ dvÄ• dasanahutÄ• naá¹ƒ mÄ• gadhikÄ• naá¹ƒ brÄ• hmaá¹‡aga
cetoparivitakkamaÃ±Ã±Ä• ya anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá
saggakathaá¹ƒ kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ nekkhamme Ä• n
bhagavÄ• aÃ±Ã±Ä• si kallacitte muducitte vinÄ«varaá¹‡acitte udaggacitte pasannacitte, ath
sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, niroc
nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡hey
ekÄ• dasanahutÄ• naá¹ƒ mÄ• gadhikÄ• naá¹ƒ brÄ• hmaá¹‡agahapatikÄ• naá¹ƒ bimbisÄ• ra
Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadh
nirodhadhammanti. ekanahutaá¹ƒ upÄ• sakattaá¹ƒ \Se I 68/ paá¹-ivedesi.

<57> atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro diá¹-á¹-hadhammo pattadhammo vid
tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane b
--- ``pubbe me, bhante, kumÄ• rassa sato paÃ±ca assÄ• sakÄ• ahesuá¹ƒ, te me etarahi sa
kumÄ• rassa sato etadahosi --- `aho vata maá¹ƒ rajje abhisiÃ±ceyyuâ€™ nti, ayaá¹ƒ kho me
assÄ• sako ahosi, so me etarahi samiddho. `tassa ca me vijitaá¹ƒ arahaá¹ƒ sammÄ• sambu
ayaá¹ƒ kho me, bhante, dutiyo assÄ• sako ahosi, so me etarahi samiddho. `taÃ±cÄ• haá¹ƒ
payirupÄ• seyyaâ€™ nti, ayaá¹ƒ kho me, bhante, tatiyo \Be 48/ assÄ• sako ahosi, so me eta
me bhagavÄ• dhammaá¹ƒ deseyyÄ• â€™ ti, ayaá¹ƒ kho me, bhante, catuttho assÄ• sako a
`tassa cÄ• haá¹ƒ bhagavato dhammaá¹ƒ Ä• jÄ• neyyaâ€™ nti, ayaá¹ƒ kho me, bhante, paÃ
etarahi samiddho. pubbe me, bhante, kumÄ• rassa sato ime paÃ±ca assÄ• sakÄ• ahesuá¹
abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante, seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukku
paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re
cakkhumanto \Se I 69/ rÅ«pÄ• ni dakkhantÄ«ti --- evamevaá¹ƒ bhagavatÄ• anekapariyÄ• y
esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…
{maá¹ƒ bhante (Katthaci) }, bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ ga
bhante, bhagavÄ• \Ee I 38/, svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro bhagavato

uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi
seniyo bimbisÄ• ro tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«ya
bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

<58> atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ
bhikkhusaá¹…ghena saddhiá¹ƒ bhikkhusahassena sabbeheva purÄ• á¹‡ajaá¹-ilehi. tena kho
devÄ• namindo mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• buddhappamukhassa bhikkhu
gacchati imÄ• gÄ• thÄ• yo gÄ• yamÄ• no ---

``danto dantehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``mutto \Se I 70/ muttehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``tiá¹‡á¹‡o \Be 49/ tiá¹‡á¹‡ehi saha purÄ• á¹‡ajaá¹-ilehi.

vippamutto vippamuttehi.

siá¹…gÄ«nikkhasuvaá¹‡á¹‡o.

rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``santo santehi saha purÄ• á¹‡ajaá¹-ilehi.

vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o.

rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• ||

``dasavÄ• so dasabalo, dasadhammavidÅ« dasabhi cupeto.

so dasasataparivÄ• ro {parivÄ• rako (Katthaci) } rÄ• jagahaá¹ƒ, pÄ• visi bhagavÄ• â€™â€™

manussÄ• \Ne 44/ sakkaá¹ƒ devÄ• namindaá¹ƒ passitvÄ• evamÄ• haá¹ƒsu --- ``abhirÅ«pc

dassanÄ«yo vatÄ• yaá¹ƒ mÄ• á¹‡avako, pÄ• sÄ• diko vatÄ• yaá¹ƒ mÄ• á¹‡avako. kassa nu
ti? evaá¹ƒ vutte sakko devÄ• namindo te manusse gÄ• thÄ• ya ajjhabhÄ• si ---

``yo dhÄ«ro sabbadhi danto, suddho appaá¹-ipuggalo.

arahaá¹ƒ sugato loke, tassÄ• haá¹ƒ paricÄ• rakoâ€™â€™ ti ||

<59> atha kho bhagavÄ• yena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa nivesana
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane \Se I 71/ nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena.
seniyo bimbisÄ• ro buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«ye
santappetvÄ• sampavÄ• retvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekan
nisinnassa \Ee I 39/ kho raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa etadahosi {Vin I
kho bhagavÄ• vihareyya? yaá¹ƒ assa gÄ• mato neva avidÅ«re na accÄ• sanne, gamanÄ• g
atthikÄ• naá¹ƒ atthikÄ• naá¹ƒ manussÄ• naá¹ƒ abhikkamanÄ«yaá¹ƒ, divÄ• appÄ• kiá¹‡á¹‡a
Se), abbhokiá¹‡á¹‡aá¹ƒ (Katthaci) }, rattiá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ vijanavÄ• taá¹
manussarÄ• hasseyyakaá¹ƒ, paá¹-isallÄ• nasÄ• ruppaâ€™â€™ nti. atha kho raÃ±Ã±o mÄ•
bimbisÄ• rassa etadahosi --- ``idaá¹ƒ kho amhÄ• kaá¹ƒ veá¸·uvanaá¹ƒ uyyÄ• naá¹ƒ gÄ• ma
accÄ• sanne gamanÄ• gamanasampannaá¹ƒ \Be 50/ atthikÄ• naá¹ƒ atthikÄ• naá¹ƒ manuss
appÄ• kiá¹‡á¹‡aá¹ƒ rattiá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ vijanavÄ• taá¹ƒ manussarÄ• h
paá¹-isallÄ• nasÄ• ruppaá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ veá¸·uvanaá¹ƒ uyyÄ• naá¹ƒ buddhappam
dadeyyaâ€™â€™ nti. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro sovaá¹‡á¹‡amayaá¹
bhagavato oá¹‡ojesi --- ``etÄ• haá¹ƒ, bhante, veá¸·uvanaá¹ƒ uyyÄ• naá¹ƒ buddhappamukha
dammÄ«â€™â€™ ti. paá¹-iggahesi bhagavÄ• Ä• rÄ• maá¹ƒ. atha \Se I 72/ kho bhagavÄ•
seniyaá¹ƒ bimbisÄ• raá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttej
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakara
katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, Ä• rÄ• maâ€™â€™ nti.

bimbisÄ• rasamÄ• gamakathÄ• niá¹-á¹-hitÄ• .

14. sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ•

<60> tena \Ne 45/ kho pana samayena saÃ±cayo {saÃ±jayo (Ce Se) } paribbÄ• jako rÄ• jag
paribbÄ• jakaparisÄ• ya saddhiá¹ƒ aá¸• á¸• hateyyehi paribbÄ• jakasatehi. tena kho pana sa
sÄ• riputtamoggallÄ• nÄ• saÃ±caye paribbÄ• jake brahmacariyaá¹ƒ caranti. tehi katikÄ• ka
paá¹-hamaá¹ƒ amataá¹ƒ adhigacchati, so itarassa Ä• rocetÅ«ti. atha kho Ä• yasmÄ• assaji
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi pÄ• sÄ• diker
Ä• lokitena vilokitena samiÃ±jitena pasÄ• ritena, okkhittacakkhu iriyÄ• pathasampanno. add
paribbÄ• jako Ä• yasmantaá¹ƒ assajiá¹ƒ rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ pÄ• sÄ• dike

paá¹-ikkantena Ä• lokitena vilokitena samiÃ±jitena pasÄ• ritena okkhittacakkhuá¹ƒ iriyÄ• pa
disvÄ• nassa etadahosi --- ``ye vata loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pan
aÃ±Ã±ataro. yaá¹ƒnÅ«nÄ• haá¹ƒ \Ee I 40/ imaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• \Be 51/ p
tvaá¹ƒ, Ä• vuso, uddissa pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ roces
\Se I 73/ kho sÄ• riputtassa paribbÄ• jakassa etadahosi --- ``akÄ• lo kho imaá¹ƒ bhikkhuá¹ƒ
antaragharaá¹ƒ paviá¹-á¹-ho piá¹‡á¸• Ä• ya carati. yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ p
anubandheyyaá¹ƒ, atthikehi upaÃ±Ã±Ä• taá¹ƒ maggaâ€™â€™ nti. atha kho Ä• yasmÄ• as
caritvÄ• piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya paá¹-ikkami. atha kho sÄ• riputtopi paribbÄ• jako ye
tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmatÄ• assajinÄ• saddhiá¹ƒ sammodi, sam
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho sÄ
Ä• yasmantaá¹ƒ assajiá¹ƒ etadavoca --- ``vippasannÄ• ni kho te, Ä• vuso, indriyÄ• ni, paris
pariyodÄ• to. kaá¹ƒsi tvaá¹ƒ, Ä• vuso, uddissa pabbajito, ko vÄ• te satthÄ• , kassa vÄ• tva
rocesÄ«â€™â€™ ti? ``atthÄ• vuso, mahÄ• samaá¹‡o sakyaputto sakyakulÄ• pabbajito, tÄ
pabbajito, so ca me bhagavÄ• satthÄ• , tassa cÄ• haá¹ƒ bhagavato dhammaá¹ƒ rocemÄ«â
panÄ• yasmato satthÄ• , kimakkhÄ• yÄ«â€™â€™ ti? ``ahaá¹ƒ kho, Ä• vuso, navo acirapab
dhammavinayaá¹ƒ, na tÄ• haá¹ƒ sakkomi vitthÄ• rena dhammaá¹ƒ desetuá¹ƒ, api ca te saá
vakkhÄ• mÄ«â€™â€™ ti. atha kho sÄ• riputto paribbÄ• jako Ä• yasmantaá¹ƒ assajiá¹ƒ etad

``appaá¹ƒ \Se I 74/ vÄ• bahuá¹ƒ vÄ• bhÄ• sassu, atthaá¹ƒyeva me brÅ«hi.

attheneva me attho, kiá¹ƒ kÄ• hasi byaÃ±janaá¹ƒ bahuâ€™â€™ nti ||

atha \Ne 46/ kho Ä• yasmÄ• assaji sÄ• riputtassa paribbÄ• jakassa imaá¹ƒ dhammapariyÄ

{Ap I 1.286 therÄ• padÄ• nepi} ``ye dhammÄ• hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gat

tesaÃ±ca yo nirodho, evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡oâ€™â€™ ti ||

atha kho sÄ• riputtassa paribbÄ• jakassa imaá¹ƒ dhammapariyÄ• yaá¹ƒ sutvÄ• virajaá¹ƒ vÄ
udapÄ• di --- ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™

{Ap I 1.289 therÄ• padÄ• nepi} eseva \Be 52/ dhammo yadi tÄ• vadeva, paccabyattha pada

adiá¹-á¹-haá¹ƒ abbhatÄ«taá¹ƒ, bahukehi kappanahutehÄ«ti ||

<61> atha kho sÄ• riputto paribbÄ• jako yena moggallÄ• no paribbÄ• jako tenupasaá¹…kam
paribbÄ• jako sÄ• riputtaá¹ƒ paribbÄ• jakaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na sÄ• ri

paribbÄ• jakaá¹ƒ etadavoca --- ``vippasannÄ• ni kho te, Ä• vuso, indriyÄ• ni, parisuddho cha
pariyodÄ• to. kacci nu tvaá¹ƒ, Ä• vuso, amataá¹ƒ adhigatoâ€™â€™ ti? ``Ä• mÄ• vuso, ama
``yathÄ• kathaá¹ƒ pana tvaá¹ƒ, Ä• vuso, amataá¹ƒ adhigatoâ€™â€™ ti? ``idhÄ• haá¹ƒ, Ä• v
\Se I 75/ bhikkhuá¹ƒ rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ pÄ• sÄ• dikena abhikkantena paa
vilokitena samiÃ±jitena pasÄ• ritena okkhittacakkhuá¹ƒ iriyÄ• pathasampannaá¹ƒ. disvÄ• na
vata loke arahanto vÄ• arahattamaggaá¹ƒ vÄ• samÄ• pannÄ• , ayaá¹ƒ tesaá¹ƒ bhikkhu aÃ
imaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• puccheyyaá¹ƒ --- kaá¹ƒsi tvaá¹ƒ, Ä• vuso uddissa pa
satthÄ• , kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesÄ«â€™â€™ â€™ ti. tassa mayhaá¹ƒ, Ä• vuso
imaá¹ƒ bhikkhuá¹ƒ pucchituá¹ƒ antaragharaá¹ƒ paviá¹-á¹-ho piá¹‡á¸• Ä• ya carati, yaá¹ƒnÅ«
bhikkhuá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandheyyaá¹ƒ atthikehi upaÃ±Ã±Ä• taá¹ƒ maggaâ€™
Ä• vuso, assaji bhikkhu rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya p
Ä• vuso, yena assaji bhikkhu tenupasaá¹…kamiá¹ƒ, upasaá¹…kamitvÄ• assajinÄ• bhikkhu
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• s
ahaá¹ƒ, Ä• vuso, assajiá¹ƒ bhikkhuá¹ƒ etadavocaá¹ƒ --- ``vippasannÄ• ni kho te, Ä• vuso, in
chavivaá¹‡á¹‡o pariyodÄ• to. `kaá¹ƒsi tvaá¹ƒ, Ä• vuso, uddissa pabbajito, ko vÄ• te satthÄ•
dhammaá¹ƒ rocesÄ«â€™â€™ â€™ ti? `atthÄ• vuso, mahÄ• samaá¹‡o sakyaputto sakyaku
bhagavantaá¹ƒ uddissa \Ne 47/ pabbajito, so ca me bhagavÄ• satthÄ• , tassa cÄ• haá¹ƒ bh
rocemÄ«â€™ ti. `kiá¹ƒvÄ• dÄ« panÄ• yasmato satthÄ• kimakkhÄ• yÄ«â€™ ti \Se I 76/. `ah
acirapabbajito adhunÄ• gato imaá¹ƒ dhammavinayaá¹ƒ, na tÄ• haá¹ƒ sakkomi vitthÄ• rena
te saá¹ƒkhittena atthaá¹ƒ vakkhÄ• mÄ«â€™â€™ â€™ ti \Be 53/. atha khvÄ• haá¹ƒ, Ä• vuso
etadavocaá¹ƒ --- ``hotu, Ä• vuso,

appaá¹ƒ vÄ• bahuá¹ƒ vÄ• bhÄ• sassu, atthaá¹ƒyeva me brÅ«hi.

attheneva me attho, kiá¹ƒ kÄ• hasi byaÃ±janaá¹ƒ bahuâ€™â€™ nti ||

atha kho, Ä• vuso, assaji bhikkhu imaá¹ƒ dhammapariyÄ• yaá¹ƒ abhÄ• si ---

``ye dhammÄ• hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato Ä• ha.

tesaÃ±ca yo nirodho, evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡oâ€™â€™ ti ||

atha kho moggallÄ• nassa paribbÄ• jakassa imaá¹ƒ dhammapariyÄ• yaá¹ƒ \Ee I 42/ sutvÄ•
dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodh

eseva dhammo yadi tÄ• vadeva, paccabyattha padamasokaá¹ƒ.

adiá¹-á¹-haá¹ƒ abbhatÄ«taá¹ƒ, bahukehi kappanahutehÄ«ti ||

<62> atha kho moggallÄ• no paribbÄ• jako sÄ• riputtaá¹ƒ paribbÄ• jakaá¹ƒ etadavoca ``gac
bhagavato santike, so no bhagavÄ• satthÄ• â€™â€™ ti. ``imÄ• ni kho, Ä• vuso, aá¸• á¸• ha
paribbÄ• jakasatÄ• ni amhe nissÄ• ya amhe sampassantÄ• idha viharanti, tepi tÄ• va apalo
yathÄ• te maÃ±Ã±issanti, tathÄ• te karissantÄ«â€™â€™ ti. atha kho sÄ• riputtamoggallÄ•
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• te \Se I 77/ paribbÄ• jake etadavocuá¹ƒ --- ``g
bhagavato santike, so no bhagavÄ• satthÄ• â€™â€™ ti. ``mayaá¹ƒ Ä• yasmante nissÄ• ya
viharÄ• ma, sace Ä• yasmantÄ• mahÄ• samaá¹‡e brahmacariyaá¹ƒ carissanti, sabbeva ma
brahmacariyaá¹ƒ carissÄ• mÄ• â€™â€™ ti. atha kho sÄ• riputtamoggallÄ• nÄ• yena saÃ±c
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• saÃ±cayaá¹ƒ paribbÄ• jakaá¹ƒ etadavocuá¹ƒ
Ä• vuso, bhagavato santike, so no bhagavÄ• satthÄ• â€™â€™ ti. ``alaá¹ƒ, Ä• vuso, mÄ• \
tayo imaá¹ƒ gaá¹‡aá¹ƒ pariharissÄ• mÄ• â€™â€™ ti. dutiyampi kho ... pe ... tatiyampi kho s
\Be 54/ saÃ±cayaá¹ƒ paribbÄ• jakaá¹ƒ etadavocuá¹ƒ --- ``gacchÄ• ma mayaá¹ƒ, Ä• vuso, b
bhagavÄ• satthÄ• â€™â€™ ti. ``alaá¹ƒ, Ä• vuso, mÄ• agamittha, sabbeva tayo imaá¹ƒ gaá
pariharissÄ• mÄ• â€™â€™ ti. atha kho sÄ• riputtamoggallÄ• nÄ• tÄ• ni aá¸• á¸• hateyyÄ•
yena veá¸·uvanaá¹ƒ tenupasaá¹…kamiá¹ƒsu. saÃ±cayassa pana paribbÄ• jakassa tattheva
uggaÃ±chi.

addasÄ• kho bhagavÄ• {bhagavÄ• te (ka) } sÄ• riputtamoggallÄ• ne dÅ«ratova Ä• gaccha
Ä• mantesi --- ``ete, bhikkhave, dve sahÄ• yakÄ• Ä• gacchanti, kolito upatisso ca. etaá¹ƒ m
bhavissati aggaá¹ƒ bhaddayugaâ€™â€™ nti.

gambhÄ«re \Se I 78/ Ã±Ä• á¹‡avisaye, anuttare upadhisaá¹…khaye.

vimutte appatte veá¸·uvanaá¹ƒ, atha ne satthÄ• byÄ• kÄ• si ||

ete dve sahÄ• yakÄ• , Ä• gacchanti kolito upatisso ca.

etaá¹ƒ me sÄ• vakayugaá¹ƒ, bhavissati aggaá¹ƒ bhaddayuganti ||

atha kho sÄ• riputtamoggallÄ• nÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu \Ee I 43/, upas

bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``labheyyÄ• ma m
santike pabbajjaá¹ƒ, labheyyÄ• ma upasampadaâ€™â€™ nti. ``etha bhikkhavoâ€™â€™ ti b
``svÄ• kkhÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€
Ä• yasmantÄ• naá¹ƒ upasampadÄ• ahosi.

abhiÃ±Ã±Ä• tÄ• naá¹ƒ pabbajjÄ•

<63> tena kho pana samayena abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• mÄ• gadhikÄ• kulaputtÄ
caranti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- aputtakatÄ• ya paá¹-ipanno samaá¹
paá¹-ipanno samaá¹‡o gotamo, kulupacchedÄ• ya paá¹-ipanno samaá¹‡o gotamo, idÄ• ni a
pabbÄ• jitaá¹ƒ, imÄ• ni ca aá¸• á¸• hateyyÄ• ni paribbÄ• jakasatÄ• ni saÃ±cayÄ• ni {saÃ±je
(Se) } pabbÄ• jitÄ• ni. ime ca abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• mÄ• gadhikÄ• \Be 55/ kula
brahmacariyaá¹ƒ carantÄ«ti. apissu bhikkhÅ« disvÄ• imÄ• ya gÄ• thÄ• ya codenti ---

``Ä• gato \Se I 79/ \Ne 49/ kho mahÄ• samaá¹‡o, mÄ• gadhÄ• naá¹ƒ giribbajaá¹ƒ.

sabbe saÃ±caye netvÄ• na {saÃ±jeyyake netvÄ• (Ce) }, kaá¹ƒsu dÄ• ni nayissatÄ«â€™â€

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... na, bhikkhave, so saddo ciraá¹ƒ bh
sattÄ• hameva bhavissati, sattÄ• hassa accayena antaradhÄ• yissati. tena hi, bhikkhave, ye
codenti ---

``Ä• gato kho mahÄ• samaá¹‡o, mÄ• gadhÄ• naá¹ƒ giribbajaá¹ƒ.

sabbe saÃ±caye netvÄ• na, kaá¹ƒsu dÄ• ni nayissatÄ«â€™â€™ ti ||

te tumhe imÄ• ya gÄ• thÄ• ya paá¹-icodetha ---

``nayanti ve mahÄ• vÄ«rÄ• , saddhammena tathÄ• gatÄ• .

dhammena nayamÄ• nÄ• naá¹ƒ {nÄ«yamÄ• nÄ• naá¹ƒ (Katthaci) }, kÄ• usÅ«yÄ• {ussuyÄ
||

tena kho pana samayena manussÄ• bhikkhÅ« disvÄ• imÄ• ya gÄ• thÄ• ya codenti ---

``Ä• gato kho mahÄ• samaá¹‡o, mÄ• gadhÄ• naá¹ƒ giribbajaá¹ƒ.

sabbe saÃ±caye netvÄ• na, kaá¹ƒsu dÄ• ni nayissatÄ«â€™â€™ ti ||

bhikkhÅ« te manusse imÄ• ya gÄ• thÄ• ya paá¹-icodenti ---

``nayanti ve mahÄ• vÄ«rÄ• , saddhammena tathÄ• gatÄ• .

dhammena nayamÄ• nÄ• naá¹ƒ, kÄ• usÅ«yÄ• vijÄ• nataâ€™â€™ nti ||

manussÄ• \Ee I 44/ dhammena kira samaá¹‡Ä• sakyaputtiyÄ• nenti \Se I 80/ no adhamm
ahosi, sattÄ• hassa accayena antaradhÄ• yi.

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• niá¹-á¹-hitÄ• .

catutthabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

15. upajjhÄ• yavattakathÄ•

<64> tena \Be 56/ \Ne 50/ kho pana samayena bhikkhÅ« anupajjhÄ• yakÄ• anÄ• cariyakÄ•
potthakesu natthi} anovadiyamÄ• nÄ• ananusÄ• siyamÄ• nÄ• dunnivatthÄ• duppÄ• rutÄ•
caranti; manussÄ• naá¹ƒ {te manussÄ• naá¹ƒ (Katthaci) } bhuÃ±jamÄ• nÄ• naá¹ƒ uparibhoj
upanÄ• menti, uparikhÄ• danÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• menti, uparisÄ• yanÄ«yepi
upanÄ• menti, uparipÄ• nÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• menti; sÄ• maá¹ƒ sÅ«pampi o
bhuÃ±janti; bhattaggepi uccÄ• saddÄ• mahÄ• saddÄ• viharanti. manussÄ• ujjhÄ• yanti kh
``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasa
manussÄ• naá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, uparibhojanepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• mess
uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti, uparisÄ• yanÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• mes
uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti; sÄ• maá¹ƒ sÅ«pampi odanampi viÃ±Ã±Ä• petvÄ• bh
uccÄ• saddÄ• mahÄ• saddÄ• viharissanti seyyathÄ• pi brÄ• hmaá¹‡Ä• brÄ• hmaá¹‡abho

assosuá¹ƒ \Se I 81/ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ•
te bhikkhÅ« appicchÄ• santuá¹-á¹-hÄ• lajjino kukkuccakÄ• sikkhÄ• kÄ• mÄ• , te ujjhÄ• ya
--- ``kathaÃ±hi nÄ• ma bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• piá¹‡
manussÄ• naá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ, uparibhojanepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• mess
uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti, uparisÄ• yanÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• mes
uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti; sÄ• maá¹ƒ sÅ«pampi odanampi viÃ±Ã±Ä• petvÄ• bh
uccÄ• saddÄ• mahÄ• saddÄ• viharissantÄ«â€™â€™ ti. atha kho te bhikkhÅ« ... pe ... bha
Ä• rocesuá¹ƒ.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ• kap
caranti, manussÄ• naá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ upari \Ee I 45/ bhojanepi uttiá¹-á¹-hapattaá
uparikhÄ• danÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• menti, uparisÄ• yanÄ«yepi uttiá¹-á¹-hapat
uparipÄ• nÄ«yepi uttiá¹-á¹-hapattaá¹ƒ \Be 57/ upanÄ• menti, sÄ• maá¹ƒ sÅ«pampi odanam
bhuÃ±janti, bhattaggepi uccÄ• saddÄ• mahÄ• saddÄ• viharantÄ«â€™â€™ ti? ``saccaá¹ƒ

buddho \Se I 82/ bhagavÄ• --- ``ananucchavikaá¹ƒ, bhikkhave, tesaá¹ƒ moghapurisÄ• naá¹
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma \Ne
moghapurisÄ• dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• piá¹‡á¸• Ä• ya carissa
bhuÃ±jamÄ• nÄ• naá¹ƒ uparibhojanepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti, uparikhÄ• da
upanÄ• messanti, uparisÄ• yanÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti, uparipÄ• nÄ«
upanÄ• messanti, sÄ• maá¹ƒ sÅ«pampi odanampi viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti, bhattag
viharissanti. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya, pasannÄ• naá¹ƒ vÄ
khvetaá¹ƒ, bhikkhave, appasannÄ• naÃ±ceva appasÄ• dÄ• ya, pasannÄ• naÃ±ca ekaccÄ•
atha kho bhagavÄ• te bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya dupposat
asantuá¹-á¹-hitÄ• ya {asantuá¹-á¹-hiyÄ• (Ce), asantuá¹-á¹-hatÄ• ya (syÄ•) } saá¹…gaá¹‡ikÅ
avaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• anekapariyÄ• yena subharatÄ• ya suposatÄ• ya appicchassa s
dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ• rambhassa {viriyÄ• rambhassa (Ce Se) } v
bhikkhÅ«naá¹ƒ tadanucchavikaá¹ƒ tadanulomikaá¹ƒ dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«

<65> ``anujÄ• nÄ• mi, bhikkhave, upajjhÄ• yaá¹ƒ. upajjhÄ• yo, bhikkhave, saddhivihÄ• rikan
upaá¹-á¹-hapessati \Se I 83/, saddhivihÄ• riko upajjhÄ• yamhi pitucittaá¹ƒ upaá¹-á¹-hapessa
aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• sappatissÄ• sabhÄ• gavuttino viharantÄ• imasmiá¹ƒ dh
viruá¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissanti. evaÃ±ca pana, bhikkhave, upajjhÄ• yo gahetabbo --- e
uttarÄ• saá¹…gaá¹ƒ karitvÄ• pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ pagg
--- `upajjhÄ• yo me, bhante, hohi; upajjhÄ• yo me, bhante, hohi; upajjhÄ• yo me, bhante, ho
vÄ• lahÅ«ti vÄ• opÄ• yikanti vÄ• patirÅ«panti vÄ• pÄ• sÄ• dikena sampÄ• dehÄ«ti vÄ• k
viÃ±Ã±Ä• peti, kÄ• yena vÄ• cÄ• ya {na vÄ• cÄ• ya (Katthaci) } viÃ±Ã±Ä• peti, gahito hoti u
viÃ±Ã±Ä• peti, na vÄ• cÄ• ya viÃ±Ã±Ä• peti \Ee I 46/ \Be 58/, na kÄ• yena vÄ• cÄ• ya viÃ±Ã
upajjhÄ• yo.

<66> {Vin II 376 Ä• dayo} ``saddhivihÄ• rikena, bhikkhave, upajjhÄ• yamhi sammÄ• vattital
sammÄ• vattanÄ• ---

``kÄ• lasseva vuá¹-á¹-hÄ• ya upÄ• hanÄ• omuÃ±citvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
dÄ• tabbaá¹ƒ, mukhodakaá¹ƒ dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu
yÄ• gu upanÄ• metabbÄ• . yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-iggah
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena \Ne 52/ dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. upajjhÄ• ya
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace upajjhÄ• yo gÄ• maá¹ƒ pavisitukÄ• mo \Se I 84/ hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, p
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako {saudako (Katthaci) } dÄ• tabbo. sace upajjhÄ• yo pacchÄ• samaá¹‡aá¹ƒ Ä• k
paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• sa

saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gah
pacchÄ• samaá¹‡ena hotabbaá¹ƒ. nÄ• tidÅ«re gantabbaá¹ƒ, nÄ• ccÄ• sanne gantabbaá¹ƒ,
paá¹-iggahetabbaá¹ƒ. na upajjhÄ• yassa bhaá¹‡amÄ• nassa antarantarÄ• kathÄ• opÄ• tet
Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• no nivÄ• retabbo.

``nivattantena paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodaka
pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabb
dÄ• tabbaá¹ƒ, nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhutta
otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ; cÄ«varaá¹ƒ saá¹…gharitabbaá¹
saá¹…gharantena caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharita
bhaá¹…go ahosÄ«ti. obhoge kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace piá¹‡á¸• apÄ• to hoti, upajjhÄ• yo ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ• piá¹‡á
upajjhÄ• yo pÄ• nÄ«yena pucchitabbo \Se I 85/. bhuttÄ• vissa udakaá¹ƒ datvÄ• pattaá¹ƒ pa
katvÄ• sÄ• dhukaá¹ƒ \Be 59/ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhutta
ca uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipantena eke
gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ \Ee I 47/
nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nikkhipa
cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamaj
bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. upajjhÄ• yamhi vuá¹-á¹-hite Ä• sanaá¹ƒ udo
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ. sace so deso
sammajjitabbo.

``sace upajjhÄ• yo nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«ten
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace \Ne 53/ upajjhÄ• yo jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya upajjhÄ• yassa piá¹-á¹-hito piá¹-á¹-hito gantvÄ• jantÄ•
cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ, cuá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ, m
ussahati, jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. jantÄ• gharaá¹ƒ pavisantena mattikÄ• ya mukhaá
pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na there bhikkhÅ« anupak
\Se I 86/ navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• . jantÄ• ghare upajjhÄ• yassa pari
jantÄ• gharÄ• nikkhamantena jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya purato ca pacchato ca p
nikkhamitabbaá¹ƒ.

``udakepi upajjhÄ• yassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-hamataraá¹ƒ uttari
vodakaá¹ƒ katvÄ• nivÄ• setvÄ• upajjhÄ• yassa gattato udakaá¹ƒ pamajjitabbaá¹ƒ, nivÄ• sa
saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hamataraá¹ƒ Ä• gan

paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pucchitabbo. sace uddisÄ• petukÄ• mo hoti, uddisitabbo. sace paripucchitukÄ• mo hoti, par

``yasmiá¹ƒ vihÄ• re upajjhÄ• yo viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, sod
sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ \Be 60/ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabb
nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. bhisibibbohanaá
Se) } nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ
asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo.
katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena \Ee I 48/, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-a
ekamantaá¹ƒ nikkhipitabbaá¹ƒ. maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhip
nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo. apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ n
bhÅ«mattharaá¹‡aá¹ƒ yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• \Se I 87/ nÄ«haritvÄ• ekamant
vihÄ• re santÄ• nakaá¹ƒ hoti, ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á
sace gerukaparikammakatÄ• bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ
kÄ• á¸·avaá¹‡á¹‡akatÄ• bhÅ«mi kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ•
hoti bhÅ«mi, udakena paripphositvÄ• sammajjitabbÄ• --- mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä«
vicinitvÄ• ekamantaá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

``bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±
maÃ±capaá¹-ipÄ• dakÄ• \Ne 54/ otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsa
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibbo
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. nisÄ«
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetab
otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbo. apassenaphalakaá¹ƒ
I 88/ atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. patta
ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ
parÄ• masitvÄ• patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo
nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• \Be 61/ ekena hatthena cÄ«varavaá¹ƒ
vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ.

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .
vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
thaketabbÄ• . sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• \
sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ•
vÄ• tapÄ• nÄ• thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá¹-á¹-hako koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hÄ• na aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vaccakuá¹-i uklÄ• pÄ• hot sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanakumbhiyÄ• udakaá¹ƒ na hoti udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ.

``sace upajjhÄ• yassa anabhirati uppannÄ• hoti, saddhivihÄ• rikena vÅ«pakÄ• setabbo, vÅ dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace upajjhÄ• yassa kukkuccaá¹ƒ uppannaá¹ƒ hoti, s vinodetabbaá¹ƒ, vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace upajjhÄ• y uppannaá¹ƒ hoti, saddhivihÄ• rikena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhammakathÄ• sace upajjhÄ• yo garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho, saddhivihÄ• rikena u kinti nu kho saá¹…gho upajjhÄ• yassa parivÄ• saá¹ƒ dadeyyÄ• ti. sace upajjhÄ• yo mÅ«lÄ• saddhivihÄ• rikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho upajjhÄ• yaá¹ƒ mÅ« sace upajjhÄ• yo mÄ• nattÄ• raho hoti, saddhivihÄ• rikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kint upajjhÄ• yassa mÄ• nattaá¹ƒ dadeyyÄ• ti. sace upajjhÄ• yo abbhÄ• nÄ• raho hoti, saddhivi kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho upajjhÄ• yaá¹ƒ abbheyyÄ• ti. sace saá¹…gho upajjh kattukÄ• mo hoti tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ {niyasaá¹ƒ (Katthaci) } vÄ• pabbÄ• janÄ«ya paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , saddhivihÄ• rikena ussukkaá¹ƒ kÄ• ta saá¹…gho upajjhÄ• yassa kammaá¹ƒ na kareyya lahukÄ• ya vÄ• pariá¹‡Ä• meyyÄ• ti. kata saá¹…ghena kammaá¹ƒ tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-i ukkhepanÄ«yaá¹ƒ \Se I 90/ vÄ• , saddhivihÄ• rikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kh vatteyya, lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippas

``sace upajjhÄ• yassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, saddhivihÄ• rikena dhovitabbaá¹ƒ, u kÄ• tabbaá¹ƒ \Ee I 50/ --- kinti nu kho upajjhÄ• yassa cÄ«varaá¹ƒ dhoviyethÄ• ti. sace upajj kÄ• tabbaá¹ƒ hoti, saddhivihÄ• rikena kÄ• tabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti cÄ«varaá¹ƒ kariyethÄ• ti. sace upajjhÄ• yassa rajanaá¹ƒ pacitabbaá¹ƒ hoti, saddhivihÄ• rike ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho upajjhÄ• yassa rajanaá¹ƒ paciyethÄ• ti. sace cÄ«varaá¹ƒ rajitabbaá¹ƒ {rajetabbaá¹ƒ (Ce Se) } hoti, saddhivihÄ• rikena rajitabbaá¹ƒ, ussuk kÄ• tabbaá¹ƒ --- kinti nu kho upajjhÄ• yassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ samparivattakaá¹ƒ samparivattakaá¹ƒ rajitabbaá¹ƒ, na ca acchinne theve pak

``na upajjhÄ• yaá¹ƒ anÄ• pucchÄ• ekaccassa patto dÄ• tabbo, na ekaccassa patto paá¹-ig cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, na ekaccassa cÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ; na ekaccassa p ekaccassa parikkhÄ• ro paá¹-iggahetabbo; na ekaccassa kesÄ• chedetabbÄ• {chettabbÄ• (Katthaci) }, na ekaccena kesÄ• chedÄ• petabbÄ• ; na ekaccassa parikammaá¹ƒ kÄ• tabba

parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ; na ekaccassa veyyÄ• vacco {veyyÄ• vaccaá¹ƒ (katthaci
ekaccena veyyÄ• vacco kÄ• rÄ• petabbo; na ekaccassa pacchÄ• samaá¹‡ena hotabbaá¹ƒ,
Ä• dÄ• tabbo; na ekaccassa piá¹‡á¸• apÄ• to nÄ«haritabbo, na ekaccena piá¹‡á¸• apÄ• to n
upajjhÄ• yaá¹ƒ anÄ• pucchÄ• \Be 63/ gÄ• mo pavisitabbo; na susÄ• naá¹ƒ gantabbaá¹ƒ; na
upajjhÄ• yo gilÄ• no hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo; vuá¹-á¹-hÄ• namassa Ä• gan

upajjhÄ• yavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

16. saddhivihÄ• rikavattakathÄ•

<67> {Vin II 378 Ä• dayo} ``upajjhÄ• yena, bhikkhave, saddhivihÄ• rikamhi sammÄ• vattital
sammÄ• vattanÄ• ---

``upajjhÄ• yena, bhikkhave, saddhivihÄ• riko saá¹…gahetabbo anuggahetabbo uddesena p
anusÄ• saniyÄ• . sace upajjhÄ• yassa patto hoti, saddhivihÄ• rikassa patto na hoti, upajjhÄ
saddhivihÄ• rikassa patto dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivi
uppajjiyethÄ• ti. sace upajjhÄ• yassa cÄ«varaá¹ƒ hoti, saddhivihÄ• rikassa cÄ«varaá¹ƒ na h
saddhivihÄ• rikassa cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kh
cÄ«varaá¹ƒ uppajjiyethÄ• ti. sace upajjhÄ• yassa parikkhÄ• ro hoti, saddhivihÄ• rikassa par
upajjhÄ• yena saddhivihÄ• rikassa parikkhÄ• ro \Ee I 51/ dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• ta
saddhivihÄ• rikassa parikkhÄ• ro uppajjiyethÄ• ti.

``sace \Se I 92/ saddhivihÄ• riko gilÄ• no hoti, kÄ• lasseva uá¹-á¹-hÄ• ya dantakaá¹-á¹-haá
mukhodakaá¹ƒ dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu hoti, bhÄ• jana
upanÄ• metabbÄ• . yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-iggahetvÄ• n
appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. saddhivihÄ• rikamhi vuá¹-á¹-hite
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace saddhivihÄ• riko gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako dÄ• tabbo. ettÄ• vatÄ• nivattissatÄ«ti Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• d
pÄ• dakathalikaá¹ƒ \Be 64/ upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-igga
paá¹-inivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ \Ne 57/. sace cÄ«va
muhuttaá¹ƒ uá¹‡he otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ; cÄ«varaá¹ƒ
cÄ«varaá¹ƒ saá¹…gharantena caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ sa
majjhe bhaá¹…go ahosÄ«ti. obhoge kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace piá¹‡á¸• apÄ• to hoti, saddhivihÄ• riko ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ• pi

upanÄ• metabbo. saddhivihÄ• riko pÄ• nÄ«yena pucchitabbo. bhuttÄ• vissa udakaá¹ƒ datvÄ
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhu
ca uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ \Se I 93/ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipan
pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ v
nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nikkhipa
cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamaj
bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. saddhivihÄ• rikamhi vuá¹-á¹-hite Ä• sanaá¹
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ. sace so des
sammajjitabbo.

``sace saddhivihÄ• riko nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ \Ee I 52/.

``sace saddhivihÄ• riko jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ,
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya gantvÄ• jantÄ• gharapÄ«á¹-haá¹ƒ datvÄ• cÄ«varaá¹ƒ
nikkhipitabbaá¹ƒ, cuá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ, mattikÄ• dÄ• tabbÄ• . sace ussahati, jantÄ•
jantÄ• gharaá¹ƒ pavisantena mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato ca pacchato ca pa
jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na there bhikkhÅ« anupakhajja nisÄ«ditabbaá¹ƒ. na navÄ•
paá¹-ibÄ• hitabbÄ• . jantÄ• ghare saddhivihÄ• rikassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. jantÄ• g
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• ghar

``udakepi \Be 65/ saddhivihÄ• rikassa \Se I 94/ parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena pa
uttaritvÄ• attano gattaá¹ƒ vodakaá¹ƒ katvÄ• nivÄ• setvÄ• saddhivihÄ• rikassa gattato uda
nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, saá¹…ghÄ• á¹-i dÄ• tabbÄ• . jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ•
Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ up
saddhivihÄ• riko pÄ• nÄ«yena pucchitabbo.

``yasmiá¹ƒ \Ne 58/ vihÄ• re saddhivihÄ• riko viharati, sace so vihÄ• ro uklÄ• po hoti, sace u
vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipit
nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhisibibbohanaá
ekamantaá¹ƒ nikkhipitabbaá¹ƒ; maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsan
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo; pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ k
appaá¹-ighaá¹ƒsantena asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ nÄ«haritvÄ• ekam
maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbÄ• ; kheá¸·amallako nÄ«ha
nikkhipitabbo; apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhÅ«matth
yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace vih
ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• .
bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸

kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• \Se I 95/ pÄ«á¸·etvÄ• pamajjitabbÄ• . sace aka
udakena paripphositvÄ• sammajjitabbÄ• --- mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä«ti. saá¹…kÄ•
chaá¸• á¸• etabbaá¹ƒ.

``bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±
maÃ±capaá¹-ipÄ• dakÄ• otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetal
sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibb
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ \Be 66/ paÃ±Ã±apetabbaá¹
nisÄ«danapaccattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ•
paÃ±Ã±apetabbaá¹ƒ. kheá¸·amallako otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• n
apassenaphalakaá¹ƒ otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá
nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipantena ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthen
vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ vÄ• parÄ• masitvÄ• patto nikkhipitabbo. na ca anantarahitÄ
nikkhipitabbo. cÄ«varaá¹ƒ nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatt
vÄ• cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato \Se I 96/ antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ
nikkhipitabbaá¹ƒ.

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .
vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
vÄ• tapÄ• nÄ• thaketabbÄ• . sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• v
sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ•
vÄ• tapÄ• nÄ• thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá¹-á¹-hako
koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hÄ• na
aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vaccakuá¹-i uklÄ• pÄ• hot
sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanakumbhiyÄ• udakaá¹ƒ na hoti
Ä• siÃ±citabbaá¹ƒ.

``sace saddhivihÄ• rikassa anabhirati uppannÄ• hoti, upajjhÄ• yena vÅ«pakÄ• setabbo, vÅ
dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace saddhivihÄ• rikassa kukkuccaá¹ƒ uppannaá¹ƒ h
vinodetabbaá¹ƒ, vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• \Se I 97/. sace s
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti, upajjhÄ• yena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhar
kÄ• tabbÄ• . sace saddhivihÄ• riko garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho, up

kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho \Be 67/ saddhivihÄ• rikassa parivÄ• saá¹ƒ dadeyyÄ
mÅ«lÄ• ya paá¹-ikassanÄ• raho hoti, upajjhÄ• yena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kh
saddhivihÄ• rikaá¹ƒ mÅ«lÄ• ya paá¹-ikasseyyÄ• ti. sace saddhivihÄ• riko mÄ• nattÄ• raho h
ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho saddhivihÄ• rikassa mÄ• nattaá¹ƒ dade
saddhivihÄ• riko \Ee I 53/ abbhÄ• nÄ• raho hoti, upajjhÄ• yena ussukkaá¹ƒ kÄ• tabbaá¹ƒ ---
saddhivihÄ• rikaá¹ƒ abbheyyÄ• ti. sace saá¹…gho saddhivihÄ• rikassa kammaá¹ƒ kattukÄ•
niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ v
kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho saddhivihÄ• rikassa kammaá¹ƒ na kareyya, lahukÄ•
kataá¹ƒ vÄ• panassa hoti saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pab
paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , upajjhÄ• yena ussukkaá¹ƒ kÄ• tabbaá
saddhivihÄ• riko sammÄ• vatteyya, lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho
paá¹-ippassambheyyÄ• ti.

``sace saddhivihÄ• rikassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹
\Ne 60/, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa cÄ«varaá¹ƒ dhov
saddhivihÄ• rikassa cÄ«varaá¹ƒ kÄ• tabbaá¹ƒ \Se I 98/ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa cÄ«varaá¹ƒ kariyethÄ• ti.
saddhivihÄ• rikassa rajanaá¹ƒ pacitabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹ƒ evaá¹ƒ pa
vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa rajanaá¹ƒ paciyethÄ• ti. sace saddhiv
rajitabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹ƒ, evaá¹ƒ rajeyyÄ• sÄ«ti, ussukkaá¹ƒ vÄ•
nu kho saddhivihÄ• rikassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ sa
samparivattakaá¹ƒ rajitabbaá¹ƒ. na ca acchinne theve pakkamitabbaá¹ƒ. sace saddhivihÄ• n
yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• namassa Ä• gametabbaâ€™â€™ nti.

saddhivihÄ• rikavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

17. paá¹‡Ä• mitakathÄ•

<68> tena \Be 68/ kho pana samayena saddhivihÄ• rikÄ• upajjhÄ• yesu na sammÄ• vattan
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma saddhivihÄ• rikÄ• upajjh
vattissantÄ«â€™â€™ ti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe
bhikkhave, saddhivihÄ• rikÄ• upajjhÄ• yesu na sammÄ• vattantÄ«ti? saccaá¹ƒ bhagavÄ• t
... pe ... kathaÃ±hi nÄ• ma, bhikkhave, saddhivihÄ• rikÄ• upajjhÄ• yesu na sammÄ• vattiss
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave,
\Ee I 54/ upajjhÄ• yamhi na sammÄ• vattitabbaá¹ƒ. yo na sammÄ• vatteyya, Ä• patti dukka
99/. neva sammÄ• vattanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkha
paá¹‡Ä• metuá¹ƒ. evaÃ±ca pana, bhikkhave, paá¹‡Ä• metabbo --- ``paá¹‡Ä• memi taâ€™â
paá¹-ikkamÄ«â€™â€™ ti vÄ• , ``nÄ«hara te pattacÄ«varaâ€™â€™ nti vÄ• , ``nÄ• haá¹ƒ tay

ti vÄ• , kÄ• yena viÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã±Ä• peti, kÄ• yena vÄ• cÄ• ya viÃ±Ã±Ä• p
saddhivihÄ• riko; na kÄ• yena viÃ±Ã±Ä• peti, na vÄ• cÄ• ya viÃ±Ã±Ä• peti, na kÄ• yena vÄ
paá¹‡Ä• mito hoti saddhivihÄ• rikoti.

tena kho pana samayena saddhivihÄ• rikÄ• paá¹‡Ä• mitÄ• na khamÄ• penti. bhagavato et
anujÄ• nÄ• mi, bhikkhave, khamÄ• petunti. neva khamÄ• penti. bhagavato etamatthaá¹ƒ Ä•
bhikkhave, paá¹‡Ä• mitena na khamÄ• petabbo. yo na khamÄ• peyya, Ä• patti dukkaá¹-ass

tena kho pana samayena upajjhÄ• yÄ• khamÄ• piyamÄ• nÄ• na khamanti. bhagavato etan
anujÄ• nÄ• mi, bhikkhave, khamitunti. neva khamanti. saddhivihÄ• rikÄ• pakkamantipi vibb
saá¹…kamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, khamÄ• piyamÄ• ner
khameyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena upajjhÄ• yÄ• sammÄ• vattantaá¹ƒ paá¹‡Ä• menti, asammÄ• vat
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, sammÄ• vattanto paá¹‡Ä• metabbo.
Ä• patti dukkaá¹-assa \Be 69/. na ca, bhikkhave, asammÄ• vattanto na paá¹‡Ä• metabbo. y
dukkaá¹-assÄ• ti.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato saddhivihÄ• riko paá¹‡Ä• metabbo. upajj
pemaá¹ƒ hoti, nÄ• dhimatto pasÄ• do hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• dhimatto gÄ• ravo
bhÄ• vanÄ• hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato saddhivihÄ• r

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato saddhivihÄ• riko na paá¹‡Ä• metabbo. u
pemaá¹ƒ hoti, adhimatto pasÄ• do hoti, adhimattÄ• hirÄ« hoti, adhimatto gÄ• ravo hoti, adh
--- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato saddhivihÄ• riko na paá¹‡Ä• m

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato saddhivihÄ• riko alaá¹ƒ paá¹‡Ä• metuá¹ƒ
nÄ• dhimattaá¹ƒ pemaá¹ƒ hoti, nÄ• dhimatto pasÄ• do hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• d
nÄ• dhimattÄ• bhÄ• vanÄ• hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• ga
paá¹‡Ä• metuá¹ƒ.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato saddhivihÄ• riko nÄ• laá¹ƒ paá¹‡Ä• metu
adhimattaá¹ƒ \Ne 62/ pemaá¹ƒ hoti, adhimatto pasÄ• do hoti, adhimattÄ• hirÄ« hoti, adhima
adhimattÄ• bhÄ• vanÄ• hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato s
paá¹‡Ä• metuá¹ƒ.

``paÃ±cahi \Se I 101/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ saddhivihÄ• rikaá¹ƒ appaá¹
sÄ• tisÄ• ro hoti, paá¹‡Ä• mento anatisÄ• ro hoti. upajjhÄ• yamhi nÄ• dhimattaá¹ƒ pemaá¹ƒ

hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• dhimatto gÄ• ravo hoti, nÄ• dhimattÄ• bhÄ• vanÄ• hot
paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ \Be 70/ saddhivihÄ• rikaá¹ƒ appaá¹‡Ä• mento upajjh
paá¹‡Ä• mento anatisÄ• ro hoti.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ saddhivihÄ• rikaá¹ƒ paá¹‡Ä• mento u
appaá¹‡Ä• mento anatisÄ• ro hoti. upajjhÄ• yamhi adhimattaá¹ƒ pemaá¹ƒ hoti, adhimatto pa
hirÄ« hoti, adhimatto gÄ• ravo hoti, adhimattÄ• bhÄ• vanÄ• hoti --- imehi kho, bhikkhave, p
samannÄ• gataá¹ƒ saddhivihÄ• rikaá¹ƒ paá¹‡Ä• mento upajjhÄ• yo sÄ• tisÄ• ro hoti, appaá
hotÄ«â€™â€™ ti.

<69> tena kho pana samayena aÃ±Ã±ataro brÄ• hmaá¹‡o bhikkhÅ« upasaá¹…kamitvÄ• pa
na icchiá¹ƒsu pabbÄ• jetuá¹ƒ. so bhikkhÅ«su pabbajjaá¹ƒ alabhamÄ• no kiso ahosi lÅ«kho
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to \Se I 102/ dhamanisanthatagatto. addasÄ• kho bhagavÄ•
kisaá¹ƒ lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• taá¹ƒ dhamanisanthatag
Ä• mantesi --- ``kiá¹ƒ nu kho so, bhikkhave, brÄ• hmaá¹‡o kiso lÅ«kho dubbaá¹‡á¹‡o uppaá
dhamanisanthatagattoâ€™â€™ ti? eso, bhante, brÄ• hmaá¹‡o bhikkhÅ« upasaá¹…kamitvÄ
bhikkhÅ« na icchiá¹ƒsu pabbÄ• jetuá¹ƒ. so bhikkhÅ«su pabbajjaá¹ƒ alabhamÄ• no kiso lÅ«k
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagattoti. atha kho bhagavÄ• bhikkhÅ« Ä•
bhikkhave, tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarasÄ«â€™â€™ ti? evaá¹ƒ vutte Ä• yas
etadavoca --- ``ahaá¹ƒ kho, bhante, tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarÄ• mÄ«â€™â
sÄ• riputta, tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarasÄ«â€™â€™ ti? ``idha me, bhante, s
piá¹‡á¸• Ä• ya carantassa kaá¹-acchubhikkhaá¹ƒ dÄ• pesi. imaá¹ƒ kho ahaá¹ƒ, bhante, tass
adhikÄ• raá¹ƒ \Ee I 56/ sarÄ• mÄ«â€™â€™ ti. ``sÄ• dhu sÄ• dhu, sÄ• riputta, kataÃ±Ã±unc
katavedino. tena hi tvaá¹ƒ, sÄ• riputta, taá¹ƒ brÄ• hmaá¹‡aá¹ƒ pabbÄ• jehi upasampÄ• deh
``kathÄ• haá¹ƒ, bhante \Se I 103/, taá¹ƒ brÄ• hmaá¹‡aá¹ƒ pabbÄ• jemi upasampÄ• demÄ«â
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
mayÄ• tÄ«hi saraá¹‡agamanehi upasampadÄ• anuÃ±Ã±Ä• tÄ• , taá¹ƒ ajjatagge paá¹-ikkh
bhikkhave, Ã±atticatutthena kammena upasampÄ• detuá¹ƒ \Be 71/ {upasampadaá¹ƒ (Ce Se
bhikkhave, upasampÄ• detabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petab

<70> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa Ä• yasmat
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deyya itthannÄ• mena

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa Ä• yasmato upa
itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• mena upajjhÄ• yena. yassÄ• yasmato khamati i
itthannÄ• mena upajjhÄ• yena, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ•

Ä• yasmato upasampadÄ• pekkho. saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• m
khamati itthannÄ• massa upasampadÄ• itthannÄ• mena upajjhÄ• yena, so tuá¹‡hassa; yas
\Se I 104/.

``tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ•
Ä• yasmato upasampadÄ• pekkho. saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• m
khamati itthannÄ• massa upasampadÄ• itthannÄ• mena upajjhÄ• yena, so tuá¹‡hassa; yas

``upasampanno saá¹…ghena itthannÄ• mo itthannÄ• mena upajjhÄ• yena. khamati saá¹…g
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<71> tena kho pana samayena aÃ±Ã±ataro bhikkhu upasampannasamanantarÄ• anÄ• cÄ•
evamÄ• haá¹ƒsu --- ``mÄ• vuso, evarÅ«paá¹ƒ akÄ• si, netaá¹ƒ kappatÄ«â€™â€™ ti. so eva
Ä• yasmante yÄ• ciá¹ƒ upasampÄ• detha manti. kissa maá¹ƒ tumhe ayÄ• citÄ• upasampÄ•
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ee I 57/. na, bhikkhave, ayÄ• citena upasampÄ• det
upasampÄ• deyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, yÄ• citena upasampÄ
bhikkhave, yÄ• citabbo. tena upasampadÄ• pekkhena saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ek
karitvÄ• bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetv
``saá¹…ghaá¹ƒ, bhante, upasampadaá¹ƒ yÄ• cÄ• mi, ullumpatu maá¹ƒ, bhante, saá¹…gho a
ti. dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

<72> ``suá¹‡Ä• tu me, bhante \Se I 105/, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa
upasampadÄ• pekkho. itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthannÄ• men
pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deyya itthannÄ• mena upajjhÄ• yena

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa Ä• yasmato upa
saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthannÄ• mena upajjhÄ• yena. saá¹…gho itthannÄ•
itthannÄ• mena upajjhÄ• yena. yassÄ• yasmato khamati itthannÄ• massa upasampadÄ• itt
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``upasampanno saá¹…ghena itthannÄ• mo itthannÄ• mena upajjhÄ• yena. khamati saá¹…g
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<73> tena kho pana samayena rÄ• jagahe paá¹‡Ä«tÄ• naá¹ƒ bhattÄ• naá¹ƒ bhattapaá¹-ipÄ•
{adhiá¹-á¹-hitÄ• (Katthaci) } hoti. atha kho aÃ±Ã±atarassa brÄ• hmaá¹‡assa etadahosi --- ``
sakyaputtiyÄ• sukhasÄ«lÄ• sukhasamÄ• cÄ• rÄ• , subhojanÄ• ni bhuÃ±jitvÄ• nivÄ• tesu s

yaá¹ƒnÅ«nÄ• haá¹ƒ samaá¹‡esu sakyaputtiyesu pabbajeyyaâ€™â€™ nti. atha kho so brÄ•
upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. taá¹ƒ bhikkhÅ« pabbÄ• jesuá¹ƒ upasampÄ• desuá¹
pabbajite bhattapaá¹-ipÄ• á¹-i khÄ«yittha. bhikkhÅ« evamÄ• haá¹ƒsu --- ``ehi dÄ• ni, Ä• vus
carissÄ• mÄ• â€™â€™ ti. so evamÄ• ha --- ``nÄ• haá¹ƒ, Ä• vuso, etaá¹ƒkÄ• raá¹‡Ä• pabb
carissÄ• mÄ«ti. sace me dassatha bhuÃ±jissÄ• mi \Be 73/, no ce me dassatha vibbhamissÄ
pana tvaá¹ƒ, Ä• vuso, udarassa kÄ• raá¹‡Ä• pabbajitoâ€™â€™ ti \Ee I 58/ \Ne 65/? ``evam
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ• ma bhikk
svÄ• kkhÄ• te dhammavinaye udarassa kÄ• raá¹‡Ä• pabbajissatÄ«ti. te bhikkhÅ« bhagava
... pe ... saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, udarassa kÄ• raá¹‡Ä• pabbajitoti? saccaá¹ƒ bhagav
buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, evaá¹ƒ svÄ• kkhÄ• te
kÄ• raá¹‡Ä• pabbajissasi. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya pa
bhiyyobhÄ• vÄ• yaâ€™â€™ ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhi
``anujÄ• nÄ• mi, bhikkhave, upasampÄ• dentena cattÄ• ro nissaye Ä• cikkhituá¹ƒ --- piá¹‡á
nissÄ• ya pabbajjÄ• , tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹‡Ä«yo; atirekalÄ• bho --- saa
uddesabhattaá¹ƒ, nimantanaá¹ƒ, salÄ• kabhattaá¹ƒ, pakkhikaá¹ƒ, uposathikaá¹ƒ, pÄ• á¹-ipa
paá¹ƒsukÅ«lacÄ«varaá¹ƒ nissÄ• ya pabbajjÄ• , tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹‡Ä
khomaá¹ƒ, kappÄ• sikaá¹ƒ, koseyyaá¹ƒ, kambalaá¹ƒ, sÄ• á¹‡aá¹ƒ, bhaá¹…gaá¹ƒ. rukkhamÄ
pabbajjÄ• , tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹‡Ä«yo; atirekalÄ• bho --- vihÄ• ro \Se
pÄ• sÄ• do, hammiyaá¹ƒ, guhÄ• . pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• , tattha te yÄ•
karaá¹‡Ä«yo; atirekalÄ• bho --- sappi, navanÄ«taá¹ƒ, telaá¹ƒ, madhu, phÄ• á¹‡itaâ€™â€™

paá¹‡Ä• mitakathÄ• niá¹-á¹-hitÄ• .

upajjhÄ• yavattabhÄ• á¹‡avÄ• ro niá¹-á¹-hito paÃ±camo.

paÃ±camabhÄ• á¹‡avÄ• ro

18. Ä• cariyavattakathÄ•

<74> tena kho pana samayena aÃ±Ã±ataro mÄ• á¹‡avako bhikkhÅ« upasaá¹…kamitvÄ• pa
paá¹-ikacceva nissaye Ä• cikkhiá¹ƒsu. so evamÄ• ha --- ``sace me, bhante, pabbajite nissay
abhirameyyÄ• mahaá¹ƒ {abhirameyyaÃ±cÄ• haá¹ƒ (Ce), abhirameyyaá¹ƒ svÄ• haá¹ƒ (Katth
bhante, pabbajissÄ• mi; jegucchÄ• me nissayÄ• \Be 74/ paá¹-ikÅ«lÄ• â€™â€™ ti. bhagava
Ä• rocesuá¹ƒ. na, bhikkhave, paá¹-ikacceva nissayÄ• Ä• cikkhitabbÄ• . yo Ä• cikkheyya, Ä•
anujÄ• nÄ• mi, bhikkhave, upasampannasamanantarÄ• nissaye Ä• cikkhitunti.

tena kho pana samayena bhikkhÅ« duvaggenapi tivaggenapi gaá¹‡ena upasampÄ• denti. b
66/ Ä• rocesuá¹ƒ. na, bhikkhave, Å«nadasavaggena gaá¹‡ena upasampÄ• detabbo. yo upa

dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, dasavaggena vÄ• atirekadasavaggena vÄ• gaá¹
59/.

<75> tena \Se I 108/ kho pana samayena bhikkhÅ« ekavassÄ• pi duvassÄ• pi saddhivihÄ•
Ä• yasmÄ• pi upaseno vaá¹…gantaputto ekavasso saddhivihÄ• rikaá¹ƒ upasampÄ• desi. so
ekavassaá¹ƒ saddhivihÄ• rikaá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami, upasaá¹…
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ bhag
bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodituá¹ƒ. atha kho bhagavÄ• Ä• yasmantaá¹ƒ upasenaá¹
etadavoca --- ``kacci, bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci tvaá¹ƒ appaki
Ä• gatoâ€™â€™ ti? ``khamanÄ«yaá¹ƒ, bhagavÄ• , yÄ• panÄ«yaá¹ƒ, bhagavÄ• . appakilam
addhÄ• naá¹ƒ Ä• gatÄ• â€™â€™ ti. jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ• pi na
pucchanti, kÄ• laá¹ƒ viditvÄ• na pucchanti; atthasaá¹ƒhitaá¹ƒ tathÄ• gatÄ• pucchanti; no a
anatthasaá¹ƒhite setughÄ• to tathÄ• gatÄ• naá¹ƒ. dvÄ«hi Ä• kÄ• rehi buddhÄ• bhagavanto
dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mA
upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ etadavoca --- ``kativassosi tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? `
bhagavÄ• â€™â€™ ti. ``ayaá¹ƒ pana bhikkhu kativassoâ€™â€™ ti? ``ekavasso, bhagavÄ•
bhikkhu hotÄ«â€™â€™ ti? ``saddhivihÄ• riko me, bhagavÄ• â€™â€™ ti. vigarahi buddho b
``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ aka
kathaÃ±hi \Se I 109/ nÄ• ma tvaá¹ƒ, moghapurisa, aÃ±Ã±ehi ovadiyo anusÄ• siyo aÃ±Ã±aá
maÃ±Ã±issasi. atilahuá¹ƒ kho tvaá¹ƒ, moghapurisa, bÄ• hullÄ• ya Ä• vatto, yadidaá¹ƒ gaá¹‡
moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya pasannÄ• naá¹ƒ \Be 75/ vÄ• bhiyyobh
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave,
upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhav
atirekadasavassena vÄ• upasampÄ• detuâ€™â€™ nti.

<76> tena kho pana samayena bhikkhÅ« --- dasavassamhÄ• dasavassamhÄ• ti --- bÄ• lÄ•
dissanti upajjhÄ• yÄ• bÄ• lÄ• , saddhivihÄ• rikÄ• paá¹‡á¸• itÄ• . dissanti upajjhÄ• yÄ• aby
byattÄ• . dissanti upajjhÄ• yÄ• appassutÄ• , saddhivihÄ• rikÄ• bahussutÄ• . dissanti upajj
saddhivihÄ• rikÄ• \Ee I 60/ paÃ±Ã±avanto. aÃ±Ã±ataropi aÃ±Ã±atitthiyapubbo \Ne 67/ upa
vuccamÄ• no upajjhÄ• yassa vÄ• daá¹ƒ Ä• ropetvÄ• taá¹ƒyeva titthÄ• yatanaá¹ƒ saá¹…kar
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ• ma bhikkhÅ« --- dasavassamh
--- bÄ• lÄ• abyattÄ• upasampÄ• dessanti. dissanti upajjhÄ• yÄ• bÄ• lÄ• saddhivihÄ• rikÄ
upajjhÄ• yÄ• abyattÄ• \Se I 110/ saddhivihÄ• rikÄ• byattÄ• , dissanti upajjhÄ• yÄ• appas
bahussutÄ• , dissanti upajjhÄ• yÄ• duppaÃ±Ã±Ä• , saddhivihÄ• rikÄ• paÃ±Ã±avantoti. ath
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« --- dasavassamhÄ• dasa
abyattÄ• upasampÄ• denti. dissanti upajjhÄ• yÄ• bÄ• lÄ• , saddhivihÄ• rikÄ• paá¹‡á¸• itÄ
abyattÄ• saddhivihÄ• rikÄ• byattÄ• , dissanti upajjhÄ• yÄ• appassutÄ• , saddhivihÄ• rikÄ•
upajjhÄ• yÄ• duppaÃ±Ã±Ä• , saddhivihÄ• rikÄ• paÃ±Ã±avantoâ€™â€™ ti? ``saccaá¹ƒ, bh

buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• --- dasavassam
bÄ• lÄ• abyattÄ• upasampÄ• dessanti. dissanti upajjhÄ• yÄ• bÄ• lÄ• , saddhivihÄ• rikÄ•
upajjhÄ• yÄ• abyattÄ• saddhivihÄ• rikÄ• byattÄ• , dissanti upajjhÄ• yÄ• appassutÄ• , sad
dissanti upajjhÄ• yÄ• duppaÃ±Ã±Ä• , saddhivihÄ• rikÄ• paÃ±Ã±avanto. netaá¹ƒ, bhikkhav
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mant
bhikkhave, bÄ• lena abyattena upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá
bhikkhave, byattena bhikkhunÄ• paá¹-ibalena dasavassena vÄ• atirekadasavassena vÄ•

<77> tena \Be 76/ kho pana samayena bhikkhÅ« upajjhÄ• yesu pakkantesupi vibbhantesup
kÄ• laá¹…katesupi pakkhasaá¹…kantesupi anÄ• cariyakÄ• anovadiyamÄ• nÄ• ananusÄ•
duppÄ• rutÄ• anÄ• kappasampannÄ• piá¹‡á¸• Ä• ya caranti, manussÄ• naá¹ƒ bhuÃ±jamÄ
uttiá¹-á¹-hapattaá¹ƒ upanÄ• menti, uparikhÄ• danÄ«yepi --- uparisÄ• yanÄ«yepi --- uparipÄ•
uttiá¹-á¹-hapattaá¹ƒ upanÄ• menti; sÄ• maá¹ƒ sÅ«pampi odanampi viÃ±Ã±Ä• petvÄ• bhuÃ±
uccÄ• saddÄ• mahÄ• saddÄ• viharanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``k
sakyaputtiyÄ• dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• piá¹‡á¸• Ä• ya carissan
bhuÃ±jamÄ• nÄ• naá¹ƒ uparibhojanepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti, uparikhÄ• dan
uparisÄ• yanÄ«yepi --- uparipÄ• nÄ«yepi uttiá¹-á¹-hapattaá¹ƒ upanÄ• messanti; sÄ• maá¹ƒ
viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti; bhattaggepi uccÄ• saddÄ• mahÄ• saddÄ• viharissanti, se
brÄ• hmaá¹‡abhojaneâ€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ•
vipÄ• centÄ• naá¹ƒ \Ne 68/ ... pe ... atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• roces
bhikkhave ... pe ... saccaá¹ƒ, bhagavÄ• ti ... pe ... vigarahitvÄ• \Se I 112/ dhammiá¹ƒ kathaá
bhikkhÅ« Ä• mantesi ---

``anujÄ• nÄ• mi, bhikkhave, Ä• cariyaá¹ƒ. Ä• cariyo, bhikkhave, antevÄ• sikamhi puttacittaá
antevÄ• siko Ä• cariyamhi pitucittaá¹ƒ upaá¹-á¹-hÄ• pessati. evaá¹ƒ te aÃ±Ã±amaÃ±Ã±aá¹ƒ
sabhÄ• gavuttino viharantÄ• imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ Ä
anujÄ• nÄ• mi, bhikkhave, dasavassaá¹ƒ nissÄ• ya vatthuá¹ƒ, dasavassena nissayaá¹ƒ dÄ•
bhikkhave, Ä• cariyo gahetabbo. ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• pÄ• de vanditvÄ
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `Ä• cariyo me, bhante, hohi,
vacchÄ• mi; Ä• cariyo me, bhante, hohi, Ä• yasmato nissÄ• ya vacchÄ• mi; Ä• cariyo me, b
61/ nissÄ• ya vacchÄ• mÄ«â€™ ti. `sÄ• hÅ«tiâ€™ vÄ• `lahÅ«tiâ€™ vÄ• `opÄ• yikaâ€™ nt
`pÄ• sÄ• dikena sampÄ• dehÄ«â€™ ti vÄ• kÄ• yena viÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã±Ä•
viÃ±Ã±Ä• peti, gahito hoti Ä• cariyo; na kÄ• yena viÃ±Ã±Ä• peti, na vÄ• cÄ• ya viÃ±Ã±Ä• p
viÃ±Ã±Ä• peti, na gahito hoti Ä• cariyo.

<78> {Vin II 380 Ä• dayo} ``antevÄ• sikena \Be 77/, bhikkhave, Ä• cariyamhi sammÄ• vattit
sammÄ• vattanÄ• ---

``kÄ• lasseva uá¹-á¹-hÄ• ya upÄ• hanaá¹ƒ omuÃ±citvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
dÄ• tabbaá¹ƒ, mukhodakaá¹ƒ dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu
yÄ• gu upanÄ• metabbÄ• \Se I 113/. yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ p
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. Ä• cariyamhi vuá¹-
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace Ä• cariyo gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-inivÄ• s
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako dÄ• tabbo. sace Ä• cariyo pacchÄ• samaá¹‡aá¹ƒ Ä• kaá¹…khati, timaá¹‡á¸• a
parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• sa
gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• \Ne 69/ pattaá¹ƒ gahetvÄ• Ä• cariyassa pacc
nÄ• tidÅ«re gantabbaá¹ƒ, nÄ• ccÄ• sanne gantabbaá¹ƒ, pattapariyÄ• pannaá¹ƒ paá¹-iggahe
bhaá¹‡amÄ• nassa antarantarÄ• kathÄ• opÄ• tetabbÄ• . Ä• cariyo Ä• pattisÄ• mantÄ• bh

``nivattantena paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodaka
pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabb
dÄ• tabbaá¹ƒ, nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhutta
otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharitabbaá¹
saá¹…gharantena caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharita
bhaá¹…go ahosÄ«ti. obhoge kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace piá¹‡á¸• apÄ• to hoti \Se I 114/, Ä• cariyo ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ•
upanÄ• metabbo. Ä• cariyo pÄ• nÄ«yena pucchitabbo. bhuttÄ• vissa udakaá¹ƒ datvÄ• patt
katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhuttaá¹ƒ uá¹
uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipantena ekena
gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ vÄ• parÄ
na ca anantarahitÄ• ya bhÅ«miyÄ• patto \Be 78/ nikkhipitabbo. cÄ«varaá¹ƒ nikkhipantena e
cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamaj
bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. Ä• cariyamhi vuá¹-á¹-hite Ä• sanaá¹ƒ uddha
pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ. sace so deso uklÄ• po hoti,

``sace Ä• cariyo nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«tena
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace Ä• cariyo jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, mattikÄ
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya Ä• cariyassa piá¹-á¹-hito piá¹-á¹-hito gantvÄ• jantÄ• gh
cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ, cuá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ, m
ussahati, jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. jantÄ• gharaá¹ƒ pavisantena \Se I 115/ mattikÄ• y

purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na there bhikkh
nisÄ«ditabbaá¹ƒ. na navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• . jantÄ• ghare Ä• cariy
kÄ• tabbaá¹ƒ. jantÄ• gharÄ• nikkhamantena \Ne 70/ jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya p
paá¹-icchÄ• detvÄ• jantÄ• gharÄ• nikkhamitabbaá¹ƒ.

``udakepi Ä• cariyassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-hamataraá¹ƒ uttaritv
vodakaá¹ƒ katvÄ• nivÄ• setvÄ• Ä• cariyassa gattato udakaá¹ƒ pamajjitabbaá¹ƒ, nivÄ• san
saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hamataraá¹ƒ Ä• gan
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pucchitabbo. sace uddisÄ• petukÄ• mo hoti, uddisÄ• petabbo. sace paripucchitukÄ• mo hot

``yasmiá¹ƒ vihÄ• re Ä• cariyo viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, sodhe
sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; nis
nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhisibibbohanaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-
ekamantaá¹ƒ nikkhipitabbo; pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsa
asaá¹…ghaá¹-á¹-entena \Be 79/ kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhip
maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbÄ• ; kheá¸·amallako nÄ«ha
nikkhipitabbo \Se I 116/; apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ;
yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace vih
ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• .
bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸
kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace akatÄ• hoti
paripphositvÄ• sammajjitabbÄ• --- mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä«ti. saá¹…kÄ• raá¹ƒ vic
chaá¸• á¸• etabbaá¹ƒ.

``bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±
maÃ±capaá¹-ipÄ• dakÄ• otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapeta
sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibb
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. nisÄ«
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apeta
otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbo \Se I 117/. apassenap
pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabbaá
nikkhipantena ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ
vÄ• parÄ• masitvÄ• patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipi

nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ v
pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ.

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .
vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
thaketabbÄ• \Be 80/. sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ
sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ•
vÄ• tapÄ• nÄ• thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá¹-á¹-hako
koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hÄ• na
aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vaccakuá¹-i uklÄ• pÄ• hot
sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ \Se I 118/. sace Ä• camanakumbhiyaá¹ƒ udak
Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ.

``sace Ä• cariyassa anabhirati uppannÄ• hoti, antevÄ• sikena vÅ«pakÄ• setabbo, vÅ«pak
vÄ• ssa kÄ• tabbÄ• . sace Ä• cariyassa kukkuccaá¹ƒ uppannaá¹ƒ hoti, antevÄ• sikena vino
vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace Ä• cariyassa diá¹-á¹-higata
antevÄ• sikena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• .
ajjhÄ• panno hoti parivÄ• sÄ• raho, antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho
parivÄ• saá¹ƒ dadeyyÄ• ti. sace Ä• cariyo mÅ«lÄ• ya paá¹-ikassanÄ• raho hoti, antevÄ• sik
--- kinti nu kho saá¹…gho Ä• cariyaá¹ƒ mÅ«lÄ• ya paá¹-ikasseyyÄ• ti. sace Ä• cariyo mÄ• n
antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho Ä• cariyassa mÄ• natta
Ä• cariyo abbhÄ• nÄ• raho hoti, antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho sa
abbheyyÄ• ti \Ne 72/. sace saá¹…gho Ä• cariyassa kammaá¹ƒ kattukÄ• mo hoti, tajjanÄ«ya
pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , antevÄ• sike
kinti nu kho saá¹…gho Ä• cariyassa kammaá¹ƒ na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• mey
hoti saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• p
\Se I 119/ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu
vatteyya, lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippas

``sace Ä• cariyassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, antevÄ• sikena dhovitabbaá¹ƒ, ussukk
kinti nu kho Ä• cariyassa cÄ«varaá¹ƒ dhoviyethÄ• ti. sace Ä• cariyassa cÄ«varaá¹ƒ kÄ• tab
kÄ• tabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho Ä• cariyassa cÄ«varaá¹ƒ kariye
rajanaá¹ƒ pacitabbaá¹ƒ hoti, antevÄ• sikena pacitabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --
Ä• cariyassa rajanaá¹ƒ paciyethÄ• ti. sace Ä• cariyassa cÄ«varaá¹ƒ rajitabbaá¹ƒ hoti, antev
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho Ä• cariyassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«var

sÄ• dhukaá¹ƒ samparivattakaá¹ƒ samparivattakaá¹ƒ rajitabbaá¹ƒ, na ca acchinne theve pak

``na Ä• cariyaá¹ƒ anÄ• pucchÄ• ekaccassa patto dÄ• tabbo, na ekaccassa patto paá¹-igga
cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ; na ekaccassa cÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ; na ekaccassa p
ekaccassa parikkhÄ• ro paá¹-iggahetabbo; na ekaccassa kesÄ• chedetabbÄ• ; na ekaccen
ekaccassa parikammaá¹ƒ kÄ• tabbaá¹ƒ; na ekaccena parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ; n
kÄ• tabbo; na ekaccena veyyÄ• vacco kÄ• rÄ• petabbo; na ekaccassa pacchÄ• samaá¹‡en
ekacco pacchÄ• samaá¹‡o Ä• dÄ• tabbo; na ekaccassa piá¹‡á¸• apÄ• to nÄ«haritabbo; na
nÄ«harÄ• petabbo. na Ä• cariyaá¹ƒ anÄ• pucchÄ• gÄ• mo pavisitabbo, na susÄ• naá¹ƒ ga
pakkamitabbÄ• . sace Ä• cariyo gilÄ• no hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-h
Ä• gametabbaâ€™â€™ nti.

Ä• cariyavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

19. antevÄ• sikavattakathÄ•

<79> {Vin II 381-382} ``Ä• cariyena \Ne 73/, bhikkhave, antevÄ• sikamhi sammÄ• vattitabb
sammÄ• vattanÄ• ---

``Ä• cariyena \Be 82/, bhikkhave, antevÄ• siko saá¹…gahetabbo anuggahetabbo uddesena
anusÄ• saniyÄ• . sace Ä• cariyassa patto hoti, antevÄ• sikassa patto na hoti, Ä• cariyena a
dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa patto uppajjiyethÄ
cÄ«varaá¹ƒ hoti, antevÄ• sikassa cÄ«varaá¹ƒ na hoti, Ä• cariyena antevÄ• sikassa cÄ«vara
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa cÄ«varaá¹ƒ uppajjiyethÄ• ti.
parikkhÄ• ro hoti, antevÄ• sikassa parikkhÄ• ro na hoti, Ä• cariyena antevÄ• sikassa parikk
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa parikkhÄ• ro uppajjiyethÄ• ti.

``sace antevÄ• siko gilÄ• no hoti, kÄ• lasseva uá¹-á¹-hÄ• ya dantakaá¹-á¹-haá¹ƒ dÄ• tabba
dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu hoti, bhÄ• janaá¹ƒ \Se I 121/ d
upanÄ• metabbÄ• . yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-iggahetvÄ• n
appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. antevÄ• sikamhi vuá¹-á¹-hite Ä• s
sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace antevÄ• siko gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-iniv
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako dÄ• tabbo.

``ettÄ• vatÄ• nivattissatÄ«ti Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á

upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, paá¹-inivÄ• sa
nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhuttaá¹ƒ uá¹‡he otÄ
uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gh
kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ --- mÄ• majjhe bhaá¹…go ah
kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace \Ne 74/ piá¹‡á¸• apÄ• to hoti, antevÄ• siko ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ
upanÄ• metabbo. antevÄ• siko pÄ• nÄ«yena pucchitabbo. bhuttÄ• vissa udakaá¹ƒ datvÄ• p
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhu
otÄ• petabbo, na ca uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ n
hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«
\Se I 122/ patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«v
ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajj
pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. antevÄ• sikamhi vuá
uddharitabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabba
hoti, so deso sammajjitabbo.

``sace antevÄ• siko nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«te
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace antevÄ• siko jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, ma
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya gantvÄ• jantÄ• gharapÄ«á¹-haá¹ƒ datvÄ• cÄ«varaá¹ƒ
nikkhipitabbaá¹ƒ, cuá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ, mattikÄ• dÄ• tabbÄ• . sace ussahati, jantÄ•
jantÄ• gharaá¹ƒ pavisantena mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato ca pacchato ca paá
jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na ca there bhikkhÅ« anupakhajja nisÄ«ditabbaá¹ƒ, na nav
paá¹-ibÄ• hitabbÄ• . jantÄ• ghare antevÄ• sikassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. jantÄ• ghar
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• ghar

``udakepi antevÄ• sikassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-hamataraá¹ƒ utta
vodakaá¹ƒ katvÄ• nivÄ• setvÄ• antevÄ• sikassa \Se I 123/ gattato udakaá¹ƒ pamajjitabbaá
dÄ• tabbaá¹ƒ, saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hama
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pucchitabbo.

``yasmiá¹ƒ vihÄ• re antevÄ• siko viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, so
sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; nis
nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhisibibbohanaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ n
\Be 84/ maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-

kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo; pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ ka
appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• eka
maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbÄ• ; kheá¸·amallako nÄ«ha
nikkhipitabbo; apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhÅ«matth
yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace vih
ullokÄ• paá¹-hamaá¹ƒ otÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• .
bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸
kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace akatÄ• hoti
paripphositvÄ• sammajjitabbÄ• --- mÄ• vihÄ• ro rajena \Se I 124/ uhaÃ±Ã±Ä«ti. saá¹…kÄ
ekamantaá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

``bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±
maÃ±capaá¹-ipÄ• dakÄ• otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetab
sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibb
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. nisÄ«
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetab
otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbo. apassenaphalakaá¹ƒ
atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ
hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«
patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nik
hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ v
antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ.

``sace \Be 85/ puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• \Se I 1
pacchimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace utta
uttarÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkh
thaketabbÄ• . sace sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabb
hoti, divÄ• vÄ• tapÄ• nÄ• thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace \Ne 76/ pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá¹-
koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hÄ• na
aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vaccakuá¹-i uklÄ• pÄ• hot
sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanakumbhiyÄ• udakaá¹ƒ na hoti
Ä• siÃ±citabbaá¹ƒ.

``sace antevÄ• sikassa anabhirati uppannÄ• hoti, Ä• cariyena vÅ«pakÄ• setabbo, vÅ«pak
vÄ• ssa kÄ• tabbÄ• . sace antevÄ• sikassa kukkuccaá¹ƒ uppannaá¹ƒ hoti, Ä• cariyena vino
vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace antevÄ• sikassa diá¹-á¹-hi
Ä• cariyena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sac
ajjhÄ• panno hoti parivÄ• sÄ• raho, Ä• cariyena ussukkaá¹ƒ \Se I 126/ kÄ• tabbaá¹ƒ --- kinti
antevÄ• sikassa parivÄ• saá¹ƒ dadeyyÄ• ti. sace antevÄ• siko mÅ«lÄ• ya paá¹-ikassanÄ• r
ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho antevÄ• sikaá¹ƒ mÅ«lÄ• ya paá¹-ikasse
mÄ• nattÄ• raho hoti, Ä• cariyena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho antev
dadeyyÄ• ti. sace antevÄ• siko abbhÄ• nÄ• raho hoti, Ä• cariyena ussukkaá¹ƒ kÄ• tabbaá¹
antevÄ• sikaá¹ƒ abbheyyÄ• ti. sace saá¹…gho antevÄ• sikassa kammaá¹ƒ kattukÄ• mo hot
niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ \E
ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho antevÄ• sikassa kammaá¹ƒ na kareyya
pariá¹‡Ä• meyyÄ• ti. kataá¹ƒ vÄ• panassa hoti saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ•
pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , Ä• cariyena
kinti nu kho antevÄ• siko sammÄ• vatteyya, lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, sa
paá¹-ippassambheyyÄ• ti.

``sace antevÄ• sikassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, Ä• cariyena Ä• cikkhitabbaá¹ƒ --- `e
ti, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa cÄ«varaá¹ƒ dhoviyethÄ• ti
cÄ«varaá¹ƒ kÄ• tabbaá¹ƒ hoti, Ä• cariyena Ä• cikkhitabbaá¹ƒ --- `evaá¹ƒ kareyyÄ• sÄ«â€™
kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa cÄ«varaá¹ƒ kariyethÄ• ti. sace \Se I 127/ ante
pacitabbaá¹ƒ hoti, Ä• cariyena Ä• cikkhitabbaá¹ƒ --- `evaá¹ƒ paceyyÄ• sÄ«â€™ ti, ussukkaá
kinti nu kho antevÄ• sikassa rajanaá¹ƒ paciyethÄ• ti. sace \Ne 77/ antevÄ• sikassa cÄ«vara
Ä• cariyena Ä• cikkhitabbaá¹ƒ --- `evaá¹ƒ rajeyyÄ• sÄ«â€™ ti, ussukkaá¹ƒ vÄ• kÄ• tabbaá
antevÄ• sikassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ samparivatta
rajitabbaá¹ƒ, na ca acchinne theve pakkamitabbaá¹ƒ. sace antevÄ• siko gilÄ• no hoti, yÄ• v
upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• namassa Ä• gametabbaâ€™â€™ nti.

antevÄ• sikavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

chaá¹-á¹-habhÄ• á¹‡avÄ• ro.

20. paá¹‡Ä• manÄ• khamÄ• panÄ•

<80> tena kho pana samayena antevÄ• sikÄ• Ä• cariyesu na sammÄ• vattanti ... pe ... bha
Ä• rocesuá¹ƒ ... pe ... na, bhikkhave, antevÄ• sikena Ä• cariyamhi na sammÄ• vattitabbaá¹
vatteyya, Ä• patti dukkaá¹-assÄ• ti. neva sammÄ• vattanti. bhagavato etamatthaá¹ƒ Ä• roc

anujÄ• nÄ• mi, bhikkhave, asammÄ• vattantaá¹ƒ paá¹‡Ä• metuá¹ƒ. evaÃ±ca pana, bhikkha
paá¹‡Ä• memi tanti vÄ• , mÄ• yidha paá¹-ikkamÄ«ti \Be 87/ vÄ• , nÄ«hara te pattacÄ«varan
upaá¹-á¹-hÄ• tabboti vÄ• . kÄ• yena viÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã±Ä• peti, kÄ• yena vÄ•
paá¹‡Ä• mito hoti antevÄ• siko; na kÄ• yena viÃ±Ã±Ä• peti, na vÄ• cÄ• ya viÃ±Ã±Ä• peti, n
viÃ±Ã±Ä• peti, na paá¹‡Ä• mito hoti antevÄ• sikoti.

tena kho pana samayena \Se I 128/ antevÄ• sikÄ• paá¹‡Ä• mitÄ• na khamÄ• penti. bhaga
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, khamÄ• petunti. neva khamÄ• penti. bhagavato et
bhikkhave, paá¹‡Ä• mitena na khamÄ• petabbo. yo na khamÄ• peyya, Ä• patti dukkaá¹-ass

tena kho pana samayena Ä• cariyÄ• khamÄ• piyamÄ• nÄ• na khamanti. bhagavato etama
anujÄ• nÄ• mi, bhikkhave, khamitunti. neva khamanti. antevÄ• sikÄ• pakkamantipi vibbham
saá¹…kamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, khamÄ• piyamÄ• ner
khameyya, Ä• patti dukkaá¹-assÄ• ti.

tena \Ne 78/ kho pana samayena Ä• cariyÄ• sammÄ• vattantaá¹ƒ paá¹‡Ä• menti, asammÄ
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, sammÄ• vattanto paá¹‡Ä• metabbo.
dukkaá¹-assa. na ca, bhikkhave, asammÄ• vattanto na paá¹‡Ä• metabbo. yo na paá¹‡Ä• m

<81> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato antevÄ• siko paá¹‡Ä• metabbo. Ä•
pemaá¹ƒ hoti, nÄ• dhimatto pasÄ• do hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• dhimatto gÄ• ravo
bhÄ• vanÄ• hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato antevÄ• siko

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato antevÄ• siko na paá¹‡Ä• metabbo. Ä• ca
hoti, adhimatto pasÄ• do hoti, adhimattÄ• \Se I 129/ hirÄ« hoti, adhimatto gÄ• ravo hoti, ad
hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato antevÄ• siko na paá¹‡Ä• m

``paÃ±cahi \Be 88/, bhikkhave, aá¹…gehi samannÄ• gato antevÄ• siko alaá¹ƒ paá¹‡Ä• met
nÄ• dhimattaá¹ƒ pemaá¹ƒ hoti, nÄ• dhimatto pasÄ• do hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• d
nÄ• dhimattÄ• bhÄ• vanÄ• hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• ga
paá¹‡Ä• metuá¹ƒ.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato antevÄ• siko nÄ• laá¹ƒ paá¹‡Ä• metuá¹ƒ
pemaá¹ƒ hoti, adhimatto pasÄ• do hoti, adhimattÄ• hirÄ« hoti, adhimatto gÄ• ravo hoti, adh
--- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato antevÄ• siko nÄ• laá¹ƒ paá¹‡Ä

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ antevÄ• sikaá¹ƒ appaá¹‡Ä• mento Ä•
paá¹‡Ä• mento anatisÄ• ro hoti. Ä• cariyamhi nÄ• dhimattaá¹ƒ pemaá¹ƒ hoti, nÄ• dhimatto

hirÄ« hoti, nÄ• dhimatto gÄ• ravo hoti, nÄ• dhimattÄ• bhÄ• vanÄ• hoti --- imehi kho, bhikkh
samannÄ• gataá¹ƒ antevÄ• sikaá¹ƒ appaá¹‡Ä• mento Ä• cariyo sÄ• tisÄ• ro hoti, paá¹‡Ä• m

``paÃ±cahi \Ne 79/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ antevÄ• sikaá¹ƒ paá¹‡Ä• mer
appaá¹‡Ä• mento anatisÄ• ro hoti. Ä• cariyamhi adhimattaá¹ƒ pemaá¹ƒ hoti, adhimatto pas
I 130/ hirÄ« hoti, adhimatto gÄ• ravo hoti, adhimattÄ• bhÄ• vanÄ• hoti --- imehi kho, bhikkh
samannÄ• gataá¹ƒ antevÄ• sikaá¹ƒ paá¹‡Ä• mento Ä• cariyo sÄ• tisÄ• ro hoti, appaá¹‡Ä• m
ti.

paá¹‡Ä• manÄ• khamÄ• panÄ• niá¹-á¹-hitÄ• .

21. bÄ• laabyattavatthu

<82> tena kho pana samayena bhikkhÅ«, dasavassamhÄ• dasavassamhÄ• ti, bÄ• lÄ• aby
dissanti Ä• cariyÄ• bÄ• lÄ• , antevÄ• sikÄ• paá¹‡á¸• itÄ• \Be 89/. dissanti Ä• cariyÄ• aby
byattÄ• . dissanti Ä• cariyÄ• appassutÄ• , antevÄ• sikÄ• bahussutÄ• . dissanti Ä• cariyÄ•
paÃ±Ã±avanto. ye te bhikkhÅ« appicchÄ• ... pe ... \Ee I 62/ te ujjhÄ• yanti khiyyanti vipÄ• c
``kathaÃ±hi nÄ• ma bhikkhÅ«, dasavassamhÄ• dasavassamhÄ• ti, bÄ• lÄ• abyattÄ• nissa
Ä• cariyÄ• bÄ• lÄ• antevÄ• sikÄ• paá¹‡á¸• itÄ• , dissanti Ä• cariyÄ• abyattÄ• antevÄ• si
Ä• cariyÄ• appassutÄ• antevÄ• sikÄ• bahussutÄ• , dissanti Ä• cariyÄ• duppaÃ±Ã±Ä• an
ti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkh
dasavassamhÄ• dasavassamhÄ• ti, bÄ• lÄ• abyattÄ• nissayaá¹ƒ denti ... pe ... saccaá¹ƒ,
buddho bhagavÄ• ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä•
bhikkhave, bÄ• lena abyattena nissayo dÄ• tabbo. yo dadeyya, Ä• patti \Se I 131/ dukkaá¹-a
bhikkhave, byattena bhikkhunÄ• paá¹-ibalena dasavassena vÄ• atirekadasavassena vÄ•

bÄ• laabyattavatthu niá¹-á¹-hitaá¹ƒ.

22. nissayapaá¹-ippassaddhikathÄ•

<83> tena kho pana samayena bhikkhÅ« Ä• cariyupajjhÄ• yesu pakkantesupi vibbhantesup
pakkhasaá¹…kantesupi nissayapaá¹-ippassaddhiyo na jÄ• nanti. bhagavato etamatthaá¹ƒ Ä

``paÃ±cimÄ• , bhikkhave, nissayapaá¹-ippassaddhiyo upajjhÄ• yamhÄ• --- upajjhÄ• yo pak
vÄ• , kÄ• laá¹…kato vÄ• , pakkhasaá¹…kanto vÄ• , Ä• á¹‡attiyeva paÃ±camÄ«. imÄ• kho,
nissayapaá¹-ippassaddhiyo upajjhÄ• yamhÄ• .

``chayimÄ• , bhikkhave, nissayapaá¹-ippassaddhiyo Ä• cariyamhÄ• --- Ä• cariyo pakkanto
kÄ• laá¹…kato vÄ• , pakkhasaá¹…kanto vÄ• , Ä• á¹‡attiyeva paÃ±camÄ«, upajjhÄ• yena vÄ
kho, bhikkhave, cha nissayapaá¹-ippassaddhiyo Ä• cariyamhÄ• â€™â€™.

nissapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

23. upasampÄ• detabbapaÃ±cakaá¹ƒ

<84> ``paÃ±cahi \Be 90/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• na upasamp
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na asekkhena {na asekhena (Katthaci)
samannÄ• gato hoti, na asekkhena samÄ• dhikkhandhena samannÄ• gato hoti, na asekkhe
samannÄ• gato hoti, na asekkhena vimuttikkhandhena samannÄ• gato hoti, na asekkhena
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti --- imehi kho, bhikkhave, paÃ±ca
samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• m

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ,
upaá¹-á¹-hÄ• petabbo. asekkhena sÄ«lakkhandhena samannÄ• gato hoti, asekkhena samÄ
hoti, asekkhena paÃ±Ã±Ä• kkhandhena samannÄ• gato hoti, asekkhena vimuttikkhandhena
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti --- imehi kho, bhikkhave, paÃ±ca
bhikkhunÄ• \Ee I 63/ upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-h

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. attanÄ• na asekkhena sÄ«lakkhandhe
paraá¹ƒ asekkhe sÄ«lakkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena samÄ• dhikkhand
paraá¹ƒ asekkhe samÄ• dhikkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena paÃ±Ã±Ä• k
paraá¹ƒ asekkhe paÃ±Ã±Ä• kkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena vimuttikkha
paraá¹ƒ asekkhe vimuttikkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena vimuttiÃ±Ä• á¹‡a
samannÄ• gato hoti, na paraá¹ƒ asekkhe vimuttiÃ±Ä• á¹‡adassanakkhandhe samÄ• dapetÄ
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na \Se I 133
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``paÃ±cahi \Be 91/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detab
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. attanÄ• asekkhena sÄ«lakkhandhena samannÄ• gat
sÄ«lakkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena samÄ• dhikkhandhena samannÄ• gat
samÄ• dhikkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena paÃ±Ã±Ä• kkhandhena samann
paÃ±Ã±Ä• kkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena vimuttikkhandhena samannÄ• g
vimuttikkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhen
asekkhe vimuttiÃ±Ä• á¹‡adassanakkhandhe samÄ• dapetÄ• --- imehi kho, bhikkhave, paÃ±

bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-hÄ• petab

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. assaddho hoti, ahiriko hoti, anottappÄ«
muá¹-á¹-hassati hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhu
upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ,
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. saddho hoti, hirimÄ• hoti, ottappÄ« hoti, Ä• raddhavÄ
upaá¹-á¹-hitassati hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkh
upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi \Ne 82/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasa
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ
atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti, appassuto hoti, duppaÃ±Ã±o hoti --- imehi kho, bhikk
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo d
upaá¹-á¹-hÄ• petabbo.

``paÃ±cahi \Be 92/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detab
dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na adhisÄ«le sÄ«lavipanno hoti, na ajjhÄ•
na atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti, bahussuto hoti, paÃ±Ã±avÄ• hoti --- imehi kho, b
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tab
upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• sa
135/ gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ {anabhi
anabhiratiá¹ƒ (Katthaci) } vÅ«pakÄ• setuá¹ƒ vÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ• , uppannaá¹ƒ k
vinodetuá¹ƒ {vinodetuá¹ƒ vÄ• vinodÄ• petuá¹ƒ vÄ• (sabbattha, vimativinodanÄ« á¹-Ä«kÄ•
na jÄ• nÄ• ti, Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti --- imehi kho, bhikkhave, paÃ±cah
bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-h

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ,
upaá¹-á¹-hÄ• petabbo. paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ• gilÄ• naá¹ƒ
upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• setuá¹ƒ vÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ
dhammato vinodetuá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti --- im
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tab
upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• sa
abhisamÄ• cÄ• rikÄ• ya sikkhÄ• ya sikkhÄ• petuá¹ƒ, Ä• dibrahmacariyakÄ• ya sikkhÄ• ya v
abhivinaye vinetuá¹ƒ, uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ --- imehi kho \Ne
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na \Se I 136
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``paÃ±cahi \Be 93/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detab
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ
sikkhÄ• ya sikkhÄ• petuá¹ƒ, Ä• dibrahmacariyakÄ• ya sikkhÄ• ya vinetuá¹ƒ, abhidhamme vi
vinetuá¹ƒ, uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato \Ee I 65/ vivecetuá¹ƒ --- imehi kho, bhikk
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tab
upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ n
Ä• pattiá¹ƒ na jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• ti
svÄ• gatÄ• ni honti na suvibhattÄ• ni na suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, n
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ,
upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ
Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni
suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso \Se I 137/ --- imehi kho, bhikkhave,
samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo, sÄ• maá¹‡ero u

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ n
Ä• pattiá¹ƒ na jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, Å«nadasavasso hoti --- imehi k
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo d
upaá¹-á¹-hÄ• petabbo.

``paÃ±cahi \Ne 84/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detab
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ \Be 94/ jÄ• nÄ• ti,
jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, dasavasso vÄ• hoti atirekadasavasso vÄ• --- im
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tab

upaá¹-á¹-hÄ• petabboâ€™â€™ ti.

upasampÄ• detabbapaÃ±cakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

24. upasampÄ• detabbachakkaá¹ƒ

<85> ``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabba
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo \Ee I 66/. na asekkhena sÄ«lakkhandhena samannÄ•
samÄ• dhikkhandhena samannÄ• gato hoti, na asekkhena paÃ±Ã±Ä• kkhandhena samann
vimuttikkhandhena samannÄ• gato hoti, na asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhen
hoti, Å«nadasavasso hoti --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkh
upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, niss
upaá¹-á¹-hÄ• petabbo. asekkhena sÄ«lakkhandhena samannÄ• gato hoti, asekkhena samÄ
hoti, asekkhena paÃ±Ã±Ä• kkhandhena samannÄ• gato hoti, asekkhena vimuttikkhandhena
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti, dasavasso vÄ• hoti atirekadasa
bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo
upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detab
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. attanÄ• na asekkhena sÄ«lakkhandhena samann
sÄ«lakkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena samÄ• dhikkhandhena samannÄ•
asekkhe samÄ• dhikkhandhe samÄ• dapetÄ• ; attanÄ• \Ne 85/ na asekkhena paÃ±Ã±Ä• k
paraá¹ƒ asekkhe paÃ±Ã±Ä• kkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena vimuttikkha
paraá¹ƒ asekkhe vimuttikkhandhe samÄ• dapetÄ• ; attanÄ• na asekkhena vimuttiÃ±Ä• á¹‡
samannÄ• gato hoti, na paraá¹ƒ asekkhe vimuttiÃ±Ä• á¹‡adassanakkhandhe \Se I 139/ sam
hoti --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ•
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, niss
upaá¹-á¹-hÄ• petabbo. attanÄ• asekkhena sÄ«lakkhandhena samannÄ• gato hoti, paraá¹ƒ
samÄ• dapetÄ• attanÄ• asekkhena samÄ• dhikkhandhena samannÄ• gato hoti, paraá¹ƒ a
samÄ• dapetÄ• . attanÄ• asekkhena paÃ±Ã±Ä• kkhandhena samannÄ• gato hoti, paraá¹ƒ
samÄ• dapetÄ• . attanÄ• asekkhena vimuttikkhandhena samannÄ• gato hoti, paraá¹ƒ asek
samÄ• dapetÄ• . attanÄ• asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato
vimuttiÃ±Ä• á¹‡adassanakkhandhe samÄ• dapetÄ• ; dasavasso vÄ• hoti atirekadasavasso
chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo,

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detab
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. assaddho hoti, ahiriko hoti, anottappÄ« hoti, kusÄ«
muá¹-á¹-hassati hoti, Å«nadasavasso hoti --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ
upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero \Se I 140/ upaá¹-á¹-hÄ• pe

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ \Ee I
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. saddho hoti, hirimÄ• hoti, ottappÄ« hoti, Ä• raddhavÄ
upaá¹-á¹-hitassati hoti, dasavasso vÄ• hoti atirekadasavasso vÄ• --- imehi \Be 96/ kho, bhi
chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo,

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detab
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ•
atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti, appassuto hoti, duppaÃ±Ã±o hoti, Å«nadasavasso \N
kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ,
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, niss
upaá¹-á¹-hÄ• petabbo. na adhisÄ«le sÄ«lavipanno hoti, na ajjhÄ• cÄ• re Ä• cÄ• ravipanno h
diá¹-á¹-hivipanno hoti, bahussuto hoti, paÃ±Ã±avÄ• hoti, dasavasso vÄ• hoti atirekadasava
kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nis
upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena \Se I 141/ bhikkhunÄ• na upasam
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• sa
gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• se
vÄ• , uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ, Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ•
jÄ• nÄ• ti, Å«nadasavasso hoti --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena b
upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, niss
upaá¹-á¹-hÄ• petabbo. paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ• gilÄ• naá¹ƒ
upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• setuá¹ƒ vÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ
dhammato vinodetuá¹ƒ, Ä• pattiá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, das
atirekadasavasso vÄ• --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhun
nissayo dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi \Ee I 68/, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasam
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• sa
abhisamÄ• cÄ• rikÄ• ya sikkhÄ• ya sikkhÄ• petuá¹ƒ, Ä• dibrahmacariyakÄ• ya sikkhÄ• ya v
\Se I 142/, abhivinaye vinetuá¹ƒ, uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ, Å«na
imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabb
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``chahi \Ne 87/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ
sikkhÄ• ya sikkhÄ• petuá¹ƒ Ä• dibrahmacariyakÄ• ya sikkhÄ• ya vinetuá¹ƒ, abhidhamme vi
vinetuá¹ƒ, uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ, dasavasso vÄ• hoti atireka
imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detab
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• t
jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vit
honti na suvibhattÄ• ni na suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ±janaso, Å«na
imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabb
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, niss
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ jÄ• nÄ• ti \Be 98/, anÄ• pattiá¹ƒ jÄ• nÄ• ti,
jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ
suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso, dasavasso vÄ• hoti
--- imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabb
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabboâ€™â€™ ti.

upasampÄ• detabbachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

25. aÃ±Ã±atitthiyapubbakathÄ•

<86> tena \Ee I 69/ kho pana samayena yo so aÃ±Ã±atitthiyapubbo {yo so pasuraparibbÄ•
(Katthaci) } pajjhÄ• yena sahadhammikaá¹ƒ vuccamÄ• no upajjhÄ• yassa vÄ• daá¹ƒ Ä• rop
titthÄ• yatanaá¹ƒ saá¹…kami. so puna paccÄ• gantvÄ• bhikkhÅ« upasampadaá¹ƒ yÄ• ci. b
etamatthaá¹ƒ Ä• rocesuá¹ƒ. yo so, bhikkhave, aÃ±Ã±atitthiyapubbo upajjhÄ• yena sahadha
upajjhÄ• yassa vÄ• daá¹ƒ Ä• ropetvÄ• taá¹ƒyeva titthÄ• yatanaá¹ƒ \Ne 88/ saá¹…kanto, so

upasampÄ• detabbo. yo so, bhikkhave, aÃ±Ã±opi aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhamma
pabbajjaá¹ƒ, Ä• kaá¹…khati upasampadaá¹ƒ, tassa cattÄ• ro mÄ• se parivÄ• so dÄ• tabbo.
dÄ• tabbo --- paá¹-hamaá¹ƒ kesamassuá¹ƒ ohÄ• rÄ• petvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acch
uttarÄ• saá¹…gaá¹ƒ kÄ• rÄ• petvÄ• bhikkhÅ«naá¹ƒ pÄ• de vandÄ• petvÄ• \Se I 144/ ukku
aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• evaá¹ƒ vadehÄ«ti vattabbo --- ``buddhaá¹ƒ saraá¹‡aá¹ƒ ga
saraá¹‡aá¹ƒ gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi; dutiyampi buddhaá¹ƒ sara
dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dutiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi; tati
gacchÄ• mi, tatiyampi dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, tatiyampi saá¹…ghaá¹ƒ saraá¹‡

tena, bhikkhave, aÃ±Ã±atitthiyapubbena saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ utt
bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evam
``ahaá¹ƒ, bhante, aÃ±Ã±atitthiyapubbo imasmiá¹ƒ \Be 99/ dhammavinaye Ä• kaá¹…khÄ• m
bhante, saá¹…ghaá¹ƒ cattÄ• ro mÄ• se parivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. dutiyampi y
yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo aÃ±Ã±atitthiyapubbo imasmiá¹ƒ
upasampadaá¹ƒ. so saá¹…ghaá¹ƒ cattÄ• ro mÄ• se parivÄ• saá¹ƒ yÄ• cati. yadi saá¹…ghas
itthannÄ• massa aÃ±Ã±atitthiyapubbassa cattÄ• ro mÄ• se parivÄ• saá¹ƒ dadeyya. esÄ• Ã

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo aÃ±Ã±atitthiyapubbo imasmiá¹ƒ
upasampadaá¹ƒ. so saá¹…ghaá¹ƒ cattÄ• ro mÄ• se parivÄ• saá¹ƒ yÄ• cati. saá¹…gho ittha
aÃ±Ã±atitthiyapubbassa cattÄ• ro mÄ• se parivÄ• saá¹ƒ deti. yassÄ• yasmato khamati ittha
aÃ±Ã±atitthiyapubbassa \Se I 145/ cattÄ• ro mÄ• se parivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hass
bhÄ• seyya.

``dinno saá¹…ghena itthannÄ• massa aÃ±Ã±atitthiyapubbassa cattÄ• ro mÄ• se parivÄ• so
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<87> ``evaá¹ƒ kho, bhikkhave, aÃ±Ã±atitthiyapubbo Ä• rÄ• dhako hoti, evaá¹ƒ anÄ• rÄ• dha
aÃ±Ã±atitthiyapubbo anÄ• rÄ• dhako hoti? idha, bhikkhave, aÃ±Ã±atitthiyapubbo atikÄ• len
pavisati, atidivÄ• paá¹-ikkamati. evampi, bhikkhave, aÃ±Ã±atitthiyapubbo anÄ• rÄ• dhako h

``puna caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo vesiyÄ• gocaro vÄ• hoti, vidhavÄ• goca
thullakumÄ• rikÄ• gocaro vÄ• hoti, paá¹‡á¸• akagocaro vÄ• hoti, bhikkhunigocaro vÄ• hot
aÃ±Ã±atitthiyapubbo anÄ• rÄ• dhako hoti.

``puna caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uc
tattha na dakkho hoti, na analaso, na tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, na

saá¹ƒvidhÄ• tuá¹ƒ. evampi, bhikkhave, aÃ±Ã±atitthiyapubbo anÄ• rÄ• dhako hoti.

``puna \Be 100/ caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo na tibbacchando hoti uddese, p
adhisÄ«le, adhicitte, adhipaÃ±Ã±Ä• ya. evampi, bhikkhave, aÃ±Ã±atitthiyapubbo anÄ• rÄ• d

``puna caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo yassa titthÄ• yatanÄ• saá¹…kanto hoti,
diá¹-á¹-hiyÄ• tassa khantiyÄ• tassa ruciyÄ• tassa Ä• dÄ• yassa \Se I 146/ avaá¹‡á¹‡e bha
anattamano anabhiraddho, buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• avaá¹‡á¹‡
udaggo abhiraddho. yassa vÄ• pana titthÄ• yatanÄ• saá¹…kanto hoti, tassa satthuno tassa
khantiyÄ• tassa ruciyÄ• tassa Ä• dÄ• yassa vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attamano hoti ud
vÄ• dhammassa vÄ• saá¹…ghassa vÄ• vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne kupito hoti anattama
bhikkhave, saá¹…ghÄ• tanikaá¹ƒ aÃ±Ã±atitthiyapubbassa anÄ• rÄ• dhanÄ«yasmiá¹ƒ. evam
aÃ±Ã±atitthiyapubbo anÄ• rÄ• dhako hoti. evaá¹ƒ anÄ• rÄ• dhako kho, bhikkhave, aÃ±Ã±at
upasampÄ• detabbo.

``kathaÃ±ca, bhikkhave, aÃ±Ã±atitthiyapubbo Ä• rÄ• dhako hoti? idha, bhikkhave, aÃ±Ã±at
nÄ• tikÄ• lena gÄ• maá¹ƒ pavisati nÄ• tidivÄ• paá¹-ikkamati. evampi, bhikkhave, aÃ±Ã±atit
hoti.

``puna caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo na vesiyÄ• gocaro hoti, na vidhavÄ• go
thullakumÄ• rikÄ• gocaro hoti, na paá¹‡á¸• akagocaro hoti, na bhikkhunigocaro hoti. evamp
aÃ±Ã±atitthiyapubbo \Ee I 71/ Ä• rÄ• dhako hoti.

``puna caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo yÄ• ni tÄ• ni sabrahmacÄ• rÄ«naá¹ƒ uc
tattha dakkho hoti, analaso, tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• ya samannÄ• gato, alaá¹ƒ kÄ• tu
saá¹ƒvidhÄ• tuá¹ƒ. evampi, bhikkhave, aÃ±Ã±atitthiyapubbo Ä• rÄ• dhako hoti.

``puna \Ne 90/ caparaá¹ƒ, bhikkhave \Se I 147/, aÃ±Ã±atitthiyapubbo tibbacchando hoti udd
adhisÄ«le, adhicitte, adhipaÃ±Ã±Ä• ya. evampi, bhikkhave, aÃ±Ã±atitthiyapubbo Ä• rÄ• dha

``puna \Be 101/ caparaá¹ƒ, bhikkhave, aÃ±Ã±atitthiyapubbo yassa titthÄ• yatanÄ• saá¹…k
satthuno tassa diá¹-á¹-hiyÄ• tassa khantiyÄ• tassa ruciyÄ• tassa Ä• dÄ• yassa avaá¹‡á¹‡
hoti udaggo abhiraddho, buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• avaá¹‡á¹‡e b
anattamano anabhiraddho. yassa vÄ• pana titthÄ• yatanÄ• saá¹…kanto hoti, tassa satthun
tassa khantiyÄ• tassa ruciyÄ• tassa Ä• dÄ• yassa vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne kupito hoti
buddhassa vÄ• dhammassa vÄ• saá¹…ghassa vÄ• vaá¹‡á¹‡e bhaÃ±Ã±amÄ• ne attaman
bhikkhave, saá¹…ghÄ• tanikaá¹ƒ aÃ±Ã±atitthiyapubbassa Ä• rÄ• dhanÄ«yasmiá¹ƒ. evampi
aÃ±Ã±atitthiyapubbo Ä• rÄ• dhako hoti. evaá¹ƒ Ä• rÄ• dhako kho, bhikkhave, aÃ±Ã±atitthiy

upasampÄ• detabbo.

``sace, bhikkhave, aÃ±Ã±atitthiyapubbo naggo Ä• gacchati, upajjhÄ• yamÅ«lakaá¹ƒ cÄ«va
sace acchinnakeso Ä• gacchati, saá¹…gho apaloketabbo bhaá¹‡á¸• ukammÄ• ya. ye te, bh
te Ä• gatÄ• upasampÄ• detabbÄ• , na tesaá¹ƒ parivÄ• so dÄ• tabbo. taá¹ƒ kissa hetu? kan
kiriyavÄ• dino. sace, bhikkhave, jÄ• tiyÄ• sÄ• kiyo aÃ±Ã±atitthiyapubbo Ä• gacchati \Se I 1
upasampÄ• detabbo, na tassa parivÄ• so dÄ• tabbo. imÄ• haá¹ƒ, bhikkhave, Ã±Ä• tÄ«naá¹
dammÄ«â€™â€™ ti.

aÃ±Ã±atitthiyapubbakathÄ• niá¹-á¹-hitÄ• .

sattamabhÄ• á¹‡avÄ• ro.

26. paÃ±cÄ• bÄ• dhavatthu

<88> tena \Ne 91/ kho pana samayena magadhesu paÃ±ca Ä• bÄ• dhÄ• ussannÄ• honti
kilÄ• so, soso, apamÄ• ro. manussÄ• paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-hÄ• jÄ«vakaá¹ƒ ko
upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- ``sÄ• dhu no, Ä• cariya, tikicchÄ• hÄ«â€™â€™ ti. ``
bahukaraá¹‡Ä«yo; rÄ• jÄ• ca me mÄ• gadho seniyo \Ee I 72/ bimbisÄ• ro upaá¹-á¹-hÄ• tab
buddhappamukho ca bhikkhusaá¹…gho; nÄ• haá¹ƒ sakkomi tikicchituâ€™â€™ nti. ``sabbaa
Ä• cariya, hotu; mayaÃ±ca te dÄ• sÄ• ; sÄ• dhu, no, Ä• cariya, tikicchÄ• hÄ«â€™â€™ ti. ``
bahukaraá¹‡Ä«yo rÄ• jÄ• ca me mÄ• gadho seniyo bimbisÄ• ro upaá¹-á¹-hÄ• tabbo itthÄ•
bhikkhusaá¹…gho; nÄ• haá¹ƒ sakkomi tikicchituâ€™â€™ nti. atha kho tesaá¹ƒ manussÄ• n
samaá¹‡Ä• sakyaputtiyÄ• sukhasÄ«lÄ• sukhasamÄ• cÄ• rÄ• , subhojanÄ• ni bhuÃ±jitvÄ•
yaá¹ƒnÅ«na mayaá¹ƒ samaá¹‡esu sakyaputtiyesu pabbajeyyÄ• ma. tattha bhikkhÅ« ceva u
ca komÄ• rabhacco tikicchissatÄ«â€™â€™ ti \Se I 149/. atha kho te manussÄ• bhikkhÅ« u
pabbajjaá¹ƒ yÄ• ciá¹ƒsu. te bhikkhÅ« pabbÄ• jesuá¹ƒ, upasampÄ• desuá¹ƒ. te bhikkhÅ« ce
jÄ«vako ca komÄ• rabhacco tikicchi. tena kho pana samayena bhikkhÅ« bahÅ« gilÄ• ne bhi
yÄ• canabahulÄ• viÃ±Ã±attibahulÄ• viharanti --- gilÄ• nabhattaá¹ƒ detha, gilÄ• nupaá¹-á¹-
gilÄ• nabhesajjaá¹ƒ dethÄ• ti. jÄ«vakopi komÄ• rabhacco bahÅ« gilÄ• ne bhikkhÅ« tikiccha
rÄ• jakiccaá¹ƒ parihÄ• pesi.

<89> aÃ±Ã±ataropi puriso paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-ho jÄ«vakaá¹ƒ komÄ• rabhacca
etadavoca --- ``sÄ• dhu maá¹ƒ, Ä• cariya, tikicchÄ• hÄ«â€™â€™ ti. ``ahaá¹ƒ khvayyo, bahu
rÄ• jÄ• ca me mÄ• gadho seniyo bimbisÄ• ro upaá¹-á¹-hÄ• tabbo itthÄ• gÄ• raÃ±ca buddh
nÄ• haá¹ƒ sakkomi tikicchituâ€™â€™ nti. ``sabbaá¹ƒ sÄ• pateyyaÃ±ca te, Ä• cariya, hotu,
maá¹ƒ, Ä• cariya, tikicchÄ• hÄ«â€™â€™ ti. ``ahaá¹ƒ khvayyo, bahukicco bahukaraá¹‡Ä«yo
seniyo bimbisÄ• ro upaá¹-á¹-hÄ• tabbo itthÄ• gÄ• raÃ±ca buddhappamukho ca bhikkhusaá¹

tikicchituâ€™â€™ nti. atha kho tassa purisassa etadahosi --- ``ime kho samaá¹‡Ä• sakyapu
sukhasamÄ• cÄ• rÄ• , subhojanÄ• ni bhuÃ±jitvÄ• nivÄ• tesu sayanesu sayanti. yaá¹ƒnÅ«n
sakyaputtiyesu pabbajeyyaá¹ƒ. tattha bhikkhÅ« ceva upaá¹-á¹-hahissanti, jÄ«vako ca komÄ
tikicchissati. somhi {sohaá¹ƒ (bahÅ«su, vimativinodanÄ«á¹-Ä«kÄ• oloketabbÄ•) } arogo vib
\Ne 92/. atha kho so \Se I 150/ puriso bhikkhu upasaá¹…kamitvÄ• \Be 103/ pabbajjaá¹ƒ yÄ•
pabbÄ• jesuá¹ƒ, upasampÄ• desuá¹ƒ. taá¹ƒ bhikkhÅ« ceva upaá¹-á¹-hahiá¹ƒsu, jÄ«vako ca
arogo vibbhami. addasÄ• kho jÄ«vako \Ee I 73/ komÄ• rabhacco taá¹ƒ purisaá¹ƒ vibbhanta
purisaá¹ƒ etadavoca --- ``nanu tvaá¹ƒ, ayyo, bhikkhÅ«su pabbajito ahosÄ«â€™â€™ ti? ``ev
ti. ``kissa pana tvaá¹ƒ, ayyo, evarÅ«pamakÄ• sÄ«â€™â€™ ti? atha kho so puriso jÄ«vakas
etamatthaá¹ƒ Ä• rocesi. jÄ«vako komÄ• rabhacco ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±
{bhaddantÄ• (Katthaci) } paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-haá¹ƒ pabbÄ• jessantÄ«â€™â€™
komÄ• rabhacco yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ a
ekamantaá¹ƒ nisinno kho jÄ«vako komÄ• rabhacco bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu,
Ä• bÄ• dhehi phuá¹-á¹-haá¹ƒ na pabbÄ• jeyyuâ€™â€™ nti. atha kho bhagavÄ• jÄ«vakaá¹ƒ
kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho jÄ«vako komÄ•
dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ•
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• n
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, paÃ±cahi Ä• bÄ• dhe
pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti \Se I 151/ dukkaá¹-assÄ• â€™â€™ ti.

paÃ±cÄ• bÄ• dhavatthu niá¹-á¹-hitaá¹ƒ.

27. rÄ• jabhaá¹-avatthu

<90> tena kho pana samayena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa paccanto
mÄ• gadho seniyo bimbisÄ• ro senÄ• nÄ• yake mahÄ• matte Ä• á¹‡Ä• pesi --- ``gacchatha
uccinathÄ• â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho senÄ• nÄ• yakÄ• mahÄ• mattÄ•
bimbisÄ• rassa paccassosuá¹ƒ. atha kho abhiÃ±Ã±Ä• tÄ• naá¹ƒ abhiÃ±Ã±Ä• tÄ• naá¹ƒ yod
``mayaá¹ƒ kho yuddhÄ• bhinandino gacchantÄ• pÄ• paÃ±ca karoma, bahuÃ±ca apuÃ±Ã±a
mayaá¹ƒ upÄ• yena pÄ• pÄ• ca virameyyÄ• ma kalyÄ• á¹‡aÃ±ca kareyyÄ• mÄ• â€™â€™
etadahosi --- ``ime kho \Be 104/ samaá¹‡Ä• sakyaputtiyÄ• dhammacÄ• rino samacÄ• rino
sÄ«lavanto kalyÄ• á¹‡adhammÄ• . sace kho mayaá¹ƒ samaá¹‡esu sakyaputtiyesu pabbajey
ca virameyyÄ• ma kalyÄ• á¹‡aÃ±ca kareyyÄ• mÄ• â€™â€™ ti. atha kho te yodhÄ• bhikkhÅ
yÄ• ciá¹ƒsu. te bhikkhÅ« pabbÄ• jesuá¹ƒ, upasampÄ• desuá¹ƒ. senÄ• nÄ• yakÄ• mahÄ• m
pucchiá¹ƒsu --- ``kiá¹ƒ nu \Ee I 74/ kho, bhaá¹‡e, itthannÄ• mo ca itthannÄ• mo ca yodhÄ•
``itthannÄ• mo ca itthannÄ• mo ca, sÄ• mi, yodhÄ• bhikkhÅ«su pabbajitÄ• â€™â€™ ti. sen
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• rÄ• jabh
pabbÄ• jessantÄ«â€™â€™ ti. senÄ• nÄ• yakÄ• mahÄ• mattÄ• raÃ±Ã±o \Se I 152/ mÄ• ga

etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro vohÄ• rike ma
bhaá¹‡e, rÄ• jabhaá¹-aá¹ƒ pabbÄ• jeti, kiá¹ƒ so pasavatÄ«â€™â€™ ti? ``upajjhÄ• yassa, de
anussÄ• vakassa {anusÄ• vakassa (Katthaci) } jivhÄ• uddharitabbÄ• , gaá¹‡assa upaá¸• á¸
bhaÃ±jitabbÄ• â€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
seniyo bimbisÄ• ro bhagavantaá¹ƒ etadavoca --- ``santi, bhante, rÄ• jÄ• no assaddhÄ• app
appamattakenapi bhikkhÅ« viheá¹-heyyuá¹ƒ. sÄ• dhu, bhante, ayyÄ• rÄ• jabhaá¹-aá¹ƒ na p
kho bhagavÄ• rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá¹ƒ dhammiyÄ• kathÄ•
samuttejesi sampahaá¹ƒsesi. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro bhagavatÄ•
sandassito samÄ• dapito samuttejito sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pak
katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, rÄ• jabhaá¹-o pabbÄ• jetabbo. yo pabbÄ•
dukkaá¹-assÄ• â€™â€™ ti.

rÄ• jabhaá¹-avatthu niá¹-á¹-hitaá¹ƒ.

28. aá¹…gulimÄ• lacoravatthu

<91> tena kho pana samayena coro aá¹…gulimÄ• lo bhikkhÅ«su pabbajito hoti. manussÄ•
uttasantipi, palÄ• yantipi \Se I 153/, aÃ±Ã±enapi gacchanti, aÃ±Ã±enapi mukhaá¹ƒ karonti,
manussÄ• ujjhÄ• yanti \Be 105/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sa
dhajabandhaá¹ƒ coraá¹ƒ pabbÄ• jessantÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ ma
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
... pe ... na, bhikkhave, dhajabandho coro pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá

aá¹…gulimÄ• lacoravatthu niá¹-á¹-hitaá¹ƒ.

29. kÄ• rabhedakacoravatthu

<92> tena \Ne 94/ kho pana samayena raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena \E
--- ``ye samaá¹‡esu sakyaputtiyesu pabbajanti, na te labbhÄ• kiÃ±ci kÄ• tuá¹ƒ; svÄ• kkhÄ•
brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. tena kho pana samayen
katvÄ• kÄ• rÄ• ya baddho hoti. so kÄ• raá¹ƒ bhinditvÄ• palÄ• yitvÄ• bhikkhÅ«su pabbajito
evamÄ• haá¹ƒsu --- ``ayaá¹ƒ so kÄ• rabhedako coro. handa, naá¹ƒ nemÄ• â€™â€™ ti. eka
``mÄ• yyo, evaá¹ƒ avacuttha. anuÃ±Ã±Ä• taá¹ƒ raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ
sakyaputtiyesu pabbajanti, na te labbhÄ• kiÃ±ci kÄ• tuá¹ƒ; svÄ• kkhÄ• to dhammo, carantu
dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``ab
sakyaputtiyÄ• , nayime \Se I 154/ labbhÄ• kiÃ±ci kÄ• tuá¹ƒ. kathaÃ±hi nÄ• ma samaá¹‡Ä•

kÄ• rabhedakaá¹ƒ coraá¹ƒ pabbÄ• jessantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• roces
kÄ• rabhedako coro pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• ti.

kÄ• rabhedakacoravatthu niá¹-á¹-hitaá¹ƒ.

30. likhitakacoravatthu

<93> tena kho pana samayena aÃ±Ã±ataro puriso corikaá¹ƒ katvÄ• palÄ• yitvÄ• bhikkhÅ«
raÃ±Ã±o antepure likhito hoti --- yattha passati, tattha hantabboti. manussÄ• passitvÄ• eva
``ayaá¹ƒ so likhitako coro. handa, naá¹ƒ hanÄ• mÄ• â€™â€™ ti. ekacce evamÄ• haá¹ƒsu --
avacuttha. anuÃ±Ã±Ä• taá¹ƒ raÃ±Ã±Ä• mÄ• gadhena seniyena bimbisÄ• rena ``ye samaá¹
na te labbhÄ• kiÃ±ci kÄ• tuá¹ƒ, svÄ• kkhÄ• to dhammo, carantu brahmacariyaá¹ƒ sammÄ•
antakiriyÄ• yÄ• â€™â€™ ti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``abhayÅ«varÄ•
sakyaputtiyÄ• , nayime labbhÄ• kiÃ±ci kÄ• tuá¹ƒ. kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputt
pabbÄ• jessantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, likhital
pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• ti.

likhitakacoravatthu niá¹-á¹-hitaá¹ƒ.

31. kasÄ• hatavatthu

<94> tena \Ne 95/ kho pana samayena aÃ±Ã±ataro puriso kasÄ• hato katadaá¹‡á¸• akamm
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiy
katadaá¹‡á¸• akammaá¹ƒ pabbÄ• jessantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesu
kasÄ• hato katadaá¹‡á¸• akammo pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ•

kasÄ• hatavatthu niá¹-á¹-hitaá¹ƒ.

32. lakkhaá¹‡Ä• hatavatthu

<95> tena \Ee I 76/ kho pana samayena aÃ±Ã±ataro puriso lakkhaá¹‡Ä• hato katadaá¹‡á¸•
pabbajito hoti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡
lakkhaá¹‡Ä• hataá¹ƒ katadaá¹‡á¸• akammaá¹ƒ pabbÄ• jessantÄ«â€™â€™ ti. bhagavato et
bhikkhave, lakkhaá¹‡Ä• hato katadaá¹‡á¸• akammo pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• p

lakkhaá¹‡Ä• hatavatthu niá¹-á¹-hitaá¹ƒ.

33. iá¹‡Ä• yikavatthu

<96> tena kho pana samayena aÃ±Ã±ataro puriso iá¹‡Ä• yiko palÄ• yitvÄ• bhikkhÅ«su pab
passitvÄ• evamÄ• haá¹ƒsu --- ``ayaá¹ƒ so amhÄ• kaá¹ƒ iá¹‡Ä• yiko. handa, naá¹ƒ nemÄ• â
evamÄ• haá¹ƒsu --- ``mÄ• yyo, evaá¹ƒ avacuttha. anuÃ±Ã±Ä• taá¹ƒ raÃ±Ã±Ä• mÄ• gadhe
``ye samaá¹‡esu sakyaputtiyesu pabbajanti, na te labbhÄ• kiÃ±ci kÄ• tuá¹ƒ; svÄ• kkhÄ• to
brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. manussÄ• ujjhÄ• yanti
``abhayÅ«varÄ• ime samaá¹‡Ä• sakyaputtiyÄ• . nayime labbhÄ• kiÃ±ci kÄ• tuá¹ƒ. kathaÃ
sakyaputtiyÄ• iá¹‡Ä• yikaá¹ƒ pabbÄ• jessantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ \Ne 9
bhikkhave, iá¹‡Ä• yiko pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• ti.

iá¹‡Ä• yikavatthu niá¹-á¹-hitaá¹ƒ.

34. dÄ• savatthu

<97> tena kho pana samayena aÃ±Ã±ataro dÄ• so palÄ• yitvÄ• bhikkhÅ«su \Se I 156/ pab
{ayyikÄ• (Katthaci), ayirakÄ• (Ce) } passitvÄ• evamÄ• haá¹ƒsu --- ``ayaá¹ƒ so amhÄ• kaá
nemÄ• â€™â€™ ti. ekacce evamÄ• haá¹ƒsu --- ``mÄ• yyo, evaá¹ƒ avacuttha, anuÃ±Ã±Ä• t
seniyena bimbisÄ• rena ``ye samaá¹‡esu sakyaputtiyesu pabbajanti, na te labbhÄ• kiÃ±ci k
dhammo, carantu brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti. manu
vipÄ• centi --- ``abhayÅ«varÄ• ime samaá¹‡Ä• sakyaputtiyÄ• , nayime labbhÄ• kiÃ±ci kÄ•
samaá¹‡Ä• sakyaputtiyÄ• dÄ• saá¹ƒ pabbÄ• jessantÄ«â€™â€™ ti. bhagavato etamatthaá
dÄ• so pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• ti.

dÄ• savatthu niá¹-á¹-hitaá¹ƒ.

35. kammÄ• rabhaá¹‡á¸• uvatthu

<98> tena kho pana samayena aÃ±Ã±ataro kammÄ• rabhaá¹‡á¸• u mÄ• tÄ• pitÅ«hi saddhi
gantvÄ• bhikkhÅ«su pabbajito hoti. atha kho tassa kammÄ• rabhaá¹‡á¸• ussa mÄ• tÄ• pita
kammÄ• rabhaá¹‡á¸• uá¹ƒ vicinantÄ• Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ« pucchiá¹ƒsu --- ``ap
dÄ• rakaá¹ƒ passeyyÄ• thÄ• â€™â€™ ti? bhikkhÅ« ajÄ• naá¹ƒyeva Ä• haá¹ƒsu --- ``na jÄ•
Ä• haá¹ƒsu --- ``na passÄ• mÄ• â€™â€™ ti. atha kho tassa kammÄ• rabhaá¹‡á¸• ussa mÄ
kammÄ• rabhaá¹‡á¸• uá¹ƒ vicinantÄ• \Ee I 77/ bhikkhÅ«su pabbajitaá¹ƒ disvÄ• ujjhÄ• yan
``alajjino ime samaá¹‡Ä• sakyaputtiyÄ• , dussÄ«lÄ• musÄ• vÄ• dino. jÄ• naá¹ƒyeva Ä• ha
ti, passaá¹ƒyeva Ä• haá¹ƒsu --- `na passÄ• mÄ• â€™ ti. ayaá¹ƒ dÄ• rako bhikkhÅ«su \Se I
assosuá¹ƒ kho bhikkhÅ« tassa kammÄ• rabhaá¹‡á¸• ussa mÄ• tÄ• pitÅ«naá¹ƒ ujjhÄ• yantÄ
vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« \Ne 97/ bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. a
saá¹…ghaá¹ƒ apaloketuá¹ƒ bhaá¹‡á¸• ukammÄ• yÄ• ti.

kammÄ• rabhaá¹‡á¸• uvatthu niá¹-á¹-hitaá¹ƒ.

36. upÄ• lidÄ• rakavatthu

<99> {idaá¹ƒ vatthu Vin IV 402 Ä• dayo} tena \Be 108/ kho pana samayena rÄ• jagahe satta
sahÄ• yakÄ• honti. upÄ• lidÄ• rako tesaá¹ƒ pÄ• mokkho hoti. atha kho upÄ• lissa mÄ• tÄ•
``kena nu kho upÄ• yena upÄ• li amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyya, na ca kilame
upÄ• lissa mÄ• tÄ• pitÅ«naá¹ƒ etadahosi --- ``sace kho upÄ• li lekhaá¹ƒ sikkheyya, evaá¹ƒ
accayena sukhaÃ±ca jÄ«veyya, na ca kilameyyÄ• â€™â€™ ti. atha kho upÄ• lissa mÄ• tÄ•
``sace kho upÄ• li lekhaá¹ƒ sikkhissati, aá¹…guliyo dukkhÄ• bhavissanti. sace kho upÄ• li g
evaá¹ƒ kho upÄ• li amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyya, na ca kilameyyÄ• â€™â€™
mÄ• tÄ• pitÅ«naá¹ƒ etadahosi --- ``sace kho upÄ• li gaá¹‡anaá¹ƒ sikkhissati, urassa dukkho
upÄ• li rÅ«paá¹ƒ sikkheyya, evaá¹ƒ kho upÄ• li amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyy
ti. atha kho upÄ• lissa mÄ• tÄ• pitÅ«naá¹ƒ etadahosi --- ``sace kho upÄ• li rÅ«paá¹ƒ sikkhis
bhavissanti. ime kho samaá¹‡Ä• sakyaputtiyÄ• sukhasÄ«lÄ• sukhasamÄ• cÄ• rÄ• , subho
sayanesu sayanti \Se I 158/. sace kho upÄ• li samaá¹‡esu sakyaputtiyesu pabbajeyya, evaá
amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyya, na ca kilameyyÄ• â€™â€™ ti.

assosi kho upÄ• lidÄ• rako mÄ• tÄ• pitÅ«naá¹ƒ imaá¹ƒ kathÄ• sallÄ• paá¹ƒ. atha kho upÄ•
tenupasaá¹…kami, upasaá¹…kamitvÄ• te dÄ• rake etadavoca --- ``etha mayaá¹ƒ, ayyÄ• , s
pabbajissÄ• mÄ• â€™â€™ ti. ``sace kho tvaá¹ƒ, ayya, pabbajissasi, evaá¹ƒ mayampi pabba
kho te dÄ• rakÄ• ekamekassa mÄ• tÄ• pitaro upasaá¹…kamitvÄ• etadavocuá¹ƒ --- ``anujÄ
anÄ• gÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. atha kho tesaá¹ƒ dÄ• rakÄ• naá¹ƒ \Ee I 78/ mÄ
dÄ• rakÄ• samÄ• nacchandÄ• kalyÄ• á¹‡Ä• dhippÄ• yÄ• â€™â€™ ti --- anujÄ• niá¹ƒsu. te
pabbajjaá¹ƒ yÄ• ciá¹ƒsu. te bhikkhÅ« pabbÄ• jesuá¹ƒ upasampÄ• desuá¹ƒ \Ne 98/. te rattiy
paccuá¹-á¹-hÄ• ya rodanti --- ``yÄ• guá¹ƒ detha, bhattaá¹ƒ detha, khÄ• danÄ«yaá¹ƒ dethÄ•
evamÄ• haá¹ƒsu --- ``Ä• gametha, Ä• vuso, yÄ• va ratti vibhÄ• yati. sace yÄ• gu bhavissati
bhattaá¹ƒ bhavissati bhuÃ±jissatha, sace khÄ• danÄ«yaá¹ƒ bhavissati khÄ• dissatha; no ce
bhattaá¹ƒ vÄ• khÄ• danÄ«yaá¹ƒ vÄ• , piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jissathÄ• â€™â€™ ti.
bhikkhÅ«hi vuccamÄ• nÄ• rodantiyeva ``yÄ• guá¹ƒ detha, bhattaá¹ƒ detha, khÄ• danÄ«yaá
senÄ• sanaá¹ƒ uhadantipi ummihantipi.

assosi kho bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ \Se I 159/ paccuá¹-á¹-hÄ• ya dÄ• rakas
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho so, Ä• nanda, dÄ• rakasaddoâ€
Ä• nando bhagavato etamatthaá¹ƒ Ä• rocesi ... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« j
Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• dentÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€
bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• jÄ• naá¹ƒ Å«navÄ«sa

upasampÄ• dessanti. Å«navÄ«sativasso, bhikkhave, puggalo akkhamo hoti sÄ«tassa uá¹‡h
pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ duruttÄ• naá¹ƒ c
uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ kharÄ• na
amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ anadhivÄ• sakajÄ• tiko hoti. vÄ«sativassova kho,
sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapas
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá
kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adh
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya, pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya
... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, jÄ• naá¹ƒ Å«navÄ«
upasampÄ• detabbo. yo upasampÄ• deyya, yathÄ• dhammo kÄ• retabboâ€™â€™ ti.

upÄ• lidÄ• rakavatthu niá¹-á¹-hitaá¹ƒ.

37. ahivÄ• takarogavatthu

<100> tena kho pana samayena aÃ±Ã±ataraá¹ƒ kulaá¹ƒ ahivÄ• takarogena kÄ• laá¹…kataá
sesÄ• honti. te bhikkhÅ«su pabbajitvÄ• \Se I 160/ ekatova piá¹‡á¸• Ä• ya caranti. atha kho
bhikkhÄ• ya dinnÄ• ya upadhÄ• vitvÄ• etadavoca --- ``mayhampi, tÄ• ta, dehi; mayhampi \
ti. manussÄ• ujjhÄ• yanti \Ee I 79/ khiyyanti vipÄ• centi --- ``abrahmacÄ• rino ime samaá¹‡Å
ayampi dÄ• rako bhikkhuniyÄ• jÄ• toâ€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÅ
110/ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä
Å«napannarasavasso dÄ• rako pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• ti

tena kho pana samayena Ä• yasmato Ä• nandassa upaá¹-á¹-hÄ• kakulaá¹ƒ saddhaá¹ƒ pasa
kÄ• laá¹…kataá¹ƒ hoti, dve ca dÄ• rakÄ• sesÄ• honti. te porÄ• á¹‡akena Ä• ciá¹‡á¹‡akapp
upadhÄ• vanti. bhikkhÅ« apasÄ• denti. te bhikkhÅ«hi apasÄ• diyamÄ• nÄ• rodanti. atha kh
etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na Å«napannarasavasso dÄ• rako pabbÄ• jetab
Å«napannarasavassÄ• . kena nu kho upÄ• yena ime dÄ• rakÄ• na vinasseyyuâ€™â€™ nti
bhagavato etamatthaá¹ƒ Ä• rocesi. ussahanti pana te, Ä• nanda, dÄ• rakÄ• kÄ• ke uá¸• á¸•
bhagavÄ• ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kath
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, Å«napannarasavassaá¹ƒ dÄ• rakaá¹ƒ kÄ• kuá¸•
nti.

ahivÄ• takarogavatthu niá¹-á¹-hitaá¹ƒ.

38. kaá¹‡á¹-akavatthu

<101> tena \Se I 161/ kho pana samayena Ä• yasmato upanandassa sakyaputtassa dve sÄ

kaá¹‡á¹-ako ca mahako ca. te aÃ±Ã±amaÃ±Ã±aá¹ƒ dÅ«sesuá¹ƒ. bhikkhÅ« ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma sÄ• maá¹‡erÄ• evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• carissantÄ«â€™â€™
Ä• rocesuá¹ƒ. na, bhikkhave, ekena dve sÄ• maá¹‡erÄ• upaá¹-á¹-hÄ• petabbÄ• . yo upaá¹-
dukkaá¹-assÄ• ti.

kaá¹‡á¹-akavatthu niá¹-á¹-hitaá¹ƒ.

39. Ä• hundarikavatthu

<102> tena \Ne 100/ kho pana samayena bhagavÄ• tattheva rÄ• jagahe vassaá¹ƒ vasi, tatt
gimhaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``Ä• hundarikÄ• samaá¹‡Ä• naá
andhakÄ• rÄ• , na imesaá¹ƒ disÄ• pakkhÄ• yantÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« te
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi \Be 111/ --- ``gacchÄ• nanda
{apÄ• puraá¹‡aá¹ƒ (Katthaci) } Ä• dÄ• ya \Ee I 80/ anupariveá¹‡iyaá¹ƒ bhikkhÅ«naá¹ƒ Ä• ro
bhagavÄ• dakkhiá¹‡Ä• giriá¹ƒ cÄ• rikaá¹ƒ pakkamituá¹ƒ. yassÄ• yasmato attho, so Ä• gacc
bhante, ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issuá¹‡itvÄ• avÄ• puraá¹‡aá¹ƒ Ä• dÄ•
bhikkhÅ«naá¹ƒ Ä• rocesi --- `icchatÄ• vuso bhagavÄ• dakkhiá¹‡Ä• giriá¹ƒ cÄ• rikaá¹ƒ pakk
attho, so Ä• gacchatÅ«â€™â€™ â€™ ti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``bhagavatÄ• , Ä• vu
dasavassÄ• ni nissÄ• ya vatthuá¹ƒ, dasavassena \Se I 162/ nissayaá¹ƒ dÄ• tuá¹ƒ. tattha ca
bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vÄ• so bhavissati, puna ca paccÄ• ga
puna ca nissayo gahetabbo bhavissati. sace amhÄ• kaá¹ƒ Ä• cariyupajjhÄ• yÄ• gamissanti
amhÄ• kaá¹ƒ Ä• cariyupajjhÄ• yÄ• gamissanti, mayampi na gamissÄ• ma. lahucittakatÄ• n
paÃ±Ã±Ä• yissatÄ«â€™â€™ ti. atha kho bhagavÄ• ogaá¹‡ena bhikkhusaá¹…ghena dakkh
pakkÄ• mi.

Ä• hundarikavatthu niá¹-á¹-hitaá¹ƒ.

40. nissayamuccanakakathÄ•

<103> atha kho bhagavÄ• dakkhiá¹‡Ä• girismiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• punadeva
atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho, Ä• nanda, t
bhikkhusaá¹…ghena dakkhiá¹‡Ä• giriá¹ƒ cÄ• rikaá¹ƒ pakkantoâ€™â€™ ti? atha kho Ä• yas
etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhar
bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, byattena bhikkhunÄ• paá¹-ibalena paÃ
vatthuá¹ƒ, abyattena yÄ• vajÄ«vaá¹ƒ.

``paÃ±cahi \Ne 101/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena va

sÄ«lakkhandhena samannÄ• gato hoti na asekkhena samÄ• dhikkhandhena, na asekkhena
asekkhena vimuttikkhandhena na asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena samann
imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vatth

``paÃ±cahi \Be 112/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vattha
sÄ«lakkhandhena samannÄ• gato hoti asekkhena samÄ• dhikkhandhena. asekkhena paÃ±
vimuttikkhandhena ... asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hot
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena va
ahiriko hoti, anottappÄ« hoti, kusÄ«to hoti, muá¹-á¹-hassati hoti --- imehi kho, bhikkhave, pa
samannÄ• gatena bhikkhunÄ• na anissitena vatthabbaá¹ƒ.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ.
hirimÄ• hoti, ottappÄ« hoti, Ä• raddhavÄ«riyo hoti, upaá¹-á¹-hitassati hoti --- imehi kho, bhik
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena va
sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno ho
duppaÃ±Ã±o hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ
vatthabbaá¹ƒ.

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• \Se I 164/ anissitena vatth
sÄ«lavipanno hoti, na ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, na atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipa
hoti, paÃ±Ã±avÄ• hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikk
vatthabbaá¹ƒ.

``aparehipi \Ne 102/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anis
Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, gar
jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena na svÄ• gatÄ• ni honti na
suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ±janaso --- imehi kho, bhikkhave, paÃ±ca
samannÄ• gatena bhikkhunÄ• na anissitena vatthabbaá¹ƒ.

``paÃ±cahi \Be 113/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vattha
jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ
panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suv
anubyaÃ±janaso --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena va
jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, garukaá¹ƒ Ä• patt
Å«napaÃ±cavasso hoti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhik
vatthabbaá¹ƒ.

``paÃ±cahi \Se I 165/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatth
jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ
hoti atireka paÃ±cavasso vÄ• --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gate
vatthabbaá¹ƒ.

nissayamuccanakakathÄ• niá¹-á¹-hitÄ• .

paÃ±cakadasavÄ• ro niá¹-á¹-hito.

<104> ``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vatthabb
sÄ«lakkhandhena samannÄ• gato hoti, na asekkhena samÄ• dhikkhandhena, na asekkhen
asekkhena vimuttikkhandhena, na asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena saman
Å«napaÃ±cavasso hoti --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhu
vatthabbaá¹ƒ.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ. asek
samannÄ• gato hoti, asekkhena samÄ• dhikkhandhena, asekkhena paÃ±Ã±Ä• kkhandhena
asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti, paÃ±cavasso vÄ• h
imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá

``aparehipi \Be 114/, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissite
hoti, ahiriko hoti, anottappÄ« hoti, kusÄ«to \Se I 166/ hoti, muá¹-á¹-hassati hoti, Å«napaÃ±ca
imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vatthabb

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ. sado
ottappÄ« hoti, Ä• raddhavÄ«riyo hoti, upaá¹-á¹-hitassati hoti, paÃ±cavasso vÄ• hoti atireka
imehi kho, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vatthal
sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno ho
duppaÃ±Ã±o hoti, Å«napaÃ±cavasso hoti --- imehi kho, bhikkhave, chahaá¹…gehi samannÄ
anissitena vatthabbaá¹ƒ.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ. na a
hoti, na ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, na atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti, bahu
paÃ±Ã±avÄ• hoti, paÃ±cavasso vÄ• hoti atirekapaÃ±cavasso vÄ• --- imehi kho, bhikkhave
samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ.

``aparehipi, bhikkhave, chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vatthal
104/ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, garukaá¹ƒ
jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena na svÄ• gatÄ• ni \Se I 167
suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ±janaso, Å«napaÃ±cavasso hoti --- imeh
chahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vatthabbaá¹ƒ.

``chahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• anissitena vatthabbaá¹ƒ. Ä• p
anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ub
pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ
anubyaÃ±janaso, paÃ±cavasso vÄ• hoti atirekapaÃ±cavasso vÄ• --- imehi kho, bhikkhave
samannÄ• gatena bhikkhunÄ• anissitena vatthabbaâ€™â€™ nti.

abhayÅ«varabhÄ• á¹‡avÄ• ro niá¹-á¹-hito aá¹-á¹-hamo.

aá¹-á¹-hamabhÄ• á¹‡avÄ• ro.

41. rÄ• hulavatthu

<105> atha \Ee I 82/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena kapilava
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena kapilavatthu tadavasari. tatra sudaá¹
viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ n
pattacÄ«varamÄ• dÄ• ya yena suddhodanassa sakkassa nivesanaá¹ƒ tenupasaá¹…kami, u
Ä• sane nisÄ«di. atha kho rÄ• hulamÄ• tÄ• devÄ« rÄ• hulaá¹ƒ kumÄ• raá¹ƒ etadavoca --- ``
gacchassu {gacchassa (Se) }, dÄ• yajjaá¹ƒ yÄ• cÄ• hÄ«â€™â€™ ti. atha kho rÄ• hulo kumÄ
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavato purato, aá¹-á¹-hÄ• si --- ``sukhÄ• te, sa
atha kho bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho rÄ• hulo kumÄ• ro bhagava
piá¹-á¹-hito anubandhi --- ``dÄ• yajjaá¹ƒ me, samaá¹‡a, dehi; dÄ• yajjaá¹ƒ me, samaá¹‡a, de
kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``tena hi tvaá¹ƒ, sÄ• riputta, rÄ
pabbÄ• jehÄ«â€™â€™ ti. ``kathÄ• haá¹ƒ, bhante, rÄ• hulaá¹ƒ kumÄ• raá¹ƒ pabbÄ• jemÄ«â
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, tÄ«hi saraá¹‡agamanehi sÄ• maá¹‡erapabbajjaá¹ƒ. evaÃ±ca pana, bhikkhave, p
paá¹-hamaá¹ƒ kesamassuá¹ƒ ohÄ• rÄ• petvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• dÄ• petvÄ
kÄ• rÄ• petvÄ• bhikkhÅ«naá¹ƒ pÄ• de vandÄ• petvÄ• \Ne 105/ ukkuá¹-ikaá¹ƒ nisÄ«dÄ• pe

paggaá¹‡hÄ• petvÄ• evaá¹ƒ vadehÄ«ti vattabbo --- buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dh
gacchÄ• mi, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi; dutiyampi buddhaá¹ƒ saraá¹‡aá¹ƒ gacc
saraá¹‡aá¹ƒ gacchÄ• mi, dutiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi; tatiyampi buddh
tatiyampi \Be 116/ dhammaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, tatiyampi saá¹…ghaá¹ƒ saraá¹‡aá
anujÄ• nÄ• mi, bhikkhave, imehi tÄ«hi saraá¹‡agamanehi sÄ• maá¹‡erapabbajjaâ€™â€™ n
sÄ• riputto rÄ• hulaá¹ƒ kumÄ• raá¹ƒ pabbÄ• jesi.

atha kho suddhodano sakko yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhaga
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho suddhodano sakko bhagav
``ekÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ varaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. ``atikkantavarÄ• kh
ti. ``yaÃ±ca, bhante, kappati, yaÃ±ca anavajjaâ€™â€™ nti. ``vadehi, gotamÄ• â€™â€™ ti. `
pabbajite anappakaá¹ƒ dukkhaá¹ƒ ahosi, tathÄ• nande, adhimattaá¹ƒ rÄ• hule. puttapemaá
chaviá¹ƒ chindati, chaviá¹ƒ chetvÄ• cammaá¹ƒ chindati, cammaá¹ƒ chetvÄ• maá¹ƒsaá¹ƒ ch
chetvÄ• nhÄ• ruá¹ƒ chindati, nhÄ• ruá¹ƒ chetvÄ• aá¹-á¹-hiá¹ƒ chindati, aá¹-á¹-hiá¹ƒ chetvÄ
Ä• hacca tiá¹-á¹-hati. sÄ• dhu, bhante, ayyÄ• ananuÃ±Ã±Ä• taá¹ƒ mÄ• tÄ• pitÅ«hi puttaá¹ƒ
atha kho bhagavÄ• suddhodanaá¹ƒ sakkaá¹ƒ dhammiyÄ• kathÄ• ya sandassesi samÄ• da
atha kho suddhodano sakko bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito s
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, b
mÄ• tÄ• pitÅ«hi putto pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti

atha kho bhagavÄ• kapilavatthusmiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi tena
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ bhagavÄ• s
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena \Se I 170/ kho pana samayena Ä• yasma
upaá¹-á¹-hÄ• kakulaá¹ƒ Ä• yasmato sÄ• riputtassa santike dÄ• rakaá¹ƒ pÄ• hesi --- ``imaá¹ƒ
pabbÄ• jetÅ«â€™â€™ ti. atha kho Ä• yasmato sÄ• riputtassa etadahosi --- ``bhagavatÄ• p
sÄ• maá¹‡erÄ• upaá¹-á¹-hÄ• petabbÄ• â€™ ti. ayaÃ±ca me rÄ• hulo sÄ• maá¹‡ero. kathaa
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesi. anujÄ• nÄ• mi, bhikkhave,
106/ paá¹-ibalena ekena dve sÄ• maá¹‡ere upaá¹-á¹-hÄ• petuá¹ƒ, yÄ• vatake \Be 117/ vÄ•
anusÄ• situá¹ƒ tÄ• vatake upaá¹-á¹-hÄ• petunti.

rÄ• hulavatthu niá¹-á¹-hitaá¹ƒ.

42. sikkhÄ• padakathÄ•

<106> atha kho sÄ• maá¹‡erÄ• naá¹ƒ etadahosi --- ``kati nu kho amhÄ• kaá¹ƒ sikkhÄ• padÄ
sikkhitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhi
dasa sikkhÄ• padÄ• ni, tesu ca sÄ• maá¹‡erehi sikkhituá¹ƒ --- pÄ• á¹‡Ä• tipÄ• tÄ• veramaá

veramaá¹‡iá¹ƒ (Katthaci) }, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«, abrahmacariyÄ• veramaá¹‡Ä«
surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡Ä«, vikÄ• labhojanÄ• veramaá¹‡Ä«,
veramaá¹‡Ä«, mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• anavibhÅ«sanaá¹-á¹-hÄ• nÄ•
uccÄ• sayanamahÄ• sayanÄ• veramaá¹‡Ä«, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• veramaá
sÄ• maá¹‡erÄ• naá¹ƒ imÄ• ni dasa sikkhÄ• padÄ• ni, imesu ca sÄ• maá¹‡erehi sikkhitunti.

sikkhÄ• padakathÄ• niá¹-á¹-hitÄ• .

43. daá¹‡á¸• akammavatthu

<107> tena kho pana samayena sÄ• maá¹‡erÄ• bhikkhÅ«su agÄ• ravÄ• appatissÄ• \Se I
viharanti. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma sÄ• maá¹‡erÄ•
appatissÄ• asabhÄ• gavuttikÄ• viharissantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• roce
anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa sÄ• maá¹‡erassa daá¹‡á¸
bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhÅ«n
parisakkati, bhikkhÅ« akkosati paribhÄ• sati, bhikkhÅ« bhikkhÅ«hi bhedeti --- anujÄ• nÄ• m
paÃ±cahaá¹…gehi samannÄ• gatassa sÄ• maá¹‡erassa daá¹‡á¸• akammaá¹ƒ kÄ• tunti.

atha \Ne 107/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``kiá¹ƒ nu kho daá¹‡á¸• akammaá¹ƒ kÄ• tab
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, Ä• varaá¹‡aá¹ƒ kÄ• tunti.

tena kho pana samayena bhikkhÅ« sÄ• maá¹‡erÄ• naá¹ƒ sabbaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ
sÄ• maá¹‡erÄ• Ä• rÄ• maá¹ƒ pavisituá¹ƒ alabhamÄ• nÄ• pakkamantipi \Be 118/, vibbham
saá¹…kamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, sabbo saá¹…ghÄ• rÄ
yo kareyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, yattha vÄ• vasati, yattha vÄ•
Ä• varaá¹‡aá¹ƒ kÄ• tunti.

tena kho pana samayena bhikkhÅ« sÄ• maá¹‡erÄ• naá¹ƒ mukhadvÄ• rikaá¹ƒ Ä• hÄ• raá¹ƒ
yÄ• gupÄ• nampi saá¹…ghabhattampi karontÄ• sÄ• maá¹‡ere evaá¹ƒ vadenti --- ``etha, bh
etha, bhante, bhattaá¹ƒ bhuÃ±jathÄ• â€™â€™ ti. sÄ• maá¹‡erÄ• evaá¹ƒ \Se I 172/ vadenti
bhikkhÅ«hi Ä• varaá¹‡aá¹ƒ kataâ€™â€™ nti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --
bhadantÄ• sÄ• maá¹‡erÄ• naá¹ƒ mukhadvÄ• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• varaá¹‡aá¹ƒ karissan
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, mukhadvÄ• riko Ä• hÄ• ro Ä• varaá¹‡aá¹ƒ kÄ• t
dukkaá¹-assÄ• ti.

daá¹‡á¸• akammavatthu niá¹-á¹-hitaá¹ƒ.

44. anÄ• pucchÄ• varaá¹‡avatthu

<108> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« upajjhÄ• ye \Ee I 85/ anÄ• pucch
Ä• varaá¹‡aá¹ƒ karonti. upajjhÄ• yÄ• gavesanti --- kathaá¹ƒ {kahaá¹ƒ (Katthaci) } nu kho an
na dissantÄ«ti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``chabbaggiyehi, Ä• vuso, bhikkhÅ«hi Ä• vara
upajjhÄ• yÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkh
amhÄ• kaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ Ä• varaá¹‡aá¹ƒ karissantÄ«â€™â€™ ti. bhagavato etan
bhikkhave, upajjhÄ• ye anÄ• pucchÄ• Ä• varaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. yo kareyya, Ä• patti du

anÄ• pucchÄ• varaá¹‡avatthu niá¹-á¹-hitaá¹ƒ.

45. apalÄ• á¸·anavatthu

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sÄ• maá¹‡
sÄ• maá¹ƒ dantakaá¹-á¹-hampi mukhodakampi gaá¹‡hantÄ• kilamanti \Be 119/. bhagavato
na, bhikkhave, aÃ±Ã±assa parisÄ• apalÄ• á¸·etabbÄ• . yo apalÄ• á¸·eyya, Ä• patti dukkaá¹

apalÄ• á¸·anavatthu niá¹-á¹-hitaá¹ƒ.

46. kaá¹‡á¹-akasÄ• maá¹‡eravatthu

tena kho pana samayena Ä• yasmato upanandassa sakyaputtassa kaá¹‡á¹-ako \Se I 173/ n
kaá¹‡á¹-akiá¹ƒ nÄ• ma bhikkhuniá¹ƒ dÅ«sesi. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi ---
sÄ• maá¹‡ero evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• carissatÄ«â€™â€™ ti. bhagavato etamattha
bhikkhave, dasahaá¹…gehi samannÄ• gataá¹ƒ sÄ• maá¹‡eraá¹ƒ nÄ• setuá¹ƒ. pÄ• á¹‡Ä• tip
abrahmacÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, majjapÄ• yÄ« hoti, buddhassa avaá¹‡á¹‡aá¹ƒ bh
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, micchÄ• diá¹-á¹-hiko hoti,
--- anujÄ• nÄ• mi, bhikkhave, imehi dasahaá¹…gehi samannÄ• gataá¹ƒ sÄ• maá¹‡eraá¹ƒ n

47. paá¹‡á¸• akavatthu

<109> tena kho pana samayena aÃ±Ã±ataro paá¹‡á¸• ako bhikkhÅ«su pabbajito hoti. so da
upasaá¹…kamitvÄ• evaá¹ƒ vadeti --- ``etha, maá¹ƒ Ä• yasmanto dÅ«sethÄ• â€™â€™ ti. bh
``nassa, paá¹‡á¸• aka, vinassa, paá¹‡á¸• aka, ko tayÄ• atthoâ€™â€™ ti. so bhikkhÅ«hi apa
moá¸·igalle sÄ• maá¹‡ere upasaá¹…kamitvÄ• evaá¹ƒ vadeti --- ``etha, maá¹ƒ Ä• vuso dÅ«s
sÄ• maá¹‡erÄ• apasÄ• denti --- ``nassa, paá¹‡á¸• aka, vinassa, paá¹‡á¸• aka, ko tayÄ• att
sÄ• maá¹‡erehi apasÄ• dito hatthibhaá¹‡á¸• e assabhaá¹‡á¸• e upasaá¹…kamitvÄ• evaá¹ƒ
Ä• vuso \Ee I 86/, dÅ«sethÄ• â€™â€™ ti. hatthibhaá¹‡á¸• Ä• assabhaá¹‡á¸• Ä• dÅ«sesuá
vipÄ• centi --- ``paá¹‡á¸• akÄ• \Se I 174/ ime samaá¹‡Ä• sakyaputtiyÄ• . yepi imesaá¹ƒ na

paá¹‡á¸• ake dÅ«senti. evaá¹ƒ ime sabbeva abrahmacÄ• rinoâ€™â€™ ti. assosuá¹ƒ kho bh
hatthibhaá¹‡á¸• Ä• naá¹ƒ \Ne 109/ assabhaá¹‡á¸• Ä• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ•
kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. paá¹‡á¸• ako, bhikkhave, anupasam
upasampanno nÄ• setabboti.

48. theyyasaá¹ƒvÄ• sakavatthu

<110> tena \Be 120/ kho pana samayena aÃ±Ã±ataro purÄ• á¹‡akulaputto khÄ«á¹‡akolaÃ±
kho tassa purÄ• á¹‡akulaputtassa khÄ«á¹‡akolaÃ±Ã±assa etadahosi --- ``ahaá¹ƒ kho sukhu
anadhigataá¹ƒ vÄ• bhogaá¹ƒ adhigantuá¹ƒ, adhigataá¹ƒ vÄ• bhogaá¹ƒ phÄ• tiá¹ƒ kÄ• tuá¹
upÄ• yena sukhaÃ±ca jÄ«veyyaá¹ƒ, na ca kilameyyaâ€™â€™ nti? atha kho tassa purÄ• á¹‡
khÄ«á¹‡akolaÃ±Ã±assa etadahosi --- ``ime kho samaá¹‡Ä• sakyaputtiyÄ• sukhasÄ«lÄ• su
subhojanÄ• ni bhuÃ±jitvÄ• nivÄ• tesu sayanesu sayanti. yaá¹ƒnÅ«nÄ• haá¹ƒ sÄ• maá¹ƒ pa
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• Ä• rÄ• maá¹ƒ gantvÄ
saá¹ƒvaseyyaâ€™â€™ nti. atha kho so purÄ• á¹‡akulaputto khÄ«á¹‡akolaÃ±Ã±o sÄ• maá¹
paá¹-iyÄ• detvÄ• kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• Ä•
abhivÄ• deti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kativassosi tvaá¹ƒ, Ä• vusoâ€™â€™ ti? kiá¹ƒ
nÄ• mÄ• ti? ko pana te, Ä• vuso, upajjhÄ• yoti? kiá¹ƒ etaá¹ƒ \Se I 175/, Ä• vuso, upajjhÄ• y
Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadavocuá¹ƒ --- ``iá¹…ghÄ• vuso upÄ• li, imaá¹ƒ pabbajitaá¹ƒ a
atha kho so purÄ• á¹‡akulaputto khÄ«á¹‡akolaÃ±Ã±o Ä• yasmatÄ• upÄ• linÄ• anuyuÃ±jiy
Ä• yasmÄ• upÄ• li bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaa
theyyasaá¹ƒvÄ• sako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasampanno
titthiyapakkantako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasampanno nÄ•

49. tiracchÄ• nagatavatthu

<111> tena kho pana samayena aÃ±Ã±ataro nÄ• go nÄ• gayoniyÄ• aá¹-á¹-Ä«yati \Ee I 87/
kho tassa nÄ• gassa etadahosi --- ``kena nu kho ahaá¹ƒ upÄ• yena nÄ• gayoniyÄ• ca parim
manussattaá¹ƒ paá¹-ilabheyyaâ€™â€™ nti. atha kho tassa nÄ• gassa etadahosi --- ``ime kh
sakyaputtiyÄ• dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ• dino \Be 121/ sÄ«
kalyÄ• á¹‡adhammÄ• . sace kho ahaá¹ƒ samaá¹‡esu sakyaputtiyesu pabbajeyyaá¹ƒ, evÄ•
parimucceyyaá¹ƒ, khippaÃ±ca manussattaá¹ƒ paá¹-ilabheyyaâ€™â€™ nti. atha kho so nÄ•
bhikkhÅ« upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. taá¹ƒ bhikkhÅ« pabbÄ• jesuá¹ƒ, upasamp
samayena so nÄ• go aÃ±Ã±atarena bhikkhunÄ• saddhiá¹ƒ paccantime vihÄ• re paá¹-ivasa
rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya ajjhokÄ• se caá¹…kamati. atha kho so \Se
bhikkhuno nikkhante vissaá¹-á¹-ho niddaá¹ƒ okkami. sabbo vihÄ• ro ahinÄ• puá¹‡á¹‡o, vÄ•
nikkhantÄ• honti. atha kho so bhikkhu vihÄ• raá¹ƒ pavisissÄ• mÄ«ti kavÄ• á¹-aá¹ƒ paá¹‡Ä•
vihÄ• raá¹ƒ ahinÄ• puá¹‡á¹‡aá¹ƒ, vÄ• tapÄ• nehi bhoge nikkhante, disvÄ• na bhÄ«to vissa

upadhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, Ä• vuso, vissaramakÄ• s
Ä• vuso, sabbo vihÄ• ro ahinÄ• puá¹‡á¹‡o, vÄ• tapÄ• nehi bhogÄ• nikkhantÄ• â€™â€™ ti
saddena paá¹-ibujjhitvÄ• sake Ä• sane nisÄ«di. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kosi tvaá¹ƒ
``ahaá¹ƒ, bhante, nÄ• goâ€™â€™ ti. ``kissa pana tvaá¹ƒ, Ä• vuso, evarÅ«paá¹ƒ akÄ• sÄ«â
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. at
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• taá¹ƒ nÄ• gaá¹ƒ
nÄ• gÄ• aviruá¸·hidhammÄ• imasmiá¹ƒ dhammavinaye. gaccha tvaá¹ƒ, nÄ• ga, tattheva c
aá¹-á¹-hamiyÄ• ca pakkhassa uposathaá¹ƒ upavasa, evaá¹ƒ tvaá¹ƒ nÄ• gayoniyÄ• ca pari
manussattaá¹ƒ paá¹-ilabhissasÄ«â€™â€™ ti. atha kho so nÄ• go aviruá¸·hidhammo kirÄ• h
dhammavinayeti dukkhÄ« dummano assÅ«ni pavattayamÄ• no vissaraá¹ƒ katvÄ• pakkÄ• n
Ä• mantesi --- ``dveme, bhikkhave, paccayÄ• nÄ• gassa sabhÄ• vapÄ• tukammÄ• ya. yad
dhammaá¹ƒ \Se I 177/ paá¹-isevati, yadÄ• ca vissaá¹-á¹-ho niddaá¹ƒ okkamati --- ime kho,
paccayÄ• nÄ• gassa sabhÄ• vapÄ• tukammÄ• ya \Ee I 88/. tiracchÄ• nagato, bhikkhave, a
upasampÄ• detabbo, upasampanno nÄ• setabboâ€™â€™ ti.

50. mÄ• tughÄ• takavatthu

<112> tena kho pana samayena aÃ±Ã±ataro mÄ• á¹‡avako mÄ• taraá¹ƒ jÄ«vitÄ• voropesi
aá¹-á¹-Ä«yati harÄ• yati jigucchati \Be 122/. atha kho tassa mÄ• á¹‡avakassa etadahosi --- `
upÄ• yena imassa pÄ• pakassa kammassa nikkhantiá¹ƒ kareyyaâ€™â€™ nti? atha kho tas
--- ``ime kho samaá¹‡Ä• sakyaputtiyÄ• dhammacÄ• rino \Ne 111/ samacÄ• rino brahmacÄ
kalyÄ• á¹‡adhammÄ• . sace kho ahaá¹ƒ samaá¹‡esu sakyaputtiyesu pabbajeyyaá¹ƒ, evÄ•
kammassa nikkhantiá¹ƒ kareyyaâ€™â€™ nti. atha kho so mÄ• á¹‡avako bhikkhÅ« upasaá¹
bhikkhÅ« Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadavocuá¹ƒ --- ``pubbepi kho, Ä• vuso upÄ• li, nÄ• g
bhikkhÅ«su pabbajito. iá¹…ghÄ• vuso upÄ• li, imaá¹ƒ mÄ• á¹‡avakaá¹ƒ anuyuÃ±jÄ• hÄ«â€
mÄ• á¹‡avako Ä• yasmatÄ• upÄ• linÄ• anuyuÃ±jÄ«yamÄ• no etamatthaá¹ƒ Ä• rocesi. Ä•
etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... mÄ• tugh
anupasampanno na upasampÄ• detabbo, upasampanno nÄ• setabboti.

51. pitughÄ• takavatthu

<113> tena \Se I 178/ kho pana samayena aÃ±Ã±ataro mÄ• á¹‡avako pitaraá¹ƒ jÄ«vitÄ• vo
kammena aá¹-á¹-Ä«yati harÄ• yati jigucchati. atha kho tassa mÄ• á¹‡avakassa etadahosi ``
upÄ• yena imassa pÄ• pakassa kammassa nikkhantiá¹ƒ kareyyaâ€™â€™ nti. atha kho tass
``ime kho samaá¹‡Ä• sakyaputtiyÄ• dhammacÄ• rino samacÄ• rino brahmacÄ• rino sacca
kalyÄ• á¹‡adhammÄ• , sace kho ahaá¹ƒ samaá¹‡esu sakyaputtiyesu pabbajeyyaá¹ƒ, evÄ•
kammassa nikkhantiá¹ƒ kareyyaâ€™â€™ nti. atha kho so mÄ• á¹‡avako bhikkhÅ« upasaá¹
bhikkhÅ« Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadavocuá¹ƒ --- ``pubbepi kho, Ä• vuso upÄ• li, nÄ• g

bhikkhÅ«su pabbajito, iá¹…ghÄ• vuso, upÄ• li, imaá¹ƒ mÄ• á¹‡avakaá¹ƒ anuyuÃ±jÄ• hÄ«â€
mÄ• á¹‡avako Ä• yasmatÄ• upÄ• linÄ• anuyuÃ±jÄ«yamÄ• no etamatthaá¹ƒ Ä• rocesi. Ä•
etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. pitughÄ• tako, bh
upasampÄ• detabbo, upasampanno nÄ• setabboti.

52. arahantaghÄ• takavatthu

<114> tena \Be 123/ kho pana samayena sambahulÄ• bhikkhÅ« sÄ• ketÄ• sÄ• vatthiá¹ƒ a
honti. antarÄ• magge corÄ• nikkhamitvÄ• ekacce bhikkhÅ« acchindiá¹ƒsu, ekacce bhikkhÅ
rÄ• jabhaá¹-Ä• nikkhamitvÄ• ekacce core aggahesuá¹ƒ, ekacce \Se I 189/ corÄ• palÄ• yiá
te bhikkhÅ«su pabbajiá¹ƒsu, ye te gahitÄ• te vadhÄ• ya oniyyanti \Ne 112/. addasaá¹ƒsu kh
pabbajitÄ• te core vadhÄ• ya oniyyamÄ• ne, disvÄ• na evamÄ• haá¹ƒsu --- ``sÄ• dhu kho n
{sace ca, sacajja (aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantarÄ•) } mayaá¹ƒ gayheyyÄ• ma {gaá¹‡
mayampi evameva haÃ±Ã±eyyÄ• mÄ• â€™â€™ ti \Ee I 89/. bhikkhÅ« evamÄ• haá¹ƒsu --- `
akatthÄ• â€™â€™ ti? atha kho te pabbajitÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. b
etamatthaá¹ƒ Ä• rocesuá¹ƒ. arahanto ete, bhikkhave, bhikkhÅ«. arahantaghÄ• tako, bhikkha
upasampÄ• detabbo, upasampanno nÄ• setabboti.

53. bhikkhunÄ«dÅ«sakavatthu

<115> tena kho pana samayena sambahulÄ• bhikkhuniyo sÄ• ketÄ• sÄ• vatthiá¹ƒ addhÄ•
antarÄ• magge corÄ• nikkhamitvÄ• ekaccÄ• bhikkhuniyo acchindiá¹ƒsu, ekaccÄ• bhikkhu
sÄ• vatthiyÄ• rÄ• jabhaá¹-Ä• nikkhamitvÄ• ekacce core aggahesuá¹ƒ, ekacce corÄ• palÄ
palÄ• yiá¹ƒsu, te bhikkhÅ«su pabbajiá¹ƒsu. ye te gahitÄ• , te vadhÄ• ya oniyyanti. addasaá¹
pabbajitÄ• te core vadhÄ• ya oniyyamÄ• ne, disvÄ• na evamÄ• haá¹ƒsu ``sÄ• dhu kho may
mayaá¹ƒ gayheyyÄ• ma, mayampi evameva haÃ±Ã±eyyÄ• mÄ• â€™â€™ ti. bhikkhÅ« evam
Ä• vuso, akatthÄ• â€™â€™ ti. atha kho te pabbajitÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• roce
etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhunidÅ«sako, bhikkhave \Se I 180/, anupasampanno na u
upasampanno nÄ• setabboti. saá¹…ghabhedako, bhikkhave, anupasampanno na upasamp
nÄ• setabboti. lohituppÄ• dako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasa

54. ubhatobyaÃ±janakavatthu

<116> tena \Be 124/ kho pana samayena aÃ±Ã±ataro ubhatobyaÃ±janako bhikkhÅ«su pabb
kÄ• rÄ• petipi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ubhatobyaÃ±janako, bhikkhave, anup
upasampÄ• detabbo, upasampanno nÄ• setabboti.

55. anupajjhÄ• yakÄ• divatthÅ«ni

<117> tena \Ne 113/ kho pana samayena bhikkhÅ« anupajjhÄ• yakaá¹ƒ upasampÄ• denti. I
Ä• rocesuá¹ƒ. na, bhikkhave, anupajjhÄ• yako upasampÄ• detabbo. yo upasampÄ• deyya,

tena kho pana samayena bhikkhÅ« saá¹…ghena upajjhÄ• yena upasampÄ• denti. bhagava
na, bhikkhave, saá¹…ghena upajjhÄ• yena upasampÄ• detabbo. yo upasampÄ• deyya, Ä•

tena kho pana samayena bhikkhÅ« gaá¹‡ena upajjhÄ• yena upasampÄ• denti. bhagavato e
bhikkhave, gaá¹‡ena upajjhÄ• yena upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti du

tena kho pana samayena bhikkhÅ« paá¹‡á¸• akupajjhÄ• yena upasampÄ• denti ... pe ... the
upasampÄ• denti ... pe ... titthiyapakkantakupajjhÄ• yena upasampÄ• denti ... pe ... tiracchÄ
\Se I 181/ \Ee I 90/ upasampÄ• denti ... pe ... mÄ• tughÄ• takupajjhÄ• yena upasampÄ• den
pitughÄ• takupajjhÄ• yena upasampÄ• denti ... pe ... arahantaghÄ• takupajjhÄ• yena upasa
bhikkhunidÅ«sakupajjhÄ• yena upasampÄ• denti ... pe ... saá¹…ghabhedakupajjhÄ• yena u
lohituppÄ• dakupajjhÄ• yena upasampÄ• denti ... pe ... ubhatobyaÃ±janakupajjhÄ• yena up
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, paá¹‡á¸• akupajjhÄ• yena upasampÄ• detabbo
theyyasaá¹ƒvÄ• sakupajjhÄ• yena upasampÄ• detabbo ... pe ... na, bhikkhave, titthiyapakka
upasampÄ• detabbo ... pe ... na, bhikkhave, tiracchÄ• nagatupajjhÄ• yena upasampÄ• deta
bhikkhave, mÄ• tughÄ• takupajjhÄ• yena upasampÄ• detabbo ... pe ... na, bhikkhave, pitug
upasampÄ• detabbo ... pe ... na, bhikkhave, arahantaghÄ• takupajjhÄ• yena upasampÄ• de
bhikkhave, bhikkhunidÅ«sakupajjhÄ• yena upasampÄ• detabbo \Be 125/ ... pe ... na, bhikkh
saá¹…ghabhedakupajjhÄ• yena upasampÄ• detabbo ... pe ... na, bhikkhave, lohituppÄ• dak
upasampÄ• detabbo ... pe ... na, bhikkhave, ubhatobyaÃ±janakupajjhÄ• yena upasampÄ• d
Ä• patti dukkaá¹-assÄ• ti.

56. apattakÄ• divatthu

<118> tena \Ne 114/ kho pana samayena bhikkhÅ« apattakaá¹ƒ upasampÄ• denti. hatthesu
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi titthiyÄ• ti. bhagavato etamatth
bhikkhave, apattako upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« acÄ«varakaá¹ƒ upasampÄ• denti \Se I 182/. naggÄ• pi
ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi titthiyÄ• ti. bhagavato etamatthaá¹ƒ Ä• roc
bhikkhave, acÄ«varako upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ•

tena kho pana samayena bhikkhÅ« apattacÄ«varakaá¹ƒ upasampÄ• denti. naggÄ• hatthes
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi titthiyÄ• ti. bhagavato etamatth

bhikkhave, apattacÄ«varako upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá¹-a

tena kho pana samayena bhikkhÅ« yÄ• citakena pattena upasampÄ• denti. upasampanne p
hatthesu piá¹‡á¸• Ä• ya caranti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• p
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, yÄ• citakena pattena upasampÄ• det
Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« yÄ• citakena cÄ«varena upasampÄ• denti. upasampann
naggÄ• piá¹‡á¸• Ä• ya caranti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• p
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, yÄ• citakena cÄ«varena upasampÄ• detabbo. y
dukkaá¹-assÄ• ti.

tena \Be 126/ kho pana samayena bhikkhÅ« yÄ• citakena pattacÄ«varena upasampÄ• dent
pattacÄ«varaá¹ƒ \Ee I 91/ paá¹-iharanti. naggÄ• hatthesu \Se I 183/ piá¹‡á¸• Ä• ya caranti.
khiyyanti vipÄ• centi \Ne 115/ --- seyyathÄ• pi titthiyÄ• ti. bhagavato etamatthaá¹ƒ Ä• rocesu
yÄ• citakena pattacÄ«varena upasampÄ• detabbo. yo upasampÄ• deyya, Ä• patti dukkaá¹-

naupasampÄ• detabbekavÄ«sativÄ• ro niá¹-á¹-hito.

57. napabbÄ• jetabbadvattiá¹ƒsavÄ• ro

<119> tena kho pana samayena bhikkhÅ« hatthacchinnaá¹ƒ pabbÄ• jenti ... pe ... pÄ• dacch
pe ... hatthapÄ• dacchinnaá¹ƒ pabbÄ• jenti ... pe ... kaá¹‡á¹‡acchinnaá¹ƒ pabbÄ• jenti ... pe
pabbÄ• jenti ... pe ... kaá¹‡á¹‡anÄ• sacchinnaá¹ƒ pabbÄ• jenti ... pe ... aá¹…gulicchinnaá¹ƒ
... aá¸·acchinnaá¹ƒ pabbÄ• jenti ... pe ... kaá¹‡á¸• aracchinnaá¹ƒ pabbÄ• jenti ... pe ... phaá¹
pabbÄ• jenti ... pe ... khujjaá¹ƒ pabbÄ• jenti ... pe ... vÄ• manaá¹ƒ pabbÄ• jenti ... pe ... gala
pabbÄ• jenti ... pe ... lakkhaá¹‡Ä• hataá¹ƒ pabbÄ• jenti ... pe ... kasÄ• hataá¹ƒ pabbÄ• jenti
likhitakaá¹ƒ pabbÄ• jenti ... pe ... sÄ«padiá¹ƒ pabbÄ• jenti ... pe ... pÄ• parogiá¹ƒ pabbÄ• jen
parisadÅ«sakaá¹ƒ pabbÄ• jenti ... pe ... kÄ• á¹‡aá¹ƒ pabbÄ• jenti ... pe ... kuá¹‡iá¹ƒ pabbÄ•
khaÃ±jaá¹ƒ pabbÄ• jenti ... pe ... pakkhahataá¹ƒ pabbÄ• jenti ... pe ... chinniriyÄ• pathaá¹ƒ p
... jarÄ• dubbalaá¹ƒ pabbÄ• jenti ... pe ... andhaá¹ƒ pabbÄ• jenti ... pe ... mÅ«gaá¹ƒ pabbÄ•
badhiraá¹ƒ pabbÄ• jenti ... pe ... andhamÅ«gaá¹ƒ pabbÄ• jenti ... pe ... andhabadhiraá¹ƒ pab
mÅ«gabadhiraá¹ƒ pabbÄ• jenti ... pe ... andhamÅ«gabadhiraá¹ƒ pabbÄ• jenti. bhagavato eta
... pe ... na, bhikkhave, hatthacchinno \Se I 184/ pabbÄ• jetabbo ... pe ... na, bhikkhave, pÄ•
pabbÄ• jetabbo ... pe ... na, bhikkhave, hatthapÄ• dacchinno pabbÄ• jetabbo ... pe ... na, bh
kaá¹‡á¹‡acchinno pabbÄ• jetabbo ... pe ... na, bhikkhave, nÄ• sacchinno pabbÄ• jetabbo ...
kaá¹‡á¹‡anÄ• sacchinno pabbÄ• jetabbo ... pe ... na, bhikkhave, aá¹…gulicchinno pabbÄ• je
bhikkhave, aá¸·acchinno pabbÄ• jetabbo ... pe ... na, bhikkhave, kaá¹‡á¸• aracchinno pabbÄ

na, bhikkhave, phaá¹‡ahatthako pabbÄ• jetabbo ... pe ... na, bhikkhave, khujjo pabbÄ• jetab
bhikkhave, vÄ• mano pabbÄ• jetabbo ... pe ... na, bhikkhave, galagaá¹‡á¸• Ä« pabbÄ• jetab
bhikkhave, lakkhaá¹‡Ä• hato \Be 127/ pabbÄ• jetabbo ... pe ... na, bhikkhave, kasÄ• hato pa
na, bhikkhave, likhitako pabbÄ• jetabbo ... pe ... na, bhikkhave, sÄ«padÄ« pabbÄ• jetabbo .
bhikkhave, pÄ• parogÄ« pabbÄ• jetabbo ... pe ... na, bhikkhave, parisadÅ«sako pabbÄ• jeta
bhikkhave, kÄ• á¹‡o pabbÄ• jetabbo ... pe ... na \Ne 116/, bhikkhave, kuá¹‡Ä« pabbÄ• jetab
bhikkhave, khaÃ±jo pabbÄ• jetabbo ... pe ... na, bhikkhave, pakkhahato pabbÄ• jetabbo ... p
chinniriyÄ• patho pabbÄ• jetabbo ... pe ... na, bhikkhave, jarÄ• dubbalo pabbÄ• jetabbo ... p
andho pabbÄ• jetabbo ... pe ... na, bhikkhave, mÅ«go pabbÄ• jetabbo ... pe ... na, bhikkhav
pabbÄ• jetabbo ... pe ... na, bhikkhave, andhamÅ«go pabbÄ• jetabbo ... pe ... na, bhikkhave
pabbÄ• jetabbo ... pe ... na, bhikkhave, mÅ«gabadhiro pabbÄ• jetabbo ... pe ... na, bhikkhav
pabbÄ• jetabbo. yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• ti.

napabbÄ• jetabbadvattiá¹ƒsavÄ• ro niá¹-á¹-hito.

dÄ• yajjabhÄ• á¹‡avÄ• ro niá¹-á¹-hito navamo.

58. alajjÄ«nissayavatthÅ«ni

<120> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« alajjÄ«naá¹ƒ nissayaá¹ƒ \Se I 185
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, alajjÄ«naá¹ƒ nissayo dÄ• tabbo. yo dadeyya, Ä•

tena kho pana samayena bhikkhÅ« alajjÄ«naá¹ƒ nissÄ• ya vasanti. tepi nacirasseva alajjino
pÄ• pakÄ• bhikkhÅ«. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, alajjÄ«naá¹ƒ ni
vaseyya, Ä• patti dukkaá¹-assÄ• ti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na alajjÄ«naá¹ƒ nissay
alajjÄ«naá¹ƒ nissÄ• ya vatthabbaâ€™ nti. kathaá¹ƒ nu kho mayaá¹ƒ jÄ• neyyÄ• ma lajjiá¹ƒ
ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, catÅ«hapaÃ±cÄ• haá
bhikkhusabhÄ• gataá¹ƒ jÄ• nÄ• mÄ«ti.

59. gamikÄ• dinissayavatthÅ«ni

<121> tena \Ee I 92/ \Be 128/ kho pana samayena aÃ±Ã±ataro bhikkhu kosalesu janapade
hoti. atha kho tassa bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na anissitena \N
nti. ahaÃ±camhi nissayakaraá¹‡Ä«yo addhÄ• namaggappaá¹-ipanno, kathaá¹ƒ nu kho may
nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, addhÄ• namaggapp
nissayaá¹ƒ alabhamÄ• nena anissitena vatthunti.

tena kho pana samayena dve bhikkhÅ« kosalesu janapade addhÄ• namaggappaá¹-ipannÄ•
Ä• vÄ• saá¹ƒ upagacchiá¹ƒsu. tattha eko bhikkhu gilÄ• no hoti. atha kho tassa gilÄ• nassa b
I 186/ --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na anissitena vatthabbaâ€™ nti. ahaÃ±camhi nissa
kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹
gilÄ• nena bhikkhunÄ• nissayaá¹ƒ alabhamÄ• nena anissitena vatthunti.

atha kho tassa gilÄ• nupaá¹-á¹-hÄ• kassa bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±att
vatthabbaâ€™ nti. ahaÃ±camhi nissayakaraá¹‡Ä«yo, ayaÃ±ca bhikkhu gilÄ• no, kathaá¹ƒ n
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkh
bhikkhunÄ• nissayaá¹ƒ alabhamÄ• nena yÄ• ciyamÄ• nena anissitena vatthunti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu araÃ±Ã±e viharati. tassa ca tasmiá¹ƒ senÄ• s
tassa bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na anissitena vatthabbaâ€™ n
nissayakaraá¹‡Ä«yo araÃ±Ã±e viharÄ• mi, mayhaÃ±ca imasmiá¹ƒ senÄ• sane phÄ• su hoti
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkh
bhikkhunÄ• phÄ• suvihÄ• raá¹ƒ sallakkhentena nissayaá¹ƒ alabhamÄ• nena anissitena vat
nissayadÄ• yako Ä• gacchissati, tadÄ• tassa nissÄ• ya vasissÄ• mÄ«ti.

60. gottena anussÄ• vanÄ• nujÄ• nanÄ•

<122> tena \Be 129/ kho pana samayena Ä• yasmato mahÄ• kassapassa upasampadÄ• pe
mahÄ• kassapo Ä• yasmato Ä• nandassa santike dÅ«taá¹ƒ pÄ• hesi --- Ä• gacchatu Ä• nan
I 187/ {anussÄ• vessatÄ«ti (Se) }. Ä• yasmÄ• Ä• nando evamÄ• ha --- ``nÄ• haá¹ƒ ussahÄ
118/ gahetuá¹ƒ, garu me theroâ€™â€™ ti \Ee I 93/. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
gottenapi anussÄ• vetunti.

61. dveupasampadÄ• pekkhÄ• divatthu

<123> tena kho pana samayena Ä• yasmato mahÄ• kassapassa dve upasampadÄ• pekkhÄ
paá¹-hamaá¹ƒ upasampajjissÄ• mi, ahaá¹ƒ paá¹-hamaá¹ƒ upasampajjissÄ• mÄ«ti. bhagava
anujÄ• nÄ• mi, bhikkhave, dve ekÄ• nussÄ• vane kÄ• tunti.

tena kho pana samayena sambahulÄ• naá¹ƒ therÄ• naá¹ƒ upasampadÄ• pekkhÄ• honti. te
paá¹-hamaá¹ƒ upasampajjissÄ• mi, ahaá¹ƒ paá¹-hamaá¹ƒ upasampajjissÄ• mÄ«ti. therÄ• e
mayaá¹ƒ, Ä• vuso, sabbeva ekÄ• nussÄ• vane karomÄ• â€™â€™ ti. bhagavato etamatthaá
bhikkhave, dve tayo ekÄ• nussÄ• vane kÄ• tuá¹ƒ, taÃ±ca kho ekena upajjhÄ• yena, na tvev

62. gabbhavÄ«sÅ«pasampadÄ• nujÄ• nanÄ•

<124> tena kho pana samayena Ä• yasmÄ• kumÄ• rakassapo gabbhavÄ«so upasampann
kumÄ• rakassapassa etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na Å«navÄ«sativasso pu
ti. ahaÃ±camhi gabbhavÄ«so upasampanno. upasampanno nu khomhi, nanu kho upasamp
etamatthaá¹ƒ Ä• rocesuá¹ƒ. yaá¹ƒ, bhikkhave, mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ u
viÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tubhÅ«taá¹ƒ \Se I 188/, tadupÄ• dÄ• ya sÄ• vassa jÄ• ti. anujÄ• nÄ•
upasampÄ• detunti.

63. upasampadÄ• vidhi

<125> tena \Be 130/ kho pana samayena upasampannÄ• dissanti kuá¹-á¹-hikÄ• pi gaá¹‡á¸
sosikÄ• pi apamÄ• rikÄ• pi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhav
{tassa (Katthaci) } antarÄ• yike dhamme pucchituá¹ƒ. evaÃ±ca pana, bhikkhave, pucchitabb
evarÅ«pÄ• Ä• bÄ• dhÄ• --- kuá¹-á¹-haá¹ƒ, gaá¹‡á¸• o, kilÄ• so, soso, apamÄ• ro? manuss
bhujissosi? aá¹‡aá¹‡osi? nasi rÄ• jabhaá¹-o? anuÃ±Ã±Ä• tosi mÄ• tÄ• pitÅ«hi? paripuá¹‡á¹
paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaá¹ƒ? kiá¹ƒnÄ• mosi? konÄ• mo te upajjhÄ• yoâ€™â€™ ti?

tena kho pana samayena bhikkhÅ« ananusiá¹-á¹-he upasampadÄ• pekkhe antarÄ• yike dha
upasampadÄ• pekkhÄ• vitthÄ• yanti, maá¹…kÅ« honti, na sakkonti vissajjetuá¹ƒ. bhagavat
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, paá¹-hamaá¹ƒ anusÄ• sitvÄ• pacchÄ• antarÄ• yi
pucchitunti.

tattheva saá¹…ghamajjhe anusÄ• santi. upasampadÄ• pekkhÄ• tatheva vitthÄ• yanti, maá¹
vissajjetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, ekamantaá
saá¹…ghamajjhe antarÄ• yike dhamme pucchituá¹ƒ. evaÃ±ca pana, bhikkhave, anusÄ• sita

<126> paá¹-hamaá¹ƒ upajjhaá¹ƒ gÄ• hÄ• petabbo. upajjhaá¹ƒ gÄ• hÄ• petvÄ• \Se I 189/ pa
Ä• cikkhitabbaá¹ƒ --- ayaá¹ƒ te patto, ayaá¹ƒ saá¹…ghÄ• á¹-i, ayaá¹ƒ uttarÄ• saá¹…go, aya
gaccha, amumhi okÄ• se tiá¹-á¹-hÄ• hÄ«ti.

bÄ• lÄ• abyattÄ• anusÄ• santi. duranusiá¹-á¹-hÄ• upasampadÄ• pekkhÄ• vitthÄ• yanti, m
vissajjetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, bÄ• lena abyattena anu
anusÄ• seyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, byattena bhikkhunÄ• paá¹

asammatÄ• anusÄ• santi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, asammat
anusÄ• seyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi \Be 131/, bhikkhave, sammatena anus
bhikkhave, sammannitabbo {sammanitabbo (Katthaci) } --- attanÄ• vÄ• {attanÄ• va (Se) } a

sammannitabbaá¹ƒ, parena vÄ• paro sammannitabbo.

kathaÃ±ca \Ne 120/ attanÄ• va attÄ• naá¹ƒ sammannitabbaá¹ƒ? byattena bhikkhunÄ• paá¹
Ã±Ä• petabbo --- ``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo itthannÄ• massa Ä• ya
saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ anusÄ• seyyaâ€™â€™ nti. evaá¹ƒ att
sammannitabbaá¹ƒ.

kathaÃ±ca pana parena paro sammannitabbo? byattena bhikkhunÄ• paá¹-ibalena saá¹…gh
``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo itthannÄ• massa Ä• yasmato upasampad
pattakallaá¹ƒ, itthannÄ• mo itthannÄ• maá¹ƒ anusÄ• seyyÄ• â€™â€™ ti \Se I 190/. evaá¹ƒ

tena sammatena bhikkhunÄ• upasampadÄ• pekkho upasaá¹…kamitvÄ• evamassa vacanÄ
ayaá¹ƒ te saccakÄ• lo bhÅ«takÄ• lo. yaá¹ƒ jÄ• taá¹ƒ taá¹ƒ saá¹…ghamajjhe pucchante sant
asantaá¹ƒ natthÄ«â€™â€™ ti vattabbaá¹ƒ. mÄ• kho vitthÄ• yi, mÄ• kho maá¹…ku ahosi. e
--- ``santi te evarÅ«pÄ• Ä• bÄ• dhÄ• --- kuá¹-á¹-haá¹ƒ, gaá¹‡á¸• o, kilÄ• so, soso, apamÄ•
bhujissosi? aá¹‡aá¹‡osi? nasi rÄ• jabhaá¹-o? anuÃ±Ã±Ä• tosi mÄ• tÄ• pitÅ«hi? paripuá¹‡á¹
paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaá¹ƒ? kiá¹ƒnÄ• mosi? konÄ• mo te upajjhÄ• yoâ€™â€™ ti?

ekato Ä• gacchanti. na, bhikkhave, ekato Ä• gantabbaá¹ƒ. anusÄ• sakena paá¹-hamataraá¹
Ã±Ä• petabbo --- ``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo itthannÄ• massa Ä• ya
95/. anusiá¹-á¹-ho so mayÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo Ä• gaccheyyÄ
vattabbo.

ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kÄ• rÄ• petvÄ• bhikkhÅ«naá¹ƒ pÄ• de vandÄ• petvÄ• u
aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• upasampadaá¹ƒ yÄ• cÄ• petabbo --- ``saá¹…ghaá¹ƒ, bhan
ullumpatu maá¹ƒ, bhante, saá¹…gho anukampaá¹ƒ upÄ• dÄ• ya. dutiyampi, bhante, saá¹…
yÄ• cÄ• mi. ullumpatu maá¹ƒ, bhante, saá¹…gho anukampaá¹ƒ \Be 132/ upÄ• dÄ• ya. tatiya
upasampadaá¹ƒ yÄ• cÄ• mi. ullumpatu maá¹ƒ \Se I 191/, bhante, saá¹…gho anukampaá¹ƒ
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa Ä• yasmato upa
121/ saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ antarÄ• yike dhamme puccheyya
itthannÄ• ma, ayaá¹ƒ te saccakÄ• lo bhÅ«takÄ• lo. yaá¹ƒ jÄ• taá¹ƒ taá¹ƒ pucchÄ• mi. santa
asantaá¹ƒ natthÄ«ti vattabbaá¹ƒ. santi te evarÅ«pÄ• Ä• bÄ• dhÄ• --- kuá¹-á¹-haá¹ƒ gaá¹‡á
apamÄ• ro, manussosi, purisosi, bhujissosi, aá¹‡aá¹‡osi, nasi rÄ• jabhaá¹-o, anuÃ±Ã±Ä• to
paripuá¹‡á¹‡avÄ«sativassosi, paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaá¹ƒ, kiá¹ƒnÄ• mosi, konÄ• m
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<127> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa Ä• yasma
parisuddho antarÄ• yikehi dhammehi, paripuá¹‡á¹‡assa pattacÄ«varaá¹ƒ. itthannÄ• mo saá
yÄ• cati itthannÄ• mena upajjhÄ• yena. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthann
itthannÄ• mena upajjhÄ• yena. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo itthannÄ• massa Ä• yasmato upa
antarÄ• yikehi dhammehi, paripuá¹‡á¹‡assa pattacÄ«varaá¹ƒ. itthannÄ• mo saá¹…ghaá¹ƒ u
itthannÄ• mena upajjhÄ• yena. saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• mena
yassÄ• yasmato khamati itthannÄ• massa upasampadÄ• itthannÄ• mena upajjhÄ• yena, s
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ•
Ä• yasmato upasampadÄ• pekkho, parisuddho antarÄ• yikehi dhammehi, paripuá¹‡á¹‡assa
saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthannÄ• mena upajjhÄ• yena. saá¹…gho itthannÄ•
itthannÄ• mena upajjhÄ• yena. yassÄ• yasmato khamati itthannÄ• massa upasampadÄ• itt
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``tatiyampi \Be 133/ etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ it
itthannÄ• massa Ä• yasmato upasampadÄ• pekkho, parisuddho antarÄ• yikehi dhammehi,
pattacÄ«varaá¹ƒ. itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthannÄ• mena upa
itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• mena upajjhÄ• yena. yassÄ• yasmato khamati i
itthannÄ• mena upajjhÄ• yena, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``upasampanno \Ne 122/ saá¹…ghena itthannÄ• mo itthannÄ• mena upajjhÄ• yena. khama
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

upasampadÄ• kammaá¹ƒ niá¹-á¹-hitaá¹ƒ.

64. cattÄ• ro nissayÄ•

<128> tÄ• vadeva chÄ• yÄ• metabbÄ• , utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabbaá¹ƒ, divasabhÄ
saá¹…gÄ«ti Ä• cikkhitabbÄ• \Ee I 96/, cattÄ• ro nissayÄ• Ä• cikkhitabbÄ• {Ä• cikkhitabbÄ
akaraá¹‡Ä«yÄ• ni Ä• cikkhitabbÄ• ni. (Katthaci) } ---

``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• ya pabbajjÄ• . tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho ka
--- saá¹…ghabhattaá¹ƒ, uddesabhattaá¹ƒ, nimantanaá¹ƒ, salÄ• kabhattaá¹ƒ, pakkhikaá¹ƒ, u
pÄ• á¹-ipadikaá¹ƒ.

``paá¹ƒsukÅ«lacÄ«varaá¹ƒ nissÄ• ya pabbajjÄ• . tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹
khomaá¹ƒ, kappÄ• sikaá¹ƒ, koseyyaá¹ƒ, kambalaá¹ƒ, sÄ• á¹‡aá¹ƒ, bhaá¹…gaá¹ƒ.

``rukkhamÅ«lasenÄ• sanaá¹ƒ nissÄ• ya pabbajjÄ• . tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho kara
vihÄ• ro, aá¸• á¸• hayogo, pÄ• sÄ• do, hammiyaá¹ƒ, guhÄ• .

``pÅ«timuttabhesajjaá¹ƒ nissÄ• ya pabbajjÄ• . tattha te yÄ• vajÄ«vaá¹ƒ ussÄ• ho karaá¹‡Ä«
sappi, navanÄ«taá¹ƒ, telaá¹ƒ, madhu, phÄ• á¹‡itaâ€™â€™ nti.

cattÄ• ro nissayÄ• niá¹-á¹-hitÄ• .

65. cattÄ• ri akaraá¹‡Ä«yÄ• ni

<129> tena \Be 134/ kho pana samayena bhikkhÅ« aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ upasampÄ•
pakkamiá¹ƒsu. so pacchÄ• ekakova Ä• gacchanto antarÄ• magge purÄ• á¹‡adutiyikÄ• ya s
``kiá¹ƒdÄ• ni pabbajitosÄ«â€™â€™ ti? ``Ä• ma, pabbajitomhÄ«â€™â€™ ti. ``dullabho kho p
dhammo; ehi, methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti. so tassÄ• methunaá¹ƒ dha
cirena agamÄ• si. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tvaá¹ƒ, Ä• vuso, evaá¹ƒ ciraá¹ƒ akÄ
so bhikkhu bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• ro
anujÄ• nÄ• mi, bhikkhave, upasampÄ• detvÄ• dutiyaá¹ƒ dÄ• tuá¹ƒ, cattÄ• ri ca akaraá¹‡Ä«

``upasampannena bhikkhunÄ• methuno dhammo na paá¹-isevitabbo, antamaso tiracchÄ•
methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, assamaá¹‡o hoti asakyaputtiyo. seyyathÄ• pi nÄ• ma
abhabbo tena sarÄ«rabandhanena jÄ«vituá¹ƒ, evameva bhikkhu methunaá¹ƒ dhammaá¹ƒ p
asakyaputtiyo. taá¹ƒ te yÄ• vajÄ«vaá¹ƒ akaraá¹‡Ä«yaá¹ƒ.

``upasampannena bhikkhunÄ• adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ na Ä• dÄ• tabbaá¹ƒ, ant
upÄ• dÄ• ya. yo bhikkhu pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ• adinn
Ä• diyati, assamaá¹‡o hoti asakyaputtiyo. seyyathÄ• pi nÄ• ma paá¹‡á¸• upalÄ• so bandhan
haritatthÄ• ya, evameva bhikkhu pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ
theyyasaá¹…khÄ• taá¹ƒ Ä• diyitvÄ• assamaá¹‡o hoti asakyaputtiyo. taá¹ƒ te yÄ• vajÄ«vaá¹
akaraá¹‡Ä«yaá¹ƒ.

``upasampannena bhikkhunÄ• saÃ±cicca pÄ• á¹‡o jÄ«vitÄ• na voropetabbo, antamaso ku
yo bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeti, antamaso gabbhapÄ• tanaá¹ƒ
asakyaputtiyo. seyyathÄ• pi nÄ• ma puthusilÄ• dvedhÄ• bhinnÄ• appaá¹-isandhikÄ• hoti,
manussaviggahaá¹ƒ jÄ«vitÄ• voropetvÄ• assamaá¹‡o hoti asakyaputtiyo \Se I 195/. taá¹ƒ
akaraá¹‡Ä«yaá¹ƒ.

``upasampannena \Be 135/ bhikkhunÄ• uttarimanussadhammo na ullapitabbo, antamaso `
abhiramÄ• mÄ«â€™ ti. yo bhikkhu pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarim
jhÄ• naá¹ƒ vÄ• vimokkhaá¹ƒ vÄ• samÄ• dhiá¹ƒ vÄ• samÄ• pattiá¹ƒ vÄ• maggaá¹ƒ vÄ• p
asakyaputtiyo. seyyathÄ• pi nÄ• ma tÄ• lo matthakacchinno abhabbo puna viruá¸·hiyÄ• , ev
icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapitvÄ• assamaá¹‡o hot
yÄ• vajÄ«vaá¹ƒ akaraá¹‡Ä«yaâ€™â€™ nti.

cattÄ• ri akaraá¹‡Ä«yÄ• ni niá¹-á¹-hitÄ• ni.

66. Ä• pattiyÄ• adassane ukkhittakavatthÅ«ni

<130> tena \Ne 124/ kho pana samayena aÃ±Ã±ataro bhikkhu Ä• pattiyÄ• adassane ukkhit
paccÄ• gantvÄ• bhikkhÅ« upasampadaá¹ƒ yÄ• ci. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, bhikkhu Ä• pattiyÄ• adassane ukkhittako vibbhamati. so puna paccÄ
upasampadaá¹ƒ yÄ• cati. so evamassa vacanÄ«yo --- ``passissasi taá¹ƒ Ä• pattiâ€™â€™ n
passissÄ• mÄ«ti, pabbÄ• jetabbo. sacÄ• haá¹ƒ na passissÄ• mÄ«ti, na pabbÄ• jetabbo. pa
``passissasi taá¹ƒ Ä• pattiâ€™â€™ nti? sacÄ• haá¹ƒ passissÄ• mÄ«ti, upasampÄ• detabbo
passissÄ• mÄ«ti, na upasampÄ• detabbo. upasampÄ• detvÄ• vattabbo --- ``passissasi taá
sacÄ• haá¹ƒ passissÄ• mÄ«ti \Se I 196/, osÄ• retabbo. sacÄ• haá¹ƒ na passissÄ• mÄ«ti, na
vattabbo --- ``passasi {passÄ• hi (Ce) } taá¹ƒ Ä• pattiâ€™â€™ nti? sace passati, iccetaá¹ƒ k
passati, labbhamÄ• nÄ• ya sÄ• maggiyÄ• puna ukkhipitabbo. alabbhamÄ• nÄ• ya sÄ• mag
saá¹ƒvÄ• se.

idha pana, bhikkhave, bhikkhu Ä• pattiyÄ• appaá¹-ikamme ukkhittako vibbhamati. so puna
upasampadaá¹ƒ yÄ• cati. so evamassa vacanÄ«yo --- ``paá¹-ikarissasi taá¹ƒ Ä• pattiâ€™â€
paá¹-ikarissÄ• mÄ«ti, pabbÄ• jetabbo \Ee I 98/. sacÄ• haá¹ƒ na paá¹-ikarissÄ• mÄ«ti, na pa
pabbÄ• jetvÄ• vattabbo --- ``paá¹-ikarissasi \Be 136/ taá¹ƒ Ä• pattiâ€™â€™ nti? sacÄ• haá
upasampÄ• detabbo. sacÄ• haá¹ƒ na paá¹-ikarissÄ• mÄ«ti, na upasampÄ• detabbo. upasa
``paá¹-ikarissasi taá¹ƒ Ä• pattiâ€™â€™ nti? sacÄ• haá¹ƒ paá¹-ikarissÄ• mÄ«ti, osÄ• retabb
paá¹-ikarissÄ• mÄ«ti, na osÄ• retabbo. osÄ• retvÄ• vattabbo --- ``paá¹-ikarohi taá¹ƒ Ä• patt
paá¹-ikaroti, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-ikaroti labbhamÄ• nÄ• ya sÄ• maggiyÄ• puna
alabbhamÄ• nÄ• ya sÄ• maggiyÄ• anÄ• patti sambhoge saá¹ƒvÄ• se.

idha pana, bhikkhave, bhikkhu pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittako vibb
paccÄ• gantvÄ• bhikkhÅ« upasampadaá¹ƒ yÄ• cati. so evamassa vacanÄ«yo --- ``paá¹-inis
diá¹-á¹-hiâ€™â€™ nti? sacÄ• haá¹ƒ paá¹-inissajjissÄ• mÄ«ti, pabbÄ• jetabbo. sacÄ• haá¹ƒ

paá¹-inissajjissÄ• mÄ«ti, na pabbÄ• jetabbo. pabbÄ• jetvÄ• vattabbo --- ``paá¹-inissajjissas
I 197/ pÄ• pikaá¹ƒ diá¹-á¹-hiâ€™â€™ nti? sacÄ• haá¹ƒ paá¹-inissajjissÄ• mÄ«ti, upasampÄ•
paá¹-inissajjissÄ• mÄ«ti, na upasampÄ• detabbo. upasampÄ• detvÄ• vattabbo --- ``paá¹-in
pÄ• pikaá¹ƒ diá¹-á¹-hiâ€™â€™ nti? sacÄ• haá¹ƒ paá¹-inissajjissÄ• mÄ«ti, osÄ• retabbo. sac
paá¹-inissajjissÄ• mÄ«ti, na osÄ• retabbo. osÄ• retvÄ• vattabbo --- ``paá¹-inissajjehi taá¹ƒ p
diá¹-á¹-hiâ€™â€™ nti. sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjati, labbh
sÄ• maggiyÄ• puna ukkhipitabbo. alabbhamÄ• nÄ• ya sÄ• maggiyÄ• anÄ• patti sambhoge

mahÄ• khandhako paá¹-hamo.

67. tassuddÄ• naá¹ƒ

<131> á¹• 21 vinayamhi mahatthesu, pesalÄ• naá¹ƒ sukhÄ• vahe.

niggahÄ• naÃ±ca pÄ• picche, lajjÄ«naá¹ƒ paggahesu ca ||

sÄ• sanÄ• dhÄ• raá¹‡e ceva, sabbaÃ±Ã±ujinagocare.

anaÃ±Ã±avisaye kheme, supaÃ±Ã±atte asaá¹ƒsaye ||

khandhake vinaye ceva, parivÄ• re ca mÄ• tike.

yathÄ• tthakÄ• rÄ« kusalo, paá¹-ipajjati yoniso ||

yo \Be 137/ gavaá¹ƒ na vijÄ• nÄ• ti, na so rakkhati gogaá¹‡aá¹ƒ.

evaá¹ƒ \Se I 198/ sÄ«laá¹ƒ ajÄ• nanto, kiá¹ƒ so rakkheyya saá¹ƒvaraá¹ƒ ||

pamuá¹-á¹-hamhi ca suttante, abhidhamme ca tÄ• vade.

vinaye \Ee I 99/ avinaá¹-á¹-hamhi, puna tiá¹-á¹-hati sÄ• sanaá¹ƒ ||

tasmÄ• saá¹…gÄ• haá¹‡Ä• hetuá¹ƒ {saá¹…gÄ• hanÄ• hetuá¹ƒ (Katthaci) }, uddÄ• naá¹ƒ an

pavakkhÄ• mi yathÄ• Ã±Ä• yaá¹ƒ, suá¹‡Ä• tha mama bhÄ• sato ||

vatthu \Ne 126/ nidÄ• naá¹ƒ Ä• patti, nayÄ• peyyÄ• lameva ca.

dukkaraá¹ƒ taá¹ƒ asesetuá¹ƒ, nayato taá¹ƒ vijÄ• nathÄ• ti ||

bodhi rÄ• jÄ• yatanaÃ±ca, ajapÄ• lo sahampati.

brahmÄ• Ä• á¸·Ä• ro udako, bhikkhu ca upako isi ||

koá¹‡á¸• aÃ±Ã±o vappo bhaddiyo, mahÄ• nÄ• mo ca assaji.

yaso cattÄ• ro paÃ±Ã±Ä• sa, sabbe pesesi so disÄ• ||

vatthu mÄ• rehi tiá¹ƒsÄ• ca, uruvelaá¹ƒ tayo jaá¹-Ä«.

agyÄ• gÄ• raá¹ƒ mahÄ• rÄ• jÄ• , sakko brahmÄ• ca kevalÄ• ||

paá¹ƒsukÅ«laá¹ƒ pokkharaá¹‡Ä«, silÄ• ca kakudho silÄ• .

jambu \Se I 199/ ambo ca Ä• malo, pÄ• ripupphaÃ±ca Ä• hari ||

phÄ• liyantu ujjalantu, vijjhÄ• yantu ca kassapa.

nimujjanti mukhÄ« megho, gayÄ• laá¹-á¹-hi ca mÄ• gadho ||

upatisso kolito ca, abhiÃ±Ã±Ä• tÄ• ca pabbajuá¹ƒ.

dunnivatthÄ• paá¹‡Ä• manÄ• , kiso lÅ«kho ca brÄ• hmaá¹‡o ||

anÄ• cÄ• raá¹ƒ Ä• carati, udaraá¹ƒ mÄ• á¹‡avo gaá¹‡o.

vassaá¹ƒ bÄ• lehi pakkanto, dasa vassÄ• ni nissayo ||

na vattanti paá¹‡Ä• metuá¹ƒ, bÄ• lÄ• passaddhi paÃ±ca cha.

yo so aÃ±Ã±o ca naggo ca, acchinnajaá¹-ilasÄ• kiyo ||

magadhesu paÃ±cÄ• bÄ• dhÄ• , eko rÄ• jÄ• {bhaá¹-o coro (Se) } ca aá¹…guli.

mÄ• gadho ca anuÃ±Ã±Ä• si, kÄ• rÄ• likhi kasÄ• hato ||

lakkhaá¹‡Ä• \Be 138/ \Ne 127/ iá¹‡Ä• dÄ• so ca, bhaá¹‡á¸• uko upÄ• li ahi.

saddhaá¹ƒ kulaá¹ƒ kaá¹‡á¹-ako ca, Ä• hundarikameva ca ||

vatthumhi dÄ• rako sikkhÄ• , viharanti ca kiá¹ƒ nu kho.

sabbaá¹ƒ mukhaá¹ƒ upajjhÄ• ye, apalÄ• á¸·ana kaá¹‡á¹-ako ||

paá¹‡á¸• ako theyyapakkanto, ahi ca mÄ• tarÄ« pitÄ• .

arahantabhikkhunÄ«bhedÄ• , ruhirena ca byaÃ±janaá¹ƒ ||

anupajjhÄ• yasaá¹…ghena, gaá¹‡apaá¹‡á¸• akapattako.

acÄ«varaá¹ƒ \Se I 200/ tadubhayaá¹ƒ, yÄ• citenapi ye tayo ||

hatthÄ• pÄ• dÄ• hatthapÄ• dÄ• , kaá¹‡á¹‡Ä• nÄ• sÄ• tadÅ«bhayaá¹ƒ.

aá¹…guliaá¸·akaá¹‡á¸• araá¹ƒ, phaá¹‡aá¹ƒ khujjaÃ±ca vÄ• manaá¹ƒ ||

galagaá¹‡á¸• Ä« lakkhaá¹‡Ä• ceva, kasÄ• likhitasÄ«padÄ«.

pÄ• paparisadÅ«sÄ« ca, kÄ• á¹‡aá¹ƒ kuá¹‡i tatheva ca ||

khaÃ±jaá¹ƒ \Ee I 100/ pakkhahataÃ±ceva, sacchinnairiyÄ• pathaá¹ƒ.

jarÄ• ndhamÅ«gabadhiraá¹ƒ, andhamÅ«gaÃ±ca yaá¹ƒ tahiá¹ƒ ||

andhabadhiraá¹ƒ yaá¹ƒ vuttaá¹ƒ, mÅ«gabadhirameva ca.

andhamÅ«gabadhiraÃ±ca, alajjÄ«naÃ±ca nissayaá¹ƒ ||

vatthabbaÃ±ca tathÄ• ddhÄ• naá¹ƒ, yÄ• camÄ• nena lakkhaá¹‡Ä• {pekkhanÄ• (sabbattha

Ä• gacchatu vivadanti, ekupajjhÄ• yena kassapo ||

dissanti upasampannÄ• , Ä• bÄ• dhehi ca pÄ«á¸·itÄ• .

ananusiá¹-á¹-hÄ• vitthenti, tattheva anusÄ• sanÄ• ||

saá¹…ghepi \Ne 128/ ca atho bÄ• lÄ• , asammatÄ• ca ekato.

ullumpatupasampadÄ• , nissayo ekako tayoti ||

imamhi khandhake vatthÅ«ni ekasataÃ±ca dvÄ• sattati.

mahÄ• khandhako niá¹-á¹-hito.

2. uposathakkhandhako

68. sannipÄ• tÄ• nujÄ• nanÄ•

<132> tena \Ee I 101/ \Be 139/ \Ne 129/ \Se I 201/ samayena buddho bhagavÄ• rÄ• jagahe
pabbate. tena kho pana samayena aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• cÄ• tuddase pannarase
sannipatitvÄ• dhammaá¹ƒ bhÄ• santi. te manussÄ• upasaá¹…kamanti dhammassavanÄ• y
paribbÄ• jakesu pemaá¹ƒ, labhanti pasÄ• daá¹ƒ, labhanti aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• p
raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ c
--- ``etarahi kho aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• cÄ• tuddase pannarase aá¹-á¹-hamiyÄ• c
dhammaá¹ƒ bhÄ• santi. te manussÄ• upasaá¹…kamanti dhammassavanÄ• ya. te labhanti
pemaá¹ƒ, labhanti pasÄ• daá¹ƒ, labhanti aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• pakkhaá¹ƒ. yaá¹ƒ
pannarase aá¹-á¹-hamiyÄ• ca pakkhassa sannipateyyuâ€™â€™ nti. atha kho rÄ• jÄ• mÄ•
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro bhagavantaá¹ƒ etadavoca --- ``idha may
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di `etarahi kho aÃ±Ã±atitthiyÄ• paribb
pannarase aá¹-á¹-hamiyÄ• ca pakkhassa sannipatitvÄ• dhammaá¹ƒ bhÄ• santi. te manuss
upasaá¹…kamanti dhammassavanÄ• ya. te labhanti aÃ±Ã±atitthiyesu paribbÄ• jakesu pema
labhanti aÃ±Ã±atitthiyÄ• paribbÄ• jakÄ• pakkhaá¹ƒ. yaá¹ƒnÅ«na ayyÄ• pi cÄ• tuddase pan
pakkhassa sannipateyyuâ€™ nti. sÄ• dhu, bhante, ayyÄ• pi cÄ• tuddase pannarase aá¹-á¹-
sannipateyyuâ€™â€™ nti. atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimb
sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho rÄ• jÄ• mÄ• gadho seniy
dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ
abhivÄ• detvÄ• \Ee I 102/ padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmi
pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi \Be 140/ --- ``anujÄ• nÄ• mi,
pannarase aá¹-á¹-hamiyÄ• ca pakkhassa sannipatituâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« --- bhagavatÄ• anuÃ±Ã±Ä• tÄ• cÄ• tuddase pannarase

sannipatitunti --- cÄ• tuddase pannarase aá¹-á¹-hamiyÄ• ca pakkhassa sannipatitvÄ• tuá¹‡
manussÄ• upasaá¹…kamanti dhammassavanÄ• ya. te ujjhÄ• yanti khiyyanti vipÄ• centi ---
sakyaputtiyÄ• cÄ• tuddase pannarase aá¹-á¹-hamiyÄ• ca pakkhassa sannipatitvÄ• tuá¹‡h
seyyathÄ• pi mÅ«gasÅ«karÄ• . nanu nÄ• ma sannipatitehi dhammo bhÄ• sitabboâ€™â€™
tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ \Se I 203/ vipÄ• centÄ• naá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etas
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, cÄ• tudda
ca pakkhassa sannipatitvÄ• dhammaá¹ƒ bhÄ• situâ€™â€™ nti.

69. pÄ• timokkhuddesÄ• nujÄ• nanÄ•

<133> atha kho bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ
``yaá¹ƒnÅ«nÄ• haá¹ƒ yÄ• ni mayÄ• bhikkhÅ«naá¹ƒ paÃ±Ã±attÄ• ni sikkhÄ• padÄ• ni, tÄ• n
anujÄ• neyyaá¹ƒ. so nesaá¹ƒ bhavissati uposathakammaâ€™â€™ nti. atha kho bhagavÄ•
paá¹-isallÄ• nÄ• vuá¹-á¹-hito etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹
Ä• mantesi --- idha mayhaá¹ƒ, bhikkhave, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso pa
`yaá¹ƒnÅ«nÄ• haá¹ƒ yÄ• ni mayÄ• bhikkhÅ«naá¹ƒ paÃ±Ã±attÄ• ni sikkhÄ• padÄ• ni, tÄ• n
anujÄ• neyyaá¹ƒ. so nesaá¹ƒ bhavissati uposathakammaâ€™ nti. anujÄ• nÄ• mi, bhikkhave
uddisituá¹ƒ. evaÃ±ca pana, bhikkhave, uddisitabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena s
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<134> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa \Se I 204/ pattakallaá¹ƒ, saá
kareyya, pÄ• timokkhaá¹ƒ uddiseyya. kiá¹ƒ saá¹…ghassa pubbakiccaá¹ƒ? pÄ• risuddhiá¹ƒ Ä
103/. pÄ• timokkhaá¹ƒ uddisissÄ• mi. taá¹ƒ sabbeva santÄ• sÄ• dhukaá¹ƒ suá¹‡oma mana
Ä• patti \Be 141/, so Ä• vikareyya. asantiyÄ• Ä• pattiyÄ• tuá¹‡hÄ« bhavitabbaá¹ƒ. tuá¹‡hÄ
panÄ• yasmante \Ne 131/ parisuddhÄ• ti vedissÄ• mi. yathÄ• kho pana paccekapuá¹-á¹-ha
evamevaá¹ƒ {evameva (ka) } evarÅ«pÄ• ya parisÄ• ya yÄ• vatatiyaá¹ƒ anussÄ• vitaá¹ƒ hoti
yÄ• vatatiyaá¹ƒ anussÄ• viyamÄ• ne saramÄ• no santiá¹ƒ Ä• pattiá¹ƒ nÄ• vikareyya, sampa
sampajÄ• namusÄ• vÄ• do kho panÄ• yasmanto antarÄ• yiko dhammo vutto bhagavatÄ• . t
Ä• pannena visuddhÄ• pekkhena santÄ« Ä• patti Ä• vikÄ• tabbÄ• ; Ä• vikatÄ• hissa phÄ• s

<135> __pÄ• timokkha_nti Ä• dimetaá¹ƒ mukhametaá¹ƒ pamukhametaá¹ƒ kusalÄ• naá¹ƒ dh
pÄ• timokkhanti. __Ä• yasmanto_ti piyavacanametaá¹ƒ garuvacanametaá¹ƒ sagÄ• ravasap
Ä• yasmantoti. __uddisissÄ• mÄ«_ti Ä• cikkhissÄ• mi desessÄ• mi paÃ±Ã±apessÄ• mi paá
vibhajissÄ• mi \Se I 205/ uttÄ• niá¹ƒ karissÄ• mi {uttÄ• nÄ« karissÄ• mi (Ce Se) } pakÄ• ses
pÄ• timokkhaá¹ƒ vuccati. __sabbeva santÄ• _ti yÄ• vatikÄ• tassÄ• parisÄ• ya therÄ• ca n
vuccanti sabbeva santÄ• ti. __sÄ• dhukaá¹ƒ suá¹‡omÄ• _ti aá¹-á¹-hiá¹ƒ katvÄ• manasi katv
cetasÄ• (Se Katthaci) } samannÄ• harÄ• ma. __manasi karomÄ• _ti ekaggacittÄ• avikkhitt

nisÄ• mema. __yassa siyÄ• Ä• pattÄ«_ti therassa vÄ• navassa vÄ• majjhimassa vÄ• , pa
Ä• pattikkhandhÄ• naá¹ƒ aÃ±Ã±atarÄ• Ä• patti, sattannaá¹ƒ vÄ• Ä• pattikkhandhÄ• naá¹ƒ
Ä• vikareyyÄ• _ti so deseyya, so vivareyya, so uttÄ• niá¹ƒ kareyya, so pakÄ• seyya saá¹…g
vÄ• ekapuggale vÄ• . __asantÄ«_ nÄ• ma __Ä• patti_ anajjhÄ• pannÄ• vÄ• hoti, Ä• pajjit
__tuá¹‡hÄ« bhavitabba_nti adhivÄ• setabbaá¹ƒ na byÄ• haritabbaá¹ƒ. __parisuddhÄ• ti vec
dhÄ• ressÄ• mi. __yathÄ• kho pana paccekapuá¹-á¹-hassa veyyÄ• karaá¹‡aá¹ƒ hotÄ«_ti ya
byÄ• kareyya, evameva tassÄ• parisÄ• ya jÄ• nitabbaá¹ƒ maá¹ƒ pucchatÄ«ti. __evarÅ«pÄ•
206/ bhikkhuparisÄ• vuccati. __yÄ• vatatiyaá¹ƒ anussÄ• vitaá¹ƒ hotÄ«_ti sakimpi anussÄ•
anussÄ• vitaá¹ƒ hoti, tatiyampi anussÄ• vitaá¹ƒ \Be 142/ hoti. __saramÄ• no_ti jÄ• namÄ• n
__santÄ«_ nÄ• ma __Ä• patti_ ajjhÄ• pannÄ• vÄ• hoti, Ä• pajjitvÄ• vÄ• avuá¹-á¹-hitÄ• . _
deseyya, na vivareyya, na uttÄ• niá¹ƒ kareyya, na pakÄ• seyya saá¹…ghamajjhe \Ee I 104/
ekapuggale vÄ• . __sampajÄ• namusÄ• vÄ• dassa hotÄ«_ti. sampajÄ• namusÄ• vÄ• de kiá
__antarÄ• yiko dhammo vutto bhagavatÄ• _ti. kissa antarÄ• yiko? paá¹-hamassa jhÄ• nass
dutiyassa jhÄ• nassa adhigamÄ• ya antarÄ• yiko, tatiyassa jhÄ• nassa adhigamÄ• ya antar
jhÄ• nassa adhigamÄ• ya antarÄ• yiko, jhÄ• nÄ• naá¹ƒ vimokkhÄ• naá¹ƒ samÄ• dhÄ«naá¹
nissaraá¹‡Ä• naá¹ƒ pavivekÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ adhigamÄ• ya \Ne 132
taá¹…kÄ• raá¹‡Ä• . __saramÄ• nenÄ• _ti jÄ• namÄ• nena saÃ±jÄ• namÄ• nena. __visuddh
visujjhitukÄ• mena. __santÄ«_ nÄ• ma __Ä• patti_ ajjhÄ• pannÄ• vÄ• hoti, Ä• pajjitvÄ• vÄ
__Ä• vikÄ• tabbÄ• _ti Ä• vikÄ• tabbÄ• saá¹…ghamajjhe vÄ• gaá¹‡amajjhe vÄ• ekapugga
hotÄ«_ti. kissa phÄ• su hoti? paá¹-hamassa jhÄ• nassa adhigamÄ• ya phÄ• su hoti, dutiyas
phÄ• su hoti, tatiyassa jhÄ• nassa \Se I 207/ adhigamÄ• ya phÄ• su hoti, catutthassa jhÄ• n
hoti, jhÄ• nÄ• naá¹ƒ vimokkhÄ• naá¹ƒ samÄ• dhÄ«naá¹ƒ samÄ• pattÄ«naá¹ƒ nekkhammÄ•
pavivekÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ adhigamÄ• ya phÄ• su hotÄ«ti.

<136> tena kho pana samayena bhikkhÅ« --- bhagavatÄ• pÄ• timokkhuddeso anuÃ±Ã±Ä•
pÄ• timokkhaá¹ƒ uddisanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, devasika
uddisitabbaá¹ƒ. yo uddiseyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, uposathe p
uddisitunti.

tena kho pana samayena bhikkhÅ« --- bhagavatÄ• uposathe pÄ• timokkhuddeso anuÃ±Ã±
tikkhattuá¹ƒ pÄ• timokkhaá¹ƒ uddisanti, cÄ• tuddase pannarase aá¹-á¹-hamiyÄ• ca pakkhas
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, pakkhassa tikkhattuá¹ƒ pÄ• timokkhaá¹ƒ uddisita
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, sakiá¹ƒ pakkhassa cÄ• tuddase vÄ• pann
uddisitunti.

tena \Be 143/ kho pana samayena chabbaggiyÄ• bhikkhÅ« yathÄ• parisÄ• ya pÄ• timokkha
parisÄ• ya. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, yathÄ• parisÄ• ya \Ee I 1
uddisitabbaá¹ƒ sakÄ• ya sakÄ• ya parisÄ• ya. yo uddiseyya, Ä• patti dukkaá¹-assa. anujÄ•

samaggÄ• naá¹ƒ uposathakammanti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `samaggÄ• naá¹ƒ upos
kittÄ• vatÄ• \Se I 208/ nu kho sÄ• maggÄ« hoti, yÄ• vatÄ• ekÄ• vÄ• so, udÄ• hu sabbÄ• p
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, ettÄ• vatÄ• sÄ• maggÄ« yÄ• vatÄ•

70. mahÄ• kappinavatthu

<137> tena \Ne 133/ kho pana samayena Ä• yasmÄ• mahÄ• kappino rÄ• jagahe viharati m
kho Ä• yasmato mahÄ• kappinassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakl
``gaccheyyaá¹ƒ vÄ• haá¹ƒ uposathaá¹ƒ na vÄ• gaccheyyaá¹ƒ, gaccheyyaá¹ƒ vÄ• haá¹ƒ sa
gaccheyyaá¹ƒ, atha khvÄ• haá¹ƒ visuddho paramÄ• ya visuddhiyÄ• â€™â€™ ti? atha kho b
mahÄ• kappinassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyyathÄ• pi nÄ• ma balavÄ•
bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva --- gijjhakÅ«á
maddakucchimhi migadÄ• ye Ä• yasmato mahÄ• kappinassa sammukhe pÄ• turahosi. nisÄ
Ä• yasmÄ• pi kho mahÄ• kappino bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ek
Ä• yasmantaá¹ƒ mahÄ• kappinaá¹ƒ bhagavÄ• etadavoca --- ``nanu te, kappina, rahogatass
cetaso parivitakko udapÄ• di --- gaccheyyaá¹ƒ vÄ• haá¹ƒ uposathaá¹ƒ na vÄ• gaccheyyaá
saá¹…ghakammaá¹ƒ na vÄ• gaccheyyaá¹ƒ, atha khvÄ• haá¹ƒ visuddho paramÄ• ya visudd
bhanteâ€™â€™. ``tumhe ce brÄ• hmaá¹‡Ä• uposathaá¹ƒ na sakkarissatha na \Se I 209/ g
karissatha (Katthaci) } na mÄ• nessatha na pÅ«jessatha, atha ko carahi uposathaá¹ƒ sakka
mÄ• nessati pÅ«jessati? gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, uposathaá¹ƒ, mÄ• no agamÄ• si. g
saá¹…ghakammaá¹ƒ, mÄ• no agamÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä•
bhagavato paccassosi. atha kho bhagavÄ• Ä• yasmantaá¹ƒ mahÄ• kappinaá¹ƒ dhammiyÄ•
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• --- seyyathÄ• pi nÄ• ma balavÄ• puri
pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, evameva --- maddakucchimhi mig
mahÄ• kappinassa sammukhe antarahito gijjhakÅ«á¹-e pabbate pÄ• turahosi.

71. sÄ«mÄ• nujÄ• nanÄ•

<138> atha \Ee I 106/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `ettÄ•
yÄ• vatÄ• ekÄ• vÄ• soâ€™ ti, kittÄ• vatÄ• nu kho ekÄ• vÄ• so hotÄ«â€™â€™ ti? bhagava
anujÄ• nÄ• mi, bhikkhave, sÄ«maá¹ƒ sammannituá¹ƒ. evaÃ±ca pana, bhikkhave, sammann
nimittÄ• kittetabbÄ• --- pabbatanimittaá¹ƒ, pÄ• sÄ• á¹‡animittaá¹ƒ, vananimittaá¹ƒ, rukkha
magganimittaá¹ƒ, vammikanimittaá¹ƒ, nadÄ«nimittaá¹ƒ, udakanimittaá¹ƒ. nimitte kittetvÄ• b
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<139> ``suá¹‡Ä• tu \Ne 134/ me, bhante, saá¹…gho \Se I 210/. yÄ• vatÄ• samantÄ• nimitt

saá¹…ghassa pattakallaá¹ƒ, saá¹…gho etehi nimittehi sÄ«maá¹ƒ sammanneyya samÄ• nas
{ekÅ«posathaá¹ƒ (Katthaci) }. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• . saá¹…gho ete
sammannati samÄ• nasaá¹ƒvÄ• saá¹ƒ ekuposathaá¹ƒ. yassÄ• yasmato khamati etehi nimitt
(Se) } samÄ• nasaá¹ƒvÄ• sÄ• ya ekuposathÄ• ya, so tuá¹‡hassa; yassa nakkhamati, so bh
saá¹…ghena etehi nimittehi samÄ• nasaá¹ƒvÄ• sÄ• ekuposathÄ• . khamati saá¹…ghassa,
dhÄ• rayÄ• mÄ«â€™â€™ ti.

<140> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- bhagavatÄ• sÄ«mÄ• sammuti
sÄ«mÄ• yo sammannanti, catuyojanikÄ• pi paÃ±cayojanikÄ• pi chayojanikÄ• pi. bhikkhÅ« u
uddissamÄ• nepi pÄ• timokkhe Ä• gacchanti, uddiá¹-á¹-hamattepi Ä• gacchanti, antarÄ• pi
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, atimahatÄ« sÄ«mÄ• sammannitabb
paÃ±cayojanikÄ• vÄ• chayojanikÄ• vÄ• . yo sammanneyya, Ä• patti dukkaá¹-assa. anujÄ
tiyojanaparamaá¹ƒ sÄ«maá¹ƒ sammannitunti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« nadÄ«pÄ• rasÄ«maá¹ƒ {nadÄ«pÄ• raá¹
uposathaá¹ƒ Ä• gacchantÄ• bhikkhÅ«pi vuyhanti, pattÄ• pi vuyhanti \Se I 211/, cÄ«varÄ• n
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, nadÄ«pÄ• rasÄ«mÄ• sammannitabbÄ• . yo sam
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, yatthassa dhuvanÄ• vÄ• vÄ• dhuvasetu vÄ• , ev
sammannitunti.

72. uposathÄ• gÄ• rakathÄ•

<141> tena kho pana samayena bhikkhÅ« anupariveá¹‡iyaá¹ƒ pÄ• timokkhaá¹ƒ \Ee I 107/ u
Ä• gantukÄ• bhikkhÅ« na jÄ• nanti --- ``kattha vÄ• ajjuposatho karÄ«yissatÄ«â€™â€™ ti.
Ä• rocesuá¹ƒ. na, bhikkhave, anupariveá¹‡iyaá¹ƒ pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ asaá¹…k
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, uposathÄ• gÄ• raá¹ƒ sammannitvÄ• upo
saá¹…gho Ä• kaá¹…khati vihÄ• raá¹ƒ vÄ• aá¸• á¸• hayogaá¹ƒ vÄ• pÄ• sÄ• daá¹ƒ vÄ• han
evaÃ±ca pana, bhikkhave, sammannitabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
uposathÄ• gÄ• raá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ vihÄ• raá¹ƒ uposathÄ• gÄ
yassÄ• yasmato khamati itthannÄ• massa vihÄ• rassa uposathÄ• gÄ• rassa sammuti, so tu
bhÄ• seyya. sammato saá¹…ghena itthannÄ• mo vihÄ• ro uposathÄ• gÄ• raá¹ƒ. khamati sa
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena \Se I 212/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se dve uposathÄ• gÄ• rÄ• ni
ubhayattha sannipatanti --- ``idha uposatho karÄ«yissati, idha uposatho karÄ«yissatÄ«â€™
etamatthaá¹ƒ Ä• rocesuá¹ƒ \Be 146/. na, bhikkhave, ekasmiá¹ƒ Ä• vÄ• se dve uposathÄ• gÄ
sammanneyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, ekaá¹ƒ samÅ«hanitvÄ• {s
ekattha uposathaá¹ƒ kÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, samÅ«hantabbaá¹ƒ. byattena bh
saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
samÅ«haneyya {samuhaneyya (Katthaci) }. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ uposathÄ• gÄ• raá¹ƒ sam
khamati itthannÄ• massa uposathÄ• gÄ• rassa samugghÄ• to, so tuá¹‡hassa; yassa nakkha
samÅ«hataá¹ƒ saá¹…ghena itthannÄ• maá¹ƒ uposathÄ• gÄ• raá¹ƒ. khamati saá¹…ghassa,
dhÄ• rayÄ• mÄ«â€™â€™ ti.

73. uposathappamukhÄ• nujÄ• nanÄ•

<142> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se atikhuddakaá¹ƒ uposathÄ• g
tadahuposathe mahÄ• bhikkhusaá¹…gho sannipatito hoti. bhikkhÅ« asammatÄ• ya bhÅ«mi
\Ne 136/ assosuá¹ƒ. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi ``bhagavatÄ• paÃ±Ã±attaá
sammannitvÄ• \Ee I 108/ uposatho kÄ• tabboâ€™ ti, mayaÃ±camhÄ• asammatÄ• ya bhÅ«
assumhÄ• , kato nu kho amhÄ• kaá¹ƒ uposatho, akato \Se I 213/ nu khoâ€™â€™ ti. bhagav
Ä• rocesuá¹ƒ. sammatÄ• ya vÄ• , bhikkhave, bhÅ«miyÄ• nisinnÄ• asammatÄ• ya vÄ• yat
katovassa uposatho. tena hi, bhikkhave, saá¹…gho yÄ• va mahantaá¹ƒ uposathappamukha
Ä• kaá¹…khati, tÄ• va mahantaá¹ƒ uposathappamukhaá¹ƒ sammannatu. evaÃ±ca pana, bh
paá¹-hamaá¹ƒ nimittÄ• kittetabbÄ• . nimitte kittetvÄ• byattena bhikkhunÄ• paá¹-ibalena sa

``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• . yadi saá¹…gh
saá¹…gho etehi nimittehi uposathappamukhaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• . saá¹…gho ete
uposathappamukhaá¹ƒ sammannati. yassÄ• yasmato \Be 147/ khamati etehi nimittehi upos
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya. sammataá¹ƒ saá¹…ghena etehi nimittehi up
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe navakÄ• bhikkhÅ« p

--- ``na tÄ• va therÄ• Ä• gacchantÄ«â€™â€™ ti --- pakkamiá¹ƒsu. uposatho vikÄ• le ahosi.
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, tadahuposathe therehi bhikkhÅ«hi paá¹-hamataraa

tena \Se I 214/ kho pana samayena rÄ• jagahe sambahulÄ• Ä• vÄ• sÄ• samÄ• nasÄ«mÄ•
--- ``amhÄ• kaá¹ƒ Ä• vÄ• se uposatho karÄ«yatu, amhÄ• kaá¹ƒ Ä• vÄ• se uposatho karÄ«y
etamatthaá¹ƒ Ä• rocesuá¹ƒ. idha pana, bhikkhave, sambahulÄ• Ä• vÄ• sÄ• samÄ• nasÄ«m
vivadanti --- ``amhÄ• kaá¹ƒ Ä• vÄ• se uposatho karÄ«yatu, amhÄ• kaá¹ƒ Ä• vÄ• se uposath
bhikkhave, bhikkhÅ«hi sabbeheva ekajjhaá¹ƒ sannipatitvÄ• uposatho kÄ• tabbo. yattha vÄ•
viharati, tattha sannipatitvÄ• uposatho kÄ• tabbo, na tveva vaggena saá¹…ghena uposatho
Ä• patti dukkaá¹-assÄ• ti.

74. avippavÄ• sasÄ«mÄ• nujÄ• nanÄ•

<143> tena \Ee I 109/ \Ne 137/ kho pana samayena Ä• yasmÄ• mahÄ• kassapo andhakav
Ä• gacchanto antarÄ• magge nadiá¹ƒ taranto manaá¹ƒ vÅ«á¸·ho ahosi, cÄ«varÄ• nissa {ter
} allÄ• ni. bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ etadavocuá¹ƒ --- ``kissa te, Ä• vuso
allÄ• nÄ«â€™â€™ ti? ``idhÄ• haá¹ƒ, Ä• vuso, andhakavindÄ• rÄ• jagahaá¹ƒ uposathaá¹ƒ
nadiá¹ƒ taranto manamhi vÅ«á¸·ho. tena me cÄ«varÄ• ni allÄ• nÄ«â€™â€™ ti. bhagavato e
yÄ• sÄ• , bhikkhave, saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• nasaá¹ƒvÄ• sÄ• ekuposath
ticÄ«varena avippavÄ• saá¹ƒ sammannatu. evaÃ±ca pana, bhikkhave, sammannitabbÄ• . b
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Be 148/ me, bhante, saá¹…gho. yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ•
yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ s

``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• n
taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ sammannati. yassÄ• yasmato khamati etissÄ
avippavÄ• sÄ• ya {avippavÄ• sassa (Se) } sammuti, so tuá¹‡hassa; yassa nakkhamati, so b
sÄ«mÄ• saá¹…ghena ticÄ«varena avippavÄ• sÄ• {avippavÄ• so (Se) }. khamati saá¹…gha
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena kho pana samayena bhikkhÅ« bhagavatÄ• ticÄ«varena avippavÄ• sasammuti anuÃ±Ã
cÄ«varÄ• ni nikkhipanti. tÄ• ni cÄ«varÄ• ni nassantipi á¸• ayhantipi undÅ«rehipi khajjanti. bh
honti lÅ«khacÄ«varÄ• . bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tumhe, Ä• vuso, duccoá¸·Ä• l
``idha mayaá¹ƒ, Ä• vuso, bhagavatÄ• ticÄ«varena avippavÄ• sasammuti anuÃ±Ã±Ä• tÄ• ti
nikkhipimhÄ• \Se I 216/. tÄ• ni cÄ«varÄ• ni naá¹-á¹-hÄ• nipi daá¸• á¸• hÄ• nipi, undÅ«rehip
mayaá¹ƒ duccoá¸·Ä• lÅ«khacÄ«varÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. y
sÄ«mÄ• sammatÄ• samÄ• nasaá¹ƒvÄ• sÄ• ekuposathÄ• , saá¹…gho taá¹ƒ sÄ«maá¹ƒ tic

á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca. evaÃ±ca pana, bhikkhave, sammannitab
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<144> ``suá¹‡Ä• tu \Ne 138/ me, bhante, saá¹…gho. yÄ• sÄ• saá¹…ghena sÄ«mÄ• samm
ekuposathÄ• yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avip
á¹-hapetvÄ• gÄ• maÃ±ca \Ee I 110/ gÄ• mÅ«pacÄ• raÃ±ca. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• n
taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ sammannati, á¹-hapetvÄ• gÄ• maÃ±ca gÄ• m
khamati etissÄ• sÄ«mÄ• ya ticÄ«varena avippavÄ• sÄ• ya {avippavÄ• sassa (Se) } sammu
gÄ• mÅ«pacÄ• raÃ±ca, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya. sammatÄ• sÄ•
ticÄ«varena avippavÄ• sÄ• {avippavÄ• so (Se) }, á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ•
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

75. sÄ«mÄ• samÅ«hanana

``sÄ«maá¹ƒ, bhikkhave, sammannantena paá¹-hamaá¹ƒ samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• {sa
sammannitabbÄ• \Se I 217/, pacchÄ• ticÄ«varena avippavÄ• so sammannitabbo. sÄ«maá
paá¹-hamaá¹ƒ ticÄ«varena avippavÄ• so samÅ«hantabbo, pacchÄ• samÄ• nasaá¹ƒvÄ• sas
pana, bhikkhave, ticÄ«varena avippavÄ• so samÅ«hantabbo. byattena bhikkhunÄ• paá¹-iba
---

<145> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yo so saá¹…ghena ticÄ«varena avippavÄ• so s
pattakallaá¹ƒ, saá¹…gho taá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ samÅ«haneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. yo so saá¹…ghena ticÄ«varena avippavÄ• so sammat
ticÄ«varena avippavÄ• saá¹ƒ samÅ«hanati. yassÄ• yasmato khamati etassa ticÄ«varena av
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya. samÅ«hato so saá¹…ghena ticÄ«varena
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

evaÃ±ca pana, bhikkhave, sÄ«mÄ• {samÄ• nasaá¹ƒvÄ• sÄ• sÄ«mÄ• (Se) }. byattena bhik
Ã±Ä• petabbo ---

<146> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• sa
139/, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ sÄ«maá¹ƒ samÅ«haneyya samÄ• n
esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• n

taá¹ƒ \Se I 218/ sÄ«maá¹ƒ samÅ«hanati samÄ• nasaá¹ƒvÄ• saá¹ƒ ekuposathaá¹ƒ. yassÄ• y
sÄ«mÄ• ya samÄ• nasaá¹ƒvÄ• sÄ• ya ekuposathÄ• ya samugghÄ• to, so tuá¹‡hassa; yass
samÅ«hatÄ• sÄ• sÄ«mÄ• saá¹…ghena samÄ• nasaá¹ƒvÄ• sÄ• ekuposathÄ• . khamati s
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

76. gÄ• masÄ«mÄ• di

<147> asammatÄ• ya \Be 150/, bhikkhave, sÄ«mÄ• ya aá¹-á¹-hapitÄ• ya, yaá¹ƒ gÄ• maá¹ƒ
viharati, yÄ• tassa vÄ• gÄ• massa gÄ• masÄ«mÄ• , nigamassa \Se I 219/ vÄ• nigamasÄ«
samÄ• nasaá¹ƒvÄ• sÄ• \Ee I 111/ ekuposathÄ• . agÄ• make ce, bhikkhave, araÃ±Ã±e sam
tattha samÄ• nasaá¹ƒvÄ• sÄ• ekuposathÄ• . sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• ; sabbo
jÄ• tassaro asÄ«mo. nadiyÄ• vÄ• , bhikkhave, samudde vÄ• jÄ• tassare vÄ• yaá¹ƒ majjhi
udakukkhepÄ• , ayaá¹ƒ tattha samÄ• nasaá¹ƒvÄ• sÄ• ekuposathÄ• ti.

<148> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sÄ«mÄ• ya sÄ«maá¹ƒ sambhinda
Ä• rocesuá¹ƒ. yesaá¹ƒ, bhikkhave, sÄ«mÄ• paá¹-hamaá¹ƒ sammatÄ• tesaá¹ƒ taá¹ƒ kamm
á¹-hÄ• nÄ• rahaá¹ƒ. yesaá¹ƒ, bhikkhave, sÄ«mÄ• pacchÄ• sammatÄ• tesaá¹ƒ taá¹ƒ kam
aá¹-á¹-hÄ• nÄ• rahaá¹ƒ. na, bhikkhave, sÄ«mÄ• ya sÄ«mÄ• sambhinditabbÄ• . yo sambhi
dukkaá¹-assÄ• ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharanti. bha
Ä• rocesuá¹ƒ. yesaá¹ƒ, bhikkhave, sÄ«mÄ• paá¹-hamaá¹ƒ sammatÄ• tesaá¹ƒ taá¹ƒ kamm
á¹-hÄ• nÄ• rahaá¹ƒ. yesaá¹ƒ, bhikkhave, sÄ«mÄ• pacchÄ• sammatÄ• tesaá¹ƒ taá¹ƒ kam
aá¹-á¹-hÄ• nÄ• rahaá¹ƒ. na, bhikkhave, sÄ«mÄ• ya sÄ«mÄ• ajjhottharitabbÄ• . yo ajjhottha
dukkaá¹-assÄ• ti. anujÄ• nÄ• mi, bhikkhave, sÄ«maá¹ƒ sammannantena sÄ«mantarikaá¹ƒ
sammannitunti.

77. uposathabhedÄ• di

<149> atha \Ne 140/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho uposathÄ• â€™â€™ ti?
etamatthaá¹ƒ Ä• rocesuá¹ƒ. dveme, bhikkhave, uposathÄ• --- cÄ• tuddasiko ca pannarasik
dve uposathÄ• ti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho uposathakammÄ• nÄ«â€™â€™ ti? bhag
Ä• rocesuá¹ƒ. cattÄ• rimÄ• ni, bhikkhave, uposathakammÄ• ni \Be 151/ --- adhammena vag
adhammena samaggaá¹ƒ uposathakammaá¹ƒ, dhammena vaggaá¹ƒ uposathakammaá¹ƒ, d
uposathakammanti. tatra, bhikkhave, yadidaá¹ƒ adhammena vaggaá¹ƒ uposathakammaá¹ƒ
uposathakammaá¹ƒ, kÄ• tabbaá¹ƒ. na ca mayÄ• evarÅ«paá¹ƒ uposathakammaá¹ƒ anuÃ±Ã

yadidaá¹ƒ adhammena samaggaá¹ƒ uposathakammaá¹ƒ, na, bhikkhave, evarÅ«paá¹ƒ \Ee I
kÄ• tabbaá¹ƒ. na ca mayÄ• evarÅ«paá¹ƒ uposathakammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tatra, bhik
vaggaá¹ƒ uposathakammaá¹ƒ, na, bhikkhave, evarÅ«paá¹ƒ uposathakammaá¹ƒ kÄ• tabbaá
uposathakammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tatra, bhikkhave, yadidaá¹ƒ dhammena samaggaá¹ƒ
evarÅ«paá¹ƒ, bhikkhave, uposathakammaá¹ƒ kÄ• tabbaá¹ƒ, evarÅ«paÃ±ca mayÄ• uposath
tasmÄ• tiha, bhikkhave, evarÅ«paá¹ƒ uposathakammaá¹ƒ karissÄ• ma yadidaá¹ƒ dhammen
bhikkhave, sikkhitabbanti.

78. saá¹ƒkhittena pÄ• timokkhuddesÄ• di

<150> atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho pÄ• timokkhuddesÄ• â€™â€™ ti
Ä• rocesuá¹ƒ. paÃ±cime, bhikkhave, pÄ• timokkhuddesÄ• --- nidÄ• naá¹ƒ uddisitvÄ• avase
ayaá¹ƒ \Se I 221/ paá¹-hamo pÄ• timokkhuddeso. nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ•
avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ. ayaá¹ƒ dutiyo pÄ• timokkhuddeso. nidÄ• naá¹ƒ uddisitv
uddisitvÄ• terasa saá¹…ghÄ• disese uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ. ayaá¹
nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• terasa saá¹…ghÄ• disese uddis
uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ. ayaá¹ƒ catuttho pÄ• timokkhuddeso. vitthÄ•
bhikkhave, paÃ±ca pÄ• timokkhuddesÄ• ti.

tena \Ne 141/ kho pana samayena bhikkhÅ« --- bhagavatÄ• saá¹ƒkhittena pÄ• timokkhudde
sabbakÄ• laá¹ƒ saá¹ƒkhittena pÄ• timokkhaá¹ƒ uddisanti. bhagavato etamatthaá¹ƒ Ä• roces
saá¹ƒkhittena pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. yo uddiseyya, Ä• patti dukkaá¹-assÄ• ti.

tena \Be 152/ kho pana samayena kosalesu janapade aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu
{saá¹ƒcarabhayaá¹ƒ (Se) } ahosi. bhikkhÅ« nÄ• sakkhiá¹ƒsu vitthÄ• rena pÄ• timokkhaá¹ƒ u
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sati antarÄ• ye saá¹ƒkhittena pÄ• tim

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« \Se I 222/ asatipi antarÄ• ye saá¹ƒkhitte
uddisanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, asati antarÄ• ye saá¹ƒkhitt
uddisitabbaá¹ƒ. yo uddiseyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, sati antarÄ
pÄ• timokkhaá¹ƒ uddisituá¹ƒ. tatrime antarÄ• yÄ• --- rÄ• jantarÄ• yo, corantarÄ• yo, agyant
manussantarÄ• yo, amanussantarÄ• yo \Ee I 113/, vÄ• á¸·antarÄ• yo, sarÄ«sapantarÄ• yo,
brahmacariyantarÄ• yoti. anujÄ• nÄ• mi, bhikkhave, evarÅ«pesu antarÄ• yesu saá¹ƒkhitten
uddisituá¹ƒ, asati antarÄ• ye vitthÄ• renÄ• ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe anajjhiá¹-á¹-hÄ• dham
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, saá¹…ghamajjhe anajjhiá¹-á¹-hena dhammo bhÄ
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• sÄ• maá¹ƒ vÄ• dha

vÄ• ajjhesitunti.

79. vinayapucchanakathÄ•

<151> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe asammatÄ• vin
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, saá¹…ghamajjhe asammatena vinayo pucchitab
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, saá¹…ghamajjhe sammatena vinayaá¹ƒ pucchituá
sammannitabbo --- attanÄ• vÄ• {attanÄ• va (Se) } attÄ• naá¹ƒ sammannitabbaá¹ƒ, parena
kathaÃ±ca \Se I 223/ attanÄ• va attÄ• naá¹ƒ sammannitabbaá¹ƒ? byattena bhikkhunÄ• paá
Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Be 153/ \Ne 142/ me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ah
vinayaá¹ƒ puccheyyaâ€™â€™ nti. evaá¹ƒ attanÄ• va attÄ• naá¹ƒ sammannitabbaá¹ƒ.

kathaÃ±ca parena paro sammannitabbo? byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthann
puccheyyÄ• â€™â€™ ti. evaá¹ƒ parena paro sammannitabboti.

tena kho pana samayena pesalÄ• bhikkhÅ« saá¹…ghamajjhe sammatÄ• vinayaá¹ƒ puccha
labhanti Ä• ghÄ• taá¹ƒ, labhanti appaccayaá¹ƒ, vadhena tajjenti. bhagavato etamatthaá¹ƒ Ä
anujÄ• nÄ• mi, bhikkhave, saá¹…ghamajjhe sammatenapi parisaá¹ƒ oloketvÄ• puggalaá¹ƒ
pucchitunti.

80. vinayavissajjanakathÄ•

<152> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe asammatÄ• vin
(Katthaci) }. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, saá¹…ghamajjhe asamm
vissajjetabbo. yo vissajjeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, saá¹…gham
vinayaá¹ƒ vissajjetuá¹ƒ. evaÃ±ca pana, bhikkhave, sammannitabbaá¹ƒ. attanÄ• vÄ• {attan
sammannitabbaá¹ƒ, parena vÄ• paro sammannitabbo. kathaÃ±ca \Ee I 114/ attanÄ• va att
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ \Se I 224/ itth
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti. evaá¹ƒ attanÄ• va attÄ• naá¹ƒ sammannitabbaá¹ƒ.

kathaÃ±ca parena paro sammannitabbo? byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthann
puá¹-á¹-ho vissajjeyyÄ• â€™â€™ ti. evaá¹ƒ parena paro sammannitabboti.

tena \Be 154/ \Ne 143/ kho pana samayena pesalÄ• bhikkhÅ« saá¹…ghamajjhe sammatÄ•
chabbaggiyÄ• bhikkhÅ« labhanti Ä• ghÄ• taá¹ƒ, labhanti appaccayaá¹ƒ, vadhena tajjenti. b
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, saá¹…ghamajjhe sammatenapi parisaá¹ƒ oloketvÄ
vinayaá¹ƒ vissajjetunti.

81. codanÄ• kathÄ•

<153> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« anokÄ• sakataá¹ƒ bhikkhuá¹ƒ Ä•
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, anokÄ• sakato bhikkhu Ä• pattiyÄ• codetabbo.
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, okÄ• saá¹ƒ kÄ• rÄ• petvÄ• Ä• pattiyÄ• codetuá¹
okÄ• saá¹ƒ, ahaá¹ƒ taá¹ƒ vattukÄ• moti.

tena kho pana samayena pesalÄ• bhikkhÅ« chabbaggiye bhikkhÅ« okÄ• saá¹ƒ kÄ• rÄ• pet
chabbaggiyÄ• bhikkhÅ« labhanti Ä• ghÄ• taá¹ƒ, labhanti appaccayaá¹ƒ, vadhena tajjenti. b
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, katepi okÄ• se puggalaá¹ƒ tulayitvÄ• Ä• pattiyÄ•

tena kho pana samayena chabbaggiyÄ• \Se I 225/ bhikkhÅ« --- puramhÄ• kaá¹ƒ pesalÄ• b
kÄ• rÄ• pentÄ«ti --- paá¹-ikacceva suddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatt
okÄ• saá¹ƒ kÄ• rÄ• penti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, suddhÄ• n
anÄ• pattikÄ• naá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e okÄ• so kÄ• rÄ• petabbo. yo kÄ• rÄ• peyya
anujÄ• nÄ• mi, bhikkhave, puggalaá¹ƒ tulayitvÄ• okÄ• saá¹ƒ kÄ• tu {kÄ• rÄ• petuá¹ƒ (Se) }

82. adhammakammapaá¹-ikkosanÄ• di

<154> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe adhammakamm
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, adhammakammaá¹ƒ kÄ• tabbaá¹ƒ. yo kareyya,
karontiyeva adhammakammaá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ee I 115/. anujÄ•
adhammakamme kayiramÄ• ne paá¹-ikkositunti.

tena \Be 155/ \Ne 144/ kho pana samayena pesalÄ• bhikkhÅ« chabbaggiyehi bhikkhÅ«hi a
paá¹-ikkosanti. chabbaggiyÄ• bhikkhÅ« labhanti Ä• ghÄ• taá¹ƒ, labhanti appaccayaá¹ƒ, vad
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, diá¹-á¹-himpi Ä• vikÄ• tunti. tesaá¹ƒ
diá¹-á¹-hiá¹ƒ Ä• vikaronti. chabbaggiyÄ• bhikkhÅ« labhanti Ä• ghÄ• taá¹ƒ, labhanti appacca
tajjenti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, catÅ«hi paÃ±cah
dvÄ«hi tÄ«hi diá¹-á¹-hiá¹ƒ Ä• vikÄ• tuá¹ƒ, ekena adhiá¹-á¹-hÄ• tuá¹ƒ --- `na metaá¹ƒ khamat

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe pÄ• timokkhaá¹ƒ \Se I
na sÄ• venti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, pÄ• timokkhuddesaken
sÄ• vetabbaá¹ƒ. yo na sÄ• veyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« saá¹…ghassa pÄ• timokkhuddesako hoti k
udÄ• yissa etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `pÄ• timokkhuddesakena sÄ• vetabb
kÄ• kassarako, kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamattha
anujÄ• nÄ• mi, bhikkhave, pÄ• timokkhuddesakena vÄ• yamituá¹ƒ --- `kathaá¹ƒ sÄ• veyyaâ
anÄ• pattÄ«ti.

tena kho pana samayena devadatto sagahaá¹-á¹-hÄ• ya parisÄ• ya pÄ• timokkhaá¹ƒ uddisa
Ä• rocesuá¹ƒ. na, bhikkhave, sagahaá¹-á¹-hÄ• ya parisÄ• ya pÄ• timokkhaá¹ƒ uddisitabbaá
dukkaá¹-assÄ• ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe anajjhiá¹-á¹-hÄ• pÄ• t
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, saá¹…ghamajjhe anajjhiá¹-á¹-hena p
uddisitabbaá¹ƒ. yo uddiseyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, therÄ• dhik
(aá¹-á¹-hakathÄ• yaá¹ƒ pÄ• á¹-hantaraá¹ƒ) } pÄ• timokkhanti.

aÃ±Ã±atitthiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito paá¹-hamo {ekÄ• dasamo (Katthaci) }.

83. pÄ• timokkhuddesakaajjhesanÄ• di

<155> atha \Be 156/ \Ne 145/ \Se I 227/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ vihar
tena cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena codanÄ• vatthu tada
samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se sambahulÄ• bhikkhÅ« viharanti \Ee I 116/. tattha t
abyatto. so na jÄ• nÄ• ti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• , pÄ• timokkhaá¹ƒ vÄ•
kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `therÄ• dhikaá¹ƒ pÄ
amhÄ• kaá¹ƒ thero bÄ• lo abyatto, na jÄ• nÄ• ti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ•
pÄ• timokkhuddesaá¹ƒ vÄ• . kathaá¹ƒ nu kho amhehi paá¹-ipajjitabbaâ€™â€™ nti? bhagava
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, yo tattha bhikkhu byatto paá¹-ibalo tassÄ• dheyya

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• bhikkh
te na jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• , pÄ• timokkhaá¹ƒ vÄ• pÄ• timok
ajjhesiá¹ƒsu --- ``uddisatu, bhante, thero pÄ• timokkhaâ€™â€™ nti. so evamÄ• ha --- ``na m
vattatÄ«â€™â€™ ti. dutiyaá¹ƒ theraá¹ƒ ajjhesiá¹ƒsu --- ``uddisatu, bhante, thero pÄ• timokk
evamÄ• ha --- ``na me, Ä• vuso, vattatÄ«â€™â€™ ti. tatiyaá¹ƒ theraá¹ƒ ajjhesiá¹ƒsu --- ``ud

bhante, thero pÄ• timokkhaâ€™â€™ nti. sopi evamÄ• ha --- ``na me, Ä• vuso, vattatÄ«â€™
yÄ• va saá¹…ghanavakaá¹ƒ ajjhesiá¹ƒsu --- ``uddisatu Ä• yasmÄ• pÄ• timokkhaâ€™â€™
bhante, vattatÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• bhikkhÅ«
na jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• , pÄ• timokkhaá¹ƒ vÄ• pÄ• timokkh
ajjhesanti --- ``uddisatu, bhante, thero pÄ• timokkhaâ€™â€™ nti. so evaá¹ƒ vadeti --- ``na m
vattatÄ«â€™â€™ ti. dutiyaá¹ƒ theraá¹ƒ ajjhesanti --- ``uddisatu, bhante, thero pÄ• timokkha
evaá¹ƒ vadeti --- ``na me, Ä• vuso, vattatÄ«â€™â€™ ti. tatiyaá¹ƒ \Be 157/ theraá¹ƒ ajjhesan
bhante, thero pÄ• timokkhaâ€™â€™ nti. sopi evaá¹ƒ vadeti --- ``na me, Ä• vuso, vattatÄ«â€
upÄ• yena yÄ• va saá¹…ghanavakaá¹ƒ ajjhesanti --- ``uddisatu Ä• yasmÄ• pÄ• timokkhaâ€
--- ``na me, bhante, vattatÄ«â€™â€™ ti. tehi, bhikkhave, bhikkhÅ«hi \Ne 146/ eko bhikkhu s
sajjukaá¹ƒ pÄ• hetabbo --- gacchÄ• vuso, saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pÄ• timokkha
Ä• gacchÄ• hÄ«ti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho pÄ• hetabboâ€™â€™ ti? bhagavato \S
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• navaá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä•
navÄ• bhikkhÅ« na gacchanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, there
agilÄ• nena na gantabbaá¹ƒ. yo na gaccheyya, Ä• patti dukkaá¹-assÄ• ti.

84. pakkhagaá¹‡anÄ• diuggahaá¹‡Ä• nujÄ• nanÄ•

<156> atha kho bhagavÄ• codanÄ• vatthusmiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• punadeva

tena kho pana samayena manussÄ• bhikkhÅ« piá¹‡á¸• Ä• ya carante pucchanti --- ``katimÄ
pakkhassÄ• â€™â€™ ti? bhikkhÅ« evamÄ• haá¹ƒsu --- ``na kho mayaá¹ƒ, Ä• vuso, jÄ• nÄ•
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``pakkhagaá¹‡anamattamampime samaá¹‡Ä• sakyapu
panime aÃ±Ã±aá¹ƒ kiÃ±ci kalyÄ• á¹‡aá¹ƒ jÄ• nissantÄ«â€™â€™ ti? bhagavato etamatthaá
bhikkhave, pakkhagaá¹‡anaá¹ƒ uggahetunti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena n
uggahetabbÄ• â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhav
uggahetunti.

<157> tena kho pana samayena manussÄ• bhikkhÅ« piá¹‡á¸• Ä• ya carante pucchanti --- `
bhikkhÅ«â€™â€™ ti? bhikkhÅ« evamÄ• haá¹ƒsu --- ``na kho mayaá¹ƒ, Ä• vuso, jÄ• nÄ• mÄ
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``aÃ±Ã±amaÃ±Ã±ampime samaá¹‡Ä• sakyaputtiyÄ• n
aÃ±Ã±aá¹ƒ kiÃ±ci \Se I 230/ kalyÄ• á¹‡aá¹ƒ jÄ• nissantÄ«â€™â€™ ti? bhagavato etamattha
anujÄ• nÄ• mi, bhikkhave, bhikkhÅ« gaá¹‡etunti.

atha \Be 158/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``kadÄ• nu kho bhikkhÅ« gaá¹‡etabbÄ• â€™
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, tadahuposathe nÄ• maggena {nÄ• n
(Katthaci) } gaá¹‡etuá¹ƒ, salÄ• kaá¹ƒ vÄ• gÄ• hetunti.

<158> tena \Ne 147/ kho pana samayena bhikkhÅ« ajÄ• nantÄ• ajjuposathoti dÅ«raá¹ƒ gÄ•
caranti. te uddissamÄ• nepi pÄ• timokkhe Ä• gacchanti, uddiá¹-á¹-hamattepi Ä• gacchanti. b
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, Ä• rocetuá¹ƒ `ajjuposathoâ€™ ti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho Ä• rocetabboâ€™â€™ ti? bhagavato e
anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• kÄ• lavato Ä• rocetunti.

tena kho pana samayena aÃ±Ã±ataro thero kÄ• lavato nassarati. bhagavato etamatthaá¹ƒ Ä
bhikkhave, bhattakÄ• lepi Ä• rocetunti.

bhattakÄ• lepi nassarati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave,
taá¹ƒ kÄ• laá¹ƒ Ä• rocetunti.

85. pubbakaraá¹‡Ä• nujÄ• nanÄ•

<159> tena \Ee I 118/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se uposathÄ• gÄ• raá
bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi \Se I 231/ nÄ• ma Ä• vÄ• sikÄ• b
uposathÄ• gÄ• raá¹ƒ na sammajjissantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹
uposathÄ• gÄ• raá¹ƒ sammajjitunti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho uposathÄ• gÄ• raá¹ƒ sammajjitabbaâ€
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• navaá¹ƒ bhikkh

therena Ä• á¹‡attÄ• navÄ• bhikkhÅ« na sammajjanti. bhagavato etamatthaá¹ƒ Ä• rocesuá
Ä• á¹‡attena agilÄ• nena na sammajjitabbaá¹ƒ. yo na sammajjeyya, Ä• patti dukkaá¹-assÄ•

<160> tena \Be 159/ kho pana samayena uposathÄ• gÄ• re Ä• sanaá¹ƒ apaÃ±Ã±attaá¹ƒ ho
148/ nisÄ«danti, gattÄ• nipi cÄ«varÄ• nipi paá¹ƒsukitÄ• ni honti. bhagavato etamatthaá¹ƒ Ä•
anujÄ• nÄ• mi, bhikkhave, uposathÄ• gÄ• re Ä• sanaá¹ƒ paÃ±Ã±apetunti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho uposathÄ• gÄ• re Ä• sanaá¹ƒ paÃ±Ã±a
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• nav
Ä• á¹‡Ä• petunti.

therena Ä• á¹‡attÄ• navÄ• bhikkhÅ« na paÃ±Ã±apenti. bhagavato etamatthaá¹ƒ Ä• rocesu
Ä• á¹‡attena agilÄ• nena na paÃ±Ã±apetabbaá¹ƒ. yo na paÃ±Ã±apeyya, Ä• patti dukkaá¹-a

<161> tena kho pana samayena uposathÄ• gÄ• re padÄ«po na hoti. bhikkhÅ« andhakÄ• re
akkamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, uposathÄ• gÄ
kÄ• tunti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho uposathÄ• gÄ• re padÄ«po kÄ• tabboâ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• navaá¹ƒ bhikkh

therena Ä• á¹‡attÄ• navÄ• bhikkhÅ« na padÄ«penti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹
Ä• á¹‡attena agilÄ• nena na padÄ«petabbo. yo na padÄ«peyya, Ä• patti dukkaá¹-assÄ• ti.

<162> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se Ä• vÄ• sikÄ• bhikkhÅ« neva
na paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• penti. Ä• gantukÄ• bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ
nÄ• ma Ä• vÄ• sikÄ• bhikkhÅ« neva pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• pessanti, na paribhojanÄ«
upaá¹-á¹-hÄ• pessantÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi,
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petunti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá
\Ne 149/? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, therena bhikkh
Ä• á¹‡Ä• petunti.

therena \Be 160/ Ä• á¹‡attÄ• navÄ• bhikkhÅ« na upaá¹-á¹-hÄ• penti. bhagavato etamattha
bhikkhave, therena Ä• á¹‡attena agilÄ• nena na upaá¹-á¹-hÄ• petabbaá¹ƒ. yo na upaá¹-á¹-h
dukkaá¹-assÄ• ti.

86. disaá¹ƒgamikÄ• divatthu

<163> tena kho pana samayena sambahulÄ• bhikkhÅ« bÄ• lÄ• abyattÄ• disaá¹ƒgamikÄ•
na Ä• pucchiá¹ƒsu {na Ä• pucchiá¹ƒsu (Katthaci) }. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, sambahulÄ• bhikkhÅ« bÄ• lÄ• abyattÄ• disaá¹ƒgamikÄ• Ä• cariyu
Ä• pucchanti (Katthaci) }. te {tehi (Katthaci) }, bhikkhave, Ä• cariyupajjhÄ• yehi pucchitabbÄ
gamissatha, kena saddhiá¹ƒ gamissathÄ• â€™â€™ ti? te ce, bhikkhave, bÄ• lÄ• abyattÄ•
apadiseyyuá¹ƒ, na, bhikkhave, Ä• cariyupajjhÄ• yehi anujÄ• nitabbÄ• . anujÄ• neyyuá¹ƒ ce,
ca, bhikkhave, bÄ• lÄ• abyattÄ• ananuÃ±Ã±Ä• tÄ• Ä• cariyupajjhÄ• yehi gaccheyyuá¹ƒ ce

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se sambahulÄ• bhikkhÅ« viharanti bÄ• lÄ
uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• , pÄ• timokkhaá¹ƒ vÄ• pÄ• timokkhuddesaá¹ƒ v
Ä• gacchati bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸
kukkuccako sikkhÄ• kÄ• mo. tehi, bhikkhave, bhikkhÅ«hi so bhikkhu saá¹…gahetabbo anug
upaá¹-á¹-hÄ• petabbo cuá¹‡á¹‡ena mattikÄ• ya dantakaá¹-á¹-hena mukhodakena. no ce sa
anuggaá¹‡heyyuá¹ƒ upalÄ• peyyuá¹ƒ upaá¹-á¹-hÄ• peyyuá¹ƒ cuá¹‡á¹‡ena mattikÄ• ya dant
Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• bhikkhÅ«
abyattÄ• . te na jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• , pÄ• timokkhaá¹ƒ vÄ•
tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• hetabbo \
saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• â€™â
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, tehi, bhikkhave, bhikkhÅ«hi \Be 161/ sabbeheva yattha
uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• pÄ• timokkhaá¹ƒ vÄ• pÄ• timokkhuddesaá¹ƒ vÄ
120/. no ce gaccheyyuá¹ƒ, Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se sambahulÄ• bhikkhÅ« vassaá¹ƒ vasan
jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• pÄ• timokkhaá¹ƒ vÄ• pÄ• timokkhudd
bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• hetabbo --- ``gacchÄ• vus
vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• â€™â€™ ti. evaÃ±cetaá
kusalaá¹ƒ. no ce labhetha, eko bhikkhu sattÄ• hakÄ• likaá¹ƒ pÄ• hetabbo --- ``gacchÄ• vus
vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• â€™â€™ ti. evaÃ±cetaá
kusalaá¹ƒ. no ce labhetha, na, bhikkhave, tehi bhikkhÅ«hi tasmiá¹ƒ Ä• vÄ• se vassaá¹ƒ vas
ce, Ä• patti dukkaá¹-assÄ• ti.

87. pÄ• risuddhidÄ• nakathÄ•

<164> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sannipatatha, bhikkhave, saá¹…gho u
karissatÄ«â€™â€™ ti. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca \Se I 23
bhikkhu gilÄ• no, so anÄ• gatoâ€™â€™ ti. anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ
evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• --- tena gilÄ• nena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ u
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetv
``pÄ• risuddhiá¹ƒ dammi, pÄ• risuddhiá¹ƒ me hara, pÄ• risuddhiá¹ƒ me Ä• rocehÄ«â€™â€™
vÄ• cÄ• ya viÃ±Ã±Ä• peti, kÄ• yena vÄ• cÄ• ya viÃ±Ã±Ä• peti, dinnÄ• hoti pÄ• risuddhi. na
vÄ• cÄ• ya viÃ±Ã±Ä• peti, na kÄ• yena vÄ• cÄ• ya viÃ±Ã±Ä• peti, na dinnÄ• hoti pÄ• risud
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, so, bhikkhave, gilÄ• no bhikkhu maÃ±cena vÄ• pÄ«á¹
Ä• netvÄ• uposatho kÄ• tabbo. sace, bhikkhave, gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ bhikkhÅ«n
kho mayaá¹ƒ gilÄ• naá¹ƒ á¹-hÄ• nÄ• cÄ• vessÄ• ma, Ä• bÄ• dho vÄ• abhivaá¸• á¸• hissat

bhavissatÄ«â€™â€™ ti, na, bhikkhave, gilÄ• no bhikkhu á¹-hÄ• nÄ• cÄ• vetabbo. saá¹…gh
\Be 162/ kÄ• tabbo. na tveva vaggena saá¹…ghena uposatho kÄ• tabbo. kareyya ce, Ä• pa

pÄ• risuddhihÄ• rako \Ne 151/ ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• tattheva pakkama
pÄ• risuddhi. pÄ• risuddhihÄ• rako ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• tattheva vibb
kÄ• laá¹ƒ karoti --- sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti \Ee I 121/ --- sikkhaá¹ƒ paccakkhÄ• tako p
antimavatthuá¹ƒ ajjhÄ• pannako \Se I 236/ paá¹-ijÄ• nÄ• ti --- ummattako paá¹-ijÄ• nÄ• ti ---
paá¹-ijÄ• nÄ• ti --- vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ• ti --- Ä• pattiyÄ• adassane ukkhittako paá
Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ• ti --- pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá
paá¹-ijÄ• nÄ• ti --- paá¹‡á¸• ako paá¹-ijÄ• nÄ• ti --- theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ• ti ---
paá¹-ijÄ• nÄ• ti --- tiracchÄ• nagato paá¹-ijÄ• nÄ• ti --- mÄ• tughÄ• tako paá¹-ijÄ• nÄ• ti --- p
paá¹-ijÄ• nÄ• ti --- arahantaghÄ• tako paá¹-ijÄ• nÄ• ti --- bhikkhunidÅ«sako paá¹-ijÄ• nÄ• ti
paá¹-ijÄ• nÄ• ti --- lohituppÄ• dako paá¹-ijÄ• nÄ• ti --- ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, a
pÄ• risuddhi.

pÄ• risuddhihÄ• rako ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• antarÄ• magge pakkamati,
pÄ• risuddhi. pÄ• risuddhihÄ• rako ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• antarÄ• magg
ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, anÄ• haá¹-Ä• hoti pÄ• risuddhi.

pÄ• risuddhihÄ• rako ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• saá¹…ghappatto pakkamat
pÄ• risuddhi. pÄ• risuddhihÄ• rako ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• saá¹…ghapp
ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, Ä• haá¹-Ä• hoti pÄ• risuddhi.

pÄ• risuddhihÄ• rako ce, bhikkhave, dinnÄ• ya pÄ• risuddhiyÄ• saá¹…ghappatto sutto na Ä
Ä• roceti, samÄ• panno na Ä• roceti, Ä• haá¹-Ä• hoti pÄ• risuddhi. pÄ• risuddhihÄ• rakass

pÄ• risuddhihÄ• rako ce, bhikkhave \Se I 237/, dinnÄ• ya pÄ• risuddhiyÄ• saá¹…ghappatto
Ä• haá¹-Ä• hoti pÄ• risuddhi. pÄ• risuddhihÄ• rakassa Ä• patti dukkaá¹-assÄ• ti.

88. chandadÄ• nakathÄ•

<165> atha \Be 163/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sannipatatha, bhikkhave, saá
karissatÄ«â€™â€™ ti \Ne 152/. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoc
bhikkhu gilÄ• no, so anÄ• gatoâ€™â€™ ti. anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ
evaÃ±ca pana, bhikkhave, dÄ• tabbo. tena gilÄ• nena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upas
uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamass
dammi, chandaá¹ƒ me hara, chandaá¹ƒ me Ä• rocehÄ«â€™â€™ ti. kÄ• yena viÃ±Ã±Ä• pet
kÄ• yena vÄ• cÄ• ya viÃ±Ã±Ä• peti, dinno hoti chando. na kÄ• yena viÃ±Ã±Ä• peti, na vÄ•

kÄ• yena vÄ• cÄ• ya viÃ±Ã±Ä• peti, na dinno hoti chando. evaÃ±cetaá¹ƒ labhetha, iccetaá¹
labhetha, so, bhikkhave \Ee I 122/, gilÄ• no bhikkhu maÃ±cena vÄ• pÄ«á¹-hena vÄ• saá¹.
kammaá¹ƒ kÄ• tabbaá¹ƒ. sace, bhikkhave, gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ bhikkhÅ«naá¹ƒ e
mayaá¹ƒ gilÄ• naá¹ƒ á¹-hÄ• nÄ• cÄ• vessÄ• ma, Ä• bÄ• dho vÄ• abhivaá¸• á¸• hissati kÄ•
bhavissatÄ«â€™â€™ ti, na, bhikkhave, gilÄ• no bhikkhu á¹-hÄ• nÄ• cÄ• vetabbo. saá¹…gh
kÄ• tabbaá¹ƒ. na tveva vaggena saá¹…ghena kammaá¹ƒ kÄ• tabbaá¹ƒ. kareyya ce, Ä• patt

chandahÄ• rako \Se I 238/ ce, bhikkhave, dinne chande tattheva pakkamati, aÃ±Ã±assa dÄ
chandahÄ• rako ce, bhikkhave, dinne chande tattheva vibbhamati ... pe ... kÄ• laá¹ƒkaroti --
paá¹-ijÄ• nÄ• ti --- sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ• ti --- antimavatthuá¹ƒ ajjhÄ• pa
--- ummattako paá¹-ijÄ• nÄ• ti --- khittacitto paá¹-ijÄ• nÄ• ti --- vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ
adassane ukkhittako paá¹-ijÄ• nÄ• ti --- Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ
diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittako paá¹-ijÄ• nÄ• ti --- paá¹‡á¸• ako paá¹-ijÄ• nÄ• ti -
paá¹-ijÄ• nÄ• ti --- titthiyapakkantako paá¹-ijÄ• nÄ• ti --- tiracchÄ• nagato paá¹-ijÄ• nÄ• ti ---
paá¹-ijÄ• nÄ• ti --- pitughÄ• tako paá¹-ijÄ• nÄ• ti --- arahantaghÄ• tako paá¹-ijÄ• nÄ• ti --- bh
paá¹-ijÄ• nÄ• ti --- saá¹…ghabhedako paá¹-ijÄ• nÄ• ti --- lohituppÄ• dako paá¹-ijÄ• nÄ• ti ---
paá¹-ijÄ• nÄ• ti, aÃ±Ã±assa dÄ• tabbo chando.

chandahÄ• rako \Be 164/ ce, bhikkhave, dinne chande antarÄ• magge pakkamati, anÄ• haá
chandahÄ• rako ce, bhikkhave, dinne chande antarÄ• magge vibbhamati ... pe ... ubhatoby
anÄ• haá¹-o hoti chando.

chandahÄ• rako ce, bhikkhave, dinne chande saá¹…ghappatto pakkamati, Ä• haá¹-o hoti ch
153/ ce, bhikkhave, dinne chande saá¹…ghappatto vibbhamati ... pe ... ubhatobyaÃ±janako
Ä• haá¹-o hoti chando.

chandahÄ• rako ce, bhikkhave, dinne \Se I 239/ chande saá¹…ghappatto sutto na Ä• roceti,
samÄ• panno na Ä• roceti, Ä• haá¹-o hoti chando. chandahÄ• rakassa anÄ• patti.

chandahÄ• rako ce, bhikkhave, dinne chande saá¹…ghappatto saÃ±cicca na Ä• roceti, Ä• h
chandahÄ• rakassa Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, tadahuposathe pÄ• ri
dÄ• tuá¹ƒ, santi saá¹…ghassa karaá¹‡Ä«yanti.

89. Ã±Ä• takÄ• diggahaá¹‡akathÄ•

<166> tena kho pana samayena aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ tadahuposathe Ã±Ä• takÄ• ga
etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, bhikkhuá¹ƒ tadahuposathe Ã±Ä• takÄ• gaá¹‡hanti. te Ã±Ä• takÄ• bh
vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto imaá¹ƒ bhikkhuá¹ƒ muhuttaá¹ƒ muÃ±catha,
uposathaá¹ƒ karotÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetl
bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto muhuttaá¹ƒ ekamant
bhikkhu pÄ• risuddhiá¹ƒ detÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no
Ã±Ä• takÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto imaá¹ƒ
nissÄ«maá¹ƒ netha, yÄ• va saá¹…gho uposathaá¹ƒ karotÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labh
ce labhetha, na tveva vaggena saá¹…ghena uposatho kÄ• tabbo. kareyya ce, Ä• patti dukka

idha \Be 165/ pana, bhikkhave, bhikkhuá¹ƒ tadahuposathe rÄ• jÄ• no gaá¹‡hanti, ... pe ... co
dhuttÄ• \Se I 240/ gaá¹‡hanti --- bhikkhupaccatthikÄ• gaá¹‡hanti, te bhikkhupaccatthikÄ•
vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto imaá¹ƒ bhikkhuá¹ƒ muhuttaá¹ƒ muÃ±catha,
uposathaá¹ƒ karotÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetl
bhikkhupaccatthikÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto
hotha, yÄ• vÄ• yaá¹ƒ bhikkhu pÄ• risuddhiá¹ƒ detÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labhetha, ico
labhetha, te bhikkhupaccatthikÄ• \Ne 154/ bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gh
imaá¹ƒ bhikkhuá¹ƒ muhuttaá¹ƒ nissÄ«maá¹ƒ netha, yÄ• va saá¹…gho uposathaá¹ƒ karotÄ«
labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, na tveva vaggena saá¹…ghena uposatho kÄ
Ä• patti dukkaá¹-assÄ• ti.

90. ummattakasammuti

<167> atha \Ee I 123/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sannipatatha, bhikkhave, at
karaá¹‡Ä«yaâ€™â€™ nti. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca --- ``
nÄ• ma bhikkhu ummattako, so anÄ• gatoâ€™â€™ ti.

``dveme, bhikkhave, ummattakÄ• --- atthi, bhikkhave, bhikkhu ummattako saratipi uposath
saratipi saá¹…ghakammaá¹ƒ napi sarati, atthi neva sarati; Ä• gacchatipi uposathaá¹ƒ napi Ä
Ä• gacchatipi saá¹…ghakammaá¹ƒ napi Ä• gacchati, atthi neva Ä• gacchati. tatra, bhikkhav
saratipi uposathaá¹ƒ napi sarati, saratipi saá¹…ghakammaá¹ƒ napi sarati, Ä• gacchatipi upo
Ä• gacchati, Ä• gacchatipi saá¹…ghakammaá¹ƒ \Se I 241/ napi Ä• gacchati, anujÄ• nÄ• mi,
ummattakassa ummattakasammuttiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . b
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. gaggo bhikkhu ummattako --- saratipi uposathaá¹ƒ na
saá¹…ghakammaá¹ƒ napi sarati, Ä• gacchatipi uposathaá¹ƒ napi Ä• gacchati, Ä• gacchatipi
Ä• gacchati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho gaggassa bhikkhuno ummattakass
166/ dadeyya. sareyya vÄ• gaggo bhikkhu uposathaá¹ƒ na vÄ• sareyya, sareyya vÄ• saá

sareyya, Ä• gaccheyya vÄ• uposathaá¹ƒ na vÄ• Ä• gaccheyya, Ä• gaccheyya vÄ• saá¹…
saá¹…gho saha vÄ• gaggena vinÄ• vÄ• gaggena uposathaá¹ƒ kareyya, saá¹…ghakamma

``suá¹‡Ä• tu me, bhante, saá¹…gho. gaggo bhikkhu ummattako --- saratipi uposathaá¹ƒ na
saá¹…ghakammaá¹ƒ napi sarati, Ä• gacchatipi uposathaá¹ƒ napi Ä• gacchati, Ä• gacchatipi
Ä• gacchati. saá¹…gho gaggassa bhikkhuno ummattakassa ummattakasammutiá¹ƒ \Ne 155
bhikkhu uposathaá¹ƒ na vÄ• sareyya, sareyya vÄ• saá¹…ghakammaá¹ƒ na vÄ• sareyyaá
uposathaá¹ƒ na vÄ• Ä• gaccheyya, Ä• gaccheyya vÄ• saá¹…ghakammaá¹ƒ na vÄ• Ä• ga
gaggena, vinÄ• vÄ• gaggena uposathaá¹ƒ karissati, saá¹…ghakammaá¹ƒ karissati. yassÄ
bhikkhuno \Se I 242/ ummattakassa ummattakasammutiyÄ• dÄ• naá¹ƒ --- sareyya vÄ• gag
vÄ• sareyya, sareyya vÄ• saá¹…ghakammaá¹ƒ na vÄ• sareyya, Ä• gaccheyya vÄ• uposa
Ä• gaccheyya vÄ• saá¹…ghakammaá¹ƒ na vÄ• Ä• gaccheyya, saá¹…gho saha vÄ• gaggo
karissati, saá¹…ghakammaá¹ƒ karissati, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dinnÄ• saá¹…ghena gaggassa bhikkhuno ummattakassa ummattakasammuti. sareyya vÄ
na vÄ• sareyya, sareyya vÄ• saá¹…ghakammaá¹ƒ na vÄ• sareyya, Ä• gaccheyya vÄ• up
Ä• gaccheyya vÄ• saá¹…ghakammaá¹ƒ na vÄ• Ä• gaccheyya, saá¹…gho saha vÄ• gaggo
karissati, saá¹…ghakammaá¹ƒ karissati. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evameta

91. saá¹…ghuposathÄ• dippabhedaá¹ƒ

<168> tena \Ee I 124/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe cat
atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `uposatho kÄ•
cattÄ• ro janÄ• , kathaá¹ƒ nu kho amhehi uposatho kÄ• tabboâ€™â€™ ti? bhagavato etama
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, catunnaá¹ƒ pÄ• timokkhaá¹ƒ uddisitunti.

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe tayo bhikkhÅ« vihara
bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ catunnaá¹ƒ pÄ• timokkhaá¹ƒ u
tayo \Se I 243/ janÄ• , kathaá¹ƒ nu kho amhehi uposatho kÄ• tabboâ€™â€™ ti? bhagavato
anujÄ• nÄ• mi, bhikkhave, tiá¹‡á¹‡aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ. evaÃ±ca pana,
byattena bhikkhunÄ• paá¹-ibalena te bhikkhÅ« Ã±Ä• petabbÄ• ---

``suá¹‡antu me Ä• yasmantÄ• . ajjuposatho pannaraso. yadÄ• yasmantÄ• naá¹ƒ pattakalla
aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kareyyÄ• mÄ• â€™â€™ ti.

therena \Ne 156/ bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ
paggahetvÄ• te bhikkhÅ« evamassu vacanÄ«yÄ• --- ``parisuddho ahaá¹ƒ, Ä• vuso; parisu

parisuddho ahaá¹ƒ, Ä• vuso; parisuddhoti maá¹ƒ dhÄ• retha. parisuddho ahaá¹ƒ, Ä• vuso; p
dhÄ• rethÄ• â€™â€™ ti.

navakena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
bhikkhÅ« evamassu vacanÄ«yÄ• --- ``parisuddho ahaá¹ƒ, bhante; parisuddhoti maá¹ƒ dhÄ•
bhante; parisuddhoti maá¹ƒ dhÄ• retha. parisuddho ahaá¹ƒ, bhante; parisuddhoti maá¹ƒ dhÅ

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe dve bhikkhÅ« vihara
bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ catunnaá¹ƒ pÄ• timokkhaá¹ƒ u
pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ. mayaÃ±camhÄ• dve janÄ• . kathaá¹ƒ nu kho amhehi u
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, dvinnaá¹ƒ pÄ• risuddhiup
244/. evaÃ±ca pana, bhikkhave, kÄ• tabbo. therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• navo bhikkhu evamassa vacanÄ«yo ---
Ä• vuso; parisuddhoti maá¹ƒ dhÄ• rehi. parisuddho ahaá¹ƒ, Ä• vuso; parisuddhoti \Ee I 125/
parisuddho ahaá¹ƒ, Ä• vuso; parisuddhoti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti.

navakena \Be 168/ bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ ni
paggahetvÄ• thero bhikkhu evamassa vacanÄ«yo --- ``parisuddho ahaá¹ƒ, bhante; parisud
parisuddho ahaá¹ƒ, bhante; parisuddhoti maá¹ƒ dhÄ• retha. parisuddho ahaá¹ƒ, bhante; par
dhÄ• rethÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe eko bhikkhu viharati
etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ catunnaá¹ƒ pÄ• timokkhaá¹ƒ uddisituá¹ƒ, tiá¹‡
pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ, dvinnaá¹ƒ pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ. ahaÃ±ca
mayÄ• uposatho kÄ• tabboâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. idha pana,
Ä• vÄ• se tadahuposathe eko bhikkhu viharati. tena, bhikkhave, bhikkhunÄ• yattha bhikkhÅ
upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• , maá¹‡á¸• ape vÄ• , rukkhamÅ«le vÄ• , so deso sammajjitv
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• Ä• sanaá¹ƒ \Se I 245/ paÃ±Ã±apetvÄ• padÄ«paá
sace aÃ±Ã±e bhikkhÅ« Ä• gacchanti, tehi saddhiá¹ƒ uposatho kÄ• tabbo. no ce Ä• gacchan
adhiá¹-á¹-hÄ• tabbo. no ce adhiá¹-á¹-haheyya, Ä• patti dukkaá¹-assa.

tatra, bhikkhave, yattha cattÄ• ro bhikkhÅ« viharanti, na ekassa pÄ• risuddhiá¹ƒ Ä• haritvÄ•
uddisitabbaá¹ƒ. uddiseyyuá¹ƒ ce, Ä• patti dukkaá¹-assa. tatra, bhikkhave, yattha tayo bhikkh
ekassa pÄ• risuddhiá¹ƒ Ä• haritvÄ• dvÄ«hi pÄ• risuddhiuposatho kÄ• tabbo. kareyyuá¹ƒ ce
tatra, bhikkhave, yattha dve bhikkhÅ« viharanti, na ekassa pÄ• risuddhiá¹ƒ Ä• haritvÄ• eke
adhiá¹-á¹-haheyya ce, Ä• patti dukkaá¹-assÄ• ti.

92. Ä• pattipaá¹-ikammavidhi

<169> tena kho pana samayena aÃ±Ã±ataro bhikkhu tadahuposathe Ä• pattiá¹ƒ Ä• panno h
bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na sÄ• pattikena uposatho kÄ• tabbo
Ä• pattiá¹ƒ Ä• panno. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etan
pana, bhikkhave, bhikkhu tadahuposathe Ä• pattiá¹ƒ Ä• panno hoti. tena, bhikkhave, bhikkh
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• \
paggahetvÄ• \Be 169/ evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒ Ä• pat
paá¹-idesemÄ«â€™â€™ ti. tena vattabbo --- ``passasÄ«â€™â€™ ti. ``Ä• ma \Se I 246/ pas
``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€™â€™ ti.

idha pana, bhikkhave, bhikkhu tadahuposathe Ä• pattiyÄ• vematiko hoti. tena, bhikkhave, b
bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ ni
paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä• pattiyÄ• ve
bhavissÄ• mi, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• uposatho kÄ•
sotabbaá¹ƒ, na tveva tappaccayÄ• uposathassa antarÄ• yo kÄ• tabboti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ desenti. bhaga
Ä• rocesuá¹ƒ. na, bhikkhave, sabhÄ• gÄ• Ä• patti desetabbÄ• . yo deseyya, Ä• patti dukka

tena \Ne 158/ kho pana samayena chabbaggiyÄ• bhikkhÅ« sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ paá¹-
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, sabhÄ• gÄ• Ä• patti paá¹-iggahetabbÄ• . yo pa
dukkaá¹-assÄ• ti.

93. Ä• pattiÄ• vikaraá¹‡avidhi

<170> tena kho pana samayena aÃ±Ã±ataro bhikkhu pÄ• timokkhe uddissamÄ• ne Ä• patti
bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na sÄ• pattikena uposatho kÄ• tabbo
Ä• pattiá¹ƒ Ä• panno. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etan

idha pana, bhikkhave, bhikkhu pÄ• timokkhe uddissamÄ• ne \Se I 247/ Ä• pattiá¹ƒ sarati. te
bhikkhunÄ• sÄ• manto bhikkhu evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• maá
vuá¹-á¹-hahitvÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• uposatho kÄ• tab
sotabbaá¹ƒ, na tveva tappaccayÄ• uposathassa antarÄ• yo kÄ• tabbo.

idha pana, bhikkhave, bhikkhu pÄ• timokkhe uddissamÄ• ne Ä• pattiyÄ• vematiko hoti. tena
sÄ• manto bhikkhu evamassa vacanÄ«yo \Be 170/ --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya
nibbematiko bhavissÄ• mi, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• u
pÄ• timokkhaá¹ƒ sotabbaá¹ƒ; na tveva tappaccayÄ• uposathassa antarÄ• yo kÄ• tabboti.

94. sabhÄ• gÄ• pattipaá¹-ikammavidhi

<171> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sabbo saá¹…
Ä• panno hoti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ
desetabbÄ• , na sabhÄ• gÄ• Ä• patti paá¹-iggahetabbÄ• â€™ ti \Ee I 127/. ayaÃ±ca sabbo
Ä• pattiá¹ƒ Ä• panno. kathaá¹ƒ nu kho amhehi paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etan

idha \Ne 159/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sabbo saá¹…g
Ä• panno hoti. tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ
gacchÄ• vuso, taá¹ƒ Ä• pattiá¹ƒ paá¹-ikaritvÄ• \Se I 248/ Ä• gaccha; mayaá¹ƒ te santike Ä•
paá¹-ikarissÄ• mÄ• ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, byattena
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sabbo saá¹…gho sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ Ä•
bhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá¹ƒ passissati, tadÄ• tassa santike taá¹ƒ Ä• pattiá¹ƒ paá
vatvÄ• uposatho kÄ• tabbo, pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ, na tveva tappaccayÄ• uposa

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sabbo saá¹…gho sabhÄ
hoti. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sabbo saá¹…gho sabhÄ• gÄ• ya Ä• pattiyÄ• v
bhavissati, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissatÄ«â€™â€™ ti vatvÄ• uposatho kÄ• tabbo
uddisitabbaá¹ƒ; na tveva tappaccayÄ• uposathassa antarÄ• yo kÄ• tabbo.

idha \Be 171/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se vassÅ«pagato saá¹…gho sabh
hoti. tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• hetab
Ä• pattiá¹ƒ paá¹-ikaritvÄ• Ä• gaccha; mayaá¹ƒ te santike taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• m
labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, eko bhikkhu sattÄ• hakÄ• likaá¹ƒ pÄ• hetabb
taá¹ƒ Ä• pattiá¹ƒ paá¹-ikaritvÄ• Ä• gaccha; mayaá¹ƒ te santike taá¹ƒ \Se I 249/ Ä• pattiá¹ƒ p

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se sabbo saá¹…gho sabhÄ• gaá¹ƒ Ä•
jÄ• nÄ• ti tassÄ• Ä• pattiyÄ• nÄ• magottaá¹ƒ. tattha aÃ±Ã±o bhikkhu Ä• gacchati bahussu
vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ
bhikkhu yena so bhikkhu tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavo
evaÃ±cevaÃ±ca karoti, kiá¹ƒ nÄ• ma \Ne 160/ so Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti? so eva
Ä• vuso, evaÃ±cevaÃ±ca karoti, imaá¹ƒ nÄ• ma so Ä• pattiá¹ƒ Ä• pajjati. imaá¹ƒ nÄ• ma tva
Ä• panno; paá¹-ikarohi taá¹ƒ Ä• pattiâ€™â€™ nti. so evamÄ• ha --- ``na kho ahaá¹ƒ, Ä• vus

Ä• pattiá¹ƒ Ä• panno; ayaá¹ƒ sabbo \Ee I 128/ saá¹…gho imaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â
``kiá¹ƒ te, Ä• vuso, karissati paro Ä• panno vÄ• anÄ• panno vÄ• . iá¹…gha, tvaá¹ƒ, Ä• vusc
vuá¹-á¹-hÄ• hÄ«â€™â€™ ti. atha kho so bhikkhu tassa bhikkhuno vacanena taá¹ƒ Ä• pattiá
bhikkhÅ« tenupasaá¹…kami, upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``yo kira, Ä• vu
imaá¹ƒ nÄ• ma so Ä• pattiá¹ƒ Ä• pajjati. imaá¹ƒ nÄ• ma tumhe, Ä• vuso, Ä• pattiá¹ƒ Ä• pan
Ä• pattiâ€™â€™ nti. atha kho te bhikkhÅ« na icchiá¹ƒsu tassa bhikkhuno vacanena \Se I 25
paá¹-ikÄ• tuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se sabbo saá¹…gho sabhÄ• gaá¹ƒ Ä• patt
jÄ• nÄ• ti tassÄ• Ä• pattiyÄ• nÄ• magottaá¹ƒ. tattha aÃ±Ã±o bhikkhu Ä• gacchati bahussu
\Be 172/ vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako si
aÃ±Ã±ataro bhikkhu yena so bhikkhu tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ bhikkhu
nu kho, Ä• vuso, evaÃ±cevaÃ±ca karoti, kiá¹ƒ nÄ• ma so Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti
kho, Ä• vuso, evaÃ±cevaÃ±ca karoti, imaá¹ƒ nÄ• ma so Ä• pattiá¹ƒ Ä• pajjati. imaá¹ƒ nÄ• m
Ä• pattiá¹ƒ Ä• panno; paá¹-ikarohi taá¹ƒ Ä• pattiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``na kho a
imaá¹ƒ Ä• pattiá¹ƒ Ä• panno. ayaá¹ƒ sabbo saá¹…gho imaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™
``kiá¹ƒ te, Ä• vuso, karissati paro Ä• panno vÄ• anÄ• panno vÄ• . iá¹…gha, tvaá¹ƒ, Ä• vusc
vuá¹-á¹-hÄ• hÄ«â€™â€™ ti. so ce, bhikkhave, bhikkhu tassa bhikkhuno vacanena taá¹ƒ Ä•
yena te bhikkhÅ« tenupasaá¹…kami, upasaá¹…kamitvÄ• te bhikkhÅ« evaá¹ƒ vadeti --- ``yo
evaÃ±cevaÃ±ca karoti imaá¹ƒ nÄ• ma so Ä• pattiá¹ƒ Ä• pajjati, imaá¹ƒ nÄ• ma tumhe Ä• vu
paá¹-ikarotha taá¹ƒ Ä• pattiâ€™â€™ nti. te ce, bhikkhave, bhikkhÅ« tassa bhikkhuno vacan
\Se I 251/ paá¹-ikareyyuá¹ƒ, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-ikareyyuá¹ƒ, na te, bhikkhave,
bhikkhunÄ• akÄ• mÄ• vacanÄ«yÄ• ti.

codanÄ• vatthubhÄ• á¹‡avÄ• ro niá¹-á¹-hito dutiyo.

95. anÄ• pattipannarasakaá¹ƒ

<172> tena \Ne 161/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sam
sannipatiá¹ƒsu cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• niá¹ƒsu ``atthaÃ±Ã±e Ä• vÄ• sikÄ• b
\Ee I 129/. te dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá
uddisiá¹ƒsu. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacc
etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e \Be 173/ Ä• vÄ• sikÄ• bhikkhÅ« a
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti, pÄ
uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• .

puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gat
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino \Se I 252/ vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ
uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gaccha
suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . uddiá¹-á¹-haá¹ƒ
avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ \Ne 16
uddiá¹-á¹-hamatte pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ
bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
253/ vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ u
uddiá¹-á¹-hamatte pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasan
suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ anÄ• pat

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . uddiá¹-á¹-haá¹ƒ
santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, avuá¹-á¹-hitÄ• ya \Ee I 130/ parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä
bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• \Se I 254/. te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ•
uddiá¹-á¹-hamatte pÄ• timokkhe, avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• \Ne
samasamÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ
anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggÄ• saÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddi
pÄ• timokkhe, avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchan
suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ anÄ• pat

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• \Be 175/ b
bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• n

idha \Se I 255/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ•
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ•
uddiá¹-á¹-hamatte pÄ• timokkhe, ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ•
samasamÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ
anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ•

idha \Ne 164/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ•
uddiá¹-á¹-hamatte pÄ• timokkhe, sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ•
bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• n

idha \Be 176/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ•
uddiá¹-á¹-hamatte pÄ• timokkhe, sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ•
samasamÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ
anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ•
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ•

anÄ• pattipannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

96. vaggÄ• vaggasaÃ±Ã±Ä«pannarasakaá¹ƒ

<173> idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä•
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino uposathaá¹ƒ karonti \Se I 256/, pÄ• timokkhaá¹
uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti \Ne 165/ ba
bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• ti,
vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisa
pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• \Be 177/. uddi
avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• ti
vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino uposathaá¹ƒ karonti pÄ• timokkhaá¹ƒ uddisanti
pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . uddiá¹-á¹-haá¹
avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino uposathaá¹ƒ karonti, pÄ• timokkhaá¹ƒ uddisant

pÄ• timokkhe ... pe ... avuá¹-á¹-hitÄ• ya \Se I 257/ parisÄ• ya ... pe ... ekaccÄ• ya vuá¹-á¹-hi
... pe ... sabbÄ• ya vuá¹-á¹-hitÄ• ya \Ee I 131/ parisÄ• ya athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
... pe ... samasamÄ• ... pe ... thokatarÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santik
Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

vaggÄ• vaggasaÃ±Ã±ipannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

97. vematikapannarasakaá¹ƒ

<174> idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä•
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ na nu kho kappatÄ«ti, vematikÄ• \Ne 166/ uposathaá¹ƒ k
uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gaccha
bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti duk

idha \Be 178/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
``kappati nu kho amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ, na nu kho kappatÄ«â€™â€™ ti, vematik
pÄ• timokkhaá¹ƒ uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhi
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukk

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« \Se I 258/ anÄ
kho amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ, na nu kho kappatÄ«ti, vematikÄ• uposathaá¹ƒ karon
uddisanti. tehi uddissamÄ• ne pÄ• timokkhe athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchan
suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
kho amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ na nu kho kappatÄ«â€™â€™ ti, vematikÄ• uposatha
uddisanti. tehi uddiá¹-á¹-hamatte pÄ• timokkhe, ... pe ... avuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ...
vuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ
Ä• gacchanti bahutarÄ• ... pe ... samasamÄ• ... pe ... thokatarÄ• . uddiá¹-á¹-haá¹ƒ suuddiá
santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

vematikapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

98. kukkuccapakatapannarasakaá¹ƒ

<175> idha \Ne 167/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambah
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
``kappateva amhÄ• kaá¹ƒ \Be 179/ uposatho kÄ• tuá¹ƒ nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€
uposathaá¹ƒ karonti, pÄ• timokkhaá¹ƒ uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã
Ä• gacchanti bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ
dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™ ti, kukkuccapakat
pÄ• timokkhaá¹ƒ uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhi
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukk

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ, nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™ ti, kukkuccapakat
pÄ• timokkhaá¹ƒ uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhi
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti dukk

idha pana, bhikkhave \Se I 259/, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ•
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
``kappateva amhÄ• kaá¹ƒ uposatho kÄ• tuá¹ƒ nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™ ti, kul
karonti, pÄ• timokkhaá¹ƒ uddisanti. tehi uddiá¹-á¹-hamatte pÄ• timokkhe, ... pe ... avuá¹-á¹-h
... pe ... ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ•
Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• ... pe ... samasamÄ• \Ne 168/ ... pe ... thol
suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ Ä• patti d

kukkuccapakatapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

99. bhedapurekkhÄ• rapannarasakaá¹ƒ

<176> idha \Be 180/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambah
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ k
uddisanti. tehi uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gaccha
260/, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• pa
132/.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ
suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddissamÄ• ne pÄ• timokkhe, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ•
suuddiá¹-á¹-haá¹ƒ, avasesaá¹ƒ sotabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ ka
uddisanti. tehi uddiá¹-á¹-hamatte pÄ• timokkhe athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacch
bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• naá¹ƒ Ä• patti thu

idha \Be 181/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• uposathaá¹ƒ karo
uddisanti. tehi uddiá¹-á¹-hamatte pÄ• timokkhe athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacch
uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ•
thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ
suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ• . uddesakÄ• naá¹ƒ Ä• patti t

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhi
bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• n
thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• ā
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e \Ne 170/ Ä• vÄ• s
samasamÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ
thullaccayassa.

idha \Be 182/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ ka
uddisanti. tehi uddiá¹-á¹-hamatte pÄ• timokkhe, avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä•
Ä• gacchanti thokatarÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä
uddesakÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• ā
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ
bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. uddesakÄ• n
thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• ā
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ
samasamÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ
thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• ā
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ
thokatarÄ• . uddiá¹-á¹-haá¹ƒ \Be 183/ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• ro
uddesakÄ• naá¹ƒ Ä• patti thullaccayassa.

idha \Ne 171/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«

``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ ka
uddisanti. tehi uddiá¹-á¹-hamatte pÄ• timokkhe, sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, atha
bhikkhÅ« Ä• gacchanti bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkhaá¹ƒ uddis
Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ•
samasamÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ
thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• Ä• vÄ• sik
cattÄ• ro vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« anÄ• gatÄ• â
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti, pÄ• tim
uddiá¹-á¹-hamatte pÄ• timokkhe, sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ•
thokatarÄ• . uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haá¹ƒ, tesaá¹ƒ santike pÄ• risuddhi Ä• rocetabbÄ•
Ä• patti thullaccayassa.

bhedapurekkhÄ• rapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paÃ±cavÄ«satikÄ• niá¹-á¹-hitÄ• .

100. sÄ«mokkantikapeyyÄ• laá¹ƒ

<177> idha \Be 184/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambah
sannipatanti cattÄ• ro vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``aÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
okkamantÄ«â€™â€™ ti \Se I 261/ ... pe ... te na jÄ• nanti ``aÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
okkantÄ• â€™â€™ ti ... pe ... te na passanti aÃ±Ã±e Ä• vÄ• sike bhikkhÅ« antosÄ«maá¹ƒ o
... te na passanti aÃ±Ã±e Ä• vÄ• sike bhikkhÅ« antosÄ«maá¹ƒ okkante ... pe ... te na suá¹‡a
Ä• vÄ• sikÄ• bhikkhÅ« antosÄ«maá¹ƒ okkamantÄ«â€™â€™ ti ... pe ... te na suá¹‡anti ``aÃ
antosÄ«maá¹ƒ okkantÄ• â€™â€™ ti ... pe ....

Ä• vÄ• sikena Ä• vÄ• sikÄ• ekasatapaÃ±casattati tikanayato, Ä• vÄ• sikena Ä• gantukÄ• ,
Ä• gantukena Ä• gantukÄ• peyyÄ• lamukhena satta tikasatÄ• ni honti.

<178> idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ• tuddaso hoti, Ä• gantu
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace sar

Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace Ä• gantukÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä•
anuvattitabbaá¹ƒ.

idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pannaraso hoti, Ä• gantukÄ• naá
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace sa
Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace Ä• gantukÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä•
anuvattitabbaá¹ƒ.

idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• á¹-ipado hoti, Ä• gantukÄ• na
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• vÄ• sikehi \Se I 262/ Ä• gantukÄ• naá¹ƒ nÄ• kÄ• mÄ• d
nissÄ«maá¹ƒ gantvÄ• uposatho kÄ• tabbo. sace samasamÄ• honti, Ä• vÄ• sikehi Ä• gantu
sÄ• maggÄ«. Ä• gantukehi nissÄ«maá¹ƒ \Be 185/ gantvÄ• uposatho kÄ• tabbo. sace Ä• ga
Ä• vÄ• sikehi Ä• gantukÄ• naá¹ƒ sÄ• maggÄ« vÄ• dÄ• tabbÄ• nissÄ«maá¹ƒ vÄ• gantabb

idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pannaraso hoti, Ä• gantukÄ• naá

pÄ• á¹-ipado. sace Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ sÄ• m
\Ne 173/ vÄ• gantabbaá¹ƒ. sace samasamÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ sÄ• n
nissÄ«maá¹ƒ vÄ• gantabbaá¹ƒ. sace Ä• gantukÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• s
sÄ• maggÄ«. Ä• vÄ• sikehi nissÄ«maá¹ƒ gantvÄ• uposatho kÄ• tabbo.

sÄ«mokkantikapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

101. liá¹…gÄ• didassanaá¹ƒ

<179> idha pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« passanti Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«
Ä• vÄ• sikaliá¹…gaá¹ƒ, Ä• vÄ• sikanimittaá¹ƒ, Ä• vÄ• sikuddesaá¹ƒ, supaÃ±Ã±attaá¹ƒ maÃ
bhisibibbohanaá¹ƒ, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ, pariveá¹‡aá¹ƒ sus
passitvÄ• vematikÄ• honti --- ``atthi nu kho Ä• vÄ• sikÄ• bhikkhÅ« natthi nu khoâ€™â€™
vicinanti; avicinitvÄ• uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te vematikÄ• vicinanti; vic
passanti; apassitvÄ• uposathaá¹ƒ karonti. anÄ• patti. te vematikÄ• vicinanti; vicinitvÄ• pas
ekato \Se I 263/ uposathaá¹ƒ karonti. anÄ• patti. te vematikÄ• vicinanti; vicinitvÄ• passanti
pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te vematikÄ• vicinanti; vicinitvÄ
passitvÄ• --- ``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• u
Ä• patti thullaccayassa.

idha pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« suá¹‡anti Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
Ä• vÄ• sikaliá¹…gaá¹ƒ, Ä• vÄ• sikanimittaá¹ƒ, Ä• vÄ• sikuddesaá¹ƒ, caá¹…kamantÄ• naá¹ƒ

sajjhÄ• yasaddaá¹ƒ, ukkÄ• sitasaddaá¹ƒ, khipitasaddaá¹ƒ; sutvÄ• vematikÄ• honti --- ``atth
bhikkhÅ« natthi nu khoâ€™â€™ ti. te vematikÄ• na vicinanti; avicinitvÄ• uposathaá¹ƒ karo
dukkaá¹-assa. te vematikÄ• vicinanti; vicinitvÄ• na passanti; apassitvÄ• uposathaá¹ƒ \Be 1
anÄ• patti. te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• ekato uposathaá¹ƒ karont
vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. Ä•
te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• --- ``nassantete, vinassantete, ko teh
--- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti. Ä• patti thullaccayassa.

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« passanti Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä
Ä• gantukaliá¹…gaá¹ƒ, Ä• gantukanimittaá¹ƒ, Ä• gantukuddesaá¹ƒ, aÃ±Ã±Ä• takaá¹ƒ pattaa
cÄ«varaá¹ƒ, aÃ±Ã±Ä• takaá¹ƒ nisÄ«danaá¹ƒ, pÄ• dÄ• naá¹ƒ dhotaá¹ƒ, udakanissekaá¹ƒ; pa
honti --- ``atthi nu kho Ä• gantukÄ• bhikkhÅ« natthi nu khoâ€™â€™ ti. te vematikÄ• na vic
uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te vematikÄ• vicinanti; vicinitvÄ• na passanti; a
uposathaá¹ƒ karonti. anÄ• patti. te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• ekat
karonti. anÄ• patti. te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• pÄ• á¹-ekkaá¹ƒ up
Ä• patti dukkaá¹-assa. te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• --- ``nassantet
ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti. Ä• patti thullaccayass

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« suá¹‡anti Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
Ä• gantukaliá¹…gaá¹ƒ, Ä• gantukanimittaá¹ƒ, Ä• gantukuddesaá¹ƒ, Ä• gacchantÄ• naá¹ƒ pa
upÄ• hanapapphoá¹-anasaddaá¹ƒ, ukkÄ• sitasaddaá¹ƒ, khipitasaddaá¹ƒ; sutvÄ• vematikÄ•
Ä• gantukÄ• bhikkhÅ« natthi nu khoâ€™â€™ ti. te vematikÄ• na vicinanti; avicinitvÄ• upo
Ä• patti dukkaá¹-assa. te vematikÄ• vicinanti; vicinitvÄ• na passanti; apassitvÄ• uposatha
anÄ• patti. te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• ekato uposathaá¹ƒ karont
vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. Ä•
te vematikÄ• vicinanti; vicinitvÄ• passanti; passitvÄ• --- ``nassantete, vinassantete \Se I 2
atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• uposathaá¹ƒ karonti. Ä• patti thullaccayassa \Ee I

liá¹…gÄ• didassanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

102. nÄ• nÄ• saá¹ƒvÄ• sakÄ• dÄ«hi uposathakaraá¹‡aá¹ƒ

<180> idha \Be 187/ pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« passanti Ä• vÄ• sike bhikkhÅ
samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti; samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ p
pucchanti; apucchitvÄ• ekato uposathaá¹ƒ karonti. anÄ• patti. te pucchanti; pucchitvÄ• nÄ•
anabhivitaritvÄ• ekato uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te pucchanti; pucchitvÄ•
anabhivitaritvÄ• pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. anÄ• patti.

idha \Ne 175/ pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« passanti Ä• vÄ• sike bhikkhÅ« samÄ
nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti; nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá
apucchitvÄ• ekato uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te pucchanti; pucchitvÄ• ab
abhivitaritvÄ• pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te pucchanti; puc
abhivitaranti; abhivitaritvÄ• ekato uposathaá¹ƒ karonti. anÄ• patti.

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« passanti Ä• gantuke bhikkhÅ« nÄ• nÄ• saá¹ƒ
samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti; samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ p
pucchanti; apucchitvÄ• ekato uposathaá¹ƒ karonti. anÄ• patti. te pucchanti; pucchitvÄ• nÄ•
anabhivitaritvÄ• ekato uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te pucchanti; pucchitvÄ•
I 266/; anabhivitaritvÄ• pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. anÄ• patti.

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« passanti Ä• gantuke bhikkhÅ« samÄ• nasaá¹
nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti; nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá
apucchitvÄ• ekato uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te pucchanti; pucchitvÄ• ab
abhivitaritvÄ• pÄ• á¹-ekkaá¹ƒ uposathaá¹ƒ karonti. Ä• patti dukkaá¹-assa. te pucchanti; puc
abhivitaranti; abhivitaritvÄ• ekato uposathaá¹ƒ karonti. anÄ• patti.

nÄ• nÄ• saá¹ƒvÄ• sakÄ• dÄ«hi uposathakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

103. nagantabbavÄ• ro

<181> na, bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä• vÄ• so gan
aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave \Be 188/, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ•
gantabbo, aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahuposathe
abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra

na \Ne 176/, bhikkhave, tadahuposathe sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko Ä• vÄ• so
saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahuposathe sabhikkhukÄ• anÄ• v
gantabbo, aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahuposathe
abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra

na, bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikkhu
saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave \Ee I 135/, tadahuposathe sabhikkhukÄ
vÄ• abhikkhuko anÄ• vÄ• so gantabbo, aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . n
sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• s
aÃ±Ã±atra antarÄ• yÄ• .

na, bhikkhave, tadahuposathe \Se I 267/ sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä• vÄ• so
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave,
Ä• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sak
aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• sabhikk
gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena aÃ±Ã±at

na, bhikkhave, tadahuposathe sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko Ä• vÄ• so gantab
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave,
anÄ• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• s
aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahuposathe \Be 189/ sabhikkhukÄ• anÄ• vÄ• s
anÄ• vÄ• so vÄ• gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹

na, bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkh
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, b
sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkhuko anÄ• vÄ• so gantabbo, ya
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave,
sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• s
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• .

nagantabbavÄ• ro niá¹-á¹-hito.

104. gantabbavÄ• ro

<182> gantabbo, bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä• vÄ
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• --- ``sakkomi ajjeva gantuâ€™â€™ nti. gantab
sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• a
bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• --- ``sakkomi ajjeva gantuâ€™â€™ n

gantabbo, bhikkhave, tadahuposathe sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko \Se I 268/ A
sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• --- ``sakkomi ajjeva gantuâ€™â€™ nti.

gantabbo, bhikkhave, tadahuposathe sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• s
sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• --- ``sakkomi ajjeva gantuâ€™â€™ nti.

gantabbavÄ• ro niá¹-á¹-hito.

105. vajjanÄ«yapuggalasandassanÄ•

<183> na, bhikkhave, bhikkhuniyÄ• nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. yo
dukkaá¹-assa. na sikkhamÄ• nÄ• ya ... pe ... na sÄ• maá¹‡erassa \Be 190/ ... pe ... na sÄ• n
na sikkhÄ• paccakkhÄ• takassa ... pe ... na antimavatthuá¹ƒ ajjhÄ• pannakassa nisinnapari
uddisitabbaá¹ƒ. yo uddiseyya, Ä• patti dukkaá¹-assa.

na \Ne 178/ Ä• pattiyÄ• adassane ukkhittakassa nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisit
yathÄ• dhammo kÄ• retabbo. na Ä• pattiyÄ• appaá¹-ikamme ukkhittakassa nisinnaparisÄ•
diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakassa nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabb
yathÄ• dhammo kÄ• retabbo.

na paá¹‡á¸• akassa nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. yo uddiseyya, Ä• pa
theyyasaá¹ƒvÄ• sakassa ... pe ... \Ee I 136/ na titthiyapakkantakassa ... pe ... na tiracchÄ• n
... \Se I 269/ na mÄ• tughÄ• takassa ... pe ... na pitughÄ• takassa ... pe ... na arahantaghÄ•
na bhikkhunidÅ«sakassa ... pe ... na saá¹…ghabhedakassa ... pe ... na lohituppÄ• dakassa
ubhatobyaÃ±janakassa nisinnaparisÄ• ya pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. yo uddiseyya, Ä

na, bhikkhave, pÄ• rivÄ• sikapÄ• risuddhidÄ• nena uposatho kÄ• tabbo, aÃ±Ã±atra avuá¹-á
bhikkhave, anuposathe uposatho kÄ• tabbo, aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• ti.

vajjanÄ«yapuggalasandassanÄ• niá¹-á¹-hitÄ• .

tatiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

uposathakkhandhako dutiyo.

106. tassuddÄ• naá¹ƒ

titthiyÄ• bimbisÄ• ro ca, sannipatituá¹ƒ tuá¹‡hikÄ• .

dhammaá¹ƒ raho pÄ• timokkhaá¹ƒ, devasikaá¹ƒ tadÄ• sakiá¹ƒ ||

yathÄ• parisÄ• samaggaá¹ƒ, sÄ• maggÄ« maddakucchi ca.

sÄ«mÄ• mahatÄ« nadiyÄ• , anu dve khuddakÄ• ni ca ||

navÄ• \Ne 179/ rÄ• jagahe ceva, sÄ«mÄ• avippavÄ• sanÄ• .

sammanne {sammane (Katthaci) } paá¹-hamaá¹ƒ sÄ«maá¹ƒ, pacchÄ• sÄ«maá¹ƒ samÅ«ha

asammatÄ• \Be 191/ gÄ• masÄ«mÄ• , nadiyÄ• samudde sare.

udakukkhepo bhindanti, tathevajjhottharanti ca ||

kati \Se I 270/ kammÄ• ni uddeso, savarÄ• asatÄ«pi ca.

dhammaá¹ƒ vinayaá¹ƒ tajjenti, puna vinayatajjanÄ• ||

codanÄ• kate okÄ• se, adhammappaá¹-ikkosanÄ• .

catupaÃ±caparÄ• Ä• vi, saÃ±cicca cepi vÄ• yame ||

sagahaá¹-á¹-hÄ• anajjhiá¹-á¹-hÄ• , codanamhi na jÄ• nati.

sambahulÄ• na jÄ• nanti, sajjukaá¹ƒ na ca gacchare ||

katimÄ« kÄ«vatikÄ• dÅ«re, Ä• rocetuÃ±ca nassari.

uklÄ• paá¹ƒ Ä• sanaá¹ƒ dÄ«po, disÄ• aÃ±Ã±o bahussuto ||

sajjukaá¹ƒ {sajjuvassaruposatho (Katthaci) } vassuposatho, suddhikammaÃ±ca Ã±Ä• takÄ•

gaggo catutayo dveko, Ä• pattisabhÄ• gÄ• sari ||

sabbo saá¹…gho vematiko, na jÄ• nanti bahussuto.

bahÅ« samasamÄ• thokÄ• , parisÄ• avuá¹-á¹-hitÄ• ya ca ||

ekaccÄ• vuá¹-á¹-hitÄ• sabbÄ• , jÄ• nanti ca vematikÄ• .

kappatevÄ• ti kukkuccÄ• , jÄ• naá¹ƒ passaá¹ƒ suá¹‡anti ca ||

Ä• vÄ• sikena Ä• gantu, cÄ• tupannaraso puna.

pÄ• á¹-ipado pannaraso, liá¹…gasaá¹ƒvÄ• sakÄ• ubho ||

pÄ• rivÄ• sÄ• nuposatho \Ne 180/, aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• .

ete vibhattÄ• uddÄ• nÄ• , vatthuvibhÅ«takÄ• raá¹‡Ä• ti ||

imasmiá¹ƒ khandhake vatthÅ«ni chaasÄ«ti.

uposathakkhandhako niá¹-á¹-hito.

3. vassÅ«panÄ• yikakkhandhako

107. vassÅ«panÄ• yikÄ• nujÄ• nanÄ•

<184> tena \Se I 271/ \Ee I 137/ \Be 192/ \Ne 181/ samayena buddho bhagavÄ• rÄ• jagahe
kalandakanivÄ• pe. tena kho pana samayena bhagavatÄ• bhikkhÅ«naá¹ƒ vassÄ• vÄ• so a
bhikkhÅ« hemantampi gimhampi vassampi cÄ• rikaá¹ƒ caranti. manussÄ• ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• hemantampi gimhampi vassampi cÄ• rikaá¹
tiá¹‡Ä• ni sammaddantÄ• , ekindriyaá¹ƒ jÄ«vaá¹ƒ viheá¹-hentÄ• , bahÅ« khuddake pÄ• á¹‡e
Ä• pÄ• dentÄ• . ime hi nÄ• ma aÃ±Ã±atitthiyÄ• durakkhÄ• tadhammÄ• vassÄ• vÄ• saá¹ƒ
ime hi nÄ• ma sakuntakÄ• rukkhaggesu kulÄ• vakÄ• ni karitvÄ• vassÄ• vÄ• saá¹ƒ allÄ«yis
{saá¹…kÄ• sayissanti (Ce Se) }. ime pana samaá¹‡Ä• sakyaputtiyÄ• hemantampi gimham
caranti, haritÄ• ni tiá¹‡Ä• ni sammaddantÄ• , ekindriyaá¹ƒ jÄ«vaá¹ƒ viheá¹-hentÄ• , bahÅ« k
saá¹…ghÄ• taá¹ƒ Ä• pÄ• dentÄ• â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• n
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• roc
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, vassaá¹ƒ upagantuâ€™â€™ nti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kadÄ•
upagantabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhav
upagantunti.

atha \Se I 272/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho vassÅ«panÄ• yikÄ• â€™â€™
etamatthaá¹ƒ

Ä• rocesuá¹ƒ. dvemÄ• , bhikkhave, vassÅ«panÄ• yikÄ• --- purimikÄ• , pacchimikÄ• . apara
purimikÄ• upagantabbÄ• , mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimikÄ• upagantabbÄ• -
vassÅ«panÄ• yikÄ• ti.

vassÅ«panÄ• yikÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

108. vassÄ• ne cÄ• rikÄ• paá¹-ikkhepÄ• di

<185> tena \Ee I 138/ \Ne 182/ kho pana samayena chabbaggiyÄ• bhikkhÅ« vassaá¹ƒ upa
cÄ• rikaá¹ƒ caranti. manussÄ• tatheva ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi \Be
sakyaputtiyÄ• hemantampi gimhampi vassampi cÄ• rikaá¹ƒ carissanti, haritÄ• ni tiá¹‡Ä• ni
ekindriyaá¹ƒ jÄ«vaá¹ƒ viheá¹-hentÄ• , bahÅ« khuddake pÄ• á¹‡e saá¹…ghÄ• taá¹ƒ Ä• pÄ•
aÃ±Ã±atitthiyÄ• durakkhÄ• tadhammÄ• vassÄ• vÄ• saá¹ƒ allÄ«yissanti saá¹…kasÄ• yissa
rukkhaggesu kulÄ• vakÄ• ni karitvÄ• vassÄ• vÄ• saá¹ƒ allÄ«yissanti saá¹…kasÄ• yissanti.
sakyaputtiyÄ• hemantampi gimhampi vassampi cÄ• rikaá¹ƒ caranti, haritÄ• ni tiá¹‡Ä• ni sa
jÄ«vaá¹ƒ viheá¹-hentÄ• , bahÅ« khuddake pÄ• á¹‡e saá¹…ghÄ• taá¹ƒ Ä• pÄ• dentÄ• â€™â
tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te b
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« \Se I 27
antarÄ• vassaá¹ƒ cÄ• rikaá¹ƒ carissantÄ«â€™â€™ ti? atha kho te bhikkhÅ« bhagavato eta
kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik
bhikkhave, vassaá¹ƒ upagantvÄ• purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• sa
pakkamitabbÄ• . yo pakkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<186> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« na icchanti vassaá¹ƒ upagantuá¹
Ä• rocesuá¹ƒ. na, bhikkhave, vassaá¹ƒ na upagantabbaá¹ƒ. yo na upagaccheyya, Ä• patti d

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« tadahu vassÅ«panÄ• yikÄ• ya vassaá¹ƒ
Ä• vÄ• saá¹ƒ atikkamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, tadahu va
anupagantukÄ• mena saÃ±cicca Ä• vÄ• so atikkamitabbo. yo atikkameyya, Ä• patti dukkaá

tena kho pana samayena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro vassaá¹ƒ ukkaá¸• á¸• hitu

bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesi --- yadi panÄ• yyÄ• Ä• game juá¹‡he vassaá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, rÄ• jÅ«naá¹ƒ anuvattitunti.

vassÄ• ne cÄ• rikÄ• paá¹-ikkhepÄ• di niá¹-á¹-hitÄ• .

109. sattÄ• hakaraá¹‡Ä«yÄ• nujÄ• nanÄ•

<187> atha \Ee I 139/ \Ne 183/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• ye
cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi \Be 194/ \Se I
sudaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. te
kosalesu janapade udenena upÄ• sakena saá¹…ghaá¹ƒ uddissa vihÄ• ro kÄ• rÄ• pito hoti.
dÅ«taá¹ƒ pÄ• hesi --- ``Ä• gacchantu bhadantÄ• , icchÄ• mi dÄ• naÃ±ca dÄ• tuá¹ƒ, dhamm

passituâ€™â€™ nti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``bhagavatÄ• , Ä• vuso, paÃ±Ã±attaá¹ƒ
purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ avasitvÄ• cÄ• rikÄ• pakkamita
upÄ• sako, yÄ• va bhikkhÅ« vassaá¹ƒ vasanti. vassaá¹ƒvuá¹-á¹-hÄ• Ä• gamissanti. sace pa
karaá¹‡Ä«yaá¹ƒ, tattheva Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santike vihÄ• raá¹ƒ patiá¹-á¹-h
upÄ• sako ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhadantÄ• mayÄ• pahite n
dÄ• yako kÄ• rako saá¹…ghupaá¹-á¹-hÄ• koâ€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« udenassa
khiyyantassa vipÄ• centassa. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena pahite gantuá¹ƒ, na tveva appahite. bhikkh
sikkhamÄ• nÄ• ya, sÄ• maá¹‡erassa, sÄ• maá¹‡eriyÄ• , upÄ• sakassa, upÄ• sikÄ• ya --- a
sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena pahite gantuá¹ƒ, na tveva appahite. sattÄ• haá¹ƒ sann

<188> idha pana, bhikkhave, upÄ• sakena \Se I 275/ saá¹…ghaá¹ƒ uddissa vihÄ• ro kÄ• rÄ
bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gacchantu bhadantÄ• , icchÄ• mi dÄ•
dhammaÃ±ca sotuá¹ƒ, bhikkhÅ« ca passituâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• ha
tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, upÄ• sakena saá¹…ghaá¹ƒ uddissa aá¸• á¸• hayogo kÄ• rÄ• pito hot
kÄ• rÄ• pito hoti ... hammiyaá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá
hoti ... koá¹-á¹-hako kÄ• rÄ• pito hoti ... upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggis
hoti ... kappiyakuá¹-i kÄ• rÄ• pitÄ• hoti ... vaccakuá¹-i kÄ• rÄ• pitÄ• hoti ... caá¹…kamo kÄ
195/ ... caá¹…kamanasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... udapÄ• no kÄ• rÄ• pito hoti \Ne 184/ ...
kÄ• rÄ• pitÄ• hoti ... jantÄ• gharaá¹ƒ kÄ• rÄ• pitaá¹ƒ \Ee I 140/ hoti ... jantÄ• gharasÄ• lÄ•
pokkharaá¹‡Ä« kÄ• rÄ• pitÄ• hoti ... maá¹‡á¸• apo kÄ• rÄ• pito hoti ... Ä• rÄ• mo kÄ• rÄ• p
kÄ• rÄ• pitaá¹ƒ hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gacchantu
dÄ• naÃ±ca dÄ• tuá¹ƒ, dhammaÃ±ca sotuá¹ƒ, bhikkhÅ« ca passituâ€™â€™ nti, gantabbaá
sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, upÄ• sakena sambahule bhikkhÅ« uddissa ... pe ... ekaá¹ƒ bhikkhuá
kÄ• rÄ• pito hoti ... aá¸• á¸• hayogo kÄ• rÄ• pito hoti ... pÄ• sÄ• do kÄ• rÄ• pito hoti \Se I 27
kÄ• rÄ• pitaá¹ƒ hoti ... guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá¹‡aá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... koa
hoti ... upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggisÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... kapp
hoti ... vaccakuá¹-i kÄ• rÄ• pitÄ• hoti ... caá¹…kamo kÄ• rÄ• pito hoti ... caá¹…kamanasÄ•
udapÄ• no kÄ• rÄ• pito hoti ... udapÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... jantÄ• gharaá¹ƒ kÄ•
jantÄ• gharasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pokkharaá¹‡Ä« kÄ• rÄ• pitÄ• hoti ... maá¹‡á¸• ap
Ä• rÄ• mo kÄ• rÄ• pito hoti ... Ä• rÄ• mavatthu kÄ• rÄ• pitaá¹ƒ hoti. so ce bhikkhÅ«naá¹ƒ sa
--- ``Ä• gacchantu bhadantÄ• , icchÄ• mi dÄ• naÃ±ca dÄ• tuá¹ƒ, dhammaÃ±ca sotuá¹ƒ, bhi
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ s

idha pana, bhikkhave, upÄ• sakena bhikkhunisaá¹…ghaá¹ƒ uddissa ... pe ... sambahulÄ• b
... ekaá¹ƒ bhikkhuniá¹ƒ uddissa ... pe ... sambahulÄ• sikkhamÄ• nÄ• yo uddissa ... pe ... ek
uddissa ... pe ... sambahule sÄ• maá¹‡ere uddissa ... pe ... ekaá¹ƒ sÄ• maá¹‡eraá¹ƒ uddiss
sambahulÄ• sÄ• maá¹‡eriyo uddissa ... pe ... ekaá¹ƒ sÄ• maá¹‡eriá¹ƒ uddissa vihÄ• ro kÄ•
aá¸• á¸• hayogo kÄ• rÄ• pito hoti ... pÄ• sÄ• do kÄ• rÄ• pito hoti ... hammiyaá¹ƒ \Be 196/ kÄ
guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá¹‡aá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... koá¹-á¹-hako kÄ• rÄ• pito
upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggisÄ• lÄ• kÄ• rÄ• pitÄ• hoti \Se I 277/ ... k
hoti ... caá¹…kamo kÄ• rÄ• pito hoti ... caá¹…kamanasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... udapÄ•
udapÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pokkharaá¹‡Ä« kÄ• rÄ• pitÄ• hoti ... maá¹‡á¸• apo
kÄ• rÄ• pito hoti ... Ä• rÄ• mavatthu kÄ• rÄ• pitaá¹ƒ hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«t
``Ä• gacchantu bhadantÄ• , icchÄ• mi dÄ• naÃ±ca dÄ• tuá¹ƒ \Ne 185/, dhammaÃ±ca sotuá
nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá
kÄ• tabbo.

<189> idha pana, bhikkhave, upÄ• sakena attano atthÄ• ya nivesanaá¹ƒ kÄ• rÄ• pitaá¹ƒ ho
sayanigharaá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... udosito kÄ• rÄ• pito hoti ... aá¹-á¹-o kÄ• rÄ• pito hoti
kÄ• rÄ• pito hoti ... Ä• paá¹‡o kÄ• rÄ• pito hoti ... Ä• paá¹‡asÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pÅ
... hammiyaá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá¹‡aá¹ƒ kÄ• rÄ• pi
koá¹-á¹-hako kÄ• rÄ• pito hoti ... upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggisÄ• lÄ•
rasavatÄ« kÄ• rÄ• pitÄ• hoti ... caá¹…kamo kÄ• rÄ• pito hoti ... caá¹…kamanasÄ• lÄ• kÄ•
kÄ• rÄ• pito hoti ... udapÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pokkharaá¹‡Ä« kÄ• rÄ• pitÄ• h
kÄ• rÄ• pito hoti ... Ä• rÄ• mo kÄ• rÄ• pito hoti \Se I 278/ ... Ä• rÄ• mavatthu kÄ• rÄ• pitaá¹ƒ
vÄ• reyyaá¹ƒ hoti ... dhÄ«tuyÄ• vÄ• vÄ• reyyaá¹ƒ hoti ... gilÄ• no vÄ• hoti ... abhiÃ±Ã±Ä•
bhaá¹‡ati. so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- `Ä• gacchantu bhadantÄ•
pariyÄ• puá¹‡issanti, purÄ• yaá¹ƒ suttanto \Ee I 141/ na palujjatÄ«â€™ ti. aÃ±Ã±ataraá¹ƒ vÄ
hoti --- karaá¹‡Ä«yaá¹ƒ vÄ• , so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• ga
icchÄ• mi dÄ• naÃ±ca dÄ• tuá¹ƒ, dhammaÃ±ca sotuá¹ƒ, bhikkhÅ« ca passituâ€™â€™ nti, g
sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

<190> idha \Be 197/ pana, bhikkhave, upÄ• sikÄ• ya saá¹…ghaá¹ƒ uddissa vihÄ• ro kÄ• rÄ
bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gacchantu ayyÄ• , icchÄ• mi dÄ• naÃ
sotuá¹ƒ, bhikkhÅ« ca passituâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yen
appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, upÄ• sikÄ• ya saá¹…ghaá¹ƒ uddissa aá¸• á¸• hayogo kÄ• rÄ• pito ho
kÄ• rÄ• pito hoti ... hammiyaá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá¹
hoti ... koá¹-á¹-hako kÄ• rÄ• pito hoti ... upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggisÄ

hoti ... kappiyakuá¹-i kÄ• rÄ• pitÄ• hoti ... vaccakuá¹-i kÄ• rÄ• pitÄ• hoti ... caá¹…kamo kÄ•
caá¹…kamanasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... udapÄ• no kÄ• rÄ• pito hoti ... udapÄ• nasÄ• lÄ
... jantÄ• gharaá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... jantÄ• gharasÄ• lÄ• kÄ• rÄ• pitÄ• \Ne 186/ hoti .
kÄ• rÄ• pitÄ• hoti ... maá¹‡á¸• apo kÄ• rÄ• pito hoti ... Ä• rÄ• mo kÄ• rÄ• pito hoti ... Ä• rÄ•
hoti. sÄ• ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gacchantu ayyÄ• , icchÄ•
dhammaÃ±ca sotuá¹ƒ, bhikkhÅ« ca passituâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• ha
tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, upÄ• sikÄ• ya sambahule bhikkhÅ« uddissa ... pe ... ekaá¹ƒ bhikkhuá
bhikkhunisaá¹…ghaá¹ƒ uddissa ... pe ... sambahulÄ• bhikkhuniyo uddissa ... pe ... ekaá¹ƒ b
... pe ... sambahulÄ• sikkhamÄ• nÄ• yo uddissa ... pe ... ekaá¹ƒ sikkhamÄ• naá¹ƒ uddissa .
sÄ• maá¹‡ere uddissa ... pe ... ekaá¹ƒ sÄ• maá¹‡eraá¹ƒ uddissa ... pe ... sambahulÄ• sÄ• m
pe ... ekaá¹ƒ sÄ• maá¹‡eriá¹ƒ uddissa ... pe ....

<191> idha pana, bhikkhave, upÄ• sikÄ• ya attano atthÄ• ya nivesanaá¹ƒ kÄ• rÄ• pitaá¹ƒ h
sayanigharaá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti ... udosito kÄ• rÄ• pito hoti ... aá¹-á¹-o kÄ• rÄ• pito hoti
kÄ• rÄ• pito hoti ... Ä• paá¹‡o kÄ• rÄ• pito hoti ... Ä• paá¹‡asÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pÄ
... hammiyaá¹ƒ \Be 198/ kÄ• rÄ• pitaá¹ƒ hoti ... guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá¹‡aá¹ƒ k
koá¹-á¹-hako kÄ• rÄ• pito hoti ... upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggisÄ• lÄ•
rasavatÄ« kÄ• rÄ• pitÄ• hoti ... caá¹…kamo kÄ• rÄ• pito hoti ... caá¹…kamanasÄ• lÄ• kÄ•
kÄ• rÄ• pito hoti \Se I 280/ ... udapÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pokkharaá¹‡Ä« kÄ• r
maá¹‡á¸• apo kÄ• rÄ• pito hoti ... Ä• rÄ• mo kÄ• rÄ• pito hoti ... Ä• rÄ• mavatthu kÄ• rÄ• pi
vÄ• reyyaá¹ƒ hoti ... dhÄ«tuyÄ• vÄ• vÄ• reyyaá¹ƒ hoti ... gilÄ• nÄ• vÄ• hoti ... abhiÃ±Ã±Ä
bhaá¹‡ati. sÄ• ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gacchantu ayyÄ• ,
pariyÄ• puá¹‡issanti, purÄ• yaá¹ƒ suttanto palujjatÄ«â€™â€™ ti. aÃ±Ã±ataraá¹ƒ vÄ• panas
karaá¹‡Ä«yaá¹ƒ vÄ• , sÄ• ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gaccha
dÄ• naÃ±ca dÄ• tuá¹ƒ, dhammaÃ±ca sotuá¹ƒ, bhikkhÅ« ca passituâ€™â€™ nti, gantabbaá
sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

<192> idha pana, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ uddissa ... pe ... bhikkhuniyÄ• saá
sikkhamÄ• nÄ• ya saá¹…ghaá¹ƒ uddissa ... sÄ• maá¹‡erena saá¹…ghaá¹ƒ uddissa ... sÄ• m
uddissa \Ne 187/ ... sambahule bhikkhÅ« uddissa ... ekaá¹ƒ bhikkhuá¹ƒ uddissa ... bhikkhun
... sambahulÄ• bhikkhuniyo uddissa ... ekaá¹ƒ bhikkhuniá¹ƒ uddissa ... sambahulÄ• sikkha
ekaá¹ƒ sikkhamÄ• naá¹ƒ uddissa ... sambahule sÄ• maá¹‡ere uddissa ... ekaá¹ƒ sÄ• maá¹‡
sambahulÄ• \Ee I 142/ sÄ• maá¹‡eriyo uddissa ... ekaá¹ƒ sÄ• maá¹‡eriá¹ƒ uddissa ... attan
kÄ• rÄ• pito hoti ... pe ... aá¸• á¸• hayogo kÄ• rÄ• pito hoti ... pÄ• sÄ• do kÄ• rÄ• pito hoti ...
kÄ• rÄ• pitaá¹ƒ hoti ... guhÄ• kÄ• rÄ• pitÄ• hoti ... pariveá¹‡aá¹ƒ kÄ• rÄ• pitaá¹ƒ hoti \Se I
kÄ• rÄ• pito hoti ... upaá¹-á¹-hÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... aggisÄ• lÄ• kÄ• rÄ• pitÄ•

kÄ• rÄ• pitÄ• hoti ... caá¹…kamo kÄ• rÄ• pito hoti ... caá¹…kamanasÄ• lÄ• kÄ• rÄ• pitÄ• l
hoti ... udapÄ• nasÄ• lÄ• kÄ• rÄ• pitÄ• hoti ... pokkharaá¹‡Ä« kÄ• rÄ• pitÄ• hoti ... maá¹‡a
... Ä• rÄ• mo kÄ• rÄ• pito hoti ... Ä• rÄ• mavatthu kÄ• rÄ• pitaá¹ƒ hoti. sÄ• ce bhikkhÅ«naá
dÅ«taá¹ƒ pahiá¹‡eyya ... ``Ä• gacchantu ayyÄ• , icchÄ• mi dÄ• naÃ±ca dÄ• tuá¹ƒ, dhamma
passituâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva ap
sannivatto kÄ• tabboti.

sattÄ• hakaraá¹‡Ä«yÄ• nujÄ• natÄ• niá¹-á¹-hitÄ• .

110. paÃ±cannaá¹ƒ appahitepi anujÄ• nanÄ•

<193> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. so bhikkhÅ«naá¹ƒ santik
``ahaÃ±hi gilÄ• no, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti.
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, paÃ±cannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitep
bhikkhussa, bhikkhuniyÄ• , sikkhamÄ• nÄ• ya, sÄ• maá¹‡erassa, sÄ• maá¹‡eriyÄ• --- anuj
paÃ±cannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitepi gantuá¹ƒ, pageva pahite. sattÄ• haá¹ƒ s

idha pana, bhikkhave, bhikkhu gilÄ• no hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡
gilÄ• no, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá
sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva \Se I 282/ pahite --- ``gilÄ• nabhattaá¹ƒ vÄ• p
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• pariyesissÄ
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha \Ne 188/ pana, bhikkhave, bhikkhussa anabhirati uppannÄ• hoti. so ce bhikkhÅ«naá¹ƒ
pahiá¹‡eyya --- ``anabhirati me uppannÄ• , Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``anabhirat
vÄ• , vÅ«pakÄ• sÄ• pessÄ• mi vÄ• , dhammakathaá¹ƒ vÄ• ssa karissÄ• mÄ«â€™â€™ ti. s

idha pana, bhikkhave, bhikkhussa kukkuccaá¹ƒ uppannaá¹ƒ hoti. so ce bhikkhÅ«naá¹ƒ sant
--- ``kukkuccaá¹ƒ me uppannaá¹ƒ, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gat
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``kukkuccaá¹ƒ vinodessÄ
vinodÄ• pessÄ• mi vÄ• , dhammakathaá¹ƒ vÄ• ssa karissÄ• mÄ«â€™â€™ ti. sattÄ• haá¹ƒ

idha \Be 200/ pana, bhikkhave, bhikkhussa diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti. so ce bhikkhÅ
santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``diá¹-á¹-higataá¹ƒ me uppannaá¹ƒ, Ä• gacchantu bhikkhÅ
bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, app
``diá¹-á¹-higataá¹ƒ vivecessÄ• mi vÄ• , vivecÄ• pessÄ• mi vÄ• , dhammakathaá¹ƒ vÄ• ssa k
sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhu garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho. so \Se
santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``ahaÃ±hi garudhammaá¹ƒ ajjhÄ• panno parivÄ• sÄ• raho
icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä
pahite --- ``parivÄ• sadÄ• naá¹ƒ ussukkaá¹ƒ karissÄ• mi vÄ• , anussÄ• vessÄ• mi vÄ• , gaá
bhavissÄ• mÄ«â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhu mÅ«lÄ• ya paá¹-ikassanÄ• raho hoti. so ce bhikkhÅ«naá¹ƒ s
pahiá¹‡eyya --- ``ahaÃ±hi mÅ«lÄ• ya paá¹-ikassanÄ• raho, Ä• gacchantu bhikkhÅ«, icchÄ•
Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva
paá¹-ikassanaá¹ƒ ussukkaá¹ƒ karissÄ• mi vÄ• , anussÄ• vessÄ• mi vÄ• , gaá¹‡apÅ«rako vÄ
sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhu mÄ• nattÄ• raho hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ
``ahaÃ±hi mÄ• nattÄ• raho, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``mÄ• nattadÄ• naá¹ƒ us
anussÄ• vessÄ• mi vÄ• , gaá¹‡apÅ«rako vÄ• bhavissÄ• mÄ«â€™â€™ ti. sattÄ• haá¹ƒ san

idha pana, bhikkhave, bhikkhu abbhÄ• nÄ• raho hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹
--- ``ahaÃ±hi abbhÄ• nÄ• raho, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``abbhÄ• naá¹ƒ ussukkaá
anussÄ• vessÄ• mi \Se I 284/ vÄ• , gaá¹‡apÅ«rako vÄ• bhavissÄ• mÄ«â€™â€™ ti. sattÄ•

idha \Be 201/ pana, bhikkhave, bhikkhussa saá¹…gho kammaá¹ƒ kattukÄ• mo hoti tajjanÄ«
pabbÄ• janÄ«yaá¹ƒ vÄ• , paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• , ukkhepanÄ«yaá¹ƒ vÄ• . so ce bhikk
pahiá¹‡eyya --- ``saá¹…gho me kammaá¹ƒ kattukÄ• mo, Ä• gacchantu bhikkhÅ«, icchÄ• mi
nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``kinti n
saá¹…gho kammaá¹ƒ na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• meyyÄ• â€™â€™ ti. sattÄ• ha

kataá¹ƒ vÄ• panassa hoti saá¹…ghena kammaá¹ƒ tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabb
paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• . so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹
kammaá¹ƒ akÄ• si, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti,
sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``kinti nu kho sammÄ• vatteyya, lom
netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippassambheyyÄ• â€™â€™ ti. sat

<194> idha pana, bhikkhave, bhikkhunÄ« gilÄ• nÄ• hoti. sÄ• ce bhikkhÅ«naá¹ƒ santike dÅ
``ahaÃ±hi gilÄ• nÄ• , Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä• gataâ€™â€™ nti, gan

sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``gilÄ• nabhattaá¹ƒ vÄ• pariyesissÄ
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• \Se I 285/ p
pucchissÄ• mi vÄ• , upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabl

idha \Ne 190/ pana, bhikkhave, bhikkhuniyÄ• anabhirati uppannÄ• hoti. sÄ• ce bhikkhÅ«n
pahiá¹‡eyya --- ``anabhirati me uppannÄ• , Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä•
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``anabhirat
vÄ• , vÅ«pakÄ• sÄ• pessÄ• mi vÄ• , dhammakathaá¹ƒ vÄ• ssÄ• karissÄ• mÄ«â€™â€™ ti.

idha pana, bhikkhave, bhikkhuniyÄ• kukkuccaá¹ƒ uppannaá¹ƒ hoti. sÄ• ce bhikkhÅ«naá¹ƒ
pahiá¹‡eyya --- ``kukkuccaá¹ƒ me uppannaá¹ƒ, Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva \Be 202/ pahite --- ``
vinodessÄ• mi vÄ• , vinodÄ• pessÄ• mi vÄ• , dhammakathaá¹ƒ vÄ• ssÄ• karissÄ• mÄ«â€™
kÄ• tabbo.

idha pana, bhikkhave, bhikkhuniyÄ• diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti. sÄ• ce bhikkhÅ«na
pahiá¹‡eyya --- ``diá¹-á¹-higataá¹ƒ me uppannaá¹ƒ, Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• n
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``diá¹-á¹-hig
vÄ• , vivecÄ• pessÄ• mi vÄ• , dhammakathaá¹ƒ vÄ• ssÄ• karissÄ• mÄ«â€™â€™ ti. sattÄ•

idha pana, bhikkhave, bhikkhunÄ« garudhammaá¹ƒ ajjhÄ• pannÄ• hoti mÄ• nattÄ• rahÄ• .
dÅ«taá¹ƒ pahiá¹‡eyya --- ``ahaÃ±hi garudhammaá¹ƒ \Ee I 145/ ajjhÄ• pannÄ• mÄ• nattÄ• n
Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave,
appahitepi, pageva pahite --- ``mÄ• nattadÄ• naá¹ƒ ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti. s
kÄ• tabbo.

idha pana, bhikkhave, bhikkhunÄ« mÅ«lÄ• ya paá¹-ikassanÄ• rahÄ• hoti. sÄ• ce bhikkhÅ«
pahiá¹‡eyya --- ``ahaÃ±hi mÅ«lÄ• ya paá¹-ikassanÄ• rahÄ• , Ä• gacchantu ayyÄ• , icchÄ• n
nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``mÅ«lÄ
ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhunÄ« abbhÄ• nÄ• rahÄ• hoti. sÄ• ce bhikkhÅ«naá¹ƒ santike
``ahaÃ±hi abbhÄ• nÄ• rahÄ• , Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä• gataâ€™â€™
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``abbhÄ• naá¹ƒ ussukkaá
sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhuniyÄ• saá¹…gho kammaá¹ƒ kattukÄ• mo hoti --- tajjanÄ«yaá
pabbÄ• janÄ«yaá¹ƒ vÄ• , paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• , ukkhepanÄ«yaá¹ƒ vÄ• . sÄ• ce bhi

pahiá¹‡eyya --- ``saá¹…gho me kammaá¹ƒ kattukÄ• mo, Ä• gacchantu ayyÄ• , icchÄ• mi ay
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``kinti nu kh
na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• meyyÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tab

kataá¹ƒ \Be 203/ vÄ• panassÄ• hoti saá¹…ghena kammaá¹ƒ --- tajjanÄ«yaá¹ƒ vÄ• \Se I 28
pabbÄ• janÄ«yaá¹ƒ vÄ• , paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• , ukkhepanÄ«yaá¹ƒ vÄ• . sÄ• ce bhik
pahiá¹‡eyya --- ``saá¹…gho me kammaá¹ƒ akÄ• si, Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• n
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``kinti nu kh
lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippassambhey
sannivatto kÄ• tabbo.

<195> idha pana, bhikkhave, sikkhamÄ• nÄ• gilÄ• nÄ• hoti. sÄ• ce bhikkhÅ«naá¹ƒ santike
``ahaÃ±hi gilÄ• nÄ• , Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä• gataâ€™â€™ nti --- g
sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``gilÄ• nabhattaá¹ƒ vÄ• pariyesissÄ
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• pariyesissÄ
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, sikkhamÄ• nÄ• ya \Ee I 146/ anabhirati uppannÄ• hoti ... pe ... sikkh
uppannaá¹ƒ hoti ... sikkhamÄ• nÄ• ya diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti ... sikkhamÄ• nÄ• y
sÄ• ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``sikkhÄ• me kupitÄ• , Ä• gacchan
ayyÄ• naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appah
``sikkhÄ• samÄ• dÄ• naá¹ƒ ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sattÄ• haá¹ƒ sannivatto k

idha pana, bhikkhave, sikkhamÄ• nÄ• upasampajjitukÄ• mÄ• hoti. sÄ• ce bhikkhÅ«naá¹ƒ
--- ``ahaÃ±hi upasampajjitukÄ• mÄ• , Ä• gacchantu ayyÄ• \Se I 288/, icchÄ• mi ayyÄ• naá¹
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- upasampad
karissÄ• mi vÄ• , anussÄ• vessÄ• mi vÄ• , gaá¹‡apÅ«rako vÄ• bhavissÄ• mÄ«ti. sattÄ• ha

<196> idha pana, bhikkhave, sÄ• maá¹‡ero gilÄ• no hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«
``ahaÃ±hi gilÄ• no, Ä• gacchantu bhikkhÅ« \Be 204/, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``gilÄ• nabhattaá¹ƒ vÄ• p
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• pariyesissÄ
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, sÄ• maá¹‡erassa anabhirati uppannÄ• hoti ... pe ... sÄ• maá¹‡erass
hoti ... sÄ• maá¹‡erassa diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti ... sÄ• maá¹‡ero vassaá¹ƒ pucch
bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``ahaÃ±hi vassaá¹ƒ pucchitukÄ• mo, Ä• ga
icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«

pahite --- ``pucchissÄ• mi vÄ• , Ä• cikkhissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto k

idha pana, bhikkhave, sÄ• maá¹‡ero upasampajjitukÄ• mo hoti. so ce bhikkhÅ«naá¹ƒ santik
--- ``ahaÃ±hi upasampajjitukÄ• mo, Ä• gacchantu bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• ga
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``upasampadaá¹ƒ ussukk
anussÄ• vessÄ• mi \Se I 289/ vÄ• , gaá¹‡apÅ«rako vÄ• bhavissÄ• mÄ«â€™â€™ ti. sattÄ•

<197> idha pana, bhikkhave, sÄ• maá¹‡erÄ« gilÄ• nÄ• hoti. sÄ• ce bhikkhÅ«naá¹ƒ santike
``ahaÃ±hi gilÄ• nÄ• , Ä• gacchantu ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä• gataâ€™â€™ nti \Ee
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``gilÄ• nabhattaá¹ƒ vÄ•
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• pariyesissÄ
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, sÄ• maá¹‡eriyÄ• anabhirati uppannÄ• hoti ... pe ... sÄ• maá¹‡eriyÄ•
uppannaá¹ƒ hoti ... sÄ• maá¹‡eriyÄ• diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti ... sÄ• maá¹‡erÄ« v
hoti. sÄ• ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``ahaÃ±hi vassaá¹ƒ pucchituk
ayyÄ• , icchÄ• mi ayyÄ• naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakara
pahite --- ``pucchissÄ• mi vÄ• , Ä• cikkhissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto k

idha \Be 205/ pana, bhikkhave, sÄ• maá¹‡erÄ« sikkhaá¹ƒ samÄ• diyitukÄ• mÄ• hoti. sÄ• c
dÅ«taá¹ƒ pahiá¹‡eyya --- ``ahaÃ±hi sikkhaá¹ƒ samÄ• diyitukÄ• mÄ• , Ä• gacchantu ayyÄ• ,
Ä• gataâ€™â€™ nti, gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva
``sikkhÄ• samÄ• dÄ• naá¹ƒ ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sattÄ• haá¹ƒ sannivatto k

paÃ±cannaá¹ƒ appahitepi anujÄ• nanÄ• niá¹-á¹-hitÄ• .

111. sattannaá¹ƒ appahitepi anujÄ• nanÄ•

<198> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mÄ• tÄ• gilÄ• nÄ• hoti. sÄ• pu
pÄ• hesi --- ``ahaÃ±hi gilÄ• nÄ• , Ä• gacchatu me putto, icchÄ• mi puttassa Ä• gataâ€™â€™
bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena
appahite; paÃ±cannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitepi gantuá¹ƒ, pageva pahiteti. aya
sÄ• ca anupÄ• sikÄ• , kathaá¹ƒ \Se I 290/ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bha
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitepi g
bhikkhussa, bhikkhuniyÄ• , sikkhamÄ• nÄ• ya, sÄ• maá¹‡erassa, sÄ• maá¹‡eriyÄ• , mÄ• tu
anujÄ• nÄ• mi, bhikkhave, imesaá¹ƒ sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitepi gantu
sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhussa mÄ• tÄ• gilÄ• nÄ• hoti. sÄ• ce puttassa santike dÅ«taá
``ahaÃ±hi gilÄ• nÄ• , Ä• gacchatu me putto, icchÄ• mi puttassa Ä• gataâ€™â€™ nti, gantab
sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``gilÄ• nabhattaá¹ƒ vÄ• pariyesissÄ
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• pariyesissÄ
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha \Ne 194/ pana, bhikkhave, bhikkhussa \Ee I 148/ pitÄ• gilÄ• no hoti. so ce puttassa sa
pahiá¹‡eyya --- ``ahaÃ±hi gilÄ• no, Ä• gacchatu me putto, icchÄ• mi puttassa Ä• gataâ€™â
bhikkhave, sattÄ• hakaraá¹‡Ä«yena, appahitepi, pageva pahite --- ``gilÄ• nabhattaá¹ƒ vÄ•
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ• mi, gilÄ• nabhesajjaá¹ƒ vÄ• pariyesissÄ
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

sattannaá¹ƒ appahitepi anujÄ• nanÄ• niá¹-á¹-hitÄ• .

112. pahiteyeva anujÄ• nanÄ•

199 __._ idha \Be 206/ pana, bhikkhave, bhikkhussa bhÄ• tÄ• gilÄ• no hoti. so ce bhÄ• tun
pahiá¹‡eyya --- ``ahaÃ±hi gilÄ• no, Ä• gacchatu me bhÄ• tÄ• , icchÄ• mi bhÄ• tuno Ä• gata
bhikkhave \Se I 291/, sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sann

idha pana, bhikkhave, bhikkhussa bhaginÄ« gilÄ• nÄ• hoti. sÄ• ce bhÄ• tuno santike dÅ«t
``ahaÃ±hi gilÄ• nÄ• , Ä• gacchatu me bhÄ• tÄ• , icchÄ• mi bhÄ• tuno Ä• gataâ€™â€™ nti,
sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhussa Ã±Ä• tako gilÄ• no hoti. so ce bhikkhussa santike dÅ«taá
``ahaÃ±hi gilÄ• no, Ä• gacchatu bhadanto, icchÄ• mi bhadantassa Ä• gataâ€™â€™ nti, gan
sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

idha pana, bhikkhave, bhikkhugatiko gilÄ• no hoti. so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pa
``ahaÃ±hi gilÄ• no, Ä• gacchantu bhadantÄ• , icchÄ• mi bhadantÄ• naá¹ƒ Ä• gataâ€™â€™
sattÄ• hakaraá¹‡Ä«yena, pahite, na tveva appahite. sattÄ• haá¹ƒ sannivatto kÄ• tabbo.

tena \Ne 195/ kho pana samayena saá¹…ghassa vihÄ• ro undriyati. aÃ±Ã±atarena upÄ• sa
chedÄ• pitaá¹ƒ hoti. so bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesi --- ``sace bhadantÄ• taá
Ä• vahÄ• peyyuá¹ƒ, dajjÄ• haá¹ƒ taá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä
bhikkhave, saá¹…ghakaraá¹‡Ä«yena gantuá¹ƒ. sattÄ• haá¹ƒ sannivatto kÄ• tabboti.

pahiteyeva anujÄ• nanÄ• niá¹-á¹-hitÄ• .

vassÄ• vÄ• sabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

113. antarÄ• ye anÄ• pattivassacchedavÄ• ro

<200> tena \Se I 292/ kho pana samayena kosalesu janapade aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se
vÄ• á¸·ehi ubbÄ• á¸·hÄ• honti. gaá¹‡hiá¹ƒsupi paripÄ• tiá¹ƒsupi. bhagavato etamatthaá¹ƒ Ä

idha \Be 207/ pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« vÄ• á¸·ehi ubbÄ• á¸·hÄ• honti. g
paripÄ• tentipi. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« sarÄ«sapehi ubbÄ• á¸·hÄ• honti. á¸• aá¹ƒ
eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa \Ee I 149/.

idha pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« corehi ubbÄ• á¸·hÄ• honti. vilumpantipi Ä
antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« pisÄ• cehi ubbÄ• á¸·hÄ• honti. Ä• visantip
haranti (Ce), harantipi (Se) }. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedas

idha pana, bhikkhave, vassÅ«pagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ gÄ• mo agginÄ• daá¸• á¸• ho
kilamanti. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha pana, bhikkhave, vassÅ«pagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ agginÄ• daá¸•
senÄ• sanena kilamanti. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha \Ne 196/ pana, bhikkhave, vassÅ«pagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ gÄ• mo udakena \Se
bhikkhÅ« piá¹‡á¸• akena kilamanti. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacc

idha pana, bhikkhave, vassÅ«pagatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ udakena vÅ«á¸
senÄ• sanena kilamanti. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassÄ•

<201> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se vassÅ«pagatÄ• naá¹ƒ bhikkh
vuá¹-á¹-hÄ• si. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, yena gÄ•

gÄ• mo \Be 208/ dvedhÄ• bhijjittha. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi,
tena gantunti.

bahutarÄ• assaddhÄ• honti appasannÄ• . bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• n
pasannÄ• tena gantunti.

tena kho pana samayena kosalesu janapade aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se vassÅ«pagatÄ•
lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. bhagavato

idha pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« na labhanti lÅ«khassa vÄ• paá¹‡Ä«tassa
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacche

idha pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« labhanti lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ•
pÄ• ripÅ«riá¹ƒ, na labhanti sappÄ• yÄ• ni bhojanÄ• ni. eseva antarÄ• yoti pakkamitabbaá¹ƒ
vassacchedassa.

idha pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« labhanti lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ•
pÄ• ripÅ«riá¹ƒ, labhanti sappÄ• yÄ• ni bhojanÄ• ni \Ee I 150/, na labhanti sappÄ• yÄ• ni bho
antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha \Ne 197/ pana, bhikkhave, vassÅ«pagatÄ• bhikkhÅ« labhanti lÅ«khassa vÄ• paá¹‡Ä«
yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, labhanti sappÄ• yÄ• ni bhojanÄ• ni, labhanti sappÄ• yÄ• ni
patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ. eseva antarÄ• yoti pakkamitabbaá¹ƒ. anÄ• patti vassacch

idha pana, bhikkhave, vassÅ«pagataá¹ƒ bhikkhuá¹ƒ itthÄ« nimanteti --- ``ehi, bhante, hiraÃ±
suvaá¹‡á¹‡aá¹ƒ vÄ• te demi, khettaá¹ƒ vÄ• te demi, vatthuá¹ƒ vÄ• te demi, gÄ• vuá¹ƒ vÄ•
te demi, dÄ• saá¹ƒ vÄ• te demi, dÄ• siá¹ƒ vÄ• te demi, dhÄ«taraá¹ƒ vÄ• te demi bhariyatt
bhariyÄ• homi, aÃ±Ã±aá¹ƒ vÄ• te bhariyaá¹ƒ Ä• nemÄ«â€™â€™ ti. tatra ce bhikkhuno eva
kho cittaá¹ƒ vuttaá¹ƒ bhagavatÄ• , siyÄ• pi me brahmacariyassa antarÄ• yoâ€™ ti, pakkami
vassacchedassa.

idha \Be 209/ pana, bhikkhave, vassÅ«pagataá¹ƒ bhikkhuá¹ƒ vesÄ« nimanteti ... pe ... thulla
... paá¹‡á¸• ako nimanteti ... Ã±Ä• takÄ• nimantenti ... rÄ• jÄ• no nimantenti ... corÄ• nimar
nimantenti --- ``ehi, bhante, hiraÃ±Ã±aá¹ƒ vÄ• te dema, suvaá¹‡á¹‡aá¹ƒ vÄ• te dema, khet
vatthuá¹ƒ vÄ• te dema \Se I 295/, gÄ• vuá¹ƒ vÄ• te dema, gÄ• viá¹ƒ vÄ• te dema, dÄ• saá
vÄ• te dema, dhÄ«taraá¹ƒ vÄ• te dema bhariyatthÄ• ya, aÃ±Ã±aá¹ƒ vÄ• te bhariyaá¹ƒ Ä•
bhikkhuno evaá¹ƒ hoti, `lahuparivattaá¹ƒ kho cittaá¹ƒ vuttaá¹ƒ bhagavatÄ• , siyÄ• pi me bral
antarÄ• yoâ€™ ti, pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha pana, bhikkhave, vassÅ«pagato bhikkhu assÄ• mikaá¹ƒ nidhiá¹ƒ passati. tatra ce bhikk
`lahuparivattaá¹ƒ kho cittaá¹ƒ vuttaá¹ƒ bhagavatÄ• , siyÄ• pi me brahmacariyassa antarÄ• y

pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

antarÄ• ye anÄ• pattivassacchedavÄ• ro niá¹-á¹-hito.

114. saá¹…ghabhede anÄ• pattivassacchedavÄ• ro

<202> idha pana, bhikkhave, vassÅ«pagato bhikkhu passati sambahule bhikkhÅ« saá¹…gh
tatra ce bhikkhuno evaá¹ƒ hoti, `garuko kho saá¹…ghabhedo vutto bhagavatÄ• ; mÄ• mayi
bhijjÄ«â€™ ti, pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha \Ne 198/ pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``asukasmiá¹ƒ kira Ä• v
bhikkhÅ« saá¹…ghabhedÄ• ya parakkamantÄ«â€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti,
vutto bhagavatÄ• ; mÄ• mayi sammukhÄ«bhÅ«te saá¹…gho bhijjÄ«â€™ ti, pakkamitabbaá

idha pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``asukasmiá¹ƒ kira Ä• vÄ• se sa
saá¹…ghabhedÄ• ya parakkamantÄ«â€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti --- ``te kho
tyÄ• haá¹ƒ vakkhÄ• mi `garuko kho, Ä• vuso, saá¹…ghabhedo vutto bhagavatÄ• ; mÄ• yasm
ruccitthÄ• â€™ ti. karissanti \Se I 296/ me vacanaá¹ƒ, sussÅ«sissanti, sotaá¹ƒ odahissantÄ«
pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha \Be 210/ pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``asukasmiá¹ƒ kira Ä• v
bhikkhÅ« saá¹…ghabhedÄ• ya \Ee I 151/ parakkamantÄ«â€™â€™ ti. tatra ce bhikkhuno ev
bhikkhÅ« na mittÄ• ; api ca ye tesaá¹ƒ mittÄ• , te me mittÄ• . tyÄ• haá¹ƒ vakkhÄ• mi. te vutt
`garuko kho, Ä• vuso, saá¹…ghabhedo vutto bhagavatÄ• ; mÄ• yasmantÄ• naá¹ƒ saá¹…gh
karissanti tesaá¹ƒ vacanaá¹ƒ, sussÅ«sissanti, sotaá¹ƒ odahissantÄ«â€™â€™ ti, pakkamitab
vassacchedassa.

idha pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``asukasmiá¹ƒ kira Ä• vÄ• se sa
saá¹…gho bhinnoâ€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti --- ``te kho me bhikkhÅ« mittÄ
`garuko kho, Ä• vuso, saá¹…ghabhedo vutto bhagavatÄ• ; mÄ• yasmantÄ• naá¹ƒ saá¹…gh
karissanti me vacanaá¹ƒ, sussÅ«sissanti, sotaá¹ƒ odahissantÄ«â€™â€™ ti, pakkamitabbaá
vassacchedassa.

idha pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``asukasmiá¹ƒ kira Ä• vÄ• se sa
saá¹…gho bhinnoâ€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti --- ``te kho me bhikkhÅ« na mi
tesaá¹ƒ mittÄ• te me mittÄ• . tyÄ• haá¹ƒ vakkhÄ• mi. te vuttÄ• te vakkhanti `garuko kho, Ä
vutto bhagavatÄ• ; mÄ• yasmantÄ• naá¹ƒ saá¹…ghabhedo ruccitthÄ• â€™ ti. karissanti tes
sussÅ«sissanti \Se I 297/, sotaá¹ƒ odahissantÄ«â€™â€™ ti, pakkamitabbaá¹ƒ. anÄ• patti v

idha \Ne 199/ pana, bhikkhave, vassÅ«pagato bhikkhu \Se I 298/ suá¹‡Ä• ti --- ``amukasmiá
sambahulÄ• bhikkhuniyo saá¹…ghabhedÄ• ya parakkamantÄ«â€™â€™ ti. tatra ce bhikkhu
me bhikkhuniyo mittÄ• . tÄ• haá¹ƒ vakkhÄ• mi `garuko kho, bhaginiyo, saá¹…ghabhedo vutt
bhaginÄ«naá¹ƒ saá¹…ghabhedo ruccitthÄ• â€™ ti. karissanti me vacanaá¹ƒ, sussÅ«sissant
odahissantÄ«â€™â€™ ti, pakkamitabbaá¹ƒ. anÄ• patti vassacchedassa.

idha pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``amukasmiá¹ƒ kira Ä• vÄ• se sa
saá¹…ghabhedÄ• ya parakkamantÄ«â€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti --- ``tÄ• kh
mittÄ• . api ca, yÄ• tÄ• saá¹ƒ mittÄ• , tÄ• me mittÄ• . tÄ• haá¹ƒ vakkhÄ• mi. tÄ• vuttÄ• tÄ
211/ kho, bhaginiyo, saá¹…ghabhedo vutto bhagavatÄ• . mÄ• bhaginÄ«naá¹ƒ saá¹…ghabh
karissanti tÄ• saá¹ƒ vacanaá¹ƒ, sussÅ«sissanti, sotaá¹ƒ odahissantÄ«â€™â€™ ti, pakkamit
vassacchedassati.

idha pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``amukasmiá¹ƒ kira Ä• vÄ• se sa
saá¹…gho bhinnoâ€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti --- ``tÄ• kho me bhikkhuniyo n
vakkhÄ• mi `garuko kho, bhaginiyo, saá¹…ghabhedo vutto bhagavatÄ• . mÄ• bhaginÄ«naá
ruccitthÄ• â€™ ti. karissanti me vacanaá¹ƒ, sussÅ«sissanti, sotaá¹ƒ odahissantÄ«â€™â€™
anÄ• patti vassacchedassati.

idha pana, bhikkhave, vassÅ«pagato bhikkhu suá¹‡Ä• ti --- ``amukasmiá¹ƒ kira Ä• vÄ• se sa
saá¹…gho bhinnoâ€™â€™ ti. tatra ce bhikkhuno evaá¹ƒ hoti --- ``tÄ• kho me bhikkhuniyo n
tÄ• saá¹ƒ mittÄ• tÄ• me mittÄ• . tÄ• haá¹ƒ vakkhÄ• mi. tÄ• vuttÄ• tÄ• vakkhanti `garuko
(Ce) }, saá¹…ghabhedo vutto bhagavatÄ• ; mÄ• bhaginÄ«naá¹ƒ {ayyÄ• naá¹ƒ (Ce) } saá¹…
karissanti tÄ• saá¹ƒ vacanaá¹ƒ, sussÅ«sissanti, sotaá¹ƒ odahissantÄ«â€™â€™ ti, pakkamit
vassacchedassÄ• ti.

saá¹…ghabhede anÄ• pattivassacchedavÄ• ro niá¹-á¹-hito.

115. vajÄ• dÄ«su vassÅ«pagamanaá¹ƒ

<203> tena \Ne 200/ kho pana samayena aÃ±Ã±ataro bhikkhu vaje vassaá¹ƒ upagantukÄ•
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, vaje vassaá¹ƒ upagantun
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, yena vajo tena gantunti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya sa
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, satthe vassaá¹ƒ upagant

tena kho pana samayena aÃ±Ã±ataro bhikkhu upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya nÄ
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, nÄ• vÄ• ya vassaá¹ƒ upa

vajÄ• dÄ«su vassÅ«pagamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

116. vassaá¹ƒ anupagantabbaá¹-á¹-hÄ• nÄ• ni

<204> tena \Be 212/ kho pana samayena bhikkhÅ« rukkhasusire vassaá¹ƒ upagacchanti. m
khiyyanti vipÄ• centi --- ``seyyathÄ• pi pisÄ• cillikÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä
bhikkhave, rukkhasusire \Se I 299/ vassaá¹ƒ upagantabbaá¹ƒ. yo upagaccheyya, Ä• patti du

tena kho pana samayena bhikkhÅ« rukkhaviá¹-abhiyÄ• vassaá¹ƒ upagacchanti. manussÄ•
vipÄ• centi --- ``seyyathÄ• pi migaluddakÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesu
rukkhaviá¹-abhiyÄ• vassaá¹ƒ upagantabbaá¹ƒ. yo upagaccheyya, Ä• patti dukkaá¹-assÄ• ti

tena kho pana samayena bhikkhÅ« ajjhokÄ• se vassaá¹ƒ upagacchanti. deve vassante rukk
nibbakosampi upadhÄ• vanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, ajjhokÄ
upagantabbaá¹ƒ. yo upagaccheyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« asenÄ• sanikÄ• vassaá¹ƒ upagacchanti. sÄ«tenapi kila
kilamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, asenÄ• sanikena vassaá¹ƒ
upagaccheyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« chavakuá¹-ikÄ• ya vassaá¹ƒ upagacchanti. manussÄ• u
vipÄ• centi --- ``seyyathÄ• pi chavaá¸• Ä• hakÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• ro
chavakuá¹-ikÄ• ya vassaá¹ƒ upagantabbaá¹ƒ. yo upagaccheyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« chatte vassaá¹ƒ upagacchanti. manussÄ• ujjhÄ• yanti k
``seyyathÄ• pi gopÄ• lakÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkha
upagantabbaá¹ƒ. yo upagaccheyya, Ä• patti dukkaá¹-assÄ• ti.

tena \Ee I 153/ kho pana samayena bhikkhÅ« \Se I 300/ cÄ• á¹-iyÄ• vassaá¹ƒ upagacchant
khiyyanti vipÄ• centi --- ``seyyathÄ• pi titthiyÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• roc
cÄ• á¹-iyÄ• vassaá¹ƒ upagantabbaá¹ƒ. yo upagaccheyya, Ä• patti dukkaá¹-assÄ• ti.

vassaá¹ƒ anupagantabbaá¹-á¹-hÄ• nÄ• ni niá¹-á¹-hitÄ• .

117. adhammikakatikÄ•

<205> tena \Be 213/ kho pana samayena sÄ• vatthiyÄ• saá¹…ghena evarÅ«pÄ• katikÄ• k
na pabbÄ• jetabbanti. visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• nattÄ• bhikkhÅ« upasaá¹…kamitv
evamÄ• haá¹ƒsu --- ``saá¹…ghena kho, Ä• vuso, evarÅ«pÄ• katikÄ• katÄ• `antarÄ• vassa
Ä• gamehi, Ä• vuso, yÄ• va bhikkhÅ« vassaá¹ƒ vasanti. vassaá¹ƒvuá¹-á¹-hÄ• pabbÄ• jessa
bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• nattÄ• raá¹ƒ etadavocuâ
pabbajÄ• hÄ«â€™â€™ ti. so evamÄ• ha --- ``sacÄ• haá¹ƒ, bhante, pabbajito assaá¹ƒ, abhir
{abhirameyyaá¹ƒ cÄ• haá¹ƒ (Ce) }. na dÄ• nÄ• haá¹ƒ, bhante, pabbajissÄ• mÄ«â€™â€™ ti.
202/ ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma ayyÄ• evarÅ«paá¹ƒ katikaá¹ƒ kar
antarÄ• vassaá¹ƒ pabbÄ• jetabbaâ€™ nti. kaá¹ƒ kÄ• laá¹ƒ dhammo na caritabboâ€™â€™ t
visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• ujjhÄ• yantiyÄ• khiyyantiyÄ• vipÄ• centiyÄ• . atha kho t
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, evarÅ«pÄ• katikÄ• kÄ• tabbÄ• --- `na antarÄ•
nti. yo kareyya, Ä• patti dukkaá¹-assÄ• ti.

adhammikakatikÄ• niá¹-á¹-hitÄ• .

118. paá¹-issavadukkaá¹-Ä• patti

<206> tena kho pana samayena Ä• yasmatÄ• upanandena sakyaputtena \Se I 301/ raÃ±Ã±
vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä• vÄ• saá¹ƒ gacchanto addasa anta
bahucÄ«varake. tassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ imesu dvÄ«su Ä• vÄ• sesu vassa
bahuá¹ƒ cÄ«varaá¹ƒ {bahucÄ«varaá¹ƒ (Katthaci) } uppajjissatÄ«â€™â€™ ti. so tesu dvÄ«su
vasi. rÄ• jÄ• pasenadi kosalo ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma ayyo upa
amhÄ• kaá¹ƒ vassÄ• vÄ• saá¹ƒ paá¹-issuá¹‡itvÄ• visaá¹ƒvÄ• dessati. nanu bhagavatÄ• an
garahito, musÄ• vÄ• dÄ• veramaá¹‡Ä« pasatthÄ• â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« raÃ
ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• y
vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• \Ee I 154/ upanando sakyaputto \Be 214/ raÃ
kosalassa vassÄ• vÄ• saá¹ƒ paá¹-issuá¹‡itvÄ• visaá¹ƒvÄ• dessati. nanu bhagavatÄ• anek
garahito, musÄ• vÄ• dÄ• veramaá¹‡Ä« pasatthÄ• â€™â€™ ti. atha kho te bhikkhÅ« bhaga
... pe ... atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹
Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, upanan
kosalassa vassÄ• vÄ• saá¹ƒ paá¹-issuá¹‡itvÄ• visaá¹ƒvÄ• desÄ«â€™â€™ ti? ``saccaá¹ƒ, b
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, raÃ±Ã±o pasenadissa k
paá¹-issuá¹‡itvÄ• visaá¹ƒvÄ• dessasi. nanu mayÄ• , moghapurisa, anekapariyÄ• yena \Se
musÄ• vÄ• dÄ• veramaá¹‡Ä« pasatthÄ• . netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• p
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<207> idha \Ne 203/ pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ

gacchanto passati antarÄ• magge dve Ä• vÄ• se bahucÄ«varake. tassa evaá¹ƒ hoti --- ``yaá
dvÄ«su Ä• vÄ• sesu vassaá¹ƒ vaseyyaá¹ƒ. evaá¹ƒ me bahuá¹ƒ cÄ«varaá¹ƒ uppajjissatÄ«â€
Ä• vÄ• sesu vassaá¹ƒ vasati. tassa, bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati,
dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade {pÄ• á¹-ipadena (Katthaci) } vihÄ• raá¹ƒ upeti,
paÃ±Ã±apeti, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjat
akaraá¹‡Ä«yo pakkamati. tassa, bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati, paá
dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva sakaraá¹‡Ä«y
215/, bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
303/ bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati. tassa, bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä•

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati. tassa, bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä•

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
gacchanto bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ pa
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati. so taá¹ƒ sattÄ• haá¹ƒ bahiddhÄ• vÄ«tinÄ• meti. tassa, bhikkhave, bhikkhuno pu
paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati \Ee I 155/. so taá¹ƒ sattÄ• haá¹ƒ anto sannivattaá¹ƒ karoti. tassa, bhikkhave, bhik
paÃ±Ã±Ä• yati, paá¹-issave ca anÄ• patti.

idha pana, bhikkhave \Se I 304/, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. s
gacchanto bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ pa
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti \Be 216/, pariveá¹‡aá¹ƒ sammajjati. so sattÄ• haá¹ƒ a
pavÄ• raá¹‡Ä• ya sakaraá¹‡Ä«yo pakkamati. Ä• gaccheyya vÄ• so, bhikkhave, bhikkhu taá
Ä• gaccheyya, tassa, bhikkhave, bhikkhuno purimikÄ• ca paÃ±Ã±Ä• yati, paá¹-issave ca ar

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apeti, pÄ• nÄ«ya
upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva akaraá¹‡Ä«yo pakkamati. tassa, b
purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti purimikÄ• ya. so taá¹ƒ Ä•
uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apeti, pÄ• nÄ«ya
upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva sakaraá¹‡Ä«yo pakkamati ... pe ..
vasitvÄ• akaraá¹‡Ä«yo pakkamati ... pe ... so dvÄ«hatÄ«haá¹ƒ vasitvÄ• sakaraá¹‡Ä«yo pa
dvÄ«hatÄ«haá¹ƒ vasitvÄ• sattÄ• hakaraá¹‡Ä«yena pakkamati. so taá¹ƒ sattÄ• haá¹ƒ bahid
bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-ass
so dvÄ«hatÄ«haá¹ƒ vasitvÄ• sattÄ• hakaraá¹‡Ä«yena pakkamati. so taá¹ƒ sattÄ• haá¹ƒ an
tassa, bhikkhave, bhikkhuno purimikÄ• ca paÃ±Ã±Ä• yati, paá¹-issave \Ne 205/ ca anÄ• pa
sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya sakaraá¹‡Ä«yo pakkamati. Ä• gaccheyya vÄ•
Ä• vÄ• saá¹ƒ na vÄ• Ä• gaccheyya, tassa, bhikkhave, bhikkhuno purimikÄ• ca paÃ±Ã±Ä•
anÄ• patti.

<208> idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. s
gacchanto bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ pa
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva akaraá¹‡Ä«yo
bhikkhave, bhikkhuno pacchimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-a

idha \Be 217/ pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya
gacchanto bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ pa
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva sakaraá¹‡Ä«y
bhikkhave, bhikkhuno pacchimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-a

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati \Se I 306/. tassa, bhikkhave, bhikkhuno pacchimikÄ• ca na paÃ±Ã±Ä• yati, paá¹
dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati. tassa, bhikkhave, bhikkhuno pacchimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati. so taá¹ƒ sattÄ• haá¹ƒ bahiddhÄ• vÄ«tinÄ• meti. tassa, bhikkhave, bhikkhuno pa
paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ
bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apet
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so dvÄ«hatÄ«haá¹ƒ vasitv
pakkamati. so taá¹ƒ sattÄ• haá¹ƒ anto sannivattaá¹ƒ karoti. tassa, bhikkhave, bhikkhuno pa
paÃ±Ã±Ä• yati, paá¹-issave ca anÄ• patti.

idha \Be 218/ pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya
gacchanto bahiddhÄ• uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ p
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so sattÄ• haá¹ƒ anÄ• gatÄ
cÄ• tumÄ• siniyÄ• sakaraá¹‡Ä«yo pakkamati. Ä• gaccheyya vÄ• so, bhikkhave, bhikkhu ta
Ä• gaccheyya, tassa, bhikkhave, bhikkhuno pacchimikÄ• ca paÃ±Ã±Ä• yati, paá¹-issave ca

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ
uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apeti, pÄ• nÄ«ya
upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva akaraá¹‡Ä«yo pakkamati. tassa, b
pacchimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ
uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apeti, pÄ• nÄ«ya
upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so tadaheva sakaraá¹‡Ä«yo pakkamati ... pe ..
vasitvÄ• akaraá¹‡Ä«yo pakkamati \Se I 307/ ... pe ... so dvÄ«hatÄ«haá¹ƒ vasitvÄ• sakaraá
pe ... so dvÄ«hatÄ«haá¹ƒ vasitvÄ• sattÄ• hakaraá¹‡Ä«yena pakkamati. so taá¹ƒ sattÄ• haá
vÄ«tinÄ• meti. tassa, bhikkhave, bhikkhuno pacchimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-issave
... pe ... so dvÄ«hatÄ«haá¹ƒ vasitvÄ• sattÄ• hakaraá¹‡Ä«yena pakkamati. so taá¹ƒ sattÄ• h
sannivattaá¹ƒ karoti. tassa bhikkhave, bhikkhuno pacchimikÄ• ca paÃ±Ã±Ä• yati, paá¹-issa

idha pana, bhikkhave, bhikkhunÄ• vassÄ• vÄ• so paá¹-issuto hoti pacchimikÄ• ya. so taá¹ƒ uposathaá¹ƒ karoti, pÄ• á¹-ipade vihÄ• raá¹ƒ upeti, senÄ• sanaá¹ƒ paÃ±Ã±apeti, pÄ• nÄ«ya upaá¹-á¹-hÄ• peti, pariveá¹‡aá¹ƒ sammajjati. so sattÄ• haá¹ƒ anÄ• gatÄ• ya komudiyÄ• cÄ pakkamati. Ä• gaccheyya vÄ• so, bhikkhave, bhikkhu taá¹ƒ Ä• vÄ• saá¹ƒ na vÄ• Ä• gacch bhikkhuno pacchimikÄ• ca paÃ±Ã±Ä• yati, paá¹-issave ca anÄ• pattÄ«ti.

paá¹-issavadukkaá¹-Ä• patti niá¹-á¹-hitÄ• .

vassÅ«panÄ• yikakkhandhako tatiyo.

119. tassuddÄ• naá¹ƒ

upagantuá¹ƒ \Be 219/ kadÄ• ceva, kati antarÄ• vassa ca.

na icchanti ca saÃ±cicca, ukkaá¸• á¸• hituá¹ƒ upÄ• sako ||

gilÄ• no \Ee I 156/ mÄ• tÄ• ca pitÄ• , bhÄ• tÄ• ca atha Ã±Ä• tako.

bhikkhugatiko vihÄ• ro, vÄ• á¸·Ä• cÄ• pi sarÄ«sapÄ• ||

coro ceva pisÄ• cÄ• ca, daá¸• á¸• hÄ• tadubhayena ca.

vÅ«á¸·hodakena vuá¹-á¹-hÄ• si, bahutarÄ• ca dÄ• yakÄ• ||

lÅ«khappaá¹‡Ä«tasappÄ• ya, bhesajjupaá¹-á¹-hakena \Se I 308/ ca.

itthÄ« vesÄ« kumÄ• rÄ« ca, paá¹‡á¸• ako Ã±Ä• takena ca ||

rÄ• jÄ• corÄ• dhuttÄ• nidhi, bhedaaá¹-á¹-havidhena {bhedÄ• aá¹-á¹-havidhena (Ce Se) }

vajasatthÄ• ca nÄ• vÄ• ca, susire viá¹-abhiyÄ• ca ||

ajjhokÄ• se \Ne 208/ vassÄ• vÄ• so, asenÄ• sanikena ca.

chavakuá¹-ikÄ• chatte ca, cÄ• á¹-iyÄ• ca upenti te ||

katikÄ• paá¹-issuá¹‡itvÄ• , bahiddhÄ• ca uposathÄ• .

purimikÄ• pacchimikÄ• , yathÄ• Ã±Ä• yena yojaye ||

akaraá¹‡Ä« pakkamati, sakaraá¹‡Ä« tatheva ca.

dvÄ«hatÄ«hÄ• ca puna ca {dvÄ«hatÄ«haá¹ƒ vasitvÄ• na (Ce) }, sattÄ• hakaraá¹‡Ä«yena c

sattÄ• hanÄ• gatÄ• ceva, Ä• gaccheyya na eyya vÄ• .

vatthuddÄ• ne antarikÄ• , tantimaggaá¹ƒ nisÄ• mayeti ||

imamhi khandhake vatthÅ«ni dvepaá¹‡á¹‡Ä• sa.

vassÅ«panÄ• yikakkhandhako niá¹-á¹-hito.

4. pavÄ• raá¹‡Ä• kkhandhako

120. aphÄ• sukavihÄ• ro

<209> tena \Ee I 157/ \Be 220/ \Ne 209/ \Se I 309/ samayena buddho bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sambahulÄ• sandiá¹-á¹-hÄ•
janapade aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se vassaá¹ƒ upagacchiá¹ƒsu. atha kho tesaá¹ƒ bhikkhÅ
nu kho mayaá¹ƒ upÄ• yena samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ
piá¹‡á¸• akena kilameyyÄ• mÄ• â€™â€™ ti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi ---
aÃ±Ã±amaÃ±Ã±aá¹ƒ neva Ä• lapeyyÄ• ma na sallapeyyÄ• ma --- yo paá¹-hamaá¹ƒ gÄ• ma
Ä• sanaá¹ƒ paÃ±Ã±apeyya, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikk
dhovitvÄ• upaá¹-á¹-hÄ• peyya, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peyya; yo p
paá¹-ikkameyya, sacassa bhuttÄ• vaseso, sace Ä• kaá¹…kheyya bhuÃ±jeyya, no ce Ä• kaá
chaá¸• á¸• eyya, appÄ• á¹‡ake vÄ• udake opilÄ• peyya; so Ä• sanaá¹ƒ uddhareyya, pÄ• do
pÄ• dakathalikaá¹ƒ paá¹-isÄ• meyya, avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• paá¹-isÄ• meyya, pÄ•
paá¹-isÄ• meyya, bhattaggaá¹ƒ sammajjeyya; yo passeyya pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• parib
vaccaghaá¹-aá¹ƒ vÄ• rittaá¹ƒ tucchaá¹ƒ so upaá¹-á¹-hÄ• peyya; sacassa hoti avisayhaá¹ƒ,
dutiyaá¹ƒ Ä• mantetvÄ• hatthavilaá¹…ghakena upaá¹-á¹-hÄ• peyya; na tveva tappaccayÄ•
evaá¹ƒ kho mayaá¹ƒ samaggÄ• \Se I 310/ sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• suka
piá¹‡á¸• akena kilameyyÄ• mÄ• â€™â€™ ti. atha kho te bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ nev
yo paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati, so Ä• sanaá¹ƒ paÃ±Ã±apeti, pÄ• d
pÄ• dakathalikaá¹ƒ upanikkhipati, avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• upaá¹-á¹-hÄ• peti, pÄ• nÄ
upaá¹-á¹-hÄ• peti \Ee I 158/. yo pacchÄ• gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati, sace hoti
Ä• kaá¹…khati bhuÃ±jati, no ce Ä• kaá¹…khati appaharite vÄ• chaá¸• á¸• eti, appÄ• á¹‡ake

Ä• sanaá¹ƒ uddharati, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ \Ne 210/ pÄ• dakathalikaá¹ƒ paá
dhovitvÄ• paá¹-isÄ• meti, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paá¹-isÄ• meti, bhattaggaá¹ƒ \
passati pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• vaccaghaá¹-aá¹ƒ vÄ• ri
upaá¹-á¹-hÄ• peti. sacassa hoti avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatt
upaá¹-á¹-hÄ• peti, na tveva tappaccayÄ• vÄ• caá¹ƒ bhindati.

Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhagavantaá¹ƒ
upasaá¹…kamituá¹ƒ. atha kho te bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• temÄ• saccayena senÄ• s
pattacÄ«varamÄ• dÄ• ya yena sÄ• vatthi tena pakkamiá¹ƒsu. anupubbena yena sÄ• vatthi j
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kam
ekamantaá¹ƒ nisÄ«diá¹ƒsu. Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ \Se I 311/ bhaga
bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodituá¹ƒ. atha kho bhagavÄ• te bhikkhÅ« etadavoca --- ``
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci samaggÄ• sammodamÄ• nÄ• avivadamÄ•
na ca piá¹‡á¸• akena kilamitthÄ• â€™â€™ ti? ``khamanÄ«yaá¹ƒ bhagavÄ• , yÄ• panÄ«yaá
mayaá¹ƒ, bhante, sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasimhÄ• ,
kilamimhÄ• â€™â€™ ti. jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ• pi na pucchanti. k
kÄ• laá¹ƒ viditvÄ• na pucchanti. atthasaá¹ƒhitaá¹ƒ tathÄ• gatÄ• pucchanti, no anatthasaá¹
anatthasaá¹ƒhite setughÄ• to tathÄ• gatÄ• naá¹ƒ. dvÄ«hÄ• kÄ• rehi buddhÄ• bhagavanto
dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• m
etadavoca --- ``yathÄ• kathaá¹ƒ pana tumhe, bhikkhave, samaggÄ• sammodamÄ• nÄ• avi
vassaá¹ƒ vasittha, na ca piá¹‡á¸• akena kilamitthÄ• â€™â€™ ti.

idha mayaá¹ƒ, bhante, sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« kosalesu janapa
vassaá¹ƒ upagacchimhÄ• . tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- ``kena nu kho m
sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vaseyyÄ• ma, na ca \Ee I 159
kilameyyÄ• mÄ• â€™â€™ ti. tesaá¹ƒ no, bhante, amhÄ• kaá¹ƒ etadahosi --- ``sace kho may
Ä• lapeyyÄ• ma na sallapeyyÄ• ma --- yo paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikka
paÃ±Ã±apeyya, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ \Se I 312/ pÄ• dakathalikaá¹ƒ upanikkh
dhovitvÄ• upaá¹-á¹-hÄ• peyya, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peyya; yo p
paá¹-ikkameyya, sacassa bhuttÄ• vaseso \Be 222/, sace Ä• kaá¹…kheyya bhuÃ±jeyya, no
vÄ• chaá¸• á¸• eyya, appÄ• á¹‡ake vÄ• udake opilÄ• peyya; so Ä• sanaá¹ƒ uddhareyya, p
pÄ• dakathalikaá¹ƒ paá¹-isÄ• meyya \Ne 211/, avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• paá¹-isÄ• me
paribhojanÄ«yaá¹ƒ paá¹-isÄ• meyya, bhattaggaá¹ƒ sammajjeyya; yo passeyya pÄ• nÄ«yag
paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• vaccaghaá¹-aá¹ƒ vÄ• rittaá¹ƒ tucchaá¹ƒ so upaá¹-á¹-hÄ• p
avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatthavilaá¹…ghakena upaá¹-á¹-hÄ
tappaccayÄ• vÄ• caá¹ƒ bhindeyya --- evaá¹ƒ kho mayaá¹ƒ samaggÄ• sammodamÄ• nÄ•
vassaá¹ƒ vaseyyÄ• ma, na ca piá¹‡á¸• akena kilameyyÄ• mÄ• â€™â€™ ti. atha kho mayaá
neva Ä• lapimhÄ• na sallavimhÄ• . yo paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkama

pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipati, avakkÄ• rapÄ• tiá¹ƒ c
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti. yo pacchÄ• gÄ• mato piá¹‡á¸• Ä• ya p
bhuttÄ• vaseso, sace Ä• kaá¹…khati bhuÃ±jati, no ce Ä• kaá¹…khati appaharite vÄ• chaá¸
udake opilÄ• peti, so Ä• sanaá¹ƒ uddharati, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakatha
avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• paá¹-isÄ• meti, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ \Se I 313/
bhattaggaá¹ƒ sammajjati. yo passati pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• paribhojanÄ«yaghaá¹-aá¹ƒ
rittaá¹ƒ tucchaá¹ƒ so upaá¹-á¹-hÄ• peti. sacassa hoti avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá
hatthavilaá¹…ghakena upaá¹-á¹-hÄ• peti, na tveva tappaccayÄ• vÄ• caá¹ƒ bhindati. evaá¹ƒ
samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasimhÄ• , na ca

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``aphÄ• suÃ±Ã±eva {aphÄ• sukaÃ±Ã±eva (Ce
}, bhikkhave, moghapurisÄ• vuá¹-á¹-hÄ• {vutthÄ• (Katthaci) } samÄ• nÄ• phÄ• sumhÄ• {
vuá¹-á¹-hÄ• ti paá¹-ijÄ• nanti. pasusaá¹ƒvÄ• saÃ±Ã±eva kirame, bhikkhave, moghapurisÄ•
phÄ• sumhÄ• vuá¹-á¹-hÄ• ti paá¹-ijÄ• nanti. eá¸·akasaá¹ƒvÄ• saÃ±Ã±eva kirame, bhikkhav
samÄ• nÄ• phÄ• sumhÄ• vuá¹-á¹-hÄ• ti paá¹-ijÄ• nanti. sapattasaá¹ƒvÄ• saÃ±Ã±eva kiran
vuá¹-á¹-hÄ• samÄ• nÄ• phÄ• sumhÄ• vuá¹-á¹-hÄ• ti paá¹-ijÄ• nanti. kathaÃ±hi nÄ• mime,
mÅ«gabbataá¹ƒ titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyissaâ€™â€™ nti. netaá¹ƒ, bhikkhave, a
... pe ... vigarahitvÄ• dhammiá¹ƒ \Be 223/ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- na, bhi
titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyitabbaá¹ƒ. yo samÄ• diyeyya, Ä• patti dukkaá¹-assa. anu
vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tÄ«hi á¹-hÄ• nehi pavÄ• retuá¹ƒ --- diá¹-á¹-hena
parisaá¹…kÄ• ya vÄ• . sÄ• vo bhavissati aÃ±Ã±amaÃ±Ã±Ä• nulomatÄ• Ä• pattivuá¹-á¹-hÄ
evaÃ±ca pana, bhikkhave, pavÄ• retabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho

<210> ``suá¹‡Ä• tu \Ne 212/ me, bhante, saá¹…gho. ajja pavÄ• raá¹‡Ä• . yadi saá¹…ghass
pavÄ• reyyÄ• â€™â€™ ti.

therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ•
evamassa vacanÄ«yo --- ``saá¹…ghaá¹ƒ, Ä• vuso, pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ•
vadantu maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mi. dutiya
pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• . vadantu maá¹ƒ Ä• yasman
passanto paá¹-ikarissÄ• mi. tatiyampi, Ä• vuso, saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ•
vÄ• . vadantu maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mÄ•

navakena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
evamassa vacanÄ«yo --- ``saá¹…ghaá¹ƒ, bhante, pavÄ• remi diá¹-á¹-hena \Ee I 160/ vÄ• s
vÄ• . vadantu maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mi.
... pe ... tatiyampi, bhante, saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹

maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

<211> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« theresu bhikkhÅ«su ukkuá¹-ikaá¹
Ä• sanesu acchanti. ye te bhikkhÅ« \Se I 315/ appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti v
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« theresu bhikkhÅ«su ukkuá¹-ikaá¹ƒ nisinnesu p
acchissantÄ«â€™â€™ ti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe
bhikkhave, chabbaggiyÄ• bhikkhÅ« theresu bhikkhÅ«su ukkuá¹-ikaá¹ƒ nisinnesu pavÄ• ray
acchantÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi \Be 224/ buddho bhagav
nÄ• ma te, bhikkhave, moghapurisÄ• theresu bhikkhÅ«su ukkuá¹-ikaá¹ƒ nisinnesu pavÄ• ra
acchissaâ€™â€™ nti. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya, pasannÄ
pe ... vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, th
ukkuá¹-ikaá¹ƒ nisinnesu pavÄ• rayamÄ• nesu Ä• sanesu acchitabbaá¹ƒ. yo accheyya, Ä• pa
anujÄ• nÄ• mi, bhikkhave, sabbeheva ukkuá¹-ikaá¹ƒ nisinnehi pavÄ• retuâ€™â€™ nti.

tena \Ne 213/ kho pana samayena aÃ±Ã±ataro thero jarÄ• dubbalo yÄ• va sabbe pavÄ• ren
pavÄ• renti (Se) } ukkuá¹-ikaá¹ƒ nisinno Ä• gamayamÄ• no mucchito papati. bhagavato etan
anujÄ• nÄ• mi, bhikkhave, tadamantarÄ• ukkuá¹-ikaá¹ƒ nisÄ«dituá¹ƒ yÄ• va pavÄ• reti, pav
nisÄ«ditunti.

aphÄ• sukavihÄ• ro niá¹-á¹-hito.

121. pavÄ• raá¹‡Ä• bhedÄ•

<212> atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho pavÄ• raá¹‡Ä• â€™â€™ ti? bhag
Ä• rocesuá¹ƒ. dvemÄ• , bhikkhave, pavÄ• raá¹‡Ä• --- cÄ• tuddasikÄ• ca pannarasikÄ• ca
pavÄ• raá¹‡Ä• ti.

atha \Se I 316/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho pavÄ• raá¹‡akammÄ• nÄ«â€™
{pavÄ• raá¹‡Ä• kammÄ• nÄ«ti (Se) } bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. cattÄ• rimÄ• n
pavÄ• raá¹‡akammÄ• ni --- adhammena vaggaá¹ƒ pavÄ• raá¹‡akammaá¹ƒ, adhammena sa
dhammena vaggaá¹ƒ pavÄ• raá¹‡akammaá¹ƒ, dhammena samaggaá¹ƒ pavÄ• raá¹‡akamm
adhammena vaggaá¹ƒ pavÄ• raá¹‡akammaá¹ƒ, na, bhikkhave, evarÅ«paá¹ƒ pavÄ• raá¹‡ak
mayÄ• evarÅ«paá¹ƒ pavÄ• raá¹‡akammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tatra, bhikkhave, yadidaá¹ƒ
pavÄ• raá¹‡akammaá¹ƒ, na, bhikkhave, evarÅ«paá¹ƒ pavÄ• raá¹‡akammaá¹ƒ kÄ• tabbaá¹ƒ
pavÄ• raá¹‡akammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tatra, bhikkhave, yadidaá¹ƒ dhammena vaggaá¹
bhikkhave, evarÅ«paá¹ƒ pavÄ• raá¹‡akammaá¹ƒ kÄ• tabbaá¹ƒ; na ca mayÄ• evarÅ«paá¹ƒ
anuÃ±Ã±Ä• taá¹ƒ. tatra, bhikkhave, yadidaá¹ƒ dhammena samaggaá¹ƒ pavÄ• raá¹‡akamma
pavÄ• raá¹‡akammaá¹ƒ kÄ• tabbaá¹ƒ; evarÅ«paÃ±ca mayÄ• pavÄ• raá¹‡akammaá¹ƒ anu

evarÅ«paá¹ƒ pavÄ• raá¹‡akammaá¹ƒ karissÄ• ma yadidaá¹ƒ dhammena samagganti, evaÃ
sikkhitabbanti.

pavÄ• raá¹‡Ä• bhedÄ• niá¹-á¹-hitÄ• .

122. pavÄ• raá¹‡Ä• dÄ• nÄ• nujÄ• nanÄ•

<213> atha \Be 225/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sannipatatha, bhikkhave. saá
pavÄ• ressatÄ«â€™â€™ ti. evaá¹ƒ vutte aÃ±Ã±ataro bhikkhu bhagavantaá¹ƒ etadavoca ---
gilÄ• no \Ne 214/, so anÄ• gatoâ€™â€™ ti. anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhun
evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• --- tena gilÄ• nena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ \
\Se I 317/ ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ
vacanÄ«yo --- ``pavÄ• raá¹‡aá¹ƒ dammi, pavÄ• raá¹‡aá¹ƒ me hara, pavÄ• raá¹‡aá¹ƒ me Ä•
pavÄ• rehÄ«â€™â€™ ti kÄ• yena viÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã±Ä• peti, kÄ• yena vÄ• c
pavÄ• raá¹‡Ä• ; na kÄ• yena viÃ±Ã±Ä• peti, na vÄ• cÄ• ya viÃ±Ã±Ä• peti, na kÄ• yena vÄ•
hoti pavÄ• raá¹‡Ä• . evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, so, bhikk
maÃ±cena vÄ• pÄ«á¹-hena vÄ• saá¹…ghamajjhe Ä• netvÄ• pavÄ• retabbaá¹ƒ. sace, bhik
gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``sace kho mayaá¹ƒ gilÄ• naá¹ƒ
Ä• bÄ• dho vÄ• abhivaá¸• á¸• hissati, kÄ• laá¹ƒkiriyÄ• vÄ• bhavissatÄ«â€™â€™ ti na, bh
á¹-hÄ• nÄ• cÄ• vetabbo. saá¹…ghena tattha gantvÄ• pavÄ• retabbaá¹ƒ; na tveva vaggena
pavÄ• reyya ce, Ä• patti dukkaá¹-assa.

pavÄ• raá¹‡ahÄ• rako {pavÄ• raá¹‡Ä• hÄ• rako (Se) } ce, bhikkhave, dinnÄ• ya pavÄ• raá¹‡
aÃ±Ã±assa dÄ• tabbÄ• pavÄ• raá¹‡Ä• . pavÄ• raá¹‡ahÄ• rako ce, bhikkhave, dinnÄ• ya pa
vibbhamati ... pe ... kÄ• laá¹ƒkaroti ... sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti ... sikkhaá¹ƒ paccakkhÄ
paá¹-ijÄ• nÄ• ti ... antimavatthuá¹ƒ ajjhÄ• pannako paá¹-ijÄ• nÄ• ti ... ummattako paá¹-ijÄ• n
paá¹-ijÄ• nÄ• ti ... vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ• ti ... Ä• pattiyÄ• adassane ukkhittako paá¹
Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ• ti ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá
paá¹-ijÄ• nÄ• ti ... paá¹‡á¸• ako \Se I 318/ paá¹-ijÄ• nÄ• ti ... theyyasaá¹ƒvÄ• sako paá¹-ijÄ•
titthiyapakkantako paá¹-ijÄ• nÄ• ti ... tiracchÄ• nagato paá¹-ijÄ• nÄ• ti ... mÄ• tughÄ• tako p
pitughÄ• tako paá¹-ijÄ• nÄ• ti ... arahantaghÄ• tako paá¹-ijÄ• nÄ• ti ... bhikkhunidÅ«sako pa
saá¹…ghabhedako paá¹-ijÄ• nÄ• ti \Be 226/ ... lohituppÄ• dako paá¹-ijÄ• nÄ• ti ... ubhatoby
paá¹-ijÄ• nÄ• ti, aÃ±Ã±assa dÄ• tabbÄ• pavÄ• raá¹‡Ä• .

pavÄ• raá¹‡ahÄ• rako ce, bhikkhave, dinnÄ• ya pavÄ• raá¹‡Ä• ya antarÄ• magge pakkama
pavÄ• raá¹‡Ä• . pavÄ• raá¹‡ahÄ• rako ce, bhikkhave, dinnÄ• ya pavÄ• raá¹‡Ä• ya antarÄ•
kÄ• laá¹ƒkaroti ... sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti ... sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ•
ajjhÄ• pannako paá¹-ijÄ• nÄ• ti ... ummattako paá¹-ijÄ• nÄ• ti ... khittacitto paá¹-ijÄ• nÄ• ti ..

paá¹-ijÄ• nÄ• ti ... Ä• pattiyÄ• adassane ukkhittako paá¹-ijÄ• nÄ• ti ... Ä• pattiyÄ• appaá¹-ik
paá¹-ijÄ• nÄ• ti ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge \Ne 215/ ukkhittako paá¹-ijÄ
paá¹‡á¸• ako paá¹-ijÄ• nÄ• ti ... theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ• ti ... titthiyapakkantako p
tiracchÄ• nagato paá¹-ijÄ• nÄ• ti ... mÄ• tughÄ• tako paá¹-ijÄ• nÄ• ti ... pitughÄ• tako paá¹-i
arahantaghÄ• tako paá¹-ijÄ• nÄ• ti ... bhikkhunidÅ«sako paá¹-ijÄ• nÄ• ti ... saá¹…ghabheda
lohituppÄ• dako paá¹-ijÄ• nÄ• ti ... ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, anÄ• haá¹-Ä• hoti p

pavÄ• raá¹‡ahÄ• rako ce, bhikkhave, dinnÄ• ya pavÄ• raá¹‡Ä• ya saá¹…ghappatto pakkam
pavÄ• raá¹‡Ä• . pavÄ• raá¹‡ahÄ• rako ce, bhikkhave, dinnÄ• ya pavÄ• raá¹‡Ä• ya saá¹…gh
kÄ• laá¹ƒkaroti ... sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti ... sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ
ajjhÄ• pannako paá¹-ijÄ• nÄ• ti ... ummattako paá¹-ijÄ• nÄ• ti ... khittacitto paá¹-ijÄ• nÄ• ti ..
paá¹-ijÄ• nÄ• ti ... Ä• pattiyÄ• adassane ukkhittako paá¹-ijÄ• nÄ• ti ... Ä• pattiyÄ• appaá¹-ik
paá¹-ijÄ• nÄ• ti ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittako paá¹-ijÄ• nÄ• ti ..
paá¹-ijÄ• nÄ• ti ... theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ• ti ... titthiyapakkantako paá¹-ijÄ• nÄ• t
paá¹-ijÄ• nÄ• ti ... mÄ• tughÄ• tako paá¹-ijÄ• nÄ• ti ... pitughÄ• tako paá¹-ijÄ• nÄ• ti ... araha
paá¹-ijÄ• nÄ• ti ... bhikkhunidÅ«sako paá¹-ijÄ• nÄ• ti ... saá¹…ghabhedako paá¹-ijÄ• nÄ• ti .
paá¹-ijÄ• nÄ• ti ... ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, Ä• haá¹-Ä• hoti pavÄ• raá¹‡Ä• .

pavÄ• raá¹‡ahÄ• rako ce, bhikkhave, dinnÄ• ya pavÄ• raá¹‡Ä• ya saá¹…ghappatto sutto nÄ
pavÄ• raá¹‡Ä• . pavÄ• raá¹‡ahÄ• rakassa anÄ• patti \Be 227/. pavÄ• raá¹‡ahÄ• rako ce, bh
pavÄ• raá¹‡Ä• ya saá¹…ghappatto pamatto nÄ• roceti ... pe ... samÄ• panno nÄ• roceti, Ä•
pavÄ• raá¹‡ahÄ• rakassa anÄ• patti.

pavÄ• raá¹‡ahÄ• rako ce, bhikkhave \Se I 319/, dinnÄ• ya pavÄ• raá¹‡Ä• ya saá¹…ghappat
Ä• haá¹-Ä• hoti pavÄ• raá¹‡Ä• . pavÄ• raá¹‡ahÄ• rakassa Ä• patti dukkaá¹-assa. anujÄ• nA
pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡aá¹ƒ dentena chandampi dÄ• tuá¹ƒ, santi saá¹…ghassa kara

pavÄ• raá¹‡Ä• dÄ• nÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

123. Ã±Ä• takÄ• diggahaá¹‡akathÄ•

<214> tena \Ne 216/ kho pana samayena aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ tadahu pavÄ• raá¹‡Ä•
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. idha pana, bhikkhave, bhikkhuá¹ƒ tadahu pavÄ• raá
gaá¹‡hanti. te Ã±Ä• takÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yas
muhuttaá¹ƒ muÃ±catha, yÄ• vÄ• yaá¹ƒ bhikkhu pavÄ• retÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labh
ce labhetha, te Ã±Ä• takÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yas
ekamantaá¹ƒ hotha, yÄ• vÄ• yaá¹ƒ bhikkhu pavÄ• raá¹‡aá¹ƒ detÄ«â€™â€™ ti. evaÃ±cetaá
kusalaá¹ƒ. no ce labhetha, te Ã±Ä• takÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha

bhikkhuá¹ƒ muhuttaá¹ƒ nissÄ«maá¹ƒ netha, yÄ• va saá¹…gho pavÄ• retÄ«â€™â€™ ti. eva
kusalaá¹ƒ. no ce labhetha, na tveva vaggena saá¹…ghena pavÄ• retabbaá¹ƒ. pavÄ• reyya

idha pana, bhikkhave, bhikkhuá¹ƒ tadahu pavÄ• raá¹‡Ä• ya rÄ• jÄ• no gaá¹‡hanti ... pe ... c
162/ ... dhuttÄ• gaá¹‡hanti ... bhikkhupaccatthikÄ• gaá¹‡hanti. te bhikkhupaccatthikÄ• bhi
vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto imaá¹ƒ bhikkhuá¹ƒ muhuttaá¹ƒ muÃ±catha,
pavÄ• retÄ«â€™â€™ ti \Se I 320/. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhe
bhikkhupaccatthikÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe Ä• yasmanto
hotha, yÄ• vÄ• yaá¹ƒ bhikkhu pavÄ• raá¹‡aá¹ƒ detÄ«â€™â€™ ti. evaÃ±cetaá¹ƒ labhetha, i
labhetha, te bhikkhupaccatthikÄ• bhikkhÅ«hi evamassu vacanÄ«yÄ• --- ``iá¹…gha, tumhe
bhikkhuá¹ƒ muhuttaá¹ƒ nissÄ«maá¹ƒ netha, yÄ• va saá¹…gho pavÄ• retÄ«â€™â€™ ti. eva
kusalaá¹ƒ. no ce labhetha, na \Be 228/ tveva vaggena saá¹…ghena pavÄ• retabbaá¹ƒ. pavÄ
dukkaá¹-assÄ• ti.

Ã±Ä• takÄ• diggahaá¹‡akathÄ• niá¹-á¹-hitÄ• .

124. saá¹…ghapavÄ• raá¹‡Ä• dippabhedÄ•

<215> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya pa
kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `saá¹…ghena pavÄ
mayaÃ±camhÄ• paÃ±ca janÄ• . kathaá¹ƒ nu kho amhehi pavÄ• retabbaâ€™â€™ nti? bhag
anujÄ• nÄ• mi, bhikkhave, paÃ±cannaá¹ƒ saá¹…ghe pavÄ• retunti.

<216> tena \Ne 217/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡
viharanti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ pa
pavÄ• retunti. mayaÃ±camhÄ• cattÄ• ro janÄ• . kathaá¹ƒ nu kho amhehi pavÄ• retabbaâ€™
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, catunnaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pa
bhikkhave, pavÄ• retabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena te bhikkhÅ« Ã±Ä• petabb

``suá¹‡antu me Ä• yasmanto. ajja pavÄ• raá¹‡Ä• . yadÄ• yasmantÄ• naá¹ƒ \Se I 321/ patta
aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• reyyÄ• mÄ• â€™â€™ ti.

therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ•
bhikkhÅ« evamassu vacanÄ«yÄ• --- ``ahaá¹ƒ, Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-he
parisaá¹…kÄ• ya vÄ• . vadantu maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto p
pe ... tatiyampi ahaá¹ƒ, Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• pa
maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

navakena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
bhikkhÅ« evamassu vacanÄ«yÄ• --- ``ahaá¹ƒ, bhante, Ä• yasmante pavÄ• remi diá¹-á¹-hen
parisaá¹…kÄ• ya vÄ• . vadantu maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto p
pe ... tatiyampi ahaá¹ƒ, bhante, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• paris
vadantu maá¹ƒ Ä• yasmanto anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mÄ«â€™

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya tayo bhikk
tesaá¹ƒ bhikkhÅ«naá¹ƒ \Se I 322/ etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ paÃ±canna
catunnaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá¹ƒ. mayaÃ±camhÄ• tayo janÄ• . kathaá¹ƒ nu
nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, tiá¹‡á¹‡aá¹ƒ aÃ±Ã±a
evaÃ±ca pana, bhikkhave, pavÄ• retabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena te bhikkhÅ

``suá¹‡antu \Ne 218/ me Ä• yasmantÄ• . ajja pavÄ• raá¹‡Ä• . yadÄ• yasmantÄ• naá¹ƒ patt
aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• reyyÄ• mÄ• â€™â€™ ti.

therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ•
bhikkhÅ« evamassu vacanÄ«yÄ• --- ``ahaá¹ƒ, Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-he
parisaá¹…kÄ• ya vÄ• . vadantu maá¹ƒ Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya. passanto
pe ... tatiyampi ahaá¹ƒ, Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• par
maá¹ƒ Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti

navakena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
bhikkhÅ« evamassu vacanÄ«yÄ• --- ``ahaá¹ƒ, bhante, Ä• yasmante pavÄ• remi diá¹-á¹-hen
parisaá¹…kÄ• ya vÄ• . vadantu maá¹ƒ Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya. passanto
pe ... \Se I 323/ tatiyampi ahaá¹ƒ, bhante, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena
vÄ• . vadantu maá¹ƒ Ä• yasmantÄ• anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• m

<217> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya dve
tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ paÃ±cannaá¹ƒ saá¹…
aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá¹ƒ, tiá¹‡á¹‡aá¹ƒ \Be 230/ aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retu
kathaá¹ƒ nu kho amhehi pavÄ• retabbaâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ
dvinnaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá¹ƒ. evaÃ±ca pana, bhikkhave, pavÄ• retabbaá¹
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetv
vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ•
maá¹ƒ Ä• yasmÄ• anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mi. dutiyampi ... pe
Ä• vuso, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• .
anukampaá¹ƒ upÄ• dÄ• ya. passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti.

navakena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
paggahetvÄ• thero bhikkhu evamassa vacanÄ«yo --- ``ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ pa
sutena vÄ• parisaá¹…kÄ• ya vÄ• . vadatu maá¹ƒ Ä• yasmÄ• anukampaá¹ƒ upÄ• dÄ• ya. p
dutiyampi ... pe ... tatiyampi ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• s
parisaá¹…kÄ• ya vÄ• . vadatu maá¹ƒ Ä• yasmÄ• anukampaá¹ƒ upÄ• dÄ• ya. passanto paá

<218> tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya eko
tassa bhikkhuno etadahosi --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ paÃ±cannaá¹ƒ saá¹…ghe pa
aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá¹ƒ, tiá¹‡á¹‡aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá¹ƒ, dvinn
pavÄ• retuá¹ƒ. ahaÃ±camhi ekako. kathaá¹ƒ nu kho mayÄ• pavÄ• retabbaâ€™â€™ nti? bh
Ä• rocesuá¹ƒ.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya eko bhikkhu v
bhikkhunÄ• yattha bhikkhÅ« paá¹-ikkamanti upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• maá¹‡á¸• ape
sammajjitvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• Ä• sanaá¹ƒ paÃ±Ã±a
nisÄ«ditabbaá¹ƒ. sace aÃ±Ã±e bhikkhÅ« Ä• gacchanti, tehi saddhiá¹ƒ pavÄ• retabbaá¹ƒ; no
pavÄ• raá¹‡Ä• â€™ ti adhiá¹-á¹-hÄ• tabbaá¹ƒ. no ce adhiá¹-á¹-heyya, Ä• patti dukkaá¹-assa

tatra \Be 231/, bhikkhave, yattha \Se I 325/ paÃ±ca bhikkhÅ« viharanti, na ekassa pavÄ• raá

catÅ«hi saá¹…ghe pavÄ• retabbaá¹ƒ. pavÄ• reyyuá¹ƒ ce, Ä• patti dukkaá¹-assa. tatra, bhik
bhikkhÅ« viharanti, na ekassa pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• tÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ pav
ce, Ä• patti dukkaá¹-assa. tatra, bhikkhave, yattha tayo bhikkhÅ« viharanti, na \Ee I 164/ eka
pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• dvÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retabbaá¹ƒ. pavÄ• reyyuá
tatra, bhikkhave, yattha dve bhikkhÅ« viharanti, na ekassa pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• eke
adhiá¹-á¹-hÄ• tabbaá¹ƒ. adhiá¹-á¹-heyya ce, Ä• patti dukkaá¹-assÄ• ti.

saá¹…ghapavÄ• raá¹‡Ä• dippabhedÄ• niá¹-á¹-hitÄ• .

125. Ä• pattipaá¹-ikammavidhi

<219> tena kho pana samayena aÃ±Ã±ataro bhikkhu tadahu pavÄ• raá¹‡Ä• ya Ä• pattiá¹ƒ
bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na sÄ• pattikena pavÄ• retabbaâ€™
Ä• panno. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä
(Katthaci) }.

idha \Ne 220/ pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya Ä• pattiá¹ƒ Ä• panno hoti.
bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitv

aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒ Ä• pa
paá¹-idesemÄ«â€™â€™ ti. tena vattabbo --- ``passasÄ«â€™â€™ ti. Ä• ma passÄ• mÄ«ti. A

idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya Ä• pattiyÄ• vematiko hoti. tena, bh
ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• \Se I 326/ ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ•
aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä• p
nibbematiko bhavissÄ• mi tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• p
tappaccayÄ• pavÄ• raá¹‡Ä• ya antarÄ• yo kÄ• tabboti.

Ä• pattipaá¹-ikammavidhi niá¹-á¹-hitÄ• .

126. Ä• pattiÄ• vikaraá¹‡avidhi

<220> tena \Be 232/ kho pana samayena aÃ±Ã±ataro bhikkhu pavÄ• rayamÄ• no Ä• pattiá
bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹ƒ `na sÄ• pattikena pavÄ• retabbaâ€™
Ä• panno. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä

idha pana, bhikkhave, bhikkhu pavÄ• rayamÄ• no Ä• pattiá¹ƒ sarati. tena, bhikkhave, bhikkh
evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• panno. ito vuá¹
Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• pavÄ• retabbaá¹ƒ; na tveva tappaccayÄ•
kÄ• tabbo.

idha pana, bhikkhave, bhikkhu pavÄ• rayamÄ• no Ä• pattiyÄ• vematiko hoti. tena, bhikkhav

bhikkhunÄ• sÄ• manto bhikkhu evamassa vacanÄ«yo --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ•
yadÄ• nibbematiko bhavissÄ• mi tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti va
tveva tappaccayÄ• pavÄ• raá¹‡Ä• ya antarÄ• yo kÄ• tabboti.

Ä• patti Ä• vikaraá¹‡avidhi niá¹-á¹-hitÄ• .

127. sabhÄ• gÄ• pattipaá¹-ikammavidhi

<221> tena \Ne 221/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡
sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ \Se I 327/ etadah
paÃ±Ã±attaá¹ƒ `na sabhÄ• gÄ• Ä• patti desetabbÄ• , na sabhÄ• gÄ• Ä• patti paá¹-iggahet
saá¹…gho sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ Ä• panno. kathaá¹ƒ nu kho amhehi paá¹-ipajjitabbaâ€™
etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sabbo saá¹…
Ä• panno hoti. tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ
gacchÄ• vuso, taá¹ƒ Ä• pattiá¹ƒ paá¹-ikaritvÄ• Ä• gaccha, mayaá¹ƒ te santike taá¹ƒ Ä• patt
paá¹-ikarissÄ• mÄ• ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, byattena
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Be 233/ me, bhante, saá¹…gho. ayaá¹ƒ sabbo saá¹…gho sabhÄ• gaá¹ƒ Ä• pa
aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá¹ƒ passissati tadÄ• tassa santike taá¹ƒ Ä•
paá¹-ikarissatÄ«â€™â€™ ti vatvÄ• pavÄ• retabbaá¹ƒ; na tveva tappaccayÄ• pavÄ• raá¹‡Ä

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sabbo saá¹…
vematiko hoti. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sabbo saá¹…gho sabhÄ• gÄ• ya Ä• pattiyÄ• v
bhavissati tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissatÄ«â€™â€™ ti vatvÄ• , pavÄ• retabbaá¹ƒ, n
pavÄ• raá¹‡Ä• ya antarÄ• yo kÄ• tabboti.

sabhÄ• gÄ• pattipaá¹-ikammavidhi niá¹-á¹-hitÄ• .

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

128. anÄ• pattipannarasakaá¹ƒ

<222> tena \Se I 328/ \Ne 222/ kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pa
Ä• vÄ• sikÄ• bhikkhÅ« sannipatiá¹ƒsu, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• niá¹ƒsu ``attha
anÄ• gatÄ• â€™â€™ ti. te dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±
pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchiá¹ƒsu bahutarÄ• . bhagava

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca \Ee I 165/ vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sik
anÄ• gatÄ• â€™â€™ ti. te dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±
athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi pu
pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkh
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino \Be 234/ vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. te

Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , avasesehi
pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• \Se I 329/ vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ
anÄ• gatÄ• â€™â€™ ti. te dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±
athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• ,
pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi \Ne 22
Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pavÄ• re
anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ•
bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• re
anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ•
bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• reta
anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino \Be 235/ vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. te
avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . t
puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ \Se I 330/ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ•
parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ• sup
pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ• sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi \Ne 224 avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ• sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . te puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ• sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha \Be 236/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sam sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . p tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha \Se I 331/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sar sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . te puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ• sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi \Ne 225 vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•

sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• samaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ•
vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . p
tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ anÄ• patti.

anÄ• pattipannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

129. vaggÄ• vaggasaÃ±Ã±Ä«pannarasakaá¹ƒ

<223> idha \Be 237/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä•
bhikkhÅ« sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ•
ti. te dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ
Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . tehi, bhikkhave, bhikkhÅ«hi puna pavÄ• re
Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• riya
bhikkhÅ« \Ee I 166/ Ä• gacchanti samasamÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , avasesehi pav
pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• riya
bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , avasesehi pavÄ• retabbaá
dukkaá¹-assa.

idha \Ne 226/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sam
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ«
dhammasaÃ±Ã±ino vinayasaÃ±Ã±ino vaggÄ• vaggasaÃ±Ã±ino pavÄ• renti. tehi pavÄ• rita
avuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... sabbÄ
parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• ... pe ... samasamÄ
pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti d

vaggÄ• vaggasaÃ±Ã±Ä«pannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

130. vematikapannarasakaá¹ƒ

<224> idha \Be 238/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• y
Ä• vÄ• sikÄ• bhikkhÅ« sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e A
anÄ• gatÄ• â€™â€™ ti. te ``kappati nu kho amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, na nu kho kappatÄ
pavÄ• renti. tehi pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahuta
bhikkhÅ«hi puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``kappati nu kho amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, na nu kho kappatÄ«â€™â€™ ti vematikÄ• pa
pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ
pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``kappati nu kho amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, na nu kho kappatÄ«â€™â€™ ti vematikÄ• pa
pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ•
pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha \Ne 227/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sam
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``kappati nu kho amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, na nu kho kappatÄ«â€™â€™ ti vematikÄ• pa
pavÄ• ritamatte ... pe ... avuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... ekaccÄ• ya vuá¹-á¹-hitÄ• ya pa
sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• \Be 239/ bhikkhÅ« Ä• gacc
samasamÄ• ... pe ... thokatarÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• retab
Ä• patti dukkaá¹-assa.

vematikapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

131. kukkuccapakatapannarasakaá¹ƒ

<225> idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya samba
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``kappateva \Se I 333/ amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™
tehi pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• . tehi, bh
pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a

``kappateva amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™ ti kukkucc
pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ
pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá¹-assa.

idha pana, bhikkhave, aÃ±Ã±arasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ• Ä
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``kappateva amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™ ti kukkucc
pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ•
{avasesehi tesaá¹ƒ santike (Katthaci) } pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti dukkaá

idha \Be 240/ \Ne 228/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä
bhikkhÅ« sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• b
ti. te ``kappateva amhÄ• kaá¹ƒ pavÄ• retuá¹ƒ, nÄ• mhÄ• kaá¹ƒ na kappatÄ«â€™â€™ ti kuk
pavÄ• ritamatte, ... pe ... avuá¹-á¹-hitÄ• ya parisÄ• ya ... pe ... ekaccÄ• ya vuá¹-á¹-hitÄ• ya p
... sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti b
samasamÄ• ... pe ... thokatarÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• retab
Ä• patti dukkaá¹-assa.

kukkuccapakatapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

132. bhedapurekkhÄ• rapannarasakaá¹ƒ

<226> idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya \Ee I 1
bhikkhÅ« sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• b
ti. te ``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti.
athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• \Se I 334/. tehi, bhikkhave, bhik
pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , avasesehi
pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete \Be 241/, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• pavÄ•
pavÄ• riyamÄ• ne athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ•

pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha \Ne 229/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sam
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• pavÄ• renti. te
athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bahutarÄ• , tehi bhikkhave bhikkhÅ«hi pur
pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ sa
pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• . pavÄ• ritÄ• suppavÄ• ritÄ• , tesaá¹ƒ san
pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« \Be 242/ Ä• gacchanti bah
bhikkhÅ«hi puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ•
tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha \Ne 230/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sam
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
avuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti thokatarÄ• .
tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti ba
bhikkhÅ«hi puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti sa
suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayass

idha \Be 243/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sam
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
ekaccÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti th
suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayass

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi \
sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti bal
bhikkhÅ«hi puna pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•
sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« a
``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti. tehi p
vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti samasamÄ• .
tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayassa.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya sambahulÄ•

bhikkhÅ« sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te jÄ• nanti ``atthaÃ±Ã±e Ä• vÄ• sikÄ•
ti. te ``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapurekkhÄ• rÄ• pavÄ• renti.
sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• ya, athaÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« Ä• gacchanti tho
suppavÄ• ritÄ• , tesaá¹ƒ santike pavÄ• retabbaá¹ƒ. pavÄ• ritÄ• naá¹ƒ Ä• patti thullaccayass

bhedapurekkhÄ• rapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paÃ±cavÄ«sattikÄ• niá¹-á¹-hitÄ• .

133. sÄ«mottantikapeyyÄ• laá¹ƒ

<227> idha \Be 244/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä•
bhikkhÅ« sannipatanti, paÃ±ca vÄ• atirekÄ• vÄ• . te na jÄ• nanti ``aÃ±Ã±e Ä• vÄ• sikÄ• b
okkamantÄ«â€™â€™ ti ... pe ... te na jÄ• nanti ``aÃ±Ã±e Ä• vÄ• sikÄ• bhikkhÅ« antosÄ«m
pe ... te na passanti aÃ±Ã±e Ä• vÄ• sike bhikkhÅ« antosÄ«maá¹ƒ \Se I 335/ okkamante ... p
aÃ±Ã±e Ä• vÄ• sike bhikkhÅ« antosÄ«maá¹ƒ okkante ... pe ... te na suá¹‡anti ``aÃ±Ã±e Ä•
antosÄ«maá¹ƒ okkamantÄ«â€™â€™ ti ... pe ... te na suá¹‡anti ``aÃ±Ã±e Ä• vÄ• sikÄ• bhik
okkantÄ• â€™â€™ ti ... pe ....

Ä• vÄ• sikena \Ne 232/ Ä• vÄ• sikÄ• ekasatapaÃ±casattati tikanayato, Ä• vÄ• sikena Ä• ga
Ä• vÄ• sikÄ• , Ä• gantukena Ä• gantukÄ• , peyyÄ• lamukhena satta tikasatÄ• ni honti.

sÄ«mokkantikapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

134. divasanÄ• nattaá¹ƒ

<228> idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ• tuddaso hoti, Ä• gantu
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace sa
Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace Ä• gantukÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä•
anuvattitabbaá¹ƒ.

idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pannaraso hoti, Ä• gantukÄ• naá
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace sa
Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace Ä• gantukÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä•
anuvattitabbaá¹ƒ.

idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• á¹-ipado hoti, Ä• gantukÄ• na
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä• gantukÄ• naá¹ƒ nÄ• kÄ• mÄ• dÄ• tabbÄ•
gantvÄ• pavÄ• retabbaá¹ƒ. sace samasamÄ• honti, Ä• vÄ• sikehi Ä• gantukÄ• naá¹ƒ \Se I
sÄ• maggÄ«; Ä• gantukehi nissÄ«maá¹ƒ gantvÄ• pavÄ• retabbaá¹ƒ \Be 245/. sace Ä• gant
Ä• vÄ• sikehi Ä• gantukÄ• naá¹ƒ sÄ• maggÄ« vÄ• dÄ• tabbÄ• , nissÄ«maá¹ƒ vÄ• gantabb

idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pannaraso hoti, Ä• gantukÄ• naá
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ sÄ• maggÄ« vÄ• dÄ• tabb

sace samasamÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ sÄ• maggÄ« vÄ• dÄ• tabbÄ• , n
Ä• gantukÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ nÄ• kÄ• mÄ• dÄ• tabbÄ•
gantvÄ• pavÄ• retabbaá¹ƒ.

divasanÄ• nattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

135. liá¹…gÄ• didassanaá¹ƒ

<229> idha \Ne 233/ pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« passanti Ä• vÄ• sikÄ• naá¹ƒ
Ä• vÄ• sikÄ• kÄ• raá¹ƒ, Ä• vÄ• sikaliá¹…gaá¹ƒ, Ä• vÄ• sikanimittaá¹ƒ, Ä• vÄ• sikuddesaá¹ƒ
maÃ±capÄ«á¹-haá¹ƒ bhisibibbohanaá¹ƒ, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ sapaá¹-á¹-hitaá¹
susammaá¹-á¹-haá¹ƒ; passitvÄ• vematikÄ• honti --- ``atthi nu kho Ä• vÄ• sikÄ• bhikkhÅ«,
te vematikÄ• na vicinanti, avicinitvÄ• pavÄ• renti. Ä• patti dukkaá¹-assa ... pe ... te vematik
vicinitvÄ• na passanti, apassitvÄ• pavÄ• renti. anÄ• patti. te vematikÄ• vicinanti, vicinitvÄ•
passitvÄ• ekato pavÄ• renti. anÄ• patti. te vematikÄ• vicinanti, vicinitvÄ• passanti, passitv
pavÄ• renti. Ä• patti dukkaá¹-assa. te vematikÄ• vicinanti, vicinitvÄ• passanti, passitvÄ• --
vinassantete, ko tehi atthoâ€™â€™ ti --- bhedapurekkhÄ• rÄ• pavÄ• renti. Ä• patti thullacc

idha pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« suá¹‡anti Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
Ä• vÄ• sikaliá¹…gaá¹ƒ, Ä• vÄ• sikanimittaá¹ƒ, Ä• vÄ• sikuddesaá¹ƒ, caá¹…kamantÄ• naá¹ƒ
sajjhÄ• yasaddaá¹ƒ, ukkÄ• sitasaddaá¹ƒ, khipitasaddaá¹ƒ; sutvÄ• vematikÄ• honti --- ``att
bhikkhÅ«, natthi nu khoâ€™â€™ ti. te vematikÄ• na vicinanti, avicinitvÄ• pavÄ• renti. Ä• p
vematikÄ• vicinanti, vicinitvÄ• na passanti, apassitvÄ• pavÄ• renti. anÄ• patti. te vematikÄ
vicinitvÄ• passanti, passitvÄ• ekato pavÄ• renti. anÄ• patti. te vematikÄ• vicinanti, vicinitv
passitvÄ• \Be 246/ pÄ• á¹-ekkaá¹ƒ pavÄ• renti. Ä• patti dukkaá¹-assa. te \Se I 337/ vematik
vicinitvÄ• passanti, passitvÄ• ``nassantete, vinassantete, ko tehi atthoâ€™â€™ ti bhedapu
pavÄ• renti. Ä• patti thullaccayassa.

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« passanti Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
Ä• gantukaliá¹…gaá¹ƒ, Ä• gantukanimittaá¹ƒ, Ä• gantukuddesaá¹ƒ, aÃ±Ã±Ä• takaá¹ƒ pattaa
cÄ«varaá¹ƒ, aÃ±Ã±Ä• takaá¹ƒ nisÄ«danaá¹ƒ, pÄ• dÄ• naá¹ƒ dhotaá¹ƒ, udakanissekaá¹ƒ; pa
``atthi nu kho Ä• gantukÄ• bhikkhÅ«, natthi nu khoâ€™â€™ ti. te vematikÄ• na vicinanti, a
Ä• patti dukkaá¹-assa. te vematikÄ• \Se I 338/ vicinanti, vicinitvÄ• na passanti, apassitvÄ•
anÄ• patti. te vematikÄ• vicinanti, vicinitvÄ• \Ne 234/ passanti, passitvÄ• ekato pavÄ• ren
vematikÄ• vicinanti, vicinitvÄ• passanti, passitvÄ• pÄ• á¹-ekkaá¹ƒ pavÄ• renti. Ä• patti du
vematikÄ• vicinanti, vicinitvÄ• passanti, passitvÄ• --- nassantete, vinassantete, ko tehi att
bhedapurekkhÄ• rÄ• pavÄ• renti. Ä• patti thullaccayassa.

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« suá¹‡anti Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ

Ä• gantukaliá¹…gaá¹ƒ, Ä• gantukanimittaá¹ƒ, Ä• gantukuddesaá¹ƒ, Ä• gacchantÄ• naá¹ƒ p
upÄ• hanapapphoá¹-anasaddaá¹ƒ, ukkÄ• sitasaddaá¹ƒ, khipitasaddaá¹ƒ; sutvÄ• vematikÄ•
Ä• gantukÄ• bhikkhÅ«, natthi nu khoâ€™â€™ ti. te vematikÄ• na vicinanti, avicinitvÄ• pav
dukkaá¹-assa. te vematikÄ• vicinanti, vicinitvÄ• na passanti, apassitvÄ• pavÄ• renti. anÄ•
vicinanti, vicinitvÄ• passanti, passitvÄ• ekato pavÄ• renti. anÄ• patti. te vematikÄ• vicinan
passanti, passitvÄ• pÄ• á¹-ekkaá¹ƒ pavÄ• renti. Ä• patti dukkaá¹-assa. te vematikÄ• vicina
passanti, passitvÄ• --- nassantete, vinassantete, ko tehi atthoti --- bhedapurekkhÄ• rÄ• pav
thullaccayassa.

liá¹…gÄ• didassanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

136. nÄ• nÄ• saá¹ƒvÄ• sakÄ• dÄ«hi pavÄ• raá¹‡Ä•

<230> idha pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« passanti Ä• vÄ• sike bhikkhÅ« nÄ• nÄ
samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti, samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ \S
paá¹-ilabhitvÄ• na pucchanti, apucchitvÄ• ekato pavÄ• renti. anÄ• patti. te pucchanti, pucc
nÄ• bhivitaranti, anabhivitaritvÄ• ekato pavÄ• renti. Ä• patti dukkaá¹-assa. te pucchanti, pu
nÄ• bhivitaranti, anabhivitaritvÄ• pÄ• á¹-ekkaá¹ƒ pavÄ• renti. anÄ• patti.

idha pana, bhikkhave, Ä• gantukÄ• bhikkhÅ« passanti Ä• vÄ• sike bhikkhÅ« samÄ• nasaá¹
nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti, nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá
apucchitvÄ• ekato pavÄ• renti. Ä• patti dukkaá¹-assa. te pucchanti, pucchitvÄ• abhivitaran
pÄ• á¹-ekkaá¹ƒ pavÄ• renti. Ä• patti dukkaá¹-assa. te pucchanti, pucchitvÄ• abhivitaranti, a
pavÄ• renti. anÄ• patti.

idha \Ne 235/ pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« passanti Ä• gantuke bhikkhÅ« nÄ• n
samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti, samÄ• nasaá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ p
pucchanti, apucchitvÄ• ekato pavÄ• renti. anÄ• patti. te pucchanti, pucchitvÄ• nÄ• bhivitar
ekato pavÄ• renti. Ä• patti dukkaá¹-assa. te pucchanti, pucchitvÄ• nÄ• bhivitaranti, anabhiv
pÄ• á¹-ekkaá¹ƒ pavÄ• renti. anÄ• patti.

idha pana, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« passanti Ä• gantuke bhikkhÅ« samÄ• nasaá¹
nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá¹-ilabhanti, nÄ• nÄ• saá¹ƒvÄ• sakadiá¹-á¹-hiá¹ƒ paá
apucchitvÄ• \Se I 340/ ekato pavÄ• renti. Ä• patti dukkaá¹-assa. te pucchanti, pucchitvÄ• a
abhivitaritvÄ• pÄ• á¹-ekkaá¹ƒ pavÄ• renti. Ä• patti dukkaá¹-assa. te pucchanti, pucchitvÄ•
abhivitaritvÄ• ekato pavÄ• renti. anÄ• patti.

nÄ• nÄ• saá¹ƒvÄ• sakÄ• dÄ«hi pavÄ• raá¹‡Ä• niá¹-á¹-hitÄ• .

137. na gantabbavÄ• ro

<231> na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä• v
saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhuk
anÄ• vÄ• so gantabbo, aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, ta
sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã±a
antarÄ• yÄ• .

na \Be 248/, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko
saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhuk
anÄ• vÄ• so gantabbo, aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, ta
sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã
antarÄ• yÄ• .

na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ
aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya
Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikkhuko anÄ• vÄ• so gantabbo, aÃ±Ã±atra saá¹…g
341/. na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ
anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä• vÄ• so
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave
sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabbo, yatthassu bhikkhÅ« nÄ• nÄ
saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhuk
Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , a
antarÄ• yÄ• .

na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko Ä• vÄ•
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave
sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabbo, yatthassu bhikkhÅ« nÄ•
saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhuk
Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , a
antarÄ• yÄ• .

na \Be 249/, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ•

vÄ• sabhikkhuko Ä• vÄ• so gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±
antarÄ• yÄ• . na, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ
anÄ• vÄ• so gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…gh
bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sa
vÄ• gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena, aÃ±

na gantabbavÄ• ro niá¹-á¹-hito.

138. gantabbavÄ• ro

<232> gantabbo, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkh
bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• ``sakkomi ajjeva gantuâ€™â€™ nti.
pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuk
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• ``sakkomi ajjeva gantuâ€™

gantabbo \Se I 342/, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• anÄ• vÄ• sÄ• sab
sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• ``sakkomi ajjeva gantuâ€™â€™ nti.

gantabbo, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• s

Ä• vÄ• so ... pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ•
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• ``sakkomi ajjeva gantuâ€™â€™ nti.

gantabbavÄ• ro niá¹-á¹-hito.

139. vajjanÄ«yapuggalasandassanÄ•

<233> na, bhikkhave, bhikkhuniyÄ• nisinnaparisÄ• ya pavÄ• retabbaá¹ƒ. yo pavÄ• reyya, Ä
bhikkhave, sikkhamÄ• nÄ• ya ... pe ... na sÄ• maá¹‡erassa ... pe ... na sÄ• maá¹‡eriyÄ• ...
paccakkhÄ• takassa ... pe ... na antimavatthuá¹ƒ ajjhÄ• pannakassa nisinnaparisÄ• ya pavÄ
pavÄ• reyya, Ä• patti dukkaá¹-assa \Ee I 168/.

na \Be 250/ Ä• pattiyÄ• adassane ukkhittakassa nisinnaparisÄ• ya pavÄ• retabbaá¹ƒ. yo pa
kÄ• retabbo. na Ä• pattiyÄ• appaá¹-ikamme ukkhittakassa ... pe ... na pÄ• pikÄ• ya diá¹-á¹-
ukkhittakassa nisinnaparisÄ• ya pavÄ• retabbaá¹ƒ. yo pavÄ• reyya, yathÄ• dhammo kÄ• re

na paá¹‡á¸• akassa nisinnaparisÄ• ya pavÄ• retabbaá¹ƒ. yo pavÄ• reyya, Ä• patti dukkaá¹-
theyyasaá¹ƒvÄ• sakassa ... pe ... na titthiyapakkantakassa ... pe ... na tiracchÄ• nagatassa
mÄ• tughÄ• takassa ... pe ... na pitughÄ• takassa ... pe ... na arahantaghÄ• takassa ... pe ..
bhikkhunidÅ«sakassa \Ne 238/ ... pe ... na saá¹…ghabhedakassa ... pe ... na lohituppÄ• dak
pe ... na ubhatobyaÃ±janakassa nisinnaparisÄ• ya pavÄ• retabbaá¹ƒ. yo pavÄ• reyya, Ä• pa

na, bhikkhave, pÄ• rivÄ• sikapavÄ• raá¹‡Ä• dÄ• nena pavÄ• retabbaá¹ƒ, aÃ±Ã±atra avuá¹-
bhikkhave, appavÄ• raá¹‡Ä• ya pavÄ• retabbaá¹ƒ, aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• ti.

vajjanÄ«yapuggalasandassanÄ• niá¹-á¹-hitÄ• .

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

140. dvevÄ• cikÄ• dipavÄ• raá¹‡Ä•

<234> tena kho pana samayena kosalesu janapade aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pa
ahosi. bhikkhÅ« nÄ• sakkhiá¹ƒsu tevÄ• cikaá¹ƒ pavÄ• retuá¹ƒ. bhagavato etamatthaá¹ƒ Ä•
bhikkhave, dvevÄ• cikaá¹ƒ pavÄ• retunti.

bÄ• á¸·hataraá¹ƒ savarabhayaá¹ƒ ahosi. bhikkhÅ« nÄ• sakkhiá¹ƒsu dvevÄ• cikaá¹ƒ pavÄ• r
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, ekavÄ• cikaá¹ƒ pavÄ• retunti.

bÄ• á¸·hataraá¹ƒ savarabhayaá¹ƒ ahosi. bhikkhÅ« nÄ• sakkhiá¹ƒsu ekavÄ• cikaá¹ƒ pavÄ• r
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, samÄ• navassikaá¹ƒ pavÄ• retunti.

tena kho pana samayena aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya manusseh
ratti khepitÄ• hoti. atha kho tesaá¹ƒ \Be 251/ bhikkhÅ«naá¹ƒ etadahosi --- ``manussehi dÄ•
yebhuyyena ratti khepitÄ• . sace saá¹…gho tevÄ• cikaá¹ƒ pavÄ• ressati, appavÄ• ritova saá
athÄ• yaá¹ƒ ratti vibhÄ• yissati. kathaá¹ƒ nu kho amhehi paá¹-ipajjitabbaâ€™â€™ nti? bhag
Ä• rocesuá¹ƒ. idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya
yebhuyyena ratti khepitÄ• hoti. tatra ce, bhikkhave, bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``manuss
344/ dentehi yebhuyyena ratti khepitÄ• . sace saá¹…gho tevÄ• cikaá¹ƒ pavÄ• ressati, appav
bhavissati, athÄ• yaá¹ƒ ratti vibhÄ• yissatÄ«â€™â€™ ti, byattena bhikkhunÄ• paá¹-ibalena
---

``suá¹‡Ä• tu \Ne 239/ me, bhante, saá¹…gho. manussehi dÄ• naá¹ƒ \Ee I 169/ dentehi yebh
sace saá¹…gho tevÄ• cikaá¹ƒ pavÄ• ressati, appavÄ• ritova saá¹…gho bhavissati, athÄ• ya
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho dvevÄ• cikaá¹ƒ, ekavÄ• cikaá¹ƒ, samÄ• navass

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya bhikkhÅ«hi d
... suttantikehi suttantaá¹ƒ saá¹…gÄ• yantehi ... vinayadharehi vinayaá¹ƒ vinicchinantehi ... d
dhammaá¹ƒ sÄ• kacchantehi ... bhikkhÅ«hi kalahaá¹ƒ karontehi yebhuyyena ratti khepitÄ•
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``bhikkhÅ«hi kalahaá¹ƒ karontehi yebhuyyena ratti khepitÄ• .
tevÄ• cikaá¹ƒ pavÄ• ressati, appavÄ• ritova saá¹…gho bhavissati, athÄ• yaá¹ƒ ratti vibhÄ• y
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. bhikkhÅ«hi kalahaá¹ƒ karontehi yebhuyyena ratti khep
tevÄ• cikaá¹ƒ pavÄ• ressati, appavÄ• ritova saá¹…gho bhavissati, athÄ• yaá¹ƒ ratti vibhÄ• y
pattakallaá¹ƒ, saá¹…gho dvevÄ• cikaá¹ƒ, ekavÄ• cikaá¹ƒ, samÄ• navassikaá¹ƒ pavÄ• reyyÄ

tena kho pana samayena kosalesu \Se I 345/ janapade aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu
mahÄ• bhikkhusaá¹…gho sannipatito hoti \Be 252/, parittaÃ±ca anovassikaá¹ƒ {anovassaka
mahÄ• ca megho uggato hoti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho m
sannipatito, parittaÃ±ca anovassikaá¹ƒ, mahÄ• ca megho uggato. sace saá¹…gho tevÄ• ci
appavÄ• ritova saá¹…gho bhavissati, athÄ• yaá¹ƒ megho pavassissati. kathaá¹ƒ nu kho am
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. idha pana, bhikkhave,
tadahu pavÄ• raá¹‡Ä• ya mahÄ• bhikkhusaá¹…gho sannipatito hoti, parittaÃ±ca anovassika
uggato hoti. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho mahÄ• bhikkhusaá¹…gho s
anovassikaá¹ƒ, mahÄ• ca megho uggato. sace saá¹…gho tevÄ• cikaá¹ƒ pavÄ• ressati, app
bhavissati, athÄ• yaá¹ƒ megho pavassissatÄ«â€™â€™ ti. byattena bhikkhunÄ• paá¹-ibalen

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ mahÄ• bhikkhusaá¹…gho sannipatito, parittaÃ
ca megho uggato. sace saá¹…gho tevÄ• cikaá¹ƒ pavÄ• ressati, appavÄ• ritova saá¹…gho \
athÄ• yaá¹ƒ megho pavassissati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho dvevÄ• cikaá
samÄ• navassikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti.

idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahu pavÄ• raá¹‡Ä• ya rÄ• jantarÄ• y
corantarÄ• yo hoti ... agyantarÄ• yo hoti ... udakantarÄ• yo \Se I 346/ hoti ... manussantarÄ•
amanussantarÄ• yo hoti ... vÄ• á¸·antarÄ• yo hoti ... sarÄ«sapantarÄ• yo hoti ... jÄ«vitantarÄ
brahmacariyantarÄ• yo hoti. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, brahmacar
170/. sace saá¹…gho tevÄ• cikaá¹ƒ pavÄ• ressati, appavÄ• ritova saá¹…gho bhavissati, ath
brahmacariyantarÄ• yo bhavissatÄ«â€™â€™ ti, byattena bhikkhunÄ• paá¹-ibalena saá¹…g

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ brahmacariyantarÄ• yo. sace saá¹…gho tevÄ•

appavÄ• ritova saá¹…gho bhavissati, athÄ• yaá¹ƒ \Be 253/ brahmacariyantarÄ• yo bhavissa
pattakallaá¹ƒ, saá¹…gho dvevÄ• cikaá¹ƒ, ekavÄ• cikaá¹ƒ, samÄ• navassikaá¹ƒ pavÄ• reyyÄ

dvevÄ• cikÄ• dipavÄ• raá¹‡Ä• niá¹-á¹-hitÄ• .

141. pavÄ• raá¹‡Ä• á¹-hapanaá¹ƒ

<235> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sÄ• pattikÄ• pavÄ• renti. bhagav
na, bhikkhave, sÄ• pattikena pavÄ• retabbaá¹ƒ. yo pavÄ• reyya, Ä• patti dukkaá¹-assa. anu
sÄ• pattiko pavÄ• reti, tassa okÄ• saá¹ƒ kÄ• rÄ• petvÄ• Ä• pattiyÄ• codetunti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« okÄ• saá¹ƒ kÄ• rÄ• piyamÄ• nÄ• na icc
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, okÄ• saá¹ƒ akarontassa
evaÃ±ca pana, bhikkhave, á¹-hapetabbÄ• . tadahu pavÄ• raá¹‡Ä• ya cÄ• tuddase vÄ• pan
sammukhÄ«bhÅ«te saá¹…ghamajjhe udÄ• haritabbaá¹ƒ --- ``suá¹‡Ä• tu me, bhante, saá¹…
sÄ• pattiko \Se I 347/. tassa pavÄ• raá¹‡aá¹ƒ á¹-hapemi. na tasmiá¹ƒ sammukhÄ«bhÅ«te p
á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• ti.

tena \Ne 241/ kho pana samayena chabbaggiyÄ• bhikkhÅ« --- puramhÄ• kaá¹ƒ pesalÄ• bh
á¹-hapentÄ«ti --- paá¹-ikacceva suddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatthu
pavÄ• raá¹‡aá¹ƒ á¹-hapenti, pavÄ• ritÄ• nampi pavÄ• raá¹‡aá¹ƒ á¹-hapenti. bhagavato etam
bhikkhave, suddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e
yo á¹-hapeyya, Ä• patti dukkaá¹-assa. na, bhikkhave, pavÄ• ritÄ• nampi pavÄ• raá¹‡Ä• á¹-
Ä• patti dukkaá¹-assa.

<236> evaá¹ƒ kho, bhikkhave, á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• , evaá¹ƒ aá¹-á¹-hapitÄ• . katha
aá¹-á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• ? tevÄ• cikÄ• ya ce, bhikkhave, pavÄ• raá¹‡Ä• ya bhÄ•
pariyositÄ• ya pavÄ• raá¹‡aá¹ƒ á¹-hapeti, aá¹-á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• . dvevÄ• cikÄ•
ekavÄ• cikÄ• ya ce, bhikkhave, ... samÄ• navassikÄ• ya ce, bhikkhave, pavÄ• raá¹‡Ä• ya b
pariyositÄ• ya pavÄ• raá¹‡aá¹ƒ á¹-hapeti \Be 254/, aá¹-á¹-hapitÄ• \Ee I 171/ hoti pavÄ• raá
bhikkhave, aá¹-á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• .

kathaÃ±ca, bhikkhave, á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• ? tevÄ• cikÄ• ya, ce, bhikkhave, pavÄ
lapitÄ• ya apariyositÄ• ya pavÄ• raá¹‡aá¹ƒ á¹-hapeti, á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• . dvevÄ
... ekavÄ• cikÄ• ya ce, bhikkhave, ... samÄ• navassikÄ• ya ce, bhikkhave, pavÄ• raá¹‡Ä• ya
apariyositÄ• ya \Se I 348/ pavÄ• raá¹‡aá¹ƒ á¹-hapeti, á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• . evaá¹
á¹-hapitÄ• hoti pavÄ• raá¹‡Ä• .

<237> idha pana, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya bhikkhu bhikkhussa pavÄ• raá¹‡aá¹
bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« jÄ• nanti, ``ayaá¹ƒ kho Ä• yasmÄ• aparisuddhakÄ• yasamÄ•
aparisuddhavacÄ«samÄ• cÄ• ro, aparisuddhÄ• jÄ«vo, bÄ• lo, abyatto, na paá¹-ibalo anuyu
dÄ• tuâ€™â€™ nti, `alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggah
omadditvÄ• saá¹…ghena pavÄ• retabbaá¹ƒ.

idha pana, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya bhikkhu bhikkhussa pavÄ• raá¹‡aá¹ƒ á¹-ha
aÃ±Ã±e bhikkhÅ« jÄ• nanti, ``ayaá¹ƒ kho Ä• yasmÄ• parisuddhakÄ• yasamÄ• cÄ• ro, apar
aparisuddhÄ• jÄ«vo, bÄ• lo, abyatto, na paá¹-ibalo anuyuÃ±jÄ«yamÄ• no anuyogaá¹ƒ \Ne 2
`alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• vivÄ• da
pavÄ• retabbaá¹ƒ.

idha pana, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya bhikkhu bhikkhussa pavÄ• raá¹‡aá¹ƒ á¹-ha
aÃ±Ã±e bhikkhÅ« jÄ• nanti, ``ayaá¹ƒ kho Ä• yasmÄ• parisuddhakÄ• yasamÄ• cÄ• ro, paris
aparisuddhÄ• jÄ«vo, bÄ• lo, abyatto, na paá¹-ibalo anuyuÃ±jÄ«yamÄ• no anuyogaá¹ƒ dÄ• t
bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• vivÄ• daâ€™ nti
pavÄ• retabbaá¹ƒ.

idha pana, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya bhikkhu bhikkhussa pavÄ• raá¹‡aá¹ƒ á¹-ha
aÃ±Ã±e bhikkhÅ« jÄ• nanti, ``ayaá¹ƒ kho Ä• yasmÄ• parisuddhakÄ• yasamÄ• cÄ• ro \Se I
parisuddhavacÄ«samÄ• cÄ• ro, parisuddhÄ• jÄ«vo, bÄ• lo, abyatto \Be 255/, na paá¹-ibalo
anuyogaá¹ƒ dÄ• tuâ€™â€™ nti, `alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ,
vivÄ• daâ€™ nti omadditvÄ• saá¹…ghena pavÄ• retabbaá¹ƒ.

idha pana, bhikkhave, tadahu pavÄ• raá¹‡Ä• ya bhikkhu bhikkhussa pavÄ• raá¹‡aá¹ƒ á¹-ha
aÃ±Ã±e bhikkhÅ« jÄ• nanti, ``ayaá¹ƒ kho Ä• yasmÄ• parisuddhakÄ• yasamÄ• cÄ• ro, paris
parisuddhÄ• jÄ«vo, paá¹‡á¸• ito, byatto, paá¹-ibalo anuyuÃ±jÄ«yamÄ• no anuyogaá¹ƒ dÄ• t
vacanÄ«yo, ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imassa bhikkhuno pavÄ• raá¹‡aá¹ƒ á¹-hapesi, kim
sÄ«lavipattiyÄ• vÄ• á¹-hapesi, Ä• cÄ• ravipattiyÄ• vÄ• á¹-hapesi, diá¹-á¹-hivipattiyÄ• \Ee
á¹-hapesÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``sÄ«lavipattiyÄ• vÄ• á¹-hapemi, Ä• cÄ•
á¹-hapemi, diá¹-á¹-hivipattiyÄ• vÄ• á¹-hapemÄ«â€™â€™ ti, so evamassa vacanÄ«yo --- ``
sÄ«lavipattiá¹ƒ, jÄ• nÄ• si Ä• cÄ• ravipattiá¹ƒ, jÄ• nÄ• si diá¹-á¹-hivipattiâ€™â€™ nti? so ce
``jÄ• nÄ• mi kho ahaá¹ƒ, Ä• vuso, sÄ«lavipattiá¹ƒ, jÄ• nÄ• mi Ä• cÄ• ravipattiá¹ƒ, jÄ• nÄ• m
nti, so evamassa vacanÄ«yo --- ``katamÄ• panÄ• vuso, sÄ«lavipatti, katamÄ• Ä• cÄ• ravip
diá¹-á¹-hivipattÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``cattÄ• ri pÄ• rÄ• jikÄ• ni, terasa sa
ayaá¹ƒ sÄ«lavipatti; thullaccayaá¹ƒ, pÄ• cittiyaá¹ƒ, pÄ• á¹-idesanÄ«yaá¹ƒ, dukkaá¹-aá¹ƒ, du
Ä• cÄ• ravipatti; micchÄ• diá¹-á¹-hi, antaggÄ• hikÄ• diá¹-á¹-hi, ayaá¹ƒ diá¹-á¹-hivipattÄ«â€™
vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ \Se I 350/, Ä• vuso, imassa bhikkhuno pavÄ• raá¹‡aá¹ƒ á¹

vÄ• á¹-hapesi, sutena vÄ• á¹-hapesi, parisaá¹…kÄ• ya vÄ• á¹-hapesÄ«â€™â€™ ti? so ce
``diá¹-á¹-hena vÄ• á¹-hapemi, sutena vÄ• á¹-hapemi, parisaá¹…kÄ• ya vÄ• á¹-hapemÄ«â€
vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imassa bhikkhuno diá¹-á¹-hena pavÄ• raá¹‡aá¹ƒ
diá¹-á¹-haá¹ƒ, kinti te diá¹-á¹-haá¹ƒ, kadÄ• te diá¹-á¹-haá¹ƒ, kattha te diá¹-á¹-haá¹ƒ, pÄ• rÄ•
ajjhÄ• pajjanto diá¹-á¹-ho, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, thullaccayaá¹ƒ ..
pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, kattha
kattha cÄ• yaá¹ƒ bhikkhu ahosi, kiÃ±ca tvaá¹ƒ karosi, kiÃ±cÄ• yaá¹ƒ bhikkhu karotÄ«â€™â
vadeyya --- ``na kho ahaá¹ƒ, Ä• vuso, imassa bhikkhuno diá¹-á¹-hena pavÄ• raá¹‡aá¹ƒ á¹-h
pavÄ• raá¹‡aá¹ƒ á¹-hapemÄ«â€™â€™ ti, so evamassa vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä
256/ sutena pavÄ• raá¹‡aá¹ƒ á¹-hapesi, kiá¹ƒ te sutaá¹ƒ, kinti te sutaá¹ƒ, kadÄ• te sutaá¹ƒ,
pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannoti sutaá¹ƒ, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannoti sutaá¹ƒ, thulla
pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ ajjhÄ• pannoti s
sutaá¹ƒ, bhikkhuniyÄ• sutaá¹ƒ, sikkhamÄ• nÄ• ya sutaá¹ƒ, sÄ• maá¹‡erassa sutaá¹ƒ, sÄ• m
upÄ• sakassa sutaá¹ƒ, upÄ• sikÄ• ya sutaá¹ƒ, rÄ• jÅ«naá¹ƒ sutaá¹ƒ, rÄ• jamahÄ• mattÄ• n
sutaá¹ƒ, titthiyasÄ• vakÄ• naá¹ƒ sutaâ€™â€™ nti? so ce evaá¹ƒ vadeyya --- ``na kho ahaá¹
bhikkhuno sutena pavÄ• raá¹‡aá¹ƒ á¹-hapemi \Se I 351/, apica parisaá¹…kÄ• ya pavÄ• raá¹
so evamassa vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imassa bhikkhuno parisaá¹…kÄ• y
á¹-hapesi, kiá¹ƒ parisaá¹…kasi, kinti parisaá¹…kasi, kadÄ• parisaá¹…kasi, kattha parisaá¹…
\Ee I 173/ ajjhÄ• pannoti parisaá¹…kasi, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannoti parisaá¹…kas
pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ ajjhÄ• pannoti p
bhikkhussa sutvÄ• parisaá¹…kasi, bhikkhuniyÄ• sutvÄ• parisaá¹…kasi, sikkhamÄ• nÄ• ya
sÄ• maá¹‡erassa sutvÄ• parisaá¹…kasi, sÄ• maá¹‡eriyÄ• sutvÄ• parisaá¹…kasi, upÄ• sa
upÄ• sikÄ• ya sutvÄ• parisaá¹…kasi, rÄ• jÅ«naá¹ƒ sutvÄ• parisaá¹…kasi, rÄ• jamahÄ• ma
parisaá¹…kasi, titthiyÄ• naá¹ƒ sutvÄ• parisaá¹…kasi, titthiyasÄ• vakÄ• naá¹ƒ sutvÄ• paris
ce evaá¹ƒ vadeyya --- ``na kho ahaá¹ƒ, Ä• vuso, imassa bhikkhuno parisaá¹…kÄ• ya pavÄ•
ca ahampi na jÄ• nÄ• mi kena panÄ• haá¹ƒ imassa bhikkhuno pavÄ• raá¹‡aá¹ƒ á¹-hapemÄ
codako bhikkhu anuyogena viÃ±Ã±Å«naá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ cittaá¹ƒ na Ä• rÄ• dhet
bhikkhÅ«ti alaá¹ƒ vacanÄ• ya. so ce, bhikkhave, codako bhikkhu anuyogena viÃ±Ã±Å«naá¹
cittaá¹ƒ Ä• rÄ• dheti, sÄ• nuvÄ• do cudito bhikkhÅ«ti alaá¹ƒ vacanÄ• ya. so ce, bhikkhave,
amÅ«lakena pÄ• rÄ• jikena anuddhaá¹ƒsitaá¹ƒ paá¹-ijÄ• nÄ• ti, saá¹…ghÄ• disesaá¹ƒ Ä• ro
pavÄ• retabbaá¹ƒ. so \Se I 352/ ce, bhikkhave, codako bhikkhu amÅ«lakena saá¹…ghÄ• dis
paá¹-ijÄ• nÄ• ti, yathÄ• dhammaá¹ƒ kÄ• rÄ• petvÄ• saá¹…ghena pavÄ• retabbaá¹ƒ. so ce,
amÅ«lakena thullaccayena ... pÄ• cittiyena ... pÄ• á¹-idesanÄ«yena ... dukkaá¹-ena ... dubb
anuddhaá¹ƒsitaá¹ƒ paá¹-ijÄ• nÄ• ti, yathÄ• dhammaá¹ƒ kÄ• rÄ• petvÄ• \Ne 244/ saá¹…ghe
257/ ce, bhikkhave, cudito bhikkhu pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannoti paá¹-ijÄ• nÄ• ti, nÄ• setvÄ
pavÄ• retabbaá¹ƒ. so ce, bhikkhave, cudito bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannoti pa
saá¹…ghÄ• disesaá¹ƒ Ä• ropetvÄ• saá¹…ghena pavÄ• retabbaá¹ƒ. so ce, bhikkhave, cudit
pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ ajjhÄ• pannoti p

yathÄ• dhammaá¹ƒ kÄ• rÄ• petvÄ• saá¹…ghena pavÄ• retabbaá¹ƒ.

pavÄ• raá¹‡Ä• á¹-hapanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

142. thullaccayavatthukÄ• di

<238> idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya thullaccayaá¹ƒ ajjhÄ• panno
thullaccayadiá¹-á¹-hino honti, ekacce bhikkhÅ« saá¹…ghÄ• disesadiá¹-á¹-hino honti. ye te, b
thullaccayadiá¹-á¹-hino, tehi so, bhikkhave, bhikkhu ekamantaá¹ƒ apanetvÄ• yathÄ• dhamm
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- ``yaá¹ƒ kho so, Ä• vuso, bhikkh
yathÄ• dhammaá¹ƒ paá¹-ikatÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho pavÄ• reyyÄ•

idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya thullaccayaá¹ƒ ajjhÄ• panno hoti. e
thullaccayadiá¹-á¹-hino honti, ekacce bhikkhÅ« pÄ• cittiyadiá¹-á¹-hino \Se I 353/ honti ... pe
bhikkhÅ« \Ee I 174/ thullaccayadiá¹-á¹-hino honti, ekacce bhikkhÅ« pÄ• á¹-idesanÄ«yadiá¹-á
ekacce bhikkhÅ« thullaccayadiá¹-á¹-hino honti, ekacce bhikkhÅ« dukkaá¹-adiá¹-á¹-hino hont
thullaccayadiá¹-á¹-hino honti, ekacce bhikkhÅ« dubbhÄ• sitadiá¹-á¹-hino honti. ye te, bhikkh
thullaccayadiá¹-á¹-hino, tehi so, bhikkhave, bhikkhu ekamantaá¹ƒ apanetvÄ• yathÄ• dhamm
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- ``yaá¹ƒ kho so, Ä• vuso, bhikkh
yathÄ• dhammaá¹ƒ paá¹-ikatÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho pavÄ• reyyÄ•

idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya pÄ• cittiyaá¹ƒ ajjhÄ• panno hoti ...
pÄ• á¹-idesanÄ«yaá¹ƒ ajjhÄ• panno hoti ... dukkaá¹-aá¹ƒ ajjhÄ• panno hoti ... dubbhÄ• sitaá
ekacce bhikkhÅ« dubbhÄ• sitadiá¹-á¹-hino honti, ekacce bhikkhÅ« saá¹…ghÄ• disesadiá¹-á
te, bhikkhave, bhikkhÅ« dubbhÄ• sitadiá¹-á¹-hino, tehi so, bhikkhave, bhikkhu ekamantaá¹ƒ
yathÄ• dhammaá¹ƒ kÄ• rÄ• petvÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• evamassa vacanÄ«
bhikkhu Ä• pattiá¹ƒ Ä• panno, sÄ• ssa yathÄ• dhammaá¹ƒ paá¹-ikatÄ• . yadi saá¹…ghassa
pavÄ• reyyÄ• â€™â€™ ti.

idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya dubbhÄ• sitaá¹ƒ ajjhÄ• panno hoti.
dubbhÄ• sitadiá¹-á¹-hino honti, ekacce bhikkhÅ« thullaccayadiá¹-á¹-hino honti ... pe ... ekac
dubbhÄ• sitadiá¹-á¹-hino honti, ekacce bhikkhÅ« pÄ• cittiyadiá¹-á¹-hino \Se I 354/ honti ... e
dubbhÄ• sitadiá¹-á¹-hino honti, ekacce bhikkhÅ« pÄ• á¹-idesanÄ«yadiá¹-á¹-hino honti ... eka
dubbhÄ• sitadiá¹-á¹-hino honti, ekacce bhikkhÅ« dukkaá¹-adiá¹-á¹-hino honti. ye te, bhikkha
dubbhÄ• sitadiá¹-á¹-hino, tehi so, bhikkhave, bhikkhu ekamantaá¹ƒ apanetvÄ• yathÄ• dhan
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- ``yaá¹ƒ kho so, Ä• vuso, bhikkh
yathÄ• dhammaá¹ƒ paá¹-ikatÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho pavÄ• reyyÄ•

thullaccayavatthukÄ• di niá¹-á¹-hitÄ• .

143. vatthuá¹-hapanÄ• di

<239> idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya saá¹…ghamajjhe udÄ• hare
bhante, saá¹…gho. idaá¹ƒ vatthu paÃ±Ã±Ä• yati, na puggalo. yadi saá¹…ghassa pattakallaá
á¹-hapetvÄ• saá¹…gho pavÄ• reyyÄ• â€™â€™ ti. so evamassa vacanÄ«yo --- ``bhagavatÄ
pavÄ• raá¹‡Ä• paÃ±Ã±attÄ• . sace vatthu paÃ±Ã±Ä• yati, na puggalo, idÄ• neva naá¹ƒ vad

idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya saá¹…ghamajjhe udÄ• hareyya ---
saá¹…gho. ayaá¹ƒ puggalo paÃ±Ã±Ä• yati, na vatthu. yadi saá¹…ghassa pattakallaá¹ƒ, pug
saá¹…gho pavÄ• reyyÄ• â€™â€™ ti. so evamassa vacanÄ«yo --- ``bhagavatÄ• kho, Ä• vu
paÃ±Ã±attÄ• . sace puggalo paÃ±Ã±Ä• yati, na vatthu, idÄ• neva naá¹ƒ vadehÄ«â€™â€™

idha pana, bhikkhave, bhikkhu tadahu pavÄ• raá¹‡Ä• ya saá¹…ghamajjhe udÄ• hareyya ---
saá¹…gho. idaá¹ƒ vatthu ca puggalo ca paÃ±Ã±Ä• yati. yadi \Be 259/ saá¹…ghassa pattaka
355/ puggalaÃ±ca \Ne 246/ á¹-hapetvÄ• saá¹…gho pavÄ• reyyÄ• â€™â€™ ti. so evamass
kho, Ä• vuso, visuddhÄ• naÃ±ca samaggÄ• naÃ±ca pavÄ• raá¹‡Ä• paÃ±Ã±attÄ• . sace va
idÄ• neva naá¹ƒ vadehÄ«â€™â€™ ti.

pubbe ce, bhikkhave, pavÄ• raá¹‡Ä• ya vatthu paÃ±Ã±Ä• yati, pacchÄ• puggalo, kallaá¹ƒ v
bhikkhave, pavÄ• raá¹‡Ä• ya \Ee I 175/ puggalo paÃ±Ã±Ä• yati, pacchÄ• vatthu, kallaá¹ƒ v
bhikkhave, pavÄ• raá¹‡Ä• ya vatthu ca puggalo ca paÃ±Ã±Ä• yati, taá¹ƒ ce katÄ• ya pavÄ•
ukkoá¹-anakaá¹ƒ pÄ• cittiyanti.

vatthuá¹-hapanÄ• di niá¹-á¹-hitÄ• .

144. bhaá¹‡á¸• anakÄ• rakavatthu

<240> tena kho pana samayena sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« kosale
Ä• vÄ• se vassaá¹ƒ upagacchiá¹ƒsu. tesaá¹ƒ sÄ• mantÄ• aÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• ana
vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• vassaá¹ƒ upagacc
bhikkhÅ«naá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡aá¹ƒ á¹-hapessÄ•
bhikkhÅ« --- ``amhÄ• kaá¹ƒ kira sÄ• mantÄ• aÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• ka
bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• vassaá¹ƒ upagatÄ• --- mayaá¹ƒ tesaá
vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡aá¹ƒ á¹-hapessÄ• mÄ• â€™â€™
paá¹-ipajjitabbanti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« aÃ±Ã±atarasmiá
upagacchanti. tesaá¹ƒ sÄ• mantÄ• aÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ•
bhassakÄ• rakÄ• \Se I 356/ saá¹…ghe adhikaraá¹‡akÄ• rakÄ• vassaá¹ƒ upagacchanti --- n
bhikkhÅ«naá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡aá¹ƒ á¹-hapessÄ•
tehi bhikkhÅ«hi dve tayo uposathe cÄ• tuddasike kÄ• tuá¹ƒ --- kathaá¹ƒ mayaá¹ƒ tehi bhikkh
pavÄ• reyyÄ• mÄ• ti. te ce, bhikkhave, bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ•
bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• taá¹ƒ Ä• vÄ• saá¹ƒ Ä• gacchanti, tehi
bhikkhÅ«hi lahuá¹ƒ lahuá¹ƒ sannipatitvÄ• pavÄ• retabbaá¹ƒ, pavÄ• retvÄ• vattabbÄ• --- ``
mayaá¹ƒ, Ä• vuso; yathÄ• yasmantÄ• maÃ±Ã±anti tathÄ• \Ne 247/ karontÅ«â€™â€™ ti. te
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
taá¹ƒ Ä• vÄ• saá¹ƒ Ä• gacchanti, tehi, bhikkhave, Ä• vÄ• sikehi bhikkhÅ«hi Ä• sanaá¹ƒ paÃ
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, paccuggantvÄ
paá¹-iggahetabbaá¹ƒ, pÄ• nÄ«yena paripucchitabbÄ• ; tesaá¹ƒ vikkhitvÄ• {vikkhipÄ• petvÄ
mati), Ä• cikkhitvÄ• (Katthaci) } nissÄ«maá¹ƒ gantvÄ• pavÄ• retabbaá¹ƒ, pavÄ• retvÄ• va
kho mayaá¹ƒ, Ä• vuso; yathÄ• yasmantÄ• maÃ±Ã±anti tathÄ• karontÅ«â€™â€™ ti. evaÃ±
kusalaá¹ƒ. no ce labhetha, Ä• vÄ• sikena bhikkhunÄ• byattena paá¹-ibalena Ä• vÄ• sikÄ•

``suá¹‡antu me, Ä• yasmanto {Ä• yasmantÄ• (Katthaci) }, Ä• vÄ• sikÄ• . yadÄ• yasmantÄ•
uposathaá¹ƒ kareyyÄ• ma, pÄ• timokkhaá¹ƒ uddiseyyÄ• ma \Ee I 176/, Ä• game kÄ• á¸·e p
bhikkhave, bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• \Se I 357/ vivÄ• dakÄ• rak
adhikaraá¹‡akÄ• rakÄ• te bhikkhÅ« evaá¹ƒ vadeyyuá¹ƒ --- ``sÄ• dhÄ• vuso, idÄ• neva no p
evamassu vacanÄ«yÄ• --- ``anissarÄ• kho tumhe, Ä• vuso, amhÄ• kaá¹ƒ pavÄ• raá¹‡Ä• y
pavÄ• reyyÄ• mÄ• â€™â€™ ti. te ce, bhikkhave, bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalaha
bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• taá¹ƒ kÄ• á¸·aá¹ƒ anuvaseyyuá¹ƒ, Ä•
bhikkhunÄ• byattena paá¹-ibalena Ä• vÄ• sikÄ• bhikkhÅ« Ã±Ä• petabbÄ• ---

``suá¹‡antu me, Ä• yasmanto, Ä• vÄ• sikÄ• . yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• n
pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game juá¹‡he pavÄ• reyyÄ• mÄ• â€™â€™ ti. te ce, bh
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
evaá¹ƒ vadeyyuá¹ƒ --- ``sÄ• dhÄ• vuso, idÄ• neva no pavÄ• reyyÄ• thÄ• â€™â€™ ti, te eva
``anissarÄ• kho tumhe, Ä• vuso, amhÄ• kaá¹ƒ pavÄ• raá¹‡Ä• ya, na tÄ• va mayaá¹ƒ pavÄ•
bhikkhave, bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassa
adhikaraá¹‡akÄ• rakÄ• \Be 261/ tampi juá¹‡haá¹ƒ anuvaseyyuá¹ƒ, tehi, bhikkhave, bhikkhÅ
juá¹‡he komudiyÄ• cÄ• tumÄ• siniyÄ• akÄ• mÄ• pavÄ• retabbaá¹ƒ.

tehi ce, bhikkhave, bhikkhÅ«hi pavÄ• riyamÄ• ne gilÄ• no agilÄ• nassa pavÄ• raá¹‡aá¹ƒ á¹-
vacanÄ«yo --- ``Ä• yasmÄ• kho gilÄ• no. gilÄ• no ca ananuyogakkhamo vutto bhagavatÄ•
arogo hosi. arogo Ä• kaá¹…khamÄ• no \Se I 358/ codessasÄ«â€™â€™ ti. evaÃ±ce vuccam

pÄ• cittiyaá¹ƒ. tehi ce, bhikkhave, bhikkhÅ«hi pavÄ• riyamÄ• ne \Ne 248/ agilÄ• no gilÄ• na
á¹-hapeti, so evamassa vacanÄ«yo --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu gilÄ• no. gilÄ• no ca a
bhagavatÄ• . Ä• gamehi, Ä• vuso, yÄ• vÄ• yaá¹ƒ bhikkhu arogo hoti. arogaá¹ƒ Ä• kaá¹…kh
evaÃ±ce vuccamÄ• no codeti, anÄ• dariye pÄ• cittiyaá¹ƒ. tehi ce, bhikkhave, bhikkhÅ«hi pa
gilÄ• nassa pavÄ• raá¹‡aá¹ƒ á¹-hapeti, so evamassa vacanÄ«yo --- ``Ä• yasmantÄ• kho gil
ananuyogakkhamo vutto bhagavatÄ• . Ä• gamehi, Ä• vuso, yÄ• va arogÄ• hotha. arogo aro
codessasÄ«â€™â€™ ti {yÄ• va arogo hoti, arogaá¹ƒ Ä• kaá¹…khamÄ• no codessasÄ«ti (K
codeti, anÄ• dariye pÄ• cittiyaá¹ƒ. tehi ce, bhikkhave, bhikkhÅ«hi pavÄ• riyamÄ• ne agilÄ• n
pavÄ• raá¹‡aá¹ƒ á¹-hapeti, ubho saá¹…ghena samanuyuÃ±jitvÄ• samanugÄ• hitvÄ• {sama
yathÄ• dhammaá¹ƒ kÄ• rÄ• petvÄ• saá¹…ghena pavÄ• retabbanti.

bhaá¹‡á¸• anakÄ• rakavatthu niá¹-á¹-hitaá¹ƒ.

145. pavÄ• raá¹‡Ä• saá¹…gaho

<241> tena kho pana samayena sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« \Ee I 1
aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se vassaá¹ƒ upagacchiá¹ƒsu. tesaá¹ƒ samaggÄ• naá¹ƒ sammoda
viharataá¹ƒ aÃ±Ã±ataro phÄ• suvihÄ• ro adhigato hoti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ eta
kho samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ avivadamÄ• nÄ• naá¹ƒ viharataá¹ƒ aÃ±Ã±a
mayaá¹ƒ idÄ• ni pavÄ• ressÄ• ma \Be 262/, siyÄ• pi \Se I 359/ bhikkhÅ« pavÄ• retvÄ• cÄ•
evaá¹ƒ mayaá¹ƒ imamhÄ• phÄ• suvihÄ• rÄ• paribÄ• hirÄ• bhavissÄ• ma. kathaá¹ƒ nu kho
nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

idha pana, bhikkhave, sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« aÃ±Ã±atarasmiá
upagacchanti. tesaá¹ƒ samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá¹ƒ avivadamÄ• nÄ• naá¹ƒ vi
adhigato hoti. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``amhÄ• kaá¹ƒ kho samaggÄ• naá¹ƒ sa
avivadamÄ• nÄ• naá¹ƒ viharataá¹ƒ aÃ±Ã±ataro phÄ• suvihÄ• ro adhigato. sace mayaá¹ƒ id
bhikkhÅ« pavÄ• retvÄ• cÄ• rikaá¹ƒ pakkameyyuá¹ƒ. evaá¹ƒ mayaá¹ƒ imamhÄ• phÄ• suvih
bhavissÄ• mÄ• â€™â€™ ti, anujÄ• nÄ• mi, bhikkhave, tehi bhikkhÅ«hi pavÄ• raá¹‡Ä• saá¹
pana, bhikkhave, kÄ• tabbo. sabbeheva ekajjhaá¹ƒ sannipatitabbaá¹ƒ --- sannipatitvÄ• bya
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Ne 249/ me, bhante, saá¹…gho. amhÄ• kaá¹ƒ samaggÄ• naá¹ƒ sammodamÄ
viharataá¹ƒ aÃ±Ã±ataro phÄ• suvihÄ• ro adhigato. sace mayaá¹ƒ idÄ• ni pavÄ• ressÄ• ma,
cÄ• rikaá¹ƒ pakkameyyuá¹ƒ. evaá¹ƒ mayaá¹ƒ imamhÄ• phÄ• suvihÄ• rÄ• paribÄ• hirÄ• bh
pattakallaá¹ƒ, saá¹…gho pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ kareyya, idÄ• ni uposathaá¹ƒ karey
uddiseyya, Ä• game juá¹‡he komudiyÄ• cÄ• tumÄ• siniyÄ• pavÄ• reyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ samaggÄ• naá¹ƒ sammodamÄ• nÄ• naá
\Se I 360/ aÃ±Ã±ataro phÄ• suvihÄ• ro adhigato. sace mayaá¹ƒ idÄ• ni pavÄ• ressÄ• ma, s
cÄ• rikaá¹ƒ pakkameyyuá¹ƒ. evaá¹ƒ mayaá¹ƒ imamhÄ• phÄ• suvihÄ• rÄ• paribÄ• hirÄ• bh
pavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ karoti, idÄ• ni uposathaá¹ƒ karissati, pÄ• timokkhaá¹ƒ uddisis
komudiyÄ• cÄ• tumÄ• siniyÄ• pavÄ• ressati. yassÄ• yasmato khamati pavÄ• raá¹‡Ä• saá¹
uposathaá¹ƒ karissati, pÄ• timokkhaá¹ƒ uddisissati, Ä• game juá¹‡he komudiyÄ• cÄ• tumÄ
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``kato \Be 263/ saá¹…ghena pavÄ• raá¹‡Ä• saá¹…gaho, idÄ• ni uposathaá¹ƒ karissati, pÄ•
Ä• game juá¹‡he komudiyÄ• cÄ• tumÄ• siniyÄ• pavÄ• ressati. khamati saá¹…ghassa, tasm
dhÄ• rayÄ• mÄ«â€™â€™ ti.

tehi ce, bhikkhave, bhikkhÅ«hi kate pavÄ• raá¹‡Ä• saá¹…gahe aÃ±Ã±ataro bhikkhu evaá¹ƒ
``icchÄ• mahaá¹ƒ, Ä• vuso, janapadacÄ• rikaá¹ƒ pakkamituá¹ƒ; atthi me janapade karaá¹‡Ä
vacanÄ«yo --- ``sÄ• dhÄ• vuso, pavÄ• retvÄ• gacchÄ• hÄ«â€™â€™ ti. so ce \Ee I 178/, bh
pavÄ• rayamÄ• no aÃ±Ã±atarassa bhikkhuno pavÄ• raá¹‡aá¹ƒ á¹-hapeti, so evamassa vac
tvaá¹ƒ, Ä• vuso, pavÄ• raá¹‡Ä• ya, na tÄ• vÄ• haá¹ƒ pavÄ• ressÄ• mÄ«â€™â€™ ti. tassa c
pavÄ• rayamÄ• nassa aÃ±Ã±ataro bhikkhu tassa bhikkhuno pavÄ• raá¹‡aá¹ƒ á¹-hapeti, ubh
samanuyuÃ±jitvÄ• samanugÄ• hitvÄ• yathÄ• dhammaá¹ƒ kÄ• rÄ• petabbÄ• . so ce, bhikk
karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• \Se I 361/ punadeva anto komudiyÄ• cÄ• tumÄ• siniyÄ• taá¹ƒ
ce, bhikkhave, bhikkhÅ«hi pavÄ• riyamÄ• ne aÃ±Ã±ataro bhikkhu tassa bhikkhuno pavÄ• ra
evamassa vacanÄ«yo --- ``anissaro kho me tvaá¹ƒ, Ä• vuso, pavÄ• raá¹‡Ä• ya; pavÄ• rito a
bhikkhave, bhikkhÅ«hi pavÄ• riyamÄ• ne so bhikkhu aÃ±Ã±atarassa bhikkhuno pavÄ• raá¹
ubho saá¹…ghena samanuyuÃ±jitvÄ• samanugÄ• hitvÄ• yathÄ• dhammaá¹ƒ kÄ• rÄ• petv

pavÄ• raá¹‡Ä• saá¹…gaho niá¹-á¹-hito.

pavÄ• raá¹‡Ä• kkhandhako catuttho.

146. tassuddÄ• naá¹ƒ

vassaá¹ƒvuá¹-á¹-hÄ• kosalesu, agamuá¹ƒ satthu dassanaá¹ƒ.

aphÄ• suá¹ƒ pasusaá¹ƒvÄ• saá¹ƒ, aÃ±Ã±amaÃ±Ã±Ä• nulomatÄ• ||

pavÄ• rentÄ• paá¹‡Ä• maÃ±ca {pavÄ• rentÄ• sane dve ca (Ce Se) }, kammaá¹ƒ gilÄ• naÃ±

rÄ• jÄ• corÄ• ca dhuttÄ• ca, bhikkhupaccatthikÄ• tathÄ• ||

paÃ±ca catutayo dveko, Ä• panno vematÄ« sari.

sabbo saá¹…gho vematiko, bahÅ« samÄ• ca thokikÄ• ||

Ä• vÄ• sikÄ• \Be 264/ cÄ• tuddasa, liá¹…gasaá¹ƒvÄ• sakÄ• ubho.

gantabbaá¹ƒ \Se I 362/ na nisinnÄ• ya, chandadÄ• ne pavÄ• raá¹‡Ä• {chandadÄ• napavÄ•

savarehi khepitÄ• megho, antarÄ• ca pavÄ• raá¹‡Ä• .

na icchanti puramhÄ• kaá¹ƒ, aá¹-á¹-hapitÄ• ca bhikkhuno ||

kimhi vÄ• ti katamaÃ±ca, diá¹-á¹-hena sutasaá¹…kÄ• ya.

codako cuditako ca, thullaccayaá¹ƒ vatthu bhaá¹‡á¸• anaá¹ƒ.

pavÄ• raá¹‡Ä• saá¹…gaho ca, anissaro pavÄ• rayeti ||

imamhi khandhake vatthÅ«ni chacattÄ• rÄ«sÄ• ti.

pavÄ• raá¹‡Ä• kkhandhako niá¹-á¹-hito.

5. cammakkhandhako

147. soá¹‡akoá¸·ivisavatthu

<242> tena \Se II 1/ \Ee I 179/ \Be 265/ \Ne 251/ samayena buddho bhagavÄ• rÄ• jagahe v
pabbate. tena kho pana samayena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro asÄ«tiyÄ• gÄ• r
issariyÄ• dhipaccaá¹ƒ rajjaá¹ƒ kÄ• reti. tena kho pana samayena campÄ• yaá¹ƒ soá¹‡o nÄ•
(Ce) } seá¹-á¹-hiputto sukhumÄ• lo hoti. tassa pÄ• datalesu lomÄ• ni jÄ• tÄ• ni honti. atha kh
seniyo bimbisÄ• ro tÄ• ni asÄ«ti gÄ• mikasahassÄ• ni sannipÄ• tÄ• petvÄ• kenacideva kar
koá¸·ivisassa santike dÅ«taá¹ƒ pÄ• hesi --- Ä• gacchatu soá¹‡o, icchÄ• mi soá¹‡assa Ä• ga
koá¸·ivisassa mÄ• tÄ• pitaro soá¹‡aá¹ƒ koá¸·ivisaá¹ƒ etadavocuá¹ƒ --- ``rÄ• jÄ• te, tÄ• ta so
dakkhitukÄ• mo. mÄ• kho tvaá¹ƒ, tÄ• ta soá¹‡a, yena rÄ• jÄ• tena pÄ• de abhippasÄ• reyy
pallaá¹…kena nisÄ«da. nisinnassa te rÄ• jÄ• pÄ• de dakkhissatÄ«â€™â€™ ti. atha kho so
sivikÄ• ya Ä• nesuá¹ƒ. atha kho soá¹‡o koá¸·iviso yena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ•
upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá¹ƒ abhivÄ• detvÄ•

nisÄ«di. addasÄ• \Se II 2/ kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro soá¹‡assa koá¸·ivisa
jÄ• tÄ• ni. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro tÄ• ni asÄ«ti gÄ• mikasahassÄ•
anusÄ• sitvÄ• uyyojesi --- ``tumhe khvattha, bhaá¹‡e, mayÄ• diá¹-á¹-hadhammike atthe an
taá¹ƒ bhagavantaá¹ƒ payirupÄ• satha; so no bhagavÄ• samparÄ• yike atthe anusÄ• sissat

atha kho tÄ• ni asÄ«ti gÄ• mikasahassÄ• ni yena gijjhakÅ«á¹-o pabbato tenupasaá¹…kamiá
samayena Ä• yasmÄ• sÄ• gato bhagavato upaá¹-á¹-hÄ• ko hoti. atha kho tÄ• ni asÄ«ti gÄ•
sÄ• gato tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ \Be 266/ sÄ• gataá
252/ --- ``imÄ• ni, bhante, asÄ«ti gÄ• mikasahassÄ• ni idhÅ«pasaá¹…kantÄ• ni bhagavanta
mayaá¹ƒ, bhante, labheyyÄ• ma bhagavantaá¹ƒ dassanÄ• yÄ• â€™â€™ ti. ``tena hi tumhe
tÄ• va hotha, yÄ• vÄ• haá¹ƒ bhagavantaá¹ƒ paá¹-ivedemÄ«â€™â€™ ti. atha kho Ä• yasmÄ
gÄ• mikasahassÄ• naá¹ƒ purato pekkhamÄ• nÄ• naá¹ƒ pÄ• á¹-ikÄ• ya nimujjitvÄ• bhagava
bhagavantaá¹ƒ etadavoca --- ``imÄ• ni, bhante, asÄ«ti gÄ• mikasahassÄ• ni idhÅ«pasaá¹…
dassanÄ• ya; yassa dÄ• ni, bhante, bhagavÄ• kÄ• laá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti. ``tena hi
vihÄ• rapacchÄ• yÄ• yaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±apehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€
3/ bhagavato paá¹-issuá¹‡itvÄ• pÄ«á¹-haá¹ƒ gahetvÄ• bhagavato purato nimujjitvÄ• tesaá
gÄ• mikasahassÄ• naá¹ƒ purato pekkhamÄ• nÄ• naá¹ƒ pÄ• á¹-ikÄ• ya ummujjitvÄ• vihÄ• r
paÃ±Ã±apeti. atha kho bhagavÄ• vihÄ• rÄ• nikkhamitvÄ• vihÄ• rapacchÄ• yÄ• yaá¹ƒ paÃ
kho tÄ• ni asÄ«ti gÄ• mikasahassÄ• ni yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha kho tÄ• ni asÄ«ti gÄ• mikasahassÄ• ni Ä•
samannÄ• haranti, no tathÄ• bhagavantaá¹ƒ. atha kho bhagavÄ• tesaá¹ƒ asÄ«tiyÄ• gÄ• r
cetoparivitakkamaÃ±Ã±Ä• ya Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ Ä• mantesi --- ``tena hi tvaá¹ƒ, s
uttarimanussadhammaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ
sÄ• gato bhagavato paá¹-issuá¹‡itvÄ• vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe c
nisÄ«datipi, seyyampi kappeti, dhÅ«mÄ• yatipi {dhÅ«pÄ• yatipi (Ce), padhÅ«pÄ• yatipi (Se)
antaradhÄ• yatipi. atha kho Ä• yasmÄ• sÄ• gato Ä• kÄ• se antalikkhe anekavihitaá¹ƒ uttari
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ
me, bhante, bhagavÄ• ; sÄ• vakohamasmi. satthÄ• me, bhante, bhagavÄ• ; sÄ• vakohama
asÄ«ti gÄ• mikasahassÄ• ni ``acchariyaá¹ƒ vata bho! abbhutaá¹ƒ vata bho! sÄ• vakopi nÄ•
bhavissati, evaá¹ƒ mahÄ• nubhÄ• vo, aho nÅ«na satthÄ• â€™â€™ ti bhagavantaá¹ƒyeva s
tathÄ• Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ.

atha \Be 267/ kho bhagavÄ• tesaá¹ƒ asÄ«tiyÄ• gÄ• mikasahassÄ• naá¹ƒ cetasÄ• cetopar
anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakatha
kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pa
aÃ±Ã±Ä• si kallacitte, muducitte, vinÄ«varaá¹‡acitte, udaggacitte, pasannacitte, atha yÄ• b
sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , taá¹ƒ pakÄ• sesi --- dukkhaá¹ƒ, samudayaá¹ƒ, niro
nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva rajanaá¹ƒ paá¹-iggaá¹‡hey

asÄ«tiyÄ• gÄ• mikasahassÄ• naá¹ƒ tasmiá¹ƒyeva Ä• sane virajaá¹ƒ \Ne 253/ vÄ«tamalaá¹
--- ``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti. te diá
viditadhammÄ• pariyogÄ• á¸·hadhammÄ• tiá¹‡á¹‡avicikicchÄ• vigatakathaá¹ƒkathÄ• ves
satthusÄ• sane bhagavantaá¹ƒ etadavocuá¹ƒ --- ``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bh
bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• m
andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya --- ``cakkhumanto rÅ«pÄ• ni dakkhantÄ«â€™â€
anekapariyÄ• yena dhammo pakÄ• sito. ete mayaá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ
bhikkhusaá¹…ghaÃ±ca. upÄ• sake no bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upete saraá¹‡

soá¹‡assa pabbajjÄ•

<243> atha kho soá¹‡assa koá¸·ivisassa etadahosi ``yathÄ• yathÄ• kho ahaá¹ƒ \Se II 5/ bh
desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ; yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• ret
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€™ nti. atha kho tÄ• ni asÄ«
bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• d
pakkamisuá¹ƒ. atha kho soá¹‡o koá¸·iviso acirapakkantesu tesu asÄ«tiyÄ• gÄ• mikasahass
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
soá¹‡o koá¸·iviso bhagavantaá¹ƒ etadavoca --- ``yathÄ• yathÄ• haá¹ƒ, bhante, bhagavatÄ•
Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ eka
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. icchÄ• mahaá¹ƒ, bhante, kesamassuá¹ƒ ohÄ
kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. pabbÄ
bhagavÄ• â€™â€™ ti. alattha kho soá¹‡o koá¸·iviso bhagavato santike pabbajjaá¹ƒ, alattha
acirupasampanno ca \Ee I 182/ panÄ• yasmÄ• soá¹‡o sÄ«tavane viharati. tassa accÄ• rad
pÄ• dÄ• bhijjiá¹ƒsu. caá¹…kamo lohitena phuá¹-o hoti, seyyathÄ• pi gavÄ• ghÄ• tanaá¹ƒ. {i
vatthussa avasÄ• naá¹ƒ tÄ• va pÄ• á¹-ho AN b VI 55 Ä• dayo} atha kho Ä• yasmato soá¹‡a
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``ye \Se II 6/ kho keci bhagavato
Ä• raddhavÄ«riyÄ• viharanti, ahaá¹ƒ tesaá¹ƒ aÃ±Ã±ataro. atha ca pana me nÄ• nupÄ• dÄ•
vimuccati. saá¹ƒvijjanti kho pana me kule bhogÄ• ; sakkÄ• bhoge ca bhuÃ±jituá¹ƒ, puÃ±Ã±
yaá¹ƒnÅ«nÄ• haá¹ƒ hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jeyyaá¹ƒ, puÃ±Ã±Ä• ni ca karey
Ä• yasmato soá¹‡assa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya --- seyyathÄ• pi \Ne 254/ nÄ•
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya evan
antarahito sÄ«tavane pÄ• turahosi. atha kho bhagavÄ• sambahulehi bhikkhÅ«hi saddhiá¹ƒ
Ä• hiá¹‡á¸• anto yenÄ• yasmato soá¹‡assa caá¹…kamo tenupasaá¹…kami. addasÄ• kho b
caá¹…kamaá¹ƒ lohitena phuá¹-aá¹ƒ, disvÄ• na bhikkhÅ« Ä• mantesi --- ``kassa nvÄ• yaá¹ƒ,
lohitena phuá¹-o, seyyathÄ• pi gavÄ• ghÄ• tanaâ€™â€™ nti? ``Ä• yasmato, bhante, soá¹‡a
caá¹…kamato pÄ• dÄ• bhijjiá¹ƒsu. tassÄ• yaá¹ƒ caá¹…kamo lohitena phuá¹-o, seyyathÄ• p

atha kho bhagavÄ• yenÄ• yasmato soá¹‡assa vihÄ• ro tenupasaá¹…kami, upasaá¹…kamit
Ä• yasmÄ• pi kho soá¹‡o bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá
Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ bhagavÄ• etadavoca --- ``nanu te, soá¹‡a, rahogatassa paá¹-isa
parivitakko udapÄ• di --- `ye kho keci bhagavato sÄ• vakÄ• Ä• raddhavÄ«riyÄ• viharanti, a
aÃ±Ã±ataro. atha ca pana me nÄ• nupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimuccati. saá¹ƒvijjanti l
sakkÄ• bhoge ca bhuÃ±jituá¹ƒ, puÃ±Ã±Ä• ni ca kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ hÄ«nÄ• yÄ
bhuÃ±jeyyaá¹ƒ, puÃ±Ã±Ä• ni ca kareyyaâ€™â€™ â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti \Be
maÃ±Ã±asi, soá¹‡a, kusalo tvaá¹ƒ pubbe agÄ• rikabhÅ«to vÄ«á¹‡Ä• ya tantissareâ€™â€™
ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, soá¹‡a, yadÄ• te vÄ«á¹‡Ä• ya tantiyo accÄ• yatÄ• honti, api n
samaye saravatÄ« vÄ• hoti, kammaÃ±Ã±Ä• vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€
soá¹‡a, yadÄ• te vÄ«á¹‡Ä• ya tantiyo atisithilÄ• honti, api nu te vÄ«á¹‡Ä• tasmiá¹ƒ samay
kammaÃ±Ã±Ä• vÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™ ti. ``taá¹ƒ kiá¹ƒ maÃ±Ã±asi
tantiyo neva accÄ• yatÄ• honti nÄ• tisithilÄ• , same guá¹‡e patiá¹-á¹-hitÄ• , api nu te vÄ«á¹
saravatÄ« vÄ• hoti, kammaÃ±Ã±Ä• vÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ€™â€™ ti. ``evame
accÄ• raddhavÄ«riyaá¹ƒ uddhaccÄ• ya saá¹ƒvattati \Ee I 183/, atilÄ«navÄ«riyaá¹ƒ kosajjÄ•
tasmÄ• tiha tvaá¹ƒ, soá¹‡a, vÄ«riyasamataá¹ƒ adhiá¹-á¹-haha, indriyÄ• naÃ±ca samataá¹ƒ p
nimittaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• soá¹‡o b
bhagavÄ• Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ iminÄ• ovÄ• dena ovaditvÄ• --- seyyathÄ• pi nÄ• m
sammiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya eva
soá¹‡assa sammukhe antarahito gijjhakÅ«á¹-e pabbate pÄ• turahosi. atha kho Ä• yasmÄ•
vÄ«riyasamataá¹ƒ adhiá¹-á¹-hÄ• si, indriyÄ• naÃ±ca samataá¹ƒ paá¹-ivijjhi, tattha ca nimitta
aggahesi. atha kho Ä• yasmÄ• soá¹‡o, eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pahitat
--- yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajanti --- tadan
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
jÄ• ti, vusitaá¹ƒ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ t
aÃ±Ã±ataro ca panÄ• yasmÄ• soá¹‡o arahataá¹ƒ ahosi.

<244> atha kho Ä• yasmato soá¹‡assa arahattappattassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹
aÃ±Ã±aá¹ƒ byÄ• kareyyaâ€™â€™ nti. atha kho Ä• yasmÄ• soá¹‡o yena bhagavÄ• tenupa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- yo so, bhante, bhikkhu arahaá¹ƒ khÄ«á¹‡Ä• savo vusitavÄ• katakaraá¹‡Ä«yo
anuppattasadattho parikkhÄ«á¹‡abhavasaÃ±Ã±ojano \Be 270/ sammadaÃ±Ã±Ä• vimutto, s
hoti --- nekkhammÄ• dhimutto hoti, pavivekÄ• dhimutto hoti, abyÄ• pajjÄ• dhimutto hoti, upÄ
hoti, taá¹‡hakkhayÄ• dhimutto hoti \Se II 9/, asammohÄ• dhimutto hoti.

``siyÄ• kho pana, bhante, idhekaccassa Ä• yasmato evamassa --- `kevalaá¹ƒ saddhÄ• ma
nissÄ• ya nekkhammÄ• dhimuttoâ€™ ti, na kho panetaá¹ƒ, bhante, evaá¹ƒ daá¹-á¹-habbaá¹
bhikkhu, vusitavÄ• , katakaraá¹‡Ä«yo, karaá¹‡Ä«yamattÄ• naá¹ƒ asamanupassanto katassa

rÄ• gassa vÄ«tarÄ• gattÄ• nekkhammÄ• dhimutto hoti, khayÄ• dosassa vÄ«tadosattÄ• ne
mohassa vÄ«tamohattÄ• nekkhammÄ• dhimutto hoti.

``siyÄ• kho pana, bhante, idhekaccassa Ä• yasmato evamassa --- `lÄ• bhasakkÄ• rasiloka
nikÄ• mayamÄ• no \Ee I 184/ pavivekÄ• dhimuttoâ€™ ti. na kho panetaá¹ƒ, bhante, evaá¹ƒ
khÄ«á¹‡Ä• savo, bhante, bhikkhu, vusitavÄ• , katakaraá¹‡Ä«yo, karaá¹‡Ä«yamattÄ• naá¹ƒ
(aá¹…guttarapÄ• á¸·iyaá¹ƒ) } asamanupassanto katassa vÄ• paá¹-icayaá¹ƒ, khayÄ• rÄ• ga
pavivekÄ• dhimutto hoti, khayÄ• dosassa vÄ«tadosattÄ• pavivekÄ• dhimutto hoti, khayÄ•
pavivekÄ• dhimutto hoti.

``siyÄ• kho pana, bhante, idhekaccassa Ä• yasmato evamassa --- `sÄ«labbataparÄ• mÄ•
sÄ• rato paccÄ• gacchanto abyÄ• pajjÄ• dhimuttoâ€™ ti. na kho panetaá¹ƒ, bhante, evaá¹ƒ
khÄ«á¹‡Ä• savo, bhante, bhikkhu, vusitavÄ• , katakaraá¹‡Ä«yo, karaá¹‡Ä«yamattÄ• naá¹ƒ
katassa vÄ• paá¹-icayaá¹ƒ, khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• abyÄ• pajjÄ• dhimutto hoti
vÄ«tadosattÄ• abyÄ• pajjÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• abyÄ• pajjÄ•

``khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• upÄ• dÄ• nakkhayÄ• dhimutto hoti, khayÄ• dosassa
upÄ• dÄ• nakkhayÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• upÄ• dÄ• nakkhayÄ•

``khayÄ• \Be 271/ rÄ• gassa vÄ«tarÄ• gattÄ• taá¹‡hakkhayÄ• dhimutto hoti, khayÄ• dosa
taá¹‡hakkhayÄ• dhimutto hoti, khayÄ• mohassa vÄ«tamohattÄ• taá¹‡hakkhayÄ• dhimutto

``khayÄ• rÄ• gassa vÄ«tarÄ• gattÄ• asammohÄ• dhimutto hoti, khayÄ• dosassa vÄ«tado
khayÄ• mohassa vÄ«tamohattÄ• asammohÄ• dhimutto hoti.

``evaá¹ƒ sammÄ• vimuttacittassa, bhante, bhikkhuno bhusÄ• cepi cakkhuviÃ±Ã±eyyÄ• rÅ
Ä• gacchanti, nevassa cittaá¹ƒ pariyÄ• diyanti. amissÄ«katamevassa cittaá¹ƒ hoti, á¹-hitaá¹ƒ
vayaÃ±cassÄ• nupassati. bhusÄ• cepi sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±e
jivhÄ• viÃ±Ã±eyyÄ• rasÄ• ... kÄ• yaviÃ±Ã±eyyÄ• phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ•
Ä• gacchanti, nevassa cittaá¹ƒ pariyÄ• diyanti; amissÄ«katamevassa cittaá¹ƒ hoti, á¹-hitaá¹ƒ
vayaÃ±cassÄ• nupassati. seyyathÄ• pi, bhante, selo pabbato acchiddo asusiro ekagghano,
disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva naá¹ƒ saá¹…kampeyya na sampaka
pacchimÄ• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• \Se II 11/ vÄ• tavuá¹-á¹-hi ... pe ... uttarÄ
pe ... dakkhiá¹‡Ä• ya cepi disÄ• ya Ä• gaccheyya bhusÄ• vÄ• tavuá¹-á¹-hi, neva naá¹ƒ saá
sampakampeyya na sampavedheyya, evameva kho, bhante, evaá¹ƒ sammÄ• vimuttacittas
cakkhuviÃ±Ã±eyyÄ• rÅ«pÄ• cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchanti, nevassa cittaá¹ƒ pariy
amissÄ«katamevassa cittaá¹ƒ hoti, á¹-hitaá¹ƒ, Ä• neÃ±jappattaá¹ƒ, vayaÃ±cassÄ• nupassat
sotaviÃ±Ã±eyyÄ• saddÄ• ... pe ... ghÄ• naviÃ±Ã±eyyÄ• gandhÄ• ... jivhÄ• viÃ±Ã±eyyÄ•

phoá¹-á¹-habbÄ• ... manoviÃ±Ã±eyyÄ• dhammÄ• manassa Ä• pÄ• thaá¹ƒ Ä• gacchanti, n
amissÄ«katamevassa cittaá¹ƒ hoti, á¹-hitaá¹ƒ, Ä• neÃ±jappattaá¹ƒ, vayaÃ±cassÄ• nupassat

nekkhammaá¹ƒ \Ne 257/ adhimuttassa, paviveka Ã±ca cetaso.

abyÄ• pajjÄ• dhimuttassa, upÄ• dÄ• nakkhayassa ca ||

taá¹‡hakkhayÄ• dhimuttassa \Ee I 185/, asammohaÃ±ca cetaso.

disvÄ• Ä• yatanuppÄ• daá¹ƒ, sammÄ• cittaá¹ƒ vimuccati ||

tassa \Be 272/ sammÄ• vimuttassa, santacittassa bhikkhuno.

katassa paá¹-icayo natthi, karaá¹‡Ä«yaá¹ƒ na vijjati ||

selo yathÄ• ekagghano, vÄ• tena na samÄ«rati.

evaá¹ƒ rÅ«pÄ• rasÄ• saddÄ• , gandhÄ• phassÄ• ca kevalÄ• ||

iá¹-á¹-hÄ• dhammÄ• aniá¹-á¹-hÄ• ca, na pavedhenti tÄ• dino.

á¹-hitaá¹ƒ \Se II 12/ cittaá¹ƒ vippamuttaá¹ƒ, vayaÃ±cassÄ• nupassatÄ«ti ||

soá¹‡akoá¸·ivisavatthu niá¹-á¹-hitaá¹ƒ.

148. diguá¹‡Ä• diupÄ• hanapaá¹-ikkhepo

<245> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``evaá¹ƒ kho, bhikkhave, kulaputtÄ• aÃ
attho ca vutto, attÄ• ca anupanÄ«to. atha ca, panidhekacce moghapurisÄ• hasamÄ• nakaa
byÄ• karonti, te pacchÄ• vighÄ• taá¹ƒ Ä• pajjantÄ«â€™â€™ ti. atha kho bhagavÄ• Ä• yas
--- ``tvaá¹ƒ khosi, soá¹‡a, sukhumÄ• lo. anujÄ• nÄ• mi te, soá¹‡a, ekapalÄ• sikaá¹ƒ upÄ• ha
kho, bhante, asÄ«tisakaá¹-avÄ• he hiraÃ±Ã±aá¹ƒ ohÄ• ya agÄ• rasmÄ• anagÄ• riyaá¹ƒ pa
anÄ«kaá¹ƒ. athÄ• haá¹ƒ bhante ekapalÄ• sikaá¹ƒ ce upÄ• hanaá¹ƒ pariharissÄ• mi, tassa m
`soá¹‡o koá¸·iviso asÄ«tisakaá¹-avÄ• he hiraÃ±Ã±aá¹ƒ ohÄ• ya agÄ• rasmÄ• anagÄ• riyaá
sattahatthikaÃ±ca anÄ«kaá¹ƒ. so dÄ• nÄ• yaá¹ƒ ekapalÄ• sikÄ• su upÄ• hanÄ• su sattoâ€™
bhikkhusaá¹…ghassa anujÄ• nissati ahampi paribhuÃ±jissÄ• mi; no ce bhagavÄ• bhikkhus
ahampi na paribhuÃ±jissÄ• mÄ«â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasm
kathaá¹ƒ katvÄ• bhikkhÅ« \Ne 258/ Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, ekapalÄ• sik

bhikkhave, diguá¹‡Ä• upÄ• hanÄ• dhÄ• retabbÄ• . na tiguá¹‡Ä• upÄ• hanÄ• dhÄ• retabb
{gaá¹‡aá¹…gaá¹‡Å«pÄ• hanÄ• (bahÅ«su) } dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá

diguá¹‡Ä• diupÄ• hanapaá¹-ikkhepo niá¹-á¹-hito.

149. sabbanÄ«likÄ• dipaá¹-ikkhepo

<246> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sabbanÄ«likÄ• upÄ• hanÄ• yo d
sabbapÄ«tikÄ• upÄ• hanÄ• yo dhÄ• renti ... sabbalohitikÄ• upÄ• hanÄ• yo dhÄ• renti ... sa
13/ {sabbamaÃ±jeá¹-á¹-hikÄ• (Katthaci) } upÄ• hanÄ• yo dhÄ• renti \Be 273/ ... sabbakaá¹‡
dhÄ• renti ... sabbamahÄ• raá¹…garattÄ• upÄ• hanÄ• yo dhÄ• renti ... sabbamahÄ• nÄ• m
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi, ``seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™
Ä• rocesuá¹ƒ. na, bhikkhave, sabbanÄ«likÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... pe ... na sabb
dhÄ• retabbÄ• , na sabbalohitikÄ• upÄ• hanÄ• dhÄ• retabbÄ• , na sabbamaÃ±jiá¹-á¹-hikÄ
sabbakaá¹‡hÄ• upÄ• hanÄ• dhÄ• retabbÄ• , na sabbamahÄ• raá¹…garattÄ• upÄ• hanÄ•
sabbamahÄ• nÄ• marattÄ• upÄ• hanÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-a

tena kho pana samayena chabbaggiyÄ• \Ee I 186/ bhikkhÅ« nÄ«lakavaddhikÄ• {vaá¹-á¹-ik
dhÄ• renti, pÄ«takavaddhikÄ• upÄ• hanÄ• yo dhÄ• renti, lohitakavaddhikÄ• upÄ• hanÄ• y
maÃ±jiá¹-á¹-hikavaddhikÄ• upÄ• hanÄ• yo dhÄ• renti, kaá¹‡havaddhikÄ• upÄ• hanÄ• yo d
mahÄ• raá¹…garattavaddhikÄ• upÄ• hanÄ• yo dhÄ• renti, mahÄ• nÄ• marattavaddhikÄ• u
ujjhÄ• yanti khiyyanti vipÄ• centi, ``seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti. bhagava
Ä• rocesuá¹ƒ. na, bhikkhave, nÄ«lakavaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... pe ... na p
dhÄ• retabbÄ• , na lohitakavaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• , na maÃ±jiá¹-á¹-hikava
dhÄ• retabbÄ• , na \Se II 14/ kaá¹‡havaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• , na mahÄ• ra
dhÄ• retabbÄ• , na mahÄ• nÄ• marattavaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• . yo dhÄ• re

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« khallakabaddhÄ• { ... bandhÄ• (Kattha
... pe ... puá¹-abaddhÄ• upÄ• hanÄ• yo dhÄ• renti, pÄ• liguá¹‡á¹-himÄ• upÄ• hanÄ• yo dh
upÄ• hanÄ• yo dhÄ• renti \Ne 259/, tittirapattikÄ• upÄ• hanÄ• yo dhÄ• renti, meá¹‡á¸• avis
dhÄ• renti, ajavisÄ• á¹‡avaddhikÄ• upÄ• hanÄ• yo dhÄ• renti, vicchikÄ• á¸·ikÄ• upÄ• han
{morapiÃ±ja (Ce Se) } parisibbitÄ• upÄ• hanÄ• yo dhÄ• renti, citrÄ• upÄ• hanÄ• yo dhÄ• r
khiyyanti vipÄ• centi, ``seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti. bhagavato etamatth
bhikkhave \Be 274/, khallakabaddhÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... pe ... na puá¹-abadd
na pÄ• liguá¹‡á¹-himÄ• upÄ• hanÄ• dhÄ• retabbÄ• , na tÅ«lapuá¹‡á¹‡ikÄ• upÄ• hanÄ• d
upÄ• hanÄ• dhÄ• retabbÄ• , na meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• upÄ• hanÄ• dhÄ• retab
upÄ• hanÄ• dhÄ• retabbÄ• , na vicchikÄ• á¸·ikÄ• upÄ• hanÄ• dhÄ• retabbÄ• , na morapi
dhÄ• retabbÄ• , na citrÄ• upÄ• hanÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-as

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sÄ«hacammaparikkhaá¹-Ä• upÄ• hanÄ•
byagghacammaparikkhaá¹-Ä• upÄ• hanÄ• yo \Se II 15/ dhÄ• renti, dÄ«picammaparikkhaá¹
ajinacammaparikkhaá¹-Ä• upÄ• hanÄ• yo dhÄ• renti, uddacammaparikkhaá¹-Ä• upÄ• han
majjÄ• racammaparikkhaá¹-Ä• upÄ• hanÄ• yo dhÄ• renti, kÄ• á¸·akacammaparikkhaá¹-Ä•
luvakacammaparikkhaá¹-Ä• {ulÅ«kacammaparikkhaá¹-Ä• (yojanÄ•) } upÄ• hanÄ• yo dhÄ•
khiyyanti vipÄ• centi, ``seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti. bhagavato etamattha
bhikkhave, sÄ«hacammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• ... pe ... na byagghaca
dhÄ• retabbÄ• , na dÄ«picammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• , na ajinacamm
dhÄ• retabbÄ• , na uddacammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• , na majjÄ• raca
dhÄ• retabbÄ• , na kÄ• á¸·akacammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• , na luvak
dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• ti.

sabbanÄ«likÄ• dipaá¹-ikkhepo niá¹-á¹-hito.

150. omukkaguá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• nujÄ• nanÄ•

<247> atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
pÄ• visi, aÃ±Ã±atarena bhikkhunÄ• pacchÄ• samaá¹‡ena. atha kho so bhikkhu khaÃ±jamÄ
piá¹-á¹-hito piá¹-á¹-hito anubandhi. addasÄ• kho aÃ±Ã±ataro upÄ• sako guá¹‡aá¹…guá¹‡Å
bhagavantaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ; disvÄ• upÄ• hanÄ• Ä• rohitvÄ• yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ \Ne 260/ abhivÄ• detvÄ• yena so bhikkhu tenupasaá¹.
bhikkhuá¹ƒ abhivÄ• detvÄ• \Se II 16/ etadavoca --- ``kissa, bhante, ayyo khaÃ±jatÄ«â€™â€
me, Ä• vuso, phalitÄ• â€™â€™ ti {phÄ• litÄ• ti (Katthaci) }. ``handa, bhante, upÄ• hanÄ• yo
187/, Ä• vuso, paá¹-ikkhittÄ• bhagavatÄ• guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• â€™â€™ ti. ``gaá
upÄ• hanÄ• yoâ€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e c
bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, omukkaá¹ƒ guá¹‡aá¹…guá¹‡Å«pÄ• ha
guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™

omukkaguá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

151. ajjhÄ• rÄ• me upÄ• hanapaá¹-ikkhepo

<248> tena kho pana samayena bhagavÄ• ajjhokÄ• se anupÄ• hano caá¹…kamati. satthÄ
therÄ• pi bhikkhÅ« anupÄ• hanÄ• caá¹…kamanti. chabbaggiyÄ• bhikkhÅ«, satthari anupÄ
theresupi bhikkhÅ«su anupÄ• hanesu caá¹…kamamÄ• nesu, saupÄ• hanÄ• caá¹…kamant
... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ«, satth
caá¹…kamamÄ• ne, theresupi bhikkhÅ«su anupÄ• hanesu caá¹…kamamÄ• nesu, saupÄ• h

atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkh
bhikkhÅ«, satthari anupÄ• hane caá¹…kamamÄ• ne, theresupi bhikkhÅ«su anupÄ• hanesu
caá¹…kamantÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•
te, bhikkhave, moghapurisÄ• , satthari anupÄ• hane caá¹…kamamÄ• ne, theresupi bhikkhÅ
caá¹…kamamÄ• nesu, saupÄ• hanÄ• caá¹…kamissanti. ime hi nÄ• ma, bhikkhave \Se II 1
abhijÄ«vanikassa sippassa kÄ• raá¹‡Ä• Ä• cariyesu sagÄ• ravÄ• sappatissÄ• sabhÄ• ga
taá¹ƒ, bhikkhave, sobhetha, yaá¹ƒ tumhe evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitÄ•
Ä• cariyamattesu upajjhÄ• yesu upajjhÄ• yamattesu agÄ• ravÄ• appatissÄ• asabhÄ• gavu
sabhÄ• gavuttikÄ• (Katthaci) } vihareyyÄ• tha. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ•
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave,
Ä• cariyamattesu upajjhÄ• yesu upajjhÄ• yamattesu anupÄ• hanesu caá¹…kamamÄ• nesu
yo caá¹…kameyya, Ä• patti dukkaá¹-assa \Ne 261/. na ca, bhikkhave, ajjhÄ• rÄ• me upÄ• h
dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<249> tena \Be 276/ kho pana samayena aÃ±Ã±atarassa bhikkhuno pÄ• dakhilÄ• bÄ• dho
pariggahetvÄ• uccÄ• rampi passÄ• vampi nikkhÄ• menti. addasÄ• kho bhagavÄ• senÄ• s
bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ pariggahetvÄ• uccÄ• rampi \Ee I 188/ passÄ• vampi nikkhÄ• m
bhikkhÅ« tenupasaá¹…kami, upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kiá¹ƒ imassa,
Ä• bÄ• dhoâ€™â€™ ti? ``imassa, bhante, Ä• yasmato pÄ• dakhilÄ• bÄ• dho; imaá¹ƒ maya
passÄ• vampi nikkhÄ• memÄ• â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmi
\Se II 18/ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, yassa pÄ• dÄ• vÄ•
phalitÄ• , pÄ• dakhilo vÄ• Ä• bÄ• dho {pÄ• dakhilÄ• bÄ• dho vÄ• (Se) } upÄ• hanaá¹ƒ dhÄ

tena kho pana samayena bhikkhÅ« adhotehi pÄ• dehi maÃ±campi pÄ«á¹-hampi abhiruhant
dussati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, `idÄ• ni maÃ±ca
abhiruhissÄ• mÄ«â€™â€™ ti upÄ• hanaá¹ƒ dhÄ• retunti.

tena kho pana samayena bhikkhÅ« rattiyÄ• uposathaggampi sannisajjampi gacchantÄ• an
kaá¹‡á¹-akampi akkamanti; pÄ• dÄ• dukkhÄ• honti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ
ajjhÄ• rÄ• me upÄ• hanaá¹ƒ dhÄ• retuá¹ƒ, ukkaá¹ƒ, padÄ«paá¹ƒ, kattaradaá¹‡á¸• anti.

ajjhÄ• rÄ• me upÄ• hanapaá¹-ikkhepo niá¹-á¹-hito.

152. kaá¹-á¹-hapÄ• dukÄ• dipaá¹-ikkhepo

<250> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« rattiyÄ• paccÅ«sasamayaá¹ƒ pa
kaá¹-á¹-hapÄ• dukÄ• yo abhiruhitvÄ• ajjhokÄ• se caá¹…kamanti, uccÄ• saddÄ• mahÄ• sa
anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathentÄ• , seyyathidaá¹ƒ {imÄ• tiracchÄ• nakathÄ• y

II 223; SN c V 1080; AN c 10.69 Ä• dayo} --- rÄ• jakathaá¹ƒ, corakathaá¹ƒ, mahÄ• mattakat
bhayakathaá¹ƒ, yuddhakathaá¹ƒ, annakathaá¹ƒ, pÄ• nakathaá¹ƒ, vatthakathaá¹ƒ, sayanaka
gandhakathaá¹ƒ, Ã±Ä• tikathaá¹ƒ, yÄ• nakathaá¹ƒ, gÄ• makathaá¹ƒ, nigamakathaá¹ƒ, naga
janapadakathaá¹ƒ, itthikathaá¹ƒ {itthikathaá¹ƒ purisakathaá¹ƒ (Katthaci) }, sÅ«rakathaá¹ƒ, vi
kumbhaá¹-á¹-hÄ• nakathaá¹ƒ \Ne 262/, pubbapetakathaá¹ƒ, nÄ• nattakathaá¹ƒ, lokakkhÄ• y
samuddakkhÄ• yikaá¹ƒ, itibhavÄ• bhavakathaá¹ƒ iti vÄ• ; kÄ«á¹-akampi akkamitvÄ• mÄ• re
cÄ• venti. ye \Be 277/ te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --
nÄ• ma chabbaggiyÄ• bhikkhÅ« rattiyÄ• \Se II 19/ paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya
abhiruhitvÄ• ajjhokÄ• se caá¹…kamissanti, uccÄ• saddÄ• mahÄ• saddÄ• khaá¹-akhaá¹-a
tiracchÄ• nakathaá¹ƒ kathentÄ• , seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ, corakathaá¹ƒ ... pe ... itib
iti vÄ• , kÄ«á¹-akampi akkamitvÄ• mÄ• ressanti, bhikkhÅ«pi samÄ• dhimhÄ• cÄ• vessantÄ
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, chabba
rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya kaá¹-á¹-hapÄ• dukÄ• yo abhiruhitvÄ• ajjh
uccÄ• saddÄ• mahÄ• saddÄ• khaá¹-akhaá¹-asaddÄ• , anekavihitaá¹ƒ tiracchÄ• nakathaá¹
rÄ• jakathaá¹ƒ, corakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ iti vÄ• , kÄ«á¹-akampi akkam
bhikkhÅ«pi samÄ• dhimhÄ• \Ee I 189/ cÄ• ventÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, kaá¹-á¹-hapÄ• dukÄ•
dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

atha kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena bÄ• rÄ• á¹‡asÄ« tena c
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ• rÄ• á¹‡asÄ« tadavasari. tatra sudaá¹ƒ bhaga
viharati isipatane migadÄ• ye. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- bhagav
paá¹-ikkhittÄ• ti --- tÄ• lataruá¹‡e chedÄ• petvÄ• tÄ• lapattapÄ• dukÄ• yo dhÄ• renti; tÄ• ni
chinnÄ• ni milÄ• yanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma s
\Se II 20/ tÄ• lataruá¹‡e chedÄ• petvÄ• tÄ• lapattapÄ• dukÄ• yo dhÄ• ressanti; tÄ• ni tÄ• la
milÄ• yanti; ekindriyaá¹ƒ samaá¹‡Ä• sakyaputtiyÄ• jÄ«vaá¹ƒ viheá¹-hentÄ«â€™â€™ ti. ass
tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kh
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhÅ« tÄ•
chedÄ• petvÄ• tÄ• lapattapÄ• dukÄ• yo dhÄ• renti; tÄ• ni tÄ• lataruá¹‡Ä• ni chinnÄ• ni milÄ
bhagavÄ• ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapu
chedÄ• petvÄ• tÄ• lapattapÄ• dukÄ• yo dhÄ• ressanti; tÄ• ni tÄ• lataruá¹‡Ä• ni chinnÄ• ni
hi, bhikkhave, manussÄ• rukkhasmiá¹ƒ. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ \Be 278/ vÄ
vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, tÄ• lapa
dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Ne 263/ kho pana samayena chabbaggiyÄ• bhikkhÅ« `bhagavatÄ• tÄ• lapattapÄ• du
veá¸·utaruá¹‡e chedÄ• petvÄ• veá¸·upattapÄ• dukÄ• yo dhÄ• renti. tÄ• ni veá¸·utaruá¹‡Ä•
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiy

chedÄ• petvÄ• veá¸·upattapÄ• dukÄ• yo dhÄ• ressanti. tÄ• ni veá¸·utaruá¹‡Ä• ni chinnÄ• r
samaá¹‡Ä• sakyaputtiyÄ• jÄ«vaá¹ƒ viheá¹-hentÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tes
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ \Se II 21/ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« b
Ä• rocesuá¹ƒ ... pe ... jÄ«vasaÃ±Ã±ino hi, bhikkhave, manussÄ• rukkhasmiá¹ƒ ... pe ... na,
veá¸·upattapÄ• dukÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• ti.

<251> atha kho bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena bhaddiy
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bhaddiyaá¹ƒ tadavasari. tatra sudaá¹
viharati jÄ• tiyÄ• vane. tena kho \Ee I 190/ pana samayena bhaddiyÄ• bhikkhÅ« anekavihi
pÄ• dukamaá¹‡á¸• anÄ• nuyogamanuyuttÄ• viharanti, tiá¹‡apÄ• dukaá¹ƒ karontipi kÄ• rÄ•
karontipi kÄ• rÄ• pentipi, pabbajapÄ• dukaá¹ƒ karontipi kÄ• rÄ• pentipi, hintÄ• lapÄ• dukaá
kÄ• rÄ• pentipi, kamalapÄ• dukaá¹ƒ karontipi kÄ• rÄ• pentipi, kambalapÄ• dukaá¹ƒ karontip
uddesaá¹ƒ paripucchaá¹ƒ adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±aá¹ƒ. ye te bhikkhÅ« appic
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhaddiyÄ• bhikkhÅ« anekavihitaá¹
pÄ• dukamaá¹‡á¸• anÄ• nuyogamanuyuttÄ• viharissanti, tiá¹‡apÄ• dukaá¹ƒ karissantipi kÄ
muÃ±japÄ• dukaá¹ƒ karissantipi kÄ• rÄ• pessantipi, pabbajapÄ• dukaá¹ƒ karissantipi kÄ• rÄ
hintÄ• lapÄ• dukaá¹ƒ karissantipi kÄ• rÄ• pessantipi, kamalapÄ• dukaá¹ƒ karissantipi kÄ• rÄ
kambalapÄ• dukaá¹ƒ karissantipi kÄ• rÄ• pessantipi, riÃ±cissanti uddesaá¹ƒ paripucchaá¹ƒ
adhicittaá¹ƒ adhipaÃ±Ã±aâ€™â€™ nti. atha kho te bhikkhÅ« bhagavato \Se II 22/ etamattha
... ``saccaá¹ƒ kira, bhikkhave, bhaddiyÄ• bhikkhÅ« anekavihitaá¹ƒ pÄ• dukamaá¹‡á¸• anÄ•
viharanti, tiá¹‡apÄ• dukaá¹ƒ karontipi kÄ• rÄ• pentipi ... pe ... riÃ±canti uddesaá¹ƒ paripucch
adhicittaá¹ƒ \Be 279/ adhipaÃ±Ã±aâ€™â€™ nti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarah
... ``kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• anekavihitaá¹ƒ pÄ• dukamaá¹‡á¸• anÄ
viharissanti, tiá¹‡apÄ• dukaá¹ƒ karissantipi kÄ• rÄ• pessantipi ... pe ... riÃ±cissanti uddesaá
adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±aá¹ƒ. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pa
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave,
dhÄ• retabbÄ• , na muÃ±japÄ• dukÄ• dhÄ• retabbÄ• , na pabbajapÄ• dukÄ• dhÄ• retabb
dhÄ• retabbÄ• , na kamalapÄ• dukÄ• dhÄ• retabbÄ• \Ne 264/, na kambalapÄ• dukÄ• dh
pÄ• dukÄ• dhÄ• retabbÄ• , na rÅ«piyamayÄ• pÄ• dukÄ• dhÄ• retabbÄ• , na maá¹‡imayÄ
veá¸·uriyamayÄ• pÄ• dukÄ• dhÄ• retabbÄ• , na \Se II 23/ phalikamayÄ• pÄ• dukÄ• dhÄ•
pÄ• dukÄ• dhÄ• retabbÄ• , na kÄ• camayÄ• pÄ• dukÄ• dhÄ• retabbÄ• , na tipumayÄ• p
pÄ• dukÄ• dhÄ• retabbÄ• , na tambalohamayÄ• pÄ• dukÄ• dhÄ• retabbÄ• . yo dhÄ• reyy
bhikkhave, kÄ• ci saá¹…kamaniyÄ• pÄ• dukÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti du
bhikkhave, tisso pÄ• dukÄ• dhuvaá¹-á¹-hÄ• niyÄ• asaá¹…kamaniyÄ• yo --- vaccapÄ• duka
Ä• camanapÄ• dukaâ€™â€™ nti.

<252> atha kho bhagavÄ• bhaddiye yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi tena cÄ
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ bhagavÄ• s

jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikk
nadiyÄ• gÄ• vÄ«naá¹ƒ tarantÄ«naá¹ƒ visÄ• á¹‡esupi gaá¹‡hanti, kaá¹‡á¹‡esupi gaá¹‡hanti
cheppÄ• pi gaá¹‡hanti, piá¹-á¹-himpi abhiruhanti, rattacittÄ• pi aá¹…gajÄ• taá¹ƒ chupanti, va
ogÄ• hetvÄ• mÄ• renti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
gÄ• vÄ«naá¹ƒ tarantÄ«naá¹ƒ visÄ• á¹‡esupi gahessanti ... pe ... seyyathÄ• pi gihÄ« kÄ• ma
assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ \S
atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkha
saccaá¹ƒ bhagavÄ• ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« A
bhikkhave, gÄ• vÄ«naá¹ƒ visÄ• á¹‡esu gahetabbaá¹ƒ, na kaá¹‡á¹‡esu gahetabbaá¹ƒ, na gÄ
cheppÄ• ya gahetabbaá¹ƒ, na piá¹-á¹-hi abhiruhitabbÄ• \Be 280/. yo abhiruheyya, Ä• patti d
bhikkhave, rattacittena aá¹…gajÄ• taá¹ƒ chupitabbaá¹ƒ. yo chupeyya, Ä• patti thullaccayass
mÄ• retabbÄ• . yo mÄ• reyya, yathÄ• dhammo kÄ• retabboâ€™â€™ ti.

kaá¹-á¹-hapÄ• dukÄ• dipaá¹-ikkhepo niá¹-á¹-hito.

153. yÄ• nÄ• dipaá¹-ikkhepo

<253> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« yÄ• nena yÄ• yanti, itthiyuttenapi
purisayuttenapi itthantarena. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``seyyathÄ• pi
gaá¹…gÄ• mahiyÄ• yÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave,
265/. yo yÄ• yeyya, Ä• patti dukkaá¹-assÄ• ti. tena kho pana samayena aÃ±Ã±ataro bhikkhu
sÄ• vatthiá¹ƒ gacchanto bhagavantaá¹ƒ dassanÄ• ya antarÄ• magge gilÄ• no hoti. atha kho
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. manussÄ• taá¹ƒ bhikkhuá¹ƒ disvÄ• etadavocuá¹
ayyo gamissatÄ«â€™â€™ ti? ``sÄ• vatthiá¹ƒ kho ahaá¹ƒ, Ä• vuso, gamissÄ• mi bhagavanta
``ehi, bhante, gamissÄ• mÄ• â€™â€™ ti. ``nÄ• haá¹ƒ, Ä• vuso, sakkomi, gilÄ• nomhÄ«â€™
yÄ• naá¹ƒ abhiruhÄ• â€™â€™ ti. ``alaá¹ƒ, Ä• vuso, paá¹-ikkhittaá¹ƒ bhagavatÄ• yÄ• naâ€™
yÄ• naá¹ƒ nÄ• bhiruhi. atha kho so bhikkhu sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ \Se II 25/
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa yÄ•
bhikkhÅ«naá¹ƒ etadahosi --- ``itthiyuttaá¹ƒ nu kho purisayuttaá¹ƒ nu khoâ€™â€™ ti? bhagav
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi \Ee I 192/, bhikkhave, purisayuttaá¹ƒ hatthavaá¹-á¹-akanti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno yÄ• nugghÄ• tena bÄ• á¸·hataraá¹ƒ ap
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sivikaá¹ƒ pÄ• á¹-aá¹…kinti.

yÄ• nÄ• dipaá¹-ikkhepo niá¹-á¹-hito.

154. uccÄ• sayanamahÄ• sayanapaá¹-ikkhepo

<254> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• sayanamahÄ• sayanÄ• ni
Ä• sandiá¹ƒ, pallaá¹…kaá¹ƒ, gonakaá¹ƒ, cittakaá¹ƒ, paá¹-ikaá¹ƒ, paá¹-alikaá¹ƒ, tÅ«likaá¹ƒ, v
uddhalomiá¹ƒ {undalomiá¹ƒ (Katthaci), uddalomiá¹ƒ (Katthaci) }, ekantalomiá¹ƒ, kaá¹-á¹-issa
281/, kuttakaá¹ƒ, hatthattharaá¹ƒ, assattharaá¹ƒ, rathattharaá¹ƒ, ajinapaveá¹‡iá¹ƒ,
kadalimigapavarapaccattharaá¹‡aá¹ƒ, sauttaracchadaá¹ƒ, ubhatolohitakÅ«padhÄ• nanti. ma
Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``seyyathÄ• pi gihÄ« kÄ• m
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, uccÄ• sayanamahÄ• sayanÄ• ni dhÄ
Ä• sandi, pallaá¹…ko, gonako, cittako, paá¹-ikÄ• , paá¹-alikÄ• , tÅ«likÄ• , vikatikÄ• , uddhalo
kaá¹-á¹-issaá¹ƒ, koseyyaá¹ƒ, kuttakaá¹ƒ, hatthattharaá¹ƒ, assattharaá¹ƒ, rathattharaá¹ƒ, ajin
kadalimigapavarapaccattharaá¹‡aá¹ƒ, sauttaracchadaá¹ƒ, ubhatolohitakÅ«padhÄ• naá¹ƒ. yo
dukkaá¹-assÄ• ti.

uccÄ• sayanamahÄ• sayanapaá¹-ikkhepo niá¹-á¹-hito.

155. sabbacammapaá¹-ikkhepo

<255> tena \Se II 26/ \Ne 266/ kho pana samayena chabbaggiyÄ• bhikkhÅ« --- bhagavatÄ•
uccÄ• sayanamahÄ• sayanÄ• ni paá¹-ikkhittÄ• nÄ«ti --- mahÄ• cammÄ• ni dhÄ• renti, sÄ«h
dÄ«picammaá¹ƒ. tÄ• ni maÃ±cappamÄ• á¹‡enapi chinnÄ• ni honti, pÄ«á¹-happamÄ• á¹‡en
maÃ±ce paÃ±Ã±attÄ• ni honti, bahipi maÃ±ce paÃ±Ã±attÄ• ni honti, antopi pÄ«á¹-he paÃ±Ã
pÄ«á¹-he paÃ±Ã±attÄ• ni honti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ•
vipÄ• centi --- ``seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä•
mahÄ• cammÄ• ni dhÄ• retabbÄ• ni, sÄ«hacammaá¹ƒ byagghacammaá¹ƒ dÄ«picammaá¹ƒ
dukkaá¹-assÄ• ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- bhagavatÄ• mahÄ• cammÄ• ni paá¹-
dhÄ• renti. tÄ• ni maÃ±cappamÄ• á¹‡enapi chinnÄ• ni honti, pÄ«á¹-happamÄ• á¹‡enapi chi
paÃ±Ã±attÄ• ni honti, bahipi maÃ±ce paÃ±Ã±attÄ• ni honti, antopi pÄ«á¹-he paÃ±Ã±attÄ• n
paÃ±Ã±attÄ• ni honti. aÃ±Ã±ataropi pÄ• pabhikkhu aÃ±Ã±atarassa pÄ• pupÄ• sakassa kul
pÄ• pabhikkhu pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena tassa p
tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho so \Ee I 193
pÄ• pabhikkhu tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ pÄ• pabhikkhuá¹ƒ abhivÄ• det
nisÄ«di. tena kho pana samayena tassa pÄ• pupÄ• sakassa vacchako hoti taruá¹‡ako abhi
pÄ• sÄ• diko citro, seyyathÄ• pi dÄ«picchÄ• po. atha kho so pÄ• pabhikkhu taá¹ƒ vacchaka
upanijjhÄ• yati. atha kho so pÄ• pupÄ• sako taá¹ƒ pÄ• pabhikkhuá¹ƒ etadavoca --- ``kissa, b
vacchakaá¹ƒ sakkaccaá¹ƒ upanijjhÄ• yatÄ«â€™â€™ ti? ``attho me, Ä• vuso, imassa vaccha
atha kho so pÄ• pupÄ• sako taá¹ƒ vacchakaá¹ƒ vadhitvÄ• cammaá¹ƒ vidhunitvÄ• tassa pÄ
kho so pÄ• pabhikkhu taá¹ƒ cammaá¹ƒ saá¹…ghÄ• á¹-iyÄ• paá¹-icchÄ• detvÄ• agamÄ• si

vacchagiddhinÄ« taá¹ƒ pÄ• pabhikkhuá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anubandhi. bhikkhÅ« evam
tyÄ• yaá¹ƒ, Ä• vuso, gÄ• vÄ« piá¹-á¹-hito piá¹-á¹-hito anubandhÄ«â€™â€™ ti? ``ahampi kho
kena {kenaci (Katthaci) } myÄ• yaá¹ƒ gÄ• vÄ« piá¹-á¹-hito piá¹-á¹-hito anubandhÄ«â€™â€™
samayena tassa pÄ• pabhikkhuno saá¹…ghÄ• á¹-i lohitena makkhitÄ• hoti. bhikkhÅ« evam
te, Ä• vuso, saá¹…ghÄ• á¹-i kiá¹ƒ katÄ• â€™â€™ ti? atha kho so pÄ• pabhikkhu bhikkhÅ«n
Ä• rocesi. ``kiá¹ƒ pana tvaá¹ƒ, Ä• vuso, pÄ• á¹‡Ä• tipÄ• te samÄ• dapesÄ«â€™â€™ ti? ``ev
bhikkhÅ« appicchÄ• te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu pÄ
samÄ• dapessati, nanu bhagavatÄ• anekapariyÄ• yena pÄ• á¹‡Ä• tipÄ• to garahito, pÄ• á¹
pasatthÄ• â€™â€™ ti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha \Se II 28/ kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá
pÄ• pabhikkhuá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, pÄ• á¹‡Ä• tipÄ• te samÄ
saccaá¹ƒ bhagavÄ• ti ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, pÄ• á¹‡Ä• tipÄ• te sa
mayÄ• , moghapurisa, anekapariyÄ• yena pÄ• á¹‡Ä• tipÄ• to garahito, pÄ• á¹‡Ä• tipÄ• tÄ•
netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammi
bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, pÄ• á¹‡Ä• tipÄ• te samÄ• dapetabbaá¹ƒ. yo samÄ
kÄ• retabbo. na, bhikkhave, gocammaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ• reyya, Ä• patti dukkaá¹
kiÃ±ci cammaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

sabbacammapaá¹-ikkhepo niá¹-á¹-hito.

156. gihivikatÄ• nuÃ±Ã±Ä• tÄ• di

<256> tena \Ee I 194/ \Be 283/ kho pana samayena manussÄ• naá¹ƒ maÃ±campi pÄ«á¹-ha
cammavinaddhÄ• ni. bhikkhÅ« kukkuccÄ• yantÄ• nÄ• bhinisÄ«danti. bhagavato etamattha
bhikkhave, gihivikataá¹ƒ abhinisÄ«dituá¹ƒ, na tveva abhinipajjitunti.

tena kho pana samayena vihÄ• rÄ• cammavaddhehi ogumphiyanti {ogumbhiyanti (Katthaci
kukkuccÄ• yantÄ• nÄ• bhinisÄ«danti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• m
abhinisÄ«ditunti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saupÄ• hanÄ• gÄ• maá¹ƒ pavisanti. ma
vipÄ• centi --- ``seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä•
bhikkhave, saupÄ• hanena \Se II 29/ gÄ• mo pavisitabbo. yo paviseyya, Ä• patti dukkaá¹-as

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti, na sakkoti vinÄ• upÄ• hanena
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• s
pavisitunti.

gihivikatÄ• nuÃ±Ã±Ä• tÄ• di niá¹-á¹-hitÄ• .

157. soá¹‡akuá¹-ikaá¹‡á¹‡avatthu

<257> {Ud 46 sokasuttena saá¹ƒsanditvÄ• passitabbaá¹ƒ} tena kho pana samayena Ä• yas
viharati kuraraghare {kururaghare (Katthaci) } papatake {papÄ• te (Ce Se) pavatthe (Ud 46)
pana samayena soá¹‡o upÄ• sako kuá¹-ikaá¹‡á¹‡o Ä• yasmato mahÄ• kaccÄ• nassa upaá
upÄ• sako kuá¹-ikaá¹‡á¹‡o yenÄ• yasmÄ• mahÄ• kaccÄ• no tenupasaá¹…kami, upasaá¹…
mahÄ• kaccÄ• naá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho soá¹
Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ etadavoca --- ``yathÄ• yathÄ• haá¹ƒ, bhante, ayyena
desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. icchÄ• mahaá¹ƒ, bhante, kesamassuá¹ƒ oh
vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ \Be 284/. pabbÄ• jetu
mahÄ• kaccÄ• noâ€™â€™ ti. ( ) { (evaá¹ƒ vutte Ä• yasmÄ• mahÄ• kaccÄ• yano soá¹‡aá¹
etadavoca) (Se Ud 46) } ``dukkaraá¹ƒ kho, soá¹‡a, yÄ• vajÄ«vaá¹ƒ ekaseyyaá¹ƒ ekabhattaá
carituá¹ƒ. iá¹…gha, tvaá¹ƒ, soá¹‡a \Se II 30/, tattheva agÄ• rikabhÅ«to buddhÄ• naá¹ƒ sÄ•
kÄ• layuttaá¹ƒ ekaseyyaá¹ƒ ekabhattaá¹ƒ brahmacariyaâ€™â€™ nti. atha kho soá¹‡assa u
kuá¹-ikaá¹‡á¹‡assa yo ahosi pabbajjÄ• bhisaá¹…khÄ• ro so paá¹-ippassambhi. dutiyampi kh
kuá¹-ikaá¹‡á¹‡o \Ee I 195/ ... pe ... tatiyampi kho soá¹‡o upÄ• sako kuá¹-ikaá¹‡á¹‡o yenÄ• y
tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detv
ekamantaá¹ƒ nisinno kho soá¹‡o upÄ• sako kuá¹-ikaá¹‡á¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ
yathÄ• haá¹ƒ, bhante, ayyena mahÄ• kaccÄ• nena dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, na
ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmaca
icchÄ• mahaá¹ƒ, bhante, kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detv
pabbajituá¹ƒ. pabbÄ• jetu maá¹ƒ, bhante, ayyo mahÄ• kaccÄ• noâ€™â€™ ti. atha kho Ä• y
soá¹‡aá¹ƒ upÄ• sakaá¹ƒ kuá¹-ikaá¹‡á¹‡aá¹ƒ pabbÄ• jesi. tena kho pana samayena avantida
appabhikkhuko hoti. atha kho Ä• yasmÄ• mahÄ• kaccÄ• no tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ acc
tato dasavaggaá¹ƒ bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ u

soá¹‡akuá¹-ikaá¹‡á¹‡avatthu niá¹-á¹-hitaá¹ƒ.

158. mahÄ• kaccÄ• nassa paÃ±cavaraparidassanÄ•

atha kho Ä• yasmato soá¹‡assa vassaá¹ƒvuá¹-á¹-hassa rahogatassa paá¹-isallÄ«nassa eva
udapÄ• di --- ``sutoyeva kho me so bhagavÄ• ediso ca ediso cÄ• ti, na ca mayÄ• sammuk
gaccheyyÄ• haá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ
anujÄ• neyyÄ• â€™â€™ ti. atha kho Ä• yasmÄ• soá¹‡o sÄ• yanhasamayaá¹ƒ paá¹-isallÄ•

mahÄ• kaccÄ• no tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• n
nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• soá¹‡o Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹
bhante, rahogatassa \Be 285/ paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- `su
bhagavÄ• ediso ca ediso cÄ• ti, na ca mayÄ• sammukhÄ• diá¹-á¹-ho, gaccheyyÄ• haá¹ƒ t
dassanÄ• ya arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ, sace maá¹ƒ upajjhÄ• yo anujÄ• neyyÄ•
taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya arahantaá¹ƒ sammÄ• sambuddhaá¹ƒ, sace maá¹ƒ upajjh
``sÄ• dhu sÄ• dhu, soá¹‡a. gaccha tvaá¹ƒ, soá¹‡a, taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya araha
dakkhissasi tvaá¹ƒ, soá¹‡a, taá¹ƒ bhagavantaá¹ƒ pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá¹ƒ santin
uttamadamathasamathaá¹ƒ amanuppattaá¹ƒ dantaá¹ƒ guttaá¹ƒ yatindriyaá¹ƒ nÄ• gaá¹ƒ. ten
vacanena bhagavato pÄ• de sirasÄ• vanda --- `upajjhÄ• yo me, bhante, Ä• yasmÄ• mahÄ
sirasÄ• vandatÄ«â€™â€™ â€™ ti. evaÃ±ca vadehi --- ``avantidakkhiá¹‡Ä• patho, bhante, a
tiá¹‡á¹‡aá¹ƒ me vassÄ• naá¹ƒ accayena kicchena kasirena tato tato dasavaggaá¹ƒ bhikkhus
sannipÄ• tÄ• petvÄ• upasampadaá¹ƒ alatthaá¹ƒ; appeva nÄ• ma bhagavÄ• avantidakkhiá
gaá¹‡ena upasampadaá¹ƒ anujÄ• neyya. avantidakkhiá¹‡Ä• pathe, bhante, kaá¹‡huttarÄ• I
gokaá¹‡á¹-akahatÄ• ; appeva nÄ• ma bhagavÄ• avantidakkhiá¹‡Ä• pathe \Ee I 196/ guá¹‡a
anujÄ• neyya. avantidakkhiá¹‡Ä• pathe, bhante, nahÄ• nagarukÄ• manussÄ• udakasuddh
avantidakkhiá¹‡Ä• pathe dhuvanahÄ• naá¹ƒ anujÄ• neyya. avantidakkhiá¹‡Ä• pathe, bhante
eá¸·akacammaá¹ƒ \Ne 270/ ajacammaá¹ƒ migacammaá¹ƒ. seyyathÄ• pi, bhante, majjhimes
majjÄ• rÅ« {majjhÄ• rÅ« (Katthaci) } jantÅ«, evameva kho, bhante, avantidakkhiá¹‡Ä• pathe
attharaá¹‡Ä• ni, eá¸·akacammaá¹ƒ ajacammaá¹ƒ migacammaá¹ƒ; appeva nÄ• ma bhagavÄ
cammÄ• ni attharaá¹‡Ä• ni anujÄ• neyya, eá¸·akacammaá¹ƒ ajacammaá¹ƒ migacammaá¹ƒ.
nissÄ«magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ denti --- `imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• ma
Ä• gantvÄ• Ä• rocenti --- `itthannÄ• mehi te, Ä• vuso, manussehi cÄ«varaá¹ƒ dinnaâ€™ nti
sÄ• diyanti --- `mÄ• no nissaggiyaá¹ƒ ahosÄ«â€™ ti; appeva nÄ• ma bhagavÄ• cÄ«vare p
Ä• cikkheyyÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• soá¹‡o Ä• yasmato
uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ mahÄ• kaccÄ• naá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡a
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya \Be 286/ yena sÄ• vatthi tena pakkÄ• mi. anupu
jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo yena bhagavÄ• tenupasaá¹…kami, upasaá
abhivÄ• detvÄ• \Se II 33/ ekamantaá¹ƒ nisÄ«di. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• na
``imassa, Ä• nanda, Ä• gantukassa bhikkhuno senÄ• sanaá¹ƒ paÃ±Ã±Ä• pehÄ«â€™â€™ ti
``yassa kho maá¹ƒ bhagavÄ• Ä• á¹‡Ä• peti, `imassa, Ä• nanda, Ä• gantukassa bhikkhuno s
ti, icchati bhagavÄ• tena bhikkhunÄ• saddhiá¹ƒ ekavihÄ• re vatthuá¹ƒ, icchati bhagavÄ• Ä
saddhiá¹ƒ ekavihÄ• re vatthuâ€™â€™ nti --- yasmiá¹ƒ vihÄ• re bhagavÄ• viharati tasmiá¹ƒ
soá¹‡assa senÄ• sanaá¹ƒ paÃ±Ã±Ä• pesi.

<258> atha kho bhagavÄ• bahudeva rattiá¹ƒ ajjhokÄ• se vÄ«tinÄ• metvÄ• vihÄ• raá¹ƒ pÄ
bahudeva rattiá¹ƒ ajjhokÄ• se vÄ«tinÄ• metvÄ• vihÄ• raá¹ƒ pÄ• visi. atha kho bhagavÄ• ra
paccuá¹-á¹-hÄ• ya Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ ajjhesi --- ``paá¹-ibhÄ• tu taá¹ƒ, bhikkhu, dha

``evaá¹ƒ, bhanteâ€™â€™ ti kho Ä• yasmÄ• soá¹‡o bhagavato paá¹-issuá¹‡itvÄ• sabbÄ• n
sarena abhÄ• si. atha kho bhagavÄ• Ä• yasmato soá¹‡assa sarabhaÃ±Ã±apariyosÄ• ne al
sÄ• dhu, bhikkhu. suggahitÄ• ni kho te, bhikkhu, aá¹-á¹-hakavaggikÄ• ni \Ee I 197/, sumana
sÅ«padhÄ• ritÄ• ni. kalyÄ• á¹‡iyÄ• pi vÄ• cÄ• ya samannÄ• gato, vissaá¹-á¹-hÄ• ya, anelag
(Katthaci) }, atthassa viÃ±Ã±Ä• paniyÄ• . kativassosi tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``ekavas
ti. ``kissa pana tvaá¹ƒ, bhikkhu, evaá¹ƒ ciraá¹ƒ akÄ• sÄ«â€™â€™ ti? ``ciraá¹ƒ diá¹-á¹-ho me
Ä• dÄ«navo, api ca sambÄ• dhÄ• \Se II 34/ gharÄ• vÄ• sÄ• bahukiccÄ• bahukaraá¹‡Ä«yÄ
etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

{Ud 46 udÄ• nepi} ``disvÄ• \Ne 271/ Ä• dÄ«navaá¹ƒ loke, Ã±atvÄ• dhammaá¹ƒ nirÅ«padhi

ariyo na ramatÄ« pÄ• pe, pÄ• pe na ramatÄ« sucÄ«â€™â€™ ti ||

atha kho Ä• yasmÄ• soá¹‡o --- paá¹-isammodati kho maá¹ƒ bhagavÄ• , ayaá¹ƒ khvassa kÄ
paridassÄ«ti --- uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhagavat
nipatitvÄ• bhagavantaá¹ƒ \Be 287/ etadavoca --- ``upajjhÄ• yo me, bhante, Ä• yasmÄ• ma
pÄ• de sirasÄ• vandati, evaÃ±ca vadeti avantidakkhiá¹‡Ä• patho, bhante, appabhikkhuko. t
vassÄ• naá¹ƒ accayena kicchena kasirena tato tato dasavaggaá¹ƒ bhikkhusaá¹…ghaá¹ƒ sa
upasampadaá¹ƒ alatthaá¹ƒ, appeva nÄ• ma bhagavÄ• avantidakkhiá¹‡Ä• pathe appatarena
anujÄ• neyya. avantidakkhiá¹‡Ä• pathe, bhante, kaá¹‡huttarÄ• bhÅ«mi kharÄ• gokaá¹‡á¹-
bhagavÄ• avantidakkhiá¹‡Ä• pathe guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ anujÄ• neyya. avantid
nahÄ• nagarukÄ• manussÄ• udakasuddhikÄ• , appeva nÄ• ma bhagavÄ• avantidakkhiá¹‡
anujÄ• neyya. avantidakkhiá¹‡Ä• pathe, bhante, cammÄ• ni attharaá¹‡Ä• ni, eá¸·akacamma
migacammaá¹ƒ. seyyathÄ• pi, bhante, majjhimesu janapadesu eragÅ« moragÅ« majjÄ• rÅ«
kho, bhante, avantidakkhiá¹‡Ä• pathe cammÄ• ni attharaá¹‡Ä• ni, eá¸·akacammaá¹ƒ ajacam
nÄ• ma bhagavÄ• avantidakkhiá¹‡Ä• pathe cammÄ• ni attharaá¹‡Ä• ni anujÄ• neyya, eá¸·a
migacammaá¹ƒ. etarahi, bhante, manussÄ• nissÄ«magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ«vara
cÄ«varaá¹ƒ itthannÄ• massa demÄ• â€™ ti. te Ä• gantvÄ• Ä• rocenti --- `itthannÄ• mehi te
cÄ«varaá¹ƒ dinnaâ€™ nti. te kukkuccÄ• yantÄ• na sÄ• diyanti --- `mÄ• no nissaggiyaá¹ƒ a
bhagavÄ• cÄ«vare pariyÄ• yaá¹ƒ Ä• cikkheyyÄ• â€™â€™ ti.

<259> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ
--- ``avantidakkhiá¹‡Ä• patho, bhikkhave, appabhikkhuko. anujÄ• nÄ• mi, bhikkhave, sabba
vinayadharapaÃ±camena gaá¹‡ena upasampadaá¹ƒ. tatrime paccantimÄ• janapadÄ• --- p
gajaá¹…galaá¹ƒ {kajaá¹…galaá¹ƒ (Ce Se) } nÄ• ma nigamo, tassa parena mahÄ• sÄ• lÄ• , t
janapadÄ• , orato majjhe; puratthimadakkhiá¹‡Ä• ya disÄ• ya sallavatÄ« {salalavatÄ« (Ce) }
parÄ• paccantimÄ• janapadÄ• , orato majjhe; dakkhiá¹‡Ä• ya disÄ• ya setakaá¹‡á¹‡ikaá¹ƒ
paccantimÄ• janapadÄ• , orato majjhe; pacchimÄ• ya disÄ• ya thÅ«á¹‡aá¹ƒ nÄ• ma brÄ• h

paccantimÄ• janapadÄ• , orato majjhe; uttarÄ• ya \Be 288/ disÄ• ya usÄ«raddhajo nÄ• ma
paccantimÄ• janapadÄ• , orato majjhe \Se II 36/. anujÄ• nÄ• mi, bhikkhave, evarÅ«pesu pa
janapadesu vinayadharapaÃ±camena gaá¹‡ena upasampadaá¹ƒ. avantidakkhiá¹‡Ä• pathe,
bhÅ«mi kharÄ• gokaá¹‡á¹-akahatÄ• . anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janap
guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ. avantidakkhiá¹‡Ä• pathe, bhikkhave, nahÄ• nagarukÄ• m
anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janapadesu dhuvanahÄ• naá¹ƒ. avantidakkh
cammÄ• ni attharaá¹‡Ä• ni, eá¸·akacammaá¹ƒ ajacammaá¹ƒ \Ee I 198/ migacammaá¹ƒ. sey
majjhimesu janapadesu eragÅ« moragÅ« majjÄ• rÅ« jantÅ«, evameva kho, bhikkhave, avan
attharaá¹‡Ä• ni, eá¸·akacammaá¹ƒ ajacammaá¹ƒ migacammaá¹ƒ. anujÄ• nÄ• mi, bhikkhave
cammÄ• ni attharaá¹‡Ä• ni, eá¸·akacammaá¹ƒ ajacammaá¹ƒ migacammaá¹ƒ. idha pana, bh
nissÄ«magatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ denti --- `imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• ma
anujÄ• nÄ• mi, bhikkhave, sÄ• dituá¹ƒ, na tÄ• va taá¹ƒ gaá¹‡anÅ«pagaá¹ƒ yÄ• va na hattha

mahÄ• kaccÄ• nassa paÃ±cavaraparidassanÄ• niá¹-á¹-hitÄ• .

cammakkhandhako paÃ±camo.

159. tassuddÄ• naá¹ƒ

rÄ• jÄ• ca mÄ• gadho soá¹‡o, asÄ«tisahassissaro.

sÄ• gato gijjhakÅ«á¹-asmiá¹ƒ, bahuá¹ƒ dasseti uttariá¹ƒ ||

pabbajjÄ• raddhabhijjiá¹ƒsu \Se II 37/, vÄ«á¹‡aá¹ƒ ekapalÄ• sikaá¹ƒ.

nÄ«lÄ• pÄ«tÄ• lohitikÄ• , maÃ±jiá¹-á¹-hÄ• kaá¹‡hameva ca ||

mahÄ• raá¹…gamahÄ• nÄ• mÄ• , vaddhikÄ• ca paá¹-ikkhipi.

khallakÄ• puá¹-apÄ• li ca, tÅ«latittirameá¹‡á¸• ajÄ• ||

vicchikÄ• moracitrÄ• ca, sÄ«habyagghÄ• ca dÄ«pikÄ• .

ajinuddÄ• majjÄ• rÄ« ca, kÄ• á¸·aluvakaparikkhaá¹-Ä• ||

phalitupÄ• hanÄ• \Ne 273/ khilÄ• , dhotakhÄ• á¹‡ukhaá¹-akhaá¹-Ä• .

tÄ• laveá¸·utiá¹‡aá¹ƒ ceva, muÃ±japabbajahintÄ• lÄ• ||

kamalakambalasovaá¹‡á¹‡Ä• \Be 289/, rÅ«pikÄ• maá¹‡iveá¸·uriyÄ• .

phalikÄ• kaá¹ƒsakÄ• cÄ• ca, tipusÄ«saÃ±ca tambakÄ• ||

gÄ• vÄ« yÄ• naá¹ƒ gilÄ• no ca, purisÄ• yuttasivikÄ• .

sayanÄ• ni mahÄ• cammÄ• , gocammehi ca pÄ• pako ||

gihÄ«naá¹ƒ cammavaddhehi, pavisanti gilÄ• yano.

mahÄ• kaccÄ• yano soá¹‡o, sarena aá¹-á¹-hakavaggikaá¹ƒ ||

upasampadaá¹ƒ paÃ±cahi, guá¹‡aá¹…guá¹‡Ä• dhuvasinÄ• .

cammattharaá¹‡Ä• nuÃ±Ã±Ä• si, na tÄ• va gaá¹‡anÅ«pagaá¹ƒ.

adÄ• si me vare paÃ±ca, soá¹‡attherassa nÄ• yakoti ||

imamhi khandhake vatthÅ«ni tesaá¹-á¹-hi.

cammakkhandhako niá¹-á¹-hito.

6. bhesajjakkhandhako

160. paÃ±cabhesajjakathÄ•

<260> tena \Ee I 199/ \Be 290/ \Ne 274/ \Se II 38/ samayena buddho bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhikkhÅ«naá¹ƒ sÄ• radikena
yÄ• gupi pÄ«tÄ• uggacchati, bhattampi bhuttaá¹ƒ uggacchati. te tena kisÄ• honti, lÅ«khÄ•
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• . addasÄ• kho bhagavÄ• te bh
dubbaá¹‡á¹‡e uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• te dhamanisanthatagatte, disvÄ• na Ä• yasma
--- ``kiá¹ƒ nu kho, Ä• nanda, etarahi bhikkhÅ« kisÄ• , lÅ«khÄ• , dubbaá¹‡á¹‡Ä• , uppaá¹‡á¸•
dhamanisanthatagattÄ• â€™â€™ ti? ``etarahi, bhante, bhikkhÅ«naá¹ƒ sÄ• radikena Ä• bÄ•
yÄ• gupi pÄ«tÄ• uggacchati, bhattampi bhuttaá¹ƒ uggacchati. te tena kisÄ• honti, lÅ«khÄ•
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• â€™â€™ ti. atha kho bhagavat
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``etarahi kho bhikkhÅ«naá¹ƒ sÄ•
phuá¹-á¹-hÄ• naá¹ƒ yÄ• gupi pÄ«tÄ• uggacchati, bhattampi bhuttaá¹ƒ uggacchati. te tena k

dubbaá¹‡á¹‡Ä• , uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• . kiá¹ƒ nu kho
bhesajjaá¹ƒ anujÄ• neyyaá¹ƒ, yaá¹ƒ bhesajjaÃ±ceva assa bhesajjasammataÃ±ca lokassa, Ä
na ca oá¸·Ä• riko Ä• hÄ• ro paÃ±Ã±Ä• yeyyÄ• â€™â€™ ti? atha kho bhagavato \Se II 39/ e
paÃ±ca bhesajjÄ• ni, seyyathidaá¹ƒ --- sappi, navanÄ«taá¹ƒ, telaá¹ƒ, madhu, phÄ• á¹‡itaá¹ƒ
bhesajjasammatÄ• ni ca lokassa, Ä• hÄ• ratthaÃ±ca pharanti, na ca oá¸·Ä• riko Ä• hÄ• ro p
yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«naá¹ƒ imÄ• ni paÃ±ca bhesajjÄ• ni anujÄ• neyyaá¹ƒ, kÄ• le pa
paribhuÃ±jituâ€™â€™ nti. atha kho bhagavÄ• sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``idha mayhaá¹
paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- `etarahi kho bhikkhÅ«naá¹ƒ sÄ• n
275/ phuá¹-á¹-hÄ• naá¹ƒ yÄ• gupi pÄ«tÄ• uggacchati, bhattampi bhuttaá¹ƒ uggacchati. te te
lÅ«khÄ• , dubbaá¹‡á¹‡Ä• , uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• . kiá
bhikkhÅ«naá¹ƒ bhesajjaá¹ƒ anujÄ• neyyaá¹ƒ, yaá¹ƒ bhesajjaÃ±ceva assa bhesajjasammata
Ä• hÄ• ratthaÃ±ca \Be 291/ phareyya, na ca oá¸·Ä• riko Ä• hÄ• ro paÃ±Ã±Ä• yeyyÄ• â€™ t
etadahosi `imÄ• ni kho paÃ±ca bhesajjÄ• ni \Ee I 200/, seyyathidaá¹ƒ --- sappi, navanÄ«taá
phÄ• á¹‡itaá¹ƒ; bhesajjÄ• ni ceva bhesajjasammatÄ• ni ca lokassa, Ä• hÄ• ratthaÃ±ca phar
Ä• hÄ• ro paÃ±Ã±Ä• yati. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«naá¹ƒ imÄ• ni paÃ±ca bhesajjÄ• ni
paá¹-iggahetvÄ• kÄ• le paribhuÃ±jituâ€™ nti. anujÄ• nÄ• mi, bhikkhave, tÄ• ni paÃ±ca bhe
paá¹-iggahetvÄ• kÄ• le paribhuÃ±jituâ€™â€™ nti.

<261> tena \Se II 40/ kho pana samayena bhikkhÅ« tÄ• ni paÃ±ca bhesajjÄ• ni kÄ• le paá¹-
paribhuÃ±janti. tesaá¹ƒ yÄ• nipi tÄ• ni pÄ• katikÄ• ni lÅ«khÄ• ni bhojanÄ• ni tÄ• nipi nacchÄ
senesitÄ• ni {senesikÄ• ni (Ce Se), senehikÄ• ni (yojanÄ•) }. te tena ceva sÄ• radikena Ä•
iminÄ• ca bhattÄ• cchÄ• dakena {bhattÄ• cchannakena (Katthaci) }, tadubhayena bhiyyoso
lÅ«khÄ• , dubbaá¹‡á¹‡Ä• , uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• . ad
bhiyyosomattÄ• ya kise lÅ«khe dubbaá¹‡á¹‡e uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• te dhamanisan
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho, Ä• nanda, etarahi bhikkhÅ« bhiy
lÅ«khÄ• , dubbaá¹‡á¹‡Ä• , uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• â€™
bhikkhÅ« tÄ• ni ca paÃ±ca bhesajjÄ• ni kÄ• le paá¹-iggahetvÄ• kÄ• le paribhuÃ±janti. tesaá
pÄ• katikÄ• ni lÅ«khÄ• ni bhojanÄ• ni tÄ• nipi nacchÄ• denti, pageva senesikÄ• ni. te tena c
Ä• bÄ• dhena phuá¹-á¹-hÄ• , iminÄ• ca bhattÄ• cchÄ• dakena, tadubhayena bhiyyosomatt
dubbaá¹‡á¹‡Ä• , uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• , dhamanisanthatagattÄ• â€™â€™ ti. a
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anuj
paÃ±ca bhesajjÄ• ni paá¹-iggahetvÄ• kÄ• lepi vikÄ• lepi paribhuÃ±jituâ€™â€™ nti.

<262> tena \Se II 41/ kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vasehi bhesajjeh
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• ni --- acchavasaá
susukÄ• vasaá¹ƒ \Be 292/, sÅ«karavasaá¹ƒ, gadrabhavasaá¹ƒ --- kÄ• le paá¹-iggahitaá¹ƒ kÄ
{nipakkaá¹ƒ (Katthaci) } kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena paribhuÃ±jituá¹ƒ. vikÄ• l

paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya
dukkaá¹-Ä• naá¹ƒ. kÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá
ce paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. kÄ• le ce, bhikkhave, paá¹-iggahita
nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. k
paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya, ar

paÃ±cabhesajjakathÄ• niá¹-á¹-hitÄ• .

161. mÅ«lÄ• dibhesajjakathÄ•

<263> tena kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mÅ«lehi bhesajjehi attho h
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi \Ee I 201/, bhikkhave, mÅ«lÄ• ni bhesajjÄ• ni --- haliddiá¹ƒ, siá
vacatthaá¹ƒ {vacatthaá¹ƒ (Ce Se) }, ativisaá¹ƒ, kaá¹-ukarohiá¹‡iá¹ƒ, usÄ«raá¹ƒ, bhaddamutt
panaÃ±Ã±Ä• nipi atthi mÅ«lÄ• ni bhesajjÄ• ni, neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ ph
bhojanÄ«yatthaá¹ƒ pharanti, tÄ• ni --- paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ pariharituá¹ƒ; sati p
paribhuÃ±jituá¹ƒ. asati paccaye paribhuÃ±jantassa Ä• patti dukkaá¹-assÄ• ti.

tena kho pana \Se II 42/ samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mÅ«lehi bhesajjehi piá¹-
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, nisadaá¹ƒ nisadapotakan

tena kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kasÄ• vehi bhesajjehi attho hoti. b
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, kasÄ• vÄ• ni {kasÄ• vabhesajjÄ• ni (Katthaci) } bh
nimbakasÄ• vaá¹ƒ, kuá¹-ajakasÄ• vaá¹ƒ, paá¹-olakasÄ• vaá¹ƒ, phaggavakasÄ• vaá¹ƒ, natta
panaÃ±Ã±Ä• nipi atthi kasÄ• vÄ• ni bhesajjÄ• ni neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ
bhojanÄ«yatthaá¹ƒ pharanti, tÄ• ni --- paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ pariharituá¹ƒ; sati p
paribhuÃ±jituá¹ƒ. asati paccaye paribhuÃ±jantassa Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹‡á¹‡ehi bhesajjehi attho hoti.
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave \Be 293/, paá¹‡á¹‡Ä• ni bhesajjÄ• ni --- nimbapaá¹
kuá¹-ajapaá¹‡á¹‡aá¹ƒ, paá¹-olapaá¹‡á¹‡aá¹ƒ, sulasipaá¹‡á¹‡aá¹ƒ, kappÄ• sapaá¹‡á¹‡aá¹ƒ,
atthi paá¹‡á¹‡Ä• ni bhesajjÄ• ni, neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bho
pharanti ... pe ....

tena \Ne 277/ kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phalehi bhesajjehi attho
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, phalÄ• ni \Se II 43/ bhesajjÄ• ni --- b
pippaliá¹ƒ, maricaá¹ƒ, harÄ«takaá¹ƒ, vibhÄ«takaá¹ƒ, Ä• malakaá¹ƒ, goá¹-á¹-haphalaá¹ƒ {goa
koá¹-á¹-haphalaá¹ƒ (Katthaci) }, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi phalÄ• ni bhesajjÄ• ni, ne
khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ pharanti ... pe ....

tena kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ jatÅ«hi bhesajjehi attho hoti. bhag
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, jatÅ«ni bhesajjÄ• ni --- hiá¹…guá¹ƒ, hiá¹…gujatuá¹
hiá¹…gusipÄ• á¹-ikaá¹ƒ, takaá¹ƒ, takapattiá¹ƒ, takapaá¹‡á¹‡iá¹ƒ \Ee I 202/, sajjulasaá¹ƒ, yÄ•
panaÃ±Ã±Ä• nipi atthi jatÅ«ni bhesajjÄ• ni, neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ phara

tena kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ loá¹‡ehi bhesajjehi attho hoti. bha
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, loá¹‡Ä• ni bhesajjÄ• ni --- sÄ• muddaá¹ƒ, kÄ• á¸·a
ubbhidaá¹ƒ {ubbhiraá¹ƒ (Katthaci) }, bilaá¹ƒ {biá¸·Ä• laá¹ƒ (Ce) }, yÄ• ni vÄ• panaÃ±Ã±Ä• n
bhesajjÄ• ni, neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«y
paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ parihariituá¹ƒ; sati paccaye paribhuÃ±jituá¹ƒ. asati paccaye
Ä• patti dukkaá¹-assÄ• ti.

<264> tena kho pana samayena Ä• yasmato Ä• nandassa upajjhÄ• yassa \Se II 44/ Ä• yasm
thullakacchÄ• bÄ• dho hoti. tassa lasikÄ• ya cÄ«varÄ• ni kÄ• ye lagganti, tÄ• ni bhikkhÅ« u
apakaá¸• á¸• hanti. addasÄ• kho bhagavÄ• senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto te bhi
temetvÄ• temetvÄ• apakaá¸• á¸• hante, disvÄ• na yena te bhikkhÅ« tenupasaá¹…kami, up
etadavoca --- ``kiá¹ƒ imassa, bhikkhave, bhikkhuno Ä• bÄ• dhoâ€™â€™ ti? ``imassa, bhant
thullakacchÄ• bÄ• dho, lasikÄ• ya cÄ«varÄ• ni kÄ• ye lagganti, tÄ• ni mayaá¹ƒ udakena ten
apakaá¸• á¸• hÄ• mÄ• â€™â€™ ti \Be 294/. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmi
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, yassa kaá¹‡á¸• u vÄ•
vÄ• , thullakacchu vÄ• Ä• bÄ• dho, kÄ• yo vÄ• duggandho, cuá¹‡á¹‡Ä• ni bhesajjÄ• ni; ag
mattikaá¹ƒ rajananippakkaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, udukkhalaá¹ƒ musalaâ€™â€™ nt

tena kho pana samayena gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cuá¹‡á¹‡ehi bhesajjehi cÄ• litehi a
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, cuá¹‡á¹‡acÄ• lininti. saá¹
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, dussacÄ• lininti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno amanussikÄ• bÄ• dho hoti. taá¹ƒ Ä• ca
upaá¹-á¹-hahantÄ• nÄ• sakkhiá¹ƒsu arogaá¹ƒ kÄ• tuá¹ƒ. so sÅ«karasÅ«naá¹ƒ gantvÄ• Ä•
Ä• makalohitaá¹ƒ pivi \Se II 45/. tassa so amanussikÄ• bÄ• dho paá¹-ippassambhi. bhagava
Ä• rocesuá¹ƒ \Ee I 203/. anujÄ• nÄ• mi, bhikkhave, amanussikÄ• bÄ• dhe Ä• makamaá¹ƒsa

<265> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno cakkhurogÄ• bÄ• dho hoti. taá¹
uccÄ• rampi passÄ• vampi nikkhÄ• menti. addasÄ• kho bhagavÄ• senÄ• sanacÄ• rikaá¹ƒ
bhikkhuá¹ƒ pariggahetvÄ• uccÄ• rampi passÄ• vampi nikkhÄ• mente, disvÄ• na yena te bh
upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kiá¹ƒ imassa, bhikkhave, bhikkhuno Ä• bÄ•
bhante, Ä• yasmato cakkhurogÄ• bÄ• dho. imaá¹ƒ mayaá¹ƒ pariggahetvÄ• uccÄ• rampi pa

ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ
``anujÄ• nÄ• mi, bhikkhave, aÃ±janaá¹ƒ --- kÄ• á¸·aÃ±janaá¹ƒ, rasaÃ±janaá¹ƒ, sotaÃ±janaá
kapallaâ€™â€™ nti. aÃ±janÅ«papisanehi attho hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
candanaá¹ƒ, tagaraá¹ƒ, kÄ• á¸·Ä• nusÄ• riyaá¹ƒ, tÄ• lÄ«saá¹ƒ, bhaddamuttakanti. tena kho
piá¹-á¹-hÄ• ni aÃ±janÄ• ni carukesupi {thÄ• lakesupi (Ce Se) } sarÄ• vakesupi nikkhipanti; ti
paá¹ƒsukehipi okiriyanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave,

tena \Be 295/ kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• aÃ±janiyo dhÄ• r
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti \Se II 46/ khiyyanti vipÄ• centi --- ``seyyathÄ• pi gi
kÄ• mabhoginoâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, uccÄ• va
dhÄ• reyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ, dantamaya
naá¸·amayaá¹ƒ, veá¸·umayaá¹ƒ, kaá¹-á¹-hamayaá¹ƒ, jatumayaá¹ƒ, phalamayaá¹ƒ, lohamaya
saá¹…khanÄ• bhimayanti.

tena kho pana samayena aÃ±janiyo apÄ• rutÄ• honti, tiá¹‡acuá¹‡á¹‡ehipi paá¹ƒsukehipi ok
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, apidhÄ• nanti. apidhÄ• naá¹ƒ nipata
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, suttakena bandhitvÄ• aÃ±janiyÄ• b
phalati {nipatati (Katthaci) }. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhav
sibbetunti.

tena kho pana samayena bhikkhÅ« aá¹…guliyÄ• aÃ±janti, akkhÄ«ni dukkhÄ• ni honti. bhag
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, aÃ±janisalÄ• kanti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• aÃ±janisalÄ• kÄ• yo dhÄ•
rÅ«piyamayaá¹ƒ. manussÄ• \Ee I 204/ ujjhÄ• yanti khiyyanti vipÄ• centi, ``seyyathÄ• pi gih
ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, uccÄ• vacÄ• aÃ±janisalÄ• kÄ• dh
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• b

tena kho pana samayena aÃ±janisalÄ• kÄ• bhÅ«miyaá¹ƒ patitÄ• pharusÄ• hoti. bhagavat
\Se II 47/. anujÄ• nÄ• mi, bhikkhave, salÄ• kaá¹-hÄ• niyanti {salÄ• kodhÄ• niyanti (Ce Se) }

tena kho pana samayena bhikkhÅ« aÃ±janimpi aÃ±janisalÄ• kampi hatthena pariharanti. bh
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, aÃ±janitthavikanti. aá¹ƒsabaddhako na hoti. bhaga
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakanti.

<266> tena \Be 296/ kho pana samayena Ä• yasmato pilindavacchassa sÄ«sÄ• bhitÄ• po h
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, muddhani telakanti. nakkhamaniyo hoti. bhagavato
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, natthukammanti. natthu galati. bhagavato etamatth

anujÄ• nÄ• mi, bhikkhave, natthukaraá¹‡inti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• natthukaraá¹‡iyo dhÄ• ren
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi, ``seyyathÄ• pi gihÄ« kÄ• ma
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, uccÄ• vacÄ• natthukaraá¹‡Ä« dhÄ•
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• b
visamaá¹ƒ Ä• siÃ±canti {natthu visamaá¹ƒ Ä• siÃ±ciyati (Ce Se) }. bhagavato etamatthaá¹ƒ
anujÄ• nÄ• mi, bhikkhave \Ne 280/, yamakanatthukaraá¹‡inti. nakkhamaniyo hoti. bhagavat
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, dhÅ«maá¹ƒ pÄ• tunti. taÃ±Ã±eva vaá¹-á¹-iá¹ƒ Ä• I
48/, kaá¹‡á¹-ho dahati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, d

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• ni dhÅ«manettÄ• ni dhÄ• r
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• m
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, uccÄ• vacÄ• ni dhÅ«manettÄ• ni dhÄ• retabbÄ•
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• bhimayan

tena kho pana samayena dhÅ«manettÄ• ni apÄ• rutÄ• ni honti, pÄ• á¹‡akÄ• pavisanti. bha
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, apidhÄ• nanti.

tena kho pana samayena bhikkhÅ« dhÅ«manettÄ• ni hatthena pariharanti. bhagavato etam
anujÄ• nÄ• mi, bhikkhave, dhÅ«manettathavikanti. ekato ghaá¹ƒsiyanti. bhagavato etamatth
anujÄ• nÄ• mi, bhikkhave, yamakathavikanti. aá¹ƒsabaddhako na hoti. bhagavato etamatth
anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakanti.

<267> tena \Be 297/ kho pana samayena Ä• yasmato pilindavacchassa vÄ• tÄ• bÄ• dho \E
evamÄ• haá¹ƒsu --- ``telaá¹ƒ pacitabbaâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ
telapÄ• kanti. tasmiá¹ƒ kho pana telapÄ• ke majjaá¹ƒ pakkhipitabbaá¹ƒ hoti. bhagavato etar
anujÄ• nÄ• mi, bhikkhave, telapÄ• ke majjaá¹ƒ pakkhipitunti.

tena \Se II 49/ kho pana samayena chabbaggiyÄ• bhikkhÅ« atipakkhittamajjÄ• ni {atikhittan
telÄ• ni pacanti, tÄ• ni pivitvÄ• majjanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkha
atipakkhittamajjaá¹ƒ telaá¹ƒ pÄ• tabbaá¹ƒ. yo piveyya, yathÄ• dhammo kÄ• retabbo. anujÄ•
yasmiá¹ƒ telapÄ• ke majjassa na vaá¹‡á¹‡o na gandho na raso paÃ±Ã±Ä• yati, evarÅ«paá¹
pÄ• tunti.

tena kho pana samayena bhikkhÅ«naá¹ƒ bahuá¹ƒ atipakkhittamajjaá¹ƒ telaá¹ƒ pakkaá¹ƒ hot
bhikkhÅ«naá¹ƒ \Ne 281/ etadahosi --- ``kathaá¹ƒ nu kho atipakkhittamajje tele paá¹-ipajjitabb
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, abbhaÃ±janaá¹ƒ adhiá¹-â

tena kho pana samayena Ä• yasmato pilindavacchassa bahutaraá¹ƒ telaá¹ƒ pakkaá¹ƒ hoti,
vijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, tÄ«á¹‡i tumbÄ• ni
kaá¹-á¹-hatumbaá¹ƒ, phalatumbanti.

tena kho pana samayena Ä• yasmato pilindavacchassa aá¹…gavÄ• to hoti. bhagavato etam
anujÄ• nÄ• mi, bhikkhave, sedakammanti. nakkhamaniyo hoti. bhagavato etamatthaá¹ƒ Ä•
bhikkhave, sambhÄ• rasedanti. nakkhamaniyo hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
mahÄ• sedanti. nakkhamaniyo hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi,
nakkhamaniyo hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, udak

tena \Se II 50/ kho pana samayena Ä• yasmato pilindavacchassa pabbavÄ• to hoti. bhagava
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, lohitaá¹ƒ \Be 298/ mocetunti. nakkhamaniyo hoti. b
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, lohitaá¹ƒ mocetvÄ• visÄ• á¹‡ena gÄ• hetunti {gah

tena kho pana samayena Ä• yasmato pilindavacchassa pÄ• dÄ• phalitÄ• {phÄ• litÄ• (Katt
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, pÄ• dabbhaÃ±jananti. nakkhamaniy
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, pajjaá¹ƒ abhisaá¹…kharitunti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno gaá¹‡á¸• Ä• bÄ• dho hoti. bhagavato e
anujÄ• nÄ• mi, bhikkhave, satthakammanti. kasÄ• vodakena attho hoti. bhagavato etamatth
anujÄ• nÄ• mi, bhikkhave, kasÄ• vodakanti. tilakakkena attho hoti. bhagavato etamatthaá¹ƒ
anujÄ• nÄ• mi, bhikkhave, tilakakkanti. kabaá¸·ikÄ• ya attho hoti. bhagavato etamatthaá¹ƒ Ä
anujÄ• nÄ• mi, bhikkhave, kabaá¸·ikanti. vaá¹‡abandhanacoá¸·ena attho hoti. bhagavato et
anujÄ• nÄ• mi, bhikkhave, vaá¹‡abandhanacoá¸·anti. vaá¹‡o kaá¹‡á¸• uvati. bhagavato eta
anujÄ• nÄ• mi, bhikkhave, sÄ• sapakuá¹-á¹-ena {sÄ• sapakuá¸• á¸• ena (Ce Se) } phositunt
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi \Ee I 206/, bhikkhave, dhÅ«maá¹ƒ \N
vaá¸• á¸• hamaá¹ƒsaá¹ƒ vuá¹-á¹-hÄ• ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ•
loá¹‡asakkharikÄ• ya chinditunti. vaá¹‡o na ruhati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. a
vaá¹‡atelanti. telaá¹ƒ galati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi \Se II 51/
vikÄ• sikaá¹ƒ sabbaá¹ƒ vaá¹‡apaá¹-ikammanti.

<268> tena kho pana samayena aÃ±Ã±ataro bhikkhu ahinÄ• daá¹-á¹-ho hoti. bhagavato et
anujÄ• nÄ• mi, bhikkhave, cattÄ• ri mahÄ• vikaá¹-Ä• ni dÄ• tuá¹ƒ --- gÅ«thaá¹ƒ, muttaá¹ƒ, c
atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``appaá¹-iggahitÄ• ni nu kho udÄ• hu paá¹-iggahetabl
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sati kappiyakÄ• rake paá
kappiyakÄ• rake sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jitunti.

tena \Be 299/ kho pana samayena aÃ±Ã±atarena bhikkhunÄ• visaá¹ƒ pÄ«taá¹ƒ hoti. bhaga
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi bhikkhave gÅ«thaá¹ƒ pÄ• yetunti. atha kho bhikkhÅ«naá¹ƒ eta
``appaá¹-iggahitaá¹ƒ nu kho udÄ• hu paá¹-iggahetabboâ€™â€™ ti? bhagavato etamatthaá¹
bhikkhave, yaá¹ƒ karonto paá¹-iggaá¹‡hÄ• ti, sveva paá¹-iggaho kato, na puna {kato pana (
paá¹-iggahetabboti.

<269> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno gharadinnakÄ• bÄ• dho hoti. bh
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sÄ«tÄ• loá¸·iá¹ƒ pÄ• yetunti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu duá¹-á¹-hagahaá¹‡iko hoti. bhagavato etama
anujÄ• nÄ• mi, bhikkhave, Ä• misakhÄ• raá¹ƒ pÄ• yetunti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno paá¹‡á¸• urogÄ• bÄ• dho hoti. bhagava
\Se II 52/. anujÄ• nÄ• mi, bhikkhave, muttaharÄ«takaá¹ƒ pÄ• yetunti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno chavidosÄ• bÄ• dho hoti. bhagavato e
anujÄ• nÄ• mi, bhikkhave, gandhÄ• lepaá¹ƒ kÄ• tunti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu abhisannakÄ• yo hoti. bhagavato etamatthaá
anujÄ• nÄ• mi, bhikkhave, virecanaá¹ƒ pÄ• tunti. acchakaÃ±jiyÄ• attho hoti. bhagavato eta
anujÄ• nÄ• mi, bhikkhave, acchakaÃ±jinti. akaá¹-ayÅ«sena attho hoti. bhagavato etamattha
anujÄ• nÄ• mi, bhikkhave, akaá¹-ayÅ«santi. kaá¹-Ä• kaá¹-ena attho hoti. bhagavato etamatt
anujÄ• nÄ• mi, bhikkhave, kaá¹-Ä• kaá¹-anti. paá¹-icchÄ• danÄ«yena attho hoti. bhagavato
anujÄ• nÄ• mi, bhikkhave, paá¹-icchÄ• danÄ«yanti.

mÅ«lÄ• dibhesajjakathÄ• niá¹-á¹-hitÄ• .

162. pilindavacchavatthu

<270> {idaá¹ƒ vatthu Vin III 618 Ä• dayo} tena kho pana samayena Ä• yasmÄ• pilindavacc
sodhÄ• peti leá¹‡aá¹ƒ kattukÄ• mo. atha kho rÄ• jÄ• mÄ• gadho seniyo \Be 300/ bimbisÄ•
tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ pilindavacchaá¹ƒ \Ee I 207/ abhivÄ
ekamantaá¹ƒ nisinno kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro Ä• yasmantaá¹ƒ pilindava
``kiá¹ƒ, bhante, thero kÄ• rÄ• petÄ«â€™â€™ ti? ``pabbhÄ• raá¹ƒ, mahÄ• rÄ• ja, sodhÄ• pe
kattukÄ• moâ€™â€™ ti. ``attho, bhante, ayyassa \Se II 53/ Ä• rÄ• mikenÄ• â€™â€™ ti? ``n
bhagavatÄ• Ä• rÄ• miko anuÃ±Ã±Ä• toâ€™â€™ ti. ``tena hi, bhante, bhagavantaá¹ƒ paá¹-i
Ä• roceyyÄ• thÄ• â€™â€™ ti. `evaá¹ƒ, mahÄ• rÄ• jÄ• â€™ ti kho Ä• yasmÄ• pilindavaccho
bimbisÄ• rassa paccassosi. atha kho Ä• yasmÄ• pilindavaccho rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹

dhammiyÄ• kathÄ• ya sandassesi, samÄ• dapesi, samuttejesi, sampahaá¹ƒsesi. atha kho
bimbisÄ• ro Ä• yasmatÄ• pilindavacchena dhammiyÄ• kathÄ• ya sandassito samÄ• dapito
uá¹-á¹-hÄ• yÄ• sanÄ• Ä• yasmantaá¹ƒ pilindavacchaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ

atha kho Ä• yasmÄ• pilindavaccho bhagavato santike dÅ«taá¹ƒ pÄ• hesi --- ``rÄ• jÄ• , bhan
bimbisÄ• ro Ä• rÄ• mikaá¹ƒ dÄ• tukÄ• mo. kathaá¹ƒ nu kho, bhante, mayÄ• paá¹-ipajjitabba
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«
``anujÄ• nÄ• mi, bhikkhave, Ä• rÄ• mikaâ€™â€™ nti. dutiyampi kho rÄ• jÄ• mÄ• gadho se
pilindavaccho tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ pilindavacchaá¹ƒ \N
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro Ä•
etadavoca --- ``anuÃ±Ã±Ä• to, bhante, bhagavatÄ• Ä• rÄ• mikoâ€™â€™ ti? ``evaá¹ƒ, mah
bhante, ayyassa Ä• rÄ• mikaá¹ƒ dammÄ«â€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho seniyo
pilindavacchassa Ä• rÄ• mikaá¹ƒ paá¹-issutvÄ• , vissaritvÄ• , cirena satiá¹ƒ paá¹-ilabhitvÄ•
sabbatthakaá¹ƒ mahÄ• mattaá¹ƒ Ä• mantesi --- ``yo mayÄ• , bhaá¹‡e, ayyassa Ä• rÄ• miko
Ä• rÄ• mikoâ€™â€™ ti? ``na kho, deva, ayyassa Ä• rÄ• miko dinnoâ€™â€™ ti. ``kÄ«va cira
{ito ratti (Se) } hi taá¹ƒ hotÄ«â€™â€™ ti? atha kho so \Be 301/ mahÄ• matto rattiyo gaá¹‡et
(Ce) } rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá¹ƒ etadavoca --- ``paÃ±ca, deva,
tena hi, bhaá¹‡e, ayyassa paÃ±ca Ä• rÄ• mikasatÄ• ni dehÄ«ti. ``evaá¹ƒ, devÄ• â€™â€™ t
mÄ• gadhassa seniyassa bimbisÄ• rassa paá¹-issutvÄ• Ä• yasmato pilindavacchassa paÃ±
pÄ• á¹-iyekko gÄ• mo nivisi. `Ä• rÄ• mikagÄ• makotiâ€™ pi naá¹ƒ Ä• haá¹ƒsu \Ee I 208/, `p
Ä• haá¹ƒsu.

<271> tena kho pana samayena Ä• yasmÄ• pilindavaccho tasmiá¹ƒ gÄ• make kulÅ«pako h
pilindavaccho pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya pilindagÄ• ma
kho pana samayena tasmiá¹ƒ gÄ• make ussavo hoti. dÄ• rakÄ• alaá¹…katÄ• mÄ• lÄ• kitÄ
pilindavaccho pilindagÄ• make \Se II 55/ sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena a
nivesanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. tena kho
Ä• rÄ• mikiniyÄ• dhÄ«tÄ• aÃ±Ã±e dÄ• rake alaá¹…kate mÄ• lÄ• kite passitvÄ• rodati --- `
alaá¹…kÄ• raá¹ƒ me dethÄ• â€™ ti. atha kho Ä• yasmÄ• pilindavaccho taá¹ƒ Ä• rÄ• mikini
``kissÄ• yaá¹ƒ dÄ• rikÄ• rodatÄ«â€™â€™ ti? ``ayaá¹ƒ, bhante, dÄ• rikÄ• aÃ±Ã±e dÄ• rak
passitvÄ• rodati --- `mÄ• laá¹ƒ me detha, alaá¹…kÄ• raá¹ƒ me dethÄ• â€™ ti. kuto amhÄ•
kuto alaá¹…kÄ• roâ€™â€™ ti? atha kho Ä• yasmÄ• pilindavaccho aÃ±Ã±ataraá¹ƒ tiá¹‡aá¹
Ä• rÄ• mikiniá¹ƒ etadavoca --- ``handimaá¹ƒ tiá¹‡aá¹‡á¸• upakaá¹ƒ tassÄ• dÄ• rikÄ• ya sÄ«
atha kho sÄ• Ä• rÄ• mikinÄ« taá¹ƒ tiá¹‡aá¹‡á¸• upakaá¹ƒ gahetvÄ• tassÄ• dÄ• rikÄ• ya s
suvaá¹‡á¹‡amÄ• lÄ• abhirÅ«pÄ• , dassanÄ«yÄ• , pÄ• sÄ• dikÄ• ; natthi tÄ• disÄ• raÃ±Ã±
manussÄ• raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa Ä• rocesuá¹ƒ --- ``amukassa
suvaá¹‡á¹‡amÄ• lÄ• abhirÅ«pÄ• , dassanÄ«yÄ• , pÄ• sÄ• dikÄ• ; natthi tÄ• disÄ• devassa
suvaá¹‡á¹‡amÄ• lÄ• ; kuto tassa duggatassa? nissaá¹ƒsayaá¹ƒ corikÄ• ya Ä• bhatÄ• â€™â

atha \Be 302/ kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro taá¹ƒ Ä• rÄ• mikakulaá¹ƒ bandhÄ
kho Ä• yasmÄ• pilindavaccho pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
pÄ• visi. pilindagÄ• make sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena tassa Ä• rÄ• mik
tenupasaá¹…kami, upasaá¹…kamitvÄ• paá¹-ivissake pucchi --- ``kahaá¹ƒ imaá¹ƒ Ä• rÄ• mi
``etissÄ• , bhante, suvaá¹‡á¹‡amÄ• lÄ• ya kÄ• raá¹‡Ä• raÃ±Ã±Ä• bandhÄ• pitaâ€™â€™
pilindavaccho yena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa nivesanaá¹ƒ tenupas
paÃ±Ã±atte Ä• sane nisÄ«di. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro yenÄ• yasm
tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ pilindavacchaá¹ƒ abhivÄ• detvÄ•
ekamantaá¹ƒ nisinnaá¹ƒ kho \Ee I 209/ rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá
etadavoca --- ``kissa, mahÄ• rÄ• ja, Ä• rÄ• mikakulaá¹ƒ bandhÄ• pitaâ€™â€™ nti? ``tassa,
suvaá¹‡á¹‡amÄ• lÄ• abhirÅ«pÄ• , dassanÄ«yÄ• , pÄ• sÄ• dikÄ• ; natthi tÄ• disÄ• amhÄ•
kuto tassa duggatassa? nissaá¹ƒsayaá¹ƒ corikÄ• ya Ä• bhatÄ• â€™â€™ ti. atha kho Ä• yas
mÄ• gadhassa seniyassa bimbisÄ• rassa pÄ• sÄ• daá¹ƒ suvaá¹‡á¹‡anti adhimucci; so ahos
``idaá¹ƒ pana te, mahÄ• rÄ• ja, tÄ• va bahuá¹ƒ suvaá¹‡á¹‡aá¹ƒ kutoâ€™â€™ ti? `aÃ±Ã±Ä•
\Se II 57/ iddhÄ• nubhÄ• voâ€™ ti taá¹ƒ Ä• rÄ• mikakulaá¹ƒ muÃ±cÄ• pesi.

manussÄ• ``ayyena kira pilindavacchena sarÄ• jikÄ• ya parisÄ• ya uttarimanussadhammaa
dassitaâ€™â€™ nti attamanÄ• abhippasannÄ• Ä• yasmato pilindavacchassa paÃ±ca bhes
seyyathidaá¹ƒ --- sappiá¹ƒ, navanÄ«taá¹ƒ, telaá¹ƒ, madhuá¹ƒ {sappi navanÄ«taá¹ƒ telaá¹ƒ m
phÄ• á¹‡itaá¹ƒ. pakatiyÄ• pi ca Ä• yasmÄ• pilindavaccho lÄ• bhÄ« hoti paÃ±cannaá¹ƒ bhes
laddhaá¹ƒ parisÄ• ya vissajjeti. parisÄ• cassa hoti bÄ• hullikÄ• ; laddhaá¹ƒ laddhaá¹ƒ kolan
(Katthaci) }, ghaá¹-epi, pÅ«retvÄ• paá¹-isÄ• meti; parissÄ• vanÄ• nipi, thavikÄ• yopi, pÅ«re
laggeti. tÄ• ni olÄ«navilÄ«nÄ• ni tiá¹-á¹-hanti. undÅ«rehipi vihÄ• rÄ• okiá¹‡á¹‡avikiá¹‡á¹‡Ä•
vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``anto
samaá¹‡Ä• sakyaputtiyÄ• \Be 303/, seyyathÄ• pi rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• roâ
bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá
te ujjhÄ• yanti khiyyanti \Ne 286/ vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« evarÅ«pÄ• ya
cetessantÄ«â€™â€™ ti. atha kho te bhikkhÅ« te anekapariyÄ• yena vigarahitvÄ• bhagavat
... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« evarÅ«pÄ• ya bÄ• hullÄ• ya cetentÄ«â€™â€™
bhagavÄ• ti ... pe ... vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``yÄ
gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Se II 58/ paá¹-isÄ• yanÄ«yÄ• ni bhesajjÄ• ni, seyyathidaá¹ƒ
telaá¹ƒ, madhu, phÄ• á¹‡itaá¹ƒ, tÄ• ni paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒ sannidhikÄ• ra
taá¹ƒ atikkÄ• mayato yathÄ• dhammo kÄ• retabboâ€™â€™ ti.

pilindavacchavatthu niá¹-á¹-hitaá¹ƒ.

bhesajjÄ• nuÃ±Ã±Ä• tabhÄ• á¹‡avÄ• ro niá¹-á¹-hito paá¹-hamo.

163. guá¸·Ä• dianujÄ• nanÄ•

<272> atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• \Ee I 210/ yena rÄ
cÄ• rikaá¹ƒ pakkÄ• mi. addasÄ• kho Ä• yasmÄ• kaá¹…khÄ• revato antarÄ• magge guá¸·a
piá¹-á¹-hampi chÄ• rikampi pakkhipante, disvÄ• na ``akappiyo guá¸·o sÄ• miso, na kappati g
paribhuÃ±jituâ€™â€™ nti kukkuccÄ• yanto sapariso guá¸·aá¹ƒ na paribhuÃ±jati. yepissa so
tepi guá¸·aá¹ƒ na paribhuÃ±janti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. kimatthÄ• ya {kima
bhikkhave, guá¸·e piá¹-á¹-hampi chÄ• rikampi pakkhipantÄ«ti? thaddhatthÄ• ya {bandhanatt
bhagavÄ• ti. sace, bhikkhave, thaddhatthÄ• ya guá¸·e piá¹-á¹-hampi chÄ• rikampi pakkhipan
saá¹…khaá¹ƒ gacchati. anujÄ• nÄ• mi, bhikkhave, yathÄ• sukhaá¹ƒ guá¸·aá¹ƒ paribhuÃ±jitu

addasÄ• kho Ä• yasmÄ• kaá¹…khÄ• revato antarÄ• magge vacce muggaá¹ƒ jÄ• taá¹ƒ, pa
pakkÄ• pi muggÄ• jÄ• yantÄ«tiâ€™â€™ kukkuccÄ• yanto sapariso muggaá¹ƒ na paribhuÃ
maÃ±Ã±anti, tepi muggaá¹ƒ na paribhuÃ±janti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. sace
bhikkhave, pakkÄ• pi muggÄ• jÄ• yanti \Se II 59/, anujÄ• nÄ• mi, bhikkhave, yathÄ• sukhaá
paribhuÃ±jitunti.

<273> tena \Be 304/ kho pana samayena aÃ±Ã±atarassa bhikkhuno udaravÄ• tÄ• bÄ• dho
apÄ• yi. tassa so udaravÄ• tÄ• bÄ• dho paá¹-ippassambhi. bhagavato etamatthaá¹ƒ Ä• roce
bhikkhave, gilÄ• nassa loá¹‡asovÄ«rakaá¹ƒ; agilÄ• nassa udakasambhinnaá¹ƒ pÄ• naparib

guá¸·Ä• dianujÄ• nanÄ• niá¹-á¹-hitÄ• .

164. antovuá¹-á¹-hÄ• dipaá¹-ikkhepakathÄ•

<274> atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadava
rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena bhagavato uda
kho Ä• yasmÄ• Ä• nando --- `pubbepi bhagavato udaravÄ• tÄ• bÄ• dho tekaá¹-ulayÄ• guyÄ
sÄ• maá¹ƒ tilampi, taá¹‡á¸• ulampi, muggampi viÃ±Ã±Ä• petvÄ• , anto vÄ• setvÄ• , anto sÄ
upanÄ• mesi --- ``pivatu bhagavÄ• tekaá¹-ulayÄ• guâ€™â€™ nti. jÄ• nantÄ• pi tathÄ• gatÄ
pucchanti; kÄ• laá¹ƒ viditvÄ• pucchanti, kÄ• laá¹ƒ viditvÄ• na pucchanti; atthasaá¹ƒhitaá¹ƒ
pucchanti, no anatthasaá¹ƒhitaá¹ƒ. anatthasaá¹ƒhite setughÄ• to tathÄ• gatÄ• naá¹ƒ. dvÄ«h
bhagavanto bhikkhÅ« paá¹-ipucchanti --- dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒ v
paÃ±Ã±apessÄ• mÄ• ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ \Ee I 211/ Ä• nandaá¹ƒ Ä• ma
\Se II 60/, yÄ• gÅ«â€™â€™ ti? atha kho Ä• yasmÄ• Ä• nando bhagavato etamatthaá¹ƒ Ä•
bhagavÄ• --- `ananucchavikaá¹ƒ, Ä• nanda, ananulomikaá¹ƒ, appatirÅ«paá¹ƒ, assÄ• maá¹
akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, Ä• nanda, evarÅ«pÄ• ya bÄ• hullÄ• ya cetessa

vuá¹-á¹-haá¹ƒ {vutthaá¹ƒ (Ce Se Katthaci) } tadapi akappiyaá¹ƒ; yadapi anto pakkaá¹ƒ tadap
yadapi sÄ• maá¹ƒ pakkaá¹ƒ, tadapi akappiyaá¹ƒ. netaá¹ƒ, Ä• nanda, appasannÄ• naá¹ƒ vÄ
vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, anto vu
pakkaá¹ƒ, sÄ• maá¹ƒ pakkaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeya, Ä• patti dukkaá¹-ass
vuá¹-á¹-haá¹ƒ, anto pakkaá¹ƒ, sÄ• maá¹ƒ pakkaá¹ƒ taÃ±ce paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡
anto ce, bhikkhave, vuá¹-á¹-haá¹ƒ, anto pakkaá¹ƒ, aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jey
dukkaá¹-Ä• naá¹ƒ. anto \Be 305/ ce, bhikkhave, vuá¹-á¹-haá¹ƒ, bahi pakkaá¹ƒ, sÄ• maá¹ƒ pa
paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bahi ce, bhikkhave, vuá¹-á¹-haá¹ƒ, an
pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. anto ce, bhikkhave
pakkaá¹ƒ, aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. bahi ce, bhik
anto pakkaá¹ƒ, aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. bahi ce,
vuá¹-á¹-haá¹ƒ, bahi pakkaá¹ƒ, sÄ• maá¹ƒ pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dukkaá
bhikkhave, vuá¹-á¹-haá¹ƒ, bahi pakkaá¹ƒ \Ne 288/ \Se II 61/, aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce pa
anÄ• pattÄ«â€™â€™ â€™ ti.

tena kho pana samayena bhikkhÅ« ``bhagavatÄ• sÄ• maá¹ƒpÄ• ko paá¹-ikkhittoâ€™â€™ t
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, puna pÄ• kaá¹ƒ pacitunti

tena kho pana samayena rÄ• jagahaá¹ƒ dubbhikkhaá¹ƒ hoti. manussÄ• loá¹‡ampi, telampi,
khÄ• danÄ«yampi Ä• rÄ• maá¹ƒ Ä• haranti. tÄ• ni bhikkhÅ« bahi vÄ• senti; ukkapiá¹‡á¸• ak
haranti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, anto vÄ• setunti.
pÄ• centi. damakÄ• parivÄ• renti. bhikkhÅ« avissaá¹-á¹-hÄ• paribhuÃ±janti. bhagavato eta
anujÄ• nÄ• mi, bhikkhave, anto pacitunti. dubbhikkhe kappiyakÄ• rakÄ• bahutaraá¹ƒ haran
bhikkhÅ«naá¹ƒ denti. bhagavato \Ee I 212/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhik
pacituá¹ƒ. anujÄ• nÄ• mi, bhikkhave, anto vuá¹-á¹-haá¹ƒ, anto pakkaá¹ƒ, sÄ• maá¹ƒ pakkan

antovuá¹-á¹-hÄ• dipaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

165. uggahitapaá¹-iggahaá¹‡Ä•

<275> tena kho pana samayena sambahulÄ• bhikkhÅ« kÄ• sÄ«su vassaá¹ƒvuá¹-á¹-hÄ• rÄ
bhagavantaá¹ƒ dassanÄ• ya antarÄ• magge na labhiá¹ƒsu lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ
pÄ• ripÅ«riá¹ƒ; bahuÃ±ca phalakhÄ• danÄ«yaá¹ƒ \Se II 62/ ahosi; kappiyakÄ• rako ca na ah
kilantarÅ«pÄ• yena rÄ• jagahaá¹ƒ veá¸·uvanaá¹ƒ kalandakanivÄ• po, yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. Ä• ciá¹‡á¹
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodituá¹ƒ
bhikkhÅ« etadavoca --- ``kacci \Be 306/, bhikkhave, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ
appakilamathena addhÄ• naá¹ƒ Ä• gatÄ• ; kuto ca tumhe, bhikkhave, Ä• gacchathÄ• â€™â

bhagavÄ• , yÄ• panÄ«yaá¹ƒ bhagavÄ• . idha mayaá¹ƒ, bhante, kÄ• sÄ«su vassaá¹ƒvuá¹-á¹
bhagavantaá¹ƒ dassanÄ• ya antarÄ• magge na labhimhÄ• lÅ«khassa vÄ• paá¹‡Ä«tassa v
pÄ• ripÅ«riá¹ƒ; bahuÃ±ca phalakhÄ• danÄ«yaá¹ƒ \Ne 289/ ahosi; kappiyakÄ• rako ca na ah
kilantarÅ«pÄ• addhÄ• naá¹ƒ Ä• gatÄ• â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, yattha phalakhÄ• dan
kappiyakÄ• rako ca na hoti, sÄ• maá¹ƒ gahetvÄ• , haritvÄ• , kappiyakÄ• rake passitvÄ• , bh
paá¹-iggahÄ• petvÄ• paribhuÃ±jituá¹ƒ. anujÄ• nÄ• mi, bhikkhave, uggahitaá¹ƒ paá¹-iggahit

<276> tena kho pana samayena aÃ±Ã±atarassa brÄ• hmaá¹‡assa navÄ• ca tilÄ• navaÃ±c
kho tassa brÄ• hmaá¹‡assa etadahosi \Se II 63/ --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ nave ca tile navaÃ
buddhappamukhassa bhikkhusaá¹…ghassa dadeyyaâ€™â€™ nti. atha kho so brÄ• hmaá¹‡
upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ paá¹-isammodi, sammodanÄ«yaá¹ƒ kathaá¹ƒ s
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etada
bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ, saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. ac
tuá¹‡hÄ«bhÄ• vena \Ee I 213/. atha kho so brÄ• hmaá¹‡o bhagavato adhivÄ• sanaá¹ƒ viditv
brÄ• hmaá¹‡o tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ p
kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bho gotama, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kh
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena tassa brÄ• hmaá¹‡ass
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di, saddhiá¹ƒ bhikkhusaá¹…ghena. atha kho
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena s
sampavÄ• retvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«
kho taá¹ƒ brÄ• hmaá¹‡aá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassetvÄ• , samÄ• dapet
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

atha \Be 307/ kho tassa brÄ• hmaá¹‡assa acirapakkantassa bhagavato etadahosi --- ``yesa
buddhappamukho bhikkhusaá¹…gho nimantito, `nave ca tile navaÃ±ca madhuá¹ƒ dassÄ• m
pamuá¹-á¹-hÄ• dÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ nave ca tile navaÃ±ca madhuá¹ƒ kolambehi
harÄ• peyyaâ€™â€™ nti. atha kho so brÄ• hmaá¹‡o nave ca tile navaÃ±ca madhuá¹ƒ kolan
Ä• rÄ• maá¹ƒ harÄ• petvÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• ekam
á¹-hito kho so brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``yesaá¹ƒ kho mayÄ• , bho gotan
buddhappamukho bhikkhusaá¹…gho nimantito, `nave ca tile navaÃ±ca madhuá¹ƒ dassÄ• m
pamuá¹-á¹-hÄ• dÄ• tuá¹ƒ. paá¹-iggaá¹‡hÄ• tu me bhavaá¹ƒ gotamo nave ca tile navaÃ±ca
brÄ• hmaá¹‡a, bhikkhÅ«naá¹ƒ dehÄ«ti \Ne 290/. tena kho pana samayena bhikkhÅ« dubbh
pavÄ• renti, paá¹-isaá¹…khÄ• pi paá¹-ikkhipanti, sabbo ca saá¹…gho pavÄ• rito hoti. bhikkh
paá¹-iggaá¹‡hanti. paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ±jatha. anujÄ• nÄ• mi, bhikkhave
bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ paribhuÃ±jitunti.

uggahitapaá¹-iggahaá¹‡Ä• niá¹-á¹-hitÄ• .

166. paá¹-iggahitÄ• dianujÄ• nanÄ•

<277> {Vin IV 295} tena kho pana samayena Ä• yasmato upanandassa sakyaputtassa upaá
saá¹…ghassatthÄ• ya khÄ• danÄ«yaá¹ƒ pÄ• hesi --- ayyassa upanandassa dassetvÄ• saá
pana samayena Ä• yasmÄ• upanando sakyaputto \Ee I 214/ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pav
kho te manussÄ• Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ« pucchiá¹ƒsu --- ``kahaá¹ƒ, bhante, ayyo
``esÄ• vuso, Ä• yasmÄ• upanando sakyaputto gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€™â
khÄ• danÄ«yaá¹ƒ ayyassa upanandassa dassetvÄ• saá¹…ghassa dÄ• tabbaâ€™â€™ nti.
Ä• rocesuá¹ƒ. tena hi, bhikkhave, paá¹-iggahetvÄ• nikkhipatha yÄ• va upanando Ä• gaccha
upanando sakyaputto purebhattaá¹ƒ kulÄ• ni payirupÄ• sitvÄ• divÄ• Ä• gacchati. tena kho
dubbhikkhe appamattakepi pavÄ• renti, paá¹-isaá¹…khÄ• pi paá¹-ikkhipanti, sabbo ca saá¹.
bhikkhÅ« kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hanti. paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ
bhikkhave, purebhattaá¹ƒ paá¹-iggahitaá¹ƒ bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ paribhu

<278> atha \Be 308/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vat
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmato
kÄ• yaá¸• Ä• hÄ• bÄ• dho hoti. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no yenÄ• yasmÄ•
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``pubbe te, Ä• vuso sÄ• r
kena phÄ• su hotÄ«â€™â€™ ti? ``bhisehi ca me, Ä• vuso \Se II 66/, muá¸·Ä• likÄ• hi cÄ• â
mahÄ• moggallÄ• no seyyathÄ• pi nÄ• ma balavÄ• puriso sammiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ
bÄ• haá¹ƒ samiÃ±jeyya, evameva jetavane antarahito mandÄ• kiniyÄ• pokkharaá¹‡iyÄ• tÄ
aÃ±Ã±ataro nÄ• go Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ dÅ«ratova \Ne 291/ Ä• gacch
mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``etu kho, bhante, ayyo mahÄ• moggallÄ• no. svÄ• g
mahÄ• moggallÄ• nassa. kena, bhante, ayyassa attho; kiá¹ƒ dammÄ«â€™â€™ ti? ``bhiseh
muá¸·Ä• likÄ• hi cÄ• â€™â€™ ti. atha kho so nÄ• go aÃ±Ã±ataraá¹ƒ nÄ• gaá¹ƒ Ä• á¹‡Ä• p
ayyassa bhise ca muá¸·Ä• likÄ• yo ca yÄ• vadatthaá¹ƒ dehÄ«â€™â€™ ti. atha kho so nÄ• g
pokkharaá¹‡iá¹ƒ ogÄ• hetvÄ• , soá¹‡á¸• Ä• ya bhisaÃ±ca muá¸·Ä• likaÃ±ca abbÄ• hitvÄ• ,
vikkhÄ• letvÄ• , bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupas
mahÄ• moggallÄ• no --- seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ
bÄ• haá¹ƒ samiÃ±jeyya, evameva --- mandÄ• kiniyÄ• pokkharaá¹‡iyÄ• tÄ«re antarahito jet
kho nÄ• go mandÄ• kiniyÄ• pokkharaá¹‡iyÄ• tÄ«re antarahito jetavane pÄ• turahosi. atha
mahÄ• moggallÄ• nassa bhise ca muá¸·Ä• likÄ• yo \Se II 67/ ca paá¹-iggahÄ• petvÄ• jetav
pokkharaá¹‡iyÄ• tÄ«re pÄ• turahosi. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no Ä• yasmat
muá¸·Ä• likÄ• yo ca upanÄ• mesi. atha kho Ä• yasmato sÄ• riputtassa bhise ca muá¸·Ä• lik
kÄ• yaá¸• Ä• hÄ• bÄ• dho paá¹-ippassambhi. bahÅ« bhisÄ• ca \Be 309/ muá¸·Ä• likÄ• yo c
kho pana samayena bhikkhÅ« dubbhikkhe appamattakepi pavÄ• renti, paá¹-isaá¹…khÄ• pi

saá¹…gho pavÄ• rito hoti. bhikkhÅ« kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hanti. paá¹-iggaá¹‡h
paribhuÃ±jatha. anujÄ• nÄ• mi, bhikkhave, vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-haá¹ƒ bhuttÄ• vi
anatirittaá¹ƒ paribhuÃ±jitunti.

tena kho pana samayena sÄ• vatthiyaá¹ƒ bahuá¹ƒ phalakhÄ• danÄ«yaá¹ƒ uppannaá¹ƒ hoti,
bhikkhÅ« kukkuccÄ• yantÄ• phalaá¹ƒ na paribhuÃ±janti. bhagavato etamatthaá¹ƒ Ä• roces
bhikkhave, abÄ«jaá¹ƒ nibbattabÄ«jaá¹ƒ {nibbaá¹-á¹-abÄ«jaá¹ƒ (Ce), nibbaá¹-abÄ«jaá¹ƒ (Se)
(Katthaci) } akatakappaá¹ƒ phalaá¹ƒ paribhuÃ±jitunti.

paá¹-iggahitÄ• di anujÄ• nanÄ• niá¹-á¹-hitÄ• .

167. satthakammapaá¹-ikkhepakathÄ•

<279> atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena rÄ• jagahaá
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari. tatra sudaa
viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena aÃ±Ã±atarassa bhikkhuno
292/ hoti. Ä• kÄ• sagotto vejjo satthakammaá¹ƒ \Se II 68/ karoti. atha kho bhagavÄ• senÄ•
Ä• hiá¹‡á¸• anto yena tassa bhikkhuno vihÄ• ro tenupasaá¹…kami. addasÄ• kho Ä• kÄ• sa
dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na bhagavantaá¹ƒ etadavoca --- ``Ä• gacchatu bhavaá¹
vaccamaggaá¹ƒ passatu, seyyathÄ• pi godhÄ• mukhaâ€™â€™ nti \Ee I 216/. atha kho bha
khvÄ• yaá¹ƒ moghapuriso uppaá¹‡á¸• etÄ«â€™â€™ ti --- tatova paá¹-inivattitvÄ• , etasmiá¹
pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• , bhikkhÅ« paá¹-ipucchi --- ``atthi kira
amukasmiá¹ƒ vihÄ• re bhikkhu gilÄ• noâ€™â€™ ti? ``atthi bhagavÄ• â€™â€™ ti. ``kiá¹ƒ tas
Ä• bÄ• dhoâ€™â€™ ti? ``tassa, bhante, Ä• yasmato bhagandalÄ• bÄ• dho, Ä• kÄ• sagotto
karotÄ«â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, bhikkhave, tassa m
ananulomikaá¹ƒ, appatirÅ«paá¹ƒ, assÄ• maá¹‡akaá¹ƒ, akappiyaá¹ƒ, akaraá¹‡Ä«yaá¹ƒ. kath
moghapuriso sambÄ• dhe satthakammaá¹ƒ kÄ• rÄ• pessati. sambÄ• dhe, bhikkhave, sukhu
310/, dupparihÄ• raá¹ƒ satthaá¹ƒ. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• y
... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, sambÄ• dhe
kÄ• rÄ• petabbaá¹ƒ. yo kÄ• rÄ• peyya, Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- bhagavatÄ• satthakammaá¹ƒ paá¹-ik
kÄ• rÄ• penti. ye te bhikkhÅ« appicchÄ• , te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±h
chabbaggiyÄ• bhikkhÅ« vatthikammaá¹ƒ kÄ• rÄ• pessantÄ«â€™â€™ ti. atha kho te bhikkh
Ä• rocesuá¹ƒ. ``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhÅ« vatthikammaá¹ƒ kÄ• rÄ•
``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkh
bhikkhave, sambÄ• dhassa sÄ• mantÄ• dvaá¹…gulÄ• satthakammaá¹ƒ vÄ• vatthikammaa
kÄ• rÄ• peyya, Ä• patti thullaccayassÄ• â€™â€™ ti.

satthakammapaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

168. manussamaá¹ƒsapaá¹-ikkhepakathÄ•

<280> atha kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena bÄ• rÄ• á¹‡asÄ«
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ• rÄ• á¹‡asÄ« tadavasari. tatra sudaá¹ƒ bhag
viharati isipatane migadÄ• ye. tena kho pana samayena bÄ• rÄ• á¹‡asiyaá¹ƒ suppiyo ca up
ca upÄ• sikÄ• ubhatopasannÄ• honti, dÄ• yakÄ• , kÄ• rakÄ• , saá¹…ghupaá¹-á¹-hÄ• kÄ•
Ä• rÄ• maá¹ƒ gantvÄ• vihÄ• rena vihÄ• raá¹ƒ pariveá¹‡ena pariveá¹‡aá¹ƒ upasaá¹…kamit
``ko, bhante, gilÄ• no, kassa kiá¹ƒ Ä• hariyatÅ«â€™â€™ ti? tena kho pana samayena aÃ±Ã
virecanaá¹ƒ \Ee I 217/ pÄ«taá¹ƒ hoti. atha kho so bhikkhu suppiyaá¹ƒ upÄ• sikaá¹ƒ etadavo
bhagini, virecanaá¹ƒ pÄ«taá¹ƒ. attho me paá¹-icchÄ• danÄ«yenÄ• â€™â€™ ti. ``suá¹-á¹-hu,
Ä• hariyissatÄ«â€™â€™ ti gharaá¹ƒ gantvÄ• antevÄ• siá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha, bha
jÄ• nÄ• hÄ«â€™â€™ ti. evaá¹ƒ, ayyeti kho so puriso suppiyÄ• ya \Se II 70/ upÄ• sikÄ• ya p
kevalakappaá¹ƒ bÄ• rÄ• á¹‡asiá¹ƒ Ä• hiá¹‡á¸• anto na addasa pavattamaá¹ƒsaá¹ƒ. atha kh
upÄ• sikÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• suppiyaá¹ƒ upÄ• sikaá¹ƒ etadavoca ---
pavattamaá¹ƒsaá¹ƒ. mÄ• ghÄ• to ajjÄ• â€™â€™ ti. atha kho suppiyÄ• ya upÄ• sikÄ• ya eta
gilÄ• nassa bhikkhuno paá¹-icchÄ• danÄ«yaá¹ƒ alabhantassa Ä• bÄ• dho vÄ• abhivaá¸• á¸
311/ vÄ• bhavissati. na kho metaá¹ƒ patirÅ«paá¹ƒ yÄ• haá¹ƒ paá¹-issuá¹‡itvÄ• na harÄ• p
potthanikaá¹ƒ gahetvÄ• Å«rumaá¹ƒsaá¹ƒ ukkantitvÄ• dÄ• siyÄ• adÄ• si --- ``handa, je, im
sampÄ• detvÄ• amukasmiá¹ƒ vihÄ• re bhikkhu gilÄ• no, tassa dajjÄ• hi. yo ca maá¹ƒ pucch
paá¹-ivedehÄ«â€™â€™ ti. uttarÄ• saá¹…gena Å«ruá¹ƒ veá¹-hetvÄ• ovarakaá¹ƒ pavisitvÄ•
suppiyo upÄ• sako gharaá¹ƒ gantvÄ• dÄ• siá¹ƒ pucchi --- ``kahaá¹ƒ suppiyÄ• â€™â€™ ti?
nipannÄ• â€™â€™ ti. atha kho suppiyo upÄ• sako yena suppiyÄ• upÄ• sikÄ• tenupasaá¹…
suppiyaá¹ƒ upÄ• sikaá¹ƒ etadavoca --- ``kissa nipannÄ• sÄ«â€™â€™ ti? ``gilÄ• nÄ• mhÄ«â
Ä• bÄ• dhoâ€™â€™ ti? atha kho suppiyÄ• upÄ• sikÄ• suppiyassa upÄ• sakassa etamatth
upÄ• sako --- acchariyaá¹ƒ vata bho! abbhutaá¹ƒ vata bho! yÄ• va saddhÄ• yaá¹ƒ suppiyÄ•
attanopi maá¹ƒsÄ• ni pariccattÄ• ni! kimpimÄ• ya {kiá¹ƒ panimÄ• ya (Ce Se) } aÃ±Ã±aá¹ƒ k
bhavissatÄ«ti --- haá¹-á¹-ho udaggo yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho suppiyo upÄ• sako bhagav
``adhivÄ• setu me, bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ, saddhiá¹ƒ bhikkhusaá¹…gh
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho suppiyo upÄ• sako bhagavato adhivÄ• sanaá¹ƒ vi
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho suppiyo upÄ•
accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato
``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamaya
pattacÄ«varamÄ• dÄ• ya yena suppiyassa \Ee I 218/ upÄ• sakassa nivesanaá¹ƒ tenupasaá
paÃ±Ã±atte Ä• sane nisÄ«di, saddhiá¹ƒ bhikkhusaá¹…ghena \Ne 294/. atha kho suppiyo up

tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho suppiyaá¹ƒ upÄ• sakaá¹ƒ bhagavÄ• etadavoca --- ``kahaá¹ƒ suppiyÄ• â€™â€™ ti? ``g
``tena hi Ä• gacchatÅ«â€™â€™ ti. ``na bhagavÄ• ussahatÄ«â€™â€™ ti. ``tena hi pariggah
atha kho suppiyo upÄ• sako suppiyaá¹ƒ upÄ• sikaá¹ƒ pariggahetvÄ• \Be 312/ Ä• nesi. tass
bhagavato, tÄ• va mahÄ• vaá¹‡o ruá¸·aho ahosi, succhavilomajÄ• to. atha kho suppiyo ca u
upÄ• sikÄ• --- ``acchariyaá¹ƒ vata bho! abbhutaá¹ƒ vata bho! tathÄ• gatassa mahiddhikatÄ
mahÄ• nubhÄ• vatÄ• , yatra hi nÄ• ma saha dassanena bhagavato tÄ• va mahÄ• vaá¹‡o ru
succhavilomajÄ• toâ€™â€™ ti --- haá¹-á¹-hÄ• udaggÄ• buddhappamukhaá¹ƒ bhikkhusaá¹
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• sampavÄ• retvÄ• bhagavantaá¹
onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha kho bhagavÄ• suppiyaÃ±ca upÄ•
upÄ• sikaá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampa
pakkÄ• mi.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip

paá¹-ipucchi --- ``ko, bhikkhave, suppiyaá¹ƒ upÄ• sikaá¹ƒ maá¹ƒsaá¹ƒ viÃ±Ã±Ä• pesÄ«â€™
bhikkhu bhagavantaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, bhante, suppiyaá¹ƒ upÄ• sikaá¹ƒ maá¹ƒ
nti. ``Ä• hariyittha bhikkhÅ«â€™â€™ ti? ``Ä• hariyittha bhagavÄ• â€™â€™ ti. ``paribhuÃ±ji
ti? ``paribhuÃ±jÄ• mahaá¹ƒ bhagavÄ• â€™â€™ ti. ``paá¹-ivekkhi tvaá¹ƒ bhikkhÅ«â€™â€™
paá¹-ivekkhiâ€™â€™ nti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mo
appaá¹-ivekkhitvÄ• maá¹ƒsaá¹ƒ paribhuÃ±jissasi. manussamaá¹ƒsaá¹ƒ kho tayÄ• , moghap
netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammi
bhikkhÅ« Ä• mantesi --- ``santi, bhikkhave, manussÄ• saddhÄ• pasannÄ• , tehi attanopi m
na, bhikkhave, manussamaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä• patti thulla
bhikkhave, appaá¹-ivekkhitvÄ• maá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo \Se II 73/ paribhuÃ±jey
dukkaá¹-assÄ• â€™â€™ ti.

manussamaá¹ƒsapaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

169. hatthimaá¹ƒsÄ• dipaá¹-ikkhepakathÄ•

<281> tena kho pana samayena raÃ±Ã±o hatthÄ« maranti \Ee I 219/. manussÄ• dubbhikkh
paribhuÃ±janti \Ne 295/, bhikkhÅ«naá¹ƒ piá¹‡á¸• Ä• ya carantÄ• naá¹ƒ hatthimaá¹ƒsaá¹ƒ de
hatthimaá¹ƒsaá¹ƒ paribhuÃ±janti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
sakyaputtiyÄ• hatthimaá¹ƒsaá¹ƒ paribhuÃ±jissanti. rÄ• jaá¹…gaá¹ƒ hatthÄ«, sace rÄ• jÄ• j
attamano assÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ \Be 313/ Ä• rocesuá¹ƒ. na, bhikkhave
paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena raÃ±Ã±o assÄ• maranti. manussÄ• dubbhikkhe assamaá¹ƒsaá¹ƒ
piá¹‡á¸• Ä• ya carantÄ• naá¹ƒ assamaá¹ƒsaá¹ƒ denti. bhikkhÅ« assamaá¹ƒsaá¹ƒ paribhuÃ±
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• assamaá¹ƒsaá¹ƒ pa
rÄ• jaá¹…gaá¹ƒ assÄ• , sace rÄ• jÄ• jÄ• neyya, na nesaá¹ƒ attamano assÄ• â€™â€™ ti. b
Ä• rocesuá¹ƒ. na, bhikkhave, assamaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä•

tena kho pana samayena manussÄ• dubbhikkhe sunakhamaá¹ƒsaá¹ƒ paribhuÃ±janti, bhikk
carantÄ• naá¹ƒ sunakhamaá¹ƒsaá¹ƒ denti. bhikkhÅ« sunakhamaá¹ƒsaá¹ƒ paribhuÃ±janti. m
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• sunakhamaá¹ƒsaá¹
jeguccho \Se II 74/ sunakho paá¹-ikÅ«loâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
sunakhamaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena manussÄ• dubbhikkhe ahimaá¹ƒsaá¹ƒ paribhuÃ±janti, bhikkhÅ«n
carantÄ• naá¹ƒ ahimaá¹ƒsaá¹ƒ denti. bhikkhÅ« ahimaá¹ƒsaá¹ƒ paribhuÃ±janti. manussÄ• u
vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• ahimaá¹ƒsaá¹ƒ paribhuÃ±jiss
paá¹-ikÅ«loâ€™â€™ ti. supassopi {suphasso (Ce) } nÄ• garÄ• jÄ• yena bhagavÄ• tenupas
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho supas
bhagavantaá¹ƒ etadavoca --- ``santi, bhante, nÄ• gÄ• assaddhÄ• appasannÄ• . te appama
viheá¹-heyyuá¹ƒ. sÄ• dhu, bhante, ayyÄ• ahimaá¹ƒsaá¹ƒ na paribhuÃ±jeyyuâ€™â€™ nti. a
nÄ• garÄ• jÄ• naá¹ƒ dhammiyÄ• kathÄ• ya sandassesi ... pe ... padakkhiá¹‡aá¹ƒ katvÄ• pa
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ \Ee I 220/ katvÄ• bhikkhÅ«
bhikkhave, ahimaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assÄ•

tena \Be 314/ \Ne 296/ kho pana samayena luddakÄ• sÄ«haá¹ƒ hantvÄ• sÄ«hamaá¹ƒsaá¹
paribhuÃ±janti, bhikkhÅ«naá¹ƒ piá¹‡á¸• Ä• ya \Se II 75/ carantÄ• naá¹ƒ sÄ«hamaá¹ƒsaá¹ƒ d
sÄ«hamaá¹ƒsaá¹ƒ paribhuÃ±jitvÄ• araÃ±Ã±e viharanti. sÄ«hÄ• sÄ«hamaá¹ƒsagandhena b
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, sÄ«hamaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá
Ä• patti dukkaá¹-assÄ• ti.

tena kho pana samayena luddakÄ• byagghaá¹ƒ hantvÄ• ... pe ... dÄ«piá¹ƒ hantvÄ• ... pe .
pe ... taracchaá¹ƒ hantvÄ• taracchamaá¹ƒsaá¹ƒ paribhuÃ±janti, bhikkhÅ«naá¹ƒ piá¹‡á¸• Ä•
76/ taracchamaá¹ƒsaá¹ƒ denti. bhikkhÅ« taracchamaá¹ƒsaá¹ƒ paribhuÃ±jitvÄ• araÃ±Ã±e vi
taracchamaá¹ƒsagandhena bhikkhÅ« paripÄ• tenti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
taracchamaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assÄ• ti.

hatthimaá¹ƒsÄ• dipaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

suppiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito dutiyo.

170. yÄ• gumadhugoá¸·akÄ• nujÄ• nanÄ•

<282> atha kho bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena andhak
pakkÄ• mi, mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ, aá¸• á¸• hatelasehi bhikkhusatehi. ten
jÄ• napadÄ• manussÄ• bahuá¹ƒ loá¹‡ampi, telampi, taá¹‡á¸• ulampi, khÄ• danÄ«yampi sa
buddhappamukhassa bhikkhusaá¹…ghassa piá¹-á¹-hito piá¹-á¹-hito anubandhÄ• honti --- ya
labhissÄ• ma tadÄ• bhattaá¹ƒ karissÄ• mÄ• ti, paÃ±camattÄ• ni ca vighÄ• sÄ• dasatÄ• ni.
cÄ• rikaá¹ƒ caramÄ• no yena andhakavindaá¹ƒ tadavasari. atha kho aÃ±Ã±atarassa brÄ• h
alabhantassa etadahosi --- ``atÄ«tÄ• ni {adhikÄ• ni (Ce Se) } kho me dve mÄ• sÄ• ni buddh
bhikkhusaá¹…ghaá¹ƒ anubandhantassa `yadÄ• paá¹-ipÄ• á¹-iá¹ƒ labhissÄ• mi tadÄ• bhatt
ca me paá¹-ipÄ• á¹-i labbhati, ahaÃ±camhi ekattako {ekato (Ce Se) }, bahu ca me gharÄ• vÄ
yaá¹ƒnÅ«nÄ• haá¹ƒ bhattaggaá¹ƒ olokeyyaá¹ƒ; yaá¹ƒ bhattagge nÄ• ssa, taá¹ƒ paá¹-iyÄ• de
brÄ• hmaá¹‡o bhattaggaá¹ƒ olokento dve nÄ• ddasa --- yÄ• guÃ±ca \Be 315/ madhugoá¸·a
so brÄ• hmaá¹‡o yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasm
``idha me, bho Ä• nanda, paá¹-ipÄ• á¹-iá¹ƒ alabhantassa etadahosi `atÄ«tÄ• ni kho me \Ee
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ anubandhantassa, yadÄ• paá¹-ipÄ• á¹-iá¹ƒ labh
karissÄ• mÄ«ti. na ca me paá¹-ipÄ• á¹-i labbhati \Ne 297/, ahaÃ±camhi ekattako, bahu ca m
hÄ• yati. yaá¹ƒnÅ«nÄ• haá¹ƒ bhattaggaá¹ƒ olokeyyaá¹ƒ; yaá¹ƒ bhattagge nÄ• ssa, taá¹ƒ pa
kho ahaá¹ƒ, bho Ä• nanda, bhattaggaá¹ƒ olokento dve nÄ• ddasaá¹ƒ --- yÄ• guÃ±ca madhu
bho Ä• nanda, paá¹-iyÄ• deyyaá¹ƒ yÄ• guÃ±ca madhugoá¸·akaÃ±ca, paá¹-iggaá¹‡heyya m
``tena hi, brÄ• hmaá¹‡a, bhagavantaá¹ƒ paá¹-ipucchissÄ• mÄ«â€™â€™ ti. atha kho Ä• yas
etamatthaá¹ƒ Ä• rocesi. tena hÄ• nanda, paá¹-iyÄ• detÅ«ti. tena hi, brÄ• hmaá¹‡a, paá¹-iyÄ
brÄ• hmaá¹‡o tassÄ• rattiyÄ• accayena pahÅ«taá¹ƒ yÄ• guÃ±ca madhugoá¸·akaÃ±ca paá
upanÄ• mesi --- paá¹-iggaá¹‡hÄ• tu me bhavaá¹ƒ gotamo yÄ• guÃ±ca madhugoá¸·akaÃ±cÄ
bhikkhÅ«naá¹ƒ dehÄ«ti. bhikkhÅ« kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hanti. paá¹-iggaá¹‡ha
paribhuÃ±jathÄ• ti. atha kho so brÄ• hmaá¹‡o buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ p
madhugoá¸·akena ca sahatthÄ• santappetvÄ• sampavÄ• retvÄ• bhagavantaá¹ƒ dhotahat
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ brÄ• hmaá¹‡aá¹ƒ \Se II 78/ bhaga

``dasayime, brÄ• hmaá¹‡a, Ä• nisaá¹ƒsÄ• yÄ• guyÄ• . katame dasa? yÄ• guá¹ƒ dento Ä•
sukhaá¹ƒ deti, balaá¹ƒ deti, paá¹-ibhÄ• naá¹ƒ deti, yÄ• gu pÄ«tÄ• khuddaá¹ƒ {khudaá¹ƒ (Ce
pipÄ• saá¹ƒ vineti, vÄ• taá¹ƒ anulometi, vatthiá¹ƒ sodheti, Ä• mÄ• vasesaá¹ƒ pÄ• ceti --- im
dasÄ• nisaá¹ƒsÄ• yÄ• guyÄ• â€™â€™ ti {pacchimÄ• paÃ±ca Ä• nisaá¹ƒsÄ• AN b V 207}

{AN a IV 58-59 thokaá¹ƒ visadisaá¹ƒ} yo saÃ±Ã±atÄ• naá¹ƒ paradattabhojinaá¹ƒ.

kÄ• lena sakkacca dadÄ• ti yÄ• guá¹ƒ.

dasassa á¹-hÄ• nÄ• ni anuppavecchati.

Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca ||

paá¹-ibhÄ• namassa \Be 316/ upajÄ• yate tato.

khuddaá¹ƒ pipÄ• saÃ±ca byapaneti vÄ• taá¹ƒ.

sodheti vatthiá¹ƒ pariá¹‡Ä• meti bhuttaá¹ƒ.

bhesajjametaá¹ƒ sugatena vaá¹‡á¹‡itaá¹ƒ ||

tasmÄ• hi yÄ• guá¹ƒ alameva dÄ• tuá¹ƒ.

niccaá¹ƒ manussena sukhatthikena.

dibbÄ• ni \Ne 298/ vÄ• patthayatÄ• sukhÄ• ni.

manussasobhagyatamicchatÄ• vÄ• ti ||

atha \Ee I 222/ kho bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ imÄ• hi gÄ• thÄ• hi anumoditvÄ• uá
atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e \Se II 79/ dhammiá¹ƒ kathaá
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, yÄ• guÃ±ca madhugoá¸·akaÃ±cÄ• â€™â€™ ti.

yÄ• gumadhugoá¸·akÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

171. taruá¹‡apasannamahÄ• mattavatthu

<283> assosuá¹ƒ kho manussÄ• bhagavatÄ• kira yÄ• gu anuÃ±Ã±Ä• tÄ• madhugoá¸·aka
bhojjayÄ• guá¹ƒ paá¹-iyÄ• denti madhugoá¸·akaÃ±ca. bhikkhÅ« kÄ• lasseva bhojjayÄ• guy
bhattagge na cittarÅ«paá¹ƒ paribhuÃ±janti. tena kho pana samayena aÃ±Ã±atarena taruá¹‡
svÄ• tanÄ• ya buddhappamukho bhikkhusaá¹…gho nimantito hoti. atha kho tassa taruá¹‡ap
etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ aá¸• á¸• hatelasannaá¹ƒ bhikkhusatÄ• naá¹ƒ aá¸• á¸• ha
maá¹ƒsapÄ• tisatÄ• ni paá¹-iyÄ• deyyaá¹ƒ, ekamekassa bhikkhuno ekamekaá¹ƒ maá¹ƒsap
atha kho so taruá¹‡apasanno mahÄ• matto tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• c
paá¹-iyÄ• dÄ• petvÄ• aá¸• á¸• hatelasÄ• ni ca maá¹ƒsapÄ• tisatÄ• ni, bhagavato kÄ• laá¹ƒ
bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ

pattacÄ«varamÄ• dÄ• ya yena tassa taruá¹‡apasannassa mahÄ• mattassa nivesanaá¹ƒ ter
paÃ±Ã±atte Ä• sane nisÄ«di, saddhiá¹ƒ bhikkhusaá¹…ghena. atha kho so taruá¹‡apasanno
bhikkhÅ« parivisati. bhikkhÅ« evamÄ• haá¹ƒsu --- ``thokaá¹ƒ, Ä• vuso, dehi; thokaá¹ƒ, Ä• vu
``mÄ• kho tumhe, bhante, --- `ayaá¹ƒ taruá¹‡apasanno mahÄ• mattoâ€™ ti \Be 317/ \Se II
thokaá¹ƒ paá¹-iggaá¹‡hatha. bahuá¹ƒ me khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyattaá¹ƒ,
maá¹ƒsapÄ• tisatÄ• ni. ekamekassa bhikkhuno ekamekaá¹ƒ maá¹ƒsapÄ• tiá¹ƒ upanÄ• mes
bhante, yÄ• vadatthaâ€™â€™ nti. ``na kho mayaá¹ƒ, Ä• vuso, etaá¹ƒkÄ• raá¹‡Ä• thokaá¹ƒ
api ca mayaá¹ƒ kÄ• lasseva bhojjayÄ• guyÄ• dhÄ• tÄ• madhugoá¸·akena ca. tena mayaá¹
paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ ti. atha kho so taruá¹‡apasanno mahÄ• matto ujjhÄ• yati kh
``kathaÃ±hi nÄ• ma bhadantÄ• mayÄ• nimantitÄ• aÃ±Ã±assa bhojjayÄ• guá¹ƒ paribhuÃ±
paá¹-ibalo yÄ• vadatthaá¹ƒ dÄ• tuâ€™â€™ nti \Ne 299/ kupito anattamano Ä• sÄ• danÄ• pe
pÅ«rento agamÄ• si --- bhuÃ±jatha vÄ• haratha vÄ• ti. atha kho so taruá¹‡apasanno mahÄ
bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena \Ee I 223/ khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• sa
bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ ni
taruá¹‡apasannaá¹ƒ mahÄ• mattaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassetvÄ• san
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

atha kho tassa taruá¹‡apasannassa mahÄ• mattassa acirapakkantassa bhagavato ahudeva
vippaá¹-isÄ• ro --- ``alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• ; dulladdhaá¹ƒ vata me, na va
yohaá¹ƒ kupito anattamano Ä• sÄ• danÄ• pekkho bhikkhÅ«naá¹ƒ \Se II 81/ patte pÅ«rento a
vÄ• haratha vÄ• â€™ ti. kiá¹ƒ nu kho mayÄ• bahuá¹ƒ pasutaá¹ƒ puÃ±Ã±aá¹ƒ vÄ• apuÃ±Ã
so taruá¹‡apasanno mahÄ• matto yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so taruá¹‡apasanno mahÄ• matto bhagava
mayhaá¹ƒ, bhante, acirapakkantassa bhagavato ahudeva kukkuccaá¹ƒ, ahu vippaá¹-isÄ• ro
vata me lÄ• bhÄ• ; dulladdhaá¹ƒ vata me, na vata me suladdhaá¹ƒ; yohaá¹ƒ kupito anattam
bhikkhÅ«naá¹ƒ patte pÅ«rento agamÄ• siá¹ƒ --- bhuÃ±jatha vÄ• haratha vÄ• ti. kiá¹ƒ nu kh
pasutaá¹ƒ, puÃ±Ã±aá¹ƒ vÄ• apuÃ±Ã±aá¹ƒ vÄ• â€™ ti. kiá¹ƒ nu kho mayÄ• , bhante, bahuá
apuÃ±Ã±aá¹ƒ vÄ• â€™â€™ ti? ``yadaggena tayÄ• , Ä• vuso, svÄ• tanÄ• ya buddhappamul
tadaggena te bahuá¹ƒ puÃ±Ã±aá¹ƒ pasutaá¹ƒ. yadaggena te \Be 318/ ekamekena bhikkhun
paá¹-iggahitaá¹ƒ tadaggena te bahuá¹ƒ puÃ±Ã±aá¹ƒ pasutaá¹ƒ, saggÄ• te Ä• raddhÄ• â€™
taruá¹‡apasanno mahÄ• matto --- ``lÄ• bhÄ• kira me, suladdhaá¹ƒ kira me, bahuá¹ƒ kira m
pasutaá¹ƒ, saggÄ• kira me Ä• raddhÄ• â€™â€™ ti --- haá¹-á¹-ho udaggo uá¹-á¹-hÄ• yÄ• sa
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• n
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« \Se II 82/ paá¹-ipucchi --- ``saccaá¹ƒ k
aÃ±Ã±atra nimantitÄ• aÃ±Ã±assa bhojjayÄ• guá¹ƒ paribhuÃ±jantÄ«â€™â€™ ti? ``saccaá¹
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• aÃ±Ã±
bhojjayÄ• guá¹ƒ paribhuÃ±jissanti. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• y
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi \Ee I 224/ --- ``na, bhikkhave, aÃ±Ã±atra

bhojjayÄ• gu paribhuÃ±jitabbÄ• . yo paribhuÃ±jeyya, yathÄ• dhammo kÄ• retabboâ€™â€™

taruá¹‡apasannamahÄ• mattavatthu niá¹-á¹-hitaá¹ƒ.

172. belaá¹-á¹-hakaccÄ• navatthu

<284> atha \Ne 300/ kho bhagavÄ• andhakavinde yathÄ• bhirantaá¹ƒ viharitvÄ• yena rÄ•
pakkÄ• mi, mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ, aá¸• á¸• hatelasehi bhikkhusatehi. ter
belaá¹-á¹-ho kaccÄ• no rÄ• jagahÄ• andhakavindaá¹ƒ addhÄ• namaggappaá¹-ipanno hoti,
sabbeheva guá¸·akumbhapÅ«rehi. addasÄ• kho bhagavÄ• belaá¹-á¹-haá¹ƒ kaccÄ• naá¹ƒ
disvÄ• na maggÄ• okkamma aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. atha kho belaá¹-á¹-
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho belaá¹-á¹-ho kaccÄ• no bhagavantaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, bhante, ekame
guá¸·akumbhaá¹ƒ dÄ• tuâ€™â€™ nti. ``tena hi tvaá¹ƒ, kaccÄ• na, ekaá¹ƒyeva guá¸·akumbh
Ä• harÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho belaá¹-á¹-ho kaccÄ• no bhagavato p
guá¸·akumbhaá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhaga
{Ä• haá¹-o (Ce Se Katthaci) }, bhante, guá¸·akumbho; kathÄ• haá¹ƒ, bhante, paá¹-ipajjÄ• m
tvaá¹ƒ, kaccÄ• na, bhikkhÅ«naá¹ƒ guá¸·aá¹ƒ dehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ t
bhagavato paá¹-issuá¹‡itvÄ• \Be 319/ bhikkhÅ«naá¹ƒ guá¸·aá¹ƒ datvÄ• bhagavantaá¹ƒ eta
bhante, bhikkhÅ«naá¹ƒ guá¸·o, bahu cÄ• yaá¹ƒ guá¸·o avasiá¹-á¹-ho. kathÄ• haá¹ƒ, bhante,
ti? ``tena hi tvaá¹ƒ, kaccÄ• na, bhikkhÅ«naá¹ƒ guá¸·aá¹ƒ yÄ• vadatthaá¹ƒ dehÄ«â€™â€™ t
ti kho belaá¹-á¹-ho kaccÄ• no bhagavato paá¹-issuá¹‡itvÄ• bhikkhÅ«naá¹ƒ guá¸·aá¹ƒ yÄ• v
bhagavantaá¹ƒ etadavoca --- ``dinno, bhante, bhikkhÅ«naá¹ƒ guá¸·o yÄ• vadattho, bahu cÄ
avasiá¹-á¹-ho. kathÄ• haá¹ƒ, bhante, paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, kaccÄ•
santappehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho belaá¹-á¹-ho kaccÄ• no bhagavat
guá¸·ehi santappesi. ekacce bhikkhÅ« pattepi pÅ«resuá¹ƒ parissÄ• vanÄ• nipi thavikÄ• yop
belaá¹-á¹-ho kaccÄ• no bhikkhÅ« guá¸·ehi santappetvÄ• bhagavantaá¹ƒ etadavoca --- ``sa
bhikkhÅ« guá¸·ehi, bahu cÄ• yaá¹ƒ guá¸·o avasiá¹-á¹-ho. kathÄ• haá¹ƒ, bhante, paá¹-ipajjÄ•
hi \Ee I 225/ tvaá¹ƒ, kaccÄ• na, vighÄ• sÄ• dÄ• naá¹ƒ guá¸·aá¹ƒ dehÄ«â€™â€™ ti. ``evaá¹
belaá¹-á¹-ho kaccÄ• no bhagavato paá¹-issuá¹‡itvÄ• vighÄ• sÄ• dÄ• naá¹ƒ guá¸·aá¹ƒ datv
--- ``dinno, bhante \Se II 84/, vighÄ• sÄ• dÄ• naá¹ƒ guá¸·o, bahu cÄ• yaá¹ƒ guá¸·o avasiá¹-á
bhante, paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, kaccÄ• na, vighÄ• sÄ• dÄ• naá¹ƒ gu
dehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho belaá¹-á¹-ho kaccÄ• no bhagavato paá¹
vighÄ• sÄ• dÄ• naá¹ƒ guá¸·aá¹ƒ yÄ• vadatthaá¹ƒ datvÄ• bhagavantaá¹ƒ etadavoca --- ``di
vighÄ• sÄ• dÄ• naá¹ƒ guá¸·o yÄ• vadattho, bahu cÄ• yaá¹ƒ guá¸·o avasiá¹-á¹-ho. kathÄ• ha
paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, kaccÄ• na, vighÄ• sÄ• de guá¸·ehi santappe
bhanteâ€™â€™ ti \Ne 301/ kho belaá¹-á¹-ho kaccÄ• no bhagavato paá¹-issuá¹‡itvÄ• vighÄ
santappesi. ekacce vighÄ• sÄ• dÄ• kolambepi ghaá¹-epi pÅ«resuá¹ƒ, piá¹-akÄ• nipi ucchaa

kho belaá¹-á¹-ho kaccÄ• no vighÄ• sÄ• de guá¸·ehi santappetvÄ• bhagavantaá¹ƒ etadavoc
vighÄ• sÄ• dÄ• guá¸·ehi, bahu cÄ• yaá¹ƒ guá¸·o avasiá¹-á¹-ho. kathÄ• haá¹ƒ, bhante, paá¹
``nÄ• haá¹ƒ taá¹ƒ, kaccÄ• na, passÄ• mi sadevake loke samÄ• rake sabrahmake sassamaá
sadevamanussÄ• ya yassa so guá¸·o paribhutto sammÄ• pariá¹‡Ä• maá¹ƒ gaccheyya, aÃ±
tathÄ• gatasÄ• vakassa vÄ• . tena hi tvaá¹ƒ, kaccÄ• na, taá¹ƒ guá¸·aá¹ƒ appaharite vÄ• ch
vÄ• udake opilÄ• pehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho belaá¹-á¹-ho kaccÄ• n
paá¹-issuá¹‡itvÄ• taá¹ƒ guá¸·aá¹ƒ appÄ• á¹‡ake udake \Be 320/ opilÄ• peti. atha kho so gu
cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati padhÅ«pÄ• yati \Se II 85/ {sandhÅ«pÄ• yati (Ce Se) } sampa
seyyathÄ• pi nÄ• ma phÄ• lo divasaá¹ƒ santatto udake pakkhitto cicciá¹-Ä• yati ciá¹-iciá¹-Ä•
sampadhÅ«pÄ• yati, evameva so guá¸·o udake pakkhitto cicciá¹-Ä• yati ciá¹-iciá¹-Ä• yati pa
sampadhÅ«pÄ• yati.

atha kho belaá¹-á¹-ho kaccÄ• no saá¹ƒviggo lomahaá¹-á¹-hajÄ• to yena bhagavÄ• tenupas
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnassa kho belaá¹-
bhagavÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- ``dÄ• nakathaá¹ƒ sÄ«lakathaá¹
kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pa
aÃ±Ã±Ä• si belaá¹-á¹-haá¹ƒ kaccÄ• naá¹ƒ kallacittaá¹ƒ, muducittaá¹ƒ, vinÄ«varaá¹‡acittaá¹
pasannacittaá¹ƒ, atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• , taá¹ƒ pa
belaá¹-á¹-hassa \Ee I 226/ kaccÄ• nassa tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dha
yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ sabbaá¹ƒ taá¹ƒ nirodhadhammanti. atha kho belaá¹-á¹-h
diá¹-á¹-hadhammo pattadhammo viditadhammo pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho
vesÄ• rajjappatto aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``abhikkanta
abhikkantaá¹ƒ, bhante. seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya ... pe ... \Se II 86/
bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ s
dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge
saraá¹‡agataâ€™â€™ nti.

atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari. ta
rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena rÄ• jagahe gua
--- gilÄ• nasseva bhagavatÄ• guá¸·o anuÃ±Ã±Ä• to, no agilÄ• nassÄ• ti --- kukkuccÄ• yant
bhuÃ±janti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa g
guá¸·odakanti.

belaá¹-á¹-hakaccÄ• navatthu niá¹-á¹-hitaá¹ƒ.

173. pÄ• á¹-aligÄ• mavatthu

<285> {ito paraá¹ƒ Vin I 286-287 `tiá¹‡á¹‡Ä• medhÄ• vino janÄ• â€™ ti pÄ• á¹-ho DN II 148

321/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena pÄ• á¹-aligÄ• mo tena c
bhikkhusaá¹…ghena saddhiá¹ƒ, aá¸• á¸• hatelasehi bhikkhusatehi. atha kho bhagavÄ• anu
caramÄ• no yena pÄ• á¹-aligÄ• mo tadavasari. assosuá¹ƒ kho pÄ• á¹-aligÄ• mikÄ• upÄ• sa
pÄ• á¹-aligÄ• maá¹ƒ anuppattoâ€™â€™ ti. atha kho pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• yena
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
pÄ• á¹-aligÄ• mike upÄ• sake bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi, samÄ• dapesi
atha kho pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• bhagavatÄ• dhammiyÄ• \Se II 87/ kathÄ• ya sa
samuttejitÄ• sampahaá¹ƒsitÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``adhivÄ• setu no, bhante,
Ä• vasathÄ• gÄ• raá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ
pÄ• á¹-aligÄ• mikÄ• upÄ• sakÄ• bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
padakkhiá¹‡aá¹ƒ \Ee I 227/ katvÄ• yena Ä• vasathÄ• gÄ• raá¹ƒ tenupasaá¹…kamiá¹ƒsu, up
sabbasanthariá¹ƒ Ä• vasathÄ• gÄ• raá¹ƒ santharitvÄ• , Ä• sanÄ• ni paÃ±Ã±apetvÄ• , udaka
patiá¹-á¹-hÄ• petvÄ• , telapadÄ«paá¹ƒ Ä• ropetvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒs
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho pÄ
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``sabbasantharisanthataá¹ƒ, bhante, Ä• vasathÄ• gÄ• raá¹
paÃ±Ã±attÄ• ni. udakamaá¹‡iko patiá¹-á¹-hÄ• pito. telapadÄ«po Ä• ropito. yassadÄ• ni, bha
maÃ±Ã±atÄ«â€™â€™ ti.

atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya saddhiá¹ƒ bhikkhusaá¹…ghena
tenupasaá¹…kami; upasaá¹…kamitvÄ• pÄ• de pakkhÄ• letvÄ• Ä• vasathÄ• gÄ• raá¹ƒ pav
nissÄ• ya puratthÄ• bhimukho nisÄ«di. bhikkhusaá¹…ghopi kho pÄ• de pakkhÄ• letvÄ• Ä•
pacchimaá¹ƒ bhittiá¹ƒ nissÄ• ya puratthÄ• bhimukho nisÄ«di, bhagavantaá¹ƒyeva purakkha
kho upÄ• sakÄ• pÄ• de pakkhÄ• letvÄ• Ä• vasathÄ• gÄ• raá¹ƒ pavisitvÄ• puratthimaá¹ƒ b
pacchimÄ• bhimukhÄ• \Se II 88/ \Ne 303/ nisÄ«diá¹ƒsu, bhagavantaá¹ƒyeva purakkhatvÄ•
pÄ• á¹-aligÄ• mike upÄ• sake Ä• mantesi ---

\Be 322/ {DN III 316; AN b V 213 Ä• dayo}, gahapatayo, Ä• dÄ«navÄ• dussÄ«lassa sÄ«lav
idha, gahapatayo, dussÄ«lo sÄ«lavipanno pamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahatiá¹ƒ bhogajÄ• r
paá¹-hamo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• . puna caparaá¹ƒ, gahapatayo, dussÄ
pÄ• pako kittisaddo abbhuggacchati. ayaá¹ƒ dutiyo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ
gahapatayo, dussÄ«lo sÄ«lavipanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…kamati, yadi khattiy
brÄ• hmaá¹‡aparisaá¹ƒ, yadi gahapatiparisaá¹ƒ, yadi samaá¹‡aparisaá¹ƒ, avisÄ• rado upas
ayaá¹ƒ tatiyo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• . puna caparaá¹ƒ, gahapatayo, duss
sammÅ«á¸·ho kÄ• laá¹ƒkaroti. ayaá¹ƒ catuttho Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• . p
dussÄ«lo sÄ«lavipanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinip
upapajjati. ayaá¹ƒ paÃ±camo Ä• dÄ«navo dussÄ«lassa sÄ«lavipattiyÄ• . ime kho, gahapata
dussÄ«lassa sÄ«lavipattiyÄ• .

{DN III 316; AN b V 213 Ä• dayo} ``paÃ±cime, gahapatayo, Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«la
228/ paÃ±ca? idha, gahapatayo, sÄ«lavÄ• sÄ«lasampanno appamÄ• dÄ• dhikaraá¹‡aá¹ƒ n
adhigacchati. ayaá¹ƒ paá¹-hamo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya \Se II 89/. puna
sÄ«lavato sÄ«lasampannassa kalyÄ• á¹‡o kittisaddo abbhuggacchati. ayaá¹ƒ dutiyo Ä• nisa
sÄ«lasampadÄ• ya. puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno yaÃ±Ã±adeva
khattiyaparisaá¹ƒ, yadi brÄ• hmaá¹‡aparisaá¹ƒ, yadi gahapatiparisaá¹ƒ, yadi samaá¹‡aparis
upasaá¹…kamati amaá¹…kubhÅ«to. ayaá¹ƒ tatiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ•
gahapatayo, sÄ«lavÄ• sÄ«lasampanno asammÅ«á¸·ho kÄ• laá¹ƒkaroti. ayaá¹ƒ catuttho Ä•
sÄ«lasampadÄ• ya. puna caparaá¹ƒ, gahapatayo, sÄ«lavÄ• sÄ«lasampanno kÄ• yassa bh
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. ayaá¹ƒ paÃ±camo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasam
gahapatayo, paÃ±ca Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• yÄ• ti.

atha kho bhagavÄ• pÄ• á¹-aligÄ• mike upÄ• sake bahudeva rattiá¹ƒ dhammiyÄ• kathÄ• ya
samuttejetvÄ• sampahaá¹ƒsetvÄ• uyyojesi \Be 323/ --- ``abhikkantÄ• kho, gahapatayo, ra
kÄ• laá¹ƒ maÃ±Ã±athÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti, kho pÄ• á¹-aligÄ• mikÄ•
paá¹-issuá¹‡itvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ
bhagavÄ• acirapakkantesu pÄ• á¹-aligÄ• mikesu upÄ• sakesu suÃ±Ã±Ä• gÄ• raá¹ƒ pÄ• vis

pÄ• á¹-aligÄ• mavatthu niá¹-á¹-hitaá¹ƒ.

174. sunidhavassakÄ• ravatthu

<286> tena \Se II 90/ kho pana samayena sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• p
mÄ• penti vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ• ya. addasÄ• kho bhagavÄ• rattiyÄ• paccÅ«sasamay
cakkhunÄ• visuddhena atikkantamÄ• nusakena sambahulÄ• devatÄ• yo pÄ• á¹-aligÄ• me
yasmiá¹ƒ padese mahesakkhÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti, mahesakkhÄ• naá¹ƒ t
rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmiá¹ƒ padese m
pariggaá¹‡hanti, majjhimÄ• naá¹ƒ tattha rÄ• jÅ«naá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni n
mÄ• petuá¹ƒ. yasmiá¹ƒ padese nÄ«cÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti, nÄ«cÄ• naá¹ƒ
rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. atha kho bhagavÄ•
Ä• mantesi --- ``ke nu kho te, Ä• nanda, pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• pentÄ«â€™â€™
229/, bhante, magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• penti vajjÄ«naá¹ƒ p
seyyathÄ• pi, Ä• nanda, devehi tÄ• vatiá¹ƒsehi saddhiá¹ƒ mantetvÄ• , evameva kho, Ä• nan
magadhamahÄ• mattÄ• pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• penti vajjÄ«naá¹ƒ paá¹-ibÄ• hÄ•
paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya addasaá¹ƒ dibbena cakkhunÄ• visuddhena atikkan
devatÄ• yo pÄ• á¹-aligÄ• me vatthÅ«ni pariggaá¹‡hantiyo. yasmiá¹ƒ padese mahesakkhÄ•
pariggaá¹‡hanti, mahesakkhÄ• naá¹ƒ tattha rÄ• jÅ«naá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ•
mÄ• petuá¹ƒ. yasmiá¹ƒ \Se II 91/ padese majjhimÄ• devatÄ• vatthÅ«ni pariggaá¹‡hanti, m

rÄ• jÅ«naá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cittÄ• ni namanti nivesanÄ• ni mÄ• petuá¹ƒ. yasmi
vatthÅ«ni pariggaá¹‡hanti, nÄ«cÄ• naá¹ƒ tattha rÄ• jÅ«naá¹ƒ rÄ• jamahÄ• mattÄ• naá¹ƒ cit
mÄ• petuá¹ƒ. yÄ• vatÄ• , Ä• nanda, ariyaá¹ƒ Ä• yatanaá¹ƒ, yÄ• vatÄ• vaá¹‡ippatho, idaá¹ƒ
pÄ• á¹-aliputtaá¹ƒ puá¹-abhedanaá¹ƒ. pÄ• á¹-aliputtassa kho, Ä• nanda, tayo antarÄ• yÄ• \
aggito vÄ• udakato vÄ• abbhantarato vÄ• mithubhedÄ• ti.

atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• yena bhagavÄ• tenupasaá¹…kam
\Ne 305/ saddhiá¹ƒ sammodiá¹ƒsu, sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ
aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• l
``adhivÄ• setu no bhavaá¹ƒ gotamo ajjatanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ•
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• bh
pakkamiá¹ƒsu. atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• paá¹‡Ä«taá¹ƒ khÄ•
paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesuá¹ƒ --- ``kÄ• lo, bho gotama, niá¹-
nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yen
magadhamahÄ• mattÄ• naá¹ƒ parivesanÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã
bhikkhusaá¹…ghena \Se II 92/. atha kho sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• bu
bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho
magadhamahÄ• matte bhagavÄ• imÄ• hi gÄ• thÄ• hi anumodi ---

``yasmiá¹ƒ padese kappeti, vÄ• saá¹ƒ paá¹‡á¸• itajÄ• tiyo.

sÄ«lavantettha bhojetvÄ• , saÃ±Ã±ate brahmacÄ• rayo {brahmacÄ• rino (Se) } ||

``yÄ• tattha devatÄ• Ä• suá¹ƒ, tÄ• saá¹ƒ dakkhiá¹‡amÄ• dise.

tÄ• pÅ«jitÄ• pÅ«jayanti, mÄ• nitÄ• mÄ• nayanti naá¹ƒ ||

``tato \Ee I 230/ naá¹ƒ anukampanti, mÄ• tÄ• puttaá¹ƒva orasaá¹ƒ.

devatÄ• nukampito poso, sadÄ• bhadrÄ• ni passatÄ«â€™â€™ ti ||

atha kho bhagavÄ• sunidhavassakÄ• re magadhamahÄ• matte imÄ• hi gÄ• thÄ• hi anumo
pakkÄ• mi. tena kho pana samayena sunidhavassakÄ• rÄ• magadhamahÄ• mattÄ• bhaga
anubandhÄ• honti, ``yenajja samaá¹‡o gotamo dvÄ• rena nikkhamissati, taá¹ƒ gotamadvÄ•
325/; yena titthena gaá¹…gaá¹ƒ nadiá¹ƒ uttarissati, taá¹ƒ gotamatitthaá¹ƒ nÄ• ma bhavissat
bhagavÄ• yena dvÄ• rena nikkhami, taá¹ƒ gotamadvÄ• raá¹ƒ nÄ• ma ahosi. atha kho bhag
tenupasaá¹…kami. tena kho pana samayena gaá¹…gÄ• nadÄ« pÅ«rÄ• hoti samatittikÄ• k

nÄ• vaá¹ƒ pariyesanti \Se II 93/, aÃ±Ã±e uá¸·umpaá¹ƒ pariyesanti, aÃ±Ã±e kullaá¹ƒ bandha
gantukÄ• mÄ• . addasÄ• kho bhagavÄ• te manusse aÃ±Ã±e nÄ• vaá¹ƒ pariyesante, aÃ±Ã
aÃ±Ã±e kullaá¹ƒ bandhante orÄ• pÄ• raá¹ƒ gantukÄ• me, disvÄ• na seyyathÄ• pi \Ne 306/
samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, eva
orimatÄ«re antarahito pÄ• rimatÄ«re paccuá¹-á¹-hÄ• si saddhiá¹ƒ bhikkhusaá¹…ghena. atha
etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

``ye taranti aá¹‡á¹‡avaá¹ƒ saraá¹ƒ.

setuá¹ƒ katvÄ• na visajja pallalÄ• ni.

kullaÃ±hi jano bandhati.

tiá¹‡á¹‡Ä• medhÄ• vino janÄ• â€™â€™ ti ||

sunidhavassakÄ• ravatthu niá¹-á¹-hitaá¹ƒ.

175. koá¹-igÄ• me saccakathÄ•

<287> atha kho bhagavÄ• yena koá¹-igÄ• mo tenupasaá¹…kami. tatra sudaá¹ƒ bhagavÄ•
kho bhagavÄ• bhikkhÅ« Ä• mantesi --- {DN II 155} ``catunnaá¹ƒ, bhikkhave, ariyasaccÄ• na
appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mama
katamesaá¹ƒ catunnaá¹ƒ? dukkhassa, bhikkhave, ariyasaccassa ananubodhÄ• appaá¹-ived
dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ saá¹ƒsaritaá¹ƒ mamaÃ±ceva tumhÄ• kaÃ±ca. dukk
pe ... dukkhanirodhassa ariyasaccassa ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya
94/ ananubodhÄ• appaá¹-ivedhÄ• evamidaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ sandhÄ• vitaá¹ƒ sa
tumhÄ• kaÃ±ca. tayidaá¹ƒ, bhikkhave, dukkhaá¹ƒ ariyasaccaá¹ƒ \Ee I 231/ anubuddhaá¹ƒ p
dukkhasamudayaá¹ƒ {dukkhasamudayo (Se) } ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹
{dukkhanirodho (Se) } ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, dukkhanirodhagÄ• min
ariyasaccaá¹ƒ anubuddhaá¹ƒ paá¹-ividdhaá¹ƒ, ucchinnÄ• bhavataá¹‡hÄ• , khÄ«á¹‡Ä• bha
punabbhavoâ€™â€™ ti.

catunnaá¹ƒ \Be 326/ ariyasaccÄ• naá¹ƒ, yathÄ• bhÅ«taá¹ƒ adassanÄ• .

saá¹ƒsitaá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ, tÄ• su tÄ• sveva jÄ• tisu ||

tÄ• ni \Ne 307/ etÄ• ni diá¹-á¹-hÄ• ni, bhavanetti samÅ«hatÄ• .

ucchinnaá¹ƒ mÅ«laá¹ƒ dukkhassa, natthidÄ• ni punabbhavoti ||

koá¹-igÄ• me saccakathÄ• niá¹-á¹-hitÄ• .

176. ambapÄ• lÄ«vatthu

<288> {DN II 161 Ä• dayo} assosi kho ambapÄ• lÄ« gaá¹‡ikÄ• --- bhagavÄ• kira koá¹-igÄ•
kho ambapÄ• lÄ« gaá¹‡ikÄ• bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• bhadraá¹ƒ bha
bhadrehi bhadrehi yÄ• nehi vesÄ• liyÄ• niyyÄ• si bhagavantaá¹ƒ dassanÄ• ya. yÄ• vatikÄ•
gantvÄ• , yÄ• nÄ• paccorohitvÄ• , pattikÄ• va yena bhagavÄ• tenupasaá¹…kami; upasaá¹
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho ambapÄ• liá¹ƒ gaá¹‡ika
kathÄ• ya \Se II 95/ sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho amba
bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒ
--- ``adhivÄ• setu me, bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho ambapÄ• lÄ« gaá¹‡ikÄ• bhagavato
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

ambapÄ• lÄ«vatthu niá¹-á¹-hitaá¹ƒ.

177. licchavÄ«vatthu

<289> {DN II 161 Ä• dayo} assosuá¹ƒ kho vesÄ• likÄ• licchavÄ« --- bhagavÄ• kira koá¹-igÄ
kho vesÄ• likÄ• licchavÄ« bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• bhadraá¹ƒ bhad
bhadrehi bhadrehi yÄ• nehi vesÄ• liyÄ• niyyÄ• suá¹ƒ bhagavantaá¹ƒ dassanÄ• ya. appeka
nÄ«lavaá¹‡á¹‡Ä• nÄ«lavatthÄ• nÄ«lÄ• laá¹…kÄ• rÄ• , appekacce licchavÄ« pÄ«tÄ• honti
pÄ«tÄ• laá¹…kÄ• rÄ• , appekacce licchavÄ« lohitÄ• honti lohitavaá¹‡á¹‡Ä• lohitavatthÄ• l
appekacce licchavÄ« odÄ• tÄ• honti odÄ• tavaá¹‡á¹‡Ä• odÄ• tavatthÄ• odÄ• tÄ• laá¹…kÄ
gaá¹‡ikÄ• daharÄ• naá¹ƒ daharÄ• naá¹ƒ licchavÄ«naá¹ƒ Ä«sÄ• ya Ä«saá¹ƒ yugena yugaá
akkhaá¹ƒ paá¹-ivaá¹-á¹-esi {paá¹-ivattesi (Katthaci) }. atha \Ee I 232/ \Be 327/ kho te licchavÄ
gaá¹‡ikaá¹ƒ \Ne 308/ etadavocuá¹ƒ --- ``kissa, je ambapÄ• li, daharÄ• naá¹ƒ daharÄ• naá¹ƒ
daharÄ• naá¹ƒ daharÄ• naá¹ƒ (Ce Se) } licchavÄ«naá¹ƒ Ä«sÄ• ya Ä«saá¹ƒ yugena yugaá¹ƒ
akkhaá¹ƒ paá¹-ivaá¹-á¹-esÄ«â€™â€™ ti? ``tathÄ• hi pana \Se II 96/ mayÄ• , ayyaputtÄ• , s
buddhappamukho bhikkhusaá¹…gho nimantitoâ€™â€™ ti. ``dehi, je ambapÄ• li, amhÄ• kaa
satasahassenÄ• â€™â€™ ti. ``sacepi me, ayyaputtÄ• , vesÄ• liá¹ƒ sÄ• hÄ• raá¹ƒ dajjeyyÄ•
bhattaâ€™â€™ nti. atha kho te licchavÄ« aá¹…guliá¹ƒ phoá¹-esuá¹ƒ --- ``jitamhÄ• vata, bh
parÄ• jitamha vata, bho, ambakÄ• yÄ• â€™â€™ ti. atha kho te licchavÄ« yena bhagavÄ• t
kho bhagavÄ• te licchavÄ« dÅ«ratova Ä• gacchante, disvÄ• na bhikkhÅ« Ä• mantesi --- ``y
devÄ• tÄ• vatiá¹ƒsÄ• adiá¹-á¹-hapubbÄ• , oloketha, bhikkhave, licchavÄ«parisaá¹ƒ; apalok

licchavÄ«parisaá¹ƒ; upasaá¹ƒharatha, bhikkhave, licchavÄ«parisaá¹ƒ tÄ• vatiá¹ƒsaparisaâ€
licchavÄ« yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• patti
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinne kho te licchavÄ« bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samu
kho te licchavÄ«, bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ• samutte
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``adhivÄ• setu no, bhante, bhagavÄ• svÄ• tanÄ• ya bhatta
bhikkhusaá¹…ghenÄ• â€™â€™ ti. ``adhivuá¹-á¹-homhi, licchavÄ«, svÄ• tanÄ• ya ambapÄ•
nti. atha kho te licchavÄ« aá¹…guliá¹ƒ phoá¹-esuá¹ƒ --- ``jitamha vata, bho, ambakÄ• ya, pa
II 97/, bho, ambakÄ• yÄ• â€™â€™ ti. atha kho te licchavÄ« bhagavato bhÄ• sitaá¹ƒ abhina
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹

atha kho bhagavÄ• koá¹-igÄ• me yathÄ• bhirantaá¹ƒ viharitvÄ• {mahÄ• parinibbÄ• nasutte
Ä• gato} yena nÄ• tikÄ• {nÄ• dikÄ• (Ce Se) } tenupasaá¹…kami. tatra sudaá¹ƒ bhagavÄ•
giÃ±jakÄ• vasathe. atha kho ambapÄ• lÄ« gaá¹‡ikÄ• tassÄ• rattiyÄ• accayena sake Ä• rÄ
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ \Be 328/ nivÄ
pattacÄ«varamÄ• dÄ• ya yena ambapÄ• liyÄ• gaá¹‡ikÄ• ya parivesanÄ• tenupasaá¹…kam
Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena \Ee I 233/. atha kho ambapÄ• lÄ« gaá¹‡ikÄ
bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnÄ• kho am
bhagavantaá¹ƒ etadavoca --- ``imÄ• haá¹ƒ, bhante, ambavanaá¹ƒ buddhappamukhassa bhi
ti. paá¹-iggahesi bhagavÄ• Ä• rÄ• maá¹ƒ. atha kho bhagavÄ• ambapÄ• liá¹ƒ gaá¹‡ikaá¹ƒ c
sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ•
tenupasaá¹…kami. tatra sudaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ

licchavÄ«vatthu niá¹-á¹-hitaá¹ƒ.

licchavibhÄ• á¹‡avÄ• ro niá¹-á¹-hito tatiyo.

178. sÄ«hasenÄ• pativatthu

<290> {AN c 8.12 Ä• dayo} tena \Se II 98/ kho pana samayena abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä
{santhÄ• gÄ• re (Ce Se) } sannisinnÄ• sannipatitÄ• anekapariyÄ• yena buddhassa vaá¹‡á
vaá¹‡á¹‡aá¹ƒ bhÄ• santi, saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi. tena kho pana samayena
nigaá¹‡á¹-hasÄ• vako tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti. atha kho sÄ«hassa senÄ• patiss
``nissaá¹ƒsayaá¹ƒ kho so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho bhavissati, tathÄ• him
licchavÄ« santhÄ• gÄ• re sannisinnÄ• sannipatitÄ• anekapariyÄ• yena buddhassa vaá¹‡á
vaá¹‡á¹‡aá¹ƒ bhÄ• santi, saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi. yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ

upasaá¹…kameyyaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti. atha kho sÄ«ho senÄ
nÄ• á¹-aputto tenupasaá¹…kami, upasaá¹…kamitvÄ• nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ eta
bhante, samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamituâ€™â€™ nti. ``kiá¹ƒ pana tv
samÄ• no akiriyavÄ• daá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissasi? sa
akiriyavÄ• do akiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ ti. atha kho
ahosi gamikÄ• bhisaá¹…khÄ• ro bhagavantaá¹ƒ dassanÄ• ya, so \Be 329/ paá¹-ippassambh
abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« sandhÄ• gÄ• re sannisinnÄ• sannipatitÄ• ane
vaá¹‡á¹‡aá¹ƒ bhÄ• santi, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, saá¹…ghassa vaá¹‡á¹‡aá¹
sÄ«hassa senÄ• patissa etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho so bhagavÄ• arahaá¹ƒ samm
tathÄ• hime abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• licchavÄ« sandhÄ• gÄ• re sannisinnÄ• san
buddhassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, dhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi, saá¹…ghassa v
yaá¹ƒnÅ«nÄ• haá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kameyyaá¹ƒ arahantaá¹ƒ
dutiyampi kho sÄ«ho senÄ• pati yena \Ee I 234/ nigaá¹‡á¹-ho nÄ• á¹-aputto tenupasaá¹…ka
nigaá¹‡á¹-haá¹ƒ nÄ• á¹-aputtaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, bhante, samaá¹‡aá¹ƒ go
upasaá¹…kamituâ€™â€™ nti. ``kiá¹ƒ pana tvaá¹ƒ, sÄ«ha, kiriyavÄ• do samÄ• no akiriyavÄ
gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissasi? samaá¹‡o hi, sÄ«ha, gotamo akiriyavÄ• do a
\Ne 310/, tena ca sÄ• vake vinetÄ«â€™â€™ ti. dutiyampi kho sÄ«hassa senÄ• patissa yo a
bhagavantaá¹ƒ dassanÄ• ya, so paá¹-ippassambhi. tatiyampi kho abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã
sandhÄ• gÄ• re sannisinnÄ• sannipatitÄ• anekapariyÄ• yena buddhassa vaá¹‡á¹‡aá¹ƒ bh
vaá¹‡á¹‡aá¹ƒ bhÄ• santi, saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi. tatiyampi kho sÄ«hassa s
``nissaá¹ƒsayaá¹ƒ kho so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho bhavissati, tathÄ• him
licchavÄ« sandhÄ• gÄ• re sannisinnÄ• sannipatitÄ• anekapariyÄ• yena buddhassa vaá¹‡á
vaá¹‡á¹‡aá¹ƒ bhÄ• santi, saá¹…ghassa vaá¹‡á¹‡aá¹ƒ bhÄ• santi. kiÃ±hi me karissanti nigaá
anapalokitÄ• vÄ• ? yaá¹ƒnÅ«nÄ• haá¹ƒ anapaloketvÄ• va nigaá¹‡á¹-he taá¹ƒ bhagavantaá
upasaá¹…kameyyaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti.

atha kho sÄ«ho senÄ• pati paÃ±cahi rathasatehi divÄ• divassa vesÄ• liyÄ• niyyÄ• si bhag
yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gantvÄ• yÄ• nÄ• paccorohitvÄ• pattikova yena
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ me taá¹ƒ, bhante, `akiriyavÄ• do samaá¹‡o gotamo a
deseti, tena ca sÄ• vake vinetÄ«â€™ ti. ye te, bhante, evamÄ• haá¹ƒsu `akiriyavÄ• do sama
akiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™ ti. kacci te, bhante, bhagavato
bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhanti, dhammassa cÄ• nudhammaá¹ƒ byÄ• karonti,
vÄ• dÄ• nuvÄ• do \Se II 100/ gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchati? anabbhakkhÄ• tukÄ•
bhagavantaâ€™â€™ nti.

<291> ``atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, akiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti. atthi, sÄ«ha, pariyÄ• yo

pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- kiriyavÄ• do samaá¹‡o gotamo kiriyÄ• ya d
sÄ• vake vinetÄ«ti. atthi, sÄ«ha, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• n
samaá¹‡o gotamo ucchedÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti. atthi, sÄ«ha
pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- jegucchÄ« samaá¹‡o gotamo, jegucchitÄ•
sÄ• vake vinetÄ«ti. atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• n
samaá¹‡o gotamo, vinayÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti. atthi, sÄ«ha,
pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- tapassÄ« samaá¹‡o gotamo, tapassitÄ• ya
311/ ca sÄ• vake vinetÄ«ti. atthi, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• va
apagabbho samaá¹‡o gotamo, apagabbhatÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vine
101/, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- assattho sam
dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti.

<292> ``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no va
gotamo, akiriyÄ• ya dhammaá¹ƒ deseti \Ee I 235/, tena ca sÄ• vake vinetÄ«ti? ahaÃ±hi, sÄ«
kÄ• yaduccaritassa vacÄ«duccaritassa manoduccaritassa; anekavihitÄ• naá¹ƒ pÄ• pakÄ• n
dhammÄ• naá¹ƒ akiriyaá¹ƒ vadÄ• mi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo \Be 331/, yena maá¹ƒ
vadamÄ• no vadeyya --- akiriyavÄ• do samaá¹‡o gotamo, akiriyÄ• ya dhammaá¹ƒ deseti, te

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, kiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? ahaÃ±hi, sÄ«ha, kiriyaá¹
kÄ• yasucaritassa vacÄ«sucaritassa manosucaritassa, anekavihitÄ• naá¹ƒ kusalÄ• naá¹ƒ d
vadÄ• mi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no
samaá¹‡o gotamo, kiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
gotamo, ucchedÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? ahaÃ±hi, sÄ«ha, ucc
dosassa mohassa; anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ u
II 102/, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- ucc
ucchedÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti.

``katamo ca, sÄ«ha, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya -
jegucchitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? ahaÃ±hi, sÄ«ha, jigucchÄ• n
vacÄ«duccaritena manoduccaritena; anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ c
jigucchÄ• mi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena \Ne 312/ sammÄ• v
jegucchÄ« samaá¹‡o gotamo, jegucchitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«t

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
vinayÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? ahaÃ±hi, sÄ«ha, vinayÄ• ya dha

dosassa mohassa; anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ \Be 332/ dhammÄ•
desemi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no va
gotamo, vinayÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
tapassitÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? tapanÄ«yÄ• haá¹ƒ, sÄ«ha, pÄ
vadÄ• mi --- kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ. yassa kho, sÄ«ha, ta
akusalÄ• dhammÄ• \Se II 103/ pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ•
anuppÄ• dadhammÄ• , tamahaá¹ƒ tapassÄ«ti vadÄ• mi. tathÄ• gatassa kho, sÄ«ha, tapanÄ
pahÄ«nÄ• ucchÄ«nnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ
pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya ``tapassÄ« samaá¹‡o
dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
apagabbhatÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? yassa kho, sÄ«ha, Ä• yat
punabbhavÄ• bhinibbatti pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒk
tamahaá¹ƒ apagabbhoti vadÄ• mi. tathÄ• gatassa kho, sÄ«ha, Ä• yatiá¹ƒ gabbhaseyyÄ• pu
pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- apagabbho samaá
dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti.

``katamo ca, sÄ«ha, pariyÄ• yo, yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya
assÄ• sÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«ti? ahaÃ±hi, sÄ«ha, assattho \Ne
assÄ• sÄ• ya dhammaá¹ƒ desemi, tena ca sÄ• vake vinemi. ayaá¹ƒ kho, sÄ«ha, pariyÄ• yo
sammÄ• \Se II 104/ vadamÄ• no vadeyya --- assattho samaá¹‡o gotamo assÄ• sÄ• ya dha
vinetÄ«â€™â€™ ti.

<293> evaá¹ƒ \Be 333/ vutte sÄ«ho senÄ• pati bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹
upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™
{anuvijjakÄ• raá¹ƒ (Katthaci) } kho, sÄ«ha, karohi; anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ Ã±Ä•
hotÄ«â€™â€™ ti. ``iminÄ• pÄ• haá¹ƒ, bhante, bhagavato bhiyyosomattÄ• ya attamano abh
evamÄ• ha --- `anuviccakÄ• raá¹ƒ kho, sÄ«ha, karohi; anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ
hotÄ«â€™ ti. mamaÃ±hi, bhante, aÃ±Ã±atitthiyÄ• sÄ• vakaá¹ƒ labhitvÄ• kevalakappaá¹ƒ
parihareyyuá¹ƒ --- `sÄ«ho kho amhÄ• kaá¹ƒ senÄ• pati sÄ• vakattaá¹ƒ upagatoâ€™ ti. atha
evamÄ• ha --- `anuviccakÄ• raá¹ƒ kho, sÄ«ha, karohi; anuviccakÄ• ro tumhÄ• disÄ• naá¹ƒ
hotÄ«â€™ ti. esÄ• haá¹ƒ, bhante, dutiyampi bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dham
upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• \Se II 105/ dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹
``dÄ«gharattaá¹ƒ kho te, sÄ«ha, nigaá¹‡á¹-hÄ• naá¹ƒ opÄ• nabhÅ«taá¹ƒ kulaá¹ƒ, yena nesa

piá¹‡á¸• akaá¹ƒ dÄ• tabbaá¹ƒ maÃ±Ã±eyyÄ• sÄ«â€™â€™ ti. ``iminÄ• pÄ• haá¹ƒ, bhante, b
attamano abhiraddho, yaá¹ƒ maá¹ƒ bhagavÄ• evamÄ• ha --- `dÄ«gharattaá¹ƒ kho te, sÄ«h
opÄ• nabhÅ«taá¹ƒ kulaá¹ƒ, yena nesaá¹ƒ upagatÄ• naá¹ƒ piá¹‡á¸• akaá¹ƒ dÄ• tabbaá¹ƒ ma
me taá¹ƒ, bhante, samaá¹‡o gotamo evamÄ• ha --- `mayhameva dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, n
dÄ• tabbaá¹ƒ; mayhameva sÄ• vakÄ• naá¹ƒ dÄ• naá¹ƒ dÄ• tabbaá¹ƒ, na aÃ±Ã±esaá¹ƒ sÄ•
\Ee I 237/; mayhameva dinnaá¹ƒ mahapphalaá¹ƒ, na aÃ±Ã±esaá¹ƒ dinnaá¹ƒ mahapphalaá¹
dinnaá¹ƒ mahapphalaá¹ƒ, na aÃ±Ã±esaá¹ƒ sÄ• vakÄ• naá¹ƒ dinnaá¹ƒ mahapphalaâ€™ nti.
nigaá¹‡á¹-hesupi dÄ• ne samÄ• dapeti. api ca, bhante, mayamettha kÄ• laá¹ƒ jÄ• nissÄ• ma
tatiyampi bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. up
dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataâ€™â€™ nti.

atha kho bhagavÄ• sÄ«hassa senÄ• patissa anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ
... \Se II 106/ aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu m
svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagav
334/ kho sÄ«ho senÄ• pati bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bha
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<294> atha \Ne 314/ kho sÄ«ho senÄ• pati aÃ±Ã±ataraá¹ƒ purisaá¹ƒ Ä• á¹‡Ä• pesi --- ``gac
pavattamaá¹ƒsaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. atha kho sÄ«ho senÄ• pati tassÄ• rattiyÄ• ac
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ•
sÄ«hassa senÄ• patissa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä
bhikkhusaá¹…ghena.

tena kho pana samayena sambahulÄ• nigaá¹‡á¹-hÄ• vesÄ• liyaá¹ƒ rathikÄ• ya rathikaá¹ƒ
siá¹…ghÄ• á¹-akaá¹ƒ bÄ• hÄ• paggayha kandanti --- ``ajja sÄ«hena senÄ• patinÄ• thÅ«la
samaá¹‡assa gotamassa bhattaá¹ƒ kataá¹ƒ, taá¹ƒ samaá¹‡o gotamo jÄ• naá¹ƒ \Se II 107/ u
paribhuÃ±jati paá¹-iccakammaâ€™â€™ nti. atha kho aÃ±Ã±ataro puriso yena sÄ«ho senÄ•
upasaá¹…kamitvÄ• sÄ«hassa senÄ• patissa upakaá¹‡á¹‡ake Ä• rocesi ``yagghe, bhante, j
nigaá¹‡á¹-hÄ• vesÄ• liyaá¹ƒ rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá
--- `ajja sÄ«hena senÄ• patinÄ• thÅ«laá¹ƒ pasuá¹ƒ vadhitvÄ• samaá¹‡assa gotamassa bh
samaá¹‡o gotamo jÄ• naá¹ƒ uddissakataá¹ƒ maá¹ƒsaá¹ƒ paribhuÃ±jati paá¹-iccakammaâ€™
dÄ«gharattampi te Ä• yasmantÄ• avaá¹‡á¹‡akÄ• mÄ• buddhassa, avaá¹‡á¹‡akÄ• mÄ• d
saá¹…ghassa; na ca pana te Ä• yasmantÄ• jiridanti taá¹ƒ bhagavantaá¹ƒ asatÄ• tucchÄ•
abbhÄ• cikkhantÄ• ; na ca mayaá¹ƒ jÄ«vitahetupi saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropey
sÄ«ho senÄ• pati buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yen
santappetvÄ• \Ee I 238/ sampavÄ• retvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á
ekamantaá¹ƒ nisinnaá¹ƒ kho sÄ«haá¹ƒ senÄ• patiá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sar

samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho bhagavÄ• e
pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, jÄ• naá¹
108/ maá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo \Be 335/ paribhuÃ±jeyya Ä• patti dukkaá¹-assa. a
tikoá¹-iparisuddhaá¹ƒ macchamaá¹ƒsaá¹ƒ --- adiá¹-á¹-haá¹ƒ assutaá¹ƒ aparisaá¹…kitaâ€™â

sÄ«hasenÄ• pativatthu niá¹-á¹-hitaá¹ƒ.

179. kappiyabhÅ«mianujÄ• nanÄ•

<295> tena \Ne 315/ kho pana samayena vesÄ• lÄ« subhikkhÄ• hoti susassÄ• sulabhapiá
paggahena yÄ• petuá¹ƒ. atha kho bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso
``yÄ• ni tÄ• ni mayÄ• bhikkhÅ«naá¹ƒ anuÃ±Ã±Ä• tÄ• ni dubbhikkhe dussasse dullabhapiá¹
pakkaá¹ƒ sÄ• maá¹ƒ pakkaá¹ƒ uggahitapaá¹-iggahitakaá¹ƒ tato nÄ«haá¹-aá¹ƒ purebhattaá¹ƒ
vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-haá¹ƒ, ajjÄ• pi nu kho tÄ• ni bhikkhÅ« paribhuÃ±jantÄ«â€™
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mante
mayÄ• bhikkhÅ«naá¹ƒ anuÃ±Ã±Ä• tÄ• ni dubbhikkhe dussasse dullabhapiá¹‡á¸• e anto vu
sÄ• maá¹ƒ pakkaá¹ƒ uggahitapaá¹-iggahitakaá¹ƒ tato nÄ«haá¹-aá¹ƒ purebhattaá¹ƒ paá¹-igga
pokkharaá¹-á¹-haá¹ƒ, ajjÄ• pi nu kho tÄ• ni bhikkhÅ« paribhuÃ±jantÄ«â€™â€™ ti? ``paribhu
ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ
``yÄ• ni tÄ• ni, bhikkhave, mayÄ• bhikkhÅ«naá¹ƒ anuÃ±Ã±Ä• tÄ• ni dubbhikkhe dussasse
vuá¹-á¹-haá¹ƒ anto pakkaá¹ƒ sÄ• maá¹ƒ pakkaá¹ƒ uggahitapaá¹-iggahitakaá¹ƒ tato nÄ«haá¹
paá¹-iggahitaá¹ƒ vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-haá¹ƒ, tÄ• nÄ• haá¹ƒ ajjatagge paá¹-ikkhip
anto vuá¹-á¹-haá¹ƒ anto pakkaá¹ƒ sÄ• maá¹ƒ pakkaá¹ƒ \Se II 109/ uggahitapaá¹-iggahitakaá
yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. na ca, bhikkhave, tato nÄ«haá¹-aá¹ƒ purebhattaá
vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-haá¹ƒ bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ paribhuÃ±jita
paribhuÃ±jeyya, yathÄ• dhammo kÄ• retabboâ€™â€™ ti.

tena kho pana samayena jÄ• napadÄ• manussÄ• bahuá¹ƒ loá¹‡ampi, telampi, taá¹‡á¸• ula
sakaá¹-esu Ä• ropetvÄ• bahÄ• rÄ• makoá¹-á¹-hake sakaá¹-aparivaá¹-á¹-aá¹ƒ karitvÄ• acch
paá¹-ipÄ• á¹-iá¹ƒ labhissÄ• ma, tadÄ• bhattaá¹ƒ karissÄ• mÄ• ti. mahÄ• ca megho \Ee I 23
te manussÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• Ä• ya
--- ``idha, bhante Ä• nanda, bahuá¹ƒ loá¹‡ampi, telampi, taá¹‡á¸• ulampi, khÄ• danÄ«yampi
tiá¹-á¹-hanti, mahÄ• ca megho uggato \Be 336/; kathaá¹ƒ nu kho, bhante Ä• nanda, paá¹-ip
atha kho Ä• yasmÄ• Ä• nando bhagavato etamatthaá¹ƒ Ä• rocesi. ``tena hÄ• nanda, saá¹…
kappiyabhÅ«miá¹ƒ sammannitvÄ• tattha vÄ• setu, yaá¹ƒ saá¹…gho Ä• kaá¹…khati vihÄ• ra
pÄ• sÄ• daá¹ƒ vÄ• hammiyaá¹ƒ vÄ• guhaá¹ƒ vÄ• . evaÃ±ca pana, bhikkhave, sammannita
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Ne 316/ me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho
kappiyabhÅ«miá¹ƒ sammanneyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ vihÄ• raá¹ƒ kappiyabhÅ«r
yassÄ• yasmato khamati itthannÄ• massa vihÄ• rassa kappiyabhÅ«miyÄ• sammuti, so tuá
bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo vihÄ• ro kappiyabhÅ«mi. khamati saá¹…ghassa, tas
dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena kho pana samayena manussÄ• tattheva sammutiyÄ• {sammatikÄ• ya (Se) } kappiyab
bhattÄ• ni pacanti, sÅ«pÄ• ni sampÄ• denti, maá¹ƒsÄ• ni koá¹-á¹-enti, kaá¹-á¹-hÄ• ni phÄ• l
rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ kÄ• kora
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho so, Ä• nanda, uccÄ• saddo mah
ti? ``etarahi, bhante, manussÄ• tattheva sammutiyÄ• kappiyabhÅ«miyÄ• yÄ• guyo pacant
sÅ«pÄ• ni sampÄ• denti, maá¹ƒsÄ• ni koá¹-á¹-enti, kaá¹-á¹-hÄ• ni phÄ• lenti. so eso, bhaga
mahÄ• saddo kÄ• koravasaddoâ€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmi
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, sammuti {sammatikÄ• (Se) } kap
paribhuÃ±jitabbÄ• . yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, tis
ussÄ• vanantikaá¹ƒ gonisÄ• dikaá¹ƒ gahapatiâ€™â€™ nti.

tena kho pana samayena Ä• yasmÄ• yasojo gilÄ• no hoti. tassatthÄ• ya bhesajjÄ• ni Ä• ha
vÄ• senti. ukkapiá¹‡á¸• ikÄ• pi \Se II 111/ khÄ• danti, corÄ• pi haranti. bhagavato etamattha
anujÄ• nÄ• mi \Be 337/, bhikkhave, sammutiá¹ƒ kappiyabhÅ«miá¹ƒ paribhuÃ±jituá¹ƒ \Ee I 2
bhikkhave, catasso kappiyabhÅ«miyo --- ussÄ• vanantikaá¹ƒ gonisÄ• dikaá¹ƒ gahapatiá¹ƒ s

kappiyabhÅ«mianujÄ• nanÄ• niá¹-á¹-hitÄ• .

sÄ«habhÄ• á¹‡avÄ• ro niá¹-á¹-hito catuttho.

180. meá¹‡á¸• akagahapativatthu

<296> tena \Ne 317/ kho pana samayena bhaddiyanagare meá¹‡á¸• ako gahapati paá¹-ivas
iddhÄ• nubhÄ• vo hoti --- sÄ«saá¹ƒ nahÄ• yitvÄ• dhaÃ±Ã±Ä• gÄ• raá¹ƒ sammajjÄ• petvÄ•
antalikkhÄ• dhaÃ±Ã±assa dhÄ• rÄ• opatitvÄ• dhaÃ±Ã±Ä• gÄ• raá¹ƒ pÅ«reti. bhariyÄ• ya
--- ekaá¹ƒyeva Ä• á¸·hakathÄ• likaá¹ƒ upanisÄ«ditvÄ• ekaÃ±ca sÅ«pabhiÃ±janakaá¹ƒ {sÅ«
dÄ• sakammakaraporisaá¹ƒ bhattena parivisati, na tÄ• va taá¹ƒ khiyyati {khÄ«yati (Ce Se) }
vuá¹-á¹-hÄ• ti. puttassa evarÅ«po iddhÄ• nubhÄ• vo hoti --- ekaá¹ƒyeva sahassathavikaá¹ƒ

dÄ• sakammakaraporisassa chamÄ• sikaá¹ƒ vetanaá¹ƒ deti, na tÄ• va taá¹ƒ khiyyati yÄ• va
suá¹‡isÄ• ya evarÅ«po iddhÄ• nubhÄ• vo hoti --- ekaá¹ƒyeva catudoá¹‡ikaá¹ƒ piá¹-akaá¹ƒ u
dÄ• sakammakaraporisassa chamÄ• sikaá¹ƒ bhattaá¹ƒ deti, na tÄ• va taá¹ƒ khiyyati yÄ• va
dÄ• sassa evarÅ«po iddhÄ• nubhÄ• vo hoti --- ekena naá¹…galena kasantassa satta sÄ«tÄ

assosi kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro --- ``amhÄ• kaá¹ƒ \Se II 112/ kira vijite bh
meá¹‡á¸• ako gahapati paá¹-ivasati. tassa evarÅ«po iddhÄ• nubhÄ• vo --- sÄ«saá¹ƒ nahÄ•
sammajjÄ• petvÄ• bahidvÄ• re nisÄ«dati, antalikkhÄ• dhaÃ±Ã±assa dhÄ• rÄ• opatitvÄ• d
bhariyÄ• ya evarÅ«po iddhÄ• nubhÄ• vo --- ekaá¹ƒyeva Ä• á¸·hakathÄ• likaá¹ƒ upanisÄ«dit
sÅ«pabhiÃ±janakaá¹ƒ dÄ• sakammakaraporisaá¹ƒ bhattena parivisati, na tÄ• va taá¹ƒ khiyy
vuá¹-á¹-hÄ• ti. puttassa evarÅ«po iddhÄ• nubhÄ• vo --- ekaá¹ƒyeva sahassathavikaá¹ƒ gah
dÄ• sakammakaraporisassa chamÄ• sikaá¹ƒ vetanaá¹ƒ deti, na tÄ• va taá¹ƒ khiyyati yÄ• va
suá¹‡isÄ• ya evarÅ«po \Be 338/ iddhÄ• nubhÄ• vo --- ekaá¹ƒyeva catudoá¹‡ikaá¹ƒ piá¹-aka
dÄ• sakammakaraporisassa chamÄ• sikaá¹ƒ bhattaá¹ƒ deti, na tÄ• va taá¹ƒ khiyyati yÄ• va
dÄ• sassa evarÅ«po iddhÄ• nubhÄ• vo --- ekena naá¹…galena kasantassa satta sÄ«tÄ• yo
rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro aÃ±Ã±ataraá¹ƒ sabbatthakaá¹ƒ mahÄ• mattaá¹ƒ Ä•
bhaá¹‡e, vijite bhaddiyanagare meá¹‡á¸• ako gahapati paá¹-ivasati. tassa evarÅ«po iddhÄ•
sÄ«saá¹ƒ nahÄ• yitvÄ• dhaÃ±Ã±Ä• gÄ• raá¹ƒ sammajjÄ• petvÄ• bahidvÄ• re nisÄ«dati, an
opatitvÄ• dhaÃ±Ã±Ä• gÄ• raá¹ƒ pÅ«reti. bhariyÄ• ya ... pe ... puttassa ... suá¹‡isÄ• ya ... dÄ
iddhÄ• nubhÄ• vo, ekena naá¹…galena kasantassa satta sÄ«tÄ• yo gacchantÄ«ti. gaccha,
mayÄ• sÄ• maá¹ƒ diá¹-á¹-ho, evaá¹ƒ tava diá¹-á¹-ho bhavissatÄ«â€™â€™ ti.

<297> evaá¹ƒ \Ne 318/, devÄ• ti \Se II 113/ kho so mahÄ• matto raÃ±Ã±o mÄ• gadhassa se
paá¹-issuá¹‡itvÄ• caturaá¹…giniyÄ• senÄ• ya yena bhaddiyaá¹ƒ tena pÄ• yÄ• si. anupubb
meá¹‡á¸• ako gahapati tenupasaá¹…kami; upasaá¹…kamitvÄ• meá¹‡á¸• akaá¹ƒ gahapatiá
gahapati, raÃ±Ã±Ä• Ä• á¹‡atto `amhÄ• kaá¹ƒ kira, bhaá¹‡e, vijite bhaddiyanagare meá¹‡á¸
paá¹-ivasati, tassa evarÅ«po iddhÄ• nubhÄ• vo, sÄ«saá¹ƒ nahÄ• yitvÄ• ... pe ... bhariyÄ• y
suá¹‡isÄ• ya ... dÄ• sassa evarÅ«po iddhÄ• nubhÄ• vo, ekena naá¹…galena kasantassa sa
ti, gaccha, bhaá¹‡e, jÄ• nÄ• hi. yathÄ• mayÄ• sÄ• maá¹ƒ diá¹-á¹-ho, evaá¹ƒ tava diá¹-á¹-h
passÄ• ma te, gahapati, iddhÄ• nubhÄ• vaâ€™â€™ nti. atha kho meá¹‡á¸• ako gahapati sÄ
dhaÃ±Ã±Ä• gÄ• raá¹ƒ sammajjÄ• petvÄ• bahidvÄ• re nisÄ«di, antalikkhÄ• dhaÃ±Ã±assa d
dhaÃ±Ã±Ä• gÄ• raá¹ƒ pÅ«resi. ``diá¹-á¹-ho te, gahapati, iddhÄ• nubhÄ• vo. bhariyÄ• ya te i
114/ passissÄ• mÄ• â€™â€™ ti. atha kho meá¹‡á¸• ako gahapati bhariyaá¹ƒ Ä• á¹‡Ä• pesi
caturaá¹…giniá¹ƒ senaá¹ƒ bhattena parivisÄ• â€™â€™ ti. atha kho meá¹‡á¸• akassa gahap
Ä• á¸·hakathÄ• likaá¹ƒ upanisÄ«ditvÄ• ekaÃ±ca sÅ«pabhiÃ±janakaá¹ƒ caturaá¹…giniá¹ƒ s
tÄ• va taá¹ƒ khiyyati, yÄ• va sÄ• na vuá¹-á¹-hÄ• ti. ``diá¹-á¹-ho te, gahapati, bhariyÄ• yapi i
puttassa te iddhÄ• nubhÄ• vaá¹ƒ passissÄ• mÄ• â€™â€™ ti. atha kho meá¹‡á¸• ako gahap
``tena hi caturaá¹…giniyÄ• senÄ• ya chamÄ• sikaá¹ƒ vetanaá¹ƒ dehÄ«â€™â€™ ti \Be 339/

gahapatissa putto ekaá¹ƒyeva sahassathavikaá¹ƒ gahetvÄ• caturaá¹…giniyÄ• senÄ• ya ch
adÄ• si, na tÄ• va taá¹ƒ khiyyati, yÄ• vassa hatthagatÄ• . ``diá¹-á¹-ho te, gahapati, puttassa
suá¹‡isÄ• ya te iddhÄ• nubhÄ• vaá¹ƒ passissÄ• mÄ• â€™â€™ ti. atha kho meá¹‡á¸• ako ga
--- ``tena hi caturaá¹…giniyÄ• senÄ• ya chamÄ• sikaá¹ƒ bhattaá¹ƒ dehÄ«â€™â€™ ti. atha
gahapatissa suá¹‡isÄ• ekaá¹ƒyeva catudoá¹‡ikaá¹ƒ piá¹-akaá¹ƒ upanisÄ«ditvÄ• caturaá¹…
chamÄ• sikaá¹ƒ bhattaá¹ƒ adÄ• si, na tÄ• va taá¹ƒ khiyyati yÄ• va sÄ• na vuá¹-á¹-hÄ• ti. ``d
suá¹‡isÄ• yapi iddhÄ• nubhÄ• vo. dÄ• sassa te iddhÄ• nubhÄ• vaá¹ƒ passissÄ• mÄ• â€™â
dÄ• sassa iddhÄ• nubhÄ• vo khette passitabboâ€™â€™ ti. ``alaá¹ƒ, gahapati, diá¹-á¹-ho te
iddhÄ• nubhÄ• voâ€™â€™ ti. atha kho so mahÄ• matto caturaá¹…giniyÄ• senÄ• ya punad
yena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro tenupasaá¹…kami; upasaá¹…kamitvÄ• raÃ±Ã
bimbisÄ• rassa etamatthaá¹ƒ Ä• rocesi.

<298> atha \Ee I 242/ kho bhagavÄ• vesÄ• liyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena bha
pakkÄ• mi mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hatelasehi bhikkhusatehi. atha
cÄ• rikaá¹ƒ \Ne 319/ caramÄ• no yena \Se II 115/ bhaddiyaá¹ƒ tadavasari. tatra sudaá¹ƒ bha
viharati jÄ• tiyÄ• vane. assosi kho meá¹‡á¸• ako gahapati --- ``samaá¹‡o khalu bho gotamo
pabbajito bhaddiyaá¹ƒ anuppatto bhaddiye viharati jÄ• tiyÄ• vane. taá¹ƒ kho pana bhagava
kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• arahaá¹ƒ sammÄ• sambuddho vijj
lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naá¹ƒ buddho bhagavÄ•
so imaá¹ƒ lokaá¹ƒ sadevakaá¹ƒ samÄ• rakaá¹ƒ sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡i
sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• pavedeti. so dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ ma
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddh
pakÄ• seti. sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™
gahapati bhadrÄ• ni bhadrÄ• ni yÄ• nÄ• ni yojÄ• petvÄ• bhadraá¹ƒ bhadraá¹ƒ yÄ• naá¹ƒ a
yÄ• nehi \Be 340/ bhaddiyÄ• niyyÄ• si bhagavantaá¹ƒ dassanÄ• ya. addasaá¹ƒsu kho sam
meá¹‡á¸• akaá¹ƒ gahapatiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na meá¹‡á¸• akaá¹ƒ gaha
``kahaá¹ƒ tvaá¹ƒ, gahapati, gacchasÄ«â€™â€™ ti? ``gacchÄ• mahaá¹ƒ, bhante, bhagavant
potthakesu natthi} samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• yÄ• â€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ,
samÄ• no akiriyavÄ• daá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ dassanÄ• ya upasaá¹…kamissasi? sa
akiriyavÄ• do akiriyÄ• ya dhammaá¹ƒ deseti, tena ca sÄ• vake vinetÄ«â€™â€™ ti. atha kho
gahapatissa \Se II 116/ etadahosi --- ``nissaá¹ƒsayaá¹ƒ, kho so bhagavÄ• arahaá¹ƒ sammÄ
yathayime titthiyÄ• usÅ«yantÄ«â€™â€™ ti. yÄ• vatikÄ• yÄ• nassa bhÅ«mi, yÄ• nena gant
pattikova yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• d
ekamantaá¹ƒ nisinnassa kho meá¹‡á¸• akassa gahapatissa bhagavÄ• anupubbiá¹ƒ kathaá
dÄ• nakathaá¹ƒ ... pe ... aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``abh
pe ... \Se II 117/ upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ saraá
243/. adhivÄ• setu ca me, bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusa
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho meá¹‡á¸• ako gahapati bhagavato ad

uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho meá¹‡á¸• ako gahapati tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ
paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ
kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena meá¹‡á
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá
meá¹‡á¸• akassa gahapatissa bhariyÄ• ca putto ca suá¹‡isÄ• ca dÄ• so ca yena bhagavÄ
320/, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. tesa
kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ ... pe ... \Se II 118/ aparappaccayÄ• sa
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``abhikkantaá¹ƒ, bhante ... pe ... ete mayaá¹ƒ, bhante, bha
saraá¹‡aá¹ƒ gacchÄ• ma dhammaÃ±ca bhikkhusaá¹…ghaÃ±ca. upÄ• sake no bhagavÄ• d
saraá¹‡aá¹ƒ \Be 341/ gateâ€™â€™ ti. atha kho meá¹‡á¸• ako gahapati buddhappamukhaá
paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ• sampavÄ• retvÄ• k
onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho meá¹‡á¸• ako gaha
etadavoca --- ``yÄ• va, bhante, bhagavÄ• bhaddiye viharati tÄ• va ahaá¹ƒ buddhappamukh
dhuvabhattenÄ• â€™â€™ ti. atha kho bhagavÄ• meá¹‡á¸• akaá¹ƒ gahapatiá¹ƒ dhammiyÄ•
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

meá¹‡á¸• akagahapativattha niá¹-á¹-hitaá¹ƒ.

181. paÃ±cagorasÄ• dianujÄ• nanÄ•

<299> atha kho bhagavÄ• bhaddiye yathÄ• bhirantaá¹ƒ viharitvÄ• meá¹‡á¸• akaá¹ƒ gahap
aá¹…guttarÄ• po tena cÄ• rikaá¹ƒ pakkÄ• mi mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸•
assosi kho \Se II 119/ meá¹‡á¸• ako gahapati --- ``bhagavÄ• kira yena aá¹…guttarÄ• po ter
mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hatelasehi bhikkhusatehÄ«â€™â€™ ti. a
dÄ• se ca kammakare ca Ä• á¹‡Ä• pesi --- ``tena hi, bhaá¹‡e, bahuá¹ƒ loá¹‡ampi, telampi, t
khÄ• danÄ«yampi sakaá¹-esu Ä• ropetvÄ• Ä• gacchatha, aá¸• á¸• hatelasÄ• ni ca gopÄ• la
dhenusatÄ• ni Ä• dÄ• ya Ä• gacchantu, yattha bhagavantaá¹ƒ passissÄ• ma tattha taruá¹‡e
khÄ«rena bhojessÄ• mÄ• â€™â€™ ti. atha kho meá¹‡á¸• ako gahapati \Ee I 244/ bhagavan
sambhÄ• vesi. atha kho meá¹‡á¸• ako gahapati yena bhagavÄ• tenupasaá¹…kami; upasaá
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho meá¹‡á¸• ako gahapa
--- ``adhivÄ• setu me, bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho meá¹‡á¸• ako gahapati bhagavato ad
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho meá¹‡á¸• ako gahapati tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ
paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ

kho bhagavÄ• \Ne 321/ pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yen
parivesanÄ• tenupasaá¹…kami \Be 342/; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di
atha kho meá¹‡á¸• ako gahapati aá¸• á¸• hatelasÄ• ni gopÄ• lakasatÄ• ni Ä• á¹‡Ä• pesi \Se
bhaá¹‡e, ekamekaá¹ƒ dhenuá¹ƒ gahetvÄ• ekamekassa bhikkhuno upatiá¹-á¹-hatha taruá¹‡
bhojessÄ• mÄ• â€™â€™ ti. atha kho meá¹‡á¸• ako gahapati buddhappamukhaá¹ƒ bhikkhus
khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappesi sampavÄ• resi, taruá¹‡ena ca khÄ«r
khÄ«raá¹ƒ na paá¹-iggaá¹‡hanti. paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ±jathÄ• ti. atha kho
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena s
sampavÄ• retvÄ• taruá¹‡ena ca khÄ«rena bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹
ekamantaá¹ƒ nisinno kho meá¹‡á¸• ako gahapati bhagavantaá¹ƒ etadavoca --- ``santi, bhan
appodakÄ• appabhakkhÄ• , na sukarÄ• apÄ• theyyena gantuá¹ƒ. sÄ• dhu, bhante, bhagav
anujÄ• nÄ• tÅ«â€™â€™ ti. atha kho bhagavÄ• meá¹‡á¸• akaá¹ƒ gahapatiá¹ƒ dhammiyÄ•
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. ath
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• m
--- khÄ«raá¹ƒ, dadhiá¹ƒ, takkaá¹ƒ, navanÄ«taá¹ƒ, sappiá¹ƒ. santi, bhikkhave, maggÄ• kant
appabhakkhÄ• , na sukarÄ• apÄ• theyyena gantuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, pÄ• theyy
taá¹‡á¸• ulatthikena, muggo muggatthikena, mÄ• so mÄ• satthikena, loá¹‡aá¹ƒ loá¹‡atthiken
245/, guá¸·o guá¸·atthikena, telaá¹ƒ telatthikena, sappi sappitthikena. santi, bhikkhave, man
pasannÄ• , te kappiyakÄ• rakÄ• naá¹ƒ hatthe hiraÃ±Ã±aá¹ƒ upanikkhipanti --- `iminÄ• ayya
taá¹ƒ dethÄ• â€™ ti. anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ tato kappiyaá¹ƒ taá¹ƒ sÄ• dituá¹ƒ; na
kenaci pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• ditabbaá¹ƒ pariyesitabbanti vadÄ• mÄ«â€™â

paÃ±cagorasÄ• dianujÄ• nanÄ• niá¹-á¹-hitÄ• .

182. keá¹‡iyajaá¹-ilavatthu

<300> {MN II 396 Ä• dayo; Sn selasuttampi passitabbaá¹ƒ} atha kho bhagavÄ• anupubben
Ä• paá¹‡aá¹ƒ tadavasari. assosi kho keá¹‡iyo jaá¹-ilo --- ``samaá¹‡o khalu bho gotamo saky
pabbajito Ä• paá¹‡aá¹ƒ anuppatto, taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á
... pe ... sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti. a
343/ \Ne 322/ jaá¹-ilassa etadahosi --- ``kiá¹ƒ nu kho ahaá¹ƒ samaá¹‡assa gotamassa harÄ•
kho keá¹‡iyassa jaá¹-ilassa etadahosi --- ``yepi kho te \Se II 122/ brÄ• hmaá¹‡Ä• naá¹ƒ {aya
285, 526, 536; MN II 427; AN b V 191-192 Ä• dayo} pubbakÄ• isayo mantÄ• naá¹ƒ kattÄ• n
yesamidaá¹ƒ etarahi brÄ• hmaá¹‡Ä• porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ sa
tadanubhÄ• santi, bhÄ• sitamanubhÄ• santi, vÄ• citamanuvÄ• centi, seyyathidaá¹ƒ --- aá¹-á
vessÄ• mitto yamataggi {yamadaggi (Katthaci) } aá¹…gÄ«raso bhÄ• radvÄ• jo vÄ• seá¹-á¹-h
pÄ• á¹-ho DN I 285, 526, 536; MN II 427; AN b V 191-192 Ä• dayo}, rattÅ«paratÄ• viratÄ•
evarÅ«pÄ• ni pÄ• nÄ• ni sÄ• diyiá¹ƒsu. samaá¹‡opi gotamo rattÅ«parato virato vikÄ• labhoj

gotamo evarÅ«pÄ• ni pÄ• nÄ• ni sÄ• diyituâ€™â€™ nti pahÅ«taá¹ƒ pÄ• naá¹ƒ paá¹-iyÄ• dÄ
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• saddhiá¹ƒ sammodi; s
sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho kea
bhagavantaá¹ƒ etadavoca --- ``paá¹-iggaá¹‡hÄ• tu me bhavaá¹ƒ gotamo pÄ• naâ€™â€™ nt
bhikkhÅ«naá¹ƒ dehÄ«ti. atha kho keá¹‡iyo jaá¹-ilo bhikkhÅ«naá¹ƒ deti. bhikkhÅ« kukkuccÄ•
paá¹-iggaá¹‡hanti. paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ±jathÄ• ti. atha kho keá¹‡iyo jaá¹
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pahÅ«tehi pÄ• nehi sahatthÄ• santappetvÄ• s
dhotahatthaá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho
bhagavÄ• dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. a
jaá¹-ilo bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampahaá
etadavoca --- ``adhivÄ• setu me \Se II 123/ bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ sadd
bhikkhusaá¹…ghenÄ• â€™â€™ ti. mahÄ• kho, keá¹‡iya, bhikkhusaá¹…gho aá¸• á¸• hatela
brÄ• hmaá¹‡esu abhippasannoti. dutiyampi kho keá¹‡iyo jaá¹-ilo bhagavantaá¹ƒ etadavoca
gotama, mahÄ• bhikkhusaá¹…gho aá¸• á¸• hatelasÄ• ni bhikkhusatÄ• ni, ahaÃ±ca brÄ• hm
adhivÄ• setu me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ
keá¹‡iya, bhikkhusaá¹…gho aá¸• á¸• hatelasÄ• ni bhikkhusatÄ• ni, tvaÃ±ca brÄ• hmaá¹‡esu
tatiyampi kho keá¹‡iyo jaá¹-ilo bhagavantaá¹ƒ etadavoca --- ``kiÃ±cÄ• pi kho, bho gotama, n
aá¸• á¸• hatelasÄ• ni bhikkhusatÄ• ni, ahaÃ±ca brÄ• hmaá¹‡esu abhippasanno, adhivÄ• se
bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bh
jaá¹-ilo bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho bh
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• m
pÄ• nÄ• ni --- ambapÄ• naá¹ƒ jambupÄ• naá¹ƒ cocapÄ• naá¹ƒ mocapÄ• naá¹ƒ madhÅ«kap
muddikapÄ• naá¹ƒ sÄ• lÅ«kapÄ• naá¹ƒ phÄ• rusakapÄ• naá¹ƒ. anujÄ• nÄ• mi, bhikkhave, s
dhaÃ±Ã±aphalarasaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ pattarasaá¹ƒ á¹-hapetvÄ• \Ne
anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ puppharasaá¹ƒ á¹-hapetvÄ• madhÅ«kapuppharasaá¹ƒ
ucchurasaâ€™â€™ nti.

atha kho keá¹‡iyo jaá¹-ilo tassÄ• rattiyÄ• \Se II 124/ accayena sake assame paá¹‡Ä«taá¹ƒ
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bho g
bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«vara
jaá¹-ilassa assamo tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di sa
atha kho keá¹‡iyo jaá¹-ilo buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• da
sahatthÄ• santappetvÄ• sampavÄ• retvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• â
ekamantaá¹ƒ nisinnaá¹ƒ kho keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ bhagavÄ• imÄ• hi gÄ• thÄ• hi anumod

``aggihuttamukhÄ• yaÃ±Ã±Ä• , sÄ• vittÄ« chandaso mukhaá¹ƒ.

rÄ• jÄ• mukhaá¹ƒ manussÄ• naá¹ƒ, nadÄ«naá¹ƒ sÄ• garo mukhaá¹ƒ ||

``nakkhattÄ• naá¹ƒ mukhaá¹ƒ cando, Ä• dicco tapataá¹ƒ mukhaá¹ƒ.

puÃ±Ã±aá¹ƒ Ä• kaá¹…khamÄ• nÄ• naá¹ƒ saá¹…gho, ve yajataá¹ƒ mukhaâ€™â€™ nti ||

atha kho bhagavÄ• keá¹‡iyaá¹ƒ jaá¹-ilaá¹ƒ imÄ• hi gÄ• thÄ• hi anumoditvÄ• uá¹-á¹-hÄ• yÄ

keá¹‡iyajaá¹-ilavatthu niá¹-á¹-hitaá¹ƒ.

183. rojamallavatthu

<301> atha \Ee I 247/ \Be 345/ kho bhagavÄ• Ä• paá¹‡e yathÄ• bhirantaá¹ƒ viharitvÄ• yen
cÄ• rikaá¹ƒ pakkÄ• mi mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hatelasehi bhikkhu
kosinÄ• rakÄ• mallÄ• --- ``bhagavÄ• kira kusinÄ• raá¹ƒ Ä• gacchati mahatÄ• bhikkhusaá
aá¸• á¸• hatelasehi bhikkhusatehÄ«â€™â€™ ti. te saá¹…garaá¹ƒ {saá¹…karaá¹ƒ (Katthaci)
bhagavato paccuggamanaá¹ƒ na \Se II 125/ karissati, paÃ±casatÄ• nissa daá¹‡á¸• oâ€™â€
samayena rojo mallo Ä• yasmato Ä• nandassa sahÄ• yo hoti. atha kho bhagavÄ• anupubb
kusinÄ• rÄ• tadavasari. atha kho kosinÄ• rakÄ• mallÄ• bhagavato paccuggamanaá¹ƒ aka
\Ne 324/ bhagavato paccuggamanaá¹ƒ karitvÄ• yenÄ• yasmÄ• Ä• nando tenupasaá¹…kan
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-
Ä• yasmÄ• Ä• nando etadavoca --- ``uá¸·Ä• raá¹ƒ kho te idaá¹ƒ, Ä• vuso roja, yaá¹ƒ tvaá¹ƒ
paccuggamanaá¹ƒ akÄ• sÄ«â€™â€™ ti. ``nÄ• haá¹ƒ, bhante Ä• nanda, bahukato buddhe v
ca Ã±Ä• tÄ«hi saá¹…garo kato --- `yo bhagavato paccuggamanaá¹ƒ na karissati, paÃ±casat
â€™ ti; so kho ahaá¹ƒ, bhante Ä• nanda, Ã±Ä• tÄ«naá¹ƒ daá¹‡á¸• abhayÄ• evÄ• haá¹ƒ bh
akÄ• sinti. atha kho Ä• yasmÄ• Ä• nando anattamano ahosiâ€™ kathaÃ±hi nÄ• ma rojo ma
atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
rojo mallo abhiÃ±Ã±Ä• to Ã±Ä• tamanusso. mahatthiko kho pana evarÅ«pÄ• naá¹ƒ Ã±Ä• ta
dhammavinaye pasÄ• do. sÄ• dhu, bhante, bhagavÄ• tathÄ• \Se II 126/ karotu, yathÄ• ro
dhammavinaye pasÄ«deyyÄ• â€™â€™ ti. ``na kho taá¹ƒ, Ä• nanda, dukkaraá¹ƒ tathÄ• gate
imasmiá¹ƒ dhammavinaye pasÄ«deyyÄ• â€™â€™ ti.

atha kho bhagavÄ• rojaá¹ƒ mallaá¹ƒ mettena cittena pharitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ
rojo mallo bhagavato mettena cittena phuá¹-á¹-ho, seyyathÄ• pi nÄ• ma gÄ• viá¹ƒ taruá¹‡av
vihÄ• rena \Be 346/ vihÄ• raá¹ƒ pariveá¹‡ena pariveá¹‡aá¹ƒ upasaá¹…kamitvÄ• bhikkhÅ« p
kho, bhante, etarahi so bhagavÄ• viharati arahaá¹ƒ sammÄ• sambuddho, dassanakÄ• mÄ•
bhagavantaá¹ƒ arahantaá¹ƒ sammÄ• sambuddhaâ€™â€™ nti. ``esÄ• vuso roja, vihÄ• ro \E
appasaddo upasaá¹…kamitvÄ• ataramÄ• no Ä• á¸·indaá¹ƒ pavisitvÄ• ukkÄ• sitvÄ• aggaá

te bhagavÄ• dvÄ• raâ€™â€™ nti. atha kho rojo mallo yena so vihÄ• ro saá¹ƒvutadvÄ• ro, t
upasaá¹…kamitvÄ• ataramÄ• no Ä• á¸·indaá¹ƒ pavisitvÄ• ukkÄ• sitvÄ• aggaá¸·aá¹ƒ Ä• ko
dvÄ• raá¹ƒ. atha kho rojo mallo vihÄ• raá¹ƒ pavisitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekan
ekamantaá¹ƒ nisinnassa kho rojassa mallassa bhagavÄ• anupubbiá¹ƒ kathaá¹ƒ kathesi, se
dÄ• nakathaá¹ƒ ... pe ... \Se II 127/ aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etadavo
ayyÄ• mamaÃ±Ã±eva paá¹-iggaá¹‡heyyuá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nap
aÃ±Ã±esaâ€™â€™ nti. ``yesaá¹ƒ kho, roja, sekkhena Ã±Ä• á¹‡ena sekkhena dassanena d
tayÄ• , tesampi evaá¹ƒ hoti --- `aho nÅ«na ayyÄ• amhÄ• kaÃ±Ã±eva paá¹-iggaá¹‡heyyuá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ, no aÃ±Ã±es
ceva paá¹-iggahissanti aÃ±Ã±esaÃ±cÄ• â€™â€™ ti.

<302> tena \Ne 325/ kho pana samayena kusinÄ• rÄ• yaá¹ƒ paá¹‡Ä«tÄ• naá¹ƒ bhattÄ• naá
aá¹-á¹-hitÄ• hoti. atha kho rojassa mallassa paá¹-ipÄ• á¹-iá¹ƒ alabhantassa etadahosi --- ``y
bhattaggaá¹ƒ olokeyyaá¹ƒ, yaá¹ƒ bhattagge nÄ• ssa, taá¹ƒ paá¹-iyÄ• deyyaâ€™â€™ nti. at
bhattaggaá¹ƒ olokento dve nÄ• ddasa --- á¸• Ä• kaÃ±ca piá¹-á¹-hakhÄ• danÄ«yaÃ±ca. atha
Ä• nando tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ \Se II 128/
Ä• nanda, paá¹-ipÄ• á¹-iá¹ƒ alabhantassa etadahosi --- `yaá¹ƒnÅ«nÄ• haá¹ƒ bhattaggaá¹ƒ o
bhattagge nÄ• ssa, taá¹ƒ paá¹-iyÄ• deyyaâ€™ nti. so kho ahaá¹ƒ, bhante Ä• nanda, bhattag
nÄ• ddasaá¹ƒ --- á¸• Ä• kaÃ±ca piá¹-á¹-hakhÄ• danÄ«yaÃ±ca. sacÄ• haá¹ƒ, bhante Ä• nan
á¸• Ä• kaÃ±ca piá¹-á¹-hakhÄ• danÄ«yaÃ±ca, paá¹-iggaá¹‡heyya me bhagavÄ• â€™â€™ ti?
paá¹-ipucchissÄ• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ• Ä• nando bhagavato etamatthaá¹ƒ
paá¹-iyÄ• detÅ«â€™â€™ ti. ``tena hi, roja, paá¹-iyÄ• dehÄ«â€™â€™ ti. atha kho rojo mallo
accayena \Be 347/ pahÅ«taá¹ƒ á¸• Ä• kaÃ±ca piá¹-á¹-hakhÄ• danÄ«yaÃ±ca paá¹-iyÄ• dÄ•
``paá¹-iggaá¹‡hÄ• tu me, bhante, bhagavÄ• á¸• Ä• kaÃ±ca piá¹-á¹-hakhÄ• danÄ«yaÃ±cÄ•
bhikkhÅ«naá¹ƒ dehÄ«â€™â€™ ti. atha kho rojo mallo bhikkhÅ«naá¹ƒ deti. bhikkhÅ« kukku
paá¹-iggaá¹‡hanti \Ee I 249/. ``paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ±jathÄ• â€™â€™ ti.
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pahÅ«tehi á¸• Ä• kehi ca piá¹-á¹-hakhÄ• danÄ«
sampavÄ• retvÄ• bhagavantaá¹ƒ dhotahatthaá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nis
kho rojaá¹ƒ mallaá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• sa
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakar
katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, sabbaÃ±ca á¸• Ä• kaá¹ƒ sabba
piá¹-á¹-hakhÄ• danÄ«yaâ€™â€™ nti.

rojamallavatthu niá¹-á¹-hitaá¹ƒ.

184. vuá¸• á¸• hapabbajitavatthu

<303> atha \Se II 129/ kho bhagavÄ• kusinÄ• rÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yen

pakkÄ• mi mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ aá¸• á¸• hatelasehi bhikkhusatehi. tena
aÃ±Ã±ataro vuá¸• á¸• hapabbajito Ä• tumÄ• yaá¹ƒ paá¹-ivasati nahÄ• pitapubbo. tassa dve
paá¹-ibhÄ• neyyakÄ• , dakkhÄ• pariyodÄ• tasippÄ• sake Ä• cariyake nahÄ• pitakamme. a
vuá¸• á¸• hapabbajito --- ``bhagavÄ• kira Ä• tumaá¹ƒ Ä• gacchati mahatÄ• bhikkhusaá¹…g
aá¸• á¸• hatelasehi \Ne 326/ bhikkhusatehÄ«â€™â€™ ti. atha kho so vuá¸• á¸• hapabbajito
``bhagavÄ• kira, tÄ• tÄ• , Ä• tumaá¹ƒ Ä• gacchati mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ
bhikkhusatehi. gacchatha tumhe, tÄ• tÄ• , khurabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya nÄ• á¸·iyÄ• vÄ• p
anugharakaá¹ƒ Ä• hiá¹‡á¸• atha, loá¹‡ampi, telampi, taá¹‡á¸• ulampi, khÄ• danÄ«yampi saá
Ä• gatassa yÄ• gupÄ• naá¹ƒ karissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, tÄ• tÄ• â€™â€™ ti kho te
vuá¸• á¸• hapabbajitassa paá¹-issuá¹‡itvÄ• khurabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya nÄ• á¸·iyÄ• vÄ•
anugharakaá¹ƒ Ä• hiá¹‡á¸• anti, loá¹‡ampi, telampi, taá¹‡á¸• ulampi, khÄ• danÄ«yampi saá
dÄ• rake maÃ±juke paá¹-ibhÄ• neyyake passitvÄ• yepi na kÄ• rÄ• petukÄ• mÄ• tepi kÄ• r
denti. atha kho te dÄ• rakÄ• bahuá¹ƒ loá¹‡ampi, telampi, taá¹‡á¸• ulampi, khÄ• danÄ«yamp

atha \Be 348/ kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena \Se II 130/ Ä• tumÄ
bhagavÄ• Ä• tumÄ• yaá¹ƒ viharati bhusÄ• gÄ• re. atha kho so vuá¸• á¸• hapabbajito tassÄ
pahÅ«taá¹ƒ yÄ• guá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato upanÄ• mesi --- ``paá¹-iggaá¹‡hÄ•
yÄ• guâ€™â€™ nti. jÄ• nantÄ• pi \Ee I 250/ tathÄ• gatÄ• pucchanti ... pe ... sÄ• vakÄ• naá
paÃ±Ã±apessÄ• mÄ• ti. atha kho bhagavÄ• taá¹ƒ vuá¸• á¸• hapabbajitaá¹ƒ etadavoca --- ``
yÄ• gÅ«â€™â€™ ti? atha kho so vuá¸• á¸• hapabbajito bhagavato etamatthaá¹ƒ Ä• rocesi.
``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ aka
kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, pabbajito akappiye samÄ• dapessasi {samÄ• dape
moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammiá¹ƒ katha
Ä• mantesi `na, bhikkhave, pabbajitena akappiye samÄ• dapetabbaá¹ƒ, yo samÄ• dapeyya
ca, bhikkhave, nahÄ• pitapubbena khurabhaá¹‡á¸• aá¹ƒ pariharitabbaá¹ƒ. yo parihareyya, Ä
dukkaá¹-assÄ• â€™â€™ â€™ ti.

atha kho bhagavÄ• Ä• tumÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi \Se II 13
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• vatthiya
phalakhÄ• danÄ«yaá¹ƒ uppannaá¹ƒ hoti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kiá¹ƒ nu kh
phalakhÄ• danÄ«yaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, kiá¹ƒ ananuÃ±Ã±Ä• taâ€™â€™ nti? bhagavato e
``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ phalakhÄ• danÄ«yaâ€™â€™ nti.

<304> tena \Ne 327/ kho pana samayena saá¹…ghikÄ• ni bÄ«jÄ• ni puggalikÄ• ya bhÅ«miy
bÄ«jÄ• ni saá¹…ghikÄ• ya bhÅ«miyÄ• ropiyanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. sa
bÄ«jÄ• ni puggalikÄ• ya bhÅ«miyÄ• ropitÄ• ni bhÄ• gaá¹ƒ datvÄ• paribhuÃ±jitabbÄ• ni. pu
saá¹…ghikÄ• ya bhÅ«miyÄ• ropitÄ• ni bhÄ• gaá¹ƒ datvÄ• paribhuÃ±jitabbÄ• nÄ«ti.

vuá¸• á¸• hapabbajitavatthu niá¹-á¹-hitaá¹ƒ.

185. catumahÄ• padesakathÄ•

<305> tena kho pana samayena bhikkhÅ«naá¹ƒ kismiÃ±ci kismiÃ±ci á¹-hÄ• ne kukkuccaá¹ƒ
kho bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ, kiá¹ƒ ananuÃ±Ã±Ä• taâ€™â€™ nti? bhagavato etamatt
bhikkhave, mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹ƒ taÃ±ce \Be 349/ akappiya
kappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappat
appaá¹-ikkhittaá¹ƒ \Ee I 251/ taÃ±ce kappiyaá¹ƒ anulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹
bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â€™ ti ananuÃ±Ã±Ä• taá¹ƒ taÃ±ce akappiyaá¹ƒ anulo
paá¹-ibÄ• hati, taá¹ƒ vo \Se II 132/ na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â
ananuÃ±Ã±Ä• taá¹ƒ, taÃ±ce kappiyaá¹ƒ anulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kap

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kappati nu kho yÄ• vakÄ• likena yÄ• makÄ• likaá¹ƒ
kappati nu kho yÄ• vakÄ• likena sattÄ• hakÄ• likaá¹ƒ, na nu kho kappati? kappati nu kho yÄ
yÄ• vajÄ«vikaá¹ƒ, na nu kho kappati? kappati nu kho yÄ• makÄ• likena sattÄ• hakÄ• likaá¹
kappati nu kho yÄ• makÄ• likena yÄ• vajÄ«vikaá¹ƒ, na nu kho kappati? kappati nu kho sattÄ
yÄ• vajÄ«vikaá¹ƒ, na nu kho kappatÄ«â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
yÄ• makÄ• likaá¹ƒ, tadahu paá¹-iggahitaá¹ƒ kÄ• le kappati, vikÄ• le na kappati. yÄ• vakÄ• li
sattÄ• hakÄ• likaá¹ƒ, tadahu paá¹-iggahitaá¹ƒ kÄ• le kappati, vikÄ• le na kappati. yÄ• vakÄ•
yÄ• vajÄ«vikaá¹ƒ, tadahu paá¹-iggahitaá¹ƒ kÄ• le kappati, vikÄ• le na kappati. yÄ• makÄ• li
sattÄ• hakÄ• likaá¹ƒ, tadahu paá¹-iggahitaá¹ƒ yÄ• me kappati, yÄ• mÄ• tikkante na kappati.
bhikkhave, yÄ• vajÄ«vikaá¹ƒ, tadahu paá¹-iggahitaá¹ƒ yÄ• me kappati, yÄ• mÄ• tikkante \N
sattÄ• hakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ paá¹-iggahitaá¹ƒ, sattÄ• haá¹ƒ kappati, sa
kappatÄ«â€™â€™ ti.

catumahÄ• padesakathÄ• niá¹-á¹-hitÄ• .

bhesajjakkhandhako chaá¹-á¹-ho.

186. tassuddÄ• naá¹ƒ

sÄ• radike \Se II 133/ vikÄ• lepi, vasaá¹ƒ mÅ«le piá¹-á¹-hehi ca.

kasÄ• vehi paá¹‡á¹‡aá¹ƒ phalaá¹ƒ, jatu loá¹‡aá¹ƒ chakaá¹‡aÃ±ca ||

cuá¹‡á¹‡aá¹ƒ cÄ• lini maá¹ƒsaÃ±ca, aÃ±janaá¹ƒ upapisanÄ« {upapiá¹ƒ sanÄ« (Ce), upapiá

aÃ±janÄ« uccÄ• pÄ• rutÄ• , salÄ• kÄ• salÄ• kaá¹-hÄ• niá¹ƒ {salÄ• kodhanÄ« (Ce Se) } ||

thavikaá¹ƒsabaddhakaá¹ƒ \Be 350/ suttaá¹ƒ, muddhanitelanatthu ca.

natthukaraá¹‡Ä« dhÅ«maÃ±ca, nettaÃ±cÄ• pidhanatthavi ||

telapÄ• kesu majjaÃ±ca, atikkhittaá¹ƒ abbhaÃ±janaá¹ƒ.

tumbaá¹ƒ sedaá¹ƒ sambhÄ• raÃ±ca, mahÄ• bhaá¹…godakaá¹ƒ tathÄ• ||

dakakoá¹-á¹-haá¹ƒ lohitaÃ±ca, visÄ• á¹‡aá¹ƒ pÄ• dabbhaÃ±janaá¹ƒ.

pajjaá¹ƒ satthaá¹ƒ kasÄ• vaÃ±ca, tilakakkaá¹ƒ kabaá¸·ikaá¹ƒ ||

coá¸·aá¹ƒ \Ee I 252/ sÄ• sapakuá¹-á¹-aÃ±ca, dhÅ«ma sakkharikÄ• ya ca.

vaá¹‡atelaá¹ƒ vikÄ• sikaá¹ƒ, vikaá¹-aÃ±ca paá¹-iggahaá¹ƒ ||

gÅ«thaá¹ƒ karonto loá¸·iÃ±ca, khÄ• raá¹ƒ muttaharÄ«takaá¹ƒ.

gandhÄ• virecanaÃ±ceva, acchÄ• kaá¹-aá¹ƒ kaá¹-Ä• kaá¹-aá¹ƒ ||

paá¹-icchÄ• dani \Se II 134/ \Ne 329/ pabbhÄ• rÄ• , Ä• rÄ• ma sattÄ• hena ca.

guá¸·aá¹ƒ muggaá¹ƒ sovÄ«raÃ±ca, sÄ• maá¹ƒpÄ• kÄ• punÄ• pace ||

punÄ• nuÃ±Ã±Ä• si dubbhikkhe, phalaÃ±ca tilakhÄ• danÄ«.

purebhattaá¹ƒ kÄ• yaá¸• Ä• ho, nibbattaÃ±ca bhagandalaá¹ƒ ||

vatthikammaÃ±ca suppiÃ±ca, manussamaá¹ƒsameva ca.

hatthiassÄ• sunakho ca, ahi sÄ«haÃ±ca dÄ«pikaá¹ƒ {hatthiassasunakhÄ• hi, sÄ«habyaggh

acchataracchamaá¹ƒsaÃ±ca, paá¹-ipÄ• á¹-i ca yÄ• gu ca.

taruá¹‡aá¹ƒ aÃ±Ã±atra guá¸·aá¹ƒ, sunidhÄ• vasathÄ• gÄ• raá¹ƒ ||

gaá¹…gÄ• koá¹-isaccakathÄ• , ambapÄ• lÄ« ca licchavÄ«.

uddissa kataá¹ƒ subhikkhaá¹ƒ, punadeva paá¹-ikkhipi ||

megho yaso meá¹‡á¸• ako, ca gorasaá¹ƒ pÄ• theyyakena ca.

keá¹‡i ambo jambu coca, mocamadhumuddikasÄ• lukaá¹ƒ ||

phÄ• rusakÄ• á¸• Ä• kapiá¹-á¹-haá¹ƒ, Ä• tumÄ• yaá¹ƒ nahÄ• pito.

sÄ• vatthiyaá¹ƒ phalaá¹ƒ bÄ«jaá¹ƒ, kismiá¹ƒ á¹-hÄ• ne ca kÄ• liketi ||

imamhi khandhake vatthÅ« ekasataá¹ƒ chavatthu.

bhesajjakkhandhako niá¹-á¹-hito.

7. kathinakkhandhako

187. kathinÄ• nujÄ• nanÄ•

<306> tena \Ee I 253/ \Be 351/ \Ne 330/ \Se II 135/ samayena buddho bhagavÄ• sÄ• vatthi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena tiá¹ƒsamattÄ• pÄ• veyyakÄ•
bhikkhÅ«, sabbe Ä• raÃ±Ã±ikÄ• sabbe piá¹‡á¸• apÄ• tikÄ• sabbe paá¹ƒsukÅ«likÄ• sabbe
Ä• gacchantÄ• bhagavantaá¹ƒ dassanÄ• ya upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya nÄ•
vassÅ«panÄ• yikaá¹ƒ sambhÄ• vetuá¹ƒ; antarÄ• magge sÄ• kete vassaá¹ƒ upagacchiá¹ƒsu
vassaá¹ƒ vasiá¹ƒsu --- Ä• sanneva no bhagavÄ• viharati ito chasu yojanesu, na ca mayaá¹
dassanÄ• yÄ• ti. atha kho te bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• , temÄ• saccayena katÄ• ya pa
udakasaá¹…gahe udakacikkhalle okapuá¹‡á¹‡ehi cÄ«varehi kilantarÅ«pÄ• yena sÄ• vatthi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo, yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kam
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ
bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodituá¹ƒ. atha kho bhagavÄ• te bhikkhÅ« etadavoca --- ``
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ, kacci samaggÄ• sammodamÄ• nÄ• avivadamÄ•
na ca piá¹‡á¸• akena kilamitthÄ• â€™â€™ ti? ``khamanÄ«yaá¹ƒ, bhagavÄ• ; yÄ• panÄ«yaá
mayaá¹ƒ, bhante, sammodamÄ• nÄ• avivadamÄ• nÄ• vassaá¹ƒ vasimhÄ• , na ca piá¹‡á¸•
idha mayaá¹ƒ, bhante, tiá¹ƒsamattÄ• pÄ• veyyakÄ• bhikkhÅ« sÄ• vatthiá¹ƒ Ä• gacchantÄ•
upakaá¹-á¹-hÄ• ya vassÅ«panÄ• yikÄ• ya nÄ• sakkhimhÄ• sÄ• vatthiyaá¹ƒ vassÅ«panÄ• y
antarÄ• magge sÄ• kete vassaá¹ƒ upagacchimhÄ• . te mayaá¹ƒ, bhante, ukkaá¹‡á¹-hitarÅ«

254/ --- `Ä• sanneva no bhagavÄ• viharati ito chasu yojanesu, na ca mayaá¹ƒ labhÄ• ma b
dassanÄ• yÄ• â€™ ti. atha kho mayaá¹ƒ, bhante, vassaá¹ƒvuá¹-á¹-hÄ• , temÄ• saccayena
vassante, udakasaá¹…gahe udakacikkhalle okapuá¹‡á¹‡ehi cÄ«varehi kilantarÅ«pÄ• addh
bhagavÄ• etasmiá¹ƒ \Ne 331/ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ•
``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Be 352/ kathinaá¹ƒ
attharituá¹ƒ. atthatakathinÄ• naá¹ƒ vo, bhikkhave, paÃ±ca kappissanti --- anÄ• mantacÄ• ro
gaá¹‡abhojanaá¹ƒ, yÄ• vadatthacÄ«varaá¹ƒ, yo ca tattha cÄ«varuppÄ• do so nesaá¹ƒ bhav
atthatakathinÄ• naá¹ƒ vo, bhikkhave, imÄ• ni paÃ±ca kappissanti. evaÃ±ca pana, bhikkhave
attharitabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<307> ``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppanna
pattakallaá¹ƒ, saá¹…gho imaá¹ƒ kathinadussaá¹ƒ itthannÄ• massa bhikkhuno dadeyya kath
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaá¹ƒ. sa
kathinadussaá¹ƒ itthannÄ• massa bhikkhuno deti kathinaá¹ƒ \Se II 137/ attharituá¹ƒ. yassÄ•
imassa kathinadussassa itthannÄ• massa bhikkhuno dÄ• naá¹ƒ kathinaá¹ƒ attharituá¹ƒ, so t
nakkhamati, so bhÄ• seyya.

``dinnaá¹ƒ idaá¹ƒ saá¹…ghena kathinadussaá¹ƒ itthannÄ• massa bhikkhuno kathinaá¹ƒ att
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<308> ``evaá¹ƒ kho, bhikkhave, atthataá¹ƒ hoti kathinaá¹ƒ, evaá¹ƒ anatthataá¹ƒ. kathaÃ±ca
anatthataá¹ƒ hoti kathinaá¹ƒ? na ullikhitamattena atthataá¹ƒ hoti kathinaá¹ƒ, na dhovanama
hoti kathinaá¹ƒ, na cÄ«varavicÄ• raá¹‡amattena {na gaá¹‡á¹-usakaraá¹‡amattena (Katthaci
kathinaá¹ƒ, na chedanamattena atthataá¹ƒ hoti kathinaá¹ƒ, na bandhanamattena atthataá¹ƒ
ovaá¹-á¹-iyakaraá¹‡amattena {na ovaá¹-á¹-eyyakaraá¹‡amattena (Ce Se), na ovadeyyakara
atthataá¹ƒ hoti kathinaá¹ƒ, na kaá¹‡á¸• usakaraá¹‡amattena atthataá¹ƒ hoti kathinaá¹ƒ, na
daá¸·hÄ«kammakaraá¹‡amattena atthataá¹ƒ hoti kathinaá¹ƒ, na anuvÄ• takaraá¹‡amattena
kathinaá¹ƒ, na paribhaá¹‡á¸• akaraá¹‡amattena atthataá¹ƒ hoti kathinaá¹ƒ, na ovaddheyyak
atthataá¹ƒ hoti kathinaá¹ƒ, na kambalamaddanamattena atthataá¹ƒ hoti kathinaá¹ƒ, na nimit
hoti kathinaá¹ƒ, na parikathÄ• katena atthataá¹ƒ hoti kathinaá¹ƒ, na kukkukatena atthataá¹ƒ
sannidhikatena atthataá¹ƒ hoti kathinaá¹ƒ, na nissaggiyena atthataá¹ƒ hoti kathinaá¹ƒ, na ak
atthataá¹ƒ \Be 353/ hoti kathinaá¹ƒ \Se II 138/, na aÃ±Ã±atra saá¹…ghÄ• á¹-iyÄ• atthataá¹ƒ
\Ee I 255/ aÃ±Ã±atra uttarÄ• saá¹…gena atthataá¹ƒ hoti kathinaá¹ƒ, na aÃ±Ã±atra antaravÄ
kathinaá¹ƒ, na aÃ±Ã±atra paÃ±cakena vÄ• atirekapaÃ±cakena vÄ• tadaheva saÃ±chinner
332/ atthataá¹ƒ hoti kathinaá¹ƒ, na aÃ±Ã±atra puggalassa atthÄ• rÄ• atthataá¹ƒ hoti kathina
atthataá¹ƒ hoti kathinaá¹ƒ, taÃ±ce nissÄ«maá¹-á¹-ho anumodati, evampi anatthataá¹ƒ hoti k

kho, bhikkhave, anatthataá¹ƒ hoti kathinaá¹ƒ.

<309> ``kathaÃ±ca, bhikkhave, atthataá¹ƒ hoti kathinaá¹ƒ? ahatena atthataá¹ƒ hoti kathinaá
atthataá¹ƒ hoti kathinaá¹ƒ, pilotikÄ• ya atthataá¹ƒ hoti kathinaá¹ƒ, paá¹ƒsukÅ«lena atthataá¹
pÄ• paá¹‡ikena atthataá¹ƒ hoti kathinaá¹ƒ, animittakatena atthataá¹ƒ hoti kathinaá¹ƒ, aparik
atthataá¹ƒ hoti kathinaá¹ƒ, akukkukatena atthataá¹ƒ hoti kathinaá¹ƒ, asannidhikatena atthata
kathinaá¹ƒ, anissaggiyena atthataá¹ƒ hoti kathinaá¹ƒ, kappakatena atthataá¹ƒ hoti kathinaá¹
atthataá¹ƒ hoti kathinaá¹ƒ, uttarÄ• saá¹…gena atthataá¹ƒ hoti kathinaá¹ƒ, antaravÄ• sakena
kathinaá¹ƒ, paÃ±cakena vÄ• atirekapaÃ±cakena vÄ• tadaheva saÃ±chinnena samaá¹‡á¸•
kathinaá¹ƒ, puggalassa atthÄ• rÄ• atthataá¹ƒ hoti kathinaá¹ƒ; sammÄ• ce atthataá¹ƒ hoti k
sÄ«maá¹-á¹-ho anumodati, evampi atthataá¹ƒ hoti kathinaá¹ƒ \Se II 139/. evaá¹ƒ kho, bhikkh
kathinaá¹ƒ.

<310> ``kathaÃ±ca, bhikkhave, ubbhataá¹ƒ hoti kathinaá¹ƒ? aá¹-á¹-himÄ• , bhikkhave, mÄ•
ubbhÄ• rÄ• ya --- pakkamanantikÄ• , niá¹-á¹-hÄ• nantikÄ• , sanniá¹-á¹-hÄ• nantikÄ• , nÄ• s
Ä• sÄ• vacchedikÄ• , sÄ«mÄ• tikkantikÄ• , sahubbhÄ• rÄ• â€™â€™ ti {saubbhÄ• rÄ• ti (Ka

kathinÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

188. Ä• dÄ• yasattakaá¹ƒ

<311> bhikkhu atthatakathino katacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``na paccessaâ€™â
pakkamanantiko kathinuddhÄ• ro.

bhikkhu \Be 354/ atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatassa
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Ne 333/ atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatassa
``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-â
kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatassa evaá¹ƒ h
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taâ
kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``paccessaâ€™â€™ nti. so bah
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo suá¹‡Ä• ti ``ubbhataá¹ƒ \Ee I 256/ kira tasmiá¹ƒ Ä• vÄ•

tassa bhikkhuno savanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``paccessaâ€™â€™ nti \Se II 14
taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™â€™ nti --- bahid
vÄ«tinÄ• meti. tassa bhikkhuno sÄ«mÄ• tikkantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``paccessaâ€™â€™ nti. so bah
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™â€™ nti --- sambhuá¹‡
tassa bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

Ä• dÄ• yasattakaá¹ƒ niá¹-á¹-hitaá¹ƒ { ... dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ (Katthaci) }.

189. samÄ• dÄ• yasattakaá¹ƒ

<312> bhikkhu atthatakathino katacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``na paccessaâ€™
pakkamanantiko kathinuddhÄ• ro.

bhikkhu \Be 355/ atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ«magat
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Ne 334/ atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ«magat
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹
kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ«magatassa eva
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá
kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati --- ``paccessaâ€™â€™ nti. so
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo suá¹‡Ä• ti \Se II 141/ --- ``ubbhataá¹ƒ kira tasmiá¹ƒ Ä•
nti. tassa bhikkhuno savanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati --- ``paccessaâ€™â€™ nti. so
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™â€™ nti --- bahiddhÄ•
vÄ«tinÄ• meti. tassa bhikkhuno sÄ«mÄ• tikkantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati --- ``paccessaâ€™â€™ nti. so

cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™â€™ nti --- sambhuá¹‡
tassa bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

samÄ• dÄ• yasattakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

190. Ä• dÄ• yachakkaá¹ƒ

<313> bhikkhu \Ee I 257/ atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa b
hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«vara
bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Be 356/ atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«n
``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-â
kathinuddhÄ• ro.

bhikkhu \Ne 335/ atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«n
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti.
cÄ«varaá¹ƒ \Se II 142/ kÄ• reti. so katacÄ«varo suá¹‡Ä• ti --- ``ubbhataá¹ƒ kira tasmiá¹ƒ Ä•
nti. tassa bhikkhuno savanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti.
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™â€™ nti bahiddhÄ• kathi
tassa bhikkhuno sÄ«mÄ• tikkantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti.
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™â€™ nti sambhuá¹‡Ä• ti k
bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

Ä• dÄ• yachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

191. samÄ• dÄ• yachakkaá¹ƒ

<314> bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ«maga
``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á
kathinuddhÄ• ro.

bhikkhu \Be 357/ atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahis
336/ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«
taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ \Se II 143/ samÄ• dÄ• ya pakkamati ``paccess
bahisÄ«magato taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo suá¹‡Ä• ti --- ``ubbhataá¹ƒ kira ta
kathinaâ€™â€™ nti. tassa bhikkhuno savanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™â€™ nti bahiddhÄ• kathi
tassa bhikkhuno sÄ«mÄ• tikkantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™â€™ nti sambhuá¹‡Ä• ti k
bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

samÄ• dÄ• yachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

192. Ä• dÄ• yapannarasakaá¹ƒ

<315> bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatassa e
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatassa evaá¹ƒ h
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantik

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatassa evaá¹ƒ h

``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ \Be 358/ cÄ«va
taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro

tikaá¹ƒ.

bhikkhu \Se II 144/ \Ne 337/ atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``na paccessa
bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. so taá
tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``na paccessaâ€™â€™ nti. tassa b
hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nan

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``na paccessaâ€™â€™ nti. tassa b
hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti \Ee I 258/. so taá¹ƒ cÄ«varaá¹ƒ kÄ
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

tikaá¹ƒ.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti ``
panassa hoti ``na paccessaâ€™â€™ nti. tassa bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevim
kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹
kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti ``
panassa hoti ``na paccessaâ€™â€™ nti. tassa bahisÄ«magatassa evaá¹ƒ hoti --- ``nevimaá
kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddh

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti ``
panassa hoti ``na paccessaâ€™â€™ nti \Se II 145/. tassa bahisÄ«magatassa evaá¹ƒ hoti --
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá
kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

tikaá¹ƒ.

bhikkhu \Be 359/ \Ne 338/ atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â
bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™
cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti. tassa bah
--- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá
kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti. tassa bah
--- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ
kÄ• reti. so katacÄ«varo suá¹‡Ä• ti --- ``ubbhataá¹ƒ kira tasmiá¹ƒ Ä• vÄ• se kathinaâ€™â€™
savanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ
kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™â€™ nti --- bahiddhÄ• kathinuddhÄ•
bhikkhuno sÄ«mÄ• tikkantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varaá¹ƒ Ä• dÄ• ya \Se II 146/ pakkamati ``paccessaâ€™â€™ nti
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™â€™ nti sambhuá¹‡Ä•
kathinuddhÄ• raá¹ƒ. tassa bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

chakkaá¹ƒ.

Ä• dÄ• yapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

193. samÄ• dÄ• yapannarasakÄ• di

<316> bhikkhu \Be 360/ atthatakathino cÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ... pe ....

(Ä• dÄ• yavÄ• rasadisaá¹ƒ \Ne 339/ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. tassa bahisÄ«magatass
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro ... pe ....

(samÄ• dÄ• yavÄ• rasadisaá¹ƒ evaá¹ƒ vitthÄ• retabbaá¹ƒ.)

samÄ• dÄ• yapannarasakÄ• di niá¹-á¹-hitÄ• .

194. vippakatasamÄ• dÄ• yapannarasakaá¹ƒ

<317> bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•

niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ«maga
``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á
kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati. tassa bahisÄ«maga
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

tikaá¹ƒ.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``na \Se II 147/ pacc
bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. so taá
tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``na paccessaâ€™â
bahisÄ«magatassa \Ne 340/ evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti.
sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Be 361/ atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``na pacces
bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. so taá
tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinudd

tikaá¹ƒ.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati anadhiá¹-á¹-hitena; n
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati anadhiá¹-á¹-hitena; n
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga
``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á
kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati anadhiá¹-á¹-hitena; n
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga

148/ --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«vara
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

tikaá¹ƒ.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ c
tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Ne 341/ atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ
bahisÄ«magatassa evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â
sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti \Be 362/. s
kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko k

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo suá¹‡Ä• ti --- ``ubbhataá¹ƒ kira tasmiá¹ƒ Ä• vÄ• se kat
bhikkhuno savanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™â€™ nti bahiddhÄ• ka
vÄ«tinÄ• meti. tassa bhikkhuno sÄ«mÄ• tikkantiko \Se II 149/ kathinuddhÄ• ro.

bhikkhu atthatakathino vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pakkamati ``paccessaâ€™â€™
cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™â€™ nti sambhuá¹‡Ä• ti k
bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

chakkaá¹ƒ.

vippakatasamÄ• dÄ• yapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• dÄ• yabhÄ• á¹‡avÄ• ro.

195. anÄ• sÄ• doá¸·asakaá¹ƒ

<318> bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati. so bahisÄ«magato taá¹ƒ cÄ«var

anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ
paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹-á¹-hÄ• nantiko ka

bhikkhu \Ne 342/ atthatakathino cÄ«varÄ• sÄ• ya pakkamati. so bahisÄ«magato taá¹ƒ cÄ«v
anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ•
paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Be 363/ atthatakathino cÄ«varÄ• sÄ• ya pakkamati. so bahisÄ«magato taá¹ƒ cÄ«v
anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ
paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá
bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati. tassa bahisÄ«magatassa evaá¹ƒ hoti --
cÄ«varÄ• saá¹ƒ payirupÄ• sissaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varÄ• saá¹ƒ pay
cÄ«varÄ• sÄ• upacchijjati \Se II 150/. tassa bhikkhuno Ä• sÄ• vacchediko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``na paccessaâ€™â€™ nti. so bahisÄ«m
payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹
kÄ• ressaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹-á¹-hÄ• nantiko ka

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``na paccessaâ€™â€™ nti. so bahisÄ«m
payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``nevimaá¹ƒ
kÄ• ressaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``na paccessaâ€™â€™ nti. so bahisÄ«m
payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹
kÄ• ressaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá
bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``na paccessaâ€™â€™ nti. tassa bahisÄ
evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaâ€™â€™ nti. so taá¹ƒ cÄ«varÄ
343/. tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa bhikkhuno Ä• sÄ• vacchediko kathinuddh

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti --- ``pa
hoti --- ``na paccessaâ€™â€™ nti. so bahisÄ«magato taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati.
Ä• sÄ• ya na \Se II 151/ \Be 364/ labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ
paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹-á¹-hÄ• nantiko ka

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti --- ``pa
panassa hoti --- ``na paccessaâ€™â€™ nti. so bahisÄ«magato taá¹ƒ cÄ«varÄ• saá¹ƒ payiru
labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na
tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti --- ``pa
panassa hoti --- ``na paccessaâ€™â€™ nti. so bahisÄ«magato taá¹ƒ cÄ«varÄ• saá¹ƒ payiru
labhati, Ä• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, n
nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bh
kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati anadhiá¹-á¹-hitena; nevassa hoti --- ``pa
panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«magatassa evaá¹ƒ hoti --- ``idhev
payirupÄ• sissaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. tass
upacchijjati. tassa bhikkhuno Ä• sÄ• vacchediko kathinuddhÄ• ro.

anÄ• sÄ• doá¸·asakaá¹ƒ {anÄ• sÄ• dvÄ• dasakaá¹ƒ (Ce) } niá¹-á¹-hitaá¹ƒ.

196. Ä• sÄ• doá¸·asakaá¹ƒ

<319> bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so \Se I
344/ taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. tassa
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Be 365/ atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bal
cÄ«varÄ• saá¹ƒ payirupÄ• sati. Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. tassa evaá¹ƒ hoti
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantik

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
payirupÄ• sati. Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹
kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá
nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. tassa bahisÄ«m
``idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«v
tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa bhikkhuno Ä• sÄ• vacchediko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
``ubbhataá¹ƒ kira \Ee I 261/ tasmiá¹ƒ Ä• vÄ• se kathinaâ€™â€™ nti. tassa evaá¹ƒ hoti --- ``y
ubbhataá¹ƒ kathinaá¹ƒ, idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaâ€™â€™ nti. so taá¹ƒ
payirupÄ• sati. Ä• sÄ• ya labhati \Se II 153/, anÄ• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``i
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhi
kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
``ubbhataá¹ƒ kira tasmiá¹ƒ Ä• vÄ• se kathinaâ€™â€™ nti. tassa evaá¹ƒ hoti --- ``yato tasmi
kathinaá¹ƒ, idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaâ€™â€™ nti. so taá¹ƒ cÄ«varÄ• sa
labhati, anÄ• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ,
nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Ne 345/ atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bal
``ubbhataá¹ƒ kira tasmiá¹ƒ Ä• vÄ• se kathinaâ€™â€™ nti. tassa evaá¹ƒ hoti --- ``yato tasmi
kathinaá¹ƒ, idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ \Be 366/ payirupÄ• sissaâ€™â€™ nti. so taá¹ƒ cÄ
Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ
paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá
bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
``ubbhataá¹ƒ kira tasmiá¹ƒ Ä• vÄ• se kathinaâ€™â€™ nti. tassa evaá¹ƒ hoti --- ``yato tasmi
kathinaá¹ƒ, idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaá¹ƒ, na paccessaâ€™â€™ nti. so t
payirupÄ• sati. tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa \Se II 154/ bhikkhuno Ä• sÄ• va

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
payirupÄ• sati. Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so k
--- ``ubbhataá¹ƒ kira tasmiá¹ƒ Ä• vÄ• se kathinaâ€™â€™ nti. tassa bhikkhuno savanantiko

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. tassa bahisÄ«r
``idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«v
tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa bhikkhuno Ä• sÄ• vacchediko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
payirupÄ• sati. Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so k
``paccessaá¹ƒ paccessaâ€™â€™ nti --- bahiddhÄ• kathinuddhÄ• raá¹ƒ vÄ«tinÄ• meti. tass
sÄ«mÄ• tikkantiko kathinuddhÄ• ro.

bhikkhu atthatakathino cÄ«varÄ• sÄ• ya pakkamati ``paccessaâ€™â€™ nti. so bahisÄ«mag
payirupÄ• sati. Ä• sÄ• ya labhati, anÄ• sÄ• ya na labhati. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so \
``paccessaá¹ƒ paccessaâ€™â€™ nti --- sambhuá¹‡Ä• ti kathinuddhÄ• raá¹ƒ. tassa bhikkhu
kathinuddhÄ• ro.

Ä• sÄ• doá¸·asakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

197. karaá¹‡Ä«yadoá¸·asakaá¹ƒ

<320> bhikkhu \Ee I 262/ \Be 367/ \Se II 155/ atthatakathino kenacideva karaá¹‡Ä«yena pak
bahisÄ«magatassa cÄ«varÄ• sÄ• uppajjati. so taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• s
labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™
cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati. tassa bahisÄ«magatassa cÄ
taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantik

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati. tassa bahisÄ«magatassa cÄ
taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati. tassa evaá
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá
kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati. tassa bahisÄ«magatassa cÄ
evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaá¹ƒ, na paccessaâ€™â€™ nti.
payirupÄ• sati. tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa bhikkhuno Ä• sÄ• vacchediko k

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati ``na paccessaâ€™â€™ nti. ta
cÄ«varÄ• sÄ• uppajjati. so taá¹ƒ \Se II 156/ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya la
na labhati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. so taá¹ƒ c
tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati ``na paccessaâ€™â€™ nti. ta
cÄ«varÄ• sÄ• uppajjati. so taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ
evaá¹ƒ hoti \Be 368/ --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. tassa bhikkhuno sa
kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati ``na paccessaâ€™â€™ nti. ta
cÄ«varÄ• sÄ• uppajjati. so taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ
evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• re
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati ``na paccessaâ€™â€™ nti. ta
cÄ«varÄ• sÄ• uppajjati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissa
cÄ«varÄ• saá¹ƒ payirupÄ• sati. tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa bhikkhuno Ä• s
kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati anadhiá¹-á¹-hitena; nevassa h
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga
uppajjati. so taá¹ƒ \Se II 157/ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya
evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ c
tassa bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati anadhiá¹-á¹-hitena; nevassa h
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga
uppajjati. so taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati
``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-â
kathinuddhÄ• ro.

bhikkhu \Ne 348/ atthatakathino kenacideva karaá¹‡Ä«yena pakkamati anadhiá¹-á¹-hitena; n
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga
uppajjati. so taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. anÄ• sÄ• ya labhati, Ä• sÄ• ya na labhati
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ•
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

bhikkhu atthatakathino kenacideva karaá¹‡Ä«yena pakkamati anadhiá¹-á¹-hitena; nevassa h
``paccessaâ€™â€™ nti, na panassa hoti --- ``na paccessaâ€™â€™ nti. tassa bahisÄ«maga
uppajjati. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sissaá¹ƒ, na pacces
taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• sati. tassa sÄ• cÄ«varÄ• sÄ• upacchijjati. tassa bhikkhun
kathinuddhÄ• ro.

karaá¹‡Ä«yadoá¸·asakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

198. apavilÄ• yananavakaá¹ƒ

<321> bhikkhu \Se II 158/ atthatakathino disaá¹ƒgamiko pakkamati cÄ«varapaá¹-ivÄ«saá¹ƒ
{apavinayamÄ• no (Ce), apacinayamÄ• no (Katthaci) }. tamenaá¹ƒ disaá¹…gataá¹ƒ bhikkhÅ
tvaá¹ƒ, Ä• vuso, vassaá¹ƒvuá¹-á¹-ho, kattha ca te cÄ«varapaá¹-ivÄ«soâ€™â€™ ti? so evaá
``amukasmiá¹ƒ Ä• vÄ• se vassaá¹ƒvuá¹-á¹-homhi. tattha ca me cÄ«varapaá¹-ivÄ«soâ€™â€
``gacchÄ• vuso, taá¹ƒ cÄ«varaá¹ƒ Ä• hara, mayaá¹ƒ te idha cÄ«varaá¹ƒ karissÄ• mÄ• â€™
gantvÄ• bhikkhÅ« pucchati --- ``kahaá¹ƒ me, Ä• vuso, cÄ«varapaá¹-ivÄ«soâ€™â€™ ti? te
``ayaá¹ƒ te, Ä• vuso, cÄ«varapaá¹-ivÄ«so; kahaá¹ƒ gamissasÄ«â€™â€™ ti? so evaá¹ƒ vad
{amukaÃ±ca (Katthaci) } Ä• vÄ• saá¹ƒ gamissÄ• mi, tattha me bhikkhÅ« cÄ«varaá¹ƒ karissa
vadanti --- ``alaá¹ƒ, Ä• vuso, mÄ• agamÄ• si. mayaá¹ƒ te idha cÄ«varaá¹ƒ karissÄ• mÄ• â€
--- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ
niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino disaá¹ƒgamiko pakkamati ... pe ... ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressa
paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Be 370/ \Ne 349/ atthatakathino disaá¹ƒgamiko pakkamati ... pe ... ``idhevimaá¹ƒ c
kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá
nassati. tassa bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

<322> bhikkhu atthatakathino disaá¹ƒgamiko pakkamati cÄ«varapaá¹-ivÄ«saá¹ƒ apavilÄ• ya
disaá¹ƒgataá¹ƒ bhikkhÅ« pucchanti --- ``kahaá¹ƒ tvaá¹ƒ, Ä• vuso, vassaá¹ƒvuá¹-á¹-ho \Se II
cÄ«varapaá¹-ivÄ«soâ€™â€™ ti? so evaá¹ƒ vadeti --- ``amukasmiá¹ƒ Ä• vÄ• se vassaá¹ƒvu
cÄ«varapaá¹-ivÄ«soâ€™â€™ ti. te evaá¹ƒ vadanti --- ``gacchÄ• vuso, taá¹ƒ cÄ«varaá¹ƒ Ä•
cÄ«varaá¹ƒ karissÄ• mÄ• â€™â€™ ti. so taá¹ƒ Ä• vÄ• saá¹ƒ gantvÄ• bhikkhÅ« pucchati --
cÄ«varapaá¹-ivÄ«soâ€™â€™ ti? te evaá¹ƒ vadanti --- ``ayaá¹ƒ te, Ä• vuso, cÄ«varapaá¹-iv
cÄ«varaá¹ƒ Ä• dÄ• ya taá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tamenaá¹ƒ antarÄ• magge bhikkhÅ« pu
gamissasÄ«â€™â€™ ti? so evaá¹ƒ vadeti --- ``amukaá¹ƒ nÄ• ma Ä• vÄ• saá¹ƒ gamissÄ• m
cÄ«varaá¹ƒ karissantÄ«â€™â€™ ti. te evaá¹ƒ vadanti --- ``alaá¹ƒ, Ä• vuso, mÄ• agamÄ• s
cÄ«varaá¹ƒ karissÄ• mÄ• â€™â€™ ti. tassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• r
nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa \Ee I 264/ bhikkhuno niá¹-á¹-hÄ• nantiko kathinuddh

bhikkhu atthatakathino disaá¹ƒgamiko pakkamati cÄ«varapaá¹-ivÄ«saá¹ƒ apavilÄ• yamÄ• n
bhikkhÅ« pucchanti --- ``kahaá¹ƒ tvaá¹ƒ, Ä• vuso, vassaá¹ƒvuá¹-á¹-ho, kattha ca te cÄ«vara
so evaá¹ƒ vadeti --- ``amukasmiá¹ƒ Ä• vÄ• se vassaá¹ƒvuá¹-á¹-homhi, tattha ca me cÄ«vara
evaá¹ƒ vadanti --- ``gacchÄ• vuso, taá¹ƒ cÄ«varaá¹ƒ Ä• hara, mayaá¹ƒ te idha cÄ«varaá¹ƒ k
taá¹ƒ Ä• vÄ• saá¹ƒ gantvÄ• bhikkhÅ« pucchati --- ``kahaá¹ƒ me, Ä• vuso, cÄ«varapaá¹-ivÄ
vadanti --- ``ayaá¹ƒ te, Ä• vuso, cÄ«varapaá¹-ivÄ«soâ€™â€™ ti. so taá¹ƒ cÄ«varaá¹ƒ Ä• dÄ
gacchati. tamenaá¹ƒ antarÄ• magge bhikkhÅ« \Se II 160/ pucchanti --- ``Ä• vuso, kahaá¹ƒ g

evaá¹ƒ vadeti --- ``amukaá¹ƒ nÄ• ma Ä• vÄ• saá¹ƒ gamissÄ• mi, tattha me bhikkhÅ« cÄ«va
te evaá¹ƒ vadanti --- ``alaá¹ƒ, Ä• vuso, mÄ• agamÄ• si, mayaá¹ƒ te idha cÄ«varaá¹ƒ kariss
evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. tassa bhikk
sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu \Be 371/ atthatakathino disaá¹ƒgamiko pakkamati ... pe ... ``idhevimaá¹ƒ cÄ«varaá¹
paccessaâ€™â€™ nti \Ne 350/. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayira
bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

<323> bhikkhu \Se II 161/ atthatakathino disaá¹ƒgamiko pakkamati cÄ«varapaá¹-ivÄ«saá¹ƒ
tamenaá¹ƒ disaá¹ƒgataá¹ƒ bhikkhÅ« pucchanti --- ``kahaá¹ƒ tvaá¹ƒ, Ä• vuso, vassaá¹ƒvuá¹-
cÄ«varapaá¹-ivÄ«soâ€™â€™ ti? so evaá¹ƒ vadeti --- ``amukasmiá¹ƒ Ä• vÄ• se vassaá¹ƒvu
cÄ«varapaá¹-ivÄ«soâ€™â€™ ti. te evaá¹ƒ vadanti --- ``gacchÄ• vuso, taá¹ƒ cÄ«varaá¹ƒ Ä•
cÄ«varaá¹ƒ karissÄ• mÄ• â€™â€™ ti. so taá¹ƒ Ä• vÄ• saá¹ƒ gantvÄ• bhikkhÅ« pucchati --
cÄ«varapaá¹-ivÄ«soâ€™â€™ ti? te evaá¹ƒ vadanti --- ``ayaá¹ƒ te, Ä• vuso, cÄ«varapaá¹-iv
cÄ«varaá¹ƒ Ä• dÄ• ya taá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tassa taá¹ƒ Ä• vÄ• saá¹ƒ gatassa evaá
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhi
kathinuddhÄ• ro.

bhikkhu atthatakathino disaá¹ƒgamiko pakkamati ... pe ... ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressa
paccessaâ€™â€™ nti. tassa bhikkhuno sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino disaá¹ƒgamiko pakkamati ... pe ... ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• res
paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá
bhikkhuno nÄ• sanantiko kathinuddhÄ• ro.

apavilÄ• yananavakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

199. phÄ• suvihÄ• rapaÃ±cakaá¹ƒ

<324> bhikkhu atthatakathino phÄ• suvihÄ• riko cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``amu
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amu
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi \Se II 162/, no ce me phÄ• su bhavi
Ä• vÄ• saá¹ƒ gamissÄ• mi; tattha me phÄ• su bhavissati \Be 372/ vasissÄ• mi, no ce me ph
paccessaâ€™â€™ nti. tassa bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ \Ne 351/ cÄ«
paccessaâ€™â€™ nti. so taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa bhikkhuno niá¹-á¹-hÄ• nantiko ka

bhikkhu atthatakathino phÄ• suvihÄ• riko cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``amukaá¹ƒ n

gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, pacc
bahisÄ«magatassa evaá¹ƒ hoti --- ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™
sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro.

bhikkhu atthatakathino phÄ• suvihÄ• riko cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``amukaá¹ƒ n
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no \Se II 163/ ce me phÄ• su bhavi
nti. tassa bahisÄ«magatassa evaá¹ƒ hoti --- ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na pac
taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. tassa taá¹ƒ cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nassati. tassa bhikkhun
kathinuddhÄ• ro.

bhikkhu atthatakathino phÄ• suvihÄ• riko cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``amukaá¹ƒ n
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, pacc
bahisÄ«magato taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo --- ``paccessaá¹ƒ paccessaâ€™
kathinuddhÄ• raá¹ƒ vÄ«tinÄ• meti. tassa bhikkhuno sÄ«mÄ• tikkantiko \Ee I 265/ kathinuddh

bhikkhu \Be 373/ atthatakathino phÄ• suvihÄ• riko cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati --- ``am
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce me phÄ• su bhavissati, amuk
gamissÄ• mi; tattha me phÄ• su bhavissati vasissÄ• mi, no ce \Ne 352/ me phÄ• su bhaviss
so bahisÄ«magato taá¹ƒ cÄ«varaá¹ƒ kÄ• reti. so katacÄ«varo ``paccessaá¹ƒ paccessaâ€™
kathinuddhÄ• raá¹ƒ. tassa bhikkhuno saha bhikkhÅ«hi kathinuddhÄ• ro.

phÄ• suvihÄ• rapaÃ±cakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

200. palibodhÄ• palibodhakathÄ•

<325> dveme \Se II 164/, bhikkhave, kathinassa palibodhÄ• , dve apalibodhÄ• . katame ca,
kathinassa palibodhÄ• ? Ä• vÄ• sapalibodho ca cÄ«varapalibodho ca. kathaÃ±ca, bhikkhav
idha, bhikkhave, bhikkhu vasati vÄ• tasmiá¹ƒ Ä• vÄ• se, sÄ• pekkho vÄ• pakkamati ``pacc
kho, bhikkhave, Ä• vÄ• sapalibodho hoti. kathaÃ±ca, bhikkhave, cÄ«varapalibodho hoti? idh
cÄ«varaá¹ƒ akataá¹ƒ vÄ• hoti vippakataá¹ƒ vÄ• , cÄ«varÄ• sÄ• vÄ• anupacchinnÄ• . evaá
cÄ«varapalibodho hoti. ime kho, bhikkhave, dve kathinassa palibodhÄ• .

katame ca, bhikkhave, dve kathinassa apalibodhÄ• ? Ä• vÄ• saapalibodho ca cÄ«varaapali
bhikkhave, Ä• vÄ• saapalibodho hoti? idha, bhikkhave, bhikkhu pakkamati tamhÄ• Ä• vÄ• s
anapekkho {anapekkhena (Katthaci) } ``na paccessaâ€™â€™ nti. evaá¹ƒ kho, bhikkhave, Ä
kathaÃ±ca, bhikkhave, cÄ«varaapalibodho hoti? idha, bhikkhave, bhikkhuno cÄ«varaá¹ƒ kat
naá¹-á¹-haá¹ƒ vÄ• vinaá¹-á¹-haá¹ƒ vÄ• daá¸• á¸• haá¹ƒ \Be 374/ vÄ• , cÄ«varÄ• sÄ• vÄ•
bhikkhave, cÄ«varaapalibodho hoti. ime kho, bhikkhave, dve kathinassa apalibodhÄ• ti.

palibodhÄ• palibodhakathÄ• niá¹-á¹-hitÄ• .

kathinakkhandhako niá¹-á¹-hito sattamo.

201. tassuddÄ• naá¹ƒ

tiá¹ƒsa \Se II 165/ \Ne 353/ pÄ• veyyakÄ• bhikkhÅ«, sÄ• ketukkaá¹‡á¹-hitÄ• vasuá¹ƒ.

vassaá¹ƒvuá¹-á¹-hokapuá¹‡á¹‡ehi, agamuá¹ƒ jinadassanaá¹ƒ ||

idaá¹ƒ vatthu kathinassa, kappissanti ca paÃ±cakÄ• .

anÄ• mantÄ• asamÄ• cÄ• rÄ• , tatheva gaá¹‡abhojanaá¹ƒ ||

yÄ• vadatthaÃ±ca uppÄ• do, atthatÄ• naá¹ƒ bhavissati.

Ã±atti evatthataÃ±ceva, evaÃ±ceva anatthataá¹ƒ ||

ullikhi dhovanÄ• ceva, vicÄ• raá¹‡aÃ±ca chedanaá¹ƒ.

bandhano vaá¹-á¹-i kaá¹‡á¸• usa, daá¸·hÄ«kammÄ• nuvÄ• tikÄ• ||

paribhaá¹‡á¸• aá¹ƒ \Ee I 266/ ovaddheyyaá¹ƒ, maddanÄ• nimittaá¹ƒ kathÄ• .

kukku sannidhi nissaggi, na kappaÃ±Ã±atra te tayo ||

aÃ±Ã±atra paÃ±cÄ• tireke, saÃ±chinnena samaá¹‡á¸• alÄ«.

nÄ• Ã±Ã±atra puggalÄ• sammÄ• , nissÄ«maá¹-á¹-honumodati ||

kathinÄ• natthataá¹ƒ hoti, evaá¹ƒ buddhena desitaá¹ƒ.

ahatÄ• kappapiloti, paá¹ƒsu pÄ• paá¹‡ikÄ• ya ca ||

animittÄ• parikathÄ• , akukku ca asannidhi.

anissaggi kappakate, tathÄ• ticÄ«varena ca ||

paÃ±cake vÄ• tireke vÄ• , chinne samaá¹‡á¸• alÄ«kate.

puggalassatthÄ• rÄ• \Se II 166/ sammÄ• , sÄ«maá¹-á¹-ho anumodati ||

evaá¹ƒ \Ne 354/ kathinattharaá¹‡aá¹ƒ, ubbhÄ• rassaá¹-á¹-hamÄ• tikÄ• .

pakkamananti niá¹-á¹-hÄ• naá¹ƒ, sanniá¹-á¹-hÄ• naÃ±ca nÄ• sanaá¹ƒ ||

savanaá¹ƒ \Be 375/ Ä• sÄ• vacchedi, sÄ«mÄ• sahubbhÄ• raá¹-á¹-hamÄ«.

katacÄ«varamÄ• dÄ• ya, ``na paccessaâ€™â€™ nti gacchati ||

tassa taá¹ƒ kathinuddhÄ• rÄ• , e hoti pakkamanantiko.

Ä• dÄ• ya cÄ«varaá¹ƒ yÄ• ti, nissÄ«me idaá¹ƒ cintayi ||

``kÄ• ressaá¹ƒ na paccessaâ€™â€™ nti, niá¹-á¹-hÄ• ne kathinuddhÄ• ro.

Ä• dÄ• ya nissÄ«maá¹ƒ neva, ``na paccessaâ€™â€™ nti mÄ• naso ||

tassa taá¹ƒ kathinuddhÄ• ro, sanniá¹-á¹-hÄ• nantiko bhave.

Ä• dÄ• ya cÄ«varaá¹ƒ yÄ• ti, nissÄ«me idaá¹ƒ cintayi ||

``kÄ• ressaá¹ƒ na paccessaâ€™â€™ nti, kayiraá¹ƒ tassa nassati.

tassa taá¹ƒ kathinuddhÄ• ro, bhavati nÄ• sanantiko ||

Ä• dÄ• ya yÄ• ti ``paccessaá¹ƒâ€™â€™, bahi kÄ• reti cÄ«varaá¹ƒ.

katacÄ«varo suá¹‡Ä• ti, ubbhataá¹ƒ kathinaá¹ƒ tahiá¹ƒ ||

tassa taá¹ƒ kathinuddhÄ• ro, bhavati savanantiko.

Ä• dÄ• ya yÄ• ti ``paccessaá¹ƒâ€™â€™, bahi kÄ• reti cÄ«varaá¹ƒ ||

katacÄ«varo bahiddhÄ• , nÄ• meti kathinuddhÄ• raá¹ƒ.

tassa taá¹ƒ kathinuddhÄ• ro, sÄ«mÄ• tikkantiko bhave ||

Ä• dÄ• ya yÄ• ti ``paccessaá¹ƒâ€™â€™, bahi kÄ• reti cÄ«varaá¹ƒ.

katacÄ«varo \Se II 167/ paccessaá¹ƒ, sambhoti kathinuddhÄ• raá¹ƒ ||

tassa \Ne 355/ taá¹ƒ kathinuddhÄ• ro, saha bhikkhÅ«hi jÄ• yati.

Ä• dÄ• ya ca samÄ• dÄ• ya, satta-sattavidhÄ• gati ||

pakkamanantikÄ• natthi, chakke vippakate {chaá¹-á¹-he vippakatÄ• (Ce), chaccÄ• vippaka

Ä• dÄ• ya nissÄ«magataá¹ƒ, kÄ• ressaá¹ƒ iti jÄ• yati ||

niá¹-á¹-hÄ• naá¹ƒ sanniá¹-á¹-hÄ• naÃ±ca, nÄ• sanaÃ±ca ime tayo.

Ä• dÄ• ya ``na paccessaâ€™â€™ nti, bahisÄ«me karomiti ||

niá¹-á¹-hÄ• naá¹ƒ sanniá¹-á¹-hÄ• nampi, nÄ• sanampi idaá¹ƒ tayo.

anadhiá¹-á¹-hitena nevassa, heá¹-á¹-hÄ• tÄ«á¹‡i nayÄ• vidhi ||

Ä• dÄ• ya \Ee I 267/ \Be 376/ yÄ• ti paccessaá¹ƒ, bahisÄ«me karomiti.

``na paccessaâ€™â€™ nti kÄ• reti, niá¹-á¹-hÄ• ne kathinuddhÄ• ro ||

sanniá¹-á¹-hÄ• naá¹ƒ nÄ• sanaÃ±ca, savanasÄ«mÄ• tikkamÄ• .

saha bhikkhÅ«hi jÄ• yetha, evaá¹ƒ pannarasaá¹ƒ gati ||

samÄ• dÄ• ya vippakatÄ• , samÄ• dÄ• ya punÄ• tathÄ• .

ime te caturo vÄ• rÄ• , sabbe pannarasavidhi ||

anÄ• sÄ• ya ca Ä• sÄ• ya, karaá¹‡Ä«yo ca te tayo.

nayato taá¹ƒ vijÄ• neyya, tayo dvÄ• dasa dvÄ• dasa ||

apavilÄ• nÄ• navettha {apavilÄ• yamÄ• neva (Se), apavinÄ• nava cettha (Ce) }, phÄ• su p

palibodhÄ• palibodhÄ• , uddÄ• naá¹ƒ nayato katanti ||

imamhi khandhake vatthÅ« doá¸·asakapeyyÄ• lamukhÄ• ni ekasataá¹ƒ aá¹-á¹-hÄ• rasa.

kathinakkhandhako niá¹-á¹-hito.

8. cÄ«varakkhandhako

202. jÄ«vakavatthu

<326> tena \Ee I 268/ \Be 377/ \Ne 356/ \Se II 168/ samayena buddho bhagavÄ• rÄ• jagah
kalandakanivÄ• pe. tena kho pana samayena vesÄ• lÄ« iddhÄ• ceva hoti phitÄ• {phÄ«tÄ•
Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca; satta ca pÄ• sÄ• dasahassÄ• ni satta ca pÄ• sÄ
satta ca kÅ«á¹-Ä• gÄ• rasahassÄ• ni satta ca kÅ«á¹-Ä• gÄ• rasatÄ• ni satta ca kÅ«á¹-Ä• gÄ
Ä• rÄ• masahassÄ• ni satta ca Ä• rÄ• masatÄ• ni satta ca Ä• rÄ• mÄ• ; satta ca pokkharaá
pokkharaá¹‡Ä«satÄ• ni satta ca pokkharaá¹‡iyo; ambapÄ• lÄ« ca gaá¹‡ikÄ• abhirÅ«pÄ• h
paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya samannÄ• gatÄ• , padakkhiá¹‡Ä• {padakkhÄ• (Se)
abhisaá¹-Ä• atthikÄ• naá¹ƒ atthikÄ• naá¹ƒ manussÄ• naá¹ƒ paÃ±Ã±Ä• sÄ• ya ca rattiá¹ƒ g
bhiyyosomattÄ• ya upasobhati. atha kho rÄ• jagahako negamo vesÄ• liá¹ƒ agamÄ• si kena
kho rÄ• jagahako negamo vesÄ• liá¹ƒ iddhaÃ±ceva phitaÃ±ca bahujanaÃ±ca Ä• kiá¹‡á¹‡an
satta ca pÄ• sÄ• dasahassÄ• ni satta ca pÄ• sÄ• dasatÄ• ni satta ca pÄ• sÄ• de; satta ca k
ca kÅ«á¹-Ä• gÄ• rasatÄ• ni satta ca kÅ«á¹-Ä• gÄ• rÄ• ni; satta ca Ä• rÄ• masahassÄ• ni sa
Ä• rÄ• me; satta ca pokkharaá¹‡Ä«sahassÄ• ni satta ca pokkharaá¹‡Ä«satÄ• ni satta ca po
ambapÄ• liÃ±ca gaá¹‡ikaá¹ƒ abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ paramÄ• ya va
samannÄ• gataá¹ƒ, padakkhiá¹‡aá¹ƒ {padakkhaá¹ƒ (Se) } nacce ca gÄ«te ca vÄ• dite ca, ab
atthikÄ• naá¹ƒ manussÄ• naá¹ƒ paÃ±Ã±Ä• sÄ• ya ca rattiá¹ƒ gacchantiá¹ƒ, tÄ• ya ca vesÄ•
upasobhantiá¹ƒ.

<327> atha kho rÄ• jagahako negamo vesÄ• liyaá¹ƒ taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• puna
paccÄ• gaÃ±chi. yena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro tenupasaá¹…kami, upasaá¹…
mÄ• gadhaá¹ƒ \Ne 357/ seniyaá¹ƒ bimbisÄ• raá¹ƒ \Be 378/ etadavoca --- ``vesÄ• lÄ«, deva,
bahujanÄ• ca Ä• kiá¹‡á¹‡amanussÄ• ca subhikkhÄ• ca; satta ca pÄ• sÄ• dasahassÄ• ni
bhiyyosomattÄ• ya upasobhati. sÄ• dhu, deva, mayampi gaá¹‡ikaá¹ƒ vuá¹-á¹-hÄ• pessÄ• m
{vuá¹-á¹-hÄ• peyyÄ• ma (Katthaci) }. ``tena hi, bhaá¹‡e, tÄ• disiá¹ƒ kumÄ• riá¹ƒ jÄ• nÄ• tha
vuá¹-á¹-hÄ• peyyÄ• thÄ• â€™â€™ ti. tena kho pana samayena rÄ• jagahe sÄ• lavatÄ« nÄ•
abhirÅ«pÄ• hoti dassanÄ«yÄ• pÄ• sÄ• dikÄ• paramÄ• ya vaá¹‡á¹‡apokkharatÄ• ya sama
negamo sÄ• lavatiá¹ƒ kumÄ• riá¹ƒ gaá¹‡ikaá¹ƒ \Ee I 269/ vuá¹-á¹-hÄ• pesi. atha kho sÄ• lav
nacirasseva padakkhiá¹‡Ä• ahosi nacce ca gÄ«te ca vÄ• dite ca, abhisaá¹-Ä• atthikÄ• naá
manussÄ• naá¹ƒ paá¹-isatena ca rattiá¹ƒ gacchati. atha kho sÄ• lavatÄ« gaá¹‡ikÄ• naciras
atha kho sÄ• lavatiyÄ• gaá¹‡ikÄ• ya etadahosi --- ``itthÄ« kho gabbhinÄ« purisÄ• naá¹ƒ am
jÄ• nissati sÄ• lavatÄ« gaá¹‡ikÄ• gabbhinÄ«ti, sabbo me sakkÄ• ro bhaÃ±jissati { parihÄ• y
yaá¹ƒnÅ«nÄ• haá¹ƒ gilÄ• naá¹ƒ paá¹-ivedeyyaâ€™â€™ nti. atha kho sÄ• lavatÄ« gaá¹‡ikÄ
--- ``mÄ• , bhaá¹‡e dovÄ• rika, koci puriso pÄ• visi. yo ca maá¹ƒ pucchati, `gilÄ• nÄ• â€™ ti
ti. ``evaá¹ƒ, ayyeâ€™â€™ ti kho so dovÄ• riko sÄ• lavatiyÄ• gaá¹‡ikÄ• ya paccassosi. atha
gaá¹‡ikÄ• tassa gabbhassa paripÄ• kamanvÄ• ya puttaá¹ƒ vijÄ• yi. atha kho sÄ• lavatÄ« g
Ä• á¹‡Ä• pesi --- ``handa, je, imaá¹ƒ dÄ• rakaá¹ƒ kattarasuppe pakkhipitvÄ• nÄ«haritvÄ• s
chaá¸• á¸• ehÄ«â€™â€™ ti. ``evaá¹ƒ, ayyeâ€™â€™ ti kho sÄ• dÄ• sÄ« sÄ• lavatiyÄ• gaá
dÄ• rakaá¹ƒ kattarasuppe pakkhipitvÄ• nÄ«haritvÄ• saá¹…kÄ• rakÅ«á¹-e chaá¸• á¸• esi.

<328> tena kho pana samayena abhayo nÄ• ma rÄ• jakumÄ• ro kÄ• lasseva rÄ• jupaá¹-á¹-
dÄ• rakaá¹ƒ kÄ• kehi samparikiá¹‡á¹‡aá¹ƒ \Se II 171/, disvÄ• na manusse pucchi --- ``kiá¹ƒ
kÄ• kehi samparikiá¹‡á¹‡aâ€™â€™ nti? ``dÄ• rako, devÄ• â€™â€™ ti. ``jÄ«vati, bhaá¹‡eâ€
devÄ• â€™â€™ ti. ``tena hi, bhaá¹‡e, taá¹ƒ dÄ• rakaá¹ƒ amhÄ• kaá¹ƒ antepuraá¹ƒ netvÄ•
posetuâ€™â€™ nti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho te manussÄ• abhayassa rÄ• jakumÄ•
379/ dÄ• rakaá¹ƒ abhayassa rÄ• jakumÄ• rassa antepuraá¹ƒ netvÄ• dhÄ• tÄ«naá¹ƒ adaá¹ƒ
tassa jÄ«vatÄ«ti `jÄ«vakoâ€™ ti nÄ• maá¹ƒ akaá¹ƒsu. kumÄ• rena posÄ• pitoti `komÄ• rabh
akaá¹ƒsu. atha kho jÄ«vako komÄ• rabhacco nacirasseva viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. atha kh
yena abhayo rÄ• jakumÄ• ro tenupasaá¹…kami; upasaá¹…kamitvÄ• abhayaá¹ƒ rÄ• jakumÄ
deva, mÄ• tÄ• , ko pitÄ• â€™â€™ ti? ``ahampi kho te, bhaá¹‡e jÄ«vaka, mÄ• taraá¹ƒ na jÄ•
pitÄ• ; mayÄ• si {mayÄ• pi (Katthaci) } posÄ• pitoâ€™â€™ ti. atha kho jÄ«vakassa komÄ• r
``imÄ• ni \Ne 358/ kho rÄ• jakulÄ• ni na sukarÄ• ni asippena upajÄ«vituá¹ƒ. yaá¹ƒnÅ«nÄ• h
sikkheyyaâ€™â€™ nti.

<329> tena kho pana samayena takkasilÄ• yaá¹ƒ {takkasÄ«lÄ• yaá¹ƒ (Katthaci) } disÄ• pÄ•
atha kho jÄ«vako komÄ• rabhacco abhayaá¹ƒ rÄ• jakumÄ• raá¹ƒ anÄ• pucchÄ• yena takka
anupubbena yena takkasilÄ• , yena vejjo tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ vejja

``icchÄ• mahaá¹ƒ, Ä• cariya, sippaá¹ƒ sikkhituâ€™â€™ nti. ``tena hi, bhaá¹‡e \Se II 172/ jÄ
sikkhassÅ«â€™â€™ ti. atha kho jÄ«vako komÄ• rabhacco bahuÃ±ca gaá¹‡hÄ• ti lahuÃ±ca
upadhÄ• reti, gahitaÃ±cassa na sammussati {na pamussati (Ce Se) }. atha kho jÄ«vakassa
sattannaá¹ƒ vassÄ• naá¹ƒ accayena etadahosi --- ``ahaá¹ƒ, kho bahuÃ±ca gaá¹‡hÄ• mi lah
suá¹-á¹-hu ca upadhÄ• remi, gahitaÃ±ca me na sammussati, satta ca me vassÄ• ni adhÄ«y
anto paÃ±Ã±Ä• yati. kadÄ• imassa sippassa anto paÃ±Ã±Ä• yissatÄ«â€™â€™ ti. atha kho
so vejjo tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ vejjaá¹ƒ etadavoca --- ``ahaá¹ƒ kho, Ä
gaá¹‡hÄ• mi lahuÃ±ca gaá¹‡hÄ• mi suá¹-á¹-hu ca upadhÄ• remi, gahitaÃ±ca me na sammu
adhÄ«yantassa, nayimassa sippassa anto paÃ±Ã±Ä• yati. kadÄ• imassa sippassa anto pa
``tena hi, bhaá¹‡e jÄ«vaka, khaá¹‡ittiá¹ƒ Ä• dÄ• ya takkasilÄ• ya samantÄ• yojanaá¹ƒ Ä• h
abhesajjaá¹ƒ passeyyÄ• si taá¹ƒ Ä• harÄ• â€™â€™ ti. ``evaá¹ƒ, Ä• cariyÄ• â€™â€™ ti kho
vejjassa paá¹-issutvÄ• khaá¹‡ittiá¹ƒ Ä• dÄ• ya takkasilÄ• ya \Be 380/ samantÄ• yojanaá¹ƒ
abhesajjaá¹ƒ addasa. atha kho jÄ«vako komÄ• rabhacco yena so vejjo tenupasaá¹…kami, u
vejjaá¹ƒ etadavoca --- ``Ä• hiá¹‡á¸• antomhi, Ä• cariya, takkasilÄ• ya samantÄ• yojanaá¹ƒ,
{Ä• hiá¹‡á¹-anto na kiÃ±ci (Katthaci) } abhesajjaá¹ƒ addasaâ€™â€™ nti. ``susikkhitosi \Se I
jÄ«vaka. alaá¹ƒ te ettakaá¹ƒ jÄ«vikÄ• yÄ• â€™â€™ ti jÄ«vakassa komÄ• rabhaccassa parit
pÄ• dÄ• si. atha kho jÄ«vako komÄ• rabhacco taá¹ƒ parittaá¹ƒ pÄ• theyyaá¹ƒ Ä• dÄ• ya yen
pakkÄ• mi. atha kho jÄ«vakassa komÄ• rabhaccassa taá¹ƒ parittaá¹ƒ pÄ• theyyaá¹ƒ antarÄ
parikkhayaá¹ƒ agamÄ• si. atha kho jÄ«vakassa komÄ• rabhaccassa etadahosi --- ``ime kho
appodakÄ• appabhakkhÄ• , na sukarÄ• apÄ• theyyena gantuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ pÄ•

jÄ«vakavatthu niá¹-á¹-hitaá¹ƒ.

203. seá¹-á¹-hibhariyÄ• vatthu

<330> tena \Ne 359/ kho pana samayena sÄ• kete seá¹-á¹-hibhariyÄ• ya sattavassiko sÄ«s
mahantÄ• mahantÄ• disÄ• pÄ• mokkhÄ• vejjÄ• Ä• gantvÄ• nÄ• sakkhiá¹ƒsu arogaá¹ƒ k
Ä• dÄ• ya agamaá¹ƒsu. atha kho jÄ«vako komÄ• rabhacco sÄ• ketaá¹ƒ pavisitvÄ• manuss
gilÄ• no, kaá¹ƒ tikicchÄ• mÄ«â€™â€™ ti? ``etissÄ• , Ä• cariya, seá¹-á¹-hibhariyÄ• ya sattav
sÄ«sÄ• bÄ• dho; gaccha, Ä• cariya, seá¹-á¹-hibhariyaá¹ƒ tikicchÄ• hÄ«â€™â€™ ti. atha kho
yena seá¹-á¹-hissa gahapatissa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• dovÄ•
``gaccha, bhaá¹‡e dovÄ• rika, seá¹-á¹-hibhariyÄ• ya pÄ• vada --- `vejjo, ayye, Ä• gato, so ta
daá¹-á¹-hukÄ• moâ€™â€™ â€™ ti. ``evaá¹ƒ, Ä• cariyÄ• â€™â€™ ti kho so dovÄ• riko jÄ«v
paá¹-issutvÄ• yena seá¹-á¹-hibhariyÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• seá¹-á¹-hib
``vejjo \Se II 174/, ayye, Ä• gato; so taá¹ƒ daá¹-á¹-hukÄ• moâ€™â€™ ti. ``kÄ«diso, bhaá¹‡e
vejjoâ€™â€™ ti? ``daharako, ayyeâ€™â€™ ti. ``alaá¹ƒ, bhaá¹‡e dovÄ• rika, kiá¹ƒ me dahar
bahÅ« mahantÄ• mahantÄ• disÄ• pÄ• mokkhÄ• vejjÄ• Ä• gantvÄ• \Be 381/ nÄ• sakkhiá

hiraÃ±Ã±aá¹ƒ Ä• dÄ• ya agamaá¹ƒsÅ«â€™â€™ ti. atha kho so dovÄ• riko yena jÄ«vako ko
upasaá¹…kamitvÄ• jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``seá¹-á¹-hibhariyÄ• , Ä•
`alaá¹ƒ, bhaá¹‡e dovÄ• rika, kiá¹ƒ me daharako vejjo karissati? bahÅ« mahantÄ• mahantÄ
Ä• gantvÄ• nÄ• sakkhiá¹ƒsu arogaá¹ƒ kÄ• tuá¹ƒ. bahuá¹ƒ hiraÃ±Ã±aá¹ƒ Ä• dÄ• ya agamaa
bhaá¹‡e dovÄ• rika, seá¹-á¹-hibhariyÄ• ya pÄ• vada --- `vejjo, ayye, evamÄ• ha --- mÄ• kira
adÄ• si. yadÄ• arogÄ• ahosi tadÄ• yaá¹ƒ iccheyyÄ• si taá¹ƒ dajjeyyÄ• sÄ«â€™â€™ â€™
ti kho so dovÄ• riko jÄ«vakassa komÄ• rabhaccassa paá¹-issutvÄ• yena seá¹-á¹-hibhariyÄ
upasaá¹…kamitvÄ• seá¹-á¹-hibhariyaá¹ƒ etadavoca --- ``vejjo, ayye, evamÄ• ha --- `mÄ• k
adÄ• si. yadÄ• arogÄ• ahosi tadÄ• yaá¹ƒ iccheyyÄ• si taá¹ƒ dajjeyyÄ• sÄ«â€™â€™ â€™
dovÄ• rika, vejjo Ä• gacchatÅ«â€™â€™ ti. ``evaá¹ƒ, ayyeâ€™â€™ ti kho so dovÄ• riko seá
paá¹-issutvÄ• yena jÄ«vako komÄ• rabhacco tenupasaá¹…kami, upasaá¹…kamitvÄ• jÄ«va
etadavoca --- ``seá¹-á¹-hibhariyÄ• taá¹ƒ, Ä• cariya, pakkosatÄ«â€™â€™ ti \Se II 175/.

atha kho jÄ«vako komÄ• rabhacco yena seá¹-á¹-hibhariyÄ• tenupasaá¹…kami, upasaá¹…k
vikÄ• raá¹ƒ sallakkhetvÄ• seá¹-á¹-hibhariyaá¹ƒ etadavoca --- ``pasatena, ayye, sappinÄ• a
360/. atha kho seá¹-á¹-hibhariyÄ• jÄ«vakassa komÄ• rabhaccassa pasataá¹ƒ sappiá¹ƒ dÄ•
komÄ• rabhacco taá¹ƒ pasataá¹ƒ sappiá¹ƒ nÄ• nÄ• bhesajjehi nippacitvÄ• seá¹-á¹-hibhariy
nipÄ• tetvÄ• {nipajjÄ• petvÄ• (Ce Se) } natthuto adÄ• si. atha kho taá¹ƒ sappiá¹ƒ natthuto
uggaÃ±chi. atha kho seá¹-á¹-hibhariyÄ• paá¹-iggahe niá¹-á¹-hubhitvÄ• dÄ• siá¹ƒ Ä• á¹‡Ä•
imaá¹ƒ sappiá¹ƒ picunÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti. atha kho jÄ«vakassa komÄ• rabhaccas
``acchariyaá¹ƒ {acchariyaá¹ƒ vata bho (Se) } yÄ• va lÅ«khÄ• yaá¹ƒ gharaá¹‡Ä«, yatra hi nÄ
chaá¸• á¸• anÄ«yadhammaá¹ƒ sappiá¹ƒ picunÄ• gÄ• hÄ• pessati. bahukÄ• ni \Ee I 272/ ca
mahagghÄ• ni (Ce Se) } bhesajjÄ• ni upagatÄ• ni. kimpi mÄ• yaá¹ƒ kiÃ±ci {kaÃ±ci (Se) } de
dassatÄ«â€™â€™ ti. atha kho seá¹-á¹-hibhariyÄ• jÄ«vakassa \Be 382/ komÄ• rabhaccassa
jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, Ä• cariya, vimanosÄ«â€™â€™
``acchariyaá¹ƒ yÄ• va lÅ«khÄ• yaá¹ƒ dharaá¹‡Ä«, yatra hi nÄ• ma imaá¹ƒ chaá¸• á¸• anÄ«y
gÄ• hÄ• pessati. bahukÄ• ni ca me mahagghÄ• ni sajjÄ• ni upagatÄ• ni. kimpi mÄ• yaá¹ƒ ki
dassatÄ«â€™â€™ ti. ``mayaá¹ƒ \Se II 176/ kho, Ä• cariya, Ä• gÄ• rikÄ• nÄ• ma upajÄ• nÄ
varametaá¹ƒ sappi dÄ• sÄ• naá¹ƒ vÄ• kammakarÄ• naá¹ƒ vÄ• pÄ• dabbhaÃ±janaá¹ƒ vÄ•
mÄ• kho tvaá¹ƒ, Ä• cariya, vimano ahosi. na te deyyadhammo hÄ• yissatÄ«â€™â€™ ti. ath
seá¹-á¹-hibhariyÄ• ya sattavassikaá¹ƒ sÄ«sÄ• bÄ• dhaá¹ƒ ekeneva natthukammena apakaá
seá¹-á¹-hibhariyÄ• arogÄ• samÄ• nÄ• jÄ«vakassa komÄ• rabhaccassa cattÄ• ri sahassÄ•
me arogÄ• á¹-hitÄ• ti cattÄ• ri sahassÄ• ni pÄ• dÄ• si. suá¹‡isÄ• --- sassu me arogÄ• á¹-h
sahassÄ• ni pÄ• dÄ• si. seá¹-á¹-hi gahapati --- bhariyÄ• me arogÄ• á¹-hitÄ• ti cattÄ• ri sah
dÄ• saÃ±ca dÄ• siÃ±ca assarathaÃ±ca.

atha kho jÄ«vako komÄ• rabhacco tÄ• ni soá¸·asasahassÄ• ni Ä• dÄ• ya dÄ• saÃ±ca dÄ• s
rÄ• jagahaá¹ƒ tena pakkÄ• mi. anupubbena yena rÄ• jagahaá¹ƒ yena abhayo rÄ• jakumÄ•

upasaá¹…kamitvÄ• abhayaá¹ƒ rÄ• jakumÄ• raá¹ƒ etadavoca --- ``idaá¹ƒ me, deva, paá¹-ha
soá¸·asasahassÄ• ni dÄ• so ca dÄ• sÄ« ca assaratho ca. paá¹-iggaá¹‡hÄ• tu me devo posÄ
bhaá¹‡e jÄ«vaka; tuyhameva hotu. amhÄ• kaÃ±Ã±eva antepure nivesanaá¹ƒ mÄ• pehÄ«â€
ti kho jÄ«vako komÄ• rabhacco abhayassa rÄ• jakumÄ• rassa paá¹-issutvÄ• abhayassa rÄ
nivesanaá¹ƒ mÄ• pesi.

seá¹-á¹-hibhariyÄ• vatthu niá¹-á¹-hitaá¹ƒ.

204. bimbisÄ• rarÄ• javatthu

<331> tena \Se II 177/ \Ne 361/ kho pana samayena raÃ±Ã±o mÄ• gadhassa seniyassa bim
bhagandalÄ• bÄ• dho hoti. sÄ• á¹-akÄ• lohitena makkhiyanti. deviyo disvÄ• uppaá¹‡á¸• er
pupphaá¹ƒ devassa uppannaá¹ƒ, na ciraá¹ƒ {nacirasseva (Se) } devo vijÄ• yissatÄ«â€™â€™
hoti \Be 383/. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro abhayaá¹ƒ rÄ• jakumÄ• raá¹
kho, bhaá¹‡e abhaya, tÄ• diso Ä• bÄ• dho, sÄ• á¹-akÄ• lohitena makkhiyanti, deviyo maá¹ƒ
`utunÄ« dÄ• ni devo, pupphaá¹ƒ devassa uppannaá¹ƒ, na ciraá¹ƒ devo vijÄ• yissatÄ«â€™ t
abhaya, tÄ• disaá¹ƒ vejjaá¹ƒ jÄ• nÄ• hi yo maá¹ƒ tikiccheyyÄ• â€™â€™ ti. ``ayaá¹ƒ, deva, a
taruá¹‡o bhadrako. so devaá¹ƒ tikicchissatÄ«â€™â€™ ti. ``tena hi, bhaá¹‡e abhaya, jÄ«vak
vejjaá¹ƒ Ä• á¹‡Ä• pehi; so maá¹ƒ tikicchissatÄ«â€™â€™ ti. atha kho abhayo rÄ• jakumÄ• r
komÄ• rabhaccaá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha, bhaá¹‡e jÄ«vaka, rÄ• jÄ• naá¹ƒ tikicchÄ• hÄ
devÄ• â€™â€™ ti kho jÄ«vako komÄ• rabhacco abhayassa rÄ• jakumÄ• rassa paá¹-issutvÄ
yena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro tenupasaá¹…kami, upasaá¹…kamitvÄ• rÄ• jÄ
bimbisÄ• raá¹ƒ etadavoca --- ``Ä• bÄ• dhaá¹ƒ te, deva, passÄ• mÄ• â€™â€™ ti {passÄ• mÄ
komÄ• rabhacco raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa bhagandalÄ• bÄ• dhaá
atha kho rÄ• jÄ• mÄ• gadho \Se II 178/ seniyo bimbisÄ• ro arogo samÄ• no paÃ±ca itthisat
bhÅ«sÄ• petvÄ• omuÃ±cÄ• petvÄ• puÃ±jaá¹ƒ kÄ• rÄ• petvÄ• jÄ«vakaá¹ƒ komÄ• rabhacc
bhaá¹‡e jÄ«vaka, paÃ±cannaá¹ƒ itthisatÄ• naá¹ƒ sabbÄ• laá¹…kÄ• raá¹ƒ tuyhaá¹ƒ hotÅ«â€
adhikÄ• raá¹ƒ me devo saratÅ«â€™â€™ ti. ``tena hi, bhaá¹‡e jÄ«vaka, maá¹ƒ upaá¹-á¹-hah
buddhappamukhaÃ±ca bhikkhusaá¹…ghaâ€™â€™ nti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho jÄ«
mÄ• gadhassa seniyassa bimbisÄ• rassa paccassosi.

bimbisÄ• rarÄ• javatthu niá¹-á¹-hitaá¹ƒ.

205. rÄ• jagahaseá¹-á¹-hivatthu

<332> tena kho pana samayena rÄ• jagahakassa seá¹-á¹-hissa sattavassiko sÄ«sÄ• bÄ• dh
mahantÄ• disÄ• pÄ• mokkhÄ• vejjÄ• Ä• gantvÄ• nÄ• sakkhiá¹ƒsu arogaá¹ƒ kÄ• tuá¹ƒ. ba
agamaá¹ƒsu. api ca, vejjehi paccakkhÄ• to hoti. ekacce vejjÄ• evamÄ• haá¹ƒsu --- ``paÃ±c

seá¹-á¹-hi gahapati kÄ• laá¹ƒ karissatÄ«â€™â€™ ti. ekacce vejjÄ• evamÄ• haá¹ƒsu \Ne 36
divasaá¹ƒ seá¹-á¹-hi gahapati kÄ• laá¹ƒ karissatÄ«â€™â€™ ti. atha \Be 384/ kho rÄ• jagaha
etadahosi --- ``ayaá¹ƒ kho seá¹-á¹-hi gahapati bahÅ«pakÄ• ro raÃ±Ã±o ceva negamassa ca
paccakkhÄ• to. ekacce vejjÄ• evamÄ• haá¹ƒsu --- `paÃ±camaá¹ƒ divasaá¹ƒ seá¹-á¹-hi gaha
karissatÄ«â€™ ti. ekacce vejjÄ• evamÄ• haá¹ƒsu --- `sattamaá¹ƒ divasaá¹ƒ seá¹-á¹-hi gaha
karissatÄ«â€™ ti. ayaÃ±ca raÃ±Ã±o jÄ«vako vejjo taruá¹‡o bhadrako. yaá¹ƒnÅ«na mayaá¹
vejjaá¹ƒ yÄ• ceyyÄ• ma seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ \Se II 179/ tikicchituâ€™â€™ nti. atha kh
yena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro tenupasaá¹…kami; upasaá¹…kamitvÄ• rÄ• jÄ
bimbisÄ• raá¹ƒ etadavoca --- ``ayaá¹ƒ, deva, seá¹-á¹-hi gahapati bahÅ«pakÄ• ro devassa ce
ca, vejjehi paccakkhÄ• to. ekacce vejjÄ• evamÄ• haá¹ƒsu --- paÃ±camaá¹ƒ divasaá¹ƒ seá¹
karissatÄ«ti. ekacce vejjÄ• evamÄ• haá¹ƒsu --- sattamaá¹ƒ divasaá¹ƒ seá¹-á¹-hi gahapati k
sÄ• dhu devo jÄ«vakaá¹ƒ vejjaá¹ƒ Ä• á¹‡Ä• petu seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ tikicchituâ€™â€

atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ Ä• á¹‡Ä•
jÄ«vaka, seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ tikicchÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kh
raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa paá¹-issutvÄ• yena seá¹-á¹-hi gahapati
upasaá¹…kamitvÄ• seá¹-á¹-hissa gahapatissa vikÄ• raá¹ƒ sallakkhetvÄ• seá¹-á¹-hiá¹ƒ gah
``sace tvaá¹ƒ, gahapati, arogo bhaveyyÄ• si {sacÄ• haá¹ƒ taá¹ƒ gahapati arogÄ• peyyaá¹ƒ
gahapati arogaá¹ƒ kareyyaá¹ƒ (Se) } kiá¹ƒ me assa deyyadhammoâ€™â€™ ti? ``sabbaá¹ƒ
Ä• cariya, hotu, ahaÃ±ca te dÄ• soâ€™â€™ ti. ``sakkhissasi pana tvaá¹ƒ, gahapati, ekena
nipajjituâ€™â€™ nti? ``sakkomahaá¹ƒ, Ä• cariya, ekena passena sattamÄ• se nipajjituâ€™
pana tvaá¹ƒ, gahapati, dutiyena passena sattamÄ• se nipajjituâ€™â€™ nti? ``sakkomahaá¹
passena sattamÄ• se nipajjituâ€™â€™ nti \Se II 180/. ``sakkhissasi pana tvaá¹ƒ, gahapati,
nipajjituâ€™â€™ nti? ``sakkomahaá¹ƒ, Ä• cariya, uttÄ• no sattamÄ• se nipajjituâ€™â€™ nt

atha kho jÄ«vako komÄ• rabhacco seá¹-á¹-hiá¹ƒ gahapatiá¹ƒ maÃ±cake nipÄ• tetvÄ• {nipa
maÃ±cake {maÃ±cakena (Ce) } sambandhitvÄ• sÄ«sacchaviá¹ƒ uppÄ• á¹-etvÄ• {phÄ• letv
vinÄ• metvÄ• dve \Be 385/ pÄ• á¹‡ake nÄ«haritvÄ• mahÄ• janassa dassesi --- ``passatha
passatha (Se), passathayyo (Katthaci) }, ime dve pÄ• á¹‡ake, ekaá¹ƒ khuddakaá¹ƒ ekaá¹ƒ
Ä• cariyÄ• evamÄ• haá¹ƒsu --- paÃ±camaá¹ƒ divasaá¹ƒ seá¹-á¹-hi gahapati kÄ• laá¹ƒ karis
mahallako pÄ• á¹‡ako diá¹-á¹-ho. paÃ±camaá¹ƒ divasaá¹ƒ seá¹-á¹-hissa gahapatissa matth
pariyÄ• diyissati. matthaluá¹…gassa pariyÄ• dÄ• nÄ• seá¹-á¹-hi gahapati kÄ• laá¹ƒ karissa
Ä• cariyehi. ye te Ä• cariyÄ• evamÄ• haá¹ƒsu --- sattamaá¹ƒ divasaá¹ƒ \Ne 363/ seá¹-á¹-hi
karissatÄ«ti --- tehÄ• yaá¹ƒ khuddako pÄ• á¹‡ako diá¹-á¹-ho. sattamaá¹ƒ divasaá¹ƒ seá¹-á¹
matthaluá¹…gaá¹ƒ pariyÄ• diyissati. matthaluá¹…gassa pariyÄ• dÄ• nÄ• seá¹-á¹-hi gahapa
sudiá¹-á¹-ho tehi Ä• cariyehÄ«â€™â€™ ti. sibbiniá¹ƒ sampaá¹-ipÄ• á¹-etvÄ• sÄ«sacchaviá
adÄ• si. atha kho seá¹-á¹-hi gahapati sattÄ• hassa accayena jÄ«vakaá¹ƒ komÄ• rabhaccaá
``nÄ• haá¹ƒ, Ä• cariya, sakkomi ekena passena sattamÄ• se nipajjituâ€™â€™ nti. ``nanu m

paá¹-issuá¹‡i --- sakkomahaá¹ƒ, Ä• cariya, ekena passena sattamÄ• se \Se II 181/ nipajjituâ
``saccÄ• haá¹ƒ, Ä• cariya, paá¹-issuá¹‡iá¹ƒ, apÄ• haá¹ƒ marissÄ• mi, nÄ• haá¹ƒ sakkomi ek
nipajjituâ€™â€™ nti. ``tena hi tvaá¹ƒ, gahapati, dutiyena passena sattamÄ• se nipajjÄ• hÄ«
seá¹-á¹-hi gahapati sattÄ• hassa accayena jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca \Ee I
Ä• cariya, sakkomi dutiyena passena sattamÄ• se nipajjituâ€™â€™ nti. ``nanu me tvaá¹ƒ, g
--- sakkomahaá¹ƒ, Ä• cariya, dutiyena passena sattamÄ• se nipajjituâ€™â€™ nti? ``saccÄ•
paá¹-issuá¹‡iá¹ƒ, apÄ• haá¹ƒ marissÄ• mi, nÄ• haá¹ƒ, Ä• cariya, sakkomi dutiyena passena
nipajjituâ€™â€™ nti. ``tena hi tvaá¹ƒ, gahapati, uttÄ• no sattamÄ• se nipajjÄ• hÄ«â€™â€™
gahapati sattÄ• hassa accayena jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``nÄ• haá¹ƒ
sattamÄ• se nipajjituâ€™â€™ nti. ``nanu me tvaá¹ƒ, gahapati, paá¹-issuá¹‡i --- sakkomahaá
sattamÄ• se nipajjituâ€™â€™ nti? ``saccÄ• haá¹ƒ, Ä• cariya, paá¹-issuá¹‡iá¹ƒ, apÄ• haá¹ƒ
sakkomi uttÄ• no sattamÄ• se nipajjituâ€™â€™ nti. ``ahaá¹ƒ ce taá¹ƒ, gahapati, na vadeyya
na nipajjeyyÄ• si, api ca paá¹-ikacceva mayÄ• Ã±Ä• to --- tÄ«hi sattÄ• hehi seá¹-á¹-hi gaha
bhavissatÄ«ti. uá¹-á¹-hehi \Be 386/, gahapati, arogosi. jÄ• nÄ• si kiá¹ƒ me deyyadhammoâ€
sÄ• pateyyaÃ±ca te, Ä• cariya, hotu, ahaÃ±ca te dÄ• soâ€™â€™ ti. ``alaá¹ƒ, gahapati, mÄ•
sabbaá¹ƒ sÄ• pateyyaá¹ƒ adÄ• si, mÄ• ca me dÄ• so. raÃ±Ã±o satasahassaá¹ƒ dehi, mayh
atha kho seá¹-á¹-hi gahapati arogo samÄ• no raÃ±Ã±o satasahassaá¹ƒ adÄ• si, jÄ«vakassa
satasahassaá¹ƒ.

rÄ• jagahaseá¹-á¹-hivatthu niá¹-á¹-hitaá¹ƒ.

206. seá¹-á¹-hiputtavatthu

<333> tena kho pana samayena bÄ• rÄ• á¹‡aseyyakassa seá¹-á¹-hiputtassa mokkhacikÄ• y
antagaá¹‡á¹-hÄ• bÄ• dho hoti, yena yÄ• gupi pÄ«tÄ• na sammÄ• pariá¹‡Ä• maá¹ƒ gaccha
sammÄ• \Ne 364/ pariá¹‡Ä• maá¹ƒ gacchati, uccÄ• ropi passÄ• vopi na paguá¹‡o. so tena
dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto. atha kho bÄ• rÄ• á¹
etadahosi --- ``mayhaá¹ƒ kho puttassa tÄ• diso Ä• bÄ• dho, yena yÄ• gupi pÄ«tÄ• na samm
bhattampi bhuttaá¹ƒ na sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, uccÄ• ropi passÄ• vopi na pag
dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto. yaá¹ƒnÅ«nÄ• haá¹ƒ
rÄ• jÄ• naá¹ƒ jÄ«vakaá¹ƒ vejjaá¹ƒ yÄ• ceyyaá¹ƒ puttaá¹ƒ me tikicchituâ€™â€™ nti. atha kho
seá¹-á¹-hi rÄ• jagahaá¹ƒ gantvÄ• yena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro tenupasaá¹.
rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá¹ƒ etadavoca --- ``mayhaá¹ƒ kho, deva
yena yÄ• gupi pÄ«tÄ• na sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, bhattampi bhuttaá¹ƒ na sam
uccÄ• ropi passÄ• vopi na paguá¹‡o. so tena kiso lÅ«kho \Se II 183/ dubbaá¹‡á¹‡o uppaá¹‡
dhamanisanthatagatto. sÄ• dhu devo jÄ«vakaá¹ƒ vejjaá¹ƒ \Ee I 276/ Ä• á¹‡Ä• petu puttaá¹ƒ

atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ Ä• á¹‡Ä• |
jÄ«vaka, bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• bÄ• rÄ• á¹‡aseyyakaá¹ƒ seá¹-á¹-hiputtaá¹ƒ tikicchÄ• h
devÄ• â€™â€™ ti kho jÄ«vako komÄ• rabhacco raÃ±Ã±o mÄ• gadhassa seniyassa bimbis
bÄ• rÄ• á¹‡asiá¹ƒ gantvÄ• yena bÄ• rÄ• á¹‡aseyyako seá¹-á¹-hiputto tenupasaá¹…kami, u
bÄ• rÄ• á¹‡aseyyakassa seá¹-á¹-hiputtassa vikÄ• raá¹ƒ sallakkhetvÄ• janaá¹ƒ ussÄ• retvÄ
tirokaraá¹‡iyaá¹ƒ parikkhipitvÄ• thambhe ubbandhitvÄ• {upanibandhitvÄ• (Ce Se) } bhariy
udaracchaviá¹ƒ uppÄ• á¹-etvÄ• antagaá¹‡á¹-hiá¹ƒ nÄ«haritvÄ• bhariyÄ• ya dassesi --- ``pa
Ä• bÄ• dhaá¹ƒ, iminÄ• yÄ• gupi pÄ«tÄ• na sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, bhattampi
pariá¹‡Ä• maá¹ƒ gacchati, uccÄ• ropi passÄ• vopi na paguá¹‡o; iminÄ• yaá¹ƒ kiso lÅ«kho d
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagattoâ€™â€™ ti. antagaá¹‡á¹-hiá¹ƒ viniv
paá¹-ipavesetvÄ• udaracchaviá¹ƒ sibbitvÄ• Ä• lepaá¹ƒ adÄ• si. atha kho bÄ• rÄ• á¹‡aseyy
nacirasseva arogo ahosi. atha kho bÄ• rÄ• á¹‡aseyyako seá¹-á¹-hi `putto me arogo á¹-hitoâ
(Ce) } jÄ«vakassa komÄ• rabhaccassa soá¸·asasahassÄ• ni pÄ• dÄ• si. atha kho jÄ«vako k
soá¸·asasahassÄ• ni Ä• dÄ• ya punadeva rÄ• jagahaá¹ƒ paccÄ• gaÃ±chi \Se II 184/.

seá¹-á¹-hiputtavatthu niá¹-á¹-hitaá¹ƒ.

207. pajjotarÄ• javatthu

<334> tena \Ne 365/ kho pana samayena raÃ±Ã±o {ujjeniyaá¹ƒ raÃ±Ã±o (Se) } pajjotassa p
hoti. bahÅ« mahantÄ• mahantÄ• disÄ• pÄ• mokkhÄ• vejjÄ• Ä• gantvÄ• nÄ• sakkhiá¹ƒsu
hiraÃ±Ã±aá¹ƒ Ä• dÄ• ya agamaá¹ƒsu. atha kho rÄ• jÄ• pajjoto raÃ±Ã±o mÄ• gadhassa sen
dÅ«taá¹ƒ pÄ• hesi --- ``mayhaá¹ƒ kho tÄ• diso Ä• bÄ• dho, sÄ• dhu devo jÄ«vakaá¹ƒ vejjaá
tikicchissatÄ«â€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro jÄ«vakaá¹ƒ kom
--- ``gaccha, bhaá¹‡e jÄ«vaka; ujjeniá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ pajjotaá¹ƒ tikicchÄ• hÄ«â€™
devÄ• â€™â€™ ti kho jÄ«vako komÄ• rabhacco raÃ±Ã±o mÄ• gadhassa seniyassa bimbis
gantvÄ• yena rÄ• jÄ• pajjoto tenupasaá¹…kami; upasaá¹…kamitvÄ• raÃ±Ã±o pajjotassa v
rÄ• jÄ• naá¹ƒ pajjotaá¹ƒ etadavoca --- ``sappiá¹ƒ dehi {idaá¹ƒ padadvayaá¹ƒ Ce Se potthake
deva, nippacissÄ• mi. taá¹ƒ devo pivissatÄ«â€™â€™ ti. ``alaá¹ƒ, bhaá¹‡e jÄ«vaka, yaá¹ƒ te
arogaá¹ƒ kÄ• tuá¹ƒ taá¹ƒ karohi. jegucchaá¹ƒ me sappi, paá¹-ikÅ«laâ€™â€™ nti. atha kho j
komÄ• rabhaccassa etadahosi \Ee I 277/ --- ``imassa kho raÃ±Ã±o tÄ• diso Ä• bÄ• dho \Be
sappinÄ• arogaá¹ƒ kÄ• tuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ sappiá¹ƒ nippaceyyaá¹ƒ \Se II 185/ kasÄ
kasÄ• vagandhaá¹ƒ kasÄ• varasaâ€™â€™ nti. atha kho jÄ«vako komÄ• rabhacco nÄ• nÄ•
kasÄ• vavaá¹‡á¹‡aá¹ƒ kasÄ• vagandhaá¹ƒ kasÄ• varasaá¹ƒ. atha kho jÄ«vakassa komÄ• r
``imassa kho raÃ±Ã±o sappi pÄ«taá¹ƒ pariá¹‡Ä• mentaá¹ƒ uddekaá¹ƒ dassati. caá¹‡á¸• oya
maá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ paá¹-ikacceva Ä• puccheyyaâ€™â€™ nti. atha kho jÄ«vako kom
pajjoto tenupasaá¹…kami, upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ pajjotaá¹ƒ etadavoca --- ``may
nÄ• ma tÄ• disena muhuttena mÅ«lÄ• ni uddharÄ• ma bhesajjÄ• ni saá¹ƒharÄ• ma. sÄ• dh

dvÄ• resu ca Ä• á¹‡Ä• petu --- yena vÄ• hanena jÄ«vako icchati tena vÄ• hanena gacchatu
dvÄ• rena gacchatu, yaá¹ƒ kÄ• laá¹ƒ icchati taá¹ƒ kÄ• laá¹ƒ gacchatu, yaá¹ƒ kÄ• laá¹ƒ iccha
pavisatÅ«â€™â€™ ti. atha kho rÄ• jÄ• pajjoto vÄ• hanÄ• gÄ• resu ca dvÄ• resu ca Ä• á¹‡
jÄ«vako icchati tena vÄ• hanena gacchatu, yena dvÄ• rena icchati tena dvÄ• rena gacchatu
taá¹ƒ kÄ• laá¹ƒ gacchatu, yaá¹ƒ kÄ• laá¹ƒ icchati taá¹ƒ kÄ• laá¹ƒ pavisatÅ«â€™â€™ ti.

tena kho pana samayena raÃ±Ã±o pajjotassa bhaddavatikÄ• nÄ• ma hatthinikÄ• paÃ±Ã±
jÄ«vako komÄ• rabhacco raÃ±Ã±o pajjotassa sappiá¹ƒ {taá¹ƒ sappiá¹ƒ (Se) } upanÄ• mesi
devo pivatÅ«â€™â€™ ti. atha kho jÄ«vako komÄ• rabhacco rÄ• jÄ• naá¹ƒ pajjotaá¹ƒ sappi
gantvÄ• bhaddavatikÄ• ya hatthinikÄ• ya nagaramhÄ• nippati \Se II 186/.

atha kho raÃ±Ã±o pajjotassa taá¹ƒ sappi pÄ«taá¹ƒ pariá¹‡Ä• mentaá¹ƒ uddekaá¹ƒ adÄ• si.
manusse etadavoca --- ``duá¹-á¹-hena, bhaá¹‡e, jÄ«vakena sappiá¹ƒ pÄ• yitomhi. tena hi, b
vejjaá¹ƒ vicinathÄ• â€™â€™ ti. ``bhaddavatikÄ• ya, deva, hatthinikÄ• ya nagaramhÄ• nipp
pana samayena raÃ±Ã±o pajjotassa kÄ• ko nÄ• ma dÄ• so saá¹-á¹-hiyojaniko hoti, amanus
kho rÄ• jÄ• pajjoto kÄ• kaá¹ƒ dÄ• saá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha, bhaá¹‡e kÄ• ka, jÄ«vak
nivattehi --- rÄ• jÄ• taá¹ƒ, Ä• cariya, nivattÄ• petÄ«ti. ete kho, bhaá¹‡e kÄ• ka, vejjÄ• nÄ•
cassa kiÃ±ci paá¹-iggahesÄ«â€™â€™ ti.

atha kho kÄ• ko dÄ• so jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ antarÄ• magge kosambiyaá¹ƒ sam

pÄ• tarÄ• saá¹ƒ karontaá¹ƒ. atha kho kÄ• ko dÄ• so jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etada
taá¹ƒ, Ä• cariya, nivattÄ• petÄ«â€™â€™ ti. ``Ä• gamehi, bhaá¹‡e kÄ• ka, yÄ• va bhuÃ±jÄ•
handa, bhaá¹‡e kÄ• ka, bhuÃ±jassÅ«â€™â€™ ti. ``alaá¹ƒ, Ä• cariya, raÃ±Ã±Ä• mhi Ä• á¹‡
kÄ• ka, vejjÄ• nÄ• ma bahumÄ• yÄ• , mÄ• cassa kiÃ±ci paá¹-iggahesÄ«â€™â€™ ti. tena
komÄ• rabhacco nakhena bhesajjaá¹ƒ olumpetvÄ• Ä• malakaÃ±ca khÄ• dati pÄ• nÄ«yaÃ±
komÄ• rabhacco kÄ• kaá¹ƒ dÄ• saá¹ƒ etadavoca --- ``handa, bhaá¹‡e kÄ• ka, Ä• malakaÃ±
pivassÅ«â€™â€™ ti. atha kho kÄ• ko dÄ• so --- ayaá¹ƒ kho vejjo Ä• malakaÃ±ca \Se II 187
pivati, na arahati kiÃ±ci pÄ• pakaá¹ƒ hotunti --- upaá¸• á¸• hÄ• malakaÃ±ca khÄ• di pÄ• nÄ«
taá¹ƒ upaá¸• á¸• hÄ• malakaá¹ƒ khÄ• ditaá¹ƒ tattheva nicchÄ• resi. atha kho kÄ• ko dÄ• so
etadavoca --- ``atthi me, Ä• cariya, jÄ«vitaâ€™â€™ nti? ``mÄ• , bhaá¹‡e kÄ• ka, bhÄ• yi, tv
bhavissasi rÄ• jÄ• ca. caá¹‡á¸• o so rÄ• jÄ• ghÄ• tÄ• peyyÄ• pi maá¹ƒ, tenÄ• haá¹ƒ na niv
bhaddavatikaá¹ƒ hatthinikaá¹ƒ kÄ• kassa niyyÄ• detvÄ• yena rÄ• jagahaá¹ƒ tena pakkÄ• m
mÄ• gadho seniyo bimbisÄ• ro tenupasaá¹…kami; upasaá¹…kamitvÄ• raÃ±Ã±o mÄ• gadh
etamatthaá¹ƒ Ä• rocesi. ``suá¹-á¹-hu, bhaá¹‡e jÄ«vaka, akÄ• si yampi na nivatto, caá¹‡á¸• o
ghÄ• tÄ• peyyÄ• pi taâ€™â€™ nti. atha kho rÄ• jÄ• pajjoto arogo samÄ• no jÄ«vakassa ko
dÅ«taá¹ƒ pÄ• hesi --- ``Ä• gacchatu jÄ«vako, varaá¹ƒ dassÄ• mÄ«â€™â€™ ti. ``alaá¹ƒ, ayy
adhikÄ• raá¹ƒ me devo saratÅ«â€™â€™ ti.

pajjotarÄ• javatthu niá¹-á¹-hitaá¹ƒ.

208. siveyyakadussayugakathÄ•

<335> tena \Ne 367/ kho pana samayena raÃ±Ã±o pajjotassa siveyyakaá¹ƒ dussayugaá¹ƒ u
bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Se) } dussÄ• naá¹ƒ bahÅ«naá¹ƒ dussayugÄ• naá¹ƒ bahÅ«na
bahÅ«naá¹ƒ dussayugasahassÄ• naá¹ƒ bahÅ«naá¹ƒ dussayugasatasahassÄ• naá¹ƒ \Be 39
mokkhaÃ±ca uttamaÃ±ca pavaraÃ±ca. atha kho rÄ• jÄ• pajjoto taá¹ƒ siveyyakaá¹ƒ dussayu
komÄ• rabhaccassa pÄ• hesi. atha kho jÄ«vakassa \Se II 188/ komÄ• rabhaccassa etadaho
siveyyakaá¹ƒ dussayugaá¹ƒ raÃ±Ã±Ä• pajjotena pahitaá¹ƒ --- bahÅ«naá¹ƒ dussÄ• naá¹ƒ ba
bahÅ«naá¹ƒ dussayugasatÄ• naá¹ƒ bahÅ«naá¹ƒ dussayugasahassÄ• naá¹ƒ bahÅ«naá¹ƒ du
aggaÃ±ca seá¹-á¹-haÃ±ca mokkhaÃ±ca uttamaÃ±ca pavaraÃ±ca. nayidaá¹ƒ aÃ±Ã±o koci p
bhagavatÄ• arahatÄ• sammÄ• sambuddhena, raÃ±Ã±Ä• vÄ• mÄ• gadhena seniyena bin

siveyyakadussayugakathÄ• niá¹-á¹-hitÄ• .

209. samattiá¹ƒsavirecanakathÄ•

<336> tena kho pana samayena bhagavato kÄ• yo dosÄ• bhisanno hoti. atha kho bhagavÄ•
Ä• mantesi --- ``dosÄ• bhisanno \Ee I 279/ kho, Ä• nanda, tathÄ• gatassa kÄ• yo. icchati tat
pÄ• tuâ€™â€™ nti. atha kho Ä• yasmÄ• Ä• nando yena jÄ«vako komÄ• rabhacco tenupas
jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ etadavoca --- ``dosÄ• bhisanno kho, Ä• vuso jÄ«vaka, tath
tathÄ• gato virecanaá¹ƒ pÄ• tuâ€™â€™ nti. ``tena hi, bhante Ä• nanda, bhagavato kÄ• yaá
sinehethÄ• â€™â€™ ti. atha kho Ä• yasmÄ• Ä• nando bhagavato kÄ• yaá¹ƒ katipÄ• haá¹ƒ
komÄ• rabhacco tenupasaá¹…kami; upasaá¹…kamitvÄ• jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ e
Ä• vuso jÄ«vaka, tathÄ• gatassa kÄ• yo. yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. a
komÄ• rabhaccassa etadahosi --- ``na kho metaá¹ƒ patirÅ«paá¹ƒ yohaá¹ƒ bhagavato oá¸·Ä•
dadeyyaâ€™â€™ nti. tÄ«á¹‡i uppalahatthÄ• ni nÄ• nÄ• bhesajjehi paribhÄ• vetvÄ• yena \S
tenupasaá¹…kami, upasaá¹…kamitvÄ• ekaá¹ƒ uppalahatthaá¹ƒ bhagavato upanÄ• mesi ---
paá¹-hamaá¹ƒ uppalahatthaá¹ƒ upasiá¹…ghatu. idaá¹ƒ bhagavantaá¹ƒ dasakkhattuá¹ƒ virec
dutiyaá¹ƒ uppalahatthaá¹ƒ bhagavato upanÄ• mesi --- ``imaá¹ƒ, bhante, bhagavÄ• dutiyaá¹
upasiá¹…ghatu. idaá¹ƒ bhagavantaá¹ƒ dasakkhattuá¹ƒ virecessatÄ«â€™â€™ ti. tatiyaá¹ƒ up
upanÄ• mesi --- ``imaá¹ƒ, bhante \Ne 368/, bhagavÄ• tatiyaá¹ƒ uppalahatthaá¹ƒ upasiá¹…g
bhagavantaá¹ƒ dasakkhattuá¹ƒ virecessatÄ«â€™â€™ ti \Be 391/. evaá¹ƒ bhagavato samatt
bhavissatÄ«ti. atha kho jÄ«vako komÄ• rabhacco bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho jÄ«vakassa komÄ• rabhacca
nikkhantassa etadahosi --- ``mayÄ• kho bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ dinnaá¹ƒ

tathÄ• gatassa kÄ• yo \Se II 190/. na bhagavantaá¹ƒ samattiá¹ƒsakkhattuá¹ƒ virecessati, ek
bhagavantaá¹ƒ virecessati. api ca, bhagavÄ• viritto nahÄ• yissati. nahÄ• taá¹ƒ bhagavanta
virecessati. evaá¹ƒ bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ bhavissatÄ«â€™â€™ ti.

atha kho bhagavÄ• jÄ«vakassa komÄ• rabhaccassa cetasÄ• cetoparivitakkamaÃ±Ã±Ä• ya
Ä• mantesi --- ``idhÄ• nanda, jÄ«vakassa komÄ• rabhaccassa bahi dvÄ• rakoá¹-á¹-hakÄ• n
`mayÄ• kho bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ dinnaá¹ƒ. dosÄ• bhisanno tathÄ• gat
samatiá¹ƒsakkhattuá¹ƒ virecessati, ekÅ«natiá¹ƒsakkhattuá¹ƒ bhagavantaá¹ƒ virecessati. api
nahÄ• yissati. nahÄ• taá¹ƒ bhagavantaá¹ƒ sakiá¹ƒ virecessati. evaá¹ƒ bhagavato samattiá¹ƒ
bhavissatÄ«â€™ ti. tena hÄ• nanda, uá¹‡hodakaá¹ƒ paá¹-iyÄ• dehÄ«â€™â€™ ti. ``evaá¹ƒ,
Ä• yasmÄ• Ä• nando bhagavato paá¹-issuá¹‡itvÄ• uá¹‡hodakaá¹ƒ \Ee I 280/ paá¹-iyÄ• des

atha kho jÄ«vako komÄ• rabhacco yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ«vako komÄ• rabhacco bhagavantaá¹ƒ e
bhante, bhagavÄ• â€™â€™ ti? ``virittomhi, jÄ«vakÄ• â€™â€™ ti. idha mayhaá¹ƒ, bhante, b
nikkhantassa etadahosi --- ``mayÄ• kho bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ dinnaá¹ƒ
tathÄ• gatassa kÄ• yo. na bhagavantaá¹ƒ samattiá¹ƒsakkhattuá¹ƒ virecessati, ekÅ«nattiá¹ƒs
bhagavantaá¹ƒ virecessati. api ca, bhagavÄ• viritto nahÄ• yissati. nahÄ• taá¹ƒ bhagavanta
virecessati. evaá¹ƒ bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ bhavissatÄ«â€™â€™ ti. nahÄ•
nahÄ• yatu sugatoti. atha kho bhagavÄ• uá¹‡hodakaá¹ƒ nahÄ• yi. nahÄ• taá¹ƒ bhagavanta
bhagavato samattiá¹ƒsÄ• ya virecanaá¹ƒ ahosi. atha kho jÄ«vako komÄ• rabhacco bhagava
--- ``yÄ• va, bhante, bhagavato kÄ• yo pakatatto hoti, alaá¹ƒ {ahaá¹ƒ tÄ• va yÅ«sapiá¹‡á¹-a
alaá¹ƒ yÅ«sapiá¹‡á¹-akenÄ• ti (Se) } yÅ«sapiá¹‡á¸• apÄ• tenÄ• â€™â€™ ti.

samattiá¹ƒsavirecanakathÄ• niá¹-á¹-hitÄ• .

210. varayÄ• canÄ• kathÄ•

<337> atha \Ne 369/ kho bhagavato kÄ• yo nacirasseva pakatatto ahosi. atha kho jÄ«vako
siveyyakaá¹ƒ dussayugaá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami \Se II 191/, upas
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ«vako komÄ• rabhacco
``ekÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ varaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. ``atikkantavarÄ• kh
tathÄ• gatÄ• â€™â€™ ti. ``yaÃ±ca, bhante, kappati yaÃ±ca anavajjaâ€™â€™ nti. ``vadehi,
``bhagavÄ• , bhante, paá¹ƒsukÅ«liko, bhikkhusaá¹…gho ca. idaá¹ƒ me, bhante, siveyyakaá
pajjotena pahitaá¹ƒ --- bahÅ«naá¹ƒ dussÄ• naá¹ƒ bahÅ«naá¹ƒ dussayugÄ• naá¹ƒ bahÅ«na
bahÅ«naá¹ƒ dussayugasahassÄ• naá¹ƒ bahÅ«naá¹ƒ dussayugasatasahassÄ• naá¹ƒ aggaÃ
uttamaÃ±ca pavaraÃ±ca. paá¹-iggaá¹‡hÄ• tu me, bhante, bhagavÄ• siveyyakaá¹ƒ dussayu
gahapaticÄ«varaá¹ƒ anujÄ• nÄ• tÅ«â€™â€™ ti. paá¹-iggahesi bhagavÄ• siveyyakaá¹ƒ dus

jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttej
jÄ«vako komÄ• rabhacco bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito sam
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anuj
gahapaticÄ«varaá¹ƒ. yo icchati, paá¹ƒsukÅ«liko hotu. yo icchati, gahapaticÄ«varaá¹ƒ sÄ• di
itarÄ«tarenapÄ• haá¹ƒ {pahaá¹ƒ (Ce), cÄ• haá¹ƒ (Se) }, bhikkhave, santuá¹-á¹-hiá¹ƒ vaá¹‡á¹

assosuá¹ƒ kho rÄ• jagahe manussÄ• --- ``bhagavatÄ• kira \Ee I 281/ bhikkhÅ«naá¹ƒ gahap
anuÃ±Ã±Ä• taâ€™â€™ nti. te ca manussÄ• haá¹-á¹-hÄ• ahesuá¹ƒ udaggÄ• ``idÄ• ni kho
puÃ±Ã±Ä• ni karissÄ• ma, yato bhagavatÄ• bhikkhÅ«naá¹ƒ gahapaticÄ«varaá¹ƒ anuÃ±Ã±Ä
rÄ• jagahe bahÅ«ni cÄ«varasahassÄ• ni uppajjiá¹ƒsu.

assosuá¹ƒ \Be 393/ kho jÄ• napadÄ• manussÄ• --- ``bhagavatÄ• kira bhikkhÅ«naá¹ƒ gaha
anuÃ±Ã±Ä• taâ€™â€™ nti. te ca manussÄ• haá¹-á¹-hÄ• ahesuá¹ƒ udaggÄ• --- ``idÄ• ni k
puÃ±Ã±Ä• ni karissÄ• ma, yato bhagavatÄ• bhikkhÅ«naá¹ƒ gahapaticÄ«varaá¹ƒ anuÃ±Ã±Ä
ekÄ• heneva bahÅ«ni cÄ«varasahassÄ• ni uppajjiá¹ƒsu.

tena \Ne 370/ kho pana samayena saá¹…ghassa pÄ• vÄ• ro uppanno hoti. bhagavato etam
anujÄ• nÄ• mi, bhikkhave, pÄ• vÄ• ranti.

koseyyapÄ• vÄ• ro uppanno hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bh

kojavaá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhav

varayÄ• canÄ• kathÄ• niá¹-á¹-hitÄ• .

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

211. kambalÄ• nujÄ• nanÄ• dikathÄ•

<338> tena kho pana samayena kÄ• sirÄ• jÄ• jÄ«vakassa komÄ• rabhaccassa aá¸• á¸• ha
upaá¸• á¸• hakÄ• sinaá¹ƒ khamamÄ• naá¹ƒ. atha kho jÄ«vako komÄ• rabhacco taá¹ƒ aá¸• a
Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
ekamantaá¹ƒ nisinno kho jÄ«vako komÄ• rabhacco bhagavantaá¹ƒ \Se II 193/ etadavoca ---
aá¸• á¸• hakÄ• siko kambalo kÄ• siraÃ±Ã±Ä• pahito upaá¸• á¸• hakÄ• sinaá¹ƒ khamamÄ•
bhagavÄ• kambalaá¹ƒ, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. p
kambalaá¹ƒ. atha kho bhagavÄ• jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ dhammiyÄ• kathÄ• ya sa
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pak

katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, kambalaâ€™â€™ nti.

<339> tena kho pana samayena saá¹…ghassa uccÄ• vacÄ• ni cÄ«varÄ• ni uppannÄ• ni ho
etadahosi --- ``kiá¹ƒ nu kho bhagavatÄ• cÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ \Be 394/, kiá¹ƒ anan
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, cha cÄ«varÄ• ni --- khom
koseyyaá¹ƒ kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…ganti.

<340> tena kho pana samayena ye te bhikkhÅ« gahapaticÄ«varaá¹ƒ \Ee I 282/ sÄ• diyanti t
371/ paá¹ƒsukÅ«laá¹ƒ na sÄ• diyanti --- ekaá¹ƒyeva bhagavatÄ• cÄ«varaá¹ƒ anuÃ±Ã±Ä• ta
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, gahapaticÄ«varaá¹ƒ sÄ• diyantena p
sÄ• diyituá¹ƒ; tadubhayenapÄ• haá¹ƒ, bhikkhave, santuá¹-á¹-hiá¹ƒ vaá¹‡á¹‡emÄ«ti.

kambalÄ• nujÄ• nanÄ• dikathÄ• niá¹-á¹-hitÄ• .

212. paá¹ƒsukÅ«lapariyesanakathÄ•

<341> tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapade \Se II 194/ addh
honti. ekacce bhikkhÅ« susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, ekacce bhikkhÅ« nÄ•
susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya te paá¹ƒsukÅ«lÄ• ni labhiá¹ƒsu. ye te bhikkhÅ«
evamÄ• haá¹ƒsu --- ``amhÄ• kampi, Ä• vuso, bhÄ• gaá¹ƒ dethÄ• â€™â€™ ti. te evamÄ• ha
tumhÄ• kaá¹ƒ bhÄ• gaá¹ƒ dassÄ• ma. kissa tumhe nÄ• gamitthÄ• â€™â€™ ti? bhagavato e
anujÄ• nÄ• mi, bhikkhave, nÄ• gamentÄ• naá¹ƒ nÄ• kÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tunti.

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapade addhÄ• namaggappaá
susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, ekacce bhikkhÅ« Ä• gamesuá¹ƒ. ye te bhikkh
paá¹ƒsukÅ«lÄ• ya te paá¹ƒsukÅ«lÄ• ni labhiá¹ƒsu. ye te bhikkhÅ« Ä• gamesuá¹ƒ te evamÄ•
Ä• vuso, bhÄ• gaá¹ƒ dethÄ• â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, Ä• vuso, tum
kissa tumhe na okkamitthÄ• â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ
Ä• gamentÄ• naá¹ƒ akÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tunti.

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapade addhÄ• namaggappaá
paá¹-hamaá¹ƒ susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, ekacce bhikkhÅ« pacchÄ• okk
paá¹-hamaá¹ƒ susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya te paá¹ƒsukÅ«lÄ• ni labhiá¹ƒsu.
pacchÄ• okkamiá¹ƒsu te na labhiá¹ƒsu. te evamÄ• haá¹ƒsu --- ``amhÄ• kampi, Ä• vuso \Se
dethÄ• â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, Ä• vuso, tumhÄ• kaá¹ƒ bhÄ• gaá¹
pacchÄ• okkamitthÄ• â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, b
okkantÄ• naá¹ƒ nÄ• kÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tunti.

tena \Ne 372/ kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapade addhÄ• nama
sadisÄ• susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya. ekacce bhikkhÅ« paá¹ƒsukÅ«lÄ• ni l
labhiá¹ƒsu \Ee I 283/. ye te bhikkhÅ« na labhiá¹ƒsu, te evamÄ• haá¹ƒsu --- ``amhÄ• kampi,
dethÄ• â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, Ä• vuso, tumhÄ• kaá¹ƒ bhÄ• gaá¹
labhitthÄ• â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, s
akÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tunti.

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapade addhÄ• namaggappaá
katvÄ• susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya. ekacce bhikkhÅ« paá¹ƒsukÅ«lÄ• ni la
labhiá¹ƒsu. ye te bhikkhÅ« na labhiá¹ƒsu te evamÄ• haá¹ƒsu --- ``amhÄ• kampi, Ä• vuso, bh
te evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, Ä• vuso, tumhÄ• kaá¹ƒ bhÄ• gaá¹ƒ dassÄ• ma. kissa
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, katikaá¹ƒ katvÄ• okkant
dÄ• tunti.

paá¹ƒsukÅ«lapariyesanakathÄ• niá¹-á¹-hitÄ• .

213. cÄ«varapaá¹-iggÄ• hakasammutikathÄ•

<342> tena kho pana samayena manussÄ• cÄ«varaá¹ƒ Ä• dÄ• ya Ä• rÄ• maá¹ƒ Ä• gaccha
alabhamÄ• nÄ• paá¹-iharanti. cÄ«varaá¹ƒ parittaá¹ƒ \Se II 196/ uppajjati. bhagavato etamat
anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ cÄ«varapaá¹-i
yo na chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gacchey
gaccheyya, gahitÄ• gahitaÃ±ca jÄ• neyya. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹
yÄ• citabbo; yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho itthannÄ•
cÄ«varapaá¹-iggÄ• hakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Be 396/ me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«v
sammannati. yassÄ• yasmato \Ne 373/ khamati itthannÄ• massa bhikkhuno cÄ«varapaá¹-ig
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu cÄ«varapaá¹-iggÄ• hako. khamati saá¹…gh
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena kho pana samayena cÄ«varapaá¹-iggÄ• hakÄ• bhikkhÅ« cÄ«varaá¹ƒ paá¹-iggahetvÄ•
pakkamanti. cÄ«varaá¹ƒ nassati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhi
paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ cÄ«varanidahakaá¹ƒ sammannituá¹ƒ ---

gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ g
jÄ• neyya. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo;
197/ bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
cÄ«varanidahakaá¹ƒ sammanneyya. esÄ• Ã±atti. ``suá¹‡Ä• tu me, bhante, saá¹…gho. saá
bhikkhuá¹ƒ cÄ«varanidahakaá¹ƒ sammannati. yassÄ• yasmato khamati itthannÄ• massa bh
sammuti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu cÄ«varanidahako. khamati saá¹…ghassa, ta
dhÄ• rayÄ• mÄ«â€™â€™ ti.

cÄ«varapaá¹-iggÄ• hakasammutikathÄ• niá¹-á¹-hitÄ• .

214. bhaá¹‡á¸• Ä• gÄ• rasammutiÄ• dikathÄ•

<343> tena kho pana samayena cÄ«varanidahako bhikkhu maá¹‡á¸• apepi rukkhamÅ«lepi
nidahati, undÅ«rehipi upacikÄ• hipi khajjanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ•
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ sammannituá¹ƒ, yaá¹ƒ saá¹…gho Ä• kaá¹…khati vihÄ• raá¹ƒ vÄ• a
vÄ• hammiyaá¹ƒ vÄ• guhaá¹ƒ vÄ• . evaÃ±ca pana, bhikkhave, sammannitabbo. byattena b
saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Ne 374/ me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ vihÄ• raá¹ƒ bhaá¹‡á¸• Ä•
yassÄ• yasmato khamati itthannÄ• massa vihÄ• rassa bhaá¹‡á¸• Ä• gÄ• rassa sammuti, so
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo vihÄ• ro bhaá¹‡á¸• Ä• gÄ• raá¹ƒ. khamati saá¹…gha
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena kho pana samayena saá¹…ghassa bhaá¹‡á¸• Ä• gÄ• re cÄ«varaá¹ƒ aguttaá¹ƒ hoti. bh
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ
sammannituá¹ƒ --- yo na chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na moh
bhayÄ• gatiá¹ƒ gaccheyya, guttÄ• guttaÃ±ca jÄ• neyya. evaÃ±ca pana, bhikkhave, samman
bhikkhu yÄ• citabbo; yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabb

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ bhaá¹‡á¸• Ä• yassÄ• yasmato khamati itthannÄ• massa bhikkhuno bhaá¹‡á¸• Ä• gÄ• rikassa sammuti, so so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu bhaá¹‡á¸• Ä• gÄ• riko. khamati \Ee I 285/ sa evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ vuá¹-á¹-hÄ• pe Ä• rocesuá¹ƒ. na, bhikkhave, bhaá¹‡á¸• Ä• gÄ• riko vuá¹-á¹-hÄ• petabbo. yo vuá¹-á¹-hÄ• pe dukkaá¹-assÄ• ti.

tena \Ne 375/ kho pana samayena saá¹…ghassa bhaá¹‡á¸• Ä• gÄ• re cÄ«varaá¹ƒ ussanna etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave \Se II 199/, sammukhÄ«bhÅ«tena sa

tena kho pana samayena saá¹…gho cÄ«varaá¹ƒ bhÄ• jento kolÄ• halaá¹ƒ akÄ• si. bhagava anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ cÄ«varabhÄ• chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhÄ• jitÄ• bhÄ• jitaÃ±ca jÄ• neyya. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hama yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Be 398/ me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho cÄ«varabhÄ• jakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varabhÄ• yassÄ• yasmato khamati itthannÄ• massa bhikkhuno cÄ«varabhÄ• jakassa sammuti, so tuá bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu cÄ«varabhÄ• jako. khamati saá¹…ghassa, t dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha kho cÄ«varabhÄ• jakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kathaá¹ƒ nu kho cÄ«vara bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, paá¹-hamaá¹ƒ uccinitvÄ• vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ katvÄ• bhikkhÅ« gaá¹‡etvÄ• vaggaá¹ƒ bandhitvÄ• cÄ«varapaá

atha kho cÄ«varabhÄ• jakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kathaá¹ƒ nu kho sÄ• maá

cÄ«varapaá¹-ivÄ«so dÄ• tabboâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ•
sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• hapaá¹-ivÄ«saá¹ƒ \Se II 200/ dÄ• tunti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sakena bhÄ• gena uttaritukÄ• mo hoti. bhaga
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, uttarantassa sakaá¹ƒ bhÄ• gaá¹ƒ dÄ• tunti.

tena \Ne 376/ kho pana samayena aÃ±Ã±ataro bhikkhu atirekabhÄ• gena uttaritukÄ• mo ho
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, anukkhepe dinne atirekabhÄ• gaá¹ƒ dÄ• tunti.

atha kho cÄ«varabhÄ• jakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kathaá¹ƒ nu kho cÄ«vara
Ä• gatapaá¹-ipÄ• á¹-iyÄ• {Ä• gatÄ• gatapaá¹-ipÄ• á¹-iyÄ• (Katthaci) } nu kho udÄ• hu yath
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, vikalake tosetvÄ• kusap

bhaá¹‡á¸• Ä• gÄ• rasammutiÄ• dikathÄ• niá¹-á¹-hitÄ• .

215. cÄ«vararajanakathÄ•

<344> tena kho pana samayena bhikkhÅ« chakaá¹‡enapi paá¹‡á¸• umattikÄ• yapi \Ee I 286
cÄ«varaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi \B
rajanÄ• ni --- mÅ«larajanaá¹ƒ, khandharajanaá¹ƒ, tacarajanaá¹ƒ, pattarajanaá¹ƒ, puppharaj
phalarajananti.

tena kho pana samayena bhikkhÅ« sÄ«tudakÄ• ya {sÄ«tundikÄ• ya (Ce), sÄ«tÅ«dakÄ• ya
cÄ«varaá¹ƒ duggandhaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhik
cullaá¹ƒ rajanakumbhinti. rajanaá¹ƒ uttariyati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ•
uttarÄ• á¸·umpaá¹ƒ {uttarÄ• á¸·upaá¹ƒ (yojanÄ•), uttarÄ• á¸·upaá¹ƒ (Se) } bandhitunti.

tena kho pana samayena bhikkhÅ« na jÄ• nanti rajanaá¹ƒ pakkaá¹ƒ vÄ• apakkaá¹ƒ vÄ• . b
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, udake vÄ• nakhapiá¹-á¹-hikÄ• ya vÄ• thevakaá¹ƒ

tena kho pana samayena bhikkhÅ« rajanaá¹ƒ oropentÄ• kumbhiá¹ƒ Ä• viÃ±chanti {Ä• viÃ±
(Se) }. kumbhÄ« bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave,
{rajanÄ• á¸·uá¹…kaá¹ƒ (yojanÄ•) } daá¹‡á¸• akathÄ• lakanti.

tena kho pana samayena bhikkhÅ«naá¹ƒ rajanabhÄ• janaá¹ƒ na saá¹ƒvijjati. bhagavato eta
anujÄ• nÄ• mi, bhikkhave, rajanakolambaá¹ƒ rajanaghaá¹-anti.

tena \Ne 377/ kho pana samayena bhikkhÅ« pÄ• tiyÄ• pi pattepi cÄ«varaá¹ƒ omaddanti. cÄ

bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, rajanadoá¹‡ikanti.

tena kho pana samayena bhikkhÅ« chamÄ• ya cÄ«varaá¹ƒ pattharanti. cÄ«varaá¹ƒ paá¹ƒsu
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, tiá¹‡asanthÄ• rakanti.

tiá¹‡asanthÄ• rako upacikÄ• hi khajjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ•
cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjunti.

majjhena laggenti. rajanaá¹ƒ ubhato galati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• n
kaá¹‡á¹‡e bandhitunti.

kaá¹‡á¹‡o \Be 400/ jÄ«rati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhav

rajanaá¹ƒ ekato galati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, sa
samparivattakaá¹ƒ rajetuá¹ƒ, na ca acchinne theve pakkamitunti.

tena kho pana samayena cÄ«varaá¹ƒ patthinnaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesu
bhikkhave, udake osÄ• retunti.

tena kho pana samayena cÄ«varaá¹ƒ pharusaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá
202/, bhikkhave, pÄ• á¹‡inÄ• Ä• koá¹-etunti \Ee I 287/.

tena kho pana samayena bhikkhÅ« acchinnakÄ• ni cÄ«varÄ• ni dhÄ• renti dantakÄ• sÄ• vÄ
khiyyanti vipÄ• centi --- seyyathÄ• pi nÄ• ma {seyyathÄ• pi (?) } gihÄ« kÄ• mabhoginoti. bh
Ä• rocesuá¹ƒ. na, bhikkhave, acchinnakÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• ni. yo dhÄ• reyya,

cÄ«vararajanakathÄ• niá¹-á¹-hitÄ• .

216. chinnakacÄ«varÄ• nujÄ• nanÄ•

<345> atha \Ne 378/ kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena dakkhiá
pakkÄ• mi. addasÄ• kho bhagavÄ• magadhakhettaá¹ƒ acchibaddhaá¹ƒ {accibaddhaá¹ƒ (C
(Katthaci) } pÄ• á¸·ibaddhaá¹ƒ mariyÄ• dabaddhaá¹ƒ siá¹…ghÄ• á¹-akabaddhaá¹ƒ, disvÄ• n
Ä• mantesi --- ``passasi no tvaá¹ƒ, Ä• nanda, magadhakhettaá¹ƒ acchibaddhaá¹ƒ pÄ• á¸·iba
mariyÄ• dabaddhaá¹ƒ siá¹…ghÄ• á¹-akabaddhaâ€™â€™ nti? ``evaá¹ƒ, bhanteâ€™â€™ ti.
bhikkhÅ«naá¹ƒ evarÅ«pÄ• ni cÄ«varÄ• ni saá¹ƒvidahituâ€™â€™ nti? ``ussahÄ• mi, bhagav
bhagavÄ• dakkhiá¹‡Ä• girismiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• punadeva rÄ• jagahaá¹ƒ p
Ä• yasmÄ• Ä• nando sambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varÄ• ni saá¹ƒvidahitvÄ• yena

upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``passatu me {passatha tumhe (Katthaci)
cÄ«varÄ• ni saá¹ƒvidahitÄ• nÄ«â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmi
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``paá¹‡á¸• ito, bhikkhave, Ä• nando; n
Ä• nando; yatra hi nÄ• ma mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• n
karissati, aá¸• á¸• hakusimpi nÄ• ma karissati, maá¹‡á¸• alampi nÄ• ma karissati \Be 401/, a
nÄ• ma karissati, vivaá¹-á¹-ampi nÄ• ma karissati, anuvivaá¹-á¹-ampi nÄ• ma karissati, gÄ«v
karissati, jaá¹…gheyyakampi nÄ• ma karissati, bÄ• hantampi nÄ• ma karissati, chinnakaá¹ƒ
satthalÅ«khaá¹ƒ samaá¹‡asÄ• ruppaá¹ƒ paccatthikÄ• naÃ±ca anabhicchitaá¹ƒ. anujÄ• nÄ•
saá¹…ghÄ• á¹-iá¹ƒ chinnakaá¹ƒ uttarÄ• saá¹…gaá¹ƒ chinnakaá¹ƒ antaravÄ• sakaâ€™â€™

chinnakacÄ«varÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

217. ticÄ«varÄ• nujÄ• nanÄ•

<346> atha kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena c
kho bhagavÄ• antarÄ• ca rÄ• jagahaá¹ƒ antarÄ• ca vesÄ• liá¹ƒ addhÄ• namaggappaá¹-ip
cÄ«varehi ubbhaá¹‡á¸• ite {ubbhaá¹‡á¸• Ä«kate (Se) } sÄ«sepi cÄ«varabhisiá¹ƒ karitvÄ• kh
karitvÄ• kaá¹-iyÄ• pi cÄ«varabhisiá¹ƒ karitvÄ• Ä• gacchante, disvÄ• na bhagavato etadaho
ime moghapurisÄ• cÄ«vare bÄ• hullÄ• ya Ä• vattÄ• \Ee I 288/. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkh
bandheyyaá¹ƒ, mariyÄ• daá¹ƒ á¹-hapeyyaâ€™â€™ nti. atha kho bhagavÄ• anupubbena cÄ
vesÄ• lÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ viharati gotamake cetiye. tena
379/ bhagavÄ• sÄ«tÄ• su hemantikÄ• su rattÄ«su antaraá¹-á¹-hakÄ• su himapÄ• tasamaye
ekacÄ«varo nisÄ«di. na bhagavantaá¹ƒ \Se II 204/ sÄ«taá¹ƒ ahosi. nikkhante paá¹-hame yÄ
bhagavantaá¹ƒ ahosi. dutiyaá¹ƒ bhagavÄ• cÄ«varaá¹ƒ pÄ• rupi. na bhagavantaá¹ƒ sÄ«taá¹
majjhime yÄ• me sÄ«taá¹ƒ bhagavantaá¹ƒ ahosi. tatiyaá¹ƒ bhagavÄ• cÄ«varaá¹ƒ pÄ• rupi.
ahosi. nikkhante pacchime yÄ• me uddhaste aruá¹‡e nandimukhiyÄ• rattiyÄ• sÄ«taá¹ƒ bha
catutthaá¹ƒ bhagavÄ• cÄ«varaá¹ƒ pÄ• rupi. na bhagavantaá¹ƒ sÄ«taá¹ƒ ahosi. atha kho bh
``yepi kho te kulaputtÄ• imasmiá¹ƒ dhammavinaye sÄ«tÄ• lukÄ• sÄ«tabhÄ«rukÄ• tepi sak
yÄ• petuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«naá¹ƒ cÄ«vare sÄ«maá¹ƒ bandheyyaá¹ƒ, mariyÄ
ticÄ«varaá¹ƒ anujÄ• neyyaâ€™â€™ nti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``idhÄ• haá¹ƒ, bhikkhave, antarÄ• ca rÄ• jagahaá
addhÄ• namaggappaá¹-ipanno addasaá¹ƒ sambahule bhikkhÅ« \Be 402/ cÄ«varehi ubbhaá
cÄ«varabhisiá¹ƒ karitvÄ• khandhepi cÄ«varabhisiá¹ƒ karitvÄ• kaá¹-iyÄ• pi cÄ«varabhisiá¹ƒ
disvÄ• na me etadahosi --- `atilahuá¹ƒ kho ime moghapurisÄ• cÄ«vare bÄ• hullÄ• ya Ä• va
bhikkhÅ«naá¹ƒ cÄ«vare sÄ«maá¹ƒ bandheyyaá¹ƒ, mariyÄ• daá¹ƒ á¹-hapeyyaâ€™â€™ nti. idhÄ•
hemantikÄ• su rattÄ«su antaraá¹-á¹-hakÄ• su himapÄ• tasamaye rattiá¹ƒ ajjhokÄ• se ekacÄ
sÄ«taá¹ƒ ahosi. nikkhante paá¹-hame yÄ• me sÄ«taá¹ƒ maá¹ƒ ahosi. dutiyÄ• haá¹ƒ cÄ«vara
sÄ«taá¹ƒ \Se II 205/ ahosi. nikkhante majjhime yÄ• me sÄ«taá¹ƒ maá¹ƒ ahosi. tatiyÄ• haá¹ƒ

na maá¹ƒ sÄ«taá¹ƒ ahosi. nikkhante pacchime yÄ• me uddhaste aruá¹‡e nandimukhiyÄ• ra
ahosi. catutthÄ• haá¹ƒ cÄ«varaá¹ƒ pÄ• rupiá¹ƒ. na maá¹ƒ sÄ«taá¹ƒ ahosi. tassa mayhaá¹ƒ,
``yepi kho te kulaputtÄ• imasmiá¹ƒ dhammavinaye sÄ«tÄ• lukÄ• sÄ«tabhÄ«rukÄ• tepi sak
yÄ• petuá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«naá¹ƒ cÄ«vare sÄ«maá¹ƒ bandheyyaá¹ƒ, mariyÄ
289/, ticÄ«varaá¹ƒ anujÄ• neyyaâ€™ nti. anujÄ• nÄ• mi, bhikkhave, ticÄ«varaá¹ƒ --- diguá¹‡
ekacciyaá¹ƒ uttarÄ• saá¹…gaá¹ƒ, ekacciyaá¹ƒ antaravÄ• sakaâ€™â€™ nti.

ticÄ«varÄ• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

218. atirekacÄ«varakathÄ•

<347> {Vin III 461} tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhagavatÄ• ticÄ«var
aÃ±Ã±eneva ticÄ«varena gÄ• maá¹ƒ pavisanti, aÃ±Ã±ena ticÄ«varena Ä• rÄ• me acchanti,
380/ nahÄ• naá¹ƒ otaranti. ye te bhikkhÅ« appicchÄ• te ujjhÄ• yanti khiyyanti vipÄ• centi ---
chabbaggiyÄ• bhikkhÅ« atirekacÄ«varaá¹ƒ dhÄ• ressantÄ«â€™â€™ ti. atha kho te bhikkhÅ
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ ka
Ä• mantesi --- ``na, bhikkhave, atirekacÄ«varaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ• reyya, yathÄ• d
ti.

{Vin III 461} tena kho pana samayena Ä• yasmato Ä• nandassa atirekacÄ«varaá¹ƒ uppanna
Ä• nando taá¹ƒ cÄ«varaá¹ƒ Ä• yasmato sÄ• riputtassa dÄ• tukÄ• mo hoti. Ä• yasmÄ• ca \S
viharati. atha kho Ä• yasmato Ä• nandassa etadahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ pa
atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™ nti. idaÃ±ca me atirekacÄ«varaá¹ƒ uppannaá¹ƒ \Be 40
cÄ«varaá¹ƒ Ä• yasmato sÄ• riputtassa dÄ• tukÄ• mo. Ä• yasmÄ• ca sÄ• riputto sÄ• kete v
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``kÄ«vaciraá¹ƒ panÄ• nan
Ä• gacchissatÄ«â€™â€™ ti? ``navamaá¹ƒ vÄ• , bhagavÄ• , divasaá¹ƒ, dasamaá¹ƒ vÄ• â€™
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retuâ€™â€™ nti.

tena kho pana samayena bhikkhÅ«naá¹ƒ atirekacÄ«varaá¹ƒ uppannaá¹ƒ hoti. atha kho bhik
``kathaá¹ƒ nu kho amhehi atirekacÄ«vare paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatth
anujÄ• nÄ• mi, bhikkhave, atirekacÄ«varaá¹ƒ vikappetunti.

<348> atha kho bhagavÄ• vesÄ• liyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena bÄ• rÄ• á¹‡as
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bÄ• rÄ• á¹‡asÄ« tadavasari. tatra sudaá¹ƒ bhaga
viharati isipatane migadÄ• ye. tena kho pana samayena aÃ±Ã±atarassa bhikkhuno antarav
kho tassa bhikkhuno etadahosi --- ``bhagavatÄ• ticÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ --- diguá¹‡
ekacciyo uttarÄ• saá¹…go \Ee I 290/ \Se II 207/, ekacciyo antaravÄ• sako. ayaÃ±ca me ant

yaá¹ƒnÅ«nÄ• haá¹ƒ aggaá¸·aá¹ƒ acchupeyyaá¹ƒ, samantato dupaá¹-á¹-aá¹ƒ bhavissati, ma
atha kho so bhikkhu aggaá¸·aá¹ƒ acchupesi. addasÄ• kho bhagavÄ• senÄ• sanacÄ• rikaá
bhikkhuá¹ƒ aggaá¸·aá¹ƒ acchupentaá¹ƒ {acchupantaá¹ƒ (Katthaci) }, disvÄ• na yena so bhik
upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kiá¹ƒ tvaá¹ƒ, bhikkhu, karosÄ«â€™â€
bhagavÄ• , acchupemÄ«â€™â€™ ti. ``sÄ• dhu sÄ• dhu, bhikkhu; sÄ• dhu kho tvaá¹ƒ, bhikk
acchupesÄ«â€™â€™ ti \Ne 381/. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakara
katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, ahatÄ• naá¹ƒ dussÄ• naá¹ƒ ah
saá¹…ghÄ• á¹-iá¹ƒ, ekacciyaá¹ƒ uttarÄ• saá¹…gaá¹ƒ, ekacciyaá¹ƒ antaravÄ• sakaá¹ƒ; utud
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ, diguá¹‡aá¹ƒ uttarÄ• saá¹…gaá¹ƒ, diguá¹‡aá¹ƒ \Be 404/
paá¹ƒsukÅ«le yÄ• vadatthaá¹ƒ; pÄ• paá¹‡ike ussÄ• ho karaá¹‡Ä«yo. anujÄ• nÄ• mi, bhikkh
ovaá¹-á¹-ikaá¹ƒ kaá¹‡á¸• usakaá¹ƒ daá¸·hÄ«kammaâ€™â€™ nti.

atirekacÄ«varakathÄ• niá¹-á¹-hitÄ• .

219. visÄ• khÄ• vatthu

<349> atha kho bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vat
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ bhagavÄ• \Se II 208/ dhammiyÄ• kathÄ• ya sandasses
sampahaá¹ƒsesi. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• , bhagavatÄ• dhammiyÄ• kathÄ•
samuttejitÄ• sampahaá¹ƒsitÄ• , bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bh
bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bh
migÄ• ramÄ• tÄ• bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá
katvÄ• pakkÄ• mi.

tena kho pana samayena tassÄ• rattiyÄ• accayena cÄ• tuddÄ«piko mahÄ• megho pÄ• vas
Ä• mantesi --- ``yathÄ• , bhikkhave, jetavane vassati evaá¹ƒ catÅ«su dÄ«pesu vassati. ovas
kÄ• yaá¹ƒ. ayaá¹ƒ pacchimako cÄ• tuddÄ«piko mahÄ• meghoâ€™â€™ ti. ``evaá¹ƒ, bhante
bhagavato paá¹-issuá¹‡itvÄ• \Ee I 291/ nikkhittacÄ«varÄ• kÄ• yaá¹ƒ ovassÄ• penti. atha kh
migÄ• ramÄ• tÄ• paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• dÄ
je. Ä• rÄ• maá¹ƒ gantvÄ• kÄ• laá¹ƒ Ä• rocehi --- kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â
ayyeâ€™â€™ ti kho sÄ• dÄ• sÄ« visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• paá¹-issuá¹‡itvÄ• Ä•
nikkhittacÄ«vare kÄ• yaá¹ƒ ovassÄ• pente, disvÄ• na `natthi Ä• rÄ• me bhikkhÅ«, Ä• jÄ«va
ovassÄ• pentÄ«â€™ ti yena visÄ• khÄ• migÄ• ramÄ• tÄ• tenupasaá¹…kami \Ne 382/; upa
migÄ• ramÄ• taraá¹ƒ etadavoca --- ``natthayye, Ä• rÄ• me bhikkhÅ«, Ä• jÄ«vakÄ• kÄ• yaá
atha kho visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• \Se II 209/ paá¹‡á¸• itÄ• ya viyattÄ• ya medhÄ•

``nissaá¹ƒsayaá¹ƒ kho ayyÄ• nikkhittacÄ«varÄ• kÄ• yaá¹ƒ ovassÄ• penti. sÄ• yaá¹ƒ \Be 4
natthi Ä• rÄ• me bhikkhÅ«, Ä• jÄ«vakÄ• kÄ• yaá¹ƒ ovassÄ• pentÄ«â€™â€™ ti, puna dÄ• s
je. Ä• rÄ• maá¹ƒ gantvÄ• kÄ• laá¹ƒ Ä• rocehi --- kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â
bhikkhÅ« gattÄ• ni sÄ«tiá¹ƒ karitvÄ• {sÄ«tÄ«karitvÄ• (Se) } kallakÄ• yÄ• cÄ«varÄ• ni gah
pavisiá¹ƒsu. atha kho sÄ• dÄ• sÄ« Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ« apassantÄ« `natthi Ä•
Ä• rÄ• moâ€™ ti yena visÄ• khÄ• migÄ• ramÄ• tÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
etadavoca --- ``natthayye, Ä• rÄ• me bhikkhÅ«, suÃ±Ã±o Ä• rÄ• moâ€™â€™ ti. atha kho vi
paá¹‡á¸• itÄ• ya viyattÄ• ya medhÄ• viniyÄ• etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho ayyÄ• ga
kallakÄ• yÄ• cÄ«varÄ• ni gahetvÄ• yathÄ• vihÄ• raá¹ƒ paviá¹-á¹-hÄ• . sÄ• yaá¹ƒ bÄ• lÄ•
bhikkhÅ«, suÃ±Ã±o Ä• rÄ• moâ€™â€™ ti, puna dÄ• siá¹ƒ Ä• á¹‡Ä• pesi --- ``gaccha, je. Ä•
Ä• rocehi --- kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

<350> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``sandahatha {sannahatha (Ce Se) }, bh
kÄ• lo bhattassÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato pac
bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya --- seyyathÄ• pi
sammiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• ritaá¹ƒ vÄ• bÄ• haá¹ƒ samiÃ±jeyya, ev
visÄ• khÄ• ya migÄ• ramÄ• tuyÄ• koá¹-á¹-hake \Se II 210/ pÄ• turahosi. nisÄ«di bhagavÄ•
bhikkhusaá¹…ghena. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• --- ``acchariyaá¹ƒ vata bho! ab
tathÄ• gatassa mahiddhikatÄ• mahÄ• nubhÄ• vatÄ• , yatra hi nÄ• ma jaá¹‡á¹‡ukamattesu
kaá¹-imattesupi oghesu pavattamÄ• nesu, na hi nÄ• ma \Ee I 292/ ekabhikkhussapi {pavatta
ekabhikkhussapi (?) } pÄ• dÄ• vÄ• cÄ«varÄ• ni vÄ• allÄ• ni bhavissantÄ«â€™â€™ ti --- h
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena s
sampavÄ• retvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ ekamantaá¹ƒ nisÄ«
visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavantaá¹ƒ etadavoca --- ``aá¹-á¹-hÄ• haá¹ƒ, bhante, bha
yÄ• cÄ• mÄ«â€™â€™ ti. ``atikkantavarÄ•  kho, visÄ• khe, tathÄ• gatÄ• â€™â€™ ti. ``yÄ• n
406/ yÄ• ni ca anavajjÄ• nÄ«â€™â€™ ti. ``vadehi, visÄ• kheâ€™â€™ ti. ``icchÄ• mahaá¹ƒ,
yÄ• vajÄ«vaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ dÄ• tuá¹ƒ, Ä• gantukabhattaá¹ƒ dÄ• tuá¹ƒ, gamikabha
gilÄ• nabhattaá¹ƒ dÄ• tuá¹ƒ, gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ dÄ• tuá¹ƒ, gilÄ• nabhesajjaá¹
dÄ• tuá¹ƒ, bhikkhunisaá¹…ghassa \Ne 383/ udakasÄ• á¹-ikaá¹ƒ dÄ• tuâ€™â€™ nti. ``kiá¹ƒ
atthavasaá¹ƒ sampassamÄ• nÄ• tathÄ• gataá¹ƒ aá¹-á¹-ha varÄ• ni yÄ• casÄ«â€™â€™ ti?

``idhÄ• haá¹ƒ, bhante, dÄ• siá¹ƒ Ä• á¹‡Ä• pesiá¹ƒ --- `gaccha, je. Ä• rÄ• maá¹ƒ gantvÄ• k
kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ â€™ nti. atha kho sÄ• , bhante, dÄ• sÄ« Ä• n
bhikkhÅ« nikkhittacÄ«vare kÄ• yaá¹ƒ ovassÄ• pente, disvÄ• na \Se II 211/ ``natthi Ä• rÄ• m
kÄ• yaá¹ƒ ovassÄ• pentÄ«â€™â€™ ti yenÄ• haá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ•
Ä• rÄ• me bhikkhÅ«, Ä• jÄ«vakÄ• kÄ• yaá¹ƒ ovassÄ• pentÄ«â€™â€™ ti. asuci, bhante, na
paá¹-ikÅ«laá¹ƒ. imÄ• haá¹ƒ, bhante, atthavasaá¹ƒ sampassamÄ• nÄ• icchÄ• mi saá¹…gha
vassikasÄ• á¹-ikaá¹ƒ dÄ• tuá¹ƒ.

``puna caparaá¹ƒ, bhante, Ä• gantuko bhikkhu na vÄ«thikusalo na gocarakusalo kilanto piá
me Ä• gantukabhattaá¹ƒ bhuÃ±jitvÄ• vÄ«thikusalo gocarakusalo akilanto piá¹‡á¸• Ä• ya ca
bhante, atthavasaá¹ƒ sampassamÄ• nÄ• icchÄ• mi saá¹…ghassa yÄ• vajÄ«vaá¹ƒ Ä• gantu

``puna caparaá¹ƒ, bhante, gamiko bhikkhu attano bhattaá¹ƒ pariyesamÄ• no satthÄ• vÄ• v
vÄ• saá¹ƒ gantukÄ• mo bhavissati tattha vikÄ• le upagacchissati, kilanto addhÄ• naá¹ƒ gam
gamikabhattaá¹ƒ bhuÃ±jitvÄ• satthÄ• na vihÄ• yissati, yattha vÄ• saá¹ƒ gantukÄ• mo bhav
upagacchissati, akilanto addhÄ• naá¹ƒ gamissati. imÄ• haá¹ƒ, bhante, atthavasaá¹ƒ sampas
saá¹…ghassa yÄ• vajÄ«vaá¹ƒ gamikabhattaá¹ƒ dÄ• tuá¹ƒ.

``puna caparaá¹ƒ, bhante, gilÄ• nassa bhikkhuno sappÄ• yÄ• ni bhojanÄ• ni alabhantassa
abhivaá¸• á¸• hissati, kÄ• laá¹ƒkiriyÄ• vÄ• bhavissati. tassa me gilÄ• nabhattaá¹ƒ bhuttass
na abhivaá¸• á¸• hissati, kÄ• laá¹ƒkiriyÄ• na bhavissati. imÄ• haá¹ƒ, bhante, atthavasaá¹ƒ s
saá¹…ghassa yÄ• vajÄ«vaá¹ƒ gilÄ• nabhattaá¹ƒ dÄ• tuá¹ƒ \Se II 212/. ``puna \Be 407/ capa
gilÄ• nupaá¹-á¹-hÄ• ko bhikkhu attano bhattaá¹ƒ pariyesamÄ• no gilÄ• nassa ussÅ«re bhatt
bhattacchedaá¹ƒ karissati. so me gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ bhuÃ±jitvÄ• gilÄ• nassa
bhattaá¹ƒ nÄ«harissati, bhattacchedaá¹ƒ na karissati. imÄ• haá¹ƒ, bhante, atthavasaá¹ƒ sam
saá¹…ghassa yÄ• vajÄ«vaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ dÄ• tuá¹ƒ.

``puna caparaá¹ƒ, bhante, gilÄ• nassa bhikkhuno sappÄ• yÄ• ni bhesajjÄ• ni alabhantassa
abhivaá¸• á¸• hissati, kÄ• laá¹ƒkiriyÄ• vÄ• bhavissati. tassa me gilÄ• nabhesajjaá¹ƒ paribh
abhivaá¸• á¸• hissati, kÄ• laá¹ƒkiriyÄ• na bhavissati. imÄ• haá¹ƒ, bhante, atthavasaá¹ƒ sam
saá¹…ghassa yÄ• vajÄ«vaá¹ƒ gilÄ• nabhesajjaá¹ƒ dÄ• tuá¹ƒ.

``puna caparaá¹ƒ, bhante, bhagavatÄ• andhakavinde dasÄ• nisaá¹ƒse sampassamÄ• nen
tyÄ• haá¹ƒ, bhante, Ä• nisaá¹ƒse sampassamÄ• nÄ• icchÄ• mi saá¹…ghassa yÄ• vajÄ«va

``idha, bhante, bhikkhuniyo aciravatiyÄ• nadiyÄ• vesiyÄ• hi saddhiá¹ƒ naggÄ• ekatitthe n
bhante, vesiyÄ• bhikkhuniyo uppaá¹‡á¸• esuá¹ƒ --- `kiá¹ƒ nu kho nÄ• ma tumhÄ• kaá¹ƒ, ay
{daharÄ• naá¹ƒ daharÄ• naá¹ƒ (Ce) } brahmacariyaá¹ƒ ciá¹‡á¹‡ena, nanu nÄ• ma kÄ• mÄ•
jiá¹‡á¹‡Ä• bhavissatha tadÄ• brahmacariyaá¹ƒ carissatha. evaá¹ƒ tumhÄ• kaá¹ƒ ubho atth
bhavissantÄ«â€™ ti. tÄ• , bhante, bhikkhuniyo vesiyÄ• hi uppaá¹‡á¸• iyamÄ• nÄ• maá¹…k
mÄ• tugÄ• massa naggiyaá¹ƒ jegucchaá¹ƒ paá¹-ikÅ«laá¹ƒ. imÄ• haá¹ƒ, bhante, atthavasaá¹
bhikkhunisaá¹…ghassa \Se II 213/ yÄ• vajÄ«vaá¹ƒ udakasÄ• á¹-ikaá¹ƒ dÄ• tuâ€™â€™ nti.

<351> ``kiá¹ƒ pana tvaá¹ƒ, visÄ• khe, Ä• nisaá¹ƒsaá¹ƒ sampassamÄ• nÄ• tathÄ• gataá¹ƒ a
yÄ• casÄ«â€™â€™ ti? ``idha, bhante, disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ« sÄ• vatthiá¹

bhagavantaá¹ƒ dassanÄ• ya. te bhagavantaá¹ƒ upasaá¹…kamitvÄ• pucchissanti --- `itthann
kÄ• laá¹…kato, tassa kÄ• gati ko abhisamparÄ• yoâ€™ ti? taá¹ƒ bhagavÄ• byÄ• karissati
sakadÄ• gÄ• miphale vÄ• anÄ• gÄ• miphale vÄ• arahatte vÄ• . tyÄ• haá¹ƒ upasaá¹…kam
`Ä• gatapubbÄ• nu kho, bhante, tena ayyena sÄ• vatthÄ«â€™ ti? sace me \Be 408/ vakkha
bhikkhunÄ• sÄ• vatthÄ«â€™ ti niá¹-á¹-hamettha \Ee I 294/ gacchissÄ• mi --- nissaá¹ƒsayaá
ayyena vassikasÄ• á¹-ikÄ• vÄ• Ä• gantukabhattaá¹ƒ vÄ• gamikabhattaá¹ƒ vÄ• gilÄ• nabh
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• gilÄ• nabhesajjaá¹ƒ vÄ• dhuvayÄ• gu vÄ• ti. tassÄ•
pÄ• mujjaá¹ƒ jÄ• yissati, pamuditÄ• ya pÄ«ti jÄ• yissati, pÄ«timanÄ• ya kÄ• yo passambhis
sukhaá¹ƒ \Ne 385/ vediyissÄ• mi, sukhiniyÄ• cittaá¹ƒ samÄ• dhiyissati. sÄ• me bhavissati
balabhÄ• vanÄ• bojjhaá¹…gabhÄ• vanÄ• . imÄ• haá¹ƒ, bhante, Ä• nisaá¹ƒsaá¹ƒ sampassa
varÄ• ni yÄ• cÄ• mÄ«â€™â€™ ti. ``sÄ• dhu sÄ• dhu, visÄ• khe; sÄ• dhu kho tvaá¹ƒ, visÄ•
sampassamÄ• nÄ• tathÄ• gataá¹ƒ aá¹-á¹-ha varÄ• ni yÄ• casi. anujÄ• nÄ• mi te, visÄ• khe
atha kho bhagavÄ• visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ imÄ• hi \Se II 214/ gÄ• thÄ• hi anum

``yÄ• annapÄ• naá¹ƒ dadatippamoditÄ• .

sÄ«lÅ«papannÄ• sugatassa sÄ• vikÄ• .

dadÄ• ti dÄ• naá¹ƒ abhibhuyya maccharaá¹ƒ.

sovaggikaá¹ƒ sokanudaá¹ƒ sukhÄ• vahaá¹ƒ ||

``dibbaá¹ƒ sÄ• labhate Ä• yuá¹ƒ {dibbaá¹ƒ balaá¹ƒ sÄ• labhate ca Ä• yuá¹ƒ (Ce Se) }.

Ä• gamma maggaá¹ƒ virajaá¹ƒ anaá¹…gaá¹‡aá¹ƒ.

sÄ• puÃ±Ã±akÄ• mÄ• sukhinÄ« anÄ• mayÄ• .

saggamhi kÄ• yamhi ciraá¹ƒ pamodatÄ«â€™â€™ ti ||

<352> atha kho bhagavÄ• visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ imÄ• hi gÄ• thÄ• hi anumodi
pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ katha
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, vassikasÄ• á¹-ikaá¹ƒ, Ä• gantukabhattaá¹ƒ, gam
gilÄ• nabhattaá¹ƒ, gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ, gilÄ• nabhesajjaá¹ƒ, dhuvayÄ• guá¹ƒ, b
udakasÄ• á¹-ikaâ€™â€™ nti.

visÄ• khÄ• vatthu niá¹-á¹-hitaá¹ƒ.

visÄ• khÄ• bhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

220. nisÄ«danÄ• dianujÄ• nanÄ•

<353> tena \Be 409/ kho pana samayena bhikkhÅ« paá¹‡Ä«tÄ• ni bhojanÄ• ni bhuÃ±jitvÄ•
asampajÄ• nÄ• niddaá¹ƒ okkamanti. tesaá¹ƒ muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹
supinantena asuci muccati, senÄ• sanaá¹ƒ asucinÄ• makkhiyati. atha kho bhagavÄ• Ä• ya
pacchÄ• samaá¹‡ena senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto addasa senÄ• sanaá¹ƒ \Se I
disvÄ• na \Ne 386/ Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ etaá¹ƒ, Ä• nanda, se
nti? ``etarahi, bhante, bhikkhÅ« paá¹‡Ä«tÄ• ni bhojanÄ• ni \Ee I 295/ bhuÃ±jitvÄ• muá¹-á¹-
niddaá¹ƒ okkamanti. tesaá¹ƒ muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ okkam
muccati; tayidaá¹ƒ, bhagavÄ• , senÄ• sanaá¹ƒ asucinÄ• makkhitaâ€™â€™ nti. ``evametaá
Ä• nanda. muccati hi, Ä• nanda, muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ ok
asuci. ye te, Ä• nanda, bhikkhÅ« upaá¹-á¹-hitassatÄ« sampajÄ• nÄ• niddaá¹ƒ okkamanti, te
yepi te, Ä• nanda, puthujjanÄ• kÄ• mesu vÄ«tarÄ• gÄ• , tesampi asuci na muccati. aá¹-á¹-h
anavakÄ• so yaá¹ƒ arahato asuci mucceyyÄ• â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ ni
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``idhÄ• haá¹ƒ, bhikkhave, Ä• nandena
senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto addasaá¹ƒ senÄ• sanaá¹ƒ asucinÄ• makkhitaá¹ƒ,
Ä• mantesiá¹ƒ `kiá¹ƒ etaá¹ƒ, Ä• nanda, senÄ• sanaá¹ƒ makkhitaâ€™ nti? `etarahi, bhante, b
bhojanÄ• ni bhuÃ±jitvÄ• muá¹-á¹-hassatÄ« asampajÄ• nÄ• niddaá¹ƒ okkamanti. tesaá¹ƒ m
asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ okkamantÄ• naá¹ƒ supinantena asuci muccati; tayidaá¹ƒ, bh
asucinÄ• makkhitaâ€™ nti. `evametaá¹ƒ, Ä• nanda, evametaá¹ƒ, Ä• nanda, muccati hi, Ä•
muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ okkamantÄ• naá¹ƒ supinantena \Se
Ä• nanda, bhikkhÅ« upaá¹-á¹-hitassatÄ« sampajÄ• nÄ• niddaá¹ƒ okkamanti, tesaá¹ƒ asuci
Ä• nanda, puthujjanÄ• kÄ• mesu vÄ«tarÄ• gÄ• tesampi asuci na muccati. aá¹-á¹-hÄ• nam
yaá¹ƒ arahato asuci mucceyyÄ• â€™â€™ â€™ ti.

``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• muá¹-á¹-hassatissa asampajÄ• nassa niddaá¹ƒ okka
dukkhaá¹ƒ paá¹-ibujjhati, pÄ• pakaá¹ƒ supinaá¹ƒ passati, devatÄ• na rakkhanti, asuci mucc
bhikkhave, paÃ±ca Ä• dÄ«navÄ• muá¹-á¹-hassatissa asampajÄ• nassa niddaá¹ƒ okkamato

``paÃ±cime \Be 410/, bhikkhave, Ä• nisaá¹ƒsÄ• upaá¹-á¹-hitassatissa sampajÄ• nassa nid
sukhaá¹ƒ supati, sukhaá¹ƒ paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ passati, devatÄ• rakkh
muccati. ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• upaá¹-á¹-hitassatissa sampajÄ• nassa

``anujÄ• nÄ• mi, bhikkhave, kÄ• yaguttiyÄ• cÄ«varaguttiyÄ• senÄ• sanaguttiyÄ• nisÄ«da

tena \Ne 387/ kho pana samayena atikhuddakaá¹ƒ nisÄ«danaá¹ƒ na sabbaá¹ƒ senÄ• sanaá

etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, yÄ• vamahantaá¹ƒ paccattharaá¹‡aá
tÄ• vamahantaá¹ƒ paccattharaá¹‡aá¹ƒ kÄ• tunti.

<354> tena kho pana samayena Ä• yasmato Ä• nandassa upajjhÄ• yassa Ä• yasmato bela
thullakacchÄ• bÄ• dho hoti. tassa lasikÄ• ya cÄ«varÄ• ni kÄ• ye lagganti. tÄ• ni bhikkhÅ« u
apakaá¸• á¸• hanti. addasÄ• kho bhagavÄ• senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto te \Se
cÄ«varÄ• ni udakena temetvÄ• temetvÄ• apakaá¸• á¸• hante, disvÄ• na yena te bhikkhÅ«
upaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``kiá¹ƒ imassa, bhikkhave, bhikkhuno Ä• bÄ• d
bhante, Ä• yasmato \Ee I 296/ thullakacchÄ• bÄ• dho. lasikÄ• ya cÄ«varÄ• ni kÄ• ye laggan
temetvÄ• temetvÄ• apakaá¸• á¸• hÄ• mÄ• â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, yassa kaá
assÄ• vo vÄ• thullakacchu vÄ• Ä• bÄ• dho kaá¹‡á¸• uppaá¹-icchÄ• diâ€™â€™ nti.

<355> atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• mukhapuÃ±chanacoá¸·aá¹ƒ {mukhapuÃ±jana
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinnÄ• kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-iggaá¹‡hÄ
mukhapuÃ±chanacoá¸·aá¹ƒ, yaá¹ƒ mamassa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™
mukhapuÃ±chanacoá¸·aá¹ƒ. atha kho bhagavÄ• visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ dhamm
samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagav
kathÄ• ya sandassitÄ• samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• uá¹-á¹-hÄ• yÄ• san
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pak
katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, mukhapuÃ±chanacoá¸·akaâ€™
{mukhapuÃ±chanacolanti (Se) }.

<356> tena \Se II 218/ kho pana samayena rojo mallo Ä• yasmato Ä• nandassa sahÄ• yo h
khomapilotikÄ• Ä• yasmato Ä• nandassa hatthe nikkhittÄ• hoti. Ä• yasmato ca Ä• nandass
hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi s
gahetuá¹ƒ --- sandiá¹-á¹-ho ca hoti, sambhatto ca, Ä• lapito \Ne 388/ ca, jÄ«vati ca, jÄ• nÄ•
attamano bhavissatÄ«ti. anujÄ• nÄ• mi, bhikkhave, imehi paÃ±cahaá¹…gehi samannÄ• gat

<357> tena kho pana samayena bhikkhÅ«naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti ticÄ«varaá¹ƒ. attho c
thavikÄ• hipi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, parikkhÄ• n

nisÄ«danÄ• dianujÄ• nanÄ• niá¹-á¹-hitÄ• .

221. pacchimavikappanupagacÄ«varÄ• dikathÄ•

<358> atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``yÄ• ni tÄ• ni bhagavatÄ• anuÃ±Ã±Ä• tÄ• ni

vassikasÄ• á¹-ikÄ• ti vÄ• nisÄ«dananti vÄ• paccattharaá¹‡anti vÄ• kaá¹‡á¸• uppaá¹-icchÄ
mukhapuÃ±chanacoá¸·anti vÄ• parikkhÄ• racoá¸·anti vÄ• , sabbÄ• ni tÄ• ni adhiá¹-á¹-hÄ• t
vikappetabbÄ• nÄ«â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhik
adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ; vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ a
paraá¹ƒ vikappetuá¹ƒ; nisÄ«danaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ; paccattharaá¹‡aá
\Se II 219/ na vikappetuá¹ƒ; kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ yÄ• vaÄ• bÄ• dhÄ• adhiá¹-á¹-hÄ
vikappetuá¹ƒ; mukhapuÃ±chanacoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ; parikkhÄ• r
adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetunti.

atha \Be 412/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``kittakaá¹ƒ pacchimaá¹ƒ nu kho cÄ«varaá¹ƒ
nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, Ä• yÄ• mena aá¹-á¹-
caturaá¹…gulavitthataá¹ƒ pacchimaá¹ƒ cÄ«varaá¹ƒ vikappetunti.

<359> tena kho pana samayena Ä• yasmato mahÄ• kassapassa paá¹ƒsukÅ«lakato garuko
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, suttalÅ«khaá¹ƒ kÄ• tunti. vikaá¹‡á¹‡o hoti. bhagav
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, vikaá¹‡á¹‡aá¹ƒ uddharitunti. suttÄ• okiriyanti. bha
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, anuvÄ• taá¹ƒ paribhaá¹‡á¸• aá¹ƒ Ä• ropetunti.

tena \Ne 389/ kho pana samayena saá¹…ghÄ• á¹-iyÄ• pattÄ• lujjanti. bhagavato etamattha
anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-hapadakaá¹ƒ kÄ• tunti.

<360> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno ticÄ«vare kayiramÄ• ne sabbaá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, dve chinnakÄ• ni ekaá¹ƒ

dve chinnakÄ• ni ekaá¹ƒ acchinnakaá¹ƒ nappahoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. a
dve acchinnakÄ• ni ekaá¹ƒ chinnakanti.

dve acchinnakÄ• ni \Se II 220/ ekaá¹ƒ chinnakaá¹ƒ nappahoti. bhagavato etamatthaá¹ƒ Ä• r
bhikkhave, anvÄ• dhikampi Ä• ropetuá¹ƒ, na ca, bhikkhave, sabbaá¹ƒ acchinnakaá¹ƒ dhÄ•
Ä• patti dukkaá¹-assÄ• ti.

<361> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno bahuá¹ƒ cÄ«varaá¹ƒ uppannaá
cÄ«varaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dÄ• tukÄ• mo hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
{mÄ• tÄ• pitÅ«naá¹ƒ kho (Ce) } kho, bhikkhave, dadamÄ• ne {vadamÄ• no (Katthaci), vada
vadeyyÄ• ma? anujÄ• nÄ• mi \Ee I 298/, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ dÄ• tuá¹ƒ. na ca, b
vinipÄ• tetabbaá¹ƒ. yo vinipÄ• teyya, Ä• patti dukkaá¹-assÄ• ti.

<362> tena \Be 413/ kho pana samayena aÃ±Ã±ataro bhikkhu andhavane cÄ«varaá¹ƒ nikkh

gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. corÄ• taá¹ƒ cÄ«varaá¹ƒ avahariá¹ƒsu. so bhikkhu ducco
bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tvaá¹ƒ, Ä• vuso, duccoá¸·o lÅ«khacÄ«varosÄ«â€™â€
ahaá¹ƒ (katthaci) }, Ä• vuso, andhavane cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena gÄ• maá¹ƒ
pÄ• visiá¹ƒ. corÄ• taá¹ƒ cÄ«varaá¹ƒ avahariá¹ƒsu. tenÄ• haá¹ƒ duccoá¸·o lÅ«khacÄ«varoâ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. na, bhikkhave, santaruttarena gÄ• mo pavisitabbo. yo paviseyy
dukkaá¹-assÄ• ti.

tena kho pana samayena Ä• yasmÄ• Ä• nando assatiyÄ• santaruttarena gÄ• maá¹ƒ piá¹‡á
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocuá¹ƒ --- ``nanu \Se II 221/, Ä• vuso Ä• nanda, bhaga
santaruttarena gÄ• mo pavisitabboâ€™ ti? kissa tvaá¹ƒ, Ä• vuso Ä• nanda, santaruttarena
paviá¹-á¹-hoâ€™â€™ ti? ``saccaá¹ƒ, Ä• vuso, bhagavatÄ• paÃ±Ã±attaá¹ƒ --- `na santarutta
pavisitabboâ€™ ti. api cÄ• haá¹ƒ assatiyÄ• paviá¹-á¹-hoâ€™â€™ ti. bhagavato etamatthaá

paÃ±cime, bhikkhave, paccayÄ• saá¹…ghÄ• á¹-iyÄ• nikkhepÄ• ya --- gilÄ• no vÄ• hoti, va
nadÄ«pÄ• raá¹ƒ gantuá¹ƒ vÄ• hoti, aggaá¸·aguttivihÄ• ro vÄ• hoti, atthatakathinaá¹ƒ vÄ•
bhikkhave, paÃ±ca paccayÄ• saá¹…ghÄ• á¹-iyÄ• nikkhepÄ• ya.

paÃ±cime, bhikkhave, paccayÄ• uttarÄ• saá¹…gassa nikkhepÄ• ya ... pe ... antaravÄ• saka
gilÄ• no vÄ• hoti, vassikasaá¹…ketaá¹ƒ vÄ• hoti, nadÄ«pÄ• raá¹ƒ gantuá¹ƒ vÄ• hoti, agga
hoti, atthatakathinaá¹ƒ vÄ• hoti. ime kho, bhikkhave, paÃ±ca paccayÄ• uttarÄ• saá¹…gass
nikkhepÄ• ya.

paÃ±cime, bhikkhave, paccayÄ• vassikasÄ• á¹-ikÄ• ya nikkhepÄ• ya --- gilÄ• no vÄ• hoti,
hoti, nadÄ«pÄ• raá¹ƒ gantuá¹ƒ vÄ• hoti, aggaá¸·aguttivihÄ• ro vÄ• hoti, vassikasÄ• á¹-ikÄ•
vippakatÄ• \Se II 222/ vÄ• . ime kho, bhikkhave, paÃ±ca paccayÄ• vassikasÄ• á¹-ikÄ• ya

pacchimavikappanupagacÄ«varÄ• dikathÄ• niá¹-á¹-hitÄ• .

222. saá¹…ghikacÄ«varuppÄ• dakathÄ•

<363> tena \Be 414/ kho pana samayena aÃ±Ã±ataro bhikkhu eko vassaá¹ƒ vasi. tattha ma
demÄ• ti cÄ«varÄ• ni adaá¹ƒsu. atha kho tassa bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±
pacchimo saá¹…ghoâ€™ ti. ahaÃ±camhi ekako. ime ca manussÄ• \Ee I 299/ saá¹…ghassa
yaá¹ƒnÅ«nÄ• haá¹ƒ imÄ• ni saá¹…ghikÄ• ni cÄ«varÄ• ni sÄ• vatthiá¹ƒ hareyyaâ€™â€™ nti
cÄ«varÄ• ni Ä• dÄ• ya sÄ• vatthiá¹ƒ gantvÄ• bhagavato etamatthaá¹ƒ Ä• rocesi. ``tuyheva
yÄ• va kathinassa ubbhÄ• rÄ• yÄ• â€™â€™ ti. idha pana, bhikkhave, bhikkhu eko vassaá¹ƒ
saá¹…ghassa demÄ• ti cÄ«varÄ• ni denti. anujÄ• nÄ• mi, bhikkhave, tasseva tÄ• ni cÄ«var
ubbhÄ• rÄ• yÄ• ti.

tena \Ne 391/ kho pana samayena aÃ±Ã±ataro bhikkhu utukÄ• laá¹ƒ eko vasi. tattha manus
cÄ«varÄ• ni adaá¹ƒsu. atha kho tassa bhikkhuno etadahosi --- ``bhagavatÄ• paÃ±Ã±attaá¹
saá¹…ghoâ€™ ti. ahaÃ±camhi ekako. ime ca manussÄ• saá¹…ghassa demÄ• ti cÄ«varÄ•
imÄ• ni saá¹…ghikÄ• ni cÄ«varÄ• ni sÄ• vatthiá¹ƒ hareyyaâ€™â€™ nti. atha kho so bhikkh
sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatt
anujÄ• nÄ• mi, bhikkhave \Se II 223/, sammukhÄ«bhÅ«tena saá¹…ghena bhÄ• jetuá¹ƒ. idh
utukÄ• laá¹ƒ eko vasati. tattha manussÄ• saá¹…ghassa demÄ• ti cÄ«varÄ• ni denti. anujÄ
bhikkhunÄ• tÄ• ni cÄ«varÄ• ni adhiá¹-á¹-hÄ• tuá¹ƒ --- ``mayhimÄ• ni cÄ«varÄ• nÄ«â€™â€
bhikkhuno taá¹ƒ cÄ«varaá¹ƒ anadhiá¹-á¹-hite aÃ±Ã±o bhikkhu Ä• gacchati, samako dÄ• tab
bhikkhave, bhikkhÅ«hi taá¹ƒ cÄ«varaá¹ƒ bhÄ• jiyamÄ• ne, apÄ• tite kuse, aÃ±Ã±o bhikkhu
dÄ• tabbo bhÄ• go. tehi ce, bhikkhave, bhikkhÅ«hi taá¹ƒ cÄ«varaá¹ƒ bhÄ• jiyamÄ• ne, pÄ•
Ä• gacchati, nÄ• kÄ• mÄ• dÄ• tabbo bhÄ• goti.

tena kho pana samayena dve bhÄ• tikÄ• therÄ• , Ä• yasmÄ• ca isidÄ• so Ä• yasmÄ• ca i
vassaá¹ƒvuá¹-á¹-hÄ• aÃ±Ã±ataraá¹ƒ gÄ• makÄ• vÄ• saá¹ƒ agamaá¹ƒsu. manussÄ• cirass
sacÄ«varÄ• ni bhattÄ• ni \Be 415/ adaá¹ƒsu. Ä• vÄ• sikÄ• bhikkhÅ« there pucchiá¹ƒsu --- `
saá¹…ghikÄ• ni cÄ«varÄ• ni there Ä• gamma uppannÄ• ni, sÄ• diyissanti therÄ• bhÄ• gaâ
--- ``yathÄ• kho mayaá¹ƒ, Ä• vuso, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• ma, tum
yÄ• va kathinassa ubbhÄ• rÄ• yÄ• â€™â€™ ti.

tena kho pana samayena tayo bhikkhÅ« rÄ• jagahe vassaá¹ƒ vasanti. tattha manussÄ• saá

demÄ• ti cÄ«varÄ• ni denti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• pa
`catuvaggo pacchimo saá¹…ghoâ€™ ti. mayaÃ±camhÄ• tayo janÄ• . ime ca manussÄ• sa
\Se II 224/ denti. kathaá¹ƒ nu kho amhehi paá¹-ipajjitabbaâ€™â€™ nti? tena kho pana sama
therÄ• , Ä• yasmÄ• ca nilavÄ• sÄ« Ä• yasmÄ• ca sÄ• á¹‡avÄ• sÄ« Ä• yasmÄ• ca gotako
phaá¸·ikasantÄ• no, pÄ• á¹-aliputte viharanti kukkuá¹-Ä• rÄ• me. atha kho te bhikkhÅ« pÄ•
there pucchiá¹ƒsu. therÄ• evamÄ• haá¹ƒsu --- ``yathÄ• kho mayaá¹ƒ Ä• vuso bhagavatÄ•
Ä• jÄ• nÄ• ma, tumhÄ• kaá¹ƒyeva tÄ• ni cÄ«varÄ• ni yÄ• va kathinassa ubbhÄ• rÄ• yÄ• â€

saá¹…ghikacÄ«varuppÄ• dakathÄ• niá¹-á¹-hitÄ• .

223. upanandasakyaputtavatthu

<364> tena \Ne 392/ kho pana samayena Ä• yasmÄ• upanando sakyaputto sÄ• vatthiyaá¹
aÃ±Ã±ataraá¹ƒ gÄ• makÄ• vÄ• saá¹ƒ agamÄ• si. tattha ca bhikkhÅ« cÄ«varaá¹ƒ bhÄ• jetu
evamÄ• haá¹ƒsu --- ``imÄ• ni kho, Ä• vuso, saá¹…ghikÄ• ni cÄ«varÄ• ni bhÄ• jiyissanti, sÄ•

nti? ``Ä• mÄ• vuso, sÄ• diyissÄ• mÄ«â€™â€™ ti. tato cÄ«varabhÄ• gaá¹ƒ gahetvÄ• aÃ±Ã
tatthapi bhikkhÅ« cÄ«varaá¹ƒ bhÄ• jetukÄ• mÄ• sannipatiá¹ƒsu. tepi evamÄ• haá¹ƒsu --- ``
saá¹…ghikÄ• ni cÄ«varÄ• ni bhÄ• jiyissanti, sÄ• diyissasi bhÄ• gaâ€™â€™ nti? ``Ä• mÄ• v
tatopi cÄ«varabhÄ• gaá¹ƒ gahetvÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ agamÄ• si. tatthapi bhikkhÅ«
sannipatiá¹ƒsu. tepi evamÄ• haá¹ƒsu --- ``imÄ• ni kho, Ä• vuso, saá¹…ghikÄ• ni cÄ«varÄ• n
sÄ• diyissasi bhÄ• gaâ€™â€™ nti? ``Ä• mÄ• vuso, sÄ• diyissÄ• mÄ«â€™â€™ ti. tatopi cÄ«
mahantaá¹ƒ cÄ«varabhaá¹‡á¸• ikaá¹ƒ Ä• dÄ• ya punadeva sÄ• vatthiá¹ƒ paccÄ• gaÃ±chi. b
``mahÄ• puÃ±Ã±osi tvaá¹ƒ \Se II 225/, Ä• vuso upananda, bahuá¹ƒ te cÄ«varaá¹ƒ uppanna
416/, Ä• vuso, puÃ±Ã±aá¹ƒ? idhÄ• haá¹ƒ, Ä• vuso, sÄ• vatthiyaá¹ƒ vassaá¹ƒvuá¹-á¹-ho aÃ±
agamÄ• siá¹ƒ. tattha bhikkhÅ« cÄ«varaá¹ƒ bhÄ• jetukÄ• mÄ• sannipatiá¹ƒsu. te maá¹ƒ eva
Ä• vuso, saá¹…ghikÄ• ni cÄ«varÄ• ni bhÄ• jiyissanti, sÄ• diyissasi bhÄ• gaâ€™ nti? `Ä• mÄ
tato cÄ«varabhÄ• gaá¹ƒ gahetvÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ agamÄ• siá¹ƒ. tatthapi bhikkhÅ
sannipatiá¹ƒsu. tepi maá¹ƒ evamÄ• haá¹ƒsu --- `imÄ• ni kho, Ä• vuso, saá¹…ghikÄ• ni cÄ«v
sÄ• diyissasi bhÄ• gaâ€™â€™ â€™ nti? `Ä• mÄ• vuso, sÄ• diyissÄ• mÄ«â€™ ti. tatopi cÄ«
aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ \Ee I 301/ agamÄ• siá¹ƒ. tatthapi bhikkhÅ« cÄ«varaá¹ƒ bhÄ• jetuk
maá¹ƒ evamÄ• haá¹ƒsu --- `imÄ• ni kho, Ä• vuso, saá¹…ghikÄ• ni cÄ«varÄ• ni bhÄ• jiyissan
nti? `Ä• mÄ• vuso, sÄ• diyissÄ• mÄ«â€™ ti. tatopi cÄ«varabhÄ• gaá¹ƒ aggahesiá¹ƒ. evaá¹ƒ
uppannanti. ``kiá¹ƒ pana tvaá¹ƒ, Ä• vuso upananda, aÃ±Ã±atra vassaá¹ƒvuá¹-á¹-ho aÃ±Ã±a
sÄ• diyÄ«â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto aÃ±Ã±atra vassaá¹ƒvu
cÄ«varabhÄ• gaá¹ƒ sÄ• diyissatÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe
upananda, aÃ±Ã±atra vassaá¹ƒvuá¹-á¹-ho aÃ±Ã±atra cÄ«varabhÄ• gaá¹ƒ sÄ• diyÄ«â€™â€
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, aÃ±Ã±atra v
aÃ±Ã±atra \Se II 226/ cÄ«varabhÄ• gaá¹ƒ sÄ• diyissasi. netaá¹ƒ, moghapurisa, appasannÄ
pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ \Ne 393/ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``
aÃ±Ã±atra vassaá¹ƒvuá¹-á¹-hena aÃ±Ã±atra cÄ«varabhÄ• go sÄ• ditabbo. yo sÄ• diyeyya,
ti.

tena kho pana samayena Ä• yasmÄ• upanando sakyaputto eko dvÄ«su Ä• vÄ• sesu vassa
cÄ«varaá¹ƒ uppajjissatÄ«â€™â€™ ti. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``katha
upanandassa sakyaputtassa cÄ«varapaá¹-ivÄ«so dÄ• tabboâ€™â€™ ti? bhagavato etamat
bhikkhave, moghapurisassa ekÄ• dhippÄ• yaá¹ƒ. idha pana, bhikkhave, bhikkhu eko dvÄ«s
--- ``evaá¹ƒ me bahuá¹ƒ cÄ«varaá¹ƒ uppajjissatÄ«â€™â€™ ti. sace amutra upaá¸• á¸• haá¹
vasati, amutra upaá¸• á¸• ho amutra upaá¸• á¸• ho cÄ«varapaá¹-ivÄ«so dÄ• tabbo. yattha v
tato cÄ«varapaá¹-ivÄ«so dÄ• tabboti.

upanandasakyaputtavatthu niá¹-á¹-hitaá¹ƒ.

224. gilÄ• navatthukathÄ•

<365> tena \Be 417/ kho pana samayena aÃ±Ã±atarassa bhikkhuno kucchivikÄ• rÄ• bÄ• dh
palipanno seti. atha kho bhagavÄ• Ä• yasmatÄ• Ä• nandena pacchÄ• samaá¹‡ena senÄ•
yena tassa bhikkhuno vihÄ• ro tenupasaá¹…kami. addasÄ• kho bhagavÄ• taá¹ƒ bhikkhuá¹
palipannaá¹ƒ sayamÄ• naá¹ƒ, disvÄ• na yena so bhikkhu tenupasaá¹…kami, upasaá¹…kam
etadavoca --- ``kiá¹ƒ te, bhikkhu, Ä• bÄ• dhoâ€™â€™ ti? ``kucchivikÄ• ro me, bhagavÄ• â€
227/ pana te, bhikkhu, upaá¹-á¹-hÄ• koâ€™â€™ ti? ``natthi, bhagavÄ• â€™â€™ ti \Ee I 302
na upaá¹-á¹-hentÄ«â€™â€™ ti? ``ahaá¹ƒ kho, bhante, bhikkhÅ«naá¹ƒ akÄ• rako; tena maá
upaá¹-á¹-hentÄ«â€™â€™ ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi
Ä• hara, imaá¹ƒ bhikkhuá¹ƒ nahÄ• pessÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kh
paá¹-issuá¹‡itvÄ• udakaá¹ƒ Ä• hari. bhagavÄ• udakaá¹ƒ Ä• siÃ±ci. Ä• yasmÄ• Ä• nando
aggahesi. Ä• yasmÄ• Ä• nando pÄ• dato uccÄ• retvÄ• maÃ±cake nipÄ• tesuá¹ƒ. atha kho
etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi ---
amukasmiá¹ƒ vihÄ• re bhikkhu gilÄ• noâ€™â€™ ti? ``atthi, bhagavÄ• â€™â€™ ti. ``kiá¹ƒ ta
Ä• bÄ• dhoâ€™â€™ ti? ``tassa, bhante, Ä• yasmato kucchivikÄ• rÄ• bÄ• dhoâ€™â€™ ti. ``
bhikkhuno upaá¹-á¹-hÄ• koâ€™â€™ ti? ``natthi, bhagavÄ• â€™â€™ ti \Ne 394/. ``kissa taá
upaá¹-á¹-hentÄ«â€™â€™ ti? ``eso, bhante, bhikkhu bhikkhÅ«naá¹ƒ akÄ• rako; tena taá¹ƒ b
upaá¹-á¹-hentÄ«â€™â€™ ti. ``natthi vo, bhikkhave, mÄ• tÄ• , natthi pitÄ• , ye vo upaá¹-á¹-h
bhikkhave, aÃ±Ã±amaÃ±Ã±aá¹ƒ na upaá¹-á¹-hahissatha, atha ko carahi upaá¹-á¹-hahissati?
upaá¹-á¹-haheyya so gilÄ• naá¹ƒ upaá¹-á¹-haheyya. sace upajjhÄ• yo hoti, upajjhÄ• yena yÄ
upaá¹-á¹-hÄ• tabbo; vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ. sace Ä• cariyo hoti, Ä• cariyen
upaá¹-á¹-hÄ• tabbo; vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ. sace saddhivihÄ• riko hoti \Se
yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo; vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ. sace antevÄ•
yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo; vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ. sace samÄ• n
samÄ• nupajjhÄ• yakena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo \Be 418/; vuá¹-á¹-hÄ• namass
samÄ• nÄ• cariyako hoti, samÄ• nÄ• cariyakena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo; vuá¹-
sace na hoti upajjhÄ• yo vÄ• Ä• cariyo vÄ• saddhivihÄ• riko vÄ• antevÄ• siko vÄ• samÄ•
samÄ• nÄ• cariyako vÄ• saá¹…ghena upaá¹-á¹-hÄ• tabbo. no ce upaá¹-á¹-haheyya, Ä• pat

<366> paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• no dÅ«paá¹-á¹-ho hoti --- asap
mattaá¹ƒ na jÄ• nÄ• ti, bhesajjaá¹ƒ na paá¹-isevitÄ• hoti, atthakÄ• massa gilÄ• nupaá¹-á¹-h
Ä• bÄ• dhaá¹ƒ nÄ• vikattÄ• hoti `abhikkamantaá¹ƒ vÄ• abhikkamatÄ«ti, paá¹-ikkamantaá¹
á¹-hitaá¹ƒ vÄ• á¹-hitoâ€™ ti, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ•
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ anadhivÄ• sakaj
paÃ±cahaá¹…gehi samannÄ• gato gilÄ• no dÅ«paá¹-á¹-ho hoti.

paÃ±cahi, bhikkhave \Ee I 303/, aá¹…gehi samannÄ• gato gilÄ• no sÅ«paá¹-á¹-ho hoti --- sa

sappÄ• ye mattaá¹ƒ jÄ• nÄ• ti, bhesajjaá¹ƒ paá¹-isevitÄ• hoti, atthakÄ• massa gilÄ• nupaá¹
yathÄ• bhÅ«taá¹ƒ Ä• bÄ• dhaá¹ƒ Ä• vikattÄ• hoti `abhikkamantaá¹ƒ vÄ• abhikkamatÄ«ti, p
paá¹-ikkamatÄ«ti, á¹-hitaá¹ƒ \Se II 229/ vÄ• á¹-hitoâ€™ ti, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• na
dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• na
adhivÄ• sakajÄ• tiko hoti. imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato gilÄ• no

paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko nÄ• laá¹ƒ gilÄ• naá
paá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ, sappÄ• yÄ• sappÄ• yaá¹ƒ na jÄ• nÄ• ti, asap
sappÄ• yaá¹ƒ apanÄ• meti, Ä• misantaro gilÄ• naá¹ƒ upaá¹-á¹-hÄ• ti no mettacitto, jegucch
passÄ• vaá¹ƒ \Ne 395/ vÄ• kheá¸·aá¹ƒ vÄ• vantaá¹ƒ vÄ• nÄ«hÄ• tuá¹ƒ, na paá¹-ibalo hoti
kÄ• laá¹ƒ dhammiyÄ• kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampaha
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko nÄ• laá¹ƒ gilÄ• naá¹ƒ

paÃ±cahi \Be 419/, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko alaá¹ƒ gilÄ
--- paá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ, sappÄ• yÄ• sappÄ• yaá¹ƒ jÄ• nÄ• ti, asap
sappÄ• yaá¹ƒ upanÄ• meti, mettacitto gilÄ• naá¹ƒ upaá¹-á¹-hÄ• ti no Ä• misantaro, ajegucc
passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• vantaá¹ƒ vÄ• nÄ«hÄ• tuá¹ƒ, paá¹-ibalo hoti gilÄ• naá¹ƒ
kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampahaá¹ƒsetuá¹ƒ. imehi kho,
samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko alaá¹ƒ gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tunti.

gilÄ• navatthukathÄ• niá¹-á¹-hitÄ• .

225. matasantakakathÄ•

<367> tena kho pana samayena dve bhikkhÅ« kosalesu janapade addhÄ• namaggappaá¹-i
Ä• vÄ• saá¹ƒ upagacchiá¹ƒsu. tattha \Se II 230/ aÃ±Ã±ataro bhikkhu gilÄ• no hoti. atha kho
etadahosi --- ``bhagavatÄ• kho, Ä• vuso, gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡itaá¹ƒ. handa,
bhikkhuá¹ƒ upaá¹-á¹-hahemÄ• â€™â€™ ti. te taá¹ƒ upaá¹-á¹-hahiá¹ƒsu. so tehi upaá¹-á¹-ha
atha kho te bhikkhÅ« tassa bhikkhuno pattacÄ«varamÄ• dÄ• ya sÄ• vatthiá¹ƒ gantvÄ• bha
Ä• rocesuá¹ƒ. ``bhikkhussa, bhikkhave, kÄ• laá¹…kate saá¹…gho sÄ• mÄ« pattacÄ«vare, a
bahÅ«pakÄ• rÄ• . anujÄ• nÄ• mi, bhikkhave, saá¹…ghena ticÄ«varaÃ±ca \Ee I 304/ pattaÃ±
gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbaá¹ƒ. tena gil
bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• evamassa vacanÄ«yo --- `itthannÄ• mo, bha
idaá¹ƒ tassa ticÄ«varaÃ±ca patto cÄ• â€™â€™ â€™ ti. byattena bhikkhunÄ• paá¹-ibalena

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo bhikkhu kÄ• laá¹…kato. idaá¹ƒ tassa tic
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ ticÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-á¹-hÄ
Ã±atti.

``suá¹‡Ä• tu \Ne 396/ me, bhante, saá¹…gho. itthannÄ• mo bhikkhu kÄ• laá¹…kato. idaá¹ƒ
ca. saá¹…gho imaá¹ƒ ticÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ deti. yassÄ•
ticÄ«varassa ca pattassa ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• naá¹ƒ, so tuá¹‡hassa; yass
bhÄ• seyya.

``dinnaá¹ƒ \Be 420/ idaá¹ƒ saá¹…ghena ticÄ«varaÃ±ca patto ca gilÄ• nupaá¹-á¹-hÄ• kÄ• na
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti \Se II 231/.

<368> tena kho pana samayena aÃ±Ã±ataro sÄ• maá¹‡ero kÄ• laá¹…kato hoti. bhagavato
sÄ• maá¹‡erassa, bhikkhave, kÄ• laá¹…kate saá¹…gho sÄ• mÄ« pattacÄ«vare, api ca gilÄ•
bahÅ«pakÄ• rÄ• . anujÄ• nÄ• mi, bhikkhave, saá¹…ghena cÄ«varaÃ±ca pattaÃ±ca gilÄ• nu
evaÃ±ca pana, bhikkhave, dÄ• tabbaá¹ƒ. tena gilÄ• nupaá¹-á¹-hÄ• kena bhikkhunÄ• saá¹…
evamassa vacanÄ«yo --- ``itthannÄ• mo, bhante, sÄ• maá¹‡ero kÄ• laá¹…kato, idaá¹ƒ tass
cÄ• â€™â€™ ti. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo sÄ• maá¹‡ero kÄ• laá¹…kato. idaá¹ƒ tas
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ cÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-á
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo sÄ• maá¹‡ero kÄ• laá¹…kato. idaá¹ƒ tas
saá¹…gho imaá¹ƒ cÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ deti. yassÄ• yasm
ca pattassa ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati

``dinnaá¹ƒ idaá¹ƒ saá¹…ghena cÄ«varaÃ±ca patto ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ. kham
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<369> tena kho pana samayena aÃ±Ã±ataro bhikkhu ca sÄ• maá¹‡ero ca gilÄ• naá¹ƒ upaá
upaá¹-á¹-hahiyamÄ• no kÄ• lamakÄ• si. atha kho tassa gilÄ• nupaá¹-á¹-hÄ• kassa bhikkhun
``kathaá¹ƒ nu kho gilÄ• nupaá¹-á¹-hÄ• kassa \Se II 232/ sÄ• maá¹‡erassa cÄ«varapaá¹-ivÄ«
397/? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, gilÄ• nupaá¹-á¹-hÄ
samakaá¹ƒ paá¹-ivÄ«saá¹ƒ dÄ• tunti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu bahubhaá¹‡á¸• o bahuparikkhÄ• ro kÄ• laá¹.
etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhussa, bhikkhave, kÄ• laá¹…kate saá¹…gho sÄ• mÄ« pat
gilÄ• nupaá¹-á¹-hÄ• kÄ• bahÅ«pakÄ• rÄ• . anujÄ• nÄ• mi, bhikkhave, saá¹…ghena ticÄ«va
gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tuá¹ƒ. yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• ra
saá¹…ghena bhÄ• jetuá¹ƒ. yaá¹ƒ tattha garubhaá¹‡á¸• aá¹ƒ garuparikkhÄ• raá¹ƒ taá¹ƒ Ä• g

cÄ• tuddisassa saá¹…ghassa avissajjikaá¹ƒ avebhaá¹…gikanti.

matasantakakathÄ• niá¹-á¹-hitÄ• .

226. naggiyapaá¹-ikkhepakathÄ•

<370> tena kho pana samayena aÃ±Ã±ataro bhikkhu naggo hutvÄ• yena bhagavÄ• tenup
bhagavantaá¹ƒ etadavoca --- ``bhagavÄ• , bhante, anekapariyÄ• yena appicchassa santuá¹
dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ• rambhassa vaá¹‡á¹‡avÄ• dÄ«. idaá¹ƒ, bha
anekapariyÄ• yena appicchatÄ• ya santuá¹-á¹-hitÄ• ya sallekhÄ• ya dhutatÄ• ya {dhutattÄ•
pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvattati. sÄ• dhu, bhante, bhaga
anujÄ• nÄ• tÅ«â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapuris
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá
titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyissasi. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pa
vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, naggiya
titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyitabbaá¹ƒ. yo samÄ• diyeyya, Ä• patti thullaccayassÄ• â

naggiyapaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

227. kusacÄ«rÄ• dipaá¹-ikkhepakathÄ•

<371> tena kho pana samayena aÃ±Ã±ataro bhikkhu kusacÄ«raá¹ƒ nivÄ• setvÄ• ... pe ... v
nivÄ• setvÄ• ... pe ... phalakacÄ«raá¹ƒ nivÄ• setvÄ• ... pe ... kesakambalaá¹ƒ nivÄ• setvÄ•
vÄ• á¸·akambalaá¹ƒ nivÄ• setvÄ• ... pe ... ulÅ«kapakkhaá¹ƒ nivÄ• setvÄ• ... pe ... ajinakkh
yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``bha
anekapariyÄ• yena appicchassa santuá¹-á¹-hassa sallekhassa dhutassa pÄ• sÄ• dikassa ap
vaá¹‡á¹‡avÄ• dÄ«. idaá¹ƒ, bhante, ajinakkhipaá¹ƒ anekapariyÄ• yena appicchatÄ• ya santu
dhutatÄ• ya pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvattati. sÄ• dhu, b
bhikkhÅ«naá¹ƒ ajinakkhipaá¹ƒ anujÄ• nÄ• tÅ«â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``a
moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ \Be 422/ akappiyaá¹ƒ ak
nÄ• ma tvaá¹ƒ, moghapurisa, ajinakkhipaá¹ƒ titthiyadhajaá¹ƒ dhÄ• ressasi. netaá¹ƒ, mogha
vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä•
bhikkhave, ajinakkhipaá¹ƒ titthiyadhajaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ• reyya, Ä• patti thullacc

tena kho pana samayena aÃ±Ã±ataro bhikkhu akkanÄ• á¸·aá¹ƒ nivÄ• setvÄ• ... pe ... potth
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavoca --- ``bhagavÄ
appicchassa santuá¹-á¹-hassa sallekhassa dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ•
ayaá¹ƒ, bhante, potthako anekapariyÄ• yena appicchatÄ• ya \Se II 234/ santuá¹-á¹-hitÄ• ya

pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvattati. sÄ• dhu, bhante, bhaga
anujÄ• nÄ• tÅ«â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapuris
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá
nivÄ• sessasi. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigaral
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, potthako nivÄ• setab
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

kusacÄ«rÄ• dipaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

228. sabbanÄ«lakÄ• dipaá¹-ikkhepakathÄ•

<372> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sabbanÄ«lakÄ• ni cÄ«varÄ• ni dh
sabbapÄ«takÄ• ni cÄ«varÄ• ni dhÄ• renti ... pe ... sabbalohitakÄ• ni cÄ«varÄ• ni dhÄ• renti
sabbamaÃ±jiá¹-á¹-hakÄ• ni {sabbamaÃ±jeá¹-á¹-hakÄ• ni (Ce Se) } cÄ«varÄ• ni dhÄ• renti ..
cÄ«varÄ• ni dhÄ• renti \Ne 399/ ... pe ... sabbamahÄ• raá¹…garattÄ• ni cÄ«varÄ• ni dhÄ• re
sabbamahÄ• nÄ• marattÄ• ni cÄ«varÄ• ni dhÄ• renti ... pe ... acchinnadasÄ• ni cÄ«varÄ• n
dÄ«ghadasÄ• ni cÄ«varÄ• ni dhÄ• renti ... pe ... pupphadasÄ• ni cÄ«varÄ• ni dhÄ• renti ... p
{phaladasÄ• ni (Katthaci) } cÄ«varÄ• ni dhÄ• renti ... pe ... kaÃ±cukaá¹ƒ dhÄ• renti ... pe ...
dhÄ• renti ... pe ... veá¹-hanaá¹ƒ dhÄ• renti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ---
samaá¹‡Ä• sakyaputtiyÄ• veá¹-hanaá¹ƒ dhÄ• ressanti, seyyathÄ• pi gihÄ« kÄ• mabhogino
etamatthaá¹ƒ Ä• rocesuá¹ƒ \Be 423/. na, bhikkhave, sabbanÄ«lakÄ• ni cÄ«varÄ• ni dhÄ• re
sabbapÄ«takÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• ni, na sabbalohitakÄ• ni cÄ«varÄ• ni dhÄ• re
sabbamaÃ±jiá¹-á¹-hakÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• ni, na sabbakaá¹‡hÄ• ni cÄ«varÄ• n
sabbamahÄ• raá¹…garattÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• ni, na \Se II 235/ sabbamahÄ• n
dhÄ• retabbÄ• ni, na acchinnadasÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• ni, na dÄ«ghadasÄ• ni c
pupphadasÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• ni, na phaá¹‡adasÄ• ni cÄ«varÄ• ni dhÄ• retab
dhÄ• retabbaá¹ƒ, na tirÄ«á¹-akaá¹ƒ dhÄ• retabbaá¹ƒ, na veá¹-hanaá¹ƒ dhÄ• retabbaá¹ƒ. yo
dukkaá¹-assÄ• ti.

sabbanÄ«lakÄ• dipaá¹-ikkhepakathÄ• niá¹-á¹-hitÄ• .

229. vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ anuppannacÄ«varakathÄ•

<373> tena kho pana samayena vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ« anuppanne cÄ«vare \Ee I
vibbhamantipi, kÄ• lampi karonti, sÄ• maá¹‡erÄ• pi paá¹-ijÄ• nanti, sikkhaá¹ƒ paccakkhÄ• ta
antimavatthuá¹ƒ ajjhÄ• pannakÄ• pi paá¹-ijÄ• nanti, ummattakÄ• pi paá¹-ijÄ• nanti, khittacitt
vedanÄ• á¹-á¹-Ä• pi paá¹-ijÄ• nanti, Ä• pattiyÄ• adassane ukkhittakÄ• pi paá¹-ijÄ• nanti, Ä•
ukkhittakÄ• pi paá¹-ijÄ• nanti, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakÄ• pi p

paá¹‡á¸• akÄ• pi paá¹-ijÄ• nanti, theyyasaá¹ƒvÄ• sakÄ• pi paá¹-ijÄ• nanti, titthiyapakkantak
tiracchÄ• nagatÄ• pi paá¹-ijÄ• nanti, mÄ• tughÄ• takÄ• pi paá¹-ijÄ• nanti, pitughÄ• takÄ• pi
arahantaghÄ• takÄ• pi paá¹-ijÄ• nanti, bhikkhunidÅ«sakÄ• pi paá¹-ijÄ• nanti, saá¹…ghabhe
lohituppÄ• dakÄ• pi paá¹-ijÄ• nanti, ubhatobyaÃ±janakÄ• pi paá¹-ijÄ• nanti. bhagavato etam

<374> idha \Ne 400/ pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu anuppanne cÄ«vare pak
gÄ• hake dÄ• tabbaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu anuppanne cÄ«vare vibbhamati, kÄ• laá
paá¹-ijÄ• nÄ• ti, sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ• ti \Se II 236/, antimavatthuá¹ƒ ajjh
paá¹-ijÄ• nÄ• ti, saá¹…gho sÄ• mÄ«.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu anuppanne cÄ«vare ummattako paá¹-ijÄ
paá¹-ijÄ• nÄ• ti, vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• \Be 424/ adassane ukkhittako
Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ• ti, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-i
paá¹-ijÄ• nÄ• ti, sante patirÅ«pe gÄ• hake dÄ• tabbaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu anuppanne cÄ«vare paá¹‡á¸• ako paá¹-i
theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ• ti, titthiyapakkantako paá¹-ijÄ• nÄ• ti, tiracchÄ• nagato p
mÄ• tughÄ• tako paá¹-ijÄ• nÄ• ti, pitughÄ• tako paá¹-ijÄ• nÄ• ti, arahantaghÄ• tako paá¹-ijÄ
paá¹-ijÄ• nÄ• ti, saá¹…ghabhedako paá¹-ijÄ• nÄ• ti, lohituppÄ• dako paá¹-ijÄ• nÄ• ti, ubhato
paá¹-ijÄ• nÄ• ti, saá¹…gho sÄ• mÄ«.

<375> idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu uppanne cÄ«vare abhÄ• jite pakk
gÄ• hake dÄ• tabbaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu uppanne cÄ«vare abhÄ• jite vibbhamati,
sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti, sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ• ti, antimavatthuá¹ƒ
paá¹-ijÄ• nÄ• ti, saá¹…gho sÄ• mÄ«.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu uppanne cÄ«vare abhÄ• jite ummattako
khittacitto paá¹-ijÄ• nÄ• ti, vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• adassane ukkhittak
Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ• ti, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-i
paá¹-ijÄ• nÄ• ti, sante patirÅ«pe gÄ• hake dÄ• tabbaá¹ƒ.

idha \Ne 401/ pana, bhikkhave, vassaá¹ƒvuá¹-á¹-ho bhikkhu uppanne cÄ«vare abhÄ• jite pa
paá¹-ijÄ• nÄ• ti, theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ• ti, titthiyapakkantako paá¹-ijÄ• nÄ• ti, tir
paá¹-ijÄ• nÄ• ti, mÄ• tughÄ• tako paá¹-ijÄ• nÄ• ti, pitughÄ• tako paá¹-ijÄ• nÄ• ti, arahantagh

bhikkhunidÅ«sako paá¹-ijÄ• nÄ• ti, saá¹…ghabhedako paá¹-ijÄ• nÄ• ti, lohituppÄ• dako paá
ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, saá¹…gho sÄ• mÄ«.

vassaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ anuppannacÄ«varakathÄ• niá¹-á¹-hitÄ• .

230. saá¹…ghe bhinne cÄ«varuppÄ• dakathÄ•

<376> idha \Be 425/ pana, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ \Se II 237/ bhikkhÅ«naá¹
saá¹…gho bhijjati. tattha manussÄ• ekasmiá¹ƒ pakkhe udakaá¹ƒ denti, ekasmiá¹ƒ pakkhe c
saá¹…ghassa demÄ• ti. saá¹…ghassevetaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anuppanne cÄ«vare saá¹
manussÄ• ekasmiá¹ƒ pakkhe udakaá¹ƒ denti, tasmiá¹ƒyeva pakkhe cÄ«varaá¹ƒ denti --- sa
demÄ• ti. saá¹…ghassevetaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anuppanne cÄ«vare saá¹
manussÄ• ekasmiá¹ƒ pakkhe udakaá¹ƒ denti, ekasmiá¹ƒ pakkhe cÄ«varaá¹ƒ denti --- pakk
pakkhassevetaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anuppanne cÄ«vare saá¹
manussÄ• ekasmiá¹ƒ pakkhe udakaá¹ƒ denti, tasmiá¹ƒyeva pakkhe cÄ«varaá¹ƒ denti --- pa
pakkhassevetaá¹ƒ.

idha pana, bhikkhave, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uppanne cÄ«vare abhÄ•
sabbesaá¹ƒ samakaá¹ƒ bhÄ• jetabbanti.

saá¹…ghe bhinne cÄ«varuppÄ• dakathÄ• niá¹-á¹-hitÄ• .

231. duggahitasuggahitÄ• dikathÄ•

<377> tena \Ne 402/ kho pana samayena Ä• yasmÄ• revato aÃ±Ã±atarassa bhikkhuno hat
cÄ«varaá¹ƒ pÄ• hesi --- ``imaá¹ƒ cÄ«varaá¹ƒ therassa dehÄ«â€™â€™ ti. atha kho so bhikk
revatassa vissÄ• sÄ• taá¹ƒ cÄ«varaá¹ƒ aggahesi. atha kho Ä• yasmÄ• revato Ä• yasmatÄ
pucchi --- ``ahaá¹ƒ, bhante, therassa cÄ«varaá¹ƒ pÄ• hesiá¹ƒ. sampattaá¹ƒ taá¹ƒ cÄ«varaâ€
taá¹ƒ, Ä• vuso, cÄ«varaá¹ƒ passÄ• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ• revato taá¹ƒ bhik
``ahaá¹ƒ, Ä• vuso \Se II 238/, Ä• yasmato hatthe therassa cÄ«varaá¹ƒ pÄ• hesiá¹ƒ. kahaá¹ƒ
nti? ``ahaá¹ƒ, bhante, Ä• yasmato vissÄ• sÄ• taá¹ƒ cÄ«varaá¹ƒ aggahesiâ€™â€™ nti. bha
Ä• rocesuá¹ƒ.

<378> idha \Be 426/ pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- itthannÄ• massa dehÄ«â€™â€™ ti. so antarÄ• magge yo pahiá¹‡ati tassa vissÄ• sÄ• gaá¹ pahiyyati tassa vissÄ• sÄ• gaá¹‡hÄ• ti. duggahitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dehÄ«â€™â€™ ti. so antarÄ• magge yassa pahiyyati tassa vissÄ• sÄ• gaá¹‡hÄ• ti. duggah vissÄ• sÄ• gaá¹‡hÄ• ti. suggahitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dehÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti --- yo pahiá¹‡ati so kÄ• laá¹…katoti. tassa adhiá¹-á¹-hÄ• ti. svÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahiyyati tassa vissÄ• sÄ• gaá¹‡hÄ• ti. dugga

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dehÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti --- yassa pahiyyati so kÄ• laá¹…katoti. tass adhiá¹-á¹-hÄ• ti. dvÄ• dhiá¹-á¹-hitaá¹ƒ. yo pahiá¹‡ati tassa vissÄ• sÄ• gaá¹‡hÄ• ti. suggahit

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dehÄ«â€™â€™ ti. so \Ee I 309/ antarÄ• magge suá¹‡Ä• ti --- ubho kÄ• laá¹…katÄ• ti. yo pa matakacÄ«varaá¹ƒ \Ne 403/ adhiá¹-á¹-hÄ• ti. svÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahiyyati \Se II 23 matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti. dvÄ• dhiá¹-á¹-hitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dammÄ«â€™â€™ ti. so antarÄ• magge yo pahiá¹‡ati tassa vissÄ• sÄ• gaá¹‡hÄ• ti. duggah vissÄ• sÄ• gaá¹‡hÄ• ti. suggahitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dammÄ«â€™â€™ ti. so antarÄ• magge yassa pahiyyati tassa vissÄ• sÄ• gaá¹‡hÄ• ti. sugg vissÄ• sÄ• gaá¹‡hÄ• ti. duggahitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dammÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti --- ``yo pahiá¹‡ati so \Be 427/ kÄ• laá¹… matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti. dvÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahiyyati tassa vissÄ• sÄ• suggahitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var dammÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti --- ``yassa pahiyyati so kÄ• laá¹…katoâ€ matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti. svÄ• dhiá¹-á¹-hitaá¹ƒ. yo pahiá¹‡ati tassa vissÄ• sÄ• g

duggahitaá¹ƒ.

idha pana, bhikkhave, bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati --- ``imaá¹ƒ cÄ«var
dammÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti ``ubho kÄ• laá¹…katÄ• â€™â€™ ti. yo p
adhiá¹-á¹-hÄ• ti. dvÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahiyyati tassa matakacÄ«varaá¹ƒ adhiá¹-á¹-h
svÄ• dhiá¹-á¹-hitaá¹ƒ.

duggahitasuggahitÄ• dikathÄ• niá¹-á¹-hitÄ• .

232. aá¹-á¹-hacÄ«varamÄ• tikÄ•

<379> aá¹-á¹-himÄ• \Ne 404/, bhikkhave, mÄ• tikÄ• cÄ«varassa uppÄ• dÄ• ya --- sÄ«mÄ•
katikÄ• ya deti, bhikkhÄ• paÃ±Ã±attiyÄ• deti, saá¹…ghassa deti, ubhatosaá¹…ghassa deti,
vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa deti, Ä• dissa deti, puggalassa deti.

sÄ«mÄ• ya deti --- yÄ• vatikÄ• bhikkhÅ« antosÄ«magatÄ• tehi bhÄ• jetabbaá¹ƒ. katikÄ• y
Ä• vÄ• sÄ• samÄ• nalÄ• bhÄ• honti ekasmiá¹ƒ Ä• vÄ• se dinne sabbattha dinnaá¹ƒ hoti. b
yattha saá¹…ghassa dhuvakÄ• rÄ• kariyyanti, tattha deti. saá¹…ghassa deti, sammukhÄ«b
bhÄ• jetabbaá¹ƒ. ubhatosaá¹…ghassa deti, bahukÄ• pi bhikkhÅ« honti, ekÄ• bhikkhunÄ« h
dÄ• tabbaá¹ƒ, bahukÄ• pi bhikkhuniyo honti, eko bhikkhu hoti, upaá¸• á¸• haá¹ƒ dÄ• tabbaá
vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa deti, yÄ• vatikÄ• bhikkhÅ« tasmiá¹ƒ Ä• vÄ• se vassaá¹ƒv
bhÄ• jetabbaá¹ƒ. Ä• dissa deti, yÄ• guyÄ• vÄ• bhatte vÄ• khÄ• danÄ«ye vÄ• cÄ«vare vÄ
\Ee I 310/. puggalassa deti, ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti.

aá¹-á¹-hacÄ«varamÄ• tikÄ• niá¹-á¹-hitÄ• .

cÄ«varakkhandhako aá¹-á¹-hamo.

233. tassuddÄ• naá¹ƒ

rÄ• jagahako \Be 428/ negamo, disvÄ• vesÄ• liyaá¹ƒ gaá¹‡iá¹ƒ.

puna rÄ• jagahaá¹ƒ gantvÄ• , raÃ±Ã±o taá¹ƒ paá¹-ivedayi ||

putto \Se II 241/ sÄ• lavatikÄ• ya, abhayassa hi atrajo.

jÄ«vatÄ«ti kumÄ• rena, saá¹…khÄ• to jÄ«vako iti ||

so hi takkasÄ«laá¹ƒ gantvÄ• , uggahetvÄ• mahÄ• bhiso.

sattavassikaÄ• bÄ• dhaá¹ƒ, natthukammena nÄ• sayi ||

raÃ±Ã±o \Ne 405/ bhagandalÄ• bÄ• dhaá¹ƒ, Ä• lepena apÄ• kaá¸• á¸• hi.

mamaÃ±ca itthÄ• gÄ• raÃ±ca, buddhasaá¹…ghaá¹ƒ cupaá¹-á¹-hahi ||

rÄ• jagahako ca seá¹-á¹-hi, antagaá¹‡á¹-hi tikicchitaá¹ƒ.

pajjotassa mahÄ• rogaá¹ƒ, ghatapÄ• nena nÄ• sayi ||

adhikÄ• raÃ±ca siveyyaá¹ƒ, abhisannaá¹ƒ sinehati.

tÄ«hi uppalahatthehi, samattiá¹ƒsavirecanaá¹ƒ ||

pakatattaá¹ƒ varaá¹ƒ yÄ• ci, siveyyaÃ±ca paá¹-iggahi.

cÄ«varaÃ±ca gihidÄ• naá¹ƒ, anuÃ±Ã±Ä• si tathÄ• gato ||

rÄ• jagahe janapade bahuá¹ƒ, uppajji cÄ«varaá¹ƒ.

pÄ• vÄ• ro kosiyaÃ±ceva, kojavo aá¸• á¸• hakÄ• sikaá¹ƒ ||

uccÄ• vacÄ• ca santuá¹-á¹-hi, nÄ• gamesÄ• gamesuá¹ƒ ca.

paá¹-hamaá¹ƒ pacchÄ• sadisÄ• , katikÄ• ca paá¹-iharuá¹ƒ ||

bhaá¹‡á¸• Ä• gÄ• raá¹ƒ aguttaÃ±ca, vuá¹-á¹-hÄ• penti tatheva ca.

ussannaá¹ƒ kolÄ• halaÃ±ca, kathaá¹ƒ bhÄ• je kathaá¹ƒ dade ||

sakÄ• tirekabhÄ• gena, paá¹-ivÄ«so kathaá¹ƒ dade.

chakaá¹‡ena \Se II 242/ sÄ«tudakÄ• {sÄ«tundÄ« ca (Ce), sÄ«tuá¹‡hi ca (katthaci) }, uttaritu

Ä• ropentÄ• bhÄ• janaÃ±ca, pÄ• tiyÄ• ca chamÄ• ya ca.

upacikÄ• majjhe jÄ«ranti, ekato patthinnena ca ||

pharusÄ• cchinnacchibandhÄ• \Be 429/, addasÄ• si ubbhaá¹‡á¸• ite.

vÄ«maá¹ƒsitvÄ• sakyamuni, anuÃ±Ã±Ä• si ticÄ«varaá¹ƒ ||

aÃ±Ã±ena \Ne 406/ atirekena, uppajji chiddameva ca.

cÄ• tuddÄ«po varaá¹ƒ yÄ• ci, dÄ• tuá¹ƒ vassikasÄ• á¹-ikaá¹ƒ ||

Ä• gantugamigilÄ• naá¹ƒ, upaá¹-á¹-hÄ• kaÃ±ca bhesajjaá¹ƒ.

dhuvaá¹ƒ udakasÄ• á¹-iÃ±ca, paá¹‡Ä«taá¹ƒ atikhuddakaá¹ƒ ||

thullakacchumukhaá¹ƒ khomaá¹ƒ, paripuá¹‡á¹‡aá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ.

pacchimaá¹ƒ kato garuko, vikaá¹‡á¹‡o suttamokiri ||

lujjanti \Ee I 311/ nappahonti, ca anvÄ• dhikaá¹ƒ bahÅ«ni ca.

andhavane assatiyÄ• , eko vassaá¹ƒ utumhi ca ||

dve bhÄ• tukÄ• rÄ• jagahe, upanando puna dvisu.

kucchivikÄ• ro gilÄ• no, ubho ceva gilÄ• nakÄ• {gilÄ• yanÄ• (Katthaci) } ||

naggÄ• kusÄ• vÄ• kacÄ«raá¹ƒ, phalako kesakambalaá¹ƒ.

vÄ• á¸·aulÅ«kapakkhaÃ±ca, ajinaá¹ƒ akkanÄ• á¸·akaá¹ƒ ||

potthakaá¹ƒ nÄ«lapÄ«taÃ±ca, lohitaá¹ƒ maÃ±jiá¹-á¹-hena ca.

kaá¹‡hÄ• mahÄ• raá¹…ganÄ• ma, acchinnadasikÄ• tathÄ• ||

dÄ«ghapupphaphaá¹‡adasÄ• \Se II 243/, kaÃ±cutirÄ«á¹-aveá¹-hanaá¹ƒ.

anuppanne pakkamati, saá¹…gho bhijjati tÄ• vade ||

pakkhe dadanti saá¹…ghassa, Ä• yasmÄ• revato pahi.

vissÄ• sagÄ• hÄ• dhiá¹-á¹-hÄ• ti, aá¹-á¹-ha cÄ«varamÄ• tikÄ• ti ||

imamhi khandhake vatthÅ« channavuti.

cÄ«varakkhandhako niá¹-á¹-hito.

9. campeyyakkhandhako

234. kassapagottabhikkhuvatthu

<380> tena \Ee I 312/ \Be 430/ \Ne 407/ \Se II 244/ samayena buddho bhagavÄ• campÄ• y
pokkharaá¹‡iyÄ• tÄ«re. tena kho pana samayena kÄ• sÄ«su janapade vÄ• sabhagÄ• mo n
nÄ• ma bhikkhu Ä• vÄ• siko hoti tantibaddho ussukkaá¹ƒ Ä• panno --- kinti anÄ• gatÄ• ca p
Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca pesalÄ• bhikkhÅ« phÄ• su vihareyyuá¹ƒ, ayaÃ±ca Ä• vÄ• s
vepullaá¹ƒ Ä• pajjeyyÄ• ti. tena kho pana samayena sambahulÄ• bhikkhÅ« kÄ• sÄ«su cÄ•
vÄ• sabhagÄ• mo tadavasaruá¹ƒ. addasÄ• kho kassapagotto bhikkhu te bhikkhÅ« dÅ«rato
Ä• sanaá¹ƒ paÃ±Ã±apesi, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkh
pattacÄ«varaá¹ƒ paá¹-iggahesi, pÄ• nÄ«yena Ä• pucchi, nahÄ• ne ussukkaá¹ƒ akÄ• si, uss
khÄ• danÄ«ye bhattasmiá¹ƒ. atha kho tesaá¹ƒ Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahos
Ä• vuso, Ä• vÄ• siko bhikkhu nahÄ• ne ussukkaá¹ƒ karoti, ussukkampi karoti yÄ• guyÄ• kh
handa, mayaá¹ƒ, Ä• vuso, idheva vÄ• sabhagÄ• me nivÄ• saá¹ƒ kappemÄ• â€™â€™ ti. ath
tattheva vÄ• sabhagÄ• me nivÄ• saá¹ƒ kappesuá¹ƒ.

atha kho kassapagottassa bhikkhuno etadahosi --- ``yo kho imesaá¹ƒ \Se II 245/ Ä• gantukÄ
Ä• gantukakilamatho so paá¹-ippassaddho. yepime gocare appakataÃ±Ã±uno tedÄ• nime g
dukkaraá¹ƒ kho pana parakulesu yÄ• vajÄ«vaá¹ƒ ussukkaá¹ƒ kÄ• tuá¹ƒ, viÃ±Ã±atti ca manu
yaá¹ƒnÅ«nÄ• haá¹ƒ na ussukkaá¹ƒ kareyyaá¹ƒ yÄ• guyÄ• khÄ• danÄ«ye bhattasmiâ€™â€
yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ. atha kho tesaá¹ƒ Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá
``pubbe khvÄ• yaá¹ƒ, Ä• vuso, Ä• vÄ• siko bhikkhu nahÄ• ne ussukkaá¹ƒ akÄ• si, ussukkan
khÄ• danÄ«ye bhattasmiá¹ƒ. sodÄ• nÄ• yaá¹ƒ na ussukkaá¹ƒ karoti yÄ• guyÄ• khÄ• danÄ«
duá¹-á¹-hodÄ• nÄ• yaá¹ƒ, Ä• vuso, Ä• vÄ• siko bhikkhu. handa, mayaá¹ƒ, Ä• vuso, Ä• vÄ• s
Ä• vÄ• sikaá¹ƒ (Se) } bhikkhuá¹ƒ ukkhipÄ• mÄ• â€™â€™ ti. atha kho te \Be 431/ Ä• gantuk
kassapagottaá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``pubbe kho tvaá¹ƒ, Ä• vuso, nahÄ• ne ussuk
karosi yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ. sodÄ• ni tvaá¹ƒ na ussukkaá¹ƒ karosi yÄ• g
bhattasmiá¹ƒ. Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno. passasetaá¹ƒ Ä• pattiâ€™â€™ nti? ``n
Ä• patti, yamahaá¹ƒ passeyyaâ€™â€™ nti. atha kho te Ä• gantukÄ• bhikkhÅ« kassapagott

adassane ukkhipiá¹ƒsu.

atha kho kassapagottassa bhikkhuno etadahosi --- ``ahaá¹ƒ kho etaá¹ƒ na jÄ• nÄ• mi `Ä• pa
vÄ• , Ä• panno camhi {vamhi (?) } anÄ• panno vÄ• , ukkhitto camhi \Se II 246/ anukkhitto v
adhammikena vÄ• , kuppena vÄ• akuppena vÄ• , á¹-hÄ• nÄ• rahena vÄ• aá¹-á¹-hÄ• nÄ• r
campaá¹ƒ gantvÄ• bhagavantaá¹ƒ etamatthaá¹ƒ puccheyyaâ€™â€™ nti. atha kho kassapa
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya yena campÄ• tena pakkÄ• mi. anupubbena ye
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isan
kassapagottaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kacci, bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• pan
appakilamathena addhÄ• naá¹ƒ Ä• gato, kuto ca tvaá¹ƒ, bhikkhu, Ä• gacchasÄ«â€™â€™ ti
yÄ• panÄ«yaá¹ƒ, bhagavÄ• ; appakilamathena cÄ• haá¹ƒ, bhante, addhÄ• naá¹ƒ Ä• gato. a
janapade vÄ• sabhagÄ• mo nÄ• ma. tatthÄ• haá¹ƒ, bhagavÄ• , Ä• vÄ• siko tantibaddho uss
anÄ• gatÄ• ca pesalÄ• bhikkhÅ« Ä• gaccheyyuá¹ƒ, Ä• gatÄ• ca pesalÄ• bhikkhÅ« phÄ•
vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjeyyÄ• â€™ ti. atha kho, bhante, sambahulÄ• bhikk
caramÄ• nÄ• yena vÄ• sabhagÄ• mo tadavasaruá¹ƒ. addasaá¹ƒ kho ahaá¹ƒ, bhante, te bh
disvÄ• na Ä• sanaá¹ƒ paÃ±Ã±apesiá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalika
paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahesiá¹ƒ, pÄ• nÄ«yena apucchiá¹ƒ, nahÄ• ne uss
ussukkampi akÄ• siá¹ƒ yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ \Se II 247/. atha kho tesaá¹
bhikkhÅ«naá¹ƒ etadahosi --- `bhaddako kho \Be 432/ ayaá¹ƒ Ä• vuso Ä• vÄ• siko bhikkhu n
ussukkampi karoti yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ. handa, mayaá¹ƒ, Ä• vuso, idhev
kappemÄ• â€™ ti. atha kho \Ee I 314/ te, bhante, Ä• gantukÄ• bhikkhÅ« tattheva vÄ• sabh
kappesuá¹ƒ. tassa mayhaá¹ƒ, bhante, etadahosi --- `yo kho imesaá¹ƒ Ä• gantukÄ• naá¹ƒ bh
Ä• gantukakilamatho so paá¹-ippassaddho. yepime gocare appakataÃ±Ã±uno tedÄ• nime g
dukkaraá¹ƒ kho pana parakulesu \Ne 409/ yÄ• vajÄ«vaá¹ƒ ussukkaá¹ƒ kÄ• tuá¹ƒ, viÃ±Ã±att
amanÄ• pÄ• . yaá¹ƒnÅ«nÄ• haá¹ƒ na ussukkaá¹ƒ kareyyaá¹ƒ yÄ• guyÄ• khÄ• danÄ«ye bh
bhante, na ussukkaá¹ƒ akÄ• siá¹ƒ yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ. atha kho tesaá¹
bhikkhÅ«naá¹ƒ etadahosi --- `pubbe khvÄ• yaá¹ƒ, Ä• vuso, Ä• vÄ• siko bhikkhu nahÄ• ne u
karoti yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ. sodÄ• nÄ• yaá¹ƒ na ussukkaá¹ƒ karoti yÄ• g
bhattasmiá¹ƒ. duá¹-á¹-hodÄ• nÄ• yaá¹ƒ, Ä• vuso, Ä• vÄ• siko bhikkhu. handa, mayaá¹ƒ, Ä•
bhikkhuá¹ƒ ukkhipÄ• mÄ• â€™ ti. atha kho te, bhante, Ä• gantukÄ• bhikkhÅ« sannipatitvÄ•
`pubbe kho tvaá¹ƒ, Ä• vuso, nahÄ• ne ussukkaá¹ƒ karosi, ussukkampi karosi yÄ• guyÄ• kh
sodÄ• ni tvaá¹ƒ na ussukkaá¹ƒ karosi yÄ• guyÄ• khÄ• danÄ«ye bhattasmiá¹ƒ. Ä• pattiá¹ƒ t
passasetaá¹ƒ Ä• pattiâ€™ nti \Se II 248/? `natthi me, Ä• vuso, Ä• patti yamahaá¹ƒ passeyya
bhante, Ä• gantukÄ• bhikkhÅ« maá¹ƒ Ä• pattiyÄ• adassane ukkhipiá¹ƒsu. tassa mayhaá¹ƒ
`ahaá¹ƒ kho etaá¹ƒ na jÄ• nÄ• mi `Ä• patti vÄ• esÄ• anÄ• patti vÄ• , Ä• panno camhi anÄ•
anukkhitto vÄ• , dhammikena vÄ• adhammikena vÄ• , kuppena vÄ• akuppena vÄ• , á¹-hÄ•
aá¹-á¹-hÄ• nÄ• rahena vÄ• â€™. yaá¹ƒnÅ«nÄ• haá¹ƒ campaá¹ƒ gantvÄ• bhagavantaá¹ƒ et

tato ahaá¹ƒ, bhagavÄ• , Ä• gacchÄ• mÄ«â€™â€™ ti. ``anÄ• patti esÄ• , bhikkhu, nesÄ• Ä•
Ä• panno. anukkhittosi, nasi ukkhitto. adhammikenÄ• si kammena ukkhitto kuppena aá¹-á¹-
tvaá¹ƒ, bhikkhu, tattheva vÄ• sabhagÄ• me nivÄ• saá¹ƒ kappehÄ«â€™â€™ ti. ``evaá¹ƒ, bha
kassapagotto bhikkhu bhagavato paá¹-issuá¹‡itvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ
padakkhiá¹‡aá¹ƒ katvÄ• yena vÄ• sabhagÄ• mo tena pakkÄ• mi.

<381> atha \Be 433/ kho tesaá¹ƒ Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ahudeva kukkuccaá¹ƒ,
``alÄ• bhÄ• vata no, na vata no lÄ• bhÄ• , dulladdhaá¹ƒ vata no, na vata no suladdhaá¹ƒ, y
bhikkhuá¹ƒ anÄ• pattikaá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e ukkhipimhÄ• . handa, mayaá¹ƒ, Ä• v
bhagavato santike accayaá¹ƒ accayato desemÄ• â€™â€™ ti. atha kho te Ä• gantukÄ• bhik
saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya yena campÄ• tena pakkamiá¹ƒsu. anupubbena
bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«h
paá¹-isammodituá¹ƒ. atha kho bhagavÄ• te bhikkhÅ« etadavoca --- ``kacci, bhikkhave, khan
yÄ• panÄ«yaá¹ƒ, kaccittha appakilamathena addhÄ• naá¹ƒ Ä• gatÄ• , kuto ca tumhe, bhikkh
\Ne 410/? ``khamanÄ«yaá¹ƒ, bhagavÄ• ; yÄ• panÄ«yaá¹ƒ, bhagavÄ• ; appakilamathena ca
Ä• gatÄ• . atthi, bhante, kÄ• sÄ«su janapade vÄ• sabhagÄ• mo nÄ• ma. tato mayaá¹ƒ, bha
``tumhe, bhikkhave, Ä• vÄ• sikaá¹ƒ bhikkhuá¹ƒ ukkhipitthÄ• â€™â€™ ti? ``evaá¹ƒ, bhanteâ
bhikkhave, vatthusmiá¹ƒ kÄ• raá¹‡eâ€™â€™ ti? ``avatthusmiá¹ƒ, bhagavÄ• , akÄ• raá¹‡eâ
bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisÄ• , ananulomikaá¹ƒ \Ee I 315/ appatirÅ«paá
akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , suddhaá¹ƒ bhikkh
avatthusmiá¹ƒ akÄ• raá¹‡e ukkhipissatha. netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ•
â€™â€™ vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhav
anÄ• pattiko avatthusmiá¹ƒ akÄ• raá¹‡e ukkhipitabbo. yo ukkhipeyya, Ä• patti dukkaá¹-assÄ

atha kho te bhikkhÅ« uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bha
nipatitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``accayo no, bhante, accagamÄ• yathÄ• bÄ• le
250/ yathÄ• akusale, ye mayaá¹ƒ suddhaá¹ƒ bhikkhuá¹ƒ anÄ• pattikaá¹ƒ avatthusmiá¹ƒ akÄ
tesaá¹ƒ no, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvar
tumhe, bhikkhave, accayo accagamÄ• yathÄ• bÄ• le yathÄ• mÅ«á¸·he yathÄ• akusale, ye
anÄ• pattikaá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e ukkhipittha. yato ca kho tumhe, bhikkhave, acca
yathÄ• dhammaá¹ƒ paá¹-ikarotha, taá¹ƒ vo mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuddhihesÄ• \Be
vinaye yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ {Ä• yatiá¹
Ä• pajjatÄ«â€™â€™ ti.

kassapagottabhikkhuvatthu niá¹-á¹-hitaá¹ƒ.

235. adhammena vaggÄ• dikammakathÄ•

<382> tena kho pana samayena campÄ• yaá¹ƒ bhikkhÅ« evarÅ«pÄ• ni kammÄ• ni karonti -
karonti, adhammena samaggakammaá¹ƒ karonti; dhammena vaggakammaá¹ƒ karonti, dhar
karonti; dhammapatirÅ«pakena samaggakammaá¹ƒ karonti; ekopi ekaá¹ƒ ukkhipati, ekopi d
sambahule ukkhipati, ekopi saá¹…ghaá¹ƒ ukkhipati; dvepi ekaá¹ƒ ukkhipanti, dvepi dve ukkh
sambahule ukkhipanti, dvepi saá¹…ghaá¹ƒ ukkhipanti \Ne 411/; sambahulÄ• pi \Se II 251/ e
sambahulÄ• pi dve ukkhipanti, sambahulÄ• pi sambahule ukkhipanti, sambahulÄ• pi saá¹…
saá¹…ghopi saá¹…ghaá¹ƒ ukkhipati. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma campÄ• yaá¹ƒ bhikkhÅ« evarÅ«pÄ• ni kammÄ• ni karissanti --- adhamm
adhammena samaggakammaá¹ƒ karissanti, dhammena vaggakammaá¹ƒ karissanti, dhamm
karissanti, dhammapatirÅ«pakena samaggakammaá¹ƒ karissanti, ekopi ekaá¹ƒ ukkhipissati
ekopi sambahule ukkhipissati, ekopi saá¹…ghaá¹ƒ ukkhipissati, dvepi ekaá¹ƒ ukkhipissanti,
ukkhipissanti, dvepi sambahule ukkhipissanti, dvepi saá¹…ghaá¹ƒ ukkhipissanti, sambahulÄ
ukkhipissanti, sambahulÄ• pi dve ukkhipissanti, sambahulÄ• pi sambahule ukkhipissanti, sa
ukkhipissanti, saá¹…ghopi saá¹…ghaá¹ƒ ukkhipissatÄ«â€™â€™ ti. atha kho te bhikkhÅ« bh
Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, campÄ• yaá¹ƒ bhikkhÅ« evarÅ«pÄ• ni kar
adhammena \Ee I 316/ vaggakammaá¹ƒ karonti ... pe ... saá¹…ghopi saá¹…ghaá¹ƒ ukkhipa
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, bhikkhave, tesaá
ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ
moghapurisÄ• evarÅ«pÄ• ni kammÄ• ni karissanti --- adhammena vaggakammaá¹ƒ karissa
saá¹…ghaá¹ƒ ukkhipissati. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe
... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<383> ``adhammena \Be 435/ ce, bhikkhave, vaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«
ce bhikkhave (Se) } samaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ, dhammena vag
karaá¹‡Ä«yaá¹ƒ; dhammapatirÅ«pakena vaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá
samaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; ekopi ekaá¹ƒ ukkhipati akammaá¹ƒ
dve ukkhipati akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ, ekopi sambahule ukkhipati akammaá¹ƒ na
saá¹…ghaá¹ƒ ukkhipati akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; dvepi ekaá¹ƒ ukkhipanti akamm
dvepi dve ukkhipanti akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ, dvepi sambahule ukkhipanti akam
karaá¹‡Ä«yaá¹ƒ, dvepi \Se II 252/ saá¹…ghaá¹ƒ ukkhipanti akammaá¹ƒ na ca karaá¹‡Ä«yaá
ukkhipanti akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ, sambahulÄ• pi dve ukkhipanti akammaá¹ƒ na
sambahulÄ• pi sambahule ukkhipanti akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ, sambahulÄ• pi sa
akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; saá¹…ghopi saá¹…ghaá¹ƒ ukkhipati akammaá¹ƒ na ca

<384> ``cattÄ• rimÄ• ni \Ne 412/, bhikkhave, kammÄ• ni --- adhammena vaggakammaá¹ƒ, a
dhammena vaggakammaá¹ƒ, dhammena samaggakammaá¹ƒ. tatra, bhikkhave, yadidaá¹ƒ a
bhikkhave, kammaá¹ƒ adhammattÄ• vaggattÄ• kuppaá¹ƒ aá¹-á¹-hÄ• nÄ• rahaá¹ƒ; na, bhik

kÄ• tabbaá¹ƒ, na ca mayÄ• evarÅ«paá¹ƒ kammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tatra, bhikkhave, ya
samaggakammaá¹ƒ, idaá¹ƒ, bhikkhave, kammaá¹ƒ adhammattÄ• kuppaá¹ƒ aá¹-á¹-hÄ• nÄ•
evarÅ«paá¹ƒ kammaá¹ƒ kÄ• tabbaá¹ƒ, na ca mayÄ• evarÅ«paá¹ƒ kammaá¹ƒ anuÃ±Ã±Ä• t
dhammena vaggakammaá¹ƒ, idaá¹ƒ, bhikkhave, kammaá¹ƒ vaggattÄ• kuppaá¹ƒ aá¹-á¹-hÄ•
evarÅ«paá¹ƒ kammaá¹ƒ kÄ• tabbaá¹ƒ, na ca mayÄ• evarÅ«paá¹ƒ kammaá¹ƒ anuÃ±Ã±Ä• t
dhammena samaggakammaá¹ƒ, idaá¹ƒ, bhikkhave, kammaá¹ƒ dhammattÄ• samaggattÄ•
evarÅ«paá¹ƒ, bhikkhave, kammaá¹ƒ kÄ• tabbaá¹ƒ, evarÅ«paÃ±ca mayÄ• kammaá¹ƒ anuÃ
bhikkhave, evarÅ«paá¹ƒ kammaá¹ƒ karissÄ• ma yadidaá¹ƒ dhammena samagganti --- evaÃ
bhikkhave, sikkhitabbaâ€™â€™ nti.

adhammena vaggÄ• dikammakathÄ• niá¹-á¹-hitÄ• .

236. Ã±attivipannakammÄ• dikathÄ•

<385> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« evarÅ«pÄ• ni kammÄ• ni karonti
karonti, adhammena samaggakammaá¹ƒ karonti; dhammena vaggakammaá¹ƒ \Be 436/ kar
vaggakammaá¹ƒ karonti, dhammapatirÅ«pakena samaggakammaá¹ƒ karonti; Ã±attivipanna
anussÄ• vanasampannaá¹ƒ, anussÄ• vanavipannampi kammaá¹ƒ karonti Ã±attisampannaá
anussÄ• vanavipannampi kammaá¹ƒ karonti; aÃ±Ã±atrÄ• pi dhammÄ• kammaá¹ƒ karonti,
karonti, aÃ±Ã±atrÄ• pi satthusÄ• sanÄ• kammaá¹ƒ karonti; paá¹-ikuá¹-á¹-hakatampi kamma
kuppaá¹ƒ aá¹-á¹-hÄ• nÄ• rahaá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyan
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« evarÅ«pÄ• ni kammÄ• ni karissanti --- adham
karissanti, adhammena samaggakammaá¹ƒ karissanti; dhammena vaggakammaá¹ƒ karissa
vaggakammaá¹ƒ karissanti, dhammapatirÅ«pakena samaggakammaá¹ƒ karissanti; Ã±attivip
anussÄ• vanasampannaá¹ƒ, anussÄ• vanavipannampi kammaá¹ƒ karissanti Ã±attisampann
anussÄ• vanavipannampi kammaá¹ƒ karissanti; aÃ±Ã±atrÄ• pi dhammÄ• kammaá¹ƒ kariss
kammaá¹ƒ karissanti, aÃ±Ã±atrÄ• pi satthusÄ• sanÄ• kammaá¹ƒ karissanti; paá¹-ikuá¹-á¹-h
karissanti adhammikaá¹ƒ kuppaá¹ƒ aá¹-á¹-hÄ• nÄ• rahaâ€™â€™ nti. atha kho te bhikkhÅ«
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhÅ« eva
karonti --- adhammena vaggakammaá¹ƒ karonti ... pe ... paá¹-ikuá¹-á¹-hakatampi kammaá¹ƒ
kuppaá¹ƒ aá¹-á¹-hÄ• nÄ• rahaâ€™â€™ nti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buc
vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<386> ``adhammena ce, bhikkhave, vaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ \S
samaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; dhammena vaggakammaá¹ƒ akam
dhammapatirÅ«pakena vaggakammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; dhammapatirÅ
akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. Ã±attivipannaÃ±ce, bhikkhave, kammaá¹ƒ anussÄ• van
karaá¹‡Ä«yaá¹ƒ; anussÄ• vanavipannaÃ±ce, bhikkhave, kammaá¹ƒ Ã±attisampannaá¹ƒ aka

Ã±attivipannaÃ±ce, bhikkhave, kammaá¹ƒ anussÄ• vanavipannaá¹ƒ akammaá¹ƒ na ca kara
dhammÄ• kammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; aÃ±Ã±atrÄ• pi vinayÄ• kammaá
aÃ±Ã±atrÄ• pi satthusÄ• sanÄ• kammaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ; paá¹-ikuá¹-
kammaá¹ƒ adhammikaá¹ƒ kuppaá¹ƒ aá¹-á¹-hÄ• nÄ• rahaá¹ƒ akammaá¹ƒ na ca karaá¹‡Ä«y

<387> chayimÄ• ni, bhikkhave, kammÄ• ni --- adhammakammaá¹ƒ, vaggakammaá¹ƒ, sama
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, dhammena samaggakamma

katamaÃ±ca \Be 437/, bhikkhave, adhammakammaá¹ƒ? Ã±attidutiye ce, bhikkhave, kamme
karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti --- adhammakammaá¹ƒ. Ã±attidutiye ce, bhikkh
Ã±attÄ«hi kammaá¹ƒ karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti --- adhammakammaá¹ƒ. Ã
kamme ekÄ• ya kammavÄ• cÄ• ya kammaá¹ƒ karoti, na ca Ã±attiá¹ƒ á¹-hapeti \Se II 255/ --
Ã±attidutiye ce, bhikkhave, kamme dvÄ«hi kammavÄ• cÄ• hi kammaá¹ƒ karoti, na ca Ã±atti
adhammakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme ekÄ• ya Ã±attiyÄ• kammaá¹ƒ k
anussÄ• veti --- adhammakammaá¹ƒ \Ee I 318/. Ã±atticatutthe ce, bhikkhave, kamme dvÄ«
karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti --- adhammakammaá¹ƒ. Ã±atticatutthe ce, bhik
Ã±attÄ«hi kammaá¹ƒ karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti --- adhammakammaá¹ƒ. Ã
kamme catÅ«hi Ã±attÄ«hi kammaá¹ƒ karoti, na ca kammavÄ• caá¹ƒ anussÄ• veti --- adham
ce, bhikkhave, kamme ekÄ• ya kammavÄ• cÄ• ya kammaá¹ƒ karoti, na ca Ã±attiá¹ƒ á¹-hape
Ã±atticatutthe ce, bhikkhave, kamme dvÄ«hi kammavÄ• cÄ• hi \Ne 414/ kammaá¹ƒ karoti, n
--- adhammakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme tÄ«hi kammavÄ• cÄ• hi kamm
á¹-hapeti --- adhammakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme catÅ«hi kammavÄ•
ca Ã±attiá¹ƒ á¹-hapeti --- adhammakammaá¹ƒ. idaá¹ƒ vuccati, bhikkhave, adhammakamma

katamaÃ±ca, bhikkhave, vaggakammaá¹ƒ? Ã±attidutiye ce, bhikkhave, kamme yÄ• vatikÄ•
anÄ• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• pa
Ã±attidutiye ce, bhikkhave, kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• hont
anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- vaggakammaá¹ƒ. Ã±attidutiye ce,
yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä•
paá¹-ikkosanti --- vaggakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme yÄ• vatikÄ• bhikk
256/ te anÄ• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«
vaggakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ
chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• \Be 438/ paá¹-ikkosan
Ã±atticatutthe ce, bhikkhave, kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• ho
chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- vaggakammaá¹ƒ. idaá¹ƒ vuc
vaggakammaá¹ƒ.

katamaÃ±ca, bhikkhave, samaggakammaá¹ƒ? Ã±attidutiye ce, bhikkhave, kamme yÄ• vatik

Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹
Ã±atticatutthe ce, bhikkhave, kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ• ho
chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- samaggakammaá¹ƒ. idaá
samaggakammaá¹ƒ.

katamaÃ±ca, bhikkhave, dhammapatirÅ«pakena vaggakammaá¹ƒ? Ã±attidutiye ce, bhikkha
kammavÄ• caá¹ƒ anussÄ• veti, pacchÄ• Ã±attiá¹ƒ á¹-hapeti, yÄ• vatikÄ• bhikkhÅ« kamma
chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- dha
vaggakammaá¹ƒ. Ã±attidutiye ce, bhikkhave, kamme paá¹-hamaá¹ƒ kammavÄ• caá¹ƒ anuss
á¹-hapeti, yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ c
sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- dhammapatirÅ«pakena vaggakammaá¹ƒ. Ã±attidutiy
kamme paá¹-hamaá¹ƒ kammavÄ• caá¹ƒ \Se II 257/ anussÄ• veti, pacchÄ• Ã±attiá¹ƒ á¹-hap
kammappattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ
paá¹-ikkosanti --- dhammapatirÅ«pakena vaggakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, ka
kammavÄ• caá¹ƒ anussÄ• veti, pacchÄ• Ã±attiá¹ƒ á¹-hapeti, yÄ• vatikÄ• bhikkhÅ« kamma
chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- dha
vaggakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme paá¹-hamaá¹ƒ kammavÄ• caá¹ƒ anu
á¹-hapeti, yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ c
sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- dhammapatirÅ«pakena vaggakammaá¹ƒ. Ã±atticatu
paá¹-hamaá¹ƒ kammavÄ• caá¹ƒ anussÄ• veti, pacchÄ• Ã±attiá¹ƒ á¹-hapeti, yÄ• vatikÄ• bh
Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti \Be 439/, sammukhÄ«bhÅ«tÄ•
dhammapatirÅ«pakena vaggakammaá¹ƒ. idaá¹ƒ vuccati, bhikkhave, dhammapatirÅ«pakena

katamaÃ±ca, bhikkhave, dhammapatirÅ«pakena samaggakammaá¹ƒ? Ã±attidutiye ce, bhikk
kammavÄ• caá¹ƒ anussÄ• veti, pacchÄ• Ã±attiá¹ƒ \Se II 258/ á¹-hapeti, yÄ• vatikÄ• bhikkh
Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹
dhammapatirÅ«pakena samaggakammaá¹ƒ. Ã±atticatutthe ce, bhikkhave, kamme paá¹-han
anussÄ• veti, pacchÄ• Ã±attiá¹ƒ á¹-hapeti, yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gat
chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- dhammapatirÅ«pakena s
vuccati, bhikkhave, dhammapatirÅ«pakena samaggakammaá¹ƒ.

katamaÃ±ca, bhikkhave, dhammena samaggakammaá¹ƒ? Ã±attidutiye ce, bhikkhave, kamm
á¹-hapeti, pacchÄ• ekÄ• ya kammavÄ• cÄ• ya kammaá¹ƒ karoti, yÄ• vatikÄ• bhikkhÅ« kam
chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- dha
Ã±atticatutthe ce, bhikkhave, kamme paá¹-hamaá¹ƒ Ã±attiá¹ƒ á¹-hapeti, pacchÄ• tÄ«hi kam
karoti, yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ char
sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti, dhammena samaggakammaá¹ƒ. idaá¹ƒ vuccati, bh
samaggakammaá¹ƒ.

Ã±attivipannakammÄ• dikathÄ• niá¹-á¹-hitÄ• .

237. catuvaggakaraá¹‡Ä• dikathÄ•

<388> paÃ±ca \Ne 416/ saá¹…ghÄ• --- catuvaggo bhikkhusaá¹…gho paÃ±cavaggo bhikkhu
bhikkhusaá¹…gho, vÄ«sativaggo bhikkhusaá¹…gho, atirekavÄ«sativaggo bhikkhusaá¹…gho
yvÄ• yaá¹ƒ catuvaggo bhikkhusaá¹…gho, á¹-hapetvÄ• tÄ«á¹‡i kammÄ• ni --- upasampadaa
abbhÄ• naá¹ƒ, dhammena samaggo \Se II 259/ sabbakammesu kammappatto. tatra, bhikkh
bhikkhusaá¹…gho, á¹-hapetvÄ• dve kammÄ• ni --- majjhimesu janapadesu upasampadaá¹ƒ
samaggo sabbakammesu kammappatto. tatra, bhikkhave, yvÄ• yaá¹ƒ dasavaggo bhikkhusa
kammaá¹ƒ --- abbhÄ• naá¹ƒ, dhammena samaggo sabbakammesu kammappatto. tatra, bhi
bhikkhusaá¹…gho dhammena samaggo sabbakammesu \Be 440/ kammappatto. tatra, bhikk
atirekavÄ«sativaggo bhikkhusaá¹…gho \Ee I 320/ dhammena samaggo sabbakammesu kar

<389> catuvaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ bhikkhunicatuttho kammaá¹ƒ kareyy
karaá¹‡Ä«yaá¹ƒ. catuvaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ sikkhamÄ• nacatuttho kar
na ca karaá¹‡Ä«yaá¹ƒ ... pe .... sÄ• maá¹‡eracatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na
sÄ• maá¹‡ericatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. sikkhaá¹ƒ p
kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. antimavatthuá¹ƒ ajjhÄ• pannakac
... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. Ä• pattiyÄ• adassane ukkhittakacatuttho kammaá¹ƒ
ca karaá¹‡Ä«yaá¹ƒ. Ä• pattiyÄ• appaá¹-ikamme ukkhittakacatuttho kammaá¹ƒ kareyya ... a
karaá¹‡Ä«yaá¹ƒ. pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakacatuttho kammaá¹ƒ
ca karaá¹‡Ä«yaá¹ƒ. paá¹‡á¸• akacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä
theyyasaá¹ƒvÄ• sakacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. titth
kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. tiracchÄ• nagatacatuttho kammaa
ca karaá¹‡Ä«yaá¹ƒ. mÄ• tughÄ• takacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca kara
pitughÄ• takacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. arahantagh
kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. bhikkhunidÅ«sakacatuttho kammaá¹ƒ kareyy
karaá¹‡Ä«yaá¹ƒ. saá¹…ghabhedakacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá
lohituppÄ• dakacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. ubhatob
kareyya ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. nÄ• nÄ• saá¹ƒvÄ• sakacatuttho kammaá¹ƒ k
karaá¹‡Ä«yaá¹ƒ. nÄ• nÄ• sÄ«mÄ• ya á¹-hitacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ na
vehÄ• se á¹-hitacatuttho kammaá¹ƒ kareyya ... akammaá¹ƒ \Ne 417/ na ca karaá¹‡Ä«yaá¹ƒ
karoti, taá¹ƒcatuttho kammaá¹ƒ kareyya \Se II 260/ ... akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ.

catuvaraá¹‡aá¹ƒ.

<390> paÃ±cavaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ bhikkhunipaÃ±camo kammaá¹ƒ k
karaá¹‡Ä«yaá¹ƒ. paÃ±cavaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ sikkhamÄ• napaÃ±cam
sÄ• maá¹‡erapaÃ±camo kammaá¹ƒ kareyya ... sÄ• maá¹‡eripaÃ±camo kammaá¹ƒ kareyya
paccakkhÄ• takapaÃ±camo kammaá¹ƒ kareyya ... antimavatthuá¹ƒ ajjhÄ• pannakapaÃ±cam
Ä• pattiyÄ• adassane ukkhittakapaÃ±camo kammaá¹ƒ kareyya ... Ä• pattiyÄ• appaá¹-ikam
kammaá¹ƒ kareyya ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakapaÃ±camo ka
paá¹‡á¸• akapaÃ±camo kammaá¹ƒ kareyya ... theyyasaá¹ƒvÄ• sakapaÃ±camo kammaá¹ƒ k
titthiyapakkantakapaÃ±camo kammaá¹ƒ kareyya ... tiracchÄ• nagatapaÃ±camo kammaá¹ƒ k
mÄ• tughÄ• takapaÃ±camo kammaá¹ƒ kareyya ... pitughÄ• takapaÃ±camo kammaá¹ƒ kare
kammaá¹ƒ kareyya ... bhikkhunidÅ«sakapaÃ±camo kammaá¹ƒ kareyya ... saá¹…ghabhedak
... lohituppÄ• dakapaÃ±camo kammaá¹ƒ kareyya ... ubhatobyaÃ±janakapaÃ±camo kammaá
nÄ• nÄ• saá¹ƒvÄ• sakapaÃ±camo kammaá¹ƒ kareyya ... nÄ• nÄ• sÄ«mÄ• ya á¹-hitapaÃ±ca
vehÄ• se á¹-hitapaÃ±camo kammaá¹ƒ kareyya ... yassa saá¹…gho kammaá¹ƒ karoti, taá¹ƒp
--- akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ.

paÃ±cavaggakaraá¹‡aá¹ƒ.

<391> dasavaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ bhikkhunidasamo kammaá¹ƒ kareyy
karaá¹‡Ä«yaá¹ƒ. dasavaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ sikkhamÄ• nadasamo ka
karaá¹‡Ä«yaá¹ƒ ... pe ... \Se II 261/. dasavaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ yassa
karoti, taá¹ƒdasamo kammaá¹ƒ kareyya --- akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ.

dasavaggakaraá¹‡aá¹ƒ.

<392> vÄ«sativaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ bhikkhunivÄ«so kammaá¹ƒ karey
karaá¹‡Ä«yaá¹ƒ. vÄ«sativaggakaraá¹‡aÃ±ce, bhikkhave, kammaá¹ƒ sikkhamÄ• navÄ«so ka
pe ... sÄ• maá¹‡eravÄ«so kammaá¹ƒ kareyya ... sÄ• maá¹‡erivÄ«so kammaá¹ƒ kareyya ...
paccakkhÄ• takavÄ«so kammaá¹ƒ kareyya ... antimavatthuá¹ƒ ajjhÄ• pannakavÄ«so kamm
adassane ukkhittakavÄ«so kammaá¹ƒ kareyya ... Ä• pattiyÄ• appaá¹-ikamme ukkhittakavÄ
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakavÄ«so kammaá¹ƒ kareyya ... paá¹‡á
kareyya ... theyyasaá¹ƒvÄ• sakavÄ«so kammaá¹ƒ kareyya ... titthiyapakkantakavÄ«so kam
tiracchÄ• nagatavÄ«so kammaá¹ƒ kareyya ... mÄ• tughÄ• takavÄ«so kammaá¹ƒ kareyya ...
kareyya ... arahantaghÄ• takavÄ«so \Be 442/ kammaá¹ƒ kareyya ... bhikkhunidÅ«sakavÄ«s
saá¹…ghabhedakavÄ«so kammaá¹ƒ kareyya ... lohituppÄ• dakavÄ«so kammaá¹ƒ kareyya .
kammaá¹ƒ kareyya ... nÄ• nÄ• saá¹ƒvÄ• sakavÄ«so kammaá¹ƒ kareyya ... nÄ• nÄ• sÄ«mÄ
... iddhiyÄ• vehÄ• se á¹-hitavÄ«so kammaá¹ƒ kareyya ... yassa saá¹…gho kammaá¹ƒ karot
kareyya --- akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ.

vÄ«sativaggakaraá¹‡aá¹ƒ.

catuvaggakaraá¹‡Ä• dikathÄ• niá¹-á¹-hitÄ• .

238. pÄ• rivÄ• sikÄ• dikathÄ•

<393> pÄ• rivÄ• sikacatuttho \Se II 262/ ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• ya
mÄ• nattaá¹ƒ dadeyya, taá¹ƒvÄ«so abbheyya --- akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. mÅ«lÄ
paá¹-ikassanÄ• rahacatuttho ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• ya paá¹-ikasse
taá¹ƒvÄ«so abbheyya --- akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. mÄ• nattÄ• rahacatuttho ce, b
dadeyya, mÅ«lÄ• ya paá¹-ikasseyya, mÄ• nattaá¹ƒ dadeyya, taá¹ƒvÄ«so abbheyya \Ee I 32
karaá¹‡Ä«yaá¹ƒ. mÄ• nattacÄ• rikacatuttho ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ•
mÄ• nattaá¹ƒ dadeyya, taá¹ƒvÄ«so abbheyya --- akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ. abbhÄ
bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• ya paá¹-ikasseyya, mÄ• nattaá¹ƒ dadeyya, taá¹
akammaá¹ƒ na ca karaá¹‡Ä«yaá¹ƒ.

<394> ekaccassa, bhikkhave, saá¹…ghamajjhe paá¹-ikkosanÄ• ruhati, ekaccassa na ruhat
saá¹…ghamajjhe paá¹-ikkosanÄ• na ruhati? bhikkhuniyÄ• , bhikkhave, saá¹…ghamajjhe pa
sikkhamÄ• nÄ• ya, bhikkhave ... pe ... sÄ• maá¹‡erassa, bhikkhave ... sÄ• maá¹‡eriyÄ• , bh
sikkhÄ• paccakkhÄ• takassa bhikkhave ... antimavatthuá¹ƒ ajjhÄ• pannakassa, bhikkhave \
bhikkhave ... khittacittassa, bhikkhave ... vedanÄ• á¹-á¹-assa, bhikkhave ... Ä• pattiyÄ• ada
ukkhittakassa, bhikkhave ... Ä• pattiyÄ• appaá¹-ikamme ukkhittakassa, bhikkhave ... pÄ• pi
appaá¹-inissagge \Se II 263/ ukkhittakassa, bhikkhave ... paá¹‡á¸• akassa, bhikkhave ... the
bhikkhave ... titthiyapakkantakassa, bhikkhave \Be 443/ ... tiracchÄ• nagatassa bhikkhave ..
bhikkhave ... pitughÄ• takassa, bhikkhave ... arahantaghÄ• takassa, bhikkhave ... bhikkhuni
... saá¹…ghabhedakassa, bhikkhave ... lohituppÄ• dakassa, bhikkhave ... ubhatobyaÃ±jana
nÄ• nÄ• saá¹ƒvÄ• sakassa, bhikkhave ... nÄ• nÄ• sÄ«mÄ• ya á¹-hitassa, bhikkhave ... iddh
bhikkhave, yassa saá¹…gho kammaá¹ƒ karoti, tassa ca {tassa (Se) }, bhikkhave, saá¹…gha
ruhati. imesaá¹ƒ kho, bhikkhave, saá¹…ghamajjhe paá¹-ikkosanÄ• na ruhati.

kassa ca, bhikkhave, saá¹…ghamajjhe paá¹-ikkosanÄ• ruhati? bhikkhussa, bhikkhave, paka

samÄ• nasaá¹ƒvÄ• sakassa samÄ• nasÄ«mÄ• ya á¹-hitassa antamaso Ä• nantarikassÄ• p
bhikkhuno viÃ±Ã±Ä• pentassa saá¹…ghamajjhe paá¹-ikkosanÄ• ruhati. imassa kho, bhikkh
paá¹-ikkosanÄ• ruhati.

pÄ• rivÄ• sikÄ• dikathÄ• niá¹-á¹-hitÄ• .

239. dvenissÄ• raá¹‡Ä• dikathÄ•

<395> dvemÄ• , bhikkhave, nissÄ• raá¹‡Ä• . atthi, bhikkhave, puggalo appatto nissÄ• raá¹‡
nissÄ• reti, ekacco sunissÄ• rito, ekacco dunnissÄ• rito. katamo ca, bhikkhave, puggalo app
taÃ±ce saá¹…gho nissÄ• reti --- dunnissÄ• rito? idha pana, bhikkhave, bhikkhu suddho hoti
saá¹…gho nissÄ• reti --- dunnissÄ• rito. ayaá¹ƒ vuccati, bhikkhave, puggalo appatto nissÄ•
saá¹…gho nissÄ• reti --- dunnissÄ• rito.

katamo \Se II 264/ ca, bhikkhave, puggalo appatto nissÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho niss
sunissÄ• rito? idha pana, bhikkhave, bhikkhu bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• n
\Ee I 322/ viharati ananulomikehi gihisaá¹ƒsaggehi, taÃ±ce saá¹…gho nissÄ• reti --- sunissÄ
vuccati, bhikkhave, puggalo appatto nissÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho nissÄ• reti --- suni

<396> dvemÄ• \Ne 420/, bhikkhave, osÄ• raá¹‡Ä• . atthi, bhikkhave, puggalo appatto osÄ•
osÄ• reti, ekacco sosÄ• rito, ekacco \Be 444/ dosÄ• rito. katamo ca, bhikkhave, puggalo app
taÃ±ce saá¹…gho osÄ• reti --- dosÄ• rito? paá¹‡á¸• ako, bhikkhave, appatto osÄ• raá¹‡aá¹ƒ
osÄ• reti --- dosÄ• rito. theyyasaá¹ƒvÄ• sako, bhikkhave, appatto osÄ• raá¹‡aá¹ƒ, taÃ±ce sa
dosÄ• rito. titthiyapakkantako, bhikkhave ... pe ... tiracchÄ• nagato, bhikkhave ... mÄ• tughÄ
... pitughÄ• tako, bhikkhave ... arahantaghÄ• tako, bhikkhave ... bhikkhunidÅ«sako, bhikkha
saá¹…ghabhedako, bhikkhave ... lohituppÄ• dako, bhikkhave ... ubhatobyaÃ±janako, bhikkh
osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti --- dosÄ• rito. ayaá¹ƒ vuccati, bhikkhave, pugga
osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti --- dosÄ• rito. ime vuccanti, bhikkhave, puggalÄ
osÄ• raá¹‡aá¹ƒ, te ce saá¹…gho osÄ• reti --- dosÄ• ritÄ• .

katamo ca, bhikkhave, puggalo appatto osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti --- sosÄ
bhikkhave, appatto osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti, sosÄ• rito. pÄ• dacchinno,
hatthapÄ• dacchinno, bhikkhave ... kaá¹‡á¹‡acchinno \Se II 265/, bhikkhave ... nÄ• sacchinn
kaá¹‡á¹‡anÄ• sacchinno, bhikkhave ... aá¹…gulicchinno, bhikkhave ... aá¸·acchinno, bhikkh
kaá¹‡á¸• aracchinno, bhikkhave ... phaá¹‡ahatthako, bhikkhave ... khujjo, bhikkhave ... vÄ•
galagaá¹‡á¸• Ä«, bhikkhave ... lakkhaá¹‡Ä• hato, bhikkhave ... kasÄ• hato, bhikkhave ... likh
sÄ«padiko, bhikkhave ... pÄ• parogÄ«, bhikkhave ... parisadÅ«sako, bhikkhave ... kÄ• á¹‡o,
kuá¹‡Ä«, bhikkhave ... khaÃ±jo, bhikkhave ... pakkhahato, bhikkhave ... chinniriyÄ• patho, b
jarÄ• dubbalo, bhikkhave ... andho, bhikkhave ... mÅ«go, bhikkhave ... badhiro, bhikkhave ..
bhikkhave ... andhabadhiro, bhikkhave ... mÅ«gabadhiro, bhikkhave ... andhamÅ«gabadhiro
osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti --- sosÄ• rito. ayaá¹ƒ vuccati, bhikkhave, pugga
osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti --- sosÄ• rito. ime vuccanti, bhikkhave, puggalÄ
osÄ• raá¹‡aá¹ƒ, te ce saá¹…gho osÄ• reti --- sosÄ• ritÄ• .

dvenissÄ• raá¹‡Ä• dikathÄ• niá¹-á¹-hitÄ• .

vÄ• sabhagÄ• mabhÄ• á¹‡avÄ• ro niá¹-á¹-hito paá¹-hamo.

240. adhammakammÄ• dikathÄ•

<397> idha \Be 445/ \Ne 421/ pana, bhikkhave, bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• pan Ä• pattiâ€™â€™ nti? so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ passey I 323/ saá¹…gho Ä• pattiyÄ• adassane ukkhipati --- adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa na hoti Ä• patti paá¹-ikÄ• tabbÄ• . tamenaá¹ƒ codeti saá¹ ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, paá¹-ikarohi \Se II 266/ taá¹ƒ Ä• evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, Ä• patti, yamayaá¹ƒ paá¹-ikareyyaâ€™â€™ nti. taá¹ƒ appaá¹-ikamme ukkhipati --- adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa na hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• . tamenaá¹ƒ sambahulÄ• vÄ• ekapuggalo vÄ• --- ``pÄ• pikÄ• te, Ä• vuso, diá¹-á¹-hi, paá¹-inissajjetaá¹ diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, pÄ• pikÄ• diá¹-á¹-hi, yamal paá¹-inissajjeyyaâ€™â€™ nti. taá¹ƒ saá¹…gho pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• , na hoti Ä• patti paá¹-ikÄ codeti saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• patti? paá¹-ikarohi taá¹ƒ Ä• pattiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, Ä passeyyaá¹ƒ. natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ paá¹-ikareyyaâ€™â€™ nti. taá¹ƒ saá appaá¹-ikamme vÄ• ukkhipati --- adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• , na hoti pÄ• pikÄ• diá¹-á paá¹-inissajjetÄ• . tamenaá¹ƒ codeti saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggalo vÄ• --- Ä• vuso, Ä• panno, passasetaá¹ƒ Ä• pattiá¹ƒ? pÄ• pikÄ• te diá¹-á¹-hi, paá¹-inissajjetaá¹ƒ pA diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ passey Ä• vuso, pÄ• pikÄ• diá¹-á¹-hi, yamahaá¹ƒ paá¹-inissajjeyyaâ€™â€™ nti. taá¹ƒ saá¹…gho a appaá¹-inissagge \Se II 267/ vÄ• ukkhipati --- adhammakammaá¹ƒ.

idha \Be 446/ \Ne 422/ pana, bhikkhave, bhikkhussa na hoti Ä• patti paá¹-ikÄ• tabbÄ• , na h diá¹-á¹-hi paá¹-inissajjetÄ• . tamenaá¹ƒ codeti saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggal tvaá¹ƒ, Ä• vuso, Ä• panno, paá¹-ikarohi taá¹ƒ Ä• pattiá¹ƒ; pÄ• pikÄ• te diá¹-á¹-hi, paá¹-iniss

diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ paá¹-ik
me, Ä• vuso, pÄ• pikÄ• diá¹-á¹-hi, yamahaá¹ƒ paá¹-inissajjeyyaâ€™â€™ nti. taá¹ƒ saá¹…g
appaá¹-inissagge vÄ• ukkhipati --- adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• , na hoti Ä• patti paá¹-ikÄ
pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• . tamenaá¹ƒ codeti saá¹…gho vÄ• sambahulÄ• vÄ•
--- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, passasetaá¹ƒ Ä• pattiá¹ƒ? paá¹-ikarohi taá¹ƒ Ä•
diá¹-á¹-hi, paá¹-inissajjetaá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natth
Ä• patti, yamahaá¹ƒ passeyyaá¹ƒ. natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ paá¹-ikareyyaá¹
pÄ• pikÄ• diá¹-á¹-hi, yamahaá¹ƒ paá¹-inissajjeyyaâ€™â€™ nti. taá¹ƒ saá¹…gho adassane
appaá¹-inissagge vÄ• ukkhipati --- adhammakammaá¹ƒ.

<398> idha pana, bhikkhave, bhikkhussa hoti Ä• patti daá¹-á¹-habbÄ• . tamenaá¹ƒ codeti. s
vÄ• ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ \Se II 268/, Ä• vuso, Ä• panno, passasetaá¹ƒ Ä
evaá¹ƒ vadeti --- ``Ä• mÄ• vuso, passÄ• mÄ«â€™â€™ ti. taá¹ƒ saá¹…gho Ä• pattiyÄ• adas
adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa hoti Ä• patti paá¹-ikÄ• tabbÄ• . tamenaá¹ƒ codeti saá¹…g
ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, paá¹-ikarohi taá¹ƒ Ä• pattiâ€™â
vadeti --- ``Ä• mÄ• vuso, paá¹-ikarissÄ• mÄ«â€™â€™ ti. taá¹ƒ saá¹…gho Ä• pattiyÄ• appa
adhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• . tamenaá¹ƒ co
sambahulÄ• vÄ• ekapuggalo vÄ• --- ``pÄ• pikÄ• te, Ä• vuso, diá¹-á¹-hi; paá¹-inissajjetaá¹
diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``Ä• mÄ• vuso \Be 447/, paá¹-inissajjissÄ• mÄ«â
saá¹…gho pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhipati --- adhammakammaá¹ƒ.

idha \Ne 423/ pana, bhikkhave, bhikkhussa hoti Ä• patti daá¹-á¹-habbÄ• , hoti Ä• patti paá¹-i
hoti Ä• patti daá¹-á¹-habbÄ• , hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• ... pe ... hoti Ä• pat
paá¹-ikÄ• tabbÄ• , hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• ... pe ... hoti Ä• patti daá¹-á¹-h
Ä• patti paá¹-ikÄ• tabbÄ• , hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• . tamenaá¹ƒ codeti saa
vÄ• ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, passasetaá¹ƒ Ä• pattiá¹ƒ?
Ä• pattiá¹ƒ; pÄ• pikÄ• te diá¹-á¹-hi, paá¹-inissajjetaá¹ƒ pÄ• pikaá¹ƒ diá¹-á¹-hiâ€™â€™ nti. s
``Ä• mÄ• vuso, passÄ• mi, Ä• ma paá¹-ikarissÄ• mi, Ä• ma paá¹-inissajjissÄ• mÄ«â€™â€™
adassane vÄ• appaá¹-ikamme vÄ• appaá¹-inissagge vÄ• ukkhipati --- adhammakammaá¹

<399> idha pana, bhikkhave, bhikkhussa hoti Ä• patti daá¹-á¹-habbÄ• . tamenaá¹ƒ codeti sa
vÄ• ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, passasetaá¹ƒ Ä• pattiâ€™

--- ``natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ passeyyaâ€™â€™ nti. taá¹ƒ \Ee I 325/ saá¹…g
ukkhipati --- dhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa hoti Ä• patti paá¹-ikÄ• tabbÄ• . tamenaá¹ƒ codeti saá¹…g
ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, paá¹-ikarohi taá¹ƒ Ä• pattiâ€™â
vadeti --- ``natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ paá¹-ikareyyaâ€™â€™ nti. taá¹ƒ saá¹…
appaá¹-ikamme ukkhipati --- dhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• . tamenaá¹ƒ co
sambahulÄ• vÄ• ekapuggalo vÄ• --- ``pÄ• pikÄ• te, Ä• vuso, diá¹-á¹-hi, paá¹-inissajjetaá¹
diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, pÄ• pikÄ• diá¹-á¹-hi, yamal
paá¹-inissajjeyyaâ€™â€™ nti. taá¹ƒ saá¹…gho pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge
dhammakammaá¹ƒ.

idha pana, bhikkhave, bhikkhussa hoti Ä• patti daá¹-á¹-habbÄ• , hoti Ä• patti paá¹-ikÄ• tabb

hoti Ä• patti daá¹-á¹-habbÄ• , hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• ... pe ... hoti Ä• pa
paá¹-ikÄ• tabbÄ• , hoti pÄ• pikÄ• diá¹-á¹-hi paá¹-inissajjetÄ• \Be 448/ ... pe ... hoti Ä• patti
hoti Ä• patti paá¹-ikÄ• tabbÄ• , hoti pÄ• pikÄ• diá¹-á¹-hi \Se II 270/ paá¹-inissajjetÄ• . tamen
saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggalo vÄ• --- ``Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• pan
Ä• pattiá¹ƒ? paá¹-ikarohi taá¹ƒ Ä• pattiá¹ƒ. pÄ• pikÄ• te diá¹-á¹-hi, paá¹-inissajjetaá¹ƒ pÄ• p
diá¹-á¹-hiâ€™â€™ nti. so evaá¹ƒ vadeti --- ``natthi me, Ä• vuso, Ä• patti, yamahaá¹ƒ passey
Ä• vuso, Ä• patti yamahaá¹ƒ paá¹-ikareyyaá¹ƒ. natthi me, Ä• vuso, pÄ• pikÄ• diá¹-á¹-hi, yan
paá¹-inissajjeyyaâ€™â€™ nti. taá¹ƒ saá¹…gho adassane vÄ• appaá¹-ikamme vÄ• appaá¹-
dhammakammanti.

adhammakammÄ• dikathÄ• niá¹-á¹-hitÄ• .

241. upÄ• lipucchÄ• kathÄ•

<400> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ etadavo
samaggo saá¹…gho sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ asammukhÄ• karoti, dhamma
vinayakammaâ€™â€™ nti? ``adhammakammaá¹ƒ taá¹ƒ, upÄ• li, avinayakammaâ€™â€™ n
saá¹…gho paá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ appaá¹-ipucchÄ• karoti ... pe ... paá¹-
kammaá¹ƒ apaá¹-iÃ±Ã±Ä• ya karoti ... sativinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti ... amÅ
tassapÄ• piyasikÄ• kammaá¹ƒ karoti ... tassapÄ• piyasikÄ• kammÄ• rahassa tajjanÄ«yakam
tajjanÄ«yakammÄ• rahassa niyassakammaá¹ƒ karoti \Se II 271/ ... niyassakammÄ• rahassa

pabbÄ• janÄ«yakammaá¹ƒ karoti ... pabbÄ• janÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«ya
paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa ukkhepanÄ«yakammaá¹ƒ karoti ... ukkhepanÄ«yakar
... parivÄ• sÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati ... mÅ«lÄ• yapaá¹-ikassanÄ• rahassa mÄ•
mÄ• nattÄ• rahaá¹ƒ abbheti ... abbhÄ• nÄ• rahaá¹ƒ upasampÄ• deti, dhammakammaá¹ƒ nu
vinayakammaâ€™â€™ nti? ``adhammakammaá¹ƒ taá¹ƒ, upÄ• li, avinayakammaá¹ƒâ€™â€

``yo kho, upÄ• li, samaggo saá¹…gho sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ asammukhÄ
adhammakammaá¹ƒ hoti avinayakammaá¹ƒ, evaÃ±ca pana saá¹…gho sÄ• tisÄ• ro hoti. yo
paá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ appaá¹-ipucchÄ• karoti ... pe ... paá¹-iÃ±Ã±Ä• ya
\Be 449/ apaá¹-iÃ±Ã±Ä• ya karoti ... sativinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti ... amÅ«
tassapÄ• piyasikÄ• kammaá¹ƒ karoti ... tassapÄ• piyasikÄ• kammÄ• rahassa tajjanÄ«yakar
tajjanÄ«yakammÄ• rahassa niyassakammaá¹ƒ karoti ... niyassakammÄ• rahassa pabbÄ• ja
pabbÄ• janÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... paá¹-isÄ• raá¹‡Ä
ukkhepanÄ«yakammaá¹ƒ karoti ... ukkhepanÄ«yakammÄ• rahassa parivÄ• saá¹ƒ deti ... pa
paá¹-ikassati ... mÅ«lÄ• yapaá¹-ikassanÄ• rahassa mÄ• nattaá¹ƒ deti ... mÄ• nattÄ• rahaá¹ƒ
abbhÄ• nÄ• rahaá¹ƒ upasampÄ• deti, evaá¹ƒ kho, upÄ• li, adhammakammaá¹ƒ hoti avinaya
saá¹…gho sÄ• tisÄ• ro hotÄ«â€™â€™ ti.

<401> ``yo \Se II 272/ nu kho, bhante, samaggo saá¹…gho sammukhÄ• karaá¹‡Ä«yaá¹ƒ ka
dhammakammaá¹ƒ nu kho taá¹ƒ, bhante, vinayakammaâ€™â€™ nti? ``dhammakammaá¹ƒ
nti. ``yo nu kho, bhante, samaggo saá¹…gho paá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ paá
... paá¹-iÃ±Ã±Ä• yakaraá¹‡Ä«yaá¹ƒ kammaá¹ƒ paá¹-iÃ±Ã±Ä• ya karoti ... sativinayÄ• rahass
amÅ«á¸·havinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti ... tassapÄ• piyasikÄ• kammÄ• rahas
karoti ... tajjanÄ«yakammÄ• rahassa tajjanÄ«yakammaá¹ƒ karoti ... niyassakammÄ• rahass
... pabbÄ• janÄ«yakammÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti ... paá¹-isÄ• raá¹‡Ä«
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... ukkhepanÄ«yakammÄ• rahassa ukkhepanÄ«yakar
parivÄ• sÄ• rahassa parivÄ• saá¹ƒ deti mÅ«lÄ• yapaá¹-ikassanÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-
mÄ• nattaá¹ƒ deti ... abbhÄ• nÄ• rahaá¹ƒ abbheti ... upasampadÄ• rahaá¹ƒ upasampÄ• det
taá¹ƒ, bhante, vinayakammaâ€™â€™ nti? ``dhammakammaá¹ƒ taá¹ƒ, upÄ• li, vinayakamm

``yo kho, upÄ• li, samaggo saá¹…gho sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ sammukhÄ
dhammakammaá¹ƒ hoti vinayakammaá¹ƒ. evaÃ±ca pana saá¹…gho anatisÄ• ro hoti. yo kho
paá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ paá¹-ipucchÄ• karoti ... paá¹-iÃ±Ã±Ä• yakaraá¹‡
paá¹-iÃ±Ã±Ä• ya karoti ... sativinayÄ• rahassa sativinayaá¹ƒ deti ... amÅ«á¸·havinayÄ• raha
deti ... tassapÄ• piyasikÄ• kammÄ• rahassa tassapÄ• piyasikÄ• kammaá¹ƒ karoti ... tajjanÄ
273/ tajjanÄ«yakammaá¹ƒ karoti ... niyassakammÄ• rahassa niyassakammaá¹ƒ karoti ... pa
pabbÄ• janÄ«yakammaá¹ƒ karoti \Be 450/ ... paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa paá¹-isÄ
... ukkhepanÄ«yakammÄ• rahassa ukkhepanÄ«yakammaá¹ƒ karoti ... parivÄ• sÄ• rahassa

mÅ«lÄ• yapaá¹-ikassanÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati ... mÄ• nattÄ• rahassa mÄ• nat
abbhÄ• nÄ• rahaá¹ƒ abbheti ... upasampadÄ• rahaá¹ƒ upasampÄ• deti, evaá¹ƒ kho, upÄ• li
vinayakammaá¹ƒ. evaÃ±ca pana saá¹…gho anatisÄ• ro hotÄ«â€™â€™ ti.

<402> ``yo nu kho, bhante, samaggo saá¹…gho sativinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ
amÅ«á¸·havinayÄ• rahassa \Ne 426/ sativinayaá¹ƒ deti, dhammakammaá¹ƒ nu kho taá¹ƒ, b
nti? ``adhammakammaá¹ƒ taá¹ƒ, upÄ• li, avinayakammaâ€™â€™ nti. ``yo nu kho, bhante,
amÅ«á¸·havinayÄ• rahassa tassapÄ• piyasikÄ• kammaá¹ƒ karoti, tassapÄ• piyasikÄ• kamm
deti ... pe ... tassapÄ• piyasikÄ• kammÄ• rahassa tajjanÄ«yakammaá¹ƒ \Ee I 327/ karoti, taj
tassapÄ• piyasikÄ• kammaá¹ƒ karoti ... tajjanÄ«yakammÄ• rahassa niyassakammaá¹ƒ karo
tajjanÄ«yakammaá¹ƒ karoti ... niyassakammÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti, p
niyassakammaá¹ƒ karoti ... pabbÄ• janÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakammaá
paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti ... paá¹-isÄ• raá¹‡Ä
ukkhepanÄ«yakammaá¹ƒ karoti, ukkhepanÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakamm
ukkhepanÄ«yakammÄ• rahassa parivÄ• saá¹ƒ deti, parivÄ• sÄ• rahassa \Se II 274/ ukkhep
parivÄ• sÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati, mÅ«lÄ• yapaá¹-ikassanÄ• rahassa parivÄ• sa
mÅ«lÄ• yapaá¹-ikassanÄ• rahassa mÄ• nattaá¹ƒ deti, mÄ• nattÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-
abbheti, abbhÄ• nÄ• rahassa mÄ• nattaá¹ƒ deti ... abbhÄ• nÄ• rahaá¹ƒ upasampÄ• deti, up
dhammakammaá¹ƒ nu kho taá¹ƒ, bhante, vinayakammaâ€™â€™ nti? ``adhammakammaá¹
avinayakammaâ€™â€™ nti.

``yo kho, upÄ• li, samaggo saá¹…gho sativinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti, amÅ«
sativinayaá¹ƒ deti, evaá¹ƒ kho, upÄ• li, adhammakammaá¹ƒ hoti avinayakammaá¹ƒ. evaÃ±c
hoti. yo kho, upÄ• li, samaggo saá¹…gho amÅ«á¸·havinayÄ• rahassa tassapÄ• piyasikÄ• ka
tassapÄ• piyasikÄ• kammÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti ... pe ... tassapÄ• piyasikÄ•
tajjanÄ«yakammaá¹ƒ karoti, tajjanÄ«yakammÄ• rahassa tassapÄ• piyasikÄ• kammaá¹ƒ kar
tajjanÄ«yakammÄ• rahassa niyassakammaá¹ƒ karoti \Be 451/, niyassakammÄ• rahassa taj
niyassakammÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti, pabbÄ• janÄ«yakammÄ• rahas
pabbÄ• janÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti, paá¹-isÄ• raá¹‡Ä«
pabbÄ• janÄ«yakammaá¹ƒ karoti ... paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa ukkhepanÄ«yaka
ukkhepanÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... ukkhepanÄ«yakar
parivÄ• sÄ• rahassa ukkhepanÄ«yakammaá¹ƒ karoti ... parivÄ• sÄ• rahaá¹ƒ mÅ«lÄ• ya paá
mÅ«lÄ• yapaá¹-ikassanÄ• rahassa parivÄ• saá¹ƒ \Se II 275/ deti ... mÅ«lÄ• yapaá¹-ikassan
deti, mÄ• nattÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati --- mÄ• nattÄ• rahaá¹ƒ abbheti, abbhÄ• n
... abbhÄ• nÄ• rahaá¹ƒ upasampÄ• deti, upasampadÄ• rahaá¹ƒ abbheti, evaá¹ƒ kho, upÄ• l
avinayakammaá¹ƒ. evaÃ±ca pana saá¹…gho sÄ• tisÄ• ro hotÄ«â€™â€™ ti.

<403> ``yo \Ne 427/ nu kho, bhante, samaggo saá¹…gho sativinayÄ• rahassa sativinayaá¹ƒ

amÅ«á¸·havinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti, dhammakammaá¹ƒ nu kho taá¹ƒ, bha
``dhammakammaá¹ƒ taá¹ƒ, upÄ• li, vinayakammaâ€™â€™ nti. ``yo nu kho, bhante, samagg
amÅ«á¸·havinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti ... pe ... tassapÄ• piyasikÄ• kammÄ•
tassapÄ• piyasikÄ• kammaá¹ƒ karoti ... pe ... tajjanÄ«yakammÄ• rahassa tajjanÄ«yakamma
niyassakammÄ• rahassa niyassakammaá¹ƒ karoti ... pe ... pabbÄ• janÄ«yakammÄ• rahass
... pe ... paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... pe ..
ukkhepanÄ«yakammÄ• rahassa ukkhepanÄ«yakammaá¹ƒ karoti ... pe ... parivÄ• sÄ• rahas
... mÅ«lÄ• yapaá¹-ikassanÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati ... pe ... mÄ• nattÄ• rahassa
... abbhÄ• nÄ• rahaá¹ƒ abbheti, upasampadÄ• rahaá¹ƒ upasampÄ• deti, dhammakammaá¹
vinayakammaâ€™â€™ nti? ``dhammakammaá¹ƒ taá¹ƒ, upÄ• li, vinayakammaá¹ƒâ€™â€™.

``yo kho, upÄ• li, samaggo saá¹…gho sativinayÄ• rahassa sativinayaá¹ƒ deti, amÅ«á¸·havi
amÅ«á¸·havinayaá¹ƒ deti, evaá¹ƒ kho, upÄ• li, dhammakammaá¹ƒ hoti vinayakammaá¹ƒ. ev
anatisÄ• ro hoti \Se II 276/. yo kho, upÄ• li, samaggo saá¹…gho amÅ«á¸·havinayÄ• rahassa
\Ee I 328/ ... pe ... tassapÄ• piyasikÄ• kammÄ• rahassa tassapÄ• piyasikÄ• kammaá¹ƒ karo
tajjanÄ«yakammÄ• rahassa tajjanÄ«yakammaá¹ƒ karoti ... pe ... niyassakammÄ• rahassa n
pe ... pabbÄ• janÄ«yakammÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti ... pe ... paá¹-isÄ•
452/ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... pe ... ukkhepanÄ«yakammÄ• rahassa ukkhep
... parivÄ• sÄ• rahassa parivÄ• saá¹ƒ deti ... pe ... mÅ«lÄ• ya paá¹-ikassanÄ• rahaá¹ƒ mÅ«l
pe ... mÄ• nattÄ• rahassa mÄ• nattaá¹ƒ deti ... pe ... abbhÄ• nÄ• rahaá¹ƒ abbheti, upasamp
upasampÄ• deti, evaá¹ƒ kho, upÄ• li, dhammakammaá¹ƒ hoti vinayakammaá¹ƒ. evaÃ±ca pa
hotÄ«â€™â€™ ti.

<404> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- yo kho, bhikkhave, samaggo saá¹…gho
amÅ«á¸·havinayaá¹ƒ deti, evaá¹ƒ kho, bhikkhave, adhammakammaá¹ƒ hoti avinayakammaá
sÄ• tisÄ• ro hoti. yo kho, bhikkhave, samaggo saá¹…gho sativinayÄ• rahassa tassapÄ• piya
pe ... sativinayÄ• rahassa tajjanÄ«yakammaá¹ƒ karoti ... sativinayÄ• rahassa niyassakamma
sativinayÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti ... sativinayÄ• rahassa paá¹-isÄ• raá¹
sativinayÄ• rahassa ukkhepanÄ«yakammaá¹ƒ karoti \Ne 428/ ... sativinayÄ• rahassa parivÄ
sativinayÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati ... sativinayÄ• rahassa mÄ• nattaá¹ƒ deti ... sa
abbheti ... sativinayÄ• rahaá¹ƒ upasampÄ• deti, evaá¹ƒ kho \Se II 277/, bhikkhave, adhamm
avinayakammaá¹ƒ. evaÃ±ca pana saá¹…gho sÄ• tisÄ• ro hoti.

<405> yo kho, bhikkhave, samaggo saá¹…gho amÅ«á¸·havinayÄ• rahassa tassapÄ• piyasi
kho, bhikkhave, adhammakammaá¹ƒ hoti avinayakammaá¹ƒ. evaÃ±ca pana saá¹…gho sÄ•
bhikkhave, samaggo saá¹…gho amÅ«á¸·havinayÄ• rahassa tajjanÄ«yakammaá¹ƒ karoti ...
amÅ«á¸·havinayÄ• rahassa niyassakammaá¹ƒ karoti ... amÅ«á¸·havinayÄ• rahassa pabbÄ•
amÅ«á¸·havinayÄ• rahassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... amÅ«á¸·havinayÄ• rah

karoti ... amÅ«á¸·havinayÄ• rahassa parivÄ• saá¹ƒ deti ... amÅ«á¸·havinayÄ• rahaá¹ƒ mÅ«l
amÅ«á¸·havinayÄ• rahassa mÄ• nattaá¹ƒ deti ... amÅ«á¸·havinayÄ• rahaá¹ƒ abbheti ... amÅ
upasampÄ• deti ... amÅ«á¸·havinayÄ• rahassa sativinayaá¹ƒ deti, evaá¹ƒ kho, bhikkhave, a
avinayakammaá¹ƒ. evaÃ±ca pana saá¹…gho sÄ• tisÄ• ro hoti.

<406> yo \Be 453/ kho, bhikkhave, samaggo saá¹…gho tassapÄ• piyasikÄ• kammÄ• rahas
... pe ... tajjanÄ«yakammÄ• rahassa ... niyassakammÄ• rahassa ... pabbÄ• janÄ«yakammÄ
paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa ... ukkhepanÄ«yakammÄ• rahassa ... parivÄ• sÄ• rah
mÅ«lÄ• yapaá¹-ikassanÄ• rahassa ... mÄ• nattÄ• rahaá¹ƒ ... abbhÄ• nÄ• rahaá¹ƒ ... upasam
deti, evaá¹ƒ kho, bhikkhave, adhammakammaá¹ƒ hoti avinayakammaá¹ƒ. evaÃ±ca pana sa
kho, bhikkhave, samaggo saá¹…gho upasampadÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti ... pe
tassapÄ• piyasikÄ• kammaá¹ƒ karoti ... upasampadÄ• rahassa tajjanÄ«yakammaá¹ƒ karoti
niyassakammaá¹ƒ karoti ... upasampadÄ• rahassa pabbÄ• janÄ«yakammaá¹ƒ karoti ... upa
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti ... upasampadÄ• rahassa ukkhepanÄ«yakammaá¹ƒ k
parivÄ• saá¹ƒ deti ... upasampadÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikassati ... upasampadÄ• raha
upasampadÄ• rahaá¹ƒ abbheti, evaá¹ƒ kho, bhikkhave, adhammakammaá¹ƒ hoti avinayaka
\Se II 278/ sÄ• tisÄ• ro hotÄ«ti.

upÄ• lipucchÄ• kathÄ• niá¹-á¹-hitÄ• .

upÄ• lipucchÄ• bhÄ• á¹‡avÄ• ro niá¹-á¹-hito dutiyo.

242. tajjanÄ«yakammakathÄ•

<407> idha \Ne 429/ pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako
bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``a
bhikkhu bhaá¹‡á¸• anakÄ• rako kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…gh
mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti -
tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati \Se II 279/. tatthapi bhikkhÅ«naá¹ƒ
kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato adhammena vaggehi. handassa
karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- adhammena samaggÄ• . so
Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkh
tajjanÄ«yakammakato adhammena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ \B
tassa tajjanÄ«yakammaá¹ƒ karonti --- dhammena vaggÄ• . so \Be 454/ tamhÄ• pi Ä• vÄ• sÄ
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghen
dhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tass
--- dhammapatirÅ«pakena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gac
evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhamma

handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá
dhammapatirÅ«pakena samaggÄ• .

<408> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dak
saá¹…ghe adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vu
bhaá¹‡á¸• anakÄ• rako kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe adhika
tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti \Se II 280/
so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ h
bhikkhu saá¹…ghena tajjanÄ«yakammakato adhammena samaggehi. handassa mayaá¹ƒ ta
ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- dhammena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• a
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghen
dhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tass
--- dhammapatirÅ«pakena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gac
evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato \Ne 430/
vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«ya
dhammapatirÅ«pakena samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gac
evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhamma
handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ ka

<409> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dak
saá¹…ghe adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vu
bhaá¹‡á¸• anakÄ• rako \Be 455/ kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…gh
\Se II 281/ mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá
vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ
Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhammena vaggehi. handassa mayaá
karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- dhammapatirÅ«pakena vagg
aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• v
tajjanÄ«yakammakato dhammapatirÅ«pakena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakamm
tassa tajjanÄ«yakammaá¹ƒ karonti --- dhammapatirÅ«pakena samaggÄ• . so tamhÄ• pi Ä•
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghen
dhammapatirÅ«pakena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™
tajjanÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakamm
handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá
samaggÄ• .

<410> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dak
saá¹…ghe adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vu

bhaá¹‡á¸• anakÄ• rako kalahakÄ• rako \Se II 282/ vivÄ• dakÄ• rako bhassakÄ• rako saá¹…
handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá
dhammapatirÅ«pakena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati
hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhammapatirÅ«
mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti
431/ samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikk
``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhammapatirÅ«pakena
tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- adham
Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ \Be 456/ evaá¹ƒ hoti
bhikkhu saá¹…ghena tajjanÄ«yakammakato adhammena vaggehi. handassa mayaá¹ƒ tajjan
ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- adhammena samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghen
adhammena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te
--- dhammena vaggÄ• .

<411> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dak
saá¹…ghe adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ \Se II 283/ evaá¹ƒ hoti --- ``ayaá¹ƒ
bhaá¹‡á¸• anakÄ• rako kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe adhika
tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa \Ee I 330/ tajjanÄ«yakammaá¹ƒ karonti
samaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«na
kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhammapatirÅ«pakena samagge
tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- adham
Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``aya
saá¹…ghena tajjanÄ«yakammakato adhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yaka
tassa tajjanÄ«yakammaá¹ƒ karonti --- adhammena samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• a
tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«
samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ
dhammena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi b
``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato dhammena vaggehi. ha
tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ karonti --- dhamm

tajjanÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

243. niyassakammakathÄ•

<412> idha \Ne 432/ pana, bhikkhave, bhikkhu bÄ• lo hoti abyatto Ä• pattibahulo \Se II 284/
gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi \Be 457/. tatra ce bhikkhÅ«naá
``ayaá¹ƒ kho, Ä• vuso, bhikkhu bÄ• lo abyatto Ä• pattibahulo anapadÄ• no, gihisaá¹ƒsaá¹-á

ananulomikehi gihisaá¹ƒsaggehi. handassa mayaá¹ƒ niyassakammaá¹ƒ karomÄ• â€™â€™
karonti --- adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati
hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena niyassakammakato adhammena vagge
niyassakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa niyassakammaá¹ƒ karonti --- adhammena
vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• ... pe ....

yathÄ• heá¹-á¹-hÄ• , tathÄ• cakkaá¹ƒ kÄ• tabbaá¹ƒ.

niyassakammakathÄ• niá¹-á¹-hitÄ• .

244. pabbÄ• janÄ«yakammakathÄ•

<413> idha pana, bhikkhave, bhikkhu kuladÅ«sako hoti pÄ• pasamÄ• cÄ• ro. tatra ce bhikk
``ayaá¹ƒ kho, Ä• vuso, bhikkhu kuladÅ«sako pÄ• pasamÄ• cÄ• ro. handassa mayaá¹ƒ pabb
karomÄ• â€™â€™ ti. te tassa pabbÄ• janÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• . s
Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkh
pabbÄ• janÄ«yakammakato adhammena vaggehi. handassa mayaá¹ƒ pabbÄ• janÄ«yakam
pabbÄ• janÄ«yakammaá¹ƒ karonti --- adhammena samaggÄ• ... pe ... dhammena vaggÄ•
... dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ \Se II 285/.

pabbÄ• janÄ«yakammakatÄ• niá¹-á¹-hitÄ• .

245. paá¹-isÄ• raá¹‡Ä«yakammakathÄ•

<414> idha \Ne 433/ pana, bhikkhave, bhikkhu gihÄ« akkosati paribhÄ• sati. tatra ce bhikkh
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu gihÄ« akkosati paribhÄ• sati. handassa mayaá¹ƒ paá¹-isÄ
karomÄ• â€™â€™ ti. te tassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karonti --- adhammena vaggÄ
aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• v
paá¹-isÄ• raá¹‡Ä«yakammakato adhammena vaggehi. handassa mayaá¹ƒ paá¹-isÄ• raá¹‡Ä
karomÄ• â€™â€™ ti. te tassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karonti --- adhammena sama
vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

paá¹-isÄ• raá¹‡Ä«yakammakathÄ• niá¹-á¹-hitÄ• .

246. adassane ukkhepanÄ«yakammakathÄ•

<415> idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ passituá
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icc
passituá¹ƒ. handassa mayaá¹ƒ Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ karomÄ• â
adassane ukkhepanÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ
tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena Ä• patti
ukkhepanÄ«yakammakato adhammena vaggehi. handassa mayaá¹ƒ Ä• pattiyÄ• adassane
karomÄ• â€™â€™ ti. te tassa Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ karonti --- a
dhammena vaggÄ• ... dhammapatirÅ«pakena \Se II 286/ vaggÄ• ... dhammapatirÅ«paken

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

adassane ukkhepanÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

247. appaá¹-ikamme ukkhepanÄ«yakammakathÄ•

<416> idha \Ne 434/ pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹
tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ
Ä• pattiá¹ƒ paá¹-ikÄ• tuá¹ƒ. handassa mayaá¹ƒ Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«ya
I 331/. te tassa Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ karonti --- adhammen
Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``aya
saá¹…ghena Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammakato adhammena vaggehi.
appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa Ä• pattiyÄ• appaá
karonti --- adhammena samaggÄ• ... pe ... dhammena vaggÄ• ... dhammapatirÅ«pakena v
dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

appaá¹-ikamme ukkhepanÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

248. appaá¹-inissagge ukkhepanÄ«yakammakathÄ•

<417> idha \Be 459/ pana, bhikkhave, bhikkhu na icchati pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inis
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu na icchati pÄ• pikaá¹ƒ diá¹-á¹
paá¹-inissajjituá¹ƒ. handassa mayaá¹ƒ pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhep
karomÄ• â€™â€™ ti. te tassa pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yak
adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi b

``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge u
adhammena vaggehi. handassa mayaá¹ƒ pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkl
karomÄ• â€™â€™ ti. te tassa pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yak
adhammena samaggÄ• ... pe ... dhammena vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ...
... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

appaá¹-inissagge ukkhepanÄ«yakammakathÄ• niá¹-á¹-hitÄ• .

249. tajjanÄ«yakammapaá¹-ippassaddhikathÄ•

<418> idha \Ne 435/ pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ•
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom
vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ tajjanÄ«
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- a
Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ima
saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ adhammena samaggehi. handass
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- a
tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ ho
Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ adhammena v
tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá
vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá
kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ dhammen
mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakamm
dhammapatirÅ«pakena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gaccha
hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassad
vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te ta
paá¹-ippassambhenti --- dhammapatirÅ«pakena samaggÄ• .

<419> idha pana, bhikkhave, bhikkhu \Se II 287/ saá¹…ghena tajjanÄ«yakammakato samm
pÄ• teti, netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra
evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ•
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa ma
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- a
tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti
bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ adhammena samaggeh

tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá
vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá
kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ dhammen
tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá
dhammapatirÅ«pakena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gaccha
hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassad
vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te ta
paá¹-ippassambhenti --- dhammapatirÅ«pakena samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±
tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena tajjan
paá¹-ippassaddhaá¹ƒ dhammapatirÅ«pakena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakam
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---

<420> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati \Be 461/. tatra
evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ•
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa ma
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ima
saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ dhammena vaggehi. handassa ma
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ
Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ dhammapatirÅ
mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakamm
dhammapatirÅ«pakena samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gac
evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ip
dhammapatirÅ«pakena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassan
tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• pi Ä• vÄ• s
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…gh
paá¹-ippassaddhaá¹ƒ adhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-i
tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena samaggÄ• .

<421> idha \Ne 437/ pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom
vattati, tajjanÄ«yassa \Se II 288/ kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ h
bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ dhammapatirÅ«pakena

tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá
dhammapatirÅ«pakena samaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gac
evaá¹ƒ \Be 462/ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹
dhammapatirÅ«pakena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassan
tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…gh
paá¹-ippassaddhaá¹ƒ adhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-i
tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena samaggÄ• . so tamhÄ• pi
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…gh
paá¹-ippassaddhaá¹ƒ adhammena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ pa
tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- dhammena vaggÄ• .

<422> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom
vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ tajjanÄ«
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
samaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«na
kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ dhammap
handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjan
paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ•
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena tajjanÄ«yakan
paá¹-ippassaddhaá¹ƒ adhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-i
tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena samaggÄ• . so tamhÄ• pi
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…gh
paá¹-ippassaddhaá¹ƒ adhammena samaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ pa
tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- dhammena vaggÄ• . so tamhÄ• pi Ä• v
gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…gh
paá¹-ippassaddhaá¹ƒ \Be 463/ dhammena vaggehi. handassa mayaá¹ƒ tajjanÄ«yakammaá¹
ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- dhammapatirÅ«pakena vaggÄ• .

tajjanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

250. niyassakammapaá¹-ippassaddhikathÄ•

<423> idha pana, bhikkhave, bhikkhu saá¹…ghena niyassakammakato sammÄ• vattati, lom
vattati, niyassassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ
Ä• vuso, bhikkhu saá¹…ghena niyassakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netth

kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ niyassakammaá¹ƒ paá¹-ippas
niyassakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• a
tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena niyas
paá¹-ippassaddhaá¹ƒ adhammena vaggehi. handassa mayaá¹ƒ niyassakammaá¹ƒ paá¹-ipp
niyassakammaá¹ƒ paá¹-ippassambhenti --- adhammena samaggÄ• ... pe ... dhammena vag
vaggÄ• ... dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

niyassakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

251. pabbÄ• janÄ«yakammapaá¹-ippassaddhikathÄ•

<424> idha \Se II 289/ pana, bhikkhave, bhikkhu saá¹…ghena pabbÄ• janÄ«yakammakato s
pÄ• teti \Ne 439/, netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena pabbÄ• janÄ«ya
lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ
pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa pabbÄ• janÄ«yaka
adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchati. tatthapi b
``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassaddh
handassa mayaá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa
paá¹-ippassambhenti --- adhammena samaggÄ• ... pe ... dhammena vaggÄ• ... dhammapa
dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

pabbÄ• janÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

252. paá¹-isÄ• raá¹‡Ä«yakammapaá¹-ippassaddhikathÄ•

<425> idha \Be 464/ pana, bhikkhave, bhikkhu saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammakat
pÄ• teti, netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ•
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena paá¹-isÄ• raá¹‡Ä
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippa
handassa mayaá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te ta
paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• s
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena paá¹-isÄ• raá
paá¹-ippassaddhaá¹ƒ adhammena vaggehi. handassa mayaá¹ƒ paá¹-isÄ• raá¹‡Ä«yakamma

ti. te tassa paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena samaggÄ•
... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

paá¹-isÄ• raá¹‡Ä«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

253. adassane ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ•

<426> idha \Ne 440/ pana, bhikkhave, bhikkhu saá¹…ghena Ä• pattiyÄ• adassane ukkhepa
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiyÄ• \Se II 290/ adassane ukkhepanÄ
paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso,
Ä• pattiyÄ• adassane ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ
adassane ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa Ä• pattiyÄ• adassan
paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• s
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena Ä• pattiyÄ• a
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ adhammena vaggehi. handassa mayaá¹ƒ Ä
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa Ä• pattiyÄ• adassan
paá¹-ippassambhenti --- adhammena samaggÄ• ... pe ... dhammena vaggÄ• ... dhammapa
dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

adassane ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

254. appaá¹-ikamme ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ•

<427> idha pana, bhikkhave, bhikkhu saá¹…ghena Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ
lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yassa kam
yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena
appaá¹-ikamme ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ
appaá¹-ikamme ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa may
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa Ä• pattiyÄ• appaá¹-
paá¹-ippassambhenti --- adhammena vaggÄ• . so tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• s
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkhuno saá¹…ghena Ä• pattiyÄ• a
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassaddhaá¹ƒ --- adhammena vaggehi. handassa mayaá¹
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa \Ne 441/ Ä• pattiyÄ•

ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena samaggÄ• ... pe ... dhamm
dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• ... pe ....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

appaá¹-ikamme ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

255. appaá¹-inissagge ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ•

<428> idha pana, bhikkhave, bhikkhu saá¹…ghena pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-iniss
332/ ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pÄ
appaá¹-inissagge ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikl
``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge u
sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-
ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ pÄ• pikÄ•
appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa \B
appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• .
Ä• vÄ• saá¹ƒ gacchati. tatthapi bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``imassa kho, Ä• vuso, bhikkh
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ paá¹-ippassaddhaá
handassa mayaá¹ƒ pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ
te tassa pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ paá¹-ippass
samaggÄ• ... pe ... dhammena vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatir
....

cakkaá¹ƒ kÄ• tabbaá¹ƒ.

appaá¹-inissagge ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

256. tajjanÄ«yakammavivÄ• dakathÄ•

<429> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dak
saá¹…ghe adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vu
bhaá¹‡á¸• anakÄ• rako ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako. handassa mayaá¹ƒ tajjan
ti \Ne 442/. te tassa tajjanÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• . tatraá¹-á¹-ho saá
``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakamm
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá
kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``adhammena \S
nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ p

kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino.

<430> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…ghe adhika
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu bhaá¹‡á¸• anakÄ• rako ... pe
adhikaraá¹‡akÄ• rako. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tas
--- adhammena samaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakamma
samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ
samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kam
ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``adhammena samaggakammaâ€™â€™ nti, ye ca te bh
``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime

<431> idha \Be 467/ pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…g
tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu bhaá¹‡á¸• anakÄ• rak
adhikaraá¹‡akÄ• rako handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tas
\Se II 293/ --- dhammena vaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vagga
samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ
samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kam
ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammena vaggakammaâ€™â€™ nti, ye ca te bhikkh
``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime

<432> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…ghe adhika
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu bhaá¹‡á¸• anakÄ• rako ... pe
adhikaraá¹‡akÄ• rako. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tas
tajjanÄ«yakammaá¹ƒ karonti --- dhammapatirÅ«pakena vaggÄ• . tatraá¹-á¹-ho saá¹…gho vi
vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhamma
dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ
tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakam
bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabb
tattha bhikkhÅ« dhammavÄ• dino.

<433> idha pana, bhikkhave, bhikkhu bhaá¹‡á¸• anakÄ• rako hoti ... pe ... \Se II 294/ saá¹…
adhikaraá¹‡akÄ• rako. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkh
hoti ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako. handassa mayaá¹ƒ tajjanÄ«yakammaá¹ƒ kar
tajjanÄ«yakammaá¹ƒ karonti --- dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-ho saá¹…gho
vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhamma
dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ

tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakam
bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabb
tattha bhikkhÅ« dhammavÄ• dino.

tajjanÄ«yakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

257. niyassakammavivÄ• dakathÄ•

<434> idha \Be 468/ pana, bhikkhave, bhikkhu bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ•
viharati ananulomikehi gihisaá¹ƒsaggehi. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kh
bÄ• lo abyatto Ä• pattibahulo anapadÄ• no, gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihis
mayaá¹ƒ niyassakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa niyassakammaá¹ƒ karonti --- adh
adhammena samaggÄ• ... dhammena vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dham
tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggak
vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ \Se II 295/, dhammapatirÅ«pake
kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra, bhikkhav
evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakammaâ€™â€™ nti, ye ca te bhikkh
``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime
ime paÃ±ca vÄ• rÄ• saá¹ƒkhittÄ• .

niyassakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

258. pabbÄ• janÄ«yakammavivÄ• dakathÄ•

<435> idha pana, bhikkhave, bhikkhu kuladÅ«sako hoti pÄ• pasamÄ• cÄ• ro. tatra ce bhikk
``ayaá¹ƒ kho, Ä• vuso, bhikkhu kuladÅ«sako pÄ• pasamÄ• cÄ• ro. handassa mayaá¹ƒ pabb
karomÄ• â€™â€™ ti. te tassa pabbÄ• janÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• ..
... dhammena vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samag
vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena v
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá
kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«
nti ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ pu
nti, ime tattha bhikkhÅ« dhammavÄ• dino. ime paÃ±ca vÄ• rÄ• saá¹ƒkhittÄ• .

pabbÄ• janÄ«yakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

259. paá¹-isÄ• raá¹‡Ä«yakammavivÄ• dakathÄ•

<436> idha pana, bhikkhave, bhikkhu gihÄ« akkosati paribhÄ• sati. tatra ce bhikkhÅ«naá¹ƒ
``ayaá¹ƒ kho, Ä• vuso, bhikkhu gihÄ« akkosati \Be 469/ paribhÄ• sati. handassa mayaá¹ƒ
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ \Ee I 333/ karomÄ• â€™â€™ ti. te \Se II 296/ tassa paá¹-isÄ
karonti --- adhammena vaggÄ• ... pe ... adhammena samaggÄ• ... dhammena vaggÄ• ... d
... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena va
samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ
samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kamm
ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakammaâ€™â€™ nti,
--- ``akataá¹ƒ kammaá¹ƒ \Ne 445/ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â
dhammavÄ• dino. ime paÃ±ca vÄ• rÄ• saá¹ƒkhittÄ• .

paá¹-isÄ• raá¹‡Ä«yakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

260. adassane ukkhepanÄ«yakammavivÄ• dakathÄ•

<437> idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ passituâ
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icc
passituá¹ƒ. handassa mayaá¹ƒ Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ karomÄ• â
adassane ukkhepanÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• ... pe ... adhammena s
... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-ho saá¹
``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakamm
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹
kammaâ€™â€™ nti. tatra, bhikkhave, ye \Se II 297/ te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhan
samaggakammaâ€™â€™ nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ
kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino. ime paÃ±ca vÄ• r

adassane ukkhepanÄ«yakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

261. appaá¹-ikamme ukkhepanÄ«yakammavivÄ• dakathÄ•

<438> idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ paá¹-ikÄ
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icc
paá¹-ikÄ• tuá¹ƒ. handassa mayaá¹ƒ Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ
Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ karonti --- adhammena vaggÄ• ... pe
dhammena vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ
vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena \B
dhammapatirÅ«pakena vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akat
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhi

``dhammapatirÅ«pakena samaggakammaâ€™â€™ nti; ye ca te bhikkhÅ« evamÄ• haá¹ƒsu
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhikkhÅ« dham
saá¹ƒkhittÄ• .

appaá¹-ikamme ukkhepanÄ«yakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

262. appaá¹-inissagge ukkhepanÄ«yakammavivÄ• dakathÄ•

<439> idha pana, bhikkhave, bhikkhu na icchati pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inissajjituá¹ƒ
bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu na icchati pÄ• pikaá¹ƒ diá¹-á¹-
paá¹-inissajjituá¹ƒ. handassa mayaá¹ƒ pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge \Se II 2
ukkhepanÄ«yakammaá¹ƒ karomÄ• â€™â€™ ti. te tassa pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹
karonti --- adhammena vaggÄ• ... pe ... adhammena samaggÄ• ... dhammena vaggÄ• ... d
... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena va
samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ
samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kamm
ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakammaâ€™â€™ nti,
--- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, i
dhammavÄ• dino. ime paÃ±ca vÄ• rÄ• saá¹ƒkhittÄ• .

appaá¹-inissagge ukkhepanÄ«yakammavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

263. tajjanÄ«yakammapaá¹-ippassaddhikathÄ•

<440> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom
vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ tajjanÄ«
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggak
vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ, dhammapatirÅ«pakena samagg
kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ \Ne 447/ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra,
evamÄ• haá¹ƒsu --- ``adhammena vaggakammaâ€™â€™ nti, ye ca te bhikkhÅ« evamÄ• ha
kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhik

<441> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom

vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ tajjanÄ«
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggak
vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ, dhammapatirÅ«pakena samagg
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhi
``adhammena samaggakammaâ€™â€™ nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá
kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino.

<442> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso \Se II 300/, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ•
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa ma
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggak
vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ, dhammapatirÅ«pakena samagg
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhi
``dhammena vaggakammaâ€™â€™ nti ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ ka
puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino.

<443> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom
vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ tajjanÄ«
448/ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhen
vaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena s
vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ, dhammapatirÅ«pakena samagg
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra \Se II 301/, bhikkhav
evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena vaggakammaâ€™â€™ nti, ye ca te bhikkhÅ«
kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhik

<444> idha pana, bhikkhave, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati,
netthÄ• raá¹ƒ vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikk
--- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena tajjanÄ«yakammakato sammÄ• vattati, lom
vattati, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ tajjanÄ«
paá¹-ippassambhemÄ• â€™â€™ ti. te tassa tajjanÄ«yakammaá¹ƒ paá¹-ippassambhenti ---
samaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vaggakammaá¹ƒ, adhammen
vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakammaá¹ƒ, dhammapatirÅ«pakena samagg
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhi

``dhammapatirÅ«pakena samaggakammaâ€™â€™ nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu
dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhikkhÅ« dham

tajjanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

264. niyassakammapaá¹-ippassaddhikathÄ•

<445> idha pana, bhikkhave, bhikkhu saá¹…ghena niyassakammakato sammÄ• vattati, lom
vattati, niyassassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ
Ä• vuso, bhikkhu saá¹…ghena niyassakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÅ
niyassassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ niyassakammaá¹ƒ
ti. te tassa niyassakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• ... pe ... adham
dhammena vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ
vivadati --- ``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena v
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá
kÄ• tabbaá¹ƒ kammaâ€™â€™ nti. tatra, bhikkhave \Be 473/, ye te bhikkhÅ« evamÄ• haá¹ƒ
samaggakammaâ€™â€™ nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ
kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino. imepi {ime (Ce Se
saá¹ƒkhittÄ• .

niyassakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

265. pabbÄ• janÄ«yakammapaá¹-ippassaddhikathÄ•

<446> idha pana, bhikkhave, bhikkhu saá¹…ghena pabbÄ• janÄ«yakammakato sammÄ• v
netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce
hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena pabbÄ• janÄ«yakammakato sammÄ• v
netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handass
pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa pabbÄ• janÄ«yakam
adhammena vaggÄ• ... pe ... adhammena samaggÄ• ... dhammena vaggÄ• ... dhammapa
dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-ho saá¹…gho vivadati --- ``adhammena vagg
303/ samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammapatirÅ«pakena vaggakamm
samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kamm
ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakammaâ€™â€™ nti,
--- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabbaá¹ƒ kammaâ€™â€™ nti, i
dhammavÄ• dino. imepi paÃ±ca vÄ• rÄ• saá¹ƒkhittÄ• .

pabbÄ• janÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

266. paá¹-isÄ• raá¹‡Ä«yakammapaá¹-ippassaddhikathÄ•

<447> idha pana, bhikkhave, bhikkhu saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammakato sammÄ
netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra
evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammakato
pÄ• teti, netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ•
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa paá¹-isÄ• raá¹‡
paá¹-ippassambhenti --- adhammena vaggÄ• ... pe ... adhammena samaggÄ• ... dhammen
dhammapatirÅ«pakena \Ne 450/ vaggÄ• ... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-h
``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakamma
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹
kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«
nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ pu
kammaâ€™â€™ nti. ime \Se II 304/ tattha bhikkhÅ« dhammavÄ• dino. imepi paÃ±ca vÄ• rÄ

paá¹-isÄ• raá¹‡Ä«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

267. adassane ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ•

<448> idha pana, bhikkhave, bhikkhu saá¹…ghena Ä• pattiyÄ• adassane ukkhepanÄ«yaka
lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiyÄ• adassane ukkhepanÄ«yassa kammassa
yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso, bhikkhu saá¹…ghena
ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiy
ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ Ä• pattiyÄ•
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa Ä• pattiyÄ• adassan
paá¹-ippassambhenti --- adhammena vaggÄ• ... pe ... adhammena samaggÄ• ... dhammen
dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á¹-ho saá¹…
vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakammaá¹ƒ, dhammap
dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ p
tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«pakena samaggakam
bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ puna kÄ• tabb
tattha bhikkhÅ« dhammavÄ• dino. imepi paÃ±ca vÄ• rÄ• saá¹ƒkhittÄ• .

adassane ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

268. appaá¹-ikamme ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ•

<449> idha pana, bhikkhave, bhikkhu saá¹…ghena Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiyÄ• appaá¹-ikamme \Se II 305/ ukkhe
paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- ``ayaá¹ƒ kho, Ä• vuso,
Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, r
Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. ha
appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ \Be 475/ paá¹-ippassambhemÄ• â€™â€™ ti. te ta
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• ... pe ... adhammer
vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á
``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakamm
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá
kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«
nti, ye ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ pu
kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino. imepi paÃ±ca vÄ• rÄ• saá¹ƒkh

appaá¹-ikamme ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

269. appaá¹-inissagge ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ•

<450> idha pana, bhikkhave, bhikkhu saá¹…ghena pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-iniss
sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-
ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. tatra ce bhikkhÅ«naá¹ƒ evaá¹ƒ
Ä• vuso, bhikkhu saá¹…ghena pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«ya
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge
kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. handassa mayaá¹ƒ pÄ• pikÄ• ya diá¹-á¹-hiyÄ• ap
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhemÄ• â€™â€™ ti. te tassa pÄ• pikÄ• ya diá¹-á¹
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhenti --- adhammena vaggÄ• ... pe ... adhammer
vaggÄ• ... dhammapatirÅ«pakena vaggÄ• ... dhammapatirÅ«pakena samaggÄ• . tatraá¹-á
``adhammena vaggakammaá¹ƒ, adhammena samaggakammaá¹ƒ, dhammena vaggakamm
vaggakammaá¹ƒ, dhammapatirÅ«pakena samaggakammaá¹ƒ, akataá¹ƒ kammaá¹ƒ dukkaá
kammaâ€™â€™ nti. tatra, bhikkhave, ye te bhikkhÅ« evamÄ• haá¹ƒsu --- ``dhammapatirÅ«
nti, ye \Ne 452/ ca te bhikkhÅ« evamÄ• haá¹ƒsu --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kam
kammaâ€™â€™ nti, ime tattha bhikkhÅ« dhammavÄ• dino. imepi paÃ±ca vÄ• rÄ• saá¹ƒkh

appaá¹-inissagge ukkhepanÄ«yakammapaá¹-ippassaddhikathÄ• niá¹-á¹-hitÄ• .

campeyyakkhandhako navamo.

270. tassuddÄ• naá¹ƒ

campÄ• yaá¹ƒ \Be 476/ bhagavÄ• Ä• si, vatthu vÄ• sabhagÄ• make.

Ä• gantukÄ• namussukkaá¹ƒ, akÄ• si icchitabbake {icchitabbako (Katthaci) } ||

pakataÃ±Ã±unoti Ã±atvÄ• , ussukkaá¹ƒ na karÄ« tadÄ• .

ukkhitto \Se II 307/ na karotÄ«ti, sÄ• gamÄ• jinasantike ||

adhammena \Ee I 334/ vaggakammaá¹ƒ, samaggaá¹ƒ adhammena ca.

dhammena vaggakammaÃ±ca, patirÅ«pakena vaggikaá¹ƒ ||

patirÅ«pakena samaggaá¹ƒ, eko ukkhipatekakaá¹ƒ.

eko ca dve sambahule, saá¹…ghaá¹ƒ ukkhipatekako ||

duvepi sambahulÄ• pi, saá¹…gho saá¹…ghaÃ±ca ukkhipi.

sabbaÃ±Ã±upavaro sutvÄ• , adhammanti paá¹-ikkhipi ||

Ã±attivipannaá¹ƒ yaá¹ƒ kammaá¹ƒ, sampannaá¹ƒ anusÄ• vanaá¹ƒ.

anussÄ• vanavipannaá¹ƒ, sampannaá¹ƒ Ã±attiyÄ• ca yaá¹ƒ ||

ubhayena vipannaÃ±ca, aÃ±Ã±atra dhammameva ca.

vinayÄ• satthu paá¹-ikuá¹-á¹-haá¹ƒ, kuppaá¹ƒ aá¹-á¹-hÄ• nÄ• rahikaá¹ƒ ||

adhammavaggaá¹ƒ \Ne 453/ samaggaá¹ƒ, dhamma patirÅ«pÄ• ni ye duve.

dhammeneva ca sÄ• maggiá¹ƒ, anuÃ±Ã±Ä• si tathÄ• gato ||

catuvaggo paÃ±cavaggo, dasavaggo ca vÄ«sati.

parovÄ«sativaggo ca {atirekavÄ«sativaggo (Se) }, saá¹…gho paÃ±cavidho tathÄ• ||

á¹-hapetvÄ• upasampadaá¹ƒ, yaÃ±ca kammaá¹ƒ pavÄ• raá¹‡aá¹ƒ.

abbhÄ• nakammena saha, catuvaggehi kammiko ||

duve kamme á¹-hapetvÄ• na, majjhadesÅ«pasampadaá¹ƒ.

abbhÄ• naá¹ƒ paÃ±cavaggiko, sabbakammesu kammiko ||

abbhÄ• nekaá¹ƒ á¹-hapetvÄ• na, ye bhikkhÅ« dasavaggikÄ• .

sabbakammakaro \Se II 308/ saá¹…gho, vÄ«so sabbattha kammiko ||

bhikkhunÄ« \Be 477/ sikkhamÄ• nÄ• , ca sÄ• maá¹‡ero sÄ• maá¹‡erÄ«.

paccakkhÄ• tantimavatthÅ«, ukkhittÄ• pattidassane ||

appaá¹-ikamme diá¹-á¹-hiyÄ• , paá¹‡á¸• ako theyyasaá¹ƒvÄ• sakaá¹ƒ.

titthiyÄ• tiracchÄ• nagataá¹ƒ, mÄ• tu pitu ca ghÄ• takaá¹ƒ ||

arahaá¹ƒ bhikkhunÄ«dÅ«si, bhedakaá¹ƒ lohituppÄ• daá¹ƒ.

byaÃ±janaá¹ƒ nÄ• nÄ• saá¹ƒvÄ• saá¹ƒ, nÄ• nÄ• sÄ«mÄ• ya iddhiyÄ• ||

yassa saá¹…gho kare kammaá¹ƒ, hontete catuvÄ«sati.

sambuddhena paá¹-ikkhittÄ• , na hete gaá¹‡apÅ«rakÄ• ||

pÄ• rivÄ• sikacatuttho, parivÄ• saá¹ƒ dadeyya vÄ• .

mÅ«lÄ• mÄ• nattamabbheyya, akammaá¹ƒ na ca karaá¹‡aá¹ƒ ||

mÅ«lÄ• \Ne 454/ arahamÄ• nattÄ• , abbhÄ• nÄ• rahameva ca.

na kammakÄ• rakÄ• paÃ±ca, sambuddhena pakÄ• sitÄ• ||

bhikkhunÄ« sikkhamÄ• nÄ• ca, sÄ• maá¹‡ero sÄ• maá¹‡erikÄ• .

paccakkhantimaummattÄ• , khittÄ• vedanadassane ||

appaá¹-ikamme diá¹-á¹-hiyÄ• , paá¹‡á¸• akÄ• pi ca byaÃ±janÄ• {ito paraá¹ƒ syÄ• mamÅ«le abhabbapuggalÄ• samattaá¹ƒ dassitÄ• }.

nÄ• nÄ• saá¹ƒvÄ• sakÄ• sÄ«mÄ• , vehÄ• saá¹ƒ yassa kamma ca ||

aá¹-á¹-hÄ• rasannametesaá¹ƒ, \Se II 309/ \Ee I 335/ paá¹-ikkosaá¹ƒ na ruhati.

bhikkhussa pakatattassa, ruhati paá¹-ikkosanÄ• ||

suddhassa dunnisÄ• rito, bÄ• lo hi sunissÄ• rito.

paá¹‡á¸• ako theyyasaá¹ƒvÄ• so, pakkanto tiracchÄ• nagato ||

mÄ• tu pitu arahanta, dÅ«sako saá¹…ghabhedako.

lohituppÄ• dako ceva, ubhatobyaÃ±jano ca yo ||

ekÄ• dasannaá¹ƒ etesaá¹ƒ, osÄ• raá¹‡aá¹ƒ na yujjati.

hatthapÄ• daá¹ƒ tadubhayaá¹ƒ, kaá¹‡á¹‡anÄ• saá¹ƒ tadÅ«bhayaá¹ƒ ||

aá¹…guli aá¸·akaá¹‡á¸• araá¹ƒ, phaá¹‡aá¹ƒ khujjo ca vÄ• mano.

gaá¹‡á¸• Ä« lakkhaá¹‡akasÄ• , ca likhitako ca sÄ«padÄ« ||

pÄ• pÄ• \Be 478/ parisakÄ• á¹‡o ca, kuá¹‡Ä« khaÃ±jo hatopi ca.

iriyÄ• pathadubbalo, andho mÅ«go ca badhiro ||

andhamÅ«gandhabadhiro mÅ«gabadhirameva ca.

andhamÅ«gabadhiro ca, dvattiá¹ƒsete anÅ«nakÄ• ||

tesaá¹ƒ \Ne 455/ osÄ• raá¹‡aá¹ƒ hoti, sambuddhena pakÄ• sitaá¹ƒ.

daá¹-á¹-habbÄ• paá¹-ikÄ• tabbÄ• , nissajjetÄ• na vijjati ||

tassa ukkhepanÄ• kammÄ• , satta honti adhammikÄ• .

Ä• pannaá¹ƒ anuvattantaá¹ƒ, satta tepi adhammikÄ• ||

Ä• pannaá¹ƒ nÄ• nuvattantaá¹ƒ, satta kammÄ• sudhammikÄ• .

sammukhÄ• paá¹-ipucchÄ• ca, paá¹-iÃ±Ã±Ä• ya ca kÄ• raá¹‡Ä• ||

sati \Se II 310/ amÅ«á¸·hapÄ• pikÄ• , tajjanÄ«niyassena ca.

pabbÄ• janÄ«ya paá¹-isÄ• ro, ukkhepaparivÄ• sa ca ||

mÅ«lÄ• mÄ• nattaabbhÄ• nÄ• , tatheva upasampadÄ• .

aÃ±Ã±aá¹ƒ kareyya aÃ±Ã±assa, soá¸·asete adhammikÄ• ||

taá¹ƒ taá¹ƒ kareyya taá¹ƒ tassa, soá¸·asete sudhammikÄ• .

paccÄ• ropeyya aÃ±Ã±aÃ±Ã±aá¹ƒ, soá¸·asete adhammikÄ• ||

dve dve tammÅ«lakaá¹ƒ tassa {dve dve mÅ«lÄ• katÄ• kassa (Se), dodotamÅ«lakantassa (
dhammikÄ• .

ekekamÅ«lakaá¹ƒ cakkaá¹ƒ, ``adhammaâ€™â€™ nti jinobrvi ||

akÄ• si tajjanÄ«yaá¹ƒ kammaá¹ƒ, saá¹…gho bhaá¹‡á¸• anakÄ• rako.

adhammena vaggakammaá¹ƒ, aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ gacchi so ||

tatthÄ• dhammena samaggÄ• , tassa tajjanÄ«yaá¹ƒ karuá¹ƒ.

aÃ±Ã±attha vaggÄ• dhammena, tassa tajjanÄ«yaá¹ƒ karuá¹ƒ ||

patirÅ«pena vaggÄ• pi, samaggÄ• pi tathÄ• karuá¹ƒ.

adhammena samaggÄ• ca, dhammena vaggameva ca ||

patirÅ«pakena vaggÄ• ca, samaggÄ• ca ime padÄ• .

ekekamÅ«lakaá¹ƒ katvÄ• , cakkaá¹ƒ bandhe vicakkhaá¹‡o ||

bÄ• lÄ• \Be 479/ \Ne 456/ byattassa niyassaá¹ƒ, pabbÄ• je kuladÅ«sakaá¹ƒ.

paá¹-isÄ• raá¹‡Ä«yaá¹ƒ kammaá¹ƒ, kare akkosakassa ca ||

adassanÄ• ppaá¹-ikamme \Ee I 336/, yo ca diá¹-á¹-hiá¹ƒ na nissajje.

tesaá¹ƒ ukkhepanÄ«yakammaá¹ƒ, satthavÄ• hena bhÄ• sitaá¹ƒ ||

upari \Se II 311/ nayakammÄ• naá¹ƒ {upavinayakammÄ• naá¹ƒ (Se), ukkhepanÄ«yakammÄ
tajjanÄ«yaá¹ƒ naye.

tesaá¹ƒyeva anulomaá¹ƒ, sammÄ• vattati yÄ• cite {yÄ• cati (Se), yÄ• cito (Ce) } ||

passaddhi tesaá¹ƒ kammÄ• naá¹ƒ, heá¹-á¹-hÄ• kammanayena ca.

tasmiá¹ƒ tasmiá¹ƒ tu kammesu, tatraá¹-á¹-ho ca vivadati ||

akataá¹ƒ dukkaá¹-aÃ±ceva, punakÄ• tabbakanti ca.

kamme passaddhiyÄ• cÄ• pi, te bhikkhÅ« dhammavÄ• dino ||

vipattibyÄ• dhite disvÄ• , kammappatte mahÄ• muni.

paá¹-ippassaddhimakkhÄ• si, sallakattova osadhanti ||

imamhi khandhake vatthÅ«ni chattiá¹ƒsÄ• ti.

campeyyakkhandhako niá¹-á¹-hito.

10. kosambakakkhandhako

271. kosambakavivÄ• dakathÄ•

<451> tena \Se II 312/ \Ee I 337/ \Be 480/ \Ne 457/ samayena buddho bhagavÄ• kosambiy
ghositÄ• rÄ• me. tena kho pana samayena aÃ±Ã±ataro bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. s

Ä• pattidiá¹-á¹-hi {Ä• pattidiá¹-á¹-hÄ« (Ce) } hoti; aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• anÄ
honti. so aparena samayena tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi hoti; aÃ±Ã±e bhikkhÅ
Ä• pattidiá¹-á¹-hino honti. atha kho te bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``Ä• patti
Ä• panno, passasetaá¹ƒ Ä• pattiâ€™â€™ nti? ``natthi me, Ä• vuso, Ä• patti yamahaá¹ƒ pas
te bhikkhÅ« sÄ• maggiá¹ƒ labhitvÄ• taá¹ƒ bhikkhuá¹ƒ Ä• pattiyÄ• adassane ukkhipiá¹ƒsu.
hoti Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ
sikkhÄ• kÄ• mo. atha kho so bhikkhu sandiá¹-á¹-he sambhatte bhikkhÅ« upasaá¹…kamitvÄ
esÄ• , Ä• vuso, nesÄ• Ä• patti. anÄ• pannomhi, namhi Ä• panno. anukkhittomhi, namhi ukk
kammena ukkhitto kuppena aá¹-á¹-hÄ• nÄ• rahena. hotha me Ä• yasmanto dhammato vina
kho so bhikkhu sandiá¹-á¹-he sambhatte bhikkhÅ« pakkhe. jÄ• napadÄ• nampi sandiá¹-á¹-h
bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesi --- anÄ• patti esÄ• , Ä• vuso, nesÄ• \Se II 313/ Ä
namhi Ä• panno. anukkhittomhi, namhi ukkhitto. adhammikenamhi kammena ukkhitto kuppe
hontu me Ä• yasmanto dhammato vinayato pakkhÄ• â€™â€™ ti. alabhi kho so bhikkhu jÄ•
sambhatte bhikkhÅ« pakkhe. atha kho te ukkhittÄ• nuvattakÄ• bhikkhÅ« yena ukkhepakÄ•
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• ukkhepake bhikkhÅ« etadavocuá¹ƒ --- ``anÄ•
Ä• patti. anÄ• panno eso bhikkhu, neso bhikkhu Ä• panno. anukkhitto eso bhikkhu, neso bh
338/. adhammikena kammena ukkhitto kuppena \Be 481/ aá¹-á¹-hÄ• nÄ• rahenÄ• â€™â€™
ukkhepakÄ• bhikkhÅ« ukkhittÄ• nuvattake bhikkhÅ« etadavocuá¹ƒ --- ``Ä• patti esÄ• Ä• vu
Ä• panno eso bhikkhu, neso bhikkhu anÄ• panno. ukkhitto eso bhikkhu, neso bhikkhu anukh
ukkhitto akuppena á¹-hÄ• nÄ• rahena. mÄ• kho tumhe Ä• yasmanto etaá¹ƒ ukkhittakaá¹ƒ b
anuparivÄ• rethÄ• â€™â€™ ti. evampi kho te ukkhittÄ• nuvattakÄ• bhikkhÅ« ukkhepakehi
tatheva taá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹ƒ anuvattiá¹ƒsu anuparivÄ• resuá¹ƒ.

<452> atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho so bhikkhu bhagavantaá¹ƒ etadavoca --- ``i
bhikkhu Ä• pattiá¹ƒ Ä• panno ahosi. so tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hi \Se II 314/ aho
tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hino ahesuá¹ƒ. so aparena samayena tassÄ• Ä• patti
ahosi, aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino ahesuá¹ƒ. atha kho te, bha
bhikkhuá¹ƒ etadavocuá¹ƒ --- `Ä• pattiá¹ƒ tvaá¹ƒ, Ä• vuso, Ä• panno, passasetaá¹ƒ Ä• pattiâ
Ä• vuso, Ä• patti yamahaá¹ƒ passeyyaâ€™â€™ nti. atha kho te, bhante, bhikkhÅ« sÄ• mag
bhikkhuá¹ƒ Ä• pattiyÄ• adassane ukkhipiá¹ƒsu. so ca, bhante, bhikkhu bahussuto Ä• gatÄ•
vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ
bhikkhu sandiá¹-á¹-he sambhatte bhikkhÅ« upasaá¹…kamitvÄ• etadavoca --- `anÄ• patti es
Ä• patti. anÄ• pannomhi, namhi Ä• panno. anukkhittomhi, namhi ukkhitto. adhammikenamh
aá¹-á¹-hÄ• nÄ• rahena. hotha me Ä• yasmanto dhammato vinayato pakkhÄ• â€™ ti. alabhi
sandiá¹-á¹-he sambhatte bhikkhÅ« pakkhe. jÄ• napadÄ• nampi sandiá¹-á¹-hÄ• naá¹ƒ sambh
santike dÅ«taá¹ƒ pÄ• hesi --- `anÄ• patti esÄ• , Ä• vuso; nesÄ• Ä• patti. anÄ• pannomhi, n
anukkhittomhi, namhi ukkhitto. adhammikenamhi kammena ukkhitto kuppena aá¹-á¹-hÄ• nÄ

Ä• yasmanto dhammato vinayato pakkhÄ• â€™ ti. alabhi kho so, bhante, bhikkhu jÄ• napac
\Se II 315/ \Be 482/ bhikkhÅ« pakkhe. atha kho te, bhante, ukkhittÄ• nuvattakÄ• bhikkhÅ« y
bhikkhÅ« tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• ukkhepake bhikkhÅ« etadavocuá¹ƒ
nesÄ• Ä• patti. anÄ• panno eso bhikkhu, neso bhikkhu Ä• panno. anukkhitto eso bhikkhu, n
adhammikena kammena ukkhitto kuppena aá¹-á¹-hÄ• nÄ• rahenÄ• â€™ ti. evaá¹ƒ vutte te,
ukkhittÄ• nuvattake bhikkhÅ« etadavocuá¹ƒ --- `Ä• patti esÄ• , Ä• vuso; nesÄ• anÄ• patti. Ä
bhikkhu, neso bhikkhu anÄ• panno. ukkhitto eso bhikkhu, neso bhikkhu anukkhitto. dhammi
akuppena á¹-hÄ• nÄ• rahena. mÄ• kho tumhe Ä• yasmanto etaá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹
anuparivÄ• rethÄ• â€™ ti. evampi kho te, bhante, ukkhittÄ• nuvattakÄ• bhikkhÅ« ukkhepak
tatheva taá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹ƒ anuvattanti anuparivÄ• rentÄ«â€™â€™ ti.

<453> atha kho bhagavÄ• `bhinno bhikkhusaá¹…gho, bhinno bhikkhusaá¹…ghoâ€™ ti --- u
ukkhepakÄ• bhikkhÅ« tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«d
ukkhepake bhikkhÅ« etadavoca --- ``mÄ• kho tumhe, bhikkhave, `paá¹-ibhÄ• ti no, paá¹-ibh
vÄ• tasmiá¹ƒ vÄ• bhikkhuá¹ƒ ukkhipitabbaá¹ƒ maÃ±Ã±itthaâ€™â€™.

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. so tassÄ• Ä• pattiyÄ• anÄ• pat
aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino honti \Se II 316/. te ce, bhikkhave
bhikkhuá¹ƒ evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho Ä• yasmÄ• bahussuto Ä• gatÄ• gamo dhamma
mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ• mo. sace n
Ä• pattiyÄ• adassane ukkhipissÄ• ma, na mayaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ \Ee I 33
vinÄ• iminÄ• bhikkhunÄ• uposathaá¹ƒ karissÄ• ma, bhavissati saá¹…ghassa tatonidÄ• na
viggaho vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ
bhedagarukehi, bhikkhave, bhikkhÅ«hi na so bhikkhu Ä• pattiyÄ• adassane ukkhipitabbo.

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. so tassÄ• Ä• pattiyÄ• anÄ• pat
aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino \Be 483/ honti. te ce, bhikkhave,
bhikkhuá¹ƒ evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho Ä• yasmÄ• bahussuto Ä• gatÄ• gamo dhamma
mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ• mo. sace n
Ä• pattiyÄ• adassane ukkhipissÄ• ma, na mayaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ pavÄ• r
bhikkhunÄ• pavÄ• ressÄ• ma. na mayaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ saá¹…ghakamm
bhikkhunÄ• saá¹…ghakammaá¹ƒ karissÄ• ma. na mayaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ
iminÄ• bhikkhunÄ• Ä• sane nisÄ«dissÄ• ma. na mayaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ y
iminÄ• bhikkhunÄ• yÄ• gupÄ• ne nisÄ«dissÄ• ma \Ne 460/. na mayaá¹ƒ iminÄ• bhikkhun
nisÄ«dissÄ• ma, vinÄ• iminÄ• bhikkhunÄ• bhattagge nisÄ«dissÄ• ma. na mayaá¹ƒ iminÄ•
ekacchanne vasissÄ• ma, vinÄ• iminÄ• bhikkhunÄ• \Se II 317/ ekacchanne vasissÄ• ma.
saddhiá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ
vinÄ• iminÄ• bhikkhunÄ• yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ a

sÄ• mÄ«cikammaá¹ƒ karissÄ• ma. bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• ana
saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aâ€
bhikkhÅ«hi na so bhikkhu Ä• pattiyÄ• adassane ukkhipitabboâ€™â€™ ti.

<454> atha kho bhagavÄ• ukkhepakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etamatthaá¹ƒ bhÄ• sitvÄ• uá
ukkhittÄ• nuvattakÄ• bhikkhÅ« tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• san
ukkhittÄ• nuvattake bhikkhÅ« etadavoca --- ``mÄ• kho tumhe, bhikkhave, Ä• pattiá¹ƒ Ä• pa
nÄ• mha Ä• pannÄ• â€™ ti Ä• pattiá¹ƒ na paá¹-ikÄ• tabbaá¹ƒ maÃ±Ã±itthaâ€™â€™.

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. so tassÄ• Ä• pattiyÄ• anÄ• pat
aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino honti. so ce, bhikkhave, bhikkhu t
jÄ• nÄ• ti --- `ime kho Ä• yasmanto {Ä• yasmantÄ• (Katthaci) } bahussutÄ• Ä• gatÄ• gamÄ
mÄ• tikÄ• dharÄ• paá¹‡á¸• itÄ• byattÄ• medhÄ• vino lajjino kukkuccakÄ• sikkhÄ• kÄ• mÄ
kÄ• raá¹‡Ä• aÃ±Ã±esaá¹ƒ vÄ• kÄ• raá¹‡Ä• chandÄ• dosÄ• \Be 484/ mohÄ• bhayÄ• ag
bhikkhÅ« Ä• pattiyÄ• adassane ukkhipissanti \Ee I 340/, na mayÄ• saddhiá¹ƒ uposathaá¹ƒ
uposathaá¹ƒ karissanti, bhavissati \Se II 318/ saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá
vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• ka
bhikkhave, bhikkhunÄ• paresampi saddhÄ• ya sÄ• Ä• patti desetabbÄ• .

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. so tassÄ• Ä• pattiyÄ• anÄ• pat
aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino honti. so ce, bhikkhave, bhikkhu t
jÄ• nÄ• ti --- `ime kho Ä• yasmanto bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayad
byattÄ• medhÄ• vino lajjino kukkuccakÄ• sikkhÄ• kÄ• mÄ• , nÄ• laá¹ƒ mamaá¹ƒ vÄ• kÄ•
kÄ• raá¹‡Ä• chandÄ• dosÄ• mohÄ• bhayÄ• agatiá¹ƒ gantuá¹ƒ. sace maá¹ƒ ime bhikkhÅ
ukkhipissanti, na mayÄ• saddhiá¹ƒ pavÄ• ressanti \Ne 461/, vinÄ• mayÄ• pavÄ• ressanti.
saá¹…ghakammaá¹ƒ karissanti, vinÄ• mayÄ• saá¹…ghakammaá¹ƒ karissanti. na mayÄ• s
vinÄ• mayÄ• Ä• sane nisÄ«dissanti. na mayÄ• saddhiá¹ƒ yÄ• gupÄ• ne nisÄ«dissanti, vin
nisÄ«dissanti. na mayÄ• saddhiá¹ƒ bhattagge nisÄ«dissanti vinÄ• mayÄ• bhattagge nisÄ«
saddhiá¹ƒ ekacchanne vasissanti, vinÄ• mayÄ• ekacchanne vasissanti. na mayÄ• saddhia
abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ karissanti, v
yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«c
saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo
saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aâ€™ nti \Se II 319/, bhedagarukena,
paresampi saddhÄ• ya sÄ• Ä• patti desetabbÄ• â€™â€™ ti. atha kho bhagavÄ• ukkhittÄ•
etamatthaá¹ƒ bhÄ• sitvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<455> tena kho pana samayena ukkhittÄ• nuvattakÄ• bhikkhÅ« tattheva antosÄ«mÄ• ya u
saá¹…ghakammaá¹ƒ karonti. ukkhepakÄ• pana bhikkhÅ« nissÄ«maá¹ƒ gantvÄ• uposatha

karonti. atha kho aÃ±Ã±ataro ukkhepako bhikkhu yena bhagavÄ• tenupasaá¹…kami, upasa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho \Be 485/ so bhikkhu bhaga
``te, bhante, ukkhittÄ• nuvattakÄ• bhikkhÅ« tattheva antosÄ«mÄ• ya uposathaá¹ƒ karonti, s
karonti. mayaá¹ƒ pana ukkhepakÄ• bhikkhÅ« nissÄ«maá¹ƒ gantvÄ• uposathaá¹ƒ karoma,
karomÄ• â€™â€™ ti. ``te ce, bhikkhu, ukkhittÄ• nuvattakÄ• bhikkhÅ« tattheva antosÄ«mÄ•
saá¹…ghakammaá¹ƒ karissanti, yathÄ• mayÄ• Ã±atti ca anussÄ• vanÄ• ca paÃ±Ã±attÄ•
dhammikÄ• ni kammÄ• ni bhavissaâ€™â€™ nti akuppÄ• ni á¹-hÄ• nÄ• rahÄ• ni. tumhe ce,
tattheva antosÄ«mÄ• ya uposathaá¹ƒ karissatha, saá¹…ghakammaá¹ƒ karissatha, yathÄ• n
ca paÃ±Ã±attÄ• , tumhÄ• kampi tÄ• ni kammÄ• ni dhammikÄ• ni kammÄ• ni bhavissanti ak
kissa hetu? nÄ• nÄ• saá¹ƒvÄ• sakÄ• ete {te (Se) } bhikkhÅ« {bhikkhu (Ce Se) } tumhehi, tu
nÄ• nÄ• saá¹ƒvÄ• sakÄ• .

``dvemÄ• , bhikkhu, nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«miyo --- attanÄ• \Se II 320/ vÄ• attÄ• na
karoti, samaggo vÄ• naá¹ƒ saá¹…gho ukkhipati adassane vÄ• appaá¹-ikamme vÄ• appaá
bhikkhu, dve nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«miyo. dvemÄ• , bhikkhu, samÄ• nasaá¹ƒvÄ• saka
attÄ• naá¹ƒ samÄ• nasaá¹ƒvÄ• saá¹ƒ karoti, samaggo vÄ• naá¹ƒ saá¹…gho ukkhittaá¹ƒ os
appaá¹-ikamme vÄ• appaá¹-inissagge vÄ• . imÄ• kho, bhikkhu, dve samÄ• nasaá¹ƒvÄ• sa

<456> tena \Ee I 341/ \Ne 462/ kho pana samayena bhikkhÅ« bhattagge antaraghare bhaá¹
kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ananulomikaá¹ƒ kÄ• yakammaá¹ƒ v
hatthaparÄ• mÄ• saá¹ƒ karonti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi
sakyaputtiyÄ• bhattagge antaraghare bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pann
ananulomikaá¹ƒ kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ upadaá¹ƒsessanti, hatthaparÄ• mÄ• sa
assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« appicchÄ• te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« b
bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ananulomika
upadaá¹ƒsessanti \Be 486/, hatthaparÄ• mÄ• saá¹ƒ karissantÄ«â€™â€™ ti. atha kho te bhi
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« bhattagge antarag
bhaá¹‡á¸• anajÄ• tÄ• ... pe ... hatthaparÄ• mÄ• saá¹ƒ karontÄ«â€™â€™ ti? ``saccaá¹ƒ, bh
buddho bhagavÄ• ... pe ... vigarahitvÄ• \Se II 321/ dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« A
bhikkhave, saá¹…ghe adhammiyÄ• yamÄ• ne {adhammiyamÄ• ne (Ce Se katthaci) adhamm
asammodikÄ• ya vattamÄ• nÄ• ya {- ``asammodikÄ• vattamÄ• nÄ• yaâ€™â€™ iti aá¹-á¹-ha
saá¹ƒvaá¹‡á¹‡etabbapÄ• á¹-ho} `ettÄ• vatÄ• na aÃ±Ã±amaÃ±Ã±aá¹ƒ ananulomikaá¹ƒ kÄ•
upadaá¹ƒsessÄ• ma, hatthaparÄ• mÄ• saá¹ƒ karissÄ• mÄ• â€™ ti Ä• sane nisÄ«ditabbaá¹
dhammiyÄ• yamÄ• ne sammodikÄ• ya vattamÄ• nÄ• ya Ä• sanantarikÄ• ya nisÄ«ditabbaâ€

<457> {MN III 236 thokaá¹ƒ visadisaá¹ƒ} tena kho pana samayena bhikkhÅ« saá¹…ghamajj
kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti

adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. atha kho aÃ±Ã±ataro bhikkhu yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho so bhi
etadavoca --- ``idha, bhante, bhikkhÅ« saá¹…ghamajjhe bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti. te na sakkonti taá¹ƒ adhikaraá¹‡a
sÄ• dhu, bhante, bhagavÄ• yena te bhikkhÅ« tenupasaá¹…kamatu anukampaá¹ƒ upÄ• dÄ•
bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho bhagavÄ• yena te bhikkhÅ« tenupasaá¹…kami, u
Ä• sane nisÄ«di, nisajja kho bhagavÄ• te bhikkhÅ« etadavoca --- ``alaá¹ƒ, bhikkhave, mÄ•
kalahaá¹ƒ mÄ• viggahaá¹ƒ mÄ• vivÄ• daâ€™â€™ nti. evaá¹ƒ vutte aÃ±Ã±ataro adhamma
etadavoca --- ``Ä• gametu, bhante, bhagavÄ• dhammassÄ• mÄ«; appossukko, bhante, bha
diá¹-á¹-hadhammasukhavihÄ• ramanuyutto viharatu. mayametena bhaá¹‡á¸• anena \Se II 3
vivÄ• dena paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti. dutiyampi kho bhagavÄ• te bhikkhÅ« etada
mÄ• bhaá¹‡á¸• anaá¹ƒ mÄ• kalahaá¹ƒ mÄ• viggahaá¹ƒ mÄ• vivÄ• daâ€™â€™ nti. dutiya
bhagavantaá¹ƒ etadavoca --- ``Ä• gametu \Ee I 342/, bhante, bhagavÄ• dhammassÄ• mÄ«
463/, bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• ramanuyutto \Be 487/ viharatu. mayametena
viggahena vivÄ• dena paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti.

kosambakavivÄ• dakathÄ• niá¹-á¹-hitÄ• .

272. dÄ«ghÄ• vuvatthu

<458> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, bÄ• rÄ•
{vajirabuddhiá¹-Ä«kÄ• oloketabbÄ• } brahmadatto nÄ• ma kÄ• sirÄ• jÄ• ahosi aá¸• á¸• ho
mahabbalo mahÄ• vÄ• hano mahÄ• vijito paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro. dÄ«ghÄ«ti
daliddo appadhano appabhogo appabalo appavÄ• hano appavijito aparipuá¹‡á¹‡akosakoá¹
bhikkhave, brahmadatto kÄ• sirÄ• jÄ• caturaá¹…giniá¹ƒ senaá¹ƒ sannayhitvÄ• dÄ«ghÄ«tiá
abbhuyyÄ• si. assosi kho, bhikkhave, dÄ«ghÄ«ti kosalarÄ• jÄ• --- ``brahmadatto kira kÄ• si
senaá¹ƒ sannayhitvÄ• mamaá¹ƒ abbhuyyÄ• toâ€™â€™ ti. atha kho, bhikkhave, dÄ«ghÄ«ti
--- ``brahmadatto kho kÄ• sirÄ• jÄ• aá¸• á¸• ho mahaddhano mahÄ• bhogo mahabbalo mal
paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro, ahaá¹ƒ panamhi daliddo appadhano appabhogo app
aparipuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro, nÄ• haá¹ƒ \Se II 323/ paá¹-ibalo brahmadattena kÄ•
ekasaá¹…ghÄ• tampi sahituá¹ƒ. yaá¹ƒnÅ«nÄ• haá¹ƒ paá¹-ikacceva nagaramhÄ• nippateyy

atha kho, bhikkhave, dÄ«ghÄ«ti kosalarÄ• jÄ• mahesiá¹ƒ Ä• dÄ• ya paá¹-ikacceva nagaram
bhikkhave, brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ«tissa kosalaraÃ±Ã±o balaÃ±ca vÄ• hanaÃ±
koá¹-á¹-hÄ• gÄ• raÃ±ca abhivijiya ajjhÄ• vasati. atha kho, bhikkhave, dÄ«ghÄ«ti kosalarÄ• j
vÄ• rÄ• á¹‡asÄ« tena pakkÄ• mi. anupubbena yena bÄ• rÄ• á¹‡asÄ« tadavasari. tatra suda
kosalarÄ• jÄ• sapajÄ• patiko bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ paccantime okÄ• se k
aÃ±Ã±Ä• takavesena paribbÄ• jakacchannena paá¹-ivasati. atha kho, bhikkhave, dÄ«ghÄ«t

nacirasseva gabbhinÄ« ahosi. tassÄ• evarÅ«po dohaá¸·o uppanno hoti --- ``icchati sÅ«riya
caturaá¹…giniá¹ƒ senaá¹ƒ sannaddhaá¹ƒ vammikaá¹ƒ subhÅ«me á¹-hitaá¹ƒ passituá¹ƒ \Be
dhovanaá¹ƒ pÄ• tuá¹ƒâ€™â€™. atha kho, bhikkhave, dÄ«ghÄ«tissa kosalaraÃ±Ã±o mahes
kosalarÄ• jÄ• naá¹ƒ etadavoca --- ``gabbhinÄ«mhi, deva. tassÄ• me evarÅ«po dohaá¸·o up
sÅ«riyassa uggamanakÄ• le \Ne 464/ caturaá¹…giniá¹ƒ senaá¹ƒ sannaddhaá¹ƒ vammikaá¹
á¹-hitaá¹ƒ passituá¹ƒ, khaggÄ• naÃ±ca dhovanaá¹ƒ pÄ• tuâ€™â€™ nti. ``kuto, devi, amhÄ•
caturaá¹…ginÄ« senÄ• sannaddhÄ• vammikÄ• subhÅ«me á¹-hitÄ• , khaggÄ• naÃ±ca dho
{khaggÄ• naÃ±ca dhovananti (Ce Se) } ``sacÄ• haá¹ƒ, deva, na labhissÄ• mi, marissÄ• mÄ

<459> tena kho pana samayena, brahmadattassa \Se II 324/ kÄ• siraÃ±Ã±o purohito brÄ• h
kosalaraÃ±Ã±o sahÄ• yo hoti \Ee I 343/. atha kho, bhikkhave, dÄ«ghÄ«ti kosalarÄ• jÄ• yen
kÄ• siraÃ±Ã±o purohito brÄ• hmaá¹‡o tenupasaá¹…kami, upasaá¹…kamitvÄ• brahmadatta
brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``sakhÄ« te, samma, gabbhinÄ«. tassÄ• evarÅ«po dohaá¸·
sÅ«riyassa uggamanakÄ• le caturaá¹…giniá¹ƒ senaá¹ƒ sannaddhaá¹ƒ vammikaá¹ƒ subhÅ«
khaggÄ• naÃ±ca dhovanaá¹ƒ pÄ• tuâ€™â€™ nti. ``tena hi, deva, mayampi deviá¹ƒ passÄ•
bhikkhave, dÄ«ghÄ«tissa kosalaraÃ±Ã±o mahesÄ« yena brahmadattassa kÄ• siraÃ±Ã±o pu
tenupasaá¹…kami. addasÄ• kho, bhikkhave, brahmadattassa kÄ• siraÃ±Ã±o purohito brÄ•
kosalaraÃ±Ã±o mahesiá¹ƒ dÅ«ratova Ä• gacchantiá¹ƒ, disvÄ• na uá¹-á¹-hÄ• yÄ• sanÄ• eka
karitvÄ• yena dÄ«ghÄ«tissa kosalaraÃ±Ã±o mahesÄ« tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• tikkh
--- ``kosalarÄ• jÄ• vata bho kucchigato, kosalarÄ• jÄ• vata bho kucchigatoâ€™â€™ ti. atta
katthaci}, devi, hohi. lacchasi sÅ«riyassa uggamanakÄ• le caturaá¹…giniá¹ƒ senaá¹ƒ sanna
subhÅ«me á¹-hitaá¹ƒ passituá¹ƒ, khaggÄ• naÃ±ca dhovanaá¹ƒ pÄ• tunti.

atha kho, bhikkhave, brahmadattassa kÄ• siraÃ±Ã±o purohito brÄ• hmaá¹‡o yena brahmad
tenupasaá¹…kami, upasaá¹…kamitvÄ• brahmadattaá¹ƒ kÄ• sirÄ• jÄ• naá¹ƒ etadavoca --- `
dissanti, sve sÅ«riyuggamanakÄ• le \Se II 325/ caturaá¹…ginÄ« senÄ• sannaddhÄ• vamm
khaggÄ• ca dhoviyantÅ«â€™â€™ ti. atha kho, bhikkhave, brahmadatto kÄ• sirÄ• jÄ• manu
``yathÄ• , bhaá¹‡e, purohito brÄ• hmaá¹‡o Ä• ha tathÄ• karothÄ• â€™â€™ ti. alabhi kho, b
kosalaraÃ±Ã±o mahesÄ« sÅ«riyassa uggamanakÄ• le caturaá¹…giniá¹ƒ senaá¹ƒ sannaddh
á¹-hitaá¹ƒ passituá¹ƒ, khaggÄ• naÃ±ca dhovanaá¹ƒ pÄ• tuá¹ƒ. atha kho, bhikkhave, dÄ«ghÄ
mahesÄ« tassa gabbhassa paripÄ• kamanvÄ• ya puttaá¹ƒ vijÄ• yi. tassa dÄ«ghÄ• vÅ«ti nÄ
bhikkhave, dÄ«ghÄ• vu kumÄ• ro nacirasseva viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i. atha kho, bhikkhav
kosalaraÃ±Ã±o etadahosi --- ``ayaá¹ƒ kho brahmadatto kÄ• sirÄ• jÄ• bahuno amhÄ• kaá¹ƒ
amhÄ• kaá¹ƒ balaÃ±ca vÄ• hanaÃ±ca janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca acchin
jÄ• nissati, sabbeva tayo ghÄ• tÄ• pessati, yaá¹ƒnÅ«nÄ• haá¹ƒ dÄ«ghÄ• vuá¹ƒ \Ne 465/ ku
vÄ• seyyaâ€™â€™ nti. atha kho bhikkhave dÄ«ghÄ«ti kosalarÄ• jÄ• dÄ«ghÄ• vuá¹ƒ kumÄ
kho bhikkhave dÄ«ghÄ• vu kumÄ• ro \Ee I 344/ bahinagare paá¹-ivasanto nacirasseva sabb

<460> tena kho pana samayena dÄ«ghÄ«tissa kosalaraÃ±Ã±o kappako brahmadatte kÄ• s
kho, bhikkhave, dÄ«ghÄ«tissa kosalaraÃ±Ã±o kappako dÄ«ghÄ«tiá¹ƒ kosalarÄ• jÄ• naá¹ƒ s
bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ paccantime okÄ• se kumbhakÄ• ranivesane aÃ±Ã±
paribbÄ• jakacchannena paá¹-ivasantaá¹ƒ, disvÄ• na yena brahmadatto kÄ• sirÄ• jÄ• tenu
upasaá¹…kamitvÄ• brahmadattaá¹ƒ kÄ• sirÄ• jÄ• naá¹ƒ etadavoca --- ``dÄ«ghÄ«ti, deva, k
bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarasmiá¹ƒ paccantime okÄ• se kumbhakÄ• ranivesane aÃ±Ã±
paribbÄ• jakacchannena paá¹-ivasatÄ«â€™â€™ ti. atha kho, bhikkhave, brahmadatto kÄ• s
--- ``tena hi, bhaá¹‡e, dÄ«ghÄ«tiá¹ƒ kosalarÄ• jÄ• naá¹ƒ sapajÄ• patikaá¹ƒ Ä• nethÄ• â€™â
devÄ• â€™â€™ ti kho, bhikkhave, te manussÄ• brahmadattassa kÄ• siraÃ±Ã±o paá¹-issut
kosalarÄ• jÄ• naá¹ƒ sapajÄ• patikaá¹ƒ Ä• nesuá¹ƒ. atha kho, bhikkhave, brahmadatto kÄ• s
--- ``tena hi, bhaá¹‡e, dÄ«ghÄ«tiá¹ƒ kosalarÄ• jÄ• naá¹ƒ sapajÄ• patikaá¹ƒ daá¸·hÄ• ya rajju
gÄ• á¸·habandhanaá¹ƒ bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡avena
siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• dakkhiá¹‡ena dvÄ• rena nikkhÄ• me
nagarassa catudhÄ• chinditvÄ• catuddisÄ• bilÄ• ni nikkhipathÄ• â€™â€™ ti. ``evaá¹ƒ, de
bhikkhave, te manussÄ• brahmadattassa kÄ• siraÃ±Ã±o paá¹-issutvÄ• dÄ«ghÄ«tiá¹ƒ kosa
sapajÄ• patikaá¹ƒ daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• haá¹ƒ gÄ• á¸·habandhanaá¹ƒ bandhit
kharassarena paá¹‡avena rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ

atha kho, bhikkhave, dÄ«ghÄ• vussa kumÄ• rassa etadahosi --- ``ciraá¹ƒdiá¹-á¹-hÄ• kho m
yaá¹ƒnÅ«nÄ• haá¹ƒ \Se II 327/ mÄ• tÄ• pitaro passeyyaâ€™â€™ nti. atha kho, bhikkhave,
bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• addasa mÄ• tÄ• pitaro daá¸·hÄ• ya rajjuyÄ• pacchÄ• bÄ• haá
bandhitvÄ• khuramuá¹‡á¸• aá¹ƒ karitvÄ• kharassarena paá¹‡avena rathikÄ• ya rathikaá¹ƒ
siá¹…ghÄ• á¹-akaá¹ƒ parinente, disvÄ• na yena mÄ• tÄ• pitaro tenupasaá¹…kami. addasÄ•
kosalarÄ• jÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ; disvÄ• na dÄ«ghÄ
``mÄ• kho tvaá¹ƒ, tÄ• ta dÄ«ghÄ• vu, dÄ«ghaá¹ƒ passa, mÄ• rassaá¹ƒ. na hi, tÄ• ta dÄ«gh
verÄ• sammanti; averena hi, tÄ• ta dÄ«ghÄ• vu, verÄ• sammantÄ«â€™â€™ ti. evaá¹ƒ vut
dÄ«ghÄ«tiá¹ƒ kosalarÄ• jÄ• naá¹ƒ etadavocuá¹ƒ \Ne 466/ --- ``ummattako ayaá¹ƒ dÄ«ghÄ«
vippalapati. ko imassa dÄ«ghÄ• vu? kaá¹ƒ ayaá¹ƒ evamÄ• ha --- `mÄ• kho tvaá¹ƒ, tÄ• ta d
mÄ• rassaá¹ƒ. na hi, tÄ• ta dÄ«ghÄ• vu, verena verÄ• sammanti; averena hi, tÄ• ta dÄ«gh
sammantÄ«â€™â€™ ti. ``nÄ• haá¹ƒ, bhaá¹‡e, ummattako vippalapÄ• mi, api ca yo viÃ±Ã±
ti. dutiyampi kho, bhikkhave ... pe ... tatiyampi kho, bhikkhave, dÄ«ghÄ«ti kosalarÄ• jÄ• dÄ
kumÄ• raá¹ƒ etadavoca --- ``mÄ• kho tvaá¹ƒ, tÄ• ta dÄ«ghÄ• vu, dÄ«ghaá¹ƒ passa, mÄ• r
dÄ«ghÄ• vu, verena verÄ• sammanti; averena hi, tÄ• ta dÄ«ghÄ• vu, verÄ• sammantÄ«â€
bhikkhave, te manussÄ• dÄ«ghÄ«tiá¹ƒ kosalarÄ• jÄ• naá¹ƒ etadavocuá¹ƒ --- ``ummattako a
kosalarÄ• jÄ• vippalapati. ko imassa dÄ«ghÄ• vu \Se II 328/? kaá¹ƒ ayaá¹ƒ evamÄ• ha --- m
dÄ«ghÄ• vu, dÄ«ghaá¹ƒ passa, mÄ• rassaá¹ƒ. na hi, tÄ• ta dÄ«ghÄ• vu, verena verÄ• sam
dÄ«ghÄ• vu, verÄ• sammantÄ«â€™â€™ ti. ``nÄ• haá¹ƒ, bhaá¹‡e, ummattako vippalapÄ• m
vibhÄ• vessatÄ«â€™â€™ ti. atha kho, bhikkhave, te manussÄ• dÄ«ghÄ«tiá¹ƒ kosalarÄ• jÄ

rathikÄ• ya rathikaá¹ƒ siá¹…ghÄ• á¹-akena siá¹…ghÄ• á¹-akaá¹ƒ parinetvÄ• \Be 491/ dakkh
nikkhÄ• metvÄ• dakkhiá¹‡ato nagarassa catudhÄ• chinditvÄ• catuddisÄ• bilÄ• ni nikkhipi
pakkamiá¹ƒsu. atha kho, bhikkhave, dÄ«ghÄ• vu kumÄ• ro bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• su
pÄ• yesi. yadÄ• te mattÄ• ahesuá¹ƒ patitÄ• , atha kaá¹-á¹-hÄ• ni saá¹ƒkaá¸• á¸• hitvÄ• cit
mÄ• tÄ• pitÅ«naá¹ƒ sarÄ«raá¹ƒ citakaá¹ƒ Ä• ropetvÄ• aggiá¹ƒ datvÄ• paÃ±jaliko tikkhattua
padakkhiá¹‡aá¹ƒ akÄ• si.

<461> tena kho pana samayena brahmadatto kÄ• sirÄ• jÄ• uparipÄ• sÄ• davaragato hoti. a
brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ paÃ±jalikaá¹ƒ tikkhattuá¹ƒ citakaá¹
karontaá¹ƒ, disvÄ• nassa etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho so manusso dÄ«ghÄ«tissa ko
sÄ• lohito vÄ• , aho me anatthato, na hi nÄ• ma me koci Ä• rocessatÄ«â€™â€™ ti. atha kh
kumÄ• ro araÃ±Ã±aá¹ƒ gantvÄ• yÄ• vadatthaá¹ƒ kanditvÄ• roditvÄ• khappaá¹ƒ {bappaá¹ƒ
bÄ• rÄ• á¹‡asiá¹ƒ pavisitvÄ• antepurassa sÄ• mantÄ• hatthisÄ• laá¹ƒ gantvÄ• hatthÄ• ca
``icchÄ• mahaá¹ƒ, Ä• cariya, sippaá¹ƒ \Se II 329/ sikkhituâ€™â€™ nti. ``tena hi, bhaá¹‡e mÄ
sikkhassÅ«â€™â€™ ti. atha kho, bhikkhave, dÄ«ghÄ• vu kumÄ• ro rattiyÄ• paccÅ«sasama
hatthisÄ• lÄ• yaá¹ƒ maÃ±junÄ• sarena gÄ• yi, vÄ«á¹‡aÃ±ca vÄ• desi. assosi kho, bhikkhav
rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya hatthisÄ• lÄ• yaá¹ƒ maÃ±junÄ• sarena gÄ
vÄ• ditaá¹ƒ, sutvÄ• na manusse pucchi --- ``ko, bhaá¹‡e, rattiyÄ• paccÅ«sasamayaá¹ƒ \Ee
hatthisÄ• lÄ• yaá¹ƒ \Ne 467/ maÃ±junÄ• sarena gÄ• yi, vÄ«á¹‡aÃ±ca vÄ• desÄ«â€™â€™
hatthÄ• cariyassa antevÄ• sÄ« mÄ• á¹‡avako rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ
maÃ±junÄ• sarena gÄ• yi, vÄ«á¹‡aÃ±ca vÄ• desÄ«â€™â€™ ti. ``tena hi, bhaá¹‡e, taá¹ƒ m
ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho, bhikkhave, te manussÄ• brahmadattassa kÄ• siraÃ±Ã±
dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ Ä• nesuá¹ƒ. ``tvaá¹ƒ bhaá¹‡e mÄ• á¹‡avaka, rattiyÄ• paccÅ«s
hatthisÄ• lÄ• yaá¹ƒ maÃ±junÄ• sarena gÄ• yi, vÄ«á¹‡aÃ±ca vÄ• desÄ«â€™â€™ ti? ``evaá
tvaá¹ƒ, bhaá¹‡e mÄ• á¹‡avaka, gÄ• yassu, vÄ«á¹‡aÃ±ca vÄ• dehÄ«â€™â€™ ti. ``evaá¹ƒ, d
dÄ«ghÄ• vu kumÄ• ro brahmadattassa kÄ• siraÃ±Ã±o paá¹-issutvÄ• Ä• rÄ• dhÄ• pekkho m
vÄ«á¹‡aÃ±ca vÄ• desi. ``tvaá¹ƒ, bhaá¹‡e mÄ• á¹‡avaka, maá¹ƒ upaá¹-á¹-hahÄ• â€™â€™ t
kho, bhikkhave, dÄ«ghÄ• vu kumÄ• ro brahmadattassa kÄ• siraÃ±Ã±o paccassosi. atha kho
II 330/ kumÄ• ro brahmadattassa kÄ• siraÃ±Ã±o pubbuá¹-á¹-hÄ• yÄ« ahosi pacchÄ• nipÄ•
manÄ• pacÄ• rÄ« piyavÄ• dÄ«. atha kho, bhikkhave, brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• v
abbhantarime vissÄ• sikaá¹-á¹-hÄ• ne á¹-hapesi.

<462> atha kho, bhikkhave, brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ etadav
mÄ• á¹‡avaka, rathaá¹ƒ yojehi, migavaá¹ƒ gamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™
dÄ«ghÄ• vu kumÄ• ro brahmadattassa kÄ• siraÃ±Ã±o paá¹-issutvÄ• rathaá¹ƒ yojetvÄ• bra
etadavoca --- ``yutto kho te, deva, ratho, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. a
brahmadatto kÄ• sirÄ• jÄ• rathaá¹ƒ abhiruhi. dÄ«ghÄ• vu kumÄ• ro rathaá¹ƒ pesesi. tathÄ•
yathÄ• yathÄ• aÃ±Ã±eneva senÄ• agamÄ• si aÃ±Ã±eneva ratho. atha kho, bhikkhave, br

dÅ«raá¹ƒ gantvÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ etadavoca --- ``tena hi, bhaá¹‡e mÄ• á¹‡av
kilantomhi, nipajjissÄ• mÄ«â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€™ ti kho, bhikkhave, dÄ«gh
kÄ• siraÃ±Ã±o paá¹-issutvÄ• rathaá¹ƒ muÃ±citvÄ• pathaviyaá¹ƒ pallaá¹…kena nisÄ«di. ath
brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• vussa kumÄ• rassa ucchaá¹…ge sÄ«saá¹ƒ katvÄ• se
muhuttakeneva niddÄ• okkami. atha kho, bhikkhave, dÄ«ghÄ• vussa kumÄ• rassa etadaho
brahmadatto kÄ• sirÄ• jÄ• bahuno amhÄ• kaá¹ƒ anatthassa \Ee I 347/ kÄ• rako. iminÄ• ar
vÄ• hanaÃ±ca janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca \Se II 331/ acchinnaá¹ƒ. iminÄ
ayaá¹ƒ khvassa kÄ• lo yohaá¹ƒ veraá¹ƒ appeyyaâ€™â€™ nti kosiyÄ• khaggaá¹ƒ nibbÄ• hi
dÄ«ghÄ• vussa kumÄ• rassa etadahosi --- ``pitÄ• kho maá¹ƒ maraá¹‡akÄ• le avaca `mÄ•
dÄ«ghaá¹ƒ passa, mÄ• rassaá¹ƒ. na hi, tÄ• ta dÄ«ghÄ• vu, verena verÄ• sammanti; avere
verÄ• sammantÄ«â€™ ti. na kho metaá¹ƒ patirÅ«paá¹ƒ \Ne 468/, yvÄ• haá¹ƒ pituvacanaá¹
kosiyÄ• khaggaá¹ƒ pavesesi. dutiyampi kho, bhikkhave, dÄ«ghÄ• vussa kumÄ• rassa etad
brahmadatto kÄ• sirÄ• jÄ• bahuno amhÄ• kaá¹ƒ anatthassa kÄ• rako, imino amhÄ• kaá¹ƒ
janapado ca koso ca koá¹-á¹-hÄ• gÄ• raÃ±ca acchinnaá¹ƒ, iminÄ• ca me mÄ• tÄ• pitaro ha
yohaá¹ƒ veraá¹ƒ appeyyaâ€™â€™ nti kosiyÄ• khaggaá¹ƒ nibbÄ• hi. dutiyampi kho, bhikkh
kumÄ• rassa etadahosi --- ``pitÄ• kho maá¹ƒ maraá¹‡akÄ• le avaca `mÄ• kho tvaá¹ƒ tÄ• ta
passa, mÄ• rassaá¹ƒ, na hi tÄ• ta dÄ«ghÄ• vu verena verÄ• sammanti; averena hi, tÄ• ta
sammantÄ«â€™ ti. na kho metaá¹ƒ patirÅ«paá¹ƒ, yvÄ• haá¹ƒ pituvacanaá¹ƒ atikkameyyaâ€
khaggaá¹ƒ pavesesi. tatiyampi kho, bhikkhave, dÄ«ghÄ• vussa kumÄ• rassa etadahosi --- `
kÄ• sirÄ• jÄ• bahuno amhÄ• kaá¹ƒ anatthassa kÄ• rako. iminÄ• amhÄ• kaá¹ƒ balaÃ±ca vÄ
koá¹-á¹-hÄ• gÄ• raÃ±ca acchinnaá¹ƒ. iminÄ• ca me mÄ• tÄ• pitaro hatÄ• . ayaá¹ƒ khvassa
appeyyaâ€™â€™ nti kosiyÄ• khaggaá¹ƒ nibbÄ• hi. tatiyampi kho, bhikkhave, dÄ«ghÄ• vus
``pitÄ• kho maá¹ƒ maraá¹‡akÄ• le avaca `mÄ• kho tvaá¹ƒ, tÄ• ta dÄ«ghÄ• vu, dÄ«ghaá¹ƒ
tÄ• ta dÄ«ghÄ• vu, verena verÄ• sammanti; averena hi, tÄ• ta dÄ«ghÄ• vu, verÄ• samma
patirÅ«paá¹ƒ, yvÄ• haá¹ƒ pituvacanaá¹ƒ atikkameyyaâ€™â€™ â€™ nti punadeva kosiyÄ•
bhikkhave, brahmadatto kÄ• sirÄ• jÄ• bhÄ«to ubbiggo ussaá¹…kÄ« utrasto sahasÄ• vuá¹-
bhikkhave, dÄ«ghÄ• vu kumÄ• ro brahmadattaá¹ƒ kÄ• sirÄ• jÄ• naá¹ƒ etadavoca --- ``kissa
bhÄ«to ubbiggo ussaá¹…kÄ« utrasto sahasÄ• vuá¹-á¹-hÄ• sÄ«â€™â€™ ti? idha maá¹ƒ, bh
dÄ«ghÄ«tissa kosalaraÃ±Ã±o putto dÄ«ghÄ• vu kumÄ• ro supinantena khaggena paripÄ• t
ussaá¹…kÄ« utrasto sahasÄ• vuá¹-á¹-hÄ• sinti. atha kho, bhikkhave, dÄ«ghÄ• vu kumÄ• ro
brahmadattassa kÄ• siraÃ±Ã±o sÄ«saá¹ƒ parÄ• masitvÄ• dakkhiá¹‡ena hatthena khaggaá
kÄ• sirÄ• jÄ• naá¹ƒ etadavoca --- ``ahaá¹ƒ kho so, deva, dÄ«ghÄ«tissa kosalaraÃ±Ã±o putt
bahuno tvaá¹ƒ amhÄ• kaá¹ƒ anatthassa kÄ• rako. tayÄ• amhÄ• kaá¹ƒ balaÃ±ca vÄ• hanaÃ
koá¹-á¹-hÄ• gÄ• raÃ±ca acchinnaá¹ƒ. tayÄ• ca me mÄ• tÄ• pitaro hatÄ• . ayaá¹ƒ khvassa k
appeyyaâ€™â€™ nti. atha kho, bhikkhave, brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• vussa kum
nipatitvÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ etadavoca --- ``jÄ«vitaá¹ƒ me, tÄ• ta dÄ«ghÄ• vu, d
dÄ«ghÄ• vu, dehÄ«â€™â€™ ti. ``kyÄ• haá¹ƒ ussahÄ• mi devassa jÄ«vitaá¹ƒ dÄ• tuá¹ƒ \Be
dadeyyÄ• â€™â€™ ti. ``tena hi, tÄ• ta dÄ«ghÄ• vu, tvaÃ±ceva me jÄ«vitaá¹ƒ dehi, ahaÃ±ca

dammÄ«â€™â€™ ti. atha kho, bhikkhave, brahmadatto ca kÄ• sirÄ• jÄ• dÄ«ghÄ• vu ca ku
jÄ«vitaá¹ƒ adaá¹ƒsu, pÄ• á¹‡iÃ±ca aggahesuá¹ƒ, sapathaÃ±ca akaá¹ƒsu addÅ«bhÄ• ya {ad
(Katthaci) }.

atha kho, bhikkhave, brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ etadavoca ---
dÄ«ghÄ• vu, rathaá¹ƒ yojehi \Se II 333/, gamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â€
dÄ«ghÄ• vu kumÄ• ro brahmadattassa kÄ• siraÃ±Ã±o paá¹-issutvÄ• rathaá¹ƒ yojetvÄ• bra
etadavoca --- ``yutto kho te, deva, ratho, yassa dÄ• ni kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. a
brahmadatto kÄ• sirÄ• jÄ• rathaá¹ƒ abhiruhi. dÄ«ghÄ• vu kumÄ• ro rathaá¹ƒ pesesi. tathÄ•
yathÄ• yathÄ• nacirasseva senÄ• ya samÄ• gaÃ±chi. atha kho, bhikkhave, brahmadatto k
pavisitvÄ• amacce pÄ• risajje sannipÄ• tÄ• petvÄ• etadavoca --- ``sace, bhaá¹‡e, dÄ«ghÄ
puttaá¹ƒ dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ passeyyÄ• tha, kinti naá¹ƒ kareyyÄ• thÄ• â€™â€™ ti
``mayaá¹ƒ, deva, hatthe chindeyyÄ• ma. mayaá¹ƒ, deva, pÄ• de chindeyyÄ• ma. mayaá¹ƒ,
chindeyyÄ• ma. mayaá¹ƒ, deva, kaá¹‡á¹‡e chindeyyÄ• ma. mayaá¹ƒ, deva, nÄ• saá¹ƒ chind
kaá¹‡á¹‡anÄ• saá¹ƒ chindeyyÄ• ma. mayaá¹ƒ, deva, sÄ«saá¹ƒ chindeyyÄ• mÄ• â€™â€™ t
dÄ«ghÄ«tissa kosalaraÃ±Ã±o putto dÄ«ghÄ• vu kumÄ• ro. nÄ• yaá¹ƒ labbhÄ• kiÃ±ci kÄ• t
dinnaá¹ƒ, mayÄ• ca imassa jÄ«vitaá¹ƒ dinnaâ€™â€™ nti.

<463> atha kho, bhikkhave, brahmadatto kÄ• sirÄ• jÄ• dÄ«ghÄ• vuá¹ƒ kumÄ• raá¹ƒ etadav
dÄ«ghÄ• vu, pitÄ• maraá¹‡akÄ• le avaca `mÄ• kho tvaá¹ƒ, tÄ• ta dÄ«ghÄ• vu, dÄ«ghaá¹ƒ
tÄ• ta dÄ«ghÄ• vu, verena verÄ• sammanti; averena hi, tÄ• ta dÄ«ghÄ• vu, verÄ• samma
sandhÄ• ya avacÄ• â€™â€™ ti? ``yaá¹ƒ kho me \Se II 334/, deva, pitÄ• maraá¹‡akÄ• le av
ciraá¹ƒ veraá¹ƒ akÄ• sÄ«ti. imaá¹ƒ kho me, deva, pitÄ• maraá¹‡akÄ• le avaca mÄ• dÄ«gh
pitÄ• maraá¹‡akÄ• le avaca `mÄ• rassaâ€™ nti mÄ• khippaá¹ƒ mittehi bhijjitthÄ• â€™â€™
pitÄ• maraá¹‡akÄ• le avaca \Be 495/ mÄ• rassanti. yaá¹ƒ kho me, deva, pitÄ• maraá¹‡ak
dÄ«ghÄ• vu, verena verÄ• sammanti, averena hi, tÄ• ta dÄ«ghÄ• vu, verÄ• sammantÄ«â€
hatÄ• ti. sacÄ• haá¹ƒ devaá¹ƒ jÄ«vitÄ• voropeyyaá¹ƒ, ye devassa atthakÄ• mÄ• te maá¹ƒ
me atthakÄ• mÄ• te te jÄ«vitÄ• voropeyyuá¹ƒ --- evaá¹ƒ taá¹ƒ veraá¹ƒ verena na vÅ«pasa
devena jÄ«vitaá¹ƒ dinnaá¹ƒ, mayÄ• ca devassa jÄ«vitaá¹ƒ dinnaá¹ƒ. evaá¹ƒ taá¹ƒ veraá¹ƒ
imaá¹ƒ kho me, deva, pitÄ• maraá¹‡akÄ• le avaca --- na hi, tÄ• ta dÄ«ghÄ• vu, verena verÄ
\Ne 470/, tÄ• ta dÄ«ghÄ• vu, verÄ• sammantÄ«â€™â€™ ti. atha kho, bhikkhave, brahmad
``acchariyaá¹ƒ \Ee I 349/ vata bho! abbhutaá¹ƒ vata bho! yÄ• va paá¹‡á¸• ito ayaá¹ƒ dÄ«ghÄ
nÄ• ma pituno saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• nissatÄ«â€™â€™ ti
vÄ• hanaÃ±ca janapadaÃ±ca kosaÃ±ca koá¹-á¹-hÄ• gÄ• raÃ±ca paá¹-ipÄ• desi, dhÄ«taraÃ
bhikkhave, rÄ• jÅ«naá¹ƒ Ä• dinnadaá¹‡á¸• Ä• naá¹ƒ Ä• dinnasatthÄ• naá¹ƒ evarÅ«paá¹ƒ kh
idha kho pana taá¹ƒ, bhikkhave \Se II 335/, sobhetha yaá¹ƒ tumhe evaá¹ƒ svÄ• kkhÄ• te dh
samÄ• nÄ• khamÄ• ca bhaveyyÄ• tha soratÄ• cÄ• ti? tatiyampi kho bhagavÄ• te bhikkhÅ
bhikkhave, mÄ• bhaá¹‡á¸• anaá¹ƒ mÄ• kalahaá¹ƒ mÄ• viggahaá¹ƒ mÄ• vivÄ• daâ€™â€™

adhammavÄ• dÄ« bhikkhu bhagavantaá¹ƒ etadavoca --- ``Ä• gametu, bhante, bhagavÄ• dh
bhante, bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• ramanuyutto viharatu. mayametena bhaá¹
vivÄ• dena paÃ±Ã±Ä• yissÄ• mÄ• â€™â€™ ti. atha kho bhagavÄ• --- pariyÄ• dinnarÅ«pÄ•
sukarÄ• saÃ±Ã±Ä• petunti --- uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

dÄ«ghÄ• vubhÄ• á¹‡avÄ• ro niá¹-á¹-hito paá¹-hamo.

<464> {MN III 236} atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«vara
piá¹‡á¸• Ä• ya pÄ• visi. kosambiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• a
senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya saá¹…ghamajjhe á¹-hitakova im

{MN III 237} ``puthusaddo \Be 496/ samajano, na bÄ• lo koci maÃ±Ã±atha.

saá¹…ghasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ, nÄ• Ã±Ã±aá¹ƒ bhiyyo amaÃ±Ã±aruá¹ƒ ||

{MN III 237} ``parimuá¹-á¹-hÄ• paá¹‡á¸• itÄ• bhÄ• sÄ• , vÄ• cÄ• gocarabhÄ• á¹‡ino.

yÄ• vicchanti mukhÄ• yÄ• maá¹ƒ, yena nÄ«tÄ• na taá¹ƒ vidÅ« ||

{MN III 237} ``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye \Se II 336/ ca taá¹ƒ upanayhanti, veraá¹ƒ tesaá¹ƒ na sammati ||

{MN III 237} ``akkocchi maá¹ƒ avadhi maá¹ƒ, ajini maá¹ƒ ahÄ• si me.

ye ca taá¹ƒ nupanayhanti, veraá¹ƒ tesÅ«pasammati ||

{MN III 237} ``na \Ne 471/ hi verena verÄ• ni, sammantÄ«dha kudÄ• canaá¹ƒ.

averena ca sammanti, esadhammo sanantano ||

{MN III 237} ``pare ca na vijÄ• nanti, mayamettha yamÄ• mase.

ye ca tattha vijÄ• nanti, tato sammanti medhagÄ• ||

{MN III 237} ``aá¹-á¹-hicchinnÄ• \Ee I 350/ pÄ• á¹‡aharÄ• , gavÄ• ssadhanahÄ• rino.

raá¹-á¹-haá¹ƒ vilumpamÄ• nÄ• naá¹ƒ, tesampi hoti saá¹…gati ||

``kasmÄ• tumhÄ• ka no siyÄ• .

{MN III 237} ``sace labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ.

saddhiá¹ƒcaraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

abhibhuyya sabbÄ• ni parissayÄ• ni.

careyya tenattamano satÄ«mÄ• ||

{MN III 237} ``no ce labhetha nipakaá¹ƒ sahÄ• yaá¹ƒ.

saddhiá¹ƒ caraá¹ƒ sÄ• dhuvihÄ• ri dhÄ«raá¹ƒ.

rÄ• jÄ• va raá¹-á¹-haá¹ƒ vijitaá¹ƒ pahÄ• ya.

eko care mÄ• taá¹…garaÃ±Ã±eva nÄ• go ||

{MN III 237} ``ekassa caritaá¹ƒ seyyo.

natthi bÄ• le sahÄ• yatÄ• .

eko \Se II 337/ care na ca pÄ• pÄ• ni kayirÄ• .

appossukko mÄ• taá¹…garaÃ±Ã±eva nÄ• goâ€™â€™ ti ||

dÄ«ghÄ• vuvatthu niá¹-á¹-hitaá¹ƒ.

273. bÄ• lakaloá¹‡akagamanakathÄ•

<465> atha \Be 497/ kho bhagavÄ• saá¹…ghamajjhe á¹-hitakova imÄ• gÄ• thÄ• yo bhÄ• s
bÄ• lakaloá¹‡akagÄ• mo \Ne 472/ {bÄ• lakaloá¹‡akÄ• ragÄ• mo (Ce Se) } tenupasaá¹…kam
Ä• yasmÄ• bhagu bÄ• lakaloá¹‡akagÄ• me viharati. addasÄ• kho Ä• yasmÄ• bhagu bhag
Ä• gacchantaá¹ƒ, disvÄ• na Ä• sanaá¹ƒ paÃ±Ã±apesi, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ p
paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahesi. nisÄ«di bhagavÄ• paÃ±Ã±atte Ä• sane, ni
pakkhÄ• lesi. Ä• yasmÄ• pi kho bhagu bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«d
Ä• yasmantaá¹ƒ bhaguá¹ƒ bhagavÄ• etadavoca --- ``kacci, bhikkhu, khamanÄ«yaá¹ƒ; kacc

piá¹‡á¸• akena na kilamasÄ«â€™â€™ ti? ``khamanÄ«yaá¹ƒ, bhagavÄ• , yÄ• panÄ«yaá¹ƒ, b
piá¹‡á¸• akena kilamÄ• mÄ«â€™â€™ ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ bhaguá¹ƒ dha
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena pÄ• cÄ«n

bÄ• lakaloá¹‡akagamanakathÄ• niá¹-á¹-hitÄ• .

274. pÄ• cÄ«navaá¹ƒsadÄ• yagamanakathÄ•

<466> {MN I 325 Ä• dayo passitabbaá¹ƒ} tena kho pana samayena Ä• yasmÄ• ca anuruddh
Ä• yasmÄ• ca kimilo {kimbilo (Ce Se) } pÄ• cÄ«navaá¹ƒsadÄ• ye viharanti. addasÄ• kho d
dÅ«ratova Ä• gacchantaá¹ƒ, disvÄ• na bhagavantaá¹ƒ etadavoca --- ``mÄ• , samaá¹‡a, eta
santettha tayo kulaputtÄ• attakÄ• marÅ«pÄ• \Se II 338/ viharanti. mÄ• tesaá¹ƒ aphÄ• sum
kho Ä• yasmÄ• anuruddho dÄ• yapÄ• lassa bhagavatÄ• saddhiá¹ƒ mantayamÄ• nassa, su
--- ``mÄ• vuso, dÄ• yapÄ• la, bhagavantaá¹ƒ vÄ• resi \Ee I 351/. satthÄ• no bhagavÄ• anu
Ä• yasmÄ• anuruddho yenÄ• yasmÄ• ca nandiyo Ä• yasmÄ• ca kimilo tenupasaá¹…kami
nandiyaá¹ƒ Ä• yasmantaÃ±ca kimilaá¹ƒ etadavoca --- ``abhikkamathÄ• yasmanto abhikkam
bhagavÄ• anuppattoâ€™â€™ ti. atha kho Ä• yasmÄ• ca anuruddho Ä• yasmÄ• ca nandiy
bhagavantaá¹ƒ paccuggantvÄ• eko bhagavato pattacÄ«varaá¹ƒ paá¹-iggahesi, eko Ä• sana
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipi. nisÄ«di bhagavÄ• paÃ
nisajja kho bhagavÄ• pÄ• de pakkhÄ• lesi. tepi kho Ä• yasmanto bhagavantaá¹ƒ abhivÄ• d
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhagavÄ• etada
anuruddhÄ• , khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaá¹ƒ; kacci piá¹‡á¸• akena na kilamathÄ• a
bhagavÄ• , yÄ• panÄ«yaá¹ƒ bhagavÄ• ; na ca mayaá¹ƒ, bhante, piá¹‡á¸• akena kilamÄ• mÄ

``kacci \Ne 473/ pana vo anuruddhÄ• samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• kh
piyacakkhÅ«hi sampassantÄ• viharathÄ• â€™â€™ ti? ``taggha mayaá¹ƒ, bhante, samaggÄ
khÄ«rodakÄ«bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ \Se II 339/ piyacakkhÅ«hi sampassantÄ• viha
kathaá¹ƒ pana tumhe, anuruddhÄ• , samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ«
piyacakkhÅ«hi sampassantÄ• viharathÄ• â€™â€™ ti? ``idha mayhaá¹ƒ, bhante, evaá¹ƒ ho
suladdhaá¹ƒ vata me, yohaá¹ƒ evarÅ«pehi sabrahmacÄ• rÄ«hi saddhiá¹ƒ viharÄ• mÄ«â€™
bhante, imesu Ä• yasmantesu mettaá¹ƒ kÄ• yakammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva m
vacÄ«kammaá¹ƒ ... mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä• vi ceva raho ca. tass
hoti --- `` `yaá¹ƒnÅ«nÄ• haá¹ƒ sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒyeva Ä• yasmantÄ• na
vatteyyaâ€™ nti. so kho ahaá¹ƒ, bhante, sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒyeva Ä• yas
vasena vattÄ• mi. nÄ• nÄ• hi kho no, bhante, kÄ• yÄ• , ekaÃ±ca pana maÃ±Ã±e cittaâ€™â

Ä• yasmÄ• pi kho nandiyo ... pe ... Ä• yasmÄ• pi kho kimilo bhagavantaá¹ƒ etadavoca --- ``n
evaá¹ƒ hoti --- `lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yohaá¹ƒ evarÅ«pehi sabrahmacÄ•

viharÄ• mÄ«â€™ ti. tassa mayhaá¹ƒ, bhante, imesu Ä• yasmantesu mettaá¹ƒ kÄ• yakamma
ceva raho ca; mettaá¹ƒ vacÄ«kammaá¹ƒ mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ Ä•
mayhaá¹ƒ, bhante, evaá¹ƒ hoti `yaá¹ƒnÅ«nÄ• haá¹ƒ sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imesaá¹ƒ
cittassa vasena vatteyyaâ€™ nti. so kho ahaá¹ƒ, bhante, sakaá¹ƒ cittaá¹ƒ nikkhipitvÄ• imes
Ä• yasmantÄ• naá¹ƒ cittassa vasena vattÄ• mi. nÄ• nÄ• \Se II 340/ hi kho no, bhante, kÄ•
cittanti. evaá¹ƒ kho mayaá¹ƒ, bhante, samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• khÄ
piyacakkhÅ«hi sampassantÄ• viharÄ• mÄ• â€™â€™ ti.

``kacci \Be 499/ pana vo, anuruddhÄ• , appamattÄ• \Ee I 352/ Ä• tÄ• pino pahitattÄ• vihar
``taggha mayaá¹ƒ, bhante, appamattÄ• Ä• tÄ• pino pahitattÄ• viharÄ• mÄ• â€™â€™ ti. ``y
anuruddhÄ• , appamattÄ• Ä• tÄ• pino pahitattÄ• viharathÄ• â€™â€™ ti? ``idha, bhante, a
gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati so Ä• sanaá¹ƒ paÃ±Ã±apeti, pÄ• dodakaá¹ƒ pÄ• dap
upanikkhipati, avakkÄ• rapÄ• tiá¹ƒ dhovitvÄ• upaá¹-á¹-hÄ• peti, pÄ• nÄ«yaá¹ƒ paribhojanÄ
yo pacchÄ• gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati, sace hoti bhuttÄ• vaseso, sace Ä• kaá
Ä• kaá¹…khati appaharite vÄ• chaá¸• á¸• eti. appÄ• á¹‡ake vÄ• udake opilÄ• peti. so Ä• s
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• meti, avakkÄ• rapÄ• tiá¹ƒ
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paá¹-isÄ• meti, bhattaggaá¹ƒ sammajjati. yo passati pÄ•
paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• vaccaghaá¹-aá¹ƒ vÄ• rittaá¹ƒ tucchaá¹ƒ so upaá¹-á¹-hÄ• pe
avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá¹ƒ Ä• mantetvÄ• hatthavilaá¹…ghakena upaá¹-á¹-hÄ•
bhante, tappaccayÄ• vÄ• caá¹ƒ bhindÄ• ma. paÃ±cÄ• hikaá¹ƒ kho pana mayaá¹ƒ, bhante,
kathÄ• ya sannisÄ«dÄ• ma. evaá¹ƒ kho mayaá¹ƒ, bhante, appamattÄ• Ä• tÄ• pino pahitatt

pÄ• cinavaá¹ƒsadÄ• yagamanakathÄ• niá¹-á¹-hitÄ• .

275. pÄ• lileyyakagamanakathÄ•

<467> {Ud 35 Ä• dayo thokaá¹ƒ visadisaá¹ƒ} atha \Se II 341/ kho bhagavÄ• Ä• yasmantaÃ±
Ä• yasmantaÃ±ca nandiyaá¹ƒ Ä• yasmantaÃ±ca kimilaá¹ƒ dhammiyÄ• kathÄ• ya sandasse
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena pÄ• lileyyakaá¹ƒ {pÄ• rileyyakaá¹ƒ (Ce Se)
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena pÄ• lileyyakaá¹ƒ tadavasari. tatra sudaá¹ƒ bhaga
rakkhitavanasaá¹‡á¸• e bhaddasÄ• lamÅ«le. atha kho bhagavato rahogatassa paá¹-isallÄ«r
parivitakko udapÄ• di --- ``ahaá¹ƒ kho pubbe Ä• kiá¹‡á¹‡o na phÄ• su vihÄ• siá¹ƒ tehi kosar
(Se) } bhikkhÅ«hi bhaá¹‡á¸• anakÄ• rakehi kalahakÄ• rakehi vivÄ• dakÄ• rakehi bhassakÄ•
adhikaraá¹‡akÄ• rakehi. somhi etarahi eko adutiyo sukhaá¹ƒ phÄ• su viharÄ• mi aÃ±Ã±atre
bhikkhÅ«hi bhaá¹‡á¸• anakÄ• rakehi kalahakÄ• rakehi vivÄ• dakÄ• rakehi bhassakÄ• rakeh
adhikaraá¹‡akÄ• rakehÄ«â€™â€™ ti.

aÃ±Ã±ataropi \Be 500/ kho hatthinÄ• go Ä• kiá¹‡á¹‡o viharati hatthÄ«hi hatthinÄ«hi hatthika

hatthicchÄ• pehi, chinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dati, obhaggobhaggaÃ±cassa sÄ• khÄ
Ä• vilÄ• ni ca pÄ• nÄ«yÄ• ni pivati, ogÄ• hÄ• cassa otiá¹‡á¹‡assa hatthiniyo kÄ• yaá¹ƒ upa
atha kho tassa \Ee I 353/ hatthinÄ• gassa etadahosi --- ``ahaá¹ƒ kho Ä• kiá¹‡á¹‡o viharÄ• m
hatthinÄ«hi hatthikaá¸·abhehi hatthicchÄ• pehi, chinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• dÄ• mi,
sÄ• khÄ• bhaá¹…gaá¹ƒ \Se II 342/ khÄ• danti, Ä• vilÄ• ni ca pÄ• nÄ«yÄ• ni pivÄ• mi, ogÄ•
hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo gacchanti. yaá¹ƒnÅ«nÄ• haá¹ƒ ekova gaá¹‡asmÄ•
vihareyyaâ€™â€™ nti. atha kho so hatthinÄ• go yÅ«thÄ• apakkamma yena pÄ• lileyyakaá
bhaddasÄ• lamÅ«laá¹ƒ yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• soá¹‡á¸• Ä
475/ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• peti, appaharitaÃ±ca karoti. atha kho tassa hatthinÄ•
``ahaá¹ƒ kho pubbe Ä• kiá¹‡á¹‡o na phÄ• su vihÄ• siá¹ƒ hatthÄ«hi hatthinÄ«hi hatthikaá¸·ab
chinnaggÄ• ni ceva tiá¹‡Ä• ni khÄ• diá¹ƒ, obhaggobhaggaÃ±ca me sÄ• khÄ• bhaá¹…gaá¹ƒ
pÄ• nÄ«yÄ• ni apÄ• yiá¹ƒ ogÄ• hÄ• ca me otiá¹‡á¹‡assa {ogÄ• haÃ±cassa otiá¹‡á¹‡assa (
uttiá¹‡á¹‡assa (Ce) } hatthiniyo kÄ• yaá¹ƒ upanighaá¹ƒsantiyo agamaá¹ƒsu. somhi etarahi e
phÄ• su viharÄ• mi aÃ±Ã±atreva hatthÄ«hi hatthinÄ«hi hatthikaá¸·abhehi hatthicchÄ• pehÄ•

atha kho bhagavÄ• attano ca pavivekaá¹ƒ viditvÄ• tassa ca hatthinÄ• gassa cetasÄ• ceto
tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

{Ud 35} ``etaá¹ƒ {evaá¹ƒ (Katthaci) } nÄ• gassa nÄ• gena, Ä«sÄ• dantassa hatthino.

sameti cittaá¹ƒ cittena, yadeko ramatÄ« vaneâ€™â€™ ti ||

atha kho bhagavÄ• pÄ• lileyyake yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi tena cÄ• ri
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena \Se II 343/ sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho kosambakÄ• upÄ• sakÄ• ---
bhikkhÅ« bahuno amhÄ• kaá¹ƒ anatthassa kÄ• rakÄ• \Be 501/. imehi ubbÄ• á¸·ho bhagavÄ
ayye kosambake bhikkhÅ« neva abhivÄ• deyyÄ• ma, na paccuá¹-á¹-heyyÄ• ma, na aÃ±jalik
kareyyÄ• ma, na sakkareyyÄ• ma, na garuá¹ƒ kareyyÄ• ma, na mÄ• neyyÄ• ma, na bhajey
upagatÄ• nampi piá¹‡á¸• akaá¹ƒ na dajjeyyÄ• ma --- evaá¹ƒ ime amhehi asakkariyamÄ• nÄ
amÄ• niyamÄ• nÄ• abhajiyamÄ• nÄ• apÅ«jiyamÄ• nÄ• asakkÄ• rapakatÄ• pakkamissan
bhagavantaá¹ƒ vÄ• pasÄ• dessantÄ«â€™â€™ ti. atha kho kosambakÄ• upÄ• sakÄ• kosa
abhivÄ• desuá¹ƒ, na paccuá¹-á¹-hesuá¹ƒ, na aÃ±jalikammaá¹ƒ \Ee I 354/ sÄ• mÄ«cikamma
sakkariá¹ƒsu, na garuá¹ƒ kariá¹ƒsu, na mÄ• nesuá¹ƒ, na bhajesuá¹ƒ na pÅ«jesuá¹ƒ, upagat
na adaá¹ƒsu. atha kho kosambakÄ• bhikkhÅ« kosambakehi upÄ• sakehi asakkariyamÄ• nÄ
amÄ• niyamÄ• nÄ• abhajiyamÄ• nÄ• apÅ«jiyamÄ• nÄ• asakkÄ• rapakatÄ• evamÄ• haá¹
sÄ• vatthiá¹ƒ gantvÄ• bhagavato santike imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasameyyÄ• mÄ• â€

pÄ• lileyyakagamanakathÄ• niá¹-á¹-hitÄ• .

276. aá¹-á¹-hÄ• rasavatthukathÄ•

<468> atha \Ne 476/ kho kosambakÄ• bhikkhÅ« senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ
tenupasaá¹…kamiá¹ƒsu. assosi kho Ä• yasmÄ• sÄ• riputto --- ``te kira kosambakÄ• bhikkh
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
Ä• gacchantÄ«â€™â€™ ti. atha kho Ä• yasmÄ• sÄ• riputto yena bhagavÄ• tenupasaá¹…k
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``te kira, bhante, kosambakÄ• bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ•
bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• sÄ• vatthiá¹ƒ Ä• gacchanti. kathÄ• ha
paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, sÄ• riputta, yathÄ• dhammo tathÄ• tiá¹-á¹-h
``kathÄ• haá¹ƒ, bhante, jÄ• neyyaá¹ƒ dhammaá¹ƒ vÄ• adhammaá¹ƒ vÄ• â€™â€™ ti?

aá¹-á¹-hÄ• rasahi kho, sÄ• riputta, vatthÅ«hi adhammavÄ• dÄ« jÄ• nitabbo. idha, sÄ• riputta
dhammoti dÄ«peti, dhammaá¹ƒ adhammoti dÄ«peti; avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ
abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena \Be 502/ bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«
lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti; anÄ• ciá¹‡á¹‡aá
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹
apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, paÃ±Ã±attaá¹ƒ tat
tathÄ• gatenÄ• ti dÄ«peti; anÄ• pattiá¹ƒ Ä• pattÄ«ti dÄ«peti, Ä• pattiá¹ƒ anÄ• pattÄ«ti dÄ«p
Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«peti, garukaá¹ƒ Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«peti
Ä• pattiá¹ƒ anavasesÄ• \Se II 345/ Ä• pattÄ«ti dÄ«peti, anavasesaá¹ƒ Ä• pattiá¹ƒ sÄ• vase
duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá
Ä• pattÄ«ti dÄ«peti --- imehi kho, sÄ• riputta, aá¹-á¹-hÄ• rasahi vatthÅ«hi adhammavÄ• dÄ«

aá¹-á¹-hÄ• rasahi ca kho, sÄ• riputta, vatthÅ«hi dhammavÄ• dÄ« jÄ• nitabbo. idha, sÄ• ripu
adhammoti dÄ«peti, dhammaá¹ƒ dhammoti dÄ«peti; avinayaá¹ƒ avinayoti dÄ«peti, vinayaá¹
abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena \Ee I 355/ abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti
lapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti; anÄ• ciá¹‡á¹‡aá¹ƒ
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹
apaÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, paÃ±Ã±attaá¹ƒ ta
tathÄ• gatenÄ• ti dÄ«peti \Ne 477/; anÄ• pattiá¹ƒ anÄ• pattÄ«ti dÄ«peti, Ä• pattiá¹ƒ Ä• pattÄ
Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«peti, garukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«peti
Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«peti, anavasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• Ä• pat
duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹
Ä• pattÄ«ti dÄ«peti --- imehi kho, sÄ• riputta, aá¹-á¹-hÄ• rasahi vatthÅ«hi dhammavÄ• dÄ« j

<469> assosi kho Ä• yasmÄ• mahÄ• moggallÄ• no ... pe ... assosi kho Ä• yasmÄ• mahÄ•

mahÄ• kaccÄ• no ... assosi kho Ä• yasmÄ• mahÄ• koá¹-á¹-hiko \Se II 346/ ... assosi kho Ä
assosi kho Ä• yasmÄ• mahÄ• cundo ... assosi kho Ä• yasmÄ• anuruddho ... assosi kho Ä
assosi kho Ä• yasmÄ• upÄ• li ... assosi kho Ä• yasmÄ• Ä• nando ... assosi kho Ä• yasmÄ
kosambakÄ• bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bha
adhikaraá¹‡akÄ• rakÄ• sÄ• vatthiá¹ƒ Ä• gacchantÄ«â€™â€™ ti. atha kho Ä• yasmÄ• rÄ•
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• rÄ• hulo bhagavantaá¹ƒ etadavoca --- ``te kira, bhante, kosambakÄ• bhikkhÅ«
kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ•
kathÄ• haá¹ƒ, bhante, tesu bhikkhÅ«su paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, rÄ• h
tiá¹-á¹-hÄ• hÄ«â€™â€™ ti. ``kathÄ• haá¹ƒ, bhante, jÄ• neyyaá¹ƒ dhammaá¹ƒ vÄ• adhamm

aá¹-á¹-hÄ• rasahi kho, rÄ• hula, vatthÅ«hi adhammavÄ• dÄ« jÄ• nitabbo. idha, rÄ• hula, bh
dÄ«peti, dhammaá¹ƒ adhammoti dÄ«peti; avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti
alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, bhÄ• sitaá¹ƒ lapit
abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti; anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá
dÄ«peti, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti; apaÃ±
paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tat
anÄ• pattiá¹ƒ Ä• pattÄ«ti dÄ«peti, Ä• pattiá¹ƒ anÄ• pattÄ«ti dÄ«peti; lahukaá¹ƒ Ä• pattiá¹ƒ g
dÄ«peti, garukaá¹ƒ Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«peti; sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ anav
dÄ«peti, anavasesaá¹ƒ Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«peti; duá¹-á¹-hullaá¹ƒ Ä• pa
Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti --- ime
aá¹-á¹-hÄ• rasahi vatthÅ«hi adhammavÄ• dÄ« jÄ• nitabbo.

aá¹-á¹-hÄ• rasahi \Ne 478/ ca kho, rÄ• hula, vatthÅ«hi dhammavÄ• dÄ« jÄ• nitabbo. idha, r
adhammaá¹ƒ adhammoti dÄ«peti, dhammaá¹ƒ dhammoti dÄ«peti; avinayaá¹ƒ avinayoti dÄ«
dÄ«peti; abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti d
lapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti; anÄ• ciá¹‡á¹‡aá¹ƒ
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹
apaÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, paÃ±Ã±attaá¹ƒ t
tathÄ• gatenÄ• ti dÄ«peti; anÄ• pattiá¹ƒ anÄ• pattÄ«ti dÄ«peti, Ä• pattiá¹ƒ Ä• pattÄ«ti dÄ«p
Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«peti, garukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«peti
Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«peti, anavasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• Ä• pat
duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹
Ä• pattÄ«ti dÄ«peti --- imehi kho, rÄ• hula, aá¹-á¹-hÄ• rasahi vatthÅ«hi dhammavÄ• dÄ« jÄ•

<470> assosi kho mahÄ• pajÄ• pati {mahÄ• pajÄ• patÄ« (Ce Se) } gotamÄ« --- ``te kira kos
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
sÄ• vatthiá¹ƒ Ä• gacchantÄ«â€™â€™ ti. atha kho mahÄ• pajÄ• pati gotamÄ« yena bhagav

upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá
gotamÄ« bhagavantaá¹ƒ etadavoca --- ``te kira, bhante, kosambakÄ• bhikkhÅ« bhaá¹‡á¸• á
vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• sÄ• vatthiá¹ƒ Ä• g
tesu bhikkhÅ«su paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, gotami, ubhayattha dhamma
dhammaá¹ƒ sutvÄ• ye tattha bhikkhÅ« dhammavÄ• dino tesaá¹ƒ diá¹-á¹-hiÃ±ca khantiÃ±ca
rocehi. yaÃ±ca kiÃ±ci bhikkhunisaá¹…ghena bhikkhusaá¹…ghato paccÄ• sÄ«sitabbaá¹ƒ sa
paccÄ• sÄ«sitabbaâ€™â€™ nti.

<471> assosi kho anÄ• thapiá¹‡á¸• iko gahapati --- ``te kira kosambakÄ• bhikkhÅ« bhaá¹‡á
kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ•
ti. atha kho anÄ• thapiá¹‡á¸• iko gahapati yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kam
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho anÄ• thapiá¹‡á¸• iko gahap
--- ``te kira, bhante, kosambakÄ• bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ
\Be 505/ saá¹…ghe adhikaraá¹‡akÄ• rakÄ• sÄ• vatthiá¹ƒ Ä• gacchanti. kathÄ• haá¹ƒ, bhan
paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, gahapati, ubhayattha dÄ• naá¹ƒ dehi. ubhaya
datvÄ• ubhayattha dhammaá¹ƒ suá¹‡a. ubhayattha dhammaá¹ƒ sutvÄ• ye tattha \Se II 348
tesaá¹ƒ diá¹-á¹-hiÃ±ca khantiÃ±ca ruciÃ±ca Ä• dÄ• yaÃ±ca rocehÄ«â€™â€™ ti.

<472> assosi kho visÄ• khÄ• migÄ• ramÄ• tÄ• --- ``te kira kosambakÄ• bhikkhÅ« bhaá¹‡á
vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• sÄ• vatthiá¹ƒ Ä• g
atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kami
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnÄ• kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavant
bhante, kosambakÄ• bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rak
adhikaraá¹‡akÄ• rakÄ• sÄ• vatthiá¹ƒ Ä• gacchanti. kathÄ• haá¹ƒ, bhante, tesu bhikkhÅ«su
``tena hi tvaá¹ƒ, visÄ• khe, ubhayattha dÄ• naá¹ƒ dehi. ubhayattha dÄ• naá¹ƒ datvÄ• ubhay
ubhayattha dhammaá¹ƒ sutvÄ• ye tattha bhikkhÅ« dhammavÄ• dino tesaá¹ƒ diá¹-á¹-hiÃ±ca
Ä• dÄ• yaÃ±ca rocehÄ«â€™â€™ ti.

<473> atha kho kosambakÄ• bhikkhÅ« anupubbena yena sÄ• vatthi tadavasaruá¹ƒ. atha kh
bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``te kira, bhante, kosamba
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
anuppattÄ• . kathaá¹ƒ \Se II 349/ nu kho, bhante, tesu bhikkhÅ«su senÄ• sane {senÄ• sane
senÄ• sanaá¹ƒ (Se) } paá¹-ipajjitabbaâ€™â€™ nti? ``tena hi, sÄ• riputta, vivittaá¹ƒ senÄ• sa
nti. ``sace pana, bhante, vivittaá¹ƒ na hoti, kathaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti? ``tena hi,
vivittaá¹ƒ katvÄ• pi dÄ• tabbaá¹ƒ, na tevÄ• haá¹ƒ, sÄ• riputta, kenaci pariyÄ• yena vuá¸• á
senÄ• sanaá¹ƒ paá¹-ibÄ• hitabbanti vadÄ• mi. yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• â

``Ä• mise pana, bhante, kathaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti? ``Ä• misaá¹ƒ kho, sÄ• riput
bhÄ• jetabbaâ€™â€™ nti.

aá¹-á¹-hÄ• rasavatthukathÄ• niá¹-á¹-hitÄ• .

277. osÄ• raá¹‡Ä• nujÄ• nanÄ•

<474> atha \Be 506/ \Ne 480/ kho tassa ukkhittakassa bhikkhuno dhammaÃ±ca vinayaÃ±ca
etadahosi --- ``Ä• patti esÄ• , nesÄ• anÄ• patti. Ä• pannomhi, namhi anÄ• panno. ukkhitton
dhammikenamhi kammena ukkhitto akuppena á¹-hÄ• nÄ• rahenÄ• â€™â€™ ti. atha kho so
ukkhittÄ• nuvattakÄ• bhikkhÅ« tenupasaá¹…kami, upasaá¹…kamitvÄ• ukkhittÄ• nuvattake
``Ä• patti esÄ• , Ä• vuso; nesÄ• anÄ• patti. Ä• pannomhi, namhi anÄ• panno. ukkhittomhi,
dhammikenamhi kammena ukkhitto akuppena á¹-hÄ• nÄ• rahena. etha maá¹ƒ Ä• yasmanto
te ukkhittÄ• nuvattakÄ• bhikkhÅ« taá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹ƒ Ä• dÄ• ya yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
bhagavantaá¹ƒ etadavocuá¹ƒ --- ``ayaá¹ƒ, bhante, ukkhittako bhikkhu evamÄ• ha --- `Ä• pat
Ä• vuso; nesÄ• anÄ• patti. Ä• pannomhi, namhi anÄ• panno. ukkhittomhi, namhi anukkhitto
ukkhitto akuppena á¹-hÄ• nÄ• rahena. etha maá¹ƒ Ä• yasmanto osÄ• rethÄ• â€™ ti. kathaá
paá¹-ipajjitabbaâ€™â€™ nti? ``Ä• patti esÄ• , bhikkhave; nesÄ• anÄ• patti. Ä• panno eso b
anÄ• panno. ukkhitto eso bhikkhu, neso bhikkhu anukkhitto \Ee I 357/. dhammikena kamme
á¹-hÄ• nÄ• rahena. yato ca kho so, bhikkhave, bhikkhu Ä• panno ca ukkhitto ca passati ca,
taá¹ƒ bhikkhuá¹ƒ osÄ• rethÄ• â€™â€™ ti.

osÄ• raá¹‡Ä• nujÄ• nanÄ• niá¹-á¹-hitÄ• .

278. saá¹…ghasÄ• maggÄ«kathÄ•

<475> atha kho te ukkhittÄ• nuvattakÄ• bhikkhÅ« taá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹ƒ osÄ• retv
bhikkhÅ« tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• ukkhepake bhikkhÅ« etadavocuá¹ƒ
vatthusmiá¹ƒ ahosi saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhe
saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ \Se II 351/, so eso bhikkhu Ä• pa
{passÄ« (itipi) } ca osÄ• rito ca. handa mayaá¹ƒ, Ä• vuso, tassa vatthussa vÅ«pasamÄ• ya s
karomÄ• â€™â€™ ti.

atha \Be 507/ \Ne 481/ kho te ukkhepakÄ• bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒ
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``te, bhante, ukkhittÄ• nuvattakÄ• bhikkhÅ« evamÄ• haá¹ƒsu --- `yasmiá¹ƒ
ahosi saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹…gha

saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ, so eso bhikkhu Ä• panno ca ukkhitto ca passi ca osÄ• rito
tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiá¹ƒ karomÄ• â€™ ti. kathaá¹ƒ nu kho
paá¹-ipajjitabbaâ€™â€™ nti? yato ca kho so, bhikkhave, bhikkhu Ä• panno ca ukkhitto ca p
tena hi, bhikkhave, saá¹…gho tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiá¹ƒ kar
kÄ• tabbÄ• . sabbeheva ekajjhaá¹ƒ sannipatitabbaá¹ƒ gilÄ• nehi ca agilÄ• nehi ca. na kehic
sannipatitvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yasmiá¹ƒ vatthusmiá¹ƒ ahosi saá¹…ghassa bhaá¹‡á¸•
vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• ka
ca ukkhitto ca passi ca osÄ• rito ca. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho tassa vatth
saá¹…ghasÄ• maggiá¹ƒ kareyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. yasmiá¹ƒ vatthusmiá¹ƒ ahosi saá¹…ghassa bhaá¹‡á¸•
vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• ka
ca ukkhitto ca passi ca osÄ• rito ca. saá¹…gho tassa vatthussa vÅ«pasamÄ• ya saá¹…ghas
yassÄ• yasmato khamati tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiyÄ• karaá¹‡
nakkhamati so bhÄ• seyya.

``katÄ• saá¹…ghena tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggÄ«. nihato \Se I
saá¹…gharÄ• ji, nihataá¹ƒ saá¹…ghavavatthÄ• naá¹ƒ, nihataá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tÄ• vadeva uposatho kÄ• tabbo, pÄ• timokkhaá¹ƒ uddisitabbanti.

saá¹…ghasÄ• maggÄ«kathÄ• niá¹-á¹-hitÄ• .

279. upÄ• lisaá¹…ghasÄ• maggÄ«pucchÄ•

<476> atha \Ee I 358/ \Be 508/ \Ne 482/ kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``yasmiá¹ƒ, bhante, vatthusmiá¹ƒ hoti saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ kalaho
saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ
avinicchinitvÄ• amÅ«lÄ• mÅ«laá¹ƒ gantvÄ• saá¹…ghasÄ• maggiá¹ƒ karoti, dhammikÄ• n
saá¹…ghasÄ• maggÄ«â€™â€™ ti? ``yasmiá¹ƒ \Se II 353/, upÄ• li, vatthusmiá¹ƒ hoti saá¹…
kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…
taá¹ƒ vatthuá¹ƒ avinicchinitvÄ• amÅ«lÄ• mÅ«laá¹ƒ gantvÄ• saá¹…ghasÄ• maggiá¹ƒ karot
saá¹…ghasÄ• maggÄ«â€™â€™ ti.

``yasmiá¹ƒ pana, bhante, vatthusmiá¹ƒ hoti saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ kalaho viggaho
saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ, saá¹…gho taá¹ƒ
mÅ«laá¹ƒ gantvÄ• saá¹…ghasÄ• maggiá¹ƒ karoti, dhammikÄ• nu kho sÄ• , bhante, saá¹…
``yasmiá¹ƒ, upÄ• li, vatthusmiá¹ƒ hoti saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ•
saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ, saá¹…gho taá¹ƒ
mÅ«laá¹ƒ gantvÄ• saá¹…ghasÄ• maggiá¹ƒ karoti, dhammikÄ• sÄ• , upÄ• li, saá¹…ghasÄ•

``kati nu kho, bhante, saá¹…ghasÄ• maggiyoâ€™â€™ ti? ``dvemÄ• , upÄ• li, saá¹…ghasÄ
saá¹…ghasÄ• maggÄ« atthÄ• petÄ• byaÃ±janupetÄ• ; atthupÄ• li, saá¹…ghasÄ• maggÄ«
katamÄ• ca, upÄ• li, saá¹…ghasÄ• maggÄ« atthÄ• petÄ• byaÃ±janupetÄ• ? yasmiá¹ƒ, up
saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji
saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ, saá¹…gho taá¹ƒ vatthuá¹ƒ avinicchinitvÄ• amÅ«lÄ• mÅ«la
saá¹…ghasÄ• maggiá¹ƒ karoti, ayaá¹ƒ vuccati, upÄ• li, saá¹…ghasÄ• maggÄ« atthÄ• petÄ•
upÄ• li, saá¹…ghasÄ• maggÄ« atthupetÄ• ca byaÃ±janupetÄ• ca? yasmiá¹ƒ, upÄ• li, vatth
bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavava
saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ, saá¹…gho taá¹ƒ vatthuá¹ƒ vinicchinitvÄ• mÅ«lÄ• mÅ«laá
karoti, ayaá¹ƒ vuccati, upÄ• li, saá¹…ghasÄ• maggÄ« atthupetÄ• ca byaÃ±janupetÄ• ca. i
saá¹…ghasÄ• maggiyoâ€™â€™ ti.

<477> atha \Be 509/ \Ne 483/ kho Ä• yasmÄ• upÄ• li uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ u
yena bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ gÄ• thÄ• ya ajjhabhÄ• si ---

``saá¹…ghassa \Se II 354/ kiccesu ca mantanÄ• su ca.

atthesu jÄ• tesu vinicchayesu ca.

kathaá¹ƒpakÄ• rodha naro mahatthiko.

bhikkhu kathaá¹ƒ hotidha paggahÄ• rahoti ||

``anÄ• nuvajjo \Ee I 359/ paá¹-hamena sÄ«lato.

avekkhitÄ• cÄ• ro susaá¹ƒvutindriyo.

paccatthikÄ• nÅ«pavadanti dhammato.

na hissa taá¹ƒ hoti vadeyyu yena naá¹ƒ ||

``so tÄ• diso sÄ«lavisuddhiyÄ• á¹-hito.

visÄ• rado hoti visayha bhÄ• sati.

nacchambhati parisagato na vedhati.

atthaá¹ƒ na hÄ• peti anuyyutaá¹ƒ bhaá¹‡aá¹ƒ ||

``tatheva paÃ±haá¹ƒ parisÄ• su pucchito.

na ceva pajjhÄ• yati na maá¹…ku hoti.

so kÄ• lÄ• gataá¹ƒ byÄ• karaá¹‡Ä• rahaá¹ƒ vaco.

raÃ±jeti viÃ±Ã±Å«parisaá¹ƒ vicakkhaá¹‡o ||

``sagÄ• ravo vuá¸• á¸• hataresu bhikkhusu.

Ä• cerakamhi ca sake visÄ• rado.

alaá¹ƒ pametuá¹ƒ paguá¹‡o kathetave.

paccatthikÄ• naÃ±ca viraddhikovido ||

``paccatthikÄ• \Se II 355/ yena vajanti niggahaá¹ƒ.

mahÄ• jano saÃ±Ã±apanaÃ±ca gacchati.

sakaÃ±ca \Ne 484/ Ä• dÄ• yamayaá¹ƒ na riÃ±cati.

viyÄ• karaá¹ƒ {so byÄ• karaá¹ƒ (Ce), veyyÄ• karaá¹ƒ (Se) } paÃ±hamanÅ«paghÄ• tikaá¹ƒ ||

``dÅ«teyyakammesu \Be 510/ alaá¹ƒ samuggaho.

saá¹…ghassa kiccesu ca Ä• hu naá¹ƒ yathÄ• .

karaá¹ƒ vaco bhikkhugaá¹‡ena pesito.

ahaá¹ƒ karomÄ«ti na tena maÃ±Ã±ati ||

``Ä• pajjati yÄ• vatakesu vatthusu.

Ä• pattiyÄ• hoti yathÄ• ca vuá¹-á¹-hiti.

ete vibhaá¹…gÄ• ubhayassa svÄ• gatÄ• .

Ä• patti vuá¹-á¹-hÄ• napadassa kovido ||

``nissÄ• raá¹‡aá¹ƒ gacchati yÄ• ni cÄ• caraá¹ƒ.

nissÄ• rito hoti yathÄ• ca vattanÄ• {vatthunÄ• (Ce Se) }.

osÄ• raá¹‡aá¹ƒ taá¹ƒvusitassa jantuno.

etampi jÄ• nÄ• ti vibhaá¹…gakovido ||

``sagÄ• ravo vuá¸• á¸• hataresu bhikkhusu.

navesu theresu ca majjhimesu ca.

mahÄ• janassatthacarodha paá¹‡á¸• ito.

so tÄ• diso bhikkhu idha paggahÄ• rahoâ€™â€™ ti ||

upÄ• lisaá¹…ghasÄ• maggÄ«pucchÄ• niá¹-á¹-hitÄ• .

kosambakakkhandhako dasamo.

280. tassuddÄ• naá¹ƒ \Ee I 360/

kosambiyaá¹ƒ \Se II 356/ jinavaro, vivÄ• dÄ• pattidassane.

nukkhipeyya yasmiá¹ƒ tasmiá¹ƒ, saddhÄ• yÄ• patti desaye ||

antosÄ«mÄ• yaá¹ƒ \Ne 485/ tattheva, bÄ• lakaÃ±ceva vaá¹ƒsadÄ• .

pÄ• lileyyÄ• ca sÄ• vatthi, sÄ• riputto ca kolito ||

mahÄ• kassapakaccÄ• nÄ• , koá¹-á¹-hiko kappinena ca.

mahÄ• cundo ca anuruddho, revato upÄ• li cubho ||

Ä• nando \Be 511/ rÄ• hulo ceva, gotamÄ«nÄ• thapiá¹‡á¸• iko.

senÄ• sanaá¹ƒ vivittaÃ±ca, Ä• misaá¹ƒ samakampi ca ||

na kehi chando dÄ• tabbo, upÄ• liparipucchito.

anÄ• nuvajjo sÄ«lena, sÄ• maggÄ« jinasÄ• saneti ||

kosambakakkhandhako niá¹-á¹-hito.

mahÄ• vaggapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

cÅ«á¸·avaggapÄ• á¸·i

1. kammakkhandhakaá¹ƒ

1. tajjanÄ«yakammaá¹ƒ

<1> tena \Se I 1/ \Ee II 1/ \Ne 1/ \Be 1/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vihara
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena paá¹‡á¸• ukalohitakÄ• bhikkh
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ•
upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- ``mÄ• kho tumhe, Ä• yasmanto, eso ajesi. balavÄ• b
tumhe tena paá¹‡á¸• itatarÄ• ca byattatarÄ• ca bahussutatarÄ• ca alamattatarÄ• ca {alan
Katthaci) }. mÄ• cassa bhÄ• yittha. mayampi tumhÄ• kaá¹ƒ pakkhÄ• bhavissÄ• mÄ• â€™â
bhaá¹‡á¸• anÄ• ni uppajjanti \Ne 2/ uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyobhÄ• vÄ• ya v
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
paá¹‡á¸• ukalohitakÄ• bhikkhÅ« attanÄ• bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ•
saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yepi caÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• \Se I
vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kami
tumhe, Ä• yasmanto, eso ajesi. balavÄ• balavaá¹ƒ \Be 2/ paá¹-imantetha. tumhe tena paá¹‡
byattatarÄ• ca bahussutatarÄ• ca alamattatarÄ• ca. mÄ• cassa bhÄ• yittha. mayampi tum
bhavissÄ• mÄ• â€™ ti. tena anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti uppannÄ• ni
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattantÄ«â€™â€™ ti.

<2> atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasm
pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi --- ``saccaá¹
paá¹‡á¸• ukalohitakÄ• bhikkhÅ« attanÄ• \Ee II 2/ bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ
bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yepi caÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• an
vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kami
tumhe, Ä• yasmanto, eso ajesi. balavÄ• balavaá¹ƒ paá¹-imantetha. tumhe tena paá¹‡á¸• ita
bahussutatarÄ• ca alamattatarÄ• ca. mÄ• cassa bhÄ• yittha. mayampi tumhÄ• kaá¹ƒ pakk
anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyo
saá¹ƒvattantÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi \Se I 3/ buddho bhag
``ananucchavikaá¹ƒ, bhikkhave, tesaá¹ƒ moghapurisÄ• naá¹ƒ ananulomikaá¹ƒ appatirÅ«paá
akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• attanÄ• bh

... saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yepi caÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• ...
adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kamitvÄ• evaá¹ƒ vakkhanti --- `mÄ• kho tumhe, Ä• ya
balavÄ• balavaá¹ƒ paá¹-imantetha. tumhe tena paá¹‡á¸• itatarÄ• ca byattatarÄ• ca bahuss
ca. mÄ• cassa bhÄ• yittha. mayampi tumhÄ• kaá¹ƒ pakkhÄ• bhavissÄ• mÄ• â€™ ti? tena
bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyobhÄ• vÄ• ya vepullÄ
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya.
appasannÄ• naÃ±ceva appasÄ• dÄ• ya pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• y

atha kho bhagavÄ• te {paá¹‡á¸• ukalohitake (Se) } bhikkhÅ« anekapariyÄ• yena vigarahitvÄ
dupposatÄ• ya mahicchatÄ• ya \Ne 3/ asantuá¹-á¹-hitÄ• ya {asantuá¹-á¹-hatÄ• ya (Se), asan
saá¹…gaá¹‡ikÄ• ya kosajjassa \Be 3/ avaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• anekapariyÄ• yena subha
appicchassa santuá¹-á¹-hassa sallekhassa dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ•
(Ce), vÄ«riyÄ• rabbhassa (Katthaci) } vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• bhikkhÅ«naá¹ƒ tadanuccha
\Se I 4/ dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gh
paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ karotu. evaÃ±ca pana, bh
paá¹-hamaá¹ƒ paá¹‡á¸• ukalohitakÄ• bhikkhÅ« codetabbÄ• , codetvÄ• sÄ• retabbÄ• , sÄ•
Se) } Ä• ropetabbÄ• , Ä• pattiá¹ƒ Ä• ropetvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

<3> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ime paá¹‡á¸• ukalohitakÄ• bhikkhÅ« attanÄ• bha
kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• ,
bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…gh
upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- `mÄ• \Se I 5/ kho tumhe, Ä• yasmanto, eso ajesi. ba
paá¹-imantetha. tumhe tena paá¹‡á¸• itatarÄ• ca byattatarÄ• ca bahussutatarÄ• ca alama
bhÄ• yittha. mayampi tumhÄ• kaá¹ƒ pakkhÄ• bhavissÄ• mÄ• â€™ ti. tena anuppannÄ• ni c
uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattanti. yadi saá¹…
saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ kareyya. esÄ•

``suá¹‡Ä• tu me, bhante, saá¹…gho. ime paá¹‡á¸• ukalohitakÄ• bhikkhÅ« attanÄ• bhaá¹‡á
saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yepi caÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• ... pe
adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- `mÄ• kho tumhe, Ä• yasm
balavÄ• balavaá¹ƒ paá¹-imantetha. tumhe tena paá¹‡á¸• itatarÄ• ca byattatarÄ• ca bahuss
ca. mÄ• cassa bhÄ• yittha. mayampi tumhÄ• kaá¹ƒ pakkhÄ• bhavissÄ• mÄ• â€™ ti. tena a
bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyobhÄ• vÄ• ya vepullÄ
paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Be 4/ tajjanÄ«yakammaá¹ƒ karoti. yassÄ• yas
paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yassa kammassa karaá¹‡aá¹ƒ, so tuá¹
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ime paá¹‡á¸• uka

attanÄ• bhaá¹‡á¸• anakÄ• rakÄ• ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yepi caÃ±Ã±
bhaá¹‡á¸• anakÄ• rakÄ• ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kamitvÄ•
tumhe \Ne 4/, Ä• yasmanto, eso ajesi. balavÄ• balavaá¹ƒ paá¹-imantetha. tumhe tena paá¹‡
byattatarÄ• ca bahussutatarÄ• ca alamattatarÄ• ca. mÄ• cassa bhÄ• yittha. mayampi tum
bhavissÄ• mÄ• â€™ ti. tena anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• n
bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattanti. saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikk
karoti. yassÄ• yasmato khamati paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yassa
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho \Se I 6/. ime paá¹‡
bhikkhÅ« attanÄ• bhaá¹‡á¸• anakÄ• rakÄ• ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yep
bhaá¹‡á¸• anakÄ• rakÄ• ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kamitvÄ•
tumhe, Ä• yasmanto, eso ajesi. balavÄ• balavaá¹ƒ paá¹-imantetha. tumhe tena paá¹‡á¸• ita
bahussutatarÄ• ca alamattatarÄ• ca. mÄ• cassa bhÄ• yittha. mayampi tumhÄ• kaá¹ƒ pak
anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyy
saá¹ƒvattanti. saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ
khamati paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yassa kammassa karaá¹‡aá¹ƒ
nakkhamati, so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ.
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

adhammakammadvÄ• dasakaá¹ƒ

<4> ``tÄ«hi \Ee II 3/ \Be 5/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ a
{adhammakammaÃ±ceva (Se) } hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÅ
kataá¹ƒ hoti, appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi sama
tajjanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹ƒ \Se I 7/ hoti, adesanÄ• gÄ
hoti, desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ•
tajjanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi \Ne 5/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adha
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. acodetvÄ• kataá¹ƒ hoti, asÄ• retvÄ• kataá¹ƒ hot
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammakam
duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. appaá¹-ipucchÄ• kataá¹ƒ hoti, adhammena kataá
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhamma
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ \Se I 8/ hoti, adhamm
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi \Be 6/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adha
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhamma
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti,
vaggena kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«ya
adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi \Ne 6/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adha
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti, adhammena
hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhan
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. acodetvÄ• kataá¹ƒ \Se I 9/ hoti, adhammena kata
hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhan
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asÄ• retvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ h

imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammakam
duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ adhammak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti, adhamm
kataá¹ƒ hoti --- imehi kho, bhikkhave \Be 7/, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yaka
hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammakammadvÄ• dasakaá¹ƒ

<5> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammakamma
suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ hoti, paá¹-ipucchÄ• kataá¹ƒ hoti, paá¹-iÃ±Ã±Ä• y
kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammakammaÃ±
suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiyÄ• kataá¹ƒ hoti, desanÄ• gÄ• miniyÄ• Ä•
adesitÄ• ya \Ee II 4/ Ä• pattiyÄ• kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi sama
tajjanÄ«yakammaá¹ƒ dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. codetvÄ• kataá¹ƒ hoti, sÄ• retvÄ• kataá¹ƒ hoti, Ä•
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammakam
suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ ho
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammak
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi \Be 8/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhar

hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, dhammena kat
hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dham
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiyÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti,
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammakam
suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti, dh
samaggena kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ
dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti, dhammena k
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. codetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, sa
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammakam
suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, s
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammakam
suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakammaá¹ƒ dhammaka
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti, dhammena k
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi \Be 9/ samannÄ• gataá¹ƒ tajjanÄ«yaka
hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kaá¹…khamÄ• nachakkaá¹ƒ

<6> {Vin V 323} ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khan
tajjanÄ«yakammaá¹ƒ kareyya. bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako
adhikaraá¹‡akÄ• rako; bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; gihisaá¹ƒsaá¹-á¹-ho
\Ne 9/ gihisaá¹ƒsaggehi --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhu
Ä• kaá¹…khamÄ• no saá¹…gho, tajjanÄ«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
kareyya. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiyÄ•
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• n
kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
kareyya. buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…
bhÄ• sati --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…
tajjanÄ«yakammaá¹ƒ kareyya.

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, tajjanÄ«yakam
bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe ac
hoti abyatto Ä• pattibahulo anapadÄ• no; eko gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gih
imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, taj

``aparesampi \Be 10/, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…
kareyya. eko adhisÄ«le sÄ«lavipanno hoti, eko ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, eko atid
diá¹-á¹-hivipanno hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…kh
tajjanÄ«yakammaá¹ƒ \Se I 14/ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, taj
II 5/. eko buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, ek
avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…
tajjanÄ«yakammaá¹ƒ kareyya.

Ä• kaá¹…khamÄ• nachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hÄ• rasavattaá¹ƒ

<7> ``tajjanÄ«yakammakatena \Ne 10/, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ. tatr
--- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabb
bhikkhunovÄ• dakasammuti {sammati (Se) } sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ov

saá¹…ghena tajjanÄ«yakammaá¹ƒ kataá¹ƒ hoti sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• v
pÄ• piá¹-á¹-hatarÄ• ; kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• . na pakata
á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anu
okÄ• so kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi {na bhikkhÅ« bhikkhÅ«h
sampayojetabbaâ€™â€™ nti.

tajjanÄ«yakamme aá¹-á¹-hÄ• rasavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<8> atha kho saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ
saá¹…ghena tajjanÄ«yakammakatÄ• sammÄ• vattanti, lomaá¹ƒ pÄ• tenti \Be 11/, netthÄ•
upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- ``mayaá¹ƒ, Ä• vuso, saá¹…ghena tajjanÄ«yakamma
lomaá¹ƒ pÄ• tema, netthÄ• raá¹ƒ vattÄ• ma, kathaá¹ƒ nu kho amhehi paá¹-ipajjitabbaâ€™â€
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe .... ``tena hi, bhikkhave, saá¹…gho paá¹‡á¸• ukalohitakÄ•
tajjanÄ«yakammaá¹ƒ paá¹-ippassambhetu.

paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«yakammaá¹ƒ nappa
upasampÄ• deti, nissayaá¹ƒ deti, sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti, bhikkhunovÄ• dakasa
sammatopi bhikkhuniyo ovadati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gata
tajjanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

{Vin V 420} ``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno tajjan
nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena tajjanÄ«yakammaá¹ƒ kata
Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ garaha
imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«yakammaá
nappaá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi \Ne 11/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«yakamm
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, pavÄ• raá¹
savacanÄ«yaá¹ƒ karoti, anuvÄ• daá¹ƒ paá¹-á¹-hapeti, okÄ• saá¹ƒ \Se I 16/ kÄ• reti, codeti, s
sampayojeti {bhikkhÅ« bhikkhÅ«hi sampayojeti (Se) } --- imehi kho, bhikkhave, aá¹-á¹-hahaa
samannÄ• gatassa bhikkhuno tajjanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<9> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«yakammaá¹ƒ p
upasampÄ• deti, na nissayaá¹ƒ deti, na sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti, na bhikkhunov
sÄ• diyati, sammatopi bhikkhuniyo na ovadati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi s
bhikkhuno tajjanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

``aparehipi \Be 12/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«ya
paá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena tajjanÄ«yakammaá¹ƒ kataá¹ƒ
Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ na gara
garahati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«
paá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno tajjanÄ«yakammaá¹ƒ paá

na pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, na pavÄ• raá¹‡aá¹ƒ á¹-hapeti, na savaca
anuvÄ• daá¹ƒ paá¹-á¹-hapeti, na okÄ• saá¹ƒ kÄ• reti, na codeti, na sÄ• reti, na bhikkhÅ«hi s
kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno \Se I 17/, tajjanÄ«yakam
paá¹-ippassambhetabbaá¹ƒ.

paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<10> ``evaÃ±ca pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tehi, bhikkhave, paá¹‡á¸• uk
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ•
vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `m
tajjanÄ«yakammakatÄ• \Ne 12/ sammÄ• vattÄ• ma, lomaá¹ƒ pÄ• tema, netthÄ• raá¹ƒ vatt
paá¹-ippassaddhiá¹ƒ yÄ• cÄ• mÄ• â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• .
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ime paá¹‡á¸• ukalohitakÄ• bhikkhÅ« saá¹…ghena taj
vattanti, lomaá¹ƒ pÄ• tenti, netthÄ• raá¹ƒ vattanti \Ee II 7/, tajjanÄ«yassa kammassa paá¹-ip
yÄ• canti. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ
paá¹-ippassambheyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ime paá¹‡á¸• ukalohitakÄ• bhikkhÅ« saá¹…ghena taj
vattanti, lomaá¹ƒ pÄ• tenti, netthÄ• raá¹ƒ vattanti, tajjanÄ«yassa kammassa paá¹-ippassadd
saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassan
paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«yassa kammassa paá¹-ippassaddhi, so
nakkhamati, so bhÄ• seyya.

``dutiyampi \Be 13/ etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me \Se I 18/, bhante, saá¹…gho.
paá¹‡á¸• ukalohitakÄ• bhikkhÅ« saá¹…ghena tajjanÄ«yakammakatÄ• sammÄ• vattanti, lo
vattanti, tajjanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• canti. saá¹…gho paá¹‡á¸• ukalo
bhikkhÅ«naá¹ƒ tajjanÄ«yakammaá¹ƒ paá¹-ippassambheti. yassÄ• yasmato khamati paá¹‡á¸
bhikkhÅ«naá¹ƒ tajjanÄ«yassa kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkham

``tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ime paá¹‡á¸• uka
saá¹…ghena tajjanÄ«yakammakatÄ• sammÄ• vattanti, lomaá¹ƒ pÄ• tenti, netthÄ• raá¹ƒ va
kammassa paá¹-ippassaddhiá¹ƒ yÄ• canti. saá¹…gho paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ
paá¹-ippassambheti. yassÄ• yasmato khamati paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``paá¹-ippassaddhaá¹ƒ saá¹…ghena paá¹‡á¸• ukalohitakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tajjanÄ«ya
saá¹…ghassa,

tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tajjanÄ«yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. niyassakammaá¹ƒ

<11> tena \Ne 13/ kho pana samayena Ä• yasmÄ• seyyasako bÄ• lo hoti abyatto Ä• pattiba
gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi; apissu bhikkhÅ« pakatÄ• {pa
parivÄ• saá¹ƒ dentÄ• mÅ«lÄ• ya paá¹-ikassantÄ• mÄ• nattaá¹ƒ dentÄ• abbhentÄ• . ye te
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• seyyasako bÄ• lo bh
Ä• pattibahulo anapadÄ• no; gihisaá¹ƒsaá¹-á¹-ho viharissati ananulomikehi gihisaá¹ƒsaggeh
bhikkhÅ« pakatÄ• parivÄ• saá¹ƒ dentÄ• mÅ«lÄ• ya paá¹-ikassantÄ• mÄ• nattaá¹ƒ dentÄ•
te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha \Be 14/ kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, seyyasako bhikkhu bÄ• lo abyatto Ä• pattibahulo
gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi; apissu bhikkhÅ« pakatÄ• pari
mÅ«lÄ• ya paá¹-ikassantÄ• mÄ• nattaá¹ƒ dentÄ• abbhentÄ• â€™â€™ ti? ``saccaá¹ƒ bhag
bhagavÄ• --- ``ananucchavikaá¹ƒ, bhikkhave, tassa moghapurisassa ananulomikaá¹ƒ appa
assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma so, bhikkhave, mogh
abyatto Ä• pattibahulo anapadÄ• no; gihisaá¹ƒsaá¹-á¹-ho viharissati ananulomikehi gihisaá¹
bhikkhÅ« pakatÄ• parivÄ• saá¹ƒ dentÄ• mÅ«lÄ• ya paá¹-ikassantÄ• mÄ• nattaá¹ƒ dentÄ•
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ

bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho seyyasakassa \Ee II 8/ bhikkhuno n
{niyasakammaá¹ƒ (Katthaci) } karotu --- nissÄ• ya te vatthabbanti. evaÃ±ca pana, bhikkhave
paá¹-hamaá¹ƒ seyyasako bhikkhu codetabbo, codetvÄ• sÄ• retabbo, sÄ• retvÄ• Ä• pattiá¹
Ä• ropetabbÄ• (Ce Se) }, Ä• pattiá¹ƒ Ä• ropetvÄ• byattena bhikkhunÄ• \Se I 20/ paá¹-ibale
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<12> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ seyyasako bhikkhu bÄ• lo abyatto Ä• pat
gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi; apissu bhikkhÅ« pakatÄ• pari
mÅ«lÄ• ya paá¹-ikassantÄ• mÄ• nattaá¹ƒ dentÄ• abbhentÄ• . yadi saá¹…ghassa pattakall
bhikkhuno niyassakammaá¹ƒ kareyya --- nissÄ• ya te vatthabbanti. esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 14/ me, bhante, saá¹…gho. ayaá¹ƒ seyyasako bhikkhu bÄ• lo abyatto Ä• p
gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi; apissu bhikkhÅ« pakatÄ• pari
mÅ«lÄ• ya paá¹-ikassantÄ• mÄ• nattaá¹ƒ dentÄ• abbhentÄ• . saá¹…gho seyyasakassa bh
--- nissÄ• ya te vatthabbanti. yassÄ• yasmato khamati seyyasakassa bhikkhuno niyassassa
nissÄ• ya te vatthabbanti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi \Be 15/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá
saá¹…gho. ayaá¹ƒ seyyasako bhikkhu bÄ• lo abyatto Ä• pattibahulo anapadÄ• no; gihisaá¹
ananulomikehi gihisaá¹ƒsaggehi; apissu bhikkhÅ« pakatÄ• parivÄ• saá¹ƒ dentÄ• mÅ«lÄ• y
mÄ• nattaá¹ƒ dentÄ• abbhentÄ• . saá¹…gho seyyasakassa bhikkhuno niyassakammaá¹ƒ k
vatthabbanti. yassÄ• yasmato khamati seyyasakassa bhikkhuno niyassassa kammassa \Se
nissÄ• ya te vatthabbanti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena seyyasakassa bhikkhuno niyassakammaá¹ƒ --- nissÄ• ya te vatthab
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

adhammakammadvÄ• dasakaá¹ƒ

<13> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhammakamma
duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹ƒ hoti, appaá¹-ipucchÄ• kataá¹ƒ hoti, appaá¹-iÃ±
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhammakamm
duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhammakam
duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹ƒ hoti, adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ a
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhammakam
duvÅ«pasantaÃ±ca. acodetvÄ• kataá¹ƒ hoti, asÄ• retvÄ• kataá¹ƒ hoti, Ä• pattiá¹ƒ anÄ• rop
hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhamm
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave ... pe ... asammukhÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vagge
imehi kho, bhikkhave ... pe ....

``aparehipi \Be 16/, bhikkhave ... pe ... appaá¹-ipucchÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ
kataá¹ƒ hoti --- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, v
--- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... anÄ• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vagge
imehi kho, bhikkhave ... pe ... \Se I 23/.

``aparehipi, bhikkhave ... pe ... adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti, adhamme
kataá¹ƒ hoti --- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ ho
hoti --- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... acodetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena
imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... asÄ• retvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggen
imehi kho, bhikkhave ... pe ... \Se I 24/.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhammakam
duvÅ«pasantaÃ±ca. Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vagg
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ adhammakan
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammakammadvÄ• dasakaá¹ƒ

<14> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ dhammakammaÃ
suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ hoti, paá¹-ipucchÄ• kataá¹ƒ hoti, paá¹-iÃ±Ã±Ä• y
kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ dhammakammaÃ±ca
suvÅ«pasantaÃ±ca.

``aparehipi \Be 17/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ dhamm
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiyÄ• kataá¹ƒ hoti, desanÄ• gÄ• miniyÄ• Ä•
adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gat
dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ dhammakamm
suvÅ«pasantaÃ±ca. codetvÄ• kataá¹ƒ hoti, sÄ• retvÄ• kataá¹ƒ hoti, Ä• pattiá¹ƒ Ä• ropetvÄ
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ dhammakam
suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave ... pe ... sammukhÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samagg
imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samag
--- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, sam
--- imehi kho, bhikkhave ... pe ....

``aparehipi \Ne 17/, bhikkhave ... pe ... Ä• pattiyÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, s
hoti --- imehi kho, bhikkhave ... pe ... \Se I 26/.

``aparehipi, bhikkhave ... pe ... desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti, dhammena
kataá¹ƒ hoti --- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ ho
kataá¹ƒ hoti --- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... codetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena
imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samagger

imehi kho, bhikkhave ... pe ... \Se I 27/.

``aparehipi \Be 18/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ dhamm
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti, dhammena k
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ niyassakammaá¹ƒ
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kaá¹…khamÄ• nachakkaá¹ƒ

<15> {Vin V 323} ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…kha
niyassakammaá¹ƒ kareyya. bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako b
adhikaraá¹‡akÄ• rako; bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; gihisaá¹ƒsaá¹-á¹-ho
gihisaá¹ƒsaggehi --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä•
niyassakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
18/ kareyya. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiy
hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…kham
niyassakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
niyassakammaá¹ƒ kareyya. buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá
avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkh
saá¹…gho, niyassakammaá¹ƒ kareyya.

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, niyassakamma
bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe a
hoti, abyatto Ä• pattibahulo anapadÄ• no; eko gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi \B
gihisaá¹ƒsaggehi --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…kham
niyassakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, ni
adhisÄ«le sÄ«lavipanno hoti, eko ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, eko atidiá¹-á¹-hiyÄ•
--- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho,

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, ni

buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko saá¹…
--- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho,

Ä• kaá¹…khamÄ• nachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hÄ• rasavattaá¹ƒ

<16> ``niyassakammakatena \Se I 29/, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ. tatr
--- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabl
bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• . yÄ•
saá¹…ghena niyassakammaá¹ƒ kataá¹ƒ hoti sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ•
pÄ• piá¹-á¹-hatarÄ• ; kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• . na pakata
á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anu
okÄ• so kÄ• rÄ• petabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabbaâ€

niyassakamme aá¹-á¹-hÄ• rasavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<17> atha kho saá¹…gho seyyasakassa bhikkhuno niyassakammaá¹ƒ akÄ• si --- nissÄ• ya
saá¹…ghena niyassakammakato kalyÄ• á¹‡amitte \Be 20/ sevamÄ• no bhajamÄ• no payiru
paripucchanto bahussuto hoti, Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo
lajjÄ« kukkuccako sikkhÄ• kÄ• mo. sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati,
upasaá¹…kamitvÄ• evaá¹ƒ vadeti --- ``ahaá¹ƒ, Ä• vuso, saá¹…ghena niyassakammakato s
pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bh
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe .... ``tena \Se I 30/ hi, bhikkhave, saá¹…gho seyyasakassa
niyassakammaá¹ƒ paá¹-ippassambhetu.

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<18> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ na
upasampÄ• deti, nissayaá¹ƒ deti, sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti, bhikkhunovÄ• dakasa
sammatopi bhikkhuniyo ovadati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gata
niyassakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

{Vin V 420} ``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno niyas
nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena niyassakammaá¹ƒ kataá¹
Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ garaha
imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ nappa
pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, pavÄ• raá¹‡aá¹ƒ á¹-hapeti, savacanÄ«yaá¹ƒ
paá¹-á¹-hapeti \Ne 20/, okÄ• saá¹ƒ kÄ• reti, codeti, sÄ• reti, bhikkhÅ«hi sampayojeti --- imeh
aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ nappaá¹-ippassambh

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<19> ``paÃ±cahi \Be 21/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno niyassakamm
paá¹-ippassambhetabbaá¹ƒ \Se I 31/. na upasampÄ• deti, na nissayaá¹ƒ deti, na sÄ• maá¹‡
na bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo na ovadati --- imehi k
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ paá¹-ippassambhetabb

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹
yÄ• ya Ä• pattiyÄ• saá¹…ghena niyassakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ na Ä• pajj
tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ na garahati, kammike na garahati
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ paá¹-ippass

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ paá¹-i

na pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, na pavÄ• raá¹‡aá¹ƒ á¹-hapeti, na savaca
anuvÄ• daá¹ƒ paá¹-á¹-hapeti, na okÄ• saá¹ƒ kÄ• reti, na codeti, na sÄ• reti, na bhikkhÅ«hi s
kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno niyassakammaá¹ƒ \Ee I
paá¹-ippassambhetabbaá¹ƒ.

paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<20> ``evaÃ±ca pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tena, bhikkhave, seyyasaker
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkh
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhar
niyassakammakato sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi, niyassa
paá¹-ippassaddhiá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ•
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Ne 21/ me, bhante, saá¹…gho. ayaá¹ƒ seyyasako bhikkhu saá¹…ghena niyas
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, niyassassa kammassa paá¹-ippassaddhiá¹ƒ y
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho seyyasakassa bhikkhuno niyassakammaá¹ƒ paá¹-ip

``suá¹‡Ä• tu \Be 22/ me, bhante, saá¹…gho. ayaá¹ƒ seyyasako bhikkhu saá¹…ghena niyas
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, niyassassa kammassa paá¹-ippassaddhiá¹ƒ y
seyyasakassa bhikkhuno niyassakammaá¹ƒ paá¹-ippassambheti. yassÄ• yasmato khamati
niyassassa kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya

``dutiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ seyyasak
niyassakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, niyassassa kam
paá¹-ippassaddhiá¹ƒ yÄ• cati. saá¹…gho seyyasakassa bhikkhuno niyassakammaá¹ƒ paá¹-
khamati seyyasakassa bhikkhuno niyassassa kammassa paá¹-ippassaddhi, so tuá¹‡hassa;
bhÄ• seyya.

``tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ seyyasako
niyassakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, niyassassa kam
paá¹-ippassaddhiá¹ƒ yÄ• cati. saá¹…gho seyyasakassa bhikkhuno niyassakammaá¹ƒ paá¹-
\Se I 33/ khamati seyyasakassa bhikkhuno niyassassa kammassa paá¹-ippassaddhi, so tuá
nakkhamati, so bhÄ• seyya.

``paá¹-ippassaddhaá¹ƒ saá¹…ghena seyyasakassa bhikkhuno niyassakammaá¹ƒ. khamati
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

niyassakammaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. pabbÄ• janÄ«yakammaá¹ƒ

<21> {idaá¹ƒ vatthu Vin III 431 Ä• dayo} tena kho pana samayena assajipunabbasukÄ• nÄ
(Katthaci) } kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• sikÄ• honti alajjino pÄ• pabhikkhÅ«. te {Vin II 292 Ä
anÄ• cÄ• raá¹ƒ Ä• caranti --- mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipi, siÃ±cantipi siÃ±cÄ
ocinÄ• pentipi, ganthentipi ganthÄ• pentipi \Ne 22/, ekatovaá¹‡á¹-ikamÄ• laá¹ƒ karontipi \Be
ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ karontipi kÄ• rÄ• pentipi, maÃ±jarikaá¹ƒ karontipi kÄ• rÄ• penti
{vidhutikaá¹ƒ (Se) } karontipi kÄ• rÄ• pentipi, vaá¹-aá¹ƒsakaá¹ƒ karontipi kÄ• rÄ• pentipi, Ä•
\Ee II 10/ kÄ• rÄ• pentipi, uracchadaá¹ƒ karontipi kÄ• rÄ• pentipi. te kulitthÄ«naá¹ƒ kuladhÄ
kulakumÄ• rÄ«naá¹ƒ kulasuá¹‡hÄ• naá¹ƒ kuladÄ• sÄ«naá¹ƒ ekatovaá¹‡á¹-ikamÄ• laá¹ƒ har
ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ harantipi harÄ• pentipi, maÃ±jarikaá¹ƒ harantipi harÄ• pentipi,
harantipi harÄ• pentipi, vaá¹-aá¹ƒsakaá¹ƒ harantipi harÄ• pentipi, Ä• veá¸·aá¹ƒ harantipi har
uracchadaá¹ƒ harantipi harÄ• pentipi. te kulitthÄ«hi kuladhÄ«tÄ• hi kulakumÄ• rÄ«hi kulasu
saddhiá¹ƒ ekabhÄ• janepi bhuÃ±janti, ekathÄ• lakepi \Se I 34/ pivanti, ekÄ• sanepi nisÄ«da
tuvaá¹-á¹-enti, ekattharaá¹‡Ä• pi tuvaá¹-á¹-enti, ekapÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-enti, ekatthar

tuvaá¹-á¹-enti, vikÄ• lepi bhuÃ±janti, majjampi pivanti, mÄ• lÄ• gandhavilepanampi dhÄ• ren
gÄ• yantipi, vÄ• dentipi, lÄ• sentipi; naccantiyÄ• pi naccanti, naccantiyÄ• pi gÄ• yanti, nacca
naccantiyÄ• pi lÄ• senti; gÄ• yantiyÄ• pi naccanti, gÄ• yantiyÄ• pi gÄ• yanti, gÄ• yantiyÄ• p
lÄ• senti; vÄ• dentiyÄ• pi naccanti, vÄ• dentiyÄ• pi gÄ• yanti, vÄ• dentiyÄ• pi vÄ• denti, vÄ•
lÄ• sentiyÄ• pi naccanti, lÄ• sentiyÄ• pi gÄ• yanti, lÄ• sentiyÄ• pi vÄ• denti, lÄ• sentiyÄ• pi
aá¹-á¹-hapadepi kÄ«á¸·anti, dasapadepi kÄ«á¸·anti, Ä• kÄ• sepi kÄ«á¸·anti, parihÄ• rapathe
santikÄ• yapi kÄ«á¸·anti, khalikÄ• yapi kÄ«á¸·anti, ghaá¹-ikÄ• yapi kÄ«á¸·anti, salÄ• kahatth
akkhenapi kÄ«á¸·anti, paá¹…gacÄ«renapi kÄ«á¸·anti, vaá¹…kakenapi kÄ«á¸·anti, mokkhaci
ciá¹…gulakenapi kÄ«á¸·anti, pattÄ• á¸·hakenapi kÄ«á¸·anti, rathakenapi kÄ«á¸·anti, dhanuk
akkharikÄ• yapi kÄ«á¸·anti, manesikÄ• yapi kÄ«á¸·anti, yathÄ• vajjenapi kÄ«á¸·anti; hatthisr
assasmimpi sikkhanti, rathasmimpi sikkhanti, dhanusmimpi sikkhanti, tharusmimpi sikkhanti
dhÄ• vanti, assassapi purato dhÄ• vanti, rathassapi purato {purato dhÄ• vanti (Se) } dhÄ• va
usseá¸·entipi, apphoá¹-entipi \Se I 35/, nibbujjhantipi, muá¹-á¹-hÄ«hipi yujjhanti; raá¹…gama
saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• naccakiá¹ƒ {naccantiá¹ƒ (Ce Se) } evaá¹ƒ vadanti --- ``idha,
naccassÅ«â€™â€™ ti; nalÄ• á¹-ikampi denti; vividhampi anÄ• cÄ• raá¹ƒ Ä• caranti.

<22> tena \Be 24/ kho pana samayena aÃ±Ã±ataro bhikkhu kÄ• sÄ«su vassaá¹ƒvuá¹-á¹-ho
sÄ• vatthiá¹ƒ gacchanto bhagavantaá¹ƒ dassanÄ• ya yena kÄ«á¹-Ä• giri tadavasari. atha kh
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kÄ«á¹-Ä• giriá¹ƒ piá¹‡á¸• Ä•
abhikkantena paá¹-ikkantena \Ne 23/ Ä• lokitena vilokitena samiÃ±jitena {sammiÃ±jitena (Ce
pasÄ• ritena, okkhittacakkhu iriyÄ• pathasampanno. manussÄ• taá¹ƒ bhikkhuá¹ƒ passitvÄ•
``kvÄ• yaá¹ƒ abalabalo \Ee II 11/ viya mandamando viya bhÄ• kuá¹-ikabhÄ• kuá¹-iko viya? k
piá¹‡á¸• akampi dassati? amhÄ• kaá¹ƒ pana ayyÄ• assajipunabbasukÄ• saá¹‡hÄ• sakhilÄ
mihitapubbaá¹…gamÄ• ehisvÄ• gatavÄ• dino abbhÄ• kuá¹-ikÄ• uttÄ• namukhÄ• pubbabh
piá¹‡á¸• o dÄ• tabboâ€™â€™ ti.

addasÄ• kho aÃ±Ã±ataro upÄ• sako taá¹ƒ bhikkhuá¹ƒ kÄ«á¹-Ä• girismiá¹ƒ piá¹‡á¸• Ä• ya c
bhikkhu tenupasaá¹…kami, upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ abhivÄ• detvÄ• etadavoc
piá¹‡á¸• o labbhatÄ«â€™â€™ ti? ``na kho, Ä• vuso, piá¹‡á¸• o labbhatÄ«â€™â€™ ti. ``ehi,
gamissÄ• mÄ• â€™â€™ ti. atha kho so upÄ• sako taá¹ƒ bhikkhuá¹ƒ gharaá¹ƒ netvÄ• bhoje
bhante, ayyo gamissatÄ«â€™â€™ ti? ``sÄ• vatthiá¹ƒ \Se I 36/ kho ahaá¹ƒ, Ä• vuso, gamiss
dassanÄ• yÄ• â€™â€™ ti. ``tena hi, bhante, mama vacanena bhagavato pÄ• de sirasÄ• va
`duá¹-á¹-ho, bhante, kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so. assajipunabbasukÄ• nÄ• ma kÄ«á¹-Ä•
alajjino pÄ• pabhikkhÅ«. te evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• caranti --- mÄ• lÄ• vacchaá¹ƒ r
siÃ±cantipi siÃ±cÄ• pentipi, ocinantipi, ocinÄ• pentipi, ganthentipi ganthÄ• pentipi, ekatovaá
karontipi kÄ• rÄ• pentipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ karontipi kÄ• rÄ• pentipi, maÃ±jarikaá
kÄ• rÄ• pentipi, vidhÅ«tikaá¹ƒ karontipi kÄ• rÄ• pentipi, vaá¹-aá¹ƒsakaá¹ƒ karontipi kÄ• rÄ•
karontipi kÄ• rÄ• pentipi, uracchadaá¹ƒ karontipi kÄ• rÄ• pentipi. te kulitthÄ«naá¹ƒ kuladhÄ«

kulakumÄ• rÄ«naá¹ƒ kulasuá¹‡hÄ• naá¹ƒ kuladÄ• sÄ«naá¹ƒ ekatovaá¹‡á¹-ikamÄ• laá¹ƒ har
ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ harantipi harÄ• pentipi, maÃ±jarikaá¹ƒ harantipi harÄ• pentipi,
harantipi harÄ• pentipi, vaá¹-aá¹ƒsakaá¹ƒ harantipi harÄ• pentipi, Ä• veá¸·aá¹ƒ harantipi har
uracchadaá¹ƒ harantipi harÄ• pentipi. te kulitthÄ«hi kuladhÄ«tÄ• hi kulakumÄ• rÄ«hi kulasu
saddhiá¹ƒ ekabhÄ• janepi bhuÃ±janti, ekathÄ• lakepi pivanti, ekÄ• sanepi nisÄ«danti, ekam
ekattharaá¹‡Ä• pi tuvaá¹-á¹-enti, ekapÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-enti, ekattharaá¹‡apÄ• vura
vikÄ• lepi bhuÃ±janti, majjampi pivanti, mÄ• lÄ• gandhavilepanampi dhÄ• renti, naccantipi,
lÄ• sentipi; naccantiyÄ• pi \Se I 37/ naccanti, naccantiyÄ• pi gÄ• yanti, naccantiyÄ• pi vÄ• d
lÄ• senti ... pe ... (cakkaá¹ƒ kÄ• tabbaá¹ƒ). lÄ• sentiyÄ• pi naccanti, lÄ• sentiyÄ• pi gÄ• yant
vÄ• denti, lÄ• sentiyÄ• pi lÄ• senti; aá¹-á¹-hapadepi kÄ«á¸·anti, dasapadepi kÄ«á¸·anti, Ä• k
kÄ«á¸·anti, parihÄ• rapathepi kÄ«á¸·anti, santikÄ• yapi kÄ«á¸·anti, khalikÄ• yapi kÄ«á¸·anti,
kÄ«á¸·anti, salÄ• kahatthenapi kÄ«á¸·anti, akkhenapi kÄ«á¸·anti, paá¹…gacÄ«renapi kÄ«á¸
kÄ«á¸·anti, mokkhacikÄ• yapi kÄ«á¸·anti, ciá¹…gulakenapi kÄ«á¸·anti, pattÄ• á¸·hakenapi k
kÄ«á¸·anti, dhanukenapi kÄ«á¸·anti, akkharikÄ• yapi kÄ«á¸·anti, manesikÄ• yapi kÄ«á¸·anti
kÄ«á¸·anti; hatthismimpi sikkhanti, assasmimpi sikkhanti, rathasmimpi sikkhanti, dhanusmim
tharusmimpi sikkhanti; hatthissapi purato dhÄ• vanti, assassapi purato dhÄ• vanti, rathassa
Ä• dhÄ• vantipi; usseá¸·entipi, apphoá¹-entipi, nibbujjhantipi, muá¹-á¹-hÄ«hipi yujjhanti; raá¹
saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• naccakiá¹ƒ evaá¹ƒ vadanti --- `idha, bhagini, naccassÅ«â€™
denti; vividhampi anÄ• cÄ• raá¹ƒ Ä• caranti. yepi te, bhante, manussÄ• pubbe saddhÄ• ah
etarahi assaddhÄ• appasannÄ• . yÄ• nipi tÄ• ni saá¹…ghassa pubbe dÄ• napathÄ• ni tÄ•
riÃ±canti pesalÄ• bhikkhÅ« \Se I 38/, nivasanti pÄ• pabhikkhÅ«. sÄ• dhu, bhante, bhagavÄ
bhikkhÅ« pahiá¹‡eyya, yathÄ• yaá¹ƒ kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so saá¹‡á¹-haheyyÄ• â€™

``evamÄ• vusoâ€™â€™ ti kho so bhikkhu tassa upÄ• sakassa paá¹-issuá¹‡itvÄ• uá¹-á¹-hÄ
tena pakkÄ• mi. anupubbena yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• m
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isan
bhagavÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kacci, bhikkhu, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ
appakilamathena addhÄ• naá¹ƒ Ä• gato, kuto ca tvaá¹ƒ bhikkhu Ä• gacchasÄ«â€™â€™ ti?
yÄ• panÄ«yaá¹ƒ bhagavÄ• ; appakilamathena ca ahaá¹ƒ, bhante, addhÄ• naá¹ƒ Ä• gato. id
vassaá¹ƒvuá¹-á¹-ho sÄ• vatthiá¹ƒ Ä• gacchanto bhagavantaá¹ƒ dassanÄ• ya yena kÄ«á¹-Ä•
khvÄ• haá¹ƒ, bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kÄ«á¹
pÄ• visiá¹ƒ. addasÄ• kho maá¹ƒ, bhante, aÃ±Ã±ataro upÄ• sako kÄ«á¹-Ä• girismiá¹ƒ piá¹‡á¸
12/; disvÄ• na yenÄ• haá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ•
piá¹‡á¸• o labbhatÄ«â€™ ti. `na kho, Ä• vuso, piá¹‡á¸• o labbhatÄ«â€™ ti. `ehi, bhante, gha
ti. atha kho, bhante, so upÄ• sako maá¹ƒ gharaá¹ƒ netvÄ• bhojetvÄ• etadavoca --- `kahaá¹
gamissatÄ«â€™ ti? `sÄ• vatthiá¹ƒ kho ahaá¹ƒ, Ä• vuso, gamissÄ• mi bhagavantaá¹ƒ dassa
`tena hi, bhante, mama vacanena bhagavato pÄ• de sirasÄ• vanda, evaÃ±ca vadehi --- du

kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so. assajipunabbasukÄ• nÄ• ma kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• sik
25/. te evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• caranti --- mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentip
anÄ• cÄ• raá¹ƒ Ä• caranti. yepi te, bhante, manussÄ• pubbe saddhÄ• ahesuá¹ƒ pasannÄ•
appasannÄ• . yÄ• nipi tÄ• ni saá¹…ghassa pubbe dÄ• napathÄ• ni tÄ• nipi etarahi upacchin
bhikkhÅ«, nivasanti pÄ• pabhikkhÅ«. sÄ• dhu, bhante, bhagavÄ• kÄ«á¹-Ä• giriá¹ƒ bhikkhÅ«
kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so saá¹‡á¹-haheyyÄ• â€™ ti. tato ahaá¹ƒ bhagavÄ• Ä• gacchÄ

<23> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ s
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, assajipunabbasukÄ• nÄ• ma kÄ«á¹-Ä• girismiá¹
pÄ• pabhikkhÅ«? te evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• caranti --- mÄ• lÄ• vacchaá¹ƒ ropentip
anÄ• cÄ• raá¹ƒ Ä• caranti? yepi te manussÄ• pubbe saddhÄ• ahesuá¹ƒ pasannÄ• tepi eta
yÄ• nipi tÄ• ni saá¹…ghassa pubbe dÄ• napathÄ• ni tÄ• nipi etarahi upacchinnÄ• ni? riÃ±ca
nivasanti pÄ• pabhikkhÅ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho b
``ananucchavikaá¹ƒ ... pe ... kathaÃ±hi nÄ• ma te, bhikkhave \Be 27/, moghapurisÄ• evarÅ
I 40/ Ä• carissanti --- mÄ• lÄ• vacchaá¹ƒ ropessantipi ropÄ• pessantipi, siÃ±cissantipi siÃ±c
ocinissantipi ocinÄ• pessantipi, ganthessantipi ganthÄ• pessantipi, ekatovaá¹‡á¹-ikamÄ• laá
kÄ• rÄ• pessantipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ karissantipi kÄ• rÄ• pessantipi, maÃ±jarika
kÄ• rÄ• pessantipi, vidhÅ«tikaá¹ƒ karissantipi kÄ• rÄ• pessantipi, vaá¹-aá¹ƒsakaá¹ƒ karissan
Ä• veá¸·aá¹ƒ karissantipi kÄ• rÄ• pessantipi, uracchadaá¹ƒ karissantipi kÄ• rÄ• pessantipi. t
kuladhÄ«tÄ• naá¹ƒ kulakumÄ• rÄ«naá¹ƒ kulasuá¹‡hÄ• naá¹ƒ kuladÄ• sÄ«naá¹ƒ ekatovaá¹‡
harÄ• pessantipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ harissantipi harÄ• pessantipi, maÃ±jarikaá¹ƒ
harÄ• pessantipi, vidhÅ«tikaá¹ƒ harissantipi harÄ• pessantipi, vaá¹-aá¹ƒsakaá¹ƒ harissantip
Ä• veá¸·aá¹ƒ harissantipi harÄ• pessantipi, uracchadaá¹ƒ harissantipi harÄ• pessantipi. te k
kuladhÄ«tÄ• hi kulakumÄ• rÄ«hi kulasuá¹‡hÄ• hi kuladÄ• sÄ«hi saddhiá¹ƒ ekabhÄ• janepi
pivissanti, ekÄ• sanepi nisÄ«dissanti, ekamaÃ±cepi tuvaá¹-á¹-issanti, ekattharaá¹‡Ä• pi tuva
ekapÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-issanti, ekattharaá¹‡apÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-issanti, vikÄ
majjampi pivissanti, mÄ• lÄ• gandhavilepanampi dhÄ• ressanti, naccissantipi, gÄ• yissantip
lÄ• sessantipi; naccantiyÄ• pi naccissanti, naccantiyÄ• pi gÄ• yissanti, naccantiyÄ• pi vÄ• d
lÄ• sessanti; gÄ• yantiyÄ• pi naccissanti \Se I 41/ \Ne 26/, gÄ• yantiyÄ• pi gÄ• yissanti, gÄ•
vÄ• dessanti, gÄ• yantiyÄ• pi lÄ• sessanti; vÄ• dentiyÄ• pi naccissanti, vÄ• dentiyÄ• pi gÄ•
vÄ• dessanti, vÄ• dentiyÄ• pi lÄ• sessanti; lÄ• sentiyÄ• pi naccissanti, lÄ• sentiyÄ• pi gÄ• y
vÄ• dessanti; lÄ• sentiyÄ• pi lÄ• sessanti; aá¹-á¹-hapadepi kÄ«á¸·issanti, dasapadepi kÄ«á¸
kÄ«á¸·issanti, parihÄ• rapathepi kÄ«á¸·issanti, santikÄ• yapi kÄ«á¸·issanti, khalikÄ• yapi kÄ
ghaá¹-ikÄ• yapi kÄ«á¸·issanti, salÄ• kahatthenapi kÄ«á¸·issanti, akkhenapi kÄ«á¸·issanti, pa
kÄ«á¸·issanti, vaá¹…kakenapi kÄ«á¸·issanti mokkhacikÄ• yapi kÄ«á¸·issanti, ciá¹…gulakena
pattÄ• á¸·hakenapi kÄ«á¸·issanti, rathakenapi kÄ«á¸·issanti, dhanukenapi kÄ«á¸·issanti, akk
kÄ«á¸·issanti, manesikÄ• yapi kÄ«á¸·issanti, yathÄ• vajjenapi kÄ«á¸·issanti; hatthismimpi sik
assasmimpi sikkhissanti, rathasmimpi sikkhissanti, dhanusmimpi sikkhissanti, tharusmimpi s

hatthissapi purato dhÄ• vissanti \Be 28/, assassapi purato dhÄ• vissanti, rathassapi purato {
(Se) } dhÄ• vissantipi Ä• dhÄ• vissantipi; usseá¸·essantipi, apphoá¹-essantipi, nibbujjhissant
muá¹-á¹-hÄ«hipi yujjhissanti; raá¹…gamajjhepi saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• naccakiá¹ƒ
{vadissanti (Katthaci) } --- `idha, bhagini, naccassÅ«â€™ ti; nalÄ• á¹-ikampi dassanti; vividha
Ä• carissanti. netaá¹ƒ \Se I 42/, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... v
dhammiá¹ƒ kathaá¹ƒ katvÄ• sÄ• riputtamoggallÄ• ne Ä• mantesi --- ``gacchatha tumhe, sÄ
gantvÄ• assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakam
saddhivihÄ• rinoâ€™â€™ ti.

``kathaá¹ƒ mayaá¹ƒ, bhante, assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ•
karoma, caá¹‡á¸• Ä• te bhikkhÅ« pharusÄ• â€™â€™ ti? ``tena hi tumhe, sÄ• riputtÄ• , bah
gacchathÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho sÄ• riputtamoggallÄ• nÄ• bhagav
pana, bhikkhave, kÄ• tabbaá¹ƒ --- paá¹-hamaá¹ƒ assajipunabbasukÄ• bhikkhÅ« \Ee II 13/ c
sÄ• retabbÄ• , sÄ• retvÄ• Ä• pattiá¹ƒ Ä• ropetabbÄ• , Ä• pattiá¹ƒ Ä• ropetvÄ• byattena bh
saá¹…gho Ã±Ä• petabbo ---

<24> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ime assajipunabbasukÄ• bhikkhÅ« kuladÅ«sakÄ
pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca. kulÄ• ni ca imehi duá¹-á¹-hÄ• ni dissa
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Ne 27/ k
pabbÄ• janÄ«yakammaá¹ƒ kareyya --- na assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girism
Ã±atti.

``suá¹‡Ä• tu \Se I 43/ me, bhante, saá¹…gho. ime assajipunabbasukÄ• bhikkhÅ« kuladÅ«s
imesaá¹ƒ pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca. kulÄ• ni ca imehi duá¹-á¹-hÄ
ca. saá¹…gho assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«
assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbanti. yassÄ• yasmato khamat
bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yassa kammassa karaá¹‡aá¹ƒ --- na assaj
kÄ«á¹-Ä• girismiá¹ƒ vatthabbanti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi \Be 29/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi. suá¹‡
saá¹…gho. ime assajipunabbasukÄ• bhikkhÅ« kuladÅ«sakÄ• pÄ• pasamÄ• cÄ• rÄ• . imes
dissanti ceva suyyanti ca. kulÄ• ni ca imehi duá¹-á¹-hÄ• ni dissanti ceva suyyanti ca. saá¹…
assajipunabbasukÄ• naá¹ƒ \Se I 44/ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakam
assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbanti. yassÄ• yasmato khamat
bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yassa kammassa karaá¹‡aá¹ƒ --- na assaj
kÄ«á¹-Ä• girismiá¹ƒ vatthabbanti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabb

assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbanti. khamati saá¹…ghassa, t
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

adhammakammadvÄ• dasakaá¹ƒ

<25> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ adhamm
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹ƒ hoti, appaá¹-ipucchÄ• kat
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakar
hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi \Ne 28/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹ƒ hoti, adesanÄ• gÄ• miniyÄ
desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... \Se I 45/ acodetvÄ• kataá¹ƒ hoti, asÄ• retvÄ• k
Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti ... pe ... asammukhÄ• kataá¹ƒ hoti, adhammena kat
kataá¹ƒ hoti ... pe ... appaá¹-ipucchÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kata
appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... an
hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... adesanÄ• gÄ• miniyÄ• Ä• pat
adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti
hoti, vaggena kataá¹ƒ hoti ... pe ... acodetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vagge
30/ ... pe ... asÄ• retvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe
anÄ• ropetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti --- imehi kho, b
samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ

adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammakammadvÄ• dasakaá¹ƒ

<26> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ dhamma
suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ hoti, paá¹-ipucchÄ• \Se I 46/ kataá¹ƒ hoti, paá¹-iÃ
--- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ dhar
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ dham
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiyÄ• kataá¹ƒ hoti desanÄ• gÄ• miniyÄ• Ä•
adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ hoti, sÄ• retvÄ• kataá¹ƒ hot
Ä• ropetvÄ• kataá¹ƒ hoti ... pe ... sammukhÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samag
pe ... paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ...
kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... \Se I 47/ Ä• pattiyÄ•

dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... desanÄ• gÄ• miniyÄ• Ä• pattiyÄ•
kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti, dhamm
hoti, samaggena kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, sama
... pe ... sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... V
Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ \Be 31/ hoti, samaggena kataá¹ƒ h
bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ pabbÄ• janÄ«yakammaá¹ƒ dhammakammaÃ±
suvÅ«pasantaÃ±ca.

dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kaá¹…khamÄ• nacuddasakaá¹ƒ

<27> {Vin V 323} ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…kha
pabbÄ• janÄ«yakammaá¹ƒ kareyya. bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ
adhikaraá¹‡akÄ• rako; bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; gihisaá¹ƒsaá¹-á¹-ho
gihisaá¹ƒsaggehi --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä•
pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
pabbÄ• janÄ«yakammaá¹ƒ kareyya. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravi
diá¹-á¹-hivipanno hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno
saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
pabbÄ• janÄ«yakammaá¹ƒ kareyya. buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá
avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkh
saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparehipi \Se I 49/, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…kh
pabbÄ• janÄ«yakammaá¹ƒ kareyya. kÄ• yikena davena samannÄ• gato hoti, vÄ• casikena
kÄ• yikavÄ• casikena davena samannÄ• gato hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi s
Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparehipi \Be 32/ \Ne 30/, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• ka
pabbÄ• janÄ«yakammaá¹ƒ kareyya. kÄ• yikena anÄ• cÄ• rena samannÄ• gato hoti, vÄ• ca
hoti, kÄ• yikavÄ• casikena anÄ• cÄ• rena samannÄ• gato hoti --- imehi kho, bhikkhave, tÄ«
bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
pabbÄ• janÄ«yakammaá¹ƒ kareyya. kÄ• yikena upaghÄ• tikena samannÄ• gato hoti, vÄ• ca
samannÄ• gato hoti, kÄ• yikavÄ• casikena upaghÄ• tikena samannÄ• gato hoti --- imehi kh
samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
pabbÄ• janÄ«yakammaá¹ƒ kareyya. kÄ• yikena micchÄ• jÄ«vena samannÄ• gato hoti, vÄ•
samannÄ• gato hoti, kÄ• yikavÄ• casikena \Se I 50/ micchÄ• jÄ«vena samannÄ• gato hoti -
tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ \Ee II 14/, Ä• kaá¹…khamÄ• no saá¹…gho, pabb
eko bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…gh
bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; eko gihisaá¹ƒsaá¹-á¹-ho viharati ananulomi
--- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho,
kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pa
eko adhisÄ«le sÄ«lavipanno hoti, eko ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, eko atidiá¹-á¹-hiy
hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…g
kareyya.

``aparesampi \Be 33/, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…
kareyya. eko buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sa
avaá¹‡á¹‡aá¹ƒ \Ne 31/ bhÄ• sati --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ,
saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pa
51/ kareyya. eko kÄ• yikena davena samannÄ• gato hoti, eko vÄ• casikena davena saman
kÄ• yikavÄ• casikena davena samannÄ• gato hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹
Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pa
eko kÄ• yikena anÄ• cÄ• rena samannÄ• gato hoti, eko vÄ• casikena anÄ• cÄ• rena saman
kÄ• yikavÄ• casikena anÄ• cÄ• rena samannÄ• gato hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹‡
Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pa
eko kÄ• yikena upaghÄ• tikena samannÄ• gato hoti, eko vÄ• casikena upaghÄ• tikena sam

kÄ• yikavÄ• casikena upaghÄ• tikena samannÄ• gato hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹
Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pa
eko kÄ• yikena micchÄ• jÄ«vena samannÄ• gato hoti, eko vÄ• casikena micchÄ• jÄ«vena s
kÄ• yikavÄ• casikena micchÄ• jÄ«vena samannÄ• gato hoti --- imesaá¹ƒ kho, bhikkhave, tiá
Ä• kaá¹…khamÄ• no saá¹…gho, pabbÄ• janÄ«yakammaá¹ƒ kareyya.

Ä• kaá¹…khamÄ• nacuddasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hÄ• rasavattaá¹ƒ

<28> ``pabbÄ• janÄ«yakammakatena \Se I 52/ \Be 34/, bhikkhave, bhikkhunÄ• sammÄ• v
sammÄ• vattanÄ• --- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero u
bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• . yÄ•
pabbÄ• janÄ«yakammaá¹ƒ kataá¹ƒ hoti sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• tÄ•
pÄ• piá¹-á¹-hatarÄ• ; kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• . na pakata
á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anu
okÄ• so kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabbaâ€™â€

pabbÄ• janÄ«yakamme aá¹-á¹-hÄ• rasavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<29> atha kho sÄ• riputtamoggallÄ• nappamukho bhikkhusaá¹…gho kÄ«á¹-Ä• giriá¹ƒ gantv
bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakammaá¹ƒ akÄ• si --- na assajipunabba
kÄ«á¹-Ä• girismiá¹ƒ vatthabbanti. te saá¹…ghena pabbÄ• janÄ«yakammakatÄ• na sammÄ
pÄ• tenti, na netthÄ• raá¹ƒ vattanti; na bhikkhÅ« khamÄ• penti, akkosanti, paribhÄ• santi; ch
dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• penti; pakkamantipi, vibbhamantipi. y
... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma assajipunabbasukÄ• bhikkhÅ
pabbÄ• janÄ«yakammakatÄ• na sammÄ• vattissanti, na lomaá¹ƒ pÄ• tessanti, na \Se I 53
na bhikkhÅ« khamÄ• pessanti, akkosissanti, paribhÄ• sissanti; chandagÄ• mitÄ• dosagÄ•
bhayagÄ• mitÄ• pÄ• pessanti; pakkamissantipi, vibbhamissantipÄ«â€™â€™ ti. atha kho te
etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, assajipunabbasukÄ• bhikkhÅ« saá¹…ghena pa
sammÄ• vattanti, na lomaá¹ƒ pÄ• tenti, na netthÄ• raá¹ƒ vattanti; na bhikkhÅ« khamÄ• pen
paribhÄ• santi; chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• pe
vibbhamantipÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•

... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• saá¹…ghena pabbÄ• janÄ«yakam
vattissanti, na lomaá¹ƒ pÄ• tessanti, na netthÄ• raá¹ƒ vattissanti; na bhikkhÅ« khamÄ• pess
paribhÄ• sissanti; chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ•
vibbhamissantipi. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigara
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho pabbÄ
paá¹-ippassambhetu.

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<30> ``paÃ±cahi \Ne 33/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno \Ee II 15/ pab
nappaá¹-ippassambhetabbaá¹ƒ. upasampÄ• deti, nissayaá¹ƒ deti, sÄ• maá¹‡eraá¹ƒ \Se I 54
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovadati --- imehi kho, bhi
samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

{Vin V 420} ``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ
nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena pabbÄ• janÄ«yakammaá¹
Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ garaha
imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yakam
nappaá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yakammaá
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, pavÄ• raá¹
savacanÄ«yaá¹ƒ karoti, anuvÄ• daá¹ƒ paá¹-á¹-hapeti, okÄ• saá¹ƒ kÄ• reti, codeti, sÄ• reti, b
--- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«y
nappaá¹-ippassambhetabbaá¹ƒ.

pabbÄ• janÄ«yakamme nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<31> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yakam
na upasampÄ• deti, na nissayaá¹ƒ deti, na sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti \Be 36/, na
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo na ovadati --- imehi kho,
paÃ±cahaá¹…gehi samannÄ• gatassa \Se I 55/ bhikkhuno pabbÄ• janÄ«yakammaá¹ƒ paá¹

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yak
paá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena pabbÄ• janÄ«yakammaá¹ƒ ka
Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ na gara

garahati \Ne 34/ --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno
paá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yakammaá
na pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, na pavÄ• raá¹‡aá¹ƒ á¹-hapeti, na savaca
anuvÄ• daá¹ƒ paá¹-á¹-hapeti, na okÄ• saá¹ƒ kÄ• reti, na codeti, na sÄ• reti, na bhikkhÅ«hi s
kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno pabbÄ• janÄ«yakamma

pabbÄ• janÄ«yakamme paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<32> ``evaÃ±ca pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tena, bhikkhave, pabbÄ• jan
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ•
vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ah
pabbÄ• janÄ«yakammakato sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi,
paá¹-ippassaddhiá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi \Se I 56/ yÄ• citabbÄ• . tatiyampi yÄ• c
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena pabbÄ• jan
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa kammassa paá¹-ippassa
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno pabbÄ• janÄ«yakamma
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena pabbÄ• jan
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa \Be 37/ kammassa paá¹-i
saá¹…gho itthannÄ• massa bhikkhuno pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassambheti. yas
itthannÄ• massa bhikkhuno pabbÄ• janÄ«yassa kammassa paá¹-ippassaddhi, so tuá¹‡hass
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi. suá¹‡Ä• tu m
\Ne 35/. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena pabbÄ• janÄ«yakammakato sammÄ• v
netthÄ• raá¹ƒ vattati, pabbÄ• janÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. saá¹…g
pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassambheti. yassÄ• yasmato khamati itthannÄ• massa
kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``paá¹-ippassaddhaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno pabbÄ• janÄ«yakammaá¹ƒ

tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

pabbÄ• janÄ«yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ

<33> tena \Se I 57/ kho pana samayena Ä• yasmÄ• sudhammo macchikÄ• saá¹‡á¸• e citta
navakammiko dhuvabhattiko. yadÄ• citto gahapati saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• pugg
hoti tadÄ• na Ä• yasmantaá¹ƒ sudhammaá¹ƒ anapaloketvÄ• saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ

tena kho pana samayena sambahulÄ• therÄ• bhikkhÅ«, Ä• yasmÄ• ca sÄ• riputto, Ä• yas
Ä• yasmÄ• ca mahÄ• kaccÄ• no, Ä• yasmÄ• ca mahÄ• koá¹-á¹-hiko \Ee II 16/, Ä• yasmÄ•
mahÄ• cundo, Ä• yasmÄ• ca anuruddho, Ä• yasmÄ• ca revato, Ä• yasmÄ• ca upÄ• li, Ä•
rÄ• hulo, kÄ• sÄ«su cÄ• rikaá¹ƒ caramÄ• nÄ• yena macchikÄ• saá¹‡á¸• o tadavasaruá¹ƒ.

assosi kho citto gahapati therÄ• kira bhikkhÅ« macchikÄ• saá¹‡á¸• aá¹ƒ anuppattÄ• ti. atha
yena therÄ• bhikkhÅ« tenupasaá¹…kami \Be 38/, upasaá¹…kamitvÄ• there bhikkhÅ« abhi
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho cittaá¹ƒ gahapatiá¹ƒ Ä• yasmÄ• sÄ• riputto dhammiy
samÄ• dapesi samuttejesi sampahaá¹ƒsesi.

atha kho citto gahapati Ä• yasmatÄ• sÄ• riputtena dhammiyÄ• kathÄ• ya sandassito samÄ
sampahaá¹ƒsito there bhikkhÅ« etadavoca \Se I 58/ --- ``adhivÄ• sentu me, bhante, therÄ•
Ä• gantukabhattaâ€™â€™ nti. adhivÄ• sesuá¹ƒ kho therÄ• bhikkhÅ« {adhivÄ• sesuá¹ƒ kho
tuá¹‡hÄ«bhÄ• vena.

atha \Ne 36/ kho citto gahapati therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á
bhikkhÅ« abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yenÄ• yasmÄ• sudhammo tenupasaá¹
Ä• yasmantaá¹ƒ sudhammaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á
Ä• yasmantaá¹ƒ sudhammaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, ayyo sudhammo s
saddhiá¹ƒ therehÄ«â€™â€™ ti. atha kho Ä• yasmÄ• sudhammo `pubbe khvÄ• yaá¹ƒ citto
gaá¹‡aá¹ƒ vÄ• puggalaá¹ƒ vÄ• nimantetukÄ• mo na maá¹ƒ anapaloketvÄ• saá¹…ghaá¹ƒ
vÄ• nimanteti; sodÄ• ni maá¹ƒ anapaloketvÄ• there bhikkhÅ« nimantesi; duá¹-á¹-hodÄ• nÄ
anapekkho virattarÅ«po mayÄ«â€™ ti cittaá¹ƒ gahapatiá¹ƒ etadavoca --- ``alaá¹ƒ, gahapati,
ti. dutiyampi kho ... pe ... tatiyampi kho citto gahapati Ä• yasmantaá¹ƒ sudhammaá¹ƒ etadav
``adhivÄ• setu me, bhante, ayyo sudhammo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ therehÄ«â€
nÄ• dhivÄ• semÄ«â€™â€™ ti. atha kho citto gahapati `kiá¹ƒ me karissati ayyo sudhammo \
anadhivÄ• sento vÄ• â€™ ti Ä• yasmantaá¹ƒ sudhammaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá

<34> atha kho citto gahapati tassÄ• rattiyÄ• accayena therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹‡Ä
bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• pesi. atha kho Ä• yasmÄ• sudhammo `yaá¹ƒnÅ«nÄ• haá¹ƒ c

bhikkhÅ«naá¹ƒ paá¹-iyattaá¹ƒ \Ee II 17/ passeyyaâ€™ nti pubbaá¹‡hasamayaá¹ƒ nivÄ• setv
yena cittassa gahapatino nivesanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte
citto gahapati yenÄ• yasmÄ• sudhammo tenupasaá¹…kami, upasaá¹…kamitvÄ• \Be 39/ Ä
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho cittaá¹ƒ gahapatiá¹ƒ Ä•
--- ``pahÅ«taá¹ƒ kho te idaá¹ƒ, gahapati, khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyattaá¹ƒ; e
yadidaá¹ƒ tilasaá¹…guá¸·ikÄ• â€™â€™ ti. ``bahumhi vata, bhante, ratane buddhavacane {b
vijjamÄ• ne ayyena sudhammena yadeva kiÃ±ci bhÄ• sitaá¹ƒ yadidaá¹ƒ tilasaá¹…guá¸·ikÄ•
dakkhiá¹‡Ä• pathakÄ• vÄ• á¹‡ijÄ• puratthimaá¹ƒ janapadaá¹ƒ agamaá¹ƒsu vÄ• á¹‡ijjÄ• ya
Ä• nesuá¹ƒ. atha kho sÄ• , bhante, kukkuá¹-Ä« kÄ• kena saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappes
yadÄ• kho so, bhante, kukkuá¹-apotako \Se I 60/ kÄ• kavassaá¹ƒ vassitukÄ• mo hoti, kÄ• k
yadÄ• kukkuá¹-ivassaá¹ƒ vassitukÄ• mo hoti, kukkuá¹-ikÄ• kÄ• ti vassati. evameva kho, bh
buddhavacane vijjamÄ• ne ayyena sudhammena yadeva kiÃ±ci bhÄ• sitaá¹ƒ yadidaá¹ƒ tilas
``akkosasi maá¹ƒ tvaá¹ƒ, gahapati, paribhÄ• sasi maá¹ƒ tvaá¹ƒ, gahapati. eso te, gahapati,
pakkamissÄ• mÄ«â€™â€™ ti. ``nÄ• haá¹ƒ, bhante, ayyaá¹ƒ sudhammaá¹ƒ akkosÄ• mi, pa
paribhÄ• sÄ• mi (Ce Se) }. vasatu, bhante, ayyo sudhammo macchikÄ• saá¹‡á¸• e. ramaá¹
ahaá¹ƒ ayyassa sudhammassa ussukkaá¹ƒ karissÄ• mi,
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™â€™ nt
61/ tatiyampi kho Ä• yasmÄ• sudhammo cittaá¹ƒ gahapatiá¹ƒ etadavoca --- ``akkosasi maá
paribhÄ• sasi maá¹ƒ tvaá¹ƒ, gahapati. eso te, gahapati, Ä• vÄ• so, pakkamissÄ• mÄ«â€™â
ayyo sudhammo gamissatÄ«â€™â€™ ti? ``sÄ• vatthiá¹ƒ kho ahaá¹ƒ, gahapati, gamissÄ• m
dassanÄ• yÄ• â€™â€™ ti. ``tena hi, bhante, yaÃ±ca attanÄ• bhaá¹‡itaá¹ƒ, yaÃ±ca mayÄ•
bhagavato Ä• rocehi. anacchariyaá¹ƒ kho panetaá¹ƒ, bhante, yaá¹ƒ ayyo sudhammo punad
paccÄ• gaccheyyÄ• â€™â€™ ti.

<35> atha kho Ä• yasmÄ• sudhammo senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ•
anupubbena yena sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo yena bhagavÄ
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
yaÃ±ca attanÄ• bhaá¹‡itaá¹ƒ \Ee II 18/ yaÃ±ca cittena gahapatinÄ• bhaá¹‡itaá¹ƒ taá¹ƒ sab
Ä• rocesi.

vigarahi \Be 40/ buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ a
assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa
saddhaá¹ƒ pasannaá¹ƒ dÄ• yakaá¹ƒ kÄ• rakaá¹ƒ saá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khu
vambhessasi? netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• \Se I 62/ pasÄ• dÄ• ya ... pe
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- tena hi, bhikkhave, saá¹…gho sudhan
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karotu --- citto te gahapati khamÄ• petabboti. evaÃ±ca pana
--- paá¹-hamaá¹ƒ sudhammo bhikkhu codetabbo, codetvÄ• sÄ• retabbo, sÄ• retvÄ• Ä• pat
Ä• ropetvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<36> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sudhammo bhikkhu cittaá¹ƒ gahapatiá¹ƒ s
dÄ• yakaá¹ƒ kÄ• rakaá¹ƒ saá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khuá¹ƒseti, hÄ«nena vamb
pattakallaá¹ƒ, saá¹…gho sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kareyya
khamÄ• petabboti. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sudhammo bhikkhu cittaá¹ƒ gahapatiá¹ƒ saddh
dÄ• yakaá¹ƒ kÄ• rakaá¹ƒ \Ne 38/ saá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khuá¹ƒseti, hÄ«ner
sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti --- citto te gahapati khamÄ•
khamati sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yassa kammassa karaá¹‡aá¹ƒ --- citto
khamÄ• petabboti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ayaá¹ƒ sudhammo bhikkhu cittaá¹ƒ gahapatiá¹ƒ saddhaá¹ƒ pasannaá¹ƒ dÄ• yak
saá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khuá¹ƒseti, hÄ«nena vambheti. saá¹…gho sudhamm
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti --- citto \Se I 63/ te gahapati khamÄ• petabboti. yassÄ
sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yassa kammassa karaá¹‡aá¹ƒ --- citto te gahap
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ --- citto te
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

adhammakammadvÄ• dasakaá¹ƒ

<37> ``tÄ«hi \Be 41/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹ƒ hoti, appaá¹-ipucchÄ• kat
kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«y
adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ a
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹ƒ hoti, adesanÄ• gÄ• miniyÄ
desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... acodetvÄ• kataá¹ƒ hoti, asÄ• retvÄ• kataá¹ƒ h
anÄ• ropetvÄ• kataá¹ƒ hoti ... pe ... \Se I 64/ asammukhÄ• kataá¹ƒ hoti, adhammena kataá
kataá¹ƒ hoti ... pe ... appaá¹-ipucchÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kata
appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... an
hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... \Se I 65/ adesanÄ• gÄ• miniyÄ
hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... desitÄ• ya Ä• pattiyÄ• kataá¹ƒ
kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... acodetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ ho

hoti ... pe ... asÄ• retvÄ• kataá¹ƒ hoti \Ne 39/, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ h
Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti --- i
tÄ«haá¹…gehi samannÄ• gataá¹ƒ \Se I 66/ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ adhammakamm
duvÅ«pasantaÃ±ca.

paá¹-isÄ• raá¹‡Ä«yakamme adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammakammadvÄ• dasakaá¹ƒ

<38> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ dhan
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ hoti, paá¹-ipucchÄ• kataá¹ƒ
hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«yakamma
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi \Be 42/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«yakam
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiyÄ• kataá¹ƒ hoti, desanÄ• gÄ• miniyÄ• Ä•
adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ hoti, sÄ• retvÄ• kataá¹ƒ ho
Ä• ropetvÄ• kataá¹ƒ hoti ... pe ... sammukhÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samag
pe ... paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ...
paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... Ä•
dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... desanÄ• gÄ• miniyÄ• Ä• pattiyÄ•
kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti, dhamm
samaggena kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samagge
... sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... Ä• pa
I 68/ kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti --- imehi kho, bhikkhave
samannÄ• gataá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ dhammakammaÃ±ca hoti, vinayakamma

paá¹-isÄ• raá¹‡Ä«yakamme dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kaá¹…khamÄ• nacatukkaá¹ƒ

<39> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• n
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ \Ne 40/ kareyya. gihÄ«naá¹ƒ alÄ• bhÄ• ya parisakkati, gihÄ
parisakkati, gihÄ«naá¹ƒ anÄ• vÄ• sÄ• ya {avÄ• sÄ• ya (Ce) } parisakkati, gihÄ« akkosati pa
\Ee II 19/ bhedeti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhun
saá¹…gho, paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ

paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kareyya. gihÄ«naá¹ƒ buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati \E
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, gihÄ«naá¹ƒ saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, gihÄ« hÄ«ne
vambheti, gihÄ«naá¹ƒ dhammikaá¹ƒ paá¹-issavaá¹ƒ na saccÄ• peti --- imehi kho, bhikkhave
samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, paá¹-isÄ• raá¹‡Ä«yakamm

``paÃ±cannaá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, paá¹-isÄ• ra
gihÄ«naá¹ƒ \Se I 69/ alÄ• bhÄ• ya parisakkati, eko gihÄ«naá¹ƒ anatthÄ• ya parisakkati, eko
anÄ• vÄ• sÄ• ya parisakkati, eko gihÄ« akkosati paribhÄ• sati, eko gihÄ« gihÄ«hi bhedeti --
bhikkhave, paÃ±cannaá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, paá¹-isÄ• raá¹‡

``aparesampi, bhikkhave, paÃ±cannaá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho,
kareyya. eko gihÄ«naá¹ƒ buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko gihÄ«naá¹ƒ dhammassa
gihÄ«naá¹ƒ saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko gihÄ« hÄ«nena khuá¹ƒseti hÄ«nen
dhammikaá¹ƒ paá¹-issavaá¹ƒ na saccÄ• peti --- imesaá¹ƒ kho, bhikkhave, paÃ±cannaá¹ƒ bh
Ä• kaá¹…khamÄ• no saá¹…gho, paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kareyya.

Ä• kaá¹…khamÄ• nacatukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

aá¹-á¹-hÄ• rasavattaá¹ƒ

<40> ``paá¹-isÄ• raá¹‡Ä«yakammakatena, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ.
--- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabl
bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• . yÄ•
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kataá¹ƒ hoti sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ•
pÄ• piá¹-á¹-hatarÄ• ; kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• . na pakata
á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anu
okÄ• so kÄ• retabbo \Se I 70/, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabl

paá¹-isÄ• raá¹‡Ä«yakamme aá¹-á¹-hÄ• rasavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<41> atha \Be 44/ kho saá¹…gho sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ
khamÄ• petabboâ€™â€™ ti. so saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammakato macchikÄ• s
nÄ• sakkhi cittaá¹ƒ gahapatiá¹ƒ khamÄ• petuá¹ƒ. punadeva sÄ• vatthiá¹ƒ paccÄ• gaÃ±chi.
``khamÄ• pito tayÄ• , Ä• vuso sudhamma, citto gahapatÄ«â€™â€™ ti? ``idhÄ• haá¹ƒ, Ä• vu
gantvÄ• maá¹…kubhÅ«to nÄ• sakkhiá¹ƒ cittaá¹ƒ gahapatiá¹ƒ khamÄ• petuâ€™â€™ nti. bh
Ä• rocesuá¹ƒ ... pe .... ``tena hi, bhikkhave, saá¹…gho sudhammassa bhikkhuno anudÅ«taá
gahapatiá¹ƒ khamÄ• petuá¹ƒ. evaÃ±ca pana bhikkhave dÄ• tabbo --- paá¹-hamaá¹ƒ bhikkhu
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
sudhammassa bhikkhuno anudÅ«taá¹ƒ dadeyya cittaá¹ƒ gahapatiá¹ƒ khamÄ• petuá¹ƒ. esÄ•

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ sudhammassa
anudÅ«taá¹ƒ deti cittaá¹ƒ gahapatiá¹ƒ khamÄ• petuá¹ƒ. yassÄ• yasmato khamati itthannÄ•
sudhammassa bhikkhuno anudÅ«tassa dÄ• naá¹ƒ cittaá¹ƒ gahapatiá¹ƒ khamÄ• petuá¹ƒ, so
nakkhamati, so bhÄ• seyya.

``dinno saá¹…ghena itthannÄ• mo bhikkhu sudhammassa bhikkhuno anudÅ«to cittaá¹ƒ gal
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<42> ``tena, bhikkhave, sudhammena bhikkhunÄ• anudÅ«tena bhikkhunÄ• saddhiá¹ƒ mac
citto gahapati khamÄ• petabbo --- `khama, gahapati, pasÄ• demi taâ€™ nti. evaÃ±ce vucca
kusalaá¹ƒ. no ce khamati, anudÅ«tena bhikkhunÄ• vattabbo --- `khama, gahapati, imassa \
pasÄ• deti taâ€™ nti. evaÃ±ce vuccamÄ• no khamati, iccetaá¹ƒ kusalaá¹ƒ. no ce khamati, a
vattabbo --- `khama, gahapati, imassa bhikkhuno, ahaá¹ƒ taá¹ƒ pasÄ• demÄ«â€™ ti. evaÃ±
iccetaá¹ƒ kusalaá¹ƒ. no ce khamati, anudÅ«tena bhikkhunÄ• vattabbo --- `khama, gahapati
saá¹…ghassa vacanenÄ• â€™ ti. evaÃ±ce vuccamÄ• no khamati, iccetaá¹ƒ kusalaá¹ƒ. no c
anudÅ«tena bhikkhunÄ• sudhammo bhikkhu {sudhammaá¹ƒ bhikkhuá¹ƒ ... sÄ• Ä• patti de
cittassa gahapatino dassanÅ«pacÄ• raá¹ƒ avijahÄ• petvÄ• savanÅ«pacÄ• raá¹ƒ avijahÄ• p
uttarÄ• saá¹…gaá¹ƒ kÄ• rÄ• petvÄ• ukkuá¹-ikaá¹ƒ nisÄ«dÄ• petvÄ• aÃ±jaliá¹ƒ paggaá¹‡hA
desÄ• petabboâ€™â€™ ti {sudhammaá¹ƒ bhikkhuá¹ƒ ... sÄ• Ä• patti desÄ• petabbÄ• ti (Ce

atha kho Ä• yasmÄ• sudhammo anudÅ«tena bhikkhunÄ• saddhiá¹ƒ macchikÄ• saá¹‡á¸• a
khamÄ• pesi. so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, bhikkhÅ« upasaá¹
\Se I 72/ --- ``ahaá¹ƒ, Ä• vuso, saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammakato sammÄ• vattÄ
netthÄ• raá¹ƒ vattÄ• mi. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhikkhÅ« bh
Ä• rocesuá¹ƒ ... pe ... ``tena hi, bhikkhave, saá¹…gho sudhammassa bhikkhuno paá¹-isÄ• ra
paá¹-ippassambhetu.

nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<43> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yak
nappaá¹-ippassambhetabbaá¹ƒ. upasampÄ• deti, nissayaá¹ƒ deti, sÄ• maá¹‡eraá¹ƒ upaá¹-â
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovadati --- imehi kho, bhi
samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ nappaá¹-ippassambhetabbaá

{Vin V 420} ``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno paá¹-i
nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakamm
Ä• pattiá¹ƒ Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kamma
garahati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ
nappaá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakam
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, pavÄ• raá¹
savacanÄ«yaá¹ƒ karoti, anuvÄ• daá¹ƒ paá¹-á¹-hapeti, okÄ• saá¹ƒ kÄ• reti, codeti \Be 46/, sÄ
sampayojeti --- imehi \Ne 43/ kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikk
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ \Se I 73/ nappaá¹-ippassambhetabbaá¹ƒâ€™â€™.

paá¹-isÄ• raá¹‡Ä«yakamme nappaá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹

paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ

<44> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yak
paá¹-ippassambhetabbaá¹ƒ. na upasampÄ• deti, na nissayaá¹ƒ deti, na sÄ• maá¹‡eraá¹ƒ u
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo na ovadati --- imehi kho,
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippa

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«
paá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammaá
na Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ na g
garahati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ
paá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakam
paá¹-ippassambhetabbaá¹ƒ. na pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, na pavÄ• ra
savacanÄ«yaá¹ƒ karoti, na anuvÄ• daá¹ƒ paá¹-á¹-hapeti, na okÄ• saá¹ƒ kÄ• reti, na codeti,
bhikkhÅ«hi sampayojeti --- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa b
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

paá¹-isÄ• raá¹‡Ä«yakamme paá¹-ippassambhetabbaaá¹-á¹-hÄ• rasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<45> ``evaÃ±ca \Se I 74/ \Ee II 21/ pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tena {tena
bhikkhave, sudhammena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttar
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹

vacanÄ«yo --- `ahaá¹ƒ, bhante, saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammakato sammÄ• vat
netthÄ• raá¹ƒ vattÄ• mi, paá¹-isÄ• raá¹‡Ä«yassa kammassa \Ne 44/ paá¹-ippassaddhiá¹ƒ y
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sudhammo bhikkhu saá¹…ghena paá¹-isÄ• ra
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippa
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«ya
esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ sudhammo bhikkhu saá¹…ghena paá¹-isÄ• ra
vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippa
saá¹…gho sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambheti. y
sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippassaddhi, so tuá¹‡ha
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... \Se I 75/ tatiyampi etamatthaá¹ƒ vadÄ• mi --- su
bhante, saá¹…gho. ayaá¹ƒ sudhammo bhikkhu saá¹…ghena paá¹-isÄ• raá¹‡Ä«yakammaka
pÄ• teti, netthÄ• raá¹ƒ vattati, paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ•
sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ paá¹-ippassambheti. yassÄ• yasm
bhikkhuno paá¹-isÄ• raá¹‡Ä«yassa kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nak

``paá¹-ippassaddhaá¹ƒ saá¹…ghena sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakamma
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ

<46> tena samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. tena kho p
Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ passituá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ..
\Be 48/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• channo Ä• pattiá¹ƒ \Ne 45/
icchissati Ä• pattiá¹ƒ passituâ€™â€™ nti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä•

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ
Ä• pattiá¹ƒ passituâ€™â€™ nti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagav
... pe ... kathaÃ±hi nÄ• ma so, bhikkhave, moghapuriso Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchissat
passituá¹ƒ? netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ•

kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- tena hi, bhikkhave, saá¹…gho channassa bhikkhu
ukkhepanÄ«yakammaá¹ƒ karotu --- asambhogaá¹ƒ saá¹…ghena. evaÃ±ca pana, bhikkhave
channo bhikkhu codetabbo, codetvÄ• sÄ• retabbo, sÄ• retvÄ• Ä• pattiá¹ƒ Ä• ropetabbo, Ä
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<47> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• n
passituá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho channassa bhikkhuno, Ä• pattiyÄ•
ukkhepanÄ«yakammaá¹ƒ kareyya --- asambhogaá¹ƒ saá¹…ghena. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icc
passituá¹ƒ. saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakamma
saá¹…ghena. yassÄ• yasmato khamati channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhe
karaá¹‡aá¹ƒ --- asambhogaá¹ƒ saá¹…ghena, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• se

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi \Se I 77/ etamatthaá¹ƒ vadÄ• mi --- su
bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ pa
channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ karoti --- asambho
yassÄ• yasmato khamati channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yassa
--- asambhogaá¹ƒ saá¹…ghena, so tuá¹‡hassa; yassa nakkhamati, so \Ee II 22/ bhÄ• seyya

``kataá¹ƒ \Ne 46/ saá¹…ghena channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«y
saá¹…ghena. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``Ä• vÄ• saparamparaÃ±ca, bhikkhave, saá¹ƒsatha --- `channo bhikkhu saá¹…ghena Ä• pa
Ä• pattiyÄ• (Ce Katthaci) } adassane ukkhepanÄ«yakammakato --- asambhogaá¹ƒ saá¹…g

adhammakammadvÄ• dasakaá¹ƒ

<48> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• adassane, ukkhepanÄ«
hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹ƒ hoti, appaá¹-ipucchÄ•
appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ
ukkhepanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• adassane, ukkhepa
adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹
Ä• pattiyÄ• kataá¹ƒ \Se I 78/ hoti, desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... acodetvÄ• k
asÄ• retvÄ• kataá¹ƒ hoti, Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti ... pe ... asammukhÄ• kat
kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... appaá¹-ipucchÄ• kataá¹ƒ hoti, adhammena kata

kataá¹ƒ hoti ... pe ... appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena ka
anÄ• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... adesan
Ä• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... desitÄ• ya
hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... acodetvÄ• kataá¹ƒ hoti, adhar
vaggena kataá¹ƒ hoti ... pe ... asÄ• retvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena
... Ä• pattiá¹ƒ anÄ• ropetvÄ• \Be 50/ kataá¹ƒ hoti, adhammena \Se I 79/ kataá¹ƒ hoti, vagge
imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• adassane, ukkhepanÄ
hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

Ä• pattiyÄ• adassane ukkhepanÄ«yakamme adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá

dhammakammadvÄ• dasakaá¹ƒ

<49> ``tÄ«hi \Ne 47/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• adassane, ukkh
dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ ho
paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä
ukkhepanÄ«yakammaá¹ƒ dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±c

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ ... pe .... Ä• pattiyÄ• kataá¹ƒ hoti
Ä• pattiyÄ• kataá¹ƒ hoti, adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ ho
kataá¹ƒ hoti, Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti ... pe ... sammukhÄ• kataá¹ƒ hoti, dhamm
samaggena kataá¹ƒ hoti ... pe ... paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, sama
... pe ... \Se I 80/ paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹
Ä• pattiyÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... desanÄ
kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... adesitÄ• ya Ä• pattiy
dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ hoti, dhammen
samaggena kataá¹ƒ hoti ... pe ... sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samagge
... Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti --
bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• adassane, ukkhepanÄ«yakamma
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

Ä• pattiyÄ• adassane ukkhepanÄ«yakamme dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹

Ä• kaá¹…khamÄ• nachakkaá¹ƒ

<50> {Vin V 323} ``tÄ«hi \Be 51/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• ka
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kareyya. bhaá¹‡á¸• anakÄ• rako hoti kalah
bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako \Se I 81/; bÄ• lo hoti abyatto Ä• pattibahu

gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi --- imehi kho, bhikkhave, tÄ«ha
samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• adassane, ukk

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
adassane, ukkhepanÄ«yakammaá¹ƒ kareyya. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä
atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• ga
Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
adassane, ukkhepanÄ«yakammaá¹ƒ kareyya. buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhamm
saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• g
Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kareyya.

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• ad
kareyya. eko bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako
eko bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; eko gihisaá¹ƒsaá¹-á¹-ho viharati ananu
gihisaá¹ƒsaggehi \Se I 82/ --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, Ä•
ukkhepanÄ«yakammaá¹ƒ kareyya. eko adhisÄ«le sÄ«lavipanno hoti \Be 52/, eko ajjhÄ• cÄ•
eko atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ
Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, Ä•
ukkhepanÄ«yakammaá¹ƒ kareyya. eko buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko dhammas
saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«
saá¹…gho, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kareyya.

Ä• pattiyÄ• adassane ukkhepanÄ«yakamme

Ä• kaá¹…khamÄ• nachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tecattÄ• lÄ«savattaá¹ƒ

<51> ``Ä• pattiyÄ• adassane ukkhepanÄ«yakammakatena, bhikkhave, bhikkhunÄ• samm
tatrÄ• yaá¹ƒ sammÄ• vattanÄ• --- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ
upaá¹-á¹-hÄ• petabbo, na bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhu

Ä• pattiyÄ• saá¹…ghena, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti sÄ
aÃ±Ã±Ä• vÄ• tÄ• disikÄ• , tato vÄ• pÄ• piá¹-á¹-hatarÄ• ; kammaá¹ƒ na garahitabbaá¹ƒ, ka
I 83/. na pakatattassa bhikkhuno abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ
Ä• sanÄ• bhihÄ• ro, seyyÄ• bhihÄ• ro, pÄ• dodakaá¹ƒ, pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalika
pattacÄ«varappaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ sÄ• ditabbaá¹ƒ. na pa
sÄ«lavipattiyÄ• anuddhaá¹ƒsetabbo, na Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒsetabbo, na diá¹-á
anuddhaá¹ƒsetabbo, na Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒsetabbo, na bhikkhu bhikkhÅ«hi bh
bhikkhÅ«hi bhedetabbÄ• (Se) }, na gihiddhajo dhÄ• retabbo, na titthiyaddhajo dhÄ• retabb
sevitabbÄ• ; bhikkhÅ« sevitabbÄ• , bhikkhusikkhÄ• ya sikkhitabbaá¹ƒ {bhikkhusikkhÄ• sikk
pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vatthabbaá¹ƒ, na ekacchanne an
vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vatthabbaá¹ƒ, pakatattaá¹ƒ
vuá¹-á¹-hÄ• tabbaá¹ƒ, na pakatatto bhikkhu Ä• sÄ• detabbo anto vÄ• bahi vÄ• . na pakatat
á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anu
paá¹-á¹-hapetabbo, na okÄ• so kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi s

Ä• pattiyÄ• adassane ukkhepanÄ«yakamme

tecattÄ• lÄ«savattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<52> atha kho saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakam
saá¹…ghena. so saá¹…ghena, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammakato tamhÄ• Ä
agamÄ• si. tattha bhikkhÅ« neva abhivÄ• desuá¹ƒ, na paccuá¹-á¹-hesuá¹ƒ, na aÃ±jalikamm
sÄ• mÄ«cikammaá¹ƒ akaá¹ƒsu, na sakkariá¹ƒsu, na garu kariá¹ƒsu {na garukariá¹ƒsu (Katth
na pÅ«jesuá¹ƒ. so bhikkhÅ«hi asakkariyamÄ• no agarukariyamÄ• no amÄ• niyamÄ• no apÅ
tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ agamÄ• si. tatthapi bhikkhÅ« neva abhivÄ•
na aÃ±jalikammaá¹ƒ na sÄ• mÄ«cikammaá¹ƒ akaá¹ƒsu, na \Ne 50/ sakkariá¹ƒsu, na garuá¹
na pÅ«jesuá¹ƒ. so bhikkhÅ«hi asakkariyamÄ• no agarukariyamÄ• no amÄ• niyamÄ• no apÅ
tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ agamÄ• si. tatthapi bhikkhÅ« neva abhivÄ•
na aÃ±jalikammaá¹ƒ na sÄ• mÄ«cikammaá¹ƒ akaá¹ƒsu, na sakkariá¹ƒsu, na garuá¹ƒ kariá¹
pÅ«jesuá¹ƒ. so bhikkhÅ«hi asakkariyamÄ• no agarukariyamÄ• no amÄ• niyamÄ• no apÅ«ji
punadeva kosambiá¹ƒ paccÄ• gaÃ±chi. so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ
upasaá¹…kamitvÄ• evaá¹ƒ vadeti --- ``ahaá¹ƒ, Ä• vuso, saá¹…ghena, Ä• pattiyÄ• adassan
sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi. kathaá¹ƒ nu kho mayÄ• pa
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe .... ``tena hi, bhikkhave, saá¹…gho ch
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetu.

nappaá¹-ippassambhetabba-tecattÄ• lÄ«sakaá¹ƒ

<53> ``paÃ±cahi \Be 54/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• a
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. upasampÄ• deti, nissayaá¹ƒ \Se
upaá¹-á¹-hÄ• peti, bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovada
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhe
nappaá¹-ippassambhetabbaá¹ƒ.

{Vin V 420} ``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pa
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena
ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disik
pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ garahati, kammike garahati --- imehi kho, bhikkhave, paÃ±
samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ip

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• n
sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• raá¹ƒ sÄ• diyati --- imehi kho, bhikkhave, paÃ±caha
bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa \Ee II 24/ bhikkhuno seyyÄ• bhihÄ• raá¹ƒ, pÄ
pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varappaá¹-iggahaá¹‡aá¹ƒ \Se I 86/, nahÄ
sÄ• diyati --- imehi kho, bhikkhave \Ne 51/, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhun
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
nappaá¹-ippassambhetabbaá¹ƒ. pakatattaá¹ƒ bhikkhuá¹ƒ sÄ«lavipattiyÄ• anuddhaá¹ƒseti, Ä
anuddhaá¹ƒseti, diá¹-á¹-hivipattiyÄ• anuddhaá¹ƒseti, Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒseti, b
(Ce Se) } bhikkhÅ«hi bhedeti --- imehi \Be 55/ kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
nappaá¹-ippassambhetabbaá¹ƒ. gihiddhajaá¹ƒ dhÄ• reti, titthiyaddhajaá¹ƒ dhÄ• reti, titthiye
sevati, bhikkhusikkhÄ• ya na sikkhati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
nappaá¹-ippassambhetabbaá¹ƒ. pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se
vasati, ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vasati; pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ
pakatattaá¹ƒ bhikkhuá¹ƒ Ä• sÄ• deti \Se I 87/ anto vÄ• bahi vÄ• --- imehi kho, bhikkhave, p

samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ip

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, u
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, pavÄ• raá¹
savacanÄ«yaá¹ƒ karoti, anuvÄ• daá¹ƒ paá¹-á¹-hapeti, okÄ• saá¹ƒ kÄ• reti, codeti, sÄ• reti, b
--- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• a
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

Ä• pattiyÄ• adassane ukkhepanÄ«yakamme

nappaá¹-ippassambhetabba-tecattÄ• lÄ«sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ippassambhetabba-tecattÄ• lÄ«sakaá¹ƒ

<54> ``paÃ±cahi \Ne 52/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ•
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. na upasampÄ• deti, na nissayaá¹ƒ d
upaá¹-á¹-hÄ• peti, na bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo na
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa \Be 56/ bhikkhuno, Ä• pattiyÄ• adassane
paá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
paá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena Ä• pattiyÄ• adassane ukkhep
taá¹ƒ \Se I 88/ Ä• pattiá¹ƒ na Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-
na garahati, kammike na garahati --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• ga
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
paá¹-ippassambhetabbaá¹ƒ. na pakatattassa bhikkhuno abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• n
sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• raá¹ƒ sÄ• diyati --- imehi kho, bhikkhave, paÃ±caha
bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
paá¹-ippassambhetabbaá¹ƒ. na pakatattassa bhikkhuno seyyÄ• bhihÄ• raá¹ƒ, pÄ• dodakaá
pÄ• dakathalikaá¹ƒ, pattacÄ«varappaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ s
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhe
paá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas

paá¹-ippassambhetabbaá¹ƒ. na pakatattaá¹ƒ bhikkhuá¹ƒ sÄ«lavipattiyÄ• anuddhaá¹ƒseti, n
anuddhaá¹ƒseti, na diá¹-á¹-hivipattiyÄ• anuddhaá¹ƒseti, na Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒ
I 89/ bhikkhÅ«hi bhedeti --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bh
adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

``aparehipi \Ne 53/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiy
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. na gihiddhajaá¹ƒ dhÄ• reti, na titthiya
titthiye sevati, bhikkhÅ« sevati, bhikkhusikkhÄ• ya \Be 57/ sikkhati --- imehi kho, bhikkhave,
samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippas

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adas
paá¹-ippassambhetabbaá¹ƒ. na pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se
anÄ• vÄ• se vasati, na ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vasati, pakatattaá¹ƒ b
vuá¹-á¹-hÄ• ti, na pakatattaá¹ƒ bhikkhuá¹ƒ Ä• sÄ• deti anto vÄ• bahi vÄ• --- imehi kho, bhi
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yaka

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• adassane, u
paá¹-ippassambhetabbaá¹ƒ. na pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, na pavÄ• ra
savacanÄ«yaá¹ƒ karoti, na anuvÄ• daá¹ƒ \Se I 90/ paá¹-á¹-hapeti, na okÄ• saá¹ƒ kÄ• reti, n
na bhikkhÅ«hi sampayojeti --- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatass
adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

Ä• pattiyÄ• adassane ukkhepanÄ«yakamme

paá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<55> ``evaÃ±ca pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tena, bhikkhave, channena b
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkh
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhar
Ä• pattiyÄ• adassane, ukkhepanÄ«yakammakato sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, n
adassane ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyam
yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghena, Ä• pattiyÄ• ada
ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• patti
ukkhepanÄ«yassa \Ne 54/ kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati \Be 58/. yadi saá¹…gha
channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhe

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghena, Ä• pattiyÄ• ada
ukkhepanÄ«yakammakato sammÄ• \Se I 91/ vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati,
ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. saá¹…gho channassa bhikkhu
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambheti. yassÄ• yasmato khamati channassa bhikkhu
ukkhepanÄ«yassa kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ•

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghena, Ä• pattiyÄ• adassane, ukkhepanÄ«yakan
pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiyÄ• adassane, ukkhepanÄ«yassa kammassa paá¹-ipp
saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yakammaá¹ƒ paá¹-ipp
khamati channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhepanÄ«yassa kammassa paá¹-i
yassa nakkhamati, so bhÄ• seyya.

``paá¹-ippassaddhaá¹ƒ saá¹…ghena channassa bhikkhuno, Ä• pattiyÄ• adassane, ukkhep
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ

<56> tena \Ee II 25/ samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. t
Ä• yasmÄ• channo Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ paá¹-ikÄ• tuá¹ƒ. ye te bhi
... \Se I 92/ te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• channo Ä
na icchissati Ä• pattiá¹ƒ paá¹-ikÄ• tuâ€™â€™ nti? atha kho te bhikkhÅ« bhagavato etamatth

atha \Be 59/ \Ne 55/ kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹.
bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ
Ä• pattiá¹ƒ paá¹-ikÄ• tuâ€™â€™ nti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bh
``ananucchavikaá¹ƒ ... pe ... kathaÃ±hi nÄ• ma so, bhikkhave, moghapuriso Ä• pattiá¹ƒ Ä• p
Ä• pattiá¹ƒ paá¹-ikÄ• tuá¹ƒ. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe
... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- tena hi, bhikkhave, saá¹…gho chan
Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ karotu --- asambhogaá¹ƒ saá¹…ghe
kÄ• tabbaá¹ƒ --- paá¹-hamaá¹ƒ channo bhikkhu codetabbo, codetvÄ• sÄ• retabbo, sÄ• retv
Ä• pattiá¹ƒ Ä• ropetvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icc
93/ paá¹-ikÄ• tuá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho channassa bhikkhuno, Ä• p

ukkhepanÄ«yakammaá¹ƒ kareyya --- asambhogaá¹ƒ saá¹…ghena. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icc
paá¹-ikÄ• tuá¹ƒ. saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ
asambhogaá¹ƒ saá¹…ghena. yassÄ• yasmato khamati channassa bhikkhuno, Ä• pattiyÄ• a
kammassa karaá¹‡aá¹ƒ --- asambhogaá¹ƒ saá¹…ghena, so tuá¹‡hassa; yassa nakkhamati,

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ayaá¹ƒ channo bhikkhu Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ paá¹-ikÄ•
channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ karoti --- asa
yassÄ• yasmato khamati channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«y
asambhogaá¹ƒ saá¹…ghena, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«ya
saá¹…ghena. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``Ä• vÄ• saparamparaÃ±ca \Be 60/ \Ne 56/, bhikkhave, saá¹ƒsatha --- `channo bhikkhu, sa
{channo bhikkhu Ä• pattiyÄ• (Ce Katthaci) } appaá¹-ikamme, ukkhepanÄ«yakammakato ---
saá¹…ghenÄ• â€™ ti.

adhammakammadvÄ• dasakaá¹ƒ

<57> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• appaá¹-ikamme, ukkhe
adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹
hoti, appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• ga
94/ appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• appaá¹-ikamme, ukk
adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. anÄ• pattiyÄ• kataá¹
Ä• pattiyÄ• kataá¹ƒ hoti, desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... acodetvÄ• kataá¹ƒ ho
kataá¹ƒ hoti, Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti ... pe ... asammukhÄ• kataá¹ƒ hoti, ad
vaggena kataá¹ƒ hoti ... pe ... appaá¹-ipucchÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vagg
pe ... appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe
kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... adesanÄ• gÄ• miniyÄ
hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... \Se I 95/ desitÄ• ya Ä• pattiyÄ
adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... acodetvÄ• kataá¹ƒ hoti, adhammen
vaggena kataá¹ƒ hoti ... pe ... asÄ• retvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena
... Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti -

bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yak
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakamme

adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammakammadvÄ• dasakaá¹ƒ

<58> ``tÄ«hi \Be 61/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• appaá¹-ikamme
57/ dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹
hoti, paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá
appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ dhammakammaÃ±ca hoti, vinayakammaÃ±ca, s

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, Ä• pattiyÄ• appaá¹-ikamme, ukk
dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. Ä• pattiyÄ• kataá¹ƒ hot
kataá¹ƒ hoti, adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe ... \Se I 96/ codetvÄ• kataá¹ƒ hoti, s
hoti, Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti ... pe ... sammukhÄ• kataá¹ƒ hoti, dhammena kat
kataá¹ƒ hoti ... pe ... paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá
paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... Ä•
dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... desanÄ• gÄ• miniyÄ• Ä• pattiyÄ•
kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... \Se I 97/ adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti
hoti, samaggena kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, sama
... pe ... sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... A
Ä• ropetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti --- imehi kho, bh
samannÄ• gataá¹ƒ, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ dhammakamma
suvÅ«pasantaÃ±ca.

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakamme

dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kaá¹…khamÄ• nachakkaá¹ƒ

<59> {Vin V 323} ``tÄ«hi \Be 62/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• ka
Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kareyya. bhaá¹‡á¸• anakÄ• rako hot
bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako; bÄ• lo hoti abyatto Ä• pattibahulo anapa
viharati ananulomikehi gihisaá¹ƒsaggehi --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ•

Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ ka

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kareyya \Se I 98/. adhisÄ«le sÄ«lavipanno hoti, a hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imehi kho, bhikkhave, tÄ«haá¹…gehi samann bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yaka

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kareyya. buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dh bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhave, tÄ«haá¹…gehi s Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ ka

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• ap ukkhepanÄ«yakammaá¹ƒ kareyya. eko bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• da adhikaraá¹‡akÄ• rako; eko bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; eko gihisaá¹ƒsa ananulomikehi gihisaá¹ƒsaggehi --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, A saá¹…gho, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, Ä• ukkhepanÄ«yakammaá¹ƒ kareyya. eko adhisÄ«le sÄ«lavipanno \Be 63/ hoti, eko ajjhÄ• cÄ• eko \Se I 99/ atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ Ä• kaá¹…khamÄ• no saá¹…gho, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ ka

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, Ä• ukkhepanÄ«yakammaá¹ƒ kareyya. eko buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko dhammas saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«n saá¹…gho, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kareyya.

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakamme

Ä• kaá¹…khamÄ• nachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tecattÄ• lÄ«savattaá¹ƒ

<60> ``Ä• pattiyÄ• \Ne 59/ appaá¹-ikamme ukkhepanÄ«yakammakatena, bhikkhave, bhikkh tatrÄ• yaá¹ƒ sammÄ• vattanÄ• --- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ upaá¹-á¹-hÄ• petabbo, na bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhu Ä• pattiyÄ• saá¹…ghena, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ h

Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• tÄ• disikÄ• , tato vÄ• pÄ• piá¹-á¹-hatarÄ• ; kammaá¹ƒ na ga
garahitabbÄ• . na pakatattassa bhikkhuno abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalik
sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• ro, seyyÄ• bhihÄ• ro, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-
pattacÄ«varappaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ sÄ• ditabbaá¹ƒ. na pa
sÄ«lavipattiyÄ• anuddhaá¹ƒsetabbo \Se I 100/, na Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒsetabbo
anuddhaá¹ƒsetabbo, na Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒsetabbo, na bhikkhu bhikkhÅ«hi bh
dhÄ• retabbo, na titthiyaddhajo dhÄ• retabbo, na titthiyÄ• sevitabbÄ• ; bhikkhÅ« sevitabbÄ
sikkhitabbaá¹ƒ. na pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vatthabbaá¹ƒ
vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• \Be 64/ anÄ• vÄ• se vÄ• vatthabbaá¹ƒ, pakat
Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, na pakatatto bhikkhu Ä• sÄ• detabbo anto vÄ• bahi vÄ• .
uposatho á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá
paá¹-á¹-hapetabbo, na okÄ• so kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi s

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakamme

tecattÄ• lÄ«savattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<61> atha kho saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«y
asambhogaá¹ƒ saá¹…ghena. so saá¹…ghena, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«ya
aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ agamÄ• si. tattha bhikkhÅ« neva abhivÄ• desuá¹ƒ, na paccuá¹-á¹-
na sÄ• mÄ«cikammaá¹ƒ akaá¹ƒsu, na sakkariá¹ƒsu, na garuá¹ƒ kariá¹ƒsu, na mÄ• nesuá¹ƒ
bhikkhÅ«hi asakkariyamÄ• no agarukariyamÄ• no amÄ• niyamÄ• no apÅ«jiyamÄ• no asakk
aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ \Se I 101/ agamÄ• si. tatthapi bhikkhÅ« neva abhivÄ• desuá¹ƒ, na
aÃ±jalikammaá¹ƒ na sÄ• mÄ«cikammaá¹ƒ akaá¹ƒsu, na sakkariá¹ƒsu, na garuá¹ƒ kariá¹ƒsu
pÅ«jesuá¹ƒ. so bhikkhÅ«hi asakkariyamÄ• no agarukariyamÄ• no amÄ• niyamÄ• no \Ne 60
tamhÄ• pi Ä• vÄ• sÄ• aÃ±Ã±aá¹ƒ Ä• vÄ• saá¹ƒ agamÄ• si. tatthapi bhikkhÅ« neva abhivÄ•
na aÃ±jalikammaá¹ƒ na sÄ• mÄ«cikammaá¹ƒ akaá¹ƒsu, na sakkariá¹ƒsu, na garuá¹ƒ kariá¹
pÅ«jesuá¹ƒ. so bhikkhÅ«hi asakkariyamÄ• no agarukariyamÄ• no amÄ• niyamÄ• no apÅ«ji
punadeva kosambiá¹ƒ paccÄ• gaÃ±chi. so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ
upasaá¹…kamitvÄ• evaá¹ƒ vadeti --- ``ahaá¹ƒ, Ä• vuso, saá¹…ghena, Ä• pattiyÄ• appaá¹-i
ukkhepanÄ«yakammakato sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi. k
paá¹-ipajjitabbaâ€™â€™ nti? bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe .... ``ten
saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ pa

nappaá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ

<62> ``paÃ±cahi \Be 65/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ•
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. upasampÄ• deti, nissayaá¹ƒ deti

upaá¹-á¹-hÄ• peti, bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovada
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme,
nappaá¹-ippassambhetabbaá¹ƒ.

{Vin V 420} ``aparehipi \Se I 102/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkh
appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiy
appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, aÃ±Ã±aa
vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ garahati, kammike garahati ... pe ... pakatattassa bhi
abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ•
... pakatattassa bhikkhuno seyyÄ• bhihÄ• raá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• da
pattacÄ«varappaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ sÄ• diyati ... pe ... pak
sÄ«lavipattiyÄ• anuddhaá¹ƒseti, Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒseti, diá¹-á¹-hivipattiyÄ• a
Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒseti, bhikkhuá¹ƒ bhikkhÅ«hi bhedeti ... pe ... gihiddhajaá¹ƒ d
titthiyaddhajaá¹ƒ dhÄ• reti, titthiye sevati, bhikkhÅ« na sevati, bhikkhusikkhÄ• ya na sikkhati
pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vasati, ekacchanne anÄ• vÄ• se
vÄ• anÄ• vÄ• se vÄ• vasati, pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ• Ä• sanÄ• na vuá¹-á¹-hÄ• ti,
Ä• sÄ• deti anto vÄ• \Ne 61/ bahi vÄ• --- imehi kho, bhikkhave, paÃ±cahaá¹…gehi samann
Ä• pattiyÄ• appaá¹-ikamme \Se I 103/, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetab

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikan
nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno uposathaá¹ƒ á¹-hapeti, pavÄ• raá¹
savacanÄ«yaá¹ƒ karoti, anuvÄ• daá¹ƒ paá¹-á¹-hapeti, okÄ• saá¹ƒ kÄ• reti, codeti, sÄ• reti, b
\Be 66/ --- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pat
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakamme

nappaá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ

<63> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• appaá¹-
paá¹-ippassambhetabbaá¹ƒ. na upasampÄ• deti, na nissayaá¹ƒ deti, na sÄ• maá¹‡eraá¹ƒ u
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo na ovadati --- imehi kho,
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«
paá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• appa

ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena, Ä•
ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ na Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• di
pÄ• piá¹-á¹-hataraá¹ƒ \Se I 104/; kammaá¹ƒ na garahati, kammike na garahati ... pe ... na pa
bhikkhuno abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ
... pe ... na pakatattassa bhikkhuno seyyÄ• bhihÄ• raá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹
pattacÄ«varappaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ sÄ• diyati ... pe ... na
bhikkhuá¹ƒ sÄ«lavipattiyÄ• anuddhaá¹ƒseti, na Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒseti, na diá
anuddhaá¹ƒseti, na Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒseti, na bhikkhuá¹ƒ bhikkhÅ«hi bhedeti .
gihiddhajaá¹ƒ dhÄ• reti, na titthiyaddhajaá¹ƒ dhÄ• reti, na titthiye sevati, bhikkhÅ« sevati, bh
sikkhati ... pe ... na pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vasati, na ek
vasati, na ekacchanne \Ne 62/ Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vasati, pakatattaá¹ƒ bhikkh
vuá¹-á¹-hÄ• ti, na pakatattaá¹ƒ bhikkhuá¹ƒ Ä• sÄ• deti anto vÄ• bahi vÄ• --- imehi kho, bhi
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ
paá¹-ippassambhetabbaá¹ƒ.

``aá¹-á¹-hahi \Be 67/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• pattiyÄ• \Se
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. na pakatattassa bhikkhuno uposatha
pavÄ• raá¹‡aá¹ƒ á¹-hapeti, na savacanÄ«yaá¹ƒ karoti, na anuvÄ• daá¹ƒ paá¹-á¹-hapeti, na c
codeti, na sÄ• reti, na bhikkhÅ«hi sampayojeti --- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…geh
bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabba

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakamme

paá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<64> ``evaÃ±ca pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tena bhikkhave, channena b
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkh
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhan
Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammakato sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• te
Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cÄ• m
tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghena, Ä• pattiyÄ• app
ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• patti
ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá
bhikkhuno \Se I 106/, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassan

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghena, Ä• pattiyÄ• app

ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiy
ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. saá¹…gho channassa bhikkhu
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambheti. yassÄ• yasmato khamati channassa bhikkhu
appaá¹-ikamme, ukkhepanÄ«yassa kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nak

``dutiyampi \Be 68/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá
saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghena, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«
lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yassa kam
yÄ• cati. saá¹…gho channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«yakam
yassÄ• yasmato khamati channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, ukkhepanÄ«y
paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``paá¹-ippassaddhaá¹ƒ saá¹…ghena channassa bhikkhuno, Ä• pattiyÄ• appaá¹-ikamme, u
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ä• pattiyÄ• appaá¹-ikamme ukkhepanÄ«yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ

<65> {idaá¹ƒ vatthu Vin IV 417; MN 234 Ä• dayo} tena \Se I 107/ samayena buddho bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena ariá¹-á¹-hass
gaddhabÄ• dhipubbassa {gandhabÄ• dhipubbassa (Katthaci) } evarÅ«paá¹ƒ pÄ• pakaá¹ƒ d
hoti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antar
bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti. assosuá¹ƒ kho sambah
nÄ• ma kira bhikkhuno gaddhabÄ• dhipubbassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹
``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yikÄ
paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti. atha kho te bhikkhÅ« yena ariá¹-á¹-ho
tenupasaá¹…kamiá¹ƒsu. upasaá¹…kamitvÄ• ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubb
``saccaá¹ƒ kira te, Ä• vuso ariá¹-á¹-ha, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppanna
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yikÄ• dhammÄ• v
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti? ``evaá¹ƒbyÄ• kho ahaá¹ƒ, Ä• vuso, bhagavatÄ• dh
yathÄ• yeme \Be 69/ antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá

``mÄ• vuso \Ne 64/ ariá¹-á¹-ha, evaá¹ƒ avaca. mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi. na hi sÄ
abbhakkhÄ• naá¹ƒ \Se I 108/ {abbhÄ• cikkhanaá¹ƒ (Katthaci) }. na hi bhagavÄ• evaá¹ƒ vad
anekapariyÄ• yenÄ• vuso ariá¹-á¹-ha, antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhag
paá¹-isevato antarÄ• yÄ• ya. appassÄ• dÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• , bahudukkhÄ• b
Se) }, Ä• dÄ«navo ettha bhiyyo. aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ•

Ä• dÄ«navo ettha bhiyyo. maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... tiá¹
bhagavatÄ• ... pe ... aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... supinakÅ
bhagavatÄ• ... yÄ• citakÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... rukkhaphalÅ«pamÄ• k
bhagavatÄ• ... asisÅ«nÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... sattisÅ«lÅ«pamÄ• kÄ•
sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• , bahudukkhÄ• bahÅ«pÄ• yÄ• sÄ• , Ä• dÄ

evampi kho ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo tehi bhikkhÅ«hi vuccamÄ• no tatheva
diá¹-á¹-higataá¹ƒ thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharati --- ``evaá¹ƒbyÄ• kho ah
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhaga
antarÄ• yÄ• yÄ• â€™â€™ ti. yato ca kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu ariá¹-á¹-haá¹ƒ bhikkh
etasmÄ• pÄ• pakÄ• diá¹-á¹-higatÄ• vivecetuá¹ƒ, atha kho te bhikkhÅ« yena bhagavÄ• ter
upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha \Se I 109/ kho bhagavÄ•
pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ
--- ``saccaá¹ƒ kira te, ariá¹-á¹-ha, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yikÄ• dhammÄ• v
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti? ``evaá¹ƒbyÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dha
yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antar

``kassa \Be 70/ nu kho nÄ• ma tvaá¹ƒ, moghapurisa, mayÄ• evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ
moghapurisa, anekapariyÄ• yena antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• ? alaÃ±ca
antarÄ• yÄ• ya. appassÄ• dÄ• kÄ• mÄ• vuttÄ• mayÄ• , bahudukkhÄ• bahupÄ• yÄ• sÄ• ,
aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• , bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä•
maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... pe ... tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• vuttÄ•
kÄ• mÄ• vuttÄ• mayÄ• ... supinakÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... pe ... yÄ• citakÅ«
rukkhaphalÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... asisÅ«nÅ«pamÄ• kÄ• mÄ• vuttÄ• \Ne 6
kÄ• mÄ• vuttÄ• mayÄ• ... sappasirÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• , bahudukkhÄ• bah
bhiyyo. atha ca pana tvaá¹ƒ, moghapurisa, attanÄ• duggahitena {duggahitena diá¹-á¹-higat
abbhÄ• cikkhasi, attÄ• naÃ±ca khaá¹‡asi \Se I 110/, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavasi. taÃ
bhavissati dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- tena hi, bhikkhav
ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-iniss
karotu --- asambhogaá¹ƒ saá¹…ghena. evaÃ±ca pana bhikkhave kÄ• tabbaá¹ƒ --- paá¹-ham
codetabbo, codetvÄ• sÄ• retabbo, sÄ• retvÄ• Ä• pattiá¹ƒ Ä• ropetabbo, Ä• pattiá¹ƒ Ä• rope
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<66> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbass
diá¹-á¹-higataá¹ƒ \Ee II 27/ uppannaá¹ƒ --- tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• ti.

paá¹-inissajjati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho ariá¹-á¹-hassa bhikkhuno gaddh
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya --- asambh
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa eva
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• ti.
paá¹-inissajjati \Se I 111/. saá¹…gho ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa, pÄ
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ karoti --- asambhogaá¹ƒ saá¹…ghena. yassÄ•
ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-iniss
kammassa karaá¹‡aá¹ƒ --- asambhogaá¹ƒ saá¹…ghena, so tuá¹‡hassa; yassa nakkhamati,

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa evarÅ«paá¹ƒ pÄ• pakaá¹ƒ di
--- tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yik
te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• ti. so taá¹ƒ diá¹-á¹-hiá¹ƒ na paá¹-inissajjati. saá¹…
bhikkhuno gaddhabÄ• dhipubbassa, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepa
asambhogaá¹ƒ \Ne 66/ saá¹…ghena. yassÄ• yasmato khamati ariá¹-á¹-hassa bhikkhuno ga
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yassa kammassa karaá¹‡aá¹ƒ ---
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa, pÄ• pikÄ• ya diá
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ --- asambhogaá¹ƒ saá¹…ghena. khamati saá¹.
evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``Ä• vÄ• saparamparaÃ±ca, bhikkhave, saá¹ƒsatha --- `ariá¹-á¹-ho bhikkhu gaddhabÄ• dhip
pÄ• pikÄ• ya {gaddhabÄ• dhipubbo pÄ• pikÄ• ya (Ce Katthaci) } diá¹-á¹-hiyÄ• appaá¹-iniss
ukkhepanÄ«yakammakato --- asambhogaá¹ƒ saá¹…ghenÄ• â€™â€™ â€™ ti.

adhammakammadvÄ• dasakaá¹ƒ

<67> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-i
ukkhepanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ
appaá¹-ipucchÄ• kataá¹ƒ hoti, appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«
samannÄ• gataá¹ƒ, pÄ• pikÄ• ya \Be 72/ diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yaka
hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ±ca.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appa

ukkhepanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ±ca, duvÅ«pasantaÃ
adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti, desitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe .
hoti, asÄ• retvÄ• kataá¹ƒ hoti, Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti ... pe ... asammukhÄ
adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... appaá¹-ipucchÄ• kataá¹ƒ hoti, adha
vaggena kataá¹ƒ hoti ... pe ... appaá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, va
... pe ... \Se I 113/ anÄ• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ h
adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹
Ä• pattiyÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... acodetvÄ•
adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti ... pe ... asÄ• retvÄ• kataá¹ƒ hoti, adhamme
vaggena kataá¹ƒ hoti ... pe ... Ä• pattiá¹ƒ anÄ• ropetvÄ• kataá¹ƒ hoti, adhammena kataá¹ƒ
hoti --- imehi kho, bhikkhave \Ne 67/, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ adhammakammaÃ±ca hoti, avinayakammaÃ±c

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakamme

adhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dhammakammadvÄ• dasakaá¹ƒ

<68> ``tÄ«hi \Se I 114/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ
ukkhepanÄ«yakammaá¹ƒ dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±c
paá¹-ipucchÄ• kataá¹ƒ hoti, paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti --- imehi kho, bhikkhave, tÄ«haá¹
samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

``aparehipi \Be 73/, bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ
ukkhepanÄ«yakammaá¹ƒ dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±c
desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hoti, adesitÄ• ya Ä• pattiyÄ• kataá¹ƒ hoti ... pe .
hoti, sÄ• retvÄ• kataá¹ƒ hoti, Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti ... pe ... sammukhÄ• kat
kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... paá¹-ipucchÄ• kataá¹ƒ hoti, dhammena kataá
kataá¹ƒ hoti ... pe ... paá¹-iÃ±Ã±Ä• ya kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kat
Ä• pattiyÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ \Se I 115/ hoti, samaggena kataá¹ƒ hoti ... pe
Ä• pattiyÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... adesitÄ•
kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti ... pe ... codetvÄ• kataá¹ƒ ho
hoti, samaggena kataá¹ƒ hoti ... pe ... sÄ• retvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, sam
... pe ... Ä• pattiá¹ƒ Ä• ropetvÄ• kataá¹ƒ hoti, dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ
bhikkhave, tÄ«haá¹…gehi samannÄ• gataá¹ƒ, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge
dhammakammaÃ±ca hoti, vinayakammaÃ±ca, suvÅ«pasantaÃ±ca.

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakamme

dhammakammadvÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• kaá¹…khamÄ• nachakkaá¹ƒ

<69> {Vin V 323} ``tÄ«hi \Ne 68/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, Ä• ka
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya. bhaá¹‡á¸•
kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako; bÄ• lo
anapadÄ• no \Se I 116/; gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi --- ime
tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• y
ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparehipi \Be 74/, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…kha
diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya. adhisÄ«le sÄ«lavipanno
Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imehi kho, bhikkhave, tÄ«ha
samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• ya diá¹-á¹-hiyÄ•
ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no
diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya. buddhassa avaá¹‡á¹‡aá
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhave, t
samannÄ• gatassa bhikkhuno, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• ya diá¹-á¹-hiyÄ•
ukkhepanÄ«yakammaá¹ƒ kareyya.

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• ya d
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya. eko bhaá¹‡á¸• anakÄ• rako hoti kalah
bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako; eko bÄ• lo hoti abyatto Ä• pattibahulo an
gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi --- imesaá¹ƒ \Se I 117/ kho, bh
tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• a
ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…kamÄ• no saá¹…gho, pÄ•
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya. eko adhisÄ«le sÄ«lavipanno hoti, eko
Ä• cÄ• ravipanno hoti, eko atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imesaá¹ƒ kho, bhikkhav
tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• a
ukkhepanÄ«yakammaá¹ƒ kareyya.

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kareyya. eko buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• s
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati \Be 75/ --- imesaá¹ƒ k
tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ, Ä• kaá¹…khamÄ• no saá¹…gho, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• ap
ukkhepanÄ«yakammaá¹ƒ kareyya.

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissage ukkhepanÄ«yakamme

Ä• kaá¹…khamÄ• nachakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tecattÄ• lÄ«savattaá¹ƒ

<70> ``pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammakatena, bhikkhav
vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sammÄ• vattanÄ• --- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ
upaá¹-á¹-hÄ• petabbo, na bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhu
ovaditabbÄ• . yÄ• ya Ä• pattiyÄ• saá¹…ghena, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagg
kataá¹ƒ hoti sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• tÄ• disikÄ• , tato vÄ• pÄ• piá¹-
garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• ... pe ... na pakatattassa bhikkhuno uposatho
pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anuvÄ• do paá¹-á¹-h
kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabbaâ€™â€™ nti.

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakamme

tecattÄ• lÄ«savattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<71> atha kho saá¹…gho ariá¹-á¹-hassa bhikkhuno gaddhabÄ• dhipubbassa, pÄ• pikÄ• ya
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ akÄ• si --- asambhogaá¹ƒ saá¹…ghena. so saá
diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammakato vibbhami. ye te bhikkhÅ« appic
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ariá¹-á¹-ho bhikkhu gaddhabÄ• dhip
70/, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammakato vibbhamissat
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, ariá¹-á¹-ho \Se I 119/ bhikkhu gaddhabÄ• dhipub
saá¹…ghena, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammakato vibb
(Ce Katthaci) }? ``saccaá¹ƒ \Ee II 28/ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ---
pe ... kathaÃ±hi nÄ• ma so, bhikkhave, moghapuriso saá¹…ghena, pÄ• pikÄ• ya diá¹-á¹-hiy

ukkhepanÄ«yakammakato vibbhamissati? netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pas
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkh
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhet

nappaá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ

<72> ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. upasampÄ• deti, nissayaá¹ƒ deti
upaá¹-á¹-hÄ• peti, bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovada
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• ap
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

{Vin V 420} ``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• p
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• patt
diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ Ä• p
tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ garahati, kammike garahati --- ime
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissa
nappaá¹-ippassambhetabbaá¹ƒ ... pe ... \Se I 120/.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiy
ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. pakatattassa bhikkhuno uposath
á¹-hapeti, savacanÄ«yaá¹ƒ karoti, anuvÄ• daá¹ƒ paá¹-á¹-hapeti, okÄ• saá¹ƒ kÄ• reti, codeti,
bhikkhÅ«hi sampayojeti --- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gatassa b
diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakamme

nappaá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ

<73> ``paÃ±cahi \Be 77/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. na upasampÄ• de
sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti, na bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammato
imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá

ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. yÄ• ya Ä• pattiyÄ• saá¹…ghena, pÄ
appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ na Ä• pajjati, aÃ±
\Se I 121/, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ; kammaá¹ƒ na garahati, kammike na garahati --- i
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissa
paá¹-ippassambhetabbaá¹ƒ ... pe ....

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiy
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhetabbaá¹ƒ. na pakatattassa bhikkhuno uposatha
pavÄ• raá¹‡aá¹ƒ á¹-hapeti, na savacanÄ«yaá¹ƒ karoti, na anuvÄ• daá¹ƒ paá¹-á¹-hapeti, na c
codeti, na sÄ• reti, na bhikkhÅ«hi sampayojeti --- imehi kho, bhikkhave, aá¹-á¹-hahaá¹…geh
bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ paá¹-ipp

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakamme

paá¹-ippassambhetabbatecattÄ• lÄ«sakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<74> ``evaÃ±ca \Ne 72/ pana, bhikkhave, paá¹-ippassambhetabbaá¹ƒ. tena, bhikkhave, pÄ•
appaá¹-inissagge, ukkhepanÄ«yakammakatena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamit
uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹
paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, saá¹…ghena, pÄ• pikÄ• ya diá¹-á¹
ukkhepanÄ«yakammakato sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi, p
appaá¹-inissagge, ukkhepanÄ«yassa \Be 78/ kammassa paá¹-ippassaddhiá¹ƒ \Se I 122/ yÄ•
yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä•

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena, pÄ• pikÄ•
appaá¹-inissagge, ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá
diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cat
pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-ini
ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambheyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena, pÄ• pikÄ•
appaá¹-inissagge, ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá
diá¹-á¹-hiyÄ• appaá¹-inissagge \Se I 123/, ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá
itthannÄ• massa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yaka
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-in
kammassa paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu

saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-i
ukkhepanÄ«yakammakato sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, pÄ• pikÄ
appaá¹-inissagge ukkhepanÄ«yassa kammassa paá¹-ippassaddhiá¹ƒ yÄ• cati. saá¹…gho itt
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhet
itthannÄ• massa bhikkhuno, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge, ukkhepanÄ«yass
paá¹-ippassaddhi, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``paá¹-ippassaddhaá¹ƒ \Ne 73/ saá¹…ghena itthannÄ• massa bhikkhuno, pÄ• pikÄ• ya diá¹
ukkhepanÄ«yakammaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• ray

pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ satta

kammakkhandhako paá¹-hamo.

imamhi khandhake vatthÅ« satta.

tassuddÄ• naá¹ƒ ---

paá¹‡á¸• ulohitakÄ• \Be 79/ bhikkhÅ«, sayaá¹ƒ bhaá¹‡á¸• anakÄ• rakÄ• .

tÄ• dise upasaá¹…kamma, ussahiá¹ƒsu ca bhaá¹‡á¸• ane ||

anuppannÄ• pi jÄ• yanti {anuppannÄ• ni jÄ• yanti (Ce Se) }, uppannÄ• nipi vaá¸• á¸• hare {
(Ce), uppannÄ• pi pavaá¸• á¸• hanti (Katthaci) }.

appicchÄ• pesalÄ• bhikkhÅ«, ujjhÄ• yanti padassato {parÄ«sato (Se), parassato (Ce) } ||

saddhammaá¹-á¹-hitiko buddho, sayambhÅ« aggapuggalo.

Ä• á¹‡Ä• pesi tajjanÄ«yakammaá¹ƒ sÄ• vatthiyaá¹ƒ jino ||

asammukhÄ• ppaá¹-ipucchÄ• ppaá¹-iÃ±Ã±Ä• ya \Se I 124/ kataÃ±ca yaá¹ƒ.

anÄ• patti adesane, desitÄ• ya kataÃ±ca yaá¹ƒ ||

acodetvÄ• asÄ• retvÄ• , anÄ• ropetvÄ• ca yaá¹ƒ kataá¹ƒ.

asammukhÄ• adhammena, vaggena cÄ• pi {vaggenÄ• pi ca (Ce Se) } yaá¹ƒ kataá¹ƒ ||

appaá¹-ipucchÄ• adhammena, puna vaggena {vaggenÄ• pi ca (Ce Se) } yaá¹ƒ kataá¹ƒ.

appaá¹-iÃ±Ã±Ä• ya adhammena, vaggena cÄ• pi {vaggenÄ• pi ca (Ce Se) } yaá¹ƒ kataá¹ƒ |

anÄ• patti {anÄ• pattiyÄ• (Ce Se) } adhammena, vaggena

cÄ• pi {vaggenÄ• pi ca (Ce Se) } yaá¹ƒ kataá¹ƒ.

adesanÄ• gÄ• miniyÄ• , adhammavaggameva ca ||

desitÄ• ya \Ne 74/ adhammena, vaggenÄ• pi tatheva ca.

acodetvÄ• \Ee II 29/ adhammena, vaggenÄ• pi tatheva ca ||

asÄ• retvÄ• adhammena, vaggenÄ• pi tatheva ca.

anÄ• ropetvÄ• adhammena, vaggenÄ• pi tatheva ca ||

kaá¹‡havÄ• ranayeneva, sukkavÄ• raá¹ƒ vijÄ• niyÄ• .

saá¹…gho Ä• kaá¹…khamÄ• no ca yassa tajjaniyaá¹ƒ kare ||

bhaá¹‡á¸• anaá¹ƒ bÄ• lo saá¹ƒsaá¹-á¹-ho, adhisÄ«le ajjhÄ• cÄ• re.

atidiá¹-á¹-hivipannassa, saá¹…gho tajjaniyaá¹ƒ kare ||

buddhadhammassa \Se I 125/ \Be 80/ saá¹…ghassa, avaá¹‡á¹‡aá¹ƒ yo ca bhÄ• sati.

tiá¹‡á¹‡annampi ca bhikkhÅ«naá¹ƒ, saá¹…gho tajjaniyaá¹ƒ kare ||

bhaá¹‡á¸• anaá¹ƒ kÄ• rako eko, bÄ• lo saá¹ƒsagganissito.

adhisÄ«le ajjhÄ• cÄ• re, tatheva atidiá¹-á¹-hiyÄ• ||

buddhadhammassa saá¹…ghassa, avaá¹‡á¹‡aá¹ƒ yo ca bhÄ• sati.

tajjanÄ«yakammakato, evaá¹ƒ sammÄ• nuvattanÄ• ||

upasampadanissayÄ• , sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hanÄ• .

ovÄ• dasammatenÄ• pi, na kare tajjanÄ«kato ||

nÄ• pajje taÃ±ca Ä• pattiá¹ƒ, tÄ• disaÃ±ca tato paraá¹ƒ.

kammaÃ±ca kammike cÄ• pi, na garahe tathÄ• vidho ||

uposathaá¹ƒ pavÄ• raá¹‡aá¹ƒ, pakatattassa naá¹-á¹-hape.

savacaniá¹ƒ {na savacaniyaá¹ƒ (Ce Se) } anuvÄ• do, okÄ• so codanena ca ||

sÄ• raá¹‡aá¹ƒ \Ne 75/ sampayogaÃ±ca, na kareyya tathÄ• vidho.

upasampadanissayÄ• , sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hanÄ• ||

ovÄ• dasammatenÄ• pi, paÃ±cahaá¹…gehi {paÃ±caaá¹…go (Katthaci) } na sammati.

taÃ±cÄ• pajjati Ä• pattiá¹ƒ, tÄ• disaÃ±ca tato paraá¹ƒ ||

kammaÃ±ca kammike cÄ• pi, garahanto na sammati.

uposathaá¹ƒ \Se I 126/ pavÄ• raá¹‡aá¹ƒ, savacanÄ«yÄ• ca novÄ• do ||

okÄ• so codanaÃ±ceva, sÄ• raá¹‡Ä• sampayojanÄ• .

imehaá¹-á¹-haá¹…gehi yo yutto, tajjanÄ• nupasammati ||

kaá¹‡havÄ• ranayeneva, sukkavÄ• raá¹ƒ vijÄ• niyÄ• .

bÄ• lo Ä• pattibahulo, saá¹ƒsaá¹-á¹-hopi ca seyyaso ||

niyassakammaá¹ƒ sambuddho, Ä• á¹‡Ä• pesi mahÄ• muni.

kÄ«á¹-Ä• girismiá¹ƒ dve bhikkhÅ«, assajipunabbasukÄ• ||

anÄ• cÄ• raÃ±ca \Be 81/ vividhaá¹ƒ, Ä• cariá¹ƒsu asaÃ±Ã±atÄ• .

pabbÄ• janÄ«yaá¹ƒ sambuddho, kammaá¹ƒ sÄ• vatthiyaá¹ƒ jino.

macchikÄ• saá¹‡á¸• e sudhammo, cittassÄ• vÄ• siko ahu ||

jÄ• tivÄ• dena khuá¹ƒseti, sudhammo cittupÄ• sakaá¹ƒ.

paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ, Ä• á¹‡Ä• pesi tathÄ• gato ||

kosambiyaá¹ƒ channaá¹ƒ bhikkhuá¹ƒ, nicchantÄ• pattiá¹ƒ passituá¹ƒ.

adassane \Ee II 30/ ukkhipituá¹ƒ, Ä• á¹‡Ä• pesi jinuttamo ||

channo taá¹ƒyeva Ä• pattiá¹ƒ, paá¹-ikÄ• tuá¹ƒ na icchati.

ukkhepanÄ• ppaá¹-ikamme, Ä• á¹‡Ä• pesi vinÄ• yako ||

pÄ• padiá¹-á¹-hi \Ne 76/ ariá¹-á¹-hassa, Ä• si aÃ±Ã±Ä• á¹‡anissitÄ• .

diá¹-á¹-hiyÄ• ppaá¹-inissagge {diá¹-á¹-hiappaá¹-inissagge (Katthaci) }, ukkhepaá¹ƒ jinabhÄ•

niyassakammaá¹ƒ pabbajjaá¹ƒ {pabbÄ• jaá¹ƒ (Katthaci) }, tatheva paá¹-isÄ• raá¹‡Ä«.

adassanÄ• ppaá¹-ikamme \Se I 127/, anissagge ca diá¹-á¹-hiyÄ• ||

davÄ• nÄ• cÄ• rÅ«paghÄ• ti, micchÄ• Ä• jÄ«vameva ca.

pabbÄ• janÄ«yakammamhi, atirekapadÄ• ime ||

alÄ• bhÄ• vaá¹‡á¹‡Ä• dve paÃ±ca, dve paÃ±cakÄ• ti nÄ• makÄ• {dve paÃ±cakoti nÄ• ma

paá¹-isÄ• raá¹‡Ä«yakammamhi, atirekapadÄ• ime ||

tajjanÄ«yaá¹ƒ niyassaÃ±ca, duve kammÄ• pi sÄ• disÄ• {kammesu sadisaá¹ƒ (Katthaci) }.

pabbajjÄ• {pabbÄ• jÄ• (Katthaci) } paá¹-isÄ• rÄ« ca, atthi padÄ• tirittatÄ• ||

tayo ukkhepanÄ• kammÄ• , sadisÄ• te vibhattito.

tajjanÄ«yanayenÄ• pi, sesakammaá¹ƒ vijÄ• niyÄ• ti ||

kammakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. pÄ• rivÄ• sikakkhandhakaá¹ƒ

1. pÄ• rivÄ• sikavattaá¹ƒ

<75> tena \Se I 128/ \Ee II 31/ \Be 82/ \Ne 77/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena pÄ• rivÄ• sikÄ• bhikkhÅ« sÄ•
bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikamm
seyyÄ• bhihÄ• raá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«vara
piá¹-á¹-hiparikammaá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• c
``kathaÃ±hi nÄ• ma pÄ• rivÄ• sikÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ• naá¹ƒ bhikkhÅ«naá
paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• raá¹ƒ, sey
pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á
atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, pÄ• rivÄ• sikÄ• bhikkhÅ« sÄ• diyanti pakatattÄ•
abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ•
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ,
piá¹-á¹-hiparikammaâ€™â€™ nti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhaga
... pe ... kathaÃ±hi nÄ• ma, bhikkhave, pÄ• rivÄ• sikÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ•
abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ•
pÄ• dodakaá¹ƒ \Se I 129/ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggah
piá¹-á¹-hiparikammaá¹ƒ. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, pÄ• rivÄ• sikena bhik
pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ
Ä• sanÄ• bhihÄ• ro, seyyÄ• bhihÄ• ro, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalika
pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ. yo sÄ• diyeyya, Ä• pat

``anujÄ• nÄ• mi, bhikkhave, pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mithu yathÄ• vuá¸• á¸• h
paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• raá¹ƒ, sey
pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á

``anujÄ• nÄ• mi \Be 83/, bhikkhave, pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paÃ±ca yathÄ• v

uposathaá¹ƒ, pavÄ• raá¹‡aá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ, oá¹‡ojanaá¹ƒ, bhattaá¹ƒ. tena hi, bhik
pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• mi yathÄ• pÄ• rivÄ• sikehi
II 32/.

<76> ``pÄ• rivÄ• sikena, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ samn

na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo,
sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• . yÄ• ya Ä• pattiyÄ• saá¹…ghena
Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• \Se I 130/ tÄ• disikÄ• , tato vÄ• pÄ• piá¹-á¹-hata
garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• . na pakatattassa bhikkhuno uposatho á¹-hape
á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anuvÄ• do paá¹-á¹-hapetabbo, na ok
codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabbaá¹ƒ.

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pakatattassa bhikkhuno purato gantabbaá¹ƒ
nisÄ«ditabbaá¹ƒ. yo hoti saá¹…ghassa Ä• sanapariyanto seyyÄ• pariyanto vihÄ• rapariyant
tena ca so sÄ• ditabbo.

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pakatattena bhikkhunÄ• puresamaá¹‡ena v
kulÄ• ni upasaá¹…kamitabbÄ• ni, na Ä• raÃ±Ã±ikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ {samÄ•
piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, na ca tappaccayÄ• piá¹‡á¸• apÄ• to nÄ«
jÄ• niá¹ƒsÅ«ti.

``pÄ• rivÄ• sikena \Ne 79/, bhikkhave, bhikkhunÄ• Ä• gantukena Ä• rocetabbaá¹ƒ, Ä• gant
uposathe Ä• rocetabbaá¹ƒ, pavÄ• raá¹‡Ä• ya Ä• rocetabbaá¹ƒ. sace gilÄ• no hoti, dÅ«tenap

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä• v
pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na \Be 84/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhu
aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• \Se I 131/. na, bhikkhave, pÄ• rivÄ• sikena
Ä• vÄ• sÄ• abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã±atra pakatattena

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko Ä•
pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkh
anÄ• vÄ• so gantabbo, aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ•
sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã
antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• s
gantabbo, aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikena
Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikkhuko anÄ• vÄ• so gantabbo, aÃ±Ã±atra pakatat
bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ
vÄ• gantabbo, aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä•
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, b
bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabbo, yatthassu \Se
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave,
bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gant
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko Ä
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra \Be 85/ pakatattena, aÃ±Ã±atra antarÄ• yÄ•
pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so ganta
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave,
sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo, yatt
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena \Ee II 33/, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• s
gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atr
pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkh
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• . na, b
bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkhuko Ä• vÄ• so vÄ
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra \Se I 133/ antarÄ• y

<80> ``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabh
bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhu
bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhu
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo \Ne 81/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ•
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo \Be 86/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ•
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikk
vÄ• , yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantu

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ•
Ä• vÄ• so, yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• \Se I 134/ sabhikkhukÄ• Ä• vÄ• sÄ•
sabhikkhuko anÄ• vÄ• so, yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä•

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ•
vÄ• anÄ• vÄ• so vÄ• , yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sa

<81> ``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pakatattena bhikkhunÄ• saddhiá¹ƒ eka
vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• an
pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ. pakatatto bhikkhu Ä• sane
pakatattena bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne u
nisÄ«ditabbaá¹ƒ, na chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame ca
caá¹…kame caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…
(aá¹-á¹-hakathÄ• yaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbapÄ• á¹-ho) } caá¹…kame caá¹…kamitabbaá¹ƒ.

<82> ``na \Ne 82/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• sikena vuá¸• á¸• hata
... pe ... mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• saddhiá¹ƒ ... pe ... mÄ• nattÄ• raher
... pe ... mÄ• nattacÄ• rikena bhikkhunÄ• saddhiá¹ƒ ... pe ... abbhÄ• nÄ• rahena bhikkhunÄ
Ä• vÄ• se vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne \Se I 13
vatthabbaá¹ƒ; na ekÄ• sane nisÄ«ditabbaá¹ƒ \Be 87/, na nÄ«ce Ä• sane nisinne ucce Ä• sa
chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ, n
ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…

{Vin I 393} ``pÄ• rivÄ• sikacatuttho ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• ya paá¹-
dadeyya, taá¹ƒvÄ«so abbheyya, akammaá¹ƒ {akammaá¹ƒ taá¹ƒ (Se) }, na ca karaá¹‡Ä«yaâ

catunnavutipÄ• rivÄ• sikavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<83> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami. upasaá¹…kamitvÄ•

ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ etadavo
bhante, pÄ• rivÄ• sikassa bhikkhuno ratticchedÄ• â€™â€™ ti? ``tayo kho, upÄ• li, pÄ• rivÄ•
ratticchedÄ• \Ee II 34/. sahavÄ• so, vippavÄ• so, anÄ• rocanÄ• --- ime kho, upÄ• li, tayo p
bhikkhuno ratticchedÄ• â€™â€™ ti.

<84> tena kho pana samayena sÄ• vatthiyaá¹ƒ mahÄ• bhikkhusaá¹…gho sannipatito hoti. n
bhikkhÅ« parivÄ• saá¹ƒ sodhetuá¹ƒ \Se I 136/. bhagavato {te bhikkhÅ« bhagavato (Se, evan
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, parivÄ• saá¹ƒ nikkhipituá¹ƒ. evaÃ±ca pana, bhikk
tena pÄ• rivÄ• sikena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ utta
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `parivÄ• saá¹
nikkhitto hoti parivÄ• so. `vattaá¹ƒ nikkhipÄ• mÄ«â€™ ti. nikkhitto hoti parivÄ• so.

<85> tena kho pana samayena sÄ• vatthiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ pakkamiá¹ƒsu. sak
bhikkhÅ« parivÄ• saá¹ƒ sodhetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• m
samÄ• diyituá¹ƒ {samÄ• dÄ• tuá¹ƒ (Se Ke) }. evaÃ±ca pana, bhikkhave, samÄ• diyitabbo {s
tena pÄ• rivÄ• sikena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• \Be 88/ ekaá¹ƒsa
karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• \Ne 83/ aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo
samÄ• diyÄ• mÄ«â€™ ti. samÄ• dinno hoti parivÄ• so. `vattaá¹ƒ samÄ• diyÄ• mÄ«â€™ ti. s
parivÄ• soâ€™â€™.

pÄ• rivÄ• sikavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. mÅ«lÄ• yapaá¹-ikassanÄ• rahavattaá¹ƒ

<86> tena \Se I 137/ kho pana samayena mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• bhikkhÅ« sÄ• d
bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikamm
seyyÄ• bhihÄ• raá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«vara
piá¹-á¹-hiparikammaá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• c
``kathaÃ±hi nÄ• ma mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ• na
abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaâ€™â€™ nti
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• bhikkhÅ« sÄ•
bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikam
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ ... pe ... kathaÃ±h
mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ! netaá¹ƒ bhikkhave, appas

pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mant
bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sÄ• ditabbaá¹ƒ pakatattÄ• naá¹ƒ
paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• ro, seyyÄ•
pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á
sÄ• diyeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• ra
bhikkhÅ«naá¹ƒ mithu yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ ... pe
piá¹-á¹-hiparikammaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• naá¹ƒ
yathÄ• vuá¸• á¸• haá¹ƒ --- uposathaá¹ƒ \Be 89/, pavÄ• raá¹‡aá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ, oá¹
tena hi, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±
mÅ«lÄ• yapaá¹-ikassanÄ• rahehi bhikkhÅ«hi vattitabbaá¹ƒ.

<87> ``mÅ«lÄ• yapaá¹-ikassanÄ• rahena \Ne 84/, bhikkhave, bhikkhunÄ• sammÄ• vattitab
sammÄ• vattanÄ• ---

na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo,
sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• . yÄ• ya Ä• pattiyÄ• saá¹…ghena
kato hoti sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• tÄ• disikÄ• , tato vÄ• pÄ• piá¹-á¹-h
garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• . na pakatattassa bhikkhuno uposatho á¹-hape
á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anuvÄ• do paá¹-á¹-hapetabbo, na ok
codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabbaá¹ƒ.

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• pakatattassa bhikkhuno pu
nisÄ«ditabbaá¹ƒ. yo hoti saá¹…ghassa Ä• sanapariyanto seyyÄ• pariyanto vihÄ• rapariyant
tena ca so sÄ• ditabbo.

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• pakatattena bhikkhunÄ• p
pacchÄ• samaá¹‡ena vÄ• kulÄ• ni upasaá¹…kamitabbÄ• ni, na Ä• raÃ±Ã±ikaá¹…gaá¹ƒ sa
piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, na ca tappaccayÄ• piá¹‡á¸• apÄ• to nÄ«
jÄ• niá¹ƒsÅ«ti.

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na \Be 90/, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• v
anÄ• vÄ• so vÄ• gantabbo, aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ
gantabbo ... pe ... abhikkhuko anÄ• vÄ• so gantabbo ... pe ... abhikkhuko Ä• vÄ• so vÄ• an
aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
Ä• vÄ• so gantabbo ... pe ... abhikkhuko anÄ• vÄ• so gantabbo ... pe ... abhikkhuko Ä• vÄ•
gantabbo, aÃ±Ã±atra pakatattena \Se I 140/, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
... pe ... sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ•
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ
... pe ... sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ•
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
Ä• vÄ• so gantabbo ... pe ... sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ
gantabbo, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atr

``gantabbo, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ
pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatth
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo \Be 91/, bhikkhave \Se I 141/, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sa
sabhikkhuko Ä• vÄ• so ... pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo \Ne 86/, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• sabhikkhukÄ
vÄ• sabhikkhuko Ä• vÄ• so ... pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ•
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• pakatattena bhikkhunÄ• sa
vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• an
pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, pakatatto bhikkhu Ä• sane
pakatattena bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«ditabbaá¹ƒ; na nÄ«ce Ä• sane nisinne
nisÄ«ditabbaá¹ƒ; na chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame ca

caá¹…kame caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…
caá¹…kamitabbaá¹ƒ.

``na, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• pÄ• rivÄ• sikena bhikkhunÄ
mÅ«lÄ• yapaá¹-ikassanÄ• rahena vuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ ... pe ... mÄ• n
saddhiá¹ƒ ... pe ... mÄ• nattacÄ• rikena bhikkhunÄ• \Se I 142/ saddhiá¹ƒ ... pe ... abbhÄ• nÄ
saddhiá¹ƒ ekacchanne Ä• vÄ• se vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ,
anÄ• vÄ• se vÄ• vatthabbaá¹ƒ; na ekÄ• sane nisÄ«ditabbaá¹ƒ; na nÄ«ce Ä• sane nisinne u
na chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ
caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante ca

{Vin I 393} ``mÅ«lÄ• yapaá¹-ikassanÄ• rahacatuttho ce, bhikkhave, parivÄ• saá¹ƒ dadeyya,
paá¹-ikasseyya, mÄ• nattaá¹ƒ dadeyya, taá¹ƒvÄ«so abbheyya, akammaá¹ƒ, na ca karaá¹‡Ä

mÅ«lÄ• yapaá¹-ikassanÄ• rahavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. mÄ• nattÄ• rahavattaá¹ƒ

<88> tena \Be 92/ kho pana samayena mÄ• nattÄ• rahÄ• bhikkhÅ« sÄ• diyanti pakatattÄ•
abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ•
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ,
piá¹-á¹-hiparikammaá¹ƒ. ye te bhikkhÅ« appicchÄ• \Ne 87/ ... pe ... te ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma mÄ• nattÄ• rahÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ• naá¹ƒ bhikkhÅ«n
paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• raá¹ƒ, sey
pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á
atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkh
bhikkhÅ« sÄ• diyanti pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• na
piá¹-á¹-hiparikammaâ€™â€™ nti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhaga
... pe ... kathaÃ±hi nÄ• ma, bhikkhave, mÄ• nattÄ• rahÄ• \Se I 143/ bhikkhÅ« sÄ• diyissant
bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ! netaá¹ƒ, bhikkh
vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä•
bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sÄ• ditabbaá¹ƒ pakatattÄ• naá¹ƒ bhikkhÅ«naá¹
paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ. yo sÄ• diyeyya, Ä• patti du
anujÄ• nÄ• mi, bhikkhave, mÄ• nattÄ• rahÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mithu yathÄ• vuá¸• á¸• h
paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ. anujÄ• nÄ• mi, bhikkhave,
bhikkhÅ«naá¹ƒ paÃ±ca yathÄ• vuá¸• á¸• haá¹ƒ --- uposathaá¹ƒ, pavÄ• raá¹‡aá¹ƒ, vassikasÄ
bhattaá¹ƒ. tena hi, bhikkhave, mÄ• nattÄ• rahÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±Ä• p
mÄ• nattÄ• rahehi bhikkhÅ«hi vattitabbaá¹ƒ.

<89> ``mÄ• nattÄ• rahena, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sa

na upasampÄ• detabbaá¹ƒ ... pe ... (yathÄ• mÅ«lÄ• ya paá¹-ikassanÄ• , tathÄ• vitthÄ• reta
\Se I 144/ sampayojetabbaá¹ƒ.

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• pakatattassa bhikkhuno purato gantabbaá
nisÄ«ditabbaá¹ƒ. yo hoti saá¹…ghassa Ä• sanapariyanto seyyÄ• pariyanto vihÄ• rapariyant
tena ca so sÄ• ditabbo.

``na \Be 93/ \Ne 88/, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• pakatattena bhikkhunÄ• p
pacchÄ• samaá¹‡ena vÄ• kulÄ• ni upasaá¹…kamitabbÄ• ni, na Ä• raÃ±Ã±ikaá¹…gaá¹ƒ sa
piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, na ca tappaccayÄ• piá¹‡á¸• apÄ• to nÄ«
jÄ• niá¹ƒsÅ«ti.

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä•
pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, manattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko anÄ
pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko \S
vÄ• gantabbo, aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko
abhikkhuko anÄ• vÄ• so gantabbo ... pe ... abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• ga
aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ•
gantabbo ... pe ... abhikkhuko anÄ• vÄ• so gantabbo ... pe ... abhikkhuko Ä• vÄ• so vÄ• an
aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä
sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• g
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuk
sabhikkhuko anÄ• vÄ• so gantabbo \Be 94/ ... pe ... sabhikkhuko \Ne 89/ Ä• vÄ• so vÄ• an

yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra antarÄ• y

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ•
gantabbo ... pe ... sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ• so vÄ•
yatthassu bhikkhÅ« \Se I 146/ nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra pakatattena, aÃ±Ã±atra

``gantabbo, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikk
sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabh
sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• an
Ä• vÄ• so ... pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ•
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``na, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• pakatattena bhikkhunÄ• saddhiá¹ƒ ekacc
na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ•
bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ. pakatatto bhikkhu Ä• sanena nimanteta
bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane
chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ, n
caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante ca

``na \Be 95/, bhikkhave, mÄ• nattÄ• rahena bhikkhunÄ• pÄ• rivÄ• sikena bhikkhunÄ• sad
mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• saddhiá¹ƒ ... pe ... mÄ• nattÄ• rahena vuá¸•
saddhiá¹ƒ ... pe ... mÄ• nattacÄ• rikena bhikkhunÄ• saddhiá¹ƒ ... pe ... abbhÄ• nÄ• rahena
ekacchanne Ä• vÄ• se vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacch
vatthabbaá¹ƒ; na ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane nisÄ
nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ, na nÄ«ce caá¹…
caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kam

{Vin I 393} ``mÄ• nattÄ• rahacatuttho \Ne 90/ ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ
mÄ• nattaá¹ƒ dadeyya, taá¹ƒvÄ«so abbheyya, akammaá¹ƒ, na ca karaá¹‡Ä«yaâ€™â€™ nti

mÄ• nattÄ• rahavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. mÄ• nattacÄ• rikavattaá¹ƒ

<90> tena kho pana samayena mÄ• nattacÄ• rikÄ• bhikkhÅ« sÄ• diyanti pakatattÄ• naá¹ƒ
paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ• bhihÄ• raá¹ƒ, sey
pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, nahÄ• ne piá¹-á
bhikkhÅ« appicchÄ• ... pe ... \Se I 148/ te ujhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi n
mÄ• nattacÄ• rikÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• dana
pe ... nahÄ• ne piá¹-á¹-hiparikammaâ€™â€™ nti! atha kho te bhikkhÅ« bhagavato etamatth

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, mÄ• nattacÄ• rikÄ• bhikkhÅ« sÄ• diyanti pakata
bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikam
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ ... pe ... kathaÃ±h
mÄ• nattacÄ• rikÄ• bhikkhÅ« sÄ• diyissanti pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• dana
piá¹-á¹-hiparikammaá¹ƒ! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

``na \Be 96/, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sÄ• ditabbaá¹ƒ pakatattÄ• naá¹ƒ
abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, Ä• sanÄ•
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaá¹ƒ, pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ,
piá¹-á¹-hiparikammaá¹ƒ. yo sÄ• diyeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, n
bhikkhÅ«naá¹ƒ mithu yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ, paccuá¹-á¹-hÄ• naá¹ƒ ... pe
piá¹-á¹-hiparikammaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, mÄ• nattacÄ• rikÄ• naá¹ƒ bhikkhÅ«naá
--- uposathaá¹ƒ, pavÄ• raá¹‡aá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ, oá¹‡ojanaá¹ƒ, bhattaá¹ƒ. tena hi, bh
mÄ• nattacÄ• rikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• mi yathÄ• mÄ• nattacÄ
vattitabbaá¹ƒ.

<91> ``mÄ• nattacÄ• rikena \Se I 149/ \Ne 91/, bhikkhave, bhikkhunÄ• sammÄ• vattitabba
sammÄ• vattanÄ• ---

na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo,
sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• . yÄ• ya Ä• pattiyÄ• saá¹…ghena
Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• tÄ• disikÄ• , tato vÄ• pÄ• piá¹-á¹-hatarÄ• ; kamm
kammikÄ• na garahitabbÄ• . na pakatattassa bhikkhuno uposatho á¹-hapetabbo, na pavÄ•
savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anuvÄ• do paá¹-á¹-hapetabbo, na okÄ• so kÄ• retabbo,
na bhikkhÅ«hi sampayojetabbaá¹ƒ.

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• pakatattassa bhikkhuno purato gantabba

nisÄ«ditabbaá¹ƒ. yo hoti saá¹…ghassa Ä• sanapariyanto seyyÄ• pariyanto vihÄ• rapariyant
tena ca so sÄ• ditabbo.

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• pakatattena bhikkhunÄ• puresamaá¹‡e
kulÄ• ni upasaá¹…kamitabbÄ• ni, na Ä• raÃ±Ã±ikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, na piá¹‡
samÄ• dÄ• tabbaá¹ƒ, na ca tappaccayÄ• piá¹‡á¸• apÄ• to nÄ«harÄ• petabbo --- mÄ• maá

``mÄ• nattacÄ• rikena, bhikkhave, bhikkhunÄ• Ä• gantukena Ä• rocetabbaá¹ƒ, Ä• gantuka
Ä• rocetabbaá¹ƒ, pavÄ• raá¹‡Ä• ya Ä• rocetabbaá¹ƒ \Se I 150/ \Be 97/, devasikaá¹ƒ Ä• roce
hoti, dÅ«tenapi Ä• rocetabbaá¹ƒ.

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko
saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko
saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

``na \Ne 92/, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhi
vÄ• gantabbo, aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuk
abhikkhuko anÄ• vÄ• so gantabbo ... pe ... abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• ga
aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ
gantabbo ... pe ... abhikkhuko anÄ• vÄ• so gantabbo ... pe ... abhikkhuko Ä• vÄ• so vÄ• an
aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko
sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• g
nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

``na bhikkhave \Se I 151/, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• s
... pe ... sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• s
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ
gantabbo ... pe ... sabhikkhuko anÄ• vÄ• so gantabbo ... pe ... sabhikkhuko \Ee II 36/ Ä• vÄ

gantabbo \Be 98/, yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• , aÃ±Ã±atra saá¹…ghena, a

``gantabbo, bhikkhave mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhik
sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo \Ne 93/, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ•
pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatth
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``gantabbo, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• a
Ä• vÄ• so ... pe ... sabhikkhuko anÄ• vÄ• so ... pe ... sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ•
samÄ• nasaá¹ƒvÄ• sakÄ• , yaá¹ƒ jaÃ±Ã±Ä• sakkomi ajjeva gantunti.

``na \Se I 152/, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• pakatattena bhikkhunÄ• sado
vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• an
pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ. pakatatto bhikkhu Ä• sane
pakatattena bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne u
nisÄ«ditabbaá¹ƒ, na chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame ca
caá¹…kame caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹.
caá¹…kamitabbaá¹ƒ.

``na, bhikkhave, mÄ• nattacÄ• rikena bhikkhunÄ• pÄ• rivÄ• sikena bhikkhunÄ• saddhiá¹ƒ
mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• saddhiá¹ƒ ... pe ... mÄ• nattÄ• rahena bhikkh
mÄ• nattacÄ• rikena vuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ ... pe ... abbhÄ• nÄ• rahena
ekacchanne Ä• vÄ• se vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacch
vatthabbaá¹ƒ; na ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane nisÄ
nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ \Be 99/, na nÄ«c
ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹.

{Vin I 393} ``mÄ• nattacÄ• rikacatuttho ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• ya \S
paá¹-ikasseyya, mÄ• nattaá¹ƒ dadeyya, taá¹ƒvÄ«so abbheyya, akammaá¹ƒ, na ca karaá¹‡Ä

<92> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ etadavo
bhante, mÄ• nattacÄ• rikassa bhikkhuno ratticchedÄ• â€™â€™ ti? ``cattÄ• ro kho \Ne 94/, u
bhikkhuno ratticchedÄ• . sahavÄ• so, vippavÄ• so, anÄ• rocanÄ• , Å«ne gaá¹‡e caraá¹‡aá¹
--- ime kho, upÄ• li, cattÄ• ro mÄ• nattacÄ• rikassa bhikkhuno ratticchedÄ• â€™â€™ ti.

<93> tena kho pana samayena sÄ• vatthiyaá¹ƒ mahÄ• bhikkhusaá¹…gho sannipatito hoti. n
bhikkhÅ« mÄ• nattaá¹ƒ sodhetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• m
nikkhipituá¹ƒ. evaÃ±ca pana, bhikkhave, nikkhipitabbaá¹ƒ. tena mÄ• nattacÄ• rikena bhikkh
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• a
evamassa vacanÄ«yo --- `mÄ• nattaá¹ƒ nikkhipÄ• mÄ«â€™ ti. nikkhittaá¹ƒ hoti mÄ• nattaá¹
nikkhipÄ• mÄ«â€™ ti. nikkhittaá¹ƒ hoti mÄ• nattaâ€™â€™ nti.

<94> tena kho pana samayena sÄ• vatthiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ pakkamiá¹ƒsu \Se
mÄ• nattacÄ• rikÄ• bhikkhÅ« mÄ• nattaá¹ƒ sodhetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesu
bhikkhave, mÄ• nattaá¹ƒ samÄ• diyituá¹ƒ. evaÃ±ca pana, bhikkhave, samÄ• diyitabbaá¹ƒ. t
bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitv
aÃ±jaliá¹ƒ paggahetvÄ• , evamassa vacanÄ«yo --- `mÄ• nattaá¹ƒ samÄ• diyÄ• mÄ«â€™ ti.
mÄ• nattaá¹ƒ. `vattaá¹ƒ samÄ• diyÄ• mÄ«â€™ ti. samÄ• dinnaá¹ƒ hoti mÄ• nattaâ€™â€™

mÄ• nattacÄ• rikavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. abbhÄ• nÄ• rahavattaá¹ƒ

<95> tena \Be 100/ kho pana samayena abbhÄ• nÄ• rahÄ• bhikkhÅ« sÄ• diyanti pakatattÄ
abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ. ye te bhi
... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma abbhÄ• nÄ• rahÄ• bhikkhÅ« s
pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne
nti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, abbhÄ• nÄ• rahÄ• bhikkhÅ« sÄ• diyanti pakata
abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammanti? ``saccaá
vigarahi buddho \Ne 95/ bhagavÄ• --- ``ananucchavikaá¹ƒ ... pe ... kathaÃ±hi nÄ• ma, bhikk
bhikkhÅ« sÄ• diyissanti pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• n
piá¹-á¹-hiparikammaá¹ƒ \Se I 155/! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• y
... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, abbhÄ• nÄ•
sÄ• ditabbaá¹ƒ pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• danaá¹ƒ paccupaá¹-á¹-hÄ• naá¹ƒ
piá¹-á¹-hiparikammaá¹ƒ. yo sÄ• diyeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, a
bhikkhÅ«naá¹ƒ mithu yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe .
piá¹-á¹-hiparikammaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, abbhÄ• nÄ• rahÄ• naá¹ƒ bhikkhÅ«naá¹
--- uposathaá¹ƒ, pavÄ• raá¹‡aá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ, oá¹‡ojanaá¹ƒ, bhattaá¹ƒ. tena hi, b
abbhÄ• nÄ• rahÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±Ä• pessÄ• mi yathÄ• abbhÄ• nÄ

<96> ``abbhÄ• nÄ• rahena, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sa

na upasampÄ• detabbaá¹ƒ ... pe ... (yathÄ• heá¹-á¹-hÄ• , tathÄ• vitthÄ• retabbaá¹ƒ,) na b
sampayojetabbaá¹ƒ.

``na, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• pakatattassa bhikkhuno purato gantabba
nisÄ«ditabbaá¹ƒ. yo hoti saá¹…ghassa Ä• sanapariyanto seyyÄ• pariyanto vihÄ• rapariyant
tena ca so sÄ• ditabbo.

``na \Be 101/, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• \Se I 156/ pakatattena bhikkhun
pacchÄ• samaá¹‡ena vÄ• kulÄ• ni upasaá¹…kamitabbÄ• ni; na Ä• raÃ±Ã±ikaá¹…gaá¹ƒ sa
piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ; na ca tappaccayÄ• piá¹‡á¸• apÄ• to nÄ«
jÄ• niá¹ƒsÅ«ti.

``na, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko Ä
pakatattena, aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko a
pakatattena, aÃ±Ã±atra antarÄ• yÄ• ... pe .... (yathÄ• heá¹-á¹-hÄ• , tathÄ• vitthÄ• retabbÄ

``gantabbo \Ne 96/, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
... Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkhuko \Ee II 37/ Ä• vÄ• so ... pe ... sabhikkhu
sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• , yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sak
gantunti.

``na, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• pakatattena bhikkhunÄ• saddhiá¹ƒ ekac
na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ•
bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, pakatatto bhikkhu Ä• sanena nimanteta
bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane
chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ, n
caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante ca

``na, bhikkhave, abbhÄ• nÄ• rahena bhikkhunÄ• pÄ• rivÄ• sikena bhikkhunÄ• saddhiá¹ƒ
mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• saddhiá¹ƒ ... pe ... mÄ• nattÄ• rahena bhikk
mÄ• nattacÄ• rikena bhikkhunÄ• saddhiá¹ƒ ... pe ... abbhÄ• nÄ• rahena vuá¸• á¸• hatarena
ekacchanne Ä• vÄ• se vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ; na ekacch
vatthabbaá¹ƒ; na ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane nisÄ

nisinne Ä• sane nisÄ«ditabbaá¹ƒ; na ekacaá¹…kame caá¹…kamitabbaá¹ƒ \Be 102/, na nÄ«
ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹.

{Vin I 393} ``abbhÄ• nÄ• rahacatuttho ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• ya pa
dadeyya, taá¹ƒvÄ«so abbheyya, akammaá¹ƒ, na ca karaá¹‡Ä«yaâ€™â€™ nti.

abbhÄ• nÄ• rahavattaá¹ƒ niá¹-á¹-hitaá¹ƒ.

pÄ• rivÄ• sikakkhandhako dutiyo.

imamhi khandhake vatthÅ« paÃ±ca.

tassuddÄ• naá¹ƒ ---

pÄ• rivÄ• sikÄ• \Se I 158/ sÄ• denti, pakatattÄ• na bhikkhunaá¹ƒ.

abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ, aÃ±jaliÃ±ca sÄ• mÄ«ciyaá¹ƒ ||

Ä• sanaá¹ƒ \Ne 97/ seyyÄ• bhihÄ• raá¹ƒ, pÄ• do pÄ«á¹-haá¹ƒ kathalikaá¹ƒ.

pattaá¹ƒ nahÄ• ne parikammaá¹ƒ, ujjhÄ• yanti ca pesalÄ• ||

dukkaá¹-aá¹ƒ sÄ• diyantassa, mithu paÃ±ca yathÄ• vuá¸• á¸• haá¹ƒ {punÄ• pare (Katthaci)

uposathaá¹ƒ pavÄ• raá¹‡aá¹ƒ, vassikoá¹‡ojabhojanaá¹ƒ ||

sammÄ• ca vattanÄ• tattha, pakatattassa gacchantaá¹ƒ.

yo ca hoti pariyanto, pure pacchÄ• tatheva ca {na pure pacchÄ• samaá¹‡ena (Ce Se) } ||

Ä• raÃ±Ã±apiá¹‡á¸• anÄ«hÄ• ro, Ä• gantuke uposathe.

pavÄ• raá¹‡Ä• ya dÅ«tena, gantabbo ca sabhikkhuko ||

ekacchanne \Se I 159/ ca vuá¹-á¹-hÄ• naá¹ƒ, tatheva ca nimantaye.

Ä• sane nÄ«ce caá¹…kame, chamÄ• yaá¹ƒ caá¹…kamena ca ||

vuá¸• á¸• hatarena akammaá¹ƒ, ratticchedÄ• ca sodhanÄ• .

nikkhipanaá¹ƒ samÄ• dÄ• naá¹ƒ, vattaá¹ƒva pÄ• rivÄ• sike {ratti vÄ• pÄ• rivÄ• sike (Kattha
pÄ• rivÄ• sikÄ• (Ce Se) } ||

mÅ«lÄ• ya \Be 103/ mÄ• nattÄ• rahÄ• , tathÄ• mÄ• nattacÄ• rikÄ• .

abbhÄ• nÄ• rahe nayo cÄ• pi, sambhedaá¹ƒ nayato {sambhedanayato (Se) } puna ||

pÄ• rivÄ• sikesu tayo, catu mÄ• nattacÄ• rike.

na samenti ratticchedesu {ratticchede (itipi), ratticchedÄ• (Se) }, mÄ• nattesu ca devasi.

dve kammÄ• sadisÄ• sesÄ• , tayo kammÄ• samÄ• samÄ• ti {samÄ• matÄ• ti (Ce) } ||

pÄ• rivÄ• sikakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. samuccayakkhandhakaá¹ƒ

1. sukkavissaá¹-á¹-hi

<97> tena \Se I 160/ \Ee II 38/ \Be 104/ \Ne 98/ samayena buddho bhagavÄ• sÄ• vatthiyaá
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« ekaá¹ƒ
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi ---
ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. k
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato {te bhikkhÅ« bhagavato (Se) } etamatthaá¹ƒ Ä• roc
bhikkhave, saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkav
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ detu. evaÃ±ca pana, bhikkhave, dÄ• tabb

appaá¹-icchannamÄ• nattaá¹ƒ

<98> ``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒ
karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ•
evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ s
appaá¹-icchannaá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cÄ• mi. ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pa
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. dutiyampi, sohaá¹ƒ {dutiyampi
bhante, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• \Se I 161/ saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hi

chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cÄ• mi. ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. tatiyampi sohaá¹ƒ {tatiyampi (Ce Katthaci) }, bha
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• r
yÄ• cÄ• mÄ«â€™ ti. ``byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<99> ``suá¹‡Ä• tu \Ne 99/ me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• patt
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• p
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. yadi saá¹
saá¹…gho udÄ• yissa bhikkhuno ekissÄ• \Be 105/ Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkaviss
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±ceta
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. saá¹…gh
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• r
yassÄ• yasmato khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya suk
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa \Se I 162/; yass
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ«
Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekiss
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ
deti. yassÄ• yasmato khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhar

``tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ«
Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekiss
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ
deti. yassÄ• yasmato khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhar

``dinnaá¹ƒ \Ne 100/ saá¹…ghena udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«
dhÄ• rayÄ• mÄ«â€™â€™ ti \Se I 163/.

appaá¹-icchannaabbhÄ• naá¹ƒ

<100> so \Be 106/ ciá¹‡á¹‡amÄ• natto bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ•
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• r
sohaá¹ƒ ciá¹‡á¹‡amÄ• natto. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagav
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbhetu. evaÃ±ca par
---

tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ u
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ
vacanÄ«yo --- ``ahaá¹ƒ bhante ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹
appaá¹-icchannaá¹ƒ, sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkav
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ, b
saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mi.

``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ app
sohaá¹ƒ \Se I 164/ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hi
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetan
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ ciá¹‡á¹‡amÄ• natto dutiy
abbhÄ• naá¹ƒ yÄ• cÄ• mi.

``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ app
sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appa
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkav
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ ciá¹‡á¹‡amÄ• natto tatiy
abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«ti. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho \Ee II 40/ Ã±Ä•

<101> ``suá¹‡Ä• tu \Ne 101/ me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• p
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• p
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ•
adÄ• si. so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati. yadi saá¹…ghassa pa
udÄ• yiá¹ƒ bhikkhuá¹ƒ abbheyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±ceta

sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci. saá¹…gho
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ m
ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati. saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ
khamati udÄ• yissa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• se

``dutiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ«
Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekiss
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ
adÄ• si. so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati. saá¹…gho udÄ• yiá¹ƒ
yassÄ• yasmato khamati udÄ• yissa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkh

``tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ«
Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekiss
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ
adÄ• si. so ciá¹‡á¹‡amÄ• natto \Se I 166/ saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati. saá¹…gho
abbheti. yassÄ• yasmato khamati udÄ• yissa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa; yass

``abbhito \Be 108/ \Ne 102/ saá¹…ghena udÄ• yÄ« bhikkhu. khamati saá¹…ghassa, tasmÄ
dhÄ• rayÄ• mÄ«â€™â€™ ti.

ekÄ• happaá¹-icchannaparivÄ• saá¹ƒ

<102> tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti sa
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ,
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. k
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, s
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icc
detu. evaÃ±ca pana, bhikkhave, dÄ• tabbo ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹
vacanÄ«yo --- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá
ekÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetan
ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citab
``byattena \Se I 167/ bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<103> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• cati. yadi saá
saá¹…gho udÄ• yissa bhikkhuno \Ee II 41/ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavis
ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• cati. saá¹…g
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• hap
yassÄ• yasmato khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya suk
ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkha

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... \Se I

``dinno saá¹…ghena udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavi
ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• so. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«,
ti.

ekÄ• happaá¹-icchannamÄ• nattaá¹ƒ

<104> so parivutthaparivÄ• so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä• pa
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ e
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya
sohaá¹ƒ parivutthaparivÄ• so. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhaga
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• s
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ detu. evaÃ±
dÄ• tabbaá¹ƒ ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ \Se I
ekÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya s
ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ•
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ,
saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹
mÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbaá¹ƒ {yÄ• citabbo (Ce evamuparipi)

{yÄ• citabbo (Ce evamuparipi) }. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabb

<105> ``suá¹‡Ä• tu \Be 110/ me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pa
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ \Ee II 42/ ekÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• \Ne 104/ ekÄ• ha
ekÄ• haparivÄ• saá¹ƒ adÄ• si. so parivutthaparivÄ• so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• s
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. ya
pattakallaá¹ƒ, saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukk
ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• \Se I 170/ ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• ci.
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icc
adÄ• si. so parivutthaparivÄ• so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukk
ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. saá¹…gho udÄ• yissa bhi
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• na
khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ
chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... \Se I

``dinnaá¹ƒ saá¹…ghena udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukk
ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tu
dhÄ• rayÄ• mÄ«â€™â€™ ti.

ekÄ• happaá¹-icchannaabbhÄ• naá¹ƒ

<106> so ciá¹‡á¹‡amÄ• natto bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä• pat
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ \Be 111/ saá¹…
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya
sohaá¹ƒ parivutthaparivÄ• so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavi
ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekis
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• \Ne 105/ ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹
sohaá¹ƒ ciá¹‡á¹‡amÄ• natto. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagav
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbhetu. evaÃ±ca par

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``tena bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... evam
--- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ
ekÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya s
ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ
saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkav
ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ, bhante, ciá¹‡á¹‡a
abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbaá¹ƒ. tatiyampi yÄ• citabbaá¹ƒ. bya
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<107> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• ci. saá¹…gho
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• hap
parivutthaparivÄ• so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-
ekÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci. saá¹…gho udÄ• yissa bhikk
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya chÄ• ratt
ciá¹‡á¹‡amÄ• natto \Be 112/ saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati. yadi saá¹…ghassa patta
bhikkhuá¹ƒ abbheyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ ekÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ yÄ• ci. saá¹…gho
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya ekÄ• hap
parivutthaparivÄ• so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-
ekÄ• happaá¹-icchannÄ• ya \Ne 106/ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci. saá¹…gho udÄ• yi
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• happaá¹-icchannÄ• ya \Se I 174
adÄ• si. so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati. saá¹…gho udÄ• yiá¹ƒ
yassÄ• yasmato khamati udÄ• yissa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkha

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena udÄ• yÄ« bhikkhu. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evam

paÃ±cÄ• happaá¹-icchannaparivÄ• so

<108> tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti sa
sukkavissaá¹-á¹-hiá¹ƒ dvÄ«happaá¹-icchannaá¹ƒ ... pe ... tÄ«happaá¹-icchannaá¹ƒ ... pe ... \
catÅ«happaá¹-icchannaá¹ƒ ... pe ... paÃ±cÄ• happaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• ro
Ä• vuso, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• hap
kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá
saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hi
paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ detu. evaÃ±ca pana, bhikkhave,

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹
vacanÄ«yo --- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ \Be 113/ saÃ±cetanikaá¹ƒ suk
paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±c
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• cÄ• r
tatiyampi yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<109> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• cati.
pattakallaá¹ƒ, saá¹…gho udÄ• yissa \Se I 176/ \Ne 107/ bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ dadeyya.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• cati.
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ•
deti. yassÄ• yasmato khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya
paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena udÄ• yissa bhikkhuno \Se I 177/ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ•
paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• so. khamati saá¹…ghassa, tasmÄ• tuá
dhÄ• rayÄ• mÄ«â€™â€™ ti.

pÄ• rivÄ• sikamÅ«lÄ• yapaá¹-ikassanÄ•

<110> so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹
appaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä• pattiá¹ƒ Ä
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ
saá¹…gho ekissÄ• Ä• pattiyÄ• \Be 114/ saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ•
paÃ±cÄ• haparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ•
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassatu. ev
mÅ«lÄ• ya paá¹-ikassitabbo ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±
\Ne 108/. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• \Se I 178/ Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavis
paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho e
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ
parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ a
sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissa
appaá¹-icchannÄ• ya mÅ«lÄ• ya \Ee II 44/ paá¹-ikassanaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi
evamuparipi) }. tatiyampi yÄ• citabbÄ• {yÄ• citabbo (Ce evamuparipi) }. byattena bhikkhunÄ
saá¹…gho Ã±Ä• petabbo ---

<111> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• ci. sa
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ•
adÄ• si. so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á
appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukk
appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ
bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-
paá¹-ikasseyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Be 115/ me, bhante \Se I 179/, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ek
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ
udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±c
paÃ±cÄ• haparivÄ• saá¹ƒ adÄ• si. so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±c
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• s

sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. saá¹…gh
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• y
yassÄ• yasmato khamati udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanÄ• , so tuá¹‡hassa; yassa nakkhamati, so bhÄ

``dutiyampi \Ne 109/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe

``paá¹-ikassito saá¹…ghena udÄ• yÄ« bhikkhu antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanÄ• {mÅ«lÄ• ya (Se) }. khamati saá¹…ghassa,
dhÄ• rayÄ• mÄ«â€™â€™ ti.

mÄ• nattÄ• rahamÅ«lÄ• yapaá¹-ikassanÄ•

<112> so parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±ce
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vus
Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ \Se I 181/ paÃ±cÄ• happaá¹-icchannaá¹ƒ
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ•
yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ
paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto ant
Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…gha
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-
maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya \Be 116/ sukkavissaá¹-á¹
mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• p
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. kathaá¹ƒ nu kho mayÄ• paá¹-i
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹
bhikkhave, mÅ«lÄ• ya paá¹-ikassitabbo ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±
... pe ... \Se I 182/ sohaá¹ƒ parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹
45/ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ anta
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ
yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä•

<113> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... \Se I 183/ so parivutthaparivÄ
antarÄ• \Ne 110/ ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹

saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appa
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho udÄ• yiá¹
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... so parivutthaparivÄ• so mÄ• n
ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so s
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ
\Se I 184/. saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassati. yassÄ• yasmato khamati udÄ• yissa bhikkhu
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• \Be 117/ appaá¹-icchannÄ• ya mÅ«lÄ
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``paá¹-ikassito saá¹…ghena udÄ• yÄ« bhikkhu antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanÄ• . khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«
ti.

tikÄ• pattimÄ• nattaá¹ƒ

<114> so parivutthaparivÄ• so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä• pa
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... \Se I 185/ so
parivutthaparivÄ• so. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etan
``tena hi, bhikkhave, saá¹…gho udÄ• yissa bhikkhuno tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• ratt
evaÃ±ca pana, bhikkhave, dÄ• tabbaá¹ƒ ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ
paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ•
paÃ±cÄ• happaá¹-icchannÄ• ya \Ne 111/ paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• hapariv
186/ sohaá¹ƒ, bhante, parivutthaparivÄ• so saá¹…ghaá¹ƒ tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ•
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbaá¹ƒ. tatiyampi yÄ• citabbaá¹ƒ. byattena bhikkhun
Ã±Ä• petabbo ---

<115> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•

sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... \Se I 187/ so parivutthaparivÄ
tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattaka
bhikkhuno tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... \Se I 188/ so parivutthaparivÄ
118/ tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. saá¹…gho udÄ• yissa
Ä• pattÄ«naá¹ƒ \Ee II 46/ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ deti. yassÄ• yasmato khamati udÄ• yi
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, s

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena udÄ• yissa bhikkhuno tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ m
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

mÄ• nattacÄ• rikamÅ«lÄ• yapaá¹-ikassanÄ•

<116> so mÄ• nattaá¹ƒ caranto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkav
appaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä• pattiá¹ƒ Ä
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... \Se I 189/ so
caranto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appa
kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹
saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavis
appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassitvÄ• chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ detu. evaÃ±ca
paá¹-ikassitabbo --- tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kam
vacanÄ«yo --- `ahaá¹ƒ, bhante \Ne 112/, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ suk
paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... \Se I 190/ sohaá¹ƒ mÄ• nattaá¹ƒ caranto antarÄ• e
Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. sohaá¹ƒ, bhante, sa
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . ``byattena bhikkhunÄ
Ã±Ä• petabbo ---

<117> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ... pe ... \Se I 191/ mÄ
yÄ• cati \Se I 192/. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antar
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikasseyya.
193/ paá¹-ikassito saá¹…ghena udÄ• yÄ« bhikkhu antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetan
\Be 119/ appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanÄ• . khamati saá¹…ghassa, tasmÄ•
dhÄ• rayÄ• mÄ«ti.

``evaÃ±ca pana, bhikkhave, chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ --- tena, bhikkhave, u
pe ... evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanika
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... sohaá¹ƒ mÄ• nattaá¹ƒ caranto
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. sohaá¹ƒ
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya \Se I 194/ sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ•
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ, bhante, saá¹.
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ m
dutiyampi yÄ• citabbaá¹ƒ. tatiyampi yÄ• citabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ... pe ... chÄ• rattaá¹ƒ mÄ• n
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya. esÄ• Ã±
dinnaá¹ƒ saá¹…ghena udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«
dhÄ• rayÄ• mÄ«â€™â€™ ti.

abbhÄ• nÄ• rahamÅ«lÄ• yapaá¹-ikassanÄ•

<118> so \Se I 196/ \Ne 113/ ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• patti
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vus
Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... s
ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá
appaá¹-icchannaá¹ƒ. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etan
``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±c
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassitvÄ• chÄ• rattaá¹ƒ mÄ•
bhikkhave, mÅ«lÄ• ya paá¹-ikassitabbo ... pe ....

``evaÃ±ca \Be 120/ pana, bhikkhave, chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ ... pe ....

``dinnaá¹ƒ saá¹…ghena udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«
dhÄ• rayÄ• mÄ«â€™â€™ ti.

mÅ«lÄ• yapaá¹-ikassitaabbhÄ• naá¹ƒ

<119> so ciá¹‡á¹‡amÄ• natto bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä• pat

saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... sohaá¹ƒ \Ee
ciá¹‡á¹‡amÄ• natto. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etam
hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbhetu. evaÃ±ca pana, bhikkhave, abbhet

``tena, bhikkhave, udÄ• yinÄ• \Se I 197/ bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ...
--- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ
paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ•
paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho e
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• hapariv
parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ a
sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ
sukkavissaá¹-á¹-hiyÄ• \Ne 114/ appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ pariv
mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-h
sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ parivutthapari
tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho tiss
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ mÄ• nattaá¹ƒ caranto antarÄ• ekaá¹ƒ Ä• patti
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ \Se I 198/ appaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-
maá¹ƒ saá¹…gho \Be 121/ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹
mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ•
appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho antarÄ• e
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá
appaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho antarÄ
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. soha
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• r
tassa me saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ•
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ, bhante, ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abh
â€™ ti.

``dutiyampi yÄ• citabbaá¹ƒ. tatiyampi yÄ• citabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena sa

<120> ``suá¹‡Ä• tu me \Ee II 48/, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• p

saÃ±cetanikaá¹ƒ \Se I 199/ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya paÃ±cÄ• haparivÄ
udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±c
paÃ±cÄ• haparivÄ• saá¹ƒ adÄ• si. so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±c
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya \Ne 115/ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci. s
bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-
paá¹-ikassi. so parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji sa
sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci. saá¹…gho
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya \Be 122/ sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• y
parivutthaparivÄ• so saá¹…ghaá¹ƒ tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ
bhikkhuno tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. so mÄ• nattaá¹
Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ appaá¹-icchannaá¹ƒ. so saá¹…gh
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹
udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• \Se I 200/ saÃ±cetanikÄ• ya sukkaviss
appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ•
sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci. saá¹…gho
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• r
so ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá
appaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukk
appaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci. saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. so s
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• appaá¹-icchannÄ• ya chÄ• rattaá¹ƒ m
udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ
pattakallaá¹ƒ, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbheyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ ... pe ... so ciá¹‡á¹‡amÄ• natto saá¹…
yÄ• cati. saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbheti. yassÄ• yasmato khamati udÄ• yissa bhi
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi \Se I 201/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... p

``abbhito \Ne 116/ saá¹…ghena udÄ• yÄ« bhikkhu. khamati saá¹…ghassa, tasmÄ• tuá¹‡h
dhÄ• rayÄ• mÄ«â€™â€™ ti.

pakkhappaá¹-icchannaparivÄ• so

<121> tena \Be 123/ kho pana samayena Ä• yasmÄ• udÄ• yÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pann
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. ka
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, s
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icch
detu. evaÃ±ca pana, bhikkhave, dÄ• tabbo ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakk
sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
pakkhaparivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo. bya
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<122> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• \Se
sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ yÄ• cati. yadi saá¹.
saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hi
pakkhaparivÄ• saá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ
sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ yÄ• cati. saá¹…gho
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhapa
yassÄ• yasmato khamati udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya suk
pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhan

``dutiyampi \Ne 117/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe

``dinno \Be 124/ saá¹…ghena udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• y
pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• so. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, ev
ti.

pakkhapÄ• rivÄ• sikamÅ«lÄ• yapaá¹-ikassanÄ•

<123> so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹
paÃ±cÄ• happaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä

saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ e
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ
ekissÄ• \Se I 203/ Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-iccha
adÄ• si. sohaá¹ƒ parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukka
paÃ±cÄ• happaá¹-icchannaá¹ƒ. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti! bhag
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• p
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassitvÄ• purimÄ•
samodhÄ• naparivÄ• saá¹ƒ detu. evaÃ±ca pana, bhikkhave, mÅ«lÄ• ya paá¹-ikassitabbo ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakk
sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkh
pakkhaparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya
pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ \Ee II 49/ adÄ• si. sohaá¹ƒ parivasanto ant
Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-i
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• cit
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<124> ``suá¹‡Ä• tu \Se I 204/ me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä•
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ•
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• \Ne 118/ pakkhappaá¹-icchannÄ• ya pakkhaparivÄ
saá¹…gho udÄ• yissa bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hi
pakkhaparivÄ• saá¹ƒ adÄ• si. so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetan
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä•
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ca
pattakallaá¹ƒ, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikasseyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ
sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ yÄ• ci. saá¹…gho u
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhapa
parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ
paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetani
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. saá¹…gho udÄ• yiá¹
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• \Se I 205/ paÃ±cÄ• happaá¹-icchann
yassÄ• yasmato khamati udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanik

paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanÄ• , so tuá¹‡hassa; yassa nakkham

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``paá¹-ikassito saá¹…ghena udÄ• yÄ« bhikkhu antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanÄ• . khamati saá¹…ghassa, tasmÄ•
dhÄ• rayÄ• mÄ«â€™â€™ ti.

samodhÄ• naparivÄ• so

<125> ``evaÃ±ca pana, bhikkhave, purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tal
udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... evamassa vacanÄ«yo
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ \Be 126/ pakkhappaá¹-icchan
saá¹…ghaá¹ƒ ekissÄ• \Ne 119/ Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakk
pakkhaparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya
pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto antarÄ• eka
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaa
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«
taá¹ƒ maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• \Se I 206/ saÃ±cetanikÄ• ya sukkavis
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ anta
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pa
yÄ• cÄ• mÄ«â€™â€™ â€™ ti.

``dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

<126> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ
sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ yÄ• ci. saá¹…gho u
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhapa
parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ
paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanik
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci. saá¹…gho udÄ• yiá¹ƒ b
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«
saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±
purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá
bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ•
207/ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• \Be
sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ yÄ• ci. saá¹…gho u
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhapa
parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ
\Ne 120/. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci. saá¹…gho udÄ• yiá¹ƒ b
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«
saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±
purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. saá¹…gho udÄ• yissa bhikkhu
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pa
deti. yassÄ• yasmato khamati udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cet
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ•
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena udÄ• yissa \Se I 208/ bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±c
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ•
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

mÄ• nattÄ• rahamÅ«lÄ• yapaá¹-ikassanÄ• di

<127> so parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±ce
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ...
parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá
paÃ±cÄ• happaá¹-icchannaá¹ƒ. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhag
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• p
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassitvÄ• purimÄ•
samodhÄ• naparivÄ• saá¹ƒ detu. evaÃ±ca pana, bhikkhave, mÅ«lÄ• ya paá¹-ikassitabbo ...

``evaÃ±ca pana, bhikkhave, purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo ...

``dinno saá¹…ghena udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya
121/ paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so. khan
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tikÄ• pattimÄ• nattaá¹ƒ

<128> so parivutthaparivÄ• so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ \Se I
Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ... pe ... sohaá
parivutthaparivÄ• so. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etan
``tena hi \Ee II 50/, bhikkhave, saá¹…gho udÄ• yissa bhikkhuno tissannaá¹ƒ Ä• pattÄ«naá¹ƒ
mÄ• nattaá¹ƒ detu. evaÃ±ca pana, bhikkhave, dÄ• tabbaá¹ƒ ---

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... eva
`ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakk
... pe ... sohaá¹ƒ, bhante, parivutthaparivÄ• so saá¹…ghaá¹ƒ tissannaá¹ƒ Ä• pattÄ«naá¹ƒ ch
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbaá¹ƒ. tatiyampi yÄ• citabbaá¹ƒ. byattena bhikkhun
Ã±Ä• petabbo ---

<129> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä•
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ... pe ... so parivutthaparivÄ• so saá¹…gha
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹
tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji s
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ... pe ... so parivutthaparivÄ• so saá¹…gha
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati. saá¹…gho udÄ• yissa bhikkhuno \Se I
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ deti. yassÄ• yasmato khamati \Be 129/ udÄ• yis
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, s

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ \Ne 122/ saá¹…ghena udÄ• yissa bhikkhuno tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• r
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

mÄ• nattacÄ• rikamÅ«lÄ• yapaá¹-ikassanÄ• di

<130> so mÄ• nattaá¹ƒ caranto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkav
paÃ±cÄ• happaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, ekaá¹ƒ Ä
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ... pe ... sohaá¹ƒ mÄ• nat
ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icch
mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhik
bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ

mÅ«lÄ• ya paá¹-ikassitvÄ• purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ datvÄ• chÄ
evaÃ±ca pana, bhikkhave, mÅ«lÄ• ya paá¹-ikassitabbo ... pe ....

``evaÃ±ca pana, bhikkhave, purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo ...

``evaÃ±ca pana, bhikkhave, chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ ... pe ... deti ... pe ...

``dinnaá¹ƒ saá¹…ghena udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ. khamati saá¹…ghassa, tasmÄ
dhÄ• rayÄ• mÄ«â€™â€™ ti.

abbhÄ• nÄ• rahamÅ«lÄ• yapaá¹-ikassanÄ• di

<131> so ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cet
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ...
ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá
paÃ±cÄ• happaá¹-icchannaá¹ƒ. kathaá¹ƒ nu kho mayÄ• \Be 130/ paá¹-ipajjitabbaâ€™â€™
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• p
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassitvÄ• purimÄ•
samodhÄ• naparivÄ• saá¹ƒ datvÄ• chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ detu. evaÃ±ca pana, bhikkh
paá¹-ikassitabbo ... pe ....

``evaÃ±ca \Ne 123/ pana, bhikkhave, purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ•

``evaÃ±ca pana, bhikkhave, chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ ... pe ... deti ... pe ....

``dinnaá¹ƒ saá¹…ghena udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ. khamati saá¹…ghassa, tasmÄ
dhÄ• rayÄ• mÄ«â€™â€™ ti.

pakkhappaá¹-icchannaabbhÄ• naá¹ƒ

<132> so \Se I 212/ \Ee II 51/ ciá¹‡á¹‡amÄ• natto bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä•
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ...
ciá¹‡á¹‡amÄ• natto. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etam
``tena hi, bhikkhave, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbhetu. evaÃ±ca pana, bhikkhave,

``tena, bhikkhave, udÄ• yinÄ• bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• , ekaá¹ƒsaá¹
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• , ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• , aÃ±jaliá
vacanÄ«yo --- `ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá
pakkhappaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya s
pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä
sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ p
Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-i
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ saá
Ä• pattiyÄ• \Be 131/ saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ
samodhÄ• naparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa \Se I 213/ me saá¹…gho antarÄ• ekissÄ• Ä• p
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ•
parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanikaá
paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±c
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• \Ne 124/ paÃ±cÄ• h
paá¹-ikassi. sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavi
paÃ±cÄ• happaá¹-icchannÄ• ya \Se I 214/ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• sa
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-i
Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivutthaparivÄ• so saá¹…ghaá¹
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ
adÄ• si. sohaá¹ƒ mÄ• nattaá¹ƒ caranto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetanika
paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±c
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-i
paá¹-ikassi. sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavi
paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ yÄ• cia
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ
samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivutthaparivÄ• so saá¹…ghaá¹ƒ antarÄ• ek
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ
saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. sohaá¹ƒ ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ•
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. sohaá¹ƒ saá¹…ghaa
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«
taá¹ƒ maá¹ƒ saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
paÃ±cÄ• happaá¹-icchannÄ• ya \Be 132/ mÅ«lÄ• ya paá¹-ikassi. sohaá¹ƒ saá¹…ghaá¹ƒ ant
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pa

yÄ• ciá¹ƒ. tassa me saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissa
paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ adÄ• s
saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho antarÄ• ekissÄ• Ä• pattiyÄ• sa
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si.
ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€™â€™ â€™ ti.

``dutiyampi yÄ• citabbaá¹ƒ. tatiyampi yÄ• citabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena sa

<133> ``suá¹‡Ä• tu \Ne 125/ me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• p
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ ekissÄ•
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icchannÄ• ya pakkhaparivÄ• saá¹ƒ
bhikkhuno ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• pakkhappaá¹-icch
adÄ• si. so parivasanto antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±cetanikaá¹ƒ sukkavissaá¹-
paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanik
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci. saá¹…gho udÄ• yiá¹ƒ b
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«
saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±
purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ yÄ• ci. saá¹…gho udÄ• yissa bhikkhun
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pa
adÄ• si. so parivutthaparivÄ• so mÄ• nattÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±c
sukkavissaá¹-á¹-hiá¹ƒ \Se I 216/ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• e
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ik
udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. so saá¹…ghaá¹ƒ antarÄ• ekissÄ•
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pa
yÄ• ci. saá¹…gho udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya su
paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ adÄ• s
saá¹…ghaá¹ƒ tissannaá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci. saá¹…gho ud
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. so mÄ• nattaá¹ƒ caranto antarÄ• ekaá
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ an
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ik
udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiy
paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• ya paá¹-ikassi. so saá¹…ghaá¹ƒ antarÄ• ekissÄ•
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ•
udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ
paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ adÄ• s

217/ saá¹…ghaá¹ƒ {so saá¹ƒghaá¹ƒ (Katthaci) } antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ
paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci. saá¹…gho udÄ• yissa b
Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya chÄ•
adÄ• si. so ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho antarÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajji saÃ±c
sukkavissaá¹-á¹-hiá¹ƒ paÃ±cÄ• happaá¹-icchannaá¹ƒ. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä
sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci.
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-i
paá¹-ikassi. so saá¹…ghaá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹
paÃ±cÄ• happaá¹-icchannÄ• ya purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ yÄ• ci.
antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-i
Ä• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ adÄ• si. so parivutthaparivÄ• so saá¹…ghaá¹ƒ anta
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ \Be
saá¹…gho udÄ• yissa bhikkhuno antarÄ• ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkaviss
paÃ±cÄ• happaá¹-icchannÄ• ya chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si. so ciá¹‡á¹‡amÄ• natto
yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbheyya. esÄ

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ udÄ• yÄ« bhikkhu ekaá¹ƒ Ä• pattiá¹ƒ \Se I 218
sukkavissaá¹-á¹-hiá¹ƒ pakkhappaá¹-icchannaá¹ƒ ... pe ... so ciá¹‡á¹‡amÄ• natto saá¹…ghaá
saá¹…gho udÄ• yiá¹ƒ bhikkhuá¹ƒ abbheti. yassÄ• yasmato khamati udÄ• yissa bhikkhuno a
yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena udÄ• yÄ« bhikkhu. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evame

sukkavissaá¹-á¹-hi samattÄ• .

2. parivÄ• so

agghasamodhÄ• naparivÄ• so

<134> tena kho pana samayena aÃ±Ã±ataro bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• patti ekÄ• happaá¹-icchannÄ• , ekÄ• Ä• patti dvÄ«happaá¹-icchannÄ• , ekÄ• Ä• patti tÄ
Ä• patti catÅ«happaá¹-icchannÄ• , ekÄ• Ä• patti paÃ±cÄ• happaá¹-icchannÄ• , ekÄ• \Ne 1
chÄ• happaá¹-icchannÄ• , ekÄ• Ä• patti sattÄ• happaá¹-icchannÄ• , ekÄ• Ä• patti aá¹-á¹-h
Ä• patti navÄ• happaá¹-icchannÄ• , ekÄ• Ä• patti dasÄ• happaá¹-icchannÄ• . so bhikkhÅ«r
Ä• vuso, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ --- ekÄ• Ä• patti ekÄ• hap
ekÄ• Ä• patti dasÄ• happaá¹-icchannÄ• . kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™

Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho tassa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ
dasÄ• happaá¹-icchannÄ• \Se I 219/ tassÄ• agghena samodhÄ• naparivÄ• saá¹ƒ detu. eva
dÄ• tabbo ---

``tena \Be 135/, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... evamas
`ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ --- ekÄ• Ä• patti e
pe ... ekÄ• Ä• patti dasÄ• happaá¹-icchannÄ• . sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä
dasÄ• happaá¹-icchannÄ• tassÄ• agghena samodhÄ• naparivÄ• saá¹ƒ yÄ• cÄ• mÄ«â€™
yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<135> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹
Ä• pattiyo Ä• pajji --- ekÄ• Ä• patti ekÄ• happaá¹-icchannÄ• ... pe ... ekÄ• Ä• patti dasÄ• h
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• patti dasÄ• happaá¹-icchannÄ• tassÄ• ag
yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ
dasÄ• happaá¹-icchannÄ• tassÄ• agghena samodhÄ• naparivÄ• saá¹ƒ dadeyya. esÄ• Ã±

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ
--- ekÄ• Ä• patti ekÄ• happaá¹-icchannÄ• ... pe ... ekÄ• Ä• patti dasÄ• happaá¹-icchannÄ•
Ä• pattÄ«naá¹ƒ yÄ• \Se I 220/ Ä• patti dasÄ• happaá¹-icchannÄ• tassÄ• agghena samodh
saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• patti dasÄ• happa
samodhÄ• naparivÄ• saá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno tÄ• s
dasÄ• happaá¹-icchannÄ• ; tassÄ• agghena samodhÄ• naparivÄ• sassa dÄ• naá¹ƒ, so tuá
bhÄ• seyya.

``dutiyampi \Ne 128/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe

``dinno saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• patti da
agghena samodhÄ• naparivÄ• so. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ d

sabbacirappaá¹-icchannaagghasamodhÄ• naá¹ƒ

<136> tena kho pana samayena aÃ±Ã±ataro bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• patti ekÄ• happaá¹-icchannÄ• \Be 136/, dve Ä• pattiyo dvÄ«happaá¹-icchannÄ• yo {dvÄ
evaá¹ƒ yÄ• vadasÄ• happaá¹-icchannÄ•) }, tisso Ä• pattiyo tÄ«happaá¹-icchannÄ• yo, cata
catÅ«happaá¹-icchannÄ• yo, paÃ±ca Ä• pattiyo paÃ±cÄ• happaá¹-icchannÄ• yo, cha Ä• pa
satta Ä• pattiyo sattÄ• happaá¹-icchannÄ• yo, aá¹-á¹-ha Ä• pattiyo aá¹-á¹-hÄ• happaá¹-iccha
navÄ• happaá¹-icchannÄ• yo, dasa Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo. so bhikkhÅ«na
Ä• vuso, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, ekÄ• Ä• patti ekÄ• happ

Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo \Se I 221/. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabba
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho tassa bhikkhuno tÄ• saá¹ƒ Ä• p
sabbacirappaá¹-icchannÄ• yo tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ detu. evaÃ±ca

``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... evamassa vacan
sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, ekÄ• Ä• patti ekÄ• happaá¹-iccha
dasÄ• happaá¹-icchannÄ• yo. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ•
sabbacirappaá¹-icchannÄ• yo tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ yÄ• cÄ• mÄ«
tatiyampi yÄ• citabbo. ``byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<137> suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…
Ä• pajji, ekÄ• Ä• patti ekÄ• happaá¹-icchannÄ• ... pe ... dasa Ä• pattiyo dasÄ• happaá¹-icc
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo sabbacirappaá¹-icchannÄ• yo tÄ• saá¹ƒ agghena
yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ
sabbacirappaá¹-icchannÄ• yo tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ dadeyya. esÄ

``suá¹‡Ä• tu \Ne 129/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• s
\Se I 222/ Ä• pajji --- ekÄ• Ä• patti ekÄ• happaá¹-icchannÄ• ... pe ... dasa Ä• pattiyo dasÄ•
so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• \Be 137/ Ä• pattiyo sabbacirappaá¹-icchann
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pa
sabbacirappaá¹-icchannÄ• yo tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ deti. yassÄ• y
bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo sabbacirappaá¹-icchannÄ• yo tÄ• saá¹
samodhÄ• naparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo
tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• so. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva

dvemÄ• saparivÄ• so

<138> tena \Ee II 53/ kho pana samayena aÃ±Ã±ataro bhikkhu dve saá¹…ghÄ• disesÄ• Ä•
dvemÄ• sappaá¹-icchannÄ• yo. tassa etadahosi --- ``ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dve
dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™â€™ nti. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dve
dvemÄ• saparivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icc
adÄ• si. tassa parivasantassa \Se I 223/ lajjÄ«dhammo okkami --- ahaá¹ƒ kho dve saá¹…gh

Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- ``ahaá¹ƒ kho dve saá¹…g
Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• p
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyanti. sohaá¹ƒ saá¹…ghaá
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho eki
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantassa
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya d
yÄ• ceyyaâ€™â€™ nti.

so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pa
dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ \Be 138/ kho dve saá¹…ghÄ
Ä• pajjiá¹ƒ \Ne 130/ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekis
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá¹…
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho eki
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantassa
kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. tassa m
dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ
Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ \Se I 224/ yÄ• ceyyaâ
ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tas
Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me pari
--- yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• y
yÄ• ceyyanti. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá
bhikkhave, saá¹…gho tassa bhikkhuno itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ•
detu. evaÃ±ca pana, bhikkhave, dÄ• tabbo ---

``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• , ekaá¹ƒsaá¹ƒ uttarÄ• sa
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• , ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• , aÃ±jaliá
vacanÄ«yo --- `ahaá¹ƒ, bhante, dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sap
etadahosi --- ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-ic
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dve
nti. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• sap
saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ ad
lajjÄ«dhammo okkami --- ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ
me etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappa
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dve
nti. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• sap
tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ
parivasantassa lajjÄ«dhammo okkami --- yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi Ä• p
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyanti. sohaá¹ƒ, bhante, saá

Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• cÄ• mÄ«ti.

``dutiyampi \Ee II 54/ \Ne 131/ yÄ• citabbo. tatiyampi yÄ• citabbo. ``byattena bhikkhunÄ• p
Ã±Ä• petabbo ---

<139> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu dve saá¹…ghÄ• d
dvemÄ• sappaá¹-icchannÄ• yo. tassa etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dve
dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ•
dvemÄ• saparivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icc
adÄ• si. tassa parivasantassa lajjÄ«dhammo okkami --- ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ
dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ \Se I 226/ saá¹…ghaá¹ƒ ekissÄ• Ä• pa
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá¹…
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho eki
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantassa
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya d
yÄ• ceyyanti. so saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvem
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno itarissÄ• pi Ä• patti
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu dve saá¹…ghÄ• disesÄ•
dvemÄ• sappaá¹-icchannÄ• yo. tassa etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dve
dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ•
dvemÄ• saparivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icc
adÄ• si. tassa parivasantassa lajjÄ«dhammo okkami --- ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ
dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ \Se I 227/ ekissÄ• Ä• pa
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá¹…
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho eki
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantassa
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi \Ne 132/ Ä• pattiyÄ• dvemÄ• sappaá¹-icchan
yÄ• ceyyanti. so saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvem
saá¹…gho itthannÄ• massa bhikkhuno itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ•
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno itarissÄ• pi Ä• pattiyÄ• dvemÄ• sapp
dvemÄ• saparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-
dvemÄ• saparivÄ• so. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• m
bhikkhunÄ• tadupÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• .

dve mÄ• sÄ• parivasitabbavidhi

<140> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ
tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sa
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dve
\Se I 228/. so saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• sa
saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ de
lajjÄ«dhammo okkami \Be 141/ --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá
dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ•
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dve
dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ• dv
dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho ekissÄ• Ä• pattiyÄ• dvemÄ• sapp
dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantassa lajjÄ«dhammo okkami. yaá¹ƒnÅ
itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyya
Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ deti. tena, bhikkhave, bhikkhunÄ•
parivasitabbÄ• .

<141> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ
133/; ekaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ekaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti. so saá¹…ghaá¹ƒ yaá¹ƒ
tassÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ deti. so parivasanto \Se I 229/ itara
tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sa
Ä• pattiá¹ƒ jÄ• niá¹ƒ, ekaá¹ƒ Ä• pattiá¹ƒ na jÄ• niá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ yaá¹ƒ Ä• pattiá
Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me sa
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto itara
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi \Ee II 55/ Ä• pattiyÄ• dvemÄ• sappaá¹-iccha
yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya
tassa saá¹…gho itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ•
bhikkhunÄ• tadupÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• .

<142> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ

ekaá¹ƒ Ä• pattiá¹ƒ sarati, ekaá¹ƒ Ä• pattiá¹ƒ nassarati. so saá¹…ghaá¹ƒ yaá¹ƒ Ä• pattiá¹ƒ sa
Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya \Be 142/ dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tass
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ deti. so parivasanto itarampi Ä• pa
hoti --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchan
sariá¹ƒ, ekaá¹ƒ Ä• pattiá¹ƒ nassariá¹ƒ. sohaá¹ƒ saá¹…ghaá¹ƒ yaá¹ƒ Ä• pattiá¹ƒ sariá¹ƒ, tass
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ \Se I 230/ yÄ• ciá¹ƒ. tassa me saá
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto itara
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya d
nti. so saá¹…ghaá¹ƒ itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• sapari
saá¹…gho itarissÄ• pi Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ
bhikkhunÄ• tadupÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• .

<143> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvem
ekÄ• ya Ä• pattiyÄ• nibbematiko, ekÄ• ya Ä• pattiyÄ• vematiko. so saá¹…ghaá¹ƒ yÄ• ya Ä
Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ deti. so parivasanto itarissÄ• pi Ä•
tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• \Ne 134/ Ä• pattiyo Ä• pajjiá¹ƒ
dvemÄ• sappaá¹-icchannÄ• yo; ekÄ• ya Ä• pattiyÄ• nibbematiko, ekÄ• ya Ä• pattiyÄ• vem
yÄ• ya Ä• pattiyÄ• nibbematiko tassÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ
me saá¹…gho tassÄ• Ä• pattiyÄ• dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ
itarissÄ• pi Ä• pattiyÄ• nibbematiko. yaá¹ƒnÅ«nÄ• haá¹ƒ \Se I 231/ saá¹…ghaá¹ƒ itarissÄ•
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho itarissÄ•
dvemÄ• sappaá¹-icchannÄ• ya dvemÄ• saparivÄ• saá¹ƒ deti. tena, bhikkhave, bhikkhunÄ•
parivasitabbÄ• .

<144> ``idha \Be 143/ pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajj
dvemÄ• sappaá¹-icchannÄ• yo; ekÄ• Ä• patti jÄ• nappaá¹-icchannÄ• , ekÄ• Ä• patti ajÄ• n
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ deti.
bhikkhu Ä• gacchati bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo
lajjÄ« kukkuccako sikkhÄ• kÄ• mo. so evaá¹ƒ vadeti --- `kiá¹ƒ ayaá¹ƒ, Ä• vuso, bhikkhu Ä• p
bhikkhu parivasatÄ«â€™ ti? te evaá¹ƒ vadenti --- `ayaá¹ƒ, Ä• vuso, bhikkhu dve saá¹…ghÄ•
Ä• pajji dvemÄ• sappaá¹-icchannÄ• yo; ekÄ• Ä• patti jÄ• nappaá¹-icchannÄ• , ekÄ• Ä• pa
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ adÄ•
Ä• panno, tÄ• sÄ• yaá¹ƒ bhikkhu parivasatÄ«â€™ ti. so evaá¹ƒ vadeti --- `yÄ• yaá¹ƒ, Ä• vus
jÄ• nappaá¹-icchannÄ• , dhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sadÄ• naá¹ƒ; dhammatt

Ä• vuso, Ä• patti ajÄ• nappaá¹-icchannÄ• , adhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sad
ruhati. ekissÄ• , Ä• vuso, Ä• pattiyÄ• bhikkhu mÄ• nattÄ• rahoâ€™â€™ â€™ ti.

<145> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvem
Ä• patti saramÄ• nappaá¹-icchannÄ• , ekÄ• Ä• patti assaramÄ• nappaá¹-icchannÄ• . so sa
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ deti. tassa parivasantassa aÃ±
bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto
kukkuccako sikkhÄ• kÄ• mo. so evaá¹ƒ vadeti --- `ki ayaá¹ƒ, Ä• vuso, bhikkhu Ä• panno? ki
parivasatÄ«â€™ ti? te evaá¹ƒ vadenti --- `ayaá¹ƒ, Ä• vuso, bhikkhu dve saá¹…ghÄ• disesÄ
dvemÄ• sappaá¹-icchannÄ• yo; ekÄ• Ä• patti saramÄ• nappaá¹-icchannÄ• , ekÄ• Ä• patti
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ adÄ
Ä• vuso, bhikkhu Ä• panno; tÄ• sÄ• yaá¹ƒ bhikkhu parivasatÄ«â€™ ti. so evaá¹ƒ vadeti --- `
233/, Ä• patti saramÄ• nappaá¹-icchannÄ• dhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sadÄ
ca khvÄ• yaá¹ƒ, Ä• vuso, Ä• patti assaramÄ• nappaá¹-icchannÄ• , adhammikaá¹ƒ tassÄ• Ä
adhammattÄ• na ruhati. ekissÄ• , Ä• vuso, Ä• pattiyÄ• bhikkhu mÄ• nattÄ• rahoâ€™â€™

<146> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvem
Ä• patti nibbematikappaá¹-icchannÄ• , ekÄ• Ä• patti vematikappaá¹-icchannÄ• . so saá¹…g
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ deti. tassa parivasantassa aÃ±
bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto
sikkhÄ• kÄ• mo. so evaá¹ƒ vadeti --- `kiá¹ƒ ayaá¹ƒ, Ä• vuso, bhikkhu Ä• panno? kissÄ• yaá
ti? te evaá¹ƒ vadenti --- `ayaá¹ƒ, Ä• vuso, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pa
dvemÄ• sappaá¹-icchannÄ• yo; ekÄ• Ä• patti nibbematikappaá¹-icchannÄ• , ekÄ• Ä• patti
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ adÄ
Ä• panno; tÄ• sÄ• yaá¹ƒ bhikkhu parivasatÄ«â€™ ti. so evaá¹ƒ vadeti --- `yÄ• yaá¹ƒ \Se I 2
nibbematikappaá¹-icchannÄ• , dhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sadÄ• naá¹ƒ; dha
khvÄ• yaá¹ƒ, Ä• vuso, Ä• patti vematikappaá¹-icchannÄ• adhammikaá¹ƒ tassÄ• Ä• pattiyÄ
adhammattÄ• na ruhati. ekissÄ• , Ä• vuso, Ä• pattiyÄ• bhikkhu mÄ• nattÄ• rahoâ€™â€™

<147> tena \Ee II 56/ kho pana samayena aÃ±Ã±attaro bhikkhu dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. tassa etadahosi --- ``ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá
ekamÄ• saparivÄ• saá¹ƒ \Ne 136/ yÄ• ceyyaâ€™â€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pa
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ \Be 145/ yÄ• ci. tassa saá¹…gh

dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa parivasantassa l
``ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo
`ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo.
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ•
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ•
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ•
lajjÄ«dhammo okkami. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ \Se I 235/ dvinnaá¹ƒ Ä• pattÄ«naá
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ {itarampi mÄ• sapariv
evamuparipi) } yÄ• ceyyaâ€™â€™ nti.

so bhikkhÅ«naá¹ƒ Ä• rocesi --- ``ahaá¹ƒ kho, Ä• vuso, dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä
dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá
ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá
ekamÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ•
ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantassa lajjÄ«dhammo okkami --- ahaá¹
Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ kho dv
Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvi
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantas
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• n
parivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bha
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho tassa bhikkhuno dvinnaá¹ƒ \Se I 236/ Ä• patt
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ detu. evaÃ±ca pana, b

``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... evamassa vacan
dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo \Be 146/. tas
kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ•
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ \Ne 137/ ekamÄ• saparivÄ• sa
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ•
lajjÄ«dhammo okkami --- ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ
me etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappa
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• n
yÄ• ceyyaâ€™ nti. sohaá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-iccha
yÄ• ciá¹ƒ. tassa me saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹
tassa me parivasantassa lajjÄ«dhammo okkami. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá

dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• ceyyanti. sohaá¹ƒ
237/ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ pariv
dutiyampi \Ee II 57/ yÄ• citabbo. tatiyampi yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena s
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<148> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu dve saá¹…ghÄ• d
dvemÄ• sappaá¹-icchannÄ• yo. tassa etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá
ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dve
ekamÄ• saparivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappa
ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa parivasantassa lajjÄ«dhammo okkami --- ahaá¹ƒ kh
Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ kho dv
Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvi
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. sohaá¹ƒ saâ
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa me parivasantas
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• n
parivÄ• saá¹ƒ yÄ• ceyyanti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ \Be 147/ dvemÄ• sa
itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• cati. yadi \Se I 238/ saá¹…ghassa pattakallaá¹ƒ, saá¹
bhikkhuno dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu dve saá¹…ghÄ• disesÄ•
dvemÄ• sappaá¹-icchannÄ• yo. tassa etadahosi --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ• Ä
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá
ekamÄ• saparivÄ• saá¹ƒ \Ne 138/ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho dvinna
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa parivasantassa l
kho dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. tassa m
dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tass
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ adÄ• si. tassa
okkami. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icch
parivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sapp
mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• cati. saá¹…gho itthannÄ• massa bhikkhuno dvinnaá¹ƒ \Se I 2
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ deti. yassÄ• yasmato
bhikkhuno dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ

mÄ• saparivÄ• sassa (Katthaci), itarassapi mÄ• saparivÄ• sassa (Se) } dÄ• naá¹ƒ, so tuá¹‡
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappa
mÄ• saá¹ƒ parivÄ• so {itarampi mÄ• saparivÄ• so (Katthaci), itaropi mÄ• saparivÄ• so (Se)
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

``tena, bhikkhave, bhikkhunÄ• purimaá¹ƒ upÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• .

<149> ``idha \Be 148/ pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajj
dvemÄ• sappaá¹-icchannÄ• yo. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho dve saá¹…ghÄ• disesÄ•
dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá
ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dv
ekamÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sapp
ekamÄ• saparivÄ• saá¹ƒ deti. tassa parivasantassa lajjÄ«dhammo okkami --- ahaá¹ƒ kho d
Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. tassa me etadahosi --- `ahaá¹ƒ kho d
Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo. yaá¹ƒnÅ«nÄ• haá¹ƒ \Se I 240/ saá¹…
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ceyyaâ€™
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ ekamÄ• saparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tass
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ \Ne 139/ ekamÄ• saparivÄ• saá¹ƒ adÄ•
lajjÄ«dhammo okkami. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ
itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• cati. tassa saá¹…
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ deti. tena, bhikkhave,
upÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• .

<150> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvem
ekaá¹ƒ mÄ• saá¹ƒ jÄ• nÄ• ti, ekaá¹ƒ mÄ• saá¹ƒ na jÄ• nÄ• ti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ jÄ• nÄ• ti taá¹ƒ mÄ• saá¹ƒ parivÄ• saá
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ jÄ• nÄ• ti ta
so parivasanto itarampi mÄ• saá¹ƒ jÄ• nÄ• ti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho dve saá¹…g
Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo; ekaá¹ƒ mÄ• saá¹ƒ jÄ• niá¹ƒ, ekaá¹ƒ mÄ• saá¹ƒ
saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá
parivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-ic
mÄ• saá¹ƒ jÄ• niá¹ƒ taá¹ƒ mÄ• saá¹ƒ parivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto itarampi m
yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• n

parivÄ• saá¹ƒ yÄ• ceyyaâ€™ nti. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappa
mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• cati \Be 149/. tassa saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dve
itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ deti. tena, bhikkhave, bhikkhunÄ• purimaá¹ƒ upÄ• dÄ• y
parivasitabbÄ• .

<151> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ
ekaá¹ƒ mÄ• saá¹ƒ sarati, ekaá¹ƒ mÄ• saá¹ƒ nassarati. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ sarati taá¹ƒ mÄ• saá¹ƒ parivÄ• saá¹ƒ y
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ sarati taá¹ƒ
so parivasanto itarampi mÄ• saá¹ƒ sarati. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho dve saá¹…ghÄ•
Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo; ekaá¹ƒ mÄ• saá¹ƒ sariá¹ƒ, ekaá¹ƒ mÄ• saá¹ƒ na
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ sariá¹ƒ taá¹ƒ
yÄ• ciá¹ƒ. tassa me saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹
mÄ• saá¹ƒ parivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto itarampi mÄ• saá¹ƒ sarÄ• mi. yaá¹ƒ
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• sa
saá¹…ghaá¹ƒ dvinnaá¹ƒ \Se I 242/ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itaran
yÄ• cati. tassa \Ne 140/ saá¹…gho dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• n
parivÄ• saá¹ƒ deti. tena, bhikkhave, bhikkhunÄ• purimaá¹ƒ upÄ• dÄ• ya dve mÄ• sÄ• pari

<152> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ
ekaá¹ƒ mÄ• saá¹ƒ nibbematiko, ekaá¹ƒ mÄ• saá¹ƒ vematiko. so saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä•
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ nibbematiko taá¹ƒ mÄ• saá¹ƒ parivÄ• s
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ nibbematiko
deti. so parivasanto itarampi mÄ• saá¹ƒ nibbematiko hoti. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho
saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ dvemÄ• sappaá¹-icchannÄ• yo; ekaá¹ƒ mÄ• saá
vematiko \Ee II 58/. sohaá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icch
nibbematiko taá¹ƒ mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho dvinnaá¹ƒ Ä• pa
dvemÄ• sappaá¹-icchÄ• nnÄ• naá¹ƒ yaá¹ƒ mÄ• saá¹ƒ nibbematiko taá¹ƒ mÄ• saá¹ƒ parivÄ•
parivasanto itarampi mÄ• saá¹ƒ nibbematiko. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…ghaá¹ƒ dvinnaá¹ƒ
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ \Be 150/ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• ceyyaâ€
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ yÄ• ca
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ itarampi mÄ• saá¹ƒ parivÄ• saá¹ƒ deti. te
bhikkhunÄ• purimaá¹ƒ upÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• .

<153> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ
mÄ• so jÄ• nappaá¹-icchanno, eko mÄ• so ajÄ• nappaá¹-icchanno. so saá¹…ghaá¹ƒ dvinna
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho dvinn
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ deti. tassa parivasantassa aÃ±

bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto
sikkhÄ• kÄ• mo. so evaá¹ƒ vadeti --- `kiá¹ƒ ayaá¹ƒ, Ä• vuso, bhikkhu Ä• panno? kissÄ• yaá
ti? te evaá¹ƒ vadenti --- `ayaá¹ƒ, Ä• vuso, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pa
dvemÄ• sappaá¹-icchannÄ• yo. eko mÄ• so jÄ• nappaá¹-icchanno, eko mÄ• so ajÄ• nappa
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ yÄ•
Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ adÄ• si. tÄ• yo
tÄ• sÄ• yaá¹ƒ bhikkhu parivasatÄ«â€™ ti. so evaá¹ƒ vadeti --- `yvÄ• yaá¹ƒ, Ä• vuso, mÄ• s
dhammikaá¹ƒ tassa mÄ• sassa parivÄ• sadÄ• naá¹ƒ; dhammattÄ• ruhati. yo ca \Ne 141/ kh
ajÄ• nappaá¹-icchanno adhammikaá¹ƒ tassa mÄ• sassa parivÄ• sadÄ• naá¹ƒ; adhammattÄ
I 244/, mÄ• sassa bhikkhu mÄ• nattÄ• rahoâ€™ ti.

<154> ``idha pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati dvemÄ
mÄ• so saramÄ• nappaá¹-icchanno, eko mÄ• so assaramÄ• nappaá¹-icchanno. so saá¹…g
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho dvinn
dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ deti. tassa parivasantassa aÃ±
bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto
sikkhÄ• kÄ• mo \Be 151/. so evaá¹ƒ vadeti --- `kiá¹ƒ ayaá¹ƒ, Ä• vuso, bhikkhu Ä• panno? kis
parivasatÄ«â€™ ti? te evaá¹ƒ vadenti --- `ayaá¹ƒ, Ä• vuso, bhikkhu dve saá¹…ghÄ• disesÄ•
dvemÄ• sappaá¹-icchannÄ• yo; eko mÄ• so saramÄ• nappaá¹-icchanno, eko mÄ• so assar
saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ adÄ
bhikkhu Ä• panno tÄ• sÄ• yaá¹ƒ bhikkhu parivasatÄ«â€™ ti. so evaá¹ƒ vadeti --- `yvÄ• yaá¹
saramÄ• nappaá¹-icchanno dhammikaá¹ƒ tassa mÄ• sassa parivÄ• sadÄ• naá¹ƒ; dhammat
Ä• vuso, mÄ• so assaramÄ• nappaá¹-icchanno adhammikaá¹ƒ tassa mÄ• sassa parivÄ• sa
ekassa, Ä• vuso, mÄ• sassa bhikkhu mÄ• nattÄ• rahoâ€™ ti.

<155> ``idha \Se I 245/ pana, bhikkhave, bhikkhu dve saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pa
dvemÄ• sappaá¹-icchannÄ• yo; eko mÄ• so nibbematikappaá¹-icchanno, eko mÄ• so vema
saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ deti.
bhikkhu Ä• gacchati bahussuto Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo
lajjÄ« kukkuccako sikkhÄ• kÄ• mo. so evaá¹ƒ vadeti --- `kiá¹ƒ ayaá¹ƒ, Ä• vuso, bhikkhu Ä• p
bhikkhu parivasatÄ«â€™ ti? te evaá¹ƒ vadenti --- `ayaá¹ƒ, Ä• vuso, bhikkhu dve saá¹…ghÄ•
Ä• pajji dvemÄ• sappaá¹-icchannÄ• yo; eko mÄ• so nibbematikappaá¹-icchanno, eko mÄ• s
saá¹…ghaá¹ƒ dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• sapariv
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ dvemÄ• sappaá¹-icchannÄ• naá¹ƒ dvemÄ• saparivÄ• saá¹ƒ adÄ
bhikkhu Ä• panno tÄ• sÄ• yaá¹ƒ bhikkhu parivasatÄ«â€™ ti \Ne 142/. so evaá¹ƒ vadeti --- `y
nibbematikappaá¹-icchanno dhammikaá¹ƒ tassa mÄ• sassa parivÄ• sadÄ• naá¹ƒ; dhammat

Ä• vuso, mÄ• so vematikappaá¹-icchanno adhammikaá¹ƒ tassa mÄ• sassa parivÄ• sadÄ• r
ekassa, Ä• vuso, mÄ• sassa bhikkhu mÄ• nattÄ• rahoâ€™â€™ ti.

suddhantaparivÄ• so

<156> tena \Be 152/ kho pana samayena aÃ±Ã±ataro bhikkhu sambahulÄ• saá¹…ghÄ• dis
Ä• panno hoti. so Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti; rattipariyantaá¹ƒ na jÄ• nÄ• ti; Ä• pattip
nassarati, rattipariyantaá¹ƒ nassarati; Ä• pattipariyante vematiko, rattipariyante vematiko. so
Ä• rocesi --- ``ahaá¹ƒ, Ä• vuso, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ; Ä•
59/ na jÄ• nÄ• mi, rattipariyantaá¹ƒ na jÄ• nÄ• mi; Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipar
Ä• pattipariyante vematiko, rattipariyante vematiko. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabba
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, saá¹…gho tassa bhikkhuno tÄ•
suddhantaparivÄ• saá¹ƒ detu. evaÃ±ca pana, bhikkhave, dÄ• tabbo ---

``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ... pe ... evamassa vacan
sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ. Ä• pattipariyantaá¹ƒ na jÄ• nÄ• mi
jÄ• nÄ• mi; Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipariyantaá¹ƒ nassarÄ• mi; Ä• pattipariyan
rattipariyante vematiko. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhant
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo. byattena \Se I 247/ bhikk
saá¹…gho Ã±Ä• petabbo ---

<157> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹
Ä• pajji. Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti; Ä• pattipariyantaá
rattipariyantaá¹ƒ nassarati; Ä• pattipariyante vematiko, rattipariyante vematiko. so saá¹…gha
Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…g
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ
Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti; Ä• pattipariyantaá¹ƒ nassa
rattipariyantaá¹ƒ nassarati; Ä• pattipariyante vematiko, rattipariyante vematiko. so saá¹…gha
153/ Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• cati. saá¹…gho itthannÄ• massa bhikkhu
suddhantaparivÄ• saá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno tÄ• saá¹
suddhantaparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhantapariv
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<158> ``evaá¹ƒ kho, bhikkhave, suddhantaparivÄ• so dÄ• tabbo; evaá¹ƒ \Se I 248/ parivÄ• s
bhikkhave, suddhantaparivÄ• so dÄ• tabbo? Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyanta
Ä• pattipariyantaá¹ƒ nassarati, rattipariyantaá¹ƒ nassarati; Ä• pattipariyante vematiko, rattipa
--- suddhantaparivÄ• so dÄ• tabbo.

``Ä• pattipariyantaá¹ƒ jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti; Ä• pattipariyantaá¹ƒ sarati,
nassarati; Ä• pattipariyante nibbematiko, rattipariyante vematiko --- suddhantaparivÄ• so dÄ

``Ä• pattipariyantaá¹ƒ ekaccaá¹ƒ jÄ• nÄ• ti, ekaccaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ•
Ä• pattipariyantaá¹ƒ ekaccaá¹ƒ sarati, ekaccaá¹ƒ nassarati, rattipariyantaá¹ƒ nassarati; Ä• p
ekacce vematiko, ekacce nibbematiko, rattipariyante vematiko --- suddhantaparivÄ• so dÄ•

``Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ ekaccaá¹ƒ jÄ• nÄ• ti, ekaccaá¹ƒ na jÄ•
Ä• pattipariyantaá¹ƒ nassarati, rattipariyantaá¹ƒ ekaccaá¹ƒ sarati, ekaccaá¹ƒ nassarati; Ä• p
vematiko, rattipariyante ekacce vematiko, ekacce nibbematiko --- suddhantaparivÄ• so dÄ•

``Ä• pattipariyantaá¹ƒ jÄ• nÄ• ti, rattipariyantaá¹ƒ ekaccaá¹ƒ jÄ• nÄ• ti, ekaccaá¹ƒ na jÄ• nÄ
Ä• pattipariyantaá¹ƒ \Ne 144/ sarati, rattipariyantaá¹ƒ ekaccaá¹ƒ sarati, ekaccaá¹ƒ nassarati
nibbematiko, rattipariyante ekacce vematiko, ekacce nibbematiko --- suddhantaparivÄ• so \E

``Ä• pattipariyantaá¹ƒ ekaccaá¹ƒ jÄ• nÄ• ti, ekaccaá¹ƒ na jÄ• nÄ• ti; rattipariyantaá¹ƒ \Se I
jÄ• nÄ• ti, ekaccaá¹ƒ na jÄ• nÄ• ti; Ä• pattipariyantaá¹ƒ ekaccaá¹ƒ sarati, ekaccaá¹ƒ nassar
rattipariyantaá¹ƒ ekaccaá¹ƒ sarati, ekaccaá¹ƒ nassarati; Ä• pattipariyante ekacce vematiko,
rattipariyante ekacce vematiko, ekacce nibbematiko --- suddhantaparivÄ• so dÄ• tabbo. eva
suddhantaparivÄ• so dÄ• tabbo.

<159> ``kathaÃ±ca, bhikkhave, parivÄ• so dÄ• tabbo? Ä• pattipariyantaá¹ƒ jÄ• nÄ• ti, rattipa
Ä• pattipariyantaá¹ƒ sarati, rattipariyantaá¹ƒ sarati; Ä• pattipariyante nibbematiko, rattipariya
--- parivÄ• so dÄ• tabbo.

``Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ jÄ• nÄ• ti; Ä• pattipariyantaá¹ƒ nassar
rattipariyantaá¹ƒ sarati, Ä• pattipariyante vematiko, rattipariyante nibbematiko --- parivÄ• so

``Ä• pattipariyantaá¹ƒ ekaccaá¹ƒ jÄ• nÄ• ti, ekaccaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ jÄ• nÄ
Ä• pattipariyantaá¹ƒ ekaccaá¹ƒ sarati, ekaccaá¹ƒ nassarati, rattipariyantaá¹ƒ sarati; Ä• patti
vematiko, ekacce nibbematiko, rattipariyante nibbematiko --- parivÄ• so dÄ• tabbo. evaá¹ƒ k
parivÄ• so dÄ• tabbo.

parivÄ• so niá¹-á¹-hito.

3. cattÄ• lÄ«sakaá¹ƒ

<160> tena kho pana samayena aÃ±Ã±ataro bhikkhu parivasanto vibbhami. so puna paccÄ
upasampadaá¹ƒ yÄ• ci. bhagavato \Se I 250/ etamatthaá¹ƒ Ä• rocesuá¹ƒ.

``idha \Ne 145/ pana, bhikkhave, bhikkhu parivasanto vibbhamati. vibbhantakassa, bhikkha
ruhati. so ce puna upasampajjati, tassa tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo parivÄ• s
parivuttho suparivuttho, avaseso parivasitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto sÄ• maá¹‡ero hoti. sÄ• maá¹‡erassa, bhikkha
so ce puna upasampajjati, tassa \Be 155/ tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo parivÄ
parivuttho suparivuttho, avaseso parivasitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto ummattako hoti. ummattakassa, bhikkhave, pa
ce puna anummattako hoti, tassa tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinn
suparivuttho, avaseso parivasitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto khittacitto hoti. khittacittassa, bhikkhave, pariv
61/ ruhati. so ce puna akhittacitto hoti, tassa tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo pari
sudinno, yo purivuttho suparivuttho, avaseso parivasitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto vedanÄ• á¹-á¹-o hoti. vedanÄ• á¹-á¹-assa \Se
parivÄ• so na ruhati. so ce puna avedanÄ• á¹-á¹-o hoti, tassa tadeva purimaá¹ƒ parivÄ• sad
dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto, Ä• pattiyÄ• adassane, ukkhipiyyati {ukkhipiya
ukkhipÄ«yati (Katthaci) }. ukkhittakassa, bhikkhave, parivÄ• so na ruhati. so ce puna osÄ• ri
(Se), osÄ• rÄ«yati (Katthaci) }, tassa tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so
parivuttho suparivuttho, avaseso parivasitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto, Ä• pattiyÄ• appaá¹-ikamme, ukkhipiyyati. ukk
bhikkhave, parivÄ• so na ruhati. so ce puna osÄ• riyyati, tassa tadeva purimaá¹ƒ parivÄ• sa
dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

``idha \Ne 146/ pana, bhikkhave, bhikkhu parivasanto, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• , appaá¹-i

ukkhipiyyati. ukkhittakassa, bhikkhave, parivÄ• so na ruhati. so ce puna osÄ• riyyati, tassa t
parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinno sudinno, yo parivuttho suparivuttho, avaseso pari

<161> ``idha \Be 156/ pana, bhikkhave, bhikkhu mÅ«lÄ• yapaá¹-ikassanÄ• raho vibbhamati
bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• na ruhati. so ce puna \Se I 252/ upasampajjati, tassa
parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinno sudinno, yo parivuttho suparivuttho. so bhikkhu m
paá¹-ikassitabbo.

``idha pana, bhikkhave, bhikkhu mÅ«lÄ• yapaá¹-ikassanÄ• raho sÄ• maá¹‡ero hoti ... pe ...
... khittacitto hoti ... pe ... vedanÄ• á¹-á¹-o hoti ... pe ... Ä• pattiyÄ• adassane ukkhipiyyati ...
Ä• pattiyÄ• appaá¹-ikamme ukkhipiyyati ... pe ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• , appaá¹-inissag
ukkhittakassa, bhikkhave, mÅ«lÄ• yapaá¹-ikassanÄ• na ruhati. so ce puna osÄ• riyyati, tas
parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinno sudinno, yo parivuttho suparivuttho. so bhikkhu m
paá¹-ikassitabbo.

<162> ``idha pana, bhikkhave, bhikkhu mÄ• nattÄ• raho vibbhamati. vibbhantakassa, bhikkh
ruhati. so ce puna upasampajjati, tassa tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo parivÄ• s
parivuttho suparivuttho. tassa bhikkhuno mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu mÄ• nattÄ• raho sÄ• maá¹‡ero hoti ... pe ... ummattako ho
khittacitto hoti ... pe ... vedanÄ• á¹-á¹-o hoti ... pe ... Ä• pattiyÄ• adassane, ukkhipiyyati ... p
Ä• pattiyÄ• appaá¹-ikamme, ukkhipiyyati ... pe ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• , appaá¹-inissa
ukkhipiyyati. ukkhittakassa, bhikkhave, mÄ• nattadÄ• naá¹ƒ na ruhati. so ce puna osÄ• riyya
purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinno sudinno, yo parivuttho suparivuttho. tas
mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

<163> ``idha pana, bhikkhave, bhikkhu mÄ• nattaá¹ƒ caranto vibbhamati. vibbhantakassa, b
mÄ• nattacariyÄ• na ruhati. so ce puna upasampajjati tassa tadeva purimaá¹ƒ parivÄ• sadÄ
dinno sudinno, yo parivuttho suparivuttho; yaá¹ƒ mÄ• nattaá¹ƒ dinnaá¹ƒ sudinnaá¹ƒ, yaá¹ƒ n
ciá¹‡á¹‡aá¹ƒ suciá¹‡á¹‡aá¹ƒ, avasesaá¹ƒ caritabbaá¹ƒ.

``idha \Be 157/ pana, bhikkhave, bhikkhu mÄ• nattaá¹ƒ caranto sÄ• maá¹‡ero hoti ... pe ...
pe ... khittacitto hoti ... pe ... vedanÄ• á¹-á¹-o hoti ... pe ... Ä• pattiyÄ• adassane, ukkhipiyya
Ä• pattiyÄ• appaá¹-ikamme, ukkhipiyyati ... pe ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• , appaá¹-inissa
ukkhittakassa, bhikkhave, mÄ• nattacariyÄ• na ruhati. so ce puna osÄ• riyyati, tassa tadeva
parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinno sudinno, yo purivuttho suparivuttho; yaá¹ƒ mÄ• na
sudinnaá¹ƒ, yaá¹ƒ mÄ• nattaá¹ƒ ciá¹‡á¹‡aá¹ƒ suciá¹‡á¹‡aá¹ƒ, avasesaá¹ƒ caritabbaá¹ƒ.

<164> ``idha pana, bhikkhave, bhikkhu abbhÄ• nÄ• raho vibbhamati. vibbhantakassa, bhikk
ruhati. so ce puna upasampajjati \Se I 254/, tassa tadeva purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ. y
sudinno, yo parivuttho suparivuttho; yaá¹ƒ mÄ• nattaá¹ƒ dinnaá¹ƒ sudinnaá¹ƒ, yaá¹ƒ mÄ• na
suciá¹‡á¹‡aá¹ƒ. so bhikkhu abbhetabbo.

``idha pana, bhikkhave, bhikkhu abbhÄ• nÄ• raho sÄ• maá¹‡ero hoti ... pe ... ummattako ho

khittacitto hoti ... pe ... vedanÄ• á¹-á¹-o hoti ... pe ... Ä• pattiyÄ• adassane, ukkhipiyyati ... p
Ä• pattiyÄ• appaá¹-ikamme, ukkhipiyyati ... pe ... pÄ• pikÄ• ya diá¹-á¹-hiyÄ• , appaá¹-inissa
ukkhittakassa, bhikkhave, abbhÄ• naá¹ƒ \Ee II 62/ na ruhati. so ce puna osÄ• riyyati, tassa t
parivÄ• sadÄ• naá¹ƒ. yo parivÄ• so dinno sudinno, yo parivuttho suparivuttho; yaá¹ƒ mÄ• na
sudinnaá¹ƒ, yaá¹ƒ mÄ• nattaá¹ƒ ciá¹‡á¹‡aá¹ƒ suciá¹‡á¹‡aá¹ƒ. so bhikkhu abbhetabbo.

cattÄ• lÄ«sakaá¹ƒ samattaá¹ƒ.

4. chattiá¹ƒsakaá¹ƒ

<165> ``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• dises
parimÄ• á¹‡Ä• {parimÄ• á¹‡Ä• yo (Ce Se) } appaá¹-icchannÄ• yo. so bhikkhu mÅ«lÄ• ya pa

``idha \Be 158/ \Ne 148/ pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹.
Ä• pajjati parimÄ• á¹‡Ä• paá¹-icchannÄ• yo. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ
Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha \Se I 255/ pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• d
Ä• pajjati parimÄ• á¹‡Ä• paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so bhikkhu mÅ«lÄ• y
yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• napa

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
aparimÄ• á¹‡Ä• {aparimÄ• á¹‡Ä• yo (Ce Se) } appaá¹-icchannÄ• yo ... pe ... aparimÄ• á¹‡Ä
... aparimÄ• á¹‡Ä• paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi ... pe ... parimÄ• á¹‡Ä• yop
appaá¹-icchannÄ• yo ... pe ... parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yo ..
parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so bh
paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ
dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu mÄ• nattÄ• raho ... pe ... mÄ• nattaá¹ƒ caranto ... pe ... (ya
tathÄ• vitthÄ• retabbaá¹ƒ) abbhÄ• nÄ• raho antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•

appaá¹-icchannÄ• yo ... pe ... parimÄ• á¹‡Ä• paá¹-icchannÄ• yo ... pe ... \Se I 257/ parimÄ•
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi ... pe ... aparimÄ• á¹‡Ä• appaá¹-icchannÄ• yo
paá¹-icchannÄ• yo ... pe ... aparimÄ• á¹‡Ä• paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi ...
aparimÄ• á¹‡Ä• yopi appaá¹-icchannÄ• yo ... pe ... \Se I 258/ parimÄ• á¹‡Ä• yopi aparimÄ•
... pe ... parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yopi appaá¹-icchannÄ• yo
paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ
dÄ• tabbo.

chattiá¹ƒsakaá¹ƒ samattaá¹ƒ.

5. mÄ• nattasatakaá¹ƒ

<166> ``idha \Be 159/ \Ne 149/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ•
appaá¹-icchÄ• detvÄ• vibbhamati. so puna {so ce puna (Katthaci) } upasampanno tÄ• Ä• p
bhikkhave, bhikkhuno mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• \Ee II 63/ saá¹…ghÄ• disesÄ• Ä• pattiyo Ä•
appaá¹-icchÄ• detvÄ• vibbhamati. so puna upasampanno tÄ• Ä• pattiyo chÄ• deti. tassa, b
pacchimasmiá¹ƒ Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjitvÄ•
vibbhamati. so puna upasampanno tÄ• Ä• pattiyo nacchÄ• deti. tassa, bhikkhave, bhikkhur
Ä• pattikkhandhe \Se I 259/ yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ•

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjitvÄ•
vibbhamati. so puna upasampanno tÄ• Ä• pattiyo chÄ• deti. tassa, bhikkhave, bhikkhuno p
pacchimasmiÃ±ca Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• natta

<167> ``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• paj
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so vibbhamitvÄ• puna upasampanno yÄ• Ä•
Ä• pattiyo pacchÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe nacchÄ• desi tÄ• Ä• pattiyo pacch
bhikkhave, bhikkhuno purimasmiá¹ƒ Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ
dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. tas
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so vibbhamitvÄ• puna upasampanno yÄ• Ä•
Ä• pattiyo pacchÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe nacchÄ• desi tÄ• Ä• pattiyo pacch
bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhandhe yathÄ• paá¹-icch

mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha \Se I 260/ \Be 160/ \Ne 150/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• dise
tassa honti Ä• pattiyo paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so vibbhamitvÄ• puna u
pubbe chÄ• desi tÄ• Ä• pattiyo pacchÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe nacchÄ• desi tÄ•
nacchÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhan
parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. tas
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so vibbhamitvÄ• puna upasampanno yÄ• Ä•
Ä• pattiyo pacchÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe nacchÄ• desi tÄ• Ä• pattiyo pacchÄ•
bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhandhe yathÄ• paá¹-icchanne pariv
dÄ• tabbaá¹ƒ.

<168> ``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• paj
jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ• Ä• pattiyo chÄ• d
jÄ• nÄ• ti \Ee II 64/ tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ•
chÄ• desi tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe \Se I 261
tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• nacchÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiá¹
yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ• Ä• pattiyo chÄ• deti. yÄ• Ä•
Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo pubbe jÄ• nit
pacchÄ• jÄ• nitvÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe ajÄ• nitvÄ• nacchÄ• desi tÄ• Ä•
chÄ• deti. tassa \Be 161/, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattil
yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ• Ä• pattiyo \Ne 151/ chÄ• de
jÄ• nÄ• ti tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo
tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe ajÄ• nitvÄ• nacchÄ• d
jÄ• nitvÄ• nacchÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä•
yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ• Ä• pattiyo chÄ• deti; yÄ• Ä•
Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo pubbe jÄ• nit

pacchÄ• jÄ• nitvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe ajÄ• nitvÄ• nacchÄ• desi tÄ• Ä• patt
chÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhandhe
parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

<169> ``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• paj
sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• deti; yÄ• Ä•
Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo pubbe saritvÄ
pacchÄ• saritvÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nacchÄ• desi tÄ• Ä• pa
nacchÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiá¹ƒ Ä• pattikkhandhe yathÄ• paá¹-icch
mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati \Se
sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• \Be 162/ Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• det
nassarati tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo
tÄ• Ä• pattiyo pacchÄ• saritvÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nacchÄ•
saritvÄ• chÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• patti
yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha \Ne 152/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• p
sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• deti; yÄ• Ä•
Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo pubbe saritvÄ
pacchÄ• saritvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nacchÄ• desi tÄ• Ä• pattiyo
nacchÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhan
parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• deti; yÄ• Ä• pattiyo
tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo pubbe sa
Ä• pattiyo pacchÄ• saritvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nacsÄ• desi tÄ• Ä
chÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhandhe
parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

<170> ``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• paj
nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pa
Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ
nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti; yÄ• Ä• pattiyo \B
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti. tassa, bhikkhave, bhikkhu
Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pa
Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ
nibbematiko chÄ• desi \Se I 265/ tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti; yÄ• Ä
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• \Ne 153/ nibbematiko chÄ• deti. tassa, bhikkhave, bh
pacchimasmiÃ±ca Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• natta

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pa
Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ
nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti; yÄ• Ä• pattiyo pubb
Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti. tassa, bhikkhave, bhikkhuno purimasmiÃ±ca
Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati. ek
nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pa
Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ
nibbematiko \Se I 266/ chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti; yÄ• Ä• pa
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti. tassa, bhikkhave, bhikkhuno p
pacchimasmiÃ±ca Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ datvÄ• mÄ• natta

<171> ``idha \Be 164/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• patti
appaá¹-icchÄ• detvÄ• sÄ• maá¹‡ero hoti ... pe ... ummattako hoti ... pe ... khittacitto hoti ...
heá¹-á¹-hÄ• tathÄ• vitthÄ• retabbaá¹ƒ) vedanÄ• á¹-á¹-o hoti ... pe ... tassa honti Ä• pattiyo
appaá¹-icchannÄ• yopi ... pe ... ekaccÄ• Ä• pattiyo jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo na jÄ• nÄ
Ä• pattiyo sarati, ekaccÄ• \Ee II 65/ Ä• pattiyo nassarati ... pe ... ekaccÄ• su Ä• pattÄ«su ni
ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pattiyo chÄ• det
tÄ• Ä• pattiyo nacchÄ• deti. so vedanÄ• á¹-á¹-o hoti. so puna avedanÄ• á¹-á¹-o hutvÄ• yÄ
nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti; yÄ• Ä• pattiyo p
\Ne 154/ tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti ... pe ... yÄ• Ä• pattiyo pubbe n
Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti; yÄ• Ä• pattiyo pubbe \Se I 267/ vematiko na
pacchÄ• nibbematiko chÄ• deti ... pe ... yÄ• Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä
nibbematiko chÄ• deti; yÄ• Ä• pattiyo pubbe vematiko nacchÄ• desi tÄ• Ä• pattiyo pacchÄ
... pe ... yÄ• Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko
pubbe vematiko nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti. tassa, bhikkh
purimasmiÃ±ca pacchimasmiÃ±ca Ä• pattikkhandhe yathÄ• paá¹-icchanne parivÄ• saá¹ƒ da

mÄ• nattasataá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. samÅ«lÄ• yasamodhÄ• naparivÄ• sacatussataá¹ƒ

<172> ``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• dises
appaá¹-icchÄ• detvÄ• vibbhamati. so \Be 165/ puna upasampanno tÄ• Ä• pattiyo nacchÄ•
paá¹-ikassitabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
appaá¹-icchÄ• detvÄ• vibbhamati. so puna upasampanno tÄ• Ä• pattiyo chÄ• deti. so bhik
paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ
dÄ• tabbo.

``idha \Se I 268/ pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• d
Ä• pajjitvÄ• paá¹-icchÄ• detvÄ• vibbhamati. so puna upasampanno tÄ• Ä• pattiyo nacchÄ
paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ
dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
paá¹-icchÄ• detvÄ• vibbhamati. so puna upasampanno tÄ• Ä• pattiyo chÄ• deti. so bhikkh
paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ
dÄ• tabbo.

<173> ``idha \Ne 155/ pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…g
Ä• pajjati. tassa honti Ä• pattiyo \Ee II 66/ paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so v
upasampanno yÄ• Ä• pattiyo pubbe chÄ• desi tÄ• Ä• pattiyo pacchÄ• nacchÄ• deti; yÄ•
tÄ• Ä• pattiyo pacchÄ• nacchÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹
Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
honti Ä• pattiyo paá¹-icchannÄ• yopi \Se I 269/ appaá¹-icchannÄ• yopi. so vibbhamitvÄ• pu
Ä• pattiyo pubbe chÄ• desi tÄ• Ä• pattiyo pacchÄ• nacchÄ• deti; yÄ• \Be 166/ Ä• pattiyo
Ä• pattiyo pacchÄ• chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchann
purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
honti Ä• pattiyo paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so vibbhamitvÄ• puna upasan

chÄ• desi tÄ• Ä• pattiyo pacchÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe nacchÄ• desi tÄ• Ä• pa
bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ pu
samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
honti Ä• pattiyo paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so vibbhamitvÄ• puna upasan
chÄ• desi tÄ• Ä• pattiyo pacchÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe nacchÄ• desi tÄ• Ä• pa
bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa \Se I 270/ Ä• pattÄ
samodhÄ• naparivÄ• so dÄ• tabbo.

<174> ``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• dises
ekaccÄ• Ä• pattiyo jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ
Ä• pattiyo na jÄ• nÄ• ti tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno y
jÄ• nitvÄ• chÄ• desi tÄ• Ä• pattiyo \Ne 156/ pacchÄ• jÄ• nitvÄ• nacchÄ• deti; yÄ• Ä• pat
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• nacchÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹
yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• napa

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• pattiyo jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo \Be 167/ na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ
Ä• pattiyo na jÄ• nÄ• ti tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno y
jÄ• nitvÄ• chÄ• desi tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubb
Ä• pattiyo pacchÄ• jÄ• nitvÄ• chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• pa
I 271/ Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• pattiyo jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ• Ä• patt
Ä• pattiyo na jÄ• nÄ• ti tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno y
jÄ• nitvÄ• chÄ• desi tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe aj
Ä• pattiyo pacchÄ• jÄ• nitvÄ• nacchÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ
Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• pattiyo jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti. yÄ• Ä• pattiyo jÄ• nÄ• ti tÄ• Ä• patt
Ä• pattiyo na jÄ• nÄ• ti tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno y
jÄ• nitvÄ• chÄ• desi tÄ• Ä• pattiyo pacchÄ• jÄ• nitvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe aj
Ä• pattiyo pacchÄ• jÄ• nitvÄ• chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• pa
I 272/ Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

<175> ``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• dises
ekaccÄ• Ä• pattiyo sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo \Ne 157/ sarati tÄ•
chÄ• deti; yÄ• Ä• pattiyo nassarati tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upa
pubbe saritvÄ• chÄ• desi tÄ• Ä• pattiyo pacchÄ• saritvÄ• nacchÄ• deti; yÄ• Ä• pattiyo p
tÄ• Ä• pattiyo pacchÄ• saritvÄ• nacchÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo.
yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• napa

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• pattiyo sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• d
nassarati tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo
tÄ• Ä• pattiyo pacchÄ• saritvÄ• nacchÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nacchÄ•
saritvÄ• chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo \Se I 273/. yathÄ• paá¹-icchann
Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• pattiyo sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• d
nassarati tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo
tÄ• Ä• pattiyo pacchÄ• saritvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nacchÄ• des
saritvÄ• nacchÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ
purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
Ä• pattiyo sarati, ekaccÄ• Ä• pattiyo nassarati. yÄ• Ä• pattiyo sarati tÄ• Ä• pattiyo chÄ• d
nassarati tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna upasampanno yÄ• Ä• pattiyo
\Be 169/ tÄ• Ä• pattiyo pacchÄ• saritvÄ• chÄ• deti; yÄ• Ä• pattiyo pubbe assaritvÄ• nac
pacchÄ• saritvÄ• chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchann
Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

<176> ``idha \Ne 158/ pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…g
Ä• pajjati. ekaccÄ• su Ä• pattÄ«su nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su
Ä• pattiyo chÄ• deti; yÄ• su Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhami
Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti;
vematiko nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti. so bhikkhu mÅ«
yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• napa

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
ekaccÄ• su Ä• pattÄ«su nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«s
chÄ• deti; yÄ• su Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna

pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti; yÄ• Ä• pa
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ik
yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• napa

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
ekaccÄ• su Ä• pattÄ«su nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«s
chÄ• deti; yÄ• su Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• puna
\Be 170/ pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti; yÄ•
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti. so bhikkhu mÅ«lÄ• ya paá
yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya Ä• pattiyÄ• samodhÄ• napa

``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä•
ekaccÄ• su Ä• pattÄ«su nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«s
chÄ• deti; yÄ• su Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vibbhamitvÄ• {so b
(Katthaci) } puna upasampanno yÄ• Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo
chÄ• deti; yÄ• Ä• pattiyo pubbe vematiko nacchÄ• desi tÄ• Ä• pattiyo \Ne 159/ pacchÄ• n
bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo \Se I 276/. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ
samodhÄ• naparivÄ• so dÄ• tabbo.

<177> ``idha pana, bhikkhave, bhikkhu parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• dises
appaá¹-icchÄ• detvÄ• sÄ• maá¹‡ero hoti ... pe ... ummattako hoti ... pe ... khittacitto hoti ...
vedanÄ• á¹-á¹-o hoti ... pe ... tassa honti Ä• pattiyo paá¹-icchannÄ• yopi appaá¹-icchannÄ• y
heá¹-á¹-hÄ• vitthÄ• ritaá¹ƒ tathÄ• vitthÄ• retabbaá¹ƒ) ... pe ... ekaccÄ• Ä• pattiyo jÄ• nÄ• t
na jÄ• nÄ• ti ... pe ... ekaccÄ• Ä• pattiyo sarati, ekaccÄ• Ä• pattiyo nassarati ... pe ... ekac
nibbematiko, ekaccÄ• su Ä• pattÄ«su vematiko. yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pa
Ä• pattÄ«su vematiko tÄ• Ä• pattiyo nacchÄ• deti. so vedanÄ• á¹-á¹-o hoti. so puna avedan
Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti;
vematiko nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti ... pe ... yÄ• Ä• p
chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti \Be 171/; yÄ• Ä• pattiyo pubb
Ä• pattiyo pacchÄ• nibbematiko chÄ• deti ... pe ... yÄ• Ä• pattiyo pubbe nibbematiko chÄ•
pacchÄ• nibbematiko chÄ• deti \Se I 277/; yÄ• Ä• pattiyo pubbe vematiko nacchÄ• desi tÄ
nibbematiko nacchÄ• deti ... pe ... yÄ• Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• patt
chÄ• deti; yÄ• Ä• pattiyo pubbe vematiko nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematik
mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ±cassa Ä• pattÄ«naá¹ƒ purimÄ• ya
samodhÄ• naparivÄ• so dÄ• tabbo.

<178> ``idha pana, bhikkhave, bhikkhu mÄ• nattÄ• raho ... pe ... mÄ• nattaá¹ƒ caranto ... pe
antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjitvÄ• appaá¹-icchÄ• detvÄ• v

(mÄ• nattÄ• raho ca mÄ• nattacÄ• rÄ« ca abbhÄ• nÄ• raho ca yathÄ• parivÄ• so vitthÄ• rit

<179> ``idha pana, bhikkhave, bhikkhu abbhÄ• nÄ• raho antarÄ• sambahulÄ• saá¹…ghÄ•
appaá¹-icchÄ• detvÄ• sÄ• maá¹‡ero hoti ... pe ... ummattako hoti ... pe ... khittacitto hoti ...
vedanÄ• á¹-á¹-o hoti ... pe ... tassa honti Ä• pattiyo paá¹-icchannÄ• yopi appaá¹-icchannÄ• y
... ekaccÄ• Ä• pattiyo jÄ• nÄ• ti, ekaccÄ• Ä• pattiyo na jÄ• nÄ• ti ... pe ... ekaccÄ• Ä• patt
Ä• pattiyo nassarati ... pe ... ekaccÄ• su Ä• pattÄ«su nibbematiko, ekaccÄ• su \Se I 278/ Ä•
yÄ• su Ä• pattÄ«su nibbematiko tÄ• Ä• pattiyo chÄ• deti; yÄ• su Ä• pattÄ«su vematiko tÄ•
vedanÄ• á¹-á¹-o hoti. so puna avedanÄ• á¹-á¹-o hutvÄ• yÄ• Ä• pattiyo pubbe nibbematiko
pacchÄ• nibbematiko nacchÄ• deti; yÄ• Ä• pattiyo pubbe vematiko nacchÄ• desi tÄ• Ä• p
nacchÄ• deti ... pe ... yÄ• Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ•
yÄ• Ä• pattiyo pubbe vematiko nacchÄ• desi \Be 172/ tÄ• Ä• pattiyo pacchÄ• nibbematiko
Ä• pattiyo pubbe nibbematiko chÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti; yÄ•
nacchÄ• desi tÄ• Ä• pattiyo pacchÄ• nibbematiko nacchÄ• deti ... pe ... yÄ• Ä• pattiyo pul
tÄ• Ä• pattiyo pacchÄ• nibbematiko chÄ• deti; yÄ• Ä• pattiyo pubbe vematiko nacchÄ• de
nibbematiko chÄ• deti. so bhikkhu mÅ«lÄ• ya paá¹-ikassitabbo. yathÄ• paá¹-icchannÄ• naÃ
67/ purimÄ• ya Ä• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabbo.

samÅ«lÄ• yasamodhÄ• naparivÄ• sacatussataá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. parimÄ• á¹‡Ä• divÄ• raaá¹-á¹-hakaá¹ƒ

<180> ``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• paj
appaá¹-icchÄ• detvÄ• ... pe ... aparimÄ• á¹‡Ä• appaá¹-icchÄ• detvÄ• ... pe ... ekanÄ• mÄ•
pe ... \Se I 279/ nÄ• nÄ• nÄ• mÄ• appaá¹-icchÄ• detvÄ• ... pe ... sabhÄ• gÄ• appaá¹-icch
visabhÄ• gÄ• appaá¹-icchÄ• detvÄ• ... pe ... vavatthitÄ• appaá¹-icchÄ• detvÄ• ... pe ... sa
appaá¹-icchÄ• detvÄ• vibbhamati ... pe ... (yathÄ• heá¹-á¹-hÄ• tathÄ• vitthÄ• retabbaá¹ƒ)

parimÄ• á¹‡Ä• divÄ• raaá¹-á¹-hakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. dvebhikkhuvÄ• raekÄ• dasakaá¹ƒ

<181> ``dve \Ne 161/ bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te saá¹…ghÄ• dise
saá¹…ghÄ• disesadiá¹-á¹-hino honti. eko chÄ• deti, eko nacchÄ• deti. yo chÄ• deti so dukka
yathÄ• paá¹-icchanne {yathÄ• paá¹-icchannÄ• naá¹ƒ (Ce) } cassa parivÄ• saá¹ƒ datvÄ• ubl
dÄ• tabbaá¹ƒ.

``dve \Be 173/ bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te saá¹…ghÄ• disese ver

eko nacchÄ• deti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-icchanne cass
ubhinnampi mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``dve bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te saá¹…ghÄ• disese missakadiá¹
eko nacchÄ• deti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-icchanne cass
ubhinnampi mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``dve bhikkhÅ« missakaá¹ƒ Ä• pannÄ• honti. te missake saá¹…ghÄ• disesadiá¹-á¹-hino ho
nacchÄ• deti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-icchanne cassa pa
ubhinnampi mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``dve \Se I 280/ bhikkhÅ« missakaá¹ƒ Ä• pannÄ• honti. te missake missakadiá¹-á¹-hino ho
nacchÄ• deti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-icchanne cassa pa
ubhinnampi mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``dve bhikkhÅ« suddhakaá¹ƒ Ä• pannÄ• honti. te suddhake saá¹…ghÄ• disesadiá¹-á¹-hino
nacchÄ• deti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. ubhopi yathÄ• dhammaá¹ƒ kÄ•

``dve bhikkhÅ« suddhakaá¹ƒ Ä• pannÄ• honti. te suddhake suddhakadiá¹-á¹-hino honti. ek
nacchÄ• deti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. ubhopi yathÄ• dhammaá¹ƒ kÄ•

``dve \Ne 162/ bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te saá¹…ghÄ• disese saá
honti. ekassa hoti Ä• rocessÄ• mÄ«ti, ekassa hoti na Ä• rocessÄ• mÄ«ti. so paá¹-hamampi
chÄ• deti, dutiyampi yÄ• maá¹ƒ chÄ• deti, tatiyampi yÄ• maá¹ƒ chÄ• deti --- uá¹-á¹-hite aruá
Ä• patti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-icchanne cassa parivÄ•
\Se I 281/ mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``dve \Be 174/ bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te saá¹…ghÄ• disese saá
honti. te gacchanti Ä• rocessÄ• mÄ• ti. ekassa antarÄ• magge makkhadhammo uppajjati na
paá¹-hamampi yÄ• maá¹ƒ chÄ• deti, dutiyampi yÄ• maá¹ƒ chÄ• deti, tatiyampi yÄ• maá¹ƒ c
aruá¹‡e channÄ• hoti Ä• patti. yo chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-ic
datvÄ• ubhinnampi mÄ• nattaá¹ƒ dÄ• tabbaá¹ƒ.

``dve bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te saá¹…ghÄ• disese saá¹…ghÄ•
ummattakÄ• honti. te pacchÄ• anummattakÄ• hutvÄ• eko chÄ• deti, eko nacchÄ• deti. yo
desÄ• petabbo. yathÄ• paá¹-icchanne cassa parivÄ• saá¹ƒ datvÄ• ubhinnampi mÄ• nattaá

``dve bhikkhÅ« saá¹…ghÄ• disesaá¹ƒ Ä• pannÄ• honti. te pÄ• timokkhe uddissamÄ• ne ev

kho mayaá¹ƒ jÄ• nÄ• ma --- ayampi kira dhammo suttÄ• gato suttapariyÄ• panno anvaddha
Ä• gacchatÄ«â€™ ti. te saá¹…ghÄ• disese saá¹…ghÄ• disesadiá¹-á¹-hino honti. eko chÄ• d
chÄ• deti so dukkaá¹-aá¹ƒ desÄ• petabbo. yathÄ• paá¹-icchanne cassa parivÄ• saá¹ƒ datvÄ
dÄ• tabbaá¹ƒ.

dvebhikkhuvÄ• raekÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. mÅ«lÄ• yaavisuddhinavakaá¹ƒ

<182> ``idha \Se I 282/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• patt
parimÄ• á¹‡ampi aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi vis
sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ•
Ä• pattÄ«naá¹ƒ \Ne 163/ samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahu
Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• yo appaá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ• Ä• pa
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya p
dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá
adhammena abbheti. so, bhikkhave, bhikkhu avisuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi visabhÄ• gampi, vav
so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ•
parimÄ• á¹‡Ä• yo paá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yap
saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati dhammikena kammena akuppe
samodhÄ• naparivÄ• saá¹ƒ deti; adhammena mÄ• nattaá¹ƒ \Se I 283/ deti, adhammena abb
avisuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi visabhÄ• gampi, vav
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…g
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ•
parimÄ• á¹‡Ä• yo paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so saá¹…ghaá¹ƒ antarÄ• Ä•
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya p
kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ deti, adhar
abbheti. so, bhikkhave, bhikkhu avisuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi visabhÄ• gampi, vav

saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…g
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ•
aparimÄ• á¹‡Ä• yo appaá¹-icchannÄ• yo ... pe ... aparimÄ• á¹‡Ä• yo paá¹-icchannÄ• yo ... p
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi \Be 176/ ... pe ... parimÄ• á¹‡Ä• yopi aparimÄ•
appaá¹-icchannÄ• yo \Ne 164/. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ika
taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati dhammikena kammena a
dhammena samodhÄ• naparivÄ• saá¹ƒ deti; adhammena mÄ• nattaá¹ƒ deti, adhammena a
avisuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi visabhÄ• gampi, vav
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…g
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ•
parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ• Ä• p
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya p
kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ deti; adhar
adhammena abbheti. so, bhikkhave, bhikkhu avisuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi visabhÄ• gampi, vav
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…g
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ•
parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yopi \Se I 285/ appaá¹-icchannÄ•
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• p
paá¹-ikassati dhammikena kammena akuppena á¹-hÄ• nÄ• rahena; dhammena samodhÄ• n
mÄ• nattaá¹ƒ deti; adhammena abbheti. so, bhikkhave, bhikkhu avisuddho tÄ• hi Ä• pattÄ«h

mÅ«lÄ• yaavisuddhinavakaá¹ƒ {samÅ«lÄ• visuddhinavakaá¹ƒ (Katthaci) } niá¹-á¹-hitaá¹ƒ.

10. dutiyanavakaá¹ƒ {idaá¹ƒ navakaá¹ƒ porÄ• á¹‡apotthakesu avisuddhivaseneva Ä• gataá
vuccamÄ• natatiyanavakena ca saá¹ƒsaá¹-á¹-haá¹ƒ. taá¹ƒ paá¹-ivisodhakehi asaá¹ƒsaá¹-á¹-
patiá¹-á¹-hÄ• pitaá¹ƒ. sÄ«haá¸·asyÄ• mapotthakesu pana taá¹ƒ visuddhivaseneva Ä• gataá
veditabbaá¹ƒ ---

10- mÅ«lÄ• yavisuddhinavaka (Ce Se)

183. idha pana bhikkhave bhikkhu sambahulÄ• saá¹ƒghÄ• disesÄ• Ä• pattiyo Ä• pajjati pa
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹ƒghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ

samodhÄ• naparivÄ• saá¹ƒ yÄ• cati, tassa tassa saá¹ƒgho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samod
parivasanto antarÄ• sambahulÄ• saá¹ƒghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• y
... parimÄ• á¹‡Ä• yo paá¹-icchannÄ• yo ... pe ... parimÄ• á¹‡Ä• yo paá¹-icchannÄ• yopi app
saá¹ƒghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati, taá¹ƒ saá¹ƒgho
mÅ«lÄ• ya paá¹-ikassati dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena
dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so bhikkhave bhikkhu visuddho tÄ• hi Ä•

idha pana bhikkhave bhikkhu sambahulÄ• saá¹ƒghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ
... pe ... vavatthitampi sambhinnampi. so saá¹ƒghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
tassa saá¹ƒgho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ deti, so parivasanto a
saá¹ƒghÄ• disesÄ• Ä• pattiyo Ä• pajjati aparimÄ• á¹‡Ä• yo appaá¹-icchannÄ• yo ... pe ... a
paá¹-icchannÄ• yo ... pe ... aparimÄ• á¹‡Ä• yo paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi.
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati, taá¹ƒ saá¹ƒgho antarÄ• Ä• pa
paá¹-ikassati dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ•
mÄ• nattaá¹ƒ deti, dhammena abbheti. so bhikkhave bhikkhu visuddho tÄ• hi Ä• pattÄ«ti. (4

idha pana bhikkhave bhikkhu sambahulÄ• saá¹ƒghÄ• disesÄ• Ä• pattiyo Ä• pajjatÄ« parin
... pe ... vavatthitampi sambhinnampi. so saá¹ƒghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
tassa saá¹ƒgho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ deti, so parivasanto a
saá¹ƒghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi appaá¹-ic
parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yo ... pe ... parimÄ• á¹‡Ä• yopi ap
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so saá¹ƒghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«l
taá¹ƒ saá¹ƒgho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati dhammikena kammena ak
dhammena samodhÄ• naparivÄ• saá¹ƒ deti, dhammena mÄ• nattaá¹ƒ deti, dhammena abb
visuddho tÄ• hi Ä• pattÄ«hi. (7-9)

mÅ«lÄ• ya visuddhinavakaá¹ƒ niá¹-á¹-hitaá¹ƒ. }

<183> ``idha \Be 177/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• patti
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto \Ne 165/ antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parim
so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…
mÅ«lÄ• ya paá¹-ikassati adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhamm
dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhikkhave, bhikkhu avisuddho tÄ• hi

idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parim
... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•

tassa saá¹…gho tÄ• saá¹ƒ \Se I 286/ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ deti. so pa
sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• paá¹-icchannÄ• yo. s
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• p
paá¹-ikassati adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena \Be 178/, adhammen
dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhikkhave, bhikkhu avisuddho tÄ• hi

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
appaá¹-icchannÄ• yopi. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati adhammikena kammena kuppena aá¹-á¹-h
samodhÄ• naparivÄ• saá¹ƒ deti; dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so bhik
tÄ• hi Ä• pattÄ«hi. (3)

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi, ekanÄ• mampi nÄ• nÄ• nÄ• mampi, sabhÄ• gampi visabhÄ• gampi, vav
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…g
samodhÄ• naparivÄ• saá¹ƒ deti \Be 179/. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ•
aparimÄ• á¹‡Ä• appaá¹-icchannÄ• yo ... pe ... aparimÄ• á¹‡Ä• paá¹-icchannÄ• yo ... pe ...
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi ... pe ... parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yo
saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati. taá¹ƒ saá¹…gh
mÅ«lÄ• ya paá¹-ikassati adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhamm
166/ deti; dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhikkhave, bhikkhu avisud
(4-7)

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
paá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ y
antarÄ• Ä• pattÄ«naá¹ƒ \Se I 288/ mÅ«lÄ• ya paá¹-ikassati adhammikena kammena kupper
adhammena samodhÄ• naparivÄ• saá¹ƒ deti, dhammena mÄ• nattaá¹ƒ deti, dhammena ab
avisuddho tÄ• hi Ä• pattÄ«hi. (8)

``idha \Be 180/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• p
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•

parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«
taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati adhammikena kammena
adhammena samodhÄ• naparivÄ• saá¹ƒ deti; dhammena mÄ• nattaá¹ƒ deti, dhammena ab
avisuddho tÄ• hi Ä• pattÄ«hi. (9)

dutiyanavakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. tatiyanavakaá¹ƒ

<184> ``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• paj
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa \Se I 289/ saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ \
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ•
parimÄ• á¹‡Ä• yo appaá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• y
saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ \Ne 167/ mÅ«lÄ• ya paá¹-ikassati adhammikena kamme
adhammena samodhÄ• naparivÄ• saá¹ƒ deti \Ee II 71/. so parivasÄ• mÄ«ti maÃ±Ã±amÄ• n
saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• yo appaá¹-icchannÄ• yo. so tasmiá
purimÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarati, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiy
--- `ahaá¹ƒ kho sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡ampi ap
vavatthitampi sambhinnampi. sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• n
me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ pariv
saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡Ä• yo appaá¹-icchannÄ• yo. sohaá¹ƒ
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho anta
paá¹-ikassi adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhammena samodh
parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä•
appaá¹-icchannÄ• yo \Se I 290/. sohaá¹ƒ tasmiá¹ƒ bhÅ«miyaá¹ƒ á¹-hito purimÄ• Ä• pattÄ«n
sarÄ• mi, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarÄ• mi. yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…gh
antarÄ• Ä• pattÄ«naÃ±ca aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca mÅ«lÄ• yapaá¹
dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá
abbhÄ• naâ€™ nti. so saá¹…ghaá¹ƒ purimÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, ap
antarÄ• Ä• pattÄ«naÃ±ca, mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati dhammikena kammena aku
samodhÄ• naparivÄ• saá¹ƒ; dhammena mÄ• nattaá¹ƒ, dhammena abbhÄ• naá¹ƒ. taá¹ƒ saá
antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, mÅ«lÄ• ya pa
akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ deti; dhammena mÄ•
so, bhikkhave, bhikkhu visuddho tÄ• hi Ä• pattÄ«hi {ayaá¹ƒ paá¹-hamavÄ• ro sÄ« Se pottha
dissati}.

``idha \Be 182/ pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• p
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati \Se I 291/. taá¹ƒ
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati, adhammikena kammena kuppena aá¹-á¹-
samodhÄ• naparivÄ• saá¹ƒ deti. so parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• sambahulÄ
Ä• pajjati parimÄ• á¹‡Ä• paá¹-icchannÄ• yo. so tasmiá¹ƒ bhÅ«miyaá¹ƒ á¹-hito purimÄ• Ä• p
Ä• pattÄ«naá¹ƒ (Katthaci) } antarÄ• Ä• pattiyo sarati, aparÄ• Ä• pattÄ«naá¹ƒ \Ne 168/ antar
tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ p
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä
samodhÄ• naparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samo
sohaá¹ƒ parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parin
sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassi, adhammikena kammena kuppena aá¹-á¹-hÄ
samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• sa
Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡Ä• paá¹-icchannÄ• yo. sohaá¹ƒ tasmiá¹ƒ bhÅ«miyaá¹ƒ á¹
antarÄ• Ä• pattiyo sarÄ• mi, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarÄ• mi. yaá¹ƒnÅ«
purimÄ• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«
yÄ• ceyyaá¹ƒ \Se I 292/ dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena s
mÄ• nattaá¹ƒ, dhammena abbhÄ• naâ€™ nti. so saá¹…ghaá¹ƒ purimÄ• pattÄ«naá¹ƒ antarÄ
aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati dha
á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ, dhammena mÄ• nattaá¹ƒ, dhar
purimÄ• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«
dhammikena \Be 183/ kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• napa
mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhikkhave, bhikkhu visuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
appaá¹-icchannÄ• yopi. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassana
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati adhammikena kammena kuppena aá¹-á¹-h
samodhÄ• naparivÄ• saá¹ƒ \Se I 293/ deti. so parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• s
Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so tasmiá¹
purimÄ• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarati, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo s
`ahaá¹ƒ kho sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡ampi apar
vavatthitampi sambhinnampi. sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• n

me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ pariv
169/ saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡Ä• paá¹-icchannÄ• yopi appaá
saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ s
mÅ«lÄ• ya paá¹-ikassi adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhamme
sohaá¹ƒ parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• p
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. sohaá¹ƒ tasmiá¹ƒ bhÅ«miyaá¹ƒ á¹-hito purimÄ
antarÄ• Ä• pattiyo sarÄ• mi, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarÄ• mi. yaá¹ƒnÅ«
purimÄ• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«n
yÄ• ceyyaá¹ƒ dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ•
mÄ• nattaá¹ƒ, dhammena abbhÄ• naâ€™ nti. so saá¹…ghaá¹ƒ purimÄ• pattÄ«naá¹ƒ antarÄ
Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, mÅ«lÄ• yapaá¹-ikassanaá¹ƒ \Be 184/ yÄ• cati d
á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ, dhammena mÄ• nattaá¹ƒ, dhar
purimÄ• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ
dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá
dhammena abbheti. so, bhikkhave, bhikkhu visuddho tÄ• hi Ä• pattÄ«hi.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati aparimÄ• á¹‡Ä
... aparimÄ• á¹‡Ä• yo paá¹-icchannÄ• yo ... pe ... aparimÄ• á¹‡Ä• yo paá¹-icchannÄ• yopi a
... parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi appaá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ•
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ \Ee II 72/ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ
adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhammena samodhÄ• naparivÄ
maÃ±Ã±amÄ• no ... pe ... taá¹ƒ saá¹…gho purimÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±
antarÄ• Ä• pattÄ«naÃ±ca, mÅ«lÄ• ya paá¹-ikassati dhammikena kammena akuppena á¹-hÄ
samodhÄ• naparivÄ• saá¹ƒ deti, dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhik
tÄ• hi Ä• pattÄ«hi {imepi cattÄ• ro vÄ• rÄ• Ce Se potthakesu paripuá¹‡á¹‡Ä• dissanti}.

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ \Ne 170/ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ sa
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yo. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ•
taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati adhammikena kammena
adhammena samodhÄ• naparivÄ• saá¹ƒ deti. so parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ•
185/ Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yo. so ta
purimÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarati, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• patti

--- `ahaá¹ƒ kho sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡ampi ap
vavatthitampi sambhinnampi. sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• n
me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ pariv
saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-ic
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho anta
mÅ«lÄ• yapaá¹-ikassi adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhammen
sohaá¹ƒ parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• p
aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yo. sohaá¹ƒ tasmiá¹ƒ bhÅ«miyaá¹ƒ á¹-hito purimÄ• Ä
antarÄ• Ä• pattiyo sarÄ• mi, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarÄ• mi. yaá¹ƒnÅ«
Ä• pattÄ«naá¹ƒ antarÄ• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«na \Se I 295/ antarÄ• Ä• pattÄ«na
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ceyyaá¹ƒ dhammikena kammena akuppena á¹-hÄ• nÄ• ra
samodhÄ• naparivÄ• saá¹ƒ, dhammena mÄ• nattaá¹ƒ, dhammena abbhÄ• naâ€™ nti. so sa
antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, mÅ«lÄ• yapaá
kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ, dhammen
taá¹ƒ saá¹…gho purimÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹
mÅ«lÄ• ya paá¹-ikassati dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena
dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhikkhave, bhikkhu visuddho tÄ• hi Ä

``idha pana, bhikkhave, bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati par
aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinnampi. so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
samodhÄ• naparivÄ• saá¹ƒ yÄ• cati. tassa saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ•
parivasanto antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä•
paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. so saá¹…ghaá¹ƒ antarÄ• Ä• pattÄ«naá¹ƒ \Be 1
\Ne 171/ yÄ• cati. taá¹ƒ saá¹…gho antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• ya paá¹-ikassati adham
aá¹-á¹-hÄ• nÄ• rahena, adhammena samodhÄ• naparivÄ• saá¹ƒ deti. so parivasÄ• mÄ«ti m
sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjati parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä•
appaá¹-icchannÄ• yopi. so tasmiá¹ƒ bhÅ«miyaá¹ƒ á¹-hito purimÄ• Ä• pattÄ«naá¹ƒ antarÄ•
aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarati. tassa evaá¹ƒ hoti --- `ahaá¹ƒ kho sambahu
Ä• pattiyo Ä• pajjiá¹ƒ parimÄ• á¹‡ampi aparimÄ• á¹‡ampi ... pe ... vavatthitampi sambhinna
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• ciá¹ƒ. tassa me saá¹…gho tÄ• sa
samodhÄ• naparivÄ• saá¹ƒ adÄ• si. sohaá¹ƒ parivasanto antarÄ• sambahulÄ• saá¹…ghÄ•
parimÄ• á¹‡Ä• yopi aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. soha
antarÄ• Ä• pattÄ«naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ. taá¹ƒ maá¹ƒ saá¹…gho anta
paá¹-ikassi adhammikena kammena kuppena aá¹-á¹-hÄ• nÄ• rahena, adhammena samodh
parivasÄ• mÄ«ti maÃ±Ã±amÄ• no antarÄ• sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä•
aparimÄ• á¹‡Ä• yopi paá¹-icchannÄ• yopi appaá¹-icchannÄ• yopi. sohaá¹ƒ tasmiá¹ƒ bhÅ«m
Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarÄ• mi, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattiyo sarÄ
saá¹…ghaá¹ƒ purimÄ• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ anta

mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ceyyaá¹ƒ dhammikena kammena akuppena á¹-hÄ• nÄ• ra
samodhÄ• naparivÄ• saá¹ƒ, dhammena mÄ• nattaá¹ƒ, dhammena abbhÄ• naâ€™ nti. so s
antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, mÅ«lÄ• ya pa
kammena akuppena á¹-hÄ• nÄ• rahena, dhammena samodhÄ• naparivÄ• saá¹ƒ, dhammen
taá¹ƒ saá¹…gho purimÄ• Ä• pattÄ«naá¹ƒ antarÄ• Ä• pattÄ«naÃ±ca, aparÄ• Ä• pattÄ«naá
mÅ«lÄ• ya paá¹-ikassati dhammikena kammena akuppena á¹-hÄ• nÄ• rahena, dhammena
dhammena mÄ• nattaá¹ƒ deti, dhammena abbheti. so, bhikkhave, bhikkhu visuddho tÄ• hi Ä

tatiyanavakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

samuccayakkhandhako tatiyo.

tassuddÄ• naá¹ƒ ---

appaá¹-icchannÄ• \Be 187/ ekÄ• ha-dvÄ«ha-tÄ«ha-catÅ«ha ca.

paÃ±cÄ• hapakkhadasannaá¹ƒ, Ä• pattimÄ• ha mahÄ• muni ||

suddhanto \Ne 172/ ca vibbhamanto, parimÄ• á¹‡amukhaá¹ƒ dve bhikkhÅ«.

tattha saÃ±Ã±ino dve yathÄ• , vematikÄ• tatheva ca ||

missakadiá¹-á¹-hino \Se I 298/ dve ca, asuddhakekadiá¹-á¹-hino.

dve ceva suddhadiá¹-á¹-hino ||

tatheva ca eko chÄ• deti, atha makkhamatena ca.

ummattakadesanaÃ±ca, mÅ«lÄ• aá¹-á¹-hÄ• rasa {pannarasa (Katthaci) } visuddhato ||

Ä• cariyÄ• naá¹ƒ vibhajjapadÄ• naá¹ƒ {vibhajjavÄ• dÄ«naá¹ƒ (Ce) }, tambapaá¹‡á¹‡idÄ«pa

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• saddhammaá¹-á¹-hitiyÄ• ti ||

samuccayakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. samathakkhandhakaá¹ƒ

1. sammukhÄ• vinayo

<185> tena \Se I 299/ \Ee II 73/ \Be 188/ \Ne 173/ samayena buddho bhagavÄ• sÄ• vatthiy
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« asan
bhikkhÅ«naá¹ƒ kammÄ• ni karonti --- tajjanÄ«yampi, niyassampi, pabbÄ• janÄ«yampi, paá¹
ukkhepanÄ«yampi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --
chabbaggiyÄ• bhikkhÅ« asammukhÄ«bhÅ«tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kammÄ• ni karissanti
pabbÄ• janÄ«yampi, paá¹-isÄ• raá¹‡Ä«yampi, ukkhepanÄ«yampÄ«â€™â€™ ti! atha kho te
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhÅ« asa
bhikkhÅ«naá¹ƒ kammÄ• ni karonti --- tajjanÄ«yampi, niyassampi, pabbÄ• janÄ«yampi, paá¹
ukkhepanÄ«yampÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhaga
bhikkhave, tesaá¹ƒ moghapurisÄ• naá¹ƒ ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá
akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• asammukhÄ«bhÅ«tÄ• n
karissanti --- tajjanÄ«yampi, niyassampi, pabbÄ• janÄ«yampi, paá¹-isÄ• raá¹‡Ä«yampi, ukk
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ
bhikkhÅ« Ä• mantesi --- na, bhikkhave, asammukhÄ«bhÅ«tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kamma
tajjanÄ«yaá¹ƒ vÄ• , niyassaá¹ƒ vÄ• , pabbÄ• janÄ«yaá¹ƒ vÄ• , paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ•
kareyya \Se I 300/, Ä• patti dukkaá¹-assa.

<186> ``adhammavÄ• dÄ« puggalo adhammavÄ• dÄ« sambahulÄ• adhammavÄ• dÄ« saá
dhammavÄ• dÄ« sambahulÄ• dhammavÄ• dÄ« saá¹…gho.

kaá¹‡hapakkhanavakaá¹ƒ

<187> ``adhammavÄ• dÄ« \Ne 174/ puggalo dhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• peti
dasseti anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ ga
74/ rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena vÅ«pasammati s

``adhammavÄ• dÄ« puggalo dhammavÄ• dÄ« sambahule saÃ±Ã±Ä• peti nijjhÄ• peti pekkh
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo \Be 189/, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ g
rocethÄ• ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena vÅ«pasammati san

``adhammavÄ• dÄ« puggalo dhammavÄ• diá¹ƒ saá¹…ghaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• peti pe
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hÄ•
{imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• ti (Katthaci) }. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasa
vÅ«pasammati sammukhÄ• vinayapatirÅ«pakena.

``adhammavÄ• dÄ« sambahulÄ• dhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• penti nijjhÄ• pe
dassenti anudassenti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ
rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena vÅ«pasammati sam

``adhammavÄ• dÄ« \Se I 301/ sambahulÄ• dhammavÄ• dÄ« sambahule saÃ±Ã±Ä• penti
anupekkhenti dassenti anudassenti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sa
gaá¹‡hatha, imaá¹ƒ rocethÄ• ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena
sammukhÄ• vinayapatirÅ«pakena.

``adhammavÄ• dÄ« sambahulÄ• dhammavÄ• diá¹ƒ saá¹…ghaá¹ƒ saÃ±Ã±Ä• penti nijjhÄ•
dassenti anudassenti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ
rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena vÅ«pasammati sam

``adhammavÄ• dÄ« saá¹…gho dhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• peti pe
175/ anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡
rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena vÅ«pasammati sam

``adhammavÄ• dÄ« saá¹…gho dhammavÄ• dÄ« sambahule saÃ±Ã±Ä• peti nijjhÄ• peti pek
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hath
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena vÅ«pasammati sammukhÄ• vi

``adhammavÄ• dÄ« saá¹…gho dhammavÄ• diá¹ƒ saá¹…ghaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• peti
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ \Be 190/ satthusÄ• sanaá¹ƒ, imaá¹ƒ g
rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, adhammena \Se I 302/ vÅ«pasan
sammukhÄ• vinayapatirÅ«pakena.

kaá¹‡hapakkhanavakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sukkapakkhanavakaá¹ƒ

<188> ``dhammavÄ• dÄ« puggalo adhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• pe
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hÄ•
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sammukhÄ• vina

``dhammavÄ• dÄ« puggalo adhammavÄ• dÄ« sambahule saÃ±Ã±Ä• peti nijjhÄ• peti pekkh
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hath
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sammukhÄ• vina

``dhammavÄ• dÄ« puggalo adhammavÄ• diá¹ƒ saá¹…ghaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• peti pe
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hÄ•
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sammukhÄ• vina

``dhammavÄ• dÄ« sambahulÄ• adhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• penti nijjhÄ• pe
dassenti anudassenti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ
imaá¹ƒ rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasamma

``dhammavÄ• dÄ« sambahulÄ• adhammavÄ• dÄ« sambahule saÃ±Ã±Ä• penti nijjhÄ• pen
\Se I 303/ anudassenti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹
rocethÄ• ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sam

``dhammavÄ• dÄ« sambahulÄ• adhammavÄ• diá¹ƒ saá¹…ghaá¹ƒ saÃ±Ã±Ä• penti nijjhÄ•
dassenti anudassenti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ \Be 191
imaá¹ƒ rocehÄ«ti. evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasamma

``dhammavÄ• dÄ« saá¹…gho adhammavÄ• diá¹ƒ puggalaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• peti pe
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hÄ•
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sammukhÄ• vina

``dhammavÄ• dÄ« saá¹…gho adhammavÄ• dÄ« sambahule saÃ±Ã±Ä• peti nijjhÄ• peti pek
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hath
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sammukhÄ• vina

``dhammavÄ• dÄ« saá¹…gho adhammavÄ• diá¹ƒ saá¹…ghaá¹ƒ saÃ±Ã±Ä• peti nijjhÄ• peti
anudasseti --- ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hÄ•
evaÃ±cetaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, dhammena vÅ«pasammati sammukhÄ• vina

sukkapakkhanavakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. sativinayo

<189> {idaá¹ƒ vatthu Vin III 380 Ä• dayo} tena \Se I 304/ samayena buddho bhagavÄ• rÄ•
veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena Ä• yasmatÄ• dabbena mallaputte
arahattaá¹ƒ sacchikataá¹ƒ hoti \Ne 177/. yaá¹ƒ kiÃ±ci sÄ• vakena pattabbaá¹ƒ sabbaá¹ƒ ten
natthi cassa kiÃ±ci uttari {uttariá¹ƒ (Ce) } karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo. atha kho Ä
mallaputtassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• di --- ``may
sattavassena arahattaá¹ƒ sacchikataá¹ƒ. yaá¹ƒ kiÃ±ci sÄ• vakena pattabbaá¹ƒ sabbaá¹ƒ ma

ca me kiÃ±ci uttarikaraá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo. kiá¹ƒ nu kho ahaá¹ƒ saá¹…ghass
kareyyaâ€™â€™ nti?

atha \Be 192/ kho Ä• yasmato dabbassa mallaputtassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ s
\Ee II 75/ paÃ±Ã±apeyyaá¹ƒ bhattÄ• ni ca uddiseyyaâ€™â€™ nti. atha kho Ä• yasmÄ• dab
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami, upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• dabbo mallapu
--- ``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udap
jÄ• tiyÄ• sattavassena arahattaá¹ƒ sacchikataá¹ƒ. yaá¹ƒ kiÃ±ci sÄ• vakena pattabbaá¹ƒ, sa
anuppattaá¹ƒ. natthi ca me kiÃ±ci uttarikaraá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo. kiá¹ƒ nu kho
veyyÄ• vaccaá¹ƒ kareyyaâ€™ nti \Se I 305/? tassa mayhaá¹ƒ, bhante, etadahosi --- `yaá¹ƒn
senÄ• sanaÃ±ca paÃ±Ã±apeyyaá¹ƒ bhattÄ• ni ca uddiseyyaâ€™ nti. icchÄ• mahaá¹ƒ, bhan
paÃ±Ã±Ä• petuá¹ƒ bhattÄ• ni ca uddisituâ€™â€™ nti. ``sÄ• dhu sÄ• dhu, dabba. tena hi tva
senÄ• sanaÃ±ca paÃ±Ã±apehi bhattÄ• ni ca uddisÄ• hÄ«â€™â€™ ti {uddisÄ• ti (Vin III 380
ti kho Ä• yasmÄ• dabbo mallaputto bhagavato paccassosi. atha kho bhagavÄ• etasmiá¹ƒ n
pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹
mallaputtaá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakaÃ±ca bhattuddesakaÃ±ca sammannatu. evaÃ±ca
paá¹-hamaá¹ƒ dabbo mallaputto yÄ• citabbo {dabbo yÄ• citabbo (Se Katthaci) }. yÄ• citvÄ•
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<190> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho Ä•
mallaputtaá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakaÃ±ca bhattuddesakaÃ±ca sammanneyya. esÄ• Ã

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ s
bhattuddesakaÃ±ca sammannati. yassÄ• yasmato khamati Ä• yasmato dabbassa mallaputt
ca bhattuddesakassa ca sammuti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammato \Ne 178/ saá¹…ghena Ä• yasmÄ• dabbo mallaputto senÄ• sanapaÃ±Ã±Ä• pak
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti \Se I 306/.

<191> sammato \Be 193/ ca panÄ• yasmÄ• dabbo mallaputto sabhÄ• gÄ• naá¹ƒ bhikkhÅ«
paÃ±Ã±apeti. ye te bhikkhÅ« suttantikÄ• tesaá¹ƒ ekajjhaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apeti --
suttantaá¹ƒ saá¹…gÄ• yissantÄ«ti. ye te bhikkhÅ« vinayadharÄ• tesaá¹ƒ ekajjhaá¹ƒ senÄ•
te aÃ±Ã±amaÃ±Ã±aá¹ƒ vinayaá¹ƒ vinicchinissantÄ«ti. ye te bhikkhÅ« dhammakathikÄ• tes
senÄ• sanaá¹ƒ paÃ±Ã±apeti --- te aÃ±Ã±amaÃ±Ã±aá¹ƒ dhammaá¹ƒ sÄ• kacchissantÄ«ti. y
ekajjhaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apeti --- te aÃ±Ã±amaÃ±Ã±aá¹ƒ na byÄ• bÄ• dhissantÄ«
tiracchÄ• nakathikÄ• kÄ• yadaá¸·hibahulÄ• {kÄ• yadaá¸• á¸• hibahulÄ• (Ce) } viharanti tes
senÄ• sanaá¹ƒ paÃ±Ã±apeti --- imÄ• yapime Ä• yasmanto ratiyÄ• acchissantÄ«ti. yepi te b

Ä• gacchanti tesampi tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• teneva Ä• lokena senÄ• sanaá¹ƒ paÃ
saÃ±cicca vikÄ• le Ä• gacchanti --- mayaá¹ƒ Ä• yasmato dabbassa mallaputtassa iddhipÄ•
passissÄ• mÄ• ti.

te Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- ``amhÄ•
senÄ• sanaá¹ƒ paÃ±Ã±apehÄ«â€™â€™ ti. te Ä• yasmÄ• dabbo mallaputto evaá¹ƒ vadeti
icchanti kattha paÃ±Ã±apemÄ«â€™â€™ ti? te saÃ±cicca dÅ«re apadisanti --- ``amhÄ• kaá
gijjhakÅ«á¹-e pabbate senÄ• sanaá¹ƒ \Se I 307/ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, cora
paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, isigilipasse kÄ• á¸·asilÄ• yaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã
vebhÄ• rapasse sattapaá¹‡á¹‡iguhÄ• yaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä•
sappasoá¹‡á¸• ikapabbhÄ• re senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, gotama
{gomaá¹-akandarÄ• yaá¹ƒ (Se Ke) } senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, ti
senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, tapodakandarÄ• yaá¹ƒ {kapotakandar
senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, tapodÄ• rÄ• me senÄ• sanaá¹ƒ paÃ±
jÄ«vakambavane senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, maddakucchimhi m
paÃ±Ã±apehÄ«â€™â€™ ti.

tesaá¹ƒ \Be 194/ Ä• yasmÄ• dabbo mallaputto tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• aá¹…guliyÄ
gacchati. tepi teneva Ä• lokena Ä• yasmato dabbassa mallaputtassa piá¹-á¹-hito piá¹-á¹-hito
Ä• yasmÄ• dabbo mallaputto evaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apeti --- ayaá¹ƒ maÃ±co, idaá
ayaá¹ƒ bhisi, idaá¹ƒ bibbohanaá¹ƒ {bimbohanaá¹ƒ (Ce Se Ke) }, idaá¹ƒ vaccaá¹-á¹-hÄ• naá
passÄ• vaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ pÄ• nÄ«yaá¹ƒ, idaá¹ƒ paribhojanÄ«yaá¹ƒ, ayaá¹ƒ kattara
saá¹…ghassa katikasaá¹‡á¹-hÄ• naá¹ƒ, imaá¹ƒ kÄ• laá¹ƒ pavisitabbaá¹ƒ \Se I 308/, imaá¹ƒ
nikkhamitabbanti. tesaá¹ƒ Ä• yasmÄ• dabbo mallaputto evaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±ape
paccÄ• gacchati.

<192> tena kho pana samayena mettiyabhÅ«majakÄ• {mettiyabhummajakÄ• (Ce Se Ke) }
appapuÃ±Ã±Ä• ca. yÄ• ni saá¹…ghassa lÄ• makÄ• ni senÄ• sanÄ• ni tÄ• ni tesaá¹ƒ pÄ• p
tena kho pana samayena rÄ• jagahe manussÄ• icchanti \Ee II 77/ therÄ• naá¹ƒ bhikkhÅ«na
piá¹‡á¸• apÄ• taá¹ƒ dÄ• tuá¹ƒ --- sappimpi, telampi, uttaribhaá¹…gampi. mettiyabhÅ«majak
bhikkhÅ«naá¹ƒ pÄ• katikaá¹ƒ denti --- yathÄ• randhaá¹ƒ {yathÄ• raddhaá¹ƒ (Se) } kaá¹‡Ä• j
bilaá¹…gadutiyaá¹ƒ. te pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkantÄ• there bhikkhÅ« p
``tumhÄ• kaá¹ƒ, Ä• vuso, bhattagge kiá¹ƒ ahosi, tumhÄ• kaá¹ƒ kiá¹ƒ ahosÄ«â€™â€™ ti {kiá
ekacce therÄ• evaá¹ƒ vadanti --- ``amhÄ• kaá¹ƒ, Ä• vuso, sappi ahosi, telaá¹ƒ ahosi, uttarib
ahosÄ«â€™â€™ ti. mettiyabhÅ«majakÄ• pana bhikkhÅ« evaá¹ƒ vadanti --- ``amhÄ• kaá¹ƒ
pÄ• katikaá¹ƒ yathÄ• randhaá¹ƒ kaá¹‡Ä• jakaá¹ƒ bilaá¹…gadutiyaâ€™â€™ nti.

tena kho pana samayena kalyÄ• á¹‡abhattiko gahapati saá¹…ghassa catukkabhattaá¹ƒ deti

bhattagge saputtadÄ• ro upatiá¹-á¹-hitvÄ• parivisati --- aÃ±Ã±e odanena pucchanti, aÃ±Ã±e
aÃ±Ã±e telena pucchanti, aÃ±Ã±e uttaribhaá¹…gena pucchanti. tena kho pana samayena k
gahapatino bhattaá¹ƒ svÄ• tanÄ• ya mettiyabhÅ«majakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ uddiá¹-á¹-h
kho kalyÄ• á¹‡abhattiko gahapati Ä• rÄ• maá¹ƒ agamÄ• si kenacideva karaá¹‡Ä«yena. so y
tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ abhivÄ• d
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho kalyÄ• á¹‡abhattikaá¹ƒ gahapatiá¹ƒ Ä• yasmÄ• dabb
kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho kalyÄ• á¹‡abha
dabbena mallaputtena dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampah
dabbaá¹ƒ mallaputtaá¹ƒ etadavoca --- ``kassa, bhante, amhÄ• kaá¹ƒ ghare svÄ• tanÄ• ya b
uddiá¹-á¹-haâ€™â€™ nti? ``mettiyabhÅ«majakÄ• naá¹ƒ kho, gahapati, bhikkhÅ«naá¹ƒ tumh
bhattaá¹ƒ uddiá¹-á¹-haâ€™â€™ nti. atha kho kalyÄ• á¹‡abhattiko gahapati anattamano aho
pÄ• pabhikkhÅ« amhÄ• kaá¹ƒ ghare bhuÃ±jissantÄ«ti gharaá¹ƒ gantvÄ• dÄ• siá¹ƒ Ä• á¹‡Ä
bhattikÄ• Ä• gacchanti te koá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• kaá¹‡Ä• jakena bilaá¹.
parivisÄ• â€™â€™ ti. ``evaá¹ƒ ayyÄ• â€™â€™ ti kho sÄ• dÄ• sÄ« kalyÄ• á¹‡abhattikassa

atha kho mettiyabhÅ«majakÄ• bhikkhÅ« --- hiyyo kho, Ä• vuso, amhÄ• kaá¹ƒ kalyÄ• á¹‡ab
bhattaá¹ƒ uddiá¹-á¹-haá¹ƒ; sve amhe kalyÄ• á¹‡abhattiko gahapati saputtadÄ• ro upatiá¹-á¹-
aÃ±Ã±e odanena pucchissanti, aÃ±Ã±e sÅ«pena pucchissanti, aÃ±Ã±e \Ee II 78/ telena pu
uttaribhaá¹…gena pucchissantÄ«ti. te teneva somanassena \Se I 310/ na cittarÅ«paá¹ƒ ratti
kho mettiyabhÅ«majakÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ
kalyÄ• á¹‡abhattikassa gahapatino nivesanaá¹ƒ tenupasaá¹…kamiá¹ƒsu. addasÄ• kho sÄ•
bhikkhÅ« dÅ«ratova Ä• gacchante; disvÄ• na koá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• n
etadavoca --- ``nisÄ«datha, bhanteâ€™â€™ ti. atha kho mettiyabhÅ«majakÄ• naá¹ƒ bhikkh
``nissaá¹ƒsayaá¹ƒ kho na tÄ• va bhattaá¹ƒ siddhaá¹ƒ bhavissati yathÄ• mayaá¹ƒ koá¹-á¹-ha
nisÄ«dÄ• piyÄ• mÄ• â€™â€™ ti {nisÄ«dÄ• peyyÄ• mÄ• ti (Katthaci) }. atha kho sÄ• dÄ• sÄ
(Se Ke) } bilaá¹…gadutiyena upagaÃ±chi --- bhuÃ±jatha, bhanteti. ``mayaá¹ƒ kho, bhagini, n
ti. ``jÄ• nÄ• mi ayyÄ• niccabhattikÄ• ti. api cÄ• haá¹ƒ hiyyova gahapatinÄ• Ä• á¹‡attÄ• ---
Ä• gacchanti, te koá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• kaá¹‡Ä• jakena bilaá¹…gaduti
bhuÃ±jatha, bhanteâ€™â€™ ti. atha kho mettiyabhÅ«majakÄ• bhikkhÅ« --- hiyyo kho, Ä• v
gahapati Ä• rÄ• maá¹ƒ agamÄ• si dabbassa mallaputtassa \Be 196/ santike. nissaá¹ƒsayaá
mallaputtena gahapatino antare paribhinnÄ• ti {santike paribhinnÄ• ti (Se Ke) }. te teneva do
cittarÅ«paá¹ƒ bhuÃ±jiá¹ƒsu. atha kho mettiyabhÅ«majakÄ• bhikkhÅ« pacchÄ• bhattaá¹ƒ pi
Ä• rÄ• maá¹ƒ gantvÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ• bahÄ• rÄ• makoá¹-á¹-hake saá¹
nisÄ«diá¹ƒsu tuá¹‡hÄ«bhÅ«tÄ• maá¹…kubhÅ«tÄ• pattakkhandhÄ• adhomukhÄ• pajjhÄ•
appaá¹-ibhÄ• nÄ• .

atha kho mettiyÄ• bhikkhunÄ« yena mettiyabhÅ«majakÄ• bhikkhÅ« tenupasaá¹…kami, up
mettiyabhÅ«majake bhikkhÅ« etadavoca --- ``vandÄ• mi ayyÄ• â€™â€™ ti. evaá¹ƒ vutte m

nÄ• lapiá¹ƒsu. dutiyampi kho ... pe ... tatiyampi kho mettiyÄ• bhikkhunÄ« mettiyabhÅ«maja
--- ``vandÄ• mi ayyÄ• â€™â€™ ti. tatiyampi kho mettiyabhÅ«majakÄ• bhikkhÅ« nÄ• lapiá¹
aparajjhÄ• mi? kissa maá¹ƒ ayyÄ• nÄ• lapantÄ«â€™â€™ ti? ``tathÄ• hi pana tvaá¹ƒ, bhag
mallaputtena viheá¹-hiyamÄ• ne ajjhupekkhasÄ«â€™â€™ ti? ``kyÄ• haá¹ƒ, ayyÄ• , karomÄ
tvaá¹ƒ, bhagini, iccheyyÄ• si, ajjeva bhagavÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ \Ne 181/ mallapu
ti. ``kyÄ• haá¹ƒ, ayyÄ• , karomi? kiá¹ƒ mayÄ• sakkÄ• kÄ• tuâ€™â€™ nti? ``ehi tvaá¹ƒ, bha
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ evaá¹ƒ vadehi --- `idaá¹ƒ \Ee II 79/,
nappatirÅ«paá¹ƒ, yÄ• yaá¹ƒ, bhante, disÄ• abhayÄ• anÄ«tikÄ• anupaddavÄ• sÄ• yaá¹ƒ
saupaddavÄ• ; yato nivÄ• taá¹ƒ tato savÄ• taá¹ƒ {tato pavÄ• taá¹ƒ (Ce Se Ke) }; udakaá¹ƒ
ayyenamhi dabbena mallaputtena dÅ«sitÄ• â€™â€™ â€™ ti. ``evaá¹ƒ ayyÄ• â€™â€™ ti kh
mettiyabhÅ«majakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-issutvÄ• {paá¹-issuá¹‡itvÄ• (Se Ke) } yen
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á
kho mettiyÄ• {sÄ• mettiyÄ• (Se Katthaci) } bhikkhunÄ« bhagavantaá¹ƒ etadavoca \Se I 31
nacchannaá¹ƒ nappatirÅ«paá¹ƒ, yÄ• yaá¹ƒ, bhante, disÄ• abhayÄ• anÄ«tikÄ• anupaddav
saÄ«tikÄ• saupaddavÄ• ; yato nivÄ• taá¹ƒ tato savÄ• taá¹ƒ; udakaá¹ƒ maÃ±Ã±e Ä• dittaá¹
mallaputtena dÅ«sitÄ• â€™â€™ ti.

<193> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ
Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ paá¹-ipucchi --- ``sarasi tvaá¹ƒ, dabba, evarÅ«paá
yathÄ• yaá¹ƒ bhikkhunÄ« Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante, bhagavÄ• jÄ• nÄ•
bhagavÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ etadavoca --- ``sarasi tvaá¹ƒ, dabba, ev
yathÄ• yaá¹ƒ bhikkhunÄ« Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante, bhagavÄ• jÄ• nÄ•
bhagavÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ etadavoca --- ``sarasi tvaá¹ƒ, dabba, ev
yathÄ• yaá¹ƒ bhikkhunÄ« Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante, bhagavÄ• jÄ• nÄ•
dabbÄ• evaá¹ƒ nibbeá¹-henti. sace tayÄ• kataá¹ƒ katanti vadehi. sace akataá¹ƒ akatanti va
``yatohaá¹ƒ, bhante, jÄ• to nÄ• bhijÄ• nÄ• mi supinantenapi methunaá¹ƒ dhammaá¹ƒ paá¹-i
jÄ• garoâ€™â€™ ti. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, metti
nÄ• setha. ime ca bhikkhÅ« anuyuÃ±jathÄ• â€™â€™ ti. idaá¹ƒ vatvÄ• bhagavÄ• uá¹-á¹-hÄ
pÄ• visi.

atha kho te bhikkhÅ« mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sesuá¹ƒ. atha kho mettiyabhÅ«majakÄ•
etadavocuá¹ƒ --- ``mÄ• vuso, mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• setha, na sÄ• kiÃ±ci aparajjhati;
kupitehi anattamanehi cÄ• vanÄ• dhippÄ• yehÄ«â€™â€™ ti. ``kiá¹ƒ pana tumhe, Ä• vuso, Å
313/ mallaputtaá¹ƒ amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsethÄ• â€™â€™ ti? ``evamÄ
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma me
bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá
kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ne 182/ ... pe ... ``saccaá¹ƒ kira, bh
mettiyabhÅ«majakÄ• bhikkhÅ« dabbaá¹ƒ mallaputtaá¹ƒ amÅ«likÄ• ya sÄ«lavipattiyÄ• anu

``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ•

``tena hi, bhikkhave, saá¹…gho dabbassa mallaputtassa sativepullappattassa sativinayaá¹ƒ
80/ pana, bhikkhave, dÄ• tabbo --- ``tena, bhikkhave, dabbena mallaputtena saá¹…ghaá¹ƒ u
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• , vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de van
nisÄ«ditvÄ• , aÃ±jaliá¹ƒ paggahetvÄ• , evamassa vacanÄ«yo --- `ime maá¹ƒ, bhante, mettiy
amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsenti. sohaá¹ƒ, bhante, sativepullappatto saá¹…g
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo --- `ime maá¹ƒ, bhante me
amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsenti. sohaá¹ƒ \Be 198/ {sohaá¹ƒ bhante (Katthac
tatiyampi, bhante, saá¹…ghaá¹ƒ sativinayaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. ``byattena bhikkhunÄ•
Ã±Ä• petabbo ---

<194> suá¹‡Ä• tu \Se I 314/ me, bhante, saá¹…gho. ime mettiyabhÅ«majakÄ• bhikkhÅ« Ä•
mallaputtaá¹ƒ amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsenti. Ä• yasmÄ• dabbo mallaputt
saá¹…ghaá¹ƒ sativinayaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho Ä• yasma
sativepullappattassa sativinayaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ime mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ
amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsenti. Ä• yasmÄ• dabbo mallaputto sativepullapp
sativinayaá¹ƒ yÄ• cati. saá¹…gho Ä• yasmato dabbassa mallaputtassa sativepullappattassa
yassÄ• yasmato khamati Ä• yasmato dabbassa mallaputtassa sativepullappattassa sativina
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ime mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ an
anuddhaá¹ƒsenti. Ä• yasmÄ• dabbo mallaputto sativepullappatto saá¹…ghaá¹ƒ sativinayaá
Ä• yasmato dabbassa mallaputtassa sativepullappattassa sativinayaá¹ƒ deti. yassÄ• yasma
183/ dabbassa mallaputtassa sativepullappattassa sativinayassa dÄ• naá¹ƒ, so tuá¹‡hassa;
bhÄ• seyya.

``dinno saá¹…ghena Ä• yasmato dabbassa mallaputtassa sativepullappattassa \Se I 315/ s
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<195> ``paÃ±cimÄ• ni, bhikkhave, dhammikÄ• ni sativinayassa dÄ• nÄ• ni. suddho hoti bhil
anuvadanti ca naá¹ƒ, yÄ• cati ca, tassa saá¹…gho sativinayaá¹ƒ deti dhammena samaggen
bhikkhave, paÃ±ca dhammikÄ• ni sativinayassa dÄ• nÄ• nÄ«â€™â€™ ti.

3. amÅ«á¸·havinayo

<196> tena \Be 199/ kho pana samayena gaggo bhikkhu ummattako hoti, cittavipariyÄ• sak
cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti bhÄ• sitaparik
gaggaá¹ƒ bhikkhuá¹ƒ ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ•
``saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™â€™ ti? so evaá¹ƒ vadeti --- ``ah
81/, ummattako ahosiá¹ƒ cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakater
assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi.
kataâ€™â€™ nti. evampi naá¹ƒ vuccamÄ• nÄ• codenteva --- ``saratÄ• yasmÄ• evarÅ«piá
ti? ye te bhikkhÅ« appicchÄ• ... pe 0 ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi r
gaggaá¹ƒ bhikkhuá¹ƒ ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ•
``saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti! so evaá¹ƒ vadeti \Se I 316/ ---
ummattako ahosiá¹ƒ cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena ba
ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá
naá¹ƒ vuccamÄ• nÄ• codenteva --- ``saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave ... pe ...
bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«

``tena hi, bhikkhave, saá¹…gho gaggassa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havinayaá¹ƒ c
pana, bhikkhave, dÄ• tabbo --- ``tena, bhikkhave, gaggena bhikkhunÄ• saá¹…ghaá¹ƒ upas
uttarÄ• saá¹…gaá¹ƒ karitvÄ• , vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• , ukkuá
aÃ±jaliá¹ƒ paggahetvÄ• , evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, ummattako ahosiá¹ƒ cit
me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ
bhikkhÅ« ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ• codenti --- `s
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `ahaá¹ƒ kho, Ä•
cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá¹ƒ kataâ€™ nti. eva
codenteva \Be 200/ --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? sohaá¹
amÅ«á¸·ho saá¹…ghaá¹ƒ amÅ«á¸·havinayaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbo.
`ahaá¹ƒ, bhante, ummattako ahosiá¹ƒ cittavipariyÄ• sakato. tena me ummattakena cittavipa
assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. maá¹ƒ bhikkhÅ« ummattak
ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ• codenti --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajj
evaá¹ƒ vadÄ• mi --- `ahaá¹ƒ kho, Ä• vuso, ummattako ahosiá¹ƒ cittavipariyÄ• sakato. tena m
cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkant
sarÄ• mi mÅ«á¸·hena me etaá¹ƒ kataâ€™ nti. evampi maá¹ƒ vuccamÄ• nÄ• codenteva ---
Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? sohaá¹ƒ amÅ«á¸·ho {sohaá¹ƒ bhante amÅ«á¸·ho (Katthaci) }
saá¹…ghaá¹ƒ amÅ«á¸·havinayaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. byattena bhikkhunÄ• paá¹-ibalena

<197> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ gaggo bhikkhu ummattako ahosi cittavip
ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ
gaggaá¹ƒ bhikkhuá¹ƒ ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ•
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? so evaá¹ƒ vadeti --- `ahaá¹ƒ kho, Ä• vuso, umma
cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
\Se I 318/ bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi, mÅ«á¸·hena \Ee II 82/ me etaá
naá¹ƒ vuccamÄ• nÄ• codenteva --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€
saá¹…ghaá¹ƒ amÅ«á¸·havinayaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho ga
amÅ«á¸·hassa amÅ«á¸·havinayaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 185/ me, bhante, saá¹…gho. ayaá¹ƒ gaggo bhikkhu ummattako ahosi citta
ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ
gaggaá¹ƒ bhikkhuá¹ƒ ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ•
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? so evaá¹ƒ vadeti --- `ahaá¹ƒ kho, Ä• vuso, umma
cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
\Be 201/ bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi mÅ«á¸·hena me etaá¹ƒ kataâ€™
vuccamÄ• nÄ• codenteva --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti?
amÅ«á¸·havinayaá¹ƒ yÄ• cati. saá¹…gho gaggassa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havi
khamati gaggassa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havinayassa dÄ• naá¹ƒ, so tuá¹‡hass
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena gaggassa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havinayo. khamati saá¹…
I 319/, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<198> ``tÄ«á¹‡imÄ• ni, bhikkhave, adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni, tÄ«á¹‡
tÄ«á¹‡i adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni?

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ
ekapuggalo vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? so saram
`na kho ahaá¹ƒ, Ä• vuso, sarÄ• mi evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. tassa saá¹…g
deti. adhammikaá¹ƒ amÅ«á¸·havinayassa dÄ• naá¹ƒ.

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ
ekapuggalo vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? so saram
`sarÄ• mi kho ahaá¹ƒ, Ä• vuso, yathÄ• supinantenÄ• â€™ ti. tassa saá¹…gho amÅ«á¸·havi
amÅ«á¸·havinayassa dÄ• naá¹ƒ.

``idha pana, bhikkhave, bhikkhu Ä• pattiá¹ƒ Ä• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ•
vÄ• , ekapuggalo vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti? so a
ummattakÄ• layaá¹ƒ karoti --- `ahampi kho evaá¹ƒ karomi. tumhepi evaá¹ƒ karotha. mayhan
tumhÄ• kampetaá¹ƒ kappatÄ«â€™ ti. tassa saá¹…gho amÅ«á¸·havinayaá¹ƒ deti. adhammik
dÄ• naá¹ƒ. imÄ• ni tÄ«á¹‡i adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni.

<199> ``katamÄ• ni \Se I 320/ \Be 202/ tÄ«á¹‡i dhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ•

``idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyÄ• sakato. tena ummattakena c
bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti bhÄ• sitaparikkantaá¹ƒ. tamenaá¹ƒ co
sambahulÄ• vÄ• , ekapuggalo vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ•
evaá¹ƒ vadeti --- `na kho ahaá¹ƒ, Ä• vuso, sarÄ• mi evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™
amÅ«á¸·havinayaá¹ƒ deti. dhammikaá¹ƒ amÅ«á¸·havinayassa dÄ• naá¹ƒ.

``idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyÄ• sakato. tena ummattakena c
bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti bhÄ• sitaparikkantaá¹ƒ. tamenaá¹ƒ co
sambahulÄ• vÄ• , ekapuggalo vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ•
assaramÄ• nova evaá¹ƒ vadeti --- `sarÄ• mi kho ahaá¹ƒ, Ä• vuso, yathÄ• supinantenÄ• â€™
amÅ«á¸·havinayaá¹ƒ deti. dhammikaá¹ƒ amÅ«á¸·havinayassa dÄ• naá¹ƒ.

``idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyÄ• sakato. tena ummattakena c
bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti bhÄ• sitaparikkantaá¹ƒ. tamenaá¹ƒ co
sambahulÄ• vÄ• , ekapuggalo vÄ• --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ•
ummattakÄ• layaá¹ƒ karoti --- `ahampi evaá¹ƒ \Se I 321/ karomi. tumhepi evaá¹ƒ karotha. m
kappati. tumhÄ• kampetaá¹ƒ kappatÄ«â€™ ti. tassa saá¹…gho amÅ«á¸·havinayaá¹ƒ deti. d
amÅ«á¸·havinayassa dÄ• naá¹ƒ. ``imÄ• ni tÄ«á¹‡i dhammikÄ• ni amÅ«á¸·havinayassa dÄ•

4. paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ

<200> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« appaá¹-iÃ±Ã±Ä• ya bhikkhÅ«naá
--- tajjanÄ«yampi, niyassampi, pabbÄ• janÄ«yampi, paá¹-isÄ• raá¹‡Ä«yampi, ukkhepanÄ«y
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ
appaá¹-iÃ±Ã±Ä• ya bhikkhÅ«naá¹ƒ kammÄ• ni karissanti --- tajjanÄ«yampi, niyassampi, pab
paá¹-isÄ• raá¹‡Ä«yampi, ukkhepanÄ«yampÄ«â€™â€™ ti! atha kho \Be 203/ te bhikkhÅ« bh
Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave ... pe ... ``saccaá¹ƒ bhagavÄ• â€™â€™ ti .
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave,
bhikkhÅ«naá¹ƒ kammaá¹ƒ kÄ• tabbaá¹ƒ --- tajjanÄ«yaá¹ƒ vÄ• , niyassaá¹ƒ vÄ• , pabbÄ• jan

paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• , ukkhepanÄ«yaá¹ƒ vÄ• . yo kareyya, Ä• patti dukkaá¹-assa.

<201> ``evaá¹ƒ kho, bhikkhave, adhammikaá¹ƒ hoti paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, evaá¹ƒ dh
bhikkhave, adhammikaá¹ƒ hoti paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ?

``bhikkhu pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ• , sambahulÄ•
`pÄ• rÄ• jikaá¹ƒ Ä• yasmÄ• ajjhÄ• pannoâ€™ ti? so evaá¹ƒ vadeti --- `na kho ahaá¹ƒ, Ä• vu
ajjhÄ• panno \Se I 322/, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannoâ€™ ti. taá¹ƒ saá¹…gho saá¹…
adhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ.

``bhikkhu pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ• , sambahulÄ•
`pÄ• rÄ• jikaá¹ƒ Ä• yasmÄ• ajjhÄ• pannoâ€™ ti? so evaá¹ƒ vadeti --- `na kho ahaá¹ƒ, Ä• vu
ajjhÄ• panno, thullaccayaá¹ƒ ... pe ... pÄ• cittiyaá¹ƒ ... pe ... pÄ• á¹-idesanÄ«yaá¹ƒ ... pe ... c
... pe ... \Se I 323/ dubbhÄ• sitaá¹ƒ ajjhÄ• pannoâ€™ ti. taá¹ƒ saá¹…gho dubbhÄ• sitena kÄ
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ.

``bhikkhu saá¹…ghÄ• disesaá¹ƒ ... pe ... thullaccayaá¹ƒ ... pe ... pÄ• cittiyaá¹ƒ ... pe ...
pÄ• á¹-idesanÄ«yaá¹ƒ ... pe ... dukkaá¹-aá¹ƒ ... pe ... dubbhÄ• sitaá¹ƒ ajjhÄ• panno hoti. tan
saá¹…gho vÄ• , sambahulÄ• vÄ• , ekapuggalo vÄ• --- `dubbhÄ• sitaá¹ƒ Ä• yasmÄ• ajjhÄ•
evaá¹ƒ vadeti --- `na kho ahaá¹ƒ, Ä• vuso, dubbhÄ• sitaá¹ƒ ajjhÄ• panno, pÄ• rÄ• jikaá¹ƒ aj
saá¹…gho pÄ• rÄ• jikena kÄ• reti. adhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ.

``bhikkhu dubbhÄ• sitaá¹ƒ ajjhÄ• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ• , sambahulÄ
vÄ• --- `dubbhÄ• sitaá¹ƒ Ä• yasmÄ• ajjhÄ• pannoâ€™ ti? so evaá¹ƒ vadeti --- `na kho aha
dubbhÄ• sitaá¹ƒ ajjhÄ• panno, saá¹…ghÄ• disesaá¹ƒ ... pe ... thullaccayaá¹ƒ ... pe ... pÄ• ci
pÄ• á¹-idesanÄ«yaá¹ƒ ... pe ... dukkaá¹-aá¹ƒ ajjhÄ• pannoâ€™ ti. taá¹ƒ saá¹…gho dukkaá¹-
adhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. ``evaá¹ƒ kho, bhikkhave, adhammikaá¹ƒ hoti p

``kathaÃ±ca \Be 204/, bhikkhave, dhammikaá¹ƒ hoti paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ? bhikkhu
ajjhÄ• panno hoti. tamenaá¹ƒ codeti saá¹…gho vÄ• , sambahulÄ• vÄ• , ekapuggalo vÄ• ---
ajjhÄ• pannoâ€™ ti? so \Se I 324/ evaá¹ƒ vadeti --- `Ä• ma, Ä• vuso, pÄ• rÄ• jikaá¹ƒ ajjhÄ•
saá¹…gho pÄ• rÄ• jikena kÄ• reti. dhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ.

``bhikkhu saá¹…ghÄ• disesaá¹ƒ ... pe ... thullaccayaá¹ƒ ... pe ... pÄ• cittiyaá¹ƒ ... pe ...
pÄ• á¹-idesanÄ«yaá¹ƒ ... pe ... dukkaá¹-aá¹ƒ ... pe ... dubbhÄ• sitaá¹ƒ ajjhÄ• panno hoti. tan
saá¹…gho vÄ• , sambahulÄ• vÄ• , ekapuggalo vÄ• --- `dubbhÄ• sitaá¹ƒ Ä• yasmÄ• ajjhÄ•
--- `Ä• ma, Ä• vuso, dubbhÄ• sitaá¹ƒ ajjhÄ• pannoâ€™ ti. taá¹ƒ saá¹…gho dubbhÄ• sitena k
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. evaá¹ƒ kho, bhikkhave, dhammikaá¹ƒ hoti paá¹-iÃ±Ã±Ä• takar

5. yebhuyyasikÄ•

<202> tena kho pana samayena bhikkhÅ« saá¹…ghamajjhe bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti, na sakkonti taá¹ƒ adhikaraá¹‡aá¹
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, evarÅ«paá¹ƒ adhikaraá
vÅ«pasametuá¹ƒ. paÃ±cahaá¹…gehi samannÄ• gato bhikkhu salÄ• kaggÄ• hÄ• pako samm
gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ g
jÄ• neyya. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo,
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<203> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itth
salÄ• kaggÄ• hÄ• pakaá¹ƒ sammanneyya. esÄ• \Se I 325/ Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ salÄ• kaggÄ•
yassÄ• yasmato \Ne 189/ khamati itthannÄ• massa bhikkhuno salÄ• kaggÄ• hÄ• pakassa s
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu salÄ• kaggÄ• hÄ• pako. khamati saá¹…gha
dhÄ• rayÄ• mÄ«â€™â€™ ti.

<204> ``dasayime \Ee II 85/ \Be 205/, bhikkhave, adhammikÄ• salÄ• kaggÄ• hÄ• , dasa dh
salÄ• kaggÄ• hÄ• (Katthaci) }. katame dasa adhammikÄ• salÄ• kaggÄ• hÄ• ? oramattaka
gatigataá¹ƒ hoti, na ca saritasÄ• ritaá¹ƒ hoti, jÄ• nÄ• ti adhammavÄ• dÄ« bahutarÄ• ti, appe
bahutarÄ• assÅ«ti, jÄ• nÄ• ti saá¹…gho bhijjissatÄ«ti, appeva nÄ• ma saá¹…gho bhijjeyyÄ
vaggÄ• gaá¹‡hanti, na ca yathÄ• diá¹-á¹-hiyÄ• gaá¹‡hanti --- ime dasa adhammikÄ• salÄ•

``katame dasa dhammikÄ• salÄ• kaggÄ• hÄ• ? na ca oramattakaá¹ƒ adhikaraá¹‡aá¹ƒ hoti
saritasÄ• ritaÃ±ca hoti, jÄ• nÄ• ti dhammavÄ• dÄ« bahutarÄ• ti, appeva nÄ• ma dhammavÄ
jÄ• nÄ• ti saá¹…gho na bhijjissatÄ«ti, appeva nÄ• ma saá¹…gho na bhijjeyyÄ• ti, dhammen
gaá¹‡hanti, yathÄ• diá¹-á¹-hiyÄ• ca gaá¹‡hanti --- ime dasa dhammikÄ• salÄ• kaggÄ• hÄ•

6. tassapÄ• piyasikÄ•

<205> tena kho pana samayena upavÄ• á¸·o bhikkhu saá¹…ghamajjhe Ä• pattiyÄ• \Se I 32
avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• ti, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-ica
bhÄ• sati. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``katha
upavÄ• á¸·o bhikkhu saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jiyamÄ• no avajÄ• nitvÄ• paá¹-

avajÄ• nissati, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarissati, sampajÄ• namusÄ• bhÄ• sissatÄ«â€™
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave ... pe ... ``saccaá¹
ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- tena h
saá¹…gho upavÄ• á¸·assa bhikkhuno tassapÄ• piyasikÄ• kammaá¹ƒ karotu. evaÃ±ca pana
paá¹-hamaá¹ƒ \Ne 190/ upavÄ• á¸·o bhikkhu codetabbo, codetvÄ• sÄ• retabbo, sÄ• retvÄ•
Ä• pattiá¹ƒ Ä• ropetvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<206> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ upavÄ• á¸·o bhikkhu saá¹…ghamajjhe Ä
avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• ti, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-ica
`bhÄ• sati. yadi \Be 206/ saá¹…ghassa pattakallaá¹ƒ, saá¹…gho upavÄ• á¸·assa bhikkhuno
kareyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ upavÄ• á¸·o bhikkhu saá¹…ghamajjhe Ä• patti
avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• \Se I 327/ avajÄ• nÄ• ti, aÃ±Ã±enaÃ±Ã±aá¹
sampajÄ• namusÄ• bhÄ• sati. saá¹…gho upavÄ• á¸·assa bhikkhuno tassapÄ• piyasikÄ• ka
khamati upavÄ• á¸·assa bhikkhuno tassapÄ• piyasikÄ• kammassa karaá¹‡aá¹ƒ, so tuá¹‡ha
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``kataá¹ƒ saá¹…ghena upavÄ• á¸·assa bhikkhuno tassapÄ• piyasikÄ• kammaá¹ƒ. khamati
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<207> ``paÃ±cimÄ• ni \Ee II 86/, bhikkhave, dhammikÄ• ni tassapÄ• piyasikÄ• kammassa k
alajjÄ« ca, sÄ• nuvÄ• do ca, tassa saá¹…gho tassapÄ• piyasikÄ• kammaá¹ƒ karoti dhamme
bhikkhave, paÃ±ca dhammikÄ• ni tassapÄ• piyasikÄ• kammassa karaá¹‡Ä• ni.

adhammakammadvÄ• dasakaá¹ƒ

<208> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ tassapÄ• piyasikÄ• kammaá¹ƒ adh
avinayakammaÃ±ca, duvÅ«pasantaÃ±ca. asammukhÄ• kataá¹ƒ hoti, appaá¹-ipucchÄ• kata
kataá¹ƒ hoti ... pe ... adhammena kataá¹ƒ hoti, vaggena kataá¹ƒ hoti --- imehi kho, bhikkhav
samannÄ• gataá¹ƒ tassapÄ• piyasikÄ• kammaá¹ƒ adhammakammaÃ±ca hoti, avinayakam

dhammakammadvÄ• dasakaá¹ƒ

<209> ``tÄ«hi \Ne 191/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ tassapÄ• piyasikÄ• kamm
vinayakammaÃ±ca, suvÅ«pasantaÃ±ca. sammukhÄ• kataá¹ƒ hoti, paá¹-ipucchÄ• kataá¹ƒ h

hoti ... pe ... \Se I 328/ dhammena kataá¹ƒ hoti, samaggena kataá¹ƒ hoti --- imehi kho, bhikk
tÄ«haá¹…gehi samannÄ• gataá¹ƒ tassapÄ• piyasikÄ• kammaá¹ƒ dhammakammaÃ±ca hoti
suvÅ«pasantaÃ±ca.

Ä• kaá¹…khamÄ• nachakkaá¹ƒ

<210> ``tÄ«hi \Be 207/, bhikkhave, aá¹…gehi samannÄ• gatassa bhikkhuno Ä• kaá¹…kham
tassapÄ• piyasikÄ• kammaá¹ƒ kareyya. bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• d
saá¹…ghe adhikaraá¹‡akÄ• rako; bÄ• lo hoti abyatto Ä• pattibahulo anapadÄ• no; gihisaá¹ƒ
ananulomikehi gihisaá¹ƒsaggehi --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa
Ä• kaá¹…khamÄ• no saá¹…gho tassapÄ• piyasikÄ• kammaá¹ƒ kareyya.

``aparehipi, bhikkhave, tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no
tassapÄ• piyasikÄ• kammaá¹ƒ kareyya. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• r
atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti --- imehi kho, bhikkhave ... pe ....

``aparehipi, bhikkhave ... pe ... buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡
saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imehi kho, bhikkhave, tÄ«haá¹…gehi samannÄ• g
Ä• kaá¹…khamÄ• no saá¹…gho tassapÄ• piyasikÄ• kammaá¹ƒ kareyya.

``tiá¹‡á¹‡aá¹ƒ, bhikkhave, bhikkhÅ«naá¹ƒ Ä• kaá¹…khamÄ• no saá¹…gho tassapÄ• piyasik
bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako; eko bÄ• lo hoti abyat
anapadÄ• no; eko gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi --- imesaá¹ƒ
tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ Ä• kaá¹…khamÄ• no saá¹…gho tassapÄ• piyasikÄ• kammaá¹ƒ

``aparesampi, bhikkhave, tiá¹‡á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ Ä• kaá¹…khamÄ• no saá¹…gho tass
kareyya. eko adhisÄ«le sÄ«lavipanno hoti, eko ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, eko atid
diá¹-á¹-hivipanno hoti --- imesaá¹ƒ kho, bhikkhave ... pe ....

``aparesampi \Ne 192/, bhikkhave ... pe ... eko buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, eko dh
bhÄ• sati, eko saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati --- imesaá¹ƒ kho, bhikkhave, tiá¹‡á¹‡a
Ä• kaá¹…khamÄ• no saá¹…gho tassapÄ• piyasikÄ• kammaá¹ƒ \Se I 330/ kareyya.

aá¹-á¹-hÄ• rasavattaá¹ƒ

<211> ``tassapÄ• piyasikÄ• kammakatena \Be 208/, bhikkhave, bhikkhunÄ• sammÄ• vatti
sammÄ• vattanÄ• ---

na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo,
sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• ... pe ... na bhikkhÅ«hi sampayoje
kho saá¹…gho upavÄ• á¸·assa bhikkhuno tassapÄ• piyasikÄ• kammaá¹ƒ akÄ• si.

7. tiá¹‡avatthÄ• rakaá¹ƒ

<212> tena kho pana samayena bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ•
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti bhÄ• sitaparikkantaá¹ƒ. at
bhikkhÅ«naá¹ƒ etadahosi --- ``amhÄ• kaá¹ƒ kho bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ•
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
vÄ• á¸·atÄ• ya (Se Ke) } bhedÄ• ya saá¹ƒvatteyya. kathaá¹ƒ nu kho \Ee II 87/ amhehi paá¹-i
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

``idha pana, bhikkhave, bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ viv
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti bhÄ• sitaparikkantaá¹ƒ \S
bhikkhÅ«naá¹ƒ {tatra ce bhikkhave bhikkhÅ«naá¹ƒ (Se) } evaá¹ƒ hoti --- `amhÄ• kaá¹ƒ kho b
kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ
bhÄ• sitaparikkantaá¹ƒ; sace mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ•
adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ• á¸·attÄ• ya bhedÄ• ya saá¹ƒvatteyyÄ• â€™ ti, anujÄ
evarÅ«paá¹ƒ adhikaraá¹‡aá¹ƒ tiá¹‡avatthÄ• rakena vÅ«pasametuá¹ƒ. evaÃ±ca pana, bhikkh
sabbeheva ekajjhaá¹ƒ sannipatitabbaá¹ƒ, sannipatitvÄ• byattena bhikkhunÄ• paá¹-ibalena
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``suá¹‡Ä• tu \Ne 193/ me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ ka
vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ•
mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ \Be 209/ a
kakkhaá¸·attÄ• ya vÄ• á¸·attÄ• ya bhedÄ• ya saá¹ƒvatteyya. yadi saá¹…ghassa pattakallaá
adhikaraá¹‡aá¹ƒ tiá¹‡avatthÄ• rakena vÅ«pasameyya, á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapet
gihippaá¹-isaá¹ƒyuttaâ€™â€™ nti. ``ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena bhikkhu
pakkho Ã±Ä• petabbo ---

``suá¹‡antu me Ä• yasmantÄ• . amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• na
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya \Se
saá¹ƒvatteyya. yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva Ä• yasmantÄ• naá
Ä• patti, Ä• yasmantÄ• naÃ±ceva atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡avat
á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaâ€™â€™ nti.

``athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena bhikkhunÄ• paá¹-ibalena
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``suá¹‡antu me Ä• yasmantÄ• . amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• na
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva Ä• yasmantÄ• naá¹
Ä• patti, Ä• yasmantÄ• naÃ±ceva atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡avat
á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaâ€™â€™ nti.

<213> ``athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena bhikkhunÄ• paá¹-
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``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. yadi \Ne 194/ saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva \Se I 333/ imesa
Ä• patti, yÄ• ca attano Ä• patti, imesaÃ±ceva Ä• yasmantÄ• naá¹ƒ atthÄ• ya, attano ca \Be
saá¹…ghamajjhe tiá¹‡avatthÄ• rakena deseyyaá¹ƒ, á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ•
gihippaá¹-isaá¹ƒyuttaá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. ahaá¹ƒ yÄ• ceva imesaá¹ƒ Ä• yasmantÄ• naá¹ƒ Ä• patti, yÄ• ca attano Ä•
Ä• yasmantÄ• naá¹ƒ atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡avatthÄ• rakena
thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ. yassÄ• yasmato khamati amhÄ• kaá¹ƒ
saá¹…ghamajjhe tiá¹‡avatthÄ• rakena desanÄ• , á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• g
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``desitÄ• amhÄ• kaá¹ƒ imÄ• Ä• pattiyo saá¹…ghamajjhe tiá¹‡avatthÄ• rakena, á¹-hapetvÄ
á¹-hapetvÄ• \Ee II 88/ gihippaá¹-isaá¹ƒyuttaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«,
dhÄ• rayÄ• mÄ«â€™â€™ ti.

<214> ``athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena bhikkhunÄ• paá¹-
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``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• t
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace
aÃ±Ã±amaÃ±Ã±aá¹ƒ \Se I 334/ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·at
saá¹ƒvatteyya. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva imesaá¹ƒ Ä• yasmantÄ•
attano Ä• patti, imesaÃ±ceva Ä• yasmantÄ• naá¹ƒ atthÄ• ya, attano ca atthÄ• ya, saá¹…gh
deseyyaá¹ƒ, á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ. esÄ• Ã±att

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• t
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. ahaá¹ƒ yÄ• ceva imesaá¹ƒ Ä• yasmantÄ• naá¹ƒ Ä• patti, yÄ• ca attano Ä•
Ä• yasmantÄ• naá¹ƒ \Be 211/ \Ne 195/ atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹
á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ. yassÄ• yasmato khamati
Ä• pattÄ«naá¹ƒ saá¹…ghamajjhe tiá¹‡avatthÄ• rakena desanÄ• , á¹-hapetvÄ• thullavajjaá¹
gihippaá¹-isaá¹ƒyuttaá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``desitÄ• amhÄ• kaá¹ƒ imÄ• Ä• pattiyo saá¹…ghamajjhe tiá¹‡avatthÄ• rakena, á¹-hapetvÄ
á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá

``evaÃ±ca pana, bhikkhave, te bhikkhÅ« tÄ• hi Ä• pattÄ«hi vuá¹-á¹-hitÄ• honti, á¹-hapetvÄ
á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ, á¹-hapetvÄ• diá¹-á¹-hÄ• vikammaá¹ƒ \Se I 335/, á¹-h
hontÄ«â€™â€™ ti.

8. adhikaraá¹‡aá¹ƒ

<215> tena kho pana samayena (bhikkhÅ«pi bhikkhÅ«hi vivadanti,) { ( ) natthi (Ce Se Ke) }
bhikkhunÄ«hi vivadanti, bhikkhuniyopi bhikkhÅ«hi vivadanti, channopi bhikkhu bhikkhunÄ«n
bhikkhÅ«hi saddhiá¹ƒ vivadati, bhikkhunÄ«naá¹ƒ pakkhaá¹ƒ gÄ• heti. ye te bhikkhÅ« appicc
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma channo bhikkhu bhikkhunÄ«naá¹ƒ a
saddhiá¹ƒ vivadissati, bhikkhunÄ«naá¹ƒ pakkhaá¹ƒ gÄ• hessatÄ«ti! atha kho te bhikkhÅ« bh
Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkhave ... pe ... saccaá¹ƒ bhagavÄ• â€™â€™ ti ... p
... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

{Vin V 275} ``cattÄ• rimÄ• ni, bhikkhave, adhikaraá¹‡Ä• ni --- vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, an
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ {kiccÄ• dhikaraá¹‡aÃ±ca (Katthaci) }.

``tattha katamaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ {Vin V 314}? idha pana, bhikkhave, bhikkhÅ«
(Katthaci) } vivadanti --- dhammoti vÄ• adhammoti vÄ• , vinayoti vÄ• avinayoti vÄ• , bhÄ• s

tathÄ• gatenÄ• ti vÄ• abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti vÄ• , Ä• ciá¹‡á¹‡aá¹ƒ tathÄ
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti vÄ• , paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti vÄ• appaÃ±Ã±a
Ä• pattÄ«ti vÄ• anÄ• pattÄ«ti vÄ• \Be 212/, lahukÄ• Ä• pattÄ«ti vÄ• garukÄ• Ä• pattÄ«ti
vÄ• anavasesÄ• Ä• pattÄ«ti vÄ• , duá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• aduá¹-á¹-hullÄ• Ä• pattÄ
I 336/ bhaá¹‡á¸• anaá¹ƒ kalaho viggaho \Ne 196/ vivÄ• do nÄ• nÄ• vÄ• do aÃ±Ã±athÄ• vÄ•
medhagaá¹ƒ --- idaá¹ƒ vuccati vivÄ• dÄ• dhikaraá¹‡aá¹ƒ.

``tattha katamaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ? {Vin V 315} idha pana, bhikkhave, bhikkhÅ
sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipattiyÄ• vÄ• diá¹-á¹-hivipattiyÄ• vÄ• Ä• jÄ«vavipattiyÄ•
anuvadanÄ• anullapanÄ• anubhaá¹‡anÄ• anusampavaá¹…katÄ• abbhussahanatÄ• anu
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ.

``tattha katamaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ? paÃ±capi Ä• pattikkhandhÄ• Ä• pattÄ• dhika
Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ vuccati Ä• pattÄ• dhikaraá¹‡aá¹ƒ \E

``tattha katamaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ? {Vin V 317} yÄ• saá¹…ghassa kiccayatÄ• , kara
apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±atticatutthakammaá¹ƒ ---
kiccÄ• dhikaraá¹‡aá¹ƒ.

<216> ``vivÄ• dÄ• dhikaraá¹‡assa kiá¹ƒ mÅ«laá¹ƒ? cha vivÄ• damÅ«lÄ• ni vivÄ• dÄ• dhika
akusalamÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, tÄ«á¹‡ipi kusalamÅ«lÄ• ni vivÄ• dÄ
{Vin V 272; AN II 35-36; MN III 44} katamÄ• ni cha vivÄ• damÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡
bhikkhave, bhikkhu kodhano hoti upanÄ• hÄ«. yo so, bhikkhave, bhikkhu kodhano hoti upan
agÄ• ravo viharati appatisso, dhammepi agÄ• ravo viharati appatisso \Se I 337/, saá¹…ghep
appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti. yo so, bhikkhave, bhikkhu sattharipi agÄ•
appatisso, dhammepi ... pe ... saá¹…ghepi ... pe ... sikkhÄ• yapi na paripÅ«rakÄ• rÄ«, so sa
janeti. yo hoti vivÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• y
devamanussÄ• naá¹ƒ. evarÅ«paÃ±ce tumhe, bhikkhave, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ•
samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva pÄ• pakassa vivÄ• damÅ«lassa pa
evarÅ«paÃ±ce tumhe, bhikkhave, vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na sa
tumhe, bhikkhave, tasseva pÄ• pakassa vivÄ• damÅ«lassa \Be 213/ Ä• yatiá¹ƒ anavassavÄ
evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evametassa pÄ• pakassa vi
anavassavo hoti.

{Vin V 272} ``puna caparaá¹ƒ, bhikkhave, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ« ... pe ... issuk
\Ne 197/, saá¹-ho hoti mÄ• yÄ• vÄ«, pÄ• piccho hoti micchÄ• diá¹-á¹-hÄ«, sandiá¹-á¹-hiparÄ
Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«. yo so, bhikkhave, bhikkhu sandiá¹-á¹-hiparÄ• mÄ
\Se I 338/ duppaá¹-inissaggÄ«, so sattharipi agÄ• ravo viharati appatisso, dhammepi agÄ• r

appatisso, saá¹…ghepi agÄ• ravo viharati appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti
bhikkhu sattharipi agÄ• ravo viharati appatisso, dhammepi ... pe ... saá¹…ghepi ... pe ... sikk
paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ• daá¹ƒ janeti. yo hoti vivÄ• do bahujanÄ• hitÄ• ya bah
janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. evarÅ«paÃ±ce tumhe, bh
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva pÄ
pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paÃ±ce tumhe, bhikkhave, vivÄ• damÅ«laá¹ƒ ajjha
samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva pÄ• pakassa vivÄ• damÅ«lassa Ä•
paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evamet
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti. imÄ• ni cha vivÄ• damÅ«lÄ• ni vivÄ• dÄ• dh

``katamÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ? idha pana, bh
luddhacittÄ• vivadanti, duá¹-á¹-hacittÄ• vivadanti, mÅ«á¸·hacittÄ• vivadanti --- dhammoti v
vinayoti vÄ• avinayoti vÄ• , bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti vÄ• abhÄ• sitaá¹ƒ alap
\Se I 339/ vÄ• , Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti vÄ• anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti
tathÄ• gatenÄ• ti vÄ• appaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti vÄ• , Ä• pattÄ«ti vÄ• anÄ• pattÄ
vÄ• garukÄ• Ä• pattÄ«ti vÄ• , sÄ• vasesÄ• Ä• pattÄ«ti vÄ• anavasesÄ• Ä• pattÄ«ti vÄ•
aduá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• . imÄ• ni tÄ«á¹‡i akusalamÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡as

``katamÄ• ni \Be 214/ tÄ«á¹‡i kusalamÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ? idha p
aluddhacittÄ• vivadanti, aduá¹-á¹-hacittÄ• vivadanti, amÅ«á¸·hacittÄ• vivadanti \Ee II 90/ -
adhammoti vÄ• ... pe ... duá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• aduá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• . i
kusalamÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

<217> {Vin V 272} ``anuvÄ• dÄ• dhikaraá¹‡assa kiá¹ƒ mÅ«laá¹ƒ? cha anuvÄ• damÅ«lÄ• ni
mÅ«laá¹ƒ. tÄ«á¹‡ipi akusalamÅ«lÄ• ni anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, tÄ«á¹‡ipi kus
anuvÄ• dÄ• dhikaraá¹‡assa \Ne 198/ mÅ«laá¹ƒ, kÄ• yopi anuvÄ• dÄ• dhikaraá¹‡assa mÅ«l
anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ. ``katamÄ• ni cha anuvÄ• damÅ«lÄ• ni anuvÄ• dÄ• d
pana, bhikkhave, bhikkhu kodhano hoti upanÄ• hÄ«. yo so, bhikkhave, bhikkhu kodhano ho
sattharipi agÄ• ravo viharati appatisso, dhammepi agÄ• ravo viharati appatisso, saá¹…ghep
I 340/ appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti. yo so, bhikkhave, bhikkhu sattharip
appatisso, dhammepi ... pe ... saá¹…ghepi ... pe ... sikkhÄ• yapi na paripÅ«rakÄ• rÄ«, so sa
janeti. yo hoti anuvÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ
devamanussÄ• naá¹ƒ. evarÅ«paÃ±ce tumhe, bhikkhave, anuvÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ
samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva pÄ• pakassa anuvÄ• damÅ«lassa p
evarÅ«paÃ±ce tumhe, bhikkhave, anuvÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na
tumhe, bhikkhave, tasseva pÄ• pakassa anuvÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavÄ• ya pa
pÄ• pakassa anuvÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evametassa pÄ• pakassa anuvÄ• dam

``puna caparaá¹ƒ, bhikkhave, bhikkhu makkhÄ« hoti paá¸·Ä• sÄ« ... pe ... issukÄ« hoti mac
mÄ• yÄ• vÄ«, pÄ• piccho hoti micchÄ• diá¹-á¹-hÄ«, sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ
duppaá¹-inissaggÄ«. yo so, bhikkhave, bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• na
duppaá¹-inissaggÄ«, so sattharipi agÄ• ravo viharati appatisso, dhammepi agÄ• ravo vihara
saá¹…ghepi agÄ• ravo viharati appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti. yo so, bhi
sattharipi agÄ• ravo \Se I 341/ viharati appatisso \Be 215/, dhammepi ... pe ... saá¹…ghepi .
sikkhÄ• yapi na paripÅ«rakÄ• rÄ«, so saá¹…ghe anuvÄ• daá¹ƒ janeti. yo hoti anuvÄ• do ba
bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
bhikkhave, anuvÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha, tat
pÄ• pakassa anuvÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paÃ±ce tumhe,
ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na samanupasseyyÄ• tha, tatra tumhe, bhikkhave, tasseva
anuvÄ• damÅ«lassa Ä• yattiá¹ƒ anavassavÄ• ya paá¹-ipajjeyyÄ• tha. evametassa pÄ• paka
pahÄ• naá¹ƒ hoti. evametassa pÄ• pakassa anuvÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo ho
anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

``katamÄ• ni \Ne 199/ tÄ«á¹‡i akusalamÅ«lÄ• ni anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ? idh
bhikkhuá¹ƒ luddhacittÄ• anuvadanti, duá¹-á¹-hacittÄ• anuvadanti, mÅ«á¸·hacittÄ• anuvada
vÄ• , Ä• cÄ• ravipattiyÄ• vÄ• , diá¹-á¹-hivipattiyÄ• vÄ• , Ä• jÄ«vavipattiyÄ• vÄ• . imÄ• ni tÄ
anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

``katamÄ• ni tÄ«á¹‡i kusalamÅ«lÄ• ni anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ? idha pana, b
bhikkhuá¹ƒ aluddhacittÄ• anuvadanti, aduá¹-á¹-hacittÄ• anuvadanti, amÅ«á¸·hacittÄ• anuv
sÄ«lavipattiyÄ• vÄ• , Ä• caravipattiyÄ• \Se I 342/ vÄ• , diá¹-á¹-hivipattiyÄ• vÄ• , Ä• jÄ«vav
tÄ«á¹‡i kusalamÅ«lÄ• ni anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

``katamo kÄ• yo {katamo ca kÄ• yo (Se Ke) } anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ? idhek
duddassiko, okoá¹-imako, bahvÄ• bÄ• dho, kÄ• á¹‡o vÄ• , kuá¹‡Ä« vÄ• , khaÃ±jo vÄ• , pak
anuvadanti. ayaá¹ƒ kÄ• yo anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

``katamÄ• vÄ• cÄ• anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ? idhekacco dubbaco hoti, mam
naá¹ƒ anuvadanti. ayaá¹ƒ vÄ• cÄ• anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

<218> ``Ä• pattÄ• dhikaraá¹‡assa kiá¹ƒ mÅ«laá¹ƒ? cha Ä• pattisamuá¹-á¹-hÄ• nÄ• Ä• patt
atthÄ• patti kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato, na \Be 216/ cittato. atthÄ• patti vÄ• cato
kÄ• yato, na cittato. atthÄ• patti kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato. atthÄ•
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato. atthÄ• patti vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti,
atthÄ• patti kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti. ime cha Ä• pattisamuá¹-á¹-h

Ä• pattÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

<219> ``kiccÄ• dhikaraá¹‡assa kiá¹ƒ mÅ«laá¹ƒ? kiccÄ• dhikaraá¹‡assa ekaá¹ƒ mÅ«laá¹ƒ ---

<220> ``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Se I 343/ \Ee II 91/ kusalaá¹ƒ, akusalaá¹ƒ, abyÄ• kataá¹
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ. tattha
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ? idha pana, bhikkhave, bhikkhÅ« kusalacittÄ• vivadan
adhammoti vÄ• ... pe ... duá¹-á¹-hullÄ• Ä• pattÄ«ti \Ne 200/ vÄ• aduá¹-á¹-hullÄ• Ä• pattÄ«
bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do nÄ• nÄ• vÄ• do aÃ±Ã±athÄ• vÄ• do vipaccatÄ•
vuccati vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ.

``tattha katamaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ akusalaá¹ƒ? idha pana, bhikkhave, bhikkhÅ«
--- dhammoti vÄ• adhammoti vÄ• ... pe ... duá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• aduá¹-á¹-hullÄ•
tattha bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do nÄ• nÄ• vÄ• do aÃ±Ã±athÄ• vÄ• do vipac
idaá¹ƒ vuccati vivÄ• dÄ• dhikaraá¹‡aá¹ƒ akusalaá¹ƒ.

``tattha katamaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ? idha pana, bhikkhave, bhikkh
vivadanti --- dhammoti vÄ• adhammoti vÄ• ... pe ... duá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• aduá¹-
vÄ• . yaá¹ƒ tattha bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do nÄ• nÄ• vÄ• do aÃ±Ã±athÄ• v
medhagaá¹ƒ --- idaá¹ƒ vuccati vivÄ• dÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ.

<221> ``anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ \Se I 344/ kusalaá¹ƒ, akusalaá¹ƒ, abyÄ• kataá¹ƒ. anuv
kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ. tattha katamaá¹ƒ anuvÄ• dÄ• dhikaraá
bhikkhave, bhikkhÅ« bhikkhuá¹ƒ kusalacittÄ• anuvadanti --- sÄ«lavipattiyÄ• vÄ• , Ä• cÄ• r
diá¹-á¹-hivipattiyÄ• vÄ• , Ä• jÄ«vavipattiyÄ• vÄ• . yo tattha anuvÄ• do anuvadanÄ• anulla
217/ anusampavaá¹…katÄ• abbhussahanatÄ• anubalappadÄ• naá¹ƒ --- idaá¹ƒ vuccati an
kusalaá¹ƒ.

``tattha katamaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ akusalaá¹ƒ? idha pana, bhikkhave, bhikkhÅ
akusalacittÄ• anuvadanti --- sÄ«lavipattiyÄ• vÄ• , Ä• cÄ• ravipattiyÄ• vÄ• , diá¹-á¹-hivipatt
Ä• jÄ«vavipattiyÄ• vÄ• . yo tattha anuvÄ• do anuvadanÄ• anullapanÄ• anubhaá¹‡anÄ• a
abbhussahanatÄ• anubalappadÄ• naá¹ƒ --- idaá¹ƒ vuccati anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ aku

``tattha katamaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ? idha pana, bhikkhave, bhik
abyÄ• katacittÄ• anuvadanti --- sÄ«lavipattiyÄ• vÄ• , Ä• cÄ• ravipattiyÄ• vÄ• , diá¹-á¹-hivi
Ä• jÄ«vavipattiyÄ• vÄ• . yo tattha anuvÄ• do anuvadanÄ• anullapanÄ• anubhaá¹‡anÄ• a
abbhussahanatÄ• anubalappadÄ• naá¹ƒ --- idaá¹ƒ vuccati anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ aby

<222> ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ \Ne 201/ kusalaá¹ƒ {idaá¹ƒ padaá¹ƒ kesuci natthi}, akusal
Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ; natthi Ä• pattÄ• dhikaraá
\Se I 345/ katamaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ akusalaá¹ƒ? yaá¹ƒ jÄ• nanto saÃ±jÄ• nanto
vÄ«tikkamo --- idaá¹ƒ vuccati Ä• pattÄ• dhikaraá¹‡aá¹ƒ akusalaá¹ƒ.

``tattha katamaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ? yaá¹ƒ ajÄ• nanto asaÃ±jÄ• na
vÄ«tikkamo --- idaá¹ƒ vuccati Ä• pattÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ.

<223> ``kiccÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ, akusalaá¹ƒ, abyÄ• kataá¹ƒ? kiccÄ• dhikaraá¹‡aá
akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ. tattha katamaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ? yaá¹
kammaá¹ƒ karoti --- apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±attica
vuccati kiccÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ.

``tattha katamaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ \Ee II 92/ akusalaá¹ƒ? yaá¹ƒ saá¹…gho akusalac
--- apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±atticatutthakammaá¹ƒ
kiccÄ• dhikaraá¹‡aá¹ƒ akusalaá¹ƒ.

``tattha \Be 218/ katamaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ? yaá¹ƒ saá¹…gho abyÄ•
--- apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±atticatutthakammaá¹ƒ
kiccÄ• dhikaraá¹‡aá¹ƒ abyÄ• kataá¹ƒ.

<224> {Vin V 355} ``vivÄ• do vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, vivÄ• do no adhikaraá¹‡aá¹ƒ, adhik
adhikaraá¹‡aÃ±ceva vivÄ• do ca. siyÄ• vivÄ• do vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, siyÄ• vivÄ• do
adhikaraá¹‡aá¹ƒ no \Se I 346/ vivÄ• do, siyÄ• adhikaraá¹‡aÃ±ceva vivÄ• do ca.

``tattha katamo vivÄ• do vivÄ• dÄ• dhikaraá¹‡aá¹ƒ? idha pana, bhikkhave, bhikkhÅ« vivada
adhammoti vÄ• ... pe ... duá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• aduá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• . y
bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do nÄ• nÄ• vÄ• do aÃ±Ã±athÄ• vÄ• do vipaccatÄ•
vivÄ• do vivÄ• dÄ• dhikaraá¹‡aá¹ƒ.

``tattha \Ne 202/ katamo vivÄ• do no adhikaraá¹‡aá¹ƒ? mÄ• tÄ• pi puttena vivadati, puttopi
pitÄ• pi puttena vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhÄ• tÄ•
vivadati, bhaginÄ«pi bhÄ• tarÄ• vivadati, sahÄ• yopi sahÄ• yena vivadati --- ayaá¹ƒ vivÄ• d

``tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no vivÄ• do? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dh
kiccÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no vivÄ• do.

``tattha katamaá¹ƒ adhikaraá¹‡aÃ±ceva vivÄ• do ca? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ adhikaraá¹

<225> {Vin V 356} ``anuvÄ• do anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ• do no adhikaraá¹‡aá¹ƒ
anuvÄ• do, adhikaraá¹‡aÃ±ceva anuvÄ• do ca. siyÄ• anuvÄ• do anuvÄ• dÄ• dhikaraá¹‡aá
adhikaraá¹‡aá¹ƒ, siyÄ• adhikaraá¹‡aá¹ƒ no anuvÄ• do, siyÄ• adhikaraá¹‡aÃ±ceva anuvÄ•

``tattha katamo anuvÄ• do anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ? idha pana, bhikkhave, bhikkhÅ« bh
sÄ«lavipattiyÄ• vÄ• , Ä• cÄ• ravipattiyÄ• vÄ• \Se I 347/, diá¹-á¹-hivipattiyÄ• vÄ• , Ä• jÄ«v
tattha anuvÄ• do anuvadanÄ• anullapanÄ• anubhaá¹‡anÄ• \Be 219/ anusampavaá¹…kat
anubalappadÄ• naá¹ƒ --- ayaá¹ƒ anuvÄ• do anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ.

``tattha katamo anuvÄ• do no adhikaraá¹‡aá¹ƒ? mÄ• tÄ• pi puttaá¹ƒ anuvadati, puttopi mÄ
pitÄ• pi puttaá¹ƒ anuvadati, puttopi pitaraá¹ƒ anuvadati, bhÄ• tÄ• pi bhÄ• taraá¹ƒ anuvadati,
anuvadati, bhaginÄ«pi bhÄ• taraá¹ƒ anuvadati, sahÄ• yopi sahÄ• yaá¹ƒ anuvadati --- ayaá¹
adhikaraá¹‡aá¹ƒ.

``tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no anuvÄ• do? Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhika
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no anuvÄ• do.

``tattha \Ne 203/ katamaá¹ƒ adhikaraá¹‡aÃ±ceva anuvÄ• do ca? anuvÄ• dÄ• dhikaraá¹‡aá
anuvÄ• do ca.

<226> {Vin V 357} ``Ä• patti Ä• pattÄ• dhikaraá¹‡aá¹ƒ, Ä• patti no adhikaraá¹‡aá¹ƒ, adhikar
adhikaraá¹‡aÃ±ceva Ä• patti ca. siyÄ• Ä• patti Ä• pattÄ• dhikaraá¹‡aá¹ƒ, siyÄ• Ä• patti no
adhikaraá¹‡aá¹ƒ no Ä• patti, siyÄ• adhikaraá¹‡aÃ±ceva Ä• patti ca. ``tattha katamaá¹ƒ \Ee
Ä• pattÄ• dhikaraá¹‡aá¹ƒ? paÃ±capi Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ, sattapi
Ä• pattÄ• dhikaraá¹‡aá¹ƒ --- ayaá¹ƒ Ä• patti Ä• pattÄ• dhikaraá¹‡aá¹ƒ.

``tattha katamaá¹ƒ Ä• patti no adhikaraá¹‡aá¹ƒ? sotÄ• patti samÄ• patti --- ayaá¹ƒ Ä• patti
\Se I 348/.

``tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no Ä• patti? kiccÄ• dhikaraá¹‡aá¹ƒ, vivÄ• dÄ• dhikaraá
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no Ä• patti.

``tattha katamaá¹ƒ adhikaraá¹‡aÃ±ceva Ä• patti ca? Ä• pattÄ• dhikaraá¹‡aá¹ƒ adhikaraá¹‡

<227> {Vin V 358} ``kiccaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ, kiccaá¹ƒ no adhikaraá¹‡aá¹ƒ, adhikara
adhikaraá¹‡aÃ±ceva kiccaÃ±ca. siyÄ• kiccaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ, siyÄ• kiccaá¹ƒ no a
adhikaraá¹‡aá¹ƒ no kiccaá¹ƒ, siyÄ• adhikaraá¹‡aÃ±ceva kiccaÃ±ca.

``tattha \Be 220/ katamaá¹ƒ kiccaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ? yÄ• saá¹…ghassa kiccayatÄ•
apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±atticatutthakammaá¹ƒ ---
kiccÄ• dhikaraá¹‡aá¹ƒ.

``tattha katamaá¹ƒ kiccaá¹ƒ no adhikaraá¹‡aá¹ƒ? Ä• cariyakiccaá¹ƒ, upajjhÄ• yakiccaá¹ƒ,
samÄ• nupajjhÄ• yakiccaá¹ƒ, samÄ• nÄ• cariyakiccaá¹ƒ --- idaá¹ƒ kiccaá¹ƒ no adhikaraá¹‡a

``tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no kiccaá¹ƒ? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ• dÄ• dh
Ä• pattÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no kiccaá¹ƒ.

``tattha \Ne 204/ katamaá¹ƒ adhikaraá¹‡aÃ±ceva kiccaÃ±ca? kiccÄ• dhikaraá¹‡aá¹ƒ adhika

9. adhikaraá¹‡avÅ«pasamanasamatho

sammukhÄ• vinayo

<228> {Vin V 292-293, 307 Ä• dayo} ``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati?
dvÄ«hi samathehi sammati --- sammukhÄ• vinayena ca, yebhuyyasikÄ• ya ca. siyÄ• vivÄ•
samathaá¹ƒ anÄ• gamma yebhuyyasikaá¹ƒ, ekena samathena sameyya --- sammukhÄ• vin
vacanÄ«yaá¹ƒ. yathÄ• kathaá¹ƒ viya? idha \Se I 349/ pana, bhikkhave, bhikkhÅ« vivadanti
adhammoti vÄ• , vinayoti vÄ• avinayoti vÄ• , bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti vÄ• a
tathÄ• gatenÄ• ti vÄ• , Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti vÄ• anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gat
tathÄ• gatenÄ• ti vÄ• apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti vÄ• , Ä• pattÄ«ti vÄ• anÄ• pattÄ«
vÄ• garukÄ• Ä• pattÄ«ti vÄ• , sÄ• vasesÄ• Ä• pattÄ«ti vÄ• anavasesÄ• Ä• pattÄ«ti vÄ•
aduá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• .

``te ce, bhikkhave, bhikkhÅ« sakkonti taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ, idaá¹ƒ vucca
adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammukhÄ• vinayena. kiÃ±ca tattha
saá¹…ghasammukhatÄ• , dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammukh
saá¹…ghasammukhatÄ• ? yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• honti, chand
hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- ayaá¹ƒ tattha saá¹…ghasammukhatÄ• . kÄ•
dhammasammukhatÄ• , vinayasammukhatÄ• \Ee II 94/? yena dhammena yena vinayena y
adhikaraá¹‡aá¹ƒ vÅ«pasammati --- ayaá¹ƒ tattha dhammasammukhatÄ• , vinayasammukha
puggalasammukhatÄ• ? yo ca vivadati, yena ca vivadati, ubho atthapaccatthikÄ• sammukh
tattha puggalasammukhatÄ• . evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ• ra
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ; chandadÄ• yako khÄ«yati, khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

<229> ``te ce, bhikkhave, bhikkhÅ« na sakkonti taá¹ƒ adhikaraá¹‡aá¹ƒ tasmiá¹ƒ Ä• vÄ• se v
bhikkhave, bhikkhÅ«hi, yasmiá¹ƒ Ä• vÄ• se sambahulÄ• {bahutarÄ• (Ce Se) } bhikkhÅ«, s
bhikkhave, bhikkhÅ« taá¹ƒ Ä• vÄ• saá¹ƒ gacchantÄ• antarÄ• magge sakkonti taá¹ƒ adhikar
idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammukh
kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? saá¹…ghasammukhatÄ• , dhammasammukhatÄ•
puggalasammukhatÄ• . kÄ• ca tattha saá¹…ghasammukhatÄ• ? yÄ• vatikÄ• bhikkhÅ« kar
chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- aya
saá¹…ghasammukhatÄ• . kÄ• ca tattha dhammasammukhatÄ• , vinayasammukhatÄ• ? ye
satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati --- ayaá¹ƒ tattha dhammasammukh
ca tattha puggalasammukhatÄ• ? yo ca vivadati, yena ca vivadati, ubho atthapaccatthikÄ• s
--- ayaá¹ƒ tattha puggalasammukhatÄ• . evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡a
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ; chandadÄ• yako khÄ«yati, khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

<230> ``te \Se I 351/ ce, bhikkhave, bhikkhÅ« taá¹ƒ Ä• vÄ• saá¹ƒ Ä• gacchantÄ• antarÄ• m
adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ, tehi, bhikkhave, bhikkhÅ«hi, taá¹ƒ Ä• vÄ• saá¹ƒ gantvÄ•
evamassu vacanÄ«yÄ• --- `idaá¹ƒ kho, Ä• vuso, adhikaraá¹‡aá¹ƒ evaá¹ƒ jÄ• taá¹ƒ, evaá¹ƒ
sÄ• dhÄ• yasmantÄ• imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamentu dhammena vinayena satthus
adhikaraá¹‡aá¹ƒ suvÅ«pasantaá¹ƒ assÄ• â€™ ti.

``sace \Be 222/, bhikkhave, Ä• vÄ• sikÄ• bhikkhÅ« vuá¸• á¸• hatarÄ• honti, Ä• gantukÄ•
bhikkhave, Ä• vÄ• sikehi bhikkhÅ«hi Ä• gantukÄ• bhikkhÅ« evamassu vacanÄ«yÄ• --- `iá¹
muhuttaá¹ƒ ekamantaá¹ƒ hotha, yÄ• va mayaá¹ƒ mantemÄ• â€™ ti. sace pana, bhikkhave,
navakatarÄ• honti, Ä• gantukÄ• bhikkhÅ« vuá¸• á¸• hatarÄ• , tehi, bhikkhave, Ä• vÄ• sikeh
bhikkhÅ« evamassu vacanÄ«yÄ• --- `tena hi tumhe, Ä• yasmanto, muhuttaá¹ƒ idheva tÄ• v
mantemÄ• â€™ ti.

``sace pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mantayamÄ• nÄ• naá¹ƒ evaá¹
imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ dhammena vinayena satthusÄ• sanenÄ• â€™ ti,
Ä• vÄ• sikehi bhikkhÅ«hi sampaá¹-icchitabbaá¹ƒ. sace pana, bhikkhave, Ä• vÄ• sikÄ• naá¹
mantayamÄ• nÄ• naá¹ƒ evaá¹ƒ hoti --- `sakkoma mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pas
satthusÄ• sanenÄ• â€™ ti, tehi, bhikkhave, Ä• vÄ• sikehi \Se I 352/ bhikkhÅ«hi Ä• gantukÄ
vacanÄ«yÄ• --- `sace tumhe, Ä• yasmanto, amhÄ• kaá¹ƒ \Ee II 95/ imaá¹ƒ adhikaraá¹‡aá¹
yathÄ• samuppannaá¹ƒ Ä• rocessatha, yathÄ• ca mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pa
satthusÄ• sanena tathÄ• suvÅ«pasantaá¹ƒ \Ne 206/ bhavissati. evaá¹ƒ mayaá¹ƒ imaá¹ƒ ad
sampaá¹-icchissÄ• ma. no ce tumhe, Ä• yasmanto, amhÄ• kaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ y
yathÄ• samuppannaá¹ƒ Ä• rocessatha, yathÄ• ca mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pa
satthusÄ• sanena tathÄ• na suvÅ«pasantaá¹ƒ bhavissati, na mayaá¹ƒ imaá¹ƒ adhikaraá¹‡a
sampaá¹-icchissÄ• mÄ• â€™ ti. evaá¹ƒ supariggahitaá¹ƒ kho, bhikkhave, katvÄ• Ä• vÄ• sik

adhikaraá¹‡aá¹ƒ sampaá¹-icchitabbaá¹ƒ.

``tehi, bhikkhave, Ä• gantukehi bhikkhÅ«hi Ä• vÄ• sikÄ• bhikkhÅ« evamassu vacanÄ«yÄ• yathÄ• samuppannaá¹ƒ mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ Ä• yasmantÄ• naá¹ƒ Ä• rocessÄ• ettakena vÄ• ettakena vÄ• antarena imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ dhammena tathÄ• suvÅ«pasantaá¹ƒ bhavissati. evaá¹ƒ mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ Ä• yasmantÄ• ce Ä• yasmantÄ• sakkonti ettakena vÄ• ettakena vÄ• antarena imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ« vinayena satthusÄ• sanena tathÄ• na suvÅ«pasantaá¹ƒ bhavissati, na mayaá¹ƒ imaá¹ƒ adh Ä• yasmantÄ• naá¹ƒ niyyÄ• dessÄ• ma \Be 223/. mayameva \Se I 353/ imassa adhikaraá¹‡ ti. evaá¹ƒ supariggahitaá¹ƒ kho, bhikkhave, katvÄ• Ä• gantukehi bhikkhÅ«hi taá¹ƒ adhikara Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ niyyÄ• detabbaá¹ƒ.

``te ce, bhikkhave, bhikkhÅ« sakkonti taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ, idaá¹ƒ vucc adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammukhÄ• vinayena. kiÃ±ca tatth saá¹…ghasammukhatÄ• , dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammukh ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ• rako ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ; chand khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

ubbÄ• hikÄ• yavÅ«pasamanaá¹ƒ

<231> ``tehi ce, bhikkhave, bhikkhÅ«hi tasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ• ne anantÄ• ni bhassÄ• ni jÄ• yanti, na cekassa {na cetassa (Katthaci) } bhÄ• sitassa attho viÃ±Ã±Ä• yati, bhikkhave, evarÅ«paá¹ƒ adhikaraá¹‡aá¹ƒ ubbÄ• hikÄ• ya vÅ«pasametuá¹ƒ. ``dasahaá¹…ge ubbÄ• hikÄ• ya sammannitabbo --- sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihara aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati sikkhÄ• padesu; bahussuto sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ bahussutÄ• honti, \Ne 207/ dhÄ• tÄ• {dhatÄ• (Ce Se) } vacasÄ• paricitÄ• manasÄ• nupe diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena sv suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso \Ee II 96/; vinaye kho (Katthaci) } hoti asaá¹ƒhÄ«ro; paá¹-ibalo hoti ubho atthapaccatthike assÄ• setuá¹ƒ saÃ±Ã±Ä nijjhÄ• petuá¹ƒ pekkhetuá¹ƒ pasÄ• detuá¹ƒ; adhikaraá¹‡asamuppÄ• davÅ«pasamanakusalo jÄ• nÄ• ti; adhikaraá¹‡asamudayaá¹ƒ jÄ• nÄ• ti; adhikaraá¹‡anirodhaá¹ƒ jÄ• nÄ• ti; adhikaraá¹‡anirodhagÄ• minipaá¹-ipadaá¹ƒ jÄ• nÄ• ti. anujÄ• nÄ• mi, bhikkhave, imehi das bhikkhuá¹ƒ ubbÄ• hikÄ• ya sammannituá¹ƒ. evaÃ±ca \Be 224/ pana, bhikkhave, sammannit yÄ• citabbo, yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<232> ``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vinicchiy

bhassÄ• ni jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. yadi saá¹…ghassa patta
itthannÄ• maÃ±ca itthannÄ• maÃ±ca bhikkhuá¹ƒ sammanneyya ubbÄ• hikÄ• ya imaá¹ƒ adh
esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ•
jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. saá¹…gho itthannÄ• maÃ±ca itthan
sammannati ubbÄ• hikÄ• ya imaá¹ƒ adhikaraá¹‡aá¹ƒ \Se I 355/ vÅ«pasametuá¹ƒ. yassÄ• y
ca itthannÄ• massa ca bhikkhuno sammuti ubbÄ• hikÄ• ya imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pas
yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo ca itthannÄ• mo ca bhikkhu ubbÄ• hikÄ• ya imaá¹ƒ
vÅ«pasametuá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â

``te ce, bhikkhave, bhikkhÅ« sakkonti taá¹ƒ adhikaraá¹‡aá¹ƒ ubbÄ• hikÄ• ya vÅ«pasametu
bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammukhÄ• vinayena. k
sammukhÄ• vinayasmiá¹ƒ? dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammu
vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ• rako ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• c

<233> ``tehi ce, bhikkhave, bhikkhÅ«hi tasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ• ne tatrÄ• ssa
tassa neva suttaá¹ƒ Ä• gataá¹ƒ hoti, no suttavibhaá¹…go, so atthaá¹ƒ asallakkhento \Ne 20
atthaá¹ƒ paá¹-ibÄ• hati, byattena bhikkhunÄ• paá¹-ibalena te bhikkhÅ« Ã±Ä• petabbÄ• ---

``suá¹‡antu me Ä• yasmantÄ• . ayaá¹ƒ itthannÄ• mo bhikkhu dhammakathiko. imassa neva
suttavibhaá¹…go. so atthaá¹ƒ asallakkhento byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hat
pattakallaá¹ƒ \Be 225/, itthannÄ• maá¹ƒ bhikkhuá¹ƒ \Ee II 97/ vuá¹-á¹-hÄ• petvÄ• avasesÄ•
adhikaraá¹‡aá¹ƒ vÅ«pasameyyÄ• mÄ• ti.

``te ce, bhikkhave, bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• sakkonti taá¹ƒ adhikaraá
vÅ«pasametuá¹ƒ, idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pas
sammukhÄ• vinayena. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? dhammasammukhatÄ• , vi
puggalasammukhatÄ• ... pe ... evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ•
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ.

``tehi ce, bhikkhave, bhikkhÅ«hi tasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ• ne tatrÄ• ssa bhikkh
suttaÃ±hi kho Ä• gataá¹ƒ hoti, no suttavibhaá¹…go, so atthaá¹ƒ asallakkhento byaÃ±janacc
paá¹-ibÄ• hati, byattena bhikkhunÄ• paá¹-ibalena te bhikkhÅ« Ã±Ä• petabbÄ• ---

``suá¹‡antu me Ä• yasmantÄ• . ayaá¹ƒ itthannÄ• mo bhikkhu dhammakathiko. imassa sutta

suttavibhaá¹…go. so atthaá¹ƒ asallakkhento byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hat
pattakallaá¹ƒ, itthannÄ• maá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• avasesÄ• imaá¹ƒ adhikaraá

``te ce, bhikkhave, bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• sakkonti taá¹ƒ adhikaraá
vÅ«pasametuá¹ƒ, idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pas
sammukhÄ• vinayena. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? dhammasammukhatÄ• , vi
puggalasammukhatÄ• ... pe ... evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ•
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ.

yebhuyyasikÄ• vinayo

<234> ``te ce, bhikkhave, bhikkhÅ« na sakkonti taá¹ƒ adhikaraá¹‡aá¹ƒ ubbÄ• hikÄ• ya \Se I
tehi, bhikkhave, bhikkhÅ«hi taá¹ƒ adhikaraá¹‡aá¹ƒ saá¹…ghassa niyyÄ• detabbaá¹ƒ --- `na
(Katthaci) }, bhante, sakkoma \Ne 209/ imaá¹ƒ adhikaraá¹‡aá¹ƒ ubbÄ• hikÄ• ya vÅ«pasame
adhikaraá¹‡aá¹ƒ vÅ«pasametÅ«â€™ ti. anujÄ• nÄ• mi, bhikkhave, evarÅ«paá¹ƒ adhikaraá¹
vÅ«pasametuá¹ƒ. paÃ±cahaá¹…gehi samannÄ• gato bhikkhu salÄ• kaggÄ• hÄ• pako samr
gaccheyya, na \Be 226/ dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ•
gahitÄ• gahitaÃ±ca jÄ• neyya ... pe ... evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-har
yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
salÄ• kaggÄ• hÄ• pakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ salÄ• kaggÄ•
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno salÄ• kaggÄ• hÄ• pakassa sammuti, s
so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu salÄ• kaggÄ• hÄ• pako. khamati saá¹…gha
dhÄ• rayÄ• mÄ«â€™â€™ ti.

``tena salÄ• kaggÄ• hÄ• pakena bhikkhunÄ• salÄ• kÄ• gÄ• hetabbÄ• . yathÄ• bahutarÄ•
tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ. idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡a
vÅ«pasantaá¹ƒ? sammukhÄ• vinayena ca, yebhuyyasikÄ• ya ca. kiÃ±ca tattha sammukhÄ•
saá¹…ghasammukhatÄ• , dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammukh
saá¹…ghasammukhatÄ• ? yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te Ä• gatÄ• honti, chandA
hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- ayaá¹ƒ tattha saá¹…ghasammukhatÄ• . kÄ•
dhammasammukhatÄ• , vinayasammukhatÄ• ? yena dhammena yena vinayena yena satth

vÅ«pasammati --- ayaá¹ƒ tattha dhammasammukhatÄ• , vinayasammukhatÄ• \Se I 358/. k
puggalasammukhatÄ• ? yo ca vivadati, yena ca vivadati, ubho atthapaccatthikÄ• sammukh
tattha puggalasammukhatÄ• . kÄ• ca tattha yebhuyyasikÄ• ya? yÄ• yebhuyyasikÄ• kamm
upagamanaá¹ƒ ajjhupagamanaá¹ƒ adhivÄ• sanÄ• appaá¹-ikkosanÄ• --- ayaá¹ƒ tattha yebh
vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ• rako ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• c
khÄ«yati, khÄ«yanakaá¹ƒ pÄ• cittiyaâ€™â€™ nti.

tividhasalÄ• kaggÄ• ho

<235> tena \Ee II 98/ \Be 227/ \Ne 210/ kho pana samayena sÄ• vatthiyÄ• evaá¹ƒ jÄ• taá¹ƒ
adhikaraá¹‡aá¹ƒ hoti. atha kho te bhikkhÅ« --- asantuá¹-á¹-hÄ• sÄ• vatthiyÄ• saá¹…ghass
adhikaraá¹‡avÅ«pasamanena --- assosuá¹ƒ kho amukasmiá¹ƒ kira Ä• vÄ• se sambahulÄ•
Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• paá¹‡á¸• itÄ• viyattÄ•
sikkhÄ• kÄ• mÄ• . te ce therÄ• imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasameyyuá¹ƒ dhammena vin
evamidaá¹ƒ adhikaraá¹‡aá¹ƒ suvÅ«pasantaá¹ƒ assÄ• ti. atha kho te bhikkhÅ« taá¹ƒ Ä• vÄ•
etadavocuá¹ƒ --- ``idaá¹ƒ, bhante, adhikaraá¹‡aá¹ƒ evaá¹ƒ jÄ• taá¹ƒ, evaá¹ƒ samuppannaá¹
therÄ• imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamentu dhammena vinayena satthusÄ• sanena, yat
suvÅ«pasantaá¹ƒ assÄ• â€™â€™ ti. atha kho te therÄ• --- yathÄ• sÄ• vatthiyÄ• saá¹…gh
vÅ«pasamitaá¹ƒ tathÄ• suvÅ«pasantanti {yathÄ• suvÅ«pasantaá¹ƒ (Ce Se) } --- tathÄ• ta
vÅ«pasamesuá¹ƒ \Se I 359/.

atha kho te bhikkhÅ« --- asantuá¹-á¹-hÄ• sÄ• vatthiyÄ• saá¹…ghassa adhikaraá¹‡avÅ«pas
sambahulÄ• naá¹ƒ therÄ• naá¹ƒ adhikaraá¹‡avÅ«pasamanena --- assosuá¹ƒ kho amukasm
viharanti ... pe ... dve therÄ• viharanti ... pe ... eko thero viharati bahussuto Ä• gatÄ• gamo
vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• k
adhikaraá¹‡aá¹ƒ vÅ«pasameyya dhammena vinayena satthusÄ• sanena, evamidaá¹ƒ adhik
assÄ• ti. atha kho te bhikkhÅ« taá¹ƒ Ä• vÄ• saá¹ƒ gantvÄ• taá¹ƒ theraá¹ƒ etadavocuá¹ƒ ---
adhikaraá¹‡aá¹ƒ evaá¹ƒ jÄ• taá¹ƒ, evaá¹ƒ samuppannaá¹ƒ. sÄ• dhu, bhante, thero imaá¹ƒ a
vÅ«pasametu dhammena vinayena satthusÄ• sanena, yathayidaá¹ƒ adhikaraá¹‡aá¹ƒ suvÅ«
atha kho so thero --- yathÄ• sÄ• vatthiyÄ• saá¹…ghena adhikaraá¹‡aá¹ƒ vÅ«pasamitaá¹ƒ,
therehi adhikaraá¹‡aá¹ƒ vÅ«pasamitaá¹ƒ, yathÄ• tÄ«hi therehi adhikaraá¹‡aá¹ƒ vÅ«pasam
therehi adhikaraá¹‡aá¹ƒ vÅ«pasamitaá¹ƒ, tathÄ• suvÅ«pasantanti --- tathÄ• taá¹ƒ adhikara

atha \Be 228/ kho te bhikkhÅ« asantuá¹-á¹-hÄ• sÄ• vatthiyÄ• saá¹…ghassa adhikaraá¹‡av
asantuá¹-á¹-hÄ• sambahulÄ• naá¹ƒ therÄ• naá¹ƒ adhikaraá¹‡avÅ«pasamanena, asantuá¹-
therÄ• naá¹ƒ adhikaraá¹‡avÅ«pasamanena, asantuá¹-á¹-hÄ• dvinnaá¹ƒ therÄ• naá¹ƒ adhik
asantuá¹-á¹-hÄ• ekassa therassa adhikaraá¹‡avÅ«pasamanena, yena bhagavÄ• tenupasa
upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... \Se I 360/ ``nihatameta

adhikaraá¹‡aá¹ƒ santaá¹ƒ vÅ«pasantaá¹ƒ suvÅ«pasantaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, tesa
saÃ±Ã±attiyÄ• tayo salÄ• kaggÄ• he --- gÅ«á¸·hakaá¹ƒ, sakaá¹‡á¹‡ajappakaá¹ƒ, vivaá¹-ak

``kathaÃ±ca \Ne 211/, bhikkhave, gÅ«á¸·hako salÄ• kaggÄ• ho hoti? tena salÄ• kaggÄ• hÄ
99/ salÄ• kÄ• yo vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• yo katvÄ• ekameko bhikkhu upasaá¹…kamitvÄ•
evaá¹ƒvÄ• dissa salÄ• kÄ• , ayaá¹ƒ evaá¹ƒvÄ• dissa salÄ• kÄ• . yaá¹ƒ icchasi taá¹ƒ gaá¹‡h
vattabbo --- `mÄ• ca kassaci dassehÄ«â€™ ti. sace jÄ• nÄ• ti --- adhammavÄ• dÄ« bahuta
paccukkaá¸• á¸• hitabbaá¹ƒ. sace jÄ• nÄ• ti --- dhammavÄ• dÄ« bahutarÄ• ti, suggahoti, sÄ
bhikkhave, gÅ«á¸·hako salÄ• kaggÄ• ho hoti.

``kathaÃ±ca, bhikkhave, sakaá¹‡á¹‡ajappako salÄ• kaggÄ• ho hoti? tena salÄ• kaggÄ• hÄ
ekamekassa bhikkhuno upakaá¹‡á¹‡ake Ä• rocetabbaá¹ƒ --- `ayaá¹ƒ evaá¹ƒvÄ• dissa salÄ•
salÄ• kÄ• . yaá¹ƒ icchasi taá¹ƒ gaá¹‡hÄ• hÄ«â€™ ti. gahite vattabbo --- `mÄ• ca kassaci Ä
jÄ• nÄ• ti --- adhammavÄ• dÄ« bahutarÄ• ti, duggahoti, paccukkaá¸• á¸• hitabbaá¹ƒ. sace jÄ
bahutarÄ• ti, suggahoti, sÄ• vetabbaá¹ƒ. evaá¹ƒ kho, bhikkhave, sakaá¹‡á¹‡ajappako salÄ•

``kathaÃ±ca, bhikkhave, vivaá¹-ako salÄ• kaggÄ• ho hoti? sace jÄ• nÄ• ti --- dhammavÄ• d
vissaá¹-á¹-heneva vivaá¹-ena gÄ• hetabbo \Se I 361/. evaá¹ƒ kho, bhikkhave, vivaá¹-ako sa
kho, bhikkhave, tayo salÄ• kaggÄ• hÄ• â€™â€™ ti.

sativinayo

<236> {Vin V 292-293, 307 Ä• dayo} ``anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ \Be 229/ katihi samatheh
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati --- sammukhÄ• vinayena ca, sativi
ca, tassapÄ• piyasikÄ• ya ca. siyÄ• anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ dve samathe anÄ• gamma
tassapÄ• piyasikaÃ±ca; dvÄ«hi samathehi sammeyya --- sammukhÄ• vinayena ca, sativina
vacanÄ«yaá¹ƒ. yathÄ• kathaá¹ƒ viya? idha pana, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ amÅ«lik
anuddhaá¹ƒsenti. tassa kho, bhikkhave {tassa kho taá¹ƒ bhikkhave (Se Katthaci) }, bhikkhu
sativepullappattassa sativinayo dÄ• tabbo. evaÃ±ca pana, bhikkhave, dÄ• tabbo ---

``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá
evamassa vacanÄ«yo --- `maá¹ƒ, bhante, bhikkhÅ« amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddha
\Ne 212/, sativepullappatto saá¹…ghaá¹ƒ sativinayaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ•
yÄ• citabbo. byattenaá¹ƒ bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. bhikkhÅ« itthannÄ• maá¹ƒ bhikkhuá¹ƒ amÅ«likÄ• ya s
anuddhaá¹ƒsenti. so sativepullappatto saá¹…ghaá¹ƒ sativinayaá¹ƒ yÄ• cati \Ee II 100/. yadi
pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno sativepullappattassa \Se I 362/ sativina

Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. bhikkhÅ« itthannÄ• maá¹ƒ bhikkhuá¹ƒ amÅ«likÄ• ya s
anuddhaá¹ƒsenti. so sativepullappatto saá¹…ghaá¹ƒ sativinayaá¹ƒ yÄ• cati. saá¹…gho ittha
sativepullappattassa sativinayaá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhun
sativinayassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno sativepullappattassa sativinayo. khamati s
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

``idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammu
sativinayena ca. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? saá¹…ghasammukhatÄ• , dhamm
vinayasammukhatÄ• , puggalasammukhatÄ• ... pe ... kÄ• ca tattha puggalasammukhatÄ•
anuvadati, ubho sammukhÄ«bhÅ«tÄ• honti --- ayaá¹ƒ tattha puggalasammukhatÄ• . kiÃ±ca
yÄ• sativinayassa kammassa kiriyÄ• karaá¹‡aá¹ƒ upagamanaá¹ƒ ajjhupagamanaá¹ƒ adhiv
idaá¹ƒ tattha sativinayasmiá¹ƒ. evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ• n
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ; chandadÄ• yako khÄ«yati, khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

amÅ«á¸·havinayo

<237> ``siyÄ• anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ dve samathe anÄ• gamma --- sativinayaÃ±ca, ta
samathehi sammeyya --- sammukhÄ• vinayena ca, amÅ«á¸·havinayena \Se I 363/ cÄ• ti? s
yathÄ• kathaá¹ƒ viya? idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyÄ• sakato
ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti
taá¹ƒ bhikkhÅ« ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ• codent
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. so evaá¹ƒ vadeti --- `ahaá¹ƒ kho, Ä• vuso, umma
cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá¹ƒ kataâ€™ nti. eva
codenteva --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. ``tassa kho, bhik
amÅ«á¸·hassa amÅ«á¸·havinayo dÄ• tabbo. evaÃ±ca pana, bhikkhave, dÄ• tabbo ---

``tena, bhikkhave, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá
evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, ummattako ahosiá¹ƒ cittavipariyÄ• sakato. tena m
cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkant
ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ• codenti --- `saratÄ• ya
Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. tyÄ• haá¹ƒ evaá¹ƒ vadÄ• mi --- `ahaá¹ƒ kho, Ä• vuso, ummatt

cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá¹ƒ kataâ€™ nti \Se
vuccamÄ• nÄ• codenteva --- `saratÄ• yasmÄ• \Be 231/ evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ•
amÅ«á¸·ho saá¹…ghaá¹ƒ amÅ«á¸·havinayaá¹ƒ yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbo.
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu ummattako ahosi cittavip
ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ
bhikkhÅ« ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ• codenti --- `s
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. so evaá¹ƒ vadeti --- `ahaá¹ƒ kho, Ä• vuso, umma
cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá¹ƒ kataâ€™ nti. eva
codenteva --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. so amÅ«á¸·ho sa
amÅ«á¸·havinayaá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa
amÅ«á¸·havinayaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 214/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu ummattako aho
tena ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ
taá¹ƒ bhikkhÅ« ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡ena Ä• pattiyÄ• coden
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti \Se I 365/. so evaá¹ƒ vadeti --- `ahaá¹ƒ kho, Ä• vu
ahosiá¹ƒ cittavipariyÄ• sakato. tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ
ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. nÄ• haá¹ƒ taá¹ƒ sarÄ• mi. mÅ«á¸·hena me etaá
naá¹ƒ vuccamÄ• nÄ• codenteva --- `saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€
saá¹…ghaá¹ƒ amÅ«á¸·havinayaá¹ƒ yÄ• cati. saá¹…gho itthannÄ• massa bhikkhuno amÅ«á
deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havinaya
yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havinayo. khamat
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

``idaá¹ƒ \Be 232/ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹
ca, amÅ«á¸·havinayena ca. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? saá¹…ghasammukha
vinayasammukhatÄ• , puggalasammukhatÄ• ... pe ... kiÃ±ca tattha amÅ«á¸·havinayasmiá¹
amÅ«á¸·havinayassa kammassa kiriyÄ• karaá¹‡aá¹ƒ upagamanaá¹ƒ ajjhupagamanaá¹ƒ ad
--- idaá¹ƒ tattha amÅ«á¸·havinayasmiá¹ƒ. evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡
ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ; chandadÄ• yako khÄ«yati, khÄ«yanakaá¹ƒ pÄ•

tassapÄ• piyasikÄ• vinayo

<238> ``siyÄ• anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ dve samathe anÄ• gamma --- sativinayaÃ±ca, a
366/; dvÄ«hi samathehi sammeyya --- sammukhÄ• vinayena ca, tassapÄ• piyasikÄ• ya cÄ•
yathÄ• kathaá¹ƒ viya? idha pana, bhikkhave, bhikkhu bhikkhuá¹ƒ saá¹…ghamajjhe garukÄ•
`saratÄ• yasmÄ• evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• , pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• r
so evaá¹ƒ vadeti --- `na kho ahaá¹ƒ, Ä• vuso, sarÄ• mi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä
pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti. tamenaá¹ƒ so nibbeá¹-hentaá¹ƒ
`iá¹…ghÄ• yasmÄ• sÄ• dhukameva jÄ• nÄ• hi, yadi sarasi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá
vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti. so evaá¹ƒ vadeti --- `na kho ahaá¹ƒ, Ä• vuso, sa
garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• , pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• . sarÄ
evarÅ«piá¹ƒ appamattikaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™ ti. tamenaá¹ƒ so nibbeá¹-hentaá¹ƒ
`iá¹…ghÄ• yasmÄ• sÄ• dhukameva jÄ• nÄ• hi, yadi sarasi evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá
vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• â€™ ti. so evaá¹ƒ vadeti --- `imaÃ±hi nÄ• mÄ• haá¹ƒ, Ä•
Ä• pattiá¹ƒ Ä• pajjitvÄ• apuá¹-á¹-ho paá¹-ijÄ• nissÄ• mi. kiá¹ƒ panÄ• haá¹ƒ evarÅ«piá¹ƒ gar
Ä• pajjitvÄ• , pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• , puá¹-á¹-ho na paá¹-ijÄ• ni
vadeti --- `imaÃ±hi nÄ• ma tvaá¹ƒ, Ä• vuso, appamattikaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• apuá¹-á
paá¹-ijÄ• nissasi. kiá¹ƒ pana tvaá¹ƒ evarÅ«piá¹ƒ \Se I 367/ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ
pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• , apuá¹-á¹-ho paá¹-ijÄ• nissasi? iá¹…ghÄ• yasmÄ• sÄ• dhuk
evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• , pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá
vadesi --- `sarÄ• mi kho ahaá¹ƒ, Ä• vuso, evarÅ«piá¹ƒ \Be 233/ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pa
vÄ• pÄ• rÄ• jikasÄ• mantaá¹ƒ vÄ• . davÄ• me etaá¹ƒ vuttaá¹ƒ, ravÄ• me etaá¹ƒ vuttaá¹ƒ
evarÅ«piá¹ƒ garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• , pÄ• rÄ• jikaá¹ƒ vÄ• pÄ• rÄ• jikasÄ• mantaá
bhikkhave {tassa kho taá¹ƒ bhikkhave (Katthaci) tassa khvataá¹ƒ bhikkhave (Se) }, bhikkhur
tassapÄ• piyasikÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ. evaÃ±ca pana, bhikkhave, kÄ• tabbaá¹ƒ. byat
saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghamajjhe garukÄ
anuyuÃ±jiyamÄ• no avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• ti, aÃ±Ã±en
sampajÄ• namusÄ• bhÄ• sati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• mass
tassapÄ• piyasikÄ• kammaá¹ƒ kareyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghamajjhe garukÄ
anuyuÃ±jiyamÄ• no avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• ti, aÃ±Ã±en
sampajÄ• namusÄ• bhÄ• sati. saá¹…gho itthannÄ• massa bhikkhuno tassapÄ• piyasikÄ• k
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno tassapÄ• piyasikÄ• kammassa karaá¹
nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``kataá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno tassapÄ• piyasikÄ• kammaá¹ƒ. khamati
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

``idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ \Ee II 102/ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá
ca, tassapÄ• piyasikÄ• ya ca. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? saá¹…ghasammukh
vinayasammukhatÄ• ... pe ... kÄ• ca tattha tassapÄ• piyasikÄ• ya? yÄ• tassapÄ• piyasikÄ
karaá¹‡aá¹ƒ upagamanaá¹ƒ ajjhupagamanaá¹ƒ adhivÄ• sanÄ• appaá¹-ikkosanÄ• --- ayaá¹
evaá¹ƒ vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ kÄ• rako ukkoá¹-eti, ukkoá¹-anakaá¹
chandadÄ• yako khÄ«yati, khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ

<239> {Vin V 295, 306, 308 Ä• dayo} ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati?
tÄ«hi samathehi sammati --- sammukhÄ• vinayena ca, paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, tiá¹‡
ca. siyÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ ekaá¹ƒ samathaá¹ƒ anÄ• gamma --- tiá¹‡avatthÄ• rakaá
sammeyya --- sammukhÄ• vinayena ca, paá¹-iÃ±Ã±Ä• takaraá¹‡ena cÄ• ti? siyÄ• tissa vaca
viya? idha pana, bhikkhave, bhikkhu lahukaá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti. tena, bhikkhave, b
bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ ni
369/ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒ Ä• pattiá¹ƒ
paá¹-idesemÄ«â€™ ti. tena vattabbo --- `passasÄ«â€™ ti? `Ä• ma passÄ• mÄ«â€™ ti. `Ä•
ti.

``idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammu
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? dhammasammukh
puggalasammukhatÄ• ... pe ... kÄ• ca tattha puggalasammukhatÄ• ? yo ca deseti, yassa c
sammukhÄ«bhÅ«tÄ• honti --- ayaá¹ƒ tattha puggalasammukhatÄ• . kiÃ±ca tattha paá¹-iÃ±Ã
paá¹-iÃ±Ã±Ä• takaraá¹‡assa kammassa kiriyÄ• karaá¹‡aá¹ƒ upagamanaá¹ƒ ajjhupagaman
appaá¹-ikkosanÄ• --- idaá¹ƒ tattha paá¹-iÃ±Ã±Ä• takaraá¹‡asmiá¹ƒ. evaá¹ƒ vÅ«pasantaá¹ƒ
adhikaraá¹‡aá¹ƒ paá¹-iggÄ• hako ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ. evaÃ±cetaá¹ƒ
kusalaá¹ƒ. no ce labhetha, tena, bhikkhave, bhikkhunÄ• sambahule bhikkhÅ« upasaá¹…ka
uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ \Ne 217/ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ
aÃ±jaliá¹ƒ paggahetvÄ• evamassu vacanÄ«yÄ• --- `ahaá¹ƒ, bhante, itthannÄ• maá¹ƒ Ä• pa
paá¹-idesemÄ«â€™ ti. byattena bhikkhunÄ• \Ee II 103/ paá¹-ibalena te bhikkhÅ« Ã±Ä• peta

``suá¹‡antu me Ä• yasmantÄ• . ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati, vivarati, utt

yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá¹-
vattabbo --- `passasÄ«â€™ ti? `Ä• ma \Se I 370/ passÄ• mÄ«â€™ ti. `Ä• yatiá¹ƒ saá¹ƒvarey

``idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammu
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? dhammasammukh
puggalasammukhatÄ• ... pe ... kÄ• ca tattha puggalasammukhatÄ• ? yo ca deseti, yassa c
sammukhÄ«bhÅ«tÄ• honti \Be 235/ --- ayaá¹ƒ tattha puggalasammukhatÄ• . kiÃ±ca tattha
paá¹-iÃ±Ã±Ä• takaraá¹‡asmiá¹ƒ? yÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡assa kammassa kiriyÄ• kara
ajjhupagamanaá¹ƒ adhivÄ• sanÄ• appaá¹-ikkosanÄ• --- idaá¹ƒ tattha paá¹-iÃ±Ã±Ä• takara
vÅ«pasantaá¹ƒ ce, bhikkhave, adhikaraá¹‡aá¹ƒ paá¹-iggÄ• hako ukkoá¹-eti, ukkoá¹-anakaá¹
evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, tena, bhikkhave, bhikkhunÄ•
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkh
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhar
Ä• pattiá¹ƒ Ä• panno; taá¹ƒ paá¹-idesemÄ«â€™ ti. byattena bhikkhunÄ• paá¹-ibalena saá¹.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati, vivara
deseti. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá
vattabbo --- `passasÄ«â€™ ti? `Ä• ma passÄ• mÄ«â€™ ti. `Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â

``idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammu
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca \Se I 371/. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? saá¹…g
dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammukhatÄ• ... pe ... evaá¹ƒ vÅ«p
adhikaraá¹‡aá¹ƒ paá¹-iggÄ• hako \Ne 218/ ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ; chan
khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

tiá¹‡avatthÄ• rakaá¹ƒ

<240> ``siyÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ ekaá¹ƒ samathaá¹ƒ anÄ• gamma --- paá¹-iÃ±Ã±Ä•
samathehi sammeyya --- sammukhÄ• vinayena ca, tiá¹‡avatthÄ• rakena cÄ• ti? siyÄ• tissa
kathaá¹ƒ viya? idha pana, bhikkhave, bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ•
vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ hoti b
ce bhikkhÅ«naá¹ƒ evaá¹ƒ hoti --- `amhÄ• kaá¹ƒ kho bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• t
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyyÄ• â€™ ti. anujÄ• nÄ• mi, bhikkhave, evarÅ«paá¹ƒ adhikaraá¹‡aá¹ƒ tiá¹‡avatth
evaÃ±ca pana, bhikkhave, vÅ«pasametabbaá¹ƒ. sabbeheva \Be 236/ ekajjhaá¹ƒ sannipatita
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya \Se I 372/. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ adhikaraá¹‡aá
vÅ«pasameyya, á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttanti. ``ekatopa
bhikkhÅ«naá¹ƒ byattena bhikkhunÄ• paá¹-ibalena sako pakkho Ã±Ä• petabbo ---

``suá¹‡antu me Ä• yasmantÄ• . amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• na
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva Ä• yasmantÄ• naá
Ä• patti, Ä• yasmantÄ• naÃ±ceva atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡avat
á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttanti.

<241> ``athÄ• paresaá¹ƒ \Ne 219/ ekatopakkhikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ byattena bhikkhun
Ã±Ä• petabbo ---

``suá¹‡antu me Ä• yasmantÄ• . amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• na
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•
saá¹ƒvatteyya. yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ yÄ• ceva Ä• yasmantÄ• naá
Ä• patti, Ä• yasmantÄ• naÃ±ceva atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡avat
á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttanti.

<242> ``athÄ• paresaá¹ƒ ekatopakkhikÄ• naá¹ƒ \Se I 373/ bhikkhÅ«naá¹ƒ byattena bhikkhu
Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Be 237/ me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ ka
vivÄ• dÄ• pannÄ• naá¹ƒ viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ•
mayaá¹ƒ imÄ• hi Ä• pattÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá
vÄ• á¸·attÄ• ya bhedÄ• ya saá¹ƒvatteyya. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ yÄ• cev
Ä• yasmantÄ• naá¹ƒ Ä• patti, yÄ• ca attano Ä• patti, imesaÃ±ceva Ä• yasmantÄ• naá¹ƒ att
saá¹…ghamajjhe tiá¹‡avatthÄ• rakena deseyyaá¹ƒ, á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ•
gihippaá¹-isaá¹ƒyuttaá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ
viharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ. sace n
aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kakkhaá¸·attÄ• ya vÄ•

saá¹ƒvatteyya. ahaá¹ƒ yÄ• ceva imesaá¹ƒ Ä• yasmantÄ• naá¹ƒ Ä• patti, yÄ• ca attano Ä•
Ä• yasmantÄ• naá¹ƒ atthÄ• ya, attano ca atthÄ• ya, saá¹…ghamajjhe tiá¹‡avatthÄ• rakena
thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ. yassÄ• yasmato khamati amhÄ• kaá¹
saá¹…ghamajjhe tiá¹‡avatthÄ• rakena desanÄ• , á¹-hapetvÄ• thullavajjaá¹ƒ, á¹-hapetvÄ• g
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``desitÄ• \Ne 220/ amhÄ• kaá¹ƒ imÄ• Ä• pattiyo saá¹…ghamajjhe tiá¹‡avatthÄ• rakena \S
thullavajjaá¹ƒ, á¹-hapetvÄ• gihippaá¹-isaá¹ƒyuttaá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡h
dhÄ• rayÄ• mÄ«â€™â€™ ti.

``athÄ• paresaá¹ƒ ... pe ... evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

``idaá¹ƒ vuccati, bhikkhave, adhikaraá¹‡aá¹ƒ vÅ«pasantaá¹ƒ. kena vÅ«pasantaá¹ƒ? sammu
tiá¹‡avatthÄ• rakena ca. kiÃ±ca tattha sammukhÄ• vinayasmiá¹ƒ? saá¹…ghasammukhatÄ•
vinayasammukhatÄ• , puggalasammukhatÄ• .

``kÄ• ca tattha saá¹…ghasammukhatÄ• ? yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• ga
chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti --- ayaá¹ƒ tattha saá¹…ghas

``kÄ• \Be 238/ ca tattha dhammasammukhatÄ• , vinayasammukhatÄ• ? yena dhammena y
satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati --- ayaá¹ƒ tattha dhammasammukh
vinayasammukhatÄ• .

``kÄ• ca tattha puggalasammukhatÄ• ? yo ca deseti, yassa ca deseti, ubho sammukhÄ«bh
tattha puggalasammukhatÄ• .

``kiÃ±ca tattha tiá¹‡avatthÄ• rakasmiá¹ƒ? yÄ• tiá¹‡avatthÄ• rakassa kammassa kiriyÄ• ka
ajjhupagamanaá¹ƒ adhivÄ• sanÄ• appaá¹-ikkosanÄ• --- idaá¹ƒ tattha tiá¹‡avatthÄ• rakasm
ce, bhikkhave, adhikaraá¹‡aá¹ƒ paá¹-iggÄ• hako ukkoá¹-eti, ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ
khÄ«yati, khÄ«yanakaá¹ƒ pÄ• cittiyaá¹ƒ.

{Vin V 295, 307, 308} ``kiccÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati? kiccÄ• dhikaraá¹‡
sammati --- sammukhÄ• vinayenÄ• â€™â€™ ti.

samathakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. khuddakavatthukkhandhakaá¹ƒ

khuddakavatthÅ«ni

<243> tena \Se II 1/ \Ee II 105/ \Be 239/ \Ne 221/ samayena buddho bhagavÄ• rÄ• jagahe
kalandakanivÄ• pe. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« nahÄ• yamÄ• nÄ• r
Å«rumpi bÄ• humpi urampi piá¹-á¹-himpi. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``k
samaá¹‡Ä• sakyaputtiyÄ• nahÄ• yamÄ• nÄ• rukkhe kÄ• yaá¹ƒ ugghaá¹ƒsessanti, Å«rump
seyyathÄ• pi mallamuá¹-á¹-hikÄ• gÄ• mamoddavÄ• â€™â€™ ti {gÄ• mapoddavÄ• (Ce), g
bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ p
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkh
bhikkhÅ« nahÄ• yamÄ• nÄ• rukkhe kÄ• yaá¹ƒ ugghaá¹ƒsenti, Å«rumpi bÄ• humpi urampi p
``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, bhikk
moghapurisÄ• naá¹ƒ ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ aka
te, bhikkhave, moghapurisÄ• nahÄ• yamÄ• nÄ• rukkhe kÄ• yaá¹ƒ ugghaá¹ƒsessanti, Å«ru
piá¹-á¹-himpi? netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitv
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, nahÄ• yamÄ• nena bhikkhunÄ•
ugghaá¹ƒsetabbo. yo ugghaá¹ƒseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« nahÄ• yamÄ• nÄ• thambhe kÄ• yaá¹ƒ u
urampi piá¹-á¹-himpi. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma sa
nahÄ• yamÄ• nÄ• thambhe kÄ• yaá¹ƒ ugghaá¹ƒsessanti, Å«rumpi bÄ• humpi urampi piá¹-á
mallamuá¹-á¹-hikÄ• gÄ• mamoddavÄ• â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manus
222/ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä
``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ•
--- ``na, bhikkhave, nahÄ• yamÄ• nena bhikkhunÄ• thambhe kÄ• yo ugghaá¹ƒsetabbo. yo u
dukkaá¹-assÄ• â€™â€™ ti.

tena \Be 240/ kho pana samayena chabbaggiyÄ• bhikkhÅ« nahÄ• yamÄ• nÄ• kuá¹-á¹-e {k
ugghaá¹ƒsenti, Å«rumpi bÄ• humpi urampi piá¹-á¹-himpi. manussÄ• ujjhÄ• yanti khiyyanti v
``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• \Se II 3/ nahÄ• yamÄ• nÄ• kuá¹-á¹-e kÄ• y
bÄ• humpi urampi piá¹-á¹-himpi, seyyathÄ• pi mallamuá¹-á¹-hikÄ• gÄ• mamoddavÄ• â€™â
bhikkhave, nahÄ• yamÄ• nena bhikkhunÄ• kuá¹-á¹-e kÄ• yo ugghaá¹ƒsetabbo. yo ugghaá¹
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« aá¹-á¹-Ä• ne {aá¹-á¹-hÄ• ne (Ce Se) } na
ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... seyyathÄ• pi gihÄ« kÄ• mabhoginoti \Ee II 106/! as
bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyantÄ• naá¹ƒ vipÄ• centÄ• naá¹
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vig

dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, aá¹-á¹-Ä• ne nahÄ• y
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« gandhabbahatthakena nahÄ• yanti. man
vipÄ• centi ... pe ... seyyathÄ• pi gihÄ« kÄ• mabhoginoti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ n
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
... pe ... ``na, bhikkhave, gandhabbahatthakena nahÄ• yitabbaá¹ƒ. yo nahÄ• yeyya, Ä• patti
ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kuruvindakasuttiyÄ• nahÄ• yanti. manus
khiyyanti vipÄ• centi ... pe ... seyyathÄ• pi \Se II 4/ gihÄ« kÄ• mabhoginoti! bhagavato etam
Ä• rocesuá¹ƒ. ``na, bhikkhave, kuruvindakasuttiyÄ• nahÄ• yitabbaá¹ƒ. yo nahÄ• yeyya, Ä•
ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« viggayha parikammaá¹ƒ kÄ• rÄ• penti. m
vipÄ• centi ... pe ... seyyathÄ• pi gihÄ« kÄ• mabhoginoti! bhagavato etamatthaá¹ƒ Ä• rocesu
viggayha parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ. yo kÄ• rÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™

tena \Be 241/ kho pana samayena chabbaggiyÄ• bhikkhÅ« mallakena nahÄ• yanti. manuss
vipÄ• centi ... pe ... seyyathÄ• pi gihÄ« kÄ• mabhoginoti! bhagavato etamatthaá¹ƒ Ä• rocesu
mallakena nahÄ• yitabbaá¹ƒ. yo nahÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<244> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno kacchurogÄ• bÄ• dho hoti. na ta
hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa akatan

tena kho pana samayena aÃ±Ã±ataro bhikkhu jarÄ• dubbalo nahÄ• yamÄ• no na sakkoti at
ugghaá¹ƒsetuá¹ƒ. bhagavato etamatthaá¹ƒ \Se II 5/ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhav

tena kho pana samayena bhikkhÅ« piá¹-á¹-hiparikammaá¹ƒ kÄ• tuá¹ƒ kukkuccÄ• yanti. bhag
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, puthupÄ• á¹‡ikaâ€™â€™ nti.

<245> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« vallikaá¹ƒ dhÄ• renti ... pe ... pÄ•
pe ... kaá¹‡á¹-hasuttakaá¹ƒ dhÄ• renti ... pe ... kaá¹-isuttakaá¹ƒ dhÄ• renti ... pe ... ovaá¹-á¹-
dhÄ• renti ... pe ... kÄ• yuraá¹ƒ dhÄ• renti ... pe ... hatthÄ• bharaá¹‡aá¹ƒ dhÄ• renti ... pe ...
aá¹…gulimuddikaá¹ƒ dhÄ• renti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... seyya
kÄ• mabhoginoti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ kh
vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``saccaá¹
chabbaggiyÄ• bhikkhÅ« vallikaá¹ƒ dhÄ• renti ... pe ... pÄ• maá¹…gaá¹ƒ dhÄ• renti, kaá¹‡á¹

kaá¹-isuttakaá¹ƒ dhÄ• renti, ovaá¹-á¹-ikaá¹ƒ dhÄ• renti, kÄ• yuraá¹ƒ dhÄ• renti, hatthÄ• bha
aá¹…gulimuddikaá¹ƒ dhÄ• rentÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vig
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, vallikÄ• dhÄ• retabb
pÄ• maá¹…go dhÄ• retabbo ... na kaá¹‡á¹-hasuttakaá¹ƒ dhÄ• retabbaá¹ƒ ... na \Ne 224/ kaá
dhÄ• retabbaá¹ƒ ... na ovaá¹-á¹-ikaá¹ƒ dhÄ• retabbaá¹ƒ ... na kÄ• yuraá¹ƒ dhÄ• retabbaá¹ƒ
hatthÄ• bharaá¹‡aá¹ƒ dhÄ• retabbaá¹ƒ ... na aá¹…gulimuddikÄ• \Se II 6/ dhÄ• retabbÄ• . y
dukkaá¹-assÄ• â€™â€™ ti.

<246> tena kho pana samayena chabbaggiyÄ• \Ee II 107/ bhikkhÅ« dÄ«ghe kese dhÄ• ren
khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• ro
bhikkhave, dÄ«ghÄ• kesÄ• \Be 242/ dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assa
dumÄ• sikaá¹ƒ vÄ• duvaá¹…gulaá¹ƒ vÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kocchena kese osaá¹‡á¹-henti {osaá¹‡he
phaá¹‡akena kese osaá¹‡á¹-henti, hatthaphaá¹‡akena kese osaá¹‡á¹-henti, sitthatelakena k
udakatelakena kese osaá¹‡á¹-henti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyath
kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, kocchena kesÄ•
... na sitthatelakena kesÄ• osaá¹‡á¹-hetabbÄ• ... na udakatelakena kesÄ• osaá¹‡á¹-hetab
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<247> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« Ä• dÄ• sepi udakapattepi mukhan
ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamat
``na, bhikkhave, Ä• dÄ• se vÄ• udakapatte vÄ• mukhanimittaá¹ƒ oloketabbaá¹ƒ. yo olokey
dukkaá¹-assÄ• â€™â€™ ti.

tena \Se II 7/ kho pana samayena aÃ±Ã±atarassa bhikkhuno mukhe vaá¹‡o hoti. so bhikkhÅ
me, Ä• vuso, vaá¹‡oâ€™â€™ ti? bhikkhÅ« evamÄ• haá¹ƒsu --- ``ediso te, Ä• vuso vaá¹‡oâ
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhappaccayÄ•
mukhanimittaá¹ƒ oloketuâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« mukhaá¹ƒ Ä• limpanti ... pe ... mukhaá¹ƒ
cuá¹‡á¹‡enti, manosilikÄ• ya mukhaá¹ƒ laÃ±chenti, aá¹…garÄ• gaá¹ƒ karonti, mukharÄ• ga
aá¹…garÄ• gamukharÄ• gaá¹ƒ karonti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyy
kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, mukhaá¹ƒ Ä• limp
mukhaá¹ƒ ummadditabbaá¹ƒ, na mukhaá¹ƒ cuá¹‡á¹‡etabbaá¹ƒ, na manosilikÄ• ya mukhaá¹
aá¹…garÄ• go kÄ• tabbo, na mukharÄ• go kÄ• tabbo \Ne 225/, na aá¹…garÄ• gamukharÄ•
dukkaá¹-assÄ• â€™â€™ ti.

tena \Be 243/ kho pana samayena aÃ±Ã±atarassa bhikkhuno cakkhurogÄ• bÄ• dho hoti. bh
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhappaccayÄ• mukhaá¹ƒ Ä• limpituâ€™

<248> tena \Se II 8/ kho pana samayena rÄ• jagahe giraggasamajjo {samajjÄ• (abhidhÄ• n
chabbaggiyÄ• bhikkhÅ« giraggasamajjaá¹ƒ dassanÄ• ya agamaá¹ƒsu. manussÄ• ujjhÄ• y
``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• naccampi gÄ«tampi vÄ• ditampi dassanÄ• y
seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na
gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gantabbaá¹ƒ. yo gaccheyya, Ä• patti dukkaá¹-a

<249> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« Ä• yatakena gÄ«tassarena dham
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``yatheva {yathÄ• ca (Katthaci) } mayaá¹ƒ gÄ• yÄ• ma,
sakyaputtiyÄ• Ä• yatakena gÄ«tassarena dhammaá¹ƒ gÄ• yantÄ«â€™â€™ ti! assosuá¹ƒ k
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« Ä• yatake
gÄ• yissantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``sa
pe ... ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• m
bhikkhave, Ä• dÄ«navÄ• Ä• yatakena gÄ«tassarena dhammaá¹ƒ gÄ• yantassa. attanÄ• pi
parepi tasmiá¹ƒ sare sÄ• rajjanti, gahapatikÄ• pi ujjhÄ• yanti, sarakuttimpi nikÄ• mayamÄ• n
samÄ• dhissa bhaá¹…go hoti, pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati --- ime k
Ä• dÄ«navÄ• Ä• yatakena gÄ«tassarena dhammaá¹ƒ gÄ• yantassa. na, bhikkhave, Ä• yata
gÄ• yitabbo. yo gÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« sarabhaÃ±Ã±e kukkuccÄ• yanti. bhagavato etamatthaá
``anujÄ• nÄ• mi, bhikkhave, sarabhaÃ±Ã±aâ€™â€™ nti.

``tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bÄ• hiralomiá¹ƒ {bÄ• hiyalomiá¹ƒ (Katt
dhÄ• renti. manussÄ• ujjhÄ• yanti \Ne 226/ khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ•
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bÄ• hiyalomi uá¹‡á¹‡i dhÄ• retabbÄ
dukkaá¹-assÄ• â€™â€™ ti.

<250> tena kho pana samayena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa Ä• rÄ•
mÄ• gadhena seniyena bimbisÄ• rena anuÃ±Ã±Ä• taá¹ƒ hoti --- ``yathÄ• sukhaá¹ƒ ayyÄ• a
ti. chabbaggiyÄ• bhikkhÅ« taruá¹‡aÃ±Ã±eva ambaá¹ƒ pÄ• tÄ• petvÄ• paribhuÃ±jiá¹ƒsu. ra
109/ seniyassa bimbisÄ• rassa ambena attho hoti. atha kho rÄ• jÄ• mÄ• gadho seniyo bim
--- ``gacchatha, bhaá¹‡e, Ä• rÄ• maá¹ƒ gantvÄ• ambaá¹ƒ Ä• harathÄ• â€™â€™ ti \Se II 10
kho te manussÄ• raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa paá¹-issutvÄ• Ä• rÄ•
etadavocuá¹ƒ --- ``devassa, bhaá¹‡e, ambena attho, ambaá¹ƒ dethÄ• â€™â€™ ti. ``natthÄ•
taruá¹‡aÃ±Ã±eva ambaá¹ƒ pÄ• tÄ• petvÄ• bhikkhÅ« paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti. atha kh

mÄ• gadhassa seniyassa bimbisÄ• rassa etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``suparibhuttaá¹ƒ, bh
ca bhagavatÄ• mattÄ• vaá¹‡á¹‡itÄ• â€™â€™ ti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• ce
samaá¹‡Ä• sakyaputtiyÄ• na mattaá¹ƒ jÄ• nitvÄ• raÃ±Ã±o ambaá¹ƒ paribhuÃ±jissantÄ«â€
bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, ambaá¹ƒ paribhuÃ±jitabbaá¹ƒ. yo p
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa pÅ«gassa saá¹…ghabhattaá¹ƒ hoti. sÅ«pe ambap
bhikkhÅ« kukkuccÄ• yantÄ• nappaá¹-iggaá¹‡hanti. ``paá¹-iggaá¹‡hatha, bhikkhave, paribhu
bhikkhave, ambapesikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarassa pÅ«gassa saá¹…ghabhattaá¹ƒ hoti. te na pariyÄ•
kÄ• tuá¹ƒ, bhattagge sakaleheva ambehi denti. bhikkhÅ« kukkuccÄ• yantÄ• nappaá¹-iggaá
``paá¹-iggaá¹‡hatha \Se II 11/, bhikkhave, paribhuÃ±jatha. anujÄ• nÄ• mi, bhikkhave, paÃ±c
phalaá¹ƒ paribhuÃ±jituá¹ƒ --- aggiparicitaá¹ƒ \Be 245/, satthaparicitaá¹ƒ, nakhaparicitaá¹ƒ, a
nibbattabÄ«jaÃ±Ã±eva {nibbaá¹-á¹-abÄ«jaá¹ƒ (Ce Se) } paÃ±camaá¹ƒ. anujÄ• nÄ• mi, bhikk
samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituâ€™â€™ nti.

<251> tena \Ne 227/ kho pana samayena aÃ±Ã±ataro bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹.
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na hi nÅ«na so, bhikkhave, bhikkhu imÄ• ni cattÄ• ri ahirÄ• ja
phari. sace hi so, bhikkhave, bhikkhu imÄ• ni cattÄ• ri ahirÄ• jakulÄ• ni mettena cittena phar
bhikkhave, bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹…kareyya. katamÄ• ni cattÄ• ri ahirÄ• jakulÄ
ahirÄ• jakulaá¹ƒ, erÄ• pathaá¹ƒ ahirÄ• jakulaá¹ƒ, chabyÄ• puttaá¹ƒ ahirÄ• jakulaá¹ƒ, kaá¹‡h
ahirÄ• jakulaá¹ƒ \Ee II 110/. na hi nÅ«na so, bhikkhave, bhikkhu imÄ• ni cattÄ• ri ahirÄ• jaku
cittena phari. sace hi so, bhikkhave, bhikkhu imÄ• ni cattÄ• ri ahirÄ• jakulÄ• ni mettena citte
so, bhikkhave, bhikkhu ahinÄ• daá¹-á¹-ho kÄ• laá¹…kareyya. anujÄ• nÄ• mi, bhikkhave, im
ahirÄ• jakulÄ• ni mettena cittena phariituá¹ƒ, attaguttiyÄ• attarakkhÄ• ya attaparittaá¹ƒ kÄ•
bhikkhave, kÄ• tabbaá¹ƒ ---

{J I 2.105-106; AN a IV 67 idaá¹ƒ vatthu Ä• gataá¹ƒ} ``virÅ«pakkhehi me mettaá¹ƒ, mettaá¹ƒ

chabyÄ• puttehi me mettaá¹ƒ, mettaá¹ƒ kaá¹‡hÄ• gotamakehi ca ||

``apÄ• dakehi \Se II 12/ me mettaá¹ƒ, mettaá¹ƒ dvipÄ• dakehi me.

catuppadehi me mettaá¹ƒ, mettaá¹ƒ bahuppadehi me ||

``mÄ• maá¹ƒ apÄ• dako hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi dvipÄ• dako.

mÄ• maá¹ƒ catuppado hiá¹ƒsi, mÄ• maá¹ƒ hiá¹ƒsi bahuppado ||

``sabbe sattÄ• sabbe pÄ• á¹‡Ä• , sabbe bhÅ«tÄ• ca kevalÄ• .

sabbe bhadrÄ• ni passantu, mÄ• kiÃ±ci pÄ• pamÄ• gamÄ• ||

``appamÄ• á¹‡o buddho, appamÄ• á¹‡o dhammo,

appamÄ• á¹‡o saá¹…gho, pamÄ• á¹‡avantÄ• ni sarÄ«sapÄ• ni {siriá¹ƒsapÄ• ni (Ce Se) } ||

``ahi vicchikÄ• satapadÄ«, uá¹‡á¹‡anÄ• bhi sarabÅ« mÅ«sikÄ• .

katÄ• me rakkhÄ• kataá¹ƒ me parittaá¹ƒ, paá¹-ikkamantu bhÅ«tÄ• ni ||

``sohaá¹ƒ \Ne 228/ namo bhagavato, namo sattannaá¹ƒ sammÄ• sambuddhÄ• naâ€™â€™

tena \Be 246/ kho pana samayena aÃ±Ã±ataro bhikkhu anabhiratiyÄ• pÄ«á¸·ito attano aá¹.
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``aÃ±Ã±amhi so, bhikkhave, moghapuriso chetabba
bhikkhave, attano aá¹…gajÄ• taá¹ƒ chetabbaá¹ƒ. yo chindeyya, Ä• patti thullaccayassÄ• â€

<252> tena kho pana samayena rÄ• jagahakassa seá¹-á¹-hissa mahagghassa candanassa
candanagaá¹‡á¹-hi uppannÄ• hoti. atha kho rÄ• jagahakassa seá¹-á¹-hissa \Se II 13/ etada
``yaá¹ƒnÅ«nÄ• haá¹ƒ imÄ• ya candanagaá¹‡á¹-hiyÄ• pattaá¹ƒ lekhÄ• peyyaá¹ƒ. lekhaÃ±ca
pattaÃ±ca dÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti. atha kho rÄ• jagahako seá¹-á¹-hi tÄ• ya canc
lekhÄ• petvÄ• sikkÄ• ya uá¸• á¸• itvÄ• {vÄ• hitvÄ• (Ce) } veá¸·agge Ä• laggetvÄ• veá¸·up
{vÄ• hitvÄ• (Se) } evamÄ• ha --- ``yo samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• arahÄ• ceva iddhi
oharatÅ«â€™â€™ ti. atha kho pÅ«raá¹‡o \Ee II 111/ kassapo yena rÄ• jagahako seá¹-á¹-hi
upasaá¹…kamitvÄ• rÄ• jagahakaá¹ƒ seá¹-á¹-hiá¹ƒ etadavoca --- ``ahaÃ±hi, gahapati, arahÄ
me pattaâ€™â€™ nti. ``sace, bhante, Ä• yasmÄ• arahÄ• ceva iddhimÄ• ca dinnaá¹ƒyeva
atha kho makkhali gosÄ• lo ... ajito kesakambalo ... pakudho kaccÄ• yano ... saÃ±cayo bela
{saÃ±jayo bellaá¹-á¹-hiputto (Ce) } ... nigaá¹‡á¹-ho nÄ• á¹-aputto {nÄ• thaputto (Ce) } yena r
seá¹-á¹-hi tenupasaá¹…kami, upasaá¹…kamitvÄ• rÄ• jagahakaá¹ƒ seá¹-á¹-hiá¹ƒ etadavoca
arahÄ• ceva iddhimÄ• ca, dehi me pattaâ€™â€™ nti. ``sace, bhante, Ä• yasmÄ• arahÄ•
dinnaá¹ƒyeva pattaá¹ƒ oharatÅ«â€™â€™ ti.

tena kho pana samayena Ä• yasmÄ• ca mahÄ• moggallÄ• no Ä• yasmÄ• \Se II 14/ ca piá
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• y

piá¹‡á¸• olabhÄ• radvÄ• jo Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``Ä• yas
ceva iddhimÄ• ca. gacchÄ• vuso, moggallÄ• na, etaá¹ƒ pattaá¹ƒ ohara. tuyheso pattoâ€™â
bhÄ• radvÄ• jo arahÄ• ceva iddhimÄ• ca. gacchÄ• vuso, bhÄ• radvÄ• ja, etaá¹ƒ pattaá¹ƒ
ti. atha kho Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo vehÄ• saá¹ƒ abbhuggantvÄ• taá¹ƒ patta
rÄ• jagahaá¹ƒ anupariyÄ• yi.

tena \Be 247/ kho pana samayena rÄ• jagahako seá¹-á¹-hi saputtadÄ• ro sake nivesane á¹-
229/ namassamÄ• no --- idheva, bhante, ayyo bhÄ• radvÄ• jo amhÄ• kaá¹ƒ nivesane patiá¹
Ä• yasmÄ• piá¹‡á¸• olabhÄ• radvÄ• jo rÄ• jagahakassa seá¹-á¹-hissa nivesane patiá¹-á¹-hÄ
rÄ• jagahako seá¹-á¹-hi Ä• yasmato piá¹‡á¸• olabhÄ• radvÄ• jassa hatthato pattaá¹ƒ gahetv
khÄ• danÄ«yassa pÅ«retvÄ• Ä• yasmato piá¹‡á¸• olabhÄ• radvÄ• jassa adÄ• si. atha kho
piá¹‡á¸• olabhÄ• radvÄ• jo taá¹ƒ pattaá¹ƒ gahetvÄ• Ä• rÄ• maá¹ƒ agamÄ• si. assosuá¹ƒ kh
piá¹‡á¸• olabhÄ• radvÄ• jena rÄ• jagahakassa seá¹-á¹-hissa patto ohÄ• ritoti. te ca manuss
mahÄ• saddÄ• Ä• yasmantaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anub

assesi kho bhagavÄ• uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ; sutvÄ• na Ä• yasmantaá¹ƒ Ä• nan
kho so, Ä• nanda, uccÄ• saddo mahÄ• saddoâ€™â€™ ti? ``Ä• yasmatÄ• , bhante, piá¹‡á¸•
rÄ• jagahakassa seá¹-á¹-hissa patto ohÄ• rito. assosuá¹ƒ kho, bhante, manussÄ• --- ayyen
piá¹‡á¸• olabhÄ• radvÄ• jena rÄ• jagahakassa seá¹-á¹-hissa patto ohÄ• ritoti. te ca, bhante,
mahÄ• saddÄ• Ä• yasmantaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ piá¹-á¹-hito piá¹-á¹-hito anub
bhagavÄ• uccÄ• saddo mahÄ• saddoâ€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• yasmantaá¹ƒ \Ee II 112/ piá¹‡á¸• olabhÄ• ra
``saccaá¹ƒ kira tayÄ• , bhÄ• radvÄ• ja, rÄ• jagahakassa seá¹-á¹-hissa patto ohÄ• ritoâ€™â€
16/ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, bhÄ• radvÄ•
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá
dÄ• rupattassa kÄ• raá¹‡Ä• gihÄ«naá¹ƒ uttarimanussadhammaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ
bhÄ• radvÄ• ja, mÄ• tugÄ• mo chavassa mÄ• sakarÅ«passa kÄ• raá¹‡Ä• kopinaá¹ƒ dasse
bhÄ• radvÄ• ja, chavassa dÄ• rupattassa kÄ• raá¹‡Ä• gihÄ«naá¹ƒ uttarimanussadhammaá
dassitaá¹ƒ. netaá¹ƒ, bhÄ• radvÄ• ja, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahi
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, gihÄ«naá¹ƒ uttarimanussadhamm
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetabbaá¹ƒ. yo dasseyya, Ä• patti dukkaá¹-assa. bhindathetaá¹
dÄ• rupattaá¹ƒ sakalikaá¹ƒ sakalikaá¹ƒ katvÄ• \Be 248/, bhikkhÅ«naá¹ƒ aÃ±janupapisanaá
bhikkhave, dÄ• rupatto dhÄ• retabbo. yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vace patte dhÄ• renti sovaá¹‡á¹‡
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhaga
Ä• rocesuá¹ƒ. ``na, bhikkhave, sovaá¹‡á¹‡amayo patto dhÄ• retabbo ... pe ... na rÅ«piyama
dhÄ• retabbo ... na maá¹‡imayo patto dhÄ• retabbo ... na veá¸·uriyamayo patto dhÄ• retabb

patto dhÄ• retabbo ... na kaá¹ƒsamayo patto dhÄ• retabbo ... na \Se II 17/ kÄ• camayo patto
tipumayo patto dhÄ• retabbo ... na sÄ«samayo patto dhÄ• retabbo ... na tambalohamayo pa
dhÄ• reyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, dve patte --- ayopattaá¹ƒ, ma

<253> tena kho pana samayena pattamÅ«laá¹ƒ ghaá¹ƒsiyati. bhagavato etamatthaá¹ƒ Ä• ro
bhikkhave, pattamaá¹‡á¸• alaâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• ni pattamaá¹‡á¸• alÄ• ni dh
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• ma
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• ni pattamaá¹‡á¸• alÄ• ni dhÄ• ret
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, dve pattamaá¹‡á¸• alÄ• ni --- tipumayaá¹ƒ
bahalÄ• ni maá¹‡á¸• alÄ• ni na acchupiyanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ
likhituâ€™â€™ nti. valÄ« {calÄ« (Katthaci) } honti \Ee II 113/. bhagavato etamatthaá¹ƒ Ä• ro
``anujÄ• nÄ• mi, bhikkhave, makaradantakaá¹ƒ chindituâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« citrÄ• ni pattamaá¹‡á¸• alÄ• ni dhÄ• rent
bhittikammakatÄ• ni. tÄ• ni rathikÄ• yapi dassentÄ• Ä• hiá¹‡á¸• anti. manussÄ• ujjhÄ• yan
seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ \Se II 18/ Ä• rocesuá¹ƒ. ``na,
pattamaá¹‡á¸• alÄ• ni dhÄ• retabbÄ• ni rÅ«pakÄ• kiá¹‡á¹‡Ä• ni bhittikammakatÄ• ni. yo dhÄ
dukkaá¹-assa. ``anujÄ• nÄ• mi, bhikkhave, pakatimaá¹‡á¸• alaâ€™â€™ nti.

<254> tena \Be 249/ kho pana samayena bhikkhÅ« sodakaá¹ƒ pattaá¹ƒ paá¹-isÄ• menti. pa
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, sodako patto paá¹-isÄ• metabbo. yo paá¹-isÄ•
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, otÄ• petvÄ• pattaá¹ƒ paá¹-isÄ• metuâ€™â€™ nti

tena kho pana samayena bhikkhÅ« sodakaá¹ƒ {saudakaá¹ƒ (Katthaci) } pattaá¹ƒ otÄ• penti.
bhagavato \Ne 231/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, sodako patto otÄ• petabbo
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, vodakaá¹ƒ katvÄ• otÄ• petvÄ• pattaá¹ƒ paá¹-isÄ

tena kho pana samayena bhikkhÅ« uá¹‡he pattaá¹ƒ nidahanti. pattassa vaá¹‡á¹‡o dussati.
Ä• rocesuá¹ƒ. ``na, bhikkhave, uá¹‡he patto nidahitabbo. yo nidaheyya, Ä• patti dukkaá¹-ass
bhikkhave, muhuttaá¹ƒ uá¹‡he otÄ• petvÄ• pattaá¹ƒ paá¹-isÄ• metuâ€™â€™ nti.

tena kho pana samayena sambahulÄ• pattÄ• ajjhokÄ• se anÄ• dhÄ• rÄ• nikkhittÄ• honti.
Ä• vaá¹-á¹-etvÄ• pattÄ• bhijjiá¹ƒsu \Se II 19/. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anu
pattÄ• dhÄ• rakaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« miá¸• á¸• hante pattaá¹ƒ nikkhipanti. paripatitvÄ• {pariv

patto bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, miá¸• á¸• hante patto
nikkhipeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« paribhaá¹‡á¸• ante pattaá¹ƒ nikkhipanti. paripatitvÄ• pa
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, paribhaá¹‡á¸• ante patto nikkhipitabbo. yo nikk
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« chamÄ• ya pattaá¹ƒ nikkujjanti. oá¹-á¹-ho ghaá¹ƒsiyati. b
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, tiá¹‡asanthÄ• rakaâ€™â€™ nti. tiá¹‡asanthÄ• ra
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, coá¸·akaâ€™â€™ nti. c
khajjati. bhagavato \Ee II 114/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, patta
pattamÄ• á¸·ako paripatitvÄ• patto bhijjati. bhagavato etamatthaá¹ƒ \Be 250/ Ä• rocesuá¹ƒ.
bhikkhave, pattakuá¹‡á¸• olikaâ€™â€™ nti. pattakuá¹‡á¸• olikÄ• ya patto ghaá¹ƒsiyati. bhag
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, pattathavikaâ€™â€™ nti \Se II 20/. aá¹ƒsabaddh
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasutta

tena \Ne 232/ kho pana samayena bhikkhÅ« bhittikhilepi nÄ• gadantakepi pattaá¹ƒ laggenti.
bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, patto laggetabbo. yo laggey
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« maÃ±ce pattaá¹ƒ nikkhipanti, satisammosÄ• nisÄ«dant
bhindenti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, maÃ±ce patto nikkhipitab
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« pÄ«á¹-he pattaá¹ƒ nikkhipanti, satisammosÄ• nisÄ«dan
bhindenti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, pÄ«á¹-he patto nikkhipita
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« aá¹…ke pattaá¹ƒ nikkhipanti, satisammosÄ• uá¹-á¹-hah
bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, aá¹…ke patto nikkhipitabbo
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« chatte pattaá¹ƒ nikkhipanti. vÄ• tamaá¹‡á¸• alikÄ• ya ch
paripatitvÄ• patto bhijjati. bhagavato \Se II 21/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave,
nikkhipitabbo. yo nikkhipeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<255> tena kho pana samayena bhikkhÅ« pattahatthÄ• kavÄ• á¹-aá¹ƒ paá¹‡Ä• menti. kavÄ
bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, pattahatthena kavÄ• á¹-aá¹

{kavÄ• á¹-o paá¹‡Ä• metabbo (Katthaci) }. yo paá¹‡Ä• meyya, Ä• patti dukkaá¹-assÄ• â€™â

tena \Be 251/ kho pana samayena bhikkhÅ« tumbakaá¹-Ä• he piá¹‡á¸• Ä• ya caranti. manus
vipÄ• centi --- seyyathÄ• pi titthiyÄ• ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhav
piá¹‡á¸• Ä• ya caritabbaá¹ƒ. yo careyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« ghaá¹-ikaá¹-Ä• he \Ee II 115/ {ghaá¹-ikaá¹-Ä• hena (Se)
manussÄ• ujjhÄ• yanti khiyyanti \Ne 233/ vipÄ• centi --- seyyathÄ• pi titthiyÄ• ti. bhagavato
Ä• rocesuá¹ƒ. ``na, bhikkhave, ghaá¹-ikaá¹-Ä• he piá¹‡á¸• Ä• ya caritabbaá¹ƒ. yo careyya, Ä
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sabbapaá¹ƒsukÅ«liko hoti. so chavasÄ«sass
aÃ±Ã±atarÄ• itthÄ« passitvÄ• \Se II 22/ bhÄ«tÄ• vissaramakÄ• si --- ``abhuá¹ƒ me pisÄ• c
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiy
dhÄ• ressanti, seyyathÄ• pi pisÄ• cillikÄ• â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹
chavasÄ«sassa patto dhÄ• retabbo. yo dhÄ• reyya, Ä• patti dukkaá¹-assa. na ca, bhikkhave
bhavitabbaá¹ƒ. yo bhaveyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« calakÄ• nipi aá¹-á¹-hikÄ• nipi ucchiá¹-á¹-hodakampi patt
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``yasmiá¹ƒ yevime samaá¹‡Ä• sakyaputtiyÄ• bhuÃ±jan
paá¹-iggahoâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na bhikkhave, calakÄ• ni v
ucchiá¹-á¹-hodakaá¹ƒ vÄ• pattena nÄ«haritabbaá¹ƒ. yo nÄ«hareyya, Ä• patti dukkaá¹-assa.
paá¹-iggahaâ€™â€™ nti.

<256> tena kho pana samayena bhikkhÅ« hatthena vipphÄ• á¸·etvÄ• cÄ«varaá¹ƒ sibbenti.
hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, satthakaá¹ƒ namat

tena kho pana samayena saá¹…ghassa daá¹‡á¸• asatthakaá¹ƒ uppannaá¹ƒ hoti. bhagavato
``anujÄ• nÄ• mi, bhikkhave, daá¹‡á¸• asatthakaâ€™â€™ nti \Se II 23/.

tena \Be 252/ kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vace satthakadaá¹‡á¸• e
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• ma
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• satthakadaá¹‡á¸• Ä• dhÄ• retab
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ dantamayaá¹ƒ visÄ• á¹‡amayaá
veá¸·umayaá¹ƒ kaá¹-á¹-hamayaá¹ƒ jatumayaá¹ƒ phalamayaá¹ƒ lohamayaá¹ƒ saá¹…khanÄ•

tena kho pana samayena bhikkhÅ« kukkuá¹-apattenapi veá¸·upesikÄ• yapi cÄ«varaá¹ƒ sibb
dussibbitaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sÅ«c

kaá¹‡á¹‡akitÄ• yo honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave \Ee II 116/, sÅ«cinÄ• á¸·ikaâ€™
sÅ«cinÄ• á¸·ikÄ• yapi kaá¹‡á¹‡akitÄ• yo honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, kiá¹‡á¹‡
kiá¹‡á¹‡epi kaá¹‡á¹‡akitÄ• yo honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, sattuyÄ• pÅ«retuâ
kaá¹‡á¹‡akitÄ• yo honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, saritakaâ€™â€™ nti. saritakep
honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, madhusitthakena sÄ• retuâ€™â€™ nti. saritakaá
``anujÄ• nÄ• mi, bhikkhave, saritakasipÄ• á¹-ikaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« tattha tattha khilaá¹ƒ nikkhaá¹‡itvÄ• sambandhitvÄ• \S
sibbenti. cÄ«varaá¹ƒ vikaá¹‡á¹‡aá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• n
kathinaá¹ƒ kathinarajjuá¹ƒ {kaá¹-hinaá¹ƒ kaá¹-hinarajjuá¹ƒ (Ce Se) } tattha tattha obandhitvÄ
sibbetuâ€™â€™ nti. visame kathinaá¹ƒ pattharanti. kathinaá¹ƒ paribhijjati ... pe ... ``na, bhik
kathinaá¹ƒ pattharitabbaá¹ƒ. yo patthareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

chamÄ• ya kathinaá¹ƒ pattharanti. kathinaá¹ƒ paá¹ƒsukitaá¹ƒ hoti ... pe ... ``anujÄ• nÄ• mi, b
tiá¹‡asanthÄ• rakaâ€™â€™ nti. kathinassa anto jÄ«rati ... pe ... ``anujÄ• nÄ• mi, bhikkhave
paribhaá¹‡á¸• aá¹ƒ Ä• ropetuâ€™â€™ nti. kathinaá¹ƒ nappahoti ... pe ... ``anujÄ• nÄ• mi, bh
daá¹‡á¸• akathinaá¹ƒ bidalakaá¹ƒ salÄ• kaá¹ƒ vinandhanarajjuá¹ƒ vinandhanasuttaá¹ƒ vinan
sibbetuâ€™â€™ nti. suttantarikÄ• yo visamÄ• honti ... pe ... ``anujÄ• nÄ• mi \Be 253/, bhik
kaá¸·imbhakaâ€™â€™ nti. suttÄ• vaá¹…kÄ• honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, mo

tena kho pana samayena bhikkhÅ« adhotehi pÄ• dehi kathinaá¹ƒ akkamanti. kathinaá¹ƒ dus
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, adhotehi pÄ• dehi kathinaá¹ƒ akkamitabbaá¹ƒ.
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« allehi pÄ• dehi kathinaá¹ƒ akkamanti. kathinaá¹ƒ dussat
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na \Se II 25/, bhikkhave, allehi pÄ• dehi kathinaá¹ƒ akkamitab
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Ne 235/ kho pana samayena bhikkhÅ« saupÄ• hanÄ• kathinaá¹ƒ akkamanti. kathinaá
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, saupÄ• hanena kathinaá¹ƒ akkamitabbaá¹ƒ. yo
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« cÄ«varaá¹ƒ sibbantÄ• aá¹…guliyÄ• paá¹-iggaá¹‡hanti.
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paá¹-iggahaâ€™â€™ n

<257> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vace paá¹-iggahe dhÄ• ren
rÅ«piyamayaá¹ƒ. manussÄ• \Ee II 117/ ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gi
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• paá¹-iggahÄ• dhÄ• r

Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• b

tena kho pana samayena sÅ«ciyopi satthakÄ• pi paá¹-iggahÄ• pi nassanti. bhagavato etam
``anujÄ• nÄ• mi, bhikkhave, Ä• vesanavitthakaâ€™â€™ nti. Ä• vesanavitthake samÄ• kulÄ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paá¹-iggahathavikaâ€™â€™ nti. a
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ ba

tena \Se II 26/ kho pana samayena bhikkhÅ« abbhokÄ• se cÄ«varaá¹ƒ sibbantÄ• sÄ«tenap
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, kathinasÄ• laá¹ƒ kathin
kathinasÄ• lÄ• nÄ«cavatthukÄ• \Be 254/ hoti, udakena otthariyyati. bhagavato etamatthaá
``anujÄ• nÄ• mi, bhikkhave uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo paripatati ... pe ... ``a
cinituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™ nti. Ä• roha
... ``anujÄ• nÄ• mi, bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá
nti. Ä• rohantÄ• paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• {ogumbetv
ullittÄ• valittaá¹ƒ kÄ• tuá¹ƒ --- setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹
latÄ• kammaá¹ƒ makaradantakaá¹ƒ paÃ±capaá¹-ikaá¹ƒ cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjuka

tena \Ne 236/ kho pana samayena bhikkhÅ« cÄ«varaá¹ƒ sibbetvÄ• tattheva kathinaá¹ƒ ujjh
undÅ«rehipi upacikÄ• hipi khajjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi,
saá¹…gharituâ€™â€™ nti. kathinaá¹ƒ paribhijjati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, gogha
kathinaá¹ƒ saá¹…gharituâ€™â€™ nti. kathinaá¹ƒ viniveá¹-hiyati ... pe ... ``anujÄ• nÄ• mi, bh
bandhanarajjuâ€™â€™ nti \Se II 27/.

tena kho pana samayena bhikkhÅ« kuá¹-á¹-epi thambhepi kathinaá¹ƒ ussÄ• petvÄ• pakkan
kathinaá¹ƒ bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhitti
vÄ• laggetuâ€™â€™ nti.

<258> atha kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena c
kho pana samayena \Ee II 118/ bhikkhÅ« sÅ«cikampi satthakampi bhesajjampi pattena Ä• c
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhesajjatthavikaâ€™â€™ nti. aá¹ƒ
... ``anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu upÄ• hanÄ• yo kÄ• yabandhanena bandhitv
pÄ• visi. aÃ±Ã±ataro upÄ• sako taá¹ƒ bhikkhuá¹ƒ abhivÄ• dento upÄ• hanÄ• yo sÄ«sena g
maá¹…ku ahosi. atha kho so bhikkhu Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, upÄ• hanatthavikaâ€™â€™ nti. aá
... ``anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakaâ€™â€™ nti.

tena \Be 255/ kho pana samayena antarÄ• magge udakaá¹ƒ akappiyaá¹ƒ hoti. parissÄ• van
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi \Se II 28/, bhikkhave, parissÄ• vanaâ€™â€™ n
... pe ... ``anujÄ• nÄ• mi, bhikkhave, kaá¹-acchuparissÄ• vanaâ€™â€™ nti. coá¸·akaá¹ƒ nap
``anujÄ• nÄ• mi, bhikkhave, dhammakaraá¹‡aâ€™â€™ nti {dhammakaraá¹‡aá¹ƒ (Ce Se), d

<259> tena kho pana samayena dve bhikkhÅ« kosalesu janapade addhÄ• namaggappaá¹-i
anÄ• cÄ• raá¹ƒ Ä• carati. dutiyo bhikkhu taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``mÄ• , Ä• vuso, ev
netaá¹ƒ kappatÄ«â€™â€™ ti. so tasmiá¹ƒ upanandhi. atha kho so bhikkhu pipÄ• sÄ• ya \Ne
upanaddhaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``dehi me, Ä• vuso, parissÄ• vanaá¹ƒ, pÄ• nÄ«yaá
upanaddho bhikkhu na adÄ• si. so bhikkhu pipÄ• sÄ• ya pÄ«á¸·ito kÄ• lamakÄ• si. atha kho
gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒ pana tvaá¹ƒ, Ä• vuso, parissÄ• van
adÄ• sÄ«â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu parissÄ• vanaá¹ƒ yÄ• ciyamÄ• no na dassatÄ«â
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne et
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• taá¹ƒ bhikkhuá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira
parissÄ• vanaá¹ƒ yÄ• ciyamÄ• no na adÄ• sÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™
``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ \Se
akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, parissÄ• vanaá¹ƒ yÄ• ciyamÄ• n
moghapurisa \Ee II 119/, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe
katvÄ• bhikkhÅ« Ä• mantesi --- ``na bhikkhave, addhÄ• namaggappaá¹-ipannena bhikkhun
yÄ• ciyamÄ• nena na dÄ• tabbaá¹ƒ. yo na dadeyya, Ä• patti dukkaá¹-assa. na ca, bhikkhav
addhÄ• no paá¹-ipajjitabbo. yo paá¹-ipajjeyya, Ä• patti dukkaá¹-assa. sace na hoti parissÄ•
dhammakaraá¹‡o vÄ• , saá¹…ghÄ• á¹-ikaá¹‡á¹‡opi adhiá¹-á¹-hÄ• tabbo --- iminÄ• parissÄ•
ti. atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena vesÄ• lÄ« tadavasari. tatr
vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ \Be 256/. tena kho pana s
navakammaá¹ƒ karonti. parissÄ• vanaá¹ƒ na sammati. bhagavato etamatthaá¹ƒ Ä• rocesuá
bhikkhave, daá¹‡á¸• aparissÄ• vanaâ€™â€™ nti. daá¹‡á¸• aparissÄ• vanaá¹ƒ na sammati.
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ottharakaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« makasehi ubbÄ• á¸·hÄ• honti. bhagavato etamatthaá¹ƒ
bhikkhave, makasakuá¹-ikaâ€™â€™ nti.

<260> tena kho pana samayena vesÄ• liyaá¹ƒ paá¹‡Ä«tÄ• naá¹ƒ bhattÄ• naá¹ƒ bhattapaá¹-
bhikkhÅ« paá¹‡Ä«tÄ• ni bhojanÄ• ni bhuÃ±jitvÄ• abhisannakÄ• yÄ• \Se II 30/ honti bahvÄ
(Ce) }. atha kho jÄ«vako komÄ• rabhacco vesÄ• liá¹ƒ agamÄ• si kenacideva karaá¹‡Ä«yena
komÄ• rabhacco bhikkhÅ« abhisannakÄ• ye bahvÄ• bÄ• dhe. disvÄ• na yena bhagavÄ• te
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho jÄ«vako ko

bhagavantaá¹ƒ etadavoca --- ``etarahi, bhante, bhikkhÅ« abhisannakÄ• yÄ• bahvÄ• bÄ• dh
bhagavÄ• bhikkhÅ«naá¹ƒ caá¹…kamaÃ±ca jantÄ• gharaÃ±ca anujÄ• nÄ• tu. evaá¹ƒ bhikkh
bhavissantÄ«â€™â€™ ti. atha kho bhagavÄ• jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ dhammiyÄ•
samuttejesi sampahaá¹ƒsesi. atha kho jÄ«vako komÄ• rabhacco bhagavatÄ• dhammiyÄ•
samÄ• dapito samuttejito sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• de
pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ katha
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, caá¹…kamaÃ±ca jantÄ• gharaÃ±cÄ• â€™â€™ t

tena kho pana samayena bhikkhÅ« \Ee II 120/ visame caá¹…kame caá¹…kamanti. pÄ• dÄ•
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, samaá¹ƒ kÄ• tuâ€™â€™ nti. caá¹.
udakena otthariyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, uccavatthukaá¹ƒ kÄ• tuâ€™â€™ n
paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, cituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, s
dÄ• rucayaâ€™â€™ nti. Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tay
iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ€™â€™ nti. Ä• rohantÄ• pa
``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™ nti.

tena \Be 257/ kho pana samayena bhikkhÅ« caá¹…kame caá¹…kamantÄ• paripatanti. bhag
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, caá¹…kamanavedikaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« ajjhokÄ• se caá¹…kamantÄ• sÄ«tenapi uá¹‡henapi kila
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, caá¹…kamanasÄ• laâ€™â€™ nti.
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• val
setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ latÄ• kan
paÃ±capaá¹-ikaá¹ƒ cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjuâ€™â€™ nti. jantÄ• gharaá¹ƒ nÄ«cava
otthariyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo p
``anujÄ• nÄ• mi, bhikkhave, cituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ•
Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hak
silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ€™â€™ nti. Ä• rohantÄ• paripatanti ... pe ... ``anujÄ• n
Ä• lambanabÄ• haâ€™â€™ nti \Se II 32/. jantÄ• gharassa kavÄ• á¹-aá¹ƒ na hoti ... pe ... ``a
kavÄ• á¹-aá¹ƒ piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ {pÄ«á¹-hasaá¹ƒghÄ• á¹-aá¹ƒ (Katthaci) } udukk
aggaá¸·avaá¹-á¹-ikaá¹ƒ kapisÄ«sakaá¹ƒ sÅ«cikaá¹ƒ ghaá¹-ikaá¹ƒ tÄ• á¸·acchiddaá¹ƒ Ä• viÃ
Ä• viÃ±chanarajjuâ€™â€™ nti \Ne 239/. jantÄ• gharassa kuá¹-á¹-apÄ• do jÄ«rati ... pe ... ``a
bhikkhave, maá¹‡á¸• alikaá¹ƒ kÄ• tuâ€™â€™ nti. jantÄ• gharassa dhÅ«manettaá¹ƒ na hoti
bhikkhave, dhÅ«manettaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« khuddake jantÄ• ghare majjhe aggiá¹-á¹-hÄ• naá¹ƒ karo
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, khuddake jantÄ• ghare
aggiá¹-á¹-hÄ• naá¹ƒ kÄ• tuá¹ƒ, mahallake majjheâ€™â€™ ti. jantÄ• ghare aggi mukhaá¹ƒ á

``anujÄ• nÄ• mi, bhikkhave, mukhamattikaâ€™â€™ nti. hatthe mattikaá¹ƒ tementi ... pe ... `
bhikkhave, mattikÄ• doá¹‡ikaâ€™â€™ nti. mattikÄ• duggandhÄ• hoti ... pe ... ``anujÄ• nÄ•
vÄ• setuâ€™â€™ nti. jantÄ• ghare aggi kÄ• yaá¹ƒ á¸• ahati ... pe ... ``anujÄ• nÄ• mi, bhikkh
atihariituâ€™â€™ nti. pÄ• tiyÄ• pi pattenapi udakaá¹ƒ atiharanti ... pe ... ``anujÄ• nÄ• mi, bh
udakaá¹-á¹-hÄ• naá¹ƒ, udakasarÄ• vakaâ€™â€™ nti. jantÄ• gharaá¹ƒ tiá¹‡acchadanaá¹ƒ n
chÄ• deti (Katthaci) } ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• valittaá¹ƒ k
jantÄ• gharaá¹ƒ \Be 258/ cikkhallaá¹ƒ hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, santharituá¹
iá¹-á¹-hakÄ• santharaá¹ƒ, silÄ• santharaá¹ƒ \Se II 33/, dÄ• rusantharaâ€™â€™ nti. cikkhalla
... ``anujÄ• nÄ• mi, bhikkhave, dhovituâ€™â€™ nti. udakaá¹ƒ santiá¹-á¹-hati ... pe ... ``anujÄ
udakaniddhamanaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« jantÄ• ghare chamÄ• ya \Ee II 121/ nisÄ«danti, gattÄ• n
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, jantÄ• gharapÄ«á¹-haâ
samayena jantÄ• gharaá¹ƒ aparikkhittaá¹ƒ hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, parikkhi
pÄ• kÄ• re --- iá¹-á¹-hakÄ• pÄ• kÄ• raá¹ƒ, silÄ• pÄ• kÄ• raá¹ƒ, dÄ• rupÄ• kÄ• raâ€™â€™ n
... ``anujÄ• nÄ• mi, bhikkhave, koá¹-á¹-hakaâ€™â€™ nti. koá¹-á¹-hako nÄ«cavatthuko hoti,
... pe ... ``anujÄ• nÄ• mi, bhikkhave, uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo paripatati ...
``anujÄ• nÄ• mi, bhikkhave, cinituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ•
Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hak
silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ€™â€™ nti. Ä• rohantÄ• paripatanti ... pe ... ``anujÄ• n
Ä• lambanabÄ• haâ€™â€™ nti. koá¹-á¹-hakassa kavÄ• á¹-aá¹ƒ na hoti ... pe ... ``anujÄ• nÄ
kavÄ• á¹-aá¹ƒ piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ udukkhalikaá¹ƒ uttarapÄ• sakaá¹ƒ aggaá¸·avaá
sÅ«cikaá¹ƒ ghaá¹-ikaá¹ƒ tÄ• á¸·acchiddaá¹ƒ Ä• viÃ±chanachiddaá¹ƒ Ä• viÃ±chanarajjuâ€™
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• val
setavaá¹‡á¹‡aá¹ƒ \Se II 34/ \Ne 240/ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• k
makaradantakaá¹ƒ paÃ±capaá¹-ikanti. pariveá¹‡aá¹ƒ cikkhallaá¹ƒ hoti ... pe ... ``anujÄ• nÄ•
marumbaá¹ƒ upakirituâ€™â€™ nti. na pariyÄ• puá¹‡anti ... pe ... ``anujÄ• nÄ• mi, bhikkhave
nikkhipituâ€™â€™ nti. udakaá¹ƒ santiá¹-á¹-hati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, udakan

<261> tena kho pana samayena bhikkhÅ« naggÄ• naggaá¹ƒ abhivÄ• denti ... pe ... naggÄ•
naggÄ• naggassa parikammaá¹ƒ karonti, naggÄ• naggassa parikammaá¹ƒ kÄ• rÄ• penti, n
paá¹-iggaá¹‡hanti, naggÄ• khÄ• danti, naggÄ• bhuÃ±janti, naggÄ• sÄ• yanti, naggÄ• piv
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, naggena {idaá¹ƒ padaá¹ƒ katthaci natthi} nagg
pe ... na naggena abhivÄ• detabbaá¹ƒ ... na naggena {idaá¹ƒ padaá¹ƒ katthaci natthi} naggo
... na naggena abhivÄ• dÄ• petabbaá¹ƒ ... na naggena naggassa parikammaá¹ƒ \Be 259/ kÄ
naggassa parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ ... na naggena naggassa dÄ• tabbaá¹ƒ ... na n
... na naggena khÄ• ditabbaá¹ƒ ... na naggena bhuÃ±jitabbaá¹ƒ ... na \Se II 35/ naggena sÄ

naggena pÄ• tabbaá¹ƒ. yo piveyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« jantÄ• ghare chamÄ• ya cÄ«varaá¹ƒ nikkhipanti. cÄ«var
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, cÄ«varavaá¹ƒsaá¹ƒ cÄ«
vassante cÄ«varaá¹ƒ ovassati ... pe ... ``anujÄ• nÄ• mi, bhikkhave \Ee II 122/, jantÄ• gharas
jantÄ• gharasÄ• lÄ• nÄ«cavatthukÄ• hoti, udakena otthariyyati ... pe ... ``anujÄ• nÄ• mi, bh
uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, cin
Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... Ä• rohantÄ• paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkh
Ä• lambanabÄ• haâ€™â€™ nti. jantÄ• gharasÄ• lÄ• ya tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe
bhikkhave, ogumphetvÄ• ullittÄ• valittaá¹ƒ kÄ• tuá¹ƒ ... pe ... cÄ«varavaá¹ƒsaá¹ƒ cÄ«varara

tena kho pana samayena bhikkhÅ« jantÄ• gharepi udakepi parikammaá¹ƒ kÄ• tuá¹ƒ kukkuc
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, tisso paá¹-icchÄ• diyo --- jantÄ• gh
udakapaá¹-icchÄ• diá¹ƒ, vatthapaá¹-icchÄ• diâ€™â€™ nti.

tena kho pana samayena jantÄ• ghare udakaá¹ƒ na hoti. bhagavato \Se II 36/ etamatthaá¹ƒ
``anujÄ• nÄ• mi \Ne 241/, bhikkhave, udapÄ• naâ€™â€™ nti. udapÄ• nassa kÅ«laá¹ƒ lujjati
bhikkhave, cinituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™
nÄ«cavatthuko hoti, udakena otthariyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, uccavatthuka
cayo paripatati ... pe ... Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... Ä• rohantÄ• paripatanti ... pe ...
bhikkhave, Ä• lambanabÄ• haâ€™â€™ nti.

<262> tena kho pana samayena bhikkhÅ« vallikÄ• yapi kÄ• yabandhanenapi udakaá¹ƒ vÄ•
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, udakavÄ• hanarajjuâ€™
honti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tulaá¹ƒ karakaá¹-akaá¹ƒ cakkavaá¹-á¹-akaâ€™â€
bhijjanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tayo vÄ• rake --- lohavÄ• rakaá¹ƒ, dÄ• ruvÄ• ra
cammakkhaá¹‡á¸• aâ€™â€™ nti.

tena \Be 260/ kho pana samayena bhikkhÅ« ajjhokÄ• se udakaá¹ƒ vÄ• hentÄ• sÄ«tenapi u
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, udapÄ• nasÄ• laâ€™â
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• val
setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ latÄ• kar
paÃ±capaá¹-ikaá¹ƒ cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjuâ€™â€™ nti. udapÄ• no apÄ• ruto hoti
37/ paá¹ƒsukehipi okiriyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, apidhÄ• naâ€™â€™ nti. ud
saá¹ƒvijjati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, udakadoá¹‡iá¹ƒ udakakaá¹-Ä• haâ€™â€™

tena kho pana samayena bhikkhÅ« Ä• rÄ• me tahaá¹ƒ tahaá¹ƒ nahÄ• yanti. Ä• rÄ• mo cikk
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, candanikaâ€™â€™ nti. candanikÄ

hiriyanti nahÄ• yituá¹ƒ ... pe ... ``anujÄ• nÄ• mi, bhikkhave, parikkhipituá¹ƒ tayo pÄ• kÄ• re -
iá¹-á¹-hakÄ• pÄ• kÄ• raá¹ƒ, silÄ• pÄ• kÄ• raá¹ƒ, dÄ• rupÄ• kÄ• raâ€™â€™ nti. candanikÄ•
``anujÄ• nÄ• mi, bhikkhave, santharituá¹ƒ tayo santhare --- iá¹-á¹-hakÄ• santharaá¹ƒ, silÄ• s
dÄ• rusantharaâ€™â€™ nti. udakaá¹ƒ santiá¹-á¹-hati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, u
nti.

tena kho pana samayena bhikkhÅ«naá¹ƒ gattÄ• ni sÄ«tigatÄ• ni honti. bhagavato etamattha
... ``anujÄ• nÄ• mi, bhikkhave, udakapuÃ±chaniá¹ƒ coá¸·akenapi paccuddharituâ€™â€™ nt

<263> tena \Ne 242/ kho pana samayena \Ee II 123/ aÃ±Ã±ataro upÄ• sako saá¹…ghassa
kÄ• retukÄ• mo hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``anujÄ• nÄ• mi, bhikkh
nti. pokkharaá¹‡iyÄ• kÅ«laá¹ƒ \Se II 38/ lujjati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, cinituá¹ƒ
iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™ nti. Ä• rohantÄ• vihaÃ±Ã±anti ...
bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ
paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™ nti. pokkharaá¹
purÄ• á¹‡aá¹ƒ hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, udakamÄ• tikaá¹ƒ udakaniddhaman

tena \Be 261/ kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa atthÄ• ya nillekhaá¹ƒ
hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``anujÄ• nÄ• mi, bhikkhave, nillekhaá¹ƒ
nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« cÄ• tumÄ• saá¹ƒ nisÄ«danena vippavas
Ä• rocesuá¹ƒ ... pe ... ``na, bhikkhave, cÄ• tumÄ• saá¹ƒ nisÄ«danena vippavasitabbaá¹ƒ. yo
dukkaá¹-assÄ• â€™â€™ ti.

<264> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« pupphÄ• bhikiá¹‡á¹‡esu sayanes
vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyya
kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, pupphÄ• bhikiá¹‡
sayitabbaá¹ƒ. yo sayeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti \Se II 39/.

tena kho pana samayena manussÄ• gandhampi mÄ• lampi Ä• dÄ• ya Ä• rÄ• maá¹ƒ Ä• ga
paá¹-iggaá¹‡hanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gand
paÃ±caá¹…gulikaá¹ƒ dÄ• tuá¹ƒ, pupphaá¹ƒ gahetvÄ• vihÄ• re ekamantaá¹ƒ nikkhipituâ€™

tena kho pana samayena saá¹…ghassa namatakaá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatth
``anujÄ• nÄ• mi, bhikkhave, namatakaâ€™â€™ nti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- `
adhiá¹-á¹-hÄ• tabbaá¹ƒ nu kho udÄ• hu vikappetabbaâ€™â€™ nti ... pe ... ``na, bhikkhave,
adhiá¹-á¹-hÄ• tabbaá¹ƒ, na vikappetabbaâ€™â€™ nti.

tena \Ne 243/ kho pana samayena chabbaggiyÄ• bhikkhÅ« Ä• sittakÅ«padhÄ• ne bhuÃ±ja
khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• ro
bhikkhave, Ä• sittakÅ«padhÄ• ne bhuÃ±jitabbaá¹ƒ. yo bhuÃ±jeyya, Ä• patti dukkaá¹-assÄ•

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. so bhuÃ±jamÄ• no na sakkoti h
sandhÄ• retuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, maá¹

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« ekabhÄ• janepi bhuÃ±janti ... pe ... \Se I
pivanti, ekamaÃ±cepi tuvaá¹-á¹-enti, ekattharaá¹‡Ä• pi tuvaá¹-á¹-enti, ekapÄ• vuraá¹‡Ä• pi t
ekattharaá¹‡apÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-enti. manussÄ• ujjhÄ• yanti \Be 262/ khiyyanti vip
gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, ekabhÄ• ja
... na ekathÄ• lake pÄ• tabbaá¹ƒ ... na ekamaÃ±ce tuvaá¹-á¹-itabbaá¹ƒ ... na ekattharaá¹‡Ä•
tuvaá¹-á¹-itabbaá¹ƒ ... na ekapÄ• vuraá¹‡Ä• {na ekapÄ• vuraá¹‡e} tuvaá¹-á¹-itabbaá¹ƒ ... na
ekattharaá¹‡apÄ• vuraá¹‡Ä• {na ekattharaá¹‡apÄ• vuraá¹‡e (Se) } tuvaá¹-á¹-itabbaá¹ƒ. yo
dukkaá¹-assÄ• â€™â€™ ti.

<265> tena kho pana samayena vaá¹• á¹• ho licchavÄ« mettiyabhÅ«majakÄ• naá¹ƒ bhikkhÅ
vaá¹• á¹• ho licchavÄ« yena mettiyabhÅ«majakÄ• bhikkhÅ« tenupasaá¹…kami, upasaá¹…k
bhikkhÅ« etadavoca --- ``vandÄ• mi ayyÄ• â€™â€™ ti. evaá¹ƒ vutte mettiyabhÅ«majakÄ• b
dutiyampi kho vaá¹• á¹• ho licchavÄ« mettiyabhÅ«majake bhikkhÅ« etadavoca --- ``vandÄ•
dutiyampi kho mettiyabhÅ«majakÄ• bhikkhÅ« nÄ• lapiá¹ƒsu. tatiyampi kho vaá¹• á¹• ho licc
bhikkhÅ« etadavoca --- ``vandÄ• mi ayyÄ• â€™â€™ ti. tatiyampi kho mettiyabhÅ«majakÄ•
nÄ• lapiá¹ƒsu. ``kyÄ• haá¹ƒ ayyÄ• naá¹ƒ aparajjhÄ• mi, kissa maá¹ƒ ayyÄ• nÄ• lapantÄ«â€
tvaá¹ƒ, Ä• vuso vaá¹• á¹• ha, amhe dabbena mallaputtena viheá¹-hiyamÄ• ne ajjhupekkhas
ayyÄ• karomÄ«â€™â€™ ti? ``sace kho tvaá¹ƒ, Ä• vuso vaá¹• á¹• ha, iccheyyÄ• si, ajjeva b
dabbaá¹ƒ mallaputtaá¹ƒ nÄ• sÄ• peyyÄ• â€™â€™ ti. ``kyÄ• haá¹ƒ ayyÄ• karomi, kiá¹ƒ may
``ehi tvaá¹ƒ, Ä• vuso vaá¹• á¹• ha, yena bhagavÄ• tenupasaá¹…kama, upasaá¹…kamitvÄ•
--- `idaá¹ƒ, bhante, nacchannaá¹ƒ nappatirÅ«paá¹ƒ. yÄ• yaá¹ƒ, bhante, disÄ• abhayÄ• anÄ
sÄ• yaá¹ƒ disÄ• sabhayÄ• saÄ«tikÄ• saupaddavÄ• ; yato nivÄ• taá¹ƒ tato savÄ• taá¹ƒ \Ne
Ä• dittaá¹ƒ; ayyena me dabbena mallaputtena pajÄ• pati dÅ«sitÄ• â€™â€™ â€™ ti. ``evaá¹
vaá¹• á¹• ho licchavÄ« mettiyabhÅ«majakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-issutvÄ• yena bhag
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
\Ee II 125/ bhagavantaá¹ƒ etadavoca --- ``idaá¹ƒ, bhante, nacchannaá¹ƒ nappatirÅ«paá¹ƒ. y
disÄ• abhayÄ• anÄ«tikÄ• anupaddavÄ• sÄ• yaá¹ƒ disÄ• sabhayÄ• saÄ«tikÄ• saupadd
savÄ• taá¹ƒ; udakaá¹ƒ maÃ±Ã±e Ä• dittaá¹ƒ; ayyena me dabbena mallaputtena pajÄ• pati d

atha \Be 263/ kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá

Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ paá¹-ipucchi --- ``sarasi \Se II 42/ tvaá¹ƒ, dabba, e
yathÄ• yaá¹ƒ vaá¸• á¸• ho Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante, bhagavÄ• jÄ• nÄ•
bhagavÄ• ... pe ... tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ etada
dabba, evarÅ«paá¹ƒ kattÄ• yathÄ• yaá¹ƒ vaá¸• á¸• ho Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ
jÄ• nÄ• tÄ«â€™â€™ ti. ``na kho, dabba, dabbÄ• evaá¹ƒ nibbeá¹-henti. sace tayÄ• kataá¹ƒ
akataá¹ƒ, akatanti vadehÄ«â€™â€™ ti. ``yato ahaá¹ƒ, bhante, jÄ• to nÄ• bhijÄ• nÄ• mi sup
dhammaá¹ƒ paá¹-isevitÄ• , pageva jÄ• garoâ€™â€™ ti. atha kho bhagavÄ• bhikkhÅ« Ä• m
bhikkhave, saá¹…gho vaá¸• á¸• hassa licchavissa pattaá¹ƒ nikkujjatu, asambhogaá¹ƒ saá¹…

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa upÄ• sakassa patto nikkujjitabbo ---
alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhÅ«naá¹ƒ avÄ• sÄ•
parisakkati, bhikkhÅ« akkosati paribhÄ• sati, bhikkhÅ« bhikkhÅ«hi bhedeti, buddhassa avaá
dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati. anujÄ• nÄ• n
aá¹-á¹-hahaá¹…gehi samannÄ• gatassa upÄ• sakassa pattaá¹ƒ nikkujjituá¹ƒ. evaÃ±ca pana
byattena bhikkhunÄ• \Se II 43/ paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<266> ``suá¹‡Ä• tu me, bhante, saá¹…gho. vaá¸• á¸• ho licchavÄ« Ä• yasmantaá¹ƒ dabbaá
sÄ«lavipattiyÄ• anuddhaá¹ƒseti. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho vaá¸• á¸• has
nikkujjeyya, asambhogaá¹ƒ saá¹…ghena kareyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. vaá¸• á¸• ho licchavÄ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mal
sÄ«lavipattiyÄ• anuddhaá¹ƒseti. saá¹…gho vaá¸• á¸• hassa licchavissa pattaá¹ƒ nikkujjati, a
saá¹…ghena karoti \Ne 245/. yassÄ• yasmato khamati vaá¸• á¸• hassa licchavissa pattassa
saá¹…ghena karaá¹‡aá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``nikkujjito saá¹…ghena vaá¸• á¸• hassa licchavissa patto, asambhogo saá¹…ghena. kham
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha \Be 264/ kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«vara
licchavissa nivesanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• vaá¸• á¸• haá¹ƒ licchaviá¹ƒ
te, Ä• vuso vaá¸• á¸• ha, patto nikkujjito. asambhogosi saá¹…ghenÄ• â€™â€™ ti. atha \Ee
licchavÄ« --- saá¹…ghena kira me patto nikkujjito, asambhogomhi kira saá¹…ghenÄ• ti --- ta
papato. atha kho vaá¸• á¸• hassa licchavissa \Se II 44/ mittÄ• maccÄ• Ã±Ä• tisÄ• lohitÄ• v
etadavocuá¹ƒ --- ``alaá¹ƒ, Ä• vuso vaá¸• á¸• ha, mÄ• soci, mÄ• paridevi. mayaá¹ƒ bhagava
bhikkhusaá¹…ghaÃ±cÄ• â€™â€™ ti.

atha kho vaá¸• á¸• ho licchavÄ« saputtadÄ• ro samittÄ• macco saÃ±Ä• tisÄ• lohito allavatth
tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavant

maá¹ƒ, bhante, accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yoha
mallaputtaá¹ƒ amÅ«likÄ• ya sÄ«lavipattiyÄ• anuddhaá¹ƒsesiá¹ƒ. tassa me, bhante, bhagav
paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• â€™â€™ ti. ``taggha tvaá¹ƒ, Ä• vuso vaá¸• á
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yaá¹ƒ tvaá¹ƒ dabbaá¹ƒ mallaputta
sÄ«lavipattiyÄ• anuddhaá¹ƒsesi. yato ca kho tvaá¹ƒ, Ä• vuso vaá¸• á¸• ha, accayaá¹ƒ acca
yathÄ• dhammaá¹ƒ paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuá¸• á¸• hihesÄ• ,
vinaye yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒvara
atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho vaá¸• á¸• hass
ukkujjatu, sambhogaá¹ƒ saá¹…ghena karotu.

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa upÄ• sakassa patto ukkujjitabbo ---
alÄ• bhÄ• ya parisakkati, na bhikkhÅ«naá¹ƒ \Se II 45/ anatthÄ• ya parisakkati, na bhikkhÅ«
parisakkati, na bhikkhÅ« akkosati paribhÄ• sati, na bhikkhÅ« bhikkhÅ«hi bhedeti, na buddha
bhÄ• sati, na dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, na saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• s
bhikkhave, imehi aá¹-á¹-hahaá¹…gehi samannÄ• gatassa upÄ• sakassa pattaá¹ƒ ukkujjituá
bhikkhave, ukkujjitabbo. tena, bhikkhave, vaá¸• á¸• hena licchavinÄ• saá¹…ghaá¹ƒ upasaá
uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ•
evamassa vacanÄ«yo --- `saá¹…ghena me, bhante, patto \Be 265/ nikkujjito, asambhogomh
bhante, sammÄ• vattÄ• mi, lomaá¹ƒ pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi, saá¹…ghaá¹ƒ pattu
dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho
---

<267> ``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…ghena vaá¸• á¸• hassa licchavissa patto
saá¹…ghena. so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, saá¹…ghaá¹ƒ patt
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho vaá¸• á¸• hassa licchavissa pattaá¹ƒ ukkujjeyya
kareyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…ghena vaá¸• á¸• hassa licchavissa patto nikkujji
saá¹…ghena. so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati \Se II 46/, saá¹…gh
yÄ• cati. saá¹…gho vaá¸• á¸• hassa licchavissa pattaá¹ƒ ukkujjati, sambhogaá¹ƒ saá¹…ghe
khamati vaá¸• á¸• hassa licchavissa pattassa ukkujjanÄ• , sambhogaá¹ƒ saá¹…ghena karaá
yassa nakkhamati, so bhÄ• seyya.

``ukkujjito saá¹…ghena vaá¸• á¸• hassa licchavissa patto, sambhogo saá¹…ghena. khamat
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<268> atha kho bhagavÄ• vesÄ• liyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena bhaggÄ• tena
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bhaggÄ• tadavasari. tatra sudaá¹ƒ bhagavÄ• b

susumÄ• ragire {suá¹ƒsumÄ• ragire (Ce Se), saá¹ƒsumÄ• ragire (Katthaci) } bhesakaá¸·Ä• v
pana samayena bodhissa rÄ• jakumÄ• rassa kokanado {kokanudo (Katthaci) } nÄ• ma pÄ•
anajjhÄ• vuttho samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• kenaci vÄ• manussabhÅ«tena. ath
saÃ±jikÄ• puttaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, samma saÃ±cikÄ• putta, yen
tenupasaá¹…kama, upasaá¹…kamitvÄ• mama vacanena bhagavato pÄ• de sirasÄ• vanda
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ puccha --- `bodhi, bhante, rÄ• jakumÄ• ro b
vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ \Be 266/ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• s
pucchatÄ«â€™ ti. evaÃ±ca vadehi --- `adhivÄ• setu kira, bhante \Se II 47/, bhagavÄ• bodhi
svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ â€™ ti. ``evaá¹ƒ bhoâ€
mÄ• á¹‡avo bodhissa rÄ• jakumÄ• rassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami
saddhiá¹ƒ sammodi, sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho saÃ±cikÄ• putto mÄ• á¹‡avo bhagavantaá¹ƒ etadavoca --- ``bodhi kho rÄ• jakum
pÄ• de sirasÄ• vandati, appÄ• bÄ• dhaá¹ƒ appÄ• taá¹…kaá¹ƒ lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ
evaÃ±ca vadeti --- `adhivÄ• setu kira bhavaá¹ƒ gotamo bodhissa rÄ• jakumÄ• rassa svÄ• ta
bhikkhusaá¹…ghenÄ• â€™â€™ â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha b
bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• yena bodhi rÄ• jakumÄ• ro tenu
\Ee II 128/ bodhiá¹ƒ rÄ• jakumÄ• raá¹ƒ etadavoca --- ``avocumha kho mayaá¹ƒ bhoto vacan
gotamaá¹ƒ --- `bodhi kho rÄ• jakumÄ• ro bhoto gotamassa pÄ• de sirasÄ• vandati, appÄ• b
lahuá¹-á¹-hÄ• naá¹ƒ balaá¹ƒ phÄ• suvihÄ• raá¹ƒ pucchati. evaÃ±ca vadeti --- adhivÄ• setu k
bodhissa rÄ• jakumÄ• rassa svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™
samaá¹‡ena gotamenÄ• â€™â€™ ti.

atha kho bodhi rÄ• jakumÄ• ro tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ \Se II 48/ khÄ• dan
paá¹-iyÄ• dÄ• petvÄ• , kokanadaÃ±ca pÄ• sÄ• daá¹ƒ odÄ• tehi dussehi santharÄ• petvÄ• y
pacchimasopÄ• nakaá¸·evarÄ• , saÃ±cikÄ• puttaá¹ƒ mÄ• á¹‡avaá¹ƒ Ä• mantesi --- ``ehi tva
yena bhagavÄ• tenupasaá¹…kama, upasaá¹…kamitvÄ• bhagavato kÄ• laá¹ƒ Ä• rocehi ---
bhattaâ€™â€™ â€™ nti. ``evaá¹ƒ bhoâ€™â€™ ti kho saÃ±cikÄ• putto mÄ• á¹‡avo bodhiss
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavato kÄ• laá¹
gotama, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena bo
nivesanaá¹ƒ tenupasaá¹…kami. tena kho pana samayena bodhi rÄ• jakumÄ• ro bahidvÄ• ra
bhagavantaá¹ƒ Ä• gamayamÄ• no. addasÄ• kho bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ dÅ«
disvÄ• na tato paccuggantvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• purekkhatvÄ• yena kokana
atha kho bhagavÄ• pacchimasopÄ• nakaá¸·evaraá¹ƒ nissÄ• ya aá¹-á¹-hÄ• si. atha kho bod
bhagavantaá¹ƒ etadavoca --- ``akkamatu, bhante, bhagavÄ• dussÄ• ni, akkamatu sugato d
dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte \Ne 248/ bhagavÄ• tuá¹‡hÄ«
... tatiyampi kho bodhi rÄ• jakumÄ• ro bhagavantaá¹ƒ etadavoca --- ``akkamatu, bhante, bha

akkamatu \Se II 49/ sugato dussÄ• ni, yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ
bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ apalokesi. atha kho Ä• yasmÄ• Ä• nando bodhiá¹
``saá¹ƒharantu, rÄ• jakumÄ• ra, dussÄ• ni. na bhagavÄ• celapaá¹-ikaá¹ƒ {celapattikaá¹ƒ (C
pacchimaá¹ƒ janataá¹ƒ tathÄ• gato anukampatÄ«â€™â€™ ti.

atha kho bodhi rÄ• jakumÄ• ro dussÄ• ni saá¹ƒharÄ• petvÄ• uparikokanade pÄ• sÄ• de Ä•
bhagavÄ• kokanadaá¹ƒ pÄ• sÄ• daá¹ƒ abhiruhitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹
bodhi rÄ• jakumÄ• ro buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«
santappetvÄ• sampavÄ• retvÄ• , bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ, eka
ekamantaá¹ƒ nisinnaá¹ƒ kho bodhiá¹ƒ rÄ• jakumÄ• raá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. ath
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave
akkamitabbÄ• . yo akkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« apagatagabbhÄ• bhikkhÅ« nimantetvÄ• dus
--- ``akkamatha, bhante \Se II 50/, dussaâ€™â€™ nti. bhikkhÅ« kukkuccÄ• yantÄ• na akka
bhante, dussaá¹ƒ maá¹…galatthÄ• yÄ• â€™â€™ ti. bhikkhÅ« kukkuccÄ• yantÄ• na akkam
ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma ayyÄ• maá¹…galatthÄ• ya yÄ• ciyamÄ
akkamissantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tassÄ• itthiyÄ• ujjhÄ• yantiyÄ• khiyya
kho te bhikkhÅ« bhagavato etamatthaá¹ƒ \Be 268/ Ä• rocesuá¹ƒ. ``gihÄ«, bhikkhave, maá¹.
bhikkhave, gihÄ«naá¹ƒ maá¹…galatthÄ• ya yÄ• ciyamÄ• nena celappaá¹-ikaá¹ƒ akkamituâ€

tena kho pana samayena bhikkhÅ« dhotapÄ• dakaá¹ƒ akkamituá¹ƒ kukkuccÄ• yanti. bhaga
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, dhotapÄ• dakaá¹ƒ akkamituâ€™â€™ nti.

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

<269> atha \Ne 249/ kho bhagavÄ• bhaggesu yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatt
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ b
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ•
sammajjaniÃ±ca Ä• dÄ• ya yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhaga
nisÄ«di. ekamantaá¹ƒ nisinnÄ• kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavantaá¹ƒ etadavo
bhante, bhagavÄ• ghaá¹-akaÃ±ca kataka Ã±ca sammajjaniÃ±ca, yaá¹ƒ \Se II 51/ mama ass
sukhÄ• yÄ• â€™â€™ ti. paá¹-iggahesi bhagavÄ• ghaá¹-akaÃ±ca sammajjaniÃ±ca. na bhag
atha kho bhagavÄ• visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ dhammiyÄ• kathÄ• ya sandassesi
sampahaá¹ƒsesi. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavatÄ• dhammiyÄ• kathÄ• y
samuttejitÄ• sampahaá¹ƒsitÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• pad

atha kho \Ee II 130/ bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ katha
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, ghaá¹-akaÃ±ca sammajjaniÃ±ca. na, bhikkhave,
paribhuÃ±jitabbaá¹ƒ. yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, t
--- sakkharaá¹ƒ, kathalaá¹ƒ, samuddapheá¹‡akaâ€™â€™ nti.

atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• vidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±ca {tÄ• lavaá¹‡á
yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
nisinnÄ• kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavantaá¹ƒ etadavoca --- ``paá¹-iggaá¹‡hÄ
vidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±ca, yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• y
bhagavÄ• vidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±ca.

atha \Be 269/ kho bhagavÄ• visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ dhammiyÄ• kathÄ• ya sam
sampahaá¹ƒsesi ... pe ... padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹
pakaraá¹‡e dhammiá¹ƒ \Se II 52/ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi
vidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±cÄ• â€™â€™ ti.

tena kho pana samayena saá¹…ghassa makasabÄ«janÄ« uppannÄ• hoti. bhagavato etam
``anujÄ• nÄ• mi, bhikkhave, makasabÄ«janiâ€™â€™ nti. cÄ• maribÄ«janÄ« uppannÄ• hot
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, cÄ• maribÄ«janÄ« dhÄ• retabbÄ• . yo dhÄ• re
anujÄ• nÄ• mi, bhikkhave, tisso bÄ«janiyo --- vÄ• kamayaá¹ƒ, usÄ«ramayaá¹ƒ, morapiÃ±ch

<270> tena kho pana samayena saá¹…ghassa chattaá¹ƒ uppannaá¹ƒ hoti. bhagavato etam
``anujÄ• nÄ• mi, bhikkhave, chattaâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« chattappaggahitÄ• {chattaá¹ƒ paggahet
Ä• hiá¹‡á¸• anti. tena kho pana samayena aÃ±Ã±ataro upÄ• sako sambahulehi Ä• jÄ«vakas
agamÄ• si. addasÄ• suá¹ƒ kho te Ä• jÄ«vakasÄ• vakÄ• chabbaggiye bhikkhÅ« dÅ«ratova
disvÄ• na taá¹ƒ upÄ• sakaá¹ƒ etadavocuá¹ƒ --- ``ete kho, ayyÄ• {ayyo (Katthaci) }, tumhÄ•
chattappaggahitÄ• Ä• gacchanti, seyyathÄ• pi gaá¹‡akamahÄ• mattÄ• â€™â€™ ti. ``nÄ• y
paribbÄ• jakÄ• â€™â€™ ti. `bhikkhÅ« na bhikkhÅ«â€™ ti abbhutaá¹ƒ akaá¹ƒsu. atha kho s
saÃ±jÄ• nitvÄ• ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhadantÄ• chattappag
II 131/ Ä• hiá¹‡á¸• issantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tassa upÄ• sakassa ujjhÄ•
vipÄ• centassa. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``saccaá¹ƒ kir
``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ•
--- ``na, bhikkhave, chattaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa bhikkhuno vinÄ• chattaá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa chattaá¹ƒ d

tena \Be 270/ kho pana samayena bhikkhÅ« --- gilÄ• nasseva bhagavatÄ• chattaá¹ƒ anuÃ±
agilÄ• nassÄ• ti --- Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re chattaá¹ƒ dhÄ• retuá¹ƒ kukkuccÄ• yanti.
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, agilÄ• nenapi Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re ch

tena kho pana samayena aÃ±Ã±ataro bhikkhu sikkÄ• ya pattaá¹ƒ uá¹-á¹-itvÄ• daá¹‡á¸• e Ä
aÃ±Ã±atarena gÄ• madvÄ• rena atikkamati. manussÄ• --- `esayyo coro gacchati, asissa vi
anupatitvÄ• \Se II 54/ gahetvÄ• saÃ±jÄ• nitvÄ• muÃ±ciá¹ƒsu. atha kho so bhikkhu Ä• rÄ•
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒ pana tvaá¹ƒ, Ä• vuso, daá¹‡á¸• asikkaá¹ƒ dh
``evamÄ• vusoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ•
nÄ• ma bhikkhu daá¹‡á¸• asikkaá¹ƒ dhÄ• ressasÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhaga
... pe ... ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹
Ä• mantesi --- ``na, bhikkhave, daá¹‡á¸• asikkÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti d

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti, na sakkoti vinÄ• daá¹‡á¸• ena
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa bhikkhuno
dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tena gilÄ• nena bhikkhunÄ• saá¹…ghaá
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanc
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, gilÄ• no; n
daá¹‡á¸• ena Ä• hiá¹‡á¸• ituá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ daá¹‡á¸• asammutiá¹ƒ yÄ•
yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho \Ee II

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no, na sakkoti \Se
Ä• hiá¹‡á¸• ituá¹ƒ. so saá¹…ghaá¹ƒ daá¹‡á¸• asammutiá¹ƒ yÄ• cati. yadi saá¹…ghassa patt
itthannÄ• massa bhikkhuno daá¹‡á¸• asammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no, na sakkoti vinÄ
Ä• hiá¹‡á¸• ituá¹ƒ. so saá¹…ghaá¹ƒ daá¹‡á¸• asammutiá¹ƒ yÄ• cati. saá¹…gho \Be 271/ itth
daá¹‡á¸• asammutiá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno daá¹‡á¸• a
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• massa bhikkhuno daá¹‡á¸• asammuti. khamati saá¹…gha
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<271> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti, na sakkoti vinÄ• sikkÄ•
parihariituá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nas
sikkÄ• sammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tena gilÄ• nena bhik
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkh

ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhan
vinÄ• sikkÄ• ya pattaá¹ƒ parihariuá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ sikkÄ• sammutiá¹ƒ y
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…

``suá¹‡Ä• tu \Se II 56/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no, na sa
pattaá¹ƒ parihariuá¹ƒ. so saá¹…ghaá¹ƒ sikkÄ• sammutiá¹ƒ yÄ• cati. yadi saá¹…ghassa pat
itthannÄ• massa bhikkhuno sikkÄ• sammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no, na sakkoti vinÄ
parihariuá¹ƒ. so saá¹…ghaá¹ƒ sikkÄ• sammutiá¹ƒ yÄ• cati. saá¹…gho itthannÄ• massa bhi
deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno sikkÄ• sammutiyÄ• dÄ• naá¹ƒ, s
nakkhamati, so bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• massa bhikkhuno sikkÄ• sammuti. khamati saá¹…ghassa
dhÄ• rayÄ• mÄ«â€™â€™ ti.

<272> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti, na sakkoti vinÄ• daá¹‡á
na sakkoti vinÄ• sikkÄ• ya pattaá¹ƒ parihariuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``
bhikkhave, gilÄ• nassa bhikkhuno daá¹‡á¸• asikkÄ• sammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana,
272/. tena gilÄ• nena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• s
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹
vacanÄ«yo --- `ahaá¹ƒ, bhante, gilÄ• no; na sakkomi vinÄ• daá¹‡á¸• ena Ä• hiá¹‡á¸• ituá¹ƒ
sikkÄ• ya pattaá¹ƒ parihariuá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ daá¹‡á¸• asikkÄ• sammuti
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ•
Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no, na sakkoti vinÄ
Ä• hiá¹‡á¸• ituá¹ƒ, na sakkoti vinÄ• sikkÄ• ya pattaá¹ƒ parihariuá¹ƒ. so saá¹…ghaá¹ƒ
daá¹‡á¸• asikkÄ• sammutiá¹ƒ\Ne 253/ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho
daá¹‡á¸• asikkÄ• sammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no na sakkoti vinÄ
Ä• hiá¹‡á¸• ituá¹ƒ, na sakkoti vinÄ• sikkÄ• ya pattaá¹ƒ parihariuá¹ƒ. so saá¹…ghaá¹ƒ daá¹
yÄ• cati. saá¹…gho itthannÄ• massa bhikkhuno daá¹‡á¸• asikkÄ• sammutiá¹ƒ deti. yassÄ• y
itthannÄ• massa bhikkhuno daá¹‡á¸• asikkÄ• sammutiyÄ• dÄ• naá¹ƒ, so tuá¹‡hassa; yassa

``dinnÄ• saá¹…ghena itthannÄ• massa bhikkhuno daá¹‡á¸• asikkÄ• sammuti. khamati saá
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<273> tena kho pana samayena aÃ±Ã±ataro bhikkhu romanthako {romaá¹-á¹-hako (Katthac
romanthitvÄ• ajjhoharati. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``vikÄ• lÄ• yaá¹ƒ {ka
vikÄ• lÄ• yaá¹ƒ (Katthaci) } bhikkhu bhojanaá¹ƒ bhuÃ±jatÄ«â€™â€™ ti. bhagavato etamatth
bhikkhave, bhikkhu aciraá¹ƒgoyoniyÄ• \Se II 58/ cuto. anujÄ• nÄ• mi, bhikkhave, romantha
ca, bhikkhave, bahimukhadvÄ• raá¹ƒ nÄ«haritvÄ• ajjhoharitabbaá¹ƒ. yo ajjhohareyya, yathÅ
kÄ• retabboâ€™â€™ ti.

tena \Be 273/ kho pana samayena aÃ±Ã±atarassa pÅ«gassa saá¹…ghabhattaá¹ƒ hoti. bhat
pakiriyiá¹ƒsu {vippakirÄ«yiá¹ƒsu (Ce), parikiriá¹ƒsu (Se) }. manussÄ• ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• odane diyyamÄ• ne na sakkaccaá¹ƒ paá¹-ig
sitthaá¹ƒ kammasatena niá¹-á¹-hÄ• yatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« \Ee II 133/ te
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ diyyamÄ• naá¹ƒ patati, taá¹ƒ sÄ• maá¹ƒ gahetvÄ• paribh
taá¹ƒ, bhikkhave, dÄ• yakehÄ«â€™â€™ ti.

<274> tena kho pana samayena aÃ±Ã±ataro bhikkhu dÄ«ghehi nakhehi piá¹‡á¸• Ä• ya cara
passitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``ehi, bhante, methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ
bhagini, netaá¹ƒ kappatÄ«â€™â€™ ti. ``sace kho tvaá¹ƒ, bhante, nappaá¹-isevissasi, idÄ• n
gattÄ• ni vilikhitvÄ• kuppaá¹ƒ karissÄ• mi --- ayaá¹ƒ maá¹ƒ bhikkhu vippakarotÄ«â€™â€™
tvaá¹ƒ, bhaginÄ«â€™â€™ ti. atha kho sÄ• itthÄ« \Se II 59/ attano nakhehi gattÄ• ni vilikhit
--- ayaá¹ƒ maá¹ƒ bhikkhu vippakarotÄ«ti. manussÄ• upadhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ agga
te manussÄ• tassÄ• itthiyÄ• nakhe chavimpi lohitampi. disvÄ• na --- imissÄ• yeva itthiyÄ•
akÄ• rako bhikkhÅ«ti --- taá¹ƒ bhikkhuá¹ƒ muÃ±ciá¹ƒsu. atha kho so bhikkhu Ä• rÄ• maá¹ƒ
etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒ pana tvaá¹ƒ, Ä• vuso, dÄ«ghe nakhe dhÄ• resÄ«â€™â€™ t
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma b
nakhe dhÄ• ressasÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesu
nakhÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« nakhenapi nakhaá¹ƒ chindanti, mukhenapi nakhaá¹ƒ ch
ghaá¹ƒsanti. aá¹…guliyo dukkhÄ• honti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ
nakhacchedanaâ€™â€™ nti. salohitaá¹ƒ nakhaá¹ƒ chindanti. aá¹…guliyo dukkhÄ• honti ...
bhikkhave, maá¹ƒsappamÄ• á¹‡ena nakhaá¹ƒ chindituâ€™â€™ nti.

tena \Be 274/ kho pana samayena chabbaggiyÄ• bhikkhÅ« vÄ«satimaá¹-á¹-haá¹ƒ {vÄ«satin
kÄ• rÄ• penti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabh
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na \Se II 60/, bhikkhave, vÄ«satimaá¹-á¹-haá¹ƒ kÄ• rÄ• petabl
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, malamattaá¹ƒ apakaá¸• á¸• hituâ€™â€™

<275> tena kho pana samayena bhikkhÅ«naá¹ƒ kesÄ• dÄ«ghÄ• honti. bhagavato etamatt
``ussahanti pana, bhikkhave, bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ kese oropetuâ€™â€™ nti? ``u
\Ee II 134/. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…gh
pe ... bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, khuraá¹ƒ khurasilaá¹ƒ khurasipÄ
sabbaá¹ƒ khurabhaá¹‡á¸• aâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« massuá¹ƒ kappÄ• penti ... pe ... massuá
golomikaá¹ƒ kÄ• rÄ• penti ... caturassakaá¹ƒ kÄ• rÄ• penti ... parimukhaá¹ƒ kÄ• rÄ• penti ...
{aá¸• á¸• hurakaá¹ƒ (Ce), aá¸• á¸• harukaá¹ƒ (Se) } kÄ• rÄ• penti ... dÄ• á¹-hikaá¹ƒ á¹-haper
saá¹ƒharÄ• penti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• m
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave \Ne 255/, massu kappÄ• petabbaá¹ƒ ... pe ... na
vaá¸• á¸• hÄ• petabbaá¹ƒ ... na golomikaá¹ƒ kÄ• rÄ• petabbaá¹ƒ ... na caturassakaá¹ƒ kÄ•
parimukhaá¹ƒ kÄ• rÄ• petabbaá¹ƒ ... na aá¸• á¸• hadukaá¹ƒ kÄ• rÄ• petabbaá¹ƒ ... na dÄ• â
sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petabbaá¹ƒ. yo saá¹ƒharÄ• peyya, Ä• patti dukkaá¹-assÄ•

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno sambÄ• dhe vaá¹‡o hoti. bhesajjaá¹ƒ
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Se II 61/. ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhapp
saá¹ƒharÄ• petuâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kattarikÄ• ya kese chedÄ• penti. manus
vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
kattarikÄ• ya kesÄ• chedÄ• petabbÄ• . yo chedÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™

tena \Be 275/ kho pana samayena aÃ±Ã±atarassa bhikkhuno sÄ«se vaá¹‡o hoti, na sakkoti
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhappaccayÄ•
chedÄ• petuâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« dÄ«ghÄ• ni nÄ• sikÄ• lomÄ• ni dhÄ• renti. manussÄ• u
--- seyyathÄ• pi pisÄ• cillikÄ• ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, dÄ
nÄ• sikÄ• lomaá¹ƒ dhÄ• retabbaá¹ƒ. yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« sakkharikÄ• yapi madhusitthakenapi nÄ• sikÄ• lomaá¹ƒ
dukkhÄ• honti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, saá¹‡á¸

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« palitaá¹ƒ gÄ• hÄ• penti \Se II 62/. manus
vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
palitaá¹ƒ gÄ• hÄ• petabbaá¹ƒ. yo gÄ• hÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<276> tena \Ne 256/ kho pana samayena aÃ±Ã±atarassa bhikkhuno kaá¹‡á¹‡agÅ«thakehi
\Ee II 135/. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¹‡am

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• kaá¹‡á¹‡amalaharaá¹‡iyo
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• m
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• kaá¹‡á¹‡amalaharaá¹‡iyo dhÄ•
Ä• patti dukkaá¹-assÄ• ti. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ dantamayaá¹ƒ visÄ•
veá¸·umayaá¹ƒ kaá¹-á¹-hamayaá¹ƒ jatumayaá¹ƒ phalamayaá¹ƒ lohamayaá¹ƒ saá¹…khanÄ•

<277> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bahuá¹ƒ lohabhaá¹‡á¸• aá¹ƒ kaá
karonti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti
nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• bahuá¹ƒ lohabhaá¹‡á¸• aá¹ƒ kaá¹ƒsabhaá¹‡á¸• aá¹ƒ sa
63/, seyyathÄ• pi \Be 276/ kaá¹ƒsapattharikÄ• â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• roce
bahuá¹ƒ lohabhaá¹‡á¸• aá¹ƒ kaá¹ƒsabhaá¹‡á¸• aá¹ƒ sannicayo kÄ• tabbo. yo kareyya, Ä• p

tena kho pana samayena bhikkhÅ« aÃ±janimpi aÃ±janisalÄ• kampi kaá¹‡á¹‡amalaharaá¹‡i
kukkuccÄ• yanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, aÃ±ja
kaá¹‡á¹‡amalaharaá¹‡iá¹ƒ bandhanamattaâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹…ghÄ• á¹-ipallatthikÄ• ya nisÄ«dan
lujjanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, saá¹…ghÄ• á¹-ipallatthikÄ•
nisÄ«deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa vinÄ• Ä• yogena {Ä• yog
hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• yogaâ€™â€™
etadahosi --- ``kathaá¹ƒ nu kho Ä• yogo kÄ• tabboâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä•
bhikkhave, tantakaá¹ƒ vemaá¹ƒ kavaá¹-aá¹ƒ {vemakaá¹ƒ vaá¹-á¹-aá¹ƒ (Ce), vemakaá¹ƒ vaá
sabbaá¹ƒ tantabhaá¹‡á¸• akaâ€™â€™ nti.

<278> tena kho pana samayena aÃ±Ã±ataro bhikkhu akÄ• yabandhano gÄ• maá¹ƒ piá¹‡á¸•
antaravÄ• sako pabhassittha. manussÄ• ukkuá¹-á¹-himakaá¹ƒsu \Se II 64/. so bhikkhu maá
II 136/. atha kho so bhikkhu Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi.
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, akÄ• yabandhanena gÄ• mo pavisitabbo. yo p
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, kÄ• yabandhanaâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• ni kÄ• yabandhanÄ• ni dh

deá¸• á¸• ubhakaá¹ƒ, murajaá¹ƒ, maddavÄ«á¹‡aá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ•
kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• ni k
dhÄ• retabbÄ• ni --- kalÄ• bukaá¹ƒ, deá¸• á¸• ubhakaá¹ƒ, murajaá¹ƒ, maddavÄ«á¹‡aá¹ƒ. yo
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, dve kÄ• yabandhanÄ• ni --- paá¹-á¹-ikaá¹ƒ, sÅ«ka
kÄ• yabandhanassa dasÄ• \Be 277/ jÄ«ranti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, murajaá¹
nti. kÄ• yabandhanassa anto jÄ«rati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, sobhaá¹‡aá¹ƒ guá
kÄ• yabandhanassa pavananto jÄ«rati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, vidhaâ€™â€™

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vace vidhe dhÄ• renti sovaá¹‡á¹‡
manussÄ• ujjhÄ• yanti khiyyanti \Se II 65/ vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhogin
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• vidhÄ• dhÄ• retabbÄ• . yo dhÄ•
anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• bhimayaá¹ƒ suttamayaâ

<279> tena kho pana samayena Ä• yasmÄ• Ä• nando lahukÄ• saá¹…ghÄ• á¹-iyo pÄ• rupi
pÄ• visi. vÄ• tamaá¹‡á¸• alikÄ• ya saá¹…ghÄ• á¹-iyo ukkhipiyiá¹ƒsu. atha kho Ä• yasmÄ• Ä
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``
gaá¹‡á¹-hikaá¹ƒ pÄ• sakaâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vacÄ• gaá¹‡á¹-hikÄ• yo dhÄ• re
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• m
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, uccÄ• vacÄ• gaá¹‡á¹-hikÄ• dhÄ• retabbÄ• . y
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ dantamayaá¹ƒ visÄ• á¹‡amayaâ
veá¸·umayaá¹ƒ kaá¹-á¹-hamayaá¹ƒ jatumayaá¹ƒ phalamayaá¹ƒ lohamayaá¹ƒ saá¹…khanÄ•
nti.

tena kho pana samayena bhikkhÅ« gaá¹‡á¹-hikampi pÄ• sakampi cÄ«vare \Se II 66/ appent
258/. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gaá¹‡á¹-hikaphala
pÄ• sakaphalakaâ€™â€™ nti. gaá¹‡á¹-hikaphalakampi \Ee II 137/ pÄ• sakaphalakampi ant
(Ce Se) } vivariyati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, gaá
ante appetuá¹ƒ; pÄ• sakaphalakaá¹ƒ sattaá¹…gulaá¹ƒ vÄ• aá¹-á¹-haá¹…gulaá¹ƒ vÄ• ogÄ•

<280> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« gihinivatthaá¹ƒ nivÄ• senti --- hatt
macchavÄ• á¸·akaá¹ƒ, catukaá¹‡á¹‡akaá¹ƒ, tÄ• lavaá¹‡á¹-akaá¹ƒ, satavalikaá¹ƒ. manussÄ•
khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• ro
bhikkhave, gihinivatthaá¹ƒ nivÄ• setabbaá¹ƒ --- hatthisoá¹‡á¸• akaá¹ƒ, macchavÄ• á¸·akaá¹
tÄ• lavaá¹‡á¹-akaá¹ƒ, satavalikaá¹ƒ. yo nivÄ• seyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« gihipÄ• rutaá¹ƒ pÄ• rupanti. manussÄ•

vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
gihipÄ• rutaá¹ƒ pÄ• rupitabbaá¹ƒ. yo pÄ• rupeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« saá¹ƒvelliyaá¹ƒ nivÄ• senti. manussÄ• u
vipÄ• centi --- seyyathÄ• pi \Se II 67/ raÃ±Ã±o muá¹‡á¸• avaá¹-á¹-Ä«ti. bhagavato etamattha
bhikkhave, saá¹ƒvelliyaá¹ƒ nivÄ• setabbaá¹ƒ. yo nivÄ• seyya, Ä• patti dukkaá¹-assÄ• â€™â

<281> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« ubhatokÄ• jaá¹ƒ haranti. manuss
vipÄ• centi --- seyyathÄ• pi raÃ±Ã±o muá¹‡á¸• avaá¹-á¹-Ä«ti. bhagavato etamatthaá¹ƒ Ä• ro
ubhatokÄ• jaá¹ƒ haritabbaá¹ƒ. yo hareyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave
antarÄ• kÄ• jaá¹ƒ sÄ«sabhÄ• raá¹ƒ khandhabhÄ• raá¹ƒ kaá¹-ibhÄ• raá¹ƒ olambakaâ€™â€™

<282> tena kho pana samayena bhikkhÅ« dantakaá¹-á¹-haá¹ƒ na khÄ• danti. mukhaá¹ƒ dug
etamatthaá¹ƒ Ä• rocesuá¹ƒ.

``paÃ±cime \Ne 259/, bhikkhave, Ä• dÄ«navÄ• dantakaá¹-á¹-hassa akhÄ• dane. acakkhus
hoti, rasaharaá¹‡iyo na visujjhanti, pittaá¹ƒ semhaá¹ƒ bhattaá¹ƒ pariyonandhati, bhattamass
ime kho, bhikkhave, paÃ±ca Ä• dÄ«navÄ• dantakaá¹-á¹-hassa akhÄ• dane.

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• dantakaá¹-á¹-hassa khÄ• dane. cakkhussaá¹ƒ, muk
rasaharaá¹‡iyo visujjhanti, pittaá¹ƒ semhaá¹ƒ bhattaá¹ƒ na pariyonandhati, bhattamassa ch
--- ime kho, bhikkhave, paÃ±ca Ä• nisaá¹ƒsÄ• dantakaá¹-á¹-hassa khÄ• dane. anujÄ• nÄ•
dantakaá¹-á¹-haâ€™â€™ nti.

tena \Se II 68/ kho pana samayena chabbaggiyÄ• bhikkhÅ« dÄ«ghÄ• ni dantakaá¹-á¹-hÄ•
sÄ• maá¹‡eraá¹ƒ Ä• koá¹-enti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na \Be 279/, bhikkh
dantakaá¹-á¹-haá¹ƒ khÄ• ditabbaá¹ƒ. yo khÄ• deyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi,
aá¹-á¹-haá¹…gulaparamaá¹ƒ dantakaá¹-á¹-haá¹ƒ, na ca tena sÄ• maá¹‡ero Ä• koá¹-etabbo.
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno atimaá¹-Ä• hakaá¹ƒ dantakaá¹-á¹-haá¹
vilaggaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, atimaá¹-Ä• hakaá¹ƒ
khÄ• ditabbaá¹ƒ. yo khÄ• deyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, caturaá¹
{caturaá¹…gulaá¹ƒ pacchimaá¹ƒ (Katthaci) } dantakaá¹-á¹-haâ€™â€™ nti.

<283> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« dÄ• yaá¹ƒ Ä• limpenti. manussÄ•
vipÄ• centi --- seyyathÄ• pi davaá¸• Ä• hakÄ• ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na
Ä• limpitabbo. yo Ä• limpeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena vihÄ• rÄ• tiá¹‡agahanÄ• honti, davaá¸• Ä• he á¸• ayhamÄ• ne v
kukkuccÄ• yanti paá¹-aggiá¹ƒ \Se II 69/ dÄ• tuá¹ƒ, parittaá¹ƒ kÄ• tuá¹ƒ. bhagavato etamatth
``anujÄ• nÄ• mi, bhikkhave, davaá¸• Ä• he á¸• ayhamÄ• ne paá¹-aggiá¹ƒ dÄ• tuá¹ƒ, parittaá

<284> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« rukkhaá¹ƒ abhiruhanti, rukkhÄ• r
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi makkaá¹-Ä• ti. bhagavato \Ne
Ä• rocesuá¹ƒ. ``na, bhikkhave, rukkho abhiruhitabbo. yo abhiruheyya, Ä• patti dukkaá¹-assÄ

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno kosalesu janapade sÄ• vatthiá¹ƒ gacch
hatthÄ« pariyuá¹-á¹-hÄ• ti. atha kho so bhikkhu rukkhamÅ«laá¹ƒ upadhÄ• vitvÄ• kukkuccÄ
abhiruhi. so hatthÄ« aÃ±Ã±ena agamÄ• si. atha kho so bhikkhu sÄ• vatthiá¹ƒ gantvÄ• bhik
Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sat
rukkhaá¹ƒ abhiruhituá¹ƒ Ä• padÄ• su yÄ• vadatthaâ€™â€™ nti.

<285> tena \Ee II 139/ \Be 280/ kho pana samayena yameá¸·akekuá¹-Ä• nÄ• ma {yameá¸·
meá¹-á¹-hakokuá¹-á¹-hÄ• nÄ• ma (Se) } bhikkhÅ« dve bhÄ• tikÄ• honti brÄ• hmaá¹‡ajÄ• ti
kalyÄ• á¹‡avÄ• kkaraá¹‡Ä• . te yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho \Se II 70/ te bhikkhÅ« bhagavantaá
``etarahi, bhante, bhikkhÅ« nÄ• nÄ• nÄ• mÄ• nÄ• nÄ• gottÄ• nÄ• nÄ• jaccÄ• nÄ• nÄ• ku
niruttiyÄ• buddhavacanaá¹ƒ dÅ«senti. handa mayaá¹ƒ, bhante, buddhavacanaá¹ƒ chandas
vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , evaá¹ƒ vak
mayaá¹ƒ, bhante, buddhavacanaá¹ƒ chandaso Ä• ropemÄ• â€™ ti. netaá¹ƒ, moghapurisÄ•
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mant
bhikkhave, buddhavacanaá¹ƒ chandaso Ä• ropetabbaá¹ƒ. yo Ä• ropeyya, Ä• patti dukkaá¹-a
bhikkhave, sakÄ• ya niruttiyÄ• buddhavacanaá¹ƒ pariyÄ• puá¹‡ituâ€™â€™ nti.

<286> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« lokÄ• yataá¹ƒ pariyÄ• puá¹‡anti.
khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. assosuá¹ƒ kho bhikkhÅ« tesaá
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
``api nu kho, bhikkhave, lokÄ• yate sÄ• radassÄ• vÄ« imasmiá¹ƒ dhammavinaye vuddhiá¹ƒ
Ä• pajjeyyÄ• â€™â€™ ti? ``nohetaá¹ƒ bhanteâ€™â€™. ``imasmiá¹ƒ vÄ• pana dhammavin
pariyÄ• puá¹‡eyyÄ• â€™â€™ ti? ``nohetaá¹ƒ bhanteâ€™â€™. ``na, bhikkhave, lokÄ• yataá
pariyÄ• puá¹‡eyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Se II 71/ kho pana samayena chabbaggiyÄ• bhikkhÅ« lokÄ• yataá¹ƒ vÄ• centi. manus
\Ne 261/ vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• ro
lokÄ• yataá¹ƒ vÄ• cetabbaá¹ƒ. yo vÄ• ceyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<287> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡
khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti \Be 281/. bhagavato etamattha
bhikkhave, tiracchÄ• navijjÄ• pariyÄ• puá¹‡itabbÄ• . yo pariyÄ• puá¹‡eyya, Ä• patti dukkaá

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« tiracchÄ• navijjaá¹ƒ vÄ• centi. manussÄ•
vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
tiracchÄ• navijjÄ• vÄ• cetabbÄ• . yo vÄ• ceyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<288> tena kho pana \Ee II 140/ samayena bhagavÄ• mahatiyÄ• parisÄ• ya parivuto dhan
bhikkhÅ« --- `jÄ«vatu, bhante, bhagavÄ• ; jÄ«vatu sugatoâ€™ ti --- uccÄ• saddaá¹ƒ mahÄ•
saddena dhammakathÄ• antarÄ• ahosi. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``api
`jÄ«vÄ• â€™ ti vutto {vutte (Katthaci) } tappaccayÄ• jÄ«veyya vÄ• \Se II 72/ mareyya vÄ• â
bhanteâ€™â€™. ``na, bhikkhave, khipite `jÄ«vÄ• â€™ ti vattabbo. yo vadeyya, Ä• patti duk

tena kho pana samayena manussÄ• bhikkhÅ«naá¹ƒ khipite `jÄ«vatha bhanteâ€™ ti vadant
nÄ• lapanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä•
bhanteâ€™ ti vuccamÄ• nÄ• nÄ• lapissantÄ«â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• roce
maá¹…galikÄ• . anujÄ• nÄ• mi, bhikkhave, gihÄ«naá¹ƒ `jÄ«vatha bhanteâ€™ ti vuccamÄ• n
vattuâ€™â€™ nti.

<289> tena kho pana samayena bhagavÄ• mahatiyÄ• parisÄ• ya parivuto dhammaá¹ƒ des
aÃ±Ã±atarena bhikkhunÄ• lasuá¹‡aá¹ƒ khÄ• yitaá¹ƒ hoti. so --- mÄ• bhikkhÅ« byÄ• bÄ• dh
nisÄ«di. addasÄ• kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ ekamantaá¹ƒ nisinnaá¹ƒ. disvÄ• na bhik
nu kho so, bhikkhave, bhikkhu ekamantaá¹ƒ nisinnoâ€™â€™ ti \Ne 262/? ``etena, bhante, b
khÄ• yitaá¹ƒ. so --- mÄ• bhikkhÅ« byÄ• bÄ• dhiá¹ƒsÅ«ti --- ekamantaá¹ƒ nisinnoâ€™â€™ t
{bhikkhave bhikkhunÄ• (Se) }, taá¹ƒ khÄ• ditabbaá¹ƒ, yaá¹ƒ khÄ• ditvÄ• evarÅ«pÄ• ya dha
assÄ• â€™â€™ ti? ``nohetaá¹ƒ bhanteâ€™â€™. ``na, bhikkhave, lasuá¹‡aá¹ƒ khÄ• ditabba
dukkaá¹-assÄ• â€™â€™ ti.

tena \Se II 73/ \Be 282/ kho pana samayena Ä• yasmato sÄ• riputtassa udaravÄ• tÄ• bÄ• d
mahÄ• moggallÄ• no yenÄ• yasmÄ• sÄ• riputto tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä•
etadavoca --- ``pubbe te, Ä• vuso sÄ• riputta, udaravÄ• tÄ• bÄ• dho kena phÄ• su hotÄ«â€
Ä• vusoâ€™â€™ ti {atha kho Ä• yasmÄ• sÄ• riputto Ä• yasmantaá¹ƒ mahÄ• moggallÄ• na
Ä• vuso moggallÄ• na udaravÄ• tÄ• bÄ• dho lasuá¹‡ena phÄ• su hotÄ«â€™â€™ ti (Kattha
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhappaccayÄ• lasuá¹‡aá¹ƒ khÄ• dituâ€™

<290> tena kho pana samayena bhikkhÅ« Ä• rÄ• me tahaá¹ƒ tahaá¹ƒ passÄ• vaá¹ƒ karonti

etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ekamantaá¹ƒ passÄ• vaá¹ƒ kÄ• tuá
Ä• rÄ• mo duggandho hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, passÄ• vakumbhiâ€™â€™
passÄ• vaá¹ƒ karonti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, passÄ• vapÄ• dukaâ€™â€™ nti.
pÄ• kaá¹-Ä• honti. bhikkhÅ« hiriyanti passÄ• vaá¹ƒ kÄ• tuá¹ƒ ... pe ... ``anujÄ• nÄ• mi, bhik
tayo pÄ• kÄ• re --- iá¹-á¹-hakÄ• pÄ• kÄ• raá¹ƒ, silÄ• pÄ• kÄ• raá¹ƒ, dÄ• rupÄ• kÄ• raâ€™â
apÄ• rutÄ• duggandhÄ• hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, apidhÄ• naâ€™â€™ nti.

<291> tena kho pana samayena bhikkhÅ« Ä• rÄ• me tahaá¹ƒ tahaá¹ƒ vaccaá¹ƒ karonti. Ä•
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi \Se II 74/, bhikkhave, ekamantaá¹ƒ vaccaá¹ƒ k
duggandho hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, vaccakÅ«paâ€™â€™ nti. vaccakÅ«pa
pe ... ``anujÄ• nÄ• mi, bhikkhave, cinituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹
nti. vaccakÅ«po nÄ«cavatthuko hoti, udakena otthariyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhav
kÄ• tuâ€™â€™ nti. cayo paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, cinituá¹ƒ tayo caye
iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™ nti. Ä• rohantÄ• vihaÃ±Ã±anti ...
bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ
paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™ nti. ante nisinn
paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, santharitvÄ• majjhe chiddaá¹ƒ katvÄ• vacc
\Ne 263/. dukkhaá¹ƒ nisinnÄ• vaccaá¹ƒ karonti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, vaccap
bahiddhÄ• passÄ• vaá¹ƒ \Be 283/ karonti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, passÄ• vado
avalekhanakaá¹-á¹-haá¹ƒ na hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, avalekhanakaá¹-á¹-ha
avalekhanapiá¹-haro na hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, avalekhanapiá¹-haraâ€™â
apÄ• ruto duggandho hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, apidhÄ• naâ€™â€™ nti. ajjh
sÄ«tenapi uá¹‡henapi kilamanti ... pe ... \Se II 75/ ``anujÄ• nÄ• mi, bhikkhave, vaccakuá¹-iâ
vaccakuá¹-iyÄ• kavÄ• á¹-aá¹ƒ na hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, kavÄ• á¹-aá¹ƒ
piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ udukkhalikaá¹ƒ uttarapÄ• sakaá¹ƒ aggaá¸·avaá¹-á¹-iá¹ƒ kapis
ghaá¹-ikaá¹ƒ tÄ• á¸·acchiddaá¹ƒ Ä• viÃ±chanacchiddaá¹ƒ Ä• viÃ±chanarajjuâ€™â€™ nti. va
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• val
setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ latÄ• kar
paÃ±capaá¹-ikaá¹ƒ cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjuâ€™â€™ nti.

<292> tena kho pana samayena aÃ±Ã±ataro bhikkhu jarÄ• dubbalo vaccaá¹ƒ katvÄ• vuá¹-
paripatati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, olambakaâ€™
aparikkhittÄ• hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, parikkhipituá¹ƒ tayo pÄ• kÄ• re ---
iá¹-á¹-hakÄ• pÄ• kÄ• raá¹ƒ, silÄ• pÄ• kÄ• raá¹ƒ, dÄ• rupÄ• kÄ• raâ€™â€™ nti. koá¹-á¹-hak
``anujÄ• nÄ• mi, bhikkhave, koá¹-á¹-hakaâ€™â€™ nti. koá¹-á¹-hakassa kavÄ• á¹-aá¹ƒ na \S
(anujÄ• nÄ• mi bhikkhave koá¹-á¹-hakanti. koá¹-á¹-hako nÄ«cavatthuko hoti ... pe ... anujÄ•
uccavatthukaá¹ƒ kÄ• tunti. cayo paripatati ... pe ... anujÄ• nÄ• mi bhikkhave cinituá¹ƒ tayo c
iá¹-á¹-hakÄ• cayaá¹ƒ silÄ• cayaá¹ƒ dÄ• rucayanti. Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... anujÄ

sopÄ• ne iá¹-á¹-hakÄ• sopÄ• naá¹ƒ silÄ• sopÄ• naá¹ƒ dÄ• rusopÄ• nanti. Ä• rohantÄ• pari
bhikkhave Ä• lambanabÄ• hanti. koá¹-á¹-hakassa kavÄ• á¹-aá¹ƒ na hoti.) (Se Ke) } ... pe ...
bhikkhave, kavÄ• á¹-aá¹ƒ piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ udukkhalikaá¹ƒ uttarapÄ• sakaá¹ƒ a
kapisÄ«sakaá¹ƒ sÅ«cikaá¹ƒ ghaá¹-ikaá¹ƒ tÄ• á¸·acchiddaá¹ƒ Ä• viÃ±chanacchiddaá¹ƒ Ä• vi
koá¹-á¹-hake tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ
kÄ• tuá¹ƒ --- setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kamma
makaradantakaá¹ƒ paÃ±capaá¹-ikaâ€™â€™ nti. pariveá¹‡aá¹ƒ cikkhallaá¹ƒ hoti ... pe ... ``a
bhikkhave, marumbaá¹ƒ pakirituâ€™â€™ nti. na pariyÄ• puá¹‡anti ... pe ... ``anujÄ• nÄ• mi,
padarasilaá¹ƒ {paá¹-á¹-asilaá¹ƒ (Katthaci) } nikkhipituâ€™â€™ nti. udakaá¹ƒ santiá¹-á¹-hati .
``anujÄ• nÄ• mi, bhikkhave, udakaniddhamanaâ€™â€™ nti. Ä• camanakumbhÄ« na hoti ...
bhikkhave, Ä• camanakumbhiâ€™â€™ nti. Ä• camanasarÄ• vako \Be 284/ na hoti ... pe ...
Ä• camanasarÄ• vakaâ€™â€™ nti. dukkhaá¹ƒ nisinnÄ• Ä• camenti ... pe ... ``anujÄ• nÄ• m
Ä• camanapÄ• dukaâ€™â€™ nti. Ä• camanapÄ• dukÄ• pÄ• kaá¹-Ä• honti, bhikkhÅ« hiriy
``anujÄ• nÄ• mi, bhikkhave, parikkhipituá¹ƒ tayo pÄ• kÄ• re \Ne 264/ --- iá¹-á¹-hakÄ• pÄ• kÄ
silÄ• pÄ• kÄ• raá¹ƒ, dÄ• rupÄ• kÄ• raâ€™â€™ nti. Ä• camanakumbhÄ« apÄ• rutÄ• hoti, ti
okiriyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, apidhÄ• naâ€™â€™ nti.

<293> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• c
ropentipi ropÄ• pentipi, siÃ±cantipi siÃ±cÄ• pentipi, ocinantipi ocinÄ• pentipi, ganthentipi ga
ekatovaá¹‡á¹-ikamÄ• laá¹ƒ karontipi kÄ• rÄ• pentipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ karontipi \
kÄ• rÄ• pentipi, maÃ±jarikaá¹ƒ karontipi kÄ• rÄ• pentipi, vidhÅ«tikaá¹ƒ karontipi kÄ• rÄ• pen
karontipi kÄ• rÄ• pentipi, Ä• veá¸·aá¹ƒ karontipi kÄ• rÄ• pentipi, uracchadaá¹ƒ karontipi kÄ•
kulitthÄ«naá¹ƒ kuladhÄ«tÄ• naá¹ƒ kulakumÄ• rÄ«naá¹ƒ kulasuá¹‡hÄ• naá¹ƒ kuladÄ• sÄ«na
harantipi harÄ• pentipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ harantipi harÄ• pentipi, maÃ±jarikaá¹ƒ
harÄ• pentipi, vidhÅ«tikaá¹ƒ harantipi harÄ• pentipi, vaá¹-aá¹ƒsakaá¹ƒ harantipi harÄ• penti
harantipi harÄ• pentipi, uracchadaá¹ƒ harantipi harÄ• pentipi. te kulitthÄ«hi kuladhÄ«tÄ• hi k
kulasuá¹‡hÄ• hi kuladÄ• sÄ«hi saddhiá¹ƒ ekabhÄ• janepi bhuÃ±janti, ekathÄ• lakepi pivanti
ekamaÃ±cepi tuvaá¹-á¹-enti, ekattharaá¹‡Ä• pi tuvaá¹-á¹-enti, ekapÄ• vuraá¹‡Ä• pi tuvaá¹-á
ekattharaá¹‡apÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-enti, vikÄ• lepi bhuÃ±janti, majjampi pivanti, mÄ• l
dhÄ• renti, naccantipi, gÄ• yantipi, vÄ• dentipi, lÄ• sentipi; naccantiyÄ• pi naccanti, naccant
naccantiyÄ• pi vÄ• denti, naccantiyÄ• pi lÄ• senti ... pe ... lÄ• sentiyÄ• pi naccanti, lÄ• senti
lÄ• sentiyÄ• pi vÄ• denti, lÄ• sentiyÄ• pi lÄ• senti; aá¹-á¹-hapadepi kÄ«á¸·anti, dasapadepi k
kÄ«á¸·anti, parihÄ• rapathepi kÄ«á¸·anti, santikÄ• yapi kÄ«á¸·anti, khalikÄ• yapi kÄ«á¸·anti,
kÄ«á¸·anti, salÄ• kahatthenapi kÄ«á¸·anti, akkhenapi kÄ«á¸·anti, paá¹…gacÄ«renapi kÄ«á¸
kÄ«á¸·anti, mokkhacikÄ• yapi kÄ«á¸·anti, ciá¹…gulakenapi kÄ«á¸·anti, pattÄ• á¸·hakenapi k
kÄ«á¸·anti, dhanukenapi kÄ«á¸·anti \Se II 78/, akkharikÄ• yapi kÄ«á¸·anti, manesikÄ• yapi k
yathÄ• vajjenapi kÄ«á¸·anti; hatthismimpi sikkhanti, assasmimpi sikkhanti, rathasmimpi sikk
\Be 285/ sikkhanti; tharusmimpi sikkhanti; hatthissapi purato dhÄ• vanti, assassapi purato d

rathassapi purato dhÄ• vantipi Ä• dhÄ• vantipi; usseá¸·entipi, apphoá¹-entipi, nibbujjhantipi,
yujjhanti; raá¹…gamajjhepi saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• naccakiá¹ƒ evaá¹ƒ vadanti --- ``
naccassÅ«â€™â€™ ti; nalÄ• á¹-ikampi denti; vividhampi anÄ• cÄ• raá¹ƒ Ä• caranti. bhagav
Ä• rocesuá¹ƒ ... pe ... ``na, bhikkhave, vividhaá¹ƒ anÄ• cÄ• raá¹ƒ Ä• caritabbaá¹ƒ. yo Ä• ca
kÄ• retabboâ€™â€™ ti.

tena \Ne 265/ kho pana samayena Ä• yasmante uruvelakassape pabbajite saá¹…ghassa ba
dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ uppannaá¹ƒ hoti. atha kho bhikkhÅ«naá¹ƒ et
bhagavatÄ• lohabhaá¹‡á¸• aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, kiá¹ƒ ananuÃ±Ã±Ä• taá¹ƒ; kiá¹ƒ dÄ• rub
kiá¹ƒ ananuÃ±Ã±Ä• taá¹ƒ; kiá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, kiá¹ƒ ananuÃ±Ã
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• paharaá¹‡iá¹ƒ sabbaá¹ƒ
á¹-hapetvÄ• Ä• sandiá¹ƒ pallaá¹…kaá¹ƒ \Ee II 143/ dÄ• rupattaá¹ƒ dÄ• rupÄ• dukaá¹ƒ sabb
á¹-hapetvÄ• katakaÃ±ca kumbhakÄ• rikaÃ±ca sabbaá¹ƒ mattikÄ• bhaá¹‡á¸• aâ€™â€™ nti

khuddakavatthukkhandhako paÃ±camo.

tassuddÄ• naá¹ƒ ---

rukkhe \Se II 79/ thambhe ca kuá¹-á¹-e ca, aá¹-á¹-Ä• ne gandhasuttiyÄ• .

vigayha mallako kacchu, jarÄ• ca puthupÄ• á¹‡ikÄ• ||

vallikÄ• pi ca pÄ• maá¹…go, kaá¹‡á¹-hasuttaá¹ƒ na dhÄ• raye.

kaá¹-i ovaá¹-á¹-i kÄ• yuraá¹ƒ, hatthÄ• bharaá¹‡amuddikÄ• ||

dÄ«ghe kocche phaá¹‡e hatthe, sitthÄ• udakatelake.

Ä• dÄ• sudapattavaá¹‡Ä• , Ä• lepommaddacuá¹‡á¹‡anÄ• ||

laÃ±chenti aá¹…garÄ• gaÃ±ca, mukharÄ• gaá¹ƒ tadÅ«bhayaá¹ƒ.

cakkhurogaá¹ƒ giraggaÃ±ca, Ä• yataá¹ƒ sarabÄ• hiraá¹ƒ ||

ambapesisakalehi, ahicchindi ca candanaá¹ƒ.

uccÄ• vacÄ• pattamÅ«lÄ• , suvaá¹‡á¹‡o bahalÄ• valÄ« ||

citrÄ• \Be 286/ dussati duggandho, uá¹‡he bhijjiá¹ƒsu miá¸• á¸• hiyÄ• .

paribhaá¹‡á¸• aá¹ƒ tiá¹‡aá¹ƒ coá¸·aá¹ƒ, mÄ• laá¹ƒ kuá¹‡á¸• olikÄ• ya ca ||

thavikÄ• \Ne 266/ aá¹ƒsabaddhaÃ±ca, tathÄ• bandhanasuttakÄ• .

khile maÃ±ce ca pÄ«á¹-he ca, aá¹…ke chatte paá¹‡Ä• manÄ• ||

tumbaghaá¹-ichavasÄ«saá¹ƒ, calakÄ• ni paá¹-iggaho.

vipphÄ• lidaá¹‡á¸• asovaá¹‡á¹‡aá¹ƒ, patte pesi ca nÄ• á¸·ikÄ• ||

kiá¹‡á¹‡asattu saritaÃ±ca, madhusitthaá¹ƒ sipÄ• á¹-ikaá¹ƒ.

vikaá¹‡á¹‡aá¹ƒ bandhivisamaá¹ƒ, chamÄ• jirapahoti ca ||

kaá¸·imbhaá¹ƒ \Se II 80/ moghasuttaÃ±ca, adhotallaá¹ƒ upÄ• hanÄ• .

aá¹…gule paá¹-iggahaÃ±ca, vitthakaá¹ƒ thavikabaddhakÄ• ||

ajjhokÄ• se nÄ«cavatthu, cayo cÄ• pi vihaÃ±Ã±are.

paripati tiá¹‡acuá¹‡á¹‡aá¹ƒ, ullittaavalittakaá¹ƒ ||

setaá¹ƒ kÄ• á¸·akavaá¹‡á¹‡aÃ±ca, parikammaÃ±ca gerukaá¹ƒ.

mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ, makaradantakapÄ• á¹-ikaá¹ƒ ||

cÄ«varavaá¹ƒsaá¹ƒ rajjuÃ±ca, anuÃ±Ã±Ä• si vinÄ• yako.

ujjhitvÄ• pakkamanti ca, kathinaá¹ƒ paribhijjati ||

viniveá¹-hiyati kuá¹-á¹-epi, pattenÄ• dÄ• ya gacchare.

thavikÄ• bandhasuttaÃ±ca, bandhitvÄ• ca upÄ• hanÄ• ||

upÄ• hanatthavikaÃ±ca, aá¹ƒsabaddhaÃ±ca suttakaá¹ƒ.

udakÄ• kappiyaá¹ƒ magge, parissÄ• vanacoá¸·akaá¹ƒ ||

dhammakaraá¹‡aá¹ƒ dve bhikkhÅ«, vesÄ• liá¹ƒ agamÄ• muni.

daá¹‡á¸• aá¹ƒ ottharakaá¹ƒ tattha, anuÃ±Ã±Ä• si parissÄ• vanaá¹ƒ ||

makasehi \Ne 267/ paá¹‡Ä«tena, bahvÄ• bÄ• dhÄ• ca jÄ«vako.

caá¹…kamanajantÄ• gharaá¹ƒ \Ee II 144/, visame nÄ«cavatthuko ||

tayo \Se II 81/ caye vihaÃ±Ã±anti, sopÄ• nÄ• lambavedikaá¹ƒ.

ajjhokÄ• se tiá¹‡acuá¹‡á¹‡aá¹ƒ, ullittaavalittakaá¹ƒ ||

setakaá¹ƒ \Be 287/ kÄ• á¸·avaá¹‡á¹‡aÃ±ca, parikammaÃ±ca gerukaá¹ƒ.

mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ, makaradantakapÄ• á¹-ikaá¹ƒ ||

vaá¹ƒsaá¹ƒ cÄ«vararajjuÃ±ca, uccaÃ±ca vatthukaá¹ƒ kare.

cayo sopÄ• nabÄ• haÃ±ca, kavÄ• á¹-aá¹ƒ piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ ||

udukkhaluttarapÄ• sakaá¹ƒ, vaá¹-á¹-iÃ±ca kapisÄ«sakaá¹ƒ.

sÅ«cighaá¹-itÄ• á¸·acchiddaá¹ƒ, Ä• viÃ±chanaÃ±ca rajjukaá¹ƒ ||

maá¹‡á¸• alaá¹ƒ dhÅ«manettaÃ±ca, majjhe ca mukhamattikÄ• .

doá¹‡i duggandhÄ• dahati, udakaá¹-á¹-hÄ• naá¹ƒ sarÄ• vakaá¹ƒ ||

na sedeti ca cikkhallaá¹ƒ, dhovi niddhamanaá¹ƒ kare.

pÄ«á¹-haÃ±ca koá¹-á¹-hake kammaá¹ƒ, marumbÄ• silÄ• niddhamanaá¹ƒ ||

naggÄ• chamÄ• ya vassante, paá¹-icchÄ• dÄ« tayo tahiá¹ƒ.

udapÄ• naá¹ƒ lujjati nÄ«caá¹ƒ, valliyÄ• kÄ• yabandhane ||

tulaá¹ƒ kaá¹-akaá¹-aá¹ƒ cakkaá¹ƒ, bahÅ« bhijjanti bhÄ• janÄ• .

lohadÄ• rucammakhaá¹‡á¸• aá¹ƒ, sÄ• lÄ• tiá¹‡Ä• pidhÄ• ni ca ||

doá¹‡icandani pÄ• kÄ• raá¹ƒ, cikkhallaá¹ƒ niddhamanena ca.

sÄ«tigataá¹ƒ pokkharaá¹‡iá¹ƒ, purÄ• á¹‡aÃ±ca nillekhaá¹‡aá¹ƒ ||

cÄ• tumÄ• saá¹ƒ \Ne 268/ sayanti ca, namatakaÃ±ca {gandhapupphaá¹ƒ (Se) } nadhiá¹-á¹-h

Ä• sittakaá¹ƒ \Se II 82/ maá¸·orikaá¹ƒ, bhuÃ±jantekaá¹ƒ tuvaá¹-á¹-eyyuá¹ƒ ||

vaá¸• á¸• ho bodhi na akkami, ghaá¹-aá¹ƒ katakasammajjani.

sakkharaá¹ƒ kathalaÃ±ceva, pheá¹‡akaá¹ƒ pÄ• daghaá¹ƒsanÄ« ||

vidhÅ«panaá¹ƒ tÄ• lavaá¹‡á¹-aá¹ƒ, makasaÃ±cÄ• pi cÄ• marÄ«.

chattaá¹ƒ vinÄ• ca Ä• rÄ• me, tayo sikkÄ• ya sammuti ||

romasitthÄ• nakhÄ• dÄ«ghÄ• , chindantaá¹…gulikÄ• dukkhÄ• .

salohitaá¹ƒ pamÄ• á¹‡aÃ±ca, vÄ«sati dÄ«ghakesatÄ• ||

khuraá¹ƒ silaá¹ƒ sipÄ• á¹-ikaá¹ƒ, namatakaá¹ƒ khurabhaá¹‡á¸• akaá¹ƒ.

massuá¹ƒ kappenti vaá¸• á¸• henti, golomicaturassakaá¹ƒ ||

parimukhaá¹ƒ \Be 288/ aá¸• á¸• hadukaÃ±ca, dÄ• á¹-hisambÄ• dhasaá¹ƒhare.

Ä• bÄ• dhÄ• kattarivaá¹‡o, dÄ«ghaá¹ƒ sakkharikÄ• ya ca ||

palitaá¹ƒ thakitaá¹ƒ uccÄ• , lohabhaá¹‡á¸• aÃ±janÄ« saha.

pallatthikaÃ±ca Ä• yogo, vaá¹-aá¹ƒ salÄ• kabandhanaá¹ƒ ||

kalÄ• bukaá¹ƒ deá¸• á¸• ubhakaá¹ƒ, murajaá¹ƒ maddavÄ«á¹‡akaá¹ƒ.

paá¹-á¹-ikÄ• sÅ«karantaÃ±ca, dasÄ• murajaveá¹‡ikÄ• .

anto sobhaá¹ƒ guá¹‡akaÃ±ca, pavanantopi jÄ«rati ||

gaá¹‡á¹-hikÄ• uccÄ• vacaÃ±ca, phalakantepi ogÄ• he.

gihivatthaá¹ƒ hatthisoá¹‡á¸• aá¹ƒ, macchakaá¹ƒ catukaá¹‡á¹‡akaá¹ƒ ||

tÄ• lavaá¹‡á¹-aá¹ƒ satavali, gihipÄ• rutapÄ• rupaá¹ƒ.

saá¹ƒvelli \Se II 83/ ubhatokÄ• jaá¹ƒ, dantakaá¹-á¹-haá¹ƒ Ä• koá¹-ane ||

kaá¹‡á¹-he \Ne 269/ vilaggaá¹ƒ dÄ• yaÃ±ca, paá¹-aggi rukkhahatthinÄ• .

yameá¸·e lokÄ• yatakaá¹ƒ, pariyÄ• puá¹‡iá¹ƒsu vÄ• cayuá¹ƒ ||

tiracchÄ• nakathÄ• \Ee II 145/ vijjÄ• , khipi maá¹…galaá¹ƒ khÄ• di ca.

vÄ• tÄ• bÄ• dho dussati ca, duggandho dukkhapÄ• dukÄ• ||

hiriyanti pÄ• ruduggandho, tahaá¹ƒ tahaá¹ƒ karonti ca.

duggandho kÅ«paá¹ƒ lujjanti, uccavatthu cayena ca ||

sopÄ• nÄ• lambanabÄ• hÄ• ante, dukkhaÃ±ca pÄ• dukÄ• .

bahiddhÄ• doá¹‡i kaá¹-á¹-haÃ±ca, piá¹-haro ca apÄ• ruto ||

vaccakuá¹-iá¹ƒ kavÄ• á¹-aÃ±ca, piá¹-á¹-hasaá¹…ghÄ• á¹-ameva ca.

udukkhaluttarapÄ• so, vaá¹-á¹-iÃ±ca kapisÄ«sakaá¹ƒ ||

sÅ«cighaá¹-itÄ• á¸·acchiddaá¹ƒ, Ä• viÃ±chanacchiddameva ca.

rajju ullittÄ• valittaá¹ƒ, setavaá¹‡á¹‡aÃ±ca kÄ• á¸·akaá¹ƒ ||

mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ, makaraá¹ƒ paÃ±capaá¹-ikaá¹ƒ.

cÄ«varavaá¹ƒsaá¹ƒ rajjuÃ±ca, jarÄ• dubbalapÄ• kÄ• raá¹ƒ ||

koá¹-á¹-hake cÄ• pi tatheva, marumbaá¹ƒ padarasilÄ• .

santiá¹-á¹-hati niddhamanaá¹ƒ, kumbhiÃ±cÄ• pi sarÄ• vakaá¹ƒ ||

dukkhaá¹ƒ \Be 289/ hiri apidhÄ• naá¹ƒ, anÄ• cÄ• raÃ±ca Ä• caruá¹ƒ.

lohabhaá¹‡á¸• aá¹ƒ \Se II 84/ anuÃ±Ã±Ä• si, á¹-hapayitvÄ• paharaá¹‡iá¹ƒ ||

á¹-hapayitvÄ• sandipallaá¹…kaá¹ƒ, dÄ• rupattaÃ±ca pÄ• dukaá¹ƒ.

sabbaá¹ƒ dÄ• rumayaá¹ƒ bhaá¹‡á¸• aá¹ƒ, anuÃ±Ã±Ä• si mahÄ• muni ||

katakaá¹ƒ \Ne 270/ kumbhakÄ• raÃ±ca, á¹-hapayitvÄ• tathÄ• gato.

sabbampi mattikÄ• bhaá¹‡á¸• aá¹ƒ, anuÃ±Ã±Ä• si anukampako ||

yassa vatthussa niddeso, purimena yadi samaá¹ƒ.

tampi saá¹ƒkhittaá¹ƒ uddÄ• ne, nayato taá¹ƒ vijÄ• niyÄ• ||

evaá¹ƒ dasasatÄ• vatthÅ«, vinaye khuddakavatthuke.

saddhammaá¹-á¹-hitiko ceva, pesalÄ• naÃ±canuggaho ||

susikkhito vinayadharo, hitacitto supesalo.

padÄ«pakaraá¹‡o dhÄ«ro, pÅ«jÄ• raho bahussutoti ||

khuddakavatthukkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. senÄ• sanakkhandhakaá¹ƒ

1. paá¹-hamabhÄ• á¹‡avÄ• ro

vihÄ• rÄ• nujÄ• nanaá¹ƒ

<294> tena \Se II 85/ \Ee II 146/ \Be 290/ \Ne 271/ samayena buddho bhagavÄ• rÄ• jagahe
kalandakanivÄ• pe. tena kho pana samayena bhagavatÄ• bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ a
bhikkhÅ« tahaá¹ƒ tahaá¹ƒ viharanti --- araÃ±Ã±e, rukkhamÅ«le, pabbate, kandarÄ• yaá¹ƒ, g
vanapatthe, ajjhokÄ• se, palÄ• lapuÃ±je. te kÄ• lasseva tato tato upanikkhamanti --- araÃ±Ã
pabbatÄ• kandarÄ• giriguhÄ• susÄ• nÄ• vanapatthÄ• ajjhokÄ• sÄ• palÄ• lapuÃ±jÄ• , pÄ
paá¹-ikkantena, Ä• lokitena vilokitena, samiÃ±jitena pasÄ• ritena, okkhittacakkhÅ«, iriyÄ• pa
kho pana samayena rÄ• jagahako seá¹-á¹-hÄ« {seá¹-á¹-hi (Katthaci) } kÄ• lasseva uyyÄ• na
rÄ• jagahako seá¹-á¹-hÄ« te bhikkhÅ« kÄ• lasseva tato tato upanikkhamante --- araÃ±Ã±Ä•
kandarÄ• giriguhÄ• susÄ• nÄ• vanapatthÄ• ajjhokÄ• sÄ• palÄ• lapuÃ±jÄ• , pÄ• sÄ• dike
Ä• lokitena vilokitena, samiÃ±jitena pasÄ• ritena, okkhittacakkhÅ«, iriyÄ• pathasampanne. d
pasÄ«di. atha kho rÄ• jagahako seá¹-á¹-hÄ« yena te bhikkhÅ« tenupasaá¹…kami, upasaá¹.
etadavoca --- ``sacÄ• haá¹ƒ, bhante, vihÄ• re kÄ• rÄ• peyyaá¹ƒ, vaseyyÄ• tha me vihÄ• res
gahapati, bhagavatÄ• vihÄ• rÄ• \Se II 86/ anuÃ±Ã±Ä• tÄ• â€™â€™ ti. ``tena hi, bhante, bh
paá¹-ipucchitvÄ• mama Ä• roceyyÄ• thÄ• â€™â€™ ti. ``evaá¹ƒ gahapatÄ«â€™â€™ ti kho
seá¹-á¹-hissa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavo
bhante, seá¹-á¹-hÄ« vihÄ• re kÄ• rÄ• petukÄ• mo. kathaá¹ƒ nu kho, bhante, amhehi {bhante
paá¹-ipajjitabbaâ€™â€™ nti? atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne \Ne 272/ etasmiá¹ƒ pa
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca leá¹‡Ä• ni {pa
--- vihÄ• raá¹ƒ, aá¸• á¸• hayogaá¹ƒ, pÄ• sÄ• daá¹ƒ, hammiyaá¹ƒ, guhaâ€™â€™ nti.

atha \Be 291/ kho te \Ee II 147/ bhikkhÅ« yena rÄ• jagahako seá¹-á¹-hÄ« tenupasaá¹…kami
rÄ• jagahakaá¹ƒ seá¹-á¹-hiá¹ƒ etadavocuá¹ƒ --- ``anuÃ±Ã±Ä• tÄ• kho, gahapati, bhagavatÄ
kÄ• laá¹ƒ maÃ±Ã±asÄ«â€™â€™ ti. atha kho rÄ• jagahako seá¹-á¹-hÄ« ekÄ• heneva saá¹-á
atha kho rÄ• jagahako seá¹-á¹-hÄ« te saá¹-á¹-hivihÄ• re pariyosÄ• petvÄ• yena bhagavÄ•
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
seá¹-á¹-hÄ« bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bhagavÄ• svÄ• tanÄ•
bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha \Se II
seá¹-á¹-hÄ« bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ ab
katvÄ• pakkÄ• mi.

atha kho rÄ• jagahako seá¹-á¹-hÄ« tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«ya
paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi --- ``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ
kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena rÄ• jag
nivesanaá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ
rÄ• jagahako seá¹-á¹-hÄ« buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• da
santappetvÄ• sampavÄ• retvÄ• , bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ, eka

ekamantaá¹ƒ nisinno kho rÄ• jagahako seá¹-á¹-hÄ« bhagavantaá¹ƒ etadavoca --- ``ete me,
saá¹-á¹-hivihÄ• rÄ• puÃ±Ã±atthikena saggatthikena kÄ• rÄ• pitÄ• . kathÄ• haá¹ƒ, bhante, t
paá¹-ipajjÄ• mÄ«â€™â€™ ti? ``tena hi tvaá¹ƒ, gahapati, te saá¹-á¹-hivihÄ• re Ä• gatÄ• nÄ•
saá¹…ghassa patiá¹-á¹-hÄ• pehÄ«â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho rÄ• jagahak
paá¹-issutvÄ• te saá¹-á¹-hivihÄ• re Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghassa pat

<295> atha kho bhagavÄ• rÄ• jagahakaá¹ƒ seá¹-á¹-hiá¹ƒ imÄ• hi gÄ• thÄ• hi anumodi ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti {paá¹-ihanati (Katthaci) }, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato \Se II 88/ \Be 292/ \Ne 273/ vÄ• tÄ• tapo ghore, saÃ±jÄ• to {vÄ• tÄ• tape ghore, saÃ±
saddanÄ«ti) } paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena {buddhehi (Se) } vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito, poso sampassaá¹ƒ atthamattano ||

``vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ \Ee II 148/ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

dadeyya ujubhÅ«tesu, vippasannena cetasÄ• ||

``te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti ||

atha kho bhagavÄ• rÄ• jagahakaá¹ƒ seá¹-á¹-hiá¹ƒ imÄ• hi gÄ• thÄ• hi anumoditvÄ• uá¹-á¹

<296> assosuá¹ƒ kho manussÄ• --- ``bhagavatÄ• kira vihÄ• rÄ• anuÃ±Ã±Ä• tÄ• â€™â€™
(Se Ke) } vihÄ• re kÄ• rÄ• penti. te vihÄ• rÄ• akavÄ• á¹-akÄ• honti; ahÄ«pi vicchikÄ• pi sa
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, kavÄ• á¹-aâ€™â€™ nti
valliyÄ• pi rajjuyÄ• pi kavÄ• á¹-aá¹ƒ bandhanti. undÅ«rehipi upacikÄ• hipi khajjanti. khayitab
kavÄ• á¹-Ä• ni patanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave,

udukkhalikaá¹ƒ uttarapÄ• sakaâ€™â€™ nti \Se II 89/. kavÄ• á¹-Ä• na phusÄ«yanti. bhagav
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• viÃ±chanacchiddaá¹ƒ Ä• viÃ±chanarajjuâ€™â
thakiyanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, aggaá¸·avaá
sÅ«cikaá¹ƒ ghaá¹-ikaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« na sakkonti kavÄ• á¹-aá¹ƒ apÄ• purituá¹ƒ. bhagavato et
``anujÄ• nÄ• mi, bhikkhave, tÄ• á¸·acchiddaá¹ƒ. tÄ«á¹‡i tÄ• á¸·Ä• ni --- lohatÄ• á¸·aá¹ƒ, kaá
visÄ• á¹‡atÄ• á¸·aâ€™â€™ nti. yehi {yepi (Ce Se) } te ugghÄ• á¹-etvÄ• pavisanti {visÄ• á¹‡
ugghÄ• á¹-etvÄ• pavisantÄ«ti (Katthaci) }, vihÄ• rÄ• aguttÄ• honti. bhagavato etamatthaá¹
``anujÄ• nÄ• mi, bhikkhave, yantakaá¹ƒ sÅ«cikaâ€™â€™ nti.

tena \Be 293/ \Ne 274/ kho pana samayena vihÄ• rÄ• tiá¹‡acchadanÄ• honti; sÄ«takÄ• le
uá¹‡hÄ• . bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ•
kÄ• tuâ€™â€™ nti.

tena kho pana samayena vihÄ• rÄ• avÄ• tapÄ• nakÄ• honti acakkhussÄ• duggandhÄ• . b
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, tÄ«á¹‡i vÄ• tapÄ• nÄ• ni --- vedikÄ• vÄ• tapÄ• n
salÄ• kavÄ• tapÄ• naâ€™â€™ nti. vÄ• tapÄ• nantarikÄ• ya kÄ• á¸·akÄ• pi vagguliyopi pavi
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, vÄ• tapÄ• nacakkalikaâ€™â€™ nti. cakkalikanta
vagguliyopi pavisanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, v
vÄ• tapÄ• nabhisikaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« chamÄ• yaá¹ƒ sayanti. gattÄ• nipi \Se II 90/ cÄ«varÄ• n
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, tiá¹‡asanthÄ• rakaâ€™
undÅ«rehipi \Ee II 149/ upacikÄ• hipi khajjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anuj
miá¸• á¸• hiâ€™â€™ nti {mÄ«á¸• hanti (Ce), miá¸• hinti (Se) }. miá¸• á¸• hiyÄ• gattÄ• ni dul
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bidalamaÃ±cakaâ€™â€™ nti.

maÃ±capÄ«á¹-hÄ• dianujÄ• nanaá¹ƒ

<297> tena kho pana samayena saá¹…ghassa sosÄ• niko masÄ• rako maÃ±co uppanno h
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, masÄ• rakaá¹ƒ maÃ±caâ€™â€™ nti. masÄ• rak
hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, masÄ• rakaá¹ƒ pÄ

tena kho pana samayena saá¹…ghassa sosÄ• niko bundikÄ• baddho maÃ±co uppanno ho
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bundikÄ• baddhaá¹ƒ maÃ±caâ€™â€™ nti. bund
uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bundi
pÄ«á¹-haâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa sosÄ• niko kuá¸·Ä«rapÄ• dako maÃ±co uppanno h
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave \Be 294/, kuá¸·Ä«rapÄ• dakaá¹ƒ \Ne 275/ maÃ±c
kuá¸·Ä«rapÄ• dakaá¹ƒ pÄ«á¹-haá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹
\Se II 91/, kuá¸·Ä«rapÄ• dakaá¹ƒ pÄ«á¹-haâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa sosÄ• niko Ä• haccapÄ• dako maÃ±co uppanno ho
orÄ• cesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• haccapÄ• dakaá¹ƒ maÃ±caâ€™â€™ nti. Ä• h
uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• ha
pÄ«á¹-haâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa Ä• sandiko uppanno hoti. bhagavato etamatthaá¹ƒ
bhikkhave, Ä• sandikaâ€™â€™ nti. uccako Ä• sandiko uppanno hoti. bhagavato etamattha
``anujÄ• nÄ• mi, bhikkhave, uccakampi Ä• sandikaâ€™â€™ nti. sattaá¹…go uppanno hoti.
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sattaá¹…gaâ€™â€™ nti. uccako sattaá¹…go upp
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, uccakampi sattaá¹…gaâ€™â€™ n
uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhado
pÄ«á¹-hikÄ• uppannÄ• hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikk
eá¸·akapÄ• dakaá¹ƒ pÄ«á¹-haá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
eá¸·akapÄ• dakaá¹ƒ pÄ«á¹-haâ€™â€™ nti. Ä• malakavaá¹-á¹-ikaá¹ƒ {Ä• malakavaá¹‡á¹-ika
uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• ma
pÄ«á¹-haâ€™â€™ nti. phalakaá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
phalakaâ€™â€™ nti. kocchaá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``
kocchaâ€™â€™ nti. palÄ• lapÄ«á¹-haá¹ƒ uppannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• roc
``anujÄ• nÄ• mi, bhikkhave, palÄ• lapÄ«á¹-haâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« ucce maÃ±ce sayanti. manussÄ• vihÄ•
passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagav
Ä• rocesuá¹ƒ. ``na, bhikkhave, ucce maÃ±ce sayitabbaá¹ƒ. yo sayeyya, Ä• patti \Ee II 150/
ti.

tena \Be 295/ kho pana samayena aÃ±Ã±ataro bhikkhu nÄ«ce maÃ±ce sayanto ahinÄ• daa
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, maÃ±capaá¹-ipÄ• dakaâ€™â€™ n

tena \Ne 276/ kho pana samayena chabbaggiyÄ• bhikkhÅ« ucce maÃ±capaá¹-ipÄ• dake dh
maÃ±capaá¹-ipÄ• dakehi pavedhenti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• pas
vipÄ• centi --- seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
maÃ±capaá¹-ipÄ• dakÄ• dhÄ• retabbÄ• . yo dhÄ• reyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ•

aá¹-á¹-haá¹…gulaparamaá¹ƒ maÃ±capaá¹-ipÄ• dakaâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa suttaá¹ƒ uppannaá¹ƒ hoti \Se II 93/. bhagavato etan
``anujÄ• nÄ• mi, bhikkhave, suttaá¹ƒ maÃ±caá¹ƒ veá¹-hetuâ€™â€™ nti {vetunti (Ce) }. aá¹.
pariyÄ• diyanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, aá¹…ge
aá¹-á¹-hapadakaá¹ƒ veá¹-hetuâ€™â€™ nti. coá¸·akaá¹ƒ uppannaá¹ƒ hoti. bhagavato etama
``anujÄ• nÄ• mi, bhikkhave, cimilikaá¹ƒ kÄ• tuâ€™â€™ nti. tÅ«likÄ• uppannÄ• hoti. bhaga
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, vijaá¹-etvÄ• bibbohanaá¹ƒ {bimbohanaá¹ƒ (Ce S
kÄ• tuá¹ƒ. tÄ«á¹‡i tÅ«lÄ• ni --- rukkhatÅ«laá¹ƒ, latÄ• tÅ«laá¹ƒ, poá¹-akitÅ«laâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« addhakÄ• yikÄ• ni {aá¸• á¸• hakÄ• yikÄ•
dhÄ• renti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyya
seyyathÄ• pi gihÄ« kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhav
bibbohanÄ• ni dhÄ• retabbÄ• ni. yo dhÄ• reyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhik
bibbohanaá¹ƒ kÄ• tuâ€™â€™ nti.

tena kho pana samayena rÄ• jagahe giraggasamajjo hoti. manussÄ• mahÄ• mattÄ• naá¹ƒ
paá¹-iyÄ• denti --- uá¹‡á¹‡abhisiá¹ƒ, coá¸·abhisiá¹ƒ, vÄ• kabhisiá¹ƒ, tiá¹‡abhisiá¹ƒ, paá¹‡á¹‡
vÄ«tivatte samajje chaviá¹ƒ uppÄ• á¹-etvÄ• haranti. addasÄ• suá¹ƒ kho bhikkhÅ« samajjaá
uá¹‡á¹‡ampi coá¸·akampi vÄ• kampi tiá¹‡ampi paá¹‡á¹‡ampi chaá¹-á¹-itaá¹ƒ. disvÄ• na \Se
etamatthaá¹ƒ Ä• rocesuá¹ƒ \Be 296/. ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca bhisiyo --- uá¹‡á¹
coá¸·abhisiá¹ƒ, vÄ• kabhisiá¹ƒ, tiá¹‡abhisiá¹ƒ, paá¹‡á¹‡abhisiâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa senÄ• sanaparikkhÄ• rikaá¹ƒ dussaá¹ƒ uppannaá¹
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhisiá¹ƒ onandhituâ€™â€™ nti {onaddhituá¹ƒ (S

tena \Ne 277/ kho pana samayena bhikkhÅ« maÃ±cabhisiá¹ƒ pÄ«á¹-he santharanti, pÄ«á¹-h
santharanti. bhisiyo paribhijjanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bh
onaddhamaÃ±caá¹ƒ {onaddhamaÃ±caá¹ƒ (Katthaci) evamuparipi} onaddhapÄ«á¹-haâ€™â€
II 151/ santharanti, heá¹-á¹-hato nipatanti {nipaá¹-anti (Katthaci), nipphaá¹-anti (Ce), nippÄ•
... pe ... ``anujÄ• nÄ• mi, bhikkhave, ullokaá¹ƒ karitvÄ• santharitvÄ• bhisiá¹ƒ onandhituâ€™
uppÄ• á¹-etvÄ• haranti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, phosituâ€™â€™ nti. harantiyev
``anujÄ• nÄ• mi, bhikkhave, bhattikammaâ€™â€™ nti. harantiyeva ... pe ... ``anujÄ• nÄ• mi
hatthabhattikammaâ€™â€™ nti. harantiyeva ... pe ... ``anujÄ• nÄ• mi, bhikkhave, hatthabha

setavaá¹‡á¹‡Ä• dianujÄ• nanaá¹ƒ

<298> tena kho pana samayena titthiyÄ• naá¹ƒ seyyÄ• yo setavaá¹‡á¹‡Ä• honti, kÄ• á¸·av

gerukaparikammakatÄ• bhitti. bahÅ« manussÄ• seyyÄ• pekkhakÄ• gacchanti. bhagavato
``anujÄ• nÄ• mi, bhikkhave, vihÄ• re setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikar

tena kho pana samayena pharusÄ• ya bhittiyÄ• setavaá¹‡á¹‡o na nipatati. bhagavato etam
``anujÄ• nÄ• mi, bhikkhave, thusapiá¹‡á¸• aá¹ƒ datvÄ• pÄ• á¹‡ikÄ• ya paá¹-ibÄ• hetvÄ• se
nipÄ• tetuâ€™â€™ nti. setavaá¹‡á¹‡o anibandhanÄ«yo hoti ... pe ... ``anujÄ• nÄ• mi, bhikkh
datvÄ• pÄ• á¹‡ikÄ• ya paá¹-ibÄ• hetvÄ• setavaá¹‡á¹‡aá¹ƒ nipÄ• tetuâ€™â€™ nti. setavaá
... pe ... ``anujÄ• nÄ• mi, bhikkhave, ikkÄ• saá¹ƒ piá¹-á¹-hamaddaâ€™â€™ nti.

tena kho pana samayena pharusÄ• ya bhittiyÄ• gerukÄ• na nipatati. bhagavato etamattha
``anujÄ• nÄ• mi, bhikkhave, thusapiá¹‡á¸• aá¹ƒ datvÄ• pÄ• á¹‡ikÄ• ya paá¹-ibÄ• hetvÄ• ge
gerukÄ• anibandhanÄ«yÄ• hoti \Be 297/ ... pe ... ``anujÄ• nÄ• mi, bhikkhave, kuá¹‡á¸• aka
pÄ• á¹‡ikÄ• ya paá¹-ibÄ• hetvÄ• gerukaá¹ƒ nipÄ• tetuâ€™â€™ nti. gerukÄ• anibandhanÄ«
``anujÄ• nÄ• mi, bhikkhave, sÄ• sapakuá¹-á¹-aá¹ƒ sitthatelakaâ€™â€™ nti. accussannaá¹ƒ
``anujÄ• nÄ• mi, bhikkhave, coá¸·akena paccuddharituâ€™â€™ nti.

tena kho pana samayena pharusÄ• ya bhÅ«miyÄ• kÄ• á¸·avaá¹‡á¹‡o na nipatati. bhagavat
``anujÄ• nÄ• mi, bhikkhave, thusapiá¹‡á¸• aá¹ƒ datvÄ• pÄ• á¹‡ikÄ• ya paá¹-ibÄ• hetvÄ• kÄ
nipÄ• tetuâ€™â€™ nti. kÄ• á¸·avaá¹‡á¹‡o anibandhanÄ«yo hoti ... pe ... \Se II 96/ ``anujÄ•
gaá¹‡á¸• umattikaá¹ƒ \Ne 278/ datvÄ• pÄ• á¹‡ikÄ• ya paá¹-ibÄ• hetvÄ• kÄ• á¸·avaá¹‡á¹‡a
kÄ• á¸·avaá¹‡á¹‡o anibandhanÄ«yo hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ikkÄ• saá¹ƒ ka

paá¹-ibhÄ• nacittapaá¹-ikkhepaá¹ƒ

<299> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« vihÄ• re paá¹-ibhÄ• nacittaá¹ƒ kÄ
itthirÅ«pakaá¹ƒ purisarÅ«pakaá¹ƒ. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passit
vipÄ• centi --- seyyathÄ• pi gihÄ« \Ee II 152/ kÄ• mabhoginoti. bhagavato etamatthaá¹ƒ Ä•
bhikkhave, paá¹-ibhÄ• nacittaá¹ƒ kÄ• rÄ• petabbaá¹ƒ --- itthirÅ«pakaá¹ƒ purisarÅ«pakaá¹ƒ.
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ makaradanta

iá¹-á¹-hakÄ• cayÄ• dianujÄ• nanaá¹ƒ

<300> tena kho pana samayena vihÄ• rÄ• nÄ«cavatthukÄ• honti, udakena otthariyyanti. b
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo paripa
``anujÄ• nÄ• mi, bhikkhave, cinituá¹ƒ tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ•
Ä• rohantÄ• vihaÃ±Ã±anti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hak
silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ€™â€™ nti. Ä• rohantÄ• paripatanti ... pe ... ``anujÄ• n
Ä• lambanabÄ• haâ€™â€™ nti.

tena kho pana samayena vihÄ• rÄ• Ä• á¸·akamandÄ• honti \Se II 97/. bhikkhÅ« hiriyanti ni
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, tirokaraá¹‡iâ€™â€™ nti. tirokaraá¹
olokenti ... pe ... ``anujÄ• nÄ• mi, bhikkhave \Be 298/, aá¸• á¸• hakuá¹-á¹-akaâ€™â€™ nti. a
uparito olokenti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, tayo gabbhe --- sivikÄ• gabbhaá¹ƒ, nÄ•
hammiyagabbhaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« khuddake vihÄ• re majjhe gabbhaá¹ƒ karonti. upacÄ• ro
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, khuddake vihÄ• re ekamantaá¹ƒ ga
majjheâ€™â€™ ti.

tena kho pana samayena vihÄ• rassa kuá¹-á¹-apÄ• do jÄ«rati. bhagavato etamatthaá¹ƒ Ä• r
\Ne 279/, bhikkhave, kulaá¹…kapÄ• dakaâ€™â€™ nti {kuá¸·uá¹…kapÄ• dakanti (Ce) }. vihÄ
... pe ... ``anujÄ• nÄ• mi, bhikkhave, parittÄ• á¹‡akiá¹-ikaá¹ƒ uddasudhaâ€™â€™ nti {uddhÄ

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno tiá¹‡acchadanÄ• ahi khandhe patati. s
bhikkhÅ« upadhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, Ä• vuso, vissara
atha kho so bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• r
bhikkhave, vitÄ• naâ€™â€™ nti.

tena \Se II 98/ kho pana samayena bhikkhÅ« maÃ±capÄ• depi pÄ«á¹-hapÄ• depi thavikÄ• y
upacikÄ• hipi khajjanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave,
nÄ• gadantakaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« maÃ±cepi pÄ«á¹-hepi cÄ«varaá¹ƒ nikkhipanti. cÄ«varaá
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, vihÄ• re cÄ«varavaá¹ƒsaá¹ƒ cÄ«va
153/.

tena kho pana samayena vihÄ• rÄ• anÄ• á¸·indakÄ• honti appaá¹-issaraá¹‡Ä• . bhagavato
``anujÄ• nÄ• mi, bhikkhave, Ä• á¸·indaá¹ƒ paghanaá¹ƒ pakuá¹-á¹-aá¹ƒ {pakuá¸• á¸• aá¹ƒ (C
Ä• á¸·indÄ• pÄ• kaá¹-Ä• honti. bhikkhÅ« hiriyanti nipajjituá¹ƒ ... pe ... ``anujÄ• nÄ• mi, bhik
saá¹ƒsaraá¹‡akiá¹-ikaá¹ƒ ugghÄ• á¹-anakiá¹-ikaâ€™â€™ nti.

upaá¹-á¹-hÄ• nasÄ• lÄ• anujÄ• nanaá¹ƒ

<301> tena kho pana samayena bhikkhÅ« ajjhokÄ• se bhattavissaggaá¹ƒ karontÄ• sÄ«tena
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, upaá¹-á¹-hÄ• nasÄ• laâ
upaá¹-á¹-hÄ• nasÄ• lÄ• nÄ«cavatthukÄ• hoti \Be 299/, udakena otthariyyati ... pe ... ``anujÄ

uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, cin
iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™ nti. Ä• rohantÄ• vihaÃ±Ã±anti ...
bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ
paripatanti ... pe ... \Se II 99/ ``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™ nti. u
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• \Ne 280/ u
kÄ• tuá¹ƒ --- setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kamma
makaradantakaá¹ƒ paÃ±capaá¹-ikaá¹ƒ cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjuâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« ajjhokÄ• se chamÄ• ya cÄ«varaá¹ƒ pattharanti. cÄ«vara
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ajjhokÄ• se cÄ«varavaâ
nti. pÄ• nÄ«yaá¹ƒ otappati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, pÄ• nÄ«yasÄ• laá¹ƒ pÄ• nÄ
pÄ• nÄ«yasÄ• lÄ• nÄ«cavatthukÄ• hoti, udakena otthariyyati ... pe ... ``anujÄ• nÄ• mi, bhik
kÄ• tuâ€™â€™ nti. cayo paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, cinituá¹ƒ tayo caye
iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™ nti. Ä• rohantÄ• vihaÃ±Ã±anti ...
bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• naâ
paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™ nti. pÄ• nÄ«ya
paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• valittaá¹ƒ kÄ• tuá¹ƒ ---
kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ makarada
cÄ«varavaá¹ƒsaá¹ƒ cÄ«vararajjuâ€™â€™ nti. pÄ• nÄ«yabhÄ• janaá¹ƒ na saá¹ƒvijjati ... pe
bhikkhave, pÄ• nÄ«yasaá¹…khaá¹ƒ pÄ• nÄ«yasarÄ• vakaâ€™â€™ nti.

pÄ• kÄ• rÄ• dianujÄ• nanaá¹ƒ

<302> tena \Se II 100/ kho pana samayena vihÄ• rÄ• aparikkhittÄ• honti. bhagavato etama
``anujÄ• nÄ• mi, bhikkhave, parikkhipituá¹ƒ tayo pÄ• kÄ• re --- iá¹-á¹-hakÄ• pÄ• kÄ• raá¹ƒ, s
dÄ• rupÄ• kÄ• raâ€™â€™ nti. koá¹-á¹-hako na hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, koâ
koá¹-á¹-hako nÄ«cavatthuko hoti, udakena otthariyyati ... pe ... ``anujÄ• nÄ• mi, bhikkhave,
kÄ• tuâ€™â€™ nti. koá¹-á¹-hakassa kavÄ• á¹-aá¹ƒ na hoti ... pe ... ``anujÄ• nÄ• mi, bhikkha
piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ udukkhalikaá¹ƒ uttarapÄ• sakaá¹ƒ aggaá¸·avaá¹-á¹-iá¹ƒ kapis
ghaá¹-ikaá¹ƒ tÄ• á¸·acchiddaá¹ƒ \Be 300/ Ä• viÃ±chanacchiddaá¹ƒ Ä• viÃ±chanarajjuâ€™â
tiá¹‡acuá¹‡á¹‡aá¹ƒ paripatati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• val
setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ latÄ• kar
paÃ±capaá¹-ikaâ€™â€™ nti.

tena kho pana samayena pariveá¹‡aá¹ƒ cikkhallaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• roces
bhikkhave, marumbaá¹ƒ upakirituâ€™â€™ nti. na pariyÄ• puá¹‡anti ... pe ... ``anujÄ• nÄ• m
\Ne 281/, padarasilaá¹ƒ nikkhipituâ€™â€™ nti. udakaá¹ƒ santiá¹-á¹-hati ... pe ... ``anujÄ• nÄ
udakaniddhamanaâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« pariveá¹‡e tahaá¹ƒ tahaá¹ƒ aggiá¹-á¹-hÄ• naá¹ƒ karonti.
uklÄ• paá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ekama
kÄ• tuâ€™â€™ nti \Se II 101/. aggisÄ• lÄ• nÄ«cavatthukÄ• hoti, udakena otthariyyati ... pe
bhikkhave, uccavatthukaá¹ƒ kÄ• tuâ€™â€™ nti. cayo paripatati ... pe ... ``anujÄ• nÄ• mi, bh
tayo caye --- iá¹-á¹-hakÄ• cayaá¹ƒ, silÄ• cayaá¹ƒ, dÄ• rucayaâ€™â€™ nti. Ä• rohantÄ• vih
``anujÄ• nÄ• mi, bhikkhave, tayo sopÄ• ne --- iá¹-á¹-hakÄ• sopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ,
Ä• rohantÄ• paripatanti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, Ä• lambanabÄ• haâ€™â€™ n
kavÄ• á¹-aá¹ƒ na hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, kavÄ• á¹-aá¹ƒ piá¹-á¹-hasaá¹…gh
udukkhalikaá¹ƒ uttarapÄ• sakaá¹ƒ aggaá¸·avaá¹-á¹-iá¹ƒ kapisÄ«sakaá¹ƒ sÅ«cikaá¹ƒ ghaá¹-i
Ä• viÃ±chanacchiddaá¹ƒ Ä• viÃ±chanarajjuâ€™â€™ nti. aggisÄ• lÄ• ya tiá¹‡acuá¹‡á¹‡aá¹ƒ
``anujÄ• nÄ• mi, bhikkhave, ogumphetvÄ• ullittÄ• valittaá¹ƒ kÄ• tuá¹ƒ --- setavaá¹‡á¹‡aá¹ƒ
gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ makaradantakaá¹ƒ paÃ±capaá¹-i
cÄ«vararajjuâ€™â€™ nti.

Ä• rÄ• maparikkhepaanujÄ• nanaá¹ƒ

<303> tena kho pana samayena Ä• rÄ• mo aparikkhitto hoti. ajakÄ• pi pasukÄ• pi uparope v
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, parikkhipituá¹ƒ tayo vÄ• á¹-e --- ve
kaá¹‡á¸• akavÄ• á¹-aá¹ƒ {vaá¹-e veá¸·uvaá¹-aá¹ƒ kaá¹‡á¸• akavaá¹-aá¹ƒ (Se) }, parikhaâ€™
hoti. tatheva ajakÄ• pi pasukÄ• pi uparope viheá¹-henti ... pe ... ``anujÄ• nÄ• mi, bhikkhave,
apesiá¹ƒ yamakakavÄ• á¹-aá¹ƒ toraá¹‡aá¹ƒ palighaâ€™â€™ nti. koá¹-á¹-hake tiá¹‡acuá¹‡á¹
... ``anujÄ• nÄ• mi \Be 301/, bhikkhave, ogumphetvÄ• ullittÄ• valittaá¹ƒ kÄ• tuá¹ƒ --- setava
kÄ• á¸·avaá¹‡á¹‡aá¹ƒ gerukaparikammaá¹ƒ mÄ• lÄ• kammaá¹ƒ \Se II 102/ latÄ• kammaá¹ƒ
paÃ±capaá¹-ikaâ€™â€™ nti. Ä• rÄ• mo cikkhallo hoti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, n
upakirituâ€™â€™ nti. na pariyÄ• puá¹‡anti ... pe ... ``anujÄ• nÄ• mi, bhikkhave, padarasilaá
nti. udakaá¹ƒ santiá¹-á¹-hati ... pe ... ``anujÄ• nÄ• mi, bhikkhave, udakaniddhamanaâ€™â€™

tena kho pana samayena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro saá¹…ghassa atthÄ• ya s
pÄ• sÄ• daá¹ƒ kÄ• retukÄ• mo hoti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kiá¹ƒ nu kho bh
chadanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, kiá¹ƒ ananuÃ±Ã±Ä• taâ€™â€™ nti. bhagavato etamatthaá¹ƒ
bhikkhave, paÃ±ca chadanÄ• ni --- iá¹-á¹-hakÄ• chadanaá¹ƒ, silÄ• chadanaá¹ƒ, sudhÄ• cha
paá¹‡á¹‡acchadanaâ€™â€™ nti.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

2. dutiyabhÄ• á¹‡avÄ• ro

anÄ• thapiá¹‡á¸• ikavatthu

<304> tena kho pana samayena anÄ• thapiá¹‡á¸• iko gahapati rÄ• jagahakassa seá¹-á¹-his
kho anÄ• thapiá¹‡á¸• iko gahapati rÄ• jagahaá¹ƒ agamÄ• si kenacideva karaá¹‡Ä«yena. ter
rÄ• jagahakena seá¹-á¹-hinÄ• svÄ• tanÄ• ya buddhappamukho saá¹…gho nimantito hoti. a
seá¹-á¹-hÄ« dÄ• se ca kammakÄ• re {kammakare (Ce Se) } ca Ä• á¹‡Ä• pesi --- ``tena hi, b
uá¹-á¹-hÄ• ya yÄ• guyo pacatha, bhattÄ• ni pacatha, sÅ«pÄ• ni sampÄ• detha, uttaribhaá¹.
ti. atha kho anÄ• thapiá¹‡á¸• ikassa gahapatissa etadahosi --- ``pubbe khvÄ• yaá¹ƒ \Se II 10
Ä• gate sabbakiccÄ• ni nikkhipitvÄ• mamaÃ±Ã±eva saddhiá¹ƒ paá¹-isammodati. sodÄ• nÄ•
kammakÄ• re ca Ä• á¹‡Ä• pesi --- `tena hi, bhaá¹‡e, kÄ• lasseva uá¹-á¹-hÄ• ya yÄ• guyo pa
sÅ«pÄ• ni sampÄ• detha, uttaribhaá¹…gÄ• ni \Ee II 155/ sampÄ• dethÄ• â€™ ti. kiá¹ƒ nu kh
Ä• vÄ• ho vÄ• bhavissati, vivÄ• ho vÄ• bhavissati, mahÄ• yaÃ±Ã±o vÄ• paccupaá¹-á¹-hito
mÄ• gadho seniyo bimbisÄ• ro nimantito svÄ• tanÄ• ya saddhiá¹ƒ balakÄ• yenÄ• â€™â€™

atha kho rÄ• jagahako seá¹-á¹-hÄ« dÄ• se ca kammakÄ• re ca Ä• á¹‡Ä• petvÄ• yena anÄ•
tenupasaá¹…kami, upasaá¹…kamitvÄ• anÄ• thapiá¹‡á¸• ikena gahapatinÄ• saddhiá¹ƒ paá
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jagahakaá¹ƒ seá¹-á¹-hiá¹ƒ anÄ• thapiá¹‡á¸• iko ga
``pubbe kho tvaá¹ƒ, gahapati, mayi Ä• gate sabbakiccÄ• ni nikkhipitvÄ• mamaÃ±Ã±eva sad
sodÄ• ni tvaá¹ƒ vikkhittarÅ«po dÄ• se ca kammakÄ• re ca Ä• á¹‡Ä• pesi --- `tena hi, bhaá¹‡
uá¹-á¹-hÄ• ya yÄ• guyo pacatha, bhattÄ• ni pacatha, sÅ«pÄ• ni sampÄ• detha, uttaribhaá¹.
kiá¹ƒ nu kho te, gahapati, Ä• vÄ• ho vÄ• bhavissati, vivÄ• ho vÄ• bhavissati, mahÄ• yaÃ±Ã
rÄ• jÄ• vÄ• mÄ• gadho seniyo bimbisÄ• ro nimantito svÄ• tanÄ• ya saddhiá¹ƒ \Ne 283/ ba
gahapati, Ä• vÄ• ho \Se II 104/ vÄ• bhavissati, nÄ• pi vivÄ• ho vÄ• bhavissati, nÄ• pi rÄ• jÄ
bimbisÄ• ro nimantito svÄ• tanÄ• ya saddhiá¹ƒ balakÄ• yena; api ca me mahÄ• yaÃ±Ã±o pa
buddhappamukho saá¹…gho nimantitoâ€™â€™ ti. ``buddhoti tvaá¹ƒ, gahapati, vadesÄ«â€™
gahapati, vadÄ• mÄ«â€™â€™ ti. ``buddhoti tvaá¹ƒ, gahapati, vadesÄ«â€™â€™ ti? ``buddh
vadÄ• mÄ«â€™â€™ ti. ``buddhoti tvaá¹ƒ, gahapati, vadesÄ«â€™â€™ ti? ``buddho tyÄ• ha
ti. ``ghosopi kho eso, gahapati, dullabho lokasmiá¹ƒ yadidaá¹ƒ --- buddho buddhoti. sakkÄ•
imaá¹ƒ kÄ• laá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kamituá¹ƒ arahantaá¹ƒ samm
``akÄ• lo kho, gahapati, imaá¹ƒ kÄ• laá¹ƒ taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upasaá¹…kam
sammÄ• sambuddhaá¹ƒ. svedÄ• ni tvaá¹ƒ kÄ• lena taá¹ƒ bhagavantaá¹ƒ dassanÄ• ya upas
sammÄ• sambuddhaâ€™â€™ nti. atha kho anÄ• thapiá¹‡á¸• iko gahapati --- svedÄ• nÄ• ha
dassanÄ• ya upasaá¹…kamissÄ• mi arahantaá¹ƒ sammÄ• sambuddhanti --- buddhagatÄ• y
sudaá¹ƒ tikkhattuá¹ƒ vuá¹-á¹-hÄ• si pabhÄ• taá¹ƒ maÃ±Ã±amÄ• no.

<305> {SN a I 242} atha kho anÄ• thapiá¹‡á¸• iko gahapati yena sivakadvÄ• raá¹ƒ {sÄ«vad
sÄ«tavanadvÄ• raá¹ƒ (Se) } tenupasaá¹…kami. amanussÄ• dvÄ• raá¹ƒ vivariá¹ƒsu. atha kh
gahapatissa \Be 303/ nagaramhÄ• nikkhantassa Ä• loko antaradhÄ• yi, andhakÄ• ro \Se II

chambhitattaá¹ƒ lomahaá¹ƒso \Ee II 156/ udapÄ• di; tatova puna nivattitukÄ• mo ahosi. atha
(Ce Se) } yakkho antarahito saddamanussÄ• vesi ---

``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa padavÄ«tihÄ• rassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ {soá¸·asinti (Ce Katthaci) } ||

``abhikkama gahapati abhikkama gahapati.

abhikkantaá¹ƒ te seyyo no paá¹-ikkantaâ€™â€™ nti ||

atha kho anÄ• thapiá¹‡á¸• ikassa gahapatissa andhakÄ• ro antaradhÄ• yi, Ä• loko pÄ• tural
chambhitattaá¹ƒ lomahaá¹ƒso so paá¹-ippassambhi. dutiyampi kho ... pe ... tatiyampi kho ...
anÄ• thapiá¹‡á¸• ikassa gahapatissa Ä• loko antaradhÄ• yi, andhakÄ• ro pÄ• turahosi, bhay
284/ lomahaá¹ƒso udapÄ• di, tatova puna nivattitukÄ• mo ahosi. tatiyampi kho sivako yakkh
saddamanussÄ• vesi ---

``sataá¹ƒ hatthÄ« sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• mukkamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa padavÄ«tihÄ• rassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

``abhikkama gahapati abhikkama gahapati,

abhikkantaá¹ƒ te seyyo no paá¹-ikkantaâ€™â€™ nti ||

tatiyampi kho anÄ• thapiá¹‡á¸• ikassa gahapatissa andhakÄ• ro antaradhÄ• yi \Se II 106/, Ä
ahosi bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒso, so paá¹-ippassambhi. atha kho anÄ• thapiá¹
sÄ«tavanaá¹ƒ tenupasaá¹…kami. tena kho pana samayena bhagavÄ• rattiyÄ• paccÅ«sasa
ajjhokÄ• se caá¹…kamati. addasÄ• kho bhagavÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ dÅ
disvÄ• na caá¹…kamÄ• orohitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. nisajja kho bhagavÄ• anÄ
gahapatiá¹ƒ \Be 304/ etadavoca --- ``ehi sudattÄ• â€™â€™ ti. atha kho anÄ• thapiá¹‡á¸• iko
maá¹ƒ bhagavÄ• Ä• lapatÄ«ti --- haá¹-á¹-ho udaggo yena bhagavÄ• tenupasaá¹…kami, up
pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``kacci, bhante, bhagavÄ• sukha

{SN a I 242} ``sabbadÄ• ve sukhaá¹ƒ seti, brÄ• hmaá¹‡o parinibbuto.

yo na limpati kÄ• mesu, sÄ«tibhÅ«to nirÅ«padhi ||

``sabbÄ• Ä• sattiyo chetvÄ• , vineyya hadaye daraá¹ƒ.

upasanto sukhaá¹ƒ seti, santiá¹ƒ pappuyya cetasÄ• â€™â€™ ti {cetasoti (Ce Se) } ||

atha kho bhagavÄ• anÄ• thapiá¹‡á¸• ikassa gahapatissa anupubbiá¹ƒ kathaá¹ƒ {Ä• nupubb
seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ sÄ«lakathaá¹ƒ saggakathaá¹ƒ, kÄ• mÄ• naá¹ƒ Ä• dÄ«nav
saá¹ƒkilesaá¹ƒ, nekkhamme Ä• nisaá¹ƒsaá¹ƒ pakÄ• sesi. yadÄ• \Se II 107/ bhagavÄ• aÃ±
gahapatiá¹ƒ kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggacittaá¹ƒ pasannacittaá
buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• taá¹ƒ pakÄ• sesi \Ne 285/ --- dukkha
maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ \Ee II 157/ apagatakÄ• á¸·akaá¹ƒ san
paá¹-iggaá¹‡heyya, evameva anÄ• thapiá¹‡á¸• ikassa gahapatissa tasmiá¹ƒyeva Ä• sane vi
dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodh
anÄ• thapiá¹‡á¸• iko gahapati diá¹-á¹-hadhammo pattadhammo viditadhammo pariyogÄ• á¸
vigatakathaá¹ƒkatho vesÄ• rajjappatto aparappaccayo satthusÄ• sane bhagavantaá¹ƒ etada
bhante, abhikkantaá¹ƒ bhante! seyyathÄ• pi, bhante, nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icch
vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ
rÅ«pÄ• ni dakkhantÄ«ti --- evamevaá¹ƒ bhagavatÄ• anekapariyÄ• yena dhammo pakÄ• sit
bhagavantaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mi, dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• saka
ajjatagge pÄ• á¹‡upetaá¹ƒ saraá¹‡aá¹ƒ gataá¹ƒ. adhivÄ• setu ca me, bhante, bhagavÄ• sv
saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

atha kho anÄ• thapiá¹‡á¸• iko gahapati bhagavato adhivÄ• sanaá¹ƒ viditvÄ• uá¹-á¹-hÄ• yÄ
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. assosi \Se II 108/ kho \Be 305/ rÄ• jag
``anÄ• thapiá¹‡á¸• ikena kira gahapatinÄ• svÄ• tanÄ• ya buddhappamukho saá¹…gho nim

<306> atha kho rÄ• jagahako seá¹-á¹-hÄ« anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadavoca -
svÄ• tanÄ• ya buddhappamukho saá¹…gho nimantito. tvaÃ±cÄ• si Ä• gantuko. demi te, gah
tvaá¹ƒ buddhappamukhassa saá¹…ghassa bhattaá¹ƒ kareyyÄ• sÄ«â€™â€™ ti. ``alaá¹ƒ, ga
yenÄ• haá¹ƒ buddhappamukhassa saá¹…ghassa bhattaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

assosi kho rÄ• jagahako negamo --- ``anÄ• thapiá¹‡á¸• ikena kira gahapatinÄ• svÄ• tanÄ•
nimantitoâ€™â€™ ti. atha kho rÄ• jagahako negamo anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ e
gahapati, svÄ• tanÄ• ya buddhappamukho saá¹…gho nimantito. tvaÃ±cÄ• si Ä• gantuko. de
veyyÄ• yikaá¹ƒ yena tvaá¹ƒ buddhappamukhassa saá¹…ghassa bhattaá¹ƒ kareyyÄ• sÄ«â€

me veyyÄ• yikaá¹ƒ yenÄ• haá¹ƒ buddhappamukhassa saá¹…ghassa bhattaá¹ƒ karissÄ• mÄ

assosi kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro --- ``anÄ• thapiá¹‡á¸• ikena kira gahapat
buddhappamukho saá¹…gho nimantitoâ€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho seniyo bim
\Ne 286/ gahapatiá¹ƒ etadavoca --- ``tayÄ• kira, gahapati, svÄ• tanÄ• ya buddhappamukho
tvaÃ±cÄ• si Ä• gantuko. demi te, gahapati, veyyÄ• yikaá¹ƒ yena tvaá¹ƒ buddhappamukhass
kareyyÄ• sÄ«â€™â€™ ti. ``alaá¹ƒ \Se II 109/ deva; atthi me veyyÄ• yikaá¹ƒ yenÄ• haá¹ƒ bu
saá¹…ghassa bhattaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

atha kho anÄ• thapiá¹‡á¸• iko gahapati tassÄ• rattiyÄ• accayena rÄ• jagahakassa seá¹-á¹-
paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• \Ee II 158/ bhagavat
``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pubbaá¹‡hasamaya
pattacÄ«varamÄ• dÄ• ya yena rÄ• jagahakassa seá¹-á¹-hissa nivesanaá¹ƒ tenupasaá¹…ka
paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena. atha kho anÄ• thapiá¹‡á¸• iko
bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• santappetvÄ
bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ, ekamantaá¹ƒ nisÄ«di \Be 306/. ekamantaá¹ƒ nisinno
gahapati bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhante, bhagavÄ• sÄ• vatthiyaá¹
saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. ``suÃ±Ã±Ä• gÄ• re kho, gahapati, tathÄ• gatÄ
``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• , aÃ±Ã±Ä• taá¹ƒ sugatÄ• â€™â€™ ti. atha kho bhagavÄ• anÄ•
dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ•

<307> tena kho pana samayena anÄ• thapiá¹‡á¸• iko gahapati bahumitto hoti bahusahÄ• y
anÄ• thapiá¹‡á¸• iko gahapati rÄ• jagahe taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• yena sÄ• vatthi t
anÄ• thapiá¹‡á¸• iko gahapati antarÄ• magge manusse Ä• á¹‡Ä• pesi --- ``Ä• rÄ• me \Se II
vihÄ• re patiá¹-á¹-hÄ• petha, dÄ• nÄ• ni paá¹-á¹-hapetha. buddho loke uppanno. so ca may
iminÄ• maggena Ä• gacchissatÄ«â€™â€™ ti. atha kho te manussÄ• anÄ• thapiá¹‡á¸• iker
Ä• rÄ• me akaá¹ƒsu, vihÄ• re patiá¹-á¹-hÄ• pesuá¹ƒ, dÄ• nÄ• ni paá¹-á¹-hapesuá¹ƒ.

atha kho anÄ• thapiá¹‡á¸• iko gahapati sÄ• vatthiá¹ƒ gantvÄ• samantÄ• sÄ• vatthiá¹ƒ anu
kho bhagavÄ• vihareyya? yaá¹ƒ assa gÄ• mato neva atidÅ«re na accÄ• sanne, gamanÄ• g
atthikÄ• naá¹ƒ atthikÄ• naá¹ƒ manussÄ• naá¹ƒ abhikkamanÄ«yaá¹ƒ, divÄ• appÄ• kiá¹‡á¹‡
appanigghosaá¹ƒ, vijanavÄ• taá¹ƒ, manussarÄ• hasseyyakaá¹ƒ, paá¹-isallÄ• nasÄ• ruppaâ

addasÄ• \Ne 287/ kho anÄ• thapiá¹‡á¸• iko gahapati jetassa kumÄ• rassa {rÄ• jakumÄ• ras
--- gÄ• mato neva atidÅ«re na accÄ• sanne, gamanÄ• gamanasampannaá¹ƒ, atthikÄ• naá¹
abhikkamanÄ«yaá¹ƒ, divÄ• appÄ• kiá¹‡á¹‡aá¹ƒ, rattiá¹ƒ appasaddaá¹ƒ, appanigghosaá¹ƒ,
manussarÄ• hasseyyakaá¹ƒ, paá¹-isallÄ• nasÄ• ruppaá¹ƒ. disvÄ• na yena jeto kumÄ• ro te
upasaá¹…kamitvÄ• jetaá¹ƒ kumÄ• raá¹ƒ etadavoca --- ``dehi me, ayyaputta, uyyÄ• naá¹ƒ Ä

{ketuá¹ƒ (vajÄ«rabuddhiá¹-Ä«kÄ• yaá¹ƒ) }. ``adeyyo, gahapati, Ä• rÄ• mo api koá¹-isanthare
ayyaputta, Ä• rÄ• moâ€™â€™ ti. ``na, gahapati, gahito Ä• rÄ• moâ€™â€™ ti. gahito na gal
pucchiá¹ƒsu. mahÄ• mattÄ• evamÄ• haá¹ƒsu \Be 307/ --- ``yato tayÄ• \Ee II 159/, ayyaput
Ä• rÄ• moâ€™â€™ ti. atha kho anÄ• thapiá¹‡á¸• iko \Se II 111/ gahapati sakaá¹-ehi hiraÃ±
jetavanaá¹ƒ koá¹-isantharaá¹ƒ santharÄ• pesi. sakiá¹ƒ nÄ«haá¹-aá¹ƒ hiraÃ±Ã±aá¹ƒ thokass
koá¹-á¹-hakasÄ• mantÄ• nappahoti. atha kho anÄ• thapiá¹‡á¸• iko gahapati manusse Ä• á¹
bhaá¹‡e, hiraÃ±Ã±aá¹ƒ Ä• haratha; imaá¹ƒ okÄ• saá¹ƒ santharissÄ• mÄ• â€™â€™ ti.

atha kho jetassa kumÄ• rassa etadahosi --- ``na kho idaá¹ƒ orakaá¹ƒ bhavissati, yathÄ• yaá
bahuá¹ƒ hiraÃ±Ã±aá¹ƒ pariccajatÄ«â€™â€™ ti. anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ etadav
gahapati; mÄ• taá¹ƒ okÄ• saá¹ƒ santharÄ• pesi. dehi me etaá¹ƒ okÄ• saá¹ƒ. mametaá¹ƒ dÄ
ti. atha kho anÄ• thapiá¹‡á¸• iko gahapati --- ayaá¹ƒ kho jeto kumÄ• ro abhiÃ±Ã±Ä• to Ã±Ä•
kho pana evarÅ«pÄ• naá¹ƒ Ã±Ä• tamanussÄ• naá¹ƒ imasmiá¹ƒ dhammavinaye pasÄ• doti
kumÄ• rassa pÄ• dÄ• si {adÄ• si (Se) }. atha kho jeto kumÄ• ro tasmiá¹ƒ okÄ• se koá¹-á¹-ha

atha kho anÄ• thapiá¹‡á¸• iko gahapati jetavane vihÄ• re kÄ• rÄ• pesi, pariveá¹‡Ä• ni kÄ• rÄ
kÄ• rÄ• pesi, upaá¹-á¹-hÄ• nasÄ• lÄ• yo kÄ• rÄ• pesi, aggisÄ• lÄ• yo kÄ• rÄ• pesi, kappiya
vaccakuá¹-iyo kÄ• rÄ• pesi, caá¹…kame kÄ• rÄ• pesi, caá¹…kamanasÄ• lÄ• yo kÄ• rÄ• pes
udapÄ• nasÄ• lÄ• yo kÄ• rÄ• pesi, jantÄ• ghare kÄ• rÄ• pesi, jantÄ• gharasÄ• lÄ• yo kÄ• rÄ
kÄ• rÄ• pesi, maá¹‡á¸• ape \Se II 112/ kÄ• rÄ• pesi.

navakammadÄ• naá¹ƒ

<308> atha kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena c
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena vesÄ• lÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ• v
mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena manussÄ• sakkacca
yepi bhikkhÅ« navakammaá¹ƒ adhiá¹-á¹-henti tepi sakkaccaá¹ƒ upaá¹-á¹-henti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena \Be 308/. atha
tunnavÄ• yassa etadahosi --- ``na kho idaá¹ƒ orakaá¹ƒ bhavissati, yathayime manussÄ• sa
karonti; yaá¹ƒnÅ«nÄ• hampi navakammaá¹ƒ kareyyaâ€™â€™ nti. atha kho so daliddo tunn
madditvÄ• iá¹-á¹-hakÄ• yo cinitvÄ• kuá¹-á¹-aá¹ƒ uá¹-á¹-hÄ• pesi. tena akusalakena citÄ• v
paripati. dutiyampi kho ... pe ... tatiyampi kho so daliddo tunnavÄ• yo sÄ• maá¹ƒ cikkhallaá¹
iá¹-á¹-hakÄ• yo cinitvÄ• kuá¹-á¹-aá¹ƒ uá¹-á¹-hÄ• pesi. tena akusalakena citÄ• vaá¹…kÄ• b
so daliddo tunnavÄ• yo ujjhÄ• yati khiyyati vipÄ• ceti --- ``ye imesaá¹ƒ samaá¹‡Ä• naá¹ƒ sa
160/ denti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ, te
tesaÃ±ca navakammaá¹ƒ adhiá¹-á¹-henti. ahaá¹ƒ \Se II 113/ panamhi daliddo. na maá¹ƒ koc
anusÄ• sati vÄ• navakammaá¹ƒ vÄ• adhiá¹-á¹-hetÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ«
tunnavÄ• yassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. atha kho te bhikkhÅ« bhagav

Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ ka
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, navakammaá¹ƒ dÄ• tuá¹ƒ. navakammiko, bhikkh
Ä• pajjissati --- `kinti nu kho vihÄ• ro khippaá¹ƒ pariyosÄ• naá¹ƒ gaccheyyÄ• â€™ ti; khaá¹‡
paá¹-isaá¹…kharissati. evaÃ±ca pana, bhikkhave, dÄ• tabbaá¹ƒ. paá¹-hamaá¹ƒ bhikkhu yÄ•
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<309> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itth
vihÄ• raá¹ƒ itthannÄ• massa bhikkhuno navakammaá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• massa gahapatino vihÄ• raá¹ƒ itt
navakammaá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa gahapatino vihÄ• raá¹ƒ ittha
navakammassa dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dinno saá¹…ghena itthannÄ• massa gahapatino vihÄ• ro itthannÄ• massa bhikkhuno nav
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

aggÄ• sanÄ• dianujÄ• nanaá¹ƒ

<310> atha \Be 309/ kho bhagavÄ• vesÄ• liyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• v
pakkÄ• mi \Ne 289/. tena kho pana samayena chabbaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Se II 11
buddhappamukhassa saá¹…ghassa purato purato gantvÄ• vihÄ• re pariggaá¹‡hanti, seyyÄ
idaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yÄ• naá¹ƒ bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ b
bhavissatÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• sÄ• riputto buddhappamukhassa saá¹…ghassa piá¹-á¹-hito piá¹-á¹-hito
pariggahitesu, seyyÄ• su pariggahitÄ• su, seyyaá¹ƒ alabhamÄ• no aÃ±Ã±atarasmiá¹ƒ rukkh
bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya ukkÄ• si. Ä• yasmÄ• pi sÄ• rip
ti? ``ahaá¹ƒ, bhagavÄ• , sÄ• riputtoâ€™â€™ ti. ``kissa tvaá¹ƒ, sÄ• riputtaá¹ƒ, idha nisinnoâ€
Ä• yasmÄ• sÄ• riputto bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ• etasmiá¹ƒ n
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkh
\Ee II 161/ bhikkhÅ«naá¹ƒ antevÄ• sikÄ• bhikkhÅ« buddhappamukhassa saá¹…ghassa pur
pariggaá¹‡hanti, seyyÄ• yo pariggaá¹‡hanti --- idaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yÄ• naá¹ƒ bha
Ä• cariyÄ• naá¹ƒ bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ bhavissatÄ«â€™â€™ ti? ``saccaá¹ƒ bhag
buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• buddhappam
purato gantvÄ• vihÄ• re pariggahessanti, seyyÄ• yo pariggahessanti --- idaá¹ƒ amhÄ• kaá¹
bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ bhavissat
appasannÄ• naá¹ƒ \Se II 115/ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ
bhikkhÅ« Ä• mantesi --- ``ko, bhikkhave, arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸•

ekacce bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , khattiyakulÄ• pabbajito so arahati ag
aggapiá¹‡á¸• aâ€™â€™ nti. ekacce bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , brÄ• hm
arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€™â€™ nti. ekacce bhikkhÅ« evamÄ•
gahapatikulÄ• pabbajito so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€™â€™ n
evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , suttantiko so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ agg
ekacce bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , vinayadharo so arahati aggÄ• sanaá
aggapiá¹‡á¸• aâ€™â€™ nti. ekacce bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , dhamm
aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€™â€™ nti. ekacce bhikkhÅ« evamÄ• haá¹ƒs
paá¹-hamassa jhÄ• nassa lÄ• bhÄ« so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• a
evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , dutiyassa jhÄ• nassa lÄ• bhÄ« so arahati aggÄ• sanaá
aggapiá¹‡á¸• aâ€™â€™ nti. ekacce bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , tatiyass
arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€™â€™ nti. ekacce bhikkhÅ« evamÄ•
catutthassa jhÄ• nassa lÄ• bhÄ« so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€™
evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , sotÄ• panno so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ a
ekacce bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , sakadÄ• gÄ• mÄ« ... pe ... yo, bhaga
yo, bhagavÄ• \Se II 116/, arahÄ• so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá¹‡á¸• aâ€
evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , tevijjo so arahati aggÄ• sanaá¹ƒ aggodakaá¹ƒ aggapiá
bhikkhÅ« evamÄ• haá¹ƒsu --- ``yo, bhagavÄ• , chaá¸·abhiÃ±Ã±o so arahati aggÄ• sanaá¹ƒ
aggapiá¹‡á¸• aâ€™â€™ nti.

<311> atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, himavan
(Ce Se) } mahÄ• nigrodho ahosi. taá¹ƒ tayo sahÄ• yÄ• upanissÄ• ya vihariá¹ƒsu --- tittiro ca
hatthinÄ• go ca. te aÃ±Ã±amaÃ±Ã±aá¹ƒ agÄ• ravÄ• appatissÄ• asabhÄ• gavuttikÄ• vihar
tesaá¹ƒ sahÄ• yÄ• naá¹ƒ etadahosi --- `aho nÅ«na mayaá¹ƒ jÄ• neyyÄ• ma yaá¹ƒ amhÄ• ka
taá¹ƒ mayaá¹ƒ sakkareyyÄ• ma garuá¹ƒ kareyyÄ• ma mÄ• neyyÄ• ma pÅ«jeyyÄ• ma, tassa
tiá¹-á¹-heyyÄ• mÄ• â€™ ti.

``atha kho, bhikkhave, tittiro ca makkaá¹-o ca hatthinÄ• gaá¹ƒ pucchiá¹ƒsu --- `tvaá¹ƒ, samm
porÄ• á¹‡aá¹ƒ sarasÄ«â€™ ti? `yadÄ• haá¹ƒ, sammÄ• , poto homi, imaá¹ƒ nigrodhaá¹ƒ ant
{antarÄ• satthikaá¹ƒ (Ce) } karitvÄ• atikkamÄ• mi, aggaá¹…kurakaá¹ƒ me udaraá¹ƒ chupati
porÄ• á¹‡aá¹ƒ sarÄ• mÄ«â€™ ti.

``atha kho, bhikkhave, tittiro ca hatthinÄ• go ca makkaá¹-aá¹ƒ pucchiá¹ƒsu --- `tvaá¹ƒ, samm
porÄ• á¹‡aá¹ƒ sarasÄ«â€™ ti? `yadÄ• haá¹ƒ, sammÄ• , chÄ• po homi, chamÄ• yaá¹ƒ nisÄ«
aggaá¹…kurakaá¹ƒ khÄ• dÄ• mi. imÄ• haá¹ƒ, sammÄ• , porÄ• á¹‡aá¹ƒ sarÄ• mÄ«â€™ ti.

``atha \Se II 117/ kho, bhikkhave, makkaá¹-o ca hatthinÄ• go ca tittiraá¹ƒ pucchiá¹ƒsu --- `tv

kiá¹ƒ porÄ• á¹‡aá¹ƒ sarasÄ«â€™ ti? `amukasmiá¹ƒ, sammÄ• , okÄ• se mahÄ• nigrodho ah
bhakkhitvÄ• imasmiá¹ƒ okÄ• se vaccaá¹ƒ akÄ• siá¹ƒ; tassÄ• yaá¹ƒ nigrodho jÄ• to. tadÄ• h
mahantataroâ€™ ti \Ee II 162/.

``atha \Ne 291/ kho, bhikkhave, makkaá¹-o ca hatthinÄ• go ca tittiraá¹ƒ etadavocuá¹ƒ --- `tv
amhÄ• kaá¹ƒ jÄ• tiyÄ• mahantataro. taá¹ƒ mayaá¹ƒ sakkarissÄ• ma garuá¹ƒ karissÄ• ma m
tuyhaÃ±ca mayaá¹ƒ ovÄ• de patiá¹-á¹-hissÄ• mÄ• â€™ ti. atha kho, bhikkhave, tittiro makka
paÃ±casu sÄ«lesu samÄ• dapesi, attanÄ• ca paÃ±casu sÄ«lesu samÄ• dÄ• ya vattati. te a
sappatissÄ• sabhÄ• gavuttikÄ• viharitvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá
upapajjiá¹ƒsu. evaá¹ƒ kho taá¹ƒ, bhikkhave, tittiriyaá¹ƒ nÄ• ma brahmacariyaá¹ƒ ahosi.

{J I 1.37} ``ye vuá¸• á¸• hamapacÄ• yanti, narÄ• dhammassa kovidÄ• .

diá¹-á¹-he dhamme ca pÄ• saá¹ƒsÄ• , samparÄ• ye ca suggatÄ«â€™â€™ ti ||

``te hi nÄ• ma, bhikkhave, tiracchÄ• nagatÄ• pÄ• á¹‡Ä• aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ
viharissanti. idha kho taá¹ƒ, bhikkhave, sobhetha yaá¹ƒ tumhe evaá¹ƒ svÄ• kkhÄ• te dhamm
samÄ• nÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ agÄ• ravÄ• appatissÄ• asabhÄ• gavuttikÄ• vihareyyÄ•
118/, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ katha
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, yathÄ• vuá¸• á¸• haá¹ƒ abhivÄ• danaá¹ƒ, paccuá
aÃ±jalikammaá¹ƒ, sÄ• mÄ«cikammaá¹ƒ, aggÄ• sanaá¹ƒ, aggodakaá¹ƒ, aggapiá¹‡á¸• aá¹ƒ.
saá¹…ghikaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ paá¹-ibÄ• hitabbaá¹ƒ. yo paá¹-ibÄ• heyya, Ä• patti d

avandiyÄ• dipuggalÄ•

<312> ``dasayime \Be 312/, bhikkhave, avandiyÄ• --- pure upasampannena pacchÄ• upas
anupasampanno avandiyo, nÄ• nÄ• saá¹ƒvÄ• sako vuá¸• á¸• hataro adhammavÄ• dÄ« ava
paá¹‡á¸• ako avandiyo, pÄ• rivÄ• siko avandiyo, mÅ«lÄ• yapaá¹-ikassanÄ• raho avandiyo,
mÄ• nattacÄ• riko avandiyo, abbhÄ• nÄ• raho avandiyo. ime kho, bhikkhave, dasa avandiyÄ

``tayome, bhikkhave, vandiyÄ• --- pacchÄ• upasampannena pure upasampanno vandiyo,
vuá¸• á¸• hataro dhammavÄ• dÄ« vandiyo, sadevake bhikkhave loke samÄ• rake sabrahma
pajÄ• ya sadevamanussÄ• ya tathÄ• gato arahaá¹ƒ sammÄ• sambuddho vandiyo. ime kho,
ti.

Ä• sanappaá¹-ibÄ• hanapaá¹-ikkhepaá¹ƒ

<313> tena \Ne 292/ kho pana samayena manussÄ• saá¹…ghaá¹ƒ uddissa maá¹‡á¸• ape

paá¹-iyÄ• denti, okÄ• se paá¹-iyÄ• denti. chabbaggiyÄ• naá¹ƒ \Ee II 163/ bhikkhÅ«naá¹ƒ an
`saá¹…ghikaÃ±Ã±eva bhagavatÄ• yathÄ• vuá¸• á¸• haá¹ƒ anuÃ±Ã±Ä• taá¹ƒ \Se II 119/, no
buddhappamukhassa saá¹…ghassa purato purato gantvÄ• maá¹‡á¸• apepi pariggaá¹‡hant
okÄ• sepi pariggaá¹‡hanti --- idaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yÄ• naá¹ƒ bhavissati, idaá¹ƒ am
bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ bhavissatÄ«ti. atha kho Ä• yasmÄ• sÄ• riputto buddhappar
piá¹-á¹-hito piá¹-á¹-hito gantvÄ• maá¹‡á¸• apesu pariggahitesu, santharesu pariggahitesu, c
pariggahitesu, okÄ• saá¹ƒ alabhamÄ• no aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. atha kho
paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya ukkÄ• si. Ä• yasmÄ• pi sÄ• riputto ukkÄ• si. ``ko et
bhagavÄ• , sÄ• riputtoâ€™â€™ ti. ``kissa tvaá¹ƒ, sÄ• riputta, idha nisinnoâ€™â€™ ti? atha
bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ paka
sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• na
antevÄ• sikÄ• bhikkhÅ« --- `saá¹…ghikaÃ±Ã±eva bhagavatÄ• yathÄ• vuá¸• á¸• haá¹ƒ anu
nti buddhappamukhassa saá¹…ghassa purato purato gantvÄ• \Be 313/ maá¹‡á¸• ape parig
pariggaá¹‡hanti, okÄ• se pariggaá¹‡hanti --- idaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yÄ• naá¹ƒ bhavis
Ä• cariyÄ• naá¹ƒ bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ bhavissatÄ«â€™â€™ ti? ``saccaá¹ƒ bhag
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave,
yathÄ• vuá¸• á¸• haá¹ƒ paá¹-ibÄ• hetabbaá¹ƒ. yo \Se II 120/ paá¹-ibÄ• heyya, Ä• patti dukka

gihivikataanujÄ• nanaá¹ƒ

<314> tena kho pana samayena manussÄ• bhattagge antaraghare uccÄ• sayanamahÄ• sa
seyyathidaá¹ƒ --- Ä• sandiá¹ƒ, pallaá¹…kaá¹ƒ, gonakaá¹ƒ, cittakaá¹ƒ, paá¹-ikaá¹ƒ, paá¹-alika
vikatikaá¹ƒ, uddalomiá¹ƒ, ekantalomiá¹ƒ, kaá¹-á¹-issaá¹ƒ, koseyyaá¹ƒ {koseyyaá¹ƒ kambalaa
kuttakaá¹ƒ, hatthattharaá¹ƒ, assattharaá¹ƒ, rathattharaá¹ƒ, ajinapaveá¹‡iá¹ƒ,
kadalimigapavarapaccattharaá¹‡aá¹ƒ, sauttaracchadaá¹ƒ, ubhatolohitakÅ«padhÄ• naá¹ƒ. bh
nÄ• bhinisÄ«danti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, á¹-h
Ä• sandiá¹ƒ, pallaá¹…kaá¹ƒ, tÅ«likaá¹ƒ --- gihivikataá¹ƒ {gihivikaá¹-aá¹ƒ (Ce Katthaci), avas
gihivikaá¹-aá¹ƒ (Se) } abhinisÄ«dituá¹ƒ, natveva abhinipajjituâ€™â€™ nti.

tena kho pana samayena manussÄ• bhattagge antaraghare tÅ«lonaddhaá¹ƒ maÃ±campi p
293/. bhikkhÅ« kukkuccÄ• yantÄ• nÄ• bhinisÄ«danti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹
gihivikataá¹ƒ abhinisÄ«dituá¹ƒ, natveva abhinipajjituâ€™â€™ nti.

jetavanavihÄ• rÄ• numodanÄ•

<315> atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari
sÄ• vatthiyaá¹ƒ viharati \Ee II 164/ jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho an
gahapati yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• c

ekamantaá¹ƒ nisinno kho anÄ• thapiá¹‡á¸• iko gahapati bhagavantaá¹ƒ \Se II 121/ etadavoc
bhante, bhagavÄ• svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. a
tuá¹‡hÄ«bhÄ• vena. atha kho anÄ• thapiá¹‡á¸• iko gahapati bhagavato adhivÄ• sanaá¹ƒ vic
bhagavantaá¹ƒ \Be 314/ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho anÄ
tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• p
Ä• rocÄ• pesi --- ``kÄ• lo, bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. atha kho bhagavÄ• pu
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena anÄ• thapiá¹‡á¸• ikassa gahapatissa nivesana
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ bhikkhusaá¹…ghena. atha kho
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena s
sampavÄ• retvÄ• , bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ, ekamantaá¹ƒ nisÄ
anÄ• thapiá¹‡á¸• iko gahapati bhagavantaá¹ƒ etadavoca --- ``kathÄ• haá¹ƒ, bhante, jetavan
ti? ``tena hi tvaá¹ƒ, gahapati, jetavanaá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghas
patiá¹-á¹-hapehÄ«â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho anÄ• thapiá¹‡á¸• iko gahapa
jetavanaá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghassa patiá¹-á¹-hÄ• pesi.

atha kho bhagavÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ imÄ• hi gÄ• thÄ• hi anumodi ---

``sÄ«taá¹ƒ uá¹‡haá¹ƒ paá¹-ihanti, tato vÄ• á¸·amigÄ• ni ca.

sarÄ«sape \Se II 122/ ca makase, sisire cÄ• pi vuá¹-á¹-hiyo ||

``tato vÄ• tÄ• tapo ghoro, saÃ±jÄ• to paá¹-ihaÃ±Ã±ati.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassituá¹ƒ ||

``vihÄ• radÄ• naá¹ƒ \Ne 294/ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹‡itaá¹ƒ.

tasmÄ• hi paá¹‡á¸• ito poso, sampassaá¹ƒ atthamattano ||

``vihÄ• re kÄ• raye ramme, vÄ• sayettha bahussute.

tesaá¹ƒ annaÃ±ca pÄ• naÃ±ca, vatthasenÄ• sanÄ• ni ca.

dadeyya ujubhÅ«tesu, vippasannena cetasÄ• ||

``te tassa dhammaá¹ƒ desenti, sabbadukkhÄ• panÅ«danaá¹ƒ.

yaá¹ƒ so dhammaá¹ƒ idhaÃ±Ã±Ä• ya, parinibbÄ• ti anÄ• savoâ€™â€™ ti ||

atha \Ee II 165/ kho bhagavÄ• anÄ• thapiá¹‡á¸• ikaá¹ƒ gahapatiá¹ƒ imÄ• hi gÄ• thÄ• hi anu
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

Ä• sanappaá¹-ibÄ• hanÄ• di

<316> tena \Be 315/ kho pana samayena aÃ±Ã±atarassa Ä• jÄ«vakasÄ• vakassa mahÄ• m
Ä• yasmÄ• upanando sakyaputto pacchÄ• Ä• gantvÄ• vippakatabhojanaá¹ƒ Ä• nantarikaá
bhattaggaá¹ƒ kolÄ• halaá¹ƒ ahosi. atha kho so mahÄ• matto ujjhÄ• yati khiyyati vipÄ• ceti --
samaá¹‡Ä• sakyaputtiyÄ• pacchÄ• Ä• gantvÄ• vippakatabhojanaá¹ƒ Ä• nantarikaá¹ƒ bhi
bhattaggaá¹ƒ kolÄ• halaá¹ƒ ahosi. nanu nÄ• ma labbhÄ• aÃ±Ã±atrÄ• pi nisinnena yÄ• vad
bhuÃ±jituâ€™â€™ nti? assosuá¹ƒ kho bhikkhÅ« tassa mahÄ• mattassa ujjhÄ• yantassa khi
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä
sakyaputto pacchÄ• Ä• gantvÄ• vippakatabhojanaá¹ƒ Ä• nantarikaá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-
kolÄ• halaá¹ƒ ahosÄ«â€™â€™ ti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesu
upananda, pacchÄ• Ä• gantvÄ• vippakatabhojanaá¹ƒ Ä• nantarikaá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-
kolÄ• halaá¹ƒ ahosÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhag
nÄ• ma tvaá¹ƒ, moghapurisa, pacchÄ• Ä• gantvÄ• vippakatabhojanaá¹ƒ Ä• nantarikaá¹ƒ b
bhattaggaá¹ƒ kolÄ• halaá¹ƒ ahosi. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ
... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, vippakatabho
Ä• nantariko (Se) } bhikkhu vuá¹-á¹-hÄ• petabbo. yo vuá¹-á¹-hÄ• peyya, Ä• patti dukkaá¹-as
vuá¹-á¹-hÄ• peti, pavÄ• rito ca hoti, `gaccha udakaá¹ƒ Ä• harÄ• â€™ ti vattabbo. evaÃ±ceta
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, sÄ• dhukaá¹ƒ sitthÄ• ni gilitvÄ• vuá¸• á¸• hatarassa bh
dÄ• tabbaá¹ƒ. na tvevÄ• haá¹ƒ, bhikkhave, kenaci pariyÄ• yena vuá¸• á¸• hatarassa bhikkhu
paá¹-ibÄ• hitabbanti vadÄ• mi. yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• tiâ€™â€™.

tena \Se II 124/ kho pana samayena chabbaggiyÄ• bhikkhÅ« gilÄ• ne bhikkhÅ« vuá¹-á¹-hÄ
vadenti --- ``na mayaá¹ƒ, Ä• vuso, sakkoma vuá¹-á¹-hÄ• tuá¹ƒ, gilÄ• nÄ• mhÄ• â€™â€™ ti.
vuá¹-á¹-hÄ• pessÄ• mÄ• â€™â€™ ti pariggahetvÄ• vuá¹-á¹-hÄ• petvÄ• á¹-hitake muÃ±ca
papatanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Be 316/. ``na, bhikkhave, gilÄ• no vuá¹-á¹
vuá¹-á¹-hÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« \Ee II 166/ `gilÄ• nÄ• mayamhÄ• avuá¹
varaseyyÄ• yo palibuddhenti {palibundhanti (Katthaci) }. bhagavato etamatthaá¹ƒ Ä• rocesu
bhikkhave, gilÄ• nassa patirÅ«paá¹ƒ seyyaá¹ƒ dÄ• tuâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« lesakappena senÄ• sanaá¹ƒ paá¹-ibÄ• h
Ä• rocesuá¹ƒ. ``na, bhikkhave, lesakappena senÄ• sanaá¹ƒ paá¹-ibÄ• hitabbaá¹ƒ. yo paá¹-i

dukkaá¹-assÄ• â€™â€™ ti.

{Vin IV 122} tena kho pana samayena sattarasavaggiyÄ• bhikkhÅ« aÃ±Ã±ataraá¹ƒ paccan
paá¹-isaá¹…kharonti --- `idha mayaá¹ƒ vassaá¹ƒ vasissÄ• mÄ• â€™ ti. addasaá¹ƒsu {addas
chabbaggiyÄ• bhikkhÅ« sattarasavaggiye bhikkhÅ« vihÄ• raá¹ƒ {aÃ±Ã±ataraá¹ƒ vihÄ• raá¹
paá¹-isaá¹…kharonte. disvÄ• na evamÄ• haá¹ƒsu --- ``ime, Ä• vuso, sattarasavaggiyÄ• bhi
paá¹-isaá¹…kharonti. handa ne vuá¹-á¹-hÄ• pessÄ• mÄ• â€™â€™ ti. ekacce \Se II 125/ eva
``Ä• gamethÄ• vuso, yÄ• va paá¹-isaá¹…kharonti, paá¹-isaá¹…khate vuá¹-á¹-hÄ• pessÄ• m
chabbaggiyÄ• bhikkhÅ« sattarasavaggiye bhikkhÅ« etadavocuá¹ƒ --- ``uá¹-á¹-hethÄ• vuso,
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. ``nanu, Ä• vuso, paá¹-ikacceva Ä• cikkhitabbaá¹ƒ? mayaÃ±ca
paá¹-isaá¹…khareyyÄ• mÄ• â€™â€™ ti. ``nanu, Ä• vuso, saá¹…ghiko vihÄ• roâ€™â€™ ti?
vihÄ• roâ€™â€™ ti. ``uá¹-á¹-hethÄ• vuso, amhÄ• kaá¹ƒ vihÄ• ro pÄ• puá¹‡Ä• tÄ«â€™â€™
vihÄ• ro; tumhepi vasatha, mayampi vasissÄ• mÄ• â€™â€™ ti. ``uá¹-á¹-hethÄ• vuso, amhÄ
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti kupitÄ• anattamanÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• nikkaá¸• á¸• ha
rodanti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tumhe, Ä• vuso, rodathÄ• â€™â€™ ti? ``ime,
bhikkhÅ« kupitÄ• \Ne 296/ anattamanÄ• amhe saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hantÄ
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ
anattamanÄ• bhikkhÅ« saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hissantÄ«â€™â€™ ti! atha kh
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, tumhe bhikkhave, kupitÄ• anattamanÄ
bhikkhÅ« nikkaá¸• á¸• hathÄ• â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigara
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, kupitena \Se II 126/ \Be 317/ ana
saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hitabbo. yo nikkaá¸• á¸• heyya, yathÄ• dhammo kÄ• n
senÄ• sanaá¹ƒ gÄ• hetuâ€™â€™ nti.

senÄ• sanaggÄ• hÄ• pakasammuti

<317> atha kho bhikkhÅ«naá¹ƒ etadahosi --- `kena nu kho senÄ• sanaá¹ƒ gÄ• hetabbaâ€™
etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ee II 167/ ... pe ... ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…ge
bhikkhuá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannituá¹ƒ --- yo na chandÄ• gatiá¹ƒ gacche
gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, gahitÄ• gahitaÃ±ca
bhikkhave, sammannitabbo ---

``paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ senÄ• sanagg

yassÄ• yasmato khamati itthannÄ• massa bhikkhuno senÄ• sanaggÄ• hÄ• pakassa sammu
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu senÄ• sanaggÄ• hÄ• pako. khamati saá¹…g
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti \Se II 127/.

<318> atha kho senÄ• sanaggÄ• hÄ• pakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kathaá¹ƒ
gÄ• hetabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkha
gaá¹‡etuá¹ƒ \Ne 297/, bhikkhÅ« gaá¹‡etvÄ• seyyÄ• gaá¹‡etuá¹ƒ, seyyÄ• gaá¹‡etvÄ• sey
seyyaggena gÄ• hentÄ• seyyÄ• ussÄ• rayiá¹ƒsu ... pe ... ``anujÄ• nÄ• mi, bhikkhave, vihÄ
nti. vihÄ• raggena gÄ• hentÄ• vihÄ• rÄ• ussÄ• rayiá¹ƒsu ... pe ... ``anujÄ• nÄ• mi, bhikkha
gÄ• hetuâ€™â€™ nti. pariveá¹‡aggena gÄ• hentÄ• pariveá¹‡Ä• ussÄ• rayiá¹ƒsu ... pe ... `
anubhÄ• gampi dÄ• tuá¹ƒ. gahite anubhÄ• ge aÃ±Ã±o bhikkhu Ä• gacchati, na akÄ• mÄ• c

tena \Be 318/ kho pana samayena bhikkhÅ« nissÄ«me á¹-hitassa senÄ• sanaá¹ƒ gÄ• henti.
Ä• rocesuá¹ƒ. ``na, bhikkhave, nissÄ«me á¹-hitassa senÄ• sanaá¹ƒ gÄ• hetabbaá¹ƒ. yo gÄ•
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« senÄ• sanaá¹ƒ gahetvÄ• sabbakÄ• laá¹ƒ paá¹-ibÄ• han
Ä• rocesuá¹ƒ. ``na, bhikkhave, senÄ• sanaá¹ƒ gahetvÄ• sabbakÄ• laá¹ƒ paá¹-ibÄ• hetabba
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, vassÄ• naá¹ƒ temÄ• saá¹ƒ \Se II 128/ paá
pana na paá¹-ibÄ• hituâ€™â€™ nti.

atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kati nu kho senÄ• sanaggÄ• hÄ• â€™â€™ ti? bhag
Ä• rocesuá¹ƒ. ``tayo me, bhikkhave, senÄ• sanaggÄ• hÄ• --- purimako, pacchimako, antar
Ä• sÄ• á¸·hiyÄ• purimako gÄ• hetabbo. mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimako gÄ•
pavÄ• raá¹‡Ä• ya Ä• yatiá¹ƒ vassÄ• vÄ• satthÄ• ya antarÄ• muttako gÄ• hetabbo. ime kho,
senÄ• sanaggÄ• hÄ• â€™â€™ ti.

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

3. tatiyabhÄ• á¹‡avÄ• ro

<319> tena \Ee II 168/ kho pana samayena Ä• yasmÄ• upanando sakyaputto sÄ• vatthiyaá
aÃ±Ã±ataraá¹ƒ gÄ• makÄ• vÄ• saá¹ƒ agamÄ• si. tatthapi senÄ• sanaá¹ƒ aggahesi. atha kh
etadahosi --- ``ayaá¹ƒ, Ä• vuso, Ä• yasmÄ• upanando sakyaputto bhaá¹‡á¸• anakÄ• rako k
bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako. sacÄ• yaá¹ƒ idha vassaá¹ƒ vasissati, sab
bhavissÄ• ma. handa naá¹ƒ pucchÄ• mÄ• â€™â€™ ti. atha kho te bhikkhÅ« Ä• yasmantaá

sakyaputtaá¹ƒ etadavocuá¹ƒ --- ``nanu tayÄ• , Ä• vuso upananda, sÄ• vatthiyaá¹ƒ senÄ• sa
``evamÄ• vusoâ€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, Ä• vuso upananda, eko dve paá¹-ibÄ• hasÄ
``idhadÄ• nÄ• haá¹ƒ Ä• vuso, muÃ±cÄ• mi; tattha gaá¹‡hÄ• mÄ«â€™â€™ ti. ye te bhikkhÅ
ujjhÄ• yanti \Se II 129/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando s
dve paá¹-ibÄ• hessatÄ«â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá
upananda, eko dve paá¹-ibÄ• hasÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarah
``kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, eko dve paá¹-ibÄ• hissasi? tattha tayÄ• , moghap
muttaá¹ƒ, idha tayÄ• gahitaá¹ƒ tatra muttaá¹ƒ. evaá¹ƒ kho tvaá¹ƒ, moghapurisa, ubhayattha
netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ...
katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, ekena dve paá¹-ibÄ• hetabbÄ• . yo paá¹-ib
dukkaá¹-assÄ• â€™â€™ ti.

<320> {Vin IV 438} tena kho pana samayena bhagavÄ• bhikkhÅ«naá¹ƒ anekapariyÄ• yena
vinayassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, vinayapariyattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• dissa Ä•
vaá¹‡á¹‡aá¹ƒ bhÄ• sati. bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavÄ• kho anekapariyÄ• yena v
vinayassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, vinayapariyattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• dissa Ä•
vaá¹‡á¹‡aá¹ƒ bhÄ• sati. handa mayaá¹ƒ, Ä• vuso, Ä• yasmato upÄ• lissa santike vinayaá¹ƒ
ti. tedha {te ca (Se Katthaci) } bahÅ« bhikkhÅ« therÄ• ca navÄ• ca majjhimÄ• ca Ä• yasm
130/ santike vinayaá¹ƒ pariyÄ• puá¹‡anti. Ä• yasmÄ• upÄ• li á¹-hitakova uddisati therÄ• na
gÄ• ravena. therÄ• pi bhikkhÅ« á¹-hitakÄ• va uddisÄ• penti dhammagÄ• ravena. tattha ther
Ä• yasmÄ• ca upÄ• li kilamati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhi
\Ee II 169/ uddisantena samake vÄ• Ä• sane nisÄ«dituá¹ƒ, uccatare vÄ• dhammagÄ• rave
uddisÄ• pentena samake vÄ• Ä• sane nisÄ«dituá¹ƒ, nÄ«catare vÄ• dhammagÄ• ravenÄ•

tena kho pana samayena bahÅ« bhikkhÅ« Ä• yasmato upÄ• lissa santike á¹-hitakÄ• uddes
kilamanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, samÄ• nÄ• s
nti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kittÄ• vatÄ• nu kho samÄ• nÄ• saniko hotÄ«â€
etamatthaá¹ƒ Ä• rocesuá¹ƒ --- ``anujÄ• nÄ• mi, bhikkhave, tivassantarena saha nisÄ«dituâ€

tena \Be 320/ \Ne 299/ kho pana samayena sambahulÄ• bhikkhÅ« samÄ• nÄ• sanikÄ• ma
nisÄ«ditvÄ• maÃ±caá¹ƒ bhindiá¹ƒsu, pÄ«á¹-he {ekapÄ«á¹-he (Se) } nisÄ«ditvÄ• pÄ«á¹-haâ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, tivaggassa \Se II 131/ maÃ±caá¹ƒ,
pÄ«á¹-haâ€™â€™ nti. tivaggopi maÃ±ce nisÄ«ditvÄ• maÃ±caá¹ƒ bhindi, pÄ«á¹-he nisÄ«di
pe ... ``anujÄ• nÄ• mi, bhikkhave, duvaggassa maÃ±caá¹ƒ, duvaggassa pÄ«á¹-haâ€™â€™

tena kho pana samayena bhikkhÅ« asamÄ• nÄ• sanikehi saha dÄ«ghÄ• sane nisÄ«dituá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• paá¹‡á¸• akaá¹ƒ, mÄ
ubhatobyaÃ±janakaá¹ƒ, asamÄ• nÄ• sanikehi saha dÄ«ghÄ• sane nisÄ«dituâ€™â€™ nti. a

--- ``kittakaá¹ƒ pacchimaá¹ƒ nu kho dÄ«ghÄ• sanaá¹ƒ hotÄ«â€™â€™ ti? bhagavato etamat
``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ tiá¹‡á¹‡aá¹ƒ pahoti, ettakaá¹ƒ pacchimaá¹ƒ dÄ«ghÄ• sar

tena kho pana samayena visÄ• khÄ• migÄ• ramÄ• tÄ• saá¹…ghassa atthÄ• ya sÄ• á¸·inda
hoti hatthinakhakaá¹ƒ. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kiá¹ƒ nu kho bhagavatÄ• pÄ
anuÃ±Ã±Ä• to kiá¹ƒ ananuÃ±Ã±Ä• toâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``
sabbaá¹ƒ pÄ• sÄ• daparibhogaâ€™â€™ nti.

tena kho pana samayena raÃ±Ã±o pasenadissa kosalassa ayyikÄ• kÄ• laá¹…katÄ• hoti. ta
saá¹…ghassa bahuá¹ƒ akappiyabhaá¹‡á¸• aá¹ƒ uppannaá¹ƒ hoti, seyyathidaá¹ƒ --- Ä• sand
II 132/, cittako, paá¹-ikÄ• , paá¹-alikÄ• , tÅ«likÄ• , vikatikÄ• , uddalomÄ«, ekantalomÄ«, kaá¹
koseyyaá¹ƒ, kuttakaá¹ƒ, hatthattharaá¹ƒ, assattharaá¹ƒ, rathattharaá¹ƒ, ajinappaveá¹‡i,
kadalimigappavarapaccattharaá¹‡aá¹ƒ, sauttaracchadaá¹ƒ, ubhatolohitakÅ«padhÄ• naá¹ƒ. I
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• sandiyÄ• pÄ• de chinditvÄ• \Ee II 170/ parib
vÄ• á¸·e bhinditvÄ• paribhuÃ±jituá¹ƒ, tÅ«likaá¹ƒ vijaá¹-etvÄ• bibbohanaá¹ƒ kÄ• tuá¹ƒ, avas
bhÅ«mattharaá¹‡aá¹ƒ {summattharaá¹‡aá¹ƒ (Ce Se) } kÄ• tuâ€™â€™ nti.

avissajjiyavatthu

<321> tena \Be 321/ kho pana samayena sÄ• vatthiyÄ• avidÅ«re aÃ±Ã±atarasmiá¹ƒ gÄ• m
upaddutÄ• honti Ä• gantukagamikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apentÄ•
etadahosi --- ``etarahi kho mayaá¹ƒ, Ä• vuso, upaddutÄ• Ä• gantukagamikÄ• naá¹ƒ bhikkhÅ
paÃ±Ã±apentÄ• . handa mayaá¹ƒ, Ä• vuso, sabbaá¹ƒ saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ ekass
santakaá¹ƒ paribhuÃ±jissÄ• mÄ• â€™â€™ ti. te sabbaá¹ƒ saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ e
bhikkhÅ« te bhikkhÅ« etadavocuá¹ƒ --- ``amhÄ• kaá¹ƒ, Ä• vuso, senÄ• sanaá¹ƒ paÃ±Ã±Ä•
``natthÄ• vuso, saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ; sabbaá¹ƒ amhehi ekassa dinnaâ€™â€™ nt
saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ vissajjethÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te b
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« saá¹…ghikaá¹ƒ senÄ•
vissajjessantÄ«â€™â€™ ti {vissajjissantÄ«ti (Katthaci) }! atha kho te bhikkhÅ« bhagavato et
133/ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« saá¹…ghikaá¹ƒ senÄ• sana
ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• m
moghapurisÄ• saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ vissajjessanti? netaá¹ƒ, bhikkhave, appasan
pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

``paÃ±cimÄ• ni, bhikkhave, avissajjiyÄ• ni, na vissajjetabbÄ• ni {na vissajjitabbÄ• ni (Kattha
vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vissajjitÄ• nipi avissajjitÄ• ni honti. yo vissajjeyya, Ä• p
katamÄ• ni paÃ±ca? Ä• rÄ• mo, Ä• rÄ• mavatthu --- idaá¹ƒ paá¹-hamaá¹ƒ avissajjiyaá¹ƒ, na
saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vissajjitampi avissajjitaá¹ƒ hoti. yo vissajje

thullaccayassa.

``vihÄ• ro, vihÄ• ravatthu --- idaá¹ƒ dutiyaá¹ƒ avissajjiyaá¹ƒ, na vissajjetabbaá¹ƒ, saá¹…ghe
vÄ• puggallena vÄ• . vissajjitampi avissajjitaá¹ƒ hoti. yo vissajjeyya, Ä• patti thullaccayassa

``maÃ±co, pÄ«á¹-haá¹ƒ, bhisi, bibbohanaá¹ƒ --- idaá¹ƒ tatiyaá¹ƒ avissajjiyaá¹ƒ, na vissajjeta
saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vissajjitampi avissajjitaá¹ƒ hoti. yo vissajje
thullaccayassa.

``lohakumbhÄ« \Be 322/, lohabhÄ• á¹‡akaá¹ƒ, lohavÄ• rako, lohakaá¹-Ä• haá¹ƒ, vÄ• si, pa
Katthaci) }, kuá¹-hÄ• rÄ« {kudhÄ• rÄ« (Katthaci) }, kudÄ• lo, nikhÄ• danaá¹ƒ --- idaá¹ƒ catut
avissajjiyaá¹ƒ, na vissajjetabbaá¹ƒ, saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vissaj
hoti. yo vissajjeyya, Ä• patti thullaccayassa.

``valli, veá¸·u, muÃ±jaá¹ƒ, pabbajaá¹ƒ \Se II 134/ {babbajaá¹ƒ (Ce) }, tiá¹‡aá¹ƒ, mattikÄ• ,
dÄ• rubhaá¹‡á¸• aá¹ƒ, mattikÄ• bhaá¹‡á¸• aá¹ƒ --- idaá¹ƒ paÃ±camaá¹ƒ \Ne 301/ avissajjiya
saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vissajjitampi avissajjitaá¹ƒ hoti. yo vissajje
thullaccayassa. imÄ• ni kho, bhikkhave, paÃ±ca avissajjiyÄ• ni, na vissajjetabbÄ• ni, saá¹…
puggalena vÄ• . vissajjitÄ• nipi avissajjitÄ• ni honti. yo vissajjeyya, Ä• patti thullaccayassÄ•

avebhaá¹…giyavatthu

<322> atha kho bhagavÄ• sÄ• vatthiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• \Ee II 171/ yena k
cÄ• rikaá¹ƒ pakkÄ• mi mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusat
ca. assosuá¹ƒ kho assajipunabbasukÄ• bhikkhÅ« --- ``bhagavÄ• kira kÄ«á¹-Ä• giriá¹ƒ Ä• g
bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi sÄ• riputtamoggallÄ• nehi caâ
Ä• vuso, sabbaá¹ƒ saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ bhÄ• jema. pÄ• picchÄ• sÄ• riputtamog
icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• ; na mayaá¹ƒ tesaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apessÄ• mÄ• â€
saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ bhÄ• jesuá¹ƒ. atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ
tadavasari. atha kho bhagavÄ• sambahule bhikkhÅ« Ä• mantesi --- ``gacchatha tumhe, bhi
bhikkhÅ« upasaá¹…kamitvÄ• evaá¹ƒ vadetha --- `bhagavÄ• , Ä• vuso, Ä• gacchati mahatÄ
paÃ±camattehi bhikkhusatehi sÄ• riputtamoggallÄ• nehi ca. bhagavato ca, Ä• vuso, senÄ• s
bhikkhusaá¹…ghassa ca, sÄ• riputtamoggallÄ• nÄ• naÃ±cÄ• â€™â€™ â€™ ti. ``evaá¹ƒ bha
bhagavato paá¹-issutvÄ• yena assajipunabbasukÄ• bhikkhÅ« tenupasaá¹…kamiá¹ƒsu, upa
assajipunabbasuke bhikkhÅ« etadavocuá¹ƒ --- ``bhagavÄ• , Ä• vuso, Ä• gacchati mahatÄ•
paÃ±camattehi bhikkhusatehi sÄ• riputtamoggallÄ• nehi ca \Se II 135/. bhagavato ca, Ä• vu
323/ paÃ±Ã±apetha, bhikkhusaá¹…ghassa ca, sÄ• riputtamoggallÄ• nÄ• naÃ±cÄ• â€™â€™
senÄ• sanaá¹ƒ. sabbaá¹ƒ amhehi bhÄ• jitaá¹ƒ. svÄ• gataá¹ƒ, Ä• vuso, bhagavato. yasmiá¹ƒ

icchissati tasmiá¹ƒ vihÄ• re vasissati. pÄ• picchÄ• sÄ• riputtamoggallÄ• nÄ• , pÄ• pikÄ• na
gatÄ• . na mayaá¹ƒ tesaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apessÄ• mÄ• â€™â€™ ti. ``kiá¹ƒ pana
senÄ• sanaá¹ƒ bhÄ• jitthÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te bhikkhÅ« appicch
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma assajipunabbasukÄ• bhikkhÅ« saá¹…ghikaá¹ƒ
bhÄ• jessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ...
bhikkhave ... pe ... ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•  ... pe ... ``k
302/ te, bhikkhave, moghapurisÄ• saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ bhÄ• jessanti? netaá¹ƒ, b
vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä•

``paÃ±cimÄ• ni, bhikkhave, avebhaá¹…giyÄ• ni {avebhaá¹…gikÄ• ni (Katthaci) }, na vibhaji
gaá¹‡ena vÄ• puggalena \Se II 136/ vÄ• . vibhattÄ• nipi avibhattÄ• ni honti. yo vibhajeyya, Ä
thullaccayassa. katamÄ• ni paÃ±ca? Ä• rÄ• mo, Ä• rÄ• mavatthu --- idaá¹ƒ paá¹-hamaá¹ƒ a
vibhajitabbaá¹ƒ, saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vibhattampi avibhattaá¹ƒ
Ä• patti thullaccayassa.

``vihÄ• ro, vihÄ• ravatthu --- idaá¹ƒ dutiyaá¹ƒ avebhaá¹…giyaá¹ƒ, na vibhajitabbaá¹ƒ, saá¹.
vÄ• puggalena vÄ• . vibhattampi avibhattaá¹ƒ hoti. yo vibhajeyya, Ä• patti thullaccayassa.

``maÃ±co, pÄ«á¹-haá¹ƒ, bhisi, bibbohanaá¹ƒ --- idaá¹ƒ tatiyaá¹ƒ avebhaá¹…giyaá¹ƒ, na vibh
saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . vibhattampi avibhattaá¹ƒ hoti. yo vibhajey
thullaccayassa.

``lohakumbhÄ«, lohabhÄ• á¹‡akaá¹ƒ, lohavÄ• rako, lohakaá¹-Ä• haá¹ƒ, vÄ• sÄ«, parasu, ku
nikhÄ• danaá¹ƒ --- idaá¹ƒ catutthaá¹ƒ avebhaá¹…giyaá¹ƒ, na vibhajitabbaá¹ƒ, saá¹…ghena
puggalena vÄ• . vibhattampi avibhattaá¹ƒ hoti. yo vibhajeyya, Ä• patti thullaccayassa.

``vallÄ«, veá¸·u, muÃ±jaá¹ƒ, pabbajaá¹ƒ, tiá¹‡aá¹ƒ, mattikÄ• , dÄ• rubhaá¹‡á¸• aá¹ƒ, mattik
idaá¹ƒ paÃ±camaá¹ƒ avebhaá¹…giyaá¹ƒ, na vibhajitabbaá¹ƒ, saá¹…ghena vÄ• gaá¹‡ena v
vibhattampi \Be 324/ avibhattaá¹ƒ hoti. yo vibhajeyya, Ä• patti thullaccayassa. imÄ• ni kho, b
avebhaá¹…giyÄ• ni, na vibhajitabbÄ• ni, saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• . v
honti. yo vibhajeyya, Ä• patti thullaccayassÄ• â€™â€™ ti.

navakammadÄ• nakathÄ•

<323> atha \Se II 137/ \Ee II 172/ kho bhagavÄ• kÄ«á¹-Ä• girismiá¹ƒ yathÄ• bhirantaá¹ƒ vih
tena cÄ• rikaá¹ƒ pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena Ä• á¸·avÄ« tadavas
Ä• á¸·aviyaá¹ƒ viharati aggÄ• á¸·ave cetiye. tena kho pana samayena Ä• á¸·avakÄ• {Ä• á¸·
bhikkhÅ« evarÅ«pÄ• ni navakammÄ• ni \Ne 303/ denti --- piá¹‡á¸• anikkhepanamattenapi n

kuá¹-á¹-alepanamattenapi navakammaá¹ƒ denti; dvÄ• raá¹-á¹-hapanamattenapi navakamma
aggaá¸·avaá¹-á¹-ikaraá¹‡amattenapi navakammaá¹ƒ denti; Ä• lokasandhikaraá¹‡amattenap
setavaá¹‡á¹‡akaraá¹‡amattenapi navakammaá¹ƒ denti; kÄ• á¸·avaá¹‡á¹‡akaraá¹‡amattena
gerukaparikammakaraá¹‡amattenapi navakammaá¹ƒ denti; chÄ• danamattenapi navakamm
navakammaá¹ƒ denti; bhaá¹‡á¸• ikÄ• á¹-á¹-hapanamattenapi navakammaá¹ƒ denti;
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡amattenapi navakammaá¹ƒ denti; paribhaá¹‡á¸• aka
denti; vÄ«sativassikampi navakammaá¹ƒ denti; tiá¹ƒsavassikampi navakammaá¹ƒ denti; yÄ
navakammaá¹ƒ denti; dhÅ«makÄ• likampi pariyositaá¹ƒ vihÄ• raá¹ƒ navakammaá¹ƒ denti. y
pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• á¸·avakÄ• bhikkhÅ« eva
dassanti --- piá¹‡á¸• anikkhepanamattenapi navakammaá¹ƒ dassanti; kuá¹-á¹-alepanamatte
dvÄ• raá¹-á¹-hapanamattenapi \Se II 138/ ... aggaá¸·avaá¹-á¹-ikaraá¹‡amattenapi ...
Ä• lokasandhikaraá¹‡amattenapi ... setavaá¹‡á¹‡akaraá¹‡amattenapi ... kÄ• á¸·avaá¹‡á¹‡ak
gerukaparikammakaraá¹‡amattenapi ... chÄ• denamattenapi ... bandhanamattenapi ...
bhaá¹‡á¸• ikÄ• á¸·apanamattenapi ... khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡amattenapi ...
paribhaá¹‡á¸• akaraá¹‡amattenapi ... visativassikampi ... tiá¹ƒsavassikampi ... yÄ• vajÄ«vika
dhÅ«makÄ• likampi pariyositaá¹ƒ vihÄ• raá¹ƒ navakammaá¹ƒ dassantÄ«â€™â€™ ti! bhaga
... pe ... saccaá¹ƒ kira, bhikkhave ... pe ... ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahi
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, piá¹‡á¸• anikkhepana
dÄ• tabbaá¹ƒ; na kuá¹-á¹-alepanamattena navakammaá¹ƒ dÄ• tabbaá¹ƒ. na \Be 325/ dvÄ• r
navakammaá¹ƒ dÄ• tabbaá¹ƒ. na aggaá¸·avaá¹-á¹-ikaraá¹‡amattena navakammaá¹ƒ dÄ• ta
Ä• lokasandhikaraá¹‡amattena navakammaá¹ƒ dÄ• tabbaá¹ƒ. na setavaá¹‡á¹‡akaraá¹‡ama
dÄ• tabbaá¹ƒ. na kÄ• á¸·avaá¹‡á¹‡akaraá¹‡amattena navakammaá¹ƒ dÄ• tabbaá¹ƒ. na geru
navakammaá¹ƒ dÄ• tabbaá¹ƒ. na chÄ• denamattena navakammaá¹ƒ dÄ• tabbaá¹ƒ. na band
dÄ• tabbaá¹ƒ. na bhaá¹‡á¸• ikÄ• á¸·apanamattena navakammaá¹ƒ dÄ• tabbaá¹ƒ. na
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡amattena navakammaá¹ƒ dÄ• tabbaá¹ƒ. na paribhaá
139/ navakammaá¹ƒ dÄ• tabbaá¹ƒ. na visativassikaá¹ƒ navakammaá¹ƒ dÄ• tabbaá¹ƒ. na tiá
dÄ• tabbaá¹ƒ. na yÄ• vajÄ«vikaá¹ƒ navakammaá¹ƒ dÄ• tabbaá¹ƒ. na dhÅ«makÄ• likampi pa
navakammaá¹ƒ dÄ• tabbaá¹ƒ. yo dadeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave
vÄ• navakammaá¹ƒ dÄ• tuá¹ƒ, khuddake vihÄ• re kammaá¹ƒ oloketvÄ• chappaÃ±cavassik
aá¸• á¸• hayoge kammaá¹ƒ oloketvÄ• sattaá¹-á¹-havassikaá¹ƒ navakammaá¹ƒ dÄ• tuá¹ƒ, m
kammaá¹ƒ oloketvÄ• dasadvÄ• dasavassikaá¹ƒ navakammaá¹ƒ dÄ• tuâ€™â€™ nti.

tena \Ne 304/ kho pana samayena bhikkhÅ« sabbe vihÄ• re navakammaá¹ƒ denti. bhagava
``na, bhikkhave, sabbe vihÄ• re navakammaá¹ƒ dÄ• tabbaá¹ƒ. yo dadeyya, Ä• patti dukkaá

tena kho pana samayena bhikkhÅ« ekassa dve denti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹
dve dÄ• tabbÄ• . yo dadeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« navakammaá¹ƒ gahetvÄ• aÃ±Ã±aá¹ƒ vÄ• senti. bhagav
``na, bhikkhave, navakammaá¹ƒ \Ee II 173/ gahetvÄ• aÃ±Ã±o vÄ• setabbo. yo vÄ• seyya, A
ti.

tena kho pana samayena bhikkhÅ« navakammaá¹ƒ gahetvÄ• saá¹…ghikaá¹ƒ \Se II 140/ pa
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, navakammaá¹ƒ gahetvÄ• saá¹…ghikaá¹ƒ paá
paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, ekaá¹ƒ varaseyyaá¹ƒ ga

tena kho pana samayena bhikkhÅ« nissÄ«me á¹-hitassa navakammaá¹ƒ denti. bhagavato e
``na, bhikkhave, nissÄ«me á¹-hitassa navakammaá¹ƒ dÄ• tabbaá¹ƒ. yo dadeyya, Ä• patti du

tena \Be 326/ kho pana samayena bhikkhÅ« navakammaá¹ƒ gahetvÄ• sabbakÄ• laá¹ƒ paá
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, navakammaá¹ƒ gahetvÄ• sabbakÄ• laá¹ƒ paá
paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, vassÄ• naá¹ƒ temÄ• saá
utukÄ• laá¹ƒ pana na paá¹-ibÄ• hituâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« navakammaá¹ƒ gahetvÄ• pakkamantipi, vibbhamantipi,
sÄ• maá¹‡erÄ• pi paá¹-ijÄ• nanti; sikkhaá¹ƒ paccakkhÄ• takÄ• pi paá¹-ijÄ• nanti; antimavatt
paá¹-ijÄ• nanti; ummattakÄ• pi paá¹-ijÄ• nanti; khittacittÄ• pi paá¹-ijÄ• nanti; vedanÄ• á¹-á¹-A
Ä• pattiyÄ• adassane ukkhittakÄ• pi paá¹-ijÄ• nanti; Ä• pattiyÄ• appaá¹-ikamme ukkhittakÄ
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakÄ• pi paá¹-ijÄ• nanti; paá¹‡á¸• akÄ• p
theyyasaá¹ƒvÄ• sakÄ• pi paá¹-ijÄ• nanti; titthiyapakkantakÄ• pi \Ne 305/

paá¹-ijÄ• nanti; tiracchÄ• nagatÄ• pi paá¹-ijÄ• nanti; mÄ• tughÄ• takÄ• pi paá¹-ijÄ• nanti; pi
paá¹-ijÄ• nanti \Se II 141/; arahantaghÄ• takÄ• pi paá¹-ijÄ• nanti; bhikkhunidÅ«sakÄ• pi paá
saá¹…ghabhedakÄ• pi paá¹-ijÄ• nanti; lohituppÄ• dakÄ• pi paá¹-ijÄ• nanti; ubhatobyaÃ±jana
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.

``idha pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• pakkamati --- mÄ• saá¹…ghass
dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• vibbhamati ... pe ... kÄ• laá¹…ka
paá¹-ijÄ• nÄ• ti, sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ• ti, antimavatthuá¹ƒ ajjhÄ• pannak
ummattako paá¹-ijÄ• nÄ• ti, khittacitto paá¹-ijÄ• nÄ• ti, vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ• ti, Ä• p
ukkhittako paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ• ti, pÄ• pikÄ
appaá¹-inissagge ukkhittako paá¹-ijÄ• nÄ• ti, paá¹‡á¸• ako paá¹-ijÄ• nÄ• ti, theyyasaá¹ƒvÄ•
titthiyapakkantako paá¹-ijÄ• nÄ• ti, tiracchÄ• nagato paá¹-ijÄ• nÄ• ti, mÄ• tughÄ• tako paá¹-
paá¹-ijÄ• nÄ• ti, arahantaghÄ• tako paá¹-ijÄ• nÄ• ti, bhikkhunÄ«dÅ«sako paá¹-ijÄ• nÄ• ti, sa

paá¹-ijÄ• nÄ• ti, lohituppÄ• dako paá¹-ijÄ• nÄ• ti, ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti --- mÄ
aÃ±Ã±assa dÄ• tabbaá¹ƒ.

``idha \Be 327/ pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• vippakate pakkamati --
hÄ• yÄ«ti aÃ±Ã±assa dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• vippakate vibbhamati ... pe ... u
paá¹-ijÄ• nÄ• ti --- mÄ• saá¹…ghassa hÄ• yÄ«ti \Se II 142/ aÃ±Ã±assa dÄ• tabbaá¹ƒ.

``idha pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• pariyosite pakkamati --- tasseve

``idha pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• pariyosite vibbhamati ... pe ... k
sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti, sikkhaá¹ƒ paccakkhÄ• tako paá¹-ijÄ• nÄ• ti, antimavatthuá¹ƒ
paá¹-ijÄ• nÄ• ti --- saá¹…gho sÄ• mÄ«.

``idha \Ne 306/ pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• pariyosite ummattako
khittacitto paá¹-ijÄ• nÄ• ti, vedanÄ• á¹-á¹-o paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• adassane ukkhittak
Ä• pattiyÄ• appaá¹-ikamme ukkhittako paá¹-ijÄ• nÄ• ti, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-
ukkhittako paá¹-ijÄ• nÄ• ti --- tassevetaá¹ƒ.

``idha pana, bhikkhave, bhikkhu navakammaá¹ƒ gahetvÄ• pariyosite paá¹‡á¸• ako paá¹-ijÄ
theyyasaá¹ƒvÄ• sako paá¹-ijÄ• nÄ• ti, titthiyapakkantako paá¹-ijÄ• nÄ• ti, tiracchÄ• nagato
mÄ• tughÄ• tako paá¹-ijÄ• nÄ• ti, pitughÄ• tako paá¹-ijÄ• nÄ• ti, arahantaghÄ• tako paá¹-ijÄ
paá¹-ijÄ• nÄ• ti, saá¹…ghabhedako paá¹-ijÄ• nÄ• ti, lohituppÄ• dako paá¹-ijÄ• nÄ• ti, ubhat
paá¹-ijÄ• nÄ• ti --- saá¹…gho sÄ• mÄ«â€™â€™ ti.

aÃ±Ã±atraparibhogapaá¹-ikkhepÄ• di

<324> {Vin III 157} tena kho pana samayena bhikkhÅ« aÃ±Ã±atarassa upÄ• sakassa vihÄ•
aÃ±Ã±atra paribhuÃ±janti. atha kho so upÄ• sako ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±
aÃ±Ã±atra \Se II 143/ paribhogaá¹ƒ aÃ±Ã±atra paribhuÃ±jissantÄ«â€™â€™ ti! bhagavato e
``na, bhikkhave, aÃ±Ã±atra paribhogo aÃ±Ã±atra paribhuÃ±jitabbo. yo paribhuÃ±jeyya, Ä•
dukkaá¹-assÄ• â€™â€™ ti.

{Vin III 157} tena \Be 328/ kho pana samayena bhikkhÅ« uposathaggampi sannisajjampi ha
chamÄ• ya nisÄ«danti. gattÄ• nipi cÄ«varÄ• nipi paá¹ƒsukitÄ• ni honti. bhagavato etamattha
``anujÄ• nÄ• mi, bhikkhave, tÄ• vakÄ• likaá¹ƒ harituâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa mahÄ• vihÄ• ro undriyati. bhikkhÅ« kukkuccÄ• yan
{nÄ• bhiharanti (Katthaci) }. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkha
harituâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa senÄ• sanaparikkhÄ• riko mahaggho kambalo uppa
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, phÄ• tikammatthÄ• ya parivattetuâ

tena \Ne 307/ kho pana samayena saá¹…ghassa senÄ• sanaparikkhÄ• rikaá¹ƒ mahagghaá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, phÄ• tikammatthÄ• ya p

tena kho pana samayena saá¹…ghassa acchacammaá¹ƒ uppannaá¹ƒ hoti. bhagavato etam
``anujÄ• nÄ• mi, bhikkhave, pÄ• dapuÃ±chaniá¹ƒ kÄ• tuâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa cakkalikaá¹ƒ uppannaá¹ƒ hoti \Se II 144/. bhagavat
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, pÄ• dapuÃ±chaniá¹ƒ kÄ• tuâ€™â€™ nti.

tena kho pana samayena saá¹…ghassa coá¸·akaá¹ƒ uppannaá¹ƒ hoti. bhagavato etamattha
``anujÄ• nÄ• mi, bhikkhave, pÄ• dapuÃ±chaniá¹ƒ kÄ• tuâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« adhotehi pÄ• dehi senÄ• sanaá¹ƒ akkamanti. senÄ• sar
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, adhotehi pÄ• dehi senÄ• sanaá¹ƒ akkamitabba
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« allehi pÄ• dehi senÄ• sanaá¹ƒ akkamanti. senÄ• sanaá
etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ee II 175/. ``na, bhikkhave, allehi pÄ• dehi senÄ• sanaá¹ƒ akka
akkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Be 329/ kho pana samayena bhikkhÅ« saupÄ• hanÄ• senÄ• sanaá¹ƒ akkamanti. sen
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, saupÄ• hanena senÄ• sanaá¹ƒ akkamitabbaá
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« parikammakatÄ• ya bhÅ«miyÄ• niá¹-á¹-hubhanti. vaá¹‡
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na \Se II 145/, bhikkhave, parikammakatÄ• ya bhÅ«miyÄ• niá
niá¹-á¹-hubheyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, kheá¸·amallakaâ€™â€™

tena kho pana samayena maÃ±capÄ• dÄ• pi pÄ«á¹-hapÄ• dÄ• pi parikammakataá¹ƒ bhÅ«m
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, coá¸·akena paliveá¹-hetuâ€™â€™

tena \Ne 308/ kho pana samayena bhikkhÅ« parikammakataá¹ƒ bhittiá¹ƒ apassenti. vaá¹‡á¹
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, parikammakatÄ• bhitti apassetabbÄ• . yo apa
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, apassenaphalakaâ€™â€™ nti. apassenaphalakaâ
vilikhati, uparito bhittiÃ±ca. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkha
uparito ca coá¸·akena paliveá¹-hetuâ€™â€™ nti.

tena kho pana samayena bhikkhÅ« dhotapÄ• dakÄ• nipajjituá¹ƒ kukkuccÄ• yanti. bhagavat
``anujÄ• nÄ• mi, bhikkhave, paccattharitvÄ• nipajjituâ€™â€™ nti.

saá¹…ghabhattÄ• dianujÄ• nanaá¹ƒ

<325> atha kho bhagavÄ• Ä• á¸·aviyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena rÄ• jagahaá¹
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari. tatra sudaá¹ƒ bhagavÄ
veá¸·uvane kalandakanivÄ• pe. tena \Se II 146/ kho pana samayena rÄ• jagahaá¹ƒ dubbhik
sakkonti saá¹…ghabhattaá¹ƒ kÄ• tuá¹ƒ; icchanti uddesabhattaá¹ƒ nimantanaá¹ƒ salÄ• kabh
uposathikaá¹ƒ pÄ• á¹-ipadikaá¹ƒ kÄ• tuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ•
saá¹…ghabhattaá¹ƒ uddesabhattaá¹ƒ nimantanaá¹ƒ salÄ• kabhattaá¹ƒ pakkhikaá¹ƒ uposath
nti.

bhattuddesakasammuti

<326> tena \Be 330/ kho pana samayena chabbaggiyÄ• bhikkhÅ« attano varabhattÄ• ni ga
bhikkhÅ«naá¹ƒ denti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, pa
samannÄ• gataá¹ƒ bhikkhuá¹ƒ bhattuddesakaá¹ƒ \Ee II 176/ sammannituá¹ƒ --- yo na chand
dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, udd
jÄ• neyya. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo,
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
bhattuddesakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ bhattuddesaka
yassÄ• yasmato \Ne 309/ khamati itthannÄ• massa bhikkhuno bhattuddesakassa sammuti,
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu bhattuddesako. khamati \Se II 147/ saá¹…gh
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha kho bhattuddesakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kathaá¹ƒ nu kho bhattaá¹ƒ u
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, salÄ• kÄ• ya vÄ• paá¹-
vÄ• (Se) } upanibandhitvÄ• opuÃ±jitvÄ• bhattaá¹ƒ uddisituâ€™â€™ nti.

senÄ• sanapaÃ±Ã±Ä• pakÄ• disammuti

<327> tena kho pana samayena saá¹…ghassa senÄ• sanapaÃ±Ã±Ä• pako na hoti ... pe ...
... pe ... cÄ«varappaá¹-iggÄ• hako na hoti ... pe ... cÄ«varabhÄ• jako na hoti ... pe ... yÄ• gu
... pe ... phalabhÄ• jako na hoti ... pe ... khajjakabhÄ• jako na hoti. khajjakaá¹ƒ abhÄ• jiyam
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi sam
khajjakabhÄ• jakaá¹ƒ sammannituá¹ƒ --- yo na chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹
mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya \Be 331/, bhÄ• jitÄ• bhÄ• jitaÃ±ca
bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bhikkh
Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
khajjakabhÄ• jakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ khajjakabhÄ•
148/. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno khajjakabhÄ• jakassa sammuti,
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu khajjakabhÄ• jako. khamati saá¹…ghassa, t
dhÄ• rayÄ• mÄ«â€™â€™ ti.

appamattakavissajjakasammuti

<328> tena \Ne 310/ kho pana samayena saá¹…ghassa bhaá¹‡á¸• Ä• gÄ• re appamattako
(Se) } hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹
II 177/ bhikkhuá¹ƒ appamattakavissajjakaá¹ƒ sammannituá¹ƒ --- yo na chandÄ• gatiá¹ƒ gac
gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, vissajjitÄ• vissajjita
pana, bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena
saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
appamattakavissajjakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ appamattakav

yassÄ• yasmato khamati itthannÄ• massa bhikkhuno appamattakavissajjakassa sammuti, s
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu appamattakavissajjako. khamati saá¹…ghas
149/, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena \Be 332/ appamattakavissajjakena bhikkhunÄ• ekÄ• {ekekÄ• (Ce) } sÅ«ci dÄ• tabbÄ
upÄ• hanÄ• dÄ• tabbÄ• , kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, aá¹ƒsabandhako dÄ• tabbo, p
dhammakaraá¹‡o dÄ• tabbo, kusi dÄ• tabbÄ• , aá¸• á¸• hakusi dÄ• tabbÄ• , maá¹‡á¸• alaá
aá¸• á¸• hamaá¹‡á¸• alaá¹ƒ dÄ• tabbaá¹ƒ, anuvÄ• to dÄ• tabbo, paribhaá¹‡á¸• aá¹ƒ dÄ• tab
sappi vÄ• telaá¹ƒ vÄ• madhu vÄ• phÄ• á¹‡itaá¹ƒ vÄ• , sakiá¹ƒ paá¹-isÄ• yituá¹ƒ dÄ• tabba
hoti, punapi dÄ• tabbaá¹ƒ.

sÄ• á¹-iyaggÄ• hÄ• pakÄ• disammuti

<329> tena kho pana samayena saá¹…ghassa sÄ• á¹-iyaggÄ• hÄ• pako na hoti ... pe ... pa
pe ... Ä• rÄ• mikapesako na hoti ... pe ... sÄ• maá¹‡erapesako na hoti. sÄ• maá¹‡erÄ• ape
karonti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…g
bhikkhuá¹ƒ sÄ• maá¹‡erapesakaá¹ƒ sammannituá¹ƒ --- yo na chandÄ• gatiá¹ƒ gaccheyya, n
na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, pesitÄ• pesitaÃ±ca \Ne 311/ jÄ
bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bhikkh
Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho \Se II 150
bhikkhuá¹ƒ sÄ• maá¹‡erapesakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ sÄ• maá¹‡era
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno sÄ• maá¹‡erapesakassa sammuti, so
so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu sÄ• maá¹‡erapesako. khamati saá¹…ghass
dhÄ• rayÄ• mÄ«â€™â€™ ti.

tatiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

senÄ• sanakkhandhako chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

vihÄ• raá¹ƒ \Be 333/ buddhaseá¹-á¹-hena, apaÃ±Ã±attaá¹ƒ tadÄ• ahu.

tahaá¹ƒ tahaá¹ƒ nikkhamanti, vÄ• sÄ• te jinasÄ• vakÄ• ||

seá¹-á¹-hÄ« gahapati disvÄ• , bhikkhÅ«naá¹ƒ idamabrvi.

kÄ• rÄ• peyyaá¹ƒ vaseyyÄ• tha, paá¹-ipucchiá¹ƒsu nÄ• yakaá¹ƒ ||

vihÄ• raá¹ƒ aá¸• á¸• hayogaÃ±ca, pÄ• sÄ• daá¹ƒ hammiyaá¹ƒ guhaá¹ƒ.

paÃ±caleá¹‡aá¹ƒ anuÃ±Ã±Ä• si, vihÄ• re seá¹-á¹-hi kÄ• rayi ||

jano vihÄ• raá¹ƒ kÄ• reti, akavÄ• á¹-aá¹ƒ asaá¹ƒvutaá¹ƒ.

kavÄ• á¹-aá¹ƒ piá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ, udukkhalaÃ±ca uttari ||

Ä• viÃ±chanacchiddaá¹ƒ \Se II 151/ \Ne 312/ rajjuá¹ƒ, vaá¹-á¹-iÃ±ca kapisÄ«sakaá¹ƒ.

sÅ«cighaá¹-itÄ• á¸·acchiddaá¹ƒ \Ee II 178/, lohakaá¹-á¹-havisÄ• á¹‡akaá¹ƒ ||

yantakaá¹ƒ sÅ«cikaÃ±ceva, chadanaá¹ƒ ullittÄ• valittaá¹ƒ.

vedijÄ• lasalÄ• kaÃ±ca, cakkali santharena ca ||

miá¸• á¸• hi bidalamaÃ±caÃ±ca, sosÄ• nikamasÄ• rako.

bundikuá¸·irapÄ• daÃ±ca, Ä• haccÄ• sandi uccake ||

sattaá¹…go ca bhaddapÄ«á¹-haá¹ƒ, pÄ«á¹-hakeá¸·akapÄ• dakaá¹ƒ.

Ä• malÄ• phalakÄ• kocchÄ• , palÄ• lapÄ«á¹-hameva ca ||

uccÄ• hipaá¹-ipÄ• dakÄ• , aá¹-á¹-haá¹…guli ca pÄ• dakÄ• .

suttaá¹ƒ aá¹-á¹-hapadaá¹ƒ coá¸·aá¹ƒ, tÅ«likaá¹ƒ aá¸• á¸• hakÄ• yikaá¹ƒ ||

giraggo bhisiyo cÄ• pi, dussaá¹ƒ senÄ• sanampi ca.

onaddhaá¹ƒ heá¹-á¹-hÄ• patati, uppÄ• á¹-etvÄ• haranti ca ||

bhattiÃ±ca hatthabhattiÃ±ca, anuÃ±Ã±Ä• si tathÄ• gato.

titthiyÄ• vihÄ• re cÄ• pi, thusaá¹ƒ saá¹‡haÃ±ca mattikÄ• ||

ikkÄ• saá¹ƒ pÄ• á¹‡ikaá¹ƒ kuá¹‡á¸• aá¹ƒ, sÄ• sapaá¹ƒ sitthatelakaá¹ƒ.

ussanne paccuddharituá¹ƒ, pharusaá¹ƒ gaá¹‡á¸• umattikaá¹ƒ ||

ikkÄ• saá¹ƒ \Se II 152/ paá¹-ibhÄ• naÃ±ca, nÄ«cÄ• cayo ca Ä• ruhaá¹ƒ.

paripatanti Ä• á¸·akÄ• , aá¸• á¸• hakuá¹-á¹-aá¹ƒ tayo puna ||

khuddake \Be 334/ kuá¹-á¹-apÄ• do ca, ovassati saraá¹ƒ khilaá¹ƒ.

cÄ«varavaá¹ƒsaá¹ƒ rajjuÃ±ca, Ä• á¸·indaá¹ƒ kiá¹-ikena ca ||

Ä• lambanaá¹ƒ \Ne 313/ tiá¹‡acuá¹‡á¹‡aá¹ƒ, heá¹-á¹-hÄ• magge nayaá¹ƒ kare.

ajjhokÄ• se otappati, sÄ• laá¹ƒ heá¹-á¹-hÄ• ca bhÄ• janaá¹ƒ ||

vihÄ• ro koá¹-á¹-hako ceva, pariveá¹‡aggisÄ• lakaá¹ƒ.

Ä• rÄ• me ca puna koá¹-á¹-he, heá¹-á¹-haÃ±Ã±eva nayaá¹ƒ kare ||

sudhaá¹ƒ anÄ• thapiá¹‡á¸• i ca, saddho sÄ«tavanaá¹ƒ agÄ• .

diá¹-á¹-hadhammo nimantesi, saha saá¹…ghena nÄ• yakaá¹ƒ ||

Ä• á¹‡Ä• pesantarÄ• magge, Ä• rÄ• maá¹ƒ kÄ• rayÄ« gaá¹‡o.

vesÄ• liyaá¹ƒ navakammaá¹ƒ, purato ca pariggahi ||

ko arahati bhattagge, tittiraÃ±ca avandiyÄ• .

pariggahitantaragharÄ• , tÅ«lo sÄ• vatthi osari ||

patiá¹-á¹-hÄ• pesi Ä• rÄ• maá¹ƒ, bhattagge ca kolÄ• halaá¹ƒ.

gilÄ• nÄ• varaseyyÄ• ca, lesÄ• sattarasÄ• tahiá¹ƒ ||

kena nu kho kathaá¹ƒ nu kho, vihÄ• raggena bhÄ• jayi.

pariveá¹‡aá¹ƒ \Se II 153/ anubhÄ• gaÃ±ca, akÄ• mÄ• bhÄ• gaá¹ƒ no dade ||

nissÄ«maá¹ƒ sabbakÄ• laÃ±ca, gÄ• hÄ• senÄ• sane tayo.

upanando ca vaá¹‡á¹‡esi, á¹-hitakÄ• samakÄ• sanÄ• ||

samÄ• nÄ• sanikÄ• bhindiá¹ƒsu, tivaggÄ• ca duvaggikaá¹ƒ.

asamÄ• nÄ• sanikÄ• dÄ«ghaá¹ƒ, sÄ• á¸·indaá¹ƒ paribhuÃ±jituá¹ƒ ||

ayyikÄ• ca avidÅ«re, bhÄ• jitaÃ±ca kÄ«á¹-Ä• gire.

Ä• á¸·avÄ« \Ee II 179/ piá¹‡á¸• akakuá¹-á¹-ehi, dvÄ• raaggaá¸·avaá¹-á¹-ikÄ• ||

Ä• lokasetakÄ• á¸·aÃ±ca \Ne 314/, geruchÄ• danabandhanÄ• .

bhaá¹‡á¸• ikhaá¹‡á¸• aparibhaá¹‡á¸• aá¹ƒ, vÄ«sa tiá¹ƒsÄ• ca kÄ• likÄ• ||

osite akataá¹ƒ vippaá¹ƒ, khudde chappaÃ±cavassikaá¹ƒ.

aá¸• á¸• hayoge ca sattaá¹-á¹-ha, mahalle dasa dvÄ• dasa ||

sabbaá¹ƒ vihÄ• raá¹ƒ ekassa, aÃ±Ã±aá¹ƒ vÄ• senti saá¹…ghikaá¹ƒ.

nissÄ«maá¹ƒ sabbakÄ• laÃ±ca, pakkami vibbhamanti ca ||

kÄ• laÃ±ca \Be 335/ sÄ• maá¹‡eraÃ±ca, sikkhÄ• paccakkhaantimaá¹ƒ.

ummattakhittacittÄ• ca, vedanÄ• pattidassanÄ• ||

appaá¹-ikammadiá¹-á¹-hiyÄ• , paá¹‡á¸• akÄ• theyyatitthiyÄ• .

tiracchÄ• namÄ• tupitu, arahantÄ• ca dÅ«sakÄ• ||

bhedakÄ• lohituppÄ• dÄ• , ubhato cÄ• pi byaÃ±janakÄ• .

mÄ• saá¹…ghassa parihÄ• yi, kammaá¹ƒ aÃ±Ã±assa dÄ• tave ||

vippakate ca aÃ±Ã±assa, kate tasseva pakkame.

vibbhamati \Se II 154/ kÄ• laá¹…kato, sÄ• maá¹‡ero ca jÄ• yati ||

paccakkhÄ• to ca sikkhÄ• ya, antimajjhÄ• pannako yadi.

saá¹…ghova sÄ• miko hoti, ummattakhittavedanÄ• ||

adassanÄ• ppaá¹-ikamme, diá¹-á¹-hi tasseva hoti taá¹ƒ.

paá¹‡á¸• ako theyyatitthÄ« ca, tiracchÄ• namÄ• tupettikaá¹ƒ ||

ghÄ• tako dÅ«sako cÄ• pi, bhedalohitabyaÃ±janÄ• .

paá¹-ijÄ• nÄ• ti yadi so, saá¹…ghova hoti sÄ• miko ||

harantaÃ±Ã±atra \Ne 315/ kukkuccaá¹ƒ, undriyati ca kambalaá¹ƒ.

dussaÃ±ca cammacakkalÄ«, coá¸·akaá¹ƒ akkamanti ca ||

allÄ• upÄ• hanÄ• niá¹-á¹-hu, likhanti apassenti ca.

apassenaá¹ƒ likhateva, dhotapaccattharena ca ||

rÄ• jagahe na sakkonti, lÄ• makaá¹ƒ bhattuddesakaá¹ƒ.

kathaá¹ƒ nu kho paÃ±Ã±Ä• pakaá¹ƒ, bhaá¹‡á¸• Ä• gÄ• rikasammuti ||

paá¹-iggÄ• habhÄ• jako cÄ• pi, yÄ• gu ca phalabhÄ• jako.

khajjakabhÄ• jako ceva, appamattakavissajje ||

sÄ• á¹-iyaggÄ• hÄ• pako ceva, tatheva pattaggÄ• hako.

Ä• rÄ• mikasÄ• maá¹‡era, pesakassa ca sammuti ||

sabbÄ• bhibhÅ« lokavidÅ«, hitacitto vinÄ• yako.

leá¹‡atthaÃ±ca sukhatthaÃ±ca, jhÄ• yituÃ±ca vipassitunti ||

senÄ• sanakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. saá¹…ghabhedakakkhandhakaá¹ƒ

1. paá¹-hamabhÄ• á¹‡avÄ• ro

chasakyapabbajjÄ• kathÄ•

<330> tena \Se II 155/ \Ee II 180/ \Be 336/ \Ne 316/ samayena buddho bhagavÄ• anupiyÄ• anupiyaá¹ƒ nÄ• ma mallÄ• naá¹ƒ nigamo. tena kho pana samayena abhiÃ±Ã±Ä• tÄ• abhiÃ bhagavantaá¹ƒ pabbajitaá¹ƒ anupabbajanti. tena kho pana samayena mahÄ• nÄ• mo ca sa dvebhÄ• tikÄ• honti. anuruddho sakko sukhumÄ• lo hoti. tassa tayo pÄ• sÄ• dÄ• honti --- gimhiko, eko vassiko. so vassike pÄ• sÄ• de cattÄ• ro mÄ• se {vassike pÄ• sÄ• de vassike nippurisehi tÅ«riyehi paricÄ• rayamÄ• no {paricÄ• riyamÄ• no (Katthaci) } na heá¹-á¹-hÄ• pÅ kho mahÄ• nÄ• massa sakkassa etadahosi --- ``etarahi kho abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• t pabbajitaá¹ƒ anupabbajanti. amhÄ• kaÃ±ca pana kulÄ• natthi koci agÄ• rasmÄ• anagÄ• ri yaá¹ƒnÅ«nÄ• haá¹ƒ vÄ• pabbajeyyaá¹ƒ, anuruddho vÄ• â€™â€™ ti. atha kho mahÄ• nÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• anuruddhaá¹ƒ sakkaá¹ƒ etadavoca --- ``etarahi, tÄ• abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ• sakyakumÄ• rÄ• bhagavantaá¹ƒ pabbajitaá¹ƒ anupabba natthi koci agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajito. tena \Se II 156/ hi tvaá¹ƒ vÄ• pabbaja, a pabbajissÄ• mÄ«â€™â€™ ti. ``ahaá¹ƒ kho sukhumÄ• lo, nÄ• haá¹ƒ sakkomi agÄ• rasmÄ• tvaá¹ƒ pabbajÄ• hÄ«â€™â€™ ti. ``ehi kho te, tÄ• ta anuruddha, gharÄ• vÄ• satthaá¹ƒ anus khettaá¹ƒ kasÄ• petabbaá¹ƒ. kasÄ• petvÄ• vapÄ• petabbaá¹ƒ. vapÄ• petvÄ• udakaá¹ƒ ab abhinetvÄ• udakaá¹ƒ ninnetabbaá¹ƒ. udakaá¹ƒ ninnetvÄ• niddhÄ• petabbaá¹ƒ. niddhÄ• pe niá¸• á¸• ahetvÄ• (Ce) } lavÄ• petabbaá¹ƒ. lavÄ• petvÄ• ubbÄ• hÄ• petabbaá¹ƒ. ubbÄ• hÄ kÄ• rÄ• petabbaá¹ƒ. puÃ±jaá¹ƒ kÄ• rÄ• petvÄ• maddÄ• petabbaá¹ƒ. maddÄ• petvÄ• palÄ palÄ• lÄ• ni uddharÄ• petvÄ• \Ee II 181/ bhusikÄ• uddharÄ• petabbÄ• . bhusikaá¹ƒ uddha {ophunÄ• petabbaá¹ƒ (Se Katthaci), ophuá¹‡Ä• petabbaá¹ƒ (yojanÄ•) }. opunÄ• petvÄ• ati atiharÄ• petvÄ• \Be 337/ \Ne 317/ Ä• yatimpi vassaá¹ƒ evameva kÄ• tabbaá¹ƒ, Ä• yatimpi

kÄ• tabbaâ€™â€™ nti. ``na kammÄ• khÄ«yanti? na kammÄ• naá¹ƒ anto paÃ±Ã±Ä• yati? k
kammÄ• naá¹ƒ anto paÃ±Ã±Ä• yissati? kadÄ• mayaá¹ƒ appossukkÄ• paÃ±cahi kÄ• magu
samaá¹…gÄ«bhÅ«tÄ• paricÄ• ressÄ• mÄ• â€™â€™ ti? ``na hi, tÄ• ta anuruddha, kammÄ•
paÃ±Ã±Ä• yati. akhÄ«á¹‡eva kamme pitaro ca pitÄ• mahÄ• ca \Se II 157/ kÄ• laá¹…katÄ•
tvaÃ±Ã±eva gharÄ• vÄ• satthena upajÄ• nÄ• hi. ahaá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb

atha kho anuruddho sakko yena mÄ• tÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• mÄ• tara
``icchÄ• mahaá¹ƒ, amma, agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. anujÄ• nÄ• hi maá¹ƒ
pabbajjÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte anuruddhassa sakkassa mÄ• tÄ• anuruddhaá¹ƒ sa
kho me, tÄ• ta anuruddha, dve puttÄ• piyÄ• manÄ• pÄ• appaá¹-ikÅ«lÄ• . maraá¹‡enapi v
bhavissÄ• mi. kiá¹ƒ panÄ• haá¹ƒ tumhe jÄ«vante anujÄ• nissÄ• mi agÄ• rasmÄ• anagÄ• ri
dutiyampi kho ... pe ... tatiyampi kho anuruddho sakko mÄ• taraá¹ƒ etadavoca --- ``icchÄ• m
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. anujÄ• nÄ• hi maá¹ƒ agÄ• rasmÄ• anagÄ• riya
{imassa anantaraá¹ƒ kesuci potthakesu evampi pÄ• á¹-ho dissati --- - ``evaá¹ƒ vutte anurud
mÄ• tÄ• evamÄ• ha `sace tÄ• ta anuruddha bhaddiyo sakyarÄ• jÄ• sakyÄ• naá¹ƒ rajjaá¹ƒ
anagÄ• riyaá¹ƒ pabbajati, evaá¹ƒ tvampi pabbajÄ• hÄ«â€™â€™ â€™ ti}. tena kho pana sa
sakyÄ• naá¹ƒ rajjaá¹ƒ kÄ• reti. so ca anuruddhassa sakkassa sahÄ• yo hoti. atha kho anur
--- `ayaá¹ƒ kho bhaddiyo sakyarÄ• jÄ• sakyÄ• naá¹ƒ rajjaá¹ƒ kÄ• reti; anuruddhassa sakka
ussahati agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituâ€™ nti --- anuruddhaá¹ƒ sakkaá¹ƒ etadav
anuruddha, bhaddiyo sakyarÄ• jÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, evaá¹ƒ tvampi
kho anuruddho sakko yena \Se II 158/ bhaddiyo sakyarÄ• jÄ• tenupasaá¹…kami, upasaá¹…
sakyarÄ• jÄ• naá¹ƒ etadavoca --- ``mama kho, samma, pabbajjÄ• tava paá¹-ibaddhÄ• â€™
pabbajjÄ• mama paá¹-ibaddhÄ• vÄ• appaá¹-ibaddhÄ• vÄ• sÄ• hotu, ahaá¹ƒ tayÄ• ; yat
ti. ``ehi, samma, ubho agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mÄ• â€™â€™ ti. ``nÄ• ha
anagÄ• riyaá¹ƒ pabbajitunti \Ee II 182/. yaá¹ƒ te sakkÄ• aÃ±Ã±aá¹ƒ mayÄ• \Be 338/ kÄ• tu
{tyÄ• haá¹ƒ (Ce Se) } karissÄ• mi. tvaá¹ƒ pabbajÄ• hÄ«â€™â€™ ti. ``mÄ• tÄ• kho maá¹ƒ, s
tÄ• ta anuruddha, bhaddiyo sakyarÄ• jÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajati, evaá¹ƒ t
ti. ``bhÄ• sitÄ• kho pana te, samma, esÄ• vÄ• cÄ• . sace te, samma, pabbajjÄ• mama pa
appaá¹-ibaddhÄ• vÄ• sÄ• hotu, ahaá¹ƒ tayÄ• ; yathÄ• sukhaá¹ƒ pabbajÄ• hÄ«â€™â€™ t
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mÄ• â€™â€™ ti.

tena \Ne 318/ kho pana samayena manussÄ• saccavÄ• dino honti, saccapaá¹-iÃ±Ã±Ä• . at
anuruddhaá¹ƒ sakkaá¹ƒ etadavoca --- ``Ä• gamehi, samma, sattavassÄ• ni. sattannaá¹ƒ vas
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mÄ• â€™â€™ ti. ``aticiraá¹ƒ, samma, sattavass
sattavassÄ• ni Ä• gametuâ€™â€™ nti. ``Ä• gamehi, samma, chavassÄ• ni ... pe ... paÃ±ca
vassÄ• ni ... tÄ«á¹‡i vassÄ• ni ... dve vassÄ• ni ... ekaá¹ƒ vassaá¹ƒ. ekassa vassassa \Se II
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajissÄ• mÄ• â€™â€™ ti. ``aticiraá¹ƒ, samma, ekavassa
vassaá¹ƒ Ä• gametuâ€™â€™ nti. ``Ä• gamehi, samma, sattamÄ• se. sattannaá¹ƒ mÄ• sÄ•

anagÄ• riyaá¹ƒ pabbajissÄ• mÄ• â€™â€™ ti. ``aticiraá¹ƒ, samma, sattamÄ• sÄ• . nÄ• haá¹
Ä• gametuâ€™â€™ nti. ``Ä• gamehi, samma, cha mÄ• se ... pe ... paÃ±ca mÄ• se ... cattÄ•
dve mÄ• se ... ekaá¹ƒ mÄ• saá¹ƒ ... aá¸• á¸• hamÄ• saá¹ƒ. aá¸• á¸• hamÄ• sassa accayena
anagÄ• riyaá¹ƒ pabbajissÄ• mÄ• â€™â€™ ti. ``aticiraá¹ƒ, samma, aá¸• á¸• hamÄ• so. nÄ• l
Ä• gametuâ€™â€™ nti. ``Ä• gamehi, samma, sattÄ• haá¹ƒ yÄ• vÄ• haá¹ƒ putte ca bhÄ• tar
ti. ``na ciraá¹ƒ, samma, sattÄ• ho, Ä• gamessÄ• mÄ«â€™â€™ ti.

<331> atha kho bhaddiyo ca sakyarÄ• jÄ• anuruddho ca Ä• nando ca bhagu ca kimilo ca d
upÄ• likappakena sattamÄ• , yathÄ• pure caturaá¹…giniyÄ• senÄ• ya uyyÄ• nabhÅ«miá¹ƒ
caturaá¹…giniyÄ• senÄ• ya niyyiá¹ƒsu. te dÅ«raá¹ƒ gantvÄ• senaá¹ƒ nivattÄ• petvÄ• para
Ä• bharaá¹‡aá¹ƒ omuÃ±citvÄ• uttarÄ• saá¹…gena bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• upÄ• liá¹ƒ
``handa, bhaá¹‡e upÄ• li, nivattassu; alaá¹ƒ te ettakaá¹ƒ jÄ«vikÄ• yÄ• â€™â€™ ti. atha kho
nivattantassa etadahosi --- ``caá¹‡á¸• Ä• \Se II 160/ kho sÄ• kiyÄ• ; iminÄ• kumÄ• rÄ• nip
ghÄ• tÄ• peyyumpi maá¹ƒ. ime \Be 339/ hi nÄ• ma sakyakumÄ• rÄ• agÄ• rasmÄ• anagÄ•
{kimaá¹…ga (Ce) } panÄ• haâ€™â€™ nti. bhaá¹‡á¸• ikaá¹ƒ muÃ±citvÄ• taá¹ƒ bhaá¹‡á¸• aa
passati, dinnaá¹ƒyeva haratÅ«â€™ ti \Ee II 183/ vatvÄ• yena te sakyakumÄ• rÄ• tenupasa
te sakyakumÄ• rÄ• upÄ• liá¹ƒ kappakaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na upÄ• liá¹
``kissa, bhaá¹‡e upÄ• li, nivattesÄ«â€™â€™ ti? ``idha me, ayyaputtÄ• , nivattantassa etada
kho sÄ• kiyÄ• ; iminÄ• kumÄ• rÄ• nippÄ• titÄ• ti ghÄ• tÄ• peyyumpi maá¹ƒ. ime hi nÄ• ma
anagÄ• riyaá¹ƒ pabbajissanti. kimaá¹…ga panÄ• haâ€™ nti. so kho ahaá¹ƒ, ayyaputtÄ• , bh
taá¹ƒ bhaá¹‡á¸• aá¹ƒ rukkhe Ä• laggetvÄ• `yo passati, dinnaÃ±Ã±eva haratÅ«â€™ ti vatvÄ
paá¹-inivattoâ€™â€™ ti. ``suá¹-á¹-hu, bhaá¹‡e upÄ• li, akÄ• si yampi na nivatto {yaá¹ƒ nivat
nivatto (Se) }. caá¹‡á¸• Ä• kho sÄ• kiyÄ• ; iminÄ• kumÄ• rÄ• nippÄ• titÄ• ti ghÄ• tÄ• peyy

atha \Ne 319/ kho sakyakumÄ• rÄ• upÄ• liá¹ƒ kappakaá¹ƒ Ä• dÄ• ya yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamanta
sakyakumÄ• rÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``mayaá¹ƒ, bhante, sÄ• kiyÄ• nÄ• ma m
bhante, upÄ• li kappako amhÄ• kaá¹ƒ dÄ«gharattaá¹ƒ paricÄ• rako. imaá¹ƒ bhagavÄ• paá¹
mayaá¹ƒ abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalikammasÄ• mÄ«cikammaá¹ƒ karissÄ• ma. e
sÄ• kiyamÄ• no nimmÄ• nÄ• yissatÄ«â€™â€™ ti {nimmÄ• dayissatÄ«ti (Ce), nimmÄ• niyis

atha kho bhagavÄ• upÄ• liá¹ƒ kappakaá¹ƒ paá¹-hamaá¹ƒ pabbÄ• jesi, pacchÄ• te sakyaku
bhaddiyo teneva antaravassena tisso vijjÄ• sacchÄ• kÄ• si. Ä• yasmÄ• anuruddho dibbaca
Ä• nando sotÄ• pattiphalaá¹ƒ sacchÄ• kÄ• si. devadatto pothujjanikaá¹ƒ iddhiá¹ƒ abhinipph

<332> tena kho pana samayena Ä• yasmÄ• bhaddiyo araÃ±Ã±agatopi rukkhamÅ«lagatopi
abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- ``aho sukhaá¹ƒ, aho sukhaâ€™â€™ nti. atha kho
bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek

ekamantaá¹ƒ \Be 340/ nisinnÄ• kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``Ä• yasm
araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ u
sukhaâ€™ nti. nissaá¹ƒsayaá¹ƒ kho, bhante, Ä• yasmÄ• bhaddiyo anabhiratova brahmacar
vÄ• purimaá¹ƒ rajjasukhaá¹ƒ samanussaranto araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±
abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi \Se II 162/ --- `aho sukhaá¹ƒ, aho sukhaâ€™â€™ â

atha kho bhagavÄ• aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• mantesi --- ``ehi tvaá¹ƒ, bhikkhu, mama v
bhikkhuá¹ƒ Ä• mantehi --- `satthÄ• taá¹ƒ, Ä• vuso bhaddiya, Ä• mantetÄ«â€™â€™ â€™ ti
bhanteâ€™â€™ ti kho so bhikkhu bhagavato paá¹-issutvÄ• yenÄ• yasmÄ• bhaddiyo tenup
Ä• yasmantaá¹ƒ bhaddiyaá¹ƒ etadavoca --- ``satthÄ• taá¹ƒ, Ä• vuso bhaddiya, Ä• mantetÄ«
``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• bhaddiyo tassa bhikkhuno paá¹-issutvÄ• yena b
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhaddiyaá¹ƒ bhagavÄ• etadavoca --- ``saccaá¹ƒ kira tvaá¹ƒ, bhaddiya, araÃ±Ã±agatopi ruk
suÃ±Ã±Ä• gÄ• ragatopi abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- `aho sukhaá¹ƒ, aho sukh
bhanteâ€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, bhaddiya, atthavasaá¹ƒ sampassamÄ• no araÃ±Ã±a
rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi abhikkhaá¹‡aá¹ƒ udÄ• naá¹ƒ udÄ• nesi --- `aho
nti? ``pubbe me, bhante, raÃ±Ã±o satopi antopi antepure rakkhÄ• susaá¹ƒvihitÄ• hoti, bah
susaá¹ƒvihitÄ• hoti, antopi nagare rakkhÄ• susaá¹ƒvihitÄ• hoti, bahipi nagare rakkhÄ• su
antopi janapade rakkhÄ• susaá¹ƒvihitÄ• hoti, bahipi janapade rakkhÄ• susaá¹ƒvihitÄ• hot
bhante, evaá¹ƒ \Se II 163/ rakkhitopi gopitopi santo bhÄ«to ubbiggo ussaá¹…kÄ« utrasto vih
pana ahaá¹ƒ eko, bhante, araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatopi abh
anutrasto appossukko pannalomo paradattavutto migabhÅ«tena cetasÄ• viharÄ• mÄ«ti. im
atthavasaá¹ƒ sampassamÄ• no araÃ±Ã±agatopi rukkhamÅ«lagatopi suÃ±Ã±Ä• gÄ• ragatop
udÄ• nemi --- `aho sukhaá¹ƒ, aho sukhaâ€™â€™ â€™ nti. atha kho bhagavÄ• etamatthaá
velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

{Ud 20} ``yassantarato \Be 341/ na santi kopÄ• , iti bhavÄ• bhavataÃ±ca vÄ«tivatto.

taá¹ƒ vigatabhayaá¹ƒ sukhiá¹ƒ asokaá¹ƒ, devÄ• nÄ• nubhavanti dassanÄ• yÄ• â€™â€™ ti

devadattavatthu

<333> atha kho bhagavÄ• anupiyÄ• yaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena kosambÄ« t
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena kosambÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ•
ghositÄ• rÄ• me. atha kho devadattassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso pari
``kaá¹ƒ nu kho ahaá¹ƒ pasÄ• deyyaá¹ƒ, yasmiá¹ƒ me \Se II 164/ pasanne bahulÄ• bhasakk
atha kho devadattassa etadahosi --- ``ayaá¹ƒ kho ajÄ• tasattu kumÄ• ro taruá¹‡o ceva \Ee I
bhaddo ca. yaá¹ƒnÅ«nÄ• haá¹ƒ ajÄ• tasattuá¹ƒ kumÄ• raá¹ƒ pasÄ• deyyaá¹ƒ. tasmiá¹ƒ me

uppajjissatÄ«â€™â€™ ti.

atha kho devadatto senÄ• sanaá¹ƒ saá¹ƒsÄ• metvÄ• pattacÄ«varamÄ• dÄ• ya yena rÄ• ja
anupubbena yena rÄ• jagahaá¹ƒ tadavasari. atha kho devadatto sakavaá¹‡á¹‡aá¹ƒ paá¹-isa
kumÄ• rakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• ahimekhalikÄ• ya ajÄ• tasattussa kumÄ• rassa
pÄ• turahosi. atha kho ajÄ• tasattu kumÄ• ro bhÄ«to ahosi, ubbiggo ussaá¹…kÄ« utrasto. a
ajÄ• tasattuá¹ƒ kumÄ• raá¹ƒ etadavoca --- ``bhÄ• yasi maá¹ƒ tvaá¹ƒ kumÄ• rÄ• â€™â€™ ti
tvaâ€™â€™ nti? ``ahaá¹ƒ devadattoâ€™â€™ ti. ``sace kho tvaá¹ƒ, bhante, ayyo devadatto
sakeneva vaá¹‡á¹‡ena pÄ• tubhavassÅ«â€™â€™ ti. atha kho devadatto kumÄ• rakavaá¹‡á
saá¹…ghÄ• á¹-ipattacÄ«varadharo ajÄ• tasattussa kumÄ• rassa purato aá¹-á¹-hÄ• si. atha k
devadattassa iminÄ• iddhipÄ• á¹-ihÄ• riyena abhippasanno paÃ±cahi rathasatehi sÄ• yaá¹
upaá¹-á¹-hÄ• naá¹ƒ gacchati, paÃ±ca ca thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro abhiharÄ«
lÄ• bhasakkÄ• rasilokena abhibhÅ«tassa pariyÄ• dinnacittassa evarÅ«paá¹ƒ icchÄ• gataá¹ƒ
``ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ ti \Se II 165/. saha cittuppÄ• dÄ•
iddhiyÄ• parihÄ• yi.

{AN b V 100} tena kho pana samayena kakudho nÄ• ma koá¸·iyaputto, Ä• yasmato mahÄ•
upaá¹-á¹-hÄ• ko, adhunÄ• kÄ• laá¹…kato aÃ±Ã±ataraá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ upapan
attabhÄ• vappaá¹-ilÄ• bho hoti --- seyyathÄ• pi nÄ• ma dve vÄ• tÄ«á¹‡i vÄ• mÄ• gadhakÄ
gÄ• makkhettÄ• ni. so tena attabhÄ• vappaá¹-ilÄ• bhena neva attÄ• naá¹ƒ na paraá¹ƒ byÄ•
devaputto yenÄ• yasmÄ• mahÄ• moggallÄ• no tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä•
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho kakudho devaputto Ä•
mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``devadattassa, bhante, lÄ• bhasakkÄ• rasilokena ab
pariyÄ• dinnacittassa {pariyÄ• diá¹‡á¹‡acittassa (Katthaci) } evarÅ«paá¹ƒ icchÄ• gataá¹ƒ up
bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™ ti. saha cittuppÄ• dÄ• va bhante, devadatto tas
parihÄ«noâ€™â€™ ti. idamavoca kakudho devaputto. idaá¹ƒ vatvÄ• Ä• yasmantaá¹ƒ mahÄ
padakkhiá¹‡aá¹ƒ katvÄ• tattheva antaradhÄ• yi.

atha kho Ä• yasmÄ• mahÄ• moggallÄ• no yena bhagavÄ• tenupasaá¹…kami \Ee II 186/, u
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di \Se II 166/. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• ma
etadavoca --- ``kakudho nÄ• ma, bhante, koá¸·iyaputto mama upaá¹-á¹-hÄ• ko adhunÄ• kÄ
manomayaá¹ƒ kÄ• yaá¹ƒ upapanno. tassa evarÅ«po attabhÄ• vappaá¹-ilÄ• bho --- seyyathÄ
vÄ• mÄ• gadhakÄ• ni gÄ• makkhettÄ• ni. so tena attabhÄ• vappaá¹-ilÄ• bhena neva attÄ•
atha kho, bhante, kakudho devaputto yenÄ• haá¹ƒ tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hito kho, bhante, kakudho devaputto maá¹ƒ eta
`devadattassa, bhante, lÄ• bhasakkÄ• rasilokena abhibhÅ«tassa pariyÄ• dinnacittassa evar
uppajji --- ahaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«ti. saha cittuppÄ• dÄ• va bhante, d
parihÄ«noâ€™ ti. idamavoca, bhante, kakudho devaputto. idaá¹ƒ vatvÄ• maá¹ƒ abhivÄ• de

katvÄ• tattheva antaradhÄ• yÄ«â€™â€™ ti.

``kiá¹ƒ \Be 343/ \Ne 322/ pana te, moggallÄ• na, kakudho devaputto cetasÄ• ceto paricca
kakudho devaputto bhÄ• sati sabbaá¹ƒ taá¹ƒ tatheva hoti, no aÃ±Ã±athÄ• â€™â€™ ti? ``ce
ca me, bhante, kakudho devaputto. yaá¹ƒ kiÃ±ci kakudho devaputto bhÄ• sati sabbaá¹ƒ taá
aÃ±Ã±athÄ• â€™â€™ ti. ``rakkhassetaá¹ƒ, moggallÄ• na, vÄ• caá¹ƒ. rakkhassetaá¹ƒ, mogg
moghapuriso attanÄ• va attÄ• naá¹ƒ pÄ• tukarissati.

paÃ±casatthukathÄ•

<334> {AN a V 100} ``paÃ±cime \Se II 167/, moggallÄ• na, satthÄ• ro santo saá¹ƒvijjamÄ• n
paÃ±ca? ``idha, moggallÄ• na, ekacco satthÄ• aparisuddhasÄ«lo samÄ• no `parisuddhasÄ
`parisuddhaá¹ƒ me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti. tamenaá¹ƒ sÄ• vak
`ayaá¹ƒ kho bhavaá¹ƒ satthÄ•  aparisuddhasÄ«lo samÄ• no `parisuddhasÄ«lomhÄ«â€™ ti
me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. mayaÃ±ceva kho pana gihÄ«naá
nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ mayaá¹ƒ tena
kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena --- y
tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ• raá¹ƒ sÄ• vakÄ•
ca pana satthÄ• sÄ• vakehi sÄ«lato rakkhaá¹ƒ paccÄ• sÄ«sati {paccÄ• siá¹ƒsati (Ce Se) }.

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhÄ• jÄ«vo samÄ• no `parisu
paá¹-ijÄ• nÄ• ti `parisuddho me Ä• jÄ«vo pariyodÄ• to asaá¹ƒkiliá¹-á¹-hoâ€™ ti ca. tamenaá
jÄ• nanti --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ•  aparisuddhÄ• jÄ«vo samÄ• no `parisuddhÄ• jÄ«
`parisuddho me Ä• jÄ«vo pariyodÄ• to asaá¹ƒkiliá¹-á¹-hoâ€™ ti \Ee II 187/ ca. mayaÃ±ceva
Ä• roceyyÄ• ma, nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ na
sammannati \Se II 168/ kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhe
tumo \Be 344/ karissati, tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggall
sÄ• vakÄ• Ä• jÄ«vato rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi Ä• jÄ«vato rakkhaá

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhadhammadesano samÄ• n
`parisuddhadhammadesanomhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhÄ• me dhammadesanÄ
asaá¹ƒkiliá¹-á¹-hÄ• â€™ ti ca \Ne 323/. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ k
aparisuddhadhammadesano samÄ• no `parisuddhadhammadesanomhÄ«â€™ ti paá¹-ijÄ• n
pariyodÄ• tÄ• asaá¹ƒkiliá¹-á¹-hÄ• â€™ ti ca. mayaÃ±ceva kho pana gihÄ«naá¹ƒ Ä• roceyy
yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ naá¹ƒ mayaá¹ƒ tena samudÄ• careyyÄ• ma? s
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena --- yaá¹ƒ tumo
paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ• na, satthÄ• raá¹ƒ sÄ• vakÄ• dham
ca pana satthÄ• sÄ• vakehi dhammadesanato rakkhaá¹ƒ paccÄ• sÄ«sati.

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhaveyyÄ• karaá¹‡o samÄ• n
`parisuddhaveyyÄ• karaá¹‡omhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhaá¹ƒ me veyyÄ• karaá¹‡
asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho bhavaâ
aparisuddhaveyyÄ• karaá¹‡o samÄ• no \Se II 169/ `parisuddhaveyyÄ• karaá¹‡omhÄ«â€™ t
`parisuddhaá¹ƒ me veyyÄ• karaá¹‡aá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. maya
gihÄ«naá¹ƒ Ä• roceyyÄ• ma, nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ,
samudÄ• careyyÄ• ma? sammannati kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• na
yaá¹ƒ tumo karissati, tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ•
veyyÄ• karaá¹‡ato rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi veyyÄ• karaá¹‡ato rak

``puna caparaá¹ƒ, moggallÄ• na, idhekacco satthÄ• aparisuddhaÃ±Ä• á¹‡adassano samÄ
`parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhaá¹ƒ me Ã±Ä• á¹‡ada
asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho bhavaâ
aparisuddhaÃ±Ä• á¹‡adassano samÄ• no `parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti \Be 3
me Ã±Ä• á¹‡adassanaá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. mayaÃ±ceva kho p
Ä• roceyyÄ• ma, nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ na
samudÄ• careyyÄ• ma? sammannati kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• na
yaá¹ƒ tumo karissati, tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, moggallÄ•
Ã±Ä• á¹‡adassanato rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi Ã±Ä• á¹‡adassanato
ime kho, moggallÄ• na, paÃ±ca \Se II 170/ satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ.

``ahaá¹ƒ kho pana, moggallÄ• na, parisuddhasÄ«lo samÄ• no `parisuddhasÄ«lomhÄ«â€™
`parisuddhaá¹ƒ me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. na ca maá¹ƒ sÄ•
rakkhanti; na cÄ• haá¹ƒ sÄ• vakehi sÄ«lato rakkhaá¹ƒ paccÄ• sÄ«sÄ• mi. parisuddhÄ• jÄ«v
parisuddhadhammadesano samÄ• no ... pe ... parisuddhaveyyÄ• karaá¹‡o samÄ• no ... pe
parisuddhaÃ±Ä• á¹‡adassano samÄ• no `parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹-ij
Ã±Ä• á¹‡adassanaá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. na ca maá¹ƒ sÄ• vakÄ
rakkhanti; na cÄ• haá¹ƒ sÄ• vakehi Ã±Ä• á¹‡adassanato rakkhaá¹ƒ paccÄ• sÄ«sÄ• mÄ«â€

<335> atha kho bhagavÄ• kosambiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena rÄ• jagahaá¹ƒ
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena rÄ• jagahaá¹ƒ tadavasari. tatra sudaá¹ƒ bhagavÄ
veá¸·uvane kalandakanivÄ• pe. atha kho sambahulÄ• bhikkhÅ« yena bhagavÄ• tenupasaâ
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho te b
etadavocuá¹ƒ --- ``devadattassa, bhante, ajÄ• tasattu kumÄ• ro paÃ±cahi rathasatehi sÄ• y
upaá¹-á¹-hÄ• naá¹ƒ gacchati; paÃ±ca ca thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro abhiharÄ«
bhikkhave, devadattassa lÄ• bhasakkÄ• rasilokaá¹ƒ pihayittha. yÄ• vakÄ«vaÃ±ca, bhikkhav
devadattassa ajÄ• tasattu kumÄ• ro paÃ±cahi rathasatehi sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ

188/, paÃ±ca ca thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro abhiharÄ«yissati, hÄ• niyeva, bhikk
pÄ• á¹-ikaá¹…khÄ• kusalesu dhammesu, no vuá¸• á¸• hi.

``seyyathÄ• pi \Be 346/, bhikkhave, caá¹‡á¸• assa kukkurassa nÄ• sÄ• ya pittaá¹ƒ bhindey
bhikkhave, kukkuro bhiyyosomattÄ• ya caá¹‡á¸• ataro assa, evameva kho, bhikkhave, yÄ• v
ajÄ• tasattu kumÄ• ro paÃ±cahi rathasatehi sÄ• yaá¹ƒ pÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gamis
thÄ• lipÄ• kasatÄ• ni bhattÄ• bhihÄ• ro abhiharÄ«yissati, hÄ• niyeva, bhikkhave, devadatta
kusalesu dhammesu, no vuá¸• á¸• hi.

{SN a II 184; AN a IV 68} ``attavadhÄ• ya, bhikkhave, devadattassa lÄ• bhasakkÄ• rasiloko
parÄ• bhavÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, kadalÄ« attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi \Ne 325/, bhikkhave, veá¸·u attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya p
kho, bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhav
lÄ• bhasakkÄ• rasiloko udapÄ• di.

``seyyathÄ• pi, bhikkhave, naá¸·o attavadhÄ• ya phalaá¹ƒ deti, parÄ• bhavÄ• ya phalaá¹ƒ d
bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, parÄ• bhavÄ• ya
lÄ• bhasakkÄ• rasiloko udapÄ• di \Se II 172/.

``seyyathÄ• pi, bhikkhave, assatarÄ« attavadhÄ• ya gabbhaá¹ƒ gaá¹‡hÄ• ti, parÄ• bhavÄ•
evameva kho, bhikkhave, attavadhÄ• ya devadattassa lÄ• bhasakkÄ• rasiloko udapÄ• di, p
lÄ• bhasakkÄ• rasiloko udapÄ• dÄ«â€™â€™ ti.

{SN a I 183, I 2.184, Nett 90} ``phalaá¹ƒ ve kadaliá¹ƒ hanti, phalaá¹ƒ veá¸·uá¹ƒ phalaá¹ƒ naá

sakkÄ• ro kÄ• purisaá¹ƒ hanti, gabbho assatariá¹ƒ yathÄ• â€™â€™ ti ||

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

2. dutiyabhÄ• á¹‡avÄ• ro

pakÄ• sanÄ«yakammaá¹ƒ

<336> tena \Be 347/ kho pana samayena bhagavÄ• mahatiyÄ• parisÄ• ya parivuto dhamm
sarÄ• jikÄ• ya parisÄ• ya. atha kho devadatto uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• s
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``jiá¹‡á¹‡o dÄ• ni, b
vuá¸• á¸• ho mahallako addhagato vayoanuppatto. appossukko dÄ• ni, bhante, bhagavÄ•
diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharatu, mamaá¹ƒ bhikkhusaá¹…ghaá¹ƒ niss
bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ ti. ``alaá¹ƒ, devadatta, mÄ• te rucci bhikk
parihariituâ€™â€™ nti. dutiyampi kho devadatto ... pe ... tatiyampi kho devadatto bhagavant
``jiá¹‡á¹‡o dÄ• ni, bhante, bhagavÄ• vuá¸• á¸• ho mahallako addhagato vayoanuppatto. ap
bhagavÄ• diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ anuyutto viharatu, mamaá¹ƒ bhikkhusaá¹…g
bhikkhusaá¹…ghaá¹ƒ pariharissÄ• mÄ«â€™â€™ ti. ``sÄ• riputtamoggallÄ• nÄ• nampi \Se I
bhikkhusaá¹…ghaá¹ƒ na nissajjeyyaá¹ƒ \Ne 326/, kiá¹ƒ pana tuyhaá¹ƒ chavassa kheá¸·Ä• s
kho devadatto --- sarÄ• jikÄ• ya \Ee II 189/ maá¹ƒ bhagavÄ• parisÄ• ya kheá¸·Ä• sakavÄ•
sÄ• riputtamoggallÄ• neva ukkaá¹ƒsatÄ«ti --- kupito anattamano bhagavantaá¹ƒ abhivÄ• de
katvÄ• pakkÄ• mi. ayaÃ±carahi devadattassa bhagavati paá¹-hamo Ä• ghÄ• to ahosi.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho devadattassa
kammaá¹ƒ karotu --- `pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ• ni aÃ±Ã±Ä• pakati.
kÄ• yena vÄ• cÄ• ya, na tena buddho vÄ• dhammo vÄ• saá¹…gho vÄ• daá¹-á¹-habbo, de
ti. evaÃ±ca pana, bhikkhave, kÄ• tabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã

<337> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho dev
pakÄ• sanÄ«yaá¹ƒ kammaá¹ƒ kareyya --- ``pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ
devadatto kareyya kÄ• yena \Be 348/ vÄ• cÄ• ya, na tena buddho vÄ• dhammo vÄ• saá¹…
devadattova tena daá¹-á¹-habboâ€™ ti. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho devadattassa rÄ• jagahe \Se II 174/ pakÄ•
--- `pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ• ni aÃ±Ã±Ä• pakati. yaá¹ƒ devadatto k
na tena buddho vÄ• dhammo vÄ• saá¹…gho vÄ• daá¹-á¹-habbo, devadattova tena daá¹-á
khamati devadattassa rÄ• jagahe pakÄ• sanÄ«yaá¹ƒ kammassa karaá¹‡aá¹ƒ --- `pubbe dev
ahosi, idÄ• ni aÃ±Ã±Ä• pakati, yaá¹ƒ devadatto kareyya kÄ• yena vÄ• cÄ• ya, na tena bud
vÄ• daá¹-á¹-habbo, devadattova tena daá¹-á¹-habboâ€™ ti --- so tuá¹‡hassa; yassa nakkha

``kataá¹ƒ saá¹…ghena devadattassa rÄ• jagahe pakÄ• sanÄ«yaá¹ƒ kammaá¹ƒ --- `pubbe d
ahosi, idÄ• ni aÃ±Ã±Ä• pakati. yaá¹ƒ devadatto kareyya kÄ• yena vÄ• cÄ• ya, na tena bud
vÄ• daá¹-á¹-habbo, devadattova tena daá¹-á¹-habboâ€™ ti. khamati saá¹…ghassa, tasmÄ•
dhÄ• rayÄ• mÄ«â€™â€™ ti.

<338> atha kho bhagavÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ Ä• mantesi --- ``tena hi tvaá¹ƒ, sÄ

\Ne 327/ rÄ• jagahe pakÄ• sehÄ«â€™â€™ ti. ``pubbe mayÄ• , bhante, devadattassa rÄ• ja
`mahiddhiko godhiputto, mahÄ• nubhÄ• vo godhiputtoâ€™ ti. kathÄ• haá¹ƒ, bhante, devada
pakÄ• semÄ«â€™â€™ ti? ``nanu tayÄ• , sÄ• riputta, bhÅ«toyeva devadattassa rÄ• jagahe
`mahiddhiko godhiputto, mahÄ• nubhÄ• vo godhiputtoâ€™â€™ â€™ ti? ``evaá¹ƒ \Se II 175
kho tvaá¹ƒ, sÄ• riputta, bhÅ«taá¹ƒyeva devadattaá¹ƒ rÄ• jagahe pakÄ• sehÄ«â€™â€™ ti. ``
Ä• yasmÄ• sÄ• riputto bhagavato paccassosi.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho sÄ• riputtaá¹ƒ
rÄ• jagahe pakÄ• setuá¹ƒ --- `pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ• ni aÃ±Ã±Ä•
kareyya kÄ• yena vÄ• cÄ• ya, na tena buddho vÄ• dhammo vÄ• saá¹…gho vÄ• daá¹-á¹-h
daá¹-á¹-habboâ€™ ti. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ sÄ• riputto
yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho Ä• yasma
sammanneyya \Ee II 190/ devadattaá¹ƒ rÄ• jagahe pakÄ• setuá¹ƒ --- `pubbe devadattassa a
idÄ• ni aÃ±Ã±Ä• pakati. yaá¹ƒ devadatto kareyya kÄ• yena vÄ• cÄ• ya, na tena buddho vÄ
daá¹-á¹-habbo, devadattova tena daá¹-á¹-habboâ€™ ti. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ sammanna
pakÄ• setuá¹ƒ --- `pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ• ni aÃ±Ã±Ä• pakati, yaá
kÄ• yena vÄ• cÄ• ya, na tena buddho vÄ• dhammo vÄ• saá¹…gho vÄ• daá¹-á¹-habbo, de
ti. yassÄ• yasmato khamati, Ä• yasmato sÄ• riputtassa sammuti \Se II 176/ devadattaá¹ƒ rÄ
`pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ• ni aÃ±Ã±Ä• pakati, yaá¹ƒ devadatto kare
tena buddho vÄ• dhammo vÄ• saá¹…gho vÄ• daá¹-á¹-habbo, devadattova tena daá¹-á¹-h
yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena Ä• yasmÄ• sÄ• riputto devadattaá¹ƒ rÄ• jagahe pakÄ• setuá¹ƒ ---
pakati ahosi, idÄ• ni aÃ±Ã±Ä• pakati. yaá¹ƒ devadatto kareyya kÄ• yena vÄ• cÄ• ya, na ten
saá¹…gho vÄ• daá¹-á¹-habbo, devadattova tena daá¹-á¹-habboâ€™ ti. khamati saá¹…ghas
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

sammato \Ne 328/ ca Ä• yasmÄ• sÄ• riputto sambahulehi bhikkhÅ«hi saddhiá¹ƒ rÄ• jagaha
rÄ• jagahe pakÄ• sesi --- ``pubbe devadattassa aÃ±Ã±Ä• pakati ahosi, idÄ• ni aÃ±Ã±Ä• pa
kareyya kÄ• yena vÄ• cÄ• ya, na tena buddho vÄ• dhammo vÄ• saá¹…gho vÄ• daá¹-á¹-h
daá¹-á¹-habboâ€™â€™ ti. tattha ye te manussÄ• assaddhÄ• appasannÄ• dubbuddhino, t
``usÅ«yakÄ• ime samaá¹‡Ä• sakyaputtiyÄ• devadattassa lÄ• bhasakkÄ• raá¹ƒ usÅ«yantÄ
manussÄ• saddhÄ• pasannÄ• paá¹‡á¸• itÄ• byattÄ• buddhimanto, te evamÄ• haá¹ƒsu --
bhavissati yathÄ• bhagavÄ• devadattaá¹ƒ rÄ• jagahe pakÄ• sÄ• petÄ«â€™â€™ ti.

ajÄ• tasattukumÄ• ravatthu

<339> atha \Se II 177/ \Be 350/ kho devadatto yena ajÄ• tasattu kumÄ• ro tenupasaá¹…kar
ajÄ• tasattuá¹ƒ kumÄ• raá¹ƒ etadavoca --- ``pubbe kho, kumÄ• ra, manussÄ• dÄ«ghÄ• yuk
á¹-hÄ• naá¹ƒ kho panetaá¹ƒ vijjati yaá¹ƒ tvaá¹ƒ kumÄ• rova samÄ• no kÄ• laá¹ƒ kareyyÄ• s
pitaraá¹ƒ hantvÄ• rÄ• jÄ• hohi. ahaá¹ƒ bhagavantaá¹ƒ hantvÄ• buddho bhavissÄ• mÄ«â€

atha kho ajÄ• tasattu kumÄ• ro --- ayyo kho devadatto mahiddhiko mahÄ• nubhÄ• vo, jÄ• n
Å«ruyÄ• potthanikaá¹ƒ bandhitvÄ• divÄ• divassa {divÄ• divasassa (Katthaci) } bhÄ«to ub
sahasÄ• antepuraá¹ƒ pÄ• visi. addasÄ• suá¹ƒ kho antepure upacÄ• rakÄ• mahÄ• mattÄ•
divassa bhÄ«taá¹ƒ ubbiggaá¹ƒ ussaá¹…kiá¹ƒ utrastaá¹ƒ sahasÄ• antepuraá¹ƒ pavisantaá¹
te vicinantÄ• Å«ruyÄ• potthanikaá¹ƒ baddhaá¹ƒ {bandhaá¹ƒ (Katthaci) } disvÄ• na ajÄ• tas
etadavocuá¹ƒ --- ``kiá¹ƒ tvaá¹ƒ, kumÄ• ra, kattukÄ• mosÄ«â€™â€™ ti? ``pitaramhi hantukÄ
ussÄ• hitoâ€™â€™ ti? ``ayyena devadattenÄ• â€™â€™ ti. ekacce mahÄ• mattÄ• evaá¹ƒ
ca hantabbo, devadatto ca, sabbe ca bhikkhÅ« hantabbÄ• â€™â€™ ti. ekacce mahÄ• matt
--- ``na bhikkhÅ« hantabbÄ• . na bhikkhÅ« kiÃ±ci aparajjhanti. kumÄ• ro ca hantabbo, deva
ekacce mahÄ• mattÄ• evaá¹ƒ matiá¹ƒ akaá¹ƒsu --- ``na kumÄ• ro ca hantabbo, na devadat
hantabbÄ• . raÃ±Ã±o Ä• rocetabbaá¹ƒ. yathÄ• rÄ• jÄ• vakkhati tathÄ• karissÄ• mÄ• â€™

atha kho te mahÄ• mattÄ• ajÄ• tasattuá¹ƒ kumÄ• raá¹ƒ Ä• dÄ• ya yena rÄ• jÄ• mÄ• gadh
tenupasaá¹…kamiá¹ƒsu \Ee II 191/, upasaá¹…kamitvÄ• raÃ±Ã±o mÄ• gadhassa seniyassa
Ä• rocesuá¹ƒ \Ne 329/. ``kathaá¹ƒ, bhaá¹‡e, mahÄ• mattehi mati katÄ• â€™â€™ ti? ``ekac
evaá¹ƒ matiá¹ƒ akaá¹ƒsu --- `kumÄ• ro ca hantabbo, devadatto ca, sabbe ca bhikkhÅ« hant
mahÄ• mattÄ• evaá¹ƒ matiá¹ƒ akaá¹ƒsu --- `na bhikkhÅ« hantabbÄ• . na bhikkhÅ« kiÃ±ci a
hantabbo, devadatto cÄ• â€™ ti. ekacce mahÄ• mattÄ• evaá¹ƒ matiá¹ƒ akaá¹ƒsu --- `na ku
devadatto. na bhikkhÅ« hantabbÄ• . raÃ±Ã±o \Be 351/ Ä• rocetabbaá¹ƒ. yathÄ• rÄ• jÄ• va
karissÄ• mÄ• â€™â€™ â€™ ti. ``kiá¹ƒ, bhaá¹‡e, karissati buddho vÄ• dhammo vÄ• saá¹…
paá¹-ikacceva devadatto rÄ• jagahe pakÄ• sÄ• pito --- `pubbe devadattassa aÃ±Ã±Ä• paka
pakati. yaá¹ƒ devadatto kareyya kÄ• yena vÄ• cÄ• ya, na tena buddho vÄ• dhammo vÄ• s
devadattova tena daá¹-á¹-habboâ€™â€™ ti? tattha ye te mahÄ• mattÄ• evaá¹ƒ matiá¹ƒ aka
hantabbo devadatto ca; sabbe ca bhikkhÅ« hantabbÄ• â€™ ti; te aá¹-á¹-hÄ• ne akÄ• si. ye
matiá¹ƒ akaá¹ƒsu --- `na bhikkhÅ« hantabbÄ• ; na bhikkhÅ« kiÃ±ci aparajjhanti; kumÄ• ro c
cÄ• â€™ ti; te nÄ«ce á¹-hÄ• ne á¹-hapesi. ye \Se II 179/ te mahÄ• mattÄ• evaá¹ƒ matiá¹ƒ a
ca hantabbo, na devadatto; na bhikkhÅ« hantabbÄ• ; raÃ±Ã±o Ä• rocetabbaá¹ƒ; yathÄ• rÄ
karissÄ• mÄ• â€™ ti; te ucce á¹-hÄ• ne á¹-hapesi. atha kho rÄ• jÄ• mÄ• gadho seniyo bim
kumÄ• raá¹ƒ etadavoca --- ``kissa maá¹ƒ tvaá¹ƒ, kumÄ• ra, hantukÄ• mosÄ«â€™â€™ ti? ``
atthikoâ€™â€™ ti. ``sace kho tvaá¹ƒ, kumÄ• ra, rajjena atthiko, etaá¹ƒ te rajjaâ€™â€™ nti a

kumÄ• rassa rajjaá¹ƒ niyyÄ• desi.

abhimÄ• rapesanaá¹ƒ

<340> atha kho devadatto yena ajÄ• tasattu kumÄ• ro tenupasaá¹…kami, upasaá¹…kamitv
etadavoca --- ``purise, mahÄ• rÄ• ja, Ä• á¹‡Ä• pehi, ye samaá¹‡aá¹ƒ gotamaá¹ƒ jÄ«vitÄ• v
atha kho ajÄ• tasattu kumÄ• ro manusse Ä• á¹‡Ä• pesi --- ``yathÄ• , bhaá¹‡e, ayyo devada
kareyyÄ• thÄ• â€™â€™ ti. atha kho devadatto ekaá¹ƒ purisaá¹ƒ Ä• á¹‡Ä• pesi --- ``gacchÄ
samaá¹‡o gotamo viharati. taá¹ƒ jÄ«vitÄ• voropetvÄ• iminÄ• maggena Ä• gacchÄ• â€™â
purise á¹-hapesi --- ``yo iminÄ• maggena eko puriso Ä• gacchati, taá¹ƒ jÄ«vitÄ• voropetvÄ
Ä• gacchathÄ• â€™â€™ ti. tasmiá¹ƒ magge cattÄ• ro purise á¹-hapesi --- ``ye iminÄ• magg
purisÄ• Ä• gacchanti, te jÄ«vitÄ• voropetvÄ• iminÄ• maggena Ä• gacchathÄ• â€™â€™ t
purise á¹-hapesi --- ``ye iminÄ• maggena cattÄ• ro purisÄ• Ä• gacchanti, te jÄ«vitÄ• \Ee II
iminÄ• maggena \Be 352/ Ä• gacchathÄ• â€™â€™ ti. tasmiá¹ƒ magge soá¸·asa \Ne 330/ p
iminÄ• maggena aá¹-á¹-ha purisÄ• Ä• gacchanti, te jÄ«vitÄ• voropetvÄ• Ä• gacchathÄ• â

atha kho so eko puriso asicammaá¹ƒ gahetvÄ• dhanukalÄ• paá¹ƒ sannayhitvÄ• yena bhag
upasaá¹…kamitvÄ• bhagavato avidÅ«re bhÄ«to ubbiggo ussaá¹…kÄ« utrasto patthaddhen
addasÄ• kho bhagavÄ• taá¹ƒ purisaá¹ƒ bhÄ«taá¹ƒ ubbiggaá¹ƒ ussaá¹…kiá¹ƒ utrastaá¹ƒ pa
á¹-hitaá¹ƒ. disvÄ• na taá¹ƒ purisaá¹ƒ etadavoca --- ``ehÄ• vuso, mÄ• bhÄ• yÄ«â€™â€™ ti.
asicammaá¹ƒ ekamantaá¹ƒ karitvÄ• dhanukalÄ• paá¹ƒ nikkhipitvÄ• yena bhagavÄ• tenup
bhagavato pÄ• desu sirasÄ• nipatitvÄ• bhagavantaá¹ƒ etadavoca --- ``accayo maá¹ƒ, bhar
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ, yohaá¹ƒ duá¹-á¹-hacitto vadhaka
tassa me, bhante, bhagavÄ• accayaá¹ƒ accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ
tvaá¹ƒ, Ä• vuso, accayo accagamÄ• yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusala
duá¹-á¹-hacitto vadhakacitto idhÅ«pasaá¹…kanto. yato ca kho tvaá¹ƒ, Ä• vuso \Se II 181/, a
disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma. vuá¸• á¸• h
vinaye --- yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ikaroti, Ä• yatiá¹ƒ saá¹ƒv
ti.

atha kho bhagavÄ• tassa purisassa anupubbiá¹ƒ kathaá¹ƒ kathesi, seyyathidaá¹ƒ --- dÄ• na
saggakathaá¹ƒ, kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ okÄ• raá¹ƒ saá¹ƒkilesaá¹ƒ, nekkhamme Ä•
taá¹ƒ bhagavÄ• aÃ±Ã±Ä• si kallacittaá¹ƒ, muducittaá¹ƒ, vinÄ«varaá¹‡acittaá¹ƒ, udaggacitta
atha yÄ• buddhÄ• naá¹ƒ sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• taá¹ƒ pakÄ• sesi --- dukkh
maggaá¹ƒ. seyyathÄ• pi nÄ• ma suddhaá¹ƒ vatthaá¹ƒ apagatakÄ• á¸·akaá¹ƒ sammadeva ra
evameva tassa purisassa tasmiá¹ƒyeva Ä• sane virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammanti. atha kho so puriso diá¹-á¹-hadha
viditadhammo pariyogÄ• á¸·hadhammo tiá¹‡á¹‡avicikiccho vigatakathaá¹ƒkatho vesÄ• rajjap

satthusÄ• sane bhagavantaá¹ƒ etadavoca --- ``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhant
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa \Be 353/ vÄ•
andhakÄ• re vÄ• telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti --- eva
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, bhagavantaá¹ƒ saraá¹‡aá¹ƒ \B
dhammaÃ±ca, bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhagavÄ• dhÄ• retu ajjatagge
II 182/ gataâ€™â€™ nti. atha kho bhagavÄ• taá¹ƒ purisaá¹ƒ etadavoca \Ne 331/ --- ``mÄ•
iminÄ• maggena gaccha, iminÄ• maggena gacchÄ• hÄ«â€™â€™ ti aÃ±Ã±ena maggena u

atha kho te dve purisÄ• --- kiá¹ƒ nu kho so eko puriso cirena Ä• gacchatÄ«ti --- paá¹-ipatha
addasaá¹ƒsu bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ. disvÄ• na yena b
tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
anupubbiá¹ƒ kathaá¹ƒ kathesi ... pe ... aparappaccayÄ• satthusÄ• sane bhagavantaá¹ƒ eta
``abhikkantaá¹ƒ, bhante ... pe ... upÄ• sake no bhagavÄ• dhÄ• retu ajjatagge pÄ• á¹‡upeta
gateâ€™â€™ ti. atha kho bhagavÄ• te purise etadavoca --- ``mÄ• kho tumhe, Ä• vuso, imi
iminÄ• maggena gacchathÄ• â€™â€™ ti aÃ±Ã±ena maggena uyyojesi.

atha kho te cattÄ• ro purisÄ• ... pe ... atha kho te aá¹-á¹-ha purisÄ• ... pe ... atha kho te soá
--- kiá¹ƒ nu kho te aá¹-á¹-ha purisÄ• cirena Ä• gacchantÄ«ti --- paá¹-ipathaá¹ƒ gacchantÄ•
bhagavantaá¹ƒ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ. disvÄ• na yena bhagavÄ• tenu
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. tesaá¹ƒ bh
kathesi, seyyathidaá¹ƒ --- dÄ• nakathaá¹ƒ ... pe ... aparappaccayÄ• satthusÄ• sane bhagav
--- ``abhikkantaá¹ƒ, bhante ... pe ... \Se II 183/ upÄ• sake no bhagavÄ• dhÄ• retu ajjatagge
saraá¹‡aá¹ƒ gateâ€™â€™ ti. atha kho bhagavÄ• te purise etadavoca --- ``mÄ• kho tumhe,
gacchittha, iminÄ• maggena gacchathÄ• â€™â€™ ti aÃ±Ã±ena maggena uyyojesi.

atha kho so eko puriso yena devadatto tenupasaá¹…kami, upasaá¹…kamitvÄ• devadattaá¹
bhante, sakkomi taá¹ƒ bhagavantaá¹ƒ jÄ«vitÄ• voropetuá¹ƒ; mahiddhiko so bhagavÄ• , ma
``alaá¹ƒ, Ä• vuso; mÄ• tvaá¹ƒ samaá¹‡aá¹ƒ gotamaá¹ƒ jÄ«vitÄ• voropesi. ahameva samaá
voropessÄ• mÄ«â€™â€™ ti.

lohituppÄ• dakakammaá¹ƒ

<341> tena \Be 354/ kho pana samayena bhagavÄ• gijjhakÅ«á¹-assa pabbatassa chÄ• yÄ•
devadatto gijjhakÅ«á¹-aá¹ƒ pabbataá¹ƒ Ä• ruhitvÄ• mahatiá¹ƒ silaá¹ƒ pavijjhi --- imÄ• ya sa
jÄ«vitÄ• voropessÄ• mÄ«ti. dve pabbatakÅ«á¹-Ä• samÄ• gantvÄ• taá¹ƒ silaá¹ƒ sampaá¹-i
uppatitvÄ• bhagavato pÄ• de ruhiraá¹ƒ uppÄ• desi. atha kho bhagavÄ• uddhaá¹ƒ ulloketvÄ
etadavoca --- ``bahuá¹ƒ tayÄ• , moghapurisa, apuÃ±Ã±aá¹ƒ pasutaá¹ƒ, yaá¹ƒ tvaá¹ƒ duá¹-á
tathÄ• gatassa ruhiraá¹ƒ uppÄ• desÄ«â€™â€™ ti. atha kho bhagavÄ• bhikkhÅ« Ä• mantes

devadattena paá¹-hamaá¹ƒ Ä• nantariyaá¹ƒ kammaá¹ƒ upacitaá¹ƒ, yaá¹ƒ duá¹-á¹-hacittena
tathÄ• gatassa ruhiraá¹ƒ uppÄ• ditaâ€™â€™ nti.

assosuá¹ƒ \Ee II 194/ kho bhikkhÅ« --- ``devadattena kira bhagavato vadho payuttoâ€™â€™
bhagavato vihÄ• rassa parito parito caá¹…kamanti uccÄ• saddÄ• mahÄ• saddÄ• sajjhÄ• y
bhagavato rakkhÄ• varaá¹‡aguttiyÄ• . assosi kho bhagavÄ• uccÄ• saddaá¹ƒ mahÄ• sadda
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho so, Ä• nanda, uccÄ• saddo mah
ti? ``assosuá¹ƒ kho, bhante, bhikkhÅ« --- `devadattena kira bhagavato vadho payuttoâ€™ ti
}, bhante, bhikkhÅ« bhagavato vihÄ• rassa parito parito caá¹…kamanti uccÄ• saddÄ• mah
karontÄ• , bhagavato rakkhÄ• varaá¹‡aguttiyÄ• . so eso, bhagavÄ• , uccÄ• saddo mahÄ• s
``tena hÄ• nanda, mama vacanena te bhikkhÅ« Ä• mantehi --- satthÄ• Ä• yasmante Ä• ma
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issutvÄ• yena te bhikkhÅ« te
upasaá¹…kamitvÄ• te bhikkhÅ« etadavoca --- ``satthÄ• Ä• yasmante Ä• mantetÄ«â€™â€™
te bhikkhÅ« Ä• yasmato Ä• nandassa paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒ
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinne kho te bh
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``aá¹-á¹-hÄ• nametaá¹ƒ \Be 355/, bhikkhave, anavakÄ• so, yaá¹ƒ parÅ«pakkamena tathÄ•
anupakkamena, bhikkhave, tathÄ• gatÄ• parinibbÄ• yanti.

{Vin II 334; AN b V 100} ``paÃ±cime, bhikkhave, satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokas
``idha, bhikkhave, ekacco satthÄ• aparisuddhasÄ«lo samÄ• no `parisuddhasÄ«lomhÄ«â€™
185/ `parisuddhaá¹ƒ me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. tamenaá¹ƒ
jÄ• nanti --- `ayaá¹ƒ kho bhavaá¹ƒ satthÄ• aparisuddhasÄ«lo samÄ• no `parisuddhasÄ«lom
`parisuddhaá¹ƒ me sÄ«laá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. mayaÃ±ceva kh
Ä• roceyyÄ• ma, nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ na
samudÄ• careyyÄ• ma? sammannati kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• na
yaá¹ƒ tumo karissati, tumova tena paÃ±Ã±Ä• yissatÄ«â€™ ti \Ne 333/. evarÅ«paá¹ƒ kho, bh
sÄ• vakÄ• sÄ«lato rakkhanti; evarÅ«po ca pana satthÄ• sÄ• vakehi sÄ«lato rakkhaá¹ƒ pa

``puna caparaá¹ƒ, bhikkhave, idhekacco satthÄ• aparisuddhaÄ• jÄ«vo samÄ• no ... pe ... a
samÄ• no ... pe ... aparisuddhaveyyÄ• karaá¹‡o samÄ• no ... pe ... \Se II 186/ aparisuddhaÃ
`parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹-ijÄ• nÄ• ti `parisuddhaá¹ƒ me Ã±Ä• á¹‡ada
asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. tamenaá¹ƒ sÄ• vakÄ• evaá¹ƒ jÄ• nanti --- `ayaá¹ƒ kho bhava
aparisuddhaÃ±Ä• á¹‡adassano samÄ• no `parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™ ti paá¹
Ã±Ä• á¹‡adassanaá¹ƒ pariyodÄ• taá¹ƒ asaá¹ƒkiliá¹-á¹-haâ€™ nti ca. mayaÃ±ceva kho pana
nÄ• ssassa manÄ• paá¹ƒ. yaá¹ƒ kho panassa amanÄ• paá¹ƒ, kathaá¹ƒ na mayaá¹ƒ tena sa
kho pana cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rena --- y

tena paÃ±Ã±Ä• yissatÄ«â€™ ti. evarÅ«paá¹ƒ kho, bhikkhave, satthÄ• raá¹ƒ sÄ• vakÄ• Ã±Ä
evarÅ«po ca pana satthÄ• sÄ• vakehi Ã±Ä• á¹‡adassanato rakkhaá¹ƒ paccÄ• sÄ«sati. ime
satthÄ• ro santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. ``ahaá¹ƒ kho pana, bhikkhave, parisuddhas
`parisuddhasÄ«lomhÄ«â€™ ti paá¹-ijÄ• nÄ• mi `parisuddhaá¹ƒ me sÄ«laá¹ƒ pariyodÄ• taá¹
ca. na ca maá¹ƒ sÄ• vakÄ• sÄ«lato rakkhanti; na cÄ• haá¹ƒ sÄ• vakehi sÄ«lato rakkhaá¹ƒ
pana \Be 356/ bhikkhave parisuddhÄ• jÄ«vo samÄ• no ... pe ... \Se II 187/ parisuddhadham
... parisuddhaveyyÄ• karaá¹‡o samÄ• no ... pe ... parisuddhaÃ±Ä• á¹‡adassano samÄ• no
``parisuddhaÃ±Ä• á¹‡adassanomhÄ«â€™â€™ ti paá¹-ijÄ• nÄ• mi ``parisuddhaá¹ƒ me Ã±Ä
asaá¹ƒkiliá¹-á¹-haâ€™â€™ nti ca, na ca maá¹ƒ sÄ• vakÄ• Ã±Ä• á¹‡adassanato rakkhanti,
Ã±Ä• á¹‡adassanato rakkhaá¹ƒ paccÄ• sÄ«sÄ• mi. ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, ana
tathÄ• gataá¹ƒ jÄ«vitÄ• voropeyya. anupakkamena, bhikkhave, tathÄ• gatÄ• parinibbÄ• ya
bhikkhave, yathÄ• vihÄ• raá¹ƒ. arakkhiyÄ• , bhikkhave, tathÄ• gatÄ• â€™â€™ ti.

nÄ• á¸·Ä• giripesanaá¹ƒ

<342> tena kho pana samayena rÄ• jagahe nÄ• á¸·Ä• giri nÄ• ma hatthÄ« caá¹‡á¸• o hoti,
devadatto rÄ• jagahaá¹ƒ pavisitvÄ• hatthisÄ• laá¹ƒ gantvÄ• hatthibhaá¹‡á¸• e etadavoca -
bhaá¹‡e, rÄ• jaÃ±Ä• takÄ• nÄ• ma paá¹-ibalÄ• nÄ«caá¹-á¹-hÄ• niyaá¹ƒ uccaá¹-á¹-hÄ• ne
vetanampi vaá¸• á¸• hÄ• petuá¹ƒ. tena hi, bhaá¹‡e, yadÄ• samaá¹‡o gotamo imaá¹ƒ raccha
imaá¹ƒ nÄ• á¸·Ä• giriá¹ƒ hatthiá¹ƒ muÃ±cetvÄ• imaá¹ƒ racchaá¹ƒ paá¹-ipÄ• dethÄ• â€™â€
ti kho te \Ne 334/ hatthibhaá¹‡á¸• Ä• devadattassa paccassosuá¹ƒ. atha kho bhagavÄ• pu
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sambahulehi \Ee II 195/ bhikkhÅ«hi saddhiá¹ƒ rÄ• ja
pÄ• visi. atha kho bhagavÄ• taá¹ƒ racchaá¹ƒ paá¹-ipajji. addasÄ• suá¹ƒ kho te hatthibhaá¹‡
taá¹ƒ racchaá¹ƒ paá¹-ipannaá¹ƒ. disvÄ• na nÄ• á¸·Ä• giriá¹ƒ hatthiá¹ƒ muÃ±citvÄ• taá¹ƒ rac
paá¹-ipÄ• desuá¹ƒ. addasÄ• kho nÄ• á¸·Ä• giri hatthÄ« bhagavantaá¹ƒ dÅ«ratova \Se II 18
disvÄ• na soá¹‡á¸• aá¹ƒ ussÄ• petvÄ• pahaá¹-á¹-hakaá¹‡á¹‡avÄ• lo yena bhagavÄ• tena
te bhikkhÅ« nÄ• á¸·Ä• giriá¹ƒ hatthiá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na bhagavantaá
``ayaá¹ƒ, bhante, nÄ• á¸·Ä• giri hatthÄ« caá¹‡á¸• o manussaghÄ• tako imaá¹ƒ racchaá¹ƒ pa
bhante, bhagavÄ• ; paá¹-ikkamatu sugatoâ€™â€™ ti. ``Ä• gacchatha, bhikkhave, mÄ• bhÄ
aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ parÅ«pakkamena tathÄ• gataá¹ƒ jÄ«
anupakkamena, bhikkhave, tathÄ• gatÄ• parinibbÄ• yantÄ«â€™â€™ ti. dutiyampi kho te bh
kho te bhikkhÅ« bhagavantaá¹ƒ etadavocuá¹ƒ --- ``ayaá¹ƒ, bhante, nÄ• á¸·Ä• giri hatthÄ« ca
manussaghÄ• tako imaá¹ƒ racchaá¹ƒ paá¹-ipanno. paá¹-ikkamatu, bhante, bhagavÄ• ; paá¹
``Ä• gacchatha, bhikkhave, mÄ• bhÄ• yittha. aá¹-á¹-hÄ• nametaá¹ƒ \Be 357/, bhikkhave, an
parÅ«pakkamena tathÄ• gataá¹ƒ jÄ«vitÄ• voropeyya. anupakkamena, bhikkhave, tathÄ• ga
ti.

tena kho pana samayena manussÄ• pÄ• sÄ• desupi hammiyesupi chadanesupi Ä• ruá¸·hÄ

manussÄ• assaddhÄ• appasannÄ• dubbuddhino, te evamÄ• haá¹ƒsu --- ``abhirÅ«po vata
gotamo (Se Ke) }, mahÄ• samaá¹‡o nÄ• gena viheá¹-hÄ«yissatÄ«â€™â€™ ti. ye pana te m
pasannÄ• paá¹‡á¸• itÄ• byattÄ• buddhimanto, te evamÄ• haá¹ƒsu --- ``nacirassaá¹ƒ vata,
saá¹…gÄ• messatÄ«â€™â€™ ti. atha kho bhagavÄ• nÄ• á¸·Ä• giriá¹ƒ hatthiá¹ƒ mettena ci
nÄ• á¸·Ä• giri hatthÄ« bhagavato {bhagavatÄ• (Ce) } mettena cittena phuá¹-á¹-ho {phuá¹-o
soá¹‡á¸• aá¹ƒ oropetvÄ• yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagava
bhagavÄ• dakkhiá¹‡ena hatthena nÄ• á¸·Ä• girissa hatthissa kumbhaá¹ƒ parÄ• masanto n
imÄ• hi gÄ• thÄ• hi ajjhabhÄ• si ---

``mÄ• kuÃ±jara nÄ• gamÄ• sado, dukkhaÃ±hi kuÃ±jara nÄ• gamÄ• sado.

na hi nÄ• gahatassa kuÃ±jara sugati, hoti ito paraá¹ƒ yato ||

``mÄ• ca mado mÄ• ca pamÄ• do, na hi pamattÄ• sugatiá¹ƒ vajanti te.

tvaÃ±Ã±eva tathÄ• karissasi, yena tvaá¹ƒ sugatiá¹ƒ gamissasÄ«â€™â€™ ti ||

atha \Ne 335/ kho nÄ• á¸·Ä• giri hatthÄ« soá¹‡á¸• Ä• ya bhagavato pÄ• dapaá¹ƒsÅ«ni gahe
Ä• kiritvÄ• paá¹-ikuá¹-iyova {paá¹-ikuá¹-ito paá¹-isakki (Ce Se) } osakki, yÄ• va bhagavanta
kho nÄ• á¸·Ä• giri hatthÄ« hatthisÄ• laá¹ƒ gantvÄ• sake á¹-hÄ• ne aá¹-á¹-hÄ• si. tathÄ• da
\Ee II 196/ hatthÄ« ahosi. tena \Se II 190/ kho pana samayena manussÄ• imaá¹ƒ gÄ• thaá¹

{MN II 352; Th 878} ``daá¹‡á¸• eneke damayanti, aá¹…kusehi kasÄ• hi ca.

adaá¹‡á¸• ena asatthena, nÄ• go danto mahesinÄ• â€™â€™ ti ||

manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``yÄ• va pÄ• po ayaá¹ƒ devadatto, alakkhik
samaá¹‡assa gotamassa evaá¹ƒmahiddhikassa evaá¹ƒ mahÄ• nubhÄ• vassa vadhÄ• ya pa
devadattassa lÄ• bhasakkÄ• ro parihÄ• yi. bhagavato ca lÄ• bhasakkÄ• ro abhivaá¸• á¸• hi.

paÃ±cavatthuyÄ• canakathÄ•

<343> {Vin IV 209} tena \Be 358/ kho pana samayena devadatto parihÄ«nalÄ• bhasakkÄ• r
viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±jati. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi
samaá¹‡Ä• sakyaputtiyÄ• kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! kass
kassa sÄ• duá¹ƒ na ruccatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khi
kathaÃ±hi nÄ• ma devadatto sapariso kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±jis

etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, devadatta, sapariso kulesu viÃ±Ã
viÃ±Ã±Ä• petvÄ• bhuÃ±jasÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigara
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ kulesu tikabh
paÃ±Ã±apessÄ• mi tayo atthavase paá¹-icca --- dummaá¹…kÅ«naá¹ƒ puggalÄ• na niggahÄ
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, mÄ• pÄ• picchÄ• pakkhaá¹ƒ nissÄ• ya saá¹…ghaá¹ƒ
{kulÄ• nudayatÄ• ya (Ce Se) } ca. gaá¹‡abhojane yathÄ• dhammo kÄ• retabboâ€™â€™ ti.

{Vin III 409} atha kho devadatto yena kokÄ• liko kaá¹-amodakatissako {kaá¹-amorakatissako
khaá¹‡á¸• adeviyÄ• putto samuddadatto tenupasaá¹…kami, upasaá¹…kamitvÄ• kokÄ• lika
khaá¹‡á¸• adeviyÄ• puttaá¹ƒ samuddadattaá¹ƒ etadavoca --- ``etha, mayaá¹ƒ, Ä• vuso, sam
saá¹…ghabhedaá¹ƒ karissÄ• ma cakkabhedaâ€™â€™ nti. evaá¹ƒ \Ne 336/ vutte kokÄ• liko
``samaá¹‡o kho, Ä• vuso, gotamo mahiddhiko mahÄ• nubhÄ• vo. kathaá¹ƒ mayaá¹ƒ samaá
saá¹…ghabhedaá¹ƒ karissÄ• ma cakkabhedaâ€™â€™ nti? ``etha, mayaá¹ƒ, Ä• vuso, sama
upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni yÄ• cissÄ• ma --- `bhagavÄ• , bhante, anekapariyÄ•
santuá¹-á¹-hassa sallekhassa \Ee II 197/ dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ• ra
imÄ• ni, bhante, paÃ±ca vatthÅ«ni anekapariyÄ• yena appicchatÄ• ya santuá¹-á¹-hiyÄ• sal
pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti. sÄ• dhu, bhante, bhikk
Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ \Be 359/ osareyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• va
assu; yo nimantanaá¹ƒ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ paá¹ƒsukÅ«l
gahapaticÄ«varaá¹ƒ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ rukkhamÅ«likÄ•
upagaccheyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ macchamaá¹ƒsaá¹ƒ na khÄ• deyy
khÄ• deyya, vajjaá¹ƒ naá¹ƒ phuseyyÄ• â€™ ti. imÄ• ni paÃ±ca vatthÅ«ni samaá¹‡o gotamo
imehi paÃ±cahi vatthÅ«hi janaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ• â€™â€™ ti. ``sakkÄ• kho, Ä• vu
samaá¹‡assa gotamassa saá¹…ghabhedo kÄ• tuá¹ƒ cakkabhedo. lÅ«khappasannÄ• hi, Ä•

atha kho devadatto sapariso yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho devadatto bhagavantaá¹ƒ etadavoca --- ``b
anekapariyÄ• yena appicchassa santuá¹-á¹-hassa sallekhassa dhutassa pÄ• sÄ• dikassa ap
vaá¹‡á¹‡avÄ• dÄ«. imÄ• ni, bhante, paÃ±ca vatthÅ«ni anekapariyÄ• yena appicchatÄ• ya s
dhutatÄ• ya pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti. sÄ• dhu,
Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ osareyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ
nimantanaá¹ƒ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ paá¹ƒsukÅ«likÄ• ass
\Se II 193/ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ rukkhamÅ«likÄ• assu; yo
vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ macchamaá¹ƒsaá¹ƒ na khÄ• deyyuá¹ƒ; yo macch
vajjaá¹ƒ naá¹ƒ phuseyyÄ• â€™â€™ ti. ``alaá¹ƒ, devadatta. yo icchati, Ä• raÃ±Ã±iko hotu; yo
viharatu. yo icchati, piá¹‡á¸• apÄ• tiko hotu; yo icchati, nimantanaá¹ƒ sÄ• diyatu. yo icchati,
hotu; yo icchati, gahapaticÄ«varaá¹ƒ sÄ• diyatu. aá¹-á¹-hamÄ• se kho mayÄ• , devadatta, ru
anuÃ±Ã±Ä• taá¹ƒ; tikoá¹-iparisuddhaá¹ƒ macchamaá¹ƒsaá¹ƒ --- adiá¹-á¹-haá¹ƒ, assutaá¹ƒ, a

nti. atha kho devadatto --- na bhagavÄ• \Ne 337/ imÄ• ni paÃ±ca vatthÅ«ni anujÄ• nÄ• tÄ«
sapariso uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• p

atha kho devadatto sapariso rÄ• jagahaá¹ƒ pavisitvÄ• paÃ±cahi vatthÅ«hi janaá¹ƒ saÃ±Ã±
Ä• vuso, samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni \Be 360/ yÄ• cimh
anekapariyÄ• yena appicchassa ... pe ... vÄ«riyÄ• rambhassa vaá¹‡á¹‡avÄ• dÄ«. imÄ• ni, b
anekapariyÄ• yena appicchatÄ• ya ... pe ... vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti. sÄ• dhu, bh
yÄ• vajÄ«vaá¹ƒ Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ osareyya, vajjaá¹ƒ naá¹ƒ phuseyya
macchamaá¹ƒsaá¹ƒ na khÄ• deyyuá¹ƒ; yo macchamaá¹ƒsaá¹ƒ khÄ• deyya, vajjaá¹ƒ naá¹ƒ
vatthÅ«ni samaá¹‡o gotamo nÄ• nujÄ• nÄ• ti. te mayaá¹ƒ imehi paÃ±cahi vatthÅ«hi \Se II 1
vattÄ• mÄ• â€™â€™ ti.

tattha ye te manussÄ• assaddhÄ• appasannÄ• dubbuddhino, te evamÄ• haá¹ƒsu --- ``ime
dhutÄ• sallekhavuttino. samaá¹‡o pana gotamo bÄ• hulliko bÄ• hullÄ• ya cetetÄ«â€™â€™
saddhÄ• \Ee II 198/ pasannÄ• paá¹‡á¸• itÄ• byattÄ• buddhimanto, te ujjhÄ• yanti khiyyan
``kathaÃ±hi nÄ• ma devadatto bhagavato saá¹…ghabhedÄ• ya parakkamissati cakkabhedÄ
bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma devadatto saá¹…ghabhe
cakkabhedÄ• yÄ• â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ
tvaá¹ƒ, devadatta, saá¹…ghabhedÄ• ya parakkamasi cakkabhedÄ• yÄ• â€™â€™ ti? ``sacc
``alaá¹ƒ, devadatta. mÄ• te rucci saá¹…ghabhedo. garuko kho, devadatta, saá¹…ghabhedo
samaggaá¹ƒ saá¹…ghaá¹ƒ bhindati, kappaá¹-á¹-hikaá¹ƒ {kappaá¹-á¹-hitikaá¹ƒ (Se) } kibbisa
nirayamhi paccati. yo ca kho, devadatta, bhinnaá¹ƒ saá¹…ghaá¹ƒ samaggaá¹ƒ karoti, brahm
pasavati, kappaá¹ƒ saggamhi modati. alaá¹ƒ, devadatta. mÄ• te rucci saá¹…ghabhedo. gar
saá¹…ghabhedoâ€™â€™ ti.

{Ud 48} atha kho Ä• yasmÄ• Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«vara
piá¹‡á¸• Ä• ya pÄ• visi. addasÄ• kho devadatto Ä• yasmantaá¹ƒ \Se II 195/ Ä• nandaá¹ƒ rÄ
carantaá¹ƒ. disvÄ• na yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä•
--- ``ajjataggedÄ• nÄ• haá¹ƒ \Ne 338/, Ä• vuso Ä• nanda, aÃ±Ã±atreva bhagavatÄ• , aÃ±Ã±
uposathaá¹ƒ karissÄ• mi saá¹…ghakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti.

atha \Be 361/ kho Ä• yasmÄ• Ä• nando rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhatta
piá¹‡á¸• apÄ• tappaá¹-ikkanto yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡
maá¹ƒ, bhante, devadatto rÄ• jagahe piá¹‡á¸• Ä• ya carantaá¹ƒ. disvÄ• na yenÄ• haá¹ƒ ten
upasaá¹…kamitvÄ• maá¹ƒ etadavoca --- `ajjataggedÄ• nÄ• haá¹ƒ, Ä• vuso Ä• nanda, aÃ±Ã

aÃ±Ã±atreva bhikkhusaá¹…ghÄ• , uposathaá¹ƒ karissÄ• mi saá¹…ghakammaá¹ƒ karissÄ• m
devadatto saá¹…ghaá¹ƒ bhindissatÄ«â€™â€™ ti. atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ
imaá¹ƒ udÄ• naá¹ƒ udÄ• nesi ---

{Ud 48} ``sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhuá¹ƒ, sÄ• dhuá¹ƒ pÄ• pena dukkaraá¹ƒ.

pÄ• paá¹ƒ pÄ• pena sukaraá¹ƒ, pÄ• pamariyehi dukkaraâ€™â€™ nti ||

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

3. tatiyabhÄ• á¹‡avÄ• ro

saá¹…ghabhedakathÄ•

<344> atha \Ee II 199/ kho devadatto tadahuposathe uá¹-á¹-hÄ• yÄ• sanÄ• salÄ• kaá¹ƒ gÄ
Ä• vuso, samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni yÄ• cimhÄ• \Se I
anekapariyÄ• yena appicchassa ... pe ... vÄ«riyÄ• rambhassa vaá¹‡á¹‡avÄ• dÄ«. imÄ• ni, b
anekapariyÄ• yena appicchatÄ• ya ... pe ... vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti. sÄ• dhu, bh
yÄ• vajÄ«vaá¹ƒ Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ osareyya, vajjaá¹ƒ naá¹ƒ phuseyya
macchamaá¹ƒsaá¹ƒ na khÄ• deyyuá¹ƒ; yo macchamaá¹ƒsaá¹ƒ khÄ• deyya, vajjaá¹ƒ naá¹ƒ
vatthÅ«ni samaá¹‡o gotamo nÄ• nujÄ• nÄ• ti. te mayaá¹ƒ imehi paÃ±cahi vatthÅ«hi samÄ•
yassÄ• yasmato imÄ• ni paÃ±ca vatthÅ«ni khamanti, so salÄ• kaá¹ƒ gaá¹‡hÄ• tÅ«â€™â€™

tena kho pana samayena vesÄ• likÄ• vajjiputtakÄ• paÃ±camattÄ• ni bhikkhusatÄ• ni nava
appakataÃ±Ã±uno ca. te --- `ayaá¹ƒ dhammo \Be 362/, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sar
gaá¹‡hiá¹ƒsu. atha kho devadatto saá¹…ghaá¹ƒ bhinditvÄ• paÃ±camattÄ• ni bhikkhusatÄ•
gayÄ• sÄ«saá¹ƒ tena pakkÄ• mi. atha kho sÄ• riputtamoggallÄ• nÄ• yena bhagavÄ• tenup
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. ekamantaá
sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``devadatto, bhante, saá¹…ghaá¹ƒ bhinditvÄ• paÃ
bhikkhusatÄ• ni Ä• dÄ• ya yena gayÄ• sÄ«saá¹ƒ tena pakkantoâ€™â€™ ti. ``na hi nÄ• ma
\Se II 197/ navakesu bhikkhÅ«su kÄ• ruÃ±Ã±ampi bhavissati? gacchatha tumhe, sÄ• riputtÄ
anayabyasanaá¹ƒ Ä• pajjantÄ«â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho sÄ• riputtamogg
paá¹-issutvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katv
tenupasaá¹…kamiá¹ƒsu.

tena kho pana samayena aÃ±Ã±ataro bhikkhu bhagavato avidÅ«re rodamÄ• no á¹-hito hoti.
bhikkhuá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, bhikkhu, rodasÄ«â€™â€™ ti? ``yepi te, bhante, bha
sÄ• riputtamoggallÄ• nÄ• tepi devadattassa santike gacchanti devadattassa dhammaá¹ƒ ro

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhu, anavakÄ• so, yaá¹ƒ sÄ• riputtamoggallÄ• nÄ• devadattas
api ca te gatÄ• bhikkhÅ«naá¹ƒ saÃ±Ã±attiyÄ• â€™â€™ ti {bhikkhusaÃ±Ã±attiyÄ• ti (Ce Se
(Katthaci) }.

<345> tena kho pana samayena devadatto mahatiyÄ• parisÄ• ya parivutto dhammaá¹ƒ des
kho devadatto sÄ• riputtamoggallÄ• ne dÅ«ratova Ä• gacchante. disvÄ• na bhikkhÅ« Ä• ma
bhikkhave, yÄ• va svÄ• kkhÄ• to mayÄ• dhammo, yepi te samaá¹‡assa gotamassa aggasÄ
tepi mama santike Ä• gacchanti. mama dhammaá¹ƒ rocentÄ• â€™â€™ ti. evaá¹ƒ vutte kok
--- ``mÄ• , Ä• vuso devadatta, sÄ• riputtamoggallÄ• ne vissasi \Se II 198/. pÄ• picchÄ• sÄ•
II 200/, pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ ti. ``alaá¹ƒ, Ä• vuso. svÄ• ga
dhammaá¹ƒ rocentÄ«â€™â€™ ti.

atha kho devadatto Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ upaá¸• á¸• hÄ• sanena nimantesi --- ``eh
nisÄ«dÄ• hÄ«â€™â€™ ti. ``alaá¹ƒ Ä• vusoâ€™â€™ ti kho Ä• yasmÄ• \Be 363/ sÄ• riputto
gahetvÄ• ekamantaá¹ƒ nisÄ«di. Ä• yasmÄ• pi kho mahÄ• moggallÄ• no aÃ±Ã±ataraá¹ƒ Ä•
nisÄ«di. atha kho devadatto bahudeva rattiá¹ƒ bhikkhÅ« dhammiyÄ• kathÄ• ya sandassetv
samuttejetvÄ• sampahaá¹ƒsetvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ ajjhesi --- ``vigatathinam
Ä• vuso sÄ• riputta, bhikkhusaá¹…gho. paá¹-ibhÄ• tu taá¹ƒ, Ä• vuso sÄ• riputta, bhikkhÅ«n
piá¹-á¹-hi me Ä• gilÄ• yati, tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™
devadattassa paccassosi. atha kho devadatto catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paÃ±Ã±Ä
passena seyyaá¹ƒ kappesi. tassa kilamantassa muá¹-á¹-hassatissa asampajÄ• nassa muhu

atha kho Ä• yasmÄ• sÄ• riputto Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• bhikkhÅ« dh
Ä• yasmÄ• mahÄ• moggallÄ• no iddhipÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• bhikkhÅ« dhammiy
kho tesaá¹ƒ bhikkhÅ«naá¹ƒ Ä• yasmatÄ• sÄ• riputtena Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ
mahÄ• moggallÄ• nena iddhipÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• \Se II 199/ ovadiyamÄ• nÄ• n
virajaá¹ƒ vÄ«tamalaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di --- yaá¹ƒ kiÃ±ci samudayadhammaá¹
nirodhadhammanti.

atha kho Ä• yasmÄ• sÄ• riputto bhikkhÅ« Ä• mantesi --- ``gacchÄ• ma mayaá¹ƒ, Ä• vuso, b
bhagavato dhammaá¹ƒ rocesi so Ä• gacchatÅ«â€™â€™ ti. atha kho sÄ• riputtamoggallÄ• n
Ä• dÄ• ya yena veá¸·uvanaá¹ƒ tenupasaá¹…kamiá¹ƒsu. atha kho kokÄ• liko devadattaá¹ƒ u
``uá¹-á¹-hehi, Ä• vuso devadatta, nÄ«tÄ• te bhikkhÅ« sÄ• riputtamoggallÄ• nehi. nanu tvaá
mayÄ• vutto --- `mÄ• , Ä• vuso devadatta, sÄ• riputtamoggallÄ• ne vissÄ• si. pÄ• picchÄ•
pÄ• pikÄ• naá¹ƒ icchÄ• naá¹ƒ vasaá¹ƒ gatÄ• â€™â€™ â€™ ti? atha kho devadattassa tatth
mukhato uggaÃ±chi.

atha kho sÄ• riputtamoggallÄ• nÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu, upasaá¹…kam

abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«disuá¹ƒ. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sÄ• riput
etadavoca --- ``sÄ• dhu, bhante \Be 364/, bhedakÄ• nuvattakÄ• bhikkhÅ« puna upasampaj
sÄ• riputta. mÄ• te rucci bhedakÄ• nuvattakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ puna upasampadÄ• .
bhedakÄ• nuvattake bhikkhÅ« thullaccayaá¹ƒ desÄ• pehi. kathaá¹ƒ pana te, sÄ• riputta, dev
paá¹-ipajjÄ«â€™â€™ ti? ``yatheva, bhante, bhagavÄ• bahudeva rattiá¹ƒ bhikkhÅ« dhammi
samÄ• dapetvÄ• samuttejetvÄ• sampahaá¹ƒsetvÄ• maá¹ƒ ajjhesati --- `vigatathinamiddho
sÄ• riputta, bhikkhusaá¹…gho; paá¹-ibhÄ• tu taá¹ƒ, sÄ• riputta, bhikkhÅ«naá¹ƒ dhammÄ« k
Ä• gilÄ• yati, tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™ ti, evameva kho, bhante, devadatto paá¹-ipa

<346> atha \Ne 341/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``bhÅ«tapubbaá¹ƒ, bhikkhave,
mahÄ• sarasÄ«. taá¹ƒ nÄ• gÄ• upanissÄ• ya vihariá¹ƒsu. te taá¹ƒ sarasiá¹ƒ ogÄ• hetvÄ• ,
bhisamuá¸·Ä• laá¹ƒ abbuhitvÄ• , suvikkhÄ• litaá¹ƒ vikkhÄ• letvÄ• , akaddamaá¹ƒ saá¹…khÄ
tesaá¹ƒ taá¹ƒ vaá¹‡á¹‡Ä• ya ceva hoti, balÄ• ya ca. na ca tatonidÄ• naá¹ƒ maraá¹‡aá¹ƒ vÄ•
maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ. tesaá¹ƒyeva kho pana, bhikkhave, mahÄ• nÄ• gÄ• naá¹
bhiá¹…kacchÄ• pÄ• . te taá¹ƒ sarasiá¹ƒ ogÄ• hetvÄ• , soá¹‡á¸• Ä• ya bhisamuá¸·Ä• laá¹ƒ a
suvikkhÄ• litaá¹ƒ vikkhÄ• letvÄ• , sakaddamaá¹ƒ saá¹…khÄ• ditvÄ• , ajjhoharanti. tesaá¹ƒ t
hoti, na balÄ• ya. tatonidÄ• naÃ±ca maraá¹‡aá¹ƒ vÄ• nigacchanti, maraá¹‡amattaá¹ƒ vÄ•
bhikkhave, devadatto mamÄ• nukrubbaá¹ƒ {mamÄ• nukubbaá¹ƒ (Ce Se) } kapaá¹‡o mariss

``mahÄ• varÄ• hassa mahiá¹ƒ vikrubbato {vikubbato (Ce Se) }, bhisaá¹ƒ ghasÄ• nassa {gha
nadÄ«su jaggato.

bhiá¹…kova \Se II 201/ paá¹…kaá¹ƒ abhibhakkhayitvÄ• , mamÄ• nukrubbaá¹ƒ kapaá¹‡o ma

<347> {AN c 8.16} ``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gato bhikkhu dÅ«teyyaá¹ƒ
aá¹-á¹-hahi? idha, bhikkhave, bhikkhu sotÄ• ca hoti, sÄ• vetÄ• ca, uggahetÄ• ca, dhÄ• ret
viÃ±Ã±Ä• petÄ• ca, kusalo ca sahitÄ• sahitassa, no ca kalahakÄ• rako --- imehi kho, bhikkh
samannÄ• gato bhikkhu dÅ«teyyaá¹ƒ gantumarahati.

{AN c 8.16} ``aá¹-á¹-hahi \Be 365/, bhikkhave, aá¹…gehi samannÄ• gato sÄ• riputto dÅ«tey
katamehi aá¹-á¹-hahi? idha, bhikkhave, sÄ• riputto sotÄ• ca hoti, sÄ• vetÄ• ca, uggahetÄ•
viÃ±Ã±Ä• tÄ• ca, viÃ±Ã±Ä• petÄ• ca, kusalo ca sahitÄ• sahitassa, no ca kalahakÄ• rako --
bhikkhave, aá¹-á¹-hahaá¹…gehi samannÄ• gato sÄ• riputto dÅ«teyyaá¹ƒ gantumarahatÄ«ti.

{AN c 8.16} ``yo ve na byathati {byÄ• dhati (Ce Se) } patvÄ• , parisaá¹ƒ uggavÄ• diniá¹ƒ.

na ca hÄ• peti vacanaá¹ƒ, na ca chÄ• deti sÄ• sanaá¹ƒ ||

``asandiddho ca akkhÄ• ti {akkhÄ• tÄ• (Katthaci) }, pucchito ca na kuppati.

sa ve tÄ• disako bhikkhu, dÅ«teyyaá¹ƒ gantumarahatÄ«â€™â€™ ti ||

<348> {AN c 8.7} ``aá¹-á¹-hahi, bhikkhave, asaddhammehi abhibhÅ«to pariyÄ• dinnacitto de
342/ nerayiko kappaá¹-á¹-ho atekiccho. katamehi aá¹-á¹-hahi \Se II 202/? lÄ• bhena, bhikkha
pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho; alÄ• bhena, bhi
yasena, bhikkhave ... pe ... ayasena, bhikkhave ... pe ... sakkÄ• rena, bhikkhave ... pe ... asa
bhikkhave ... pe ... pÄ• picchatÄ• ya, bhikkhave ... pe ... pÄ• pamittatÄ• ya bhikkhave, abhib
pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho --- imehi kho, bh
asaddhammehi abhibhÅ«to pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-h

<349> ``sÄ• dhu, bhikkhave, bhikkhu uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya vihare
... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppan
... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya abhibhuyya vih
bhikkhave, bhikkhu atthavasaá¹ƒ paá¹-icca uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya
alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• ra
asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya
yaá¹ƒ hissa, bhikkhave, uppannaá¹ƒ lÄ• bhaá¹ƒ anabhibhuyya viharato uppajjeyyuá¹ƒ Ä• sa
uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya \Be 366/ viharato evaá¹ƒsate Ä• savÄ• vig
yaá¹ƒ hissa, bhikkhave, uppannaá¹ƒ alÄ• bhaá¹ƒ ... pe ... uppannaá¹ƒ yasaá¹ƒ ... uppannaá
uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppannaá¹ƒ asakkÄ• raá¹ƒ ... uppannaá¹ƒ pÄ• picchataá¹ƒ ... u
pÄ• pamittataá¹ƒ anabhibhuyya viharato uppajjeyyuá¹ƒ Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• , u
abhibhuyya abhibhuyya viharato evaá¹ƒsate Ä• savÄ• vighÄ• tapariá¸·Ä• hÄ• na honti. ida
atthavasaá¹ƒ paá¹-icca uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya vihareyya, uppanna
uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppannaá¹ƒ a
uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya abhibhuyya vihar
bhikkhave, uppannaá¹ƒ lÄ• bhaá¹ƒ abhibhuyya abhibhuyya viharissÄ• ma, uppannaá¹ƒ alÄ•
uppannaá¹ƒ yasaá¹ƒ ... uppannaá¹ƒ ayasaá¹ƒ ... uppannaá¹ƒ sakkÄ• raá¹ƒ ... uppannaá¹ƒ a
uppannaá¹ƒ pÄ• picchataá¹ƒ ... uppannaá¹ƒ pÄ• pamittataá¹ƒ abhibhuyya abhibhuyya vihar
bhikkhave, sikkhitabbanti.

<350> ``tÄ«hi, bhikkhave, asaddhammehi \Ee II 203/ abhibhÅ«to pariyÄ• dinnacitto devadat
kappaá¹-á¹-ho atekiccho. katamehi tÄ«hi? pÄ• picchatÄ• , pÄ• pamittatÄ• , oramattakena vi
vosÄ• naá¹ƒ Ä• pÄ• di --- imehi kho, bhikkhave, tÄ«hi asaddhammehi \Ne 343/ abhibhÅ«to
devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekicchoti.

``mÄ• jÄ• tu koci lokasmiá¹ƒ, pÄ• piccho udapajjatha.

tadaminÄ• pi \Se II 204/ jÄ• nÄ• tha, pÄ• picchÄ• naá¹ƒ yathÄ• gati ||

``paá¹‡á¸• itoti samaÃ±Ã±Ä• to, bhÄ• vitattoti sammato.

jalaá¹ƒva yasasÄ• aá¹-á¹-hÄ• , devadattoti me sutaá¹ƒ ||

``so pamÄ• daá¹ƒ anuciá¹‡á¹‡o, Ä• sajja naá¹ƒ tathÄ• gataá¹ƒ.

avÄ«cinirayaá¹ƒ patto, catudvÄ• raá¹ƒ bhayÄ• nakaá¹ƒ ||

``aduá¹-á¹-hassa hi yo dubbhe, pÄ• pakammaá¹ƒ akrubbato.

tameva pÄ• paá¹ƒ phusati, duá¹-á¹-hacittaá¹ƒ anÄ• daraá¹ƒ ||

``samuddaá¹ƒ visakumbhena, yo maÃ±Ã±eyya padÅ«situá¹ƒ {padussituá¹ƒ (Katthaci) }.

na so tena padÅ«seyya, bhesmÄ• hi udadhÄ« mahÄ• ||

``evameva \Be 367/ tathÄ• gataá¹ƒ, yo vÄ• denupahiá¹ƒsati.

samaggataá¹ƒ {sammÄ• gataá¹ƒ (Ce), samagataá¹ƒ (Se) } santacittaá¹ƒ, vÄ• do tamhi na rÅ

``tÄ• disaá¹ƒ mittaá¹ƒ krubbetha {kubbetha (Ce Se) }, taÃ±ca sevetha paá¹‡á¸• ito.

yassa maggÄ• nugo bhikkhu, khayaá¹ƒ dukkhassa pÄ• puá¹‡eâ€™â€™ ti ||

upÄ• lipaÃ±hÄ•

<351> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ•
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ etadavo
saá¹…gharÄ• jÄ«ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, saá¹…gharÄ• ji hoti, no ca
kittÄ• vatÄ• ca pana saá¹…gharÄ• ji ceva hoti \Se II 205/ saá¹…ghabhedo cÄ• â€™â€™ ti

``ekato \Ne 344/, upÄ• li, eko hoti, ekato dve, catuttho anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --
ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™ ti. evar
saá¹…gharÄ• ji hoti, no ca saá¹…ghabhedo. ekato, upÄ• li, dve honti, ekato dve, paÃ±camo
gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha,

evampi kho, upÄ• li, saá¹…gharÄ• ji hoti, no ca saá¹…ghabhedo. ekato, upÄ• li, dve honti, e
anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sa
imaá¹ƒ rocethÄ• â€™ ti. evampi kho, upÄ• li, saá¹…gharÄ• ji hoti, no ca saá¹…ghabhedo \E
tayo honti, ekato tayo, sattamo anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, aya
satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™ ti. evampi kho, upÄ• li, saá¹…
saá¹…ghabhedo. ekato, upÄ• li, tayo honti, ekato cattÄ• ro, aá¹-á¹-hamo anussÄ• veti, salÄ
`ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ roc
upÄ• li, saá¹…gharÄ• ji hoti, no ca saá¹…ghabhedo. ekato, upÄ• li, cattÄ• ro honti, ekato ca
anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sa
imaá¹ƒ rocethÄ• â€™ ti \Se II 206/. evaá¹ƒ \Be 368/ kho, upÄ• li, saá¹…gharÄ• ji ceva hoti s
navannaá¹ƒ vÄ• , upÄ• li, atirekanavannaá¹ƒ vÄ• saá¹…gharÄ• ji ceva hoti saá¹…ghabhed
bhikkhunÄ« saá¹…ghaá¹ƒ bhindati, api ca bhedÄ• ya parakkamati, na sikkhamÄ• nÄ• saá¹
na sÄ• maá¹‡ero saá¹…ghaá¹ƒ bhindati, na sÄ• maá¹‡erÄ« saá¹…ghaá¹ƒ bhindati, na upÄ
na upÄ• sikÄ• saá¹…ghaá¹ƒ bhindati, api ca bhedÄ• ya parakkamati. bhikkhu kho, upÄ• li,
samÄ• nasaá¹ƒvÄ• sako, samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito, saá¹…ghaá¹ƒ bhindatÄ«â€™â€™

<352> {AN c 10.37} ``saá¹…ghabhedo saá¹…ghabhedoti, bhante, vuccati. kittÄ• vatÄ• nu k
bhinno hotÄ«â€™â€™ ti?

``idhupÄ• li, bhikkhÅ« adhammaá¹ƒ dhammoti dÄ«penti, dhammaá¹ƒ adhammoti dÄ«penti,
dÄ«penti, vinayaá¹ƒ avinayoti dÄ«penti, abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹
tathÄ• gatenÄ• ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ ta
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, Ä• ciá¹‡á¹‡aá
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá
paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, anÄ• pattiá¹ƒ Ä•
Ä• pattiá¹ƒ anÄ• pattÄ«ti \Ne 345/ dÄ«penti, lahukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«
Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«penti, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• \Se II 207
anavasesaá¹ƒ Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«penti, duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ a
dÄ«penti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«penti. te imehi aá¹-á¹
apakassanti, avapakassanti, Ä• veniá¹ƒ {Ä• veá¹‡i (Ce), Ä• veá¹‡ikaá¹ƒ (Se) } uposathaá¹ƒ
pavÄ• raá¹‡aá¹ƒ karonti, Ä• veniá¹ƒ saá¹…ghakammaá¹ƒ karonti. ettÄ• vatÄ• kho, upÄ• li,
hotÄ«â€™â€™ ti.

<353> { AN c 10.37} ``saá¹…ghasÄ• maggÄ« saá¹…ghasÄ• maggÄ«ti, bhante, vuccati. kitt
saá¹…gho samaggo hotÄ«â€™â€™ ti? ``idhupÄ• li, bhikkhÅ« adhammaá¹ƒ adhammoti dÄ«
dÄ«penti, avinayaá¹ƒ avinayoti dÄ«penti, vinayaá¹ƒ vinayoti \Be 369/ dÄ«penti, abhÄ• sitaá¹
tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, bhÄ• sitaá¹ƒ lapitaá¹ƒ ta
lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ ta

Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, apaÃ±Ã±attaá¹ƒ
apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«penti, paÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá¹ƒ ta
anÄ• pattiá¹ƒ anÄ• pattÄ«ti dÄ«penti, Ä• pattiá¹ƒ Ä• pattÄ«ti dÄ«penti, lahukaá¹ƒ Ä• pattiá¹
dÄ«penti, garukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«penti, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ s
dÄ«penti, anavasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• Ä• pattÄ«ti dÄ«penti \Se II 208/, duá¹-á¹-h
duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«penti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ
aá¹-á¹-hÄ• rasahi vatthÅ«hi na apakassanti, na avapakassanti, na Ä• veniá¹ƒ uposathaá¹ƒ k
pavÄ• raá¹‡aá¹ƒ karonti, na Ä• veniá¹ƒ saá¹…ghakammaá¹ƒ karonti. ettÄ• vatÄ• kho, upÄ•
hotÄ«â€™â€™ ti.

<354> ``samaggaá¹ƒ pana, bhante, saá¹…ghaá¹ƒ bhinditvÄ• kiá¹ƒ so pasavatÄ«â€™â€™
saá¹…ghaá¹ƒ bhinditvÄ• kappaá¹-á¹-hikaá¹ƒ kibbisaá¹ƒ pasavati, kappaá¹ƒ nirayamhi pacc

{It 18; AN c 10.39} ``Ä• pÄ• yiko \Ee II 205/ nerayiko, kappaá¹-á¹-ho saá¹…ghabhedako.

vaggarato adhammaá¹-á¹-ho, yogakkhemÄ• padhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ bhinditvÄ• , kappaá¹ƒ nirayamhi paccatÄ«â€™â€™ ti ||

``bhinnaá¹ƒ \Ne 346/ pana, bhante, saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• kiá¹ƒ so pasavatÄ«â
kho, upÄ• li, saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• brahmaá¹ƒ puÃ±Ã±aá¹ƒ pasavati, kappaá¹

{ittivu0 18; AN c 10.40} ``sukhÄ• saá¹…ghassa sÄ• maggÄ«, samaggÄ• naÃ±ca anuggaho

samaggarato dhammaá¹-á¹-ho, yogakkhemÄ• na dhaá¹ƒsati.

saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• na, kappaá¹ƒ saggamhi modatÄ«â€™â€™ ti ||

<355> {Vin V 459} ``siyÄ• nu kho, bhante, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kappa
ti? ``siyÄ• , upÄ• li, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kappaá¹-á¹-ho, atekicchoâ€™

{Vin V 459} ``siyÄ• \Be 370/ {siyÄ• nu kho (Se Ke) } pana, bhante, saá¹…ghabhedako \Se
na nerayiko, na kappaá¹-á¹-ho, na atekicchoâ€™â€™ ti? ``siyÄ• , upÄ• li, saá¹…ghabhedak
nerayiko, na kappaá¹-á¹-ho, na atekicchoâ€™â€™ ti.

``katamo pana, bhante, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kappaá¹-á¹-ho, atekiccho
bhikkhu adhammaá¹ƒ dhammoti dÄ«peti. tasmiá¹ƒ adhammadiá¹-á¹-hi, bhede adhammadiá
diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ, anussÄ• v

--- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ r
kho, upÄ• li, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kappaá¹-á¹-ho, atekiccho.

``puna caparaá¹ƒ, upÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti. tasmiá¹ƒ adhammadiá
dhammadiá¹-á¹-hi, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinid
anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sa
imaá¹ƒ rocethÄ• â€™ ti. ayampi kho, upÄ• li, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kap

``puna caparaá¹ƒ, upÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti. tasmiá¹ƒ adhammadiá
vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ
salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ
347/ rocethÄ• â€™ ti. ayampi kho, upÄ• li, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kappa

``puna caparaá¹ƒ, upÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti. tasmiá¹ƒ dhammadiá¹-
adhammadiá¹-á¹-hi ... pe ... (tasmiá¹ƒ dhammadiá¹-á¹-hi bhede dhammadiá¹-á¹-hi) { ( ) syÄ•
vimativinodanÄ«á¹-Ä«kÄ• ya sameti}. tasmiá¹ƒ dhammadiá¹-á¹-hi bhede vematiko. tasmiá¹ƒ
adhammadiá¹-á¹-hi. tasmiá¹ƒ vematiko bhede dhammadiá¹-á¹-hi. tasmiá¹ƒ vematiko bhede
diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ, anussÄ• v
--- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ r
kho, upÄ• li, saá¹…ghabhedako Ä• pÄ• yiko, nerayiko, kappaá¹-á¹-ho, atekiccho.

``puna \Be 371/ caparaá¹ƒ, upÄ• li, bhikkhu dhammaá¹ƒ adhammoti dÄ«peti ... pe ... avinay
... vinayaá¹ƒ avinayoti dÄ«peti ... abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá
dÄ«peti ... bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti d
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti ... Ä• ciá¹‡á¹‡aá
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti ... apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá
... paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti ... anÄ• pattiá¹ƒ
Ä• pattiá¹ƒ anÄ• pattÄ«ti dÄ«peti ... lahukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«peti ... ga
lahukÄ• Ä• pattÄ«ti dÄ«peti ... sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• Ä• pattÄ«ti dÄ«peti
Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«peti ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ•
... aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti ... tasmiá¹ƒ adhammadiá
adhammadiá¹-á¹-hi ... pe ... tasmiá¹ƒ adhammadiá¹-á¹-hi, bhede dhammadiá¹-á¹-hi \Se II 21
adhammadiá¹-á¹-hi, bhede vematiko ... tasmiá¹ƒ dhammadiá¹-á¹-hi, bhede adhammadiá¹-á¹
dhammadiá¹-á¹-hi, bhede dhammadiá¹-á¹-hi) { ( ) syÄ• mapotthake natthi} ... tasmiá¹ƒ dham
vematiko ... tasmiá¹ƒ vematiko, bhede adhammadiá¹-á¹-hi ... tasmiá¹ƒ vematiko, bhede dha
tasmiá¹ƒ vematiko, bhede vematiko, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidh
vinidhÄ• ya bhÄ• vaá¹ƒ, anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vin
satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™ ti. ayampi kho, upÄ• li, saá¹…

nerayiko, kappaá¹-á¹-ho, atekicchoâ€™â€™ ti.

``katamo pana, bhante, saá¹…ghabhedako na Ä• pÄ• yiko, na nerayiko, na kappaá¹-á¹-ho
atekicchoâ€™â€™ ti? ``idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti. tasmiá¹ƒ dham
dhammadiá¹-á¹-hi \Ne 348/, avinidhÄ• ya diá¹-á¹-hiá¹ƒ, avinidhÄ• ya khantiá¹ƒ, avinidhÄ• ya
bhÄ• vaá¹ƒ, anussÄ• veti, salÄ• kaá¹ƒ gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ
gaá¹‡hatha, imaá¹ƒ rocethÄ• â€™ ti. ayampi kho, upÄ• li, saá¹…ghabhedako na Ä• pÄ• yik
kappaá¹-á¹-ho, na atekiccho.

``puna \Be 372/ caparaá¹ƒ, upÄ• li, bhikkhu dhammaá¹ƒ adhammoti dÄ«peti ... pe ... duá¹-
aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti. tasmiá¹ƒ dhammadiá¹-á¹-hi, bhede dhammadiá¹-á¹-hi,
diá¹-á¹-hiá¹ƒ, avinidhÄ• ya khantiá¹ƒ, avinidhÄ• ya ruciá¹ƒ, avinidhÄ• ya bhÄ• vaá¹ƒ, anuss
gÄ• heti --- `ayaá¹ƒ dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha,
ayampi kho \Se II 212/, upÄ• li, saá¹…ghabhedako na Ä• pÄ• yiko, na nerayiko, na kappaá¹
atekicchoâ€™â€™ ti.

tatiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

saá¹…ghabhedakakkhandhako sattamo.

tassuddÄ• naá¹ƒ ---

anupiye abhiÃ±Ã±Ä• tÄ• , sukhumÄ• lo na icchati.

kasÄ• vapÄ• abhi ninne, niddhÄ• lÄ• ve ca ubbahe ||

puÃ±jamaddapalÄ• laÃ±ca, bhusaophuá¹‡anÄ«hare.

Ä• yatimpi na khÄ«yanti, pitaro ca pitÄ• mahÄ• ||

bhaddiyo anuruddho ca, Ä• nando bhagu kimilo.

sakyamÄ• no ca kosambiá¹ƒ, parihÄ• yi kakudhena ca ||

pakÄ• sesi pituno ca, purise silaá¹ƒ nÄ• á¸·Ä• giriá¹ƒ.

tikapaÃ±cagaruko kho, bhindi thullaccayena ca.

tayo aá¹-á¹-ha puna tÄ«á¹‡i, rÄ• ji bhedÄ• siyÄ• nu khoti ||

saá¹…ghabhedakakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. vattakkhandhakaá¹ƒ

1. Ä• gantukavattakathÄ•

<356> tena \Se II 213/ \Ee II 207/ \Be 373/ \Ne 349/ samayena buddho bhagavÄ• sÄ• vatth
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• gantukÄ• bhikkhÅ« saupÄ
chattapaggahitÄ• pi Ä• rÄ• maá¹ƒ pavisanti, oguá¹‡á¹-hitÄ• pi Ä• rÄ• maá¹ƒ pavisanti, sÄ«s
Ä• rÄ• maá¹ƒ pavisanti, pÄ• nÄ«yenapi pÄ• de dhovanti, vuá¸• á¸• hatarepi Ä• vÄ• sike bhi
senÄ• sanaá¹ƒ pucchanti. aÃ±Ã±ataropi Ä• gantuko bhikkhu anajjhÄ• vuá¹-á¹-haá¹ƒ vihÄ• r
ugghÄ• á¹-etvÄ• kavÄ• á¹-aá¹ƒ paá¹‡Ä• metvÄ• sahasÄ• pÄ• visi. tassa uparipiá¹-á¹-hito
ahi khandhe papati. so bhÄ«to vissaramakÄ• si. bhikkhÅ« upadhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ
tvaá¹ƒ, Ä• vuso, vissaramakÄ• sÄ«â€™â€™ ti? atha kho so bhikkhu bhikkhÅ«naá¹ƒ etamat
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
saupÄ• hanÄ• pi Ä• rÄ• maá¹ƒ pavisissanti, chattapaggahitÄ• pi Ä• rÄ• maá¹ƒ pavisissanti,
pavisissanti, sÄ«sepi cÄ«varaá¹ƒ karitvÄ• Ä• rÄ• maá¹ƒ pavisissanti, pÄ• nÄ«yenapi pÄ• d
vuá¸• á¸• hatarepi Ä• vÄ• sike bhikkhÅ« na abhivÄ• dessanti, napi senÄ• sanaá¹ƒ pucchiss
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ \Se II 214/ kira, bhikkha
bhikkhÅ« saupÄ• hanÄ• pi Ä• rÄ• maá¹ƒ pavisanti, chattapaggahitÄ• pi Ä• rÄ• maá¹ƒ pavis
Ä• rÄ• maá¹ƒ pavisanti, sÄ«sepi cÄ«varaá¹ƒ karitvÄ• Ä• rÄ• maá¹ƒ pavisanti, pÄ• nÄ«yeni
vuá¸• á¸• hatarepi Ä• vÄ• sike bhikkhÅ« na abhivÄ• denti, napi senÄ• sanaá¹ƒ pucchantÄ«t
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma bhikkhave Ä• gantukÄ• bhikkhÅ« sa
pavisissanti, chattapaggahitÄ• pi Ä• rÄ• maá¹ƒ pavisissanti, oguá¹‡á¹-hitÄ• pi Ä• rÄ• maá¹ƒ
cÄ«varaá¹ƒ karitvÄ• Ä• rÄ• maá¹ƒ pavisissanti, pÄ• nÄ«yenapi pÄ• de dhovissanti, vuá¸• á
350/ bhikkhÅ« na abhivÄ• dessanti, napi senÄ• sanaá¹ƒ pucchissanti, netaá¹ƒ bhikkhave ap
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mant

<357> ``tena \Be 374/ hi, bhikkhave, Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±ap
bhikkhÅ«hi sammÄ• vattitabbaá¹ƒ. Ä• gantukena, bhikkhave, bhikkhunÄ• `idÄ• ni Ä• rÄ• n
upÄ• hanÄ• omuÃ±citvÄ• \Ee II 208/ nÄ«caá¹ƒ katvÄ• papphoá¹-etvÄ• gahetvÄ• chattaá
vivaritvÄ• sÄ«se cÄ«varaá¹ƒ {vivaritvÄ• cÄ«varaá¹ƒ (Katthaci) } khandhe katvÄ• sÄ• dhuk
Ä• rÄ• mo pavisitabbo. Ä• rÄ• maá¹ƒ pavisantena sallakkhetabbaá¹ƒ --- `kattha \Se II 215/ Ä
paá¹-ikkamantÄ«â€™ ti? yattha Ä• vÄ• sikÄ• bhikkhÅ« paá¹-ikkamanti --- upaá¹-á¹-hÄ• nas
vÄ• rukkhamÅ«le vÄ• --- tattha gantvÄ• ekamantaá¹ƒ patto nikkhipitabbo; ekamantaá¹ƒ cÄ
nikkhipitabbaá¹ƒ; patirÅ«paá¹ƒ Ä• sanaá¹ƒ gahetvÄ• nisÄ«ditabbaá¹ƒ; pÄ• nÄ«yaá¹ƒ pucch

paribhojanÄ«yaá¹ƒ pucchitabbaá¹ƒ --- `katamaá¹ƒ pÄ• nÄ«yaá¹ƒ, katamaá¹ƒ paribhojanÄ«y
attho hoti, pÄ• nÄ«yaá¹ƒ gahetvÄ• pÄ• tabbaá¹ƒ. sace paribhojanÄ«yena attho hoti, paribh
pÄ• dÄ• dhovitabbÄ• . pÄ• de dhovantena ekena hatthena udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ, ek
dhovitabbÄ• . teneva udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ {yena hatthena udakaá¹ƒ Ä• siÃ±citabbaá
hatthena pÄ• dÄ• dhovitabbÄ• . upÄ• hanapuÃ±chanacoá¸·akaá¹ƒ pucchitvÄ• upÄ• hanÄ•
puÃ±chantena paá¹-hamaá¹ƒ sukkhena coá¸·akena puÃ±chitabbÄ• , pacchÄ• allena. upÄ•
dhovitvÄ• {pÄ«á¸·etvÄ• (Se) } ekamantaá¹ƒ vissajjetabbaá¹ƒ.

``sace Ä• vÄ• siko bhikkhu vuá¸• á¸• ho hoti, abhivÄ• detabbo. sace navako hoti, abhivÄ• d
pucchitabbaá¹ƒ --- `katamaá¹ƒ me senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™ ti? ajjhÄ• vuá¹-á¹-h
anajjhÄ• vuá¹-á¹-haá¹ƒ vÄ• pucchitabbaá¹ƒ, gocaro pucchitabbo, agocaro pucchitabbo, sek
{sekhasammatÄ• ni (Katthaci) } kulÄ• ni pucchitabbÄ• ni \Se II 216/, vaccaá¹-á¹-hÄ• naá¹ƒ p
passÄ• vaá¹-á¹-hÄ• naá¹ƒ pucchitabbaá¹ƒ, pÄ• nÄ«yaá¹ƒ pucchitabbaá¹ƒ, paribhojanÄ«yaá
kattaradaá¹‡á¸• o pucchitabbo, saá¹…ghassa katikasaá¹‡á¹-hÄ• naá¹ƒ pucchitabbaá¹ƒ --- `
pavisitabbaá¹ƒ, kaá¹ƒ kÄ• laá¹ƒ nikkhamitabbaâ€™ nti? sace vihÄ• ro anajjhÄ• vuá¹-á¹-ho h
Ä• koá¹-etvÄ• muhuttaá¹ƒ Ä• gametvÄ• ghaá¹-ikaá¹ƒ ugghÄ• á¹-etvÄ• kavÄ• á¹-aá¹ƒ paá
nilloketabbo.

``sace \Be 375/ vihÄ• ro uklÄ• po hoti, maÃ±ce vÄ• maÃ±co Ä• ropito hoti, pÄ«á¹-he vÄ•
hoti, senÄ• sanaá¹ƒ upari puÃ±jÄ«kataá¹ƒ {puÃ±jakitaá¹ƒ (Katthaci) } hoti, sace ussahati, so
66-67 (thokaá¹ƒ visadisaá¹ƒ) } vihÄ• raá¹ƒ sodhentena \Ne 351/ paá¹-hamaá¹ƒ bhÅ«mattha
ekamantaá¹ƒ nikkhipitabbaá¹ƒ; maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhip
nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ek
nikkhipitabbaá¹ƒ; maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ \Ee II 209/ nikkhipitabbo; pÄ«á¹-haá¹ƒ n
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ
nikkhipitabbaá¹ƒ; kheá¸·amallako nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo; apassenaphalak
ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace vihÄ• re santÄ• nakaá¹ƒ hoti, ullokÄ• paá¹-hamaá¹ƒ o
Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• . sace gerukaparikammakatÄ• bhitti kaá¹
temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸·avaá¹‡á¹‡akatÄ• bhÅ«mi kaá¹‡á¹‡akit
temetvÄ• pÄ«á¸·etvÄ• \Se II 217/ pamajjitabbÄ• . sace akatÄ• hoti bhÅ«mi, udakena parip
--- mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä«ti {Å«haÃ±Ã±Ä«ti (Ce Se) }. saá¹…kÄ• raá¹ƒ vicinitvÄ•
chaá¸• á¸• etabbaá¹ƒ.

``bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• á¹-hÄ
Se), yathÄ• bhÄ• gaá¹ƒ (Katthaci) } paÃ±Ã±apetabbaá¹ƒ. maÃ±capaá¹-ipÄ• dakÄ• otÄ• pe
yathÄ• á¹-hÄ• ne {yathÄ• bhÄ• gaá¹ƒ (Se Katthaci) } á¹-hapetabbÄ• . maÃ±co otÄ• petvÄ•
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-

yathÄ• á¹-hÄ• ne {yathÄ• bhÄ• gaá¹ƒ (Se Katthaci) } paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ otÄ• p
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• á¹-hÄ• ne {yathÄ• bhÄ• gaá¹ƒ (Se Katthaci) } pa
bhisibibbohanaá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• bhÄ• gaá¹ƒ
nisÄ«danapaccattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ•
kheá¸·amallako otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• bhÄ• gaá¹ƒ á¹-hapetabbo. apa
pamajjitvÄ• atiharitvÄ• yathÄ• bhÄ• gaá¹ƒ á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabba
nikkhipantena \Be 376/ ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• ma
heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ vÄ• parÄ• masitvÄ• \Se II 218/ patto nikkhipitabbo. na ca ananta
patto nikkhipitabbo. cÄ«varaá¹ƒ nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena
cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ
nikkhipitabbaá¹ƒ.

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .
vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
thaketabbÄ• . sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• t
sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ•
vÄ• tapÄ• nÄ• thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ \Ee II 210/ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace ko
hoti, koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hA
sammajjitabbÄ• . sace aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vac
vaccakuá¹-i sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petab
paribhojanÄ«yaá¹ƒ na hoti, paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanak
Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ. idaá¹ƒ kho, bhikkhave, Ä• gantukÄ• na
yathÄ• Ä• gantukehi bhikkhÅ«hi sammÄ• vattitabbaâ€™â€™ nti.

2. Ä• vÄ• sikavattakathÄ•

<358> tena \Se II 219/ kho pana samayena Ä• vÄ• sikÄ• bhikkhÅ« Ä• gantuke bhikkhÅ« di
paÃ±Ã±apenti, na pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipanti, na
pattacÄ«varaá¹ƒ paá¹-iggaá¹‡hanti, na pÄ• nÄ«yena pucchanti {na pÄ• nÄ«yena pucchanti,
pucchanti (Se Ke) }, na vuá¸• á¸• hatarepi Ä• gantuke bhikkhÅ« abhivÄ• denti, na senÄ• sa
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
Ä• gantuke bhikkhÅ« disvÄ• neva Ä• sanaá¹ƒ paÃ±Ã±apessanti, na pÄ• dodakaá¹ƒ pÄ• da
upanikkhipissanti, na \Be 377/ paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahissanti, na pÄ• n
vuá¸• á¸• hatarepi Ä• gantuke bhikkhÅ« na abhivÄ• dessanti, na senÄ• sanaá¹ƒ paÃ±Ã±ape
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kiraá¹ƒ, bhikkhave ... pe

bhagavÄ• ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes

<359> ``tena hi, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• m
bhikkhÅ«hi sammÄ• vattitabbaá¹ƒ. Ä• vÄ• sikena, bhikkhave, bhikkhunÄ• Ä• gantukaá¹ƒ b
disvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalil
220/, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, pÄ• nÄ«yena pucchitabbo {pÄ
paribhojanÄ«yena pucchitabbo (Se) }. sace ussahati, upÄ• hanÄ• puÃ±chitabbÄ• . upÄ• ha
paá¹-hamaá¹ƒ sukkhena coá¸·akena puÃ±chitabbÄ• , pacchÄ• allena. upÄ• hanÄ• puÃ±ch
{dhovitvÄ• pÄ«á¸·etvÄ• (Se) } ekamantaá¹ƒ vissajjetabbaá¹ƒ.

``Ä• gantuko \Ne 353/ bhikkhu vuá¸• á¸• hataro abhivÄ• detabbo. senÄ• sanaá¹ƒ paÃ±Ã±ap
senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™ ti. ajjhÄ• vuá¹-á¹-haá¹ƒ vÄ• anajjhÄ• vuá¹-á¹-haá¹ƒ vÄ
Ä• cikkhitabbo. agocaro Ä• cikkhitabbo. sekkhasammatÄ• ni kulÄ• ni Ä• cikkhitabbÄ• ni. va
Ä• cikkhitabbaá¹ƒ. passÄ• vaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. pÄ• nÄ«yaá¹ƒ Ä• cikkhitab
Ä• cikkhitabbaá¹ƒ. kattaradaá¹‡á¸• o Ä• cikkhitabbo. saá¹…ghassa katikasaá¹‡á¹-hÄ• naá¹ƒ
`imaá¹ƒ kÄ• laá¹ƒ pavisitabbaá¹ƒ, imaá¹ƒ kÄ• laá¹ƒ nikkhamitabbaâ€™ nti \Ee II 211/.

``sace navako hoti, nisinnakeneva Ä• cikkhitabbaá¹ƒ --- `atra pattaá¹ƒ nikkhipÄ• hi, atra cÄ
nikkhipÄ• hi, idaá¹ƒ Ä• sanaá¹ƒ nisÄ«dÄ• hÄ«â€™ ti. pÄ• nÄ«yaá¹ƒ Ä• cikkhitabbaá¹ƒ. pari
Ä• cikkhitabbaá¹ƒ. upÄ• hanÄ• puÃ±chanacoá¸·akaá¹ƒ Ä• cikkhitabbaá¹ƒ. Ä• gantuko bhikk
senÄ• sanaá¹ƒ Ä• cikkhitabbaá¹ƒ --- `etaá¹ƒ \Se II 221/ te senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â
vÄ• anajjhÄ• vuá¹-á¹-haá¹ƒ vÄ• Ä• cikkhitabbaá¹ƒ. gocaro Ä• cikkhitabbo. agocaro Ä• cikk
kulÄ• ni Ä• cikkhitabbÄ• ni. vaccaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ. passÄ• vaá¹-á¹-hÄ• na
pÄ• nÄ«yaá¹ƒ Ä• cikkhitabbaá¹ƒ. paribhojanÄ«yaá¹ƒ Ä• cikkhitabbaá¹ƒ. kattaradaá¹‡á¸• o Ä
katikasaá¹‡á¹-hÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ --- `imaá¹ƒ kÄ• laá¹ƒ pavisitabbaá¹ƒ, imaá¹ƒ kÄ•
nti. idaá¹ƒ kho, bhikkhave \Be 378/, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ yathÄ• Ä•
sammÄ• vattitabbaâ€™â€™ nti.

3. gamikavattakathÄ•

<360> tena kho pana samayena gamikÄ• bhikkhÅ« dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡
dvÄ• ravÄ• tapÄ• naá¹ƒ vivaritvÄ• senÄ• sanaá¹ƒ anÄ• pucchÄ• pakkamanti. dÄ• rubhaá¹
nassati. senÄ• sanaá¹ƒ aguttaá¹ƒ hoti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti kh
--- ``kathaÃ±hi nÄ• ma gamikÄ• bhikkhÅ« dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ a
dvÄ• ravÄ• tapÄ• naá¹ƒ vivaritvÄ• senÄ• sanaá¹ƒ anÄ• pucchÄ• pakkamissanti! dÄ• rubha
mattikÄ• bhaá¹‡á¸• aá¹ƒ nassati. senÄ• sanaá¹ƒ aguttaá¹ƒ hotÄ«â€™â€™ ti. atha kho te bh
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkhave ... pe ... saccaá¹ƒ bhagavÄ• ti
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<361> ``tena hi, bhikkhave, gamikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• mi yat
bhikkhÅ«hi \Ne 354/ sammÄ• vattitabbaá¹ƒ. gamikena, bhikkhave, bhikkhunÄ• dÄ• rubhaá
mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• senÄ• sana
{Ä• pucchitabbaá¹ƒ (Se) }. sace bhikkhu na hoti, sÄ• maá¹‡ero Ä• pucchitabbo. sace sÄ• m
Ä• pucchitabbo. sace Ä• rÄ• miko na hoti, upÄ• sako Ä• pucchitabbo. sace na hoti bhikkhu
Ä• rÄ• miko vÄ• upÄ• sako vÄ• , catÅ«su pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ paÃ±Ã±apetvÄ• ma
pÄ«á¹-haá¹ƒ Ä• ropetvÄ• senÄ• sanaá¹ƒ upari puÃ±jaá¹ƒ karitvÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ m
paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• pakkamitabbaá¹ƒ. sace vihÄ• ro ovas
chÄ• detabbo, ussukaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- `kinti nu kho vihÄ• ro chÄ• diyethÄ• â€™ ti.
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, yo deso anovassako hoti, tattha catÅ«su pÄ• sÄ• á¹‡e
paÃ±Ã±apetvÄ• maÃ±ce maÃ±caá¹ƒ Ä• ropetvÄ• pÄ«á¹-he pÄ«á¹-haá¹ƒ Ä• ropetvÄ• sen
karitvÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ
pakkamitabbaá¹ƒ. sace sabbo vihÄ• ro ovassati, sace ussahati, senÄ• sanaá¹ƒ \Se II 223/ g
atiharitabbaá¹ƒ, ussukaá¹ƒ vÄ• kÄ• tabbaá¹ƒ \Ee II 212/ \Be 379/ --- `kinti nu kho senÄ• sa
atihariyethÄ• â€™ ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, ajjhokÄ•
pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ paÃ±Ã±apetvÄ• maÃ±ce maÃ±caá¹ƒ Ä• ropetvÄ• pÄ«á¹-he p
upari puÃ±jaá¹ƒ karitvÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ•
paá¹-icchÄ• detvÄ• pakkamitabbaá¹ƒ --- appeva nÄ• ma aá¹…gÄ• nipi seseyyunti. idaá¹ƒ k
bhikkhÅ«naá¹ƒ vattaá¹ƒ yathÄ• gamikehi bhikkhÅ«hi sammÄ• vattitabbaâ€™â€™ nti.

4. anumodanavattakathÄ•

<362> tena kho pana samayena bhikkhÅ« bhattagge na anumodanti. manussÄ• ujjhÄ• yan
``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• bhattagge na anumodissantÄ«â€™â€™ ti!
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhi
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ ka
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, bhattagge anumodituâ€™â€™ nti. atha kho tesa
etadahosi --- ``kena nu kho bhattagge anumoditabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«
``anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• bhattagge anumodituâ€™â€™ nti.

tena \Ne 355/ kho pana samayena aÃ±Ã±atarassa pÅ«gassa saá¹…ghabhattaá¹ƒ hoti \Se I
saá¹…ghatthero hoti. bhikkhÅ« --- `bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ therena bhikkhunÄ• bha
Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ ekakaá¹ƒ ohÄ• ya pakkamiá¹ƒsu. atha kho Ä• yasmÄ• sÄ•
paá¹-isammoditvÄ• pacchÄ• ekako agamÄ• si. addasÄ• kho bhagavÄ• Ä• yasmantaá¹ƒ s
Ä• gacchantaá¹ƒ. disvÄ• na Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca --- ``kacci, sÄ• riputta
ahosÄ«â€™â€™ ti? ``iddhaá¹ƒ kho, bhante, bhattaá¹ƒ ahosi; apica maá¹ƒ bhikkhÅ« ekakaá

ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ
``anujÄ• nÄ• mi, bhikkhave, bhattagge catÅ«hi paÃ±cahi therÄ• nutherehi bhikkhÅ«hi Ä• ga

tena \Be 380/ kho pana samayena aÃ±Ã±ataro thero bhattagge vaccito Ä• gamesi. so vacca
asakkonto mucchito papati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkha
Ä• nantarikaá¹ƒ bhikkhuá¹ƒ Ä• pucchitvÄ• gantuâ€™â€™ nti.

5. bhattaggavattakathÄ•

<363> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ
bhattaggaá¹ƒ gacchanti, vokkammapi therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato purato gacchanti,
anupakhajja nisÄ«danti \Se II 225/, navepi bhikkhÅ« Ä• sanena paá¹-ibÄ• hanti, saá¹…ghÄ
antaraghare nisÄ«danti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• ce
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasamp
vokkammapi therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato purato gacchissanti, therepi bhikkhÅ« anu
navepi bhikkhÅ« Ä• sanenapi paá¹-ibÄ• hissanti, saá¹…ghÄ• á¹-impi ottharitvÄ• antaragha
ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhik
chabbaggiyÄ• bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• bhattaggaá¹
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato purato gacchanti, therepi bhikkhÅ« anupakhajja nisÄ«d
Ä• sanena paá¹-ibÄ• hanti, saá¹…ghÄ• á¹-impi ottharitvÄ• antaraghare nisÄ«dantÄ«â€™â€
bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«

<364> ``tena \Ne 356/ hi, bhikkhave, bhikkhÅ«naá¹ƒ bhattaggavattaá¹ƒ paÃ±Ã±apessÄ• mi
bhattagge sammÄ• vattitabbaá¹ƒ. sace Ä• rÄ• me kÄ• lo Ä• rocito hoti, timaá¹‡á¸• alaá¹ƒ p
parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• sa
gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahetvÄ• sÄ• dhukaá¹ƒ ataramÄ• n

``na vokkamma therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato purato gantabbaá¹ƒ. suppaá¹-icchanne
gantabbaá¹ƒ. susaá¹ƒvutena antaraghare gantabbaá¹ƒ. okkhittacakkhunÄ• antaraghare ga
ukkhittakÄ• ya antaraghare gantabbaá¹ƒ. na ujjagghikÄ• ya antaraghare gantabbaá¹ƒ. appa
gantabbaá¹ƒ. na kÄ• yappacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ \Be 381/. na bÄ• huppacÄ
gantabbaá¹ƒ. na sÄ«sappacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ. na khambhakatena antara
oguá¹‡á¹-hitena antaraghare gantabbaá¹ƒ. na ukkuá¹-ikÄ• ya antaraghare gantabbaá¹ƒ.

``suppaá¹-icchannena antaraghare nisÄ«ditabbaá¹ƒ. susaá¹ƒvutena antaraghare nisÄ«dita
okkhittacakkhunÄ• antaraghare nisÄ«ditabbaá¹ƒ. na ukkhittakÄ• ya antaraghare nisÄ«ditab
antaraghare nisÄ«ditabbaá¹ƒ, appasaddena antaraghare nisÄ«ditabba. na kÄ• yappacÄ• la
nisÄ«ditabbaá¹ƒ. na bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«ditabbaá¹ƒ. na sÄ«sappacÄ•

nisÄ«ditabbaá¹ƒ. na khambhakatena antaraghare nisÄ«ditabbaá¹ƒ. na oguá¹‡á¹-hitena anta
na pallatthikÄ• ya antaraghare nisÄ«ditabbaá¹ƒ. na there bhikkhÅ« anupakhajja nisÄ«ditabb
bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• . na saá¹…ghÄ• á¹-iá¹ƒ ottharitvÄ• antaraghare nis

``udake diyyamÄ• ne ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• udakaá¹ƒ paá¹-iggahetabb
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena patto dhovitabbo. sace udakappaá¹-iggÄ• hako hoti, n
udakappaá¹-iggahe udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ --- mÄ• udakappaá¹-iggÄ• hako udakena
(Katthaci) }, mÄ• \Se II 227/ sÄ• mantÄ• bhikkhÅ« udakena osiÃ±ciá¹ƒsu {osiÃ±ciyyiá¹ƒsu
saá¹…ghÄ• á¹-i udakena osiÃ±cÄ«ti. sace udakappaá¹-iggÄ• hako \Ee II 214/ na hoti, nÄ«c
udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ --- mÄ• sÄ• mantÄ• bhikkhÅ« udakena osiÃ±ciá¹ƒsu, mÄ• sa
osiÃ±cÄ«ti.

``odane diyyamÄ• ne ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• odano paá¹-iggahetabbo, s
sace hoti sappi vÄ• telaá¹ƒ vÄ• uttaribhaá¹…gaá¹ƒ vÄ• , therena vattabbo --- `sabbesaá¹ƒ
sampÄ• dehÄ«â€™ ti. sakkaccaá¹ƒ piá¹‡á¸• apÄ• to paá¹-iggahetabbo. pattasaÃ±Ã±inÄ• p
paá¹-iggahetabbo. samasÅ«pako piá¹‡á¸• apÄ• to paá¹-iggahetabbo. samatittiko piá¹‡á¸• ap

``na tÄ• va therena bhuÃ±jitabbaá¹ƒ yÄ• va na sabbesaá¹ƒ odano sampatto hoti. sakkacca
bhuÃ±jitabbo. pattasaÃ±Ã±inÄ• piá¹‡á¸• apÄ• to bhuÃ±jitabbo. sapadÄ• naá¹ƒ piá¹‡á¸• ap
samasÅ«pako piá¹‡á¸• apÄ• to bhuÃ±jitabbo \Be 382/. na thÅ«pakato omadditvÄ• piá¹‡á¸•
sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• detabbaá¹ƒ bhiyyokamyataá¹ƒ upÄ
odanaá¹ƒ vÄ• agilÄ• nena attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jitabbaá¹ƒ. na ujjhÄ• n
oloketabbo. nÄ• timahanto kabaá¸·o kÄ• tabbo. parimaá¹‡á¸• alo Ä• lopo kÄ• tabbo. na \Se
kabaá¸·e mukhadvÄ• raá¹ƒ vivaritabbaá¹ƒ. na bhuÃ±jamÄ• nena sabbo hattho mukhe pakk
mukhena byÄ• haritabbaá¹ƒ. na piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jitabbaá¹ƒ. na kabaá¸·Ä• vac
na avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. na hatthaniddhunakaá¹ƒ bhuÃ±jitabbaá¹ƒ. n
bhuÃ±jitabbaá¹ƒ. na jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. na capucapukÄ• rakaá¹ƒ bhu
surusurukÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. na hatthanillehakaá¹ƒ bhuÃ±jitabbaá¹ƒ. na pattanille
bhuÃ±jitabbaá¹ƒ. na oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jitabbaá¹ƒ.

``na sÄ• misena hatthena pÄ• nÄ«yathÄ• lako paá¹-iggahetabbo. na tÄ• va therena udakaa
yÄ• va na sabbeva bhuttÄ• vino honti. udake diyyamÄ• ne ubhohi hatthehi pattaá¹ƒ paá¹-igg
paá¹-iggahetabbaá¹ƒ. nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena patto dhovita
udakappaá¹-iggÄ• hako hoti, nÄ«caá¹ƒ katvÄ• udakappaá¹-iggahe udakaá¹ƒ Ä• siÃ±citabb
udakappaá¹-iggÄ• hako udakena osiÃ±ci, mÄ• sÄ• mantÄ• bhikkhÅ« udakena osiÃ±ciá¹ƒs
osiÃ±cÄ«ti. sace udakappaá¹-iggÄ• hako na hoti, nÄ«caá¹ƒ katvÄ• chamÄ• ya udakaá¹ƒ Ä
sÄ• mantÄ• bhikkhÅ« udakena osiÃ±ciá¹ƒsu, mÄ• saá¹…ghÄ• á¹-i udakena osiÃ±cÄ«ti. na
pattadhovanaá¹ƒ antaraghare chaá¸• á¸• etabbaá¹ƒ.

``nivattantena navakehi bhikkhÅ«hi paá¹-hamataraá¹ƒ nivattitabbaá¹ƒ. pacchÄ• therehi \Ee
suppaá¹-icchannena antaraghare gantabbaá¹ƒ. susaá¹ƒvutena antaraghare gantabbaá¹ƒ. ol
antaraghare gantabbaá¹ƒ. na ukkhittakÄ• ya \Se II 229/ antaraghare gantabbaá¹ƒ. na ujjagg
gantabbaá¹ƒ. appasaddena antaraghare gantabbaá¹ƒ. na kÄ• yappacÄ• lakaá¹ƒ antaraghar
bÄ• huppacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ \Ne 358/. na sÄ«sappacÄ• lakaá¹ƒ antarag
khambhakatena antaraghare gantabbaá¹ƒ. na oguá¹‡á¹-hitena antaraghare gantabbaá¹ƒ. na
antaraghare gantabbaá¹ƒ. idaá¹ƒ kho, bhikkhave, bhikkhÅ«naá¹ƒ bhattaggavattaá¹ƒ yathÄ•
sammÄ• vattitabbaâ€™â€™ nti.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

6. piá¹‡á¸• acÄ• rikavattakathÄ•

<365> tena \Be 383/ kho pana samayena piá¹‡á¸• acÄ• rikÄ• bhikkhÅ« dunnivatthÄ• dupp
piá¹‡á¸• Ä• ya caranti, asallakkhetvÄ• pi nivesanaá¹ƒ pavisanti, asallakkhetvÄ• pi nikkhama
pavisanti, atisahasÄ• pi nikkhamanti, atidÅ«repi tiá¹-á¹-hanti, accÄ• sannepi tiá¹-á¹-hanti, ati
tiá¹-á¹-hanti, atilahumpi nivattanti. aÃ±Ã±ataropi piá¹‡á¸• acÄ• riko bhikkhu asallakkhetvÄ•
pÄ• visi. so ca dvÄ• raá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±ataraá¹ƒ ovarakaá¹ƒ pÄ• visi. tasmimpi c
uttÄ• nÄ• nipannÄ• hoti. addasÄ• kho so bhikkhu taá¹ƒ itthiá¹ƒ naggaá¹ƒ uttÄ• naá¹ƒ nipa
``nayidaá¹ƒ dvÄ• raá¹ƒ, ovarakaá¹ƒ idaâ€™â€™ nti \Se II 230/ tamhÄ• ovarakÄ• nikkhami
itthiyÄ• sÄ• miko taá¹ƒ itthiá¹ƒ naggaá¹ƒ uttÄ• naá¹ƒ nipannaá¹ƒ. disvÄ• na --- ``iminÄ• me
dÅ«sitÄ• â€™â€™ ti taá¹ƒ bhikkhuá¹ƒ gahetvÄ• Ä• koá¹-esi. atha kho sÄ• itthÄ« tena sad
taá¹ƒ purisaá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, ayya, imaá¹ƒ bhikkhuá¹ƒ Ä• koá¹-esÄ«â€™â€™
bhikkhunÄ• dÅ«sitÄ• â€™â€™ ti? ``nÄ• haá¹ƒ, ayya, iminÄ• bhikkhunÄ• dÅ«sitÄ• ; akÄ•
taá¹ƒ bhikkhuá¹ƒ muÃ±cÄ• pesi. atha kho so bhikkhu Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma p
bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• piá¹‡á¸• Ä• ya carissanti, as
pavisissanti, asallakkhetvÄ• pi nikkhamissanti, atisahasÄ• pi pavisissanti, atisahasÄ• pi nikk
atidÅ«repi tiá¹-á¹-hissanti, accÄ• sannepi tiá¹-á¹-hissanti, aticirampi tiá¹-á¹-hissanti, atilahum
nivattissantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe
bhikkhave ... pe ... saccaá¹ƒ bhagavÄ• ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ
Ä• mantesi ---

<366> ``tena hi, bhikkhave, piá¹‡á¸• acÄ• rikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±Ä• p
piá¹‡á¸• acÄ• rikehi \Ne 359/ bhikkhÅ«hi sammÄ• vattitabbaá¹ƒ. piá¹‡á¸• acÄ• rikena, bhik
`idÄ• ni gÄ• maá¹ƒ pavisissÄ• mÄ«â€™ ti timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡
kÄ• yabandhanaá¹ƒ \Se II 231/ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• á¹-iyo pÄ• rup

paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahetvÄ• sÄ• dhukaá¹ƒ ataramÄ• nena gÄ• mo pav

``suppaá¹-icchannena \Be 384/ antaraghare gantabbaá¹ƒ \Ee II 216/. susaá¹ƒvutena antara
okkhittacakkhunÄ• antaraghare gantabbaá¹ƒ. na ukkhittakÄ• ya antaraghare gantabbaá¹ƒ.
antaraghare gantabbaá¹ƒ. appasaddena antaraghare gantabbaá¹ƒ. na kÄ• yappacÄ• lakaá
na bÄ• huppacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ. na sÄ«sappacÄ• lakaá¹ƒ antaraghare
antaraghare gantabbaá¹ƒ. na oguá¹‡á¹-hitena antaraghare gantabbaá¹ƒ. na ukkuá¹-ikÄ• ya

``nivesanaá¹ƒ pavisantena sallakkhetabbaá¹ƒ --- `iminÄ• pavisissÄ• mi, iminÄ• nikkhamis
nÄ• tisahasÄ• pavisitabbaá¹ƒ. nÄ• tisahasÄ• nikkhamitabbaá¹ƒ. nÄ• tidÅ«re á¹-hÄ• tabbaa
á¹-hÄ• tabbaá¹ƒ. nÄ• ticiraá¹ƒ á¹-hÄ• tabbaá¹ƒ. nÄ• tilahuá¹ƒ nivattitabbaá¹ƒ. á¹-hitakena sa
`bhikkhaá¹ƒ dÄ• tukÄ• mÄ• vÄ• adÄ• tukÄ• mÄ• vÄ• â€™ ti. sace kammaá¹ƒ vÄ• nikkhip
kaá¹-acchuá¹ƒ vÄ• parÄ• masati, bhÄ• janaá¹ƒ vÄ• parÄ• masati, á¹-hapeti {á¹-hÄ• peti (K
dÄ• tukÄ• massÄ• ti {dÄ• tukÄ• miyÄ• ti (Se), dÄ• tukÄ• mÄ• viyÄ• ti (Ce) } á¹-hÄ• tabbaá
vÄ• mena hatthena saá¹…ghÄ• á¹-iá¹ƒ uccÄ• retvÄ• dakkhiá¹‡ena hatthena pattaá¹ƒ paá¹‡
pattaá¹ƒ paá¹-iggahetvÄ• bhikkhÄ• paá¹-iggahetabbÄ• . na ca bhikkhÄ• dÄ• yikÄ• ya muk
ulloketabbaá¹ƒ {oloketabbaá¹ƒ (Se) }. sallakkhetabbaá¹ƒ --- `sÅ«paá¹ƒ dÄ• tukÄ• mÄ• vÄ•
sace kaá¹-acchuá¹ƒ vÄ• parÄ• masati, bhÄ• janaá¹ƒ vÄ• parÄ• masati, á¹-hapeti vÄ• --- d
á¹-hÄ• tabbaá¹ƒ. bhikkhÄ• ya dinnÄ• ya saá¹…ghÄ• á¹-iyÄ• pattaá¹ƒ paá¹-icchÄ• detvÄ• s
nivattitabbaá¹ƒ.

``suppaá¹-icchannena antaraghare gantabbaá¹ƒ. susaá¹ƒvutena antaraghare gantabbaá¹ƒ.
antaraghare gantabbaá¹ƒ. na ukkhittakÄ• ya antaraghare gantabbaá¹ƒ. na ujjagghikÄ• ya a
appasaddena antaraghare gantabbaá¹ƒ. na kÄ• yappacÄ• lakaá¹ƒ antaraghare gantabbaá¹
antaraghare gantabbaá¹ƒ. na sÄ«sappacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ. na khambha
gantabbaá¹ƒ. na oguá¹‡á¹-hitena antaraghare gantabbaá¹ƒ. na ukkuá¹-ikÄ• ya antaraghare
paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati, tena Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹
pÄ• dapÄ«á¹-haá¹ƒ \Ne 360/ pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, avakkÄ• rapÄ• ti dho
upaá¹-á¹-hÄ• petabbÄ• , pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. yo pa
paá¹-ikkamati, sace hoti bhuttÄ• vaseso, sace Ä• kaá¹…khati, bhuÃ±jitabbaá¹ƒ \Be 385/. no
appaharite vÄ• chaá¸• á¸• etabbaá¹ƒ, appÄ• á¹‡ake vÄ• udake opilÄ• petabbaá¹ƒ. tena Ä•
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ, avakkÄ• rap
paá¹-isÄ• metabbÄ• , pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ paá¹-isÄ• metabbaá¹ƒ \Se II 233/, b
sammajjitabbaá¹ƒ. yo passati pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• va
tucchaá¹ƒ tena upaá¹-á¹-hÄ• petabbaá¹ƒ. sacassa hoti avisayhaá¹ƒ, hatthavikÄ• rena dutiya
hatthavilaá¹…ghakena upaá¹-á¹-hÄ• petabbaá¹ƒ, na ca tappaccayÄ• vÄ• cÄ• bhinditabbÄ•
piá¹‡á¸• acÄ• rikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ yathÄ• piá¹‡á¸• acÄ• rikehi bhikkhÅ«hi s

nti.

7. Ä• raÃ±Ã±ikavattakathÄ•

<367> tena kho pana samayena sambahulÄ• bhikkhÅ« araÃ±Ã±e viharanti. te neva pÄ• nÄ
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• penti \Ee II 217/, na aggiá¹ƒ upaá¹-á¹-hÄ• penti, na araá¹‡i
upaá¹-á¹-hÄ• penti, na nakkhattapadÄ• ni jÄ• nanti, na disÄ• bhÄ• gaá¹ƒ jÄ• nanti. corÄ• ta
etadavocuá¹ƒ --- ``atthi, bhante, pÄ• nÄ«yaâ€™â€™ nti? ``natthÄ• vusoâ€™â€™ ti. ``atthi,
paribhojanÄ«yaâ€™â€™ nti? ``natthÄ• vusoâ€™â€™ ti. ``atthi, bhante, aggÄ«â€™â€™ ti?
``atthi, bhante, araá¹‡isahitaâ€™â€™ nti? ``natthÄ• vusoâ€™â€™ ti. ( ) { (atthi bhante nakk
jÄ• nÄ• ma Ä• vusoti, atthi bhante disÄ• bhÄ• ganti, na jÄ• nÄ• ma Ä• vusoti.) Ce vimatiá¹-
``kenajja, bhante, yuttaâ€™â€™ nti? ``na kho mayaá¹ƒ, Ä• vuso, jÄ• nÄ• mÄ• â€™â€™ ti.
disÄ• â€™â€™ ti? ``na kho mayaá¹ƒ, Ä• vuso, jÄ• nÄ• mÄ• â€™â€™ ti. atha kho te corÄ•
atthi, na paribhojanÄ«yaá¹ƒ atthi, na aggi atthi, na araá¹‡isahitaá¹ƒ atthi, na nakkhattapadÄ•
disÄ• bhÄ• gaá¹ƒ jÄ• nanti; corÄ• ime, nayime bhikkhÅ«â€™ ti --- Ä• koá¹-etvÄ• pakkamiâ
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«

<368> ``tena hi, bhikkhave, Ä• raÃ±Ã±ikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ•
bhikkhÅ«hi sammÄ• vattitabbaá¹ƒ. Ä• raÃ±Ã±ikena, bhikkhave, bhikkhunÄ• kÄ• lasseva u
thavikÄ• ya pakkhipitvÄ• aá¹ƒse Ä• laggetvÄ• \Be 386/ cÄ«varaá¹ƒ khandhe karitvÄ• upÄ
dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ t
otaritabbaá¹ƒ \Ne 361/ --- idÄ• ni gÄ• maá¹ƒ pavisissÄ• mÄ«ti. upÄ• hanÄ• omuÃ±citvÄ• n
papphoá¹-etvÄ• thavikÄ• ya pakkhipitvÄ• aá¹ƒse Ä• laggetvÄ• timaá¹‡á¸• alaá¹ƒ paá¹-iccl
parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• sa
gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahetvÄ• sÄ• dhukaá¹ƒ ataramÄ• n
suppaá¹-icchannena antaraghare gantabbaá¹ƒ ... pe ... na khambhakatena antaraghare gan
oguá¹‡á¹-hitena antaraghare gantabbaá¹ƒ. na ukkuá¹-ikÄ• ya antaraghare gantabbaá¹ƒ.

``nivesanaá¹ƒ pavisantena sallakkhetabbaá¹ƒ --- `iminÄ• pavisissÄ• mi, iminÄ• nikkhamis
nÄ• tisahasÄ• pavisitabbaá¹ƒ. nÄ• tisahasÄ• nikkhamitabbaá¹ƒ. nÄ• tidÅ«re á¹-hÄ• tabbaa
á¹-hÄ• tabbaá¹ƒ. nÄ• ticiraá¹ƒ á¹-hÄ• tabbaá¹ƒ. nÄ• tilahuá¹ƒ nivattitabbaá¹ƒ. á¹-hitakena sa
`bhikkhaá¹ƒ dÄ• tukÄ• mÄ• vÄ• adÄ• tukÄ• mÄ• vÄ• â€™ ti. sace kammaá¹ƒ vÄ• nikkhip
kaá¹-acchuá¹ƒ vÄ• parÄ• masati, bhÄ• janaá¹ƒ vÄ• parÄ• masati, á¹-hapeti vÄ• --- dÄ• tu
bhikkhÄ• ya diyyamÄ• nÄ• ya vÄ• mena hatthena \Se II 235/ saá¹…ghÄ• á¹-iá¹ƒ uccÄ• retv
pattaá¹ƒ paá¹‡Ä• metvÄ• ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• bhikkhÄ• paá¹-iggahe
bhikkhÄ• dÄ• yikÄ• ya mukhaá¹ƒ ulloketabbaá¹ƒ. sallakkhetabbaá¹ƒ --- `sÅ«paá¹ƒ dÄ• tukÄ
vÄ• â€™ ti. sace kaá¹-acchu vÄ• parÄ• masati, bhÄ• janaá¹ƒ vÄ• parÄ• masati, á¹-hapeti

á¹-hÄ• tabbaá¹ƒ. bhikkhÄ• ya dinnÄ• ya saá¹…ghÄ• á¹-iyÄ• pattaá¹ƒ paá¹-icchÄ• detvÄ• s
nivattitabbaá¹ƒ.

``suppaá¹-icchannena antaraghare gantabbaá¹ƒ ... pe ... na ukkuá¹-ikÄ• ya antaraghare ga
nikkhamitvÄ• pattaá¹ƒ thavikÄ• ya pakkhipitvÄ• aá¹ƒse Ä• laggetvÄ• cÄ«varaá¹ƒ saá¹…g
upÄ• hanÄ• Ä• rohitvÄ• gantabbaá¹ƒ.

``Ä• raÃ±Ã±ikena, bhikkhave, bhikkhunÄ• pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ, paribh
upaá¹-á¹-hÄ• petabbaá¹ƒ, aggi upaá¹-á¹-hÄ• petabbo, araá¹‡isahitaá¹ƒ upaá¹-á¹-hÄ• petabb
upaá¹-á¹-hÄ• petabbo, nakkhattapadÄ• ni uggahetabbÄ• ni --- sakalÄ• ni vÄ• ekadesÄ• ni
bhavitabbaá¹ƒ. idaá¹ƒ kho, bhikkhave, Ä• raÃ±Ã±ikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ yathÄ•
sammÄ• vattitabbaâ€™â€™ nti.

8. senÄ• sanavattakathÄ•

<369> tena \Be 387/ \Ne 362/ kho pana samayena sambahulÄ• bhikkhÅ« ajjhokÄ• se cÄ«v
karonti. chabbaggiyÄ• bhikkhÅ« paá¹-ivÄ• te aá¹…gaá¹‡e {paá¹…gaá¹‡e (Ce Se) } senÄ• s
bhikkhÅ« rajena okiriá¹ƒsu. ye te bhikkhÅ« appicchÄ• ... pe ... \Se II 236/ te ujjhÄ• yanti khi
vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« paá¹-ivÄ• te aá¹…gaá¹‡e senÄ•
bhikkhÅ« rajena okiriá¹ƒsÅ«â€™â€™ ti. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• r
``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhÅ« paá¹-ivÄ• te aá¹…gaá¹‡e senÄ• sanaá
rajena okiriá¹ƒsÅ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<370> ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ senÄ• sanavattaá¹ƒ paÃ±Ã±apessÄ• mi yathÄ•
vattitabbaá¹ƒ. yasmiá¹ƒ vihÄ• re viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, sod
67; Vin II 357} vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekama
nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhisibibbohanaá
ekamantaá¹ƒ nikkhipitabbaá¹ƒ; maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsan
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo; pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ ka
appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• eka
maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbÄ• ; kheá¸·amallako nÄ«ha
nikkhipitabbo; apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhummatth
yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace \Se
santÄ• nakaá¹ƒ hoti, ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ•
gerukaparikammakatÄ• bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• par
kÄ• á¸·avaá¹‡á¹‡akatÄ• bhÅ«mi kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ•
hoti bhÅ«mi, udakena paripphositvÄ• pariphositvÄ• sammajjitabbÄ• --- mÄ• vihÄ• ro raje

saá¹…kÄ• raá¹ƒ vicinitvÄ• ekamantaá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

``na \Be 388/ bhikkhusÄ• mantÄ• senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ. na vihÄ• rasÄ• ma
papphoá¹-etabbaá¹ƒ. na pÄ• nÄ«yasÄ• mantÄ• senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ. na pa
senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ. na paá¹-ivÄ• te aá¹…gaá¹‡e senÄ• sanaá¹ƒ papphoá¹
senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ.

``bhummattharaá¹‡aá¹ƒ \Ne 363/ ekamantaá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• a
yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. maÃ±capaá¹-ipÄ• dakÄ• ekamantaá¹ƒ otÄ• p
atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbÄ• . maÃ±co ekamantaá¹ƒ otÄ• petvÄ• sodhetvÄ
katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-ha
yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ ekamantaá¹ƒ otÄ• petvÄ• sodhetvÄ
katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-ha
yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibbohanaá¹ƒ ekamantaá¹ƒ otÄ• petvÄ• s
II 238/ atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. nisÄ«danapaccattharaá¹‡aá
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. kheá¸
otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbo. apassenaphalakaá¹ƒ
pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabbaá
nikkhipantena ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ v
vÄ• parÄ• masitvÄ• patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipi
nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vA
pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ.

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .
vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
thaketabbÄ• . sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• t
hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ• lo hoti, divÄ
thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace \Be 389/ pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá
hoti, koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• \Se II 239/ uklÄ• pÄ• hoti,
sammajjitabbÄ• . sace aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vac
vaccakuá¹-i sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petab
paribhojanÄ«yaá¹ƒ na hoti, paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanak
Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ.

``sace vuá¸• á¸• hena saddhiá¹ƒ ekavihÄ• re viharati, na vuá¸• á¸• haá¹ƒ anÄ• pucchÄ• uo
paripucchÄ• dÄ• tabbÄ• , na sajjhÄ• yo kÄ• tabbo, na dhammo bhÄ• sitabbo, na padÄ«po

vijjhÄ• petabbo, na vÄ• tapÄ• nÄ• vivaritabbÄ• , na vÄ• tapÄ• nÄ• thaketabbÄ• . sace \Ee
saddhiá¹ƒ ekacaá¹…kame caá¹…kamati, yena vuá¸• á¸• ho tena parivattitabbaá¹ƒ, na ca vu
saá¹…ghÄ• á¹-ikaá¹‡á¹‡ena ghaá¹-á¹-etabbo. idaá¹ƒ kho, bhikkhave, bhikkhÅ«naá¹ƒ senÄ•
bhikkhÅ«hi senÄ• sane sammÄ• vattitabbaâ€™â€™ nti.

9. jantÄ• gharavattakathÄ•

<371> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« jantÄ• ghare therehi bhikkhÅ«hi n
anÄ• dariyaá¹ƒ paá¹-icca pahÅ«taá¹ƒ kaá¹-á¹-haá¹ƒ Ä• ropetvÄ• aggiá¹ƒ datvÄ• dvÄ• raá¹
nisÄ«danti. bhikkhÅ« {therÄ• ca bhikkhÅ« (Se Ke) } uá¹‡hÄ• bhitattÄ• dvÄ• raá¹ƒ alabham
papatanti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``katha
nÄ• ma chabbaggiyÄ• bhikkhÅ« jantÄ• ghare therehi bhikkhÅ«hi nivÄ• riyamÄ• nÄ• anÄ•
kaá¹-á¹-haá¹ƒ Ä• ropetvÄ• aggiá¹ƒ datvÄ• dvÄ• raá¹ƒ thaketvÄ• dvÄ• re nisÄ«dissanti! bh
dvÄ• raá¹ƒ alabhamÄ• nÄ• mucchitÄ• papatantÄ«â€™â€™ ti. atha kho te bhikkhÅ« bhaga
... pe ... ``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhÅ« jantÄ• ghare therehi bhikkhÅ«
anÄ• dariyaá¹ƒ paá¹-icca pahÅ«taá¹ƒ kaá¹-á¹-haá¹ƒ Ä• ropetvÄ• aggiá¹ƒ datvÄ• dvÄ• raá¹
nisÄ«danti; bhikkhÅ« uá¹‡hÄ• bhitattÄ• dvÄ• raá¹ƒ alabhamÄ• nÄ• mucchitÄ• papatantÄ«
bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«
390/, bhikkhave, jantÄ• ghare therena bhikkhunÄ• nivÄ• riyamÄ• nena anÄ• dariyaá¹ƒ paá
kaá¹-á¹-haá¹ƒ Ä• ropetvÄ• aggi dÄ• tabbo. yo dadeyya, Ä• patti dukkaá¹-assa. na, bhikkhav
dvÄ• re nisÄ«ditabbaá¹ƒ. yo nisÄ«deyya, Ä• patti dukkaá¹-assa.

<372> ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ jantÄ• gharavattaá¹ƒ paÃ±Ã±apessÄ• mi yathÄ•
sammÄ• vattitabbaá¹ƒ. yo paá¹-hamaá¹ƒ jantÄ• gharaá¹ƒ gacchati, sace chÄ• rikÄ• ussan
chaá¸• á¸• etabbÄ• . sace jantÄ• gharaá¹ƒ uklÄ• paá¹ƒ hoti, jantÄ• gharaá¹ƒ sammajjitabba
uklÄ• paá¹ƒ hoti, paribhaá¹‡á¸• aá¹ƒ sammajjitabbaá¹ƒ. sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hot
sammajjitabbaá¹ƒ. sace koá¹-á¹-hako uklÄ• po hoti, koá¹-á¹-hako sammajjitabbo \Se II 241/.
jantÄ• gharasÄ• lÄ• uklÄ• pÄ• hoti, jantÄ• gharasÄ• lÄ• sammajjitabbÄ• .

``cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, mattikÄ• temetabbÄ• , udakadoá¹‡ikÄ• ya udakaá¹ƒ Ä• si
\Ne 365/ pavisantena mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato ca pacchato ca paá¹-icchÄ
pavisitabbaá¹ƒ. na there bhikkhÅ« anupakhajja nisÄ«ditabbaá¹ƒ. na navÄ• bhikkhÅ« Ä• sa
sace ussahati, jantÄ• ghare therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ parikammaá¹ƒ kÄ• tabbaá¹ƒ. jantÄ
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• ghar
ussahati, udakepi therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ parikammaá¹ƒ kÄ• tabbaá¹ƒ. na therÄ• naá¹
nahÄ• yitabbaá¹ƒ, na \Ee II 221/ uparitopi nahÄ• yitabbaá¹ƒ. nahÄ• tena uttarantena otaran
dÄ• tabbo. yo pacchÄ• jantÄ• gharÄ• nikkhamati, sace jantÄ• gharaá¹ƒ cikkhallaá¹ƒ hoti, o
mattikÄ• doá¹‡ikaá¹ƒ dhovitvÄ• jantÄ• gharapÄ«á¹-haá¹ƒ paá¹-isÄ• metvÄ• aggiá¹ƒ vijjhÄ•

pakkamitabbaá¹ƒ. idaá¹ƒ kho, bhikkhave, bhikkhÅ«naá¹ƒ jantÄ• gharavattaá¹ƒ yathÄ• bhikk
vattitabbaâ€™â€™ nti.

10. vaccakuá¹-ivattakathÄ•

<373> tena kho pana samayena aÃ±Ã±ataro bhikkhu brÄ• hmaá¹‡ajÄ• tiko vaccaá¹ƒ katvÄ
ko imaá¹ƒ vasalaá¹ƒ duggandhaá¹ƒ \Se II 242/ Ä• masissatÄ«ti \Be 391/ {Ä• camissatÄ«ti (k
vaccamagge kimi saá¹‡á¹-hÄ• ti. atha kho so bhikkhu bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• roces
Ä• vuso, vaccaá¹ƒ katvÄ• na Ä• camesÄ«â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te bh
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu vaccaá¹ƒ katvÄ• na Ä• ca
kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, bhikk
na Ä• camesÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ..
katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikkhave, vaccaá¹ƒ katvÄ• sati udake nÄ• cametabb
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« vaccakuá¹-iyÄ• yathÄ• vuá¸• á¸• haá¹ƒ vaccaá¹ƒ karon
paá¹-hamataraá¹ƒ Ä• gantvÄ• vaccitÄ• Ä• gamenti. te vaccaá¹ƒ sandhÄ• rentÄ• mucchitÄ
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira bhikkhave ... pe ... saccaá¹ƒ bhagavÄ• ti .
bhikkhave, vaccakuá¹-iyÄ• yathÄ• vuá¸• á¸• haá¹ƒ vacco kÄ• tabbo. yo kareyya, Ä• patti du
bhikkhave, Ä• gatapaá¹-ipÄ• á¹-iyÄ• vaccaá¹ƒ kÄ• tuâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« atisahasÄ• pi vaccakuá¹-iá¹ƒ pavisanti, u
{ubbhujjitvÄ• pi (Ce), ubbhujitvÄ• (Se) } pavisanti, nitthunantÄ• pi vaccaá¹ƒ karonti \Se II 24
dantakaá¹-á¹-haá¹ƒ khÄ• dantÄ• pi vaccaá¹ƒ karonti, bahiddhÄ• pi vaccadoá¹‡ikÄ• ya vacca
passÄ• vadoá¹‡ikÄ• ya passÄ• vaá¹ƒ karonti, passÄ• vadoá¹‡ikÄ• yapi kheá¸·aá¹ƒ karonti,
avalekhanti, avalekhanakaá¹-á¹-hampi vaccakÅ«pamhi pÄ• tenti, atisahasÄ• pi nikkhamanti
nikkhamanti, capucapukÄ• rakampi Ä• camenti, Ä• camanasarÄ• vakepi udakaá¹ƒ sesenti.
pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi \Ee II 222/ --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• b
atisahasÄ• pi vaccakuá¹-iá¹ƒ pavisissanti, ubbhajitvÄ• pi pavisissanti, nitthunantÄ• pi vacca
dantakaá¹-á¹-haá¹ƒ khÄ• dantÄ• pi vaccaá¹ƒ karissanti, bahiddhÄ• pi vaccadoá¹‡ikÄ• ya va
bahiddhÄ• pi passÄ• vadoá¹‡ikÄ• ya passÄ• vaá¹ƒ karissanti, passÄ• vadoá¹‡ikÄ• yapi khe
pharusenapi kaá¹-á¹-hena avalekhissanti, avalekhanakaá¹-á¹-hampi vaccakÅ«pamhi pÄ• tes
nikkhamissanti, ubbhajitvÄ• pi nikkhamissanti, capucapukÄ• rakampi Ä• camessanti, Ä• ca
sesessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ \Be 392/ Ä• rocesu
kira, bhikkhave ... pe ... saccaá¹ƒ bhagavÄ• ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kath
bhikkhÅ« Ä• mantesi ---

<374> ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ vaccakuá¹-ivattaá¹ƒ paÃ±Ã±apessÄ• mi yathÄ•

sammÄ• vattitabbaá¹ƒ. yo \Se II 244/ vaccakuá¹-iá¹ƒ gacchati tena bahi á¹-hitena {bahi á¹-h
} ukkÄ• sitabbaá¹ƒ. anto nisinnenapi ukkÄ• sitabbaá¹ƒ. cÄ«varavaá¹ƒse vÄ• cÄ«vararajjuy
nikkhipitvÄ• sÄ• dhukaá¹ƒ ataramÄ• nena vaccakuá¹-Ä« pavisitabbÄ• . nÄ• tisahasÄ• pav
pavisitabbÄ• . vaccapÄ• dukÄ• ya á¹-hitena ubbhajitabbaá¹ƒ. na nitthunantena vacco kÄ• ta
dantakaá¹-á¹-haá¹ƒ khÄ• dantena vacco kÄ• tabbo. na bahiddhÄ• vaccadoá¹‡ikÄ• ya vacc
passÄ• vadoá¹‡ikÄ• ya passÄ• vo kÄ• tabbo. na passÄ• vadoá¹‡ikÄ• ya kheá¸·o kÄ• tabbo
avalekhitabbaá¹ƒ. na avalekhanakaá¹-á¹-haá¹ƒ vaccakÅ«pamhi pÄ• tetabbaá¹ƒ. vaccapÄ• c
paá¹-icchÄ• detabbaá¹ƒ. nÄ• tisahasÄ• nikkhamitabbaá¹ƒ. na ubbhajitvÄ• nikkhamitabbaá
á¹-hitena ubbhajitabbaá¹ƒ. na capucapukÄ• rakaá¹ƒ Ä• cametabbaá¹ƒ. na Ä• camanasarÄ•
Ä• camanapÄ• dukÄ• ya á¹-hitena paá¹-icchÄ• detabbaá¹ƒ.

``sace vaccakuá¹-i uhatÄ• {Å«hatÄ• (Ce Se) } hoti, dhovitabbÄ• . sace avalekhanapidharo
avalekhanakaá¹-á¹-haá¹ƒ chaá¸• á¸• etabbaá¹ƒ. sace vaccakuá¹-i uklÄ• pÄ• hoti, vaccakuá
paribhaá¹‡á¸• aá¹ƒ uklÄ• paá¹ƒ hoti, paribhaá¹‡á¸• aá¹ƒ sammajjitabbaá¹ƒ. sace pariveá¹‡a
pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ \Ne 367/. sace koá¹-á¹-hako uklÄ• po hoti, koá¹-á¹-hako sa
Ä• camanakumbhiyÄ• udakaá¹ƒ na hoti, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá
bhikkhave, bhikkhÅ«naá¹ƒ vaccakuá¹-ivattaá¹ƒ yathÄ• bhikkhÅ«hi vaccakuá¹-iyÄ• sammÄ

11. upajjhÄ• yavattakathÄ•

<375> tena kho pana samayena saddhivihÄ• rikÄ• upajjhÄ• yesu na sammÄ• vattanti. ye t
... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma saddhivihÄ• rikÄ• upajjhÄ• ye
vattissantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe .
bhikkhave, saddhivihÄ• rikÄ• upajjhÄ• yesu na sammÄ• vattantÄ«â€™â€™ ti? ``saccaá¹ƒ
buddho \Be 393/ bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma, bhikkhave, saddhivihÄ• rikÄ• upa
sammÄ• vattissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vig
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<376> ``tena hi, bhikkhave, saddhivihÄ• rikÄ• naá¹ƒ upajjhÄ• yesu vattaá¹ƒ paÃ±Ã±apessÄ
saddhivihÄ• rikehi upajjhÄ• yesu sammÄ• vattitabbaá¹ƒ. {Vin I 66} saddhivihÄ• rikena, bhik
sammÄ• vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sammÄ• vattanÄ• ---

``kÄ• lasseva uá¹-á¹-hÄ• ya upÄ• hanÄ• omuÃ±citvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ k
dÄ• tabbaá¹ƒ, mukhodakaá¹ƒ dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu
yÄ• gu upanÄ• metabbÄ• . yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-iggah
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. upajjhÄ• yamhi vua
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti \Se II 246/, so deso sammajjitabbo.

``sace upajjhÄ• yo gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-inivÄ
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako {saudako (Katthaci) } dÄ• tabbo. sace upajjhÄ• yo pacchÄ• samaá¹‡aá¹ƒ Ä• k
paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• sa
saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gah
pacchÄ• samaá¹‡ena hotabbaá¹ƒ. nÄ• tidÅ«re gantabbaá¹ƒ, nÄ• ccÄ• sanne gantabbaá¹ƒ
paá¹-iggahetabbaá¹ƒ. na upajjhÄ• yassa bhaá¹‡amÄ• nassa antarantarÄ• kathÄ• opÄ• tet
Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• no nivÄ• retabbo.

``nivattantena paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodaka
pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabb
dÄ• tabbaá¹ƒ, nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhutta
otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharitabbaá¹
saá¹…gharantena caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharita
bhaá¹…go ahosÄ«ti. obhoge kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace \Be 394/ piá¹‡á¸• apÄ• to hoti, upajjhÄ• yo ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ
247/ upanÄ• metabbo. upajjhÄ• yo pÄ• nÄ«yena pucchitabbo. bhuttÄ• vissa udakaá¹ƒ datv
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhu
ca uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ \Ee II 224/ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipa
hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«
patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nik
hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ v
antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. upajjhÄ• yamhi vuá¹-á¹-hite Ä
uddharitabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabba
hoti, so deso sammajjitabbo.

``sace upajjhÄ• yo nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«ten
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace upajjhÄ• yo jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, matt
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya upajjhÄ• yassa piá¹-á¹-hito piá¹-á¹-hito gantvÄ• jantÄ•
cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ, cuá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ, m
ussahati, jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. jantÄ• gharaá¹ƒ pavisantena mattikÄ• ya mukhaá
pacchato ca paá¹-icchÄ• detvÄ• \Se II 248/ jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na there bhikkh
nisÄ«ditabbaá¹ƒ. na navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• . jantÄ• ghare upajjhÄ•
kÄ• tabbaá¹ƒ. jantÄ• gharÄ• \Ne 369/ nikkhamantena jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya
paá¹-icchÄ• detvÄ• jantÄ• gharÄ• nikkhamitabbaá¹ƒ.

``udakepi upajjhÄ• yassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-hamataraá¹ƒ uttari
vodakaá¹ƒ katvÄ• nivÄ• setvÄ• upajjhÄ• yassa gattato udakaá¹ƒ pamajjitabbaá¹ƒ, nivÄ• sa
saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hamataraá¹ƒ Ä• gan
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pucchitabbo. sace uddisÄ• petukÄ• mo hoti, uddisitabbo. sace paripucchitukÄ• mo hoti, par

``yasmiá¹ƒ \Be 395/ vihÄ• re upajjhÄ• yo viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussa
vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipit
nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhisibibbohanaá
ekamantaá¹ƒ nikkhipitabbaá¹ƒ; maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsan
asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo;
katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-ha
ekamantaá¹ƒ nikkhipitabbaá¹ƒ; maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhip
nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo; apassenaphalakaá¹ƒ \Se II 249/ nÄ«haritvÄ• ekan
nikkhipitabbaá¹ƒ; bhÅ«mattharaá¹‡aá¹ƒ yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ•
nikkhipitabbaá¹ƒ. sace vihÄ• re santÄ• nakaá¹ƒ hoti, ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹
Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• . sace gerukaparikammakatÄ• bhitti kaá¹
temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸·avaá¹‡á¹‡akatÄ• bhÅ«mi kaá¹‡á¹‡akit
temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace akatÄ• hoti bhÅ«mi, udakena paripphositvÄ•
sammajjitabbÄ• --- mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä«ti. saá¹…kÄ• raá¹ƒ vicinitvÄ• ekaman

``bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±
maÃ±capaá¹-ipÄ• dakÄ• otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetab
sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbo. pÄ«á¹-haá¹ƒ
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibbo
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. nisÄ««
370/ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±ap
otÄ• petvÄ• \Se II 250/ pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbo. apassenap
pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabbaá
nikkhipantena ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ
vÄ• parÄ• masitvÄ• patto \Be 396/ nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto
cÄ«varaá¹ƒ nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varav
cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikk

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .

vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
thaketabbÄ• . sace dakkhiá¹‡Ä• \Ee II 226/ sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• ta
sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ•
vÄ• tapÄ• nÄ• thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá¹-á¹-hako
koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hÄ• na
aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vaccakuá¹-i uklÄ• pÄ• hot
sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace
paribhojanÄ«yaá¹ƒ \Se II 251/ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanakumbhiyÄ• udaka
Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ.

``sace upajjhÄ• yassa anabhirati uppannÄ• hoti, saddhivihÄ• rikena vÅ«pakÄ• setabbo, vÅ
dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace upajjhÄ• yassa kukkuccaá¹ƒ uppannaá¹ƒ hoti, s
vinodetabbaá¹ƒ, vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace upajjhÄ• y
uppannaá¹ƒ hoti, saddhivihÄ• rikena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhammakathÄ•
upajjhÄ• yo garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho, saddhivihÄ• rikena ussukk
nu kho saá¹…gho upajjhÄ• yassa parivÄ• saá¹ƒ dadeyyÄ• ti. sace upajjhÄ• yo mÅ«lÄ• yapa
saddhivihÄ• rikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho upajjhÄ• yaá¹ƒ mÅ«
sace upajjhÄ• yo mÄ• nattÄ• raho hoti, saddhivihÄ• rikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kint
upajjhÄ• yassa mÄ• nattaá¹ƒ dadeyyÄ• ti. sace \Ne 371/ upajjhÄ• yo abbhÄ• nÄ• raho hoti,
ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho \Be 397/ saá¹…gho upajjhÄ• yaá¹ƒ abbheyyÄ• ti. s
upajjhÄ• yassa kammaá¹ƒ kattukÄ• mo hoti, tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabbÄ• jan
paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , saddhivihÄ• rikena ussukkaá¹ƒ kÄ• ta
saá¹…gho upajjhÄ• yassa kammaá¹ƒ na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• meyyÄ• ti. kata
hoti saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• p
ukkhepanÄ«yaá¹ƒ vÄ• , saddhivihÄ• rikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho upajjhÄ
lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippassambhey

``sace upajjhÄ• yassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti \Ee II 227/, saddhivihÄ• rikena dhovit
vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho upajjhÄ• yassa cÄ«varaá¹ƒ dhoviyethÄ• ti. sace upajjhÄ•
kÄ• tabbaá¹ƒ hoti, saddhivihÄ• rikena kÄ• tabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti
cÄ«varaá¹ƒ kariyethÄ• ti. sace upajjhÄ• yassa rajanÄ• pacitabbÄ• hoti, saddhivihÄ• rikena
vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho upajjhÄ• yassa rajanaá¹ƒ paciyethÄ• ti. sace upajjhÄ• yas
rajitabbaá¹ƒ {rajetabbaá¹ƒ (Se) } hoti, saddhivihÄ• rikena rajitabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ•
nu kho upajjhÄ• yassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«varaá¹ƒ rajantena {rajentena (Se) } sÄ•
samparivattakaá¹ƒ samparivattakaá¹ƒ rajitabbaá¹ƒ, na ca acchinne theve pakkamitabbaá¹ƒ.

``na upajjhÄ• yaá¹ƒ anÄ• pucchÄ• ekaccassa patto dÄ• tabbo, na ekaccassa patto paá¹-ig
cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, na ekaccassa cÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ; na ekaccassa p
ekaccassa parikkhÄ• ro paá¹-iggahetabbo; na ekaccassa kesÄ• chedetabbÄ• {chettabbÄ•
(Katthaci) }, na ekaccena kesÄ• \Se II 253/ chedÄ• petabbÄ• ; na ekaccassa parikammaá¹
parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ; na ekaccassa veyyÄ• vacco {veyyÄ• vaccaá¹ƒ (Katthac
veyyÄ• vacco kÄ• rÄ• petabbo; na ekaccassa pacchÄ• samaá¹‡ena hotabbaá¹ƒ, na ekacco
ekaccassa piá¹‡á¸• apÄ• to nÄ«haritabbo, na ekaccena piá¹‡á¸• apÄ• to nÄ«harÄ• petabbo
anÄ• pucchÄ• gÄ• mo pavisitabbo; na susÄ• naá¹ƒ gantabbaá¹ƒ; na disÄ• pakkamitabbÄ•
hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo \Be 398/, vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ.
saddhivihÄ• rikÄ• naá¹ƒ upajjhÄ• yesu vattaá¹ƒ yathÄ• saddhivihÄ• rikehi upajjhÄ• yesu sa

12. saddhivihÄ• rikavattakathÄ•

<377> tena \Ne 372/ kho pana samayena upajjhÄ• yÄ• saddhivihÄ• rikesu na sammÄ• vat
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma upajjhÄ• yÄ•
na sammÄ• vattissantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• roc
kira, bhikkhave, upajjhÄ• yÄ• saddhivihÄ• rikesu na sammÄ• vattantÄ«â€™â€™ ti? ``sacc
pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<378> ``tena hi, bhikkhave, upajjhÄ• yÄ• naá¹ƒ saddhivihÄ• rikesu vattaá¹ƒ paÃ±Ã±apessÄ
saddhivihÄ• rikesu sammÄ• vattitabbaá¹ƒ. {Vin I 67} upajjhÄ• yena, bhikkhave, saddhivihÄ
vattitabbaá¹ƒ \Ee II 228/. tatrÄ• yaá¹ƒ \Se II 254/ sammÄ• vattanÄ• ---

``upajjhÄ• yena, bhikkhave, saddhivihÄ• riko saá¹…gahetabbo anuggahetabbo uddesena p
anusÄ• saniyÄ• . sace upajjhÄ• yassa patto hoti, saddhivihÄ• rikassa patto na hoti, upajjhÄ
saddhivihÄ• rikassa patto dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivi
uppajjiyethÄ• ti. sace upajjhÄ• yassa cÄ«varaá¹ƒ hoti, saddhivihÄ• rikassa cÄ«varaá¹ƒ na h
saddhivihÄ• rikassa cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kh
cÄ«varaá¹ƒ uppajjiyethÄ• ti. sace upajjhÄ• yassa parikkhÄ• ro hoti, saddhivihÄ• rikassa par
upajjhÄ• yena saddhivihÄ• rikassa parikkhÄ• ro dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ -
saddhivihÄ• rikassa parikkhÄ• ro uppajjiyethÄ• ti.

``sace saddhivihÄ• riko gilÄ• no hoti, kÄ• lasseva uá¹-á¹-hÄ• ya dantakaá¹-á¹-haá¹ƒ dÄ• ta
dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu hoti, bhÄ• janaá¹ƒ dhovitvÄ• y
yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ \Be 399/ datvÄ• bhÄ• janaá¹ƒ paá¹-iggahetvÄ• nÄ«caá¹ƒ ka
appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. saddhivihÄ• rikamhi vuá¹-á¹-hite
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace saddhivihÄ• riko gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-
paá¹-iggahetabbaá¹ƒ \Ne 373/, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá
II 255/, dhovitvÄ• patto sodako dÄ• tabbo.

``ettÄ• vatÄ• nivattissatÄ«ti Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á
upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, paá¹-inivÄ• sa
nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhuttaá¹ƒ uá¹‡he otÄ
uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gh
kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ --- mÄ• majjhe bhaá¹…go ah
kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace piá¹‡á¸• apÄ• to hoti, saddhivihÄ• riko ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ• pi
upanÄ• metabbo. saddhivihÄ• riko pÄ• nÄ«yena pucchitabbo. bhuttÄ• vissa udakaá¹ƒ datv
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhu
ca uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipantena eke
gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ \Ee II 229/ vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹
nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nikkhipa
cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamaj
bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. saddhivihÄ• rikamhi vuá¹-á¹-hite Ä• sanaá¹
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ. sace so des
sammajjitabbo \Se II 256/.

``sace saddhivihÄ• riko nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace \Be 400/ saddhivihÄ• riko jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannet
temetabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya {Ä• dÄ• ya saddhivihÄ• rikassa piá¹-á¹-hi
gantvÄ• jantÄ• gharapÄ«á¹-haá¹ƒ datvÄ• cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkh
dÄ• tabbaá¹ƒ, mattikÄ• dÄ• tabbÄ• . sace ussahati jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. jantÄ•
mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• ghara
bhikkhÅ« anupakhajja nisÄ«ditabbaá¹ƒ, na navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ•
saddhivihÄ• rikassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. jantÄ• gharÄ• nikkhamantena jantÄ• gha
ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharÄ• nikkhamitabbaá¹ƒ.

``udakepi \Ne 374/ saddhivihÄ• rikassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-ham
gattaá¹ƒ vodakaá¹ƒ katvÄ• nivÄ• setvÄ• saddhivihÄ• rikassa gattato udakaá¹ƒ pamajjitabb
dÄ• tabbaá¹ƒ, saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hama

paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pÄ• nÄ«yena pucchitabbo.

``yasmiá¹ƒ vihÄ• re saddhivihÄ• riko viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati
vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• \Se II 257/ ekamantaá
... sace Ä• camanakumbhiyÄ• udakaá¹ƒ na hoti, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±c

``sace saddhivihÄ• rikassa anabhirati uppannÄ• hoti, upajjhÄ• yena vÅ«pakÄ• setabbo, vÅ
dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace saddhivihÄ• rikassa kukkuccaá¹ƒ uppannaá¹ƒ h
vinodetabbaá¹ƒ, vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace saddhivih
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti, upajjhÄ• yena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhar
kÄ• tabbÄ• . sace saddhivihÄ• riko garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho, up
kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho saddhivihÄ• rikassa parivÄ• saá¹ƒ dadeyyÄ• ti. sace
mÅ«lÄ• yapaá¹-ikassanÄ• raho hoti, upajjhÄ• yena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho
saddhivihÄ• rikaá¹ƒ mÅ«lÄ• ya paá¹-ikasseyyÄ• ti. sace saddhivihÄ• riko mÄ• nattÄ• raho h
ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho \Be 401/ saddhivihÄ• rikassa mÄ• natta
saddhivihÄ• riko abbhÄ• nÄ• raho hoti, upajjhÄ• yena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu k
saddhivihÄ• rikaá¹ƒ abbheyyÄ• ti. sace saá¹…gho saddhivihÄ• rikassa kammaá¹ƒ kattukÄ•
niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ
kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho saddhivihÄ• rikassa kammaá¹ƒ na kareyya, lahukÄ•
kataá¹ƒ vÄ• panassa \Se II 258/ hoti saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ• niyassaá
vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• , ukkhepanÄ«yaá¹ƒ vÄ• , upajjhÄ• yena ussukkaá¹ƒ kÄ• ta
saddhivihÄ• riko sammÄ• vatteyya lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho t
paá¹-ippassambheyyÄ• ti.

``sace saddhivihÄ• rikassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹
dhoveyyÄ• sÄ«ti, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa cÄ«var
\Ne 375/ saddhivihÄ• rikassa cÄ«varaá¹ƒ kÄ• tabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹
kareyyÄ• sÄ«ti, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa cÄ«varaá
saddhivihÄ• rikassa rajanaá¹ƒ pacitabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹ƒ --- evaá¹ƒ
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa rajanaá¹ƒ paciyethÄ• ti. s
cÄ«varaá¹ƒ rajitabbaá¹ƒ hoti, upajjhÄ• yena Ä• cikkhitabbaá¹ƒ --- evaá¹ƒ rajeyyÄ• sÄ«ti, uss
kÄ• tabbaá¹ƒ --- kinti nu kho saddhivihÄ• rikassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«varaá¹ƒ rajan
samparivattakaá¹ƒ samparivattakaá¹ƒ rajitabbaá¹ƒ, na ca acchinne theve pakkamitabbaá¹ƒ.
gilÄ• no hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ.
231/, upajjhÄ• yÄ• naá¹ƒ saddhivihÄ• rikesu vattaá¹ƒ yathÄ• upajjhÄ• yehi saddhivihÄ• rike
vattitabbaâ€™â€™ nti.

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

13. Ä• cariyavattakathÄ•

<379> tena \Se II 259/ kho pana samayena antevÄ• sikÄ• Ä• cariyesu na sammÄ• vattant
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma antevÄ• sikÄ• Ä• cariye
vattissantÄ«â€™â€™ ti! atha \Be 402/ kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá
kira, bhikkhave, antevÄ• sikÄ• Ä• cariyesu na sammÄ• vattantÄ«â€™â€™ ti? ``saccaá¹ƒ b
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<380> ``tena hi, bhikkhave, antevÄ• sikÄ• naá¹ƒ Ä• cariyesu vattaá¹ƒ paÃ±Ã±apessÄ• mi y
Ä• cariyesu sammÄ• vattitabbaá¹ƒ. {Vin I 78} antevÄ• sikena, bhikkhave, Ä• cariyamhi sam
tatrÄ• yaá¹ƒ sammÄ• vattanÄ• ---

``kÄ• lasseva uá¹-á¹-hÄ• ya upÄ• hanÄ• omuÃ±citvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ k
dÄ• tabbaá¹ƒ, mukhodakaá¹ƒ dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu
yÄ• gu upanÄ• metabbÄ• . yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-iggah
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena \Ne 376/ dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ. Ä• cariya
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace Ä• cariyo gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-inivÄ• s
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto \Se II 260/ sodako dÄ• tabbo. sace Ä• cariyo pacchÄ• samaá¹‡aá¹ƒ Ä• kaá¹…khati, ti
paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• sa
saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gah
pacchÄ• samaá¹‡ena hotabbaá¹ƒ. nÄ• tidÅ«re gantabbaá¹ƒ, nÄ• ccÄ• sanne gantabbaá¹ƒ,
paá¹-iggahetabbaá¹ƒ. na Ä• cariyassa bhaá¹‡amÄ• nassa antarantarÄ• kathÄ• opÄ• tetab
Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• no nivÄ• retabbo.

``nivattantena paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodaka
pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabb
dÄ• tabbaá¹ƒ, nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhutta
otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharitabbaá¹
saá¹…gharantena caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharita
bhaá¹…go ahosÄ«ti. obhoge kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace piá¹‡á¸• apÄ• to hoti, Ä• cariyo ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ• piá¹‡á¸•
Ä• cariyo pÄ• nÄ«yena pucchitabbo \Be 403/. bhuttÄ• vissa udakaá¹ƒ datvÄ• pattaá¹ƒ paá¹

katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhuttaá¹ƒ uá¹
uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipantena ekena
gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ \Se II 261/ vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹
nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nikkhipa
cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamaj
bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. Ä• cariyamhi vuá¹-á¹-hite Ä• sanaá¹ƒ uddha
pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ. sace so deso uklÄ• po hoti,

``sace Ä• cariyo nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«tena
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace \Ne 377/ Ä• cariyo jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya Ä• cariyassa piá¹-á¹-hito piá¹-á¹-hito gantvÄ• jantÄ• gh
cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ, cuá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ, m
ussahati, jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. jantÄ• gharaá¹ƒ pavisantena mattikÄ• ya mukhaá
pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na there bhikkhÅ« anupak
navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• . jantÄ• ghare Ä• cariyassa parikammaá¹ƒ
nikkhamantena jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya purato ca pacchato ca paá¹-icchÄ• detv
nikkhamitabbaá¹ƒ.

``udakepi Ä• cariyassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-hamataraá¹ƒ uttaritv
gattaá¹ƒ vodakaá¹ƒ katvÄ• nivÄ• setvÄ• Ä• cariyassa gattato udakaá¹ƒ pamajjitabbaá¹ƒ, n
saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hamataraá¹ƒ Ä• gan
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pucchitabbo. sace uddisÄ• petukÄ• mo hoti, uddisitabbo. sace paripucchitukÄ• mo hoti, par

``yasmiá¹ƒ \Be 404/ vihÄ• re Ä• cariyo viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussaha
vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipit
nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhisibibbohanaá
ekamantaá¹ƒ nikkhipitabbaá¹ƒ; maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsan
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo; pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ k
appaá¹-ighaá¹ƒsantena, asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, nÄ«haritvÄ• eka
maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbÄ• ; kheá¸·amallako nÄ«ha
nikkhipitabbo; apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ; bhÅ«matth
yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace vih
ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• .
bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸
263/ bhÅ«mi kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace

udakena paripphositvÄ• pariphositvÄ• sammajjitabbÄ• --- mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä
vicinitvÄ• ekamantaá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

``bhÅ«mattharaá¹‡aá¹ƒ \Ne 378/ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yath
paÃ±Ã±apetabbaá¹ƒ. maÃ±capaá¹-ipÄ• dakÄ• otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ
maÃ±co otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-
asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsa
kavÄ• á¹-apiá¹-á¹-haá¹ƒ, atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. bhisibibbo
sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. nisÄ«
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetab
otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbo. apassenaphalakaá¹ƒ
atiharitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbaá¹ƒ. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ
hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«
patto nikkhipitabbo. na ca anantarahitÄ• ya bhÅ«miyÄ• \Be 405/ patto nikkhipitabbo. cÄ«va
ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatthena cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararaj
pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ.

``sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• .
vÄ• tÄ• vÄ• yanti, pacchimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sace uttarÄ• sarajÄ• vÄ• tÄ•
thaketabbÄ• . sace dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• t
hoti, divÄ• vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ• lo hoti, divÄ
thaketabbÄ• , rattiá¹ƒ vivaritabbÄ• .

``sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ. sace koá¹-á¹-hako
koá¹-á¹-hako sammajjitabbo. sace upaá¹-á¹-hÄ• nasÄ• lÄ• uklÄ• pÄ• hoti, upaá¹-á¹-hÄ• na
aggisÄ• lÄ• uklÄ• pÄ• hoti, aggisÄ• lÄ• sammajjitabbÄ• . sace vaccakuá¹-i uklÄ• pÄ• hot
sammajjitabbÄ• . sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace
paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace Ä• camanakumbhiyÄ• udakaá¹ƒ na hoti
Ä• siÃ±citabbaá¹ƒ.

``sace Ä• cariyassa anabhirati uppannÄ• hoti, antevÄ• sikena vÅ«pakÄ• setabbÄ• , vÅ«pa
dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace Ä• cariyassa kukkuccaá¹ƒ uppannaá¹ƒ hoti, ant
vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace Ä• cariyassa diá¹-á¹-higata
\Se II 265/, antevÄ• sikena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa k
garudhammaá¹ƒ ajjhÄ• panno hoti, parivÄ• sÄ• raho, antevÄ• sikena ussukkaá¹ƒ kÄ• tabba
Ä• cariyassa parivÄ• saá¹ƒ dadeyyÄ• ti. sace Ä• cariyo mÅ«lÄ• yapaá¹-ikassanÄ• raho hoti
kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho Ä• cariyaá¹ƒ mÅ«lÄ• ya paá¹-ikasseyyÄ• ti. sace Ä•

hoti, antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho Ä• cariyassa mÄ• r
Ä• cariyo abbhÄ• nÄ• raho hoti, antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho sa
abbheyyÄ• ti. sace saá¹…gho Ä• cariyassa \Be 406/ kammaá¹ƒ kattukÄ• mo hoti, tajjanÄ«y
pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , antevÄ• sike
kinti nu kho saá¹…gho Ä• cariyassa kammaá¹ƒ na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• meyy
hoti saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• p
ukkhepanÄ«yaá¹ƒ vÄ• , antevÄ• sikena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho Ä• cariyo s
pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippassambheyyÄ• ti.

``sace Ä• cariyassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, antevÄ• sikena dhovitabbaá¹ƒ, ussukk
kinti nu kho Ä• cariyassa cÄ«varaá¹ƒ dhoviyethÄ• ti. sace Ä• cariyassa cÄ«varaá¹ƒ kÄ• tabb
kÄ• tabbaá¹ƒ, ussukkaá¹ƒ \Se II 266/ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho Ä• cariyassa cÄ«var
Ä• cariyassa rajanaá¹ƒ pacitabbaá¹ƒ hoti, antevÄ• sikena pacitabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ
kho Ä• cariyassa rajanaá¹ƒ paciyethÄ• ti. sace Ä• cariyassa cÄ«varaá¹ƒ rajitabbaá¹ƒ hoti, a
rajitabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho Ä• cariyassa cÄ«varaá¹ƒ rajiyeth
rajantena sÄ• dhukaá¹ƒ samparivattakaá¹ƒ samparivattakaá¹ƒ rajitabbaá¹ƒ, na ca acchinne

``na Ä• cariyaá¹ƒ anÄ• pucchÄ• ekaccassa patto dÄ• tabbo, na ekaccassa patto paá¹-igga
cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, na ekaccassa cÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ; na ekaccassa p
ekaccassa parikkhÄ• ro paá¹-iggahetabbo; na ekaccassa kesÄ• cheditabbÄ• , na ekaccena
ekaccassa parikammaá¹ƒ kÄ• tabbaá¹ƒ, na ekaccena parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ; n
kÄ• tabbo, na ekaccena veyyÄ• vacco kÄ• rÄ• petabbo; na ekaccassa pacchÄ• samaá¹‡en
pacchÄ• samaá¹‡o Ä• dÄ• tabbo; na ekaccassa piá¹‡á¸• apÄ• to nÄ«haritabbo, na ekaccen
nÄ«harÄ• petabbo; na \Ne 380/ Ä• cariyaá¹ƒ anÄ• pucchÄ• gÄ• mo pavisitabbo; na susÄ•
pakkamitabbÄ• . sace Ä• cariyo gilÄ• no hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo \Be 407/,
Ä• gametabbaá¹ƒ. idaá¹ƒ kho, bhikkhave, antevÄ• sikÄ• naá¹ƒ Ä• cariyesu vattaá¹ƒ yathÄ•
Ä• cariyesu sammÄ• vattitabbaâ€™â€™ nti.

14. antevÄ• sikavattakathÄ•

<381> tena kho pana samayena Ä• cariyÄ• antevÄ• sikesu na sammÄ• vattanti. ye te bhik
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• cariyÄ• antevÄ• sikesu na sa
ti! atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiâ
pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ
Ä• cariyÄ• antevÄ• sikesu na sammÄ• vattantÄ«â€™â€™ ti? ``saccaá¹ƒ bhagavÄ• â€™â€
pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<382> ``tena hi, bhikkhave, Ä• cariyÄ• naá¹ƒ antevÄ• sikesu vattaá¹ƒ paÃ±Ã±apessÄ• mi y

antevÄ• sikesu sammÄ• vattitabbaá¹ƒ. {Vin I 79} Ä• cariyena, bhikkhave, antevÄ• sikamhi s
tatrÄ• yaá¹ƒ sammÄ• vattanÄ• ---

``Ä• cariyena, bhikkhave, antevÄ• siko saá¹…gahetabbo anuggahetabbo uddesena paripuc
anusÄ• saniyÄ• . sace Ä• cariyassa patto hoti, antevÄ• sikassa patto na hoti, Ä• cariyena a
dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa patto uppajjiyethÄ
cÄ«varaá¹ƒ hoti, antevÄ• sikassa cÄ«varaá¹ƒ na hoti, Ä• cariyena antevÄ• sikassa cÄ«vara
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa cÄ«varaá¹ƒ uppajjiyethÄ• ti.
parikkhÄ• ro hoti, antevÄ• sikassa \Se II 268/ parikkhÄ• ro na hoti, Ä• cariyena antevÄ• sika
dÄ• tabbo, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa parikkhÄ• ro uppa

``sace antevÄ• siko gilÄ• no hoti, kÄ• lasseva uá¹-á¹-hÄ• ya dantakaá¹-á¹-haá¹ƒ dÄ• tabba
dÄ• tabbaá¹ƒ, Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu hoti \Be 408/, bhÄ• janaá¹ƒ dh
upanÄ• metabbÄ• . yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ• bhÄ• janaá¹ƒ paá¹-iggahetvÄ• n
appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• metabbaá¹ƒ \Ne 381/. antevÄ• sikamhi vuá¹-á¹
uddharitabbaá¹ƒ. sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace antevÄ• siko gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-iniv
paá¹-iggahetabbaá¹ƒ, kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• a
patto sodako dÄ• tabbo.

``ettÄ• vatÄ• nivattissatÄ«ti Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹
upanikkhipitabbaá¹ƒ, paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, paá¹-inivÄ• sa
nivÄ• sanaá¹ƒ paá¹-iggahetabbaá¹ƒ. sace cÄ«varaá¹ƒ sinnaá¹ƒ hoti, muhuttaá¹ƒ uá¹‡he otÄ
uá¹‡he cÄ«varaá¹ƒ nidahitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gh
kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ --- mÄ• majjhe bhaá¹…go ah
kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

``sace piá¹‡á¸• apÄ• to hoti, antevÄ• siko ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ• piá¹‡
antevÄ• siko \Se II 269/ pÄ• nÄ«yena pucchitabbo. bhuttÄ• vissa udakaá¹ƒ datvÄ• pattaá¹
katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodakaá¹ƒ katvÄ• muhuttaá¹ƒ uá¹
uá¹‡he patto nidahitabbo. pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ nikkhipantena ... pe ..
nikkhipantena ... pe ... pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikkhipitabbaá¹
uá¹-á¹-hite Ä• sanaá¹ƒ uddharitabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalik
sace so deso uklÄ• po hoti, so deso sammajjitabbo.

``sace antevÄ• siko nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«te
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

``sace antevÄ• siko jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, ma
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya {Ä• dÄ• ya antevÄ• sikassa piá¹-á¹-hito piá¹-á¹-hito (Ka
jantÄ• gharapÄ«á¹-haá¹ƒ datvÄ• cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkhipitabbaá
dÄ• tabbaá¹ƒ, mattikÄ• dÄ• tabbÄ• . sace ussahati jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. jantÄ•
409/ mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ•
there bhikkhÅ« anupakhajja nisÄ«ditabbaá¹ƒ. na navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hita
antevÄ• sikassa parikammaá¹ƒ kÄ• tabbaá¹ƒ. jantÄ• gharÄ• nikkhamantena jantÄ• gharap
pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharÄ• nikkhamitabbaá¹ƒ.

``udakepi antevÄ• sikassa \Se II 270/ parikammaá¹ƒ kÄ• tabbaá¹ƒ. nahÄ• tena paá¹-hamat
gattaá¹ƒ vodakaá¹ƒ katvÄ• nivÄ• setvÄ• antevÄ• sikassa gattato udakaá¹ƒ pamajjitabbaá¹
dÄ• tabbaá¹ƒ, saá¹…ghÄ• á¹-i dÄ• tabbÄ• , jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hama
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pucchitabbo.

``yasmiá¹ƒ vihÄ• re antevÄ• siko viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, so
sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ ... p
udakaá¹ƒ na hoti, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ.

``sace antevÄ• sikassa anabhirati uppannÄ• hoti, Ä• cariyena vÅ«pakÄ• setabbo, vÅ«pak
vÄ• ssa kÄ• tabbÄ• . sace antevÄ• sikassa kukkuccaá¹ƒ uppannaá¹ƒ hoti, Ä• cariyena vino
vinodÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sace antevÄ• sikassa diá¹-á¹-hi
Ä• cariyena vivecetabbaá¹ƒ, vivecÄ• petabbaá¹ƒ, dhammakathÄ• vÄ• ssa kÄ• tabbÄ• . sac
ajjhÄ• panno hoti, parivÄ• sÄ• raho, Ä• cariyena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu kho s
parivÄ• saá¹ƒ dadeyyÄ• ti. sace antevÄ• siko mÅ«lÄ• yapaá¹-ikassanÄ• raho hoti, Ä• cariye
--- kinti nu kho saá¹…gho antevÄ• sikaá¹ƒ mÅ«lÄ• ya paá¹-ikasseyyÄ• ti. sace antevÄ• siko
Ä• cariyena ussukkaá¹ƒ kÄ• tabbaá¹ƒ \Se II 271/ --- kinti nu kho saá¹…gho antevÄ• sikassa
sace antevÄ• siko abbhÄ• nÄ• raho hoti, Ä• cariyena ussukkaá¹ƒ kÄ• tabbaá¹ƒ --- kinti nu k
antevÄ• sikaá¹ƒ abbheyyÄ• ti. sace saá¹…gho antevÄ• sikassa kammaá¹ƒ kattukÄ• mo hot
niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ v
kÄ• tabbaá¹ƒ --- kinti nu kho saá¹…gho antevÄ• sikassa kammaá¹ƒ na kareyya \Be 410/, la
pariá¹‡Ä• meyyÄ• ti. kataá¹ƒ vÄ• panassa hoti, saá¹…ghena kammaá¹ƒ, tajjanÄ«yaá¹ƒ vÄ•
pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , Ä• cariyena
kinti nu kho antevÄ• siko sammÄ• vatteyya, lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, sa
paá¹-ippassambheyyÄ• ti.

``sace \Ne 383/ antevÄ• sikassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, Ä• cariyena Ä• cikkhitabb

dhoveyyÄ• sÄ«ti, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa cÄ«varaá¹ƒ
antevÄ• sikassa cÄ«varaá¹ƒ kÄ• tabbaá¹ƒ hoti, Ä• cariyena Ä• cikkhitabbaá¹ƒ --- evaá¹ƒ ka
vÄ• kÄ• tabbaá¹ƒ --- kinti nu kho antevÄ• sikassa cÄ«varaá¹ƒ kariyethÄ• ti. sace antevÄ• s
pacitabbaá¹ƒ hoti, Ä• cariyena Ä• cikkhitabbaá¹ƒ --- evaá¹ƒ paceyyÄ• sÄ«ti, ussukkaá¹ƒ vÄ•
nu kho antevÄ• sikassa rajanaá¹ƒ paciyethÄ• ti. sace antevÄ• sikassa cÄ«varaá¹ƒ rajitabba
Ä• cikkhitabbaá¹ƒ --- evaá¹ƒ rajeyyÄ• sÄ«ti, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ \Se II 272/ --- kin
antevÄ• sikassa cÄ«varaá¹ƒ rajiyethÄ• ti. cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ samparivatta
rajitabbaá¹ƒ. na ca acchinne theve pakkamitabbaá¹ƒ. sace antevÄ• siko gilÄ• no hoti, yÄ• v
upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ. idaá¹ƒ kho, bhikkhave, Ä• car
vattaá¹ƒ yathÄ• Ä• cariyehi antevÄ• sikesu sammÄ• vattitabbaâ€™â€™ nti.

vattakkhandhako aá¹-á¹-hamo.

imamhi khandhake vatthÅ« ekÅ«navÄ«sati, vattÄ• cuddasa.

tassuddÄ• naá¹ƒ ---

saupÄ• hanÄ• chattÄ• ca, oguá¹‡á¹-hi sÄ«saá¹ƒ pÄ• nÄ«yaá¹ƒ.

nÄ• bhivÄ• de na pucchanti, ahi ujjhanti pesalÄ• ||

omuÃ±ci chattaá¹ƒ khandhe ca, ataraÃ±ca paá¹-ikkamaá¹ƒ.

pattacÄ«varaá¹ƒ nikkhipÄ• , patirÅ«paÃ±ca pucchitÄ• ||

Ä• siÃ±ceyya dhovitena, sukkhenallenupÄ• hanÄ• .

vuá¸• á¸• ho navako puccheyya, ajjhÄ• vuá¹-á¹-haÃ±ca gocarÄ• ||

sekkhÄ• \Be 411/ vaccÄ• pÄ• nÄ« pari, kattaraá¹ƒ katikaá¹ƒ tato.

kÄ• laá¹ƒ \Se II 273/ muhuttaá¹ƒ uklÄ• po, bhÅ«mattharaá¹‡aá¹ƒ nÄ«hare ||

paá¹-ipÄ• do \Ne 384/ bhisibibbo, maÃ±capÄ«á¹-haÃ±ca mallakaá¹ƒ.

apassenullokakaá¹‡á¹‡Ä• , gerukÄ• kÄ• á¸·a akatÄ• ||

saá¹…kÄ• raÃ±ca bhÅ«mattharaá¹‡aá¹ƒ, paá¹-ipÄ• dakaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ.

bhisi nisÄ«danampi, mallakaá¹ƒ apassena ca ||

pattacÄ«varaá¹ƒ bhÅ«mi ca, pÄ• rantaá¹ƒ orato bhogaá¹ƒ.

puratthimÄ• pacchimÄ• ca, uttarÄ• atha dakkhiá¹‡Ä• ||

sÄ«tuá¹‡he ca divÄ• rattiá¹ƒ, pariveá¹‡aÃ±ca koá¹-á¹-hako.

upaá¹-á¹-hÄ• naggi sÄ• lÄ• ca, vattaá¹ƒ vaccakuá¹-Ä«su ca ||

pÄ• nÄ« paribhojaniyÄ• , kumbhi Ä• camanesu ca.

anopamena paÃ±Ã±attaá¹ƒ, vattaá¹ƒ Ä• gantukehime {ve (Katthaci evamuparipi) } ||

nevÄ• sanaá¹ƒ na udakaá¹ƒ, na paccu na ca pÄ• niyaá¹ƒ.

nÄ• bhivÄ• de napaÃ±Ã±ape, ujjhÄ• yanti ca pesalÄ• ||

vuá¸• á¸• hÄ• sanaÃ±ca udakaá¹ƒ, paccuggantvÄ• ca pÄ• niyaá¹ƒ.

upÄ• hane ekamantaá¹ƒ, abhivÄ• de ca paÃ±Ã±ape ||

vutthaá¹ƒ \Ee II 232/ gocarasekkho ca, á¹-hÄ• naá¹ƒ pÄ• niyabhojanaá¹ƒ.

kattaraá¹ƒ katikaá¹ƒ kÄ• laá¹ƒ, navakassa nisinnake ||

abhivÄ• daye \Se II 274/ Ä• cikkhe, yathÄ• heá¹-á¹-hÄ• tathÄ• naye.

niddiá¹-á¹-haá¹ƒ satthavÄ• hena vattaá¹ƒ Ä• vÄ• sikehime ||

gamikÄ• dÄ• rumatti ca, vivaritvÄ• na pucchiya.

nassanti ca aguttaÃ±ca, ujjhÄ• yanti ca pesalÄ• ||

paá¹-isÄ• metvÄ• \Ne 385/ thaketvÄ• , Ä• pucchitvÄ• va pakkame.

bhikkhu vÄ• sÄ• maá¹‡ero vÄ• , Ä• rÄ• miko upÄ• sako ||

pÄ• sÄ• á¹‡akesu ca puÃ±jaá¹ƒ, paá¹-isÄ• me thakeyya ca.

sace ussahati ussukkaá¹ƒ, anovasse tatheva ca ||

sabbo \Be 412/ ovassati gÄ• maá¹ƒ, ajjhokÄ• se tatheva ca.

appevaá¹…gÄ• ni seseyyuá¹ƒ, vattaá¹ƒ gamikabhikkhunÄ• ||

nÄ• numodanti therena, ohÄ• ya catupaÃ±cahi.

vaccito mucchito Ä• si, vattÄ• numodanesume ||

chabbaggiyÄ• dunnivatthÄ• , athopi ca duppÄ• rutÄ• .

anÄ• kappÄ• ca vokkamma, there anupakhajjane ||

nave bhikkhÅ« ca saá¹…ghÄ• á¹-i, ujjhÄ• yanti ca pesalÄ• .

timaá¹‡á¸• alaá¹ƒ \Se II 275/ nivÄ• setvÄ• , kÄ• yasaguá¹‡agaá¹‡á¹-hikÄ• ||

na vokkamma paá¹-icchannaá¹ƒ, susaá¹ƒvutokkhittacakkhu.

ukkhittojjagghikÄ• saddo, tayo ceva pacÄ• lanÄ• ||

khambhoguá¹‡á¹-hiukkuá¹-ikÄ• , paá¹-icchannaá¹ƒ susaá¹ƒvuto.

okkhittukkhittaujjagghi, appasaddo tayo calÄ• ||

khambhoguá¹‡á¹-hipallatthi ca, anupakhajja nÄ• sane.

ottharitvÄ• na udake, nÄ«caá¹ƒ katvÄ• na siÃ±ciyÄ• ||

paá¹-i sÄ• mantÄ• saá¹…ghÄ• á¹-i, odane ca paá¹-iggahe.

sÅ«paá¹ƒ uttaribhaá¹…gena, sabbesaá¹ƒ samatitthi ca ||

sakkaccaá¹ƒ \Ne 386/ pattasaÃ±Ã±Ä« ca, sapadÄ• naÃ±ca sÅ«pakaá¹ƒ.

na thÅ«pato paá¹-icchÄ• de, viÃ±Ã±attujjhÄ• nasaÃ±Ã±inÄ• ||

mahantamaá¹‡á¸• aladvÄ• raá¹ƒ, sabbahattho na byÄ• hare.

ukkhepo chedanÄ• gaá¹‡á¸• a, dhunaá¹ƒ sitthÄ• vakÄ• rakaá¹ƒ ||

jivhÄ• nicchÄ• rakaÃ±ceva, capucapu surusuru.

hatthapattoá¹-á¹-hanillehaá¹ƒ, sÄ• misena paá¹-iggahe ||

yÄ• va \Se II 276/ na sabbe udake, nÄ«caá¹ƒ katvÄ• na siÃ±ciyaá¹ƒ.

paá¹-i sÄ• mantÄ• saá¹…ghÄ• á¹-i, nÄ«caá¹ƒ katvÄ• chamÄ• ya ca ||

sasitthakaá¹ƒ nivattante, suppaá¹-icchannamukkuá¹-i.

dhammarÄ• jena paÃ±Ã±attaá¹ƒ, idaá¹ƒ bhattaggavattanaá¹ƒ ||

dunnivatthÄ• \Be 413/ anÄ• kappÄ• , asallekkhetvÄ• ca sahasÄ• .

dÅ«re acca ciraá¹ƒ lahuá¹ƒ, tatheva piá¹‡á¸• acÄ• riko ||

paá¹-icchannova \Ee II 233/ gaccheyya, suá¹ƒsavutokkhittacakkhu.

ukkhittojjagghikÄ• saddo, tayo ceva pacÄ• lanÄ• ||

khambhoguá¹‡á¹-hiukkuá¹-ikÄ• , sallakkhetvÄ• ca sahasÄ• .

dÅ«re acca ciraá¹ƒ lahuá¹ƒ, Ä• sanakaá¹ƒ kaá¹-acchukÄ• ||

bhÄ• janaá¹ƒ vÄ• á¹-hapeti ca, uccÄ• retvÄ• paá¹‡Ä• metvÄ• .

paá¹-iggahe na ulloke, sÅ«pesupi tatheva taá¹ƒ ||

bhikkhu saá¹…ghÄ• á¹-iyÄ• chÄ• de, paá¹-icchanneva gacchiyaá¹ƒ.

saá¹ƒvutokkhittacakkhu ca, ukkhittojjagghikÄ• ya ca.

appasaddo tayo cÄ• lÄ• , khambhoguá¹‡á¹-hikaukkuá¹-i ||

paá¹-hamÄ• sanavakkÄ• ra \Ne 387/, pÄ• niyaá¹ƒ paribhojanÄ«.

pacchÄ• kaá¹…khati bhuÃ±jeyya, opilÄ• peyya uddhare ||

paá¹-isÄ• meyya \Se II 277/ sammajje, rittaá¹ƒ tucchaá¹ƒ upaá¹-á¹-hape.

hatthavikÄ• re bhindeyya, vattidaá¹ƒ piá¹‡á¸• acÄ• rike ||

pÄ• nÄ« pari aggiraá¹‡i, nakkhattadisacorÄ• ca.

sabbaá¹ƒ natthÄ«ti koá¹-á¹-etvÄ• , pattaá¹ƒse cÄ«varaá¹ƒ tato ||

idÄ• ni aá¹ƒse laggetvÄ• , timaá¹‡á¸• alaá¹ƒ parimaá¹‡á¸• alaá¹ƒ.

yathÄ• piá¹‡á¸• acÄ• rivattaá¹ƒ, naye Ä• raÃ±Ã±akesupi ||

pattaá¹ƒse cÄ«varaá¹ƒ sÄ«se, Ä• rohitvÄ• ca pÄ• niyaá¹ƒ.

paribhojaniyaá¹ƒ aggi, araá¹‡Ä« cÄ• pi kattaraá¹ƒ ||

nakkhattaá¹ƒ sappadesaá¹ƒ vÄ• , disÄ• pi kusalo bhave.

sattuttamena paÃ±Ã±attaá¹ƒ, vattaá¹ƒ Ä• raÃ±Ã±akesume ||

ajjhokÄ• se okiriá¹ƒsu, ujjhÄ• yanti ca pesalÄ• .

sace vihÄ• ro uklÄ• po, paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ ||

bhisibibbohanaá¹ƒ maÃ±caá¹ƒ, pÄ«á¹-haÃ±ca kheá¸·amallakaá¹ƒ.

apassenullokakaá¹‡á¹‡Ä• , gerukÄ• kÄ• á¸·a akatÄ• ||

saá¹…kÄ• raá¹ƒ \Be 414/ bhikkhusÄ• mantÄ• , senÄ• vihÄ• rapÄ• niyaá¹ƒ.

paribhojanasÄ• mantÄ• , paá¹-ivÄ• te ca aá¹…gaá¹‡e ||

adhovÄ• te attharaá¹‡aá¹ƒ, paá¹-ipÄ• dakamaÃ±co ca.

pÄ«á¹-haá¹ƒ \Se II 278/ bhisi nisÄ«danaá¹ƒ, mallakaá¹ƒ apassena ca ||

pattacÄ«varaá¹ƒ \Ne 388/ bhÅ«mi ca, pÄ• rantaá¹ƒ orato bhogaá¹ƒ.

puratthimÄ• ca pacchimÄ• , uttarÄ• atha dakkhiá¹‡Ä• ||

sÄ«tuá¹‡he ca divÄ• rattiá¹ƒ, pariveá¹‡aÃ±ca koá¹-á¹-hako.

upaá¹-á¹-hÄ• naggisÄ• lÄ• ca, vaccakuá¹-Ä« ca pÄ• niyaá¹ƒ ||

Ä• camanakumbhi vuá¸• á¸• he ca, uddesapucchanÄ• sajjhÄ• .

dhammo padÄ«paá¹ƒ vijjhÄ• pe, na vivare napi thake ||

yena vuá¸• á¸• ho parivatti, kaá¹‡á¹‡enapi na ghaá¹-á¹-aye.

paÃ±Ã±apesi mahÄ• vÄ«ro, vattaá¹ƒ senÄ• sanesu taá¹ƒ ||

nivÄ• riyamÄ• nÄ• dvÄ• raá¹ƒ, mucchitujjhanti pesalÄ• .

chÄ• rikaá¹ƒ \Ee II 234/ chaá¸• á¸• aye jantÄ• , paribhaá¹‡á¸• aá¹ƒ tatheva ca ||

pariveá¹‡aá¹ƒ koá¹-á¹-hako sÄ• lÄ• , cuá¹‡á¹‡amattikadoá¹‡ikÄ• .

mukhaá¹ƒ purato na there, na nave ussahati sace ||

purato uparimaggo, cikkhallaá¹ƒ matti pÄ«á¹-hakaá¹ƒ.

vijjhÄ• petvÄ• thaketvÄ• ca, vattaá¹ƒ jantÄ• gharesume ||

nÄ• cameti yathÄ• vuá¸• á¸• haá¹ƒ, paá¹-ipÄ• á¹-i ca sahasÄ• .

ubbhaji \Se II 279/ nitthuno kaá¹-á¹-haá¹ƒ, vaccaá¹ƒ passÄ• va kheá¸·akaá¹ƒ ||

pharusÄ• kÅ«pa sahasÄ• , ubbhaji capu sesena.

bahi anto ca ukkÄ• se, rajju ataramÄ• naÃ±ca ||

sahasÄ• ubbhaji á¹-hite, nitthune kaá¹-á¹-ha vaccaÃ±ca.

passÄ• va kheá¸·a pharusÄ• , kÅ«paÃ±ca vaccapÄ• duke ||

nÄ• tisahasÄ• \Ne 389/ ubbhaji, pÄ• dukÄ• ya capucapu.

na sesaye paá¹-icchÄ• de, uhatapidharena ca ||

vaccakuá¹-Ä« \Be 415/ paribhaá¹‡á¸• aá¹ƒ, pariveá¹‡aÃ±ca koá¹-á¹-hako.

Ä• camane ca udakaá¹ƒ, vattaá¹ƒ vaccakuá¹-Ä«sume ||

upÄ• hanÄ• dantakaá¹-á¹-haá¹ƒ, mukhodakaÃ±ca Ä• sanaá¹ƒ.

yÄ• gu udakaá¹ƒ dhovitvÄ• , uddhÄ• ruklÄ• pa gÄ• ma ca ||

nivÄ• sanÄ• kÄ• yabandhÄ• , saguá¹‡aá¹ƒ pattasodakaá¹ƒ.

pacchÄ• timaá¹‡á¸• alo ceva, parimaá¹‡á¸• ala bandhanaá¹ƒ ||

saguá¹‡aá¹ƒ dhovitvÄ• pacchÄ• , nÄ• tidÅ«re paá¹-iggahe.

bhaá¹‡amÄ• nassa Ä• patti, paá¹-hamÄ• gantvÄ• na Ä• sanaá¹ƒ ||

udakaá¹ƒ pÄ«á¹-hakathali, paccuggantvÄ• nivÄ• sanaá¹ƒ.

otÄ• pe \Se II 280/ nidahi bhaá¹…go, obhoge bhuÃ±jitu name ||

pÄ• nÄ«yaá¹ƒ udakaá¹ƒ nÄ«caá¹ƒ, muhuttaá¹ƒ na ca nidahe.

pattacÄ«varaá¹ƒ bhÅ«mi ca, pÄ• rantaá¹ƒ orato bhogaá¹ƒ ||

uddhare paá¹-isÄ• me ca, uklÄ• po ca nahÄ• yituá¹ƒ.

sÄ«taá¹ƒ uá¹‡haá¹ƒ jantÄ• gharaá¹ƒ, cuá¹‡á¹‡aá¹ƒ mattika piá¹-á¹-hito ||

pÄ«á¹-haÃ±ca cÄ«varaá¹ƒ cuá¹‡á¹‡aá¹ƒ, mattikussahati mukhaá¹ƒ.

purato there nave ca, parikammaÃ±ca nikkhame ||

purato udake nhÄ• te, nivÄ• setvÄ• upajjhÄ• yaá¹ƒ.

nivÄ• sanaÃ±ca saá¹…ghÄ• á¹-i, pÄ«á¹-hakaá¹ƒ Ä• sanena ca ||

pÄ• do \Ne 390/ pÄ«á¹-haá¹ƒ kathaliÃ±ca, pÄ• nÄ«yuddesapucchanÄ• .

uklÄ• paá¹ƒ susodheyya, paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ ||

nisÄ«danapaccattharaá¹‡aá¹ƒ, bhisi bibbohanÄ• ni ca.

maÃ±co pÄ«á¹-haá¹ƒ paá¹-ipÄ• daá¹ƒ, mallakaá¹ƒ apassena ca ||

bhÅ«ma santÄ• na Ä• loka, gerukÄ• kÄ• á¸·a akatÄ• .

bhÅ«mattharapaá¹-ipÄ• dÄ• , maÃ±co pÄ«á¹-haá¹ƒ bibbohanaá¹ƒ ||

nisÄ«dattharaá¹‡aá¹ƒ kheá¸·a, apasse pattacÄ«varaá¹ƒ.

puratthimÄ• \Ee II 235/ pacchimÄ• ca, uttarÄ• atha dakkhiá¹‡Ä• ||

sÄ«tuá¹‡haÃ±ca \Be 416/ divÄ• rattiá¹ƒ, pariveá¹‡aÃ±ca koá¹-á¹-hako.

upaá¹-á¹-hÄ• naggisÄ• lÄ• \Se II 281/ ca, vaccapÄ• niyabhojanÄ« ||

Ä• camaá¹ƒ anabhirati, kukkuccaá¹ƒ diá¹-á¹-hi ca garu.

mÅ«lamÄ• nattaabbhÄ• naá¹ƒ, tajjanÄ«yaá¹ƒ niyassakaá¹ƒ ||

pabbÄ• ja paá¹-isÄ• raá¹‡Ä«, ukkhepaÃ±ca kataá¹ƒ yadi.

dhove kÄ• tabbaá¹ƒ rajaÃ±ca, raje samparivattakaá¹ƒ ||

pattaÃ±ca cÄ«varaÃ±cÄ• pi, parikkhÄ• raÃ±ca chedanaá¹ƒ.

parikammaá¹ƒ veyyÄ• vaccaá¹ƒ, pacchÄ• piá¹‡á¸• aá¹ƒ pavisanaá¹ƒ ||

na susÄ• naá¹ƒ disÄ• ceva, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hahe.

saddhivihÄ• rikenetaá¹ƒ, vattupajjhÄ• yakesume ||

ovÄ• dasÄ• sanuddesÄ• , pucchÄ• pattaÃ±ca cÄ«varaá¹ƒ.

parikkhÄ• ro gilÄ• no ca, na pacchÄ• samaá¹‡o bhave ||

upajjhÄ• yesu \Ne 391/ ye vattÄ• , evaá¹ƒ Ä• cariyesupi.

saddhivihÄ• rike vattÄ• , tatheva antevÄ• sike ||

Ä• gantukesu ye vattÄ• , puna Ä• vÄ• sikesu ca.

gamikÄ• numodanikÄ• , bhattagge piá¹‡á¸• acÄ• rike ||

Ä• raÃ±Ã±akesu yaá¹ƒ vattaá¹ƒ, yaÃ±ca senÄ• sanesupi.

jantÄ• ghare vaccakuá¹-Ä«, upajjhÄ• saddhivihÄ• rike ||

Ä• cariyesu \Se II 282/ yaá¹ƒ vattaá¹ƒ, tatheva antevÄ• sike.

ekÅ«navÄ«sati vatthÅ«, vattÄ• cuddasa khandhake ||

vattaá¹ƒ aparipÅ«rento, na sÄ«laá¹ƒ paripÅ«rati.

asuddhasÄ«lo duppaÃ±Ã±o, cittekaggaá¹ƒ na vindati ||

vikkhittacittonekaggo, sammÄ• dhammaá¹ƒ na passati.

apassamÄ• no saddhammaá¹ƒ, dukkhÄ• na parimuccati ||

yaá¹ƒ \Be 417/ vattaá¹ƒ paripÅ«rento, sÄ«lampi paripÅ«rati.

visuddhasÄ«lo sappaÃ±Ã±o, cittekaggampi vindati ||

avikkhittacitto ekaggo, sammÄ• dhammaá¹ƒ vipassati.

sampassamÄ• no saddhammaá¹ƒ, dukkhÄ• so parimuccati ||

tasmÄ• hi vattaá¹ƒ pÅ«reyya, jinaputto vicakkhaá¹‡o.

ovÄ• daá¹ƒ buddhaseá¹-á¹-hassa, tato nibbÄ• namehitÄ«ti ||

vattakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. pÄ• timokkhaá¹-á¹-hapanakkhandhakaá¹ƒ

1. pÄ• timokkhuddesayÄ• canÄ•

<383> {Ud 45; AN c 8.20} tena \Se II 283/ \Ee II 236/ \Be 418/ \Ne 392/ samayena buddho b
sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me migÄ• ramÄ• tu pÄ• sÄ• de. tena kho pana samaye
bhikkhusaá¹…ghaparivuto nisinno hoti. atha kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiy
yÄ• me uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• t
bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• , bhante, ratti, nikkhanto paá¹-hamo yÄ• mo, cir
bhikkhusaá¹…gho. uddisatu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti.
tuá¹‡hÄ« ahosi. dutiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• nikkhante ma
uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bhagavÄ• tenaÃ±ja
bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• , bhante, ratti, nikkhanto majjhimo yÄ• mo, cirar
bhikkhusaá¹…gho. uddisatu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti.
tuá¹‡hÄ« ahosi. tatiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• nikkhante pac
aruá¹‡e nandimukhiyÄ• rattiyÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ k
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``abhikkantÄ• \Se II 284/, bha
pacchimo yÄ• mo, uddhastaá¹ƒ aruá¹‡aá¹ƒ nandimukhi ratti, ciranisinno bhikkhusaá¹…gho.
bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti. ``aparisuddhÄ• , Ä• nanda, parisÄ• â

atha kho Ä• yasmato mahÄ• moggallÄ• nassa etadahosi --- ``kaá¹ƒ nu kho bhagavÄ• pugg
`aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ â€™ ti? atha kho Ä• yasmÄ• mahÄ• moggall
bhikkhusaá¹…ghaá¹ƒ cetasÄ• ceto paricca manasÄ• kÄ• si. addasÄ• kho Ä• yasmÄ• mal
dussÄ«laá¹ƒ pÄ• padhammaá¹ƒ asucisaá¹…kassarasamÄ• cÄ• raá¹ƒ paá¹-icchannakamma
samaá¹‡apaá¹-iÃ±Ã±aá¹ƒ abrahmacÄ• riá¹ƒ brahmacÄ• ripaá¹-iÃ±Ã±aá¹ƒ antopÅ«tiá¹ƒ ava
{kasambukajÄ• taá¹ƒ (Katthaci) } majjhe bhikkhusaá¹…ghassa nisinnaá¹ƒ. disvÄ• na yena s
tenupasaá¹…kami \Ee II 237/, upasaá¹…kamitvÄ• taá¹ƒ puggalaá¹ƒ etadavoca --- ``uá¹-á¹-

diá¹-á¹-hosi bhagavatÄ• ; natthi te bhikkhÅ«hi \Ne 393/ saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti. e
tuá¹‡hÄ« ahosi. dutiyampi kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ puggalaá¹ƒ etadavoc
diá¹-á¹-hosi bhagavatÄ• ; natthi te bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti. dutiyampi
ahosi. tatiyampi kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ puggalaá¹ƒ etadavoca --- ``uá¹
diá¹-á¹-hosi bhagavatÄ• ; natthi te bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• soâ€™â€™ ti. tatiyampi
ahosi. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no taá¹ƒ puggalaá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ
bahidvÄ• rakoá¹-á¹-hakÄ• nikkhÄ• metvÄ• sÅ«cighaá¹-ikaá¹ƒ datvÄ• yena bhagavÄ• ten
bhagavantaá¹ƒ etadavoca --- ``nikkhÄ• mito so, bhante, puggalo mayÄ• ; suddhÄ• parisÄ•
bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhaâ€™â€™ nti.

``acchariyaá¹ƒ, moggallÄ• na, abbhutaá¹ƒ, moggallÄ• na, yÄ• va bÄ• hÄ• gahaá¹‡Ä• pi nÄ
Ä• gamessatÄ«â€™â€™ ti! atha kho bhagavÄ• bhikkhÅ« Ä• mantesi ---

2. mahÄ• samuddeaá¹-á¹-hacchariyaá¹ƒ

<384> {Ud 45; AN c 8.19} ``aá¹-á¹-hime, bhikkhave, mahÄ• samudde acchariyÄ• abbhutÄ•
asurÄ• mahÄ• samudde abhiramanti. katame aá¹-á¹-ha?

``mahÄ• samuddo, bhikkhave, anupubbaninno anupubbapoá¹‡o anupubbapabbhÄ• ro na Ä
bhikkhave, mahÄ• samuddo anupubbaninno anupubbapoá¹‡o anupubbapabbhÄ• ro na Ä• y
bhikkhave, mahÄ• samudde paá¹-hamo acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ•
abhiramanti.

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati. yampi,
á¹-hitadhammo velaá¹ƒ nÄ• tivattati --- ayaá¹ƒ {ayampi (Se) }, bhikkhave, mahÄ• samudde c
dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna \Be 420/ caparaá¹ƒ, bhikkhave, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasa
mahÄ• samudde mataá¹ƒ kuá¹‡apaá¹ƒ, taá¹ƒ khippaÃ±Ã±eva tÄ«raá¹ƒ vÄ• heti, thalaá¹ƒ us
mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati, yaá¹ƒ hoti mahÄ• samudde mataá¹ƒ
khippaÃ±Ã±eva tÄ«raá¹ƒ \Ne 394/ vÄ• heti, thalaá¹ƒ ussÄ• reti --- ayaá¹ƒ, bhikkhave, mahÄ
acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ• , yam
sarabhÅ«, mahÄ«, tÄ• mahÄ• samuddaá¹ƒ pattÄ• jahanti purimÄ• ni nÄ• magottÄ• ni, ma
gacchanti. yampi, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ• , yamu
mahÄ«, tÄ• mahÄ• samuddaá¹ƒ pattÄ• jahanti purimÄ• ni nÄ• magottÄ• ni, mahÄ• samud
--- ayaá¹ƒ, bhikkhave, mahÄ• samudde catuttho \Ee II 238/ acchariyo abbhuto dhammo, yaá

mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, yÄ• ca {yÄ• kÄ• ci (Se) } loke savantiyo mahÄ• samuddaá¹ƒ antalikkhÄ• dhÄ• rÄ• papatanti, na tena mahÄ• samuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ bhikkhave, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti, yÄ• ca \Se II 287/ antalikkh tena mahÄ• samuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati --- ayaá¹ƒ, bhikk acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo ekaraso loá¹‡araso. yampi, bhikkhave, mah loá¹‡araso --- ayaá¹ƒ, bhikkhave, mahÄ• samudde chaá¹-á¹-ho acchariyo abbhuto dhammo asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo bahuratano {bahÅ«taratano (Katthaci) } ane ratanÄ• ni, seyyathidaá¹ƒ --- muttÄ• , maá¹‡i, veá¸·uriyo, saá¹…kho, silÄ• , pavÄ• á¸·aá¹ƒ, r jÄ• tarÅ«paá¹ƒ, lohitako, masÄ• ragallaá¹ƒ. yampi, bhikkhave, mahÄ• samuddo bahuratano ratanÄ• ni, seyyathidaá¹ƒ --- muttÄ• , maá¹‡i, veá¸·uriyo, saá¹…kho, silÄ• , pavÄ• á¸·aá¹ƒ, r jÄ• tarÅ«paá¹ƒ, lohitako \Be 421/, masÄ• ragallaá¹ƒ --- ayaá¹ƒ, bhikkhave, mahÄ• samudde abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti.

``puna caparaá¹ƒ, bhikkhave, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so. tatrim timiá¹…galo, timitimiá¹…galo {timirapiá¹…galo (Ce), timitimiá¹…galo mahÄ• timiá¹…galo (Se nÄ• gÄ• , gandhabbÄ• . santi mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• , dviyojanasa attabhÄ• vÄ• , tiyojanasatikÄ• pi attabhÄ• vÄ• , catuyojanasatikÄ• pi \Ne 395/ attabhÄ• vÄ• attabhÄ• vÄ• . yampi, bhikkhave, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• so, tat timiá¹…galo, timitimiá¹…galo, asurÄ• , nÄ• gÄ• , gandhabbÄ• ; santi mahÄ• samudde, yoja pe ... paÃ±cayojanasatikÄ• pi attabhÄ• vÄ• --- ayaá¹ƒ, bhikkhave, mahÄ• samudde aá¹-á¹- dhammo, yaá¹ƒ disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramanti. ime kho, bhikkhave, acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• asurÄ• mahÄ• samudde abhiramaâ€

3. imasmiá¹ƒdhammavinayeaá¹-á¹-hacchariyaá¹ƒ

<385> ``evameva kho, bhikkhave, imasmiá¹ƒ dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti. katame aá¹-á¹-ha?

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo anupubbaninno anupubbapoá¹‡o anupubbapa papÄ• to; evameva kho, bhikkhave, imasmiá¹ƒ dhammavinaye anupubbasikkhÄ• anupubba Ä• yatakeneva aÃ±Ã±Ä• paá¹-ivedho. yampi, bhikkhave, imasmiá¹ƒ dhammavinaye anupub anupubbapaá¹-ipadÄ• na Ä• yatakeneva aÃ±Ã±Ä• paá¹-ivedho --- ayaá¹ƒ, bhikkhave, imas

acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abh

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati \Se II 289/
bhikkhave, yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ
nÄ• tikkamanti. yampi, bhikkhave, mayÄ• mama sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ \Be 422
239/ mama sÄ• vakÄ• jÄ«vitahetupi nÄ• tikkamanti --- ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dham
abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo na matena kuá¹‡apena saá¹ƒvasati, yaá¹ƒ hoti
kuá¹‡apaá¹ƒ taá¹ƒ khippameva tÄ«raá¹ƒ vÄ• heti, thalaá¹ƒ ussÄ• reti; evameva kho, bhikkh
dussÄ«lo pÄ• padhammo asucisaá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assam
abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to, na tena saá
naá¹ƒ sannipatitvÄ• ukkhipati, kiÃ±cÄ• pi kho so hoti majjhe bhikkhusaá¹…ghassa \Ne 396/
Ä• rakÄ• va saá¹…ghamhÄ• , saá¹…gho ca tena. yampi, bhikkhave, yo so puggalo dussÄ«l
asucisaá¹…kassarasamÄ• cÄ• ro paá¹-icchannakammanto assamaá¹‡o samaá¹‡apaá¹-iÃ±
brahmacÄ• ripaá¹-iÃ±Ã±o antopÅ«ti avassuto kasambujÄ• to, na tena saá¹…gho saá¹ƒvasa
sannipÅ«titvÄ• ukkhipati, kiÃ±cÄ• pi kho so hoti majjhe bhikkhusaá¹…ghassa nisinno, atha
saá¹…ghamhÄ• , saá¹…gho ca tena --- ayaá¹ƒ \Se II 290/, bhikkhave, imasmiá¹ƒ dhammav
abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi, bhikkhave, yÄ• kÄ• ci mahÄ• nadiyo, seyyathidaá¹ƒ --- gaá¹…gÄ• , yamun
mahÄ«, tÄ• mahÄ• samuddaá¹ƒ pattÄ• jahanti purimÄ• ni nÄ• magottÄ• ni, mahÄ• samud
evameva kho, bhikkhave, cattÄ• rome vaá¹‡á¹‡Ä• --- khattiyÄ• , brÄ• hmaá¹‡Ä• , vessÄ• ,
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• {pabbajitÄ•
nÄ• magottÄ• ni, samaá¹‡Ä• sakyaputtiyÄ• tveva saá¹…khaá¹ƒ gacchanti. yampi, bhikkha
khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• suddÄ• , te tathÄ• gatappavedite dhammavinaye agÄ• r
jahanti purimÄ• ni nÄ• magottÄ• ni, samaá¹‡Ä• sakyaputtiyÄ• tveva saá¹…khaá¹ƒ gaccha
imasmiá¹ƒ dhammavinaye catuttho acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikk
abhiramanti.

``seyyathÄ• pi \Be 423/, bhikkhave, yÄ• ca loke savantiyo mahÄ• samuddaá¹ƒ appenti, yÄ
papatanti, na tena mahÄ• samuddassa Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati; ev
cepi bhikkhÅ« anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbÄ• yanti, na tena nibbÄ• na
pÅ«rattaá¹ƒ vÄ• paÃ±Ã±Ä• yati. yampi, bhikkhave, bahÅ« cepi bhikkhÅ« anupÄ• disesÄ• y
parinibbÄ• yanti \Se II 291/, na tena nibbÄ• nadhÄ• tuyÄ• Å«nattaá¹ƒ vÄ• pÅ«rattaá¹ƒ vÄ•
bhikkhave, imasmiá¹ƒ dhammavinaye paÃ±camo acchariyo abbhuto dhammo yaá¹ƒ disvÄ•
dhammavinaye abhiramanti.

``seyyathÄ• pi, bhikkhave, mahÄ• samuddo ekaraso loá¹‡araso, evameva kho, bhikkhave,
ekaraso vimuttiraso. yampi, bhikkhave, ayaá¹ƒ dhammavinayo ekaraso vimuttiraso --- ayaá¹
imasmiá¹ƒ dhammavinaye chaá¹-á¹-ho acchariyo abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• b
dhammavinaye abhiramanti.

``seyyathÄ• pi \Ne 397/, bhikkhave, mahÄ• samuddo bahuratano anekaratano, tatrimÄ• ni
--- muttÄ• , maá¹‡i, veá¸·uriyo, saá¹…kho, silÄ• , pavÄ• á¸·aá¹ƒ, rajataá¹ƒ, jÄ• tarÅ«paá¹ƒ, l
masÄ• ragallaá¹ƒ; evameva \Ee II 240/ kho, bhikkhave, ayaá¹ƒ dhammavinayo bahuratano
ratanÄ• ni, seyyathidaá¹ƒ --- cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• ,
paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggo. ya
dhammavinayo bahuratano anekaratano, tatrimÄ• ni ratanÄ• ni, seyyathidaá¹ƒ --- cattÄ• ro
pe ... ariyo aá¹-á¹-haá¹…giko maggo --- ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dhammavinaye satta
dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti.

``seyyathÄ• pi \Se II 292/, bhikkhave, mahÄ• samuddo mahataá¹ƒ bhÅ«tÄ• naá¹ƒ Ä• vÄ• s
timiá¹…galo, timitimiá¹…galo, asurÄ• , nÄ• gÄ• , gandhabbÄ• , santi mahÄ• samudde yojan
dviyojanasatikÄ• pi attabhÄ• vÄ• , tiyojanasatikÄ• pi attabhÄ• vÄ• , catuyojanasatikÄ• pi att
paÃ±cayojanasatikÄ• pi attabhÄ• vÄ• ; evameva kho, bhikkhave, ayaá¹ƒ dhammavinayo ma
tatrime bhÅ«tÄ• --- sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno; sakadÄ• gÄ
sakadÄ• gÄ• miphalasacchikiriyÄ• ya \Be 424/ paá¹-ipanno; anÄ• gÄ• mÄ«, anÄ• gÄ• miph
arahÄ• , arahattaphalasacchikiriyÄ• ya paá¹-ipanno. yampi, bhikkhave, ayaá¹ƒ dhammavina
Ä• vÄ• so, tatrime bhÅ«tÄ• --- sotÄ• panno, sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanno ..
arahataphalasacchikiriyÄ• ya paá¹-ipanno --- ayaá¹ƒ, bhikkhave, imasmiá¹ƒ dhammavinaye
abbhuto dhammo, yaá¹ƒ disvÄ• disvÄ• bhikkhÅ« imasmiá¹ƒ dhammavinaye abhiramanti. `
imasmiá¹ƒ dhammavinaye aá¹-á¹-ha acchariyÄ• abbhutÄ• dhammÄ• , ye disvÄ• disvÄ• b
abhiramantÄ«â€™â€™ ti.

atha kho bhagavÄ• etamatthaá¹ƒ viditvÄ• tÄ• yaá¹ƒ velÄ• yaá¹ƒ imaá¹ƒ udÄ• naá¹ƒ udÄ• n

{Ud 45} ``channamativassati {suchannamativassati (Katthaci) }, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassatÄ«â€™â€™ ti ||

4. pÄ• timokkhasavanÄ• raho

<386> atha \Ne 398/ kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``nadÄ• nÄ• haá¹ƒ, bhikkhave
uposathaá¹ƒ karissÄ• mi, pÄ• timokkhaá¹ƒ uddisissÄ• mi. tumhevadÄ• ni, bhikkhave, ito pa
kareyyÄ• tha, pÄ• timokkhaá¹ƒ uddiseyyÄ• tha. aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ

aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒ kareyya, pÄ• timokkhaá¹ƒ uddiseyya. na ca, bhikk
bhikkhunÄ• (Se Ke) }, sÄ• pattikena pÄ• timokkhaá¹ƒ sotabbaá¹ƒ. yo suá¹‡eyya, Ä• patti du
bhikkhave, yo sÄ• pattiko pÄ• timokkhaá¹ƒ suá¹‡Ä• ti, tassa pÄ• timokkhaá¹ƒ á¹-hapetuá¹ƒ.
á¹-hapetabbaá¹ƒ. tadahuposathe cÄ• tuddase vÄ• pannarase vÄ• tasmiá¹ƒ puggale samm
\Ee II 241/ udÄ• haritabbaá¹ƒ ---

`suá¹‡Ä• tu me bhante, saá¹…gho. itthannÄ• mo puggalo sÄ• pattiko, tassa pÄ• timokkhaá
sammukhÄ«bhÅ«te pÄ• timokkhaá¹ƒ uddisitabbaâ€™ nti á¹-hapitaá¹ƒ hoti pÄ• timokkhaâ€™

tena \Be 425/ kho pana samayena chabbaggiyÄ• bhikkhÅ« `nÄ• mhe koci jÄ• nÄ• tÄ«â€™
pÄ• timokkhaá¹ƒ suá¹‡anti. therÄ• bhikkhÅ« paracittaviduno bhikkhÅ«naá¹ƒ Ä• rocenti --- `
itthannÄ• mo ca, Ä• vuso, chabbaggiyÄ• bhikkhÅ« `nÄ• mhe koci jÄ• nÄ• tÄ«â€™ ti sÄ• pa
suá¹‡antÄ«â€™â€™ ti. assosuá¹ƒ kho chabbaggiyÄ• bhikkhÅ« --- ``therÄ• kira bhikkhÅ« p
bhikkhÅ«naá¹ƒ Ä• rocenti --- itthannÄ• mo ca itthannÄ• mo ca, Ä• vuso, chabbaggiyÄ• bhik
294/ jÄ• nÄ• tÄ«â€™ ti sÄ• pattikÄ• va pÄ• timokkhaá¹ƒ suá¹‡antÄ«â€™â€™ ti.

te --- puramhÄ• kaá¹ƒ pesalÄ• bhikkhÅ« pÄ• timokkhaá¹ƒ á¹-hapentÄ«ti --- paá¹-ikacceva s
bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e pÄ• timokkhaá¹ƒ á¹-hapenti
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ«
bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e pÄ• timokkhaá¹ƒ á¹-hapess
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, chabba
suddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e pÄ• timokkh
``saccaá¹ƒ bhagavÄ• â€™â€™ ti ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ•
--- ``na, bhikkhave, suddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹ƒ avatthusmiá¹ƒ akÄ•
á¹-hapetabbaá¹ƒ. yo á¹-hapeyya, Ä• patti dukkaá¹-assaâ€™â€™.

5. dhammikÄ• dhammikapÄ• timokkhaá¹-á¹-hapanaá¹ƒ

<387> ``ekaá¹ƒ \Ne 399/, bhikkhave, adhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ, ekaá¹ƒ
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ {ekaá¹ƒ dhammikaá¹ƒ (Ce Se) }, dve adhammikÄ• ni; pÄ• tim
dhammikÄ• ni; tÄ«á¹‡i adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni, tÄ«á¹‡i dhammikÄ• n
pÄ• timokkhaá¹-á¹-hapanÄ• ni, cattÄ• ri dhammikÄ• ni; paÃ±ca adhammikÄ• ni pÄ• timokkh
dhammikÄ• ni; cha adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni, cha dhammikÄ• ni; satta
pÄ• timokkhaá¹-á¹-hapanÄ• ni, satta dhammikÄ• ni; aá¹-á¹-ha adhammikÄ• ni pÄ• timokkha
dhammikÄ• ni; nava adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni \Se II 295/, nava dhamm
pÄ• timokkhaá¹-á¹-hapanÄ• ni, dasa dhammikÄ• ni.

``katamaá¹ƒ \Be 426/ ekaá¹ƒ adhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ? amÅ«likÄ• ya

pÄ• timokkhaá¹ƒ á¹-hapeti --- idaá¹ƒ ekaá¹ƒ adhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ. k
dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ? samÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkha
ekaá¹ƒ dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

``katamÄ• ni dve adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«likÄ• ya sÄ«lavipatt
pÄ• timokkhaá¹ƒ á¹-hapeti, amÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti ---
pÄ• timokkhaá¹-á¹-hapanÄ• ni. katamÄ• ni dve dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• n
pÄ• timokkhaá¹ƒ á¹-hapeti, samÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti --
pÄ• timokkhaá¹-á¹-hapanÄ• ni.

``katamÄ• ni tÄ«á¹‡i adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«likÄ• ya sÄ«lavi
á¹-hapeti, amÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti, amÅ«likÄ• ya diá¹-
pÄ• timokkhaá¹ƒ á¹-hapeti --- imÄ• ni tÄ«á¹‡i adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni
dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? samÅ«likÄ• ya \Se II 296/ sÄ«lavipattiyÄ• pÄ
samÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti, samÅ«likÄ• ya diá¹-á¹-hivipa
á¹-hapeti --- imÄ• ni tÄ«á¹‡i dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni.

``katamÄ• ni cattÄ• ri adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«likÄ• ya sÄ«lav
á¹-hapeti, amÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti, amÅ«likÄ• ya diá¹-
pÄ• timokkhaá¹ƒ á¹-hapeti, amÅ«likÄ• ya Ä• jÄ«vavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti --- i
adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni. katamÄ• ni cattÄ• ri dhammikÄ• ni pÄ• timo
samÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti, samÅ«likÄ• ya Ä• cÄ• ravipattiy
á¹-hapeti, samÅ«likÄ• ya diá¹-á¹-hivipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti, samÅ«likÄ• ya Ä•
pÄ• timokkhaá¹ƒ á¹-hapeti --- imÄ• ni cattÄ• ri dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni

``katamÄ• ni paÃ±ca adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«lakena pÄ• rÄ•
amÅ«lakena saá¹…ghÄ• disesena ... pe ... amÅ«lakena pÄ• cittiyena ... amÅ«lakena pÄ• á
amÅ«lakena dukkaá¹-ena pÄ• timokkhaá¹ƒ \Be 427/ á¹-hapeti --- imÄ• ni paÃ±ca adhammik
pÄ• timokkhaá¹-á¹-hapanÄ• ni. katamÄ• ni paÃ±ca dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapan
pÄ• timokkhaá¹ƒ á¹-hapeti, samÅ«lakena saá¹…ghÄ• disesena ... pe ... \Se II 297/ pÄ• citti
pÄ• á¹-idesanÄ«yena ... dukkaá¹-ena pÄ• timokkhaá¹ƒ á¹-hapeti --- imÄ• ni paÃ±ca dhamm
pÄ• timokkhaá¹-á¹-hapanÄ• ni.

``katamÄ• ni cha adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«likÄ• ya sÄ«lavipatt
akatÄ• ya, amÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti katÄ• ya; amÅ«likÄ• ya
pÄ• timokkhaá¹ƒ á¹-hapeti akatÄ• ya, amÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• pÄ• timokkhaá¹ƒ á
diá¹-á¹-hivipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti akatÄ• ya, amÅ«likÄ• ya diá¹-á¹-hivipattiyÄ•
á¹-hapeti katÄ• ya --- imÄ• ni cha adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni. katamÄ• n

pÄ• timokkhaá¹-á¹-hapanÄ• ni? samÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti a
sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti katÄ• ya; samÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• ...
diá¹-á¹-hivipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti akatÄ• ya ... pe ... katÄ• ya --- imÄ• ni cha dh
pÄ• timokkhaá¹-á¹-hapanÄ• ni.

``katamÄ• ni satta adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«lakena pÄ• rÄ• jik
amÅ«lakena saá¹…ghÄ• disesena ... pe ... \Se II 298/ thullaccayena pÄ• cittiyena pÄ• á¹-ide
dubbhÄ• sitena pÄ• timokkhaá¹ƒ á¹-hapeti --- imÄ• ni satta adhammikÄ• ni pÄ• timokkhaá¹-
satta dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? samÅ«lakena pÄ• rÄ• jikena pÄ• timok
\Ne 401/ saá¹…ghÄ• disesena ... pe ... thullaccayena pÄ• cittiyena pÄ• á¹-idesanÄ«yena du
pÄ• timokkhaá¹ƒ á¹-hapeti --- imÄ• ni satta dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni.

``katamÄ• ni aá¹-á¹-ha adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«likÄ• ya sÄ«la
á¹-hapeti akatÄ• ya, amÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti katÄ• ya; am
Ä• cÄ• ravipattiyÄ• \Ee II 243/ ... pe ... diá¹-á¹-hivipattiyÄ• ... pe ... Ä• jÄ«vavipattiyÄ• pÄ•
á¹-hapeti akatÄ• ya ... pe ... katÄ• ya --- imÄ• ni aá¹-á¹-ha adhammikÄ• ni pÄ• timokkhaá¹-á
\Se II 299/ aá¹-á¹-ha dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? samÅ«likÄ• ya sÄ«lavip
á¹-hapeti akatÄ• ya, samÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti \Be 428/ kat
Ä• cÄ• ravipattiyÄ• ... pe ... diá¹-á¹-hivipattiyÄ• ... pe ... Ä• jÄ«vavipattiyÄ• pÄ• timokkhaá
akatÄ• ya ... pe ... katÄ• ya. imÄ• ni aá¹-á¹-ha dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni

``katamÄ• ni nava adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? amÅ«likÄ• ya sÄ«lavipa
á¹-hapeti akatÄ• ya, amÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti katÄ• ya, am
pÄ• timokkhaá¹ƒ á¹-hapeti katÄ• katÄ• ya; amÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• ... pe ... diá¹-á
pÄ• timokkhaá¹ƒ á¹-hapeti akatÄ• ya ... pe ... katÄ• ya ... pe ... katÄ• katÄ• ya imÄ• ni nava
pÄ• timokkhaá¹-á¹-hapanÄ• ni. katamÄ• ni nava dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ•
sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti akatÄ• ya, samÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• t
á¹-hapeti katÄ• ya, samÅ«likÄ• ya sÄ«lavipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti katÄ• katÄ• y
Ä• cÄ• ravipattiyÄ• ... pe ... diá¹-á¹-hivipattiyÄ• pÄ• timokkhaá¹ƒ á¹-hapeti akatÄ• ya ... pe
katÄ• katÄ• ya ... pe ... imÄ• ni nava dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni.

``katamÄ• ni dasa adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni? na pÄ• rÄ• jiko tassaá¹ƒ
na pÄ• rÄ• jikakathÄ• vippakatÄ• hoti; na sikkhaá¹ƒ paccakkhÄ• tako tassaá¹ƒ parisÄ• yaa
sikkhaá¹ƒ paccakkhÄ• takathÄ• vippakatÄ• hoti; dhammikaá¹ƒ sÄ• maggiá¹ƒ upeti, na dha
paccÄ• diyati, na dhammikÄ• ya sÄ• maggiyÄ• paccÄ• dÄ• nakathÄ• vippakatÄ• hoti; na
diá¹-á¹-hasutaparisaá¹…kito hoti, na Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti, n
diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti --- imÄ• ni dasa adhammikÄ• ni \Ne 40
pÄ• timokkhaá¹-á¹-hapanÄ• ni. katamÄ• ni dasa dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ•

parisÄ• yaá¹ƒ nisinno hoti, pÄ• rÄ• jikakathÄ• vippakatÄ• hoti; sikkhaá¹ƒ paccakkhÄ• tako
nisinno hoti, sikkhaá¹ƒ paccakkhÄ• takathÄ• vippakatÄ• hoti; dhammikaá¹ƒ sÄ• maggiá¹ƒ
sÄ• maggiá¹ƒ \Se II 301/ paccÄ• diyati, dhammikÄ• ya sÄ• maggiyÄ• paccÄ• dÄ• nakathÄ
sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti, Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisaá
diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti --- imÄ• ni dasa dhammikÄ• ni pÄ• tim

6. dhammikapÄ• timokkhaá¹-á¹-hapanaá¹ƒ

<388> ``kathaá¹ƒ \Be 429/ pÄ• rÄ• jiko tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti? idha, bhikkhave
liá¹…gehi yehi nimittehi pÄ• rÄ• jikassa dhammassa ajjhÄ• patti hoti, tehi Ä• kÄ• rehi tehi liá
nimittehi bhikkhu bhikkhuá¹ƒ passati pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjantaá¹ƒ. na heva
passati pÄ• rÄ• jikaá¹ƒ \Ee II 244/ dhammaá¹ƒ ajjhÄ• pajjantaá¹ƒ, api ca aÃ±Ã±o bhikkhu bh
`itthannÄ• mo, Ä• vuso, bhikkhu pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™ ti. na heva k
passati pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjantaá¹ƒ, nÄ• pi {nÄ• pi ca (Katthaci) } aÃ±Ã±o
Ä• roceti --- `itthannÄ• mo, Ä• vuso, bhikkhu pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™
bhikkhussa Ä• roceti --- `ahaá¹ƒ, Ä• vuso, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™ ti.
bhikkhave, bhikkhu tena diá¹-á¹-hena tena sutena tÄ• ya parisaá¹…kÄ• ya tadahuposathe c
vÄ• tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…ghamajjhe udÄ• hareyya ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo puggalo pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjh
pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te \Se II 302/ pÄ• timokkhaá¹ƒ u
dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<389> ``bhikkhussa pÄ• timokkhe á¹-hapite parisÄ• vuá¹-á¹-hÄ• ti, dasannaá¹ƒ antarÄ• yÄ
{aÃ±Ã±atarena antarÄ• yena (Se Ke) } --- rÄ• jantarÄ• yena vÄ• , corantarÄ• yena vÄ• , ag
udakantarÄ• yena vÄ• , manussantarÄ• yena vÄ• , amanussantarÄ• yena vÄ• , vÄ• á¸·anta
vÄ• , jÄ«vitantarÄ• yena \Ne 403/ vÄ• , brahmacariyantarÄ• yena vÄ• . Ä• kaá¹…khamÄ• n
vÄ• Ä• vÄ• se, aÃ±Ã±asmiá¹ƒ vÄ• Ä• vÄ• se, tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• massa puggalassa pÄ• rÄ• jikakathÄ• vipp
avinicchitaá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ vatthuá¹ƒ vinicchineyyÄ• t

``evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, tadahuposathe cÄ• tuddase
tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…ghamajjhe udÄ• haritabbaá¹ƒ ---

``suá¹‡Ä• tu \Be 430/ me, bhante, saá¹…gho. itthannÄ• massa puggalassa pÄ• rÄ• jikakath
vatthu avinicchitaá¹ƒ. tassa pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te pÄ
uddisitabbanti --- dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<390> ``kathaá¹ƒ sikkhaá¹ƒ paccakkhÄ• tako tassaá¹ƒ parisÄ• yaá¹ƒ nisinno hoti? idha pan
yehi Ä• kÄ• rehi yehi liá¹…gehi yehi \Se II 303/ nimittehi sikkhÄ• paccakkhÄ• tÄ• hoti, tehi
liá¹…gehi tehi nimittehi bhikkhu bhikkhuá¹ƒ passati sikkhaá¹ƒ paccakkhantaá¹ƒ. na heva kho
passati sikkhaá¹ƒ paccakkhantaá¹ƒ, apica aÃ±Ã±o bhikkhu bhikkhussa Ä• roceti --- `itthann
bhikkhunÄ• sikkhÄ• paccakkhÄ• tÄ• â€™ ti. na heva kho bhikkhu bhikkhuá¹ƒ passati sikkh
nÄ• pi aÃ±Ã±o \Ee II 245/ bhikkhu bhikkhussa Ä• roceti --- `itthannÄ• mena, Ä• vuso, bhikkh
paccakkhÄ• tÄ• â€™ ti, apica sova bhikkhu bhikkhussa Ä• roceti --- `mayÄ• , Ä• vuso, sikkh
Ä• kaá¹…khamÄ• no, bhikkhave, bhikkhu tena diá¹-á¹-hena tena sutena tÄ• ya parisaá¹…kh
cÄ• tuddase vÄ• pannarase vÄ• tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…ghamajjhe u

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mena puggalena sikkhÄ• paccakkhÄ• tÄ• ,
á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te pÄ• timokkhaá¹ƒ uddisitabbanti --- dhammikaá¹
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<391> ``bhikkhussa pÄ• timokkhe á¹-hapite parisÄ• vuá¹-á¹-hÄ• ti, dasannaá¹ƒ antarÄ• yÄ•
rÄ• jantarÄ• yena vÄ• \Ne 404/ ... pe ... brahmacariyantarÄ• yena vÄ• , Ä• kaá¹…khamÄ• n
tasmiá¹ƒ vÄ• Ä• vÄ• se, aÃ±Ã±asmiá¹ƒ vÄ• Ä• vÄ• se, tasmiá¹ƒ puggale sammukhÄ«bhÅ

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• massa puggalassa sikkhaá¹ƒ paccakkhÄ• ta
{sikkhÄ• paccakkhÄ• takathÄ• (Ce) } vippakatÄ• , taá¹ƒ vatthu avinicchitaá¹ƒ. yadi saá¹…g
saá¹…gho taá¹ƒ vatthuá¹ƒ vinicchineyyÄ• ti.

``evaÃ±cetaá¹ƒ \Se II 304/ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, tadahuposathe cA
pannarase vÄ• tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…ghamajjhe udÄ• haritabbaá¹ƒ

``suá¹‡Ä• tu \Be 431/ me, bhante, saá¹…gho. itthannÄ• massa puggalassa sikkhaá¹ƒ pacca
taá¹ƒ vatthu avinicchitaá¹ƒ. tassa pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ
uddisitabbanti --- dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<392> ``kathaá¹ƒ dhammikaá¹ƒ sÄ• maggiá¹ƒ na upeti? idha pana, bhikkhave, bhikkhu yehi
yehi nimittehi dhammikÄ• ya sÄ• maggiyÄ• nupagamanaá¹ƒ hoti, tehi Ä• kÄ• rehi tehi liá¹…
bhikkhuá¹ƒ passati dhammikaá¹ƒ sÄ• maggiá¹ƒ na upentaá¹ƒ. na heva kho bhikkhu bhikkhu
sÄ• maggiá¹ƒ na upentaá¹ƒ, api ca aÃ±Ã±o bhikkhu bhikkhussa Ä• roceti --- `itthannÄ• mo,
dhammikaá¹ƒ sÄ• maggiá¹ƒ na upetÄ«â€™ ti. na heva kho bhikkhu bhikkhuá¹ƒ passati dha
upentaá¹ƒ, nÄ• pi aÃ±Ã±o bhikkhu bhikkhussa Ä• roceti --- `itthannÄ• mo, Ä• vuso, bhikkhu
na upetÄ«â€™ ti, api ca sova bhikkhu bhikkhussa Ä• roceti --- `ahaá¹ƒ, Ä• vuso, dhammika

upemÄ«â€™ ti. Ä• kaá¹…khamÄ• no, bhikkhave, bhikkhu tena diá¹-á¹-hena tena sutena tÄ•
tadahuposathe cÄ• tuddase vÄ• \Ee II 246/ pannarase vÄ• tasmiá¹ƒ puggale sammukhÄ«b
udÄ• hareyya ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo puggalo dhammikaá¹ƒ sÄ• maggiá¹ƒ na
pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te pÄ• timokkhaá¹ƒ uddisitabban
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<393> ``kathaá¹ƒ dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyati? idha, bhikkhave, bhikkhu yehi
yehi nimittehi dhammikÄ• ya sÄ• maggiyÄ• paccÄ• dÄ• naá¹ƒ hoti, tehi Ä• kÄ• rehi \Ne 405
nimittehi bhikkhu bhikkhuá¹ƒ passati dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyantaá¹ƒ na hev
passati dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyantaá¹ƒ, api ca aÃ±Ã±o bhikkhu bhikkhussa
Ä• vuso, bhikkhu dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyatÄ«â€™ ti. na heva kho bhikkhu b
dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyantaá¹ƒ, nÄ• pi aÃ±Ã±o bhikkhu bhikkhussa Ä• roce
bhikkhu dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyatÄ«â€™ ti, api ca sova bhikkhu bhikkhussa
Ä• vuso, dhammikaá¹ƒ sÄ• maggiá¹ƒ paccÄ• diyÄ• mÄ«â€™ ti \Be 432/. Ä• kaá¹…khamÄ•
diá¹-á¹-hena tena sutena tÄ• ya parisaá¹…kÄ• ya tadahuposathe cÄ• tuddase vÄ• pannara
sammukhÄ«bhÅ«te saá¹…ghamajjhe udÄ• hareyya ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo puggalo dhammikaá¹ƒ sÄ• maggiá¹ƒ pa
pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te pÄ• timokkhaá¹ƒ uddisitabban
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<394> ``bhikkhussa pÄ• timokkhe á¹-hapite parisÄ• vuá¹-á¹-hÄ• ti, dasannaá¹ƒ antarÄ• yÄ•
rÄ• jantarÄ• yena vÄ• ... pe ... brahmacariyantarÄ• yena \Se II 306/ vÄ• . Ä• kaá¹…khamÄ•
tasmiá¹ƒ vÄ• Ä• vÄ• se, aÃ±Ã±asmiá¹ƒ vÄ• Ä• vÄ• se, tasmiá¹ƒ puggale sammukhÄ«bhÅ

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• massa puggalassa dhammikÄ• ya sÄ• mag
vippakatÄ• , taá¹ƒ vatthu avinicchitaá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ v
vinicchineyyÄ• ti.

``evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, tadahuposathe cÄ• tuddase
tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…ghamajjhe udÄ• haritabbaá¹ƒ ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• massa puggalassa dhammikÄ• ya sÄ• mag
vippakatÄ• , taá¹ƒ vatthu avinicchitaá¹ƒ. tassa pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sam
pÄ• timokkhaá¹ƒ uddisitabbanti --- dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<395> ``kathaá¹ƒ \Ne 406/ sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti? idha pana, bh
Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehi sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti, t
liá¹…gehi tehi nimittehi bhikkhu bhikkhuá¹ƒ passati sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…
kho bhikkhu bhikkhuá¹ƒ passati sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, api ca aÃ±
bhikkhussa Ä• roceti --- `itthannÄ• mo, Ä• vuso, bhikkhu sÄ«lavipattiyÄ• diá¹-á¹-hasutapari
heva kho bhikkhu bhikkhuá¹ƒ passati sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, nÄ• p
bhikkhussa Ä• roceti --- `itthannÄ• mo, Ä• vuso, bhikkhu \Se II 307/ \Be 433/ sÄ«lavipattiyÄ•
diá¹-á¹-hasutaparisaá¹…kitoâ€™ ti, api ca sova bhikkhu bhikkhussa Ä• roceti --- `ahaá¹ƒ, Ä•
sÄ«lavipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitomhÄ«â€™ ti. Ä• kaá¹…khamÄ• no, bhikkhave,
tena sutena tÄ• ya parisaá¹…kÄ• ya tadahuposathe cÄ• tuddase vÄ• pannarase vÄ• tasm
saá¹…ghamajjhe udÄ• hareyya ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo puggalo sÄ«lavipattiyÄ• diá¹-á¹-hasutap
{diá¹-á¹-hasutaparisaá¹…kito hoti (Se Ke) } tassa pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ s
pÄ• timokkhaá¹ƒ uddisitabbanti --- dhammikaá¹ƒ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<396> ``kathaá¹ƒ Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti? idha pana, bhikkha
Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehi Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito ho
liá¹…gehi tehi nimittehi bhikkhu bhikkhuá¹ƒ passati Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisa
kho bhikkhu bhikkhuá¹ƒ passati Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, api ca
bhikkhussa Ä• roceti --- `itthannÄ• mo, Ä• vuso, bhikkhu Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasuta
heva kho bhikkhu bhikkhuá¹ƒ passati Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, n
bhikkhussa Ä• roceti --- `itthannÄ• mo, Ä• vuso, bhikkhu Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasuta
ca sova bhikkhu bhikkhussa Ä• roceti --- `ahaá¹ƒ, Ä• vuso, Ä• cÄ• ravipattiyÄ• diá¹-á¹-hasu
ti. Ä• kaá¹…khamÄ• no, bhikkhave, bhikkhu tena diá¹-á¹-hena tena sutena tÄ• ya \Se II 308
tadahuposathe cÄ• tuddase vÄ• pannarase vÄ• tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo puggalo Ä• cÄ• ravipattiyÄ• diá¹-á¹-has
\Ne 407/ pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te pÄ• timokkhaá¹ƒ udd
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

<397> ``kathaá¹ƒ diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kito hoti? idha pana, bhikkhav
Ä• kÄ• rehi yehi liá¹…gehi yehi nimittehi diá¹-á¹-hivipattiyÄ• \Be 434/ diá¹-á¹-hasutaparisaá¹
Ä• kÄ• rehi tehi liá¹…gehi tehi nimittehi bhikkhu bhikkhuá¹ƒ passati diá¹-á¹-hivipattiyÄ•
diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ. na heva kho bhikkhu bhikkhuá¹ƒ passati diá¹-á¹-hivipattiyÄ•
diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, api ca aÃ±Ã±o bhikkhu bhikkhussa Ä• roceti --- `itthannÄ• m
diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitoâ€™ ti. na heva kho bhikkhu bhikkhuá¹ƒ pas

diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, nÄ• pi aÃ±Ã±o bhikkhu bhikkhussa Ä• `itthannÄ• mo, Ä• vuso, bhikkhu diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitoâ€™ ti, api bhikkhussa Ä• roceti --- `ahaá¹ƒ, Ä• vuso, diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasutaparisaá¹…kitom Ä• kaá¹…khamÄ• no, bhikkhave, bhikkhu tena diá¹-á¹-hena tena sutena tÄ• ya parisaá¹…kÅ cÄ• tuddase vÄ• pannarase vÄ• tasmiá¹ƒ puggale sammukhÄ«bhÅ«te saá¹…ghamajjhe u

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo puggalo diá¹-á¹-hivipattiyÄ• diá¹-á¹-hasu \Se II 309/ pÄ• timokkhaá¹ƒ á¹-hapemi, na tasmiá¹ƒ sammukhÄ«bhÅ«te pÄ• timokkhaá¹ƒ ud dhammikaá¹ƒ \Ee II 247/ pÄ• timokkhaá¹-á¹-hapanaá¹ƒ.

``imÄ• ni dasa dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• nÄ«â€™â€™ ti.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

7. attÄ• dÄ• naaá¹…gaá¹ƒ

<398> atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• upÄ• li bhagavantaá¹ƒ etadavo Ä• dÄ• tukÄ• mena, bhante, bhikkhunÄ• katamaá¹…gasamannÄ• gataá¹ƒ {kataá¹…gasam attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaâ€™â€™ nti?

{Vin V 440} ``attÄ• dÄ• naá¹ƒ \Be 435/ \Ne 408/ Ä• dÄ• tukÄ• mena, upÄ• li, bhikkhunÄ• p attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ. attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• mena, upÄ• li, bhikkhunÄ• `yaá¹ƒ kho ahaá¹ƒ imaá¹ƒ attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• mo, kÄ• lo nu kho imaá¹ƒ attÄ• dÄ ti? sace, upÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `akÄ• lo imaá¹ƒ attÄ• dÄ kÄ• loâ€™ ti, na taá¹ƒ, upÄ• li, attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `kÄ• lo imaá¹ƒ attÄ• d akÄ• loâ€™ ti, tenupÄ• li, bhikkhunÄ• uttari paccavekkhitabbaá¹ƒ --- `yaá¹ƒ kho ahaá¹ƒ ima Ä• dÄ• tukÄ• mo, bhÅ«taá¹ƒ nu kho idaá¹ƒ attÄ• dÄ• naá¹ƒ udÄ• hu noâ€™ ti? sace, upÄ• evaá¹ƒ jÄ• nÄ• ti --- `abhÅ«taá¹ƒ idaá¹ƒ attÄ• dÄ• naá¹ƒ, no bhÅ«taâ€™ nti, na taá¹ƒ, upÄ• Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li, bhikkhu paccavekkhamÄ• no \Se II 310/ evaá¹ƒ jÄ• nÄ• ti --- `bhÅ«taá¹ƒ no abhÅ«taâ€™ nti, tenupÄ• li, bhikkhunÄ• uttari paccavekkhitabbaá¹ƒ --- `yaá¹ƒ kho ahaá Ä• dÄ• tukÄ• mo, atthasaÃ±hitaá¹ƒ nu kho idaá¹ƒ attÄ• dÄ• naá¹ƒ udÄ• hu noâ€™ ti? sace paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `anatthasaÃ±hitaá¹ƒ idaá¹ƒ attÄ• dÄ• naá¹ƒ, no at taá¹ƒ, upÄ• li, attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `atthasaÃ±hitaá¹ƒ idaá
anatthasaÃ±hitaâ€™ nti, tenupÄ• li, bhikkhunÄ• uttari paccavekkhitabbaá¹ƒ --- `imaá¹ƒ kho
Ä• diyamÄ• no labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ« dhammato vinayato pakkhe
upÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `imaá¹ƒ kho ahaá¹ƒ attÄ• dÄ• naá
labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ« dhammato vinayato pakkheâ€™ ti, na taá¹ƒ
Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `imaá¹ƒ kho ahaá¹ƒ \E
Ä• diyamÄ• no labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ« dhammato vinayato pakkhe
uttari paccavekkhitabbaá¹ƒ --- `imaá¹ƒ kho me attÄ• dÄ• naá¹ƒ Ä• diyato bhavissati saá¹…g
bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavava
saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ udÄ• hu noâ€™ ti? sace upÄ• li, bhikkhu paccavekkhamÄ•
kho me attÄ• dÄ• naá¹ƒ \Ne 409/ Ä• diyato bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡
vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ \Be 436/ saá¹…ghanÄ
upÄ• li, attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ. sace panupÄ• li, bhikkhu paccavekkhamÄ• no ev
me attÄ• dÄ• naá¹ƒ Ä• diyato na bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá¹
vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• ka
upÄ• li, attÄ• dÄ• naá¹ƒ. evaá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ kho, upÄ• li, attÄ• dÄ• na
avippaá¹-isÄ• rakaraá¹ƒ bhavissatÄ«â€™ ti.

8. codakenapaccavekkhitabbadhammÄ•

<399> {Vin V 436 (AN c 10.44 thokaá¹ƒ visadisaá¹ƒ) } ``codakena, bhante, bhikkhunÄ• para
dhamme ajjhattaá¹ƒ paccavekkhitvÄ• paro codetabboâ€™â€™ ti? ``codakena, upÄ• li, bhik
codetukÄ• mena paÃ±ca dhamme ajjhattaá¹ƒ paccavekkhitvÄ• paro codetabbo.

``codakena, upÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccavekkhitabbaá¹ƒ ---
`parisuddhakÄ• yasamÄ• cÄ• ro nu khomhi, parisuddhenamhi kÄ• yasamÄ• cÄ• rena sama
appaá¹-imaá¹ƒsena? saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti? no ce, upÄ• li,
parisuddhakÄ• yasamÄ• cÄ• ro hoti, parisuddhena kÄ• yasamÄ• cÄ• rena samannÄ• gato
tassa bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• kÄ• yikaá¹ƒ sikkhassÅ«â€™ ti. itiss

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
`parisuddhavacÄ«samÄ• cÄ• ro nu khomhi, parisuddhenamhi vacÄ«samÄ• cÄ• rena saman
appaá¹-imaá¹ƒsena? saá¹ƒvijjati nu \Se II 312/ kho me eso dhammo udÄ• hu noâ€™ ti? no
parisuddhavacÄ«samÄ• cÄ• ro hoti, parisuddhena vacÄ«samÄ• cÄ• rena samannÄ• gato --
tassa bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• vÄ• casikaá¹ƒ sikkhassÅ«â€™ ti. it

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
nu kho me cittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ sabrahmacÄ• rÄ«su anÄ• ghÄ• taá¹ƒ \Ee II 249/, s
dhammo udÄ• hu noâ€™ ti? no ce, upÄ• li, bhikkhuno mettacittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ h
anÄ• ghÄ• taá¹ƒ \Ne 410/, tassa \Be 437/ bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ•
mettacittaá¹ƒ upaá¹-á¹-hÄ• pehÄ«â€™ ti. itissa bhavanti vattÄ• ro.

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
nu khomhi, sutadharo, sutasanniccayo? ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhiv
dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-h
saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti? no ce, upÄ• li, bhikkhu bahussuto h
sutasanniccayo; ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ
sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ \Se II 313/ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhiva
dhammÄ• na bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á
bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• Ä• gamaá¹ƒ pariyÄ• puá¹‡assÅ«â€™ ti.

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
kho me pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti, suvibhattÄ• ni, suppavattÄ«ni, su
suttaso, anubyaÃ±janaso? saá¹ƒviÃ±jati nu kho me eso dhammo udÄ• hu noâ€™ ti? no ce,
ubhayÄ• ni pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti, suvibhattÄ• ni, suppavattÄ«n
suttaso, anubyaÃ±janaso, `idaá¹ƒ panÄ• vuso, kattha vuttaá¹ƒ bhagavatÄ• â€™ ti, iti puá¹-á
sampÄ• dayati (Katthaci) }, tassa bhavanti vattÄ• ro --- `iá¹…gha tÄ• va Ä• yasmÄ• , vinaya
ti. itissa bhavanti vattÄ• ro. codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena ime paÃ±
paccavekkhitvÄ• paro codetabboâ€™â€™ ti.

9. codakenaupaá¹-á¹-hÄ• petabbadhammÄ•

<400> ``codakena, bhante, bhikkhunÄ• paraá¹ƒ codetukÄ• mena kati dhamme ajjhattaá¹ƒ u
codetabboâ€™â€™ ti? ``codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena paÃ±ca dha
upaá¹-á¹-hÄ• petvÄ• paro codetabbo --- kÄ• lena vakkhÄ• mi, no akÄ• lena; bhÅ«tena vakk
abhÅ«tena; saá¹‡hena \Be 438/ vakkhÄ• mi, no pharusena; atthasaá¹ƒhitena vakkhÄ• mi, n
mettacitto \Ne 411/ vakkhÄ• mi, no dosantaroti. codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetu
dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• paro codetabboâ€™â€™ ti.

10. codakacuditakapaá¹-isaá¹ƒyuttakathÄ•

<401> ``adhammacodakassa, bhante, bhikkhuno katÄ«hÄ• kÄ• rehi vippaá¹-isÄ• ro \Ee II 2

``adhammacodakassa, upÄ• li, bhikkhuno paÃ±cahÄ• kÄ• rehi vippaá¹-isÄ• ro upadahÄ• ta
codesi, no kÄ• lena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; abhÅ«tenÄ• yasmÄ• codesi, no bhÅ«ten
vippaá¹-isÄ• rÄ• ya; pharusenÄ• yasmÄ• codesi, no saá¹‡hena, alaá¹ƒ te vippaá¹-isÄ• rÄ•
anatthasaá¹ƒhitenÄ• yasmÄ• codesi, no atthasaá¹ƒhitena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; do
no mettacitto, alaá¹ƒ te vippaá¹-isÄ• rÄ• yÄ• ti. adhammacodakassa, upÄ• li, bhikkhuno ime
vippaá¹-isÄ• ro upadahÄ• tabbo. taá¹ƒ kissa hetu? yathÄ• na aÃ±Ã±opi bhikkhu abhÅ«tena
maÃ±Ã±eyyÄ• â€™â€™ ti.

``adhammacuditassa pana, bhante, bhikkhuno katihÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ•
``adhammacuditassa, upÄ• li, bhikkhuno paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• ta
cudito, no kÄ• lena, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; abhÅ«tenÄ• yasmÄ• cudito, no bhÅ«ten
avippaá¹-isÄ• rÄ• ya; pharusenÄ• yasmÄ• cudito \Se II 315/, no saá¹‡hena, alaá¹ƒ te avipp
anatthasaá¹ƒhitenÄ• yasmÄ• cudito, no atthasaá¹ƒhitena, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; d
cudito, no mettacittena, alaá¹ƒ te avippaá¹-isÄ• rÄ• yÄ• ti. adhammacuditassa, upÄ• li, bhikk
paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• tabboâ€™â€™ ti.

``dhammacodakassa, bhante, bhikkhuno katihÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• tabbo
``dhammacodakassa, upÄ• li, bhikkhuno paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• ta
no akÄ• lena, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; bhÅ«tenÄ• yasmÄ• codesi, no abhÅ«tena \Be
avippaá¹-isÄ• rÄ• ya; saá¹‡henÄ• yasmÄ• codesi, no pharusena, alaá¹ƒ te avippaá¹-isÄ• rÄ
atthasaá¹ƒhitenÄ• yasmÄ• codesi, no anatthasaá¹ƒhitena, alaá¹ƒ te avippaá¹-isÄ• rÄ• ya; n
codesi, no dosantaro, alaá¹ƒ te avippaá¹-isÄ• rÄ• yÄ• ti. dhammacodakassa, upÄ• li, bhikkh
paÃ±cahÄ• kÄ• rehi avippaá¹-isÄ• ro upadahÄ• tabbo. taá¹ƒ kissa hetu? yathÄ• aÃ±Ã±opi
codetabbaá¹ƒ maÃ±Ã±eyyÄ• â€™â€™ ti.

``dhammacuditassa \Ne 412/ pana, bhante, bhikkhuno katihÄ• kÄ• rehi vippaá¹-isÄ• ro upa
``dhammacuditassa, upÄ• li, bhikkhuno paÃ±cahÄ• kÄ• rehi vippaá¹-isÄ• ro upadahÄ• tabb
no akÄ• lena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; bhÅ«tenÄ• yasmÄ• cudito, no abhÅ«tena \Se I
vippaá¹-isÄ• rÄ• ya; saá¹‡henÄ• yasmÄ• cudito, no pharusena, alaá¹ƒ te vippaá¹-isÄ• rÄ• y
cudito, no anatthasaá¹ƒhitena, alaá¹ƒ te vippaá¹-isÄ• rÄ• ya; mettacittenÄ• yasmÄ• cudito,
te vippaá¹-isÄ• rÄ• yÄ• ti. dhammacuditassa, upÄ• li, bhikkhuno imehi paÃ±cahÄ• kÄ• rehi
upadahÄ• tabboâ€™â€™ ti.

{Vin V 438} ``codakena, bhante, bhikkhunÄ• paraá¹ƒ codetukÄ• mena kati dhamme ajjhatt
codetabboâ€™â€™ ti? ``codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena paÃ±ca dha
karitvÄ• paro codetabbo --- kÄ• ruÃ±Ã±atÄ• , hitesitÄ• , anukampitÄ• , {anukampatÄ• (Kat
Ä• pattivuá¹-á¹-hÄ• natÄ• , vinayapurekkhÄ• ratÄ• ti. codakenupÄ• li, bhikkhunÄ• paraá¹ƒ c
dhamme ajjhattaá¹ƒ \Ee II 251/ manasi karitvÄ• paro codetabboâ€™â€™ ti.

``cuditena pana, bhante, bhikkhunÄ• katisu dhammesu patiá¹-á¹-hÄ• tabbaâ€™â€™ nti? `
dvÄ«su dhammesu patiá¹-á¹-hÄ• tabbaá¹ƒ --- sacce ca akuppe cÄ• â€™â€™ ti.

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

pÄ• timokkhaá¹-á¹-hapanakkhandhako navamo.

imamhi khandhake vatthÅ« tiá¹ƒsa.

tassuddÄ• naá¹ƒ ---

uposathe \Se II 317/ \Be 440/ yÄ• vatikaá¹ƒ, pÄ• pabhikkhu na nikkhami.

moggallÄ• nena nicchuddho, accherÄ• jinasÄ• sane ||

ninnonupubbasikkhÄ• ca, á¹-hitadhammo nÄ• tikkamma.

kuá¹‡apukkhipati saá¹…gho, savantiyo jahanti ca ||

savanti parinibbanti, ekarasa vimutti ca.

bahu dhammavinayopi, bhÅ«taá¹-á¹-hÄ• riyapuggalÄ• ||

samuddaá¹ƒ \Ne 413/ upamaá¹ƒ katvÄ• , vÄ• cesi {á¹-hÄ• pesi (Katthaci) } sÄ• sane guá¹‡a

uposathe pÄ• timokkhaá¹ƒ, na amhe koci jÄ• nÄ• ti ||

paá¹-ikacceva ujjhanti, eko dve tÄ«á¹‡i cattÄ• ri.

paÃ±ca cha satta aá¹-á¹-hÄ• ni, navÄ• ca dasamÄ• ni ca ||

sÄ«la-Ä• cÄ• ra-diá¹-á¹-hi ca, Ä• jÄ«vaá¹ƒ catubhÄ• gike.

pÄ• rÄ• jikaÃ±ca saá¹…ghÄ• di, pÄ• citti pÄ• á¹-idesani ||

dukkaá¹-aá¹ƒ paÃ±cabhÄ• gesu, sÄ«lÄ• cÄ• ravipatti ca.

akatÄ• ya katÄ• ya ca, chabhÄ• gesu yathÄ• vidhi ||

pÄ• rÄ• jikaÃ±ca saá¹…ghÄ• di, thullaá¹ƒ pÄ• cittiyena ca.

pÄ• á¹-idesaniyaÃ±ceva \Se II 318/, dukkaá¹-aÃ±ca dubbhÄ• sitaá¹ƒ ||

sÄ«lÄ• cÄ• ravipatti ca, diá¹-á¹-hiÄ• jÄ«vavipatti.

yÄ• ca aá¹-á¹-hÄ• katÄ• kate, tenetÄ• sÄ«lÄ• cÄ• radiá¹-á¹-hiyÄ• ||

akatÄ• ya katÄ• yÄ• pi, katÄ• katÄ• yameva ca.

evaá¹ƒ navavidhÄ• vuttÄ• , yathÄ• bhÅ«tena Ã±Ä• yato ||

pÄ• rÄ• jiko vippakatÄ• , paccakkhÄ• to tatheva ca.

upeti paccÄ• diyati, paccÄ• dÄ• nakathÄ• ca yÄ• ||

sÄ«lÄ• cÄ• ravipatti ca, tathÄ• diá¹-á¹-hivipattiyÄ• .

diá¹-á¹-hasutaparisaá¹…kitaá¹ƒ, dasadhÄ• taá¹ƒ vijÄ• nÄ• tha ||

bhikkhu \Be 441/ vipassati bhikkhuá¹ƒ, aÃ±Ã±o cÄ• rocayÄ• ti taá¹ƒ.

so yeva tassa akkhÄ• ti {vipassaÃ±Ã±o cÄ• rocati. taá¹ƒ suddheva tassa akkhÄ• ti (Katthac
á¹-hapeti so ||

vuá¹-á¹-hÄ• ti \Ne 414/ antarÄ• yena, rÄ• jacoraggudakÄ• ca.

manussaamanussÄ• ca, vÄ• á¸·asarÄ«sapÄ• jÄ«vibrahmaá¹ƒ ||

dasannamaÃ±Ã±atarena, tasmiá¹ƒ aÃ±Ã±ataresu vÄ• .

dhammikÄ• dhammikÄ• \Se II 319/ ceva, yathÄ• maggena jÄ• nÄ• tha ||

kÄ• labhÅ«tatthasaá¹ƒhitaá¹ƒ \Ee II 252/, labhissÄ• mi bhavissati.

kÄ• yavÄ• casikÄ• mettÄ• , bÄ• husaccaá¹ƒ ubhayÄ• ni ||

kÄ• labhÅ«tena saá¹‡hena, atthamettena codaye.

vippaá¹-isÄ• radhammena, tathÄ• vÄ• cÄ• {tathevÄ• pi (Se) } vinodaye ||

dhammacodacuditassa, vinodeti vippaá¹-isÄ• ro.

karuá¹‡Ä• hitÄ• nukampi, vuá¹-á¹-hÄ• napurekkhÄ• rato ||

codakassa paá¹-ipatti, sambuddhena pakÄ• sitÄ• .

sacce ceva akuppe ca, cuditasseva dhammatÄ• ti ||

pÄ• timokkhaá¹-á¹-hapanakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. bhikkhunikkhandhakaá¹ƒ

1. paá¹-hamabhÄ• á¹‡avÄ• ro

mahÄ• pajÄ• patigotamÄ«vatthu

<402> {AN c 8.51 idaá¹ƒ vatthu Ä• gataá¹ƒ} tena \Se II 320/ \Ee II 253/ \Be 442/ \Ne 415/ sa
bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• rÄ• me. atha kho mahÄ• pajÄ• pa
} gotamÄ« yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ•
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho mahÄ• pajÄ• pati gotamÄ« bhagavantaá¹ƒ etadav
labheyya mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹
gotami, mÄ• te rucci mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ•
ti. dutiyampi kho ... pe ... tatiyampi kho mahapajÄ• pati gotamÄ« bhagavantaá¹ƒ etadavoca
labheyya mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹
gotami, mÄ• te rucci mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ•
ti. atha kho mahÄ• pajÄ• pati gotamÄ« --- na bhagavÄ• anujÄ• nÄ• ti mÄ• tugÄ• massa tat
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjanti --- dukkhÄ« dummanÄ• assumukhÄ« rudamÄ• n
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

atha kho bhagavÄ• kapilavatthusmiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena vesÄ• lÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ• v
mahÄ• vane \Se II 321/ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. atha kho mahÄ• pajÄ• pati gotamÄ«
vatthÄ• ni acchÄ• detvÄ• sambahulÄ• hi sÄ• kiyÄ• nÄ«hi saddhiá¹ƒ yena vesÄ• lÄ« tena p

vesÄ• lÄ« mahÄ• vanaá¹ƒ kÅ«á¹-Ä• gÄ• rasÄ• lÄ• tenupasaá¹…kami. atha kho mahÄ• paj
rajokiá¹‡á¹‡ena gattena dukkhÄ« dummanÄ• assumukhÄ« rudamÄ• nÄ• \Ne 416/ bahidvÄ
addasÄ• kho Ä• yasmÄ• \Ee II 254/ Ä• nando mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ sÅ«nehi pÄ•
dukkhiá¹ƒ dummanaá¹ƒ assumukhiá¹ƒ rudamÄ• naá¹ƒ bahidvÄ• rakoá¹-á¹-hake á¹-hitaá¹ƒ.
gotamiá¹ƒ \Be 443/ etadavoca --- ``kissa tvaá¹ƒ, gotami, sÅ«nehi pÄ• dehi rajokiá¹‡á¹‡ena g
dummanÄ• assumukhÄ« rudamÄ• nÄ• bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ• â€™â€™ ti? ``tat
bhagavÄ• anujÄ• nÄ• ti mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasm
nti. ``tena hi tvaá¹ƒ, gotami, muhuttaá¹ƒ idheva tÄ• va hohi, yÄ• vÄ• haá¹ƒ bhagavantaá¹ƒ y
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
mahÄ• pajÄ• pati gotamÄ« sÅ«nehi pÄ• dehi rajokiá¹‡á¹‡ena gattena dukkhÄ« dummanÄ•
bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ• --- na bhagavÄ• \Se II 322/ anujÄ• nÄ• ti mÄ• tugÄ• mas
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjanti. sÄ• dhu, bhante, labheyya mÄ• t
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. ``alaá¹ƒ, Ä• nanda, mÄ
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• â€™â€™ ti.
tatiyampi kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu, bhante, labhey
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. ``
mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabb

atha kho Ä• yasmÄ• Ä• nando {AN c 8.51 ``atha kho Ä• yasmato Ä• nandassa etadahosÄ«
bhagavÄ• anujÄ• nÄ• ti mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye agÄ• rasm
yaá¹ƒnÅ«nÄ• haá¹ƒ aÃ±Ã±enapi pariyÄ• yena bhagavantaá¹ƒ yÄ• ceyyaá¹ƒ mÄ• tugÄ• ma
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti. atha kho Ä• yasmÄ• Ä
--- ``bhabbo nu kho, bhante, mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasm
sotÄ• pattiphalaá¹ƒ vÄ• sakadÄ• gÄ• miphalaá¹ƒ {sakidÄ• gÄ• miphalaá¹ƒ (Se) } vÄ• anÄ•
arahattaphalaá¹ƒ \Se II 323/ vÄ• sacchikÄ• tuâ€™â€™ nti? ``bhabbo, Ä• nanda, mÄ• tugÄ
dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• sotÄ• pattiphalampi sakadÄ• gÄ
anÄ• gÄ• miphalampi arahattaphalampi sacchikÄ• tuâ€™â€™ nti. ``sace, bhante, bhabbo n
tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ• sotÄ• patti
\Ne 417/ anÄ• gÄ• miphalampi arahattaphalampi sacchikÄ• tuá¹ƒ; bahÅ«pakÄ• rÄ• , bhante
bhagavato mÄ• tucchÄ• Ä• pÄ• dikÄ• \Ee II 255/, posikÄ• , khÄ«rassa dÄ• yikÄ• , bhagav
kÄ• laá¹…katÄ• ya thaÃ±Ã±aá¹ƒ pÄ• yesi; sÄ• dhu, bhante, labheyya mÄ• tugÄ• mo tathÄ•
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaâ€™â€™ nti.

aá¹-á¹-hagarudhammÄ•

<403> ``sace, Ä• nanda, mahÄ• pajÄ• patÄ« gotamÄ« aá¹-á¹-ha garudhamme paá¹-iggaá¹‡
upasampadÄ• .

{Vin IV 149} ``vassasatÅ«pasampannÄ• ya bhikkhuniyÄ• tadahupasampannassa bhikkhur
paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ kÄ• tabbaá¹ƒ. ayampi dhamm
{garuá¹ƒkatvÄ• (Katthaci) } mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``na bhikkhuniyÄ• abhikkhuke Ä• vÄ• se vassaá¹ƒ vasitabbaá¹ƒ. ayampi dhammo sakkatv
pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ«sitab
ovÄ• dÅ«pasaá¹…kamanaÃ±ca. ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«
anatikkamanÄ«yo.

``vassaá¹ƒvuá¹-á¹-hÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe \Se II 324/ tÄ«hi á¹-hÄ• nehi pav
diá¹-á¹-hena vÄ• , sutena vÄ• , parisaá¹…kÄ• ya vÄ• . ayampi dhammo sakkatvÄ• garukat
yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``garudhammaá¹ƒ ajjhÄ• pannÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ
sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya ubhatosaá¹…ghe u
ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkan

``na \Be 445/ \Ne 418/ bhikkhuniyÄ• kenaci pariyÄ• yena bhikkhu akkositabbo paribhÄ• sit
sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``ajjatagge ovaá¹-o bhikkhunÄ«naá¹ƒ bhikkhÅ«su vacanapatho, anovaá¹-o bhikkhÅ«naá¹ƒ
ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkan

``sace, Ä• nanda, mahÄ• pajÄ• pati gotamÄ« ime aá¹-á¹-ha garudhamme paá¹-iggaá¹‡hÄ•
upasampadÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• Ä• nando bhagavato santike aá¹-á¹-ha garudhamme uggahetvÄ• yen
tenupasaá¹…kami, upasaá¹…kamitvÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ etadavoca --- ``sac
aá¹-á¹-ha garudhamme paá¹-iggaá¹‡heyyÄ• si, sÄ• va te bhavissati upasampadÄ• .

``vassasatÅ«pasampannÄ• ya bhikkhuniyÄ• tadahupasampannassa bhikkhuno abhivÄ• d

aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ kÄ• tabbaá¹ƒ. ayampi \Se II 325/ dhammo sakkatvÄ
pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``na bhikkhuniyÄ• abhikkhuke Ä• vÄ• se vassaá¹ƒ vasitabbaá¹ƒ. ayampi dhammo sakkatv
pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ«sitabb
ovÄ• dÅ«pasaá¹…kamanaÃ±ca. ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«
anatikkamanÄ«yo.

``vassaá¹ƒvuá¹-á¹-hÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi pavÄ• retabba
sutena vÄ• , parisaá¹…kÄ• ya vÄ• . ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• p
anatikkamanÄ«yo.

``garudhammaá¹ƒ ajjhÄ• pannÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ
sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``dve \Ne 419/ vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya ubhatosa
pariyesitabbÄ• . ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ

``na \Be 446/ bhikkhuniyÄ• kenaci pariyÄ• yena bhikkhu akkositabbo paribhÄ• sitabbo. aya
garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo.

``ajjatagge ovaá¹-o bhikkhunÄ«naá¹ƒ bhikkhÅ«su vacanapatho, anovaá¹-o bhikkhÅ«naá¹ƒ
ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkam

``sace kho tvaá¹ƒ, gotami, ime aá¹-á¹-ha garudhamme paá¹-iggaá¹‡heyyÄ• si, sÄ• va te bh
upasampadÄ• â€™â€™ ti.

``seyyathÄ• pi, bhante Ä• nanda, itthÄ« vÄ• puriso vÄ• daharo, yuvÄ• , maá¹‡á¸• anakajÄ
uppalamÄ• laá¹ƒ vÄ• vassikamÄ• laá¹ƒ vÄ• atimuttakamÄ• laá¹ƒ \Ee II 256/ {adhimattakam
labhitvÄ• ubhohi hatthehi paá¹-iggahetvÄ• uttamaá¹…ge sirasmiá¹ƒ patiá¹-á¹-hÄ• peyya; e
bhante, Ä• nanda ime aá¹-á¹-ha garudhamme paá¹-iggaá¹‡hÄ• mi yÄ• vajÄ«vaá¹ƒ anatikka

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, mahÄ• pajÄ• patiyÄ• gotamiyÄ• aá¹-á¹-ha garudhammÄ• , upasampannÄ• bhaga

``sace, Ä• nanda, nÄ• labhissa mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• r
pabbajjaá¹ƒ, ciraá¹-á¹-hitikaá¹ƒ, Ä• nanda, brahmacariyaá¹ƒ abhavissa, vassasahassaá¹ƒ sa
yato ca kho, Ä• nanda, mÄ• tugÄ• mo tathÄ• gatappavedite dhammavinaye agÄ• rasmÄ• a
dÄ• ni, Ä• nanda, brahmacariyaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ bhavissati. paÃ±ceva dÄ• ni, Ä• nand
saddhammo á¹-hassati.

``seyyathÄ• pi, Ä• nanda, yÄ• ni kÄ• nici kulÄ• ni \Se II 327/ bahutthikÄ• ni {bahuitthikÄ• ni
appapurisakÄ• ni, tÄ• ni suppadhaá¹ƒsiyÄ• ni \Ne 420/ honti corehi kumbhathenakehi; evam
yasmiá¹ƒ dhammavinaye labhati mÄ• tugÄ• mo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ,
ciraá¹-á¹-hitikaá¹ƒ hoti.

``seyyathÄ• pi \Be 447/, Ä• nanda, sampanne sÄ• likkhette setaá¹-á¹-ikÄ• nÄ• ma rogajÄ•
sÄ• likkhettaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ hoti; evameva kho, Ä• nanda, yasmiá¹ƒ dhammavinay
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ, na taá¹ƒ brahmacariyaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ hoti

``seyyathÄ• pi, Ä• nanda, sampanne ucchukkhette maÃ±jiá¹-á¹-hikÄ• {maÃ±jeá¹-á¹-hikÄ•
nipatati, evaá¹ƒ taá¹ƒ ucchukkhettaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ hoti; evameva kho, Ä• nanda, y
dhammavinaye labhati mÄ• tugÄ• mo agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjaá¹ƒ, na taá¹ƒ b
ciraá¹-á¹-hitikaá¹ƒ hoti.

``seyyathÄ• pi, Ä• nanda, puriso mahato taá¸·Ä• kassa paá¹-ikacceva Ä• á¸·iá¹ƒ bandheyya
anatikkamanÄ• ya; evameva kho, Ä• nanda, mayÄ• paá¹-ikacceva bhikkhunÄ«naá¹ƒ aá¹-á
yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yÄ• â€™â€™ ti.

bhikkhunÄ«naá¹ƒ aá¹-á¹-ha garudhammÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«upasampadÄ• nujÄ• nanaá¹ƒ

<404> atha kho mahÄ• pajÄ• pati gotamÄ« yena bhagavÄ• tenupasaá¹…kami, upasaá¹…k
abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• \Se II 328/ kho mahÄ• p
bhagavantaá¹ƒ etadavoca --- ``kathÄ• haá¹ƒ, bhante, imÄ• su sÄ• kiyÄ• nÄ«su \Ee II 257/ p
atha kho bhagavÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ dhammiyÄ• kathÄ• ya sandassesi sam
sampahaá¹ƒsesi. atha kho mahÄ• pajÄ• pati gotamÄ« bhagavatÄ• dhammiyÄ• kathÄ• ya
samuttejitÄ• sampahaá¹ƒsitÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pa
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, bhikkhÅ«hi bhikkhuniyo upasampÄ• detuâ€™â€™ nti.

atha kho tÄ• bhikkhuniyo mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ etadavocuá¹ƒ --- ``ayyÄ• anupas

upasampannÄ• ; evaÃ±hi bhagavatÄ• paÃ±Ã±attaá¹ƒ bhikkhÅ«hi bhikkhuniyo upasampÄ•
mahÄ• pajÄ• pati gotamÄ« \Be 448/ yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…
Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho mahÄ•
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``imÄ• maá¹ƒ, bhante Ä• nanda, bhikkhuniyo e
anupasampannÄ• , mayaÃ±camhÄ• upasampannÄ• ; evaÃ±hi bhagavatÄ• paÃ±Ã±attaá¹ƒ
upasampÄ• detabbÄ• â€™â€™ â€™ ti.

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ \Se I
``mahÄ• pajÄ• pati, bhante, gotamÄ« evamÄ• ha --- `imÄ• maá¹ƒ, bhante Ä• nanda, bhikkh
ayyÄ• anupasampannÄ• , mayaÃ±camhÄ• upasampannÄ• ; evaÃ±hi bhagavatÄ• paÃ±Ã±
upasampÄ• detabbÄ• â€™â€™ â€™ ti.

``yadaggena, Ä• nanda, mahÄ• pajÄ• patiyÄ• gotamiyÄ• aá¹-á¹-ha garudhammÄ• paá¹-i
{tadevassÄ• (Katthaci) } upasampannÄ• â€™â€™ ti.

<405> atha kho mahÄ• pajÄ• pati gotamÄ« yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, u
Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho mahÄ•
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``ekÄ• haá¹ƒ, bhante Ä• nanda, bhagavantaá¹ƒ
bhante, bhagavÄ• anujÄ• neyya bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca yathÄ• vuá¸• á¸• haá
paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaâ€™â€™ nti.

atha kho Ä• yasmÄ• Ä• nando yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ• bh
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• Ä• nando bhagavantaá¹ƒ etada
bhante, gotamÄ« evamÄ• ha --- `ekÄ• haá¹ƒ, bhante Ä• nanda, bhagavantaá¹ƒ varaá¹ƒ yÄ•
bhagavÄ• anujÄ• neyya bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca yathÄ• vuá¸• á¸• haá¹ƒ abhiv
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaâ€™â€™ â€™ nti.

``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• so \Ee II 258/, yaá¹ƒ tathÄ• gato anujÄ• neyy
abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ. imehi nÄ• n
durakkhÄ• tadhammÄ• mÄ• tugÄ• massa abhivÄ• danaá¹ƒ \Se II 330/ paccuá¹-á¹-hÄ• naá
sÄ• mÄ«cikammaá¹ƒ na karissanti \Ne 422/; kimaá¹…gaá¹ƒ pana tathÄ• gato anujÄ• nissat
abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaâ€™â€™ nti?

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ•
``na, bhikkhave, mÄ• tugÄ• massa abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹
kÄ• tabbaá¹ƒ. yo kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

atha kho mahÄ• pajÄ• pati gotamÄ« yena bhagavÄ• tenupasaá¹…kami, upasaá¹…kamitvÄ
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho mahÄ• pajÄ• pati gotamÄ« bhagava
tÄ• ni, bhante, bhikkhunÄ«naá¹ƒ sikkhÄ• padÄ• ni bhikkhÅ«hi sÄ• dhÄ• raá¹‡Ä• ni, kathaá¹
sikkhÄ• padesu paá¹-ipajjÄ• mÄ• â€™â€™ ti? ``yÄ• ni tÄ• ni, gotami, bhikkhunÄ«naá¹ƒ sikk
sÄ• dhÄ• raá¹‡Ä• ni, yathÄ• bhikkhÅ« sikkhanti tathÄ• tesu sikkhÄ• padesu sikkhathÄ• â€
bhante, bhikkhunÄ«naá¹ƒ sikkhÄ• padÄ• ni bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ni, kathaá¹ƒ may
sikkhÄ• padesu paá¹-ipajjÄ• mÄ• â€™â€™ ti? ``yÄ• ni tÄ• ni, gotami, bhikkhunÄ«naá¹ƒ sikk
asÄ• dhÄ• raá¹‡Ä• ni, yathÄ• paÃ±Ã±attesu sikkhÄ• padesu sikkhathÄ• â€™â€™ ti.

<406> {AN c 8.53} atha kho mahÄ• pajÄ• pati gotamÄ« yena bhagavÄ• tenupasaá¹…kami,
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho mah
bhagavantaá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ d
dhammaá¹ƒ \Se II 331/ sutvÄ• ekÄ• vÅ«pakaá¹-á¹-hÄ• appamattÄ• Ä• tÄ• pinÄ« pahitatt
kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si --- ime dhammÄ• sarÄ• gÄ• ya saá¹ƒvattanti no
saá¹ƒvattanti no visaÃ±Ã±ogÄ• ya, Ä• cayÄ• ya saá¹ƒvattanti no apacayÄ• ya, mahicchatÄ•
appicchatÄ• ya, asantuá¹-á¹-hiyÄ• saá¹ƒvattanti no santuá¹-á¹-hiyÄ• , saá¹…gaá¹‡ikÄ• ya s
pavivekÄ• ya, kosajjÄ• ya saá¹ƒvattanti no vÄ«riyÄ• rambhÄ• ya, dubbharatÄ• ya \Ee II 259
subharatÄ• ya; ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si --- neso dhammo, neso vinayo, netaá¹ƒ
kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si --- ime dhammÄ• virÄ• gÄ• ya saá¹ƒvattanti no
saá¹ƒvattanti no saÃ±Ã±ogÄ• ya, apacayÄ• ya saá¹ƒvattanti no Ä• cayÄ• ya, appicchatÄ• y
mahicchatÄ• ya, santuá¹-á¹-hiyÄ• saá¹ƒvattanti no asantuá¹-á¹-hiyÄ• , pavivekÄ• ya saá¹ƒv
saá¹…gaá¹‡ikÄ• ya, vÄ«riyÄ• rambhÄ• ya \Ne 423/ saá¹ƒvattanti no kosajjÄ• ya, subharatÄ
dubbharatÄ• ya; ekaá¹ƒsena, gotami, dhÄ• reyyÄ• si --- eso dhammo, eso vinayo, etaá¹ƒ sa

<407> tena kho pana samayena bhikkhunÄ«naá¹ƒ pÄ• timokkhaá¹ƒ na uddisÄ«yati. bhagav
... pe ... \Se II 332/ ``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«naá¹ƒ pÄ• timokkhaá¹ƒ uddisituâ
bhikkhÅ«naá¹ƒ etadahosi --- ``kena nu kho bhikkhunÄ«naá¹ƒ pÄ• timokkhaá¹ƒ uddisitabbaâ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ pÄ• t
nti.

tena kho pana samayena bhikkhÅ« bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikkhunÄ«n
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``jÄ• yÄ• yo imÄ• imesaá¹ƒ, jÄ• riyo imÄ• i
imÄ• hi saddhiá¹ƒ abhiramissantÄ«â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na
bhikkhunÄ«naá¹ƒ pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ. yo uddiseyya, Ä• patti dukkaá¹-assa. an
bhikkhunÄ«hi bhikkhunÄ«naá¹ƒ pÄ• timokkhaá¹ƒ uddituâ€™â€™ nti. bhikkhuniyo na jÄ• n
pÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• n
bhikkhunÄ«naá¹ƒ Ä• cikkhituá¹ƒ --- `evaá¹ƒ pÄ• timokkhaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ â€

<408> tena kho pana samayena bhikkhuniyo Ä• pattiá¹ƒ na paá¹-ikaronti. bhagavato etamat
``na, bhikkhave, bhikkhuniyÄ• Ä• patti na paá¹-ikÄ• tabbÄ• . yÄ• na paá¹-ikareyya, Ä• patt
ti. bhikkhuniyo na jÄ• nanti --- ``evaá¹ƒ Ä• patti paá¹-ikÄ• tabbÄ• â€™â€™ ti \Se II 333/. bha
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ Ä• cikkhituá¹ƒ --- `e
paá¹-ikareyyÄ• thÄ• â€™â€™ â€™ ti. atha \Ee II 260/ kho bhikkhÅ«naá¹ƒ etadahosi --- ``ke
bhikkhunÄ«naá¹ƒ Ä• patti paá¹-iggahetabbÄ• â€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• roce
bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ Ä• pattiá¹ƒ paá¹-iggahetuâ€™â€™ nti.

tena kho pana samayena bhikkhuniyo rathikÄ• yapi byÅ«hepi siá¹…ghÄ• á¹-akepi bhikkhuá
bhÅ«miyaá¹ƒ nikkhipitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ \Be 451
paggahetvÄ• Ä• pattiá¹ƒ paá¹-ikaronti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``jÄ•
jÄ• riyo imÄ• imesaá¹ƒ, rattiá¹ƒ vimÄ• netvÄ• idÄ• ni khamÄ• pentÄ«â€™â€™ ti. bhagava
\Ne 424/. ``na, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ Ä• patti paá¹-iggahetabbÄ• . yo paá
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«hi bhikkhunÄ«naá¹ƒ Ä• pattiá¹ƒ paá¹-i
bhikkhuniyo na jÄ• nanti --- ``evaá¹ƒ Ä• patti paá¹-iggahetabbÄ• â€™â€™ ti. bhagavato eta
``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ Ä• cikkhituá¹ƒ --- `evaá¹ƒ Ä• patti
paá¹-iggaá¹‡heyyÄ• thÄ• â€™â€™ â€™ ti.

<409> tena kho pana samayena bhikkhunÄ«naá¹ƒ kammaá¹ƒ na kariyati \Se II 334/. bhagav
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«naá¹ƒ kammaá¹ƒ kÄ• tuâ€™â€™ nti.
etadahosi --- ``kena nu kho bhikkhunÄ«naá¹ƒ kammaá¹ƒ kÄ• tabbaâ€™â€™ nti? bhagavato
``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ kammaá¹ƒ kÄ• tuâ€™â€™ nti.

tena kho pana samayena katakammÄ• bhikkhuniyo rathikÄ• yapi byÅ«hepi siá¹…ghÄ• á¹-a
pattaá¹ƒ bhÅ«miyaá¹ƒ nikkhipitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹
paggahetvÄ• khamÄ• penti `evaá¹ƒ nÅ«na kÄ• tabbaâ€™ nti maÃ±Ã±amÄ• nÄ• . manussÄ
vipÄ• centi --- ``jÄ• yÄ• yo imÄ• imesaá¹ƒ, jÄ• riyo imÄ• imesaá¹ƒ, rattiá¹ƒ vimÄ• netvÄ• i
ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ kar
kareyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«hi bhikkhunÄ«naá¹ƒ
bhikkhuniyo na jÄ• nanti --- ``evaá¹ƒ kammaá¹ƒ kÄ• tabbaâ€™â€™ nti. bhagavato etamatth
``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ Ä• cikkhituá¹ƒ --- `evaá¹ƒ kamma
ti.

<410> tena kho pana samayena bhikkhuniyo saá¹…ghamajjhe bhaá¹‡á¸• anajÄ• tÄ• \Ee II
vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ mukhasattÄ«hi vitudantÄ• viharanti. na sakkonti ta
vÅ«pasametuá¹ƒ. bhagavato \Se II 335/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkh
bhikkhunÄ«naá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuâ€™â€™ nti.

tena \Be 452/ kho pana samayena bhikkhÅ« bhikkhunÄ«naá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasame
adhikaraá¹‡e vinicchiyamÄ• ne dissanti bhikkhuniyo kammappattÄ• yopi Ä• pattigÄ• miniyo
evamÄ• haá¹ƒsu --- ``sÄ• dhu, bhante, ayyÄ• va bhikkhunÄ«naá¹ƒ kammaá¹ƒ karontu, ayyÄ
Ä• pattiá¹ƒ paá¹-iggaá¹‡hantu; evaÃ±hi bhagavatÄ• paÃ±Ã±attaá¹ƒ bhikkhÅ«hi bhikkhunÄ«
425/ vÅ«pasametabbaâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi
bhikkhunÄ«naá¹ƒ kammaá¹ƒ Ä• ropetvÄ• bhikkhunÄ«naá¹ƒ niyyÄ• detuá¹ƒ --- bhikkhunÄ«
kÄ• tuá¹ƒ, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ Ä• pattiá¹ƒ Ä• ropetvÄ• bhikkhunÄ«naá¹ƒ niyyÄ• d
bhikkhunÄ«naá¹ƒ Ä• pattiá¹ƒ paá¹-iggahetuâ€™â€™ nti.

tena kho pana samayena uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ• antevÄ• sinÄ« bhikkhunÄ« sa
anubandhÄ• hoti vinayaá¹ƒ pariyÄ• puá¹‡antÄ«. tassÄ• muá¹-á¹-hassatiniyÄ• gahito gahit
bhikkhunÄ« --- ``bhagavÄ• kira sÄ• vatthiá¹ƒ gantukÄ• moâ€™â€™ ti. atha kho tassÄ• bh
``ahaá¹ƒ kho satta vassÄ• ni bhagavantaá¹ƒ anubandhiá¹ƒ vinayaá¹ƒ pariyÄ• puá¹‡antÄ«. t
muá¹-á¹-hassatiniyÄ• gahito gahito mussati. dukkaraá¹ƒ kho pana mÄ• tugÄ• mena yÄ• va
336/ anubandhituá¹ƒ. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? atha kho sÄ• b
etamatthaá¹ƒ Ä• rocesi. bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« b
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«hi bhikkhunÄ«naá¹ƒ vinayaá¹ƒ vÄ• cetu

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

2. dutiyabhÄ• á¹‡avÄ• ro

<411> atha kho bhagavÄ• vesÄ• liyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi tena
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena sÄ• vatthi tadavasari. tatra sudaá¹ƒ bhagavÄ• s
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me \Ee II 262/. tena kho pana samayena chabbagg
kaddamodakena osiÃ±canti --- appeva nÄ• ma amhesu sÄ• rajjeyyunti. bhagavato etamatth
bhikkhave, bhikkhunÄ• \Be 453/ bhikkhuniyo kaddamodakena osiÃ±citabbÄ• . yo osiÃ±cey
anujÄ• nÄ• mi, bhikkhave, tassa bhikkhuno daá¹‡á¸• akammaá¹ƒ kÄ• tuâ€™â€™ nti. atha k
--- ``kiá¹ƒ nu kho daá¹‡á¸• akammaá¹ƒ kÄ• tabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä•
bhikkhave, bhikkhu bhikkhunisaá¹…ghena kÄ• tabboâ€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kÄ• yaá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ d
Å«ruá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti, aá¹…gajÄ• taá¹ƒ vivaritvÄ• bhikkhunÄ«naá
obhÄ• senti, bhikkhunÄ«hi saddhiá¹ƒ sampayojenti --- appeva nÄ• ma amhesu sÄ• rajjeyyu
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhunÄ• kÄ• yo vivaritvÄ• bhikkhunÄ«naá
vivaritvÄ• bhikkhunÄ«naá¹ƒ dassetabbo, na aá¹…gajÄ• taá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ
bhikkhuniyo obhÄ• sitabbÄ• , na bhikkhunÄ«hi saddhiá¹ƒ sampayojetabbaá¹ƒ. yo sampayoj
anujÄ• nÄ• mi, bhikkhave, tassa bhikkhuno daá¹‡á¸• akammaá¹ƒ kÄ• tuâ€™â€™ nti. atha k

--- ``kiá¹ƒ nu kho daá¹‡á¸• akammaá¹ƒ kÄ• tabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• bhikkhave, bhikkhu bhikkhunisaá¹…ghena kÄ• tabboâ€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhuniyo bhikkhuá¹ƒ kaddamodakena osiÃ±can sÄ• rajjeyyunti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• bhikk osiÃ±citabbo. yÄ• osiÃ±ceyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, tassÄ• bh daá¹‡á¸• akammaá¹ƒ kÄ• tuâ€™â€™ nti. atha kho bhikkhÅ«naá¹ƒ etadahosi --- ``kiá¹ƒ nu k kÄ• tabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi bhikkhave, nti. Ä• varaá¹‡e kate na Ä• diyanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, á¹-hapetuâ€™â€™ nti.

tena kho pana samayena chabbaggiyÄ• bhikkhuniyo kÄ• yaá¹ƒ vivaritvÄ• bhikkhÅ«naá¹ƒ d vivaritvÄ• bhikkhÅ«naá¹ƒ dassenti, Å«ruá¹ƒ vivaritvÄ• \Se II 338/ bhikkhÅ«naá¹ƒ dassenti, vivaritvÄ• bhikkhÅ«naá¹ƒ dassenti, bhikkhÅ« obhÄ• senti, bhikkhÅ«hi \Ee II 263/ saddhiá¹ƒ appeva nÄ• ma amhesu sÄ• rajjeyyunti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkh vivaritvÄ• bhikkhÅ«naá¹ƒ dassetabbo ... pe ... na thano vivaritvÄ• \Be 454/ bhikkhÅ«naá¹ƒ vivaritvÄ• bhikkhÅ«naá¹ƒ dassetabbo, na aá¹…gajÄ• taá¹ƒ vivaritvÄ• bhikkhÅ«naá¹ƒ dass obhÄ• sitabbÄ• , na bhikkhÅ«hi saddhiá¹ƒ sampayojetabbaá¹ƒ. yÄ• sampayojeyya, Ä• patt bhikkhave, tassÄ• bhikkhuniyÄ• daá¹‡á¸• akammaá¹ƒ kÄ• tuâ€™â€™ nti. atha kho bhikkh nu kho daá¹‡á¸• akammaá¹ƒ kÄ• tabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ Ä• varaá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti. Ä• varaá¹‡e kate na Ä• diyanti. bhagavato etamatthaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, ovÄ• daá¹ƒ á¹-hapetuâ€™â€™ nti. atha kho bhikkhÅ«naá¹ƒ eta ovÄ• daá¹-á¹-hapitÄ• ya {ovÄ• daá¹‡á¹-hapitÄ• ya (Se), ovÄ• daá¹ƒá¹-hapitÄ• ya (Katthaci) uposathaá¹ƒ kÄ• tuá¹ƒ, na nu kho \Ne 427/ kappatÄ«â€™â€™ ti? bhagavato etamatthaá¹ƒ bhikkhave, ovÄ• daá¹-á¹-hapitÄ• ya bhikkhuniyÄ• saddhiá¹ƒ uposatho kÄ• tabbo, yÄ• va na vÅ«pasantaá¹ƒ hotÄ«â€™â€™ ti.

<412> tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« ovÄ• daá¹ƒ á¹-hapetvÄ• cÄ• rikaá¹ƒ bhikkhuniyo ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyo udÄ• yÄ« ovÄ• da cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkha cÄ• rikÄ• pakkamitabbÄ• . yo pakkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena {tena kho pana samayena bhikkhÅ« (Se Ke) } bÄ• lÄ• abyattÄ• d bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bÄ• lena abyattena ovÄ• do á¹-hap Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« avatthusmiá¹ƒ akÄ• raá¹‡e ovÄ• daá¹ƒ á¹-hapenti. bhag Ä• rocesuá¹ƒ. ``na, bhikkhave, avatthusmiá¹ƒ akÄ• raá¹‡e ovÄ• do á¹-hapetabbo. yo á¹-hap

dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« ovÄ• daá¹ƒ á¹-hapetvÄ• vinicchayaá¹ƒ na denti. bhagav
Ä• rocesuá¹ƒ. ``na, bhikkhave, ovÄ• daá¹ƒ á¹-hapetvÄ• vinicchayo na dÄ• tabbo. yo na dac
dukkaá¹-assÄ• â€™â€™ ti.

<413> {Vin IV 1054} tena \Be 455/ kho pana samayena bhikkhuniyo ovÄ• daá¹ƒ na gacchan
Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• ovÄ• do na \Se II 340/ gantabbo. yÄ• na gacc
kÄ• retabboâ€™â€™ ti.

tena kho pana samayena sabbo bhikkhunisaá¹…gho ovÄ• daá¹ƒ gacchati. manussÄ• ujjhÄ
vipÄ• centi --- ``jÄ• yÄ• yo imÄ• imesaá¹ƒ, jÄ• riyo imÄ• imesaá¹ƒ, idÄ• ni ime imÄ• hi sad
abhiramissantÄ«â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, sabbe
ovÄ• do gantabbo. gaccheyya ce, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, catÅ«h
ovÄ• daá¹ƒ gantuâ€™â€™ nti.

tena kho pana samayena catasso paÃ±ca bhikkhuniyo ovÄ• daá¹ƒ gacchanti. manussÄ• ta
khiyyanti vipÄ• centi --- ``jÄ• yÄ• yo imÄ• imesaá¹ƒ, jÄ• riyo imÄ• imesaá¹ƒ, idÄ• ni ime im
abhiramissantÄ«â€™â€™ ti! bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, catÅ«
ovÄ• do gantabbo. gaccheyyuá¹ƒ ce, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, dve
{bhikkhunÄ«hi (Katthaci) } ovÄ• daá¹ƒ gantuá¹ƒ. ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• eka
uttarÄ• saá¹…gaá¹ƒ karitvÄ• pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ pagg
--- `bhikkhunisaá¹…gho, ayya, bhikkhusaá¹…ghassa pÄ• de vandati, ovÄ• dÅ«pasaá¹…kam
kira, ayya, bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™ nti. tena bhikkhunÄ• pÄ• tim
evamassa vacanÄ«yo --- `bhikkhunÄ«saá¹…gho, bhante, bhikkhusaá¹…ghassa pÄ• de van
\Se II 341/ yÄ• cati; labhatu kira, bhante, bhikkhunisaá¹…gho ovÄ• dÅ«pasaá¹…kamanaâ€™
vattabbo --- `atthi koci bhikkhu bhikkhunovÄ• dako sammatoâ€™ ti? sace hoti koci bhikkhu
sammato, pÄ• timokkhuddesakena vattabbo --- `itthannÄ• mo bhikkhu bhikkhunovÄ• dako s
bhikkhunisaá¹…gho upasaá¹…kamatÅ«â€™ ti. sace na hoti koci bhikkhu bhikkhunovÄ• dak
pÄ• timokkhuddesakena vattabbo --- `ko Ä• yasmÄ• ussahati bhikkhuniyo ovadituâ€™ nti?
bhikkhuniyo ovadituá¹ƒ, so ca hoti aá¹-á¹-hahaá¹…gehi samannÄ• gato, sammannitvÄ• vat
bhikkhu \Be 456/ bhikkhunovÄ• dako sammato, taá¹ƒ bhikkhunisaá¹…gho upasaá¹…kamat
ussahati bhikkhuniyo ovadituá¹ƒ, pÄ• timokkhuddesakena vattabbo --- `natthi koci bhikkhu b
sammato, pÄ• sÄ• dikena bhikkhunisaá¹…gho sampÄ• detÅ«â€™â€™ ti.

<414> tena kho pana samayena bhikkhÅ« ovÄ• daá¹ƒ na gaá¹‡hanti. bhagavato etamattha
bhikkhave, ovÄ• do na gahetabbo. yo na gaá¹‡heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu bÄ• lo hoti. taá¹ƒ bhikkhuniyo upasaá¹…kam
``ovÄ• daá¹ƒ, ayya, gaá¹‡hÄ• hÄ«â€™â€™ ti \Ee II 265/. ``ahaÃ±hi, bhaginÄ«, bÄ• lo; kath
gaá¹‡hÄ• mÄ«â€™â€™ ti? ``gaá¹‡hÄ• hayya \Se II 342/, ovÄ• daá¹ƒ; evaÃ±hi bhagavatÄ•
bhikkhunÄ«naá¹ƒ ovÄ• do gahetabboâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``
á¹-hapetvÄ• bÄ• laá¹ƒ, avasesehi ovÄ• daá¹ƒ gahetuâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhuniyo upasaá¹…ka
etadavocuá¹ƒ --- ``ovÄ• daá¹ƒ, ayya gaá¹‡hÄ• hÄ«â€™â€™ ti. ``ahaÃ±hi, bhaginÄ«, gilÄ• n
gaá¹‡hÄ• mÄ«â€™â€™ ti? ``gaá¹‡hÄ• hayya, ovÄ• daá¹ƒ; evaÃ±hi bhagavatÄ• paÃ±Ã±at
avasesehi ovÄ• do gahetabboâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ•
bÄ• laá¹ƒ, á¹-hapetvÄ• gilÄ• naá¹ƒ, avasesehi ovÄ• daá¹ƒ gahetuâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gamiko hoti. taá¹ƒ bhikkhuniyo upasaá¹…kar
``ovÄ• daá¹ƒ, ayya, gaá¹‡hÄ• hÄ«â€™â€™ ti. ``ahaÃ±hi, bhaginÄ«, gamiko; kathÄ• haá¹ƒ
ti? ``gaá¹‡hÄ• hayya, ovÄ• daá¹ƒ; evaÃ±hi bhagavatÄ• paÃ±Ã±attaá¹ƒ --- á¹-hapetvÄ• bÄ•
gilÄ• naá¹ƒ, avasesehi ovÄ• do gahetabboâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá
á¹-hapetvÄ• bÄ• laá¹ƒ, á¹-hapetvÄ• gilÄ• naá¹ƒ, á¹-hapetvÄ• gamikaá¹ƒ, avasesehi ovÄ•

tena kho pana samayena aÃ±Ã±ataro bhikkhu araÃ±Ã±e viharati. taá¹ƒ bhikkhuniyo upasaá
--- ``ovÄ• daá¹ƒ, ayya, gaá¹‡hÄ• hÄ«â€™â€™ ti. ``ahaÃ±hi, bhaginÄ«, araÃ±Ã±e viharÄ• m
\Se II 343/ gaá¹‡hÄ• mÄ«â€™â€™ ti? ``gaá¹‡hÄ• hayya \Be 457/, ovÄ• daá¹ƒ; evaÃ±hi bha
á¹-hapetvÄ• bÄ• laá¹ƒ, á¹-hapetvÄ• gilÄ• naá¹ƒ, á¹-hapetvÄ• gamikaá¹ƒ, avasesehi ovÄ•
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, Ä• raÃ±Ã±ikena bhikkh
saá¹…ketaÃ±ca kÄ• tuá¹ƒ --- atra patiharissÄ• mÄ«â€™â€™ ti.

<415> tena kho pana samayena bhikkhÅ« ovÄ• daá¹ƒ gahetvÄ• na Ä• rocenti. bhagavato e
``na, bhikkhave, ovÄ• do na Ä• rocetabbo. yo na Ä• roceyya, Ä• patti dukkaá¹-assÄ• â€™â

tena kho pana samayena bhikkhÅ« ovÄ• daá¹ƒ gahetvÄ• na paccÄ• haranti. bhagavato eta
bhikkhave, ovÄ• do na paccÄ• haritabbo. yo na paccÄ• hareyya, Ä• patti dukkaá¹-assÄ• â€

tena kho pana samayena bhikkhuniyo saá¹…ketaá¹ƒ na gacchanti. bhagavato etamatthaá¹ƒ
bhikkhave, bhikkhuniyÄ• saá¹…ketaá¹ƒ na gantabbaá¹ƒ. yÄ• na gaccheyya, Ä• patti dukka

<416> tena \Ee II 266/ \Ne 430/ kho pana samayena bhikkhuniyo dÄ«ghÄ• ni kÄ• yabandha
phÄ• sukÄ• nÄ• menti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... seyyathÄ• pi g
bhagavato etamatthaá¹ƒ \Se II 344/ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• dÄ«ghaá¹
dhÄ• retabbaá¹ƒ. yÄ• dhÄ• reyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, bhikkh

{ekapariyÄ• yakataá¹ƒ (Se) } kÄ• yabandhanaá¹ƒ, na ca tena phÄ• sukÄ• nÄ• metabbÄ• . y
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhuniyo vilÄ«vena {vilivena (Katthaci) } paá¹-á¹-ena phÄ• suk
cammapaá¹-á¹-ena phÄ• sukÄ• nÄ• menti. dussapaá¹-á¹-ena phÄ• sukÄ• nÄ• menti. duss
dussavaá¹-á¹-iyÄ• phÄ• sukÄ• nÄ• menti. coá¸·apaá¹-á¹-ena phÄ• sukÄ• nÄ• menti. coá¸
nÄ• menti. coá¸·avaá¹-á¹-iyÄ• phÄ• sukÄ• nÄ• menti. suttaveá¹‡iyÄ• phÄ• sukÄ• nÄ• me
phÄ• sukÄ• nÄ• menti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- seyyathÄ• pi gihinÄ
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Be 458/. ``na, bhikkhave, bhikkhuniyÄ• vilÄ«vena p
nÄ• metabbÄ• ... pe ... na suttavaá¹-á¹-iyÄ• phÄ• sukÄ• nÄ• metabbÄ• . yÄ• nÄ• meyya
ti.

tena kho pana samayena bhikkhuniyo aá¹-á¹-hillena jaghanaá¹ƒ ghaá¹ƒsÄ• penti ... pe ... \S
jaghanaá¹ƒ koá¹-á¹-Ä• penti, hatthaá¹ƒ koá¹-á¹-Ä• penti, hatthakocchaá¹ƒ koá¹-á¹-Ä• penti,
koá¹-á¹-Ä• penti, pÄ• dakocchaá¹ƒ koá¹-á¹-Ä• penti, Å«ruá¹ƒ koá¹-á¹-Ä• penti, mukhaá¹ƒ ko
dantamaá¹ƒsaá¹ƒ koá¹-á¹-Ä• penti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... sey
kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• a
ghaá¹ƒsÄ• petabbaá¹ƒ ... pe ... na dantamaá¹ƒsaá¹ƒ koá¹-á¹-Ä• petabbaá¹ƒ. yÄ• koá¹-á¹-Ä
dukkaá¹-assÄ• â€™â€™ ti.

<417> tena kho pana samayena chabbaggiyÄ• bhikkhuniyo mukhaá¹ƒ Ä• limpanti ... pe ...
mukhaá¹ƒ cuá¹‡á¹‡enti, manosilikÄ• ya mukhaá¹ƒ laÃ±chenti, aá¹…garÄ• gaá¹ƒ karonti, mu
aá¹…garÄ• gamukharÄ• gaá¹ƒ karonti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ..
kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave \Ee II 267/, bhikk
Ä• limpitabbaá¹ƒ ... pe ... na mukhaá¹ƒ ummadditabbaá¹ƒ, na mukhaá¹ƒ cuá¹‡á¹‡etabbaá¹ƒ
mukhaá¹ƒ laÃ±chitabbaá¹ƒ, na aá¹…garÄ• go kÄ• tabbo, na mukharÄ• go kÄ• tabbo, na aá
yÄ• kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Se II 346/ \Ne 431/ kho pana samayena chabbaggiyÄ• bhikkhuniyo avaá¹…gaá¹ƒ {ap
... pe ... visesakaá¹ƒ karonti, olokanakena olokenti, sÄ• loke tiá¹-á¹-hanti; naccaá¹ƒ {sanacca
samajjaá¹ƒ (Katthaci) } kÄ• rÄ• penti, vesiá¹ƒ vuá¹-á¹-hÄ• penti, pÄ• nÄ• gÄ• raá¹ƒ á¹-hape
Ä• paá¹‡aá¹ƒ pasÄ• renti, vaá¸• á¸• hiá¹ƒ payojenti, vaá¹‡ijjaá¹ƒ payojenti, dÄ• saá¹ƒ upaá¹
upaá¹-á¹-hÄ• penti, kammakÄ• raá¹ƒ upaá¹-á¹-hÄ• penti, kammakÄ• riá¹ƒ upaá¹-á¹-hÄ• pen
upaá¹-á¹-hÄ• penti, harÄ«takapakkikaá¹ƒ {harÄ«takapaá¹‡á¹‡ikaá¹ƒ (Katthaci) } pakiá¹‡anti
dhÄ• renti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... seyyathÄ• pi gihinÄ« kÄ• m
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• avaá¹…gaá¹ƒ kÄ• ta
visesakaá¹ƒ kÄ• tabbaá¹ƒ, na olokanakena \Be 459/ oloketabbaá¹ƒ, na sÄ• loke á¹-hÄ• tabb
kÄ• rÄ• petabbaá¹ƒ, na vesÄ« vuá¹-á¹-hÄ• petabbÄ• , na pÄ• nÄ• gÄ• raá¹ƒ á¹-hapetabbaá

Ä• paá¹‡o pasÄ• retabbo, na vaá¸• á¸• hi payojetabbÄ• , na vaá¹‡ijjÄ• payojetabbÄ• , na d
na dÄ• sÄ« upaá¹-á¹-hÄ• petabbÄ• , na kammakÄ• ro upaá¹-á¹-hÄ• petabbo, na kammakÄ
tiracchÄ• nagato upaá¹-á¹-hÄ• petabbo, na harÄ«takapakkikaá¹ƒ pakiá¹‡itabbaá¹ƒ, na nama
yÄ• dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<418> tena kho pana samayena chabbaggiyÄ• bhikkhuniyo sabbanÄ«lakÄ• ni cÄ«varÄ• ni
... sabbapÄ«takÄ• ni cÄ«varÄ• ni dhÄ• renti, sabbalohitakÄ• ni cÄ«varÄ• ni dhÄ• renti, sabl
cÄ«varÄ• ni dhÄ• renti, sabbakaá¹‡hÄ• ni cÄ«varÄ• ni dhÄ• renti, sabbamahÄ• raá¹…garat
sabbamahÄ• nÄ• marattÄ• ni cÄ«varÄ• ni dhÄ• renti, acchinnadasÄ• ni cÄ«varÄ• ni dhÄ• r
dhÄ• renti, pupphadasÄ• ni cÄ«varÄ• ni dhÄ• renti, phaladasÄ• ni cÄ«varÄ• ni dhÄ• renti, k
tirÄ«á¹-akaá¹ƒ dhÄ• renti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... seyyathÄ• p
kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• s
dhÄ• retabbÄ• ni ... pe ... na tirÄ«á¹-akaá¹ƒ dhÄ• retabbaá¹ƒ. yÄ• dhÄ• reyya, Ä• patti dukk

<419> tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« kÄ• laá¹ƒ karontÄ« evamÄ• ha
parikkhÄ• ro saá¹…ghassa hotÅ«â€™â€™ ti. tattha bhikkhÅ« ca bhikkhuniyo ca vivadanti \
``amhÄ• kaá¹ƒ hoti, amhÄ• kaá¹ƒ hotÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
\Se II 348/, kÄ• laá¹ƒ karontÄ« evaá¹ƒ vadeyya --- `mamaccayena mayhaá¹ƒ parikkhÄ• ro s
anissaro tattha bhikkhusaá¹…gho, bhikkhunisaá¹…ghassevetaá¹ƒ. sikkhamÄ• nÄ• ce, bhik
sÄ• maá¹‡erÄ« ce, bhikkhave, kÄ• laá¹ƒ karontÄ« evaá¹ƒ vadeyya --- `mamaccayena mayh
saá¹…ghassa hotÅ«â€™ ti, anissaro tattha bhikkhusaá¹…gho, bhikkhunisaá¹…ghasseveta
kÄ• laá¹ƒ karonto evaá¹ƒ vadeyya --- `mamaccayena mayhaá¹ƒ parikkhÄ• ro saá¹…ghassa
bhikkhunisaá¹…gho, bhikkhusaá¹…ghassevetaá¹ƒ. sÄ• maá¹‡ero ce, bhikkhave ... pe ... up
pe ... upÄ• sikÄ• ce, bhikkhave ... pe ... aÃ±Ã±o ce, bhikkhave, koci kÄ• laá¹ƒ karonto evaá
`mamaccayena mayhaá¹ƒ parikkhÄ• ro \Be 460/ saá¹…ghassa hotÅ«â€™ ti, anissaro tattha
bhikkhusaá¹…ghassevetaâ€™â€™ nti.

<420> tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« purÄ• á¹‡amallÄ« bhikkhunÄ«su pabb
dubbalakaá¹ƒ bhikkhuá¹ƒ passitvÄ• aá¹ƒsakÅ«á¹-ena pahÄ• raá¹ƒ datvÄ• pÄ• tesi {pavaá
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma, bhikkhunÄ«, bhikkhussa pahÄ• raá
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• bhikkhussa pahÄ• ro
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, bhikkhuniyÄ• \Se II 349/ bhikkhuá¹ƒ pass
okkamitvÄ• maggaá¹ƒ dÄ• tuâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« pavutthapatikÄ• jÄ• rena gabbhinÄ« hoti. sÄ
kulÅ«pikaá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``handayye, imaá¹ƒ gabbhaá¹ƒ pattena nÄ«harÄ• a
bhikkhunÄ« taá¹ƒ gabbhaá¹ƒ patte pakkhipitvÄ• saá¹…ghÄ• á¹-iyÄ• paá¹-icchÄ• detvÄ• a
samayena aÃ±Ã±atarena piá¹‡á¸• acÄ• rikena bhikkhunÄ• samÄ• dÄ• naá¹ƒ kataá¹ƒ hoti -

bhikkhaá¹ƒ labhissÄ• mi, na taá¹ƒ adatvÄ• bhikkhussa vÄ• bhikkhuniyÄ• vÄ• paribhuÃ±ji
bhikkhu taá¹ƒ bhikkhuniá¹ƒ passitvÄ• etadavoca --- ``handa, bhagini, bhikkhaá¹ƒ paá¹-iggaá
``alaá¹ƒ ayyÄ• â€™â€™ ti. dutiyampi kho ... pe ... tatiyampi kho so bhikkhu taá¹ƒ bhikkhunia
``handa, bhagini, bhikkhaá¹ƒ paá¹-iggaá¹‡hÄ• â€™â€™ ti. ``alaá¹ƒ ayyÄ• â€™â€™ ti. ``ma
samÄ• dÄ• naá¹ƒ kataá¹ƒ --- `yÄ• haá¹ƒ paá¹-hamaá¹ƒ bhikkhaá¹ƒ labhissÄ• mi, na taá¹ƒ a
bhikkhuniyÄ• vÄ• paribhuÃ±jissÄ• mÄ«â€™ ti. handa \Ee II 269/, bhagini, bhikkhaá¹ƒ paá
atha kho sÄ• bhikkhunÄ« tena bhikkhunÄ• nippÄ«á¸·iyamÄ• nÄ• nÄ«haritvÄ• pattaá¹ƒ da
patte gabbhaá¹ƒ; mÄ• ca kassaci Ä• rocesÄ«â€™â€™ ti. atha kho so bhikkhu ujjhÄ• yati k
``kathaÃ±hi \Se II 350/ nÄ• ma bhikkhunÄ« pattena gabbhaá¹ƒ nÄ«harissatÄ«â€™â€™ ti! a
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti kh
--- ``kathaÃ±hi nÄ• ma bhikkhunÄ« pattena gabbhaá¹ƒ nÄ«harissatÄ«â€™â€™ ti! bhagavat
``na, bhikkhave, bhikkhuniyÄ• pattena gabbho \Ne 433/ nÄ«haritabbo. yÄ• \Be 461/ nÄ«ha
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, bhikkhuniyÄ• bhikkhuá¹ƒ passitvÄ• nÄ«haritvÄ•
nti.

tena kho pana samayena chabbaggiyÄ• bhikkhuniyo bhikkhuá¹ƒ passitvÄ• parivattetvÄ• p
bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniy
parivattetvÄ• pattamÅ«laá¹ƒ dassessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« bhagavato eta
``na, bhikkhave, bhikkhuniyÄ• bhikkhuá¹ƒ passitvÄ• parivattetvÄ• pattamÅ«laá¹ƒ dassetal
Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, bhikkhuniyÄ• bhikkhuá¹ƒ passitvÄ• ukku
dassetuá¹ƒ. yaÃ±ca patte Ä• misaá¹ƒ hoti, tena ca bhikkhu nimantetabboâ€™â€™ ti.

tena kho pana samayena sÄ• vatthiyaá¹ƒ rathikÄ• ya purisabyaÃ±janaá¹ƒ chaá¸• á¸• itaá¹ƒ
sakkaccaá¹ƒ upanijjhÄ• yiá¹ƒsu. manussÄ• ukkuá¹-á¹-hiá¹ƒ akaá¹ƒsu. tÄ• bhikkhuniyo maa
tÄ• bhikkhuniyo upassayaá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. yÄ•
... pe ... \Se II 351/ tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo
purisabyaÃ±janaá¹ƒ upanijjhÄ• yissantÄ«â€™â€™ ti! atha kho tÄ• bhikkhuniyo bhikkhÅ«na
Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniy
upanijjhÄ• yitabbaá¹ƒ. yÄ• upanijjhÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<421> tena kho pana samayena manussÄ• bhikkhÅ«naá¹ƒ Ä• misaá¹ƒ denti. bhikkhÅ« bhi
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhadantÄ• attano paribhogatthÄ• y
aÃ±Ã±esaá¹ƒ dassanti! mayampi na jÄ• nÄ• ma dÄ• naá¹ƒ dÄ• tuâ€™â€™ nti. bhagavato e
bhikkhave, attano paribhogatthÄ• ya dinnaá¹ƒ aÃ±Ã±esaá¹ƒ dÄ• tabbaá¹ƒ. yo dadeyya, Ä•
ti.

tena kho pana samayena bhikkhÅ«naá¹ƒ Ä• misaá¹ƒ ussannaá¹ƒ hoti. bhagavato etamattha
``anujÄ• nÄ• mi, bhikkhave, saá¹…ghassa dÄ• tuâ€™â€™ nti. bÄ• á¸·hataraá¹ƒ ussannaá¹

Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, puggalikampi dÄ• tuâ€™â€™ nti.

tena \Be 462/ kho pana samayena bhikkhÅ«naá¹ƒ sannidhikataá¹ƒ Ä• misaá¹ƒ ussannaá¹ƒ
etamatthaá¹ƒ \Ne 434/ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«naá¹ƒ sannidhiá
{bhikkhunÄ«hi bhikkhÅ«hi (Ce) } paá¹-iggÄ• hÄ• petvÄ• {paá¹-iggahÄ• petvÄ• (Katthaci) }

tena kho pana samayena manussÄ• bhikkhunÄ«naá¹ƒ Ä• misaá¹ƒ denti. bhikkhuniyo \Se II
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo attano pari
aÃ±Ã±esaá¹ƒ dassanti! mayampi na jÄ• nÄ• ma dÄ• naá¹ƒ dÄ• tuâ€™â€™ nti. bhagavato e
bhikkhave, bhikkhuniyÄ• attano paribhogatthÄ• ya dinnaá¹ƒ aÃ±Ã±esaá¹ƒ dÄ• tabbaá¹ƒ. y
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhunÄ«naá¹ƒ Ä• misaá¹ƒ ussannaá¹ƒ hoti. bhagavato etamat
``anujÄ• nÄ• mi, bhikkhave, saá¹…ghassa dÄ• tuâ€™â€™ nti. bÄ• á¸·hataraá¹ƒ ussannaá¹
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, puggalikampi dÄ• tuâ€™â€™ nti.

tena kho pana samayena bhikkhunÄ«naá¹ƒ sannidhikataá¹ƒ Ä• misaá¹ƒ ussannaá¹ƒ hoti. b
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«naá¹ƒ sannidhiá¹ƒ bhikkhÅ«hi bhikkh
bhikkhunÄ«hi (Ce) } paá¹-iggÄ• hÄ• petvÄ• paribhuÃ±jituâ€™â€™ nti.

<422> tena kho pana samayena bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ ussannaá¹ƒ hoti, bhikkhunÄ
senÄ• sanaá¹ƒ (Se Ke) } na hoti. bhikkhuniyo bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesuá¹
ayyÄ• amhÄ• kaá¹ƒ senÄ• sanaá¹ƒ dentu tÄ• vakÄ• likaâ€™ nti. bhagavato etamatthaá¹ƒ
bhikkhave, bhikkhunÄ«naá¹ƒ senÄ• sanaá¹ƒ dÄ• tuá¹ƒ tÄ• vakÄ• likaâ€™â€™ nti.

tena kho pana samayena utuniyo bhikkhuniyo onaddhamaÃ±caá¹ƒ onaddhapÄ«á¹-haá¹ƒ ab
abhinipajjantipi. senÄ• sanaá¹ƒ lohitena makkhiyyati \Se II 353/. bhagavato etamatthaá¹ƒ Ä
bhikkhave, bhikkhuniyÄ• \Ee II 271/ onaddhamaÃ±caá¹ƒ onaddhapÄ«á¹-haá¹ƒ abhinisÄ«di
abhinipajjitabbaá¹ƒ. yÄ• abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• Ä• patti dukkaá¹-assa. an
Ä• vasathacÄ«varaâ€™â€™ nti. Ä• vasathacÄ«varaá¹ƒ lohitena makkhiyyati. bhagavato eta
``anujÄ• nÄ• mi \Be 463/, bhikkhave, Ä• á¹‡icoá¸·akaâ€™â€™ nti. coá¸·akaá¹ƒ nipatati. bha
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, suttakena bandhitvÄ• Å«ruyÄ• bandhituâ€™â€
chijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, saá¹ƒvelliyaá¹ƒ,
nti.

tena kho pana samayena chabbaggiyÄ• bhikkhuniyo sabbakÄ• laá¹ƒ kaá¹-isuttakaá¹ƒ dhÄ
khiyyanti vipÄ• centi --- seyyathÄ• pi gihinÄ« kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ Ä
bhikkhave, bhikkhuniyÄ• sabbakÄ• laá¹ƒ kaá¹-isuttakaá¹ƒ dhÄ• retabbaá¹ƒ. yÄ• dhÄ• reyy

anujÄ• nÄ• mi, bhikkhave, utuniyÄ• kaá¹-isuttakaâ€™â€™ nti.

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

3. tatiyabhÄ• á¹‡avÄ• ro

<423> tena kho pana samayena upasampannÄ• yo dissanti --- animittÄ• pi, nimittamattÄ• p
dhuvalohitÄ• pi, dhuvacoá¸·Ä• pi, paggharantÄ«pi, sikhariá¹‡Ä«pi, itthipaá¹‡á¸• akÄ• pi, vep
sambhinnÄ• pi, ubhatobyaÃ±janÄ• pi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ•
upasampÄ• dentiyÄ• catuvÄ«sati antarÄ• yike dhamme pucchituá¹ƒ. evaÃ±ca pana \Se II 3
pucchitabbÄ• --- `nasi animittÄ• , nasi nimittamattÄ• , nasi alohitÄ• , nasi dhuvalohitÄ• , nas
nasi paggharantÄ«, nasi sikharaá¹‡Ä« {sikhariá¹‡Ä« (Ce Se) }, nasi itthipaá¹‡á¸• akÄ• , nas
sambhinnÄ• , nasi ubhatobyaÃ±janÄ• ? santi te evarÅ«pÄ• Ä• bÄ• dhÄ• --- kuá¹-á¹-haá¹ƒ,
apamÄ• ro? manussÄ• si, itthÄ«si, bhujissÄ• si, aá¹‡aá¹‡Ä• si, nasi rÄ• jabhaá¹-Ä«? anuÃ±
sÄ• mikena? paripuá¹‡á¹‡avÄ«sativassÄ• si, paripuá¹‡á¹‡aá¹ƒ te pattacÄ«varaá¹ƒ, kinnÄ•
pavattinÄ«â€™â€™ ti?

tena kho pana samayena bhikkhÅ« bhikkhunÄ«naá¹ƒ antarÄ• yike dhamme pucchanti. upas
vitthÄ• yanti, maá¹…kÅ« honti, na sakkonti vissajjetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesu
bhikkhave, ekatoupasampannÄ• ya bhikkhunisaá¹…ghe visuddhÄ• ya bhikkhusaá¹…ghe up

tena \Be 464/ kho pana samayena bhikkhuniyo ananusiá¹-á¹-hÄ• upasampadÄ• pekkhÄ• y
pucchanti. upasampadÄ• pekkhÄ• yo \Ee II 272/ vitthÄ• yanti, maá¹…kÅ« honti, na sakkont
\Ne 436/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, paá¹-hamaá¹ƒ anusÄ• sit
dhamme pucchituâ€™â€™ nti.

tattheva saá¹…ghamajjhe anusÄ• santi. upasampadÄ• pekkhÄ• yo tatheva vitthÄ• yanti, ma
sakkonti vissajjetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, e
saá¹…ghamajjhe antarÄ• yike dhamme pucchituá¹ƒ. evaÃ±ca pana, bhikkhave, anusÄ• sita

<424> ``paá¹-hamaá¹ƒ upajjhaá¹ƒ gÄ• hÄ• petabbÄ• . upajjhaá¹ƒ gÄ• hÄ• petvÄ• pattacÄ«
`ayaá¹ƒ te patto, ayaá¹ƒ saá¹…ghÄ• á¹-i, ayaá¹ƒ uttarÄ• saá¹…go, ayaá¹ƒ antaravÄ• sako,
{saá¹…kacchikaá¹ƒ (Se) }, ayaá¹ƒ udakasÄ• á¹-ikÄ• ; gaccha amumhi okÄ• se tiá¹-á¹-hÄ• h

bÄ• lÄ• abyattÄ• anusÄ• santi. duranusiá¹-á¹-hÄ• upasampadÄ• pekkhÄ• yo vitthÄ• yanti
vissajjetuá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bÄ• lÄ• ya abyattÄ• y
anusÄ• seyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, byattÄ• ya bhikkhuniyÄ• p
anusÄ• situâ€™â€™ nti.

asammatÄ• anusÄ• santi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, asamma
anusÄ• seyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, sammatÄ• ya anusÄ• situa
sammannitabbÄ• --- attanÄ• vÄ• attÄ• naá¹ƒ sammannitabbaá¹ƒ, parÄ• ya vÄ• parÄ• sa

``kathaÃ±ca attanÄ• va {attanÄ• vÄ• (Katthaci) } attÄ• naá¹ƒ sammannitabbaá¹ƒ? byattÄ•
paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo --- `suá¹‡Ä• tu me, ayye, saá¹…gho. itthannÄ• mÄ•
upasampadÄ• pekkhÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• mÄ• itthannÄ•
evaá¹ƒ attanÄ• va \Se II 356/ attÄ• naá¹ƒ sammannitabbaá¹ƒ.

``kathaÃ±ca parÄ• ya {parÄ• ya vÄ• (Katthaci) } parÄ• sammannitabbÄ• ? byattÄ• ya bhik
saá¹…gho Ã±Ä• petabbo --- `suá¹‡Ä• tu me, ayye, saá¹…gho. itthannÄ• mÄ• itthannÄ• mÄ
upasampadÄ• pekkhÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mÄ• itthannÄ• maá¹ƒ
parÄ• ya parÄ• sammannitabbÄ• .

``tÄ• ya \Ne 437/ sammatÄ• ya bhikkhuniyÄ• upasampadÄ• pekkhaá¹ƒ upasaá¹…kamitvÄ
`suá¹‡asi itthannÄ• me. ayaá¹ƒ te saccakÄ• lo, bhÅ«takÄ• lo. yaá¹ƒ jÄ• taá¹ƒ taá¹ƒ saá¹…g
santaá¹ƒ atthÄ«ti vattabbaá¹ƒ, asantaá¹ƒ natthÄ«ti vattabbaá¹ƒ. mÄ• kho vitthÄ• yi {vitthÄ•
kho maá¹…ku ahosi. evaá¹ƒ taá¹ƒ pucchissanti --- nasi animittÄ• , nasi nimittamattÄ• , nasi
dhuvalohitÄ• , nasi dhuvacoá¸·Ä• , nasi paggharantÄ«, nasi sikhariá¹‡Ä«, nasi itthipaá¹‡á¸•
vepurisikÄ• , nasi sambhinnÄ• , nasi ubhatobyaÃ±janÄ• ? santi te evarÅ«pÄ• Ä• bÄ• dhÄ•
gaá¹‡á¸• o, kilÄ• so, soso, apamÄ• ro? manussÄ• si, itthÄ«si, bhujissÄ• si, aá¹‡aá¹‡Ä• si, n
anuÃ±Ã±Ä• tÄ• si mÄ• tÄ• pitÅ«hi, sÄ• mikena? paripuá¹‡á¹‡avÄ«sativassÄ• si, paripuá¹‡á
kinnÄ• mÄ• si, kÄ• nÄ• mÄ• te pavattinÄ«â€™ ti \Ee II 273/?

``ekato Ä• gacchanti. na ekato Ä• gantabbaá¹ƒ. anusÄ• sikÄ• ya paá¹-hamataraá¹ƒ Ä• gan
--- `suá¹‡Ä• tu me, ayye, saá¹…gho. itthannÄ• mÄ• itthannÄ• mÄ• ya \Se II 357/ ayyÄ• ya
anusiá¹-á¹-hÄ• sÄ• mayÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mÄ• Ä• gaccheyy
vattabbÄ• .

``ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kÄ• rÄ• petvÄ• bhikkhunÄ«naá¹ƒ pÄ• de vandÄ• petvÄ
aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• upasampadaá¹ƒ yÄ• cÄ• petabbÄ• --- `saá¹…ghaá¹ƒ, ayye
ullumpatu maá¹ƒ, ayye, saá¹…gho anukampaá¹ƒ upÄ• dÄ• ya. dutiyampi, ayye, saá¹…ghaá
ullumpatu maá¹ƒ, ayye, saá¹…gho anukampaá¹ƒ upÄ• dÄ• ya. tatiyampi, ayye, saá¹…ghaá
ullumpatu maá¹ƒ, ayye, saá¹…gho anukampaá¹ƒ upÄ• dÄ• yÄ• â€™ ti. byattÄ• ya bhikkhun
Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya upas

saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ antarÄ• yike dhamme puccheyyanti.

``suá¹‡asi \Be 466/ itthannÄ• me. ayaá¹ƒ te saccakÄ• lo, bhÅ«takÄ• lo. yaá¹ƒ jÄ• taá¹ƒ taá
atthÄ«ti vattabbaá¹ƒ, asantaá¹ƒ natthÄ«ti vattabbaá¹ƒ. nasi animittÄ• ... pe ... kinnÄ• mÄ• s
pavattinÄ«ti. byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

<425> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya
parisuddhÄ• antarÄ• yikehi dhammehi, paripuá¹‡á¹‡assÄ• pattacÄ«varaá¹ƒ. itthannÄ• mÄ
yÄ• cati itthannÄ• mÄ• ya ayyÄ• ya pavattiniyÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…g
upasampÄ• deyya \Se II 358/ itthannÄ• mÄ• ya ayyÄ• ya pavattiniyÄ• . esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya upas
parisuddhÄ• antarÄ• yikehi dhammehi, paripuá¹‡á¹‡assÄ• pattacÄ«varaá¹ƒ. itthannÄ• mÄ
yÄ• cati itthannÄ• mÄ• ya ayyÄ• ya pavattiniyÄ• . saá¹…gho itthannÄ• maá¹ƒ upasampÄ• c
pavattiniyÄ• . yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya upasampadÄ• itthannÄ• mÄ• ya
tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya upasampadÄ• pekkhÄ• . parisuddhÄ• a
paripuá¹‡á¹‡assÄ• pattacÄ«varaá¹ƒ. itthannÄ• mÄ• saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• ca
pavattiniyÄ• . saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• mÄ• ya ayyÄ• ya pava
khamati itthannÄ• mÄ• ya upasampadÄ• itthannÄ• mÄ• ya ayyÄ• ya pavattiniyÄ• , sÄ• tuá
bhÄ• seyya.

``upasampannÄ• saá¹…ghena itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya pavattiniyÄ• . kl
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``tÄ• vadeva taá¹ƒ Ä• dÄ• ya bhikkhusaá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ
bhikkhÅ«naá¹ƒ pÄ• de vandÄ• petvÄ• ukkuá¹-ikaá¹ƒ nisÄ«dÄ• petvÄ• \Se II 359/ aÃ±jaliá¹
upasampadaá¹ƒ yÄ• cÄ• petabbÄ• --- `ahaá¹ƒ, ayyÄ• , itthannÄ• mÄ• itthannÄ• mÄ• ya ay
274/. ekatoupasampannÄ• bhikkhunisaá¹…ghe, visuddhÄ• ; saá¹…ghaá¹ƒ, ayyÄ• , upasam
maá¹ƒ, ayyÄ• , saá¹…gho anukampaá¹ƒ upÄ• dÄ• ya. ahaá¹ƒ, ayyÄ• , itthannÄ• mÄ• ittha
upasampadÄ• pekkhÄ• . ekatoupasampannÄ• bhikkhunisaá¹…ghe, visuddhÄ• . dutiyampi,
upasampadaá¹ƒ yÄ• cÄ• mi. ullumpatu maá¹ƒ, ayyÄ• , saá¹…gho anukampaá¹ƒ upÄ• dÄ• y
itthannÄ• mÄ• ya ayyÄ• ya upasampadÄ• pekkhÄ• . ekatoupasampannÄ• bhikkhunisaá¹…
saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cÄ• mi. ullumpatu maá¹ƒ, ayyÄ• , saá¹…gho anukampa
bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Ne 439/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya upa
ekatoupasampannÄ• bhikkhunisaá¹…ghe, visuddhÄ• . itthannÄ• mÄ• saá¹…ghaá¹ƒ upasa
pavattiniyÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ upasampÄ• dey
pavattiniyÄ• . esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya upasampadÄ
bhikkhunisaá¹…ghe, visuddhÄ• . itthannÄ• mÄ• saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itth
saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• mÄ• ya \Se II 360/ pavattiniyÄ• . yas
itthannÄ• mÄ• ya upasampadÄ• itthannÄ• mÄ• ya pavattiniyÄ• , so tuá¹‡hassa; yassa nak

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya upasampadÄ• pekkhÄ• . ekatoupasam
visuddhÄ• . itthannÄ• mÄ• saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthannÄ• mÄ• ya pavat
upasampÄ• deti itthannÄ• mÄ• ya pavattiniyÄ• . yassÄ• yasmato khamati itthannÄ• mÄ• ya
pavattiniyÄ• , so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``upasampannÄ• saá¹…ghena itthannÄ• mÄ• itthannÄ• mÄ• ya pavattiniyÄ• . khamati sa
evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``tÄ• vadeva chÄ• yÄ• metabbÄ• , utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabbaá¹ƒ, divasabhÄ• go
Ä• cikkhitabbÄ• , bhikkhuniyo vattabbÄ• --- imissÄ• tayo ca nissaye, aá¹-á¹-ha ca akaraá¹‡
Ä• cikkheyyÄ• thÄ• â€™â€™ ti.

<426> tena kho pana samayena bhikkhuniyo bhattagge Ä• sanaá¹ƒ saá¹ƒkasÄ• yantiyo kÄ
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Be 468/. ``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-hannaá
yathÄ• vuá¸• á¸• haá¹ƒ, avasesÄ• naá¹ƒ yathÄ• gatikaâ€™â€™ nti.

tena \Se II 361/ kho pana samayena bhikkhuniyo --- bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ aá¹-á¹-h
yathÄ• vuá¸• á¸• haá¹ƒ, avasesÄ• naá¹ƒ yathÄ• gatikanti --- sabbattha aá¹-á¹-heva bhikkhun
paá¹-ibÄ• hanti, avasesÄ• yo \Ne 440/ yathÄ• gatikaá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesu
bhikkhave, bhattagge aá¹-á¹-hannaá¹ƒ bhikkhunÄ«naá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ, avasesÄ•
aÃ±Ã±attha sabbattha yathÄ• vuá¸• á¸• haá¹ƒ {aÃ±Ã±attha yathÄ• vuá¸• á¸• haá¹ƒ (Se) } na
paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<427> {Vin IV 1050 Ä• dayo} tena \Ee II 275/ kho pana samayena bhikkhuniyo na pavÄ• re
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• na pavÄ• retabbaá¹ƒ. yÄ• na pa
kÄ• retabboâ€™â€™ ti.

tena kho pana samayena bhikkhuniyo attanÄ• pavÄ• retvÄ• bhikkhusaá¹…ghaá¹ƒ na pavÄ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• attanÄ• pavÄ• retvÄ• bhikkhus
yÄ• na pavÄ• reyya, yathÄ• dhammo kÄ• retabboâ€™â€™ ti.

tena kho pana samayena bhikkhuniyo bhikkhÅ«hi saddhiá¹ƒ ekato pavÄ• rentiyo kolÄ• hala
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• bhikkhÅ«hi saddhiá¹ƒ ekato pav
pavÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhuniyo purebhattaá¹ƒ pavÄ• rentiyo kÄ• laá¹ƒ \Se II 362/ vÄ«
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, pacchÄ• bhattaá¹ƒ {bhikkhave bhik
(Se Ke) } pavÄ• retuâ€™â€™ nti. pacchÄ• bhattaá¹ƒ pavÄ• rentiyo vikÄ• le {vikÄ• laá¹ƒ (Ka
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ajjatanÄ• bhikkhunisaá
ajjatanÄ• ya (Katthaci) } pavÄ• retvÄ• aparajju bhikkhusaá¹…ghaá¹ƒ pavÄ• retuâ€™â€™ n

tena kho pana samayena sabbo bhikkhunisaá¹…gho pavÄ• rento kolÄ• halaá¹ƒ akÄ• si. bha
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ekaá¹ƒ bhikkhuniá¹ƒ byattaá¹ƒ paá¹-ibalaá¹ƒ sam
bhikkhunisaá¹…ghassa atthÄ• ya bhikkhusaá¹…ghaá¹ƒ \Be 469/ pavÄ• retuá¹ƒ. evaÃ±ca pa
sammannitabbÄ• . paá¹-hamaá¹ƒ bhikkhunÄ« yÄ• citabbÄ• , yÄ• citvÄ• byattÄ• ya bhikkhu
Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, ayye, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• m
sammanneyya bhikkhunisaá¹…ghassa atthÄ• ya bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ. esÄ•

``suá¹‡Ä• tu me, ayye, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ sammannati bh
bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya bhikkhuni
bhikkhunisaá¹…ghassa atthÄ• ya \Ne 441/ bhikkhusaá¹…ghaá¹ƒ pavÄ• retuá¹ƒ, sÄ• tuá¹‡h
bhÄ• seyya.

``sammatÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« bhikkhunisaá¹…ghassa atthÄ• ya bh
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``tÄ• ya \Se II 363/ sammatÄ• ya bhikkhuniyÄ• bhikkhunisaá¹…ghaá¹ƒ Ä• dÄ• ya bhikkhus
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ
paggahetvÄ• evamassa vacanÄ«yo --- `bhikkhunÄ«saá¹…gho \Ee II 276/, ayyÄ• , bhikkhus
diá¹-á¹-hena vÄ• , sutena vÄ• parisaá¹…kÄ• ya vÄ• . vadatu {vadatu maá¹ƒ (Katthaci) }, ay
bhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissati. dutiyampi, ayy
ayyÄ• , bhikkhunisaá¹…gho bhikkhusaá¹…ghaá¹ƒ pavÄ• reti --- diá¹-á¹-hena vÄ• , sutena vÄ
vadatu, ayyÄ• , bhikkhusaá¹…gho bhikkhunisaá¹…ghaá¹ƒ anukampaá¹ƒ upÄ• dÄ• ya, pass

<428> tena kho pana samayena bhikkhuniyo bhikkhÅ«naá¹ƒ uposathaá¹ƒ á¹-hapenti, pavÄ•
savacanÄ«yaá¹ƒ karonti, anuvÄ• daá¹ƒ paá¹-á¹-hapenti, okÄ• saá¹ƒ kÄ• renti, codenti, sÄ•
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• bhikkhussa uposatho á¹-hapetal
aá¹-á¹-hapito; á¹-hapentiyÄ• Ä• patti dukkaá¹-assa. na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• ; á¹-h
á¹-hapentiyÄ• Ä• patti dukkaá¹-assa. na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ; katampi akataá¹ƒ;
dukkaá¹-assa. na anuvÄ• do paá¹-á¹-hapetabbo; paá¹-á¹-hapitopi appaá¹-á¹-hapito; paá¹-á¹-
dukkaá¹-assa. na okÄ• so kÄ• retabbo \Be 470/; kÄ• ritopi akÄ• rito; kÄ• rentiyÄ• Ä• patti d
codetabbo; coditopi acodito; codentiyÄ• Ä• patti dukkaá¹-assa \Se II 364/. na sÄ• retabbo; s
sÄ• rentiyÄ• Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhÅ« bhikkhunÄ«naá¹ƒ uposathaá¹ƒ á¹-hapenti, pavÄ• raá¹‡a
savacanÄ«yaá¹ƒ karonti, anuvÄ• daá¹ƒ paá¹-á¹-hapenti, okÄ• saá¹ƒ kÄ• renti, codenti, sÄ•
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave bhikkhunÄ• bhikkhuniyÄ• uposath
á¹-hapitopi suá¹-á¹-hapito; á¹-hapentassa anÄ• patti. pavÄ• raá¹‡aá¹ƒ á¹-hapetuá¹ƒ; á¹-hapi
suá¹-á¹-hapitÄ• ; á¹-hapentassa anÄ• patti. savacanÄ«yaá¹ƒ kÄ• tuá¹ƒ; katampi sukataá¹ƒ;
anuvÄ• daá¹ƒ paá¹-á¹-hapetuá¹ƒ; paá¹-á¹-hapitopi suppaá¹-á¹-hapito; paá¹-á¹-hapentassa an
kÄ• retuá¹ƒ; kÄ• ritopi sukÄ• rito; kÄ• rentassa \Ne 442/ anÄ• patti. codetuá¹ƒ; coditÄ• pi su
anÄ• patti. sÄ• retuá¹ƒ; sÄ• ritÄ• pi susÄ• ritÄ• ; sÄ• rentassa anÄ• pattÄ«â€™â€™ ti.

<429> {Vin IV 1184} tena kho pana samayena chabbaggiyÄ• bhikkhuniyo yÄ• nena yÄ• ya
purisantarena, purisayuttenapi itthantarena. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ...
``seyyathÄ• pi gaá¹…gÄ• mahiyÄ• yÄ• â€™â€™ ti {gaá¹…gÄ• mahiyÄ• ti (Ce) }. bhagavato
bhikkhave, bhikkhuniyÄ• yÄ• nena yÄ• yitabbaá¹ƒ. yÄ• yÄ• yeyya, yathÄ• dhammo kÄ• re

tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« gilÄ• nÄ• hoti, na sakkoti padasÄ• ga
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi \Se II 365/, bhikkhave, gilÄ• nÄ• ya yÄ• naâ€™
bhikkhunÄ«naá¹ƒ etadahosi --- ``itthiyuttaá¹ƒ nu kho, purisayuttaá¹ƒ nu khoâ€™â€™ ti? bha
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, itthiyuttaá¹ƒ purisayuttaá¹ƒ hatthavaá¹-á¹-akaâ€™

tena kho pana samayena aÃ±Ã±atarissÄ• bhikkhuniyÄ• yÄ• nugghÄ• tena bÄ• á¸·hataraá
II 277/ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sivikaá¹ƒ pÄ• á¹-aá¹…kiâ€™

<430> tena \Be 471/ kho pana samayena aá¸• á¸• hakÄ• sÄ« gaá¹‡ikÄ• bhikkhunÄ«su pab
sÄ• vatthiá¹ƒ gantukÄ• mÄ• hoti --- `bhagavato santike upasampajjissÄ• mÄ«â€™ ti. assos
`aá¸• á¸• hakÄ• sÄ« kira gaá¹‡ikÄ• sÄ• vatthiá¹ƒ gantukÄ• mÄ• â€™ ti. te magge pariyuá¹-
aá¸• á¸• hakÄ• sÄ« gaá¹‡ikÄ• --- `dhuttÄ• kira magge pariyuá¹-á¹-hitÄ• â€™ ti. bhagavato

--- ``ahaÃ±hi upasampajjitukÄ• mÄ• ; kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti?
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, dÅ«tenapi upasampÄ• detuâ€™â€™ nti.

bhikkhudÅ«tena upasampÄ• denti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave,
upasampÄ• detabbÄ• . yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti. sikkham
upasampÄ• denti ... pe ... sÄ• maá¹‡eradÅ«tena upasampÄ• denti ... pe ... sÄ• maá¹‡eridÅ
pe ... bÄ• lÄ• ya abyattÄ• ya dÅ«tena upasampÄ• denti. ``na, bhikkhave, bÄ• lÄ• ya abyatt
upasampÄ• detabbÄ• . yo upasampÄ• deyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkh
paá¹-ibalÄ• ya dÅ«tena upasampÄ• detunti.

``tÄ• ya \Ne 443/ dÅ«tÄ• ya bhikkhuniyÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ
bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evam
`itthannÄ• mÄ• , ayyÄ• , itthannÄ• mÄ• ya ayyÄ• ya upasampadÄ• pekkhÄ• . ekatoupasam
visuddhÄ• . sÄ• kenacideva antarÄ• yena na Ä• gacchati. itthannÄ• mÄ• , ayyÄ• , saá¹…g
ullumpatu taá¹ƒ, ayyÄ• , saá¹…gho anukampaá¹ƒ upÄ• dÄ• ya. itthannÄ• mÄ• , ayyÄ• , itth
upasampadÄ• pekkhÄ• . ekatoupasampannÄ• bhikkhunisaá¹…ghe, visuddhÄ• . sÄ• kena
dutiyampi, ayyÄ• , itthannÄ• mÄ• saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati. ullumpatu taá¹ƒ,
upÄ• dÄ• ya. itthannÄ• mÄ• , ayyÄ• , itthannÄ• mÄ• ya ayyÄ• ya upasampadÄ• pekkhÄ• .
bhikkhunisaá¹…ghe, visuddhÄ• . sÄ• kenacideva antarÄ• yena na Ä• gacchati. tatiyampi, a
saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati. ullumpatu taá¹ƒ, ayyÄ• , saá¹…gho anukampaá¹ƒ u
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Be 472/ me, bhante, saá¹…gho. itthannÄ• mÄ• itthannÄ• mÄ• ya upasampad
bhikkhunisaá¹…ghe, visuddhÄ• . sÄ• kenacideva antarÄ• yena na Ä• gacchati. itthannÄ• m
yÄ• cati itthannÄ• mÄ• ya pavattiniyÄ• . yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthann
itthannÄ• mÄ• ya pavattiniyÄ• . esÄ• Ã±atti.

``suá¹‡Ä• tu me \Ee II 278/, bhante, saá¹…gho. itthannÄ• mÄ• itthannÄ• mÄ• ya upasamp
ekatoupasampannÄ• bhikkhunisaá¹…ghe, visuddhÄ• . sÄ• kenacideva antarÄ• yena na Ä
saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthannÄ• mÄ• ya pavattiniyÄ• . saá¹…gho itthannÄ•
itthannÄ• mÄ• ya pavattiniyÄ• . yassÄ• yasmato khamati itthannÄ• mÄ• ya upasampadÄ•
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi. suá¹‡Ä• tu m
itthannÄ• mÄ• itthannÄ• mÄ• ya upasampadÄ• pekkhÄ• . ekatoupasampannÄ• bhikkhunis
antarÄ• yena na Ä• gacchati. itthannÄ• mÄ• saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati itthann
saá¹…gho itthannÄ• maá¹ƒ upasampÄ• deti itthannÄ• mÄ• ya pavattiniyÄ• . yassÄ• yasma

upasampadÄ• itthannÄ• mÄ• ya pavattiniyÄ• , so tuá¹‡hassa; yassa \Se II 368/ nakkhamat

``upasampannÄ• \Ne 444/ saá¹…ghena itthannÄ• mÄ• itthannÄ• mÄ• ya pavattiniyÄ• . kh
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

``tÄ• vadeva chÄ• yÄ• metabbÄ• , utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabbaá¹ƒ, divasabhÄ• go
Ä• cikkhitabbÄ• , bhikkhuniyo vattabbÄ• --- tassÄ• tayo ca nissaye, aá¹-á¹-ha ca akaraá¹‡
Ä• cikkheyyÄ• thÄ• â€™â€™ ti.

<431> tena kho pana samayena bhikkhuniyo araÃ±Ã±e viharanti. dhuttÄ• dÅ«senti. bhagav
Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• araÃ±Ã±e vatthabbaá¹ƒ. yÄ• vaseyya, Ä• pat

tena kho pana samayena aÃ±Ã±atarena upÄ• sakena bhikkhunisaá¹…ghassa uddosito dinn
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, uddositaâ€™â€™ nti. uddosito na
etamatthaá¹ƒ \Be 473/ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, upassayaâ€™â€™ nti. up
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, navakammaâ€™â€™ n
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, puggalikampi kÄ• tuâ€™

<432> tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« sannisinnagabbhÄ• bhikkhunÄ«su pa
pabbajitÄ• ya gabbho vuá¹-á¹-hÄ• ti. atha kho tassÄ• bhikkhuniyÄ• etadahosi --- ``kathaá¹
imasmiá¹ƒ dÄ• rake paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \S
bhikkhave, posetuá¹ƒ, yÄ• va so dÄ• rako viÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti.

atha kho tassÄ• bhikkhuniyÄ• etadahosi --- ``mayÄ• ca na labbhÄ• ekikÄ• ya vatthuá¹ƒ,
na labbhÄ• dÄ• rakena saha vatthuá¹ƒ, kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ekaá¹ƒ bhikkhuniá¹ƒ sammannitvÄ• tassÄ• \Ee
dutiyaá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, sammannitabbÄ• . paá¹-hamaá¹ƒ bhikkhun
byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu \Ne 445/ me, ayye, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itth
sammanneyya itthannÄ• mÄ• ya bhikkhuniyÄ• dutiyaá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ sammannati itt
dutiyaá¹ƒ. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya bhikkhuniyÄ• sammuti itthannÄ• mÄ
sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``sammatÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« itthannÄ• mÄ• ya bhikkhuniyÄ• dut

tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha kho tassÄ• dutiyikÄ• ya bhikkhuniyÄ• etadahosi --- ``kathaá¹ƒ nu kho mayÄ• imasmi
paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikk
sÄ• gÄ• raá¹ƒ yathÄ• aÃ±Ã±asmiá¹ƒ purise paá¹-ipajjanti {paá¹-ipajjati (Se) } evaá¹ƒ tasmiá
dÄ• rake paá¹-ipajjituâ€™â€™ nti.

<433> tena \Be 474/ kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« garudhammaá¹ƒ ajjhÄ
atha kho tassÄ• bhikkhuniyÄ• etadahosi --- ``mayÄ• ca na labbhÄ• ekikÄ• ya vatthuá¹ƒ, a
na labbhÄ• saha mayÄ• vatthuá¹ƒ, kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€™ nti?
Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, ekaá¹ƒ bhikkhuniá¹ƒ sammannitvÄ• tassÄ• bhik
dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, sammannitabbÄ• . paá¹-hamaá¹ƒ bhikkhunÄ« yÄ• cita
bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, ayye, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• m
sammanneyya itthannÄ• mÄ• ya bhikkhuniyÄ• dutiyaá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ sammannati itt
dutiyaá¹ƒ. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya bhikkhuniyÄ• sammuti itthannÄ• mÄ
sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``sammatÄ• \Ne 446/ saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« itthannÄ• mÄ• ya bhikkhun
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<434> tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« sikkhaá¹ƒ paccakkhÄ• ya vibbh
bhikkhuniyo upasampadaá¹ƒ yÄ• ci \Se II 371/. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na
sikkhÄ• paccakkhÄ• naá¹ƒ; yadeva sÄ• vibbhantÄ• tadeva sÄ• abhikkhunÄ«â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« sakÄ• vÄ• sÄ• titthÄ• yatanaá¹ƒ saá¹.
bhikkhuniyo upasampadaá¹ƒ yÄ• ci. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``yÄ• sÄ• , bhi
sakÄ• vÄ• sÄ• titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sÄ• Ä• gatÄ• na upasampÄ• detabbÄ• â€

tena kho pana samayena bhikkhuniyo purisehi abhivÄ• danaá¹ƒ \Ee II 280/, kesacchedanaá
vaá¹‡appaá¹-ikammaá¹ƒ, kukkuccÄ• yantÄ• na sÄ• diyanti. bhagavato etamatthaá¹ƒ Ä• roc
bhikkhave, sÄ• dituâ€™â€™ nti {sÄ• diyituá¹ƒ (Katthaci) }.

<435> tena \Be 475/ kho pana samayena bhikkhuniyo pallaá¹…kena nisÄ«danti paá¹‡hÄ«sa
{sÄ• diyantÄ• (Katthaci) }. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhu

nisÄ«ditabbaá¹ƒ. yÄ• nisÄ«deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« gilÄ• nÄ• hoti. tassÄ• vinÄ• pallaá¹…
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, bhikkhuniyÄ• aá¸• á¸•

tena kho pana samayena bhikkhuniyo vaccakuá¹-iyÄ• vaccaá¹ƒ karonti \Se II 372/. chabba
tattheva gabbhaá¹ƒ pÄ• tenti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikk
vacco kÄ• tabbo. yÄ• kareyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, heá¹-á¹-h
uparipaá¹-icchanne vaccaá¹ƒ kÄ• tuâ€™â€™ nti.

<436> tena kho pana samayena bhikkhuniyo cuá¹‡á¹‡ena nahÄ• yanti. manussÄ• ujjhÄ• y
pe ... seyyathÄ• pi gihinÄ« kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ne 4
bhikkhuniyÄ• cuá¹‡á¹‡ena nahÄ• yitabbaá¹ƒ. yÄ• nahÄ• yeyya, Ä• patti dukkaá¹-assa. anu
kukkusaá¹ƒ mattikaâ€™â€™ nti.

tena kho pana samayena bhikkhuniyo vÄ• sitakÄ• ya mattikÄ• ya nahÄ• yanti. manussÄ• u
vipÄ• centi ... pe ... seyyathÄ• pi gihinÄ« kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ Ä• roc
bhikkhave, bhikkhuniyÄ• vÄ• sitakÄ• ya mattikÄ• ya nahÄ• yitabbaá¹ƒ. yÄ• nahÄ• yeyya,
anujÄ• nÄ• mi, bhikkhave, pakatimattikaâ€™â€™ nti.

tena kho pana samayena bhikkhuniyo jantÄ• ghare nahÄ• yantiyo kolÄ• halaá¹ƒ akaá¹ƒsu.
Ä• rocesuá¹ƒ. ``na, bhikkhave, bhikkhuniyÄ• jantÄ• ghare nahÄ• yitabbaá¹ƒ. yÄ• nahÄ• ye
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhuniyo paá¹-isote nahÄ• yanti dhÄ• rÄ• samphassaá¹ƒ sÄ• c
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na, bhikkhave \Se II 373/, bhikkhuniyÄ• \Be 476/ paá¹-isote n
nahÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena bhikkhuniyo atitthe nahÄ• yanti. dhuttÄ• dÅ«senti. bhagavato eta
``na, bhikkhave, bhikkhuniyÄ• atitthe nahÄ• yitabbaá¹ƒ. yÄ• nahÄ• yeyya, Ä• patti dukkaá

tena kho pana samayena bhikkhuniyo purisatitthe nahÄ• yanti. manussÄ• ujjhÄ• yanti khiy
... seyyathÄ• pi gihinÄ« kÄ• mabhoginiyoti. bhagavato etamatthaá¹ƒ \Ee II 281/ Ä• rocesuá
bhikkhuniyÄ• purisatitthe nahÄ• yitabbaá¹ƒ. yÄ• nahÄ• yeyya, Ä• patti dukkaá¹-assa. anuj
mahilÄ• titthe nahÄ• yituâ€™â€™ nti.

tatiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

bhikkhunikkhandhako dasamo.

imasmiá¹ƒ khandhake vatthÅ« ekasataá¹ƒ.

tassuddÄ• naá¹ƒ ---

pabbajjaá¹ƒ \Ne 448/ gotamÄ« yÄ• ci, nÄ• nuÃ±Ã±Ä• si tathÄ• gato.

kapilavatthu vesÄ• liá¹ƒ, agamÄ• si vinÄ• yako ||

rajokiá¹‡á¹‡ena koá¹-á¹-hake, Ä• nandassa pavedayi.

bhabboti \Se II 374/ nayato yÄ• ci, mÄ• tÄ• ti posikÄ• ti ca ||

vassasataá¹ƒ tadahu ca, abhikkhupaccÄ• sÄ«sanÄ• .

pavÄ• raá¹‡Ä• garudhammÄ• , dve vassÄ• anakkosanÄ• ||

ovaá¹-o ca aá¹-á¹-ha dhammÄ• , yÄ• vajÄ«vÄ• nuvattanÄ• .

garudhammapaá¹-iggÄ• ho sÄ• vassÄ• upasampadÄ• ||

vassasahassaá¹ƒ paÃ±ceva, kumbhathenakasetaá¹-á¹-i.

maÃ±jiá¹-á¹-hikaupamÄ• hi, evaá¹ƒ saddhammahiá¹ƒsanÄ• ||

Ä• á¸·iá¹ƒ bandheyya pÄ• eva, puna saddhammasaá¹‡á¹-hiti.

upasampÄ• detuá¹ƒ ayyÄ• , yathÄ• vuá¸• á¸• hÄ• bhivÄ• danÄ• ||

na \Be 477/ karissanti kimeva, sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡aá¹ƒ.

ovÄ• daá¹ƒ pÄ• timokkhaÃ±ca, kena nu kho upassayaá¹ƒ ||

na jÄ• nanti ca Ä• cikkhi, na karonti ca bhikkhuhi.

paá¹-iggahetuá¹ƒ bhikkhÅ«hi, bhikkhunÄ«hi paá¹-iggaho ||

Ä• cikkhi kammaá¹ƒ bhikkhÅ«hi, ujjhÄ• yanti bhikkhunÄ«hi vÄ• .

Ä• cikkhituá¹ƒ bhaá¹‡á¸• anaÃ±ca, ropetvÄ• uppalÄ• ya ca ||

sÄ• vatthiyÄ• kaddamoda, avandi kÄ• ya Å«ru ca.

aá¹…gajÄ• taÃ±ca obhÄ• saá¹ƒ, sampayojenti vaggikÄ• ||

avandiyo \Ne 449/ daá¹‡á¸• akammaá¹ƒ, bhikkhuniyo tathÄ• puna.

Ä• varaá¹‡aÃ±ca \Se II 375/ ovÄ• daá¹ƒ, kappati nu kho pakkami ||

bÄ• lÄ• vatthuvinicchayÄ• , ovÄ• daá¹ƒ saá¹…gho paÃ±cahi.

duve tisso na gaá¹‡hanti, bÄ• lÄ• gilÄ• nagamikaá¹ƒ ||

Ä• raÃ±Ã±iko nÄ• rocenti, na paccÄ• gacchanti ca.

dÄ«ghaá¹ƒ vilÄ«vacammaÃ±ca, dussÄ• ca veá¹‡ivaá¹-á¹-i ca.

coá¸·aveá¹‡i ca vaá¹-á¹-i ca, suttaveá¹‡i ca vaá¹-á¹-ikÄ• ||

aá¹-á¹-hillaá¹ƒ gohanukena, hatthakocchaá¹ƒ pÄ• daá¹ƒ tathÄ• .

Å«ruá¹ƒ mukhaá¹ƒ dantamaá¹ƒsaá¹ƒ, Ä• limpomaddacuá¹‡á¹‡anÄ• ||

laÃ±chenti aá¹…garÄ• gaÃ±ca, mukharÄ• gaá¹ƒ tathÄ• duve.

avaá¹…gaá¹ƒ visesoloko, sÄ• lokena naccena ca {sÄ• loke sanaccena ca (Ce), sÄ• lokena

vesÄ« \Ee II 282/ pÄ• nÄ• gÄ• raá¹ƒ sÅ«naá¹ƒ, Ä• paá¹‡aá¹ƒ vaá¸• á¸• hi vaá¹‡ijjÄ• .

dÄ• saá¹ƒ dÄ• siá¹ƒ kammakaraá¹ƒ, kammakÄ• riá¹ƒ upaá¹-á¹-hayyuá¹ƒ ||

tiracchÄ• naharÄ«taki, sandhÄ• rayanti namatakaá¹ƒ.

nÄ«laá¹ƒ pÄ«taá¹ƒ lohitakaá¹ƒ, maÃ±jiá¹-á¹-hakaá¹‡hacÄ«varÄ• ||

mahÄ• raá¹…gamahÄ• nÄ• maacchinnÄ• dÄ«ghameva ca.

pupphaphalakaÃ±cukaÃ±ca, tirÄ«á¹-akaÃ±ca dhÄ• rayuá¹ƒ ||

bhikkhunÄ« \Be 478/ sikkhamÄ• nÄ• ya, sÄ• maá¹‡erÄ• ya accaye.

niyyÄ• dite \Se II 376/ parikkhÄ• re, bhikkhuniyova issarÄ• ||

bhikkhussa sÄ• maá¹‡erassa, upÄ• sakassupÄ• sikÄ• .

aÃ±Ã±esaÃ±ca parikkhÄ• re, niyyÄ• te bhikkhuissarÄ• ||

mallÄ« \Ne 450/ gabbhaá¹ƒ pattamÅ«laá¹ƒ, byaÃ±janaá¹ƒ Ä• misena ca.

ussannaÃ±ca bÄ• á¸·hataraá¹ƒ, sannidhikatamÄ• misaá¹ƒ ||

bhikkhÅ«naá¹ƒ yÄ• disaá¹ƒ bhoá¹-á¹-haá¹ƒ {heá¹-á¹-hÄ• (Ce), heá¹-á¹-haá¹ƒ (Se), bhutti (K
bhikkhunÄ«naá¹ƒ tathÄ• kare.

senÄ• sanaá¹ƒ utuniyo, makkhÄ«yati paá¹-Ä• á¹‡i ca ||

chijjanti sabbakÄ• laÃ±ca, animittÄ• pi dissare.

nimittÄ• lohitÄ• ceva, tatheva dhuvalohitÄ• ||

dhuvacoá¸·apaggharantÄ«, sikharaá¹‡itthipaá¹‡á¸• akÄ• .

vepurisÄ« ca sambhinnÄ• , ubhatobyaÃ±janÄ• pi ca ||

animittÄ• dito katvÄ• , yÄ• va ubhatobyaÃ±janÄ• .

etaá¹ƒ peyyÄ• lato heá¹-á¹-hÄ• , kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so ca ||

sosÄ• pamÄ• ro mÄ• nusÄ«, itthÄ«si bhujissÄ• si ca.

aá¹‡aá¹‡Ä• na rÄ• jabhaá¹-Ä«, anuÃ±Ã±Ä• tÄ• ca vÄ«sati ||

paripuá¹‡á¹‡Ä• ca kinnÄ• mÄ• , kÄ• nÄ• mÄ• te pavattinÄ«.

catuvÄ«santarÄ• yÄ• naá¹ƒ, pucchitvÄ• upasampadÄ• ||

vitthÄ• yanti ananusiá¹-á¹-hÄ• , saá¹…ghamajjhe tatheva ca.

upajjhÄ• gÄ• ha saá¹…ghÄ• á¹-i, uttarantaravÄ• sako ||

saá¹…kaccudakasÄ• á¹-i ca, Ä• cikkhitvÄ• na pesaye.

bÄ• lÄ• \Se II 377/ asammatekato, yÄ• ce pucchantarÄ• yikÄ• ||

ekatoupasampannÄ• , bhikkhusaá¹…ghe tathÄ• puna.

chÄ• yÄ• utu divasÄ• ca, saá¹…gÄ«ti tayo nissaye ||

aá¹-á¹-ha akaraá¹‡Ä«yÄ• ni, kÄ• laá¹ƒ sabbattha aá¹-á¹-heva.

na pavÄ• renti bhikkhunÄ«, bhikkhusaá¹…ghaá¹ƒ tatheva ca ||

kolÄ• halaá¹ƒ \Be 479/ \Ne 451/ purebhattaá¹ƒ, vikÄ• le ca kolÄ• halaá¹ƒ.

uposathaá¹ƒ pavÄ• raá¹‡aá¹ƒ, savacanÄ«yÄ• nuvÄ• danaá¹ƒ ||

okÄ• saá¹ƒ code sÄ• renti, paá¹-ikkhittaá¹ƒ mahesinÄ• .

tatheva bhikkhu bhikkhunÄ«, anuÃ±Ã±Ä• taá¹ƒ mahesinÄ• ||

yÄ• naá¹ƒ gilÄ• nayuttaÃ±ca, yÄ• nugghÄ• taá¸• á¸• hakÄ• sikÄ• .

bhikkhu sikkhÄ• sÄ• maá¹‡era, sÄ• maá¹‡erÄ« ca bÄ• lÄ• ya ||

araÃ±Ã±e \Ee II 283/ upÄ• sakena, uddosito upassayaá¹ƒ.

na sammati navakammaá¹ƒ, nisinnagabbhaekikÄ• ||

sÄ• gÄ• raÃ±ca garudhammaá¹ƒ, paccakkhÄ• ya ca saá¹…kami.

abhivÄ• danakesÄ• ca, nakhÄ• ca vaá¹‡akammanÄ• ||

pallaá¹…kena gilÄ• nÄ• ca, vaccaá¹ƒ cuá¹‡á¹‡ena vÄ• sitaá¹ƒ.

jantÄ• ghare paá¹-isote, atitthe purisena ca ||

mahÄ• gotamÄ« Ä• yÄ• ci, Ä• nando cÄ• pi yoniso.

parisÄ• catasso honti, pabbajjÄ• jinasÄ• sane ||

saá¹ƒvegajananatthÄ• ya \Se II 378/, saddhammassa ca vuddhiyÄ• .

Ä• turassÄ• va bhesajjaá¹ƒ, evaá¹ƒ buddhena desitaá¹ƒ ||

evaá¹ƒ vinÄ«tÄ• saddhamme, mÄ• tugÄ• mÄ• pi itarÄ• .

yÄ• yanti {tÄ• yanti (Ce Se) } accutaá¹ƒ á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareti ||

bhikkhunikkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. paÃ±casatikakkhandhakaá¹ƒ

1. saá¹…gÄ«tinidÄ• naá¹ƒ

<437> atha \Se II 379/ \Ee II 284/ \Be 480/ \Ne 452/ kho Ä• yasmÄ• mahÄ• kassapo bhikkh
``ekamidÄ• haá¹ƒ, Ä• vuso, samayaá¹ƒ pÄ• vÄ• ya kusinÄ• raá¹ƒ addhÄ• namaggappaá¹-ip
saddhiá¹ƒ paÃ±camattehi bhikkhusatehi. atha khvÄ• haá¹ƒ, Ä• vuso, maggÄ• okkammaaÃ
nisÄ«diá¹ƒ.

{DN II 231} ``tena kho pana samayena aÃ±Ã±ataro Ä• jÄ«vako kusinÄ• rÄ• ya mandÄ• rav
addhÄ• namaggappaá¹-ipanno hoti. addasaá¹ƒ kho ahaá¹ƒ, Ä• vuso, taá¹ƒ Ä• jÄ«vakaá¹ƒ d
disvÄ• na taá¹ƒ Ä• jÄ«vakaá¹ƒ etadavocaá¹ƒ --- `apÄ• vuso, amhÄ• kaá¹ƒ satthÄ• raá¹ƒ jÄ•
jÄ• nÄ• mi. ajja sattÄ• haparinibbuto samaá¹‡o gotamo. tato me idaá¹ƒ mandÄ• ravapuppha
tatrÄ• vuso, ye te bhikkhÅ« avÄ«tarÄ• gÄ• appekacce bÄ• hÄ• paggayha kandanti, chinna
Ä• vaá¹-á¹-anti, vivaá¹-á¹-anti --- atikhippaá¹ƒ bhagavÄ• parinibbuto, atikhippaá¹ƒ sugato pa
atikhippaá¹ƒ cakkhuá¹ƒ loke antarahitanti. ye pana te bhikkhÅ« vÄ«tarÄ• gÄ• te satÄ• sam
--- aniccÄ• saá¹…khÄ• rÄ• , taá¹ƒ kutettha labbhÄ• ti.

``atha khvÄ• haá¹ƒ, Ä• vuso, te bhikkhÅ« etadavocaá¹ƒ --- `alaá¹ƒ, Ä• vuso, mÄ• socittha;

nanvetaá¹ƒ, Ä• vuso, bhagavatÄ• paá¹-ikacceva akkhÄ• taá¹ƒ --- sabbeheva piyehi manÄ•
nÄ• nÄ• bhÄ• vo vinÄ• bhÄ• vo aÃ±Ã±athÄ• bhÄ• vo. taá¹ƒ kutettha Ä• vuso labbhÄ• , yaá
saá¹…khataá¹ƒ palokadhammaá¹ƒ, taá¹ƒ vata mÄ• palujjÄ«ti --- netaá¹ƒ á¹-hÄ• naá¹ƒ vijjat

``tena kho panÄ• vuso, samayena subhaddo nÄ• ma vuá¸• á¸• hapabbajito tassaá¹ƒ parisÄ
453/. atha kho, Ä• vuso, subhaddo vuá¸• á¸• hapabbajito te bhikkhÅ« etadavoca --- `alaá¹ƒ,
mÄ• paridevittha. sumuttÄ• mayaá¹ƒ tena mahÄ• samaá¹‡ena \Ee II 285/; upaddutÄ• ca n
kappati, idaá¹ƒ vo na kappatÄ«ti. idÄ• ni pana mayaá¹ƒ yaá¹ƒ icchissÄ• ma taá¹ƒ karissÄ• n
na taá¹ƒ karissÄ• mÄ• â€™ ti. handa \Be 481/ mayaá¹ƒ, Ä• vuso, dhammaÃ±ca vinayaÃ±ca
dippati {dibbati (Katthaci) }, dhammo paá¹-ibÄ• hiyyati; pure avinayo dippati vinayo paá¹-ibÄ
adhammavÄ• dino balavanto honti, dhammavÄ• dino dubbalÄ• honti; pure avinayavÄ• dino
vinayavÄ• dino dubbalÄ• hontÄ«â€™â€™ ti.

``tena hi, bhante, thero bhikkhÅ« uccinatÅ«â€™â€™ ti. atha kho Ä• yasmÄ• mahÄ• kassa
ekenÅ«napaÃ±caarahantasatÄ• ni uccini. bhikkhÅ« Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ eta
bhante, Ä• yasmÄ• Ä• nando kiÃ±cÄ• pi sekkho, abhabbo chandÄ• dosÄ• mohÄ• bhayÄ
bhagavato santike dhammo ca vinayo ca pariyatto. tena hi, bhante, thero Ä• yasmantampi Ä
uccinatÅ«â€™â€™ ti \Se II 381/. atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantampi Ä•

atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``kattha nu kho mayaá¹ƒ dhammaÃ±ca
saá¹…gÄ• yeyyÄ• mÄ• â€™â€™ ti? atha kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``r
pahÅ«tasenÄ• sanaá¹ƒ, yaá¹ƒnÅ«na mayaá¹ƒ rÄ• jagahe vassaá¹ƒ vasantÄ• dhammaÃ±ca
aÃ±Ã±e bhikkhÅ« rÄ• jagahe vassaá¹ƒ upagaccheyyuâ€™â€™ nti.

atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

<438> ``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho im
sammanneyya --- rÄ• jagahe vassaá¹ƒ vasantÄ• ni dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yit
rÄ• jagahe vassaá¹ƒ vasitabbanti. esÄ• Ã±atti.

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. imÄ• ni paÃ±ca bhikkhusatÄ• ni sammannati --- rÄ• j
dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jagahe vassaá¹ƒ
khamati imesaá¹ƒ paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ sammuti --- rÄ• jagahe vassaá¹ƒ vasa
dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jagahe vassaá¹ƒ
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammatÄ• ni \Be 482/ saá¹…ghena imÄ• ni paÃ±ca bhikkhusatÄ• ni rÄ• jagahe vassaá¹ƒ
vinayaÃ±ca saá¹…gÄ• yituá¹ƒ, na aÃ±Ã±ehi bhikkhÅ«hi rÄ• jagahe vassaá¹ƒ vasitabbanti. I

tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ \Se II 382/ dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha \Ee II 286/ kho therÄ• bhikkhÅ« rÄ• jagahaá¹ƒ agamaá¹ƒsu dhammaÃ±ca vinayaÃ±ca
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``bhagavatÄ• kho, Ä• vuso, khaá¹‡á¸• aphullapp
vaá¹‡á¹‡itaá¹ƒ. handa mayaá¹ƒ, Ä• vuso, paá¹-hamaá¹ƒ mÄ• saá¹ƒ khaá¹‡á¸• aphullaá¹ƒ pa
majjhimaá¹ƒ mÄ• saá¹ƒ sannipatitvÄ• dhammaÃ±ca vinayaÃ±ca saá¹…gÄ• yissÄ• mÄ• â€

atha kho therÄ• bhikkhÅ« paá¹-hamaá¹ƒ mÄ• saá¹ƒ khaá¹‡á¸• aphullaá¹ƒ paá¹-isaá¹…khan
Ä• nando --- sve sannipÄ• to {sannipÄ• toti (Katthaci) } na kho metaá¹ƒ patirÅ«paá¹ƒ, yohaá
sannipÄ• taá¹ƒ gaccheyyanti --- bahudeva rattiá¹ƒ kÄ• yagatÄ• ya satiyÄ• vÄ«tinÄ• metvÄ•
paccÅ«sasamayaá¹ƒ `nipajjissÄ• mÄ«â€™ ti kÄ• yaá¹ƒ Ä• vajjesi. appattaÃ±ca sÄ«saá¹ƒ b
pÄ• dÄ• muttÄ• . etasmiá¹ƒ antare anupÄ• dÄ• ya Ä• savehi cittaá¹ƒ vimucci.

<439> atha kho Ä• yasmÄ• Ä• nando arahÄ• samÄ• no sannipÄ• taá¹ƒ agamÄ• si. atha k
saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ upÄ• liá¹ƒ v
nti.

Ä• yasmÄ• upÄ• li saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ•
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadavoca --- ``paá¹-hama
\Ne 455/, pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™â€™ nti? ``vesÄ• liyaá¹ƒ bhanteâ€™â€™ t
ti? ``sudinnaá¹ƒ kalandaputtaá¹ƒ Ä• rabbhÄ• â€™â€™ ti. ``kismiá¹ƒ vatthusmiâ€™â€™ nti?
atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ upÄ• liá¹ƒ paá¹-hamassa pÄ• rÄ• jik
pucchi, puggalampi pucchi, paÃ±Ã±attimpi pucchi, anupaÃ±Ã±attimpi pucchi, Ä• pattimpi pu
483/ pucchi. ``dutiyaá¹ƒ panÄ• vuso upÄ• li, pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™â€™ nti
ti. ``kaá¹ƒ Ä• rabbhÄ• â€™â€™ ti? ``dhaniyaá¹ƒ kumbhakÄ• raputtaá¹ƒ Ä• rabbhÄ• â€™â€
vatthusmiâ€™â€™ nti? ``adinnÄ• dÄ• neâ€™â€™ ti. atha kho Ä• yasmÄ• mahÄ• kassapo
pÄ• rÄ• jikassa vatthumpi pucchi, nidÄ• nampi pucchi, puggalampi pucchi, paÃ±Ã±attimpi p
pucchi, Ä• pattimpi pucchi, anÄ• pattimpi pucchi. ``tatiyaá¹ƒ panÄ• vuso upÄ• li, pÄ• rÄ• jika
paÃ±Ã±attaâ€™â€™ nti? ``vesÄ• liyaá¹ƒ bhanteâ€™â€™ ti. ``kaá¹ƒ Ä• rabbhÄ• â€™â€™ t
Ä• rabbhÄ• â€™â€™ ti. ``kismiá¹ƒ vatthusmiâ€™â€™ nti? ``manussaviggaheâ€™â€™ ti. a
Ä• yasmantaá¹ƒ upÄ• liá¹ƒ \Ee II 287/ tatiyassa pÄ• rÄ• jikassa vatthumpi pucchi, nidÄ• nam
pucchi, paÃ±Ã±attimpi pucchi, anupaÃ±Ã±attimpi pucchi, Ä• pattimpi pucchi, anÄ• pattimpi

panÄ• vuso upÄ• li, pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaâ€™â€™ nti? ``vesÄ• liyaá¹ƒ bhante
Ä• rabbhÄ• â€™â€™ ti? ``vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbhÄ• â€™â€™ ti. ``kismiá¹
``uttarimanussadhammeâ€™â€™ ti. atha kho Ä• yasmÄ• \Se II 384/ mahÄ• kassapo Ä• ya
pÄ• rÄ• jikassa vatthumpi pucchi, nidÄ• nampi pucchi, puggalampi pucchi, paÃ±Ã±attimpi p
pucchi, Ä• pattimpi pucchi, anÄ• pattimpi pucchi. eteneva upÄ• yena ubhatovibhaá¹…ge pu
puá¹-á¹-ho Ä• yasmÄ• upÄ• li vissajjesi.

<440> atha kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• nandaá¹
nti.

Ä• yasmÄ• Ä• nando saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ•
puá¹-á¹-ho vissajjeyyaâ€™â€™ nti.

atha \Ne 456/ kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca ---
Ä• nanda, kattha bhÄ• sitaâ€™â€™ nti? ``antarÄ• ca, bhante, rÄ• jagahaá¹ƒ antarÄ• ca n
ambalaá¹-á¹-hikÄ• yÄ• â€™â€™ ti. ``kaá¹ƒ Ä• rabbhÄ• â€™â€™ ti? ``suppiyaÃ±ca paribbÄ
mÄ• á¹‡avaâ€™â€™ nti. atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá
puggalampi pucchi. ``sÄ• maÃ±Ã±aphalaá¹ƒ panÄ• vuso Ä• nanda, kattha bhÄ• sitaâ€™â€
jÄ«vakambavaneâ€™â€™ ti. ``kena saddhiâ€™â€™ nti? ``ajÄ• tasattunÄ• vedehiputtena
atha kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ sÄ• maÃ±Ã±aphalassa
II 385/ pucchi. eteneva upÄ• yena paÃ±capi nikÄ• ye pucchi. puá¹-á¹-ho puá¹-á¹-ho Ä• yasm

2. khuddÄ• nukhuddakasikkhÄ• padakathÄ•

<441> atha kho Ä• yasmÄ• Ä• nando there bhikkhÅ« etadavoca --- ``bhagavÄ• maá¹ƒ, bh
evamÄ• ha --- `Ä• kaá¹…khamÄ• no, Ä• nanda, saá¹…gho mamaccayena khuddÄ• nukhud
samÅ«haneyyÄ• â€™â€™ â€™ ti. ``pucchi pana tvaá¹ƒ, Ä• vuso Ä• nanda, bhagavantaá¹ƒ
khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™â€™ â€™ ti? ``na khohaá¹ƒ, bhante, bha
`katamÄ• ni pana, bhante, khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™â€™ ti. ekacce
``cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• , avasesÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• pad
evamÄ• haá¹ƒsu --- ``cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• \Ee II 288/, terasa saá¹…ghÄ• d
avasesÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™â€™ ti. ekacce therÄ• evam
pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• , terasa saá¹…ghÄ• disese á¹-hapetvÄ• , dve aniyate á¹-hapet
khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™â€™ ti. ekacce therÄ• evamÄ• haá¹ƒsu -

á¹-hapetvÄ• , terasa saá¹…ghÄ• disese á¹-hapetvÄ• , dve aniyate á¹-hapetvÄ• , tiá¹ƒsa niss
á¹-hapetvÄ• , avasesÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™â€™ ti. ekacce
``cattÄ• ri pÄ• rÄ• jikÄ• ni á¹-hapetvÄ• , terasa saá¹…ghÄ• disese á¹-hapetvÄ• , dve aniyate
nissaggiye pÄ• cittiye á¹-hapetvÄ• , dvenavuti pÄ• cittiye á¹-hapetvÄ• , avasesÄ• ni khuddÄ
sikkhÄ• padÄ• nÄ«â€™â€™ ti. ekacce therÄ• evamÄ• haá¹ƒsu --- ``cattÄ• ri pÄ• rÄ• jikÄ•
saá¹…ghÄ• disese á¹-hapetvÄ• , dve aniyate á¹-hapetvÄ• , tiá¹ƒsa nissaggiye pÄ• cittiye á¹
pÄ• cittiye á¹-hapetvÄ• , cattÄ• ro pÄ• á¹-idesanÄ«ye á¹-hapetvÄ• , avasesÄ• ni khuddÄ• n
sikkhÄ• padÄ• nÄ«â€™â€™ ti.

<442> atha \Ne 457/ kho Ä• yasmÄ• mahÄ• kassapo saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. santamhÄ• kaá¹ƒ sikkhÄ• padÄ• ni gihigatÄ• ni. gihi
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kappati, idaá¹ƒ vo na kappatÄ«â€™ ti. sace mayaá¹
sikkhÄ• padÄ• ni samÅ«hanissÄ• ma, bhavissanti \Be 485/ vattÄ• ro --- `dhÅ«makÄ• likaá¹
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. yÄ• vimesaá¹ƒ satthÄ• aá¹-á¹-hÄ• si tÄ•
sikkhiá¹ƒsu. yato imesaá¹ƒ satthÄ• parinibbuto, na dÄ• nime sikkhÄ• padesu sikkhantÄ«â€
pattakallaá¹ƒ, saá¹…gho appaÃ±Ã±attaá¹ƒ nappaÃ±Ã±apeyya, paÃ±Ã±attaá¹ƒ na samucch
sikkhÄ• padesu samÄ• dÄ• ya vatteyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. santamhÄ• kaá¹ƒ sikkhÄ• padÄ• ni gihigatÄ• ni. gihi
samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ kappati, idaá¹ƒ vo na kappatÄ«â€™ ti. sace mayaá¹
sikkhÄ• padÄ• ni samÅ«hanissÄ• ma, bhavissanti vattÄ• ro --- `dhÅ«makÄ• likaá¹ƒ samaá¹
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ \Se II 387/. yÄ• vimesaá¹ƒ satthÄ• aá¹-á¹-hÄ• si tÄ• vime
yato imesaá¹ƒ satthÄ• parinibbuto, na dÄ• nime sikkhÄ• padesu sikkhantÄ«â€™ ti. saá¹…g
nappaÃ±Ã±apeti, paÃ±Ã±attaá¹ƒ na samucchindati, yathÄ• paÃ±Ã±attesu sikkhÄ• padesu
yassÄ• yasmato khamati appaÃ±Ã±attassa appaÃ±Ã±Ä• panÄ• , paÃ±Ã±attassa asamucch
sikkhÄ• padesu samÄ• dÄ• ya vattanÄ• , so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya

``saá¹…gho appaÃ±Ã±attaá¹ƒ nappaÃ±Ã±apeti, paÃ±Ã±attaá¹ƒ na samucchindati, yathÄ•
samÄ• dÄ• ya vattati. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• m

<443> atha kho therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavocuá¹ƒ --- ``idaá¹ƒ te
dukkaá¹-aá¹ƒ, yaá¹ƒ tvaá¹ƒ bhagavantaá¹ƒ na pucchi --- `katamÄ• ni pana, bhante, khuddÄ
289/ sikkhÄ• padÄ• nÄ«â€™ ti. desehi taá¹ƒ dukkaá¹-aâ€™â€™ nti. ``ahaá¹ƒ kho, bhante,
pucchiá¹ƒ --- `katamÄ• ni pana, bhante, khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• nÄ«â€™
passÄ• mi, api cÄ• yasmantÄ• naá¹ƒ saddhÄ• ya desemi taá¹ƒ dukkaá¹-aâ€™â€™ nti. ``ida
dukkaá¹-aá¹ƒ, yaá¹ƒ tvaá¹ƒ bhagavato vassikasÄ• á¹-ikaá¹ƒ akkamitvÄ• sibbesi. desehi taá
``ahaá¹ƒ kho, bhante, na agÄ• ravena bhagavato vassikasÄ• á¹-ikaá¹ƒ akkamitvÄ• sibbesi

dukkaá¹-aá¹ƒ passÄ• mi, api cÄ• yasmantÄ• naá¹ƒ saddhÄ• ya desemi taá¹ƒ dukkaá¹-aâ€™
\Ne 458/ te, Ä• vuso Ä• nanda, dukkaá¹-aá¹ƒ, yaá¹ƒ tvaá¹ƒ mÄ• tugÄ• mehi bhagavato \Be
paá¹-hamaá¹ƒ vandÄ• pesi, tÄ• saá¹ƒ rodantÄ«naá¹ƒ bhagavato sarÄ«raá¹ƒ assukena mak
dukkaá¹-aâ€™â€™ nti. ahaá¹ƒ kho, bhante --- mÄ• yimÄ• saá¹ƒ {mÄ• yimÄ• (CeSe) } vikÄ
bhagavato sarÄ«raá¹ƒ paá¹-hamaá¹ƒ vandÄ• pesiá¹ƒ. nÄ• haá¹ƒ taá¹ƒ dukkaá¹-aá¹ƒ passÄ
saddhÄ• ya desemi taá¹ƒ dukkaá¹-aâ€™â€™ nti. ``idampi te, Ä• vuso Ä• nanda, dukkaá¹-aâ
oá¸·Ä• rike nimitte kayiramÄ• ne, oá¸·Ä• rike obhÄ• se kayiramÄ• ne, na bhagavantaá¹ƒ yÄ
bhagavÄ• kappaá¹ƒ, tiá¹-á¹-hatu sugato kappaá¹ƒ, bahujanahitÄ• ya bahujanasukhÄ• ya lo
hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™ nti. desehi taá¹ƒ dukkaá¹-aâ€™â€™ nti. ``ahaá¹
pariyuá¹-á¹-hitacitto na bhagavantaá¹ƒ yÄ• ciá¹ƒ --- `tiá¹-á¹-hatu bhagavÄ• kappaá¹ƒ, tiá¹-á¹
kappaá¹ƒ, bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• ya suk
nÄ• haá¹ƒ taá¹ƒ dukkaá¹-aá¹ƒ passÄ• mi, api cÄ• yasmantÄ• naá¹ƒ saddhÄ• ya desemi taá
``idampi te, Ä• vuso Ä• nanda, dukkaá¹-aá¹ƒ yaá¹ƒ tvaá¹ƒ mÄ• tugÄ• massa tathÄ• gatappa
pabbajjaá¹ƒ ussukkaá¹ƒ akÄ• si. desehi taá¹ƒ dukkaá¹-aâ€™â€™ nti. ``ahaá¹ƒ kho, bhante,
gotamÄ« bhagavato mÄ• tucchÄ• Ä• pÄ• dikÄ• posikÄ• khÄ«rassa dÄ• yikÄ• bhagavant
thaÃ±Ã±aá¹ƒ pÄ• yesÄ«ti mÄ• tugÄ• massa tathÄ• gatappavedite dhammavinaye pabbajja
nÄ• haá¹ƒ taá¹ƒ dukkaá¹-aá¹ƒ passÄ• mi, api \Se II 389/ cÄ• yasmantÄ• naá¹ƒ saddhÄ• ya
nti.

<444> tena kho pana samayena Ä• yasmÄ• purÄ• á¹‡o dakkhiá¹‡Ä• girismiá¹ƒ cÄ• rikaá¹ƒ
bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhusatehi. atha kho Ä• yasmÄ• purÄ• á
ca vinaye ca saá¹…gÄ«te dakkhiá¹‡Ä• girismiá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena rÄ• ja
veá¸·uvanaá¹ƒ \Ee II 290/ kalandakanivÄ• po yena therÄ• bhikkhÅ« tenupasaá¹…kami, upa
bhikkhÅ«hi saddhiá¹ƒ paá¹-isammoditvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ k
purÄ• á¹‡aá¹ƒ therÄ• bhikkhÅ« etadavocuá¹ƒ --- ``therehi, Ä• vuso purÄ• á¹‡a, dhammo ca
upehi taá¹ƒ saá¹…gÄ«tiâ€™â€™ nti. ``susaá¹…gÄ«tÄ• vuso, therehi dhammo ca vinayo ca
bhagavato sammukhÄ• sutaá¹ƒ, sammukhÄ• paá¹-iggahitaá¹ƒ, tathevÄ• haá¹ƒ dhÄ• ressÄ

3. brahmadaá¹‡á¸• akathÄ•

<445> atha \Be 487/ kho Ä• yasmÄ• Ä• nando there bhikkhÅ« etadavoca --- ``bhagavÄ• m
parinibbÄ• nakÄ• le evamÄ• ha --- `tena hÄ• nanda, saá¹…gho mamaccayena channassa b
Ä• á¹‡Ä• petÅ«â€™â€™ â€™ ti \Ne 459/. ``pucchi pana tvaá¹ƒ, Ä• vuso Ä• nanda, bhagava
bhante, brahmadaá¹‡á¸• oâ€™â€™ â€™ ti? ``pucchiá¹ƒ khohaá¹ƒ, bhante, bhagavantaá¹ƒ
brahmadaá¹‡á¸• oâ€™â€™ â€™ ti? ``channo, Ä• nanda, bhikkhu yaá¹ƒ iccheyya taá¹ƒ vad
bhikkhu neva vattabbo, na ovaditabbo, nÄ• nusÄ• sitabboâ€™â€™ ti. ``tena hÄ• vuso Ä• n
bhikkhuno \Se II 390/ brahmadaá¹‡á¸• aá¹ƒ Ä• á¹‡Ä• pehÄ«â€™â€™ ti. ``kathÄ• haá¹ƒ, bh
brahmadaá¹‡á¸• aá¹ƒ Ä• á¹‡Ä• pemi, caá¹‡á¸• o so bhikkhu pharusoâ€™â€™ ti? `tena hÄ•

bhikkhÅ«hi saddhiá¹ƒ gacchÄ• hÄ«â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho Ä• yasmÄ•
bhikkhÅ«naá¹ƒ paá¹-issutvÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhi
ujjavanikÄ• ya kosambiá¹ƒ ujjavi, nÄ• vÄ• ya paccorohitvÄ• raÃ±Ã±o udenassa {utenassa
avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. tena kho pana samayena rÄ• jÄ• udenc
saddhiá¹ƒ orodhena. assosi kho raÃ±Ã±o udenassa orodho --- ``amhÄ• kaá¹ƒ kira Ä• cariyo
avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnoâ€™â€™ ti. atha kho raÃ±Ã±o udenassa
etadavoca --- ``amhÄ• kaá¹ƒ kira, deva, Ä• cariyo ayyo Ä• nando uyyÄ• nassa avidÅ«re aÃ
nisinno. icchÄ• ma mayaá¹ƒ, deva, ayyaá¹ƒ Ä• nandaá¹ƒ passituâ€™â€™ nti. ``tena hi tum
passathÄ• â€™â€™ ti.

atha kho raÃ±Ã±o udenassa orodho yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹.
Ä• nandaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho raÃ±Ã±o u
Ä• nando dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi \Se II 391/ samuttejesi sampah
raÃ±Ã±o udenassa orodho Ä• yasmatÄ• Ä• nandena dhammiyÄ• kathÄ• ya sandassito sa
sampahaá¹ƒsito Ä• yasmato Ä• nandassa paÃ±ca uttarÄ• saá¹…gasatÄ• ni pÄ• dÄ• si. ath
orodho Ä• yasmato Ä• nandassa bhÄ• sitaá¹ƒ abhinanditvÄ• anumoditvÄ• uá¹-á¹-hÄ• yÄ•
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• yena rÄ• jÄ• udeno tenupasaá¹…kami. addasÄ•
dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na orodhaá¹ƒ etadavoca --- ``api nu kho tumhe samaá¹
passitthÄ• â€™â€™ ti? ``apassimhÄ• kho mayaá¹ƒ, deva, ayyaá¹ƒ Ä• nandaâ€™â€™ nti.
Ä• nandassa kiÃ±ci adatthÄ• â€™â€™ ti? ``adamhÄ• kho mayaá¹ƒ, deva, ayyassa Ä• nan
uttarÄ• saá¹…gasatÄ• nÄ«â€™â€™ ti. rÄ• jÄ• udeno ujjhÄ• yati khiyyati vipÄ• ceti --- ``kat
Ä• nando tÄ• va bahuá¹ƒ cÄ«varaá¹ƒ paá¹-iggahessati! dussavÄ• á¹‡ijjaá¹ƒ vÄ• samaá¹‡o
paggÄ• hikasÄ• laá¹ƒ vÄ• pasÄ• ressatÄ«â€™â€™ ti!

atha \Ne 460/ kho rÄ• jÄ• udeno yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…ka
saddhiá¹ƒ sammodi. sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekam
nisinno kho rÄ• jÄ• udeno Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``Ä• gamÄ• nu \Se
amhÄ• kaá¹ƒ orodhoâ€™â€™ ti? ``Ä• gamÄ• si kho te idha, mahÄ• rÄ• ja, orodhoâ€™â€™
kiÃ±ci adÄ• sÄ«â€™â€™ ti? ``adÄ• si kho me, mahÄ• rÄ• ja, paÃ±ca uttarÄ• saá¹…gasatÄ
bhavaá¹ƒ Ä• nando tÄ• va bahuá¹ƒ cÄ«varaá¹ƒ karissatÄ«â€™â€™ ti? ``ye {ye pana (Katth
bhikkhÅ« dubbalacÄ«varÄ• tehi saddhiá¹ƒ saá¹ƒvibhajissÄ• mÄ«â€™â€™ ti. ``yÄ• ni kho p
porÄ• á¹‡akÄ• ni dubbalacÄ«varÄ• ni tÄ• ni kathaá¹ƒ karissathÄ• â€™â€™ ti? ``tÄ• ni, mah
karissÄ• mÄ• â€™â€™ ti. ``yÄ• ni pana, bho Ä• nanda, porÄ• á¹‡akÄ• ni uttarattharaá¹‡Ä•
karissathÄ• â€™â€™ ti? ``tÄ• ni, mahÄ• rÄ• ja, bhisicchaviyo karissÄ• mÄ• â€™â€™ ti. ``y
porÄ• á¹‡akÄ• bhisicchaviyo tÄ• kathaá¹ƒ karissathÄ• â€™â€™ ti? ``tÄ• , mahÄ• rÄ• ja, b
karissÄ• mÄ• â€™â€™ ti. ``yÄ• ni pana, bho Ä• nanda, porÄ• á¹‡akÄ• ni bhÅ«mattharaá¹‡
karissathÄ• â€™â€™ ti? ``tÄ• ni, mahÄ• rÄ• ja, pÄ• dapuÃ±chaniyo karissÄ• mÄ• â€™â€™
porÄ• á¹‡akÄ• pÄ• dapuÃ±chaniyo tÄ• kathaá¹ƒ karissathÄ• â€™â€™ ti?. ``tÄ• , mahÄ• r

karissÄ• mÄ• â€™â€™ ti. ``yÄ• ni pana, bho \Be 489/ Ä• nanda, porÄ• á¹‡akÄ• ni rajohara
karissathÄ• â€™â€™ ti? ``tÄ• ni, mahÄ• rÄ• ja, koá¹-á¹-etvÄ• cikkhallena madditvÄ• parib
limpissÄ• mÄ• â€™â€™ ti.

atha kho rÄ• jÄ• udeno --- sabbevime \Ee II 292/ samaá¹‡Ä• sakyaputtiyÄ• yoniso upaner
gamentÄ«ti \Se II 393/ --- Ä• yasmato Ä• nandassa aÃ±Ã±Ä• nipi paÃ±ca dussasatÄ• ni pÄ
Ä• yasmato Ä• nandassa paá¹-hamaá¹ƒ cÄ«varabhikkhÄ• uppajji cÄ«varasahassaá¹ƒ. atha
ghositÄ• rÄ• mo tenupasaá¹…kami, upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nand
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho Ä• yasmantaá¹ƒ channaá¹ƒ Ä• yasmÄ• Ä• nando eta
Ä• vuso channa, brahmadaá¹‡á¸• o Ä• á¹‡Ä• pitoâ€™â€™ ti.

``katamo pana, bhante Ä• nanda, brahmadaá¹‡á¸• o Ä• á¹‡Ä• pitoâ€™â€™ ti? ``tvaá¹ƒ, Ä•
iccheyyÄ• si taá¹ƒ vadeyyÄ• si. bhikkhÅ«hi tvaá¹ƒ neva vattabbo, na ovaditabbo, nÄ• nusÄ•
``nanvÄ• haá¹ƒ, bhante Ä• nanda, hato ettÄ• vatÄ• , yatohaá¹ƒ bhikkhÅ«hi neva vattabbo, n
nÄ• nusÄ• sitabboâ€™â€™ ti tattheva mucchito papato. atha kho Ä• yasmÄ• channo \Ne 4
aá¹-á¹-Ä«yamÄ• no harÄ• yamÄ• no jigucchamÄ• no eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ
nacirasseva yassatthÄ• ya kulaputtÄ• sammadeva agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajan
brahmacariyapariyosÄ• naá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• up
jÄ• ti, vusitaá¹ƒ \Se II 394/ brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ•
abbhaÃ±Ã±Ä• si. aÃ±Ã±ataro ca panÄ• yasmÄ• channo arahataá¹ƒ ahosi. atha kho Ä• yas
yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ Ä• nand
``paá¹-ippassambhehi dÄ• ni me, bhante Ä• nanda, brahmadaá¹‡á¸• aâ€™â€™ nti. ``yadag
arahattaá¹ƒ sacchikataá¹ƒ tadaggena te brahmadaá¹‡á¸• o paá¹-ippassaddhoâ€™â€™ ti. in
vinayasaá¹…gÄ«tiyÄ• paÃ±ca bhikkhusatÄ• ni anÅ«nÄ• ni anadhikÄ• ni ahesuá¹ƒ. tasmÄ•
``paÃ±casatikÄ• â€™â€™ ti vuccatÄ«ti.

paÃ±casatikakkhandhako ekÄ• dasamo.

imamhi khandhake vatthÅ« tevÄ«sati.

tassuddÄ• naá¹ƒ ---

parinibbute \Be 490/ sambuddhe, thero kassapasavhayo.

Ä• mantayi bhikkhugaá¹‡aá¹ƒ, saddhammamanupÄ• lako.

pÄ• vÄ• yaddhÄ• namaggamhi, subhaddena paveditaá¹ƒ.

saá¹…gÄ• yissÄ• ma \Ee II 293/ saddhammaá¹ƒ, adhammo pure dippati ||

ekenÅ«na paÃ±casataá¹ƒ, Ä• nandampi ca uccini.

dhammavinayasaá¹…gÄ«tiá¹ƒ, vasanto guhamuttame ||

upÄ• liá¹ƒ \Se II 395/ vinayaá¹ƒ pucchi, suttantÄ• nandapaá¹‡á¸• itaá¹ƒ.

piá¹-akaá¹ƒ tÄ«á¹‡i saá¹…gÄ«tiá¹ƒ, akaá¹ƒsu jinasÄ• vakÄ• ||

na pucchi akkamitvÄ• na, vandÄ• pesi na yÄ• ci ca ||

pabbajjaá¹ƒ \Ne 462/ mÄ• tugÄ• massa, saddhÄ• ya dukkaá¹-Ä• ni me.

purÄ• á¹‡o brahmadaá¹‡á¸• aÃ±ca, orodho udenena saha ||

tÄ• va bahu dubbalaÃ±ca, uttarattharaá¹‡Ä• bhisi.

bhÅ«mattharaá¹‡Ä• puÃ±chaniyo, rajo cikkhallamaddanÄ• ||

sahassacÄ«varaá¹ƒ uppajji, paá¹-hamÄ• nandasavhayo.

tajjito brahmadaá¹‡á¸• ena, catussaccaá¹ƒ apÄ• puá¹‡i.

vasÄ«bhÅ«tÄ• paÃ±casatÄ• , tasmÄ• paÃ±casatÄ« iti ||

paÃ±casatikakkhandhakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. sattasatikakkhandhakaá¹ƒ

1. paá¹-hamabhÄ• á¹‡avÄ• ro

<446> tena \Se II 396/ \Ee II 294/ \Be 491/ \Ne 463/ kho pana samayena vassasataparinibbu
vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« vesÄ• liyaá¹ƒ dasa vatthÅ«ni dÄ«penti --- kappati siá¹…
dvaá¹…gulakappo, kappati gÄ• mantarakappo, kappati Ä• vÄ• sakappo, kappati anumatikap
Ä• ciá¹‡á¹‡akappo, kappati amathitakappo, kappati jaá¸·ogiá¹ƒ pÄ• tuá¹ƒ, kappati adasakaá
kappati jÄ• tarÅ«parajatanti.

tena kho pana samayena Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto vajjÄ«su cÄ• rikaá¹ƒ cara
tadavasari. tatra sudaá¹ƒ Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto vesÄ• liyaá¹ƒ viharati ma
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ
kaá¹ƒsapÄ• tiá¹ƒ {kaá¹ƒsacÄ• á¹-iá¹ƒ (Se) } udakena pÅ«retvÄ• majjhe bhikkhusaá¹…ghas
vesÄ• like upÄ• sake evaá¹ƒ vadanti --- ``dethÄ• vuso, saá¹…ghassa kahÄ• paá¹‡ampi aá¸
mÄ• sakarÅ«pampi. bhavissati saá¹…ghassa parikkhÄ• rena karaá¹‡Ä«yaâ€™â€™ nti. eva
kÄ• kaá¹‡á¸• akaputto vesÄ• like upÄ• sake etadavoca --- ``mÄ• vuso, adattha saá¹…ghass
aá¸• á¸• hampi pÄ• dampi mÄ• sakarÅ«pampi. na \Se II 397/ kappati samaá¹‡Ä• naá¹ƒ sak
jÄ• tarÅ«parajataá¹ƒ; na sÄ• diyanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ; na pa
sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ; nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• samaá¹‡Ä• sakyaputtiy
apetajÄ• tarÅ«parajatÄ• â€™â€™ ti. evampi kho vesÄ• likÄ• upÄ• sakÄ• Ä• yasmatÄ• ya
vuccamÄ• nÄ• adaá¹ƒsuyeva saá¹…ghassa kahÄ• paá¹‡ampi aá¸• á¸• hampi pÄ• dampi m

atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« tassÄ• rattiyÄ• accayena taá¹ƒ hiraÃ±Ã±aá¹
{bhikkhuggena (Se) } \Ne 464/ paá¹-ivÄ«saá¹ƒ {paá¹-iviá¹ƒsaá¹ƒ (Ce), paá¹-ivisaá¹ƒ (Se) } á
bhÄ• jesuá¹ƒ. atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ yasaá¹ƒ kÄ• ka
etadavocuá¹ƒ --- ``eso \Ee II 295/ te, Ä• vuso yasa, hiraÃ±Ã±assa paá¹-ivÄ«soâ€™â€™ ti. `
hiraÃ±Ã±assa paá¹-ivÄ«so, nÄ• haá¹ƒ hiraÃ±Ã±aá¹ƒ sÄ• diyÄ• mÄ«â€™â€™ ti. atha \Be 49
vajjiputtakÄ• bhikkhÅ« --- ``ayaá¹ƒ Ä• vuso yaso kÄ• kaá¹‡á¸• akaputto upÄ• sake saddhe
paribhÄ• sati, appasÄ• daá¹ƒ karoti; handassa mayaá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kar
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ akaá¹ƒsu. atha kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto
bhikkhÅ« etadavoca --- ``bhagavatÄ• , Ä• vuso, paÃ±Ã±attaá¹ƒ --- `paá¹-isÄ• raá¹‡Ä«yakan
anudÅ«to dÄ• tabboâ€™ ti. detha me, Ä• vuso, anudÅ«taá¹ƒ bhikkhuâ€™â€™ nti.

atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« ekaá¹ƒ bhikkhuá¹ƒ sammannitvÄ• Ä• yasmat
kÄ• kaá¹‡á¸• akaputtassa anudÅ«taá¹ƒ adaá¹ƒsu. atha kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸•
bhikkhunÄ• saddhiá¹ƒ vesÄ• liá¹ƒ pavisitvÄ• vesÄ• like upÄ• sake etadavoca --- ``ahaá¹ƒ
saddhe pasanne akkosÄ• mi, paribhÄ• sÄ• mi, appasÄ• daá¹ƒ karomi; yohaá¹ƒ adhammaá
dhammoti vadÄ• mi, avinayaá¹ƒ avinayoti vadÄ• mi, vinayaá¹ƒ vinayoti vadÄ• mi.

<447> ``ekamidaá¹ƒ, Ä• vuso, samayaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tatra kho, Ä• vuso, bhagavÄ• bhikkhÅ« Ä• mantesi --- {AN a IV 50} `cattÄ• rome, bhikkhave
upakkilesÄ• , yehi upakkilesehi upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ• na tapanti, na bhÄ• san
katame cattÄ• ro? abbhaá¹ƒ, bhikkhave, candimasÅ«riyÄ• naá¹ƒ upakkileso, yena upakkiles
candimasÅ«riyÄ• na tapanti, na bhÄ• santi na virocanti. mahikÄ• , bhikkhave, candimasÅ«
yena upakkilesena upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ• na tapanti, na bhÄ• santi, na viroca
bhikkhave, candimasÅ«riyÄ• naá¹ƒ upakkileso, yena upakkilesena upakkiliá¹-á¹-hÄ• candi

bhÄ• santi, na virocanti. rÄ• hu, bhikkhave, asurindo candimasÅ«riyÄ• naá¹ƒ upakkileso, ye
upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ• na tapanti, na bhÄ• santi, na virocanti. ime kho, bhikkha
candimasÅ«riyÄ• naá¹ƒ upakkilesÄ• , yehi upakkilesehi upakkiliá¹-á¹-hÄ• candimasÅ«riyÄ•
bhÄ• santi, na virocanti. evameva kho, bhikkhave, cattÄ• rome samaá¹‡abrÄ• hmaá¹‡Ä• na
yehi upakkilesehi upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti, na bhÄ• santi
cattÄ• ro? santi, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• \Ne 465/ suraá¹ƒ pivanti, meraya
surÄ• merayapÄ• nÄ• appaá¹-iviratÄ• --- ayaá¹ƒ, bhikkhave, paá¹-hamo samaá¹‡abrÄ• hm
upakkilesena upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na \Be 493/ tapanti, na bhÄ•
caparaá¹ƒ, bhikkhave, eke samaá¹‡abrÄ• hmaá¹‡Ä• methunaá¹ƒ \Ee II 296/ dhammaá¹ƒ p
appaá¹-iviratÄ• --- ayaá¹ƒ, bhikkhave, dutiyo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, ye
upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti, na bhÄ• santi, na virocanti. pun
eke samaá¹‡abrÄ• hmaá¹‡Ä• jÄ• tarÅ«parajataá¹ƒ sÄ• diyanti, jÄ• tarÅ«parajatappaá¹-igga
ayaá¹ƒ, bhikkhave, tatiyo samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, yena upakkilesena up
samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti, na bhÄ• santi, na virocanti. puna caparaá¹ƒ, bhikkhav
samaá¹‡abrÄ• hmaá¹‡Ä• micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti; micchÄ• jÄ«vÄ• appaá¹-iv
catuttho samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ upakkileso, yena upakkilesena upakkiliá¹-á¹-hÄ• e
tapanti, na bhÄ• santi, na virocanti. ime kho, bhikkhave, cattÄ• ro samaá¹‡abrÄ• hmaá¹‡Ä•
upakkilesehi upakkiliá¹-á¹-hÄ• eke samaá¹‡abrÄ• hmaá¹‡Ä• na tapanti, na bhÄ• santi \Se
``idamavocÄ• vuso, bhagavÄ• . idaá¹ƒ vatvÄ• na sugato athÄ• paraá¹ƒ etadavoca satthÄ•

``rÄ• gadosaparikliá¹-á¹-hÄ• , eke samaá¹‡abrÄ• hmaá¹‡Ä• .

avijjÄ• nivuá¹-Ä• {avijjÄ• nÄ«vutÄ• (Se) } posÄ• , piyarÅ«pÄ• bhinandino ||

``suraá¹ƒ pivanti merayaá¹ƒ, paá¹-isevanti methunaá¹ƒ.

rajataá¹ƒ jÄ• tarÅ«paÃ±ca, sÄ• diyanti aviddasÅ« ||

``micchÄ• jÄ«vena jÄ«vanti, eke samaá¹‡abrÄ• hmaá¹‡Ä• .

ete upakkilesÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

``yehi upakkilesehi upakkiliá¹-á¹-hÄ• , eke samaá¹‡abrÄ• hmaá¹‡Ä• .

na tapanti na bhÄ• santi, asuddhÄ• sarajÄ• magÄ• ||

``andhakÄ• rena onaddhÄ• , taá¹‡hÄ• dÄ• sÄ• sanettikÄ• .

vaá¸• á¸• henti kaá¹-asiá¹ƒ ghoraá¹ƒ, Ä• diyanti punabbhavanti ||

``evaá¹ƒvÄ• dÄ« \Be 494/ \Ne 466/ kirÄ• haá¹ƒ Ä• yasmante upÄ• sake saddhe pasanne a
appasÄ• daá¹ƒ karomi; yohaá¹ƒ adhammaá¹ƒ adhammoti vadÄ• mi, dhammaá¹ƒ dhammoti
vadÄ• mi, vinayaá¹ƒ vinayoti vadÄ• mi.

<448> {SN b IV 362 idaá¹ƒ vatthu Ä• gataá¹ƒ} ``ekamidaá¹ƒ, Ä• vuso, samayaá¹ƒ bhagavÄ•
veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena rÄ• jantepure rÄ• japarisÄ• yaá¹ƒ
401/ sannipatitÄ• naá¹ƒ ayamantarakathÄ• udapÄ• di --- `kappati samaá¹‡Ä• naá¹ƒ sakyap
jÄ• tarÅ«parajataá¹ƒ; sÄ• diyanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ; paá¹-igga
sakyaputtiyÄ• jÄ• tarÅ«parajataâ€™ nti. tena kho panÄ• vuso samayena, maá¹‡icÅ«á¸·ako
parisÄ• yaá¹ƒ nisinno hoti. atha kho, Ä• vuso, maá¹‡icÅ«á¸·ako gÄ• maá¹‡Ä« taá¹ƒ parisaá
ayyÄ• evaá¹ƒ avacuttha. na kappati samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ jÄ• tarÅ«paraja
samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ; na paá¹-iggaá¹‡hanti samaá¹‡Ä• sakyapu
nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• \Ee II 297/ samaá¹‡Ä• sakyaputtiyÄ• apetajÄ• tarÅ«parajatÄ
Ä• vuso, maá¹‡icÅ«á¸·ako gÄ• maá¹‡Ä« taá¹ƒ parisaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ.

``atha kho, Ä• vuso, maá¹‡icÅ«á¸·ako gÄ• maá¹‡Ä« taá¹ƒ parisaá¹ƒ saÃ±Ã±Ä• petvÄ• yer
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
maá¹‡icÅ«á¸·ako gÄ• maá¹‡Ä« bhagavantaá¹ƒ etadavoca --- `idha, bhante, rÄ• jantepure rÄ
sannisinnÄ• naá¹ƒ sannipatitÄ• naá¹ƒ ayamantarakathÄ• udapÄ• di --- kappati samaá¹‡Ä•
jÄ• tarÅ«parajataá¹ƒ; sÄ• diyanti samaá¹‡Ä• sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ; paá¹-igga
sakyaputtiyÄ• jÄ• tarÅ«parajatanti. evaá¹ƒ vutte ahaá¹ƒ bhante, taá¹ƒ parisaá¹ƒ etadavocaâ
evaá¹ƒ avacuttha. na kappati samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ jÄ• tarÅ«parajataá¹ƒ; n
sakyaputtiyÄ• jÄ• tarÅ«parajataá¹ƒ \Se II 402/; na paá¹-iggaá¹‡hanti samaá¹‡Ä• sakyaputt
jÄ• tarÅ«parajataá¹ƒ; nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• samaá¹‡Ä• sakyaputtiyÄ• apetajÄ• tar
kho ahaá¹ƒ, bhante, taá¹ƒ parisaá¹ƒ saÃ±Ã±Ä• petuá¹ƒ. kaccÄ• haá¹ƒ, bhante, evaá¹ƒ byÄ•
ceva bhagavato homi, na ca bhagavantaá¹ƒ abhÅ«tena abbhÄ• cikkhÄ• mi, dhammassa cÄ
koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gacchatÄ«â€™ ti? `ta
byÄ• karamÄ• no vuttavÄ• dÄ« ceva me hosi; na ca maá¹ƒ abhÅ«tena abbhÄ• cikkhasi \Be
cÄ• nudhammaá¹ƒ byÄ• karosi, na ca koci sahadhammiko vÄ• dÄ• nuvÄ• do gÄ• rayhaá¹ƒ
gÄ• maá¹‡i, kappati samaá¹‡Ä• naá¹ƒ sakyaputtiyÄ• naá¹ƒ jÄ• tarÅ«parajataá¹ƒ; na sÄ• diy
sakyaputtiyÄ• \Ne 467/ jÄ• tarÅ«parajataá¹ƒ; na paá¹-iggaá¹‡hanti samaá¹‡Ä• sakyaputtiy
nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• samaá¹‡Ä• sakyaputtiyÄ• apetajÄ• tarÅ«parajatÄ• . yassa k
jÄ• tarÅ«parajataá¹ƒ kappati, paÃ±capi tassa kÄ• maguá¹‡Ä• kappanti. yassa paÃ±ca kÄ•
ekaá¹ƒsenetaá¹ƒ, gÄ• maá¹‡i, dhÄ• reyyÄ• si --- assamaá¹‡adhammo asakyaputtiyadhamm
evaá¹ƒ vadÄ• mi tiá¹‡aá¹ƒ tiá¹‡atthikena pariyesitabbaá¹ƒ; dÄ• ru dÄ• rutthikena pariyesitab
sakaá¹-atthikena pariyesitabbaá¹ƒ; puriso purisatthikena pariyesitabbo. na tvevÄ• haá¹ƒ, gÄ

pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• ditabbaá¹ƒ pariyesitabbanti \Se II 403/ vadÄ• mÄ«â€

``evaá¹ƒvÄ• dÄ« kirÄ• haá¹ƒ Ä• yasmante upÄ• sake saddhe pasanne akkosÄ• mi, paribh
yohaá¹ƒ adhammaá¹ƒ adhammoti vadÄ• mi, dhammaá¹ƒ dhammoti vadÄ• mi, avinayaá¹ƒ a
vinayoti vadÄ• mi.

<449> ``ekamidaá¹ƒ, Ä• vuso, samayaá¹ƒ bhagavÄ• rÄ• jagahe Ä• yasmantaá¹ƒ upananda
jÄ• tarÅ«parajataá¹ƒ paá¹-ikkhipi, sikkhÄ• padaÃ±ca paÃ±Ã±apesi. evaá¹ƒvÄ• dÄ« kirÄ• ha
saddhe pasanne akkosÄ• mi, paribhÄ• sÄ• mi, appasÄ• daá¹ƒ karomi; yohaá¹ƒ adhammaá
vadÄ• mi, dhammaá¹ƒ dhammoti vadÄ• mi, avinayaá¹ƒ avinayoti vadÄ• mi, vinayaá¹ƒ vinay

evaá¹ƒ vutte vesÄ• likÄ• upÄ• sakÄ• Ä• yasmantaá¹ƒ yasaá¹ƒ kÄ• kaá¹‡á¸• akaputtaá¹ƒ e
bhante, ayyo yaso kÄ• kaá¹‡á¸• akaputto samaá¹‡o sakyaputtiyo. sabbevime assamaá¹‡Ä•
bhante, ayyo yaso kÄ• kaá¹‡á¸• akaputto vesÄ• liyaá¹ƒ. mayaá¹ƒ ayyassa yasassa kÄ• kaá
karissÄ• ma cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• na
yaso kÄ• kaá¹‡á¸• akaputto vesÄ• like upÄ• sake saÃ±Ã±Ä• petvÄ• anudÅ«tena bhikkhun
agamÄ• si.

atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« anudÅ«taá¹ƒ bhikkhuá¹ƒ pucchiá¹ƒsu --- ``kha
kÄ• kaá¹‡á¸• akaputtena vesÄ• likÄ• upÄ• sakÄ• â€™â€™ ti \Se II 404/ \Be 496/? ``upÄ• s
kataá¹ƒ. ekova yaso kÄ• kaá¹‡á¸• akaputto samaá¹‡o sakyaputtiyo kato. sabbeva mayaá¹ƒ
katÄ• â€™â€™ ti. atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« --- ``ayaá¹ƒ, Ä• vuso, yaso
amhehi asammato gihÄ«naá¹ƒ pakÄ• sesi; handassa mayaá¹ƒ ukkhepanÄ«yakammaá¹ƒ \N
tassa ukkhepanÄ«yakammaá¹ƒ kattukÄ• mÄ• sannipatiá¹ƒsu. atha kho Ä• yasmÄ• yaso k
abbhuggantvÄ• kosambiyaá¹ƒ paccuá¹-á¹-hÄ• si.

<450> atha kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto pÄ• veyyakÄ• naÃ±ca{pÄ• á¹-hey
avantidakkhiá¹‡Ä• pathakÄ• naÃ±ca bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesi --- ``Ä• gacc
adhikaraá¹‡aá¹ƒ Ä• diyissÄ• ma. pure adhammo dippati, dhammo paá¹-ibÄ• hiyyati; avinayo
paá¹-ibÄ• hiyyati; pure adhammavÄ• dino balavanto honti, dhammavÄ• dino dubbalÄ• hont
honti, vinayavÄ• dino dubbalÄ• hontÄ«â€™â€™ ti.

tena kho pana samayena Ä• yasmÄ• sambhÅ«to sÄ• á¹‡avÄ• sÄ« ahogaá¹…ge pabbate p
yaso kÄ• kaá¹‡á¸• akaputto yena ahogaá¹…go pabbato, yenÄ• yasmÄ• sambhÅ«to sÄ• á¹
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sambhÅ«taá¹ƒ sÄ• á¹‡avÄ• siá¹ƒ \Se II 405/ abhivÄ• d
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto Ä• yasmantaá¹ƒ sambhÅ
--- ``ime, bhante, vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« vesÄ• liyaá¹ƒ dasa vatthÅ«ni dÄ«pent
siá¹…giloá¹‡akappo, kappati dvaá¹…gulakappo, kappati gÄ• mantarakappo, kappati Ä• vÄ•

anumatikappo, kappati Ä• ciá¹‡á¹‡akappo, kappati amathitakappo, kappati jaá¸·ogiá¹ƒ pÄ• t
adasakaá¹ƒ nisÄ«danaá¹ƒ, kappati jÄ• tarÅ«parajatanti. handa \Ee II 299/ mayaá¹ƒ, bhante,
adhikaraá¹‡aá¹ƒ Ä• diyissÄ• ma. pure adhammo dippati, dhammo paá¹-ibÄ• hiyyati; avinayo
paá¹-ibÄ• hiyyati; pure adhammavÄ• dino balavanto honti, dhammavÄ• dino dubbalÄ• hont
honti, vinayavÄ• dino dubbalÄ• hontÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasm
Ä• yasmato yasassa kÄ• kaá¹‡á¸• akaputtassa paccassosi. atha \Be 497/ kho saá¹-á¹-himat
--- sabbe Ä• raÃ±Ã±ikÄ• , sabbe piá¹‡á¸• apÄ• tikÄ• , sabbe paá¹ƒsukÅ«likÄ• , sabbe tecÄ«
--- ahogaá¹…ge pabbate sannipatiá¹ƒsu. aá¹-á¹-hÄ• sÄ«timattÄ• avantidakkhiá¹‡Ä• pathak
Ä• raÃ±Ã±ikÄ• , appekacce piá¹‡á¸• apÄ• tikÄ• , appekacce paá¹ƒsukÅ«likÄ• , appekacce t
--- ahogaá¹…ge pabbate sannipatiá¹ƒsu. atha \Se II 406/ kho therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ n
etadahosi --- ``idaá¹ƒ kho adhikaraá¹‡aá¹ƒ kakkhaá¸·aÃ±ca, vÄ• á¸·aÃ±ca; kaá¹ƒ nu kho ma
labheyyÄ• ma, yena mayaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e balavantatarÄ• assÄ• mÄ• â€™â€™

<451> tena kho pana samayena Ä• yasmÄ• revato soreyye paá¹-ivasati --- bahussuto Ä• g
dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto medhÄ• vÄ« lajjÄ« kukkuc
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä• yasmÄ• revato soreyye paá¹-iva
Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto medhÄ• vÄ
sikkhÄ• kÄ• mo. sace mayaá¹ƒ Ä• yasmantaá¹ƒ revataá¹ƒ pakkhaá¹ƒ labhissÄ• ma, evaá¹ƒ
adhikaraá¹‡e balavantatarÄ• assÄ• mÄ• â€™â€™ ti. assosi kho Ä• yasmÄ• revato --- dibb
visuddhÄ• ya atikkantamÄ• nusikÄ• ya --- therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mantayamÄ• nÄ• na
``idaá¹ƒ kho adhikaraá¹‡aá¹ƒ kakkhaá¸·aÃ±ca vÄ• á¸·aÃ±ca. na kho metaá¹ƒ patirÅ«paá¹ƒ
adhikaraá¹‡e osakkeyyaá¹ƒ. idÄ• ni ca pana te bhikkhÅ« Ä• gacchissanti. sohaá¹ƒ tehi Ä• k
gamissÄ• mi. yaá¹ƒnÅ«nÄ• haá¹ƒ paá¹-ikacceva gaccheyyaâ€™â€™ nti. atha kho Ä• yasm
saá¹…kassaá¹ƒ agamÄ• si.

atha kho therÄ• bhikkhÅ« soreyyaá¹ƒ gantvÄ• pucchiá¹ƒsu --- ``kahaá¹ƒ Ä• yasmÄ• revat
evamÄ• haá¹ƒsu --- ``esÄ• yasmÄ• revato saá¹…kassaá¹ƒ \Se II 407/ gatoâ€™â€™ ti. atha
saá¹…kassÄ• kaá¹‡á¹‡akujjaá¹ƒ {kannakujjaá¹ƒ (Ce) } agamÄ• si. atha kho therÄ• bhikkhÅ
pucchiá¹ƒsu --- ``kahaá¹ƒ Ä• yasmÄ• revatoâ€™â€™ ti? te evamÄ• haá¹ƒsu --- ``esÄ• yas
gatoâ€™â€™ ti. atha kho Ä• yasmÄ• revato kaá¹‡á¹‡akujjÄ• udumbaraá¹ƒ \Be 498/ agam
bhikkhÅ« kaá¹‡á¹‡akujjaá¹ƒ gantvÄ• pucchiá¹ƒsu --- ``kahaá¹ƒ Ä• yasmÄ• revatoâ€™â€™
``esÄ• yasmÄ• revato udumbaraá¹ƒ gatoâ€™â€™ ti. atha \Ee II 300/ kho Ä• yasmÄ• revat
agamÄ• si. atha kho therÄ• bhikkhÅ« udumbaraá¹ƒ gantvÄ• pucchiá¹ƒsu --- ``kahaá¹ƒ Ä• y
evamÄ• haá¹ƒsu --- ``esÄ• yasmÄ• revato aggaá¸·apuraá¹ƒ gatoâ€™â€™ ti. atha kho Ä• y
sahajÄ• tiá¹ƒ {sahaá¹ƒjÄ• tiá¹ƒ (Katthaci) } agamÄ• si. atha kho therÄ• bhikkhÅ« aggaá¸·ap
pucchiá¹ƒsu --- ``kahaá¹ƒ Ä• yasmÄ• revatoâ€™â€™ ti? te evamÄ• haá¹ƒsu --- ``esÄ• yas
gatoâ€™â€™ ti. atha kho therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ revataá¹ƒ sahajÄ• tiyaá¹ƒ samb

<452> atha kho Ä• yasmÄ• sambhÅ«to sÄ• á¹‡avÄ• sÄ« Ä• yasmantaá¹ƒ yasaá¹ƒ kÄ• kaá
``ayaá¹ƒ, Ä• vuso, Ä• yasmÄ• revato bahussuto Ä• gatÄ• gamo dhammadharo vinayadhar
viyatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ• mo. sace mayaá¹ƒ Ä• yasmantaá¹ƒ reva
paá¹-ibalo Ä• yasmÄ• revato ekeneva paÃ±hena sakalampi rattiá¹ƒ vÄ«tinÄ• metuá¹ƒ. idÄ•
\Se II 408/ antevÄ• sikaá¹ƒ {antevÄ• siá¹ƒ (Se) } sarabhÄ• á¹‡akaá¹ƒ bhikkhuá¹ƒ ajjhesissa
bhikkhuno sarabhaÃ±Ã±apariyosÄ• ne Ä• yasmantaá¹ƒ revataá¹ƒ upasaá¹…kamitvÄ• imÄ•
puccheyyÄ• sÄ«â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸•
sÄ• á¹‡avÄ• sissa paccassosi. atha kho Ä• yasmÄ• revato antevÄ• sikaá¹ƒ sarabhÄ• á¹‡a
kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto tassa bhikkhuno sarabhaÃ±Ã±apariyosÄ• ne y
tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ revataá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho Ä• yasmÄ• yaso kÄ• kaá¹‡á¸• akaputto Ä• yasmantaá¹ƒ revataá¹ƒ etadavoca -
siá¹…giloá¹‡akappoâ€™â€™ ti? ``ko so, Ä• vuso, siá¹…giloá¹‡akappoâ€™â€™ ti? ``kappa
loá¹‡aá¹ƒ parihariuá¹ƒ --- yattha aloá¹‡akaá¹ƒ bhavissati tattha paribhuÃ±jissÄ• mÄ«â€™â
kappatÄ«â€™â€™ ti. ``kappati, bhante, dvaá¹…gulakappoâ€™â€™ ti \Be 499/? ``ko so, Ä•
dvaá¹…gulakappoâ€™â€™ ti? ``kappati, bhante, dvaá¹…gulÄ• ya chÄ• yÄ• ya vÄ«tivattÄ•
bhuÃ±jituâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti. ``kappati, bhante, gÄ• mantaraka
Ä• vuso, gÄ• mantarakappoâ€™â€™ ti? ``kappati, bhante --- idÄ• ni gÄ• mantaraá¹ƒ gamis
pavÄ• ritena anatirittaá¹ƒ bhojanaá¹ƒ bhuÃ±jituâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™
Ä• vÄ• sakappoâ€™â€™ ti? ``ko so, Ä• vuso, Ä• vÄ• sakappoâ€™â€™ ti? ``kappati, bhant
samÄ• nasÄ«mÄ• nÄ• nuposathaá¹ƒ kÄ• tuâ€™â€™ nti? ``nÄ• vuso \Se II 409/, kappatÄ«
301/, bhante, anumatikappoâ€™â€™ ti? ``ko so, Ä• vuso, anumatikappoâ€™â€™ ti? ``kapp
saá¹…ghena kammaá¹ƒ kÄ• tuá¹ƒ --- Ä• gate bhikkhÅ« anumÄ• nessÄ• mÄ• â€™â€™ ti {a
anujÄ• nessÄ• mÄ• ti, anumatiá¹ƒ Ä• nessÄ• mÄ• ti (Katthaci) }? ``nÄ• vuso, kappatÄ«â€™
Ä• ciá¹‡á¹‡akappoâ€™â€™ ti? ``ko so, Ä• vuso, Ä• ciá¹‡á¹‡akappoâ€™â€™ ti? ``kappati,
upajjhÄ• yena ajjhÄ• ciá¹‡á¹‡aá¹ƒ, idaá¹ƒ me Ä• cariyena ajjhÄ• ciá¹‡á¹‡aá¹ƒ, taá¹ƒ ajjhÄ•
``Ä• ciá¹‡á¹‡akappo kho, Ä• vuso, ekacco kappati, ekacco na kappatÄ«â€™â€™ ti. ``kappa
amathitakappoâ€™â€™ ti? ``ko so, Ä• vuso, amathitakappoâ€™â€™ ti? ``kappati, bhante,
khÄ«rabhÄ• vaá¹ƒ vijahitaá¹ƒ, asampattaá¹ƒ dadhibhÄ• vaá¹ƒ, taá¹ƒ bhuttÄ• vinÄ• pavÄ• n
pÄ• tuâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti? ``kappati, bhante, jaá¸·ogiá¹ƒ pÄ• tu
Ä• vuso, jaá¸·ogÄ«â€™â€™ ti? ``kappati, bhante, yÄ• sÄ• surÄ• Ä• sutÄ• , asampattÄ• n
pÄ• tuâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti. ``kappati, bhante, adasakaá¹ƒ nisÄ«
kappatÄ«â€™â€™ ti. ``kappati, bhante, jÄ• tarÅ«parajataâ€™â€™ nti? ``nÄ• vuso, kappatÄ
vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« vesÄ• liyaá¹ƒ imÄ• ni dasa vatthÅ«ni dÄ«penti. handa n
adhikaraá¹‡aá¹ƒ Ä• diyissÄ• ma. pure adhammo dippati, dhammo paá¹-ibÄ• hiyyati; avinayo
vinayo paá¹-ibÄ• hiyyati; pure adhammavÄ• dino balavanto honti, dhammavÄ• dino dubbalÄ
avinayavÄ• dino balavanto honti, vinayavÄ• dino dubbalÄ• hontÄ«â€™â€™ ti. ``evamÄ• vu
revato Ä• yasmato yasassa kÄ• kaá¹‡á¸• akaputtassa paccassosi.

paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

2. dutiyabhÄ• á¹‡avÄ• ro

<453> assosuá¹ƒ \Be 500/ kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« --- ``yaso kira kÄ• kaá¹‡
adhikaraá¹‡aá¹ƒ Ä• diyitukÄ• mo pakkhaá¹ƒ pariyesati, labhati ca kira pakkhaâ€™â€™ nti.
vajjiputtakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``idaá¹ƒ kho adhikaraá¹‡aá¹ƒ kakkhaá¸·aÃ±
nu kho mayaá¹ƒ pakkhaá¹ƒ labheyyÄ• ma, yena mayaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e balavant

atha kho vesÄ• likÄ• naá¹ƒ vajjiputtakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``ayaá¹ƒ kho Ä•
Ä• gatÄ• gamo dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito viyatto medhÄ• vÄ
sikkhÄ• kÄ• mo. sace mayaá¹ƒ Ä• yasmantaá¹ƒ revataá¹ƒ pakkhaá¹ƒ labheyyÄ• ma, evaá¹
adhikaraá¹‡e balavantatarÄ• assÄ• mÄ• â€™â€™ ti.

atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« pahÅ«taá¹ƒ sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ
pattampi, cÄ«varampi, nisÄ«danampi, sÅ«cigharampi, kÄ• yabandhanampi, parissÄ• vanam
kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« taá¹ƒ sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ Ä• dÄ• ya
ujjaviá¹ƒsu; nÄ• vÄ• ya paccorohitvÄ• \Ee II 302/ aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le \Se II 41
karonti. atha kho Ä• yasmato sÄ• á¸·hassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso pa
``ke nu kho dhammavÄ• dino --- pÄ• cÄ«nakÄ• vÄ• bhikkhÅ«, pÄ• veyyakÄ• vÄ• â€™â€™
sÄ• á¸·hassa, dhammaÃ±ca vinayaÃ±ca cetasÄ• paccavekkhantassa, etadahosi --- ``adha
bhikkhÅ«, dhammavÄ• dino pÄ• veyyakÄ• {pÄ• á¹-heyyakÄ• (Se) } bhikkhÅ«â€™â€™ ti.

atha kho aÃ±Ã±atarÄ• suddhÄ• vÄ• sakÄ• yikÄ• devatÄ• Ä• yasmato sÄ• á¸·hassa cetas
seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pasÄ• reyya, pasÄ• rita
sammiÃ±jeyya, evameva suddhÄ• vÄ• sesu devesu antarahitÄ• --- Ä• yasmato sÄ• á¸·has
pÄ• turahosi. atha kho sÄ• devatÄ• Ä• yasmantaá¹ƒ sÄ• á¸·haá¹ƒ etadavoca --- ``sÄ• dhu
adhammavÄ• dÄ« pÄ• cÄ«nakÄ• bhikkhÅ«, dhammavÄ• dÄ« pÄ• veyyakÄ• bhikkhÅ«. ter
tathÄ• tiá¹-á¹-hÄ• hÄ«â€™â€™ ti. ``pubbepi cÄ• haá¹ƒ, devate, etarahi ca yathÄ• dhammo
api cÄ• haá¹ƒ na tÄ• va diá¹-á¹-hiá¹ƒ Ä• vi karomi, appeva nÄ• ma maá¹ƒ imasmiá¹ƒ adhika
ti.

<454> atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« taá¹ƒ sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹
revato tenupasaá¹…kamiá¹ƒsu, upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ revataá¹ƒ etadavocuá
bhante, thero sÄ• maá¹‡akaá¹ƒ \Se II 412/ parikkhÄ• raá¹ƒ --- pattampi, cÄ«varampi, nisÄ«d
kÄ• yabandhanampi, parissÄ• vanampi, dhammakaraá¹‡ampÄ«â€™â€™ ti. ``alaá¹ƒ, Ä• vu
pattacÄ«varaâ€™â€™ nti na icchi paá¹-iggahetuá¹ƒ.

tena kho pana samayena uttaro nÄ• ma bhikkhu vÄ«sativasso Ä• yasmato revatassa upaá¹
vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« yenÄ• yasmÄ• uttaro tenupasaá¹…kamiá¹ƒsu, upasaá
uttaraá¹ƒ etadavocuá¹ƒ --- ``paá¹-iggaá¹‡hÄ• tu Ä• yasmÄ• uttaro sÄ• maá¹‡akaá¹ƒ parikk
cÄ«varampi, nisÄ«danampi, sÅ«cigharampi, kÄ• yabandhanampi, parissÄ• vanampi, dham
``alaá¹ƒ, Ä• vuso, paripuá¹‡á¹‡aá¹ƒ me pattacÄ«varaâ€™â€™ nti na icchi paá¹-iggahetuá¹ƒ
uttara, bhagavato sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ upanÄ• menti. sace bhagavÄ• paá¹-ig
attamanÄ• honti. no ce bhagavÄ• paá¹-iggaá¹‡hÄ• ti, Ä• yasmato {Ä• yasmato ca (Se) } Ä
paá¹-iggaá¹‡hÄ• tu, bhante, thero sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ. yathÄ• bhagavatÄ• p
bhavissatÄ«ti. paá¹-iggaá¹‡hÄ• tu Ä• yasmÄ• uttaro sÄ• maá¹‡akaá¹ƒ \Ee II 303/ parikkhÄ
paá¹-iggahito, evameva so bhavissatÄ«â€™â€™ ti. atha kho Ä• yasmÄ• uttaro vesÄ• likeh
nippÄ«á¸·iyamÄ• no ekaá¹ƒ cÄ«varaá¹ƒ aggahesi. ``vadeyyÄ• tha, Ä• vuso, yena atthoâ€™
uttaro theraá¹ƒ \Se II 413/ vadetu; ettakaÃ±ca, bhante, thero saá¹…ghamajjhe vadetu --- `pu
janapadesu buddhÄ• bhagavanto uppajjanti. dhammavÄ• dÄ« pÄ• cÄ«nakÄ• bhikkhÅ«, a
bhikkhÅ«â€™â€™ â€™ ti. ``evamÄ• vusoâ€™â€™ ti kho Ä• yasmÄ• uttaro vesÄ• likÄ• na
bhikkhÅ«naá¹ƒ paá¹-issutvÄ• yenÄ• yasmÄ• revato tenupasaá¹…kami, upasaá¹…kamitvÄ
etadavoca --- ``ettakaá¹ƒ, bhante, thero saá¹…ghamajjhe vadetu --- `puratthimesu janapade
uppajjanti \Be 502/. dhammavÄ• dÄ« pÄ• cÄ«nakÄ• bhikkhÅ«, adhammavÄ• dÄ« \Ne 473/
ti. ``adhamme maá¹ƒ tvaá¹ƒ, bhikkhu, niyojesÄ«â€™â€™ ti thero Ä• yasmantaá¹ƒ uttaraá¹ƒ

atha kho vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ uttaraá¹ƒ etadavocuá¹ƒ --- ``k
thero Ä• hÄ• â€™â€™ ti? ``pÄ• pikaá¹ƒ no, Ä• vuso, kataá¹ƒ. `adhamme maá¹ƒ tvaá¹ƒ, bhi
thero maá¹ƒ paá¹‡Ä• mesÄ«ti. ``nanu tvaá¹ƒ, Ä• vuso{Ä• vuso uttara (Se Ke) }, vuá¸• á¸• ho
ti? ``Ä• mÄ• vuso, api ca mayaá¹ƒ garunissayaá¹ƒ gaá¹‡hÄ• mÄ• â€™â€™ ti.

<455> atha kho saá¹…gho taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitukÄ• mo sannipati. atha kho Ä•
saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. sace mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ idha vÅ«pasa
mÅ«lÄ• dÄ• yakÄ• {mÅ«ladÄ• yakÄ• (Ce) } bhikkhÅ« punakammÄ• ya ukkoá¹-eyyuá¹ƒ. ya
yatthevimaá¹ƒ adhikaraá¹‡aá¹ƒ samuppannaá¹ƒ, saá¹…gho tatthevimaá¹ƒ adhikaraá¹‡aá¹ƒ
vÅ«pasameyyÄ• â€™â€™ ti.

atha kho therÄ• bhikkhÅ« vesÄ• liá¹ƒ agamaá¹ƒsu --- taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitukÄ•

tena kho pana samayena sabbakÄ• mÄ« nÄ• ma pathabyÄ• saá¹…ghatthero vÄ«savassas
Ä• nandassa saddhivihÄ• riko, vesÄ• liyaá¹ƒ paá¹-ivasati. atha kho Ä• yasmÄ• revato Ä• ya
sÄ• á¹‡avÄ• siá¹ƒ etadavoca --- ``ahaá¹ƒ, Ä• vuso, yasmiá¹ƒ vihÄ• re sabbakÄ• mÄ« thero
upagacchÄ• mi. so tvaá¹ƒ kÄ• lasseva Ä• yasmantaá¹ƒ sabbakÄ• miá¹ƒ upasaá¹…kamitvÄ

puccheyyÄ• sÄ«â€™â€™ ti.

``evaá¹ƒ bhanteâ€™â€™ ti kho Ä• yasmÄ• sambhÅ«to sÄ• á¹‡avÄ• sÄ« Ä• yasmato reva
Ä• yasmÄ• revato, yasmiá¹ƒ vihÄ• re sabbakÄ• mÄ« thero viharati, taá¹ƒ vihÄ• raá¹ƒ upag
sabbakÄ• missa senÄ• sanaá¹ƒ paÃ±Ã±attaá¹ƒ hoti, gabbhappamukhe Ä• yasmato revatas
--- ayaá¹ƒ thero \Ee II 304/ mahallako na nipajjatÄ«ti --- na seyyaá¹ƒ kappesi. Ä• yasmÄ• s
ayaá¹ƒ bhikkhu Ä• gantuko kilanto na nipajjatÄ«ti --- na seyyaá¹ƒ kappesi. atha kho Ä• yasm
sabbakÄ• mÄ« rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya Ä• yasmantaá¹ƒ revataá¹ƒ
tvaá¹ƒ bhÅ«mi vihÄ• rena etarahi bahulaá¹ƒ viharasÄ«â€™â€™ ti? ``mettÄ• vihÄ• rena kho
etarahi bahulaá¹ƒ viharÄ• mÄ«â€™â€™ ti. ``kullakavihÄ• rena kira tvaá¹ƒ bhÅ«mi etarahi b
415/. kullakavihÄ• ro eso {heso (Se) } bhÅ«mi yadidaá¹ƒ mettÄ• â€™â€™ ti. ``pubbepi me,
Ä• ciá¹‡á¹‡Ä• mettÄ• . tenÄ• haá¹ƒ etarahipi mettÄ• vihÄ• rena bahulaá¹ƒ viharÄ• mi, api c
arahattaâ€™â€™ nti. ``thero pana, bhante, katamena vihÄ• rena etarahi bahulaá¹ƒ viharatÄ
``suÃ±Ã±atÄ• vihÄ• rena kho ahaá¹ƒ bhÅ«mi etarahi bahulaá¹ƒ viharÄ• mÄ«â€™â€™ ti. ``n
bhante, thero etarahi bahulaá¹ƒ viharati. mahÄ• purisavihÄ• ro eso, bhante, yadidaá¹ƒ suÃ±
``pubbepi me bhÅ«mi gihibhÅ«tassa Ä• ciá¹‡á¹‡Ä• suÃ±Ã±atÄ• . tenÄ• haá¹ƒ etarahipi suÃ
viharÄ• mi, api ca mayÄ• cirappattaá¹ƒ arahattaâ€™â€™ nti. ayaÃ±carahi therÄ• naá¹ƒ bh
vippakatÄ• , athÄ• yasmÄ• sambhÅ«to sÄ• á¹‡avÄ• sÄ« tasmiá¹ƒ anuppatto hoti. atha kho
sÄ• á¹‡avÄ• sÄ« yenÄ• yasmÄ• sabbakÄ• mÄ« tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• sambhÅ«to sÄ
sabbakÄ• miá¹ƒ etadavoca --- ``ime, bhante, vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« vesÄ• liya
dÄ«penti --- kappati siá¹…giloá¹‡akappo, kappati dvaá¹…gulakappo, kappati gÄ• mantaraka
Ä• vÄ• sakappo, kappati anumatikappo, kappati Ä• ciá¹‡á¹‡akappo, kappati amathitakappo
II 416/, pÄ• tuá¹ƒ kappati adasakaá¹ƒ nisÄ«danaá¹ƒ, kappati jÄ• tarÅ«parajatanti. therena, b
mÅ«le bahudhammo ca vinayo ca pariyatto. therassa bhante, dhammaÃ±ca vinayaÃ±ca pa
hoti? ke nu kho dhammavÄ• dino --- pÄ• cÄ«nakÄ• vÄ• bhikkhÅ«, pÄ• veyyakÄ• vÄ• â€™
upajjhÄ• yassa mÅ«le bahu dhammo ca vinayo ca pariyatto. tuyhaá¹ƒ pana, Ä• vuso, dham
paccavekkhantassa kathaá¹ƒ hoti? ke nu kho dhammavÄ• dino --- pÄ• cÄ«nakÄ• vÄ• bhik
ti? ``mayhaá¹ƒ kho, bhante, dhammaÃ±ca vinayaÃ±ca paccavekkhantassa evaá¹ƒ hoti --- a
bhikkhÅ«, dhammavÄ• dÄ« pÄ• veyyakÄ• bhikkhÅ«ti; api cÄ• haá¹ƒ na \Be 504/ tÄ• va diá
appeva nÄ• ma maá¹ƒ imasmiá¹ƒ adhikaraá¹‡e sammanneyyÄ• â€™â€™ ti. ``mayhampi kh
paccavekkhantassa evaá¹ƒ hoti \Ee II 305/ --- adhammavÄ• dÄ« pÄ• cÄ«nakÄ• bhikkhÅ«,
bhikkhÅ«ti; api cÄ• haá¹ƒ na tÄ• va diá¹-á¹-hiá¹ƒ Ä• vi karomi, appeva nÄ• ma maá¹ƒ imasm
sammanneyyÄ• â€™â€™ ti.

<456> atha kho saá¹…gho taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitukÄ• mo sannipati. tasmiá¹ƒ kh
vinicchiyamÄ• ne anaggÄ• ni ceva bhassÄ• ni jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±
Ä• yasmÄ• revato saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu \Ne 475/ me, bhante, saá¹…gho. amhÄ• kaá¹ƒ \Se II 417/ imasmiá¹ƒ adhikara
anaggÄ• ni ceva bhassÄ• ni jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. yadi sa
saá¹…gho imaá¹ƒ adhikaraá¹‡aá¹ƒ ubbÄ• hikÄ• ya vÅ«pasameyyÄ• â€™â€™ ti. saá¹…gho
cattÄ• ro pÄ• veyyake bhikkhÅ« uccini. pÄ• cÄ«nakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ --- Ä• yasmant
Ä• yasmantaÃ±ca sÄ• á¸·haá¹ƒ, Ä• yasmantaÃ±ca khujjasobhitaá¹ƒ, Ä• yasmantaÃ±ca vÄ•
pÄ• veyyakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ --- Ä• yasmantaÃ±ca revataá¹ƒ, Ä• yasmantaÃ±ca sam
Ä• yasmantaÃ±ca yasaá¹ƒ kÄ• kaá¹‡á¸• akaputtaá¹ƒ, Ä• yasmantaÃ±ca sumananti. atha kh
Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ•
jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. yadi saá¹…ghassa pattakallaá¹ƒ, sa
pÄ• cÄ«nake bhikkhÅ«, cattÄ• ro pÄ• veyyake bhikkhÅ« sammanneyya ubbÄ• hikÄ• ya ima
vÅ«pasametuá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ•
jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. saá¹…gho cattÄ• ro pÄ• cÄ«nake b
pÄ• veyyake bhikkhÅ« sammannati ubbÄ• hikÄ• ya imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá
catunnaá¹ƒ pÄ• cÄ«nakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, catunnaá¹ƒ pÄ• veyyakÄ• naá¹ƒ bhikkhÅ«
imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ \Se II 418/, so tuá¹‡hassa; yassa nakkhamati, so

``sammatÄ• \Be 505/ saá¹…ghena cattÄ• ro pÄ• cÄ«nakÄ• bhikkhÅ«, cattÄ• ro pÄ• veyya
imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evam

tena kho pana samayena ajito nÄ• ma bhikkhu dasavasso saá¹…ghassa pÄ• timokkhuddes
Ä• yasmantampi ajitaá¹ƒ sammannati --- therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• sanapaÃ±Ã±Ä• pa
bhikkhÅ«naá¹ƒ etadahosi --- ``kattha nu kho mayaá¹ƒ imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamey
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Ee II 306/ etadahosi --- ``ayaá¹ƒ kho vÄ• likÄ• rÄ• mo ramaá¹
appanigghoso. yaá¹ƒnÅ«na mayaá¹ƒ vÄ• likÄ• rÄ• me imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasame

<457> atha \Ne 476/ kho therÄ• bhikkhÅ« vÄ• likÄ• rÄ• maá¹ƒ agamaá¹ƒsu --- taá¹ƒ adhika
vinicchinitukÄ• mÄ• . atha kho Ä• yasmÄ• revato saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmanta
vinayaá¹ƒ puccheyyaâ€™â€™ nti.

Ä• yasmÄ• sabbakÄ• mÄ« saá¹…ghaá¹ƒ Ã±Ä• pesi ---

``suá¹‡Ä• tu me, Ä• vuso, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ revatena vi
vissajjeyyaâ€™â€™ nti.

atha kho Ä• yasmÄ• revato Ä• yasmantaá¹ƒ sabbakÄ• miá¹ƒ etadavoca --- ``kappati, bhan
ti? ``ko so, Ä• vuso, siá¹…giloá¹‡akappoâ€™â€™ ti? ``kappati, bhante, siá¹…ginÄ• loá¹‡aâ
yattha aloá¹‡akaá¹ƒ bhavissati \Se II 419/ tattha paribhuÃ±jissÄ• mÄ• â€™â€™ ti? ``nÄ• vu
{Vin IV 254 Ä• dayo} ``kattha paá¹-ikkhittaâ€™â€™ nti? ``sÄ• vatthiyaá¹ƒ, suttavibhaá¹…ge
Ä• pajjatÄ«â€™â€™ ti? ``sannidhikÄ• rakabhojane pÄ• cittiyaâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ paá¹-hamaá¹ƒ vatthu saá¹…ghena vinicchitaá¹
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ paá¹-hamaá¹ƒ salÄ• kaá¹ƒ

``kappati, bhante, dvaá¹…gulakappoâ€™â€™ ti? ``ko so, Ä• vuso, dvaá¹…gulakappoâ€™â
dvaá¹…gulÄ• ya chÄ• yÄ• ya vÄ«tivattÄ• ya vikÄ• le bhojanaá¹ƒ bhuÃ±jituâ€™â€™ nti \Be
kappatÄ«â€™â€™ ti {Vin IV 245}. ``kattha paá¹-ikkhittaâ€™â€™ nti? ``rÄ• jagahe, suttavib
``kiá¹ƒ Ä• pajjatÄ«â€™â€™ ti? vikÄ• labhojane pÄ• cittiyaâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ dutiyaá¹ƒ vatthu saá¹…ghena vinicchitaá¹ƒ. itip
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ dutiyaá¹ƒ salÄ• kaá¹ƒ nikkh

``kappati, bhante, gÄ• mantarakappoâ€™â€™ ti? ``ko so, Ä• vuso, gÄ• mantarakappoâ€™
idÄ• ni gÄ• mantaraá¹ƒ gamissÄ• mÄ«ti --- bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ bhojana
bhuÃ±jituâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti {Vin IV 234}. ``kattha paá¹-ikkhittaâ
``sÄ• vatthiyaá¹ƒ, suttavibhaá¹…geâ€™â€™ ti. ``kiá¹ƒ Ä• pajjatÄ«â€™â€™ ti? ``anatirittab
nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ tatiyaá¹ƒ vatthu saá¹…ghena vinicchitaá¹ƒ. itipi
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ tatiyaá¹ƒ salÄ• kaá¹ƒ nikkh

``kappati \Se II 420/, bhante, Ä• vÄ• sakappoâ€™â€™ ti? ``ko so, Ä• vuso, Ä• vÄ• sakapp
bhante, sambahulÄ• Ä• vÄ• sÄ• samÄ• nasÄ«mÄ• nÄ• nuposathaá¹ƒ kÄ• tuâ€™â€™ nti
141 Ä• dayo}. ``kattha paá¹-ikkhittaâ€™â€™ nti? ``rÄ• jagahe, uposathasaá¹ƒyutteâ€™â€™
Ä• pajjatÄ«â€™â€™ ti? ``vinayÄ• tisÄ• re dukkaá¹-aâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ catutthaá¹ƒ vatthu saá¹…ghena vinicchitaá¹ƒ. i
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ catutthaá¹ƒ salÄ• kaá¹ƒ nik

``kappati, bhante, anumatikappoâ€™â€™ ti? ``ko so, Ä• vuso, anumatikappoâ€™â€™ ti? `
saá¹…ghena kammaá¹ƒ kÄ• tuá¹ƒ --- Ä• gate bhikkhÅ« anumÄ• nessÄ• mÄ• â€™â€™ ti? `
307/ {Vin I 383 Ä• dayo}. ``kattha paá¹-ikkhittaâ€™â€™ nti? ``campeyyake, vinayavatthusm
Ä• pajjatÄ«â€™â€™ ti? ``vinayÄ• tisÄ• re dukkaá¹-aâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ paÃ±camaá¹ƒ vatthu saá¹…ghena vinicchitaá¹
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ paÃ±camaá¹ƒ salÄ• kaá¹ƒ

``kappati, bhante, Ä• ciá¹‡á¹‡akappoâ€™â€™ ti? ``ko so, Ä• vuso, Ä• ciá¹‡á¹‡akappoâ€™
--- idaá¹ƒ me upajjhÄ• yena ajjhÄ• ciá¹‡á¹‡aá¹ƒ, idaá¹ƒ me Ä• cariyena \Be 507/ ajjhÄ• ciá¹
ajjhÄ• carituâ€™â€™ nti? ``Ä• ciá¹‡á¹‡akappo kho, Ä• vuso, ekacco kappati, ekacco na ka

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ chaá¹-á¹-haá¹ƒ vatthu saá¹…ghena vinicchitaá¹
itipidaá¹ƒ vatthu uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ chaá¹-á¹-h
nikkhipÄ• miâ€™â€™.

``kappati \Ne 478/, bhante, amathitakappoâ€™â€™ ti? ``ko so, Ä• vuso, amathitakappoâ€™
bhante, yaá¹ƒ taá¹ƒ khÄ«raá¹ƒ khÄ«rabhÄ• vaá¹ƒ vijahitaá¹ƒ, asampattaá¹ƒ dadhibhÄ• vaá¹
pavÄ• ritena anatirittaá¹ƒ pÄ• tuâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti {Vin IV 234}
paá¹-ikkhittaâ€™â€™ nti? ``sÄ• vatthiyaá¹ƒ, suttavibhaá¹…geâ€™â€™ ti. ``kiá¹ƒ Ä• pajjatÄ
``anatirittabhojane pÄ• cittiyaâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ sattamaá¹ƒ vatthu saá¹…ghena vinicchitaá¹ƒ. it
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ sattamaá¹ƒ salÄ• kaá¹ƒ nik

``kappati, bhante, jaá¸·ogiá¹ƒ pÄ• tuâ€™â€™ nti? ``kÄ• sÄ• , Ä• vuso, jaá¸·ogÄ«â€™â€™
sÄ• surÄ• Ä• sutÄ• asampattÄ• majjabhÄ• vaá¹ƒ, sÄ• pÄ• tuâ€™â€™ nti? ``nÄ• vuso, k
``kattha paá¹-ikkhittaâ€™â€™ nti? ``kosambiyaá¹ƒ, suttavibhaá¹…geâ€™â€™ ti. ``kiá¹ƒ Ä•
``surÄ• merayapÄ• ne pÄ• cittiyaâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ aá¹-á¹-hamaá¹ƒ vatthu saá¹…ghena vinicchitaá
uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ aá¹-á¹-hamaá¹ƒ salÄ• kaá¹

``kappati, bhante, adasakaá¹ƒ nisÄ«danaâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti {V
paá¹-ikkhittaâ€™â€™ nti? ``sÄ• vatthiyaá¹ƒ, suttavibhaá¹…geâ€™â€™ ti. ``kiá¹ƒ Ä• pajjatÄ
pÄ• cittiyaâ€™â€™ nti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ navamaá¹ƒ vatthu \Se II 422/ saá¹…ghena vini

vatthu uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ navamaá¹ƒ salÄ• ka

``kappati, bhante, jÄ• tarÅ«parajataâ€™â€™ nti? ``nÄ• vuso, kappatÄ«â€™â€™ ti {Vin III 5
paá¹-ikkhittaâ€™â€™ nti. ``rÄ• jagahe, suttavibhaá¹…geâ€™â€™ ti. ``kiá¹ƒ Ä• pajjatÄ«â€™
``jÄ• tarÅ«parajatapaá¹-iggahaá¹‡e pÄ• cittiyaâ€™â€™ nti.

``suá¹‡Ä• tu \Be 508/ me, bhante, saá¹…gho. idaá¹ƒ dasamaá¹ƒ vatthu saá¹…ghena vinicc
vatthu uddhammaá¹ƒ, ubbinayaá¹ƒ, apagatasatthusÄ• sanaá¹ƒ. idaá¹ƒ dasamaá¹ƒ salÄ• ka

``suá¹‡Ä• tu \Ne 479/ me, bhante, saá¹…gho. imÄ• ni dasa vatthÅ«ni saá¹…ghena vinicchi
dasavatthÅ«ni uddhammÄ• ni, ubbinayÄ• ni, apagatasatthusÄ• sanÄ• nÄ«â€™â€™ ti.

<458> ``nihatametaá¹ƒ, Ä• vuso, adhikaraá¹‡aá¹ƒ, santaá¹ƒ vÅ«pasantaá¹ƒ suvÅ«pasantaá
Ä• vuso, saá¹…ghamajjhepi imÄ• ni dasa vatthÅ«ni puccheyyÄ• si --- tesaá¹ƒ bhikkhÅ«naá
atha kho Ä• yasmÄ• revato Ä• yasmantaá¹ƒ sabbakÄ• miá¹ƒ saá¹…ghamajjhepi imÄ• ni da
puá¹-á¹-ho Ä• yasmÄ• sabbakÄ• mÄ« vissajjesi. imÄ• ya kho pana vinayasaá¹…gÄ«tiÄ•
anadhikÄ• ni ahesuá¹ƒ, tasmÄ• yaá¹ƒ vinayasaá¹…gÄ«ti ``sattasatikÄ• â€™â€™ ti vuccatÄ

dutiyabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

sattasatikakkhandhako dvÄ• dasamo.

imamhi \Ee II 308/ khandhake vatthÅ« paÃ±cavÄ«sati.

tassuddÄ• naá¹ƒ ---

dasa \Se II 423/ vatthÅ«ni pÅ«retvÄ• , kammaá¹ƒ dÅ«tena pÄ• visi.

cattÄ• ro puna rÅ«paÃ±ca, kosambi ca pÄ• veyyako ||

maggo soreyyaá¹ƒ saá¹…kassaá¹ƒ, kaá¹‡á¹‡akujjaá¹ƒ udumbaraá¹ƒ.

sahajÄ• ti ca majjhesi, assosi kaá¹ƒ nu kho mayaá¹ƒ ||

pattanÄ• vÄ• ya ujjavi, rahosi upanÄ• mayaá¹ƒ {dÅ«ratopi udapÄ• di (Katthaci) }.

garu {dÄ• ruá¹‡aá¹ƒ (Se) } saá¹…gho ca vesÄ• liá¹ƒ, mettÄ• saá¹…gho ubbÄ• hikÄ• ti ||

sattasatikakkhandhako niá¹-á¹-hito.

cÅ«á¸·avaggo {cullavaggo (Ce) } niá¹-á¹-hito.

cÅ«á¸·avaggapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

pÄ• rÄ• jikapÄ• á¸·i

veraÃ±jakaá¹‡á¸• aá¹ƒ

<1> tena \Se I 1/ \Ee III 1/ \Be 1/ \Ne 1/ samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ vihar
naá¸·erupucimandamÅ«le mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhu
brÄ• hmaá¹‡o --- ``samaá¹‡o khalu, bho, gotamo sakyaputto sakyakulÄ• pabbajito veraÃ±jA
naá¸·erupucimandamÅ«le mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ paÃ±camattehi bhikkhu
bhavantaá¹ƒ gotamaá¹ƒ evaá¹ƒ kalyÄ• á¹‡o kittisaddo abbhuggato --- `itipi so bhagavÄ• ara
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi satthÄ• devama
{bhagavÄ• ti (Se), DN I 157, abbhuggatÄ• kÄ• rena pana sameti}. so imaá¹ƒ lokaá¹ƒ sadeva
sabrahmakaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ pajaá¹ƒ sadevamanussaá¹ƒ sayaá¹ƒ abhiÃ±
dhammaá¹ƒ deseti Ä• dikalyÄ• á¹‡aá¹ƒ majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ \
sabyaÃ±janaá¹ƒ; kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ pakÄ• seti; sÄ• d
tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ â€™ ti.

<2> {ito paraá¹ƒ yÄ• va Vin III 15-16 padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mÄ«ti pÄ• á¹-ho AN d
veraÃ±jo brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ
sammodanÄ«yaá¹ƒ kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ nisÄ«di \Ee I
kho veraÃ±jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``sutaá¹ƒ metaá¹ƒ, bho gotama --
2/ brÄ• hmaá¹‡e jiá¹‡á¹‡e vuá¸• á¸• he mahallake addhagate vayoanuppatte abhivÄ• deti vÄ
Ä• sanena vÄ• nimantetÄ«â€™ ti. tayidaá¹ƒ, bho gotama, tatheva? na hi bhavaá¹ƒ gotamo
vuá¸• á¸• he mahallake addhagate vayoanuppatte abhivÄ• deti vÄ• paccuá¹-á¹-heti vÄ• Ä•
tayidaá¹ƒ, bho gotama, na sampannamevÄ• â€™â€™ ti.

``nÄ• haá¹ƒ taá¹ƒ, brÄ• hmaá¹‡a, passÄ• mi sadevake loke samÄ• rake sabrahmake sassa
sadevamanussÄ• ya yamahaá¹ƒ abhivÄ• deyyaá¹ƒ vÄ• paccuá¹-á¹-heyyaá¹ƒ vÄ• Ä• sane
brÄ• hmaá¹‡a, tathÄ• gato abhivÄ• deyya vÄ• paccuá¹-á¹-heyya vÄ• Ä• sanena vÄ• nima
vipateyyÄ• â€™â€™ ti.

<3> ``arasarÅ«po bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo y
sammÄ• vadamÄ• no vadeyya \Se I 3/ --- `arasarÅ«po samaá¹‡o gotamoâ€™ ti. ye te, brÄ
saddarasÄ• gandharasÄ• rasarasÄ• phoá¹-á¹-habbarasÄ• te tathÄ• gatassa pahÄ«nÄ• u
tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• {anabhÄ• vakatÄ• (Ce) anabhÄ• vaá¹ƒgatÄ• (S

ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vad
gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

<4> ``nibbhogo bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo yen
vadamÄ• no vadeyya --- `nibbhogo samaá¹‡o gotamoâ€™ ti. ye te, brÄ• hmaá¹‡a, rÅ«pabh
gandhabhogÄ• rasabhogÄ• phoá¹-á¹-habbabhogÄ• te tathÄ• gatassa pahÄ«nÄ• ucchinn
anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ• . ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ•
vadamÄ• no vadeyya --- `nibbhogo samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandh

<5> ``akiriyavÄ• do \Ne 3/ bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pari
pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `akiriyavÄ• do samaá¹‡o gotamoâ€™ ti. ah
vadÄ• mi kÄ• yaduccaritassa \Be 3/ vacÄ«duccaritassa manoduccaritassa. anekavihitÄ• na
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ akiriyaá¹ƒ vadÄ• mi. ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• y
sammÄ• vadamÄ• no vadeyya --- `akiriyavÄ• do samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ
vadesÄ«â€™â€™ ti.

<6> ``ucchedavÄ• do bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• y
sammÄ• vadamÄ• no vadeyya --- `ucchedavÄ• do samaá¹‡o gotamoâ€™ ti. ahaÃ±hi, brÄ•
rÄ• gassa dosassa mohassa. anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no \Se
samaá¹‡o gotamoâ€™ ti, no \Ee III 3/ ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

<7> ``jegucchÄ« bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo ye
vadamÄ• no vadeyya --- `jegucchÄ« samaá¹‡o gotamoâ€™ ti. ahaÃ±hi, brÄ• hmaá¹‡a, jigu
vacÄ«duccaritena manoduccaritena. anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ d
jigucchÄ• mi. ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• va
samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

<8> ``venayiko bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo yena
vadamÄ• no vadeyya --- `venayiko samaá¹‡o gotamoâ€™ ti. ahaÃ±hi, brÄ• hmaá¹‡a, vinay
rÄ• gassa dosassa mohassa. anekavihitÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ akusalÄ• naá¹ƒ dhamm
desemi. ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ
samaá¹‡o gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

<9> ``tapassÄ« bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo yen
vadamÄ• no vadeyya --- `tapassÄ« samaá¹‡o gotamoâ€™ ti \Be 4/. tapanÄ«yÄ• haá¹ƒ, brÄ
dhamme vadÄ• mi, kÄ• yaduccaritaá¹ƒ vacÄ«duccaritaá¹ƒ manoduccaritaá¹ƒ. yassa kho, br
tapanÄ«yÄ• pÄ• pakÄ• akusalÄ• dhammÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthuk

Ä• yatiá¹ƒ anuppÄ• dadhammÄ• tamahaá¹ƒ tapassÄ«ti vadÄ• mi. tathÄ• gatassa kho, brÄ•
akusalÄ• dhammÄ• pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ
ayaá¹ƒ kho, brÄ• hmaá¹‡a, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vad
gotamoâ€™ ti, no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesÄ«â€™â€™ ti.

<10> ``apagabbho bhavaá¹ƒ gotamoâ€™â€™ ti? ``atthi khvesa, brÄ• hmaá¹‡a, pariyÄ• yo
sammÄ• vadamÄ• no vadeyya --- `apagabbho samaá¹‡o gotamoâ€™ ti. yassa kho, brÄ• h
punabbhavÄ• bhinibbatti pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒk
tamahaá¹ƒ apagabbhoti vadÄ• mi. tathÄ• gatassa kho, brÄ• hmaá¹‡a, Ä• yatiá¹ƒ gabbhase
pahÄ«nÄ• ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ•
brÄ• hmaá¹‡a, pariyÄ• yo yena maá¹ƒ pariyÄ• yena sammÄ• vadamÄ• no vadeyya --- `apa
no ca kho yaá¹ƒ tvaá¹ƒ sandhÄ• ya vadesiâ€™â€™.

<11> ``seyyathÄ• pi, brÄ• hmaá¹‡a, kukkuá¹-iyÄ• aá¹‡á¸• Ä• ni aá¹-á¹-ha vÄ• dasa vÄ• d
kukkuá¹-iyÄ• sammÄ• adhisayitÄ• ni sammÄ• pariseditÄ• ni sammÄ• paribhÄ• vitÄ• ni. y
kukkuá¹-acchÄ• pakÄ• naá¹ƒ paá¹-hamataraá¹ƒ pÄ• danakhasikhÄ• ya vÄ• mukhatuá¹‡á¸•
padÄ• letvÄ• sotthinÄ• abhinibbhijjeyya, kinti svÄ• ssa vacanÄ«yo --- ``jeá¹-á¹-ho \Se I 6/ v
vÄ• â€™â€™ ti? ``jeá¹-á¹-hotissa, bho gotama, vacanÄ«yo. so hi nesaá¹ƒ jeá¹-á¹-ho hotÄ«â
ahaá¹ƒ, brÄ• hmaá¹‡a, avijjÄ• gatÄ• ya pajÄ• ya aá¹‡á¸• abhÅ«tÄ• ya pariyonaddhÄ• ya \E
padÄ• letvÄ• ekova loke anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddho. svÄ• haá¹ƒ, b
seá¹-á¹-ho lokassaâ€™â€™.

``Ä• raddhaá¹ƒ kho pana me, brÄ• hmaá¹‡a, vÄ«riyaá¹ƒ {viriyaá¹ƒ (Ce Se) } ahosi asallÄ«n
sati asammuá¹-á¹-hÄ• {appamuá¹-á¹-hÄ• (Ce Se) }, passaddho kÄ• yo asÄ• raddho, samÄ
so \Be 5/ kho ahaá¹ƒ, brÄ• hmaá¹‡a, vivicceva kÄ• mehi vivicca akusalehi dhammehi savita
vivekajaá¹ƒ pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. vitakkavicÄ•
ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ samÄ• dhi
dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihÄ•
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedesiá¹ƒ \Ne 5/, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti --- `upek
sukhavihÄ• rÄ«â€™ ti tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ. sukhassa ca pahÄ• nÄ
pubbeva somanassadomanassÄ• naá¹ƒ atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• s
jhÄ• naá¹ƒ upasampajja vihÄ• siá¹ƒ.

<12> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese
á¹-hite Ä• neÃ±jappatte pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ
pubbenivÄ• saá¹ƒ anussarÄ• mi \Se I 7/, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tis
catassopi jÄ• tiyo paÃ±capi jÄ• tiyo dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cat
paÃ±Ã±Ä• sampi jÄ• tiyo jÄ• tisatampi, jÄ• tisahassampi jÄ• tisatasahassampi, anekepi saá

vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- `amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo
evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyan
udapÄ• diá¹ƒ; tatrÄ• pÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto; so tato cuto idhÅ«papannoti. i
anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarÄ• mi. ayaá¹ƒ kho me, brÄ• hmaá¹‡a, rattiyÄ• pa
vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• , tamo vihato, Ä• loko uppanno --- yath
Ä• tÄ• pino pahitattassa viharato. ayaá¹ƒ kho me, brÄ• hmaá¹‡a, paá¹-hamÄ• bhinibbhidÄ•
kukkuá¹-acchÄ• pakasseva aá¹‡á¸• akosamhÄ• .

<13> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese
á¹-hite Ä• neÃ±jappatte sattÄ• naá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mes
cakkhunÄ• visuddhena atikkantamÄ• nusakena {atikkantamÄ• nussakena (Katthaci) } satte
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te \Be 6/ suvaá¹‡á¹‡e dubbaá¹‡á¹‡e. sugate duggate yathÄ
pajÄ• nÄ• mi --- `ime vata bhonto sattÄ• kÄ• yaduccaritena \Se I 8/ samannÄ• gatÄ• vacÄ
manoduccaritena samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• mic
te kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ up
bhonto sattÄ• kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manc
ariyÄ• naá¹ƒ anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™ ti. iti dibbena cakkhunÄ• visuddhe
satte passÄ• mi cavamÄ• ne upapajjamÄ• ne \Ne 6/ hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá
yathÄ• kammÅ«page satte pajÄ• nÄ• mi. ayaá¹ƒ kho me, brÄ• hmaá¹‡a, rattiyÄ• majjhime
adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ• uppannÄ• , tamo vihato, Ä• loko uppanno --- yathÄ• taá
Ä• tÄ• pino pahitattassa viharato. ayaá¹ƒ kho me, brÄ• hmaá¹‡a, dutiyÄ• bhinibbhidÄ• aho
aá¹‡á¸• akosamhÄ• .

<14> ``so evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese
á¹-hite Ä• neÃ±jappatte Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• ya cittaá¹ƒ abhininnÄ• mesiá¹ƒ. s
yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ
dukkhanirodhoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ dukkhanirodhagÄ• mi
yathÄ• bhÅ«taá¹ƒ \Se I 9/ abbhaÃ±Ã±Ä• siá¹ƒ; `ime Ä• savÄ• â€™ ti yathÄ• bhÅ«taá¹ƒ abb
Ä• savasamudayoâ€™ ti yathÄ• bhÅ«taá¹ƒ abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhoâ€
abbhaÃ±Ã±Ä• siá¹ƒ, `ayaá¹ƒ Ä• savanirodhagÄ• minÄ« paá¹-ipadÄ• â€™ ti yathÄ• bhÅ«taá
evaá¹ƒ jÄ• nato evaá¹ƒ passato kÄ• mÄ• savÄ• pi cittaá¹ƒ vimuccittha bhavÄ• savÄ• pi citta
avijjÄ• savÄ• pi cittaá¹ƒ vimuccittha. vimuttasmiá¹ƒ vimuttamiti Ã±Ä• á¹‡aá¹ƒ ahosi. `khÄ«á¹
brahmacariyaá¹ƒ, kataá¹ƒ karaá¹‡Ä«yaá¹ƒ, nÄ• paraá¹ƒ itthattÄ• yÄ• â€™ ti abbhaÃ±Ã±Ä•
brÄ• hmaá¹‡a, rattiyÄ• pacchime yÄ• me tatiyÄ• vijjÄ• adhigatÄ• , avijjÄ• vihatÄ• , vijjÄ•
Ä• loko uppanno --- yathÄ• taá¹ƒ appamattassa Ä• tÄ• pino pahitattassa viharato. ayaá¹ƒ k
tatiyÄ• bhinibbhidÄ• \Ee III 6/ ahosi --- kukkuá¹-acchÄ• pakasseva aá¹‡á¸• akosamhÄ• â€™

<15> evaá¹ƒ \Be 7/ vutte, veraÃ±jo brÄ• hmaá¹‡o bhagavantaá¹ƒ etadavoca --- ``jeá¹-á¹-ho
seá¹-á¹-ho bhavaá¹ƒ gotamo! abhikkantaá¹ƒ, bho gotama, abhikkantaá¹ƒ, bho gotama!! sey
nikkujjitaá¹ƒ vÄ• ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹
vÄ• telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni dakkhantÄ«ti, evamevaá¹ƒ bhotÄ
anekapariyÄ• yena dhammo pakÄ• sito \Se I 10/. esÄ• haá¹ƒ bhavantaá¹ƒ gotamaá¹ƒ saraá
bhikkhusaá¹…ghaÃ±ca. upÄ• sakaá¹ƒ maá¹ƒ bhavaá¹ƒ gotamo dhÄ• retu ajjatagge pÄ• á¹‡
adhivÄ• setu ca me bhavaá¹ƒ gotamo veraÃ±jÄ• yaá¹ƒ vassÄ• vÄ• saá¹ƒ saddhiá¹ƒ bhikkhu
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho veraÃ±jo brÄ• hmaá¹‡o bhagavato a
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi

<16> tena \Ne 7/ kho pana samayena veraÃ±jÄ• dubbhikkhÄ• hoti dvÄ«hitikÄ• setaá¹-á¹-h
sukarÄ• uÃ±chena paggahena yÄ• petuá¹ƒ. tena kho pana samayena uttarÄ• pathakÄ• {u
assavÄ• á¹‡ijÄ• {assavaá¹‡ijÄ• (Katthaci) } paÃ±camattehi assasatehi veraÃ±jaá¹ƒ vassÄ•
tehi assamaá¹‡á¸• alikÄ• su bhikkhÅ«naá¹ƒ patthapatthapulakaá¹ƒ {patthapatthamÅ«lakaá¹
paÃ±Ã±attaá¹ƒ hoti. bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• y
pavisitvÄ• piá¹‡á¸• aá¹ƒ alabhamÄ• nÄ• assamaá¹‡á¸• alikÄ• su piá¹‡á¸• Ä• ya caritvÄ• p
Ä• rÄ• maá¹ƒ Ä• haritvÄ• udukkhale koá¹-á¹-etvÄ• koá¹-á¹-etvÄ• paribhuÃ±janti. Ä• yasm
patthapulakaá¹ƒ silÄ• yaá¹ƒ pisitvÄ• bhagavato upanÄ• meti. taá¹ƒ bhagavÄ• paribhuÃ±ja

assosi kho bhagavÄ• udukkhalasaddaá¹ƒ. jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ
viditvÄ• pucchanti, kÄ• laá¹ƒ viditvÄ• na pucchanti; atthasaá¹ƒhitaá¹ƒ \Se I 11/ tathÄ• gatÄ
anatthasaá¹ƒhitaá¹ƒ. anatthasaá¹ƒhite setughÄ• to tathÄ• gatÄ• naá¹ƒ. dvÄ«hi Ä• kÄ• rehi
bhikkhÅ« paá¹-ipucchanti --- dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ•
{paÃ±Ã±Ä• pessÄ• mÄ• ti (Ce Se) }. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• n
Ä• nanda, udukkhalasaddoâ€™â€™ ti? atha kho Ä• yasmÄ• Ä• nando bhagavato etamatth
``sÄ• dhu sÄ• dhu, Ä• nanda! tumhehi, Ä• nanda sappurisehi vijitaá¹ƒ. pacchimÄ• janatÄ•
atimaÃ±Ã±issatÄ«â€™â€™ ti.

<17> atha \Be 8/ kho Ä• yasmÄ• mahÄ• moggallÄ• no {mahÄ• moggalÄ• no (Katthaci) } ye
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
mahÄ• moggallÄ• no bhagavantaá¹ƒ etadavoca --- ``etarahi, bhante, veraÃ±jÄ• dubbhikkhÄ
setaá¹-á¹-hikÄ• salÄ• kÄ• vuttÄ• . na sukarÄ• uÃ±chena paggahena yÄ• petuá¹ƒ. imissÄ•
heá¹-á¹-himatalaá¹ƒ sampannaá¹ƒ --- seyyathÄ• pi khuddamadhuá¹ƒ anÄ«lakaá¹ƒ evamass
bhante, pathaviá¹ƒ parivatteyyaá¹ƒ. bhikkhÅ« pappaá¹-akojaá¹ƒ paribhuÃ±jissantÄ«â€™â€™
moggallÄ• na, pathavinissitÄ• pÄ• á¹‡Ä• te kathaá¹ƒ karissasÄ«â€™â€™ ti? ``ekÄ• haá¹ƒ
abhinimminissÄ• mi --- seyyathÄ• pi mahÄ• pathavÄ«. ye pathavinissitÄ• pÄ• á¹‡Ä• te tatt
hatthena pathaviá¹ƒ parivattessÄ• mÄ«â€™â€™ ti. ``alaá¹ƒ, moggallÄ• na, mÄ• \Se I 12/ t

parivattetuá¹ƒ. vipallÄ• sampi sattÄ• paá¹-ilabheyyuâ€™â€™ nti. ``sÄ• dhu, bhante, sabbo
uttarakuruá¹ƒ piá¹‡á¸• Ä• ya gaccheyyÄ• â€™â€™ ti. ``alaá¹ƒ, moggallÄ• na, mÄ• te rucci
bhikkhusaá¹…ghassa uttarakuruá¹ƒ piá¹‡á¸• Ä• ya gamanaâ€™â€™ nti.

<18> atha \Ne 8/ kho Ä• yasmato sÄ• riputtassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ ceta
--- ``katamesÄ• naá¹ƒ kho buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brahmacariyaá¹ƒ na ciraá¹-á
katamesÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brahmacariyaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ a
Ä• yasmÄ• sÄ• riputto sÄ• yanhasamayaá¹ƒ {sÄ• yaá¹‡hasamayaá¹ƒ (Ce) } paá¹-isallÄ• n
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
Ä• yasmÄ• sÄ• riputto bhagavantaá¹ƒ etadavoca --- ``idha mayhaá¹ƒ, bhante, rahogatassa
cetaso parivitakko udapÄ• di --- `katamesÄ• naá¹ƒ kho buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ
ciraá¹-á¹-hitikaá¹ƒ ahosi, katamesÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brahmacariy
ahosÄ«â€™ ti. `katamesÄ• naá¹ƒ nu kho, bhante, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brah
ciraá¹-á¹-hitikaá¹ƒ ahosi, katamesÄ• naá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brahmacariy
ahosÄ«â€™â€™ â€™ ti?

``bhagavato ca, sÄ• riputta, vipassissa bhagavato ca sikhissa bhagavato ca vessabhussa b
ciraá¹-á¹-hitikaá¹ƒ ahosi. bhagavato ca, sÄ• riputta, kakusandhassa bhagavato ca koá¹‡Ä• g
kassapassa brahmacariyaá¹ƒ \Ee III 8/ ciraá¹-á¹-hitikaá¹ƒ ahosÄ«â€™â€™ ti.

<19> ``ko \Be 9/ nu kho \Se I 13/, bhante, hetu ko paccayo, yena bhagavato ca vipassissa b
bhagavato ca vessabhussa brahmacariyaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ ahosÄ«â€™â€™ ti? ``bh
vipassÄ« bhagavÄ• ca sikhÄ« bhagavÄ• ca vessabhÅ« kilÄ• suno ahesuá¹ƒ sÄ• vakÄ• na
desetuá¹ƒ. appakaÃ±ca nesaá¹ƒ ahosi suttaá¹ƒ geyyaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ gÄ• thÄ• ud
jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ. apaÃ±Ã±attaá¹ƒ sÄ• vakÄ• naá¹ƒ sikkhÄ• pada
pÄ• timokkhaá¹ƒ. tesaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ antaradhÄ• nena buddhÄ• nu
antaradhÄ• nena ye te pacchimÄ• sÄ• vakÄ• nÄ• nÄ• nÄ• mÄ• nÄ• nÄ• gottÄ• nÄ• nÄ•
brahmacariyaá¹ƒ khippaÃ±Ã±eva antaradhÄ• pesuá¹ƒ. seyyathÄ• pi, sÄ• riputta, nÄ• nÄ• p
suttena asaá¹…gahitÄ• ni tÄ• ni vÄ• to vikirati vidhamati viddhaá¹ƒseti. taá¹ƒ kissa hetu? ya
asaá¹…gahitattÄ• . evameva kho, sÄ• riputta, tesaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ a
buddhÄ• nubuddhÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ antaradhÄ• nena ye te pacchimÄ• sÄ• vakÄ•
nÄ• nÄ• jaccÄ• nÄ• nÄ• kulÄ• pabbajitÄ• te taá¹ƒ brahmacariyaá¹ƒ khippaÃ±Ã±eva antar

``akilÄ• suno ca te bhagavanto ahesuá¹ƒ sÄ• vake cetasÄ• ceto paricca ovadituá¹ƒ. bhÅ«t
sÄ• riputta, vessabhÅ« bhagavÄ• arahaá¹ƒ sammÄ• sambuddho aÃ±Ã±atarasmiá¹ƒ bhiá¹ƒ
vanasaá¹‡á¸• e sahassaá¹ƒ bhikkhusaá¹…ghaá¹ƒ cetasÄ• \Se I 14/ ceto paricca ovadati ar
vitakketha, mÄ• evaá¹ƒ vitakkayittha; evaá¹ƒ manasikarotha, mÄ• evaá¹ƒ manasÄ• kattha
(Katthaci) }; idaá¹ƒ pajahatha, idaá¹ƒ upasampajja viharathÄ• â€™ ti. atha kho, sÄ• riputta,

bhikkhusahassassa vessabhunÄ• bhagavatÄ• arahatÄ• sammÄ• sambuddhena evaá¹ƒ o
anusÄ• siyamÄ• nÄ• naá¹ƒ anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsu. tatra sudaá¹ƒ,
vanasaá¹‡á¸• assa bhiá¹ƒsanakatasmiá¹ƒ hoti --- yo koci avÄ«tarÄ• go taá¹ƒ vanasaá¹‡á¸•
lomÄ• ni haá¹ƒsanti. ayaá¹ƒ kho, sÄ• riputta, hetu ayaá¹ƒ paccayo yena bhagavato ca vipas
sikhissa bhagavato ca vessabhussa brahmacariyaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ ahosÄ«â€™â€™

<20> ``ko \Be 10/ pana, bhante, hetu ko paccayo yena bhagavato ca kakusandhassa bhaga
bhagavato ca kassapassa brahmacariyaá¹ƒ ciraá¹-á¹-hitikaá¹ƒ ahosÄ«â€™â€™ ti? ``bhagav
sÄ• riputta, kakusandho bhagavÄ• ca koá¹‡Ä• gamano bhagavÄ• ca kassapo akilÄ• suno
vitthÄ• rena dhammaá¹ƒ desetuá¹ƒ. bahuÃ±ca nesaá¹ƒ ahosi suttaá¹ƒ geyyaá¹ƒ veyyÄ• kar
itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallaá¹ƒ, paÃ±Ã±attaá¹ƒ sÄ• vakÄ• naá¹ƒ s
uddiá¹-á¹-haá¹ƒ pÄ• timokkhaá¹ƒ. tesaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ antaradhÄ• n
sÄ• vakÄ• naá¹ƒ antaradhÄ• nena ye te pacchimÄ• sÄ• vakÄ• nÄ• nÄ• nÄ• mÄ• nÄ• nÄ•
pabbajitÄ• te taá¹ƒ brahmacariyaá¹ƒ ciraá¹ƒ \Se I 15/ dÄ«ghamaddhÄ• naá¹ƒ á¹-hapesuá¹ƒ
sÄ• riputta, nÄ• nÄ• pupphÄ• ni phalake nikkhittÄ• ni suttena susaá¹…gahitÄ• ni tÄ• ni vÄ•
na viddhaá¹ƒseti. taá¹ƒ kissa hetu? yathÄ• taá¹ƒ suttena susaá¹…gahitattÄ• . evameva kho
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ antaradhÄ• nena buddhÄ• nubuddhÄ• naá¹ƒ sÄ• vakÄ•
pacchimÄ• sÄ• vakÄ• nÄ• nÄ• nÄ• mÄ• nÄ• nÄ• gottÄ• nÄ• nÄ• jaccÄ• nÄ• nÄ• kulÄ•
ciraá¹ƒ dÄ«ghamaddhÄ• naá¹ƒ á¹-hapesuá¹ƒ. ayaá¹ƒ kho, sÄ• riputta, hetu ayaá¹ƒ paccayo
kakusandhassa bhagavato ca koá¹‡Ä• gamanassa bhagavato ca kassapassa brahmacariya
ahosÄ«â€™â€™ ti.

<21> atha kho Ä• yasmÄ• sÄ• riputto uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…ga
tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- ``etassa, bhagavÄ• , kÄ• lo! et
yaá¹ƒ bhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeyya {paÃ±Ã±Ä• peyya (Ce S
yathayidaá¹ƒ brahmacariyaá¹ƒ addhaniyaá¹ƒ assa ciraá¹-á¹-hitikaâ€™â€™ nti. ``Ä• gamehi
10/! Ä• gamehi tvaá¹ƒ, sÄ• riputta! tathÄ• gatova tattha kÄ• laá¹ƒ jÄ• nissati. na tÄ• va, sÄ•
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeti uddisati {na uddisati (Ce) } pÄ• timokkhaá¹ƒ
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti. yato ca kho, sÄ• riputta, id
dhammÄ• saá¹…ghe pÄ• tubhavanti, atha satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ \Se I
pÄ• timokkhaá¹ƒ tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ighÄ•
idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti yÄ• va na saá¹.
hoti. yato ca kho, sÄ• riputta, saá¹…gho rattaÃ±Ã±umahattaá¹ƒ patto hoti atha idhekacce Ä•
\Be 11/ dhammÄ• saá¹…ghe pÄ• tubhavanti, atha, satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• pada
uddisati pÄ• timokkhaá¹ƒ tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paá
sÄ• riputta, idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti, yÄ•
vepullamahattaá¹ƒ patto hoti. yato ca kho, sÄ• riputta, saá¹…gho vepullamahattaá¹ƒ patto h
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti, atha satthÄ• sÄ• vakÄ• n

uddisati pÄ• timokkhaá¹ƒ tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paá
sÄ• riputta, idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti, yÄ•
lÄ• bhaggamahattaá¹ƒ patto hoti. yato ca kho, sÄ• riputta, saá¹…gho lÄ• bhaggamahattaá¹ƒ
idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti, atha satthÄ• sA
paÃ±Ã±apeti uddisati pÄ• timokkhaá¹ƒ tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhamm
tÄ• va, sÄ• riputta, idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhava
bÄ• husaccamahattaá¹ƒ patto hoti. yato ca kho, sÄ• riputta, saá¹…gho bÄ• husaccamahatta
idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavanti, atha satthÄ• sA
paÃ±Ã±apeti uddisati pÄ• timokkhaá¹ƒ tesaá¹ƒyeva Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhamm
nirabbudo hi, sÄ• riputta, bhikkhusaá¹…gho nirÄ• dÄ«navo apagatakÄ• á¸·ako suddho sÄ•
imesaÃ±hi, sÄ• riputta, paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ yo pacchimako bhikkhu \Se I 17/
avinipÄ• tadhammo niyato sambodhiparÄ• yaá¹‡oâ€™â€™ ti.

<22> atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``Ä• ciá¹‡á¹‡aá¹ƒ kh
tathÄ• gatÄ• naá¹ƒ yehi nimantitÄ• vassaá¹ƒ vasanti, na te anapaloketvÄ• janapadacÄ• rik
Ä• yÄ• mÄ• nanda, veraÃ±jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ apalokessÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ b
Ä• nando bhagavato paccassosi. atha kho bhagavÄ• nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• y
pacchÄ• samaá¹‡ena yena veraÃ±jassa brÄ• hmaá¹‡assa nivesanaá¹ƒ tenupasaá¹…kami;
Ä• sane nisÄ«di. atha kho veraÃ±jo \Be 12/ brÄ• hmaá¹‡o yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho veraÃ±j
bhagavÄ• etadavoca --- ``nimantitamha tayÄ• , brÄ• hmaá¹‡a \Ee III 11/, vassaá¹ƒvuá¹-á¹-h
Se Katthaci) }, apalokema taá¹ƒ, icchÄ• ma mayaá¹ƒ janapadacÄ• rikaá¹ƒ pakkamituâ€™â€
gotama, nimantitattha mayÄ• vassaá¹ƒvuá¹-á¹-hÄ• ; api ca, yo deyyadhammo so na dinno.
nopi adÄ• tukamyatÄ• , taá¹ƒ kutettha labbhÄ• bahukiccÄ• gharÄ• vÄ• sÄ• bahukaraá¹‡Ä
gotamo svÄ• tanÄ• ya bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi
atha kho bhagavÄ• veraÃ±jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• sa
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• \Se I 18/ pakkÄ• mi. atha kho veraÃ±jo brÄ• hma
sake nivesane paá¹‡Ä«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhaga
``kÄ• lo, bho gotama, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

<23> atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya y
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di saddhiá¹ƒ
veraÃ±jo brÄ• hmaá¹‡o buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ
santappetvÄ• sampavÄ• retvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ {oá¹
(Katthaci) } ticÄ«varena acchÄ• desi, ekamekaÃ±ca bhikkhuá¹ƒ ekamekena dussayugena a
bhagavÄ• veraÃ±jaá¹ƒ brÄ• hmaá¹‡aá¹ƒ dhammiyÄ• kathÄ• ya sandassetvÄ• samÄ• dap
sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho bhagavÄ• veraÃ±jÄ• yaá¹ƒ
anupagamma soreyyaá¹ƒ saá¹…kassaá¹ƒ kaá¹‡á¹‡akujjaá¹ƒ yena payÄ• gapatiá¹-á¹-hÄ• na

upasaá¹…kamitvÄ• payÄ• gapatiá¹-á¹-hÄ• ne gaá¹…gaá¹ƒ nadiá¹ƒ uttaritvÄ• yena bÄ• rÄ•
bhagavÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena vesÄ• lÄ« tena cÄ• rika
cÄ• rikaá¹ƒ caramÄ• no yena vesÄ• lÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ• vesÄ• liyaá¹ƒ
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yanti.

veraÃ±jabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• rÄ• jikaá¹ƒ

sudinnabhÄ• á¹‡avÄ• ro

<24> tena \Se I 19/ \Be 13/ \Ne 12/ kho pana samayena vesÄ• liyÄ• avidÅ«re kalandagÄ• r
{kalandagÄ• mo nÄ• ma hoti (Ce), kalandagÄ• mo hoti (Se) }. tattha sudinno nÄ• ma kalanc
hoti. atha kho sudinno kalandaputto sambahulehi {sampahÅ«lehi (Ce) } sahÄ• yakehi saddh
kenacideva karaá¹‡Ä«yena \Ee III 12/. tena kho pana samayena bhagavÄ• mahatiyÄ• pari
desento nisinno hoti. addasa kho sudinno kalandaputto bhagavantaá¹ƒ mahatiyÄ• parisÄ• y
desentaá¹ƒ nisinnaá¹ƒ. disvÄ• nassa etadahosi --- ``yaá¹ƒnÅ«nÄ• hampi dhammaá¹ƒ suá¹‡
sudinno kalandaputto yena sÄ• parisÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• ekamanta
nisinnassa kho sudinnassa kalandaputtassa etadahosi --- ``yathÄ• yathÄ• kho ahaá¹ƒ bha
desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹
saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ; yaá¹ƒnÅ«nÄ• haá¹ƒ kesamassuá¹ƒ ohÄ• ret
acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajeyyaâ€™â€™ nti. atha kho sÄ• parisÄ
sandassitÄ• samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagav
padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<25> atha \Se I 20/ kho sudinno kalandaputto aciravuá¹-á¹-hitÄ• ya parisÄ• ya yena bhagav
upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nis
bhagavantaá¹ƒ etadavoca --- ``yathÄ• yathÄ• haá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ des
nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• vasatÄ• ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddha
brahmacariyaá¹ƒ carituá¹ƒ; icchÄ• mahaá¹ƒ, bhante, kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• y
agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajituá¹ƒ. pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti. ``anu
suddinna, mÄ• tÄ• pitÅ«hi agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti? ``na kh
mÄ• tÄ• pitÅ«hi agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Be 14/ pabbajjÄ• yÄ• â€™â€™ ti. ``na kho,
ananuÃ±Ã±Ä• taá¹ƒ mÄ• tÄ• pitÅ«hi puttaá¹ƒ pabbÄ• jentÄ«â€™â€™ ti. ``sohaá¹ƒ, bhante,
maá¹ƒ mÄ• tÄ• pitaro anujÄ• nissanti agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™

<26> atha kho sudinno kalandaputto vesÄ• liyaá¹ƒ taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• yena ka
mÄ• tÄ• pitaro tenupasaá¹…kami; upasaá¹…kamitvÄ• mÄ• tÄ• pitaro etadavoca --- ``amma
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ• raá¹ƒ ajjhÄ• v
ekantaparisuddhaá¹ƒ \Se I 21/ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ; icchÄ• maha
ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ• riyaá¹ƒ \Ee III
maá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. evaá¹ƒ vutte sudinnassa ka
sudinnaá¹ƒ kalandaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, tÄ• ta sudinna, amhÄ• kaá¹ƒ e
sukhedhito sukhaparihato. na tvaá¹ƒ, tÄ• ta sudinna, kiÃ±ci dukkhassa jÄ• nÄ• si. maraá¹‡e
akÄ• makÄ• vinÄ• bhavissÄ• ma, kiá¹ƒ pana mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma
pabbajjÄ• yÄ• â€™â€™ ti. dutiyampi kho sudinno kalandaputto mÄ• tÄ• pitaro etadavoca --
yathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá¹ƒ agÄ•
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
maá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. dutiyampi kho sudinnassa
sudinnaá¹ƒ kalandaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, tÄ• ta sudinna, amhÄ• kaá¹ƒ e
sukhedhito sukhaparihato. na tvaá¹ƒ, tÄ• ta sudinna, kiÃ±ci dukkhassa jÄ• nÄ• si. maraá¹‡e
akÄ• makÄ• vinÄ• bhavissÄ• ma, kiá¹ƒ pana mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma
pabbajjÄ• yÄ• â€™â€™ ti! tatiyampi kho sudinno kalandaputto mÄ• tÄ• pitaro etadavoca ---
yathÄ• yathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, nayidaá¹ƒ sukaraá
ekantaparipuá¹‡á¹‡aá¹ƒ ekantaparisuddhaá¹ƒ saá¹…khalikhitaá¹ƒ brahmacariyaá¹ƒ carituá¹
kesamassuá¹ƒ ohÄ• retvÄ• kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• agÄ• rasmÄ• anagÄ
anujÄ• nÄ• tha maá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. tatiyampi \E
kalandaputtassa mÄ• tÄ• pitaro sudinnaá¹ƒ kalandaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi
amhÄ• kaá¹ƒ ekaputtako piyo manÄ• po sukhedhito sukhaparihato. na tvaá¹ƒ, tÄ• ta sudinn
jÄ• nÄ• si. maraá¹‡enapi mayaá¹ƒ te akÄ• makÄ• vinÄ• bhavissÄ• ma, kiá¹ƒ pana mayaá
anujÄ• nissÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti!

<27> atha kho sudinno kalandaputto --- ``na maá¹ƒ mÄ• tÄ• pitaro anujÄ• nanti agÄ• rasmÄ
pabbajjÄ• yÄ• â€™â€™ ti, tattheva anantarahitÄ• ya bhÅ«miyÄ• nipajji --- idheva me mara
pabbajjÄ• vÄ• ti. atha kho sudinno kalandaputto ekampi bhattaá¹ƒ na bhuÃ±ji, dvepi bhattÄ
tÄ«á¹‡ipi bhattÄ• ni na bhuÃ±ji, cattÄ• ripi bhattÄ• ni na bhuÃ±ji, paÃ±capi bhattÄ• ni na bh
bhattÄ• ni na bhuÃ±ji, sattapi bhattÄ• ni na bhuÃ±ji.

<28> atha kho sudinnassa kalandaputtassa mÄ• tÄ• pitaro sudinnaá¹ƒ kalandaputtaá¹ƒ eta
khosi, tÄ• ta sudinna, amhÄ• kaá¹ƒ ekaputtako \Se I 23/ piyo manÄ• po sukhedhito sukhapa
sudinna, kiÃ±ci dukkhassa jÄ• nÄ• si. maraá¹‡enapi mayaá¹ƒ te akÄ• makÄ• vinÄ• bhavis
taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya? uá¹-á¹-hel
piva ca paricÄ• rehi ca, bhuÃ±janto pivanto paricÄ• rento kÄ• me paribhuÃ±janto puÃ±Ã±Ä

na taá¹ƒ mayaá¹ƒ anujÄ• nÄ• ma agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti.
tuá¹‡hÄ« ahosi. dutiyampi kho ... pe ... tatiyampi kho sudinnassa kalandaputtassa mÄ• tÄ• p
kalandaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, tÄ• ta sudinna, amhÄ• kaá¹ƒ ekaputtako pi
sukhaparihato. na tvaá¹ƒ, tÄ• ta sudinna, kiÃ±ci dukkhassa jÄ• nÄ• si. maraá¹‡enapi mayaá
bhavissÄ• ma, kiá¹ƒ pana mayaá¹ƒ taá¹ƒ jÄ«vantaá¹ƒ anujÄ• nissÄ• ma agÄ• rasmÄ• anag
uá¹-á¹-hehi, tÄ• ta sudinna, bhuÃ±ja ca piva ca paricÄ• rehi ca, bhuÃ±janto pivanto paricÄ•
paribhuÃ±janto puÃ±Ã±Ä• ni karonto abhiramassu. na taá¹ƒ mayaá¹ƒ anujÄ• nÄ• ma agÄ•
pabbajjÄ• yÄ• â€™â€™ ti. tatiyampi kho sudinno kalandaputto tuá¹‡hÄ« ahosi.

atha kho sudinnassa kalandaputtassa sahÄ• yakÄ• yena sudinno kalandaputto tenupasaá¹
upasaá¹…kamitvÄ• \Ne 15/ sudinnaá¹ƒ kalandaputtaá¹ƒ etadavocuá¹ƒ \Be 16/ --- ``tvaá¹ƒ k
mÄ• tÄ• pitÅ«naá¹ƒ \Ee III 14/ ekaputtako piyo manÄ• po \Se I 24/ sukhedhito sukhaparihat
sudinna, kiÃ±ci dukkhassa jÄ• nÄ• si. maraá¹‡enapi te mÄ• tÄ• pitaro akÄ• makÄ• vinÄ• b
jÄ«vantaá¹ƒ anujÄ• nissanti agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajÄ• ya! uá¹-á¹-hehi, samma
paricÄ• rehi ca, bhuÃ±janto pivanto paricÄ• rento kÄ• me paribhuÃ±janto puÃ±Ã±Ä• ni karo
mÄ• tÄ• pitaro anujÄ• nissanti agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. eva
tuá¹‡hÄ« ahosi. dutiyampi kho ... pe ... tatiyampi kho sudinnassa kalandaputtassa sahÄ• ya
kalandaputtaá¹ƒ etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, samma sudinna ... pe ... tatiyampi kho sudi
tuá¹‡hÄ« ahosi.

<29> atha kho sudinnassa kalandaputtassa sahÄ• yakÄ• yena sudinnassa kalandaputtassa
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sudinnassa kalandaputtassa mÄ• tÄ• pitaro e
eso sudinno anantarahitÄ• ya bhÅ«miyÄ• nipanno --- `idheva me maraá¹‡aá¹ƒ bhavissati p
tumhe sudinnaá¹ƒ nÄ• nujÄ• nissatha agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya, tattheva
pana tumhe sudinnaá¹ƒ anujÄ• nissatha agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya, pabba
sace sudinno nÄ• bhiramissati agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• ya, kÄ• tassa aÃ±Ã
paccÄ• gamissati. anujÄ• nÄ• tha sudinnaá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ•
25/, tÄ• tÄ• , sudinnaá¹ƒ agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. atha kho
sahÄ• yakÄ• yena sudinno kalandaputto tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• sud
etadavocuá¹ƒ --- ``uá¹-á¹-hehi, samma sudinna, anuÃ±Ã±Ä• tosi mÄ• tÄ• pitÅ«hi agÄ• rasm
pabbajjÄ• yÄ• â€™â€™ ti.

<30> atha kho sudinno kalandaputto --- ``anuÃ±Ã±Ä• tomhi kira mÄ• tÄ• pitÅ«hi agÄ• rasm
pabbajjÄ• yÄ• â€™â€™ ti, haá¹-á¹-ho udaggo pÄ• á¹‡inÄ• gattÄ• ni paripuÃ±chanto vuá¹-á
kalandaputto katipÄ• haá¹ƒ balaá¹ƒ gÄ• hetvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisanno kho sudinno kalandaputto \Be
etadavoca --- ``anuÃ±Ã±Ä• to {anuÃ±Ã±Ä• tomhi (Ce Se) } ahaá¹ƒ, bhante, mÄ• tÄ• pitÅ«h
pabbajjÄ• ya. pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti \Ee III 15/. alattha kho sudinno kala

santike pabbajjaá¹ƒ, alattha upasampadaá¹ƒ. acirÅ«pasampanno ca panÄ• yasmÄ• sudinn
samÄ• dÄ• ya vattati, Ä• raÃ±Ã±iko \Ne 16/ hoti piá¹‡á¸• apÄ• tiko paá¹ƒsukÅ«liko sapadÄ•
vajjigÄ• maá¹ƒ upanissÄ• ya viharati.

tena kho pana samayena vajjÄ« dubbhikkhÄ• hoti dvÄ«hitikÄ• setaá¹-á¹-hikÄ• salÄ• kÄ•
uÃ±chena paggahena yÄ• petuá¹ƒ. atha kho Ä• yasmato sudinnassa etadahosi --- ``etarahi
\Se I 26/ dvÄ«hitikÄ• setaá¹-á¹-hikÄ• salÄ• kÄ• vuttÄ• , na sukarÄ• uÃ±chena paggahena
me vesÄ• liyaá¹ƒ Ã±Ä• tÄ« aá¸• á¸• hÄ• mahaddhanÄ• mahÄ• bhogÄ• pahÅ«tajÄ• tarÅ«
pahÅ«tadhanadhaÃ±Ã±Ä• . yaá¹ƒnÅ«nÄ• haá¹ƒ Ã±Ä• tÄ« upanissÄ• ya vihareyyaá¹ƒ! Ã±Ä
(Se) } nissÄ• ya dÄ• nÄ• ni dassanti puÃ±Ã±Ä• ni karissanti, bhikkhÅ« ca lÄ• bhaá¹ƒ laccha
piá¹‡á¸• akena na kilamissÄ• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ• sudinno senÄ• sanaá¹
pattacÄ«varamÄ• dÄ• ya yena vesÄ• lÄ« tena pakkÄ• mi. anupubbena yena vesÄ• lÄ« tada
sudinno vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. assosuá¹ƒ kho Ä
--- ``sudinno kira kalandaputto vesÄ• liá¹ƒ anuppattoâ€™â€™ ti. te Ä• yasmato sudinnassa
thÄ• lipÄ• ke bhattÄ• bhihÄ• raá¹ƒ abhihariá¹ƒsu. atha kho Ä• yasmÄ• sudinno te saá¹-á¹-h
bhikkhÅ«naá¹ƒ vissajjetvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya
pÄ• visi. kalandagÄ• me sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena sakapitu nivesana

<31> tena kho pana samayena Ä• yasmato sudinnassa Ã±Ä• tidÄ• sÄ« Ä• bhidosikaá¹ƒ ku
{chaá¹-á¹-etukÄ• mÄ• (Katthaci) } hoti. atha kho Ä• yasmÄ• sudinno taá¹ƒ Ã±Ä• tidÄ• siá¹ƒ
taá¹ƒ, bhagini, chaá¸• á¸• anÄ«yadhammaá¹ƒ \Se I 27/, idha me patte Ä• kirÄ• â€™â€™ ti.
sudinnassa Ã±Ä• tidÄ• sÄ« taá¹ƒ Ä• bhidosikaá¹ƒ \Be 18/ kummÄ• saá¹ƒ Ä• yasmato sudin
hatthÄ• naÃ±ca pÄ• dÄ• naÃ±ca sarassa ca nimittaá¹ƒ aggahesi. atha kho Ä• yasmato sud
yenÄ• yasmato sudinnassa mÄ• tÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmato s
``yaggheyye, jÄ• neyyÄ• si, ayyaputto sudinno anuppattoâ€™â€™ ti. ``sace, je, tvaá¹ƒ sacc
adÄ• siá¹ƒ taá¹ƒ karomÄ«â€™â€™ ti.

<32> tena kho pana samayena Ä• yasmÄ• sudinno taá¹ƒ Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ a
{kuá¸• á¸• amÅ«laá¹ƒ (Ce Se) } nissÄ• ya paribhuÃ±jati. pitÄ• pi kho Ä• yasmato \Ee III 16/
Ä• gacchanto addasa Ä• yasmantaá¹ƒ sudinnaá¹ƒ taá¹ƒ Ä• bhidosikaá¹ƒ kummÄ• saá¹ƒ aÃ
nissÄ• ya paribhuÃ±jantaá¹ƒ \Ne 17/. disvÄ• na yenÄ• yasmÄ• sudinno tenupasaá¹…kami;
Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadavoca --- ``atthi nÄ• ma, tÄ• ta sudinna, Ä• bhidosikaá¹ƒ ku
paribhuÃ±jissasi! nanu nÄ• ma, tÄ• ta sudinna, sakaá¹ƒ gehaá¹ƒ gantabbaâ€™â€™ nti? ``a
(Katthaci) } kho te gahapati, gehaá¹ƒ. tatoyaá¹ƒ Ä• bhidosiko kummÄ• soâ€™â€™ ti. atha k
pitÄ• Ä• yasmato sudinnassa bÄ• hÄ• yaá¹ƒ gahetvÄ• Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadav
gharaá¹ƒ gamissÄ• mÄ• â€™â€™ ti. atha kho Ä• yasmÄ• sudinno yena sakapitu nivesana
upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho Ä• yasmato sudinnassa pitÄ• Ä
etadavoca --- ``bhuÃ±ja, tÄ• ta sudinnÄ• â€™â€™ ti. ``alaá¹ƒ, gahapati, kataá¹ƒ me ajja bha

``adhivÄ• sehi, tÄ• ta sudinna, svÄ• tanÄ• ya bhattaâ€™â€™ nti. adhivÄ• sesi kho Ä• yasm
atha kho Ä• yasmÄ• sudinno uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<33> atha kho Ä• yasmato sudinnassa mÄ• tÄ• tassÄ• rattiyÄ• accayena haritena gomay
{opucchÄ• petvÄ• (Ce Se) } dve puÃ±je kÄ• rÄ• pesi --- ekaá¹ƒ hiraÃ±Ã±assa, ekaá¹ƒ suva
puÃ±jÄ• ahesuá¹ƒ, orato á¹-hito puriso pÄ• rato á¹-hitaá¹ƒ purisaá¹ƒ na passati; pÄ• rato á¹
á¹-hitaá¹ƒ purisaá¹ƒ na passati. te puÃ±je kilaÃ±jehi paá¹-icchÄ• dÄ• petvÄ• majjhe Ä• san
tirokaraá¹‡Ä«yaá¹ƒ parikkhipitvÄ• Ä• yasmato \Be 19/ sudinnassa purÄ• á¹‡adutiyikaá¹ƒ Ä•
vadhu, yena alaá¹…kÄ• rena alaá¹…katÄ• puttassa me sudinnassa piyÄ• ahosi manÄ• pÄ
alaá¹…karÄ• â€™â€™ ti. ``evaá¹ƒ, ayyeâ€™â€™ ti, kho Ä• yasmato sudinnassa purÄ• á¹‡
sudinnassa mÄ• tuyÄ• paccassosi.

<34> atha kho Ä• yasmÄ• sudinno pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho Ä• yasmato
yenÄ• yasmÄ• sudinno tenupasaá¹…kami; upasaá¹…kamitvÄ• te puÃ±je vivarÄ• petvÄ• A
etadavoca --- ``idaá¹ƒ te, tÄ• ta sudinna, mÄ• tu mattikaá¹ƒ itthikÄ• ya itthidhanaá¹ƒ, aÃ±Ã±
aÃ±Ã±aá¹ƒ pitÄ• mahaá¹ƒ. labbhÄ• , tÄ• ta sudinna, hÄ«nÄ• yÄ• vattitvÄ• bhogÄ• ca bhu
kÄ• tuá¹ƒ. ehi tvaá¹ƒ, tÄ• ta sudinna, hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jassu puÃ±Ã±Ä
III 17/. ``tÄ• ta, na ussahÄ• mi na visahÄ• mi, abhirato ahaá¹ƒ brahmacariyaá¹ƒ carÄ• mÄ«â
... pe ... tatiyampi kho Ä• yasmato sudinnassa pitÄ• Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadavoca
sudinna, mÄ• tu mattikaá¹ƒ, itthikÄ• ya itthidhanaá¹ƒ, aÃ±Ã±aá¹ƒ pettikaá¹ƒ \Ne 18/, aÃ±Ã±
labbhÄ• , tÄ• ta sudinna, hÄ«nÄ• yÄ• vattitvÄ• bhogÄ• ca bhuÃ±jituá¹ƒ puÃ±Ã±Ä• ni ca kÄ
sudinna, hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jassu puÃ±Ã±Ä• ni ca karohÄ«â€™â€™ ti.
gahapati, sace tvaá¹ƒ nÄ• tikaá¸• á¸• heyyÄ• sÄ«â€™â€™ ti. ``vadehi, tÄ• ta sudinnÄ• â€™
gahapati, mahante mahante sÄ• á¹‡ipasibbake kÄ• rÄ• petvÄ• hiraÃ±Ã±asuvaá¹‡á¹‡assa
nibbÄ• hÄ• petvÄ• majjhe gaá¹…gÄ• ya sote opÄ• tehi {osÄ• dehi (Ce Se) }. taá¹ƒ kissa he
bhavissati tatonidÄ• naá¹ƒ bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• Ä• rakkh
bhavissatÄ«â€™â€™ ti. evaá¹ƒ vutte, Ä• yasmato sudinnassa pitÄ• anattamano \Se I 30/ a
nÄ• ma putto sudinno evaá¹ƒ vakkhatÄ«â€™â€™ ti!

<35> atha kho Ä• yasmato sudinnassa pitÄ• Ä• yasmato sudinnassa purÄ• á¹‡adutiyikaá¹ƒ
vadhu, tvaá¹ƒ piyÄ• ca manÄ• pÄ• ca {tvampi yÄ• ca (Ce) }. appeva \Be 20/ nÄ• ma putto
kareyyÄ• â€™â€™ ti! atha kho Ä• yasmato sudinnassa purÄ• á¹‡adutiyikÄ• Ä• yasmato su
Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadavoca --- ``kÄ«disÄ• nÄ• ma tÄ• , ayyaputta, accharÄ• yo
brahmacariyaá¹ƒ carasÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, bhagini, accharÄ• naá¹ƒ hetu brahm
ti. atha kho Ä• yasmato sudinnassa purÄ• á¹‡adutiyikÄ• --- ``ajjatagge maá¹ƒ ayyaputto su
samudÄ• caratÄ«â€™â€™ ti, tattheva mucchitÄ• papatÄ• .

atha kho Ä• yasmÄ• sudinno pitaraá¹ƒ etadavoca --- ``sace, gahapati, bhojanaá¹ƒ dÄ• tabb
viheá¹-hayitthÄ• â€™â€™ ti. ``bhuÃ±ja, tÄ• ta sudinnÄ• â€™â€™ ti. atha kho Ä• yasmato s
ca Ä• yasmantaá¹ƒ sudinnaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena sahatthÄ• sa
atha kho Ä• yasmato sudinnassa mÄ• tÄ• Ä• yasmantaá¹ƒ sudinnaá¹ƒ bhuttÄ• viá¹ƒ onÄ«t
``idaá¹ƒ, tÄ• ta sudinna, kulaá¹ƒ aá¸• á¸• haá¹ƒ mahaddhanaá¹ƒ mahÄ• bhogaá¹ƒ pahÅ«taj
pahÅ«tavittÅ«pakaraá¹‡aá¹ƒ pahÅ«tadhanadhaÃ±Ã±aá¹ƒ. labbhÄ• , tÄ• ta sudinna, hÄ«nÄ
bhuÃ±jituá¹ƒ puÃ±Ã±Ä• ni ca kÄ• tuá¹ƒ. ehi tvaá¹ƒ, tÄ• ta sudinna, hÄ«nÄ• yÄ• vattitvÄ• bh
puÃ±Ã±Ä• ni ca karohÄ«â€™â€™ ti. ``amma, na ussahÄ• mi na visahÄ• mi \Ee III 18/, abhi
brahmacariyaá¹ƒ carÄ• mÄ«â€™â€™ ti. dutiyampi kho ... pe ... tatiyampi kho Ä• yasmato su
Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadavoca --- ``idaá¹ƒ, tÄ• ta sudinna, kulaá¹ƒ aá¸• á¸• haá¹ƒ m
mahÄ• bhogaá¹ƒ pahÅ«tajÄ• tarÅ«parajataá¹ƒ pahÅ«tavittÅ«pakaraá¹‡aá¹ƒ pahÅ«tadhana
{pahÅ«tadhanadhaÃ±Ã±aá¹ƒ (pa0 carÄ• mÄ«ti) itipÄ• á¹-ho sabbattha natthi, Å«no maÃ±Ã±
bÄ«jakampi dehi --- mÄ• no aputtakaá¹ƒ sÄ• pateyyaá¹ƒ licchavayo atiharÄ• pesuâ€™â€™
sakkÄ• \Ne 19/ kÄ• tuâ€™â€™ nti. ``kahaá¹ƒ pana, tÄ• ta sudinna, etarahi viharasÄ«â€™â
ammÄ• â€™â€™ ti. atha kho Ä• yasmÄ• sudinno uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<36> atha kho Ä• yasmato sudinnassa mÄ• tÄ• Ä• yasmato sudinnassa purÄ• á¹‡adutiyika
vadhu, yadÄ• utunÄ« hosi, pupphaá¹ƒ te uppannaá¹ƒ hoti, atha me Ä• roceyyÄ• sÄ«â€™â
kho Ä• yasmato sudinnassa purÄ• á¹‡adutiyikÄ• Ä• yasmato sudinnassa mÄ• tuyÄ• pacca
sudinnassa purÄ• á¹‡adutiyikÄ• nacirasseva \Be 21/ utunÄ« ahosi, pupphaá¹ƒsÄ• uppajji.
sudinnassa purÄ• á¹‡adutiyikÄ• Ä• yasmato sudinnassa mÄ• taraá¹ƒ etadavoca --- ``utunÄ
uppannaâ€™â€™ nti. ``tena hi, vadhu, yena alaá¹…kÄ• rena alaá¹…katÄ• puttassa sudinn
tena alaá¹…kÄ• rena alaá¹…karÄ• â€™â€™ ti. ``evaá¹ƒ ayyeâ€™â€™ ti kho Ä• yasmato s
Ä• yasmato sudinnassa mÄ• tuyÄ• paccassosi. atha kho Ä• yasmato \Se I 32/ sudinnassa
purÄ• á¹‡adutiyikaá¹ƒ Ä• dÄ• ya yena mahÄ• vanaá¹ƒ yenÄ• yasmÄ• sudinno tenupasaá¹.
Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadavoca --- ``idaá¹ƒ, tÄ• ta sudinna, kulaá¹ƒ aá¸• á¸• haá¹ƒ m
mahÄ• bhogaá¹ƒ pahÅ«tajÄ• tarÅ«parajataá¹ƒ pahÅ«tavittÅ«pakaraá¹‡aá¹ƒ pahÅ«tadhana
sudinna, hÄ«nÄ• yÄ• vattitvÄ• bhogÄ• ca bhuÃ±jituá¹ƒ puÃ±Ã±Ä• ni ca kÄ• tuá¹ƒ. ehi tvaá
hÄ«nÄ• yÄ• vattitvÄ• bhoge ca bhuÃ±jassu puÃ±Ã±Ä• ni ca karohÄ«â€™â€™ ti. ``amma,
abhirato ahaá¹ƒ brahmacariyaá¹ƒ carÄ• mÄ«â€™â€™ ti. dutiyampi kho ... pe ... tatiyampi kh
mÄ• tÄ• Ä• yasmantaá¹ƒ sudinnaá¹ƒ etadavoca --- ``idaá¹ƒ, tÄ• ta sudinna, kulaá¹ƒ aá¸• á¸
mahÄ• bhogaá¹ƒ pahÅ«tajÄ• tarÅ«parajataá¹ƒ pahÅ«tavittÅ«pakaraá¹‡aá¹ƒ pahÅ«tadhana
sudinna, bÄ«jakampi dehi --- mÄ• no aputtakaá¹ƒ sÄ• pateyyaá¹ƒ licchavayo atiharÄ• pesu
me, amma, sakkÄ• kÄ• tuâ€™â€™ nti, purÄ• á¹‡adutiyikÄ• ya bÄ• hÄ• yaá¹ƒ gahetvÄ• m
apaÃ±Ã±atte sikkhÄ• pade anÄ• dÄ«navadasso purÄ• á¹‡adutiyikÄ• ya tikkhattuá¹ƒ methu
abhiviÃ±Ã±Ä• pesi. sÄ• tena gabbhaá¹ƒ gaá¹‡hi. bhummÄ• devÄ• saddamanussÄ• vesu
bhikkhusaá¹…gho nirÄ• dÄ«navo; sudinnena kalandaputtena abbudaá¹ƒ uppÄ• ditaá¹ƒ, Ä•
bhummÄ• naá¹ƒ devÄ• naá¹ƒ saddaá¹ƒ sutvÄ• cÄ• tumahÄ• rÄ• jikÄ• {cÄ• tummahÄ• rÄ•

saddamanussÄ• vesuá¹ƒ ... pe ... tÄ• vatiá¹ƒsÄ• devÄ• ... yÄ• mÄ• devÄ• \Se I 33/ ... tus
nimmÄ• naratÄ« devÄ• ... paranimmitavasavattÄ« \Ee III 19/ devÄ• ... brahmakÄ• yikÄ• d
--- ``nirabbudo vata, bho, bhikkhusaá¹…gho nirÄ• dÄ«navo; sudinnena kalandaputtena abbu
uppÄ• ditaá¹ƒ, Ä• dÄ«navo uppÄ• ditoâ€™â€™ ti. itiha tena khaá¹‡ena tena muhuttena yÄ•
abbhuggacchi.

atha \Be 22/ kho Ä• yasmato sudinnassa purÄ• á¹‡adutiyikÄ• tassa gabbhassa paripÄ• kar
atha kho Ä• yasmato sudinnassa sahÄ• yakÄ• tassa dÄ• rakassa `bÄ«jakoâ€™ ti nÄ• maá
sudinnassa purÄ• á¹‡adutiyikÄ• ya bÄ«jakamÄ• tÄ• ti nÄ• maá¹ƒ akaá¹ƒsu. Ä• yasmato su
nÄ• maá¹ƒ akaá¹ƒsu. te aparena samayena ubho agÄ• rasmÄ• anagÄ• riyaá¹ƒ pabbajitvÄ•

<37> atha kho Ä• yasmato sudinnassa ahudeva kukkuccaá¹ƒ, ahu vippaá¹-isÄ• ro --- ``alÄ•
lÄ• bhÄ• ! dulladdhaá¹ƒ vata me, na vata me suladdhaá¹ƒ! yohaá¹ƒ evaá¹ƒ svÄ• kkhÄ• te d
nÄ• sakkhiá¹ƒ yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carituâ€™
kukkuccena tena vippaá¹-isÄ• rena kiso ahosi lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸•
dhamanisanthatagatto antomano lÄ«namano dukkhÄ« dummano vippaá¹-isÄ• rÄ« pajjhÄ• y

<38> atha kho Ä• yasmato sudinnassa sahÄ• yakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ sudinnaá¹ƒ
tvaá¹ƒ, Ä• vuso sudinna, vaá¹‡á¹‡avÄ• ahosi pÄ«á¹‡indriyo pasannamukhavaá¹‡á¹‡o vipp
dÄ• ni tvaá¹ƒ etarahi kiso \Se I 34/ lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to d
antomano lÄ«namano dukkhÄ« dummano vippaá¹-isÄ• rÄ« pajjhÄ• yasi. kacci no tvaá¹ƒ, Ä•
brahmacariyaá¹ƒ carasÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, Ä• vuso, anabhirato brahmacariyaá
pÄ• pakammaá¹ƒ kataá¹ƒ; purÄ• á¹‡adutiyikÄ• ya methuno dhammo paá¹-isevito; tassa ma
kukkuccaá¹ƒ ahu vippaá¹-isÄ• ro --- `alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• ; dulladdhaá¹
suladdhaá¹ƒ; yohaá¹ƒ evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• nÄ• sakkhiá¹ƒ yÄ•
parisuddhaá¹ƒ brahmacariyaá¹ƒ carituâ€™â€™ nti. ``alaÃ±hi te, Ä• vuso sudinna, kukkuccÄ
vippaá¹-isÄ• rÄ• ya yaá¹ƒ tvaá¹ƒ evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• na sakk
paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ. nanu, Ä• vuso, bhagavatÄ• an
dhammo desito, no sarÄ• gÄ• ya; visaá¹ƒyogÄ• ya dhammo desito, no saá¹ƒyogÄ• ya; anup
saupÄ• dÄ• nÄ• ya. tattha \Ne 21/ nÄ• ma tvaá¹ƒ, Ä• vuso, bhagavatÄ• \Be 23/ virÄ• gÄ• y
cetessasi, visaá¹ƒyogÄ• ya dhamme desite \Ee III 20/ saá¹ƒyogÄ• ya cetessasi, anupÄ• dÄ•
saupÄ• dÄ• nÄ• ya cetessasi! nanu, Ä• vuso, bhagavatÄ• anekapariyÄ• yena rÄ• gavirÄ• g
madanimmadanÄ• ya pipÄ• savinayÄ• ya Ä• layasamugghÄ• tÄ• ya vaá¹-á¹-upacchedÄ• ya
virÄ• gÄ• ya nirodhÄ• ya nibbÄ• nÄ• ya dhammo desito! nanu, Ä• vuso, bhagavatÄ• aneka
pahÄ• naá¹ƒ akkhÄ• taá¹ƒ, kÄ• masaÃ±Ã±Ä• naá¹ƒ pariÃ±Ã±Ä• akkhÄ• tÄ• , kÄ• mapipÄ•
kÄ• mavitakkÄ• naá¹ƒ samugghÄ• to akkhÄ• to, kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo ak
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya, pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya. atha khve
appasÄ• dÄ• ya pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti.

<39> atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ sudinnaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bh
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…
Ä• yasmantaá¹ƒ sudinnaá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, sudinna, purÄ• á¹‡aduti
dhammaá¹ƒ paá¹-isevÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bh
{ananucchaviyaá¹ƒ (Ce) }, moghapurisa, ananulomikaá¹ƒ appaá¹-irÅ«paá¹ƒ assÄ• maá¹‡ak
akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, evaá¹ƒ svÄ• kkhÄ• te dhammav
sakkhissasi yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ! na
anekapariyÄ• yena virÄ• gÄ• ya dhammo desito, no sarÄ• gÄ• ya; visaá¹ƒyogÄ• ya dhamm
anupÄ• dÄ• nÄ• ya dhammo desito, no saupÄ• dÄ• nÄ• ya! tattha nÄ• ma tvaá¹ƒ, moghapu
desite sarÄ• gÄ• ya cetessasi \Se I 36/, visaá¹ƒyogÄ• ya dhamme desite saá¹ƒyogÄ• ya cet
dhamme desite saupÄ• dÄ• nÄ• ya cetessasi! nanu mayÄ• , moghapurisa, anekapariyÄ• ye
desito! madanimmadanÄ• ya pipÄ• savinayÄ• ya Ä• layasamugghÄ• tÄ• ya vaá¹-á¹-upacch
virÄ• gÄ• ya nirodhÄ• ya nibbÄ• nÄ• ya dhammo desito! nanu mayÄ• , moghapurisa, aneka
pahÄ• naá¹ƒ akkhÄ• taá¹ƒ, kÄ• masaÃ±Ã±Ä• naá¹ƒ pariÃ±Ã±Ä• akkhÄ• tÄ• , kÄ• mapipÄ•
kÄ• mavitakkÄ• naá¹ƒ samugghÄ• to akkhÄ• to, kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo ak
Ä• sivisassa {Ä• sÄ«visassa (Ce Se) } ghoravisassa mukhe aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ,
aá¹…gajÄ• te aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ. varaá¹ƒ te, moghapurisa, kaá¹‡hasappassa m
pakkhittaá¹ƒ, na tveva mÄ• tugÄ• massa aá¹…gajÄ• te aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ. varaá
aá¹…gÄ• rakÄ• suyÄ• Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya aá¹…gajÄ• taá¹ƒ \Ne
mÄ• tugÄ• massa aá¹…gajÄ• te aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ. taá¹ƒ kissa hetu? tatonidÄ•
maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ, na tveva tappaccayÄ• k
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. itonidÄ• naÃ±ca kh
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ \Ee III 21/ vinipÄ• taá¹ƒ nirayaá¹ƒ upap
tvaá¹ƒ, moghapurisa, yaá¹ƒ tvaá¹ƒ asaddhammaá¹ƒ gÄ• madhammaá¹ƒ \Se I 37/ vasaladha
odakantikaá¹ƒ rahassaá¹ƒ dvayaá¹ƒdvayasamÄ• pattiá¹ƒ samÄ• pajjissasi, bahÅ«naá¹ƒ kho
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• dikattÄ• pubbaá¹…gamo. netaá¹ƒ, moghapurisa, appa
pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya; atha khvetaá¹ƒ, moghapurisa, appasannÄ• naÃ±c
pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ sudinnaá¹ƒ anekapariyÄ• yena vigarahitvÄ• dubbhara
mahicchatÄ• ya asantuá¹-á¹-hitÄ• ya {asantuá¹-á¹-hatÄ• ya (Se) } saá¹…gaá¹‡ikÄ• ya kosaj
bhÄ• sitvÄ• anekapariyÄ• yena subharatÄ• ya suposatÄ• ya appicchassa santuá¹-á¹-hassa
pÄ• sÄ• dikassa apacayassa vÄ«riyÄ• rambhassa {vÄ«riyÄ• rabbhassa (Katthaci) } vaá¹‡á¹
bhikkhÅ«naá¹ƒ tadanucchavikaá¹ƒ tadanulomikaá¹ƒ dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«
bhikkhave, bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mi {paÃ±Ã±Ä• pessÄ• mi (Ce
--- saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya, dummaá¹…kÅ«naá¹ƒ puggalÄ• na
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvar

Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, appasannÄ• naá¹ƒ pasÄ• dÄ• ya, pasannÄ• naá¹ƒ bhiyy
saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ•

__ ``yo_ \Be 25/ __pana bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, pÄ• rÄ• jiko hoti a

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

sudinnabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

makkaá¹-Ä«vatthu

<40> tena \Se I 38/ kho pana samayena aÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• vane ma
upalÄ• petvÄ• tassÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevati. atha kho so bhikkhu pubbaá¹‡
pattacÄ«varaá¹ƒ \Ne 23/ Ä• dÄ• ya vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tena kho pana sama
senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• yena tassa bhikkhuno vihÄ• ro tenupasaá¹…kam
makkaá¹-Ä« te bhikkhÅ« dÅ«ratova Ä• gacchante. disvÄ• na yena te bhikkhÅ« tenupasaá¹.
tesaá¹ƒ bhikkhÅ«naá¹ƒ purato kaá¹-impi cÄ• lesi cheppampi cÄ• lesi, kaá¹-impi \Ee III 22/ o
akÄ• si. atha kho tesaá¹ƒ bhikkhÅ«naá¹ƒ etadahosi --- ``nissaá¹ƒsayaá¹ƒ kho so bhikkhu im
methunaá¹ƒ dhammaá¹ƒ paá¹-isevatÄ«â€™â€™ ti. ekamantaá¹ƒ nilÄ«yiá¹ƒsu. atha kho so
piá¹‡á¸• Ä• ya caritvÄ• piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya paá¹-ikkami.

<41> atha kho sÄ• makkaá¹-Ä« yena so bhikkhu tenupasaá¹…kami. atha kho so bhikkhu ta
ekadesaá¹ƒ bhuÃ±jitvÄ• ekadesaá¹ƒ tassÄ• makkaá¹-iyÄ• adÄ• si. atha kho sÄ• makkaá
bhuÃ±jitvÄ• tassa bhikkhuno kaá¹-iá¹ƒ oá¸• á¸• i. atha kho so bhikkhu tassÄ• makkaá¹-iyÄ
paá¹-isevati. atha kho te bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``nanu, Ä• vuso, bhag
paÃ±Ã±attaá¹ƒ; kissa tvaá¹ƒ, Ä• vuso, makkaá¹-iyÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevasÄ
Ä• vuso, bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ; taÃ±ca kho \Se I 39/ manussitthiyÄ•
tiracchÄ• nagatÄ• yÄ• â€™â€™ ti. ``nanu, Ä• vuso, tatheva taá¹ƒ hoti. ananucchavikaá¹ƒ, Ä
appaá¹-irÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tva
svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• na sakkhissasi yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡aá¹
brahmacariyaá¹ƒ carituá¹ƒ! nanu, Ä• vuso, bhagavatÄ• anekapariyÄ• yena virÄ• gÄ• ya dh
... pe ... kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo akkhÄ• to! netaá¹ƒ, Ä• vuso, appasannÄ• n
pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya. atha khvetaá¹ƒ, Ä• vuso, appasannÄ• naÃ±ceva
ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti. atha kho te bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ anek
bhagavato etamatthaá¹ƒ arocesuá¹ƒ.

<42> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ s
bhikkhuá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, makkaá¹-iyÄ• methunaá¹ƒ dhar

paá¹-isevÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- `
moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«
tvaá¹ƒ, moghapurisa, evaá¹ƒ svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• na sakkhissasi yÄ•
parisuddhaá¹ƒ brahmacariyaá¹ƒ carituá¹ƒ! nanu mayÄ• , moghapurisa, anekapariyÄ• yena
no sarÄ• gÄ• ya \Ne 24/ ... pe ... kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo akkhÄ• to! varaá¹
Ä• sÄ«visassa ghoravisassa mukhe aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ, na tveva makkaá¹-iyÄ•
pakkhittaá¹ƒ. varaá¹ƒ te, moghapurisa, kaá¹‡hasappassa mukhe aá¹…gajÄ• taá¹ƒ pakkhitta
makkaá¹-iyÄ• aá¹…gajÄ• te aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ. varaá¹ƒ \Se I 40/ te, moghapuri
Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ, na tveva mak
aá¹…gajÄ• taá¹ƒ pakkhittaá¹ƒ. taá¹ƒ kissa hetu? tatonidÄ• naÃ±hi, moghapurisa, maraá¹‡a
maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ; na tveva tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ mar
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. itonidÄ• naÃ±ca kho, moghapurisa, kÄ• yassa bhedÄ•
apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjeyya. tattha nÄ• ma tvaá¹ƒ, moghapu
asaddhammaá¹ƒ gÄ• madhammaá¹ƒ vasaladhammaá¹ƒ duá¹-á¹-hullaá¹ƒ odakantikaá¹ƒ rah
dvayaá¹ƒdvayasamÄ• pattiá¹ƒ samÄ• pajjissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo_ \Be 27/ __pana bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya antamaso tiracchÄ
hoti asaá¹ƒvÄ• soâ€™â€™ ti. _

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

makkaá¹-Ä«vatthu niá¹-á¹-hitaá¹ƒ.

santhatabhÄ• á¹‡avÄ• ro

<43> tena \Ee III 23/ kho pana samayena sambahulÄ• vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ«
bhuÃ±jiá¹ƒsu, yÄ• vadatthaá¹ƒ supiá¹ƒsu, yÄ• vadatthaá¹ƒ nhÄ• yiá¹ƒsu. yÄ• vadatthaá¹ƒ b
supitvÄ• yÄ• vadatthaá¹ƒ nhÄ• yitvÄ• ayoniso manasi karitvÄ• sikkhaá¹ƒ apaccakkhÄ• ya
methunaá¹ƒ \Se I 41/ dhammaá¹ƒ paá¹-iseviá¹ƒsu. te aparena samayena Ã±Ä• tibyasanena
bhogabyasanenapi phuá¹-á¹-hÄ• rogabyasanenapi phuá¹-á¹-hÄ• Ä• yasmantaá¹ƒ Ä• nand
vadanti --- ``na mayaá¹ƒ, bhante Ä• nanda, buddhagarahino na dhammagarahino na saá¹…
mayaá¹ƒ, bhante Ä• nanda, anaÃ±Ã±agarahino. mayamevamhÄ• alakkhikÄ• mayaá¹ƒ app
svÄ• kkhÄ• te dhammavinaye pabbajitvÄ• nÄ• sakkhimhÄ• yÄ• vajÄ«vaá¹ƒ paripuá¹‡á¹‡a
brahmacariyaá¹ƒ carituá¹ƒ. idÄ• ni cepi \Ne 25/ {idÄ• nipi ce (Se) } mayaá¹ƒ, bhante Ä• nan
bhagavato santike pabbajjaá¹ƒ labheyyÄ• ma upasampadaá¹ƒ, idÄ• nipi mayaá¹ƒ vipassak
pubbarattÄ• pararattaá¹ƒ bodhipakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ bhÄ• vanÄ• nuyogamanu
bhante Ä• nanda, bhagavato etamatthaá¹ƒ Ä• rocehÄ«â€™â€™ ti. ``evamÄ• vusoâ€™â€™

vesÄ• likÄ• naá¹ƒ vajjiputtakÄ• naá¹ƒ paá¹-issuá¹‡itvÄ• yena bhagavÄ• tenupasaá¹…kami
etamatthaá¹ƒ Ä• rocesi.

``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• so yaá¹ƒ tathÄ• gato vajjÄ«naá¹ƒ vÄ• vajjipu
sÄ• vakÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ samÅ«haneyyÄ• â€™â€™

atha \Be 28/ kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ
--- ``yo, bhikkhave {yo pana bhikkhave bhikkhu (Ce) yo kho bhikkhave bhikkhu (Se) }, sikkha
dubbalyaá¹ƒ anÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevati so Ä• gato na upasampÄ•
bhikkhave {yo ca kho bhikkhave bhikkhu (Ce Se) }, sikkhaá¹ƒ paccakkhÄ• ya dubbalyaá¹ƒ Ä
dhammaá¹ƒ paá¹-isevati so Ä• gato upasampÄ• detabbo. evaÃ±ca pana, bhikkhave, imaá¹ƒ
uddiseyyÄ• tha ---

<44> __ ``yo pana bhikkhu bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno sikkhaá¹ƒ apaco
anÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya antamaso tiracchÄ• nagatÄ• yapi, pA
asaá¹ƒvÄ• soâ€™â€™ _ti.

<45> __yo panÄ• _ti yo yÄ• diso yathÄ• yutto yathÄ• jacco yathÄ• nÄ• mo yathÄ• gotto \Ee
yathÄ• vihÄ• rÄ« yathÄ• gocaro thero vÄ• navo vÄ• majjhimo vÄ• . eso vuccati `yo panÄ•

{Vibh 510, jhÄ• navibhaá¹…gepi} __bhikkhÅ«_ti bhikkhakoti bhikkhu, bhikkhÄ• cariyaá¹ƒ aj
bhinnapaá¹-adharoti bhikkhu, samaÃ±Ã±Ä• ya bhikkhu, paá¹-iÃ±Ã±Ä• ya bhikkhu, ehi bhikk
saraá¹‡agamanehi upasampannoti bhikkhu, bhadro bhikkhu, sÄ• ro bhikkhu, sekho bhikkhu
samaggena saá¹…ghena Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahena upasam
bhikkhu samaggena saá¹…ghena Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahena
atthe adhippeto bhikkhÅ«ti.

{DN III 305} __sikkhÄ• _ti \Ne 26/ tisso sikkhÄ• --- adhisÄ«lasikkhÄ• , adhicittasikkhÄ• , ad
\Se I 43/. tatra yÄ• yaá¹ƒ adhisÄ«lasikkhÄ• , ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• ti.

__sÄ• jÄ«vaá¹ƒ_ nÄ• ma yaá¹ƒ bhagavatÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ, etaá¹ƒ sÄ• jÄ
sikkhati, tena vuccati sÄ• jÄ«vasamÄ• pannoti.

__sikkhaá¹ƒ_ \Be 29/ __apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• _ti atthi, bhikkhave, du
sikkhÄ• ca apaccakkhÄ• tÄ• ; atthi, bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca

``kathaÃ±ca, bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca apaccakkhÄ• tÄ• . idh
ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ• vaá¹ƒ aá¹-á¹-Ä«yamÄ

gihibhÄ• vaá¹ƒ patthayamÄ• no upÄ• sakabhÄ• vaá¹ƒ patthayamÄ• no Ä• rÄ• mikabhÄ• va
sÄ• maá¹‡erabhÄ• vaá¹ƒ patthayamÄ• no titthiyabhÄ• vaá¹ƒ patthayamÄ• no titthiyasÄ• va
assamaá¹‡abhÄ• vaá¹ƒ patthayamÄ• no asakyaputtiyabhÄ• vaá¹ƒ patthayamÄ• no --- `yaá
paccakkheyyaâ€™ nti vadati viÃ±Ã±Ä• peti. evampi, bhikkhave, dubbalyÄ• vikammaÃ±ceva
apaccakkhÄ• tÄ• .

``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ• vaá
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`yaá¹ƒnÅ«nÄ• haá¹ƒ dhammaá¹ƒ paccakkheyyaâ€™ nti vadati viÃ±Ã±Ä• peti ... pe ... yaá¹ƒ
... yaá¹ƒnÅ«nÄ• haá¹ƒ sikkhaá¹ƒ ... yaá¹ƒnÅ«nÄ• haá¹ƒ \Se I 44/ vinayaá¹ƒ ... yaá¹ƒnÅ«nÄ•
... yaá¹ƒnÅ«nÄ• haá¹ƒ uddesaá¹ƒ ... yaá¹ƒnÅ«nÄ• haá¹ƒ \Ee III 25/ upajjhÄ• yaá¹ƒ ... yaá¹ƒ
... yaá¹ƒnÅ«nÄ• haá¹ƒ saddhivihÄ• rikaá¹ƒ ... yaá¹ƒnÅ«nÄ• haá¹ƒ antevÄ• sikaá¹ƒ ... yaá¹ƒ
samÄ• nupajjhÄ• yakaá¹ƒ ... yaá¹ƒnÅ«nÄ• haá¹ƒ samÄ• nÄ• cariyakaá¹ƒ yaá¹ƒnÅ«nÄ• haá
paccakkheyyaâ€™ nti vadati viÃ±Ã±Ä• peti. `yaá¹ƒnÅ«nÄ• haá¹ƒ gihÄ« assaâ€™ nti vadati
`yaá¹ƒnÅ«nÄ• haá¹ƒ upÄ• sako assaâ€™ nti ... `yaá¹ƒnÅ«nÄ• haá¹ƒ Ä• rÄ• miko assaâ€™
sÄ• maá¹‡ero assaâ€™ nti ... `yaá¹ƒnÅ«nÄ• haá¹ƒ titthiyo assaâ€™ nti ... `yaá¹ƒnÅ«nÄ• ha
assaâ€™ nti ... `yaá¹ƒnÅ«nÄ• haá¹ƒ assamaá¹‡o assaâ€™ nti ... `yaá¹ƒnÅ«nÄ• haá¹ƒ asak
vadati viÃ±Ã±Ä• peti. evampi, bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca apac

<46> ``atha \Ne 27/ vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhik
aá¹-á¹-Ä«yamÄ• no harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe
patthayamÄ• no --- `yadi panÄ• haá¹ƒ buddhaá¹ƒ paccakkheyyaâ€™ nti vadati \Be 30/ viÃ±
panÄ• haá¹ƒ asakyaputtiyo assaâ€™ nti \Se I 45/ vadati viÃ±Ã±Ä• peti ... pe ... `apÄ• haá¹ƒ
paccakkheyyaâ€™ nti vadati viÃ±Ã±Ä• peti ... pe ... `apÄ• haá¹ƒ asakyaputtiyo assaâ€™ nt
... pe ... `handÄ• haá¹ƒ buddhaá¹ƒ paccakkheyyaâ€™ nti vadati viÃ±Ã±Ä• peti ... pe ... `han
asakyaputtiyo assaâ€™ nti vadati viÃ±Ã±Ä• peti ... pe ... `hoti me buddhaá¹ƒ paccakkheyya
viÃ±Ã±Ä• peti ... pe ... `hoti me asakyaputtiyo assaâ€™ nti vadati viÃ±Ã±Ä• peti. evampi, bh
dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca apaccakkhÄ• tÄ• .

<47> ``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`mÄ• taraá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `pitaraá¹ƒ sarÄ• mÄ«â€™ ti vadati v
`bhÄ• taraá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `bhaginiá¹ƒ sarÄ• mÄ«â€™ ti vadat
`puttaá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `dhÄ«taraá¹ƒ sarÄ• mÄ«â€™ ti vadati vi
`pajÄ• patiá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `Ã±Ä• take sarÄ• mÄ«â€™ ti vadat
sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `gÄ• maá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• pe
ti vadati viÃ±Ã±Ä• peti ... `khettaá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `vatthuá¹ƒ sa
viÃ±Ã±Ä• peti ... `hiraÃ±Ã±aá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `suvaá¹‡á¹‡aá¹ƒ

viÃ±Ã±Ä• peti ... `sippaá¹ƒ sarÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `pubbe hasitaá¹ƒ lapita
samanussarÄ• mÄ«â€™ ti \Se I 46/ vadati viÃ±Ã±Ä• peti. evampi, bhikkhave, dubbalyÄ• vik
hoti sikkhÄ• ca apaccakkhÄ• tÄ• .

<48> ``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`mÄ• tÄ• me atthi, sÄ• mayÄ• posetabbÄ• â€™ ti vadati viÃ±Ã±Ä• peti ... `pitÄ• me atthi,
vadati viÃ±Ã±Ä• peti ... `bhÄ• tÄ• me atthi, so mayÄ• posetabboâ€™ ti vadati viÃ±Ã±Ä• pe
atthi, sÄ• mayÄ• posetabbÄ• â€™ ti vadati viÃ±Ã±Ä• peti ... `putto me atthi, so mayÄ• pos
viÃ±Ã±Ä• peti ... `dhÄ«tÄ• me atthi, sÄ• mayÄ• posetabbÄ• â€™ ti vadati viÃ±Ã±Ä• peti .
sÄ• mayÄ• posetabbÄ• â€™ ti \Ne 28/ vadati viÃ±Ã±Ä• peti \Be 31/ ... `Ã±Ä• takÄ• me att
ti vadati viÃ±Ã±Ä• peti ... `mittÄ• me atthi, te mayÄ• posetabbÄ• â€™ ti vadati viÃ±Ã±Ä• p
dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca apaccakkhÄ• tÄ• .

<49> ``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`mÄ• tÄ• me atthi, sÄ• maá¹ƒ posessatÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `pitÄ• me atthi, s
ti vadati viÃ±Ã±Ä• peti ... `bhÄ• tÄ• me atthi, so maá¹ƒ posessatÄ«â€™ ti vadati viÃ±Ã±Ä•
atthi, sÄ• maá¹ƒ posessatÄ«â€™ ti \Se I 47/ vadati viÃ±Ã±Ä• peti ... `putto me atthi, so maá
vadati viÃ±Ã±Ä• peti ... `dhÄ«tÄ• me atthi, sÄ• maá¹ƒ posessatÄ«â€™ ti vadati viÃ±Ã±Ä•
atthi, sÄ• maá¹ƒ posessatÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `Ã±Ä• takÄ• me atthi, te maá¹ƒ
vadati viÃ±Ã±Ä• peti ... `mittÄ• me atthi, te maá¹ƒ posessantÄ«â€™ ti vadati viÃ±Ã±Ä• peti
tenÄ• haá¹ƒ jÄ«vissÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `nigamo me atthi, tenÄ• haá¹ƒ jÄ
viÃ±Ã±Ä• peti ... `khettaá¹ƒ me atthi, tenÄ• haá¹ƒ jÄ«vissÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• pe
tenÄ• haá¹ƒ jÄ«vissÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `hiraÃ±Ã±aá¹ƒ me atthi, tenÄ• ha
vadati viÃ±Ã±Ä• peti ... `suvaá¹‡á¹‡aá¹ƒ me atthi, tenÄ• haá¹ƒ jÄ«vissÄ• mÄ«â€™ ti vadati
`sippaá¹ƒ me atthi, tenÄ• haá¹ƒ jÄ«vissÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti. evampi, bhikkha
dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca apaccakkhÄ• tÄ• .

<50> ``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`dukkaraâ€™ nti vadati viÃ±Ã±Ä• peti ... `na sukaraâ€™ nti vadati viÃ±Ã±Ä• peti ... `duccar
viÃ±Ã±Ä• peti ... `na sucaraâ€™ nti vadati viÃ±Ã±Ä• peti ... `na ussahÄ• mÄ«â€™ ti vadati
visahÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `na ramÄ• mÄ«â€™ ti vadati \Se I 48/ viÃ±Ã±Ä
`nÄ• bhiramÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti. evampi kho, bhikkhave, dubbalyÄ• vikamm
apaccakkhÄ• tÄ• .

<51> ``kathaÃ±ca \Be 32/, bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca paccakk

bhikkhave, bhikkhu ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ• v
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`buddhaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti. evampi, bhikkhave, dubbalyÄ• vi
paccakkhÄ• tÄ• .

``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ• vaá
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`dhammaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `saá¹…ghaá¹ƒ \Ee III 27/ pacc
viÃ±Ã±Ä• peti ... `sikkhaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `vinayaá¹ƒ pac
viÃ±Ã±Ä• peti ... `pÄ• timokkhaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `uddesa
vadati viÃ±Ã±Ä• peti ... `upajjhÄ• yaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `Ä•
paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `saddhivihÄ• rikaá¹ƒ paccakkhÄ• mÄ«â€™
`antevÄ• sikaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `samÄ• nupajjhÄ• yakaá¹
viÃ±Ã±Ä• peti ... `samÄ• nÄ• cariyakaá¹ƒ paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `s
paccakkhÄ• mÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `gihÄ«ti maá¹ƒ dhÄ• rehÄ«â€™ ti vadati viÃ
maá¹ƒ dhÄ• rehÄ«â€™ ti \Se I 49/ vadati viÃ±Ã±Ä• peti ... `Ä• rÄ• mikoti maá¹ƒ dhÄ• rehÄ«
... `sÄ• maá¹‡eroti maá¹ƒ dhÄ• rehÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `titthiyoti maá¹ƒ dhÄ• r
viÃ±Ã±Ä• peti ... `titthiyasÄ• vakoti maá¹ƒ dhÄ• rehÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `assan
dhÄ• rehÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `asakyaputtiyoti maá¹ƒ dhÄ• rehÄ«â€™ ti vadati
bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca paccakkhÄ• tÄ• .

<52> ``atha vÄ• pana ukkaá¹‡á¹-hito anabhirato sÄ• maÃ±Ã±Ä• cavitukÄ• mo bhikkhubhÄ
harÄ• yamÄ• no jigucchamÄ• no gihibhÄ• vaá¹ƒ patthayamÄ• no ... pe ... asakyaputtiyabhÄ
`alaá¹ƒ me buddhenÄ• â€™ ti vadati viÃ±Ã±Ä• peti ... pe ... `alaá¹ƒ me sabrahmacÄ• rÄ«hÄ
viÃ±Ã±Ä• peti. evampi ... pe ... atha vÄ• pana ... pe ... `kiá¹ƒ nu me buddhenÄ• â€™ ti vada
pe ... `kiá¹ƒ nu me sabrahmacÄ• rÄ«hÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `na mamattho buddh
viÃ±Ã±Ä• peti ... pe ... `na mamattho sabrahmacÄ• rÄ«hÄ«â€™ ti vadati viÃ±Ã±Ä• peti ... `s
buddhenÄ• â€™ ti \Be 33/ vadati viÃ±Ã±Ä• peti ... pe ... `sumuttÄ• haá¹ƒ sabrahmacÄ• rÄ«
viÃ±Ã±Ä• peti. evampi, bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca paccakkhÄ•

<53> ``yÄ• ni \Ne 30/ vÄ• panaÃ±Ã±Ä• nipi atthi buddhavevacanÄ• ni vÄ• dhammavevaca
vÄ• sikkhÄ• vevacanÄ• ni vÄ• vinayavevacanÄ• ni vÄ• pÄ• timokkhavevacanÄ• ni vÄ• u
upajjhÄ• yavevacanÄ• ni vÄ• \Se I 50/ Ä• cariyavevacanÄ• ni vÄ• saddhivihÄ• rikavevaca
antevÄ• sikavevacanÄ• ni vÄ• samÄ• nupajjhÄ• yakavevacanÄ• ni vÄ• samÄ• nÄ• cariya
sabrahmacÄ• rivevacanÄ• ni vÄ• gihivevacanÄ• ni vÄ• upÄ• sakavevacanÄ• ni vÄ• Ä• rÄ
sÄ• maá¹‡eravevacanÄ• ni vÄ• titthiyavevacanÄ• ni vÄ• titthiyasÄ• vakavevacanÄ• ni vÄ•
asakyaputtiyavevacanÄ• ni vÄ• , tehi Ä• kÄ• rehi tehi liá¹…gehi tehi nimittehi vadati viÃ±Ã±
bhikkhave, dubbalyÄ• vikammaÃ±ceva hoti sikkhÄ• ca paccakkhÄ• tÄ• .

<54> ``kathaÃ±ca, bhikkhave, apaccakkhÄ• tÄ• hoti sikkhÄ• ? idha, bhikkhave, yehi Ä• kÄ•
nimittehi sikkhÄ• paccakkhÄ• tÄ• hoti tehi Ä• kÄ• rehi tehi liá¹…gehi tehi nimittehi ummatta
paccakkhÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . ummattakassa santike sikkhaá¹ƒ paccakkhÄ
sikkhÄ• . khittacitto sikkhaá¹ƒ paccakkhÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . khittacittassa s
paccakkhÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . vedanÄ• á¹-á¹-o sikkhaá¹ƒ paccakkhÄ• ti, ap
vedanÄ• á¹-á¹-assa santike sikkhaá¹ƒ paccakkhÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . devat
paccakkhÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . tiracchÄ• nagatassa santike sikkhaá¹ƒ pacca
\Se I 51/ hoti sikkhÄ• . ariyakena milakkhassa {milakkhakassa (Ce Se) milakkhussa (Kattha
sikkhaá¹ƒ paccakkhÄ• ti, so ca na paá¹-ivijÄ• nÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . milakk
santike sikkhaá¹ƒ paccakkhÄ• ti, so ca na paá¹-ivijÄ• nÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ•
santike sikkhaá¹ƒ paccakkhÄ• ti, so ca na paá¹-ivijÄ• nÄ• ti \Be 34/, apaccakkhÄ• tÄ• hoti s
milakkhassa \Ee III 28/ santike sikkhaá¹ƒ paccakkhÄ• ti, so ca na paá¹-ivijÄ• nÄ• ti, apaccak
sikkhÄ• . davÄ• ya sikkhaá¹ƒ paccakkhÄ• ti, apaccakkhÄ• tÄ• hoti sikkhÄ• . ravÄ• ya sikkh
apaccakkhÄ• tÄ• hoti sikkhÄ• . asÄ• vetukÄ• mo sÄ• veti, apaccakkhÄ• tÄ• hoti sikkhÄ• .
apaccakkhÄ• tÄ• hoti sikkhÄ• . aviÃ±Ã±ussa sÄ• veti, apaccakkhÄ• tÄ• hoti sikkhÄ• . viÃ±
apaccakkhÄ• tÄ• hoti sikkhÄ• . sabbaso \Ne 31/ vÄ• pana na sÄ• veti, apaccakkhÄ• tÄ• h
bhikkhave, apaccakkhÄ• tÄ• hoti sikkhÄ• â€™â€™.

<55> {Nidd I 49, 50, 51} __methunadhammo_ nÄ• ma yo so asaddhammo gÄ• madhammo
odakantikaá¹ƒ rahassaá¹ƒ dvayaá¹ƒdvayasamÄ• patti, eso methunadhammo nÄ• ma.

__paá¹-isevati_ nÄ• ma yo nimittena nimittaá¹ƒ aá¹…gajÄ• tena aá¹…gajÄ• taá¹ƒ antamaso
paveseti, eso paá¹-isevati nÄ• ma.

__antamaso_ \Se I 52/ __tiracchÄ• nagatÄ• yapÄ«_ti tiracchÄ• nagatitthiyÄ• pi methunaá¹ƒ
assamaá¹‡o hoti asakyaputtiyo, pageva manussitthiyÄ• . tena vuccati --- `antamaso tiracchÄ

__pÄ• rÄ• jiko hotÄ«_ti seyyathÄ• pi nÄ• ma puriso sÄ«sacchinno abhabbo tena sarÄ«raba
bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ• assamaá¹‡o hoti asakyaputtiyo. tena vucca
hotÄ«â€™ ti.

__asaá¹ƒvÄ• so_ti saá¹ƒvÄ• so nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• --- eso sa
saddhiá¹ƒ natthi. tena vuccati --- `asaá¹ƒvÄ• soâ€™ ti.

<56> tisso itthiyo --- manussitthÄ«, amanussitthÄ«, tiracchÄ• nagatitthÄ«. tayo ubhatobyaÃ±
manussubhatobyaÃ±janako, amanussubhatobyaÃ±janako, tiracchÄ• nagatubhatobyaÃ±jana
manussapaá¹‡á¸• ako, amanussapaá¹‡á¸• ako \Be 35/, tiracchÄ• nagatapaá¹‡á¸• ako. tayo

amanussapuriso, tiracchÄ• nagatapuriso.

manussitthiyÄ• tayo magge methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• patti pÄ• rÄ• jika
passÄ• vamagge, mukhe. amanussitthiyÄ• ... pe ... tiracchÄ• nagatitthiyÄ• tayo magge me
paá¹-isevantassa Ä• patti pÄ• rÄ• jikassa --- vaccamagge, passÄ• vamagge, mukhe. manus
amanussubhatobyaÃ±janakassa ... tiracchÄ• nagatubhatobyaÃ±janakassa tayo \Se I 53/ ma
paá¹-isevantassa Ä• patti pÄ• rÄ• jikassa --- vaccamagge, passÄ• vamagge, mukhe. manus
\Ne 32/ methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• patti pÄ• rÄ• jikassa --- vaccamagge,
amanussapaá¹‡á¸• akassa ... tiracchÄ• nagatapaá¹‡á¸• akassa ... manussapurisassa ... am
tiracchÄ• nagatapurisassa dve magge methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• patti p
mukhe.

<57> bhikkhussa \Ee III 29/ sevanacittaá¹ƒ upaá¹-á¹-hite manussitthiyÄ• vaccamaggaá¹ƒ a
pavesentassa Ä• patti pÄ• rÄ• jikassa. bhikkhussa sevanacittaá¹ƒ upaá¹-á¹-hite manussitthi
... mukhaá¹ƒ aá¹…gajÄ• taá¹ƒ pavesentassa Ä• patti pÄ• rÄ• jikassa. bhikkhussa sevanacit
amanussitthiyÄ• ... tiracchÄ• nagatitthiyÄ• ... manussubhatobyaÃ±janakassa ... amanussu
tiracchÄ• nagatubhatobyaÃ±janakassa ... vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ mukhaá¹ƒ a
Ä• patti pÄ• rÄ• jikassa. bhikkhussa sevanacittaá¹ƒ upaá¹-á¹-hite manussapaá¹‡á¸• akassa
aá¹…gajÄ• taá¹ƒ pavesentassa Ä• patti pÄ• rÄ• jikassa. bhikkhussa sevanacittaá¹ƒ upaá¹-á
amanussapaá¹‡á¸• akassa ... tiracchÄ• nagatapaá¹‡á¸• akassa ... manussapurisassa ... am
tiracchÄ• nagatapurisassa vaccamaggaá¹ƒ mukhaá¹ƒ aá¹…gajÄ• taá¹ƒ pavesentassa Ä• pa

<58> bhikkhupaccatthikÄ• manussitthiá¹ƒ bhikkhussa santike Ä• netvÄ• vaccamaggena \S
abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati {pavisanaá¹ƒ sÄ• dayati (Katthaci) }, paviá¹-á
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa. bhikkhupaccatthik
bhikkhussa santike Ä• netvÄ• vaccamaggena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pave
paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ•
bhikkhupaccatthikÄ• manussitthiá¹ƒ bhikkhussa santike \Be 36/ Ä• netvÄ• vaccamaggena
abhinisÄ«denti. so ce pavesanaá¹ƒ na sÄ• diyati, paviá¹-á¹-haá¹ƒ na sÄ• diyati, á¹-hitaá¹ƒ s
uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa. bhikkhupaccatthikÄ• manussitthiá¹ƒ bh
Ä• netvÄ• vaccamaggena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ na sÄ• diya
sÄ• diyati, á¹-hitaá¹ƒ na sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati Ä• patti pÄ• rÄ• jikassa. bhikk
manussitthiá¹ƒ bhikkhussa santike Ä• netvÄ• vaccamaggena aá¹…gajÄ• taá¹ƒ abhinisÄ«de
sÄ• diyati, paviá¹-á¹-haá¹ƒ na sÄ• diyati, á¹-hitaá¹ƒ na sÄ• diyati, uddharaá¹‡aá¹ƒ na sÄ• di

bhikkhupaccatthikÄ• manussitthiá¹ƒ bhikkhussa santike Ä• netvÄ• passÄ• vamaggena ... n
abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diya
sÄ• diyati, Ä• patti pÄ• rÄ• jikassa ... pe ... na sÄ• diyati, anÄ• patti.

<59> bhikkhupaccatthikÄ• \Ne 33/ manussitthiá¹ƒ jÄ• garantiá¹ƒ ... suttaá¹ƒ ... mattaá¹ƒ ... u
pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... pe ... Ä• pa
mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ bhikkhussa santike \Se I 55/ Ä• netvÄ• vaccamaggena .
mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ \Ee III 30/ sÄ• diyati, paviá¹-á
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diya

bhikkhupaccatthikÄ• amanussitthiá¹ƒ ... tiracchÄ• nagatitthiá¹ƒ ... manussubhatobyaÃ±jana
amanussubhatobyaÃ±janakaá¹ƒ ... tiracchÄ• nagatubhatobyaÃ±janakaá¹ƒ bhikkhussa santi
... passÄ• vamaggena ... mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ
sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa ... pe ...
anÄ• patti.

bhikkhupaccatthikÄ• tiracchÄ• nagatubhatobyaÃ±janakaá¹ƒ jÄ• garantaá¹ƒ ... suttaá¹ƒ ... m
... pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... pe ... Ä•
pÄ• rÄ• jikassa. mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ bhikkhussa santike Ä• netvÄ• vaccama
mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati \Be 37/, paviá¹-á¹-
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diya

bhikkhupaccatthikÄ• manussapaá¹‡á¸• akaá¹ƒ ... amanussapaá¹‡á¸• akaá¹ƒ ... tiracchÄ• n
bhikkhussa santike Ä• netvÄ• vaccamaggena ... mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti
sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• pa
... pe ... na sÄ• diyati, anÄ• patti.

bhikkhupaccatthikÄ• tiracchÄ• nagatapaá¹‡á¸• akaá¹ƒ jÄ• garantaá¹ƒ ... suttaá¹ƒ ... mattaá
pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ \Se I 56/ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... p
pÄ• rÄ• jikassa. mataá¹ƒ yebhuyyena \Ne 34/ khÄ• yitaá¹ƒ bhikkhussa santike Ä• netvÄ• v
aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, a
uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• patti.

<60> bhikkhupaccatthikÄ• manussapurisaá¹ƒ ... amanussapurisaá¹ƒ ... tiracchÄ• nagatapu
santike Ä• netvÄ• vaccamaggena ... mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti. so ce pave
paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ•
sÄ• diyati, anÄ• patti.

bhikkhupaccatthikÄ• tiracchÄ• nagatapurisaá¹ƒ jÄ• garantaá¹ƒ ... suttaá¹ƒ ... mattaá¹ƒ ... un
pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... pe ... Ä• pa
mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ bhikkhussa santike Ä• netvÄ• vaccamaggena ... mukhen

abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diya
sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• patti.

<61> bhikkhupaccatthikÄ• manussitthiá¹ƒ bhikkhussa \Ee III 31/ santike Ä• netvÄ• vaccam
passÄ• vamaggena ... mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti santhatÄ• ya asanthatass
santhatÄ• ya santhatassa, asanthatÄ• ya asanthatassa. so ce pavesanaá¹ƒ sÄ• diyati, pavi
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa ... pe ... na sÄ• diya
57/.

bhikkhupaccatthikÄ• \Be 38/ manussitthiá¹ƒ jÄ• garantiá¹ƒ ... suttaá¹ƒ ... mattaá¹ƒ ... umma
pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... pe ... Ä• pa
mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ bhikkhussa santike Ä• netvÄ• vaccamaggena ... passÄ•
aá¹…gajÄ• taá¹ƒ abhinisÄ«denti, santhatÄ• ya asanthatassa, asanthatÄ• ya santhatassa, s
asanthatÄ• ya asanthatassa. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hi
uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• patti.

bhikkhupaccatthikÄ• amanussitthiá¹ƒ ... tiracchÄ• nagatitthiá¹ƒ ... manussubhatobyaÃ±jana
amanassubhatobyaÃ±janakaá¹ƒ \Ne 35/ ... tiracchÄ• nagatubhatobyaÃ±janakaá¹ƒ bhikkhus
vaccamaggena ... passÄ• vamaggena ... mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti santhat
asanthatassa santhatassa, santhatassa santhatassa, asanthatassa asanthatassa. so ce pav
paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ•
sÄ• diyati, anÄ• patti.

bhikkhupaccatthikÄ• tiracchÄ• nagatubhatobyaÃ±janakaá¹ƒ jÄ• garantaá¹ƒ ... suttaá¹ƒ ... m
... pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... pe ... Ä•
pÄ• rÄ• jikassa. mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ bhikkhussa santike Ä• netvÄ• vaccama
mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti, santhatassa asanthatassa, asanthatassa santha
santhatassa, asanthatassa asanthatassa. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ
sÄ• diyati \Se I 58/, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyat

<62> bhikkhupaccatthikÄ• manussapaá¹‡á¸• akaá¹ƒ ... amanussapaá¹‡á¸• akaá¹ƒ ... tiracc
... manussapurisaá¹ƒ ... amanussapurisaá¹ƒ ... tiracchÄ• nagatapurisaá¹ƒ bhikkhussa santik
vaccamaggena ... mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti santhatassa asanthatassa, as
santhatassa santhatassa, asanthatassa asanthatassa. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa ... pe ... na sÄ• diya

bhikkhupaccatthikÄ• \Be 39/ tiracchÄ• nagatapurisaá¹ƒ jÄ• garantaá¹ƒ ... suttaá¹ƒ ... mattaa
... pamattaá¹ƒ ... mataá¹ƒ akkhÄ• yitaá¹ƒ ... mataá¹ƒ yebhuyyena akkhÄ• yitaá¹ƒ ... pe ... Ä•

pÄ• rÄ• jikassa. mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ bhikkhussa santike Ä• netvÄ• vaccama
aá¹…gajÄ• taá¹ƒ abhinisÄ«denti, santhatassa asanthatassa, asanthatassa santhatassa, sar
asanthatassa asanthatassa. so ca pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hit
uddharaá¹‡aá¹ƒ sÄ• diyati \Ee III 32/, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• pa

<63> bhikkhupaccatthikÄ• bhikkhuá¹ƒ manussitthiyÄ• santike Ä• netvÄ• aá¹…gajÄ• tena
passÄ• vamaggaá¹ƒ ... mukhaá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-h
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa ... pe ... na sÄ• diya

bhikkhupaccatthikÄ• bhikkhuá¹ƒ manussitthiyÄ• jÄ• garantiyÄ• ... suttÄ• ya ... mattÄ• ya .
pamattÄ• ya \Se I 59/ ... matÄ• ya akkhÄ• yitÄ• ya ... matÄ• ya yebhuyyena akkhÄ• yitÄ• ya
pÄ• rÄ• jikassa. matÄ• ya yebhuyyena khÄ• yitÄ• ya santike Ä• netvÄ• aá¹…gajÄ• tena va
passÄ• vamaggaá¹ƒ ... mukhaá¹ƒ abhinisÄ«denti. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-h
á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diya

bhikkhupaccatthikÄ• bhikkhuá¹ƒ amanussitthiyÄ• ... tiracchÄ• nagatitthiyÄ• ... manussubh
amanussubhatobyaÃ±janakassa ... tiracchÄ• nagatubhatobyaÃ±janakassa ... manussapaá¹
amanussapaá¹‡á¸• akassa ... tiracchÄ• nagatapaá¹‡á¸• akassa ... manussapurisassa ... am
tiracchÄ• nagatapurisassa santike Ä• netvÄ• aá¹…gajÄ• tena vaccamaggaá¹ƒ ... mukhaá¹ƒ
pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ
pÄ• rÄ• jikassa ... pe ... na sÄ• diyati, anÄ• patti.

bhikkhupaccatthikÄ• bhikkhuá¹ƒ tiracchÄ• nagatapurisassa jÄ• garantassa ... suttassa ... m
... pamattassa ... matassa akkhÄ• yitassa ... matassa yebhuyyena akkhÄ• yitassa ... pe ... Ä
pÄ• rÄ• jikassa. matassa yebhuyyena khÄ• yitassa santike Ä• netvÄ• aá¹…gajÄ• tena vacc
abhinisÄ«denti. so \Be 40/ ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ
uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• patti.

<64> bhikkhupaccatthikÄ• bhikkhuá¹ƒ manussitthiyÄ• santike Ä• netvÄ• aá¹…gajÄ• tena
passÄ• vamaggaá¹ƒ ... mukhaá¹ƒ abhinisÄ«denti santhatassa asanthatÄ• ya, asanthatassa
santhatÄ• ya, asanthatassa asanthatÄ• ya. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ s
sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa ... pe ... na sÄ• diyati, anÄ• p

bhikkhupaccatthikÄ• \Ne 37/ bhikkhuá¹ƒ manussitthiyÄ• jÄ• garantiyÄ• ... suttÄ• ya ... ma
... pamattÄ• ya ... matÄ• ya akkhÄ• yitÄ• ya ... matÄ• ya yebhuyyena akkhÄ• yitÄ• ya ... pe
pÄ• rÄ• jikassa. matÄ• ya yebhuyyena khÄ• yitÄ• ya santike Ä• netvÄ• aá¹…gajÄ• tena \E
passÄ• vamaggaá¹ƒ ... mukhaá¹ƒ abhinisÄ«denti santhatassa asanthatÄ• ya, asanthatassa
santhatÄ• ya, asanthatassa asanthatÄ• ya. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ s

sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• pa

bhikkhupaccatthikÄ• bhikkhuá¹ƒ amanussitthiyÄ• ... tiracchÄ• nagatitthiyÄ• ... manussubh
amanussubhatobyaÃ±janakassa ... tiracchÄ• nagatubhatobyaÃ±janakassa ... manussapaá¹
amanussapaá¹‡á¸• akassa ... tiracchÄ• nagatapaá¹‡á¸• akassa ... manussapurisassa ... am
tiracchÄ• nagatapurisassa santike Ä• netvÄ• aá¹…gajÄ• tena vaccamaggaá¹ƒ ... mukhaá¹ƒ
asanthatassa, asanthatassa santhatassa, santhatassa santhatassa, asanthatassa asanthata
sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hitaá¹ƒ sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• pa
... pe ... na sÄ• diyati, anÄ• patti.

<65> bhikkhupaccatthikÄ• \Se I 61/ bhikkhuá¹ƒ tiracchÄ• nagatapurisassa jÄ• garantassa .
... ummattassa ... pamattassa ... matassa akkhÄ• yitassa ... matassa yebhuyyena akkhÄ• yi
Ä• patti pÄ• rÄ• jikassa. matassa yebhuyyena khÄ• yitassa santike Ä• netvÄ• aá¹…gajÄ• t
mukhaá¹ƒ abhinisÄ«denti santhatassa asanthatassa, asanthatassa santhatassa, santhatass
asanthatassa asanthatassa. so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyati, á¹-hit
uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa ... pe ... na sÄ• diyati, anÄ• patti.

yathÄ• bhikkhupaccatthikÄ• vitthÄ• ritÄ• , evaá¹ƒ vitthÄ• retabbÄ• .

rÄ• japaccatthikÄ• ... corapaccatthikÄ• ... dhuttapaccatthikÄ• ... uppaá¸·agandhapaccatthi

<66> maggena maggaá¹ƒ paveseti, Ä• patti pÄ• rÄ• jikassa. maggena amaggaá¹ƒ paveseti
amaggena maggaá¹ƒ paveseti, Ä• patti \Ne 38/ pÄ• rÄ• jikassa. amaggena amaggaá¹ƒ pave
thullaccayassa.

bhikkhu suttabhikkhumhi vippaá¹-ipajjati; paá¹-ibuddho sÄ• diyati, ubho nÄ• setabbÄ• . paá¹
dÅ«sako nÄ• setabbo. bhikkhu suttasÄ• maá¹‡eramhi vippaá¹-ipajjati; paá¹-ibuddho sÄ• diy
paá¹-ibuddho na sÄ• diyati, dÅ«sako nÄ• setabbo. sÄ• maá¹‡ero suttabhikkhumhi vippaá¹-i
sÄ• diyati, ubho nÄ• setabbÄ• . paá¹-ibuddho na sÄ• diyati, dÅ«sako nÄ• setabbo. sÄ• maá
vippaá¹-ipajjati; paá¹-ibuddho sÄ• diyati, ubho nÄ• setabbÄ• \Se I 62/. paá¹-ibuddho na sÄ•
nÄ• setabbo.

anÄ• patti ajÄ• nantassa, asÄ• diyantassa, ummattakassa, khittacittassa, vedanÄ• á¹-á¹-ass

santhatabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

makkaá¹-Ä« vajjiputtÄ• ca, gihÄ« naggo ca titthiyÄ• .

dÄ• rikuppalavaá¹‡á¹‡Ä• ca, byaÃ±janehipare duve ||

mÄ• tÄ• \Be 42/ dhÄ«tÄ• bhaginÄ« ca, jÄ• yÄ• ca mudu lambinÄ• .

dve \Ee III 34/ vaá¹‡Ä• lepacittaÃ±ca, dÄ• rudhÄ«talikÄ• ya ca ||

sundarena saha paÃ±ca, paÃ±ca sivathikaá¹-á¹-hikÄ• .

nÄ• gÄ« yakkhÄ« ca petÄ« ca, paá¹‡á¸• akopahato chupe ||

bhaddiye arahaá¹ƒ sutto, sÄ• vatthiyÄ• caturo pare.

vesÄ• liyÄ• tayo mÄ• lÄ• , supine bhÄ• rukacchako ||

supabbÄ• \Ne 39/ saddhÄ• bhikkhunÄ«, sikkhamÄ• nÄ• sÄ• maá¹‡erÄ« ca.

vesiyÄ• paá¹‡á¸• ako gihÄ«, aÃ±Ã±amaÃ±Ã±aá¹ƒ vuá¸• á¸• hapabbajito migoti ||

vinÄ«tavatthu

<67> tena kho pana samayena aÃ±Ã±ataro bhikkhu makkaá¹-iyÄ• methunaá¹ƒ dhammaá¹ƒ
ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kacci nu kho ahaá¹ƒ pÄ• rÄ• jikaá¹
Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• p

tena \Se I 63/ kho pana samayena sambahulÄ• vesÄ• likÄ• vajjiputtakÄ• bhikkhÅ« sikkha
dubbalyaá¹ƒ anÄ• vikatvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-iseviá¹ƒsu. tesaá¹ƒ kukkuccaá¹ƒ
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kacci nu kho mayaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pann
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``Ä• pattiá¹ƒ tumhe, bhikkhave, Ä• pannÄ• pÄ• rÄ• jikaâ€™â€

tena kho pana samayena aÃ±Ã±ataro bhikkhu --- `evaá¹ƒ me anÄ• patti bhavissatÄ«â€™ ti
dhammaá¹ƒ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±att
pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``Ä• pa
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu --- `evaá¹ƒ me anÄ• patti bhavissatÄ«â€™ ti

dhammaá¹ƒ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• pa
pÄ• rÄ• jikaâ€™â€™ nti.

tena \Be 43/ kho pana samayena aÃ±Ã±ataro bhikkhu --- `evaá¹ƒ me anÄ• patti bhavissatÄ«
nivÄ• setvÄ• ... vÄ• kacÄ«raá¹ƒ nivÄ• setvÄ• ... phalakacÄ«raá¹ƒ nivÄ• setvÄ• ... kesakan
vÄ• lakambalaá¹ƒ nivÄ• setvÄ• ... ulÅ«kapakkhikaá¹ƒ nivÄ• setvÄ• ... ajinakkhipaá¹ƒ nivÄ•
dhammaá¹ƒ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• pa
pÄ• rÄ• jikaâ€™â€™ nti.

tena \Ne 40/ kho pana samayena aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu pÄ«á¹-hake nipann
sÄ• ratto aá¹…guá¹-á¹-haá¹ƒ aá¹…gajÄ• taá¹ƒ pavesesi. sÄ• kÄ• lamakÄ• si. tassa kukkuc
``anÄ• patti \Se I 64/, bhikkhu, pÄ• rÄ• jikassa. Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti.

<68> tena \Ee III 35/ kho pana samayena aÃ±Ã±ataro mÄ• á¹‡avako uppalavaá¹‡á¹‡Ä• ya
paá¹-ibaddhacitto hoti. atha kho so mÄ• á¹‡avako uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ• gÄ• n
paviá¹-á¹-hÄ• ya kuá¹-ikaá¹ƒ pavisitvÄ• nilÄ«no acchi. uppalavaá¹‡á¹‡Ä• bhikkhunÄ« pacc
piá¹‡á¸• apÄ• tapaá¹-ikkantÄ• pÄ• de pakkhÄ• letvÄ• kuá¹-ikaá¹ƒ pavisitvÄ• maÃ±cake ni
mÄ• á¹‡avako uppalavaá¹‡á¹‡aá¹ƒ bhikkhuniá¹ƒ uggahetvÄ• dÅ«sesi. uppalavaá¹‡á¹‡Ä• b
etamatthaá¹ƒ Ä• rocesi. bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« b
Ä• rocesuá¹ƒ. ``anÄ• patti, bhikkhave, asÄ• diyantiyÄ• â€™â€™ ti.

<69> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno itthiliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, taá¹ƒyeva upajjhaá¹ƒ tameva upas
(Ce Se) } vassÄ• ni bhikkhunÄ«hi saá¹…gamituá¹ƒ {saá¹…kamituá¹ƒ (Ce Se) }. yÄ• Ä• patt
bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• tÄ• Ä• pattiyo bhikkhunÄ«naá¹ƒ santike vuá¹-á¹-hÄ• tuá¹ƒ
bhikkhÅ«naá¹ƒ bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• tÄ• hi Ä• pattÄ«hi anÄ• pattÄ«â€™â€™ t

tena kho pana samayena aÃ±Ã±atarissÄ• bhikkhuniyÄ• purisaliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, taá¹ƒyeva upajjhaá¹ƒ tameva upas
(Ce Se) } vassÄ• ni bhikkhÅ«hi saá¹…gamituá¹ƒ {saá¹…kamituá¹ƒ (Ce Se) }. yÄ• Ä• pattiyo
bhikkhÅ«hi sÄ• dhÄ• raá¹‡Ä• tÄ• Ä• pattiyo bhikkhÅ«naá¹ƒ santike vuá¹-á¹-hÄ• tuá¹ƒ. yÄ•
bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• \Se I 65/ tÄ• hi Ä• pattÄ«hi anÄ• pattÄ«â€™â€™ ti.

<70> tena kho pana samayena aÃ±Ã±ataro bhikkhu --- `evaá¹ƒ me anÄ• patti bhavissatÄ«â
dhammaá¹ƒ paá¹-isevi ... dhÄ«tuyÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevi ... bhaginiyÄ• me
paá¹-isevi ... tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• r

tena \Ne 41/ kho pana samayena aÃ±Ã±ataro bhikkhu purÄ• á¹‡adutiyikÄ• ya methunaá¹ƒ

kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti

<71> tena kho pana samayena aÃ±Ã±ataro bhikkhu mudupiá¹-á¹-hiko hoti. so anabhiratiyÄ•
aá¹…gajÄ• taá¹ƒ mukhena aggahesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ,
parÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu lambÄ« hoti. so anabhiratiyÄ• pÄ«á¸·ito atta
vaccamaggaá¹ƒ pavesesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä
pÄ• rÄ• jikaâ€™â€™ nti.

tena \Ee III 36/ kho pana samayena aÃ±Ã±ataro bhikkhu matasarÄ«raá¹ƒ passi. tasmiÃ±ca
aá¹…gajÄ• tasÄ• mantÄ• vaá¹‡o hoti. so --- `evaá¹ƒ me anÄ• patti bhavissatÄ«â€™ ti, aá¹
pavesetvÄ• vaá¹‡ena nÄ«hari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkh
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu matasarÄ«raá¹ƒ passi. tasmiÃ±ca sarÄ«re a
hoti. so --- `evaá¹ƒ \Se I 66/ me anÄ• patti bhavissatÄ«â€™ ti, vaá¹‡e aá¹…gajÄ• taá¹ƒ pav
nÄ«hari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• ji

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• ratto lepacittassa nimittaá¹ƒ aá¹…gajÄ• t
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti dukkaá¹-assÄ• â€

tena \Be 45/ kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• ratto dÄ• rudhÄ«talikÄ• ya nimitt
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti dukkaá¹-ass

<72> tena \Ne 42/ kho pana samayena sundaro nÄ• ma bhikkhu rÄ• jagahÄ• pabbajito rath
(Katthaci) } gacchati. aÃ±Ã±atarÄ• itthÄ« --- `muhuttaá¹ƒ {itthÄ« taá¹ƒ passitvÄ• etadavoca
bhante, Ä• gamehi, vandissÄ• mÄ«â€™ ti sÄ• vandantÄ« antaravÄ• sakaá¹ƒ ukkhipitvÄ• n
aggahesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``sÄ• diyi tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• ha
sÄ• diyiâ€™â€™ nti. ``anÄ• patti, bhikkhu, asÄ• diyantassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« bhikkhuá¹ƒ passitvÄ• etadavoca --- ``ehi, bh
dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti. ``alaá¹ƒ, bhagini, netaá¹ƒ kappatÄ«â€™â€™ ti. ``ehi,
vÄ• yamissÄ• mi, tvaá¹ƒ mÄ• vÄ• yami, evaá¹ƒ te anÄ• patti bhavissatÄ«â€™â€™ ti. so bh
kukkuccaá¹ƒ \Se I 67/ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« bhikkhuá¹ƒ passitvÄ• etadavoca --- ``ehi, bh
dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti. ``alaá¹ƒ, bhagini, netaá¹ƒ kappatÄ«â€™â€™ ti. ``ehi b

ahaá¹ƒ na vÄ• yamissÄ• mi, evaá¹ƒ te anÄ• patti bhavissatÄ«â€™â€™ ti. so bhikkhu tathÄ•
ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« bhikkhuá¹ƒ passitvÄ• etadavoca --- ``ehi, bh
dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti. ``alaá¹ƒ, bhagini, netaá¹ƒ kappatÄ«â€™â€™ ti. ``ehi,
ghaá¹-á¹-etvÄ• bahi mocehi ... pe ... bahi ghaá¹-á¹-etvÄ• abbhantaraá¹ƒ mocehi, evaá¹ƒ te
bhavissatÄ«â€™â€™ ti. so bhikkhu tathÄ• akÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• p
bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<73> tena kho pana samayena aÃ±Ã±ataro bhikkhu sivathikaá¹ƒ gantvÄ• akkhÄ• yitaá¹ƒ sa
tasmiá¹ƒ methunaá¹ƒ dhammaá¹ƒ \Ee III 37/ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä
bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena \Be 46/ kho pana samayena aÃ±Ã±ataro bhikkhu sivathikaá¹ƒ gantvÄ• yebhuyyena ak
43/ passitvÄ• tasmiá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ... pe
tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sivathikaá¹ƒ gantvÄ• yebhuyyena khÄ• yitaá
passitvÄ• tasmiá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``
pÄ• rÄ• jikassa. Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sivathikaá¹ƒ gantvÄ• chinnasÄ«saá¹ƒ passit
chupantaá¹ƒ aá¹…gajÄ• taá¹ƒ pavesesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sivathikaá¹ƒ gantvÄ• chinnasÄ«saá¹ƒ passit
acchupantaá¹ƒ aá¹…gajÄ• taá¹ƒ pavesesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bh
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±atarissÄ• itthiyÄ• paá¹-ibaddhacitto h
{kÄ• lakatÄ• (Ce Se) } susÄ• ne chaá¸• á¸• itÄ• . aá¹-á¹-hikÄ• ni vippakiá¹‡á¹‡Ä• ni honti. a
sivathikaá¹ƒ gantvÄ• aá¹-á¹-hikÄ• ni saá¹…kaá¸• á¸• hitvÄ• nimitte aá¹…gajÄ• taá¹ƒ paá¹-i
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti dukkaá¹-assÄ• â€

tena kho pana samayena aÃ±Ã±ataro bhikkhu nÄ• giyÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-ise
dhammaá¹ƒ paá¹-isevi ... petiyÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevi \Se I 69/ ... paá¹‡á¸• a
dhammaá¹ƒ paá¹-isevi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• pa
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu upahatindriyo hoti. so --- `nÄ• haá¹ƒ vediyÄ•
} sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• , anÄ• patti me bhavissatÄ«â€™ ti, methunaá¹ƒ dhammaá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``vedayi vÄ• so, bhikkhave, moghapuriso na vÄ• vedayi, Ä• pa
ti.

tena \Be 47/ \Ne 44/ kho pana samayena aÃ±Ã±ataro bhikkhu --- `itthiyÄ• methunaá¹ƒ dha
paá¹-isevissÄ• mÄ«â€™ ti, chupitamatte vippaá¹-isÄ• rÄ« ahosi. tassa kukkuccaá¹ƒ ahosi ..
bhikkhu, pÄ• rÄ• jikassa. Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti.

<74> tena kho pana samayena aÃ±Ã±ataro bhikkhu bhaddiye jÄ• tiyÄ• vane divÄ• vihÄ• ra
aá¹…gamaá¹…gÄ• ni vÄ• tÅ«patthaddhÄ• ni honti. aÃ±Ã±atarÄ• itthÄ« passitvÄ• aá¹…ga
yÄ• vadatthaá¹ƒ katvÄ• pakkÄ• mi. bhikkhÅ« kilinnaá¹ƒ passitvÄ• bhagavato etamatthaá¹ƒ
\Ee III 38/, bhikkhave, Ä• kÄ• rehi aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti --- rÄ• gena, vaccen
uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hena. imehi kho, bhikkhave, paÃ±cahÄ• kÄ• rehi aá¹…ga
I 70/. aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ tassa bhikkhuno rÄ• gena aá¹…
assa. arahaá¹ƒ so, bhikkhave, bhikkhu. anÄ• patti, bhikkhave, tassa bhikkhunoâ€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• vatthiyÄ• andhavane divÄ• vihÄ• ragato
gopÄ• likÄ• passitvÄ• aá¹…gajÄ• te abhinisÄ«di. so bhikkhu pavesanaá¹ƒ sÄ• diyi, paviá¹-
á¹-hitaá¹ƒ sÄ• diyi, uddharaá¹‡aá¹ƒ sÄ• diyi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• vatthiyÄ• andhavane divÄ• vihÄ• ragato
ajapÄ• likÄ• passitvÄ• ... aÃ±Ã±atarÄ• kaá¹-á¹-hahÄ• rikÄ• passitvÄ• ... aÃ±Ã±atarÄ• g
aá¹…gajÄ• te abhinisÄ«di. so bhikkhu pavesanaá¹ƒ sÄ• diyi, paviá¹-á¹-haá¹ƒ sÄ• diyi, á¹-hit
uddharaá¹‡aá¹ƒ sÄ• diyi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä•
pÄ• rÄ• jikaâ€™â€™ nti.

<75> tena kho pana samayena aÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• vane divÄ• vihÄ•
aÃ±Ã±atarÄ• itthÄ« passitvÄ• aá¹…gajÄ• te abhinisÄ«ditvÄ• yÄ• vadatthaá¹ƒ katvÄ• sÄ•
hoti \Be 48/. so bhikkhu paá¹-ibujjhitvÄ• taá¹ƒ itthiá¹ƒ etadavoca --- ``tuyhidaá¹ƒ kammaâ€™
mayhaá¹ƒ kammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``sÄ• diyi tvaá¹ƒ, bhikkhÅ«
bhagavÄ• , jÄ• nÄ• mÄ«â€™â€™ ti. ``anÄ• patti, bhikkhu, ajÄ• nantassÄ• â€™â€™ ti.

<76> tena \Se I 71/ \Ne 45/ kho pana samayena aÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ•
rukkhaá¹ƒ apassÄ• ya nipanno hoti. aÃ±Ã±atarÄ• itthÄ« passitvÄ• aá¹…gajÄ• te abhinisÄ«
vuá¹-á¹-hÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``sÄ• diyi tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``n

sÄ• diyiâ€™â€™ nti. ``anÄ• patti, bhikkhu, asÄ• diyantassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• vane divÄ• vihÄ• ragat
hoti. aÃ±Ã±atarÄ• itthÄ« passitvÄ• aá¹…gajÄ• te abhinisÄ«di. so bhikkhu akkamitvÄ• pav
Se) }. tassa kukkuccaá¹ƒ ahosi ... pe ... ``sÄ• diyi tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ
sÄ• diyiâ€™â€™ nti. ``anÄ• patti, bhikkhu, asÄ• diyantassÄ• â€™â€™ ti.

<77> tena kho pana samayena aÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• vane kÅ«á¹-Ä• gÄ
divÄ• vihÄ• ragato dvÄ• raá¹ƒ vivaritvÄ• nipanno hoti. tassa aá¹…gamaá¹…gÄ• ni vÄ• tÅ«
pana samayena sambahulÄ• itthiyo gandhaÃ±ca mÄ• laÃ±ca \Ee III 39/ Ä• dÄ• ya Ä• rÄ• n
vihÄ• rapekkhikÄ• yo. atha kho tÄ• itthiyo taá¹ƒ bhikkhuá¹ƒ passitvÄ• aá¹…gajÄ• te abhini
katvÄ• , purisÅ«sabho vatÄ• yanti vatvÄ• gandhaÃ±ca mÄ• laÃ±ca Ä• ropetvÄ• pakkamiá
passitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``paÃ±cahi, bhikkhave, Ä• kÄ• rehi aá¹…
hoti --- rÄ• gena, vaccena, passÄ• vena, vÄ• tena, uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hena.
bhikkhave, paÃ±cahÄ• kÄ• rehi aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti. aá¹-á¹-hÄ• nametaá¹ƒ
yaá¹ƒ tassa bhikkhuno rÄ• gena aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ assa. arahaá¹ƒ so, bhikkh
bhikkhave, tassa bhikkhuno. anujÄ• nÄ• mi, bhikkhave, divÄ• paá¹-isallÄ«yantena dvÄ• raá
paá¹-isallÄ«yituâ€™â€™ nti.

<78> tena \Be 49/ kho pana samayena aÃ±Ã±ataro bhÄ• rukacchako bhikkhu supinante {su
purÄ• á¹‡adutiyikÄ• ya methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ• --- `assamaá¹‡o ahaá¹ƒ, vib
bhÄ• rukacchaá¹ƒ gacchanto antarÄ• magge Ä• yasmantaá¹ƒ upÄ• liá¹ƒ passitvÄ• etamatt
upÄ• li evamÄ• ha --- ``anÄ• patti, Ä• vuso, supinantenÄ• â€™â€™ ti.

tena kho pana samayena rÄ• jagahe supabbÄ• nÄ• ma upÄ• sikÄ• mudhappasannÄ• {mu
evaá¹ƒdiá¹-á¹-hikÄ• hoti --- ``yÄ• methunaá¹ƒ dhammaá¹ƒ deti sÄ• aggadÄ• naá¹ƒ detÄ«â
passitvÄ• etadavoca --- \Ne 46/ ``ehi, bhante, methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ• â€™â€
netaá¹ƒ kappatÄ«â€™â€™ ti. ``ehi, bhante, Å«runtarikÄ• ya {Å«rantarikÄ• ya (Ce) } ghaá¹-á
anÄ• patti bhavissatÄ«â€™â€™ ti ... pe ... \Se I 73/ ehi, bhante, nÄ• bhiyaá¹ƒ ghaá¹-á¹-ehi
udaravaá¹-á¹-iyaá¹ƒ ghaá¹-á¹-ehi ... ehi, bhante, upakacchake ghaá¹-á¹-ehi ... ehi, bhante, g
ghaá¹-á¹-ehi ... ehi, bhante, kaá¹‡á¹‡acchidde ghaá¹-á¹-ehi ... ehi, bhante, kesavaá¹-á¹-iyaá
... ehi, bhante, aá¹…gulantarikÄ• ya ghaá¹-á¹-ehi ... ``ehi, bhante, hatthena upakkamitvÄ• n
te anÄ• patti bhavissatÄ«â€™â€™ ti. so bhikkhu tathÄ• akÄ• si. tassa kukkuccaá¹ƒ ahosi
bhikkhu, pÄ• rÄ• jikassa. Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti.

<79> tena kho pana samayena sÄ• vatthiyaá¹ƒ saddhÄ• nÄ• ma upÄ• sikÄ• mudhappasa
evaá¹ƒdiá¹-á¹-hikÄ• hoti --- ``yÄ• methunaá¹ƒ dhammaá¹ƒ deti sÄ• aggadÄ• naá¹ƒ detÄ«â
passitvÄ• etadavoca --- ``ehi, bhante, methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti. ``a

kappatÄ«â€™â€™ ti. ``ehi, bhante, Å«runtarikÄ• ya ghaá¹-á¹-ehi ... pe ... \Se I 74/ ehi, bhan
upakkamitvÄ• mocessÄ• mi, evaá¹ƒ te anÄ• patti bhavissatÄ«â€™â€™ ti. so bhikkhu tathÄ
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti saá¹…ghÄ• disesassÄ• â€™â€

<80> tena kho pana samayena vesÄ• liyaá¹ƒ licchavikumÄ• rakÄ• bhikkhuá¹ƒ gahetvÄ• bh
vippaá¹-ipÄ• desuá¹ƒ ... sikkhamÄ• nÄ• ya vippaá¹-ipÄ• desuá¹ƒ ... sÄ• maá¹‡eriyÄ• vippa
III 40/ sÄ• diyiá¹ƒsu. ubho nÄ• setabbÄ• . ubho na sÄ• diyiá¹ƒsu. ubhinnaá¹ƒ anÄ• patti.

<81> tena \Be 50/ kho pana samayena vesÄ• liyaá¹ƒ licchavikumÄ• rakÄ• bhikkhuá¹ƒ gahe
vippaá¹-ipÄ• desuá¹ƒ ... paá¹‡á¸• ake vippaá¹-ipÄ• desuá¹ƒ ... gihiniyÄ• \Se I 75/ vippaá¹-ip
sÄ• diyi. bhikkhu nÄ• setabbo. bhikkhu na sÄ• diyi. bhikkhussa anÄ• patti.

tena kho pana samayena vesÄ• liyaá¹ƒ licchavikumÄ• rakÄ• bhikkhÅ« gahetvÄ• aÃ±Ã±am
ubho sÄ• diyiá¹ƒsu. ubho nÄ• setabbÄ• . ubho na sÄ• diyiá¹ƒsu. ubhinnaá¹ƒ anÄ• patti.

<82> tena kho pana samayena aÃ±Ã±ataro vuá¸• á¸• hapabbajito bhikkhu purÄ• á¹‡adutiyik
sÄ• --- `ehi, bhante, vibbhamÄ• â€™ ti aggahesi. so bhikkhu paá¹-ikkamanto uttÄ• no parip
{ubbhujitvÄ• (Ce Se) } aá¹…gajÄ• te {aá¹…gajÄ• tena (Ce) } abhinisÄ«di. tassa kukkuccaá
... ``sÄ• diyi tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhagavÄ• , sÄ• diyiâ€™â€™ nti. ``a
asÄ• diyantassÄ• â€™â€™ ti.

<83> tena kho pana samayena aÃ±Ã±ataro bhikkhu araÃ±Ã±e viharati. migapotako tassa p
Ä• gantvÄ• passÄ• vaá¹ƒ pivanto mukhena aá¹…gajÄ• taá¹ƒ aggahesi. so bhikkhu sÄ• diyi
pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

paá¹-hamapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

2. dutiyapÄ• rÄ• jikaá¹ƒ

<84> tena \Se I 76/ \Ee III 41/ samayena buddho bhagavÄ• rÄ• jagahe viharati gijjhakÅ«á¹-
pana samayena sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« isigilipasse tiá¹‡akuá¹-
upagacchiá¹ƒsu. Ä• yasmÄ• pi dhaniyo kumbhakÄ• raputto tiá¹‡akuá¹-ikaá¹ƒ karitvÄ• vass
\Be 51/ bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• temÄ• saccayena tiá¹‡akuá¹-iyo bhinditvÄ• tiá¹‡aÃ±
paá¹-isÄ• metvÄ• janapadacÄ• rikaá¹ƒ pakkamiá¹ƒsu. Ä• yasmÄ• pana dhaniyo kumbhak
vasi, tattha hemantaá¹ƒ, tattha gimhaá¹ƒ. atha kho Ä• yasmato dhaniyassa kumbhakÄ• rapu
piá¹‡á¸• Ä• ya paviá¹-á¹-hassa tiá¹‡ahÄ• riyo kaá¹-á¹-hahÄ• riyo tiá¹‡akuá¹-ikaá¹ƒ bhinditvÄ
kaá¹-á¹-haÃ±ca Ä• dÄ• ya agamaá¹ƒsu. dutiyampi kho Ä• yasmÄ• dhaniyo kumbhakÄ• rap
saá¹ƒkaá¸• á¸• hitvÄ• tiá¹‡akuá¹-ikaá¹ƒ akÄ• si. dutiyampi kho Ä• yasmato dhaniyassa kum

piá¹‡á¸• Ä• ya paviá¹-á¹-hassa tiá¹‡ahÄ• riyo kaá¹-á¹-hahÄ• riyo tiá¹‡akuá¹-ikaá¹ƒ bhinditvÄ
kaá¹-á¹-haÃ±ca Ä• dÄ• ya agamaá¹ƒsu. tatiyampi kho Ä• yasmÄ• dhaniyo kumbhakÄ• rapu
saá¹ƒkaá¸• á¸• hitvÄ• tiá¹‡akuá¹-ikaá¹ƒ akÄ• si. tatiyampi kho Ä• yasmato dhaniyassa kum
piá¹‡á¸• Ä• ya paviá¹-á¹-hassa tiá¹‡ahÄ• riyo kaá¹-á¹-hahÄ• riyo tiá¹‡akuá¹-ikaá¹ƒ bhinditvÄ
kaá¹-á¹-haÃ±ca Ä• dÄ• ya agamaá¹ƒsu.

atha kho Ä• yasmato dhaniyassa kumbhakÄ• raputtassa \Se I 77/ etadahosi --- ``yÄ• vatatiy
piá¹‡á¸• Ä• ya paviá¹-á¹-hassa tiá¹‡ahÄ• riyo kaá¹-á¹-hahÄ• riyo tiá¹‡akuá¹-ikaá¹ƒ bhinditvÄ
kaá¹-á¹-haÃ±ca Ä• dÄ• ya agamaá¹ƒsu. ahaá¹ƒ kho pana susikkhito anavayo sake Ä• cariy
pariyodÄ• tasippo \Ne 48/. yaá¹ƒnÅ«nÄ• haá¹ƒ sÄ• maá¹ƒ cikkhallaá¹ƒ madditvÄ• sabbama
kareyyaâ€™â€™ nti! atha kho Ä• yasmÄ• dhaniyo kumbhakÄ• raputto sÄ• maá¹ƒ cikkhalla
sabbamattikÄ• mayaá¹ƒ \Ee III 42/ kuá¹-ikaá¹ƒ karitvÄ• tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca gomaya
taá¹ƒ kuá¹-ikaá¹ƒ paci. sÄ• ahosi kuá¹-ikÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• lohi
seyyathÄ• pi indagopako. seyyathÄ• pi nÄ• ma kiá¹…kaá¹‡ikasaddo {kiá¹…kiá¹‡ikasaddo (
kuá¹-ikÄ• ya saddo ahosi.

<85> atha kho bhagavÄ• sambahulehi bhikkhÅ«hi saddhiá¹ƒ gijjhakÅ«á¹-Ä• pabbatÄ• oro
kuá¹-ikaá¹ƒ abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ lohitikaá¹ƒ. disvÄ• na bhikkhÅ« A
etaá¹ƒ, bhikkhave, abhirÅ«paá¹ƒ dassanÄ«yaá¹ƒ pÄ• sÄ• dikaá¹ƒ lohitikaá¹ƒ, seyyathÄ• pi
kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. vigarahi buddho bhagavÄ• --- ``ana
bhikkhave, tassa moghapurisassa ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ \Be
akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma so, bhikkhave, moghapuriso sabbamattikÄ• mayaá¹ƒ k
nÄ• ma, bhikkhave, tassa moghapurisassa pÄ• á¹‡esu anuddayÄ• anukampÄ• avihesÄ•
bhikkhave, kuá¹-ikaá¹ƒ \Se I 78/ bhindatha. mÄ• pacchimÄ• janatÄ• pÄ• á¹‡esu pÄ• tabya
bhikkhave, sabbamattikÄ• mayÄ• kuá¹-ikÄ• kÄ• tabbÄ• . yo kareyya, Ä• patti dukkaá¹-ass
bhanteâ€™â€™ ti, kho te bhikkhÅ« bhagavato paá¹-issuá¹‡itvÄ• yena sÄ• kuá¹-ikÄ• tenu
upasaá¹…kamitvÄ• taá¹ƒ kuá¹-ikaá¹ƒ bhindiá¹ƒsu. atha kho Ä• yasmÄ• dhaniyo kumbhakÄ
etadavoca --- ``kissa me tumhe, Ä• vuso, kuá¹-ikaá¹ƒ bhindathÄ• â€™â€™ ti? ``bhagavÄ• ,
ti. ``bhindathÄ• vuso, sace dhammassÄ• mÄ« bhedÄ• petÄ«â€™â€™ ti.

<86> atha kho Ä• yasmato dhaniyassa kumbhakÄ• raputtassa etadahosi --- ``yÄ• vatatiyaka
piá¹‡á¸• Ä• ya paviá¹-á¹-hassa tiá¹‡ahÄ• riyo kaá¹-á¹-hahÄ• riyo tiá¹‡akuá¹-ikaá¹ƒ bhinditvÄ
kaá¹-á¹-haÃ±ca Ä• dÄ• ya agamaá¹ƒsu. yÄ• pi mayÄ• sabbamattikÄ• mayÄ• kuá¹-ikÄ• ka
bhedÄ• pitÄ• . atthi ca me dÄ• rugahe gaá¹‡ako sandiá¹-á¹-ho. yaá¹ƒnÅ«nÄ• haá¹ƒ dÄ• rug
yÄ• citvÄ• dÄ• rukuá¹-ikaá¹ƒ kareyyaâ€™â€™ nti. atha kho Ä• yasmÄ• dhaniyo kumbhakÄ
gaá¹‡ako tenupasaá¹…kami; upasaá¹…kamitvÄ• dÄ• rugahe gaá¹‡akaá¹ƒ etadavoca --- ``y
Ä• vuso, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hassa tiá¹‡ahÄ• riyo kaá¹-á¹-hahÄ• riyo tiá¹‡ah
tiá¹‡aÃ±ca kaá¹-á¹-haÃ±ca Ä• dÄ• ya agamaá¹ƒsu. yÄ• pi mayÄ• sabbamattikÄ• mayÄ• k

bhedÄ• pitÄ• \Ne 49/. dehi me, Ä• vuso, dÄ• rÅ«ni. icchÄ• mi dÄ• rukuá¹-ikaá¹ƒ {dÄ• rukuá
(Ce) } kÄ• tuâ€™â€™ nti. ``natthi, bhante, tÄ• disÄ• ni dÄ• rÅ«ni yÄ• nÄ• haá¹ƒ \Se I 79/ ay
\Ee III 43/, bhante, devagahadÄ• rÅ«ni nagarapaá¹-isaá¹…khÄ• rikÄ• ni Ä• padatthÄ• ya nik
dÄ• rÅ«ni rÄ• jÄ• dÄ• peti harÄ• petha, bhanteâ€™â€™ ti. ``dinnÄ• ni, Ä• vuso, raÃ±Ã±Ä•
gaá¹‡akassa etadahosi --- ``ime kho samaá¹‡Ä• sakyaputtiyÄ• dhammacÄ• rino samacÄ•
} brahmacÄ• rino saccavÄ• dino sÄ«lavanto kalyÄ• á¹‡adhammÄ• . rÄ• jÄ• pimesaá¹ƒ abhi
dinnanti vattuâ€™â€™ nti. atha kho dÄ• rugahe \Be 53/ gaá¹‡ako Ä• yasmantaá¹ƒ dhaniya
etadavoca --- ``harÄ• petha, bhanteâ€™â€™ ti. atha kho Ä• yasmÄ• dhaniyo kumbhakÄ• r
khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ chedÄ• petvÄ• sakaá¹-ehi nibbÄ• hÄ• petvÄ• dÄ• rukuá¹-ik

<87> atha kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto rÄ• jagahe kammante anu
gaá¹‡ako tenupasaá¹…kami; upasaá¹…kamitvÄ• dÄ• rugahe gaá¹‡akaá¹ƒ etadavoca --- ``
devagahadÄ• rÅ«ni nagarapaá¹-isaá¹…khÄ• rikÄ• ni Ä• padatthÄ• ya nikkhittÄ• ni kahaá¹ƒ
``tÄ• ni, sÄ• mi, dÄ• rÅ«ni devena ayyassa dhaniyassa kumbhakÄ• raputtassa dinnÄ• nÄ«â
brÄ• hmaá¹‡o magadhamahÄ• matto \Se I 80/ anattamano ahosi --- ``kathaÃ±hi nÄ• ma de
nagarapaá¹-isaá¹…khÄ• rikÄ• ni Ä• padatthÄ• ya nikkhittÄ• ni dhaniyassa kumbhakÄ• rapu
kho vassakÄ• ro brÄ• hmaá¹‡o magadhamahÄ• matto yena rÄ• jÄ• mÄ• gadho seniyo bim
upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá¹ƒ etadavoca --- ``
{saccaá¹ƒ kira deva devena (Ce) } devagahadÄ• rÅ«ni nagarapaá¹-isaá¹…khÄ• rikÄ• ni Ä• p
dhaniyassa kumbhakÄ• raputtassa dinnÄ• nÄ«â€™â€™ ti? ``ko evamÄ• hÄ• â€™â€™ ti? `
ti. ``tena hi, brÄ• hmaá¹‡a, dÄ• rugahe gaá¹‡akaá¹ƒ Ä• á¹‡Ä• pehÄ«â€™â€™ ti. atha kho v
magadhamahÄ• matto dÄ• rugahe gaá¹‡akaá¹ƒ bandhaá¹ƒ {baddhaá¹ƒ (Ce) } Ä• á¹‡Ä• pes
kumbhakÄ• raputto dÄ• rugahe gaá¹‡akaá¹ƒ bandhaá¹ƒ niyyamÄ• naá¹ƒ. disvÄ• na dÄ• rug
``kissa tvaá¹ƒ, Ä• vuso, bandho niyyÄ• sÄ«â€™â€™ ti? ``tesaá¹ƒ, bhante, dÄ• rÅ«naá¹ƒ kid
``gacchÄ• vuso, ahampi Ä• gacchÄ• mÄ«â€™â€™ ti. ``eyyÄ• si, bhante, purÄ• haá¹ƒ haÃ±

<88> atha kho Ä• yasmÄ• dhaniyo kumbhakÄ• raputto yena raÃ±Ã±o mÄ• gadhassa seniy
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho rÄ• jÄ• mÄ•
bimbisÄ• ro yenÄ• yasmÄ• dhaniyo kumbhakÄ• raputto \Ee III 44/ tenupasaá¹…kami; upas
\Se I 81/ dhaniyaá¹ƒ kumbhakÄ• raputtaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekaman
mÄ• gadho seniyo bimbisÄ• ro Ä• yasmantaá¹ƒ dhaniyaá¹ƒ kumbhakÄ• raputtaá¹ƒ \Be 54/
mayÄ• , bhante, devagahadÄ• rÅ«ni nagarapaá¹-isaá¹…khÄ• rikÄ• ni Ä• padatthÄ• ya nikk
dinnÄ• nÄ«â€™â€™ ti? ``evaá¹ƒ, mahÄ• rÄ• jÄ• â€™â€™ ti. ``mayaá¹ƒ kho, bhante, rÄ• jÄ
bahukaraá¹‡Ä«yÄ• , datvÄ• pi na sareyyÄ• ma; iá¹…gha, bhante, sarÄ• pehÄ«â€™â€™ ti.
paá¹-hamÄ• bhisitto evarÅ«piá¹ƒ vÄ• caá¹ƒ bhÄ• sitÄ• --- ``dinnaÃ±Ã±eva samaá¹‡abrÄ• h
tiá¹‡akaá¹-á¹-hodakaá¹ƒ paribhuÃ±jantÅ«â€™â€™ ti. ``sarÄ• mahaá¹ƒ, bhante. santi, bhan
lajjino kukkuccakÄ• sikkhÄ• kÄ• mÄ• . tesaá¹ƒ appamattakepi kukkuccaá¹ƒ uppajjati. tesaá
bhÄ• sitaá¹ƒ, taÃ±ca kho araÃ±Ã±e apariggahitaá¹ƒ. so tvaá¹ƒ, bhante, tena lesena dÄ• rÅ«

maÃ±Ã±asi! kathaÃ±hi nÄ• ma mÄ• diso samaá¹‡aá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vijite vas
vÄ• pabbÄ• jeyya vÄ• ! gaccha, bhante, lomena tvaá¹ƒ muttosi. mÄ• ssu punapi evarÅ«paá
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``alajjino ime samaá¹‡Ä• sakyaputtiyÄ• dus
ime hi nÄ• ma dhammacÄ• rino \Se I 82/ samacÄ• rino brÄ• hmacÄ• rino saccavÄ• dino sÄ
paá¹-ijÄ• nissanti! natthi imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ, natthi imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. naá
sÄ• maÃ±Ã±aá¹ƒ, naá¹-á¹-haá¹ƒ imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ. kuto imesaá¹ƒ sÄ• maÃ±Ã±aá
brahmaÃ±Ã±aá¹ƒ! apagatÄ• ime sÄ• maÃ±Ã±Ä• , apagatÄ• ime brahmaÃ±Ã±Ä• . rÄ• jÄ•
panaÃ±Ã±e manusseâ€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ•
vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• santuá¹-á¹-hÄ• lajjino kukkuccakÄ• sikkhÄ
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• dhaniyo kumbhakÄ• raputto raÃ±Ã
Ä• diyissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ dhaniyaá¹ƒ kumbhakÄ• rap
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• n
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• yasmantaá¹ƒ dhaniyaá¹ƒ kumbhakÄ• raputta
kira tvaá¹ƒ, dhaniya, raÃ±Ã±o dÄ• rÅ«ni adinnaá¹ƒ Ä• diyÄ«â€™â€™ ti? ``saccaá¹ƒ, bhaga
buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ a
akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa \Ee III 45/, raÃ±Ã±o
Ä• diyissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya pasannÄ• naá¹ƒ
athakhvetaá¹ƒ, moghapurisa, appasannÄ• naÃ±ceva appasÄ• dÄ• ya pasannÄ• naÃ±ca ek
ti.

tena \Be 55/ \Ne 51/ kho pana samayena aÃ±Ã±ataro purÄ• á¹‡avohÄ• riko \Se I 83/ mahÄ
bhagavato avidÅ«re nisinno hoti. atha kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kittak
rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro coraá¹ƒ gahetvÄ• hanati vÄ• bandhati vÄ• pabbÄ
vÄ• , bhagavÄ• , pÄ• dÄ• rahena vÄ• â€™â€™ ti {pÄ• dÄ• rahenavÄ• atirekapÄ• denavÄ
rÄ• jagahe paÃ±camÄ• sako pÄ• do hoti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ dhaniyaá¹ƒ
anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ
uddiseyyÄ• tha ---

<89> __ ``yo pana bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyya, yathÄ• rÅ«pe ad
gahetvÄ• haneyyuá¹ƒ vÄ• bandheyyuá¹ƒ vÄ• pabbÄ• jeyyuá¹ƒ vÄ• --- `corosi bÄ• losi mÅ
tathÄ• rÅ«paá¹ƒ bhikkhu adinnaá¹ƒ Ä• diyamÄ• no ayampi pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<90> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« rajakattharaá¹‡aá¹ƒ gantvÄ• rajak
avaharitvÄ• Ä• rÄ• maá¹ƒ haritvÄ• bhÄ• jesuá¹ƒ. bhikkhÅ« evamÄ• haá¹ƒsu --- ``mahÄ• p
bahuá¹ƒ tumhÄ• kaá¹ƒ cÄ«varaá¹ƒ uppannaâ€™â€™ nti. ``kuto Ä• vuso, amhÄ• kaá¹ƒ puÃ
rajakattharaá¹‡aá¹ƒ gantvÄ• rajakabhaá¹‡á¸• ikaá¹ƒ avaharimhÄ• â€™â€™ ti. ``nanu, Ä• v

sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. kissa tumhe, Ä• vuso, rajakabhaá¹‡á¸• ikaá¹ƒ avaharitthÄ
``saccaá¹ƒ, Ä• vuso, bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. taÃ±ca kho gÄ• me, no
Ä• vuso, tathevetaá¹ƒ hoti. ananucchavikaá¹ƒ, Ä• vuso, ananulomikaá¹ƒ appatirÅ«paá¹ƒ ass
akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tumhe, Ä• vuso, rajakabhaá¹‡á¸• ikaá¹ƒ a
Ä• vuso, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya; a
appasannÄ• naÃ±ceva appasÄ• dÄ• ya pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• y
chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• \Ee III 46/ bhagavato etamatthaá¹ƒ
56/ kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ
bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira tumhe, bhikkhave, rajakattharaá¹‡aá¹ƒ gantvÄ• ra
avaharitthÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ---
moghapurisÄ• , ananulomikaá¹ƒ appaá¹-irÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá
tumhe, moghapurisÄ• , rajakabhaá¹‡á¸• ikaá¹ƒ \Ne 52/ avaharissatha! netaá¹ƒ, moghapuris
pasÄ• dÄ• ya pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya; atha khvetaá¹ƒ, moghapurisÄ• , ap
pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti. atha kho bhagavÄ• chab
vigarahitvÄ• dubbharatÄ• ya ... pe ... vÄ«riyÄ• rambhassa vaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• bhikk
tadanucchavikaá¹ƒ tadanulomikaá¹ƒ dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ... p
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<91> __ ``yo pana bhikkhu gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• adinnaá¹ƒ theyyasaá¹…khÄ• ta
adinnÄ• dÄ• ne \Se I 85/ rÄ• jÄ• no coraá¹ƒ gahetvÄ• haneyyuá¹ƒ vÄ• bandheyyuá¹ƒ vÄ•
`corosi bÄ• losi mÅ«á¸·hosi thenosÄ«â€™ ti, tathÄ• rÅ«paá¹ƒ bhikkhu adinnaá¹ƒ Ä• diyamÄ
asaá¹ƒvÄ• soâ€™â€™ _ti.

<92> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adh

__gÄ• mo_ nÄ• ma ekakuá¹-ikopi gÄ• mo, dvikuá¹-ikopi gÄ• mo, tikuá¹-ikopi gÄ• mo, catuku
gÄ• mo, amanussopi gÄ• mo, parikkhittopi gÄ• mo, aparikkhittopi gÄ• mo, gonisÄ• diniviá¹-
atirekacatumÄ• saniviá¹-á¹-ho sopi vuccati gÄ• mo.

__gÄ• mÅ«pacÄ• ro_ nÄ• ma parikkhittassa gÄ• massa indakhÄ«le {indakhile (Katthaci) } á
purisassa leá¸• á¸• upÄ• to, aparikkhittassa gÄ• massa gharÅ«pacÄ• re á¹-hitassa majjhima
leá¸• á¸• upÄ• to.

__araÃ±Ã±aá¹ƒ_ \Be 57/ nÄ• ma á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca avasesa

__adinnaá¹ƒ_ nÄ• maá¹ƒ yaá¹ƒ adinnaá¹ƒ anissaá¹-á¹-haá¹ƒ apariccattaá¹ƒ rakkhitaá¹ƒ gop
parapariggahitaá¹ƒ. etaá¹ƒ adinnaá¹ƒ nÄ• ma.

__theyyasaá¹…khÄ• ta_nti theyyacitto avaharaá¹‡acitto.

__Ä• diyeyyÄ• _ti \Ne 53/ Ä• diyeyya hareyya avahareyya iriyÄ• pathaá¹ƒ vikopeyya á¹-hÄ• vÄ«tinÄ• meyya.

__yathÄ• rÅ«paá¹ƒ_ nÄ• ma pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ• .

__rÄ• jÄ• no_ \Ee III 47/ nÄ• ma pathabyÄ• rÄ• jÄ• padesarÄ• jÄ• maá¹‡á¸• alikÄ• antara mahÄ• mattÄ• , ye vÄ• pana chejjabhejjaá¹ƒ karontÄ• anusÄ• santi. ete rÄ• jÄ• no nÄ• ma

__coro_ nÄ• ma yo paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá Ä• diyati. eso coro nÄ• ma.

__haneyyuá¹ƒ vÄ• _ti hatthena vÄ• pÄ• dena vÄ• kasÄ• ya vÄ• vettena vÄ• aá¸• á¸• hac haneyyuá¹ƒ.

__bandheyyuá¹ƒ vÄ• _ti rajjubandhanena vÄ• andubandhanena vÄ• saá¹…khalikabandha nagarabandhanena vÄ• gÄ• mabandhanena vÄ• nigamabandhanena vÄ• bandheyyuá¹ƒ,

__pabbÄ• jeyyuá¹ƒ vÄ• _ti gÄ• mÄ• vÄ• nigamÄ• vÄ• nagarÄ• vÄ• janapadÄ• vÄ• jan

__corosi bÄ• losi mÅ«á¸·hosi thenosÄ«_ti paribhÄ• so eso.

__tathÄ• rÅ«paá¹ƒ_ nÄ• ma pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• atirekapÄ• daá¹ƒ vÄ• .

__Ä• diyamÄ• no_ti Ä• diyamÄ• no haramÄ• no avaharamÄ• no iriyÄ• pathaá¹ƒ vikopayam saá¹…ketaá¹ƒ vÄ«tinÄ• mayamÄ• no.

__ayampÄ«_ti \Be 58/ purimaá¹ƒ upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jiko_ \Ne 54/ __hotÄ«_ti seyyathÄ• pi nÄ• ma paá¹‡á¸• upalÄ• so bandhanÄ• pa abhabbo haritatthÄ• ya {haritattÄ• ya (Ce Se) }, evameva bhikkhu pÄ• daá¹ƒ vÄ• pÄ• dÄ• r vÄ• adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyitvÄ• assamaá¹‡o hoti asakyaputtiyo. tena vu hotÄ«â€™ ti.

__asaá¹ƒvÄ• so_ti saá¹ƒvÄ• so nÄ• ma ekakammaá¹ƒ ekuddeso \Se I 87/ samasikkhatÄ• . saddhiá¹ƒ natthi. tena vuccati --- `asaá¹ƒvÄ• soâ€™ ti.

<93> bhÅ«maá¹-á¹-haá¹ƒ thalaá¹-á¹-haá¹ƒ Ä• kÄ• saá¹-á¹-haá¹ƒ vehÄ• saá¹-á¹-haá¹ƒ udaka
nÄ• vaá¹-á¹-haá¹ƒ yÄ• naá¹-á¹-haá¹ƒ bhÄ• raá¹-á¹-haá¹ƒ Ä• rÄ• maá¹-á¹-haá¹ƒ vihÄ• raá¹-á
vatthuá¹-á¹-haá¹ƒ gÄ• maá¹-á¹-haá¹ƒ araÃ±Ã±aá¹-á¹-haá¹ƒ udakaá¹ƒ dantapoá¹‡aá¹ƒ {dant
vanappati haraá¹‡akaá¹ƒ upanidhi suá¹…kaghÄ• taá¹ƒ pÄ• á¹‡o apadaá¹ƒ dvipadaá¹ƒ catu
ocarako oá¹‡irakkho saá¹ƒvidÄ• vahÄ• ro saá¹…ketakammaá¹ƒ nimittakammanti.

<94> __bhÅ«maá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• aá¹ƒ bhÅ«miyaá¹ƒ nikkhittaá¹ƒ hoti nikhÄ•
bhÅ«maá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesati
piá¹-akaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• patti dukkaá¹-assa. tattha jÄ• takaá¹ƒ \Ee III 48
lataá¹ƒ vÄ• chindati, Ä• patti dukkaá¹-assa. tattha paá¹ƒsuá¹ƒ khaá¹‡ati vÄ• byÅ«hati {viyÅ
uddharati vÄ• , Ä• patti dukkaá¹-assa. kumbhiá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. phandÄ
thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. attano bhÄ• janaá¹ƒ pavesetv
atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa
thullaccayassa. attano bhÄ• janagataá¹ƒ vÄ• karoti muá¹-á¹-hiá¹ƒ vÄ• chindati, Ä• patti pÄ
suttÄ• ruá¸·haá¹ƒ bhaá¹‡á¸• aá¹ƒ pÄ• maá¹…gaá¹ƒ vÄ• kaá¹‡á¹-hasuttakaá¹ƒ \Se I 88/ vÄ•
sÄ• á¹-akaá¹ƒ vÄ• veá¹-hanaá¹ƒ vÄ• theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ
thullaccayassa. koá¹-iyaá¹ƒ gahetvÄ• uccÄ• reti, Ä• patti thullaccayassa. ghaá¹ƒsanto nÄ«h
thullaccayassa. antamaso kesaggamattampi kumbhimukhÄ• moceti, Ä• patti pÄ• rÄ• jikass
madhuá¹ƒ vÄ• phÄ• á¹‡itaá¹ƒ vÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ v
payogena pivati, Ä• patti pÄ• rÄ• jikassa. tattheva bhindati vÄ• chaá¸• á¸• eti vÄ• jhÄ• peti
karoti, Ä• patti dukkaá¹-assa.

<95> __thalaá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• aá¹ƒ thale nikkhittaá¹ƒ hoti. thalaá¹-á¹-haá¹ƒ bh
avaharissÄ• mÄ«ti theyyacitto \Ne 55/ dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• patti dukka
Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti p

<96> __Ä• kÄ• saá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• aá¹ƒ Ä• kÄ• sagataá¹ƒ hoti. moro vÄ• ka
vaá¹-á¹-ako vÄ• , sÄ• á¹-akaá¹ƒ vÄ• veá¹-hanaá¹ƒ vÄ• hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ
Ä• kÄ• saá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesa
dukkaá¹-assa \Se I 89/. gamanaá¹ƒ upacchindati, Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti
phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<97> __vehÄ• saá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• aá¹ƒ vehÄ• sagataá¹ƒ hoti. maÃ±ce vÄ• p
cÄ«vararajjuyÄ• vÄ• bhittikhile vÄ• nÄ• gadante vÄ• rukkhe vÄ• laggitaá¹ƒ hoti, antamas
vehÄ• saá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesat
dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-h
pÄ• rÄ• jikassa.

<98> __udakaá¹-á¹-haá¹ƒ_ \Ee III 49/ nÄ• ma bhaá¹‡á¸• aá¹ƒ udake nikkhittaá¹ƒ hoti. udaka
bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• pa
nimujjati vÄ• ummujjati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phan
thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. tattha jÄ• takaá¹ƒ uppalaá¹ƒ v
puá¹‡á¸• arÄ«kaá¹ƒ vÄ• bhisaá¹ƒ vÄ• macchaá¹ƒ vÄ• kacchapaá¹ƒ vÄ• paÃ±camÄ• saka
vÄ• agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thul
cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<99> __nÄ• vÄ• _ \Be 60/ nÄ• ma yÄ• ya tarati. __nÄ• vaá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• a
``nÄ• vaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«â€™â€™ ti theyyacitto dutiyaá¹ƒ \Se I
gacchati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• pa
á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. nÄ• vaá¹ƒ avaharissÄ• mÄ«ti theyyacitto duti
gacchati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• pa
thullaccayassa. bandhanaá¹ƒ moceti, Ä• patti dukkaá¹-assa. bandhanaá¹ƒ mocetvÄ• Ä• ma
phandÄ• peti, Ä• patti thullaccayassa. uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ• antamaso kes
saá¹…kÄ• meti, Ä• patti pÄ• rÄ• jikassa.

<100> __yÄ• naá¹ƒ_ nÄ• ma vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ• nikÄ• . __yÄ• naá¹-á¹-
yÄ• ne nikkhittaá¹ƒ hoti. yÄ• naá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto du
gacchati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• pa
á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. yÄ• naá¹ƒ avaharissÄ• mÄ«ti theyyacitto duti
gacchati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• pa
á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<101> __bhÄ• ro_ nÄ• ma sÄ«sabhÄ• ro khandhabhÄ• ro kaá¹-ibhÄ• ro olambako. sÄ«se b
Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. khandhaá¹ƒ oropeti, Ä• patti p
\Se I 91/ bhÄ• raá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thu
oropeti, Ä• patti pÄ• rÄ• jikassa. kaá¹-iyÄ• bhÄ• raá¹ƒ theyyacitto Ä• masati, Ä• patti dukka
Ä• patti thullaccayassa. hatthena gaá¹‡hÄ• ti, Ä• patti pÄ• rÄ• jikassa. hatthe bhÄ• raá¹ƒ th
nikkhipati, Ä• patti pÄ• rÄ• jikassa. theyyacitto bhÅ«mito gaá¹‡hÄ• ti, Ä• patti pÄ• rÄ• jikass

<102> __Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• mo phalÄ• rÄ• mo. __Ä• rÄ• maá¹-á¹-haá¹ƒ_ nÄ
á¹-hÄ• nehi nikkhittaá¹ƒ hoti --- bhÅ«maá¹-á¹-haá¹ƒ thalaá¹-á¹-haá¹ƒ, Ä• kÄ• saá¹-á¹-haá¹ƒ,
Ä• rÄ• maá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti \Ee III 50/ theyyacitto dutiyaá¹ƒ vÄ
gacchati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• pa
á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. tattha jÄ• takaá¹ƒ mÅ«laá¹ƒ vÄ• tacaá¹ƒ vÄ•
vÄ• phalaá¹ƒ vÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá

dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• j
abhiyuÃ±jati, Ä• patti dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ uppÄ• deti, Ä• patti thullaccayas
mayhaá¹ƒ bhavissatÄ«ti dhuraá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ caranto s
Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ caranto parajjati, Ä• patti thullaccayassa.

<103> __vihÄ• raá¹-á¹-haá¹ƒ_ \Se I 92/ \Ne 57/ nÄ• ma bhaá¹‡á¸• aá¹ƒ vihÄ• re catÅ«hi á¹-
--- bhÅ«maá¹-á¹-haá¹ƒ, thalaá¹-á¹-haá¹ƒ, Ä• kÄ• saá¹-á¹-haá¹ƒ, vehÄ• saá¹-á¹-haá¹ƒ. vihÄ•
bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• pa
Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• ve
vihÄ• raá¹ƒ abhiyuÃ±jati, Ä• patti dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ uppÄ• deti, Ä• patti
na mayhaá¹ƒ bhavissatÄ«ti dhuraá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ carant
Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ caranto parajjati, Ä• patti thullaccayassa.

<104> __khettaá¹ƒ_ nÄ• ma yattha pubbaá¹‡á¹‡aá¹ƒ vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• jÄ• yati. __
bhaá¹‡á¸• aá¹ƒ khette catÅ«hi á¹-hÄ• nehi nikkhittaá¹ƒ hoti --- bhÅ«maá¹-á¹-haá¹ƒ, thalaá¹-á
Ä• kÄ• saá¹-á¹-haá¹ƒ, vehÄ• saá¹-á¹-haá¹ƒ. khettaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• m
vÄ• pariyesati gacchati vÄ• , Ä• patti, dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phar
thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. tattha jÄ• takaá¹ƒ pubbaá¹‡á¹
aparaá¹‡á¹‡aá¹ƒ vÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanak
Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti p
abhiyuÃ±jati, Ä• patti dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ uppÄ• deti, Ä• patti thullaccayas
93/ mayhaá¹ƒ bhavissatÄ«ti dhuraá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ caran
Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ caranto parajjati, Ä• patti thullaccayassa. khilaá¹ƒ vÄ•
vatiá¹ƒ vÄ• mariyÄ• daá¹ƒ vÄ• saá¹…kÄ• meti, Ä• patti dukkaá¹-assa. ekaá¹ƒ payogaá¹ƒ a
thullaccayassa. tasmiá¹ƒ payoge Ä• gate, Ä• patti pÄ• rÄ• jikassa.

<105> __vatthu_ nÄ• ma Ä• rÄ• mavatthu vihÄ• ravatthu. __vatthuá¹-á¹-haá¹ƒ_ nÄ• ma bha
catÅ«hi á¹-hÄ• nehi nikkhittaá¹ƒ hoti --- bhÅ«maá¹-á¹-haá¹ƒ, thalaá¹-á¹-haá¹ƒ, Ä• kÄ• saá¹-á
vehÄ• saá¹-á¹-haá¹ƒ. vatthuá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharissÄ• mÄ«ti theyyacitto dutiy
gacchati vÄ• , Ä• patti dukkaá¹-assa. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• pa
á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. vatthuá¹ƒ abhiyuÃ±jati, Ä• patti dukkaá¹-assa
uppÄ• deti, Ä• patti thullaccayassa. sÄ• miko na mayhaá¹ƒ bhavissatÄ«ti dhuraá¹ƒ nikkhipa
pÄ• rÄ• jikassa. dhammaá¹ƒ caranto sÄ• mikaá¹ƒ parÄ• jeti, Ä• patti pÄ• rÄ• jikassa. dham
Ä• patti thullaccayassa. khÄ«laá¹ƒ \Ne 58/ vÄ• rajjuá¹ƒ vÄ• vatiá¹ƒ vÄ• pÄ• kÄ• raá¹ƒ vÄ•
dukkaá¹-assa. ekaá¹ƒ payogaá¹ƒ anÄ• gate Ä• patti thullaccayassa. tasmiá¹ƒ payoge Ä• ga

<106> __gÄ• maá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• aá¹ƒ gÄ• me catÅ«hi á¹-hÄ• nehi nikkhitta
bhÅ«maá¹-á¹-haá¹ƒ, thalaá¹-á¹-haá¹ƒ, Ä• kÄ• saá¹-á¹-haá¹ƒ, vehÄ• saá¹-á¹-haá¹ƒ. gÄ• maá

avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• patti dukkaá¹-assa
dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• j

<107> __araÃ±Ã±aá¹ƒ_ \Ee III 51/ nÄ• ma yaá¹ƒ manussÄ• naá¹ƒ pariggahitaá¹ƒ hoti, taá¹
__araÃ±Ã±aá¹-á¹-haá¹ƒ_ nÄ• ma bhaá¹‡á¸• aá¹ƒ araÃ±Ã±e catÅ«hi á¹-hÄ• nehi nikkhittaá¹
bhÅ«maá¹-á¹-haá¹ƒ, thalaá¹-á¹-haá¹ƒ, Ä• kÄ• saá¹-á¹-haá¹ƒ, vehÄ• saá¹-á¹-haá¹ƒ. araÃ±Ã±
avaharissÄ• mÄ«ti theyyacitto dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• patti dukkaá¹-assa
dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• j
kaá¹-á¹-haá¹ƒ vÄ• lataá¹ƒ vÄ• tiá¹‡aá¹ƒ vÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ•
theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• n
pÄ• rÄ• jikassa.

<108> __udakaá¹ƒ_ \Be 63/ nÄ• ma bhÄ• janagataá¹ƒ vÄ• hoti pokkharaá¹‡iyÄ• vÄ• taá¸
Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• ve
\Se I 95/. attano bhÄ• janaá¹ƒ pavesetvÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sa
udakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayass
bhÄ• janagataá¹ƒ karoti, Ä• patti pÄ• rÄ• jikassa. mariyÄ• daá¹ƒ bhindati, Ä• patti dukkaá¹-a
bhinditvÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ udaka
pÄ• rÄ• jikassa. atirekamÄ• sakaá¹ƒ vÄ• Å«napaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ uda
thullaccayassa. mÄ• sakaá¹ƒ vÄ• Å«namÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ udakaá¹ƒ nikkhÄ•

<109> __dantapoá¹‡aá¹ƒ_ nÄ• ma chinnaá¹ƒ vÄ• acchinnaá¹ƒ vÄ• . paÃ±camÄ• sakaá¹ƒ v
agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullacca
cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<110> __vanappati_ \Ne 59/ nÄ• ma yo manussÄ• naá¹ƒ pariggahito hoti rukkho paribhogo
pahÄ• re pahÄ• re Ä• patti dukkaá¹-assa. ekaá¹ƒ pahÄ• raá¹ƒ anÄ• gate, Ä• patti thullaccay
Ä• gate, Ä• patti pÄ• rÄ• jikassa.

<111> __haraá¹‡akaá¹ƒ_ nÄ• ma aÃ±Ã±assa haraá¹‡akaá¹ƒ bhaá¹‡á¸• aá¹ƒ. theyyacitto Ä
dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• j
sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ padasÄ• nessÄ• mÄ«ti \Se I 96/ paá¹-hamaá¹ƒ pÄ• daá¹ƒ saá
thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti pÄ• rÄ• jikassa. patitaá¹ƒ bhaá
pÄ• tÄ• peti, Ä• patti dukkaá¹-assa. patitaá¹ƒ bhaá¹‡á¸• aá¹ƒ paÃ±camÄ• sakaá¹ƒ vÄ• atire
agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullacca
cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<112> __upanidhi_ nÄ• ma upanikkhittaá¹ƒ bhaá¹‡á¸• aá¹ƒ. dehi me bhaá¹‡á¸• anti vuccam

bhaá¹‡ati, Ä• patti dukkaá¹-assa. sÄ• mikassa vimatiá¹ƒ uppÄ• deti \Be 64/, Ä• patti thullacc
sÄ• miko na mayhaá¹ƒ dassatÄ«ti dhuraá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ
parÄ• jeti, Ä• patti pÄ• rÄ• jikassa. dhammaá¹ƒ caranto parajjati, Ä• patti thullaccayassa.

<113> __suá¹…kaghÄ• taá¹ƒ_ nÄ• ma raÃ±Ã±Ä• á¹-hapitaá¹ƒ hoti pabbatakhaá¹‡á¸• e vÄ
vÄ• --- `atra paviá¹-á¹-hassa suá¹…kaá¹ƒ gaá¹‡hantÅ«â€™ ti. tatra pavisitvÄ• rÄ• jaggaá¹
} bhaá¹‡á¸• aá¹ƒ paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ
dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. paá¹-hamaá¹ƒ pÄ• daá¹ƒ suá¹…kaghÄ
thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• patti pÄ• rÄ• jikassa. antosuá¹…kaghÄ
bahisuá¹…kaghÄ• taá¹ƒ pÄ• teti, Ä• patti pÄ• rÄ• jikassa. suá¹…kaá¹ƒ pariharati, Ä• patti du

<114> __pÄ• á¹‡o_ \Se I 97/ nÄ• ma manussapÄ• á¹‡o vuccati. theyyacitto Ä• masati, Ä• p
phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. padasÄ
paá¹-hamaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ saá¹
pÄ• rÄ• jikassa.

__apadaá¹ƒ_ \Ne 60/ nÄ• ma ahi macchÄ• . paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• s
theyyacitto Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• n
pÄ• rÄ• jikassa.

<115> __dvipadaá¹ƒ_ nÄ• ma manussÄ• , pakkhajÄ• tÄ• . theyyacitto Ä• masati, Ä• patti du
Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. padasÄ• nessÄ• mÄ
saá¹…kÄ• meti, Ä• patti thullaccayassa. dutiyaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti pÄ• r

<116> __catuppadaá¹ƒ_ nÄ• ma --- hatthÄ« assÄ• oá¹-á¹-hÄ• goá¹‡Ä• gadrabhÄ• pasuk
Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti p
nessÄ• mÄ«ti paá¹-hamaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti thullaccayassa. dutiyaá¹ƒ p
Ä• patti \Be 65/ thullaccayassa. tatiyaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti thullaccayassa
saá¹…kÄ• meti, Ä• patti \Se I 98/ pÄ• rÄ• jikassa.

<117> __bahuppadaá¹ƒ_ nÄ• ma --- vicchikÄ• satapadÄ« uccÄ• liá¹…gapÄ• á¹‡akÄ• . paÃ
atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa
thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa. padasÄ• nessÄ• mÄ«ti saá¹.
thullaccayassa. pacchimaá¹ƒ pÄ• daá¹ƒ saá¹…kÄ• meti, Ä• patti pÄ• rÄ• jikassa.

<118> __ocarako_ nÄ• ma bhaá¹‡á¸• aá¹ƒ ocaritvÄ• Ä• cikkhati --- ``itthannÄ• maá¹ƒ bhaá
ti, Ä• patti dukkaá¹-assa. so taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jika

__oá¹‡irakkho_ \Ee III 53/ nÄ• ma Ä• haá¹-aá¹ƒ bhaá¹‡á¸• aá¹ƒ gopento paÃ±camÄ• sakaá
atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹-assa
thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

__saá¹ƒvidÄ• vahÄ• ro_ nÄ• ma sambahulÄ• saá¹ƒvidahitvÄ• eko bhaá¹‡á¸• aá¹ƒ avahara
pÄ• rÄ• jikassa.

<119> __saá¹…ketakammaá¹ƒ_ \Ne 61/ nÄ• ma saá¹…ketaá¹ƒ karoti --- ``purebhattaá¹ƒ vÄ
rattiá¹ƒ vÄ• divÄ• vÄ• tena saá¹…ketena taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti, Ä• p
saá¹…ketena taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa. taá¹ƒ saa
pacchÄ• \Se I 99/ vÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. avahÄ
pÄ• rÄ• jikassa.

<120> __nimittakammaá¹ƒ_ nÄ• ma nimittaá¹ƒ karoti. akkhiá¹ƒ vÄ• nikhaá¹‡issÄ• mi bham
sÄ«saá¹ƒ vÄ• ukkhipissÄ• mi, tena nimittena taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• ti, Ä• patti duk
nimittena taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa. taá¹ƒ nimittaa
vÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. avahÄ• rakassa Ä• patti

<121> bhikkhu \Be 66/ bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaha
dukkaá¹-assa. so taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikass

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™
taá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. avahÄ• rakassa

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™
aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™
aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. avahÄ• ra

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• massa pÄ• vada --- `itthannÄ• mo itthannÄ
itthannÄ• mo itthannÄ• maá¹ƒ \Se I 100/ bhaá¹‡á¸• aá¹ƒ avaharatÅ«â€™â€™ â€™ ti, Ä• pa
Ä• roceti, Ä• patti dukkaá¹-assa. avahÄ• rako paá¹-iggaá¹‡hÄ• ti, mÅ«laá¹-á¹-hassa Ä• patti
taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti sabbesaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu \Ne 62/ bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• massa pÄ• vada --- `itthannÄ• mo i
--- itthannÄ• mo itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharatÅ«â€™â€™ â€™ ti, Ä• patti dukk
Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. avahÄ• rako paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa

avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. Ä• á¹‡Ä• pakassa ca avahÄ• rakassa ca Ä• patti pA

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ \Ee III 54/ bhaá¹‡á¸• aá¹ƒ avaharÄ• dukkaá¹-assa. so gantvÄ• puna paccÄ• gacchati --- ``nÄ• haá¹ƒ sakkomi taá¹ƒ bhaá¹‡á¸• a so puna Ä• á¹‡Ä• peti --- ``yadÄ• sakkosi tadÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu \Be 67/ bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€ dukkaá¹-assa. so Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• rÄ« na sÄ• veti --- ``mÄ• avaharÄ«â€™â€ avaharati, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• rÄ« sÄ• veti --- ``mÄ• avaharÄ«â€™â€™ ti. so ``Ä• á¹‡atto a bhaá¹‡á¸• aá¹ƒ avaharati, mÅ«laá¹-á¹-hassa anÄ• patti. avahÄ• rakassa \Se I 101/ Ä• patti

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• rÄ« sÄ• veti --- ``mÄ• avaharÄ«â€™â€™ ti. so ``sÄ• dhÅ«â (Katthaci) }? oramati, ubhinnaá¹ƒ anÄ• patti.

<122> paÃ±cahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti pÄ• rÄ• jikassa --- paraparigg parapariggahitasaÃ±Ã±Ä« ca, garuko ca hoti parikkhÄ• ro, paÃ±camÄ• sako vÄ• atirekapa theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<123> paÃ±cahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti thullaccayassa --- paraparigg parapariggahitasaÃ±Ã±Ä« ca, lahuko ca hoti parikkhÄ• ro, atirekamÄ• sako \Ne 63/ vÄ• Å« theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, á¹-hÄ• nÄ• cÄ• veti, Ä• patti thullaccayassa.

<124> paÃ±cahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti dukkaá¹-assa. parapariggahit parapariggahitasaÃ±Ã±Ä« ca, lahuko ca hoti parikkhÄ• ro, mÄ• sako vÄ• Å«namÄ• sako v paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti dukkaá¹- cÄ• veti, Ä• patti dukkaá¹-assa.

<125> chahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti pÄ• rÄ• jikassa. na \Se I 102/ ca vissÄ• saggÄ• hÄ«, na ca tÄ• vakÄ• likaá¹ƒ, garuko ca hoti \Be 68/ parikkhÄ• ro, paÃ±camÄ atirekapaÃ±camÄ• sako vÄ• , theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patt phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassa.

<126> chahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti thullaccayassa. na ca sakasaÃ±Ã
vissÄ• saggÄ• hÄ«, na ca tÄ• vakÄ• likaá¹ƒ, lahuko ca hoti parikkhÄ• ro atirekamÄ• sako \E
Å«napaÃ±camÄ• sako vÄ• , theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti
Ä• patti dukkaá¹-assa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti thullaccayassa.

<127> chahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti dukkaá¹-assa. na ca sakasaÃ±Ã±
na ca tÄ• vakÄ• likaá¹ƒ, lahuko ca hoti parikkhÄ• ro, mÄ• sako vÄ• Å«namÄ• sako vÄ• , th
paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti dukkaá¹-
cÄ• veti, Ä• patti dukkaá¹-assa.

<128> paÃ±cahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti dukkaá¹-assa. na ca parapari
parapariggahitasaÃ±Ã±Ä« ca, garuko ca hoti parikkhÄ• ro, paÃ±camÄ• sako vÄ• atirekapa
theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti,
á¹-hÄ• nÄ• cÄ• veti, Ä• patti dukkaá¹-assa.

<129> paÃ±cahi \Ne 64/ Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti dukkaá¹-assa. na \Se
parapariggahitaá¹ƒ hoti, parapariggahitasaÃ±Ã±Ä« ca, lahuko ca hoti parikkhÄ• ro, atirekam
Å«napaÃ±camÄ• sako vÄ• , theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti
Ä• patti dukkaá¹-assa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti dukkaá¹-assa.

<130> paÃ±cahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti dukkaá¹-assa. na ca parapari
parapariggahitasaÃ±Ã±Ä« ca, lahuko ca hoti parikkhÄ• ro, mÄ• sako vÄ• Å«namÄ• sako v
paccupaá¹-á¹-hitaá¹ƒ hoti. Ä• masati, Ä• patti dukkaá¹-assa. phandÄ• peti, Ä• patti dukkaá¹-
cÄ• veti, Ä• patti dukkaá¹-assa.

<131> anÄ• patti \Be 69/ sasaÃ±Ã±issa, vissÄ• saggÄ• he, tÄ• vakÄ• like, petapariggahe, t
paá¹ƒsukÅ«lasaÃ±Ã±issa, ummattakassa, (khittacittassa vedanÄ• á¹-á¹-assa) { (khittacittas
katthaci natthi} Ä• dikammikassÄ• ti.

adinnÄ• dÄ• namhi paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

rajakehi paÃ±ca akkhÄ• tÄ• , caturo attharaá¹‡ehi ca.

andhakÄ• rena ve paÃ±ca, paÃ±ca hÄ• raá¹‡akena ca ||

niruttiyÄ• paÃ±ca akkhÄ• tÄ• , vÄ• tehi apare duve.

asambhinne kusÄ• pÄ• to, jantaggena {jantÄ• gharena (Se) } sahÄ• dasa ||

vighÄ• sehi paÃ±ca akkhÄ• tÄ• , paÃ±ca ceva amÅ«lakÄ• .

dubbhikkhe kuramaá¹ƒ saÃ±ca {kÅ«ramaá¹ƒ saÃ±ca (Se) }, pÅ«vasakkhalimodakÄ• ||

chaparikkhÄ• rathavikÄ• \Se I 104/, bhisivaá¹ƒ sÄ• na nikkhame.

khÄ• danÄ«yaÃ±ca vissÄ• saá¹ƒ, sasaÃ±Ã±Ä• yapare duve ||

satta \Ne 65/ nÄ• vaharÄ• mÄ• ti, satta ceva avÄ• haruá¹ƒ.

saá¹…ghassa avaharuá¹ƒ satta, pupphehi apare duve ||

tayo ca vuttavÄ• dino, maá¹‡i tÄ«á¹‡i atikkame.

sÅ«karÄ• ca migÄ• macchÄ• , yÄ• naÃ±cÄ• pi pavattayi ||

duve pesÄ« duve dÄ• rÅ«, paá¹ƒ sukÅ«laá¹ƒ duve dakÄ• .

anupubbavidhÄ• nena \Ee III 56/, tadaÃ±Ã±o na paripÅ«rayi ||

sÄ• vatthiyÄ• \Be 70/ caturo muá¹-á¹-hÄ«, dve vighÄ• sÄ• duve tiá¹‡Ä• .

saá¹…ghassa bhÄ• jayuá¹ƒ satta, satta ceva assÄ• mikÄ• ||

dÄ• rudakÄ• mattikÄ• dve tiá¹‡Ä• ni.

saá¹…ghassa satta avahÄ• si seyyaá¹ƒ.

sassÄ• mikaá¹ƒ na cÄ• pi nÄ«hareyya.

hareyya sassÄ• mikaá¹ƒ tÄ• vakÄ• likaá¹ƒ ||

campÄ• rÄ• jagahe ceva, vesÄ• liyÄ• ca ajjuko.

bÄ• rÄ• á¹‡asÄ« ca kosambÄ«, sÄ• galÄ• daá¸·hikena cÄ• ti ||

vinÄ«tavatthu

<132> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« rajakattharaá¹‡aá¹ƒ gantvÄ• raja
avahariá¹ƒsu. tesaá¹ƒ kukkuccaá¹ƒ ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ
pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ ti \Se I 105/. bhagavato etamatthaá¹ƒ Ä• ro
bhikkhave, Ä• pannÄ• pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu rajakattharaá¹‡aá¹ƒ gantvÄ• mahagghaá¹ƒ
theyyacittaá¹ƒ uppÄ• desi. tassa kukkuccaá¹ƒ ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±
\Ne 66/ ahaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä
bhikkhu, cittuppÄ• deâ€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu rajakattharaá¹‡aá¹ƒ gantvÄ• mahagghaá¹ƒ
theyyacitto Ä• masi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu rajakattharaá¹‡aá¹ƒ gantvÄ• mahagghaá¹ƒ
theyyacitto phandÄ• pesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• ji
thullaccayassÄ• â€™â€™ ti.

tena \Be 71/ kho pana samayena aÃ±Ã±ataro bhikkhu rajakattharaá¹‡aá¹ƒ gantvÄ• mahag
theyyacitto á¹-hÄ• nÄ• cÄ• vesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhik
pÄ• rÄ• jikaâ€™â€™ nti.

<133> tena kho pana samayena aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu mahagghaá¹ƒ uttar
theyyacittaá¹ƒ uppÄ• desi ... pe ... theyyacitto Ä• masi ... pe ... \Se I 106/ theyyacitto phandÄ
... theyyacitto á¹-hÄ• nÄ• cÄ• vesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bh
pÄ• rÄ• jikaâ€™â€™ nti.

<134> tena kho pana samayena aÃ±Ã±ataro bhikkhu divÄ• bhaá¹‡á¸• aá¹ƒ passitvÄ• nimi
avaharissÄ• mÄ«â€™ ti. so taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avahari ... pe ... taá¹ƒ maÃ±Ã±am
pe ... aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avahari ... pe ... aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no aÃ±
kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti

tena kho pana samayena aÃ±Ã±ataro bhikkhu divÄ• bhaá¹‡á¸• aá¹ƒ passitvÄ• nimittaá¹ƒ a
avaharissÄ• mÄ«â€™â€™ ti. so taá¹ƒ maÃ±Ã±amÄ• no attano bhaá¹‡á¸• aá¹ƒ avahari. tas

... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Ne 67/ kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto s
Ä• masi ... pe ... theyyacitto phandÄ• pesi ... pe ... theyyacitto khandhaá¹ƒ oropesi ... pe ... \
khandhe bhÄ• raá¹ƒ theyyacitto Ä• masi ... pe ... theyyacitto phandÄ• pesi ... pe ... theyyacit
oropesi ... pe ... kaá¹-iyÄ• bhÄ• raá¹ƒ theyyacitto Ä• masi ... pe ... theyyacitto phandÄ• pesi
theyyacitto hatthena aggahesi ... pe ... hatthe bhÄ• raá¹ƒ theyyacitto bhÅ«miyaá¹ƒ nikkhipi .
theyyacitto bhÅ«mito aggahesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkh
pÄ• rÄ• jikaâ€™â€™ nti.

<135> tena kho pana samayena aÃ±Ã±ataro bhikkhu ajjhokÄ• se cÄ«varaá¹ƒ pattharitvÄ•
aÃ±Ã±ataro bhikkhu --- `mÄ• yidaá¹ƒ cÄ«varaá¹ƒ nassÄ«â€™ ti, paá¹-isÄ• mesi. so nikkhar
pucchi --- ``Ä• vuso, mayhaá¹ƒ cÄ«varaá¹ƒ kena avahaá¹-aâ€™â€™ nti \Be 72/? so evamÄ
avahaá¹-aâ€™â€™ nti. ``so taá¹ƒ Ä• diyi, assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá¹
bhagavato etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``niruttipatho a
ti. ``anÄ• patti, bhikkhu, niruttipatheâ€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu pÄ«á¹-he cÄ«varaá¹ƒ nikkhipitvÄ• . pÄ«á¹-he
... heá¹-á¹-hÄ• pÄ«á¹-he pattaá¹ƒ nikkhipitvÄ• vihÄ• raá¹ƒ pÄ• visi. aÃ±Ã±ataro bhikkhu ---
nassÄ«â€™â€™ ti paá¹-isÄ• mesi. so nikkhamitvÄ• taá¹ƒ bhikkhuá¹ƒ pucchi --- ``Ä• vuso,
avahaá¹-oâ€™â€™ ti? so evamÄ• ha --- ``mayÄ• avahaá¹-oâ€™â€™ ti. ``so taá¹ƒ Ä• diyi,
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, niruttipatheâ€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« vatiyÄ• cÄ«varaá¹ƒ pattharitvÄ• vihÄ
bhikkhunÄ« --- `mÄ• yidaá¹ƒ \Se I 108/ cÄ«varaá¹ƒ nassÄ«â€™ ti paá¹-isÄ• mesi. sÄ• nikk
bhikkhuniá¹ƒ pucchi --- ``ayye, mayhaá¹ƒ cÄ«varaá¹ƒ kena avahaá¹-aâ€™â€™ nti? sÄ• ev
avahaá¹-aâ€™â€™ nti. ``sÄ• taá¹ƒ Ä• diyi, assamaá¹‡Ä«si tvaâ€™â€™ nti. tassÄ• kukku
bhikkhunÄ« bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhuniyo bhikkhÅ«naá¹ƒ etamatth
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``anÄ• patti, bhikkhave, niruttipatheâ€™â€™

<136> tena \Ee III 58/ \Ne 68/ kho pana samayena aÃ±Ã±ataro bhikkhu vÄ• tamaá¹‡á¸• alik
sÄ• á¹-akaá¹ƒ passitvÄ• sÄ• mikÄ• naá¹ƒ dassÄ• mÄ«ti, aggahesi. sÄ• mikÄ• taá¹ƒ bhikkh
``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ bhikkhÅ
``atheyyacitto ahaá¹ƒ, bhagavÄ• â€™â€™ ti. anÄ• patti, bhikkhu, atheyyacittassÄ• â€™â€™

tena kho pana samayena aÃ±Ã±ataro bhikkhu vÄ• tamaá¹‡á¸• alikÄ• ya ukkhittaá¹ƒ veá¹-ha
sÄ• mikÄ• passantÄ«â€™ ti theyyacitto aggahesi. sÄ• mikÄ• taá¹ƒ bhikkhuá¹ƒ codesuá¹ƒ
tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ

<137> tena kho pana samayena aÃ±Ã±ataro bhikkhu susÄ• naá¹ƒ gantvÄ• abhinne sarÄ«r
tasmiÃ±ca sarÄ«re peto adhivattho hoti \Be 73/. atha kho so peto taá¹ƒ bhikkhuá¹ƒ etadavo
mayhaá¹ƒ sÄ• á¹-akaá¹ƒ aggahesÄ«â€™â€™ ti. so bhikkhu anÄ• diyanto agamÄ• si \Se I 1
sarÄ«raá¹ƒ uá¹-á¹-hahitvÄ• tassa bhikkhuno piá¹-á¹-hito piá¹-á¹-hito anubandhi. atha kho so
pavisitvÄ• dvÄ• raá¹ƒ thakesi. atha kho taá¹ƒ sarÄ«raá¹ƒ tattheva paripati. tassa kukkuccaá
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. na ca, bhikkhave, abhinne sarÄ«re paá¹ƒsukÅ«laá¹ƒ
gaá¹‡heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<138> tena kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa cÄ«vare bhÄ• jÄ«yamÄ
saá¹…kÄ• metvÄ• cÄ«varaá¹ƒ aggahesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tva
pÄ• rÄ• jikaâ€™â€™ nti.

<139> tena kho pana samayena Ä• yasmÄ• Ä• nando jantÄ• ghare aÃ±Ã±atarassa bhikkh
maÃ±Ã±amÄ• no nivÄ• sesi. atha kho so bhikkhu Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca
Ä• nanda, antaravÄ• sakaá¹ƒ nivÄ• sesÄ«â€™â€™ ti? ``sakasaÃ±Ã±Ä« ahaá¹ƒ, Ä• vusoâ€
Ä• rocesuá¹ƒ. ``anÄ• patti, bhikkhave, sakasaÃ±Ã±issÄ• â€™â€™ ti.

<140> tena kho pana samayena sambahulÄ• bhikkhÅ« gijjhakÅ«á¹-Ä• pabbatÄ• orohantÄ
passitvÄ• pacÄ• petvÄ• paribhuÃ±jiá¹ƒsu. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti,
sÄ«havighÄ• seâ€™â€™ ti.

tena kho pana samayena sambahulÄ• bhikkhÅ« gijjhakÅ«á¹-Ä• pabbatÄ• orohantÄ• byag
dÄ«pivighÄ• saá¹ƒ \Se I 110/ passitvÄ• ... taracchavighÄ• saá¹ƒ passitvÄ• ... kokavighÄ• s
pacÄ• petvÄ• paribhuÃ±jiá¹ƒsu. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave
tiracchÄ• nagatapariggaheâ€™â€™ ti.

<141> tena \Ee III 59/ kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa odane bhÄ•
bhÄ• gaá¹ƒ dehÄ«â€™ ti amÅ«lakaá¹ƒ aggahesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• p
pÄ• rÄ• jikassa. Ä• patti sampajÄ• namusÄ• vÄ• de pÄ• cittiyassÄ• â€™â€™ ti.

tena \Be 74/ kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa khÄ• danÄ«ye bhÄ• jiy
bhÄ• jiyamÄ• ne ... saá¹…ghassa ucchumhi bhÄ• jiyamÄ• ne ... saá¹…ghassa timbarÅ«sak
bhÄ• gaá¹ƒ dehÄ«â€™ ti amÅ«lakaá¹ƒ aggahesi. tassa kukkuccaá¹ƒ ahosi ... pe .... ``anÄ•
pÄ• rÄ• jikassa. Ä• patti sampajÄ• namusÄ• vÄ• de pÄ• cittiyassÄ• â€™â€™ ti.

<142> tena kho pana samayena aÃ±Ã±ataro bhikkhu dubbhikkhe odanÄ«yagharaá¹ƒ pavisi
theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panne

nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu dubbhikkhe sÅ«nagharaá¹ƒ {sÅ«nÄ• gharaá
pattapÅ«raá¹ƒ maá¹ƒsaá¹ƒ theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu dubbhikkhe pÅ«vagharaá¹ƒ pavisitvÄ• patta
theyyacitto avahari ... pe ... pattapÅ«rÄ• sakkhaliyo theyyacitto avahari ... pe ... pattapÅ«re
modake theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu,
pÄ• rÄ• jikaâ€™â€™ nti.

<143> tena \Ne 70/ kho pana samayena aÃ±Ã±ataro bhikkhu divÄ• parikkhÄ• raá¹ƒ passitv
``rattiá¹ƒ avaharissÄ• mÄ«â€™â€™ ti. so taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avahari ... pe ... taá
aÃ±Ã±aá¹ƒ avahari ... pe ... aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avahari ... pe ... aÃ±Ã±aá¹ƒ
avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• ji

tena kho pana samayena aÃ±Ã±ataro bhikkhu divÄ• parikkhÄ• raá¹ƒ passitvÄ• nimittaá¹ƒ
avaharissÄ• mÄ«â€™â€™ ti. so taá¹ƒ maÃ±Ã±amÄ• no attano parikkhÄ• raá¹ƒ avahari. tas
... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<144> tena kho pana samayena aÃ±Ã±ataro bhikkhu pÄ«á¹-he thavikaá¹ƒ passitvÄ• --- ``it
bhavissÄ• mÄ«â€™â€™ ti saha pÄ«á¹-hakena saá¹…kÄ• metvÄ• \Be 75/ aggahesi. tassa
``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa bhisiá¹ƒ theyyacitto avahari. ta
... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<145> tena kho pana samayena aÃ±Ã±ataro bhikkhu cÄ«varavaá¹ƒse cÄ«varaá¹ƒ \Ee III 60
avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• ji

tena kho pana samayena aÃ±Ã±ataro bhikkhu vihÄ• re cÄ«varaá¹ƒ avaharitvÄ• --- ``ito nik
bhavissÄ• mÄ«â€™â€™ ti vihÄ• rÄ• na nikkhami ... pe ... bhagavato etamatthaá¹ƒ Ä• roce
{nikkhameyya (Ce Se) } vÄ• so, bhikkhave, moghapuriso na vÄ• nikkhami {nikkhameyya (
pÄ• rÄ• jikassÄ• â€™â€™ ti.

<146> tena kho pana samayena dve bhikkhÅ« sahÄ• yakÄ• honti. eko bhikkhu gÄ• maá¹ƒ
bhikkhu saá¹…ghassa khÄ• danÄ«ye bhÄ• jÄ«yamÄ• ne sahÄ• yakassa bhÄ• gaá¹ƒ gahet
paribhuÃ±ji. so jÄ• nitvÄ• taá¹ƒ codesi --- ``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá

``kiá¹ƒ citto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``vissÄ• saggÄ• ho ahaá¹ƒ, bhagavÄ• â€™â€™ t
vissÄ• saggÄ• heâ€™â€™ ti.

<147> tena kho pana samayena sambahulÄ• bhikkhÅ« cÄ«varakammaá¹ƒ karonti. saá¹…g
bhÄ• jÄ«yamÄ• ne sabbesaá¹ƒ paá¹-ivisÄ• Ä• haritvÄ• upanikkhittÄ• honti. aÃ±Ã±ataro b
bhikkhuno paá¹-ivisaá¹ƒ attano maÃ±Ã±amÄ• no paribhuÃ±ji. so jÄ• nitvÄ• taá¹ƒ codesi ---
tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti?
ahaá¹ƒ, bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, sakasaÃ±Ã±issÄ• â€™â€™ ti.

tena kho pana samayena sambahulÄ• bhikkhÅ« cÄ«varakammaá¹ƒ \Se I 113/ karonti. saá¹
bhÄ• jiyamÄ• ne aÃ±Ã±atarassa bhikkhuno pattena aÃ±Ã±atarassa bhikkhuno \Be 76/ paá¹
upanikkhitto hoti. pattasÄ• miko bhikkhu attano maÃ±Ã±amÄ• no paribhuÃ±ji. so jÄ• nitvÄ•
``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, sak
ti.

<148> tena kho pana samayena ambacorakÄ• ambaá¹ƒ pÄ• tetvÄ• bhaá¹‡á¸• ikaá¹ƒ Ä• d
corake anubandhiá¹ƒsu. corakÄ• sÄ• mike passitvÄ• bhaá¹‡á¸• ikaá¹ƒ pÄ• tetvÄ• palÄ• y
paá¹ƒsukÅ«lasaÃ±Ã±ino paá¹-iggahÄ• petvÄ• paribhuÃ±jiá¹ƒsu. sÄ• mikÄ• te bhikkhÅ« co
``assamaá¹‡Ä• ttha tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... bhagavato etama
``kiá¹ƒcittÄ• tumhe, bhikkhaveâ€™â€™ ti? ``paá¹ƒsukÅ«lasaÃ±Ã±ino mayaá¹ƒ, bhagavÄ•
bhikkhave, paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti.

tena kho pana samayena jambucorakÄ• ... labujacorakÄ• ... panasacorakÄ• ... tÄ• lapakk
... timbarÅ«sakacorakÄ• timbarÅ«sake \Ee III 61/ uccinitvÄ• bhaá¹‡á¸• ikaá¹ƒ Ä• dÄ• ya ag
corake anubandhiá¹ƒsu. corakÄ• sÄ• mike passitvÄ• bhaá¹‡á¸• ikaá¹ƒ pÄ• tetvÄ• palÄ• y
paá¹ƒsukÅ«lasaÃ±Ã±ino paá¹-iggahÄ• petvÄ• paribhuÃ±jiá¹ƒsu. sÄ• mikÄ• te bhikkhÅ« co
``assamaá¹‡Ä• ttha tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhik
paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti.

tena \Ne 72/ kho pana samayena ambacorakÄ• ambaá¹ƒ pÄ• tetvÄ• bhaá¹‡á¸• ikaá¹ƒ \Se
sÄ• mikÄ• te corake anubandhiá¹ƒsu. corakÄ• sÄ• mike passitvÄ• bhaá¹‡á¸• ikaá¹ƒ pÄ• t
--- `pure sÄ• mikÄ• passantÄ«â€™ ti, theyyacittÄ• paribhuÃ±jiá¹ƒsu. sÄ• mikÄ• te bhikkh
``assamaá¹‡Ä• ttha tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tum
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena jambucorakÄ• ... labujacorakÄ• ... panasacorakÄ• ... tÄ• lapakk
... timbarÅ«sakacorakÄ• timbarÅ«sake uccinitvÄ• bhaá¹‡á¸• ikaá¹ƒ Ä• dÄ• ya agamaá¹ƒsu
anubandhiá¹ƒsu. corakÄ• sÄ• mike passitvÄ• bhaá¹‡á¸• ikaá¹ƒ pÄ• tetvÄ• \Be 77/ palÄ• y

sÄ• mikÄ• passantÄ«â€™ ti, theyyacittÄ• paribhuÃ±jiá¹ƒsu. sÄ• mikÄ• te bhikkhÅ« codes
tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tumhe, bhikkhave, Ä• pa
nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa ambaá¹ƒ theyyacitto avahari ..
saá¹…ghassa labujaá¹ƒ ... saá¹…ghassa panasaá¹ƒ ... saá¹…ghassa tÄ• lapakkaá¹ƒ ... saá
saá¹…ghassa timbarÅ«sakaá¹ƒ theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• p
bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<149> tena kho pana samayena aÃ±Ã±ataro bhikkhu pupphÄ• rÄ• maá¹ƒ gantvÄ• ocitaá¹ƒ
paÃ±camÄ• sagghanakaá¹ƒ theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• patti
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho \Se I 115/ pana samayena aÃ±Ã±ataro bhikkhu pupphÄ• rÄ• maá¹ƒ gantvÄ• pupp
paÃ±camÄ• sagghanakaá¹ƒ theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• patti
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<150> tena kho pana samayena aÃ±Ã±ataro bhikkhu gÄ• makaá¹ƒ gacchanto aÃ±Ã±ataraá
``Ä• vuso, tuyhaá¹ƒ upaá¹-á¹-hÄ• kakulaá¹ƒ vutto vajjemÄ«â€™â€™ ti. so gantvÄ• ekaá¹ƒ
attanÄ• paribhuÃ±ji. so jÄ• nitvÄ• taá¹ƒ codesi --- ``assamaá¹‡osi tvaâ€™â€™ nti. tassa k
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. na ca, bhikkhave, vutto vajjemÄ«ti vatta
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gÄ• makaá¹ƒ gacchati. aÃ±Ã±ataro bhikkhu
--- ``Ä• vuso, mayhaá¹ƒ upaá¹-á¹-hÄ• kakulaá¹ƒ vutto vajjehÄ«â€™â€™ ti. so gantvÄ• yuga
Ä• harÄ• petvÄ• ekaá¹ƒ attanÄ• paribhuÃ±ji, ekaá¹ƒ tassa bhikkhuno adÄ• si. so jÄ• nitvÄ
``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ•
bhikkhave, vutto vajjehÄ«ti vattabbo. yo vadeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena \Be 78/ kho pana samayena aÃ±Ã±ataro bhikkhu gÄ• makaá¹ƒ gacchanto \Ee III 62/ a
etadavoca --- ``Ä• vuso, tuyhaá¹ƒ upaá¹-á¹-hÄ• kakulaá¹ƒ vutto vajjemÄ«â€™â€™ ti. sopi e
vajjehÄ«â€™â€™ ti. so gantvÄ• Ä• á¸·hakaá¹ƒ sappiá¹ƒ tulaá¹ƒ guá¸·aá¹ƒ doá¹‡aá¹ƒ taá¹‡
attanÄ• paribhuÃ±ji. so jÄ• nitvÄ• taá¹ƒ codesi \Se I 116/ --- ``assamaá¹‡osi tvaâ€™â€™ n
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. na ca, bhikkhave, vutto vajjemÄ«ti vatta
vajjehÄ«ti vattabbo. yo vadeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<151> tena kho pana samayena aÃ±Ã±ataro puriso mahagghaá¹ƒ maá¹‡iá¹ƒ Ä• dÄ• ya aÃ±
addhÄ• namaggappaá¹-ipanno hoti. atha kho so puriso suá¹…kaá¹-á¹-hÄ• naá¹ƒ passitvÄ•

ajÄ• nantassa thavikÄ• ya maá¹‡iá¹ƒ pakkhipitvÄ• suá¹…kaá¹-á¹-hÄ• naá¹ƒ atikkamitvÄ• a
ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhagavÄ• , jÄ• nÄ• mÄ
``anÄ• patti, bhikkhu, ajÄ• nantassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro puriso mahagghaá¹ƒ maá¹‡iá¹ƒ Ä• dÄ• ya aÃ±Ã±atar
addhÄ• namaggappaá¹-ipanno hoti. atha kho so puriso suá¹…kaá¹-á¹-hÄ• naá¹ƒ passitvÄ•
attano bhaá¹‡á¸• ikaá¹ƒ tassa bhikkhuno adÄ• si. atha kho so puriso suá¹…kaá¹-á¹-hÄ• naá
bhikkhuá¹ƒ etadavoca --- ``Ä• hara me, bhante, bhaá¹‡á¸• ikaá¹ƒ; nÄ• haá¹ƒ akallakoâ€™â
tvaá¹ƒ, Ä• vuso, evarÅ«paá¹ƒ akÄ• sÄ«â€™â€™ ti? atha kho so puriso tassa bhikkhuno eta
Ä• rocesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• h
jÄ• nÄ• mÄ«â€™â€™ ti. ``anÄ• patti, bhikkhu, ajÄ• nantassÄ• â€™â€™ ti.

<152> tena kho pana samayena aÃ±Ã±ataro bhikkhu satthena saddhiá¹ƒ addhÄ• namagga
puriso \Se I 117/ taá¹ƒ bhikkhuá¹ƒ Ä• misena upalÄ• petvÄ• suá¹…kaá¹-á¹-hÄ• naá¹ƒ pass
tassa bhikkhuno adÄ• si --- ``imaá¹ƒ, bhante, maá¹‡iá¹ƒ suá¹…kaá¹-á¹-hÄ• naá¹ƒ atikkÄ• m
so bhikkhu taá¹ƒ maá¹‡iá¹ƒ suá¹…kaá¹-á¹-hÄ• naá¹ƒ atikkÄ• mesi. tassa kukkuccaá¹ƒ ahos
tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<153> tena \Be 79/ kho pana samayena aÃ±Ã±ataro bhikkhu pÄ• se bandhaá¹ƒ sÅ«karaá¹
kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``kÄ• ruÃ±Ã±Ä• dhippÄ
bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, kÄ• ruÃ±Ã±Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu pÄ• se bandhaá¹ƒ sÅ«karaá¹ƒ --- ``pure sÄ•
theyyacitto muÃ±ci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• pann
nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu pÄ• se bandhaá¹ƒ migaá¹ƒ kÄ• ruÃ±Ã±ena m
migaá¹ƒ --- ``pure sÄ• mikÄ• passantÄ«â€™â€™ ti, theyyacitto muÃ±ci \Ee III 63/ ... kumin
kÄ• ruÃ±Ã±ena muÃ±ci ... kumine bandhe macche --- ``pure sÄ• mikÄ• passantÄ«â€™â€™
kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti

tena kho pana samayena aÃ±Ã±ataro bhikkhu yÄ• ne bhaá¹‡á¸• aá¹ƒ passitvÄ• --- ``ito gaa
bhavissÄ• mÄ«â€™â€™ ti, atikkamitvÄ• pavaá¹-á¹-etvÄ• {pavattetvÄ• (Katthaci) } aggahe
ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ \Se I 118/, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu kulalena ukkhittaá¹ƒ maá¹ƒsapesiá¹ƒ --- ``sÄ
dassÄ• mÄ«â€™â€™ ti aggahesi. sÄ• mikÄ• taá¹ƒ bhikkhuá¹ƒ codesuá¹ƒ --- ``assamaá¹‡c
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, atheyyacittassÄ• â€™â€™ ti.

tena \Ne 75/ kho pana samayena aÃ±Ã±ataro bhikkhu kulalena ukkhittaá¹ƒ maá¹ƒsapesiá¹ƒ
passantÄ«â€™â€™ ti, theyyacitto aggahesi. sÄ• mikÄ• taá¹ƒ bhikkhuá¹ƒ codesuá¹ƒ --- ``as
nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€

<154> tena kho pana samayena manussÄ• uá¸·umpaá¹ƒ bandhitvÄ• aciravatiyÄ• nadiyÄ•
kaá¹-á¹-hÄ• ni vippakiá¹‡á¹‡Ä• ni agamaá¹ƒsu. bhikkhÅ« paá¹ƒsukÅ«lasaÃ±Ã±ino uttÄ• res
codesuá¹ƒ --- ``assamaá¹‡Ä• ttha \Be 80/ tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... p
bhikkhave, paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti.

tena kho pana samayena manussÄ• uá¸·umpaá¹ƒ bandhitvÄ• aciravatiyÄ• nadiyÄ• osÄ•
kaá¹-á¹-hÄ• ni vippakiá¹‡á¹‡Ä• ni agamaá¹ƒsu. bhikkhÅ« --- ``pure sÄ• mikÄ• passantÄ«â€
uttÄ• resuá¹ƒ. sÄ• mikÄ• te bhikkhÅ« codesuá¹ƒ --- ``assamaá¹‡Ä• ttha tumheâ€™â€™ ti.
... pe ... ``Ä• pattiá¹ƒ tumhe, bhikkhave, Ä• pannÄ• pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro gopÄ• lako rukkhe sÄ• á¹-akaá¹ƒ Ä• laggetvÄ• uccÄ
bhikkhu paá¹ƒsukÅ«lasaÃ±Ã±Ä« aggahesi \Se I 119/. atha kho so gopÄ• lako taá¹ƒ bhikkhu
``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno nadiá¹ƒ tarantassa rajakÄ• naá¹ƒ hatth
pÄ• de laggaá¹ƒ hoti. so bhikkhu --- ``sÄ• mikÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti aggahesi. sÄ
codesuá¹ƒ --- ``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patt
atheyyacittassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno nadiá¹ƒ tarantassa rajakÄ• naá¹ƒ hatth
pÄ• de laggaá¹ƒ hoti \Ee III 64/. so bhikkhu --- ``pure sÄ• mikÄ• passantÄ«â€™â€™ ti, they
sÄ• mikÄ• taá¹ƒ bhikkhuá¹ƒ codesuá¹ƒ --- ``assamaá¹‡osi tvaâ€™â€™ nti. tassa kukkucca
``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<155> tena \Ne 76/ kho pana samayena aÃ±Ã±ataro bhikkhu sappikumbhiá¹ƒ passitvÄ• th
paribhuÃ±ji. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patt
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena sambahulÄ• bhikkhÅ« saá¹ƒvidahitvÄ• agamaá¹ƒsu --- ``bhaá¹‡
ti. eko bhaá¹‡á¸• aá¹ƒ avahari. te evamÄ• haá¹ƒsu --- ``na \Be 81/ mayaá¹ƒ pÄ• rÄ• jikÄ• . y
pÄ• rÄ• jikoâ€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... ``Ä• pattiá¹ƒ tumhe, bhikk
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena sambahulÄ• bhikkhÅ« saá¹ƒvidahitvÄ• bhaá¹‡á¸• aá¹ƒ avaharitv
tehi bhÄ• jÄ«yamÄ• ne ekamekassa paá¹-iviso na paÃ±camÄ• sako pÅ«ri. te evamÄ• haá¹
pÄ• rÄ• jikÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``Ä• pattiá¹ƒ tumhe, bhikk
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• vatthiyaá¹ƒ dubbhikkhe Ä• paá¹‡ikassa t
theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno
nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• vatthiyaá¹ƒ dubbhikkhe Ä• paá¹‡ikassa m
mÄ• samuá¹-á¹-hiá¹ƒ ... tilamuá¹-á¹-hiá¹ƒ theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe
tvaá¹ƒ, bhikkhu Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena sÄ• vatthiyaá¹ƒ andhavane corakÄ• gÄ• viá¹ƒ hantvÄ• maá¹ƒsa
paá¹-isÄ• metvÄ• agamaá¹ƒsu. bhikkhÅ« paá¹ƒsukÅ«lasaÃ±Ã±ino paá¹-iggahÄ• petvÄ• pa
bhikkhÅ« codesuá¹ƒ --- ``assamaá¹‡Ä• ttha tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi ..
bhikkhave, paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti.

tena kho pana samayena sÄ• vatthiyaá¹ƒ andhavane corakÄ• sÅ«karaá¹ƒ hantvÄ• maá¹ƒs
paá¹-isÄ• metvÄ• agamaá¹ƒsu. bhikkhÅ« paá¹ƒsukÅ«lasaÃ±Ã±ino paá¹-iggahÄ• petvÄ• pa
77/ bhikkhÅ« codesuá¹ƒ --- ``assamaá¹‡Ä• ttha tumheâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ aho
bhikkhave, paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu tiá¹‡akkhettaá¹ƒ gantvÄ• lÅ«taá¹ƒ tiá¹‡aá¹ƒ
theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi \Se I 121/ ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu
pÄ• rÄ• jikaâ€™â€™ nti.

tena \Be 82/ kho pana samayena aÃ±Ã±ataro bhikkhu tiá¹‡akkhettaá¹ƒ gantvÄ• tiá¹‡aá¹ƒ lÅ
paÃ±camÄ• sagghanakaá¹ƒ theyyacitto avahari. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• patti
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<156> tena \Ee III 65/ kho pana samayena Ä• gantukÄ• bhikkhÅ« saá¹…ghassa ambaá¹ƒ l
paribhuÃ±jiá¹ƒsu. Ä• vÄ• sikÄ• bhikkhÅ« te bhikkhÅ« codesuá¹ƒ --- ``assamaá¹‡Ä• ttha tum
kukkuccaá¹ƒ ahosi ... pe ... bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``kiá¹ƒcittÄ• tumhe, bhik
``paribhogatthÄ• ya {paribhogatthÄ•  (Ce) } mayaá¹ƒ bhagavÄ• â€™â€™ ti. ``anÄ• patti, bh
paribhogatthÄ• yÄ• â€™â€™ ti.

tena kho pana samayena Ä• gantukÄ• bhikkhÅ« saá¹…ghassa jambuá¹ƒ ... saá¹…ghassa panasaá¹ƒ ... saá¹…ghassa tÄ• lapakkaá¹ƒ ... saá¹…ghassa ucchuá¹ƒ ... saá¹…ghassa timb paribhuÃ±jiá¹ƒsu. Ä• vÄ• sikÄ• bhikkhÅ« te bhikkhÅ« codesuá¹ƒ --- ``assamaá¹‡Ä• ttha, tu kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, paribhogatthÄ• yÄ• â€™â€™ ti.

tena kho pana samayena ambapÄ• lakÄ• bhikkhÅ«naá¹ƒ ambaphalaá¹ƒ denti. bhikkhÅ« --- nayime dÄ• tuâ€™â€™ nti, kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hanti. bhagavato etamatthaá bhikkhave, gopakassa dÄ• neâ€™â€™ ti.

tena kho pana samayena jambupÄ• lakÄ• ... labujapÄ• lakÄ• ... panasapÄ• lakÄ• ... tÄ• la ucchupÄ• lakÄ• ... timbarÅ«sakapÄ• lakÄ• bhikkhÅ«naá¹ƒ timbarÅ«sakaá¹ƒ denti. bhikkhÅ ``gopetuá¹ƒ ime issarÄ• , nayime dÄ• tuâ€™â€™ nti, kukkuccÄ• yantÄ• na paá¹-iggaá¹‡ha Ä• rocesuá¹ƒ. ``anÄ• patti, bhikkhave, gopakassa dÄ• neâ€™â€™ ti.

tena \Ne 78/ kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa dÄ• ruá¹ƒ tÄ• vakÄ• li vihÄ• rassa kuá¹-á¹-aá¹ƒ upatthambhesi. bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ codesuá¹ƒ --- ``assama tassa kukkuccaá¹ƒ ahosi. bhagavato etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€ ``tÄ• vakÄ• liko ahaá¹ƒ, bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, tÄ• vakÄ• likeâ€™â€™

tena \Be 83/ kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa udakaá¹ƒ theyyacitto a mattikaá¹ƒ theyyacitto avahari ... saá¹…ghassa puÃ±jakitaá¹ƒ tiá¹‡aá¹ƒ theyyacitto avahari . kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti

tena kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa puÃ±jakitaá¹ƒ tiá¹‡aá¹ƒ theyya kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. Ä• patti dukkaá¹-assÄ• â€

tena kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa maÃ±caá¹ƒ theyyacitto avahar ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu saá¹…ghassa pÄ«á¹-haá¹ƒ ... saá¹…ghassa bibbohanaá¹ƒ {bimbohanaá¹ƒ (Ce Se) } ... saá¹…ghassa \Se I 123/ kavÄ• á¹-aá¹ƒ ... saá¹…g ... saá¹…ghassa gopÄ• nasiá¹ƒ theyyacitto avahari ... tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<157> {Vin II 324} tena kho pana samayena bhikkhÅ« aÃ±Ã±atarassa upÄ• sakassa vihÄ• senÄ• sanaá¹ƒ aÃ±Ã±atra paribhuÃ±janti. atha kho so upÄ• sako ujjhÄ• yati khiyyati vipÄ• nÄ• ma bhadantÄ• aÃ±Ã±atra paribhogaá¹ƒ aÃ±Ã±atra paribhuÃ±jissantÄ«â€™â€™ ti! bha Ä• rocesuá¹ƒ. ``na, bhikkhave, aÃ±Ã±atra paribhogo aÃ±Ã±atra paribhuÃ±jitabbo. yo paribh

dukkaá¹-assÄ• â€™â€™ ti.

{Vin II 324} tena kho pana samayena bhikkhÅ« uposathaggampi sannisajjampi harituá¹ƒ ku
chamÄ• yaá¹ƒ nisÄ«danti. gattÄ• nipi cÄ«varÄ• nipi paá¹ƒsukitÄ• ni honti. bhagavato etama
``anujÄ• nÄ• mi, bhikkhave, tÄ• vakÄ• likaá¹ƒ harituâ€™â€™ nti.

tena \Ne 79/ kho pana samayena campÄ• yaá¹ƒ thullanandÄ• ya bhikkhuniyÄ• antevÄ• sin
bhikkhuniyÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ gantvÄ• --- ``ayyÄ• icchati \Be 84/ tekaá¹-ulayÄ• gu
pacÄ• petvÄ• haritvÄ• attanÄ• paribhuÃ±ji. sÄ• jÄ• nitvÄ• taá¹ƒ codesi --- ``assamaá¹‡Ä
kukkuccaá¹ƒ ahosi. atha kho sÄ• bhikkhunÄ« bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bh
etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anÄ• patti, b
Ä• patti sampajÄ• namusÄ• vÄ• de \Se I 124/ pÄ• cittiyassÄ• â€™â€™ ti.

tena kho pana samayena rÄ• jagahe thullanandÄ• ya bhikkhuniyÄ• antevÄ• sinÄ« bhikkhu
bhikkhuniyÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ gantvÄ• --- ``ayyÄ• icchati madhugoá¸·akaá¹ƒ khÄ•
pacÄ• petvÄ• haritvÄ• attanÄ• paribhuÃ±ji. sÄ• jÄ• nitvÄ• taá¹ƒ codesi --- ``assamaá¹‡Ä
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti sampajÄ• namu
pÄ• cittiyassÄ• â€™â€™ ti.

<158> tena kho pana samayena vesÄ• liyaá¹ƒ Ä• yasmato ajjukassa upaá¹-á¹-hÄ• kassa ga
--- putto ca bhÄ• gineyyo ca. atha kho so gahapati Ä• yasmantaá¹ƒ ajjukaá¹ƒ etadavoca ---
okÄ• saá¹ƒ yo imesaá¹ƒ dvinnaá¹ƒ dÄ• rakÄ• naá¹ƒ saddho hoti pasanno tassa Ä• cikkheyy
{Ä• cikkheyyÄ• sÄ«ti so kÄ• lamakÄ• si (Se) }. tena kho pana samayena tassa gahapatino b
pasanno. atha kho Ä• yasmÄ• ajjuko taá¹ƒ okÄ• saá¹ƒ tassa dÄ• rakassa Ä• cikkhi. so tena
kuá¹-umbaÃ±ca saá¹‡á¹-hapesi dÄ• naÃ±ca paá¹-á¹-hapesi. atha kho tassa gahapatino putt
Ä• nandaá¹ƒ etadavoca --- ``ko nu kho, bhante Ä• nanda, pituno dÄ• yajjo --- putto vÄ• bhÄ
``putto kho, Ä• vuso, pituno dÄ• yajjoâ€™â€™ ti. ``ayaá¹ƒ, bhante, ayyo ajjuko amhÄ• kaá¹
125/ amhÄ• kaá¹ƒ methunakassa Ä• cikkhÄ«â€™â€™ ti. ``assamaá¹‡o, Ä• vuso, Ä• yasmÄ
Ä• yasmÄ• ajjuko Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``dehi me, Ä• vuso Ä• nanda
kho \Ee III 67/ pana samayena Ä• yasmÄ• upÄ• li Ä• yasmato ajjukassa pakkho hoti. atha
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ etadavoca --- ``yo \Be 85/ nu kho, Ä• vuso Ä• nanda, sÄ• mik
itthannÄ• massa Ä• cikkheyyÄ• sÄ«â€™ ti vutto tassa Ä• cikkhati, kiá¹ƒ so Ä• pajjatÄ«â€™
kiÃ±ci Ä• pajjati, antamaso dukkaá¹-amattampÄ«â€™â€™ ti. ``ayaá¹ƒ, Ä• vuso, Ä• yasmÄ•
--- `imaá¹ƒ okÄ• saá¹ƒ itthannÄ• massa Ä• cikkhÄ• â€™ ti vutto tassa Ä• cikkhati; anÄ• pat
ajjukassÄ• â€™â€™ ti.

<159> tena kho pana samayena bÄ• rÄ• á¹‡asiyaá¹ƒ Ä• yasmato pilindavacchassa upaá¹-á
upaddutaá¹ƒ hoti. dve ca dÄ• rakÄ• nÄ«tÄ• honti. atha kho Ä• yasmÄ• pilindavaccho te d

pÄ• sÄ• de á¹-hapesi. manussÄ• te dÄ• rake passitvÄ• --- ``ayyassÄ• yaá¹ƒ pilindavaccha
ti, Ä• yasmante pilindavacche abhippasÄ«diá¹ƒsu. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• cer
nÄ• ma Ä• yasmÄ• pilindavaccho corehi nÄ«te dÄ• rake Ä• nessatÄ«â€™â€™ ti! bhagava
``anÄ• patti, bhikkhave {iddhimato (Ce), iddhimantassa (Se) }, iddhimassa iddhivisayeâ€™â

<160> tena \Se I 126/ kho pana samayena dve bhikkhÅ« sahÄ• yakÄ• honti --- paá¹‡á¸• uk
gÄ• make viharati, eko kosambiyaá¹ƒ. atha kho tassa bhikkhuno gÄ• makÄ• kosambiá¹ƒ ga
nadiá¹ƒ tarantassa sÅ«karikÄ• naá¹ƒ hatthato muttÄ• medavaá¹-á¹-i pÄ• de laggÄ• hoti. so
``sÄ• mikÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti aggahesi. sÄ• mikÄ• taá¹ƒ bhikkhuá¹ƒ codesuá
nti. taá¹ƒ uttiá¹‡á¹‡aá¹ƒ gopÄ• likÄ• {aÃ±Ã±atarÄ• gopÄ• likÄ• (Ce Se) } passitvÄ• etada
methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti. so --- ``pakatiyÄ• pÄ• haá¹ƒ assamaá¹‡o
dhammaá¹ƒ paá¹-isevitvÄ• kosambiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bh
etamatthaá¹ƒ orocesuá¹ƒ. ``anÄ• patti, bhikkhave, adinnÄ• dÄ• ne pÄ• rÄ• jikassa; Ä• patti
pÄ• rÄ• jikassÄ• â€™â€™ ti.

<161> tena kho pana samayena sÄ• galÄ• yaá¹ƒ Ä• yasmato daá¸·hikassa saddhivihÄ• riko
pÄ«á¸·ito Ä• paá¹‡ikassa veá¹-hanaá¹ƒ avaharitvÄ• \Be 86/ Ä• yasmantaá¹ƒ daá¸·hikaá¹ƒ e
ahaá¹ƒ, bhante, vibbhamissÄ• mÄ«â€™â€™ ti. ``kiá¹ƒ tayÄ• , Ä• vuso, kataâ€™â€™ nti? s
Ä• harÄ• petvÄ• agghÄ• pesi. taá¹ƒ agghÄ• pentaá¹ƒ na paÃ±camÄ• sake agghati \Se I 12
pÄ• rÄ• jikassÄ• â€™â€™ ti. dhammakathaá¹ƒ akÄ• si. so bhikkhu abhiramatÄ«ti {abhiram

dutiyapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

3. tatiyapÄ• rÄ• jikaá¹ƒ

<162> {idaá¹ƒ vatthu SN c V 985} tena \Se I 128/ \Ee III 68/ \Ne 81/ samayena buddho bhag
viharati mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena bhagavÄ• bh
asubhakathaá¹ƒ katheti, asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, asubhabhÄ• vanÄ• ya vaá¹‡á
Ä• dissa asubhasamÄ• pattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati. atha kho bhagavÄ• bhikkhÅ« Ä•
bhikkhave, addhamÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ. namhi kenaci upasaá¹…kamitabbo, aÃ±Ã±
piá¹‡á¸• apÄ• tanÄ«hÄ• rakenÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti, kho te bhikkhÅ«
nÄ• ssudha koci bhagavantaá¹ƒ upasaá¹…kamati, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ
``bhagavÄ• kho anekapariyÄ• yena asubhakathaá¹ƒ katheti, asubhÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• dissa Ä• dissa asubhasamÄ• pattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«
evamuparipi Ä«disesu á¹-hÄ• nesu} anekÄ• kÄ• ravokÄ• raá¹ƒ asubhabhÄ• vanÄ• nuyogan
kÄ• yena aá¹-á¹-Ä«yanti harÄ• yanti jigucchanti. seyyathÄ• pi nÄ• ma itthÄ« vÄ• puriso vÄ•
maá¹‡á¸• anakajÄ• tiko sÄ«saá¹ƒnhÄ• to ahikuá¹‡apena vÄ• kukkurakuá¹‡apena vÄ• man
Ä• sattena aá¹-á¹-Ä«yeyya harÄ• yeyya jiguccheyya, evameva te bhikkhÅ« sakena kÄ• yen

harÄ• yantÄ• jigucchantÄ• attanÄ• pi attÄ• naá¹ƒ jÄ«vitÄ• voropenti, aÃ±Ã±amaÃ±Ã±amp
migalaá¹‡á¸• ikampi \Se I 129/ samaá¹‡akuttakaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadanti ---
jÄ«vitÄ• voropehi \Be 87/. idaá¹ƒ te pattacÄ«varaá¹ƒ bhavissatÄ«â€™â€™ ti. atha kho mig
samaá¹‡akuttako pattacÄ«varehi bhaá¹-o sambahule bhikkhÅ« jÄ«vitÄ• voropetvÄ• lohitak
(Katthaci) } asiá¹ƒ Ä• dÄ• ya yena vaggamudÄ• nadÄ« tenupasaá¹…kami.

<163> atha kho migalaá¹‡á¸• ikassa samaá¹‡akuttakassa lohitakaá¹ƒ taá¹ƒ asiá¹ƒ dhovanta
ahu vippaá¹-isÄ• ro --- ``alÄ• bhÄ• vata me, na vata me lÄ• bhÄ• ; dulladdhaá¹ƒ vata me, n
\Ee III 69/. bahuá¹ƒ vata mayÄ• apuÃ±Ã±aá¹ƒ pasutaá¹ƒ, yohaá¹ƒ bhikkhÅ« sÄ«lavante ka
voropesiâ€™â€™ nti. atha kho aÃ±Ã±atarÄ• mÄ• rakÄ• yikÄ• devatÄ• abhijjamÄ• ne uda
samaá¹‡akuttakaá¹ƒ etadavoca --- ``sÄ• dhu sÄ• dhu sappurisa, lÄ• bhÄ• te sappurisa, sul
bahuá¹ƒ tayÄ• sappurisa puÃ±Ã±aá¹ƒ pasutaá¹ƒ, yaá¹ƒ tvaá¹ƒ atiá¹‡á¹‡e tÄ• resÄ«â€™â€
migalaá¹‡á¸• iko samaá¹‡akuttako --- ``lÄ• bhÄ• kira me, suladdhaá¹ƒ kira me, bahuá¹ƒ \Ne
puÃ±Ã±aá¹ƒ pasutaá¹ƒ, atiá¹‡á¹‡o kirÄ• haá¹ƒ tÄ• remÄ«â€™â€™ ti tiá¹‡haá¹ƒ asiá¹ƒ Ä• d
pariveá¹‡ena pariveá¹‡aá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeti --- ``ko atiá¹‡á¹‡o, kaá¹ƒ tÄ•
ye te bhikkhÅ« avÄ«tarÄ• gÄ• tesaá¹ƒ tasmiá¹ƒ samaye hotiyeva bhayaá¹ƒ hoti chambhita
ye pana te bhikkhÅ« vÄ«tarÄ• gÄ• tesaá¹ƒ tasmiá¹ƒ samaye na hoti \Se I 130/ bhayaá¹ƒ na
hoti lomahaá¹ƒso. atha kho migalaá¹‡á¸• iko samaá¹‡akuttako ekampi bhikkhuá¹ƒ ekÄ• hen
bhikkhÅ« ekÄ• hena jÄ«vitÄ• voropesi, tayopi bhikkhÅ« ekÄ• hena jÄ«vitÄ• voropesi, cattÄ
jÄ«vitÄ• voropesi, paÃ±capi bhikkhÅ« ekÄ• hena jÄ«vitÄ• voropesi, dasapi bhikkhÅ« ekÄ•
vÄ«sampi bhikkhÅ« ekÄ• hena jÄ«vitÄ• voropesi, tiá¹ƒsampi bhikkhÅ« ekÄ• hena jÄ«vitÄ•
bhikkhÅ« ekÄ• hena jÄ«vitÄ• voropesi, paÃ±Ã±Ä• sampi bhikkhÅ« ekÄ• hena jÄ«vitÄ• vor
ekÄ• hena jÄ«vitÄ• voropesi.

<164> atha kho bhagavÄ• tassa addhamÄ• sassa accayena paá¹-isallÄ• nÄ• vuá¹-á¹-hito
Ä• mantesi --- ``kiá¹ƒ nu kho, Ä• nanda, tanubhÅ«to viya bhikkhusaá¹…ghoâ€™â€™ ti? ``ta
bhagavÄ• bhikkhÅ«naá¹ƒ anekapariyÄ• yena \Be 88/ asubhakathaá¹ƒ katheti, asubhÄ• ya
asubhabhÄ• vanÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• dissa Ä• dissa asubhasamÄ• pattiyÄ• va
bhante, bhikkhÅ« --- `bhagavÄ• kho anekapariyÄ• yena asubhakathaá¹ƒ katheti, asubhÄ• y
asubhabhÄ• vanÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• dissa Ä• dissa asubhasamÄ• pattiyÄ• va
anekÄ• kÄ• ravokÄ• raá¹ƒ asubhabhÄ• vanÄ• nuyogamanuyuttÄ• viharanti. te sakena kÄ•
jigucchanti. seyyathÄ• pi nÄ• ma itthÄ« vÄ• puriso vÄ• daharo yuvÄ• maá¹‡á¸• anakajÄ•
sÄ«saá¹ƒnhÄ• to ahikuá¹‡apena vÄ• kukkurakuá¹‡apena vÄ• manussakuá¹‡apena vÄ• k
aá¹-á¹-Ä«yeyya harÄ• yeyya jiguccheyya, evameva te bhikkhÅ« sakena kÄ• yena aá¹-á¹-Ä«
harÄ• yantÄ• jigucchantÄ• attanÄ• pi attÄ• naá¹ƒ jÄ«vitÄ• voropenti, aÃ±Ã±amaÃ±Ã±amp
migalaá¹‡á¸• ikampi samaá¹‡akuttakaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- `sÄ• dhu n
voropehi. idaá¹ƒ te pattacÄ«varaá¹ƒ bhavissatÄ«â€™ ti. atha kho, bhante, migalaá¹‡á¸• iko
pattacÄ«varehi bhaá¹-o ekampi bhikkhuá¹ƒ ekÄ• hena jÄ«vitÄ• voropesi ... pe ... saá¹-á¹-hi

jÄ«vitÄ• voropesi. sÄ• dhu, bhante, bhagavÄ• aÃ±Ã±aá¹ƒ pariyÄ• yaá¹ƒ Ä• cikkhatu yathÄ
aÃ±Ã±Ä• ya saá¹‡á¹-haheyyÄ• â€™â€™ ti. ``tenahÄ• nanda, yÄ• vatikÄ• bhikkhÅ« vesÄ•
sabbe upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannipÄ• tehÄ«â€™â€™ ti \Ne 83/. ``evaá¹ƒ, bhanteâ
Ä• nando bhagavato paá¹-issuá¹‡itvÄ• yÄ• vatikÄ• bhikkhÅ« vesÄ• liá¹ƒ upanissÄ• ya viha
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ sannipÄ• tetvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá
etadavoca --- ``sannipatito, bhante bhikkhusaá¹…gho; yassa dÄ• ni, bhante, bhagavÄ• kÄ•
ti.

<165> atha kho bhagavÄ• yena upaá¹-á¹-hÄ• nasÄ• lÄ• tenupasaá¹…kami; upasaá¹…kam
nisajja kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``ayampi kho, bhikkhave, Ä• nÄ• pÄ• nassat
bahulÄ«kato santo ceva paá¹‡Ä«to ca asecanako ca sukho ca vihÄ• ro uppannuppanne \Se
dhamme á¹-hÄ• naso antaradhÄ• peti vÅ«pasameti. seyyathÄ• pi, bhikkhave, gimhÄ• naá¹ƒ
{Å«hataá¹ƒ (Katthaci) } rajojallaá¹ƒ tamenaá¹ƒ \Be 89/ mahÄ• akÄ• lamegho á¹-hÄ• naso a
vÅ«pasameti, evameva kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi bhÄ• vito bahulÄ«ka
asecanako ca sukho ca vihÄ• ro uppannuppanne ca pÄ• pake akusale dhamme á¹-hÄ• nas
kathaá¹ƒ bhÄ• vito ca, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato sant
asecanako ca sukho ca vihÄ• ro uppannuppanne ca pÄ• pake akusale dhamme á¹-hÄ• nas
idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato vÄ• suÃ±Ã±Ä• gÄ• ragato v
Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• . so
passasati. dÄ«ghaá¹ƒ vÄ• assasanto dÄ«ghaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• ti, dÄ«ghaá¹ƒ v
passasÄ• mÄ«ti pajÄ• nÄ• ti. rassaá¹ƒ vÄ• assasanto rassaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• t
rassaá¹ƒ passasÄ• mÄ«ti pajÄ• nÄ• ti. sabbakÄ• yappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«ti si
sabbakÄ• yappaá¹-isaá¹ƒvedÄ« \Ee III 71/ passasissÄ• mÄ«ti sikkhati. passambhayaá¹ƒ kÄ
assasissÄ• mÄ«ti sikkhati. passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passasissÄ• mÄ«ti sik
assasissÄ• mÄ«ti sikkhati. pÄ«tippaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«ti sikkhati. sukhappaá
assasissÄ• mÄ«ti sikkhati. sukhappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ«ti sikkhati. cittasaá¹…
\Se I 133/ assasissÄ• mÄ«ti sikkhati. cittasaá¹…khÄ• rappaá¹-isaá¹ƒvedÄ« passasissÄ• mÄ
passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti sikkhati. passambhayaá¹ƒ cittasa
passasissÄ• mÄ«ti sikkhati. cittappaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«ti sikkhati. cittappaá¹-is
passasissÄ• mÄ«ti sikkhati. abhippamodayaá¹ƒ cittaá¹ƒ ... pe ... samÄ• dahaá¹ƒ cittaá¹ƒ ...
cittaá¹ƒ ... pe ... aniccÄ• nupassÄ« ... pe ... virÄ• gÄ• nupassÄ« ... pe ... nirodhÄ• nupassÄ«
paá¹-inissaggÄ• nupassÄ« \Ne 84/ assasissÄ• mÄ«ti sikkhati. paá¹-inissaggÄ• nupassÄ« pa
evaá¹ƒ bhÄ• vito kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi evaá¹ƒ bahulÄ«kato santo c
ca sukho ca vihÄ• ro uppannuppanne ca pÄ• pake akusale dhamme á¹-hÄ• naso antaradhÄ

<166> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ
paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« attanÄ• pi attÄ• naá¹ƒ jÄ«vitÄ• vorope
aÃ±Ã±amaÃ±Ã±ampi jÄ«vitÄ• voropenti migalaá¹‡á¸• ikampi \Be 90/ samaá¹‡akuttakaá¹ƒ

vadanti --- `sÄ• dhu no, Ä• vuso \Se I 134/, jÄ«vitÄ• voropehi, idaá¹ƒ te pattacÄ«varaá¹ƒ bh
ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, bh
bhikkhÅ«naá¹ƒ ananulomikaá¹ƒ appaá¹-irÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹
te, bhikkhave, bhikkhÅ« attanÄ• pi attÄ• naá¹ƒ jÄ«vitÄ• voropessanti, aÃ±Ã±amaÃ±Ã±amp
migalaá¹‡á¸• ikampi samaá¹‡akuttakaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vakkhanti --- `sÄ• dhu
voropehi, idaá¹ƒ te pattacÄ«varaá¹ƒ bhavissatÄ«â€™ ti. netaá¹ƒ, bhikkhave, appasannÄ• na
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<167> __ ``yo pana bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeyya satthahÄ•
ayampi pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ ti_.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<168> tena kho pana samayena aÃ±Ã±ataro upÄ• sako gilÄ• no hoti. tassa pajÄ• pati abhin
pÄ• sÄ• dikÄ• . chabbaggiyÄ• bhikkhÅ« tassÄ• itthiyÄ• paá¹-ibaddhacittÄ• honti. atha kh
bhikkhÅ«naá¹ƒ etadahosi --- ``sace kho so, Ä• vuso \Ee III 72/, upÄ• sako jÄ«vissati na may
labhissÄ• ma. handa mayaá¹ƒ, Ä• vuso, tassa upÄ• sakassa maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒv
kho chabbaggiyÄ• bhikkhÅ« yena so upÄ• sako tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitv
etadavocuá¹ƒ --- ``tvaá¹ƒ khosi, upÄ• saka, katakalyÄ• á¹‡o katakusalo katabhÄ«ruttÄ• á¹‡o
akatakibbiso. kataá¹ƒ tayÄ• kalyÄ• á¹‡aá¹ƒ, akataá¹ƒ tayÄ• \Se I 135/ pÄ• paá¹ƒ \Ne 85/. k
pÄ• pakena dujjÄ«vitena! mataá¹ƒ te jÄ«vitÄ• seyyo. ito tvaá¹ƒ kÄ• laá¹…kato kÄ• yassa bh
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissasi. tattha dibbehi paÃ±cahi kÄ• maguá¹‡ehi samappi
paricÄ• ressasÄ«â€™â€™ ti.

<169> atha kho so upÄ• sako --- ``saccaá¹ƒ kho ayyÄ• Ä• haá¹ƒsu. ahaÃ±hi katakalyÄ• á¹‡
katabhÄ«ruttÄ• á¹‡o akatapÄ• po akataluddo akatakibbiso. kataá¹ƒ mayÄ• kalyÄ• á¹‡aá¹ƒ,
\Be 91/. kiá¹ƒ mayhiminÄ• pÄ• pakena dujjÄ«vitena! mataá¹ƒ me jÄ«vitÄ• seyyo. ito ahaá¹
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjissÄ• mi. tattha dibbehi paÃ
samappito samaá¹…gÄ«bhÅ«to paricÄ• ressÄ• mÄ«â€™â€™ ti, so asappÄ• yÄ• ni ceva bh
khÄ• danÄ«yÄ• ni khÄ• di asappÄ• yÄ• ni ca sÄ• yanÄ«yÄ• ni sÄ• yi asappÄ• yÄ• ni ca pÄ
ceva bhojanÄ• ni bhuÃ±jato asappÄ• yÄ• ni ca khÄ• danÄ«yÄ• ni khÄ• dato asappÄ• yÄ• n
asappÄ• yÄ• ni ca pÄ• nÄ• ni pivato kharo Ä• bÄ• dho uppajji. so teneva Ä• bÄ• dhena kÄ•
ujjhÄ• yati khiyyati vipÄ• ceti --- ``alajjino ime samaá¹‡Ä• sakyaputtiyÄ• dussÄ«lÄ• musÄ•
dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ• dino sÄ«lavanto kalyÄ• á¹‡adhan
imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ natthi imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, naá¹-á¹-haá¹ƒ imesaá¹ƒ sÄ•
imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, kuto imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ \Se I 136/ kuto imesaá¹ƒ brah
sÄ• maÃ±Ã±Ä• apagatÄ• ime brahmaÃ±Ã±Ä• . ime me sÄ• mikassa maraá¹‡avaá¹‡á¹‡aá
sÄ• miko mÄ• ritoâ€™â€™ ti. aÃ±Ã±epi manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``al

sakyaputtiyÄ• dussÄ«lÄ• musÄ• vÄ• dino. ime hi nÄ• ma dhammacÄ• rino samacÄ• rino b
sÄ«lavanto kalyÄ• á¹‡adhammÄ• paá¹-ijÄ• nissanti! natthi imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ natth
naá¹-á¹-haá¹ƒ imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ naá¹-á¹-haá¹ƒ imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, kuto i
imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, apagatÄ• ime sÄ• maÃ±Ã±Ä• apagatÄ• ime brahmaÃ±Ã±Ä•
maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡esuá¹ƒ. imehi upÄ• sako mÄ• ritoâ€™â€™ ti. assosu
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« upÄ• saka
saá¹ƒvaá¹‡á¹‡issantÄ«â€™â€™ ti!

<170> atha kho \Ee III 73/ te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitv
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, upÄ• sakassa maraá
saá¹ƒvaá¹‡á¹‡ethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhaga
moghapurisÄ• , ananulomikaá¹ƒ appaá¹-irÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá
tumhe, moghapurisÄ• , upÄ• sakassa \Be 92/ maraá¹‡avaá¹‡á¹‡aá¹ƒ saá¹ƒvaá¹‡á¹‡issatha
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa
137/ ---

<171> __ ``yo pana bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeyya satthahÄ•
maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya maraá¹‡Ä• ya vÄ• samÄ• dapeyya --- `am
pÄ• pakena dujjÄ«vitena, mataá¹ƒ te jÄ«vitÄ• seyyoâ€™ ti, iti cittamano cittasaá¹…kappo a
maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• samÄ• dapeyya, ayam
asaá¹ƒvÄ• soâ€™â€™ ti_.

<172> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__saÃ±ciccÄ• _ti jÄ• nanto saÃ±jÄ• nanto cecca abhivitaritvÄ• vÄ«tikkamo.

__manussaviggaho_ nÄ• ma yaá¹ƒ mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ
pÄ• tubhÅ«taá¹ƒ, yÄ• va maraá¹‡akÄ• lÄ• etthantare eso manussaviggaho nÄ• ma.

__jÄ«vitÄ• voropeyyÄ• _ti jÄ«vitindriyaá¹ƒ upacchindati uparodheti santatiá¹ƒ vikopeti.

__satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ• _ti asiá¹ƒ vÄ• sattiá¹ƒ vÄ• bheá¹‡á¸• iá¹ƒ vÄ•
} laguá¸·aá¹ƒ vÄ• {sÅ«laá¹ƒvÄ• laguá¸·aá¹ƒvÄ• (Se) } pÄ• sÄ• á¹‡aá¹ƒ vÄ• satthaá¹ƒ vÄ•

__maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• _ti jÄ«vite Ä• dÄ«navaá¹ƒ dasseti, mara

bhaá¹‡ati.

__maraá¹‡Ä• ya vÄ• samÄ• dapeyyÄ• _ti satthaá¹ƒ vÄ• Ä• hara, visaá¹ƒ vÄ• khÄ• da, raj
kÄ• laá¹…karohÄ«ti.

__ambho_ \Be 93/ \Ne 87/ __purisÄ• _ti Ä• lapanÄ• dhivacanametaá¹ƒ.

__kiá¹ƒ_ \Se I 138/ __tuyhiminÄ• pÄ• pakena dujjÄ«vitenÄ• _ti pÄ• pakaá¹ƒ nÄ• ma jÄ«vita
jÄ«vitaá¹ƒ upÄ• dÄ• ya daliddÄ• naá¹ƒ jÄ«vitaá¹ƒ pÄ• pakaá¹ƒ lÄ• makaá¹ƒ, sadhanÄ• naá
adhanÄ• naá¹ƒ jÄ«vitaá¹ƒ pÄ• pakaá¹ƒ, devÄ• naá¹ƒ jÄ«vitaá¹ƒ upÄ• dÄ• ya manussÄ• naá
III 74/.

__dujjÄ«vitaá¹ƒ_ nÄ• ma hatthacchinnassa pÄ• dacchinnassa hatthapÄ• dacchinnassa kaá
nÄ• sacchinnassa kaá¹‡á¹‡anÄ• sacchinnassa, iminÄ• ca pÄ• pakena iminÄ• ca dujjÄ«vite
seyyoti.

__iti cittamano_ti yaá¹ƒ cittaá¹ƒ taá¹ƒ mano, yaá¹ƒ mano taá¹ƒ cittaá¹ƒ.

__cittasaá¹…kappo_ti maraá¹‡asaÃ±Ã±Ä« maraá¹‡acetano maraá¹‡Ä• dhippÄ• yo.

__anekapariyÄ• yenÄ• _ti uccÄ• vacehi Ä• kÄ• rehi.

__maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• _ti jÄ«vite Ä• dÄ«navaá¹ƒ dasseti, mara
--- ``ito tvaá¹ƒ kÄ• laá¹…kato kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lo
tattha dibbehi paÃ±cahi kÄ• maguá¹‡ehi samappito samaá¹…gÄ«bhÅ«to paricÄ• ressasÄ«

__maraá¹‡Ä• ya vÄ• samÄ• dapeyyÄ• _ti satthaá¹ƒ vÄ• Ä• hara, visaá¹ƒ vÄ• khÄ• da, raj
kÄ• laá¹…karohi, sobbhe vÄ• narake vÄ• papÄ• te vÄ• papatÄ• ti.

__ayampÄ«_ti purime upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jiko hotÄ«_ti seyyathÄ• pi nÄ• ma puthusilÄ• dvidhÄ• bhinnÄ• {dvedhÄ• bhinn
hoti, evameva bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropetvÄ• assamaá¹‡o ho
vuccati --- `pÄ• rÄ• jiko hotÄ«â€™ ti.

__asaá¹ƒvÄ• so_ti \Be 94/ \Ne 88/ saá¹ƒvÄ• so \Se I 139/ nÄ• ma ekakammaá¹ƒ ekuddeso
saá¹ƒvÄ• so nÄ• ma. so tena saddhiá¹ƒ natthi, tena vuccati asaá¹ƒvÄ• soti.

<173> sÄ• maá¹ƒ, adhiá¹-á¹-hÄ• ya, dÅ«tena, dÅ«taparaá¹ƒparÄ• ya, visakkiyena dÅ«tena,
araho rahosaÃ±Ã±Ä«, raho arahosaÃ±Ã±Ä«, araho arahosaÃ±Ã±Ä«, raho rahosaÃ±Ã±Ä« k
vÄ• cÄ• ya saá¹ƒvaá¹‡á¹‡eti, kÄ• yena vÄ• cÄ• ya saá¹ƒvaá¹‡á¹‡eti, dÅ«tena saá¹ƒvaá¹‡á
saá¹ƒvaá¹‡á¹‡eti, opÄ• taá¹ƒ apassenaá¹ƒ, upanikkhipanaá¹ƒ, bhesajjaá¹ƒ, rÅ«pÅ«pahÄ• r
gandhÅ«pahÄ• ro, rasÅ«pahÄ• ro, phoá¹-á¹-habbÅ«pahÄ• ro, dhammÅ«pahÄ• ro, Ä• cikkh
saá¹…ketakammaá¹ƒ, nimittakammanti.

<174> __sÄ• ma_nti sayaá¹ƒ hanati kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• nissaggiyen

__adhiá¹-á¹-hÄ• yÄ• _ti adhiá¹-á¹-hahitvÄ• Ä• á¹‡Ä• peti --- ``evaá¹ƒ vijjha, evaá¹ƒ pahara,
ghÄ• tehÄ«â€™â€™ ti.

bhikkhu \Ee III 75/ bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â
dukkaá¹-assa. so taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ jÄ«vitÄ• voropeti, Ä• patti ubhinnaá¹ƒ pÄ• r

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä•
taá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropetti, mÅ«laá¹-á¹-hassa anÄ• patti. vadhak

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä•
aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ jÄ«vitÄ• voropeti, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti \Se I 140/ --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â
dukkaá¹-assa. so aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropeti; mÅ«laá¹-á¹-h
Ä• patti pÄ• rÄ• jikassa.

bhikkhu \Be 95/ bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• massa pÄ• vada --- `itthannÄ• mo i
\Ne 89/ --- itthannÄ• mo itthannÄ• maá¹ƒ jÄ«vitÄ• voropetÅ«â€™â€™ â€™ ti, Ä• patti dukk
Ä• roceti, Ä• patti dukkaá¹-assa. vadhako paá¹-iggaá¹‡hÄ• ti, mÅ«laá¹-á¹-hassa Ä• patti thu
jÄ«vitÄ• voropeti, Ä• patti sabbesaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• massa pÄ• vada --- `itthannÄ• mo itthannÄ
itthannÄ• mo itthannÄ• maá¹ƒ jÄ«vitÄ• voropetÅ«â€™â€™ â€™ ti, Ä• patti dukkaá¹-assa.
Ä• patti dukkaá¹-assa. vadhako paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. so taá¹ƒ jÄ«vitÄ•
mÅ«laá¹-á¹-hassa anÄ• patti; Ä• á¹‡Ä• pakassa ca vadhakassa ca Ä• patti pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä•
gantvÄ• puna paccÄ• gacchati --- ``nÄ• haá¹ƒ sakkomi taá¹ƒ jÄ«vitÄ• voropetuâ€™â€™ n

``yadÄ• sakkosi tadÄ• taá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. so taá
Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä•
dukkaá¹-assa. so Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• rÄ« na sÄ• veti --- ``mÄ• ghÄ• tehÄ«â€™â
voropeti, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä•
Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• rÄ« sÄ• veti --- ``mÄ•  ghÄ• tehÄ«â€™â€™ ti. so --- ``Ä• á¹‡
taá¹ƒ jÄ«vitÄ• voropeti, mÅ«laá¹-á¹-hassa anÄ• patti. vadhakassa Ä• patti pÄ• rÄ• jikassa.

bhikkhu bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``itthannÄ• maá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä•
Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• rÄ« sÄ• veti --- ``mÄ• ghÄ• tehÄ«â€™â€™ ti. so sÄ• dhÅ«ti
anÄ• patti.

<175> araho rahosaÃ±Ã±Ä« ullapati --- ``aho itthannÄ• mo hato assÄ• â€™â€™ ti, Ä• patti
arahosaÃ±Ã±Ä« ullapati --- ``aho itthannÄ• mo \Be 96/ hato assÄ• â€™â€™ ti, Ä• patti dukk
arahosaÃ±Ã±Ä« ullapati --- ``aho \Ee III 76/ itthannÄ• mo hato assÄ• â€™â€™ ti, Ä• patti d
raho rahosaÃ±Ã±Ä« ullapati --- ``aho itthannÄ• mo hato assÄ• â€™â€™ ti, Ä• patti dukkaá¹

__kÄ• yena saá¹ƒvaá¹‡á¹‡eti_ nÄ• ma kÄ• yena vikÄ• raá¹ƒ karoti --- ``yo evaá¹ƒ marati so
yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. tÄ• ya sa
marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. marati, Ä• patti p

__vÄ• cÄ• ya saá¹ƒvaá¹‡á¹‡eti_ nÄ• ma vÄ• cÄ• ya bhaá¹‡ati --- ``yo evaá¹ƒ marati so dha
labhati yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. tÄ
marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. marati, Ä• patti p

__kÄ• yena vÄ• cÄ• ya saá¹ƒvaá¹‡á¹‡eti_ nÄ• ma kÄ• yena ca vikÄ• raá¹ƒ karoti, vÄ• cÄ•
marati so dhanaá¹ƒ vÄ• labhati yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti,
tÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• ya marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thu
pÄ• rÄ• jikassa.

__dÅ«tena saá¹ƒvaá¹‡á¹‡eti_ nÄ• ma dÅ«tassa sÄ• sanaá¹ƒ Ä• roceti --- ``yo evaá¹ƒ marat
yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. dÅ«tassa
marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. marati, Ä• patti p

<176> __lekhÄ• ya saá¹ƒvaá¹‡á¹‡eti_ nÄ• ma lekhaá¹ƒ chindati --- ``yo evaá¹ƒ marati so dh

yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti, akkharakkharÄ• ya Ä• patti dukk
marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. marati, Ä• patti p

__opÄ• taá¹ƒ_ nÄ• ma manussaá¹ƒ uddissa opÄ• taá¹ƒ khanati --- ``papatitvÄ• marissatÄ«
dukkaá¹-assa. papatite dukkhÄ• vedanÄ• uppajjati, Ä• patti \Se I 143/ thullaccayassa. mar
pÄ• rÄ• jikassa. anodissa opÄ• taá¹ƒ khanati --- ``yo koci papatitvÄ• \Be 97/ marissatÄ«â€
dukkaá¹-assa. manusso tasmiá¹ƒ papatati, Ä• patti dukkaá¹-assa. papatite dukkhÄ• vedanÄ
Ä• patti thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa. yakkho vÄ• peto vÄ• tiracchÄ• na
tasmiá¹ƒ papatati, Ä• patti dukkaá¹-assa. papatite dukkhÄ• vedanÄ• uppajjati, Ä• patti duk
Ä• patti thullaccayassa. tiracchÄ• nagato tasmiá¹ƒ papatati, Ä• patti dukkaá¹-assa. papatite
uppajjati, Ä• patti dukkaá¹-assa. marati, Ä• patti pÄ• cittiyassa.

<177> __apassenaá¹ƒ_ nÄ• ma apassene satthaá¹ƒ vÄ• á¹-hapeti visena vÄ• makkheti du
vÄ• narake vÄ• papÄ• te vÄ• á¹-hapeti --- ``papatitvÄ• marissatÄ«â€™â€™ ti, Ä• patti du
visena vÄ• papatitena vÄ• dukkhÄ• vedanÄ• uppajjati, Ä• patti thullaccayassa. marati \Ee
pÄ• rÄ• jikassa.

__upanikkhipanaá¹ƒ_ nÄ• ma asiá¹ƒ vÄ• sattiá¹ƒ vÄ• bheá¹‡á¸• iá¹ƒ vÄ• laguá¸·aá¹ƒ vÄ•
satthaá¹ƒ vÄ• visaá¹ƒ vÄ• rajjuá¹ƒ vÄ• upanikkhipati --- ``iminÄ• marissatÄ«â€™â€™ ti,
``tena marissÄ• mÄ«â€™â€™ ti \Se I 144/ dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thulla
pÄ• rÄ• jikassa.

__bhesajjaá¹ƒ_ nÄ• ma sappiá¹ƒ vÄ• navanÄ«taá¹ƒ vÄ• telaá¹ƒ vÄ• madhuá¹ƒ vÄ• phÄ•
``imaá¹ƒ sÄ• yitvÄ• marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. taá¹ƒ sÄ• yite dukkhÄ•
thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa.

<178> __rÅ«pÅ«pahÄ• ro_ nÄ• ma amanÄ• pikaá¹ƒ rÅ«paá¹ƒ upasaá¹ƒharati bhayÄ• naka
passitvÄ• uttasitvÄ• marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. taá¹ƒ passitvÄ• uttasa
thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa. manÄ• pikaá¹ƒ rÅ«paá¹ƒ upasaá¹ƒharati {u
pemanÄ«yaá¹ƒ hadayaá¹…gamaá¹ƒ (Se) } --- ``imaá¹ƒ passitvÄ• alÄ• bhakena sussitvÄ•
dukkaá¹-assa. taá¹ƒ passitvÄ• alÄ• bhakena sussati, Ä• patti thullaccayassa. marati, Ä• pa

__saddÅ«pahÄ• ro_ nÄ• ma amanÄ• pikaá¹ƒ saddaá¹ƒ upasaá¹ƒharati bhayÄ• nakaá¹ƒ bh
uttasitvÄ• marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. taá¹ƒ sutvÄ• uttasati \Be 98/, Ä• p
marati, Ä• patti pÄ• rÄ• jikassa. manÄ• pikaá¹ƒ saddaá¹ƒ upasaá¹ƒharati pemanÄ«yaá¹ƒ ha
sutvÄ• alÄ• bhakena \Ne 92/ sussitvÄ• marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. taá¹
sussati, Ä• patti thullaccayassa. marati \Se I 145/, Ä• patti pÄ• rÄ• jikassa.

__gandhÅ«pahÄ• ro_ nÄ• ma amanÄ• pikaá¹ƒ gandhaá¹ƒ upasaá¹ƒharati jegucchaá¹ƒ pÄ•
) } --- ``imaá¹ƒ ghÄ• yitvÄ• jegucchatÄ• pÄ• á¹-ikulyatÄ• marissatÄ«â€™â€™ ti, Ä• patti d
ghÄ• yite jegucchatÄ• pÄ• á¹-ikulyatÄ• dukkhÄ• vedanÄ• uppajjati, Ä• patti thullaccayass
pÄ• rÄ• jikassa. manÄ• pikaá¹ƒ gandhaá¹ƒ upasaá¹ƒharati --- ``imaá¹ƒ ghÄ• yitvÄ• alÄ• bh
marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. taá¹ƒ ghÄ• yitvÄ• alÄ• bhakena sussati, Ä• p
marati, Ä• patti pÄ• rÄ• jikassa.

__rasÅ«pahÄ• ro_ nÄ• ma amanÄ• pikaá¹ƒ rasaá¹ƒ upasaá¹ƒharati jegucchaá¹ƒ pÄ• á¹-iku
--- ``imaá¹ƒ sÄ• yitvÄ• jegucchatÄ• pÄ• á¹-ikulyatÄ• marissatÄ«â€™â€™ ti, Ä• patti dukka
jegucchatÄ• pÄ• á¹-ikulyatÄ• dukkhÄ• vedanÄ• uppajjati, Ä• patti thullaccayassa. marati,
manÄ• pikaá¹ƒ rasaá¹ƒ upasaá¹ƒharati --- ``imaá¹ƒ sÄ• yitvÄ• alÄ• bhakena sussitvÄ• mar
dukkaá¹-assa. taá¹ƒ sÄ• yitvÄ• alÄ• bhakena sussati, Ä• patti thullaccayassa. marati, Ä• pa

__phoá¹-á¹-habbÅ«pahÄ• ro_ nÄ• ma amanÄ• pikaá¹ƒ \Ee III 78/ phoá¹-á¹-habbaá¹ƒ upasa
kharasamphassaá¹ƒ --- ``iminÄ• phuá¹-á¹-ho marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa
dukkhÄ• vedanÄ• uppajjati, Ä• patti thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa. manÄ
phoá¹-á¹-habbaá¹ƒ upasaá¹ƒharati sukhasamphassaá¹ƒ mudusamphassaá¹ƒ --- ``iminÄ• p
sussitvÄ• marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. tena phuá¹-á¹-ho \Se I 146/ alÄ• b
thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa.

__dhammÅ«pahÄ• ro_ nÄ• ma nerayikassa nirayakathaá¹ƒ katheti --- ``imaá¹ƒ sutvÄ• uttas
Ä• patti dukkaá¹-assa. taá¹ƒ sutvÄ• uttasati, Ä• patti thullaccayassa. marati, Ä• patti pÄ• rÄ
kalyÄ• á¹‡akammassa saggakathaá¹ƒ katheti --- ``imaá¹ƒ sutvÄ• adhimutto marissatÄ«â€™
dukkaá¹-assa. taá¹ƒ sutvÄ• \Be 99/ adhimutto marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ•
thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa.

<179> __Ä• cikkhanÄ• _ \Ne 93/ nÄ• ma puá¹-á¹-ho bhaá¹‡ati --- ``evaá¹ƒ marassu. yo eva
labhati yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. tÄ
marissÄ• mÄ«ti dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. marati, Ä• patti p

__anusÄ• sanÄ«_ nÄ• ma apuá¹-á¹-ho bhaá¹‡ati --- ``evaá¹ƒ marassu. yo evaá¹ƒ marati so
yasaá¹ƒ vÄ• labhati saggaá¹ƒ vÄ• gacchatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. tÄ• ya an
dukkhaá¹ƒ vedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. marati, Ä• patti pÄ• rÄ• jikassa.

__saá¹…ketakammaá¹ƒ_ nÄ• ma saá¹…ketaá¹ƒ karoti purebhattaá¹ƒ vÄ• pacchÄ• bhattaá
--- ``tena saá¹…ketena taá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. tena sa
jÄ«vitÄ• voropeti, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa. taá¹ƒ saá¹…ketaá¹ƒ pure vÄ• pacch
jÄ«vitÄ• voropeti, mÅ«laá¹-á¹-hassa anÄ• patti, vadhakassa Ä• patti pÄ• rÄ• jikassa.

__nimittakammaá¹ƒ_ nÄ• ma nimittaá¹ƒ karoti --- ``akkhiá¹ƒ vÄ• nikhaá¹‡issÄ• mi bhamuka
sÄ«saá¹ƒ vÄ• ukkhipissÄ• mi, tena nimittena taá¹ƒ jÄ«vitÄ• voropehÄ«â€™â€™ ti, Ä• patt
nimittena taá¹ƒ jÄ«vitÄ• voropeti, Ä• patti ubhinnaá¹ƒ pÄ• rÄ• jikassa. taá¹ƒ nimittaá¹ƒ pure
taá¹ƒ jÄ«vitÄ• voropeti, mÅ«laá¹-á¹-hassa anÄ• patti, vadhakassa Ä• patti pÄ• rÄ• jikassa.

anÄ• patti asaÃ±cicca ajÄ• nantassa namaraá¹‡Ä• dhippÄ• yassa ummattakassa {ummatta
vedanÄ• á¹-á¹-assa (Se) } Ä• dikammikassÄ• ti.

manussaviggahapÄ• rÄ• jikamhi paá¹-hamabhÄ• á¹‡avÄ• ro niá¹-á¹-hito.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

saá¹ƒvaá¹‡á¹‡anÄ• \Ee III 79/ \Be 100/ nisÄ«danto, musalodukkhalena ca.

vuá¸• á¸• hapabbajitÄ• bhisanno, aggavÄ«maá¹ƒsanÄ• visaá¹ƒ ||

tayo \Ne 94/ ca vatthukammehi, iá¹-á¹-hakÄ• hipare tayo.

vÄ• sÄ« gopÄ• nasÄ« ceva, aá¹-á¹-akotaraá¹‡aá¹ƒ pati ||

sedaá¹ƒ natthuÃ±ca sambÄ• ho, nhÄ• panabbhaÃ±janena ca.

uá¹-á¹-hÄ• pento nipÄ• tento, annapÄ• nena mÄ• raá¹‡aá¹ƒ ||

jÄ• ragabbho sapattÄ« ca, mÄ• tÄ• puttaá¹ƒ ubho vadhi.

ubho \Se I 148/ na miyyare maddÄ• , tÄ• paá¹ƒ vaÃ±jhÄ• vijÄ• yinÄ« ||

patodaá¹ƒ niggahe yakkho, vÄ• á¸·ayakkhaÃ±ca pÄ• hiá¹‡i.

taá¹ƒ maÃ±Ã±amÄ• no pahari, saggaÃ±ca nirayaá¹ƒ bhaá¹‡e ||

Ä• á¸·aviyÄ• tayo rukkhÄ• , dÄ• yehi apare tayo.

mÄ• kilamesi na tuyhaá¹ƒ, takkaá¹ƒ sovÄ«rakena cÄ• ti ||

vinÄ«tavatthu

<180> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa bhikkhÅ« kÄ• ruÃ±
saá¹ƒvaá¹‡á¹‡esuá¹ƒ. so bhikkhu kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ``bhagavatÄ•
paÃ±Ã±attaá¹ƒ, kacci nu kho mayaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ ti? b
Ä• rocesuá¹ƒ. ``Ä• pattiá¹ƒ tumhe, bhikkhave, Ä• pannÄ• pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu pÄ«á¹-hake pilotikÄ• ya pa
nisÄ«danto ottharitvÄ• mÄ• resi. tassa kukkuccaá¹ƒ ahosi ``bhagavatÄ• sikkhÄ• padaá¹ƒ p
kho ahaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• ro
pÄ• rÄ• jikassa. na ca, bhikkhave, appaá¹-ivekkhitvÄ• Ä• sane nisÄ«ditabbaá¹ƒ; yo nisÄ«d
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu bhattagge antaraghare Ä• sanaá¹ƒ paÃ±Ã±a
ekaá¹ƒ musalaá¹ƒ aggahesi. dutiyo musalo paripatitvÄ• aÃ±Ã±atarassa dÄ• rakassa matth
149/ \Be 101/ kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«
``asaÃ±cicca ahaá¹ƒ, bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, asaÃ±ciccÄ• â€™â€™ ti

tena kho pana samayena aÃ±Ã±ataro bhikkhu bhattagge antaraghare Ä• sanaá¹ƒ paÃ±Ã±a
udukkhalabhaá¹‡á¸• ikaá¹ƒ akkamitvÄ• pavaá¹-á¹-esi. aÃ±Ã±ataraá¹ƒ dÄ• rakaá¹ƒ ottharitv
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, asaÃ±ciccÄ• â€™â€™ ti.

tena kho pana samayena pitÄ• puttÄ• bhikkhÅ«su pabbajitÄ• honti. kÄ• le Ä• rocite putto p
``gaccha, bhante, saá¹…gho taá¹ƒ patimÄ• netÄ«â€™â€™ ti piá¹-á¹-hiyaá¹ƒ gahetvÄ• paá
kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto \Ee III 80/ tvaá¹ƒ, bhikkhÅ«â€™
``nÄ• haá¹ƒ, bhagavÄ• , maraá¹‡Ä• dhippÄ• yoâ€™â€™ ti. ``anÄ• patti, bhikkhu, namaraá¹

tena kho pana samayena pitÄ• puttÄ• bhikkhÅ«su pabbajitÄ• honti. kÄ• le Ä• rocite putto p
``gaccha, bhante, saá¹…gho taá¹ƒ patimÄ• netÄ«â€™â€™ ti maraá¹‡Ä• dhippÄ• yo piá¹-á¹
paá¹‡Ä• mesi. so papatitvÄ• kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ
Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena pitÄ• puttÄ• bhikkhÅ«su pabbajitÄ• honti. kÄ• le Ä• rocite putto p
``gaccha, bhante, saá¹…gho taá¹ƒ patimÄ• netÄ«â€™â€™ ti maraá¹‡Ä• dhippÄ• yo piá¹-á¹
paá¹‡Ä• mesi. so papatitvÄ• na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• p
pÄ• rÄ• jikassa \Se I 150/; Ä• patti thullaccayassÄ• â€™â€™ ti.

<181> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno bhuÃ±jantassa maá¹ƒsaá¹ƒ kaá
aÃ±Ã±ataro bhikkhu tassa bhikkhuno gÄ«vÄ• yaá¹ƒ pahÄ• raá¹ƒ adÄ• si. salohitaá¹ƒ maá¹ƒ

kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namaraá¹‡Ä• dhipp

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno bhuÃ±jantassa maá¹ƒsaá¹ƒ kaá¹‡á¹-he
\Ne 96/ bhikkhu maraá¹‡Ä• dhippÄ• yo tassa bhikkhuno gÄ«vÄ• yaá¹ƒ pahÄ• raá¹ƒ adÄ• si
so bhikkhu kÄ• lamakÄ• si \Be 102/. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, b
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno bhuÃ±jantassa maá¹ƒsaá¹ƒ kaá¹‡á¹-he
bhikkhu maraá¹‡Ä• dhippÄ• yo tassa bhikkhuno gÄ«vÄ• yaá¹ƒ pahÄ• raá¹ƒ adÄ• si. salohit
bhikkhu na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ•
thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu visagataá¹ƒ piá¹‡á¸• apÄ•
paá¹-ikkamanaá¹ƒ haritvÄ• bhikkhÅ«naá¹ƒ aggakÄ• rikaá¹ƒ adÄ• si. te bhikkhÅ« kÄ• lamak
ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhagavÄ• , jÄ• nÄ• mÄ
``anÄ• patti, bhikkhu, ajÄ• nantassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu vÄ«maá¹ƒsÄ• dhippÄ• yo \Se I 151/ aÃ±Ã±a
adÄ• si. so bhikkhu kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhi
``vÄ«maá¹ƒsÄ• dhippÄ• yo ahaá¹ƒ, bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, pÄ• rÄ• jik
thullaccayassÄ• â€™â€™ ti.

<182> tena kho pana samayena Ä• á¸·avakÄ• {Ä• á¸·avikÄ• (Se) } bhikkhÅ« vihÄ• ravatth
aÃ±Ã±ataro bhikkhu heá¹-á¹-hÄ• hutvÄ• silaá¹ƒ uccÄ• resi. uparimena bhikkhunÄ• dugga
bhikkhuno matthake avatthÄ• si. so bhikkhu kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe
bhikkhu, asaÃ±ciccÄ• â€™â€™ ti.

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« vihÄ• ravatthuá¹ƒ karonti. aÃ±Ã±ataro bh
silaá¹ƒ uccÄ• resi. uparimo bhikkhu maraá¹‡Ä• dhippÄ• yo heá¹-á¹-himassa bhikkhuno matt
bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ...
bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Be 103/ \Ne 97/ kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« vihÄ• rassa kuá¹-á¹-aá¹ƒ
aÃ±Ã±ataro bhikkhu heá¹-á¹-hÄ• hutvÄ• iá¹-á¹-hakaá¹ƒ uccÄ• resi. uparimena bhikkhunÄ•
heá¹-á¹-himassa bhikkhuno matthake avatthÄ• si. so bhikkhu kÄ• lamakÄ• si. tassa kukkuc
``anÄ• pati, bhikkhu, asaÃ±ciccÄ• â€™â€™ ti.

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« vihÄ• rassa kuá¹-á¹-aá¹ƒ uá¹-á¹-hÄ• pent

152/ heá¹-á¹-hÄ• hutvÄ• iá¹-á¹-hakaá¹ƒ uccÄ• resi. uparimo bhikkhu maraá¹‡Ä• dhippÄ• y
matthake iá¹-á¹-hakaá¹ƒ muÃ±ci. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lam
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â

<183> tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karonti. aÃ±Ã±ata
vÄ• siá¹ƒ uccÄ• resi. uparimena bhikkhunÄ• duggahitÄ• vÄ• sÄ« heá¹-á¹-himassa bhikkhu
bhikkhu kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, asaÃ±ciccÄ

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karonti. aÃ±Ã±ataro bhik
vÄ• siá¹ƒ uccÄ• resi. uparimo bhikkhu maraá¹‡Ä• dhippÄ• yo heá¹-á¹-himassa bhikkhuno m
bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ...
bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karonti. aÃ±Ã±ataro bhik
gopÄ• nasiá¹ƒ uccÄ• resi. uparimena bhikkhunÄ• duggahitÄ• gopÄ• nasÄ« heá¹-á¹-himas
avatthÄ• si. so bhikkhu kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikk
asaÃ±ciccÄ• â€™â€™ ti.

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karonti. aÃ±Ã±ataro bhik
hutvÄ• gopÄ• nasiá¹ƒ uccÄ• resi. uparimo bhikkhu maraá¹‡Ä• dhippÄ• yo heá¹-á¹-himassa
gopÄ• nasiá¹ƒ muÃ±ci. so \Be 104/ bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lama
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Ne 98/ kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• aá¹-á¹-
bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ etadavoca --- ``Ä• vuso, atraá¹-á¹-hito bandhÄ• hÄ«â€™
tatraá¹-á¹-hito bandhanto paripatitvÄ• kÄ• lamakÄ• si \Ee III 82/. tassa kukkuccaá¹ƒ ahosi .
``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhagavÄ• , maraá¹‡Ä• dhippÄ• yoâ€
bhikkhu, namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• aá¹-á¹-akaá¹ƒ
maraá¹‡Ä• dhippÄ• yo aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ etadavoca --- ``Ä• vuso, atraá¹-á¹-hito ba
tatraá¹-á¹-hito bandhanto paripatitvÄ• kÄ• lamakÄ• si ... pe ... paripatitvÄ• na kÄ• lamakÄ•
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu vihÄ• raá¹ƒ chÄ• detvÄ• otarati. aÃ±Ã±ataro
etadavoca --- ``Ä• vuso, ito otarÄ• hÄ«â€™â€™ ti. so tena otaranto paripatitvÄ• kÄ• lamak
ahosi ... pe ... ``anÄ• patti, bhikkhu, namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu vihÄ• raá¹ƒ chÄ• detvÄ• otarati \Se I 154/. a
maraá¹‡Ä• dhippÄ• yo taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``Ä• vuso, ito otarÄ• hÄ«â€™â€™ ti.
paripatitvÄ• kÄ• lamakÄ• si ... pe ... paripatitvÄ• na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ah
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu anabhiratiyÄ• pÄ«á¸·ito gijjhakÅ«á¹-aá¹ƒ pal
papÄ• te papatanto aÃ±Ã±ataraá¹ƒ vilÄ«vakÄ• raá¹ƒ ottharitvÄ• mÄ• resi. tassa kukkuccaá
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa. na ca, bhikkhave, attÄ• naá¹ƒ pÄ• tetabbaá¹ƒ. yo pÄ•
dukkaá¹-assÄ• â€™â€™ ti.

tena \Be 105/ kho pana samayena chabbaggiyÄ• bhikkhÅ« gijjhakÅ«á¹-aá¹ƒ pabbataá¹ƒ ab
pavijjhiá¹ƒsu. sÄ• aÃ±Ã±ataraá¹ƒ gopÄ• lakaá¹ƒ ottharitvÄ• mÄ• resi. tesaá¹ƒ kukkuccaá¹ƒ
... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa. na ca, bhikkhave, davÄ• ya silÄ• pavijjhitabbÄ•
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<184> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« sedesuá
kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• d

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti \Se I 155/. taá¹ƒ bhikkhÅ« mara
sedesuá¹ƒ. so bhikkhu kÄ• lamakÄ• si. ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ kukk
... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena \Ee III 83/ aÃ±Ã±atarassa bhikkhuno sÄ«sÄ• bhitÄ• po hoti. tassa
adaá¹ƒsu. so bhikkhu kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikk
namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno sÄ«sÄ• bhitÄ• po hoti. tassa bhikkhÅ«
natthuá¹ƒ adaá¹ƒsu. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesa
... pe ... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« sambÄ• hesuá
tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• dhippÄ• yassÄ• â

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« maraá¹‡Ä• dhip
bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi .
bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhu nhÄ• pesuá¹ƒ. so

kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• d

tena \Be 106/ kho pana samayena aÃ±Ã±ataro \Se I 156/ bhikkhu gilÄ• no hoti. taá¹ƒ bhikkh
nhÄ• pesuá¹ƒ. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ ku
... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« telena abbhaÃ±
kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• d

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« maraá¹‡Ä• dhip
abbhaÃ±jiá¹ƒsu. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ
pe ... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<185> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« uá¹-á¹-h
kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• d

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« maraá¹‡Ä• dhip
so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ aho
``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti \Se I 157/.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« nipÄ• tesuá¹ƒ. s
tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• dhippÄ• yassÄ• â

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« maraá¹‡Ä• dhip
nipÄ• tesuá¹ƒ. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ ku
... ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa bhikkhÅ« annaá¹ƒ adaá¹
kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• d

tena \Be 107/ kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa bhikkhÅ« maraá
adaá¹ƒsu. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ kukku
``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa bhikkhu pÄ• naá¹ƒ adaá¹
kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, namaraá¹‡Ä• d

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. tassa bhikkhÅ« maraá¹‡Ä• dhip

so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ aho
``anÄ• patti, bhikkhave \Se I 158/, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<186> tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« pavutthapatikÄ• jÄ• rena gabbhinÄ«
bhikkhuá¹ƒ etadavoca --- ``iá¹…ghÄ• yya gabbhapÄ• tanaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. ``suá
tassÄ• gabbhapÄ• tanaá¹ƒ adÄ• si. dÄ• rako kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... p
bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarassa purisassa dve pajÄ• patiyo honti --- ekÄ• vaÃ±jhÄ
vaÃ±jhÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``sace sÄ• , bhante, vijÄ• yissati sa
issarÄ• bhavissati. iá¹…ghÄ• yya, tassÄ• gabbhapÄ• tanaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti \Ne
bhaginÄ«â€™â€™ ti tassÄ• gabbhapÄ• tanaá¹ƒ adÄ• si. dÄ• rako kÄ• lamakÄ• si, mÄ• tÄ
kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti

tena kho pana samayena aÃ±Ã±atarassa purisassa dve pajÄ• patiyo honti --- ekÄ• vaÃ±jhÄ
vaÃ±jhÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``sace sÄ• , bhante, vijÄ• yissati sa
issarÄ• bhavissati. iá¹…ghÄ• yya, tassÄ• gabbhapÄ• tanaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. ``su
tassÄ• gabbhapÄ• tanaá¹ƒ adÄ• si. mÄ• tÄ• kÄ• lamakÄ• si, dÄ• rako na kÄ• lamakÄ• si.
... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa \Ee III 84/; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Be 108/ kho pana samayena aÃ±Ã±atarassa purisassa dve pajÄ• patiyo honti --- ekÄ•
ekÄ• vijÄ• yinÄ«. vaÃ±jhÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``sace sÄ• , bha
sabbassa kuá¹-umbassa issarÄ• bhavissati. iá¹…ghÄ• yya, tassÄ• gabbhapÄ• tanaá¹ƒ jÄ•
``suá¹-á¹-hu, bhaginÄ«â€™â€™ ti tassÄ• gabbhapÄ• tanaá¹ƒ adÄ• si. ubho kÄ• lamakaá¹ƒ
kÄ• lamakaá¹ƒsu. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä
thullaccayassÄ• â€™â€™ ti.

<187> tena kho pana samayena aÃ±Ã±atarÄ• gabbhinÄ« itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ
gabbhapÄ• tanaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. ``tena hi, bhagini, maddassÅ«â€™â€™ ti. sÄ•
pÄ• tesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• ji

tena kho pana samayena aÃ±Ã±atarÄ• gabbhinÄ« itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadav
gabbhapÄ• tanaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. ``tena hi, bhagini, tÄ• pehÄ«â€™â€™ ti. sÄ• t
tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€

tena kho pana samayena aÃ±Ã±atarÄ• vaÃ±jhÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavo
bhesajjaá¹ƒ jÄ• nÄ• hi yenÄ• haá¹ƒ vijÄ• yeyyaâ€™â€™ nti. ``suá¹-á¹-hu, bhaginÄ«â€™â€™
adÄ• si \Ne 103/. sÄ• kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkh

Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• vijÄ• yinÄ« itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadav
bhesajjaá¹ƒ jÄ• nÄ• hi yenÄ• haá¹ƒ na vijÄ• yeyyaâ€™â€™ nti. ``suá¹-á¹-hu, bhaginÄ«â€™
adÄ• si. sÄ• kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti \Se I 160/, bhikk
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sattarasavaggiyaá¹ƒ bhikkhuá¹ƒ aá¹…gu
bhikkhu uttanto anassÄ• sako kÄ• lamakÄ• si. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• pa
pÄ• rÄ• jikassÄ• â€™â€™ ti {pÄ• rÄ• jikassa, Ä• patti pÄ• cittiyassÄ• ti (Se) }.

tena \Be 109/ kho pana samayena sattarasavaggiyÄ• bhikkhÅ« chabbaggiyaá¹ƒ bhikkhuá¹
ottharitvÄ• mÄ• resuá¹ƒ. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhave, pÄ• rÄ

tena kho pana samayena aÃ±Ã±ataro bhÅ«tavejjako bhikkhu yakkhaá¹ƒ jÄ«vitÄ• voropesi.
... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ vÄ• á¸·ayakkhavi
yakkhÄ• jÄ«vitÄ• voropesuá¹ƒ. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu maraá¹‡Ä• dhippÄ• yo aÃ±Ã±ataraá¹ƒ bhikk
pÄ• hesi. taá¹ƒ yakkhÄ• jÄ«vitÄ• voropesuá¹ƒ ... pe ... taá¹ƒ yakkhÄ• jÄ«vitÄ• na voropes
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â
85/.

tena \Ne 104/ kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ vÄ• á¸·a
161/. taá¹ƒ vÄ• á¸·Ä• jÄ«vitÄ• voropesuá¹ƒ. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti,
namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu maraá¹‡Ä• dhippÄ• yo aÃ±Ã±ataraá¹ƒ bhikk
pÄ• hesi. taá¹ƒ vÄ• á¸·Ä• jÄ«vitÄ• voropesuá¹ƒ ... pe ... taá¹ƒ vÄ• á¸·Ä• jÄ«vitÄ• na voro
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ corakantÄ• raá¹ƒ
jÄ«vitÄ• voropesuá¹ƒ. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namaraá¹‡Ä•
ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu maraá¹‡Ä• dhippÄ• yo aÃ±Ã±ataraá¹ƒ bhikk
taá¹ƒ corÄ• jÄ«vitÄ• voropesuá¹ƒ ... pe ... taá¹ƒ corÄ• jÄ«vitÄ• na voropesuá¹ƒ. tassa kuk
pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<188> tena kho pana samayena aÃ±Ã±ataro bhikkhu taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ jÄ«vitÄ•
maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropesi ... pe ... aÃ±Ã±aá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ
aÃ±Ã±aá¹ƒ \Be 110/ maÃ±Ã±amÄ• no aÃ±Ã±aá¹ƒ jÄ«vitÄ• voropesi. tassa kukkuccaá¹ƒ ah
tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu amanussena gahito hoti. aÃ±Ã±ataro bhikkhu
pahÄ• raá¹ƒ adÄ• si. so bhikkhu kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• p
162/, namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu amanussena gahito hoti. aÃ±Ã±ataro bhikkhu
bhikkhuno pahÄ• raá¹ƒ adÄ• si. so bhikkhu kÄ• lamakÄ• si ... pe ... so bhikkhu na kÄ• lama
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Ne 105/ kho pana samayena aÃ±Ã±ataro bhikkhu kalyÄ• á¹‡akammassa saggakathaa
kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namaraá¹‡Ä• dhipp

tena kho pana samayena aÃ±Ã±ataro bhikkhu maraá¹‡Ä• dhippÄ• yo kalyÄ• á¹‡akammass
adhimutto kÄ• lamakÄ• si ... pe ... so adhimutto na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahos
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu nerayikassa nirayakathaá¹ƒ kathesi. so uttas
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namaraá¹‡Ä• dhippÄ• yassÄ• â€™â

tena kho pana samayena aÃ±Ã±ataro bhikkhu maraá¹‡Ä• dhippÄ• yo nerayikassa nirayaka
kÄ• lamakÄ• si ... pe ... so uttasitvÄ• na kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... `
bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<189> tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• rukkhaá
bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ etadavoca \Se I 163/ --- ``Ä• vuso, atraá¹-á¹-hito chindÄ
tatraá¹-á¹-hitaá¹ƒ chindantaá¹ƒ rukkho ottharitvÄ• mÄ• resi \Be 111/. tassa kukkuccaá¹ƒ ah
``anÄ• patti, bhikkhu, namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• rukkhaá¹ƒ chin
maraá¹‡Ä• dhippÄ• yo aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ etadavoca --- ``Ä• vuso, atraá¹-á¹-hito ch

tatraá¹-á¹-hitaá¹ƒ chindantaá¹ƒ rukkho ottharitvÄ• mÄ• resi ... pe ... rukkho ottharitvÄ• na m
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â

<190> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« dÄ• yaá¹ƒ Ä• limpesuá¹ƒ {Ä• á¸·i
manussÄ• daá¸• á¸• hÄ• kÄ• lamakaá¹ƒsu. tesaá¹ƒ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patt
namaraá¹‡Ä• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« maraá¹‡Ä• dhippÄ• yÄ• dÄ• yaá¹ƒ Ä• li
kÄ• lamakaá¹ƒsu ... pe ... manussÄ• daá¸• á¸• hÄ• na kÄ• lamakaá¹ƒsu. tesaá¹ƒ kukkucca
``anÄ• patti, bhikkhave, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<191> tena \Ee III 86/ kho pana samayena aÃ±Ã±ataro bhikkhu Ä• ghÄ• tanaá¹ƒ gantvÄ• c
``Ä• vuso, mÄ• yimaá¹ƒ kilamesi. ekena pahÄ• rena jÄ«vitÄ•  voropehÄ«â€™â€™ ti. ``suá¹
ekena pahÄ• rena jÄ«vitÄ• voropesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ,
pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu Ä• ghÄ• tanaá¹ƒ gantvÄ• coraghÄ• taá¹ƒ eta
mÄ• yimaá¹ƒ kilamesi \Se I 164/. ekena pahÄ• rena jÄ«vitÄ• voropehÄ«â€™â€™ ti. so --- `
vacanaá¹ƒ karissÄ• mÄ«â€™â€™ ti taá¹ƒ jÄ«vitÄ• voropesi. tassa kukkuccaá¹ƒ ahosi ... pe
bhikkhu, pÄ• rÄ• jikassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<192> tena kho pana samayena aÃ±Ã±ataro puriso Ã±Ä• tighare hatthapÄ• dacchinno Ã±Ä
hoti. aÃ±Ã±ataro bhikkhu te manusse etadavoca --- ``Ä• vuso, icchatha imassa maraá¹‡aâ€
bhante, icchÄ• mÄ• â€™â€™ ti. ``tena hi takkaá¹ƒ pÄ• yethÄ• â€™â€™ ti. te taá¹ƒ takkaá¹
kÄ• lamakÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ

tena kho pana samayena aÃ±Ã±ataro puriso kulaghare hatthapÄ• dacchinno Ã±Ä• takehi sa
aÃ±Ã±atarÄ• bhikkhunÄ« te manusse etadavoca --- ``Ä• vuso, icchatha imassa maraá¹‡aâ
icchÄ• mÄ• â€™â€™ ti. ``tena hi loá¹‡asovÄ«rakaá¹ƒ pÄ• yethÄ• â€™â€™ ti. te taá¹ƒ loá¹‡
so kÄ• lamakÄ• si. tassÄ• kukkuccaá¹ƒ ahosi. atha kho sÄ• bhikkhunÄ« bhikkhunÄ«naá¹ƒ
bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« \Ne 107/ bhagavato etam
``Ä• pattiá¹ƒ sÄ• , bhikkhave, bhikkhunÄ« Ä• pannÄ• pÄ• rÄ• jikaâ€™â€™ nti.

tatiyapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

4. catutthapÄ• rÄ• jikaá¹ƒ

<193> {idaá¹ƒ vatthu Vin IV 67} tena \Se I 165/ \Ee III 87/ samayena buddho bhagavÄ• ves

mahÄ• vane kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena sambahulÄ• sandiá¹
vaggumudÄ• ya nadiyÄ• tÄ«re vassaá¹ƒ upagacchiá¹ƒsu. tena kho pana samayena vajjÄ«
setaá¹-á¹-hikÄ• salÄ• kÄ• vuttÄ• , na sukarÄ• uÃ±chena paggahena yÄ• petuá¹ƒ. atha kho
etadahosi --- ``etarahi kho vajjÄ« dubbhikkhÄ• dvÄ«hitikÄ• setaá¹-á¹-hikÄ• salÄ• kÄ• vutt
paggahena yÄ• petuá¹ƒ. kena nu kho mayaá¹ƒ upÄ• yena samaggÄ• sammodamÄ• nÄ• a
vaseyyÄ• ma, na ca piá¹‡á¸• akena kilameyyÄ• mÄ• â€™â€™ ti? ekacce evamÄ• haá¹ƒsu
gihÄ«naá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hema, evaá¹ƒ te amhÄ• kaá¹ƒ dÄ• tuá¹ƒ maÃ±Ã±issant
sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasissÄ• ma, na ca piá¹‡á¸• a
ekacce evamÄ• haá¹ƒsu --- ``alaá¹ƒ, Ä• vuso, kiá¹ƒ gihÄ«naá¹ƒ \Be 113/ kammantaá¹ƒ adh
mayaá¹ƒ \Se I 166/, Ä• vuso, gihÄ«naá¹ƒ dÅ«teyyaá¹ƒ harÄ• ma, evaá¹ƒ te amhÄ• kaá¹ƒ dÄ
evaá¹ƒ mayaá¹ƒ samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ v
kilamissÄ• mÄ• â€™â€™ ti. ekacce evamÄ• haá¹ƒsu --- ``alaá¹ƒ, Ä• vuso, kiá¹ƒ gihÄ«naá¹ƒ
adhiá¹-á¹-hitena! kiá¹ƒ gihÄ«naá¹ƒ dÅ«teyyaá¹ƒ haá¹-ena! handa mayaá¹ƒ, Ä• vuso, gihÄ«n
uttarimanussadhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sissÄ• ma --- `asuko bhikkhu paá¹-hamassa
bhikkhu dutiyassa jhÄ• nassa lÄ• bhÄ«, asuko bhikkhu tatiyassa jhÄ• nassa lÄ• bhÄ«, asuk
jhÄ• nassa lÄ• bhÄ«, asuko bhikkhu sotÄ• panno, asuko bhikkhu sakadÄ• gÄ• mÄ«, asuko
bhikkhu arahÄ• , asuko bhikkhu tevijjo, asuko bhikkhu chaá¸·abhiÃ±Ã±oâ€™ ti. evaá¹ƒ te an
maÃ±Ã±issanti. evaá¹ƒ mayaá¹ƒ samaggÄ• sammodamÄ• nÄ• \Ee III 88/ avivadamÄ• nÄ•
vasissÄ• ma, na ca piá¹‡á¸• akena kilamissÄ• mÄ• â€™â€™ ti. ``esoyeva kho, Ä• vuso, se
aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡o bhÄ• sitoâ€™â€™ ti.

<194> \Ne 108/ atha kho te bhikkhÅ« gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadham
bhÄ• siá¹ƒsu --- ``asuko bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bhÄ« ... pe ... asuko bhikkhu
ti. atha kho te manussÄ• --- ``lÄ• bhÄ• vata no, suladdhaá¹ƒ vata no, yesaá¹ƒ vata no evan
vassaá¹ƒ upagatÄ• ; na vata no ito pubbe evarÅ«pÄ• bhikkhÅ« vassaá¹ƒ upagatÄ• yathay
kalyÄ• á¹‡adhammÄ• â€™â€™ ti, te na tÄ• disÄ• ni bhojanÄ• ni attanÄ• paribhuÃ±janti m
puttadÄ• rassa denti dÄ• sakammakaraporisassa denti mittÄ• maccÄ• naá¹ƒ denti Ã±Ä• tis
yÄ• disÄ• ni bhikkhÅ«naá¹ƒ \Se I 167/ denti. te na tÄ• disÄ• ni khÄ• danÄ«yÄ• ni sÄ• yanÄ
khÄ• danti sÄ• yanti pivanti mÄ• tÄ• pitÅ«naá¹ƒ denti puttadÄ• rassa denti dÄ• sakammaka
mittÄ• maccÄ• naá¹ƒ denti Ã±Ä• tisÄ• lohitÄ• naá¹ƒ denti, yÄ• disÄ• ni bhikkhÅ«naá¹ƒ dent
vaá¹‡á¹‡avÄ• ahesuá¹ƒ pÄ«á¹‡indriyÄ• pasannamukhavaá¹‡á¹‡Ä• vippasannachavivaá¹

Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhagavantaá¹ƒ c
upasaá¹…kamituá¹ƒ. atha kho te bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• temÄ• saccayena senÄ• s
pattacÄ«varaá¹ƒ Ä• dÄ• ya yena vesÄ• lÄ« tena pakkamiá¹ƒsu. anupubbena yena vesÄ• lÄ
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«diá¹ƒsu.

tena \Be 114/ kho pana samayena disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ« kisÄ• honti lÅ«
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• dhamanisanthatagattÄ• ; vaggumudÄ• tÄ«riyÄ• pana b
pÄ«á¹‡indriyÄ• pasannamukhavaá¹‡á¹‡Ä• \Se I 168/ vippasannachavivaá¹‡á¹‡Ä• . Ä• ciá
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodituá¹ƒ
vaggumudÄ• tÄ«riye bhikkhÅ« etadavoca --- ``kacci, bhikkhave, khamanÄ«yaá¹ƒ kacci yÄ•
sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasittha na ca piá¹‡á¸• akena
``khamanÄ«yaá¹ƒ, bhagavÄ• , yÄ• panÄ«yaá¹ƒ, bhagavÄ• . samaggÄ• ca mayaá¹ƒ, bhant
phÄ• sukaá¹ƒ vassaá¹ƒ vasimhÄ• , na ca piá¹‡á¸• akena kilamimhÄ• â€™â€™ ti. jÄ• nantÄ
jÄ• nantÄ• pi \Ee III 89/ na pucchanti ... pe ... dvÄ«hÄ• kÄ• rehi buddhÄ• bhagavanto bhikk
dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pessÄ• n
vaggumudÄ• tÄ«riye bhikkhÅ« etadavoca --- ``yathÄ• kathaá¹ƒ pana tumhe, bhikkhave, sa
avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasittha na ca piá¹‡á¸• akena kilamitthÄ• â€™â€™
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ne 109/ --- ``kacci pana vo, bhikkhave, bhÅ«taâ€™â
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisÄ• ,
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tumh
kÄ• raá¹‡Ä• gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡aá¹ƒ bh
moghapurisÄ• , tiá¹‡hena govikantanena \Se I 169/ {govikattanena (Ce Katthaci) } kucchiá¹ƒ
udarassa kÄ• raá¹‡Ä• gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á
tato nidÄ• naÃ±hi, moghapurisÄ• , maraá¹‡aá¹ƒ vÄ• nigaccheyya maraá¹‡amattaá¹ƒ vÄ• c
tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ
nidÄ• naÃ±ca kho, moghapurisÄ• , kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dug
upapajjeyya. netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• yaâ€™â€™ ... pe
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<195> ``paÃ±cime, bhikkhave, mahÄ• corÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. katame
ekaccassa mahÄ• corassa evaá¹ƒ hoti --- `kudÄ• ssu nÄ• mÄ• haá¹ƒ satena vÄ• sahassen
gÄ• manigamarÄ• jadhÄ• nÄ«su \Be 115/ Ä• hiá¹‡á¸• issÄ• mi hananto ghÄ• tento chindan
pÄ• centoâ€™ ti! so aparena samayena satena vÄ• sahassena vÄ• parivuto gÄ• manigam
hananto ghÄ• tento chindanto chedÄ• pento pacanto pÄ• cento. evameva kho, bhikkhave, i
evaá¹ƒ hoti --- `kudÄ• ssu nÄ• mÄ• haá¹ƒ satena vÄ• sahassena vÄ• parivuto gÄ• maniga
carissÄ• mi sakkato garukato mÄ• nito pÅ«jito apacito gahaá¹-á¹-hÄ• naÃ±ceva pabbajitÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naâ€™ nti \Se
satena vÄ• sahassena vÄ• parivuto gÄ• manigamarÄ• jadhÄ• nÄ«su cÄ• rikaá¹ƒ carati sa
apacito \Ee III 90/ gahaá¹-á¹-hÄ• naÃ±ceva pabbajitÄ• naÃ±ca, lÄ• bhÄ«
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. ayaá¹ƒ,
santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco pÄ• pabhikkhu tathÄ• gatappaveditaá¹ƒ dhammav

attano dahati. ayaá¹ƒ, bhikkhave, dutiyo mahÄ• coro santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco pÄ• pabhikkhu suddhaá¹ƒ brahmacÄ• riá¹ƒ parisu
carantaá¹ƒ \Ne 110/ amÅ«lakena abrahmacariyena anuddhaá¹ƒseti. ayaá¹ƒ, bhikkhave, tati
saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``puna caparaá¹ƒ, bhikkhave, idhekacco pÄ• pabhikkhu yÄ• ni tÄ• ni saá¹…ghassa garubh
garuparikkhÄ• rÄ• ni, seyyathidaá¹ƒ --- Ä• rÄ• mo Ä• rÄ• mavatthu vihÄ• ro vihÄ• ravatthu
bimbohanaá¹ƒ {bimbohanaá¹ƒ (Ce Se) } lohakumbhÄ« lohabhÄ• á¹‡akaá¹ƒ lohavÄ• rako lo
{pharasu (Ce Se) } kuá¹-hÄ• rÄ« kudÄ• lo nikhÄ• danaá¹ƒ valli veá¸·u muÃ±jaá¹ƒ pabbajaá¹
dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ, tehi gihÄ«á¹ƒ saá¹…gaá¹‡hÄ• ti upalÄ• pet
catuttho mahÄ• coro santo saá¹ƒvijjamÄ• no lokasmiá¹ƒ.

``sadevake, bhikkhave, loke samÄ• rake sabrahmake sassamaá¹‡abrÄ• hmaá¹‡iyÄ• pajÄ
aggo mahÄ• coro yo asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ \Se I 171/ ullapati. ta
vo, bhikkhave, raá¹-á¹-hapiá¹‡á¸• o bhuttoâ€™â€™ ti.

{SN a I 35} aÃ±Ã±athÄ• \Be 116/ santamattÄ• naá¹ƒ, aÃ±Ã±athÄ• yo pavedaye.

nikacca kitavasseva, bhuttaá¹ƒ theyyena tassa taá¹ƒ ||

{Dhp 307 dhammapadepi} kÄ• sÄ• vakaá¹‡á¹-hÄ• bahavo, pÄ• padhammÄ• asaÃ±Ã±atÄ

pÄ• pÄ• pÄ• pehi kammehi, nirayaá¹ƒ te upapajjare ||

{Dhp 307 dhammapadepi} seyyo ayoguá¸·o bhutto, tatto aggisikhÅ«pamo.

yaÃ±ce bhuÃ±jeyya dussÄ«lo, raá¹-á¹-hapiá¹‡á¸• aá¹ƒ asaÃ±Ã±atoti ||

atha kho bhagavÄ• te vaggumudÄ• tÄ«riye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• dub
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu anabhijÄ• naá¹ƒ uttarimanussadhammaá¹ƒ attupanÄ• yikaá¹ƒ alamari
samudÄ• careyya --- `iti jÄ• nÄ• mi iti passÄ• mÄ«â€™ ti, tato aparena samayena samanug
asamanuggÄ• hÄ«yamÄ• no vÄ• Ä• panno visuddhÄ• pekkho evaá¹ƒ vadeyya --- `ajÄ• na
jÄ• nÄ• mi_ \Ee III 91/ \Ne 111/, __apassaá¹ƒ passÄ• mi. tucchaá¹ƒ musÄ• vilapiâ€™ nti, a
asaá¹ƒvÄ• soâ€™â€™ ti_.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<196> tena kho pana samayena sambahulÄ• bhikkhÅ« adiá¹-á¹-he diá¹-á¹-hasaÃ±Ã±ino ap
anadhigate adhigatasaÃ±Ã±ino asacchikate sacchikatasaÃ±Ã±ino \Se I 172/ adhimÄ• nena
tesaá¹ƒ aparena samayena rÄ• gÄ• yapi cittaá¹ƒ namati dosÄ• yapi cittaá¹ƒ namati mohÄ•
tesaá¹ƒ kukkuccaá¹ƒ ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. mayaÃ±caml
diá¹-á¹-hasaÃ±Ã±ino apatte pattasaÃ±Ã±ino anadhigate adhigatasaÃ±Ã±ino asacchikate sa
adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• karimhÄ• . kacci nu kho mayaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹
Ä• yasmato Ä• nandassa etamatthaá¹ƒ Ä• rocesuá¹ƒ. Ä• yasmÄ• Ä• nando bhagavato eta
te, Ä• nanda {honti yevÄ• nanda (Se), honti te Ä• nanda (Ce) }, bhikkhÅ« adiá¹-á¹-he diá¹-á
pattasaÃ±Ã±ino anadhigate adhigatasaÃ±Ã±ino asacchikate sacchikatasaÃ±Ã±ino adhimÄ•
taÃ±ca kho etaá¹ƒ abbohÄ• rikaâ€™â€™ nti.

``evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<197> __ ``yo_ \Be 117/ __pana bhikkhu anabhijÄ• naá¹ƒ uttarimanussadhammaá¹ƒ attupa
alamariyaÃ±Ä• á¹‡adassanaá¹ƒ samudÄ• careyya --- `iti jÄ• nÄ• mi iti passÄ• mÄ«â€™ ti, t
samanuggÄ• hÄ«yamÄ• no vÄ• asamanuggÄ• hÄ«yamÄ• no vÄ• Ä• panno visuddhÄ• pe
Ä• vuso, avacaá¹ƒ jÄ• nÄ• mi, apassaá¹ƒ passÄ• mi. tucchaá¹ƒ musÄ• vilapiâ€™ nti, aÃ±Ã
pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ ti. _

<198> __yo panÄ• _ti \Se I 173/ yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiâ
bhikkhÅ«ti.

__anabhijÄ• na_nti asantaá¹ƒ abhÅ«taá¹ƒ asaá¹ƒvijjamÄ• naá¹ƒ ajÄ• nanto apassanto attan
atthi me kusalo dhammoti.

{Vin IV 70} __uttarimanussadhammo_ \Ne 112/ nÄ• ma jhÄ• naá¹ƒ vimokkho {vimokkhaá¹ƒ
samÄ• patti Ã±Ä• á¹‡adassanaá¹ƒ maggabhÄ• vanÄ• phalasacchikiriyÄ• kilesappahÄ• na
suÃ±Ã±Ä• gÄ• re abhirati.

__attupanÄ• yika_nti te vÄ• kusale dhamme attani upaneti attÄ• naá¹ƒ vÄ• tesu kusalesu

__Ã±Ä• á¹‡a_nti tisso vijjÄ• . __dassana_nti yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ taá¹ƒ dassanaá¹ƒ. yaá¹ƒ c
Ã±Ä• á¹‡aá¹ƒ.

__samudÄ• careyyÄ• _ti \Ee III 92/ Ä• roceyya itthiyÄ• vÄ• purisassa vÄ• gahaá¹-á¹-hass

__iti jÄ• nÄ• mi iti passÄ• mÄ«_ti jÄ• nÄ• mahaá¹ƒ ete dhamme, passÄ• mahaá¹ƒ ete dham
ahaÃ±ca etesu dhammesu sandissÄ• mÄ«ti.

__tato aparena samayenÄ• _ti yasmiá¹ƒ khaá¹‡e samudÄ• ciá¹‡á¹‡aá¹ƒ hoti taá¹ƒ khaá¹‡a
muhuttaá¹ƒ vÄ«tivatte.

__samanuggÄ• hÄ«yamÄ• no_ti yaá¹ƒ vatthu paá¹-iÃ±Ã±Ä• taá¹ƒ hoti tasmiá¹ƒ vatthusmiá
``kinte adhigataá¹ƒ, kinti te adhigataá¹ƒ, kadÄ• te adhigataá¹ƒ, kattha te adhigataá¹ƒ, katam
pahÄ«nÄ• , katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«â€™â€™ ti.

__asamanuggÄ• hÄ«yamÄ• no_ti \Be 118/ na kenaci vuccamÄ• no.

__Ä• panno_ti pÄ• piccho icchÄ• pakato \Se I 174/ asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadha
pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• panno hoti.

__visuddhÄ• pekkho_ti gihÄ« vÄ• hotukÄ• mo upÄ• sako vÄ• hotukÄ• mo Ä• rÄ• miko vÄ
hotukÄ• mo.

__ajÄ• namevaá¹ƒ \Ne 113/, Ä• vuso, avacaá¹ƒ --- jÄ• nÄ• mi, apassaá¹ƒ passÄ• mÄ«_ti nA
nÄ• haá¹ƒ ete dhamme passÄ• mi, natthi ca ete dhammÄ• mayi, na cÄ• haá¹ƒ etesu dham

__tucchaá¹ƒ musÄ• vilapi_nti tucchakaá¹ƒ mayÄ• bhaá¹‡itaá¹ƒ, musÄ• mayÄ• bhaá¹‡ita
bhaá¹‡itaá¹ƒ, ajÄ• nantena mayÄ• bhaá¹‡itaá¹ƒ.

__aÃ±Ã±atra adhimÄ• nÄ• _ti á¹-hapetvÄ• adhimÄ• naá¹ƒ.

__ayampÄ«_ti purime upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jiko hotÄ«_ti seyyathÄ• pi nÄ• ma tÄ• lo matthakacchinno abhabbo puna virÅ«á¸
pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapitvÄ• assa
tena vuccati --- ``pÄ• rÄ• jiko hotÄ«â€™â€™ ti.

__asaá¹ƒvÄ• so_ti saá¹ƒvÄ• so nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• --- eso sa
saddhiá¹ƒ natthi. tena vuccati --- ``asaá¹ƒvÄ• soâ€™â€™ ti.

<199> __uttarimanussadhammo_ nÄ• ma jhÄ• naá¹ƒ vimokkho samÄ• dhi samÄ• patti Ã±Ä
phalasacchikiriyÄ• kilesappahÄ• naá¹ƒ vinÄ«varaá¹‡atÄ• cittassa suÃ±Ã±Ä• gÄ• re abhira

{Vin IV 70} __jhÄ• na_nti paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ \Se I 175/ tatiyaá¹
catutthaá¹ƒ jhÄ• naá¹ƒ.

{Vin IV 70} __vimokkho_ti suÃ±Ã±ato vimokkho animitto vimokkho appaá¹‡ihito vimokkho.

{Vin IV 70} __samÄ• dhÄ«_ti \Ee III 93/ suÃ±Ã±ato samÄ• dhi animitto samÄ• dhi appaá¹‡i

{Vin IV 70} __samÄ• pattÄ«_ti \Be 119/ suÃ±Ã±atÄ• samÄ• patti animittÄ• samÄ• patti ap

{Vin IV 70} __Ã±Ä• á¹‡adassana_nti tisso vijjÄ• .

{Vin IV 70} __maggabhÄ• vanÄ• _ti \Ne 114/ cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro samm
iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…g

{Vin IV 70} __phalasacchikiriyÄ• _ti sotÄ• pattiphalassa sacchikiriyÄ• , sakadÄ• gÄ• mipha
anÄ• gÄ• miphalassa sacchikiriyÄ• , arahattassa {arahattaphalassa (Se) } sacchikiriyÄ• .

{Vin IV 70} __kilesappahÄ• na_nti rÄ• gassa pahÄ• naá¹ƒ dosassa pahÄ• naá¹ƒ mohassa

{Vin IV 70} __vinÄ«varaá¹‡atÄ• cittassÄ• _ti rÄ• gÄ• cittaá¹ƒ vinÄ«varaá¹‡atÄ• , dosÄ• c
vinÄ«varaá¹‡atÄ• , mohÄ• cittaá¹ƒ vinÄ«varaá¹‡atÄ• .

{Vin IV 70} __suÃ±Ã±Ä• gÄ• re abhiratÄ«_ti paá¹-hamena jhÄ• nena suÃ±Ã±Ä• gÄ• re abh
suÃ±Ã±Ä• gÄ• re abhirati, tatiyena jhÄ• nena suÃ±Ã±Ä• gÄ• re abhirati, catutthena jhÄ• ne

<200> tÄ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti.

catÅ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡anta
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡an
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ vinidhÄ• ya khantiá¹ƒ.

chahÄ• kÄ• rehi \Be 120/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti sampajÄ• namusÄ• bha

pÄ• rÄ• jikassa \Ne 115/ --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti mus
bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá
ruciá¹ƒ.

sattahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡anta
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• y

<201> tÄ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«ti sampajÄ• namusÄ•
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti.

catÅ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«ti sampajÄ• namusÄ• bhaá
--- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bha
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi \Se I 177/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«ti sampajÄ• nam
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ.

chahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«ti sampajÄ• namusÄ• bhaá¹‡
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ.

sattahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«ti sampajÄ• namusÄ• bhaá
--- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bha
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• y

<202> tÄ«hÄ• kÄ• rehi \Be 121/ \Ne 116/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoti sampaj
Ä• patti pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ
bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti.

catÅ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoti sampajÄ• namusÄ• bhaá¹‡ant
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoti sampajÄ• namusÄ• bhaá¹‡a
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá

hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ.

chahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoti sampajÄ• namusÄ• bhaá¹‡antas
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ.

sattahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoti sampajÄ• namusÄ• bhaá¹‡anta
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• y

<203> tÄ«hÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa lÄ• bhÄ«mhÄ«ti sampajÄ• namusÄ• bha
--- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bha
bhaá¹‡itanti.

catÅ«hÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa lÄ• bhÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡a
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi \Ne 117/ \Be 122/ paá¹-hamassa jhÄ• nassa lÄ• bhÄ«mhÄ«ti sampajÄ•
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti \Se I 179/, bhaá¹‡antassa hoti mu
bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá

chahÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa lÄ• bhÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡ant
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ.

sattahÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa lÄ• bhÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡an
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• y

<204> tÄ«hÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa vasÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti.

catÅ«hÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa vasÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡anta
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa vasÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡an
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya \Se I 180/ diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ.

chahÄ• kÄ• rehi paá¹-hamassa jhÄ• nassa vasÄ«mhÄ«ti sampajÄ• namusÄ• bhaá¹‡antass
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ.

sattahÄ• kÄ• rehi \Be 123/ paá¹-hamassa jhÄ• nassa vasÄ«mhÄ«ti sampajÄ• namusÄ• bh
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• y
bhÄ• vaá¹ƒ.

<205> tÄ«hÄ• kÄ• rehi \Ee III 94/ \Ne 118/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• t
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡an
bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti.

catÅ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• b
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ•
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ.

chahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ \Se I 181/ sacchikataá¹ƒ mayÄ• ti sampajÄ• nam
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• y

sattahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bh
pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá
hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• y
bhÄ• vaá¹ƒ.

yathÄ• idaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ vitthÄ• ritaá¹ƒ taá¹ƒ sabbampi vitthÄ• retabbaá¹ƒ.

<206> tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi dutiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... tatiyaá¹ƒ jhÄ
catutthaá¹ƒ \Ne 119/ jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... catut

jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«mhi ... catutthaá¹ƒ jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sam
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa. pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡anta
bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vi
vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

<207> tÄ«hÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ vimokkhaá¹ƒ ... animittaá¹ƒ vimokkhaá¹ƒ ... appaá¹‡ih
samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... appaá¹‡ihitassa vimokkhassa lÄ• bhÄ
appaá¹‡ihito vimokkho sacchikato mayÄ• ti sampajÄ• namusÄ• \Se I 182/ bhaá¹‡antassa Ä
....

tÄ«hÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ samÄ• dhiá¹ƒ ... animittaá¹ƒ samÄ• dhiá¹ƒ ... appaá¹‡ihitaá¹
samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... appaá¹‡ihitassa samÄ• dhissa lÄ• bh
appaá¹‡ihito samÄ• dhi sacchikato mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ

tÄ«hÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ samÄ• pattiá¹ƒ ... animittaá¹ƒ samÄ• pattiá¹ƒ ... appaá¹‡ihita
samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... appaá¹‡ihitÄ• ya samÄ• pattiyÄ• lÄ•
appaá¹‡ihitÄ• samÄ• patti sacchikatÄ• mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• pa

tÄ«hÄ• kÄ• rehi tisso vijjÄ• samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi samÄ• panno ... tissannaá¹ƒ
... vasÄ«mhi ... tisso vijjÄ• sacchikatÄ• mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• pa

tÄ«hÄ• kÄ• rehi cattÄ• ro satipaá¹-á¹-hÄ• ne ... cattÄ• ro sammappadhÄ• ne ... cattÄ• ro idd
samÄ• pajjÄ• mi ... samÄ• panno ... catunnaá¹ƒ iddhipÄ• dÄ• naá¹ƒ lÄ• bhÄ«mhi ... vasÄ«m
sacchikatÄ• mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paÃ±cindriyÄ• ni ... paÃ±ca balÄ• ni samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... s
paÃ±cannaá¹ƒ balÄ• naá¹ƒ lÄ• bhÄ«mhi ... vasÄ«mhi ... paÃ±cabalÄ• ni sacchikatÄ• ni may
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi \Se I 183/ satta bojjhaá¹…ge samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• p
bojjhaá¹…gÄ• naá¹ƒ lÄ• bhÄ«mhi ... vasÄ«mhi ... satta bojjhaá¹…gÄ• sacchikatÄ• mayÄ•
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi \Be 125/ ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ samÄ• pajjiá¹ƒ ... samÄ•
... ariyassa aá¹-á¹-haá¹…gikassa maggassa lÄ• bhÄ«mhi ... vasÄ«mhi ... ariyo aá¹-á¹-haá¹…
mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi sotÄ• pattiphalaá¹ƒ ... sakadÄ• gÄ• miphalaá¹ƒ ... anÄ• gÄ• miphalaá¹ƒ ...

... samÄ• pajjÄ• mi ... samÄ• panno ... arahattassa lÄ• bhÄ«mhi vasÄ«mhi arahattaá¹ƒ sacc
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa \Ee III 95/.

tÄ«hÄ• kÄ• rehi rÄ• go me catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samu
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi doso me catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samuk
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi moho me catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samul
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi rÄ• gÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bhaá¹‡antassa

tÄ«hÄ• kÄ• rehi dosÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bhaá¹‡antassa Ä

tÄ«hÄ• kÄ• rehi \Ne 121/ ... pe ... sattahÄ• kÄ• rehi mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti sa
bhaá¹‡antassa Ä• patti \Se I 184/ pÄ• rÄ• jikassa --- pubbevassa hoti musÄ• bhaá¹‡issanti
musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-
khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

suddhikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<208> tÄ«hÄ• kÄ• rehi \Be 126/ paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá¹ƒ samÄ• p
samÄ• panno ... paá¹-hamassa ca jhÄ• nassa dutiyassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ
jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antas
pe ....

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... samÄ•
paá¹-hamassa ca jhÄ• nassa tatiyassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«mhi ... paá¹-han
tatiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti p

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... sam
... paá¹-hamassa ca jhÄ• nassa catutthassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«mhi ... paá
catutthaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• pa

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca vimokkhaá¹ƒ ... paá¹-hamaÃ±c
vimokkhaá¹ƒ ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihitaÃ±ca vimokkhaá¹ƒ samÄ• pajjiá¹ƒ .

samÄ• panno ... paá¹-hamassa ca jhÄ• nassa appaá¹‡ihitassa ca vimokkhassa lÄ• bhÄ«mh
paá¹-hamaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihito \Se I 185/ ca vimokkho sacchikato mayÄ• ti sampa
Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ ... paá¹-hamaÃ±
samÄ• dhiá¹ƒ ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihitaÃ±ca samÄ• dhiá¹ƒ samÄ• pajjiá¹
samÄ• panno paá¹-hamassa\Ne 122/ ca jhÄ• nassa appaá¹‡ihitassa ca samÄ• dhissa lÄ• b
paá¹-hamaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihito ca samÄ• dhi sacchikato mayÄ• ti sampajÄ• namu
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca samÄ• pattiá¹ƒ ... paá¹-hamaÃ
samÄ• pattiá¹ƒ ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihitaÃ±ca samÄ• pattiá¹ƒ samÄ• pajji
samÄ• panno paá¹-hamassa ca jhÄ• nassa appaá¹‡ihitÄ• ya ca samÄ• pattiyÄ• lÄ• bhÄ«m
paá¹-hamaÃ±ca jhÄ• naá¹ƒ appaá¹‡ihitÄ• ca samÄ• patti sacchikatÄ• mayÄ• ti sampajÄ•
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ tisso ca vijjÄ• samÄ• pajjiá¹ƒ ... samÄ• pajjÄ•
paá¹-hamassa ca jhÄ• nassa tissannaÃ±ca vijjÄ• naá¹ƒ lÄ• bhÄ«mhi ... vasÄ«mhi ... paá¹-h
ca vijjÄ• sacchikatÄ• mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa

tÄ«hÄ• kÄ• rehi \Be 127/ paá¹-hamaÃ±ca jhÄ• naá¹ƒ cattÄ• ro ca satipaá¹-á¹-hÄ• ne ... paá
cattÄ• ro ca sammappadhÄ• ne ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ cattÄ• ro ca iddhipÄ• de sam
... samÄ• panno ... paá¹-hamassa ca jhÄ• nassa \Se I 186/ catunnaÃ±ca iddhipÄ• dÄ• naá¹
... paá¹-hamaÃ±ca jhÄ• naá¹ƒ cattÄ• ro ca iddhipÄ• dÄ• sacchikatÄ• mayÄ• ti sampajÄ• n
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ paÃ±ca ca indriyÄ• ni ... paá¹-hamaÃ±ca jhÄ• n
III 96/ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... paá¹-hamassa ca jhÄ• nassa p
lÄ• bhÄ«mhi ... vasÄ«mhi ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ paÃ±ca ca balÄ• ni sacchikatÄ• ni
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

<209> tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ satta ca bojjhaá¹…ge samÄ• pajjiá¹ƒ ...
samÄ• panno ... paá¹-hamassa ca jhÄ• nassa sattannaÃ±ca bojjhaá¹…gÄ• naá¹ƒ lÄ• bhÄ«
paá¹-hamaÃ±ca jhÄ• naá¹ƒ satta ca bojjhaá¹…gÄ• sacchikatÄ• mayÄ• ti sampajÄ• namus
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi \Ne 123/ paá¹-hamaÃ±ca jhÄ• naá¹ƒ ariyaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ magg
samÄ• pajjÄ• mi ... samÄ• panno ... paá¹-hamassa ca jhÄ• nassa ariyassa ca aá¹-á¹-haá¹…

vasÄ«mhi ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ ariyo ca aá¹-á¹-haá¹…giko maggo sacchikato may
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ sotÄ• pattiphalaÃ±ca ... paá¹-hamaÃ±ca jhÄ• n
... paá¹-hamaÃ±ca jhÄ• naá¹ƒ anÄ• gÄ• miphalaÃ±ca ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ \Se I 1
samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... paá¹-hamassa ca jhÄ• nassa arahatta
vasÄ«mhi ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ arahattaÃ±ca sacchikataá¹ƒ mayÄ• ti sampajÄ• na
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• pa
jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«mhi ... paá¹-hamaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ,
ca me catto ... moho ca me catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito sam
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... sa
samÄ• panno ... paá¹-hamassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«mhi ... paá¹-hamaÃ±ca
mayÄ• , rÄ• gÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá
me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa. p
bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ• mayÄ
diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

khaá¹‡á¸• acakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<210> tÄ«hÄ• kÄ• rehi \Se I 188/ dutiyaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca jhÄ• naá¹ƒ samÄ• pajji
samÄ• panno ... dutiyassa ca jhÄ• nassa tatiyassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«mhi
tatiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti p

tÄ«hÄ• kÄ• rehi \Ne 124/ dutiyaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ...
samÄ• panno ... dutiyassa ca jhÄ• nassa catutthassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«m
jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡ant

tÄ«hÄ• kÄ• rehi dutiyaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca vimokkhaá¹ƒ ... animittaÃ±ca vimok
vimokkhaá¹ƒ ... suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ ... animittaÃ±ca samÄ• dhiá¹ƒ ... appaá¹‡ihit
suÃ±Ã±ataÃ±ca samÄ• pattiá¹ƒ ... animittaÃ±ca samÄ• pattiá¹ƒ ... appaá¹‡ihitaÃ±ca samÄ•
vijjÄ• ... cattÄ• ro ca satipaá¹-á¹-hÄ• ne ... cattÄ• ro ca sammappadhÄ• ne ... cattÄ• ro ca i
ca indriyÄ• ni ... paÃ±ca ca balÄ• ni ... satta ca bojjhaá¹…ge ... ariyaÃ±ca aá¹-á¹-haá¹…gika
sotÄ• pattiphalaÃ±ca ... sakadÄ• gÄ• miphalaÃ±ca ... anÄ• gÄ• miphalaÃ±ca ... arahattaÃ±
samÄ• pajjÄ• mi ... samÄ• panno ... dutiyassa ca jhÄ• nassa arahattassa ca lÄ• bhÄ«mhi ..

jhÄ• naá¹ƒ arahattaÃ±ca sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• pa

tÄ«hÄ• kÄ• rehi dutiyaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno
lÄ• bhÄ«mhi ... vasÄ«mhi ... dutiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• , rÄ• go ca \Se I 1
me catto ... moho ca me catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samukk
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... mohÄ• ca me citta
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi \Be 129/ ... pe ... sattahÄ• kÄ• rehi dutiyaÃ±ca jhÄ• naá¹ƒ paá¹-hamaÃ±ca
... samÄ• pajjÄ• mi ... samÄ• panno ... dutiyassa ca jhÄ• nassa paá¹-hamassa ca jhÄ• nass
... dutiyaÃ±ca jhÄ• naá¹ƒ paá¹-hamaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• nam
pÄ• rÄ• jikassa ... pe ... vinidhÄ• ya bhÄ• vaá¹ƒ.

baddhacakkaá¹ƒ.

evaá¹ƒ ekekaá¹ƒ mÅ«laá¹ƒ kÄ• tuna baddhacakkaá¹ƒ parivattakaá¹ƒ kattabbaá¹ƒ.

idaá¹ƒ saá¹ƒkhittaá¹ƒ.

<211> tÄ«hÄ• kÄ• rehi \Ne 125/ tatiyaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ ... pe ... tati
arahattaÃ±ca samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... tatiyassa ca jhÄ• nassa
lÄ• bhÄ«mhi ... vasÄ«mhi ... tatiyaÃ±ca jhÄ• naá¹ƒ arahattaÃ±ca sacchikataá¹ƒ mayÄ• ti sa
bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi tatiyaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno .
lÄ• bhÄ«mhi ... vasÄ«mhi ... tatiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• , rÄ• go ca me cat
... moho ca me catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samukkheá¹-ito.
vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... mohÄ• ca me cittaá¹ƒ vinÄ
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi tatiyaÃ±ca jhÄ• naá¹ƒ paá¹-hamaÃ±ca jhÄ• naá¹ƒ ... tatiyaÃ±ca jhÄ• naá¹ƒ
samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... tatiyassa ca jhÄ• nassa dutiyassa ca
... vasÄ«mhi ... tatiyaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampa
Ä• patti pÄ• rÄ• jikassa.

tÄ«kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ paá¹-hamaÃ±ca jhÄ• naá¹ƒ ... pe ... du
tatiyaÃ±ca jhÄ• naá¹ƒ ... catutthaÃ±ca jhÄ• naá¹ƒ \Se I 190/ samÄ• pajjiá¹ƒ samÄ• pajjÄ• m
mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ catutthassa ca jhÄ• nassa lÄ• bhÄ«mhi ... vasÄ«m

cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• ti sampajÄ• namu
pÄ• rÄ• jikassa.

<212> tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ suÃ±Ã±ataÃ±ca vimokkha
vimokkhaá¹ƒ ... appaá¹‡ihitaÃ±ca vimokkhaá¹ƒ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ•
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ appaá¹‡ihitassa ca vimokkhassa \Be 130/ lÄ• bhÄ«mhi ... vasÄ«m
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ appaá¹‡ihito ca vimokkho sacchikato mayÄ• ti sampajÄ• namusÄ
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ ...
\Ne 126/ appaá¹‡ihitaÃ±ca samÄ• dhiá¹ƒ samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• pann
vinÄ«varaá¹‡aá¹ƒ appaá¹‡ihitassa ca samÄ• dhissa lÄ• bhÄ«mhi ... vasÄ«mhi ... mohÄ• ca
vinÄ«varaá¹‡aá¹ƒ appaá¹‡ihito ca samÄ• dhi sacchikato mayÄ• ti sampajÄ• namusÄ• bhaá
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ suÃ±Ã±ataÃ±ca samÄ• pattiá¹ƒ ..
... appaá¹‡ihitaÃ±ca samÄ• pattiá¹ƒ samÄ• pajjiá¹ƒ samÄ• pajjÄ• mi ... samÄ• panno ... mo
vinÄ«varaá¹‡aá¹ƒ appaá¹‡ihitÄ• ya ca samÄ• pattiyÄ• lÄ• bhÄ«mhi ... vasÄ«mhi ... mohÄ•
vinÄ«varaá¹‡aá¹ƒ appaá¹‡ihitÄ• ca samÄ• patti sacchikatÄ• mayÄ• ti sampajÄ• namusÄ•
pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ tisso ca vijjÄ• samÄ• pajjiá¹ƒ ... s
samÄ• panno ... `mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ tissannaÃ±ca vijjÄ• naá¹ƒ lÄ• bh
mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ tisso ca vijjÄ• sacchikatÄ• mayÄ• ti sampajÄ• na
Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ cattÄ• ro ca satipaá¹-á¹-hÄ• ne ...
sammappadhÄ• ne ... cattÄ• ro ca iddhipÄ• de samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ•
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ catunnaÃ±ca iddhipÄ• dÄ• naá¹ƒ lÄ• bhÄ«mhi ... vasÄ«mhi ... mo
vinÄ«varaá¹‡aá¹ƒ cattÄ• ro ca iddhipÄ• dÄ• sacchikatÄ• mayÄ• ti sampajÄ• namusÄ• bh
pÄ• rÄ• jikassa.

<213> tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ paÃ±ca ca indriyÄ• ni ... pa
samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno ... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡a
balÄ• naá¹ƒ lÄ• bhÄ«mhi ... vasÄ«mhi ... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ paÃ±ca
mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi \Be 131/ mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ satta ca bojjhaá¹…ge sa

samÄ• pajjÄ• mi ... samÄ• panno ... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ sattannaÃ±ca
lÄ• bhÄ«mhi \Ne 127/ ... vasÄ«mhi ... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ satta ca bojj
mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ariyaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ m
samÄ• pajjÄ• mi ... samÄ• panno ... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ariyassa ca a
maggassa lÄ• bhÄ«mhi ... vasÄ«mhi ... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ariyo ca aa
sacchikato mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ sotÄ• pattiphalaÃ±ca ... sakadÄ•
anÄ• gÄ• miphalaÃ±ca ... arahattaÃ±ca samÄ• pajjiá¹ƒ ... samÄ• pajjÄ• mi ... samÄ• panno
vinÄ«varaá¹‡aá¹ƒ arahattassa ca lÄ• bhÄ«mhi ... vasÄ«mhi ... mohÄ• ca me cittaá¹ƒ vinÄ«
sacchikataá¹ƒ mayÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, rÄ• go ca me catto ... doso ca me
catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samukkheá¹-itoti sampajÄ• namu
Ä• patti pÄ• rÄ• jikassa.

tÄ«hÄ• kÄ• rehi ... pe ... \Ee III 97/ sattahÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bh
pÄ• rÄ• jikassa pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä
musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ru
bhÄ• vaá¹ƒ.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ. {ekamÅ«lakaá¹ƒ saá¹…khittaá¹ƒ niá¹-á¹-hitaá¹ƒ (Se) }

yathÄ• ekamÅ«lakaá¹ƒ vitthÄ• ritaá¹ƒ evameva dumÅ«lakÄ• dipi vitthÄ• retabbaá¹ƒ.

idaá¹ƒ sabbamÅ«lakaá¹ƒ

<214> tÄ«hÄ• kÄ• rehi \Be 132/ ... pe ... sattahÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiy
tatiyaÃ±ca \Ne 128/ jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca vimokkhaá¹ƒ \Se
vimokkhaá¹ƒ appaá¹‡ihitaÃ±ca vimokkhaá¹ƒ suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ animittaÃ±ca sa
samÄ• dhiá¹ƒ suÃ±Ã±ataÃ±ca samÄ• pattiá¹ƒ animittaÃ±ca samÄ• pattiá¹ƒ appaá¹‡ihitaÃ±c
vijjÄ• cattÄ• ro ca satipaá¹-á¹-hÄ• ne cattÄ• ro ca sammappadhÄ• ne cattÄ• ro ca iddhipÄ•
paÃ±ca ca balÄ• ni satta ca bojjhaá¹…ge ariyaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ sotÄ• p
sakadÄ• gÄ• miphalaÃ±ca anÄ• gÄ• miphalaÃ±ca arahattaÃ±ca samÄ• pajjiá¹ƒ ... samÄ• p
... rÄ• go ca me catto, doso ca me catto, moho ca me catto vanto mutto pahÄ«no paá¹-iniss

samukkheá¹-ito. rÄ• gÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, dosÄ• ca me cittaá¹ƒ vinÄ«vara
cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• rÄ• jikassa. pubb
bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ• mayÄ
diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

sabbamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

suddhikavÄ• rakathÄ• niá¹-á¹-hitÄ• .

<215> tÄ«hÄ• kÄ• rehi \Se I 192/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo duti
samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jika
Ä• patti thullaccayassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo tatiyaá¹ƒ jhÄ• naá¹ƒ s
sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa; na paá¹-iv
thullaccayassa.

tÄ«hÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo catutthaá¹ƒ jhÄ• naá¹
sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa; na paá¹-iv
thullaccayassa.

tÄ«hÄ• kÄ• rehi \Be 133/ ... pe ... sattahÄ• kÄ• rehi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjint
\Ne 129/ vimokkhaá¹ƒ ... animittaá¹ƒ vimokkhaá¹ƒ ... appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ ... suÃ±Ã
... animittaá¹ƒ samÄ• dhiá¹ƒ ... appaá¹‡ihitaá¹ƒ samÄ• dhiá¹ƒ ... suÃ±Ã±ataá¹ƒ samÄ• pattia
samÄ• pattiá¹ƒ ... appaá¹‡ihitaá¹ƒ samÄ• pattiá¹ƒ ... tisso vijjÄ• ... cattÄ• ro satipaá¹-á¹-hÄ•
sammappadhÄ• ne ... cattÄ• ro iddhipÄ• de ... paÃ±cindriyÄ• ni ... paÃ±ca balÄ• ni ... satta
ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ ... sotÄ• pattiphalaá¹ƒ ... sakadÄ• gÄ• miphalaá¹ƒ
... arahattaá¹ƒ samÄ• pajjiá¹ƒ ... pe ... rÄ• go me catto ... doso me catto ... moho me catto va
pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samukkheá¹-ito. rÄ• gÄ• me cittaá¹ƒ vinÄ«varaá¹‡
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• \Se
paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa; na paá¹-ivijÄ• nantassa Ä• patti thullaccayassa
musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ
vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ

vatthuvisÄ• rakassa ekamÅ«lakassa khaá¹‡á¸• acakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<216> tÄ«hÄ• kÄ• rehi \Ee III 98/ dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo tatiyaá¹ƒ
sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa; na paá¹-iv

thullaccayassa.

tÄ«hÄ• kÄ• rehi dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo catutthaá¹ƒ jhÄ• naá¹ƒ sam
mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nan
na paá¹-ivijÄ• nantassa Ä• patti thullaccayassa.

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo
samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jika
paá¹-ivijÄ• nantassa Ä• patti thullaccayassa ... pe ... vinidhÄ• ya bhÄ• vaá¹ƒ.

vatthuvisÄ• rakassa ekamÅ«lakassa baddhacakkaá¹ƒ.

mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<217> tÄ«hÄ• kÄ• rehi \Be 134/ \Ne 130/ mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti vattukÄ• mo
samÄ• pajjinti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jika
Ä• patti thullaccayassa.

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti vattukÄ• m
vinÄ«varaá¹‡anti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ•
paá¹-ivijÄ• nantassa Ä• patti thullaccayassa ... pe ... vinidhÄ• ya bhÄ• vaá¹ƒ.

vatthuvisÄ• rakassa ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

yathÄ• ekamÅ«lakaá¹ƒ vitthÄ• ritaá¹ƒ evameva dumÅ«lakÄ• dipi vitthÄ• retabbaá¹ƒ.

idaá¹ƒ sabbamÅ«lakaá¹ƒ

<218> tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jh
jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca vimokkhaá¹ƒ animittaÃ±ca vimokkhaá
vimokkhaá¹ƒ suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ animittaÃ±ca samÄ• dhiá¹ƒ appaá¹‡ihitaÃ±ca s
samÄ• pattiá¹ƒ animittaÃ±ca samÄ• pattiá¹ƒ appaá¹‡ihitaÃ±ca samÄ• pattiá¹ƒ tisso ca vijjÄ
satipaá¹-á¹-hÄ• ne cattÄ• ro ca sammappadhÄ• ne cattÄ• ro ca iddhipÄ• de paÃ±ca ca indr
satta ca bojjhaá¹…ge ariyaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ sotÄ• pattiphalaÃ±ca saka
anÄ• gÄ• miphalaÃ±ca arahattaÃ±ca samÄ• pajjiá¹ƒ ... pe ... rÄ• go ca me catto ... doso ca
catto vanto mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samukkheá¹-ito. rÄ• gÄ• ca me
vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡anti vattukÄ• mo mohÄ• me cittaá
sampajÄ• namusÄ• bhaá¹‡antassa \Se I 195/ paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa

Ä• patti thullaccayassa. { [ ] etthantare pÄ• á¹-hÄ• syÄ• mapotthake natthi}

<219> tÄ«hÄ• kÄ• rehi dutiyaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá
animittaÃ±ca vimokkhaá¹ƒ appaá¹‡ihitaÃ±ca vimokkhaá¹ƒ suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ a
appaá¹‡ihitaÃ±ca samÄ• dhiá¹ƒ suÃ±Ã±ataÃ±ca samÄ• pattiá¹ƒ animittaÃ±ca samÄ• pattiá
samÄ• pattiá¹ƒ tisso ca vijjÄ• cattÄ• ro ca satipaá¹-á¹-hÄ• ne cattÄ• ro ca sammappadhÄ•
paÃ±ca \Be 135/ ca indriyÄ• ni paÃ±ca ca balÄ• ni satta ca bojjhaá¹…ge ariyaÃ±ca aá¹-á¹-h
\Ne 131/ sotÄ• pattiphalaÃ±ca sakadÄ• gÄ• miphalaÃ±ca anÄ• gÄ• miphalaÃ±ca arahattaÃ
rÄ• go ca me catto ... doso ca me catto ... moho ca me catto vanto mutto pahÄ«no paá¹-inis
ukkheá¹-ito samukkheá¹-ito. rÄ• gÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me citta
... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡anti vattukÄ• mo paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pa
bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa; na paá¹-ivijÄ• nantassa Ä• pat

tÄ«hÄ• kÄ• rehi tatiyaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ ... pe ... mohÄ• ca me citta
paá¹-hamaÃ±ca jhÄ• naá¹ƒ samÄ• pajjinti vattukÄ• mo dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjinti
bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa; na paá¹-ivijÄ• nantassa Ä• pat

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ paá¹-ha
dutiyaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ ... pe ... rÄ• gÄ• ca
vinÄ«varaá¹‡anti vattukÄ• mo dosÄ• me cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ• bha
paá¹-ivijÄ• nantassa Ä• patti pÄ• rÄ• jikassa \Se I 196/; na paá¹-ivijÄ• nantassa Ä• patti thul
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• y

vatthuvisÄ• rakassa sabbamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

vatthuvisÄ• rakassa cakkapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

vatthukÄ• mavÄ• rakathÄ• niá¹-á¹-hitÄ• .

<220> tÄ«hÄ• kÄ• rehi \Ee III 99/ yo te vihÄ• re vasi so bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ s
samÄ• pajjati ... samÄ• panno ... so bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bhÄ« ... vasÄ« ..
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikatanti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nan
na paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa.

catÅ«hÄ• kÄ• rehi \Be 136/ ... paÃ±cahÄ• kÄ• rehi ... chahÄ• kÄ• rehi ... sattahÄ• kÄ• rehi
132/ bhikkhu paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji ... samÄ• pajjati ... samÄ• panno ... so b
jhÄ• nassa lÄ• bhÄ« ... vasÄ« ... tena bhikkhunÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikatanti s

bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; na paá¹-ivijÄ• nantassa Ä• patt
pubbevassa hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡
bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• y

tÄ«hÄ• kÄ• rehi yo te vihÄ• re vasi so bhikkhu dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ
jhÄ• naá¹ƒ ... suÃ±Ã±ataá¹ƒ vimokkhaá¹ƒ ... animittaá¹ƒ vimokkhaá¹ƒ ... appaá¹‡ihitaá¹ƒ vim
suÃ±Ã±ataá¹ƒ samÄ• dhiá¹ƒ ... animittaá¹ƒ samÄ• dhiá¹ƒ ... appaá¹‡ihitaá¹ƒ samÄ• dhiá¹ƒ
samÄ• pattiá¹ƒ ... animittaá¹ƒ samÄ• pattiá¹ƒ ... appaá¹‡ihitaá¹ƒ samÄ• pattiá¹ƒ ... tisso vijjÄ
satipaá¹-á¹-hÄ• ne ... cattÄ• ro sammappadhÄ• ne ... cattÄ• ro iddhipÄ• de ... paÃ±ca indriy
... satta bojjhaá¹…ge ... ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ ... sotÄ• pattiphalaá¹ƒ ...
sakadÄ• gÄ• miphalaá¹ƒ ... anÄ• gÄ• miphalaá¹ƒ ... arahattaá¹ƒ samÄ• pajji ... samÄ• pajja
bhikkhu arahattassa lÄ• bhÄ« ... vasÄ« ... tena bhikkhunÄ• arahattaá¹ƒ sacchikatanti samp
bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; na paá¹-ivijÄ• nantassa Ä• patt

tÄ«hÄ• kÄ• rehi yo te vihÄ• re vasi, tassa bhikkhuno rÄ• go catto ... doso catto ... moho catt
mutto pahÄ«no paá¹-inissaá¹-á¹-ho ukkheá¹-ito samukkheá¹-itoti sampajÄ• namusÄ• bhaá¹
paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; na paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa.

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi yo te vihÄ• re vasi, tassa bhikkhuno rÄ• gÄ• citt
... dosÄ• cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... mohÄ• cittaá¹ƒ vinÄ«varaá¹‡anti sampajÄ• namusÄ
paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; na paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa
hoti musÄ• bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti m
vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi yo te vihÄ• re vasi so bhikkhu suÃ±Ã±Ä• gÄ• re
... dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji \Be 13
... samÄ• panno ... so bhikkhu suÃ±Ã±Ä• gÄ• re catutthassa jhÄ• nassa lÄ• bhÄ« ... vasÄ«
suÃ±Ã±Ä• gÄ• re \Ne 133/ catutthaá¹ƒ jhÄ• naá¹ƒ sacchikatanti sampajÄ• namusÄ• bhaá¹
\Se I 198/ Ä• patti thullaccayassa; na paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa. pubbevas
bhaá¹‡issanti, bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«ti bhaá¹‡itassa hoti, musÄ• mayÄ
diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

yathÄ• idaá¹ƒ vitthÄ• ritaá¹ƒ evameva sesÄ• nipi vitthÄ• retabbÄ• ni.

<221> tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi yo te cÄ«varaá¹ƒ paribhuÃ±ji ... yo te piá¹
paribhuÃ±ji ... yo te senÄ• sanaá¹ƒ paribhuÃ±ji ... yo te gilÄ• nappaccayabhesajjaparikkhÄ•
bhikkhu suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji ... samÄ• pajjati ... samÄ• par
suÃ±Ã±Ä• gÄ• re catutthassa jhÄ• nassa lÄ• bhÄ« ... vasÄ« ... tena bhikkhunÄ• suÃ±Ã±Ä•

sacchikatanti sampajÄ• namusÄ• \Se I 199/ bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti th
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa ... pe ... vinidhÄ• ya bhÄ• vaá¹ƒ.

tÄ«hÄ• kÄ• rehi ... pe ... sattahÄ• kÄ• rehi yena te vihÄ• ro paribhutto ... yena te cÄ«varaá¹
yena te piá¹‡á¸• apÄ• to paribhutto ... yena te senÄ• sanaá¹ƒ paribhuttaá¹ƒ ... yena te
gilÄ• nappaccayabhesajjaparikkhÄ• ro paribhutto ... so bhikkhu suÃ±Ã±Ä• gÄ• re catutthaá
... samÄ• pajjati ... samÄ• panno ... so bhikkhu suÃ±Ã±Ä• gÄ• re catutthassa jhÄ• nassa lÄ
bhikkhunÄ• suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ sacchikatanti sampajÄ• namusÄ• bh
Ä• patti thullaccayassa; na paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa ... pe ... vinidhÄ• ya b

tÄ«hÄ• kÄ• rehi \Se I 200/ ... pe ... sattahÄ• kÄ• rehi yaá¹ƒ tvaá¹ƒ Ä• gamma vihÄ• raá¹ƒ ad
adÄ• si ... piá¹‡á¸• apÄ• taá¹ƒ adÄ• si ... senÄ• sanaá¹ƒ adÄ• si ... gilÄ• nappaccayabhesaj
so bhikkhu suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji ... samÄ• pajjati ... samÄ•
suÃ±Ã±Ä• gÄ• re catutthassa jhÄ• nassa lÄ• bhÄ« ... vasÄ« ... tena bhikkhunÄ• suÃ±Ã±Ä•
sacchikatanti sampajÄ• namusÄ• bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti thullaccayas
Ä• patti \Ee III 100/ dukkaá¹-assa. pubbevassa hoti \Ne 134/ musÄ• bhaá¹‡issanti \Be 138/
musÄ• bhaá¹‡Ä• mÄ«ti, bhaá¹‡itassa hoti musÄ• mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-
khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

peyyÄ• lapannarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

paccayappaá¹-isaá¹ƒyuttavÄ• rakathÄ• niá¹-á¹-hitÄ• .

uttarimanussadhammacakkapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

<222> anÄ• patti adhimÄ• nena, anullapanÄ• dhippÄ• yassa, ummattakassa, khittacittassa,
Ä• dikammikassÄ• ti.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

adhimÄ• ne \Se I 201/ {adhimÄ• nena (Ee) } araÃ±Ã±amhi, piá¹‡á¸• opajjhÄ• riyÄ• patho.

saá¹ƒyojanÄ• rahodhammÄ• , vihÄ• ro paccupaá¹-á¹-hito ||

na dukkaraá¹ƒ vÄ«riyamathopi maccuno.

bhÄ• yÄ• vuso vippaá¹-isÄ• ri sammÄ• .

viriyena yogena Ä• rÄ• dhanÄ• ya.

atha vedanÄ• ya adhivÄ• sanÄ• duve ||

brÄ• hmaá¹‡e paÃ±ca vatthÅ«ni, aÃ±Ã±aá¹ƒ byÄ• karaá¹‡Ä• tayo.

agÄ• rÄ• varaá¹‡Ä• kÄ• mÄ• , rati cÄ• pi apakkami ||

aá¹-á¹-hi pesi ubho gÄ• vaghÄ• takÄ• .

piá¹‡á¸• o sÄ• kuá¹‡iko nicchavi orabbhi.

asi ca sÅ«kariko satti mÄ• gavi.

usu ca kÄ• raá¹‡iko sÅ«ci sÄ• rathi ||

yo ca sibbÄ«yati sÅ«cako hi so.

aá¹‡á¸• abhÄ• ri ahu gÄ• makÅ«á¹-ako.

kÅ«pe nimuggo hi so pÄ• radÄ• riko.

gÅ«thakhÄ• dÄ« ahu duá¹-á¹-habrÄ• hmaá¹‡o ||

nicchavitthÄ« \Be 139/ \Ne 135/ aticÄ• rinÄ« ahu.

maá¹…gulitthÄ« ahu ikkhaá¹‡itthikÄ• .

okilinÄ« \Se I 202/ hi sapattaá¹…gÄ• rokiri.

sÄ«sacchinno ahu coraghÄ• tako ||

bhikkhu bhikkhunÄ« sikkhamÄ• nÄ• .

sÄ• maá¹‡ero atha sÄ• maá¹‡erikÄ• .

kassapassa vinayasmiá¹ƒ pabbajaá¹ƒ.

pÄ• pakammamakariá¹ƒsu tÄ• vade ||

tapodÄ• rÄ• jagahe yuddhaá¹ƒ, nÄ• gÄ• nogÄ• hanena ca.

sobhito arahaá¹ƒ bhikkhu, paÃ±cakappasataá¹ƒ sareti ||

vinÄ«tavatthu

<223> tena kho pana samayena aÃ±Ã±ataro bhikkhu adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• kÄ• s
``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. kacci nu kho ahaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• patt
bhagavato etamatthaá¹ƒ Ä• rocesi. ``anÄ• patti, bhikkhu, adhimÄ• nenÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu paá¹‡idhÄ• ya araÃ±Ã±e \Ee III 101/ viharati
sambhÄ• vessatÄ«â€™â€™ ti. taá¹ƒ jano sambhÄ• vesi. tassa kukkuccaá¹ƒ ahosi ... pe ...
pÄ• rÄ• jikassa. na ca, bhikkhave, paá¹‡idhÄ• ya araÃ±Ã±e vatthabbaá¹ƒ. yo vaseyya, Ä• p
ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu paá¹‡idhÄ• ya piá¹‡á¸• Ä• ya carati --- ``evaá
sambhÄ• vessatÄ«â€™â€™ ti. taá¹ƒ jano sambhÄ• vesi. tassa kukkuccaá¹ƒ ahosi ... pe ...
pÄ• rÄ• jikassa. na ca, bhikkhave, paá¹‡idhÄ• ya piá¹‡á¸• Ä• ya caritabbaá¹ƒ. yo careyya, Ä
dukkaá¹-assÄ• â€™â€™ ti.

tena \Se I 203/ \Ne 136/ kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹
Ä• vuso, amhÄ• kaá¹ƒ upajjhÄ• yassa saddhivihÄ• rikÄ• sabbeva arahantoâ€™â€™ ti. tas
... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``ullapanÄ• dhippÄ• yo \Be 140/ ahaá¹ƒ, bhagav
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ etadavoca --- ``ye
upajjhÄ• yassa antevÄ• sikÄ• sabbeva mahiddhikÄ• mahÄ• nubhÄ• vÄ• â€™â€™ ti. tass
``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``ullapanÄ• dhippÄ• yo ahaá¹ƒ, bhagavÄ• â€™â€™
pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu paá¹‡idhÄ• ya caá¹…kamati ... paá¹‡idhÄ• y
paá¹‡idhÄ• ya nisÄ«dati ... paá¹‡idhÄ• ya seyyaá¹ƒ kappeti --- ``evaá¹ƒ maá¹ƒ jano sambhÄ
taá¹ƒ jano sambhÄ• vesi. tassa \Se I 204/ kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
ca, bhikkhave, paá¹‡idhÄ• ya seyyÄ• kappetabbÄ• . yo kappeyya, Ä• patti dukkaá¹-assÄ• â

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±atarassa bhikkhuno uttarimanussadha

evamÄ• ha --- ``mayhampi, Ä• vuso, saá¹ƒyojanÄ• pahÄ«nÄ• â€™â€™ ti. tassa kukkuccaá
``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

<224> tena kho pana samayena aÃ±Ã±ataro bhikkhu rahogato uttarimanussadhammaá¹ƒ u
bhikkhu taá¹ƒ bhikkhuá¹ƒ apasÄ• desi --- ``mÄ• , Ä• vuso, evarÅ«paá¹ƒ abhaá¹‡i. nattheso
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti dukkaá¹-assÄ• â€

tena kho pana samayena aÃ±Ã±ataro \Ee III 102/ bhikkhu rahogato uttarimanussadhammaá
bhikkhuá¹ƒ apasÄ• desi --- ``mÄ• , bhante, evarÅ«paá¹ƒ abhaá¹‡i. nattheso tuyhaâ€™â€™
ahosi ... pe ... ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ upÄ• sakaá¹ƒ etadavoca --- `
tuyhaá¹ƒ vihÄ• re vasati so bhikkhu arahÄ• â€™â€™ ti \Se I 205/. so ca tassa vihÄ• re vasa
ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``ullapanÄ• dhippÄ• yo ahaá¹ƒ, bhag
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Be 141/ kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±ataraá¹ƒ upÄ• sakaá¹ƒ etada
Ä• vuso, upaá¹-á¹-hesi cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikk
arahÄ• â€™â€™ ti. so ca taá¹ƒ upaá¹-á¹-heti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napp
tassa kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``ullapanÄ• dhipp
bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â

<225> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavo
uttarimanussadhammoâ€™â€™ ti? ``nÄ• vuso, dukkaraá¹ƒ aÃ±Ã±aá¹ƒ byÄ• kÄ• tuâ€™â€™
``ye kho te bhagavato sÄ• vakÄ• te evaá¹ƒ vadeyyuá¹ƒ. ahaÃ±camhi na bhagavato sÄ• va
pÄ• rÄ• jikaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒ
bhikkhÅ«â€™â€™ ti? ``anullapanÄ• dhippÄ• yo ahaá¹ƒ, bhagavÄ• â€™â€™ ti. ``anÄ• patti
anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti \Se I 206/.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavocuá¹ƒ --
uttarimanussadhammoâ€™â€™ ti? ``Ä• rÄ• dhanÄ«yo kho, Ä• vuso, dhammo Ä• raddhavÄ
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavocuá¹ƒ --
bhÄ• yÄ«â€™â€™ ti. nÄ• haá¹ƒ, Ä• vuso, maccuno bhÄ• yÄ• mÄ«â€™â€™ ti. tassa kukku
``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavocuá¹ƒ --

bhÄ• yÄ«â€™â€™ ti. ``yo nÅ«nÄ• vuso, vippaá¹-isÄ• rÄ« assa so bhÄ• yeyyÄ• â€™â€™ ti
... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena \Ne 138/ kho pana samayena \Ee III 103/ aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikk
``atthÄ• yasmato uttarimanussadhammoâ€™â€™ ti? ``Ä• rÄ• dhanÄ«yo kho, Ä• vuso, dhan
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€

tena \Be 142/ kho pana samayena aÃ±Ã±ataro bhikkhu \Se I 207/ gilÄ• no hoti. taá¹ƒ bhikkh
``atthÄ• yasmato uttarimanussadhammoâ€™â€™ ti? ``Ä• rÄ• dhanÄ«yo kho, Ä• vuso, dhan
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavocuá¹ƒ --
uttarimanussadhammoâ€™â€™ ti? ``Ä• rÄ• dhanÄ«yo kho, Ä• vuso, dhammo yuttayogenÄ
ahosi ... pe ... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavocuá¹ƒ --
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ nti? ``nÄ• vuso, sakkÄ• yena vÄ• tena vÄ•
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. taá¹ƒ bhikkhÅ« etadavocuá¹ƒ --
khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ nti? ``nÄ• vuso, sakkÄ• puthujjanena adhivÄ
kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``ullapanÄ• dhippÄ• yo
bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa; Ä• patti thullaccayassÄ• â€™â

<226> tena kho pana samayena aÃ±Ã±ataro brÄ• hmaá¹‡o bhikkhÅ« nimantetvÄ• etadavo
arahantoâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi --- ``mayaÃ±camha na arahanto {anarahan
brÄ• hmaá¹‡o amhe \Se I 208/ arahantavÄ• dena samudÄ• carati. kathaá¹ƒ nu kho amhehi
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anÄ• patti, bhikkhave, pasÄ• dabhaÃ±Ã±eâ€™â€™

tena \Ne 139/ kho pana samayena aÃ±Ã±ataro brÄ• hmaá¹‡o bhikkhÅ« nimantetvÄ• etada
arahantoâ€™â€™ ti ... ``bhuÃ±jantu, bhonto arahantoâ€™â€™ ti ... ``tappentu, bhonto arah
``gacchantu, bhonto arahantoâ€™â€™ ti. tesaá¹ƒ kukkuccaá¹ƒ ahosi --- ``mayaÃ±camha na
ayaÃ±ca brÄ• hmaá¹‡o amhe arahantavÄ• dena samudÄ• carati. kathaá¹ƒ nu kho amhehi p
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``anÄ• patti, bhikkhave, pasÄ• dabhaÃ±Ã±eâ€™â€™

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±atarassa bhikkhuno uttarimanussadha
evamÄ• ha --- ``mayhampi, Ä• vuso, Ä• savÄ• pahÄ«nÄ• â€™â€™ ti. tassa kukkuccaá¹ƒ a
tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho \Ee III 104/ pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±atarassa bhikkhuno uttarim
ullapati. sopi evamÄ• ha --- ``mayhampi, Ä• vuso, ete dhammÄ• saá¹ƒvijjantÄ«â€™â€™ ti.
... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu aÃ±Ã±atarassa bhikkhuno uttarimanussadha
evamÄ• ha --- ``ahampÄ• vuso, tesu dhammesu sandissÄ• mÄ«â€™â€™ ti. tassa kukkucc
``Ä• pattiá¹ƒ tvaá¹ƒ \Se I 209/, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ã±Ä• takÄ• etadavocuá¹ƒ --- ``ehi, bh
ajjhÄ• vasÄ• â€™â€™ ti. ``abhabbo kho, Ä• vuso, mÄ• diso agÄ• raá¹ƒ ajjhÄ• vasituâ€™â
... pe ... ``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

<227> tena kho pana samayena aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ã±Ä• takÄ• etadavocuá¹ƒ --- ``
paribhuÃ±jÄ• â€™â€™ ti. ``Ä• vaá¹-Ä• me, Ä• vuso, kÄ• mÄ• â€™â€™ ti. tassa kukkucca
``anÄ• patti, bhikkhu, anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ã±Ä• takÄ• etadavocuá¹ƒ --- ``abhira
``abhirato ahaá¹ƒ, Ä• vuso, paramÄ• ya abhiratiyÄ• â€™â€™ ti. tassa kukkuccaá¹ƒ ahosi. ``
sÄ• vakÄ• te evaá¹ƒ vadeyyuá¹ƒ! ahaÃ±camhi na bhagavato sÄ• vako. kacci \Ne 140/ nu k
Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒcitto tvaá¹ƒ, bhi
``anullapanÄ• dhippÄ• yo ahaá¹ƒ, bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, anullapanÄ•

tena \Be 144/ kho pana samayena sambahulÄ• bhikkhÅ« katikaá¹ƒ katvÄ• aÃ±Ã±atarasmi
upagacchiá¹ƒsu --- ``yo imamhÄ• Ä• vÄ• sÄ• paá¹-hamaá¹ƒ pakkamissati taá¹ƒ mayaá¹ƒ a
ti. aÃ±Ã±ataro bhikkhu \Se I 210/ --- ``maá¹ƒ arahÄ• ti jÄ• nantÅ«â€™â€™ ti, tamhÄ• Ä• v
pakkÄ• mi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ

<228> {imÄ• ni vatthuni SN a II 202 Ä• gatÄ• ni} tena samayena buddho bhagavÄ• rÄ• jag
kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• ca lakkhaá¹‡o Ä• yasmÄ• ca ma
pabbate viharanti. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no pubbaá¹‡hasamayaá¹ƒ nivÄ•
yenÄ• yasmÄ• lakkhaá¹‡o tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ lakkha
``Ä• yÄ• mÄ• vuso lakkhaá¹‡a, rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€™â€™ ti. ``
Ä• yasmÄ• lakkhaá¹‡o Ä• yasmato mahÄ• moggallÄ• nassa paccassosi. atha kho Ä• yasm
gijjhakÅ«á¹-Ä• pabbatÄ• \Ee III 105/ orohanto aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ pÄ• tvÄ•
lakkhaá¹‡o Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ etadavoca --- ``ko nu kho, Ä• vuso mo
sitassa pÄ• tukammÄ• yÄ• â€™â€™ ti? ``akÄ• lo kho, Ä• vuso lakkhaá¹‡a, etassa paÃ±has
(Se) }. bhagavato maá¹ƒ santike etaá¹ƒ paÃ±haá¹ƒ pucchÄ• ti. atha kho Ä• yasmÄ• ca lakk

mahÄ• moggallÄ• no \Se I 211/ rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ek
ekamantaá¹ƒ nisinno kho Ä• yasmÄ• lakkhaá¹‡o Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ
mahÄ• moggallÄ• no gijjhakÅ«á¹-Ä• pabbatÄ• orohanto aÃ±Ã±atarasmiá¹ƒ padese sitaá¹ƒ
Ä• vuso moggallÄ• na, hetu ko paccayo sitassa pÄ• tukammÄ• yÄ• â€™â€™ ti? ``idhÄ• ha
pabbatÄ• orohanto addasaá¹ƒ aá¹-á¹-hikasaá¹…khalikaá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. tam
kulalÄ• pi anupatitvÄ• anupatitvÄ• phÄ• suá¸·antarikÄ• hi vituá¸• enti {vitudenti vitacchenti
sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti. tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `acchariyaá¹ƒ
vata bho, evarÅ«popi nÄ• ma satto bhavissati! evarÅ«popi \Ne 141/ nÄ• ma \Be 145/ yakkh
nÄ• ma attabhÄ• vappaá¹-ilÄ• bho bhavissatÄ«â€™â€™ â€™ ti! bhikkhÅ« ujjhÄ• yanti khiy
``uttarimanussadhammaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no ullapatÄ«â€™â€™ ti. atha kh
\Se I 212/ --- ``cakkhubhÅ«tÄ• vata, bhikkhave, sÄ• vakÄ• viharanti. Ã±Ä• á¹‡abhÅ«tÄ• v
viharanti. yatra hi nÄ• ma sÄ• vako evarÅ«paá¹ƒ Ã±assati vÄ• dakkhati vÄ• sakkhiá¹ƒ vÄ•
so, bhikkhave, satto diá¹-á¹-ho ahosi. api cÄ• haá¹ƒ na byÄ• kÄ• siá¹ƒ. ahaÃ±cetaá¹ƒ byÄ•
saddaheyyuá¹ƒ. ye me na saddaheyyuá¹ƒ tesaá¹ƒ taá¹ƒ assa dÄ«gharattaá¹ƒ ahitÄ• ya duk
satto imasmiá¹ƒyeva rÄ• jagahe goghÄ• tako ahosi. so tassa kammassa vipÄ• kena bahÅ«
vassasatÄ• ni bahÅ«ni vassasahassÄ• ni bahÅ«ni vassasatasahassÄ• ni niraye paccitvÄ•
vipÄ• kÄ• vasesena evarÅ«paá¹ƒ attabhÄ• vappaá¹-ilÄ• bhaá¹ƒ paá¹-isaá¹ƒvedeti. saccaá¹
Ä• ha. anÄ• patti, bhikkhave, moggallÄ• nassÄ• â€™â€™ ti.

<229> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ maá¹ƒsapesi
tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacchenti vibhajjenti {
virÄ• jenti (Se) }. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ \Ee III 106/ karoti ... pe ... eso, bhikkhave, s
imasmiá¹ƒyeva rÄ• jagahe goghÄ• tako ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ maá¹ƒsapiá¹‡á¸• aá
tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacchenti vibhajjenti. s
aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÄ• kuá¹‡i

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ nicchaviá¹ƒ purisaá
gacchantaá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacche
sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... \Be 146/ eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• j
ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ asilomaá¹ƒ purisaá
\Ne 142/. tassa te asÄ« uppatitvÄ• uppatitvÄ• tasseva kÄ• ye nipatanti. so sudaá¹ƒ aá¹-á¹-
pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÅ«kariko ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sattilomaá¹ƒ purisaá
gacchantaá¹ƒ. tassa tÄ• sattiyo uppatitvÄ• uppatitvÄ• tasseva kÄ• ye nipatanti. so sudaá¹
karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe mÄ• gaviko ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ usulomaá¹ƒ purisaá
gacchantaá¹ƒ. tassa te usÅ« uppatitvÄ• uppatitvÄ• tasseva kÄ• ye nipatanti. so sudaá¹ƒ a
... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe kÄ• raá¹‡iko ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sÅ«cilomaá¹ƒ purisa
gacchantaá¹ƒ. tassa tÄ• sÅ«ciyo uppatitvÄ• uppatitvÄ• tasseva \Se I 214/ kÄ• ye nipatant
aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÄ• rathiko

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ sÅ«cilomaá¹ƒ purisa
gacchantaá¹ƒ. tassa tÄ• sÅ«ciyo sÄ«se pavisitvÄ• mukhato nikkhamanti; mukhe pavisitvÄ
pavisitvÄ• udarato nikkhamanti; udare pavisitvÄ• Å«rÅ«hi nikkhamanti; Å«rÅ«su pavisitvÄ
nikkhamanti; jaá¹…ghÄ• su pavisitvÄ• pÄ• dehi nikkhamanti. so sudaá¹ƒ aá¹-á¹-assaraá¹ƒ
bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe sÅ«cako ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ kumbhaá¹‡á¸• aá¹ƒ
gacchantaá¹ƒ. so gacchantopi teva aá¹‡á¸• e khandhe Ä• ropetvÄ• gacchati, nisÄ«dantopi
nisÄ«dati. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi \Be 147/ kulalÄ• pi anupatitvÄ• anupatitvÄ• vita
sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe gÅ
... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ purisaá¹ƒ gÅ«thakÅ
nimuggaá¹ƒ ... pe ... eso, bhikkhave, satto imasmiá¹ƒyeva rÄ• jagahe pÄ• radÄ• riko ahosi .

``idhÄ• haá¹ƒ \Ne 143/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ \Ee III 107/
sasÄ«sakaá¹ƒ nimuggaá¹ƒ ubhohi hatthehi gÅ«thaá¹ƒ khÄ• dantaá¹ƒ ... pe ... eso, bhikkhav
rÄ• jagahe duá¹-á¹-habrÄ• hmaá¹‡o \Se I 215/ ahosi. so kassapassa sammÄ• sambuddhas
bhikkhusaá¹…ghaá¹ƒ bhattena nimantetvÄ• doá¹‡iyo {doá¹‡iyo (itipi) } gÅ«thassa pÅ«rÄ• p
Ä• rocÄ• petvÄ• etadavoca --- `ato {ito (Se) aho (itipi) }, bhonto, yÄ• vadatthaá¹ƒ bhuÃ±jant
cÄ• â€™â€™ â€™ ti ... pe ....

<230> ``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ nicchaviá¹ƒ it
gacchantiá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitvÄ• vitacchen
sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... esÄ• , bhikkhave, itthÄ« imasmiá¹ƒyeva rÄ• jagahe

... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ itthiá¹ƒ duggandhaá
vehÄ• saá¹ƒ gacchantiá¹ƒ. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi kulalÄ• pi anupatitvÄ• anupatitv
vibhajjenti. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... esÄ• , bhikkhave, itthÄ« imasmiá¹ƒ
ikkhaá¹‡ikÄ• ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ itthiá¹ƒ uppakkaá¹ƒ
vehÄ• saá¹ƒ gacchantiá¹ƒ. sÄ• sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... esÄ• , bhikkhave \S
kÄ• liá¹…gassa raÃ±Ã±o aggamahesÄ« ahosi. sÄ• issÄ• pakatÄ• sapattiá¹ƒ aá¹…gÄ• rak

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ asÄ«sakaá¹ƒ kabar
gacchantaá¹ƒ. tassa ure akkhÄ«ni ceva honti mukhaÃ±ca. tamenaá¹ƒ gijjhÄ• pi kÄ• kÄ• pi k
anupatitvÄ• vitacchenti vibhajjenti. so \Be 148/ sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso
satto imasmiá¹ƒyeva rÄ• jagahe hÄ• riko nÄ• ma coraghÄ• tako ahosi ... pe ....

``idhÄ• haá¹ƒ \Ne 144/, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ bhikkhuá¹ƒ
tassa saá¹…ghÄ• á¹-ipi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• , pattopi Ä• ditto sampajjalito
kÄ• yabandhanampi Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ, kÄ• yopi Ä• ditto sampajja
sudaá¹ƒ aá¹-á¹-assaraá¹ƒ karoti ... pe ... eso, bhikkhave, bhikkhu kassapassa sammÄ• sam
pÄ• pabhikkhu ahosi ... pe ....

``idhÄ• haá¹ƒ, Ä• vuso, gijjhakÅ«á¹-Ä• pabbatÄ• orohanto addasaá¹ƒ bhikkhuniá¹ƒ ... add
... addasaá¹ƒ sÄ• maá¹‡eraá¹ƒ ... addasaá¹ƒ sÄ• maá¹‡eriá¹ƒ vehÄ• saá¹ƒ gacchantiá¹ƒ. ta
Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• , pattopi Ä• ditto sampajjalito sajotibhÅ«to, kÄ• yaban
sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ, kÄ• yopi Ä• ditto \Se I 217/ sampajjalito sajotibhÅ«to. sÄ•
aá¹-á¹-assaraá¹ƒ karoti. tassa mayhaá¹ƒ, Ä• vuso, etadahosi --- `acchariyaá¹ƒ vata bho, abb
evarÅ«popi nÄ• ma satto bhavissati! evarÅ«popi nÄ• ma yakkho bhavissati! evarÅ«popi nÄ
attabhÄ• vappaá¹-ilÄ• bho bhavissatÄ«â€™â€™ â€™ ti! bhikkhÅ« ujjhÄ• yanti khiyyanti vip
``uttarimanussadhammaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no ullapatÄ«â€™â€™ ti.

atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``cakkhubhÅ«tÄ• vata, bhikkhave, sÄ• vakÄ•
vata \Ee III 108/, bhikkhave, sÄ• vakÄ• viharanti. yatra hi nÄ• ma sÄ• vako evarÅ«paá¹ƒ Ã±
sakkhiá¹ƒ vÄ• karissati! pubbeva me sÄ• , bhikkhave, sÄ• maá¹‡erÄ« diá¹-á¹-hÄ• ahosi. ap
byÄ• kÄ• siá¹ƒ. ahaÃ±cetaá¹ƒ byÄ• kareyyaá¹ƒ pare ca me na saddaheyyuá¹ƒ. ye me na sa
assa dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. esÄ• , bhikkhave, sÄ• maá¹‡erÄ« kassapassa s
pÄ• pasÄ• maá¹‡erÄ« ahosi. sÄ• tassa kammassa vipÄ• kena bahÅ«ni vassÄ• ni bahÅ«ni
vassasahassÄ• ni bahÅ«ni vassasatasahassÄ• ni niraye paccitvÄ• tasseva kammassa vipÄ

attabhÄ• vappaá¹-ilÄ• bhaá¹ƒ paá¹-isaá¹ƒvedeti. saccaá¹ƒ, bhikkhave, moggallÄ• no Ä• ha.
moggallÄ• nassÄ• â€™â€™ ti.

<231> atha \Be 149/ kho Ä• yasmÄ• mahÄ• moggallÄ• no bhikkhÅ« Ä• mantesi --- ``yatÄ•
so daho acchodako sÄ«todako sÄ• todako setako suppatittho ramaá¹‡Ä«yo pahÅ«tamacch
padumÄ• ni pupphantÄ«â€™â€™ ti. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ
mahÄ• moggallÄ• no evaá¹ƒ vakkhati --- `yatÄ• yaá¹ƒ, Ä• vuso \Ne 145/, tapodÄ• sandati s
sÄ• todako setako suppatittho ramaá¹‡Ä«yo pahÅ«tamacchakacchapo cakkamattÄ• ni \Se
pupphantÄ«â€™ ti. atha ca panÄ• yaá¹ƒ tapodÄ• kuthitÄ• sandati. uttarimanussadhamma
mahÄ• moggallÄ• no ullapatÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``yatÄ• y
sandati so daho acchodako sÄ«todako sÄ• todako setako suppatittho ramaá¹‡Ä«yo pahÅ«t
cakkamattÄ• ni ca padumÄ• ni pupphanti. api cÄ• yaá¹ƒ, bhikkhave, tapodÄ• dvinnaá¹ƒ ma
Ä• gacchati. tenÄ• yaá¹ƒ tapodÄ• kuthitÄ• sandati. saccaá¹ƒ, bhikkhave, moggallÄ• no Ä•
moggallÄ• nassÄ• â€™â€™ ti.

tena kho pana samayena rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro licchavÄ«hi saddhiá¹ƒ saá
atha rÄ• jÄ• pacchÄ• senaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• licchavayo parÄ• jesi. saá¹…gÄ• me
``raÃ±Ã±Ä• licchavÄ« pabhaggÄ• â€™â€™ ti. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no
Ä• vuso, licchavÄ«hi pabhaggoâ€™â€™ ti. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``
Ä• yasmÄ• mahÄ• moggallÄ• no evaá¹ƒ vakkhati --- `rÄ• jÄ• \Se I 219/, Ä• vuso, licchavÄ«
saá¹…gÄ• me ca nandiá¹ƒ carati --- `raÃ±Ã±Ä• licchavÄ« pabhaggÄ• â€™ ti! uttarimanuss
mahÄ• moggallÄ• no ullapatÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``paá¹-h
licchavÄ«hi pabhaggo. atha \Ee III 109/ rÄ• jÄ• pacchÄ• senaá¹ƒ saá¹…kaá¸• á¸• hitvÄ• li
saccaá¹ƒ, bhikkhave, moggallÄ• no Ä• ha. anÄ• patti, bhikkhave, moggallÄ• nassÄ• â€™â€

<232> atha kho Ä• yasmÄ• mahÄ• moggallÄ• no bhikkhÅ« Ä• mantesi --- ``idhÄ• haá¹ƒ, Ä
tÄ«re Ä• neÃ±jaá¹ƒ samÄ• dhiá¹ƒ samÄ• panno nÄ• gÄ• naá¹ƒ ogayha uttarantÄ• naá¹ƒ ko
assosiâ€™â€™ nti. bhikkhÅ« \Be 150/ ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ•
mahÄ• moggallÄ• no Ä• neÃ±jaá¹ƒ samÄ• dhiá¹ƒ samÄ• panno saddaá¹ƒ sossati! uttarima
mahÄ• moggallÄ• no ullapatÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``atthesc
kho aparisuddho. saccaá¹ƒ, bhikkhave, moggallÄ• no Ä• ha. anÄ• patti, bhikkhave, moggall

atha kho Ä• yasmÄ• sobhito bhikkhÅ« Ä• mantesi --- ``ahaá¹ƒ, Ä• vuso, paÃ±ca kappasatÄ
anussarÄ• mÄ«â€™â€™ ti. bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• n
vakkhati --- `ahaá¹ƒ, Ä• vuso \Se I 220/, paÃ±ca kappasatÄ• ni anussarÄ• mÄ«â€™ ti! uttar
Ä• yasmÄ• sobhito ullapatÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``atthesÄ•
sÄ• ca kho ekÄ• yeva jÄ• ti. saccaá¹ƒ, bhikkhave, sobhito Ä• ha. anÄ• patti, bhikkhave, sob

catutthapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

<233> uddiá¹-á¹-hÄ• kho Ä• yasmanto cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• , yesaá¹ƒ bhikkhu
aÃ±Ã±ataraá¹ƒ vÄ• Ä• pajjitvÄ• na labhati bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ, yathÄ• p
pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so. tatthÄ• yasmante pucchÄ• mi --- ``kaccittha parisuddhÄ• â€
--- ``kaccittha parisuddhÄ• â€™â€™ ? tatiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™
parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

pÄ• rÄ• jikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

methunÄ• dinnÄ• dÄ• naÃ±ca, manussaviggahuttari.

pÄ• rÄ• jikÄ• ni cattÄ• ri, chejjavatthÅ« asaá¹ƒsayÄ• ti ||

pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. sukkavissaá¹-á¹-hisikkhÄ• padaá¹ƒ

ime \Se I 221/ kho panÄ• yasmanto terasa saá¹…ghÄ• disesÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<234> tena \Ee III 110/ \Be 151/ \Ne 147/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vih
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• seyyasako anabh
tena kiso hoti lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto
udÄ• yÄ« Ä• yasmantaá¹ƒ seyyasakaá¹ƒ kisaá¹ƒ lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ uppaá¹‡á¸• u
dhamanisanthatagattaá¹ƒ. disvÄ• na Ä• yasmantaá¹ƒ seyyasakaá¹ƒ etadavoca --- ``kissa tv
kiso lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto? kacci n
anabhirato brahmacariyaá¹ƒ carasÄ«â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ``tena hi tvaá¹
yÄ• vadatthaá¹ƒ bhuÃ±ja yÄ• vadatthaá¹ƒ supa yÄ• vadatthaá¹ƒ nhÄ• ya. yÄ• vadatthaá¹ƒ
supitvÄ• yÄ• vadatthaá¹ƒ nhÄ• yitvÄ• yadÄ• te anabhirati uppajjati rÄ• go cittaá¹ƒ anuddh
upakkamitvÄ• asuciá¹ƒ mocehÄ«â€™â€™ ti. ``kiá¹ƒ nu kho, Ä• vuso, kappati evarÅ«paá¹ƒ
Ä• vuso. ahampi evaá¹ƒ karomÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• seyyasako yÄ• vadatthaá¹ƒ bhuÃ±ji yÄ• vadatthaá¹ƒ supi yÄ• vadatth
bhuÃ±jitvÄ• yÄ• vadatthaá¹ƒ supitvÄ• yÄ• vadatthaá¹ƒ nhÄ• yitvÄ• yadÄ• anabhirati upp
148/ anuddhaá¹ƒseti tadÄ• hatthena upakkamitvÄ• asuciá¹ƒ mocesi \Se I 222/. atha kho Ä
aparena samayena vaá¹‡á¹‡avÄ• ahosi pÄ«á¹‡indriyo pasannamukhavaá¹‡á¹‡o vippasan
Ä• yasmato seyyasakassa sahÄ• yakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ seyyasakaá¹ƒ etadavo
Ä• vuso seyyasaka, kiso ahosi lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dha
tvaá¹ƒ etarahi vaá¹‡á¹‡avÄ• pÄ«á¹‡indriyo pasannamukhavaá¹‡á¹‡o \Ee III 111/ vippasan
nu kho tvaá¹ƒ, Ä• vuso seyyasaka, bhesajjaá¹ƒ karosÄ«â€™â€™ ti? ``na kho ahaá¹ƒ, Ä• v
152/. apicÄ• haá¹ƒ yÄ• vadatthaá¹ƒ bhuÃ±jÄ• mi yÄ• vadatthaá¹ƒ supÄ• mi yÄ• vadatthaá¹
bhuÃ±jitvÄ• yÄ• vadatthaá¹ƒ supitvÄ• yÄ• vadatthaá¹ƒ nhÄ• yitvÄ• yadÄ• me anabhirati
anuddhaá¹ƒseti tadÄ• hatthena upakkamitvÄ• asuciá¹ƒ mocemÄ«â€™â€™ ti. ``kiá¹ƒ pana
yeneva hatthena saddhÄ• deyyaá¹ƒ bhuÃ±jasi teneva hatthena upakkamitvÄ• asuciá¹ƒ mo
``evamÄ• vusoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ
nÄ• ma Ä• yasmÄ• seyyasako hatthena upakkamitvÄ• asuciá¹ƒ mocessatÄ«â€™â€™ ti!

atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ seyyasakaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhag
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…
Ä• yasmantaá¹ƒ seyyasakaá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, seyyasaka, hatthena
mocesÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti \Se I 223/. vigarahi buddho bhagav
moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«
tvaá¹ƒ, moghapurisa, hatthena upakkamitvÄ• asuciá¹ƒ mocessasi! nanu mayÄ• , moghapu
virÄ• gÄ• ya dhammo desito no sarÄ• gÄ• ya, visaÃ±Ã±ogÄ• ya dhammo desito no saÃ±Ã±
desito no saupÄ• dÄ• nÄ• ya! tattha nÄ• ma tvaá¹ƒ, moghapurisa, mayÄ• virÄ• gÄ• ya dha
cetessasi, visaÃ±Ã±ogÄ• ya dhamme desite saÃ±Ã±ogÄ• ya cetessasi, anupÄ• dÄ• nÄ• ya
cetessasi! nanu mayÄ• , moghapurisa, anekapariyÄ• yena rÄ• gavirÄ• gÄ• ya dhammo des
pipÄ• savinayÄ• ya Ä• layasamugghÄ• tÄ• ya vaá¹-á¹-upacchedÄ• ya taá¹‡hakkhayÄ• ya v
dhammo desito? nanu mayÄ• , moghapurisa, anekapariyÄ• yena kÄ• mÄ• naá¹ƒ pahÄ• naá
kÄ• masaÃ±Ã±Ä• naá¹ƒ pariÃ±Ã±Ä• akkhÄ• tÄ• , kÄ• mapipÄ• sÄ• naá¹ƒ paá¹-ivinayo akk
samugghÄ• to akkhÄ• to, kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo akkhÄ• to? netaá¹ƒ, mog
pasÄ• dÄ• ya, pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya. atha khvetaá¹ƒ, moghapurisa, app
pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti. atha kho bhagavÄ• Ä• y
112/ anekapariyÄ• yena \Be 153/ vigarahitvÄ• dubbharatÄ• ya ... pe ... ``evaÃ±ca pana, bh
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``saÃ±cetanikÄ• sukkavissaá¹-á¹-hi_ {visaá¹-á¹-hi (Ce Se) } __saá¹…ghÄ• disesoâ€™â€

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<235> tena \Se I 224/ kho pana samayena bhikkhÅ« paá¹‡Ä«tabhojanÄ• ni bhuÃ±jitvÄ• mu
niddaá¹ƒ okkamanti. tesaá¹ƒ muá¹-á¹-hassatÄ«naá¹ƒ asampajÄ• nÄ• naá¹ƒ niddaá¹ƒ okkam
muccati. tesaá¹ƒ kukkuccaá¹ƒ ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ --- `s
sukkavissaá¹-á¹-hi saá¹…ghÄ• disesoâ€™ ti. amhÄ• kaÃ±ca supinantena asuci muccati. att
labbhati. kacci nu kho mayaá¹ƒ saá¹…ghÄ• disesaá¹ƒ Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ ti? b
Ä• rocesuá¹ƒ. ``atthesÄ• , bhikkhave, cetanÄ• ; sÄ• ca kho abbohÄ• rikÄ• ti. evaÃ±ca pana
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<236> __ ``saÃ±cetanikÄ• sukkavissaá¹-á¹-hi aÃ±Ã±atra supinantÄ• saá¹…ghÄ• disesoâ€

<237> __saÃ±cetanikÄ• _ti jÄ• nanto saÃ±jÄ• nanto cecca abhivitaritvÄ• vÄ«tikkamo.

__sukka_nti dasa sukkÄ• ni --- nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ• taá¹ƒ takkavaá¹‡á¹‡a
telavaá¹‡á¹‡aá¹ƒ khÄ«ravaá¹‡á¹‡aá¹ƒ dadhivaá¹‡á¹‡aá¹ƒ sappivaá¹‡á¹‡aá¹ƒ.

__vissaá¹-á¹-hÄ«_ti á¹-hÄ• nato cÄ• vanÄ• vuccati vissaá¹-á¹-hÄ«ti.

__aÃ±Ã±atra supinantÄ• _ti á¹-hapetvÄ• supinantaá¹ƒ.

__saá¹…ghÄ• diseso_ti saá¹…ghova tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ deti, mÅ«lÄ• ya pa
\Ne 150/, abbheti; na sambahulÄ• , na ekapuggalo. tena vuccati --- ``saá¹…ghÄ• disesoâ€™
Ä• pattinikÄ• yassa nÄ• makammaá¹ƒ adhivacanaá¹ƒ. tenapi vuccati --- ``saá¹…ghÄ• dises

ajjhattarÅ«pe \Se I 225/ moceti, bahiddhÄ• rÅ«pe moceti, ajjhattabahiddhÄ• rÅ«pe moceti, A
kampento moceti; rÄ• gÅ«patthambhe moceti, vaccÅ«patthambhe moceti, passÄ• vÅ«patth
vÄ• tÅ«patthambhe moceti \Be 154/, uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hÅ«patthambhe moc
sukhatthÄ• ya moceti, bhesajjatthÄ• ya moceti, dÄ• natthÄ• ya moceti, puÃ±Ã±atthÄ• ya \E
yaÃ±Ã±atthÄ• ya moceti, saggatthÄ• ya moceti, bÄ«jatthÄ• ya moceti, vÄ«maá¹ƒsatthÄ• ya
nÄ«laá¹ƒ moceti, pÄ«takaá¹ƒ moceti, lohitakaá¹ƒ moceti, odÄ• taá¹ƒ moceti, takkavaá¹‡á¹‡a
dakavaá¹‡á¹‡aá¹ƒ moceti, telavaá¹‡á¹‡aá¹ƒ moceti, khÄ«ravaá¹‡á¹‡aá¹ƒ moceti, dadhivaá¹
sappivaá¹‡á¹‡aá¹ƒ moceti.

<238> __ajjhattarÅ«pe_ti ajjhattaá¹ƒ upÄ• dinne {upÄ• diá¹‡á¹‡e (Ce Katthaci) } rÅ«pe.

__bahiddhÄ• rÅ«pe_ti bahiddhÄ• upÄ• dinne vÄ• anupÄ• dinne vÄ• .

__ajjhattabahiddhÄ• rÅ«pe_ti tadubhaye.

__Ä• kÄ• se kaá¹-iá¹ƒ kampento_ti Ä• kÄ• se vÄ• yamantassa aá¹…gajÄ• taá¹ƒ kammaniya

__rÄ• gÅ«patthambhe_ti rÄ• gena pÄ«á¸·itassa aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti.

__vaccÅ«patthambhe_ti vaccena pÄ«á¸·itassa aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti.

__passÄ• vÅ«patthambhe_ti passÄ• vena pÄ«á¸·itassa aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ ho

__vÄ• tÅ«patthambhe_ti vÄ• tena pÄ«á¸·itassa aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti.

__uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hÅ«patthambhe_ti uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-he
hoti.

<239> __Ä• rogyatthÄ• yÄ• _ti \Ne 151/ arogo bhavissÄ• mi.

__sukhatthÄ• yÄ• _ti sukhaá¹ƒ vedanaá¹ƒ uppÄ• dessÄ• mi.

__bhesajjatthÄ• yÄ• _ti bhesajjaá¹ƒ bhavissati.

__dÄ• natthÄ• yÄ• _ti \Se I 226/ dÄ• naá¹ƒ dassÄ• mi.

__puÃ±Ã±atthÄ• yÄ• _ti puÃ±Ã±aá¹ƒ bhavissati.

__yaÃ±Ã±atthÄ• yÄ• _ti yaÃ±Ã±aá¹ƒ yajissÄ• mi.

__saggatthÄ• yÄ• _ti saggaá¹ƒ gamissÄ• mi.

__bÄ«jatthÄ• yÄ• _ti bÄ«jaá¹ƒ bhavissati.

__vÄ«maá¹ƒsatthÄ• yÄ• _ti \Be 155/ nÄ«laá¹ƒ bhavissati, pÄ«takaá¹ƒ bhavissati, lohitakaá¹
bhavissati, takkavaá¹‡á¹‡aá¹ƒ bhavissati, dakavaá¹‡á¹‡aá¹ƒ bhavissati, telavaá¹‡á¹‡aá¹ƒ bh
khÄ«ravaá¹‡á¹‡aá¹ƒ bhavissati, dadhivaá¹‡á¹‡aá¹ƒ bhavissati, sappivaá¹‡á¹‡aá¹ƒ bhavissa

__davatthÄ• yÄ• _ti khiá¸• á¸• Ä• dhippÄ• yo.

<240> ajjhattarÅ«pe ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

bahiddhÄ• rÅ«pe ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

ajjhattabahiddhÄ• rÅ«pe ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

Ä• kÄ• se kaá¹-iá¹ƒ kampento ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

rÄ• gÅ«patthambhe \Ne 152/ ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

vaccÅ«patthambhe ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

passÄ• vÅ«patthambhe ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

vÄ• tÅ«patthambhe ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hÅ«patthambhe ceteti upakkamati muccati, Ä• patti saá¹…

Ä• rogyatthÄ• ya ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

sukhatthÄ• ya ... pe ... bhesajjatthÄ• ya ... dÄ• natthÄ• ya ... puÃ±Ã±atthÄ• ya ... yaÃ±Ã±att
saggatthÄ• ya ... bÄ«jatthÄ• ya ... vÄ«maá¹ƒsatthÄ• ya ... davatthÄ• ya ceteti upakkamati m
saá¹…ghÄ• disesassa.

nÄ«laá¹ƒ ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa \Se I 227/.

pÄ«takaá¹ƒ ... lohitakaá¹ƒ ... odÄ• taá¹ƒ ... takkavaá¹‡á¹‡aá¹ƒ ... dakavaá¹‡á¹‡aá¹ƒ ... telava
khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ ... sappivaá¹‡á¹‡aá¹ƒ ceteti upakkamati muccati
saá¹…ghÄ• disesassa.

suddhikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• rogyatthaÃ±ca \Be 156/ \Ee III 114/ sukhatthaÃ±ca ceteti upakkamati muccati, Ä• patti sa

Ä• rogyatthaÃ±ca bhesajjatthaÃ±ca ... pe ... Ä• rogyatthaÃ±ca dÄ• natthaÃ±ca ... Ä• rogyat
... Ä• rogyatthaÃ±ca yaÃ±Ã±atthaÃ±ca ... Ä• rogyatthaÃ±ca saggatthaÃ±ca ... Ä• rogyattha
Ä• rogyatthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca ... Ä• rogyatthaÃ±ca davatthaÃ±ca ceteti upakkama
saá¹…ghÄ• disesassa.

ekamÅ«lakassa khaá¹‡á¸• acakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<241> sukhatthaÃ±ca \Ne 153/ bhesajjatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…

sukhatthaÃ±ca dÄ• natthaÃ±ca ... pe ... sukhatthaÃ±ca puÃ±Ã±atthaÃ±ca ... sukhatthaÃ±ca
sukhatthaÃ±ca saggatthaÃ±ca ... sukhatthaÃ±ca bÄ«jatthaÃ±ca ... sukhatthaÃ±ca vÄ«maá¹
sukhatthaÃ±ca davatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

sukhatthaÃ±ca Ä• rogyatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa

<242> bhesajjatthaÃ±ca \Se I 228/ dÄ• natthaÃ±ca ... pe ... bhesajjatthaÃ±ca puÃ±Ã±atthaÃ
bhesajjatthaÃ±ca yaÃ±Ã±atthaÃ±ca ... bhesajjatthaÃ±ca saggatthaÃ±ca ... bhesajjatthaÃ±ca
bhesajjatthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca ... bhesajjatthaÃ±ca davatthaÃ±ca ceteti upakkama
saá¹…ghÄ• disesassa.

bhesajjatthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... bhesajjatthaÃ±ca sukhatthaÃ±ca ceteti upakka
saá¹…ghÄ• disesassa.

dÄ• natthaÃ±ca puÃ±Ã±atthaÃ±ca ... pe ... dÄ• natthaÃ±ca yaÃ±Ã±atthaÃ±ca ... dÄ• nattha
dÄ• natthaÃ±ca bÄ«jatthaÃ±ca ... dÄ• natthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca ... dÄ• natthaÃ±ca
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

dÄ• natthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... dÄ• natthaÃ±ca sukhatthaÃ±ca ... dÄ• natthaÃ±c
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

puÃ±Ã±atthaÃ±ca yaÃ±Ã±atthaÃ±ca ... pe ... puÃ±Ã±atthaÃ±ca saggatthaÃ±ca ... puÃ±Ã±a
puÃ±Ã±atthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca ... puÃ±Ã±atthaÃ±ca davatthaÃ±ca ceteti upakkam
saá¹…ghÄ• disesassa.

puÃ±Ã±atthaÃ±ca \Be 157/ Ä• rogyatthaÃ±ca ... pe ... puÃ±Ã±atthaÃ±ca sukhatthaÃ±ca ... p
bhesajjatthaÃ±ca ... puÃ±Ã±atthaÃ±ca dÄ• natthaÃ±ca ceteti upakkamati muccati, Ä• patti s

yaÃ±Ã±atthaÃ±ca \Ne 154/ saggatthaÃ±ca ... pe ... yaÃ±Ã±atthaÃ±ca bÄ«jatthaÃ±ca ... yaÃ
vÄ«maá¹ƒsatthaÃ±ca \Se I 229/ ... yaÃ±Ã±atthaÃ±ca davatthaÃ±ca ceteti upakkamati mucc
saá¹…ghÄ• disesassa.

yaÃ±Ã±atthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... yaÃ±Ã±atthaÃ±ca sukhatthaÃ±ca ... yaÃ±Ã±at
... yaÃ±Ã±atthaÃ±ca dÄ• natthaÃ±ca ... yaÃ±Ã±atthaÃ±ca puÃ±Ã±atthaÃ±ca ceteti upakkam
saá¹…ghÄ• disesassa.

saggatthaÃ±ca bÄ«jatthaÃ±ca ... pe ... saggatthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca ... saggatthaÃ±
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

saggatthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... saggatthaÃ±ca sukhatthaÃ±ca ... saggatthaÃ±ca
saggatthaÃ±ca dÄ• natthaÃ±ca ... saggatthaÃ±ca puÃ±Ã±atthaÃ±ca ... saggatthaÃ±ca yaÃ±
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

bÄ«jatthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca ... pe ... bÄ«jatthaÃ±ca davatthaÃ±ca ceteti upakkama
saá¹…ghÄ• disesassa.

bÄ«jatthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... bÄ«jatthaÃ±ca sukhatthaÃ±ca ... bÄ«jatthaÃ±ca b
bÄ«jatthaÃ±ca dÄ• natthaÃ±ca ... bÄ«jatthaÃ±ca puÃ±Ã±atthaÃ±ca ... bÄ«jatthaÃ±ca yaÃ±
bÄ«jatthaÃ±ca saggatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

vÄ«maá¹ƒsatthaÃ±ca davatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesas

vÄ«maá¹ƒsatthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... vÄ«maá¹ƒsatthaÃ±ca sukhatthaÃ±ca ... vÄ
bhesajjatthaÃ±ca ... vÄ«maá¹ƒsatthaÃ±ca dÄ• natthaÃ±ca ... vÄ«maá¹ƒsatthaÃ±ca puÃ±Ã±
vÄ«maá¹ƒsatthaÃ±ca yaÃ±Ã±atthaÃ±ca ... vÄ«maá¹ƒsatthaÃ±ca saggatthaÃ±ca ... vÄ«maá
ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

davatthaÃ±ca Ä• rogyatthaÃ±ca ... pe ... \Se I 230/ davatthaÃ±ca sukhatthaÃ±ca ... davattha
bhesajjatthaÃ±ca ... davatthaÃ±ca dÄ• natthaÃ±ca ... davatthaÃ±ca puÃ±Ã±atthaÃ±ca ... da
yaÃ±Ã±atthaÃ±ca ... davatthaÃ±ca saggatthaÃ±ca ... davatthaÃ±ca bÄ«jatthaÃ±ca ... davat
vÄ«maá¹ƒsatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

ekamÅ«lakassa baddhacakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• rogyatthaÃ±ca \Be 158/ \Ne 155/ sukhatthaÃ±ca bhesajjatthaÃ±ca ceteti upakkamati mu
saá¹…ghÄ• disesassa ... pe ... Ä• rogyatthaÃ±ca sukhatthaÃ±ca davatthaÃ±ca ceteti upakk
saá¹…ghÄ• disesassa.

dumÅ«lakassa khaá¹‡á¸• acakkaá¹ƒ.

sukhatthaÃ±ca bhesajjatthaÃ±ca dÄ• natthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…
sukhatthaÃ±ca bhesajjatthaÃ±ca davatthaÃ±ca ... pe ... sukhatthaÃ±ca bhesajjatthaÃ±ca Ä•
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

dumÅ«lakassa baddhacakkaá¹ƒ saá¹ƒkhittaá¹ƒ.

vÄ«maá¹ƒsatthaÃ±ca davatthaÃ±ca Ä• rogyatthaÃ±ca ceteti upakkamati muccati, Ä• patti s
vÄ«maá¹ƒsatthaÃ±ca davatthaÃ±ca bÄ«jatthaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹

dumÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

timÅ«lakampi \Se I 231/ catumÅ«lakampi paÃ±camÅ«lakampi chamÅ«lakampi sattamÅ«lak
navamÅ«lakampi evameva vitthÄ• retabbaá¹ƒ.

idaá¹ƒ sabbamÅ«lakaá¹ƒ.

<243> Ä• rogyatthaÃ±ca sukhatthaÃ±ca bhesajjatthaÃ±ca dÄ• natthaÃ±ca puÃ±Ã±atthaÃ±c
saggatthaÃ±ca bÄ«jatthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca davatthaÃ±ca ceteti upakkamati mucca
saá¹…ghÄ• disesassa.

sabbamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<244> nÄ«laÃ±ca \Ne 156/ pÄ«takaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• di

nÄ«laÃ±ca lohitakaÃ±ca ... pe ... nÄ«laÃ±ca odÄ• taÃ±ca ... nÄ«laÃ±ca takkavaá¹‡á¹‡aÃ±c
dakavaá¹‡á¹‡aÃ±ca ... nÄ«laÃ±ca telavaá¹‡á¹‡aÃ±ca ... nÄ«laÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca
dadhivaá¹‡á¹‡aÃ±ca ... nÄ«laÃ±ca sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccatti, Ä• patt

ekamÅ«lakassa khaá¹‡á¸• acakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<245> pÄ«takaÃ±ca \Be 159/ lohitakaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ•

pÄ«takaÃ±ca odÄ• taÃ±ca ... pe ... pÄ«takaÃ±ca takkavaá¹‡á¹‡aÃ±ca ... pÄ«takaÃ±ca daka
pÄ«takaÃ±ca telavaá¹‡á¹‡aÃ±ca ... pÄ«takaÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca ... pÄ«takaÃ±ca da
pÄ«takaÃ±ca sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesass

pÄ«takaÃ±ca nÄ«laÃ±ca ceteti upakkamati muccati, Ä• patti \Se I 232/ saá¹…ghÄ• disesas

ekamÅ«lakassa baddhacakkaá¹ƒ.

<246> lohitakaÃ±ca odÄ• taÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa

lohitakaÃ±ca takkavaá¹‡á¹‡aÃ±ca ... pe ... lohitakaÃ±ca dakavaá¹‡á¹‡aÃ±ca ... lohitakaÃ±c
... lohitakaÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca ... lohitakaÃ±ca dadhivaá¹‡á¹‡aÃ±ca ... lohitakaÃ±ca
ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

lohitakaÃ±ca nÄ«laÃ±ca ... pe ... lohitakaÃ±ca pÄ«takaÃ±ca ceteti upakkamati muccati, Ä•
saá¹…ghÄ• disesassa.

odÄ• taÃ±ca \Ne 157/ takkavaá¹‡á¹‡aÃ±ca ... pe ... odÄ• taÃ±ca dakavaá¹‡á¹‡aÃ±ca ... od
telavaá¹‡á¹‡aÃ±ca ... odÄ• taÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca ... odÄ• taÃ±ca dadhivaá¹‡á¹‡aÃ
sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

odÄ• taÃ±ca nÄ«laÃ±ca ... pe ... odÄ• taÃ±ca pÄ«takaÃ±ca ... odÄ• taÃ±ca lohitakaÃ±ca ce
Ä• patti saá¹…ghÄ• disesassa.

takkavaá¹‡á¹‡aÃ±ca dakavaá¹‡á¹‡aÃ±ca ... pe ... takkavaá¹‡á¹‡aÃ±ca telavaá¹‡á¹‡aÃ±ca
khÄ«ravaá¹‡á¹‡aÃ±ca ... takkavaá¹‡á¹‡aÃ±ca dadhivaá¹‡á¹‡aÃ±ca ... takkavaá¹‡á¹‡aÃ±ca
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

takkavaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ... pe ... takkavaá¹‡á¹‡aÃ±ca pÄ«takaÃ±ca ... takkavaá¹‡á
takkavaá¹‡á¹‡aÃ±ca odÄ• taÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa

dakavaá¹‡á¹‡aÃ±ca \Be 160/ telavaá¹‡á¹‡aÃ±ca ... pe ... dakavaá¹‡á¹‡aÃ±ca khÄ«ravaá¹‡
dakavaá¹‡á¹‡aÃ±ca dadhivaá¹‡á¹‡aÃ±ca ... dakavaá¹‡á¹‡aÃ±ca sappivaá¹‡á¹‡aÃ±ca cete
Ä• patti saá¹…ghÄ• disesassa.

dakavaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ... pe ... dakavaá¹‡á¹‡aÃ±ca pÄ«takaÃ±ca ... dakavaá¹‡á¹‡
dakavaá¹‡á¹‡aÃ±ca odÄ• taÃ±ca ... dakavaá¹‡á¹‡aÃ±ca takkavaá¹‡á¹‡aÃ±ca ceteti upakka
Ä• patti saá¹…ghÄ• disesassa.

telavaá¹‡á¹‡aÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca ... pe ... telavaá¹‡á¹‡aÃ±ca dadhivaá¹‡á¹‡aÃ±ca
sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

telavaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ... pe ... telavaá¹‡á¹‡aÃ±ca pÄ«takaÃ±ca ... telavaá¹‡á¹‡aÃ
telavaá¹‡á¹‡aÃ±ca odÄ• taÃ±ca ... telavaá¹‡á¹‡aÃ±ca takkavaá¹‡á¹‡aÃ±ca ... telavaá¹‡á¹‡
ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

khÄ«ravaá¹‡á¹‡aÃ±ca \Ne 158/ dadhivaá¹‡á¹‡aÃ±ca ... pe ... khÄ«ravaá¹‡á¹‡aÃ±ca sappiv
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

khÄ«ravaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ... pe ... khÄ«ravaá¹‡á¹‡aÃ±ca pÄ«takaÃ±ca ... khÄ«rava
... khÄ«ravaá¹‡á¹‡aÃ±ca odÄ• taÃ±ca ... khÄ«ravaá¹‡á¹‡aÃ±ca takkavaá¹‡á¹‡aÃ±ca ... khÄ
dakavaá¹‡á¹‡aÃ±ca ... khÄ«ravaá¹‡á¹‡aÃ±ca telavaá¹‡á¹‡aÃ±ca ceteti upakkamati muccat
saá¹…ghÄ• disesassa.

dadhivaá¹‡á¹‡aÃ±ca sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• d

dadhivaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ... pe ... dadhivaá¹‡á¹‡aÃ±ca pÄ«takaÃ±ca ... dadhivaá¹‡á
dadhivaá¹‡á¹‡aÃ±ca odÄ• taÃ±ca ... dadhivaá¹‡á¹‡aÃ±ca takkavaá¹‡á¹‡aÃ±ca ... dadhivaá
dakavaá¹‡á¹‡aÃ±ca ... dadhivaá¹‡á¹‡aÃ±ca telavaá¹‡á¹‡aÃ±ca ... dadhivaá¹‡á¹‡aÃ±ca khÄ
upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

sappivaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

sappivaá¹‡á¹‡aÃ±ca pÄ«takaÃ±ca ... pe ... sappivaá¹‡á¹‡aÃ±ca lohitakaÃ±ca ... sappivaá¹‡
... sappivaá¹‡á¹‡aÃ±ca takkavaá¹‡á¹‡aÃ±ca ... sappivaá¹‡á¹‡aÃ±ca dakavaá¹‡á¹‡aÃ±ca ...
telavaá¹‡á¹‡aÃ±ca ... sappivaá¹‡á¹‡aÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca \Se I 234/ ... sappivaá¹‡á
dadhivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

ekamÅ«lakassa baddhacakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

nÄ«laÃ±ca \Be 161/ pÄ«takaÃ±ca lohitakaÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…g
nÄ«laÃ±ca pÄ«takaÃ±ca sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…gh

dumÅ«lakassa khaá¹‡á¸• acakkaá¹ƒ.

pÄ«takaÃ±ca \Ne 159/ lohitakaÃ±ca odÄ• taÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…
pÄ«takaÃ±ca lohitakaÃ±ca sappivaá¹‡á¹‡aÃ±ca ... pe ... pÄ«takaÃ±ca lohitakaÃ±ca nÄ«laÃ
muccati, Ä• patti saá¹…ghÄ• disesassa.

dumÅ«lakassa baddhacakkaá¹ƒ saá¹ƒkhittaá¹ƒ.

dadhivaá¹‡á¹‡aÃ±ca sappivaá¹‡á¹‡aÃ±ca nÄ«laÃ±ca ceteti upakkamati muccati, Ä• patti sa
... dadhivaá¹‡á¹‡aÃ±ca sappivaá¹‡á¹‡aÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca ceteti upakkamati mucc
saá¹…ghÄ• disesassa.

dumÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

timÅ«lakampi catumÅ«lakampi paÃ±camÅ«lakampi chamÅ«lakampi sattamÅ«lakampi aá¹-á
evameva vitthÄ• retabbaá¹ƒ.

idaá¹ƒ sabbamÅ«lakaá¹ƒ.

<247> nÄ«laÃ±ca \Se I 235/ pÄ«takaÃ±ca lohitakaÃ±ca odÄ• taÃ±ca takkavaá¹‡á¹‡aÃ±ca
telavaá¹‡á¹‡aÃ±ca khÄ«ravaá¹‡á¹‡aÃ±ca dadhivaá¹‡á¹‡aÃ±ca sappivaá¹‡á¹‡aÃ±ca ceteti
saá¹…ghÄ• disesassa.

sabbamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<248> Ä• rogyatthaÃ±ca nÄ«laÃ±ca {Ä• rogyatthaá¹ƒ nÄ«laá¹ƒ (?) } ceteti upakkamati muc
saá¹…ghÄ• disesassa.

Ä• rogyatthaÃ±ca sukhatthaÃ±ca nÄ«laÃ±ca pÄ«takaÃ±ca ceteti upakkamati muccati, Ä• pa

Ä• rogyatthaÃ±ca \Be 162/ sukhatthaÃ±ca bhesajjatthaÃ±ca nÄ«laÃ±ca pÄ«takaÃ±ca lohita
muccati, Ä• patti saá¹…ghÄ• disesassa.

ubhato \Ne 160/ vaá¸• á¸• hakaá¹ƒ evameva vaá¸• á¸• hetabbaá¹ƒ.

Ä• rogyatthaÃ±ca \Ee III 115/ sukhatthaÃ±ca bhesajjatthaÃ±ca dÄ• natthaÃ±ca puÃ±Ã±atth
saggatthaÃ±ca bÄ«jatthaÃ±ca vÄ«maá¹ƒsatthaÃ±ca davatthaÃ±ca nÄ«laÃ±ca pÄ«takaÃ±ca
takkavaá¹‡á¹‡aÃ±ca dakavaá¹‡á¹‡aÃ±ca telavaá¹‡á¹‡aÃ±ca \Se I 236/ khÄ«ravaá¹‡á¹‡aÃ±
sappivaá¹‡á¹‡aÃ±ca ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

missakacakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<249> nÄ«laá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati pÄ«takaá¹ƒ muccati, Ä• patti saá¹…ghÄ

nÄ«laá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati lohitakaá¹ƒ ... pe ... odÄ• taá¹ƒ \Se I 237/ ... ta
dakavaá¹‡á¹‡aá¹ƒ ... telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ ... sapp
muccati, Ä• patti saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<250> pÄ«takaá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati lohitakaá¹ƒ muccati, Ä• patti saá¹…g

pÄ«takaá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati odÄ• taá¹ƒ ... pe ... takkavaá¹‡á¹‡aá¹ƒ ... da
telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ ... sappivaá¹‡á¹‡aá¹ƒ ... nÄ«
Ä• patti saá¹…ghÄ• disesassa.

baddhacakkamÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<251> sappivaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati nÄ«laá¹ƒ muccati, Ä• patti sa

sappivaá¹‡á¹‡aá¹ƒ \Ne 161/ mocessÄ• mÄ«ti ceteti upakkamati pÄ«takaá¹ƒ ... pe ... lohitaka
I 238/ ... takkavaá¹‡á¹‡aá¹ƒ ... dakavaá¹‡á¹‡aá¹ƒ ... telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹
dadhivaá¹‡á¹‡aá¹ƒ muccati, Ä• patti saá¹…ghÄ• disesassa.

kucchicakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<252> pÄ«takaá¹ƒ \Be 163/ mocessÄ• mÄ«ti ceteti upakkamati nÄ«laá¹ƒ muccati, Ä• patti s

lohitakaá¹ƒ ... pe ... odÄ• taá¹ƒ ... takkavaá¹‡á¹‡aá¹ƒ ... dakavaá¹‡á¹‡aá¹ƒ ... telavaá¹‡á¹‡aá
khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ ... sappivaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti up
muccati, Ä• patti saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa paá¹-hamaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<253> lohitakaá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati pÄ«takaá¹ƒ muccati, Ä• patti saá¹…g

odÄ• taá¹ƒ ... pe ... takkavaá¹‡á¹‡aá¹ƒ ... dakavaá¹‡á¹‡aá¹ƒ ... telavaá¹‡á¹‡aá¹ƒ ... khÄ«rav

\Se I 239/ ... dadhivaá¹‡á¹‡aá¹ƒ ... sappivaá¹‡á¹‡aá¹ƒ ... nÄ«laá¹ƒ mocessÄ• mÄ«ti ceteti u
pÄ«takaá¹ƒ muccati, Ä• patti saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa dutiyaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<254> odÄ• taá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati lohitakaá¹ƒ muccati, Ä• patti saá¹…gh

takkavaá¹‡á¹‡aá¹ƒ ... pe ... dakavaá¹‡á¹‡aá¹ƒ ... telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹ƒ ...
dadhivaá¹‡á¹‡aá¹ƒ ...

sappivaá¹‡á¹‡aá¹ƒ ... nÄ«laá¹ƒ \Ne 162/ ... pÄ«takaá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati

Ä• patti saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa tatiyaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<255> takkavaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati odÄ• taá¹ƒ muccati, Ä• patti s

dakavaá¹‡á¹‡aá¹ƒ ... pe ... telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ ..
sappivaá¹‡á¹‡aá¹ƒ ... nÄ«laá¹ƒ ... pÄ«takaá¹ƒ ... lohitakaá¹ƒ mocessÄ• mÄ«ti ceteti upakka
muccati, Ä• patti saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa catutthaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<256> dakavaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati takkavaá¹‡á¹‡aá¹ƒ muccati, Ä

telavaá¹‡á¹‡aá¹ƒ \Be 164/ ... pe ... khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ ... sappivaá¹‡
...

pÄ«takaá¹ƒ ... lohitakaá¹ƒ ... odÄ• taá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati takkavaá¹‡á¹‡a
saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa paÃ±camaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<257> telavaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati dakavaá¹‡á¹‡aá¹ƒ muccati, Ä•

khÄ«ravaá¹‡á¹‡aá¹ƒ ... pe ... dadhivaá¹‡á¹‡aá¹ƒ ... sappivaá¹‡á¹‡aá¹ƒ ... nÄ«laá¹ƒ \Se I 240
... lohitakaá¹ƒ ...

odÄ• taá¹ƒ ... takkavaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati dakavaá¹‡á¹‡aá¹ƒ mu
saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa chaá¹-á¹-haá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<258> khÄ«ravaá¹‡á¹‡aá¹ƒ \Ne 163/ mocessÄ• mÄ«ti ceteti upakkamati telavaá¹‡á¹‡aá¹ƒ n
saá¹…ghÄ• disesassa.

dadhivaá¹‡á¹‡aá¹ƒ ... pe ... sappivaá¹‡á¹‡aá¹ƒ ... nÄ«laá¹ƒ ... pÄ«takaá¹ƒ ... lohitakaá¹ƒ ... c
takkavaá¹‡á¹‡aá¹ƒ ... dakavaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati telavaá¹‡á¹‡aá
saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa sattamaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<259> dadhivaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati khÄ«ravaá¹‡á¹‡aá¹ƒ muccati,
saá¹…ghÄ• disesassa.

sappivaá¹‡á¹‡aá¹ƒ ... pe ... nÄ«laá¹ƒ ... pÄ«takaá¹ƒ ... lohitakaá¹ƒ ... odÄ• taá¹ƒ ... takkavaá
dakavaá¹‡á¹‡aá¹ƒ ... telavaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati khÄ«ravaá¹‡á¹‡a
saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa aá¹-á¹-hamaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<260> sappivaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati dadhivaá¹‡á¹‡aá¹ƒ muccati, Ä

nÄ«laá¹ƒ ... pe ... pÄ«takaá¹ƒ ... lohitakaá¹ƒ ... odÄ• taá¹ƒ ... takkavaá¹‡á¹‡aá¹ƒ ... dakavaá
telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti upakkamati dadhivaá¹‡á¹‡
saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa navamaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<261> nÄ«laá¹ƒ \Be 165/ mocessÄ• mÄ«ti ceteti upakkamati sappivaá¹‡á¹‡aá¹ƒ muccati, Ä

pÄ«takaá¹ƒ \Ne 164/ ... pe ... lohitakaá¹ƒ ... odÄ• taá¹ƒ ... takkavaá¹‡á¹‡aá¹ƒ ... dakavaá¹‡á
... telavaá¹‡á¹‡aá¹ƒ ... khÄ«ravaá¹‡á¹‡aá¹ƒ ... dadhivaá¹‡á¹‡aá¹ƒ mocessÄ• mÄ«ti ceteti up
sappivaá¹‡á¹‡aá¹ƒ muccati, Ä• patti saá¹…ghÄ• disesassa.

piá¹-á¹-hicakkassa dasamaá¹ƒ gamanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

piá¹-á¹-hicakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<262> ceteti \Ee III 116/ upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa.

ceteti upakkamati na muccati, Ä• patti thullaccayassa.

ceteti na upakkamati muccati, anÄ• patti.

ceteti na upakkamati na muccati, anÄ• patti.

na ceteti upakkamati muccati, anÄ• patti.

na ceteti upakkamati na muccati, anÄ• patti.

na ceteti na upakkamati muccati, anÄ• patti.

na ceteti na upakkamati na muccati, anÄ• patti.

anÄ• patti supinantena, namocanÄ• dhippÄ• yassa, ummattakassa, khittacittassa, vedanÄ•
Ä• dikammikassÄ• ti.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

supinoccÄ• rapassÄ• vo \Ne 165/, vitakkuá¹‡hodakena ca.

bhesajjaá¹ƒ kaá¹‡á¸• uvaá¹ƒ maggo, vatthi jantÄ• gharupakkamo {jantaggupakkamo (Ce), ja
||

sÄ• maá¹‡ero ca sutto ca, Å«ru muá¹-á¹-hinÄ• pÄ«á¸·ayi.

Ä• kÄ• se thambhaá¹ƒ nijjhÄ• yi, chiddaá¹ƒ kaá¹-á¹-hena ghaá¹-á¹-ayi ||

soto \Se I 242/ udaÃ±jalaá¹ƒ dhÄ• vaá¹ƒ, pupphÄ• valiyaá¹ƒ pokkharaá¹ƒ.

vÄ• likÄ• kaddamusseko {kaddamoseko (?) }, sayanaá¹…guá¹-á¹-hakena cÄ• ti ||

vinÄ«tavatthu

<263> tena \Be 166/ kho pana samayena aÃ±Ã±atarassa bhikkhuno supinantena asuci muc
--- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kacci nu kho ahaá¹ƒ saá¹…ghÄ• disesaâ
ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``anÄ• patti, bhikkhu, supinantenÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno uccÄ• raá¹ƒ karontassa asuci mucci. ta
pe ... ``kiá¹ƒcitto tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ, bhagavÄ• , mocanÄ• dhippÄ• y
bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno passÄ• vaá¹ƒ karontassa asuci mucci.
pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno kÄ• mavitakkaá¹ƒ vitakkentassa asuci
ahosi ... pe ... ``anÄ• patti, bhikkhu, vitakkentassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno uá¹‡hodakena nhÄ• yantassa asuci mu
kukkuccaá¹ƒ ahosi ... pe ... ``kiá¹ƒcitto \Se I 243/ tvaá¹ƒ, bhikkhÅ«â€™â€™ ti? ``nÄ• haá¹ƒ,
mocanÄ• dhippÄ• yoâ€™â€™ ti. ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa uá¹‡hodaken
tassa kukkuccaá¹ƒ \Ee III 117/ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno saá¹…
nti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa uá¹‡hodaken
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thulla

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno aá¹…gajÄ• te vaá¹‡o hoti. bhesajjena
Ä• limpentassa asuci mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena \Be 167/ kho pana samayena aÃ±Ã±atarassa bhikkhuno aá¹…gajÄ• te vaá¹‡o hoti. mo
mocanÄ• mippÄ• yassa (Se) } bhesajjena Ä• limpentassa asuci mucci ... pe ... asuci na muc
ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno aá¹‡á¸• aá¹ƒ kaá¹‡á¸• uvantassa asuc
ahosi ... pe ... ``anÄ• patti \Se I 244/, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa aá¹‡á¸• aá¹ƒ
{kaá¹‡á¸• Å«vantassa (Ce) } asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi
``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<264> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno maggaá¹ƒ gacchantassa asuci
ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena \Ne 167/ kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa mag
... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ•

Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno vatthiá¹ƒ gahetvÄ• passÄ• vaá¹ƒ karo
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa vatthiá¹ƒ gah
asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno jantÄ• ghare udaravaá¹-á¹-iá¹ƒ tÄ• pen
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena \Be 168/ kho pana \Se I 245/ samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• y
udaravaá¹-á¹-iá¹ƒ tÄ• pentassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ aho
``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno jantÄ• ghare upajjhÄ• yassa piá¹-á¹-hip
asuci mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• ya

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa jantÄ• ghare
piá¹-á¹-hiparikammaá¹ƒ karontassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ
``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

<265> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno Å«ruá¹ƒ ghaá¹-á¹-Ä• pentassa a
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena \Ne 168/ kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa Å«ru
mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹.
Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu mocanÄ• dhippÄ• yo aÃ±Ã±ataraá¹ƒ sÄ• ma
tvaá¹ƒ, Ä• vuso sÄ• maá¹‡era, aá¹…gajÄ• taá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. so tassa aá¹…g
asuci \Se I 246/ mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• pa
saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu suttassa sÄ• maá¹‡erassa aá¹…gajÄ• taá¹ƒ
mucci. tassa kukkuccaá¹ƒ ahosi \Ee III 118/ ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• dises
dukkaá¹-assÄ• â€™â€™ ti.

<266> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa Å«rÅ«
asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Be 169/ kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa muá
pÄ«á¸·entassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ•
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa Ä• kÄ• se kaá
... pe ... asuci na \Se I 247/ mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno kÄ• yaá¹ƒ thambhentassa asuci mucci
pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa kÄ• yaá¹ƒ tha
... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ•
Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• ratto mÄ• tugÄ• massa aá¹…gajÄ• taá¹ƒ
mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa. na ca
sÄ• rattena mÄ• tugÄ• massa aá¹…gajÄ• taá¹ƒ upanijjhÄ• yitabbaá¹ƒ. yo upanijjhÄ• yeyya,
ti.

<267> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa tÄ• á¸·
pavesentassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ•
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa kaá¹-á¹-hena
ghaá¹-á¹-entassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``an
bhikkhu, saá¹…ghÄ• disesassa \Se I 248/; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Be 170/ kho pana samayena aÃ±Ã±atarassa bhikkhuno paá¹-isote nhÄ• yantassa asu
ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa paá¹-isote nh
... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• dises

thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno udaÃ±jalaá¹ƒ kÄ«á¸·antassa asuci muc
... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa udaÃ±jalaá¹ƒ
pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• dis
thullaccayassÄ• â€™â€™ ti.

tena \Ne 170/ kho pana samayena aÃ±Ã±atarassa bhikkhuno udake dhÄ• vantassa asuci m
ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa udake dhÄ• v
asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesas
thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno pupphÄ• valiyaá¹ƒ {pupphÄ• vaá¸·iyaá
kÄ«á¸·antassa \Se I 249/ asuci mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkh
namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa pupphÄ• valiy
... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ•
Ä• patti thullaccayassÄ• â€™â€™ ti.

<268> tena \Be 171/ kho pana samayena aÃ±Ã±atarassa bhikkhuno pokkharavane dhÄ• va
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa pokkharavane
pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• dis
thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa vÄ• likaá¹ƒ aa
asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa kaddamaá¹ƒ
asuci mucci ... pe ... asuci na mucci \Ee III 119/. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• pa
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Ne 171/ kho pana samayena aÃ±Ã±atarassa bhikkhuno udakena aá¹…gajÄ• taá¹ƒ \Se
mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, namocanÄ• dhippÄ• yassÄ•

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa udakena aá¹.
mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹.
Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa sayane aá¹…
asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu,
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarassa bhikkhuno mocanÄ• dhippÄ• yassa aá¹…guá¹-á¹-
ghaá¹-á¹-entassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi \Be 172/ ---
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kacci nu kho ahaá¹ƒ saá¹…ghÄ• disesaá¹ƒ Ä• pattiá¹ƒ Ä•
etamatthaá¹ƒ Ä• rocesi. ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayass

sukkavissaá¹-á¹-hisikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ

<269> tena \Se I 251/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« araÃ±Ã±e viharati. tassÄ• yasmato vihÄ• r
pÄ• sÄ• diko, majjhegabbho, samantÄ• pariyÄ• gÄ• ro, supaÃ±Ã±attaá¹ƒ maÃ±capÄ«á¹-ha
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ supaá¹-á¹-hitaá¹ƒ, pariveá¹‡aá¹ƒ susammaá¹-á¹-haá¹ƒ. ba
udÄ• yissa vihÄ• rapekkhakÄ• Ä• gacchanti. aÃ±Ã±ataropi brÄ• hmaá¹‡o sapajÄ• patiko y
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``icchÄ• r
172/ vihÄ• raá¹ƒ pekkhituâ€™â€™ nti. ``tena hi, brÄ• hmaá¹‡a, pekkhassÅ«â€™â€™ ti, av
{apÄ• puraá¹‡aá¹ƒ (Se) } Ä• dÄ• ya ghaá¹-ikaá¹ƒ ugghÄ• á¹-etvÄ• kavÄ• á¹-aá¹ƒ paá¹‡Ä• r
sopi kho brÄ• hmaá¹‡o Ä• yasmato udÄ• yissa piá¹-á¹-hito pÄ• visi. sÄ• pi kho brÄ• hmaá¹‡
piá¹-á¹-hito pÄ• visi. atha kho Ä• yasmÄ• udÄ• yÄ« ekacce vÄ• tapÄ• ne vivaranto ekacce
gabbhaá¹ƒ anuparigantvÄ• piá¹-á¹-hito Ä• gantvÄ• tassÄ• brÄ• hmaá¹‡iyÄ• aá¹…gamaá
brÄ• hmaá¹‡o Ä• yasmatÄ• udÄ• yinÄ• saddhiá¹ƒ paá¹-isammoditvÄ• agamÄ• si. atha kh
attamanavÄ• caá¹ƒ nicchÄ• resi --- ``uá¸·Ä• rÄ• ime samaá¹‡Ä• sakyaputtiyÄ• ye ime \Se
viharanti. bhavampi udÄ• yÄ« uá¸·Ä• ro yo evarÅ«pe araÃ±Ã±e viharatÄ«â€™â€™ ti.

evaá¹ƒ vutte sÄ• brÄ• hmaá¹‡Ä« taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca \Ee III 120/ --- ``kuto ta
yatheva me tvaá¹ƒ aá¹…gamaá¹…gÄ• ni parÄ• masi evameva me samaá¹‡o udÄ• yÄ« aá¹.

atha kho so brÄ• hmaá¹‡o ujjhÄ• yati khiyyati vipÄ• ceti --- ``alajjino ime samaá¹‡Ä• sakyap
musÄ• vÄ• dino. ime hi nÄ• ma dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ• d
kalyÄ• á¹‡adhammÄ• paá¹-ijÄ• nissanti! natthi imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ natthi imesaá¹ƒ
naá¹-á¹-haá¹ƒ imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ naá¹-á¹-haá¹ƒ imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, kuto i
imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, apagatÄ• ime sÄ• maÃ±Ã±Ä• apagatÄ• ime brahmaÃ±Ã±Ä•
mama bhariyÄ• ya aá¹…gamaá¹…gÄ• ni parÄ• masissati! na hi sakkÄ• kulitthÄ«hi kuladhÄ
kulasuá¹‡hÄ• hi kuladÄ• sÄ«hi Ä• rÄ• maá¹ƒ vÄ• vihÄ• raá¹ƒ vÄ• gantuá¹ƒ. sace {sace hi
kuladhÄ«taro {kuladhÄ«tÄ• yo (Ce Se) } kulakumÄ• riyo kulasuá¹‡hÄ• yo kuladÄ• siyo Ä• r
gaccheyyuá¹ƒ, tÄ• pi samaá¹‡Ä• sakyaputtiyÄ• dÅ«seyyuâ€™â€™ nti!

assosuá¹ƒ kho bhikkhu tassa brÄ• hmaá¹‡assa ujjhÄ• yantassa khiyyantassa vipÄ• centass
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« m
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• n
pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ paá¹-ipu
tvaá¹ƒ, udÄ• yi, mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjasÄ«â€™â€™
ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appati
assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa
173/ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjissasi! nanu mayÄ• , moghapurisa, anekapariyÄ• yen
sarÄ• gÄ• ya ... pe ... kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo akkhÄ• to. netaá¹ƒ, moghapu
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<270> __ ``yo pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ• mena saddhiá¹ƒ k
samÄ• pajjeyya hatthaggÄ• haá¹ƒ vÄ• veá¹‡iggÄ• haá¹ƒ vÄ• aÃ±Ã±atarassa vÄ• aÃ±Ã±a
parÄ• masanaá¹ƒ, saá¹…ghÄ• disesoâ€™â€™ ti_.

<271> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__otiá¹‡á¹‡o_ \Ee III 121/ \Be 174/ nÄ• ma sÄ• ratto apekkhavÄ• paá¹-ibaddhacitto.

__vipariá¹‡ata_nti rattampi cittaá¹ƒ vipariá¹‡ataá¹ƒ. duá¹-á¹-hampi cittaá¹ƒ vipariá¹‡ataá¹ƒ. n
cittaá¹ƒ vipariá¹‡ataá¹ƒ. apica, rattaá¹ƒ cittaá¹ƒ imasmiá¹ƒ atthe adhippetaá¹ƒ vipariá¹‡atant

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ«, na tiracchÄ• nagatÄ• . anta
pageva mahattarÄ«.

__saddhi_nti ekato.

__kÄ• yasaá¹ƒsaggaá¹ƒ_ \Se I 254/ __samÄ• pajjeyyÄ• _ti ajjhÄ• cÄ• ro vuccati.

__hattho_ nÄ• ma kapparaá¹ƒ upÄ• dÄ• yaá¹ƒ yÄ• va agganakhÄ• .

__veá¹‡Ä«_ nÄ• ma suddhakesÄ• vÄ• , suttamissÄ• vÄ• , mÄ• lÄ• missÄ• vÄ• , hiraÃ±Ã±
vÄ• , muttÄ• missÄ• vÄ• , maá¹‡imissÄ• vÄ• .

__aá¹…gaá¹ƒ_ nÄ• ma hatthaÃ±ca veá¹‡iÃ±ca á¹-hapetvÄ• avasesaá¹ƒ aá¹…gaá¹ƒ nÄ• m

<272> Ä• masanÄ• \Ne 174/, parÄ• masanÄ• , omasanÄ• , ummasanÄ• , olaá¹…ghanÄ• ,
patikaá¸• á¸• hanÄ• , abhiniggaá¹‡hanÄ• , abhinippÄ«á¸·anÄ• , gahaá¹‡aá¹ƒ, chupanaá¹ƒ.

__Ä• masanÄ• _ nÄ• ma Ä• maá¹-á¹-hamattÄ• .

__parÄ• masanÄ• _ nÄ• ma itocito ca saá¹ƒcopanÄ• .

__omasanÄ• _ nÄ• ma heá¹-á¹-hÄ• oropanÄ• .

__ummasanÄ• _ nÄ• ma uddhaá¹ƒ uccÄ• raá¹‡Ä• .

__olaá¹…ghanÄ• _ nÄ• ma heá¹-á¹-hÄ• onamanÄ• .

__ullaá¹…ghanÄ• _ nÄ• ma uddhaá¹ƒ uccÄ• raá¹‡Ä• .

__Ä• kaá¸• á¸• hanÄ• _ nÄ• ma Ä• viÃ±chanÄ• {Ä• viÃ±janÄ• (Ce Se) }.

__patikaá¸• á¸• hanÄ• _ nÄ• ma patippaá¹‡Ä• manÄ• .

__abhiniggaá¹‡hanÄ• _ nÄ• ma aá¹…gaá¹ƒ gahetvÄ• nippÄ«á¸·anÄ• .

__abhinippÄ«á¸·anÄ• _ nÄ• ma kenaci saha nippÄ«á¸·anÄ• .

__gahaá¹‡aá¹ƒ_ nÄ• ma gahitamattaá¹ƒ.

__chupanaá¹ƒ_ nÄ• ma phuá¹-á¹-hamattaá¹ƒ.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<273> itthÄ« \Be 175/ \Ne 175/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca bhikkhu ca. naá¹ƒ itthiyÄ•
Ä• masati parÄ• masati omasati ummasati olaá¹…gheti ullaá¹…gheti \Se I 255/ Ä• kaá¸• á¸•
abhiniggaá¹‡hÄ• ti abhinippÄ«á¸·eti gaá¹‡hÄ• ti chupati, Ä• patti saá¹…ghÄ• disesassa.

itthÄ« ca hoti vematiko sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ• yaá¹ƒ Ä• masa
... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa.

itthÄ« ca hoti paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ•
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa.

itthÄ« ca hoti purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ• yaá¹ƒ Ä
pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa.

itthÄ« ca hoti tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena k
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa.

paá¹‡á¸• ako ca hoti paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ paá¹‡á¸• akass
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa.

paá¹‡á¸• ako ca hoti vematiko sÄ• ratto ca. bhikkhu ca naá¹ƒ paá¹‡á¸• akassa kÄ• yena kÄ
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá¹-assa.

paá¹‡á¸• ako ca hoti purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ paá¹‡á¸• akassa kÄ• y
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá¹-assa.

paá¹‡á¸• ako ca hoti tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ paá¹‡á¸• ak
Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati \Se I 256/, Ä• patti dukkaá¹-assa.

paá¹‡á¸• ako \Be 176/ \Ne 176/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ paá¹‡á
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá¹-assa.

puriso ca hoti purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ purisassa kÄ• yena kÄ• yaá¹
... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá¹-assa.

puriso ca hoti vematiko ... pe ... puriso ca hoti tiracchÄ• nagatasaÃ±Ã±Ä« ... puriso ca hoti it
puriso ca hoti paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ purisassa kÄ• yena kÄ
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá¹-assa.

tiracchÄ• nagato ca hoti tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto \Se I 257/ ca. bhikkhu ca naá
kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá¹-a

tiracchÄ• nagato ca hoti vematiko ... pe ... tiracchÄ• nagato ca hoti itthisaÃ±Ã±Ä« ... tiracch
paá¹‡á¸• akasaÃ±Ã±Ä« ... tiracchÄ• nagato ca hoti. purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu
tiracchÄ• nagatassa kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupa

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<274> dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinn
kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ vematiko sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itthÄ«n
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ thullacca

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ paá¹‡á¸• akasaÃ±Ã±Ä« ... pe ... purisasaÃ±Ã±Ä« ... tiracc
sÄ• ratto \Ne 177/ ca. bhikkhu ca dvinnaá¹ƒ itthÄ«naá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ
gaá¹‡hÄ• ti \Se I 258/ chupati, Ä• patti dvinnaá¹ƒ thullaccayÄ• naá¹ƒ.

dve \Be 177/ paá¹‡á¸• akÄ• dvinnaá¹ƒ paá¹‡á¸• akÄ• naá¹ƒ paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ra
dvinnaá¹ƒ paá¹‡á¸• akÄ• naá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡h
dvinnaá¹ƒ thullaccayÄ• naá¹ƒ.

dve paá¹‡á¸• akÄ• dvinnaá¹ƒ paá¹‡á¸• akÄ• naá¹ƒ vematiko ... pe ... purisasaÃ±Ã±Ä« ... tir
... itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ paá¹‡á¸• akÄ• naá¹ƒ kÄ• yena k
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

dve purisÄ• dvinnaá¹ƒ purisÄ• naá¹ƒ purisasaÃ±Ã±Ä« sÄ• ratto ca bhikkhu ca naá¹ƒ dvinna
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-

dve purisÄ• dvinnaá¹ƒ purisÄ• naá¹ƒ vematiko ... pe ... tiracchÄ• nagatasaÃ±Ã±Ä« ... itthisa
paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ purisÄ• naá¹ƒ kÄ• yena k
... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

dve tiracchÄ• nagatÄ• dvinnaá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ tiracchÄ• nagatasaÃ±Ã±Ä« sÄ•
dvinnaá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... ga
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

dve tiracchÄ• nagatÄ• dvinnaá¹ƒ tiracchÄ• nagatÄ• naá¹ƒ vematiko ... pe ... itthisaÃ±Ã±Ä«
\Se I 259/ ... purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ tiracchÄ• nagatÄ• n
Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

<275> itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu \Ee III 123
kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti saá¹…ghÄ

itthÄ« \Ne 178/ ca paá¹‡á¸• ako ca ubhinnaá¹ƒ vematiko sÄ• ratto ca. bhikkhu ca naá¹ƒ ubh
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayena dukka

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ thullaccay

itthÄ« \Be 178/ ca paá¹‡á¸• ako ca ubhinnaá¹ƒ purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca na
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayena dukka

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca n
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayena dukka

itthÄ« ca puriso ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinnaá¹ƒ kÄ
Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti saá¹…ghÄ• disesena dukkaá¹-

itthÄ« \Se I 260/ ca puriso ca ubhinnaá¹ƒ vematiko ... pe ... paá¹‡á¸• akasaÃ±Ã±Ä« ... purisa
tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinnaá¹ƒ kÄ• yena kÄ• yaá¹ƒ
... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayena dukkaá¹-assa.

itthÄ« ca tiracchÄ• nagato ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhi
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti saá¹…ghÄ• disesen

itthÄ« ca tiracchÄ• nagato ca ubhinnaá¹ƒ vematiko ... pe ... paá¹‡á¸• akasaÃ±Ã±Ä« ... puris
... tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinnaá¹ƒ kÄ• yena kÄ• yaá
pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayena dukkaá¹-assa.

paá¹‡á¸• ako \Ne 179/ ca puriso ca ubhinnaá¹ƒ paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkh
kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccay

paá¹‡á¸• ako ca puriso ca ubhinnaá¹ƒ vematiko ... pe ... purisasaÃ±Ã±Ä« ... tiracchÄ• nagat

itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinnaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati par
gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

paá¹‡á¸• ako ca tiracchÄ• nagato ca ubhinnaá¹ƒ paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikk
kÄ• yena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccay

paá¹‡á¸• ako \Be 179/ ca tiracchÄ• nagato ca ubhinnaá¹ƒ vematiko ... pe ... purisasaÃ±Ã±Ä
tiracchÄ• nagatasaÃ±Ã±Ä« ... itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinnaá¹ƒ kÄ•
parÄ• masati ... pe ... gaá¹‡hÄ• ti \Se I 262/ chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

puriso ca tiracchÄ• nagato ca ubhinnaá¹ƒ purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ u
kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä

puriso ca tiracchÄ• nagato ca ubhinnaá¹ƒ vematiko ... pe ... tiracchÄ• nagatasaÃ±Ã±Ä« ... it
paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinnaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• r
gaá¹‡hÄ• ti chupati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

dumÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<276> itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ• ya
Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
kÄ• yapaá¹-ibaddhaá¹ƒ \Ne 180/ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• pa
thullaccayÄ• naá¹ƒ \Ee III 124/ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti \Se I 2
dukkaá¹-assa ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yapaá¹-ibaddhena k
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayassa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• pa
thullaccayÄ• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna

kÄ• yaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti thullaccayena dukka

itthÄ« \Be 180/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yapaá¹-iba
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dukkaá

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti
dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, Ä• patti dvinna
pe ....

itthÄ« \Ne 181/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• nissaggiyena k
Ä• patti dukkaá¹-assa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dvinnaá¹ƒ \Se I 264/ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
kÄ• yaá¹ƒ Ä• masati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• nissaggiyena kÄ• yapaá
Ä• masati, Ä• patti dukkaá¹-assa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
nissaggiyena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• nissaggiyena nissaggiya
Ä• patti dukkaá¹-assa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna

nissaggiyaá¹ƒ Ä• masati, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

bhikkhupeyyÄ• lo niá¹-á¹-hito.

<277> itthÄ« \Be 181/ \Ne 182/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhus
Ä• masati parÄ• masati omasati ummasati olaá¹…gheti ullaá¹…gheti Ä• kaá¸• á¸• hati patik
abhiniggaá¹‡hÄ• ti abhinippÄ«á¸·eti \Se I 265/ gaá¹‡hÄ• ti chupati, sevanÄ• dhippÄ• yo kÄ•
paá¹-ivijÄ• nÄ• ti, Ä• patti saá¹…ghÄ• disesassa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca naá¹ƒ bhikkhussa kÄ
Ä• masanti parÄ• masanti omasanti ummasanti olaá¹…ghenti ullaá¹…ghenti Ä• kaá¸• á¸• ha
abhiniggaá¹‡hanti abhinippÄ«á¸·enti gaá¹‡hanti chupanti, sevanÄ• dhippÄ• yo kÄ• yena vÄ
paá¹-ivijÄ• nÄ• ti, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ• naá¹ƒ ... pe ....

itthÄ« \Ee III 125/ ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ
kÄ• yaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, sevanÄ• dhippÄ• yo kÄ•
paá¹-ivijÄ• nÄ• ti, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhussa kÄ• yena kÄ• yapaá¹-i
parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassa
Ä• patti thullaccayassa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca naá¹ƒ bhikkhussa kÄ
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, sevanÄ• dh
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti dvinnaá¹ƒ thullaccayÄ• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ bhikkhussa
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, sevanÄ• dh
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti thullaccayena dukkaá¹-assa ... pe ....

itthÄ« \Se I 266/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhussa kÄ• yapaá¹-
Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati sevanÄ• dhippÄ• yo kÄ• yena vÄ• yam
paá¹-ivijÄ• nÄ• ti, Ä• patti thullaccayassa ... pe ....

dve \Be 182/ \Ne 183/ itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca na
kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, se
vÄ• yamati phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti dvinnaá¹ƒ thullaccayÄ• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ bhikkhussa
kÄ• yaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, sevanÄ• dhippÄ• yo kÄ•
paá¹-ivijÄ• nÄ• ti, Ä• patti thullaccayena dukkaá¹-assa ... pe ....

<278> itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhussa kÄ• yapaá¹-iba
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati parÄ• masati ... pe ... gaá¹‡hÄ• ti chupati, sevanÄ• dhipp
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti dukkaá¹-assa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca naá¹ƒ bhikkhussa kÄ
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, sevanÄ• dh
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ bhikkhussa
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masanti parÄ• masanti ... pe ... gaá¹‡hanti chupanti, sevanÄ• dh
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti \Se I 267/ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhussa nissaggiyena kÄ• yaá
sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti dukkaá¹-ass

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca naá¹ƒ bhikkhussa nis
Ä• masanti. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti
... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ bhikkhussa
kÄ• yaá¹ƒ Ä• masanti. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ paá¹-ivijÄ• nÄ•
dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« \Be 183/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhussa nissaggiyena
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ paá
dukkaá¹-assa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca naá¹ƒ bhikkhussa nis
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masanti. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ pa
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ bhikkhussa
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masanti. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ pa
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. itthÄ« ca naá¹ƒ bhikkhussa nissaggiyena nissaggi
sevanÄ• dhippÄ• yo \Se I 268/ kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä•
....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. itthiyo ca naá¹ƒ bhikkhussa nis
nissaggiyaá¹ƒ Ä• masanti. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. ubho ca naá¹ƒ bhikkhussa
nissaggiyaá¹ƒ Ä• masanti. sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

<279> sevanÄ• dhippÄ• yo kÄ• yena vÄ• yamati phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• patti saá¹

sevanÄ• dhippÄ• yo \Ne 185/ kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, Ä• p

sevanÄ• dhippÄ• yo na ca kÄ• yena vÄ• yamati, phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• patti.

sevanÄ• dhippÄ• yo na ca kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• p

mokkhÄ• dhippÄ• yo kÄ• yena vÄ• yamati, phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• patti.

mokkhÄ• dhippÄ• yo \Be 184/ kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti \Ee

mokkhÄ• dhippÄ• yo na ca kÄ• yena vÄ• yamati, phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• patti.

mokkhÄ• dhippÄ• yo na ca kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• p

<280> anÄ• patti asaÃ±cicca, asatiyÄ• , ajÄ• nantassa, asÄ• diyantassa, ummattakassa, kh
vedanÄ• á¹-á¹-assa, Ä• dikammikassÄ• ti.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

mÄ• tÄ• \Se I 269/ dhÄ«tÄ• bhaginÄ« ca, jÄ• yÄ• yakkhÄ« ca paá¹‡á¸• ako.

suttÄ• matÄ• tiracchÄ• nÄ• , dÄ• rudhitalikÄ• ya ca ||

sampÄ«á¸·e saá¹…kamo maggo, rukkho nÄ• vÄ• ca rajju ca.

daá¹‡á¸• o pattaá¹ƒ paá¹‡Ä• mesi, vande vÄ• yami nacchupeti ||

vinÄ«tavatthu

<281> tena kho pana samayena aÃ±Ã±ataro bhikkhu mÄ• tuyÄ• mÄ• tupemena Ä• masi. t
``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kacci nu kho ahaá¹ƒ saá¹…ghÄ• disesaá¹ƒ
Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``anÄ• patti, bhikkhu, saá¹…ghÄ•
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu dhÄ«tuyÄ• dhÄ«tupemena Ä• masi ... pe ...
Ä• masi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä•
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu purÄ• á¹‡adutiyikÄ• ya kÄ• yasaá¹ƒsaggaá¹
kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â

tena kho pana samayena aÃ±Ã±ataro bhikkhu yakkhiniyÄ• kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pa
... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena \Be 185/ kho pana samayena aÃ±Ã±ataro bhikkhu paá¹‡á¸• akassa kÄ• yasaá¹ƒsagga
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti \Se I 270/, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti
thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu suttitthiyÄ• kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pa
... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu matitthiyÄ• kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pa
... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu tiracchÄ• nagatitthiyÄ• kÄ• yasaá¹ƒsaggaá¹
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-as

tena kho pana samayena aÃ±Ã±ataro bhikkhu dÄ• rudhÄ«talikÄ• ya kÄ• yasaá¹ƒsaggaá¹ƒ
ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-assÄ• â€™â€™

<282> tena \Ne 187/ kho pana samayena sambahulÄ• itthiyo aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ sa

bÄ• hÄ• paramparÄ• ya Ä• nesuá¹ƒ. tassa kukkuccaá¹ƒ ahosi ... pe ... ``sÄ• diyi tvaá¹ƒ, bhi
``nÄ• haá¹ƒ, bhagavÄ• , sÄ• diyiâ€™â€™ nti. ``anÄ• patti, bhikkhÅ«, asÄ• diyantassÄ• â€™

tena \Ee III 127/ kho pana samayena aÃ±Ã±ataro bhikkhu itthiyÄ• abhirÅ«á¸·haá¹ƒ saá¹…k
saÃ±cÄ• lesi. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu itthiá¹ƒ paá¹-ipathe passitvÄ• \Se I 271/ sÄ•
pahÄ• raá¹ƒ adÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• pan
saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu itthiyÄ• abhirÅ«á¸·haá¹ƒ rukkhaá¹ƒ sÄ• ratto
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-as

tena \Be 186/ kho pana samayena aÃ±Ã±ataro bhikkhu itthiyÄ• abhirÅ«á¸·haá¹ƒ nÄ• vaá¹ƒ
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukk

tena kho pana samayena aÃ±Ã±ataro bhikkhu itthiyÄ• gahitaá¹ƒ rajjuá¹ƒ sÄ• ratto Ä• viÃ±c
tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thulla

tena kho pana samayena aÃ±Ã±ataro bhikkhu itthiyÄ• gahitaá¹ƒ daá¹‡á¸• aá¹ƒ sÄ• ratto Ä•
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccaya

tena \Ne 188/ kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• ratto itthiá¹ƒ pattena paá¹‡Ä• m
ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€

tena kho pana samayena aÃ±Ã±ataro bhikkhu itthiyÄ• vandantiyÄ• sÄ• ratto pÄ• daá¹ƒ uc
ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu \Se I 272/ itthiá¹ƒ gahessÄ• mÄ«ti vÄ• yamit

tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti duk

kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padaá¹ƒ

<283> tena \Se I 273/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« araÃ±Ã±e viharati. tassÄ• yasmato vihÄ• r
pÄ• sÄ• diko. tena kho pana samayena sambahulÄ• itthiyo Ä• rÄ• maá¹ƒ Ä• gamaá¹ƒsu vi
itthiyo \Be 187/ yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• y
etadavocuá¹ƒ --- ``icchÄ• ma mayaá¹ƒ, bhante, ayyassa vihÄ• raá¹ƒ pekkhituâ€™â€™ nti. a
tÄ• itthiyo vihÄ• raá¹ƒ pekkhÄ• petvÄ• tÄ• saá¹ƒ itthÄ«naá¹ƒ vaccamaggaá¹ƒ passÄ• vam
bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati yÄ• catipi Ä• yÄ• catipi pucchatipi paá¹-ipucchatipi Ä• ci
akkosatipi. yÄ• tÄ• itthiyo \Ee III 128/ chinnikÄ• dhuttikÄ• ahirikÄ• yo tÄ• Ä• yasmatÄ• u
uhasantipi ullapantipi ujjagghantipi uppaá¹‡á¸• entipi. yÄ• pana tÄ• itthiyo hirimanÄ• tÄ• n
bhikkhÅ« ujjhÄ• penti --- ``idaá¹ƒ, bhante, nacchannaá¹ƒ nappatirÅ«paá¹ƒ. sÄ• mikenapi ma
iccheyyÄ• ma, kiá¹ƒ panÄ• yyena udÄ• yinÄ• â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• m
vÄ• cÄ• hi obhÄ• sissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ an
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ p
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• \Ne 189/ Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ paá¹-ipucc
udÄ• yi, mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sasÄ«â€™â€™ ti? ``saccaá¹
buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ a
akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, mÄ• tugÄ• maá¹ƒ c
obhÄ• sissasi! nanu mayÄ• , moghapurisa, anekapariyÄ• yena virÄ• gÄ• ya dhammo desito
kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo akkhÄ• to. netaá¹ƒ, moghapurisa, appasannÄ• naá
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<284> __ ``yo pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ• maá¹ƒ duá¹-á¹-hull
obhÄ• seyya yathÄ• taá¹ƒ yuvÄ• yuvatiá¹ƒ methunupasaá¹ƒhitÄ• hi, saá¹…ghÄ• disesoâ€

<285> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__otiá¹‡á¹‡o_ nÄ• ma sÄ• ratto apekkhavÄ• paá¹-ibaddhacitto.

__vipariá¹‡ata_nti \Be 188/ rattampi cittaá¹ƒ vipariá¹‡ataá¹ƒ, duá¹-á¹-hampi cittaá¹ƒ vipariá¹‡
mÅ«á¸·hampi cittaá¹ƒ vipariá¹‡ataá¹ƒ. apica, rattaá¹ƒ cittaá¹ƒ imasmiá¹ƒ atthe adhippetaá¹ƒ

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ«, na petÄ«, na tiracchÄ• nagatÄ• . viÃ
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ \Se I 275/ Ä• jÄ• nituá¹ƒ.

__duá¹-á¹-hullÄ• _ nÄ• ma __vÄ• cÄ• _ vaccamaggapassÄ• vamaggamethunadhammappa

__obhÄ• seyyÄ• _ti ajjhÄ• cÄ• ro vuccati.

__yathÄ• taá¹ƒ yuvÄ• yuvati_nti daharo dahariá¹ƒ, taruá¹‡o taruá¹‡iá¹ƒ, kÄ• mabhogÄ« kÄ

__methunupasaá¹ƒhitÄ• hÄ«_ti \Ee III 129/ methunadhammappaá¹-isaá¹ƒyuttÄ• hi.

__saá¹…ghÄ• diseso_ti \Ne 190/ ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

dve magge Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati, avaá¹‡á¹‡ampi bhaá¹‡ati, yÄ• catipi, Ä• yÄ• c
paá¹-ipucchatipi, Ä• cikkhatipi, anusÄ• satipi, akkosatipi.

__vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati_ nÄ• ma dve magge thometi vaá¹‡á¹‡eti pasaá¹ƒsati.

__avaá¹‡á¹‡aá¹ƒ bhaá¹‡ati_ nÄ• ma dve magge khuá¹ƒseti vambheti garahati.

__yÄ• cati_ nÄ• ma dehi me, arahasi me dÄ• tunti.

__Ä• yÄ• cati_ nÄ• ma kadÄ• te mÄ• tÄ• pasÄ«dissati, kadÄ• te pitÄ• pasÄ«dissati, kadÄ
pasÄ«dissanti, kadÄ• {kadÄ• te (Se) } sukhaá¹‡o sulayo sumuhutto bhavissati, kadÄ• te m
labhissÄ• mÄ«ti.

__pucchati_ nÄ• ma kathaá¹ƒ tvaá¹ƒ sÄ• mikassa desi, kathaá¹ƒ jÄ• rassa desÄ«ti?

__paá¹-ipucchati_ nÄ• ma evaá¹ƒ kira tvaá¹ƒ sÄ• mikassa desi, evaá¹ƒ jÄ• rassa desÄ«ti.

__Ä• cikkhati_ nÄ• ma puá¹-á¹-ho bhaá¹‡ati --- ``evaá¹ƒ dehi. evaá¹ƒ dentÄ• sÄ• mikassa p
cÄ• â€™â€™ ti.

__anusÄ• sati_ nÄ• ma apuá¹-á¹-ho bhaá¹‡ati --- ``evaá¹ƒ dehi. evaá¹ƒ dentÄ• sÄ• mikassa
manÄ• pÄ• cÄ• â€™â€™ ti.

__akkosati_ \Be 189/ nÄ• ma animittÄ• si, nimittamattÄ• si, alohitÄ• si, dhuvalohitÄ• si \Se I
dhuvacoá¸·Ä• si, paggharantÄ«si, sikharaá¹‡Ä«si, itthipaá¹‡á¸• akÄ• si, vepurisikÄ• si, sam
ubhatobyaÃ±janÄ• sÄ«ti.

<286> itthÄ« \Ne 191/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• vaccam
passÄ• vamaggaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati yÄ• catipi Ä
paá¹-ipucchatipi Ä• cikkhatipi anusÄ• satipi akkosatipi, Ä• patti saá¹…ghÄ• disesassa ... pe

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡aá¹ƒpi bha
Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ• naá¹ƒ ... pe ... \Se I 278/.

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
passÄ• vamaggaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati ... pe ... akk
saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... \Se I 279/.

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• vaccamaggaá¹ƒ passÄ•
adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡
akkosatipi \Ee III 130/, Ä• patti thullaccayassa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ á¹-hapetvÄ• adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸•
bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati ... pe ... akkosatipi, Ä• patti dvinnaá¹ƒ thullaccayÄ• naá¹

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
passÄ• vamaggaá¹ƒ á¹-hapetvÄ• adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa
avaá¹‡á¹‡ampi bhaá¹‡ati ... pe ... akkosatipi, Ä• patti thullaccayena dukkaá¹-assa ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ \Se I 281/ itthiyÄ• ubbhakkhaka
adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati ...
Ä• patti dukkaá¹-assa ... pe ....

dve \Ne 192/ itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvi
ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡
akkosatipi, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« \Be 190/ ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ
ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡
akkosatipi, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yapaá¹-ibaddhaá¹ƒ
bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati ... pe ... akkosatipi, Ä• patti dukkaá¹-assa ... pe ....

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati ... pe ...

dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati ... pe ...
I 282/ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ....

<287> anÄ• patti atthapurekkhÄ• rassa, dhammapurekkhÄ• rassa, anusÄ• sanipurekkhÄ• r
Ä• dikammikassÄ• ti.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

lohitaá¹ƒ kakkasÄ• kiá¹‡á¹‡aá¹ƒ, kharaá¹ƒ dÄ«ghaÃ±ca vÄ• pitaá¹ƒ.

kacci saá¹ƒsÄ«dati maggo, saddhÄ• dÄ• nena kammunÄ• ti ||

vinÄ«tavatthu

<288> tena \Ne 193/ kho pana samayena aÃ±Ã±atarÄ• itthÄ« navarattaá¹ƒ kambalaá¹ƒ pÄ
bhikkhu sÄ• ratto taá¹ƒ itthiá¹ƒ etadavoca --- ``lohitaá¹ƒ kho te, bhaginÄ«â€™â€™ ti. sÄ• n
``Ä• mÄ• yya, navaratto kambaloâ€™â€™ ti. tassa kukkuccaá¹ƒ ahosi ``bhagavatÄ• sikkhÄ
kacci nu kho ahaá¹ƒ saá¹…ghÄ• disesaá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato eta
``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kharakambalaá¹ƒ pÄ• rutÄ• hoti. aÃ±Ã±atar
itthiá¹ƒ etadavoca --- ``kakkasalomaá¹ƒ kho te, bhaginÄ«â€™â€™ ti. sÄ• na paá¹-ivijÄ• ni.
kharakambalakoâ€™â€™ ti. tassa kukkuccaá¹ƒ \Be 191/ ahosi ... pe ... ``anÄ• patti, bhikkhu
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« navÄ• vutaá¹ƒ kambalaá¹ƒ pÄ• rutÄ• hoti. a
taá¹ƒ itthiá¹ƒ etadavoca --- ``Ä• kiá¹‡á¹‡alomaá¹ƒ kho te, bhaginÄ«â€™â€™ ti. sÄ• na paá
navÄ• vuto kambaloâ€™â€™ ti. tassa kukkuccaá¹ƒ \Se I 283/ ahosi ... pe ... ``anÄ• patti, bh
saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kharakambalaá¹ƒ pÄ• rutÄ• hoti. aÃ±Ã±atar
itthiá¹ƒ etadavoca --- ``kharalomaá¹ƒ kho te, bhaginÄ«â€™â€™ ti. sÄ• na paá¹-ivijÄ• ni. ``Ä
kharakambalakoâ€™â€™ ti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…g
dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« pÄ• vÄ• raá¹ƒ {dÄ«ghapÄ• vÄ• raá¹ƒ (Se) } p
bhikkhu sÄ• ratto taá¹ƒ itthiá¹ƒ etadavoca --- ``dÄ«ghalomaá¹ƒ kho te, bhaginÄ«â€™â€™ ti
``Ä• mÄ• yya, pÄ• vÄ• roâ€™â€™ {dÄ«ghapÄ• vÄ• ro (Se) } ti. tassa kukkuccaá¹ƒ ahosi ...
saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

<289> tena \Ee III 131/ kho pana samayena aÃ±Ã±atarÄ• itthÄ« khettaá¹ƒ vapÄ• petvÄ• Ä
194/ bhikkhu sÄ• ratto taá¹ƒ itthiá¹ƒ etadavoca --- ``vÄ• pitaá¹ƒ kho te, bhaginÄ«â€™â€™ ti
paá¹-ivijÄ• ni. ``Ä• mÄ• yya, no ca kho paá¹-ivuttaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ...
bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu paribbÄ• jikaá¹ƒ paá¹-ipathe passitvÄ• sÄ• n
etadavoca --- ``kacci, bhagini, maggo saá¹ƒsÄ«datÄ«â€™â€™ ti? sÄ•  na paá¹-ivijÄ• ni. ``Ä
paá¹-ipajjissasÄ«â€™â€™ ti \Se I 284/. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikk
saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• ratto aÃ±Ã±ataraá¹ƒ itthiá¹ƒ etadavoca -
bhagini. apica, yaá¹ƒ sÄ• mikassa desi taá¹ƒ nÄ• mhÄ• kaá¹ƒ desÄ«â€™â€™ ti \Be 192/. ``
``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikk
saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• ratto aÃ±Ã±ataraá¹ƒ itthiá¹ƒ etadavoca -
bhagini. apica, yaá¹ƒ aggadÄ• naá¹ƒ taá¹ƒ nÄ• mhÄ• kaá¹ƒ desÄ«â€™â€™ ti. ``kiá¹ƒ, bhan
``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikk
saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kammaá¹ƒ karoti. aÃ±Ã±ataro bhikkhu sÄ• ra
itthiá¹ƒ etadavoca --- ``tiá¹-á¹-ha, bhagini, ahaá¹ƒ karissÄ• mÄ«ti ... pe ... nisÄ«da, bhagini, a
karissÄ• mÄ«ti ... pe ... nipajja, bhagini, ahaá¹ƒ karissÄ• mÄ«â€™â€™ ti. sÄ• na paá¹-ivijÄ
kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-as

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. attakÄ• mapÄ• ricariyasikkhÄ• padaá¹ƒ

<290> tena \Se I 286/ \Ne 195/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« sÄ• vatthiyaá¹ƒ kulÅ«pako hoti,
upasaá¹…kamati. tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« matapatikÄ• abhirÅ«pÄ•
atha kho Ä• yasmÄ• udÄ• yÄ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•

nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee III 132/ paÃ±Ã±atte Ä• sane nisÄ«
yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ udÄ• yiá
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ itthiá¹ƒ Ä• yasmÄ• udÄ• yÄ« dhammiyÄ• kathÄ
samuttejesi sampahaá¹ƒsesi. atha kho sÄ• itthÄ« Ä• yasmatÄ• udÄ• yinÄ• dhammiyÄ• k
samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``
attho. paá¹-ibalÄ• mayaá¹ƒ ayyassa dÄ• tuá¹ƒ yadidaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• raâ€™â€™ nti.

``na \Be 193/ kho te, bhagini, amhÄ• kaá¹ƒ dullabhÄ• yadidaá¹ƒ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• . apica, yo amh
dehÄ«â€™â€™ ti. ``kiá¹ƒ, bhanteâ€™â€™ ti? ``methunadhammaâ€™â€™ nti. ``attho \Se I
``attho, bhaginÄ«â€™â€™ ti. ``ehi, bhanteâ€™â€™ ti, ovarakaá¹ƒ pavisitvÄ• sÄ• á¹-akaá¹
uttÄ• nÄ• nipajji. atha kho Ä• yasmÄ• udÄ• yÄ« yena sÄ• itthÄ« tenupasaá¹…kami; upasa
vasalaá¹ƒ duggandhaá¹ƒ Ä• masissatÄ«â€™â€™ ti, niá¹-á¹-huhitvÄ• pakkÄ• mi. atha kho s
khiyyati vipÄ• ceti --- ``alajjino ime samaá¹‡Ä• sakyaputtiyÄ• dussÄ«lÄ• musÄ• vÄ• dino.
dhammacÄ• rino samacÄ• rino brahmacÄ• rino saccavÄ• dino sÄ«lavanto kalyÄ• á¹‡adhan
imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ natthi imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, naá¹-á¹-haá¹ƒ imesaá¹ƒ sÄ•
imesaá¹ƒ brahmaÃ±Ã±aá¹ƒ, kuto imesaá¹ƒ sÄ• maÃ±Ã±aá¹ƒ kuto imesaá¹ƒ brahmaÃ±Ã±aá
apagatÄ• ime brahmaÃ±Ã±Ä• . kathaÃ±hi nÄ• ma samaá¹‡o udÄ• yÄ« maá¹ƒ sÄ• maá¹ƒ n
imaá¹ƒ vasalaá¹ƒ duggandhaá¹ƒ Ä• masissatÄ«â€™â€™ ti niá¹-á¹-huhitvÄ• pakkamissati!
me duggandhaá¹ƒ, kassÄ• haá¹ƒ kena hÄ• yÄ• mÄ«â€™â€™ ti? aÃ±Ã±Ä• pi itthiyo ujjhÄ•
``alajjino ime samaá¹‡Ä• \Ne 196/ sakyaputtiyÄ• dussÄ«lÄ• musÄ• vÄ• dino ... pe ... kath
udÄ• yÄ« imissÄ• sÄ• maá¹ƒ methunadhammaá¹ƒ \Se I 288/ yÄ• citvÄ• , `ko imaá¹ƒ vasala
Ä• masissatÄ«â€™ ti niá¹-á¹-huhitvÄ• pakkamissati! kiá¹ƒ imissÄ• pÄ• pakaá¹ƒ kiá¹ƒ imiss
kassÄ• yaá¹ƒ kena hÄ• yatÄ«â€™â€™ ti? assosuá¹ƒ kho bhikkhÅ« tÄ• saá¹ƒ itthÄ«naá¹ƒ u
khiyyantÄ«naá¹ƒ vipÄ• centÄ«naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• massa santike attakÄ• mapÄ• ricariy
bhÄ• sissatÄ«â€™â€™ ti!

atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagava
atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi, mÄ• tugÄ• mas
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sasÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€
bhagavÄ• --- ``ananucchavikaá¹ƒ, moghapurisa, ananulomikaá¹ƒ appatirÅ«paá¹ƒ assÄ• ma
akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, mÄ• tugÄ• massa santike attakÄ
vaá¹‡á¹‡aá¹ƒ bhÄ• sissasi! nanu mayÄ• \Be 194/, moghapurisa, anekapariyÄ• yena virÄ• g
sarÄ• gÄ• ya ... pe ... kÄ• mapariá¸·Ä• hÄ• naá¹ƒ vÅ«pasamo akkhÄ• to? netaá¹ƒ, moghap
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<291> __ ``yo pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ• massa santike atta
vaá¹‡á¹‡aá¹ƒ bhÄ• seyya --- `etadaggaá¹ƒ, bhagini, pÄ• ricariyÄ• naá¹ƒ yÄ• mÄ• disaá¹ƒ s
kalyÄ• á¹‡adhammaá¹ƒ brahmacÄ• riá¹ƒ etena dhammena paricareyyÄ• ti methunupasaá¹ƒ
saá¹…ghÄ• disesoâ€™â€™ ti_.

<292> __yo_ \Se I 289/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imas
adhippeto bhikkhÅ«ti.

__otiá¹‡á¹‡o_ nÄ• ma sÄ• ratto apekkhavÄ• paá¹-ibaddhacitto.

__vipariá¹‡ata_nti rattampi cittaá¹ƒ vipariá¹‡attaá¹ƒ, duá¹-á¹-hampi cittaá¹ƒ vipariá¹‡ataá¹ƒ,
cittaá¹ƒ vipariá¹‡ataá¹ƒ. apica, rattaá¹ƒ cittaá¹ƒ imasmiá¹ƒ atthe adhippetaá¹ƒ vipariá¹‡atant

__mÄ• tugÄ• mo_ \Ne 197/ nÄ• ma manussitthÄ«, na yakkhÄ«, na petÄ«, na tiracchÄ• nag
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hallÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituá¹ƒ.

__mÄ• tugÄ• massa santike_ti mÄ• tugÄ• massa sÄ• mantÄ• , mÄ• tugÄ• massa avidÅ«re

__attakÄ• ma_nti attano kÄ• maá¹ƒ attano hetuá¹ƒ attano adhippÄ• yaá¹ƒ attano pÄ• ricariy

__etadagga_nti etaá¹ƒ aggaá¹ƒ etaá¹ƒ seá¹-á¹-haá¹ƒ etaá¹ƒ mokkhaá¹ƒ etaá¹ƒ uttamaá¹ƒ e

__yÄ• _ti khattiyÄ« {khattiyÄ• (Se) } vÄ• brÄ• hmaá¹‡Ä« vÄ• vessÄ« vÄ• suddÄ« vÄ• .

__mÄ• disa_nti khattiyaá¹ƒ vÄ• brÄ• hmaá¹‡aá¹ƒ vÄ• vessaá¹ƒ vÄ• suddaá¹ƒ vÄ• .

__sÄ«lavanta_nti pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratáá¹ƒ, adinnÄ• dÄ• nÄ• paá¹-iviratáá¹ƒ, mu

__brahmacÄ• ri_nti methunadhammÄ• paá¹-iviratáá¹ƒ.

__kalyÄ• á¹‡adhammo_ nÄ• ma tena ca sÄ«lena tena ca brahmacariyena kalyÄ• á¹‡adham

__etena_ \Be 195/ __dhammenÄ• _ti methunadhammena.

__paricareyyÄ• _ti abhirameyya.

__methunupasaá¹ƒhitenÄ• _ti methunadhammappaá¹-isaá¹ƒyuttena.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<293> itthÄ« \Ee III 134/ ca hoti itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• santi
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti saá¹…ghÄ• disesassa \Se I 29

itthÄ« \Ne 198/ ca hoti vematiko ... pe ... paá¹‡á¸• akasaÃ±Ã±Ä« ... purisasaÃ±Ã±Ä« ... tirac
sÄ• ratto ca. bhikkhu ca naá¹ƒ itthiyÄ• santike attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bh
thullaccayassa.

paá¹‡á¸• ako ca hoti paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ paá¹‡á¸• akass
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti thullaccayassa.

paá¹‡á¸• ako ca hoti vematiko ... pe ... purisasaÃ±Ã±Ä« ... tiracchÄ• nagatasaÃ±Ã±Ä« ... itt
ca. bhikkhu ca naá¹ƒ paá¹‡á¸• akassa santike attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bh
dukkaá¹-assa.

puriso ca hoti ... pe ... tiracchÄ• nagato ca hoti tiracchÄ• nagatasaÃ±Ã±Ä« ... pe ... vematik
... paá¹‡á¸• akasaÃ±Ã±Ä« ... purisasaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ tiracchÄ• nag
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti dukkaá¹-assa.

dve itthiyo dvinnaá¹ƒ itthÄ«naá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ dvinnaá¹ƒ itt
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ•

itthÄ« ca paá¹‡á¸• ako ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« sÄ• ratto ca. bhikkhu ca naá¹ƒ ubhinna
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti saá¹…ghÄ• disesena dukkaá¹-

<294> anÄ• patti ``cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ•
bhaá¹‡ati, ummattakassa Ä• dikammikassÄ• ti.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

kathaá¹ƒ \Be 196/ vaÃ±jhÄ• labhe puttaá¹ƒ, piyÄ• ca subhagÄ• siyaá¹ƒ.

kiá¹ƒ dajjaá¹ƒ kenupaá¹-á¹-heyyaá¹ƒ, kathaá¹ƒ gaccheyyaá¹ƒ suggatinti ||

vinÄ«tavatthu

<295> tena \Ne 199/ kho pana samayena aÃ±Ã±atarÄ• vaÃ±jhÄ• itthÄ« kulÅ«pakaá¹ƒ bhi
``kathÄ• haá¹ƒ, bhante, vijÄ• yeyyaâ€™â€™ nti? ``tena hi, bhagini, aggadÄ• naá¹ƒ dehÄ«â
aggadÄ• naâ€™â€™ nti? ``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ..
bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• vijÄ• yinÄ« itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadav
bhante, puttaá¹ƒ labheyyaâ€™â€™ nti? ``tena hi, bhagini, aggadÄ• naá¹ƒ dehÄ«â€™â€™ t
aggadÄ• naâ€™â€™ nti? ``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ..
bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kat
sÄ• mikassa piyÄ• assaâ€™â€™ nti? ``tena hi, bhagini, aggadÄ• naá¹ƒ dehÄ«â€™â€™ ti.
aggadÄ• naâ€™â€™ nti? ``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ..
bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kat
subhagÄ• assaâ€™â€™ nti? ``tena hi \Se I 294/, bhagini, aggadÄ• naá¹ƒ dehÄ«â€™â€™
aggadÄ• naâ€™â€™ nti? ``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ..
bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kyÄ
dajjÄ• mÄ«â€™â€™ ti? ``aggadÄ• naá¹ƒ, bhaginÄ«â€™â€™ ti. ``kiá¹ƒ, bhante, aggadÄ• n
``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhik
saá¹…ghÄ• disesaâ€™â€™ nti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ etadavoca --- ``ker
upaá¹-á¹-hemÄ«â€™â€™ ti? ``aggadÄ• nena, bhaginÄ«â€™â€™ ti. ``kiá¹ƒ, bhante, aggad
``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``Ä• pattiá¹ƒ tvaá¹ƒ, bhik
saá¹…ghÄ• disesaâ€™â€™ nti.

tena \Be 197/ \Ne 200/ kho pana samayena aÃ±Ã±atarÄ• itthÄ« kulÅ«pakaá¹ƒ bhikkhuá¹ƒ
``kathÄ• haá¹ƒ,

bhante, sugatiá¹ƒ gaccheyyaâ€™â€™ nti? ``tena hi, bhagini, aggadÄ• naá¹ƒ dehÄ«â€™â€™
aggadÄ• naâ€™â€™ nti? ``methunadhammaâ€™â€™ nti. tassa kukkuccaá¹ƒ ahosi ... pe ..
bhikkhu, Ä• panno saá¹…ghÄ• disesaâ€™â€™ nti.

attakÄ• mapÄ• ricariyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. saÃ±carittasikkhÄ• padaá¹ƒ

<296> tena \Se I 295/ \Ee III 135/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« sÄ• va
bahukÄ• ni kulÄ• ni upasaá¹…kamati. yattha passati kumÄ• rakaá¹ƒ vÄ• apajÄ• patikaá¹ƒ,
apatikaá¹ƒ, kumÄ• rakassa mÄ• tÄ• pitÅ«naá¹ƒ santike kumÄ• rikÄ• ya vaá¹‡á¹‡aá¹ƒ bhaá
kumÄ• rikÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• paá¹‡á¸• itÄ• byattÄ• medhÄ• vi
kumÄ• rikÄ• imassa kumÄ• rakassÄ• â€™â€™ ti. te evaá¹ƒ vadanti --- ``ete kho, bhante, a
vÄ• ime kassa vÄ• â€™ ti. sace, bhante, ayyo dÄ• peyya Ä• neyyÄ• ma mayaá¹ƒ taá¹ƒ ku
kumÄ• rakassÄ• â€™â€™ ti. kumÄ• rikÄ• ya mÄ• tÄ• pitÅ«naá¹ƒ santike kumÄ• rakassa v
``amukassa kulassa kumÄ• rako abhirÅ«po dassanÄ«yo pÄ• sÄ• diko paá¹‡á¸• ito byatto m
channÄ• yaá¹ƒ kumÄ• rikÄ• tassa kumÄ• rakassÄ• â€™â€™ ti {channo so kumÄ• rako imi
evaá¹ƒ vadanti --- ``ete kho, bhante, amhe na jÄ• nanti --- `ke vÄ• ime kassa vÄ• â€™ ti, ki
kumÄ• rikÄ• ya vattuá¹ƒ. sace, bhante, ayyo yÄ• cÄ• peyya dajjeyyÄ• ma mayaá¹ƒ imaá¹ƒ
kumÄ• rakassÄ• â€™â€™ ti. eteneva upÄ• yena Ä• vÄ• hÄ• nipi kÄ• rÄ• peti \Se I 296/, viv
vÄ• reyyÄ• nipi kÄ• rÄ• peti.

<297> tena kho pana samayena aÃ±Ã±atarissÄ• purÄ• á¹‡agaá¹‡akiyÄ• dhÄ«tÄ• abhirÅ«
pÄ• sÄ• dikÄ• . tirogÄ• makÄ• Ä• jÄ«vakasÄ• vakÄ• Ä• gantvÄ• taá¹ƒ gaá¹‡akiá¹ƒ etada
kumÄ• rikaá¹ƒ amhÄ• kaá¹ƒ kumÄ• rakassÄ• â€™â€™ ti. sÄ• evamÄ• ha --- ``ahaá¹ƒ khva
(Katthaci) } tumhe \Be 198/ na jÄ• nÄ• mi --- `ke vÄ• ime kassa vÄ• â€™ ti. ayaÃ±ca me ek
gantabbo, nÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti. manussÄ• te Ä• jÄ«vakasÄ• vake etadavocu
201/, Ä• gatatthÄ• â€™â€™ ti? ``idha mayaá¹ƒ, ayyo, amukaá¹ƒ nÄ• ma gaá¹‡akiá¹ƒ dhÄ«
kumÄ• rakassa. sÄ• evamÄ• ha --- `ahaá¹ƒ, khvayyo tumhe na jÄ• nÄ• mi --- ke vÄ• ime k
ekadhÄ«tikÄ• , tirogÄ• mo ca gantabbo, nÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti. ``kissa tumhe,
dhÄ«taraá¹ƒ yÄ• cittha? nanu ayyo udÄ• yÄ« vattabbo. ayyo udÄ• yÄ« dÄ• pessatÄ«â€™â

atha kho te Ä• jÄ«vakasÄ• vakÄ• \Ee III 136/ yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kami
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavocuá¹ƒ --- ``idha mayaá¹ƒ, bhante, amukaá¹ƒ nÄ• ma ga
yÄ• cimhÄ• amhÄ• kaá¹ƒ kumÄ• rakassa. sÄ• evamÄ• ha --- `ahaá¹ƒ khvayyo tumhe na j
vÄ• ti. ayaÃ±ca me ekadhÄ«tikÄ• , tirogÄ• mo ca gantabbo, nÄ• haá¹ƒ dassÄ• mÄ«â€™ ti.
gaá¹‡akiá¹ƒ dhÄ«taraá¹ƒ dÄ• petu amhÄ• kaá¹ƒ kumÄ• rakassÄ• â€™â€™ ti. atha kho Ä•
gaá¹‡akÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ gaá¹‡akiá¹ƒ etadavoca --- ``kissim
I 297/ desÄ«â€™â€™ ti? ``ahaá¹ƒ khvayya, ime na jÄ• nÄ• mi --- `ke vÄ• ime kassa vÄ• â
ekadhÄ«tikÄ• , tirogÄ• mo ca gantabbo, nÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti. ``dehimesaá¹ƒ
ti. ``sace, bhante, ayyo jÄ• nÄ• ti, dassÄ• mÄ«â€™â€™ ti. atha kho sÄ• gaá¹‡akÄ« tesaá¹

dhÄ«taraá¹ƒ adÄ• si. atha kho te Ä• jÄ«vakasÄ• vakÄ• taá¹ƒ kumÄ• rikaá¹ƒ netvÄ• mÄ• s
bhuÃ±jiá¹ƒsu. tato aparena dÄ• sibhogena bhuÃ±janti.

atha kho sÄ• kumÄ• rikÄ• mÄ• tuyÄ• santike dÅ«taá¹ƒ pÄ• hesi --- ``ahamhi duggatÄ• du
labhÄ• mi. mÄ• saá¹ƒyeva maá¹ƒ suá¹‡isabhogena bhuÃ±jiá¹ƒsu. tato aparena dÄ• sibhoge
mÄ• tÄ• , maá¹ƒ nessatÅ«â€™â€™ ti. atha kho sÄ• gaá¹‡akÄ« yena te Ä• jÄ«vakasÄ• vak
upasaá¹…kamitvÄ• te Ä• jÄ«vakasÄ• vake etadavoca --- ``mÄ• yyo, imaá¹ƒ kumÄ• rikaá¹ƒ
suá¹‡isabhogena imaá¹ƒ kumÄ• rikaá¹ƒ bhuÃ±jathÄ• â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``n
saddhiá¹ƒ Ä• hÄ• rÅ«pahÄ• ro, samaá¹‡ena saddhiá¹ƒ amhÄ• kaá¹ƒ Ä• hÄ• rÅ«pahÄ• ro \B
taá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti. atha kho sÄ• gaá¹‡akÄ« tehi Ä• jÄ«vakasÄ• vakehi apasÄ•
paccÄ• gaÃ±chi. dutiyampi kho sÄ• kumÄ• rikÄ• mÄ• tuyÄ• santike dÅ«taá¹ƒ pÄ• hesi ---
na sukhaá¹ƒ labhÄ• mi. mÄ• saá¹ƒyeva maá¹ƒ suá¹‡isabhogena bhuÃ±jiá¹ƒsu. tato aparena
Ä• gacchatu me mÄ• tÄ• , maá¹ƒ nessatÅ«â€™â€™ ti. atha kho sÄ• gaá¹‡akÄ« yenÄ• yas
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ \Ne 202/ etadavoca ---
kumÄ• rikÄ• duggatÄ• dukkhitÄ• , na sukhaá¹ƒ labhati. mÄ• saá¹ƒyeva naá¹ƒ suá¹‡isabho
aparena dÄ• sibhogena bhuÃ±janti. vadeyyÄ• tha, bhante --- `mÄ• yyo, imaá¹ƒ kumÄ• rikaá
bhuÃ±jittha. suá¹‡isabhogena imaá¹ƒ kumÄ• rikaá¹ƒ bhuÃ±jithÄ• â€™â€™ â€™ ti.

atha kho Ä• yasmÄ• udÄ• yÄ« yena te Ä• jÄ«vakasÄ• vakÄ• tenupasaá¹…kami; upasaá¹….
etadavoca --- ``mÄ• yyo, imaá¹ƒ kumÄ• rikaá¹ƒ dÄ• sibhogena bhujjittha. suá¹‡isabhogena
bhuÃ±jathÄ• â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``natthamhÄ• kaá¹ƒ tayÄ• saddhiá¹ƒ Ä• hA
saddhiá¹ƒ amhÄ• kaá¹ƒ Ä• hÄ• rÅ«pahÄ• ro. samaá¹‡ena bhavitabbaá¹ƒ abyÄ• vaá¹-ena. s
susamaá¹‡o, gaccha tvaá¹ƒ, na mayaá¹ƒ taá¹ƒ jÄ• nÄ• mÄ• â€™â€™ ti. atha kho Ä• yasmA
Ä• jÄ«vakasÄ• vakehi apasÄ• dito punadeva sÄ• vatthiá¹ƒ paccÄ• gaÃ±chi. tatiyampi kho s
santike dÅ«taá¹ƒ pÄ• hesi --- ``ahamhi duggatÄ• dukkhitÄ• , na sukhaá¹ƒ labhÄ• mi. mÄ• s
suá¹‡isabhogena bhuÃ±jiá¹ƒsu. tato aparena dÄ• sibhogena bhuÃ±janti. Ä• gacchatu me m
ti. dutiyampi kho sÄ• gaá¹‡akÄ« yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kami; upasaá¹…ka
etadavoca --- ``sÄ• kira, bhante, kumÄ• rikÄ• duggatÄ• dukkhitÄ• , na sukhaá¹ƒ labhati. n
suá¹‡isabhogena bhuÃ±jiá¹ƒsu. tato aparena dÄ• sibhogena bhuÃ±janti. vadeyyÄ• tha, bha
kumÄ• rikaá¹ƒ dÄ• sibhogena bhuÃ±jittha, suá¹‡isabhogena imaá¹ƒ \Se I 299/ kumÄ• rikaá
ti. ``paá¹-hamaá¹ƒpÄ• haá¹ƒ tehi Ä• jÄ«vakasÄ• vakehi apasÄ• dito. gaccha tvaá¹ƒ. nÄ• ha

<298> atha kho sÄ• gaá¹‡akÄ« ujjhÄ• yati khiyyati vipÄ• ceti --- ``evaá¹ƒ duggato hotu ayy
dukkhito hotu ayyo udÄ• yÄ«, evaá¹ƒ \Be 200/ mÄ• sukhaá¹ƒ labhatu ayyo udÄ• yÄ«, yathA
dukkhitÄ• na sukhaá¹ƒ labhati pÄ• pikÄ• ya sassuyÄ• pÄ• pakena sasurena pÄ• pakena s
kumÄ• rikÄ• ujjhÄ• yati khiyyati vipÄ• ceti --- ``evaá¹ƒ duggato hotu ayyo udÄ• yÄ«, evaá¹ƒ
udÄ• yÄ«, evaá¹ƒ mÄ• sukhaá¹ƒ labhatu ayyo udÄ• yÄ«, yathÄ• haá¹ƒ duggatÄ• dukkhitÄ
pÄ• pikÄ• ya sassuyÄ• pÄ• pakena sasurena pÄ• pakena sÄ• mikenÄ• â€™â€™ ti. aÃ±Ã±

sassÅ«hi vÄ• sasurehi vÄ• sÄ• mikehi vÄ• , tÄ• evaá¹ƒ oyÄ• canti --- ``evaá¹ƒ duggato ho
dukkhito hotu ayyo udÄ• yÄ«, evaá¹ƒ mÄ• sukhaá¹ƒ labhatu ayyo udÄ• yÄ«, yathÄ• maya
203/ sukhaá¹ƒ labhÄ• ma pÄ• pikÄ• hi sassÅ«hi pÄ• pakehi sasurehi pÄ• pakehi sÄ• mikeh
itthiyo santuá¹-á¹-hÄ• sassÅ«hi vÄ• sasurehi vÄ• sÄ• mikehi vÄ• tÄ• evaá¹ƒ Ä• yÄ• cant
ayyo udÄ• yÄ«, evaá¹ƒ sajjito hotu ayyo udÄ• yÄ«, evaá¹ƒ sukhamedho {sukhamedhito (Ce
udÄ• yÄ«, yathÄ• mayaá¹ƒ sukhitÄ• sajjitÄ• sukhamedhÄ• bhaddikÄ• hi sassÅ«hi bhadd
sÄ• mikehÄ«â€™â€™ ti.

assosuá¹ƒ \Se I 300/ kho bhikkhÅ« ekaccÄ• naá¹ƒ itthÄ«naá¹ƒ oyÄ• cantÄ«naá¹ƒ ekaccÄ•
Ä• yÄ• cantÄ«naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi
nÄ• ma Ä• yasmÄ• udÄ• yÄ« saÃ±carittaá¹ƒ samÄ• pajjissatÄ«â€™â€™ ti! atha kho te bhi
anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ•
etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• yasmantaá¹ƒ udÄ• yiá
kira tvaá¹ƒ, udÄ• yi, saÃ±carittaá¹ƒ samÄ• pajjasÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, saÃ±carittaá¹ƒ samÄ• pajjasi! n
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<299> __ ``yo_ \Ee III 138/ __pana bhikkhu saÃ±carittaá¹ƒ samÄ• pajjeyya, itthiyÄ• vÄ• pu
vÄ• itthimatiá¹ƒ, jÄ• yattane vÄ• jÄ• rattane vÄ• , saá¹…ghÄ• disesoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ \Be 201/ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<300> tena kho pana samayena sambahulÄ• dhuttÄ• uyyÄ• ne paricÄ• rentÄ• aÃ±Ã±atar
pÄ• hesuá¹ƒ --- ``Ä• gacchatu uyyÄ• ne, paricÄ• ressÄ• mÄ• â€™â€™ ti. sÄ• evamÄ• ha
jÄ• nÄ• mi --- `ke vÄ• ime kassa vÄ• â€™ ti. ahaÃ±camhi bahubhaá¹‡á¸• Ä• bahuparikkhÄ
gantabbaá¹ƒ. nÄ• haá¹ƒ gamissÄ• mÄ«â€™â€™ ti. atha kho so dÅ«to tesaá¹ƒ dhuttÄ• naá
evaá¹ƒ vutte, aÃ±Ã±ataro puriso \Se I 301/ te dhutte etadavoca --- ``kissa tumhe ayyo etaá¹
yÄ• cittha? nanu ayyo udÄ• yÄ« vattabbo! ayyo udÄ• yÄ« uyyojessatÄ«â€™â€™ ti. evaá¹ƒ
taá¹ƒ purisaá¹ƒ etadavoca --- ``mÄ• yyo evaá¹ƒ avaca. na kappati samaá¹‡Ä• naá¹ƒ sakyap
kÄ• tuá¹ƒ. nÄ• yyo udÄ• yÄ« evaá¹ƒ karissatÄ«â€™â€™ ti. evaá¹ƒ vutte, ``karissati na kari
abbhutamakaá¹ƒsu. atha kho te dhuttÄ• yenÄ• yasmÄ• \Ne 204/ udÄ• yÄ« tenupasaá¹…k
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavocuá¹ƒ --- ``idha mayaá¹ƒ, bhante, uyyÄ• ne paricÄ• rent
santike dÅ«taá¹ƒ pahiá¹‡imhÄ• --- `Ä• gacchatu uyyÄ• ne, paricÄ• ressÄ• mÄ• â€™ ti. sÄ•
khvayyo tumhe na jÄ• nÄ• mi --- ke vÄ• ime kassa vÄ• ti, ahaÃ±camhi bahubhaá¹‡á¸• Ä•
bahinagaraÃ±ca gantabbaá¹ƒ. nÄ• haá¹ƒ gamissÄ• mÄ«â€™ ti. sÄ• dhu, bhante, ayyo taá¹

atha kho Ä• yasmÄ• udÄ• yÄ« yena sÄ• vesÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• ta

``kissimesaá¹ƒ na gacchasÄ«â€™â€™ ti? ``ahaá¹ƒ khvayya ime na jÄ• nÄ• mi --- `ke vÄ• i
ahaÃ±camhi bahubhaá¹‡á¸• Ä• bahuparikkhÄ• rÄ• , bahinagaraÃ±ca gantabbaá¹ƒ. nÄ• ha
``gacchimesaá¹ƒ. ahaá¹ƒ ime jÄ• nÄ• mÄ«â€™â€™ ti. ``sace, bhante, ayyo jÄ• nÄ• ti ahaá
atha kho te dhuttÄ• taá¹ƒ vesiá¹ƒ Ä• dÄ• ya uyyÄ• naá¹ƒ agamaá¹ƒsu. atha kho so upÄ• sa
vipÄ• ceti --- ``kathaÃ±hi nÄ• ma ayyo udÄ• yÄ« taá¹…khaá¹‡ikaá¹ƒ saÃ±carittaá¹ƒ samÄ•
assosuá¹ƒ kho bhikkhÅ« tassa upÄ• sakassa ujjhÄ• yantassa khiyyantassa \Se I 302/ vipÄ•
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• u
taá¹…khaá¹‡ikaá¹ƒ saÃ±carittaá¹ƒ samÄ• pajjissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• y
udÄ• yiá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato \Ee III 139/ etamatthaá¹ƒ Ä• rocesua
kira tvaá¹ƒ, udÄ• yi, taá¹…khaá¹‡ikaá¹ƒ saÃ±carittaá¹ƒ samÄ• pajjasÄ«â€™â€™ ti? ``sacca
vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, taá¹…khaá¹‡
samÄ• pajjissasi? netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<301> __ ``yo pana bhikkhu saÃ±carittaá¹ƒ samÄ• pajjeyya, itthiyÄ• vÄ• purisamatiá¹ƒ pur
itthimatiá¹ƒ, jÄ• yattane vÄ• jÄ• rattane vÄ• , antamaso taá¹…khaá¹‡ikÄ• yapi, saá¹…ghÄ•

<302> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__saÃ±carittaá¹ƒ samÄ• pajjeyyÄ• _ti itthiyÄ• vÄ• pahito purisassa santike gacchati, puris
itthiyÄ• santike gacchati.

__itthiyÄ• _ \Ne 205/ __vÄ• purisamati_nti purisassa matiá¹ƒ itthiyÄ• Ä• roceti.

__purisassa vÄ• itthimati_nti itthiyÄ• matiá¹ƒ purisassa Ä• roceti.

__jÄ• yattane vÄ• _ti jÄ• yÄ• bhavissasi.

__jÄ• rattane vÄ• _ti jÄ• rÄ« bhavissasi.

__antamaso taá¹…khaá¹‡ikÄ• yapÄ«_ti muhuttikÄ• bhavissasi \Se I 303/.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<303> dasa itthiyo --- mÄ• turakkhitÄ• piturakkhitÄ• mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhit
Ã±Ä• tirakkhitÄ• gottarakkhitÄ• dhammarakkhitÄ• sÄ• rakkhÄ• saparidaá¹‡á¸• Ä• .

dasa bhariyÄ• yo --- dhanakkÄ«tÄ• chandavÄ• sinÄ« bhogavÄ• sinÄ« paá¹-avÄ• sinÄ« oda
dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• haá¹-Ä• muhuttikÄ• .

<304> __mÄ• turakkhitÄ• _ nÄ• ma mÄ• tÄ• rakkhati gopeti issariyaá¹ƒ kÄ• reti vasaá¹ƒ va

__piturakkhitÄ• _ \Be 203/ nÄ• ma pitÄ• rakkhati gopeti issariyaá¹ƒ kÄ• reti vasaá¹ƒ vatteti.

__mÄ• tÄ• piturakkhitÄ• _ nÄ• ma mÄ• tÄ• pitaro rakkhanti gopenti issariyaá¹ƒ kÄ• renti vas

__bhÄ• turakkhitÄ• _ nÄ• ma bhÄ• tÄ• rakkhati gopeti issariyaá¹ƒ kÄ• reti vasaá¹ƒ vatteti.

__bhaginirakkhitÄ• _ nÄ• ma bhaginÄ« rakkhati gopeti issariyaá¹ƒ kÄ• reti vasaá¹ƒ vatteti.

__Ã±Ä• tirakkhitÄ• _ \Ne 206/ nÄ• ma Ã±Ä• takÄ• rakkhanti gopenti issariyaá¹ƒ kÄ• renti va

__gottarakkhitÄ• _ nÄ• ma sagottÄ• rakkhanti gopenti issariyaá¹ƒ kÄ• renti vasaá¹ƒ vattent

__dhammarakkhitÄ• _ nÄ• ma sahadhammikÄ• rakkhanti gopenti issariyaá¹ƒ kÄ• renti vas

__sÄ• rakkhÄ• _ nÄ• ma gabbhepi pariggahitÄ• hoti --- mayhaá¹ƒ esÄ• ti. antamaso mÄ• l

__saparidaá¹‡á¸• Ä• _ nÄ• ma kehici daá¹‡á¸• o á¹-hapito hoti --- yo itthannÄ• maá¹ƒ itthiá¹
daá¹‡á¸• oti.

__dhanakkÄ«tÄ• _ \Se I 304/ \Ee III 140/ nÄ• ma dhanena kiá¹‡itvÄ• vÄ• seti.

__chandavÄ• sinÄ«_ nÄ• ma piyo piyaá¹ƒ vÄ• seti.

__bhogavÄ• sinÄ«_ nÄ• ma bhogaá¹ƒ datvÄ• vÄ• seti.

__paá¹-avÄ• sinÄ«_ nÄ• ma paá¹-aá¹ƒ datvÄ• vÄ• seti.

__odapattakinÄ«_ nÄ• ma udakapattaá¹ƒ Ä• masitvÄ• vÄ• seti.

__obhaá¹-acumbaá¹-Ä• _ nÄ• ma cumbaá¹-aá¹ƒ oropetvÄ• vÄ• seti.

__dÄ• sÄ«_ nÄ• ma dÄ• sÄ« ceva hoti bhariyÄ• ca.

__kammakÄ• rÄ«_ nÄ• ma kammakÄ• rÄ« ceva hoti bhariyÄ• ca.

__dhajÄ• haá¹-Ä• _ nÄ• ma karamarÄ• nÄ«tÄ• vuccati.

__muhuttikÄ• _ \Ne 207/ nÄ• ma taá¹…khaá¹‡ikÄ• vuccati.

<305> puriso \Be 204/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• tura
`hohi kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ
Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaá¹ƒ brÅ«hi ...
mÄ• tÄ• piturakkhitaá¹ƒ brÅ«hi ... bhÄ• turakkhitaá¹ƒ brÅ«hi ... bhaginirakkhitaá¹ƒ brÅ«hi ...
brÅ«hi ... gottarakkhitaá¹ƒ brÅ«hi ... dhammarakkhitaá¹ƒ brÅ«hi ... sÄ• rakkhaá¹ƒ brÅ«hi ... s
brÅ«hi --- `hohi kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<306> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaÃ±
brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo \Se I 305/ dhanakkÄ«tÄ• â€™â€™ â€™
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaÃ±ca mÄ•
pe ...

 mÄ• turakkhitaÃ±ca bhÄ• turakkhitaÃ±ca ... mÄ• turakkhitaÃ±ca bhaginirakkhitaÃ±ca ... mÄ
Ã±Ä• tirakkhitaÃ±ca ... mÄ• turakkhitaÃ±ca gottarakkhitaÃ±ca ... mÄ• turakkhitaÃ±ca dham
mÄ• turakkhitaÃ±ca sÄ• rakkhaÃ±ca ... mÄ• turakkhitaÃ±ca saparidaá¹‡á¸• aÃ±ca brÅ«hi --
itthannÄ• massa bhariyÄ• yo dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒ
saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

<307> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaÃ±ca
mÄ• tÄ• piturakkhitaÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo dhanakkÄ«tÄ•
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso \Ne 208/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaÃ±c

... pe ... piturakkhitaÃ±ca bhaginirakkhitaÃ±ca ... piturakkhitaÃ±ca Ã±Ä• tirakkhitaÃ±ca ... pi
gottarakkhitaÃ±ca ... piturakkhitaÃ±ca dhammarakkhitaÃ±ca ... piturakkhitaÃ±ca sÄ• rakkha
piturakkhitaÃ±ca saparidaá¹‡á¸• aÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo d
ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso \Be 205/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaÃ±c
brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo \Se I 306/ dhanakkÄ«tÄ• â€™â€™ â€™
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<308> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aÃ
brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-igg
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aÃ±ca pi
...

saparidaá¹‡á¸• aÃ±ca mÄ• tÄ• piturakkhitaÃ±ca ... saparidaá¹‡á¸• aÃ±ca bhÄ• turakkhitaÃ
bhaginirakkhitaÃ±ca ... saparidaá¹‡á¸• aÃ±ca Ã±Ä• tirakkhitaÃ±ca ... saparidaá¹‡á¸• aÃ±ca
saparidaá¹‡á¸• aÃ±ca dhammarakkhitaÃ±ca ... saparidaá¹‡á¸• aÃ±ca sÄ• rakkhaÃ±ca brÅ«
itthannÄ• massa bhariyÄ• yo dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒ
saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

evaá¹ƒ dumÅ«lakampi \Se I 307/ timÅ«lakampi \Se I 308/ yÄ• va navamÅ«lakaá¹ƒ kÄ• tabb

idaá¹ƒ dasamÅ«lakaá¹ƒ

<309> puriso \Se I 310/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• tu
piturakkhitaÃ±ca \Ne 209/ mÄ• tÄ• piturakkhitaÃ±ca bhÄ• turakkhitaÃ±ca bhaginirakkhitaÃ±
gottarakkhitaÃ±ca dhammarakkhitaÃ±ca sÄ• rakkhaÃ±ca saparidaá¹‡á¸• aÃ±ca brÅ«hi --- `
bhariyÄ• yo dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• hara

dhanakkÄ«tÄ• cakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<310> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ« ... paá¹-avÄ• sinÄ« ...
obhaá¹-acumbaá¹-Ä• ... dÄ• sÄ« ca bhariyÄ• ca ... kammakÄ• rÄ« ca bhariyÄ• ca ... dhaj
muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹.

puriso \Be 206/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaá¹ƒ
mÄ• tÄ• piturakkhitaá¹ƒ brÅ«hi ... bhÄ• turakkhitaá¹ƒ brÅ«hi ... bhaginirakkhitaá¹ƒ brÅ«hi ...
brÅ«hi ... gottarakkhitaá¹ƒ brÅ«hi ... dhammarakkhitaá¹ƒ brÅ«hi ... sÄ• rakkhaá¹ƒ brÅ«hi ... s
brÅ«hi --- `hohi kira itthannÄ• massa bhariyÄ• muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<311> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaÃ±
brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ \Se I 311/ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhita
mÄ• tÄ• piturakkhitaÃ±ca ... pe ... mÄ• turakkhitaÃ±ca saparidaá¹‡á¸• aÃ±ca brÅ«hi --- `hot
bhariyÄ• yo muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä

khaá¹‡á¸• acakkaá¹ƒ.

<312> puriso \Ne 210/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakk
mÄ• tÄ• piturakkhitaÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo muhuttikÄ• â€
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaÃ±ca bhÄ• tu
... piturakkhitaÃ±ca saparidaá¹‡á¸• aÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• y
ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaÃ±ca mÄ• tu
--- `hotha kira itthannÄ• massa bhariyÄ• yo muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• t
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<313> puriso \Se I 312/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparid

mÄ• turakkhitaÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo muhuttikÄ• â€™â€™
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aÃ±ca pi
... saparidaá¹‡á¸• aÃ±ca sÄ• rakkhaÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo
ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakÄ• dÄ«nipi evameva kÄ• tabbÄ• ni.

idaá¹ƒ dasamÅ«lakaá¹ƒ

<314> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaÃ±
piturakkhitaÃ±ca mÄ• tÄ• piturakkhitaÃ±ca bhÄ• turakkhitaÃ±ca bhaginirakkhitaÃ±ca Ã±Ä•
gottarakkhitaÃ±ca \Ne 211/ dhammarakkhitaÃ±ca sÄ• rakkhaÃ±ca saparidaá¹‡á¸• aÃ±ca b
itthannÄ• massa bhariyÄ• yo muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsat
saá¹…ghÄ• disesassa.

muhuttikÄ• cakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<315> puriso \Se I 313/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• tu
`hohi kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ
Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ brÅ«h
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ« ... paá¹-avÄ• sinÄ« ...
obhaá¹-acumbaá¹-Ä• ... dÄ• sÄ« ca bhariyÄ• ca ... kammakÄ• rÄ« ca bhariyÄ• ca ... dhaj
muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹.

nikkhepapadÄ• ni.

<316> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« cÄ• â€™â€™ â€™ ti. paá¹-
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso \Be 208/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhita
kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca bhogavÄ• sinÄ« ca ... pe ... dhanakkÄ«tÄ

dhanakkÄ«tÄ• ca odapattakinÄ« ca ... dhanakkÄ«tÄ• ca obhaá¹-acumbaá¹-Ä• ca ... dhana
bhariyÄ• ca ... dhanakkÄ«tÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca ... dhanakkÄ«tÄ• ca dhaj
dhanakkÄ«tÄ• ca muhuttikÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati pacc
saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

<317> puriso \Ne 212/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• tura
`hohi kira itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca ... pe ... chand
muhuttikÄ• ca ... chandavÄ• sinÄ« ca dhanakkÄ«tÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<318> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ
itthannÄ• massa bhariyÄ• muhuttikÄ• ca dhanakkÄ«tÄ• ca ... pe ... muhuttikÄ• ca chanda
muhuttikÄ• ca dhajÄ• haá¹-Ä• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati pacc
saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakÄ• dÄ«nipi evameva kÄ• tabbÄ• ni.

idaá¹ƒ dasamÅ«lakaá¹ƒ

<319> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca paá¹
obhaá¹-acumbaá¹-Ä• ca dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• ha
â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

mÄ• turakkhitÄ• cakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ piturakkhitaá¹ƒ ... pe ...
mÄ• tÄ• piturakkhitaá¹ƒ ... bhÄ• turakkhitaá¹ƒ ... bhaginirakkhitaá¹ƒ \Se I 315/ ... Ã±Ä• tirakk
gottarakkhitaá¹ƒ ... dhammarakkhitaá¹ƒ \Be 209/ \Ne 213/ ... sÄ• rakkhaá¹ƒ ... saparidaá¹‡á
`hohi kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ
Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aá¹ƒ brÅ
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ«, paá¹-avÄ• sinÄ«, oda
obhaá¹-acumbaá¹-Ä• , dÄ• sÄ« ca bhariyÄ• ca, kammakÄ• rÄ« ca bhariyÄ• ca, dhajÄ• haá
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<320> puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aá
kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« cÄ• â€™â€™ â€™ ti. p
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aá¹ƒ brÅ
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca bhogavÄ• sinÄ« ca ... pe ... dhanakkÄ«tÄ• ca
ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

puriso \Se I 316/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸
`hohi kira itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca ... pe ... chan
ca, chandavÄ• sinÄ« ca dhanakkÄ«tÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒ
saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparidaá¹‡á¸• aá¹ƒ brÅ
itthannÄ• massa bhariyÄ• muhuttikÄ• ca dhanakkÄ«tÄ• ca ... pe ... muhuttikÄ• ca chanda
\Ne 214/ ca dhajÄ• haá¹-Ä• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ•
saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakampi timÅ«lakampi yÄ• va navamÅ«lakaá¹ƒ evameva kÄ• tabbaá¹ƒ.

idaá¹ƒ dasamÅ«lakaá¹ƒ.

<321> puriso \Be 210/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ saparida
`hohi kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca bhogavÄ• sinÄ
odapattakinÄ« ca obhaá¹-acumbaá¹-Ä• ca dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhar

muhuttikÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti s

saparidaá¹‡á¸• Ä• cakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

puriso \Se I 317/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhita
kira itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá
saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaÃ±ca pitu
--- `hotha kira itthannÄ• massa bhariyÄ• yo dhanakkÄ«tÄ• ca chandavÄ• sinÄ« cÄ• â€™â€
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhitaÃ±ca pitu
mÄ• tÄ• piturakkhitaÃ±ca brÅ«hi --- `hotha kira itthannÄ• massa bhariyÄ• yo dhanakkÄ«tÄ•
bhogavÄ• sinÄ« cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• p

evaá¹ƒ ubhatovaá¸• á¸• hakaá¹ƒ kÄ• tabbaá¹ƒ.

puriso \Ne 215/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ mÄ• turakkhita
mÄ• tÄ• piturakkhitaÃ±ca bhÄ• turakkhitaÃ±ca bhaginirakkhitaÃ±ca Ã±Ä• tirakkhitaÃ±ca go
dhammarakkhitaÃ±ca sÄ• rakkhaÃ±ca saparidaá¹‡á¸• aÃ±ca brÅ«hi --- `hotha kira itthannÄ
dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca paá¹-avÄ• sinÄ« ca odapattakin
dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• haá¹-Ä• ca muhuttikÄ• cÄ
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

ubhatovaá¸• á¸• hakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

purisassa \Se I 318/ mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati ... pe ... purisassa pitÄ• bhikkhuá¹ƒ pa
purisassa mÄ• tÄ• pitaro bhikkhuá¹ƒ pahiá¹‡anti ... pe ... purisassa bhÄ• tÄ• bhikkhuá¹ƒ pa
purisassa bhaginÄ« bhikkhuá¹ƒ pahiá¹‡ati ... pe ... purisassa Ã±Ä• takÄ• \Be 211/ bhikkhuá
... purisassa gottÄ• bhikkhuá¹ƒ \Ee III 142/ pahiá¹‡anti ... pe ... purisassa sahadhammikÄ•
pahiá¹‡anti ... pe ....

purisassa peyyÄ• lo vitthÄ• retabbo.

ubhatovaá¸• á¸• hakaá¹ƒ yathÄ• purimanayo tatheva vitthÄ• retabbaá¹ƒ.

<322> mÄ• turakkhitÄ• ya mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• m

itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsa
saá¹…ghÄ• disesassa.

mÄ• turakkhitÄ• ya mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ br
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ«, paá¹-avÄ• sinÄ«, oda
obhaá¹-acumbaá¹-Ä• , dÄ• sÄ« ca bhariyÄ• ca, kammakÄ• rÄ« ca bhariyÄ• ca, dhajÄ• haá
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<323> mÄ• turakkhitÄ• ya \Ne 216/ mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itth
`hotu itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca ... pe ... dhanakkÄ«
dhanakkÄ«tÄ• ca \Se I 319/ muhuttikÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹
saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

<324> mÄ• turakkhitÄ• ya mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• m
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca ... pe ... chandavÄ• sinÄ
chandavÄ• sinÄ« ca dhanakkÄ«tÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsat
saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<325> mÄ• turakkhitÄ• ya mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• m
itthannÄ• massa bhariyÄ• muhuttikÄ• ca dhanakkÄ«tÄ• ca ... pe ... muhuttikÄ• ca chanda
muhuttikÄ• ca dhajÄ• haá¹-Ä• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati pac
saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakampi timÅ«lakampi yÄ• va navamÅ«lakaá¹ƒ evameva kÄ• tabbaá¹ƒ.

idaá¹ƒ dasamÅ«lakaá¹ƒ

<326> mÄ• turakkhitÄ• ya \Se I 320/ \Be 212/ mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, b
brÅ«hi --- `hotu itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca bhogavÄ
odapattakinÄ« ca obhaá¹-acumbaá¹-Ä• ca dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhar

muhuttikÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti s

mÄ• tucakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

pituraklkhitÄ• ya \Ne 217/ pitÄ• bhikkhuá¹ƒ pahiá¹‡ati ... pe ... mÄ• tÄ• pituraklkhitÄ• ya mÄ•
pahiá¹‡anti ... bhÄ• turakkhitÄ• ya bhÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡ati ... bhaginirakkhitÄ• ya bh
pahiá¹‡ati ... Ã±Ä• tirakkhitÄ• ya Ã±Ä• takÄ• bhikkhuá¹ƒ pahiá¹‡anti ... gottarakkhitÄ• ya go
bhikkhuá¹ƒ pahiá¹‡anti ... dhammarakkhitÄ• ya sahadhammikÄ• bhikkhuá¹ƒ pahiá¹‡anti ...
pariggahitÄ• hoti so bhikkhuá¹ƒ pahiá¹‡ati ... saparidaá¹‡á¸• Ä• ya yena daá¹‡á¸• o á¹-hapi
pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hotu itthannÄ• massa bhariyÄ•
â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

saparidaá¹‡á¸• Ä• ya yena daá¹‡á¸• o á¹-hapito hoti so bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, b
brÅ«hi --- `hotu itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ« ... paá
odapattakinÄ« ... obhaá¹-acumbaá¹-Ä• ... dÄ• sÄ« ca bhariyÄ• ca ... kammakÄ• rÄ« ca bh
dhajÄ• haá¹-Ä• ... muhuttikÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• h
saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<327> saparidaá¹‡á¸• Ä• ya \Se I 321/ yena daá¹‡á¸• o á¹-hapito hoti so bhikkhuá¹ƒ pahiá¹‡
bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hotu itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chan
dhanakkÄ«tÄ• ca bhogavÄ• sinÄ« ca ... dhanakkÄ«tÄ• ca muhuttikÄ• cÄ• â€™â€™ â€™
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

<328> saparidaá¹‡á¸• Ä• ya \Be 213/ yena daá¹‡á¸• o á¹-hapito hoti so bhikkhuá¹ƒ pahiá¹‡a
itthannÄ• maá¹ƒ brÅ«hi --- `hotu itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ca bhogavÄ•
chandavÄ• sinÄ« ca muhuttikÄ• ca ... chandavÄ• sinÄ« ca dhanakkÄ«tÄ• cÄ• â€™â€™ â
vÄ«maá¹ƒsati paccÄ• harati Ä• patti saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<329> saparidaá¹‡á¸• Ä• ya \Ne 218/ yena daá¹‡á¸• o, á¹-hapito hoti so bhikkhuá¹ƒ pahiá¹‡
bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hotu itthannÄ• massa bhariyÄ• muhuttikÄ• ca dhanakk
muhuttikÄ• ca chandavÄ• sinÄ« ca ... pe ... muhuttikÄ• ca dhajÄ• haá¹-Ä• cÄ• â€™â€™ â
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakampi timÅ«lakampi yÄ• va navamÅ«lakaá¹ƒ evameva kÄ• tabbaá¹ƒ.

idaá¹ƒ dasamÅ«lakaá¹ƒ

<330> saparidaá¹‡á¸• Ä• ya \Se I 322/ yena daá¹‡á¸• o á¹-hapito hoti so bhikkhuá¹ƒ pahiá¹‡
bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hotu itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chan
bhogavÄ• sinÄ« ca paá¹-avÄ• sinÄ« ca odapattakinÄ« ca obhaá¹-acumbaá¹-Ä• ca dÄ• sÄ«
bhariyÄ• ca dhajÄ• haá¹-Ä• ca muhuttikÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«m
saá¹…ghÄ• disesassa.

daá¹‡á¸• aá¹-hapitacakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hon
bhariyÄ• dhanakkÄ«tÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati,

mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hon
bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ« ... paá¹-avÄ• sinÄ« ... odapattakinÄ« ..
... dÄ• sÄ« ca bhariyÄ• ca ... kammakÄ• rÄ« ca bhariyÄ• ca ... dhajÄ• haá¹-Ä• ... muhuttik
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<331> mÄ• turakkhitÄ• \Be 214/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹
itthannÄ• massa \Ne 219/ bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« cÄ• â€™â€™ â€™
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

mÄ• turakkhitÄ• \Se I 323/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca bhogavÄ• sinÄ« ca ... pe ... dhanakkÄ«tÄ• ca
... dhanakkÄ«tÄ• ca muhuttikÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati pa
saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

<332> mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca ... pe ... chandavÄ• sinÄ

chandavÄ• sinÄ« ca dhanakkÄ«tÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsat
saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi --- `hom
bhariyÄ• muhuttikÄ• ca dhanakkÄ«tÄ• ca ... pe ... muhuttikÄ• ca chandavÄ• sinÄ« ca ... p
dhajÄ• haá¹-Ä• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• p

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakÄ• dÄ«nipi evameva kÄ• tabbÄ• ni.

idaá¹ƒ dasamÅ«lakaá¹ƒ

<333> mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca paá¹
obhaá¹-acumbaá¹-Ä• ca dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• ha
â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

aparaá¹ƒ mÄ• turakkhitÄ• cakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

piturakkhitÄ• \Ne 220/ bhikkhuá¹ƒ pahiá¹‡ati ... pe ... mÄ• tÄ• piturakkhitÄ• bhikkhuá¹ƒ pah
bhÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati ... bhaginirakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati ... Ã±Ä• t
324/ \Be 215/ bhikkhuá¹ƒ pahiá¹‡ati ... gottarakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati ... dhammarakk
pahiá¹‡ati ... sÄ• rakkhÄ• bhikkhuá¹ƒ pahiá¹‡ati ... saparidaá¹‡á¸• Ä• bhikkhuá¹ƒ pahiá¹‡a
bhante, itthannÄ• maá¹ƒ brÅ«hi --- `homi itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• â€™â€™
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

saparidaá¹‡á¸• Ä• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«hi --- `h
bhariyÄ• chandavÄ• sinÄ« ... pe ... bhogavÄ• sinÄ« ... paá¹-avÄ• sinÄ« ... odapattakinÄ« ..
... dÄ• sÄ« ca bhariyÄ• ca ... kammakÄ• rÄ« ca bhariyÄ• ca ... dhajÄ• haá¹-Ä• ... muhuttik
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

nikkhepapadÄ• ni.

<334> saparidaá¹‡á¸• Ä• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca ... pe ... dhanakkÄ«tÄ• c

ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

khaá¹‡á¸• acakkaá¹ƒ.

<335> saparidaá¹‡á¸• Ä• bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• maá¹ƒ brÅ«
itthannÄ• massa bhariyÄ• chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca ... pe ... chandavÄ• sinÄ
chandavÄ• sinÄ« ca dhanakkÄ«tÄ• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsat
saá¹…ghÄ• disesassa.

baddhacakkaá¹ƒ mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

<336> saparidaá¹‡á¸• Ä• \Se I 325/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• m
itthannÄ• massa bhariyÄ• muhuttikÄ• ca dhanakkÄ«tÄ• \Ne 221/ ca ... pe ... muhuttikÄ• c
pe ... muhuttikÄ• ca dhajÄ• haá¹-Ä• cÄ• â€™â€™ â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsa
saá¹…ghÄ• disesassa.

ekamÅ«lakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

dumÅ«lakÄ• dÄ«nipi evameva kÄ• tabbÄ• ni.

idaá¹ƒ dasamÅ«lakaá¹ƒ

<337> saparidaá¹‡á¸• Ä• \Be 216/ bhikkhuá¹ƒ pahiá¹‡ati --- ``gaccha, bhante, itthannÄ• ma
itthannÄ• massa bhariyÄ• dhanakkÄ«tÄ• ca chandavÄ• sinÄ« ca bhogavÄ• sinÄ« ca paá¹
obhaá¹-acumbaá¹-Ä• ca dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• ha
â€™ ti. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

aparaá¹ƒ saparidaá¹‡á¸• Ä• cakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sabbaá¹ƒ cakkapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

<338> paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa. paá¹
vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti thullaccayassa. paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsa
thullaccayassa. paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti dukkaá¹-assa
vÄ«maá¹ƒsati paccÄ• harati, Ä• patti thullaccayassa. na \Se I 326/ paá¹-iggaá¹‡hÄ• ti vÄ«m
paccÄ• harati, Ä• patti dukkaá¹-assa. na paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati paccÄ• harati,
na paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati na paccÄ• harati, anÄ• patti.

puriso sambahule bhikkhÅ« Ä• á¹‡Ä• peti --- ``gacchatha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ v
ti. sabbe paá¹-iggaá¹‡hanti sabbe vÄ«maá¹ƒsanti sabbe paccÄ• haranti, Ä• patti sabbesaá¹

puriso sambahule bhikkhÅ« Ä• á¹‡Ä• peti --- ``gacchatha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ v
ti. sabbe paá¹-iggaá¹‡hanti sabbe vÄ«maá¹ƒsanti ekaá¹ƒ paccÄ• harÄ• penti, Ä• patti sabbe
saá¹…ghÄ• disesassa.

puriso \Ne 222/ sambahule bhikkhÅ« Ä• á¹‡Ä• peti --- ``gacchatha, bhante, itthannÄ• maá¹ƒ
vÄ«maá¹ƒsathÄ• â€™â€™ ti. sabbe paá¹-iggaá¹‡hanti, ekaá¹ƒ vÄ«maá¹ƒsÄ• petvÄ• sabbe
sabbesaá¹ƒ saá¹…ghÄ• disesassa.

puriso sambahule bhikkhÅ« Ä• á¹‡Ä• peti --- ``gacchatha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ v
ti. sabbe paá¹-iggaá¹‡hanti, ekaá¹ƒ vÄ«maá¹ƒsÄ• petvÄ• ekaá¹ƒ paccÄ• harÄ• penti, Ä• pa
saá¹…ghÄ• disesassa.

puriso \Be 217/ bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``gaccha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ vÄ«m
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa.

puriso bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``gaccha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ vÄ«maá¹ƒsÄ•
paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati antevÄ• siá¹ƒ paccÄ• harÄ• peti, Ä• patti saá¹…ghÄ• dise

puriso bhikkhuá¹ƒ Ä• á¹‡Ä• peti --- ``gaccha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ vÄ«maá¹ƒsÄ•
paá¹-iggaá¹‡hÄ• ti antevÄ• siá¹ƒ vÄ«maá¹ƒsÄ• petvÄ• attanÄ• paccÄ• harati Ä• patti saá¹

puriso bhikkhuá¹ƒ Ä• á¹‡Ä• peti \Se I 327/ --- ``gaccha, bhante, itthannÄ• maá¹ƒ itthi vimaá¹
paá¹-iggaá¹‡hÄ• ti antevÄ• siá¹ƒ vÄ«maá¹ƒsÄ• peti antevÄ• sÄ« vÄ«maá¹ƒsitvÄ• bahiddhÅ
ubhinnaá¹ƒ thullaccayassa.

<339> gacchanto sampÄ• deti, Ä• gacchanto visaá¹ƒvÄ• deti, Ä• patti thullaccayassa.

gacchanto visaá¹ƒvÄ• deti, Ä• gacchanto sampÄ• deti, Ä• patti thullaccayassa.

gacchanto sampÄ• deti, Ä• gacchanto sampÄ• deti, Ä• patti saá¹…ghÄ• disesassa.

gacchanto visaá¹ƒvÄ• deti, Ä• gacchanto visaá¹ƒvÄ• deti, anÄ• patti.

<340> anÄ• patti saá¹…ghassa vÄ• cetiyassa vÄ• gilÄ• nassa vÄ• karaá¹‡Ä«yena gaccha
Ä• dikammikassÄ• ti.

vinÄ«tavatthuuddÄ• nagÄ• thÄ•

suttÄ• \Ne 223/ matÄ• ca nikkhantÄ• , anitthÄ« itthipaá¹‡á¸• akÄ• .

kalahaá¹ƒ katvÄ• na sammodi, saÃ±carittaÃ±ca paá¹‡á¸• aketi ||

vinÄ«tavatthu

<341> tena kho pana samayena aÃ±Ã±ataro puriso aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ \Ee III 144/ {Ä• á¹‡Ä• peti (Se Katthaci) } ``gaccha, bhante, itthannÄ• maá¹ƒ itthiá¹ƒ vÄ«maá¹ƒsÄ• â€™ manusse pucchi --- ``kahaá¹ƒ itthannÄ• mÄ• â€™â€™ ti? ``suttÄ• , bhanteâ€™â€™ ti. tass \Be 218/ ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, kacci nu kho ahaá¹ƒ saá¹ Ä• pattiá¹ƒ Ä• pannoâ€™â€™ ti? bhagavato etamatthaá¹ƒ Ä• rocesi. ``anÄ• patti, bhikkhu, Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±ataro puriso aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pesi --- `` itthannÄ• maá¹ƒ itthiá¹ƒ vÄ«maá¹ƒsÄ• â€™â€™ ti. so gantvÄ• manusse pucchi --- ``kahaá ``matÄ• , bhanteâ€™â€™ ti ... pe ... ``nikkhantÄ• , bhanteâ€™â€™ ti ... ``anitthÄ«, bhanteâ ``itthipaá¹‡á¸• akÄ• , bhanteâ€™â€™ ti. tassa kukkuccaá¹ƒ ahosi ... pe ... ``anÄ• patti, bhik saá¹…ghÄ• disesassa; Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

tena kho pana samayena aÃ±Ã±atarÄ• itthÄ« sÄ• mikena saha bhaá¹‡á¸• itvÄ• mÄ• tugha bhikkhu sammodanÄ«yaá¹ƒ akÄ• si. tassa kukkuccaá¹ƒ ahosi ... pe ... ``alaá¹ƒvacanÄ«yÄ• ``nÄ• laá¹ƒvacanÄ«yÄ• , bhagavÄ• â€™â€™ ti. ``anÄ• patti, bhikkhu, nÄ• laá¹ƒvacanÄ«yÄ•

tena kho pana samayena aÃ±Ã±ataro bhikkhu paá¹‡á¸• ake saÃ±carittaá¹ƒ samÄ• pajji. tas pe ... ``anÄ• patti, bhikkhu, saá¹…ghÄ• disesassa; Ä• patti thullaccayassÄ• â€™â€™ ti.

saÃ±carittasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ

<342> tena \Se I 329/ \Ne 224/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvan kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« saÃ±Ã±Ä• cikÄ• yo kuá¹-iyo kÄ• rÄ• penti ass appamÄ• á¹‡ikÄ• yo. tÄ• yo na niá¹-á¹-hÄ• naá¹ƒ gacchanti. te yÄ• canabahulÄ• viÃ±Ã±att ``purisaá¹ƒ detha, purisatthakaraá¹ƒ detha, goá¹‡aá¹ƒ detha, sakaá¹-aá¹ƒ detha, vÄ• siá¹ƒ detha, kuá¹-hÄ• riá¹ƒ detha, kudÄ• laá¹ƒ detha, nikhÄ• danaá¹ƒ detha, valliá¹ƒ detha, veá¸·

detha, pabbajaá¹ƒ detha, tiá¹‡aá¹ƒ detha, mattikaá¹ƒ dethÄ• â€™â€™ ti. manussÄ• upadd
viÃ±Ã±attiyÄ• bhikkhÅ« disvÄ• ubbijjantipi uttasantipi palÄ• yantipi aÃ±Ã±enapi gacchanti
karonti dvÄ• rampi thakenti, gÄ• vimpi disvÄ• palÄ• yanti bhikkhÅ«ti \Ee III 145/ maÃ±Ã±ar

atha \Be 219/ kho Ä• yasmÄ• mahÄ• kassapo rÄ• jagahe vassaá¹ƒvuá¹-á¹-ho yena Ä• á¸·a
yena Ä• á¸·avÄ« tadavasari. tatra sudaá¹ƒ Ä• yasmÄ• mahÄ• kassapo Ä• á¸·aviyaá¹ƒ vihar
kho Ä• yasmÄ• mahÄ• kassapo pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ
pÄ• visi. manussÄ• \Se I 330/ Ä• yasmantaá¹ƒ mahÄ• kassapaá¹ƒ passitvÄ• ubbijjantipi ut
aÃ±Ã±enapi gacchanti aÃ±Ã±enapi mukhaá¹ƒ karonti dvÄ• rampi thakenti. atha kho Ä• yasm
Ä• á¸·aviyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkanto bh
``pubbÄ• yaá¹ƒ, Ä• vuso, Ä• á¸·avÄ« subhikkhÄ• ahosi sulabhapiá¹‡á¸• Ä• sukarÄ• uÃ±ch
etarahi panÄ• yaá¹ƒ Ä• á¸·avÄ« dubbhikkhÄ• dullabhapiá¹‡á¸• Ä• , na sukarÄ• uÃ±chena
kho, Ä• vuso, hetu ko paccayo, yenÄ• yaá¹ƒ Ä• á¸·avÄ« dubbhikkhÄ• dullabhapiá¹‡á¸• Ä•
paggahena yÄ• petuâ€™â€™ nti? atha kho te bhikkhÅ« Ä• yasmato mahÄ• kassapassa eta

<343> atha kho bhagavÄ• rÄ• jagahe yathÄ• bhirantaá¹ƒ viharitvÄ• yena Ä• á¸·avÄ« tena
anupubbena cÄ• rikaá¹ƒ caramÄ• no yena Ä• á¸·avÄ« tadavasari. tatra sudaá¹ƒ bhagavÄ•
aggÄ• á¸·ave cetiye. atha kho Ä• yasmÄ• mahÄ• kassapo yena bhagavÄ• tenupasaá¹…ka
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ paka
sannipÄ• tÄ• petvÄ• Ä• á¸·avake bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira tumhe, bhikkhav
kuá¹-iyo kÄ• rÄ• petha assÄ• mikÄ• yo attuddesikÄ• yo appamÄ• á¹‡ikÄ• yo \Se I 331/. tÄ•
gacchanti. te tumhe yÄ• canabahulÄ• viÃ±Ã±attibahulÄ• viharatha --- `purisaá¹ƒ detha pur
... pe ... tiá¹‡aá¹ƒ detha mattikaá¹ƒ dethÄ• â€™ ti. manussÄ• upaddutÄ• yÄ• canÄ• ya upa
bhikkhÅ« disvÄ• ubbijjantipi uttasantipi palÄ• yantipi aÃ±Ã±enapi gacchanti aÃ±Ã±enapi m
dvÄ• rampi thakenti, gÄ• vimpi disvÄ• palÄ• yanti bhikkhÅ«ti maÃ±Ã±amÄ• nÄ• â€™â€™
ti. vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , saá¹ƒyÄ•
kÄ• rÄ• pessatha assÄ• mikÄ• yo attuddesikÄ• yo appamÄ• á¹‡ikÄ• yo! tÄ• yo na \Be 220/
tumhe yÄ• canabahulÄ• viÃ±Ã±attibahulÄ• viharissatha --- `purisaá¹ƒ detha purisatthakara
tiá¹‡aá¹ƒ detha mattikaá¹ƒ dethÄ• â€™ ti! netaá¹ƒ moghapurisÄ• , appasannÄ• naá¹ƒ vÄ•
â€™â€™ vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<344> ``bhÅ«tapubbaá¹ƒ \Se I 332/, bhikkhave, dve bhÄ• taro isayo gaá¹…gaá¹ƒ nadiá¹ƒ up
atha kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho \Ee III 146/ nÄ• garÄ• jÄ• gaá¹…gaá¹ƒ nadiá¹ƒ utta
isi tenupasaá¹…kami; upasaá¹…kamitvÄ• kaniá¹-á¹-haá¹ƒ isiá¹ƒ sattakkhattuá¹ƒ bhogehi pa
uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ karitvÄ• aá¹-á¹-hÄ• si. atha kho, bhikkhave, kaniá¹-
nÄ• gassa bhayÄ• kiso ahosi lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dham
bhikkhave, jeá¹-á¹-ho isi kaniá¹-á¹-haá¹ƒ isiá¹ƒ kisaá¹ƒ lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ

uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• taá¹ƒ dhamanisanthatagattaá¹ƒ. disvÄ• na kaniá¹-á¹-haá¹ƒ is
tvaá¹ƒ, bho, kiso lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatag
maá¹‡ikaá¹‡á¹-ho nÄ• garÄ• jÄ• gaá¹…gaá¹ƒ nadiá¹ƒ uttaritvÄ• yenÄ• haá¹ƒ tenupasaá¹…
sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• uparimuddhani mahantaá¹ƒ phaá¹‡aá¹ƒ karitvÄ• aá
bho, nÄ• gassa bhayÄ• {bhayÄ• mhi (Ce) } kiso lÅ«kho dubbaá¹‡á¹‡o uppaá¹‡á¸• uppaá¹‡
dhamanisanthatagattoâ€™â€™ ti. ``icchasi pana tvaá¹ƒ, bho, tassa nÄ• gassa anÄ• gaman
``icchÄ• mahaá¹ƒ, bho, tassa nÄ• gassa anÄ• gamanaâ€™â€™ nti. ``api pana tvaá¹ƒ, bho,
passasÄ«â€™â€™ ti? ``passÄ• mahaá¹ƒ, bho, maá¹‡imassa {maá¹‡issa (Ce Katthaci) } ka
nti. ``tena hi tvaá¹ƒ, bho, taá¹ƒ nÄ• gaá¹ƒ maá¹‡iá¹ƒ yÄ• ca --- `maá¹‡iá¹ƒ me, bho, dehi; ma
atthoâ€™â€™ â€™ ti.

atha kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho nÄ• garÄ• jÄ• gaá¹…gaá¹ƒ nadiá¹ƒ uttaritvÄ• yena
isitenupasaá¹…kami \Ne 226/; upasaá¹…kamitvÄ• ekamantaá¹ƒ \Se I 333/ aá¹-á¹-hÄ• si. el
bhikkhave, maá¹‡ikaá¹‡á¹-haá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ kaniá¹-á¹-ho isi etadavoca --- ``maá¹‡
maá¹‡inÄ• me atthoâ€™â€™ ti. atha kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho nÄ• garÄ• jÄ• --- `
bhikkhussa maá¹‡inÄ• atthoâ€™ ti khippaÃ±Ã±eva agamÄ• si. dutiyampi kho, bhikkhave, m
nÄ• garÄ• jÄ• gaá¹…gaá¹ƒ nadiá¹ƒ uttaritvÄ• yena kaniá¹-á¹-ho isi tenupasaá¹…kami. add
bhikkhave, kaniá¹-á¹-ho isi maá¹‡ikaá¹‡á¹-haá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ dÅ«ratova Ä• gacchan
maá¹‡ikaá¹‡á¹-haá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ etadavoca --- ``maá¹‡iá¹ƒ me, bho, dehi; maá¹‡in
atha kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho nÄ• garÄ• jÄ• --- ``bhikkhu maá¹‡iá¹ƒ yÄ• cati, bhik
atthoâ€™â€™ ti tatova paá¹-inivatti. tatiyampi kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho nÄ• garÄ•
uttarati. addasa kho, bhikkhave, kaniá¹-á¹-ho isi maá¹‡ikaá¹‡á¹-haá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ g
uttarantaá¹ƒ. disvÄ• na maá¹‡ikaá¹‡á¹-haá¹ƒ nÄ• garÄ• jÄ• naá¹ƒ etadavoca --- ``maá¹‡iá¹ƒ
me atthoâ€™â€™ ti. atha kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho nÄ• garÄ• jÄ• kaniá¹-á¹-haá¹ƒ
ajjhabhÄ• si ---

{J I 3.7 maá¹‡ikaá¹‡á¹-hajÄ• takepi} ``mamannapÄ• naá¹ƒ \Ee III 147/ vipulaá¹ƒ uá¸·Ä• raá¹

uppajjatÄ«massa maá¹‡issa hetu.

taá¹ƒ te na dassaá¹ƒ atiyÄ• cakosi.

na cÄ• pi te assamamÄ• gamissaá¹ƒ ||

{J I 3.8 maá¹‡ikaá¹‡á¹-hajÄ• takepi} ``susÅ« yathÄ• sakkharadhotapÄ• á¹‡Ä«.

tÄ• sesi \Se I 334/ maá¹ƒ selamÄ• yÄ• camÄ• no.

taá¹ƒ te na dassaá¹ƒ atiyÄ• cakosi.

na cÄ• pi te assamamÄ• gamissaâ€™â€™ nti ||

atha kho, bhikkhave, maá¹‡ikaá¹‡á¹-ho nÄ• garÄ• jÄ• --- ``bhikkhu maá¹‡iá¹ƒ yÄ• cati, bhik
atthoâ€™â€™ ti pakkÄ• mi. tathÄ• pakkantova {tadÄ• pakkantova (Katthaci) } ahosi, na pu
kho, bhikkhave, kaniá¹-á¹-ho isi tassa nÄ• gassa dassanÄ«yassa adassanena bhiyyosomatt
dubbaá¹‡á¹‡o, uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto. addasa kho, bhikkh
kaniá¹-á¹-haá¹ƒ isiá¹ƒ bhiyyosomattÄ• ya kisaá¹ƒ lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ uppaá¹‡á¸• u
dhamanisanthatagattaá¹ƒ. disvÄ• na kaniá¹-á¹-haá¹ƒ isiá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, bho
kiso lÅ«kho dubbaá¹‡á¹‡o \Ne 227/ uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to dhamanisanthatagatto
bho, nÄ• gassa dassanÄ«yassa adassanena bhiyyosomattÄ• ya kiso lÅ«kho dubbaá¹‡á¹‡o
dhamanisanthatagattoâ€™â€™ ti. atha kho, bhikkhave, jeá¹-á¹-ho isi kaniá¹-á¹-haá¹ƒ isiá¹ƒ
ajjhabhÄ• si ---

{J I 3.9 maá¹‡ikaá¹‡á¹-hajÄ• takepi} ``na \Be 222/ taá¹ƒ yÄ• ce yassa piyaá¹ƒ jigÄ«se,

videsso {desso (Ce), desso ca (Se) } hoti atiyÄ• canÄ• ya.

nÄ• go \Se I 335/ maá¹‡iá¹ƒ yÄ• cito brÄ• hmaá¹‡ena.

adassanaÃ±Ã±eva tadajjhagamÄ• â€™â€™ ti ||

tesaÃ±hi nÄ• ma, bhikkhave, tiracchÄ• nagatÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ amanÄ• pÄ• bhavi
viÃ±Ã±atti. kimaá¹…gaá¹ƒ {kimaá¹…ga (Ce) } pana manussabhÅ«tÄ• naá¹ƒ!

<345> ``bhÅ«tapubbaá¹ƒ, bhikkhave, aÃ±Ã±ataro bhikkhu himavantapasse viharati aÃ±Ã±a
tassa kho, bhikkhave, vanasaá¹‡á¸• assa avidÅ«re mahantaá¹ƒ ninnaá¹ƒ pallalaá¹ƒ. atha kh

vÄ• sÄ• ya upagacchati. atha kho, bhikkhave, so bhikkhu tassa sakuá¹‡asaá¹…ghassa sac
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekam
bhikkhave, taá¹ƒ bhikkhuá¹ƒ etadavoca \Ee III 148/ --- `kacci, bhikkhu, khamanÄ«yaá¹ƒ kacc
kaccisi appakilamathena addhÄ• naá¹ƒ Ä• gato? kuto ca tvaá¹ƒ, bhikkhu, Ä• gacchasÄ«â€™
bhagavÄ• , yÄ• panÄ«yaá¹ƒ, bhagavÄ• . appakilamathena cÄ• haá¹ƒ, bhante, addhÄ• naá¹
himavantapasse mahÄ• vanasaá¹‡á¸• o. tassa kho pana, bhante, vanasaá¹‡á¸• assa avidÅ
pallalaá¹ƒ. atha kho, bhante, mahÄ• sakuá¹‡asaá¹…gho tasmiá¹ƒ pallale divasaá¹ƒ gocaraá
taá¹ƒ vanasaá¹‡á¸• aá¹ƒ vÄ• sÄ• ya upagacchati. tato ahaá¹ƒ, bhagavÄ• , Ä• gacchÄ• mi --
saddena ubbÄ• á¸·hoâ€™ ti. `icchasi pana tvaá¹ƒ, bhikkhu, tassa sakuá¹‡asaá¹…ghassa ar

336/? `icchÄ• mahaá¹ƒ, bhagavÄ• , tassa sakuá¹‡asaá¹…ghassa anÄ• gamanaâ€™ nti. `te
gantvÄ• taá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajjhogÄ• hetvÄ• rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ tikkh
--- suá¹‡antu me, bhonto sakuá¹‡Ä• , yÄ• vatikÄ• imasmiá¹ƒ vanasaá¹‡á¸• e vÄ• saá¹ƒ upa
ekekaá¹ƒ me, bhonto, pattaá¹ƒ dadantÅ«â€™ ti. rattiyÄ• majjhimaá¹ƒ yÄ• maá¹ƒ ... rattiyÄ•
tikkhattuá¹ƒ saddamanussÄ• vehi --- `suá¹‡antu \Ne 228/ me, bhonto sakuá¹‡Ä• , yÄ• vatik
vanasaá¹‡á¸• e vÄ• saá¹ƒ upagatÄ• , pattena me attho. ekekaá¹ƒ me, bhonto, pattaá¹ƒ dad

``atha \Be 223/ kho, bhikkhave, so bhikkhu tattha gantvÄ• taá¹ƒ vanasaá¹‡á¸• aá¹ƒ ajjhogÄ
paá¹-hamaá¹ƒ yÄ• maá¹ƒ tikkhattuá¹ƒ saddamanussÄ• vesi --- `suá¹‡antu me, bhonto saku
vanasaá¹‡á¸• e vÄ• saá¹ƒ upagatÄ• , pattena me attho. ekekaá¹ƒ me, bhonto, pattaá¹ƒ dad
majjhima yÄ• maá¹ƒ ... rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ tikkhattuá¹ƒ saddamanussÄ• vesi
sakuá¹‡Ä• , yÄ• vatikÄ• imasmiá¹ƒ vanasaá¹‡á¸• e vÄ• saá¹ƒ upagatÄ• , pattena me attho
pattaá¹ƒ dadantÅ«â€™ ti. atha kho, bhikkhave, so sakuá¹‡asaá¹…gho --- `bhikkhu pattaá¹ƒ
pattena atthoâ€™ ti tamhÄ• vanasaá¹‡á¸• Ä• pakkÄ• mi. tathÄ• pakkantova ahosi na pun
nÄ• ma, bhikkhave, tiracchÄ• nagatÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ amanÄ• pÄ• bhavissati yÄ•
kimaá¹…gaá¹ƒ pana manussabhÅ«tÄ• naá¹ƒâ€™â€™ !

<346> ``bhÅ«tapubbaá¹ƒ, bhikkhave, raá¹-á¹-hapÄ• lassa kulaputtassa pitÄ• raá¹-á¹-hapÄ•
337/ gÄ• thÄ• ya ajjhabhÄ• si ---

`apÄ• haá¹ƒ te na jÄ• nÄ• mi, raá¹-á¹-hapÄ• la bahÅ« janÄ• .

{J I 7.54} te maá¹ƒ saá¹…gamma yÄ• canti, kasmÄ• maá¹ƒ tvaá¹ƒ na yÄ• casÄ«â€™ ti ||

{J I 7.55} `yÄ• cako appiyo hoti, yÄ• caá¹ƒ adadamappiyo.

tasmÄ• haá¹ƒ taá¹ƒ na yÄ• cÄ• mi, mÄ• me videssanÄ• ahÅ«â€™ ti ||

``so hi nÄ• ma, bhikkhave, raá¹-á¹-hapÄ• lo kulaputto sakaá¹ƒ pitaraá¹ƒ evaá¹ƒ vakkhati. ki
janaá¹ƒ!

<347> ``gihÄ«naá¹ƒ, bhikkhave, dussaá¹ƒharÄ• ni bhogÄ• ni sambhatÄ• nipi durakkhiyÄ• n
tumhe, moghapurisÄ• , evaá¹ƒ dussaá¹ƒharesu bhogesu sambhatesupi durakkhiyesu yÄ• c
viharissatha --- `purisaá¹ƒ detha, purisatthakaraá¹ƒ detha, goá¹‡aá¹ƒ detha, sakaá¹-aá¹ƒ de
detha, parasuá¹ƒ detha, kuá¹-hÄ• riá¹ƒ detha, kudÄ• laá¹ƒ detha, nikhÄ• danaá¹ƒ detha, val
detha, muÃ±jaá¹ƒ detha \Ne 229/, pabbajaá¹ƒ detha, tiá¹‡aá¹ƒ detha, mattikaá¹ƒ dethÄ• â€
moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, i
uddiseyyÄ• tha ---

<348> __ ``saÃ±Ã±Ä• cikÄ• ya pana bhikkhunÄ• kuá¹-iá¹ƒ kÄ• rayamÄ• nena assÄ• mikaá
kÄ• retabbÄ• . tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso dvÄ• dasa_ \Be 224/ __vidatthiyo, su
tiriyaá¹ƒ sattantarÄ• . bhikkhÅ« abhinetabbÄ• vatthudesanÄ• ya. tehi bhikkhÅ«hi vatthu des
--- anÄ• rambhaá¹ƒ {anÄ• rabbhaá¹ƒ (Katthaci) } saparikkamanaá¹ƒ. sÄ• rambhe {sÄ• rabb
vatthusmiá¹ƒ aparikkamane saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• reyya, bhikkhÅ« vÄ• anabhir
pamÄ• á¹‡aá¹ƒ vÄ• atikkÄ• meyya, saá¹…ghÄ• disesoâ€™â€™ _ti.

<349> __saÃ±Ã±Ä• cikÄ• _ nÄ• ma sayaá¹ƒ yÄ• citvÄ• purisampi purisatthakarampi goá¹‡
parasumpi kuá¹-hÄ• rimpi kudÄ• lampi nikhÄ• danampi vallimpi veá¸·umpi muÃ±jampi pabb

__kuá¹-i_ nÄ• ma ullittÄ• vÄ• hoti avalittÄ• vÄ• ullittÄ• valittÄ• vÄ• .

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• .

__assÄ• mika_nti na aÃ±Ã±o koci sÄ• miko hoti, itthÄ« vÄ• puriso vÄ• gahaá¹-á¹-ho vÄ• p

__attuddesa_nti attano atthÄ• ya.

__pamÄ• á¹‡ikÄ• kÄ• retabbÄ• . tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso dvÄ• dasa vidatth
bÄ• hirimena mÄ• nena.

__tiriyaá¹ƒ sattantarÄ• _ti abbhantarimena mÄ• nena.

__bhikkhÅ« abhinetabbÄ• vatthudesanÄ• yÄ• _ti tena kuá¹-ikÄ• rakena bhikkhunÄ• kuá¹-i
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ•
vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• \Ne 230/ aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«
saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kattukÄ• mo assÄ• mikaá¹ƒ attuddesaá¹ƒ. sohaá¹ƒ, bhante, sa
kuá¹-ivatthuolokanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi \Ee III 1
I 339/ sabbo saá¹…gho ussahati kuá¹-ivatthuá¹ƒ oloketuá¹ƒ, sabbena saá¹…ghena oloketab
saá¹…gho ussahati kuá¹-ivatthuá¹ƒ oloketuá¹ƒ, ye tattha honti bhikkhÅ« byattÄ• paá¹-ibalÄ«
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ aparikkamanaá¹ƒ jÄ• nituá¹ƒ te yÄ• citvÄ• sammannita
bhikkhave, sammannitabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo

<350> ``suá¹‡Ä• tu \Be 225/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saÃ±Ã±Ä
kattukÄ• mo assÄ• mikaá¹ƒ attuddesaá¹ƒ. so saá¹…ghaá¹ƒ kuá¹-ivatthuolokanaá¹ƒ yÄ• cati
pattakallaá¹ƒ, saá¹…gho itthannÄ• maÃ±ca itthannÄ• maÃ±ca bhikkhÅ« sammanneyya itth

kuá¹-ivatthuá¹ƒ oloketuá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saÃ±Ã±Ä• cikÄ• ya kuá¹
assÄ• mikaá¹ƒ attuddesaá¹ƒ. so saá¹…ghaá¹ƒ kuá¹-ivatthuolokanaá¹ƒ yÄ• cati. saá¹…gho i
itthannÄ• maÃ±ca bhikkhÅ« sammannati itthannÄ• massa bhikkhuno kuá¹-ivatthuá¹ƒ oloket
itthannÄ• massa ca itthannÄ• massa ca bhikkhÅ«naá¹ƒ sammuti {sammati (Se) } itthannÄ•
kuá¹-ivatthuá¹ƒ oloketuá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammatÄ• saá¹…ghena itthannÄ• mo ca itthannÄ• mo ca bhikkhÅ« itthannÄ• massa bhi
oloketuá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€

<351> tehi sammatehi bhikkhÅ«hi tattha gantvÄ• kuá¹-ivatthu oloketabbaá¹ƒ, sÄ• rambhaá
saparikkamanaá¹ƒ aparikkamanaá¹ƒ jÄ• nitabbaá¹ƒ. sace sÄ• rambhaá¹ƒ hoti \Se I 340/ ap
karÄ«â€™ ti vattabbo. sace anÄ• rambhaá¹ƒ hoti saparikkamanaá¹ƒ, saá¹…ghassa Ä• roce
saparikkamanaâ€™ nti. tena kuá¹-ikÄ• rakena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitv
uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá
paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ, bhante, saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ katt
attuddesaá¹ƒ \Ne 231/. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ kuá¹-ivatthudesanaá¹ƒ yÄ• cÄ• mÄ«
yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä•

<352> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saÃ±Ã±Ä• cikÄ• y
assÄ• mikaá¹ƒ attuddesaá¹ƒ. so saá¹…ghaá¹ƒ kuá¹-ivatthudesanaá¹ƒ yÄ• cati. yadi saá¹…g
saá¹…gho itthannÄ• massa bhikkhuno kuá¹-ivatthuá¹ƒ deseyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Be 226/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saÃ±Ã±Ä• cikÄ
assÄ• mikaá¹ƒ attuddesaá¹ƒ. so saá¹…ghaá¹ƒ kuá¹-ivatthudesanaá¹ƒ yÄ• cati. saá¹…gho \B
bhikkhuno kuá¹-ivatthuá¹ƒ deseti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno kuá
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``desitaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno kuá¹-ivatthu. khamati saá¹…ghassa, t
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<353> __sÄ• rambhaá¹ƒ_ nÄ• ma kipillikÄ• naá¹ƒ vÄ• Ä• sayo hoti, upacikÄ• naá¹ƒ vÄ• Ä
Ä• sayo hoti, ahÄ«naá¹ƒ vÄ• Ä• sayo hoti, vicchikÄ• naá¹ƒ vÄ• Ä• sayo hoti, satapadÄ«na
hatthÄ«naá¹ƒ \Se I 341/ vÄ• Ä• sayo hoti, assÄ• naá¹ƒ vÄ• Ä• sayo hoti, sÄ«hÄ• naá¹ƒ vÄ
byagghÄ• naá¹ƒ vÄ• Ä• sayo hoti, dÄ«pÄ«naá¹ƒ vÄ• Ä• sayo hoti, acchÄ• naá¹ƒ vÄ• Ä• s
Ä• sayo hoti, yesaá¹ƒ kesaÃ±ci tiracchÄ• nagatÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ Ä• sayo hoti, pub
hoti, aparaá¹‡á¹‡anissitaá¹ƒ vÄ• hoti, abbhÄ• ghÄ• tanissitaá¹ƒ vÄ• hoti, Ä• ghÄ• tananiss

susÄ• nanissitaá¹ƒ vÄ• hoti, uyyÄ• nanissitaá¹ƒ vÄ• hoti, rÄ• javatthunissitaá¹ƒ vÄ• hoti, h
vÄ• hoti, assasÄ• lÄ• nissitaá¹ƒ vÄ• hoti, bandhanÄ• gÄ• ranissitaá¹ƒ vÄ• hoti, pÄ• nÄ• g
sÅ«nanissitaá¹ƒ vÄ• hoti, racchÄ• nissitaá¹ƒ vÄ• hoti, caccaranissitaá¹ƒ vÄ• hoti, sabhÄ•
saá¹ƒsaraá¹‡anissitaá¹ƒ vÄ• {saÃ±caraá¹‡anissitaá¹ƒ vÄ• (Katthaci) } hoti. etaá¹ƒ sÄ• ram

__aparikkamanaá¹ƒ_ nÄ• ma na sakkÄ• hoti yathÄ• yuttena sakaá¹-ena anuparigantuá¹ƒ s
anuparigantuá¹ƒ. etaá¹ƒ aparikkamanaá¹ƒ nÄ• ma.

__anÄ• rambhaá¹ƒ_ \Ne 232/ nÄ• ma na kipillikÄ• naá¹ƒ vÄ• Ä• sayo hoti, na upacikÄ• naá
undurÄ• naá¹ƒ vÄ• Ä• sayo hoti, na ahÄ«naá¹ƒ vÄ• Ä• sayo hoti, na vicchikÄ• naá¹ƒ vÄ•
satapadÄ«naá¹ƒ vÄ• Ä• sayo hoti ... pe ... na saá¹ƒsaraá¹‡anissitaá¹ƒ vÄ• hoti. etaá¹ƒ anÄ

__saparikkamanaá¹ƒ_ \Be 227/ nÄ• ma sakkÄ• hoti yathÄ• yuttena sakaá¹-ena anuparigan
anuparigantuá¹ƒ. etaá¹ƒ saparikkamanaá¹ƒ nÄ• ma.

__saÃ±Ã±Ä• cikÄ• _ nÄ• ma sayaá¹ƒ yÄ• citvÄ• purisampi purisatthakarampi ... pe ... matt

__kuá¹-i_ nÄ• ma ullittÄ• vÄ• hoti vÄ• avalittÄ• vÄ• ullittÄ• valittÄ• vÄ• .

__kÄ• reyyÄ• _ti karoti vÄ• kÄ• rÄ• peti vÄ• .

__bhikkhÅ« vÄ• anabhineyya, vatthudesanÄ• ya pamÄ• á¹‡aá¹ƒ vÄ• atikkÄ• meyyÄ• _ti Ã
kuá¹-ivatthuá¹ƒ na desÄ• petvÄ• , Ä• yÄ• mato vÄ• vitthÄ• rato vÄ• antamaso kesaggama
vÄ• kÄ• rÄ• peti vÄ• , payoge payoge dukkaá¹-aá¹ƒ. ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate Ä• pa
piá¹‡á¸• e Ä• gate Ä• patti saá¹…ghÄ• disesassa.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<354> bhikkhu \Ee III 152/ kuá¹-iá¹ƒ karoti adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkaman
saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bhikkhu kuá¹-iá¹ƒ karoti adesitavatthuka
saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu kuá¹-iá¹ƒ karoti ad
anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu ku
adesitavatthukaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesassa.

<355> bhikkhu kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti
dukkaá¹-Ä• naá¹ƒ. bhikkhu kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ sÄ• rambhaá¹ƒ saparikkaman
dukkaá¹-assa. bhikkhu \Ne 233/ kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ anÄ• rambhaá¹ƒ aparikka
dukkaá¹-assa. bhikkhu kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá

bhikkhu \Se I 343/ kuá¹-iá¹ƒ karoti pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá
saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bhikkhu kuá¹-iá¹ƒ karoti pamÄ• á¹‡Ä• tik
saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu kuá¹-iá¹ƒ karoti pa
anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu ku
pamÄ• á¹‡Ä• tikkantaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesass

bhikkhu \Be 228/ kuá¹-iá¹ƒ karoti pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• pat
dukkaá¹-Ä• naá¹ƒ. bhikkhu kuá¹-iá¹ƒ karoti pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ saparikkamana
bhikkhu kuá¹-iá¹ƒ karoti pamÄ• á¹‡ikaá¹ƒ anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukka
karoti pamÄ• á¹‡ikaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu kuá¹-iá¹ƒ karoti adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparik
dvinnaá¹ƒ saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bhikkhu kuá¹-iá¹ƒ karoti adesi
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ•
kuá¹-iá¹ƒ karoti adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ anÄ• rambhaá¹ƒ aparikkaman
saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu kuá¹-iá¹ƒ karoti adesitavatthukaá¹ƒ pamÄ• á¹‡
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ• naá¹ƒ.

bhikkhu \Se I 344/ \Ee III 153/ kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ sÄ• ramb
aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bhikkhu kuá¹-iá¹ƒ karoti desitavatth
sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa. bhikkhu kuá¹-iá¹ƒ karoti desitavat
anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa. bhikkhu kuá¹-iá¹ƒ karoti desitava
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<356> bhikkhu samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá
saparikkamanaá¹ƒ \Ne 234/, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• ramb
Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä

bhikkhu samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti desitav
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambha
Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ...
saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti pamÄ•
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá
saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ \B

Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä•

bhikkhu \Se I 345/ samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karo
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambha
Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... p
saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti adesita
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• d
dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ
pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesena dukkaá¹-a
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ• naá¹ƒ.

bhikkhu samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti desitav
pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ...
saparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• pa
... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<357> bhikkhu \Ne 235/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti.
``desitavatthukÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dvinnaá
... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... a
aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ sap
I 346/ saá¹…ghÄ• disesassa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. na ca samÄ• dis
ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti desitav
aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkam
dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... an
saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu \Be 230/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. na ca s
``pamÄ• á¹‡ikÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-i
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena d
... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... a
aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ sap
saá¹…ghÄ• disesassa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. na ca samÄ• dis
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti pamÄ• á¹
aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkam
dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... an
saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. na ca samÄ• dis
ca hotu pamÄ• á¹‡ikÄ• ca anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ \Se I 347/, Ä• patti dvinnaá¹ƒ sa
dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ
pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesena dukkaá¹-
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ• naá¹ƒ.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. na ca samÄ• dis
ca hotu pamÄ• á¹‡ikÄ• ca anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹
pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ...
saparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• pa
... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<358> bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• di
``desitavatthukÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me kayir
sÄ• rambhÄ• aparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ d
``desitavatthukÄ• ca hotu \Ee III 154/ anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti.
gaccheyya dÅ«taá¹ƒ vÄ• pahiá¹‡eyya, Ä• patti dukkaá¹-assa.

bhikkhu \Be 231/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ•
``desitavatthukÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i \Se I 348/ ki
adesitavatthukÄ• sÄ• rambhÄ• saparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ• sÄ• maá¹ƒ
pÄ• hetabbo --- ``desitavatthukÄ• ca hotu anÄ• rambhÄ• cÄ• â€™â€™ ti. no ce sÄ• maá¹
pahiá¹‡eyya, Ä• patti dukkaá¹-assa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti adesitava
aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me kayirati adesitavatthukÄ• anÄ• rambhÄ•
ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ• hetabbo --- ``desitavatthu
cÄ• â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahiá¹‡eyya, Ä• patti duk

bhikkhu \Ne 237/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ•
``desitavatthukÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-
adesitavatthukaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me ka
anÄ• rambhÄ• saparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹
``desitavatthukÄ• hotÅ«â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahiá

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti desitavatt
aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me kayirati desitavatthukÄ• \Se I 349/ sÄ• r
aparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ•
hotu saparikkamanÄ• cÄ• â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pah

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti desitavatt
saparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i \Be 232/ kira me kayirati desitavatthukÄ• sÄ• r
saparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ
hotÅ«â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahiá¹‡eyya, Ä• patti du

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti desitavatt
aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me kayirati desitavatthukÄ• anÄ• rambhÄ•
ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ• hetabbo --- ``saparikkama
sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahiá¹‡eyya, Ä• patti dukkaá¹-assa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
238/ ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti de
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<359> bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• di
``pamÄ• á¹‡ikÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-i
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me
pamÄ• á¹‡Ä• tikkantÄ• sÄ• rambhÄ• aparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ• sÄ• m
pÄ• hetabbo --- ``pamÄ• á¹‡ikÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™
hotu anÄ• rambhÄ• cÄ• â€™â€™ ti ... pe ... ``pamÄ• á¹‡ikÄ• ca hotu saparikkamanÄ• cÄ
``pamÄ• á¹‡ikÄ• hotÅ«â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahiá¹

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti pamÄ• á¹
aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kuá¹-i kira me kayirati pamÄ• á¹‡ikÄ• sÄ• rambhÄ• ap
tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ• hetabbo --- ``anÄ• rambhÄ•
cÄ• â€™â€™ ti ... pe ... ``anÄ• rambhÄ• hotÅ«â€™â€™ ti ... pe ... ``saparikkamanÄ• hotÅ
anÄ• patti.

<360> bhikkhu \Be 233/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti.
``desitavatthukÄ• ca hotu pamÄ• á¹‡ikÄ• ca anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™
adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so suá¹‡Ä•
kayirati adesitavatthukÄ• pamÄ• á¹‡Ä• tikkantÄ• sÄ• rambhÄ• aparikkamanÄ• â€™â€™
gantabbaá¹ƒ dÅ«to vÄ• pÄ• hetabbo --- ``desitavatthukÄ• ca hotu pamÄ• á¹‡ikÄ• ca anÄ•
saparikkamanÄ• cÄ• â€™â€™ ti ... pe ... ``desitavatthukÄ• ca hotu pamÄ• á¹‡ikÄ• ca anÄ
pe ... ``desitavatthukÄ• ca hotu pamÄ• á¹‡ikÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti ... pe
hotu pamÄ• á¹‡ikÄ• cÄ• â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahi

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
239/ ca hotu pamÄ• á¹‡ikÄ• ca anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa
desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``kua
desitavatthukÄ• pamÄ• á¹‡ikÄ• sÄ• rambhÄ• aparikkamanÄ• â€™â€™ ti. tena bhikkhunÄ
vÄ• pÄ• hetabbo --- ``anÄ• rambhÄ• ca hotu saparikkamanÄ• cÄ• â€™â€™ ti ... pe ... ``a
... pe ... ``saparikkamanÄ• hotÅ«â€™â€™ ti ... pe ... anÄ• patti.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti adesitava
aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• ram
Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... anÄ• rambhaá¹ƒ aparikkaman
kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä
dukkaá¹-assa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• \Se I 352/ cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkÄ• á¹-anaá¹ƒ ... p
saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikk
kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu \Be 234/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ•

``pamÄ• á¹‡ikÄ• ca hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ tiá¹‡á
... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ
aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... anÄ• ramb
Ä• patti kÄ• rukÄ• naá¹ƒ dukkaá¹-assa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ karonti pamÄ• á¹
aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambh
Ä• patti \Ne 240/ kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ
dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu pamÄ• á¹‡ikÄ• ca anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ catun
dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ tiá¹‡
... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dukkaá¹-
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati ca
hotu pamÄ• á¹‡ikÄ• ca anÄ• rambhÄ• ca saparikkamanÄ• cÄ• â€™â€™ ti. tassa kuá¹-iá
pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ duk
sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• ra
aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparik

<361> bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippakate Ä• gacchati, tena bhi
aÃ±Ã±assa vÄ• dÄ• tabbÄ• bhinditvÄ• vÄ• puna kÄ• tabbÄ• . no ce aÃ±Ã±assa vÄ• da
kÄ• reyya, Ä• patti saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

bhikkhu \Be 235/ samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa k
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ. so ce vippakate Ä• gacchati, tena bh
aÃ±Ã±assa vÄ• dÄ• tabbÄ• bhinditvÄ• vÄ• puna kÄ• tabbÄ• . no ce aÃ±Ã±assa vÄ• da
kÄ• reyya, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ \Se I 354/
... Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ
saá¹…ghÄ• disesassa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ

desitavatthukaá¹ƒ \Ne 241/ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippakate Ä• gacchati,
kuá¹-i aÃ±Ã±assa vÄ• dÄ• tabbÄ• bhinditvÄ• vÄ• puna kÄ• tabbÄ• . no ce aÃ±Ã±assa v
kÄ• reyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ,
pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ sa
anÄ• patti.

<362> bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippakate Ä• gacchati, te
aÃ±Ã±assa vÄ• dÄ• tabbÄ• bhinditvÄ• vÄ• puna kÄ• tabbÄ• . no ce aÃ±Ã±assa vÄ• dad
kÄ• reyya, Ä• patti saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá
Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä•
dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesassa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippakate Ä• gacchati, tena bhikkhunÄ• sÄ• kuá¹-
bhinditvÄ• vÄ• puna kÄ• tabbÄ• \Se I 355/. no ce aÃ±Ã±assa vÄ• dadeyya bhinditvÄ• v
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dukkaá¹-as
anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparik

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ
adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce \Be 2
tena bhikkhunÄ• sÄ• kuá¹-i aÃ±Ã±assa vÄ• dÄ• tabbÄ• bhinditvÄ• vÄ• puna kÄ• tabbÄ
bhinditvÄ• vÄ• puna kÄ• reyya, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá
sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesena dukkaá¹-assa ..
aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• ram
Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ• naá¹ƒ.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ
desitavatthukaá¹ƒ \Ne 242/ pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippa
bhikkhunÄ• sÄ• kuá¹-i aÃ±Ã±assa vÄ• dÄ• tabbÄ• bhinditvÄ• vÄ• puna kÄ• tabbÄ• . no
bhinditvÄ• vÄ• puna kÄ• reyya, Ä• patti dvinnaá¹ƒ dukkÄ• á¹-Ä• naá¹ƒ ... pe ... sÄ• rambh
Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``kuá¹-iá¹ƒ me karothÄ• â€™â€™ ti. tassa kuá¹-iá¹ƒ
desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<363> attanÄ• \Se I 356/ vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesas

attanÄ• vippakataá¹ƒ parehi pariyosÄ• peti {pariyosÄ• vÄ• peti (Katthaci) }, Ä• patti saá¹…g

parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesassa.

parehi vippakataá¹ƒ parehi pariyosÄ• peti {pariyosÄ• vÄ• peti (Katthaci) }, Ä• patti saá¹…gh

<364> anÄ• patti leá¹‡e guhÄ• ya tiá¹‡akuá¹-ikÄ• ya aÃ±Ã±assatthÄ• ya vÄ• sÄ• gÄ• raá¹ƒ
anÄ• patti ummattakassa Ä• dikammikassÄ• ti.

kuá¹-ikÄ• rasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vihÄ• rakÄ• rasikkhÄ• padaá¹ƒ

<365> tena \Se I 357/ \Be 237/ samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ
samayena Ä• yasmato channassa upaá¹-á¹-hÄ• ko gahapati Ä• yasmantaá¹ƒ channaá¹ƒ eta
bhante, jÄ• nÄ• hi ayyassa vihÄ• raá¹ƒ kÄ• rÄ• pessÄ• mÄ«â€™â€™ ti. atha kho Ä• yasmÄ
sodhento aÃ±Ã±ataraá¹ƒ cetiyarukkhaá¹ƒ chedÄ• pesi gÄ• mapÅ«jitaá¹ƒ nigamapÅ«jitaá¹ƒ
janapadapÅ«jitaá¹ƒ raá¹-á¹-hapÅ«jitaá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``k
samaá¹‡Ä• sakyaputtiyÄ• cetiyarukkhaá¹ƒ \Ne 243/ chedÄ• pessanti gÄ• mapÅ«jitaá¹ƒ \Ee
nagarapÅ«jitaá¹ƒ janapadapÅ«jitaá¹ƒ raá¹-á¹-hapÅ«jitaá¹ƒ! ekindriyaá¹ƒ samaá¹‡Ä• sakyap
viheá¹-hentÄ«â€™â€™ {viheá¹-hessanti (katthaci) } ti. assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ mar
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• channo cetiyarukkhaá¹ƒ chedÄ• pe
pe ... raá¹-á¹-hapÅ«jitaâ€™â€™ nti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ channaá¹ƒ aneka
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, channa, cetiyarukkha
gÄ• mapÅ«jitaá¹ƒ ... pe ... raá¹-á¹-hapÅ«jitaâ€™â€™ nti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti
bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, cetiyarukkhaá¹ƒ chedÄ• pessa
nigamapÅ«jitaá¹ƒ nagarapÅ«jitaá¹ƒ janapadapÅ«jitaá¹ƒ raá¹-á¹-hapÅ«jitaá¹ƒ! jÄ«vasaÃ±Ã±i
manussÄ• rukkhasmiá¹ƒ. netaá¹ƒ, moghapurisa \Se I 358/, appasannÄ• naá¹ƒ vÄ• pasÄ•
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<366> __ ``mahallakaá¹ƒ pana bhikkhunÄ• vihÄ• raá¹ƒ kÄ• rayamÄ• nena sassÄ• mikaá¹ƒ
abhinetabbÄ• vatthudesanÄ• ya. tehi bhikkhÅ«hi vatthu desetabbaá¹ƒ anÄ• rambhaá¹ƒ sap
bhikkhu vatthusmiá¹ƒ aparikkamane mahallakaá¹ƒ vihÄ• raá¹ƒ kÄ• reyya bhikkhÅ« vÄ• ana
saá¹…ghÄ• disesoâ€™â€™ _ti.

<367> __mahallako_ nÄ• ma vihÄ• ro sassÄ• miko vuccati.

__vihÄ• ro_ nÄ• ma ullitto vÄ• hoti avalitto vÄ• ullittÄ• valitto vÄ• .

__kÄ• rayamÄ• nenÄ• _ti \Be 238/ karonto vÄ• kÄ• rÄ• pento vÄ• .

__sassÄ• mika_nti aÃ±Ã±o koci sÄ• miko hoti itthÄ« vÄ• puriso vÄ• gahaá¹-á¹-ho vÄ• pab

__attuddesa_nti attano atthÄ• ya.

__bhikkhÅ« abhinetabbÄ• vatthudesanÄ• yÄ• _ti tena vihÄ• rakÄ• rakena bhikkhunÄ• vihÄ
saá¹…ghaá¹ƒ \Ne 244/ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸
pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«y
mahallakaá¹ƒ vihÄ• raá¹ƒ kattukÄ• mo sassÄ• mikaá¹ƒ attuddesaá¹ƒ. sohaá¹ƒ, bhante, saá¹
vihÄ• ravatthuolokanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• c
ussahati vihÄ• ravatthuá¹ƒ oloketuá¹ƒ sabbena saá¹…ghena oloketabbaá¹ƒ. no ce sabbo sa
vihÄ• ravatthuá¹ƒ oloketuá¹ƒ, ye tattha honti bhikkhÅ« byattÄ• paá¹-ibalÄ• sÄ• rambhaá¹ƒ
saparikkamanaá¹ƒ \Se I 359/ aparikkamanaá¹ƒ jÄ• nituá¹ƒ te yÄ• citvÄ• sammannitabbÄ• .
sammannitabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<368> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu mahallakaá¹ƒ vihÄ
sassÄ• mikaá¹ƒ attuddesaá¹ƒ. so saá¹…ghaá¹ƒ vihÄ• ravatthuolokanaá¹ƒ yÄ• cati. yadi saá
saá¹…gho itthannÄ• maÃ±ca itthannÄ• maÃ±ca bhikkhu sammanneyya itthannÄ• massa bh
oloketuá¹ƒ. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu mahallakaá¹ƒ vihÄ• raá¹
attuddesaá¹ƒ. so saá¹…ghaá¹ƒ vihÄ• ravatthuolokanaá¹ƒ yÄ• cati. saá¹…gho itthannÄ• maÃ
bhikkhÅ« sammannati itthannÄ• massa bhikkhuno vihÄ• ravatthuá¹ƒ oloketuá¹ƒ. yassÄ• yas
ca itthannÄ• massa ca bhikkhÅ«naá¹ƒ sammuti itthannÄ• massa bhikkhuno vihÄ• ravatthuá
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammatÄ• saá¹…ghena itthannÄ• mo ca itthannÄ• mo ca bhikkhÅ« itthannÄ• massa bhi
oloketuá¹ƒ. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€

<369> tehi \Be 239/ sammatehi bhikkhÅ«hi tattha gantvÄ• vihÄ• ravatthu oloketabbaá¹ƒ; sÄ
anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ aparikkamanaá¹ƒ jÄ• nitabbaá¹ƒ. sace sÄ• rambhaá¹ƒ
`mÄ• yidha karÄ«â€™ ti vattabbo. sace anÄ• rambhaá¹ƒ hoti saparikkamanaá¹ƒ, saá¹…gha
`anÄ• rambhaá¹ƒ saparikkamanaâ€™ nti \Se I 360/. tena vihÄ• rakÄ• rakena bhikkhunÄ• s
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanc
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ, bhante, mahallaka

sassÄ• mikaá¹ƒ attuddesaá¹ƒ \Ne 245/. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ vihÄ• ravatthudesan
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…

<370> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu mahallakaá¹ƒ vihÄ
sassÄ• mikaá¹ƒ attuddesaá¹ƒ. so saá¹…ghaá¹ƒ vihÄ• ravatthudesanaá¹ƒ yÄ• cati. yadi saá
saá¹…gho itthannÄ• massa bhikkhuno vihÄ• ravatthuá¹ƒ deseyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu mahallakaá¹ƒ vihÄ• raá¹
attuddesaá¹ƒ. so saá¹…ghaá¹ƒ vihÄ• ravatthudesanaá¹ƒ yÄ• cati. saá¹…gho itthannÄ• mas
vihÄ• ravatthuá¹ƒ deseti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno vihÄ• ravatth
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``desitaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno vihÄ• ravatthuá¹ƒ. khamati saá¹…gha
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<371> __sÄ• rambhaá¹ƒ_ nÄ• ma kipillikÄ• naá¹ƒ vÄ• Ä• sayo hoti, upacikÄ• naá¹ƒ vÄ• Ä
... pe ... ahÄ«naá¹ƒ vÄ• vicchikÄ• naá¹ƒ vÄ• satapadÄ«naá¹ƒ vÄ• hatthÄ«naá¹ƒ vÄ• assÄ
byagghÄ• naá¹ƒ vÄ• dÄ«pÄ«naá¹ƒ \Se I 361/ vÄ• acchÄ• naá¹ƒ vÄ• taracchÄ• naá¹ƒ vÄ•
tiracchÄ• nagatÄ• naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ Ä• sayo hoti, pubbaá¹‡á¹‡anissitaá¹ƒ vÄ• hoti, a
hoti, abbhÄ• ghÄ• tanissitaá¹ƒ vÄ• hoti, Ä• ghÄ• tananissitaá¹ƒ vÄ• hoti, susÄ• nanissitaá
uyyÄ• nanissitaá¹ƒ vÄ• hoti, rÄ• javatthunissitaá¹ƒ vÄ• hoti, hatthisÄ• lÄ• nissitaá¹ƒ vÄ• h
assasÄ• lÄ• nissitaá¹ƒ vÄ• hoti, bandhanÄ• gÄ• ranissitaá¹ƒ vÄ• hoti, pÄ• nÄ• gÄ• ranissi
sÅ«nanissitaá¹ƒ vÄ• hoti, racchÄ• nissitaá¹ƒ vÄ• hoti, caccaranissitaá¹ƒ vÄ• hoti, sabhÄ•
saá¹ƒsaraá¹‡anissitaá¹ƒ vÄ• hoti. etaá¹ƒ sÄ• rambhaá¹ƒ nÄ• ma.

__aparikkamanaá¹ƒ_ nÄ• ma na sakkÄ• hoti yathÄ• yuttena sakaá¹-ena anuparigantuá¹ƒ, s
anuparigantuá¹ƒ. etaá¹ƒ aparikkamanaá¹ƒ nÄ• ma.

__anÄ• rambhaá¹ƒ_ \Ne 246/ nÄ• ma na kipillikÄ• naá¹ƒ vÄ• Ä• sayo hoti ... pe ... na saá¹ƒ
hoti. etaá¹ƒ anÄ• rambhaá¹ƒ nÄ• ma.

__saparikkamanaá¹ƒ_ nÄ• ma sakkÄ• hoti yathÄ• yuttena sakaá¹-ena anuparigantuá¹ƒ, sa
anuparigantuá¹ƒ. etaá¹ƒ saparikkamanaá¹ƒ nÄ• ma.

__mahallako_ nÄ• ma vihÄ• ro sassÄ• miko vuccati.

__vihÄ• ro_ nÄ• ma ullitto vÄ• hoti avalitto vÄ• ullittÄ• valitto vÄ• .

__kÄ• reyyÄ• _ti karoti vÄ• kÄ• rÄ• peti vÄ• .

__bhikkhÅ« vÄ• anabhineyya vatthudesanÄ• yÄ• _ti Ã±attidutiyena kammena vihÄ• ravatth
vÄ• kÄ• rÄ• peti vÄ• , payoge \Ee III 157/ dukkaá¹-aá¹ƒ. ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate, Ä
I 362/. tasmiá¹ƒ piá¹‡á¸• e Ä• gate, Ä• patti saá¹…ghÄ• disesassa.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati --- `saá¹…ghÄ• disesoâ€™ ti.

<372> bhikkhu vihÄ• raá¹ƒ karoti adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• p
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bhikkhu vihÄ• raá¹ƒ karoti adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ
saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu vihÄ• raá¹ƒ karoti adesitavatthukaá¹ƒ anÄ• ran
Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa. bhikkhu vihÄ• raá¹ƒ karoti adesitavatthukaá¹ƒ a
saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesassa.

bhikkhu vihÄ• raá¹ƒ karoti desitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvin
bhikkhu vihÄ• raá¹ƒ karoti desitavatthukaá¹ƒ sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti du
vihÄ• raá¹ƒ karoti desitavatthukaá¹ƒ anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-as
karoti desitavatthukaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<373> bhikkhu \Be 241/ \Ne 247/ samÄ• disati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. tas
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dvinnaá
... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... a
aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ sap
saá¹…ghÄ• disesassa.

bhikkhu samÄ• disati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ karonti de
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambha
saparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• pa
... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<374> bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. na ca s
``desitavatthuko ca hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹
saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ ap
saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti sa

bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. na ca samÄ•
ca hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ karonti desitava

aparikkamanaá¹ƒ, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkam
dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... an
saparikkamanaá¹ƒ, anÄ• patti.

<375> bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. samÄ•
``desitavatthuko ca hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``vihÄ• ro kira me kayirati adesitavatthuk
aparikkamanoâ€™â€™ ti. tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ• h
hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti \Se I 364/ ... pe ... ``desitavatthuko ca
cÄ• â€™â€™ ti ... pe ... ``desitavatthuko ca hotu saparikkamano cÄ• â€™â€™ ti \Be 242/ \
``desitavatthuko hotÅ«â€™â€™ ti. no ce sÄ• maá¹ƒ vÄ• gaccheyya dÅ«taá¹ƒ vÄ• pahiá¹‡

bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati
hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ karonti desitavatth
aparikkamanaá¹ƒ. so suá¹‡Ä• ti --- ``vihÄ• ro kira me kayirati desitavatthuko sÄ• rambho ap
tena bhikkhunÄ• sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ• pÄ• hetabbo --- ``anÄ• rambho c
ti ... pe ... ``anÄ• rambho hotÅ«â€™â€™ ti ``saparikkamano hotÅ«â€™â€™ ti, anÄ• patti.

<376> bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. samÄ•
``desitavatthuko ca hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ .
saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... anÄ• ram
Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... anÄ• rambhaá¹ƒ saparikkama
kÄ• rukÄ• naá¹ƒ dukkaá¹-assa.

bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. samÄ• disati
hotu anÄ• rambho ca saparikkamano cÄ• â€™â€™ ti. tassa vihÄ• raá¹ƒ karonti desitavatth
aparikkamanaá¹ƒ \Se I 365/, Ä• patti kÄ• rukÄ• naá¹ƒ dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ...
saparikkamanaá¹ƒ, Ä• patti kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikk
kÄ• rukÄ• naá¹ƒ dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, anÄ• patti.

<377> bhikkhu samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™ ti. tassa
adesitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippakate Ä• gacchati, tena bhi
aÃ±Ã±assa vÄ• dÄ• tabbo bhinditvÄ• vÄ• puna kÄ• tabbo. no ce aÃ±Ã±assa vÄ• dadeyy
Ä• patti saá¹…ghÄ• disesena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikk
saá¹…ghÄ• disesena dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti saá
dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesassa.

bhikkhu \Be 243/ \Ne 249/ samÄ• disitvÄ• pakkamati --- ``vihÄ• raá¹ƒ me karothÄ• â€™â€™
karonti desitavatthukaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. so ce vippakate Ä• gacchati, te
aÃ±Ã±assa vÄ• dÄ• tabbo bhinditvÄ• vÄ• puna kÄ• tabbo. no ce aÃ±Ã±assa vÄ• dadeyy
Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ ... pe ... sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti du
anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• patti dukkaá¹-assa ... pe ... anÄ• rambhaá¹ƒ saparikk

<378> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesassa \Se I 3

attanÄ• vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesassa.

parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesassa.

parehi vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti saá¹…ghÄ• disesassa.

<379> anÄ• patti leá¹‡e guhÄ• ya tiá¹‡akuá¹-ikÄ• ya aÃ±Ã±assatthÄ• ya vÄ• sÄ• gÄ• raá¹ƒ
anÄ• patti ummattakassa, Ä• dikammikassÄ• ti.

vihÄ• rakÄ• rasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. duá¹-á¹-hadosasikkhÄ• padaá¹ƒ

<380> {idaá¹ƒ vatthu Vin II 189} tena \Se I 367/ \Ee III 158/ samayena buddho bhagavÄ• rÄ
veá¸·uvane kalandakanivÄ• pe. tena kho pana samayena Ä• yasmatÄ• dabbena mallaputte
arahattaá¹ƒ sacchikataá¹ƒ hoti. yaá¹ƒ kiÃ±ci {yaÃ±ca kiÃ±ci (Ce Katthaci) } sÄ• vakena patta
tena anuppattaá¹ƒ hoti. natthi cassa kiÃ±ci uttari karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo. ath
dabbassa mallaputtassa rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udapÄ• d
jÄ• tiyÄ• sattavassena arahattaá¹ƒ sacchikataá¹ƒ. yaá¹ƒ kiÃ±ci sÄ• vakena pattabbaá¹ƒ sa
anuppattaá¹ƒ. natthi ca me kiÃ±ci 30.0250 uttari karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo. kin
saá¹…ghassa veyyÄ• vaccaá¹ƒ kareyyaâ€™â€™ nti?

atha kho Ä• yasmato dabbassa mallaputtassa etadahosi --- ``yaá¹ƒnÅ«nÄ• haá¹ƒ saá¹…gha
paÃ±Ã±apeyyaá¹ƒ bhattÄ• ni ca uddiseyyaâ€™â€™ nti. atha kho Ä• yasmÄ• \Be 244/ dabb
sÄ• yanhasamayaá¹ƒ paá¹-isallÄ• nÄ• vuá¹-á¹-hito yena bhagavÄ• tenupasaá¹…kami; upa
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ• dabbo mallapu
--- ``idha mayhaá¹ƒ, bhante, rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso parivitakko udap
jÄ• tiyÄ• sattavassena arahattaá¹ƒ sacchikataá¹ƒ, yaá¹ƒ kiÃ±ci sÄ• vakena pattabbaá¹ƒ, sa
anupattaá¹ƒ, natthi \Se I 368/ ca me kiÃ±ci uttari karaá¹‡Ä«yaá¹ƒ, katassa vÄ• paticayo, kiá
saá¹…ghassa veyyÄ• vaccaá¹ƒ kareyyaâ€™â€™ nti. tassa mayhaá¹ƒ bhante, etadahosi ya

senÄ• sanaÃ±ca paÃ±Ã±apeyyaá¹ƒ bhattÄ• ni ca uddiseyyanti. icchÄ• mahaá¹ƒ, bhante, sa
paÃ±Ã±apetuá¹ƒ bhattÄ• ni ca uddisituâ€™â€™ nti. ``sÄ• dhu sÄ• dhu, dabba. tena hi tvaá
senÄ• sanaÃ±ca paÃ±Ã±apehi bhattÄ• ni ca uddisÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™
mallaputto bhagavato paccassosi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakara
katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho dabbaá¹ƒ mallaputtaá¹ƒ se
bhattuddesakaÃ±ca sammannatu. evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hamaá
yÄ• citabbo. yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<381> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho Ä•
mallaputtaá¹ƒ senÄ• sanapaÃ±Ã±Ä• pakaÃ±ca bhattuddesakaÃ±ca \Ee III 159/ sammanne

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ s
bhattuddesakaÃ±ca sammannati. yassÄ• yasmato khamati Ä• yasmato dabbassa mallaputt
ca bhattuddesakassa ca sammuti, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena Ä• yasmÄ• dabbo mallaputto senÄ• sanapaÃ±Ã±Ä• pako ca bhat
saá¹…ghassa, tasmÄ• tuá¹‡hÄ« \Se I 369/, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<382> sammato \Ne 251/ ca panÄ• yasmÄ• dabbo mallaputto sabhÄ• gÄ• naá¹ƒ bhikkhÅ«
paÃ±Ã±apeti. ye te bhikkhÅ« suttantikÄ• tesaá¹ƒ ekajjhaá¹ƒ senÄ• sanaá¹ƒ \Be 245/ paÃ±Ã
aÃ±Ã±amaÃ±Ã±aá¹ƒ suttantaá¹ƒ saá¹…gÄ• yissantÄ«â€™â€™ ti. ye te bhikkhÅ« vinayadh
senÄ• sanaá¹ƒ paÃ±Ã±apeti --- ``te aÃ±Ã±amaÃ±Ã±aá¹ƒ vinayaá¹ƒ vinicchinissantÄ«â€™â
(Katthaci) }. ye te bhikkhÅ« dhammakathikÄ• tesaá¹ƒ ekajjhaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±ap
aÃ±Ã±amaÃ±Ã±aá¹ƒ dhammaá¹ƒ sÄ• kacchissantÄ«â€™â€™ ti. ye te bhikkhÅ« jhÄ• yino t
paÃ±Ã±apeti --- ``te aÃ±Ã±amaÃ±Ã±aá¹ƒ na byÄ• bÄ• dhissantÄ«â€™â€™ ti {na byÄ• bÄ•
bhikkhÅ« tiracchÄ• nakathikÄ• kÄ• yadaá¸·hibahulÄ• {kÄ• yadaá¸• á¸• hibahulÄ• (Ce) } vi
senÄ• sanaá¹ƒ paÃ±Ã±apeti --- ``imÄ• yapime Ä• yasmanto ratiyÄ• acchissantÄ«â€™â€™
Ä• gacchanti tesampi tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• teneva Ä• lokena senÄ• sanaá¹ƒ paÃ
saÃ±cicca vikÄ• le Ä• gacchanti --- ``mayaá¹ƒ Ä• yasmato dabbassa mallaputtassa iddhipÄ
passissÄ• mÄ• â€™â€™ ti.

te Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- ``amhÄ•
senÄ• sanaá¹ƒ paÃ±Ã±apehÄ«â€™â€™ ti. te Ä• yasmÄ• dabbo mallaputto evaá¹ƒ vadeti
370/ icchanti, kattha paÃ±Ã±apemÄ«â€™â€™ ti? te saÃ±cicca dÅ«re apadisanti --- ``amhÄ
gijjhakÅ«á¹-e pabbate senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, corapapÄ• te s
amhÄ• kaá¹ƒ, Ä• vuso, isigilipasse kÄ• á¸·asilÄ• yaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ
sattapaá¹‡á¹‡iguhÄ• yaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, sÄ«tavan
senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, gotamakakandarÄ• yaá¹ƒ senÄ• sana

Ä• vuso, tindukakandarÄ• yaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, tapo
paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, tapodÄ• rÄ• me senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ
III 160/ senÄ• sanaá¹ƒ paÃ±Ã±apehi. amhÄ• kaá¹ƒ, Ä• vuso, maddakucchismiá¹ƒ migadÄ•
paÃ±Ã±apehÄ«â€™â€™ ti.

tesaá¹ƒ Ä• yasmÄ• dabbo mallaputto tejodhÄ• tuá¹ƒ samÄ• pajjitvÄ• aá¹…guliyÄ• jalamÄ
gacchati. tepi teneva Ä• lokena Ä• yasmato dabbassa mallaputtassa piá¹-á¹-hito piá¹-á¹-hito
Ä• yasmÄ• dabbo mallaputto evaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apeti --- ``ayaá¹ƒ maÃ±co, ida
bhisi, idaá¹ƒ bimbohanaá¹ƒ, idaá¹ƒ vaccaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ passÄ• vaá¹-á¹-hÄ• naá¹ƒ
pÄ• nÄ«yaá¹ƒ, idaá¹ƒ paribhojanÄ«yaá¹ƒ, ayaá¹ƒ \Se I 371/ kattaradaá¹‡á¸• o, idaá¹ƒ saá¹.
katikasaá¹‡á¹-hÄ• naá¹ƒ, imaá¹ƒ kÄ• laá¹ƒ pavisitabbaá¹ƒ, imaá¹ƒ kÄ• laá¹ƒ \Ne 252/ nikkha
tesaá¹ƒ Ä• yasmÄ• dabbo mallaputto evaá¹ƒ senÄ• sanaá¹ƒ paÃ±Ã±apetvÄ• punadeva ve

<383> tena kho pana samayena mettiyabhÅ«majakÄ• {bhummajakÄ• (Ce Se) } bhikkhÅ«
appapuÃ±Ã±Ä• ca. yÄ• ni saá¹…ghassa lÄ• makÄ• ni senÄ• sanÄ• ni tÄ• ni tesaá¹ƒ pÄ• p
tena kho pana samayena rÄ• jagahe manussÄ• icchanti therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhis
piá¹‡á¸• apÄ• taá¹ƒ dÄ• tuá¹ƒ sappimpi telampi uttaribhaá¹…gampi. mettiyabhÅ«majakÄ• n
pÄ• katikaá¹ƒ denti yathÄ• randhaá¹ƒ kaá¹‡Ä• jakaá¹ƒ bilaá¹…gadutiyaá¹ƒ. te pacchÄ• bha
piá¹‡á¸• apÄ• tappaá¹-ikkantÄ• there bhikkhÅ« pucchanti --- ``tumhÄ• kaá¹ƒ, Ä• vuso, bhat
tumhÄ• kaá¹ƒ, Ä• vuso, bhattagge kiá¹ƒ ahosÄ«â€™â€™ ti? ekacce therÄ• evaá¹ƒ vadanti
sappi ahosi telaá¹ƒ ahosi uttaribhaá¹…gaá¹ƒ ahosÄ«â€™â€™ ti. mettiyabhÅ«majakÄ• pan
--- ``amhÄ• kaá¹ƒ, Ä• vuso, na kiÃ±ci ahosi, pÄ• katikaá¹ƒ yathÄ• randhaá¹ƒ kaá¹‡Ä• jakaá
nti.

tena kho pana samayena kalyÄ• á¹‡abhattiko gahapati saá¹…ghassa catukkabhattaá¹ƒ deti
bhattagge saputtadÄ• ro upatiá¹-á¹-hitvÄ• parivisati \Se I 372/. aÃ±Ã±e odanena pucchanti,
pucchanti, aÃ±Ã±e telena pucchanti, aÃ±Ã±e uttaribhaá¹…gena pucchanti. tena kho pana s
kalyÄ• á¹‡abhattikassa gahapatino bhattaá¹ƒ svÄ• tanÄ• ya mettiyabhÅ«majakÄ• naá¹ƒ bhi
hoti. atha kho kalyÄ• á¹‡abhattiko gahapati Ä• rÄ• maá¹ƒ agamÄ• si kenacideva karaá¹‡Ä«
mallaputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho kalyÄ• á¹‡abhattikaá¹ƒ gahapatiá¹ƒ \Ee III 161/ Ä• yas
dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho ka
Ä• yasmatÄ• dabbena mallaputtena dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samu
Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ etadavoca --- ``kassa, bhante, amhÄ• kaá¹ƒ ghare
uddiá¹-á¹-haâ€™â€™ nti? ``mettiyabhÅ«majakÄ• naá¹ƒ kho, gahapati, bhikkhÅ«naá¹ƒ tumh
svÄ• tanÄ• ya bhattaá¹ƒ uddiá¹-á¹-haâ€™â€™ nti. atha kho kalyÄ• á¹‡abhattiko gahapati a
``kathaÃ±hi nÄ• ma pÄ• pabhikkhÅ« amhÄ• kaá¹ƒ ghare bhuÃ±jissantÄ«â€™â€™ ti! ghara
Ä• á¹‡Ä• pesi --- ``ye, je, sve bhattikÄ• Ä• gacchanti te koá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±ap

bilaá¹…gadutiyena parivisÄ• â€™â€™ ti. ``evaá¹ƒ ayyÄ• â€™â€™ ti kho sÄ• dÄ• sÄ« kaly
paccassosi.

atha \Ne 253/ kho mettiyabhÅ«majakÄ• bhikkhÅ« --- ``hiyyo kho, Ä• vuso, amhÄ• kaá¹ƒ ka
gahapatino ghare \Se I 373/ bhattaá¹ƒ uddiá¹-á¹-haá¹ƒ, sve amhe kalyÄ• á¹‡abhattiko gaha
upatiá¹-á¹-hitvÄ• parivisissati; aÃ±Ã±e odanena pucchissanti, aÃ±Ã±e sÅ«pena pucchissan
pucchissanti, aÃ±Ã±e uttaribhaá¹…gena pucchissantÄ«â€™â€™ ti. te teneva somanassena
supiá¹ƒsu. atha kho mettiyabhÅ«majakÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• p
kalyÄ• á¹‡abhattikassa gahapatino nivesanaá¹ƒ tenupasaá¹…kamiá¹ƒsu. addasÄ• kho sÄ•
bhikkhÅ« dÅ«ratova Ä• gacchante. disvÄ• na koá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• me
etadavoca --- ``nisÄ«datha, bhanteâ€™â€™ ti. atha kho mettiyabhÅ«majakÄ• naá¹ƒ bhikkh
``nissaá¹ƒsayaá¹ƒ kho na tÄ• va bhattaá¹ƒ siddhaá¹ƒ bhavissati! yathÄ• {yÄ• va (Ce) } may
nisÄ«deyyÄ• mÄ• â€™â€™ ti {nisÄ«dÄ• pÄ«yeyyÄ• mÄ• ti (Ce), nisÄ«dÄ• pÄ«yÄ• mÄ• ti (
kaá¹‡Ä• jakena bilaá¹…gadutiyena upagacchi --- ``bhuÃ±jatha, bhanteâ€™â€™ ti. ``mayaá
niccabhattikÄ• â€™â€™ ti. ``jÄ• nÄ• mi ayyÄ• niccabhattikÄ• ttha. apicÄ• haá¹ƒ hiyyova ga
`ye, je, sve bhattikÄ• Ä• gacchanti te koá¹-á¹-hake Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• kaá¹‡Ä• ja
parivisÄ• â€™ ti. bhuÃ±jatha, bhanteâ€™â€™ ti. atha kho mettiyabhÅ«majakÄ• bhikkhÅ« -
kalyÄ• á¹‡abhattiko gahapati Ä• rÄ• maá¹ƒ agamÄ• si dabbassa mallaputtassa santike. nis
dabbena mallaputtena gahapatino antare {santike (Se Ke Katthaci) } paribhinnÄ• â€™â€™
\Se I 374/ na cittarÅ«paá¹ƒ bhuÃ±jiá¹ƒsu. atha kho mettiyabhÅ«majakÄ• bhikkhÅ« pacchÄ•
piá¹‡á¸• apÄ• tappaá¹-ikkantÄ• Ä• rÄ• maá¹ƒ gantvÄ• pattacÄ«varaá¹ƒ paá¹-isÄ• metvÄ•
saá¹…ghÄ• á¹-ipallatthikÄ• ya nisÄ«diá¹ƒsu tuá¹‡hÄ«bhÅ«tÄ• maá¹…kubhÅ«tÄ• pattakkh
pajjhÄ• yantÄ• appaá¹-ibhÄ• nÄ• .

atha \Be 248/ kho mettiyÄ• bhikkhunÄ« yena mettiyabhÅ«majakÄ• bhikkhÅ« tenupasaá¹…
mettiyabhÅ«majake bhikkhÅ« etadavoca --- ``vandÄ• mi, ayyÄ• â€™â€™ ti. evaá¹ƒ vutte m
nÄ• lapiá¹ƒsu. dutiyampi kho ... pe ... tatiyampi kho mettiyÄ• bhikkhunÄ« mettiyabhÅ«majak
--- ``vandÄ• mi, ayyÄ• â€™â€™ ti. tatiyampi kho mettiyabhÅ«majakÄ• bhikkhÅ« nÄ• lapiá¹
aparajjhÄ• mi? kissa maá¹ƒ ayyÄ• nÄ• lapantÄ«â€™â€™ ti? ``tathÄ• hi pana tvaá¹ƒ, bhag
mallaputtena viheá¹-hÄ«yamÄ• ne ajjhupekkhasÄ«â€™â€™ ti? ``kyÄ• haá¹ƒ, ayyÄ• , karom
tvaá¹ƒ, bhagini, iccheyyÄ• si ajjeva bhagavÄ• dabbaá¹ƒ mallaputtaá¹ƒ nÄ• sÄ• peyyÄ• â€™
karomi, kiá¹ƒ mayÄ• sakkÄ• kÄ• tuâ€™â€™ nti? ``ehi tvaá¹ƒ, bhagini, yena bhagavÄ• ten
upasaá¹…kamitvÄ• bhagavantaá¹ƒ evaá¹ƒ vadehi --- `idaá¹ƒ, bhante, nacchannaá¹ƒ nappa
yÄ• yaá¹ƒ, bhante, disÄ• abhayÄ• anÄ«tikÄ• anupaddavÄ• sÄ• yaá¹ƒ disÄ• sabhayÄ• s
nivÄ• taá¹ƒ tato savÄ• taá¹ƒ {pavÄ• taá¹ƒ (Ce Se) }. udakaá¹ƒ maÃ±Ã±e Ä• dittaá¹ƒ. ayyena
dÅ«sitÄ• â€™â€™ â€™ ti. ``evaá¹ƒ, ayyÄ• â€™â€™ ti kho mettiyÄ• bhikkhunÄ« mettiyabh
paá¹-issutvÄ• yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abh
ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitÄ• kho mettiyÄ• bhikkhunÄ« bhagavantaá¹

bhante, nacchannaá¹ƒ nappatirÅ«paá¹ƒ. yÄ• yaá¹ƒ, bhante, disÄ• abhayÄ• anÄ«tikÄ• anu
sabhayÄ• saÄ«tikÄ• saupaddavÄ• . yato nivÄ• taá¹ƒ tato savÄ• taá¹ƒ. udakaá¹ƒ maÃ±Ã±e
dabbena mallaputtena dÅ«sitÄ• â€™â€™ ti.

<384> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ
Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ paá¹-ipucchi --- ``sarasi tvaá¹ƒ, dabba, evarÅ«paá
bhikkhunÄ« Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante, bhagavÄ• jÄ• nÄ• tÄ«â€™â€™
... tatiyampi kho bhagavÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ etadavoca --- ``sarasi t
evarÅ«paá¹ƒ kattÄ• yathÄ• yaá¹ƒ bhikkhunÄ« Ä• hÄ• â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante
``na kho, dabba, dabbÄ• evaá¹ƒ nibbeá¹-henti. sace tayÄ• kataá¹ƒ katanti vadehi, sace tay
vadehÄ«â€™â€™ ti. ``yato ahaá¹ƒ, bhante, jÄ• to nÄ• bhijÄ• nÄ• mi supinantenapi methun
paá¹-isevitÄ• , pageva jÄ• garoâ€™â€™ ti! atha \Be 249/ kho bhagavÄ• bhikkhÅ« Ä• mant
bhikkhave, mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• setha \Ee III 163/. ime ca bhikkhÅ« anuyuÃ±jathÄ•
vatvÄ• bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

atha kho te bhikkhÅ« mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sesuá¹ƒ. atha kho mettiyabhÅ«majakÄ•
etadavocuá¹ƒ --- ``mÄ• vuso, mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• setha. na sÄ• kiÃ±ci aparajjhati.
kupitehi anattamanehi cÄ• vanÄ• dhippÄ• yehÄ«â€™â€™ ti. ``kiá¹ƒ \Se I 376/ pana tumhe,
dabbaá¹ƒ mallaputtaá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsethÄ• â€™â€
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma n
bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena a
atha kho te bhikkhÅ« mettiyabhÅ«majake bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhaga
Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, dabbaá¹ƒ mallaputtaá¹ƒ amÅ«laker
dhammena anuddhaá¹ƒsethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buc
... ``kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , dabbaá¹ƒ mallaputtaá¹ƒ amÅ«lakena pÄ• rÄ•
anuddhaá¹ƒsessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<385> __yo pana bhikkhu bhikkhuá¹ƒ duá¹-á¹-ho doso appatÄ«to amÅ«lakena pÄ• rÄ• jiker
--- `appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyyaâ€™ nti, tato aparena samay
asamanuggÄ• hÄ«yamÄ• no vÄ• amÅ«lakaÃ±ceva taá¹ƒ adhikaraá¹‡aá¹ƒ hoti bhikkhu ca
saá¹…ghÄ• disesoâ€™â€™ _ti.

<386> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhu_nti aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__duá¹-á¹-ho doso_ti kupito anattamano anabhiraddho Ä• hatacitto khilajÄ• to.

__appatÄ«to_ti \Se I 377/ tena ca kopena tena ca dosena tÄ• ya ca anattamanatÄ• ya tÄ• y
appatÄ«to hoti.

__amÅ«lakaá¹ƒ_ \Be 250/ nÄ• ma adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparisaá¹…kitaá¹ƒ.

__pÄ• rÄ• jikena dhammenÄ• _ti catunnaá¹ƒ aÃ±Ã±atarena.

__anuddhaá¹ƒseyyÄ• _ti codeti vÄ• codÄ• peti vÄ• .

__appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyya_nti bhikkhubhÄ• vÄ• \Ee III
samaá¹‡adhammÄ• cÄ• veyyaá¹ƒ, sÄ«lakkhandhÄ• cÄ• veyyaá¹ƒ, tapoguá¹‡Ä• cÄ• veyy

__tato_ \Ne 256/ __aparena samayenÄ• _ti yasmiá¹ƒ khaá¹‡e anuddhaá¹ƒsito hoti taá¹ƒ kh
taá¹ƒ muhuttaá¹ƒ vÄ«tivatte.

__samanuggÄ• hÄ«yamÄ• no_ti yena vatthunÄ• anuddhaá¹ƒsito hoti tasmiá¹ƒ vatthusmiá¹

__asamanuggÄ• hÄ«yamÄ• no_ti na kenaci vuccamÄ• no.

__adhikaraá¹‡aá¹ƒ_ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni --- vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ.

__bhikkhu ca dosaá¹ƒ patiá¹-á¹-hÄ• tÄ«_ti tucchakaá¹ƒ mayÄ• bhaá¹‡itaá¹ƒ, musÄ• mayÄ
mayÄ• bhaá¹‡itaá¹ƒ, ajÄ• nantena mayÄ• bhaá¹‡itaá¹ƒ.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<387> adiá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codeti --- ``di
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosi, natthi tayÄ• sa
pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya

asutassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce codeti --- ``s
pÄ• rÄ• jikaá¹ƒ \Se I 378/ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosi, natth
uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• y

aparisaá¹…kitassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce co

mayÄ• , pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosi, natthi t
vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• ya, vÄ• cÄ

adiá¹-á¹-hassa \Be 251/ \Ne 257/ hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce co
mayÄ• suto ca, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe .
saá¹…ghÄ• disesassa.

adiá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codeti --- ``diá¹-á¹-ho
ca, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ•
saá¹…ghÄ• disesassa.

adiá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codeti --- ``diá¹-á¹-ho
parisaá¹…kito ca, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe
vÄ• cÄ• ya saá¹…ghÄ• disesassa.

asutassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce codeti --- ``s
ca ... pe ... suto mayÄ• diá¹-á¹-ho ca ... pe ... \Se I 379/ suto mayÄ• parisaá¹…kito ca diá¹-á
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ
saá¹…ghÄ• disesassa.

aparisaá¹…kitassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce co
mayÄ• diá¹-á¹-ho ca ... pe ... parisaá¹…kito mayÄ• suto ca ... pe ... parisaá¹…kito mayÄ• d
ca, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ•
saá¹…ghÄ• disesassa.

diá¹-á¹-hassa \Ee III 165/ hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codeti --- `
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ
saá¹…ghÄ• disesassa.

diá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codeti --- ``parisaá¹…
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosiâ€™â€™ ... pe ... ``suto mayÄ• parisaá¹…kito c
ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ

sutassa \Ne 258/ hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce cod
mayÄ• , pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi ... pe ... \Se I 380/ diá¹-á¹-ho mayÄ• , p
ajjhÄ• pannosi ... pe ... parisaá¹…kito mayÄ• diá¹-á¹-ho ca, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjh
assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

parisaá¹…kitassa \Be 252/ hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. ta
``diá¹-á¹-ho mayÄ• , pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi ... pe ... suto mayÄ• , pÄ• r
ajjhÄ• pannosi ... pe ... diá¹-á¹-ho mayÄ• suto ca, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno
asakyaputtiyosiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

diá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. diá¹-á¹-he vematiko diá¹-á¹-ha
diá¹-á¹-haá¹ƒ nassarati diá¹-á¹-haá¹ƒ pamuá¹-á¹-ho hoti ... pe ... sute vematiko sutaá¹ƒ no ka
nassarati sutaá¹ƒ pamuá¹-á¹-ho hoti ... pe ... parisaá¹…kite vematiko parisaá¹…kitaá¹ƒ no \S
parisaá¹…kitaá¹ƒ nassarati parisaá¹…kitaá¹ƒ pamuá¹-á¹-ho hoti. taÃ±ce codeti --- ``parisaá¹
diá¹-á¹-ho ca ... pe ... parisaá¹…kito mayÄ• suto ca ... pe ... parisaá¹…kito mayÄ• diá¹-á¹-h
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosi, natthi tayÄ• sa
pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya

<388> adiá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codÄ• peti ---
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosi, natthi tayÄ• sa
pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya

asutassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti ... pe ... aparisaá¹…
``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce codÄ• peti --- ``parisaá¹…kit
dhammaá¹ƒ ajjhÄ• pannosiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• d

adiá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codÄ• peti --- ``diá¹-
... \Se I 382/ diá¹-á¹-hosi parisaá¹…kitosi ... pe ... diá¹-á¹-hosi sutosi parisaá¹…kitosi, pÄ• rÄ
dhammaá¹ƒ \Ne 259/ ajjhÄ• pannosiâ€™â€™ ... pe ... asutassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dh
ajjhÄ• pannoâ€™â€™ ti ... pe ... aparisaá¹…kitassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ aj
taÃ±ce codÄ• peti --- ``parisaá¹…kitosi, diá¹-á¹-hosi ... pe ... parisaá¹…kitosi, sutosi ... pe ...
parisaá¹…kitosi, diá¹-á¹-hosi, sutosi, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

diá¹-á¹-hassa \Be 253/ hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. taÃ±ce codÄ• peti --
... taÃ±ce codÄ• peti --- ``parisaá¹…kitosiâ€™â€™ ... pe ... taÃ±ce codÄ• peti --- ``sutosi, pa
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ
saá¹…ghÄ• disesassa.

sutassa hoti --- ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti ... pe ... parisaá¹…kita
``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannoâ€™â€™ ti. taÃ±ce ``diá¹-á¹-hosiâ€™â€™ ... pe
``sutosiâ€™â€™ ... pe ... taÃ±ce codÄ• peti --- ``diá¹-á¹-hosi, sutosi, pÄ• rÄ• jikaá¹ƒ dhamm
assamaá¹‡osiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

diá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. diá¹-á¹-he vematiko diá¹-á¹-ha
diá¹-á¹-haá¹ƒ nassarati diá¹-á¹-haá¹ƒ pamuá¹-á¹-ho hoti ... pe ... sute \Se I 383/ vematiko sut
sutaá¹ƒ nassarati sutaá¹ƒ pamuá¹-á¹-ho hoti ... pe ... parisaá¹…kite vematiko parisaá¹…kitaá
parisaá¹…kitaá¹ƒ nassarati parisaá¹…kitaá¹ƒ pamuá¹-á¹-ho hoti. taÃ±ce codÄ• peti --- ``pari
diá¹-á¹-hosiâ€™â€™ ... pe ... parisaá¹…kitaá¹ƒ pamuá¹-á¹-ho hoti, taÃ±ce codÄ• peti --- ``pa
sutosiâ€™â€™ ... pe ... parisaá¹…kitaá¹ƒ pamuá¹-á¹-ho hoti, taÃ±ce codÄ• peti --- ``parisaá
diá¹-á¹-hosi, sutosi, pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiy
saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, Ä• patt
saá¹…ghÄ• disesassa.

<389> asuddhe \Ee III 166/ suddhadiá¹-á¹-hi, suddhe asuddhadiá¹-á¹-hi, asuddhe asuddhad
suddhadiá¹-á¹-hi.

asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. taÃ±ce suc
anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti saá¹…ghÄ• disesena c

asuddho \Ne 260/ hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. ta
samÄ• no okÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti saá¹…ghÄ• di

asuddho \Be 254/ hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. ta
samÄ• no anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• de

asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. taÃ±ce suc
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassa.

suddho \Se I 384/ hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno.
samÄ• no anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti dukkaá¹-ass

suddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno. taÃ±ce as
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, anÄ• patti.

suddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno. taÃ±ce as
anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dena dukkaá¹

suddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno. taÃ±ce as
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassa.

asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. taÃ±ce asu
anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti dukkaá¹-assa.

asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. taÃ±ce asu
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, anÄ• patti.

asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. taÃ±ce asu
anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dena dukkaá¹

asuddho \Ne 261/ hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno. ta
samÄ• no okÄ• saá¹ƒ kÄ• rÄ• petvÄ• \Se I 385/ akkosÄ• dhippÄ• yo vadeti, Ä• patti omasa

suddho \Be 255/ hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno. t
samÄ• no anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti saá¹…ghÄ•

suddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno. taÃ±ce su
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti saá¹…ghÄ• disesassa.

suddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno. taÃ±ce su
anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dena dukkaá¹

suddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno taÃ±ce su
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassa.

<390> anÄ• patti suddhe asuddhadiá¹-á¹-hissa, asuddhe asuddhadiá¹-á¹-hissa, ummattakas

duá¹-á¹-hadosasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dutiyaduá¹-á¹-hadosasikkhÄ• padaá¹ƒ

<391> tena \Se I 386/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda
samayena mettiyabhÅ«majakÄ• bhikkhÅ« gijjhakÅ«á¹-Ä• pabbatÄ• orohantÄ• addasaá¹ƒ
(Se) } ajikÄ• ya vippaá¹-ipajjantaá¹ƒ. disvÄ• na \Ee III 167/ evamÄ• haá¹ƒsu --- ``handa may
chagalakaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ nÄ• ma karoma. imaá¹ƒ ajikaá¹ƒ mettiyaá¹ƒ nÄ• ma k
mayaá¹ƒ voharissÄ• ma. pubbe mayaá¹ƒ, Ä• vuso, dabbaá¹ƒ mallaputtaá¹ƒ sutena avocum
sÄ• maá¹ƒ diá¹-á¹-ho mettiyÄ• ya bhikkhuniyÄ• vippaá¹-ipajjantoâ€™â€™ ti. te taá¹ƒ chaga
mallaputtaá¹ƒ nÄ• ma \Ne 262/ akaá¹ƒsu. taá¹ƒ ajikaá¹ƒ mettiyaá¹ƒ nÄ• ma bhikkhuniá¹ƒ ak
Ä• rocesuá¹ƒ --- ``pubbe mayaá¹ƒ, Ä• vuso, dabbaá¹ƒ mallaputtaá¹ƒ sutena avocumhÄ• . id

diá¹-á¹-ho mettiyÄ• ya bhikkhuniyÄ• vippaá¹-ipajjantoâ€™â€™ ti. bhikkhÅ« evamÄ• haá¹ƒs
avacuttha. nÄ• yasmÄ• dabbo mallaputto evaá¹ƒ karissatÄ«â€™â€™ ti.

atha \Be 256/ kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• e
etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• Ä• yasmantaá¹ƒ dabbaá¹
--- ``sarasi tvaá¹ƒ, dabba, evarÅ«paá¹ƒ kattÄ• yathayime bhikkhÅ« Ä• haá¹ƒsÅ«â€™â€™ t
bhagavÄ• jÄ• nÄ• tÄ«â€™â€™ ti. dutiyampi kho bhagavÄ• ... pe ... tatiyampi kho bhagavÄ
mallaputtaá¹ƒ \Se I 387/ etadavoca --- ``sarasi tvaá¹ƒ, dabba, evarÅ«paá¹ƒ kattÄ• yathayim
Ä• haá¹ƒsÅ«â€™â€™ ti? ``yathÄ• maá¹ƒ, bhante, bhagavÄ• jÄ• nÄ• tÄ«â€™â€™ ti. ``na
nibbeá¹-henti. sace tayÄ• kataá¹ƒ katanti vadehi, sace tayÄ• akataá¹ƒ akatanti vadehÄ«â€
ahaá¹ƒ, bhante, jÄ• to nÄ• bhijÄ• nÄ• mi supinantenapi methunadhammaá¹ƒ paá¹-isevitÄ• ,
atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhuve, ime bhikkhÅ« anuyuÃ±jat
vatvÄ• bhagavÄ• uá¹-á¹-hÄ• yÄ• sanÄ• vihÄ• raá¹ƒ pÄ• visi.

atha kho te bhikkhÅ« mettiyabhÅ«majake bhikkhÅ« anuyuÃ±jiá¹ƒsu. te bhikkhÅ«hi anuyuÃ±
etamatthaá¹ƒ Ä• rocesuá¹ƒ --- ``kiá¹ƒ pana tumhe, Ä• vuso, Ä• yasmantaá¹ƒ dabbaá¹ƒ mall
aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jik
anuddhaá¹ƒsethÄ• â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe
vipÄ• centi --- ``kathaÃ±hi nÄ• ma mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá
aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jik
anuddhaá¹ƒsessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« mettiyabhÅ«majake bhikkhÅ« anek
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, dabbaá¹ƒ
aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jik
anuddhaá¹ƒsethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagav
nÄ• ma tumhe, moghapurisÄ• , dabbaá¹ƒ mallaputtaá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡a
lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒsessatha! netaá¹ƒ, mogha
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<392> __ ``yo_ \Ne 263/ __pana bhikkhu bhikkhuá¹ƒ duá¹-á¹-ho doso appatÄ«to aÃ±Ã±abh
__adhikaraá¹‡assa kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anu
naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyyaâ€™ nti. tato_ \Be 257/__ aparena samayena sa
asamanuggÄ• hÄ«yamÄ• no vÄ• aÃ±Ã±abhÄ• giyaÃ±ceva taá¹ƒ adhikaraá¹‡aá¹ƒ hoti koci
bhikkhu ca dosaá¹ƒ patiá¹-á¹-hÄ• ti, saá¹…ghÄ• disesoâ€™â€™ _ti.

<393> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhu_nti aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__duá¹-á¹-ho doso_ti kupito anattamano anabhiraddho Ä• hatacitto khilajÄ• to.

__appatÄ«to_ti tena ca kopena, tena ca dosena, tÄ• ya ca anattamanatÄ• ya, tÄ• ya ca ana
hoti.

__aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assÄ• _ti Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ vÄ• hoti adhikar
kathaá¹ƒ adhikaraá¹‡aá¹ƒ adhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ? vivÄ• dÄ• dhikaraá¹‡aá¹
Ä• pattÄ• dhikaraá¹‡assa kiccÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ. anuvÄ• dÄ• dhikara
kiccÄ• dhikaraá¹‡assa vivÄ• dÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ. Ä• pattÄ• dhikaraá¹
vivÄ• dÄ• dhikaraá¹‡assa anuvÄ• dÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ. kiccÄ• dhikara
anuvÄ• dÄ• dhikaraá¹‡assa \Se I 389/ Ä• pattÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ. evaá
adhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ.

kathaá¹ƒ adhikaraá¹‡aá¹ƒ adhikaraá¹‡assa tabbhÄ• giyaá¹ƒ? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ
tabbhÄ• giyaá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giyaá¹ƒ.
Ä• pattÄ• dhikaraá¹‡assa siyÄ• tabbhÄ• giyaá¹ƒ siyÄ• aÃ±Ã±abhÄ• giyaá¹ƒ.

kathaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyaá¹ƒ? methun
adinnÄ• dÄ• napÄ• rÄ• jikÄ• pattiyÄ• \Ne 264/ manussaviggahapÄ• rÄ• jikÄ• pattiyÄ•
uttarimanussadhammapÄ• rÄ• jikÄ• pattiyÄ• aÃ±Ã±abhÄ• giyÄ• . adinnÄ• dÄ• napÄ• rÄ• j
manussaviggahapÄ• rÄ• jikÄ• pattiyÄ• uttarimanussadhammapÄ• rÄ• jikÄ• pattiyÄ• methu
aÃ±Ã±abhÄ• giyÄ• . manussaviggahapÄ• rÄ• jikÄ• patti uttarimanussadhammapÄ• rÄ• jikÄ
methunadhammapÄ• rÄ• jikÄ• pattiyÄ• adinnÄ• dÄ• napÄ• rÄ• jikÄ• pattiyÄ• \Be 258/ aÃ±
uttarimanussadhammapÄ• rÄ• jikÄ• patti methunadhammapÄ• rÄ• jikÄ• pattiyÄ• adinnÄ• d
manussaviggahapÄ• rÄ• jikÄ• pattiyÄ• aÃ±Ã±abhÄ• giyÄ• . evaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá
aÃ±Ã±abhÄ• giyaá¹ƒ.

kathaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡assa tabbhÄ• giyaá¹ƒ? methunadha
methunadhammapÄ• rÄ• jikÄ• pattiyÄ• tabbhÄ• giyÄ• . adinnÄ• dÄ• napÄ• rÄ• jikÄ• patti a
tabbhÄ• giyÄ• . manussaviggahapÄ• rÄ• jikÄ• patti manussaviggahapÄ• rÄ• jikÄ• pattiyÄ•
uttarimanussadhammapÄ• rÄ• jikÄ• patti uttarimanussadhammapÄ• rÄ• jikÄ• pattiyÄ• \Se
Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡assa tabbhÄ• giyaá¹ƒ.

kiccÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡assa tabbhÄ• giyaá¹ƒ. evaá¹ƒ adhikaraá¹‡aá¹ƒ adh
tabbhÄ• giyaá¹ƒ.

<394> __kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• yÄ• _ti leso nÄ• ma dasa lesÄ• --- jÄ• tiles

gottaleso, liá¹…galeso, Ä• pattileso, pattaleso, cÄ«varaleso, upajjhÄ• yaleso, Ä• cariyaleso,

<395> __jÄ• tileso_ nÄ• ma khattiyo diá¹-á¹-ho hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajja
khattiyaá¹ƒ passitvÄ• codeti --- ``khattiyo mayÄ• diá¹-á¹-ho {ettha ``pÄ• rÄ• jikaá¹ƒ dhamm
ajjhÄ• pajjantoâ€™â€™ ti pÄ• á¹-ho Å«no maÃ±Ã±e, aá¹-á¹-hakathÄ• yaá¹ƒ hi ``khattiyo ma
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjantoâ€™â€™ ti dissati}. pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ
asakyaputtiyosi, natthi tayÄ• saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakam
vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

brÄ• hmaá¹‡o diá¹-á¹-ho hoti ... pe ... vesso diá¹-á¹-ho hoti ... pe ... suddo diá¹-á¹-ho hoti pÄ•
dhammaá¹ƒ ajjhÄ• pajjanto. aÃ±Ã±aá¹ƒ suddaá¹ƒ passitvÄ• codeti --- ``suddo mayÄ• diá¹-
dhammaá¹ƒ ajjhÄ• pannosi \Ne 265/, assamaá¹‡osi, asakyaputtiyosiâ€™â€™ ... pe ... Ä• pa
saá¹…ghÄ• disesassa.

<396> __nÄ• maleso_ nÄ• ma buddharakkhito diá¹-á¹-ho hoti ... pe ... dhammarakkhito diá¹
saá¹…gharakkhito diá¹-á¹-ho hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto \Be 259/. aÃ±Ã
saá¹…gharakkhitaá¹ƒ passitvÄ• codeti --- ``saá¹…gharakkhito mayÄ• diá¹-á¹-ho. pÄ• rÄ• ji
ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ

<397> __gottaleso_ nÄ• ma gotamo diá¹-á¹-ho hoti ... pe ... moggallÄ• no diá¹-á¹-ho hoti ...
diá¹-á¹-ho hoti ... pe ... vÄ• siá¹-á¹-ho diá¹-á¹-ho hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajja
vÄ• siá¹-á¹-haá¹ƒ passitvÄ• codeti --- ``vÄ• siá¹-á¹-ho mayÄ• diá¹-á¹-ho. pÄ• rÄ• jikaá¹ƒ dh
assamaá¹‡osi, asakyaputtiyosiâ€™â€™ ... pe ... Ä• patti \Se I 391/ vÄ• cÄ• ya, vÄ• cÄ• ya

<398> __liá¹…galeso_ nÄ• ma dÄ«gho diá¹-á¹-ho hoti ... pe ... rasso diá¹-á¹-ho hoti ... pe ...
diá¹-á¹-ho hoti ... pe ... odÄ• to diá¹-á¹-ho hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. a
passitvÄ• codeti --- ``odÄ• to mayÄ• diá¹-á¹-ho. pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannos
asakyaputtiyosiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

<399> __Ä• pattileso_ nÄ• ma lahukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjanto diá¹-á¹-ho hoti. taÃ±ce pÄ•
``assamaá¹‡osi, asakyaputtiyosi ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesa

<400> __pattaleso_ nÄ• ma lohapattadharo diá¹-á¹-ho hoti ... pe ... sÄ• á¹-akapattadharo di
... sumbhakapattadharo \Se I 392/ diá¹-á¹-ho hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjant
sumbhakapattadharaá¹ƒ passitvÄ• codeti --- ``sumbhakapattadharo mayÄ• diá¹-á¹-ho. pÄ•
ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ

<401> __cÄ«varaleso_ nÄ• ma paá¹ƒsukÅ«liko diá¹-á¹-ho hoti ... pe ... gahapaticÄ«varadha

266/ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto. aÃ±Ã±aá¹ƒ gahapaticÄ«varadharaá¹ƒ pas
``gahapaticÄ«varadharo mayÄ• diá¹-á¹-ho. pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, ass
asakyaputtiyosiâ€™â€™ ... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

<402> __upajjhÄ• yaleso_ \Be 260/ nÄ• ma itthannÄ• massa saddhivihÄ• riko diá¹-á¹-ho ho
ajjhÄ• pajjanto. aÃ±Ã±aá¹ƒ itthannÄ• massa saddhivihÄ• rikaá¹ƒ passitvÄ• codeti --- ``ittha
saddhivihÄ• riko mayÄ• diá¹-á¹-ho. pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡
... pe ... Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

<403> __Ä• cariyaleso_ nÄ• ma itthannÄ• massa antevÄ• siko diá¹-á¹-ho hoti pÄ• rÄ• jikaá
aÃ±Ã±aá¹ƒ itthannÄ• massa antevÄ• sikaá¹ƒ passitvÄ• codeti --- ``itthannÄ• massa antevÄ
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosi, assamaá¹‡osi, asakyaputtiyosiâ€™â€™ ... pe .
vÄ• cÄ• ya saá¹…ghÄ• disesassa.

<404> __senÄ• sanaleso_ nÄ• ma itthannÄ• masenÄ• sanavÄ• siko diá¹-á¹-ho hoti \Se I 39
dhammaá¹ƒ ajjhÄ• pajjanto. aÃ±Ã±aá¹ƒ itthannÄ• masenÄ• sanavÄ• sikaá¹ƒ passitvÄ• coc
``itthannÄ• masenÄ• sanavÄ• siko mayÄ• diá¹-á¹-ho. pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pa
asakyaputtiyosi, natthi tayÄ• saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakam
vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

<405> __pÄ• rÄ• jikena dhammenÄ• _ti catunnaá¹ƒ aÃ±Ã±atarena.

__anuddhaá¹ƒseyyÄ• _ti codeti vÄ• codÄ• peti vÄ• .

__appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyya_nti bhikkhubhÄ• vÄ• cÄ• vey
cÄ• veyyaá¹ƒ, sÄ«lakkhandhÄ• cÄ• veyyaá¹ƒ, tapoguá¹‡Ä• cÄ• veyyaá¹ƒ.

__tato aparena samayenÄ• _ti yasmiá¹ƒ khaá¹‡e anuddhaá¹ƒsito hoti, taá¹ƒ khaá¹‡aá¹ƒ taá
muhuttaá¹ƒ vÄ«tivatte.

__samanuggÄ• hÄ«yamÄ• no_ti \Ne 267/ yena vatthunÄ• anuddhaá¹ƒsito hoti tasmiá¹ƒ va
samanuggÄ• hÄ«yamÄ• no.

__asamanuggÄ• hÄ«yamÄ• no_ti na kenaci vuccamÄ• no.

__adhikaraá¹‡aá¹ƒ_ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni --- vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ.

__koci_ \Be 261/ __deso lesamatto upÄ• dinno_ti tesaá¹ƒ dasannaá¹ƒ lesÄ• naá¹ƒ aÃ±Ã±a

__bhikkhu ca dosaá¹ƒ patiá¹-á¹-hÄ• tÄ«_ti tucchakaá¹ƒ mayÄ• bhaá¹‡itaá¹ƒ, musÄ• mayÄ
mayÄ• bhaá¹‡itaá¹ƒ, ajÄ• nantena mayÄ• bhaá¹‡itaá¹ƒ.

__saá¹…ghÄ• diseso_ti \Se I 394/ ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<406> bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti, saá¹…ghÄ• disese saá
hoti. taÃ±ce pÄ• rÄ• jikena codeti --- ``assamaá¹‡osi, asakyaputtiyosi, natthi tayÄ• saddhiá
pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, evampi Ä• pattaÃ±Ã±abhÄ• giya
vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti, saá¹…ghÄ• disese thullaccay
... pÄ• cittiyadiá¹-á¹-hi hoti ... pÄ• á¹-idesanÄ«yadiá¹-á¹-hi hoti ... dukkaá¹-adiá¹-á¹-hi hoti ...
dubbhÄ• sitadiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena codeti --- ``assamaá¹‡osiâ€™â€™ ... pe .
Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ hoti leso ca upÄ• dinno, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…

bhikkhu thullaccayaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti thullaccaye thullaccayadiá¹-á¹-hi hoti .
thullaccaye pÄ• cittiyadiá¹-á¹-hi hoti ... pÄ• á¹-idesanÄ«yadiá¹-á¹-hi \Se I 395/ hoti ... dukkaá
hoti ... dubbhÄ• sitadiá¹-á¹-hi hoti ... saá¹…ghÄ• disesadiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena
``assamaá¹‡osiâ€™â€™ \Ne 268/ ... pe ... evampi Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ hoti leso ca
vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

bhikkhu pÄ• cittiyaá¹ƒ ... pe ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ aj
diá¹-á¹-ho hoti, dubbhÄ• site dubbhÄ• sitadiá¹-á¹-hi hoti ... pe ... dubbhÄ• site saá¹…ghÄ• di
... thullaccayadiá¹-á¹-hi hoti ... pÄ• cittiyadiá¹-á¹-hi hoti ... pÄ• á¹-idesanÄ«yadiá¹-á¹-hi hoti ...
dukkaá¹-adiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena codeti --- ``assamaá¹‡osi, asakyaputtiyosi, n
saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti, evamp
leso ca upÄ• dinno, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

ekekaá¹ƒ mÅ«laá¹ƒ kÄ• tuna cakkaá¹ƒ bandhitabbaá¹ƒ.

<407> bhikkhu \Be 262/ saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti saá¹…ghÄ• di
saá¹…ghÄ• disesadiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena codÄ• peti --- ``assamaá¹‡osiâ€™â
Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ hoti leso ca upÄ• dinno, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…

bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti, saá¹…ghÄ• disese thullaccay
hoti ... pe ... pÄ• cittiyadiá¹-á¹-hi hoti ... pÄ• á¹-idesanÄ«yadiá¹-á¹-hi hoti ... dukkaá¹-adiá¹-á¹-

dubbhÄ• sitadiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena codÄ• peti --- ``assamaá¹‡osiâ€™â€™ ...
Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ hoti leso ca upÄ• dinno, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…

bhikkhu thullaccayaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho hoti thullaccaye thullaccayadiá¹-á¹-hi hoti .
thullaccaye pÄ• cittiyadiá¹-á¹-hi hoti ... pÄ• á¹-idesanÄ«yadiá¹-á¹-hi hoti ... dukkaá¹-adiá¹-á¹-
dubbhÄ• sitadiá¹-á¹-hi hoti ... saá¹…ghÄ• disesadiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena codÄ•
``assamaá¹‡osiâ€™â€™ ... pe ... evampi Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ hoti leso ca upÄ• din
vÄ• cÄ• ya saá¹…ghÄ• disesassa.

bhikkhu pÄ• cittiyaá¹ƒ ... pe ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ aj
diá¹-á¹-ho hoti dubbhÄ• site dubbhÄ• sitadiá¹-á¹-hi hoti ... pe ... dubbhÄ• site saá¹…ghÄ• di
... thullaccayadiá¹-á¹-hi \Ne 269/ hoti ... pÄ• cittiyadiá¹-á¹-hi hoti ... pÄ• á¹-idesanÄ«yadiá¹-á¹
dukkaá¹-adiá¹-á¹-hi hoti. taÃ±ce pÄ• rÄ• jikena codÄ• peti --- ``assamaá¹‡osi \Se I 397/, asa
tayÄ• saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ vÄ• â€™â€™ ti,
hoti leso ca upÄ• dinno, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya saá¹…ghÄ• disesassa.

<408> anÄ• patti tathÄ• saÃ±Ã±Ä« codeti vÄ• codÄ• peti vÄ• , ummattakassa, Ä• dikammi

dutiyaduá¹-á¹-hadosasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. saá¹…ghabhedasikkhÄ• padaá¹ƒ

<409> {idaá¹ƒ vatthu Vin II 343} tena \Se I 398/ \Ee III 171/ \Be 263/ samayena buddho bha
viharati veá¸·uvane kalandakanivÄ• pe. atha kho devadatto yena kokÄ• liko kaá¹-amodakati
{kaá¹-amorakatissako (Ce Se) } khaá¹‡á¸• adeviyÄ• putto samuddadatto tenupasaá¹…kam
kokÄ• likaá¹ƒ kaá¹-amodakatissakaá¹ƒ khaá¹‡á¸• adeviyÄ• puttaá¹ƒ samuddadattaá¹ƒ etad
Ä• vuso, samaá¹‡assa gotamassa saá¹…ghabhedaá¹ƒ karissÄ• ma cakkabhedaâ€™â€™ n
devadattaá¹ƒ etadavoca --- ``samaá¹‡o kho, Ä• vuso, gotamo mahiddhiko mahÄ• nubhÄ• v
samaá¹‡assa gotamassa saá¹…ghabhedaá¹ƒ karissÄ• ma cakkabhedaâ€™â€™ nti? ``etha
gotamaá¹ƒ upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni yÄ• cissÄ• ma --- `bhagavÄ• , bhante, an
santuá¹-á¹-hassa sallekhassa dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ• rambhassa {
} vaá¹‡á¹‡avÄ• dÄ«. imÄ• ni, bhante, paÃ±ca vatthÅ«ni anekapariyÄ• yena appicchatÄ• ya
sallekhÄ• ya dhutatÄ• ya pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvatta
yÄ• vajÄ«vaá¹ƒ Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ osareyya, vajjaá¹ƒ naá¹ƒ phuseyya.
piá¹‡á¸• apÄ• tikÄ• assu; yo nimantanaá¹ƒ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ
assu; yo gahapaticÄ«varaá¹ƒ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ rukkha
channaá¹ƒ upagaccheyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ macchamaá¹ƒsaá¹ƒ \S
macchamaá¹ƒsaá¹ƒ khÄ• deyya, vajjaá¹ƒ naá¹ƒ phuseyyÄ• â€™ ti. imÄ• ni samaá¹‡o gotar

imehi paÃ±cahi \Ne 270/ vatthÅ«hi janaá¹ƒ saÃ±Ã±Ä• pessÄ• mÄ• ti. sakkÄ• kho, Ä• vuso
samaá¹‡assa gotamassa saá¹…ghabhedo kÄ• tuá¹ƒ cakkabhedo. lÅ«khapasannÄ• hi, Ä• v

atha kho devadatto sapariso yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho devadatto bhagavantaá¹ƒ etadavoca --- ``b
anekapariyÄ• yena appicchassa ... pe ... vÄ«riyÄ• rambhassa vaá¹‡á¹‡avÄ• dÄ«. imÄ• ni, b
anekapariyÄ• yena appicchatÄ• ya ... pe ... vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti. sÄ• dhu, bh
yÄ• vajÄ«vaá¹ƒ Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ osareyya vajjaá¹ƒ naá¹ƒ phuseyya .
macchamaá¹ƒsaá¹ƒ na khÄ• deyyuá¹ƒ, yo macchamaá¹ƒsaá¹ƒ khÄ• deyya vajjaá¹ƒ naá¹ƒ p
devadatta, yo icchati Ä• raÃ±Ã±iko hotu, yo icchati gÄ• mante viharatu; yo icchati piá¹‡á¸• a
hotu, yo \Se I 400/ icchati nimantanaá¹ƒ sÄ• diyatu; yo icchati paá¹ƒsukÅ«liko hotu, yo iccha
gahapaticÄ«varaá¹ƒ sÄ• diyatu. aá¹-á¹-hamÄ• se kho mayÄ• , devadatta, rukkhamÅ«lasenÄ
tikoá¹-iparisuddhaá¹ƒ macchamaá¹ƒsaá¹ƒ --- adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparisaá¹…kitaâ€™â€
devadatto --- ``na bhagavÄ• imÄ• ni paÃ±ca vatthÅ«ni anujÄ• nÄ• tÄ«â€™â€™ ti haá¹-á¹-h
uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<410> atha kho devadatto sapariso rÄ• jagahaá¹ƒ pavisitvÄ• paÃ±cahi vatthÅ«hi janaá¹ƒ s
``mayaá¹ƒ, Ä• vuso, samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamitvÄ• paÃ±ca vatthÅ«ni yÄ• ci
anekapariyÄ• yena appicchassa santuá¹-á¹-hassa sallekhassa dhutassa pÄ• sÄ• dikassa ap
vaá¹‡á¹‡avÄ• dÄ«. imÄ• ni, bhante, paÃ±ca vatthÅ«ni anekapariyÄ• yena appicchatÄ• ya s
dhutatÄ• ya pÄ• sÄ• dikatÄ• ya apacayÄ• ya vÄ«riyÄ• rambhÄ• ya saá¹ƒvattanti. sÄ• dhu,
Ä• raÃ±Ã±ikÄ• assu; yo gÄ• mantaá¹ƒ osareyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ
nimantanaá¹ƒ sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ paá¹ƒsukÅ«likÄ• ass
sÄ• diyeyya, vajjaá¹ƒ naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ rukkhamÅ«likÄ• assu; yo channaá¹
naá¹ƒ phuseyya. yÄ• vajÄ«vaá¹ƒ macchamaá¹ƒsaá¹ƒ na khÄ• deyyuá¹ƒ; yo macchamaá¹ƒs
phuseyyÄ• â€™ ti. imÄ• ni samaá¹‡o gotamo nÄ• nujÄ• nÄ• ti \Se I 401/. te mayaá¹ƒ imehi
samÄ• dÄ• ya vattÄ• mÄ• â€™â€™ ti. tattha ye te manussÄ• assaddhÄ• appasannÄ• du
``ime kho samaá¹‡Ä• sakyaputtiyÄ• dhutÄ• sallekhavuttino, samaá¹‡o pana gotamo bÄ• l
cetetÄ«â€™â€™ ti. ye \Ne 271/ pana te manussÄ• saddhÄ• pasannÄ• paá¹‡á¸• itÄ• bya
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma devadatto bhagavato saá¹…ghabhe
cakkabhedÄ• yÄ• â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yan
vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi
``kathaÃ±hi nÄ• ma devadatto saá¹…ghabhedÄ• ya parakkamissati cakkabhedÄ• yÄ• â€™
devadattaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe
tvaá¹ƒ, devadatta, saá¹…ghabhedÄ• ya parakkamasi cakkabhedÄ• yÄ• â€™â€™ ti? ``sacc
vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, saá¹…ghabh
cakkabhedÄ• ya! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<411> __ ``yo pana bhikkhu samaggassa saá¹…ghassa bhedÄ• ya parakkameyya, bhedan
adhikaraá¹‡aá¹ƒ samÄ• dÄ• ya paggayha tiá¹-á¹-heyya, so bhikkhu bhikkhÅ«hi evamassa v
samaggassa saá¹…ghassa bhedÄ• ya parakkami, bhedanasaá¹ƒvattanikaá¹ƒ vÄ• \Se I 402
paggayha aá¹-á¹-hÄ• si. sametÄ• yasmÄ• saá¹…ghena. samaggo hi saá¹…gho sammodan
viharatÄ«â€™ ti. evaÃ±ca so bhikkhu bhikkhÅ«hi vuccamÄ• no tatheva paggaá¹‡heyya_ \E
bhikkhÅ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbo tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±c
paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjeyya, saá¹…ghÄ• disesoâ€™â€™

<412> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__samaggo_ nÄ• ma __saá¹…gho_ samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hi

__bhedÄ• ya parakkameyyÄ• _ti --- ``kathaá¹ƒ ime nÄ• nÄ• assu, vinÄ• assu, vaggÄ• ass
pariyesati, gaá¹‡aá¹ƒ bandhati.

__bhedanasaá¹ƒvattanikaá¹ƒ vÄ• adhikaraá¹‡a_nti aá¹-á¹-hÄ• rasabhedakaravatthÅ«ni.

__samÄ• dÄ• yÄ• _ti \Ne 272/ Ä• dÄ• ya.

__paggayhÄ• _ti dÄ«peyya.

__tiá¹-á¹-heyyÄ• _ti na paá¹-inissajjeyya.

__so bhikkhÅ«_ti yo so saá¹…ghabhedako bhikkhu.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi bhikkhÅ«hi.

ye \Be 266/ passanti, ye suá¹‡anti, tehi vattabbo --- ``mÄ• yasmÄ• samaggassa saá¹…gha
bhedanasaá¹ƒvattanikaá¹ƒ vÄ• adhikaraá¹‡aá¹ƒ samÄ• dÄ• ya paggayha aá¹-á¹-hÄ• si. sa
samaggo hi saá¹…gho sammodamÄ• no avivadamÄ• no ekuddeso phÄ• su viharatÄ«â€™â
tatiyampi vattabbo. sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• patti
sutvÄ• na vadanti \Se I 403/, Ä• patti dukkaá¹-assa. so bhikkhu saá¹…ghamajjhampi Ä• kaa
``mÄ• yasmÄ• samaggassa saá¹…ghassa bhedÄ• ya parakkami, bhedanasaá¹ƒvattanikaá
paggayha aá¹-á¹-hÄ• si. sametÄ• yasmÄ• saá¹…ghena. samaggo hi saá¹…gho sammodan
viharatÄ«â€™â€™ ti. dutiyampi vattabbo. tatiyampi vattabbo. sace paá¹-inissajjati, iccetaá¹ƒ
paá¹-inissajjati, Ä• patti dukkaá¹-assa. so bhikkhu samanubhÄ• sitabbo --- ``evaÃ±ca pana,

samanubhÄ• sitabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<413> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu samaggassa saá¹
parakkamati. so taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…
bhikkhuá¹ƒ samanubhÄ• seyya tassa vatthussa paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu samaggassa saá¹…ghas
taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ \Ee III 174/ bhikkhuá¹ƒ sama
vatthussa \Ne 273/ paá¹-inissaggÄ• ya. yassÄ• yasmato khamati itthannÄ• massa bhikkhun
vatthussa paá¹-inissaggÄ• ya, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu samaggassa saá¹…ghassa bhedÄ• ya parakkama
paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• sati tassa vatthussa pa
yassÄ• yasmato \Se I 404/ khamati itthannÄ• massa bhikkhuno samanubhÄ• sanÄ• tassa
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``samanubhaá¹-á¹-ho saá¹…ghena itthannÄ• mo bhikkhu tassa vatthussa paá¹-inissaggÄ•
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<414> Ã±attiyÄ• \Be 267/ dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ
saá¹…ghÄ• disesassa. saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantassa Ã±attiyÄ• dukkaá¹-aá¹ƒ, d
thullaccayÄ• paá¹-ippassambhanti.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<415> dhammakamme dhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti saá¹…ghÄ• d

dhammakamme vematiko na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa.

dhammakamme adhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesa

adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

adhammakamme vematiko, Ä• patti dukkaá¹-assa.

adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<416> anÄ• patti \Ne 274/ asamanubhÄ• santassa, paá¹-inissajjantassa, ummattakassa, kh
vedanÄ• á¹-á¹-assa, Ä• dikammikassÄ• ti.

saá¹…ghabhedasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

11. bhedÄ• nuvattakasikkhÄ• padaá¹ƒ

<417> tena \Se I 405/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda
samayena devadatto saá¹…ghabhedÄ• ya parakkamati cakkabhedÄ• ya. bhikkhÅ« evamÄ•
devadatto, avinayavÄ• dÄ« devadatto. kathaÃ±hi nÄ• ma devadatto saá¹…ghabhedÄ• ya p
cakkabhedÄ• yÄ• â€™â€™ ti! evaá¹ƒ vutte kokÄ• liko kaá¹-amodakatissako khaá¹‡á¸• adev
bhikkhÅ« etadavocuá¹ƒ --- ``mÄ• yasmanto evaá¹ƒ avacuttha. dhammavÄ• dÄ« \Ee III 175/
devadatto. amhÄ• kaÃ±ca devadatto chandaÃ±ca ruciÃ±ca Ä• dÄ• ya voharati jÄ• nÄ• ti no
khamatÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• cen
nÄ• ma bhikkhÅ« devadattassa \Be 268/ saá¹…ghabhedÄ• ya parakkamantassa anuvattak
vaggavÄ• dakÄ• â€™â€™ ti! atha kho te bhikkhÅ« te anuvattake bhikkhÅ« anekapariyÄ• ye
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« devadattassa saá¹
parakkamantassa anuvattakÄ• honti vaggavÄ• dakÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â
bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• devadattassa saá¹…g
parakkamantassa anuvattakÄ• bhavissanti vaggavÄ• dakÄ• \Se I 406/! netaá¹ƒ, bhikkhave
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<418> __ ``tasseva kho pana bhikkhussa bhikkhÅ« honti anuvattakÄ• vaggavÄ• dakÄ• ek
evaá¹ƒ vadeyyuá¹ƒ --- `mÄ• yasmanto etaá¹ƒ bhikkhuá¹ƒ kiÃ±ci avacuttha. dhammavÄ• dÄ«
ceso bhikkhu. amhÄ• kaÃ±ceso bhikkhu chandaÃ±ca ruciÃ±ca Ä• dÄ• ya voharati jÄ• nÄ• t
khamatÄ«â€™ ti, te bhikkhÅ« bhikkhÅ«hi evamassu vacanÄ«yÄ• --- `mÄ• yasmanto evaá¹
dhammavÄ• dÄ«, na ceso bhikkhu vinayavÄ• dÄ«, mÄ• yasmantÄ• nampi saá¹…ghabhedo
saá¹…ghena, samaggo hi saá¹…gho sammodamÄ• no \Ne 275/ avivadamÄ• no ekuddeso
bhikkhÅ« bhikkhÅ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyyuá¹ƒ, te bhikkhÅ« bhikkhÅ«hi yÄ
samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• n
iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjeyyuá¹ƒ, saá¹…ghÄ• disesoâ€™â€™ _ti.

<419> __tasseva kho panÄ• _ti tassa saá¹…ghabhedakassa bhikkhuno.

__bhikkhÅ« hontÄ«_ti aÃ±Ã±e bhikkhÅ« honti.

__anuvattakÄ• _ti yaá¹ƒdiá¹-á¹-hiko so hoti yaá¹ƒkhantiko yaá¹ƒruciko tepi taá¹ƒdiá¹-á¹-hikÄ
taá¹ƒkhantikÄ• taá¹ƒrucikÄ• .

__vaggavÄ• dakÄ• _ti tassa vaá¹‡á¹‡Ä• ya pakkhÄ• ya á¹-hitÄ• honti.

__eko vÄ• dve vÄ• tayo vÄ• _ti eko vÄ• hoti dve vÄ• tayo vÄ• . te evaá¹ƒ vadeyyuá¹ƒ ---
bhikkhuá¹ƒ kiÃ±ci avacuttha, dhammavÄ• dÄ« ceso \Se I 407/ \Be 269/ bhikkhu, vinayavÄ•
amhÄ• kaÃ±ceso bhikkhu chandaÃ±ca ruciÃ±ca Ä• dÄ• ya voharati \Ee III 176/ jÄ• nÄ• ti n
khamatÄ«â€™ ti.

__te bhikkhÅ«_ti ye te anuvattakÄ• bhikkhÅ«.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi bhikkhÅ«hi.

ye passanti ye suá¹‡anti tehi vattabbÄ• --- ``mÄ• yasmanto evaá¹ƒ avacuttha. na ceso bhik
ceso bhikkhu vinayavÄ• dÄ«. mÄ• yasmantÄ• nampi saá¹…ghabhedo ruccittha. sametÄ• y
samaggo hi saá¹…gho sammodamÄ• no avivadamÄ• no ekuddeso phÄ• su viharatÄ«â€™â
tatiyampi vattabbÄ• . sace paá¹-inissajjanti, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjanti, Ä• p
dukkaá¹-assa. sutvÄ• na vadanti, Ä• patti dukkaá¹-assa. te bhikkhÅ« saá¹…ghamajjhampi
vattabbÄ• --- ``mÄ• yasmanto evaá¹ƒ avacuttha. na ceso \Ne 276/ bhikkhu dhammavÄ• dÄ
vinayavÄ• dÄ«. mÄ• yasmantÄ• nampi saá¹…ghabhedo ruccittha. sametÄ• yasmantÄ• naá
sammodamÄ• no avivadamÄ• no ekuddeso phÄ• su viharatÄ«â€™â€™ ti. dutiyampi vattab
paá¹-inissajjanti, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjanti, Ä• patti dukkaá¹-assa. te bhikk
samanubhÄ• sitabbÄ• . evaÃ±ca pana, bhikkhave, samanubhÄ• sitabbÄ• . byattena bhikkh
Ã±Ä• petabbo ---

<420> ``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo ca itthanÄ• mo ca bhikkhÅ« itthan
saá¹…ghabhedÄ• ya parakkamantassa anuvattakÄ• vaggavÄ• dakÄ• \Se I 408/. te taá¹ƒ v
paá¹-inissajjanti. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maÃ±ca itthannÄ• m
samanubhÄ• seyya tassa vatthussa paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• mo ca itthannÄ• mo ca bhikkhÅ« itthannÄ• m
saá¹…ghabhedÄ• ya parakkamantassa anuvattakÄ• vaggavÄ• dakÄ• . te taá¹ƒ vatthuá¹ƒ n
itthannÄ• maÃ±ca itthannÄ• maÃ±ca bhikkhÅ« samanubhÄ• sati tassa vatthussa paá¹-iniss
khamati itthannÄ• massa ca itthannÄ• massa ca bhikkhÅ«naá¹ƒ samanubhÄ• sanÄ• tassa
paá¹-inissaggÄ• ya, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. itthannÄ• mo ca itthannÄ• mo ca bhikkhÅ« itthannÄ• massa bhikkhuno saá¹…gh
anuvattakÄ• vaggavÄ• dakÄ• . te taá¹ƒ vatthuá¹ƒ na paá¹-inissajjanti. saá¹…gho itthannÄ•

bhikkhÅ« samanubhÄ• sati tassa vatthussa paá¹-inissaggÄ• ya. yassÄ• yasmato khamati itt
itthannÄ• massa ca bhikkhÅ«naá¹ƒ samanubhÄ• sanÄ• tassa vatthussa paá¹-inissaggÄ• y
nakkhamati, so bhÄ• seyya.

``samanubhaá¹-á¹-hÄ• saá¹…ghena itthannÄ• mo ca itthannÄ• mo ca bhikkhÅ« tassa vatt
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<421> Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ• cÄ• pa
saá¹…ghÄ• disesassa. saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantÄ• naá¹ƒ Ã±attiyÄ• dukkaá¹-aá
thullaccayÄ• \Ne 277/ paá¹-ippassambhanti. dve tayo ekato samanubhÄ• sitabbÄ• , tadutta

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati ``saá¹…ghÄ• disesoâ€™â€™ ti.

<422> dhammakamme \Ee III 177/ dhammakammasaÃ±Ã±Ä« na paá¹-inissajjanti, Ä• patti s

dhammakamme vematikÄ• na paá¹-inissajjanti, Ä• patti saá¹…ghÄ• disesassa.

dhammakamme adhammakammasaÃ±Ã±Ä« na paá¹-inissajjanti, Ä• patti saá¹…ghÄ• dises

adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

adhammakamme vematikÄ• , Ä• patti dukkaá¹-assa.

adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<423> anÄ• patti asamanubhÄ• santÄ• naá¹ƒ, paá¹-inissajjantÄ• naá¹ƒ, ummattakÄ• naá¹ƒ
vedanÄ• á¹-á¹-Ä• naá¹ƒ, Ä• dikammikÄ• nanti.

bhedÄ• nuvattakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ ekÄ• dasamaá¹ƒ.

12. dubbacasikkhÄ• padaá¹ƒ

<424> tena \Se I 410/ \Be 271/ samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ
samayena Ä• yasmÄ• channo anÄ• caraá¹ƒ Ä• carati. bhikkhÅ« evamÄ• haá¹ƒsu --- ``mÄ•
akÄ• si. netaá¹ƒ kappatÄ«â€™â€™ ti. so evaá¹ƒ vadeti --- ``kiá¹ƒ nu kho nÄ• ma tumhe, Ä•
maÃ±Ã±atha? ahaá¹ƒ kho nÄ• ma tumhe vadeyyaá¹ƒ. amhÄ• kaá¹ƒ buddho amhÄ• kaá¹ƒ c
278/ dhammo abhisamito. seyyathÄ• pi nÄ• ma mahÄ• vÄ• to vÄ• yanto tiá¹‡akaá¹-á¹-hapa

{tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡akasaá¹-aá¹ƒ (Katthaci) } ekato ussÄ• reyya, seyyathÄ• vÄ• pan
saá¹…khasevÄ• lapaá¹‡akaá¹ƒ ekato ussÄ• reyya, evameva tumhe nÄ• nÄ• nÄ• mÄ• nÄ•
pabbajitÄ• ekato ussaritÄ• . kiá¹ƒ nu kho nÄ• ma tumhe, Ä• vuso, maá¹ƒ vattabbaá¹ƒ maÃ±
tumhe vadeyyaá¹ƒ! amhÄ• kaá¹ƒ buddho amhÄ• kaá¹ƒ dhammo amhÄ• kaá¹ƒ ayyaputtena
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karissatÄ«â€™â€
Ä• yasmantaá¹ƒ channaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• ro
``saccaá¹ƒ kira tvaá¹ƒ, channa, bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no attÄ• naá¹ƒ ava
ti? ``saccaá¹ƒ bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• m
bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karissasi! netaá¹ƒ,
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<425> __ ``bhikkhu paneva dubbacajÄ• tiko hoti uddesapariyÄ• pannesu sikkhÄ• padesu b
vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti --- `mÄ• maá¹ƒ Ä• yasmanto kiÃ±ci avacu
pÄ• pakaá¹ƒ vÄ• , ahaá¹ƒpÄ• yasmante na kiÃ±ci vakkhÄ• mi kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pak
mama vacanÄ• yÄ• â€™ ti, so bhikkhu bhikkhÅ«hi evamassa vacanÄ«yo --- `mÄ• yasmÄ•
akÄ• si, vacanÄ«yamevÄ• yasmÄ• attÄ• naá¹ƒ karotu, Ä• yasmÄ• pi bhikkhÅ« vadetu saha
Ä• yasmantaá¹ƒ vakkhanti sahadhammena. evaá¹ƒ saá¹ƒvaddhÄ• hi tassa bhagavato paris
aÃ±Ã±amaÃ±Ã±avacanena_ \Be 272/ __aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panenÄ• ti. evaÃ±ca
vuccamÄ• no tatheva paggaá¹‡heyya, so bhikkhu bhikkhÅ«hi yÄ• vatatiyaá¹ƒ samanubhÄ•
paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±ce samanubhÄ• sÄ«yamÄ• no taá¹ƒ paá¹-inissajjeyya, i
paá¹-inissajjeyya, saá¹…ghÄ• disesoâ€™â€™ _ti.

<426> __bhikkhÅ« paneva dubbacajÄ• tiko hotÄ«_ti dubbaco hoti dovacassakaraá¹‡ehi \Se
samannÄ• gato akkhamo appadakkhiá¹‡aggÄ• hÄ« anusÄ• saniá¹ƒ.

__uddesapariyÄ• pannesu sikkhÄ• padesÅ«_ti pÄ• timokkhapariyÄ• pannesu sikkhÄ• pade

__bhikkhÅ«hÄ«_ti \Ne 279/ aÃ±Ã±ehi bhikkhÅ«hi.

__sahadhammikaá¹ƒ_ nÄ• ma yaá¹ƒ bhagavatÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ, etaá¹ƒ

tena vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti --- ``mÄ• maá¹ƒ Ä• yasmanto kiÃ±ci
pÄ• pakaá¹ƒ vÄ• , ahaá¹ƒpÄ• yasmante na kiÃ±ci vakkhÄ• mi kalyÄ• á¹‡aá¹ƒ vÄ• pÄ• pak
mama vacanÄ• yÄ• â€™â€™ ti.

__so bhikkhÅ«_ti yo so dubbacajÄ• tiko bhikkhu.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi bhikkhÅ«hi. ye passanti ye suá¹‡anti tehi vattabbo --- ``mÄ• ya
avacanÄ«yaá¹ƒ akÄ• si. vacanÄ«yameva Ä• yasmÄ• attÄ• naá¹ƒ karotu. Ä• yasmÄ• pi bhi
bhikkhÅ«pi Ä• yasmantaá¹ƒ vakkhanti sahadhammena. evaá¹ƒ saá¹ƒvaddhÄ• hi tassa bha
aÃ±Ã±amaÃ±Ã±avacanena aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panenÄ• â€™â€™ ti. dutiyampi v
paá¹-inissajjati \Ee III 179/, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa
vadanti, Ä• patti dukkaá¹-assa. so bhikkhu saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabb
attÄ• naá¹ƒ avacanÄ«yaá¹ƒ akÄ• si ... pe ... \Se I 413/ aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• panen
vattabbo. tatiyampi vattabbo. sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjat
dukkaá¹-assa. so bhikkhu samanubhÄ• sitabbo. evaÃ±ca pana, bhikkhave, samanubhÄ• sit
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<427> ``suá¹‡Ä• tu \Be 273/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu bhikkhÅ«
vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti. so taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. yadi
pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• seyya tassa vatthussa p
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu bhikkhÅ«hi sahadhamm
avacanÄ«yaá¹ƒ karoti. so taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bh
samanubhÄ• sati \Ne 280/ tassa vatthussa paá¹-inissaggÄ• ya. yassÄ• yasmato khamati itth
samanubhÄ• sanÄ• tassa vatthussa paá¹-inissaggÄ• ya, so tuá¹‡hassa; yassa nakkhamati

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- ``suá¹‡Ä• t
saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no attÄ•
taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• sati
paá¹-inissaggÄ• ya. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno samanubhÄ• san
paá¹-inissaggÄ• ya, so \Se I 414/ tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``samanubhaá¹-á¹-ho saá¹…ghena itthannÄ• mo bhikkhu tassa vatthussa paá¹-inissaggÄ•
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<428> Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ• cÄ• pa
saá¹…ghÄ• disesassa. saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantassa Ã±attiyÄ• dukkaá¹-aá¹ƒ, d
thullaccayÄ• paá¹-ippassambhanti.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<429> dhammakamme dhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti saá¹…ghÄ• d

dhammakamme vematiko na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa.

dhammakamme adhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesa

adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

adhammakamme vematiko, Ä• patti dukkaá¹-assa.

adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<430> anÄ• patti \Be 274/ \Ne 281/ asamanubhÄ• santassa, paá¹-inissajjantassa, ummattal

dubbacasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dvÄ• dasamaá¹ƒ.

13. kuladÅ«sakasikkhÄ• padaá¹ƒ

<431> {idaá¹ƒ vatthu Vin II 21} tena \Se I 415/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena assajipunabbasukÄ• nÄ• ma
kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• sikÄ• honti alajjino pÄ• pabhikkhÅ«. te {Vin II 293} evarÅ«paá¹ƒ
--- mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipi, siÃ±cantipi \Ee III 180/ siÃ±cÄ• pentipi, ocina
ganthentipi ganthÄ• pentipi, ekatovaá¹‡á¹-ikamÄ• laá¹ƒ karontipi kÄ• rÄ• pentipi, ubhatovaá
karontipi kÄ• rÄ• pentipi, maÃ±jarikaá¹ƒ karontipi kÄ• rÄ• pentipi, vidhÅ«tikaá¹ƒ karontipi kÄ
vaá¹-aá¹ƒsakaá¹ƒ karontipi kÄ• rÄ• pentipi, Ä• veá¸·aá¹ƒ karontipi kÄ• rÄ• pentipi, uracchad
kÄ• rÄ• pentipi. te kulitthÄ«naá¹ƒ kuladhÄ«tÄ• naá¹ƒ kulakumÄ• rÄ«naá¹ƒ kulasuá¹‡hÄ• na
ekatovaá¹‡á¹-ikamÄ• laá¹ƒ harantipi harÄ• pentipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ harantipi ha
maÃ±jarikaá¹ƒ harantipi harÄ• pentipi, vidhÅ«tikaá¹ƒ harantipi harÄ• pentipi, vaá¹-aá¹ƒsaka
harÄ• pentipi, Ä• veá¸·aá¹ƒ harantipi harÄ• pentipi, uracchadaá¹ƒ harantipi harÄ• pentipi. te
kuladhÄ«tÄ• hi kulakumÄ• rÄ«hi kulasuá¹‡hÄ• hi kuladÄ• sÄ«hi saddhiá¹ƒ ekabhÄ• janepi
pivanti, ekÄ• sanepi nisÄ«danti, ekamaÃ±cepi tuvaá¹-á¹-enti, ekattharaá¹‡Ä• pi tuvaá¹-á¹-en
tuvaá¹-á¹-enti, ekattharaá¹‡apÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-enti, vikÄ• lepi bhuÃ±janti, majjamp
mÄ• lÄ• gandhavilepanampi dhÄ• renti, naccantipi gÄ• yantipi vÄ• dentipi \Se I 416/ lÄ• sen
naccanti, naccantiyÄ• pi gÄ• yanti, naccantiyÄ• pi vÄ• denti, naccantiyÄ• pi lÄ• senti, gÄ• y
gÄ• yantiyÄ• pi gÄ• yanti, gÄ• yantiyÄ• pi vÄ• denti, gÄ• yantiyÄ• pi lÄ• senti, vÄ• dentiyÄ•
gÄ• yanti, vÄ• dentiyÄ• pi vÄ• denti, vÄ• dentiyÄ• pi lÄ• senti, lÄ• sentiyÄ• pi naccanti, lÄ• s
lÄ• sentiyÄ• pi vÄ• denti, lÄ• sentiyÄ• pi \Be 275/ lÄ• senti. aá¹-á¹-hapadepi kÄ«á¸·anti, das
Ä• kÄ• sepi kÄ«á¸·anti, parihÄ• rapathepi kÄ«á¸·anti, santikÄ• yapi kÄ«á¸·anti, khalikÄ• yap
ghaá¹-ikÄ• yapi \Ne 282/ kÄ«á¸·anti, salÄ• kahatthenapi kÄ«á¸·anti, akkhenapi kÄ«á¸·anti, p
kÄ«á¸·anti, vaá¹…kakenapi kÄ«á¸·anti, mokkhacikÄ• yapi kÄ«á¸·anti, ciá¹…gulakenapi kÄ«á

pattÄ• á¸·hakenapi kÄ«á¸·anti, rathakenapi kÄ«á¸·anti, dhanukenapi kÄ«á¸·anti, akkharikÄ•
manesikÄ• yapi kÄ«á¸·anti, yathÄ• vajjenapi kÄ«á¸·anti. hatthismimpi sikkhanti, assasmimpi
rathasmimpi sikkhanti, dhanusmimpi sikkhanti, tharusmimpi sikkhanti, hatthissapi purato dhÄ
purato dhÄ• vanti, rathassapi purato {purato dhÄ• vanti (Se) } dhÄ• vantipi Ä• dhÄ• vantipi,
apphoá¹-entipi, nibbujjhantipi, muá¹-á¹-hÄ«hipi yujjhanti, raá¹…gamajjhepi saá¹…ghÄ• á¹-iá¹
naccakiá¹ƒ {naccantiá¹ƒ (Ce Se) } evaá¹ƒ vadanti --- idha, bhagini, naccassÅ«ti, nalÄ• á¹-ika
vividhampi anÄ• cÄ• raá¹ƒ Ä• caranti.

<432> tena kho pana samayena aÃ±Ã±ataro bhikkhu kÄ• sÄ«su vassaá¹ƒvuá¹-á¹-ho sÄ• va
bhagavantaá¹ƒ dassanÄ• ya, yena kÄ«á¹-Ä• giri \Ee III 181/ tadavasari. atha kho so bhikkhu
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kÄ«á¹-Ä• giriá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi pÄ• sÄ• dik
Ä• lokitena vilokitena samiÃ±jitena pasÄ• ritena okkhittacakkhu iriyÄ• pathasampanno. man
passitvÄ• evamÄ• haá¹ƒsu --- ``kvÄ• yaá¹ƒ abalabalo viya mandamando viya bhÄ• kuá¹-ika
imassa upagatassa piá¹‡á¸• akaá¹ƒ dassati? amhÄ• kaá¹ƒ pana ayyÄ• assajipunabbasukÄ
sukhasambhÄ• sÄ• mihitapubbaá¹…gamÄ• ehisvÄ• gatavÄ• dino abbhÄ• kuá¹-ikÄ• uttÄ•
kho nÄ• ma piá¹‡á¸• o dÄ• tabboâ€™â€™ ti.

addasÄ• kho aÃ±Ã±ataro upÄ• sako taá¹ƒ bhikkhuá¹ƒ kÄ«á¹-Ä• girismiá¹ƒ piá¹‡á¸• Ä• ya c
bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ abhivÄ• detvÄ• etadavoc
piá¹‡á¸• o labbhatÄ«â€™â€™ ti? ``na kho, Ä• vuso, piá¹‡á¸• o labbhatÄ«â€™â€™ ti. ``ehi,
gamissÄ• mÄ• â€™â€™ ti. atha kho so upÄ• sako taá¹ƒ bhikkhuá¹ƒ gharaá¹ƒ netvÄ• bhoje
bhante, ayyo gamissatÄ«â€™â€™ ti? ``sÄ• vatthiá¹ƒ kho ahaá¹ƒ, Ä• vuso, gamissÄ• mi bha
dassanÄ• yÄ• â€™â€™ ti. ``tena hi, bhante, mama vacanena bhagavato \Be 276/ pÄ• de s
--- `duá¹-á¹-ho, bhante, kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so. assajipunabbasukÄ• nÄ• ma kÄ«á¹-
alajjino pÄ• pabhikkhÅ«. te evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• caranti --- mÄ• lÄ• vacchaá¹ƒ r
siÃ±cantipi siÃ±cÄ• pentipi ... pe ... \Se I 418/ vividhampi anÄ• cÄ• raá¹ƒ Ä• caranti. yepi \N
manussÄ• pubbe saddhÄ• ahesuá¹ƒ pasannÄ• tepi etarahi assaddhÄ• appasannÄ• . yÄ•
dÄ• napathÄ• ni tÄ• nipi etarahi upacchinnÄ• ni. riÃ±canti pesalÄ• bhikkhÅ«, nivasanti pÄ•
bhante, bhagavÄ• kÄ«á¹-Ä• giriá¹ƒ bhikkhÅ« pahiá¹‡eyya yathÄ• yaá¹ƒ kÄ«á¹-Ä• girismiá¹
saá¹‡á¹-haheyyÄ• â€™â€™ â€™ ti.

evamÄ• vusoti kho so bhikkhu tassa upÄ• sakassa paá¹-issutvÄ• yena sÄ• vatthi tena pakk
sÄ• vatthi jetavanaá¹ƒ anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• mo yena bhagavÄ• tenupasaá¹…kam
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ budd
Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isammodituá¹ƒ. atha kho bhagavÄ• taá¹ƒ bhikkhu
bhikkhu, khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaá¹ƒ, kaccisi appakilamathena addhÄ• naá¹ƒ Ä•
Ä• gacchasÄ«â€™â€™ ti? ``khamanÄ«yaá¹ƒ, bhagavÄ• , yÄ• panÄ«yaá¹ƒ, bhagavÄ• . app
addhÄ• naá¹ƒ \Ee III 182/ Ä• gato. idhÄ• haá¹ƒ, bhante, kÄ• sÄ«su vassaá¹ƒvuá¹-á¹-ho sÄ•

bhagavantaá¹ƒ dassanÄ• ya yena kÄ«á¹-Ä• giri tadavasariá¹ƒ. atha khvÄ• haá¹ƒ, bhante, p
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya kÄ«á¹-Ä• giriá¹ƒ piá¹‡á¸• Ä• ya pÄ• visiá¹ƒ. addasÄ
aÃ±Ã±ataro \Se I 419/ upÄ• sako kÄ«á¹-Ä• girismiá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ. disvÄ• na
tenupasaá¹…kami; upasaá¹…kamitvÄ• maá¹ƒ abhivÄ• detvÄ• etadavoca --- `api, bhante, p
`na kho, Ä• vuso, piá¹‡á¸• o labbhatÄ«â€™ ti. `ehi, bhante, gharaá¹ƒ gamissÄ• mÄ• â€™ ti
upÄ• sako maá¹ƒ gharaá¹ƒ netvÄ• bhojetvÄ• etadavoca --- `kahaá¹ƒ, bhante, ayyo gamiss
kho ahaá¹ƒ, Ä• vuso, gamissÄ• mi bhagavantaá¹ƒ dassanÄ• yÄ• â€™ ti. tena hi, bhante, m
sirasÄ• vanda, evaÃ±ca vadehi --- `duá¹-á¹-ho, bhante, kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so, ass
kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• sikÄ• alajjino pÄ• pabhikkhÅ«. te evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ
mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipi, siÃ±cantipi siÃ±cÄ• pentipi ... pe ... vividhampi a
Ä• caranti. yepi te, bhante, manussÄ• pubbe saddhÄ• ahesuá¹ƒ \Be 277/ pasannÄ• tepi e
appasannÄ• , yÄ• nipi tÄ• ni saá¹…ghassa pubbe dÄ• napathÄ• ni tÄ• nipi etarahi upacchin
bhikkhÅ« nivasanti pÄ• pabhikkhÅ«. sÄ• dhu, bhante, bhagavÄ• kÄ«á¹-Ä• giriá¹ƒ bhikkhÅ«
kÄ«á¹-Ä• girismiá¹ƒ Ä• vÄ• so saá¹‡á¹-haheyyÄ• â€™ ti. tato ahaá¹ƒ, bhagavÄ• , Ä• gacch

<433> atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ
\Ne 284/ paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, assajipunabbasukÄ• nÄ• ma kÄ«á¹-Ä•
alajjino pÄ• pabhikkhÅ« te evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• caranti --- mÄ• lÄ• vacchaá¹ƒ ro
siÃ±cantipi siÃ±cÄ• pentipi \Se I 420/ ... pe ... vividhampi anÄ• cÄ• raá¹ƒ Ä• caranti, yepi te,
manussÄ• pubbe saddhÄ• ahesuá¹ƒ pasannÄ• tepi etarahi assaddhÄ• appasannÄ• ; yÄ•
dÄ• napathÄ• ni tÄ• nipi etarahi upacchinnÄ• ni; riÃ±canti pesalÄ• bhikkhÅ« nivasanti pÄ•
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... ``kathaÃ±hi nÄ• ma
moghapurisÄ• evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ Ä• carissanti --- mÄ• lÄ• vacchaá¹ƒ ropessanti
saÃ±cissantipi siÃ±cÄ• pessantipi, ocinissantipi ocinÄ• pessantipi, ganthissantipi ganthÄ• p
ekatovaá¹‡á¹-ikamÄ• laá¹ƒ karissantipi kÄ• rÄ• pessantipi, ubhatovaá¹‡á¹-ikamÄ• laá¹ƒ kari
kÄ• rÄ• pessantipi, maÃ±jarikaá¹ƒ karissantipi kÄ• rÄ• pessantipi, vidhÅ«tikaá¹ƒ karissantip
vaá¹-aá¹ƒsakaá¹ƒ karissantipi kÄ• rÄ• pessantipi, Ä• veá¸·aá¹ƒ karissantipi kÄ• rÄ• pessant
karissantipi kÄ• rÄ• pessantipi. te kulitthÄ«naá¹ƒ kuladhÄ«tÄ• naá¹ƒ kulakumÄ• rÄ«naá¹ƒ k
kuladÄ• sÄ«naá¹ƒ ekatovaá¹‡á¹-ikamÄ• laá¹ƒ harissantipi hÄ• rÄ• pessantipi, ubhatovaá¹‡á
hÄ• rÄ• pessantipi, maÃ±jarikaá¹ƒ harissantipi hÄ• rÄ• pessantipi \Se I 421/, vidhÅ«tikaá¹ƒ
hÄ• rÄ• pessantipi, vaá¹-aá¹ƒsakaá¹ƒ harissantipi hÄ• rÄ• pessantipi, Ä• veá¸·aá¹ƒ harissan
uracchadaá¹ƒ harissantipi hÄ• rÄ• pessantipi. te kulitthÄ«hi kuladhÄ«tÄ• hi kulakumÄ• rÄ«h
kuladÄ• sÄ«hi saddhiá¹ƒ ekabhÄ• janepi bhuÃ±jissanti, ekathÄ• lakepi pivissanti, ekÄ• sane
ekamaÃ±cepi tuvaá¹-á¹-issanti, ekattharaá¹‡Ä• pi tuvaá¹-á¹-issanti, ekapÄ• vuraá¹‡Ä• pi tuv
ekattharaá¹‡apÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-issanti, vikÄ• lepi bhuÃ±jissanti, majjampi pivissan
mÄ• lÄ• gandhavilepanampi dhÄ• rissanti, naccissantipi gÄ• yissantipi \Be 278/ vÄ• dessan
naccantiyÄ• pi naccissanti naccantiyÄ• pi gÄ• yissanti naccantiyÄ• pi vÄ• dessanti naccanti
gÄ• yantiyÄ• pi naccissanti gÄ• yantiyÄ• pi gÄ• yissanti gÄ• yantiyÄ• pi vÄ• dessanti gÄ• ya

vÄ• dentiyÄ• pi naccissanti vÄ• dentiyÄ• pi gÄ• yissanti vÄ• dentiyÄ• pi vÄ• dessanti vÄ• de
lÄ• sentiyÄ• pi naccissanti lÄ• sentiyÄ• pi gÄ• yissanti lÄ• sentiyÄ• pi vÄ• dessanti lÄ• senti
aá¹-á¹-hapadepi kÄ«á¸·issanti dasapadepi kÄ«á¸·issanti, akÄ• sepi kÄ«á¸·issanti, parihÄ• ra
kÄ«á¸·issanti, santikÄ• yapi kÄ«á¸·issanti, khalikÄ• yapi kÄ«á¸·issanti, ghaá¹-ikÄ• yapi kÄ«á
salÄ• kahatthenapi kÄ«á¸·issanti, akkhenapi kÄ«á¸·issanti, paá¹…gacÄ«renapi kÄ«á¸·issant
kÄ«á¸·issanti, mokkhacikÄ• yapi \Ne 285/ kÄ«á¸·issanti, ciá¹…gulakenapi kÄ«á¸·issanti, pat
kÄ«á¸·issanti, rathakenapi kÄ«á¸·issanti, dhanukenapi kÄ«á¸·issanti, akkharikÄ• yapi kÄ«á¸
manesikÄ• yapi kÄ«á¸·issanti, yathÄ• vajjenapi kÄ«á¸·issanti, hatthismimpi sikkhissanti, ass
sikkhissanti, rathasmimpi sikkhissanti, dhanusmimpi sikkhissanti, tharusmimpi sikkhissanti, l
dhÄ• vissanti, assassapi purato dhÄ• vissanti, rathassapi purato {purato dhÄ• vissanti (Se) }
Ä• dhÄ• vissantipi, usseá¸·essantipi, apphoá¹-essantipi, nibbujjhissantipi, muá¹-á¹-hÄ«hipi y
raá¹…gamajjhepi saá¹…ghÄ• á¹-iá¹ƒ pattharitvÄ• naccakiá¹ƒ evaá¹ƒ vakkhanti ``idha bhagi
nalÄ• á¹-ikampi dassanti, vividhampi anÄ• cÄ• raá¹ƒ Ä• carissanti! netaá¹ƒ, bhikkhave, appa
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• sÄ• riputtamoggallÄ• ne Ä
tumhe, sÄ• riputtÄ• , kÄ«á¹-Ä• giriá¹ƒ gantvÄ• assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ k
pabbÄ• janÄ«yakammaá¹ƒ karotha. tumhÄ• kaá¹ƒ ete saddhivihÄ• rikÄ• â€™â€™ ti.

``kathaá¹ƒ mayaá¹ƒ, bhante, assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Ee III 183/ kÄ«á¹-
pabbÄ• janÄ«yakammaá¹ƒ karoma? caá¹‡á¸• Ä• te bhikkhÅ« pharusÄ• â€™â€™ ti. ``tena
bhikkhÅ«hi saddhiá¹ƒ gacchathÄ• â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti kho sÄ• riputtam
paccassosuá¹ƒ. ``evaÃ±ca pana, bhikkhave, kÄ• tabbaá¹ƒ. paá¹-hamaá¹ƒ assajipunabbasu
codetvÄ• sÄ• retabbÄ• . sÄ• retvÄ• Ä• pattiá¹ƒ ropetabbÄ• \Se I 423/. Ä• pattiá¹ƒ ropetvÄ
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<434> ``suá¹‡Ä• tu \Be 279/ me, bhante, saá¹…gho. ime assajipunabbasukÄ• bhikkhÅ« ku
pÄ• pasamÄ• cÄ• rÄ• . imesaá¹ƒ pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca. kul
dissanti ceva suyyanti ca. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho assajipunabbasukÄ•
kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakammaá¹ƒ kareyya --- `na assajipunabbasukehi bhikkhÅ
vatthabbaâ€™ nti. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ime assajipunabbasukÄ• bhikkhÅ« kuladÅ«sakÄ• pÄ
pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca. kulÄ• ni ca imehi duá¹-á¹-hÄ• ni dissa
saá¹…gho assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yak
assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™ nti. yassÄ• yasmato \N
assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakammassa k
assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™ nti, so tuá¹‡hassa; yas
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
... pe ... so bhÄ• seyya.

``kataá¹ƒ saá¹…ghena assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabb
assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™ nti. khamati saá¹…gha
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<435> atha \Se I 426/ kho sÄ• riputtamoggallÄ• nappamukho bhikkhusaá¹…gho kÄ«á¹-Ä• g
assajipunabbasukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kÄ«á¹-Ä• girismÄ• pabbÄ• janÄ«yakammaá¹ƒ a
assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™ nti. te saá¹…ghena pab
sammÄ• vattanti, na lomaá¹ƒ pÄ• tenti, na netthÄ• raá¹ƒ vattanti, na bhikkhÅ« khamÄ• pen
paribhÄ• santi chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• pen
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma a
bhikkhÅ« saá¹…ghena pabbÄ• janÄ«yakammakatÄ• na sammÄ• vattissanti, na lomaá¹ƒ p
vattissanti, na bhikkhÅ« khamÄ• pessanti \Ee III 184/, akkosissanti paribhÄ• sissanti, chand
dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• pessanti pakkamissantipi vibbhamiss
kho te bhikkhÅ« assajipunabbasuke bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato e
... pe ... ``saccaá¹ƒ kira, bhikkhave, assajipunabbasukÄ• bhikkhÅ« saá¹…ghena pabbÄ• jan
sammÄ• vattanti ... pe ... vibbhamantipÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. v
... pe ... evaÃ±ca \Se I 425/ pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<436> __ ``bhikkhu paneva aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• upanissÄ• ya v
pÄ• pasamÄ• cÄ• ro. tassa kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca, kulÄ
dissanti ceva suyyanti ca. so bhikkhu bhikkhÅ«hi evamassa vacanÄ«yo --- `Ä• yasmÄ• kho
pÄ• pasamÄ• cÄ• ro, Ä• yasmato kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca
duá¹-á¹-hÄ• ni dissanti ceva suyyanti ca. pakkamatÄ• yasmÄ• imamhÄ• Ä• vÄ• sÄ• . alaá
evaÃ±ca so bhikkhu bhikkhÅ«hi vuccamÄ• no te bhikkhÅ« evaá¹ƒ vadeyya --- `chandagÄ• n
ca bhikkhÅ« mohagÄ• mino ca bhikkhÅ« bhayagÄ• mino ca bhikkhÅ« tÄ• disikÄ• ya Ä• pat
ekaccaá¹ƒ na pabbÄ• jentÄ«â€™ ti, so bhikkhu bhikkhÅ«hi evamassa vacanÄ«yo --- `mÄ• y
bhikkhÅ« chandagÄ• mino. na ca bhikkhÅ« dosagÄ• mino. na ca bhikkhÅ« mohagÄ• mino.
Ä• yasmÄ• kho kuladÅ«sako pÄ• pasamÄ• cÄ• ro. Ä• yasmato kho pÄ• pakÄ• samÄ• cÄ•
kulÄ• ni cÄ• yasmatÄ• duá¹-á¹-hÄ• ni dissanti ceva suyyanti ca. pakkamatÄ• yasmÄ• iman
vÄ• senÄ• â€™ ti. evaÃ±ca so bhikkhu bhikkhÅ«hi vuccamÄ• no tatheva paggaá¹‡heyya, s
yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbo tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±ce samanubh
paá¹-inissajjeyya \Se I 426/, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjeyya, saá¹…ghÄ• diseso

<437> __bhikkhu paneva aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• _ti gÄ• mopi nigam
nigamo ca.

__upanissÄ• ya viharatÄ«_ti tattha paá¹-ibaddhÄ• honti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• .

__kulaá¹ƒ_ \Be 281/ nÄ• ma cattÄ• ri kulÄ• ni --- khattiyakulaá¹ƒ, brÄ• hmaá¹‡akulaá¹ƒ, \Ee
suddakulaá¹ƒ.

__kuladÅ«sako_ti kulÄ• ni dÅ«seti pupphena vÄ• phalena vÄ• cuá¹‡á¹‡ena vÄ• mattikÄ•
veá¸·uyÄ• vÄ• {veá¸·unÄ• vÄ• (Se) } vejjikÄ• ya vÄ• jaá¹…ghapesanikena vÄ• .

__pÄ• pasamÄ• cÄ• ro_ti mÄ• lÄ• vacchaá¹ƒ ropetipi ropÄ• petipi, siÃ±catipi siÃ±cÄ• petipi
ganthetipi ganthÄ• petipi.

__dissanti ceva suyyanti cÄ• _ti ye saá¹ƒmukhÄ• te passanti, ye tirokkhÄ• te suá¹‡anti.

__kulÄ• ni_ \Ne 288/ __ca tena duá¹-á¹-hÄ• nÄ«_ti pubbe saddhÄ• hutvÄ• taá¹ƒ Ä• gamm
hutvÄ• appasannÄ• honti.

__dissanti ceva suyyanti cÄ• _ti ye saá¹ƒmukhÄ• te passanti, ye tirokkhÄ• te suá¹‡anti.

__so bhikkhÅ«_ti yo so kuladÅ«sako bhikkhu.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi bhikkhÅ«hi. ye passanti ye suá¹‡anti. tehi vattabbo --- ``Ä• yas
pÄ• pasamÄ• cÄ• ro. Ä• yasmato kho pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti ca
duá¹-á¹-hÄ• ni dissanti \Se I 427/ ceva suyyanti ca. pakkamatÄ• yasmÄ• imamhÄ• Ä• vÄ•
vÄ• senÄ• â€™â€™ ti.

evaÃ±ca so bhikkhu bhikkhÅ«hi vuccamÄ• no te bhikkhÅ« evaá¹ƒ vadeyya --- ``chandagÄ•
dosagÄ• mino ca bhikkhÅ«, mohagÄ• mino ca bhikkhÅ«, bhayagÄ• mino ca bhikkhÅ«. tÄ•
pabbÄ• jenti ekaccaá¹ƒ na pabbÄ• jentÄ«â€™â€™ ti.

__so bhikkhÅ«_ti yo so kammakato bhikkhu.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi bhikkhÅ«hi. ye passanti ye suá¹‡anti tehi vattabbo --- ``mÄ• ya
ca bhikkhÅ« chandagÄ• mino, na ca bhikkhÅ« dosagÄ• mino, na ca bhikkhÅ« mohagÄ• mi
bhayagÄ• mino. Ä• yasmÄ• \Be 282/ kho kuladÅ«sako pÄ• pasamÄ• cÄ• ro. Ä• yasmato k
ceva suyyanti ca. kulÄ• ni cÄ• yasmatÄ• duá¹-á¹-hÄ• ni dissanti ceva suyyanti ca. pakkama
Ä• vÄ• sÄ• . alaá¹ƒ te idha vÄ• senÄ• â€™â€™ ti. dutiyampi vattabbo. tatiyampi vattabbo.

sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sutvÄ
Ä• patti dukkaá¹-assa. so bhikkhu saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabbo --- ``m
ca bhikkhÅ« chandagÄ• mino, na ca bhikkhÅ« dosagÄ• mino, na ca bhikkhÅ« mohagÄ• mi
bhayagÄ• mino. Ä• yasmÄ• kho kuladÅ«sako pÄ• pasamÄ• cÄ• ro. Ä• yasmato \Ne 289/ k
ceva suyyanti ca. kulÄ• ni cÄ• yasmatÄ• duá¹-á¹-hÄ• ni dissanti ceva suyyanti ca. pakkama
imamhÄ• Ä• vÄ• sÄ• . alaá¹ƒ te idha vÄ• senÄ• â€™â€™ ti. dutiyampi vattabbo. tatiyampi
paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. so bhikkhu
samanubhÄ• sitabbo. evaÃ±ca pana, bhikkhave, samanubhÄ• sitabbo. byattena bhikkhunÄ
Ã±Ä• petabbo ---

<438> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena pabl
chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• peti. so taá¹ƒ vatt
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• seyya tas
paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu saá¹…ghena pabbÄ• jar
chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• peti. so taá¹ƒ vatt
saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• sati tassa vatthussa paá¹-inissaggÄ• y
itthannÄ• massa bhikkhuno samanubhÄ• sanÄ• tassa vatthussa paá¹-inissaggÄ• ya, so tua
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``samanubhaá¹-á¹-ho saá¹…ghena itthannÄ• mo bhikkhu tassa vatthussa paá¹-inissaggÄ• y
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<439> Ã±attiyÄ• \Be 283/ dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ
Ä• patti saá¹…ghÄ• disesassa. saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantassa Ã±attiyÄ• dukkaá
thullaccayÄ• paá¹-ippassambhanti.

__saá¹…ghÄ• diseso_ti saá¹…ghova tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ deti, mÅ«lÄ• ya pa
abbheti; na sambahulÄ• , na ekapuggalo \Ee III 186/. tena vuccati --- `saá¹…ghÄ• disesoâ€
Ä• pattinikÄ• yassa nÄ• makammaá¹ƒ adhivacanaá¹ƒ. tenapi vuccati saá¹…ghÄ• disesoti.

<440> dhammakamme \Ne 290/ dhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti saá¹

dhammakamme vematiko na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa.

dhammakamme adhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesa

adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

adhammakamme vematiko, Ä• patti dukkaá¹-assa.

adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<441> anÄ• patti asamanubhÄ• santassa, paá¹-inissajjantassa, ummattakassa, Ä• dikammi

kuladÅ«sakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ terasamaá¹ƒ.

<442> uddiá¹-á¹-hÄ• kho, Ä• yasmanto, terasa saá¹…ghÄ• disesÄ• dhammÄ• , nava paá¹
yÄ• vatatiyakÄ• . yesaá¹ƒ bhikkhu aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• Ä• pajjitvÄ• yÄ
paá¹-icchÄ• deti tÄ• vatÄ«haá¹ƒ tena bhikkhunÄ• \Se I 430/ akÄ• mÄ• parivatthabbaá¹ƒ. p
bhikkhunÄ• uttari chÄ• rattaá¹ƒ bhikkhumÄ• nattÄ• ya paá¹-ipajjitabbaá¹ƒ. ciá¹‡á¹‡amÄ• na
vÄ«satigaá¹‡o bhikkhusaá¹…gho tattha so bhikkhu abbhetabbo. ekenapi ce Å«no vÄ«satiga
taá¹ƒ bhikkhuá¹ƒ abbheyya, so ca bhikkhu anabbhito, te ca bhikkhÅ« gÄ• rayhÄ• , ayaá¹ƒ ta
tatthÄ• yasmante pucchÄ• mi --- `kaccittha parisuddhÄ• â€™ ? dutiyampi pucchÄ• mi --- `ka
tatiyampi pucchÄ• mi --- `kaccittha parisuddhÄ• â€™ ? parisuddhetthÄ• yasmanto. tasmÄ•
dhÄ• rayÄ• mÄ«ti.

terasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ \Ne 291/ ---

vissaá¹-á¹-hi \Be 284/ kÄ• yasaá¹ƒsaggaá¹ƒ, duá¹-á¹-hullaá¹ƒ attakÄ• maÃ±ca.

saÃ±carittaá¹ƒ kuá¹-Ä« ceva, vihÄ• ro ca amÅ«lakaá¹ƒ ||

kiÃ±cilesaÃ±ca bhedo ca, tasseva anuvattakÄ• .

dubbacaá¹ƒ kuladÅ«saÃ±ca, saá¹…ghÄ• disesÄ• terasÄ• ti ||

saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. aniyatakaá¹‡á¸• aá¹ƒ

1. paá¹-hamaaniyatasikkhÄ• padaá¹ƒ

ime \Se I 431/ \Ee III 187/ kho panÄ• yasmanto dve aniyatÄ• dhammÄ•

uddesaá¹ƒ Ä• gacchanti.

<443> tena \Be 285/ \Ne 292/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« sÄ• vatthiyaá¹ƒ kulÅ«pako hoti,
upasaá¹…kamati. tena kho pana samayena Ä• yasmato udÄ• yissa upaá¹-á¹-hÄ• kakulassa
kulassa kumÄ• rakassa dinnÄ• hoti. atha kho Ä• yasmÄ• udÄ• yÄ« pubbaá¹‡hasamayaá¹
pattacÄ«varamÄ• dÄ• ya yena taá¹ƒ kulaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• manus
itthannÄ• mÄ• â€™â€™ ti? te evamÄ• haá¹ƒsu --- ``dinnÄ• , bhante, amukassa kulassa kum
kho kulaá¹ƒ Ä• yasmato udÄ• yissa upaá¹-á¹-hÄ• kaá¹ƒ hoti. atha kho Ä• yasmÄ• udÄ• yÄ«
tenupasaá¹…kami; upasaá¹…kamitvÄ• manusse pucchi --- ``kahaá¹ƒ itthannÄ• mÄ• â€™â
``esÄ• yya, ovarake nisinnÄ• â€™â€™ ti. atha kho Ä• yasmÄ• udÄ• yÄ« yena sÄ• kumÄ•
upasaá¹…kamitvÄ• tassÄ• kumÄ• rikÄ• ya saddhiá¹ƒ eko ekÄ• ya raho paá¹-icchanne Ä•
kappesi kÄ• layuttaá¹ƒ samullapanto kÄ• layuttaá¹ƒ dhammaá¹ƒ bhaá¹‡anto.

tena kho pana samayena visÄ• khÄ• migÄ• ramÄ• tÄ• bahuputtÄ• hoti bahunattÄ• aroga
abhimaá¹…galasammatÄ• . manussÄ• \Se I 432/ yaÃ±Ã±esu chaá¹‡esu ussavesu visÄ• kh
paá¹-hamaá¹ƒ \Ne 293/ bhojenti. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• nimantitÄ• taá¹ƒ k
kho visÄ• khÄ• migÄ• ramÄ• tÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ tassÄ• kumÄ• rikÄ• ya sado
paá¹-icchanne Ä• sane alaá¹ƒkammaniye nisinnaá¹ƒ. disvÄ• na Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ
bhante, nacchannaá¹ƒ nappatirÅ«paá¹ƒ yaá¹ƒ ayyo mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• y
\Be 286/ alaá¹ƒkammaniye nisajjaá¹ƒ \Ee III 188/ kappeti. kiÃ±cÄ• pi, bhante, ayyo anatthiko
apica dussaddhÄ• payÄ• appasannÄ• manussÄ• â€™â€™ ti. evampi kho Ä• yasmÄ• udÄ
vuccamÄ• no nÄ• diyi. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• nikkhamitvÄ• bhikkhÅ«naá¹
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho paá¹-icchanne Ä• sane alaá¹ƒkammaniye nisa
atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagava
... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi, mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho paá¹-
alaá¹ƒkammaniye nisajjaá¹ƒ kappesÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigar
... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho pa
alaá¹ƒkammaniye nisajjaá¹ƒ kappessasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pa
pana, bhikkhave \Se I 433/, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<444> __ ``yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho paá¹-icchanne Ä

nisajjaá¹ƒ kappeyya, tamenaá¹ƒ saddheyyavacasÄ• upÄ• sikÄ• disvÄ• tiá¹‡á¹‡aá¹ƒ dham
vadeyya --- pÄ• rÄ• jikena vÄ• saá¹…ghÄ• disesena vÄ• pÄ• cittiyena vÄ• , nisajjaá¹ƒ bhik
tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo --- pÄ• rÄ• jikena vÄ• saá¹…ghÄ•
yena vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ• vadeyya, tena so bhikkhu kÄ• retabbo. aya

<445> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• . anta
pageva mahattarÄ«.

__saddhi_nti \Ne 294/ ekato.

__eko ekÄ• yÄ• _ti bhikkhu ceva hoti mÄ• tugÄ• mo ca.

__raho_ \Be 287/ nÄ• ma cakkhussa raho, sotassa raho. __cakkhussa raho_nÄ• ma na sak
nikhaá¹‡Ä«yamÄ• ne bhamukaá¹ƒ vÄ• ukkhipÄ«yamÄ• ne sÄ«saá¹ƒ vÄ• ukkhipÄ«yamÄ•
na sakkÄ• hoti pakatikathÄ• sotuá¹ƒ.

__paá¹-icchannaá¹ƒ_ nÄ• ma Ä• sanaá¹ƒ kuá¹-á¹-ena vÄ• {kuá¸• á¸• ena vÄ• (Ce Se) } ka
III 189/ vÄ• sÄ• á¹‡ipÄ• kÄ• rena vÄ• rukkhena vÄ• thambhena vÄ• kotthaá¸·iyÄ• vÄ• y
hoti.

__alaá¹ƒkammaniye_ti sakkÄ• hoti methunaá¹ƒ dhammaá¹ƒ paá¹-isevituá¹ƒ.

__nisajjaá¹ƒ_ \Se I 434/ __kappeyyÄ• _ti mÄ• tugÄ• me nisinne bhikkhu upanisinno vÄ• ho
nisinne mÄ• tugÄ• mo upanisinno vÄ• hoti upanipanno vÄ• . ubho vÄ• nisinnÄ• honti ubh

__saddheyyavacasÄ• _ nÄ• ma Ä• gataphalÄ• abhisametÄ• vinÄ« viÃ±Ã±Ä• tasÄ• sanÄ•

__upÄ• sikÄ• _ nÄ• ma buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , sa

__disvÄ• _ti passitvÄ• .

tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena vadeyya --- pÄ• rÄ• jikena vÄ• saá¹…ghÄ• dis
nisajjaá¹ƒ bhikkhu paá¹-ijÄ• namÄ• no tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• reta
saá¹…ghÄ• disesena vÄ• pÄ• cittiyena vÄ• . yena vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ
kÄ• retabbo.

<446> sÄ• \Ne 295/ ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nisinno mÄ• tugÄ• ma
paá¹-isevantoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo. sÄ• ce eva
mayÄ• diá¹-á¹-ho nisinno mÄ• tugÄ• massa methunaá¹ƒ dhammaá¹ƒ paá¹-isevantoâ€™â€
``saccÄ• haá¹ƒ nisinno, no ca kho methunaá¹ƒ dhammaá¹ƒ paá¹-iseviâ€™â€™ nti, nisajjÄ•
evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nisinno \Be 288/ mÄ• tugÄ• massa methunaá¹
paá¹-isevantoâ€™â€™ ti, so ce evaá¹ƒ vadeyya --- ``nÄ• haá¹ƒ nisinno, apica kho nipannoâ
kÄ• retabbo \Se I 435/. sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nisinno mÄ• tu
dhammaá¹ƒ paá¹-isevantoâ€™â€™ ti, so ce evaá¹ƒ vadeyya --- ``nÄ• haá¹ƒ nisinno apica k
kÄ• retabbo.

<447> sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nipanno mÄ• tugÄ• massa meth
paá¹-isevantoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo. sÄ• ce eva
mayÄ• diá¹-á¹-ho nipanno mÄ• tugÄ• massa methunaá¹ƒ dhammaá¹ƒ paá¹-isevantoâ€™â€
``saccÄ• haá¹ƒ nipanno, no ca kho methunaá¹ƒ dhammaá¹ƒ paá¹-iseviâ€™â€™ nti, nipajjÄ•
evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nipanno mÄ• tugÄ• massa methunaá¹ƒ dhamm
so ce evaá¹ƒ vadeyya --- ``nÄ• haá¹ƒ nipanno, apica kho nisinnoâ€™â€™ ti, nisajjÄ• ya kÄ•
vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nipanno mÄ• tugÄ• massa methunaá¹ƒ dhammaá¹ƒ p
190/, so ce evaá¹ƒ vadeyya --- ``nÄ• haá¹ƒ nipanno apica kho á¹-hitoâ€™â€™ ti, na kÄ• ret

<448> sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nisinno mÄ• tugÄ• mena saddh
samÄ• pajjantoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo ... pe ... sa
kho kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjinti, nisajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno
nipajjÄ• ya \Se I 436/ kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno apica kho á¹-hitoti, na kÄ• reta

sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nipanno mÄ• tugÄ• mena saddhiá¹ƒ kÄ
samÄ• pajjantoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo ... pe ... sa
ca kho kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjinti, nipajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nipa
nisinnoti, nisajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nipanno, apica kho á¹-hitoti, na kÄ• reta

<449> sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho mÄ• tugÄ• mena saddhiá¹ƒ eko
Ä• sane alaá¹ƒkammaniye nisinnoâ€™â€™ ti \Be 289/, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, nisajjÄ•
nÄ• haá¹ƒ nisinno apica kho nipannoti, nipajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno, a
na kÄ• retabbo.

<450> sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho mÄ• tugÄ• mena saddhiá¹ƒ eko
Ä• sane alaá¹ƒkammaniye nipannoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, nipajjÄ• ya kÄ•
nipanno, apica kho nisinnoti, nisajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nipanno, apica kho

kÄ• retabbo.

__aniyato_ti \Se I 437/ na niyato, pÄ• rÄ• jikaá¹ƒ vÄ• saá¹…ghÄ• diseso vÄ• pÄ• cittiyaá¹ƒ

<451> gamanaá¹ƒ paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä•
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti, Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pa
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiá¹ƒ na paá¹-ijÄ• nÄ• ti, nisajjÄ
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti, Ä• pattiá¹ƒ na paá¹-ijÄ• nÄ• ti, na

gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pa

kÄ• retabbo. gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti, Ä• pattiá¹ƒ \Ee I
paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo. gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ paá¹-ijÄ
paá¹-ijÄ• nÄ• ti, nisajjÄ• ya kÄ• retabbo. gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti, nisajjaá¹ƒ na paá¹-i
na paá¹-ijÄ• nÄ• ti, na kÄ• retabboti.

paá¹-hamo aniyato niá¹-á¹-hito.

2. dutiyaaniyatasikkhÄ• padaá¹ƒ

<452> tena \Se I 438/ \Ne 297/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« --- ``bhagavatÄ• paá¹-ikkhittaá
ekÄ• ya raho paá¹-icchanne Ä• sane alaá¹ƒkammaniye nisajjaá¹ƒ kappetuâ€™â€™ nti tass
saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappesi kÄ• layuttaá¹ƒ samullapanto kÄ• layuttaá¹ƒ
dutiyampi kho visÄ• khÄ• migÄ• ramÄ• tÄ• nimantitÄ• taá¹ƒ kulaá¹ƒ agamÄ• si. addasÄ•
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ tassÄ• yeva kumÄ• rikÄ• ya saddhiá¹ƒ ekaá¹ƒ ekÄ• ya raho nis
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``idaá¹ƒ, bhante, nacchannaá¹ƒ nappatirÅ«paá¹ƒ
saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappeti. kiÃ±cÄ• pi, bhante, ayyo anatthiko tena dha
dussaddhÄ• payÄ• appasannÄ• manussÄ• â€™â€™ ti. evampi kho Ä• yasmÄ• udÄ• yÄ«
vuccamÄ• no nÄ• diyi. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• nikkhamitvÄ• bhikkhÅ«naá¹
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappessatÄ«â€™â€™ ti! atha kho
udÄ• yiá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Se I 43
kira tvaá¹ƒ, udÄ• yi, mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappesÄ«â€™
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappessasi! netaá¹ƒ, moghapurisa, appasannÄ• naá
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<453> __ ``na heva kho pana paá¹-icchannaá¹ƒ Ä• sanaá¹ƒ hoti nÄ• laá¹ƒ kammaniyaá¹ƒ, a
mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• situá¹ƒ. yo pana bhikkhu tathÄ• rÅ«pe
saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappeyya, tamenaá¹ƒ saddheyyavacasÄ• upÄ• sikÄ
dhammÄ• naá¹ƒ aÃ±Ã±atarena vadeyya --- saá¹…ghÄ• disesena vÄ• pÄ• cittiyena vÄ• . ni
paá¹-ijÄ• namÄ• no dvinnaá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo --- saá¹…ghÄ• c
yena vÄ• sÄ• _ \Ee III 192/ __saddheyyavacasÄ• upÄ• sikÄ• vadeyya tena so bhikkhu kÄ
aniyatoâ€™â€™ _ti.

<454> __na heva_ \Ne 298/ __kho pana paá¹-icchannaá¹ƒ Ä• sanaá¹ƒ hotÄ«_ti appaá¹-icch
vÄ• kavÄ• á¹-ena vÄ• kilaÃ±jena vÄ• sÄ• á¹‡ipÄ• kÄ• rena vÄ• rukkhena vÄ• thambhen
kenaci appaá¹-icchannaá¹ƒ hoti.

__nÄ• laá¹ƒ_ \Be 291/ __kammaniya_nti na sakkÄ• hoti methunaá¹ƒ dhammaá¹ƒ paá¹-isev

__alaÃ±ca kho hoti mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• situ_nti sakkÄ• ho
duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• situá¹ƒ.

__yo_ \Se I 440/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhÅ«ti.

__tathÄ• rÅ«pe Ä• sane_ti evarÅ«pe Ä• sane.

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• , viÃ±
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituá¹ƒ.

__saddhi_nti ekato.

__eko ekÄ• yÄ• _ti bhikkhu ceva hoti mÄ• tugÄ• mo ca.

__raho_ nÄ• ma cakkhussa raho, sotassa raho. __cakkhussa raho_ nÄ• ma na sakkÄ• hot
nikhaá¹‡Ä«yamÄ• ne bhamukaá¹ƒ vÄ• ukkhipÄ«yamÄ• ne sÄ«saá¹ƒ vÄ• ukkhipÄ«yamÄ•
nÄ• ma na sakkÄ• hoti pakatikathÄ• sotuá¹ƒ.

__nisajjaá¹ƒ kappeyyÄ• _ti mÄ• tugÄ• me nisinne bhikkhu upanisinno vÄ• hoti upanipanno
mÄ• tugÄ• mo upanisinno vÄ• hoti upanipanno vÄ• . ubho vÄ• nisinnÄ• honti ubho vÄ• n

__saddheyyavacasÄ• _ \Ne 299/ nÄ• ma Ä• gataphalÄ• abhisametÄ• vinÄ« viÃ±Ã±Ä• tasÄ

__upÄ• sikÄ• _ nÄ• ma buddhaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , dhammaá¹ƒ saraá¹‡aá¹ƒ gatÄ• , sa

__disvÄ• _ti passitvÄ• .

dvinnaá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena vadeyya saá¹…ghÄ• disesena vÄ• pÄ• cittiyena paá¹-ijÄ• namÄ• no dvinnaá¹ƒ dhammÄ• naá¹ƒ aÃ±Ã±atarena kÄ• retabbo --- saá¹…ghÄ• d yena vÄ• sÄ• saddheyyavacasÄ• upÄ• sikÄ• vadeyya, tena so bhikkhu kÄ• retabbo.

<455> sÄ• \Se I 441/ ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nisinno mÄ• tugÄ• m kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• k vadeyya --- ``ayyo mayÄ• \Be 292/ diá¹-á¹-ho nisinno mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasa samÄ• pajjantoâ€™â€™ ti, so ce evaá¹ƒ vadeyya --- ``saccÄ• haá¹ƒ nisinno, no ca kho kÄ• samÄ• pajjiâ€™â€™ nti, nisajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno, apica kho nipan kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno, apica kho á¹-hitoti, na kÄ• retabbo.

sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho nipanno mÄ• tugÄ• mena saddhiá¹ƒ kÄ samÄ• pajjantoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo ... pe ... sa ca kho kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjinti, nipajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nipa nisinnoti, nisajjÄ• ya kÄ• retabbo \Ee III 193/ ... pe ... nÄ• haá¹ƒ nipanno, apica kho á¹-hitoti,

sÄ• \Ne 300/ ce evaá¹ƒ vadeyya --- ``ayyassa mayÄ• sutaá¹ƒ nisinnassa mÄ• tugÄ• maá¹ obhÄ• santassÄ• â€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• \Se I 442/ kÄ• retabb --- ``ayyassa mayÄ• sutaá¹ƒ nisinnassa mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obh evaá¹ƒ vadeyya --- ``saccÄ• haá¹ƒ nisinno, no ca kho duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• siâ kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno, apica kho nipannoti, nipajjÄ• ya kÄ• retabbo ... pe .. nisinno, apica kho á¹-hitoti, na kÄ• retabbo.

sÄ• ce evaá¹ƒ vadeyya --- ``ayyassa mayÄ• sutaá¹ƒ nipannassa mÄ• tugÄ• maá¹ƒ duá¹-á obhÄ• santassÄ• â€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo ... pe ... ca kho duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sinti, nipajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ n nisinnoti, nisajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nipanno, apica kho á¹-hitoti, na kÄ• reta

<456> sÄ• ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho mÄ• tugÄ• mena saddhiá¹ƒ eko ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, nisajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno, apica kho nipajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ nisinno, apica kho á¹-hitoti, na kÄ• retabbo.

sÄ• \Be 293/ ce evaá¹ƒ vadeyya --- ``ayyo mayÄ• diá¹-á¹-ho mÄ• tugÄ• mena saddhiá¹ƒ e

nipannoâ€™â€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, nipajjÄ• ya kÄ• retabbo ... pe ... nÄ• haá¹ƒ
nisinnoti, nisajjÄ• ya \Se I 443/ kÄ• retabbo ... pe ... nÄ• haá¹ƒ nipanno, apica kho á¹-hitoti,

__ayampÄ«_ti purimaá¹ƒ upÄ• dÄ• ya vuccati.

__aniyato_ti na niyato, saá¹…ghÄ• diseso vÄ• pÄ• cittiyaá¹ƒ vÄ• .

<457> gamanaá¹ƒ paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä•
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• patt
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ na paá¹-ijÄ• nÄ• ti, nisajjÄ
gamanaá¹ƒ paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ na paá¹-ijÄ• nÄ• ti, na k

gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• patt
gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• p
gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ na paá¹-ijÄ• nÄ• ti \Ne
kÄ• retabbo. gamanaá¹ƒ na paá¹-ijÄ• nÄ• ti nisajjaá¹ƒ na paá¹-ijÄ• nÄ• ti Ä• pattiá¹ƒ na paá
kÄ• retabboti.

dutiyo aniyato niá¹-á¹-hito.

<458> uddiá¹-á¹-hÄ• \Se I 444/ \Ee III 194/ kho Ä• yasmanto dve aniyatÄ• dhammÄ• . tatth
``kaccittha parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â
--- ``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yasmanto; tasmÄ• tuá¹‡hÄ«, evam

tassuddÄ• naá¹ƒ ---

alaá¹ƒ kammaniyaÃ±ceva, tatheva ca naheva kho.

aniyatÄ• supaÃ±Ã±attÄ• , buddhaseá¹-á¹-hena tÄ• dinÄ• ti ||

aniyatakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. nissaggiyakaá¹‡á¸• aá¹ƒ

1. cÄ«varavaggo

1. paá¹-hamakathinasikkhÄ• padaá¹ƒ

ime \Se II 1/ \Ee III 195/ kho panÄ• yasmanto tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<459> tene \Be 294/ \Ne 302/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati gotamak
samayena bhagavatÄ• bhikkhÅ«naá¹ƒ ticÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hoti. chabbaggiyÄ•
ticÄ«varaá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ nti aÃ±Ã±eneva ticÄ«varena gÄ• maá¹ƒ pavisanti, aÃ
acchanti, aÃ±Ã±ena ticÄ«varena nahÄ• naá¹ƒ otaranti. ye te bhikkhÅ« appicchÄ• ... pe ... t
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« atirekacÄ«varaá¹ƒ dhÄ
atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato et
pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, atirekacÄ«varaá¹ƒ dhÄ• rethÄ• â€™â€™ ti \Se II 2/
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
dhÄ• ressatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<460> __ ``yo pana bhikkhu atirekacÄ«varaá¹ƒ dhÄ• reyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€

evaÃ±cidaá¹ƒ \Ne 303/ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<461> {Vin I 347} tena kho pana samayena Ä• yasmato Ä• nandassa atirekacÄ«varaá¹ƒ up
Ä• nando taá¹ƒ cÄ«varaá¹ƒ Ä• yasmato sÄ• riputtassa dÄ• tukÄ• mo hoti. Ä• yasmÄ• ca s
atha kho Ä• yasmato Ä• nandassa etadahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±atta
atirekacÄ«varaá¹ƒ dhÄ• retabbaâ€™ nti. idaÃ±ca me atirekacÄ«varaá¹ƒ uppannaá¹ƒ. ahaÃ
Ä• yasmato sÄ• riputtassa dÄ• tukÄ• mo. Ä• yasmÄ• ca \Ee III 196/ sÄ• riputto sÄ• kete vi
mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? atha kho Ä• yasmÄ• Ä• nando bhagavato etamatthaa
``kÄ«vaciraá¹ƒ panÄ• nanda, sÄ• riputto Ä• gacchissatÄ«â€™â€™ ti? ``navamaá¹ƒ vÄ• , b
vÄ• â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• ret
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<462> __ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ \Se II 3/ kathine dasÄ• h
atirekacÄ«varaá¹ƒ dhÄ• retabbaá¹ƒ. taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™

<463> __niá¹-á¹-hitacÄ«varasmi_nti bhikkhuno cÄ«varaá¹ƒ kataá¹ƒ vÄ• hoti naá¹-á¹-haá¹ƒ
daá¸• á¸• haá¹ƒ vÄ• cÄ«varÄ• sÄ• vÄ• upacchinnÄ• .

__ubbhatasmiá¹ƒ kathine_ti aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ aÃ±Ã±atarÄ• ya mÄ• tikÄ• y
vÄ• antarÄ• ubbhataá¹ƒ hoti.

__dasÄ• haparama_nti dasÄ• haparamatÄ• dhÄ• retabbaá¹ƒ.

__atirekacÄ«varaá¹ƒ_ nÄ• ma anadhiá¹-á¹-hitaá¹ƒ avikappitaá¹ƒ.

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ, vikappanup

__taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ hotÄ«_ {hotÄ«ti idaá¹ƒ padaá¹ƒ sabbapotthakesu att
natthi, evamuparipi} ti ekÄ• dase aruá¹‡uggamane nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ \Ne 3
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ. tena bhikkhun
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``idaá¹ƒ me, b
dasÄ• hÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti.
desetabbÄ• . byattena bhikkhunÄ• paá¹-ibalena Ä• patti \Se II 4/ paá¹-iggahetabbÄ• . nissa
dÄ• tabbaá¹ƒ.

<464> ``suá¹‡Ä• tu me, bhante, saá¹…gho. idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno
nissaá¹-á¹-haá¹ƒ. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ cÄ«varaá¹ƒ itthannÄ•
dadeyyÄ• â€™â€™ ti.

<465> tena \Be 296/ bhikkhunÄ• sambahule bhikkhÅ« upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ ut
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ
vacanÄ«yÄ• --- ``idaá¹ƒ me, bhante, cÄ«varaá¹ƒ dasÄ• hÄ• tikkantaá¹ƒ \Ee III 197/ nissagg
Ä• yasmantÄ• naá¹ƒ nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• Ä• patti desetabbÄ• . byattena
Ä• patti paá¹-iggahetabbÄ• . nissaá¹-á¹-hacÄ«varaá¹ƒ dÄ• tabbaá¹ƒ.

<466> ``suá¹‡antu me Ä• yasmantÄ• . idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno nissa
nissaá¹-á¹-haá¹ƒ. yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, Ä• yasmantÄ• imaá¹ƒ cÄ«varaá¹ƒ
dadeyyuâ€™â€™ nti.

<467> tena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``idaá¹ƒ me, Ä• vuso, cÄ«va
nissaggiyaá¹ƒ. imÄ• haá¹ƒ Ä• yasmato nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• Ä• patti dese
Ä• patti paá¹-iggahetabbÄ• . nissaá¹-á¹-hacÄ«varaá¹ƒ dÄ• tabbaá¹ƒ --- ``imaá¹ƒ cÄ«varaá¹ƒ
ti.

<468> dasÄ• hÄ• tikkante atikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. dasÄ• hÄ• tikk
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. dasÄ• hÄ• tikkante anatikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ•

anadhiá¹-á¹-hite adhiá¹-á¹-hitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avikappite vikappitas
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avissajjite vissajjitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. an
naá¹-á¹-hasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avinaá¹-á¹-he vinaá¹-á¹-hasaÃ±Ã±Ä«, ni
pÄ• cittiyaá¹ƒ. adaá¸• á¸• he daá¸• á¸• hasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avilutte v
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nissaggiyaá¹ƒ cÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa. dasÄ• hÄ• na
atikkantasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. dasÄ• hÄ• natikkante vematiko, Ä• patti dukkaá
anatikkantasaÃ±Ã±Ä«, anÄ• patti.

<469> anÄ• patti antodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikappeti, vissajjeti, nassati, vinassati, á¸•
acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, ummattakassa, Ä• dikammikassÄ• ti.

<470> tena \Be 297/ kho pana samayena chabbaggiyÄ• bhikkhÅ« nissaá¹-á¹-hacÄ«varaá¹ƒ
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``na \Se II 6/, bhikkhave, nissaá¹-á¹-hacÄ«varaá¹ƒ na dÄ• tabba
Ä• patti dukkaá¹-assÄ• â€™â€™ ti.

kathinasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. udositasikkhÄ• padaá¹ƒ

<471> tena \Se II 7/ \Ee III 198/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhikkhÅ« bhikkhÅ«naá¹ƒ hatt
santaruttarena janapadacÄ• rikaá¹ƒ pakkamanti. tÄ• ni cÄ«varÄ• ni ciraá¹ƒ nikkhittÄ• ni kaá
tÄ• ni bhikkhÅ« otÄ• penti. addasÄ• kho Ä• yasmÄ• Ä• nando senÄ• sanacÄ• rikaá¹ƒ Ä• h
cÄ«varÄ• ni otÄ• pente. disvÄ• na yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ•
``kassimÄ• ni, Ä• vuso, cÄ«varÄ• ni kaá¹‡á¹‡akitÄ• nÄ«â€™â€™ ti? atha kho te bhikkhÅ« A
Ä• nandassa etamatthaá¹ƒ Ä• rocesuá¹ƒ. Ä• yasmÄ• Ä• nando ujjhÄ• yati khiyyati vipÄ• ce
bhikkhÅ« bhikkhÅ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena janapadacÄ• rikaá
ti! atha kho Ä• yasmÄ• Ä• nando te bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato e
... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« bhikkhÅ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• san
janapadacÄ• rikaá¹ƒ pakkamantÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi
kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• bhikkhÅ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipi
janapadacÄ• rikaá¹ƒ pakkamissanti \Se II 8/! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pa
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<472> __ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kathine ekarattampi ce bh
vippavaseyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<473> tena kho pana samayena aÃ±Ã±ataro bhikkhu kosambiyaá¹ƒ gilÄ• no hoti. Ã±Ä• tak
dÅ«taá¹ƒ pÄ• hesuá¹ƒ --- ``Ä• gacchatu bhadanto, mayaá¹ƒ, upaá¹-á¹-hahissÄ• mÄ• â€™â
evamÄ• haá¹ƒsu --- ``gacchÄ• vuso \Be 298/, Ã±Ä• takÄ• taá¹ƒ upaá¹-á¹-hahissantÄ«â€™
``bhagavatÄ• vuso, sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ --- `na ticÄ«varena vippavasitabbaâ€™
na sakkomi ticÄ«varaá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ. nÄ• haá¹ƒ gamissÄ• mÄ«â€™â€™ ti \Ee
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa bhikkhuno ticÄ«varena avi
dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tena gilÄ• nena bhikkhunÄ• saá¹…ghaá
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanc
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- `ahaá¹ƒ, bhante, gilÄ• no. na
Ä• dÄ• ya pakkamituá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ ticÄ«varena avippavÄ• sasammuti
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ• paá¹-ibalena saá¹…

<474> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no. na sakko
Ä• dÄ• ya pakkamituá¹ƒ. so saá¹…ghaá¹ƒ ticÄ«varena avippavÄ• sasammutiá¹ƒ yÄ• cati. y
pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno ticÄ«varena avippavÄ• sasammutiá¹ƒ

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no. na sakkoti ticÄ«
pakkamituá¹ƒ. so saá¹…ghaá¹ƒ ticÄ«varena avippavÄ• sasammutiá¹ƒ yÄ• cati. saá¹…gho it
ticÄ«varena avippavÄ• sasammutiá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa bhikk
avippavÄ• sasammutiyÄ• dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• massa bhikkhuno ticÄ«varena avippavÄ• sasammuti. kha
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<475> __ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kathine ekarattampi ce b
vippavaseyya, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<476> __ ``niá¹-á¹-hitacÄ«varasmi_nti bhikkhuno cÄ«varaá¹ƒ kataá¹ƒ vÄ• hoti naá¹-á¹-haá
vÄ• daá¸• á¸• haá¹ƒ vÄ• cÄ«varÄ• sÄ• vÄ• upacchinnÄ• .

__ubbhatasmiá¹ƒ_ \Be 299/ __kathine_ti aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ aÃ±Ã±atarÄ• ya

saá¹…ghena vÄ• antarÄ• ubbhataá¹ƒ hoti.

__ekarattampi ce bhikkhu ticÄ«varena vippavaseyyÄ• _ti saá¹…ghÄ• á¹-iyÄ• vÄ• uttarÄ• s
antaravÄ• sakena \Se II 10/ vÄ• .

__aÃ±Ã±atra bhikkhusammutiyÄ• _ti á¹-hapetvÄ• bhikkhusammutiá¹ƒ.

__nissaggiyaá¹ƒ hotÄ«_ti saha aruá¹‡uggamanÄ• {aruá¹‡uggamanena (Ce Se) } nissaggiy
saá¹…ghassa vÄ• gaá¹‡assa \Ne 308/ vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, ni
idaá¹ƒ me, bhante \Ee III 200/, cÄ«varaá¹ƒ rattivippavutthaá¹ƒ {rattiá¹ƒ vippavutthaá¹ƒ (Ce) }
bhikkhusammutiyÄ• nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dade
dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<477> gÄ• mo ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• ro. nivesanaá¹ƒ ekÅ«pacÄ• raá¹ƒ nÄ• nÅ«pac
nÄ• nÅ«pacÄ• ro. aá¹-á¹-o ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• ro. mÄ• á¸·o ekÅ«pacÄ• ro nÄ• nÅ
nÄ• nÅ«pacÄ• ro. hammiyaá¹ƒ ekÅ«pacÄ• raá¹ƒ nÄ• nÅ«pacÄ• raá¹ƒ. nÄ• vÄ• ekÅ«pacÄ
ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• ro. khettaá¹ƒ ekÅ«pacÄ• raá¹ƒ nÄ• nÅ«pacÄ• raá¹ƒ. dhaÃ±Ã±
nÄ• nÅ«pacÄ• raá¹ƒ. Ä• rÄ• mo ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• ro. vihÄ• ro ekÅ«pacÄ• ro nÄ
ekÅ«pacÄ• raá¹ƒ nÄ• nÅ«pacÄ• raá¹ƒ. ajjhokÄ• so ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• ro.

<478> __gÄ• mo ekÅ«pacÄ• ro_ nÄ• ma ekakulassa gÄ• mo hoti parikkhitto ca \Se II 11/. a
nikkhipitvÄ• antogÄ• me vatthabbaá¹ƒ. aparikkhitto hoti, yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhi
ghare vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<479> nÄ• nÄ• kulassa gÄ• mo hoti parikkhitto ca. yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ
vatthabbaá¹ƒ sabhÄ• ye vÄ• dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. sa
hatthapÄ• se cÄ«varaá¹ƒ nikkhipitvÄ• sabhÄ• ye vÄ• vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , ha
vijahitabbaá¹ƒ. sabhÄ• ye cÄ«varaá¹ƒ nikkhipitvÄ• sabhÄ• ye vÄ• vatthabbaá¹ƒ dvÄ• ram
na vijahitabbaá¹ƒ. aparikkhitto hoti, yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti tasmiá¹ƒ gh
hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<480> ekakulassa \Be 300/ nivesanaá¹ƒ hoti parikkhittaÃ±ca, nÄ• nÄ• gabbhÄ• nÄ• nÄ• ov
cÄ«varaá¹ƒ nikkhipitvÄ• antonivesane vatthabbaá¹ƒ. aparikkhittaá¹ƒ hoti, yasmiá¹ƒ gabbhe
nikkhittaá¹ƒ hoti tasmiá¹ƒ gabbhe vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<481> nÄ• nÄ• kulassa nivesanaá¹ƒ hoti parikkhittaÃ±ca, nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovara
nikkhittaá¹ƒ hoti tasmiá¹ƒ gabbhe vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na
aparikkhittaá¹ƒ hoti, yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti tasmiá¹ƒ gabbhe vatthab

vÄ• \Se II 12/ na vijahitabbaá¹ƒ.

<482> ekakulassa udosito hoti parikkhitto ca, nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• \Ee III 2
cÄ«varaá¹ƒ nikkhipitvÄ• antoudosite vatthabbaá¹ƒ. aparikkhitto hoti, yasmiá¹ƒ gabbhe cÄ«v
hoti tasmiá¹ƒ gabbhe vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<483> nÄ• nÄ• kulassa udosito hoti parikkhitto ca, nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• . ya
nikkhittaá¹ƒ hoti tasmiá¹ƒ gabbhe vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na
aparikkhitto hoti, yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti tasmiá¹ƒ gabbhe vatthabbaá
na vijahitabbaá¹ƒ.

<484> ekakulassa aá¹-á¹-o hoti, antoaá¹-á¹-e cÄ«varaá¹ƒ nikkhipitvÄ• antoaá¹-á¹-e vatthab
aá¹-á¹-o hoti, nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• . yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhittaá
vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<485> ekakulassa mÄ• á¸·o hoti, antomÄ• á¸·e cÄ«varaá¹ƒ nikkhipitvÄ• antomÄ• á¸·e vatth
mÄ• á¸·o hoti nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• , yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikkhitta
vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<486> ekakulassa pÄ• sÄ• do hoti, antopÄ• sÄ• de cÄ«varaá¹ƒ nikkhipitvÄ• antopÄ• sÄ• d
pÄ• sÄ• do hoti, nÄ• nÄ• gabbhÄ• \Se II 13/ \Be 301/ nÄ• nÄ• ovarakÄ• . yasmiá¹ƒ gabbhe
tasmiá¹ƒ gabbhe vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<487> ekakulassa hammiyaá¹ƒ hoti. antohammiye cÄ«varaá¹ƒ nikkhipitvÄ• antohammiye v
hammiyaá¹ƒ hoti, nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• . yasmiá¹ƒ gabbhe cÄ«varaá¹ƒ nikk
vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<488> ekakulassa nÄ• vÄ• hoti. antonÄ• vÄ• ya cÄ«varaá¹ƒ nikkhipitvÄ• antonÄ• vÄ• ya v
nÄ• nÄ• kulassa nÄ• vÄ• hoti nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• . yasmiá¹ƒ ovarake cÄ«
ovarake vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<489> ekakulassa sattho hoti. satthe cÄ«varaá¹ƒ nikkhipitvÄ• purato vÄ• pacchato vÄ• sa
vijahitabbÄ• , passato abbhantaraá¹ƒ na vijahitabbaá¹ƒ. nÄ• nÄ• kulassa sattho hoti, satthe
nikkhipitvÄ• hatthapÄ• sÄ• na vijahitabbaá¹ƒ.

<490> ekakulassa khettaá¹ƒ hoti parikkhittaÃ±ca. antokhette cÄ«varaá¹ƒ nikkhipitvÄ• antok
aparikkhittaá¹ƒ hoti, hatthapÄ• sÄ• na vijahitabbaá¹ƒ. nÄ• nÄ• kulassa khettaá¹ƒ hoti parikk
cÄ«varaá¹ƒ nikkhipitvÄ• dvÄ• ramÅ«le vÄ• vatthabbaá¹ƒ, hatthapÄ• sÄ• \Se II 14/ vÄ• na

aparikkhittaá¹ƒ hoti, hatthapÄ• sÄ• na vijahitabbaá¹ƒ.

<491> ekakulassa dhaÃ±Ã±akaraá¹‡aá¹ƒ hoti parikkhittaÃ±ca. antodhaÃ±Ã±akaraá¹‡e cÄ«
antodhaÃ±Ã±akaraá¹‡e vatthabbaá¹ƒ. aparikkhittaá¹ƒ hoti, hatthapÄ• sÄ• na vijahitabbaá¹ƒ
dhaÃ±Ã±akaraá¹‡aá¹ƒ hoti parikkhittaÃ±ca. antodhaÃ±Ã±akaraá¹‡e cÄ«varaá¹ƒ nikkhipitvÄ
vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. aparikkhittaá¹ƒ hoti, hatthapÄ• sÄ• na

<492> ekakulassa Ä• rÄ• mo hoti parikkhitto ca. antoÄ• rÄ• me cÄ«varaá¹ƒ nikkhipitvÄ• an
aparikkhitto hoti, hatthapÄ• sÄ• na vijahitabbaá¹ƒ. nÄ• nÄ• kulassa Ä• rÄ• mo hoti parikkhi
cÄ«varaá¹ƒ nikkhipitvÄ• dvÄ• ramÅ«le vÄ• vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitab
hatthapÄ• sÄ• na vijahitabbaá¹ƒ.

<493> ekakulassa \Ee III 202/ \Be 302/ vihÄ• ro hoti parikkhitto ca. antovihÄ• re cÄ«varaá¹ƒ
antovihÄ• re vatthabbaá¹ƒ. aparikkhitto hoti, yasmiá¹ƒ vihÄ• re cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti
vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. nÄ• nÄ• kulassa vihÄ• ro hoti parikkhi
cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti tasmiá¹ƒ vihÄ• re vatthabbaá¹ƒ dvÄ• ramÅ«le vÄ• , hatthapÄ•
vijahitabbaá¹ƒ. aparikkhitto hoti \Se II 15/, yasmiá¹ƒ vihÄ• re cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti ta
vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ.

<494> ekakulassa \Ne 311/ rukkhamÅ«laá¹ƒ hoti, yaá¹ƒ majjhanhike kÄ• le samantÄ• chÄ•
cÄ«varaá¹ƒ nikkhipitvÄ• antochÄ• yÄ• ya vatthabbaá¹ƒ. nÄ• nÄ• kulassa rukkhamÅ«laá¹ƒ
vijahitabbaá¹ƒ.

ajjhokÄ• so ekÅ«pacÄ• ro nÄ• ma agÄ• make araÃ±Ã±e samantÄ• sattabbhantarÄ• ekÅ«
nÄ• nÅ«pacÄ• ro.

<495> vippavutthe vippavutthasaÃ±Ã±Ä« aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ
vematiko, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. vippavutthe avippa
aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. appaccuddhaá¹-e paccuddha
avissajjite vissajjitasaÃ±Ã±Ä« ... anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±Ä« ... avinaá¹-á¹-he vinaá¹-á
adaá¸• á¸• he daá¸• á¸• hasaÃ±Ã±Ä« ... pe ... avilutte viluttasaÃ±Ã±Ä«, aÃ±Ã±atra bhikkhus
pÄ• cittiyaá¹ƒ.

nissaggiyaá¹ƒ cÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa \Se II 16/. avip
vippavutthasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. avippavutthe vematiko, Ä• patti dukkaá¹-assa
avippavutthasaÃ±Ã±Ä«, anÄ• patti.

<496> anÄ• patti antoaruá¹‡e paccuddharati, vissajjeti, nassati, vinassati, á¸• ayhati, acchin

vissÄ• saá¹ƒ gaá¹‡hanti, bhikkhusammutiyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

udositasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. tatiyakathinasikkhÄ• padaá¹ƒ

<497> tena \Se II 17/ \Be 303/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarassa bhikkhuno akÄ• lacÄ«varaá¹ƒ uppann
cÄ«varaá¹ƒ kayiramÄ• naá¹ƒ nappahoti. atha kho \Ee III 203/ so bhikkhu taá¹ƒ cÄ«varaá¹ƒ u
punappunaá¹ƒ vimajjati. addasÄ• kho bhagavÄ• senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto ta
cÄ«varaá¹ƒ ussÄ• petvÄ• punappunaá¹ƒ vimajjantaá¹ƒ. disvÄ• na yena so bhikkhu tenupas
taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, bhikkhu, imaá¹ƒ cÄ«varaá¹ƒ ussÄ• petvÄ• pu
vimajjasÄ«â€™â€™ ti? ``idaá¹ƒ me, bhante, akÄ• lacÄ«varaá¹ƒ uppannaá¹ƒ. kayiramÄ• na
imaá¹ƒ cÄ«varaá¹ƒ ussÄ• petvÄ• punappunaá¹ƒ vimajjÄ• mÄ«â€™â€™ ti. ``atthi pana te, b
cÄ«varapaccÄ• sÄ• â€™â€™ ti? ``atthi, bhagavÄ• â€™â€™ ti. atha kho bhagavÄ• etasmia
pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• , bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhav
paá¹-iggahetvÄ• cÄ«varapaccÄ• sÄ• nikkhipituâ€™â€™ nti.

<498> tena kho pana samayena bhikkhÅ« --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ akÄ• lacÄ«va
cÄ«varapaccÄ• sÄ• nikkhipituâ€™â€™ nti akÄ• lacÄ«varÄ• ni paá¹-iggahetvÄ• \Se II 18/ a
tÄ• ni cÄ«varÄ• ni cÄ«varavaá¹ƒse bhaá¹‡á¸• ikÄ• baddhÄ• ni tiá¹-á¹-hanti. addasÄ• kho Ä
senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto tÄ• ni cÄ«varÄ• ni cÄ«varavaá¹ƒse bhaá¹‡á¸• ikÄ•
disvÄ• na bhikkhÅ« Ä• mantesi --- ``kassimÄ• ni, Ä• vuso, cÄ«varÄ• ni cÄ«varavaá¹ƒse bha
tiá¹-á¹-hantÄ«â€™â€™ ti? ``amhÄ• kaá¹ƒ, Ä• vuso, akÄ• lacÄ«varÄ• ni cÄ«varapaccÄ• sÄ•
``kÄ«vaciraá¹ƒ panÄ• vuso, imÄ• ni cÄ«varÄ• ni nikkhittÄ• nÄ«â€™â€™ ti? ``atirekamÄ• sa
Ä• yasmÄ• Ä• nando ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhikkhÅ« akÄ• la
atirekamÄ• saá¹ƒ nikkhipissantÄ«â€™â€™ ti! atha kho Ä• yasmÄ• Ä• nando te bhikkhÅ« a
bhagavato etamatthaá¹ƒ Ä• rocesi ... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« akÄ• lacÄ«
paá¹-iggahetvÄ• atirekamÄ• saá¹ƒ nikkhipantÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€
... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ
nikkhipissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<499> __ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ_ \Be 304/ __bhikkhunÄ• ubbhatasmiá¹ƒ kathine bhik
akÄ• lacÄ«varaá¹ƒ uppajjeyya, Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ. p
kÄ• retabbaá¹ƒ. nocassa pÄ• ripÅ«ri, mÄ• saparamaá¹ƒ tena bhikkhunÄ• \Se II 19/ taá¹ƒ cÄ
Å«nassa pÄ• ripÅ«riyÄ• satiyÄ• paccÄ• sÄ• ya. tato ce uttari {uttariá¹ƒ (Ce Se) } nikkhipey
paccÄ• sÄ• ya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<500> __niá¹-á¹-hitacÄ«varasmi_nti \Ee III 204/ \Ne 313/ bhikkhuno cÄ«varaá¹ƒ kataá¹ƒ vÄ•
vÄ• vinaá¹-á¹-haá¹ƒ vÄ• daá¸• á¸• haá¹ƒ vÄ• cÄ«varÄ• sÄ• vÄ• upacchinnÄ• .

__ubbhatasmiá¹ƒ kathine_ti aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ aÃ±Ã±atarÄ• ya mÄ• tikÄ• ya
vÄ• antarÄ• ubbhataá¹ƒ hoti.

__akÄ• lacÄ«varaá¹ƒ_ nÄ• ma anatthate kathine ekÄ• dasamÄ• se uppannaá¹ƒ, atthate kat
kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ• ma.

__uppajjeyyÄ• _ti uppajjeyya saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ• mittato vÄ• pa
vÄ• dhanena.

__Ä• kaá¹…khamÄ• nenÄ• _ti icchamÄ• nena paá¹-iggahetabbaá¹ƒ.

__paá¹-iggahetvÄ• khippameva kÄ• retabba_nti dasÄ• hÄ• kÄ• retabbaá¹ƒ.

__no cassa pÄ• ripÅ«rÄ«_ti kayiramÄ• naá¹ƒ nappahoti.

__mÄ• saparamaá¹ƒ tena bhikkhunÄ• taá¹ƒ cÄ«varaá¹ƒ nikkhipitabba_nti mÄ• saparamatÄ

__Å«nassa pÄ• ripÅ«riyÄ• _ti Å«nassa pÄ• ripÅ«ratthÄ• ya.

__satiyÄ• paccÄ• sÄ• yÄ• _ti paccÄ• sÄ• hoti saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ
vÄ• attano vÄ• dhanena.

__tato ce uttari nikkhipeyya satiyÄ• pi paccÄ• sÄ• yÄ• _ti tadahuppanne \Se II 20/ mÅ«lacÄ
paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, dasÄ• hÄ• kÄ• retabbaá¹ƒ. dvÄ«huppanne mÅ«lacÄ«var
uppajjati, dasÄ• hÄ• kÄ• retabbaá¹ƒ. tÄ«huppanne mÅ«lacÄ«vare ... pe ... catÅ«huppanne
chÄ• huppanne ... sattÄ• huppanne ... aá¹-á¹-hÄ• huppanne \Be 305/ ... navÄ• huppanne ...
mÅ«lacÄ«vare paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, dasÄ• hÄ• kÄ• retabbaá¹ƒ \Ne 314/. ekÄ•
dvÄ• dase uppanne ... terase uppanne ... cuddase uppanne ... pannarase uppanne ... soá¸·
sattarase uppanne ... aá¹-á¹-hÄ• rase uppanne ... ekÅ«navÄ«se uppanne ... vÄ«se uppanne
paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, dasÄ• hÄ• kÄ• retabbaá¹ƒ. ekavÄ«se uppanne mÅ«lacÄ
uppajjati, navÄ• hÄ• kÄ• retabbaá¹ƒ. dvÄ• vÄ«se uppanne ... pe ... tevÄ«se uppanne ... cat
paÃ±cavÄ«se uppanne ... chabbÄ«se uppanne ... sattavÄ«se uppanne ... aá¹-á¹-havÄ«se u
uppanne mÅ«lacÄ«vare paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, ekÄ• haá¹ƒ kÄ• retabbaá¹ƒ ... tiá
paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati \Se II 21/, tadaheva adhiá¹-á¹-hÄ• tabbaá¹ƒ vikappetabbaá

ce adhiá¹-á¹-heyya vÄ• vikappeyya vÄ• vissajjeyya vÄ• , ekatiá¹ƒse aruá¹‡uggamane niss
nissajjitabbaá¹ƒ \Ee III 205/ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca p
nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, akÄ• lacÄ«varaá¹ƒ mÄ• sÄ• tikkantaá¹ƒ nissagg
saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato c

visabhÄ• ge uppanne mÅ«lacÄ«vare paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, rattiyo ca sesÄ• ho
kÄ• retabbaá¹ƒ.

<501> mÄ• sÄ• tikkante atikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. mÄ• sÄ• tikkante
pÄ• cittiyaá¹ƒ. mÄ• sÄ• tikkante anatikkantasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. anadhi
adhiá¹-á¹-hitasaÃ±Ã±Ä« ... pe ... avikappite vikappitasaÃ±Ã±Ä« ... avissajjite vissajjitasaÃ±Ã
anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±Ä« ... avinaá¹-á¹-he vinaá¹-á¹-hasaÃ±Ã±Ä« ... adaá¸• á¸• he c
avilutte viluttasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nissaggiyaá¹ƒ cÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa. mÄ• sÄ• natik
atikkantasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. mÄ• sÄ• natikkante vematiko, Ä• patti dukkaá¹-
anatikkantasaÃ±Ã±Ä«, anÄ• patti.

<502> anÄ• patti antomÄ• se adhiá¹-á¹-heti, vikappeti, vissajjeti, nassati \Se II 22/, vinassati
acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, ummattakassa, Ä• dikammikassÄ• ti.

tatiyakathinasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. purÄ• á¹‡acÄ«varasikkhÄ• padaá¹ƒ

<503> tena \Se II 23/ \Be 306/ \Ne 315/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vihar
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmato udÄ• yissa purÄ•
pabbajitÄ• hoti. sÄ• Ä• yasmato udÄ• yissa santike abhikkhaá¹‡aá¹ƒ Ä• gacchati. Ä• yasm
bhikkhuniyÄ• santike abhikkhaá¹‡aá¹ƒ gacchati. tena kho pana samayena Ä• yasmÄ• udÄ
santike bhattavissaggaá¹ƒ karoti. atha kho Ä• yasmÄ• udÄ• yÄ« pubbaá¹‡hasamayaá¹ƒ niv
pattacÄ«varamÄ• dÄ• ya yena sÄ• bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• tas
aá¹…gajÄ• taá¹ƒ vivaritvÄ• Ä• sane nisÄ«di. sÄ• pi kho bhikkhunÄ« Ä• yasmato udÄ• yissa
vivaritvÄ• Ä• sane nisÄ«di. atha kho Ä• yasmÄ• udÄ• yÄ« sÄ• ratto tassÄ• bhikkhuniyÄ•
tassa asuci mucci. atha kho Ä• yasmÄ• udÄ• yÄ« taá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``gacch
Ä• hara, antaravÄ• sakaá¹ƒ dhovissÄ• mÄ«â€™â€™ ti. ``Ä• harayya \Ee III 206/, ahameva
asuciá¹ƒ ekadesaá¹ƒ mukhena aggahesi ekadesaá¹ƒ aá¹…gajÄ• te pakkhipi. sÄ• tena gabh
\Se II 24/ evamÄ• haá¹ƒsu --- ``abrahmacÄ• rinÄ« ayaá¹ƒ bhikkhunÄ«, gabbhinÄ«â€™â€™
abrahmacÄ• rinÄ«â€™â€™ ti bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhuniyo ujjhÄ•

--- ``kathaÃ±hi nÄ• ma ayyo udÄ• yÄ« bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• pessat
bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ...
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« bhikkhuniyÄ• purÄ• á¹‡a
dhovÄ• pessatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ anekapariyÄ
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi, bhikkhuniyÄ• purÄ• á¹‡
dhovÄ• pesÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``Ã±Ä• tikÄ• te, udÄ• yi, aÃ±
``aÃ±Ã±Ä• tikÄ• , bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• tako, moghapurisa, aÃ±Ã±Ä• tikÄ• ya n
appatirÅ«paá¹ƒ vÄ• pÄ• sÄ• dikaá¹ƒ vÄ• apÄ• sÄ• dikaá¹ƒ vÄ• . tattha nÄ• ma tvaá¹ƒ, mo
bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• pessasi! netaá¹ƒ, moghapurisa, appasannÄ• n
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<504> __ ``yo_ \Be 307/ \Ne 316/ __pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• purÄ• á
vÄ• rajÄ• peyya vÄ• Ä• koá¹-Ä• peyya vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<505> __yo_ \Se II 25/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imas
adhippeto bhikkhÅ«ti.

__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asa

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__purÄ• á¹‡acÄ«varaá¹ƒ_ nÄ• ma sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampi.

dhovÄ• ti Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. dhotaá¹ƒ nissaggiyaá¹ƒ hoti. rajÄ• ti Ä• á¹‡Ä
dukkaá¹-assa. rattaá¹ƒ nissaggiyaá¹ƒ hoti. Ä• koá¹-ehÄ«ti Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-as
pÄ• á¹‡ippahÄ• raá¹ƒ vÄ• muggarappahÄ• raá¹ƒ vÄ• dinne nissaggiyaá¹ƒ hoti. nissajjitabb
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ
purÄ• á¹‡acÄ«varaá¹ƒ aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• dhovÄ• pitaá¹ƒ nissaggiyaá¹ƒ. imÄ•
nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<506> aÃ±Ã±Ä• tikÄ• ya \Ee III 207/ aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ
pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• pe
Ä• patti dukkaá¹-assa. aÃ±Ã±Ä• tikÄ• ya \Se II 26/ aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«v
Ä• koá¹-Ä• peti, nissaggiyena Ä• patti dukkaá¹-assa. aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã
dhovÄ• peti rajÄ• peti Ä• koá¹-Ä• peti, nissaggiyena Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ rajÄ• peti, nissaggiyaá¹ƒ
aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ rajÄ• peti Ä• koá¹-Ä• peti, nissaggiyena Ä•

aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ rajÄ• peti dhovÄ• peti, nis
dukkaá¹-assa. aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ rajÄ• peti
nissaggiyena Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya \Be 308/ aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ Ä• koá¹-Ä• peti,
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ Ä• koá¹-Ä• peti dhovÄ• p
dukkaá¹-assa. aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ Ä• koá¹-Ä
Ä• patti dukkaá¹-assa. aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ Ä
rajÄ• peti, nissaggiyena Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya vematiko ... pe ... aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±Ä« ... pe ... aÃ±Ã±a
dhovÄ• peti, Ä• patti dukkaá¹-assa. nisÄ«danapaccattharaá¹‡aá¹ƒ dhovÄ• peti, Ä• patti duk
ekatoupasampannÄ• ya dhovÄ• peti, Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasa
\Se II 27/. Ã±Ä• tikÄ• ya vematiko, Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±Ä

<507> anÄ• patti Ã±Ä• tikÄ• ya dhovantiyÄ• aÃ±Ã±Ä• tikÄ• dutiyÄ• hoti, avuttÄ• dhovati,
cÄ«varaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ dhovÄ• peti, sikkhamÄ• nÄ• ya, sÄ• n
Ä• dikammikassÄ• ti.

purÄ• á¹‡acÄ«varasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ

<508> tena \Se II 28/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandal
samayena uppalavaá¹‡á¹‡Ä• bhikkhunÄ« sÄ• vatthiyaá¹ƒ viharati. atha kho uppalavaá¹‡á¹
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya \Ee III 208/ sÄ• vatthiá¹ƒ piá
sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• pacchÄ• bhattaá¹ƒ piá¹‡á¸• apÄ• tappaá¹-ikkantÄ•
tenupasaá¹…kami divÄ• vihÄ• rÄ• ya. andhavanaá¹ƒ ajjhogÄ• hetvÄ• aÃ±Ã±atarasmiá¹ƒ ru
nisÄ«di. tena kho pana samayena corÄ• \Ne 318/ katakammÄ• gÄ• viá¹ƒ vadhitvÄ• maá¹
pavisiá¹ƒsu. addasÄ• kho coragÄ• maá¹‡iko uppalavaá¹‡á¹‡aá¹ƒ bhikkhuniá¹ƒ aÃ±Ã±atara
divÄ• vihÄ• raá¹ƒ \Be 309/ nisinnaá¹ƒ. disvÄ• nassa etadahosi --- ``sace me puttabhÄ• tukÄ
viheá¹-hissanti imaá¹ƒ bhikkhuniâ€™â€™ nti aÃ±Ã±ena maggena agamÄ• si. atha kho so c
pakke varamaá¹ƒsÄ• ni gahetvÄ• paá¹‡á¹‡apuá¹-aá¹ƒ {paá¹‡á¹‡ena puá¹-aá¹ƒ (Se) } band
bhikkhuniyÄ• avidÅ«re rukkhe Ä• laggetvÄ• --- ``yo passati samaá¹‡o vÄ• brÄ• hmaá¹‡o
haratÅ«â€™â€™ ti, vatvÄ• pakkÄ• mi. assosi kho uppalavaá¹‡á¹‡Ä• bhikkhunÄ« samÄ• c
coragÄ• maá¹‡ikassa imaá¹ƒ vÄ• caá¹ƒ bhÄ• samÄ• nassa. atha kho uppalavaá¹‡á¹‡Ä• \S
maá¹ƒsaá¹ƒ gahetvÄ• upassayaá¹ƒ agamÄ• si. atha kho uppalavaá¹‡á¹‡Ä• bhikkhunÄ« ta
maá¹ƒsaá¹ƒ sampÄ• detvÄ• uttarÄ• saá¹…gena bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• vehÄ• saá¹ƒ

paccuá¹-á¹-hÄ• si {paccupaá¹-á¹-hÄ• si (?) }.

tena kho pana samayena bhagavÄ• gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho hoti. Ä• yasmÄ
vihÄ• rapÄ• lo. atha kho uppalavaá¹‡á¹‡Ä• bhikkhunÄ« yenÄ• yasmÄ• udÄ• yÄ« tenupasa
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``kahaá¹ƒ, bhante, bhagavÄ• â€™â€™ ti? ``paviá
gÄ• maá¹ƒ piá¹‡á¸• Ä• yÄ• â€™â€™ ti. ``imaá¹ƒ, bhante, maá¹ƒsaá¹ƒ bhagavato dehÄ«â€™
bhagini, bhagavÄ• maá¹ƒsena. sace me tvaá¹ƒ antaravÄ• sakaá¹ƒ dadeyyÄ• si, evaá¹ƒ aha
antaravÄ• sakenÄ• â€™â€™ ti. ``mayaá¹ƒ kho, bhante, mÄ• tugÄ• mÄ• nÄ• ma kicchalÄ•
paÃ±camaá¹ƒ cÄ«varaá¹ƒ. nÄ• haá¹ƒ dassÄ• mÄ«â€™â€™ ti. ``seyyathÄ• pi, bhagini, puris
sajjeyya {vissajjeyya (Se) } evameva kho tvaá¹ƒ bhagini bhagavato maá¹ƒsaá¹ƒ datvÄ• ma
sajjasÄ«â€™â€™ ti {antaravÄ• sakaá¹ƒ na sajjasÄ«ti (Katthaci), mayhaá¹ƒ antaravÄ• sakaá
atha kho uppalavaá¹‡á¹‡Ä• bhikkhunÄ« Ä• yasmatÄ• udÄ• yinÄ• nippÄ«á¸·iyamÄ• nÄ• a
upassayaá¹ƒ agamÄ• si. bhikkhuniyo uppalavaá¹‡á¹‡Ä• ya bhikkhuniyÄ• pattacÄ«varaá¹ƒ
paá¹-iggaá¹‡hantiyo uppalavaá¹‡á¹‡aá¹ƒ bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``kahaá¹ƒ te, ayye,
ti? uppalavaá¹‡á¹‡Ä• bhikkhunÄ« bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhuniyo u
III 209/ vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyo udÄ• yÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ paá¹-ig
mÄ• tugÄ• moâ€™â€™ ti. atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• roces
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« bh
paá¹-iggahessatÄ«â€™â€™ ti! atha \Be 310/ kho te bhikkhÅ« Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ a
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi,
cÄ«varaá¹ƒ paá¹-iggahesÄ«â€™â€™ ti? ``saccaá¹ƒ \Ne 319/, bhagavÄ• â€™â€™ ti. ``Ã±Ä
aÃ±Ã±Ä• tikÄ• â€™â€™ ti? ``aÃ±Ã±Ä• tikÄ• , bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• tako, mogl
jÄ• nÄ• ti patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asantaá¹ƒ vÄ• . tattha nÄ• n
aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-iggahessasi! netaá¹ƒ moghapuris
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<509> __ ``yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-igga
pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<510> tena kho pana samayena bhikkhÅ« kukkuccÄ• yantÄ• bhikkhunÄ«naá¹ƒ pÄ• rivattal
paá¹-iggaá¹‡hanti. bhikkhuniyo ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayy
pÄ• rivattakacÄ«varaá¹ƒ na paá¹-iggahessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tÄ• s
ujjhÄ• yantÄ«naá¹ƒ khiyyantÄ«naá¹ƒ vipÄ• centÄ«naá¹ƒ. atha kho te bhikkhÅ« bhagavato e
kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik
``anujÄ• nÄ• mi, bhikkhave, paÃ±cannaá¹ƒ pÄ• rivattakaá¹ƒ paá¹-iggahetuá¹ƒ --- bhikkhuss
sikkhamÄ• nÄ• ya, sÄ• maá¹‡erassa, sÄ• maá¹‡eriyÄ• . anujÄ• nÄ• mi, bhikkhave, imesaá

paá¹-iggahetuá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha.

<511> __ ``yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-igga
pÄ• rivattakÄ• , nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<512> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asa

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__cÄ«varaá¹ƒ_ \Ee III 210/ \Be 311/ \Ne 320/ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ata
vikappanupagaá¹ƒ pacchimaá¹ƒ.

__aÃ±Ã±atra pÄ• rivattakÄ• _ti á¹-hapetvÄ• pÄ• rivattakaá¹ƒ.

paá¹-iggaá¹‡hÄ• ti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ
cÄ«varaá¹ƒ aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato paá¹-iggahitaá¹ƒ, aÃ±Ã±atra pÄ• rivat
imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä
dammÄ«ti.

<513> aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• ti, aÃ±Ã±atr
pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• tikÄ• ya vematiko cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• ti, aÃ±Ã±atra pÄ• ri
pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±Ä« cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• ti, aÃ±Ã±
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

ekatoupasampannÄ• ya hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• ti, aÃ±Ã±atra pÄ• rivattakÄ•
Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya vematiko, Ä• p
Ã±Ä• tikasaÃ±Ã±Ä«, anÄ• patti.

<514> anÄ• patti Ã±Ä• tikÄ• ya, pÄ• rivattakaá¹ƒ parittena vÄ• vipulaá¹ƒ, vipulena vÄ• par
vissÄ• saá¹ƒ gaá¹‡hÄ• ti, tÄ• vakÄ• likaá¹ƒ gaá¹‡hÄ• ti \Se II 33/, cÄ«varaá¹ƒ á¹-hapetvÄ•
gaá¹‡hÄ• ti, sikkhamÄ• nÄ• ya, sÄ• maá¹‡eriyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<515> tena \Se II 34/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
\Ne 321/. tena kho pana samayena Ä• yasmÄ• upanando sakyaputto paá¹-á¹-o {paá¹-á¹-ho
dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ. atha kho aÃ±Ã±ataro seá¹-á¹-hiputto yenÄ• yasmÄ• upana
tenupasaá¹…kami \Be 312/; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ seá¹-á¹-hiputtaá¹ƒ Ä• yasmÄ• upanando sakyap
sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho so seá¹-á¹-hiputto Ä• yasm
sakyaputtena dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampahaá¹ƒsito
sakyaputtaá¹ƒ etadavoca --- ``vadeyyÄ• tha, bhante, yena attho. paá¹-ibalÄ• mayaá¹ƒ ayya
dÄ• tuá¹ƒ yadidaá¹ƒ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ
tvaá¹ƒ, Ä• vuso, dÄ• tukÄ• mosi, ito ekaá¹ƒ sÄ• á¹-akaá¹ƒ dehÄ«â€™â€™ ti. ``amhÄ• kaá¹
kulaputtÄ• naá¹ƒ kismiá¹ƒ viya ekasÄ• á¹-akaá¹ƒ gantuá¹ƒ. Ä• gamehi, bhante, yÄ• va ghar
gato ito vÄ• ekaá¹ƒ sÄ• á¹-akaá¹ƒ pahiá¹‡issÄ• mi \Se II 35/ ito vÄ• sundarataraâ€™â€™
Ä• yasmÄ• upanando sakyaputto taá¹ƒ seá¹-á¹-hiputtaá¹ƒ etadavoca ``sace me tvaá¹ƒ Ä• v
ekaá¹ƒ sÄ• á¹-akaá¹ƒ dehÄ«â€™â€™ ti. amhÄ• kaá¹ƒ kho bhante kulaputtÄ• naá¹ƒ kismiá¹
gantuá¹ƒ, Ä• gamehi bhante yÄ• va gharaá¹ƒ gacchÄ• mi, gharaá¹ƒ gato ito vÄ• ekaá¹ƒ sÄ
ito vÄ• sundarataranti. tatiyampi kho Ä• yasmÄ• upanando sakyaputto taá¹ƒ seá¹-á¹-hiputt
me tvaá¹ƒ Ä• vuso dÄ• tukÄ• mosi, ito ekaá¹ƒ sÄ• á¹-akaá¹ƒ dehÄ«â€™â€™ ti. amhÄ• kaá
kismiá¹ƒ viya ekasÄ• á¹-akaá¹ƒ gantuá¹ƒ, Ä• gamehi bhante yÄ• va gharaá¹ƒ gacchÄ• mi, g
sÄ• á¹-akaá¹ƒ pahiá¹‡issÄ• mi ito vÄ• sundarataranti. ``kiá¹ƒ pana tayÄ• , Ä• vuso, adÄ• tu
yaá¹ƒ tvaá¹ƒ pavÄ• retvÄ• na desÄ«â€™â€™ ti.

atha kho so seá¹-á¹-hiputto Ä• yasmatÄ• upanandena sakyaputtena nippÄ«á¸·iyamÄ• no e
agamÄ• si. manussÄ• taá¹ƒ seá¹-á¹-hiputtaá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ ayyo ekasÄ•
Ä• gacchasÄ«â€™â€™ ti? atha kho so seá¹-á¹-hiputto tesaá¹ƒ manussÄ• naá¹ƒ etamatthaá
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``mahicchÄ• ime samaá¹‡Ä• sakyaputtiyÄ• asantuá¹-á
sukarÄ• dhammanimantanÄ• pi kÄ• tuá¹ƒ {nayime sukarÄ• dhammanimantanÄ• yapi kÄ•
seá¹-á¹-hiputtena dhammanimantanÄ• ya kayiramÄ• nÄ• ya \Se II 36/ sÄ• á¹-akaá¹ƒ gahess
\Be 313/ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• u
seá¹-á¹-hiputtaá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pessatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yas
sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• \Ne 322/ bhagavato etamatthaá¹ƒ Ä• rocesu
kira tvaá¹ƒ, upananda, seá¹-á¹-hiputtaá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pesÄ«â€™â€™ ti? ``saccaá
``Ã±Ä• tako te, upananda, aÃ±Ã±Ä• takoâ€™â€™ ti? ``aÃ±Ã±Ä• tako, bhagavÄ• â€™â€™
aÃ±Ã±Ä• takassa na jÄ• nÄ• ti patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asanta
tvaá¹ƒ, moghapurisa, aÃ±Ã±Ä• takaá¹ƒ seá¹-á¹-hiputtaá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pessasi! n
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<516> __ ``yo pana bhikkhu aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«v
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<517> tena kho pana samayena sambahulÄ• bhikkhÅ« sÄ• ketÄ• sÄ• vatthiá¹ƒ \Ee III 212
addhÄ• namaggappaá¹-ipannÄ• honti. antarÄ• magge corÄ• nikkhamitvÄ• te bhikkhÅ« ac
bhikkhÅ« --- ``bhagavatÄ• paá¹-ikkhittaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• n
viÃ±Ã±Ä• petuâ€™â€™ nti, kukkuccÄ• yantÄ• \Se II 37/ na viÃ±Ã±Ä• pesuá¹ƒ. yathÄ• nag
bhikkhÅ« abhivÄ• denti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``sundarÄ• kho ime, Ä• vuso, Ä• jÄ«
abhivÄ• dentÄ«â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, Ä• vuso, Ä• jÄ«vakÄ• , bh
bhikkhÅ« Ä• yasmantaá¹ƒ upÄ• liá¹ƒ etadavocuá¹ƒ --- ``iá¹…ghÄ• vuso upÄ• li, ime anuyuÃ
Ä• yasmatÄ• upÄ• linÄ• anuyuÃ±jiyamÄ• nÄ• te bhikkhÅ« etamatthaá¹ƒ Ä• rocesuá¹ƒ. at
bhikkhÅ« anuyuÃ±jitvÄ• bhikkhÅ« etadavoca --- ``bhikkhÅ« ime, Ä• vuso. detha nesaá¹ƒ cÄ
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma b
Ä• gacchissanti! nanu nÄ• ma tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• ganta
bhikkhÅ« te anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha k
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« \Be 314/ Ä• mantesi
bhikkhave, acchinnacÄ«varassa vÄ• naá¹-á¹-hacÄ«varassa vÄ• aÃ±Ã±Ä• takaá¹ƒ gahapa
cÄ«varaá¹ƒ viÃ±Ã±Ä• petuá¹ƒ. yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒ upagacchati, sace tattha
vihÄ• racÄ«varaá¹ƒ vÄ• uttarattharaá¹‡aá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• bhisicchavi vÄ
pÄ• rupituá¹ƒ labhitvÄ• odahissÄ• mÄ«â€™â€™ ti \Ne 323/. no ce hoti saá¹…ghassa vihÄ•
uttarattharaá¹‡aá¹ƒ vÄ• bhumattharaá¹‡aá¹ƒ vÄ• \Se II 38/ bhisicchavi vÄ• tiá¹‡ena vÄ• p
paá¹-icchÄ• detvÄ• Ä• gantabbaá¹ƒ; na tveva naggena Ä• gantabbaá¹ƒ. yo Ä• gaccheyya,
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<518> __ ``yo pana bhikkhu aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«v
aÃ±Ã±atra samayÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo --- acchinnacÄ«va
naá¹-á¹-hacÄ«varo vÄ• . ayaá¹ƒ tattha samayoâ€™â€™ _ti.

<519> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__aÃ±Ã±Ä• tako_ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asa

__gahapati_ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__gahapatÄ• nÄ«_ nÄ• ma yÄ• kÄ• ci agÄ• raá¹ƒ ajjhÄ• vasati.

__cÄ«varaá¹ƒ_ \Ee III 213/ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ
pacchimaá¹ƒ.

__aÃ±Ã±atra samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__acchinnacÄ«varo_ nÄ• ma bhikkhussa cÄ«varaá¹ƒ acchinnaá¹ƒ hoti rÄ• jÅ«hi vÄ• coreh
kehici vÄ• acchinnaá¹ƒ hoti.

__naá¹-á¹-hacÄ«varo_ nÄ• ma bhikkhussa cÄ«varaá¹ƒ agginÄ• vÄ• daá¸• á¸• haá¹ƒ hoti, u
undÅ«rehi vÄ• upacikÄ• hi vÄ• khÄ• yitaá¹ƒ hoti, paribhogajiá¹‡á¹‡aá¹ƒ vÄ• hoti.

aÃ±Ã±atra samayÄ• viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyaá¹ƒ h
324/ saá¹…ghassa vÄ• gaá¹‡assa vÄ• \Se II 39/ puggalassa vÄ• . evaÃ±ca pana, bhikkha
nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ, a
viÃ±Ã±Ä• pitaá¹ƒ, nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyy
dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<520> aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä«, aÃ±Ã±atra samayÄ• , cÄ«varaá¹ƒ viÃ±Ã±Ä
pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• take vematiko, aÃ±Ã±atra samayÄ• , cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, ni
aÃ±Ã±Ä• take Ã±Ä• takasaÃ±Ã±Ä«, aÃ±Ã±atra samayÄ• , cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, nissa

Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• take vematiko, Ä• patti du
Ã±Ä• takasaÃ±Ã±Ä«, anÄ• patti.

<521> anÄ• patti samaye, Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attanc
Ä• dikammikassÄ• ti.

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. tatuttarisikkhÄ• padaá¹ƒ

<522> tena \Se II 40/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« acchinnacÄ«varake bhikkhÅ« upasaá¹…
``bhagavatÄ• , Ä• vuso, anuÃ±Ã±Ä• taá¹ƒ --- `acchinnacÄ«varassa vÄ• naá¹-á¹-hacÄ«vara
gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«varaá¹ƒ viÃ±Ã±Ä• petuá¹ƒâ€™ ; viÃ±Ã±Ä• petha
``alaá¹ƒ, Ä• vuso, laddhaá¹ƒ amhehi cÄ«varaâ€™â€™ nti. ``mayaá¹ƒ Ä• yasmantÄ• naá¹ƒ

``viÃ±Ã±Ä• petha, Ä• vusoâ€™â€™ ti. atha kho chabbaggiyÄ• bhikkhÅ« gahapatike upasa
``acchinnacÄ«varakÄ• , Ä• vuso, bhikkhÅ« Ä• gatÄ• . detha nesaá¹ƒ cÄ«varÄ• nÄ«â€™â€™
viÃ±Ã±Ä• pesuá¹ƒ.

tena \Ne 325/ kho pana \Ee III 214/ samayena aÃ±Ã±ataro puriso sabhÄ• yaá¹ƒ nisinno aÃ±
etadavoca --- ``acchinnacÄ«varakÄ• ayyo bhikkhÅ« Ä• gatÄ• . tesaá¹ƒ mayÄ• cÄ«varaá¹ƒ
evamÄ• ha --- ``mayÄ• pi dinnaâ€™â€™ nti. aparopi evamÄ• ha --- ``mayÄ• pi dinnaâ€™â€™
41/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• na mattaá¹ƒ jÄ•
cÄ«varaá¹ƒ viÃ±Ã±Ä• pessanti, dussavÄ• á¹‡ijjaá¹ƒ \Be 316/ vÄ• samaá¹‡Ä• sakyaputtiyÄ
paggÄ• hikasÄ• laá¹ƒ {paá¹-aggÄ• hikasÄ• laá¹ƒ (?) } vÄ• pasÄ• ressantÄ«â€™â€™ ti! as
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« na mattaá
cÄ«varaá¹ƒ viÃ±Ã±Ä• pessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« a
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, na mattaá
cÄ«varaá¹ƒ viÃ±Ã±Ä• pethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi budd
kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ cÄ«varaá¹ƒ viÃ±
moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, in
uddiseyyÄ• tha ---

<523> __ ``taÃ±ce aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• bahÅ«hi cÄ«varehi ab
santaruttaraparamaá¹ƒ tena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaá¹ƒ. tato ce uttari sÄ•
pÄ• cittiyaâ€™â€™ _nti.

<524> __taÃ±ce_ti acchinnacÄ«varakaá¹ƒ bhikkhuá¹ƒ.

__aÃ±Ã±Ä• tako_ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asan

__gahapati_ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__gahapatÄ• nÄ«_ nÄ• ma yÄ• kÄ• ci agÄ• raá¹ƒ ajjhÄ• vasati.

__bahÅ«hi cÄ«varehÄ«_ti bahukehi cÄ«varehi.

__abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti \Se II 42/ yÄ• vatakaá¹ƒ icchasi tÄ• vatakaá¹ƒ gaá¹‡h

__santaruttaraparamaá¹ƒ_ \Ne 326/ __tena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabba_nti sa
honti dve sÄ• ditabbÄ• ni, dve naá¹-á¹-hÄ• ni ekaá¹ƒ sÄ• ditabbaá¹ƒ, ekaá¹ƒ naá¹-á¹-haá¹ƒ

__tato ce uttari sÄ• diyeyyÄ• _ti tatuttari viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhe
hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, b
... pe ... idaá¹ƒ me, bhante, cÄ«varaá¹ƒ aÃ±Ã±Ä• takaá¹ƒ \Be 317/ gahapatikaá¹ƒ upasaá¹…
viÃ±Ã±Ä• pitaá¹ƒ \Ee III 215/ nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe
... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<525> aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä« tatuttari cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, nissaggi
aÃ±Ã±Ä• take vematiko tatuttari cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ
Ã±Ä• takasaÃ±Ã±Ä« tatuttari cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• take vematiko, Ä• patti du
Ã±Ä• takasaÃ±Ã±Ä«, anÄ• patti.

<526> anÄ• patti --- ``sesakaá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti haranto gacchati, ``sesakaá¹ƒ
denti, na acchinnakÄ• raá¹‡Ä• denti, na naá¹-á¹-hakÄ• raá¹‡Ä• \Se II 43/ denti, Ã±Ä• takÄ
attano dhanena, ummattakassa, Ä• dikammikassÄ• ti.

tatuttarisikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. upakkhaá¹-asikkhÄ• padaá¹ƒ

<527> tena \Se II 44/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena aÃ±Ã±ataro puriso pajÄ• patiá¹ƒ etadavoca --- ``ayyaá¹ƒ upanand
acchÄ• dessÄ• mÄ«â€™â€™ ti. assosi kho aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu tassa pu
bhÄ• samÄ• nassa. atha kho so bhikkhu yenÄ• yasmÄ• upanando sakyaputto tenupasaá¹…
Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca --- ``mahÄ• puÃ±Ã±osi tvaá¹ƒ, Ä• v
okÄ• se aÃ±Ã±ataro puriso pajÄ• patiá¹ƒ etadavoca --- ``ayyaá¹ƒ upanandaá¹ƒ cÄ«varena a
ti. ``atthÄ• vuso, maá¹ƒ so upaá¹-á¹-hÄ• koâ€™â€™ ti. atha kho Ä• yasmÄ• upanando sak
tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ purisaá¹ƒ etadavoca --- ``saccaá¹ƒ kira maá¹ƒ
cÄ«varena acchÄ• detukÄ• mosÄ«â€™â€™ ti? ``api meyya, evaá¹ƒ hoti --- `ayyaá¹ƒ upana
acchÄ• dessÄ• mÄ«â€™â€™ â€™ ti. ``sace kho maá¹ƒ tvaá¹ƒ, Ä• vuso, cÄ«varena acchÄ•
cÄ«varena acchÄ• dehi. kyÄ• haá¹ƒ tena acchannopi karissÄ• mi yÄ• haá¹ƒ na paribhuÃ±ji

atha \Be 318/ kho so puriso ujjhÄ• yati khiyyati vipÄ• ceti --- ``mahicchÄ• ime samaá¹‡Ä• s
asantuá¹-á¹-hÄ• . nayime sukarÄ• cÄ«varena acchÄ• detuá¹ƒ. kathaÃ±hi \Se II 45/ nÄ• ma
appavÄ• rito maá¹ƒ upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjissatÄ«â€™â€™ ti! ass
purisassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye te bhikkhÅ« appicchÄ• ... pe ...

khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto pubbe appav
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä
sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ee I
``saccaá¹ƒ kira tvaá¹ƒ, upananda, pubbe appavÄ• rito gahapatikaá¹ƒ upasaá¹…kamitvÄ• c
Ä• pajjasÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``Ã±Ä• tako te, upananda, aÃ±
``aÃ±Ã±Ä• tako, bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• tako, moghapurisa, aÃ±Ã±Ä• takassa na
appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asantaá¹ƒ vÄ• . tattha nÄ• ma tvaá¹ƒ, moghapurisa, pub
aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjissasi! neta
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<528> __ ``bhikkhuá¹ƒ paneva uddissa aÃ±Ã±Ä• takassa gahapatissa vÄ• gahapatÄ• niyÄ
{cÄ«varacetÄ• panaá¹ƒ (Se) } upakkhaá¹-aá¹ƒ hoti --- `iminÄ• \Se II 46/ cÄ«varacetÄ• pann
cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena acchÄ• dessÄ• mÄ«â€™ ti; tatra ce s
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjeyya --- `sÄ• dhu vata maá¹ƒ Ä• yasmÄ• in
evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• cÄ«varaá¹ƒ cetÄ• petvÄ• acchÄ• dehÄ«â€™ ti, kalyÄ
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<529> __bhikkhuá¹ƒ_ \Ne 328/ __paneva uddissÄ• _ti bhikkhussatthÄ• ya, bhikkhuá¹ƒ Ä• ra
bhikkhuá¹ƒ acchÄ• detukÄ• mo.

__aÃ±Ã±Ä• tako_ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asan

__gahapati_ \Be 319/ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__gahapatÄ• nÄ«_ nÄ• ma yÄ• kÄ• ci agÄ• raá¹ƒ ajjhÄ• vasati.

__cÄ«varacetÄ• pannaá¹ƒ_ nÄ• ma hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• muttÄ• vÄ• m
vÄ• paá¹-ako vÄ• suttaá¹ƒ vÄ• kappÄ• so vÄ• .

__iminÄ• cÄ«varacetÄ• pannenÄ• _ti paccupaá¹-á¹-hitena.

__cetÄ• petvÄ• _ti parivattetvÄ• .

__acchÄ• dessÄ• mÄ«_ti dassÄ• mi.

__tatra ce so bhikkhÅ«_ti yaá¹ƒ bhikkhuá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ upakkhaá¹-aá¹

__pubbe appavÄ• rito_ti pubbe avutto hoti --- ``kÄ«disena te, bhante, cÄ«varena attho, kÄ«

cetÄ• pemÄ«â€™â€™ ti?

__upasaá¹…kamitvÄ• _ti gharaá¹ƒ gantvÄ• yattha katthaci upasaá¹…kamitvÄ• \Se II 47/.

__cÄ«vare vikappaá¹ƒ Ä• pajjeyyÄ• _ti Ä• yataá¹ƒ vÄ• hotu vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ•

__iminÄ• _ \Ee III 217/ __cÄ«varacetÄ• pannenÄ• _ti paccupaá¹-á¹-hitena.

__evarÅ«paá¹ƒ_ \Ne 329/ __vÄ• evarÅ«paá¹ƒ vÄ• _ti. Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• app

__cetÄ• petvÄ• _ti parivattetvÄ• .

__acchÄ• dehÄ«_ti dajjehi.

__kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• yÄ• _ti sÄ• dhatthiko {sÄ• dhutthiko (Se) } mahagghatt
Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• saá¹‡haá¹ƒ vÄ• cetÄ• peti, payoge dukkaá¹
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . ev
nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• rito aÃ±Ã±Ä• takaá
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…gha
dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<530> aÃ±Ã±Ä• take \Be 320/ aÃ±Ã±Ä• takasaÃ±Ã±Ä« pubbe appavÄ• rito gahapatikaá¹ƒ
vikappaá¹ƒ Ä• pajjati, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• take vematiko pubbe appavÄ•
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjati, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• t
appavÄ• rito gahapatikaá¹ƒ upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjati, nissaggiyaá

Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• take vematiko, Ä• patti du
Ã±Ä• takasaÃ±Ã±Ä«, anÄ• patti.

<531> anÄ• patti \Se II 48/ Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attan
cetÄ• petukÄ• massa appagghaá¹ƒ cetÄ• peti, ummattakassa, Ä• dikammikassÄ• ti.

upakkhaá¹-asikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dutiyaupakkhaá¹-asikkhÄ• padaá¹ƒ

<532> tena \Se II 49/ \Ne 330/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro puriso aÃ±Ã±ataraá¹ƒ purisaá¹ƒ etadavoc

cÄ«varena acchÄ• dessÄ• mÄ«â€™â€™ ti. sopi evamÄ• ha --- ``ahampi ayyaá¹ƒ upananda
acchÄ• dessÄ• mÄ«â€™â€™ ti. assosi kho aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu tesaá¹ƒ
kathÄ• sallÄ• paá¹ƒ. atha kho so bhikkhu yenÄ• yasmÄ• upanando sakyaputto tenupasaá¹
Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca --- ``mahÄ• puÃ±Ã±osi tvaá¹ƒ, Ä• v
okÄ• se \Ee III 218/ aÃ±Ã±ataro puriso aÃ±Ã±ataraá¹ƒ purisaá¹ƒ etadavoca --- `ayyaá¹ƒ upa
acchÄ• dessÄ• mÄ«â€™ ti. sopi evamÄ• ha --- `ahampi ayyaá¹ƒ upanandaá¹ƒ cÄ«varena a
``atthÄ• vuso, maá¹ƒ te upaá¹-á¹-hÄ• kÄ• â€™â€™ ti.

atha kho Ä• yasmÄ• upanando sakyaputto yena te purisÄ• tenupasaá¹…kami; upasaá¹…k
--- ``saccaá¹ƒ kira maá¹ƒ tumhe, Ä• vuso, cÄ«varehi acchÄ• detukÄ• mÄ• tthÄ• â€™â€™ ti
--- `ayyaá¹ƒ upanandaá¹ƒ cÄ«varehi acchÄ• dessÄ• mÄ• â€™â€™ â€™ ti. ``sace kho maá
cÄ«varehi acchÄ• detukÄ• mÄ• ttha, evarÅ«pena cÄ«varena acchÄ• detha, kyÄ• haá¹ƒ teh
yÄ• nÄ• haá¹ƒ na paribhuÃ±jissÄ• mÄ«â€™â€™ ti \Se II 50/. atha kho te purisÄ• ujjhÄ• ya
--- ``mahicchÄ• ime samaá¹‡Ä• sakyaputtiyÄ• asantuá¹-á¹-hÄ• . nayime sukarÄ• cÄ«vare
nÄ• ma ayyo upanando amhehi pubbe appavÄ• rito upasaá¹…kamitvÄ• cÄ«vare vikappaá¹

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ purisÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ•
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• u
pubbe appavÄ• rito gahapatike upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjissatÄ«â€™
Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato e
pe ... ``saccaá¹ƒ kira tvaá¹ƒ, upananda, pubbe appavÄ• rito gahapatike upasaá¹…kamitvÄ•
Ä• pajjasÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``Ã±Ä• takÄ• \Ne 331/ te, upan
``aÃ±Ã±Ä• takÄ• , bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• tako, moghapurisa, aÃ±Ã±Ä• takÄ• na
appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asantaá¹ƒ vÄ• . tattha nÄ• ma tvaá¹ƒ, moghapurisa, pub
gahapatike upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjissasi! netaá¹ƒ, moghapurisa, ap
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<533> __ ``bhikkhuá¹ƒ paneva uddissa ubhinnaá¹ƒ aÃ±Ã±Ä• takÄ• naá¹ƒ gahapatÄ«naá¹ƒ
paccekacÄ«varacetÄ• pannÄ• ni upakkhaá¹-Ä• ni honti --- `imehi mayaá¹ƒ paccekacÄ«vara
paccekacÄ«varÄ• ni cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varehi acchÄ• dessÄ• n
so bhikkhu pubbe appavÄ• rito upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjeyya --- `sÄ•
imehi paccekacÄ«varacetÄ• pannehi evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• cÄ«varaá¹ƒ cetÄ•
santÄ• ekenÄ• â€™ ti, kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• ya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™

<534> __bhikkhuá¹ƒ_ \Ee III 219/ __paneva uddissÄ• _ti bhikkhussatthÄ• ya, bhikkhuá¹ƒ Ä•
bhikkhuá¹ƒ acchÄ• detukÄ• mÄ• .

__ubhinna_nti \Be 322/ dvinnaá¹ƒ.

__aÃ±Ã±Ä• takÄ• _ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• as

__gahapatÄ«_ nÄ• ma ye keci agÄ• ra ajjhÄ• vasanti.

__gahapatÄ• niyo_ nÄ• ma yÄ• kÄ• ci agÄ• raá¹ƒ ajjhÄ• vasanti.

__cÄ«varacetÄ• pannÄ• ni_ nÄ• ma hiraÃ±Ã±Ä• vÄ• suvaá¹‡á¹‡Ä• vÄ• muttÄ• vÄ• ma vÄ• paá¹-akÄ• vÄ• suttÄ• vÄ• kappÄ• sÄ• vÄ• .

__imehi paccekacÄ«varacetÄ• pannehi_ti paccupaá¹-á¹-hitehi.

__cetÄ• petvÄ• _ti \Ne 332/ parivattetvÄ• .

__acchÄ• dessÄ• mÄ• _ti dassÄ• ma.

__tatra ce so bhikkhÅ«_ti yaá¹ƒ bhikkhuá¹ƒ uddissa cÄ«varacetÄ• pannÄ• ni upakkhaá¹-Ä•

__pubbe appavÄ• rito_ti pubbe avutto hoti --- ``kÄ«disena te, bhante, cÄ«varena attho, kÄ« cÄ«varaá¹ƒ cetÄ• pemÄ• â€™â€™ ti.

__upasaá¹…kamitvÄ• _ti gharaá¹ƒ gantvÄ• yattha katthaci upasaá¹…kamitvÄ• .

__cÄ«vare vikappaá¹ƒ Ä• pajjeyyÄ• _ti Ä• yataá¹ƒ vÄ• hotu vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ•

__imehi paccekacÄ«varacetÄ• pannehÄ«_ti paccupaá¹-á¹-hitehi.

__evarÅ«paá¹ƒ vÄ• evarÅ«paá¹ƒ vÄ• _ti Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• sa

__cetÄ• petvÄ• _ti parivattetvÄ• .

__acchÄ• dethÄ• _ti dajjetha.

__ubhova santÄ• ekenÄ• _ti dvepi janÄ• ekena.

__kalyÄ• á¹‡akamyataá¹ƒ upÄ• dÄ• yÄ• _ti sÄ• dhatthiko mahagghatthiko.

tassa vacanena Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• saá¹‡haá¹ƒ vÄ• cetÄ• pent

paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• pug
pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• ri
aÃ±Ã±Ä• take gahapatike upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiya
323/ nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti

<535> aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä« pubbe appavÄ• rito gahapatike upasaá¹…ka
Ä• pajjati, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• take vematiko pubbe appavÄ• rito gahapa
cÄ«vare vikappaá¹ƒ Ä• pajjati, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• take Ã±Ä• takasaÃ±Ã
gahapatike upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ \Se II 53/ Ä• pajjati, nissaggiyaá¹ƒ pÄ•

Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• take vematiko, Ä• patti du
Ã±Ä• takasaÃ±Ã±Ä«, anÄ• patti.

<536> anÄ• patti --- Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhan
cetÄ• petukÄ• mÄ• naá¹ƒ appagghaá¹ƒ cetÄ• peti, ummattakassa, Ä• dikammikassÄ• ti.

dutiyaupakkhaá¹-asikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. rÄ• jasikkhÄ• padaá¹ƒ

<537> tena \Se II 54/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena Ä• yasmato upanandassa sakyaputtassa upaá¹-á¹-hÄ• ko mahÄ•
sakyaputtassa dÅ«tena cÄ«varacetÄ• pannaá¹ƒ pÄ• hesi --- ``iminÄ• cÄ«varacetÄ• panner
ayyaá¹ƒ upanandaá¹ƒ cÄ«varena acchÄ• dehÄ«â€™â€™ ti. atha kho so dÅ«to yenÄ• yasm
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etada
Ä• yasmantaá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ. paá¹-iggaá¹‡hÄ• tu Ä• yasm
evaá¹ƒ vutte \Ee III 220/ Ä• yasmÄ• upanando sakyaputto taá¹ƒ dÅ«taá¹ƒ etadavoca --- ``n
cÄ«varacetÄ• pannaá¹ƒ paá¹-iggaá¹‡hÄ• ma, cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ•
evaá¹ƒ vutte so dÅ«to Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca --- ``atthi pan
veyyÄ• vaccakaroâ€™â€™ ti \Be 324/? tena kho pana samayena aÃ±Ã±ataro upÄ• sako Ä
karaá¹‡Ä«yena. atha kho Ä• yasmÄ• upanando sakyaputto taá¹ƒ dÅ«taá¹ƒ etadavoca --- ``
bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti. atha kho so dÅ«to taá¹ƒ upÄ• sakaá¹ƒ saÃ±Ã
upanando sakyaputto tenupasaá¹…kami \Se II 55/; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ up
etadavoca --- ``yaá¹ƒ kho, bhante, Ä• yasmÄ• veyyÄ• vaccakaraá¹ƒ niddisi saÃ±Ã±atto so
Ä• yasmÄ• kÄ• lena, cÄ«varena taá¹ƒ acchÄ• dessatÄ«â€™â€™ ti.

tena kho pana samayena so mahÄ• matto Ä• yasmato upanandassa sakyaputtassa santike
``paribhuÃ±jatu ayyo taá¹ƒ cÄ«varaá¹ƒ, icchÄ• ma mayaá¹ƒ ayyena taá¹ƒ cÄ«varaá¹ƒ paribh

Ä• yasmÄ• upanando sakyaputto taá¹ƒ upÄ• sakaá¹ƒ na kiÃ±ci avacÄ• si. dutiyampi kho so
upanandassa sakyaputtassa santike dÅ«taá¹ƒ pÄ• hesi --- ``paribhuÃ±jatu ayyo taá¹ƒ cÄ«va
ayyena taá¹ƒ cÄ«varaá¹ƒ paribhuttaâ€™â€™ nti. dutiyampi kho Ä• yasmÄ• upanando saky
kiÃ±ci avacÄ• si. tatiyampi kho so mahÄ• matto Ä• yasmato upanandassa sakyaputtassa sa
``paribhuÃ±jatu ayyo taá¹ƒ cÄ«varaá¹ƒ, icchÄ• ma mayaá¹ƒ ayyena taá¹ƒ cÄ«varaá¹ƒ parib

tena kho pana samayena negamassa samayo hoti. negamena ca katikÄ• katÄ• hoti --- ``yo
paÃ±Ã±Ä• saá¹ƒ baddhoâ€™â€™ ti. atha kho Ä• yasmÄ• upanando sakyaputto yena so u
upasaá¹…kamitvÄ• taá¹ƒ upÄ• sakaá¹ƒ etadavoca --- ``attho me, Ä• vuso, cÄ«varenÄ• â€™
\Se II 56/, Ä• gamehi, ajja negamassa samayo. negamena ca katikÄ• katÄ• hoti --- `yo pac
paÃ±Ã±Ä• saá¹ƒ baddhoâ€™â€™ â€™ ti. ``ajjeva me, Ä• vuso, cÄ«varaá¹ƒ dehÄ«â€™â€™
atha kho so upÄ• sako Ä• yasmatÄ• upanandena sakyaputtena nippÄ«á¸·iyamÄ• no Ä• ya
cÄ«varaá¹ƒ cetÄ• petvÄ• pacchÄ• agamÄ• si. manussÄ• taá¹ƒ upÄ• sakaá¹ƒ etadavocuá
pacchÄ• Ä• gato, paÃ±Ã±Ä• saá¹ƒ jÄ«nosÄ«â€™â€™ ti.

atha kho so upÄ• sako tesaá¹ƒ manussÄ• naá¹ƒ etamatthaá¹ƒ Ä• rocesi. manussÄ• ujjhÄ•
--- ``mahicchÄ• ime samaá¹‡Ä• sakyaputtiyÄ• asantuá¹-á¹-hÄ• \Be 325/. nayimesaá¹ƒ \E
veyyÄ• vaccampi kÄ• tuá¹ƒ. kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando upÄ• sakena --- `ajja
\Ne 335/ vuccamÄ• no nÄ• gamessatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manu
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... te ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto upÄ• sakena --- `ajjaá¹‡ho, bhante, Ä
nÄ• gamessatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputt
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, upanan
`ajjaá¹‡ho, bhante, Ä• gamehÄ«â€™ ti vuccamÄ• no nÄ• gamesÄ«â€™â€™ ti \Se II 57/? ``
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, upÄ• sakena --
Ä• gamehÄ«â€™ ti vuccamÄ• no nÄ• gamessasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<538> __ ``bhikkhuá¹ƒ paneva uddissa rÄ• jÄ• vÄ• rÄ• jabhoggo vÄ• brÄ• hmaá¹‡o vÄ•
cÄ«varacetÄ• pannaá¹ƒ pahiá¹‡eyya --- `iminÄ• cÄ«varacetÄ• pannena cÄ«varaá¹ƒ cetÄ•
bhikkhuá¹ƒ cÄ«varena acchÄ• dehÄ«â€™ ti. so ce dÅ«to taá¹ƒ bhikkhuá¹ƒ upasaá¹…kamit
`idaá¹ƒ kho, bhante, Ä• yasmantaá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, paá¹-igg
cÄ«varacetÄ• pannaâ€™ nti, tena bhikkhunÄ• so dÅ«to evamassa vacanÄ«yo --- `na kho
cÄ«varacetÄ• pannaá¹ƒ paá¹-iggaá¹‡hÄ• ma. cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ•
ce dÅ«to taá¹ƒ bhikkhuá¹ƒ evaá¹ƒ vadeyya --- `atthi panÄ• yasmato koci veyyÄ• vaccakaro
bhikkhave, bhikkhunÄ• veyyÄ• vaccakaro niddisitabbo Ä• rÄ• miko vÄ• upÄ• sako vÄ• ---
bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™ ti. so ce dÅ«to taá¹ƒ veyyÄ• vaccakaraá¹ƒ saÃ±Ã±Ä
upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- `yaá¹ƒ kho, bhante, Ä• yasmÄ• veyyÄ• vaccakara

mayÄ• , upasaá¹…kamatu Ä• yasmÄ• kÄ• lena, cÄ«varena taá¹ƒ acchÄ• dessatÄ«â€™ ti,
bhikkhunÄ• veyyÄ• vaccakaro upasaá¹…kamitvÄ• dvattikkhattuá¹ƒ codetabbo \Se II 58/ sÄ
Ä• vuso, cÄ«varenÄ• â€™ ti. dvattikkhattuá¹ƒ codayamÄ• no sÄ• rayamÄ• no taá¹ƒ cÄ«var
iccetaá¹ƒ kusalaá¹ƒ; no ce abhinipphÄ• deyya, catukkhattuá¹ƒ_ \Be 326/ __paÃ±cakkhattuá
tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaá¹ƒ. catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ chakkhattup
uddissa tiá¹-á¹-hamÄ• no_ \Ee III 222/__ taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deyya, iccetaá¹ƒ ku
uttari_ __vÄ• yamamÄ• no taá¹ƒ cÄ«vara abhinipphÄ• deyya, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.
yatassa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, tattha sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ dÅ«to vÄ
tumhe Ä• yasmanto bhikkhuá¹ƒ \Ne 336/ uddissa cÄ«varacetÄ• pannaá¹ƒ pahiá¹‡ittha, na t
kiÃ±ci atthaá¹ƒ anubhoti, yuÃ±jantÄ• yasmanto sakaá¹ƒ, mÄ• vo sakaá¹ƒ vinassÄ• â€™ ti,
sÄ• mÄ«cÄ«â€™â€™ _ti.

<539> __bhikkhuá¹ƒ paneva uddissÄ• _ti bhikkhussatthÄ• ya, bhikkhuá¹ƒ Ä• rammaá¹‡aá¹
bhikkhuá¹ƒ acchÄ• detukÄ• mo.

__rÄ• jÄ• _ nÄ• ma yo koci rajjaá¹ƒ kÄ• reti.

__rÄ• jabhoggo_ nÄ• ma yo koci raÃ±Ã±o bhattavetanÄ• hÄ• ro.

__brÄ• hmaá¹‡o_ nÄ• ma jÄ• tiyÄ• brÄ• hmaá¹‡o.

__gahapatiko_ nÄ• ma á¹-hapetvÄ• rÄ• jaá¹ƒ rÄ• jabhoggaá¹ƒ brÄ• hmaá¹‡aá¹ƒ avaseso g

__cÄ«varacetÄ• pannaá¹ƒ_ nÄ• ma hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• muttÄ• vÄ• n

__iminÄ• cÄ«varacetÄ• pannenÄ• _ti paccupaá¹-á¹-hitena.

__cetÄ• petvÄ• _ti parivattetvÄ• .

__acchÄ• dehÄ«_ti dajjehi.

so ce dÅ«to taá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya --- ``idaá¹ƒ kho, bhante,
cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ. paá¹-iggaá¹‡hÄ• tu Ä• yasmÄ• cÄ«varacetÄ• pannaâ
dÅ«to evamassa vacanÄ«yo --- ``na kho mayaá¹ƒ, Ä• vuso, cÄ«varacetÄ• pannaá¹ƒ paá¹-ig
mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma, kÄ• lena kappiyaâ€™â€™ nti. so ce dÅ«to taá¹ƒ bhikkhuá¹ƒ
panÄ• yasmato koci veyyÄ• vaccakaroâ€™â€™ ti? cÄ«varatthikena, bhikkhave, bhikkhunÄ
niddisitabbo Ä• rÄ• miko vÄ• upÄ• sako vÄ• --- ``eso kho, Ä• vuso \Ne 337/, bhikkhÅ«naá¹
ti. na vattabbo --- ``tassa dehÄ«ti vÄ• , so vÄ• nikkhipissati, so vÄ• parivattessati, so vÄ•

cetÄ• pessatÄ«â€™â€™ ti.

so \Be 327/ ce dÅ«to taá¹ƒ veyyÄ• vaccakaraá¹ƒ \Se II 60/ saÃ±Ã±Ä• petvÄ• taá¹ƒ bhikkhu
evaá¹ƒ vadeyya --- ``yaá¹ƒ kho, bhante, Ä• yasmÄ• veyyÄ• vaccakaraá¹ƒ niddisi saÃ±Ã±at
upasaá¹…kamatu Ä• yasmÄ• kÄ• lena, cÄ«varena taá¹ƒ acchÄ• dessatÄ«â€™â€™ ti, cÄ«
bhikkhunÄ• veyyÄ• vaccakaro upasaá¹…kamitvÄ• dvattikkhattuá¹ƒ codetabbo sÄ• retabb
cÄ«varenÄ• â€™â€™ ti. na vattabbo --- ``dehi me cÄ«varaá¹ƒ, Ä• hara me cÄ«varaá¹ƒ, pa
cetÄ• pehi me cÄ«varaâ€™â€™ nti. dutiyampi vattabbo. tatiyampi vattabbo. sace abhinipph
kusalaá¹ƒ; no ce abhinipphÄ• deti, tattha gantvÄ• tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabba
nisÄ«ditabbaá¹ƒ. na Ä• misaá¹ƒ paá¹-iggahetabbaá¹ƒ. na dhammo bhÄ• sitabbo. ``kiá¹ƒ kÄ
ti pucchiyamÄ• no ``jÄ• nÄ• hi, Ä• vusoâ€™â€™ ti vattabbo. sace Ä• sane vÄ• nisÄ«dati \
paá¹-iggaá¹‡hÄ• ti, dhammaá¹ƒ vÄ• bhÄ• sati, á¹-hÄ• naá¹ƒ bhaÃ±jati. dutiyampi á¹-hÄ• ta
á¹-hÄ• tabbaá¹ƒ. catukkhattuá¹ƒ codetvÄ• catukkhattuá¹ƒ á¹-hÄ• tabbaá¹ƒ. paÃ±cakkhatuá
á¹-hÄ• tabbaá¹ƒ. chakkhattuá¹ƒ codetvÄ• na á¹-hÄ• tabbaá¹ƒ. tato ce uttari vÄ• yamamÄ•
abhinipphÄ• deti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹
bhante, cÄ«varaá¹ƒ atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• nena abhin
nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dade
Ä• yasmato dammÄ«ti.

no ce abhinipphÄ• deyya, yatassa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ tattha sÄ• maá¹ƒ v
pÄ• hetabbo --- ``yaá¹ƒ kho tumhe Ä• yasmanto bhikkhuá¹ƒ uddissa cÄ«varacetÄ• pannaá
tassa bhikkhuno kiÃ±ci atthaá¹ƒ anubhoti. yuÃ±jantÄ• yasmanto sakaá¹ƒ, mÄ• vo sakaá¹ƒ

__ayaá¹ƒ tattha sÄ• mÄ«cÄ«_ti ayaá¹ƒ tattha anudhammatÄ• .

<540> atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• nena atirekasaÃ±Ã±Ä« a
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• ne
abhinipphÄ• deti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. atirekatikkhattuá¹ƒ codanÄ• ya atirekachakk
Å«nakasaÃ±Ã±Ä« abhinipphÄ• deti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

Å«nakatikkhattuá¹ƒ \Be 328/ codanÄ• ya Å«nakachakkhattuá¹ƒ á¹-hÄ• nena atirekasaÃ±Ã±
Å«nakatikkhattuá¹ƒ codanÄ• ya Å«nakachakkhattuá¹ƒ á¹-hÄ• nena vematiko, Ä• patti dukka
codanÄ• ya Å«nakachakkhattuá¹ƒ á¹-hÄ• nena Å«nakasaÃ±Ã±Ä« anÄ• patti.

<541> anÄ• patti --- tikkhattuá¹ƒ codanÄ• ya, chakkhattuá¹ƒ á¹-hÄ• nena, Å«nakatikkhattuá
Å«nakachakkhattuá¹ƒ á¹-hÄ• nena, acodiyamÄ• no deti, sÄ• mikÄ• \Se II 62/ codetvÄ• de
Ä• dikammikassÄ• ti.

rÄ• jasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

kathinavaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

ubbhataá¹ƒ kathinaá¹ƒ tÄ«á¹‡i, dhovanaÃ±ca paá¹-iggaho.

aÃ±Ã±Ä• takÄ• ni tÄ«á¹‡eva, ubhinnaá¹ƒ dÅ«takena cÄ• ti ||

2. kosiyavaggo

1. kosiyasikkhÄ• padaá¹ƒ

<542> tena \Se II 63/ \Ee III 224/ \Ne 339/ samayena buddho bhagavÄ• Ä• á¸·aviyaá¹ƒ viha
cetiye. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kosiyakÄ• rake upasaá¹…kamitv
``bahÅ«, Ä• vuso, kosakÄ• rake pacatha, amhÄ• kampi dassatha, mayampi icchÄ• ma kosi
kÄ• tuâ€™â€™ nti. te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä•
upasaá¹…kamitvÄ• evaá¹ƒ vakkhanti --- `bahÅ«, Ä• vuso, kosakÄ• rake pacatha, amhÄ• k
icchÄ• ma kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• tuâ€™ nti! amhÄ• kampi alÄ• bhÄ• , amhÄ• l
Ä• jÄ«vassa hetu puttadÄ• rassa kÄ• raá¹‡Ä• bahÅ« khuddake pÄ• á¹‡e saá¹…ghÄ• taá¹ƒ
kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ•
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ
kosiyakÄ• rake upasaá¹…kamitvÄ• evaá¹ƒ vakkhanti --- `bahÅ«, Ä• vuso, kosakÄ• rake pa
mayampi icchÄ• ma kosiyamissakaá¹ƒ \Be 329/ santhataá¹ƒ kÄ• tuâ€™â€™ â€™ nti! atha
bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``
bhikkhave, kosiyakÄ• rake upasaá¹…kamitvÄ• evaá¹ƒ vadetha --- `bahÅ«, Ä• vuso, kosakÄ
dassatha, mayampi icchÄ• ma kosiyamissakaá¹ƒ santhataá¹ƒ \Se II 64/ kÄ• tuâ€™â€™ â€™
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
upasaá¹…kamitvÄ• evaá¹ƒ vakkhatha --- bahÅ«, Ä• vuso, kosakÄ• rake pacatha, amhÄ• k
icchÄ• ma kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• tunti. netaá¹ƒ \Ne 340/, moghapurisÄ• , appa
... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<543> __ ``yo pana bhikkhu kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• peyya, nissaggiyaá¹ƒ p

<544> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__santhataá¹ƒ_ nÄ• ma santharitvÄ• kataá¹ƒ hoti avÄ• yimaá¹ƒ.

__kÄ• rÄ• peyyÄ• _ti ekenapi kosiyaá¹ƒsunÄ• missitvÄ• karoti vÄ• kÄ• rÄ• peti vÄ• , payo
paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• pug
pana, bhikkhave, nissajjitabba ... pe ... idaá¹ƒ me, bhante, kosiyamissakaá¹ƒ santhataá¹ƒ kÄ
nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadey
Ä• yasmato dammÄ«ti.

<545> attanÄ• \Ee III 225/ vippakataá¹ƒ attanÄ• pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá
vippakataá¹ƒ parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ attanÄ
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• c

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa \Se II 65/. aÃ±Ã±en
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<546> anÄ• patti \Be 330/ vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á¹‡ipÄ• kÄ• raá
bibbohanaá¹ƒ vÄ• karoti, ummattakassa, Ä• dikammikassÄ• ti.

kosiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. suddhakÄ• á¸·akasikkhÄ• padaá¹ƒ

<547> tena \Se II 66/ \Ne 341/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• v
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« suddhak
santhataá¹ƒ kÄ• rÄ• penti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjh
--- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ•
kÄ• rÄ• pessanti, seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« t
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« suddhakÄ• á¸·akÄ• na
santhataá¹ƒ kÄ• rÄ• pessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« an
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, suddhakÄ
eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€
... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ•
kÄ• rÄ• pessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... e
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<548> __ ``yo pana bhikkhu suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ

pÄ• cittiyaâ€™â€™ _nti.

<549> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ \Se II 6
bhikkhÅ«ti.

__kÄ• á¸·akaá¹ƒ_ nÄ• ma dve kÄ• á¸·akÄ• ni --- jÄ• tiyÄ• kÄ• á¸·akaá¹ƒ vÄ• rajanakÄ• á¸·

__santhataá¹ƒ_ nÄ• ma santharitvÄ• kataá¹ƒ hoti avÄ• yimaá¹ƒ.

__kÄ• rÄ• peyyÄ• _ti \Ee III 226/ karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-il
hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa \Be 331/ vÄ• . evaÃ±ca
nissajjitabbaá¹ƒ \Ne 342/ ... pe ... idaá¹ƒ me, bhante, suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ
kÄ• rÄ• pitaá¹ƒ nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ•
... pe ... Ä• yasmato dammÄ«ti.

<550> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. attanÄ•
pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, nis
pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<551> anÄ• patti vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á¹‡ipÄ• kÄ• raá¹ƒ vÄ• bh
karoti, ummattakassa, Ä• dikammikassÄ• ti.

suddhakÄ• á¸·akasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. dvebhÄ• gasikkhÄ• padaá¹ƒ

<552> tena \Se II 68/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- ``bhagavatÄ• paá¹-ikkhittaá¹ƒ suddha
eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• petuâ€™â€™ nti, te thokaá¹ƒyeva odÄ• taá¹ƒ ante
suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• penti. ye te bhikkhÅ« ap
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« thokaá¹ƒyeva odÄ• taá
tatheva suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pessantÄ«â€™
chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesu
kira tumhe, bhikkhave, thokaá¹ƒyeva odÄ• taá¹ƒ ante Ä• diyitvÄ• tatheva suddhakÄ• á¸·akÄ
santhataá¹ƒ kÄ• rÄ• pethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddh

kathaÃ±hi \Ne 343/ nÄ• ma tumhe, moghapurisÄ• , thokaá¹ƒyeva \Be 332/ odÄ• taá¹ƒ ante
suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pessatha! netaá¹ƒ, mog
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<553> __ ``navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rayamÄ• nena dve bhÄ• gÄ• suddh
eá¸·akalomÄ• naá¹ƒ Ä• dÄ• tabbÄ• tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ catutthaá¹ƒ gocariyÄ• naá¹ƒ \
dve bhÄ• ge suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ catutt
santhataá¹ƒ kÄ• rÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<554> __navaá¹ƒ_ nÄ• ma karaá¹‡aá¹ƒ upÄ• dÄ• ya vuccati.

__santhataá¹ƒ_ nÄ• ma santharitvÄ• kataá¹ƒ hoti avÄ• yimaá¹ƒ.

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• .

__dve bhÄ• gÄ• suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ Ä• dÄ• tabbÄ• _ti dhÄ• ray

__tatiyaá¹ƒ odÄ• tÄ• na_nti tulaá¹ƒ odÄ• tÄ• naá¹ƒ.

__catutthaá¹ƒ gocariyÄ• na_nti tulaá¹ƒ gocariyÄ• naá¹ƒ.

__anÄ• dÄ• _ \Ee III 227/ __ce bhikkhu dve bhÄ• ge suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ
catutthaá¹ƒ gocariyÄ• na_nti. anÄ• diyitvÄ• dve tule suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ
odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• naá¹ƒ navaá¹ƒ santhataá¹ƒ karoti vÄ• kÄ• rÄ• peti vÄ• p
paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• pug
pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, santhataá¹ƒ anÄ• diyitvÄ• dv
suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ tulaá¹ƒ odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• na
nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadey
Ä• yasmato dammÄ«ti.

<555> attanÄ• \Ne 344/ vippakataá¹ƒ attanÄ• pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.
parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ attanÄ• pariyosÄ•
pÄ• cittiyaá¹ƒ \Se II 70/. parehi vippakataá¹ƒ parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiya

aÃ±Ã±assatthÄ• ya \Be 333/ karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<556> anÄ• patti tulaá¹ƒ odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• naá¹ƒ Ä• diyitvÄ• karoti, bahuta

bahutaraá¹ƒ gocariyÄ• naá¹ƒ Ä• diyitvÄ• karoti, suddhaá¹ƒ odÄ• tÄ• naá¹ƒ suddhaá¹ƒ goca
karoti, vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á¹‡ipÄ• kÄ• raá¹ƒ vÄ• bhisiá¹ƒ vÄ•
ummattakassa, Ä• dikammikassÄ• ti.

dvebhÄ• gasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. chabbassasikkhÄ• padaá¹ƒ

<557> tena \Se II 71/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena bhikkhÅ« anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• penti. te yÄ• canabah
viharanti --- ``eá¸·akalomÄ• ni detha. eá¸·akalomehi atthoâ€™â€™ ti. manussÄ• ujjhÄ• yan
--- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• pessa
viÃ±Ã±attibahulÄ• viharissanti --- `eá¸·akalomÄ• ni detha, eá¸·akalomehi atthoâ€™â€™ â€
sakiá¹ƒ katÄ• ni santhatÄ• ni paÃ±capi chapi vassÄ• ni honti, yesaá¹ƒ no dÄ• rakÄ• uhada
undÅ«rehipi khajjanti. ime pana samaá¹‡Ä• sakyaputtiyÄ• anuvassaá¹ƒ santhataá¹ƒ kÄ• r
viÃ±Ã±attibahulÄ• viharanti --- ``eá¸·akalomÄ• ni detha, eá¸·akalomehi atthoâ€™â€™ ti!

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« \Ne 345/ appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ
anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• pessanti, yÄ• canabahulÄ• viÃ±Ã±attibahulÄ• viharissan
detha, eá¸·akalomehi atthoâ€™â€™ â€™ ti! atha kho te bhikkhÅ« te anekapariyÄ• yena vig
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ \Ee III 228/ kira, bhikkhave, bhikkhÅ« anuvass
kÄ• rÄ• penti, yÄ• canabahulÄ• viÃ±Ã±attibahulÄ• viharanti --- `eá¸·akalomÄ• ni detha, eá
atthoâ€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho \Be 334/ bhagavÄ• ... pe .
bhikkhave, moghapurisÄ• anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• pessanti, yÄ• canabahulÄ• vi
--- `eá¸·akalomÄ• ni detha, eá¸·akalomehi atthoâ€™ ti! netaá¹ƒ, bhikkhave, appasannÄ• naa
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<558> __ ``navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rÄ• petvÄ• chabbassÄ• ni dhÄ• ret
vassÄ• naá¹ƒ taá¹ƒ santhataá¹ƒ vissajjetvÄ• vÄ• avissajjetvÄ• vÄ• aÃ±Ã±aá¹ƒ navaá¹ƒ s
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<559> tena kho pana samayena aÃ±Ã±ataro bhikkhu kosambiyaá¹ƒ gilÄ• no hoti. Ã±Ä• tak
dÅ«taá¹ƒ pÄ• hesuá¹ƒ --- ``Ä• gacchatu, bhadanto mayaá¹ƒ upaá¹-á¹-hahissÄ• mÄ• â€™â€
--- ``gacchÄ• vuso, Ã±Ä• takÄ• taá¹ƒ upaá¹-á¹-hahissantÄ«â€™â€™ ti. so evamÄ• ha --- ``
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ --- `navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rÄ• petvÄ•

nti. ahaÃ±camhi gilÄ• no, na sakkomi santhataá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ. mayhaÃ±ca vin
hoti. nÄ• haá¹ƒ gamissÄ• mÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• m
bhikkhuno santhatasammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana \Se II 73/, bhikkhave, dÄ• tabbÄ•
bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• v
pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«y
gilÄ• no. na sakkomi santhataá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ. sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ s
yÄ• cÄ• mÄ«â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattena bhikkhunÄ•
Ã±Ä• petabbo ---

<560> ``suá¹‡Ä• tu \Ne 346/ me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ• no.
Ä• dÄ• ya pakkamituá¹ƒ. so saá¹…ghaá¹ƒ santhatasammutiá¹ƒ yÄ• cati. yadi saá¹…ghassa
itthannÄ• massa bhikkhuno santhatasammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Be 335/ me, bhante, saá¹…gho \Ee III 229/. ayaá¹ƒ itthannÄ• mo bhikkhu gilÄ
santhataá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ. so saá¹…ghaá¹ƒ santhatasammutiá¹ƒ yÄ• cati. saá¹…
santhatasammutiá¹ƒ deti. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno santhatasam
tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• massa bhikkhuno santhatasammuti. khamati saá¹…ghass
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<561> __ ``navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rÄ• petvÄ• chabbassÄ• ni dhÄ• ret
vassÄ• naá¹ƒ taá¹ƒ santhataá¹ƒ vissajjetvÄ• vÄ• avissajjetvÄ• vÄ• aÃ±Ã±aá¹ƒ navaá¹ƒ s
aÃ±Ã±atra bhikkhusammutiyÄ• \Se II 74/, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<562> __navaá¹ƒ_ nÄ• ma karaá¹‡aá¹ƒ upÄ• dÄ• ya vuccati.

__santhataá¹ƒ_ nÄ• ma santharitvÄ• kataá¹ƒ hoti avÄ• yimaá¹ƒ.

__kÄ• rÄ• petvÄ• _ti karitvÄ• vÄ• kÄ• rÄ• petvÄ• vÄ• .

__chabbassÄ• ni dhÄ• retabba_nti chabbassaparamatÄ• dhÄ• retabbaá¹ƒ.

__orena ce channaá¹ƒ vassÄ• na_nti Å«nakachabbassÄ• ni.

__taá¹ƒ santhataá¹ƒ vissajjetvÄ• _ti aÃ±Ã±esaá¹ƒ datvÄ• .

__avissajjetvÄ• _ti \Ne 347/ na kassaci datvÄ• .

__aÃ±Ã±atra bhikkhusammutiyÄ• _ti á¹-hapetvÄ• bhikkhusammutiá¹ƒ aÃ±Ã±aá¹ƒ navaá¹ƒ
kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ
santhataá¹ƒ Å«nakachabbassÄ• ni kÄ• rÄ• pitaá¹ƒ, aÃ±Ã±atra bhikkhusammutiyÄ• , nissag
saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato

<563> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. attanÄ•
pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ \Be 336/. parehi vippakataá¹ƒ attanÄ• pariyosÄ
pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

<564> anÄ• patti chabbassÄ• ni karoti, atirekachabbassÄ• ni karoti, aÃ±Ã±assatthÄ• ya kar
aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati \Se II 75/, vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá
sÄ• á¹‡ipÄ• kÄ• raá¹ƒ vÄ• bhisiá¹ƒ vÄ• bibbohanaá¹ƒ vÄ• karoti, bhikkhusammutiyÄ• , un
Ä• dikammikassÄ• ti.

chabbassasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. nisÄ«danasanthatasikkhÄ• padaá¹ƒ

<565> tena \Se II 76/ \Ee III 230/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi --- ``icchÄ• m
paá¹-isallÄ«yituá¹ƒ. namhi kenaci upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tan
``evaá¹ƒ, bhante, â€™â€™ ti kho te bhikkhÅ« bhagavato paá¹-issuá¹‡itvÄ• nÄ• ssudha koc
upasaá¹…kamati, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakena. tena kho pana samaye
katikÄ• katÄ• hoti --- ``icchatÄ• vuso, bhagavÄ• temÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ. na bhag
upasaá¹…kamitabbo \Ne 348/, aÃ±Ã±atra ekena piá¹‡á¸• apÄ• tanÄ«hÄ• rakena. yo bhaga
pÄ• cittiyaá¹ƒ desÄ• petabboâ€™â€™ ti. atha kho Ä• yasmÄ• upaseno vaá¹…gantaputto,
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isan
Ä• yasmantaá¹ƒ upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ etadavoca --- ``kacci vo, upasena, khama
yÄ• panÄ«yaá¹ƒ, kaccittha appakilamathena addhÄ• naá¹ƒ Ä• gatÄ• â€™â€™ ti? ``khaman
yÄ• panÄ«yaá¹ƒ, bhagavÄ• . appakilamathena ca mayaá¹ƒ, bhante, addhÄ• naá¹ƒ Ä• gatÄ•

tena kho pana samayena Ä• yasmato upasenassa vaá¹…gantaputtassa saddhivihÄ• riko bh

nisinno hoti. atha kho bhagavÄ• \Be 337/ taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``manÄ• pÄ• ni te
paá¹ƒsukÅ«lÄ• nÄ«â€™â€™ ti? ``na kho me, bhante, manÄ• pÄ• ni paá¹ƒsukÅ«lÄ• nÄ«â€
bhikkhu, paá¹ƒsukÅ«likoâ€™â€™ ti? ``upajjhÄ• yo me, bhante, paá¹ƒsukÅ«liko. evaá¹ƒ aha
ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ etadavoca --- ``pÄ
upasena, parisÄ• . kathaá¹ƒ tvaá¹ƒ, upasena, parisaá¹ƒ vinesÄ«â€™â€™ ti? ``yo maá¹ƒ, bh
yÄ• cati tamahaá¹ƒ {tÄ• haá¹ƒ (Katthaci) } evaá¹ƒ vadÄ• mi --- `ahaá¹ƒ kho, Ä• vuso, Ä• raÃ
paá¹ƒsukÅ«liko. sace tvampi Ä• raÃ±Ã±iko bhavissasi piá¹‡á¸• apÄ• tiko paá¹ƒsukÅ«liko, ev
upasampÄ• dessÄ• mÄ«â€™ ti. sace me paá¹-issuá¹‡Ä• ti upasampÄ• demi, no ce me paá
yo \Ee III 231/ maá¹ƒ nissayaá¹ƒ yÄ• cati tamahaá¹ƒ {tÄ• haá¹ƒ (Katthaci) } evaá¹ƒ vadÄ• m
Ä• vuso, Ä• raÃ±Ã±iko piá¹‡á¸• apÄ• tiko paá¹ƒsukÅ«liko. sace tvampi Ä• raÃ±Ã±iko bhavis
paá¹ƒsukÅ«liko, evÄ• haá¹ƒ te nissayaá¹ƒ dassÄ• mÄ«â€™ ti. sace me paá¹-issuá¹‡Ä• ti ni
paá¹-issuá¹‡Ä• ti na nissayaá¹ƒ demi. evaá¹ƒ kho ahaá¹ƒ, bhante, parisaá¹ƒ vinemÄ«â€™â

``sÄ• dhu sÄ• dhu, upasena. sÄ• dhu kho tvaá¹ƒ, upasena, parisaá¹ƒ vinesi \Se II 78/. jÄ• n
upasena, sÄ• vatthiyÄ• saá¹…ghassa katikaâ€™â€™ nti? ``na kho ahaá¹ƒ, bhante, jÄ• nÄ
katikaâ€™â€™ nti. ``sÄ• vatthiyÄ• kho, upasena, saá¹…ghena katikÄ• katÄ• --- `icchatÄ•
paá¹-isallÄ«yituá¹ƒ. na bhagavÄ• kenaci upasaá¹…kamitabbo, aÃ±Ã±atra ekena piá¹‡á¸• a
bhagavantaá¹ƒ upasaá¹…kamati so pÄ• cittiyaá¹ƒ desÄ• petabboâ€™ ti. ``paÃ±Ã±Ä• yissat
saá¹…gho sakÄ• ya katikÄ• ya, na mayaá¹ƒ apaÃ±Ã±attaá¹ƒ paÃ±Ã±apessÄ• ma paÃ±Ã±a
yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ• dÄ• ya vattissÄ• mÄ• â€™â€™ ti. ``sÄ• dhu \
apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apetabbaá¹ƒ, paÃ±Ã±attaá¹ƒ vÄ• na samucchinditabbaá¹ƒ, yat
sikkhÄ• padesu samÄ• dÄ• ya vattitabbaá¹ƒ. anujÄ• nÄ• mi, upasena, ye te bhikkhÅ« Ä• ra
paá¹ƒsukÅ«likÄ• yathÄ• sukhaá¹ƒ maá¹ƒ dassanÄ• ya upasaá¹…kamantÅ«â€™â€™ ti.

<566> tena kho pana samayena sambahulÄ• bhikkhÅ« bahidvÄ• rakoá¹-á¹-hake á¹-hitÄ• h
Ä• yasmantaá¹ƒ upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ pÄ• cittiyaá¹ƒ desÄ• pessÄ• mÄ• â€™â€
upaseno vaá¹…gantaputto sapariso uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ•
pakkÄ• mi. atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ etadavo
Ä• vuso upasena, sÄ• vatthiyÄ• saá¹…ghassa katikaâ€™â€™ nti. ``bhagavÄ• pi maá¹ƒ, Ä
pana tvaá¹ƒ, upasena, sÄ• vatthiyÄ• saá¹…ghassa \Se II 79/ katikaâ€™ nti? na kho ahaá¹ƒ
sÄ• vatthiyÄ• saá¹…ghassa katikaâ€™â€™ nti. ``sÄ• vatthiyÄ• kho, upasena, saá¹…ghen
icchatÄ• vuso, bhagavÄ• temÄ• saá¹ƒ paá¹-isallÄ«yituá¹ƒ. na bhagavÄ• kenaci upasaá¹…
piá¹‡á¸• apÄ• tanÄ«hÄ• rakena. yo bhagavantaá¹ƒ upasaá¹…kamati so pÄ• cittiyaá¹ƒ desÄ
``paÃ±Ã±Ä• yissati, bhante, sÄ• vatthiyÄ• saá¹…gho sakÄ• ya katikÄ• ya, na mayaá¹ƒ apa
paÃ±Ã±attaá¹ƒ vÄ• na samucchindissÄ• ma, yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ•
anuÃ±Ã±Ä• tÄ• vuso, bhagavatÄ• --- `ye te bhikkhÅ« Ä• raÃ±Ã±ikÄ• piá¹‡á¸• apÄ• tikÄ• p
maá¹ƒ dassanÄ• ya upasaá¹…kamantÅ«â€™â€™ â€™ ti.

atha kho te bhikkhÅ« --- ``saccaá¹ƒ kho Ä• yasmÄ• upaseno Ä• ha --- `na apaÃ±Ã±attaá¹ƒ
paÃ±Ã±attaá¹ƒ vÄ• na samucchinditabbaá¹ƒ, yathÄ• paÃ±Ã±attesu sikkhÄ• padesu samÄ•
nti. assosuá¹ƒ kho bhikkhÅ« --- ``anuÃ±Ã±Ä• tÄ• kira bhagavatÄ• --- `ye te bhikkhÅ« Ä• ra
piá¹‡á¸• apÄ• tikÄ• paá¹ƒsukÅ«likÄ• yathÄ• sukhaá¹ƒ maá¹ƒ dassanÄ• ya upasaá¹…kama
bhagavantaá¹ƒ dassanaá¹ƒ pihentÄ• {dassanÄ• ya pihayamÄ• nÄ• (Se) } santhatÄ• ni ujjh
piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ \Ee III 232/ paá¹ƒsukÅ«likaá¹…gaá¹ƒ samÄ• diyiá¹ƒsu. atha kh
bhikkhÅ«hi saddhiá¹ƒ senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto addasa santhatÄ• ni tahaá¹ƒ
passitvÄ• bhikkhÅ« \Se II 80/ Ä• mantesi --- ``kassimÄ• ni, bhikkhave, santhatÄ• ni tahaá¹ƒ
ujjhitÄ• nÄ«â€™â€™ ti? atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena
bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mi dasa atthavase paá¹-icca \Ne 350/ --- s
saá¹…ghaphÄ• sutÄ• ya, ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<567> __ ``nisÄ«danasanthataá¹ƒ_ \Be 339/ __pana bhikkhunÄ• kÄ• rayamÄ• nena purÄ•
sugatavidatthi Ä• dÄ• tabbÄ• dubbaá¹‡á¹‡akaraá¹‡Ä• ya, anÄ• dÄ• ce bhikkhu purÄ• á¹‡a
sugatavidatthiá¹ƒ navaá¹ƒ nisÄ«danasanthataá¹ƒ kÄ• rÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ

<568> __nisÄ«danaá¹ƒ_ nÄ• ma sadasaá¹ƒ vuccati.

__santhataá¹ƒ_ nÄ• ma santharitvÄ• kataá¹ƒ hoti avÄ• yimaá¹ƒ.

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• .

__purÄ• á¹‡asanthataá¹ƒ_ nÄ• ma sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampi.

__sÄ• mantÄ• sugatavidatthi Ä• dÄ• tabbÄ• dubbaá¹‡á¹‡akaraá¹‡Ä• yÄ• _ti thirabhÄ• vÄ•
caturassaá¹ƒ vÄ• chinditvÄ• ekadese vÄ• santharitabbaá¹ƒ vijaá¹-etvÄ• vÄ• santharitabb

__anÄ• dÄ• ce bhikkhu purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthi_nti anÄ• diyitvÄ
sÄ• mantÄ• sugatavidatthiá¹ƒ navaá¹ƒ \Se II 81/ nisÄ«danasanthataá¹ƒ karoti vÄ• kÄ• rÄ•
dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡
vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, nisÄ«danasant
purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthiá¹ƒ kÄ• rÄ• pitaá¹ƒ nissaggiyaá¹ƒ. imÄ•
nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... Ä• yasmato dammÄ«ti.

<569> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. attanÄ•
pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, nis
pÄ• cittiyaá¹ƒ. parehi vippakataá¹ƒ parehi pariyosÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±assatthÄ• ya \Ne 351/ karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa.

<570> anÄ• patti --- purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthiá¹ƒ Ä• diyitvÄ• \Ee thokataraá¹ƒ Ä• diyitvÄ• karoti, alabhanto anÄ• diyitvÄ• karoti, aÃ±Ã±ena kataá¹ƒ paá¹-ilal vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á¹‡ipÄ• kÄ• raá¹ƒ vÄ• bhisiá¹ƒ vÄ• bibbol ummattakassa Ä• dikammikassÄ• ti.

nisÄ«danasanthatasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. eá¸·akalomasikkhÄ• padaá¹ƒ

<571> tena \Se II 82/ \Be 340/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavar Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarassa bhikkhuno kosalesu janapade sÄ• vat antarÄ• magge eá¸·akalomÄ• ni uppajjiá¹ƒsu. atha kho so bhikkhu tÄ• ni eá¸·akalomÄ• ni u bhaá¹‡á¸• ikaá¹ƒ bandhitvÄ• agamÄ• si. manussÄ• taá¹ƒ bhikkhuá¹ƒ passitvÄ• uppaá¹‡á¸ bhante, kÄ«tÄ• ni? kittako udayo bhavissatÄ«â€™â€™ ti? so bhikkhu tehi manussehi uppa ahosi. atha kho so bhikkhu sÄ• vatthiá¹ƒ gantvÄ• tÄ• ni eá¸·akalomÄ• ni á¹-hitakova Ä• sur bhikkhuá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, Ä• vuso, imÄ• ni eá¸·akalomÄ• ni á¹-hitakova Ä• ``tathÄ• hi panÄ• haá¹ƒ, Ä• vuso, imesaá¹ƒ eá¸·akalomÄ• naá¹ƒ kÄ• raá¹‡Ä• manussehi u ``kÄ«va dÅ«rato pana tvaá¹ƒ, Ä• vuso, imÄ• ni eá¸·akalomÄ• ni Ä• harÄ«â€™â€™ ti? ``atir Ä• vusoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi bhikkhu atirekatiyojanaá¹ƒ eá¸·akalomÄ• ni Ä• harissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ k atirekatiyojanaá¹ƒ eá¸·akalomÄ• ni Ä• harÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi ... kathaÃ±hi nÄ• ma \Se II 83/ tvaá¹ƒ, moghapurisa, atirekatiyojanaá¹ƒ eá¸·akalomÄ• ni Ä• moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, ima uddiseyyÄ• tha ---

<572> __ ``bhikkhuno_ \Ne 352/ __paneva addhÄ• namaggappaá¹-ipannassa eá¸·akalomÄ Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbÄ• ni. paá¹-iggahetvÄ• tiyojanaparam {hÄ• retabbÄ• ni (Ce Se Katthaci) }, asante hÄ• rake. tato ce uttari hareyya, asantepi hÄ• ra pÄ• cittiyaâ€™â€™ _nti.

<573> __bhikkhuno_ \Ee III 234/ __paneva addhÄ• namaggappaá¹-ipannassÄ• _ti panthaá

__eá¸·akalomÄ• ni uppajjeyyu_nti uppajjeyyuá¹ƒ saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito v paá¹ƒsukÅ«laá¹ƒ vÄ• attano vÄ• dhanena.

__Ä• kaá¹…khamÄ• nenÄ• _ti \Be 341/ icchamÄ• nena paá¹-iggahetabbÄ• ni.

__paá¹-iggahetvÄ• tiyojanaparamaá¹ƒ sahatthÄ• haritabbÄ• nÄ«_ti tiyojanaparamatÄ• sa

__asante hÄ• rake_ti nÄ• Ã±Ã±o koci hÄ• rako hoti itthÄ« vÄ• puriso vÄ• gahaá¹-á¹-ho vÄ

__tato ce uttari hareyya, asantepi hÄ• rake_ti paá¹-hamaá¹ƒ pÄ• daá¹ƒ tiyojanaá¹ƒ atikkÄ• m
dukkaá¹-assa. dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiyÄ• m
antotiyojane á¹-hito bahitiyojanaá¹ƒ pÄ• teti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiyÄ• ni ho
aÃ±Ã±assa yÄ• ne vÄ• bhaá¹‡á¸• e vÄ• ajÄ• nantassa pakkhipitvÄ• tiyojanaá¹ƒ atikkÄ• m
nissajjitabbÄ• ni saá¹…ghassa vÄ• gaá¹‡assa \Se II 84/ vÄ• puggalassa vÄ• . evaÃ±ca pa
nissajjitabbÄ• ni ... pe ... imÄ• ni me, bhante, eá¸·akalomÄ• ni tiyojanaá¹ƒ atikkÄ• mitÄ• ni n
imÄ• nÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe
dammÄ«ti.

<574> atirekatiyojane atirekasaÃ±Ã±Ä« atikkÄ• meti {tiyojanaá¹ƒ atikkÄ• meti (Se) }, nissag
pÄ• cittiyaá¹ƒ. atirekatiyojane vematiko atikkÄ• meti {tiyojanaá¹ƒ atikkÄ• meti (Se) }, nissagg
pÄ• cittiyaá¹ƒ. atirekatiyojane Å«nakasaÃ±Ã±Ä« atikkÄ• meti {tiyojanaá¹ƒ atikkÄ• meti (Se)
pÄ• cittiyaá¹ƒ.

Å«nakatiyojane \Ne 353/ atirekasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Å«nakatiyojane vematiko
Å«nakatiyojane Å«nakasaÃ±Ã±Ä«, anÄ• patti.

<575> anÄ• patti tiyojanaá¹ƒ harati, Å«nakatiyojanaá¹ƒ harati, tiyojanaá¹ƒ haratipi, paccÄ• h
tiyojanaá¹ƒ vÄ• sÄ• dhippÄ• yo gantvÄ• tato paraá¹ƒ harati, acchinnaá¹ƒ paá¹-ilabhitvÄ• h
paá¹-ilabhitvÄ• harati, aÃ±Ã±aá¹ƒ harÄ• peti katabhaá¹‡á¸• aá¹ƒ, ummattakassa, Ä• dikam

eá¸·akalomasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. eá¸·akalomadhovÄ• panasikkhÄ• padaá¹ƒ

<576> tena \Se II 85/ \Be 342/ samayena buddho bhagavÄ• sakkesu viharati kapilavatthusm
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi eá¸·akalomÄ• ni dhovÄ• p
rajÄ• pentipi vijaá¹-Ä• pentipi. bhikkhuniyo eá¸·akalomÄ• ni dhovantiyo rajantiyo vijaá¹-entiyo
uddesaá¹ƒ paripucchaá¹ƒ adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±aá¹ƒ. atha kho mahÄ• pajÄ
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
á¹-hitaá¹ƒ kho mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ bhagavÄ• etadavoca --- ``kacci, gotami, bhik

Ä• tÄ• piniyo pahitattÄ• viharantÄ«â€™â€™ ti? ``kuto, bhante, bhikkhunÄ«naá¹ƒ appamÄ•
bhikkhunÄ«hi eá¸·akalomÄ• ni dhovÄ• pentipi rajÄ• pentipi vijaá¹-Ä• pentipi. bhikkhuniyo eá
rajantiyo vijaá¹-entiyo riÃ±canti uddesaá¹ƒ paripucchaá¹ƒ adhisÄ«laá¹ƒ adhicittaá¹ƒ adhipaÃ

atha kho bhagavÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ dhammiyÄ• kathÄ• ya sandassesi sam
sampahaá¹ƒsesi. atha kho mahÄ• pajÄ• pati gotamÄ« bhagavatÄ• dhammiyÄ• kathÄ• ya
samuttejitÄ• sampahaá¹ƒsitÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pa
etasmiá¹ƒ \Se II 86/ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petv
paá¹-ipucchi --- ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhunÄ«hi eá¸·akalomÄ• ni dhovÄ• pe
vijaá¹-Ä• pethapÄ«â€™â€™ ti \Ne 354/? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. ``Ã±Ä• tikÄ• yo
aÃ±Ã±Ä• tikÄ• yoâ€™â€™ ti? ``aÃ±Ã±Ä• tikÄ• yo, bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• takÄ•
na jÄ• nanti patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• pÄ• sÄ• dikaá¹ƒ vÄ• apÄ• sÄ• dikaá¹ƒ.
moghapurisÄ• , aÃ±Ã±Ä• tikÄ• hi bhikkhunÄ«hi eá¸·akalomÄ• ni dhovÄ• pessathapi rajÄ• p
netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhik
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<577> __ ``yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• eá¸·akalomÄ• ni dhovÄ• peyy
vijaá¹-Ä• peyya vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<578> __yo_ \Be 343/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasm
adhippeto bhikkhÅ«ti.

__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asa

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

dhovÄ• ti Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. dhotÄ• ni nissaggiyÄ• ni honti. rajÄ• ti Ä• á¹‡
dukkaá¹-assa. rattÄ• ni nissaggiyÄ• ni honti. vijaá¹-ehÄ«ti Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-as
nissaggiyÄ• ni \Ee III 236/ honti. nissajjitabbÄ• ni saá¹…ghassa vÄ• gaá¹‡assa vÄ• pugga
II 87/ pana, bhikkhave, nissajjitabbÄ• ni ... pe ... imÄ• ni me, bhante, eá¸·akalomÄ• ni aÃ±Ã
bhikkhuniyÄ• dhovÄ• pitÄ• ni nissaggiyÄ• ni. imÄ• nÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«
... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<579> aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni dhovÄ• peti, nissaggiyaá
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni dhovÄ• peti rajÄ• peti, nissaggi
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni dhovÄ• peti vijaá¹-Ä• peti, nissa
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni dhovÄ• peti rajÄ• peti vijaá¹-Ä•
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya \Ne 355/ aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni rajÄ• peti, nissaggiyaá
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni rajÄ• peti vijaá¹-Ä• peti, nissagg
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni rajÄ• peti dhovÄ• peti, nissaggi
aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni rajÄ• peti vijaá¹-Ä• peti dhovÄ•
dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni vijaá¹-Ä• peti, nissaggiyaá¹ƒ pÄ
aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni vijaá¹-Ä• peti dhovÄ• peti, nissaggiyena Ä• patti d
aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni vijaá¹-Ä• peti rajÄ• peti, nissaggiyena Ä• patti \Se
344/. aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« eá¸·akalomÄ• ni vijaá¹-Ä• peti dhovÄ• peti
Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.

<580> aÃ±Ã±Ä• tikÄ• ya vematiko ... pe ... aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±Ä« ... pe ... a
dhovÄ• peti, Ä• patti dukkaá¹-assa. ekato upasampannÄ• ya dhovÄ• peti, Ä• patti dukkaá¹-
aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya vematiko, Ä• patti dukkaá¹-as
Ã±Ä• tikasaÃ±Ã±Ä«, anÄ• patti.

<581> anÄ• patti Ã±Ä• tikÄ• ya dhÄ• vantiyÄ• aÃ±Ã±Ä• tikÄ• dutiyÄ• hoti, avuttÄ• dhova
katabhaá¹‡á¸• aá¹ƒ dhovÄ• peti, sikkhamÄ• nÄ• ya sÄ• maá¹‡eriyÄ• ummattakassa Ä• dik

eá¸·akalomadhovÄ• panasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. rÅ«piyasikkhÄ• padaá¹ƒ

<582> tena \Se II 89/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda
samayena Ä• yasmÄ• \Ee III 237/ upanando sakyaputto aÃ±Ã±atarassa kulassa kulÅ«pak
tasmiá¹ƒ kule uppajjati khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• tato Ä• yasmato upanan
paá¹-iviso á¹-hapiyyati. tena kho pana samayena sÄ• yaá¹ƒ tasmiá¹ƒ kule maá¹ƒsaá¹ƒ \Ne 3
tato Ä• yasmato upanandassa sakyaputtassa paá¹-iviso á¹-hapito hoti. tassa kulassa dÄ• ra
paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya rodati --- ``maá¹ƒsaá¹ƒ me dethÄ• â€™â€™ ti. atha
etadavoca --- ``ayyassa paá¹-ivisaá¹ƒ dÄ• rakassa dehi. aÃ±Ã±aá¹ƒ cetÄ• petvÄ• ayyassa

atha kho Ä• yasmÄ• upanando sakyaputto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«v
kulaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho so p
sakyaputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaput
nisÄ«di. ekamantaá¹ƒ nisinno kho so puriso Ä• yasmantaá¹ƒ \Be 345/ upanandaá¹ƒ sakyap
``hiyyo kho, bhante, sÄ• yaá¹ƒ maá¹ƒsaá¹ƒ uppannaá¹ƒ ahosi. tato ayyassa paá¹-iviso á¹-ha

90/, bhante, dÄ• rako rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya rodati --- `maá¹ƒsaá
ayyassa paá¹-iviso dÄ• rakassa dinno. kahÄ• paá¹‡ena, bhante, kiá¹ƒ Ä• hariyyatÅ«â€™â€
Ä• vuso, kahÄ• paá¹‡oâ€™â€™ ti? ``Ä• ma, bhante, pariccattoâ€™â€™ ti. ``taÃ±Ã±eva me
dehÄ«â€™â€™ ti.

atha kho so puriso Ä• yasmato upanandassa sakyaputtassa kahÄ• paá¹‡aá¹ƒ datvÄ• ujjhÄ
``tatheva mayaá¹ƒ rÅ«piyaá¹ƒ paá¹-iggaá¹‡hÄ• ma evamevime samaá¹‡Ä• sakyaputtiyÄ•
paá¹-iggaá¹‡hantÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tassa purisassa ujjhÄ• yantassa k
ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• m
upanando sakyaputto rÅ«piyaá¹ƒ paá¹-iggahessatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• y
sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe
tvaá¹ƒ, upananda, rÅ«piyaá¹ƒ paá¹-iggahesÄ«â€™â€™ ti {paá¹-iggaá¹‡hÄ• sÄ«ti (Se) }? ``s
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, rÅ«piyaá¹ƒ p
netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkh
uddiseyyÄ• tha ---

<583> __ ``yo pana bhikkhu jÄ• tarÅ«parajataá¹ƒ uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ
sÄ• diyeyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<584> __yo_ \Ee III 238/ \Ne 357/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... a
atthe adhippeto bhikkhÅ«ti.

__jÄ• tarÅ«paá¹ƒ_ nÄ• ma satthuvaá¹‡á¹‡o vuccati \Se II 91/.

__rajataá¹ƒ_ nÄ• ma kahÄ• paá¹‡o lohamÄ• sako dÄ• rumÄ• sako jatumÄ• sako ye vohÄ•

__uggaá¹‡heyyÄ• _ti sayaá¹ƒ gaá¹‡hÄ• ti nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiyaá¹ƒ hoti (

__uggaá¹‡hÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ gÄ• hÄ• peti nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiya

__upanikkhittaá¹ƒ_ \Be 346/ __vÄ• sÄ• diyeyyÄ• _ti idaá¹ƒ ayyassa hotÅ«ti upanikkhittaá¹ƒ
nissaggiyaá¹ƒ hoti. saá¹…ghamajjhe nissajjitabbaá¹ƒ. evaÃ±ca pana, bhikkhave, nissajjitabb
bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• v
pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«y
rÅ«piyaá¹ƒ paá¹-iggahesiá¹ƒ. idaá¹ƒ me nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ•
nissajjitvÄ• Ä• patti desetabbÄ• . byattena bhikkhunÄ• paá¹-ibalena Ä• patti paá¹-iggaheta
Ä• gacchati Ä• rÄ• miko vÄ• upÄ• sako vÄ• so vattabbo --- ``Ä• vuso, imaá¹ƒ jÄ• nÄ• hÄ«
--- ``iminÄ• kiá¹ƒ Ä• hariyyatÅ«â€™â€™ ti, na vattabbo --- ``imaá¹ƒ vÄ• imaá¹ƒ vÄ• Ä• ha

Ä• cikkhitabbaá¹ƒ --- sappi vÄ• telaá¹ƒ vÄ• madhu vÄ• phÄ• á¹‡itaá¹ƒ vÄ• . sace so tena
Ä• harati rÅ«piyappaá¹-iggÄ• hakaá¹ƒ á¹-hapetvÄ• sabbeheva paribhuÃ±jitabbaá¹ƒ. evaÃ±
kusalaá¹ƒ; no ce labhetha, so vattabbo --- ``Ä• vuso, imaá¹ƒ chaá¸• á¸• ehÄ«â€™â€™ ti. sa
iccetaá¹ƒ kusalaá¹ƒ; no ce chaá¸• á¸• eti, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu \Se II
sammannitabbo --- yo na chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na moh
bhayÄ• gatiá¹ƒ gaccheyya, chaá¸• á¸• itÄ• chaá¸• á¸• itaÃ±ca jÄ• neyya. evaÃ±ca pana, bh
paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo. yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

<585> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itth
rÅ«piyachaá¸• á¸• akaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 358/ me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ rÅ«p
sammannati. yassÄ• yasmato khamati itthannÄ• massa bhikkhuno rÅ«piyachaá¸• á¸• akass
yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu rÅ«piyachaá¸• á¸• ako. khamati saá¹…ghas
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena sammatena bhikkhunÄ• animittaá¹ƒ katvÄ• pÄ• tetabbaá¹ƒ. sace nimittaá¹ƒ katvÄ• p
dukkaá¹-assa.

<586> rÅ«piye \Ee III 239/ rÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹ƒ paá¹-iggaá¹‡hÄ• ti, nissaggiyaá¹ƒ
vematiko rÅ«piyaá¹ƒ paá¹-iggaá¹‡hÄ• ti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. rÅ«piye arÅ«piyasaÃ±
paá¹-iggaá¹‡hÄ• ti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

arÅ«piye \Be 347/ rÅ«piyasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. arÅ«piye vematiko, Ä• patti du
arÅ«piyasaÃ±Ã±Ä«, anÄ• patti.

anÄ• patti ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• uggahetvÄ• vÄ• \Se II 93/ uggahÄ• petv
bhavissati so harissatÄ«ti, ummattakassa, Ä• dikammikassÄ• ti.

rÅ«piyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padaá¹ƒ

<587> tena \Se II 94/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvoh
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• nÄ• nap

rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjissanti, seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti
bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ«
rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjissantÄ«â€™â€™ ti! atha kho te bhikkhÅ« chabbaggiy
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkha
nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjathÄ• â€™â€™ ti? ``saccaá¹ƒ,
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , nÄ• nappakÄ• rakaá¹
samÄ• pajjissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<588> __ ``yo pana bhikkhu nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjey
pÄ• cittiyaâ€™â€™ _nti.

<589> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__nÄ• nappakÄ• rakaá¹ƒ_ \Be 348/ nÄ• ma katampi \Se II 95/ akatampi katÄ• katampi. __k
gÄ«vÅ«pagaá¹ƒ hatthÅ«pagaá¹ƒ pÄ• dÅ«pagaá¹ƒ kaá¹-Å«pagaá¹ƒ. __akataá¹ƒ_ nÄ• ma gh
__katÄ• kataá¹ƒ_ nÄ• ma tadubhayaá¹ƒ.

__rÅ«piyaá¹ƒ_ \Ee III 240/ nÄ• ma satthuvaá¹‡á¹‡o kahÄ• paá¹‡o, lohamÄ• sako, dÄ• rumÄ
vohÄ• raá¹ƒ gacchanti.

__samÄ• pajjeyyÄ• _ti katena kataá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiyaá
akataá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. katena katÄ• kataá¹ƒ cetÄ• peti, nissaggiy
akatena kataá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. akatena akataá¹ƒ cetÄ• peti, nissa
pÄ• cittiyaá¹ƒ. akatena katÄ• kataá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. katÄ• katena
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. katÄ• katena akataá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ
katÄ• kataá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. saá¹…ghamajjhe nissajjitabbaá¹ƒ. ev
nissajjitabbaá¹ƒ. tena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• s
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ
vacanÄ«yo \Ne 360/ --- ``ahaá¹ƒ, bhante, nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ s
nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• Ä• patti de
bhikkhunÄ• paá¹-ibalena Ä• patti paá¹-iggahetabbÄ• . sace tattha Ä• gacchati Ä• rÄ• miko
vattabbo --- ``Ä• vuso, imaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. sace so bhaá¹‡ati --- ``iminÄ• kiá¹ƒ
na vattabbo --- ``imaá¹ƒ \Se II 96/ vÄ• imaá¹ƒ vÄ• Ä• harÄ• â€™â€™ ti. kappiyaá¹ƒ Ä• cik
telaá¹ƒ vÄ• madhu vÄ• phÄ• á¹‡itaá¹ƒ vÄ• . sace so tena parivattetvÄ• kappiyaá¹ƒ Ä• har
á¹-hapetvÄ• , sabbeheva paribhuÃ±jitabbaá¹ƒ. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ

vattabbo --- ``Ä• vuso, imaá¹ƒ chaá¸• á¸• ehÄ«â€™â€™ ti. sace so chaá¸• á¸• eti, iccetaá¹ƒ
chaá¸• á¸• eti, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu rÅ«piyachaá¸• á¸• ako sammann
gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ g
chaá¸• á¸• itÄ• chaá¸• á¸• itaÃ±ca jÄ• neyya. evaÃ±ca pana, bhikkhave, sammannitabbo. pa
yÄ• citabbo. yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<590> ``suá¹‡Ä• tu \Be 349/ me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹.
bhikkhuá¹ƒ rÅ«piyachaá¸• á¸• akaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ rÅ«piyachaá¸•
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno rÅ«piyachaá¸• á¸• akassa sammuti, so
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu rÅ«piyachaá¸• á¸• ako. khamati saá¹…ghas
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tena sammatena bhikkhunÄ• animittaá¹ƒ katvÄ• pÄ• tetabbaá¹ƒ. sace nimittaá¹ƒ katvÄ• p
dukkaá¹-assa.

<591> rÅ«piye rÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. rÅ«pi
rÅ«piyaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. rÅ«piye arÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹ƒ
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. arÅ«piye rÅ«piyasaÃ±Ã±Ä« rÅ«piyaá¹ƒ cetÄ• peti, nissaggiyaá
361/. arÅ«piye vematiko rÅ«piyaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. arÅ«piye arÅ«p
rÅ«piyaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

arÅ«piye rÅ«piyasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. arÅ«piye vematiko, Ä• patti dukkaá¹-ass
arÅ«piyasaÃ±Ã±Ä«, anÄ• patti.

<592> anÄ• patti ummattakassa, Ä• dikammikassÄ• ti.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. kayavikkayasikkhÄ• padaá¹ƒ

<593> tena \Se II 98/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena Ä• yasmÄ• upanando sakyaputto paá¹-á¹-o hoti cÄ«varakammaá
paá¹-apilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ karitvÄ• surattaá¹ƒ suparikammakataá¹ƒ katvÄ• p
aÃ±Ã±ataro paribbÄ• jako mahagghaá¹ƒ paá¹-aá¹ƒ pÄ• rupitvÄ• yenÄ• yasmÄ• upanando

upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ \Be 350/ etadavoca --- ``s
tyÄ• yaá¹ƒ, Ä• vuso, saá¹…ghÄ• á¹-i; dehi me paá¹-enÄ• â€™â€™ ti. ``jÄ• nÄ• hi, Ä• vusoâ
jÄ• nÄ• mÄ«â€™â€™ ti. ``handÄ• vusoâ€™â€™ ti, adÄ• si. atha kho so paribbÄ• jako taá¹
paribbÄ• jakÄ• rÄ• maá¹ƒ agamÄ• si. paribbÄ• jakÄ• taá¹ƒ paribbÄ• jakaá¹ƒ etadavocuá¹ƒ
Ä• vuso, saá¹…ghÄ• á¹-i; kuto tayÄ• laddhÄ• â€™â€™ ti? ``tena me, Ä• vuso, paá¹-ena pa
``katihipi tyÄ• yaá¹ƒ, Ä• vuso, saá¹…ghÄ• á¹-i bhavissati, soyeva te paá¹-o varoâ€™â€™ ti.

atha kho so paribbÄ• jako --- ``saccaá¹ƒ kho paribbÄ• jakÄ• Ä• haá¹ƒsu --- `katihipi myÄ• y
bhavissati! soyeva me paá¹-o varoâ€™â€™ â€™ ti yenÄ• yasmÄ• upanando sakyaputto te
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca --- ``handa te,
{saá¹…ghÄ• á¹-iá¹ƒ (Se Katthaci) }; dehi me paá¹-aâ€™â€™ nti. ``nanu tvaá¹ƒ, Ä• vuso, ma
Ä• vusoâ€™ ti \Se II 99/! nÄ• ha dassÄ• mÄ«â€™â€™ ti. atha kho so paribbÄ• jako ujjhÄ•
``gihÄ«pi naá¹ƒ gihissa \Ne 362/ vippaá¹-isÄ• rissa denti, kiá¹ƒ pana pabbajito pabbajitassa
ti! assosuá¹ƒ kho bhikkhÅ« tassa paribbÄ• jakassa ujjhÄ• yantassa khiyyantassa vipÄ• cent
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• u
paribbÄ• jakena saddhiá¹ƒ kayavikkayaá¹ƒ samÄ• pajjissatÄ«â€™â€™ ti! atha kho te bhikk
upanandaá¹ƒ sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• ro
``saccaá¹ƒ kira tvaá¹ƒ, upananda, paribbÄ• jakena saddhiá¹ƒ kayavikkayaá¹ƒ samÄ• pajjas
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
saddhiá¹ƒ kayavikkayaá¹ƒ samÄ• pajjissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ•
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<594> __ ``yo pana bhikkhu nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjeyya, nissag
_nti.

<595> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__nÄ• nappakÄ• rakaá¹ƒ_ \Be 351/ nÄ• ma cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappa
antamaso cuá¹‡á¹‡apiá¹‡á¸• opi dantakaá¹-á¹-hampi dasikasuttampi.

__kayavikkayaá¹ƒ samÄ• pajjeyyÄ• _ti iminÄ• \Se II 100/ imaá¹ƒ dehi, iminÄ• imaá¹ƒ Ä• h
parivattehi, iminÄ• imaá¹ƒ cetÄ• pehÄ«ti. ajjhÄ• carati, Ä• patti dukkaá¹-assa. yato kayitaÃ±
vikkayitaÃ±ca attano bhaá¹‡á¸• aá¹ƒ parahatthagataá¹ƒ parabhaá¹‡á¸• aá¹ƒ attano hatthaga
hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa \Ee III 242/ vÄ• . evaÃ±
nissajjitabbaá¹ƒ ... pe ... ahaá¹ƒ, bhante, nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajj
nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadey
Ä• yasmato dammÄ«ti.

<596> kayavikkaye kayavikkayasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. kayavikkaye vema
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. kayavikkaye nakayavikkayasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• citti

nakayavikkaye kayavikkayasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. nakayavikkaye vematiko, Ä•
nakayavikkaye nakayavikkayasaÃ±Ã±Ä«, anÄ• patti.

<597> anÄ• patti --- agghaá¹ƒ pucchati, kappiyakÄ• rakassa Ä• cikkhati, ``idaá¹ƒ amhÄ• ka
iminÄ• ca iminÄ• ca atthoâ€™â€™ ti bhaá¹‡ati, ummattakassa, Ä• dikammikassÄ• ti.

kayavikkayasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

kosiyavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

kosiyÄ• \Se II 101/ suddhadvebhÄ• gÄ• , chabbassÄ• ni nisÄ«danaá¹ƒ.

dve ca lomÄ• ni uggaá¹‡he, ubho nÄ• nappakÄ• rakÄ• ti ||

3. pattavaggo

1. pattasikkhÄ• padaá¹ƒ

<598> tena \Se II 102/ \Be 352/ \Ne 364/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bah
manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• ce
samaá¹‡Ä• sakyaputtiyÄ• bahÅ« patte sannicayaá¹ƒ karissanti, pattavÄ• á¹‡ijjaá¹ƒ vÄ• sa
karissanti Ä• mattikÄ• paá¹‡aá¹ƒ vÄ• pasÄ• ressantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« atirekapattaá¹ƒ dhÄ• r
kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamat
... ``saccaá¹ƒ kira tumhe, bhikkhave, atirekapattaá¹ƒ dhÄ• rethÄ• â€™â€™ ti? ``saccaá¹ƒ, b
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , atirekapattaá
netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya \Ee III 243/ ... pe ... evaÃ±ca
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<599> __ ``yo pana bhikkhu atirekapattaá¹ƒ dhÄ• reyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<600> tena kho pana samayena Ä• yasmato Ä• nandassa atirekapatto uppanno \Se II 103/
Ä• nando taá¹ƒ pattaá¹ƒ Ä• yasmato sÄ• riputtassa dÄ• tukÄ• mo hoti. Ä• yasmÄ• ca sÄ• r
kho Ä• yasmato Ä• nandassa etadahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ
dhÄ• retabboâ€™ ti. ayaÃ±ca me atirekapatto uppanno. ahaÃ±cimaá¹ƒ pattaá¹ƒ Ä• yasmat
Ä• yasmÄ• ca sÄ• riputto sÄ• kete viharati. kathaá¹ƒ nu kho mayÄ• paá¹-ipajjitabbaâ€™â€
etamatthaá¹ƒ Ä• rocesi. ``kÄ«vaciraá¹ƒ panÄ• nanda, sÄ• riputto Ä• gacchissatÄ«â€™â€™
bhagavÄ• , divasaá¹ƒ dasamaá¹ƒ vÄ• â€™â€™ ti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave \Be 353/, dasÄ• hapa
dhÄ• retuá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<601> __ ``dasÄ• haparamaá¹ƒ atirekapatto dhÄ• retabbo. taá¹ƒ atikkÄ• mayato nissaggiya

<602> __dasÄ• haparama_nti dasÄ• haparamatÄ• dhÄ• retabbo.

__atirekapatto_ nÄ• ma anadhiá¹-á¹-hito avikappito.

__patto_ nÄ• ma dve pattÄ• ayopatto mattikÄ• pattoti.

tayo pattassa vaá¹‡á¹‡Ä• ukkaá¹-á¹-ho patto majjhimo patto omako patto. __ukkaá¹-á¹-ho_
aá¸• á¸• hÄ• á¸·hakodanaá¹ƒ gaá¹‡hÄ• ti catubhÄ• gaá¹ƒ khÄ• danaá¹ƒ tadupiyaá¹ƒ byaÃ±
__patto_ nÄ• á¸·ikodanaá¹ƒ gaá¹‡hÄ• ti catubhÄ• gaá¹ƒ khÄ• danaá¹ƒ tadupiyaá¹ƒ \Se II 10
nÄ• ma __patto_ patthodanaá¹ƒ gaá¹‡hÄ• ti catubhÄ• gaá¹ƒ khÄ• danaá¹ƒ tadupiyaá¹ƒ bya
apatto, omako apatto.

__taá¹ƒ atikkÄ• mayato nissaggiyo hotÄ«_ti ekÄ• dase aruá¹‡uggamane nissaggiyo hoti. ni
vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbo. tena bhikkh
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkh
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ayaá¹ƒ me,
dasÄ• hÄ• tikkanto \Ee III 244/ nissaggiyo. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€
Ä• patti desetabbÄ• . byattena bhikkhunÄ• paá¹-ibalena Ä• patti paá¹-iggahetabbÄ• , nissa

<603> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ patto itthannÄ• massa bhikkhuno nissag
nissaá¹-á¹-ho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ pattaá¹ƒ itthannÄ• massa
dadeyyÄ• â€™â€™ ti.

<604> tena bhikkhunÄ• sambahule bhikkhÅ« upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• \Se II 105
evamassu vacanÄ«yÄ• --- ``ayaá¹ƒ me, bhante, patto dasÄ• hÄ• tikkanto nissaggiyo. imÄ•
nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• \Be 354/ Ä• patti desetabbÄ• . byattena bhikkhunÄ•
paá¹-iggahetabbÄ• , nissaá¹-á¹-hapatto dÄ• tabbo.

<605> ``suá¹‡antu me Ä• yasmantÄ• . ayaá¹ƒ patto itthannÄ• massa bhikkhuno nissaggiyo
nissaá¹-á¹-ho. yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, Ä• yasmantÄ• imaá¹ƒ pattaá¹ƒ itthan
dadeyyuâ€™â€™ nti.

<606> tena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ayaá¹ƒ me, Ä• vuso, patto
nissaggiyo. imÄ• haá¹ƒ Ä• yasmato nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• Ä• patti desetab
Ä• patti paá¹-iggahetabbÄ• , nissaá¹-á¹-hapatto dÄ• tabbo --- ``imaá¹ƒ pattaá¹ƒ Ä• yasmato

<607> dasÄ• hÄ• tikkante atikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. dasÄ• hÄ• tikk
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. dasÄ• hÄ• tikkante anatikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ•
anadhiá¹-á¹-hite adhiá¹-á¹-hitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avikappite vikappitas
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avissajjite vissajjitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. an
naá¹-á¹-hasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avinaá¹-á¹-he vinaá¹-á¹-hasaÃ±Ã±Ä«, nis
pÄ• cittiyaá¹ƒ \Ne 367/. abhinne bhinnasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avilutte vilu
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nissaggiyaá¹ƒ pattaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa. dasÄ• hÄ• natikk
atikkantasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. dasÄ• hÄ• natikkante vematiko, Ä• patti dukkaá
anatikkantasaÃ±Ã±Ä«, anÄ• patti.

<608> anÄ• patti antodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikappeti, vissajjeti, nassati, vinassati, bhi
acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, ummattakassa, Ä• dikammikassÄ• ti.

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« nissaá¹-á¹-hapattaá¹ƒ na denti. bhagava
Ä• rocesuá¹ƒ. ``na, bhikkhave, nissaá¹-á¹-hapatto na dÄ• tabbo. yo na dadeyya, Ä• patti du

pattasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. Å«napaÃ±cabandhanasikkhÄ• padaá¹ƒ

<609> tena \Se II 107/ \Be 355/ samayena buddho bhagavÄ• sakkesu viharati kapilavatthu
tena kho pana samayena aÃ±Ã±atarena kumbhakÄ• rena bhikkhÅ« pavÄ• ritÄ• honti --- ``y
attho ahaá¹ƒ pattenÄ• â€™â€™ ti. tena kho pana samayena bhikkhÅ« na mattaá¹ƒ jÄ• nitv
viÃ±Ã±Ä• penti. yesaá¹ƒ khuddakÄ• pattÄ• te mahante patte viÃ±Ã±Ä• penti. yesaá¹ƒ mah
patte viÃ±Ã±Ä• penti. atha kho so kumbhakÄ• ro bhikkhÅ«naá¹ƒ bahÅ« patte karonto na sa
vikkÄ• yikaá¹ƒ bhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ, attanÄ• pi na yÄ• peti, puttadÄ• rÄ• pissa kilaman
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• na mattaá¹ƒ jÄ• nitv
viÃ±Ã±Ä• pessanti! ayaá¹ƒ imesaá¹ƒ bahÅ« patte karonto na \Ee III 245/ sakkoti aÃ±Ã±aá¹ƒ
bhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ, attanÄ• pi na yÄ• peti, puttadÄ• rÄ• pissa kilamantÄ«â€™â€™ ti

assosuá¹ƒ \Ne 368/ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ•
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma b
mattaá¹ƒ jÄ• nitvÄ• bahÅ« patte viÃ±Ã±Ä• pessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« te a
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkhave, bhikk
jÄ• nitvÄ• bahÅ« \Se II 108/ patte viÃ±Ã±Ä• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. v
... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• na mattaá¹ƒ jÄ• nitvÄ• bahÅ« patt
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammiá¹ƒ
Ä• mantesi --- ``na, bhikkhave, patto viÃ±Ã±Ä• petabbo. yo viÃ±Ã±Ä• peyya, Ä• patti dukka

<610> tena kho pana samayena aÃ±Ã±atarassa bhikkhuno patto bhinno hoti. atha kho so b
paá¹-ikkhittaá¹ƒ pattaá¹ƒ viÃ±Ã±Ä• petuâ€™â€™ nti kukkuccÄ• yanto na viÃ±Ã±Ä• peti. ha
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputti
carissanti, seyyathÄ• pi titthiyÄ• â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• na
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• roc
etasmiá¹ƒ nidÄ• ne \Be 356/ etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä
``anujÄ• nÄ• mi, bhikkhave, naá¹-á¹-hapattassa vÄ• bhinnapattassa vÄ• pattaá¹ƒ viÃ±Ã±Ä

<611> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- ``bhagavatÄ• anuÃ±Ã±Ä• taá
bhinnapattassa vÄ• pattaá¹ƒ viÃ±Ã±Ä• petuâ€™â€™ nti appamattakenapi bhinnena appan
vilikhitamattenapi bahÅ« patte viÃ±Ã±Ä• penti \Se II 109/. atha kho so kumbhakÄ• ro bhikkh
patte karonto na sakkoti aÃ±Ã±aá¹ƒ vikkÄ• yikaá¹ƒ bhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ, attanÄ• pi na
puttadÄ• rÄ• pissa kilamanti. manussÄ• tatheva ujjhÄ• yanti khiyyanti vipÄ• centi --- ``katha
sakyaputtiyÄ• na mattaá¹ƒ jÄ• nitvÄ• bahÅ« patte viÃ±Ã±Ä• pessanti! ayaá¹ƒ imesaá¹ƒ ba
sakkoti aÃ±Ã±aá¹ƒ vikkÄ• yikaá¹ƒ bhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ, attanÄ• pi na yÄ• peti, puttadÄ
kilamantÄ«â€™â€™ ti.

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« \Ne 369/ appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ

bhikkhÅ« appamattakenapi bhinnena \Ee III 246/ appamattakenapi khaá¹‡á¸• ena vilikhitam
viÃ±Ã±Ä• pessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ•
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, appamattakenapi bhi
khaá¹‡á¸• ena vilikhitamattenapi bahÅ« patte viÃ±Ã±Ä• pethÄ• â€™â€™ ti? ``saccaá¹ƒ, bha
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , appamattakenapi bhi
khaá¹‡á¸• ena vilikhitamattenapi bahÅ« \Se II 110/ patte viÃ±Ã±Ä• pessatha! netaá¹ƒ, mogh
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<612> __ ``yo pana bhikkhu Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ
pÄ• cittiyaá¹ƒ. tena bhikkhunÄ• so patto bhikkhuparisÄ• ya nissajjitabbo. yo ca tassÄ• bhik
pattapariyanto so tassa bhikkhuno padÄ• tabbo --- `ayaá¹ƒ te, bhikkhu, patto yÄ• va bhedan
ti. ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ _ti.

<613> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__Å«napaÃ±cabandhano_ \Be 357/ nÄ• ma patto abandhano vÄ• ekabandhano vÄ• dviba
catubandhano vÄ• . abandhanokÄ• so nÄ• ma patto yassa dvaá¹…gulÄ• rÄ• ji na hoti. ban
dvaá¹…gulÄ• rÄ• ji hoti. __navo_ nÄ• ma patto viÃ±Ã±attiá¹ƒ upÄ• dÄ• ya vuccati.

__cetÄ• peyyÄ• _ti viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyo hoti. sa
nissajjitabbo. sabbeheva adhiá¹-á¹-hitapattaá¹ƒ gahetvÄ• sannipatitabbaá¹ƒ. na lÄ• mako p
adhiá¹-á¹-hÄ• tabbo --- ``mahagghaá¹ƒ pattaá¹ƒ gahessÄ• mÄ«â€™â€™ ti. sace lÄ• makaá
--- ``mahagghaá¹ƒ pattaá¹ƒ gahessÄ• mÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa. evaÃ±ca pan
tena \Se II 111/ bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ
vacanÄ«yo --- ``ayaá¹ƒ me, bhante, patto Å«napaÃ±cabandhanena pattena cetÄ• pito nissa
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• \Ne 370/ Ä• patti desetabbÄ• . byatten
Ä• patti paá¹-iggahetabbÄ• . paÃ±cahaá¹…gehi samannÄ• gato bhikkhu pattaggÄ• hÄ• pak
chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na
gÄ• hitÄ• gÄ• hitaÃ±ca jÄ• neyya \Ee III 247/. evaÃ±ca pana, bhikkhave, sammannitabbo. p
yÄ• citabbo. yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<614> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itth
pattaggÄ• hÄ• pakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ pattaggÄ• hÄ•
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno pattaggÄ• hÄ• pakassa sammuti, so t

so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu pattaggÄ• hÄ• pako. khamati saá¹…ghassa
dhÄ• rayÄ• mÄ«â€™â€™ ti.

<615> tena sammatena bhikkhunÄ• patto gÄ• hetabbo. thero vattabbo --- ``gaá¹‡hÄ• tu, bh
nti. sace thero gaá¹‡hÄ• ti, therassa \Be 358/ patto dutiyassa gÄ• hetabbo. na ca tassa anu
112/ gahetabbo. yo na gaá¹‡heyya, Ä• patti dukkaá¹-assa. apattakassa na gÄ• hetabbo. ete
saá¹…ghanavakÄ• gÄ• hetabbÄ• . yo ca tassÄ• bhikkhuparisÄ• ya pattapariyanto, so tass
``ayaá¹ƒ te, bhikkhu, patto yÄ• va bhedanÄ• ya dhÄ• retabboâ€™â€™ ti.

tena bhikkhunÄ• so patto na adese nikkhipitabbo, na abhogena bhuÃ±jitabbo, na vissajjeta
patto nasseyya vÄ• vinasseyya vÄ• bhijjeyya vÄ• â€™â€™ ti? sace adese vÄ• nikkhipati
vissajjeti vÄ• , Ä• patti dukkaá¹-assa.

__ayaá¹ƒ tattha sÄ• mÄ«cÄ«_ti ayaá¹ƒ tattha anudhammatÄ• .

<616> abandhanena \Ne 371/ pattena abandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ
pattena ekabandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. abandhanena pa
pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. abandhanena pattena tibandhanaá¹ƒ patta
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. abandhanena pattena catubandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, n
pÄ• cittiyaá¹ƒ.

ekabandhanena pattena abandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. ek
ekabandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. ekabandhanena pattena
cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. ekabandhanena pattena tibandhanaá¹ƒ pattaá¹ƒ ce
pÄ• cittiyaá¹ƒ. ekabandhanena pattena catubandhanaá¹ƒ pattaá¹ƒ \Se II 113/ cetÄ• peti, nis
pÄ• cittiyaá¹ƒ.

dvibandhanena pattena abandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. dvi
ekabandhanaá¹ƒ pattaá¹ƒ ... pe ... dvibandhanaá¹ƒ pattaá¹ƒ ... tibandhanaá¹ƒ pattaá¹ƒ ... ca
pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

tibandhanena pattena abandhanaá¹ƒ pattaá¹ƒ ... pe ... ekabandhanaá¹ƒ pattaá¹ƒ ... pe ... dv
pattaá¹ƒ ... tibandhanaá¹ƒ pattaá¹ƒ ... catubandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ p

catubandhanena pattena abandhanaá¹ƒ pattaá¹ƒ ... pe ... ekabandhanaá¹ƒ pattaá¹ƒ ... dviba
... tibandhanaá¹ƒ pattaá¹ƒ ... catubandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiya

abandhanena pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹
ekabandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... dvibandhanokÄ• saá¹ƒ pattaá¹ƒ \Be 359/ ... tiband
... catubandhanokÄ• saá¹ƒ \Se II 114/ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

ekabandhanena pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... ekabandhanokÄ• saá¹ƒ pat
dvibandhanokÄ• saá¹ƒ pattaá¹ƒ ... tibandhanokÄ• saá¹ƒ pattaá¹ƒ ... catubandhanokÄ• saá¹
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

dvibandhanena pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... catubandhanokÄ• saá¹ƒ pat
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

tibandhanena \Ne 372/ pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... catubandhanokÄ• sa
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

catubandhanena pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... ekabandhanokÄ• saá¹ƒ pa
dvibandhanokÄ• saá¹ƒ pattaá¹ƒ ... tibandhanokÄ• saá¹ƒ pattaá¹ƒ ... catubandhanokÄ• saá¹
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

abandhanokÄ• sena \Ee III 248/ pattena abandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ p
abandhanokÄ• sena pattena ekabandhanaá¹ƒ pattaá¹ƒ ... pe ... dvibandhanaá¹ƒ pattaá¹ƒ ...
... catubandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

catubandhanokÄ• sena pattena abandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiya
pattena ekabandhanaá¹ƒ \Se II 115/ pattaá¹ƒ ... pe ... dvibandhanaá¹ƒ pattaá¹ƒ ... tibandhan
catubandhanaá¹ƒ pattaá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

abandhanokÄ• sena pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... ekabandhanokÄ• saá¹ƒ
dvibandhanokÄ• saá¹ƒ pattaá¹ƒ ... tibandhanokÄ• saá¹ƒ pattaá¹ƒ ... catubandhanokÄ• saá¹
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

catubandhanokÄ• sena pattena abandhanokÄ• saá¹ƒ pattaá¹ƒ ... pe ... ekabandhanokÄ• sa
dvibandhanokÄ• saá¹ƒ pattaá¹ƒ ... tibandhanokÄ• saá¹ƒ pattaá¹ƒ ... catubandhanokÄ• saá¹
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

<617> anÄ• patti \Se II 116/ naá¹-á¹-hapattassa, bhinnapattassa, Ã±Ä• takÄ• naá¹ƒ pavÄ• n
aÃ±Ã±assatthÄ• ya, attano dhanena, ummattakassa, Ä• dikammikassÄ• ti.

Å«napaÃ±cabandhanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. bhesajjasikkhÄ• padaá¹ƒ

<618> {idaá¹ƒ vatthu Vin I 270} tena \Se II 117/ \Be 360/ \Ne 373/ samayena buddho bhaga
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ•
pabbhÄ• raá¹ƒ sodhÄ• peti leá¹‡aá¹ƒ kattukÄ• mo. atha kho rÄ• jÄ• mÄ• gadho seniyo bim
pilindavaccho tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ pilindavacchaá¹ƒ ab
nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro Ä• yasmantaá¹ƒ
--- ``kiá¹ƒ, bhante, thero kÄ• rÄ• petÄ«â€™â€™ ti? ``pabbhÄ• raá¹ƒ mahÄ• rÄ• ja, sodhÄ•
kattukÄ• moâ€™â€™ ti. ``attho, bhante, ayyassa Ä• rÄ• mikenÄ• â€™â€™ ti? ``na kho, ma
Ä• rÄ• miko anuÃ±Ã±Ä• toâ€™â€™ ti. ``tena hi, bhante, bhagavantaá¹ƒ paá¹-ipucchitvÄ• r
ti. ``evaá¹ƒ mahÄ• rÄ• jÄ• â€™â€™ ti kho Ä• yasmÄ• pilindavaccho raÃ±Ã±o mÄ• gadhas
paccassosi. atha kho Ä• yasmÄ• pilindavaccho rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bim
sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho rÄ• jÄ• mÄ• gadho seniy
pilindavacchena dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampahaá¹ƒsi
Ä• yasmantaá¹ƒ pilindavacchaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi.

<619> atha kho Ä• yasmÄ• pilindavaccho bhagavato santike dÅ«taá¹ƒ pÄ• hesi --- ``rÄ• jÄ
mÄ• gadho seniyo bimbisÄ• ro Ä• rÄ• mikaá¹ƒ dÄ• tukÄ• mo. kathaá¹ƒ nu kho, bhante, may
atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ•
``anujÄ• nÄ• mi, bhikkhave, Ä• rÄ• mikaâ€™â€™ nti. dutiyampi kho rÄ• jÄ• mÄ• gadho se
yenÄ• yasmÄ• pilindivaccho tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ pilin
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro Ä•
etadavoca --- ``anuÃ±Ã±Ä• to, bhante, bhagavatÄ• Ä• rÄ• mikoâ€™â€™ ti? ``evaá¹ƒ, mah
bhante, ayyassa Ä• rÄ• mikaá¹ƒ dammÄ«â€™â€™ ti. atha kho rÄ• jÄ• mÄ• gadho seniyo
pilindavacchassa Ä• rÄ• mikaá¹ƒ \Be 361/ paá¹-issuá¹‡itvÄ• vissaritvÄ• cirena satiá¹ƒ paá
aÃ±Ã±ataraá¹ƒ sabbatthakaá¹ƒ mahÄ• mattaá¹ƒ Ä• mantesi \Ne 374/ --- ``yo mayÄ• , bhaá
paá¹-issuto, dinno so Ä• rÄ• mikoâ€™â€™ ti? ``na kho, deva, ayyassa Ä• rÄ• miko dinnoâ€
kho, bhaá¹‡e, ito hi taá¹ƒ hotÄ«â€™â€™ ti? atha kho so mahÄ• matto rattiyo gaá¹‡etvÄ• {
} rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• raá¹ƒ etadavoca --- ``paÃ±ca, deva, rattis
hi, bhaá¹‡e, ayyassa paÃ±ca Ä• rÄ• mikasatÄ• ni dehÄ«â€™â€™ ti. ``evaá¹ƒ, devÄ• â€™â
raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa paá¹-issuá¹‡itvÄ• Ä• yasmato pilindava
Ä• rÄ• mikasatÄ• ni \Se II 119/ pÄ• dÄ• si {adÄ• si (Se) }, pÄ• á¹-iyekko gÄ• mo nivisi. Ä• r
Ä• haá¹ƒsu, pilindagÄ• makotipi naá¹ƒ Ä• haá¹ƒsu.

<620> tena kho pana samayena Ä• yasmÄ• pilindavaccho tasmiá¹ƒ gÄ• make kulÅ«pako h
pilindavaccho pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varaá¹ƒ Ä• dÄ• ya pilindagÄ• r

tena kho pana samayena tasmiá¹ƒ gÄ• make ussavo hoti. dÄ• rakÄ• alaá¹…katÄ• mÄ• lÄ•
Ä• yasmÄ• pilindavaccho pilindagÄ• make sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. tena kho
Ä• rÄ• mikiniyÄ• dhÄ«tÄ• aÃ±Ã±e dÄ• rake alaá¹…kate mÄ• lÄ• kite passitvÄ• rodati --- `
alaá¹…kÄ• raá¹ƒ me dethÄ• â€™â€™ ti. atha kho Ä• yasmÄ• pilindavaccho taá¹ƒ Ä• rÄ• m
``kissÄ• yaá¹ƒ dÄ• rikÄ• rodatÄ«â€™â€™ ti? ``ayaá¹ƒ, bhante, dÄ• rikÄ• aÃ±Ã±e dÄ• rak
passitvÄ• rodati --- `mÄ• laá¹ƒ me detha, alaá¹…kÄ• raá¹ƒ me dethÄ• â€™ ti. kuto amhÄ•
kuto, alaá¹…kÄ• roâ€™â€™ ti? atha kho Ä• yasmÄ• pilindavaccho aÃ±Ã±ataraá¹ƒ tiá¹‡aá
Ä• rÄ• mikiniá¹ƒ etadavoca --- ``handimaá¹ƒ tiá¹‡aá¹‡á¸• upakaá¹ƒ tassÄ• dÄ• rikÄ• ya sÄ•
atha kho sÄ• \Se II 120/ Ä• rÄ• mikinÄ« taá¹ƒ tiá¹‡aá¹‡á¸• upakaá¹ƒ gahetvÄ• tassÄ• dÄ•
paá¹-imuÃ±ci. sÄ• ahosi suvaá¹‡á¹‡amÄ• lÄ• abhirÅ«pÄ• dassanÄ«yÄ• \Ee III 250/ pÄ•
raÃ±Ã±opi antepure suvaá¹‡á¹‡amÄ• lÄ• . manussÄ• raÃ±Ã±o mÄ• gadhassa seniyassa b
362/ --- ``amukassa, deva, Ä• rÄ• mikassa ghare suvaá¹‡á¹‡amÄ• lÄ• abhirÅ«pÄ• dassan
tÄ• disÄ• devassÄ• pi antepure suvaá¹‡á¹‡amÄ• lÄ• . kuto tassa duggatassa! nissaá¹ƒsay
Ä• bhatÄ• â€™â€™ ti!! atha kho rÄ• jÄ• mÄ• gadho seniyo bimbisÄ• ro taá¹ƒ Ä• rÄ• mikak
kho Ä• yasmÄ• pilindavaccho pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varaá¹ƒ Ä• dÄ
piá¹‡á¸• Ä• ya pÄ• visi. pilindagÄ• make sapadÄ• naá¹ƒ piá¹‡á¸• Ä• ya caramÄ• no yena ta
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paá¹-ivissake pucchi --- ``kahaá¹ƒ imaa
gataâ€™â€™ nti? ``etissÄ• , bhante, suvaá¹‡á¹‡amÄ• lÄ• ya kÄ• raá¹‡Ä• raÃ±Ã±Ä• band

<621> atha kho Ä• yasmÄ• pilindavaccho yena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ
tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho rÄ• jÄ• mÄ•
yenÄ• yasmÄ• pilindavaccho tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ pilin
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ
pilindavaccho etadavoca --- ``kissa, mahÄ• rÄ• ja, Ä• rÄ• mikakulaá¹ƒ \Se II 121/ bandhÄ• p
bhante, Ä• rÄ• mikassa ghare suvaá¹‡á¹‡amÄ• lÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dik
antepure suvaá¹‡á¹‡amÄ• lÄ• . kuto tassa duggatassa! nissaá¹ƒsayaá¹ƒ corikÄ• ya Ä• bhat
Ä• yasmÄ• pilindavaccho raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• rassa pÄ• sÄ• daá¹
ahosi sabbasovaá¹‡á¹‡amayo. ``idaá¹ƒ pana te, mahÄ• rÄ• ja, tÄ• va bahuá¹ƒ suvaá¹‡á¹‡a
``aÃ±Ã±Ä• taá¹ƒ, bhante, ayyasseveso iddhÄ• nubhÄ• voâ€™â€™ ti. taá¹ƒ Ä• rÄ• mikakula
``ayyena kira pilindavacchena sarÄ• jikÄ• ya parisÄ• ya uttarimanussadhammaá¹ƒ iddhipÄ•
dassitaâ€™â€™ nti, attamanÄ• abhippasannÄ• Ä• yasmato pilindavacchassa paÃ±ca bhe
seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ. pakatiyÄ• pi ca Ä• yas
lÄ• bhÄ« hoti paÃ±cannaá¹ƒ bhesajjÄ• naá¹ƒ. laddhaá¹ƒ laddhaá¹ƒ parisÄ• ya vissajjeti. pa
bÄ• hullikÄ• . laddhaá¹ƒ laddhaá¹ƒ kolambepi ghaá¹-epi pÅ«retvÄ• paá¹-isÄ• meti, parissÄ
pÅ«retvÄ• vÄ• tapÄ• nesu laggeti. tÄ• ni olÄ«navilÄ«nÄ• ni tiá¹-á¹-hanti. undÅ«rehipi \Be 3
okiá¹‡á¹‡avikiá¹‡á¹‡Ä• \Ee III 251/ honti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ•
khiyyanti vipÄ• centi --- ``antokoá¹-á¹-hÄ• gÄ• rikÄ• ime samaá¹‡Ä• sakyaputtiyÄ• , seyyat

seniyo bimbisÄ• roâ€™â€™ ti \Se II 122/! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khi
``kathaÃ±hi nÄ• ma bhikkhÅ« evarÅ«pÄ• ya bÄ• hullÄ• ya cetessantÄ«â€™â€™ ti! atha kh
anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ
bhikkhÅ« evarÅ«pÄ• ya bÄ• hullÄ• ya cetentÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™
... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• evarÅ«pÄ• ya bÄ• hullÄ• ya cetes
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<622> __ ``yÄ• ni_ \Ne 376/ __kho pana tÄ• ni gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-isÄ• ya
seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, tÄ• ni paá¹-iggahetvÄ•
sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• ni. taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaâ€

<623> __yÄ• ni kho pana tÄ• ni gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-isÄ• yanÄ«yÄ• ni bhe
gosappi vÄ• ajikÄ• sappi vÄ• mahiá¹ƒsasappi {mahisasappi (Ce Se) } vÄ• yesaá¹ƒ maá¹ƒ
sappi. __navanÄ«taá¹ƒ_ nÄ• ma tesaá¹ƒ yeva navanÄ«taá¹ƒ. __telaá¹ƒ_ nÄ• ma tilatelaá¹ƒ
madhukatelaá¹ƒ eraá¹‡á¸• atelaá¹ƒ vasÄ• telaá¹ƒ. __madhu_ nÄ• ma makkhikÄ• madhu. __
nibbattaá¹ƒ.

__tÄ• ni paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• nÄ«_
paribhuÃ±jitabbÄ• ni.

__taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ_ \Se II 123/ __hotÄ«_ti aá¹-á¹-hame aruá¹‡uggaman
nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkh
pe ... idaá¹ƒ me, bhante, bhesajjaá¹ƒ sattÄ• hÄ• tikkantaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹
... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<624> sattÄ• hÄ• tikkante \Be 364/ atikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. sattÄ•
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. sattÄ• hÄ• tikkante anatikkantasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ•
anadhiá¹-á¹-hite adhiá¹-á¹-hitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avissajjite vissajjitas
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ
vinaá¹-á¹-hasaÃ±Ã±Ä«, nissaggiyaá¹ƒ \Ee III 252/ pÄ• cittiyaá¹ƒ. adaá¸• á¸• he daá¸• á¸• ha
pÄ• cittiyaá¹ƒ. avilutte viluttasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• na kÄ• yikena paribhogena paribhuÃ±jitabbaá¹ƒ, na ajjhoh
vÄ• kÄ• á¸·avaá¹‡á¹‡e vÄ• upanetabbaá¹ƒ, aÃ±Ã±ena bhikkhunÄ• kÄ• yikena paribhoge
ajjhoharitabbaá¹ƒ.

sattÄ• hÄ• natikkante \Ne 377/ atikkantasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. sattÄ• hÄ• natik

dukkaá¹-assa. sattÄ• hÄ• natikkante anatikkantasaÃ±Ã±Ä«, anÄ• patti.

<625> anÄ• patti \Se II 124/ antosattÄ• haá¹ƒ adhiá¹-á¹-heti, vissajjeti, nassati, vinassati, á¸
acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, anupasampannassa cattena vantena mu
paá¹-ilabhitvÄ• paribhuÃ±jati, ummattakassa, Ä• dikammikassÄ• ti.

bhesajjasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ

<626> tena \Se II 125/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena bhagavatÄ• bhikkhÅ«naá¹ƒ vassikasÄ• á¹-ikÄ• anuÃ
bhikkhÅ« --- ``bhagavatÄ• vassikasÄ• á¹-ikÄ• anuÃ±Ã±Ä• tÄ• â€™â€™ ti, paá¹-ikacceva
vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesanti, paá¹-ikacceva katvÄ• nivÄ• senti, jiá¹‡á¹‡Ä• ya v
naggÄ• kÄ• yaá¹ƒ ovassÄ• penti. ye te bhikkhÅ« appicchÄ• ... te ujjhÄ• yanti khiyyanti vip
nÄ• ma chabbaggiyÄ• bhikkhÅ« paá¹-ikacceva vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesissanti
nivÄ• sessanti, jiá¹‡á¹‡Ä• ya \Be 365/ vassikasÄ• á¹-ikÄ• ya naggÄ• kÄ• yaá¹ƒ ovassÄ• pe
te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá
``saccaá¹ƒ kira tumhe, bhikkhave, paá¹-ikacceva vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesatha?
nivÄ• setha? jiá¹‡á¹‡Ä• ya vassikasÄ• á¹-ikÄ• ya naggÄ• kÄ• yaá¹ƒ ovassÄ• pethÄ• â€™â
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe mogha
vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesissatha, paá¹-ikacceva katvÄ• nivÄ• sessatha, jiá¹‡á¹‡
vassikasÄ• á¹-ikÄ• ya naggÄ• kÄ• yaá¹ƒ ovassÄ• pessatha! netaá¹ƒ, moghapurisÄ• , appa
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<627> __ ``mÄ• so seso gimhÄ• naâ€™ nti bhikkhunÄ• vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariy
`addhamÄ• so_ \Ne 378/ __seso gimhÄ• naâ€™ nti katvÄ• nivÄ• setabbaá¹ƒ_ \Ee III 253/.
gimhÄ• naâ€™ nti vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyeseyya, `orenaddhamÄ• so seso gimh
nivÄ• seyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<628> __ `mÄ• so seso gimhÄ• naâ€™ nti bhikkhunÄ• vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariye
pubbepi vassikasÄ• á¹-ikacÄ«varaá¹ƒ denti te upasaá¹…kamitvÄ• evamassu vacanÄ«yÄ•
vassikasÄ• á¹-ikÄ• ya, samayo vassikasÄ• á¹-ikÄ• ya, aÃ±Ã±epi manussÄ• vassikasÄ• á¹-
na vattabbÄ• --- ``detha me vassikasÄ• á¹-ikacÄ«varaá¹ƒ, Ä• haratha me vassikasÄ• á¹-ika
me vassikasÄ• á¹-ikacÄ«varaá¹ƒ, cetÄ• petha me vassikasÄ• á¹-ikacÄ«varaâ€™â€™ nti.

__ `addhamÄ• so seso gimhÄ• naâ€™ nti katvÄ• nivÄ• setabba_nti. addhamÄ• se sese gi

__ `orena ce mÄ• so seso gimhÄ• naâ€™ _nti atirekamÄ• se sesa gimhÄ• ne vassikasÄ• á
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

__ `orenaddhamÄ• so seso gimhÄ• naâ€™ _nti atirekaddhamÄ• se sese gimhÄ• ne katvÄ•
nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkh
pe ... idaá¹ƒ me, bhante \Be 366/, vassikasÄ• á¹-ikacÄ«varaá¹ƒ atirekamÄ• se sese gimhÄ•
atirekaddhamÄ• se \Se II 127/ sese gimhÄ• ne katvÄ• paridahitaá¹ƒ nissaggiyaá¹ƒ. imÄ• h
nissajjÄ• mÄ«ti. ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<629> atirekamÄ• se sese gimhÄ• ne atirekasaÃ±Ã±Ä« vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariye
pÄ• cittiyaá¹ƒ. atirekamÄ• se sese gimhÄ• ne vematiko vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariye
pÄ• cittiyaá¹ƒ. atirekamÄ• se sese gimhÄ• ne Å«nakasaÃ±Ã±Ä« vassikasÄ• á¹-ikacÄ«varaá
pÄ• cittiyaá¹ƒ.

atirekaddhamÄ• se sese gimhÄ• ne atirekasaÃ±Ã±Ä« katvÄ• nivÄ• seti, nissaggiyaá¹ƒ pÄ•
sese gimhÄ• ne vematiko katvÄ• nivÄ• seti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ \Ne 379/. atirekad
Å«nakasaÃ±Ã±Ä« katvÄ• nivÄ• seti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

satiyÄ• vassikasÄ• á¹-ikÄ• ya naggo kÄ• yaá¹ƒ ovassÄ• peti, Ä• patti dukkaá¹-assa. Å«nak
atirekasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Å«nakamÄ• se sese gimhÄ• ne vematiko, Ä• patti
sese gimhÄ• ne Å«nakasaÃ±Ã±Ä«, anÄ• patti.

Å«nakaddhamÄ• se sese gimhÄ• ne atirekasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Å«nakaddha
\Ee III 254/, Ä• patti dukkaá¹-assa. Å«nakaddhamÄ• se sese gimhÄ• ne Å«nakasaÃ±Ã±Ä«,

<630> anÄ• patti `mÄ• so seso gimhÄ• naâ€™ nti vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesati \
seso gimhÄ• naâ€™ nti katvÄ• nivÄ• seti, `Å«nakamÄ• so seso gimhÄ• naâ€™ nti vassika
pariyesati, `Å«nakaddhamÄ• so seso gimhÄ• naâ€™ nti katvÄ• nivÄ• seti, pariyiá¹-á¹-hÄ• y
vassaá¹ƒ ukkaá¸• á¸• hiyyati, nivatthÄ• ya vassikasÄ• á¹-ikÄ• ya vassaá¹ƒ ukkaá¸• á¸• hiyya
nikkhipitabbaá¹ƒ; samaye nivÄ• setabbaá¹ƒ, acchinnacÄ«varassa, naá¹-á¹-hacÄ«varassa, Ä
Ä• dikammikassÄ• ti.

vassikasÄ• á¹-ikasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÄ«varaacchindanasikkhÄ• padaá¹ƒ

<631> tena \Se II 129/ \Be 367/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando sakyap

bhikkhuá¹ƒ etadavoca --- ``ehÄ• vuso, janapadacÄ• rikaá¹ƒ pakkamissÄ• mÄ• â€™â€™ ti.
gamissÄ• mi; dubbalacÄ«varomhÄ«â€™â€™ ti. ``ehÄ• vuso, ahaá¹ƒ te cÄ«varaá¹ƒ dassÄ•
adÄ• si. assosi kho so bhikkhu --- ``bhagavÄ• kira janapadacÄ• rikaá¹ƒ pakkamissatÄ«â€™
bhikkhuno etadahosi --- ``na dÄ• nÄ• haá¹ƒ Ä• yasmatÄ• upanandena sakyaputtena saddh
380/ pakkamissÄ• mi, bhagavatÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissÄ• mÄ«â€™â
upanando sakyaputto taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``ehi dÄ• ni, Ä• vuso, janapadacÄ• rik
pakkamissÄ• mÄ• â€™â€™ ti. ``nÄ• haá¹ƒ, bhante, tayÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ
saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissÄ• mÄ«â€™â€™ ti. ``yampi tyÄ• haá¹ƒ, Ä• vuso,
saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti, kupito anattamano acchindi.

atha kho so bhikkhu bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... p
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto bhikkhussa s
kupito anattamano acchindissatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ upana
anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ
tvaá¹ƒ, upananda, bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupito anattamano acchindÄ«
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupito anattamano acchindissasi! netaá¹ƒ, mogh
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

<632> __ ``yo pana bhikkhu bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupito anattamano
acchindÄ• peyya vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<633> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhussÄ• _ti \Be 368/ aÃ±Ã±assa bhikkhussa.

__sÄ• ma_nti sayaá¹ƒ datvÄ• .

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ, vikappanu

__kupito_ \Ne 381/ __anattamano_ti anabhiraddho Ä• hatacitto khilajÄ• to.

__acchindeyyÄ• _ti sayaá¹ƒ acchindati, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiyaá¹ƒ hoti (Se

__acchindÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. sakiá¹ƒ Ä• á¹‡atto
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . ev
nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, cÄ«varaá¹ƒ bhikkhussa sÄ• maá¹ƒ datvÄ• acch

imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti \Se I 131/ ... pe ... dadeyyunt
Ä• yasmato dammÄ«ti.

<634> upasampanne upasampannasaÃ±Ã±Ä« cÄ«varaá¹ƒ datvÄ• kupito anattamano acch
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. upasampanne vematiko cÄ«varaá¹ƒ datvÄ• kupito anattaman
acchindÄ• peti vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. upasampanne anupasampannasaÃ±Ã±Ä
anattamano acchindati vÄ• acchindÄ• peti vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ datvÄ• kupito anattamano acchindati vÄ• acchindÄ• peti vÄ• ,
anupasampannassa cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ datvÄ• kupito anatta
acchindÄ• peti vÄ• , Ä• patti dukkaá¹-assa. anupasampanne upasampannasaÃ±Ã±Ä«, Ä• p
anupasampanne vematiko, Ä• patti dukkaá¹-assa. anupasampanne anupasampannasaÃ±Ã

<635> anÄ• patti --- so vÄ• deti, tassa vÄ• vissasanto gaá¹‡hÄ• ti, ummattakassa Ä• dikar

cÄ«varaacchindanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. suttaviÃ±Ã±attisikkhÄ• padaá¹ƒ

<636> tena \Se II 132/ \Ee III 256/ \Ne 382/ samayena buddho bhagavÄ• rÄ• jagahe vihara
kalandakanivÄ• pe. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« cÄ«varakÄ• rasama
viÃ±Ã±Ä• pesuá¹ƒ. katepi cÄ«vare bahuá¹ƒ suttaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti. atha kho chabba
bhikkhÅ«naá¹ƒ etadahosi --- ``handa mayaá¹ƒ, Ä• vuso, aÃ±Ã±ampi suttaá¹ƒ viÃ±Ã±Ä• pet
vÄ• yÄ• pemÄ• â€™â€™ ti. atha kho chabbaggiyÄ• bhikkhÅ« aÃ±Ã±ampi suttaá¹ƒ viÃ±Ã±
vÄ• yÄ• pesuá¹ƒ. vÄ«tepi cÄ«vare bahuá¹ƒ suttaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti. dutiyampi kho ch
aÃ±Ã±ampi suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pesuá¹ƒ. vÄ«tepi
avasiá¹-á¹-haá¹ƒ hoti. tatiyampi kho chabbaggiyÄ• bhikkhÅ« aÃ±Ã±ampi suttaá¹ƒ viÃ±Ã±Ä
cÄ«varaá¹ƒ vÄ• yÄ• pesuá¹ƒ. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi n
sakyaputtiyÄ• sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pe

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vi
bhikkhÅ« appicchÄ• ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbag
sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pessantÄ«â€™â€
chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesu
kira tumhe, bhikkhave \Se II 133/, sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«v
ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma
sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pessatha! netaá¹ƒ
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<637> __ ``yo pana bhikkhu sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹
pÄ• cittiyaâ€™â€™ _nti.

<638> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__sÄ• ma_nti \Ne 383/ sayaá¹ƒ viÃ±Ã±Ä• petvÄ• .

__suttaá¹ƒ_ nÄ• ma cha suttÄ• ni --- khomaá¹ƒ kappÄ• sikaá¹ƒ koseyyaá¹ƒ kambalaá¹ƒ sÄ•

__tantavÄ• yehÄ«_ti \Be 370/ pesakÄ• rehi vÄ• yÄ• peti, payoge payoge dukkaá¹-aá¹ƒ {vÄ•
dukkaá¹-aá¹ƒ (Se) }. paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ•
puggalassa vÄ• . evaÃ±ca \Ee III 257/ pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me,
cÄ«varaá¹ƒ sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi vÄ• yÄ• pitaá¹ƒ nissaggiya
nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<639> vÄ• yÄ• pite vÄ• yÄ• pitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. vÄ• yÄ• pite vema
pÄ• cittiyaá¹ƒ. vÄ• yÄ• pite avÄ• yÄ• pitasaÃ±Ã±Ä«, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

avÄ• yÄ• pite vÄ• yÄ• pitasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. avÄ• yÄ• pite vematiko, Ä• pa
\Se II 134/ avÄ• yÄ• pitasaÃ±Ã±Ä«, anÄ• patti.

<640> anÄ• patti --- cÄ«varaá¹ƒ sibbetuá¹ƒ, Ä• yoge, kÄ• yabandhane, aá¹ƒsabandhake {a
pattatthavikÄ• ya, parissÄ• vane, Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya
ummattakassa, Ä• dikammikassÄ• ti.

suttaviÃ±Ã±attisikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• pesakÄ• rasikkhÄ• padaá¹ƒ

<641> tena \Se II 135/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro puriso pavÄ• saá¹ƒ gacchanto pajÄ• patiá
dhÄ• rayitvÄ• amukassa tantavÄ• yassa dehi, cÄ«varaá¹ƒ vÄ• yÄ• petvÄ• nikkhipa, Ä• ga
cÄ«varena acchÄ• dessÄ• mÄ«â€™â€™ ti. assosi kho aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhik
imaá¹ƒ vÄ• caá¹ƒ bhÄ• samÄ• nassa. atha kho so bhikkhu yenÄ• yasmÄ• upanando sakya
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca --- ``mahÄ• pu
upananda, amukasmiá¹ƒ okÄ• se aÃ±Ã±ataro puriso pavÄ• saá¹ƒ gacchanto \Be 371/ pajÄ•

``suttaá¹ƒ dhÄ• rayitvÄ• amukassa tantavÄ• yassa dehi, cÄ«varaá¹ƒ vÄ• yÄ• petvÄ• nikkh
upanandaá¹ƒ cÄ«varena acchÄ• dessÄ• mÄ«â€™â€™ ti. ``atthÄ• vuso, maá¹ƒ so upaá¹-á¹
tantavÄ• yo Ä• yasmato upanandassa sakyaputtassa upaá¹-á¹-hÄ• ko hoti. atha kho Ä• yas
so tantavÄ• yo tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ tantavÄ• yaá¹ƒ etadavoca --- `
cÄ«varaá¹ƒ maá¹ƒ uddissa viyyati; Ä• yataÃ±ca karohi vitthataÃ±ca. appitaÃ±ca suvÄ«taÃ±
suvilekhitaÃ±ca \Se II 136/ suvitacchitaÃ±ca karohÄ«â€™â€™ ti. ``ete kho me, bhante, sutt
adaá¹ƒsu; iminÄ• suttena cÄ«varaá¹ƒ vinÄ• hÄ«â€™â€™ ti. ``na, bhante, sakkÄ• Ä• yataá
appitaá¹ƒ vÄ• kÄ• tuá¹ƒ. sakkÄ• \Ee III 258/ ca kho, bhante, suvÄ«taÃ±ca suppavÄ• yitaÃ
suvitacchitaÃ±ca kÄ• tuâ€™â€™ nti. ``iá¹…gha tvaá¹ƒ, Ä• vuso, Ä• yataÃ±ca karohi vitthata
suttena paá¹-ibaddhaá¹ƒ bhavissatÄ«â€™â€™ ti.

atha kho so tantavÄ• yo yathÄ• bhataá¹ƒ suttaá¹ƒ tante upanetvÄ• yena sÄ• itthÄ« tenupa
upasaá¹…kamitvÄ• taá¹ƒ itthiá¹ƒ etadavoca --- ``suttena, ayye, atthoâ€™â€™ ti. ``nanu tva
mayÄ• vutto --- `iminÄ• suttena cÄ«varaá¹ƒ vinÄ• hÄ«â€™â€™ â€™ ti. ``saccÄ• haá¹ƒ, ay
suttena cÄ«varaá¹ƒ vinÄ• hÄ«â€™ ti. apica, maá¹ƒ ayyo upanando evamÄ• ha --- `iá¹…gha
karohi vitthataÃ±ca appitaÃ±ca, na tena suttena paá¹-ibaddhaá¹ƒ bhavissatÄ«â€™â€™ â€™
yattakaá¹ƒyeva suttaá¹ƒ paá¹-hamaá¹ƒ adÄ• si tattakaá¹ƒ pacchÄ• adÄ• si. assosi kho Ä• y
--- ``so kira puriso pavÄ• sato Ä• gatoâ€™â€™ ti. atha kho Ä• yasmÄ• upanando sakyaput
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho
upanando sakyaputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno \Se II 137/ kho so puriso pajÄ• patiá¹ƒ etadavoc
cÄ«varaâ€™â€™ nti? ``Ä• mÄ• yya, vÄ«taá¹ƒ taá¹ƒ cÄ«varaâ€™â€™ nti. ``Ä• hara, ayyaá
acchÄ• dessÄ• mÄ«â€™â€™ ti. atha kho sÄ• itthÄ« taá¹ƒ cÄ«varaá¹ƒ nÄ«haritvÄ• sÄ• m
Ä• rocesi. atha kho so puriso Ä• yasmato upanandassa sakyaputtassa \Be 372/ cÄ«varaá¹ƒ
khiyyati vipÄ• ceti --- ``mahicchÄ• ime samaá¹‡Ä• \Ne 385/ sakyaputtiyÄ• asantuá¹-á¹-hÄ
cÄ«varena acchÄ• detuá¹ƒ. kathaÃ±hi nÄ• ma ayyo upanando mayÄ• pubbe appavÄ• rito
tantavÄ• ye (Katthaci) } upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjissatÄ«â€™â€™ ti.

assosuá¹ƒ kho bhikkhÅ« tassa purisassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye t
pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando saky
appavÄ• rito gahapatikassa tantavÄ• ye upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjiss
bhikkhÅ« Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bh
Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, upananda, pubbe appavÄ• rito gahapatikassa
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™
aÃ±Ã±Ä• takoâ€™â€™ ti? ``aÃ±Ã±Ä• tako, bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• tako, mogha
patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asantaá¹ƒ vÄ• . tattha nÄ• ma tvaá¹ƒ,
appavÄ• rito \Se II 138/ aÃ±Ã±Ä• takassa gahapatikassa \Ee III 259/ tantavÄ• ye upasaá¹…
vikappaá¹ƒ Ä• pajjissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe

bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<642> __ ``bhikkhuá¹ƒ paneva uddissa aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• ta
vÄ• yÄ• peyya, tatra ce so bhikkhu pubbe appavÄ• rito tantavÄ• ye upasaá¹…kamitvÄ• cÄ
--- `idaá¹ƒ kho, Ä• vuso, cÄ«varaá¹ƒ maá¹ƒ uddissa viyyati. Ä• yataÃ±ca karotha vitthataÃ±
suvÄ«taÃ±ca suppavÄ• yitaÃ±ca suvilekhitaÃ±ca suvitacchitaÃ±ca karotha. appeva nÄ• ma
kiÃ±cimattaá¹ƒ anupadajjeyyÄ• mÄ• â€™ ti. evaÃ±ca so bhikkhu vatvÄ• kiÃ±cimattaá¹ƒ an
piá¹‡á¸• apÄ• tamattampi, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<643> __bhikkhuá¹ƒ paneva uddissÄ• _ti bhikkhussatthÄ• ya bhikkhuá¹ƒ Ä• rammaá¹‡aá¹ƒ
acchÄ• detukÄ• mo.

__aÃ±Ã±Ä• tako_ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asan

__gahapati_ \Be 373/ \Ne 386/ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__gahapatÄ• nÄ«_ nÄ• ma yÄ• kÄ• ci agÄ• raá¹ƒ ajjhÄ• vasati.

__tantavÄ• yehÄ«_ti pesakÄ• rehi.

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanup

__vÄ• yÄ• peyyÄ• _ti vinÄ• peti.

__tatra ce so bhikkhÅ«_ti yaá¹ƒ bhikkhuá¹ƒ uddissa cÄ«varaá¹ƒ viyyati so \Se II 139/ bhikkh

__pubbe appavÄ• rito_ti pubbe avutto hoti --- ``kÄ«disena te, bhante, cÄ«varena attho, kÄ«
vÄ• yÄ• pemÄ«â€™â€™ ti?

__tantavÄ• ye upasaá¹…kamitvÄ• _ti gharaá¹ƒ gantvÄ• yattha katthaci upasaá¹…kamitvÄ•

__cÄ«vare vikappaá¹ƒ Ä• pajjeyyÄ• _ti --- ``idaá¹ƒ kho, Ä• vuso, cÄ«varaá¹ƒ maá¹ƒ uddissa
karotha vitthataÃ±ca. appitaÃ±ca suvÄ«taÃ±ca suppavÄ• yitaÃ±ca suvilekhitaÃ±ca suvitacc
nÄ• ma mayampi Ä• yasmantÄ• naá¹ƒ kiÃ±cimattaá¹ƒ anupadajjeyyÄ• mÄ• â€™â€™ ti.

__evaÃ±ca so bhikkhu vatvÄ• kiÃ±cimattaá¹ƒ anupadajjeyya antamaso piá¹‡á¸• apÄ• tama
__piá¹‡á¸• apÄ• to_ nÄ• ma yÄ• gupi bhattampi khÄ• danÄ«yampi \Ee III 260/ cuá¹‡á¹‡apiá
dasikasuttampi, antamaso dhammampi bhaá¹‡ati.

tassa vacanena Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• karoti, payoge dukkaá¹-aá¹ƒ
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• . ev
nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, cÄ«varaá¹ƒ pubbe appavÄ• rito aÃ±Ã±Ä• takas
gahapatikassa tantavÄ• ye upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pannaá¹ƒ nissaggiy
nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<644> aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä« pubbe appavÄ• rito gahapatikassa tantavÄ•
vikappaá¹ƒ Ä• pajjati, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±Ä• take vematiko pubbe appavÄ•
tantavÄ• ye \Se II 140/ upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjati, nissaggiyaá¹ƒ pÄ
Ã±Ä• takasaÃ±Ã±Ä« pubbe appavÄ• rito gahapatikassa tantavÄ• ye upasaá¹…kamitvÄ• cÄ
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

Ã±Ä• take \Be 374/ aÃ±Ä• takasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• take vematiko, Ä• p
Ã±Ä• takasaÃ±Ã±Ä«, anÄ• patti.

<645> anÄ• patti --- Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhan
vÄ• yÄ• petukÄ• massa appagghaá¹ƒ vÄ• yÄ• peti, ummattakassa, Ä• dikammikassÄ• ti.

mahÄ• pesakÄ• rasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. accekacÄ«varasikkhÄ• padaá¹ƒ

<646> tena \Se II 141/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro mahÄ• matto pavÄ• saá¹ƒ gacchanto bhi
pÄ• hesi --- ``Ä• gacchantu bhadantÄ• vassÄ• vÄ• sikaá¹ƒ dassÄ• mÄ«â€™â€™ ti. bhikkh
`vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhagavatÄ• vassÄ• vÄ• sikaá¹ƒ anuÃ±Ã±Ä• taâ€™ nti, kukku
kho so mahÄ• matto ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhadantÄ• mayÄ
nÄ• gacchissanti! ahaÃ±hi senÄ• ya gacchÄ• mi. dujjÄ• naá¹ƒ jÄ«vitaá¹ƒ dujjÄ• naá¹ƒ mara
kho bhikkhÅ« tassa mahÄ• mattassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. atha kh
etamatthaá¹ƒ \Ne 388/ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pak
katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, accekacÄ«varaá¹ƒ paá¹-iggahe

<647> tena kho pana samayena bhikkhÅ« --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ accekacÄ«va
nikkhipituâ€™â€™ nti \Ee III 261/, accekacÄ«varÄ• ni paá¹-iggahetvÄ• cÄ«varakÄ• lasama
cÄ«varÄ• ni cÄ«varavaá¹ƒse bhaá¹‡á¸• ikÄ• baddhÄ• ni tiá¹-á¹-hanti. addasa kho Ä• yasmÄ
senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto tÄ• ni cÄ«varÄ• ni cÄ«varavaá¹ƒse bhaá¹‡á¸• ikÄ•

disvÄ• bhikkhÅ« etadavoca \Se II 142/ --- ``kassimÄ• ni, Ä• vuso, cÄ«varÄ• ni cÄ«varavaá¹
bhaá¹‡á¸• ikÄ• baddhÄ• ni tiá¹-á¹-hantÄ«â€™â€™ ti? ``amhÄ• kaá¹ƒ, Ä• vuso, accekacÄ«v
``kÄ«vaciraá¹ƒ panÄ• vuso, imÄ• ni cÄ«varÄ• ni nikkhittÄ• nÄ«â€™â€™ ti? atha kho te bhik
Ä• nandassa yathÄ• nikkhittaá¹ƒ Ä• rocesuá¹ƒ. Ä• yasmÄ• Ä• nando ujjhÄ• yati khiyyati vip
nÄ• ma bhikkhÅ« accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• me
Ä• yasmÄ• Ä• nando te bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹
``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• cÄ«varakÄ• lasam
atikkÄ• mentÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•
bhikkhave, moghapurisÄ• accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒ a
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹
uddiseyyÄ• tha ---

<648> __ ``dasÄ• hÄ• nÄ• gataá¹ƒ kattikatemÄ• sikapuá¹‡á¹‡amaá¹ƒ bhikkhuno paneva ac
accekaá¹ƒ maÃ±Ã±amÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ, paá¹-iggahetvÄ• yÄ• va
nikkhipitabbaá¹ƒ. tato ce uttari nikkhipeyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<649> __dasÄ• hÄ• nÄ• gata_nti dasÄ• hÄ• nÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya.

__kattikatemÄ• sikapuá¹‡á¹‡ama_nti pavÄ• raá¹‡Ä• kattikÄ• vuccati.

__accekacÄ«varaá¹ƒ_ nÄ• ma senÄ• ya vÄ• gantukÄ• mo hoti, pavÄ• saá¹ƒ vÄ• gantukÄ
hoti, gabbhinÄ« vÄ• hoti, assaddhassa vÄ• saddhÄ• uppannÄ• hoti, appasannassa vÄ•
hoti, so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya --- ``Ä• gacchantu bhadantÄ• vass
dassÄ• mÄ«â€™â€™ ti, etaá¹ƒ accekacÄ«varaá¹ƒ nÄ• ma.

__accekaá¹ƒ maÃ±Ã±amÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ paá¹-iggahetvÄ• yÄ• v
nikkhipitabba_nti saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• nikkhipitabbaá¹ƒ --- ``idaá¹ƒ accekacÄ«varaâ€

__cÄ«varakÄ• lasamayo_ nÄ• ma anatthate kathine vassÄ• nassa pacchimo mÄ• so, attha

__tato_ \Ee III 262/ __ce uttari nikkhipeyyÄ• _ti anatthate kathine vassÄ• nassa pacchimaá¹
atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ {nissaggiyaá¹ƒ hoti (Se) }. atthate kathine kathinu
\Be 376/ atikkÄ• meti, nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ
evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, bhante, accekacÄ«varaá¹ƒ c
atikkÄ• mitaá¹ƒ nissaggiyaá¹ƒ. imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ•
... pe ... Ä• yasmato dammÄ«ti.

<650> accekacÄ«vare accekacÄ«varasaÃ±Ã±Ä« cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, nis

accekacÄ«vare vematiko cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiyaá
anaccekacÄ«varasaÃ±Ã±Ä« cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• citti
adhiá¹-á¹-hitasaÃ±Ã±Ä« \Se II 144/ ... pe ... avikappite vikappitasaÃ±Ã±Ä« ... avissajjite viss
... anaá¹-á¹-he naá¹-á¹-hasaÃ±Ã±Ä« ... avinaá¹-á¹-he vinaá¹-á¹-hasaÃ±Ã±Ä« ... adaá¸• á¸• h
... avilutte viluttasaÃ±Ã±Ä« cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiya

nissaggiyaá¹ƒ cÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa. anaccekacÄ«
accekacÄ«varasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. anaccekacÄ«vare vematiko, Ä• patti dukk
anaccekacÄ«varasaÃ±Ã±Ä«, anÄ• patti.

<651> anÄ• patti --- antosamaye adhiá¹-á¹-heti, vikappeti, vissajjeti, nassati, vinassati, \Ne 3
acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, ummattakassa, Ä• dikammikassÄ• ti.

accekacÄ«varasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. sÄ• saá¹…kasikkhÄ• padaá¹ƒ

<652> tena \Se II 145/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena bhikkhÅ« vutthavassÄ• Ä• raÃ±Ã±akesu senÄ• sanes
bhikkhÅ« --- ``laddhalÄ• bhÄ• â€™â€™ ti paripÄ• tenti. bhagavato etamatthaá¹ƒ Ä• rocesua
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantes
bhikkhave, Ä• raÃ±Ã±akesu senÄ• sanesu viharantena tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±
antaraghare nikkhipituâ€™â€™ nti.

tena \Be 377/ kho pana samayena bhikkhÅ« --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ Ä• raÃ±Ã±
tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ \Ee III 263/ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhipituâ
cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhipitvÄ• atirekachÄ• rattaá¹ƒ
cÄ«varÄ• ni nassantipi vinassantipi á¸• ayhantipi undÅ«rehipi khajjanti. bhikkhÅ« duccoá¸·Ä
lÅ«khacÄ«varÄ• . bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tumhe, Ä• vuso, duccoá¸·Ä• lÅ«kha
te bhikkhÅ« bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ye te bhikkhÅ« appicchÄ• ... te ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ
nikkhipitvÄ• atirekachÄ• rattaá¹ƒ vippavasissantÄ«â€™â€™ ti! atha kho te bhikkhÅ« te ane
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkhave \Se II
tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhipitvÄ• atirekach
vippavasantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... ka
bhikkhave, moghapurisÄ• tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antarag
atirekachÄ• rattaá¹ƒ vippavasissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<653> __ ``upavassaá¹ƒ \Ne 391/ kho pana kattikapuá¹‡á¹‡amaá¹ƒ yÄ• ni kho pana tÄ• ni Ä
senÄ• sanÄ• ni sÄ• saá¹…kasammatÄ• ni sappaá¹-ibhayÄ• ni tathÄ• rÅ«pesu bhikkhu senÄ
Ä• kaá¹…khamÄ• no tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare
bhikkhuno kocideva paccayo tena cÄ«varena vippavÄ• sÄ• ya. chÄ• rattaparamaá¹ƒ tena b
vippavasitabbaá¹ƒ. tato ce uttari vippavaseyya, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiya
_nti.

<654> __upavassaá¹ƒ kho panÄ• _ti vuá¹-á¹-havassÄ• naá¹ƒ.

__kattikapuá¹‡á¹‡ama_nti kattikacÄ• tumÄ• sinÄ« vuccati.

{Vin IV 573} __yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• nÄ«_ti __Ä• raÃ±Ã±a
paÃ±cadhanusatikaá¹ƒ pacchimaá¹ƒ.

{Vin IV 573} __sÄ• saá¹…kaá¹ƒ_ nÄ• ma Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re corÄ• naá¹ƒ niviá
dissati, á¹-hitokÄ• so dissati, nisinnokÄ• so dissati, nipannokÄ• so dissati.

{Vin IV 573} __sappaá¹-ibhayaá¹ƒ_ \Be 378/ nÄ• ma Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re coreh
viluttÄ• dissanti, Ä• koá¹-itÄ• dissanti \Se II 147/.

{Vin IV 573} __tathÄ• rÅ«pesu bhikkhu senÄ• sanesu viharanto_ti evarÅ«pesu bhikkhu sen

__Ä• kaá¹…khamÄ• no_ti \Ee III 264/ icchamÄ• no.

__tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«vara_nti saá¹…ghÄ• á¹-iá¹ƒ vÄ• uttarÄ•
antaravÄ• sakaá¹ƒ vÄ• .

__antaraghare nikkhipeyyÄ• _ti samantÄ• gocaragÄ• me nikkhipeyya.

__siyÄ• ca tassa bhikkhuno kocideva paccayo tena cÄ«varena vippavÄ• sÄ• yÄ• _ti siyÄ•
karaá¹‡Ä«yaá¹ƒ.

__chÄ• rattaparamaá¹ƒ_ \Ne 392/ __tena bhikkhunÄ• tena cÄ«varena vippavasitabba_nti c
vippavasitabbaá¹ƒ.

__aÃ±Ã±atra bhikkhusammutiyÄ• _ti á¹-hapetvÄ• bhikkhusammutiá¹ƒ.

__tato ce uttari vippavaseyyÄ• _ti sattame aruá¹‡uggamane nissaggiyaá¹ƒ hoti. nissajjitabb
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ. ``idaá¹ƒ me, b
atirekachÄ• rattaá¹ƒ vippavuá¹-á¹-haá¹ƒ, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ. im
nissajjÄ• mÄ«â€™â€™ ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato damr

<655> atirekachÄ• ratte atirekasaÃ±Ã±Ä« vippavasati, aÃ±Ã±atra bhikkhusammutiyÄ• , niss
atirekachÄ• ratte vematiko vippavasati, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ•
atirekachÄ• ratte Å«nakasaÃ±Ã±Ä« vippavasati, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiy
appaccuddhaá¹-e paccuddhaá¹-asaÃ±Ã±Ä« ... pe ... avissajjite vissajjitasaÃ±Ã±Ä« ... anaá¹-
naá¹-á¹-hasaÃ±Ã±Ä« ... avinaá¹-á¹-he vinaá¹-á¹-hasaÃ±Ã±Ä« ... adaá¸• á¸• he daá¸• á¸• has
avilutte viluttasaÃ±Ã±Ä« vippavasati, aÃ±Ã±atra bhikkhusammutiyÄ• , nissaggiyaá¹ƒ pÄ• ci

nissaggiyaá¹ƒ cÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa. Å«nakachÄ• r
Ä• patti dukkaá¹-assa. Å«nakachÄ• ratte vematiko, Ä• patti dukkaá¹-assa. Å«nakachÄ• ratte
anÄ• patti.

<656> anÄ• patti \Be 379/ --- chÄ• rattaá¹ƒ vippavasati, Å«nakachÄ• rattaá¹ƒ vippavasati, c
vippavasitvÄ• puna gÄ• masÄ«maá¹ƒ okkamitvÄ• vasitvÄ• pakkamati, anto chÄ• rattaá¹ƒ
nassati, vinassati, á¸• ayhati, acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, bhikkhusan
ummattakassa, Ä• dikammikassÄ• ti.

sÄ• saá¹…kasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. pariá¹‡atasikkhÄ• padaá¹ƒ

<657> tena \Se II 149/ \Ee III 265/ \Ne 393/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±atarass
sacÄ«varabhattaá¹ƒ paá¹-iyattaá¹ƒ hoti --- ``bhojetvÄ• cÄ«varena acchÄ• dessÄ• mÄ• â€™
chabbaggiyÄ• bhikkhÅ« yena so pÅ«go tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• taá¹ƒ
``dethÄ• vuso, amhÄ• kaá¹ƒ imÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti. ``na mayaá¹ƒ, bhante, dass
anuvassaá¹ƒ sacÄ«varabhikkhÄ• paÃ±Ã±attÄ• â€™â€™ ti. ``bahÅ«, Ä• vuso, saá¹…ghass
bhattÄ• {bhaddÄ• (Katthaci) }. mayaá¹ƒ tumhe nissÄ• ya tumhe sampassantÄ• idha vihar
na dassatha, atha ko carahi amhÄ• kaá¹ƒ dassati? dethÄ• vuso, amhÄ• kaá¹ƒ imÄ• ni cÄ«v
so pÅ«go chabbaggiyehi bhikkhÅ«hi nippÄ«á¸·iyamÄ• no yathÄ• paá¹-iyattaá¹ƒ cÄ«varaá¹ƒ
bhikkhÅ«naá¹ƒ datvÄ• saá¹…ghaá¹ƒ bhattena parivisi. ye te bhikkhÅ« jÄ• nanti saá¹…ghas
paá¹-iyattaá¹ƒ, na ca jÄ• nanti chabbaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dinnanti, te evamÄ• haá
``oá¹‡ojethÄ• vuso, saá¹…ghassa cÄ«varaâ€™â€™ nti. ``natthi, bhante. yathÄ• paá¹-iyatta
chabbaggiyÄ• attano pariá¹‡Ä• mesuâ€™â€™ nti. ye te bhikkhÅ« appicchÄ• ... te ujjhÄ• y

--- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹
pariá¹‡Ä• messantÄ«â€™â€™ ti \Se II 150/! atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« a
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkha
saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä• methÄ• â€™â€™ ti? ``saccaá¹ƒ,
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , jÄ• naá¹ƒ saá¹…ghik
attano \Be 380/ pariá¹‡Ä• messatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<658> __ ``yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pari
pÄ• cittiyaâ€™â€™ _nti.

<659> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... aya imasmiá¹ƒ atthe adhi

{Vin IV 491} __jÄ• nÄ• ti_ \Ne 394/ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti aÃ±Ã±e vÄ• tassa Ä

{Vin IV 491} __saá¹…ghikaá¹ƒ_ \Ee III 266/ nÄ• ma saá¹…ghassa dinnaá¹ƒ hoti pariccattaá

{Vin IV 491} __lÄ• bho_ nÄ• ma cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhes
cuá¹‡á¹‡apiá¹‡á¸• opi, dantakaá¹-á¹-hampi, dasikasuttampi.

{Vin IV 491} __pariá¹‡ataá¹ƒ_ nÄ• ma dassÄ• ma karissÄ• mÄ• ti vÄ• cÄ• bhinnÄ• hoti.

attano pariá¹‡Ä• meti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitab
gaá¹‡assa vÄ• puggalassa vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ
saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä• mitaá¹ƒ nissaggiyaá¹ƒ. imÄ• haá
nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... Ä• yasmato dammÄ«ti.

<660> pariá¹‡ate \Se II 151/ pariá¹‡atasaÃ±Ã±Ä« attano pariá¹‡Ä• meti, nissaggiyaá¹ƒ pÄ•

pariá¹‡ate vematiko attano pariá¹‡Ä• meti, Ä• patti dukkaá¹-assa. pariá¹‡ate apariá¹‡atasaÃ
pariá¹‡Ä• meti, anÄ• patti. saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghassa vÄ• cetiyass
dukkaá¹-assa. cetiyassa pariá¹‡ataá¹ƒ aÃ±Ã±acetiyassa vÄ• saá¹…ghassa vÄ• puggalass
Ä• patti dukkaá¹-assa. puggalassa pariá¹‡ataá¹ƒ aÃ±Ã±apuggalassa vÄ• saá¹…ghassa vÄ
pariá¹‡Ä• meti, Ä• patti dukkaá¹-assa. apariá¹‡ate pariá¹‡atasaÃ±Ã±Ä«, Ä• patti dukkaá¹-as
vematiko, Ä• patti dukkaá¹-assa. apariá¹‡ate apariá¹‡atasaÃ±Ã±Ä«, anÄ• patti.

<661> anÄ• patti \Be 381/ kattha demÄ• ti pucchiyamÄ• no yattha tumhÄ• kaá¹ƒ deyyadha
paá¹-isaá¹…khÄ• raá¹ƒ vÄ• labheyya ciraá¹-á¹-hitiko vÄ• assa yattha vÄ• pana tumhÄ• ka

tattha dethÄ• ti bhaá¹‡ati, ummattakassa, Ä• dikammikassÄ• ti.

pariá¹‡atasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

pattavaggo tatiyo.

tassuddÄ• naá¹ƒ \Ne 395/ ---

dve ca pattÄ• ni bhesajjaá¹ƒ, vassikÄ• dÄ• napaÃ±camaá¹ƒ.

sÄ• maá¹ƒ vÄ• yÄ• panacceko, sÄ• saá¹…kaá¹ƒ saá¹…ghikena cÄ• ti ||

<662> uddiá¹-á¹-hÄ• \Se II 152/ kho, Ä• yasmanto, tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhamm
pucchÄ• mi --- `kaccittha parisuddhÄ• â€™ ? dutiyampi pucchÄ• mi --- `kaccittha parisuddh
pucchÄ• mi --- `kaccittha parisuddhÄ• â€™ ? parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«

nissaggiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

pÄ• rÄ• jikapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

pÄ• cittiyapÄ• á¸·i

5. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padaá¹ƒ

ime \Se II 153/ kho panÄ• yasmanto dvenavuti pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<1> tena \Ee IV 1/ \Be 1/ \Ne 1/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena hatthako sakyaputto vÄ• dakk
saddhiá¹ƒ sallapanto \Ne 2/ avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• ti, a
paá¹-icarati, sampajÄ• namusÄ• bhÄ• sati, saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• deti. titthiyÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma hatthako sakyaputto amhehi saddhiá¹ƒ sallapanto avajÄ•
paá¹-ijÄ• nissati, paá¹-ijÄ• nitvÄ• avajÄ• nissati, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarissati, sampa
bhÄ• sissati, saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• dessatÄ«â€™â€™ ti!

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ titthiyÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ•
bhikkhÅ« yena hatthako sakyaputto tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• hatthakaá
etadavocuá¹ƒ --- ``saccaá¹ƒ kira tvaá¹ƒ, Ä• vuso hatthaka, titthiyehi saddhiá¹ƒ sallapanto av
paá¹-ijÄ• nÄ• si, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• si, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarasi, sampajÄ•
saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• desÄ«â€™â€™ ti? ``ete kho, Ä• vuso, titthiyÄ• \Be 2/ nÄ
neva tesaá¹ƒ jayo \Se II 154/ dÄ• tabboâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te uj
vipÄ• centi --- ``kathaÃ±hi nÄ• ma hatthako sakyaputto titthiyehi saddhiá¹ƒ sallapanto avajÄ
paá¹-ijÄ• nissati, paá¹-ijÄ• nitvÄ• \Ee IV 2/ avajÄ• nissati, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarissa
bhÄ• sissati, saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• dessatÄ«â€™â€™ ti!

atha kho te bhikkhÅ« hatthakaá¹ƒ sakyaputtaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavat
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…
hatthakaá¹ƒ sakyaputtaá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira tvaá¹ƒ, hatthaka, titthiyehi saddhi
avajÄ• nitvÄ• paá¹-ijÄ• nÄ• si, paá¹-ijÄ• nitvÄ• avajÄ• nÄ• si, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-ica

bhÄ• sasi, saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• desÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, titthiyehi saddhiá¹ƒ sallapanto a
paá¹-ijÄ• nissasi, paá¹-ijÄ• nitvÄ• avajÄ• nissasi, aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarissasi, sam
bhÄ• sissasi, saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• dessasi! netaá¹ƒ, moghapurisa, appasannÄ
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<2> __ ``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™ _nti.

<3> __sampajÄ• namusÄ• vÄ• do_ nÄ• ma visaá¹ƒvÄ• danapurekkhÄ• rassa vÄ• cÄ• , gir
vÄ• casikÄ• viÃ±Ã±atti, aá¹-á¹-ha anariyavohÄ• rÄ• --- adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meti, a
meti, amutaá¹ƒ mutaá¹ƒ \Ne 3/ meti, aviÃ±Ã±Ä• taá¹ƒ viÃ±Ã±Ä• taá¹ƒ meti, diá¹-á¹-haá¹ƒ ad
sutaá¹ƒ assutaá¹ƒ meti \Se II 155/, mutaá¹ƒ amutaá¹ƒ meti, viÃ±Ã±Ä• taá¹ƒ aviÃ±Ã±Ä• taá¹

__adiá¹-á¹-haá¹ƒ_ nÄ• ma na cakkhunÄ• diá¹-á¹-haá¹ƒ. __assutaá¹ƒ_ nÄ• ma na sotena su
ghÄ• nena ghÄ• yitaá¹ƒ, na jivhÄ• ya sÄ• yitaá¹ƒ, na kÄ• yena phuá¹-á¹-haá¹ƒ. __aviÃ±Ã±Ä
viÃ±Ã±Ä• taá¹ƒ. __diá¹-á¹-haá¹ƒ_ nÄ• ma cakkhunÄ• diá¹-á¹-haá¹ƒ. __sutaá¹ƒ_ nÄ• ma so
nÄ• ma ghÄ• nena ghÄ• yitaá¹ƒ, jivhÄ• ya sÄ• yitaá¹ƒ, kÄ• yena phuá¹-á¹-haá¹ƒ. __viÃ±Ã±
viÃ±Ã±Ä• taá¹ƒ.

<4> tÄ«hÄ• kÄ• rehi ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ• bha
pÄ• cittiyassa --- pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``m
ti, bhaá¹‡itassa hoti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti.

catÅ«hÄ• kÄ• rehi \Be 3/ ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ•
pÄ• cittiyassa --- pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``m
ti, bhaá¹‡itassa hoti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ.

paÃ±cahÄ• kÄ• rehi ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ• bha
pÄ• cittiyassa --- pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``m
ti, bhaá¹‡itassa hoti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinid

chahÄ• kÄ• rehi \Ee IV 3/ ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ•
pÄ• cittiyassa --- pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``m
ti, bhaá¹‡itassa hoti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti \Se II 156/, vinidhÄ• ya diá¹-á¹-
khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ.

sattahÄ• kÄ• rehi ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ• bhaá¹‡
pÄ• cittiyassaâ€™â€™ --- pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antass

bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itassa hoti ``musÄ• mayÄ• bhaá¹‡itaâ€™â€™ nti, vinidh
vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

<5> tÄ«hÄ• kÄ• rehi ``assutaá¹ƒ sutaá¹ƒ meâ€™â€™ ti ... pe ... amutaá¹ƒ mutaá¹ƒ meti ... p
\Ne 4/ viÃ±Ã±Ä• taá¹ƒ meti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• cittiyassa --- pu
bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itas
bhaá¹‡itaâ€™â€™ nti.

catÅ«hÄ• kÄ• rehi ... pe ... paÃ±cahÄ• kÄ• rehi ... pe ... chahÄ• kÄ• rehi ... pe ... sattahÄ• k
``aviÃ±Ã±Ä• taá¹ƒ viÃ±Ã±Ä• taá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• pa
hoti ``musÄ•  bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™
mayÄ• bhaá¹‡itanti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vi

<6> tÄ«hÄ• kÄ• rehi ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haÃ±ca me sutaÃ±cÄ• â€™â€™ ti sampajÄ• n
pÄ• cittiyassa ... pe ... tÄ«hÄ• kÄ• rehi ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haÃ±ca me mutaÃ±cÄ• â€™
bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ... tÄ«hÄ• kÄ• rehi ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haÃ±
viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti \Se II 157/ sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ•
tÄ«hÄ• kÄ• rehi adiá¹-á¹-haá¹ƒ ``diá¹-á¹-haÃ±ca me sutaÃ±ca mutaÃ±cÄ• â€™â€™ ti ... pe
adiá¹-á¹-haá¹ƒ ``diá¹-á¹-haÃ±ca me sutaÃ±ca viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ
``diá¹-á¹-haÃ±ca me sutaÃ±ca mutaÃ±ca viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti sampajÄ• namusÄ
pÄ• cittiyassa ... pe ....

tÄ«hÄ• kÄ• rehi assutaá¹ƒ ``sutaÃ±ca me mutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi a
viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi assutaá¹ƒ ``sutaÃ±ca me diá¹-á¹-ha
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ... tÄ«hÄ• kÄ• rehi assutaá
viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi assutaá¹ƒ ``sutaÃ±ca me mutaÃ±ca
... pe ... tÄ«hÄ• kÄ• rehi assutaá¹ƒ ``sutaÃ±ca me mutaÃ±ca viÃ±Ã±Ä• taÃ±ca diá¹-á¹-haÃ±
sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

tÄ«hÄ• kÄ• rehi amutaá¹ƒ ``mutaÃ±ca me viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ
diá¹-á¹-haÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi amutaá¹ƒ ``mutaÃ±ca me sutaÃ±cÄ• â
bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ... tÄ«hÄ• kÄ• rehi amutaá¹ƒ ``mutaÃ±ca me viÃ
diá¹-á¹-haÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi amutaá¹ƒ ``mutaÃ±ca me viÃ±Ã±Ä• ta
pe ... tÄ«hÄ• kÄ• rehi amutaá¹ƒ ``mutaÃ±ca me viÃ±Ã±Ä• taÃ±ca diá¹-á¹-haÃ±ca sutaÃ±cÄ
bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

tÄ«hÄ• kÄ• rehi \Ne 5/ aviÃ±Ã±Ä• taá¹ƒ ``viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±cÄ• â€™â€™ t
aviÃ±Ã±Ä• taá¹ƒ ``viÃ±Ã±Ä• taÃ±ca me sutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi avi

me mutaÃ±cÄ• â€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe
aviÃ±Ã±Ä• taá¹ƒ ``viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±ca sutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«h
``viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±ca mutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi aviÃ
me diá¹-á¹-haÃ±ca sutaÃ±ca mutaÃ±cÄ• â€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antassa Ä
... pe ....

<7> tÄ«hÄ• kÄ• rehi diá¹-á¹-haá¹ƒ ``adiá¹-á¹-haá¹ƒ meâ€™â€™ ti ... pe ... sutaá¹ƒ ``assutaá
... mutaá¹ƒ ``amutaá¹ƒ meâ€™â€™ ti ... pe ... viÃ±Ã±Ä• taá¹ƒ ``aviÃ±Ã±Ä• taá¹ƒ meâ€™â€
bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

<8> tÄ«hÄ• kÄ• rehi diá¹-á¹-haá¹ƒ ``sutaá¹ƒ meâ€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi diá¹-á¹-
159/ meâ€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi diá¹-á¹-haá¹ƒ ``viÃ±Ã±Ä• taá¹ƒ meâ€™â€™ ti
bhaá¹‡antassa Ä• patti \Be 5/ pÄ• cittiyassa ... pe ... tÄ«hÄ• kÄ• rehi diá¹-á¹-haá¹ƒ ``sutaÃ±
mutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi diá¹-á¹-haá¹ƒ ``sutaÃ±ca me viÃ±Ã±Ä• taÃ
tÄ«hÄ• kÄ• rehi diá¹-á¹-haá¹ƒ ``sutaÃ±ca me mutaÃ±ca \Ee IV 4/ viÃ±Ã±Ä• taÃ±cÄ• â€™â€
bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

tÄ«hÄ• kÄ• rehi sutaá¹ƒ ``mutaá¹ƒ meâ€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi sutaá¹ƒ ``viÃ±Ã±
pe ... tÄ«hÄ• kÄ• rehi sutaá¹ƒ ``diá¹-á¹-haá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ• bhaá¹‡ant
... pe ... tÄ«hÄ• kÄ• rehi sutaá¹ƒ ``mutaÃ±ca me viÃ±Ã±Ä• taÃ±cÄ• â€™â€™ ti ... pe ... tÄ«
``mutaÃ±ca me diá¹-á¹-haÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi sutaá¹ƒ ``mutaÃ±ca m
diá¹-á¹-haÃ±cÄ• â€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... p

tÄ«hÄ• kÄ• rehi mutaá¹ƒ ``viÃ±Ã±Ä• taá¹ƒ meâ€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi mutaá¹ƒ
... pe ... tÄ«hÄ• kÄ• rehi mutaá¹ƒ ``sutaá¹ƒ meâ€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antas
pe ... tÄ«hÄ• kÄ• rehi mutaá¹ƒ ``viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±cÄ• â€™â€™ ti ... pe ...
``viÃ±Ã±Ä• taÃ±ca me sutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi mutaá¹ƒ ``viÃ±Ã±Ä•
sutaÃ±cÄ• â€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

tÄ«hÄ• kÄ• rehi viÃ±Ã±Ä• taá¹ƒ ``diá¹-á¹-haá¹ƒ meâ€™â€™ ti ... pe ... tÄ«hÄ• kÄ• rehi viÃ±
meâ€™â€™ ti \Ne 6/ ... pe ... tÄ«hÄ• kÄ• rehi viÃ±Ã±Ä• taá¹ƒ ``mutaá¹ƒ meâ€™â€™ ti sam
Ä• patti pÄ• cittiyassa ... pe ... tÄ«hÄ• kÄ• rehi viÃ±Ã±Ä• taá¹ƒ ``diá¹-á¹-haÃ±ca me sutaÃ±c
tÄ«hÄ• kÄ• rehi viÃ±Ã±Ä• taá¹ƒ ``diá¹-á¹-haÃ±ca me mutaÃ±cÄ• â€™â€™ ti ... pe ... tÄ«hÄ
``diá¹-á¹-haÃ±ca me sutaÃ±ca mutaÃ±cÄ• â€™â€™ ti sampajÄ• namusÄ• bhaá¹‡antassa
....

<9> tÄ«hÄ• kÄ• rehi diá¹-á¹-he vematiko diá¹-á¹-haá¹ƒ nokappeti, diá¹-á¹-haá¹ƒ nassarati \S
diá¹-á¹-haá¹ƒ pamuá¹-á¹-ho hoti ... pe ... sute vematiko sutaá¹ƒ nokappeti, sutaá¹ƒ nassarati

pamuá¹-á¹-ho hoti ... pe ... mute vematiko mutaá¹ƒ nokappeti, mutaá¹ƒ nassarati, mutaá¹ƒ p
pe ... viÃ±Ã±Ä• te vematiko viÃ±Ã±Ä• taá¹ƒ nokappeti, viÃ±Ã±Ä• taá¹ƒ nassarati, viÃ±Ã±Ä•
... viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±cÄ• ti ... pe ... viÃ±Ã±Ä• taá¹ƒ pamuá¹-á¹-ho hoti viÃ±Ã
sutaÃ±cÄ• ti ... pe ... viÃ±Ã±Ä• taá¹ƒ pamuá¹-á¹-ho hoti; viÃ±Ã±Ä• taÃ±ca me mutaÃ±cÄ• ti
pamuá¹-á¹-ho hoti; viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±ca sutaÃ±cÄ• ti ... pe ... viÃ±Ã±Ä• taá
hoti; viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±ca mutaÃ±cÄ• ti ... pe ... viÃ±Ã±Ä• taá¹ƒ pamuá¹-á¹-
me diá¹-á¹-haÃ±ca sutaÃ±ca mutaÃ±cÄ• ti sampajÄ• namusÄ• bhaá¹‡antassa Ä• patti pÄ•

<10> catÅ«hÄ• kÄ• rehi ... pe ... paÃ±cahÄ• kÄ• rehi ... pe ... chahÄ• kÄ• rehi ... pe ... satta
... viÃ±Ã±Ä• taá¹ƒ pamuá¹-á¹-ho hoti, viÃ±Ã±Ä• taÃ±ca me diá¹-á¹-haÃ±ca sutaÃ±ca mutaÃ
bhaá¹‡antassa Ä• patti pÄ• cittiyassa --- pubbevassa hoti ``musÄ• bhaá¹‡issaâ€™â€™ nti,
``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itassa hoti ``musÄ• \Se II 161/ mayÄ• bhaá¹‡it
diá¹-á¹-hiá¹ƒ, vinidhÄ• ya khantiá¹ƒ, vinidhÄ• ya ruciá¹ƒ, vinidhÄ• ya bhÄ• vaá¹ƒ.

<11> anÄ• patti davÄ• bhaá¹‡ati, ravÄ• bhaá¹‡ati {davÄ• ya bhaá¹‡ati, ravÄ• ya bhaá¹‡ati
bhaá¹‡ati_ nÄ• ma sahasÄ• bhaá¹‡ati. __ravÄ• bhaá¹‡ati_ nÄ• ma `aÃ±Ã±aá¹ƒ bhaá¹‡iss
bhaá¹‡atiâ€™â€™. ummattakassa, Ä• dikammikassÄ• ti.

musÄ• vÄ• dasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. omasavÄ• dasikkhÄ• padaá¹ƒ

<12> tena \Se II 162/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
\Ne 7/. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« pesalehi bhikkhÅ«hi saddhiá¹ƒ bh
{bhaá¹‡á¸• entÄ• (itipi) } pesale bhikkhÅ« omasanti --- jÄ• tiyÄ• pi, nÄ• menapi, gottenapi, k
Ä• bÄ• dhenapi, liá¹…genapi, kilesenapi, Ä• pattiyÄ• pi; hÄ«nenapi akkosena khuá¹ƒsenti v
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ
bhikkhÅ«hi saddhiá¹ƒ bhaá¹‡á¸• antÄ• pesale bhikkhÅ« \Ee IV 5/ omasissanti --- jÄ• tiyÄ• p
gottenapi, kammenapi, sippenapi, Ä• bÄ• dhenapi, liá¹…genapi, kilesenapi, Ä• pattiyÄ• pi; h
khuá¹ƒsessanti vambhessantÄ«â€™â€™ ti!

atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato et
pe ... saccaá¹ƒ kira tumhe, bhikkhave, pesalehi \Be 7/ bhikkhÅ«hi saddhiá¹ƒ bhaá¹‡á¸• antÄ
omasatha --- jÄ• tiyÄ• pi ... pe ... hÄ«nenapi akkosena khuá¹ƒsetha vambhethÄ• ti? ``sacca
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , pesalehi bhik
bhaá¹‡á¸• antÄ• pesale bhikkhÅ« omasissatha --- jÄ• tiyÄ• pi ... pe ... hÄ«nenapi akkosena
vambhessatha \Se II 163/! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya .
... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<13> ``bhÅ«tapubbaá¹ƒ, bhikkhave, takkasilÄ• yaá¹ƒ {takkasÄ«lÄ• yaá¹ƒ (Katthaci) } aÃ±Ã±
nandivisÄ• lo nÄ• ma balÄ«baddo {balivaddo (Ce), balibaddo (Se) } ahosi. atha kho, bhikkh
balÄ«baddo taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, seá¹-á¹-h
abbhutaá¹ƒ karohi --- mayhaá¹ƒ balÄ«baddo sakaá¹-asataá¹ƒ atibaddhaá¹ƒ pavaá¹-á¹-essat
bhikkhave, so brÄ• hmaá¹‡o seá¹-á¹-hinÄ• saddhiá¹ƒ sahassena abbhutaá¹ƒ akÄ• si --- ma
sakaá¹-asataá¹ƒ atibaddhaá¹ƒ pavaá¹-á¹-essatÄ«ti. atha kho, bhikkhave, so brÄ• hmaá¹‡o s
atibandhitvÄ• nandivisÄ• laá¹ƒ balÄ«baddaá¹ƒ yuÃ±jitvÄ• etadavoca --- ``gaccha, kÅ«á¹-a
}, vahassu, kÅ«á¹-Ä• â€™ ti. atha kho, bhikkhave, nandivisÄ• lo balÄ«baddo tattheva aá¹-á
bhikkhave, so brÄ• hmaá¹‡o sahassena parÄ• jito pajjhÄ• yi. atha kho, bhikkhave, nandivis
brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, brÄ• hmaá¹‡a, pajjhÄ• yasÄ«â€™â€™ ti? `ta
tayÄ• sahassena parÄ• jitoâ€™â€™ ti. `kissa pana maá¹ƒ tvaá¹ƒ, brÄ• hmaá¹‡a, akÅ«á¹-a
gaccha tvaá¹ƒ, brÄ• hmaá¹‡a, seá¹-á¹-hinÄ• saddhiá¹ƒ dvÄ«hi sahassehi abbhutaá¹ƒ karoh
balÄ«baddo sakaá¹-asataá¹ƒ atibaddhaá¹ƒ pavaá¹-á¹-essatÄ«â€™â€™ ti. ``mÄ• ca maá¹ƒ
pÄ• pesÄ«â€™â€™ ti. atha kho, bhikkhave, so brÄ• hmaá¹‡o seá¹-á¹-hinÄ• \Se II 164/ sac
abbhutaá¹ƒ akÄ• si --- ``mayhaá¹ƒ balÄ«baddo sakaá¹-asataá¹ƒ atibaddhaá¹ƒ pavaá¹-á¹-ess
bhikkhave, so brÄ• hmaá¹‡o \Ne 8/ sakaá¹-asataá¹ƒ atibandhitvÄ• nandivisÄ• laá¹ƒ balÄ«b
etadavoca --- ``accha, bhadra, vahassu, bhadrÄ• â€™â€™ ti. atha kho, bhikkhave, nandivis
sakaá¹-asataá¹ƒ atibaddhaá¹ƒ pavaá¹-á¹-esi.

{J I 1.28 nandivisÄ• lajÄ• takepi, tattha pana manuÃ±Ã±asaddo dissati} ``manÄ• pameva \B
manÄ• paá¹ƒ kudÄ• canaá¹ƒ.

manÄ• paá¹ƒ bhÄ• samÄ• nassa, garuá¹ƒ bhÄ• raá¹ƒ udabbahi.

dhanaÃ±ca naá¹ƒ alÄ• bhesi, tena ca, ttamano ahÅ«ti ||

``tadÄ• pi \Ee IV 6/ me, bhikkhave, amanÄ• pÄ• khuá¹ƒsanÄ• vambhanÄ• . kimaá¹…gaá¹
bhavissati khuá¹ƒsanÄ• vambhanÄ• ? netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• c
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<14> __ ``omasavÄ• de pÄ• cittiyaâ€™â€™ _nti.

<15> __omasavÄ• do_ nÄ• ma dasahi Ä• kÄ• rehi omasati --- jÄ• tiyÄ• pi, nÄ• menapi, gott
Ä• bÄ• dhenapi, liá¹…genapi, kilesenapi, Ä• pattiyÄ• pi, akkosenapi.

__jÄ• ti_ nÄ• ma dve jÄ• tiyo --- hÄ«nÄ• ca jÄ• ti ukkaá¹-á¹-hÄ• ca jÄ• ti. __hÄ«nÄ• _ nÄ•
caá¹‡á¸• Ä• lajÄ• ti, venajÄ• ti, nesÄ• dajÄ• ti, rathakÄ• rajÄ• ti, pukkusajÄ• ti. esÄ• hÄ«nÄ

__ukkaá¹-á¹-hÄ• _ nÄ• ma jÄ• ti --- khattiyajÄ• ti, brÄ• hmaá¹‡ajÄ• ti. esÄ• ukkaá¹-á¹-hÄ•

__nÄ• maá¹ƒ_ nÄ• ma dve nÄ• mÄ• ni --- hÄ«naÃ±ca nÄ• maá¹ƒ ukkaá¹-á¹-haÃ±ca nÄ• ma
nÄ• maá¹ƒ --- avakaá¹‡á¹‡akaá¹ƒ, javakaá¹‡á¹‡akaá¹ƒ, dhaniá¹-á¹-hakaá¹ƒ, saviá¹-á¹-hakaá
kulavaá¸• á¸• hakaá¹ƒ, tesu tesu vÄ• pana janapadesu oÃ±Ã±Ä• taá¹ƒ avaÃ±Ã±Ä• taá¹ƒ hÄ
acittÄ«kataá¹ƒ, etaá¹ƒ hÄ«naá¹ƒ nÄ• ma nÄ• maá¹ƒ. __ukkaá¹-á¹-haá¹ƒ_ nÄ• ma nÄ• maá¹
buddhappaá¹-isaá¹ƒyuttaá¹ƒ, dhammappaá¹-isaá¹ƒyuttaá¹ƒ, saá¹…ghappaá¹-isaá¹ƒyuttaá¹ƒ
janapadesu anoÃ±Ã±Ä• taá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ ahÄ«á¸·itaá¹ƒ aparibhÅ«taá¹ƒ cittÄ«kataá
nÄ• ma nÄ• maá¹ƒ.

__gottaá¹ƒ_ nÄ• ma dve gottÄ• ni --- hÄ«naÃ±ca gottaá¹ƒ ukkaá¹-á¹-haÃ±ca gottaá¹ƒ. __hÄ
--- kosiyagottaá¹ƒ, bhÄ• radvÄ• jagottaá¹ƒ, tesu tesu vÄ• pana janapadesu oÃ±Ã±Ä• taá¹ƒ
hÄ«á¸·itaá¹ƒ paribhÅ«taá¹ƒ \Ne 9/ acittÄ«kataá¹ƒ, etaá¹ƒ hÄ«naá¹ƒ nÄ• ma gottaá¹ƒ. __ukk
gottaá¹ƒ --- gotamagottaá¹ƒ, moggallÄ• nagottaá¹ƒ, kaccÄ• nagottaá¹ƒ, vÄ• siá¹-á¹-hagottaá
janapadesu anoÃ±Ã±Ä• taá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ ahÄ«á¸·itaá¹ƒ aparibhÅ«taá¹ƒ cittÄ«kataá
nÄ• ma gottaá¹ƒ.

__kammaá¹ƒ_ nÄ• ma dve kammÄ• ni --- hÄ«naÃ±ca kammaá¹ƒ ukkaá¹-á¹-haÃ±ca kammaá
--- koá¹-á¹-hakakammaá¹ƒ, pupphachaá¸• á¸• akakammaá¹ƒ, tesu tesu vÄ• pana janapadesu
avaÃ±Ã±Ä• taá¹ƒ hÄ«á¸·itaá¹ƒ paribhÅ«taá¹ƒ acittÄ«kataá¹ƒ, etaá¹ƒ hÄ«naá¹ƒ nÄ• ma kammaá¹ƒ
nÄ• ma kammaá¹ƒ --- kasi, \Be 9/ vaá¹‡ijjÄ• , gorakkhÄ• , tesu tesu vÄ• pana janapadesu a
anavaÃ±Ã±Ä• taá¹ƒ ahÄ«á¸·itaá¹ƒ aparibhÅ«taá¹ƒ cittÄ«kataá¹ƒ. etaá¹ƒ ukkaá¹-á¹-haá¹ƒ nÄ

__sippaá¹ƒ_ nÄ• ma dve sippÄ• ni --- hÄ«naÃ±ca sippaá¹ƒ ukkaá¹-á¹-haÃ±ca \Ee IV 7/ sipp
__hÄ«naá¹ƒ_ nÄ• ma sippaá¹ƒ --- naá¸·akÄ• rasippaá¹ƒ, kumbhakÄ• rasippaá¹ƒ, pesakÄ• r
cammakÄ• rasippaá¹ƒ, nahÄ• pitasippaá¹ƒ, tesu tesu vÄ• pana janapadesu oÃ±Ã±Ä• taá¹ƒ
paribhÅ«taá¹ƒ acittÄ«kataá¹ƒ. etaá¹ƒ hÄ«naá¹ƒ nÄ• ma sippaá¹ƒ. __ukkaá¹-á¹-haá¹ƒ_ nÄ• r
gaá¹‡anÄ• , lekhÄ• , tesu tesu vÄ• pana janapadesu anoÃ±Ã±Ä• taá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ
cittÄ«kataá¹ƒ, etaá¹ƒ ukkaá¹-á¹-haá¹ƒ nÄ• ma sippaá¹ƒ.

sabbepi __Ä• bÄ• dhÄ• _ hÄ«nÄ• , apica madhumeho Ä• bÄ• dho ukkaá¹-á¹-ho.

__liá¹…gaá¹ƒ_ nÄ• ma dve liá¹…gÄ• ni --- hÄ«naÃ±ca liá¹…gaá¹ƒ ukkaá¹-á¹-haÃ±ca liá¹…g
liá¹…gaá¹ƒ --- atidÄ«ghaá¹ƒ, atirassaá¹ƒ, atikaá¹‡haá¹ƒ, accodÄ• taá¹ƒ, etaá¹ƒ hÄ«naá¹ƒ nÄ
__ukkaá¹-á¹-haá¹ƒ_ nÄ• ma liá¹…gaá¹ƒ --- nÄ• tidÄ«ghaá¹ƒ, nÄ• tirassaá¹ƒ, nÄ• tikaá¹‡haá
ukkaá¹-á¹-haá¹ƒ nÄ• ma liá¹…gaá¹ƒ.

sabbepi __kilesÄ• _ hÄ«nÄ• .

sabbÄ• pi __Ä• pattiyo_ hÄ«nÄ• . apica, sotÄ• pattisamÄ• patti ukkaá¹-á¹-hÄ• .

__akkoso_ nÄ• ma dve akkosÄ• --- hÄ«no ca akkoso ukkaá¹-á¹-ho ca akkoso. __hÄ«no_ n
meá¹‡á¸• osi, goá¹‡osi, gadrabhosi, tiracchÄ• nagatosi, nerayikosi; natthi tuyhaá¹ƒ sugati, d
tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• ti, yakÄ• rena vÄ• bhakÄ• rena vÄ• , kÄ• á¹-akoá¹-acikÄ• ya v
__ukkaá¹-á¹-ho_ \Se II 167/ nÄ• ma akkoso --- paá¹‡á¸• itosi, byattosi \Ne 10/, medhÄ• vÄ«
dhammakathikosi, natthi tuyhaá¹ƒ duggati, sugatiyeva tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• ti, eso u
akkoso.

<16> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattuk
caá¹‡á¸• Ä• laá¹ƒ venaá¹ƒ nesÄ• daá¹ƒ rathakÄ• raá¹ƒ pukkusaá¹ƒ --- ``caá¹‡á¸• Ä• losi, ve
rathakÄ• rosi, pukkusosÄ«â€™â€™ ti bhaá¹‡ati {vadetÄ«ti uddeso. bhaá¹‡atÄ«ti vitthÄ• ro
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno \Be 10/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukatt
vadeti, khattiyaá¹ƒ brÄ• hmaá¹‡aá¹ƒ --- ``caá¹‡á¸• Ä• losi, venosi, nesÄ• dosi, rathakÄ• rosi
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
caá¹‡á¸• Ä• laá¹ƒ venaá¹ƒ nesÄ• daá¹ƒ rathakÄ• raá¹ƒ pukkusaá¹ƒ --- ``khattiyosi, brÄ• hm
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, khattiyaá¹ƒ brÄ• hmaá¹‡aá¹ƒ --- ``khattiyosi, \Ee IV 8/ brÄ• hmaá¹‡osÄ«â€™â€™ ti
vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<17> upasampanno \Se II 168/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá
vadeti, avakaá¹‡á¹‡akaá¹ƒ \Ne 11/ javakaá¹‡á¹‡akaá¹ƒ dhaniá¹-á¹-hakaá¹ƒ saviá¹-á¹-hakaá
--- ``avakaá¹‡á¹‡akosi, javakaá¹‡á¹‡akosi, dhaniá¹-á¹-hakosi, saviá¹-á¹-hakosi, kulavaá¸• á¸
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
buddharakkhitaá¹ƒ dhammarakkhitaá¹ƒ saá¹…gharakkhitaá¹ƒ --- ``avakaá¹‡á¹‡akosi, javaka
dhaniá¹-á¹-hakosi, saviá¹-á¹-hakosi, kulavaá¸• á¸• hakosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ
pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m

avakaá¹‡á¹‡akaá¹ƒ javakaá¹‡á¹‡akaá¹ƒ dhaniá¹-á¹-hakaá¹ƒ saviá¹-á¹-hakaá¹ƒ kulavaá¸• á¸•
``buddharakkhitosi, dhammarakkhitosi, saá¹…gharakkhitosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti
pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, buddharakkhitaá¹ƒ dhammarakkhitaá¹ƒ saá¹…gharakkhitaá¹ƒ --- ``buddharakkhitosi,
saá¹…gharakkhitosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<18> upasampanno \Se II 169/ \Be 11/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• m
hÄ«naá¹ƒ vadeti, kosiyaá¹ƒ bhÄ• radvÄ• jaá¹ƒ --- ``kosiyosi, bhÄ• radvÄ• josÄ«â€™â€™ ti
vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
gotamaá¹ƒ moggallÄ• naá¹ƒ kaccÄ• naá¹ƒ vÄ• siá¹-á¹-haá¹ƒ --- ``kosiyosi, bhÄ• radvÄ• jos
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
kosiyaá¹ƒ bhÄ• radvÄ• jaá¹ƒ --- ``gotamosi, moggallÄ• nosi, kaccÄ• nosi, vÄ• siá¹-á¹-hosÄ«
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, gotamaá¹ƒ moggallÄ• naá¹ƒ kaccÄ• naá¹ƒ vÄ• siá¹-á¹-haá¹ƒ --- ``gotamosi, moggall
vÄ• siá¹-á¹-hosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<19> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
koá¹-á¹-hakaá¹ƒ pupphachaá¸• á¸• akaá¹ƒ --- ``koá¹-á¹-hakosi, pupphachaá¸• á¸• akosÄ«â€
vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
kassakaá¹ƒ vÄ• á¹‡ijaá¹ƒ gorakkhaá¹ƒ --- ``koá¹-á¹-hakosi, pupphachaá¸• á¸• akosÄ«â€™â
vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno \Ne 12/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukat
hÄ«naá¹ƒ vadeti, koá¹-á¹-hakaá¹ƒ pupphachaá¸• á¸• akaá¹ƒ --- ``kassakosi, vÄ• á¹‡ijosi, go
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, kassakaá¹ƒ vÄ• á¹‡ijaá¹ƒ gorakkhaá¹ƒ --- ``kassakosi, vÄ• á¹‡ijosi, gorakkhosÄ«â€™

Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<20> upasampanno \Be 12/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…
vadeti, naá¸·akÄ• raá¹ƒ kumbhakÄ• raá¹ƒ pesakÄ• raá¹ƒ cammakÄ• raá¹ƒ nahÄ• pitaá¹ƒ ---
kumbhakÄ• rosi, pesakÄ• rosi, cammakÄ• rosi, nahÄ• pitosÄ«â€™â€™ ti bhaá¹‡ati, Ä• pat
pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
muddikaá¹ƒ gaá¹‡akaá¹ƒ lekhakaá¹ƒ --- ``naá¸·akÄ• rosi, kumbhakÄ• rosi, pesakÄ• rosi, ca
nahÄ• pitosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
naá¸·akÄ• raá¹ƒ kumbhakÄ• raá¹ƒ pesakÄ• raá¹ƒ cammakÄ• raá¹ƒ nahÄ• pitaá¹ƒ --- ``mud
lekhakosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
ukkaá¹-á¹-haá¹ƒ vadeti, muddikaá¹ƒ gaá¹‡akaá¹ƒ lekhakaá¹ƒ --- ``muddikosi, gaá¹‡akosi, le
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<21> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
kuá¹-á¹-hikaá¹ƒ gaá¹‡á¸• ikaá¹ƒ kilÄ• sikaá¹ƒ sosikaá¹ƒ apamÄ• rikaá¹ƒ --- ``kuá¹-á¹-hikosi,
kilÄ• sikosi, sosikosi, apamÄ• rikosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya

upasampanno \Ne 13/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukat
vadeti, madhumehikaá¹ƒ --- ``kuá¹-á¹-hikosi, gaá¹‡á¸• ikosi, kilÄ• sikosi, sosikosi, apamÄ• ri
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
kuá¹-á¹-hikaá¹ƒ gaá¹‡á¸• ikaá¹ƒ kilÄ• sikaá¹ƒ sosikaá¹ƒ apamÄ• rikaá¹ƒ --- ``madhumehikos
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno \Be 13/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukat
ukkaá¹-á¹-haá¹ƒ vadeti, madhumehikaá¹ƒ --- ``madhumehikosÄ«â€™â€™ ti bhaá¹‡ati, Ä• p
pÄ• cittiyassa.

<22> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
atidÄ«ghaá¹ƒ atirassaá¹ƒ atikaá¹‡haá¹ƒ accodÄ• taá¹ƒ \Se II 172/ --- ``atidÄ«ghosi, atirasso
accodÄ• tosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
nÄ• tidÄ«ghaá¹ƒ nÄ• tirassaá¹ƒ nÄ• tikaá¹‡haá¹ƒ nÄ• ccodÄ• taá¹ƒ --- ``atidÄ«ghosi, atiras
accodÄ• tosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
atidÄ«ghaá¹ƒ atirassaá¹ƒ atikaá¹‡haá¹ƒ accodÄ• taá¹ƒ --- ``nÄ• tidÄ«ghosi, nÄ• tirassosi, n
nÄ• ccodÄ• tosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, nÄ• tidÄ«ghaá¹ƒ nÄ• tirassaá¹ƒ nÄ• tikaá¹‡haá¹ƒ \Ee IV 9/ nÄ• ccodÄ• taá¹ƒ --- ``nÄ
nÄ• tirassosi, nÄ• tikaá¹‡hosi, nÄ• ccodÄ• tosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya,

<23> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
rÄ• gapariyuá¹-á¹-hitaá¹ƒ dosapariyuá¹-á¹-hitaá¹ƒ mohapariyuá¹-á¹-hitaá¹ƒ --- ``rÄ• gapariyu
dosapariyuá¹-á¹-hitosi, mohapariyuá¹-á¹-hitosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, v

upasampanno \Ne 14/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukat
vadeti, vÄ«tarÄ• gaá¹ƒ vÄ«tadosaá¹ƒ vÄ«tamohaá¹ƒ --- ``rÄ• gapariyuá¹-á¹-hitosi \Se II 173
dosapariyuá¹-á¹-hitosi, mohapariyuá¹-á¹-hitosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, v

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
rÄ• gapariyuá¹-á¹-hitaá¹ƒ dosapariyuá¹-á¹-hitaá¹ƒ mohapariyuá¹-á¹-hitaá¹ƒ \Be 14/ --- ``vÄ«t
vÄ«tadososi, vÄ«tamohosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• citti

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, vÄ«tarÄ• gaá¹ƒ vÄ«tadosaá¹ƒ vÄ«tamohaá¹ƒ --- ``vÄ«tarÄ• gosi, vÄ«tadososi, vÄ«ta
bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<24> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannaá¹ƒ saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannaá¹ƒ thullaccayaá¹ƒ ajjh
ajjhÄ• pannaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ ajjhÄ• pannaá¹ƒ dukkaá¹-aá¹ƒ ajjhÄ• pannaá¹ƒ dub
--- ``pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannosi, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannosi, thullaccayaá¹ƒ aj
pÄ• cittiyaá¹ƒ ajjhÄ• pannosi, pÄ• á¹-idesanÄ«yaá¹ƒ ajjhÄ• pannosi, dukkaá¹-aá¹ƒ ajjhÄ• pa
ajjhÄ• pannosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
sotÄ• pannaá¹ƒ --- ``pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannosi ... pe ... \Se II 174/ dubbhÄ• sitaá¹ƒ ajjh

bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannaá¹ƒ ... pe ... dubbhÄ• sitaá¹ƒ ajjhÄ• pannaá¹ƒ --- ``sotÄ• panno
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, sotÄ• pannaá¹ƒ --- ``sotÄ• pannosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ•

<25> upasampanno \Ne 15/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…
vadeti, oá¹-á¹-haá¹ƒ meá¹‡á¸• aá¹ƒ goá¹‡aá¹ƒ gadrabhaá¹ƒ tiracchÄ• nagataá¹ƒ nerayikaá¹
meá¹‡á¸• osi, goá¹‡osi, gadrabhosi, tiracchÄ• nagatosi, nerayikosi, natthi tuyhaá¹ƒ sugati, d
tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• citt

upasampanno \Be 15/ upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukatt
vadeti, paá¹‡á¸• itaá¹ƒ byattaá¹ƒ medhÄ• vi bahussutaá¹ƒ dhammakathikaá¹ƒ --- ``oá¹-á¹-h
goá¹‡osi, gadrabhosi, tiracchÄ• nagatosi, nerayikosi; natthi tuyhaá¹ƒ sugati, duggati yeva tu
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, oá¹-á¹-haá¹ƒ meá¹‡á¸• aá¹ƒ goá¹‡aá¹ƒ gadrabhaá¹ƒ tiracchÄ• nagataá¹ƒ nerayikaá¹
byattosi, medhÄ• vÄ«si, bahussutosi, dhammakathikosi, natthi tuyhaá¹ƒ duggati, sugati yev
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
vadeti, paá¹‡á¸• itaá¹ƒ byattaá¹ƒ medhÄ• viá¹ƒ bahussutaá¹ƒ dhammakathikaá¹ƒ --- ``paá¹‡
medhÄ• vÄ«si, bahussutosi, dhammakathikosi, natthi tuyhaá¹ƒ duggati, sugati yeva tuyhaá¹
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

<26> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
idhekacce caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti bhaá¹‡a
dukkaá¹-assa.

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
khattiyÄ• , brÄ• hmaá¹‡Ä• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-a

<27> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattu
``santi idhekacce avakaá¹‡á¹‡akÄ• javakaá¹‡á¹‡akÄ• dhaniá¹-á¹-hakÄ• saviá¹-á¹-hakÄ•

bhaá¹‡ati ... pe .... ``santi idhekacce buddharakkhitÄ• dhammarakkhitÄ• \Se II 176/ saá¹…
bhaá¹‡ati \Ne 16/ ... pe .... ``santi idhekacce kosiyÄ• bhÄ• radvÄ• jÄ• â€™â€™ ti bhaá¹‡ati
idhekacce gotamÄ• moggallÄ• nÄ• kaccÄ• nÄ• vÄ• siá¹-á¹-hÄ• â€™â€™ ti bhaá¹‡ati ... p
koá¹-á¹-hakÄ• pupphachaá¸• á¸• akÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekacce kas
gorakkhÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekacce naá¸·akÄ• rÄ• kumbhakÄ• rÄ•
cammakÄ• rÄ• nahÄ• pitÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekacce muddikÄ• gaá
bhaá¹‡ati ... pe .... ``santi idhekacce kuá¹-á¹-hikÄ• gaá¹‡á¸• ikÄ• kilÄ• sikÄ• sosikÄ• apar
bhaá¹‡ati ... pe .... ``santi idhekacce madhumehikÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi id
atidÄ«ghÄ• atirassÄ• atikaá¹‡hÄ• accodÄ• tÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhe
nÄ• tirassÄ• nÄ• tikaá¹‡hÄ• nÄ• ccodÄ• tÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekac
dosapariyuá¹-á¹-hitÄ• mohapariyuá¹-á¹-hitÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekac
vÄ«tadosÄ• vÄ«tamohÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekacce pÄ• rÄ• jikaá¹ƒ a
dubbhÄ• sitaá¹ƒ ajjhÄ• pannÄ• â€™â€™ ti bhaá¹‡ati ... pe .... ``santi idhekacce sotÄ• pann
... pe .... ``santi idhekacce oá¹-á¹-hÄ• meá¹‡á¸• Ä• goá¹‡Ä• gadrabhÄ• tiracchÄ• nagatÄ•
tesaá¹ƒ sugati, duggatiyeva tesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ•
dukkaá¹-assa.

<28> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattuk
``santi idhekacce paá¹‡á¸• itÄ• byattÄ• , medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natth
sugatiyeva tesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• y

<29> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattuk
caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti
... pe ....

upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• m
paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• â€™â€™ ti bhaá¹‡ati, Ä
dukkaá¹-assa.

<30> upasampanno upasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattuk
caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti bhaá¹‡ati ... pe ....
byattÄ• \Ne 17/ medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natthamhÄ• kaá¹ƒ duggati, su
pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

<31> upasampanno \Be 17/ anupasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹
vadeti, ... pe ... hÄ«nena ukkaá¹-á¹-haá¹ƒ vadeti ... pe ... ukkaá¹-á¹-hena hÄ«naá¹ƒ vadeti ...
ukkaá¹-á¹-hena ukkaá¹-á¹-haá¹ƒ vadeti, paá¹‡á¸• itaá¹ƒ byattaá¹ƒ medhÄ• viá¹ƒ bahussutaá
``paá¹‡á¸• itosi, byattosi, medhÄ• vÄ«si, bahussutosi, dhammakathikosi, natthi tuyhaá¹ƒ du

tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti \Se II 178/ bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ•

upasampanno anupasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti bhaá¹‡ati ... pe .... paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natthi tesaá¹ƒ duggati, pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

upasampanno anupasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti bhaá¹‡ati ... pe .... byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ•

upasampanno anupasampannaá¹ƒ khuá¹ƒsetukÄ• mo vambhetukÄ• mo maá¹…kukattukÄ• caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti bhaá¹‡ati ... pe .... byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natthamhÄ• kaá¹ƒ \Ee IV 11/ duggati, pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

<32> upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹. hÄ«naá¹ƒ vadeti, caá¹‡á¸• Ä• laá¹ƒ venaá¹ƒ nesÄ• daá¹ƒ rathakÄ• raá¹ƒ pukkusaá¹ƒ --- ``ca nesÄ• dosi, rathakÄ• rosi \Se II 179/, pukkusosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya

upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…kuka 18/ ukkaá¹-á¹-haá¹ƒ vadeti, khattiyaá¹ƒ brÄ• hmaá¹‡aá¹ƒ --- ``caá¹‡á¸• Ä• losi, venosi, nesÄ pukkusosÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dubbhÄ• sitassa.

upasampanno \Be 18/ upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá ukkaá¹-á¹-hena hÄ«naá¹ƒ vadeti, caá¹‡á¸• Ä• laá¹ƒ venaá¹ƒ nesÄ• daá¹ƒ rathakÄ• raá¹ƒ pu brÄ• hmaá¹‡osÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dubbhÄ• sitassa.

upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…kuka ukkaá¹-á¹-hena ukkaá¹-á¹-haá¹ƒ vadeti, khattiyaá¹ƒ brÄ• hmaá¹‡aá¹ƒ --- ``khattiyosi, brÄ• hm bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dubbhÄ• sitassa.

upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…kuka hÄ«naá¹ƒ vadeti ... pe ... hÄ«nena ukkaá¹-á¹-haá¹ƒ vadeti ... pe ... ukkaá¹-á¹-hena hÄ«naá¹ƒ ukkaá¹-á¹-hena ukkaá¹-á¹-haá¹ƒ vadeti, paá¹‡á¸• itaá¹ƒ byattaá¹ƒ medhÄ• viá¹ƒ bahussutaá ``paá¹‡á¸• itosi, byattosi, medhÄ• vÄ«si, bahussutosi, dhammakathikosi, natthi tuyhaá¹ƒ dug tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dubbhÄ

<33> upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na \Se II
davakamyatÄ• evaá¹ƒ vadeti, ``santi idhekacce caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathak
bhaá¹‡ati ... pe .... ``santi idhekacce paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dham
tesaá¹ƒ duggati, sugati yeva tesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ•
dubbhÄ• sitassa.

upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…kuka
vadeti, ``ye nÅ«na caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti
paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• â€™â€™ ti bhaá¹‡ati, Ä
dubbhÄ• sitassa.

upasampanno upasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…kuka
vadeti, ``na mayaá¹ƒ caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™
mayaá¹ƒ paá¹‡á¸• itÄ• \Ne 19/ byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natth
amhÄ• kaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dub

<34> upasampanno \Be 19/ anupasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo
davakamyatÄ• hÄ«nena hÄ«naá¹ƒ vadeti ... pe ... hÄ«nena ukkaá¹-á¹-haá¹ƒ vadeti ... pe ...
hÄ«naá¹ƒ vadeti ... pe ... ukkaá¹-á¹-hena ukkaá¹-á¹-haá¹ƒ vadeti, paá¹‡á¸• itaá¹ƒ byattaá¹ƒ
bahussutaá¹ƒ dhammakathikaá¹ƒ --- ``paá¹‡á¸• itosi \Se II 181/, byattosi, medhÄ• vÄ«si, ba
dhammakathikosi, natthi tuyhaá¹ƒ duggati; sugati yeva tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€
vÄ• cÄ• ya, vÄ• cÄ• ya dubbhÄ• sitassa.

upasampanno anupasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…ku
vadeti, ``santi idhekacce caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â
``santi idhekacce paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natth
yeva tesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dub

upasampanno anupasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…ku
vadeti, ``ye nÅ«na caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™ ti
paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• â€™â€™ ti bhaá¹‡ati, Ä
dubbhÄ• sitassa.

upasampanno anupasampannaá¹ƒ na khuá¹ƒsetukÄ• mo na vambhetukÄ• mo na maá¹…ku
vadeti, ``na mayaá¹ƒ caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™â€™
mayaá¹ƒ paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natthamhÄ• k
amhÄ• kaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™â€™ ti bhaá¹‡ati, Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dub

<35> anÄ• patti \Se II 182/ atthapurekkhÄ• rassa, dhammapurekkhÄ• rassa, anusÄ• sanipu
khittacittassa, vedanÄ• á¹-á¹-assa, Ä• dikammikassÄ• ti.

omasavÄ• dasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. pesuÃ±Ã±asikkhÄ• padaá¹ƒ

<36> tena \Se II 183/ \Ee IV 12/ \Ne 20/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vihar
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhik
bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ pesuÃ±Ã±aá¹ƒ up
amussa akkhÄ• yanti, imassa bhedÄ• ya; amussa sutvÄ• imassa akkhÄ• yanti, amussa bh
bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyobhÄ• vÄ• ya vepullÄ
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma cha
bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ pe
imassa sutvÄ• amussa akkhÄ• yissanti, imassa bhedÄ• ya; amussa sutvÄ• imassa akkhÄ
tena anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni b
saá¹ƒvattantÄ«â€™â€™ ti. atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhÅ«naá¹ƒ bhaá
kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ pesuÃ±Ã±aá¹ƒ upasaá¹ƒharatha, imassa sutv
bhedÄ• ya, amussa sutvÄ• imassa akkhÄ• yatha, amussa bhedÄ• ya? tena anuppannÄ• n
uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni bhiyyobhÄ• vÄ• ya vepullÄ• ya saá¹ƒvattantÄ
II 184/, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe
bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ pe
imassa sutvÄ• amussa akkhÄ• yissatha, imassa bhedÄ• ya! amussa sutvÄ• imassa akkhÄ
tena anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni b
saá¹ƒvattanti. netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya. pasannÄ• na
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<37> __ ``bhikkhupesuÃ±Ã±e pÄ• cittiyaâ€™â€™ _nti.

<38> __pesuÃ±Ã±aá¹ƒ_ nÄ• ma dvÄ«hÄ• kÄ• rehi pesuÃ±Ã±aá¹ƒ hoti --- piyakamyassa vÄ
dasahÄ• kÄ• rehi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati --- jÄ• titopi, nÄ• matopi, gottatopi, kamma
Ä• bÄ• dhatopi, liá¹…gatopi, kilesatopi, Ä• pattitopi, akkosatopi.

__jÄ• ti_ \Ne 21/ nÄ• ma dve jÄ• tiyo --- hÄ«nÄ• ca jÄ• ti ukkaá¹-á¹-hÄ• ca jÄ• ti. __hÄ«nÄ
caá¹‡á¸• Ä• lajÄ• ti venajÄ• ti nesÄ• dajÄ• ti rathakÄ• rajÄ• ti pukkusajÄ• ti \Be 21/. esÄ• h
__ukkaá¹-á¹-hÄ• _ nÄ• ma jÄ• ti --- khattiyajÄ• ti brÄ• hmaá¹‡ajÄ• ti. esÄ• ukkaá¹-á¹-hÄ• n

__akkoso_ nÄ• ma dve akkosÄ• --- hÄ«no ca akkoso ukkaá¹-á¹-ho ca akkoso. __hÄ«no_ n
meá¹‡á¸• osi, goá¹‡osi, gadrabhosi, tiracchÄ• nagatosi, nerayikosi; natthi tuyhaá¹ƒ sugati; d
tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• ti, yakÄ• rena vÄ• bhakÄ• rena vÄ• kÄ• á¹-akoá¹-acikÄ• ya v
nÄ• ma \Ee IV 13/ akkoso. __ukkaá¹-á¹-ho_ nÄ• ma akkoso --- paá¹‡á¸• itosi, byattosi, med
dhammakathikosi; natthi tuyhaá¹ƒ duggati; sugati yeva tuyhaá¹ƒ pÄ• á¹-ikaá¹…khÄ• ti. eso u
akkoso.

<39> upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒh
`caá¹‡á¸• Ä• lo veno nesÄ• do rathakÄ• ro pukkusoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti v
pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
brÄ• hmaá¹‡oâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`avakaá¹‡á¹‡ako javakaá¹‡á¹‡ako dhaniá¹-á¹-hako saviá¹-á¹-hako kulavaá¸• á¸• hakoâ€™ t
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`buddharakkhito dhammarakkhito saá¹…gharakkhitoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti
pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
bhÄ• radvÄ• joâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa

upasampanno \Se II 186/ \Ne 22/ upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá
``itthannÄ• mo taá¹ƒ `gotamo moggallÄ• no kaccÄ• no vÄ• siá¹-á¹-hoâ€™ ti bhaá¹‡atÄ«â€™
vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno \Be 22/ upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹
`koá¹-á¹-hako pupphachaá¸• á¸• akoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ•

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
vÄ• á¹‡ijo gorakkhoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• citti

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`naá¸·akÄ• ro kumbhakÄ• ro pesakÄ• ro cammakÄ• ro nahÄ• pitoâ€™ ti bhaá¹‡atÄ«â€™â€

pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
gaá¹‡ako lekhakoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiya

<40> upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒh
`kuá¹-á¹-hiko gaá¹‡á¸• iko kilÄ• siko sosiko apamÄ• rikoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• p
pÄ• cittiyassa.

upasampanno \Se II 187/ upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasa
taá¹ƒ `madhumehikoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• citt

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`atidÄ«gho atirasso atikaá¹‡ho accodÄ• toâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• y

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`nÄ• tidÄ«gho \Ne 23/ nÄ• tirasso nÄ• tikaá¹‡ho nÄ• ccodÄ• toâ€™ ti bhaá¹‡atÄ«â€™â€™
pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`rÄ• gapariyuá¹-á¹-hito dosapariyuá¹-á¹-hito mohapariyuá¹-á¹-hitoâ€™ ti bhaá¹‡atÄ«â€™â€
vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno \Be 23/ upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹
`vÄ«tarÄ• go vÄ«tadoso vÄ«tamohoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ•

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• panno, thullaccayaá¹ƒ ajjhÄ• pa
ajjhÄ• panno \Se II 188/, pÄ• á¹-idesanÄ«yaá¹ƒ ajjhÄ• panno, dukkaá¹-aá¹ƒ ajjhÄ• panno, d
ajjhÄ• pannoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`sotÄ• pannoâ€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• cittiyassa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`oá¹-á¹-ho meá¹‡á¸• o goá¹‡o gadrabho tiracchÄ• nagato nerayiko, natthi tassa sugati, dugg
pÄ• á¹-ikaá¹…khÄ• â€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• citti

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
`paá¹‡á¸• ito byatto medhÄ• vÄ« bahussuto dhammakathiko, natthi tassa duggati, sugati ye
pÄ• á¹-ikaá¹…khÄ• â€™ ti bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya pÄ• citti

<41> upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒh
idhekacce caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• , pukkusÄ• â€™ ti bhaá¹‡ati, na
taÃ±Ã±eva bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

upasampanno \Ne 24/ upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹
idhekacce khattiyÄ• brÄ• hmaá¹‡Ä• â€™ ti bhaá¹‡ati, na so aÃ±Ã±aá¹ƒ bhaá¹‡ati, taÃ±Ã±e
Ä• patti \Se II 189/ vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa ... pe ....

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
idhekacce paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natthi tesaá¹
tesaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™ ti bhaá¹‡ati, na \Be 24/ so aÃ±Ã±aá¹ƒ bhaá¹‡ati, taÃ±Ã±ev
Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™ ti bhaá¹‡ati, na so aÃ±Ã±
bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• â€™ ti bhaá¹‡ati, na so
bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati -
caá¹‡á¸• Ä• lÄ• venÄ• nesÄ• dÄ• rathakÄ• rÄ• pukkusÄ• â€™ ti bhaá¹‡ati, na so aÃ±Ã±
bhaá¹‡atÄ«â€™â€™ ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati \
mayaá¹ƒ paá¹‡á¸• itÄ• byattÄ• medhÄ• vÄ« bahussutÄ• dhammakathikÄ• , natthamhÄ• k
amhÄ• kaá¹ƒ pÄ• á¹-ikaá¹…khÄ• â€™ ti bhaá¹‡ati, na so aÃ±Ã±aá¹ƒ \Ee IV 14/ bhaá¹‡ati, t
ti. Ä• patti vÄ• cÄ• ya, vÄ• cÄ• ya dukkaá¹-assa.

<42> upasampanno upasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒh
pÄ• cittiyassa.

upasampanno \Ne 25/ upasampannassa sutvÄ• anupasampannassa pesuÃ±Ã±aá¹ƒ upasa

upasampanno anupasampannassa sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒhara

upasampanno anupasampannassa sutvÄ• anupasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒha

<43> anÄ• patti napiyakamyassa, nabhedÄ• dhippÄ• yassa, ummattakassa, Ä• dikammikas

pesuÃ±Ã±asikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. padasodhammasikkhÄ• padaá¹ƒ

<44> tena \Se II 191/ \Be 25/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« upÄ• sake padaso dhammaá
agÄ• ravÄ• appatissÄ• asabhÄ• gavuttikÄ• viharanti. ye te bhikkhÅ« appicchÄ• ... pe ... t
vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« upÄ• sake padaso dhammaá¹ƒ
bhikkhÅ«su agÄ• ravÄ• appatissÄ• asabhÄ• gavuttikÄ• viharantÄ«â€™â€™ ti. atha kho t
bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``
bhikkhave, upÄ• sake padaso dhammaá¹ƒ vÄ• cetha; upÄ• sakÄ• bhikkhÅ«su agÄ• ravÄ•
viharantÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
moghapurisÄ• , upÄ• sake padaso dhammaá¹ƒ vÄ• cessatha! upÄ• sakÄ• bhikkhÅ«su agÄ
asabhÄ• gavuttikÄ• viharanti! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ•
bhiyyobhÄ• vÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

<45> __ ``yo pana bhikkhu anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• ceyya pÄ• cittiyaâ

<46> __yo_ \Ne 26/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiâ
bhikkhÅ«ti.

__anupasampanno_ nÄ• ma bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• avaseso anupasamp

__padaso_ \Se II 192/ nÄ• ma padaá¹ƒ, \Ee IV 15/ anupadaá¹ƒ, anvakkharaá¹ƒ, anubyaÃ±ja

__padaá¹ƒ_ nÄ• ma ekato paá¹-á¹-hapetvÄ• ekato osÄ• penti. __anupadaá¹ƒ_ nÄ• ma pÄ•
ekato osÄ• penti. __anvakkharaá¹ƒ_ nÄ• ma ``rÅ«paá¹ƒ aniccaâ€™â€™ nti vuccamÄ• no,
__anubyaÃ±janaá¹ƒ_ nÄ• ma ``rÅ«paá¹ƒ aniccaâ€™â€™ nti vuccamÄ• no, ``vedanÄ• anic
nicchÄ• reti.

yaÃ±ca \Be 26/ padaá¹ƒ, yaÃ±ca anupadaá¹ƒ, yaÃ±ca anvakkharaá¹ƒ, yaÃ±ca anubyaÃ±ja

padaso {padaso dhammo (itipi) } nÄ• ma.

__dhammo_ nÄ• ma buddhabhÄ• sito, sÄ• vakabhÄ• sito, isibhÄ• sito, devatÄ• bhÄ• sito, a
dhammÅ«pasaÃ±hito.

__vÄ• ceyyÄ• _ti padena vÄ• ceti, pade pade Ä• patti pÄ• cittiyassa. akkharÄ• ya vÄ• ceti,
pÄ• cittiyassa.

<47> anupasampanne anupasampannasaÃ±Ã±Ä« padaso dhammaá¹ƒ vÄ• ceti, Ä• patti pÄ
vematiko padaso dhammaá¹ƒ vÄ• ceti, Ä• patti pÄ• cittiyassa. anupasampanne upasampan
vÄ• ceti, Ä• patti pÄ• cittiyassa.

upasampanne anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. upasampanne vematiko,
upasampanne upasampannasaÃ±Ã±Ä«, anÄ• patti.

<48> anÄ• patti ekato uddisÄ• pento, ekato sajjhÄ• yaá¹ƒ karonto \Se II 193/, yebhuyyena p
bhaá¹‡antaá¹ƒ opÄ• teti, osÄ• rentaá¹ƒ opÄ• teti, ummattakassa, Ä• dikammikassÄ• ti.

padasodhammasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. sahaseyyasikkhÄ• padaá¹ƒ

<49> tena \Se II 194/ \Ne 27/ samayena buddho bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati aggÄ• á
pana samayena upÄ• sakÄ• Ä• rÄ• maá¹ƒ Ä• gacchanti dhammassavanÄ• ya. dhamme bh
yathÄ• vihÄ• raá¹ƒ gacchanti. navakÄ• bhikkhÅ« tattheva upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ up
muá¹-á¹-hassatÄ«, asampajÄ• nÄ• , naggÄ• , vikÅ«jamÄ• nÄ• , kÄ• kacchamÄ• nÄ• seyya
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhadantÄ• muá¹-á¹-hassatÄ« asan
vikÅ«jamÄ• nÄ• kÄ• kacchamÄ• nÄ• seyyaá¹ƒ kappessantÄ«â€™â€™ ti! assosuá¹ƒ kho b
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti \Ee IV 16/ vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« anupasampannena \Be 27/
kappessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« te navake bhikkhÅ« anekapariyÄ• yena vig
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« anupasampannen
kappentÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
bhikkhave, moghapurisÄ• anupasampannena sahaseyyaá¹ƒ kappessanti! netaá¹ƒ, bhikkha
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

__ ``yo pana bhikkhu anupasampannena sahaseyyaá¹ƒ kappeyya pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<50> atha \Se II 195/ kho bhagavÄ• Ä• á¸·aviyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena kos
pakkÄ• mi. anupubbena cÄ• rikaá¹ƒ caramÄ• no yena kosambÄ« tadavasari. tatra sudaá¹ƒ
viharati badarikÄ• rÄ• me. bhikkhÅ« Ä• yasmantaá¹ƒ rÄ• hulaá¹ƒ etadavocuá¹ƒ --- ``bhagav
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ --- `na anupasampannena sahaseyyÄ• kappetabbÄ• â€™
jÄ• nÄ• hÄ«â€™â€™ ti. atha kho Ä• yasmÄ• rÄ• hulo seyyaá¹ƒ alabhamÄ• no vaccakuá¹-i
bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya yena vaccakuá¹-i tenupasaá¹…
ukkÄ• si. Ä• yasmÄ• pi rÄ• hulo ukkÄ• si. ``ko etthÄ• â€™â€™ ti? ``ahaá¹ƒ, bhagavÄ• , rÄ•
tvaá¹ƒ, rÄ• hula, idha nisinnosÄ«â€™â€™ ti? atha kho Ä• yasmÄ• rÄ• hulo bhagavato etan
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ \Ne 28/ kathaá¹ƒ katvÄ• b
``anujÄ• nÄ• mi, bhikkhave, anupasampannena dirattatirattaá¹ƒ sahaseyyaá¹ƒ kappetuá¹ƒ.
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<51> __ ``yo pana bhikkhu anupasampannena uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeyy
_nti.

<52> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adh

__anupasampanno_ nÄ• ma bhikkhuá¹ƒ á¹-hapetvÄ• avaseso anupasampanno nÄ• ma.

__uttaridirattatiratta_nti \Se II 196/ \Be 28/ atirekadirattatirattaá¹ƒ.

__sahÄ• _ti \Ee IV 17/ ekato.

__seyyÄ• _ nÄ• ma sabbacchannÄ• , sabbaparicchannÄ• , yebhuyyenacchannÄ• , yebhuy

__seyyaá¹ƒ kappeyyÄ• _ti catutthe divase atthaá¹…gate sÅ«riye, anupasampanne nipanne
Ä• patti pÄ• cittiyassa. bhikkhu nipanne, anupasampanno nipajjati, Ä• patti pÄ• cittiyassa. u
Ä• patti pÄ• cittiyassa. uá¹-á¹-hahitvÄ• punappunaá¹ƒ nipajjanti, Ä• patti pÄ• cittiyassa.

<53> anupasampanne anupasampannasaÃ±Ã±Ä« uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kapp
anupasampanne vematiko uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeti, Ä• patti pÄ• cittiyass
upasampannasaÃ±Ã±Ä« uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa

upaá¸• á¸• hacchanne upaá¸• á¸• haparicchanne, Ä• patti dukkaá¹-assa. upasampanne anu
dukkaá¹-assa. upasampanne vematiko, Ä• patti dukkaá¹-assa. upasampanne upasampanna

<54> anÄ• patti \Ne 29/ dvetisso rattiyo vasati, Å«nakadvetisso rattiyo vasati, dve rattiyo vas
rattiyÄ• purÄ• ruá¹‡Ä• nikkhamitvÄ• puna vasati, sabbacchanne, sabbaaparicchanne, sab
sabbaacchanne {vasati, sabbaacchanne sabbaaparicchanne, (Ce) }, yebhuyyena acchanne
anupasampanne nipanne bhikkhu nisÄ«dati, bhikkhu nipanne anupasampanno \Se II 197/ n
nisÄ«danti, ummattakassa, Ä• dikammikassÄ• ti.

sahaseyyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. dutiyasahaseyyasikkhÄ• padaá¹ƒ

<55> tena \Se II 198/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena Ä• yasmÄ• anuruddho kosalesu \Be 29/ janapade {ettha ambaá¹-
oloketabbÄ• } sÄ• vatthiá¹ƒ gacchanto sÄ• yaá¹ƒ aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ upagacchi. ten
gÄ• me aÃ±Ã±atarissÄ• itthiyÄ• Ä• vasathÄ• gÄ• raá¹ƒ paÃ±Ã±attaá¹ƒ hoti. atha kho Ä• y
itthÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ itthiá¹ƒ etadavoca --- ``sace te, bhagini,
ekarattaá¹ƒ Ä• vasathÄ• gÄ• reâ€™â€™ ti. ``vaseyyÄ• tha, bhanteâ€™â€™ ti. aÃ±Ã±epi a
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• taá¹ƒ itthiá¹ƒ etadavocuá¹ƒ --- ``sace te, ayye,
ekarattaá¹ƒ Ä• vasathÄ• gÄ• reâ€™â€™ ti \Ee IV 18/. ``eso kho ayyo samaá¹‡o paá¹-hama
anujÄ• nÄ• ti, vaseyyÄ• thÄ• â€™â€™ ti. atha kho te addhikÄ• yenÄ• yasmÄ• anuruddho
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavocuá¹ƒ --- ``sace te, bhante, aga
Ä• vasathÄ• gÄ• reâ€™â€™ ti. ``vaseyyÄ• tha, Ä• vusoâ€™â€™ ti. atha kho sÄ• itthÄ« Ä•
dassanena paá¹-ibaddhacittÄ• ahosi. atha kho sÄ• itthÄ« yenÄ• yasmÄ• anuruddho tenup
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``ayyo, bhante, imehi mar
phÄ• su viharissati. sÄ• dhÄ• haá¹ƒ, bhante, ayyassa \Se II 199/ maÃ±cakaá¹ƒ abbhantaraá
nti. adhivÄ• sesi kho Ä• yasmÄ• anuruddho tuá¹‡hÄ«bhÄ• vena. atha kho sÄ• itthÄ« Ä• ya
maÃ±cakaá¹ƒ abbhantaraá¹ƒ paÃ±Ã±apetvÄ• alaá¹…katappaá¹-iyattÄ• gandhagandhinÄ«
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``ayyo
dassanÄ«yo pÄ• sÄ• diko, ahaá¹ƒ camhi abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• . sÄ• dh
pajÄ• pati bhaveyyaâ€™â€™ nti. evaá¹ƒ vutte Ä• yasmÄ• anuruddho tuá¹‡hÄ« ahosi. dutiy
tatiyampi kho sÄ• itthÄ« Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``ayyo, bhante, abhir
pÄ• sÄ• diko, ahaÃ±camhi abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• . sÄ• dhu, bhante, ayy
{sampaá¹-icchatu (Se) } sabbaÃ±ca sÄ• pateyyaâ€™â€™ nti. tatiyampi kho Ä• yasmÄ• anu
kho sÄ• itthÄ« sÄ• á¹-akaá¹ƒ nikkhipitvÄ• Ä• yasmato anuruddhassa purato caá¹…kamatip
nisÄ«datipi seyyampi kappeti. atha kho Ä• yasmÄ• anuruddho indriyÄ• ni okkhipitvÄ• taá¹ƒ
napi Ä• lapi. atha kho \Be 30/ sÄ• itthÄ« --- ``acchariyaá¹ƒ vata bho, abbhutaá¹ƒ vata bho! l
satenapi sahassenapi pahiá¹‡anti. ayaá¹ƒ pana samaá¹‡o --- mayÄ• sÄ• maá¹ƒ yÄ• ciyam
paá¹-icchituá¹ƒ sabbaÃ±ca sÄ• pateyyaâ€™â€™ nti sÄ• á¹-akaá¹ƒ nivÄ• setvÄ• Ä• yasma

\Se II 200/ nipatitvÄ• Ä• yasmantaá¹ƒ anuruddhaá¹ƒ etadavoca --- ``accayo maá¹ƒ, bhante
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ yÄ• haá¹ƒ evamakÄ• siá¹ƒ. tassÄ
accayato paá¹-iggaá¹‡hÄ• tu Ä• yatiá¹ƒ saá¹ƒvarÄ• yÄ• â€™â€™ ti. ``taggha tvaá¹ƒ, bhagin
yathÄ• bÄ• laá¹ƒ yathÄ• mÅ«á¸·haá¹ƒ yathÄ• akusalaá¹ƒ yÄ• tvaá¹ƒ evamakÄ• si. yato ca
accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ \Ee IV 19/ paá¹-ikarosi, taá¹ƒ te mayaá¹ƒ pa
hesÄ• , bhagini, ariyassa vinaye yo accayaá¹ƒ accayato disvÄ• yathÄ• dhammaá¹ƒ paá¹-ik
saá¹ƒvaraá¹ƒ Ä• pajjatÄ«â€™â€™ ti.

atha kho sÄ• itthÄ« tassÄ• rattiyÄ• accayena Ä• yasmantaá¹ƒ anuruddhaá¹ƒ paá¹‡Ä«tena
sahatthÄ• santappetvÄ• sampavÄ• retvÄ• , Ä• yasmantaá¹ƒ anuruddhaá¹ƒ bhuttÄ• viá¹ƒ c
abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho taá¹ƒ itthiá¹ƒ Ä• yasmÄ
kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho sÄ• itthÄ« --- Ä
dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• --- Ä• y
etadavoca --- ``abhikkantaá¹ƒ, bhante, abhikkantaá¹ƒ, bhante! seyyathÄ• pi, bhante, nikkujji
ukkujjeyya, paá¹-icchannaá¹ƒ vÄ• vivareyya, mÅ«á¸·hassa vÄ• maggaá¹ƒ Ä• cikkheyya, an
telapajjotaá¹ƒ dhÄ• reyya --- cakkhumanto rÅ«pÄ• ni \Se II 201/ dakkhantÄ«ti, evamevaá¹ƒ
anekapariyÄ• yena dhammo pakÄ• sito. esÄ• haá¹ƒ, bhante, taá¹ƒ bhagavantaá¹ƒ saraá¹‡a
bhikkhusaá¹…ghaÃ±ca. upÄ• sikaá¹ƒ maá¹ƒ ayyo dhÄ• retu ajjatagge pÄ• á¹‡upetaá¹ƒ sara

atha kho Ä• yasmÄ• anuruddho sÄ• vatthiyaá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• i
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• a
sahaseyyaá¹ƒ kappessatÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• yasmantaá¹ƒ anuruddhaá¹
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, anurudd
31/ sahaseyyaá¹ƒ kappesÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti \Be 31/. vigarah
kathaÃ±hi nÄ• ma tvaá¹ƒ, anuruddha, mÄ• tugÄ• mena sahaseyyaá¹ƒ kappessasi! netaá¹ƒ,
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• i

<56> __ ``yo pana bhikkhu mÄ• tugÄ• mena sahaseyyaá¹ƒ kappeyya pÄ• cittiyaâ€™â€™ _

<57> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adh

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« {yakkhinÄ« (Katthaci) }, na petÄ«, na
tadahujÄ• tÄ• pi dÄ• rikÄ• , pageva mahattarÄ«.

__sahÄ• _ti ekato.

__seyyÄ• _ nÄ• ma sabbacchannÄ• , sabbaparicchannÄ• , yebhuyyenacchannÄ• , yebhuy

__seyyaá¹ƒ_ \Ee IV 20/__ kappeyyÄ• _ti atthaá¹…gate sÅ«riye, mÄ• tugÄ• me nipanne bhi
II 202/ pÄ• cittiyassa. bhikkhu nipanne mÄ• tugÄ• mo nipajjati, Ä• patti pÄ• cittiyassa. ubho
Ä• patti pÄ• cittiyassa. uá¹-á¹-hahitvÄ• punappunaá¹ƒ nipajjanti, Ä• patti pÄ• cittiyassa.

<58> mÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä« sahaseyyaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa
sahaseyyaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa. mÄ• tugÄ• me amÄ• tugÄ• masaÃ±Ã±Ä« sah
pÄ• cittiyassa.

upaá¸• á¸• hacchanne upaá¸• á¸• haparicchanne, Ä• patti dukkaá¹-assa. yakkhiyÄ• vÄ• pe
tiracchÄ• nagatitthiyÄ• vÄ• sahaseyyaá¹ƒ kappeti, Ä• patti dukkaá¹-assa. amÄ• tugÄ• me
dukkaá¹-assa. amÄ• tugÄ• me vematiko, Ä• patti dukkaá¹-assa. amÄ• tugÄ• me amÄ• tugÄ

<59> anÄ• patti \Ne 32/ sabbacchanne sabbaaparicchanne, sabbaparicchanne sabbaaccha
sabbaaparicchanne, (Ce) }, yebhuyyena acchanne, yebhuyyena aparicchanne, mÄ• tugÄ• n
\Be 32/, bhikkhu nipanne mÄ• tugÄ• mo nisÄ«dati, ubho vÄ• nisÄ«danti, ummattakassa, Ä•

dutiyasahaseyyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. dhammadesanÄ• sikkhÄ• padaá¹ƒ

<60> tena \Se II 203/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« sÄ• vatthiyaá¹ƒ kulÅ«pako hoti, bahukÄ• n
kho Ä• yasmÄ• udÄ• yÄ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya y
tenupasaá¹…kami. tena kho pana samayena gharaá¹‡Ä« nivesanadvÄ• re nisinnÄ• hoti, gh
nisinnÄ• hoti. atha kho Ä• yasmÄ• udÄ• yÄ« yena gharaá¹‡Ä« tenupasaá¹…kami; upasaá
upakaá¹‡á¹‡ake dhammaá¹ƒ desesi. atha kho gharasuá¹‡hÄ• ya etadahosi --- ``ki nu kho so
udÄ• hu obhÄ• satÄ«â€™â€™ ti?

atha kho Ä• yasmÄ• udÄ• yÄ« gharaá¹‡iyÄ• upakaá¹‡á¹‡ake dhammaá¹ƒ desetvÄ• yena
upasaá¹…kamitvÄ• gharasuá¹‡hÄ• ya upakaá¹‡á¹‡ake dhammaá¹ƒ desesi. atha kho ghara
nu kho so samaá¹‡o gharasuá¹‡hÄ• ya jÄ• ro udÄ• hu obhÄ• satÄ«â€™â€™ ti \Ee IV 21/?
gharasuá¹‡hÄ• ya upakaá¹‡á¹‡ake dhammaá¹ƒ desetvÄ• pakkÄ• mi. atha kho gharaá¹‡Ä«
``he je, kiá¹ƒ te eso samaá¹‡o avocÄ• â€™â€™ ti? ``dhammaá¹ƒ me, ayye, desesiâ€™â€™
avocÄ• â€™â€™ ti? ``mayhampi dhammaá¹ƒ desesÄ«â€™â€™ ti. tÄ• \Se II 204/ ujjhÄ• ya
``kathaÃ±hi nÄ• ma ayyo udÄ• yÄ« mÄ• tugÄ• massa upakaá¹‡á¹‡ake dhammaá¹ƒ desess
vivaá¹-ena dhammo desetabboâ€™â€™ ti?

assosuá¹ƒ kho bhikkhÅ« tÄ• saá¹ƒ itthÄ«naá¹ƒ ujjhÄ• yantÄ«naá¹ƒ khiyyantÄ«naá¹ƒ vipÄ• c
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• u
dhammaá¹ƒ desessatÄ«â€™â€™ ti! atha kho te bhikkhÅ« \Be 33/ Ä• yasmantaá¹ƒ udÄ• yiá
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi,
dhammaá¹ƒ desesÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhag
33/ nÄ• ma tvaá¹ƒ, moghapurisa, mÄ• tugÄ• massa dhammaá¹ƒ desessasi. netaá¹ƒ mogha
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

__ ``yo pana bhikkhu mÄ• tugÄ• massa dhammaá¹ƒ deseyya pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<61> tena kho pana samayena upÄ• sikÄ• bhikkhÅ« passitvÄ• etadavocuá¹ƒ --- ``iá¹…ghÄ
desethÄ• â€™â€™ ti. ``na, bhaginÄ«, kappati mÄ• tugÄ• massa dhammaá¹ƒ desetuâ€™â€
chappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desetha, sakkÄ• ettakenapi dhammo aÃ±Ã±Ä• tuâ€™â
mÄ• tugÄ• massa dhammaá¹ƒ desetuâ€™â€™ nti. kukkuccÄ• yantÄ• na desesuá¹ƒ. upÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• amhehi yÄ• ciyamÄ• nÄ• dhammaá¹ƒ na desess
bhikkhÅ« tÄ• saá¹ƒ upÄ• sikÄ• naá¹ƒ \Se II 205/ ujjhÄ• yantÄ«naá¹ƒ khiyyantÄ«naá¹ƒ vipÄ•
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne et
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, mÄ• tugÄ
dhammaá¹ƒ desetuá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha

__ ``yo pana bhikkhÅ« mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ deseyya

evaÃ±cidaá¹ƒ \Ee IV 22/ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<62> tena kho pana samayena chabbaggiyÄ• bhikkhÅ« --- ``bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ
chappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desetuâ€™â€™ nti te aviÃ±Ã±uá¹ƒ purisaviggahaá¹ƒ u
uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desenti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ
vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« aviÃ±Ã±uá¹ƒ purisaviggahaá¹ƒ
mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desessantÄ«â€™â€™ ti!

atha \Be 34/ kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhaga
Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, aviÃ±Ã±uá¹ƒ purisaviggahaá¹ƒ upa
mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desethÄ• â€™â€™ ti? ``saccaá
\Ne 34/ buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , aviÃ±Ã±uá¹ƒ
upanisÄ«dÄ• petvÄ• mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desessath
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

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<63> __ ``yo pana bhikkhu mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ dese
purisaviggahena, pÄ• cittiyaâ€™â€™ _nti.

<64> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adh

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«; na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• ; viÃ±
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituá¹ƒ.

__uttarichappaÃ±cavÄ• cÄ• hÄ«_ti atirekachappaÃ±cavÄ• cÄ• hi.

__dhammo_ nÄ• ma buddhabhÄ• sito, sÄ• vakabhÄ• sito, isibhÄ• sito, devatÄ• bhÄ• sito, a
dhammÅ«pasaÃ±hito.

__deseyyÄ• _ti padena deseti, pade pade Ä• patti pÄ• cittiyassa. akkharÄ• ya deseti, akkha
pÄ• cittiyassa.

__aÃ±Ã±atra viÃ±Ã±unÄ• purisaviggahenÄ• _ti á¹-hapetvÄ• viÃ±Ã±uá¹ƒ purisaviggahaá¹ƒ
purisaviggaho, paá¹-ibalo hoti subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä

<65> mÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä« uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ dese
purisaviggahena, Ä• patti pÄ• cittiyassa. mÄ• tugÄ• me vematiko uttarichappaÃ±cavÄ• cÄ•
aÃ±Ã±atra viÃ±Ã±unÄ• purisaviggahena, Ä• patti pÄ• cittiyassa. mÄ• tugÄ• me amÄ• tugÄ
uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ deseti, aÃ±Ã±atra viÃ±Ã±unÄ• purisaviggahena, A

yakkhiyÄ• \Be 35/ \Ne 35/ vÄ• petiyÄ• vÄ• paá¹‡á¸• akassa vÄ• \Ee IV 23/ tiracchÄ• nag
vÄ• uttarichappaÃ±cavÄ• cÄ• hi \Se II 207/ dhammaá¹ƒ deseti, aÃ±Ã±atra viÃ±Ã±unÄ• pu
dukkaá¹-assa. amÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. amÄ• tugÄ
dukkaá¹-assa. amÄ• tugÄ• me amÄ• tugÄ• masaÃ±Ã±Ä«, anÄ• patti.

<66> anÄ• patti viÃ±Ã±unÄ• purisaviggahena, chappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ deseti, A
dhammaá¹ƒ deseti, uá¹-á¹-hahitvÄ• puna nisÄ«ditvÄ• deseti, mÄ• tugÄ• mo uá¹-á¹-hahitvÄ
deseti, aÃ±Ã±assa mÄ• tugÄ• massa deseti, paÃ±haá¹ƒ pucchati, paÃ±haá¹ƒ puá¹-á¹-ho ka
bhaá¹‡antaá¹ƒ mÄ• tugÄ• mo suá¹‡Ä• ti, ummattakassa, Ä• dikammikassÄ• ti.

dhammadesanÄ• sikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. bhÅ«tÄ• rocanasikkhÄ• padaá¹ƒ

<67> {Vin III 193} tena \Se II 208/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena sambahulÄ• sandiá¹-á¹-hÄ• saml
nadiyÄ• tÄ«re vassaá¹ƒ upagacchiá¹ƒsu. tena kho pana samayena vajjÄ« dubbhikkhÄ• ho
setaá¹-á¹-hikÄ• salÄ• kÄ• vuttÄ• , na sukarÄ• uÃ±chena paggahena yÄ• petuá¹ƒ. atha kho
etadahosi --- ``etarahi kho vajjÄ« dubbhikkhÄ• --- dvÄ«hitikÄ• setaá¹-á¹-hikÄ• salÄ• kÄ• v
uÃ±chena paggahena yÄ• petuá¹ƒ. kena nu kho mayaá¹ƒ upÄ• yena samaggÄ• sammoda
vassaá¹ƒ vaseyyÄ• ma, na ca piá¹‡á¸• akena kilameyyÄ• mÄ• â€™â€™ ti? ekacce evamÄ•
Ä• vuso, gihÄ«naá¹ƒ kammantaá¹ƒ adhiá¹-á¹-hema. evaá¹ƒ te amhÄ• kaá¹ƒ dÄ• tuá¹ƒ maÃ±
samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasissÄ• ma, na c
ti. ekacce evamÄ• haá¹ƒsu --- ``alaá¹ƒ, Ä• vuso, kiá¹ƒ gihÄ«naá¹ƒ kammantaá¹ƒ adhiá¹-á¹-h
Ä• vuso, gihÄ«naá¹ƒ dÅ«teyyaá¹ƒ harÄ• ma. evaá¹ƒ te amhÄ• kaá¹ƒ dÄ• tuá¹ƒ maÃ±Ã±issa
sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasissÄ• ma, na ca piá¹‡á¸• a
ekacce evamÄ• haá¹ƒsu --- ``alaá¹ƒ, Ä• vuso; \Be 36/ kiá¹ƒ gihÄ«naá¹ƒ kammantaá¹ƒ adhiá
gihÄ«naá¹ƒ dÅ«teyyaá¹ƒ haá¹-ena! handa mayaá¹ƒ, Ä• vuso, gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±a
vaá¹‡á¹‡aá¹ƒ bhÄ• sissÄ• ma \Se II 209/ --- `asuko bhikkhu paá¹-hamassa jhÄ• nassa \Ee I
bhikkhu dutiyassa jhÄ• nassa lÄ• bhÄ«, asuko bhikkhu tatiyassa jhÄ• nassa lÄ• bhÄ«, asuk
jhÄ• nassa \Ne 36/ lÄ• bhÄ«, asuko bhikkhu sotÄ• panno, asuko bhikkhu sakadÄ• gÄ• mÄ«
asuko bhikkhu arahÄ• , asuko bhikkhu tevijjo, asuko bhikkhu chaá¸·abhiÃ±Ã±oti. evaá¹ƒ te a
maÃ±Ã±issanti. evaá¹ƒ mayaá¹ƒ samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• su
piá¹‡á¸• akena kilamissÄ• mÄ• â€™â€™ ti. eso yeva kho, Ä• vuso, seyyo, yo amhÄ• kaá¹ƒ
uttarimanussadhammassa vaá¹‡á¹‡o bhÄ• sitoâ€™â€™ ti.

atha kho te bhikkhÅ« gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡
bhikkhu paá¹-hamassa jhÄ• nassa lÄ• bhÄ« ... pe ... asuko bhikkhu chaá¸·abhiÃ±Ã±oâ€™â
--- ``lÄ• bhÄ• vata no, suladdhaá¹ƒ vata no, yesaá¹ƒ no evarÅ«pÄ• bhikkhÅ« vassaá¹ƒ upa
pubbe evarÅ«pÄ• bhikkhÅ« vassaá¹ƒ upagatÄ• , yathayime bhikkhÅ« sÄ«lavanto kalyÄ• á
tÄ• disÄ• ni bhojanÄ• ni attanÄ• bhuÃ±janti, mÄ• tÄ• pitÅ«naá¹ƒ denti puttadÄ• rassa dent
denti mittÄ• maccÄ• naá¹ƒ denti Ã±Ä• tisÄ• lohitÄ• naá¹ƒ denti yÄ• disÄ• ni bhikkhÅ«naá¹ƒ
khÄ• danÄ«yÄ• ni sÄ• yanÄ«yÄ• ni pÄ• nÄ• ni attanÄ• khÄ• danti sÄ• yanti pivanti {attanÄ
mÄ• tÄ• pitÅ«naá¹ƒ denti puttadÄ• rassa denti dÄ• sakammakaraporisassa denti mittÄ• ma
Ã±Ä• tisÄ• lohitÄ• naá¹ƒ denti \Se II 210/, yÄ• disÄ• ni bhikkhÅ«naá¹ƒ denti. atha kho te bhi
ahesuá¹ƒ pÄ«á¹‡indriyÄ• pasannamukhavaá¹‡á¹‡Ä• vippasannachavivaá¹‡á¹‡Ä• .

<68> Ä• ciá¹‡á¹‡aá¹ƒ kho panetaá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bhagavant
upasaá¹…kamituá¹ƒ. atha kho te bhikkhÅ« vassaá¹ƒvuá¹-á¹-hÄ• temÄ• saccayena senÄ• s

pattacÄ«varamÄ• dÄ• ya yena vesÄ• lÄ« tena pakkamiá¹ƒsu. anupubbena yena vesÄ• lÄ«
kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bha
ekamantaá¹ƒ nisÄ«diá¹ƒsu. tena kho pana samayena disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkh
dubbaá¹‡á¹‡Ä• \Be 37/ uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• dhamanisanthatagattÄ• . vaggu
vaá¹‡á¹‡avÄ• honti pÄ«á¹‡indriyÄ• pasannamukhavaá¹‡á¹‡Ä• vippasannachavivaá¹‡á¹‡
panetaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ Ä• gantukehi bhikkhÅ«hi saddhiá¹ƒ paá¹-isan
vaggumudÄ• tÄ«riye bhikkhÅ« etadavoca \Ee IV 25/ --- ``kacci, bhikkhave, khamanÄ«yaá¹ƒ
kacci samaggÄ• sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasittha, na
kilamitthÄ• â€™â€™ ti? ``khamanÄ«yaá¹ƒ bhagavÄ• , yÄ• panÄ«yaá¹ƒ bhagavÄ• . samagg
sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasimhÄ• , na ca piá¹‡á¸• ake
jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ• pi na pucchanti. kÄ• laá¹ƒ viditvÄ• puccha
viditvÄ• na pucchanti. atthasaÃ±hitaá¹ƒ tathÄ• gatÄ• pucchanti, no anatthasaÃ±hitaá¹ƒ. an
setughÄ• to tathÄ• gatÄ• naá¹ƒ. dvÄ«hÄ• kÄ• rehi buddhÄ• \Se II 211/ bhagavanto bhikkhÅ
dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mÅ

atha kho bhagavÄ• vaggumudÄ• tÄ«riye bhikkhÅ« etadavoca --- ``yathÄ• kathaá¹ƒ pana tu
sammodamÄ• nÄ• avivadamÄ• nÄ• phÄ• sukaá¹ƒ vassaá¹ƒ vasittha, na ca piá¹‡á¸• akena
te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. ``kacci pana vo, bhikkhave, bhÅ«taâ€™
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, bhikkh
gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• sissatha! n
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<69> __ ``yo pana bhikkhu anupasampannassa uttarimanussadhammaá¹ƒ Ä• roceyya bhÅ«
_nti.

<70> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adh

__anupasampanno_ nÄ• ma bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• , avaseso anupasam

{Vin III 198} __uttarimanussadhammo_ nÄ• ma jhÄ• naá¹ƒ, vimokkho, samÄ• dhi, samÄ• p
maggabhÄ• vanÄ• , phalasacchikiriyÄ• , kilesappahÄ• naá¹ƒ, vinÄ«varaá¹‡atÄ• cittassa, su

{Vin III 199} __jhÄ• na_nti \Be 38/ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, dutiyaá¹ƒ jhÄ• naá¹ƒ, tatiyaá¹ƒ
catutthaá¹ƒ jhÄ• naá¹ƒ.

{Vin III 199} __vimokkho_ti suÃ±Ã±ato vimokkho, animitto vimokkho, appaá¹‡ihito vimokkho

{Vin III 199} __samÄ• dhÄ«_ti suÃ±Ã±ato samÄ• dhi, animitto samÄ• dhi, appaá¹‡ihito \Se

{Vin III 199} __samÄ• pattÄ«_ti suÃ±Ã±atÄ• samÄ• patti, animittÄ• samÄ• patti, appaá¹‡i

{Vin III 199} __Ã±Ä• á¹‡adassana_nti \Ee IV 26/ \Ne 38/ tisso vijjÄ• .

{Vin III 199} __maggabhÄ• vanÄ• _ti cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadh
iddhipÄ• dÄ• , paÃ±cindriyÄ• ni, paÃ±ca balÄ• ni, satta bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…g

{Vin III 199} __phalasacchikiriyÄ• _ti sotÄ• pattiphalassa sacchikiriyÄ• , sakadÄ• gÄ• mipha
anÄ• gÄ• miphalassa sacchikiriyÄ• , arahattassa {arahattaphalassa (Se) } sacchikiriyÄ• .

{Vin III 199} __kilesappahÄ• na_nti rÄ• gassa pahÄ• naá¹ƒ, dosassa pahÄ• naá¹ƒ, mohass

{Vin III 199} __vinÄ«varaá¹‡atÄ• cittassÄ• _ti rÄ• gÄ• cittaá¹ƒ vinÄ«varaá¹‡atÄ• , dosÄ• c
vinÄ«varaá¹‡atÄ• , mohÄ• cittaá¹ƒ vinÄ«varaá¹‡atÄ• .

{Vin III 199} __suÃ±Ã±Ä• gÄ• re abhiratÄ«_ti paá¹-hamena jhÄ• nena suÃ±Ã±Ä• gÄ• re ab
suÃ±Ã±Ä• gÄ• re abhirati, tatiyena jhÄ• nena suÃ±Ã±Ä• gÄ• re abhirati, catutthena jhÄ• ne

<71> __Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™
pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€
pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pannoâ€™â€
pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Be 39/ anupasampannassa --- ``paá¹-hamassa jhÄ• nassa lÄ• bhimhÄ«â
Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Ne 39/ anupasampannassa --- ``paá¹-hamassa jhÄ• nassa vasimhÄ«â€™
pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaá¹ƒ \Se II 213/ jhÄ• naá¹ƒ sacchikata
bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``dutiyaá¹ƒ jhÄ• naá¹ƒ ... tatiyaá¹ƒ jhÄ• naá¹ƒ ... c
samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; catutthassa jhÄ• nassa lÄ• bhimhi, vasimh
sacchikataá¹ƒ mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``suÃ±Ã±ataá¹ƒ vimokkhaá¹ƒ ... animittaá¹ƒ vimo
appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ ... suÃ±Ã±ataá¹ƒ samÄ• dhiá¹ƒ ... animittaá¹ƒ samÄ• dhiá¹ƒ ..
samÄ• dhiá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; appaá¹‡ihitassa samÄ• dhis
appaá¹‡ihito samÄ• dhi sacchikato mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa

__Ä• roceyyÄ• _ti anupasampannassa --- ``suÃ±Ã±ataá¹ƒ samÄ• pattiá¹ƒ ... animittaá¹ƒ sa
appaá¹‡ihitaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; appaá¹‡ihi
lÄ• bhimhi, vasimhi; appaá¹‡ihitÄ• samÄ• patti sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡anta

__Ä• roceyyÄ• _ti anupasampannassa --- ``tisso vijjÄ• samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, sa
vijjÄ• naá¹ƒ lÄ• bhimhi, vasimhi; tisso vijjÄ• sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡antassa

__Ä• roceyyÄ• _ti anupasampannassa --- ``cattÄ• ro \Ee IV 27/ satipaá¹-á¹-hÄ• ne ... cattÄ•
cattÄ• ro iddhipÄ• de samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; catunnaá¹ƒ iddhipÄ•
cattÄ• ro iddhipÄ• dÄ• \Se II 214/ sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti p

__Ä• roceyyÄ• _ti anupasampannassa --- ``paÃ±cindriyÄ• ni ... paÃ±ca balÄ• ni samÄ• paj
40/, samÄ• panno; paÃ±cannaá¹ƒ balÄ• naá¹ƒ lÄ• bhimhi, vasimhi; paÃ±ca balÄ• ni sacchi
bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Be 40/ anupasampannassa --- ``satta bojjhaá¹…ge samÄ• pajjiá¹ƒ, samÄ
sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ lÄ• bhimhi, vasimhi; satta bojjhaá¹…gÄ• sacchikatÄ• ma
Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ samÄ•
samÄ• panno; ariyassa aá¹-á¹-haá¹…gikassa maggassa lÄ• bhimhi, vasimhi; ariyo aá¹-á¹-ha
mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``sotÄ• pattiphalaá¹ƒ ... sakadÄ• gÄ• miphalaá¹ƒ
arahattaá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; arahattassa lÄ• bhimhi, vasimh
{arahattaphalaá¹ƒ (Se) } sacchikataá¹ƒ mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiy

__Ä• roceyyÄ• _ti anupasampannassa --- ``rÄ• go me catto ... doso me catto ... moho me c
pahÄ«no, paá¹-inissaá¹-á¹-ho, ukkheá¹-ito \Se II 215/, samukkheá¹-itoâ€™â€™ ti bhaá¹‡ant

pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``rÄ• gÄ• me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... dosÄ•
... mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``suÃ±Ã±Ä• gÄ• re paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... c
tatiyaá¹ƒ jhÄ• naá¹ƒ ... catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• pan
catutthassa jhÄ• nassa lÄ• bhimhi, vasimhi; suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ sacch
bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

<72> __Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jh
samÄ• pajjÄ• mi, samÄ• panno; paá¹-hamassa ca jhÄ• nassa dutiyassa ca jhÄ• nassa lÄ• b
jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti

__Ä• roceyyÄ• _ti \Ne 41/ anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca j
jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; paá¹-h
catutthassa ca jhÄ• nassa lÄ• bhimhi, vasimhi; paá¹-hamaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jh
mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Be 41/ anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ
animittaÃ±ca vimokkhaá¹ƒ ... appaá¹‡ihitaÃ±ca vimokkhaá¹ƒ ... suÃ±Ã±ataÃ±ca \Se II 216/
animittaÃ±ca samÄ• dhiá¹ƒ ... appaá¹‡ihitaÃ±ca samÄ• dhiá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ
paá¹-hamassa ca jhÄ• nassa appaá¹‡ihitassa ca samÄ• dhissa lÄ• bhimhi, vasimhi; paá¹-ha
appaá¹‡ihito ca samÄ• dhi sacchikato mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiya

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca sa
samÄ• pattiá¹ƒ ... appaá¹‡ihitaÃ±ca samÄ• pattiá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ
jhÄ• nassa appaá¹‡ihitÄ• ya ca samÄ• pattiyÄ• lÄ• bhimhi, vasimhi; paá¹-hamaÃ±ca jhÄ• n
samÄ• patti sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ tisso ca vijjÄ• samÄ
samÄ• panno; paá¹-hamassa ca jhÄ• nassa tissannaÃ±ca vijjÄ• naá¹ƒ lÄ• bhimhi, vasimhi;
tisso ca vijjÄ• sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca \Ee IV 28/ jhÄ• naá¹ƒ cattÄ• ro
... cattÄ• ro ca sammappadhÄ• ne ... cattÄ• ro ca iddhipÄ• de samÄ• pajjiá¹ƒ, samÄ• pajjÄ•
paá¹-hamassa ca jhÄ• nassa catunnaÃ±ca iddhipÄ• dÄ• naá¹ƒ lÄ• bhimhi, vasimhi; paá¹-ha
iddhipÄ• dÄ• sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Se II 217/ anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ, paÃ±ca
balÄ• ni samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; paá¹-hamassa ca jhÄ• nassa paÃ±
lÄ• bhimhi, vasimhi; paá¹-hamaÃ±ca jhÄ• naá¹ƒ paÃ±ca ca balÄ• ni sacchikatÄ• ni mayÄ• â
Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Ne 42/ anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ satta ca boj
samÄ• pajjÄ• mi, samÄ• panno; paá¹-hamassa ca jhÄ• nassa sattannaÃ±ca bojjhaá¹…gÄ•
paá¹-hamaÃ±ca jhÄ• naá¹ƒ satta ca bojjhaá¹…gÄ• sacchikatÄ• mayÄ• â€™â€™ ti bhaá¹‡

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ ariyaÃ±ca aá¹-á¹-ha
samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; paá¹-hamassa ca jhÄ• nassa ariyassa ca a
maggassa lÄ• bhimhi, vasimhi; paá¹-hamaÃ±ca jhÄ• naá¹ƒ ariyo ca aá¹-á¹-haá¹…giko magg
bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ sotÄ• pattiphalaÃ±c
... anÄ• gÄ• miphalaÃ±ca ... arahattaÃ±ca {arahattaphalaÃ±ca (Se) } samÄ• pajjiá¹ƒ, samÄ
paá¹-hamassa ca jhÄ• nassa arahattassa {arahattaphalassa (Se) } ca lÄ• bhimhi, vasimhi; p
arahattaÃ±ca sacchikataá¹ƒ mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Se II 218/ anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ samÄ• p
samÄ• panno ... rÄ• go ca me catto ... doso ca me catto ... moho ca me catto, vanto, mutto,
paá¹-inissaá¹-á¹-ho, ukkheá¹-ito, samukkheá¹-itoâ€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• citti

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, sam
rÄ• gÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ ... mo
vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

<73> __Ä• roceyyÄ• _ti anupasampannassa --- ``dutiyaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca jhÄ• na
catutthaÃ±ca jhÄ• naá¹ƒ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; dutiyassa ca jhÄ•
jhÄ• nassa lÄ• bhimhi, vasimhi; dutiyaÃ±ca jhÄ• naá¹ƒ catutthaÃ±ca jhÄ• naá¹ƒ sacchikataá
bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``dutiyaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca vimokkh
cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

__Ä• roceyyÄ• _ti \Ne 43/ anupasampannassa --- ``dutiyaÃ±ca jhÄ• naá¹ƒ paá¹-hamaÃ±ca
samÄ• pajjÄ• mi, samÄ• panno; dutiyassa ca jhÄ• nassa paá¹-hamassa ca jhÄ• nassa lÄ• b

jhÄ• naá¹ƒ paá¹-hamaÃ±ca jhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• â€™â€™ ti bhaá¹‡antassa Ä•

mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

__Ä• roceyyÄ• _ti anupasampannassa --- ``mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, paá¹-
219/ samÄ• pajjiá¹ƒ, samÄ• pajjÄ• mi, samÄ• panno; mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡a
jhÄ• nassa lÄ• bhimhi, vasimhi; mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, paá¹-hamaÃ±ca j
mayÄ• â€™â€™ ti bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

__Ä• roceyyÄ• _ti anupasampannassa --- ``mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, dosÄ•
vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa Ä• patti pÄ• cittiyassa ... pe ....

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá
catutthaÃ±ca jhÄ• naá¹ƒ suÃ±Ã±ataÃ±ca vimokkhaá¹ƒ animittaÃ±ca vimokkhaá¹ƒ appaá¹‡i
suÃ±Ã±ataÃ±ca samÄ• dhiá¹ƒ animittaÃ±ca samÄ• dhiá¹ƒ appaá¹‡ihitaÃ±ca samÄ• dhiá¹ƒ
animittaÃ±ca samÄ• pattiá¹ƒ appaá¹‡ihitaÃ±ca samÄ• pattiá¹ƒ tisso ca vijjÄ• cattÄ• ro ca s
cattÄ• ro ca sammappadhÄ• ne cattÄ• ro ca iddhipÄ• de paÃ±ca ca indriyÄ• ni paÃ±ca ca b
ariyaÃ±ca aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ sotÄ• pattiphalaÃ±ca \Ee IV 29/ sakadÄ• gÄ• mi
arahattaÃ±ca {arahattaphalaÃ±ca (Se) } samÄ• pajjiá¹ƒ ... pe ... rÄ• go ca me catto, doso ca
me catto, vanto, mutto, pahÄ«no, paá¹-inissaá¹-á¹-ho, ukkheá¹-ito samukkheá¹-ito, rÄ• gÄ•
vinÄ«varaá¹‡aá¹ƒ, dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, mohÄ• ca me cittaá¹ƒ vinÄ«va
bhaá¹‡antassa Ä• patti pÄ• cittiyassa.

<74> __Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™
``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa.

__Ä• roceyyÄ• _ti \Ne 44/ anupasampannassa --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€
``tatiyaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ, suÃ±Ã±ataá¹ƒ vimokkhaá¹ƒ, animittaa
appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ, suÃ±Ã±ataá¹ƒ samÄ• dhiá¹ƒ, animittaá¹ƒ samÄ• dhiá¹ƒ, appa
suÃ±Ã±ataá¹ƒ samÄ• pattiá¹ƒ, animittaá¹ƒ samÄ• pattiá¹ƒ, appaá¹‡ihitaá¹ƒ samÄ• pattiá¹ƒ,
satipaá¹-á¹-hÄ• ne, cattÄ• ro sammappadhÄ• ne, cattÄ• ro iddhipÄ• de, paÃ±cindriyÄ• ni, p
bojjhaá¹…ge, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• m
anÄ• gÄ• miphalaá¹ƒ, arahattaá¹ƒ {arahattaphalaá¹ƒ (Se) } samÄ• pajjiá¹ƒ ... pe ... rÄ• go m
catto, moho me catto, vanto, mutto, pahÄ«no; paá¹-inissaá¹-á¹-ho, ukkheá¹-ito, samukkheá¹
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, dosÄ• me cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, mohÄ• me cittaá¹ƒ vinÄ«v
bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• cittiyassa, na paá¹-ivijÄ• nantassa Ä• patti

__Ä• roceyyÄ• _ti \Be 44/ anupasampannassa --- ``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€
``mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• pa
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa ... pe ....

__Ä• roceyyÄ• _ti anupasampannassa --- ``dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti va
jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti bhaá¹‡antassa \Se II 221/ paá¹-ivijÄ• nantassa Ä• patti
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa ... pe ....

mÅ«laá¹ƒ saá¹ƒkhittaá¹ƒ.

__Ä• roceyyÄ• _ti anupasampannassa --- ``mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti
jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ nti bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• cittiyas
Ä• patti dukkaá¹-assa ... pe ....

__Ä• roceyyÄ• _ti anupasampannassa --- ``mohÄ• me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti
cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• cittiyas
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa ... pe ....

__Ä• roceyyÄ• _ti anupasampannassa --- ``paá¹-hamaÃ±ca jhÄ• naá¹ƒ dutiyaÃ±ca jhÄ• naá
catutthaÃ±ca jhÄ• naá¹ƒ \Ne 45/ ... pe ... dosÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti
me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• citt
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``dutiyaÃ±ca jhÄ• naá¹ƒ tatiyaÃ±ca jhÄ• naá¹ƒ ca
... mohÄ• ca me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti vattukÄ• mo --- ``paá¹-hamaá¹ƒ jhÄ• n
bhaá¹‡antassa paá¹-ivijÄ• nantassa Ä• patti pÄ• cittiyassa, na paá¹-ivijÄ• nantassa Ä• patti
....

<75> __Ä• roceyyÄ• _ti anupasampannassa --- ``yo te vihÄ• re vasi so bhikkhu paá¹-hamaá
samÄ• pajjati, samÄ• panno; so bhikkhu \Se II 222/ paá¹-hamassa jhÄ• nassa lÄ• bhÄ«, vas
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ sacchikataâ€™â€™ nti bhaá¹‡antassa Ä• patti dukkaá¹-assa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``yo te vihÄ• re vasi so bhikkhu dutiyaá¹ƒ jhÄ• na
jhÄ• naá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, samÄ• pajjati, samÄ• panno; so bhikkhu cat
lÄ• bhÄ«, vasÄ«; tena bhikkhunÄ• catutthaá¹ƒ jhÄ• naá¹ƒ sacchikataâ€™â€™ nti bhaá¹‡an

__Ä• roceyyÄ• _ti \Be 45/ anupasampannassa --- ``yo te vihÄ• re vasi so bhikkhu suÃ±Ã±at
... animittaá¹ƒ vimokkhaá¹ƒ appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ suÃ±Ã±ataá¹ƒ samÄ• dhiá¹ƒ anim
appaá¹‡ihitaá¹ƒ samÄ• dhiá¹ƒ samÄ• pajji, samÄ• pajjati, samÄ• panno; so bhikkhu appaá¹
lÄ• bhÄ«, vasÄ«; tena bhikkhunÄ• appaá¹‡ihito samÄ• dhi sacchikatoâ€™â€™ ti bhaá¹‡ar

__Ä• roceyyÄ• _ti anupasampannassa --- ``yo te vihÄ• re vasi so bhikkhu suÃ±Ã±ataá¹ƒ sa
animittaá¹ƒ samÄ• pattiá¹ƒ appaá¹‡ihitaá¹ƒ samÄ• pattiá¹ƒ samÄ• pajji, samÄ• pajjati, samÄ
samÄ• pattiyÄ• lÄ• bhÄ«, vasÄ«; tena bhikkhunÄ• appaá¹‡ihitÄ• samÄ• patti sacchikatÄ•
Ä• patti dukkaá¹-assa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``yo te vihÄ• re vasi so bhikkhu tisso vijjÄ• \Ne 4
satipaá¹-á¹-hÄ• ne, cattÄ• ro sammappadhÄ• ne, cattÄ• ro iddhipÄ• de, paÃ±cindriyÄ• ni, p
bojhaá¹…ge, ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ, sotÄ• pattiphalaá¹ƒ, sakadÄ• gÄ• m
anÄ• gÄ• miphalaá¹ƒ, arahattaá¹ƒ {arahattaphalaá¹ƒ (Se) } samÄ• pajji ... pe ... samÄ• pajja
... tassa bhikkhuno rÄ• go catto, doso catto, moho \Ee IV 30/ catto, vanto, mutto, pahÄ«no,
paá¹-inissaá¹-á¹-ho, ukkheá¹-ito, samukkheá¹-ito; tassa bhikkhuno rÄ• gÄ• cittaá¹ƒ vinÄ«va
cittaá¹ƒ vinÄ«varaá¹‡aá¹ƒ, mohÄ• cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ nti bhaá¹‡antassa Ä• pa

__Ä• roceyyÄ• _ti \Se II 223/ anupasampannassa --- ``yo te vihÄ• re vasi so bhikkhu suÃ±Ã
jhÄ• naá¹ƒ ... pe ... dutiyaá¹ƒ jhÄ• naá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ samÄ•
samÄ• panno; so bhikkhu suÃ±Ã±Ä• gÄ• re catutthassa jhÄ• nassa lÄ• bhÄ«, vasÄ«; tena l
catutthaá¹ƒ jhÄ• naá¹ƒ sacchikataâ€™â€™ nti bhaá¹‡antassa Ä• patti dukkaá¹-assa.

__Ä• roceyyÄ• _ti anupasampannassa --- ``yo te cÄ«varaá¹ƒ paribhuÃ±ji, yo te piá¹‡á¸• apÄ
te senÄ• sanaá¹ƒ paribhuÃ±ji, yo te gilÄ• nappaccayabhesajjaparikkhÄ• raá¹ƒ paribhuÃ±ji s
catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, samÄ• pajjati, samÄ• panno; so bhikkhu suÃ±Ã±Ä• gÄ•
lÄ• bhÄ«, vasÄ«; tena bhikkhunÄ• suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ sacchikataâ€™
dukkaá¹-assa.

<76> __Ä• roceyyÄ• _ti \Be 46/ anupasampannassa --- ``yena te vihÄ• ro paribhutto ... pe ..
paribhuttaá¹ƒ, yena te piá¹‡á¸• apÄ• to paribhutto, yena te senÄ• sanaá¹ƒ paribhuttaá¹ƒ, ye
gilÄ• nappaccayabhesajjaparikkhÄ• ro paribhutto so bhikkhu suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ
samÄ• pajjati, samÄ• panno; so bhikkhu suÃ±Ã±Ä• gÄ• re catutthassa jhÄ• nassa lÄ• bhÄ«
suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ sacchikataâ€™â€™ nti bhaá¹‡antassa Ä• patti du

__Ä• roceyyÄ• _ti anupasampannassa --- ``yaá¹ƒ tvaá¹ƒ Ä• gamma vihÄ• raá¹ƒ adÄ• si ... p
piá¹‡á¸• apÄ• taá¹ƒ adÄ• si, senÄ• sanaá¹ƒ adÄ• si, gilÄ• nappaccayabhesajjaparikkhÄ• ra
bhikkhu suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji, samÄ• pajjati, samÄ• panno;

catutthassa jhÄ• nassa lÄ• bhÄ«, vasÄ«; tena bhikkhunÄ• suÃ±Ã±Ä• gÄ• re catutthaá¹ƒ jh
bhaá¹‡antassa Ä• patti dukkaá¹-assa.

<77> anÄ• patti \Ne 47/ upasampannassa, bhÅ«taá¹ƒ Ä• roceti, Ä• dikammikassÄ• ti.

bhÅ«tÄ• rocanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padaá¹ƒ

<78> tena \Se II 225/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena Ä• yasmÄ• upanando sakyaputto chabbaggiyehi bhikkhÅ«hi sad
so saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• saá¹…ghaá¹ƒ tassÄ• Ä•
yÄ• ci. tassa saá¹…gho tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ adÄ• si. tena kho pana samayen
aÃ±Ã±atarassa pÅ«gassa saá¹…ghabhattaá¹ƒ hoti. so parivasanto bhattagge Ä• sanapariya
bhikkhÅ« te upÄ• sake etadavocuá¹ƒ --- ``eso, Ä• vuso, Ä• yasmÄ• upanando sakyaputto t
kulÅ«pako; yeneva hatthena saddhÄ• deyyaá¹ƒ bhuÃ±jati teneva hatthena upakkamitvÄ• a
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ Ä• pattiá¹ƒ \Ee IV 31/ Ä• pajjitvÄ• saá¹…ghaá¹ƒ tas
parivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ adÄ• si \Be 47/. so
Ä• sanapariyante nisinnoâ€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhussa duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anupa
Ä• rocessantÄ«â€™â€™ ti ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhussa duá¹-á¹-h
anupasampannassa Ä• rocethÄ• â€™â€™ ti? ``saccaá¹ƒ \Se II 226/, bhagavÄ• â€™â€™ ti
pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , bhikkhussa duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anu
Ä• rocessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<79> __ ``yo pana bhikkhu bhikkhussa duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anupasampannassa Ä•
bhikkhusammutiyÄ• {bhikkhusammatiyÄ• (Se) }, pÄ• cittiyaâ€™â€™ _nti.

<80> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe ad

__bhikkhussÄ• _ti aÃ±Ã±assa bhikkhussa.

__duá¹-á¹-hullÄ• _ \Ne 48/ nÄ• ma Ä• patti --- cattÄ• ri ca pÄ• rÄ• jikÄ• ni, terasa ca saá¹…

__anupasampanno_ nÄ• ma bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• avaseso anupasam

__Ä• roceyyÄ• _ti Ä• roceyya itthiyÄ• vÄ• purisassa vÄ• gahaá¹-á¹-hassa vÄ• pabbajitas

__aÃ±Ã±atra bhikkhusammutiyÄ• _ti á¹-hapetvÄ• bhikkhusammutiá¹ƒ.

atthi bhikkhusammuti Ä• pattipariyantÄ• , na kulapariyantÄ• . atthi bhikkhusammuti kulapari
Ä• pattipariyantÄ• , atthi bhikkhusammuti Ä• pattipariyantÄ• ca kulapariyantÄ• ca, atthi bhi
Ä• pattipariyantÄ• na kulapariyantÄ• .

__Ä• pattipariyantÄ• _ nÄ• ma Ä• pattiyo pariggahitÄ• yo honti --- ``ettakÄ• hi Ä• pattÄ«hi Ä

__kulapariyantÄ• _ \Be 48/ nÄ• ma kulÄ• ni pariggahitÄ• ni honti --- ``ettakesu kulesu Ä• roc
__Ä• pattipariyantÄ• ca kulapariyantÄ• ca_ nÄ• ma Ä• pattiyo \Se II 227/ ca pariggahitÄ• y
pariggahitÄ• ni honti --- ``ettakÄ• hi Ä• pattÄ«hi ettakesu kulesu Ä• rocetabboâ€™â€™ ti. _
na kulapariyantÄ• _ nÄ• ma Ä• pattiyo ca apariggahitÄ• yo honti, kulÄ• ni ca apariggahitÄ•
Ä• pattÄ«hi ettakesu kulesu Ä• rocetabboâ€™â€™ ti.

<81> Ä• pattipariyante yÄ• Ä• pattiyo pariggahitÄ• yo honti, tÄ• Ä• pattiyo á¹-hapetvÄ• aÃ
Ä• roceti, Ä• patti pÄ• cittiyassa.

kulapariyante yÄ• ni kulÄ• ni pariggahitÄ• ni honti, \Ee IV 32/ tÄ• ni kulÄ• ni á¹-hapetvÄ• aÃ
Ä• roceti, Ä• patti pÄ• cittiyassa.

Ä• pattipariyante ca kulapariyante ca yÄ• Ä• pattiyo pariggahitÄ• yo honti, tÄ• Ä• pattiyo \N
yÄ• ni kulÄ• ni pariggahitÄ• ni honti, tÄ• ni kulÄ• ni á¹-hapetvÄ• aÃ±Ã±Ä• hi Ä• pattÄ«hi aÃ
Ä• patti pÄ• cittiyassa.

neva Ä• pattipariyante na kulapariyante, anÄ• patti.

<82> duá¹-á¹-hullÄ• ya Ä• pattiyÄ• duá¹-á¹-hullÄ• pattisaÃ±Ã±Ä« anupasampannassa Ä• ro
bhikkhusammutiyÄ• , Ä• patti pÄ• cittiyassa.

duá¹-á¹-hullÄ• ya Ä• pattiyÄ• vematiko anupasampannassa Ä• roceti, aÃ±Ã±atra bhikkhusa
pÄ• cittiyassa.

duá¹-á¹-hullÄ• ya Ä• pattiyÄ• aduá¹-á¹-hullÄ• pattisaÃ±Ã±Ä« anupasampannassa Ä• roceti
bhikkhusammutiyÄ• , Ä• patti pÄ• cittiyassa.

aduá¹-á¹-hullaá¹ƒ \Se II 228/ Ä• pattiá¹ƒ Ä• roceti, Ä• patti dukkaá¹-assa.

anupasampannassa duá¹-á¹-hullaá¹ƒ vÄ• aduá¹-á¹-hullaá¹ƒ vÄ• ajjhÄ• cÄ• raá¹ƒ Ä• roceti,

aduá¹-á¹-hullÄ• ya \Be 49/ Ä• pattiyÄ• duá¹-á¹-hullÄ• pattisaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa

aduá¹-á¹-hullÄ• ya Ä• pattiyÄ• vematiko, Ä• patti dukkaá¹-assa.

aduá¹-á¹-hullÄ• ya Ä• pattiyÄ• aduá¹-á¹-hullÄ• pattisaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<83> anÄ• patti vatthuá¹ƒ Ä• roceti no Ä• pattiá¹ƒ, Ä• pattiá¹ƒ Ä• roceti no vatthuá¹ƒ, bhikkh
ummattakassa, Ä• dikammikassÄ• ti.

duá¹-á¹-hullÄ• rocanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. pathavÄ«khaá¹‡anasikkhÄ• padaá¹ƒ

<84> tena \Se II 229/ \Ne 50/ samayena buddho bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati aggÄ• á
pana samayena Ä• á¸·avakÄ• {Ä• á¸·avikÄ• (Se) } bhikkhÅ« navakammaá¹ƒ karontÄ• pat
khaá¹‡Ä• pentipi. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma sama
pathaviá¹ƒ khaá¹‡issantipi khaá¹‡Ä• pessantipi! ekindriyaá¹ƒ samaá¹‡Ä• sakyaputtiyÄ• jÄ«
viheá¹-hentÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ•
vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi
nÄ• ma Ä• á¸·avakÄ• bhikkhÅ« pathaviá¹ƒ khaá¹‡issantipi khaá¹‡Ä• pessantipÄ«â€™â€™
tumhe, bhikkhave, pathaviá¹ƒ khaá¹‡athapi khaá¹‡Ä• pethapÄ«â€™â€™ ti? ``saccaá¹ƒ, bha
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , pathaviá¹ƒ khaá¹‡issa
jÄ«vasaÃ±Ã±ino hi, moghapurisÄ• , \Ee IV 33/ manussÄ• pathaviyÄ• . netaá¹ƒ, moghapuris
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<85> __ ``yo pana bhikkhu pathaviá¹ƒ khaá¹‡eyya vÄ• khaá¹‡Ä• peyya vÄ• , pÄ• cittiyaâ€™

<86> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adh

__pathavÄ«_ nÄ• ma dve pathaviyo \Se II 230/ --- jÄ• tÄ• ca pathavÄ« ajÄ• tÄ• ca pathavÄ

__jÄ• tÄ• _ \Be 50/ nÄ• ma pathavÄ« --- suddhapaá¹ƒsu suddhamattikÄ• appapÄ• sÄ• á¹‡
appamarumbÄ• appavÄ• likÄ• , yebhuyyenapaá¹ƒsukÄ• , yebhuyyenamattikÄ• . adaá¸• á¸·
yopi paá¹ƒsupuÃ±jo vÄ• mattikÄ• puÃ±jo vÄ• atirekacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-ho, ayamp

__ajÄ• tÄ• _ nÄ• ma pathavÄ« --- suddhapÄ• sÄ• á¹‡Ä• suddhasakkharÄ• suddhakaá¹-ha
appapaá¹ƒsukÄ• appamattikÄ• , yebhuyyenapÄ• sÄ• á¹‡Ä• , yebhuyyenasakkharÄ• , yebh
yebhuyyenamarumbÄ• , yebhuyyenavÄ• likÄ• . daá¸• á¸• hÄ• pi vuccati ajÄ• tÄ• pathavÄ«
mattikÄ• puÃ±jo vÄ• omakacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-ho, ayampi vuccati ajÄ• tÄ• pathavÄ

__khaá¹‡eyyÄ• _ti \Ne 51/ sayaá¹ƒ khaá¹‡ati, Ä• patti pÄ• cittiyassa.

__khaá¹‡Ä• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa. sakiá¹ƒ Ä• á¹‡atto
Ä• patti pÄ• cittiyassa.

<87> pathaviyÄ• pathavisaÃ±Ã±Ä« khaá¹‡ati vÄ• khaá¹‡Ä• peti vÄ• , bhindati vÄ• bhedÄ
dahÄ• peti vÄ• , Ä• patti pÄ• cittiyassa.

pathaviyÄ• vematiko khaá¹‡ati vÄ• khaá¹‡Ä• peti vÄ• , bhindati vÄ• bhedÄ• peti vÄ• , dah
Ä• patti dukkaá¹-assa.

pathaviyÄ• apathavisaÃ±Ã±Ä« khaá¹‡ati vÄ• khaá¹‡Ä• peti vÄ• , bhindati vÄ• bhedÄ• pet
vÄ• dahÄ• peti vÄ• , anÄ• patti.

apathaviyÄ• pathavisaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. apathaviyÄ• vematiko, Ä• patti dukl
apathavisaÃ±Ã±Ä«, anÄ• patti.

<88> anÄ• patti --- ``imaá¹ƒ jÄ• na, imaá¹ƒ dehi, imaá¹ƒ Ä• hara, iminÄ• attho, imaá¹ƒ kapp
ti bhaá¹‡ati, asaÃ±cicca, asatiyÄ• , ajÄ• nantassa, ummattakassa, Ä• dikammikassÄ• ti.

pathavÄ«khaá¹‡anasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

musÄ• vÄ• davaggo paá¹-hamo.

tassuddÄ• naá¹ƒ ---

musÄ• \Be 51/ omasapesuÃ±Ã±aá¹ƒ, padaseyyÄ• ya ve duve.

aÃ±Ã±atra viÃ±Ã±unÄ• bhÅ«tÄ• , duá¹-á¹-hullÄ• patti khaá¹‡anÄ• ti ||

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padaá¹ƒ

<89> tena \Se II 232/ \Ee IV 34/ \Ne 52/ samayena buddho bhagavÄ• Ä• á¸·aviyaá¹ƒ vihara
tena kho pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• rukkhaá¹ƒ chin
aÃ±Ã±ataropi Ä• á¸·avako bhikkhu rukkhaá¹ƒ chindati. tasmiá¹ƒ rukkhe adhivatthÄ• devatÄ
etadavoca --- ``mÄ• , bhante, attano bhavanaá¹ƒ kattukÄ• mo mayhaá¹ƒ bhavanaá¹ƒ chindÄ
anÄ• diyanto chindi yeva, tassÄ• ca devatÄ• ya dÄ• rakassa bÄ• huá¹ƒ Ä• koá¹-esi. atha k
etadahosi --- ``yaá¹ƒnnÅ«nÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ idheva jÄ«vitÄ• voropeyyaâ€™â€™
devatÄ• ya etadahosi --- ``na kho metaá¹ƒ patirÅ«paá¹ƒ yÄ• haá¹ƒ imaá¹ƒ bhikkhuá¹ƒ idhev
yannÅ«nÄ• haá¹ƒ bhagavato etamatthaá¹ƒ Ä• roceyyaâ€™â€™ nti. atha kho sÄ• devatÄ•
upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesi. ``sÄ• dhu sÄ• dhu devate! sÄ• dhu
bhikkhuá¹ƒ jÄ«vitÄ• na voropesi. sacajja tvaá¹ƒ, devate, taá¹ƒ bhikkhuá¹ƒ jÄ«vitÄ• voropey
tvaá¹ƒ, devate, apuÃ±Ã±aá¹ƒ pasaveyyÄ• si. gaccha tvaá¹ƒ, devate, amukasmiá¹ƒ okÄ• se
upagacchÄ• â€™â€™ ti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• m
rukkhaá¹ƒ chindissantipi chedÄ• pessantipi ekindriyaá¹ƒ \Se II 233/ samaá¹‡Ä• sakyaputtiy
viheá¹-hessantÄ«â€™â€™ ti!

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
rukkhaá¹ƒ chindissantipi chedÄ• pessantipÄ«â€™â€™ ti ... pe ... ``saccaá¹ƒ kira tumhe, bhi
chindathÄ• pi chedÄ• pethÄ• pÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi b
kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , rukkhaá¹ƒ chindissathÄ• pi, chedÄ• pessathÄ• pi
moghapurisÄ• , manussÄ• rukkhasmiá¹ƒ, \Be 52/ netaá¹ƒ moghapurisÄ• appasannÄ• naá
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<90> __ ``bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaâ€™â€™ _nti.

<91> __bhÅ«tagÄ• mo_ \Ne 53/ nÄ• ma paÃ±ca bÄ«jajÄ• tÄ• ni --- mÅ«labÄ«jaá¹ƒ, khandh
aggabÄ«jaá¹ƒ, bÄ«jabÄ«jameva {bÄ«jabÄ«jaÃ±ceva (itipi) } paÃ±camaá¹ƒ.

__mÅ«labÄ«jaá¹ƒ_ \Ee IV 35/ nÄ• ma --- haliddi, siá¹…giveraá¹ƒ, vacÄ• , vacattaá¹ƒ, ativisÄ
usÄ«raá¹ƒ, bhaddamÅ«ttakaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«le jÄ• yanti, mÅ«le
mÅ«labÄ«jaá¹ƒ nÄ• ma.

__khandhabÄ«jaá¹ƒ_ nÄ• ma --- assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitth
panaÃ±Ã±Ä• nipi atthi khandhe jÄ• yanti, khandhe saÃ±jÄ• yanti, etaá¹ƒ khandhabÄ«jaá¹ƒ

__phaá¸·ubÄ«jaá¹ƒ_ nÄ• ma --- ucchu, veá¸·u, naá¸·o, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi pa

II 234/ saÃ±jÄ• yanti, etaá¹ƒ phaá¸·ubÄ«jaá¹ƒ nÄ• ma.

__aggabÄ«jaá¹ƒ_ nÄ• ma --- ajjukaá¹ƒ, phaá¹‡ijjakaá¹ƒ, hiriveraá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä
jÄ• yanti, agge saÃ±jÄ• yanti, etaá¹ƒ aggabÄ«jaá¹ƒ nÄ• ma.

__bÄ«jabÄ«jaá¹ƒ_ nÄ• ma --- pubbaá¹‡á¹‡aá¹ƒ, aparaá¹‡á¹‡aá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä•
bÄ«je saÃ±jÄ• yanti, etaá¹ƒ bÄ«jabÄ«jaá¹ƒ nÄ• ma.

<92> bÄ«je bÄ«jasaÃ±Ã±Ä« chindati vÄ• chedÄ• peti vÄ• , bhindati vÄ• bhedÄ• peti vÄ• ,
Ä• patti pÄ• cittiyassa. bÄ«je vematiko chindati vÄ• chedÄ• peti vÄ• , bhindati vÄ• bhedÄ•
pacÄ• peti vÄ• , Ä• patti dukkaá¹-assa. bÄ«je abÄ«jasaÃ±Ã±Ä« chindati vÄ• chedÄ• peti v
vÄ• , pacati vÄ• pacÄ• peti vÄ• , anÄ• patti. abÄ«je bÄ«jasaÃ±Ã±Ä« Ä• patti dukkaá¹-assa
dukkaá¹-assa. abÄ«je abÄ«jasaÃ±Ã±Ä«, anÄ• patti.

<93> anÄ• patti --- ``imaá¹ƒ jÄ• na, imaá¹ƒ dehi, imaá¹ƒ Ä• hara, iminÄ• attho, imaá¹ƒ kapp
ti bhaá¹‡ati, asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, ummattakassa, Ä• dikammikassÄ• ti.

bhÅ«tagÄ• masikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. aÃ±Ã±avÄ• dakasikkhÄ• padaá¹ƒ

<94> tena \Se II 235/ \Be 53/ \Ne 54/ samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati g
pana samayena Ä• yasmÄ• channo anÄ• cÄ• raá¹ƒ Ä• caritvÄ• saá¹…ghamajjhe Ä• pattiy
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati --- ``ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• panno, kath
bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti? ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• ya
vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• channo saá¹…ghamajjhe Ä• pattiyÄ• anuyu
paá¹-icarissati --- ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• panno, kathaá¹ƒ Ä• panno, kaá¹
bhaá¹‡athÄ• â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, channa, saá¹…ghamajjhe Ä• pattiyÄ
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarasi --- ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• panno, katha
bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhag
nÄ• ma tvaá¹ƒ, moghapurisa, saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jÄ«yamÄ• no aÃ±Ã±en
Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• panno, kathaá¹ƒ Ä• panno, kaá¹ƒ bhaá¹‡atha, kiá¹ƒ
\Ee IV 36/ moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe .
katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho channassa bhikkhuno aÃ±Ã
evaÃ±ca pana, bhikkhave \Se II 236/, ropetabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá

<95> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghamajjhe Ä• patt
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho channassa bh

ropeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghamajjhe Ä• pattiyÄ•
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati. saá¹…gho channassa bhikkhuno aÃ±Ã±avÄ• dakaá¹ƒ rop
channassa bhikkhuno aÃ±Ã±avÄ• dakassa ropanÄ• , so tuá¹‡hassa; yassa nakkhamati, so

``ropitaá¹ƒ saá¹…ghena channassa bhikkhuno aÃ±Ã±avÄ• dakaá¹ƒ. khamati saá¹…ghassa
dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha \Be 54/ \Ne 55/ kho bhagavÄ• Ä• yasmantaá¹ƒ channaá¹ƒ anekapariyÄ• yena vigarah
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``aÃ±Ã±avÄ• dake pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<96> tena kho pana samayena Ä• yasmÄ• channo saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±j
paá¹-icaranto --- ``Ä• pattiá¹ƒ Ä• pajjissÄ• mÄ«â€™â€™ ti tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ v
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• c
Ä• pattiyÄ• anuyuÃ±jÄ«yamÄ• no tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ vihesessatÄ«â€™â€™ ti
kira tvaá¹ƒ, channa, saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jÄ«yamÄ• no tuá¹‡hÄ«bhÅ«to s
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tv
saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jÄ«yamÄ• no tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ viheses
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ ka
--- ``tena hi, bhikkhave, saá¹…gho channassa bhikkhuno vihesakaá¹ƒ ropetu. evaÃ±ca pana
ropetabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<97> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghamajjhe Ä• patt
tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ viheseti. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho channa
ropeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ channo bhikkhu saá¹…ghamajjhe Ä• pattiyÄ•
tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ viheseti. saá¹…gho channassa bhikkhuno vihesakaá¹ƒ ropet
channassa bhikkhuno vihesakassa ropanÄ• , so tuá¹‡hassa; yassa nakkhamati, so bhÄ• se

``ropitaá¹ƒ saá¹…ghena channassa bhikkhuno vihesakaá¹ƒ. khamati saá¹…ghassa, tasmÄ•
dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha \Ne 56/ kho bhagavÄ• Ä• yasmantaá¹ƒ channaá¹ƒ anekapariyÄ• yena vigarahitvÄ• du
II 238/ evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<98> __ ``aÃ±Ã±avÄ• dake_ \Be 55/__ vihesake pÄ• cittiyaâ€™â€™ _nti.

<99> __aÃ±Ã±avÄ• dako_ \Ee IV 37/ nÄ• ma saá¹…ghamajjhe vatthusmiá¹ƒ vÄ• Ä• pattiyÄ
na kathetukÄ• mo taá¹ƒ na ugghÄ• á¹-etukÄ• mo aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati --- ``ko Ä
kismiá¹ƒ Ä• panno, kathaá¹ƒ Ä• panno, kaá¹ƒ bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti. e

__vihesako_ nÄ• ma saá¹…ghamajjhe vatthusmiá¹ƒ vÄ• Ä• pattiyÄ• vÄ• anuyuÃ±jÄ«yam
na ugghÄ• á¹-etukÄ• mo tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ viheseti. eso vihesako nÄ• ma.

<100> Ä• ropite aÃ±Ã±avÄ• dake saá¹…ghamajjhe vatthusmiá¹ƒ vÄ• Ä• pattiyÄ• vÄ• anu
kathetukÄ• mo taá¹ƒ na ugghÄ• á¹-etukÄ• mo aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati --- ``ko Ä• p
kismiá¹ƒ Ä• panno, kathaá¹ƒ Ä• panno, kaá¹ƒ bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti, Ä
Ä• ropite vihesake saá¹…ghamajjhe vatthusmiá¹ƒ vÄ• Ä• pattiyÄ• vÄ• anuyuÃ±jÄ«yamÄ•
na ugghÄ• á¹-etukÄ• mo tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ viheseti, Ä• patti dukkaá¹-assa. rop
saá¹…ghamajjhe vatthusmiá¹ƒ vÄ• Ä• pattiyÄ• vÄ• anuyuÃ±jÄ«yamÄ• no taá¹ƒ na kathet
ugghÄ• á¹-etukÄ• mo aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati --- ``ko Ä• panno, kiá¹ƒ Ä• panno, ki
Ä• panno, kaá¹ƒ bhaá¹‡atha, kiá¹ƒ bhaá¹‡athÄ• â€™â€™ ti, Ä• patti pÄ• cittiyassa \Se II 23
saá¹…ghamajjhe vatthusmiá¹ƒ vÄ• Ä• pattiyÄ• vÄ• anuyuÃ±jÄ«yamÄ• no taá¹ƒ na kathet
ugghÄ• á¹-etukÄ• mo tuá¹‡hÄ«bhÅ«to saá¹…ghaá¹ƒ viheseti, Ä• patti pÄ• cittiyassa.

<101> dhammakamme dhammakammasaÃ±Ã±Ä« aÃ±Ã±avÄ• dake vihesake, Ä• patti pÄ•
aÃ±Ã±avÄ• dake vihesake, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã
Ä• patti pÄ• cittiyassa. adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.
dukkaá¹-assa. adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<102> anÄ• patti \Be 56/ ajÄ• nanto pucchati, gilÄ• no vÄ• na katheti; ``saá¹…ghassa bhaâ
kalaho vÄ• viggaho vÄ• vivÄ• do vÄ• bhavissatÄ«â€™â€™ ti na katheti; ``saá¹…ghabhed
bhavissatÄ«â€™â€™ ti na katheti; ``adhammena vÄ• vaggena vÄ• nakammÄ• rahassa vÄ
na katheti; ummattakassa, Ä• dikammikassÄ• ti.

aÃ±Ã±avÄ• dakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. ujjhÄ• panakasikkhÄ• padaá¹ƒ

<103> tena \Se II 240/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda

samayena Ä• yasmÄ• dabbo mallaputto saá¹…ghassa senÄ• sanaÃ±ca paÃ±Ã±apeti bhat
samayena mettiyabhÅ«majakÄ• {mettiyabhÅ«mmajakÄ• (Ce Se) } bhikkhÅ« navakÄ• cev
38/. yÄ• ni saá¹…ghassa lÄ• makÄ• ni senÄ• sanÄ• ni tÄ• ni tesaá¹ƒ pÄ• puá¹‡anti lÄ• mak
Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ bhikkhÅ« ujjhÄ• penti --- ``chandÄ• ya dabbo mall
paÃ±Ã±apeti, chandÄ• ya ca bhattÄ• ni uddisatÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ...
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹
bhikkhÅ« ujjhÄ• pessantÄ«â€™â€™ ti ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, dabbaá¹ƒ
ujjhÄ• pethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ..
tumhe, moghapurisÄ• , dabbaá¹ƒ mallaputtaá¹ƒ bhikkhÅ« ujjhÄ• pessatha! netaá¹ƒ, mogha
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

__ ``ujjhÄ• panake pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<104> tena \Se II 241/ kho pana samayena mettiyabhÅ«majakÄ• bhikkhÅ« --- ``bhagavatÄ
paá¹-ikkhittaâ€™â€™ nti, ``ettÄ• vatÄ• bhikkhÅ« sossantÄ«â€™â€™ ti {vihesissantÄ«ti (iti
sÄ• mantÄ• Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ khiyyanti --- ``chandÄ• ya dabbo mall
paÃ±Ã±apeti, chandÄ• ya ca bhattÄ• ni uddisatÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ...
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹
khiyyissantÄ«â€™â€™ ti ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, dabbaá¹ƒ mallaputtaá¹ƒ
ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi \Ne 58/ buddho bhagavÄ• ... pe ... kathaÃ±h
moghapurisÄ• , dabbaá¹ƒ mallaputtaá¹ƒ khiyyissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ•
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<105> __ ``ujjhÄ• panake khiyyanake pÄ• cittiyaâ€™â€™ _nti.

<106> __ujjhÄ• panakaá¹ƒ_ nÄ• ma upasampannaá¹ƒ saá¹…ghena sammataá¹ƒ senÄ• sa
bhattuddesakaá¹ƒ vÄ• yÄ• gubhÄ• jakaá¹ƒ vÄ• phalabhÄ• jakaá¹ƒ vÄ• khajjabhÄ• jakaá¹
vÄ• avaá¹‡á¹‡aá¹ƒ kattukÄ• mo, ayasaá¹ƒ kattukÄ• mo, maá¹…kukattukÄ• mo, upasampa
vÄ• , Ä• patti pÄ• cittiyassa. dhammakamme dhammakammasaÃ±Ã±Ä« ujjhÄ• panake khiy
dhammakamme vematiko ujjhÄ• panake khiyyanake Ä• patti \Se II 242/ pÄ• cittiyassa. dhar
adhammakammasaÃ±Ã±Ä« ujjhÄ• panake khiyyanake Ä• patti pÄ• cittiyassa.

anupasampannaá¹ƒ ujjhÄ• peti vÄ• khiyyati vÄ• , Ä• patti dukkaá¹-assa. upasampannaá¹ƒ
senÄ• sanapaÃ±Ã±Ä• pakaá¹ƒ vÄ• bhattuddesakaá¹ƒ vÄ• yÄ• gubhÄ• jakaá¹ƒ vÄ• phala
vÄ• appamattakavissajjakaá¹ƒ vÄ• avaá¹‡á¹‡aá¹ƒ kattukÄ• mo, ayasaá¹ƒ kattukÄ• mo, ma
upasampannaá¹ƒ vÄ• anupasampannaá¹ƒ vÄ• ujjhÄ• peti vÄ• khiyyati vÄ• , Ä• patti dukk

saá¹…ghena sammataá¹ƒ vÄ• asammataá¹ƒ vÄ• senÄ• sanapaÃ±Ã±Ä• pakaá¹ƒ vÄ• bha
vÄ• phalabhÄ• jakaá¹ƒ vÄ• khajjabhÄ• jakaá¹ƒ vÄ• appamattakavissajjakaá¹ƒ vÄ• avaá¹
kattukÄ• mo, maá¹…kukattukÄ• mo, upasampannaá¹ƒ vÄ• anupasampannaá¹ƒ vÄ• ujjhÄ•
Ä• patti dukkaá¹-assa. adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.
dukkaá¹-assa. adhammakamme adhammakammasaÃ±Ã±Ä« Ä• patti dukkaá¹-assa.

<107> anÄ• patti pakatiyÄ• chandÄ• dosÄ• mohÄ• bhayÄ• karontaá¹ƒ ujjhÄ• peti vÄ• k
Ä• dikammikassÄ• ti.

ujjhÄ• panakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. paá¹-hamasenÄ• sanasikkhÄ• padaá¹ƒ

<108> tena \Se II 243/ \Be 58/ \Ne 59/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vihara
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhikkhÅ« hemantike kÄ• le aj
paÃ±Ã±apetvÄ• kÄ• yaá¹ƒ otÄ• pentÄ• kÄ• le Ä• rocite taá¹ƒ pakkamantÄ• neva uddhari
anÄ• pucchÄ• pakkamiá¹ƒsu. senÄ• sanaá¹ƒ ovaá¹-á¹-haá¹ƒ hoti. ye te bhikkhÅ« appicchÄ
khiyyanti vipÄ• centi --- ``kathaá¹ƒ hi nÄ• ma bhikkhÅ« ajjhokÄ• se senÄ• sanaá¹ƒ paÃ±Ã±a
neva uddharissanti na uddharÄ• pessanti, anÄ• pucchÄ• pakkamissanti, senÄ• sanaá¹ƒ ov
kho te bhikkhÅ« te anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ
bhikkhave, bhikkhÅ« ajjhokÄ• se ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹

<109> __ ``yo pana bhikkhu saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• bhisiá¹ƒ vÄ•
\Se II 244/ santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddhareyya na
anÄ• pucchaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<110> tena kho pana samayena bhikkhÅ« ajjhokÄ• se vasitvÄ• kÄ• lasseva senÄ• sanaá¹ƒ
bhagavÄ• te bhikkhÅ« kÄ• lasseva senÄ• sanaá¹ƒ abhiharante. disvÄ• na etasmiá¹ƒ nidÄ•
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-ha
{vasituá¹ƒ avassikasaá¹ƒkete (itipi) } maá¹‡á¸• ape \Ee IV 40/ vÄ• rukkhamÅ«le vÄ• yattha
vÄ• na Å«hadanti tattha senÄ• sanaá¹ƒ nikkhipituâ€™â€™ nti.

<111> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__saá¹…ghikaá¹ƒ_ nÄ• ma saá¹…ghassa dinnaá¹ƒ hoti pariccattaá¹ƒ.

__maÃ±co_ \Ne 60/ nÄ• ma cattÄ• ro maÃ±cÄ• --- masÄ• rako, bundikÄ• baddho, kuá¸·Ä«

__pÄ«á¹-haá¹ƒ_ \Be 59/ nÄ• ma cattÄ• ri pÄ«á¹-hÄ• ni --- masÄ• rakaá¹ƒ, bundikÄ• baddha
Ä• haccapÄ• dakaá¹ƒ.

__bhisi_ nÄ• ma paÃ±ca bhisiyo --- uá¹‡á¹‡abhisi, coá¸·abhiti, vÄ• kabhisi, tiá¹‡abhisi, paá¹

__kocchaá¹ƒ_ nÄ• ma --- vÄ• kamayaá¹ƒ vÄ• usÄ«ramayaá¹ƒ vÄ• muÃ±jamayaá¹ƒ vÄ• p
(Ce) } vÄ• anto saá¹ƒveá¹-hetvÄ• baddhaá¹ƒ hoti.

__santharitvÄ• _ti sayaá¹ƒ santharitvÄ• .

__santharÄ• petvÄ• _ti aÃ±Ã±aá¹ƒ santharÄ• petvÄ• . anupasampannaá¹ƒ santharÄ• peti,
upasampannaá¹ƒ santharÄ• peti, santhÄ• rakassa {santhatassa (itipi) } palibodho.

__taá¹ƒ pakkamanto neva uddhareyyÄ• _ti na sayaá¹ƒ uddhareyya.

__na uddharÄ• peyyÄ• _ti na aÃ±Ã±aá¹ƒ uddharÄ• peyya.

__anÄ• pucchaá¹ƒ vÄ• gaccheyyÄ• _ti bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• Ä• rÄ• mika
purisassa leá¸• á¸• upÄ• taá¹ƒ atikkamantassa Ä• patti pÄ• cittiyassa.

<112> saá¹…ghike saá¹…ghikasaÃ±Ã±Ä« ajjhokÄ• se santharitvÄ• vÄ• santharÄ• petvÄ•
uddhareyya na uddharÄ• peyya anÄ• pucchaá¹ƒ vÄ• gaccheyya, Ä• patti pÄ• cittiyassa. sa
saá¹…ghike puggalikasaÃ±Ã±Ä« ajjhokÄ• se santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá
na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, Ä• patti pÄ• cittiyassa.

cimilikaá¹ƒ vÄ• uttarattharaá¹‡aá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• taá¹-á¹-ikaá¹ƒ vÄ• cam
pÄ• dapuÃ±chaniá¹ƒ vÄ• \Ne 61/ phalakapÄ«á¹-haá¹ƒ vÄ• ajjhokÄ• se santharitvÄ• vÄ• s
pakkamanto neva uddhareyya na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, Ä• pat
saá¹…ghikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. puggalike vematiko, Ä• patti dukkaá¹-assa. p
puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike, Ä• patti dukkaá¹-assa. attano puggalike anÄ• pa

<113> anÄ• patti \Se II 246/ \Be 60/ uddharitvÄ• gacchati, uddharÄ• petvÄ• gacchati, Ä• p
otÄ• pento gacchati, kenaci palibuddhaá¹ƒ hoti, Ä• padÄ• su, ummattakassa, Ä• dikammika

paá¹-hamasenÄ• sanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. dutiyasenÄ• sanasikkhÄ• padaá¹ƒ

<114> tena \Se II 247/ \Ee IV 41/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sattarasavaggiyÄ• bhikkhÅ«
vasantÄ• pi ekatova vasanti, pakkamantÄ• pi ekatova pakkamanti. te aÃ±Ã±atarasmiá¹ƒ sa
santharitvÄ• taá¹ƒ pakkamantÄ• neva uddhariá¹ƒsu na uddharÄ• pesuá¹ƒ, anÄ• pucchÄ•
upacikÄ• hi khÄ• yitaá¹ƒ hoti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma sattarasavaggiyÄ• bhikkhÅ« saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ
uddharissanti na uddharÄ• pessanti, anÄ• pucchÄ• pakkamissanti, senÄ• sanaá¹ƒ upacikÄ
kho te bhikkhÅ« sattarasavaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato eta
pe ... ``saccaá¹ƒ kira, bhikkhave, sattarasavaggiyÄ• bhikkhÅ« saá¹…ghike vihÄ• re seyyaá
pakkamantÄ• neva uddhariá¹ƒsu na uddharÄ• pesuá¹ƒ, anÄ• pucchÄ• pakkamiá¹ƒsu, sen
khÄ• yitaâ€™â€™ nti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
bhikkhave, moghapurisÄ• saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• taá¹ƒ pakkamantÄ•
uddharÄ• pessanti, anÄ• pucchÄ• pakkamissanti, senÄ• sanaá¹ƒ upacikÄ• hi khÄ• yitaá¹ƒ
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana \Se II 248/, bhikkhave, imaá¹ƒ
uddiseyyÄ• tha ---

<115> __ ``yo pana bhikkhu saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• pe
neva uddhareyya na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaâ€™â€™

<116> __yo_ \Be 61/ \Ne 62/__ panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ
adhippeto bhikkhÅ«ti.

__saá¹…ghiko_ nÄ• ma vihÄ• ro saá¹…ghassa dinno hoti pariccatto.

__seyyaá¹ƒ_ nÄ• ma bhisi, cimilikÄ• uttarattharaá¹‡aá¹ƒ, bhÅ«mattharaá¹‡aá¹ƒ, taá¹-á¹-ikÄ
nisÄ«danaá¹ƒ, paccattharaá¹‡aá¹ƒ, tiá¹‡asanthÄ• ro, paá¹‡á¹‡asanthÄ• ro.

__santharitvÄ• _ti sayaá¹ƒ santharitvÄ• .

__santharÄ• petvÄ• _ti aÃ±Ã±aá¹ƒ santharÄ• petvÄ• .

__taá¹ƒ pakkamanto neva uddhareyyÄ• _ti na sayaá¹ƒ uddhareyya.

__na uddharÄ• peyyÄ• _ti na aÃ±Ã±aá¹ƒ uddharÄ• peyya.

__anÄ• pucchaá¹ƒ vÄ• gaccheyyÄ• _ti bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• Ä• rÄ• mika
parikkhittassa Ä• rÄ• massa parikkhepaá¹ƒ atikkamantassa Ä• patti pÄ• cittiyassa. aparikkh
upacÄ• raá¹ƒ atikkamantassa Ä• patti pÄ• cittiyassa. saá¹…ghike saá¹…ghikasaÃ±Ã±Ä« se
santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddhareyya na uddharÄ• peyya, anÄ• pucc
pÄ• cittiyassa. saá¹…ghike vematiko seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• ta
uddhareyya na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, Ä• patti pÄ• cittiyassa. s
seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ• \Se II 249/ vÄ• taá¹ƒ pakkamanto neva uddh
anÄ• pucchaá¹ƒ vÄ• gaccheyya, Ä• patti pÄ• cittiyassa.

<117> vihÄ• rassa upacÄ• re vÄ• upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ vÄ• maá¹‡á¸• ape vÄ• ru
santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddhareyya na uddharÄ•
gaccheyya, Ä• patti dukkaá¹-assa. maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• vihÄ• re vÄ• vihÄ• ra
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ vÄ• maá¹‡á¸• ape vÄ• rukkhamÅ«le vÄ• santharitvÄ• vÄ•
pakkamanto neva uddhareyya na uddharÄ• peyya, anÄ• pucchaá¹ƒ vÄ• gaccheyya, Ä• pat

puggalike \Ne 63/ saá¹…ghikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. puggalike vematiko, Ä• pa
puggalike puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike Ä• patti dukkaá¹-assa. attano puggalik

<118> anÄ• patti \Be 62/ uddharitvÄ• gacchati, uddharÄ• petvÄ• gacchati, Ä• pucchaá¹ƒ g
palibuddhaá¹ƒ hoti, sÄ• pekkho gantvÄ• tattha á¹-hito Ä• pucchati, kenaci palibuddho hoti,
ummattakassa, Ä• dikammikassÄ• ti.

dutiyasenÄ• sanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. anupakhajjasikkhÄ• padaá¹ƒ

<119> tena \Se II 250/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« varaseyyÄ• yo palibundhenti
vuá¹-á¹-hÄ• penti {ettha te iti kammapadaá¹ƒ Å«naá¹ƒ viya dissati}. atha kho chabbaggiyÄ•
etadahosi --- ``kena nu kho mayaá¹ƒ upÄ• yena idheva vassaá¹ƒ vaseyyÄ• mÄ• â€™â€™ t
bhikkhÅ« there bhikkhÅ« anupakhajja seyyaá¹ƒ kappenti --- yassa sambÄ• dho bhavissati s
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma cha
there bhikkhÅ« anupakhajja seyyaá¹ƒ kappessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« chab
anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Ee IV 43/ ... pe ... `
bhikkhave, there bhikkhÅ« anupakhajja seyyaá¹ƒ kappethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhaga
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , there bhikkhÅ« anupa
kappessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<120> __ ``yo pana bhikkhu saá¹…ghike vihÄ• re jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuá¹ƒ an
--- yassa sambÄ• dho bhavissati so pakkamissatÄ«â€™ ti, etadeva paccayaá¹ƒ karitvÄ• an
pÄ• cittiyaâ€™â€™ _nti.

<121> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ \Se II 2
adhippeto bhikkhÅ«ti.

__saá¹…ghiko_ \Ne 64/ nÄ• ma vihÄ• ro saá¹…ghassa dinno hoti pariccatto.

__jÄ• nÄ• ti_ \Be 63/ nÄ• ma vuá¸• á¸• hoti jÄ• nÄ• ti, gilÄ• noti jÄ• nÄ• ti, saá¹…ghena dinn

__anupakhajjÄ• _ti anupavisitvÄ• .

__seyyaá¹ƒ kappeyyÄ• _ti maÃ±cassa vÄ• pÄ«á¹-hassa vÄ• pavisantassa vÄ• nikkhaman
santharati vÄ• santharÄ• peti vÄ• , Ä• patti dukkaá¹-assa. abhinisÄ«dati vÄ• abhinipajjati v
pÄ• cittiyassa.

__etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±a_nti na aÃ±Ã±o koci paccayo hoti anupakhajja se

<122> saá¹…ghike saá¹…ghikasaÃ±Ã±Ä« anupakhajja seyyaá¹ƒ kappeti, Ä• patti pÄ• cittiya
anupakhajja seyyaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa. saá¹…ghike puggalikasaÃ±Ã±Ä« anu
kappeti, Ä• patti pÄ• cittiyassa.

maÃ±cassa vÄ• pÄ«á¹-hassa vÄ• pavisantassa vÄ• nikkhamantassa vÄ• upacÄ• raá¹ƒ á
vÄ• santharÄ• peti vÄ• , Ä• patti dukkaá¹-assa. abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• pa
vihÄ• rassa upacÄ• re vÄ• upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ vÄ• maá¹‡á¸• ape vÄ• rukkham
santharati vÄ• santharÄ• peti vÄ• , Ä• patti dukkaá¹-assa. abhinisÄ«dati vÄ• abhinippajjati
dukkaá¹-assa. puggalike saá¹…ghikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. puggalike vematiko
puggalike puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike Ä• patti dukkaá¹-assa \Se II 252/. attan

<123> anÄ• patti gilÄ• no pavisati, sÄ«tena vÄ• uá¹‡hena vÄ• pÄ«á¸·ito pavisati, Ä• padÄ
Ä• dikammikassÄ• ti.

anupakhajjasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nikkaá¸• á¸• hanasikkhÄ• padaá¹ƒ

<124> tena \Se II 253/ \Ee IV 44/ \Ne 65/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sattarasavaggiyÄ• bhikkhÅ«
mahÄ• vihÄ• raá¹ƒ paá¹-isaá¹…kharonti --- ``idha mayaá¹ƒ vassaá¹ƒ vasissÄ• mÄ• â€™â€
chabbaggiyÄ• bhikkhÅ« sattarasavaggiye bhikkhÅ« vihÄ• raá¹ƒ paá¹-isaá¹…kharonte. disv
``ime, Ä• vuso, sattarasavaggiyÄ• bhikkhÅ« vihÄ• raá¹ƒ paá¹-isaá¹…kharonti. handa ne vu
ti! ekacce evamÄ• haá¹ƒsu --- ``Ä• gamethÄ• vuso, yÄ• va paá¹-isaá¹…kharonti; paá¹-isaá¹
vuá¹-á¹-hÄ• pessÄ• mÄ• â€™â€™ ti.

atha kho chabbaggiyÄ• bhikkhÅ« sattarasavaggiye bhikkhÅ« etadavocuá¹ƒ --- ``uá¹-á¹-heth
vihÄ• ro pÄ• puá¹‡Ä• tÄ«â€™â€™ ti. ``nanu, Ä• vuso, paá¹-ikacceva {paá¹-igacceva (Ce) }
mayaÃ±caÃ±Ã±aá¹ƒ paá¹-isaá¹…khareyyÄ• mÄ• â€™â€™ ti. ``nanu, Ä• vuso, saá¹…ghiko
saá¹…ghiko vihÄ• roâ€™â€™ ti. ``uá¹-á¹-hethÄ• vuso, amhÄ• kaá¹ƒ vihÄ• ro pÄ• puá¹‡Ä• t
Ä• vuso, vihÄ• ro. tumhepi vasatha, mayampi vasissÄ• mÄ• â€™â€™ ti. ``uá¹-á¹-hethÄ• vu
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti kupitÄ• anattamanÄ• gÄ«vÄ• yaá¹ƒ gahetvÄ• nikkaá¸• á¸• ha
rodanti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tumhe, Ä• vuso, rodathÄ• â€™â€™ ti? ``ime,
bhikkhÅ« kupitÄ• anattamanÄ• amhe saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hantÄ«â€™â€
... pe ... te ujjhÄ• yanti \Se II 254/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ•
anattamanÄ• bhikkhÅ« saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hissantÄ«â€™â€™ ti! atha kh
bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``
bhikkhave, kupitÄ• anattamanÄ• bhikkhÅ« saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hathÄ• â
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
anattamanÄ• bhikkhÅ« saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hissatha? netaá¹ƒ, moghapur
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<125> __ ``yo pana bhikkhu bhikkhuá¹ƒ kupito anattamano saá¹…ghikÄ• vihÄ• rÄ• nikkaá
nikkaá¸• á¸• hÄ• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<126> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhu_nti \Ee IV 45/ \Ne 66/ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__kupito_ \Be 65/__ anattamano_ti anabhiraddho Ä• hatacitto khilajÄ• to.

__saá¹…ghiko_ nÄ• ma vihÄ• ro saá¹…ghassa dinno hoti pariccatto.

__nikkaá¸• á¸• heyyÄ• _ti gabbhe gahetvÄ• pamukhaá¹ƒ nikkaá¸• á¸• hati, Ä• patti pÄ• citti
bahi nikkaá¸• á¸• hati, Ä• patti pÄ• cittiyassa. ekena payogena bahukepi dvÄ• re atikkÄ• me

pÄ• cittiyassa.

__nikkaá¸• á¸• hÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa {dukkaá¹-as
Ä• á¹‡atto bahukepi dvÄ• re atikkÄ• meti, Ä• patti pÄ• cittiyassa.

<127> saá¹…ghike \Se II 255/ saá¹…ghikasaÃ±Ã±Ä« kupito anattamano nikkaá¸• á¸• hati v
Ä• patti pÄ• cittiyassa. saá¹…ghike vematiko kupito anattamano nikkaá¸• á¸• hati vÄ• nikka
Ä• patti pÄ• cittiyassa. saá¹…ghike puggalikasaÃ±Ã±Ä« kupito anattamano nikkaá¸• á¸• hat
vÄ• , Ä• patti pÄ• cittiyassa.

tassa parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá¹-ass
vÄ• upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• maá¹‡á¸• apÄ• vÄ• rukkhamÅ«lÄ• vÄ• ajjhokÄ• sÄ
nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá¹-assa. tassa parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ
Ä• patti dukkaá¹-assa. anupasampannaá¹ƒ vihÄ• rÄ• vÄ• vihÄ• rassa upacÄ• rÄ• vÄ• up
maá¹‡á¸• apÄ• vÄ• rukkhamÅ«lÄ• vÄ• ajjhokÄ• sÄ• vÄ• nikkaá¸• á¸• hati vÄ• nikkaá¸•
dukkaá¹-assa. tassa parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• pa

puggalike saá¹…ghikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. puggalike vematiko, Ä• patti dukka
puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike Ä• patti dukkaá¹-assa. attano puggalike anÄ• pa

<128> anÄ• patti alajjiá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , tassa parikkhÄ•
67/ vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , ummattakaá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• pe
nikkaá¸• á¸• hati vÄ• \Se II 256/ nikkaá¸• á¸• hÄ• peti vÄ• , bhaá¹‡á¸• anakÄ• rakaá¹ƒ kalah
vivÄ• dakÄ• rakaá¹ƒ bhassakÄ• rakaá¹ƒ saá¹…ghe adhikaraá¹‡akÄ• rakaá¹ƒ nikkaá¸• á¸• h
66/ vÄ• , tassa parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , antevÄ• sik
saddhivihÄ• rikaá¹ƒ vÄ• na sammÄ• vattantaá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• pe
nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , ummattakassa, Ä• dikammikassÄ• ti.

nikkaá¸• á¸• hanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. vehÄ• sakuá¹-isikkhÄ• padaá¹ƒ

<129> tena \Se II 257/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena \Ee IV 46/ dve bhikkhÅ« saá¹…ghike vihÄ• re uparivel
eko heá¹-á¹-hÄ• viharati {viharanti, eko heá¹-á¹-hÄ• (?) }, eko upari. uparimo bhikkhu Ä• h
maÃ±caá¹ƒ sahasÄ• abhinisÄ«di. maÃ±capÄ• do nippatitvÄ• {patitvÄ• (Se) } heá¹-á¹-hima
avatthÄ• si. so bhikkhu vissaramakÄ• si. bhikkhÅ« upadhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ etadav
tvaá¹ƒ, Ä• vuso, vissaramakÄ• sÄ«â€™â€™ ti? atha kho so bhikkhu bhikkhÅ«naá¹ƒ etamat

bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhi
vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ sahasÄ• abhinisÄ«diss
bhikkhÅ« taá¹ƒ bhikkhuá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• roc
``saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, saá¹…ghike vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ•
abhinisÄ«dasÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•
tvaá¹ƒ, moghapurisa, saá¹…ghike vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ m
abhinisÄ«dissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<130> __ ``yo pana bhikkhu saá¹…ghike vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dak
pÄ«á¹-haá¹ƒ_ \Se II 258/ __vÄ• abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• cittiyaâ€™â€

<131> __yo_ \Be 67/ \Ne 68/__ panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ
adhippeto bhikkhÅ«ti.

__saá¹…ghiko_ nÄ• ma vihÄ• ro saá¹…ghassa dinno hoti pariccatto.

__vehÄ• sakuá¹-i_ nÄ• ma majjhimassa purisassa asÄ«saghaá¹-á¹-Ä• .

__Ä• haccapÄ• dako_ nÄ• ma __maÃ±co_ aá¹…ge vijjhitvÄ• á¹-hito hoti. __Ä• haccapÄ• c
aá¹…ge vijjhitvÄ• á¹-hitaá¹ƒ hoti.

__abhinisÄ«deyyÄ• _ti tasmiá¹ƒ abhinisÄ«dati, Ä• patti pÄ• cittiyassa.

__abhinipajjeyyÄ• _ti tasmiá¹ƒ abhinipajjati, Ä• patti pÄ• cittiyassa.

<132> saá¹…ghike saá¹…ghikasaÃ±Ã±Ä« uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ m
abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti pÄ• cittiyassa. saá¹…ghike vematiko ... pe ... s
puggalikasaÃ±Ã±Ä« uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹
abhinipajjati vÄ• , Ä• patti pÄ• cittiyassa.

puggalike saá¹…ghikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. puggalike vematiko, Ä• patti dukka
puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike, Ä• patti dukkaá¹-assa. attano puggalike, anÄ• p

<133> anÄ• patti --- avehÄ• sakuá¹-iyÄ• sÄ«saghaá¹-á¹-Ä• ya heá¹-á¹-hÄ• aparibhogaá¹ƒ
padarasaÃ±citaá¹ƒ hoti, paá¹-Ä• á¹‡i dinnÄ• hoti, tasmiá¹ƒ á¹-hito gaá¹‡hati vÄ• laggeti vÄ
Ä• dikammikassÄ• ti.

vehÄ• sakuá¹-isikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. mahallakavihÄ• rasikkhÄ• padaá¹ƒ

<134> tena \Se II 260/ \Ee IV 47/ \Ne 69/ samayena buddho bhagavÄ• kosambiyaá¹ƒ vihar
kho pana samayena Ä• yasmato channassa upaá¹-á¹-hÄ• ko mahÄ• matto Ä• yasmato cha
atha kho Ä• yasmÄ• channo katapariyositaá¹ƒ vihÄ• raá¹ƒ punappunaá¹ƒ chÄ• dÄ• peti, pu
lepÄ• peti. atibhÄ• rito vihÄ• ro paripati. atha kho Ä• yasmÄ• channo tiá¹‡aÃ±ca kaá¹-á¹-ha
aÃ±Ã±atarassa brÄ• hmaá¹‡assa yavakhettaá¹ƒ dÅ«sesi. atha kho so brÄ• hmaá¹‡o ujjhÄ•
``kathaÃ±hi nÄ• ma bhadantÄ• amhÄ• kaá¹ƒ yavakhettaá¹ƒ dÅ«sessantÄ«â€™â€™ ti! ass
brÄ• hmaá¹‡assa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye te bhikkhÅ« appicchÄ•
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• channo katapariyositaá¹ƒ vihÄ• raá
chÄ• dÄ• pessati, punappunaá¹ƒ lepÄ• pessati, atibhÄ• rito vihÄ• ro paripatÄ«â€™â€™ ti! a
Ä• yasmantaá¹ƒ channaá¹ƒ anekapariyÄ• yena vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• ro
kira tvaá¹ƒ, channa, katapariyositaá¹ƒ vihÄ• raá¹ƒ punappunaá¹ƒ chÄ• dÄ• pesi, punappuna
atibhÄ• rito vihÄ• ro paripatÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi budd
kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, katapariyositaá¹ƒ vihÄ• raá¹ƒ punappunaá¹ƒ chÄ•
lepÄ• pessasi \Se II 261/, atibhÄ• rito vihÄ• ro paripati! netaá¹ƒ, moghapurisa, appasannÄ•
... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<135> __ ``mahallakaá¹ƒ pana bhikkhunÄ• vihÄ• raá¹ƒ kÄ• rayamÄ• nena yÄ• vadvÄ• rak
Ä• lokasandhiparikammÄ• ya dvatticchadanassa pariyÄ• ya appaharite á¹-hitena adhiá¹-á¹-
uttariá¹ƒ appaharitepi á¹-hito adhiá¹-á¹-haheyya pÄ• cittiyaâ€™â€™ _nti.

<136> __mahallako_ nÄ• ma vihÄ• ro sassÄ• miko vuccati.

__vihÄ• ro_ nÄ• ma ullitto vÄ• hoti avalitto vÄ• ullittÄ• valitto vÄ• .

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• .

__yÄ• va dvÄ• rakosÄ• _ti piá¹-á¹-hasaá¹…ghÄ• á¹-assa {pÄ«á¹-hasaá¹ƒghÄ• á¹-assa (itipi
piá¹-á¹-hisaá¹…ghÄ• á¹-assa (Se) } samantÄ• hatthapÄ• sÄ• .

__aggaá¸·aá¹-á¹-hapanÄ• yÄ• _ti \Ne 70/ dvÄ• raá¹-á¹-hapanÄ• ya.

__Ä• lokasandhiparikammÄ• yÄ• _ti vÄ• tapÄ• naparikammÄ• ya setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·
mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ makaradantakaá¹ƒ paÃ±capaá¹-ikaá¹ƒ.

__dvatticchadanassa_ \Ee IV 48/ \Be 69/__ pariyÄ• yaá¹ƒ appaharite á¹-hitena adhiá¹-á¹-hÄ
haritaá¹ƒ nÄ• ma pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡aá¹ƒ. sace harite á¹-hito adhiá¹-á¹-hÄ• ti, Ä•
maggena chÄ• dentassa dve magge adhiá¹-á¹-hahitvÄ• tatiyaá¹ƒ maggaá¹ƒ Ä• á¹‡Ä• petvÄ
pariyÄ• yena chÄ• dentassa dve pariyÄ• ye adhiá¹-á¹-hahitvÄ• tatiyaá¹ƒ pariyÄ• yaá¹ƒ Ä• á
pakkamitabbaá¹ƒ.

<137> __tato ce uttari appaharitepi á¹-hito adhiá¹-á¹-haheyyÄ• _ti iá¹-á¹-hakÄ• ya \Se II 262
iá¹-á¹-hakiá¹-á¹-hakÄ• ya Ä• patti pÄ• cittiyassa. silÄ• ya chÄ• dentassa silÄ• ya silÄ• ya Ä•
sudhÄ• ya chÄ• dentassa piá¹‡á¸• e piá¹‡á¸• e Ä• patti pÄ• cittiyassa. tiá¹‡ena chÄ• dentas
Ä• patti pÄ• cittiyassa. paá¹‡á¹‡ena chÄ• dentassa paá¹‡á¹‡e paá¹‡á¹‡e Ä• patti pÄ• cittiya

atirekadvattipariyÄ• ye atirekasaÃ±Ã±Ä« adhiá¹-á¹-hÄ• ti, Ä• patti pÄ• cittiyassa. atirekadva
adhiá¹-á¹-hÄ• ti, Ä• patti pÄ• cittiyassa. atirekadvattipariyÄ• ye Å«nakasaÃ±Ã±Ä« adhiá¹-á¹-
pÄ• cittiyassa.

Å«nakadvattipariyÄ• ye atirekasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Å«nakadvattipariyÄ• ye ve
dukkaá¹-assa. Å«nakadvattipariyÄ• ye Å«nakasaÃ±Ã±Ä«, anÄ• patti.

<138> anÄ• patti dvattipariyÄ• ye, Å«nakadvattipariyÄ• ye, leá¹‡e, guhÄ• ya, tiá¹‡akuá¹-ikÄ
attano dhanena, vÄ• sÄ• gÄ• raá¹ƒ á¹-hapetvÄ• sabbattha anÄ• patti, ummattakassa, Ä• d

mahallakavihÄ• rasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. sappÄ• á¹‡akasikkhÄ• padaá¹ƒ

<139> tena \Se II 263/ \Ne 71/ samayena buddho bhagavÄ• Ä• á¸·aviyaá¹ƒ viharati aggÄ•
pana samayena Ä• á¸·avakÄ• bhikkhÅ« navakammaá¹ƒ karontÄ• jÄ• naá¹ƒ sappÄ• á¹‡ak
mattikampi siÃ±cantipi siÃ±cÄ• pentipi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti kh
--- ``kathaÃ±hi nÄ• ma Ä• á¸·avakÄ• \Be 70/ bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá
siÃ±cissantipi siÃ±cÄ• pessantipÄ«â€™â€™ ti! atha kho te bhikkhÅ« Ä• á¸·avake bhikkhÅ«
vigarahitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... ``saccaá¹ƒ kira tumhe, bhikkha
sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡ampi mattikampi siÃ±cathapi siÃ±cÄ• pethapÄ«â€™â€™
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , jÄ• naá¹ƒ
tiá¹‡ampi mattikampi siÃ±cissathapi siÃ±cÄ• pessathapi! netaá¹ƒ, \Ee IV 49/ moghapurisÄ•
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<140> __ ``yo pana bhikkhu jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá
siÃ±cÄ• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<141> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma {jÄ• naá¹ƒ nÄ• ma (Se) } sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti aÃ±Ã±e vÄ• tass

__siÃ±ceyyÄ• _ti sayaá¹ƒ siÃ±cati, Ä• patti pÄ• cittiyassa.

__siÃ±cÄ• peyyÄ• _ti \Se II 264/ aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa {Ä• patti c
}. sakiá¹ƒ Ä• á¹‡atto bahukampi siÃ±cati, Ä• patti pÄ• cittiyassa.

<142> sappÄ• á¹‡ake sappÄ• á¹‡akasaÃ±Ã±Ä« tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±cati vÄ•
pÄ• cittiyassa. sappÄ• á¹‡ake vematiko tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±cati vÄ• siÃ±cÄ
dukkaá¹-assa. sappÄ• á¹‡ake appÄ• á¹‡akasaÃ±Ã±Ä« tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±c
vÄ• , anÄ• patti. appÄ• á¹‡ake sappÄ• á¹‡akasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. appÄ• á¹‡
dukkaá¹-assa. appÄ• á¹‡ake appÄ• á¹‡akasaÃ±Ã±Ä«, anÄ• patti.

<143> anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, ummattakassa, Ä• dikammikassÄ•

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

bhÅ«tagÄ• mavaggo dutiyo.

tassuddÄ• naá¹ƒ ---

bhÅ«taá¹ƒ \Be 71/ aÃ±Ã±Ä• ya ujjhÄ• yaá¹ƒ, pakkamantena te duve.

pubbe nikkaá¸• á¸• hanÄ• hacca, dvÄ• raá¹ƒ sappÄ• á¹‡akena cÄ• ti ||

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padaá¹ƒ

<144> tena \Se II 265/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ• lÄ• bhino h
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. atha kh
bhikkhÅ«naá¹ƒ etadahosi --- ``etarahi kho, Ä• vuso, therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. handÄ•

ovadÄ• mÄ• â€™â€™ ti. atha kho chabbaggiyÄ• bhikkhÅ« bhikkhuniyo upasaá¹…kamitvÄ
IV 50/ bhaginiyo, upasaá¹…kamatha; mayampi ovadissÄ• mÄ• â€™â€™ ti.

atha kho tÄ• bhikkhuniyo yena chabbaggiyÄ• bhikkhÅ« tenupasaá¹…kamiá¹ƒsu; upasaá¹.
bhikkhÅ« abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha kho chabbaggiyÄ• bhikkhÅ« bh
parittaÃ±Ã±eva dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nakathÄ• ya vÄ«tinÄ• met
``gacchatha, bhaginiyoâ€™â€™ ti. atha kho tÄ• bhikkhuniyo yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho tÄ
etadavoca --- ``kacci, bhikkhuniyo, ovÄ• do iddho ahosÄ«â€™â€™ ti? ``kuto, bhante, ovÄ•
ayyÄ• chabbaggiyÄ• parittaÃ±Ã±eva dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nak
uyyojesuâ€™â€™ nti. atha kho bhagavÄ• tÄ• bhikkhuniyo dhammiyÄ• kathÄ• ya sandass
sampahaá¹ƒsesi \Se II 266/. atha kho tÄ• bhikkhuniyo bhagavatÄ• dhammiyÄ• kathÄ• ya
samuttejitÄ• sampahaá¹ƒsitÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pa

atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannip
bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhunÄ«naá¹ƒ \Be 72/ paritta
kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nakathÄ• ya vÄ«tinÄ• metvÄ• uyyojethÄ• â€™â€™ ti
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , bhikkhunÄ
dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nakathÄ• ya vÄ«tinÄ• metvÄ• uyyojessat
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ ka
--- ``anujÄ• nÄ• mi, bhikkhave, bhikkhunovÄ• dakaá¹ƒ sammannituá¹ƒ. evaÃ±ca pana, bhik
paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo. yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

<145> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itth
bhikkhunovÄ• dakaá¹ƒ sammanneyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ bhikkhunovÄ•
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno bhikkhunovÄ• dakassa sammuti, so tu
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- suá¹‡Ä• tu
saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ \Se II 267/ bhikkhunovÄ• dakaá¹ƒ samm
itthannÄ• massa bhikkhuno bhikkhunovÄ• dakassa sammuti, so tuá¹‡hassa; yassa nakkhan

``sammato \Ne 74/ saá¹…ghena itthannÄ• mo bhikkhu bhikkhunovÄ• dako. khamati saá¹…
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• chabbaggiye bhikkhÅ« anekapariyÄ• yena vigarahitvÄ• \Ee IV 51/ dub

evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<146> __ ``yo pana bhikkhu asammato bhikkhuniyo ovadeyya pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<147> tena kho pana samayena therÄ• bhikkhÅ« sammatÄ• bhikkhuniyo ovadantÄ• tathe
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. atha kh
bhikkhÅ«naá¹ƒ etadahosi --- ``etarahi kho, Ä• vuso, therÄ• bhikkhÅ« sammatÄ• bhikkhuni
73/ lÄ• bhino honti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ•
nissÄ«maá¹ƒ gantvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ bhikkhunovÄ• dakaá¹ƒ sammannitvÄ• bhikkhu
chabbaggiyÄ• bhikkhÅ« nissÄ«maá¹ƒ gantvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ bhikkhunovÄ• dakaá
upasaá¹…kamitvÄ• etadavocuá¹ƒ --- ``mayampi, bhaginiyo, sammatÄ• . amhepi upasaá¹…
ovadissÄ• mÄ• â€™â€™ ti.

atha kho tÄ• bhikkhuniyo yena chabbaggiyÄ• bhikkhÅ« tenupasaá¹…kamiá¹ƒsu; upasaá¹.
bhikkhÅ« abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒsu. atha kho chabbaggiyÄ• bhikkhÅ« \S
parittaÃ±Ã±eva dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nakathÄ• ya vÄ«tinÄ• met
``gacchatha bhaginiyoâ€™â€™ ti. atha kho tÄ• bhikkhuniyo yena bhagavÄ• tenupasaá¹…
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho tÄ
etadavoca --- ``kacci, bhikkhuniyo, ovÄ• do iddho ahosÄ«â€™â€™ ti? ``kuto, bhante, ovÄ•
ayyÄ• chabbaggiyÄ• parittaÃ±Ã±eva dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nak
uyyojesuâ€™â€™ nti.

atha kho bhagavÄ• tÄ• bhikkhuniyo dhammiyÄ• kathÄ• ya sandassesi ... pe ... atha kho tÄ
dhammiyÄ• kathÄ• ya sandassitÄ• samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• bhaga
padakkhiá¹‡aá¹ƒ katvÄ• pakkamiá¹ƒsu. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• chabbaggiye bhikkhÅ« paá¹-ipucchi --- ``saccaá
bhikkhunÄ«naá¹ƒ parittaÃ±Ã±eva dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ tiracchÄ• nakathÄ
uyyojethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... p
moghapurisÄ• , bhikkhunÄ«naá¹ƒ parittaÃ±Ã±eva dhammiá¹ƒ kathaá¹ƒ katvÄ• divasaá¹ƒ ti
vÄ«tinÄ• metvÄ• uyyojessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ
pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, aá¹
samannÄ• gataá¹ƒ bhikkhuá¹ƒ bhikkhunovÄ• dakaá¹ƒ sammannituá¹ƒ. sÄ«lavÄ• hoti \Se II
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu; bahussuto hoti sutadharo sutasannicayo, ye te dhammÄ• Ä• dikal
majjhekalyÄ• á¹‡Ä• \Be 74/ pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevala
parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti tathÄ• rÅ«pÄ• ssa dhammÄ• bahussutÄ• hor

manasÄ• anupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• ; ubhayÄ• ni kho panassa pÄ• tim
svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso;
kalyÄ• á¹‡avÄ• kkaraá¹‡o; yebhuyyena bhikkhunÄ«naá¹ƒ piyo hoti manÄ• po; paá¹-ibalo h
na kho panetaá¹ƒ {pana taá¹ƒ (?) } bhagavantaá¹ƒ uddissa pabbajitÄ• ya kÄ• sÄ• yavatth
ajjhÄ• pannapubbo hoti; vÄ«sativasso vÄ• hoti atirekavÄ«sativasso vÄ• --- anujÄ• nÄ• mi,
aá¹-á¹-hahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ bhikkhunovÄ• dakaá¹ƒ sammannituâ€™

<148> __yo_ \Ee IV 52/__ panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ ima
adhippeto bhikkhÅ«ti.

__asammato_ nÄ• ma Ã±atticatutthena kammena asammato.

__bhikkhuniyo_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__ovadeyyÄ• _ti aá¹-á¹-hahi garudhammehi ovadati, Ä• patti pÄ• cittiyassa. aÃ±Ã±ena dha
dukkaá¹-assa. ekatoupasampannaá¹ƒ ovadati, Ä• patti dukkaá¹-assa.

<149> tena \Se II 270/ \Ne 76/ sammatena bhikkhunÄ• pariveá¹‡aá¹ƒ sammajjitvÄ• pÄ• n
upaá¹-á¹-hÄ• petvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• dutiyaá¹ƒ gahetvÄ• nisÄ«ditabbaá¹ƒ. b
taá¹ƒ bhikkhuá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«ditabbaá¹ƒ. tena bhikkhunÄ• pucchit
bhaginiyoâ€™â€™ ti? sace ``samaggÄ• mhÄ• yyÄ• â€™â€™ ti bhaá¹‡anti, ``vattanti, bha
garudhammÄ• â€™â€™ ti? sace ``vattantÄ• yyÄ• â€™â€™ ti bhaá¹‡anti, ``eso, bhaginiyo,
niyyÄ• detabbo {niyyÄ• tetabbo (itipi) }. sace ``na vattantÄ• yyÄ• â€™â€™ ti bhaá¹‡anti, os
``vassasatÅ«pasampannÄ• ya bhikkhuniyÄ• tadahupasampannassa bhikkhuno abhivÄ• d
aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ kÄ• tabbaá¹ƒ; ayampi dhammo sakkatvÄ• garukat
yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo. na bhikkhuniyÄ• abhikkhuke Ä• vÄ• se vassaá¹ƒ vasit
sakkatvÄ• garukatvÄ• mÄ• netvÄ• pÅ«jetvÄ• yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yo. anvad
bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ«sitabbÄ• {paccÄ• siá¹ƒsitabbÄ• (itipi) } up
ovÄ• dupasaá¹…kamanaÃ±ca, ayampi dhammo ... pe ... vassaá¹ƒ vuá¹-á¹-hÄ• ya bhikkhun
á¹-hÄ• nehi pavÄ• retabbaá¹ƒ diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• ; ayampi
garudhammaá¹ƒ ajjhÄ• pannÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ ca
dhammo ... pe ... dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya ub
pariyesitabbÄ• ; ayampi dhammo ... pe ... na bhikkhuniyÄ• kena ci pariyÄ• yena bhikkhu a
paribhÄ• sitabbo; ayampi dhammo ... pe ... ajjatagge ovaá¹-o bhikkhunÄ«naá¹ƒ bhikkhÅ«s
bhikkhÅ«naá¹ƒ bhikkhunÄ«su vacanapatho; ayampi dhammo sakkatvÄ• garukatvÄ• mÄ• n
anatikkamanÄ«yoâ€™â€™ ti.

sace ``samaggÄ• mhÄ• yyÄ• â€™â€™ ti bhaá¹‡antaá¹ƒ aÃ±Ã±aá¹ƒ dhammaá¹ƒ bhaá¹‡ati,

``vaggÄ• mhÄ• yyÄ• â€™â€™ ti bhaá¹‡antaá¹ƒ aá¹-á¹-ha garudhamme bhaá¹‡ati, Ä• patti
aniyyÄ• detvÄ• aÃ±Ã±aá¹ƒ dhammaá¹ƒ bhaá¹‡ati, Ä• patti dukkaá¹-assa.

<150> adhammakamme \Ee IV 53/ adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…g
Ä• patti pÄ• cittiyassa. adhammakamme adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunÄ«
Ä• patti pÄ• cittiyassa. adhammakamme adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisa
ovadati, Ä• patti pÄ• cittiyassa.

adhammakamme vematiko vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadati, Ä• p
vematiko vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vematiko ovadati, Ä• patti pÄ• cittiyassa \Ne 77/
vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ samaggasaÃ±Ã±Ä« ovadati, Ä• patti pÄ• cittiyassa.

adhammakamme \Se II 272/ dhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ v
pÄ• cittiyassa. adhammakamme dhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá
pÄ• cittiyassa. adhammakamme dhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá
pÄ• cittiyassa.

adhammakamme \Be 76/ adhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ
pÄ• cittiyassa. adhammakamme adhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…
pÄ• cittiyassa. adhammakamme adhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…
Ä• patti pÄ• cittiyassa.

adhammakamme vematiko samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadati ..
... samaggasaÃ±Ã±Ä« ovadati, Ä• patti pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasa
ovadati ... pe ... samaggasaÃ±Ã±Ä« ovadati, Ä• patti pÄ• cittiyassa.

<151> dhammakamme adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vagg
dukkaá¹-assa. dhammakamme adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá
samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa.

dhammakamme vematiko vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadati ... pe
... samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa.

dhammakamme \Se II 273/ dhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ va
vematiko ovadati ... pe ... samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa.

dhammakamme \Ne 78/ adhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ v
vematiko ovadati ... pe ... samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa.

dhammakamme vematiko samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadati ...
... samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa.

dhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ
dhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vematiko
dhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ samaggas

<152> anÄ• patti uddesaá¹ƒ dento, paripucchaá¹ƒ dento, ``osÄ• rehi ayyÄ• â€™â€™ ti vuc
paÃ±haá¹ƒ pucchati, paÃ±haá¹ƒ puá¹-á¹-ho katheti, aÃ±Ã±assatthÄ• ya bhaá¹‡antaá¹ƒ bhik
sikkhamÄ• nÄ• ya, sÄ• maá¹‡eriyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

ovÄ• dasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. atthaá¹…gatasikkhÄ• padaá¹ƒ

<153> tena \Se II 274/ \Ee IV 54/ \Be 77/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena therÄ• bhikkhÅ« bhikkhuniyo
kho pana samayena Ä• yasmato cÅ«á¸·apanthakassa pariyÄ• yo hoti bhikkhuniyo ovadituá¹
evamÄ• haá¹ƒsu --- ``na dÄ• ni ajja ovÄ• do iddho bhavissati, taÃ±Ã±eva dÄ• ni udÄ• naá¹ƒ
punappunaá¹ƒ bhaá¹‡issatÄ«â€™â€™ ti. atha kho tÄ• bhikkhuniyo yenÄ• yasmÄ• cÅ«á¸·a
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ abhivÄ•
nisÄ«diá¹ƒsu. ekamantaá¹ƒ nisinnÄ• kho tÄ• bhikkhuniyo Ä• yasmÄ• cÅ«á¸·apanthako eta
bhaginiyoâ€™â€™ ti? ``samaggÄ• mhÄ• yyÄ• â€™â€™ ti. ``vattanti, bhaginiyo, aá¹-á¹-ha g
``vattantÄ• yyÄ• â€™â€™ ti. ``eso, bhaginiyo, ovÄ• doâ€™â€™ ti niyyÄ• detvÄ• imaá¹ƒ ud
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{Ud 37} ``adhicetaso \Ne 79/ appamajjato, munino monapathesu sikkhato.

sokÄ• na bhavanti tÄ• dino, upasantassa sadÄ• satÄ«matoâ€™â€™ ti ||

bhikkhuniyo evamÄ• haá¹ƒsu --- ``nanu avocumhÄ• --- na dÄ• ni ajja ovÄ• do iddho bhavis
udÄ• naá¹ƒ ayyo cÅ«á¸·apanthako punappunaá¹ƒ \Se II 275/ bhaá¹‡issatÄ«â€™â€™ ti! ass
cÅ«á¸·apanthako tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ imaá¹ƒ kathÄ• sallÄ• paá¹ƒ. atha kho Ä• yasm
vehÄ• saá¹ƒ abbhuggantvÄ• Ä• kÄ• se antalikkhe caá¹…kamatipi tiá¹-á¹-hatipi nisÄ«datipi
dhÅ«mÄ• yatipi pajjalatipi antaradhÄ• yatipi, taÃ±ceva {taÃ±Ã±eva (itipi) } udÄ• naá¹ƒ bhaá

bahuá¹ƒ buddhavacanaá¹ƒ. bhikkhuniyo evamÄ• haá¹ƒsu --- ``acchariyaá¹ƒ vata bho, abbhu
no ito pubbe ovÄ• do evaá¹ƒ iddho bhÅ«tapubbo yathÄ• ayyassa cÅ«á¸·apanthakassÄ• â€
cÅ«á¸·apanthako tÄ• bhikkhuniyo yÄ• va samandhakÄ• rÄ• ovaditvÄ• uyyojesi --- gaccha

atha \Be 78/ kho tÄ• bhikkhuniyo nagaradvÄ• re thakite bahinagare vasitvÄ• kÄ• lasseva n
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``abrahmacÄ• riniyo imÄ• bhikkhuniyo; Ä• n
saddhiá¹ƒ vasitvÄ• idÄ• ni nagaraá¹ƒ pavisantÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tesa
55/ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ...
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• cÅ«á¸·apanthako atthaá¹…gate sÅ«
ovadissatÄ«â€™â€™ ti ... pe ... ``saccaá¹ƒ kira tvaá¹ƒ, cÅ«á¸·apanthaka, atthaá¹…gate sÅ«
ovadasÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
cÅ«á¸·apanthaka, atthaá¹…gate sÅ«riye bhikkhuniyo ovadissasi! netaá¹ƒ, cÅ«á¸·apanthaka
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<154> __ ``sammatopi \Se II 276/ ce bhikkhu atthaá¹…gate sÅ«riye bhikkhuniyo ovadeyya,

<155> __sammato_ nÄ• ma Ã±atticatutthena kammena sammato.

__atthaá¹…gate sÅ«riye_ti oggate sÅ«riye.

__bhikkhunÄ«_ \Ne 80/ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__ovadeyyÄ• _ti aá¹-á¹-hahi vÄ• garudhammehi aÃ±Ã±ena vÄ• dhammena ovadati, Ä• pa

<156> atthaá¹…gate atthaá¹…gatasaÃ±Ã±Ä« ovadati, Ä• patti pÄ• cittiyassa. atthaá¹…gate
pÄ• cittiyassa. atthaá¹…gate anatthaá¹…gatasaÃ±Ã±Ä« ovadati, Ä• patti pÄ• cittiyassa.

ekatoupasampannÄ• ya ovadati, Ä• patti dukkaá¹-assa. anatthaá¹…gate atthaá¹…gatasaÃ±
anatthaá¹…gate vematiko, Ä• patti dukkaá¹-assa. anatthaá¹…gate anatthaá¹…gatasaÃ±Ã±

<157> anÄ• patti uddesaá¹ƒ dento, paripucchaá¹ƒ dento, ``osÄ• rehi ayyÄ• â€™â€™ ti vuc
paÃ±haá¹ƒ pucchati, paÃ±haá¹ƒ puá¹-á¹-ho katheti, aÃ±Ã±assatthÄ• ya bhaá¹‡antaá¹ƒ bhik
sikkhamÄ• nÄ• ya sÄ• maá¹‡eriyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

atthaá¹…gatasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. bhikkhunupassayasikkhÄ• padaá¹ƒ

<158> tena \Se II 277/ \Be 79/ samayena buddho bhagavÄ• sakkesu viharati kapilavatthusm
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ
ovadanti. bhikkhuniyo chabbaggiyÄ• bhikkhuniyo etadavocuá¹ƒ --- ``ethÄ• yye, ovÄ• daá¹ƒ
gamissÄ• mÄ• â€™â€™ ti. ``yampi {yaá¹ƒ hi (Katthaci) } mayaá¹ƒ, ayye, gaccheyyÄ• ma ov
chabbaggiyÄ• idheva Ä• gantvÄ• amhe ovadantÄ«â€™â€™ ti. bhikkhuniyo ujjhÄ• yanti kh
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bh
{chabbaggiyÄ• bhikkhuniyo ovÄ• daá¹ƒ na gacchissantÄ«ti (Ce) }! atha kho tÄ• bhikkhuniy
etamatthaá¹ƒ Ä• rocesuá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bh
... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave \Ne 81/, bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ
ovadathÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
moghapurisÄ• , bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikkhuniyo ovadissatha! netaá¹
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

__ ``yo pana bhikkhu bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikkhuniyo ovadeyya, pÄ•

evaÃ±cidaá¹ƒ \Se II 278/ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<159> tena kho pana samayena mahÄ• pajÄ• pati gotamÄ« gilÄ• nÄ• hoti. therÄ• bhikkhÅ
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ etadavocuá¹ƒ
khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaâ€™â€™ nti? ``na me, ayyÄ• , khamanÄ«yaá¹ƒ na yÄ•
dhammaá¹ƒ desethÄ• â€™â€™ ti. ``na, bhagini, kappati bhikkhunupassayaá¹ƒ upasaá¹…ka
desetuâ€™â€™ nti kukkuccÄ• yantÄ• na desesuá¹ƒ. atha kho bhagavÄ• pubbaá¹‡hasama
pattacÄ«varamÄ• dÄ• ya yena mahÄ• pajÄ• pati gotamÄ« tenupasaá¹…kami; upasaá¹…ka
nisajja kho bhagavÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ etadavoca --- ``kacci te, gotami, khan
yÄ• panÄ«yaâ€™â€™ nti \Be 80/? ``pubbe me, bhante, therÄ• bhikkhÅ« Ä• gantvÄ• dham
hoti. idÄ• ni pana --- ``bhagavatÄ• paá¹-ikkhittaâ€™â€™ nti, kukkuccÄ• yantÄ• na desenti
hotÄ«â€™â€™ ti. atha kho bhagavÄ• mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ dhammiyÄ• kathÄ•
samuttejetvÄ• sampahaá¹ƒsetvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi. atha kho bhagavÄ• e
pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhav
upasaá¹…kamitvÄ• gilÄ• naá¹ƒ bhikkhuniá¹ƒ ovadituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ
uddiseyyÄ• tha ---

<160> __ ``yo_ \Ee IV 57/__ pana bhikkhu bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikk
samayÄ• , pÄ• cittiyaá¹ƒ \Se II 279/. tatthÄ• yaá¹ƒ samayo. gilÄ• nÄ• hoti bhikkhunÄ« --- ay
samayoâ€™â€™ _ti.

<161> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a

bhikkhÅ«ti.

__bhikkhunupassayo_ \Ne 82/ nÄ• ma yattha bhikkhuniyo ekarattampi vasanti.

__upasaá¹…kamitvÄ• _ti tattha gantvÄ• .

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__ovadeyyÄ• _ti aá¹-á¹-hahi garudhammehi ovadati, Ä• patti pÄ• cittiyassa.

__aÃ±Ã±atra samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__gilÄ• nÄ• _ nÄ• ma bhikkhunÄ« na sakkoti ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• gantu

<162> upasampannÄ• ya upasampannasaÃ±Ã±Ä« bhikkhunupassayaá¹ƒ upasaá¹…kamitv
Ä• patti pÄ• cittiyassa. upasampannÄ• ya vematiko bhikkhunupassayaá¹ƒ upasaá¹…kamitv
Ä• patti pÄ• cittiyassa. upasampannÄ• ya anupasampannasaÃ±Ã±Ä« bhikkhunupassayaá¹
samayÄ• ovadati, Ä• patti pÄ• cittiyassa.

aÃ±Ã±ena dhammena ovadati, Ä• patti dukkaá¹-assa. ekatoupasampannÄ• ya ovadati, Ä• p
anupasampannÄ• ya upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa \Be 81/. anupasampa
dukkaá¹-assa. anupasampannÄ• ya anupasampannasaÃ±Ã±Ä«, anÄ• patti.

<163> anÄ• patti samaye, uddesaá¹ƒ dento, paripucchaá¹ƒ dento, ``osÄ• rehi \Se II 280/ ay
osÄ• reti, paÃ±haá¹ƒ pucchati, paÃ±haá¹ƒ puá¹-á¹-ho katheti, aÃ±Ã±assatthÄ• ya bhaá¹‡an
suá¹‡anti, sikkhamÄ• nÄ• ya sÄ• maá¹‡eriyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

bhikkhunupassayasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. Ä• misasikkhÄ• padaá¹ƒ

<164> tena \Se II 281/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
\Ne 83/. tena kho pana samayena therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ• lÄ• bhino honti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ• rÄ• naá¹ƒ. chabba
--- ``na bahukatÄ• therÄ• bhikkhÅ« bhikkhuniyo ovadituá¹ƒ; Ä• misahetu therÄ• bhikkhÅ«
ovadantÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• cer
nÄ• ma chabbaggiyÄ• bhikkhÅ« evaá¹ƒ vakkhanti --- `na bahukatÄ• therÄ• bhikkhÅ« bhik
Ä• misahetu therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ«â€™â€™ â€™ ti ... pe ... ``saccaá¹ƒ k

evaá¹ƒ vadetha --- `na bahukatÄ• therÄ• bhikkhÅ« bhikkhuniyo ovadituá¹ƒ; Ä• misahetu th
bhikkhuniyo ovadantÄ«â€™â€™ â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddh
kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , evaá¹ƒ vakkhatha --- na bahukatÄ• therÄ• bhikk
Ä• misahetu therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ«ti! netaá¹ƒ, moghapurisÄ• , appasann
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<165> __ ``yo pana bhikkhu evaá¹ƒ vadeyya --- `Ä• misahetu therÄ• bhikkhÅ« bhikkhuniyo
pÄ• cittiyaâ€™â€™ _nti.

<166> __yo_ \Se II 282/ \Be 82/__ panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... aya
atthe adhippeto bhikkhÅ«ti.

__Ä• misahetÅ«_ti cÄ«varahetu piá¹‡á¸• apÄ• tahetu senÄ• sanahetu gilÄ• nappaccayabhe
sakkÄ• rahetu garukÄ• rahetu mÄ• nanahetu vandanahetu pÅ«janahetu.

__evaá¹ƒ vadeyyÄ• _ti upasampannaá¹ƒ saá¹…ghena sammataá¹ƒ bhikkhunovÄ• dakaá¹ƒ
ayasaá¹ƒ kattukÄ• mo maá¹…kukattukÄ• mo evaá¹ƒ vadeti --- ``cÄ«varahetu piá¹‡á¸• apÄ•
gilÄ• nappaccayabhesajjaparikkhÄ• rahetu sakkÄ• rahetu garukÄ• rahetu mÄ• nanahetu va
ovadatÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti pÄ• cittiyassa.

<167> dhammakamme dhammakammasaÃ±Ã±Ä« evaá¹ƒ vadeti, Ä• patti pÄ• cittiyassa. dh
vadeti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä« evaá¹ƒ vadeti, Ä

upasampannaá¹ƒ \Ne 84/ saá¹…ghena asammataá¹ƒ bhikkhunovÄ• dakaá¹ƒ avaá¹‡á¹‡aá¹ƒ
maá¹…kukattukÄ• mo evaá¹ƒ vadeti --- ``cÄ«varahetu ... pe ... pÅ«janahetu ovadatÄ«â€™â
dukkaá¹-assa. anupasampannaá¹ƒ saá¹…ghena sammataá¹ƒ vÄ• asammataá¹ƒ vÄ• bhikk
kattukÄ• mo ayasaá¹ƒ kattukÄ• mo maá¹…kukattukÄ• mo evaá¹ƒ vadeti \Se II 283/ --- ``cÄ«
piá¹‡á¸• apÄ• tahetu senÄ• sanahetu gilÄ• nappaccayabhesajjaparikkhÄ• rahetu sakkÄ• ra
vandanahetu pÅ«janahetu ovadatÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti dukkaá¹-assa. adhamma
Ä• patti dukkaá¹-assa. adhammakamme vematiko, Ä• patti dukkaá¹-assa. adhammakamme
dukkaá¹-assa.

<168> anÄ• patti pakatiyÄ• cÄ«varahetu piá¹‡á¸• apÄ• tahetu senÄ• sanahetu gilÄ• nappa
sakkÄ• rahetu garukÄ• rahetu mÄ• nanahetu vandanahetu pÅ«janahetu ovadantaá¹ƒ bhaá¹
Ä• dikammikassÄ• ti.

Ä• misasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. cÄ«varadÄ• nasikkhÄ• padaá¹ƒ

<169> tena \Se II 284/ \Ee IV 59/ \Be 83/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro bhikkhu sÄ• vatth
visikhÄ• ya piá¹‡á¸• Ä• ya carati. aÃ±Ã±atarÄ• pi bhikkhunÄ« tassÄ• visikhÄ• ya piá¹‡á¸• Ä
bhikkhu taá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``gaccha, bhagini, amukasmiá¹ƒ okÄ• se bhikkhÄ•
sÄ• pi kho evamÄ• ha --- ``gacchÄ• yya, amukasmiá¹ƒ okÄ• se bhikkhÄ• diyyatÄ«â€™â€™
sandiá¹-á¹-hÄ• ahesuá¹ƒ. tena kho pana samayena saá¹…ghassa cÄ«varaá¹ƒ bhÄ• jÄ«yat
ovÄ• daá¹ƒ gantvÄ• yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhu
aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hitaá¹ƒ kho taá¹ƒ bhikkhuniá¹ƒ so bhikkhu etadavoca --- ``aya
cÄ«varapaá¹-ivÄ«so {paá¹-iviá¹ƒso (Ce), paá¹-iviso (itipi) }; sÄ• diyissasÄ«â€™â€™ ti? ``Ä•
dubbalacÄ«varÄ• mhÄ«â€™â€™ ti.

atha kho so bhikkhu tassÄ• bhikkhuniyÄ• cÄ«varaá¹ƒ adÄ• si. sopi kho bhikkhu dubbalacÄ
taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``karohi dÄ• ni te, Ä• vuso, cÄ«varaâ€™â€™ nti \Ne 85/.
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti kh
--- ``kathaÃ±hi nÄ• ma bhikkhu bhikkhuniyÄ• cÄ«varaá¹ƒ dassatÄ«â€™â€™ ti ... pe ... ``sa
bhikkhu, bhikkhuniyÄ• cÄ«varaá¹ƒ adÄ• sÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ t
bhikkhu, aÃ±Ã±Ä• tikÄ• â€™â€™ ti? ``aÃ±Ã±Ä• tikÄ• , bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• ta
na jÄ• nÄ• ti patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asantaá¹ƒ vÄ• . kathaÃ±
moghapurisa, aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ dassasi! netaá¹ƒ, moghapurisa,
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

__ ``yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ dadeyya, pÄ• cittiyaâ€™

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<170> tena kho pana samayena bhikkhÅ« kukkuccÄ• yantÄ• bhikkhunÄ«naá¹ƒ pÄ• rivattak
(itipi) } cÄ«varaá¹ƒ na denti. bhikkhuniyo ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ
amhÄ• kaá¹ƒ pÄ• rivattakaá¹ƒ cÄ«varaá¹ƒ \Ee IV 60/ na dassantÄ«â€™â€™ ti! assosuá¹ƒ k
tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ ujjhÄ• yantÄ«naá¹ƒ khiyyantÄ«naá¹ƒ vipÄ• centÄ«naá¹ƒ. atha k
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, paÃ±cannaá¹ƒ pÄ• rivattakaá¹ƒ dÄ• tu
bhikkhuniyÄ• , sikkhamÄ• nÄ• ya, sÄ• maá¹‡erassa, sÄ• maá¹‡eriyÄ• --- anujÄ• nÄ• mi, b
pÄ• rivattakaá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

<171> __ ``yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ dadeyya, aÃ±Ã±a
pÄ• cittiyaâ€™â€™ _nti.

<172> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• \Se II 286/ pitito vÄ• yÄ• va sattamÄ• pitÄ• maha

__bhikkhunÄ«_ \Ne 86/ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanup
{vikappanupagapacchimaá¹ƒ (Ce) }.

__aÃ±Ã±atra pÄ• rivattakÄ• _ti á¹-hapetvÄ• pÄ• rivattakaá¹ƒ deti, Ä• patti pÄ• cittiyassa.

<173> aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« cÄ«varaá¹ƒ deti, aÃ±Ã±atra pÄ• rivattakÄ
aÃ±Ã±Ä• tikÄ• ya vematiko cÄ«varaá¹ƒ deti, aÃ±Ã±atra pÄ• rivattakÄ• , Ä• patti pÄ• cittiyas
Ã±Ä• tikasaÃ±Ã±Ä« cÄ«varaá¹ƒ deti, aÃ±Ã±atra pÄ• rivattakÄ• , Ä• patti pÄ• cittiyassa.

ekato upasampannÄ• ya cÄ«varaá¹ƒ deti, aÃ±Ã±atra pÄ• rivattakÄ• , Ä• patti dukkaá¹-assa
aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya vematiko, Ä• patti dukkaá¹-as
Ã±Ä• tikasaÃ±Ã±Ä«, anÄ• patti.

<174> anÄ• patti Ã±Ä• tikÄ• ya, pÄ• rivattakaá¹ƒ parittena vÄ• vipulaá¹ƒ, vipulena vÄ• par
vissÄ• saá¹ƒ gaá¹‡hÄ• ti, tÄ• vakÄ• likaá¹ƒ gaá¹‡hÄ• ti, cÄ«varaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá
sikkhamÄ• nÄ• ya, sÄ• maá¹‡eriyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

cÄ«varadÄ• nasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. cÄ«varasibbanasikkhÄ• padaá¹ƒ

<175> tena \Se II 287/ \Be 85/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« paá¹-á¹-o {paá¹-á¹-ho (Ce Se) }
kÄ• tuá¹ƒ. aÃ±Ã±atarÄ• \Ee IV 61/ bhikkhunÄ« yenÄ• yasmÄ• udÄ• yÄ« tenupasaá¹…kan
Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``sÄ• dhu me, bhante, ayyo cÄ«varaá¹ƒ sibbatÅ«
Ä• yasmÄ• udÄ• yÄ« tassÄ• bhikkhuniyÄ• cÄ«varaá¹ƒ sibbitvÄ• surattaá¹ƒ suparikamma
paá¹-ibhÄ• nacittaá¹ƒ vuá¹-á¹-hÄ• petvÄ• saá¹ƒharitvÄ• nikkhipi. atha kho sÄ• bhikkhunÄ«
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ etadavoca --- ``kahaá¹ƒ
nti? ``handa, bhagini \Ne 87/, imaá¹ƒ cÄ«varaá¹ƒ yathÄ• saá¹ƒhaá¹-aá¹ƒ haritvÄ• nikkhipitv
bhikkhunisaá¹…gho ovÄ• daá¹ƒ Ä• gacchati tadÄ• imaá¹ƒ cÄ«varaá¹ƒ pÄ• rupitvÄ• bhikkh

piá¹-á¹-hito Ä• gacchÄ• â€™â€™ ti. atha kho sÄ• bhikkhunÄ« taá¹ƒ cÄ«varaá¹ƒ yathÄ• saa
nikkhipitvÄ• yadÄ• bhikkhunisaá¹…gho ovÄ• daá¹ƒ Ä• gacchati tadÄ• taá¹ƒ cÄ«varaá¹ƒ p
bhikkhunisaá¹…ghassa piá¹-á¹-hito piá¹-á¹-hito Ä• gacchati. manussÄ• ujjhÄ• yanti khiyyan
``yÄ• va chinnikÄ• imÄ• bhikkhuniyo dhuttikÄ• ahirikÄ• yo, yatra hi nÄ• ma cÄ«vare paá¹-
vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti!

bhikkhuniyo evamÄ• haá¹ƒsu --- ``kassidaá¹ƒ kammaâ€™â€™ nti? ``ayyassa udÄ• yissÄ• â
dhuttakÄ• ahirikÄ• tesampi evarÅ«paá¹ƒ \Se II 288/ na sobheyya, kiá¹ƒ pana ayyassa udÄ
kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. ye te bhikkhÅ« appicchÄ•
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« bhikkhuniyÄ• cÄ«varaá¹
pe ... saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi, bhikkhuniyÄ• cÄ«varaá¹ƒ sibbasÄ«â€™â€™ ti? ``sacca
``Ã±Ä• tikÄ• te, udÄ• yi, aÃ±Ã±Ä• tikÄ• â€™â€™ ti? ``aÃ±Ã±Ä• tikÄ• , bhagavÄ• â€™â€™
aÃ±Ã±Ä• tikÄ• ya na jÄ• nÄ• ti patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• pÄ• sÄ• dikaá¹ƒ vÄ•
nÄ• ma tvaá¹ƒ, moghapurisa, aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbissasi! netaá
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<176> __ ``yo_ \Be 86/__ pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbey
pÄ• cittiyaâ€™â€™ _nti.

<177> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ• pitÄ• mahayugÄ• asa

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ.

__sibbeyyÄ• _ti \Ee IV 62/ \Ne 88/ sayaá¹ƒ sibbati Ä• rÄ• pathe Ä• rÄ• pathe Ä• patti pÄ• ci

__sibbÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa. sakiá¹ƒ Ä• á¹‡atto ba
pÄ• cittiyassa.

<178> aÃ±Ã±Ä• tikÄ• ya \Se II 289/ aÃ±Ã±Ä• tikasaÃ±Ã±Ä« cÄ«varaá¹ƒ sibbati vÄ• sibbÄ•
pÄ• cittiyassa. aÃ±Ã±Ä• tikÄ• ya vematiko cÄ«varaá¹ƒ sibbati vÄ• sibbÄ• peti vÄ• , Ä• patt
aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±Ä« cÄ«varaá¹ƒ sibbati vÄ• sibbÄ• peti vÄ• , Ä• patti pÄ

ekatoupasampannÄ• ya cÄ«varaá¹ƒ sibbati vÄ• sibbÄ• peti vÄ• , Ä• patti dukkaá¹-assa. Ã±

aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya vematiko, Ä• patti dukkaá¹-as
Ã±Ä• tikasaÃ±Ã±Ä«, anÄ• patti.

<179> anÄ• patti Ã±Ä• tikÄ• ya, cÄ«varaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ sibba
sikkhamÄ• nÄ• ya, sÄ• maá¹‡eriyÄ• , ummattakassa, Ä• dikammikassÄ• ti.

cÄ«varasibbanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ

<180> tena \Se II 290/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi \Be 87/ saddhi
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``yath
sapajÄ• patikÄ• Ä• hiá¹‡á¸• Ä• ma, evamevime samaá¹‡Ä• sakyaputtiyÄ• bhikkhunÄ«hi s
Ä• hiá¹‡á¸• antÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yan
vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi
nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namag
ti ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekadd
paá¹-ipajjathÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•
nÄ• ma tumhe, moghapurisÄ• , bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namagg
moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, in
uddiseyyÄ• tha.

__ ``yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-
gÄ• mantarampi, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<181> tena kho pana samayena sambahulÄ• bhikkhÅ« ca bhikkhuniyo \Ee IV 63/ ca sÄ• ko
sÄ• vatthiá¹ƒ addhÄ• namaggappaá¹-ipannÄ• honti. atha kho tÄ• bhikkhuniyo te bhikkhÅ«
ayyehi saddhiá¹ƒ gamissÄ• mÄ• â€™â€™ ti. ``na, bhaginÄ«, kappati bhikkhuniyÄ• saddhiá
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjituá¹ƒ. tumhe vÄ• paá¹-hamaá¹ƒ gacchatha mayaá¹ƒ vÄ•
``ayyÄ• , bhante, aggapurisÄ• . ayyÄ• va paá¹-hamaá¹ƒ gacchantÅ«â€™â€™ ti. atha kho tÄ
pacchÄ• gacchantÄ«naá¹ƒ antarÄ• magge corÄ• acchindiá¹ƒsu ca dÅ«sesuÃ±ca. atha kho
gantvÄ• bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhuniyo bhikkhÅ«naá¹ƒ etamatt
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ p
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, satthagamanÄ«ye ma
sappaá¹-ibhaye bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjit

bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<182> __ ``yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹
gÄ• mantarampi, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo_ \Be 88/__. sa
sÄ• saá¹…kasammato sappaá¹-ibhayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

<183> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__saddhi_nti \Ne 90/ ekato.

__saá¹ƒvidhÄ• yÄ• _ti --- ``gacchÄ• ma, bhagini, gacchÄ• mÄ• yya; gacchÄ• mÄ• yya, gac
\Se II 292/ vÄ• pare vÄ• gacchÄ• mÄ• â€™â€™ ti saá¹ƒvidahati, Ä• patti dukkaá¹-assa.

__antamaso gÄ• mantarampÄ«_ti kukkuá¹-asampÄ• te gÄ• me, gÄ• mantare gÄ• mantare
araÃ±Ã±e, addhayojane addhayojane Ä• patti pÄ• cittiyassa.

__aÃ±Ã±atra samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__satthagamanÄ«yo_ nÄ• ma maggo na sakkÄ• hoti vinÄ• satthena gantuá¹ƒ.

__sÄ• saá¹…kaá¹ƒ_ nÄ• ma tasmiá¹ƒ magge {yasmiá¹ƒ magge (?) } corÄ• naá¹ƒ niviá¹-á¹-
dissati, á¹-hitokÄ• so dissati, nisinnokÄ• so dissati, nipannokÄ• so dissati.

__sappaá¹-ibhayaá¹ƒ_ nÄ• ma tasmiá¹ƒ magge corehi manussÄ• hatÄ• dissanti, viluttÄ•
dissanti, sappaá¹-ibhayaá¹ƒ \Ee IV 64/ gantvÄ• appaá¹-ibhayaá¹ƒ dassetvÄ• uyyojetabbÄ•
bhaginiyoâ€™â€™ ti.

<184> saá¹ƒvidahite saá¹ƒvidahitasaÃ±Ã±Ä« ekaddhÄ• namaggaá¹ƒ paá¹-ipajjati, antamas
samayÄ• , Ä• patti pÄ• cittiyassa. saá¹ƒvidahite vematiko ekaddhÄ• namaggaá¹ƒ paá¹-ipajj
gÄ• mantarampi, aÃ±Ã±atra samayÄ• , Ä• patti pÄ• cittiyassa. saá¹ƒvidahite, asaá¹ƒvidahit
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjati, antamaso gÄ• mantarampi, aÃ±Ã±atra samayÄ• , Ä• p

bhikkhu saá¹ƒvidahati bhikkhunÄ« na saá¹ƒvidahati, Ä• patti dukkaá¹-assa. asaá¹ƒvidahite s
Ä• patti dukkaá¹-assa. asaá¹ƒvidahite vematiko, Ä• patti dukkaá¹-assa. asaá¹ƒvidahite asaá
anÄ• patti.

<185> anÄ• patti \Be 89/ \Ne 91/ samaye, asaá¹ƒvidahitvÄ• gacchati, bhikkhunÄ« saá¹ƒvid
bhikkhu na saá¹ƒvidahati, visaá¹…ketena gacchanti, Ä• padÄ• su, ummattakassa, Ä• dikam

saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. nÄ• vÄ• bhiruhanasikkhÄ• padaá¹ƒ

<186> tena \Se II 294/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi saddhiá¹ƒ saá
{ekanÄ• vaá¹ƒ (Se) } abhiruhanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``yatheva
sapajÄ• patikÄ• nÄ• vÄ• ya {ekanÄ• vÄ• ya (Se) } kÄ«á¸·Ä• ma, evamevime samaá¹‡Ä• s
saddhiá¹ƒ saá¹ƒvidhÄ• ya nÄ• vÄ• ya kÄ«á¸·antÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tes
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi saddhiá
nÄ• vaá¹ƒ abhiruhissantÄ«â€™â€™ ti ... pe ... ``saccaá¹ƒ kira tumhe, bhikkhave, bhikkhunÄ
saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruhathÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€
... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya
abhiruhissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ_ {ekanÄ• v
uddhaá¹ƒgÄ• miniá¹ƒ vÄ• adhogÄ• miniá¹ƒ_ \Se II 295/ __vÄ• , pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<187> tena \Ee IV 65/ kho pana samayena sambahulÄ• bhikkhÅ« ca bhikkhuniyo ca sÄ• k
addhÄ• namaggappaá¹-ipannÄ• honti. antarÄ• magge nadÄ« taritabbÄ• {uttaritabbÄ• (Se
bhikkhuniyo te bhikkhÅ« etadavocuá¹ƒ --- ``mayampi ayyehi saddhiá¹ƒ uttarissÄ• mÄ• â€™
kappati bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruhituá¹ƒ; tumhe vÄ
mayaá¹ƒ vÄ• uttarissÄ• mÄ• â€™â€™ ti \Be 90/. ``ayyÄ• , bhante, aggapurisÄ• . ayyÄ• va
uttarantÅ«â€™â€™ ti. atha kho tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ pacchÄ• uttarantÄ«naá¹ƒ corÄ
dÅ«sesuÃ±ca \Ne 92/. atha kho tÄ• bhikkhuniyo sÄ• vatthiá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ e
bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ
``anujÄ• nÄ• mi, bhikkhave, tiriyaá¹ƒ taraá¹‡Ä• ya bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya
abhiruhituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<188> __ ``yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abh
vÄ• adhogÄ• miniá¹ƒ vÄ• , aÃ±Ã±atra tiriyaá¹ƒ taraá¹‡Ä• ya, pÄ• cittiyaâ€™â€™ _nti.

<189> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• \Se II 296/.

__saddhi_nti ekato.

__saá¹ƒvidhÄ• yÄ• _ti ``abhiruhÄ• ma, bhagini, abhiruhÄ• mÄ• yya; abhiruhÄ• mÄ• yya, ab
hiyyo vÄ• pare vÄ• abhiruhÄ• mÄ• â€™â€™ ti saá¹ƒvidahati Ä• patti dukkaá¹-assa.

bhikkhuniyÄ• abhiruá¸·he bhikkhu abhiruhati, Ä• patti pÄ• cittiyassa. bhikkhumhi abhiruá¸·h
abhiruhati, Ä• patti pÄ• cittiyassa. ubho vÄ• abhiruhanti, Ä• patti pÄ• cittiyassa.

__uddhaá¹ƒgÄ• mini_nti ujjavanikÄ• ya.

__adhogÄ• mini_nti ojavanikÄ• ya.

__aÃ±Ã±atra tiriyaá¹ƒ taraá¹‡Ä• yÄ• _ti á¹-hapetvÄ• tiriyaá¹ƒ taraá¹‡aá¹ƒ.

kukkuá¹-asampÄ• te gÄ• me, gÄ• mantare gÄ• mantare Ä• patti pÄ• cittiyassa. agÄ• make
aá¸• á¸• hayojane Ä• patti pÄ• cittiyassa.

<190> saá¹ƒvidahite \Ne 93/ saá¹ƒvidahitasaÃ±Ã±Ä« ekaá¹ƒ nÄ• vaá¹ƒ abhiruhati uddhaá¹ƒ
adhogÄ• miniá¹ƒ vÄ• , aÃ±Ã±atra tiriyaá¹ƒ taraá¹‡Ä• ya \Ee IV 66/, Ä• patti pÄ• cittiyassa. s
vematiko ekaá¹ƒ nÄ• vaá¹ƒ abhiruhati uddhaá¹ƒgÄ• miniá¹ƒ vÄ• adhogÄ• miniá¹ƒ vÄ• , aÃ
taraá¹‡Ä• ya, Ä• patti pÄ• cittiyassa. saá¹ƒvidahite asaá¹ƒvidahitasaÃ±Ã±Ä« ekaá¹ƒ nÄ• va
uddhaá¹ƒgÄ• miniá¹ƒ vÄ• adhogÄ• miniá¹ƒ vÄ• , aÃ±Ã±atra tiriyaá¹ƒ taraá¹‡Ä• ya, Ä• patti

bhikkhu saá¹ƒvidahati, bhikkhunÄ« na saá¹ƒvidahati, Ä• patti dukkaá¹-assa. asaá¹ƒvidahite
saá¹ƒvidahitasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. asaá¹ƒvidahite vematiko, Ä• patti dukkaá¹-a
asaá¹ƒvidahitasaÃ±Ã±Ä«, anÄ• patti.

<191> anÄ• patti tiriyaá¹ƒ taraá¹‡Ä• ya, asaá¹ƒvidahitvÄ• abhiruhanti, bhikkhunÄ« \Se II 29
bhikkhu na saá¹ƒvidahati, visaá¹…ketena abhiruhanti, Ä• padÄ• su ummattakassa, Ä• dikar

nÄ• vÄ• bhiruhanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paripÄ• citasikkhÄ• padaá¹ƒ

<192> tena \Se II 298/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandá
samayena thullanandÄ• bhikkhunÄ« aÃ±Ã±atarassa kulassa kulÅ«pikÄ• hoti niccabhattikÄ
therÄ• bhikkhÅ« nimantitÄ• honti. atha kho thullanandÄ• bhikkhunÄ« pubbaá¹‡hasamaya
pattacÄ«varamÄ• dÄ• ya yena taá¹ƒ kulaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ
``kimidaá¹ƒ, gahapati, pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyattaâ€™â€™ nt
nimantitÄ• â€™â€™ ti. ``ke pana te, gahapati, therÄ• â€™â€™ ti? ``ayyo sÄ• riputto ayyo m
mahÄ• kaccÄ• no ayyo mahÄ• koá¹-á¹-hiko ayyo mahÄ• kappino ayyo mahÄ• cundo ayyo a
ayyo Ä• nando ayyo rÄ• huloâ€™â€™ ti. ``kiá¹ƒ pana tvaá¹ƒ, gahapati, mahÄ• nÄ• ge tiá¹-á
nimantesÄ«â€™â€™ ti?

``ke pana te, ayye, mahÄ• nÄ• gÄ• â€™â€™ ti? ``ayyo devadatto ayyo kokÄ• liko ayyo kaá
{kaá¹-amorakatissako (Ce) katamorakatissako (Se) } ayyo khaá¹‡á¸• adeviyÄ• putto \Be 92
samuddadattoâ€™â€™ ti. ayaá¹ƒ carahi thullanandÄ• ya \Ne 94/ bhikkhuniyÄ• antarÄ• ka
therÄ• bhikkhÅ« pavisiá¹ƒsu. ``saccaá¹ƒ mahÄ• nÄ• gÄ• kho tayÄ• , gahapati, nimantitÄ•
tvaá¹ƒ, ayye, ceá¹-ake akÄ• si; idÄ• ni \Se II 299/ mahÄ• nÄ• geâ€™â€™ ti. gharato ca nikk
niccabhattaÃ±ca pacchindi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ
``kathaÃ±hi nÄ• ma devadatto jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ
... ``saccaá¹ƒ kira tvaá¹ƒ, devadatta, jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tv
jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissasi. netaá¹ƒ, moghapurisa
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

__ ``yo_ \Ee IV 67/ __pana bhikkhu jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ
pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<193> tena kho pana samayena aÃ±Ã±ataro bhikkhu rÄ• jagahÄ• pabbajito Ã±Ä• tikulaá¹ƒ
``cirassampi bhadanto Ä• gatoâ€™â€™ ti sakkaccaá¹ƒ bhattaá¹ƒ akaá¹ƒsu. tassa kulassa k
manusse etadavoca --- ``dethayyassa, Ä• vuso, bhattaâ€™â€™ nti. atha kho so bhikkhu ---
paá¹-ikkhittaá¹ƒ jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jituâ€™â€™
paá¹-iggahesi. nÄ• sakkhi piá¹‡á¸• Ä• ya carituá¹ƒ, chinnabhatto ahosi. atha kho so bhikkhu
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. at
nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ \Se II 300/ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mante

bhikkhave, pubbe gihisamÄ• rambhe jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<194> __ ``yo pana bhikkhu jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±j
gihisamÄ• rambhÄ• , pÄ• cittiyaâ€™â€™ _nti.

<195> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ \Be 93/ \Ne 95/ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti aÃ±Ã±e vÄ• tassa Ä• rocen

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__paripÄ• ceti_ nÄ• ma pubbe adÄ• tukÄ• mÄ• naá¹ƒ akattukÄ• mÄ• naá¹ƒ --- ``ayyo bhÄ•
suttantiko, ayyo vinayadharo, ayyo dhammakathiko, detha ayyassa, karotha ayyassÄ• â€™
nÄ• ma.

__piá¹‡á¸• apÄ• to_ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ.

__aÃ±Ã±atra pubbe gihisamÄ• rambhÄ• _ti á¹-hapetvÄ• gihisamÄ• rambhaá¹ƒ.

__gihisamÄ• rambho_ nÄ• ma Ã±Ä• takÄ• vÄ• honti pavÄ• ritÄ• vÄ• pakatipaá¹-iyattaá¹ƒ

aÃ±Ã±atra pubbe gihisamÄ• rambhÄ• bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukk
ajjhohÄ• re, Ä• patti pÄ• cittiyassa.

<196> paripÄ• cite \Ee IV 68/ paripÄ• citasaÃ±Ã±Ä« bhuÃ±jati, aÃ±Ã±atra pubbe gihisamÄ•
pÄ• cittiyassa. paripÄ• cite vematiko bhuÃ±jati, aÃ±Ã±atra pubbe gihisamÄ• rambhÄ• , Ä• p
paripÄ• cite \Se II 301/ aparipÄ• citasaÃ±Ã±Ä« bhuÃ±jati, aÃ±Ã±atra pubbe gihisamÄ• ram
ekatoupasampannÄ• ya paripÄ• citaá¹ƒ bhuÃ±jati, aÃ±Ã±atra pubbe gihisamÄ• rambhÄ• ,
aparipÄ• cite paripÄ• citasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. aparipÄ• citte vematiko, Ä• patt
aparipÄ• cite aparipÄ• citasaÃ±Ã±Ä«, anÄ• patti.

<197> anÄ• patti pubbe gihisamÄ• rambhe, sikkhamÄ• nÄ• paripÄ• ceti, sÄ• maá¹‡erÄ« p
á¹-hapetvÄ• sabbattha anÄ• patti, ummattakassa, Ä• dikammikassÄ• ti.

paripÄ• citasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. rahonisajjasikkhÄ• padaá¹ƒ

<198> tena \Se II 302/ \Ne 96/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena Ä• yasmato udÄ• yissa \Be 94/ purÄ• á¹‡adutiyikÄ• b
sÄ• Ä• yasmato udÄ• yissa santike abhikkhaá¹‡aá¹ƒ Ä• gacchati, Ä• yasmÄ• pi udÄ• yÄ«
abhikkhaá¹‡aá¹ƒ gacchati. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« tassÄ• bhikkhu
raho nisajjaá¹ƒ kappesi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• ce
``kathaÃ±hi nÄ• ma Ä• yasmÄ• udÄ• yÄ« bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajj
pe ... saccaá¹ƒ kira tvaá¹ƒ, udÄ• yi, bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ ka
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappessasi! netaá¹ƒ, moghapurisa appasannÄ• naá¹
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<199> __ ``yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappeyya

<200> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• \Se II 303/.

__saddhi_nti ekato.

__eko ekÄ• yÄ• _ti bhikkhu ceva hoti bhikkhunÄ« ca.

{Vin IV 286, 291; Vin III 445, 454} __raho_ \Ee IV 69/ nÄ• ma cakkhussa raho sotassa raho
nÄ• ma na sakkÄ• hoti akkhiá¹ƒ vÄ• nikhaá¹‡Ä«yamÄ• ne bhamukaá¹ƒ vÄ• ukkhipÄ«yam
ukkhipÄ«yamÄ• ne passituá¹ƒ. sotassa raho nÄ• ma na sakkÄ• hoti pakatikathÄ• sotuá¹ƒ.

__nisajjaá¹ƒ_ \Ne 97/ __kappeyyÄ• _ti bhikkhuniyÄ• nisinnÄ• ya bhikkhu upanisinno vÄ• h
Ä• patti pÄ• cittiyassa.

bhikkhu nisinne bhikkhunÄ« upanisinnÄ• vÄ• hoti upanipannÄ• vÄ• , Ä• patti pÄ• cittiyass
honti ubho vÄ• nipannÄ• , Ä• patti pÄ• cittiyassa.

<201> raho \Be 95/ rahosaÃ±Ã±Ä« eko ekÄ• ya nisajjaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa. r
nisajjaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa. raho arahosaÃ±Ã±Ä« eko ekÄ• ya nisajjaá¹ƒ kapp
pÄ• cittiyassa.

araho rahosaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. araho vematiko, Ä• patti dukkaá¹-assa. araho
anÄ• patti.

<202> anÄ• patti yo koci viÃ±Ã±Å« dutiyo hoti, tiá¹-á¹-hati na nisÄ«dati, arahopekkho, aÃ±Ã
ummattakassa, Ä• dikammikassÄ• ti.

rahonisajjasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

ovÄ• davaggo tatiyo.

tassuddÄ• naá¹ƒ ---

asammataatthaá¹…gatÅ« \Se II 304/, passayÄ• misadÄ• nena.

sibbati addhÄ• naá¹ƒ nÄ• vaá¹ƒ bhuÃ±jeyya, eko ekÄ• ya te dasÄ• ti ||

4. bhojanavaggo

1. Ä• vasathapiá¹‡á¸• asikkhÄ• padaá¹ƒ

<203> tena \Se II 305/ \Ne 98/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena sÄ• vatthiyÄ• avidÅ«re aÃ±Ã±atarassa pÅ«gassa Ä•
hoti. chabbaggiyÄ• bhikkhÅ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• y
pavisitvÄ• piá¹‡á¸• aá¹ƒ alabhamÄ• nÄ• Ä• vasathaá¹ƒ agamaá¹ƒsu. manussÄ• --- ``cira
Ä• gatÄ• â€™â€™ ti te sakkaccaá¹ƒ parivisiá¹ƒsu. atha kho chabbaggiyÄ• bhikkhÅ« dutiya
tatiyampi divasaá¹ƒ pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya sÄ• vat
piá¹‡á¸• aá¹ƒ alabhamÄ• nÄ• Ä• vasathaá¹ƒ gantvÄ• bhuÃ±jiá¹ƒsu. atha kho chabbaggiyÄ
etadahosi --- ``kiá¹ƒ mayaá¹ƒ karissÄ• ma Ä• rÄ• maá¹ƒ gantvÄ• ! hiyyopi idheva Ä• gantab
ti, tattheva anuvasitvÄ• anuvasitvÄ• \Ee IV 70/ Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±janti. titthiyÄ
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma \Be 96/ samaá¹‡Ä• sak
anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jissanti! nayimesaÃ±Ã±eva Ä• vasathapiá¹‡á¸•
Ä• vasathapiá¹‡á¸• o paÃ±Ã±attoâ€™â€™ ti.

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ• ma chab
anuvasitvÄ• anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jissantÄ«ti ... pe ... \Se II 306/ sac
bhikkhave, anuvasitvÄ• anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jathÄ• ti? ``saccaá¹ƒ,
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , anuvasitvÄ•

Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pa
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``eko Ä• vasathapiá¹‡á¸• o bhuÃ±jitabbo. tato ce uttariá¹ƒ bhuÃ±jeyya, pÄ• cittiyaâ€™â€

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<204> tena \Ne 99/ kho pana samayena Ä• yasmÄ• sÄ• riputto kosalesu janapade sÄ• vat
aÃ±Ã±ataro Ä• vasatho tenupasaá¹…kami. manussÄ• --- ``cirassampi thero Ä• gatoâ€™â€
parivisiá¹ƒsu. atha kho Ä• yasmato sÄ• riputtassa bhuttÄ• vissa kharo Ä• bÄ• dho uppajji, n
Ä• vasathÄ• pakkamituá¹ƒ. atha kho te manussÄ• dutiyampi divasaá¹ƒ Ä• yasmantaá¹ƒ sÄ
``bhuÃ±jatha, bhanteâ€™â€™ ti. atha kho Ä• yasmÄ• sÄ• riputto --- ``bhagavatÄ• paá¹-ikk
anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jituâ€™â€™ nti kukkuccÄ• yanto na paá¹-iggal
atha kho Ä• yasmÄ• sÄ• riputto sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• roc
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
bhikkhÅ« Ä• mantesi \Se II 307/ --- ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• anu
Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ u

<205> __ ``agilÄ• nena bhikkhunÄ• eko Ä• vasathapiá¹‡á¸• o bhuÃ±jitabbo. tato ce uttari b
pÄ• cittiyaâ€™â€™ _nti.

<206> __agilÄ• no_ \Be 97/ nÄ• ma sakkoti tamhÄ• Ä• vasathÄ• pakkamituá¹ƒ.

__gilÄ• no_ nÄ• ma na sakkoti tamhÄ• Ä• vasathÄ• pakkamituá¹ƒ.

__Ä• vasathapiá¹‡á¸• o_ \Ee IV 71/ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ
maá¹‡á¸• ape vÄ• rukkhamÅ«le vÄ• ajjhokÄ• se vÄ• anodissa yÄ• vadattho paÃ±Ã±atto h
sakiá¹ƒ bhuÃ±jitabbo. tato ce uttari `bhuÃ±jissÄ• mÄ«â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dul
ajjhohÄ• re Ä• patti pÄ• cittiyassa.

<207> agilÄ• no agilÄ• nasaÃ±Ã±Ä« tatuttari Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jati, Ä• patti pÄ
vematiko tatuttari Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jati, Ä• patti pÄ• cittiyassa. agilÄ• no gilÄ•
tatuttariá¹ƒ Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jati, Ä• patti pÄ• cittiyassa.

gilÄ• no \Ne 100/ agilÄ• nasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. gilÄ• no vematiko Ä• patti duk
gilÄ• nasaÃ±Ã±Ä«, anÄ• patti.

<208> anÄ• patti gilÄ• nassa, agilÄ• no sakiá¹ƒ bhuÃ±jati, gacchanto, vÄ• Ä• gacchanto vÄ

nimantetvÄ• bhojenti, odissa \Se II 308/ paÃ±Ã±atto hoti, na yÄ• vadattho paÃ±Ã±atto hoti,
á¹-hapetvÄ• sabbattha anÄ• patti, ummattakassa, Ä• dikammikassÄ• ti.

Ä• vasathapiá¹‡á¸• asikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. gaá¹‡abhojanasikkhÄ• padaá¹ƒ

<209> tena \Se II 309/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda
samayena devadatto parihÄ«nalÄ• bhasakkÄ• ro sapariso kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• kulesu
viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! kassa sampannaá¹ƒ na manÄ• paá¹ƒ, kassa sÄ• duá¹ƒ na
kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ•
appicchÄ• ... pe ... te ujjhÄ• yanti \Be 98/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma deva
kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±jissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira
sapariso kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±jasÄ«ti? ``saccaá¹ƒ, bhagavÄ• â
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, sapariso kulesu viÃ±Ã±Ä• petv
bhuÃ±jissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±c
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<210> tena \Se II 310/ \Ee IV 72/ kho pana samayena manussÄ• gilÄ• ne bhikkhÅ« bhatter
kukkuccÄ• yantÄ• nÄ• dhivÄ• senti --- ``paá¹-ikkhittaá¹ƒ bhagavatÄ• gaá¹‡abhojanaâ€™â
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
bhikkhÅ« Ä• mantesi \Ne 101/ --- ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• gaá¹‡
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. gilÄ• nasa
samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<211> tena kho pana samayena manussÄ• cÄ«varadÄ• nasamaye sacÄ«varabhattaá¹ƒ pa
nimantenti --- ``bhojetvÄ• cÄ«varena acchÄ• dessÄ• mÄ• â€™â€™ ti. bhikkhÅ« kukkuccÄ•
``paá¹-ikkhittaá¹ƒ bhagavatÄ• gaá¹‡abhojanaâ€™â€™ nti. cÄ«varaá¹ƒ parittaá¹ƒ uppajjati.
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, cÄ«varadÄ• nasamaye gaá¹‡

evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. gilÄ• nasa
--- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<212> tena kho pana samayena manussÄ• cÄ«varakÄ• rake bhikkhÅ« bhattena nimantent
nÄ• dhivÄ• senti --- ``paá¹-ikkhittaá¹ƒ bhagavatÄ• \Se II 311/ gaá¹‡abhojanaâ€™â€™ nti \E
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, cÄ«varakÄ• rasamaye gaá¹‡
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. gilÄ• nasa
cÄ«varakÄ• rasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<213> tena kho pana samayena bhikkhÅ« manussehi saddhiá¹ƒ addhÄ• naá¹ƒ \Ee IV 73/ g
te bhikkhÅ« te manusse etadavocuá¹ƒ --- ``muhuttaá¹ƒ, Ä• vuso, Ä• gametha; piá¹‡á¸• Ä• y
evamÄ• haá¹ƒsu --- ``idheva, bhante, bhuÃ±jathÄ• â€™â€™ ti. bhikkhÅ« kukkuccÄ• yantÄ•
``paá¹-ikkhittaá¹ƒ bhagavatÄ• gaá¹‡abhojanaâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä• roc
anujÄ• nÄ• mi, bhikkhave, addhÄ• nagamanasamaye gaá¹‡abhojanaá¹ƒ bhuÃ±jituá¹ƒ. eva
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. gilÄ• nasa
cÄ«varakÄ• rasamayo, addhÄ• nagamanasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<214> tena kho pana samayena bhikkhÅ« manussehi saddhiá¹ƒ nÄ• vÄ• ya gacchanti. atha
etadavocuá¹ƒ --- ``muhuttaá¹ƒ, Ä• vuso, tÄ«raá¹ƒ upanetha; piá¹‡á¸• Ä• ya carissÄ• mÄ• â€
\Se II 312/ --- ``idheva, bhante, bhuÃ±jathÄ• â€™â€™ ti. bhikkhÅ« kukkuccÄ• yantÄ• na pa
``paá¹-ikkhittaá¹ƒ bhagavatÄ• gaá¹‡abhojanaâ€™â€™ nti. bhagavato etamatthaá¹ƒ Ä• roc
anujÄ• nÄ• mi, bhikkhave, nÄ• vÄ• bhiruhanasamaye gaá¹‡abhojanaá¹ƒ bhuÃ±jituá¹ƒ. eva
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. gilÄ• nasa
cÄ«varakÄ• rasamayo, addhÄ• nagamanasamayo, nÄ• vÄ• bhiruhanasamayo --- ayaá¹ƒ ta

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<215> tena \Be 100/ kho pana samayena disÄ• su vassaá¹ƒvuá¹-á¹-hÄ• bhikkhÅ« rÄ• jaga
bhagavantaá¹ƒ dassanÄ• ya. manussÄ• nÄ• nÄ• verajjake bhikkhÅ« passitvÄ• bhattena n
kukkuccÄ• yantÄ• nÄ• dhivÄ• senti --- ``paá¹-ikkhittaá¹ƒ bhagavatÄ• gaá¹‡abhojanaâ€™â
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, mahÄ• samaye gaá¹‡abhoja
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``gaá¹‡abhojane \Ne 103/, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. g
cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo, addhÄ• nagamanasamayo, nÄ• vÄ• bhiruh
tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<216> tena \Ee IV 74/ kho pana samayena raÃ±Ã±o mÄ• gadhassa seniyassa bimbisÄ• ras
Ä• jÄ«vakesu pabbajito hoti. atha kho so \Se II 313/ Ä• jÄ«vako yena rÄ• jÄ• mÄ• gadho se
tenupasaá¹…kami; upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ bimbisÄ• ra
``icchÄ• mahaá¹ƒ, mahÄ• rÄ• ja, sabbapÄ• saá¹‡á¸• ikabhattaá¹ƒ kÄ• tuâ€™â€™ nti. ``sac
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹-hamaá¹ƒ bhojeyyÄ• siâ€™â€™. ``evaá¹ƒ
so Ä• jÄ«vako bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pÄ• hesi --- ``adhivÄ• sentu me bhikkhÅ« s
nti. bhikkhÅ« kukkuccÄ• yantÄ• nÄ• dhivÄ• senti --- ``paá¹-ikkhittaá¹ƒ bhagavatÄ• gaá¹‡ab
kho so Ä• jÄ«vako yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavatÄ• sa
kathaá¹ƒ sÄ• raá¹‡Ä«yaá¹ƒ vÄ«tisÄ• retvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. ekamantaá¹ƒ á¹-hi
bhagavantaá¹ƒ etadavoca --- ``bhavampi gotamo pabbajito, ahampi pabbajito; arahati pabba
piá¹‡á¸• aá¹ƒ paá¹-iggahetuá¹ƒ. adhivÄ• setu me bhavaá¹ƒ gotamo svÄ• tanÄ• ya bhattaá¹
bhikkhusaá¹…ghenÄ• â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. atha kho s
adhivÄ• sanaá¹ƒ viditvÄ• pakkÄ• mi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pa
katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, samaá¹‡abhattasamaye gaá¹‡
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<217> __gaá¹‡abhojane_ \Be 101/__, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ sa
cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo, addhÄ• nagamanasamayo, nÄ• vÄ• bhiruh
samaá¹‡abhattasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

<218> __gaá¹‡abhojanaá¹ƒ_ \Se II 314/ nÄ• ma yattha cattÄ• ro bhikkhÅ« paÃ±cannaá¹ƒ b
bhojanena nimantitÄ• bhuÃ±janti. etaá¹ƒ gaá¹‡abhojanaá¹ƒ nÄ• ma.

__aÃ±Ã±atra samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__gilÄ• nasamayo_ \Ne 104/ nÄ• ma antamaso pÄ• dÄ• pi phalitÄ• {phÄ• litÄ• (Se Kattha
``gilÄ• nasamayoâ€™â€™ ti bhuÃ±jitabbaá¹ƒ.

__cÄ«varadÄ• nasamayo_ nÄ• ma anatthate kathine vassÄ• nassa pacchimo mÄ• so, attha
``cÄ«varadÄ• nasamayoâ€™â€™ ti bhuÃ±jitabbaá¹ƒ.

__cÄ«varakÄ• rasamayo_ nÄ• ma cÄ«vare kayiramÄ• ne. ``cÄ«varakÄ• rasamayoâ€™â€™

__addhÄ• nagamanasamayo_ \Ee IV 75/ nÄ• ma ``addhayojanaá¹ƒ gacchissÄ• mÄ«â€™â€
bhuÃ±jitabbaá¹ƒ, gatena bhuÃ±jitabbaá¹ƒ.

__nÄ• vÄ• bhiruhanasamayo_ nÄ• ma ``nÄ• vaá¹ƒ abhiruhissÄ• mÄ«â€™â€™ ti bhuÃ±jitab
bhuÃ±jitabbaá¹ƒ, oruá¸·hena bhuÃ±jitabbaá¹ƒ.

__mahÄ• samayo_ nÄ• ma yattha dve tayo bhikkhÅ« piá¹‡á¸• Ä• ya caritvÄ• yÄ• penti, cat
``mahÄ• samayoâ€™â€™ ti bhuÃ±jitabbaá¹ƒ.

__samaá¹‡abhattasamayo_ nÄ• ma yo koci paribbÄ• jakasamÄ• panno bhattaá¹ƒ karoti. ``s
bhuÃ±jitabbaá¹ƒ.

``aÃ±Ã±atra samayÄ• bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-as
Ä• patti pÄ• cittiyassa.

<219> gaá¹‡abhojane gaá¹‡abhojanasaÃ±Ã±Ä«, aÃ±Ã±atra samayÄ• , bhuÃ±jati, Ä• patti p
vematiko, aÃ±Ã±atra samayÄ• , bhuÃ±jati, Ä• patti pÄ• cittiyassa. gaá¹‡abhojane nagaá¹‡a
aÃ±Ã±atra samayÄ• , bhuÃ±jati, Ä• patti pÄ• cittiyassa.

nagaá¹‡abhojane \Be 102/ gaá¹‡abhojanasaÃ±Ã±Ä« \Se II 315/, Ä• patti dukkaá¹-assa. nag
Ä• patti dukkaá¹-assa. nagaá¹‡abhojane nagaá¹‡abhojanasaÃ±Ã±Ä«, anÄ• patti.

<220> anÄ• patti \Ne 105/ samaye, dve tayo ekato bhuÃ±janti, piá¹‡á¸• Ä• ya caritvÄ• ekat
bhuÃ±janti, niccabhattaá¹ƒ, salÄ• kabhattaá¹ƒ, pakkhikaá¹ƒ, uposathikaá¹ƒ, pÄ• á¹-ipadikaá
á¹-hapetvÄ• sabbattha anÄ• patti, ummattakassa, Ä• dikammikassÄ• ti.

gaá¹‡abhojanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. paramparabhojanasikkhÄ• padaá¹ƒ

<221> tena \Se II 316/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«
kho pana samayena vesÄ• liyaá¹ƒ paá¹‡Ä«tÄ• naá¹ƒ bhattÄ• naá¹ƒ bhattapaá¹-ipÄ• á¹-i adh
aÃ±Ã±atarassa daliddassa kammakÄ• rassa {kammakarassa (Ce) } etadahosi --- ``na kho id
yathayime manussÄ• sakkaccaá¹ƒ bhattaá¹ƒ karonti; yaá¹ƒnÅ«nÄ• hampi bhattaá¹ƒ kareyy
daliddo kammakÄ• ro yena kirapatiko tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ kirapati
``icchÄ• mahaá¹ƒ, ayyaputta, buddhappamukhassa \Ee IV 76/ bhikkhusaá¹…ghassa bhattaá
vetanaâ€™â€™ nti. sopi kho kirapatiko saddho hoti pasanno. atha kho so kirapatiko tassa d
kammakÄ• rassa abbhÄ• tirekaá¹ƒ {atirekaá¹ƒ (Se) } vetanaá¹ƒ adÄ• si. atha kho so daliddo
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho so daliddo kammakÄ• ro bhagavantaá¹ƒ etadavoca --- ``adhivÄ• setu me, bhant
bhattaá¹ƒ saddhiá¹ƒ bhikkhusaá¹…ghenÄ• â€™â€™ ti. ``mahÄ• kho, Ä• vuso, bhikkhusaá¹
``hotu {hotu me (Katthaci) } bhante, mahÄ• bhikkhusaá¹…gho. bahÅ« me badarÄ• paá¹-iya
paripÅ«rissantÄ«â€™â€™ ti. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

atha \Be 103/ kho so daliddo kammakÄ• ro bhagavato \Se II 317/ adhivÄ• sanaá¹ƒ viditvÄ•
bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. assosuá¹ƒ kho bhikkhÅ«
kammakÄ• rena svÄ• tanÄ• ya buddhappamukho bhikkhusaá¹…gho nimantito, badaramisso
ti. te kÄ• lasseva piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jiá¹ƒsu. assosuá¹ƒ kho manussÄ• --- ``daliddo
buddhappamukho bhikkhusaá¹…gho nimantitoâ€™â€™ ti. te daliddassa kammakÄ• rassa p
bhojanÄ«yaá¹ƒ abhihariá¹ƒsu. atha kho so daliddo kammakÄ• ro tassÄ• rattiyÄ• accayena
khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ paá¹-iyÄ• dÄ• petvÄ• bhagavato kÄ• laá¹ƒ Ä• rocÄ• pesi
niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti.

atha \Ne 106/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• y
kammakÄ• rassa nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane
bhikkhusaá¹…ghena. atha kho so daliddo kammakÄ• ro bhattagge bhikkhÅ« parivisati. bhik
``thokaá¹ƒ, Ä• vuso, dehi. thokaá¹ƒ, Ä• vuso, dehÄ«â€™â€™ ti. ``mÄ• kho tumhe, bhante,
kammakÄ• roâ€™ ti thokaá¹ƒ thokaá¹ƒ paá¹-iggaá¹‡hittha. pahÅ«taá¹ƒ me khÄ• danÄ«yaá¹
paá¹-iyattaá¹ƒ.

paá¹-iggaá¹‡hatha, bhante, yÄ• vadatthaâ€™â€™ nti. ``na kho mayaá¹ƒ, Ä• vuso, etaá¹ƒkÄ
paá¹-iggaá¹‡hÄ• ma. apica, mayaá¹ƒ kÄ• lasseva piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jimhÄ• ; te
paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ ti.

atha kho so daliddo kammakÄ• ro ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma \Se I
nimantitÄ• aÃ±Ã±atra bhuÃ±jissanti! na cÄ• haá¹ƒ paá¹-ibalo yÄ• vadatthaá¹ƒ dÄ• tuâ€™â

bhikkhÅ« tassa daliddassa kammakÄ• rassa \Ee IV 77/ ujjhÄ• yantassa khiyyantassa vipÄ•
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« aÃ±
aÃ±Ã±atra bhuÃ±jissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhÅ« aÃ±Ã±at
bhuÃ±jantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kath
bhikkhave, moghapurisÄ• aÃ±Ã±atra nimantitÄ• aÃ±Ã±atra bhuÃ±jissanti! netaá¹ƒ, bhikkh
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

__ ``paramparabhojane_ \Be 104/ __pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<222> tena kho pana samayena aÃ±Ã±ataro bhikkhu gilÄ• no hoti. aÃ±Ã±ataro bhikkhu piá
yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``b
ti. ``alaá¹ƒ, Ä• vuso, atthi me bhattapaccÄ• sÄ• â€™â€™ ti. tassa bhikkhuno piá¹‡á¸• apÄ•
(Katthaci) } Ä• harÄ«yittha. so bhikkhu na cittarÅ«paá¹ƒ bhuÃ±ji. bhagavato etamatthaá¹ƒ Ä
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«
``anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• paramparabhojanaá¹ƒ bhuÃ±jituá¹ƒ. ev
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``paramparabhojane, _ \Ne 107/ __aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ sa
ayaá¹ƒ tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<223> tena kho pana samayena manussÄ• cÄ«varadÄ• nasamaye sacÄ«varabhattaá¹ƒ pa
{paá¹-iyÄ• dÄ• petvÄ• (itipi) } bhikkhÅ« nimantenti --- ``bhojetvÄ• cÄ«varena acchÄ• dessÄ
kukkuccÄ• yantÄ• nÄ• dhivÄ• senti --- ``paá¹-ikkhittaá¹ƒ bhagavatÄ• paramparabhojanaâ€
parittaá¹ƒ uppajjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhav
paramparabhojanaá¹ƒ bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ udd

__ ``paramparabhojane, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. gilÄ• n
cÄ«varadÄ• nasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<224> tena kho pana samayena manussÄ• cÄ«varakÄ• rake bhikkhÅ« bhattena nimantent
nÄ• dhivÄ• senti --- ``paá¹-ikkhittaá¹ƒ bhagavatÄ• paramparabhojanaâ€™â€™ nti. bhagava
Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, cÄ«varakÄ• rasamaye paramparabhojanaâ

pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<225> __ ``paramparabhojane, _ \Be 105/__ aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• y
gilÄ• nasamayo, cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo --- ayaá¹ƒ tattha samayoâ€

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<226> atha \Se II 320/ kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varam
Ä• nandena pacchÄ• samaá¹‡ena yena aÃ±Ã±ataraá¹ƒ kulaá¹ƒ tenupasaá¹…kami; upasaá
nisÄ«di. atha kho te manussÄ• bhagavato ca Ä• yasmato ca Ä• nandassa bhojanaá¹ƒ adaa
kukkuccÄ• yanto na paá¹-iggaá¹‡hÄ• ti. ``gaá¹‡hÄ• hi {patigaá¹‡hÄ• hi (Ce) }, Ä• nandÄ• â€
bhagavÄ• \Ne 108/, atthi me bhattapaccÄ• sÄ• â€™â€™ ti. ``tenahÄ• nanda, vikappetvÄ•
kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik
``anujÄ• nÄ• mi, bhikkhave, vikappetvÄ• {bhattapaccÄ• saá¹ƒ vikappetvÄ• (Se) } parampa
evaÃ±ca pana, bhikkhave, vikappetabbaá¹ƒ --- `mayhaá¹ƒ bhattapaccÄ• saá¹ƒ itthannÄ• ma

<227> __paramparabhojanaá¹ƒ_ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bho
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±j
paramparabhojanaá¹ƒ nÄ• ma.

__aÃ±Ã±atra samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__gilÄ• nasamayo_ nÄ• ma na sakkoti ekÄ• sane nisinno yÄ• vadatthaá¹ƒ bhuÃ±jituá¹ƒ. ``g
bhuÃ±jitabbaá¹ƒ.

__cÄ«varadÄ• nasamayo_ nÄ• ma anatthate kathine vassÄ• nassa pacchimo mÄ• so, attha
``cÄ«varadÄ• nasamayoâ€™â€™ ti bhuÃ±jitabbaá¹ƒ.

__cÄ«varakÄ• rasamayo_ nÄ• ma cÄ«vare kayiramÄ• ne. ``cÄ«varakÄ• rasamayoâ€™â€™

``aÃ±Ã±atra samayÄ• bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-as
ajjhohÄ• re Ä• patti pÄ• cittiyassa.

<228> paramparabhojane \Be 106/ paramparabhojanasaÃ±Ã±Ä«, aÃ±Ã±atra samayÄ• , bh
paramparabhojane vematiko, aÃ±Ã±atra samayÄ• , bhuÃ±jati, Ä• patti pÄ• cittiyassa. param
naparamparabhojanasaÃ±Ã±Ä«, aÃ±Ã±atra samayÄ• , bhuÃ±jati, Ä• patti pÄ• cittiyassa.

naparamparabhojane paramparabhojanasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. naparamparabh

dukkaá¹-assa. naparamparabhojane naparamparabhojanasaÃ±Ã±Ä«, anÄ• patti.

<229> anÄ• patti samaye, vikappetvÄ• bhuÃ±jati, dve tayo nimantane ekato bhuÃ±jati, nim
bhuÃ±jati, sakalena gÄ• mena nimantito tasmiá¹ƒ gÄ• me yattha katthaci bhuÃ±jati \Ne 109
nimantito tasmiá¹ƒ pÅ«ge yattha katthaci bhuÃ±jati, nimantiyamÄ• no bhikkhaá¹ƒ gahessÄ•
niccabhatte, salÄ• kabhatte, pakkhike, uposathike, pÄ• á¹-ipadike, paÃ±ca bhojanÄ• ni á¹-h
anÄ• patti, ummattakassa, Ä• dikammikassÄ• ti.

paramparabhojanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. kÄ• á¹‡amÄ• tusikkhÄ• padaá¹ƒ

<230> tena \Se II 322/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena \Ee IV 79/ kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• saddhÄ• hot
aÃ±Ã±atarassa purisassa dinnÄ• hoti. atha kho kÄ• á¹‡Ä• mÄ• tugharaá¹ƒ agamÄ• si ken
kho kÄ• á¹‡Ä• ya sÄ• miko kÄ• á¹‡Ä• ya santike dÅ«taá¹ƒ pÄ• hesi --- ``Ä• gacchatu kÄ• á
Ä• gataâ€™â€™ nti. atha kho kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• ``kismiá¹ƒ viya rittahatthaá¹ƒ g
{pÅ«paá¹ƒ (á¹‡vÄ• dimoggallÄ• ne) } paci. pakke pÅ«ve aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhik
upÄ• sikÄ• ya nivesanaá¹ƒ pÄ• visi. atha kho kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• tassa bhikkhun
nikkhamitvÄ• aÃ±Ã±assa Ä• cikkhi. tassapi pÅ«vaá¹ƒ dÄ• pesi. sopi nikkhamitvÄ• aÃ±Ã±a
pÅ«vaá¹ƒ \Be 107/ dÄ• pesi. yathÄ• paá¹-iyattaá¹ƒ pÅ«vaá¹ƒ parikkhayaá¹ƒ agamÄ• si. duti
sÄ• miko kÄ• á¹‡Ä• ya santike dÅ«taá¹ƒ pÄ• hesi --- ``Ä• gacchatu kÄ• á¹‡Ä• , icchÄ• mi kÄ
dutiyampi kho kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• ``kismiá¹ƒ viya rittahattaá¹ƒ gantuâ€™â€™ nti
aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu kÄ• á¹‡amÄ• tÄ• ya upÄ• sikÄ• ya nivesanaá¹ƒ pÄ•
upÄ• sikÄ• tassa bhikkhuno pÅ«vaá¹ƒ dÄ• pesi. so nikkhamitvÄ• aÃ±Ã±assa Ä• cikkhi. tas
dÄ• pesi. sopi nikkhamitvÄ• aÃ±Ã±assa Ä• cikkhi. tassapi pÅ«vaá¹ƒ dÄ• pesi. yathÄ• paá¹
parikkhayaá¹ƒ agamÄ• si. tatiyampi kho kÄ• á¹‡Ä• ya sÄ• miko kÄ• á¹‡Ä• ya santike dÅ«ta
kÄ• á¹‡Ä• , icchÄ• mi kÄ• á¹‡Ä• ya Ä• gataá¹ƒ. sace kÄ• á¹‡Ä• nÄ• gacchissati, ahaá¹ƒ aÃ
Ä• nessÄ• mÄ«â€™â€™ ti. tatiyampi kho kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• kismiá¹ƒ viya rittah
paci. pakke pÅ«ve aÃ±Ã±ataro piá¹‡á¸• acÄ• riko bhikkhu kÄ• á¹‡amÄ• tÄ• ya upÄ• sikÄ• y
kho kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• tassa bhikkhuno pÅ«vaá¹ƒ dÄ• pesi. so nikkhamitvÄ• aÃ
pÅ«vaá¹ƒ dÄ• pesi. sopi nikkhamitvÄ• aÃ±Ã±assa Ä• cikkhi. tassapi \Ne 110/ pÅ«vaá¹ƒ dÄ
yathÄ• paá¹-iyattaá¹ƒ pÅ«vaá¹ƒ parikkhayaá¹ƒ agamÄ• si. atha kho kÄ• á¹‡Ä• ya sÄ• miko
Ä• nesi.

assosi kho kÄ• á¹‡Ä• --- ``tena kira purisena aÃ±Ã±Ä• pajÄ• pati Ä• nÄ«tÄ• â€™â€™ ti. s
atha kho bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena kÄ
nivesanaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha kho

bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinnaá¹ƒ kho kÄ• á¹‡amÄ• taraá¹ƒ upÄ• sikaá¹ƒ bhagavÄ• etadavoca --- ``kissÄ• yaá¹ƒ k
atha kho kÄ• á¹‡amÄ• tÄ• upÄ• sikÄ• bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagav
upÄ• sikaá¹ƒ dhammiyÄ• kathÄ• ya \Se II 324/ sandassetvÄ• samÄ• dapetvÄ• samuttejet
uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi.

<231> tena kho pana samayena aÃ±Ã±ataro sattho rÄ• jagahÄ• paá¹-iyÄ• lokaá¹ƒ gantukÄ
piá¹‡á¸• acÄ• riko bhikkhu taá¹ƒ satthaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. aÃ±Ã±ataro upÄ• sako ta
\Be 108/ dÄ• pesi. so nikkhamitvÄ• aÃ±Ã±assa Ä• cikkhi. tassapi sattuá¹ƒ dÄ• pesi. so nikk
Ä• cikkhi. tassapi sattuá¹ƒ dÄ• pesi. yathÄ• paá¹-iyattaá¹ƒ pÄ• theyyaá¹ƒ parikkhayaá¹ƒ aga
kho so upÄ• sako te manusse etadavoca --- ``ajjaá¹‡ho, ayyÄ• , Ä• gametha, yathÄ• paá¹-iy
ayyÄ• naá¹ƒ dinnaá¹ƒ. pÄ• theyyaá¹ƒ paá¹-iyÄ• dessÄ• mÄ«â€™â€™ ti. ``nÄ• yyo {nÄ• yya
payÄ• to satthoâ€™â€™ ti agamaá¹ƒsu. atha kho tassa upÄ• sakassa pÄ• theyyaá¹ƒ paá¹-
gacchantassa corÄ• acchindiá¹ƒsu. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``katha
sakyaputtiyÄ• na mattaá¹ƒ jÄ• nitvÄ• paá¹-iggahessanti! ayaá¹ƒ imesaá¹ƒ datvÄ• pacchÄ•
acchinnoâ€™â€™ ti. assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹
vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikk
sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mi \Se II 325/ dasa atthavase paá¹-icca --- saá¹…ghasuá
saá¹…ghaphÄ• sutÄ• ya ... pe ... vinayÄ• nuggahÄ• ya. evaÃ±ca pana, bhikkhave, imaá¹ƒ s
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<232> __ ``bhikkhuá¹ƒ paneva kulaá¹ƒ upagataá¹ƒ pÅ«vehi vÄ• manthehi vÄ• abhihaá¹-á¹
Ä• kaá¹…khamÄ• nena bhikkhunÄ• dvattipattapÅ«rÄ• paá¹-iggahetabbÄ• tato ce uttari pa
pÄ• cittiyaá¹ƒ. dvattipattapÅ«re \Ne 111/ paá¹-iggahetvÄ• tato nÄ«haritvÄ• bhikkhÅ«hi sad
saá¹ƒvibhajitabbaá¹ƒ. ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ _ti.

<233> __bhikkhuá¹ƒ paneva kulaá¹ƒ upagata_nti kulaá¹ƒ nÄ• ma cattÄ• ri kulÄ• ni --- khatti
brÄ• hmaá¹‡akulaá¹ƒ, vessakulaá¹ƒ, suddakulaá¹ƒ.

__upagata_nti tattha gataá¹ƒ.

__pÅ«vaá¹ƒ_ nÄ• ma yaá¹ƒkiÃ±ci paheá¹‡akatthÄ• ya paá¹-iyattaá¹ƒ.

__manthaá¹ƒ_ nÄ• ma yaá¹ƒkiÃ±ci pÄ• theyyatthÄ• ya paá¹-iyattaá¹ƒ.

__abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti yÄ• vatakaá¹ƒ icchasi tÄ• vatakaá¹ƒ gaá¹‡hÄ• hÄ«ti.

__Ä• kaá¹…khamÄ• nenÄ• _ti icchamÄ• nena.

__dvattipattapÅ«rÄ• paá¹-iggahetabbÄ• _ti dvetayo pattapÅ«rÄ• paá¹-iggahetabbÄ• .

__tato_ \Be 109/ __ce uttari paá¹-igaá¹‡heyyÄ• _ti tatuttari paá¹-iggaá¹‡hÄ• ti, Ä• patti pÄ•

__dvattipattapÅ«re paá¹-iggahetvÄ• _ tato nikkhamantena bhikkhuá¹ƒ passitvÄ• Ä• cikkhita mayÄ• dvattipattapÅ«rÄ• paá¹-iggahitÄ• , mÄ• kho tattha paá¹-iggaá¹‡hÄ«â€™â€™ ti. sa Ä• patti dukkaá¹-assa. sace Ä• cikkhite paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

__tato_ \Se II 326/ \Ee IV 81/ __nÄ«haritvÄ• bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvibhajitabba_nti pa nÄ«haritvÄ• saá¹ƒvibhajitabbaá¹ƒ.

__ayaá¹ƒ tattha sÄ• mÄ«cÄ«_ti ayaá¹ƒ tattha anudhammatÄ• .

<234> atirekadvattipattapÅ«re atirekasaÃ±Ã±Ä« paá¹-iggaá¹‡hÄ• ti, Ä• patti pÄ• cittiyassa. atirekadvattipattapÅ«re \Ne 112/ vematiko paá¹-iggaá¹‡hÄ• ti, Ä• patti pÄ• cittiyassa. atireka Å«nakasaÃ±Ã±Ä« paá¹-iggaá¹‡hÄ• ti, Ä• patti pÄ• cittiyassa.

Å«nakadvattipattapÅ«re atirekasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Å«nakadvattipattapÅ«re v dukkaá¹-assa. Å«nakadvattipattapÅ«re Å«nakasaÃ±Ã±Ä«, anÄ• patti.

<235> anÄ• patti dvattipattapÅ«re paá¹-iggaá¹‡hÄ• ti, Å«nakadvattipattapÅ«re paá¹-iggaá¹‡ paheá¹‡akatthÄ• ya na pÄ• theyyatthÄ• ya paá¹-iyattaá¹ƒ denti, paheá¹‡akatthÄ• ya vÄ• pA paá¹-iyattasesakaá¹ƒ denti, gamane paá¹-ippassaddhe denti, Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• attano dhanena, ummattakassa, Ä• dikammikassÄ• ti.

kÄ• á¹‡amÄ• tusikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ

<236> tena \Se II 327/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro brÄ• hmaá¹‡o bhikkhÅ« nimantetvÄ• bho pavÄ• ritÄ• Ã±Ä• tikulÄ• ni \Be 110/ gantvÄ• ekacce bhuÃ±jiá¹ƒsu ekacce piá¹‡á¸• apÄ• ta atha kho so brÄ• hmaá¹‡o paá¹-ivissake {paá¹-ivisake (yojanÄ•) } etadavoca --- ``bhikkhÅ« santappitÄ• . etha, tumhepi santappessÄ• mÄ«â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``kiá¹ƒ tv amhe santappessasi? yepi tayÄ• nimantitÄ• tepi amhÄ• kaá¹ƒ gharÄ• ni Ä• gantvÄ• ekac piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya agamaá¹ƒsÅ«â€™â€™ ti!

atha kho so brÄ• hmaá¹‡o ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhadantÄ• bhuÃ±jitvÄ• aÃ±Ã±atra bhuÃ±jissanti! na cÄ• haá¹ƒ paá¹-ibalo yÄ• vadatthaá¹ƒ dÄ• tuâ€™ bhikkhÅ« tassa brÄ• hmaá¹‡assa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye te bhikk te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« bhuttÄ• vÄ« pavÄ• ritÄ bhuÃ±jissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhÅ« bhuttÄ• vÄ« pavÄ• bhuÃ±jantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kath bhikkhave, moghapurisÄ• bhuttÄ• vÄ« \Ee IV 82/ pavÄ• ritÄ• aÃ±Ã±atra bhuÃ±jissanti \Ne appasannÄ• naá¹ƒ \Se II 328/ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu bhuttÄ• vÄ« pavÄ• rito khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• kh pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<237> tena kho pana samayena bhikkhÅ« gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹‡Ä«te piá¹‡a gilÄ• nÄ• na cittarÅ«paá¹ƒ bhuÃ±janti. tÄ• ni bhikkhÅ« chaá¹-á¹-enti. assosi kho bhagavÄ• mahÄ• saddaá¹ƒ kÄ• koravasaddaá¹ƒ. sutvÄ• na Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi uccÄ• saddo mahÄ• saddo kÄ• koravasaddoâ€™â€™ ti? atha kho Ä• yasmÄ• Ä• nando b ``bhuÃ±jeyyuá¹ƒ panÄ• nanda, bhikkhÅ« gilÄ• nÄ• tirittaâ€™â€™ nti. ``na bhuÃ±jeyyuá¹ƒ, kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik ``anujÄ• nÄ• mi bhikkhave, gilÄ• nassa ca agilÄ• nassa ca atirittaá¹ƒ bhuÃ±jituá¹ƒ. evaÃ±ca atirittaá¹ƒ kÄ• tabbaá¹ƒ --- ``alametaá¹ƒ sabbaâ€™â€™ nti. evaÃ±ca pana, bhikkhave, imaá uddiseyyÄ• tha ---

<238> __ ``yo_ \Be 111/ __pana bhikkhu bhuttÄ• vÄ« pavÄ• rito anatirittaá¹ƒ khÄ• danÄ«ya khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<239> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a bhikkhÅ«ti.

__bhuttÄ• vÄ«_ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ \Se II 329/ aÃ±Ã±ataraá¹ƒ bhojana bhuttaá¹ƒ hoti.

__pavÄ• rito_ nÄ• ma asanaá¹ƒ paÃ±Ã±Ä• yati, bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• se á paá¹-ikkhepo paÃ±Ã±Ä• yati.

__anatirittaá¹ƒ_ nÄ• ma akappiyakataá¹ƒ hoti, appaá¹-iggahitakataá¹ƒ hoti, anuccÄ• ritakata
ahatthapÄ• se kataá¹ƒ hoti, abhuttÄ• vinÄ• kataá¹ƒ hoti, bhuttÄ• vinÄ• pavÄ• ritena Ä• sar
hoti, ``alametaá¹ƒ sabbanti avuttaá¹ƒ hoti, na gilÄ• nÄ• tirittaá¹ƒ hotiâ€™â€™ --- etaá¹ƒ ana

__atirittaá¹ƒ_ nÄ• ma kappiyakataá¹ƒ hoti, paá¹-iggahitakataá¹ƒ hoti, uccÄ• ritakataá¹ƒ hoti,
kataá¹ƒ hoti, bhuttÄ• vinÄ• kataá¹ƒ hoti, bhuttÄ• vinÄ• pavÄ• ritena Ä• sanÄ• avuá¹-á¹-hit
``alametaá¹ƒ sabbaâ€™â€™ nti vuttaá¹ƒ hoti, gilÄ• nÄ• tirittaá¹ƒ hoti --- etaá¹ƒ atirittaá¹ƒ nÄ

__khÄ• danÄ«yaá¹ƒ_ \Ee IV 83/ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• h
á¹-hapetvÄ• avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa ajj
pÄ• cittiyassa.

<240> anatiritte anatirittasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dati v
pÄ• cittiyassa. anatiritte vematiko khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ•
pÄ• cittiyassa. anatiritte atirittasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ•
Ä• patti pÄ• cittiyassa.

yÄ• makÄ• likaá¹ƒ \Se II 330/ \Be 112/ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ
Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. atiritte anatirittasaÃ±Ã
dukkaá¹-assa. atiritte vematiko, Ä• patti dukkaá¹-assa. atiritte atirittasaÃ±Ã±Ä«, anÄ• patti.

<241> anÄ• patti atirittaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jati, ``atirittaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jis
paá¹-iggaá¹‡hÄ• ti, aÃ±Ã±assatthÄ• ya haranto gacchati, gilÄ• nassa sesakaá¹ƒ bhuÃ±jati,
sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ sati paccaye paribhuÃ±jati, ummattakassa, Ä• dikam

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. dutiyapavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ

<242> tena \Se II 331/ \Ne 115/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena dve bhikkhÅ« kosalesu janap
addhÄ• namaggappaá¹-ipannÄ• honti. eko bhikkhu anÄ• cÄ• raá¹ƒ Ä• carati. dutiyo bhikkh
--- ``mÄ• vuso, evarÅ«pamakÄ• si, netaá¹ƒ kappatÄ«â€™â€™ ti. so tasmiá¹ƒ upanandhi. a
sÄ• vatthiá¹ƒ agamaá¹ƒsu. tena kho pana samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa pÅ«ga

dutiyo bhikkhu bhuttÄ• vÄ« pavÄ• rito hoti. upanaddho {upanandho (Katthaci) } bhikkhu Ã±Ä
piá¹‡á¸• apÄ• taá¹ƒ Ä• dÄ• ya yena so bhikkhu tenupasaá¹…kami; upasaá¹…kamitvÄ• taá
``bhuÃ±jÄ• hi, Ä• vusoâ€™â€™ ti. ``alaá¹ƒ, Ä• vuso, paripuá¹‡á¹‡omhÄ«â€™â€™ ti. ``sun
piá¹‡á¸• apÄ• to, bhuÃ±jÄ• hÄ«â€™â€™ ti. atha kho so bhikkhu tena bhikkhunÄ• nippÄ«á
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±ji. upanaddho bhikkhu \Ee IV 84/ taá¹ƒ bhikkhuá¹ƒ etadavoca ---
(Se) } nÄ• ma, Ä• vuso, maá¹ƒ vattabbaá¹ƒ maÃ±Ã±asi yaá¹ƒ tvaá¹ƒ bhuttÄ• vÄ« pavÄ• rito
bhuÃ±jasÄ«â€™â€™ ti. ``nanu, Ä• vuso, Ä• cikkhitabbaâ€™â€™ nti. ``nanu, Ä• vuso, pucc

atha kho so bhikkhu bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... p
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu \Be 113/ bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ
bhojanena abhihaá¹-á¹-huá¹ƒ \Se II 332/ pavÄ• ressatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira t
bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena bhojanena abhihaá¹-á¹-huá¹ƒ pavÄ• resÄ
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena bhojanena abhihaá¹-á¹-huá¹ƒ pavÄ• ressasi! netaá¹
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana bhikkhave imaá¹ƒ sikkhÄ• pa

<243> __ ``yo pana bhikkhu bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena khÄ• danÄ«
vÄ• abhihaá¹-á¹-huá¹ƒ pavÄ• reyya --- `handa, bhikkhu, khÄ• da vÄ• bhuÃ±ja vÄ• â€™ ti,
bhuttasmiá¹ƒ, pÄ• cittiyaâ€™â€™ _nti.

<244> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhu_nti \Ne 116/ aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__bhuttÄ• vÄ«_ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ, antam

__pavÄ• rito_ nÄ• ma asanaá¹ƒ paÃ±Ã±Ä• yati, bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• se á
paá¹-ikkhepo paÃ±Ã±Ä• yati.

__anatirittaá¹ƒ_ nÄ• ma akappiyakataá¹ƒ hoti, appaá¹-iggahitakataá¹ƒ hoti, anuccÄ• ritakat
ahatthapÄ• se kataá¹ƒ hoti, abhuttÄ• vinÄ• kataá¹ƒ hoti, bhuttÄ• vinÄ• pavÄ• ritena Ä• sa
hoti, ``alametaá¹ƒ sabbaâ€™â€™ nti avuttaá¹ƒ hoti, na gilÄ• nÄ• tirittaá¹ƒ hoti --- etaá¹ƒ an

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá
avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma \Se II 333/ paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, m

__abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti yÄ• vatakaá¹ƒ icchasi tÄ• vatakaá¹ƒ gaá¹‡hÄ• hÄ«ti.

__jÄ• nÄ• ti_ \Be 114/ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so

__Ä• sÄ• danÄ• pekkho_ti ``iminÄ• imaá¹ƒ codessÄ• mi sÄ• ressÄ• mi paá¹-icodessÄ• mi
karissÄ• mÄ«â€™â€™ ti abhiharati, Ä• patti dukkaá¹-assa. tassa vacanena ``khÄ• dissÄ• m
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. bh
Ä• patti pÄ• cittiyassa.

<245> pavÄ• rite pavÄ• ritasaÃ±Ã±Ä« anatirittena khÄ• danÄ«yena vÄ• bhojanÄ«yena vÄ•
Ä• patti pÄ• cittiyassa. pavÄ• rite vematiko anatirittena khÄ• danÄ«yena vÄ• bhojanÄ«yena
pavÄ• reti, Ä• patti dukkaá¹-assa. pavÄ• rite appavÄ• ritasaÃ±Ã±Ä« anatirittena \Ne 117/ kh
bhojanÄ«yena vÄ• abhihaá¹-á¹-huá¹ƒ pavÄ• reti, anÄ• patti. yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ
Ä• hÄ• ratthÄ• ya abhiharati, Ä• patti dukkaá¹-assa. tassa vacanena ``khÄ• dissÄ• mi bhuÃ
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. ap
pavÄ• ritasaÃ±Ã±Ä« \Ee IV 85/, Ä• patti dukkaá¹-assa. appavÄ• rite vematiko, Ä• patti dukk
appavÄ• ritasaÃ±Ã±Ä«, anÄ• patti.

<246> anÄ• patti atirittaá¹ƒ kÄ• rÄ• petvÄ• deti, ``atirittaá¹ƒ kÄ• rÄ• petvÄ• \Se II 334/ bhu
deti, aÃ±Ã±assatthÄ• ya haranto gacchÄ• hÄ«ti deti, gilÄ• nassa sesakaá¹ƒ deti, ``yÄ• mak
sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ sati paccaye paribhuÃ±jÄ• â€™â€™ ti deti, ummatta

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. vikÄ• labhojanasikkhÄ• padaá¹ƒ

<247> tena \Se II 335/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda
samayena rÄ• jagahe giraggasamajjo hoti. sattarasavaggiyÄ• bhikkhÅ« giraggasamajjaá¹ƒ
manussÄ• sattarasavaggiye bhikkhÅ« passitvÄ• nahÄ• petvÄ• vilimpetvÄ• bhojetvÄ• kh
adaá¹ƒsu. sattarasavaggiyÄ• bhikkhÅ« khÄ• danÄ«yaá¹ƒ Ä• dÄ• ya Ä• rÄ• maá¹ƒ gantvÄ•
etadavocuá¹ƒ --- ``gaá¹‡hÄ• thÄ• vuso, khÄ• danÄ«yaá¹ƒ khÄ• dathÄ• â€™â€™ ti. ``kuto t
khÄ• danÄ«yaá¹ƒ laddhaâ€™â€™ nti? sattarasavaggiyÄ• bhikkhÅ« chabbaggiyÄ• naá¹ƒ b
Ä• rocesuá¹ƒ. ``kiá¹ƒ pana tumhe, Ä• vuso, vikÄ• le bhojanaá¹ƒ bhuÃ±jathÄ• â€™â€™ ti? `
chabbaggiyÄ• bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma sattarasav
vikÄ• le bhojanaá¹ƒ bhuÃ±jissantÄ«â€™â€™ ti! atha kho chabbaggiyÄ• bhikkhÅ« bhikkhÅ«
Ä• rocesuá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``ka
sattarasavaggiyÄ• bhikkhÅ« vikÄ• le bhojanaá¹ƒ bhuÃ±jissantÄ«â€™â€™ ti ... pe ... sacca

bhikkhave, vikÄ• le bhojanaá¹ƒ bhuÃ±jathÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi
... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , vikÄ• le bhojanaá¹ƒ bhuÃ±jissatha! netaá¹ƒ, m
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<248> __yo_ \Ne 118/ __pana bhikkhu vikÄ• le khÄ• danÄ«yaá¹ƒ_ \Se II 336/ __vÄ• bhoja
bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<249> __yo_ \Ee IV 86/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imas
adhippeto bhikkhÅ«ti.

__vikÄ• lo_ nÄ• ma majjhanhike vÄ«tivatte yÄ• va aruá¹‡uggamanÄ• .

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá
avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. aj
pÄ• cittiyassa.

<250> vikÄ• le vikÄ• lasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ•
pÄ• cittiyassa. vikÄ• le vematiko khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ•
pÄ• cittiyassa. vikÄ• le \Be 116/ kÄ• lasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ
Ä• patti pÄ• cittiyassa.

yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hÄ
ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. kÄ• le vikÄ• lasaÃ±Ã±Ä«, Ä• patti dukkaá¹-as
Ä• patti dukkaá¹-assa. kÄ• le kÄ• lasaÃ±Ã±Ä«, anÄ• patti.

<251> anÄ• patti yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ sati paccaye pa
Ä• dikammikassÄ• ti.

vikÄ• labhojanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. sannidhikÄ• rakasikkhÄ• padaá¹ƒ

<252> tena \Se II 337/ \Ne 119/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmato Ä• nandassa upa

belaá¹-á¹-hasÄ«so {belaá¹-á¹-hisÄ«so (Ce) veá¸·aá¹-á¹-hasÄ«so (Se) } araÃ±Ã±e viharati. s
caritvÄ• sukkhakuraá¹ƒ Ä• rÄ• maá¹ƒ haritvÄ• sukkhÄ• petvÄ• nikkhipati. yadÄ• Ä• hÄ• r
temetvÄ• temetvÄ• bhuÃ±jati, cirena gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisati. bhikkhÅ« Ä• yasm
belaá¹-á¹-hasÄ«saá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, Ä• vuso, cirena gÄ• maá¹ƒ piá¹‡á¸• Ä
atha kho Ä• yasmÄ• belaá¹-á¹-hasÄ«so bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ``kiá¹ƒ pan
sannidhikÄ• rakaá¹ƒ bhojanaá¹ƒ bhuÃ±jasÄ«â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. ye te
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• belaá¹-á¹-hasÄ«so s
bhojanaá¹ƒ bhuÃ±jissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, belaá¹-á¹-hasÄ«sa, san
bhojanaá¹ƒ bhuÃ±jasÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ..
tvaá¹ƒ, belaá¹-á¹-hasÄ«sa, sannidhikÄ• rakaá¹ƒ bhojanaá¹ƒ bhuÃ±jissasi! netaá¹ƒ, belaá¹-á
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<253> __ ``yo_ \Ee IV 87/ __pana bhikkhu sannidhikÄ• rakaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhoj
__khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<254> __yo_ \Be 117/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasm
adhippeto bhikkhÅ«ti.

__sannidhikÄ• rakaá¹ƒ_ nÄ• ma ajja paá¹-iggahitaá¹ƒ aparajju khÄ• ditaá¹ƒ hoti.

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá
avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

``khÄ• dissÄ• mi \Ne 120/ bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá
ajjhohÄ• re Ä• patti pÄ• cittiyassa.

<255> sannidhikÄ• rake sannidhikÄ• rakasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ
Ä• patti pÄ• cittiyassa. sannidhikÄ• rake vematiko khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ
vÄ• , Ä• patti pÄ• cittiyassa. sannidhikÄ• rake asannidhikÄ• rakasaÃ±Ã±Ä« khÄ• danÄ«yaá
khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• cittiyassa.

yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hÄ
ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. asannidhikÄ• rake sannidhikÄ• rakasaÃ±Ã±Ä
asannidhikÄ• rake vematiko, Ä• patti dukkaá¹-assa. asannidhikÄ• rake asannidhikÄ• rakasa

<256> anÄ• patti yÄ• vakÄ• likaá¹ƒ yÄ• vakÄ• le nidahitvÄ• bhuÃ±jati, yÄ• makÄ• likaá¹ƒ y

sattÄ• hakÄ• likaá¹ƒ sattÄ• haá¹ƒ nidahitvÄ• \Se II 339/ bhuÃ±jati, yÄ• vajÄ«vikaá¹ƒ sati pa
ummattakassa, Ä• dikammikassÄ• ti.

sannidhikÄ• rakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. paá¹‡Ä«tabhojanasikkhÄ• padaá¹ƒ

<257> tena \Se II 340/ \Be 118/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« paá¹
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±janti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``ka
sakyaputtiyÄ• paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! kas
manÄ• paá¹ƒ, kassa sÄ• duá¹ƒ na ruccatÄ«â€™â€™ ti!! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ m
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« paá¹‡Ä«tabhojanÄ• ni
viÃ±Ã±Ä• petvÄ• bhuÃ±jissantÄ«â€™â€™ ti \Ee IV 88/ ... pe ... saccaá¹ƒ kira tumhe, bhikk
paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jathÄ• ti? ``saccaá¹ƒ, bhag
buddho bhagavÄ• \Ne 121/ ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , paá¹‡Ä«tabh
viÃ±Ã±Ä• petvÄ• bhuÃ±jissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• d
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yÄ• ni kho pana tÄ• ni paá¹‡Ä«tabhojanÄ• ni, seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ tel
phÄ• á¹‡itaá¹ƒ maccho maá¹ƒsaá¹ƒ khÄ«raá¹ƒ dadhi. yo pana bhikkhu evarÅ«pÄ• ni paá¹‡Ä
atthÄ• ya viÃ±Ã±Ä• petvÄ• _ \Se II 341/ __bhuÃ±jeyya, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<258> tena kho pana samayena bhikkhÅ« gilÄ• nÄ• honti. gilÄ• napucchakÄ• bhikkhÅ« gi
--- ``kaccÄ• vuso khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ nti? ``pubbe mayaá¹ƒ, Ä• v
attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jÄ• ma, tena no phÄ• su hoti; idÄ• ni pana ``bhaga
nti kukkuccÄ• yantÄ• na viÃ±Ã±Ä• pema, tena no na phÄ• su hotÄ«â€™â€™ ti. bhagavato
atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ•
``anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya
bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<259> __ ``yÄ• ni_ \Be 119/ __kho pana tÄ• ni paá¹‡Ä«tabhojanÄ• ni, seyyathidaá¹ƒ --- sap
madhu phÄ• á¹‡itaá¹ƒ maccho maá¹ƒsaá¹ƒ khÄ«raá¹ƒ dadhi. yo pana bhikkhu evarÅ«pÄ• n
agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, pÄ• cittiyaâ€™â€™ _nti.

<260> __yÄ• ni kho pana tÄ• ni paá¹‡Ä«tabhojanÄ• nÄ«_ti __sappi_ nÄ• ma gosappi vÄ• vÄ• , yesaá¹ƒ maá¹ƒsaá¹ƒ kappati tesaá¹ƒ sappi.

__navanÄ«taá¹ƒ_ nÄ• ma tesaÃ±Ã±eva navanÄ«taá¹ƒ.

__telaá¹ƒ_ nÄ• ma tilatelaá¹ƒ sÄ• sapatelaá¹ƒ madhukatelaá¹ƒ eraá¹‡á¸• atelaá¹ƒ vasÄ• tel

__madhu_ \Ne 122/ nÄ• ma makkhikÄ• madhu \Se II 342/.

__phÄ• á¹‡itaá¹ƒ_ nÄ• ma ucchumhÄ• nibbattaá¹ƒ.

__maccho_ nÄ• ma udako {udakacaro (Se Katthaci) } vuccati.

__maá¹ƒsaá¹ƒ_ nÄ• ma yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ maá¹ƒsaá¹ƒ.

__khÄ«raá¹ƒ_ nÄ• ma gokhÄ«raá¹ƒ vÄ• ajikÄ• khÄ«raá¹ƒ vÄ• mahiá¹ƒsakhÄ«raá¹ƒ vÄ• , tesaá¹ƒ khÄ«raá¹ƒ.

__dadhi_ nÄ• ma tesaÃ±Ã±eva dadhi.

__yo_ \Ee IV 89/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ bhikkhÅ«ti.

__evarÅ«pÄ• ni paá¹‡Ä«tabhojanÄ• nÄ«_ti tathÄ• rÅ«pÄ• ni paá¹‡Ä«tabhojanÄ• ni.

__agilÄ• no_ nÄ• ma yassa vinÄ• paá¹‡Ä«tabhojanÄ• ni phÄ• su hoti.

__gilÄ• no_ nÄ• ma yassa vinÄ• paá¹‡Ä«tabhojanÄ• ni na phÄ• su hoti.

agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• peti, payoge {payoge payoge (Katthaci) } dukkaá¹-aá¹ƒ ``bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhoh pÄ• cittiyassa.

<261> agilÄ• no agilÄ• nasaÃ±Ã±Ä« paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petv pÄ• cittiyassa. agilÄ• no vematiko \Be 120/ paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä Ä• patti pÄ• cittiyassa. agilÄ• no gilÄ• nasaÃ±Ã±Ä« paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya Ä• patti pÄ• cittiyassa.

gilÄ• no \Ne 123/ agilÄ• nasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. gilÄ• no vematiko, Ä• patti du
gilÄ• nasaÃ±Ã±Ä« anÄ• patti.

<262> anÄ• patti \Se II 343/ gilÄ• nassa, gilÄ• no hutvÄ• viÃ±Ã±Ä• petvÄ• agilÄ• no bhuÃ
bhuÃ±jati, Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naá¹ƒ aÃ±Ã±assatthÄ• ya attano dhanena, ummat

paá¹‡Ä«tabhojanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. dantaponasikkhÄ• padaá¹ƒ

<263> tena \Se II 344/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«
kho pana samayena aÃ±Ã±ataro bhikkhu sabbapaá¹ƒsukÅ«liko susÄ• ne viharati. so manus
icchati paá¹-iggahetuá¹ƒ, susÄ• nepi rukkhamÅ«lepi ummÄ• repi ayyavosÄ• á¹-itakÄ• ni sÄ•
paribhuÃ±jati {bhuÃ±jati (Se) }. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi
bhikkhu amhÄ• kaá¹ƒ ayyavosÄ• á¹-itakÄ• ni sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jissati! theroya
manussamaá¹ƒsaá¹ƒ maÃ±Ã±e khÄ• datÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ m
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• harissatÄ«â€™â€
tvaá¹ƒ, bhikkhu, adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• harasÄ«ti? ``saccaá¹ƒ, bhaga
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, adinnaá¹ƒ mukhadvÄ•
Ä• harissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo_ \Ee IV 90/ __pana bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hareyya, p

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<264> tena \Be 121/ kho pana samayena bhikkhÅ« udakadantapone {udakadantapoá¹‡e (S
\Se II 345/. bhagavato etamatthaá¹ƒ \Ne 124/ Ä• rocesuá¹ƒ ... pe ... ``anujÄ• nÄ• mi, bhikkh
udakadantaponaá¹ƒ sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaa
uddiseyyÄ• tha ---

<265> __ ``yo pana bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hareyya, aÃ±Ã±a
pÄ• cittiyaâ€™â€™ _nti.

<266> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__adinnaá¹ƒ_ nÄ• ma appaá¹-iggahitakaá¹ƒ vuccati.

__dinnaá¹ƒ_ nÄ• ma kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• nissaggiyena vÄ• dente ha
kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• ti, etaá¹ƒ dinnaá¹ƒ nÄ• ma.

__Ä• hÄ• ro_ nÄ• ma udakadantaponaá¹ƒ á¹-hapetvÄ• yaá¹ƒkiÃ±ci ajjhoharaá¹‡Ä«yaá¹ƒ, e

__aÃ±Ã±atra udakadantaponÄ• _ti á¹-hapetvÄ• udakadantaponaá¹ƒ.

``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti gaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ•
pÄ• cittiyassa.

<267> appaá¹-iggahitake appaá¹-iggahitakasaÃ±Ã±Ä« adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ•
udakadantaponÄ• , Ä• patti pÄ• cittiyassa. appaá¹-iggahitake vematiko adinnaá¹ƒ mukhadv
Ä• hÄ• reti, aÃ±Ã±atra udakadantaponÄ• , Ä• patti pÄ• cittiyassa. appaá¹-iggahitake paá¹-ig
adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reti, aÃ±Ã±atra udakadantaponÄ• , Ä• pa

paá¹-iggahitake appaá¹-iggahitakasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. paá¹-iggahitake vemat
dukkaá¹-assa. paá¹-iggahitake paá¹-iggahitakasaÃ±Ã±Ä«, anÄ• patti.

<268> anÄ• patti \Be 122/ \Ne 125/ udakadantapone, cattÄ• ri mahÄ• vikatÄ• ni sati paccay
sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jati, ummattakassa, Ä• dikammikassÄ• ti.

dantaponasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

bhojanavaggo catuttho.

tassuddÄ• naá¹ƒ ---

piá¹‡á¸• o gaá¹‡aá¹ƒ paraá¹ƒ pÅ«vaá¹ƒ, dve ca vuttÄ• pavÄ• raá¹‡Ä• .

vikÄ• le sannidhÄ« khÄ«raá¹ƒ, dantaponena te dasÄ• ti ||

5. acelakavaggo

1. acelakasikkhÄ• padaá¹ƒ

<269> tena \Se II 347/ \Ee IV 91/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ

kÅ«á¹-Ä• gÄ• rasÄ• lÄ• yaá¹ƒ. tena kho pana samayena saá¹…ghassa khÄ• danÄ«yaá¹ƒ u
Ä• nando bhagavato etamatthaá¹ƒ Ä• rocesi. ``tenahÄ• nanda, vighÄ• sÄ• dÄ• naá¹ƒ pÅ«va
bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá¹-issuá¹‡itvÄ• vighÄ• sÄ• de p
ekekaá¹ƒ pÅ«vaá¹ƒ dento aÃ±Ã±atarissÄ• paribbÄ• jikÄ• ya ekaá¹ƒ maÃ±Ã±amÄ• no dve
paribbÄ• jikÄ• yo taá¹ƒ paribbÄ• jikaá¹ƒ etadavocuá¹ƒ --- ``jÄ• ro te eso samaá¹‡oâ€™â€™
jÄ• ro, ekaá¹ƒ maÃ±Ã±amÄ• no dve pÅ«ve adÄ• sÄ«â€™â€™ ti. dutiyampi kho ... pe ... tati
ekekaá¹ƒ pÅ«vaá¹ƒ dento tassÄ• yeva paribbÄ• jikÄ• ya ekaá¹ƒ maÃ±Ã±amÄ• no dve pÅ«v
paribbÄ• jikÄ• yo taá¹ƒ paribbÄ• jikaá¹ƒ etadavocuá¹ƒ --- ``jÄ• ro te eso samaá¹‡oâ€™â€™
jÄ• ro, ekaá¹ƒ maÃ±Ã±amÄ• no dve pÅ«ve adÄ• sÄ«â€™â€™ ti. ``jÄ• ro na jÄ• roâ€™â€™
Ä• jÄ«vako parivesanaá¹ƒ agamÄ• si. aÃ±Ã±ataro bhikkhu pahÅ«tena sappinÄ• odanaá¹ƒ
\Se II 348/ mahantaá¹ƒ piá¹‡á¸• aá¹ƒ adÄ• si. atha kho so Ä• jÄ«vako taá¹ƒ piá¹‡á¸• aá¹ƒ Ä
aÃ±Ã±ataro Ä• jÄ«vako taá¹ƒ Ä• jÄ«vakaá¹ƒ etadavoca --- ``kuto \Ne 126/ tayÄ• , Ä• vuso,
ti? ``tassÄ• vuso, \Be 123/ samaá¹‡assa gotamassa muá¹‡á¸• agahapatikassa parivesanÄ•

assosuá¹ƒ kho upÄ• sakÄ• tesaá¹ƒ Ä• jÄ«vakÄ• naá¹ƒ imaá¹ƒ kathÄ• sallÄ• paá¹ƒ. atha kh
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ
nisinnÄ• kho te upÄ• sakÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``ime, bhante, titthiyÄ• avaá¹
avaá¹‡á¹‡akÄ• mÄ• dhammassa avaá¹‡á¹‡akÄ• mÄ• saá¹…ghassa. sÄ• dhu, bhante, ayy
dadeyyuâ€™â€™ nti. atha kho bhagavÄ• te upÄ• sake dhammiyÄ• kathÄ• ya sandassesi
sampahaá¹ƒsesi. atha kho te upÄ• sakÄ• bhagavatÄ• dhammiyÄ• kathÄ• ya sandassitÄ•
sampahaá¹ƒsitÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ
bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«
bhikkhave, bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mi dasa atthavase paá¹-icca --
saá¹…ghaphÄ• sutÄ• ya \Ee IV 92/ ... pe ... saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<270> __ ``yo pana bhikkhu acelakassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• V
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• dadeyya, pÄ• cittiyaâ€™â€™ _nti.

<271> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__acelako_ nÄ• ma yo koci paribbÄ• jakasamÄ• panno naggo.

__paribbÄ• jako_ nÄ• ma bhikkhuÃ±ca sÄ• maá¹‡eraÃ±ca á¹-hapetvÄ• yo koci paribbÄ• ja

__paribbÄ• jikÄ• _ nÄ• ma bhikkhuniÃ±ca sikkhamÄ• naÃ±ca sÄ• maá¹‡eriÃ±ca á¹-hapetvÄ
paribbÄ• jikasamÄ• pannÄ• .

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- udakadantaponaá¹ƒ á¹-hapetvÄ• ava

__bhojanÄ«yaá¹ƒ_ \Be 124/ \Ne 127/ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, s

__dadeyyÄ• _ti kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• nissaggiyena vÄ• deti, Ä• patti p

<272> titthiye titthiyasaÃ±Ã±Ä« sahatthÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• deti,
titthiye vematiko sahatthÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• deti, Ä• patti pÄ• ci
atitthiyasaÃ±Ã±Ä« sahatthÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• deti, Ä• patti pÄ•

udakadantaponaá¹ƒ deti, Ä• patti dukkaá¹-assa. atitthiye titthiyasaÃ±Ã±Ä«, Ä• patti dukkaá¹
vematiko, Ä• patti dukkaá¹-assa. atitthiye atitthiyasaÃ±Ã±Ä«, anÄ• patti.

<273> anÄ• patti dÄ• peti na deti, upanikkhipitvÄ• deti, bÄ• hirÄ• lepaá¹ƒ deti, ummattakas

acelakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. uyyojanasikkhÄ• padaá¹ƒ

<274> tena \Se II 350/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando sakyaputto bhÄ• tuno saddhivi
--- ``ehÄ• vuso, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€™â€™ ti. tassa adÄ• petvÄ•
me tayÄ• saddhiá¹ƒ kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hoti, ekakassa me kathÄ• \Ee IV 9
hotÄ«â€™â€™ ti. atha kho so bhikkhu upakaá¹-á¹-he kÄ• le nÄ• sakkhi piá¹‡á¸• Ä• ya carit
bhattavissaggaá¹ƒ na sambhÄ• vesi, chinnabhatto ahosi. atha kho so bhikkhu Ä• rÄ• maá¹ƒ
etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• ce
nÄ• ma Ä• yasmÄ• upanando sakyaputto bhikkhuá¹ƒ --- `ehÄ• vuso, gÄ• maá¹ƒ piá¹‡á¸• Ä
adÄ• petvÄ• \Be 125/ uyyojessatÄ«â€™â€™ ti \Ne 128/ ... pe ... saccaá¹ƒ kira tvaá¹ƒ, upan
``ehÄ• vuso, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€™â€™ ti tassa adÄ• petvÄ• uyy
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
``ehÄ• vuso, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€™â€™ ti tassa adÄ• petvÄ• uyy
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave \Se II 351/, imaá¹ƒ
uddiseyyÄ• tha ---

<275> __ ``yo pana bhikkhu bhikkhuá¹ƒ --- ``ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• pi
ti tassa dÄ• petvÄ• vÄ• adÄ• petvÄ• vÄ• uyyojeyya --- `gacchÄ• vuso, na me tayÄ• sad
vÄ• phÄ• su hoti, ekakassa me kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hotÄ«â€™ ti, etadeva p

anaÃ±Ã±aá¹ƒ, pÄ• cittiyaâ€™â€™ _nti.

<276> __yo panÄ• _ti yo, yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhu_nti aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• _ti gÄ• mopi nigamopi nagarampi, gÄ• mo ce

__tassa dÄ• petvÄ• _ti yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹

__adÄ• petvÄ• _ti na kiÃ±ci dÄ• petvÄ• .

__uyyojeyyÄ• _ti mÄ• tugÄ• mena saddhiá¹ƒ hasitukÄ• mo kÄ«á¸·itukÄ• mo raho nisÄ«ditu
Ä• caritukÄ• mo evaá¹ƒ vadeti --- ``gacchÄ• vuso, na me tayÄ• saddhiá¹ƒ kathÄ• vÄ• nisa
ekakassa me kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hotÄ«â€™â€™ ti uyyojeti, Ä• patti dukkaá
vÄ• savanÅ«pacÄ• raá¹ƒ vÄ• vijahantassa Ä• patti dukkaá¹-assa. vijahite, Ä• patti pÄ• citti

__etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±a_nti na aÃ±Ã±o koci paccayo hoti uyyojetuá¹ƒ.

<277> upasampanne \Be 126/ \Ne 129/ upasampannasaÃ±Ã±Ä« uyyojeti, Ä• patti pÄ• cittiy
upasampanne vematiko uyyojeti, Ä• patti pÄ• cittiyassa. upasampanne anupasampannasaÃ
pÄ• cittiyassa.

kalisÄ• sanaá¹ƒ Ä• ropeti, Ä• patti dukkaá¹-assa. anupasampannaá¹ƒ uyyojeti, Ä• patti dukk
Ä• ropeti, Ä• patti dukkaá¹-assa. anupasampanne \Ee IV 94/ upasampannasaÃ±Ã±Ä«, Ä• p
anupasampanne vematiko, Ä• patti dukkaá¹-assa. anupasampanne anupasampannasaÃ±Ã

<278> anÄ• patti ``ubho ekato na yÄ• pessÄ• mÄ• â€™â€™ ti uyyojeti, ``mahagghaá¹ƒ bha
lobhadhammaá¹ƒ uppÄ• dessatÄ«â€™â€™ ti uyyojeti, ``mÄ• tugÄ• maá¹ƒ passitvÄ• anabl
uyyojeti, ``gilÄ• nassa vÄ• ohiyyakassa vÄ• vihÄ• rapÄ• lassa vÄ• yÄ• guá¹ƒ vÄ• bhattaá
bhojanÄ«yaá¹ƒ vÄ• nÄ«harÄ• â€™â€™ ti uyyojeti, na anÄ• cÄ• raá¹ƒ Ä• caritukÄ• mo, sat
ummattakassa, Ä• dikammikassÄ• ti.

uyyojanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. sabhojanasikkhÄ• padaá¹ƒ

<279> tena \Se II 353/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando sakyaputto sahÄ• yakassa gha
saddhiá¹ƒ sayanighare {sayanÄ«ghare (Se) } nisajjaá¹ƒ kappesi. atha kho so puriso yenÄ• y
sakyaputto tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaput
nisÄ«di. ekamantaá¹ƒ nisinno kho so puriso pajÄ• patiá¹ƒ etadavoca --- ``dadehÄ• yyassa b
kho sÄ• itthÄ« Ä• yasmato upanandassa sakyaputtassa bhikkhaá¹ƒ adÄ• si. atha kho so pu
upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca --- ``gacchatha, bhante, yato ayyassa bhikkhÄ• dinn
sÄ• itthÄ« sallakkhetvÄ• --- ``pariyuá¹-á¹-hito ayaá¹ƒ purisoâ€™â€™ ti, Ä• yasmantaá¹ƒ up
sakyaputtaá¹ƒ etadavoca \Be 127/ --- ``nisÄ«datha, bhante, mÄ• agamitthÄ• â€™â€™ ti. d
... pe ... tatiyampi kho so puriso Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ etadavoca \Ne
bhante, yato ayyassa bhikkhÄ• dinnÄ• â€™â€™ ti. tatiyampi kho sÄ• itthÄ« Ä• yasmantaá
sakyaputtaá¹ƒ etadavoca --- ``nisÄ«datha, bhante, mÄ• agamitthÄ• â€™â€™ ti.

atha kho so puriso nikkhamitvÄ• bhikkhÅ« ujjhÄ• pesi --- ``ayaá¹ƒ, bhante, ayyo upanando
saddhiá¹ƒ sayanighare nisinno. so mayÄ• \Se II 354/ uyyojÄ«yamÄ• no na icchati gantuá¹ƒ
bahukaraá¹‡Ä«yÄ• â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto sabhojane kule anupakhajja \Ee IV 9
kappessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, upananda, sabhojane kule anupakha
kappesÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
moghapurisa, sabhojane kule anupakhajja nisajjaá¹ƒ kappessasi! netaá¹ƒ, moghapurisa, ap
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<280> __ ``yo pana bhikkhu sabhojane kule anupakhajja nisajjaá¹ƒ kappeyya, pÄ• cittiyaâ€

<281> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__sabhojanaá¹ƒ_ nÄ• ma kulaá¹ƒ itthÄ« ceva hoti puriso ca, itthÄ« ca puriso ca ubho anikkh
avÄ«tarÄ• gÄ• .

__anupakhajjÄ• _ti anupavisitvÄ• .

__nisajjaá¹ƒ kappeyyÄ• _ti mahallake ghare piá¹-á¹-hasaá¹…ghÄ• á¹-assa {piá¹-á¹-hisaá¹…
hatthapÄ• saá¹ƒ vijahitvÄ• nisÄ«dati, Ä• patti pÄ• cittiyassa. khuddake ghare piá¹-á¹-hivaá¹
nisÄ«dati, Ä• patti pÄ• cittiyassa.

<282> sayanighare sayanigharasaÃ±Ã±Ä« sabhojane kule anupakhajja nisajjaá¹ƒ kappeti, Ä
sayanighare vematiko sabhojane kule \Be 128/ anupakhajja nisajjaá¹ƒ kappeti, Ä• patti \Ne

sayanighare nasayanigharasaÃ±Ã±Ä« \Se II 355/ sabhojane kule anupakhajja nisajjaá¹ƒ kap
pÄ• cittiyassa.

nasayanighare sayanigharasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. nasayanighare vematiko, Ä•
nasayanighare nasayanigharasaÃ±Ã±Ä«, anÄ• patti.

<283> anÄ• patti mahallake ghare piá¹-á¹-hasaá¹…ghÄ• á¹-assa hatthapÄ• saá¹ƒ avijahitvÄ
ghare piá¹-á¹-hivaá¹ƒsaá¹ƒ anatikkamitvÄ• nisÄ«dati, bhikkhu dutiyo hoti, ubho nikkhantÄ•
vÄ«tarÄ• gÄ• , nasayanighare, ummattakassa, Ä• dikammikassÄ• ti.

sabhojanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. rahopaá¹-icchannasikkhÄ• padaá¹ƒ

<284> tena \Se II 356/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando sakyaputto sahÄ• yakassa gha
saddhiá¹ƒ raho paá¹-icchanne Ä• sane \Ee IV 96/ nisajjaá¹ƒ kappesi. atha kho so puriso ujjh
vipÄ• ceti --- ``kathaÃ±hi nÄ• ma ayyo upanando mayhaá¹ƒ pajÄ• patiyÄ• saddhiá¹ƒ raho p
nisajjaá¹ƒ kappessatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tassa purisassa ujjhÄ• yantass
vipÄ• centassa. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ka
Ä• yasmÄ• upanando sakyaputto mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane
... saccaá¹ƒ kira tvaá¹ƒ, upananda, mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tv
mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappessasi! netaá¹ƒ, mo
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

<285> __ ``yo_ \Be 129/ __pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä
pÄ• cittiyaâ€™â€™ _nti.

<286> __yo_ \Se II 357/ \Ne 132/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ay
atthe adhippeto bhikkhÅ«ti.

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• , anta
pageva mahattarÄ«.

__saddhi_nti ekato.

{Vin IV 200, 291; Vin III 445, 454} __raho_ nÄ• ma cakkhussa raho sotassa raho. cakkhuss

hoti akkhiá¹ƒ vÄ• nikhaá¹‡Ä«yamÄ• ne bhamukaá¹ƒ vÄ• ukkhipÄ«yamÄ• ne sÄ«saá¹ƒ vÄ
sotassa raho nÄ• ma na sakkÄ• hoti pakatikathÄ• sotuá¹ƒ.

{Vin III 445} __paá¹-icchannaá¹ƒ_ nÄ• ma Ä• sanaá¹ƒ kuá¹-á¹-ena {kuá¸• á¸• ena (Ce Se) }
kilaÃ±jena vÄ• sÄ• á¹‡ipÄ• kÄ• rena vÄ• rukkhena vÄ• thambhena vÄ• kotthaá¸·iyÄ• {k
kotthaá¸·ikÄ• ya (Katthaci) } vÄ• , yena kenaci paá¹-icchannaá¹ƒ hoti.

__nisajjaá¹ƒ kappeyyÄ• _ti mÄ• tugÄ• me nisinne bhikkhu upanisinno vÄ• hoti upanipanno
pÄ• cittiyassa. bhikkhu nisinne mÄ• tugÄ• mo upanisinno vÄ• hoti upanipanno vÄ• , Ä• pat
nisinnÄ• honti ubho vÄ• nipannÄ• , Ä• patti pÄ• cittiyassa.

<287> mÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä« raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kapp
mÄ• tugÄ• me vematiko raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappeti, Ä• patti pÄ• cittiyas
amÄ• tugÄ• masaÃ±Ã±Ä« raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappeti, Ä• patti pÄ• cittiy

yakkhiyÄ• vÄ• petiyÄ• vÄ• paá¹‡á¸• akena vÄ• \Se II 358/ tiracchÄ• nagatÄ• ya vÄ• ma
saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappeti, Ä• patti dukkaá¹-assa. amÄ• tugÄ
Ä• patti \Ee IV 97/ dukkaá¹-assa. amÄ• tugÄ• me vematiko, Ä• patti dukkaá¹-assa. amÄ• tu
anÄ• patti.

<288> anÄ• patti \Be 130/ \Ne 133/ yo koci viÃ±Ã±Å« puriso dutiyo hoti, tiá¹-á¹-hati na nisÄ«
aÃ±Ã±avihito nisÄ«dati, ummattakassa, Ä• dikammikassÄ• ti.

rahopaá¹-icchannasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. rahonisajjasikkhÄ• padaá¹ƒ

<289> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena Ä• yasmÄ• upanando sakyaputto sahÄ• yakassa gharaá¹ƒ gantvÄ• tassa
ekÄ• ya raho nisajjaá¹ƒ kappesi. atha kho so puriso ujjhÄ• yati khiyyati vipÄ• ceti --- ``katha
upanando mayhaá¹ƒ pajÄ• patiyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappessatÄ«â€™
bhikkhÅ« tassa purisassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye te bhikkhÅ« app
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto n
ekÄ• ya raho nisajjaá¹ƒ kappessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, upananda, m
eko ekÄ• ya raho nisajjaá¹ƒ kappesÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddh
kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisaj
moghapurisa, appasannÄ• naá¹ƒ vÄ• pÄ• sÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, i
uddiseyyÄ• tha ---

<290> __ ``yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappe

<291> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ \Se II 360/ imasmi adhippeto bhikkhÅ«ti.

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• , viÃ± subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituá¹ƒ.

__saddhi_nti ekato.

__eko_ \Ne 134/ __ekÄ• yÄ• _ti bhikkhu ceva hoti mÄ• tugÄ• mo ca.

{Vin IV 200, 286; Vin III 445, 454} __raho_ \Be 131/ nÄ• ma cakkhussa raho, sotassa raho. nÄ• ma na sakkÄ• hoti akkhiá¹ƒ vÄ• nikhaá¹‡Ä«yamÄ• ne bhamukaá¹ƒ vÄ• ukkhipÄ«yam ukkhipÄ«yamÄ• ne passituá¹ƒ. __sotassa raho_ nÄ• ma na sakkÄ• hoti pakatikathÄ• sotu

__nisajjaá¹ƒ kappeyyÄ• _ti mÄ• tugÄ• me nisinne bhikkhu upanisinno vÄ• hoti upanipanno pÄ• cittiyassa. bhikkhu nisinne mÄ• tugÄ• mo upanisinno vÄ• hoti upanipanno vÄ• , Ä• pat nisinnÄ• honti ubho vÄ• nipannÄ• , Ä• patti pÄ• cittiyassa.

<292> mÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä« eko ekÄ• ya raho nisajjaá¹ƒ kappeti, Ä• patt vematiko eko ekÄ• ya raho nisajjaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa. mÄ• tugÄ• me amÄ• t raho nisajjaá¹ƒ kappeti, Ä• patti pÄ• cittiyassa.

yakkhiyÄ• vÄ• petiyÄ• vÄ• paá¹‡á¸• akena vÄ• tiracchÄ• nagatamanussaviggahitthiyÄ• manussaviggahitthiyÄ• vÄ• (Katthaci) } saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappeti, Ä• amÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. amÄ• tugÄ• me vematiko \Se II 361/ amÄ• tugÄ• masaÃ±Ã±Ä«, anÄ• patti.

<293> anÄ• patti yo koci viÃ±Ã±Å« puriso dutiyo hoti, tiá¹-á¹-hati na nisÄ«dati, arahopekkho nisÄ«dati, ummattakassa, Ä• dikammikassÄ• ti.

rahonisajjasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. cÄ• rittasikkhÄ• padaá¹ƒ

<294> tena \Se II 362/ \Ee IV 98/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uva

tena kho pana samayena Ä• yasmato upanandassa sakyaputtassa \Be 132/ upaá¹-á¹-hÄ• k
upanandaá¹ƒ sakyaputtaá¹ƒ bhattena nimantesi. aÃ±Ã±epi bhikkhÅ« bhattena nimantesi. te
Ä• yasmÄ• upanando \Ne 135/ sakyaputto purebhattaá¹ƒ, kulÄ• ni payirupÄ• sati. atha kho
etadavocuá¹ƒ --- ``dethÄ• vuso bhattaâ€™â€™ nti. ``Ä• gametha, bhante, yÄ• vÄ• yyo upa
dutiyampi kho te bhikkhÅ« ... pe ... tatiyampi kho te bhikkhÅ« te manusse etadavocuá¹ƒ --- `
bhattaá¹ƒ; pure kÄ• lo atikkamatÄ«â€™â€™ ti. ``yampi mayaá¹ƒ, bhante, bhattaá¹ƒ karimhÄ
kÄ• raá¹‡Ä• . Ä• gametha, bhante, yÄ• vÄ• yyo upanando Ä• gacchatÄ«â€™â€™ ti.

atha kho Ä• yasmÄ• upanando sakyaputto purebhattaá¹ƒ kulÄ• ni payirupÄ• sitvÄ• divÄ•
cittarÅ«paá¹ƒ bhuÃ±jiá¹ƒsu. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ
``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto nimantito sabhatto samÄ• no purebh
Ä• pajjissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, upananda, nimantito sabhatto samÄ
kulesu cÄ• rittaá¹ƒ \Se II 363/ Ä• pajjasÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi bud
... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, nimantito sabhatto samÄ• no purebhattaá¹ƒ kule
Ä• pajjissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu nimantito sabhatto samÄ• no purebhattaá¹ƒ kulesu cÄ• rittaá¹ƒ Ä• paj
_nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<295> {Vin I 277} tena kho pana samayena Ä• yasmato upanandassa sakyaputtassa upaá¹
saá¹…ghassatthÄ• ya khÄ• danÄ«yaá¹ƒ pÄ• hesi --- ``ayyassa upanandassa dassetvÄ• sa
tena kho pana samayena Ä• yasmÄ• upanando sakyaputto gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavi
manussÄ• Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ« pucchiá¹ƒsu --- ``kahaá¹ƒ, bhante, ayyo upana
``esÄ• vuso, Ä• yasmÄ• upanando sakyaputto gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hoâ€™â
khÄ• danÄ«yaá¹ƒ ayyassa upanandassa dassetvÄ• saá¹…ghassa dÄ• tabbaâ€™â€™ nti.
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ \Be 133/ pakaraá¹‡e dham
bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, paá¹-iggahetvÄ• nikkhipatha yÄ• va upanand

atha kho Ä• yasmÄ• upanando sakyaputto --- ``bhagavatÄ• paá¹-ikkhittaá¹ƒ purebhattaá¹ƒ
136/ Ä• pajjituâ€™â€™ nti pacchÄ• bhattaá¹ƒ kulÄ• ni \Se II 364/ payirupÄ• sitvÄ• divÄ• p
khÄ• danÄ«yaá¹ƒ ussÄ• riyittha. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyaputto pacchÄ• bhattaá¹ƒ kulesu cÄ• rittaá¹
pe ... saccaá¹ƒ kira tvaá¹ƒ, upananda, pacchÄ• bhattaá¹ƒ kulesu cÄ• rittaá¹ƒ Ä• pajjasÄ«ti?
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
kulesu cÄ• rittaá¹ƒ Ä• pajjissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ•

bhikkhave imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu nimantito sabhatto samÄ• no purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ v
Ä• pajjeyya, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<296> tena kho pana samayena bhikkhÅ« cÄ«varadÄ• nasamaye kukkuccÄ• yantÄ• kulÄ•
parittaá¹ƒ uppajjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhav
kulÄ• ni payirupÄ• situá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• t

__ ``yo pana bhikkhu nimantito sabhatto samÄ• no purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ v
Ä• pajjeyya, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo. cÄ«varadÄ• nasam
samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<297> tena \Se II 365/ kho pana samayena bhikkhÅ« cÄ«varakammaá¹ƒ karonti, attho ca h
satthakenapi. bhikkhÅ« kukkuccÄ• yantÄ• kulÄ• ni na payirupÄ• santi. bhagavato etamatth
... anujÄ• nÄ• mi, bhikkhave, cÄ«varakÄ• rasamaye kulÄ• ni payirupÄ• situá¹ƒ. evaÃ±ca pa
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo_ \Ee IV 100/ __pana bhikkhu nimantito sabhatto samÄ• no purebhattaá¹ƒ vÄ• pacc
cÄ• rittaá¹ƒ Ä• pajjeyya \Ne 137/, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ_ \Be 134/. __tatthÄ•
cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<298> tena kho pana samayena bhikkhÅ« gilÄ• nÄ• honti, attho ca hoti bhesajjehi. bhikkhÅ
kulÄ• ni na payirupÄ• santi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, b
bhikkhuá¹ƒ Ä• pucchÄ• kulÄ• ni payirupÄ• situá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkh
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<299> __ ``yo pana bhikkhu nimantito sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ anÄ• pucch
pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjeyya, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ
cÄ«varadÄ• nasamayo, cÄ«varakÄ• rasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

<300> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a

bhikkhÅ«ti.

__nimantito_ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena nimantito.

__sabhatto_ nÄ• ma yena nimantito \Se II 366/ tena sabhatto.

__santaá¹ƒ_ nÄ• ma bhikkhuá¹ƒ sakkÄ• hoti Ä• pucchÄ• pavisituá¹ƒ.

__asantaá¹ƒ_ nÄ• ma bhikkhuá¹ƒ na sakkÄ• hoti Ä• pucchÄ• pavisituá¹ƒ.

__purebhattaá¹ƒ_ nÄ• ma yena nimantito taá¹ƒ abhuttÄ• vÄ«.

__pacchÄ• bhattaá¹ƒ_ nÄ• ma yena nimantito taá¹ƒ antamaso kusaggenapi {aruá¹‡uggama

__kulaá¹ƒ_ nÄ• ma cattÄ• ri kulÄ• ni --- khattiyakulaá¹ƒ, brÄ• hmaá¹‡akulaá¹ƒ, vessakulaá¹

__kulesu_ \Ne 138/ __cÄ• rittaá¹ƒ Ä• pajjeyyÄ• _ti aÃ±Ã±assa gharÅ«pacÄ• raá¹ƒ okkaman paá¹-hamaá¹ƒ pÄ• daá¹ƒ ummÄ• raá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa. dutiyaá¹ƒ pÄ• d pÄ• cittiyassa.

__aÃ±Ã±atra_ \Be 135/ __samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__cÄ«varadÄ• nasamayo_ nÄ• ma anatthate kathine vassÄ• nassa pacchimo mÄ• so, attha

__cÄ«varakÄ• rasamayo_ nÄ• ma cÄ«vare kayiramÄ• ne.

<301> nimantite nimantitasaÃ±Ã±Ä« santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• purebhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjati, aÃ±Ã±atra samayÄ• , Ä• patti pÄ• cittiyassa. nimantite vemati anÄ• pucchÄ• purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjati, aÃ pÄ• cittiyassa. nimantite animantitasaÃ±Ã±Ä« santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• purebha vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjati, aÃ±Ã±atra samayÄ• , Ä• patti pÄ• cittiyassa.

animantite nimantitasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. animantite vematiko \Ee IV 101/, Ä• animantite animantitasaÃ±Ã±Ä«, anÄ• patti.

<302> anÄ• patti \Se II 367/ samaye, santaá¹ƒ bhikkhuá¹ƒ Ä• pucchÄ• pavisati, asantaá¹ƒ pavisati, aÃ±Ã±assa gharena maggo hoti, gharÅ«pacÄ• rena maggo hoti, antarÄ• rÄ• maá¹ bhikkhunupassayaá¹ƒ gacchati, titthiyaseyyaá¹ƒ gacchati, paá¹-ikkamanaá¹ƒ gacchati, bhatt

Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

cÄ• rittasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. mahÄ• nÄ• masikkhÄ• padaá¹ƒ

<303> tena \Se II 368/ \Ne 139/ samayena buddho bhagavÄ• sakkesu viharati kapilavatthu
tena kho pana samayena mahÄ• nÄ• massa sakkassa bhesajjaá¹ƒ ussannaá¹ƒ hoti. atha kl
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekaman
nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, bhante, s
{catummÄ• saá¹ƒ (Ce) cÄ• tumÄ• saá¹ƒ (Se) } bhesajjena pavÄ• retuâ€™â€™ nti. ``sÄ• dh
tena hi tvaá¹ƒ, mahÄ• nÄ• ma, saá¹…ghaá¹ƒ catumÄ• saá¹ƒ bhesajjena pavÄ• rehÄ«â€™â
nÄ• dhivÄ• senti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave,
bhesajjappaccayapavÄ• raá¹‡aá¹ƒ sÄ• ditunti.

<304> tena kho pana samayena bhikkhÅ« mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ parittaá¹ƒ bhesajjaá
mahÄ• nÄ• massa sakkassa bhesajjaá¹ƒ ussannaá¹ƒ hoti. dutiyampi kho mahÄ• nÄ• mo sa
tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«
mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``icchÄ• mahaá¹ƒ, bhante, saá¹…ghaá¹
bhesajjena pavÄ• retuâ€™â€™ nti. ``sÄ• dhu sÄ• dhu, mahÄ• nÄ• ma! tena hi tvaá¹ƒ, mah
catumÄ• saá¹ƒ bhesajjena pavÄ• rehÄ«â€™â€™ ti. bhikkhÅ« kukkuccÄ• yantÄ• nÄ• dhivÄ
Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, puna pavÄ• raá¹‡ampi sÄ• ditunti.

<305> tena \Se II 369/ kho pana samayena bhikkhÅ« mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ parittaá¹
viÃ±Ã±Ä• penti. tatheva mahÄ• nÄ• massa sakkassa bhesajjaá¹ƒ ussannaá¹ƒ hoti. tatiyamp
102/ sakko yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ
ekamantaá¹ƒ nisinno kho mahÄ• nÄ• mo sakko bhagavantaá¹ƒ etadavoca --- ``icchÄ• maha
yÄ• vajÄ«vaá¹ƒ bhesajjena pavÄ• retuâ€™â€™ nti. ``sÄ• dhu sÄ• dhu, mahÄ• nÄ• ma! ten
saá¹…ghaá¹ƒ yÄ• vajÄ«vaá¹ƒ bhesajjena pavÄ• rehÄ«â€™â€™ ti. bhikkhÅ« kukkuccÄ• ya
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, niccapavÄ• raá¹‡ampi sÄ• d

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« dunnivatthÄ• honti duppÄ• rutÄ• anÄ•
sakko vattÄ• hoti --- ``kissa tumhe, bhante, dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampa
pabbajitena sunivatthena bhavitabbaá¹ƒ supÄ• rutena Ä• kappasampannenÄ• â€™â€™ ti?
mahÄ• nÄ• me sakke upanandhiá¹ƒsu. atha kho chabbaggiyÄ• naá¹ƒ \Ne 140/ bhikkhÅ«na
mayaá¹ƒ upÄ• yena mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ maá¹…ku kareyyÄ• mÄ• â€™â€™ ti? atha
etadahosi --- ``mahÄ• nÄ• mena kho, Ä• vuso, sakkena saá¹…gho bhesajjena pavÄ• rito. h
mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ \Be 137/ sappiá¹ƒ \Se II 370/ viÃ±Ã±Ä• pemÄ• â€™â€™ ti. ath

yena mahÄ• nÄ• mo sakko tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• mahÄ• nÄ• maá¹ƒ
``doá¹‡ena, Ä• vuso, sappinÄ• atthoâ€™â€™ ti. ``ajjaá¹‡ho, bhante, Ä• gametha. manussÄ
Ä• harituá¹ƒ. kÄ• laá¹ƒ Ä• harissathÄ• â€™â€™ ti {kÄ• le harissathÄ• ti (Se) }.

dutiyampi kho ... pe ... tatiyampi kho chabbaggiyÄ• bhikkhÅ« mahÄ• nÄ• maá¹ƒ sakkaá¹ƒ e
``doá¹‡ena, Ä• vuso, sappinÄ• atthoâ€™â€™ ti. ``ajjaá¹‡ho, bhante, Ä• gametha. manussÄ
Ä• harituá¹ƒ. kÄ• laá¹ƒ Ä• harissathÄ• â€™â€™ ti. ``kiá¹ƒ pana tayÄ• , Ä• vuso, adÄ• tukÄ•
tvaá¹ƒ pavÄ• retvÄ• na desÄ«â€™â€™ ti! atha kho mahÄ• nÄ• mo sakko ujjhÄ• yati khiyya
nÄ• ma bhadantÄ• --- `ajjaá¹‡ho, bhante, Ä• gamethÄ• â€™ ti vuccamÄ• nÄ• nÄ• gamess
bhikkhÅ« mahÄ• nÄ• massa sakkassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. ye te
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« mahÄ•
`ajjaá¹‡ho, bhante, Ä• gamethÄ• â€™ ti vuccamÄ• nÄ• nÄ• gamessantÄ«â€™â€™ ti ... pe
bhikkhave, mahÄ• nÄ• mena sakkena --- ``ajjaá¹‡ho, bhante, Ä• gamethÄ• â€™â€™ ti vuc
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu
mahÄ• nÄ• mena sakkena --- ``ajjaá¹‡ho, bhante Ä• gamethÄ• â€™â€™ ti vuccamÄ• nÄ•
moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave im
371/ uddiseyyÄ• tha ---

<306> __ ``agilÄ• nena bhikkhunÄ• catumÄ• sappaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• _ \E
punapavÄ• raá¹‡Ä• ya, aÃ±Ã±atra niccapavÄ• raá¹‡Ä• ya; tato ce uttari sÄ• diyeyya, pÄ• c

<307> __agilÄ• nena bhikkhunÄ• catumÄ• sappaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• _ti gil
sÄ• ditabbÄ• .

__punapavÄ• raá¹‡Ä• pi sÄ• ditabbÄ• _ti yadÄ• gilÄ• no bhavissÄ• mi tadÄ• viÃ±Ã±Ä• pe

__niccapavÄ• raá¹‡Ä• pi sÄ• ditabbÄ• _ti yadÄ• gilÄ• no bhavissÄ• mi tadÄ• viÃ±Ã±Ä• pe

__tato_ \Be 138/ \Ne 141/ __ce uttari sÄ• diyeyyÄ• _ti atthi pavÄ• raá¹‡Ä• bhesajjapariyant
atthi pavÄ• raá¹‡Ä• rattipariyantÄ• na bhesajjapariyantÄ• , atthi pavÄ• raá¹‡Ä• bhesajjapa
rattipariyantÄ• ca, atthi pavÄ• raá¹‡Ä• neva bhesajjapariyantÄ• na rattipariyantÄ• .

__bhesajjapariyantÄ• _ nÄ• ma bhesajjÄ• ni pariggahitÄ• ni honti --- ``ettakehi bhesajjehi pa
__rattipariyantÄ• _ nÄ• ma rattiyo pariggahitÄ• yo honti --- ``ettakÄ• su rattÄ«su pavÄ• remÄ
__bhesajjapariyantÄ• ca rattipariyantÄ• ca_ nÄ• ma bhesajjÄ• ni ca pariggahitÄ• ni honti r
pariggahitÄ• yo honti --- ``ettakehi bhesajjehi ettakÄ• su rattÄ«su pavÄ• remÄ«â€™â€™ ti.
bhesajjapariyantÄ• na rattipariyantÄ• _ nÄ• ma bhesajjÄ• ni ca apariggahitÄ• ni honti rattiy
honti.

<308> bhesajjapariyante \Se II 372/ --- yehi bhesajjehi pavÄ• rito hoti tÄ• ni bhesajjÄ• ni á¹-
bhesajjÄ• ni viÃ±Ã±Ä• peti, Ä• patti pÄ• cittiyassa. rattipariyante --- yÄ• su rattÄ«su pavÄ• r
á¹-hapetvÄ• aÃ±Ã±Ä• su rattÄ«su viÃ±Ã±Ä• peti, Ä• patti pÄ• cittiyassa. bhesajjapariyante
yehi bhesajjehi pavÄ• rito hoti, tÄ• ni bhesajjÄ• ni á¹-hapetvÄ• yÄ• su rattÄ«su pavÄ• rito h
á¹-hapetvÄ• aÃ±Ã±Ä• ni bhesajjÄ• ni aÃ±Ã±Ä• su rattÄ«su viÃ±Ã±Ä• peti, Ä• patti pÄ• citti
bhesajjapariyante na rattipariyante, anÄ• patti.

<309> na bhesajjena karaá¹‡Ä«yena {karaá¹‡Ä«ye (Ce Se) } bhesajjaá¹ƒ viÃ±Ã±Ä• peti, Ä•
aÃ±Ã±ena bhesajjena karaá¹‡Ä«yena aÃ±Ã±aá¹ƒ bhesajjaá¹ƒ viÃ±Ã±Ä• peti, Ä• patti pÄ• c
tatuttarisaÃ±Ã±Ä« bhesajjaá¹ƒ viÃ±Ã±Ä• peti, Ä• patti pÄ• cittiyassa. tatuttari vematiko bhes
viÃ±Ã±Ä• peti, Ä• patti pÄ• cittiyassa. tatuttari natatuttarisaÃ±Ã±Ä« bhesajjaá¹ƒ viÃ±Ã±Ä• p
pÄ• cittiyassa.

natatuttari tatuttarisaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. natatuttari vematiko, Ä• patti dukkaá¹-a
natatuttarisaÃ±Ã±Ä«, anÄ• patti.

<310> anÄ• patti \Be 139/ yehi bhesajjehi pavÄ• rito hoti tÄ• ni bhesajjÄ• ni viÃ±Ã±Ä• peti, y
pavÄ• rito hoti tÄ• su rattÄ«su viÃ±Ã±Ä• peti \Se II 373/, ``imehi tayÄ• \Ee IV 104/ bhesajje
142/, amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca bhesajjena atthoâ€™â€™ ti Ä• cikkhitvÄ• viÃ±Ã
rattÄ«su pavÄ• ritÄ• mha tÄ• yo ca rattiyo vÄ«tivattÄ• amhÄ• kaÃ±ca bhesajjena atthoâ€™
viÃ±Ã±Ä• peti, Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhanena, u
Ä• dikammikassÄ• ti.

mahÄ• nÄ• masikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. uyyuttasenÄ• sikkhÄ• padaá¹ƒ

<311> tena \Se II 374/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena rÄ• jÄ• pasenadi kosalo senÄ• ya abbhuyyÄ• to hoti.
uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya agamaá¹ƒsu. addasÄ• kho rÄ• jÄ• pasenadi kosalo chab
Ä• gacchante. disvÄ• na pakkosÄ• petvÄ• etadavoca --- ``kissa tumhe, bhante, Ä• gatatthÄ
``mahÄ• rÄ• jÄ• naá¹ƒ mayaá¹ƒ daá¹-á¹-hukÄ• mÄ• â€™â€™ {mahÄ• rÄ• ja mahÄ• rÄ• jÄ•
(Katthaci) } ti. ``kiá¹ƒ, bhante, maá¹ƒ diá¹-á¹-hena yuddhÄ• bhinandinaá¹ƒ {yuddhÄ• bhinand
nanu bhagavÄ• passitabboâ€™â€™ ti? manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``ka
sakyaputtiyÄ• uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya Ä• gacchissanti! amhÄ• kampi alÄ• bhÄ• ,
mayaá¹ƒ Ä• jÄ«vassa hetu puttadÄ• rassa kÄ• raá¹‡Ä• senÄ• ya Ä• gacchÄ• mÄ• â€™â€™
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ«

ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« uyyuttaá¹ƒ
gacchissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, uyyuttaá¹ƒ senaá¹ƒ das
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu
uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gacchissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ
\Se II 375/ evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo_ \Be 140/ __pana bhikkhu uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gaccheyya, pÄ• cittiyaâ

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<312> tena \Ee IV 105/ kho pana samayena aÃ±Ã±atarassa bhikkhuno mÄ• tulo senÄ• ya g
tassa bhikkhuno santike dÅ«taá¹ƒ pÄ• hesi --- ``ahaÃ±hi senÄ• ya gilÄ• no. Ä• gacchatu bh
bhadantassa Ä• gataâ€™â€™ nti. atha kho tassa bhikkhuno etadahosi --- ``bhagavatÄ• sik
--- `na uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gantabbaâ€™ nti. ayaÃ±ca me mÄ• tulo senÄ• ya g
mayÄ• paá¹-ipajjitabbaâ€™â€™ nti? bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• m
tathÄ• rÅ«pappaccayÄ• senÄ• ya gantuá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pad

<313> __ ``yo pana bhikkhu uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gaccheyya, aÃ±Ã±atra tathÄ•
pÄ• cittiyaâ€™â€™ _nti.

<314> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__uyyuttÄ• _ nÄ• ma senÄ• gÄ• mato nikkhamitvÄ• niviá¹-á¹-hÄ• vÄ• hoti payÄ• tÄ• vÄ

__senÄ• _ nÄ• ma hatthÄ« assÄ• rathÄ• pattÄ«. dvÄ• dasapuriso hatthÄ«, tipuriso asso, d
purisÄ• sarahatthÄ• patti. dassanÄ• ya gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hito pass
376/ pÄ• cittiyassa. dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá¹ƒ passati, Ä• patti pÄ• ci

__aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ• _ti á¹-hapetvÄ• tathÄ• rÅ«pappaccayaá¹ƒ.

<315> uyyutte uyyuttasaÃ±Ã±Ä« dassanÄ• ya gacchati, aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ•
uyyutte vematiko dassanÄ• ya gacchati, aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ• , Ä• patti pÄ• c
anuyyuttasaÃ±Ã±Ä« dassanÄ• ya gacchati, aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ• , Ä• patti pÄ

ekamekaá¹ƒ \Be 141/ dassanÄ• ya gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hito passati, Ä
dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá¹ƒ passati, Ä• patti dukkaá¹-assa. anuyyutte u

Ä• patti dukkaá¹-assa. anuyyutte vematiko, Ä• patti dukkaá¹-assa. anuyyutte anuyyuttasaÃ±

<316> anÄ• patti Ä• rÄ• me á¹-hito passati, bhikkhussa á¹-hitokÄ• saá¹ƒ vÄ• nisinnokÄ• sa
vÄ• Ä• gacchati, paá¹-ipathaá¹ƒ gacchanto passati, tathÄ• rÅ«pappaccayÄ• , Ä• padÄ• su,
Ä• dikammikassÄ• ti.

uyyuttasenÄ• sikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. senÄ• vÄ• sasikkhÄ• padaá¹ƒ

<317> tena \Se II 377/ \Ee IV 106/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jet
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sati
atirekatirattaá¹ƒ senÄ• ya vasanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
sakyaputtiyÄ• senÄ• ya vasissanti! amhÄ• kampi alÄ• bhÄ• , amhÄ• kampi dulladdhaá¹ƒ, y
puttadÄ• rassa kÄ• raá¹‡Ä• senÄ• ya paá¹-ivasÄ• mÄ• â€™â€™ ti. assosuá¹ƒ kho bhikkhÅ
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« atirekatirattaá¹ƒ senÄ•
ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, atirekatirattaá¹ƒ senÄ• ya vasathÄ• ti? ``saccaá¹
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , atirekatirat
vasissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±c
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<318> __ ``siyÄ• ca tassa bhikkhuno kocideva paccayo senaá¹ƒ gamanÄ• ya, dirattatiratta
senÄ• ya vasitabbaá¹ƒ. tato ce uttariá¹ƒ vaseyya, pÄ• cittiyaâ€™â€™ _nti.

<319> __siyÄ• ca tassa bhikkhuno kocideva paccayo senaá¹ƒ gamanÄ• yÄ• _ti \Se II 378/
karaá¹‡Ä«yaá¹ƒ.

__dirattatirattaá¹ƒ_ \Be 142/ \Ne 145/ __tena bhikkhunÄ• senÄ• ya vasitabba_nti dvetisso r

__tato ce uttari vaseyyÄ• _ti catutthe divase atthaá¹…gate sÅ«riye senÄ• ya vasati, Ä• patti

<320> atirekatiratte atirekasaÃ±Ã±Ä« senÄ• ya vasati, Ä• patti pÄ• cittiyassa. atirekatiratte
vasati, Ä• patti pÄ• cittiyassa. atirekatiratte Å«nakasaÃ±Ã±Ä« senÄ• ya vasati, Ä• patti pÄ•

Å«nakatiratte atirekasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Å«nakatiratte vematiko, Ä• patti duk
Å«nakatiratte Å«nakasaÃ±Ã±Ä«, anÄ• patti.

<321> anÄ• patti dvetisso rattiyo vasati, Å«nakadvetisso rattiyo vasati, dve rattiyo vasitvÄ• rattiyÄ• purÄ• ruá¹‡Ä• nikkhamitvÄ• puna vasati, gilÄ• no vasati, gilÄ• nassa karaá¹‡Ä«ye 107/ vÄ• paá¹-isenÄ• ya ruddhÄ• hoti, kenaci palibuddho hoti, Ä• padÄ• su, ummattakassa

senÄ• vÄ• sasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. uyyodhikasikkhÄ• padaá¹ƒ

<322> tena \Se II 379/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« dirattatirattaá¹ƒ senÄ• ya vas balaggampi senÄ• byÅ«hampi anÄ«kadassanampi gacchanti. aÃ±Ã±ataropi chabbaggiyo b kaá¹‡á¸• ena paá¹-ividdho hoti. manussÄ• taá¹ƒ bhikkhuá¹ƒ uppaá¹‡á¸• esuá¹ƒ --- ``kacci, l ahosi, kati te lakkhÄ• ni laddhÄ• nÄ«â€™â€™ ti? so bhikkhu tehi manussehi uppaá¹‡á¸• Ä« manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiy dassanÄ• ya Ä• gacchissanti! amhÄ• kampi alÄ• bhÄ• , amhÄ• kampi dulladdhaá¹ƒ, ye may puttadÄ• rassa kÄ• raá¹‡Ä• uyyodhikaá¹ƒ Ä• gacchÄ• mÄ• â€™â€™ ti. assosuá¹ƒ kho bhi ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ \Ne 146/. ye te bhikkhÅ« appicch ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« uyyodhika gacchissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, uyyodhikaá¹ƒ dassanÄ• ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu uyyodhikaá¹ƒ dassanÄ• ya gacchissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pana, bhikkhave \Se II 380/, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<323> __ ``dirattatirattaá¹ƒ ce bhikkhu senÄ• ya vasamÄ• no uyyodhikaá¹ƒ vÄ• balaggaá¹ƒ anÄ«kadassanaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaâ€™â€™ _nti.

<324> __dirattatirattaá¹ƒ ce bhikkhu senÄ• ya vasamÄ• no_ti dvetisso rattiyo vasamÄ• no.

__uyyodhikaá¹ƒ_ nÄ• ma yattha sampahÄ• ro dissati.

__balaggaá¹ƒ_ nÄ• ma ettakÄ• hatthÄ«, ettakÄ• assÄ• , ettakÄ• rathÄ• , ettakÄ• pattÄ«.

__senÄ• byÅ«haá¹ƒ_ nÄ• ma ito hatthÄ« hontu, ito assÄ• hontu, ito rathÄ• hontu, ito pattik

__anÄ«kaá¹ƒ_ nÄ• ma hatthÄ• nÄ«kaá¹ƒ, assÄ• nÄ«kaá¹ƒ \Ee IV 108/, rathÄ• nÄ«kaá¹ƒ, p pacchimaá¹ƒ hatthÄ• nÄ«kaá¹ƒ, tayo assÄ• pacchimaá¹ƒ assÄ• nÄ«kaá¹ƒ, tayo rathÄ• pa cattÄ• ro purisÄ• sarahatthÄ• pattÄ« pacchimaá¹ƒ pattÄ• nÄ«kaá¹ƒ. dassanÄ• ya gacchat yattha á¹-hito passati, Ä• patti pÄ• cittiyassa. dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá

pÄ• cittiyassa.

ekamekaá¹ƒ dassanÄ• ya gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hito passati, Ä• patti du
dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá¹ƒ passati, Ä• patti dukkaá¹-assa.

<325> anÄ• patti \Be 144/ Ä• rÄ• me á¹-hito passati, bhikkhussa á¹-hitokÄ• saá¹ƒ vÄ• nisin
nipannokÄ• saá¹ƒ vÄ• Ä• gantvÄ• sampahÄ• ro dissati, paá¹-ipathaá¹ƒ gacchanto passati,
passati \Se II 381/, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

uyyodhikasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

acelakavaggo paÃ±camo.

tassuddÄ• naá¹ƒ ---

pÅ«vaá¹ƒ kathopanandassa, tayaá¹ƒpaá¹-á¹-hÄ• kameva ca.

mahÄ• nÄ• mo pasenadi, senÄ• viddho ime dasÄ• ti {acelakaá¹ƒ uyyojaÃ±ca, sabhojanaá¹
bhesajjaá¹ƒ, uyyuttaá¹ƒ senuyyodhikaá¹ƒ} ||

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padaá¹ƒ

<326> tena \Se II 382/ \Ne 148/ samayena buddho bhagavÄ• cetiyesu cÄ• rikaá¹ƒ caramÄ
pÄ• yÄ• si. addasaá¹ƒsu kho gopÄ• lakÄ• pasupÄ• lakÄ• kassakÄ• pathÄ• vino bhagava
disvÄ• na bhagavantaá¹ƒ etadavocuá¹ƒ --- ``mÄ• kho, bhante, bhagavÄ• ambatitthaá¹ƒ ag
bhante, jaá¹-ilassa assame nÄ• go paá¹-ivasati iddhimÄ• Ä• siviso {Ä• sÄ«viso (Ce Se) } gh
bhagavantaá¹ƒ mÄ• viheá¹-hesÄ«â€™â€™ ti. evaá¹ƒ vutte bhagavÄ• tuá¹‡hÄ« ahosi. duti
tatiyampi kho gopÄ• lakÄ• pasupÄ• lakÄ• kassakÄ• pathÄ• vino bhagavantaá¹ƒ etadavoc
bhagavÄ• ambatitthaá¹ƒ agamÄ• si. ambatitthe, bhante, jaá¹-ilassa assame nÄ• go paá¹-iv
ghoraviso. so bhagavantaá¹ƒ mÄ• viheá¹-hesÄ«â€™â€™ ti. tatiyampi kho bhagavÄ• tuá¹‡

atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena bhaddavatikÄ• tadavasari.
bhaddavatikÄ• yaá¹ƒ viharati \Ee IV 109/. atha kho Ä• yasmÄ• sÄ• gato yena ambatitthass
ambatitthaá¹ƒ (Se) } jaá¹-ilassa assamo tenupasaá¹…kami \Be 145/; upasaá¹…kamitvÄ• ag
tiá¹‡asanthÄ• rakaá¹ƒ paÃ±Ã±apetvÄ• nisÄ«di pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá
satiá¹ƒ upaá¹-á¹-hapetvÄ• . addasÄ• kho so nÄ• go Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ paviá¹-á¹

dummano {dukkhÄ« dummano (Ce Se) } padhÅ«pÄ• yi {padhÅ«pÄ• si (Se Katthaci) }. Ä• ya
{padhÅ«pÄ• si (Se Katthaci) }. atha kho so nÄ• go makkhaá¹ƒ asahamÄ• no pajjali. Ä• yasm
samÄ• pajjitvÄ• pajjali. atha kho Ä• yasmÄ• sÄ• gato tassa nÄ• gassa tejasÄ• tejaá¹ƒ par
bhaddavatikÄ• tenupasaá¹…kami. atha kho bhagavÄ• bhaddavatikÄ• yaá¹ƒ yathÄ• bhiran
tena cÄ• rikaá¹ƒ pakkÄ• mi. assosuá¹ƒ kho kosambikÄ• upÄ• sakÄ• --- ``ayyo kira sÄ• gat
saddhiá¹ƒ saá¹…gÄ• mesÄ«â€™â€™ ti.

atha kho bhagavÄ• anupubbena cÄ• rikaá¹ƒ caramÄ• no yena kosambÄ« tadavasari. atha
bhagavato paccuggamanaá¹ƒ karitvÄ• yenÄ• yasmÄ• sÄ• gato tenupasaá¹…kamiá¹ƒsu; u
sÄ• gataá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ aá¹-á¹-haá¹ƒsu. ekamantaá¹ƒ á¹-hitÄ• kho kosam
Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ etadavocuá¹ƒ --- ``kiá¹ƒ, bhante, ayyÄ• naá¹ƒ dullabhaÃ±ca m
paá¹-iyÄ• demÄ• â€™â€™ ti? evaá¹ƒ vutte chabbaggiyÄ• bhikkhÅ« kosambike upÄ• sake
kÄ• potikÄ• nÄ• ma pasannÄ• bhikkhÅ«naá¹ƒ dullabhÄ• ca manÄ• pÄ• ca, taá¹ƒ paá¹-iyÄ
kosambikÄ• upÄ• sakÄ• ghare ghare kÄ• potikaá¹ƒ pasannaá¹ƒ paá¹-iyÄ• detvÄ• Ä• yasm
paviá¹-á¹-haá¹ƒ disvÄ• na Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ etadavocuá¹ƒ --- ``pivatu, bhante, ay
pasannaá¹ƒ, pivatu \Se II 384/, bhante, ayyo sÄ• gato kÄ• potikaá¹ƒ pasannaâ€™â€™ nti. a
ghare ghare kÄ• potikaá¹ƒ pasannaá¹ƒ pivitvÄ• nagaramhÄ• nikkhamanto nagaradvÄ• re p

atha kho bhagavÄ• sambahulehi bhikkhÅ«hi saddhiá¹ƒ nagaramhÄ• nikkhamanto addasa
nagaradvÄ• re paripatantaá¹ƒ. disvÄ• na bhikkhÅ« Ä• mantesi --- ``gaá¹‡hatha, bhikkhave,
``evaá¹ƒ, bhanteâ€™â€™ ti kho te bhikkhÅ« bhagavato paá¹-issuá¹‡itvÄ• Ä• yasmantaá¹ƒ
netvÄ• yena bhagavÄ• tena sÄ«saá¹ƒ katvÄ• nipÄ• tesuá¹ƒ. atha kho Ä• yasmÄ• sÄ• ga
tena pÄ• de karitvÄ• seyyaá¹ƒ kappesi \Be 146/. atha kho bhagavÄ• bhikkhÅ« Ä• mantesi
pubbe sÄ• gato tathÄ• gate sagÄ• ravo ahosi sappatissoâ€™â€™ ti \Ee IV 110/? ``evaá¹ƒ,
kho, bhikkhave, sÄ• gato etarahi tathÄ• gate sagÄ• ravo sappatissoâ€™â€™ ti? ``no hetaá
bhikkhave, sÄ• gato ambatitthikena nÄ• gena {á¸• eá¸• á¸• ubhenÄ• pi (Ce Se) } saddhiá¹ƒ
``evaá¹ƒ, bhanteâ€™â€™. ``api nu kho, bhikkhave, sÄ• gato etarahi pahoti nÄ• gena saddh
nti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``api nu kho, bhikkhave, taá¹ƒ pÄ• tabbaá¹ƒ yaá¹ƒ pivitv
assÄ• â€™â€™ ti? ``no hetaá¹ƒ, bhanteâ€™â€™. ``ananucchavikaá¹ƒ, bhikkhave, sÄ• gata
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma, bhik
pivissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca \Se II
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<327> __ ``surÄ• merayapÄ• ne pÄ• cittiyaâ€™â€™ _nti.

<328> __surÄ• _ nÄ• ma piá¹-á¹-hasurÄ• pÅ«vasurÄ• odanasurÄ• kiá¹‡á¹‡apakkhittÄ• s

__merayo_ nÄ• ma pupphÄ• savo phalÄ• savo madhvÄ• savo guá¸·Ä• savo sambhÄ• rasa

__piveyyÄ• _ti \Ne 150/ antamaso kusaggenapi pivati, Ä• patti pÄ• cittiyassa.

majje majjasaÃ±Ã±Ä« pivati, Ä• patti pÄ• cittiyassa. majje vematiko pivati, Ä• patti pÄ• cittiy
amajjasaÃ±Ã±Ä« pivati, Ä• patti pÄ• cittiyassa.

amajje majjasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. amajje vematiko, Ä• patti dukkaá¹-assa. ama
anÄ• patti.

<329> anÄ• patti amajjaÃ±ca hoti majjavaá¹‡á¹‡aá¹ƒ majjagandhaá¹ƒ majjarasaá¹ƒ taá¹ƒ p
maá¹ƒsasampÄ• ke, telasampÄ• ke, Ä• malakaphÄ• á¹‡ite, amajjaá¹ƒ ariá¹-á¹-haá¹ƒ pivati,
Ä• dikammikassÄ• ti.

surÄ• pÄ• nasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. aá¹…gulipatodakasikkhÄ• padaá¹ƒ

<330> tena \Se II 386/ \Be 147/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« satta
aá¹…gulipatodakena hÄ• sesuá¹ƒ. so bhikkhu uttanto anassÄ• sako kÄ• lamakÄ• si. ye te b
... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikk
aá¹…gulipatodakena \Ee IV 111/ hÄ• sessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bh
aá¹…gulipatodakena hÄ• sethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bha
nÄ• ma tumhe, moghapurisÄ• , bhikkhuá¹ƒ aá¹…gulipatodakena hÄ• sessatha! netaá¹ƒ, mo
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

<331> __ ``aá¹…gulipatodake pÄ• cittiyaâ€™â€™ _nti.

<332> __aá¹…gulipatodako_ nÄ• ma {aá¹…gulipatodako nÄ• ma aá¹…guliyÄ• pi tudanti (S
upasampannaá¹ƒ hasÄ• dhippÄ• yo {hassÄ• dhippÄ• yo (Ce Se) } kÄ• yena kÄ• yaá¹ƒ Ä• n
upasampanne upasampannasaÃ±Ã±Ä« aá¹…gulipatodakena hÄ• seti, Ä• patti pÄ• cittiyass
aá¹…gulipatodakena hÄ• seti, Ä• patti pÄ• cittiyassa \Ne 151/. upasampanne anupasampan
aá¹…gulipatodakena \Se II 387/ hÄ• seti, Ä• patti pÄ• cittiyassa.

kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena k
dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-as
Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti d
nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

<333> anupasampannaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yena
Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. k
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yaá¹ƒ Ä• masat
148/. nissaggiyena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena
Ä• patti dukkaá¹-assa. anupasampanne upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. an
dukkaá¹-assa. anupasampanne anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<334> anÄ• patti na hasÄ• dhippÄ• yo, sati karaá¹‡Ä«ye Ä• masati, ummattakassa, Ä• dika

aá¹…gulipatodakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. hasadhammasikkhÄ• padaá¹ƒ

<335> tena \Se II 388/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena sattarasavaggiyÄ• bhikkhÅ« aciravatiyÄ• nadiyÄ• \E
tena kho pana samayena rÄ• jÄ• pasenadi kosalo mallikÄ• ya deviyÄ• saddhiá¹ƒ uparipÄ•
kho rÄ• jÄ• pasenadi kosalo sattarasavaggiye bhikkhÅ« aciravatiyÄ• nadiyÄ• udake kÄ«á
mallikaá¹ƒ deviá¹ƒ etadavoca --- ``ete te, mallike, arahanto udake kÄ«á¸·antÄ«â€™â€™ ti. `
kho, mahÄ• rÄ• ja, bhagavatÄ• sikkhÄ• padaá¹ƒ apaÃ±Ã±attaá¹ƒ. te vÄ• bhikkhÅ« appaka
raÃ±Ã±o pasenadissa kosalassa etadahosi --- ``kena nu kho ahaá¹ƒ upÄ• yena bhagavato
bhagavÄ• ca jÄ• neyya ime \Ne 152/ bhikkhÅ« udake kÄ«á¸·itÄ• â€™â€™ ti? atha kho rÄ•
sattarasavaggiye bhikkhÅ« pakkosÄ• petvÄ• mahantaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ adÄ• si --- ``
guá¸·apiá¹‡á¸• aá¹ƒ bhagavato dethÄ• â€™â€™ ti. sattarasavaggiyÄ• bhikkhÅ« taá¹ƒ guá¸
bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavantaá¹ƒ etadavocuá¹ƒ --- ``
guá¸·apiá¹‡á¸• aá¹ƒ rÄ• jÄ• pasenadi kosalo bhagavato detÄ«â€™â€™ ti. ``kahaá¹ƒ pana t
addasÄ• â€™â€™ ti. ``aciravatiyÄ• nadiyÄ• , bhagavÄ• , udake kÄ«á¸·anteâ€™â€™ ti. vig
... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , udake kÄ«á¸·issatha! netaá¹ƒ \Se II 389/, mogl
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<336> __ ``udake_ \Be 149/ __hasadhamme_ {hassadhamme (Ce Se) } __pÄ• cittiyaâ€™â

<337> __udake hasadhammo_ nÄ• ma uparigopphake udake hasÄ• dhippÄ• yo nimujjati v
Ä• patti pÄ• cittiyassa.

<338> udake hasadhamme hasadhammasaÃ±Ã±Ä«, Ä• patti pÄ• cittiyassa. udake hasadha
pÄ• cittiyassa. udake hasadhamme ahasadhammasaÃ±Ã±Ä«, Ä• patti pÄ• cittiyassa.

heá¹-á¹-hÄ• gopphake udake kÄ«á¸·ati, Ä• patti dukkaá¹-assa. udake nÄ• vÄ• ya kÄ«á¸·ati,
hatthena vÄ• pÄ• dena vÄ• kaá¹-á¹-hena vÄ• kaá¹-halÄ• ya vÄ• udakaá¹ƒ paharati, Ä• pa
bhÄ• janagataá¹ƒ udakaá¹ƒ vÄ• kaÃ±jikaá¹ƒ vÄ• khÄ«raá¹ƒ vÄ• takkaá¹ƒ vÄ• rajanaá¹ƒ v
cikkhallaá¹ƒ vÄ• kÄ«á¸·ati, Ä• patti dukkaá¹-assa.

udake ahasadhamme hasadhammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. udake ahasadhamme
udake ahasadhamme ahasadhammasaÃ±Ã±Ä«, anÄ• patti.

<339> anÄ• patti na hasÄ• dhippÄ• yo, sati karaá¹‡Ä«ye udakaá¹ƒ otaritvÄ• nimujjati \Ee I
palavati vÄ• , pÄ• raá¹ƒ gacchanto nimujjati \Se II 390/ vÄ• ummujjati vÄ• palavati vÄ• , Ä•
ummattakassa, Ä• dikammikassÄ• ti.

hasadhammasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. anÄ• dariyasikkhÄ• padaá¹ƒ

<340> tena \Se II 391/ \Ne 153/ samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati ghosit
samayena Ä• yasmÄ• channo anÄ• cÄ• raá¹ƒ Ä• carati. bhikkhÅ« evamÄ• haá¹ƒsu --- ``m
akÄ• si. netaá¹ƒ kappatÄ«â€™â€™ ti. so anÄ• dariyaá¹ƒ paá¹-icca karotiyeva. ye te bhikkh
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• channo anÄ• dariya
... pe ... saccaá¹ƒ kira tvaá¹ƒ, channa, anÄ• dariyaá¹ƒ karosÄ«ti \Be 150/? ``saccaá¹ƒ, bhag
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, anÄ• dariyaá¹ƒ
moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, ima
uddiseyyÄ• tha ---

<341> __ ``anÄ• dariye pÄ• cittiyaâ€™â€™ _nti.

<342> __anÄ• dariyaá¹ƒ_ nÄ• ma dve anÄ• dariyÄ• ni --- puggalÄ• nÄ• dariyaÃ±ca dhamm

__puggalÄ• nÄ• dariyaá¹ƒ_ nÄ• ma upasampannena paÃ±Ã±attena vuccamÄ• no --- ``ayaa
garahito vÄ• , imassa vacanaá¹ƒ akataá¹ƒ bhavissatÄ«â€™â€™ ti anÄ• dariyaá¹ƒ karoti, Ä•

__dhammÄ• nÄ• dariyaá¹ƒ_ nÄ• ma upasampannena paÃ±Ã±attena vuccamÄ• no ``kathÄ•
antaradhÄ• yeyya vÄ• â€™â€™, taá¹ƒ vÄ• na sikkhitukÄ• mo anÄ• dariyaá¹ƒ karoti, Ä• pa

<343> upasampanne \Se II 392/ upasampannasaÃ±Ã±Ä« anÄ• dariyaá¹ƒ karoti, Ä• patti pÄ
vematiko anÄ• dariyaá¹ƒ karoti, Ä• patti pÄ• cittiyassa. upasampanne anupasampannasaÃ±
Ä• patti pÄ• cittiyassa.

apaÃ±Ã±attena vuccamÄ• no --- ``idaá¹ƒ na sallekhÄ• ya na dhutatthÄ• ya na pÄ• sÄ• dika
vÄ«riyÄ• rambhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti anÄ• dariyaá¹ƒ karoti, Ä• patti dukkaá¹-assa
paÃ±Ã±attena vÄ• apaÃ±Ã±attena vÄ• vuccamÄ• no --- ``idaá¹ƒ na sallekhÄ• ya na dhuta
pÄ• sÄ• dikatÄ• ya na apacayÄ• ya na vÄ«riyÄ• rambhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti anÄ
114/ dukkaá¹-assa.

anupasampanne upasampannasaÃ±Ã±Ä« Ä• patti dukkaá¹-assa. anupasampanne vematik
anupasampanne anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<344> anÄ• patti --- ``evaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ uggaho paripucchÄ• â€™â€™
Ä• dikammikassÄ• ti.

anÄ• dariyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. bhiá¹ƒsÄ• panasikkhÄ• padaá¹ƒ

<345> tena \Se II 393/ \Be 151/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« satt
bhiá¹ƒsÄ• penti. te bhiá¹ƒsÄ• pÄ«yamÄ• nÄ• rodanti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa
rodathÄ• â€™â€™ ti? ``ime, Ä• vuso, chabbaggiyÄ• bhikkhÅ« amhe bhiá¹ƒsÄ• pentÄ«â€™
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ
bhikkhuá¹ƒ bhiá¹ƒsÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, bhikk
bhiá¹ƒsÄ• pethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ...
moghapurisÄ• , bhikkhuá¹ƒ bhiá¹ƒsÄ• pessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<346> __ ``yo pana bhikkhu bhikkhuá¹ƒ bhiá¹ƒsÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<347> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhu_nti aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__bhiá¹ƒsÄ• peyyÄ• _ti \Ne 155/ upasampanno upasampannaá¹ƒ bhiá¹ƒsÄ• petukÄ• mo rÅ
gandhaá¹ƒ vÄ• rasaá¹ƒ vÄ• phoá¹-á¹-habbaá¹ƒ vÄ• upasaá¹ƒharati. bhÄ• yeyya vÄ• so n
pÄ• cittiyassa. corakantÄ• raá¹ƒ vÄ• vÄ• á¸·akantÄ• raá¹ƒ vÄ• pisÄ• cakantÄ• raá¹ƒ vÄ• A
\Se II 394/ na vÄ• bhÄ• yeyya, Ä• patti pÄ• cittiyassa.

<348> upasampanne upasampannasaÃ±Ã±Ä« bhiá¹ƒsÄ• peti, Ä• patti pÄ• cittiyassa. upasa
bhiá¹ƒsÄ• peti, Ä• patti pÄ• cittiyassa. `upasampanne anupasampannasaÃ±Ã±Ä« bhiá¹ƒsÄ

anupasampannaá¹ƒ bhiá¹ƒsÄ• petukÄ• mo rÅ«paá¹ƒ vÄ• saddaá¹ƒ vÄ• gandhaá¹ƒ vÄ• ra
upasaá¹ƒharati. bhÄ• yeyya vÄ• so na vÄ• bhÄ• yeyya, Ä• patti dukkaá¹-assa. corakantÄ•
vÄ• á¸·akantÄ• raá¹ƒ vÄ• pisÄ• cakantÄ• raá¹ƒ vÄ• Ä• cikkhati. bhÄ• yeyya vÄ• so na vÄ
dukkaá¹-assa \Be 152/. anupasampanne upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. a
vematiko, Ä• patti dukkaá¹-assa. anupasampanne anupasampannasaÃ±Ã±Ä«, Ä• patti dukk

<349> anÄ• patti na bhiá¹ƒsÄ• petukÄ• mo rÅ«paá¹ƒ vÄ• saddaá¹ƒ vÄ• gandhaá¹ƒ vÄ• ra
vÄ• upasaá¹ƒharati, corakantÄ• raá¹ƒ vÄ• vÄ• á¸·akantÄ• raá¹ƒ vÄ• pisÄ• cakantÄ• raá¹ƒ
ummattakassa, Ä• dikammikassÄ• ti.

bhiá¹ƒsÄ• panasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. jotikasikkhÄ• padaá¹ƒ

<350> tena \Se II 395/ samayena buddho bhagavÄ• bhaggesu viharati suá¹ƒsumÄ• ragire
saá¹ƒsumÄ• ragire (Katthaci) } bhesakaá¸·Ä• vane migadÄ• ye. tena kho pana samayena b
aÃ±Ã±ataraá¹ƒ mahantaá¹ƒ susirakaá¹-á¹-haá¹ƒ jotiá¹ƒ samÄ• dahitvÄ• visibbesuá¹ƒ. tasm
agginÄ• santatto nikkhamitvÄ• bhikkhÅ« paripÄ• tesi. bhikkhÅ« tahaá¹ƒ tahaá¹ƒ upadhÄ•
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« joti
visibbessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhÅ« jotiá¹ƒ samÄ• dahitv
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma te
moghapurisÄ• jotiá¹ƒ samÄ• dahitvÄ• visibbessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu visibbanÄ• pekkho jotiá¹ƒ samÄ• daheyya vÄ• samÄ• dahÄ• peyya v

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<351> tena kho pana samayena bhikkhÅ« gilÄ• nÄ• honti. gilÄ• napucchakÄ• bhikkhÅ« gi
--- ``kaccÄ• vuso, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ nti? ``pubbe mayaá¹ƒ, Ä• v
visibbema; tena \Se II 396/ no phÄ• su hoti. idÄ• ni pana ``bhagavatÄ• paá¹-ikkhittaâ€™â€
\Be 153/ na visibbema, tena no na phÄ• su hotÄ«â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä• r
anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• jotiá¹ƒ samÄ• dahitvÄ• vÄ• samÄ• dah

evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu agilÄ• no visibbanÄ• pekkho jotiá¹ƒ samÄ• daheyya_ \Ee IV 116/ __v
pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<352> tena kho pana samayena bhikkhÅ« padÄ«pepi jotikepi jantÄ• gharepi kukkuccÄ• yan
Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, tathÄ• rÅ«pappaccayÄ• jotiá¹ƒ samÄ• dah
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<353> __ ``yo pana bhikkhu agilÄ• no visibbanÄ• pekkho jotiá¹ƒ samÄ• daheyya vÄ• samÄ
tathÄ• rÅ«pappaccayÄ• , pÄ• cittiyaâ€™â€™ _nti.

<354> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__agilÄ• no_ \Ne 157/ nÄ• ma yassa vinÄ• agginÄ• phÄ• su hoti.

__gilÄ• no_ nÄ• ma yassa vinÄ• agginÄ• na phÄ• su hoti.

__visibbanÄ• pekkho_ti tappitukÄ• mo.

__joti_ nÄ• ma aggi vuccati.

__samÄ• daheyyÄ• _ti sayaá¹ƒ samÄ• dahati, Ä• patti pÄ• cittiyassa.

__samÄ• dahÄ• peyyÄ• _ti \Se II 397/ aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa. sak
samÄ• dahati, Ä• patti pÄ• cittiyassa.

__aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ• _ti á¹-hapetvÄ• tathÄ• rÅ«pappaccayaá¹ƒ.

<355> agilÄ• no agilÄ• nasaÃ±Ã±Ä« visibbanÄ• pekkho jotiá¹ƒ samÄ• dahati vÄ• samÄ• d
tathÄ• rÅ«pappaccayÄ• , Ä• patti pÄ• cittiyassa. agilÄ• no vematiko visibbanÄ• pekkho jotiá
vÄ• samÄ• dahÄ• peti vÄ• , aÃ±Ã±atra tathÄ• rÅ«pappaccayÄ• , Ä• patti pÄ• cittiyassa. ag
visibbanÄ• pekkho jotiá¹ƒ samÄ• dahati vÄ• samÄ• dahÄ• peti vÄ• , aÃ±Ã±atra tathÄ• rÅ«
pÄ• cittiyassa.

paá¹-ilÄ• taá¹ƒ ukkhipati, Ä• patti dukkaá¹-assa. gilÄ• no agilÄ• nasaÃ±Ã±Ä«, Ä• patti dukka
vematiko, Ä• patti dukkaá¹-assa. gilÄ• no gilÄ• nasaÃ±Ã±Ä«, anÄ• patti.

<356> anÄ• patti gilÄ• nassa, aÃ±Ã±ena kataá¹ƒ visibbeti, vÄ«taccitaá¹…gÄ• raá¹ƒ visibbet
jantÄ• ghare tathÄ• rÅ«pappaccayÄ• , Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

jotikasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nahÄ• nasikkhÄ• padaá¹ƒ

<357> tena \Se II 398/ \Ne 158/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvan
kho pana samayena bhikkhÅ« tapode nahÄ• yanti. tena kho pana samayena {atha kho (Ce
seniyo bimbisÄ• ro ``sÄ«saá¹ƒ nahÄ• yissÄ• mÄ«â€™â€™ ti tapodaá¹ƒ \Ee IV 117/ gantvÄ
nahÄ• yantÄ«â€™â€™ ti ekamantaá¹ƒ paá¹-imÄ• nesi. bhikkhÅ« yÄ• va samandhakÄ• rÄ•
mÄ• gadho seniyo bimbisÄ• ro vikÄ• le sÄ«saá¹ƒ nahÄ• yitvÄ• , nagaradvÄ• re thakite bahi
asambhinnena vilepanena yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagav
ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ mÄ• gadhaá¹ƒ seniyaá¹ƒ
etadavoca --- ``kissa tvaá¹ƒ, mahÄ• rÄ• ja, kÄ• lasseva Ä• gato asambhinnena vilepanenÄ•
mÄ• gadho seniyo bimbisÄ• ro bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ• rÄ•
seniyaá¹ƒ bimbisÄ• raá¹ƒ dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi san
mÄ• gadho seniyo bimbisÄ• ro bhagavatÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapi
uá¹-á¹-hÄ• yÄ• sanÄ• \Be 155/ bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pa
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikk
``saccaá¹ƒ kira, bhikkhave, bhikkhÅ« rÄ• jÄ• nampi passitvÄ• na mattaá¹ƒ \Se II 399/ jÄ• n
ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma
moghapurisÄ• rÄ• jÄ• nampi passitvÄ• na mattaá¹ƒ jÄ• nitvÄ• nahÄ• yissanti! netaá¹ƒ, bh
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ•

__ ``yo pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<358> tena kho pana samayena bhikkhÅ« uá¹‡hasamaye pariá¸·Ä• hasamaye kukkuccÄ• y
gattena sayanti. cÄ«varampi senÄ• sanampi dussati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ
bhikkhave, uá¹‡hasamaye pariá¸·Ä• hasamaye orenaddhamÄ• saá¹ƒ nahÄ• yituá¹ƒ. evaÃ±
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo_ \Ne 159/ __pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya, aÃ±Ã±atra samayÄ•

samayo. diyaá¸• á¸• ho mÄ• so seso gimhÄ• nanti_ {gimhÄ• naá¹ƒ (itipi) } __vassÄ• nassa
aá¸• á¸• hateyyamÄ• sÄ• uá¹‡hasamayo pariá¸·Ä• hasamayo --- ayaá¹ƒ tattha samayoâ€™

evaÃ±cidaá¹ƒ \Ee IV 118/ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti

<359> tena kho pana samayena bhikkhÅ« gilÄ• nÄ• honti. gilÄ• napucchakÄ• bhikkhÅ« gi
--- ``kaccÄ• vuso, khamanÄ«yaá¹ƒ, kacci \Se II 400/ yÄ• panÄ«yaâ€™â€™ nti? ``pubbe ma
orenaddhamÄ• saá¹ƒ nahÄ• yÄ• ma, tena no phÄ• su hoti; idÄ• ni pana ``bhagavatÄ• paá¹
kukkuccÄ• yantÄ• na nahÄ• yÄ• ma, tena no na phÄ• su hotÄ«â€™â€™ ti. bhagavato etam
anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkhunÄ• orenaddhamÄ• saá¹ƒ nahÄ• yituá¹ƒ. eva
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá
diyaá¸• á¸• ho mÄ• so seso gimhÄ• nanti_ {gimhÄ• naá¹ƒ (itipi) } __vassÄ• nassa_ \Be 156/
aá¸• á¸• hateyyamÄ• sÄ• uá¹‡hasamayo, pariá¸·Ä• hasamayo, gilÄ• nasamayo --- ayaá¹ƒ t

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<360> tena kho pana samayena bhikkhÅ« navakammaá¹ƒ katvÄ• kukkuccÄ• yantÄ• na na
sayanti. cÄ«varampi senÄ• sanampi dussati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ...
bhikkhave, kammasamaye orenaddhamÄ• saá¹ƒ nahÄ• yituá¹ƒ. evaÃ±ca pana, bhikkhave,
uddiseyyÄ• tha ---

__ ``yo pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá
diyaá¸• á¸• ho mÄ• so seso gimhÄ• nanti vassÄ• nassa paá¹-hamo mÄ• so iccete aá¸• á¸• h
pariá¸·Ä• hasamayo, gilÄ• nasamayo, kammasamayo --- ayaá¹ƒ tattha samayoâ€™â€™ _ti

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<361> tena \Se II 401/ \Ne 160/ kho pana samayena bhikkhÅ« addhÄ• naá¹ƒ gantvÄ• kukk
te sedagatena gattena sayanti. cÄ«varampi senÄ• sanampi dussati. bhagavato etamatthaá¹
anujÄ• nÄ• mi, bhikkhave, addhÄ• nagamanasamaye orenaddhamÄ• saá¹ƒ nahÄ• yituá¹ƒ.
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya, aÃ±Ã±atra samayÄ• , pÄ• cittiyaá
diyaá¸• á¸• ho mÄ• so seso gimhÄ• nanti vassÄ• nassa paá¹-hamo mÄ• so iccete aá¸• á¸• h
pariá¸·Ä• hasamayo, gilÄ• nasamayo, kammasamayo, addhÄ• nagamanasamayo --- ayaá¹ƒ

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<362> tena kho pana samayena sambahulÄ• bhikkhÅ« ajjhokÄ• se cÄ«varakammaá¹ƒ kar
okiá¹‡á¹‡Ä• honti. devo ca thokaá¹ƒ thokaá¹ƒ phusÄ• yati. bhikkhÅ« kukkuccÄ• yantÄ• na
157/ gattena sayanti. cÄ«varampi senÄ• sanampi \Ee IV 119/ dussati. bhagavato etamattha
... anujÄ• nÄ• mi, bhikkhave, vÄ• tavuá¹-á¹-hisamaye orenaddhamÄ• saá¹ƒ nahÄ• yituá¹ƒ. e
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<363> __ ``yo pana bhikkhu orenaddhamÄ• saá¹ƒ nahÄ• yeyya, aÃ±Ã±atra samayÄ• , pÄ•
samayo. diyaá¸• á¸• ho mÄ• so seso gimhÄ• nanti vassÄ• nassa paá¹-hamo mÄ• so iccete
uá¹‡hasamayo, pariá¸·Ä• hasamayo, gilÄ• nasamayo, kammasamayo, addhÄ• nagamanas
II 402/ __ --- ayaá¹ƒ tattha samayoâ€™â€™ _ti.

<364> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__orenaddhamÄ• sa_nti Å«nakaddhamÄ• saá¹ƒ.

__nahÄ• yeyyÄ• _ti cuá¹‡á¹‡ena vÄ• mattikÄ• ya vÄ• nahÄ• yati, payoge payoge dukkaá¹
Ä• patti pÄ• cittiyassa.

__aÃ±Ã±atra_ \Ne 161/ __samayÄ• _ti á¹-hapetvÄ• samayaá¹ƒ.

__uá¹‡hasamayo_ nÄ• ma diyaá¸• á¸• ho mÄ• so seso gimhÄ• naá¹ƒ. __pariá¸·Ä• hasamay
mÄ• so ``iccete aá¸• á¸• hateyyamÄ• sÄ• uá¹‡hasamayo pariá¸·Ä• hasamayoâ€™â€™ ti n

__gilÄ• nasamayo_ nÄ• ma yassa vinÄ• nahÄ• nena na phÄ• su hoti. gilÄ• nasamayoti na

__kammasamayo_ nÄ• ma antamaso pariveá¹‡ampi sammaá¹-á¹-haá¹ƒ hoti. ``kammasama

__addhÄ• nagamanasamayo_ nÄ• ma ``addhayojanaá¹ƒ gacchissÄ• mÄ«â€™â€™ ti nahÄ
nahÄ• yitabbaá¹ƒ, gatena nahÄ• yitabbaá¹ƒ.

__vÄ• tavuá¹-á¹-hisamayo_ nÄ• ma bhikkhÅ« sarajena vÄ• tena okiá¹‡á¹‡Ä• honti, dve vÄ
udakaphusitÄ• ni kÄ• ye patitÄ• ni honti. ``vÄ• tavuá¹-á¹-hisamayoâ€™â€™ ti nahÄ• yitabb

<365> Å«nakaddhamÄ• se Å«nakasaÃ±Ã±Ä«, aÃ±Ã±atra samayÄ• , nahÄ• yati, Ä• patti pÄ
vematiko, aÃ±Ã±atra samayÄ• , nahÄ• yati, Ä• patti \Be 158/ pÄ• cittiyassa. Å«nakaddham

aÃ±Ã±atra samayÄ• , nahÄ• yati, Ä• patti pÄ• cittiyassa.

atirekaddhamÄ• se Å«nakasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. atirekaddhamÄ• se vematiko
dukkaá¹-assa. atirekaddhamÄ• se atirekasaÃ±Ã±Ä«, anÄ• patti.

<366> anÄ• patti samaye, addhamÄ• saá¹ƒ nahÄ• yati, atirekaddhamÄ• saá¹ƒ nahÄ• yati,
sabbapaccantimesu janapadesu, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

nahÄ• nasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padaá¹ƒ

<367> tena \Se II 404/ \Ee IV 120/ \Ne 162/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ v
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sambahulÄ• bhikkhÅ« ca pa
sÄ• vatthiá¹ƒ addhÄ• namaggappaá¹-ipannÄ• honti. antarÄ• magge corÄ• nikkhamitvÄ• t
rÄ• jabhaá¹-Ä• nikkhamitvÄ• te core sabhaá¹‡á¸• e gahetvÄ• bhikkhÅ«naá¹ƒ santike dÅ«
``Ä• gacchantu, bhadantÄ• , sakaá¹ƒ sakaá¹ƒ cÄ«varaá¹ƒ saÃ±jÄ• nitvÄ• gaá¹‡hantÅ«â€™
saÃ±jÄ• nanti. te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhadantÄ• attan
saÃ±jÄ• nissantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya
vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho
etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ«naá¹ƒ tadanucc
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ s
paÃ±Ã±apessÄ• mi dasa atthavase paá¹-icca --- saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ
saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ•

<368> __ ``navaá¹ƒ pana bhikkhunÄ• cÄ«varalÄ• bhena tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹
dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ Ä• dÄ• tabbaá¹ƒ --- nÄ«laá¹ƒ vÄ• kaddamaá¹ƒ vÄ• kÄ• á¸·asÄ•
__ce bhikkhu tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ dubbaá¹‡á¹‡akara
__navaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jeyya, pÄ• cittiyaâ€™â€™ _nti.

<369> __navaá¹ƒ_ nÄ• ma akatakappaá¹ƒ vuccati.

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ.

__tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ Ä•
kusaggenapi Ä• dÄ• tabbaá¹ƒ.

__nÄ«laá¹ƒ_ nÄ• ma dve nÄ«lÄ• ni --- kaá¹ƒsanÄ«laá¹ƒ, palÄ• sanÄ«laá¹ƒ.

__kaddamo_ nÄ• ma odako vuccati.

__kÄ• á¸·asÄ• maá¹ƒ_ \Ne 163/ nÄ• ma yaá¹ƒkiÃ±ci kÄ• á¸·asÄ• makaá¹ƒ {kÄ• á¸·akaá¹ƒ (

__anÄ• dÄ• ce bhikkhu tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ dubbaá
kusaggenapi anÄ• diyitvÄ• tiá¹‡á¹‡aá¹ƒ \Ee IV 121/ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±a
dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ navaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jati, Ä• patti pÄ• cittiyassa.

<370> anÄ• dinne anÄ• dinnasaÃ±Ã±Ä« paribhuÃ±jati, Ä• patti pÄ• cittiyassa. anÄ• dinne v
Ä• patti pÄ• cittiyassa. anÄ• dinne Ä• dinnasaÃ±Ã±Ä« paribhuÃ±jati, Ä• patti pÄ• cittiyassa.

Ä• dinne anÄ• dinnasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ä• dinne vematiko, Ä• patti dukkaá¹-
Ä• dinnasaÃ±Ã±Ä«, anÄ• patti.

<371> anÄ• pattiÄ• diyitvÄ• paribhuÃ±jati, kappo naá¹-á¹-ho hoti, kappakatokÄ• so jiá¹‡á¹‡
akappakataá¹ƒ saá¹ƒsibbitaá¹ƒ hoti, aggaá¸·e anuvÄ• te paribhaá¹‡á¸• e, ummattakassa, Ä

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vikappanasikkhÄ• padaá¹ƒ

<372> tena \Se II 406/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando \Be 160/ sakyaputto bhÄ• tuno
sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ {apaccuddhÄ• rakaá¹ƒ (Ce S
bhikkhu bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi --- ``ayaá¹ƒ, Ä• vuso, Ä• yasmÄ• upanando
cÄ«varaá¹ƒ sÄ• maá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jatÄ«â€™â€™ ti. y
... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• upanando sakyap
cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jissatÄ«â€™â€™ ti ... pe ... sa
upananda, bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribh
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogha
sÄ• maá¹ƒ cÄ«varaá¹ƒ \Ne 164/ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jissasi! ne
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<373> __ ``yo pana bhikkhu bhikkhussa vÄ• bhikkhuniyÄ• vÄ• sikkhamÄ• nÄ• ya vÄ• sÄ
sÄ• maá¹‡eriyÄ• vÄ• sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ_ {apa
__paribhuÃ±jeyya, pÄ• cittiyaâ€™â€™ _nti.

<374> __yo panÄ• _ti \Se II 407/ yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmi
adhippeto bhikkhÅ«ti.

__bhikkhussÄ• _ti \Ee IV 122/ aÃ±Ã±assa bhikkhussa.

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__sikkhamÄ• nÄ• _ nÄ• ma dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• .

__sÄ• maá¹‡ero_ nÄ• ma dasasikkhÄ• padiko.

__sÄ• maá¹‡erÄ«_ nÄ• ma dasasikkhÄ• padikÄ• .

__sÄ• ma_nti sayaá¹ƒ vikappetvÄ• .

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanup

__vikappanÄ• _ nÄ• ma dve vikappanÄ• --- sammukhÄ• vikappanÄ• ca parammukhÄ• vik

__sammukhÄ• vikappanÄ• _ nÄ• ma ``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vikappemi itthannÄ• ma

__parammukhÄ• vikappanÄ• _ \Be 161/ nÄ• ma ``imaá¹ƒ cÄ«varaá¹ƒ vikappanatthÄ• ya tuy
vattabbo --- ``ko te mitto vÄ• sandiá¹-á¹-ho vÄ• â€™â€™ ti? ``itthannÄ• mo ca itthannÄ• m
vattabbo --- ``ahaá¹ƒ tesaá¹ƒ dammi, tesaá¹ƒ santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• ya
karohÄ«â€™â€™ ti.

__appaccuddhÄ• raá¹‡aá¹ƒ_ \Ne 165/ nÄ• ma tassa vÄ• adinnaá¹ƒ, tassa vÄ• avissasanto
pÄ• cittiyassa.

<375> appaccuddhÄ• raá¹‡e appaccuddhÄ• raá¹‡asaÃ±Ã±Ä« paribhuÃ±jati, Ä• patti pÄ• ci
vematiko paribhuÃ±jati, Ä• patti pÄ• cittiyassa. appaccuddhÄ• raá¹‡e appaccuddhÄ• raá¹‡a
Ä• patti pÄ• cittiyassa.

adhiá¹-á¹-heti vÄ• vissajjeti vÄ• , Ä• patti dukkaá¹-assa. paccuddhÄ• raá¹‡e appaccuddhÄ•
dukkaá¹-assa \Se II 408/. paccuddhÄ• raá¹‡e vematiko, Ä• patti dukkaá¹-assa. paccuddhÄ•
paccuddhÄ• raá¹‡asaÃ±Ã±Ä«, anÄ• patti.

<376> anÄ• patti so vÄ• deti, tassa vÄ• vissasanto paribhuÃ±jati, ummattakassa, Ä• dikan

vikappanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. cÄ«varaapanidhÄ• nasikkhÄ• padaá¹ƒ

<377> tena \Se II 409/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena sattarasavaggiyÄ• bhikkhÅ« asannihitaparikkhÄ• rÄ•
sattarasavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pattampi cÄ«varampi apanidhenti. sattarasavaggiy
bhikkhÅ« etadavocuá¹ƒ --- ``dethÄ• vuso, amhÄ• kaá¹ƒ \Ee IV 123/ pattampi cÄ«varampÄ«
bhikkhÅ« hasanti, te rodanti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tumhe, Ä• vuso, rodathÄ
Ä• vuso, chabbaggiyÄ• bhikkhÅ« amhÄ• kaá¹ƒ pattampi cÄ«varampi apanidhentÄ«â€™â€
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ«
pattampi \Be 162/ cÄ«varampi apanidhessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, b
pattampi cÄ«varampi apanidhethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho b
kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , bhikkhÅ«naá¹ƒ pattampi cÄ«varampi apanidhess
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<378> __ ``yo_ \Ne 166/ __pana bhikkhu bhikkhussa pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«d
vÄ• kÄ• yabandhanaá¹ƒ vÄ• apanidheyya vÄ• apanidhÄ• peyya vÄ• , antamaso hasÄ• pe

<379> __yo_ \Se II 410/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ ima
adhippeto bhikkhÅ«ti.

__bhikkhussÄ• _ti aÃ±Ã±assa bhikkhussa.

__patto_ nÄ• ma dve pattÄ• --- ayopatto, mattikÄ• patto.

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ, vikappanup

__nisÄ«danaá¹ƒ_ nÄ• ma sadasaá¹ƒ vuccati.

__sÅ«cigharaá¹ƒ_ nÄ• ma sasÅ«cikaá¹ƒ vÄ• asÅ«cikaá¹ƒ vÄ• .

__kÄ• yabandhanaá¹ƒ_ nÄ• ma dve kÄ• yabandhanÄ• ni --- paá¹-á¹-ikÄ• , sÅ«karantakaá¹ƒ

__apanidheyya vÄ• _ti sayaá¹ƒ apanidheti, Ä• patti pÄ• cittiyassa.

__apanidhÄ• peyya vÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• pesi, Ä• patti pÄ• cittiyassa. __apanidhÄ•

Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa. sakiá¹ƒ Ä• á¹‡atto bahukampi apanidheti, Ä• patti pÄ•

__antamaso hasÄ• pekkhopÄ«_ti kÄ«á¸·Ä• dhippÄ• yo.

<380> upasampanne upasampannasaÃ±Ã±Ä« pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«danaá¹
kÄ• yabandhanaá¹ƒ vÄ• apanidheti vÄ• apanidhÄ• peti vÄ• , antamaso hasÄ• pekkhopi, Ä
upasampanne vematiko ... pe ... upasampanne anupasampannasaÃ±Ã±Ä« pattaá¹ƒ vÄ• cÄ
sÅ«cigharaá¹ƒ vÄ• kÄ• yabandhanaá¹ƒ vÄ• apanidheti vÄ• apanidhÄ• peti vÄ• , antamas
pÄ• cittiyassa.

aÃ±Ã±aá¹ƒ \Be 163/ \Ne 167/ parikkhÄ• raá¹ƒ apanidheti vÄ• apanidhÄ• peti vÄ• , antamas
dukkaá¹-assa. anupasampannassa pattaá¹ƒ vÄ• cÄ«varaá¹ƒ \Se II 411/ vÄ• aÃ±Ã±aá¹ƒ vÄ
vÄ• apanidhÄ• peti vÄ• , antamaso hasÄ• pekkhopi, Ä• patti dukkaá¹-assa. anupasampann
Ä• patti dukkaá¹-assa \Ee IV 124/. anupasampanne vematiko, Ä• patti dukkaá¹-assa. anupa
anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<381> anÄ• patti nahasÄ• dhippÄ• yo, dunnikkhittaá¹ƒ paá¹-isÄ• meti, ``dhammiá¹ƒ kathaá¹
ti paá¹-isÄ• meti, ummattakassa, Ä• dikammikassÄ• ti.

cÄ«varaapanidhÄ• nasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

surÄ• pÄ• navaggo chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

surÄ• aá¹…guli hÄ• so ca {toyaÃ±ca (itipi) }, anÄ• dariyaÃ±ca bhiá¹ƒsanaá¹ƒ.

jotinahÄ• nadubbaá¹‡á¹‡aá¹ƒ, sÄ• maá¹ƒ apanidhena cÄ• ti ||

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccasikkhÄ• padaá¹ƒ

<382> tena \Se II 412/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• udÄ• yÄ« issÄ• so hoti, kÄ• kÄ• cassa an
vijjhitvÄ• vijjhitvÄ• sÄ«saá¹ƒ chinditvÄ• sÅ«le paá¹-ipÄ• á¹-iyÄ• á¹-hapesi. bhikkhÅ« evan
``kenime, Ä• vuso, kÄ• kÄ• jÄ«vitÄ• voropitÄ• â€™â€™ ti? ``mayÄ• , Ä• vuso. amanÄ• pÄ
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•

saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, udA
pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropesÄ«ti? ``saccaá¹ƒ \Ne 168/, bhagavÄ• â€™â€™ ti. vigarahi bu
kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropessasi! neta
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<383> __ ``yo_ \Be 164/ __pana bhikkhu saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropeyya, pÄ• c

<384> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__saÃ±ciccÄ• _ti jÄ• nanto saÃ±jÄ• nanto cecca abhivitaritvÄ• vÄ«tikkamo.

__pÄ• á¹‡o_ nÄ• ma tiracchÄ• nagatapÄ• á¹‡o vuccati.

__jÄ«vitÄ• voropeyyÄ• _ti jÄ«vitindriyaá¹ƒ upacchindati uparodheti \Se II 413/ santatiá¹ƒ vik
pÄ• cittiyassa.

<385> pÄ• á¹‡e \Ee IV 125/ pÄ• á¹‡asaÃ±Ã±Ä« jÄ«vitÄ• voropeti, Ä• patti pÄ• cittiyassa. p
voropeti, Ä• patti dukkaá¹-assa. pÄ• á¹‡e appÄ• á¹‡asaÃ±Ã±Ä« jÄ«vitÄ• voropeti, anÄ• pa
pÄ• á¹‡asaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. appÄ• á¹‡e vemitako, Ä• patti dukkaá¹-assa. ap
anÄ• patti.

<386> anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, namaraá¹‡Ä• dhippÄ• yassa, umn

saÃ±ciccasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. sappÄ• á¹‡akasikkhÄ• padaá¹ƒ

<387> tena \Se II 414/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ
169/ te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ•
bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jissantÄ«â€™â€™ ti ... pe ... sac
bhikkhave, jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jathÄ• ti? ``saccaá¹ƒ, bhagavÄ
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ u
netaá¹ƒ \Be 165/, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca p
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<388> __ ``yo pana bhikkhu jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jeyya, pÄ• cit

<389> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti. ``sappÄ• á¹
``paribhogena marissantÄ«â€™â€™ ti jÄ• nanto paribhuÃ±jati, Ä• patti pÄ• cittiyassa.

<390> sappÄ• á¹‡ake sappÄ• á¹‡akasaÃ±Ã±Ä« paribhuÃ±jati, Ä• patti pÄ• cittiyassa. sapp
paribhuÃ±jati, Ä• patti dukkaá¹-assa \Se II 415/. sappÄ• á¹‡ake appÄ• á¹‡akasaÃ±Ã±Ä« pa
appÄ• á¹‡ake sappÄ• á¹‡akasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. appÄ• á¹‡ake vematiko, Ä•
appÄ• á¹‡ake appÄ• á¹‡akasaÃ±Ã±Ä«, anÄ• patti.

<391> anÄ• patti ``sappÄ• á¹‡akaâ€™â€™ nti ajÄ• nanto, ``appÄ• á¹‡akaâ€™â€™ nti jÄ•
marissantÄ«â€™â€™ ti jÄ• nanto paribhuÃ±jati, ummattakassa, Ä• dikammikassÄ• ti.

sappÄ• á¹‡akasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. ukkoá¹-anasikkhÄ• padaá¹ƒ

<392> tena \Se II 416/ \Ee IV 126/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jet
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« jÄ• n
nihatÄ• dhikaraá¹‡aá¹ƒ punakammÄ• ya ukkoá¹-enti --- ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ
kammaá¹ƒ anihataá¹ƒ dunnihataá¹ƒ \Ne 170/ puna nihanitabbaâ€™â€™ nti. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ
nihatÄ• dhikaraá¹‡aá¹ƒ punakammÄ• ya ukkoá¹-essantÄ«â€™â€™ ti \Be 166/ ... pe ... sacc
bhikkhave, jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ punakammÄ• ya ukkoá¹-e
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ punakammÄ• ya ukkoá¹-essatha! netaá¹ƒ, mog
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<393> __ ``yo pana bhikkhu jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ punakam
pÄ• cittiyaâ€™â€™ _nti.

<394> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• n

__yathÄ• dhammaá¹ƒ_ nÄ• ma dhammena vinayena satthusÄ• sanena kataá¹ƒ, etaá¹ƒ yat

__adhikaraá¹‡aá¹ƒ_ \Se II 417/ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni --- vivÄ• dÄ• dhikaraá¹‡a
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ.

__punakammÄ• ya ukkoá¹-eyyÄ• _ti ``akataá¹ƒ kammaá¹ƒ dukkaá¹-aá¹ƒ kammaá¹ƒ punakÄ
dunnihataá¹ƒ puna nihanitabbaá¹ƒâ€™â€™ ti ukkoá¹-eti, Ä• patti pÄ• cittiyassa.

<395> dhammakamme dhammakammasaÃ±Ã±Ä« ukkoá¹-eti, Ä• patti pÄ• cittiyassa. dham
Ä• patti dukkaá¹-assa. dhammakamme adhammakammasaÃ±Ã±Ä« ukkoá¹-eti, anÄ• patti. a
dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. adhammakamme vematiko, Ä• patti duk
adhammakammasaÃ±Ã±Ä«, anÄ• patti.

<396> anÄ• patti \Ne 171/ ``adhammena vÄ• vaggena vÄ• na kammÄ• rahassa vÄ• kam
ukkoá¹-eti, ummattakassa, Ä• dikammikassÄ• ti.

ukkoá¹-anasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. duá¹-á¹-hullasikkhÄ• padaá¹ƒ

<397> tena \Se II 418/ \Be 167/ \Ee IV 127/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ v
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando sakya
sukkavissaá¹-á¹-hiá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• bhÄ• tuno saddhivihÄ• rikassa bhikkhuno Ä•
Ä• vuso, saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ Ä• pattiá¹ƒ Ä• panno. mÄ• kassaci Ä• roc
pana samayena aÃ±Ã±ataro bhikkhu saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ Ä• pattiá¹ƒ Ä•
tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ yÄ• ci. tassa saá¹…gho tassÄ• Ä• pattiyÄ• parivÄ• saá
taá¹ƒ bhikkhuá¹ƒ passitvÄ• etadavoca --- ``ahaá¹ƒ, Ä• vuso, saÃ±cetanikaá¹ƒ sukkavissaá
Ä• pajjitvÄ• saá¹…ghaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gh
parivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ parivasÄ• mi, vediyÄ• mahaá¹ƒ {vedayÄ• mahaá¹ƒ (Se) }, Ä
maá¹ƒ Ä• yasmÄ• dhÄ• retÅ«â€™â€™ ti.

``kiá¹ƒ nu kho, Ä• vuso, yo aÃ±Ã±opi imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati sopi evaá¹ƒ karotÄ«â€™
``evamÄ• vusoâ€™â€™ ti. ``ayaá¹ƒ, Ä• vuso, Ä• yasmÄ• upanando sakyaputto saÃ±cetan
Ä• pattiá¹ƒ Ä• pajjitvÄ• {Ä• pajji (?) } so me Ä• roceti mÄ• kassaci Ä• rocehÄ«â€™â€™ ti.
tvaá¹ƒ, Ä• vuso, paá¹-icchÄ• desÄ«â€™â€™ ti? ``evamÄ• vusoâ€™â€™ ti. atha kho so bhi
etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• ce
nÄ• ma bhikkhu bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• dessatÄ«â€

kira tvaá¹ƒ, bhikkhu, bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• desÄ«ti.
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• dessasi! netaá¹ƒ, moghapurisa, appasan
... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<398> __ ``yo_ \Ne 172/ __pana bhikkhu bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ
pÄ• cittiyaâ€™â€™ _nti.

<399> __yo_ \Be 168/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasm
adhippeto bhikkhÅ«ti.

__bhikkhussÄ• _ti aÃ±Ã±assa bhikkhussa.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• ro

__duá¹-á¹-hullÄ• _ \Ee IV 128/ nÄ• ma Ä• patti cattÄ• ri ca pÄ• rÄ• jikÄ• ni terasa ca saá¹…

__paá¹-icchÄ• deyyÄ• _ti ``imaá¹ƒ jÄ• nitvÄ• codessanti, sÄ• ressanti khuá¹ƒsessanti, vam
karissanti nÄ• rocessÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhittamatte, Ä• patti pÄ• cittiyassa.

<400> duá¹-á¹-hullÄ• ya Ä• pattiyÄ• duá¹-á¹-hullÄ• pattisaÃ±Ã±Ä« paá¹-icchÄ• deti, Ä• patt
duá¹-á¹-hullÄ• ya Ä• pattiyÄ• vematiko paá¹-icchÄ• deti \Se II 420/, Ä• patti dukkaá¹-assa. d
Ä• pattiyÄ• aduá¹-á¹-hullÄ• pattisaÃ±Ã±Ä« paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa. aduá¹-á
paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa. anupasampannassa duá¹-á¹-hullaá¹ƒ vÄ• aduá¹-á¹
ajjhÄ• cÄ• raá¹ƒ paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa. aduá¹-á¹-hullÄ• ya Ä• pattiyÄ•
duá¹-á¹-hullÄ• pattisaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. aduá¹-á¹-hullÄ• ya Ä• pattiyÄ• vemat
dukkaá¹-assa. aduá¹-á¹-hullÄ• ya Ä• pattiyÄ• aduá¹-á¹-hullÄ• pattisaÃ±Ã±Ä«, Ä• patti dukk

<401> anÄ• patti --- ``saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ vÄ• kalaho vÄ• viggaho vÄ• vivÄ•
nÄ• roceti, ``saá¹…ghabhedo vÄ• saá¹…gharÄ• ji vÄ• bhavissatÄ«â€™â€™ ti nÄ• roceti,
jÄ«vitantarÄ• yaá¹ƒ vÄ• brahmacariyantarÄ• yaá¹ƒ vÄ• karissatÄ«â€™â€™ ti nÄ• roceti, a
apassanto nÄ• roceti, nachÄ• detukÄ• mo nÄ• roceti, ``paÃ±Ã±Ä• yissati sakena kammenÄ
ummattakassa, Ä• dikammikassÄ• ti.

duá¹-á¹-hullasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. Å«navÄ«sativassasikkhÄ• padaá¹ƒ

<402> tena \Se II 421/ \Be 169/ \Ne 173/ samayena buddho bhagavÄ• rÄ• jagahe viharati v
kalandakanivÄ• pe. {idaá¹ƒ vatthu Vin I 99} tena kho pana samayena rÄ• jagahe sattarasav
sahÄ• yakÄ• honti. upÄ• lidÄ• rako tesaá¹ƒ pÄ• mokkho hoti. atha kho upÄ• lissa mÄ• tÄ•
``kena nu kho upÄ• yena upÄ• li amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyya na ca kilame
upÄ• lissa mÄ• tÄ• pitÅ«naá¹ƒ etadahosi --- ``sace kho upÄ• li lekhaá¹ƒ sikkheyya, evaá¹ƒ
accayena sukhaÃ±ca jÄ«veyya, na ca kilameyyÄ• â€™â€™ ti. atha kho upÄ• lissa mÄ• tÄ•
``sace kho upÄ• li lekhaá¹ƒ sikkhissati, aá¹…guliyo \Ee IV 129/ dukkhÄ• bhavissanti. sace k
gaá¹‡anaá¹ƒ sikkheyya, evaá¹ƒ kho upÄ• li amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyya na
atha kho upÄ• lissa mÄ• tÄ• pitÅ«naá¹ƒ etadahosi --- ``sace kho upÄ• li gaá¹‡anaá¹ƒ sikkhi
bhavissati. sace kho upÄ• li rÅ«paá¹ƒ sikkheyya, evaá¹ƒ kho upÄ• li amhÄ• kaá¹ƒ accayena
kilameyyÄ• â€™â€™ ti. atha kho upÄ• lissa mÄ• tÄ• pitÅ«naá¹ƒ etadahosi --- ``sace kho up
akkhÄ«ni dukkhÄ• bhavissanti. ime kho samaá¹‡Ä• sakyaputtiyÄ• sukhasÄ«lÄ• sukhasa
bhuÃ±jitvÄ• nivÄ• tesu sayanesu \Se II 422/ sayanti. sace kho upÄ• li samaá¹‡esu sakyapu
evaá¹ƒ kho upÄ• li amhÄ• kaá¹ƒ accayena sukhaÃ±ca jÄ«veyya, na ca kilameyyÄ• â€™â€™

assosi kho upÄ• lidÄ• rako mÄ• tÄ• pitÅ«naá¹ƒ imaá¹ƒ kathÄ• sallÄ• paá¹ƒ. atha kho upÄ•
tenupasaá¹…kami; upasaá¹…kamitvÄ• te dÄ• rake etadavoca --- ``etha mayaá¹ƒ, ayyÄ• , s
pabbajissÄ• mÄ• â€™â€™ ti. ``sace kho tvaá¹ƒ, ayya, pabbajissasi, evaá¹ƒ mayampi pabba
kho te dÄ• rakÄ• ekamekassa mÄ• tÄ• pitaro upasaá¹…kamitvÄ• etadavocuá¹ƒ --- ``anujÄ
anagÄ• riyaá¹ƒ pabbajjÄ• yÄ• â€™â€™ ti. atha kho tesaá¹ƒ dÄ• rakÄ• naá¹ƒ mÄ• tÄ• pitaro
samÄ• nacchandÄ• kalyÄ• á¹‡Ä• dhippÄ• yÄ• â€™â€™ ti anujÄ• niá¹ƒsu. te bhikkhÅ« upa
yÄ• ciá¹ƒsu. te bhikkhÅ« pabbÄ• jesuá¹ƒ upasampÄ• desuá¹ƒ. te rattiyÄ• paccÅ«sasamaya
--- ``yÄ• guá¹ƒ detha \Be 170/, bhattaá¹ƒ detha, khÄ• danÄ«yaá¹ƒ dethÄ• â€™â€™ ti. bhikk
``Ä• gametha, Ä• vuso, yÄ• va ratti vibhÄ• yati. sace yÄ• gu bhavissati, pivissatha. sace bha
bhuÃ±jissatha. sace khÄ• danÄ«yaá¹ƒ bhavissati, khÄ• dissatha. no ce bhavissati yÄ• gu v
khÄ• danÄ«yaá¹ƒ vÄ• , piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jissathÄ• â€™â€™ ti. evampi kho \Ne
vuccamÄ• nÄ• rodantiyeva --- ``yÄ• guá¹ƒ detha, bhattaá¹ƒ detha, khÄ• danÄ«yaá¹ƒ dethÄ
Å«hadantipi ummihantipi.

assosi \Se II 423/ kho bhagavÄ• rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya dÄ• raka
Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi --- ``kiá¹ƒ nu kho so, Ä• nanda, dÄ• rakasaddoâ€™
Ä• nando bhagavato etamatthaá¹ƒ Ä• rocesi. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasm
bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ \Ee IV 130
bhikkhÅ« jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• dentÄ«â€™â€™ ti? ``sa
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• jÄ• na
puggalaá¹ƒ upasampÄ• dessanti! Å«nakavÄ«sativasso, bhikkhave, puggalo akkhamo hoti s
jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ du
vacanapathÄ• naá¹ƒ uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tib

kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ anadhivÄ• sakajÄ
bhikkhave, puggalo khamo hoti sÄ«tassa uá¹‡hassa ... pe ... pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ•
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
uddiseyyÄ• tha ---

<403> __ ``yo pana bhikkhu jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• deyya
anupasampanno_ \Se II 424/, __te ca bhikkhÅ« gÄ• rayhÄ• , idaá¹ƒ tasmiá¹ƒ pÄ• cittiyaâ€™

<404> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• r

__Å«navÄ«sativasso_ \Be 171/ nÄ• ma appattavÄ«sativasso.

``upasampÄ• dessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariyaá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«v
vÄ• sammannati {sammanati (Katthaci) }, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. d
dukkaá¹-Ä• . kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yassa Ä• patti pÄ• cittiyassa. gaá¹‡assa
dukkaá¹-assa.

<405> Å«navÄ«sativasse \Ne 175/ Å«navÄ«sativassasaÃ±Ã±Ä« upasampÄ• deti, Ä• patti p
Å«navÄ«sativasse vematiko upasampÄ• deti, Ä• patti dukkaá¹-assa. Å«navÄ«sativasse
paripuá¹‡á¹‡avÄ«sativassasaÃ±Ã±Ä« upasampÄ• deti, anÄ• patti. paripuá¹‡á¹‡avÄ«sativas
Å«navÄ«sativassasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. paripuá¹‡á¹‡avÄ«sativasse vematiko,
paripuá¹‡á¹‡avÄ«sativasse paripuá¹‡á¹‡avÄ«sativassasaÃ±Ã±Ä«, anÄ• patti.

<406> anÄ• patti Å«navÄ«sativassaá¹ƒ paripuá¹‡á¹‡avÄ«sativassasaÃ±Ã±Ä« upasampÄ• d
paripuá¹‡á¹‡avÄ«sativassaá¹ƒ paripuá¹‡á¹‡avÄ«sativassasaÃ±Ã±Ä« upasampÄ• deti, umm

Å«navÄ«sativassasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. theyyasatthasikkhÄ• padaá¹ƒ

<407> tena \Se II 425/ \Ee IV 131/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jet
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro sattho rÄ• jagahÄ
hoti. aÃ±Ã±ataro bhikkhu te manusse etadavoca --- ``ahampÄ• yasmantehi saddhiá¹ƒ gamis
``mayaá¹ƒ kho, bhante, suá¹…kaá¹ƒ pariharissÄ• mÄ• â€™â€™ ti. ``pajÄ• nÄ• thÄ• vusoâ€

kammiyÄ• {kammikÄ• (Ce Se) } --- ``sattho kira suá¹…kaá¹ƒ pariharissatÄ«â€™â€™ ti. te
pariyuá¹-á¹-hiá¹ƒsu. atha kho te kammikÄ• taá¹ƒ satthaá¹ƒ gahetvÄ• acchinditvÄ• taá¹ƒ bh
--- ``kissa tvaá¹ƒ, bhante, jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ gacchasÄ«â€™â€™ ti? palib
atha kho so bhikkhu sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ \Be 172/ Ä• rocesi
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu jÄ• n
saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjissatÄ«â€™â€™ ti ... pe ... sacc
bhikkhu, jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-i
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, mogh
theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjissasi! netaá¹ƒ,
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<408> __ ``yo_ \Ne 176/ __pana bhikkhu jÄ• naá¹ƒ theyyasatthena_ \Se II 426/ __saddhiá¹ƒ
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjeyya, antamaso gÄ• mantarampi, pÄ• cittiyaâ€™â€™ _nti

<409> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• n

__theyyasattho_ nÄ• ma corÄ• katakammÄ• vÄ• honti akatakammÄ• vÄ• , rÄ• jÄ• naá¹ƒ
suá¹…kaá¹ƒ vÄ• pariharanti.

__saddhi_nti ekato.

__saá¹ƒvidhÄ• yÄ• _ti --- ``gacchÄ• mÄ• vuso, gacchÄ• ma bhante; gacchÄ• ma bhante, ga
vÄ• pare vÄ• gacchÄ• mÄ• â€™â€™ ti saá¹ƒvidahati, Ä• patti dukkaá¹-assa.

__antamaso gÄ• mantarampÄ«_ti kukkuá¹-asampÄ• te gÄ• me gÄ• mantare gÄ• mantare Ä
araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassa.

<410> theyyasatthe \Ee IV 132/ theyyasatthasaÃ±Ã±Ä« saá¹ƒvidhÄ• ya ekaddhÄ• namagga
gÄ• mantarampi, Ä• patti pÄ• cittiyassa. theyyasatthe vematiko saá¹ƒvidhÄ• ya ekaddhÄ• n
antamaso gÄ• mantarampi, Ä• patti dukkaá¹-assa. theyyasatthe atheyyasatthasaÃ±Ã±Ä« sa
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjati, antamaso gÄ• mantarampi, anÄ• patti. bhikkhu saá¹ƒv
saá¹ƒvidahanti, Ä• patti \Be 173/ dukkaá¹-assa. atheyyasatthe theyyasatthasaÃ±Ã±Ä«, Ä• p
atheyyasatthe vematiko, Ä• patti dukkaá¹-assa. atheyyasatthe atheyyasatthasaÃ±Ã±Ä« \Se

<411> anÄ• patti asaá¹ƒvidahitvÄ• gacchati, manussÄ• saá¹ƒvidahanti bhikkhu na saá¹ƒvi

gacchati, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

theyyasatthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ

<412> tena \Se II 428/ \Ne 177/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro bhikkhu kosalesu
gacchanto aÃ±Ã±atarena gÄ• madvÄ• rena atikkamati. aÃ±Ã±atarÄ• itthÄ« sÄ• mikena sa
nikkhamitvÄ• taá¹ƒ bhikkhuá¹ƒ passitvÄ• etadavoca --- ``kahaá¹ƒ, bhante, ayyo gamissatÄ
``sÄ• vatthiá¹ƒ kho ahaá¹ƒ, bhagini, gamissÄ• mÄ«â€™â€™ ti. ``ahaá¹ƒ ayyena saddhiá¹ƒ
``eyyÄ• si, bhaginÄ«â€™â€™ ti. atha kho tassÄ• itthiyÄ• sÄ• miko gÄ• mato nikkhamitvÄ•
``apÄ• yyo {apayyÄ• (Ce Se) } evarÅ«piá¹ƒ itthiá¹ƒ passeyyÄ• thÄ• â€™â€™ ti? ``esÄ• yy
gacchatÄ«â€™â€™ ti. atha kho so puriso anubandhitvÄ• taá¹ƒ bhikkhuá¹ƒ gahetvÄ• Ä• k
so bhikkhu aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le padhÅ«pento nisÄ«di. atha kho sÄ• itthÄ« taá
``nÄ• yyo so bhikkhu maá¹ƒ nippÄ• tesi; apica, ahameva tena bhikkhunÄ• saddhiá¹ƒ gacch
gaccha, naá¹ƒ khamÄ• pehÄ«â€™â€™ ti. atha kho so puriso taá¹ƒ bhikkhuá¹ƒ khamÄ• pes
sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ..
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ
paá¹-ipajjissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, mÄ• tugÄ• mena \Se II 4
133/ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjasÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, moghapurisa, mÄ• tugÄ• mena \Be 174/ sadd
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjissasi! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pas
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ, uddiseyyÄ• tha ---

<413> __ ``yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namagg
gÄ• mantarampi, pÄ• cittiyaâ€™â€™ _nti.

<414> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__mÄ• tugÄ• mo_ nÄ• ma manussitthÄ«, na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• viÃ±
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituá¹ƒ.

__saddhi_nti \Ne 178/ ekato.

__saá¹ƒvidhÄ• yÄ• _ti --- ``gacchÄ• ma bhagini, gacchÄ• mÄ• yya, gacchÄ• mÄ• yya, gacc
vÄ• pare vÄ• gacchÄ• mÄ• â€™â€™ ti saá¹ƒvidahati, Ä• patti dukkaá¹-assa.

__antamaso gÄ• mantarampÄ«_ti kukkuá¹-asampÄ• te gÄ• me gÄ• mantare gÄ• mantare Ä
araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassa.

<415> mÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä« saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá
Ä• patti pÄ• cittiyassa. mÄ• tugÄ• me vematiko saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá
gÄ• mantarampi, Ä• patti pÄ• cittiyassa. mÄ• tugÄ• me amÄ• tugÄ• masaÃ±Ã±Ä« saá¹ƒvid
ekaddhÄ• namaggaá¹ƒ paá¹-ipajjati, antamaso gÄ• mantarampi, Ä• patti pÄ• cittiyassa.

bhikkhu saá¹ƒvidahati mÄ• tugÄ• mo na saá¹ƒvidahati, Ä• patti dukkaá¹-assa. yakkhiyÄ• vÄ
vÄ• tiracchÄ• nagatamanussaviggahitthiyÄ• vÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• nam
antamaso gÄ• mantarampi, Ä• patti dukkaá¹-assa. amÄ• tugÄ• me mÄ• tugÄ• masaÃ±Ã±Ä
amÄ• tugÄ• me vematiko, Ä• patti dukkaá¹-assa. amÄ• tugÄ• me amÄ• tugÄ• masaÃ±Ã±Ä

<416> anÄ• patti \Be 175/ asaá¹ƒvidahitvÄ• gacchati, mÄ• tugÄ• mo saá¹ƒvidahati bhikkhu
visaá¹…ketena gacchati, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

saá¹ƒvidhÄ• nasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. ariá¹-á¹-hasikkhÄ• padaá¹ƒ

<417> {idaá¹ƒ vatthu Vin II 65; MN I 234} tena \Se II 431/ samayena buddho bhagavÄ• sÄ•
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena ariá¹-á¹-hassa nÄ• m
gaddhabÄ• dhipubbassa \Ee IV 134/ {gandhabÄ• dhipubbassa (Se Katthaci) } evarÅ«paá¹ƒ
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• j
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€
sambahulÄ• bhikkhÅ« \Ne 179/ --- ``ariá¹-á¹-hassa kira nÄ• ma bhikkhuno gaddhabÄ• dhip
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desita
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
bhikkhÅ« yena ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo tenupasaá¹…kamiá¹ƒsu; upasaá¹…
bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ etadavocuá¹ƒ --- ``saccaá¹ƒ kira te, Ä• vuso ariá¹-á¹-ha
pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desita
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
ahaá¹ƒ, Ä• vuso, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi --- `yathÄ• yeme antarÄ
bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti.

``mÄ• , Ä• vuso ariá¹-á¹-ha, evaá¹ƒ avaca. mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi. na hi sÄ• d
abbhakkhÄ• naá¹ƒ {abbhÄ• cikkhanaá¹ƒ (itipi) }. na hi bhagavÄ• evaá¹ƒ vadeyya \Se II 432

ariá¹-á¹-ha, antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• . alaÃ±ca pana te p
appassÄ• dÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«nav
aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ•
maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... pe ... tiá¹‡ukkÅ«pamÄ• kÄ• mÄ• v
aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... supinakÅ«pamÄ• kÄ• mÄ• v
kÄ• mÄ• vuttÄ• bhagavatÄ• ... rukkhaphalÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... asis
bhagavatÄ• ... sattisÅ«lÅ«pamÄ• kÄ• mÄ• vuttÄ• bhagavatÄ• ... sappasirÅ«pamÄ• kÄ•
bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyoâ€™â€™ ti.

evampi kho ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo tehi bhikkhÅ«hi vuccamÄ• no tatheva
diá¹-á¹-higataá¹ƒ thÄ• masÄ• parÄ• mÄ• sÄ• abhinivissa voharati --- ``evaá¹ƒbyÄ• kho aha
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, --- `yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bh
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti. yato ca kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu ariá¹
gaddhabÄ• dhipubbaá¹ƒ etasmÄ• pÄ• pakÄ• diá¹-á¹-higatÄ• vivecetuá¹ƒ, atha kho te bhik
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha \
etasmiá¹ƒ nidÄ• ne \Ee IV 135/ etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…ghaá¹ƒ sannipÄ• tÄ• p
bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira te, ariá¹-á¹-ha, evarÅ«p
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€
``evaá¹ƒbyÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi --- `yat
dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti

kassa nu kho nÄ• ma tvaá¹ƒ, moghapurisa, mayÄ• evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ
anekapariyÄ• yena antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• . alaÃ±ca pana te paá¹-
appassÄ• dÄ• kÄ• mÄ• vuttÄ• mayÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo etth
kÄ• mÄ• vuttÄ• mayÄ• ... pe ... maá¹ƒsapesÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... tiá¹‡uk
... aá¹…gÄ• rakÄ• sÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... supinakÅ«pamÄ• kÄ• mÄ• vutt
vuttÄ• mayÄ• ... rukkhaphalÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... asisÅ«nÅ«pamÄ• kÄ•
sattisÅ«lÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... sappasirÅ«pamÄ• kÄ• mÄ• \Be 177/ vuttÄ
bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. atha ca pana tvaá¹ƒ, moghapurisa, attanÄ• du
ceva abbhÄ• cikkhasi, attÄ• naÃ±ca khaá¹‡asi, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavasi. taÃ±hi te
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<418> __ ``yo pana bhikkhu evaá¹ƒ vadeyya --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ des
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
bhikkhÅ«hi evamassa vacanÄ«yo --- `mÄ• yasmÄ• evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abb
bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyya, anekapariyÄ• yenÄ• vuso,

antarÄ• yikÄ• vuttÄ• bhagavatÄ• , alaÃ±ca pana te paá¹-isevato antarÄ• yÄ• yÄ• â€™ ti. e
(Katthaci) } so bhikkhu bhikkhÅ«hi vuccamÄ• no tatheva paggaá¹‡heyya, so bhikkhu bhikkh
samanubhÄ• sitabbo tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±ce samanubhÄ• siyamÄ• no
iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjeyya, pÄ• cittiyaâ€™â€™ _nti.

<419> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__evaá¹ƒ vadeyyÄ• _ti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi,
dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti.

__so_ \Ne 181/ __bhikkhÅ«_ti yo so evaá¹ƒvÄ• dÄ« bhikkhu.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi \Se II 435/ bhikkhÅ«hi. ye passanti ye suá¹‡anti tehi vattabbo -
evaá¹ƒ avaca, mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• na
vadeyya, anekapariyÄ• yenÄ• vuso antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagav
paá¹-isevato antarÄ• yÄ• yÄ• â€™â€™ ti. dutiyampi vattabbo. tatiyampi vattabbo. sace paá
136/, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sutvÄ• na vadanti, Ä
dukkaá¹-assa. so bhikkhu __saá¹…ghamajjhampi_ \Be 178/ Ä• kaá¸• á¸• hitvÄ• vattabbo --
mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhag
anekapariyÄ• yenÄ• vuso antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• . ala
antarÄ• yÄ• yÄ• â€™â€™ ti. dutiyampi vattabbo. tatiyampi vattabbo. sace paá¹-inissajjati, ic
ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. so bhikkhu samanubhÄ• sitabbo. evaÃ±ca pana, b
samanubhÄ• sitabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<420> ``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• massa bhikkhuno evarÅ«paá¹ƒ pÄ• p
uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yen
bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™ ti. so taá¹ƒ diá¹-á¹-hiá¹ƒ na pa
II 436/ saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• se
paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• massa bhikkhuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ
uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yen
bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™ ti. so taá¹ƒ diá¹-á¹-hiá¹ƒ na pa
itthannÄ• maá¹ƒ bhikkhuá¹ƒ samanubhÄ• sati tassÄ• diá¹-á¹-hiyÄ• paá¹-inissaggÄ• ya. yas
itthannÄ• massa bhikkhuno samanubhÄ• sanÄ• , tassÄ• diá¹-á¹-hiyÄ• paá¹-inissaggÄ• ya,
nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi --- ``suá¹‡Ä• t
saá¹…gho. itthannÄ• massa bhikkhuno evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppann
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi yathÄ• yeme antarÄ• yikÄ• dhammÄ• v
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™ ti \Ne 182/. so taá¹ƒ diá¹-á¹-hiá¹ƒ na paá¹-inissajjati. saá¹…g
bhikkhuá¹ƒ samanubhÄ• sati tassÄ• diá¹-á¹-hiyÄ• paá¹-inissaggÄ• ya. yassÄ• yasmato kha
bhikkhuno samanubhÄ• sanÄ• , tassÄ• diá¹-á¹-hiyÄ• paá¹-inissaggÄ• ya, so tuá¹‡hassa; y
bhÄ• seyya.

``samanubhaá¹-á¹-ho \Be 179/ saá¹…ghena itthannÄ• mo bhikkhu, tassÄ• diá¹-á¹-hiyÄ• pa
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ã±attiyÄ• \Se II 437/ dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi dukkaá¹-Ä• . kammavÄ• cÄ•
pÄ• cittiyassa.

<421> dhammakamme dhammakammasaÃ±Ã±Ä« na paá¹-inissajjati, Ä• patti pÄ• cittiyassa
paá¹-inissajjati, Ä• patti pÄ• cittiyassa dhammakamme adhammakammasaÃ±Ã±Ä« na paá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<422> anÄ• patti asamanubhÄ• santassa, paá¹-inissajjantassa, ummattakassÄ• ti.

ariá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. ukkhittasambhogasikkhÄ• padaá¹ƒ

<423> tena \Se II 438/ \Ee IV 137/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jet
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« jÄ• n
ariá¹-á¹-hena bhikkhunÄ• {bhikkhunÄ• gaddhabÄ• dhipubbena (?) } akaá¹-Ä• nudhammen
appaá¹-inissaá¹-á¹-hena saddhiá¹ƒ sambhuÃ±jantipi saá¹ƒvasantipi sahÄ• pi seyyaá¹ƒ kapp
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ• ma chabbaggiyÄ•
tathÄ• vÄ• dinÄ• ariá¹-á¹-hena bhikkhunÄ• {bhikkhunÄ• gaddhabÄ• dhipubbena (?) } aka
diá¹-á¹-hiá¹ƒ appaá¹-inissaá¹-á¹-hena saddhiá¹ƒ sambhuÃ±jissantipi saá¹ƒvasissantipi sahÄ
kappessantÄ«ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, jÄ• naá¹ƒ tathÄ• vÄ• dinÄ• ariá¹-á
{bhikkhunÄ• gaddhabÄ• dhipubbena (?) } akaá¹-Ä• nudhammena \Ne 183/ taá¹ƒ diá¹-á¹-hi
saddhiá¹ƒ sambhuÃ±jathÄ• pi saá¹ƒvasathÄ• pi sahÄ• pi seyyaá¹ƒ kappethÄ• ti? ``saccaá¹ƒ
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , jÄ• naá¹ƒ tat

bhikkhunÄ• {bhikkhunÄ• gaddhabÄ• dhipubbane (?) } akaá¹-Ä• nudhammena taá¹ƒ diá¹-á
appaá¹-inissaá¹-á¹-hena saddhiá¹ƒ sambhuÃ±jissathÄ• pi saá¹ƒvasissathÄ• pi sahÄ• pi sey
netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhik
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<424> __ ``yo_ \Be 180/ __pana bhikkhu jÄ• naá¹ƒ tathÄ• vÄ• dinÄ• bhikkhunÄ• akaá¹-Ä•
diá¹-á¹-hiá¹ƒ appaá¹-inissaá¹-á¹-hena saddhiá¹ƒ sambhuÃ±jeyya vÄ• saá¹ƒvaseyya vÄ• sa
439/ __kappeyya, pÄ• cittiyaâ€™â€™ _nti.

<425> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• r

__tathÄ• vÄ• dinÄ• _ti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi,
dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti evaá

__akaá¹-Ä• nudhammo_ nÄ• ma ukkhitto anosÄ• rito.

__taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissaá¹-á¹-hena saddhi_nti etaá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissaá
saddhiá¹ƒ.

__sambhuÃ±jeyya vÄ• _ti sambhogo nÄ• ma dve sambhogÄ• --- Ä• misasambhogo ca dha
nÄ• ma Ä• misaá¹ƒ deti vÄ• paá¹-iggaá¹‡hÄ• ti vÄ• , Ä• patti pÄ• cittiyassa. __dhammasan
uddisÄ• peti vÄ• , padena uddisati vÄ• uddisÄ• peti vÄ• , pade pade Ä• patti pÄ• cittiyassa
uddisÄ• peti vÄ• , akkharakkharÄ• ya Ä• patti pÄ• cittiyassa.

__saá¹ƒvaseyya_ \Ee IV 138/ __vÄ• _ti ukkhittakena saddhiá¹ƒ uposathaá¹ƒ vÄ• pavÄ• raá
saá¹…ghakammaá¹ƒ vÄ• karoti, Ä• patti pÄ• cittiyassa.

__saha_ \Ne 184/ __vÄ• seyyaá¹ƒ kappeyyÄ• _ti ekacchanne ukkhittake nipanne bhikkhu n
pÄ• cittiyassa. bhikkhu nipanne ukkhittako nipajjati, Ä• patti pÄ• cittiyassa. ubho vÄ• nipajja
pÄ• cittiyassa. uá¹-á¹-hahitvÄ• punappunaá¹ƒ nipajjanti, Ä• patti pÄ• cittiyassa.

<426> ukkhittake \Se II 440/ ukkhittakasaÃ±Ã±Ä« sambhuÃ±jati vÄ• saá¹ƒvasati vÄ• saha
Ä• patti pÄ• cittiyassa. ukkhittake vematiko sambhuÃ±jati vÄ• saá¹ƒvasati vÄ• saha vÄ• s
dukkaá¹-assa. ukkhittake anukkhittakasaÃ±Ã±Ä« sambhuÃ±jati vÄ• saá¹ƒvasati vÄ• saha
anÄ• patti \Be 181/. anukkhittake ukkhittakasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. anukkhittake

dukkaá¹-assa. anukkhittake anukkhittakasaÃ±Ã±Ä«, anÄ• patti.

<427> anÄ• patti anukkhittoti jÄ• nÄ• ti, ukkhitto osÄ• ritoti jÄ• nÄ• ti, ukkhitto taá¹ƒ diá¹-á¹-
paá¹-inissaá¹-á¹-hoti jÄ• nÄ• ti, ummattakassa, Ä• dikammikassÄ• ti.

ukkhittasambhogasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. kaá¹‡á¹-akasikkhÄ• padaá¹ƒ

<428> tena \Se II 441/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena kaá¹‡á¹-akassa {kaá¹‡á¸• akassa (Se Katthaci) } nÄ•
evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti --- ``tathÄ• haá¹ƒ bhagavatÄ•
Ä• jÄ• nÄ• mi, yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato
ti. assosuá¹ƒ kho sambahulÄ• bhikkhÅ« kaá¹‡á¹-akassa nÄ• ma kira samaá¹‡uddesassa e
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• n
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â
yena kaá¹‡á¹-ako samaá¹‡uddeso tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• kaá¹‡á¹-ak
etadavocuá¹ƒ --- ``saccaá¹ƒ kira te, Ä• vuso kaá¹‡á¹-aka, evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-
--- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yeâ€™ me anta
bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti? ``evaá¹ƒbyÄ• kho
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi --- `yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bha
nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti.

mÄ• \Ne 185/, Ä• vuso kaá¹‡á¹-aka, evaá¹ƒ avaca. mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi. na
abbhakkhÄ• naá¹ƒ. na hi bhagavÄ• evaá¹ƒ vadeyya. anekapariyÄ• yena, Ä• vuso kaá¹‡á¹-
dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• . alaÃ±ca \Be 182/ pana te paá¹-isevato antar
vuttÄ• bhagavatÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo ... pe ... eva
samaá¹‡uddeso tehi bhikkhÅ«hi vuccamÄ• no tatheva taá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ
abhinivissa voharati --- ``evaá¹ƒbyÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•

yato ca kho te bhikkhÅ« nÄ• sakkhiá¹ƒsu kaá¹‡á¹-akaá¹ƒ samaá¹‡uddesaá¹ƒ etasmÄ• pÄ•
vivecetuá¹ƒ, atha kho te bhikkhÅ« yena bhagavÄ• tenupasaá¹…kamiá¹ƒsu; upasaá¹…kami
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…
kaá¹‡á¹-akaá¹ƒ samaá¹‡uddesaá¹ƒ paá¹-ipucchi --- ``saccaá¹ƒ kira te, kaá¹‡á¹-aka, evarÅ«
diá¹-á¹-higataá¹ƒ uppannaá¹ƒ --- `tathÄ• haá¹ƒ bhagavatÄ• \Se II 443/ dhammaá¹ƒ desitaá
yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ•
``evaá¹ƒbyÄ• kho ahaá¹ƒ, bhante, bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi --- `yat

dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ â€™ ti

``kassa nu kho nÄ• ma tvaá¹ƒ, moghapurisa, mayÄ• evaá¹ƒ dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• n
moghapurisa, anekapariyÄ• yena antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• , alaÃ±ca
antarÄ• yÄ• ya? appassÄ• dÄ• kÄ• mÄ• vuttÄ• mayÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• ,
aá¹-á¹-hikaá¹…kalÅ«pamÄ• kÄ• mÄ• vuttÄ• mayÄ• ... pe ... sappasirÅ«pamÄ• kÄ• mÄ•
bahupÄ• yÄ• sÄ• , Ä• dÄ«navo ettha bhiyyo. atha ca pana tvaá¹ƒ, moghapurisa, attanÄ• du
abbhÄ• cikkhasi attÄ• naÃ±ca khaá¹‡asi bahuÃ±ca apuÃ±Ã±aá¹ƒ pasavasi. taÃ±hi te, mogh
dÄ«gharattaá¹ƒ ahitÄ• ya dukkhÄ• ya. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ
pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• yÄ• â€™â€™ ti. vigarahitvÄ• ... pe ... dha
bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, saá¹…gho kaá¹‡á¹-akaá¹ƒ samaá¹‡uddesaá¹ƒ
bhikkhave, nÄ• setabbo --- ajjatagge te, Ä• vuso kaá¹‡á¹-aka, na \Ee IV 139/ ceva so bhaga
apadisitabbo. yampi caÃ±Ã±e samaá¹‡uddesÄ• labhanti bhikkhÅ«hi saddhiá¹ƒ dirattatiratta
\Be 183/ te natthi. cara pire vinassÄ• â€™â€™ ti. atha kho saá¹…gho kaá¹‡á¹-akaá¹ƒ sama

tena \Ne 186/ kho pana samayena chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ ka
samaá¹‡uddesaá¹ƒ upalÄ• pentipi upaá¹-á¹-hÄ• pentipi sambhuÃ±jantipi sahÄ• pi seyyaá¹ƒ
appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ
tathÄ• nÄ• sitaá¹ƒ kaá¹‡á¹-akaá¹ƒ samaá¹‡uddesaá¹ƒ upalÄ• pessantipi upaá¹-á¹-hÄ• pess
sahÄ• pi seyyaá¹ƒ kappessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, jÄ• n
kaá¹‡á¹-akaá¹ƒ samaá¹‡uddesaá¹ƒ upalÄ• pethÄ• pi upaá¹-á¹-hÄ• pethÄ• pi sambhuÃ±jath
kappethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ
moghapurisÄ• , jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ kaá¹‡á¹-akaá¹ƒ samaá¹‡uddesaá¹ƒ upalÄ• pes
upaá¹-á¹-hÄ• pessathÄ• pi sambhuÃ±jissathÄ• pi sahÄ• pi seyyaá¹ƒ kappessatha \Se II 445
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<429> __ ``samaá¹‡uddesopi ce evaá¹ƒ vadeyya --- `tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ
yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• te paá¹-isevato nÄ• laá¹ƒ antar
samaá¹‡uddeso bhikkhÅ«hi evamassa vacanÄ«yo --- `mÄ• vuso samaá¹‡uddesa, evaá¹ƒ a
abbhÄ• cikkhi, na hi sÄ• dhu bhagavato abbhakkhÄ• naá¹ƒ, na hi bhagavÄ• evaá¹ƒ vadeyy
samaá¹‡uddesa, antarÄ• yikÄ• dhammÄ• antarÄ• yikÄ• vuttÄ• bhagavatÄ• . alaÃ±ca par
antarÄ• yÄ• yÄ• â€™ ti. evaÃ±ca {evaÃ±ca pana (Katthaci) } so samaá¹‡uddeso bhikkhÅ«h
paggaá¹‡heyya, so samaá¹‡uddeso bhikkhÅ«hi evamassa vacanÄ«yo --- `ajjatagge te, Ä• v
so bhagavÄ• satthÄ• apadisitabbo. yampi caÃ±Ã±e samaá¹‡uddesÄ• labhanti bhikkhÅ«hi
sahaseyyaá¹ƒ sÄ• pi te natthi. cara pire vinassÄ• â€™ ti. yo pana bhikkhu jÄ• naá¹ƒ tathÄ•
samaá¹‡uddesaá¹ƒ upalÄ• peyya vÄ• upaá¹-á¹-hÄ• peyya vÄ• sambhuÃ±jeyya vÄ• saha
pÄ• cittiyaâ€™â€™ _nti.

<430> __samaá¹‡uddeso_ nÄ• ma sÄ• maá¹‡ero vuccati.

__evaá¹ƒ_ \Be 184/ __vadeyyÄ• _ti --- ``tathÄ• haá¹ƒ bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä•
antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â

__so_ \Ee IV 140/ __samaá¹‡uddeso_ti \Se II 446/ yo so evaá¹ƒvÄ• dÄ« samaá¹‡uddeso.

__bhikkhÅ«hÄ«_ti \Ne 187/ aÃ±Ã±ehi bhikkhÅ«hi, ye passanti ye suá¹‡anti tehi vattabbo ---
samaá¹‡uddesa, evaá¹ƒ avaca. mÄ• bhagavantaá¹ƒ abbhÄ• cikkhi. na hi sÄ• dhu bhagava
bhagavÄ• evaá¹ƒ vadeyya. anekapariyÄ• yenÄ• vuso samaá¹‡uddesa, antarÄ• yikÄ• dha
bhagavatÄ• . alaÃ±ca pana te paá¹-isevato antarÄ• yÄ• yÄ• â€™â€™ ti. dutiyampi vattabb
pe ... sace paá¹-inissajjati iccetaá¹ƒ kusalaá¹ƒ, no ce paá¹-inissajjati so samaá¹‡uddeso bhi
vacanÄ«yo --- ``ajjatagge te, Ä• vuso samaá¹‡uddesa, na ceva so bhagavÄ• satthÄ• apad
samaá¹‡uddesÄ• labhanti bhikkhÅ«hi saddhiá¹ƒ dirattatirattaá¹ƒ sahaseyyaá¹ƒ sÄ• pi te na
vinassÄ• â€™â€™ ti.

__yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adhippet

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• r

__tathÄ• nÄ• sita_nti evaá¹ƒ nÄ• sitaá¹ƒ.

__samaá¹‡uddeso_ nÄ• ma sÄ• maá¹‡ero vuccati.

__upalÄ• peyya vÄ• _ti tassa pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• uddesaá¹ƒ vÄ• paripucchaá¹ƒ
Ä• patti pÄ• cittiyassa.

__upaá¹-á¹-hÄ• peyya vÄ• _ti tassa cuá¹‡á¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• dantakaá¹-á¹-haá¹ƒ
sÄ• diyati, Ä• patti pÄ• cittiyassa.

__sambhuÃ±jeyya vÄ• _ti \Se II 447/ sambhogo nÄ• ma dve sambhogÄ• --- Ä• misasambh
__Ä• misasambhogo_ nÄ• ma Ä• misaá¹ƒ deti vÄ• paá¹-iggaá¹‡hÄ• ti vÄ• , Ä• patti pÄ• cit
nÄ• ma uddisati vÄ• uddisÄ• peti vÄ• , padena uddisati vÄ• uddisÄ• peti vÄ• , pade pade
pÄ• cittiyassa. akkharÄ• ya uddisati vÄ• uddisÄ• peti vÄ• , akkharakkharÄ• ya Ä• patti pÄ•

__saha_ \Ne 188/ __vÄ• seyyaá¹ƒ kappeyyÄ• _ti ekacchanne nÄ• sitake samaá¹‡uddese n
Ä• patti pÄ• cittiyassa. bhikkhu nipanne nÄ• sitako samaá¹‡uddeso nipajjati, Ä• patti pÄ• cit
nipajjanti, Ä• patti pÄ• cittiyassa. uá¹-á¹-hahitvÄ• punappunaá¹ƒ nipajjanti, Ä• patti pÄ• citti

<431> nÄ• sitake nÄ• sitakasaÃ±Ã±Ä« upalÄ• peti vÄ• upaá¹-á¹-hÄ• peti vÄ• sambhuÃ±ja
kappeti, Ä• patti pÄ• cittiyassa. nÄ• sitake vematiko upalÄ• peti vÄ• upaá¹-á¹-hÄ• peti vÄ•
vÄ• seyyaá¹ƒ kappeti, Ä• patti dukkaá¹-assa. nÄ• sitake anÄ• sitakasaÃ±Ã±Ä« upalÄ• peti
sambhuÃ±jati vÄ• saha vÄ• seyyaá¹ƒ kappeti, anÄ• patti. anÄ• sitake nÄ• sitakasaÃ±Ã±Ä
anÄ• sitake vematiko, Ä• patti dukkaá¹-assa. anÄ• sitake anÄ• sitakasaÃ±Ã±Ä«, anÄ• patti.

<432> anÄ• patti \Se II 448/ anÄ• sitakoti jÄ• nÄ• ti, taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inissaá¹-á¹-hoti
ummattakassa, Ä• dikammikassÄ• ti.

kaá¹‡á¹-akasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

sappÄ• á¹‡akavaggo sattamo.

tassuddÄ• naá¹ƒ ---

saÃ±ciccavadhasappÄ• á¹‡aá¹ƒ, ukkoá¹-aá¹ƒ duá¹-á¹-hullachÄ• danaá¹ƒ.

Å«navÄ«sati satthaÃ±ca, saá¹ƒvidhÄ• naá¹ƒ ariá¹-á¹-hakaá¹ƒ.

ukkhittaá¹ƒ kaá¹‡á¹-akaÃ±ceva, dasa sikkhÄ• padÄ• imeti ||

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padaá¹ƒ

<433> tena \Se II 449/ \Ee IV 141/ \Ne 189/ samayena buddho bhagavÄ• kosambiyaá¹ƒ vih
kho pana samayena Ä• yasmÄ• channo anÄ• cÄ• raá¹ƒ \Be 186/ Ä• carati. bhikkhÅ« evam
evarÅ«paá¹ƒ akÄ• si. netaá¹ƒ kappatÄ«â€™â€™ ti. so evaá¹ƒ vadeti --- ``na tÄ• vÄ• haá¹ƒ,
sikkhÄ• pade sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ par
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä•
bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no evaá¹ƒ vakkhati --- na tÄ• vÄ• haá¹ƒ, Ä• vuso,
sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paripucchÄ• mÄ«
saccaá¹ƒ kira tvaá¹ƒ, channa, bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no evaá¹ƒ vadesi --
Ä• vuso, etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ
paripucchÄ• mÄ«â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ
tvaá¹ƒ, moghapurisa, bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no evaá¹ƒ vakkhasi --- ``na
etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadh

ti. netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhi
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<434> __ ``yo pana bhikkhu bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no evaá¹ƒ vadeyya \S
tÄ• vÄ• haá¹ƒ, Ä• vuso, etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkh
paripucchÄ• mÄ«â€™ ti, pÄ• cittiyaá¹ƒ. sikkhamÄ• nena, bhikkhave, bhikkhunÄ• aÃ±Ã±Ä•
paripaÃ±hitabbaá¹ƒ. ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ _ti.

<435> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__bhikkhÅ«hÄ«_ti aÃ±Ã±ehi bhikkhÅ«hi.

__sahadhammikaá¹ƒ_ \Ne 190/ nÄ• ma yaá¹ƒ bhagavatÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ
tena vuccamÄ• no evaá¹ƒ vadeti {vadeyya (Katthaci) } --- ``na tÄ• vÄ• haá¹ƒ, Ä• vuso, etasm
sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paripucchÄ• mÄ«
potthake na dissanti}. paá¹‡á¸• itaá¹ƒ byattaá¹ƒ {imÄ• ni padÄ• ni Se potthake na dissanti} n
bahussutaá¹ƒ dhammakathikaá¹ƒ paripucchÄ• mÄ«ti bhaá¹‡ati, Ä• patti pÄ• cittiyassa.

<436> upasampanne \Be 187/ upasampannasaÃ±Ã±Ä« evaá¹ƒ vadeti, Ä• patti pÄ• cittiyass
evaá¹ƒ vadeti, Ä• patti pÄ• cittiyassa. upasampanne anupasampannasaÃ±Ã±Ä« \Ee IV 142
pÄ• cittiyassa.

apaÃ±Ã±attena vuccamÄ• no --- ``idaá¹ƒ na sallekhÄ• ya na dhutatthÄ• ya na pÄ• sÄ• dika
vÄ«riyÄ• rambhÄ• ya saá¹ƒvattatÄ«â€™â€™ ti evaá¹ƒ vadeti, ``na tÄ• vÄ• haá¹ƒ, Ä• vuso,
sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paá¹‡á¸• itaá¹ƒ m
dhammakathikaá¹ƒ paripucchÄ• mÄ«â€™â€™ ti bhaá¹‡ati, Ä• patti dukkaá¹-assa.

anupasampannena paÃ±Ã±attena vÄ• apaÃ±Ã±attena vÄ• vuccamÄ• no \Se II 451/ --- ``id
dhutatthÄ• ya na pÄ• sÄ• dikatÄ• ya na apacayÄ• ya na vÄ«riyÄ• rambhÄ• ya saá¹ƒvattatÄ
tÄ• vÄ• haá¹ƒ, Ä• vuso, etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkh
paá¹‡á¸• itaá¹ƒ medhÄ• viá¹ƒ bahussutaá¹ƒ dhammakathikaá¹ƒ paripucchÄ• mÄ«â€™â€™
dukkaá¹-assa. anupasampanne upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. anupasam
dukkaá¹-assa. anupasampanne anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

__sikkhamÄ• nenÄ• _ti sikkhitukÄ• mena.

__aÃ±Ã±Ä• tabba_nti jÄ• nitabbaá¹ƒ.

__paripucchitabba_nti ``idaá¹ƒ, bhante, kathaá¹ƒ; imassa vÄ• kvatthoâ€™â€™ ti?

__paripaÃ±hitabba_nti cintetabbaá¹ƒ tulayitabbaá¹ƒ.

__ayaá¹ƒ tattha sÄ• mÄ«cÄ«_ti ayaá¹ƒ tattha anudhammatÄ• .

<437> anÄ• patti \Ne 191/ ``jÄ• nissÄ• mi sikkhissÄ• mÄ«â€™â€™ ti bhaá¹‡ati, ummattaka

sahadhammikasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. vilekhanasikkhÄ• padaá¹ƒ

<438> tena \Se II 452/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. {idaá¹ƒ vatthu Vin II 320} tena kho pana samayena bhagavÄ• bhikkhÅ«naá¹ƒ a
vinayakathaá¹ƒ katheti, vinayassa vaá¹‡á¹‡aá¹ƒ bhÄ• sati, vinayapariyattiyÄ• \Be 188/ vaá
Ä• dissa Ä• dissa Ä• yasmato upÄ• lissa vaá¹‡á¹‡aá¹ƒ bhÄ• sati. bhikkhÅ«naá¹ƒ etadahosi
Katthaci) } --- ``bhagavÄ• kho anekapariyÄ• yena vinayakathaá¹ƒ katheti, vinayassa vaá¹‡á
vinayapariyattiyÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• dissa Ä• dissa Ä• yasmato upÄ• lissa vaá¹‡á
mayaá¹ƒ, Ä• vuso, Ä• yasmato upÄ• lissa santike vinayaá¹ƒ pariyÄ• puá¹‡Ä• mÄ• â€™â€™
ca navÄ• ca majjhimÄ• ca Ä• yasmato upÄ• lissa santike vinayaá¹ƒ pariyÄ• puá¹‡anti.

atha kho chabbaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ etadahosi \Ee IV 143/ --- ``etarahi kho, Ä• vus
therÄ• ca navÄ• ca majjhimÄ• ca Ä• yasmato upÄ• lissa santike vinayaá¹ƒ pariyÄ• puá¹‡
pakataÃ±Ã±uno bhavissanti amhe yenicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vadicchakaá¹ƒ Ä• kaá
parikaá¸• á¸• hissanti. handa mayaá¹ƒ, Ä• vuso, vinayaá¹ƒ vivaá¹‡á¹‡emÄ• â€™â€™ ti. ath
bhikkhÅ« upasaá¹…kamitvÄ• evaá¹ƒ vadanti --- ``kiá¹ƒ panimehi khuddÄ• nukhuddakehi si
uddiá¹-á¹-hehi, yÄ• vadeva kukkuccÄ• ya vihesÄ• ya vilekhÄ• ya saá¹ƒvattantÄ«â€™â€™ t
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi \Se II 453/ nÄ• ma chabbaggiyÄ•
vivaá¹‡á¹‡essantÄ«ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, vinayaá¹ƒ vivaá¹‡á¹‡ethÄ• ti
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
vivaá¹‡á¹‡essatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<439> __ ``yo pana bhikkhu pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadeyya --- `kiá¹ƒ panime
192/ sikkhÄ• padehi uddiá¹-á¹-hehi, yÄ• vadeva kukkuccÄ• ya vihesÄ• ya vilekhÄ• ya saá¹ƒ
sikkhÄ• padavivaá¹‡á¹‡ake pÄ• cittiyaâ€™â€™ _nti.

<440> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__pÄ• timokkhe uddissamÄ• ne_ti uddisante vÄ• uddisÄ• pente vÄ• sajjhÄ• yaá¹ƒ vÄ• ka

__evaá¹ƒ_ \Be 189/ __vadeyyÄ• _ti --- ``kiá¹ƒ panimehi khuddÄ• nukhuddakehi sikkhÄ• pa
yÄ• vadeva kukkuccÄ• ya vihesÄ• ya vilekhÄ• ya saá¹ƒvattantÄ«ti. ``ye imaá¹ƒ pariyÄ• puá
hoti, vihesÄ• hoti, vilekhÄ• hoti, ye imaá¹ƒ na pariyÄ• puá¹‡anti tesaá¹ƒ kukkuccaá¹ƒ na h
vilekhÄ• na hoti. anuddiá¹-á¹-haá¹ƒ idaá¹ƒ varaá¹ƒ, anuggahitaá¹ƒ idaá¹ƒ varaá¹ƒ, apariyÄ•
varaá¹ƒ, adhÄ• ritaá¹ƒ idaá¹ƒ varaá¹ƒ, vinayo vÄ• antaradhÄ• yatu, ime vÄ• bhikkhÅ« apa
ti upasampannassa vinayaá¹ƒ vivaá¹‡á¹‡eti, Ä• patti pÄ• cittiyassa.

<441> upasampanne upasampannasaÃ±Ã±Ä« vinayaá¹ƒ vivaá¹‡á¹‡eti, Ä• patti pÄ• cittiyas
vematiko vinayaá¹ƒ vivaá¹‡á¹‡eti, Ä• patti pÄ• cittiyassa. upasampanne anupasampannasa
vivaá¹‡á¹‡eti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±aá¹ƒ dhammaá¹ƒ vivaá¹‡á¹‡eti, Ä• patti dukkaá¹-assa. anupasampannassa vinayaá¹
dhammaá¹ƒ vivaá¹‡á¹‡eti, Ä• patti dukkaá¹-assa. anupasampanne upasampannasaÃ±Ã±Ä«
anupasampanne \Ee IV 144/ vematiko, Ä• patti dukkaá¹-assa. anupasampanne anupasamp
dukkaá¹-assa.

<442> anÄ• patti na vivaá¹‡á¹‡etukÄ• mo, ``iá¹…gha tvaá¹ƒ suttante vÄ• gÄ• thÄ• yo vÄ•
pariyÄ• puá¹‡assu, pacchÄ• vinayaá¹ƒ pariyÄ• puá¹‡issasÄ«â€™â€™ ti bhaá¹‡ati, ummat

vilekhanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. mohanasikkhÄ• padaá¹ƒ

<443> tena \Se II 455/ \Ne 193/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« anÄ
``aÃ±Ã±Ä• á¹‡akena Ä• pannÄ• ti jÄ• nantÅ«â€™â€™ ti pÄ• timokkhe uddissamÄ• ne eva
mayaá¹ƒ jÄ• nÄ• ma, ayampi kira dhammo suttÄ• gato suttapariyÄ• panno anvaddhamÄ• s
ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ•
bhikkhÅ« pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vakkhanti --- idÄ• neva kho mayaá¹ƒ jÄ• nÄ
dhammo suttÄ• gato suttapariyÄ• panno anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchatÄ«â€™
tumhe, bhikkhave, pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadetha --- ``idÄ• neva kho mayaá¹
dhammo suttÄ• gato suttapariyÄ• panno anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchatÄ«â€™
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh

uddissamÄ• ne evaá¹ƒ vakkhatha --- ``idÄ• neva kho mayaá¹ƒ jÄ• nÄ• ma, ayampi kira dha
suttapariyÄ• panno anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchatÄ«â€™â€™ ti! netaá¹ƒ, mo
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<444> __ ``yo pana bhikkhu anvaddhamÄ• saá¹ƒ_ \Se II 456/ __pÄ• timokkhe uddissamÄ•
`idÄ• neva kho ahaá¹ƒ jÄ• nÄ• mi, ayampi kira dhammo suttÄ• gato suttapariyÄ• panno an
Ä• gacchatÄ«â€™ ti. taÃ±ce bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« jÄ• neyyuá¹ƒ nisinnapubbaá¹ƒ i
dvattikkhattuá¹ƒ pÄ• timokkhe uddissamÄ• ne, ko pana vÄ• do bhiyyo {bhiyyoti (Se) }, na ca
aÃ±Ã±Ä• á¹‡akena mutti atthi, yaÃ±ca tattha Ä• pattiá¹ƒ Ä• panno taÃ±ca yathÄ• dhammo
moho Ä• ropetabbo --- `tassa te, Ä• vuso, alÄ• bhÄ• , tassa te dulladdhaá¹ƒ, yaá¹ƒ tvaá¹ƒ p
na sÄ• dhukaá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• {aá¹-á¹-hikatvÄ• (Se Katthaci) } manasi karosÄ«â€™
mohanake pÄ• cittiyaâ€™â€™ _nti.

<445> __yo_ \Ee IV 145/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ im
adhippeto bhikkhÅ«ti.

__anvaddhamÄ• sa_nti anuposathikaá¹ƒ.

__pÄ• timokkhe uddissamÄ• ne_ti uddisante.

__evaá¹ƒ_ \Ne 194/ __vadeyyÄ• _ti anÄ• cÄ• raá¹ƒ Ä• caritvÄ• --- ``aÃ±Ã±Ä• á¹‡akena Ä•
pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadeti --- ``idÄ• neva kho ahaá¹ƒ jÄ• nÄ• mi, ayampi k
suttapariyÄ• panno anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchatÄ«â€™â€™ ti, Ä• patti dukk

taÃ±ce \Be 191/ mohetukÄ• maá¹ƒ bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« jÄ• neyyuá¹ƒ nisinnapubb
dvattikkhattuá¹ƒ pÄ• timokkhe uddissamÄ• ne, ko \Se II 457/ pana vÄ• do bhiyyo, na ca tas
aÃ±Ã±Ä• á¹‡akena mutti atthi, yaÃ±ca tattha Ä• pattiá¹ƒ Ä• panno, taÃ±ca yathÄ• dhammo
moho Ä• ropetabbo. evaÃ±ca pana, bhikkhave, Ä• ropetabbo. byattena bhikkhunÄ• paá¹-ib
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<446> ``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu pÄ• timokkhe udd
aá¹-á¹-hiá¹ƒ katvÄ• manasi karoti. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• m
Ä• ropeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. ayaá¹ƒ itthannÄ• mo bhikkhu pÄ• timokkhe uddissam
aá¹-á¹-hiá¹ƒ katvÄ• manasi karoti. saá¹…gho itthannÄ• massa bhikkhuno mohaá¹ƒ Ä• rope
itthannÄ• massa bhikkhuno mohassa Ä• ropanÄ• , so tuá¹‡hassa; yassa nakkhamati, so bh

``Ä• ropito saá¹…ghena itthannÄ• massa bhikkhuno moho. khamati saá¹…ghassa, tasmÄ• dhÄ• rayÄ• mÄ«â€™â€™ ti.

anÄ• ropite mohe moheti, Ä• patti dukkaá¹-assa. Ä• ropite mohe moheti, Ä• patti pÄ• cittiyas

<447> dhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti pÄ• cittiyassa. dhammakamme dhammakamme adhammakammasaÃ±Ã±Ä« moheti, Ä• patti pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. adhammakamme vem dukkaá¹-assa. adhammakamme adhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<448> anÄ• patti \Ne 195/ na vitthÄ• rena sutaá¹ƒ hoti, Å«nakadvattikkhattuá¹ƒ vitthÄ• rena mohetukÄ• massa, ummattakassa, Ä• dikammikassÄ• ti.

mohanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. pahÄ• rasikkhÄ• padaá¹ƒ

<449> tena \Se II 459/ \Be 192/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena \Ee IV 146/ chabbaggiyÄ• bh sattarasavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pahÄ• raá¹ƒ denti. te rodanti. bhikkhÅ« evamÄ• ha Ä• vuso, rodathÄ• â€™â€™ ti? ``ime, Ä• vuso, chabbaggiyÄ• bhikkhÅ« kupitÄ• anattaman dentÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi -- chabbaggiyÄ• bhikkhÅ« kupitÄ• anattamanÄ• bhikkhÅ«naá¹ƒ pahÄ• raá¹ƒ dassantÄ«â€™ tumhe, bhikkhave, kupitÄ• anattamanÄ• bhikkhÅ«naá¹ƒ pahÄ• raá¹ƒ dethÄ• ti? ``saccaá¹ƒ vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , kupitÄ• anat pahÄ• raá¹ƒ dassatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<450> __ ``yo pana bhikkhu bhikkhussa kupito anattamano pahÄ• raá¹ƒ dadeyya, pÄ• cittiy

<451> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a bhikkhÅ«ti.

__bhikkhussÄ• _ti aÃ±Ã±assa bhikkhussa.

__kupito anattamano_ti anabhiraddho Ä• hatacitto khilajÄ• to.

__pahÄ• raá¹ƒ dadeyyÄ• _ti kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• nissaggiyena vÄ• a
460/ pahÄ• raá¹ƒ deti, Ä• patti pÄ• cittiyassa.

<452> upasampanne \Ne 196/ upasampannasaÃ±Ã±Ä« kupito anattamano pahÄ• raá¹ƒ de
upasampanne vematiko kupito anattamano pahÄ• raá¹ƒ deti, Ä• patti pÄ• cittiyassa. upasan
anupasampannasaÃ±Ã±Ä« kupito anattamano pahÄ• raá¹ƒ deti, Ä• patti pÄ• cittiyassa.

anupasampannassa kupito anattamano pahÄ• raá¹ƒ deti, Ä• patti dukkaá¹-assa. anupasam
Ä• patti dukkaá¹-assa. anupasampanne vematiko \Be 193/, Ä• patti dukkaá¹-assa. anupasa
anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<453> anÄ• patti kenaci viheá¹-hÄ«yamÄ• no mokkhÄ• dhippÄ• yo pahÄ• raá¹ƒ deti, umma

pahÄ• rasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. talasattikasikkhÄ• padaá¹ƒ

<454> tena \Se II 461/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kupitÄ• anattamanÄ• sattar
bhikkhÅ«naá¹ƒ talasattikaá¹ƒ uggiranti. te pahÄ• rasamuccitÄ• rodanti. bhikkhÅ« evamÄ• h
tumhe, Ä• vuso, rodathÄ• â€™â€™ ti? ``ime, Ä• vuso, chabbaggiyÄ• bhikkhÅ« kupitÄ• an
talasattikaá¹ƒ uggirantÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiy
--- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« kupitÄ• anattamanÄ• sattarasavaggiyÄ• n
talasattikaá¹ƒ uggirissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, kupitÄ• an
sattarasavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ talasattikaá¹ƒ uggirathÄ• ti? ``saccaá¹ƒ, bhagavÄ•
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , kupitÄ• anattamanÄ•
bhikkhÅ«naá¹ƒ talasattikaá¹ƒ uggirissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ•
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<455> __ ``yo pana bhikkhu bhikkhussa kupito anattamano talasattikaá¹ƒ uggireyya, pÄ• cit

<456> __yo_ \Ne 197/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasm
adhippeto bhikkhÅ«ti.

__bhikkhussÄ• _ti aÃ±Ã±assa bhikkhussa.

__kupito anattamano_ti anabhiraddho Ä• hatacitto khilajÄ• to.

__talasattikaá¹ƒ_ \Be 194/ __uggireyyÄ• _ti \Se II 462/ kÄ• yaá¹ƒ vÄ• kÄ• yapaá¹-ibaddhaá
uppalapattampi uccÄ• reti, Ä• patti pÄ• cittiyassa.

<457> upasampanne upasampannasaÃ±Ã±Ä« kupito anattamano talasattikaá¹ƒ uggirati, Ä•
upasampanne vematiko kupito anattamano talasattikaá¹ƒ uggirati, Ä• patti pÄ• cittiyassa. up
anupasampannasaÃ±Ã±Ä« kupito anattamano talasattikaá¹ƒ uggirati, Ä• patti pÄ• cittiyassa

anupasampannassa kupito anattamano talasattikaá¹ƒ uggirati, Ä• patti dukkaá¹-assa. anupa
upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. anupasampanne vematiko, Ä• patti dukkaá
anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<458> anÄ• patti kenaci viheá¹-hÄ«yamÄ• no mokkhÄ• dhippÄ• yo talasattikaá¹ƒ uggirati, u
Ä• dikammikassÄ• ti.

talasattikasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. amÅ«lakasikkhÄ• padaá¹ƒ

<459> tena \Se II 463/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhuá¹ƒ amÅ«lakena saá
ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• m
bhikkhÅ« bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒsessantÄ«â€™â€™ ti
bhikkhave, bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒsethÄ• ti \Ne 198/? ``
vigarahi \Ee IV 148/ buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , b
saá¹…ghÄ• disesena anuddhaá¹ƒsessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<460> __ ``yo pana bhikkhu bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒseyy

<461> __yo_ \Be 195/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasm
adhippeto bhikkhÅ«ti.

__bhikkhu_nti aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ.

__amÅ«lakaá¹ƒ_ nÄ• ma adiá¹-á¹-haá¹ƒ assutaá¹ƒ aparisaá¹…kitaá¹ƒ.

__saá¹…ghÄ• disesenÄ• _ti terasannaá¹ƒ aÃ±Ã±atarena.

__anuddhaá¹ƒseyyÄ• _ti codeti vÄ• codÄ• peti vÄ• , Ä• patti pÄ• cittiyassa.

<462> upasampanne upasampannasaÃ±Ã±Ä« amÅ«lakena saá¹…ghÄ• disesena anuddha
pÄ• cittiyassa. upasampanne vematiko amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒseti,
upasampanne anupasampannasaÃ±Ã±Ä« amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒs

Ä• cÄ• ravipattiyÄ• vÄ• diá¹-á¹-hivipattiyÄ• vÄ• anuddhaá¹ƒseti, Ä• patti dukkaá¹-assa. a
anuddhaá¹ƒseti, Ä• patti dukkaá¹-assa. anupasampanne upasampannasaÃ±Ã±Ä«, Ä• patti
vematiko, Ä• patti dukkaá¹-assa. anupasampanne anupasampannasaÃ±Ã±Ä«, Ä• patti dukk

<463> anÄ• patti tathÄ• saÃ±Ã±Ä« codeti, vÄ• codÄ• peti vÄ• , ummattakassa, Ä• dikamm

amÅ«lakasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. saÃ±ciccasikkhÄ• padaá¹ƒ

<464> tena \Se II 465/ \Ne 199/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« satta
bhikkhÅ«naá¹ƒ saÃ±cicca kukkuccaá¹ƒ upadahanti --- ``bhagavatÄ• , Ä• vuso, sikkhÄ• pada
Å«navÄ«sativasso puggalo upasampÄ• detabboâ€™ ti. tumhe ca Å«navÄ«sativassÄ• upas
anupasampannÄ• â€™â€™ ti? te rodanti. bhikkhÅ« evamÄ• haá¹ƒsu --- ``kissa tumhe, Ä• v
``ime \Be 196/, Ä• vuso, chabbaggiyÄ• bhikkhÅ« amhÄ• kaá¹ƒ saÃ±cicca kukkuccaá¹ƒ upa
149/. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi
chabbaggiyÄ• bhikkhÅ« bhikkhÅ«naá¹ƒ saÃ±cicca kukkuccaá¹ƒ upadahissantÄ«â€™â€™
tumhe, bhikkhave, bhikkhÅ«naá¹ƒ saÃ±cicca kukkuccaá¹ƒ upadahathÄ• ti? ``saccaá¹ƒ, bha
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , bhikkhÅ«naá¹ƒ saÃ±c
upadahissatha! netaá¹ƒ, moghapurisÄ• appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÅ
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<465> __ ``yo pana bhikkhu bhikkhussa saÃ±cicca kukkuccaá¹ƒ upadaheyya {uppÄ• deyya
muhuttampi aphÄ• su bhavissatÄ«â€™ ti etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±aá¹ƒ, pÄ•

<466> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ \Se II 4
adhippeto bhikkhÅ«ti.

__bhikkhussÄ• _ti aÃ±Ã±assa bhikkhussa.

__saÃ±ciccÄ• _ti jÄ• nanto saÃ±jÄ• nanto cecca abhivitaritvÄ• vÄ«tikkamo.

__kukkuccaá¹ƒ upadaheyyÄ• _ti ``Å«navÄ«sativasso maÃ±Ã±e tvaá¹ƒ upasampanno, vikÄ•
majjaá¹ƒ maÃ±Ã±e tayÄ• pÄ«taá¹ƒ, mÄ• tugÄ• mena saddhiá¹ƒ raho maÃ±Ã±e tayÄ• nisi
upadahati, Ä• patti pÄ• cittiyassa.

__etadeva_ \Ne 200/ __paccayaá¹ƒ karitvÄ• , anaÃ±Ã±a_nti na aÃ±Ã±o koci paccayo hoti k

<467> upasampanne upasampannasaÃ±Ã±Ä« saÃ±cicca kukkuccaá¹ƒ upadahati, Ä• patti p
vematiko saÃ±cicca kukkuccaá¹ƒ upadahati, Ä• patti pÄ• cittiyassa. upasampanne anupasa
kukkuccaá¹ƒ upadahati, Ä• patti pÄ• cittiyassa.

anupasampannassa saÃ±cicca kukkuccaá¹ƒ upadahati, Ä• patti dukkaá¹-assa. anupasampa
Ä• patti dukkaá¹-assa. anupasampanne vematiko, Ä• patti dukkaá¹-assa. anupasampanne a
Ä• patti dukkaá¹-assa.

<468> anÄ• patti \Be 197/ na kukkuccaá¹ƒ upadahitukÄ• mo ``Å«navÄ«sativasso maÃ±Ã±e
maÃ±Ã±e tayÄ• bhuttaá¹ƒ, majjaá¹ƒ maÃ±Ã±e tayÄ• pÄ«taá¹ƒ, mÄ• tugÄ• mena saddhiá¹
nisinnaá¹ƒ, iá¹…gha jÄ• nÄ• hi, mÄ• te pacchÄ• kukkuccaá¹ƒ ahosÄ«â€™â€™ ti bhaá¹‡a
Ä• dikammikassÄ• ti.

saÃ±ciccasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. upassutisikkhÄ• padaá¹ƒ

<469> tena \Se II 467/ \Ee IV 150/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jet
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« pesa
bhaá¹‡á¸• anti. pesalÄ• bhikkhÅ« evaá¹ƒ vadanti --- ``alajjino ime, Ä• vuso, chabbaggiyÄ•
imehi saha bhaá¹‡á¸• ituâ€™â€™ nti. chabbaggiyÄ• bhikkhÅ« evaá¹ƒ vadanti --- ``kissa tu
alajjivÄ• dena pÄ• pethÄ• â€™â€™ ti? ``kahaá¹ƒ pana tumhe, Ä• vuso, assutthÄ• â€™â€™
upassutiá¹ƒ {upassuti (?) } tiá¹-á¹-hamhÄ• â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... t
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhÅ«naá¹ƒ bhaá¹‡
kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ upassutiá¹ƒ {upassuti (?) } tiá¹-á¹-hissantÄ«â€
saccaá¹ƒ kira tumhe, bhikkhave, bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ•
upassutiá¹ƒ {upassuti (?) } tiá¹-á¹-hathÄ• ti? ``sacca, bhagavÄ• â€™â€™ ti. vigarahi buddh
kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ \Ne 2
vivÄ• dÄ• pannÄ• naá¹ƒ upassutiá¹ƒ {upassuti (?) } tiá¹-á¹-hissatha! netaá¹ƒ, moghapurisÄ•
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<470> __ ``yo pana bhikkhu bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹
upassutiá¹ƒ tiá¹-á¹-heyya --- `yaá¹ƒ ime bhaá¹‡issanti taá¹ƒ sossÄ• mÄ«â€™ ti etadeva pac
anaÃ±Ã±aá¹ƒ, pÄ• cittiyaâ€™â€™ _nti.

<471> __yo_ \Se II 468/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ ima
adhippeto bhikkhÅ«ti.

__bhikkhÅ«na_nti \Be 198/ aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ.

__bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• na_nti adhikaraá¹‡ajÄ

__upassutiá¹ƒ tiá¹-á¹-heyyÄ• _ti ``imesaá¹ƒ sutvÄ• codessÄ• mi sÄ• ressÄ• mi paá¹-icodes
maá¹…kÅ« karissÄ• mÄ«â€™â€™ ti gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hito suá¹‡Ä
pacchato gacchanto turito gacchati sossÄ• mÄ«ti, Ä• patti dukkaá¹-assa. yattha á¹-hito suá¹
pÄ• cittiyassa. purato gacchanto ohiyyati sossÄ• mÄ«ti, Ä• patti dukkaá¹-assa. yattha á¹-hito
pÄ• cittiyassa. bhikkhussa á¹-hitokÄ• saá¹ƒ vÄ• nisinnokÄ• saá¹ƒ vÄ• nipannokÄ• saá¹ƒ v
ukkÄ• sitabbaá¹ƒ \Ee IV 151/, vijÄ• nÄ• petabbaá¹ƒ, no ce ukkÄ• seyya vÄ• vijÄ• nÄ• peyy
pÄ• cittiyassa.

__etadeva paccayaá¹ƒ karitvÄ• anaÃ±Ã±a_nti na aÃ±Ã±o koci paccayo hoti upassutiá¹ƒ tiá

<472> upasampanne upasampannasaÃ±Ã±Ä« upassutiá¹ƒ tiá¹-á¹-hati, Ä• patti pÄ• cittiyass
upassutiá¹ƒ tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa. upasampanne anupasampannasaÃ±Ã±Ä« up
Ä• patti pÄ• cittiyassa.

anupasampannassa upassutiá¹ƒ tiá¹-á¹-hati, Ä• patti dukkaá¹-assa. anupasampanne upasa
dukkaá¹-assa. anupasampanne vematiko, Ä• patti \Ne 202/ dukkaá¹-assa. anupasampanne
anupasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa.

<473> anÄ• patti --- ``imesaá¹ƒ sutvÄ• oramissÄ• mi viramissÄ• mi vÅ«pasamissÄ• mi {vÅ
attÄ• naá¹ƒ parimocessÄ• mÄ«â€™â€™ ti gacchati, ummattakassa, Ä• dikammikassÄ• ti.

upassutisikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. kammapaá¹-ibÄ• hanasikkhÄ• padaá¹ƒ

<474> tena \Se II 470/ \Be 199/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« anÄ

kamme kayiramÄ• ne paá¹-ikkosanti. tena kho pana samayena saá¹…gho sannipatito hoti k
chabbaggiyÄ• bhikkhÅ« cÄ«varakammaá¹ƒ karontÄ• ekassa chandaá¹ƒ adaá¹ƒsu. atha kh
Ä• vuso, chabbaggiyo bhikkhu ekako Ä• gato, handassa mayaá¹ƒ kammaá¹ƒ karomÄ• â€™
atha kho so bhikkhu yena chabbaggiyÄ• bhikkhÅ« tenupasaá¹…kami. chabbaggiyÄ• bhikk
etadavocuá¹ƒ --- ``kiá¹ƒ, Ä• vuso, saá¹…gho akÄ• sÄ«â€™â€™ ti? ``saá¹…gho me, Ä• vus
``na mayaá¹ƒ, Ä• vuso, etadatthÄ• ya chandaá¹ƒ adamhÄ• --- ``tuyhaá¹ƒ kammaá¹ƒ kariss
mayaá¹ƒ jÄ• neyyÄ• ma ``tuyhaá¹ƒ kammaá¹ƒ karissatÄ«â€™â€™ ti, na mayaá¹ƒ chandaá
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma cha
dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ {khiy
Ä• pajjissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, dhammikÄ• naá¹ƒ kam
chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ {khiyyadhammaá¹ƒ (itipi) } Ä• pajjathÄ•
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ \Se II 471/ {khiyyadham
netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhik
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<475> __ ``yo pana bhikkhu dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ•
pÄ• cittiyaâ€™â€™ _nti.

<476> __yo_ \Ne 203/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasm
adhippeto bhikkhÅ«ti.

__dhammikaá¹ƒ_ nÄ• ma __kammaá¹ƒ_ apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±attidutiya
dhammena vinayena satthusÄ• sanena kataá¹ƒ, etaá¹ƒ dhammikaá¹ƒ nÄ• ma kammaá¹ƒ. c
Ä• patti pÄ• cittiyassa.

<477> dhammakamme \Be 200/ dhammakammasaÃ±Ã±Ä« chandaá¹ƒ datvÄ• khiyyati, Ä•
vematiko chandaá¹ƒ datvÄ• khiyyati, Ä• patti dukkaá¹-assa. dhammakamme adhammakam
khiyyati, anÄ• patti. adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. ad
dukkaá¹-assa. adhammakamme adhammakammasaÃ±Ã±Ä«, anÄ• patti.

<478> anÄ• patti --- ``adhammena vÄ• vaggena vÄ• na kammÄ• rahassa vÄ• kammaá¹ƒ
khiyyati, ummattakassa, Ä• dikammikassÄ• ti.

kammapaá¹-ibÄ• hanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. chandaá¹ƒadatvÄ• gamanasikkhÄ• padaá¹ƒ

<479> tena \Se II 472/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena saá¹…gho sannipatito hoti kenacideva karaá¹‡Ä«yena
cÄ«varakammaá¹ƒ karontÄ• ekassa chandaá¹ƒ adaá¹ƒsu. atha kho saá¹…gho ``yassatthÄ•
kammaá¹ƒ karissÄ• mÄ«â€™â€™ ti Ã±attiá¹ƒ á¹-hapesi. atha kho so bhikkhu --- ``evamevin
karonti, kassa tumhe kammaá¹ƒ karissathÄ• â€™â€™ ti chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhi
vinicchayakathÄ• ya vattamÄ• nÄ• ya \Ee IV 153/ chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
pe ... saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chand
uá¹-á¹-hÄ• yÄ• sanÄ• pakkamasÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho b
nÄ• ma tvaá¹ƒ, moghapurisa, saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ a
pakkamissasi \Ne 204/! netaá¹ƒ, moghapurisa, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<480> __ ``yo pana bhikkhu saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ ad
pakkameyya, pÄ• cittiyaâ€™â€™ _nti.

<481> __yo_ \Se II 473/ \Be 201/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ay
atthe adhippeto bhikkhÅ«ti.

__saá¹…ghe vinicchayakathÄ• _ nÄ• ma vatthu vÄ• Ä• rocitaá¹ƒ hoti avinicchitaá¹ƒ, Ã±atti
kammavÄ• cÄ• vÄ• vippakatÄ• hoti.

__chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkameyyÄ• _ti --- ``kathaá¹ƒ idaá¹ƒ kamma
assa na kareyyÄ• â€™â€™ ti gacchati, Ä• patti dukkaá¹-assa. parisÄ• ya hatthapÄ• saá¹ƒ v
dukkaá¹-assa. vijahite Ä• patti pÄ• cittiyassa.

<482> dhammakamme dhammakammasaÃ±Ã±Ä« chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
dhammakamme vematiko chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamati, Ä• patti du
adhammakammasaÃ±Ã±Ä« chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkamati, anÄ• pa
dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. adhammakamme vematiko, Ä• patti dukk
adhammakammasaÃ±Ã±Ä«, anÄ• patti.

<483> anÄ• patti --- ``saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ vÄ• kalaho vÄ• viggaho vÄ• vivÄ•
gacchati, ``saá¹…ghabhedo vÄ• saá¹…gharÄ• ji vÄ• bhavissatÄ«â€™â€™ ti gacchati, ``ad
kammÄ• rahassa vÄ• kammaá¹ƒ karissatÄ«â€™â€™ ti gacchati, gilÄ• no gacchati, gilÄ• n
uccÄ• rena vÄ• passÄ• vena vÄ• pÄ«á¸·ito gacchati, ``na kammaá¹ƒ \Se II 474/ kopetukÄ•
paccÄ• gamissÄ• mÄ«â€™â€™ ti gacchati, ummattakassa, Ä• dikammikassÄ• ti.

chandaá¹ƒ adatvÄ• gamanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

11. dubbalasikkhÄ• padaá¹ƒ

<484> tena \Se II 475/ \Ee IV 154/ \Ne 205/ samayena buddho bhagavÄ• rÄ• jagahe vihara
kalandakanivÄ• pe. tena kho pana samayena Ä• yasmÄ• dabbo mallaputto saá¹…ghassa s
bhattÄ• ni ca uddisati. so cÄ• yasmÄ• dubbalacÄ«varo hoti. tena kho pana samayena saá¹
uppannaá¹ƒ hoti. atha kho saá¹…gho taá¹ƒ cÄ«varaá¹ƒ Ä• yasmato dabbassa mallaputtass
chabbaggiyÄ• bhikkhÅ« ujjhÄ• yanti khiyyanti vipÄ• centi --- ``yathÄ• santhutaá¹ƒ bhikkhÅ«
lÄ• bhaá¹ƒ pariá¹‡Ä• mentÄ«â€™â€™ ti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti
--- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ
Ä• pajjissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, samaggena saá¹…ghe
pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pajjathÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi
kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pa
Ä• pajjissatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ, vÄ• pasÄ• dÄ• ya ... pe ... eva
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<485> __ ``yo pana bhikkhu samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«ya
`yathÄ• santhutaá¹ƒ bhikkhÅ« saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡Ä• mentÄ«â€™ ti, pÄ• citti

<486> __yo_ \Se II 476/ __panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ ima
adhippeto bhikkhÅ«ti.

__samaggo_ nÄ• ma saá¹…gho samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito.

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanup

__datvÄ• _ti sayaá¹ƒ datvÄ• .

__yathÄ• santhutaá¹ƒ_ nÄ• ma yathÄ• mittatÄ• yathÄ• sandiá¹-á¹-hatÄ• yathÄ• sambhatta
yathÄ• samÄ• nupajjhÄ• yakatÄ• yathÄ• samÄ• nÄ• cariyakatÄ• .

__saá¹…ghikaá¹ƒ_ \Ne 206/ nÄ• ma saá¹…ghassa dinnaá¹ƒ hoti pariccattaá¹ƒ.

__lÄ• bho_ nÄ• ma cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ
cuá¹‡á¹‡apiá¹‡á¸• opi, dantakaá¹-á¹-hampi, dasikasuttampi.

__pacchÄ• _ \Ee IV 155/ __khÄ«yanadhammaá¹ƒ Ä• pajjeyyÄ• _ti upasampannassa saá¹…

senÄ• sanapaÃ±Ã±Ä• pakassa vÄ• bhattuddesakassa vÄ• yÄ• gubhÄ• jakassa vÄ• phala
vÄ• appamattakavissajjakassa vÄ• cÄ«varaá¹ƒ dinne khiyyati, Ä• patti pÄ• cittiyassa.

<487> dhammakamme dhammakammasaÃ±Ã±Ä« cÄ«varaá¹ƒ dinne khiyyati, Ä• patti pÄ• c
cÄ«varaá¹ƒ dinne khiyyati, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±
Ä• patti pÄ• cittiyassa.

aÃ±Ã±aá¹ƒ \Be 203/ parikkhÄ• raá¹ƒ dinne khiyyati, Ä• patti dukkaá¹-assa. upasampannass
senÄ• sanapaÃ±Ã±Ä• pakassa vÄ• bhattuddesakassa vÄ• yÄ• gubhÄ• jakassa vÄ• phala
vÄ• appamattakavissajjakassa vÄ• cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ dinn
dukkaá¹-assa. anupasampannassa saá¹…ghena \Se II 477/ sammatassa vÄ• asammatass
vÄ• bhattuddesakassa vÄ• yÄ• gubhÄ• jakassa vÄ• phalabhÄ• jakassa vÄ• khajjabhÄ• j
appamattakavissajjakassa vÄ• cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ dinne khi
adhammakamme dhammakammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä«, anÄ• patti.

<488> anÄ• patti --- pakatiyÄ• chandÄ• dosÄ• mohÄ• bhayÄ• karontaá¹ƒ ``kvattho tassa
vinipÄ• tessati na sammÄ• upanessatÄ«â€™â€™ ti khiyyati, ummattakassa, Ä• dikammika

dubbalasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ ekÄ• dasamaá¹ƒ.

12. pariá¹‡Ä• manasikkhÄ• padaá¹ƒ

<489> {idaá¹ƒ vatthu Vin III 657} tena \Se II 478/ \Ne 207/ samayena buddho bhagavÄ• sÄ•
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• vatthiyaá¹ƒ aÃ±
saá¹…ghassa sacÄ«varabhattaá¹ƒ paá¹-iyattaá¹ƒ hoti --- ``bhojetvÄ• cÄ«varena acchÄ• de
kho chabbaggiyÄ• bhikkhÅ« yena so pÅ«go tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• t
``dethÄ• vuso, imÄ• ni cÄ«varÄ• ni imesaá¹ƒ bhikkhÅ«naâ€™â€™ nti. ``na mayaá¹ƒ, bhant
saá¹…ghassa anuvassaá¹ƒ sacÄ«varabhikkhÄ• paÃ±Ã±attÄ• â€™â€™ ti. ``bahÅ«, Ä• vus
saá¹…ghassa bhattÄ• {bhaddÄ• (Katthaci) }. ime tumhe nissÄ• ya tumhe sampassantÄ• i
imesaá¹ƒ na dassatha, atha ko \Ee IV 156/ carahi imesaá¹ƒ dassati? dethÄ• vuso, imÄ• ni c
bhikkhÅ«naâ€™â€™ nti. atha kho so pÅ«go chabbaggiyehi bhikkhÅ«hi nippÄ«á¸·iyamÄ• no
cÄ«varaá¹ƒ chabbaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ datvÄ• saá¹…ghaá¹ƒ bhattena parivisi. ye
204/ saá¹…ghassa sacÄ«varabhattaá¹ƒ paá¹-iyattaá¹ƒ ``na ca jÄ• nanti chabbaggiyÄ• naá¹
dinnaâ€™â€™ nti te evamÄ• haá¹ƒsu --- ``oá¹‡ojethÄ• vuso, saá¹…ghassa cÄ«varaâ€™â€
yathÄ• paá¹-iyattaá¹ƒ cÄ«varaá¹ƒ ayyÄ• chabbaggiyÄ• ayyÄ• naá¹ƒ chabbaggiyÄ• naá¹ƒ
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma cha
jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• messantÄ«â€™â€

saccaá¹ƒ kira tumhe, bhikkhave, jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggala
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu
jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• messatha! netaá¹
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<490> __ ``yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa
pÄ• cittiyaâ€™â€™ _nti.

<491> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassa Ä• rocenti, so vÄ• Ä• r

__saá¹…ghikaá¹ƒ_ \Ne 208/ nÄ• ma saá¹…ghassa dinnaá¹ƒ hoti pariccattaá¹ƒ.

__lÄ• bho_ nÄ• ma cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• nappaccayabhesajjaparikkhÄ
cuá¹‡á¹‡apiá¹‡á¸• opi, dantakaá¹-á¹-hampi, dasikasuttampi.

__pariá¹‡ataá¹ƒ_ nÄ• ma ``dassÄ• ma karissÄ• mÄ• â€™â€™ ti vÄ• cÄ• bhinnÄ• hoti, taá
Ä• patti pÄ• cittiyassa.

<492> pariá¹‡ate pariá¹‡atasaÃ±Ã±Ä« puggalassa pariá¹‡Ä• meti, Ä• patti pÄ• cittiyassa. p
puggalassa pariá¹‡Ä• meti, Ä• patti dukkaá¹-assa. pariá¹‡ate apariá¹‡atasaÃ±Ã±Ä« puggala
anÄ• patti. saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghassa vÄ• cetiyassa vÄ• pariá¹‡Ä•
cetiyassa pariá¹‡ataá¹ƒ aÃ±Ã±acetiyassa \Se II 480/ vÄ• saá¹…ghassa vÄ• puggalassa vÄ
dukkaá¹-assa. puggalassa pariá¹‡ataá¹ƒ aÃ±Ã±apuggalassa vÄ• saá¹…ghassa vÄ• cetiya
Ä• patti dukkaá¹-assa \Be 205/. apariá¹‡ate pariá¹‡atasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. ap
IV 157/, Ä• patti dukkaá¹-assa. apariá¹‡ate apariá¹‡atasaÃ±Ã±Ä«, anÄ• patti.

<493> anÄ• patti --- ``kattha demÄ• â€™â€™ ti pucchÄ«yamÄ• no --- ``yattha tumhÄ• kaá¹
vÄ• labheyya paá¹-isaá¹…khÄ• raá¹ƒ vÄ• labheyya ciraá¹-á¹-hitiko vÄ• assa yattha vÄ• p
pasÄ«dati tattha dethÄ• â€™â€™ ti bhaá¹‡ati, ummattakassa, Ä• dikammikassÄ• ti.

pariá¹‡Ä• manasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dvÄ• dasamaá¹ƒ.

sahadhammikavaggo aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

sahadhamma-vivaá¹‡á¹‡aÃ±ca, mohÄ• panaá¹ƒ pahÄ• rakaá¹ƒ.

talasatti amÅ«laÃ±ca, saÃ±cicca ca upassuti.

paá¹-ibÄ• hanachandaÃ±ca, dabbaÃ±ca pariá¹‡Ä• mananti ||

9. ratanavaggo

1. antepurasikkhÄ• padaá¹ƒ

<494> tena \Se II 481/ \Ne 209/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena rÄ• jÄ• pasenadi kosalo uyyÄ
``gaccha, bhaá¹‡e, uyyÄ• naá¹ƒ sodhehi. uyyÄ• naá¹ƒ gamissÄ• mÄ• â€™â€™ ti. ``evaá¹ƒ
uyyÄ• napÄ• lo raÃ±Ã±o pasenadissa kosalassa paá¹-issutvÄ• uyyÄ• naá¹ƒ sodhento adda
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisinnaá¹ƒ. disvÄ• na yena rÄ• jÄ• pasenadi kosalo tenup
upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ etadavoca --- ``suddhaá¹ƒ, deva,
bhagavÄ• tattha nisinnoâ€™â€™ ti. ``hotu, bhaá¹‡e! mayaá¹ƒ bhagavantaá¹ƒ payirupÄ• sis
rÄ• jÄ• pasenadi kosalo uyyÄ• naá¹ƒ gantvÄ• yena bhagavÄ• tenupasaá¹…kami. tena kh
upÄ• sako bhagavantaá¹ƒ payirupÄ• santo nisinno hoti. addasÄ• kho rÄ• jÄ• pasenadi kos
bhagavantaá¹ƒ payirupÄ• santaá¹ƒ nisinnaá¹ƒ. disvÄ• na bhÄ«to aá¹-á¹-hÄ• si. atha kho raÃ
kosalassa etadahosi --- ``nÄ• rahatÄ• yaá¹ƒ puriso pÄ• po hotuá¹ƒ \Be 206/, yathÄ• bhagav
payirupÄ• satÄ«â€™â€™ ti. yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhaga
ekamantaá¹ƒ nisÄ«di. atha kho so upÄ• sako bhagavato gÄ• ravena rÄ• jÄ• naá¹ƒ \Ee IV 15
neva abhivÄ• desi na paccuá¹-á¹-hÄ• si. atha kho rÄ• jÄ• pasenadi \Se II 482/ kosalo anatt
``kathaÃ±hi nÄ• mÄ• yaá¹ƒ puriso mayi Ä• gate neva abhivÄ• dessati na paccuá¹-á¹-hessat
bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ anattamanaá¹ƒ viditvÄ• rÄ• jÄ• naá¹ƒ pase
--- ``eso kho, mahÄ• rÄ• ja, upÄ• sako bahussuto Ä• gatÄ• gamo kÄ• mesu vÄ«tarÄ• goâ€
pasenadissa kosalassa etadahosi --- ``nÄ• rahatÄ• yaá¹ƒ upÄ• sako orako hotuá¹ƒ, bhagav
bhÄ• satÄ«â€™â€™ ti. taá¹ƒ upÄ• sakaá¹ƒ etadavoca --- ``vadeyyÄ• si, upÄ• saka, yena a
devÄ• â€™â€™ ti. atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ dhammiyÄ• k
samuttejesi sampahaá¹ƒsesi. atha kho rÄ• jÄ• pasenadi kosalo bhagavatÄ• dhammiyÄ• k
samÄ• dapito samuttejito sampahaá¹ƒsito uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• de
pakkÄ• mi.

<495> tena \Ne 210/ kho pana samayena rÄ• jÄ• pasenadi kosalo uparipÄ• sÄ• davaragate
pasenadi kosalo taá¹ƒ upÄ• sakaá¹ƒ rathikÄ• ya {rathiyÄ• ya (itipi) } chattapÄ• á¹‡iá¹ƒ gacch
pakkosÄ• petvÄ• etadavoca --- ``tvaá¹ƒ kira, upÄ• saka, bahussuto Ä• gatÄ• gamo. sÄ• dh

itthÄ• gÄ• raá¹ƒ dhammaá¹ƒ vÄ• cehÄ«â€™â€™ ti. ``yamahaá¹ƒ {yampÄ• haá¹ƒ (Ce) }, de
vÄ• hasÄ• , ayyÄ• va devassa itthÄ• gÄ• raá¹ƒ dhammaá¹ƒ vÄ• cessantÄ«â€™â€™ ti. atha
``saccaá¹ƒ kho upÄ• sako Ä• hÄ• â€™â€™ ti yena bhagavÄ• tenupasaá¹…kami; upasaá¹.
abhivÄ• detvÄ• \Se II 483/ ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho rÄ• jÄ• pasena
etadavoca --- ``sÄ• dhu, bhante, bhagavÄ• ekaá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• petu yo amhÄ• kaá
vÄ• cessatÄ«â€™â€™ ti. atha kho bhagavÄ• rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ dhamm
... padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä
raÃ±Ã±o itthÄ• gÄ• raá¹ƒ dhammaá¹ƒ vÄ• cehÄ«â€™â€™ ti. ``evaá¹ƒ, bhanteâ€™â€™ ti k
\Be 207/ paá¹-issutvÄ• kÄ• lena kÄ• laá¹ƒ pavisitvÄ• raÃ±Ã±o itthÄ• gÄ• raá¹ƒ dhammaá¹
Ä• nando pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena raÃ±Ã±o pa
tenupasaá¹…kami.

<496> tena kho pana samayena rÄ• jÄ• pasenadi kosalo mallikÄ• ya deviyÄ• saddhiá¹ƒ sa
mallikÄ• devÄ« Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ. disvÄ• na sahas
pÄ«takamaá¹-á¹-haá¹ƒ \Ee IV 159/ dussaá¹ƒ pabhassittha. atha kho Ä• yasmÄ• Ä• nando t
Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• .
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ• Ä• nando pubbe appaá¹-isaá¹ƒvidit
pavisissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ \Se II 484/ kira tvaá¹ƒ, Ä• nanda, pubbe appaá¹-is
antepuraá¹ƒ pavisasÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ...
tvaá¹ƒ, Ä• nanda, pubbe appaá¹-isaá¹ƒvidito raÃ±Ã±o antepuraá¹ƒ pavisissasi! netaá¹ƒ, Ä•
vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä•

<497> {AN c 10.45} ``dasayime, bhikkhave, Ä• dÄ«navÄ• rÄ• jantepurappavesane. katame
rÄ• jÄ• mahesiyÄ• saddhiá¹ƒ nisinno hoti, tattha bhikkhu pavisati. mahesÄ« vÄ• bhikkhuá
pÄ• tukaroti. bhikkhu vÄ• mahesiá¹ƒ disvÄ• sitaá¹ƒ pÄ• tukaroti. tattha raÃ±Ã±o evaá¹ƒ ho
imesaá¹ƒ kataá¹ƒ vÄ• karissanti vÄ• â€™â€™ ti. ayaá¹ƒ, bhikkhave, paá¹-hamo Ä• dÄ«nav

``puna \Ne 211/ caparaá¹ƒ, bhikkhave, rÄ• jÄ• bahukicco bahukaraá¹‡Ä«yo. aÃ±Ã±ataraá¹
nassarati. sÄ• tena gabbhaá¹ƒ gaá¹‡hi. tattha raÃ±Ã±o evaá¹ƒ hoti --- ``na kho idha aÃ±Ã±
aÃ±Ã±atra pabbajitena. siyÄ• nu kho pabbajitassa kammaâ€™â€™ nti. ayaá¹ƒ, bhikkhave,
rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure aÃ±Ã±ataraá¹ƒ ratanaá¹ƒ nassati. tattha ra
``na kho idha aÃ±Ã±o koci pavisati aÃ±Ã±atra pabbajitena. siyÄ• nu kho pabbajitassa kam
bhikkhave, tatiyo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna \Se II 485/ \Be 208/ caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure abbhantarÄ• guyham
sambhedaá¹ƒ gacchanti. tattha raÃ±Ã±o evaá¹ƒ hoti --- ``na kho idha aÃ±Ã±o koci pavisati a

pabbajitena. siyÄ• nu kho pabbajitassa kammaâ€™â€™ nti. ayaá¹ƒ, bhikkhave, catuttho Ä•
rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure putto vÄ• pitaraá¹ƒ pattheti pitÄ• vÄ• pu
tesaá¹ƒ evaá¹ƒ hoti --- ``na kho idha aÃ±Ã±o koci pavisati aÃ±Ã±atra pabbajitena. siyÄ• nu
kammaâ€™â€™ nti. ayaá¹ƒ, bhikkhave, paÃ±camo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• nÄ«caá¹-á¹-hÄ• niyaá¹ƒ ucce á¹-hÄ• ne á¹-hapeti. ye
tesaá¹ƒ evaá¹ƒ hoti --- ``rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. siyÄ• nu kho pabbajitass
ayaá¹ƒ, bhikkhave, chaá¹-á¹-ho Ä• dÄ«navo, rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• uccaá¹-á¹-hÄ• niyaá¹ƒ nÄ«ce á¹-hÄ• ne á¹-hapeti. ye
tesaá¹ƒ evaá¹ƒ hoti --- ``rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. siyÄ• nu kho pabbajitass
ayaá¹ƒ \Ee IV 160/, bhikkhave, sattamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• akÄ• le senaá¹ƒ uyyojeti. yesaá¹ƒ taá¹ƒ amanÄ• paá
--- ``rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho. siyÄ• nu kho pabbajitassa kammaâ€™â€™
aá¹-á¹-hamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna \Se II 486/ \Ne 212/ caparaá¹ƒ, bhikkhave, rÄ• jÄ• kÄ• le senaá¹ƒ uyyojetvÄ• antar
nivattÄ• peti. yesaá¹ƒ taá¹ƒ amanÄ• paá¹ƒ tesaá¹ƒ evaá¹ƒ hoti --- `` `rÄ• jÄ• kho pabbajiten
siyÄ• nu kho pabbajitassa kammaâ€™â€™ nti. ayaá¹ƒ, bhikkhave, navamo Ä• dÄ«navo rÄ

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o rÄ• jantepuraá¹ƒ hatthisammaddaá¹ƒ assasammad
rajjanÄ«yÄ• ni {rajjanÄ«yÄ• ni (Katthaci) } rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• ni, yÄ•
sÄ• ruppÄ• ni. ayaá¹ƒ, bhikkhave, dasamo Ä• dÄ«navo rÄ• jantepurappavesane. ime kho, b
rÄ• jantepurappavesaneâ€™â€™ ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ \Be
vigarahitvÄ• dubbharatÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ u

<498> __ ``yo pana bhikkhu raÃ±Ã±o khattiyassa muddhÄ• vasittassa {muddhÄ• bhisittassa
aniggataratanake pubbe appaá¹-isaá¹ƒvidito indakhÄ«laá¹ƒ atikkÄ• meyya, pÄ• cittiyaâ€™â

<499> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__khattiyo_ nÄ• ma ubhato sujÄ• to hoti, mÄ• tito ca pitito ca saá¹ƒsuddhagahaá¹‡iko, yÄ•
pitÄ• mahayugÄ• akkhitto anupakuá¹-á¹-ho jÄ• tivÄ• dena.

__muddhÄ• vasitto_ nÄ• ma \Se II 487/ khattiyÄ• bhisekena abhisitto hoti.

__anikkhantarÄ• jake_ti rÄ• jÄ• sayanigharÄ• anikkhanto hoti.

__aniggataratanake_ti mahesÄ« sayanigharÄ• anikkhantÄ• hoti, ubho vÄ• anikkhantÄ• h

__pubbe appaá¹-isaá¹ƒvidito_ti pubbe anÄ• mantetvÄ• .

__indakhÄ«lo_ nÄ• ma sayanigharassa ummÄ• ro vuccati.

__sayanigharaá¹ƒ_ \Ne 213/ nÄ• ma yattha katthaci raÃ±Ã±o sayanaá¹ƒ paÃ±Ã±attaá¹ƒ hot
sÄ• á¹‡ipÄ• kÄ• raparikkhittampi.

__indakhÄ«laá¹ƒ atikkÄ• meyyÄ• _ti paá¹-hamaá¹ƒ pÄ• daá¹ƒ ummÄ• raá¹ƒ atikkÄ• meti, Ä
pÄ• daá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassa.

<500> appaá¹-isaá¹ƒvidite appaá¹-isaá¹ƒviditasaÃ±Ã±Ä« indakhÄ«laá¹ƒ atikkÄ• meti, Ä• pa
appaá¹-isaá¹ƒvidite vematiko indakhÄ«laá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassa. appaá¹-isa
paá¹-isaá¹ƒviditasaÃ±Ã±Ä« indakhÄ«laá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassa.

paá¹-isaá¹ƒvidite appaá¹-isaá¹ƒviditasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. paá¹-isaá¹ƒvidite ver
dukkaá¹-assa. paá¹-isaá¹ƒvidite paá¹-isaá¹ƒviditasaÃ±Ã±Ä«, anÄ• patti.

<501> anÄ• patti \Ee IV 161/ \Be 210/ paá¹-isaá¹ƒvidite, na khattiyo hoti, na khattiyÄ• bhisek
hoti, rÄ• jÄ• sayanigharÄ• nikkhanto hoti, mahesÄ« sayanigharÄ• nikkhantÄ• hoti, ubho v
sayanighare, ummattakassa, Ä• dikammikassÄ• ti.

antepurasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paá¹-hamaá¹ƒ.

2. ratanasikkhÄ• padaá¹ƒ

<502> tena \Se II 488/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro bhikkhu aciravatiyÄ• nadiyÄ• nahÄ• yati
paÃ±casatÄ• naá¹ƒ thavikaá¹ƒ thale nikkhipitvÄ• aciravatiyÄ• nadiyÄ• nahÄ• yanto vissar
so bhikkhu --- ``tassÄ• yaá¹ƒ brÄ• hmaá¹‡assa thavikÄ• , mÄ• idha nassÄ«â€™â€™ ti agg
brÄ• hmaá¹‡o saritvÄ• turito Ä• dhÄ• vitvÄ• taá¹ƒ bhikkhuá¹ƒ etadavoca --- ``api me, bho,
passeyyÄ• sÄ«â€™â€™ ti? ``handa, brÄ• hmaá¹‡Ä• â€™â€™ ti adÄ• si. atha kho tassa br
``kena nu kho ahaá¹ƒ upÄ• yena imassa bhikkhuno puá¹‡á¹‡apattaá¹ƒ na dadeyyaâ€™â€™

paÃ±casatÄ• ni, sahassaá¹ƒ meâ€™â€™ ti palibundhetvÄ• muÃ±ci. atha kho so bhikkhu Ä
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. ye te bhikkhÅ« appicchÄ• ... pe ... te \Ne 214/ ujjhÄ
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhu ratanaá¹ƒ uggahessatÄ«â€™â€™ ti ... pe ... sac
bhikkhu, ratanaá¹ƒ uggahesÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhaga
nÄ• ma tvaá¹ƒ, moghapurisa, ratanaá¹ƒ uggahessasi! netaá¹ƒ, moghapurisa, appasannÄ• n
... evaÃ±ca pana, bhikkhave, imaá¹ƒ \Se II 489/ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• uggaá¹‡heyya vÄ• uggaá¹‡hÄ
_nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<503> tena kho pana samayena sÄ• vatthiyÄ• ussavo hoti. manussÄ• alaá¹…katappaá¹-iy
visÄ• khÄ• pi migÄ• ramÄ• tÄ• alaá¹…katappaá¹-iyattÄ• \Be 211/ ``uyyÄ• naá¹ƒ gamissÄ•
162/ nikkhamitvÄ• --- ``kyÄ• haá¹ƒ karissÄ• mi uyyÄ• naá¹ƒ gantvÄ• , yaá¹ƒnÅ«nÄ• haá¹ƒ
payirupÄ• seyyaâ€™â€™ nti Ä• bharaá¹‡aá¹ƒ omuÃ±citvÄ• uttarÄ• saá¹…gena bhaá¹‡á¸•
adÄ• si --- ``handa, je, imaá¹ƒ bhaá¹‡á¸• ikaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. atha kho visÄ• kh
bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• ekamar
nisinnaá¹ƒ kho visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ bhagavÄ• dhammiyÄ• kathÄ• ya sanda
sampahaá¹ƒsesi. atha kho visÄ• khÄ• migÄ• ramÄ• tÄ• bhagavatÄ• dhammiyÄ• kathÄ• y
samuttejitÄ• sampahaá¹ƒsitÄ• uá¹-á¹-hÄ• yÄ• sanÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• pad
atha kho sÄ• dÄ• sÄ« taá¹ƒ bhaá¹‡á¸• ikaá¹ƒ vissaritvÄ• agamÄ• si. bhikkhÅ« passitvÄ• b
Ä• rocesuá¹ƒ. ``tena hi, bhikkhave, uggahetvÄ• nikkhipathÄ• â€™â€™ ti. atha kho bhagav
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• m
ratanasammataá¹ƒ vÄ• ajjhÄ• rÄ• me uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• nikkhipituá¹ƒ
490/ so harissatÄ«â€™â€™ ti. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyy

__ ``yo pana bhikkhu ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• , aÃ±Ã±atra ajjhÄ• rÄ• mÄ• , u
uggaá¹‡hÄ• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<504> tena \Ne 215/ kho pana samayena kÄ• sÄ«su janapade anÄ• thapiá¹‡á¸• ikassa gah
tena ca gahapatinÄ• antevÄ• sÄ« Ä• á¹‡atto hoti --- ``sace bhadantÄ• Ä• gacchanti bhatta
tena kho pana samayena sambahulÄ• bhikkhÅ« kÄ• sÄ«su janapade cÄ• rikaá¹ƒ caramÄ•
gahapatissa kammantagÄ• mo tenupasaá¹…kamiá¹ƒsu. addasÄ• kho so puriso te bhikkhÅ
disvÄ• na yena te bhikkhÅ« tenupasaá¹…kami; upasaá¹…kamitvÄ• te bhikkhÅ« abhivÄ• de
``adhivÄ• sentu, bhante, ayyÄ• svÄ• tanÄ• ya gahapatino bhattaâ€™â€™ nti. adhivÄ• sesu

tuá¹‡hÄ«bhÄ• vena. atha kho so puriso tassÄ• rattiyÄ• accayena paá¹‡Ä«taá¹ƒ khÄ• danÄ
paá¹-iyÄ• dÄ• petvÄ• kÄ• laá¹ƒ Ä• rocÄ• petvÄ• aá¹…gulimuddikaá¹ƒ omuÃ±citvÄ• te bhi
``ayyÄ• bhuÃ±jitvÄ• gacchantu, ahampi kammantaá¹ƒ gamissÄ• mÄ«â€™â€™ ti aá¹…gul
agamÄ• si. bhikkhÅ« passitvÄ• \Ee IV 163/ --- ``sace mayaá¹ƒ gamissÄ• ma nassissatÄ• y
ti tattheva acchiá¹ƒsu. atha kho so puriso kammantÄ• Ä• gacchanto te bhikkhÅ« passitvÄ•
bhante, ayyÄ• idheva \Se II 491/ acchantÄ«â€™â€™ ti? atha kho te bhikkhÅ« tassa purisa
Ä• rocetvÄ• sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« b
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ ka
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• ajjhÄ• rÄ
uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• nikkhipituá¹ƒ --- yassa bhavissati so harissatÄ«â€™
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<505> __ ``yo pana bhikkhu ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• , aÃ±Ã±atra ajjhÄ• rÄ• n
uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ• , pÄ• cittiyaá¹ƒ. ratanaá¹ƒ vÄ• pana bhikkhunÄ•
ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• nikkhipitabb
harissatÄ«â€™ ti. ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ _ti.

<506> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__ratanaá¹ƒ_ nÄ• ma muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• laá¹ƒ rajataá¹ƒ jÄ• t
{lohitako (?) } masÄ• ragallaá¹ƒ.

__ratanasammataá¹ƒ_ \Ne 216/ nÄ• ma yaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ, eta

__aÃ±Ã±atra ajjhÄ• rÄ• mÄ• vÄ• ajjhÄ• vasathÄ• vÄ• _ti á¹-hapetvÄ• ajjhÄ• rÄ• maá¹ƒ a

__ajjhÄ• rÄ• mo_ nÄ• ma parikkhittassa Ä• rÄ• massa anto Ä• rÄ• mo, aparikkhittassa upa

__ajjhÄ• vasatho_ nÄ• ma parikkhittassa Ä• vasathassa anto \Se II 492/ Ä• vasatho, aparik

__uggaá¹‡heyyÄ• _ti \Be 213/ sayaá¹ƒ gaá¹‡hÄ• ti, Ä• patti pÄ• cittiyassa.

__uggaá¹‡hÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ gÄ• hÄ• peti, Ä• patti pÄ• cittiyassa.

__ratanaá¹ƒ vÄ• pana bhikkhunÄ• ratanasammataá¹ƒ vÄ• ajjhÄ• rÄ• me vÄ• ajjhÄ• vasa
uggahÄ• petvÄ• vÄ• nikkhipitabba_nti rÅ«pena vÄ• nimittena vÄ• saÃ±Ã±Ä• á¹‡aá¹ƒ katt
Ä• cikkhitabbaá¹ƒ --- ``yassa bhaá¹‡á¸• aá¹ƒ naá¹-á¹-haá¹ƒ so Ä• gacchatÅ«â€™â€™ ti. sa

vattabbo --- ``Ä• vuso, kÄ«disaá¹ƒ te bhaá¹‡á¸• aâ€™â€™ nti? sace rÅ«pena vÄ• nimittena
dÄ• tabbaá¹ƒ, no ce sampÄ• deti ``vicinÄ• hi Ä• vusoâ€™â€™ ti vattabbo. tamhÄ• Ä• vÄ•
honti bhikkhÅ« patirÅ«pÄ• , tesaá¹ƒ hatthe nikkhipitvÄ• \Ee IV 164/ pakkamitabbaá¹ƒ. no ce
patirÅ«pÄ• , ye tattha honti gahapatikÄ• patirÅ«pÄ• , tesaá¹ƒ hatthe nikkhipitvÄ• pakkamit

__ayaá¹ƒ tattha sÄ• mÄ«cÄ«_ti ayaá¹ƒ tattha anudhammatÄ• .

<507> anÄ• patti ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe
uggahÄ• petvÄ• vÄ• nikkhipati --- ``yassa __bhavissati so harissatÄ«â€™â€™ ti, ratanasa
gaá¹‡hÄ• ti, _ tÄ• vakÄ• likaá¹ƒ gaá¹‡hÄ• ti, paá¹ƒsukÅ«lasaÃ±Ã±issa, ummattakassa, Ä• d

ratanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dutiyaá¹ƒ.

3. vikÄ• lagÄ• mappavisanasikkhÄ• padaá¹ƒ

<508> tena \Se II 493/ \Ne 217/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« vikÄ
sabhÄ• yaá¹ƒ nisÄ«ditvÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹ƒ kathenti, seyyathidaá¹ƒ --- {
tiracchÄ• nakathÄ• yo dÄ«0 I 17; MN II 223; SN c V 1080; AN c 10.69} rÄ• jakathaá¹ƒ corak
mahÄ• mattakathaá¹ƒ senÄ• kathaá¹ƒ bhayakathaá¹ƒ yuddhakathaá¹ƒ annakathaá¹ƒ pÄ• n
sayanakathaá¹ƒ mÄ• lÄ• kathaá¹ƒ gandhakathaá¹ƒ Ã±Ä• tikathaá¹ƒ yÄ• nakathaá¹ƒ gÄ• ma
nagarakathaá¹ƒ janapadakathaá¹ƒ itthikathaá¹ƒ {itthikathaá¹ƒ purisakathaá¹ƒ (Katthaci)
majjhimapaá¹‡á¹‡Ä• saá¹-á¹-hakathÄ• 156 piá¹-á¹-he oloketabbÄ• } sÅ«rakathaá¹ƒ visikhÄ
kumbhaá¹-á¹-hÄ• nakathaá¹ƒ pubbapetakathaá¹ƒ nÄ• nattakathaá¹ƒ \Be 214/ lokakkhÄ• yik
itibhavÄ• bhavakathaá¹ƒ iti vÄ• . manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±h
sakyaputtiyÄ• vikÄ• le gÄ• maá¹ƒ pavisitvÄ• sabhÄ• yaá¹ƒ nisÄ«ditvÄ• anekavihitaá¹ƒ tira
kathessanti, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ
seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti!

assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vip
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma cha
vikÄ• le \Se II 494/ gÄ• maá¹ƒ pavisitvÄ• sabhÄ• yaá¹ƒ nisÄ«ditvÄ• anekavihitaá¹ƒ tiracch
kathessanti, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹ƒ
... pe ... saccaá¹ƒ kira tumhe, bhikkhave, vikÄ• le gÄ• maá¹ƒ pavisitvÄ• sabhÄ• yaá¹ƒ nisÄ«
tiracchÄ• nakathaá¹ƒ kathetha, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ... pe ... itibha
iti vÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi
moghapurisÄ• , vikÄ• le gÄ• maá¹ƒ pavisitvÄ• sabhÄ• yaá¹ƒ nisÄ«ditvÄ• anekavihitaá¹ƒ ti
kathessatha, seyyathidaá¹ƒ --- rÄ• jakathaá¹ƒ corakathaá¹ƒ ... pe ... itibhavÄ• bhavakathaá¹

moghapurisÄ• , appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, i
uddiseyyÄ• tha ---

__ ``yo_ \Ee IV 165/ __pana bhikkhu vikÄ• le gÄ• maá¹ƒ paviseyya, pÄ• cittiyaâ€™â€™ _n

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<509> tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapade sÄ• vatthiá¹ƒ g
aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ upagacchiá¹ƒsu. manussÄ• te bhikkhÅ« passitvÄ• etadavocuá
bhanteâ€™â€™ ti \Ne 218/. atha kho te bhikkhÅ« --- ``bhagavatÄ• paá¹-ikkhittaá¹ƒ vikÄ• le
pavisituâ€™â€™ nti kukkuccÄ• yantÄ• na pavisiá¹ƒsu. corÄ• te bhikkhÅ« acchindiá¹ƒsu. a
sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato eta
kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik
``anujÄ• nÄ• mi, bhikkhave, Ä• pucchÄ• \Se II 495/ vikÄ• le gÄ• maá¹ƒ pavisituá¹ƒ. evaÃ±c
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo_ \Be 215/ __pana bhikkhu anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ paviseyya, pÄ• cittiya

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<510> tena kho pana samayena aÃ±Ã±ataro bhikkhu kosalesu janapade sÄ• vatthiá¹ƒ gacc
aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ upagacchi. manussÄ• taá¹ƒ bhikkhuá¹ƒ passitvÄ• etadavocuá
bhanteâ€™â€™ ti. atha kho so bhikkhu --- ``bhagavatÄ• paá¹-ikkhittaá¹ƒ anÄ• pucchÄ• vi
pavisituâ€™â€™ nti kukkuccÄ• yanto na pÄ• visi. corÄ• taá¹ƒ bhikkhuá¹ƒ acchindiá¹ƒsu. a
sÄ• vatthiá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. bhikkhÅ« bhagavato etamatt
kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik
``anujÄ• nÄ• mi, bhikkhave, santaá¹ƒ bhikkhuá¹ƒ Ä• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavisituá
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yo pana bhikkhu santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ paviseyya, pÄ

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<511> tena \Ee IV 166/ kho pana samayena aÃ±Ã±ataro bhikkhu ahinÄ• daá¹-á¹-ho hoti. a
``aggiá¹ƒ Ä• harissÄ• mÄ«â€™â€™ ti gÄ• maá¹ƒ gacchati. atha kho so bhikkhu --- ``bhaga
santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavisituâ€™â€™ nti kukkuccÄ• ya
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ \Se II 496/. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne e
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, tathÄ• rÅ

karaá¹‡Ä«ye santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavisituá¹ƒ. evaÃ±ca
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<512> __ ``yo pana bhikkhu santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavise
accÄ• yikÄ• karaá¹‡Ä«yÄ• , pÄ• cittiyaâ€™â€™ _nti.

<513> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__santo_ \Be 216/ nÄ• ma bhikkhu sakkÄ• hoti Ä• pucchÄ• pavisituá¹ƒ.

__asanto_ nÄ• ma bhikkhu na sakkÄ• hoti Ä• pucchÄ• pavisituá¹ƒ.

__vikÄ• lo_ nÄ• ma majjhanhike vÄ«tivatte yÄ• va aruá¹‡uggamanÄ• .

__gÄ• maá¹ƒ paviseyyÄ• _ti parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa Ä• pa
aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantassa Ä• patti pÄ• cittiyassa.

__aÃ±Ã±atra tathÄ• rÅ«pÄ• accÄ• yikÄ• karaá¹‡Ä«yÄ• _ti á¹-hapetvÄ• tathÄ• rÅ«paá¹ƒ a

<514> vikÄ• le vikÄ• lasaÃ±Ã±Ä« santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• gÄ• maá¹ƒ pavisati,
accÄ• yikÄ• karaá¹‡Ä«yÄ• , Ä• patti pÄ• cittiyassa. vikÄ• le vematiko santaá¹ƒ bhikkhuá¹ƒ
pavisati, aÃ±Ã±atra tathÄ• rÅ«pÄ• accÄ• yikÄ• karaá¹‡Ä«yÄ• , Ä• patti pÄ• cittiyassa. vikÄ
santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• gÄ• maá¹ƒ pavisati, aÃ±Ã±atra tathÄ• rÅ«pÄ• accÄ• y
pÄ• cittiyassa.

kÄ• le vikÄ• lasaÃ±Ã±Ä« \Se II 497/, Ä• patti dukkaá¹-assa. kÄ• le vematiko, Ä• patti dukka
kÄ• lasaÃ±Ã±Ä«, anÄ• patti.

<515> anÄ• patti tathÄ• rÅ«pe accÄ• yike karaá¹‡Ä«ye, santaá¹ƒ bhikkhuá¹ƒ Ä• pucchÄ• p
bhikkhuá¹ƒ anÄ• pucchÄ• pavisati, antarÄ• rÄ• maá¹ƒ gacchati, bhikkhunupassayaá¹ƒ gac
gacchati, paá¹-ikkamanaá¹ƒ gacchati, gÄ• mena maggo hoti, Ä• padÄ• su, ummattakassa, A

vikÄ• lagÄ• mappavisanasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ tatiyaá¹ƒ.

4. sÅ«cigharasikkhÄ• padaá¹ƒ

<516> tena \Se II 498/ \Ee IV 167/ samayena buddho bhagavÄ• sakkesu viharati kapilavatt

nigrodhÄ• rÄ• me. tena kho pana samayena aÃ±Ã±atarena dantakÄ• rena bhikkhÅ« pavÄ• ayyÄ• naá¹ƒ sÅ«cigharena attho \Be 217/ ahaá¹ƒ sÅ«cigharenÄ• â€™â€™ ti. tena kho pana sÅ«cighare viÃ±Ã±Ä• penti. yesaá¹ƒ khuddakÄ• sÅ«cigharÄ• te mahante sÅ«cighare viÃ± sÅ«cigharÄ• te khuddake sÅ«cighare viÃ±Ã±Ä• penti. atha kho so dantakÄ• ro bhikkhÅ«na karonto na sakkoti aÃ±Ã±aá¹ƒ vikkÄ• yikaá¹ƒ bhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ, attanÄ• pi na yÄ• p kilamati. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sa jÄ• nitvÄ• bahÅ« sÅ«cighare viÃ±Ã±Ä• pessanti! ayaá¹ƒ imesaá¹ƒ bahÅ« sÅ«cighare karon vikkÄ• yikaá¹ƒ bhaá¹‡á¸• aá¹ƒ kÄ• tuá¹ƒ, attanÄ• pi na yÄ• peti, puttadÄ• ropissa kilamatÄ« bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« na mattaá¹ƒ jÄ sÅ«cighare viÃ±Ã±Ä• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhÅ« na bahÅ« sÅ«cighare viÃ±Ã±Ä• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• na mattaá¹ƒ \Se II 499/ jÄ• nitvÄ• bahÅ« s viÃ±Ã±Ä• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<517> __ ``yo pana bhikkhu aá¹-á¹-himayaá¹ƒ vÄ• dantamayaá¹ƒ vÄ• visÄ• á¹‡amayaá¹ƒ kÄ• rÄ• peyya bhedanakaá¹ƒ, pÄ• cittiyaâ€™â€™ _nti.

<518> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a bhikkhÅ«ti.

__aá¹-á¹-hi_ \Ne 221/ nÄ• ma yaá¹ƒ kiÃ±ci aá¹-á¹-hi.

__danto_ nÄ• ma hatthidanto vuccati.

__visÄ• á¹‡aá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci visÄ• á¹‡aá¹ƒ.

__kÄ• rÄ• peyyÄ• _ti karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena bh desetabbaá¹ƒ.

<519> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ• vippak pariyosÄ• peti {pariyosÄ• vÄ• peti (Katthaci) }, Ä• patti pÄ• cittiyassa \Be 218/. parehi vippa pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi \Ee IV 168/ vippakataá¹ƒ parehi pariyosÄ• peti (Katthaci) }, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<520> anÄ• patti gaá¹‡á¹-hikÄ• ya {gaá¹‡á¸• ikÄ• ya (Se) }, araá¹‡ike, vidhe {vÄ«á¹-he (Ce)
aÃ±janiyÄ• , aÃ±janisalÄ• kÄ• ya, vÄ• sijaá¹-e, udakapuÃ±chaniyÄ• , ummattakassa, Ä• dik

sÅ«cigharasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ catutthaá¹ƒ.

5. maÃ±capÄ«á¹-hasikkhÄ• padaá¹ƒ

<521> tena \Se II 500/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• upanando sakyaputto ucce maÃ±ce sayat
bhikkhÅ«hi saddhiá¹ƒ senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• anto yenÄ• yasmato upanandassa
tenupasaá¹…kami. addasÄ• kho Ä• yasmÄ• upanando sakyaputto bhagavantaá¹ƒ dÅ«rato
bhagavantaá¹ƒ etadavoca --- ``Ä• gacchatu me, bhante, bhagavÄ• sayanaá¹ƒ passatÅ«â€™
tatova paá¹-inivattitvÄ• bhikkhÅ« Ä• mantesi --- ``Ä• sayato, bhikkhave, moghapuriso \Ne 2
ti. atha kho bhagavÄ• Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ anekapariyÄ• yena viga
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<522> __ ``navaá¹ƒ pana bhikkhunÄ• maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• kÄ• rayamÄ• nen
kÄ• retabbaá¹ƒ sugataá¹…gulena, aÃ±Ã±atra heá¹-á¹-himÄ• ya aá¹-aniyÄ• ; taá¹ƒ atikkÄ• m
pÄ• cittiyaâ€™â€™ _nti.

<523> __navaá¹ƒ_ nÄ• ma karaá¹‡aá¹ƒ upÄ• dÄ• ya vuccati.

__maÃ±co_ \Be 219/ nÄ• ma cattÄ• ro maÃ±cÄ• --- masÄ• rako, bundikÄ• baddho, kuá¸·Ä

__pÄ«á¹-haá¹ƒ_ nÄ• ma cattÄ• ri pÄ«á¹-hÄ• ni --- masÄ• rakaá¹ƒ, bundikÄ• baddhaá¹ƒ, kua
Ä• haccapÄ• dakaá¹ƒ.

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• .

__aá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ_ \Se II 501/ __kÄ• retabbaá¹ƒ sugataá¹…gulena, aÃ±Ã±at
169/ __aá¹-aniyÄ• _ti á¹-hapetvÄ• heá¹-á¹-himaá¹ƒ aá¹-aniá¹ƒ; taá¹ƒ atikkÄ• metvÄ• karoti
payoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena chinditvÄ• pÄ• cittiyaá¹ƒ desetabbaá¹ƒ.

<524> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ• vippak
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<525> anÄ• patti pamÄ• á¹‡ikaá¹ƒ karoti, Å«nakaá¹ƒ karoti, aÃ±Ã±ena kataá¹ƒ pamÄ• á¹‡Ä paá¹-ilabhitvÄ• chinditvÄ• paribhuÃ±jati, ummattakassa, Ä• dikammikassÄ• ti.

maÃ±capÄ«á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ paÃ±camaá¹ƒ.

6. tÅ«lonaddhasikkhÄ• padaá¹ƒ

<526> tena \Se II 502/ \Ne 223/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« maÃ tÅ«lonaddhaá¹ƒ kÄ• rÄ• penti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• maÃ±campi pÄ«á¹-hampi tÅ« seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti \Be 220/! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ m ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« maÃ±campi pÄ«á¹-ham kÄ• rÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, maÃ±campi pÄ«á¹- kÄ• rÄ• pethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... ka moghapurisÄ• , maÃ±campi pÄ«á¹-hampi tÅ«lonaddhaá¹ƒ kÄ• rÄ• pessatha! netaá¹ƒ, mogh pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

<527> __ ``yo pana bhikkhu maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• tÅ«lonaddhaá¹ƒ kÄ• rÄ• pe pÄ• cittiyaâ€™â€™ _nti.

<528> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a bhikkhÅ«ti.

__maÃ±co_ nÄ• ma cattÄ• ro maÃ±cÄ• --- masÄ• rako, bundikÄ• baddho, kuá¸·Ä«rapÄ• d

__pÄ«á¹-haá¹ƒ_ \Se II 503/ nÄ• ma cattÄ• ri pÄ«á¹-hÄ• ni --- masÄ• rakaá¹ƒ, bundikÄ• bad kuá¸·Ä«rapÄ• dakaá¹ƒ, Ä• haccapÄ• dakaá¹ƒ.

__tÅ«laá¹ƒ_ \Ee IV 170/ nÄ• ma tÄ«á¹‡i tÅ«lÄ• ni --- rukkhatÅ«laá¹ƒ, latÄ• tÅ«laá¹ƒ, poá¹-al

__kÄ• rÄ• peyyÄ• _ti karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena u desetabbaá¹ƒ.

<529> attanÄ• \Ne 224/ vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<530> anÄ• patti Ä• yoge, kÄ• yabandhane, aá¹ƒsabaddhake, pattathavikÄ• ya, parissÄ• va
aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• uddÄ• letvÄ• paribhuÃ±jati, ummattakassa, Ä• dikammi

tÅ«lonaddhasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ chaá¹-á¹-haá¹ƒ.

7. nisÄ«danasikkhÄ• padaá¹ƒ

<531> tena \Se II 504/ \Be 221/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhagavatÄ• bhikkhÅ«naá¹ƒ n
hoti. chabbaggiyÄ• bhikkhÅ« --- ``bhagavatÄ• nisÄ«danaá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ nti ap
dhÄ• renti. maÃ±cassapi pÄ«á¹-hassapi puratopi pacchatopi olambenti. ye te bhikkhÅ« appi
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« appamÄ•
dhÄ• ressantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, appamÄ• á¹‡ikÄ• ni nis
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu
appamÄ• á¹‡ikÄ• ni nisÄ«danÄ• ni dhÄ• ressatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• na
evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``nisÄ«danaá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ikaá¹ƒ kÄ• retabbaá¹ƒ.
dÄ«ghaso dve vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ diyaá¸• á¸• haá¹ƒ. taá¹ƒ atikkÄ• maya
pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<532> tena \Ee IV 171/ \Ne 225/ kho pana samayena Ä• yasmÄ• udÄ• yÄ« mahÄ• kÄ• yo
nisÄ«danaá¹ƒ paÃ±Ã±apetvÄ• samantato samaÃ±chamÄ• no nisÄ«dati. atha kho bhagavÄ
etadavoca --- ``kissa \Se II 505/ tvaá¹ƒ, udÄ• yi, nisÄ«danaá¹ƒ samantato samaÃ±chasi; sey
purÄ• á¹‡Ä• sikoá¹-á¹-hoâ€™â€™ ti? ``tathÄ• hi pana, bhante, bhagavatÄ• bhikkhÅ«naá¹ƒ
nisÄ«danaá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ nti. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, nisÄ«danassa dasaá¹
pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<533> __ ``nisÄ«danaá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ikaá¹ƒ kÄ• retab
--- dÄ«ghaso dve vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ diyaá¸• á¸• haá¹ƒ. dasÄ• vidatthi.
chedanakaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<534> __nisÄ«danaá¹ƒ_ nÄ• ma sadasaá¹ƒ vuccati.

__kÄ• rayamÄ• nenÄ• _ti \Be 222/ karonto vÄ• kÄ• rÄ• pento vÄ• pamÄ• á¹‡ikaá¹ƒ kÄ• re
pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso dve vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ diyaá¸• á¸• haá¹ƒ.
atikkÄ• metvÄ• karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena chindit
desetabbaá¹ƒ.

<535> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ• vippak
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<536> anÄ• patti \Se II 506/ pamÄ• á¹‡ikaá¹ƒ karoti, Å«nakaá¹ƒ karoti, aÃ±Ã±ena kataá¹ƒ p
paá¹-ilabhitvÄ• chinditvÄ• paribhuÃ±jati, vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á
bhisiá¹ƒ vÄ• bibbohanaá¹ƒ vÄ• karoti, ummattakassa, Ä• dikammikassÄ• ti.

nisÄ«danasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ sattamaá¹ƒ.

8. kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padaá¹ƒ

<537> tena \Se II 507/ \Ne 226/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhagavatÄ• bhikkhÅ«naá¹ƒ k
anuÃ±Ã±Ä• tÄ• hoti \Ee IV 172/. chabbaggiyÄ• bhikkhÅ« --- ``bhagavatÄ• kaá¹‡á¸• uppaá
anuÃ±Ã±Ä• tÄ• â€™â€™ ti appamÄ• á¹‡ikÄ• yo kaá¹‡á¸• uppaá¹-icchÄ• diyo dhÄ• renti; pu
Ä• kaá¸• á¸• hantÄ• Ä• hiá¹‡á¸• anti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« appamÄ• á¹‡ikÄ• yo kaá¹‡á¸• uppaá¹-icchÄ•
pe ... saccaá¹ƒ kira tumhe, bhikkhave, appamÄ• á¹‡ikÄ• yo kaá¹‡á¸• uppaá¹-icchÄ• diyo dh
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, mogh
kaá¹‡á¸• uppaá¹-icchÄ• diyo dhÄ• ressatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ \B
... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<538> __ ``kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ik

pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso catasso vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ dve vidatthiyo.
chedanakaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<539> __kaá¹‡á¸• uppaá¹-icchÄ• di_ nÄ• ma yassa adhonÄ• bhi ubbhajÄ• á¹‡umaá¹‡á¸• a
vÄ• assÄ• vo vÄ• thullakacchu vÄ• Ä• bÄ• dho, tassa paá¹-icchÄ• danatthÄ• ya.

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• \Se II 508/. pamÄ• á¹‡ikÄ• kÄ• r
pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso catasso vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ dve vidatthiyo.
karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena chinditvÄ• pÄ• cittiyaá

<540> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ• vippak
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya \Ne 227/ karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<541> anÄ• patti pamÄ• á¹‡ikaá¹ƒ karoti, Å«nakaá¹ƒ karoti, aÃ±Ã±ena kataá¹ƒ pamÄ• á¹‡Ä
paá¹-ilabhitvÄ• chinditvÄ• paribhuÃ±jati, vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á
bhisiá¹ƒ vÄ• bibbohanaá¹ƒ vÄ• karoti, ummattakassa, Ä• dikammikassÄ• ti.

kaá¹‡á¸• uppaá¹-icchÄ• disikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. vassikasÄ• á¹-ikÄ• sikkhÄ• padaá¹ƒ

<542> tena \Se II 509/ \Be 224/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhagavatÄ• bhikkhÅ«naá¹ƒ v
hoti. chabbaggiyÄ• bhikkhÅ« --- ``bhagavatÄ• vassikasÄ• á¹-ikÄ• anuÃ±Ã±Ä• tÄ• â€™â€
vassikasÄ• á¹-ikÄ• yo dhÄ• renti. puratopi pacchatopi Ä• kaá¸• á¸• hantÄ• Ä• hiá¹‡á¸• anti.
... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ«
vassikasÄ• á¹-ikÄ• yo dhÄ• ressantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave,
vassikasÄ• á¹-ikÄ• yo dhÄ• rethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho b
nÄ• ma tumhe, moghapurisÄ• , appamÄ• á¹‡ikÄ• yo vassikasÄ• á¹-ikÄ• yo dhÄ• ressatha!
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<543> __ ``vassikasÄ• á¹-ikaá¹ƒ pana bhikkhunÄ• kÄ• rayamÄ• nena pamÄ• á¹‡ikÄ• kÄ•
pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso cha vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ aá¸• á¸• hateyyÄ•
chedanakaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<544> __vassikasÄ• á¹-ikÄ• _ \Ee IV 173/ nÄ• ma vassÄ• nassa catumÄ• satthÄ• ya.

__kÄ• rayamÄ• nenÄ• _ti karonto vÄ• kÄ• rÄ• pento vÄ• . pamÄ• á¹‡ikÄ• kÄ• retabbÄ• \S
pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso \Ne 228/ cha vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ aá¸• á¸• h
atikkÄ• metvÄ• karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena chindit
desetabbaá¹ƒ.

<545> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ• vippak
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<546> anÄ• patti \Be 225/ pamÄ• á¹‡ikaá¹ƒ karoti, Å«nakaá¹ƒ karoti, aÃ±Ã±ena kataá¹ƒ pa
paá¹-ilabhitvÄ• chinditvÄ• paribhuÃ±jati, vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á
bhisiá¹ƒ vÄ• bibbohanaá¹ƒ vÄ• karoti, ummattakassa, Ä• dikammikassÄ• ti.

vassikasÄ• á¹-ikÄ• sikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ navamaá¹ƒ.

10. nandasikkhÄ• padaá¹ƒ

<547> tena \Se II 511/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena Ä• yasmÄ• nando bhagavato mÄ• tucchÄ• putto abhi
caturaá¹…gulomako bhagavatÄ• {bhagavato (Katthaci) }. so sugatacÄ«varappamÄ• á¹‡aá¹
addasaá¹ƒsu kho therÄ• bhikkhÅ« Ä• yasmantaá¹ƒ nandaá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ.
Ä• gacchatÄ«â€™â€™ ti Ä• sanÄ• vuá¹-á¹-hahanti. te upagate jÄ• nitvÄ• {upagataá¹ƒ saÃ
saÃ±jÄ• nitvÄ• (Ce) } ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma Ä• yasmÄ•
sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ dhÄ• ressatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kir
sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ dhÄ• resÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™
pe ... kathaÃ±hi nÄ• ma tvaá¹ƒ, nanda, sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ dhÄ• re
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<548> __ ``yo pana bhikkhu sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ kÄ• rÄ• peyya atir
pÄ• cittiyaá¹ƒ \Ne 229/. tatridaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡aá¹ƒ --- dÄ«ghaso
sugatavidatthiyÄ• ; tiriyaá¹ƒ cha vidatthiyo. idaá¹ƒ sugatassa sugatacÄ«varappamÄ• á¹‡aâ€

<549> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__sugatacÄ«varappamÄ• á¹‡aá¹ƒ_ \Be 226/ {sugatacÄ«varaá¹ƒ (Katthaci) } nÄ• ma dÄ«gh
sugatavidatthiyÄ• ; tiriyaá¹ƒ cha vidatthiyo.

__kÄ• rÄ• peyyÄ• _ti karoti \Se II 512/ vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹-aá¹ƒ. paá¹-il
pÄ• cittiyaá¹ƒ desetabbaá¹ƒ.

<550> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa. attanÄ• vippa
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<551> anÄ• patti Å«nakaá¹ƒ karoti, aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• chinditvÄ• \Ee IV 1
vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• á¹‡ipÄ• kÄ• raá¹ƒ vÄ• bhisiá¹ƒ vÄ• bibbo
ummattakassa, Ä• dikammikassÄ• ti.

nandasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ dasamaá¹ƒ.

ratanavaggo {rÄ• javaggo (Ce) } navamo.

tassuddÄ• naá¹ƒ ---

raÃ±Ã±o ca ratanaá¹ƒ santaá¹ƒ, sÅ«ci maÃ±caÃ±ca tÅ«likaá¹ƒ.

nisÄ«danaÃ±ca kaá¹‡á¸• uÃ±ca, vassikÄ• sugatena cÄ• ti ||

uddiá¹-á¹-hÄ• \Se II 513/ \Ne 230/ kho, Ä• yasmanto, dvenavuti pÄ• cittiyÄ• dhammÄ• . ta
--- ``kaccittha parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€
pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yasmanto, tasmÄ• tuá¹
dhÄ• rayÄ• mÄ«ti.

khuddakaá¹ƒ samattaá¹ƒ.

pÄ• cittiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

ime \Se II 514/ \Ee IV 175/ \Be 227/ kho panÄ• yasmanto cattÄ• ro pÄ• á¹-idesanÄ«yÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<552> tena \Ne 231/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« sÄ• vatthiyaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ•
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ passitvÄ• etadavoca --- ``handÄ• yya, bhikkhaá¹ƒ paá¹-iggaá¹‡
``suá¹-á¹-hu, bhaginÄ«â€™â€™ ti sabbeva aggahesi. sÄ• upakaá¹-á¹-he kÄ• le nÄ• sakkhi
chinnabhattÄ• ahosi. atha kho sÄ• bhikkhunÄ« dutiyampi divasaá¹ƒ ... pe ... tatiyampi diva
piá¹‡á¸• Ä• ya caritvÄ• paá¹-ikkamanakÄ• le taá¹ƒ bhikkhuá¹ƒ passitvÄ• etadavoca --- ``ha
paá¹-iggaá¹‡hÄ• â€™â€™ ti. ``suá¹-á¹-hu, bhaginÄ«â€™â€™ ti sabbeva aggahesi. sÄ• up
piá¹‡á¸• Ä• ya carituá¹ƒ, chinnabhattÄ• ahosi. atha kho sÄ• bhikkhunÄ« catutthe divase ra
gacchati. seá¹-á¹-hi gahapati rathena paá¹-ipathaá¹ƒ Ä• gacchanto taá¹ƒ bhikkhuniá¹ƒ etada
``apehÄ• yyeâ€™â€™ ti. sÄ• vokkamantÄ« tattheva paripati. seá¹-á¹-hi gahapati taá¹ƒ bhik
``khamÄ• hÄ• yye, mayÄ• si pÄ• titÄ• â€™â€™ ti. ``nÄ• haá¹ƒ, gahapati, tayÄ• pÄ• titÄ• .
ti. ``kissa pana tvaá¹ƒ, ayye, dubbalÄ• â€™â€™ ti? atha kho sÄ• \Se II 515/ bhikkhunÄ« se
gahapatissa etamatthaá¹ƒ Ä• rocesi. seá¹-á¹-hi gahapati taá¹ƒ bhikkhuniá¹ƒ gharaá¹ƒ netvÄ
khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhadantÄ• bhikkhuniyÄ• hatthato Ä• misaá¹ƒ pa
kicchalÄ• bho mÄ• tugÄ• moâ€™â€™ ti!

assosuá¹ƒ \Ne 232/ kho bhikkhÅ« tassa seá¹-á¹-hissa gahapatissa ujjhÄ• yantassa khiyyant
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma b
bhikkhuniyÄ• hatthato Ä• misaá¹ƒ paá¹-iggahessatÄ«â€™â€™ ti \Be 228/ ... pe ... saccaá¹
bhikkhuniyÄ• hatthato Ä• misaá¹ƒ paá¹-iggahesÄ«ti \Ee IV 176/? ``saccaá¹ƒ, bhagavÄ• â€™
bhikkhu, aÃ±Ã±Ä• tikÄ• â€™â€™ ti? ``aÃ±Ã±Ä• tikÄ• , bhagavÄ• â€™â€™ ti. ``aÃ±Ã±Ä• ta
na jÄ• nÄ• ti patirÅ«paá¹ƒ vÄ• appatirÅ«paá¹ƒ vÄ• santaá¹ƒ vÄ• asantaá¹ƒ vÄ• . kathaÃ±
moghapurisa, aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato Ä• misaá¹ƒ paá¹-iggahessasi! netaá
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

<553> __ ``yo pana bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• antaragharaá¹ƒ paviá¹-á¹-hÄ•
vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pa
bhikkhunÄ• --- `gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesa
paá¹-idesemÄ«â€™â€™ â€™ _ti.

<554> __yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe a
bhikkhÅ«ti.

__aÃ±Ã±Ä• tikÄ• _ nÄ• ma mÄ• tito vÄ• \Se II 516/. pitito vÄ• yÄ• va sattamÄ• pitÄ• mah

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__antaragharaá¹ƒ_ nÄ• ma rathikÄ• byÅ«haá¹ƒ siá¹…ghÄ• á¹-akaá¹ƒ gharaá¹ƒ.

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá
avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá
bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ
pÄ• á¹-idesanÄ«yassa.

<555> aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato
bhojanÄ«yaá¹ƒ \Ne 233/ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä•
aÃ±Ã±Ä• tikÄ• ya vematiko antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato khÄ• danÄ«yaá¹ƒ vÄ•
paá¹-iggahetvÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á¹-idesanÄ«yassa. aÃ±Ã±Ä• ti
Ã±Ä• tikasaÃ±Ã±Ä« antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato khÄ• danÄ«yaá¹ƒ vÄ• bhoja
paá¹-iggahetvÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á¹-idesanÄ«yassa.

yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hÄ
ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. ekatoupasampannÄ• ya hatthato khÄ• danÄ«
--- ``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.
Ä• patti dukkaá¹-assa. Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. Ã±Ä•
dukkaá¹-assa. Ã±Ä• tikÄ• ya \Se II 517/ Ã±Ä• tikasaÃ±Ã±Ä«, anÄ• patti.

<556> anÄ• patti Ã±Ä• tikÄ• ya, dÄ• peti na deti, upanikkhipitvÄ• deti antarÄ• rÄ• me, bhik
titthiyaseyyÄ• ya, paá¹-ikkamane \Ee IV 177/, gÄ• mato nÄ«haritvÄ• deti, yÄ• makÄ• likaá¹
yÄ• vajÄ«vikaá¹ƒ ``sati paccaye paribhuÃ±jÄ• â€™â€™ ti deti, sikkhamÄ• nÄ• ya, sÄ• maá
Ä• dikammikassÄ• ti.

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<557> tena \Se II 518/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalanda
samayena bhikkhÅ« kulesu nimantitÄ• bhuÃ±janti. chabbaggiyÄ• bhikkhuniyo chabbaggiy
vosÄ• santiyo á¹-hitÄ• honti --- ``idha sÅ«paá¹ƒ detha, idha odanaá¹ƒ dethÄ• â€™â€™ ti. c
yÄ• vadatthaá¹ƒ bhuÃ±janti. aÃ±Ã±e bhikkhÅ« na cittarÅ«paá¹ƒ bhuÃ±janti. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« bhikkhuniy
nivÄ• ressantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, bhikkhuniyo vosÄ• sa
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu
bhikkhuniyo vosÄ• santiyo na nivÄ• ressatha \Ne 234/! netaá¹ƒ, moghapurisÄ• , appasannÄ
pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<558> __ ``bhikkhÅ«_ \Be 230/ __paneva kulesu nimantitÄ• bhuÃ±janti, tatra ce sÄ• {tatra
vosÄ• samÄ• narÅ«pÄ• á¹-hitÄ• hoti --- `idha sÅ«paá¹ƒ detha, idha odanaá¹ƒ dethÄ• â€™
bhikkhunÄ« apasÄ• detabbÄ• --- `apasakka tÄ• va, bhagini, yÄ• va bhikkhÅ« bhuÃ±jantÄ«
{ekassapi ce (Ce Se) } bhikkhuno na paá¹-ibhÄ• seyya taá¹ƒ bhikkhuniá¹ƒ apasÄ• detuá¹ƒ -
bhagini, yÄ• va bhikkhÅ« bhuÃ±jantÄ«â€™ ti paá¹-idesetabbaá¹ƒ \Se II 519/ tehi bhikkhÅ«h
Ä• vuso, dhammaá¹ƒ Ä• pajjimhÄ• asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idese

<559> __bhikkhÅ« paneva kulesu nimantitÄ• bhuÃ±jantÄ«_ti kulaá¹ƒ nÄ• ma cattÄ• ri kulÄ
brÄ• hmaá¹‡akulaá¹ƒ, vessakulaá¹ƒ, suddakulaá¹ƒ.

__nimantitÄ• bhuÃ±jantÄ«_ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena nim

__bhikkhunÄ«_ nÄ• ma ubhatosaá¹…ghe upasampannÄ• .

__vosÄ• santÄ«_ \Ee IV 178/ nÄ• ma yathÄ• mittatÄ• yathÄ• sandiá¹-á¹-hatÄ• yathÄ• sam
yathÄ• samÄ• nupajjhÄ• yakatÄ• yathÄ• samÄ• nÄ• cariyakatÄ• --- ``idha sÅ«paá¹ƒ detha
ti. esÄ• vosÄ• santÄ« nÄ• ma.

__tehi bhikkhÅ«hÄ«_ti bhuÃ±jamÄ• nehi bhikkhÅ«hi.

__sÄ• bhikkhunÄ«_ti yÄ• sÄ• vosÄ• santÄ« bhikkhunÄ«.

tehi bhikkhÅ«hi sÄ• bhikkhunÄ« apasÄ• detabbÄ• --- ``apasakka tÄ• va, bhagini, yÄ• va b
ti. ekassa cepi {ekassapi ce (Ce Se) } bhikkhuno anapasÄ• dito {anapasÄ• dite (Ce Se) } ---
bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ
pÄ• á¹-idesanÄ«yassa.

<560> upasampannÄ• ya upasampannasaÃ±Ã±Ä« vosÄ• santiyÄ• na nivÄ• reti, Ä• patti p
upasampannÄ• ya vematiko vosÄ• santiyÄ• na nivÄ• reti, Ä• patti pÄ• á¹-idesanÄ«yassa. u
anupasampannasaÃ±Ã±Ä« vosÄ• santiyÄ• na nivÄ• reti, Ä• patti pÄ• á¹-idesanÄ«yassa.

ekatoupasampannÄ• ya \Be 231/ vosÄ• santiyÄ• na nivÄ• reti, Ä• patti dukkaá¹-assa. anup
upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. anupasampannÄ• ya \Se II 520/ vematiko,
anupasampannÄ• ya anupasampannasaÃ±Ã±Ä«, anÄ• patti.

<561> anÄ• patti attano bhattaá¹ƒ dÄ• peti na deti, aÃ±Ã±esaá¹ƒ bhattaá¹ƒ deti na dÄ• peti
taá¹ƒ dÄ• peti, yattha na dinnaá¹ƒ tattha dÄ• peti, sabbesaá¹ƒ samakaá¹ƒ dÄ• peti, sikkham
sÄ• maá¹‡erÄ« vosÄ• sati, paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha, anÄ• patti, ummatt

dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<562> tena \Se II 521/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±ataraá¹ƒ kulaá¹ƒ ubhatopasann
vaá¸• á¸• hati, bhogena hÄ• yati, yaá¹ƒ tasmiá¹ƒ kule uppajjati purebhattaá¹ƒ khÄ• danÄ«ya
vÄ• taá¹ƒ sabbaá¹ƒ bhikkhÅ«naá¹ƒ vissajjetvÄ• appekadÄ• anasitÄ• acchanti. manussÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• na mattaá¹ƒ jÄ• nitvÄ• paá¹-
datvÄ• appekadÄ• anasitÄ• acchantÄ«â€™â€™ ti!! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ mar
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• roc
etasmiá¹ƒ nidÄ• ne \Ee IV 179/ etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ
``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ kulaá¹ƒ saddhÄ• ya vaá¸• á¸• hati, bhogena hÄ• yati eva
Ã±attidutiyena kammena sekkhasammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabb
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

<563> ``suá¹‡Ä• tu me, bhante, saá¹…gho. itthannÄ• maá¹ƒ kulaá¹ƒ saddhÄ• ya vaá¸• á¸•
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa kulassa sekkhasammutiá¹ƒ dadey

``suá¹‡Ä• tu \Be 232/ \Ne 236/ me, bhante, saá¹…gho. itthannÄ• maá¹ƒ kulaá¹ƒ saddhÄ• y
\Se II 522/ hÄ• yati. saá¹…gho itthannÄ• massa kulassa sekkhasammutiá¹ƒ deti. yassÄ• ya
itthannÄ• massa kulassa sekkhasammutiyÄ• dÄ• naá¹ƒ, so tuá¹‡hassa; yassa nakkhamati,

``dinnÄ• saá¹…ghena itthannÄ• massa kulassa sekkhasammuti. khamati saá¹…ghassa, ta
dhÄ• rayÄ• mÄ«â€™â€™ ti.

evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yÄ• ni kho pana tÄ• ni sekkhasammatÄ• ni kulÄ• ni, yo pana bhikkhu tathÄ• rÅ«pesu s
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• deyya vÄ• b
paá¹-idesetabbaá¹ƒ tena bhikkhunÄ• --- `gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ Ä• pajjiá¹ƒ as
pÄ• á¹-idesanÄ«yaá¹ƒ taá¹ƒ paá¹-idesemÄ«â€™â€™ â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<564> tena kho pana samayena sÄ• vatthiyaá¹ƒ ussavo hoti. manussÄ• bhikkhÅ« nimante
kulaá¹ƒ bhikkhÅ« nimantesi. bhikkhÅ« kukkuccÄ• yantÄ• nÄ• dhivÄ• senti --- ``paá¹-ikkhitta
sekkhasammatesu kulesu khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-igga
bhuÃ±jituâ€™â€™ nti. te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kiá¹ƒ nu kho nÄ• ma amhÄ•
ayyÄ• amhÄ• kaá¹ƒ na paá¹-iggaá¹‡hantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ m
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ•
``anujÄ• nÄ• mi, bhikkhave, nimantitena sekkhasammatesu kulesu khÄ• danÄ«yaá¹ƒ vÄ• b
sahatthÄ• paá¹-iggahetvÄ• khÄ• dituá¹ƒ bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ s
uddiseyyÄ• tha ---

__ ``yÄ• ni kho pana tÄ• ni sekkhasammatÄ• ni kulÄ• ni, yo pana bhikkhu tathÄ• rÅ«pesu s
animantito_ \Ee IV 180/ __khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-igga
__vÄ• bhuÃ±jeyya vÄ• _ \Be 233/, __paá¹-idesetabbaá¹ƒ tena bhikkhunÄ• --- `gÄ• rayhaá
Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idesemÄ«â€™â€™ â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<565> tena kho pana samayena aÃ±Ã±ataro bhikkhu tassa kulassa kulÅ«pako hoti. atha kh
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena taá¹ƒ kulaá¹ƒ tenupasa
paÃ±Ã±atte Ä• sane nisÄ«di. tena kho pana samayena so bhikkhu gilÄ• no hoti. atha kho te
bhikkhuá¹ƒ etadavocuá¹ƒ --- ``bhuÃ±jatha, bhanteâ€™â€™ ti. atha kho so bhikkhu --- ``bha
paá¹-ikkhittaá¹ƒ animantitena sekkhasammatesu kulesu khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«ya
paá¹-iggahetvÄ• khÄ• dituá¹ƒ bhuÃ±jituâ€™â€™ nti kukkuccÄ• yanto na paá¹-iggahesi; nÄ
carituá¹ƒ; chinnabhatto ahosi. atha kho so bhikkhu Ä• rÄ• maá¹ƒ gantvÄ• bhikkhÅ«naá¹ƒ e
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne et
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nen
sekkhasammatesu kulesu khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-igga
bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

<566> __ ``yÄ• ni kho pana tÄ• ni sekkhasammatÄ• ni kulÄ• ni, yo pana bhikkhu tathÄ• rÅ«
pubbe animantito agilÄ• no khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-igg
bhuÃ±jeyya vÄ• , paá¹-idesetabbaá¹ƒ tena bhikkhunÄ• --- `gÄ• rayhaá¹ƒ, Ä• vuso, dhamma
pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idesemÄ«â€™â€™ _ti.

<567> __yÄ• ni kho pana tÄ• ni sekkhasammatÄ• ni kulÄ• nÄ«_ti sekkhasammataá¹ƒ nÄ• n
saddhÄ• ya vaá¸• á¸• hati, bhogena hÄ• yati. evarÅ«passa kulassa Ã±attidutiyena kammen

__yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adhippet

__tathÄ• rÅ«pesu sekkhasammatesu kulesÅ«_ti evarÅ«pesu sekkhasammatesu kulesu.

__animantito_ \Be 234/ \Ne 238/ nÄ• ma ajjatanÄ• ya vÄ• svÄ• tanÄ• ya vÄ• animantito, g
nimanteti, eso animantito nÄ• ma.

__nimantito_ \Ee IV 181/ nÄ• ma ajjatanÄ• ya vÄ• svÄ• tanÄ• ya vÄ• nimantito, gharÅ«pa
nimanteti, eso nimantito nÄ• ma.

__agilÄ• no_ nÄ• ma sakkoti piá¹‡á¸• Ä• ya carituá¹ƒ.

__gilÄ• no_ nÄ• ma na sakkoti piá¹‡á¸• Ä• ya carituá¹ƒ.

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá
avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

animantito agilÄ• no ``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• p
525/. ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

<568> sekkhasammate sekkhasammatasaÃ±Ã±Ä« animantito agilÄ• no khÄ• danÄ«yaá¹ƒ v
paá¹-iggahetvÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á¹-idesanÄ«yassa. sekkhasam
sekkhasammate asekkhasammatasaÃ±Ã±Ä« animantito agilÄ• no khÄ• danÄ«yaá¹ƒ vÄ• b
paá¹-iggahetvÄ• khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á¹-idesanÄ«yassa.

yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hÄ

ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. asekkhasammate sekkhasammatasaÃ±Ã±Ä«
asekkhasammate vematiko, Ä• patti dukkaá¹-assa. asekkhasammate asekkhasammatasaÃ

<569> anÄ• patti nimantitassa, gilÄ• nassa, nimantitassa vÄ• gilÄ• nassa vÄ• sesakaá¹ƒb
aÃ±Ã±esaá¹ƒ bhikkhÄ• tattha paÃ±Ã±attÄ• hoti, gharato nÄ«haritvÄ• denti, niccabhatte, s
uposathike, pÄ• á¹-ipadike, yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ --- ``sa
paribhuÃ±jÄ• â€™â€™ ti deti, ummattakassa, Ä• dikammikassÄ• ti.

tatiyapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

<570> tena \Se II 526/ \Be 235/ samayena buddho bhagavÄ• sakkesu viharati kapilavatthus
tena kho pana samayena sÄ• kiyadÄ• sakÄ• avaruddhÄ• honti. sÄ• kiyÄ• niyo icchanti Ä•
bhattaá¹ƒ kÄ• tuá¹ƒ. assosuá¹ƒ kho sÄ• kiyadÄ• sakÄ• --- ``sÄ• kiyÄ• niyo kira Ä• raÃ±Ã±a
kattukÄ• mÄ• â€™â€™ ti. te magge pariyuá¹-á¹-hiá¹ƒsu. sÄ• kiyÄ• niyo \Ee IV 182/ paá¹‡Ä
bhojanÄ«yaá¹ƒ Ä• dÄ• ya Ä• raÃ±Ã±akaá¹ƒ senÄ• sanaá¹ƒ agamaá¹ƒsu. sÄ• kiyadÄ• sakÄ
acchindiá¹ƒsu ca dÅ«sesuÃ±ca. sÄ• kiyÄ• nikkhamitvÄ• te core sabhaá¹‡á¸• e {saha bhaá
gahetvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhadantÄ• Ä• rÄ• me co
nÄ• rocessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« sÄ• kiyÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ
vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho b
etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkh
sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mi dasa atthavase paá¹-icca --- saá¹…ghasuá¹-á¹-hutÄ• y
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni sÄ• saá¹…kasammatÄ• ni sa
tathÄ• rÅ«pesu senÄ• sanesu_ {senÄ• sanesu viharanto (Ce Se) } __pubbe appaá¹-isaá¹ƒv
II 527/ __vÄ• bhojanÄ«yaá¹ƒ vÄ• ajjhÄ• rÄ• me sahatthÄ• paá¹-iggahetvÄ• khÄ• deyya v
paá¹-idesetabbaá¹ƒ tena bhikkhunÄ• --- `gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ Ä• pajjiá¹ƒ as
pÄ• á¹-idesanÄ«yaá¹ƒ taá¹ƒ paá¹-idesemÄ«â€™â€™ â€™ _ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<571> tena kho pana samayena aÃ±Ã±ataro bhikkhu Ä• raÃ±Ã±akesu senÄ• sanesu gilÄ•
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• Ä• dÄ• ya Ä• raÃ±Ã±akaá¹ƒ senÄ• sanaá¹ƒ aga
taá¹ƒ bhikkhuá¹ƒ etadavocuá¹ƒ --- ``bhuÃ±jatha, bhanteâ€™â€™ ti. atha kho so bhikkhu ---
paá¹-ikkhittaá¹ƒ Ä• raÃ±Ã±akesu senÄ• sanesu khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ•
paá¹-iggahetvÄ• khÄ• dituá¹ƒ bhuÃ±jituâ€™â€™ nti kukkuccÄ• yanto na paá¹-iggahesi, nÄ

carituá¹ƒ {pavituá¹ƒ (Katthaci) }, chinnabhatto ahosi. atha kho so bhikkhu bhikkhÅ«naá¹ƒ e
Ä• rocesi. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ n
pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhav
Ä• raÃ±Ã±akesu senÄ• sanesu pubbe appaá¹-isaá¹ƒviditaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojan
paá¹-iggahetvÄ• khÄ• dituá¹ƒ bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pad

<572> __ ``yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni sÄ• saá¹…kasammatÄ
bhikkhu tathÄ• rÅ«pesu senÄ• sanesu_ \Ee IV 183/__ pubbe appaá¹-isaá¹ƒviditaá¹ƒ khÄ• d
vÄ• ajjhÄ• rÄ• me sahatthÄ• paá¹-iggahetvÄ• agilÄ• no khÄ• deyya vÄ• bhuÃ±jeyya vÄ•
bhikkhunÄ• --- `gÄ• rayhaá¹ƒ, Ä• vuso, dhammaá¹ƒ_ \Se II 528/ __Ä• pajjiá¹ƒ asappÄ• yaá
taá¹ƒ paá¹-idesemÄ«â€™â€™ â€™ _ti.

<573> __yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• nÄ«_ti __Ä• raÃ±Ã±akaá¹ƒ
paÃ±cadhanusatikaá¹ƒ pacchimaá¹ƒ.

__sÄ• saá¹…kaá¹ƒ_ nÄ• ma Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re corÄ• naá¹ƒ niviá¹-á¹-hokÄ• so
á¹-hitokÄ• so dissati, nisinnokÄ• so dissati, nipannokÄ• so dissati.

__sappaá¹-ibhayaá¹ƒ_ nÄ• ma Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re corehi manussÄ• hatÄ• dis
Ä• koá¹-itÄ• dissanti.

__yo panÄ• _ti yo yÄ• diso ... pe ... __bhikkhÅ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ atthe adhippet

__tathÄ• rÅ«pesu senÄ• sanesÅ«_ti evarÅ«pesu senÄ• sanesu.

__appaá¹-isaá¹ƒviditaá¹ƒ_ \Ne 241/ nÄ• ma paÃ±cannaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ, etaá¹ƒ app
nÄ• ma. Ä• rÄ• maá¹ƒ Ä• rÄ• mÅ«pacÄ• raá¹ƒ á¹-hapetvÄ• paá¹-isaá¹ƒviditaá¹ƒ, etaá¹ƒ {et
appaá¹-isaá¹ƒviditaá¹ƒ nÄ• ma.

paá¹-isaá¹ƒviditaá¹ƒ \Be 237/ nÄ• ma yo koci itthÄ« vÄ• puriso vÄ• Ä• rÄ• maá¹ƒ Ä• rÄ• m
Ä• roceti --- ``itthannÄ• massa, bhante, khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• Ä• haris
sÄ• saá¹…kaá¹ƒ hoti, sÄ• saá¹…kanti Ä• cikkhitabbaá¹ƒ; sace sappaá¹-ibhayaá¹ƒ hoti, sapp
Ä• cikkhitabbaá¹ƒ; sace --- ``hotu, bhante, Ä• hariyissatÄ«â€™â€™ ti bhaá¹‡ati, corÄ• vatt
idhÅ«pacaranti apasakkathÄ• â€™â€™ ti. yÄ• guyÄ• paá¹-isaá¹ƒvidite tassÄ• parivÄ• ro Ä
paá¹-isaá¹ƒviditaá¹ƒ nÄ• ma. bhattena paá¹-isaá¹ƒvidite tassa parivÄ• ro Ä• hariyyati, etaá¹ƒ
paá¹-isaá¹ƒviditaá¹ƒ nÄ• ma \Se II 529/. khÄ• danÄ«yena paá¹-isaá¹ƒvidite tassa parivÄ• ro
paá¹-isaá¹ƒviditaá¹ƒ nÄ• ma. kulena paá¹-isaá¹ƒvidite yo tasmiá¹ƒ kule manusso khÄ• danÄ
vÄ• Ä• harati, etaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ nÄ• ma. gÄ• mena paá¹-isaá¹ƒvidite yo tasmiá¹ƒ

khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• Ä• harati, etaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ nÄ• ma. p
tasmiá¹ƒ pÅ«ge manusso khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• Ä• harati, etaá¹ƒ paá

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá
avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

__ajjhÄ• rÄ• mo_ nÄ• ma parikkhittassa Ä• rÄ• massa antoÄ• rÄ• mo. aparikkhittassa upac

__agilÄ• no_ nÄ• ma sakkoti piá¹‡á¸• Ä• ya carituá¹ƒ {gantuá¹ƒ (Katthaci) }.

__gilÄ• no_ nÄ• ma na sakkoti piá¹‡á¸• Ä• ya carituá¹ƒ {gantuá¹ƒ (Katthaci) }.

appaá¹-isaá¹ƒviditaá¹ƒ \Ee IV 184/ agilÄ• no ``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti
dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

<574> appaá¹-isaá¹ƒvidite appaá¹-isaá¹ƒviditasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«y
sahatthÄ• \Ne 242/ paá¹-iggahetvÄ• agilÄ• no khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á
appaá¹-isaá¹ƒvidite vematiko khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ \Be 238/ vÄ• ajjhÄ• rÄ
paá¹-iggahetvÄ• agilÄ• no \Se II 530/ khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á¹-idesanÄ
appaá¹-isaá¹ƒvidite paá¹-isaá¹ƒviditasaÃ±Ã±Ä« khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ•
paá¹-iggahetvÄ• agilÄ• no khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• á¹-idesanÄ«yassa.

yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hÄ
ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. paá¹-isaá¹ƒvidite appaá¹-isaá¹ƒviditasaÃ±Ã±Ä
dukkaá¹-assa. paá¹-isaá¹ƒvidite vematiko, Ä• patti dukkaá¹-assa. paá¹-isaá¹ƒvidite paá¹-isaá
anÄ• patti.

<575> anÄ• patti paá¹-isaá¹ƒvidite, gilÄ• nassa, paá¹-isaá¹ƒvidite vÄ• gilÄ• nassa vÄ• sesa
bahÄ• rÄ• me paá¹-iggahetvÄ• antoÄ• rÄ• me bhuÃ±jati, tattha jÄ• takaá¹ƒ mÅ«laá¹ƒ vÄ•
pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• bhuÃ±jati, yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«
paribhuÃ±jati, ummattakassa, Ä• dikammikassÄ• ti.

catutthapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

uddiá¹-á¹-hÄ• kho, Ä• yasmanto, cattÄ• ro pÄ• á¹-idesanÄ«yÄ• dhammÄ• . tatthÄ• yasma
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya

``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evameta

pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alavaggo

ime kho panÄ• yasmanto sekhiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<576> tena \Se II 531/ \Ee IV 185/ \Be 239/ \Ne 243/ samayena buddho bhagavÄ• sÄ• vatt
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« pura
nivÄ• senti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä•
pacchatopi olambentÄ• nivÄ• sessanti, seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti. ass
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« puratopi p
nivÄ• sessantÄ«â€™â€™ ti! atha kho te bhikkhÅ« chabbaggiye bhikkhÅ« anekapariyÄ• yen
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
sannipÄ• tÄ• petvÄ• chabbaggiye bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira tumhe, bhikkha
olambentÄ• nivÄ• sethÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho
nÄ• ma tumhe, moghapurisÄ• , puratopi pacchatopi olambentÄ• nivÄ• sessatha! netaá¹ƒ, n
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... \Se II 532/ evaÃ±ca pana, bhikkhave, imaá¹ƒ
uddiseyyÄ• tha ---

__ ``parimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

parimaá¹‡á¸• alaá¹ƒ \Ne 244/ nivÄ• setabbaá¹ƒ nÄ• bhimaá¹‡á¸• alaá¹ƒ jÄ• á¹‡umaá¹‡á¸• a
anÄ• dariyaá¹ƒ paá¹-icca purato vÄ• pacchato vÄ• olambento nivÄ• seti, Ä• patti dukkaá¹-

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakassa

Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<577> tena \Be 240/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« puratopi pacchatopi olambentÄ• pÄ• ru

__ ``parimaá¹‡á¸• alaá¹ƒ pÄ• rupissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

parimaá¹‡á¸• alaá¹ƒ pÄ• rupitabbaá¹ƒ ubho kaá¹‡á¹‡e samaá¹ƒ katvÄ• . yo \Ee IV 186/ anÄ
purato vÄ• pacchato vÄ• olambento pÄ• rupati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakassa

Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<578> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« kÄ• yaá¹ƒ vivaritvÄ• antaraghare gacchanti ... pe

__ ``suppaá¹-icchanno antaraghare_ \Se II 533/ __gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â

suppaá¹-icchannena antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca kÄ• yaá¹ƒ vivar
gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti \Ne 245/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, umma

Ä• dikammikassÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<579> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« kÄ• yaá¹ƒ vivaritvÄ• antaraghare nisÄ«danti ... p

__ ``suppaá¹-icchanno antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti

suppaá¹-icchannena antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca kÄ• yaá¹ƒ v
nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa, Ä• padÄ
Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<580> tena \Be 241/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« hatthampi pÄ• dampi kÄ«á¸·Ä• pentÄ• a
....

__ ``susaá¹ƒvuto antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

susaá¹ƒvutena antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca hatthaá¹ƒ vÄ• pÄ• d
antaraghare gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, ummattakassa, Ä• dikammik

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<581> tena \Ne 246/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« \Se II 534/ hatthampi pÄ• dampi kÄ«á¸·Ä
nisÄ«danti ... pe ....

__ ``susaá¹ƒvuto antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

susaá¹ƒvutena antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca hatthaá¹ƒ vÄ• pÄ
antaraghare nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, ummattakassa, Ä• dikammik

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<582> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ olokentÄ• antaraghare gacchant

__ ``okkhittacakkhu antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

okkhittacakkhunÄ• antaraghare gantabbaá¹ƒ yugamattaá¹ƒ pekkhantena. yo anÄ• dariyaá¹
olokento antaraghare gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakassa

Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<583> tena \Be 242/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ olokentÄ• antaraghare

__ ``okkhittacakkhu_ \Ne 247/ __antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€

okkhittacakkhunÄ• antaraghare nisÄ«ditabbaá¹ƒ yugamattaá¹ƒ pekkhantena. yo anÄ• dariy
tahaá¹ƒ olokento antaraghare nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti \Se II 535/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, umm

Ä• dikammikassÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<584> tena \Ee IV 187/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« ukkhittakÄ• ya antaraghare g

__ ``na ukkhittakÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na ukkhittakÄ• ya antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca ekato vÄ• ubhato
antaraghare gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakassa

Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<585> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« ukkhittakÄ• ya antaraghare nisÄ«danti ... pe ....

__ ``na ukkhittakÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti

na ukkhittakÄ• ya antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca ekato vÄ• ubh

antaraghare nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti \Be 243/ \Ne 248/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pa
ummattakassa, Ä• dikammikassÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

parimaá¹‡á¸• alavaggo paá¹-hamo.

2. ujjagghikavaggo

<586> tena \Se II 536/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« mahÄ• hasitaá¹ƒ hasantÄ• a
....

__ ``na ujjagghikÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na ujjagghikÄ• ya antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca mahÄ• hasitaá¹ƒ
gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, hasanÄ«yasmiá¹ƒ vatthusmi
Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<587> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« mahÄ• hasitaá¹ƒ hasantÄ• antaraghare nisÄ«dar

__ ``na ujjagghikÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti

na \Ne 249/ ujjagghikÄ• ya antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca mahÄ
antaraghare nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, hasanÄ«yasmiá¹ƒ vatthusmi
Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<588> tena \Se II 537/ \Be 244/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ
karontÄ• antaraghare gacchanti ... pe ....

__ ``appasaddo antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

appasaddena antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca uccÄ• saddaá¹ƒ mahÄ
antaraghare gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakassa

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<589> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karontÄ• antar

__ ``appasaddo antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

appasaddena antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca uccÄ• saddaá¹ƒ m
antaraghare nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti \Ne 250/ asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<590> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
\Ee IV 188/ pana samayena chabbaggiyÄ• bhikkhÅ« kÄ• yappacÄ• lakaá¹ƒ antaraghare ga
... pe ....

__ ``na kÄ• yappacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™

na kÄ• yappacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ. kÄ• yaá¹ƒ paggahetvÄ• gantabbaá¹ƒ \
paá¹-icca kÄ• yappacÄ• lakaá¹ƒ antaraghare gacchati kÄ• yaá¹ƒ olambento, Ä• patti dukkaá

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<591> tena \Be 245/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ
... pe ....

__ ``na kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â

na kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«ditabbaá¹ƒ. kÄ• yaá¹ƒ paggahetvÄ• nisÄ«ditab
paá¹-icca kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«dati kÄ• yaá¹ƒ olambento, Ä• patti dukka

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa, Ä• padÄ
Ä• dikammikassÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<592> tena \Ne 251/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bÄ• huppacÄ• lakaá¹ƒ antaraghare gacc
pe ....

__ ``na bÄ• huppacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€

na bÄ• huppacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ. bÄ• huá¹ƒ paggahetvÄ• gantabbaá¹ƒ.
bÄ• huppacÄ• lakaá¹ƒ antaraghare gacchati bÄ• huá¹ƒ olambento, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<593> tena \Se II 539/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bÄ• huppacÄ• lakaá¹ƒ antara
olambentÄ• ... pe ....

__ ``na bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™

na bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«ditabbaá¹ƒ. bÄ• huá¹ƒ paggahetvÄ• nisÄ«dital
paá¹-icca bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«dati bÄ• huá¹ƒ olambento, Ä• patti dukka

anÄ• patti \Be 246/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa,
Ä• dikammikassÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<594> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sÄ«sappacÄ• lakaá¹ƒ antaraghare gacc
pe ....

__ ``na sÄ«sappacÄ• lakaá¹ƒ antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™

na sÄ«sappacÄ• lakaá¹ƒ antaraghare gantabbaá¹ƒ. sÄ«saá¹ƒ paggahetvÄ• gantabbaá¹ƒ. y
sÄ«sappacÄ• lakaá¹ƒ antaraghare gacchati sÄ«saá¹ƒ olambento, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<595> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«danti sÄ«

__ ``na sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â

na sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«ditabbaá¹ƒ. sÄ«saá¹ƒ paggahetvÄ• nisÄ«ditabb
anÄ• dariyaá¹ƒ paá¹-icca sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«dati sÄ«saá¹ƒ olambento

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa, Ä• padÄ
Ä• dikammikassÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

ujjagghikavaggo dutiyo.

3. khambhakatavaggo

<596> tena \Be 247/ \Ne 253/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« khambhakatÄ• antaraghare

__ ``na khambhakato antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na \Ee IV 189/ khambhakatena antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca ekat
khambhaá¹ƒ katvÄ• antaraghare gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<597> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« khambhakatÄ• antaraghare nisÄ«danti ... pe ....

__ ``na khambhakato antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na khambhakatena antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca ekato vÄ• u
katvÄ• antaraghare nisÄ«dati, Ä• patti \Se II 541/ dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa, Ä• padÄ
Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<598> tena \Ne 254/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sasÄ«saá¹ƒ pÄ• rupitvÄ• antaraghare g

__ ``na oguá¹‡á¹-hito antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na oguá¹‡á¹-hitena antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca sasÄ«saá¹ƒ pÄ•
gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<599> tena \Be 248/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sasÄ«saá¹ƒ pÄ• rupitvÄ• antaraghare n

__ ``na oguá¹‡á¹-hito antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na oguá¹‡á¹-hitena antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca sasÄ«saá¹ƒ

nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa, Ä• padÄ
Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<600> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« ukkuá¹-ikÄ• ya antaraghare gacchanti ... pe ....

__ ``na_ \Ne 255/ __ukkuá¹-ikÄ• ya antaraghare gamissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€

na \Se II 542/ ukkuá¹-ikÄ• ya antaraghare gantabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca ukkuá¹
gacchati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<601> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« pallatthikÄ• ya {pallattikÄ• ya (Katthaci) } antaragh
....

__ ``na pallatthikÄ• ya antaraghare nisÄ«dissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti

na pallatthikÄ• ya antaraghare nisÄ«ditabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca hatthapallatthi
dussapallatthikÄ• ya vÄ• antaraghare nisÄ«dati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, vÄ• sÅ«pagatassa, Ä• padÄ

ummattakassa, Ä• dikammikassÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<602> tena \Be 249/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho \Ee IV 190/ pana samayena chabbaggiyÄ• bhikkhÅ« asakkaccaá¹ƒ piá¹‡á¸• apÄ•
chaá¸• á¸• etukÄ• mÄ• viya ... pe ....

__ ``sakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â

sakkaccaá¹ƒ piá¹‡á¸• apÄ• to paá¹-iggahetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca asakkaccaá¹ƒ
paá¹-iggaá¹‡hÄ• ti chaá¸• á¸• etukÄ• mo viya, Ä• patti dukkaá¹-assa.

anÄ• patti \Se II 543/ \Ne 256/ asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<603> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ olokentÄ• piá¹‡á¸• apÄ• taá¹ƒ pa
atikkantepi {atikkamantepi (Ce) } na jÄ• nanti ... pe ....

__ ``pattasaÃ±Ã±Ä« piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€

pattasaÃ±Ã±inÄ• piá¹‡á¸• apÄ• to paá¹-iggahetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ
piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<604> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hantÄ• sÅ«paÃ±
paá¹-iggaá¹‡hanti ... pe ....

__ ``samasÅ«pakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â

__sÅ«po_ nÄ• ma dve sÅ«pÄ• --- muggasÅ«po, mÄ• sasÅ«po. hatthahÄ• riyo samasÅ«pa
paá¹-iggahetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca sÅ«paÃ±Ã±eva bahuá¹ƒ paá¹-iggaá¹‡hÄ• ti,

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, rasarase, Ã±Ä• takÄ• naá¹ƒ
aÃ±Ã±assatthÄ• ya, attano dhanena, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<605> tena \Se II 544/ \Be 250/ \Ne 257/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« thÅ«

paá¹-iggaá¹‡hanti ... pe ....

__ ``samatittikaá¹ƒ_ {samatitthikaá¹ƒ (Katthaci) } __piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahessÄ• mA
karaá¹‡Ä«yÄ• â€™â€™ _ti.

samatittiko \Ee IV 191/ {samatitthikaá¹ƒ (Katthaci) } piá¹‡á¸• apÄ• to paá¹-iggahetabbo. yo a
paá¹-icca thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, Ä• padÄ• su, ummattakassa, Ä• dikammi

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

khambhakatavaggo tatiyo.

4. sakkaccavaggo

<606> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±janti abh
....

__ ``sakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™

sakkaccaá¹ƒ piá¹‡á¸• apÄ• to bhuÃ±jitabbo. yo anÄ• dariyaá¹ƒ paá¹-icca asakkaccaá¹ƒ piá¹
Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ä• padÄ• su, ummattakassa

Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<607> tena \Ne 258/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ olokentÄ• piá¹‡á¸• apÄ
Ä• kirantepi atikkantepi na jÄ• nanti ... pe ... \Se II 545/.

__ ``pattasaÃ±Ã±Ä«_ \Be 251/ __piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

pattasaÃ±Ã±inÄ• piá¹‡á¸• apÄ• to bhuÃ±jitabbo. yo anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ taha

piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<608> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ omasitvÄ• {omadditvÄ• (Kattha
bhuÃ±janti ... pe ....

__ ``sapadÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€

sapadÄ• naá¹ƒ piá¹‡á¸• apÄ• to bhuÃ±jitabbo. yo anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ
(Katthaci) } piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, aÃ±Ã±esaá¹ƒ dento omasati
Ä• kiranto omasati, uttaribhaá¹…ge, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<609> tena \Ee IV 192/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
\Ne 259/. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jant
bhuÃ±janti ... pe ....

__ ``samasÅ«pakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â

__sÅ«po_ nÄ• ma dve sÅ«pÄ• --- muggasÅ«po, mÄ• sasÅ«po hatthahÄ• riyo. samasÅ«pa
yo anÄ• dariyaá¹ƒ paá¹-icca sÅ«paÃ±Ã±eva bahuá¹ƒ bhuÃ±jati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, rasarase \Se II 546/, Ã±Ä• ta
pavÄ• ritÄ• naá¹ƒ, attano dhanena, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<610> tena \Be 252/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• t

__ ``na thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«

na thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• to bhuÃ±jitabbo. yo anÄ• dariyaá¹ƒ paá¹-icca thÅ
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jati Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, parittake sese ekato saá¹ƒka
bhuÃ±jati, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<611> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« sÅ«pampi byaÃ±janampi odanena paá¹-icchÄ• de
... pe ....

__ ``na_ \Ne 260/ __sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• dessÄ• mi bhi
sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• detabbaá¹ƒ bhiyyokamyataá¹ƒ u
paá¹-icca sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• deti bhiyyokamyataá¹ƒ up
dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, sÄ• mikÄ• paá¹-icchÄ• detvÄ• denti, na
upÄ• dÄ• ya, Ä• padÄ• su, ummattakassa \Se II 547/, Ä• dikammikassÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<612> tena \Ee IV 193/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sÅ«pampi odanampi attano a
bhuÃ±janti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä•
odanampi attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! kassa sampannaá¹ƒ na manÄ•
sÄ• duá¹ƒ na ruccatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhÅ« tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ
vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi
nÄ• ma chabbaggiyÄ• bhikkhÅ« sÅ«pampi odanampi attano atthÄ• ya viÃ±Ã±Ä• petvÄ• b
... saccaá¹ƒ kira tumhe, bhikkhave, sÅ«pampi odanampi attano atthÄ• ya viÃ±Ã±Ä• petvÄ•
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tu
sÅ«pampi odanampi attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jissatha! netaá¹ƒ, moghapuri
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha --

__ ``na sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jissÄ• mÄ«t

_ti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<613> tena \Ne 261/ kho pana samayena bhikkhÅ« gilÄ• nÄ• honti. gilÄ• napucchakÄ• bh
etadavocuá¹ƒ --- ``kaccÄ• vuso, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ nti? ``pubbe
odanampi attano atthÄ• ya \Se II 548/ viÃ±Ã±Ä• petvÄ• bhuÃ±jÄ• ma, tena no phÄ• su hot
``bhagavatÄ• paá¹-ikkhittaâ€™â€™ nti kukkuccÄ• yantÄ• na viÃ±Ã±Ä• pema, tena no na
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bhikkh
attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ•

__ ``na sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jis
karaá¹‡Ä«yÄ• â€™â€™ _ti.

na sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• nena attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jitab
paá¹-icca sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ
attano dhanena, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<614> tena \Ee IV 194/ \Be 254/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« ujjhÄ
pattaá¹ƒ olokenti ... pe ....

__ ``na ujjhÄ• nasaÃ±Ã±Ä« paresaá¹ƒ pattaá¹ƒ olokessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€

na ujjhÄ• nasaÃ±Ã±inÄ• paresaá¹ƒ patto oloketabbo. yo anÄ• dariyaá¹ƒ paá¹-icca ujjhÄ• na
pattaá¹ƒ oloketi, Ä• patti dukkaá¹-assa.

anÄ• patti \Ne 262/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, ``dassÄ• mÄ«â€™â€™ ti vÄ• \S
``dÄ• pessÄ• mÄ«â€™â€™ ti vÄ• oloketi, na ujjhÄ• nasaÃ±Ã±issa, Ä• padÄ• su, ummatta

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<615> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« mahantaá¹ƒ kabaá¸·aá¹ƒ karonti ... pe ....

__ ``nÄ• timahantaá¹ƒ kabaá¸·aá¹ƒ karissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

nÄ• timahanto kabaá¸·o kÄ• tabbo. yo anÄ• dariyaá¹ƒ paá¹-icca mahantaá¹ƒ kabaá¸·aá¹ƒ ka
dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, khajjake, phalÄ• phale, uttari
ummattakassa, Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<616> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« dÄ«ghaá¹ƒ Ä• lopaá¹ƒ karonti ... pe ....

__ ``parimaá¹‡á¸• alaá¹ƒ Ä• lopaá¹ƒ karissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

parimaá¹‡á¸• alo Ä• lopo kÄ• tabbo. yo anÄ• dariyaá¹ƒ paá¹-icca dÄ«ghaá¹ƒ Ä• lopaá¹ƒ kar

anÄ• patti \Be 255/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, khajjake, phalÄ• ph
Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sakkaccavaggo catuttho.

5. kabaá¸·avaggo

<617> tena \Se II 550/ \Ne 263/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« anÄ
vivaranti ... pe ....

__ ``na_ \Ee IV 195/ __anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivarissÄ• mÄ«ti sikkhÄ• ka

na anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivaritabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca anÄ
mukhadvÄ• raá¹ƒ vivarati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<618> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« bhuÃ±jamÄ• nÄ• sabbaá¹ƒ hatthaá¹ƒ mukhe pak

__ ``na bhuÃ±jamÄ• no sabbaá¹ƒ hatthaá¹ƒ mukhe pakkhipissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«y

na bhuÃ±jamÄ• nena sabbo hattho mukhe pakkhipitabbo. yo anÄ• dariyaá¹ƒ paá¹-icca bhuÃ
mukhe pakkhipati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<619> tena \Ne 264/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« sakabaá¸·ena mukhena byÄ• haranti ...

__ ``na_ \Be 256/ __sakabaá¸·ena mukhena byÄ• harissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€

na sakabaá¸·ena mukhena byÄ• haritabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca sakabaá¸·ena \S
byÄ• harati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<620> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca piá¹‡á¸• ukkhepak
dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, khajjake, phalÄ• phale, Ä• pa
Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<621> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na_ \Ee IV 196/ __kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

na \Ne 265/ kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca kabaá
bhuÃ±jati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, khajjake phalÄ• phale, uttaril
ummattakassa, Ä• dikammikassÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<622> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na_ \Be 257/ __avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• _ \Se II 552/ __k

na avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca ekato vÄ• ubh
bhuÃ±jati, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, phalÄ• phale, Ä• padÄ• su, u
Ä• dikammikassÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<623> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« hatthaniddhunakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na hatthaniddhunakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na hatthaniddhunakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca hatthaniddhunakaá¹
dukkaá¹-assa.

anÄ• patti \Ne 266/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, kacavaraá¹ƒ chaá¸•
niddhunÄ• ti, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<624> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca sitthÄ• vakÄ• rakaá
dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, kacavaraá¹ƒ \Ee IV 197/ cha
chaá¸• á¸• ayati, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti \Se II 553/.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<625> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na_ \Be 258/ __jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™

na jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca jivhÄ• nicchÄ• raka
dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<626> tena \Ne 267/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« capucapukÄ• rakaá¹ƒ bhuÃ±janti ... pe ..

__ ``na capucapukÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na capucapukÄ• rakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca capucapukÄ• rakaá
dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kabaá¸·avaggo paÃ±camo.

6. surusuruvaggo

<627> tena samayena buddho bhagavÄ• kosambiyaá¹ƒ viharati ghositÄ• rÄ• me. tena kho
brÄ• hmaá¹‡ena saá¹…ghassa payopÄ• naá¹ƒ \Se II 554/ paá¹-iyattaá¹ƒ hoti. bhikkhÅ« suru
pivanti. aÃ±Ã±ataro naá¹-apubbako bhikkhu evamÄ• ha --- ``sabboyaá¹ƒ maÃ±Ã±e saá¹…g
te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma b
Ä• rabbha davaá¹ƒ karissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tvaá¹ƒ, bhikkhu, saá¹…gha
akÄ• sÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
moghapurisa, saá¹…ghaá¹ƒ Ä• rabbha davaá¹ƒ karissasi! netaá¹ƒ, moghapurisa, appasann
pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``na, bhikk
dhammaá¹ƒ vÄ• \Be 259/ saá¹…ghaá¹ƒ vÄ• Ä• rabbha davo kÄ• tabbo. yo kareyya, Ä• pa
atha kho bhagavÄ• taá¹ƒ bhikkhuá¹ƒ anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... p
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``na_ \Ne 268/ __surusurukÄ• rakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â

na surusurukÄ• rakaá¹ƒ \Ee IV 198/ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca surusuru
Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<628> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« hatthanillehakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na hatthanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na \Se II 555/ hatthanillehakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca hatthanilleha
Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<629> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« pattanillehakaá¹ƒ bhuÃ±janti ... pe ....

__ ``na pattanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na pattanillehakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca pattanillehakaá¹ƒ bhuÃ±
dukkaá¹-assa.

anÄ• patti \Ne 269/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, parittake sese ekat
nillehitvÄ• bhuÃ±jati, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<630> tena \Be 260/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« oá¹-á¹-hanillehakaá¹ƒ bhuÃ±janti ... pe ..

__ ``na oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

na oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jitabbaá¹ƒ. yo anÄ• dariyaá¹ƒ paá¹-icca oá¹-á¹-hanillehakaá
dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<631> tena samayena buddho bhagavÄ• bhaggesu viharati susumÄ• ragire {suá¹ƒsumÄ• r
saá¹ƒsumÄ• ragire (Katthaci) } bhesakaá¸·Ä• vane \Se II 556/ migadÄ• ye. tena kho pana s
{kokanude (Katthaci) } pÄ• sÄ• de sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggaá
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• sÄ• misena hatthen
paá¹-iggahessanti, seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti! assosuá¹ƒ kho bhikkhÅ«
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ« appicchÄ• ... pe
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« sÄ• misena hatthena pÄ• nÄ«yathÄ•
paá¹-iggahessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhÅ« sÄ• misena hat
pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggaá¹‡hantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi b
kathaÃ±hi nÄ• ma te, bhikkhave, moghapurisÄ• sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹
uddiseyyÄ• tha ---

__ ``na sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggahessÄ• mÄ«ti sikkhÄ• karaá

na \Ee IV 199/ \Ne 270/ sÄ• misena hatthena pÄ• nÄ«yathÄ• lako paá¹-iggahetabbo. yo anÄ
sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

anÄ• patti \Be 261/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, ``dhovissÄ• mÄ«â€
``dhovÄ• pessÄ• mÄ«â€™â€™ ti vÄ• paá¹-iggaá¹‡hÄ• ti, Ä• padÄ• su, ummattakassa, Ä•

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<632> tena \Se II 557/ samayena buddho bhagavÄ• bhaggesu viharati susumÄ• ragire bhe
tena kho pana samayena bhikkhÅ« kokanade pÄ• sÄ• de sasitthakaá¹ƒ pattadhovanaá¹ƒ an
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiy
pattadhovanaá¹ƒ antaraghare chaá¸• á¸• essanti, seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€
tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te b
te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhÅ« sasitthakaá¹ƒ pattadho
chaá¸• á¸• essantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhÅ« sasitthakaá¹ƒ p
antaraghare chaá¸• á¸• entÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagav
nÄ• ma te, bhikkhave, moghapurisÄ• sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹
uddiseyyÄ• tha ---

__ ``na sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• essÄ• mÄ«ti sikkhÄ• karaá¹

na sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• etabbaá¹ƒ. yo anÄ• dariyaá¹ƒ pa
pattadhovanaá¹ƒ antaraghare chaá¸• á¸• eti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, uddharitvÄ• vÄ• bhinditvÄ•
nÄ«haritvÄ• vÄ• chaá¸• á¸• eti, Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<633> tena \Se II 558/ \Ne 271/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« chat
desenti. ye te bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
chabbaggiyÄ• bhikkhÅ« chattapÄ• á¹‡issa \Be 262/ dhammaá¹ƒ desessantÄ«â€™â€™ ti ..
bhikkhave, chattapÄ• á¹‡issa dhammaá¹ƒ desethÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. v
pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , chattapÄ• á¹‡issa dhammaá¹ƒ desessatha!

appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

__ ``na chattapÄ• á¹‡issa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _t

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<634> tena kho pana samayena bhikkhÅ« chattapÄ• á¹‡issa gilÄ• nassa dhammaá¹ƒ \Ee IV
kukkuccÄ• yanti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma samaá
chattapÄ• á¹‡issa gilÄ• nassa dhammaá¹ƒ na desessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhik
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. atha kho te bhikkhÅ« bhagavato
atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ•
``anujÄ• nÄ• mi, bhikkhave, chattapÄ• á¹‡issa gilÄ• nassa dhammaá¹ƒ desetuá¹ƒ. evaÃ±ca
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``na chattapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

__chattaá¹ƒ_ nÄ• ma tÄ«á¹‡i chattÄ• ni --- setacchattaá¹ƒ, kilaÃ±jacchattaá¹ƒ, paá¹‡á¹‡acc
maá¹‡á¸• alabaddhaá¹ƒ salÄ• kabaddhaá¹ƒ.

__dhammo_ nÄ• ma buddhabhÄ• sito sÄ• vakabhÄ• sito isibhÄ• sito devatÄ• bhÄ• sito atth

__deseyyÄ• _ti padena deseti, pade pade Ä• patti dukkaá¹-assa. akkharÄ• ya deseti, akkha
Ä• patti dukkaá¹-assa. na chattapÄ• á¹‡issa agilÄ• nassa dhammo desetabbo. yo anÄ• dari
chattapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<635> tena \Be 263/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« daá¹‡á¸• apÄ• á¹‡issa dhammaá¹ƒ dese

__ ``na daá¹‡á¸• apÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

__daá¹‡á¸• o_ nÄ• ma majjhimassa purisassa catuhattho daá¹‡á¸• o. tato ukkaá¹-á¹-ho ada

na daá¹‡á¸• apÄ• á¹‡issa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca da
agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti \Se II 560/ asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<636> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« satthapÄ• á¹‡issa dhammaá¹ƒ desenti ... pe ....

__ ``na satthapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ•

__satthaá¹ƒ_ \Ee IV 201/ nÄ• ma ekatodhÄ• raá¹ƒ ubhatodhÄ• raá¹ƒ paharaá¹‡aá¹ƒ.

na \Ne 273/ satthapÄ• á¹‡issa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-ic
agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<637> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« Ä• vudhapÄ• á¹‡issa dhammaá¹ƒ desenti ... pe ...

__ ``na Ä• vudhapÄ• á¹‡issa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«

__Ä• vudhaá¹ƒ_ nÄ• ma cÄ• po kodaá¹‡á¸• o.

na \Be 264/ Ä• vudhapÄ• á¹‡issa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹
agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

surusuruvaggo chaá¹-á¹-ho.

7. pÄ• dukavaggo

<638> tena \Se II 561/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« pÄ• dukÄ• ruá¸·hassa dham

__ ``na_ \Ne 274/ __pÄ• dukÄ• ruá¸·hassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkh

na pÄ• dukÄ• ruá¸·hassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca ak
vÄ• omukkassa vÄ• agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<639> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« upÄ• hanÄ• ruá¸·hassa dhammaá¹ƒ desenti ... pe

__ ``na upÄ• hanÄ• ruá¸·hassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

na upÄ• hanÄ• ruá¸·hassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca a
vÄ• omukkassa vÄ• agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<640> tena \Be 265/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« yÄ• nagatassa dhammaá¹ƒ desenti ... pe

__ ``na yÄ• nagatassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€

__yÄ• naá¹ƒ_ \Se II 562/ nÄ• ma vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ• nikÄ• sivikÄ• pÄ•

na yÄ• nagatassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca yÄ• nagat
deseti, Ä• patti dukkaá¹-assa.

anÄ• patti \Ne 275/ asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<641> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
\Ee IV 202/ pana samayena chabbaggiyÄ• bhikkhÅ« sayanagatassa dhammaá¹ƒ desenti ..

__ ``na sayanagatassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â

na sayanagatassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca antamaso
sayanagatassa agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<642> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« pallatthikÄ• ya nisinnassa dhammaá¹ƒ desenti ...

__ ``na pallatthikÄ• ya nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá

na \Be 266/ pallatthikÄ• ya nisinnassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ
hatthapallatthikÄ• ya vÄ• dussapallatthikÄ• ya vÄ• nisinnassa agilÄ• nassa dhammaá¹ƒ de
dukkaá¹-assa.

anÄ• patti \Se II 563/ asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<643> tena \Ne 276/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« veá¹-hitasÄ«sassa dhammaá¹ƒ desenti .

__ ``na veá¹-hitasÄ«sassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ

__veá¹-hitasÄ«so_ nÄ• ma kesantaá¹ƒ na dassÄ• petvÄ• veá¹-hito hoti.

na veá¹-hitasÄ«sassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca veá¹-h
dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, kesantaá¹ƒ vivarÄ• petvÄ• c
ummattakassa, Ä• dikammikassÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<644> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« oguá¹‡á¹-hitasÄ«sassa dhammaá¹ƒ desenti ... pe

__ ``na oguá¹‡á¹-hitasÄ«sassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä

__oguá¹‡á¹-hitasÄ«so_ \Ee IV 203/ nÄ• ma sasÄ«saá¹ƒ pÄ• ruto vuccati.

na oguá¹‡á¹-hitasÄ«sassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá¹-icca o
agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, sÄ«saá¹ƒ vivarÄ• petvÄ• de
ummattakassa, Ä• dikammikassÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<645> tena \Be 267/ \Ne 277/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« \Se II 564/ chamÄ• ya nisÄ«
dhammaá¹ƒ desenti ... pe ....

__ ``na chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ•
karaá¹‡Ä«yÄ• â€™â€™ _ti.

na chamÄ• yaá¹ƒ nisÄ«ditvÄ• {nisinnena (aá¹-á¹-hakathÄ•) } Ä• sane nisinnassa agilÄ• na
anÄ• dariyaá¹ƒ paá¹-icca chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa agilÄ• nassa dhar
dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<646> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinna
bhikkhÅ« appicchÄ• ... pe ... te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma cha
nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa dhammaá¹ƒ desessantÄ«â€™â€™ ti
bhikkhave, nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa dhammaá¹ƒ desethÄ• ti?

ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma tumhe, moghapurisÄ• , nÄ«ce Ä•
Ä• sane nisinnassa dhammaá¹ƒ desessatha! netaá¹ƒ, moghapurisÄ• , appasannÄ• naá¹ƒ v
vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi ---

<647> ``bhÅ«tapubbaá¹ƒ \Se II 565/, bhikkhave, bÄ• rÄ• á¹‡asiyaá¹ƒ aÃ±Ã±atarassa chapa
pajÄ• pati gabbhinÄ« ahosi. atha kho, bhikkhave, sÄ• chapakÄ« taá¹ƒ chapakaá¹ƒ etadavo
ayyaputta! icchÄ• mi ambaá¹ƒ khÄ• dituâ€™ nti. `natthi ambaá¹ƒ {ambo (Se) }, akÄ• lo amb
labhissÄ• mi marissÄ• mÄ«â€™ ti. tena kho pana samayena, raÃ±Ã±o ambo dhuvaphalo h
chapako yena so ambo tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ ambaá¹ƒ abhiruhitvÄ•
kho, bhikkhave, rÄ• jÄ• purohitena brÄ• hmaá¹‡ena saddhiá¹ƒ yena so ambo tenupasaá¹…
Ä• sane nisÄ«ditvÄ• mantaá¹ƒ pariyÄ• puá¹‡Ä• ti \Ee IV 204/. atha kho, bhikkhave \Be 268
etadahosi --- `yÄ• va adhammiko ayaá¹ƒ rÄ• jÄ• , yatra hi nÄ• ma ucce Ä• sane nisÄ«ditvÄ•
pariyÄ• puá¹‡issati. ayaÃ±ca brÄ• hmaá¹‡o adhammiko, yatra hi nÄ• ma nÄ«ce Ä• sane nis
nisinnassa mantaá¹ƒ vÄ• cessati. ahaÃ±camhi adhammiko, yohaá¹ƒ itthiyÄ• kÄ• raá¹‡Ä•
sabbamidaá¹ƒ carimaá¹ƒ kataâ€™ nti tattheva paripati.

{imÄ• gÄ• thÄ• yo J I 4.33-35 jÄ• take aÃ±Ã±athÄ• dissanti} ``ubho atthaá¹ƒ na jÄ• nanti,
passare.

yo cÄ• yaá¹ƒ mantaá¹ƒ vÄ• ceti, yo cÄ• dhammenadhÄ«yati ||

``sÄ• lÄ«naá¹ƒ odano bhutto, sucimaá¹ƒsÅ«pasecano.

tasmÄ• dhamme na vattÄ• mi, dhammo ariyebhi vaá¹‡á¹‡ito ||

``dhiratthu \Se II 566/ taá¹ƒ dhanalÄ• bhaá¹ƒ, yasalÄ• bhaÃ±ca brÄ• hmaá¹‡a.

yÄ• vutti vinipÄ• tena, adhammacaraá¹‡ena vÄ• ||

``paribbaja mahÄ• brahme, pacantaÃ±Ã±epi pÄ• á¹‡ino.

mÄ• tvaá¹ƒ adhammo Ä• carito, asmÄ• kumbhamivÄ• bhidÄ• â€™â€™ ti ||

 ``tadÄ• pi me, bhikkhave, amanÄ• pÄ• nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnas
kimaá¹…ga pana etarahi na amanÄ• pÄ• bhavissati nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• s
desetuá¹ƒ. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pan
sikkhÄ• padaá¹ƒ uddiseyyÄ• tha ---

__ ``na nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ des
karaá¹‡Ä«yÄ• â€™â€™ _ti.

na nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa agilÄ• nassa dhammo desetabbo.
nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa agilÄ• nassa dhammaá¹ƒ deseti, Ä• p

anÄ• patti \Ne 279/ asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<648> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« á¹-hitÄ• nisinnassa dhammaá¹ƒ desenti ... pe ....

__ ``na_ \Be 269/ __á¹-hito nisinnassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«ti sikkhÄ• k

na \Se II 567/ á¹-hitena nisinnassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒ paá
nisinnassa agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<649> tena \Ee IV 205/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhÅ« pacchato gacchantÄ• purato
desenti ... pe ....

__ ``na pacchato gacchanto purato gacchantassa agilÄ• nassa dhammaá¹ƒ desessÄ• mÄ«t
_ti.

na pacchato gacchantena purato gacchantassa agilÄ• nassa dhammo desetabbo. yo anÄ•
gacchanto purato gacchantassa agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

ekÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<650> tena \Ne 280/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uppathena gacchantÄ• pathena gaccha

pe ....

__ ``na uppathena gacchanto pathena gacchantassa agilÄ• nassa dhammaá¹ƒ desessÄ• m
karaá¹‡Ä«yÄ• â€™â€™ _ti.

na uppathena gacchantena pathena gacchantassa agilÄ• nassa dhammo desetabbo. yo an
uppathena gacchanto pathena gacchantassa \Se II 568/ agilÄ• nassa dhammaá¹ƒ deseti, Ä

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

dvÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<651> tena \Be 270/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« á¹-hitÄ• uccÄ• rampi passÄ• vampi karo

__ ``na á¹-hito agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karissÄ• mÄ«ti sikkhÄ• karaá

na á¹-hitena agilÄ• nena uccÄ• ro vÄ• passÄ• vo vÄ• kÄ• tabbo. yo anÄ• dariyaá¹ƒ paá¹-i
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karoti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca ... pe ... Ä• dikammikassÄ• ti.

terasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<652> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« harite uccÄ• rampi passÄ• vampi kheá¸·ampi karo

__ ``na \Ne 281/ harite agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• kariss
karaá¹‡Ä«yÄ• â€™â€™ _ti.

na harite agilÄ• nena uccÄ• ro vÄ• passÄ• vo vÄ• kheá¸·o vÄ• kÄ• tabbo. yo anÄ• dariya
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karoti, Ä• patti dukkaá¹-assa.

anÄ• patti \Se II 569/ asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, appaharite kato h
Ä• padÄ• su, ummattakassa, Ä• dikammikassÄ• ti.

cuddasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<653> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena chabbaggiyÄ• bhikkhÅ« udake uccÄ• rampi passÄ• vampi kheá¸·ampi kar
khiyyanti vipÄ• centi \Ee IV 206/ --- ``kathaÃ±hi nÄ• ma samaá¹‡Ä• sakyaputtiyÄ• udake u
kheá¸·ampi karissanti, seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™â€™ ti! assosuá¹ƒ \Be 271/ k
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. ye te bhikkhÅ«
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhÅ« udake ucc
kheá¸·ampi karissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira tumhe, bhikkhave, udake uccÄ• ra
kheá¸·ampi karothÄ• ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
tumhe, moghapurisÄ• , udake uccÄ• rampi passÄ• vampi kheá¸·ampi karissatha! netaá¹ƒ, n
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• pa

__ ``na udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• mÄ«ti sikkhÄ•

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<654> tena kho pana samayena gilÄ• nÄ• bhikkhÅ« udake uccÄ• rampi passÄ• vampi \Se
kukkuccÄ• yanti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nid
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nen
uccÄ• rampi passÄ• vampi kheá¸·ampi kÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ

__ ``na udake agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• mÄ«
_ti.

na udake agilÄ• nena uccÄ• ro vÄ• passÄ• vo vÄ• kheá¸·o vÄ• kÄ• tabbo. yo anÄ• dariya
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karoti, Ä• patti dukkaá¹-assa.

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantassa, gilÄ• nassa, thale kato udakaá¹ƒ ottharati
ummattakassa, khittacittassa, vedanÄ• á¹-á¹-assa, Ä• dikammikassÄ• ti.

pannarasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

pÄ• dukavaggo sattamo.

uddiá¹-á¹-hÄ• \Be 272/ kho, Ä• yasmanto, sekhiyÄ• dhammÄ• . tatthÄ• yasmante pucchÄ•
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evameta

sekhiyÄ• niá¹-á¹-hitÄ• .

sekhiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. adhikaraá¹‡asamathÄ•

ime kho panÄ• yasmanto satta adhikaraá¹‡asamathÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<655> uppannuppannÄ• naá¹ƒ \Se II 571/ \Ee IV 207/ \Ne 283/ adhikaraá¹‡Ä• naá¹ƒ samat
sammukhÄ• vinayo dÄ• tabbo, sativinayo dÄ• tabbo, amÅ«á¸·havinayo dÄ• tabbo, paá¹-iÃ±
yebhuyyasikÄ• , tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rakoti.

uddiá¹-á¹-hÄ• kho, Ä• yasmanto, satta adhikaraá¹‡asamathÄ• dhammÄ• . tatthÄ• yasman
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yasmanto, tasmÄ• tuá¹‡hÄ«, evameta

adhikaraá¹‡asamathÄ• niá¹-á¹-hitÄ• .

uddiá¹-á¹-haá¹ƒ kho, Ä• yasmanto, nidÄ• naá¹ƒ; uddiá¹-á¹-hÄ• cattÄ• ro pÄ• rÄ• jikÄ• dhar
saá¹…ghÄ• disesÄ• dhammÄ• ; uddiá¹-á¹-hÄ• dve aniyatÄ• dhammÄ• ; uddiá¹-á¹-hÄ• tiá
dhammÄ• ; uddiá¹-á¹-hÄ• dvenavuti pÄ• cittiyÄ• dhammÄ• ; uddiá¹-á¹-hÄ• cattÄ• ro pÄ• á
uddiá¹-á¹-hÄ• sekhiyÄ• dhammÄ• ; uddiá¹-á¹-hÄ• satta adhikaraá¹‡asamathÄ• dhammÄ•
suttÄ• gataá¹ƒ suttapariyÄ• pannaá¹ƒ anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchati. tattha sa
sammodamÄ• nehi avivadamÄ• nehi sikkhitabbanti.

mahÄ• vibhaá¹…go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«vibhaá¹…go

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…go)

1. paá¹-hamapÄ• rÄ• jikaá¹ƒ

<656> tena \Se 1/ \Ee IV 211/ \Be 273/ \Ne 284/ samayena buddho bhagavÄ• sÄ• vatthiyaa
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena sÄ• á¸·ho migÄ• ranattÄ• bhi

kattukÄ• mo hoti. atha kho sÄ• á¸·ho migÄ• ranattÄ• bhikkhuniyo upasaá¹…kamitvÄ• etad
ayye, bhikkhunisaá¹…ghassa vihÄ• raá¹ƒ kÄ• tuá¹ƒ. detha me navakammikaá¹ƒ bhikkhuniâ
samayena catasso bhaginiyo bhikkhunÄ«su pabbajitÄ• honti --- nandÄ• , nandavatÄ«, sun
thullanandÄ• ti. tÄ• su sundarÄ«nandÄ• bhikkhunÄ« taruá¹‡apabbajitÄ• abhirÅ«pÄ• hoti
paá¹‡á¸• itÄ• byattÄ• medhÄ• vinÄ« dakkhÄ• analasÄ• , tatrupÄ• yÄ• ya vÄ«maá¹ƒsÄ• y
alaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ. atha kho bhikkhunisaá¹…gho sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ sa
migÄ• ranattuno navakammikaá¹ƒ adÄ• si. tena kho pana samayena sundarÄ«nandÄ• bhik
migÄ• ranattuno nivesanaá¹ƒ abhikkhaá¹‡aá¹ƒ gacchati --- ``vÄ• siá¹ƒ detha, parasuá¹ƒ {ph
} detha, kuá¹-hÄ• riá¹ƒ {kudhÄ• riá¹ƒ (Katthaci) } detha, kuddÄ• laá¹ƒ detha, nikhÄ• danaá¹ƒ
sÄ• á¸·hopi migÄ• ranattÄ• bhikkhunupassayaá¹ƒ abhikkhaá¹‡aá¹ƒ \Se 2/ gacchati katÄ• k
abhiá¹‡hadassanena paá¹-ibaddhacittÄ• ahesuá¹ƒ.

atha kho sÄ• á¸·ho migÄ• ranattÄ• sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ dÅ«setuá¹ƒ okÄ• saá¹
bhikkhunisaá¹…ghassa bhattaá¹ƒ akÄ• si. atha kho sÄ• á¸·ho migÄ• ranattÄ• bhattagge Ä•
``ettakÄ• bhikkhuniyo ayyÄ• ya sundarÄ«nandÄ• ya vuá¸• á¸• hatarÄ• â€™â€™ ti ekaman
``ettakÄ• navakatarÄ• â€™â€™ ti --- ekamantaá¹ƒ Ä• sanaá¹ƒ paÃ±Ã±apesi. paá¹-icchann
sundarÄ«nandÄ• ya bhikkhuniyÄ• \Ee IV 212/ Ä• sanaá¹ƒ paÃ±Ã±apesi, yathÄ• therÄ• bh
``navakÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ santike nisinnÄ• â€™â€™ ti; navakÄ• pi bhikkhuniyo jÄ•
bhikkhunÄ«naá¹ƒ santike nisinnÄ• â€™â€™ ti. atha kho sÄ• á¸·ho migÄ• ranattÄ• bhikkhu
Ä• rocÄ• pesi --- ``kÄ• lo, ayye, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™ nti. sundarÄ«nandÄ• bhikkh
``na bahukato sÄ• á¸·ho migÄ• ranattÄ• bhikkhunisaá¹…ghassa bhattaá¹ƒ akÄ• si; maá¹ƒ s
gamissÄ• mi vissaro me bhavissatÄ«â€™â€™ ti, antevÄ• siniá¹ƒ bhikkhuniá¹ƒ Ä• á¹‡Ä• pe
piá¹‡á¸• apÄ• taá¹ƒ nÄ«hara. yo ce maá¹ƒ pucchati, `gilÄ• nÄ• â€™ ti paá¹-ivedehÄ«â€™â€™
ti kho sÄ• bhikkhunÄ« sundarÄ«nandÄ• ya bhikkhuniyÄ• paccassosi.

tena kho pana samayena sÄ• á¸·ho migÄ• ranattÄ• bahidvÄ• rakoá¹-á¹-hake á¹-hito hoti su
bhikkhuniá¹ƒ paá¹-ipucchanto --- ``kahaá¹ƒ, ayye, ayyÄ• sundarÄ«nandÄ• ? kahaá¹ƒ, ayye
sundarÄ«nandÄ• â€™â€™ ti? evaá¹ƒ \Se 3/ vutte sundarÄ«nandÄ• ya bhikkhuniyÄ• antev
migÄ• ranattÄ• raá¹ƒ etadavoca --- ``gilÄ• nÄ• vuso; piá¹‡á¸• apÄ• taá¹ƒ nÄ«harissÄ• mÄ«
migÄ• ranattÄ• --- ``yampÄ• haá¹ƒ atthÄ• ya {yaá¹ƒpÄ• haá¹ƒ (Se) } bhikkhunisaá¹…ghass
ayyÄ• ya sundarÄ«nandÄ• ya kÄ• raá¹‡Ä• â€™â€™ ti manusse Ä• á¹‡Ä• petvÄ• --- ``bhik
parivisathÄ• â€™â€™ ti vatvÄ• yena bhikkhunupassayo tenupasaá¹…kami. tena kho pana
bhikkhunÄ« bahÄ• rÄ• makoá¹-á¹-hake á¹-hitÄ• hoti sÄ• á¸·haá¹ƒ migÄ• ranattÄ• raá¹ƒ pat
sundarÄ«nandÄ• bhikkhunÄ« sÄ• á¸·haá¹ƒ migÄ• ranattÄ• raá¹ƒ dÅ«ratova Ä• gacchantaá
pavisitvÄ• sasÄ«saá¹ƒ pÄ• rupitvÄ• maÃ±cake nipajji. atha kho sÄ• á¸·ho migÄ• ranattÄ•
bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ etada
aphÄ• su, kissa nipannÄ• sÄ«â€™â€™ ti? ``evaÃ±hetaá¹ƒ, Ä• vuso, hoti yÄ• anicchantaá¹
``kyÄ• haá¹ƒ taá¹ƒ, ayye \Ne 286/, na icchissÄ• mi? api cÄ• haá¹ƒ okÄ• saá¹ƒ na labhÄ• mi

avassuto avassutÄ• ya sundarÄ«nandÄ• ya bhikkhuniyÄ• kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pa

tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« jarÄ• dubbalÄ• caraá¹‡agilÄ• nÄ• su
avidÅ«re nipannÄ• hoti. addasÄ• kho sÄ• bhikkhunÄ« \Be 275/ sÄ• á¸·haá¹ƒ migÄ• ranat
avassutÄ• ya sundarÄ«nandÄ• ya bhikkhuniyÄ• kÄ• yasaá¹ƒsaggaá¹ƒ \Se 4/ samÄ• pajjan
khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma ayyÄ• sundarÄ«nandÄ• avassutÄ• avassutassa
kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyissatÄ«â€™â€™ ti \Ee IV 213/! atha kho sÄ• bhikkhunÄ« bhi
Ä• rocesi. yÄ• tÄ• bhikkhuniyo appicchÄ• santuá¹-á¹-hÄ• lajjiniyo kukkuccikÄ• sikkhÄ• k
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• sundarÄ«nandÄ• avassutÄ• avassutas
kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyissatÄ«â€™â€™ ti! atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ
te bhikkhÅ« appicchÄ• santuá¹-á¹-hÄ• lajjino kukkuccakÄ• sikkhÄ• kÄ• mÄ• te ujjhÄ• yan
``kathaÃ±hi nÄ• ma sundarÄ«nandÄ• bhikkhunÄ« avassutÄ• avassutassa purisapuggalas
sÄ• diyissatÄ«â€™â€™ ti!

atha kho te bhikkhÅ« sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ anekapariyÄ• yena vigarahitvÄ• bha
Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e bhikkhusaá¹…
bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, sundarÄ«nandÄ• bhikkhunÄ« avassu
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyatÄ«â€™â€™ ti {sÄ• diyÄ«ti (Katthaci) }? ``
ti. vigarahi buddho bhagavÄ• --- ``ananucchavikaá¹ƒ, bhikkhave, sundarÄ«nandÄ• ya bhikk
appatirÅ«paá¹ƒ assÄ• maá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ. kathaÃ±hi nÄ• ma, bhik
bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyissati!
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya. atha khvet
appasannÄ• naÃ±ceva appasÄ• dÄ• ya pasannÄ• naÃ±ca ekaccÄ• naá¹ƒ aÃ±Ã±athattÄ• y
sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya dupposa
asantuá¹-á¹-hitÄ• ya {asantuá¹-á¹-hatÄ• ya (Se), asantuá¹-á¹-hiyÄ• (Katthaci) } saá¹…gaá¹‡
avaá¹‡á¹‡aá¹ƒ bhÄ• sitvÄ• , anekapariyÄ• yena subharatÄ• ya suposatÄ• ya appicchassa s
{santuá¹-á¹-hiyÄ• (Katthaci) } sallekhassa dhutassa pÄ• sÄ• dikassa apacayassa vÄ«riyÄ•
bhÄ• sitvÄ• , bhikkhÅ«naá¹ƒ tadanucchavikaá¹ƒ tadanulomikaá¹ƒ dhammiá¹ƒ kathaá¹ƒ katv
``tena hi, bhikkhave, bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• mi dasa atthavase
saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya, dummaá¹…kÅ«naá¹ƒ bhikkhunÄ«naá
pesalÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, appasannÄ• naá¹ƒ pasÄ• dÄ• ya
saddhammaá¹-á¹-hitiyÄ• vinayÄ• nuggahÄ• ya. evaÃ±ca pana, bhikkhave, bhikkhuniyo ima
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<657> __ ``yÄ• pana bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa adhakkhakaá¹
Ä• masanaá¹ƒ vÄ• parÄ• masanaá¹ƒ vÄ• gahaá¹‡aá¹ƒ vÄ• chupanaá¹ƒ vÄ• paá¹-ipÄ«á¸
pÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• sÄ• ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• â€™â€™ _ti.

<658> __yÄ• _ \Ee IV 214/ __panÄ• _ti yÄ• yÄ• disÄ• yathÄ• yuttÄ• yathÄ• jaccÄ• yathÄ
yathÄ• sÄ«lÄ• yathÄ• vihÄ• rinÄ« yathÄ• gocarÄ• therÄ• vÄ• navÄ• vÄ• majjhimÄ• vÄ

__bhikkhunÄ«_ti bhikkhikÄ• ti bhikkhunÄ«; bhikkhÄ• cariyaá¹ƒ ajjhupagatÄ• ti bhikkhunÄ«;
bhikkhunÄ« \Se 6/; samaÃ±Ã±Ä• ya bhikkhunÄ«; paá¹-iÃ±Ã±Ä• ya bhikkhunÄ«; ehi bhikkhu
saraá¹‡agamanehi upasampannÄ• ti bhikkhunÄ«; bhadrÄ• bhikkhunÄ«; sÄ• rÄ• bhikkhunÄ
bhikkhunÄ«; samaggena ubhatosaá¹…ghena Ã±atticatutthena kammena akuppena á¹-hÄ• n
bhikkhunÄ«. tatra yÄ• yaá¹ƒ bhikkhunÄ« samaggena ubhatosaá¹…ghena Ã±atticatutthena k
á¹-hÄ• nÄ• rahena upasampannÄ• , ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• bhikkhunÄ«ti.

__avassutÄ• _ nÄ• ma sÄ• rattÄ• apekkhavatÄ« paá¹-ibaddhacittÄ• .

__avassuto_ nÄ• ma sÄ• ratto apekkhavÄ• paá¹-ibaddhacitto.

__purisapuggalo_ nÄ• ma manussapuriso na yakkho na peto na tiracchÄ• nagato viÃ±Ã±Å«
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjituá¹ƒ.

__adhakkhaka_nti heá¹-á¹-hakkhakaá¹ƒ.

__ubbhajÄ• á¹‡umaá¹‡á¸• ala_nti uparijÄ• á¹‡umaá¹‡á¸• alaá¹ƒ.

__Ä• masanaá¹ƒ_ \Ne 288/ nÄ• ma Ä• maá¹-á¹-hamattaá¹ƒ.

__parÄ• masanaá¹ƒ_ nÄ• ma itocito ca saÃ±copanaá¹ƒ.

__gahaá¹‡aá¹ƒ_ nÄ• ma gahitamattaá¹ƒ.

__chupanaá¹ƒ_ nÄ• ma phuá¹-á¹-hamattaá¹ƒ.

__paá¹-ipÄ«á¸·anaá¹ƒ_ \Be 277/ __vÄ• sÄ• diyeyyÄ• _ti aá¹…gaá¹ƒ gahetvÄ• nippÄ«á¸·an

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jikÄ• hotÄ«_ti seyyathÄ• pi nÄ• ma puriso sÄ«sacchinno abhabbo tena sarÄ«rab
evameva bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa adhakkhakaá¹ƒ ubbhajÄ•
Ä• masanaá¹ƒ vÄ• parÄ• masanaá¹ƒ vÄ• gahaá¹‡aá¹ƒ vÄ• chupanaá¹ƒ vÄ• paá¹-ipÄ«á¸·
assamaá¹‡Ä« hoti asakyadhÄ«tÄ• . tena vuccati pÄ• rÄ• jikÄ• hotÄ«ti.

__asaá¹ƒvÄ• sÄ• _ti __saá¹ƒvÄ• so_ nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• , esc
saddhiá¹ƒ natthi, tena vuccati asaá¹ƒvÄ• sÄ• ti.

<659> ubhatoavassute adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ
pÄ• rÄ• jikassa. kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti thullaccayassa. kÄ• ya
Ä• masati, Ä• patti thullaccayassa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masat

nissaggiyena kÄ• yaá¹ƒ Ä• masati \Ee IV 215/, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yap
Ä• patti dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• patti thull
kÄ• yapaá¹-ibaddhaá¹ƒ \Ne 289/ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena k
dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-as

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

<660> ekatoavassute adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä
thullaccayassa. kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati \Be 278/, Ä• patti dukkaá¹-assa
kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ
dukkaá¹-assa.

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukk
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ
dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-as

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

<661> ubhatoavassute yakkhassa vÄ• petassa vÄ• paá¹‡á¸• akassa vÄ• tiracchÄ• nagata
adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• patti thull
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ
dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-as

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
dukkaá¹-assa. nissaggiyena \Se 9/ nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

ubbhakkhakaá¹ƒ \Ne 290/ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä•
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ
dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-as

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

<662> ekatoavassute \Be 279/ adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ
dukkaá¹-assa. kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapa
Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati,

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukk
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yaá¹ƒ
dukkaá¹-assa. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-as

nissaggiyena kÄ• yaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa. nissaggiyena kÄ• yapaá¹-ibaddha
Ä• patti dukkaá¹-assa. nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

<663> anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantiyÄ• , asÄ• diyantiyÄ• , ummattikÄ• ya,
vedanÄ• á¹-á¹-Ä• ya, Ä• dikammikÄ• yÄ• ti.

paá¹-hamapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ {bhikkhunivibhaá¹…ge sikkhÄ• padagaá¹‡anÄ• bhik

asÄ• dhÄ• raá¹‡avasena pakÄ• sitÄ• ti veditabbÄ• }.

2. dutiyapÄ• rÄ• jikaá¹ƒ

<664> tena \Se 11/ \Ee IV 216/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena sundarÄ«nandÄ• bhikkhunÄ« sÄ• á¸·hena migÄ• ran
yÄ• va gabbho taruá¹‡o ahosi tÄ• va chÄ• desi. paripakke gabbhe vibbhamitvÄ• vijÄ• yi. b
bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``sundarÄ«nandÄ• kho, ayye, aciravibbhantÄ• vijÄ• tÄ• . ka
bhikkhunÄ«yeva samÄ• nÄ• gabbhinÄ«â€™â€™ ti? ``evaá¹ƒ, ayyeâ€™â€™ ti. ``kissa pan

pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ• paá¹-icodesi na gaá¹
``yo etissÄ• avaá¹‡á¹‡o mayheso avaá¹‡á¹‡o, yÄ• etissÄ• akitti mayhesÄ• akitti, yo etiss
ayaso, yo etissÄ• alÄ• bho mayheso \Be 280/ alÄ• bho. kyÄ• haá¹ƒ, ayye, attano avaá¹‡á¹
attano ayasaá¹ƒ attano alÄ• bhaá¹ƒ paresaá¹ƒ Ä• rocessÄ• mÄ«â€™â€™ ti? yÄ• tÄ• bhik
tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• jÄ• naá¹ƒ
ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ• paá¹-icodessati na gaá¹‡assa Ä• rocessatÄ«â€™
bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« {ye te bhikkhÅ« ... pe ... (
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
sannipÄ• tÄ• petvÄ• \Se 12/ bhikkhÅ« paá¹-ipucchi --- ``saccaá¹ƒ kira, bhikkhave, thullanan
jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ• paá¹-icode
Ä• rocesÄ«ti (Katthaci) } na gaá¹‡assa Ä• rocetÄ«â€™â€™ ti {paá¹-icodesi ... Ä• rocesÄ«ti
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ
gaá¹‡assa Ä• rocessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<665> __ ``yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ b
paá¹-icodeyya na gaá¹‡assa Ä• roceyya, yadÄ• ca sÄ• á¹-hitÄ• vÄ• assa cutÄ• vÄ• nÄ•
sÄ• pacchÄ• evaá¹ƒ vadeyya --- `pubbevÄ• haá¹ƒ, ayye, aÃ±Ã±Ä• siá¹ƒ etaá¹ƒ bhikkhuniá
ca sÄ• bhaginÄ«ti_ \Ee IV 217/, __no ca kho attanÄ• paá¹-icodessaá¹ƒ na gaá¹‡assa Ä• ro
pÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• sÄ• vajjappaá¹-icchÄ• dikÄ• _â€™â€™ ti.

<666> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e \Se 13/ vÄ• tassÄ• Ä• rocenti, sÄ

__pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panna_nti aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±
ajjhÄ• pannaá¹ƒ.

__nevattanÄ• _ \Ne 292/ __paá¹-icodeyyÄ• _ti na sayaá¹ƒ codeyya.

__na gaá¹‡assa Ä• roceyyÄ• _ti na aÃ±Ã±Ä• saá¹ƒ bhikkhunÄ«naá¹ƒ Ä• roceyya.

__yadÄ• _ \Be 281/ __ca sÄ• á¹-hitÄ• vÄ• assa cutÄ• vÄ• _ti __á¹-hitÄ• _ nÄ• ma saliá¹.
__cutÄ• _ nÄ• ma kÄ• laá¹…katÄ• vuccati. __nÄ• sitÄ• _ nÄ• ma sayaá¹ƒ vÄ• vibbhantÄ•
__avassaá¹-Ä• _ nÄ• ma titthÄ• yatanaá¹ƒ saá¹…kantÄ• vuccati. sÄ• pacchÄ• evaá¹ƒ vad
ayye, aÃ±Ã±Ä• siá¹ƒ etaá¹ƒ bhikkhuniá¹ƒ evarÅ«pÄ• ca evarÅ«pÄ• ca sÄ• bhaginÄ«â€™

__no ca kho attanÄ• paá¹-icodessa_nti sayaá¹ƒ vÄ• na codessaá¹ƒ.

__na gaá¹‡assa Ä• rocessa_nti na aÃ±Ã±Ä• saá¹ƒ bhikkhunÄ«naá¹ƒ Ä• rocessaá¹ƒ.

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jikÄ• hotÄ«_ti seyyathÄ• pi nÄ• ma paá¹‡á¸• upalÄ• so bandhanÄ• pamutto abl
bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ
gaá¹‡assa Ä• rocessÄ• mÄ«ti dhuraá¹ƒ nikkhittamatte assamaá¹‡Ä« hoti asakyadhÄ«tÄ• . t
14/ hotÄ«ti.

__asaá¹ƒvÄ• sÄ• _ti __saá¹ƒvÄ• so_ nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• . esc
saddhiá¹ƒ natthi. tena vuccati asaá¹ƒvÄ• sÄ• ti.

<667> anÄ• patti ``saá¹…ghassa bhaá¹‡á¸• anaá¹ƒ vÄ• kalaho vÄ• viggaho vÄ• vivÄ• do
nÄ• roceti, ``saá¹…ghabhedo vÄ• saá¹…gharÄ• ji vÄ• bhavissatÄ«â€™â€™ ti nÄ• roceti,
jÄ«vitantarÄ• yaá¹ƒ vÄ• brahmacariyantarÄ• yaá¹ƒ vÄ• karissatÄ«â€™â€™ ti nÄ• roceti, a
bhikkhuniyo apassantÄ« nÄ• roceti, nacchÄ• detukÄ• mÄ• nÄ• roceti, paÃ±Ã±Ä• yissati sa
ummattikÄ• ya ... pe ... Ä• dikammikÄ• yÄ• ti.

dutiyapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

3. tatiyapÄ• rÄ• jikaá¹ƒ

<668> tena \Se 15/ \Ee IV 218/ \Ne 293/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viha
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena thullanandÄ• bhikkhunÄ« sa
ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ anuvattati. yÄ• \Be 282/ tÄ• bhikkhuniy
tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• bhikkhun
ukkhittaá¹ƒ ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ anuvattissatÄ«â€™â€™ ti ...
bhikkhave, thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ ariá¹-á¹-haá¹ƒ b
gaddhabÄ• dhipubbaá¹ƒ anuvattatÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho
kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhitta
gaddhabÄ• dhipubbaá¹ƒ anuvattissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• c
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<669> __ ``yÄ• pana bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuá¹ƒ dhamm
anÄ• daraá¹ƒ appaá¹-ikÄ• raá¹ƒ akatasahÄ• yaá¹ƒ tamanuvatteyya, sÄ• bhikkhunÄ« bhikkh

--- `eso kho, ayye, bhikkhu samaggena saá¹…ghena ukkhitto dhammena vinayena satthusÄ
appaá¹-ikÄ• ro akatasahÄ• yo, mÄ• yye, etaá¹ƒ bhikkhuá¹ƒ anuvattÄ«â€™ ti. evaÃ±ca sÄ•
vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ \Se
paá¹-inissaggÄ• ya. yÄ• vatatiyaá¹ƒ ce samanubhÄ• siyamÄ• nÄ• taá¹ƒ paá¹-inissajjeyya, i
paá¹-inissajjeyya, ayampi pÄ• rÄ• jikÄ• hoti asaá¹ƒvÄ• sÄ• ukkhittÄ• nuvattikÄ• â€™â€™

<670> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__samaggo_ nÄ• ma saá¹…gho samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-hito.

__ukkhitto_ nÄ• ma Ä• pattiyÄ• adassane vÄ• appaá¹-ikamme vÄ• appaá¹-inissagge vÄ•
appaá¹-ikammena vÄ• appaá¹-inissaggena vÄ• (Katthaci), adassane vÄ• appaá¹-ikamme
appaá¹-inissagge vÄ• (?) } ukkhitto.

__dhammena vinayenÄ• _ti yena dhammena yena vinayena.

__satthusÄ• sanenÄ• _ti \Ne 294/ jinasÄ• sanena buddhasÄ• sanena.

__anÄ• daro_ nÄ• ma saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• puggalaá¹ƒ vÄ• kammaá¹ƒ vÄ• n

__appaá¹-ikÄ• ro_ nÄ• ma ukkhitto anosÄ• rito.

__akatasahÄ• yo_ \Ee IV 219/ nÄ• ma samÄ• nasaá¹ƒvÄ• sakÄ• bhikkhÅ« vuccanti sahÄ•
tena vuccati akatasahÄ• yoti.

__tamanuvatteyyÄ• _ti \Be 283/ yaá¹ƒdiá¹-á¹-hiko so hoti yaá¹ƒkhantiko yaá¹ƒruciko, sÄ• pi
hoti taá¹ƒkhantikÄ• taá¹ƒrucikÄ• .

__sÄ• bhikkhunÄ«_ti yÄ• sÄ• ukkhittÄ• nuvattikÄ• bhikkhunÄ«.

__bhikkhunÄ«hÄ«_ti aÃ±Ã±Ä• hi bhikkhunÄ«hi. yÄ• passanti yÄ• suá¹‡anti tÄ• hi vattabbÄ
bhikkhu samaggena saá¹…ghena ukkhitto dhammena vinayena satthusÄ• sanena anÄ• dar
mÄ• yye, etaá¹ƒ bhikkhuá¹ƒ \Se 17/ anuvattÄ«â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi v
paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sutvÄ• na
Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabbÄ•
samaggena saá¹…ghena ukkhitto dhammena vinayena satthusÄ• sanena anÄ• daro appaá
etaá¹ƒ bhikkhuá¹ƒ anuvattÄ«â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace p

iccetaá¹ƒ kusalaá¹ƒ. no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« samanub
pana, bhikkhave, samanubhÄ• sitabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gh

<671> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« samaggena sa
bhikkhuá¹ƒ dhammena vinayena satthusÄ• sanena anÄ• daraá¹ƒ appaá¹-ikÄ• raá¹ƒ akatasa
taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• ma
samanubhÄ• seyya tassa vatthussa paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 295/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« samaggena
bhikkhuá¹ƒ dhammena vinayena satthusÄ• sanena anÄ• daraá¹ƒ appaá¹-ikÄ• raá¹ƒ akatasa
taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ samanubhÄ• sa
paá¹-inissaggÄ• ya. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya bhikkhuniyÄ• samanubhÄ
paá¹-inissaggÄ• ya, sÄ• tuá¹‡hassa; yassÄ• \Se 18/ nakkhamati, sÄ• bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``samanubhaá¹-á¹-hÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« tassa vatthussa paá¹-inis
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ã±attiyÄ• \Be 284/ dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ• cÄ•
pÄ• rÄ• jikassa.

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jikÄ• hotÄ«_ti seyyathÄ• pi nÄ• ma puthusilÄ• dvedhÄ• bhinnÄ• appaá¹-isand
yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya \Ee IV 220/ na paá¹-inissajjantÄ« assamaá¹‡Ä« hoti
vuccati pÄ• rÄ• jikÄ• hotÄ«ti.

__asaá¹ƒvÄ• sÄ• _ti __saá¹ƒvÄ• so_ nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• . esc
saddhiá¹ƒ natthi. tena vuccati asaá¹ƒvÄ• sÄ• ti.

<672> dhammakamme dhammakammasaÃ±Ã±Ä• na paá¹-inissajjati, Ä• patti pÄ• rÄ• jikas
paá¹-inissajjati, Ä• patti pÄ• rÄ• jikassa. dhammakamme adhammakammasaÃ±Ã±Ä• na pa
pÄ• rÄ• jikassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<673> anÄ• patti \Ne 296/ asamanubhÄ• santiyÄ• , paá¹-inissajjantiyÄ• , ummattikÄ• ya ...

tatiyapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

4. catutthapÄ• rÄ• jikaá¹ƒ

<674> tena \Se 19/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• tha
tena kho pana samayena chabbaggiyÄ• bhikkhuniyo avassutÄ• avassutassa purisapuggal
sÄ• diyanti, saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡ampi sÄ• diyanti, santiá¹-á¹-hantipi, sallapan
gacchanti, purisassapi abbhÄ• gamanaá¹ƒ sÄ• diyanti, channampi anupavisanti, kÄ• yampi
upasaá¹ƒharanti etassa asaddhammassa paá¹-isevanatthÄ• ya. yÄ• tÄ• bhikkhuniyo appic
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi \Be 285/ nÄ• ma chabbaggiyÄ• bhikkhuniy
purisapuggalassa hatthaggahaá¹‡ampi sÄ• diyissanti, saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡an
santiá¹-á¹-hissantipi, sallapissantipi, saá¹…ketampi gacchissanti, purisassapi abbhÄ• gaman
channampi anupavisissanti, kÄ• yampi tadatthÄ• ya upasaá¹ƒharissanti etassa asaddhamm
paá¹-isevanatthÄ• yÄ• â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhu
avassutassa purisapuggalassa hatthaggahaá¹‡ampi sÄ• diyanti, saá¹…ghÄ• á¹-ikaá¹‡á¹‡ag
santiá¹-á¹-hantipi, sallapantipi, saá¹…ketampi gacchanti, purisassapi abbhÄ• gamanaá¹ƒ sÄ
anupavisanti, kÄ• yampi tadatthÄ• ya upasaá¹ƒharanti etassa asaddhammassa paá¹-isevan
bhagavÄ• â€™â€™ ti. vigarahi \Se 20/ buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikk
bhikkhuniyo avassutÄ• avassutassa purisapuggalassa hatthaggahaá¹‡ampi sÄ• diyissanti,
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡ampi sÄ• diyissanti, santiá¹-á¹-hissantipi, sallapissantipi,
gacchissanti, purisassapi abbhÄ• gamanaá¹ƒ sÄ• diyissanti, channampi anupavisissanti, kÄ
upasaá¹ƒharissanti etassa asaddhammassa paá¹-isevanatthÄ• ya! netaá¹ƒ, bhikkhave, app
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<675> __ ``yÄ• pana bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa hatthaggahaá
saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒ vÄ• sÄ• diyeyya, santiá¹-á¹-heyya vÄ• , sallapeyya
IV 221/ __gaccheyya_ \Ne 297/, __purisassa vÄ• abbhÄ• gamanaá¹ƒ sÄ• diyeyya, channa
kÄ• yaá¹ƒ vÄ• tadatthÄ• ya upasaá¹ƒhareyya etassa asaddhammassa paá¹-isevanatthÄ• y
asaá¹ƒvÄ• sÄ• aá¹-á¹-havatthukÄ• â€™â€™ _ti.

<676> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__avassutÄ• _ nÄ• ma sÄ• rattÄ• apekkhavatÄ« paá¹-ibaddhacittÄ• .

__avassuto_ nÄ• ma sÄ• ratto apekkhavÄ• paá¹-ibaddhacitto.

__purisapuggalo_ nÄ• ma manussapuriso, na yakkho na peto na tiracchÄ• nagato viÃ±Ã±Å
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjituá¹ƒ.

__hatthaggahaá¹‡aá¹ƒ_ \Se 21/ \Be 286/ __vÄ• sÄ• diyeyyÄ• _ti hattho nÄ• ma kapparaá¹
agganakhÄ• . etassa asaddhammassa paá¹-isevanatthÄ• ya ubbhakkhakaá¹ƒ adhojÄ• á¹‡u
sÄ• diyati, Ä• patti thullaccayassa.

__saá¹…ghÄ• á¹-ikaá¹‡á¹‡aggahaá¹‡aá¹ƒ vÄ• sÄ• diyeyyÄ• _ti etassa asaddhammassa pa
vÄ• pÄ• rutaá¹ƒ vÄ• gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti thullaccayassa.

__santiá¹-á¹-heyya vÄ• _ti etassa asaddhammassa paá¹-isevanatthÄ• ya purisassa hatthap
thullaccayassa.

__sallapeyya vÄ• _ti etassa asaddhammassa paá¹-isevanatthÄ• ya purisassa hatthapÄ• se
thullaccayassa.

__saá¹…ketaá¹ƒ vÄ• gaccheyyÄ• _ti etassa asaddhammassa paá¹-isevanatthÄ• ya purise
okÄ• saá¹ƒ {idaá¹ƒ padaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ na dissati} Ä• gacchÄ• â€™â€™ ti --- vu
Ä• patti dukkaá¹-assa. purisassa hatthapÄ• saá¹ƒ okkantamatte Ä• patti thullaccayassa.

__purisassa_ \Ne 298/ __vÄ• abbhÄ• gamanaá¹ƒ sÄ• diyeyyÄ• _ti etassa asaddhammassa
abbhÄ• gamanaá¹ƒ sÄ• diyati, Ä• patti dukkaá¹-assa. hatthapÄ• saá¹ƒ okkantamatte Ä• pat

__channaá¹ƒ vÄ• anupaviseyyÄ• _ti etassa asaddhammassa paá¹-isevanatthÄ• ya yena ke
okÄ• saá¹ƒ paviá¹-á¹-hamatte Ä• patti thullaccayassa.

__kÄ• yaá¹ƒ vÄ• tadatthÄ• ya upasaá¹ƒhareyyÄ• _ti etassa asaddhammassa paá¹-isevana
á¹-hitÄ• kÄ• yaá¹ƒ upasaá¹ƒharati, Ä• patti thullaccayassa.

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__pÄ• rÄ• jikÄ• hotÄ«_ti seyyathÄ• pi \Se 22/ nÄ• ma tÄ• lo matthakacchinno abhabbo pun
bhikkhunÄ« aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ \Ee IV 222/ paripÅ«rentÄ« assamaá¹‡Ä« hoti asakya
pÄ• rÄ• jikÄ• hotÄ«ti.

__asaá¹ƒvÄ• sÄ• _ti \Be 287/ __saá¹ƒvÄ• so_ nÄ• ma ekakammaá¹ƒ ekuddeso samasikkha

tÄ• ya saddhiá¹ƒ natthi. tena vuccati asaá¹ƒvÄ• sÄ• ti.

<677> anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantiyÄ• , asÄ• diyantiyÄ• , ummattikÄ• ya, k
vedanÄ• á¹-á¹-Ä• ya, Ä• dikammikÄ• yÄ• ti.

catutthapÄ• rÄ• jikaá¹ƒ samattaá¹ƒ.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• . yesaá¹ƒ bhikkhunÄ« aÃ±
vÄ• Ä• pajjitvÄ• na labhati bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ, yathÄ• pure tathÄ• p
asaá¹ƒvÄ• sÄ• . tatthÄ• yyÄ• yo pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? dutiyam
parisuddhÄ• â€™â€™ ? tatiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? parisu
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

bhikkhunivibhaá¹…ge pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…go)

1. paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

ime kho panÄ• yyÄ• yo sattarasa saá¹…ghÄ• disesÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<678> tena \Se 23/ \Ee IV 223/ \Be 288/ \Ne 299/ samayena buddho bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±ataro upÄ• sako bhikkh
{uddositaá¹ƒ (Ce Se) } datvÄ• kÄ• laá¹…kato hoti. tassa dve puttÄ• honti --- eko assaddho
pasanno. te pettikaá¹ƒ sÄ• pateyyaá¹ƒ vibhajiá¹ƒsu. atha kho so assaddho appasanno taá¹ƒ
etadavoca --- ``amhÄ• kaá¹ƒ udosito, taá¹ƒ bhÄ• jemÄ• â€™â€™ ti. evaá¹ƒ vutte so saddho
appasannaá¹ƒ etadavoca --- ``mÄ• yyo, evaá¹ƒ avaca. amhÄ• kaá¹ƒ pitunÄ• bhikkhunisaá¹
dutiyampi kho so assaddho appasanno taá¹ƒ saddhaá¹ƒ pasannaá¹ƒ etadavoca --- ``amhÄ•
bhÄ• jemÄ• â€™â€™ ti. atha kho so saddho pasanno taá¹ƒ assaddhaá¹ƒ appasannaá¹ƒ eta
avaca. amhÄ• kaá¹ƒ pitunÄ• bhikkhunisaá¹…ghassa dinnoâ€™â€™ ti. tatiyampi kho so as
saddhaá¹ƒ pasannaá¹ƒ etadavoca --- ``amhÄ• kaá¹ƒ udosito, taá¹ƒ bhÄ• jemÄ• â€™â€™ ti
--- ``sace mayhaá¹ƒ \Se 24/ bhavissati, ahampi bhikkhunisaá¹…ghassa dassÄ• mÄ«â€™â€
appasannaá¹ƒ etadavoca --- ``bhÄ• jemÄ• â€™â€™ ti. atha kho so udosito tehi bhÄ• jÄ«ya
appasannassa pÄ• puá¹‡Ä• ti {pÄ• puá¹‡i (Se) }. atha kho so assaddho appasanno bhikkhu
etadavoca --- ``nikkhamathÄ• yye, amhÄ• kaá¹ƒ udositoâ€™â€™ ti.

evaá¹ƒ \Ne 300/ vutte thullanandÄ• bhikkhunÄ« taá¹ƒ purisaá¹ƒ etadavoca --- ``mÄ• yyo, ev
tumhÄ• kaá¹ƒ pitunÄ• bhikkhunisaá¹…ghassa dinnoâ€™â€™ ti. ``dinno na dinnoâ€™â€™
pucchiá¹ƒsu. mahÄ• mattÄ• evamÄ• haá¹ƒsu --- ``ko, ayye, jÄ• nÄ• ti bhikkhunisaá¹…ghas
vutte thullanandÄ• bhikkhunÄ« te mahÄ• matte etadavoca \Ee IV 224/ --- ``api nÄ• yyo {ap
nÄ• yyo (Katthaci) } tumhehi diá¹-á¹-haá¹ƒ vÄ• sutaá¹ƒ vÄ• sakkhiá¹ƒ á¹-hapayitvÄ• dÄ• n
nti \Be 289/? atha kho te mahÄ• mattÄ• --- ``saccaá¹ƒ kho ayyÄ• Ä• hÄ• â€™â€™ ti taá¹ƒ
bhikkhunisaá¹…ghassa akaá¹ƒsu. atha kho so puriso parÄ• jito ujjhÄ• yati khiyyati vipÄ• cet
imÄ• muá¹‡á¸• Ä• bandhakiniyo. kathaÃ±hi nÄ• ma amhÄ• kaá¹ƒ udositaá¹ƒ acchindÄ• pe
bhikkhunÄ« mahÄ• mattÄ• naá¹ƒ etamatthaá¹ƒ Ä• rocesi. mahÄ• mattÄ• taá¹ƒ purisaá¹ƒ d
puriso daá¹‡á¸• ito bhikkhunÅ«passayassa avidÅ«re Ä• jÄ«vakaseyyaá¹ƒ kÄ• rÄ• petvÄ• Ä
bhikkhuniyo accÄ• vadathÄ• â€™â€™ ti.

thullanandÄ• bhikkhunÄ« mahÄ• mattÄ• naá¹ƒ etamatthaá¹ƒ Ä• rocesi. mahÄ• mattÄ• taá
manussÄ• ujjhÄ• yanti \Se 25/ khiyyanti vipÄ• centi --- ``paá¹-hamaá¹ƒ bhikkhuniyo udosita
dutiyaá¹ƒ daá¹‡á¸• Ä• pesuá¹ƒ, tatiyaá¹ƒ bandhÄ• pesuá¹ƒ. idÄ• ni ghÄ• tÄ• pessantÄ«â€™
bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• n
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thul
ussayavÄ• dikÄ• viharissatÄ«â€™â€™ ti! atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etama
... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« ussayavÄ• dikÄ• viharatÄ«ti. ``sacc
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhu
viharissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pan
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<679> __ ``yÄ• pana bhikkhunÄ« ussayavÄ• dikÄ• vihareyya gahapatinÄ• vÄ• gahapatip
kammakÄ• rena {kammakarena (Ce Se) } vÄ• antamaso samaá¹‡aparibbÄ• jakenÄ• pi, ay
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™

<680> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__ussayavÄ• dikÄ• _ nÄ• ma aá¸• á¸• akÄ• rikÄ• vuccati.

__gahapati_ \Ne 301/ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__gahapatiputto_ \Be 290/ nÄ• ma ye keci puttabhÄ• taro.

__dÄ• so_ nÄ• ma antojÄ• to dhanakkÄ«to karamarÄ• nÄ«to \Se 26/.

__kammakÄ• ro_ nÄ• ma bhaá¹-ako Ä• hatako.

__samaá¹‡aparibbÄ• jako_ nÄ• ma bhikkhuÃ±ca bhikkhuniÃ±ca sikkhamÄ• naÃ±ca sÄ• ma
á¹-hapetvÄ• yo koci paribbÄ• jakasamÄ• panno.

aá¸• á¸• aá¹ƒ \Ee IV 225/ karissÄ• mÄ«ti dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• patti du
Ä• roceti, Ä• patti dukkaá¹-assa. dutiyassa Ä• roceti, Ä• patti thullaccayassa. aá¸• á¸• apariy
saá¹…ghÄ• disesassa.

__paá¹-hamÄ• pattika_nti saha vatthujjhÄ• cÄ• rÄ• Ä• pajjati asamanubhÄ• sanÄ• ya.

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• disesa_nti saá¹…ghova tassÄ• Ä• pattiyÄ• mÄ• nattaá¹ƒ deti mÅ«lÄ• ya pa
sambahulÄ• na ekÄ• bhikkhunÄ«. tena vuccati ``saá¹…ghÄ• disesoâ€™â€™ ti. tasseva Ä
nÄ• makammaá¹ƒ adhivacanaá¹ƒ. tenapi vuccati ``saá¹…ghÄ• disesoâ€™â€™ ti.

<681> anÄ• patti manussehi Ä• kaá¸• á¸• hÄ«yamÄ• nÄ• gacchati, Ä• rakkhaá¹ƒ yÄ• cati,
ummattikÄ• ya ... pe ... Ä• dikammikÄ• yÄ• ti.

paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<682> tena \Ne 302/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena vesÄ• liyaá¹ƒ aÃ±Ã±atarassa licchavissa pajÄ• pati aticÄ• rinÄ« h
\Se 27/ taá¹ƒ itthiá¹ƒ etadavoca --- ``sÄ• dhu viramÄ• hi, anatthaá¹ƒ kho te karissÄ• mÄ«â€
vuccamÄ• nÄ• nÄ• diyi. tena kho pana samayena vesÄ• liyaá¹ƒ licchavigaá¹‡o sannipatito
karaá¹‡Ä«yena. atha kho so licchavi te licchavayo etadavoca --- ``ekaá¹ƒ me, ayyo \Be 291/
anujÄ• nÄ• thÄ• â€™â€™ ti. ``kÄ• nÄ• ma sÄ• â€™â€™ ti? ``mayhaá¹ƒ pajÄ• pati aticarat
ti. ``jÄ• nÄ• hÄ«â€™â€™ ti. assosi kho sÄ• itthÄ« --- ``sÄ• miko kira maá¹ƒ ghÄ• tetukÄ• m
varabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya sÄ• vatthiá¹ƒ gantvÄ• titthiye upasaá¹…kamitvÄ• pabbajjaá
icchiá¹ƒsu pabbÄ• jetuá¹ƒ. bhikkhuniyo upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci. bhikkhuniyo
pabbÄ• jetuá¹ƒ. thullanandaá¹ƒ bhikkhuniá¹ƒ upasaá¹…kamitvÄ• bhaá¹‡á¸• akaá¹ƒ dassetv
thullanandÄ• bhikkhunÄ« bhaá¹‡á¸• akaá¹ƒ gahetvÄ• pabbÄ• jesi.

atha kho so licchavi taá¹ƒ itthiá¹ƒ gavesanto sÄ• vatthiá¹ƒ gantvÄ• bhikkhunÄ«su pabbajita
rÄ• jÄ• pasenadi kosalo tenupasaá¹…kami; upasaá¹…kamitvÄ• \Ee IV 226/ rÄ• jÄ• naá¹ƒ

etadavoca --- ``pajÄ• pati me, deva, varabhaá¹‡á¸• aá¹ƒ Ä• dÄ• ya sÄ• vatthiá¹ƒ anuppattÄ
anujÄ• nÄ• tÅ«â€™â€™ ti. ``tena hi, bhaá¹‡e, vicinitvÄ• Ä• cikkhÄ• â€™â€™ ti. ``diá¹-á¹-h
pabbajitÄ• â€™â€™ ti. ``sace, bhaá¹‡e, bhikkhunÄ«su pabbajitÄ• , na sÄ• labbhÄ• kiÃ±ci
bhagavatÄ• dhammo, caratu brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€
ujjhÄ• yati khiyyati vipÄ• ceti \Se 28/ --- ``kathaÃ±hi nÄ• ma bhikkhuniyo coriá¹ƒ pabbÄ• jes
assosuá¹ƒ kho bhikkhuniyo tassa licchavissa ujjhÄ• yantassa khiyyantassa vipÄ• centassa.
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thul
pabbÄ• jessatÄ«â€™â€™ ti! atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• roc
kira, bhikkhave, thullanandÄ• bhikkhunÄ« coriá¹ƒ pabbÄ• jetÄ«ti {pabbÄ• jesÄ«ti (Katthaci)
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, th
coriá¹ƒ pabbÄ• jessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... e
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<683> __ ``yÄ• _ \Ne 303/ __pana bhikkhunÄ« jÄ• naá¹ƒ coriá¹ƒ vajjhaá¹ƒ viditaá¹ƒ anapalo
saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• pÅ«gaá¹ƒ vÄ• seá¹‡iá¹ƒ vÄ• aÃ±Ã±atra kappÄ• vuá¹-â
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™

<684> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__jÄ• nÄ• ti_ \Be 292/ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti aÃ±Ã±e vÄ• tassÄ• Ä• rocenti, sA

__corÄ«_ nÄ• ma yÄ• paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghana
theyyasaá¹…khÄ• taá¹ƒ Ä• diyati, esÄ• corÄ« nÄ• ma.

__vajjhÄ• _ nÄ• ma yaá¹ƒ katvÄ• vajjhappattÄ• hoti.

__viditÄ• _ nÄ• ma aÃ±Ã±ehi manussehi Ã±Ä• tÄ• hoti \Se 29/ ``vajjhÄ• esÄ• â€™â€™ ti.

__anapaloketvÄ• _ti anÄ• pucchÄ• .

__rÄ• jÄ• _ nÄ• ma yattha rÄ• jÄ• anusÄ• sati, rÄ• jÄ• apaloketabbo.

__saá¹…gho_ nÄ• ma bhikkhunisaá¹…gho vuccati, bhikkhunisaá¹…gho apaloketabbo.

__gaá¹‡o_ nÄ• ma yattha gaá¹‡o anusÄ• sati, gaá¹‡o apaloketabbo.

__pÅ«go_ nÄ• ma yattha pÅ«go anusÄ• sati, pÅ«go apaloketabbo.

__seá¹‡i_ nÄ• ma yattha seá¹‡i anusÄ• sati, seá¹‡i apaloketabbo.

__aÃ±Ã±atra_ \Ee IV 227/ __kappÄ• _ti á¹-hapetvÄ• kappaá¹ƒ. __kappaá¹ƒ_ nÄ• ma dve k
pabbajitÄ• hoti aÃ±Ã±Ä• su vÄ• bhikkhunÄ«su pabbajitÄ• . aÃ±Ã±atra kappÄ• ``vuá¹-á¹-h
gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ \Ne 304/ vÄ• pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• pariyesati, sÄ«ma
Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• . kar
upajjhÄ• yÄ• ya Ä• patti saá¹…ghÄ• disesassa. gaá¹‡assa ca Ä• cariniyÄ• ca Ä• patti dukk

__ayampÄ«_ti purimaá¹ƒ upÄ• dÄ• ya vuccati.

__paá¹-hamÄ• pattika_nti saha vatthujjhÄ• cÄ• rÄ• Ä• pajjati asamanubhÄ• sanÄ• ya.

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• disesa_nti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<685> coriyÄ• corisaÃ±Ã±Ä• aÃ±Ã±atra kappÄ• vuá¹-á¹-hÄ• peti, Ä• patti saá¹…ghÄ• dis
aÃ±Ã±atra kappÄ• vuá¹-á¹-hÄ• peti, Ä• patti \Be 293/ dukkaá¹-assa. coriyÄ• acorisaÃ±Ã±Ä
30/ vuá¹-á¹-hÄ• peti, anÄ• patti. acoriyÄ• corisaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. acoriyÄ• v
dukkaá¹-assa. acoriyÄ• acorisaÃ±Ã±Ä• , anÄ• patti.

<686> anÄ• patti ajÄ• nantÄ« vuá¹-á¹-hÄ• peti, apaloketvÄ• vuá¹-á¹-hÄ• peti, kappakataá¹ƒ
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<687> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhaddÄ• ya kÄ• pilÄ• niyÄ• antevÄ• sinÄ« bhikkhunÄ« bhikkhunÄ«hi sadd
{gÄ• make (Se) } Ã±Ä• tikulaá¹ƒ agamÄ• si. bhaddÄ• kÄ• pilÄ• nÄ« taá¹ƒ bhikkhuniá¹ƒ apa
--- ``kahaá¹ƒ itthannÄ• mÄ• , na dissatÄ«â€™â€™ ti! ``bhikkhunÄ«hi saddhiá¹ƒ, ayye, bhaá
dissatÄ«â€™â€™ ti. ``ammÄ• , amukasmiá¹ƒ gÄ• make etissÄ• Ã±Ä• tikulaá¹ƒ. tattha gant
bhikkhuniyo tattha gantvÄ• taá¹ƒ bhikkhuniá¹ƒ passitvÄ• etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, a
Ä• gatÄ• , kaccisi appadhaá¹ƒsitÄ• â€™â€™ ti? ``appadhaá¹ƒsitÄ• mhi, ayyeâ€™â€™ ti. yA
... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« ekÄ• gÄ•
gacchissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« ekÄ• gÄ• mantaraa

``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi \Se 31/ buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ
228/, bhikkhunÄ« ekÄ• gÄ• mantaraá¹ƒ gacchissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« ekÄ• gÄ• mantaraá¹ƒ gaccheyya, ayampi bhikkhunÄ« paá¹-han
Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<688> tena \Be 294/ kho pana samayena dve bhikkhuniyo sÄ• ketÄ• sÄ• vatthiá¹ƒ addhÄ•
antarÄ• magge nadÄ« taritabbÄ• hoti. atha kho tÄ• bhikkhuniyo nÄ• vike upasaá¹…kamitv
``sÄ• dhu no, Ä• vuso, tÄ• rethÄ• â€™â€™ ti. ``nÄ• yye, sakkÄ• ubho sakiá¹ƒ tÄ• retuâ€™
uttÄ• resi. uttiá¹‡á¹‡o uttiá¹‡á¹‡aá¹ƒ dÅ«sesi. anuttiá¹‡á¹‡o anuttiá¹‡á¹‡aá¹ƒ dÅ«sesi. tÄ• p
samÄ• gantvÄ• pucchiá¹ƒsu --- ``kaccisi, ayye, appadhaá¹ƒsitÄ• â€™â€™ ti? ``padhaá¹ƒsi
ayye, appadhaá¹ƒsitÄ• â€™â€™ ti? ``padhaá¹ƒsitÄ• mhi, ayyeâ€™â€™ ti. atha kho tÄ• bh
gantvÄ• bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ...
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« ekÄ• nadÄ«pÄ• raá¹ƒ gacchissatÄ
bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ
saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« ekÄ• nadÄ«pÄ• raá¹ƒ gacchatÄ«â€™â€™ ti? ``sacc
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« ekÄ• nadÄ«
netaá¹ƒ \Se 32/, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, b
imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« ekÄ• vÄ• gÄ• mantaraá¹ƒ gaccheyya, ekÄ• vÄ• nadÄ«pÄ• ra
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<689> tena \Ne 306/ kho pana samayena sambahulÄ• bhikkhuniyo kosalesu janapade sÄ•
{gantvÄ• (Katthaci) } sÄ• yaá¹ƒ aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ upagacchiá¹ƒsu. tattha aÃ±Ã±at
hoti dassanÄ«yÄ• pÄ• sÄ• dikÄ• . aÃ±Ã±ataro puriso tassÄ• bhikkhuniyÄ• saha dassane
atha kho so puriso tÄ• saá¹ƒ bhikkhunÄ«naá¹ƒ seyyaá¹ƒ paÃ±Ã±apento tassÄ• bhikkhuniy
ekamantaá¹ƒ paÃ±Ã±Ä• pesi. atha kho sÄ• bhikkhunÄ« sallakkhetvÄ• --- ``pariyuá¹-á¹-hito
rattiá¹ƒ Ä• gacchissati, vissaro me bhavissatÄ«â€™â€™ ti, bhikkhuniyo anÄ• pucchÄ• aÃ±
seyyaá¹ƒ kappesi. atha kho so puriso rattiá¹ƒ \Be 295/ Ä• gantvÄ• taá¹ƒ bhikkhuniá¹ƒ gave
ghaá¹-á¹-esi. bhikkhuniyo taá¹ƒ bhikkhuniá¹ƒ apassantiyo evamÄ• haá¹ƒsu --- ``nissaá¹ƒsay
bhikkhunÄ« purisena saddhiá¹ƒ nikkhantÄ• â€™â€™ ti.

atha kho sÄ• bhikkhunÄ« tassÄ• rattiyÄ• accayena yena tÄ• bhikkhuniyo tenupasaá¹…ka
bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, ayye, purisena saddhiá¹ƒ nikkhantÄ• â€™â€™
purisena saddhiá¹ƒ nikkhantÄ• â€™â€™ ti. bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ \Se 33/ Ä• roce
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ«
vippavasissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« ekÄ• rattiá¹ƒ vip
{vippavasÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ..
nÄ• ma, bhikkhave, bhikkhunÄ« ekÄ• rattiá¹ƒ vippavasissati! netaá¹ƒ, bhikkhave, appasann
... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« ekÄ• vÄ• gÄ• mantaraá¹ƒ gaccheyya, ekÄ• vÄ• nadÄ«pÄ• ra
vippavaseyya, ayampi bhikkhunÄ« paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• r
saá¹…ghÄ• disesaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<690> tena kho pana samayena sambahulÄ• bhikkhuniyo kosalesu janapade sÄ• vatthiá¹ƒ
honti. tattha aÃ±Ã±atarÄ• bhikkhunÄ« vaccena pÄ«á¸·itÄ• ekikÄ• ohÄ«yitvÄ• {ohiyitvÄ•
agamÄ• si. manussÄ• taá¹ƒ bhikkhuniá¹ƒ passitvÄ• dÅ«sesuá¹ƒ. atha kho sÄ• bhikkhunÄ
tenupasaá¹…kami. bhikkhuniyo taá¹ƒ bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, ayye, ek
appadhaá¹ƒsitÄ• â€™â€™ ti? ``padhaá¹ƒsitÄ• mhi, ayyeâ€™â€™ ti. yÄ• tÄ• bhikkhuniyo
ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi \Ne 307/ nÄ• ma bhikkhunÄ« ekÄ• gaá¹‡am
... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« ekÄ• gaá¹‡amhÄ• ohÄ«yatÄ«ti? ``saccaá¹ƒ, bhag
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« ekÄ• gaá¹‡
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<691> __ ``yÄ• _ \Be 296/ __pana bhikkhunÄ« ekÄ• vÄ• gÄ• mantaraá¹ƒ gaccheyya, ekÄ
ekÄ• vÄ• rattiá¹ƒ vippavaseyya, ekÄ• vÄ• gaá¹‡amhÄ• ohÄ«yeyya, ayampi bhikkhunÄ«
230/__ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™â€™ _nti.

<692> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__ekÄ• vÄ• gÄ• mantaraá¹ƒ gaccheyyÄ• _ti parikkhittassa gÄ• massa parikkhepaá¹ƒ paá¹
atikkÄ• mentiyÄ• Ä• patti thullaccayassa, dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentiyÄ• Ä• patti sa

aparikkhittassa gÄ• massa upacÄ• raá¹ƒ paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentiyÄ• Ä• pat
pÄ• daá¹ƒ atikkÄ• mentiyÄ• Ä• patti saá¹…ghÄ• disesassa.

__ekÄ• vÄ• nadÄ«pÄ• raá¹ƒ gaccheyyÄ• _ti nadÄ« nÄ• ma timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ•
uttarantiyÄ• bhikkhuniyÄ• antaravÄ• sako temiyati. paá¹-hamaá¹ƒ pÄ• daá¹ƒ uttarantiyÄ•
dutiyaá¹ƒ pÄ• daá¹ƒ uttarantiyÄ• Ä• patti saá¹…ghÄ• disesassa.

__ekÄ• vÄ• rattiá¹ƒ vippavaseyyÄ• _ti saha aruá¹‡uggamanÄ• dutiyikÄ• ya bhikkhuniyÄ•
Ä• patti thullaccayassa. vijahite Ä• patti saá¹…ghÄ• disesassa.

__ekÄ• vÄ• gaá¹‡amhÄ• ohÄ«yeyyÄ• _ti agÄ• make araÃ±Ã±e dutiyikÄ• ya bhikkhuniyÄ•
savanÅ«pacÄ• raá¹ƒ vÄ• vijahantiyÄ• Ä• patti thullaccayassa. vijahite Ä• patti saá¹…ghÄ•

__ayampÄ«_ti \Ne 308/ purimÄ• yo upÄ• dÄ• ya vuccati.

__paá¹-hamÄ• pattika_nti saha vatthujjhÄ• cÄ• rÄ• Ä• pajjati asamanubhÄ• sanÄ• ya.

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<693> anÄ• patti dutiyikÄ• bhikkhunÄ« pakkantÄ• vÄ• hoti vibbhantÄ• vÄ• kÄ• laá¹…ka
vÄ• , Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

tatiyasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<694> tena \Be 297/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« bhaá¹‡á¸• anakÄ• rikÄ• hoti kal
bhassakÄ• rikÄ• saá¹…ghe adhikaraá¹‡akÄ• rikÄ• . thullanandÄ• bhikkhunÄ« tassÄ• kam
tena kho pana samayena thullanandÄ• bhikkhunÄ« gÄ• makaá¹ƒ agamÄ• si kenacideva ka
bhikkhunisaá¹…gho --- ``thullanandÄ• bhikkhunÄ« pakkantÄ• â€™â€™ ti \Ee IV 231/, caá¹
bhikkhuniá¹ƒ Ä• pattiyÄ• adassane {adassanena (Katthaci) } ukkhipi. thullanandÄ• bhikkhu
karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• punadeva sÄ• vatthiá¹ƒ paccÄ• gacchi. caá¹‡á¸• akÄ• á¸·Ä« \Se
thullanandÄ• ya bhikkhuniyÄ• Ä• gacchantiyÄ• neva Ä• sanaá¹ƒ paÃ±Ã±apesi na pÄ• doc
pÄ• dakaá¹-halikaá¹ƒ upanikkhipi na paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahesi na pÄ•
thullanandÄ• bhikkhunÄ« caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, a
Ä• gacchantiyÄ• neva Ä• sanaá¹ƒ paÃ±Ã±apesi na pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ•
paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahesi na pÄ• nÄ«yena Ä• pucchÄ«â€™â€™ ti? ``

yathÄ• taá¹ƒ anÄ• thÄ• yÄ• â€™â€™ ti. ``kissa pana tvaá¹ƒ, ayye, anÄ• thÄ• â€™â€™ ti?
bhikkhuniyo --- ``ayaá¹ƒ anÄ• thÄ• appaÃ±Ã±Ä• tÄ• , natthi imissÄ• kÄ• ci paá¹-ivattÄ• â€
adassane {adassanena (Katthaci) } ukkhipiá¹ƒsÅ«â€™â€™ ti.

thullanandÄ• \Ne 309/ bhikkhunÄ« --- ``bÄ• lÄ• etÄ• abyattÄ• etÄ• , neva jÄ• nanti kamm
kammavipattiá¹ƒ vÄ• kammasampattiá¹ƒ vÄ• . mayaá¹ƒ kho jÄ• nÄ• ma kammampi kamma
kammasampattimpi. mayaá¹ƒ kho akataá¹ƒ vÄ• kammaá¹ƒ kÄ• reyyÄ• ma kataá¹ƒ vÄ• ka
lahuá¹ƒ lahuá¹ƒ bhikkhunisaá¹…ghaá¹ƒ sannipÄ• tetvÄ• caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vinayena satthusÄ• sanena
kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• ressatÄ«â€™â€™ ti ... pe
thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vi
anapaloketvÄ• \Se 37/ kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• re
}? ``saccaá¹ƒ \Be 298/, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±h
thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vi
anapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• ressati! n
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<695> __ ``yÄ• pana bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dham
anapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• reyya, ay
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€

<696> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__samaggo_ nÄ• ma __saá¹…gho_ samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«mÄ• yaá¹ƒ á¹-h

__ukkhittÄ• _ \Ee IV 232/ nÄ• ma Ä• pattiyÄ• adassane vÄ• appaá¹-ikamme vÄ• appaá¹-i
appaá¹-ikammena vÄ• appaá¹-inissaggena vÄ• (Katthaci), adassane vÄ• appaá¹-ikamme
appaá¹-inissagge vÄ• (?) } ukkhittÄ• .

__dhammena vinayenÄ• _ti yena dhammena yena vinayena.

__satthusÄ• sanenÄ• _ti jinasÄ• sanena buddhasÄ• sanena.

__anapaloketvÄ• _ \Ne 310/ __kÄ• rakasaá¹…gha_nti kammakÄ• rakasaá¹…ghaá¹ƒ anÄ• p

__anaÃ±Ã±Ä• ya gaá¹‡assa chanda_nti gaá¹‡assa chandaá¹ƒ ajÄ• nitvÄ• .

``osÄ• ressÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• pariyesati, sÄ«maá¹ƒ vÄ• sammannati \Se
Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ• cÄ• pariyosÄ•

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__paá¹-hamÄ• pattika_nti saha vatthujjhÄ• cÄ• rÄ• Ä• pajjati asamanubhÄ• sanÄ• ya.

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<697> dhammakamme \Be 299/ dhammakammasaÃ±Ã±Ä• osÄ• reti, Ä• patti saá¹…ghÄ•
osÄ• reti Ä• patti saá¹…ghÄ• disesassa. dhammakamme adhammakammasaÃ±Ã±Ä• osÄ•

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<698> anÄ• patti kammakÄ• rakasaá¹…ghaá¹ƒ apaloketvÄ• osÄ• reti, gaá¹‡assa chandaá
vattantiá¹ƒ osÄ• reti, asante kammakÄ• rakasaá¹…ghe osÄ• reti, ummattikÄ• ya, Ä• dikam

catutthasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<699> tena \Ne 311/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• t
tena kho pana samayena sundarÄ«nandÄ• bhikkhunÄ« abhirÅ«pÄ• hoti dassanÄ«yÄ• pÄ
sundarÄ«nandaá¹ƒ \Se 39/ bhikkhuniá¹ƒ passitvÄ• avassutÄ• avassutÄ• ya sundarÄ«nan
aggamaggÄ• ni bhojanÄ• ni denti. sundarÄ«nandÄ• bhikkhunÄ« yÄ• vadatthaá¹ƒ bhuÃ±jat
cittarÅ«paá¹ƒ labhanti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma ayyÄ• sundarÄ«nandÄ• avassutÄ• avassutassa purisapuggalassa ha
bhojanÄ«yaá¹ƒ \Ee IV 233/ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• dissati bhuÃ±jissatÄ«â€
kira, bhikkhave, sundarÄ«nandÄ• bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa h
bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• dati bhuÃ±jatÄ«ti? ``saccaá¹ƒ, bhaga
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, sundarÄ«nandÄ• bhikkhunÄ« av
purisapuggalassa hatthato khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-igga
bhuÃ±jissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca p

bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<700> __ ``yÄ• _ \Be 300/ __pana bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa h
bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , ayamp
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€

<701> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__avassutÄ• _ nÄ• ma sÄ• rattÄ• apekkhavatÄ« paá¹-ibaddhacittÄ• .

__avassuto_ nÄ• ma sÄ• ratto apekkhavÄ• paá¹-ibaddhacitto.

__purisapuggalo_ \Se 40/ nÄ• ma manussapuriso, na yakkho na peto na tiracchÄ• nagato,
sÄ• rajjituá¹ƒ.

__khÄ• danÄ«yaá¹ƒ_ \Ne 312/ nÄ• ma paÃ±ca bhojanÄ• ni --- udakadantaponaá¹ƒ á¹-hape
nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti thullaccayassa.
Ä• patti saá¹…ghÄ• disesassa.

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__paá¹-hamÄ• pattika_nti saha vatthujjhÄ• cÄ• rÄ• Ä• pajjati asamanubhÄ• sanÄ• ya.

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

udakadantaponaá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ekatoavassute ``khÄ• dissÄ•
ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

<702> ajjhohÄ• re ajjhohÄ• re Ä• patti thullaccayassa. udakadantaponaá¹ƒ paá¹-iggaá¹‡hÄ•
ubhatoavassute yakkhassa vÄ• petassa vÄ• paá¹‡á¸• akassa vÄ• tiracchÄ• nagatamanus
``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajj

Ä• patti thullaccayassa. udakadantaponaá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ekat
``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajj
dukkaá¹-assa. udakadantaponaá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

<703> anÄ• patti \Se 41/ \Ee IV 234/ ubhatoanavassutÄ• honti, ``anavassutoâ€™â€™ ti jÄ
paá¹-iggaá¹‡hÄ• ti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<704> tena \Ne 313/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena sundarÄ«nandÄ• bhikkhunÄ« abhirÅ«pÄ• hoti dassanÄ«yÄ• pÄ
sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ passitvÄ• avassutÄ• sundarÄ«nandÄ• ya bhikkhuniyÄ• a
sundarÄ«nandÄ• bhikkhunÄ« kukkuccÄ• yantÄ« na paá¹-iggaá¹‡hÄ• ti. anantarikÄ• bhikkh
bhikkhuniá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, ayye, na paá¹-iggaá¹‡hÄ• sÄ«â€™â€™ ti? ``avas
``tvaá¹ƒ pana, ayye, avassutÄ• â€™â€™ ti? ``nÄ• haá¹ƒ, ayye, avassutÄ• â€™â€™ ti. ``kiá
purisapuggalo karissati avassuto vÄ• anavassuto vÄ• , yato tvaá¹ƒ anavassutÄ• . iá¹…ghaá
purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• \Se 42/ bhojanÄ«yaá¹ƒ vÄ• taá¹ƒ tvaá¹ƒ sahatthÄ
vÄ• , bhuÃ±ja vÄ• â€™â€™ ti.

yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
evaá¹ƒ vakkhati --- `kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anavassuto vÄ
anavassutÄ• . iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhoja
sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti ... pe ... saccaá¹ƒ kira, b
evaá¹ƒ vadeti --- ``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anavassuto vÄ•
anavassutÄ• ! iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhoja
sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti? ``saccaá¹ƒ, bhagavÄ•
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« evaá¹ƒ vakkhati --- ``
purisapuggalo karissati avassuto vÄ• anavassuto vÄ• yato tvaá¹ƒ anavassutÄ• ; iá¹…gha,
purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• taá¹ƒ tvaá¹ƒ sahatthÄ• paá¹
bhuÃ±ja vÄ• â€™â€™. netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<705> __ ``yÄ• pana bhikkhunÄ« evaá¹ƒ vadeyya --- `kiá¹ƒ te, ayye, eso purisapuggalo kar
anavassuto vÄ• , yato tvaá¹ƒ anavassutÄ• . iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti
bhojanÄ«yaá¹ƒ vÄ• taá¹ƒ tvaá¹ƒ sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€
paá¹-hamÄ• pattikaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™

<706> __yÄ• _ \Ne 314/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__evaá¹ƒ vadeyyÄ• _ti --- ``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anava
tvaá¹ƒ \Se 43/ anavassutÄ• . iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«ya
vÄ• taá¹ƒ tvaá¹ƒ sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti uyyoje
tassÄ• vacanena ``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patt
ajjhohÄ• re \Ee IV 235/ Ä• patti thullaccayassa. bhojanapariyosÄ• ne Ä• patti saá¹…ghÄ• di

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__paá¹-hamÄ• pattika_nti saha vatthujjhÄ• cÄ• rÄ• Ä• pajjati asamanubhÄ• sanÄ• ya.

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

udakadantaponaá¹ƒ ``paá¹-iggaá¹‡hÄ• â€™â€™ ti uyyojeti, Ä• patti dukkaá¹-assa. tassÄ• v
bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

<707> ekatoavassute \Be 303/ yakkhassa vÄ• petassa vÄ• paá¹‡á¸• akassa vÄ• tiracchÄ
hatthato khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• ``khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™
dukkaá¹-assa. tassÄ• vacanena ``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹
ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa. bhojanapariyosÄ• ne Ä• patti thullaccayassa.
paá¹-iggaá¹‡hÄ• ti uyyojeti, Ä• patti dukkaá¹-assa. tassÄ• vacanena ``khÄ• dissÄ• mi bhuÃ
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

<708> anÄ• patti ``anavassutoâ€™â€™ ti jÄ• nantÄ« uyyojeti, ``kupitÄ• na \Se 44/ paá¹-igg
315/ uyyojeti, ``kulÄ• nuddayatÄ• ya na paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti uyyojeti, ummattikÄ

chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<709> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« bhikkhunÄ«hi saddhiá¹ƒ bhaá¹‡á¸• itvÄ•
vadeti --- ``buddhaá¹ƒ paccÄ• cikkhÄ• mi, dhammaá¹ƒ paccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ pa

paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡iyo yÄ• samaá¹‡iyo sakyadhÄ«taro, santaÃ±Ã±Ä
kukkuccikÄ• sikkhÄ• kÄ• mÄ• tÄ• sÄ• haá¹ƒ santike brahmacariyaá¹ƒ carissÄ• mÄ«â€™â
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• caá
{caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« (Katthaci) } kupitÄ• anattamanÄ• evaá¹ƒ vakkhati --- buc
... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡iyo yÄ• samaá¹‡iyo sakyadhÄ
samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• tÄ• sÄ• haá¹ƒ santike brahmacariyaá¹ƒ
... saccaá¹ƒ kira, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« kupitÄ• anattamanÄ• evaá¹ƒ
paccÄ• cikkhÄ• mi ... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡iyo yÄ• sar
santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• \Be 304/ sikkhÄ• kÄ• mÄ• , tÄ• sÄ• haá¹
carissÄ• mÄ«â€™â€™ ti \Se 45/? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhag
nÄ• ma, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« kupitÄ• anattamanÄ• evaá¹ƒ \Ee IV 2
paccÄ• cikkhÄ• mi ... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡iyo yÄ• sar
santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ• haá¹ƒ santike
carissÄ• mÄ«â€™â€™ ti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe .
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<710> __ ``yÄ• pana bhikkhunÄ« kupitÄ• anattamanÄ• evaá¹ƒ vadeyya --- `buddhaá¹ƒ pa
paccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ paccÄ• cikkhÄ• mi, sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnum
sakyadhÄ«taro! santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ
brahmacariyaá¹ƒ carissÄ• mÄ«â€™ ti, sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«y
anattamanÄ• evaá¹ƒ avaca --- buddhaá¹ƒ paccÄ• cikkhÄ• mi, dhammaá¹ƒ paccÄ• cikkhÄ•
paccÄ• cikkhÄ• mi, sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡iyo yÄ• samaá¹‡iy
samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ• haá¹ƒ santike brahmacariyaá¹ƒ
abhiramÄ• yye, svÄ• kkhÄ• to dhammo; cara brahmacariyaá¹ƒ sammÄ• dukkhassa antakir
bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkh
samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±ce samanubhÄ• sÄ«yamÄ
iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjeyya \Se 46/, ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ
nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™â€™ _nti.

<711> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__kupitÄ• anattamanÄ• _ti anabhiraddhÄ• Ä• hatacittÄ• khilajÄ• tÄ• .

__evaá¹ƒ vadeyyÄ• _ti --- ``buddhaá¹ƒ paccÄ• cikkhÄ• mi ... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ
samaá¹‡iyo yÄ• samaá¹‡iyo sakyadhÄ«taro! santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkucci
tÄ• sÄ• haá¹ƒ santike brahmacariyaá¹ƒ carissÄ• mÄ«â€™â€™ ti.

__sÄ• _ \Be 305/ __bhikkhunÄ«_ti yÄ• sÄ• evaá¹ƒvÄ• dinÄ« bhikkhunÄ«. __bhikkhunÄ«h

yÄ• passanti yÄ• suá¹‡anti tÄ• hi vattabbÄ• --- ``mÄ• yye, kupitÄ• anattamanÄ• evaá¹ƒ
paccÄ• cikkhÄ• mi ... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡iyo yÄ• sar
santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ• haá¹ƒ santike
carissÄ• mÄ«â€™ ti. abhiramÄ• yye, svÄ• kkhÄ• to dhammo; cara brahmacariyaá¹ƒ samm
antakiriyÄ• yÄ• â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace paá¹-inissajjat
no ce paá¹-inissajjati Ä• patti dukkaá¹-assa. sutvÄ• na vadanti, Ä• patti dukkaá¹-assa. sÄ•
saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabbÄ• --- ``mÄ• yye, kupitÄ• anattamanÄ• e
paccÄ• cikkhÄ• mi ... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ• mi \Se 47/. kinnumÄ• va \Ne 317/ sar
sakyadhÄ«taro! santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ
brahmacariyaá¹ƒ carissÄ• mÄ«â€™ ti. abhiramÄ• yye, svÄ• kkhÄ• to dhammo; cara brahm
antakiriyÄ• yÄ• â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace paá¹-inissajjat
no ce paá¹-inissajjati Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« samanubhÄ• sitabbÄ• . evaÃ±
samanubhÄ• sitabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo -

<712> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« kupitÄ• anatt
`buddhaá¹ƒ paccÄ• cikkhÄ• mi, dhammaá¹ƒ paccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ paccÄ• cikk
kinnumÄ• va samaá¹‡iyo yÄ• samaá¹‡iyo sakyadhÄ«taro! santaÃ±Ã±Ä• pi samaá¹‡iyo lajj
sikkhÄ• kÄ• mÄ• tÄ• sÄ• haá¹ƒ santike brahmacariyaá¹ƒ carissÄ• mÄ«â€™ ti. sÄ• taá¹ƒ v
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ \Ee IV 237/ sama
vatthussa paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« kupitÄ• anattamanÄ
`buddhaá¹ƒ paccÄ• cikkhÄ• mi ... pe ... sikkhaá¹ƒ paccÄ• cikkhÄ• mi. kinnumÄ• va samaá¹‡
sakyadhÄ«taro! santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ
brahmacariyaá¹ƒ carissÄ• mÄ«â€™ ti \Be 306/. sÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá
bhikkhuniá¹ƒ samanubhÄ• sati tassa vatthussa paá¹-inissaggÄ• ya. yassÄ• ayyÄ• ya kham
bhikkhuniyÄ• samanubhÄ• sanÄ• tassa vatthussa paá¹-inissaggÄ• ya, sÄ• tuá¹‡hassa; ya
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``samanubhaá¹-á¹-hÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« tassa vatthussa paá¹-iniss
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• . kammavÄ• cÄ• pariyosÄ•
saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantiyÄ• Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• h

paá¹-ippassambhanti.

__ayampÄ«_ti \Ne 318/ purimÄ• yo upÄ• dÄ• ya vuccati.

__yÄ• vatatiyaka_nti yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya Ä• pajjati, na saha vatthujjhÄ•

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<713> dhammakamme dhammakammasaÃ±Ã±Ä• na paá¹-inissajjati, Ä• patti saá¹…ghÄ• d
na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa. dhammakamme adhammakammasaÃ±Ã
saá¹…ghÄ• disesassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa \Se 49/. adhammakam
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<714> anÄ• patti asamanubhÄ• santiyÄ• , paá¹-inissajjantiyÄ• , ummattikÄ• ya, Ä• dikamm

sattamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<715> tena \Be 307/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« kismiÃ±cideva adhikaraá¹‡e pac
evaá¹ƒ vadeti --- ``chandagÄ• miniyo ca \Ee IV 238/ bhikkhuniyo, dosagÄ• miniyo ca bhikkh
bhikkhuniyo, bhayagÄ• miniyo ca bhikkhuniyoâ€™â€™ ti. yÄ• tÄ• bhikkhuniyo appicchÄ•
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• caá¹‡á¸• akÄ• á¸·Ä« kismiÃ±cideva adh
kupitÄ• anattamanÄ• evaá¹ƒ vakkhati --- chandagÄ• miniyo ca bhikkhuniyo ... pe ... bhaya
bhikkhuniyoâ€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ«
adhikaraá¹‡e paccÄ• katÄ• kupitÄ• anattamanÄ• \Ne 319/ evaá¹ƒ vadeti --- ``chandagÄ•
pe ... bhayagÄ• miniyo ca bhikkhuniyoâ€™â€™ ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigar
... kathaÃ±hi nÄ• ma, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« kismiÃ±cideva \Se 50/ ad
kupitÄ• anattamanÄ• evaá¹ƒ vakkhati --- ``chandagÄ• miniyo ca bhikkhuniyo ... pe ... bhay
bhikkhuniyoâ€™â€™ ti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ...
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<716> __ ``yÄ• pana bhikkhunÄ« kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• kupitÄ• anat

`chandagÄ• miniyo ca bhikkhuniyo, dosagÄ• miniyo ca bhikkhuniyo, mohagÄ• miniyo ca bh
bhikkhuniyoâ€™ ti, sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«yÄ• --- `mÄ• yye, kis
paccÄ• katÄ• kupitÄ• anattamanÄ• evaá¹ƒ avaca --- chandagÄ• miniyo ca bhikkhuniyo do
mohagÄ• miniyo ca bhikkhuniyo bhayagÄ• miniyo ca bhikkhuniyoti. ayyÄ• kho chandÄ• pi
gaccheyya, mohÄ• pi gaccheyya, bhayÄ• pi gaccheyyÄ• â€™ ti. evaÃ±ca sÄ• bhikkhunÄ«
tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabb
yÄ• vatatiyaÃ±ce samanubhÄ• sÄ«yamÄ• nÄ• taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ
ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…

<717> __yÄ• _ \Be 308/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__kismiÃ±cideva adhikaraá¹‡e_ti adhikaraá¹‡aá¹ƒ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni --- vivÄ
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ.

__paccÄ• katÄ• _ nÄ• ma parÄ• jitÄ• vuccati.

__kupitÄ• anattamanÄ• _ti \Se 51/ anabhiraddhÄ• Ä• hatacittÄ• khilajÄ• tÄ• .

__evaá¹ƒ vadeyyÄ• _ti --- ``chandagÄ• miniyo ca bhikkhuniyo ... pe ... bhayagÄ• miniyo ca

__sÄ• _ \Ne 320/ __bhikkhunÄ«_ti yÄ• sÄ• evaá¹ƒvÄ• dinÄ« bhikkhunÄ«.

__bhikkhunÄ«hÄ«_ti aÃ±Ã±Ä• hi bhikkhunÄ«hi.

yÄ• passanti yÄ• suá¹‡anti tÄ• hi vattabbÄ• --- ``mÄ• yye, kismiÃ±cideva adhikaraá¹‡e pa
anattamanÄ• evaá¹ƒ avaca --- `chandagÄ• miniyo ca bhikkhuniyo ... pe ... bhayagÄ• miniyo
ayyÄ• kho chandÄ• pi gaccheyya ... pe ... bhayÄ• pi gaccheyyÄ• â€™â€™ ti. dutiyampi va
vattabbÄ• . sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• patti dukkaá¹
vadanti, Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• v
kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• kupitÄ• anattamanÄ• evaá¹ƒ avaca --- `chanda
... pe ... bhayagÄ• miniyo ca bhikkhuniyoâ€™ ti. ayyÄ• kho chandÄ• pi gaccheyya ... pe ...
gaccheyyÄ• â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace paá¹-inissajjati, ic
ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« samanubhÄ• sitabbÄ• . evaÃ±ca
samanubhÄ• sitabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo -

<718> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« kismiÃ±cideva
kupitÄ• anattamanÄ• evaá¹ƒ vadeti --- `chandagÄ• miniyo \Se 52/ ca bhikkhuniyo ... pe ...

bhikkhuniyoâ€™ ti. sÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. yadi saá¹…ghassa pattakallaá¹ƒ
itthannÄ• maá¹ƒ bhikkhuniá¹ƒ samanubhÄ• seyya tassa vatthussa paá¹-inissaggÄ• ya. esÄ

``suá¹‡Ä• tu \Be 309/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« kismiÃ±cide
paccÄ• katÄ• kupitÄ• anattamanÄ• evaá¹ƒ vadeti --- `chandagÄ• miniyo ca bhikkhuniyo ..
bhikkhuniyoâ€™ ti. sÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bhik
samanubhÄ• sati tassa vatthussa paá¹-inissaggÄ• ya. yassÄ• ayyÄ• ya khamati itthannÄ•
samanubhÄ• sanÄ• tassa vatthussa paá¹-inissaggÄ• ya, sÄ• tuá¹‡hassa; yassÄ• nakkhan

``dutiyampi \Ne 321/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe

``samanubhaá¹-á¹-hÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« tassa vatthussa paá¹-inis
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• . kammavÄ• cÄ• pariyosÄ•
saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantiyÄ• Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• h
paá¹-ippassambhanti.

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__yÄ• vatatiyaka_nti yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya Ä• pajjati, na saha vatthujjhÄ•

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati \Se 53/ saá¹…ghÄ• disesoti.

<719> dhammakamme dhammakammasaÃ±Ã±Ä• na paá¹-inissajjati, Ä• patti saá¹…ghÄ• d
paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa. dhammakamme adhammakammasaÃ±Ã±Ä•
saá¹…ghÄ• disesassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• Ä• patti dukkaá¹-assa.

<720> anÄ• patti asamanubhÄ• santiyÄ• , paá¹-inissajjantiyÄ• , ummattikÄ• ya, Ä• dikamm

aá¹-á¹-hamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<721> tena \Be 310/ \Ne 322/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena thullanandÄ• ya bhikkhuniyÄ• antevÄ• sikÄ• bhikkhu
viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ•
vajjappaá¹-icchÄ• dikÄ• . yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyan
``kathaÃ±hi nÄ• ma bhikkhuniyo saá¹ƒsaá¹-á¹-hÄ• viharissanti pÄ• pÄ• cÄ• rÄ• pÄ• pasad
bhikkhunisaá¹…ghassa vihesikÄ• \Se 54/ aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• â
kira, bhikkhave, bhikkhuniyo saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• p
bhikkhunisaá¹…ghassa vihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• ti? ``sacc
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo saá¹ƒsaá¹-á
pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±
vajjappaá¹-icchÄ• dikÄ• ! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ..
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<722> __ ``bhikkhuniyo paneva saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ•
bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . tÄ• bh
evamassu vacanÄ«yÄ• --- `bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ•
bhikkhunisaá¹…ghassa vihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . viviccat
bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«â€™ ti. evaÃ±ca tÄ• bhikkhuniyo bhikkhunÄ«hi vu
paggaá¹‡heyyuá¹ƒ, tÄ• bhikkhuniyo bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• t
yÄ• vatatiyaÃ±ce samanubhÄ• sÄ«yamÄ• nÄ• taá¹ƒ paá¹-inissajjeyyuá¹ƒ, iccetaá¹ƒ kusala
paá¹-inissajjeyyuá¹ƒ, imÄ• pi bhikkhuniyo yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ•
saá¹…ghÄ• disesaâ€™â€™ _nti.

<723> __bhikkhuniyo panevÄ• _ti upasampannÄ• yo vuccanti.

__saá¹ƒsaá¹-á¹-hÄ• viharantÄ«_ti saá¹ƒsaá¹-á¹-hÄ• nÄ• ma ananulomikena kÄ• yikavÄ• c
viharanti.

__pÄ• pÄ• cÄ• rÄ• _ti \Se 55/ \Be 311/ pÄ• pakena Ä• cÄ• rena samannÄ• gatÄ• .

__pÄ• pasaddÄ• _ti \Ne 323/ pÄ• pakena kittisaddena abbhuggatÄ• .

__pÄ• pasilokÄ• _ti pÄ• pakena micchÄ• jÄ«vena jÄ«vitaá¹ƒ kappenti.

__bhikkhunisaá¹…ghassa vihesikÄ• _ti aÃ±Ã±amaÃ±Ã±issÄ• kamme \Ee IV 240/ karÄ«yan

__aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ vajjaá¹ƒ paá¹-icc

__tÄ• bhikkhuniyo_ti yÄ• tÄ• saá¹ƒsaá¹-á¹-hÄ• bhikkhuniyo.

__bhikkhunÄ«hÄ«_ti aÃ±Ã±Ä• hi bhikkhunÄ«hi.

yÄ• passanti yÄ• suá¹‡anti tÄ• hi vattabbÄ• --- ``bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharant
pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• v
viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«â€™â€™ ti. dutiya
vattabbÄ• . sace paá¹-inissajjanti, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjanti, Ä• patti dukka
na vadanti, Ä• patti dukkaá¹-assa. tÄ• bhikkhuniyo saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ•
kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunis
aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«
vaá¹‡á¹‡etÄ«â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace paá¹-inissajjanti,
no ce paá¹-inissajjanti, Ä• patti dukkaá¹-assa. tÄ• bhikkhuniyo samanubhÄ• sitabbÄ• . evaÄ
samanubhÄ• sitabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo -

<724> ``suá¹‡Ä• tu \Se 56/ me, ayye, saá¹…gho. itthannÄ• mÄ• ca itthannÄ• mÄ• ca bhik
viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ•
vajjappaá¹-icchÄ• dikÄ• . tÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjanti. yadi saá¹…ghassa pattak
itthannÄ• maÃ±ca itthannÄ• maÃ±ca bhikkhuniyo samanubhÄ• seyya tassa vatthussa paá¹

``suá¹‡Ä• tu \Ne 324/ me, ayye, saá¹…gho. itthannÄ• mÄ• ca itthannÄ• mÄ• ca bhikkhuni
viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ•
vajjappaá¹-icchÄ• dikÄ• . tÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjanti. saá¹…gho \Be 312/ itthan
itthannÄ• maÃ±ca bhikkhuniyo samanubhÄ• sati tassa vatthussa paá¹-inissaggÄ• ya. yassÄ
itthannÄ• mÄ• ya ca itthannÄ• mÄ• ya ca bhikkhunÄ«naá¹ƒ samanubhÄ• sanÄ• tassa vatt
tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``samanubhaá¹-á¹-hÄ• saá¹…ghena, itthannÄ• mÄ• ca itthannÄ• mÄ• ca bhikkhuniyo tas
paá¹-inissaggÄ• ya. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ

Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ• cÄ• pariyosÄ•
saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantÄ«naá¹ƒ Ã±attiyÄ• dukkaá¹-aá¹ƒ dvÄ«hi kammavÄ• cÄ
paá¹-ippassambhanti. dve tisso ekato samanubhÄ• sitabbÄ• . tatuttari na \Se 57/ samanubh

__imÄ• pi bhikkhuniyo_ti purimÄ• yo upÄ• dÄ• ya vuccanti.

__yÄ• vatatiyaka_nti yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya Ä• pajjanti, na saha vatthujjhÄ•

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti ... pe ... tenapi vuccati saá¹…ghÄ• disesoti.

<725> dhammakamme dhammakammasaÃ±Ã±Ä• na paá¹-inissajjanti, Ä• patti saá¹…ghÄ•
na paá¹-inissajjanti, Ä• patti saá¹…ghÄ• disesassa. dhammakamme adhammakammasaÃ±
Ä• patti saá¹…ghÄ• disesassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<726> anÄ• patti \Ne 325/ asamanubhÄ• santÄ«naá¹ƒ, paá¹-inissajjantÄ«naá¹ƒ, ummattikÄ

navamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ

<727> tena \Be 313/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena thullanandÄ• bhikkhunÄ«saá¹…ghena samanubhaá¹-á¹-hÄ• bhik
``saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹…g
evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• , bhikkhunisaá¹…ghassa \Se 58/ \Ee IV 241/ vi
vajjappaá¹-icchÄ• dikÄ• . tÄ• saá¹…gho na kiÃ±ci Ä• ha. tumhaÃ±Ã±eva {tumheyeva (Se) }
paribhavena akkhantiyÄ• vebhassiyÄ• {vebhassÄ• (Ce Se) } dubbalyÄ• evamÄ• ha --- `b
saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹
aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«
vaá¹‡á¹‡etÄ«â€™â€™ â€™ ti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti kh
kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• bhikkhunÄ« saá¹…ghena samanubhaá¹-á¹-hÄ• bh
saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹…gh
... pe ... viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«ti ... pe ...
bhikkhave, thullanandÄ• bhikkhunÄ« saá¹…ghena samanubhaá¹-á¹-hÄ• bhikkhuniyo evaá
saá¹ƒsaá¹-á¹-hÄ• va ayye tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹…ghe
evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±am
vajjappaá¹-icchÄ• dikÄ• . tÄ• saá¹…gho na kiÃ±ci Ä• ha. tumhaÃ±Ã±eva saá¹…gho uÃ±Ã±
vebhassiyÄ• dubbalyÄ• evamÄ• ha --- bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ•
pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ•

vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«ti? ``saccaá¹ƒ bhagavÄ• â€™â€™
... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« saá¹…ghena samanubhaá
evaá¹ƒ vakkhati --- saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• vihari
aÃ±Ã±Ä• pi bhikkhuniyo ... pe ... viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana bhikkhave, bhikkh
uddisantu ---

<728> __ ``yÄ• _ \Be 314/ \Ne 326/ __pana bhikkhunÄ« evaá¹ƒ vadeyya \Se 59/ --- `saá¹ƒs
viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹…ghe aÃ±Ã±Ä• pi bhikkhuniyo evÄ• cÄ
evaá¹ƒsilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ
kiÃ±ci Ä• ha. tumhaÃ±Ã±eva saá¹…gho uÃ±Ã±Ä• ya paribhavena akkhantiyÄ• vebhassiyÄ
bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• ,
vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . viviccathÄ• yye. vivekaÃ±Ã±eva
vaá¹‡á¹‡etÄ«â€™ ti. sÄ• bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«yÄ• --- `mÄ• , ayye
saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹…gh
evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±am
vajjappaá¹-icchÄ• dikÄ• . tÄ• saá¹…gho na kiÃ±ci Ä• ha. tumhaÃ±Ã±eva saá¹…gho uÃ±Ã±
vebhassiyÄ• dubbalyÄ• evamÄ• ha --- bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ•
pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ
vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«â€™ ti. evaÃ±ca sÄ• bhikkhunÄ«
tatheva paggaá¹‡heyya, sÄ• bhikkhunÄ« bhikkhunÄ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitab
yÄ• vatatiyaÃ±ce samanubhÄ• sÄ«yamÄ• nÄ• taá¹ƒ paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ
ayampi bhikkhunÄ« yÄ• vatatiyakaá¹ƒ dhammaá¹ƒ Ä• pannÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…

<729> __yÄ• _ \Se 60/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹
adhippetÄ• bhikkhunÄ«ti.

__evaá¹ƒ vadeyyÄ• _ti --- ``saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ
saá¹…ghe aÃ±Ã±Ä• pi bhikkhuniyo evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• , bhikkhuni
aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . tÄ• saá¹…gho na kiÃ±ci Ä• haâ€™â€™.

__tumhaÃ±Ã±eva saá¹…gho uÃ±Ã±Ä• yÄ• _ti avaÃ±Ã±Ä• ya.

__paribhavenÄ• _ti pÄ• ribhabyatÄ• .

__akkhantiyÄ• _ti kopena.

__vebhassiyÄ• _ti \Ne 327/ \Be 315/ vibhassÄ«katÄ• {vibhassikatÄ• ya (Ce) }.

__dubbalyÄ• _ti \Ee IV 242/ apakkhatÄ• .

evamÄ• ha --- ``bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ•
bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . vicicca
bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«â€™â€™ ti.

__sÄ• bhikkhunÄ«_ti yÄ• sÄ• evaá¹ƒvÄ• dinÄ« bhikkhunÄ«.

__bhikkhunÄ«hÄ«_ti aÃ±Ã±Ä• hi bhikkhunÄ«hi.

yÄ• passanti yÄ• suá¹‡anti tÄ• hi vattabbÄ• --- ``mÄ• yye, evaá¹ƒ avaca --- `saá¹ƒsaá¹-á¹
viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹…ghe aÃ±Ã±Ä• pi bhikkhuniyo ... pe ..
vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«â€™â€™ ti. dutiyampi \Se 61/ vatta
sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sutvÄ
Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabbÄ•
--- `saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharittha. santi saá¹.
bhikkhuniyo ... pe ... viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡et
dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce
Ä• patti dukkaá¹-assa. sÄ• bhikkhunÄ« samanubhÄ• sitabbÄ• . evaÃ±ca pana, bhikkhave,
byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

<730> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« saá¹…ghena
evaá¹ƒ vadeti --- `saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharitt
aÃ±Ã±Ä• pi bhikkhuniyo evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• , bhikkhunisaá¹…ghas
vajjappaá¹-icchÄ• dikÄ• . tÄ• saá¹…gho na kiÃ±ci Ä• ha. tumhaÃ±Ã±eva saá¹…gho uÃ±Ã±
vebhassiyÄ• dubbalyÄ• evamÄ• ha --- bhaginiyo kho saá¹ƒsaá¹-á¹-hÄ• viharanti pÄ• pÄ•
pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ•
viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡á¹‡etÄ«â€™ ti. sÄ• taá¹ƒ
paá¹-inissajjati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ s
vatthussa paá¹-inissaggÄ• ya. esÄ• Ã±atti.

``suá¹‡Ä• tu \Be 316/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« saá¹…gher
bhikkhuniyo evaá¹ƒ vadeti --- `saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tumhe nÄ•
saá¹…ghe aÃ±Ã±Ä• pi bhikkhuniyo evÄ• cÄ• rÄ• evaá¹ƒsaddÄ• evaá¹ƒsilokÄ• , bhikkhuni
aÃ±Ã±amaÃ±Ã±issÄ• vajjappaá¹-icchÄ• dikÄ• . tÄ• saá¹…gho na kiÃ±ci Ä• ha. tumhaÃ±Ã
paribhavena akkhantiyÄ• vebhassiyÄ• dubbalyÄ• evamÄ• ha --- bhaginiyo kho saá¹ƒsaá¹
pÄ• pÄ• cÄ• rÄ• pÄ• pasaddÄ• pÄ• pasilokÄ• , bhikkhunisaá¹…ghassa vihesikÄ• , aÃ±Ã±

vajjappaá¹-icchÄ• dikÄ• . viviccathÄ• yye. vivekaÃ±Ã±eva bhaginÄ«naá¹ƒ saá¹…gho vaá¹‡
vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ samanubhÄ• sati tas
paá¹-inissaggÄ• ya. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya bhikkhuniyÄ• samanubhÄ
paá¹-inissaggÄ• ya, sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``samanubhaá¹-á¹-hÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« tassa vatthussa paá¹-inis
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• , kammavÄ• cÄ• pariyosÄ•
saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantiyÄ• Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• h
paá¹-ippassambhanti.

__ayampÄ«_ti purimÄ• yo upÄ• dÄ• ya vuccati.

__yÄ• vatatiyaka_nti yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya Ä• pajjati, na sahavatthujjhÄ• c

__nissÄ• raá¹‡Ä«ya_nti saá¹…ghamhÄ• nissÄ• rÄ«yati.

__saá¹…ghÄ• diseso_ti \Ne 329/ saá¹…ghova tassÄ• Ä• pattiyÄ• mÄ• nattaá¹ƒ deti, mÅ«l
na sambahulÄ• na ekÄ• bhikkhunÄ«. tena vuccati ``saá¹…ghÄ• disesoâ€™â€™ ti. tassev
nÄ• makammaá¹ƒ adhivacanaá¹ƒ, tenapi vuccati ``saá¹…ghÄ• disesoâ€™â€™ ti.

<731> dhammakamme dhammakammasaÃ±Ã±Ä• na paá¹-inissajjati, Ä• patti saá¹…ghÄ• c
vematikÄ• na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa. dhammakamme adhammaka
paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa.

adhammakamme \Be 317/ dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakam
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<732> anÄ• patti asamanubhÄ• santiyÄ• , paá¹-inissajjantiyÄ• , ummattikÄ• ya, Ä• dikamm

dasamasaá¹…ghÄ• disesasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, sattarasa saá¹…ghÄ• disesÄ• dhammÄ• --- nava paá¹-hamÄ
yÄ• vatatiyakÄ• . yesaá¹ƒ bhikkhunÄ« aÃ±Ã±ataraá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ vÄ• Ä• pajjati, t
ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ caritabbaá¹ƒ. ciá¹‡á¹‡amÄ• nattÄ• bhikkhunÄ« yatt

bhikkhunisaá¹…gho tattha (sÄ• bhikkhunÄ«) { ( ) (katthapi natthi) } abbhetabbÄ• . ekÄ• yap
vÄ«satigaá¹‡o bhikkhunisaá¹…gho taá¹ƒ bhikkhuniá¹ƒ abbheyya. sÄ• ca bhikkhunÄ« anab
gÄ• rayhÄ• , ayaá¹ƒ tattha sÄ• mÄ«ci.

tatthÄ• yyÄ• yo pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --
parisuddhÄ• â€™â€™ ? tatiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? parisu
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti.

sattarasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

bhikkhunivibhaá¹…ge saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. nissaggiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…go)

1. pattavaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

ime kho panÄ• yyÄ• yo tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<733> tena \Se 64/ \Ee IV 243/ \Be 318/ \Ne 330/ samayena buddho bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhuniyo b
karonti. manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti v
nÄ• ma bhikkhuniyo bahÅ« patte sannicayaá¹ƒ karissanti, pattavÄ• á¹‡ijjaá¹ƒ vÄ• bhikkhun
Ä• mattikÄ• paá¹‡aá¹ƒ vÄ• pasÄ• ressantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ•
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo pattasannicayaá¹ƒ k
pe ... saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo pattasannicayaá¹ƒ karontÄ«ti? `
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, c
pattasannicayaá¹ƒ karissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ...
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<734> __ ``yÄ• pana bhikkhunÄ« pattasannicayaá¹ƒ kareyya_ \Se 65/, __nissaggiyaá¹ƒ pÄ

<735> __yÄ• _ \Ne 331/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__patto_ nÄ• ma dve pattÄ• --- ayopatto, mattikÄ• patto. tayo pattassa vaá¹‡á¹‡Ä• --- ukka
majjhimo patto, omako patto. __ukkaá¹-á¹-ho_ __nÄ• ma_ __patto_ aá¸• á¸• hÄ• á¸·hakoda
catubhÄ• gaá¹ƒ khÄ• danaá¹ƒ tadupiyaá¹ƒ byaÃ±janaá¹ƒ. __majjhimo nÄ• ma_ __patto_ nÄ
catubhÄ• gaá¹ƒ khÄ• danaá¹ƒ tadupiyaá¹ƒ byaÃ±janaá¹ƒ. __omako_ \Ee IV 244/ __nÄ• ma
gaá¹‡hÄ• ti catubhÄ• gaá¹ƒ khÄ• danaá¹ƒ tadupiyaá¹ƒ byaÃ±janaá¹ƒ. tato ukkaá¹-á¹-ho apa

__sannicayaá¹ƒ kareyyÄ• _ti anadhiá¹-á¹-hito avikappito.

__nissaggiyo_ \Be 319/ __hotÄ«_ti saha aruá¹‡uggamanÄ• nissaggiyo hoti. nissajjitabbo sa
gaá¹‡assa vÄ• ekabhikkhuniyÄ• vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbo. tÄ• ya bhik
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhu
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``ayaá¹ƒ me,
rattÄ• tikkanto nissaggiyo, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ•
desetabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya Ä• patti paá¹-iggahetabbÄ• . nissaá¹-

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ patto itthannÄ• mÄ• ya bhikkhuniyÄ• nissaggiyo
nissaá¹-á¹-ho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ pattaá¹ƒ itthannÄ• mÄ• y
dadeyyÄ• â€™â€™ ti.

tÄ• ya bhikkhuniyÄ• sambahulÄ• bhikkhuniyo upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• sa
vuá¸• á¸• hÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jali
vacanÄ«yÄ• --- ``ayaá¹ƒ me, ayyÄ• yo, patto rattÄ• tikkanto nissaggiyo, imÄ• haá¹ƒ ayyÄ•
ti. nissajjitvÄ• Ä• patti desetabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya Ä• patti paá¹-ig
nissaá¹-á¹-hapatto dÄ• tabbo ---

``suá¹‡antu me ayyÄ• yo. ayaá¹ƒ patto itthannÄ• mÄ• ya bhikkhuniyÄ• nissaggiyo ayyÄ• n
ayyÄ• naá¹ƒ pattakallaá¹ƒ, ayyÄ• yo imaá¹ƒ pattaá¹ƒ itthannÄ• mÄ• ya bhikkhuniyÄ• dadey

tÄ• ya \Ne 332/ bhikkhuniyÄ• ekaá¹ƒ bhikkhuniá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yÄ• --- ``ayaá¹ƒ me
rattÄ• tikkanto nissaggiyo. imÄ• haá¹ƒ ayyÄ• ya nissajjÄ• mÄ«â€™â€™ ti. nissajjitvÄ• Ä• p
bhikkhuniyÄ• Ä• patti paá¹-iggahetabbÄ• . nissaá¹-á¹-hapatto dÄ• tabbo --- ``imaá¹ƒ pattaá
ti.

<736> rattÄ• tikkante \Se 67/ atikkantasaÃ±Ã±Ä• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. rattÄ• tikka
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. rattÄ• tikkante anatikkantasaÃ±Ã±Ä• , nissaggiyaá¹ƒ pÄ• cittiy
adhiá¹-á¹-hitasaÃ±Ã±Ä• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. avikappite vikappitasaÃ±Ã±Ä• , nissa

pÄ• cittiyaá¹ƒ. avissajjite \Be 320/ vissajjitasaÃ±Ã±Ä• \Ee IV 245/, nissaggiyaá¹ƒ pÄ• cittiya
naá¹-á¹-hasaÃ±Ã±Ä• ... avinaá¹-á¹-he vinaá¹-á¹-hasaÃ±Ã±Ä• ... abhinne bhinnasaÃ±Ã±Ä•
viluttasaÃ±Ã±Ä• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nissaggiyaá¹ƒ pattaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assa. rattÄ• natikkante
Ä• patti dukkaá¹-assa. rattÄ• natikkante vematikÄ• , Ä• patti dukkaá¹-assa. rattÄ• natikkante
anÄ• patti.

<737> anÄ• patti antoaruá¹‡e adhiá¹-á¹-heti, vikappeti, vissajjeti, nassati, vinassati, bhijjati,
gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

tena kho pana samayena chabbaggiyÄ• bhikkhuniyo nissaá¹-á¹-hapattaá¹ƒ na denti. bhaga
Ä• rocesuá¹ƒ. na, bhikkhave, nissaá¹-á¹-hapatto na dÄ• tabbo. yÄ• na dadeyya, Ä• patti du

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<738> tena \Se 68/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• tha
333/. tena kho pana samayena sambahulÄ• bhikkhuniyo gÄ• makÄ• vÄ• se vassaá¹ƒvuá¹-
} sÄ• vatthiá¹ƒ agamaá¹ƒsu vattasampannÄ• iriyÄ• pathasampannÄ• duccoá¸·Ä• lÅ«khac
bhikkhuniyo passitvÄ• --- ``imÄ• bhikkhuniyo vattasampannÄ• iriyÄ• pathasampannÄ• du
imÄ• bhikkhuniyo acchinnÄ• bhavissantÄ«â€™â€™ ti bhikkhunisaá¹…ghassa akÄ• lacÄ«
bhikkhunÄ« --- ``amhÄ• kaá¹ƒ kathinaá¹ƒ atthataá¹ƒ kÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-ha
upÄ• sakÄ• tÄ• bhikkhuniyo passitvÄ• etadavocuá¹ƒ --- ``apayyÄ• hi cÄ«varaá¹ƒ laddhaâ
Ä• vuso, cÄ«varaá¹ƒ labhÄ• ma. ayyÄ• thullanandÄ• --- `amhÄ• kaá¹ƒ kathinaá¹ƒ atthataá
adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pesÄ«â€™â€™ ti. upÄ• sakÄ• ujjhÄ• yanti khiyyanti vipÄ• cen
ayyÄ• thullanandÄ• akÄ• lacÄ«varaá¹ƒ `kÄ• lacÄ«varaâ€™ nti adhiá¹-á¹-hahitvÄ• bhÄ• jÄ
assosuá¹ƒ \Be 321/ kho bhikkhuniyo tesaá¹ƒ upÄ• sakÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyan
yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
thullanandÄ• akÄ• lacÄ«varaá¹ƒ `kÄ• lacÄ«varaâ€™ nti adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pessa
bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ
... pe ... saccaá¹ƒ kira, bhikkhave \Se 69/, thullanandÄ• bhikkhunÄ« akÄ• lacÄ«varaá¹ƒ ``kÄ
adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• petÄ«ti {bhÄ• jÄ• pesÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« akÄ• lacÄ«var
nti adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ•
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<739> __ ``yÄ• pana bhikkhunÄ« akÄ• lacÄ«varaá¹ƒ `kÄ• lacÄ«varaâ€™ nti adhiá¹-á¹-hah
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<740> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__akÄ• lacÄ«varaá¹ƒ_ nÄ• ma anatthate kathine ekÄ• dasamÄ• se uppannaá¹ƒ, atthate ka
kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ• ma.

akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• peti, payoge d
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• ekabhikkhuniyÄ• vÄ
bhikkhave, nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, ayye, akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™
adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pitaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ•
dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... ayyÄ• ya dammÄ«ti.

<741> akÄ• lacÄ«vare akÄ• lacÄ«varasaÃ±Ã±Ä• ``kÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-ha
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. akÄ• lacÄ«vare vematikÄ• ``kÄ• lacÄ«varaâ€™â€™ nti \Se 7
bhÄ• jÄ• peti, Ä• patti dukkaá¹-assa. akÄ• lacÄ«vare kÄ• lacÄ«varasaÃ±Ã±Ä• ``kÄ• lacÄ«v
adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• peti \Be 322/, anÄ• patti. kÄ• lacÄ«vare akÄ• lacÄ«varasaÃ±Ã
kÄ• lacÄ«vare vematikÄ• , Ä• patti dukkaá¹-assa. kÄ• lacÄ«vare kÄ• lacÄ«varasaÃ±Ã±Ä• ,

<742> anÄ• patti akÄ• lacÄ«varaá¹ƒ kÄ• lacÄ«varasaÃ±Ã±Ä• bhÄ• jÄ• peti, kÄ• lacÄ«vara
bhÄ• jÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<743> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena thullanandÄ• bhikkhunÄ« aÃ±Ã±atarÄ• ya bhikkhuniyÄ• saddhiá¹ƒ cÄ«va
paribhuÃ±ji. atha kho sÄ• bhikkhunÄ« taá¹ƒ cÄ«varaá¹ƒ saá¹…gharitvÄ• {saá¹ƒharitvÄ• (k
thullanandÄ• bhikkhunÄ« taá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``yaá¹ƒ te, ayye, mayÄ• \Ee IV
cÄ«varaá¹ƒ parivattitaá¹ƒ, kahaá¹ƒ taá¹ƒ cÄ«varaâ€™â€™ nti? atha kho sÄ• bhikkhunÄ« ta
nÄ«haritvÄ• thullanandÄ• ya bhikkhuniyÄ• dassesi. thullanandÄ• bhikkhunÄ« \Se 71/ taá¹
--- ``handÄ• yye, tuyhaá¹ƒ cÄ«varaá¹ƒ, Ä• hara meâ€™ taá¹ƒ cÄ«varaá¹ƒ, yaá¹ƒ tuyhaá¹ƒ t
mayhaá¹ƒ mayhamevetaá¹ƒ, Ä• hara meâ€™ taá¹ƒ, sakaá¹ƒ paccÄ• harÄ• â€™â€™ ti acch
bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹

acchindissatÄ«â€™â€™ ti! atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• roces
etamatthaá¹ƒ Ä• rÄ• cesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« b
cÄ«varaá¹ƒ parivattetvÄ• acchindatÄ«ti {acchindÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« \Ne 33
cÄ«varaá¹ƒ parivattetvÄ• acchindissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ•
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<744> __ ``yÄ• _ \Be 323/ __pana bhikkhunÄ« bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ parivat
vadeyya --- `handÄ• yye, tuyhaá¹ƒ cÄ«varaá¹ƒ Ä• hara, metaá¹ƒ cÄ«varaá¹ƒ, yaá¹ƒ tuyhaá¹
mayhaá¹ƒ mayhamevetaá¹ƒ, Ä• hara metaá¹ƒ, sakaá¹ƒ paccÄ• harÄ• â€™ ti acchindeyya v
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<745> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__bhikkhuniyÄ• saddhi_nti aÃ±Ã±Ä• ya bhikkhuniyÄ• saddhiá¹ƒ.

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanup

__parivattetvÄ• _ti parittena vÄ• vipulaá¹ƒ, vipulena vÄ• parittaá¹ƒ.

__acchindeyyÄ• _ti sayaá¹ƒ acchindati nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

__acchindÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. sakiá¹ƒ Ä• á¹‡attÄ
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• ekabhikkhuniyÄ• vÄ
bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me ayye cÄ«varaá¹ƒ bhikkhuniyÄ• saddhiá¹ƒ p
acchinnaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti ... pe ... da
dadeyyunti ... pe ... ayyÄ• ya dammÄ«ti.

<746> upasampannÄ• ya upasampannasaÃ±Ã±Ä• cÄ«varaá¹ƒ parivattetvÄ• acchindati vÄ
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. upasampannÄ• ya \Ee IV 248/ vematikÄ• cÄ«varaá¹ƒ parivatt
acchindÄ• peti vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. upasampannÄ• ya anupasampannasaÃ±
acchindati vÄ• acchindÄ• peti vÄ• , nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±aá¹ƒ \Ne 336/ parikkhÄ• raá¹ƒ parivattetvÄ• acchindati vÄ• acchindÄ• peti vÄ• , Ä•
anupasampannÄ• ya saddhiá¹ƒ cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ parivatte
acchindÄ• peti vÄ• , Ä• patti dukkaá¹-assa. anupasampannÄ• ya upasampannasaÃ±Ã±Ä• ,
anupasampannÄ• ya vematikÄ• , Ä• patti \Se 73/ dukkaá¹-assa. anupasampannÄ• ya anup

dukkaá¹-assa.

<747> anÄ• patti sÄ• vÄ• deti, tassÄ• vÄ• vissasantÄ« gaá¹‡hÄ• ti, ummattikÄ• ya, Ä• di

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<748> tena \Be 324/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena thullanandÄ• bhikkhunÄ« gilÄ• nÄ• hoti. atha kho aÃ±Ã±ataro up
bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• thullanandaá¹ƒ bhikkhuniá¹ƒ etadavoca
aphÄ• su, kiá¹ƒ Ä• harÄ«yatÅ«â€™â€™ ti? ``sappinÄ• me, Ä• vuso, atthoâ€™â€™ ti. atha
aÃ±Ã±atarassa Ä• paá¹‡ikassa gharÄ• kahÄ• paá¹‡assa sappiá¹ƒ Ä• haritvÄ• thullanandÄ
thullanandÄ• bhikkhunÄ« evamÄ• ha --- ``na me, Ä• vuso, sappinÄ• attho; telena me attho
upÄ• sako yena so Ä• paá¹‡iko tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ Ä• paá¹‡ikaá
ayyÄ• ya sappinÄ• attho, telena attho. handa te sappiá¹ƒ, telaá¹ƒ me dehÄ«â€™â€™ ti. ``s
vikkÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ \Se 74/ puna Ä• diyissÄ• ma {Ä• harissÄ• ma (Katthaci) }, kadÄ
vikkÄ• yissati {vikkÄ«yissati (?) }; sappissa kayena sappi haá¹-aá¹ƒ, telassa kayaá¹ƒ Ä• har
harissasÄ«â€™â€™ ti. atha kho so upÄ• sako ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi
thullanandÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pessatÄ«â€™â€™ ti! ass
upÄ• sakassa ujjhÄ• yantassa khiyyantassa vipÄ• centassa. yÄ• tÄ• bhikkhuniyo appicchÄ
ujjhÄ• yanti khiyyanti vipÄ• centi ... pe ... atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etamatth
bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... saccaá¹ƒ kira, bhikkhave, thullanan
aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petÄ«ti {viÃ±Ã±Ä• pesÄ«ti (Katthaci) }?
ti. vigarahi buddho bhagavÄ• \Ee IV 249/ ... pe ... kathaÃ±hi \Ne 337/ nÄ• ma, bhikkhave, th
bhikkhunÄ« aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pessati! netaá¹ƒ, bhikkhave
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<749> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peyy
pÄ• cittiyaâ€™â€™ _nti.

<750> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__aÃ±Ã±aá¹ƒ_ \Be 325/ __viÃ±Ã±Ä• petvÄ• _ti yaá¹ƒ kiÃ±ci viÃ±Ã±Ä• petvÄ• .

__aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peyyÄ• _ti taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peti, payoge du
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa \Se 75/ vÄ• gaá¹‡assa vÄ• ekabhikkhun

bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me ayye aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±a
nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... dadeyyÄ• ti ... pe ... dadey
ayyÄ• ya dammÄ«â€™â€™ ti.

<751> aÃ±Ã±e aÃ±Ã±asaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.
viÃ±Ã±Ä• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±e anaÃ±Ã±asaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ viÃ±
pÄ• cittiyaá¹ƒ.

anaÃ±Ã±e aÃ±Ã±asaÃ±Ã±Ä• anaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peti, Ä• patti dukkaá¹-assa. anaÃ±Ã
viÃ±Ã±Ä• peti, Ä• patti dukkaá¹-assa. anaÃ±Ã±e anaÃ±Ã±asaÃ±Ã±Ä• , anÄ• patti.

<752> anÄ• patti taÃ±Ã±eva {taÃ±ceva (Se) } viÃ±Ã±Ä• peti, aÃ±Ã±aÃ±ca viÃ±Ã±Ä• peti, Ä
viÃ±Ã±Ä• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<753> tena \Ne 338/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena thullanandÄ• bhikkhunÄ« gilÄ• nÄ• hoti. atha kho aÃ±Ã±ataro up
bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• thullanandaá¹ƒ bhikkhuniá¹ƒ etadavoca
khamanÄ«yaá¹ƒ kacci yÄ• panÄ«yaâ€™â€™ nti? ``na me, Ä• vuso, khamanÄ«yaá¹ƒ, na yÄ
ayye, Ä• paá¹‡ikassa ghare kahÄ• paá¹‡aá¹ƒ \Se 76/ nikkhipissÄ• mi, tato yaá¹ƒ iccheyyÄ•
Ä• harÄ• peyyÄ• sÄ«â€™â€™ ti. thullanandÄ• bhikkhunÄ« aÃ±Ã±ataraá¹ƒ sikkhamÄ• naá
sikkhamÄ• ne, amukassa Ä• paá¹‡ikassa gharÄ• kahÄ• paá¹‡assa telaá¹ƒ Ä• harÄ• â€™â
tassa \Ee IV 250/ Ä• paá¹‡ikassa gharÄ• kahÄ• paá¹‡assa telaá¹ƒ \Be 326/ Ä• haritvÄ• th
adÄ• si. thullanandÄ• bhikkhunÄ« evamÄ• ha --- ``na me, sikkhamÄ• ne, telena attho, sapp
atha kho sÄ• sikkhamÄ• nÄ• yena so Ä• paá¹‡iko tenupasaá¹…kami; upasaá¹…kamitvÄ•
--- ``na kira, Ä• vuso, ayyÄ• ya telena attho, sappinÄ• attho, handa te telaá¹ƒ, sappiá¹ƒ me
``sace mayaá¹ƒ, ayye, vikkÄ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ puna Ä• diyissÄ• ma, kadÄ• amhÄ• kaá
vikkÄ• yissati! telassa kayena telaá¹ƒ haá¹-aá¹ƒ, sappissa kayaá¹ƒ Ä• hara, sappiá¹ƒ hariss
kho sÄ• sikkhamÄ• nÄ• rodantÄ« aá¹-á¹-hÄ• si. bhikkhuniyo taá¹ƒ sikkhamÄ• naá¹ƒ etada
sikkhamÄ• ne, rodasÄ«â€™â€™ ti? atha kho sÄ• sikkhamÄ• nÄ• bhikkhunÄ«naá¹ƒ etama
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• pessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhi
bhikkhunÄ« aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• petÄ«ti {cetÄ• pesÄ«ti (Katthaci) }?
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhu
cetÄ• petvÄ• \Se 77/ aÃ±Ã±aá¹ƒ cetÄ• pessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ•

evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<754> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• peyya, nissa
_nti.

<755> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__aÃ±Ã±aá¹ƒ_ \Ne 339/ __cetÄ• petvÄ• _ti yaá¹ƒ kiÃ±ci cetÄ• petvÄ• .

__aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ cetÄ• peti, payoge dukkaá¹-a
nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• ekabhikkhuniyÄ• vÄ
bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayye, aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ
nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti ... pe ... dadeyyÄ• ti ... p
... ayyÄ• ya dammÄ«ti.

<756> aÃ±Ã±e \Be 327/ aÃ±Ã±asaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiya
aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±e anaÃ±Ã±asaÃ±Ã±Ä• aÃ±Ã±aá
pÄ• cittiyaá¹ƒ.

anaÃ±Ã±e aÃ±Ã±asaÃ±Ã±Ä• anaÃ±Ã±aá¹ƒ cetÄ• peti, Ä• patti dukkaá¹-assa. anaÃ±Ã±e v
Ä• patti dukkaá¹-assa. anaÃ±Ã±e anaÃ±Ã±asaÃ±Ã±Ä• anÄ• patti.

<757> anÄ• patti taÃ±Ã±eva {taÃ±ceva (Se) } cetÄ• peti, aÃ±Ã±aÃ±ca cetÄ• peti, Ä• nisaá¹
cetÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<758> tena \Se 78/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• tha
tena kho pana samayena upÄ• sakÄ• bhikkhunisaá¹…ghassa cÄ«varatthÄ• ya chandakaá¹
pÄ• vÄ• rikassa ghare parikkhÄ• raá¹ƒ nikkhipitvÄ• bhikkhuniyo upasaá¹…kamitvÄ• etada
ayye, pÄ• vÄ• rikassa ghare cÄ«varatthÄ• ya parikkhÄ• ro nikkhitto, tato cÄ«varaá¹ƒ Ä• har
ti. bhikkhuniyo tena parikkhÄ• rena bhesajjaá¹ƒ cetÄ• petvÄ• paribhuÃ±jiá¹ƒsu. upÄ• sakÄ
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena
saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ• pessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo \Ne 340/ a

... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo aÃ±Ã±adatthike
aÃ±Ã±uddisikena saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ
bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena aÃ±Ã±aá¹ƒ
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
aÃ±Ã±adatthikena \Be 328/ parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena aÃ±Ã±aá¹ƒ ce
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... \Se 79/ evaÃ±ca pana, bhikkhave
sikkhÄ• padaá¹ƒ uddisantu ---

<759> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá
cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<760> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikenÄ• _ti aÃ±Ã±assatthÄ• ya dinnena.

__saá¹…ghikenÄ• _ti saá¹…ghassa, na gaá¹‡assa, na ekabhikkhuniyÄ• .

__aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti yaá¹ƒatthÄ• ya dinnaá¹ƒ, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ cet
paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• eka
pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayye, aÃ±Ã±adatthikena parikkhÄ• r
saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ• pitaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ•
dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... ayyÄ• ya dammÄ«ti.

<761> aÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ
vematikÄ• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±adatthike anaÃ±Ã±a
cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• yathÄ• dÄ• ne up

anaÃ±Ã±adatthike \Ne 341/ aÃ±Ã±adatthikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anaÃ±Ã±ada
dukkaá¹-assa. anaÃ±Ã±adatthike anaÃ±Ã±adatthikasaÃ±Ã±Ä• , anÄ• patti.

<762> anÄ• patti \Se 80/ sesakaá¹ƒ upaneti, sÄ• mike apaloketvÄ• upaneti, Ä• padÄ• su, u
Ä• dikammikÄ• yÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<763> tena \Be 329/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena upÄ• sakÄ• bhikkhunisaá¹…ghassa cÄ«varatthÄ• ya chandakaá
pÄ• vÄ• rikassa ghare parikkhÄ• raá¹ƒ nikkhipitvÄ• \Ee IV 252/ bhikkhuniyo upasaá¹…kam
``amukassa, ayye, pÄ• vÄ• rikassa ghare cÄ«varatthÄ• ya parikkhÄ• ro nikkhitto, tato cÄ«va
bhÄ• jethÄ• â€™â€™ ti. bhikkhuniyo tena ca parikkhÄ• rena sayampi yÄ• citvÄ• bhesajjaá
paribhuÃ±jiá¹ƒsu. upÄ• sakÄ• jÄ• nitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi n
aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena saÃ±Ã±Ä• cikena aÃ±Ã
... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±udd
saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi \S
... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddi
saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• p
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<764> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá
aÃ±Ã±aá¹ƒ cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<765> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__aÃ±Ã±adatthikena_ \Ne 342/ __parikkhÄ• rena aÃ±Ã±uddisikenÄ• _ti aÃ±Ã±assatthÄ• ya

__saá¹…ghikenÄ• _ti saá¹…ghassa, na gaá¹‡assa, na ekabhikkhuniyÄ• .

__saÃ±Ã±Ä• cikenÄ• _ti sayaá¹ƒ yÄ• citvÄ• .

__aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti yaá¹ƒatthÄ• ya dinnaá¹ƒ taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ cetÄ
paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• eka
pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayye, aÃ±Ã±adatthikena parikkhÄ• r
\Be 330/ saá¹…ghikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pitaá¹ƒ nissaggiyaá¹ƒ, imÄ• ha
nissajjÄ• mÄ«â€™â€™ ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... ayyÄ• ya dammÄ

<766> aÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ
vematikÄ• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±adatthike anaÃ±Ã±ad
cetÄ• peti \Se 82/, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• yathÄ• dÄ

anaÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anaÃ±Ã±adatthike ve
dukkaá¹-assa. anaÃ±Ã±adatthike anaÃ±Ã±adatthikasaÃ±Ã±Ä• , anÄ• patti.

<767> anÄ• patti sesakaá¹ƒ upaneti, sÄ• mike apaloketvÄ• upaneti, Ä• padÄ• su, ummattik

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<768> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸• pana samayena aÃ±Ã±atarassa pÅ«gassa pariveá¹‡avÄ• sikÄ• bhikkhuniyo yÄ• guyÄ• kil bhikkhunÄ«naá¹ƒ yÄ• guatthÄ• ya chandakaá¹ƒ saá¹…gharitvÄ• aÃ±Ã±atarassa Ä• paá¹‡i parikkhÄ• raá¹ƒ nikkhipitvÄ• bhikkhuniyo upasaá¹…kamitvÄ• etadavoca --- ``amukassa, ay yÄ• guatthÄ• ya parikkhÄ• ro nikkhitto, tato taá¹‡á¸• ulaá¹ƒ Ä• harÄ• petvÄ• yÄ• guá¹ƒ pac paribhuÃ±jathÄ• â€™â€™ ti. bhikkhuniyo tena parikkhÄ• rena bhesajjaá¹ƒ cetÄ• petvÄ• pa jÄ• nitvÄ• ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhikkhuniyo aÃ±Ã±adatthike aÃ±Ã±uddisikena mahÄ• janikena aÃ±Ã±aá¹ƒ cetÄ• pessantÄ«â€™â€™ ti ... pe ... \Se 83/ bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena \Be 331/ a ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti \Ee IV 253/. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±h bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena aÃ±Ã±aá¹ bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh sikkhÄ• padaá¹ƒ uddisantu ---

<769> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mah cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<770> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ bhikkhunÄ«ti.

__aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikenÄ• _ti aÃ±Ã±assatthÄ• ya dinnena.

__mahÄ• janikenÄ• _ti gaá¹‡assa, na saá¹…ghassa, na ekabhikkhuniyÄ• .

__aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti yaá¹ƒatthÄ• ya dinnaá¹ƒ taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ cetÄ paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• eka pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayye, aÃ±Ã±adatthikena parikkhÄ• r mahÄ• janikena aÃ±Ã±aá¹ƒ cetÄ• pitaá¹ƒ nissaggiyaá¹ƒ imÄ• haá¹ƒ saá¹…ghassa nissajjÄ dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... ayyÄ• ya dammÄ«ti.

<771> aÃ±Ã±adatthike \Se 84/ aÃ±Ã±adatthikasaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiy aÃ±Ã±adatthike vematikÄ• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±adat

anaÃ±Ã±adatthikasaÃ±Ã±Ä• \Ne 344/ aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. paá¹-ilabhitvÄ• yathÄ• dÄ• ne upanetabbaá¹ƒ.

anaÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anaÃ±Ã±adatthike ve dukkaá¹-assa. anaÃ±Ã±adatthike anaÃ±Ã±adatthikasaÃ±Ã±Ä• , anÄ• patti.

<772> anÄ• patti sesakaá¹ƒ upaneti, sÄ• mike apaloketvÄ• upaneti, Ä• padÄ• su, ummattik

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<773> tena \Be 332/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th tena kho pana samayena aÃ±Ã±atarassa pÅ«gassa pariveá¹‡avÄ• sikÄ• bhikkhuniyo yÄ• g pÅ«go bhikkhunÄ«naá¹ƒ yÄ• guatthÄ• ya chandakaá¹ƒ saá¹…gharitvÄ• aÃ±Ã±atarassa Ä• parikkhÄ• raá¹ƒ nikkhipitvÄ• bhikkhuniyo upasaá¹…kamitvÄ• etadavoca --- ``amukassa, ay yÄ• guatthÄ• ya parikkhÄ• ro nikkhitto. tato taá¹‡á¸• ule Ä• harÄ• petvÄ•  yÄ• guá¹ƒ pacÄ• ti. bhikkhuniyo tena ca parikkhÄ• rena sayampi yÄ• citvÄ•  bhesajjaá¹ƒ cetÄ• petvÄ•  paribh jÄ• nitvÄ•  ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi \Se 85/ nÄ• ma bhikkhuniyo aÃ±Ã±a parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pess saccaá¹ƒ kira, bhikkhave, bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi b kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisik saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• p pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<774> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mah aÃ±Ã±aá¹ƒ cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<775> __yÄ• _ \Ne 345/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá adhippetÄ• bhikkhunÄ«ti.

__aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikenÄ• _ti aÃ±Ã±assatthÄ• ya dinnena.

__mahÄ• janikenÄ• _ti gaá¹‡assa, na saá¹…ghassa, na ekabhikkhuniyÄ• .

__saÃ±Ã±Ä• cikenÄ• _ti sayaá¹ƒ yÄ• citvÄ• .

__aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• _ti yaá¹ƒatthÄ• ya dinnaá¹ƒ taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ cetÄ
paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ \Se 86/ saá¹…ghassa vÄ• \Be 333/ gaa
ekabhikkhuniyÄ• vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayy
parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pitaá
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... ayy

<776> aÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ
vematikÄ• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±adatthike anaÃ±Ã±ad
cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• yathÄ• dÄ• ne upa

anaÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anaÃ±Ã±adatthike ve
dukkaá¹-assa. anaÃ±Ã±adatthike anaÃ±Ã±adatthikasaÃ±Ã±Ä• anÄ• patti.

<777> anÄ• patti sesakaá¹ƒ upaneti, sÄ• mike apaloketvÄ• upaneti, Ä• padÄ• su, ummattik

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<778> tena \Ee IV 254/ \Ne 346/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena thullanandÄ• bhikkhunÄ« ba
visÄ• radÄ• paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ. bahÅ« manussÄ• thullanandaá¹ƒ
tena kho pana samayena \Se 87/ thullanandÄ• ya bhikkhuniyÄ• pariveá¹‡aá¹ƒ undriyati {ud
thullanandaá¹ƒ bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``kissidaá¹ƒ te, ayye, pariveá¹‡aá¹ƒ undriyatÄ
``natthÄ• vuso, dÄ• yakÄ• , natthi kÄ• rakÄ• â€™â€™ ti. atha kho te manussÄ• thullanand
pariveá¹‡atthÄ• ya chandakaá¹ƒ saá¹…gharitvÄ• thullanandÄ• ya bhikkhuniyÄ• parikkhÄ•
bhikkhunÄ« tena ca parikkhÄ• rena sayampi yÄ• citvÄ• bhesajjaá¹ƒ cetÄ• petvÄ• paribhuÃ
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• aÃ±Ã±adatthi
aÃ±Ã±uddisikena puggalikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pessatÄ«â€™â€™ ti ... p
bhikkhave, thullanandÄ• bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena p
aÃ±Ã±aá¹ƒ cetÄ• petÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ..
bhikkhave, thullanandÄ• bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena p
aÃ±Ã±aá¹ƒ cetÄ• pessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<779> __ ``yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena pug
aÃ±Ã±aá¹ƒ cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<780> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... bhikkhunÄ«ti ... pe ... ayaá¹ƒ imasmiá¹ƒ att
bhikkhunÄ«ti.

__aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikenÄ• _ti \Se 88/ aÃ±Ã±assatthÄ• ya dinn

__puggalikenÄ• _ti ekÄ• ya bhikkhuniyÄ• , na saá¹…ghassa, na gaá¹‡assa.

__saÃ±Ã±Ä• cikenÄ• _ti sayaá¹ƒ yÄ• citvÄ• .

__aÃ±Ã±aá¹ƒ_ \Ne 347/ __cetÄ• peyyÄ• _ti yaá¹ƒatthÄ• ya dinnaá¹ƒ taá¹ƒ á¹-hapetvÄ• aÃ
dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡
ekabhikkhuniyÄ• vÄ• . evaÃ±ca pana, bhikkhave, nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayy
parikkhÄ• rena aÃ±Ã±uddisikena puggalikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pitaá¹ƒ n
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti ... pe ... dadeyyÄ• ti ... pe ... dadeyyunti ... pe ... ay

<781> aÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ
vematikÄ• aÃ±Ã±aá¹ƒ cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. aÃ±Ã±adatthike anaÃ±Ã±ad
cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• yathÄ• dÄ• ne up

anaÃ±Ã±adatthike aÃ±Ã±adatthikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anaÃ±Ã±adatthike ve
dukkaá¹-assa. anaÃ±Ã±adatthike anaÃ±Ã±adatthikasaÃ±Ã±Ä• , anÄ• patti.

<782> anÄ• patti sesakaá¹ƒ upaneti, sÄ• mike apaloketvÄ• upaneti, Ä• padÄ• su, ummattik

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. ekÄ• dasamasikkhÄ• padaá¹ƒ

<783> tena \Se 89/ \Ee IV 255/ \Be 335/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vihar
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena thullanandÄ• bhikkhunÄ« ba
visÄ• radÄ• paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ. atha kho rÄ• jÄ• pasenadi kosalo
kambalaá¹ƒ pÄ• rupitvÄ• yena thullanandÄ• bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kam
bhikkhuniá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• na
thullanandÄ• bhikkhunÄ« dhammiyÄ• kathÄ• ya sandassesi samÄ• dapesi samuttejesi sam
pasenadi kosalo thullanandÄ• ya bhikkhuniyÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• d
sampahaá¹ƒsito thullanandaá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``vadeyyÄ• si, ayye, yena atthoâ
tvaá¹ƒ, mahÄ• rÄ• ja, dÄ• tukÄ• mosi, imaá¹ƒ kambalaá¹ƒ dehÄ«â€™â€™ ti. atha kho rÄ• j
thullanandÄ• ya bhikkhuniyÄ• kambalaá¹ƒ datvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• thullanandaá¹ƒ b

padakkhiá¹‡aá¹ƒ katvÄ• pakkÄ• mi. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``mahi
asantuá¹-á¹-hÄ• . kathaÃ±hi nÄ• ma rÄ• jÄ• naá¹ƒ kambalaá¹ƒ viÃ±Ã±Ä• pessantÄ«â€™â€
tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ
... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• \Se 90
kambalaá¹ƒ viÃ±Ã±Ä• pessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ•
kambalaá¹ƒ viÃ±Ã±Ä• petÄ«ti {viÃ±Ã±Ä• pesÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« rÄ• jÄ• naá¹ƒ
viÃ±Ã±Ä• pessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<784> __ ``garupÄ• vuraá¹‡aá¹ƒ {pÄ• puraá¹‡aá¹ƒ (Ce Se) } pana bhikkhuniyÄ• cetÄ• pen
cetÄ• petabbaá¹ƒ. tato ce uttari cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<785> __garupÄ• vuraá¹‡aá¹ƒ_ \Be 336/ nÄ• ma yaá¹ƒ kiÃ±ci sÄ«takÄ• le pÄ• vuraá¹‡aá¹ƒ

__cetÄ• pentiyÄ• _ti viÃ±Ã±Ä• pentiyÄ• .

__catukkaá¹ƒsaparamaá¹ƒ_ \Ee IV 256/ __cetÄ• petabba_nti soá¸·asakahÄ• paá¹‡agghana

__tato ce uttari cetÄ• peyyÄ• _ti tatuttari viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhe
hoti. nissajjitabbaá¹ƒ saá¹…ghassa vÄ• gaá¹‡assa vÄ• ekabhikkhuniyÄ• vÄ• . evaÃ±ca p
nissajjitabbaá¹ƒ ... pe ... ``idaá¹ƒ me, ayye, garupÄ• vuraá¹‡aá¹ƒ atirekacatukkaá¹ƒsaparam
nissaggiyaá¹ƒ, imÄ• haá¹ƒ saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti ... pe ... dadeyyÄ• ti ... p
... ayyÄ• ya dammÄ«ti.

<786> atirekacatukkaá¹ƒse atirekasaÃ±Ã±Ä• cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. atirek
vematikÄ• cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ \Se 91/. atirekacatukkaá¹ƒse Å«nakasaÃ
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

Å«nakacatukkaá¹ƒse \Ne 349/ atirekasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Å«nakacatukkaá¹ƒ
dukkaá¹-assa. Å«nakacatukkaá¹ƒse Å«nakasaÃ±Ã±Ä• , anÄ• patti.

<787> anÄ• patti catukkaá¹ƒsaparamaá¹ƒ cetÄ• peti, Å«nakacatukkaá¹ƒsaparamaá¹ƒ cetÄ•
pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhanena, mahagghaá¹ƒ cetÄ• petukÄ• mass
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

ekÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. dvÄ• dasamasikkhÄ• padaá¹ƒ

<788> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena thullanandÄ• bhikkhunÄ« bahussutÄ• hoti bhÄ• á¹‡ikÄ• visÄ• radÄ• paá
kÄ• tuá¹ƒ. atha kho rÄ• jÄ• pasenadi kosalo uá¹‡hakÄ• le mahagghaá¹ƒ khomaá¹ƒ pÄ• rup
bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• thullanandaá¹ƒ \Be 337/ bhikkhuniá¹ƒ a
nisÄ«di. ekamantaá¹ƒ nisinnaá¹ƒ kho rÄ• jÄ• naá¹ƒ pasenadiá¹ƒ kosalaá¹ƒ thullanandÄ• bh
kathÄ• ya sandassesi samÄ• dapesi samuttejesi sampahaá¹ƒsesi. atha kho rÄ• jÄ• pasena
bhikkhuniyÄ• dhammiyÄ• kathÄ• ya sandassito samÄ• dapito samuttejito sampahaá¹ƒsito
etadavoca --- ``vadeyyÄ• si, ayye, yena atthoâ€™â€™ ti \Se 92/. ``sace me tvaá¹ƒ, mahÄ•
imaá¹ƒ khomaá¹ƒ dehÄ«â€™â€™ ti. atha kho rÄ• jÄ• pasenadi kosalo thullanandÄ• ya bhi
uá¹-á¹-hÄ• yÄ• sanÄ• thullanandaá¹ƒ bhikkhuniá¹ƒ abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``mahicchÄ• imÄ• bhikkhuniyo asantuá¹-á¹-hÄ• . katha
khomaá¹ƒ viÃ±Ã±Ä• pessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ•
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• rÄ• jÄ• naá¹ƒ khomaá¹ƒ viÃ±Ã±Ä•
saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« rÄ• jÄ• naá¹ƒ khomaá¹ƒ viÃ±Ã±Ä• petÄ
(Katthaci) }? ``saccaá¹ƒ, bhagavÄ• tiâ€™â€™. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
thullanandÄ• bhikkhunÄ« rÄ• jÄ• naá¹ƒ khomaá¹ƒ viÃ±Ã±Ä• pessati! netaá¹ƒ, bhikkhave, a
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<789> __ ``lahupÄ• vuraá¹‡aá¹ƒ_ \Ne 350/ __pana bhikkhuniyÄ• cetÄ• pentiyÄ• aá¸• á¸• h
cetÄ• petabbaá¹ƒ. tato ce uttari cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<790> __lahupÄ• vuraá¹‡aá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci uá¹‡hakÄ• le pÄ• vuraá¹‡aá¹ƒ.

__cetÄ• pentiyÄ• _ti viÃ±Ã±Ä• pentiyÄ• .

__aá¸• á¸• hateyyakaá¹ƒsaparamaá¹ƒ cetÄ• petabba_nti dasakahÄ• paá¹‡agghanakaá¹ƒ ce

__tato ce uttari cetÄ• peyyÄ• _ti tatuttari viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhe
hoti. nissajjitabbaá¹ƒ \Se 93/ saá¹…ghassa vÄ• gaá¹‡assa vÄ• ekabhikkhuniyÄ• vÄ• . eva
nissajjitabbaá¹ƒ ... pe ... idaá¹ƒ me, ayye, lahupÄ• vuraá¹‡aá¹ƒ atirekaá¸• á¸• hateyyakaá¹
cetÄ• pitaá¹ƒ nissaggiyaá¹ƒ, imÄ• haá¹ƒ \Be 338/ saá¹…ghassa nissajjÄ• mÄ«ti ... pe ... da
dadeyyunti ... pe ... ayyÄ• ya dammÄ«ti.

<791> atirekaá¸• á¸• hateyyakaá¹ƒse atirekasaÃ±Ã±Ä• cetÄ• peti, nissaggiyaá¹ƒ pÄ• citti
atirekaá¸• á¸• hateyyakaá¹ƒse vematikÄ• cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. atireka

Å«nakasaÃ±Ã±Ä• cetÄ• peti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

Å«nakaaá¸• á¸• hateyyakaá¹ƒse atirekasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Å«nakaaá¸• á¸• h
Ä• patti dukkaá¹-assa. Å«nakaaá¸• á¸• hateyyakaá¹ƒse Å«nakasaÃ±Ã±Ä• \Ee IV 257/, anÄ

<792> anÄ• patti aá¸• á¸• hateyyakaá¹ƒsaparamaá¹ƒ cetÄ• peti, Å«nakaaá¸• á¸• hateyyaka
Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhanena, mahagghaá¹ƒ c
cetÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dvÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ• . tatthÄ• yyÄ• yo
\Ne 351/ parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá

bhikkhunivibhaá¹…ge nissaggiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…go)

1. lasuá¹‡avaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

ime kho panÄ• yyÄ• yo chasaá¹-á¹-hisatÄ• pÄ• cittiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<793> tena \Se 94/ \Ee IV 258/ \Be 339/ \Ne 352/ samayena buddho bhagavÄ• sÄ• vatthiya
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarena upÄ• sakena b
pavÄ• rito hoti --- ``yÄ• saá¹ƒ ayyÄ• naá¹ƒ lasuá¹‡ena attho, ahaá¹ƒ lasuá¹‡enÄ• â€™â€™
Ä• á¹‡atto hoti --- ``sace bhikkhuniyo Ä• gacchanti, ekamekÄ• ya bhikkhuniyÄ• dvetayo bha
ti. tena kho pana samayena sÄ• vatthiyaá¹ƒ ussavo hoti. yathÄ• bhataá¹ƒ lasuá¹‡aá¹ƒ parik
bhikkhuniyo taá¹ƒ upÄ• sakaá¹ƒ upasaá¹…kamitvÄ• etadavocuá¹ƒ --- ``lasuá¹‡ena, Ä• vus
``natthÄ• yye. yathÄ• bhataá¹ƒ lasuá¹‡aá¹ƒ parikkhÄ«á¹‡aá¹ƒ. khettaá¹ƒ gacchathÄ• â€™â
bhikkhunÄ« khettaá¹ƒ gantvÄ• na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ lasuá¹‡aá¹ƒ harÄ• pesi. kh
khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhikkhuniyo na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ lasua
harÄ• pessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tassa khettapÄ• lassa ujjhÄ• yanta
vipÄ• centassa. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti \Se 95/

``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ lasuá¹‡aá¹ƒ harÄ
... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ lasu
{harÄ• pesÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•
nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« na \Ne 353/ mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ las
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... dhammiá¹ƒ kathaá¹ƒ kat

``bhÅ«tapubbaá¹ƒ, bhikkhave, thullanandÄ• bhikkhunÄ« aÃ±Ã±atarassa brÄ• hmaá¹‡assa
IV 259/ ca dhÄ«taro --- nandÄ• , nandavatÄ«, sundarÄ«nandÄ• . atha kho, bhikkhave, so br
aÃ±Ã±ataraá¹ƒ haá¹ƒsayoniá¹ƒ upapajji. tassa sabbasovaá¹‡á¹‡amayÄ• pattÄ• ahesuá¹ƒ.
pattaá¹ƒ deti. atha kho, bhikkhave, thullanandÄ• bhikkhunÄ« ``ayaá¹ƒ \Be 340/ haá¹ƒso am
pattaá¹ƒ detÄ«â€™â€™ ti taá¹ƒ haá¹ƒsarÄ• jaá¹ƒ gahetvÄ• nippattaá¹ƒ akÄ• si. tassa puna
sampajjiá¹ƒsu. tadÄ• pi, bhikkhave, thullanandÄ• bhikkhunÄ« atilobhena suvaá¹‡á¹‡Ä• pa
lasuá¹‡Ä• parihÄ• yissatÄ«â€™â€™ ti.

{J I 1.136 suvaá¹‡á¹‡ahaá¹ƒsajÄ• takepi} ``yaá¹ƒ \Se 96/ laddhaá¹ƒ tena tuá¹-á¹-habbaá¹ƒ,

haá¹ƒsarÄ• jaá¹ƒ gahetvÄ• na, suvaá¹‡á¹‡Ä• parihÄ• yathÄ• â€™â€™ ti ||

atha kho bhagavÄ• thullanandaá¹ƒ bhikkhuniá¹ƒ anekapariyÄ• yena vigarahitvÄ• dubbhara
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<794> __ ``yÄ• pana bhikkhunÄ« lasuá¹‡aá¹ƒ khÄ• deyya pÄ• cittiyaâ€™â€™ _nti.

<795> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__lasuá¹‡aá¹ƒ_ nÄ• ma mÄ• gadhakaá¹ƒ vuccati.

``khÄ• dissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• â€™â€™ ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhoh
pÄ• cittiyassa.

<796> lasuá¹‡e lasuá¹‡asaÃ±Ã±Ä• khÄ• dati, Ä• patti pÄ• cittiyassa. lasuá¹‡e vematikÄ•
pÄ• cittiyassa. lasuá¹‡e alasuá¹‡asaÃ±Ã±Ä• khÄ• dati, Ä• patti pÄ• cittiyassa.

alasuá¹‡e \Ne 354/ lasuá¹‡asaÃ±Ã±Ä• khÄ• dati, Ä• patti dukkaá¹-assa. alasuá¹‡e vematik
dukkaá¹-assa. alasuá¹‡e alasuá¹‡asaÃ±Ã±Ä• khÄ• dati, anÄ• patti.

<797> anÄ• patti palaá¹‡á¸• uke, bhaÃ±janake, harÄ«take, cÄ• palasuá¹‡e, sÅ«pasampÄ• telasampÄ• ke, sÄ• á¸·ave, uttaribhaá¹…ge, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<798> tena \Se 97/ \Be 341/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhuniyo sambÄ• dhe lomaá¹ƒ saá¹ nadiyÄ• vesiyÄ• hi saddhiá¹ƒ naggÄ• ekatitthe \Ee IV 260/ nahÄ• yanti. vesiyÄ• ujjhÄ• ya --- ``kathaÃ±hi nÄ• ma bhikkhuniyo sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• pessanti, seyyathÄ• p kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tÄ• saá¹ƒ vesiyÄ• naá¹ƒ ujjhÄ• ya vipÄ• centÄ«naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• pessantÄ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• pentÄ«ti? ``sa vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkhun saá¹ƒharÄ• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... ev bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<799> __ ``yÄ• pana bhikkhunÄ« sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• peyya, pÄ• cittiyaâ€™â

<800> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ bhikkhunÄ«ti.

__sambÄ• dho_ nÄ• ma ubho upakacchakÄ• , muttakaraá¹‡aá¹ƒ.

__saá¹ƒharÄ• peyyÄ• _ti \Ne 355/ ekampi lomaá¹ƒ saá¹ƒharÄ• peti, Ä• patti \Se 98/ pÄ• citt saá¹ƒharÄ• peti, Ä• patti pÄ• cittiyassa.

<801> anÄ• patti Ä• bÄ• dhapaccayÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<802> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸ pana samayena dve bhikkhuniyo anabhiratiyÄ• \Be 342/ pÄ«á¸·itÄ• ovarakaá¹ƒ pavisitvÄ• bhikkhuniyo tena saddena upadhÄ• vitvÄ• tÄ• bhikkhuniyo etadavocuá¹ƒ --- ``kissa tumhe

saddhiá¹ƒ sampadussathÄ• â€™â€™ ti? ``na mayaá¹ƒ, ayye, purisena saddhiá¹ƒ sampadu
bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo talaghÄ• takaá¹ƒ karissantÄ«â€™â€™ ti ... p
bhikkhave, bhikkhuniyo talaghÄ• takaá¹ƒ karontÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vig
pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo talaghÄ• takaá¹ƒ karissanti! netaá¹ƒ, bhikk
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ

<803> __ ``talaghÄ• take pÄ• cittiyaâ€™â€™ _nti.

<804> __talaghÄ• takaá¹ƒ_ \Se 99/ \Ee IV 261/ nÄ• ma samphassaá¹ƒ sÄ• diyantÄ« antam
muttakaraá¹‡e pahÄ• raá¹ƒ deti, Ä• patti pÄ• cittiyassa.

<805> anÄ• patti Ä• bÄ• dhapaccayÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<806> tena \Ne 356/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena aÃ±Ã±atarÄ• purÄ• á¹‡arÄ• jorodhÄ• bhikkhunÄ«su pabbajitÄ•
purÄ• á¹‡arÄ• jorodho bhikkhunÄ«su pabbajito (Se) } hoti. aÃ±Ã±atarÄ• bhikkhunÄ« anabh
sÄ• bhikkhunÄ« tenupasaá¹…kami; upasaá¹…kamitvÄ• taá¹ƒ bhikkhuniá¹ƒ etadavoca --- `
cirÄ• ciraá¹ƒ gacchati. kathaá¹ƒ tumhe dhÄ• rethÄ• â€™â€™ ti? ``jatumaá¹-á¹-hakena, ayye
etaá¹ƒ, ayye, jatumaá¹-á¹-hakaâ€™â€™ nti? atha kho sÄ• bhikkhunÄ« tassÄ• bhikkhuniyÄ
Ä• cikkhi. atha kho sÄ• bhikkhunÄ« jatumaá¹-á¹-hakaá¹ƒ Ä• diyitvÄ• dhovituá¹ƒ vissaritvÄ•
chaá¸• á¸• esi. bhikkhuniyo makkhikÄ• hi samparikiá¹‡á¹‡aá¹ƒ passitvÄ• \Be 343/ evamÄ•
kammaâ€™â€™ nti? sÄ• evamÄ• ha --- ``mayhidaá¹ƒ kammaâ€™â€™ nti. yÄ• tÄ• bhikk
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« jatumaá¹-á¹-hakaá¹ƒ Ä•
... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« jatumaá¹-á¹-hakaá¹ƒ Ä• diyatÄ«ti {Ä• diyÄ«ti
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi \Se 100/ buddho bhagavÄ• ... pe ... kathaÃ±hi n
bhikkhunÄ« jatumaá¹-á¹-hakaá¹ƒ Ä• diyissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• p
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<807> __ ``jatumaá¹-á¹-hake_ {jatumaá¹-á¹-ake (Ce) } __pÄ• cittiyaâ€™â€™ _nti.

<808> __jatumaá¹-á¹-hakaá¹ƒ_ nÄ• ma jatumayaá¹ƒ kaá¹-á¹-hamayaá¹ƒ piá¹-á¹-hamayaá¹ƒ

__Ä• diyeyyÄ• _ti samphassaá¹ƒ sÄ• diyantÄ« antamaso uppalapattampi muttakaraá¹‡aá¹ƒ

pÄ• cittiyassa.

<809> anÄ• patti Ä• bÄ• dhapaccayÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<810> tena \Ee IV 262/ samayena buddho bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ n
357/ kho mahÄ• pajÄ• pati gotamÄ« yena bhagavÄ• tenupasaá¹…kami; upasaá¹…kamitvÄ
adhovÄ• te aá¹-á¹-hÄ• si --- ``duggandho, bhagavÄ• , mÄ• tugÄ• moâ€™â€™ ti. atha kho b
bhikkhuniyo udakasuddhikaâ€™â€™ nti, mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ dhammiyÄ• kathÄ
samuttejesi sampahaá¹ƒsesi. atha kho mahÄ• pajÄ• pati gotamÄ« bhagavatÄ• dhammiyÄ•
samÄ• dapitÄ• samuttejitÄ• sampahaá¹ƒsitÄ• bhagavantaá¹ƒ abhivÄ• detvÄ• padakkhiá¹
kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhik
``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«naá¹ƒ udakasuddhikaâ€™â€™ nti. tena kho pana s
bhikkhunÄ« --- ``bhagavatÄ• \Be 344/ udakasuddhikÄ• anuÃ±Ã±Ä• tÄ• â€™â€™ ti atigam
Ä• diyantÄ« muttakaraá¹‡e vaá¹‡aá¹ƒ akÄ• si. atha kho sÄ• bhikkhunÄ« bhikkhunÄ«naá¹ƒ
tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ•
atigambhÄ«raá¹ƒ udakasuddhikaá¹ƒ Ä• diyissatÄ«ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikk
atigambhÄ«raá¹ƒ udakasuddhikaá¹ƒ Ä• diyatÄ«â€™â€™ ti {Ä• diyÄ«ti (Katthaci) }? ``sacca
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« atigambhÄ«
Ä• diyissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pa
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<811> __ ``udakasuddhikaá¹ƒ pana bhikkhuniyÄ• Ä• diyamÄ• nÄ• ya dvaá¹…gulapabbapa
atikkÄ• mentiyÄ• pÄ• cittiyaâ€™â€™ _nti.

<812> __udakasuddhikaá¹ƒ_ nÄ• ma muttakaraá¹‡assa dhovanÄ• vuccati.

__Ä• diyamÄ• nÄ• yÄ• _ti dhovantiyÄ• .

__dvaá¹…gulapabbaparamaá¹ƒ Ä• dÄ• tabba_nti dvÄ«su aá¹…gulesu dve pabbaparamÄ•

__taá¹ƒ atikkÄ• mentiyÄ• _ti samphassaá¹ƒ sÄ• diyantÄ« antamaso kesaggamattampi atikk
pÄ• cittiyassa.

<813> atirekadvaá¹…gulapabbe atirekasaÃ±Ã±Ä• Ä• diyati, Ä• patti pÄ• cittiyassa. atirekad

vematikÄ• Ä• diyati, Ä• patti pÄ• cittiyassa \Se 102/. atirekadvaá¹…gulapabbe Å«nakasaÃ±
pÄ• cittiyassa \Ee IV 263/.

Å«nakadvaá¹…gulapabbe atirekasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Å«nakadvaá¹…gulapal
dukkaá¹-assa. Å«nakadvaá¹…gulapabbe Å«nakasaÃ±Ã±Ä• , anÄ• patti.

<814> anÄ• patti dvaá¹…gulapabbaparamaá¹ƒ Ä• diyati, Å«nakadvaá¹…gulapabbaparamaá
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<815> tena \Be 345/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena Ä• rohanto nÄ• ma mahÄ• matto bhikkhÅ«su pabbajito hoti. tassa
bhikkhunÄ«su pabbajitÄ• hoti. tena kho pana samayena so bhikkhu tassÄ• bhikkhuniyÄ•
karoti. atha kho sÄ• bhikkhunÄ« tassa bhikkhuno bhuÃ±jantassa pÄ• nÄ«yena ca vidhÅ«pa
accÄ• vadati. atha kho so bhikkhu taá¹ƒ bhikkhuniá¹ƒ apasÄ• deti --- ``mÄ• , bhagini, evarÅ
kappatÄ«â€™â€™ ti. ``pubbe maá¹ƒ tvaá¹ƒ evaÃ±ca evaÃ±ca karosi, idÄ• ni ettakaá¹ƒ na s
pÄ• nÄ«yathÄ• lakaá¹ƒ matthake Ä• sumbhitvÄ• vidhÅ«panena pahÄ• raá¹ƒ adÄ• si. yÄ•
... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi \Se 103/ nÄ• ma bhikkhunÄ« bhikkhu
dassatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« bhikkhussa pahÄ• raá¹ƒ
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
pahÄ• raá¹ƒ dassati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<816> __ ``yÄ• pana bhikkhunÄ« bhikkhussa bhuÃ±jantassa pÄ• nÄ«yena vÄ• vidhÅ«pan
pÄ• cittiyaâ€™â€™ _nti.

<817> __yÄ• _ \Ne 359/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__bhikkhussÄ• _ti upasampannassa.

__bhuÃ±jantassÄ• _ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±jan

__pÄ• nÄ«yaá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci pÄ• nÄ«yaá¹ƒ.

__vidhÅ«panaá¹ƒ_ nÄ• ma yÄ• kÄ• ci bÄ«janÄ«.

__upatiá¹-á¹-heyyÄ• _ti hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa.

<818> upasampanne \Ee IV 264/ upasampannasaÃ±Ã±Ä• pÄ• nÄ«yena vÄ• vidhÅ«panen
pÄ• cittiyassa. upasampanne vematikÄ• pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ• upatiá¹-á¹-h
upasampanne anupasampannasaÃ±Ã±Ä• pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ• upatiá¹-á

hatthapÄ• saá¹ƒ \Be 346/ vijahitvÄ• upatiá¹-á¹-hati, Ä• patti dukkaá¹-assa. khÄ• danÄ«yaá¹
upatiá¹-á¹-hati, Ä• patti \Se 104/ dukkaá¹-assa. anupasampannassa upatiá¹-á¹-hati, Ä• patti
anupasampanne upasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anupasampanne vematik
anupasampanne anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<819> anÄ• patti deti, dÄ• peti, anupasampannaá¹ƒ Ä• á¹‡Ä• peti, ummattikÄ• ya, Ä• dikan

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<820> tena \Ne 360/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena bhikkhuniyo sassakÄ• le Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ•
dvÄ• raá¹-á¹-hÄ• ne --- ``dethÄ• yye, bhÄ• gaâ€™â€™ nti. palibundhetvÄ• muÃ±ciá¹ƒsu. a
upassayaá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. yÄ• tÄ• bhikkhuniyo
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo Ä• makadhaÃ±Ã±aá¹ƒ
ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pentÄ«ti?
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pas
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<821> __ ``yÄ• pana bhikkhunÄ« Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±atvÄ• vÄ• viÃ±Ã±Ä• petv
bhajjÄ• petvÄ• vÄ• koá¹-á¹-etvÄ• vÄ• koá¹-á¹-Ä• petvÄ• vÄ• pacitvÄ• vÄ• pacÄ• petvÄ
pÄ• cittiyaâ€™â€™ _nti.

<822> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__Ä• makadhaÃ±Ã±aá¹ƒ_ nÄ• ma sÄ• li vÄ«hi yavo godhumo kaá¹…gu varako kudrusako.

__viÃ±Ã±atvÄ• _ti \Be 347/ sayaá¹ƒ viÃ±Ã±atvÄ• . __viÃ±Ã±Ä• petvÄ• _ti aÃ±Ã±aá¹ƒ viÃ±Ã

__bhajjitvÄ• _ti sayaá¹ƒ bhajjitvÄ• . __bhajjÄ• petvÄ• _ti aÃ±Ã±aá¹ƒ bhajjÄ• petvÄ• .

__koá¹-á¹-etvÄ• _ti sayaá¹ƒ koá¹-á¹-etvÄ• . __koá¹-á¹-Ä• petvÄ• _ti aÃ±Ã±aá¹ƒ koá¹-á¹-Ä• p

__pacitvÄ• _ti sayaá¹ƒ pacitvÄ• . __pacÄ• petvÄ• _ti aÃ±Ã±aá¹ƒ pacÄ• petvÄ• .

``bhuÃ±jissÄ• mÄ«â€™â€™ ti \Ne 361/ paá¹-iggaá¹‡hÄ• ti \Ee IV 265/, Ä• patti dukkaá¹-as
Ä• patti pÄ• cittiyassa.

<823> anÄ• patti Ä• bÄ• dhapaccayÄ• , aparaá¹‡á¹‡aá¹ƒ viÃ±Ã±Ä• peti, ummattikÄ• ya, Ä•

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<824> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena aÃ±Ã±ataro brÄ• hmaá¹‡o nibbiá¹-á¹-harÄ• jabhaá¹-o ``taÃ±Ã±eva bhaá¹-a
ti sÄ«saá¹ƒ nahÄ• yitvÄ• \Se 106/ bhikkhunupassayaá¹ƒ nissÄ• ya rÄ• jakulaá¹ƒ gacchati.
kaá¹-Ä• he vaccaá¹ƒ katvÄ• tirokuá¹-á¹-e chaá¸• á¸• entÄ« tassa brÄ• hmaá¹‡assa matthak
brÄ• hmaá¹‡o ujjhÄ• yati khiyyati vipÄ• ceti --- ``assamaá¹‡iyo imÄ• muá¹‡á¸• Ä• bandhak
gÅ«thakaá¹-Ä• haá¹ƒ matthake Ä• sumbhissanti! imÄ• saá¹ƒ upassayaá¹ƒ jhÄ• pessÄ• mÄ«
upassayaá¹ƒ pavisati. aÃ±Ã±ataro upÄ• sako upassayÄ• nikkhamanto addasa taá¹ƒ brÄ• h
upassayaá¹ƒ pavisantaá¹ƒ. disvÄ• na taá¹ƒ brÄ• hmaá¹‡aá¹ƒ etadavoca --- ``kissa tvaá¹ƒ, b
upassayaá¹ƒ pavisasÄ«â€™â€™ ti? ``imÄ• maá¹ƒ, bho, muá¹‡á¸• Ä• bandhakiniyo gÅ«th
Ä• sumbhiá¹ƒsu. imÄ• saá¹ƒ upassayaá¹ƒ jhÄ• pessÄ• mÄ«â€™â€™ ti. ``gaccha, bho brÄ•
sahassaá¹ƒ lacchasi taÃ±ca bhaá¹-apathaâ€™â€™ nti. atha kho so brÄ• hmaá¹‡o sÄ«saá¹
gantvÄ• sahassaá¹ƒ alattha taÃ±ca bhaá¹-apathaá¹ƒ. atha kho so upÄ• sako upassayaá¹ƒ
etamatthaá¹ƒ \Be 348/ Ä• rocetvÄ• paribhÄ• si. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo uccÄ• raá¹ƒ tirokuá¹-á¹-e chaá¸• á¸
pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo uccÄ• raá¹ƒ tirokuá¹-á¹-e chaá¸• á¸• entÄ«ti? ``
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
tirokuá¹-á¹-e chaá¸• á¸• essanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya
bhikkhave \Se 107/, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<825> __ ``yÄ• _ \Ne 362/ __pana bhikkhunÄ« uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…
tirokuá¹-á¹-e vÄ• tiropÄ• kÄ• re vÄ• chaá¸• á¸• eyya vÄ• chaá¸• á¸• Ä• peyya vÄ• , pÄ• ci

<826> __yÄ• _ \Ee IV 266/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ay
adhippetÄ• bhikkhunÄ«ti.

__uccÄ• ro_ nÄ• ma gÅ«tho vuccati. __passÄ• vo_ nÄ• ma muttaá¹ƒ vuccati.

__saá¹…kÄ• raá¹ƒ_ nÄ• ma kacavaraá¹ƒ vuccati.

__vighÄ• saá¹ƒ_ nÄ• ma calakÄ• ni vÄ• aá¹-á¹-hikÄ• ni vÄ• ucchiá¹-á¹-hodakaá¹ƒ vÄ• .

__kuá¹-á¹-o_ nÄ• ma tayo kuá¹-á¹-Ä• --- iá¹-á¹-hakÄ• kuá¹-á¹-o, silÄ• kuá¹-á¹-o, dÄ• rukuá¹-

__pÄ• kÄ• ro_ nÄ• ma tayo pÄ• kÄ• rÄ• --- iá¹-á¹-hakÄ• pÄ• kÄ• ro, silÄ• pÄ• kÄ• ro, dÄ• r

__tirokuá¹-á¹-e_ti kuá¹-á¹-assa parato. __tiropÄ• kÄ• re_ti pÄ• kÄ• rassa parato.

__chaá¸• á¸• eyyÄ• _ti sayaá¹ƒ chaá¸• á¸• eti, Ä• patti pÄ• cittiyassa.

__chaá¸• á¸• Ä• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. sakiá¹ƒ Ä• á¹‡
Ä• patti pÄ• cittiyassa.

<827> anÄ• patti oloketvÄ• chaá¸• á¸• eti, avaá¸·aÃ±je chaá¸• á¸• eti, ummattikÄ• ya, Ä• di

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<828> tena \Be 349/ \Ne 363/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
\Se 108/ Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarassa brÄ• hmaá¹‡assa bhikkhunÅ
yavakhettaá¹ƒ hoti. bhikkhuniyo uccÄ• rampi passÄ• vampi saá¹…kÄ• rampi vighÄ• sampi h
kho so brÄ• hmaá¹‡o ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhikkhuniyo amh
dÅ«sessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tassa brÄ• hmaá¹‡assa ujjhÄ• yanta
vipÄ• centassa. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• c
nÄ• ma bhikkhuniyo uccÄ• rampi passÄ• vampi saá¹…kÄ• rampi vighÄ• sampi harite chaá¸
... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo uccÄ• rampi passÄ• vampi saá¹…kÄ• rampi vighÄ
chaá¸• á¸• entÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... h
bhikkhave, bhikkhuniyo uccÄ• rampi passÄ• vampi saá¹…kÄ• rampi vighÄ• sampi harite ch
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh

sikkhÄ• padaá¹ƒ uddisantu ---

<829> __ ``yÄ• pana bhikkhunÄ« uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ•
chaá¸• á¸• eyya vÄ• chaá¸• á¸• Ä• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<830> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__uccÄ• ro_ nÄ• ma gÅ«tho vuccati. __passÄ• vo_ nÄ• ma muttaá¹ƒ vuccati.

__saá¹…kÄ• raá¹ƒ_ nÄ• ma kacavaraá¹ƒ vuccati.

__vighÄ• saá¹ƒ_ nÄ• ma calakÄ• ni vÄ• aá¹-á¹-hikÄ• ni vÄ• ucchiá¹-á¹-hodakaá¹ƒ vÄ• .

__haritaá¹ƒ_ \Ee IV 267/ nÄ• ma pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡aá¹ƒ yaá¹ƒ manussÄ• naá¹ƒ
ropimaá¹ƒ \Se 109/.

__chaá¸• á¸• eyyÄ• _ti sayaá¹ƒ chaá¸• á¸• eti, Ä• patti pÄ• cittiyassa.

__chaá¸• á¸• Ä• peyyÄ• _ti \Ne 364/ aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. sakiá
chaá¸• á¸• eti, Ä• patti pÄ• cittiyassa.

<831> harite haritasaÃ±Ã±Ä• chaá¸• á¸• eti vÄ• chaá¸• á¸• Ä• peti vÄ• , Ä• patti pÄ• cittiya
chaá¸• á¸• eti vÄ• chaá¸• á¸• Ä• peti vÄ• , Ä• patti pÄ• cittiyassa \Be 350/. harite aharitasaÃ
chaá¸• á¸• Ä• peti vÄ• , Ä• patti pÄ• cittiyassa.

aharite haritasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. aharite vematikÄ• , Ä• patti dukkaá¹-assa. a
aharitasaÃ±Ã±Ä• , anÄ• patti.

<832> anÄ• patti oloketvÄ• chaá¸• á¸• eti, khettamariyÄ• de {chaá¸• á¸• itakhette (?) aá¹-á
chaá¸• á¸• eti sÄ• mike Ä• pucchitvÄ• apaloketvÄ• chaá¸• á¸• eti, ummattikÄ• ya, Ä• dikan

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<833> tena samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• p
rÄ• jagahe giraggasamajjo hoti. chabbaggiyÄ• bhikkhuniyo giraggasamajjaá¹ƒ dassanÄ• ya

ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo naccampi gÄ«tampi vÄ
gacchissanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo
ujjhÄ• yantÄ• naá¹ƒ \Se 110/ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo a
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo naccam
dassanÄ• ya gacchissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bh
gÄ«tampi vÄ• ditampi dassanÄ• ya gacchantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigara
... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkhuniyo naccampi gÄ«tampi vÄ• ditam
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<834> __ ``yÄ• _ \Ne 365/ __pana bhikkhunÄ« naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ
pÄ• cittiyaâ€™â€™ _nti.

<835> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__naccaá¹ƒ_ \Be 351/ nÄ• ma yaá¹ƒ kiÃ±ci naccaá¹ƒ. __gÄ«taá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci gÄ
yaá¹ƒ kiÃ±ci vÄ• ditaá¹ƒ.

<836> dassanÄ• ya \Ee IV 268/ gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hitÄ• passati vÄ•
Ä• patti pÄ• cittiyassa. dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá¹ƒ passati vÄ• suá¹‡Ä
pÄ• cittiyassa. ekamekaá¹ƒ dassanÄ• ya gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hitÄ• pa
vÄ• , Ä• patti pÄ• cittiyassa. dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá¹ƒ passati vÄ• su
pÄ• cittiyassa.

<837> anÄ• patti Ä• rÄ• me á¹-hitÄ• passati vÄ• suá¹‡Ä• ti vÄ• , bhikkhuniyÄ• \Se 111/ á¹
nisinnokÄ• saá¹ƒ vÄ• nipannokÄ• saá¹ƒ vÄ• Ä• gantvÄ• naccanti vÄ• gÄ• yanti vÄ• vÄ•
gacchantÄ« passati vÄ• suá¹‡Ä• ti vÄ• , sati karaá¹‡Ä«ye gantvÄ• passati vÄ• suá¹‡Ä• ti
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

lasuá¹‡avaggo paá¹-hamo.

2. andhakÄ• ravaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<838> tena \Ne 366/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena bhaddÄ• ya kÄ• pilÄ• niyÄ• antevÄ• siniyÄ• bhikkhuniyÄ• Ã±Ä•
sÄ• vatthiá¹ƒ agamÄ• si kenacideva karaá¹‡Ä«yena. atha kho sÄ• bhikkhunÄ« tena purisen
appadÄ«pe ekenekÄ• santiá¹-á¹-hatipi sallapatipi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ..
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« rattandhakÄ• re appadÄ«pe purise
santiá¹-á¹-hissatipi sallapissatipÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ«
appadÄ«pe purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hatipi sallapatipÄ«ti? ``saccaá¹ƒ, bhag
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave \Be 352/, bhikkhunÄ« ratt
purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hissatipi sallapissatipi! netaá¹ƒ, bhikkhave, appasa
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ

<839> __ ``yÄ• pana bhikkhunÄ« rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ekenekÄ
sallapeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<840> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__rattandhakÄ• re_ti oggate sÅ«riye. appadÄ«peti anÄ• loke.

__puriso_ \Ee IV 269/ nÄ• ma manussapuriso na yakkho na peto na tiracchÄ• nagato viÃ±Ã
santiá¹-á¹-hituá¹ƒ sallapituá¹ƒ.

__saddhi_nti ekato. __ekenekÄ• _ti puriso ceva hoti bhikkhunÄ« ca.

__santiá¹-á¹-heyya vÄ• _ti purisassa hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa.

__sallapeyya_ \Ne 367/ __vÄ• _ti purisassa hatthapÄ• se á¹-hitÄ• sallapati, Ä• patti pÄ• cit

hatthapÄ• saá¹ƒ vijahitvÄ• santiá¹-á¹-hati vÄ• sallapati vÄ• , Ä• patti dukkaá¹-assa. yakkhe
paá¹‡á¸• akena vÄ• tiracchÄ• nagatamanussaviggahena vÄ• saddhiá¹ƒ santiá¹-á¹-hati vÄ•
dukkaá¹-assa.

<841> anÄ• patti yo koci viÃ±Ã±Å« dutiyo {yÄ• kÄ• ci viÃ±Ã±Å« dutiyÄ• (Se) } hoti, arahop
santiá¹-á¹-hati vÄ• sallapati vÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<842> tena \Se 113/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena bhaddÄ• ya kÄ• pilÄ• niyÄ• antevÄ• siniyÄ• bhikkhuniyÄ• Ã±Ä•
sÄ• vatthiá¹ƒ \Be 353/ agamÄ• si kenacideva karaá¹‡Ä«yena. atha kho sÄ• bhikkhunÄ« ---
paá¹-ikkhittaá¹ƒ rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hituá¹
teneva purisena saddhiá¹ƒ paá¹-icchanne okÄ• se __ekenekÄ• santiá¹-á¹-hatipi sallapatipi.
appicchÄ• ... pe ... tÄ• _ ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ
okÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hissatipi sallapissatipÄ«â€™â€™ ti ... pe
bhikkhave, bhikkhunÄ« paá¹-icchanne okÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hat
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
paá¹-icchanne okÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hissatipi sallapissatipi! neta
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<843> __ ``yÄ• pana bhikkhunÄ« paá¹-icchanne okÄ• se purisena saddhiá¹ƒ ekenekÄ• sa
sallapeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<844> __yÄ• _ \Ne 368/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
atthe adhippetÄ• bhikkhunÄ«ti.

__paá¹-icchanno_ nÄ• ma okÄ• so kuá¹-á¹-ena vÄ• kavÄ• á¹-ena vÄ• kilaÃ±jena vÄ• sÄ•
vÄ• __thambhena vÄ• kotthaá¸·iyÄ• _ vÄ• yena kenaci paá¹-icchanno hoti.

__puriso_ nÄ• ma manussapuriso na yakkho na peto na tiracchÄ• nagato viÃ±Ã±Å« paá¹-ib
sallapituá¹ƒ.

__saddhi_nti ekato. __ekenekÄ• _ti puriso ceva hoti bhikkhunÄ« ca.

__santiá¹-á¹-heyya vÄ• _ti purisassa hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa.

__sallapeyya vÄ• _ti purisassa hatthapÄ• se á¹-hitÄ• sallapati, Ä• patti pÄ• cittiyassa.

hatthapÄ• saá¹ƒ vijahitvÄ• santiá¹-á¹-hati vÄ• sallapati vÄ• , Ä• patti dukkaá¹-assa. yakkhe
paá¹‡á¸• akena vÄ• tiracchÄ• nagatamanussaviggahena vÄ• saddhiá¹ƒ santiá¹-á¹-hati vÄ•
dukkaá¹-assa.

<845> anÄ• patti \Be 354/ yo koci viÃ±Ã±Å« dutiyo hoti, arahopekkhÄ• , aÃ±Ã±avihitÄ• sar
sallapati vÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<846> tena \Ee IV 270/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena bhaddÄ• ya kÄ• pilÄ• niyÄ• \Se 115/ antevÄ• siniyÄ•
gÄ• makÄ• sÄ• vatthiá¹ƒ agamÄ• si kenacideva karaá¹‡Ä«yena. atha kho sÄ• bhikkhunÄ«
paá¹-ikkhittaá¹ƒ paá¹-icchanne okÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hituá¹ƒ sal
teneva \Ne 369/ purisena saddhiá¹ƒ ajjhokÄ• se ekenekÄ• santiá¹-á¹-hatipi sallapatipi. yÄ•
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ«
saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hissatipi sallapissatipÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, b
bhikkhunÄ« ajjhokÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hatipi sallapatipÄ«ti? ``sac
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« ajjhokÄ• s
ekenekÄ• santiá¹-á¹-hissatipi sallapissatipi! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pa
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<847> __ ``yÄ• pana bhikkhunÄ« ajjhokÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hey
pÄ• cittiyaâ€™â€™ _nti.

<848> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__ajjhokÄ• so_ nÄ• ma appaá¹-icchanno hoti kuá¹-á¹-ena vÄ• kavÄ• á¹-ena vÄ• kilaÃ±jena
rukkhena vÄ• thambhena vÄ• kotthaá¸·iyÄ• vÄ• , yena kenaci appaá¹-icchanno hoti.

__puriso_ \Be 355/ nÄ• ma manussapuriso, na yakkho na peto na tiracchÄ• nagato, viÃ±Ã±
santiá¹-á¹-hituá¹ƒ sallapituá¹ƒ.

__saddhi_nti \Se 116/ ekato. __ekenekÄ• _ti puriso ceva hoti bhikkhunÄ« ca.

__santiá¹-á¹-heyya vÄ• _ti purisassa hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa.

__sallapeyya vÄ• _ti purisassa hatthapÄ• se á¹-hitÄ• sallapati, Ä• patti pÄ• cittiyassa.

hatthapÄ• saá¹ƒ vijahitvÄ• santiá¹-á¹-hati vÄ• sallapati vÄ• , Ä• patti dukkaá¹-assa. yakkhe
paá¹‡á¸• akena vÄ• tiracchÄ• gatamanussaviggahena vÄ• saddhiá¹ƒ santiá¹-á¹-hati vÄ• s
dukkaá¹-assa.

<849> anÄ• patti \Ne 370/ yo koci viÃ±Ã±Å« dutiyo hoti, arahopekkhÄ• , aÃ±Ã±avihitÄ• sar
sallapati vÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<850> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena thullanandÄ• bhikkhunÄ« rathikÄ• yapi byÅ«hepi siá¹…ghÄ• á¹-akepi puris
santiá¹-á¹-hatipi sallapatipi nikaá¹‡á¹‡ikampi jappeti dutiyikampi bhikkhuniá¹ƒ uyyojeti. yÄ• t
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thul
rathikÄ• yapi byÅ«hepi siá¹…ghÄ• á¹-akepi purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hissati
nikaá¹‡á¹‡ikampi jappissati dutiyikampi bhikkhuniá¹ƒ uyyojessatÄ«â€™â€™ ti ... pe ... sacc
bhikkhave, thullanandÄ• bhikkhunÄ« rathikÄ• yapi byÅ«hepi siá¹…ghÄ• á¹-akepi purisena s
santiá¹-á¹-hatipi sallapatipi nikaá¹‡á¹‡ikampi jappeti dutiyikampi bhikkhuniá¹ƒ uyyojetÄ«ti? ``
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, th
rathikÄ• yapi byÅ«hepi siá¹…ghÄ• á¹-akepi purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hissati
nikaá¹‡á¹‡ikampi jappissati dutiyikampi \Be 356/ bhikkhuniá¹ƒ uyyojessati! netaá¹ƒ, bhikkha
vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ

<851> __ ``yÄ• _ \Ee IV 271/ __pana bhikkhunÄ« rathikÄ• ya vÄ• byÅ«he vÄ• siá¹…ghÄ•
ekenekÄ• santiá¹-á¹-heyya vÄ• sallapeyya vÄ• nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappeyya dutiyikaá¹ƒ
uyyojeyya, pÄ• cittiyaâ€™â€™ _nti.

<852> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__rathikÄ• _ nÄ• ma racchÄ• vuccati. __byÅ«haá¹ƒ_ nÄ• ma yeneva pavisanti teneva nikk
nÄ• ma caccaraá¹ƒ vuccati.

__puriso_ \Ne 371/ nÄ• ma manussapuriso na yakkho na peto na tiracchÄ• nagato viÃ±Ã±Å
santiá¹-á¹-hituá¹ƒ sallapituá¹ƒ.

__saddhi_nti ekato. __ekenekÄ• _ti puriso ceva hoti bhikkhunÄ« ca.

__santiá¹-á¹-heyya vÄ• _ti purisassa hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa.

__sallapeyya vÄ• _ti purisassa hatthapÄ• se á¹-hitÄ• sallapati, Ä• patti pÄ• cittiyassa.

__nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappeyyÄ• _ti purisassa upakaá¹‡á¹‡ake Ä• roceti \Se 118/, Ä• pat

__dutiyikaá¹ƒ vÄ• bhikkhuniá¹ƒ uyyojeyyÄ• _ti anÄ• cÄ• raá¹ƒ Ä• caritukÄ• mÄ• dutiyikam
Ä• patti dukkaá¹-assa. dassanÅ«pacÄ• raá¹ƒ vÄ• savanÅ«pacÄ• raá¹ƒ vÄ• vijahantiyÄ• Ä
Ä• patti pÄ• cittiyassa.

hatthapÄ• saá¹ƒ vijahitvÄ• santiá¹-á¹-hati vÄ• sallapati vÄ• Ä• patti dukkaá¹-assa. yakkhe
paá¹‡á¸• akena vÄ• tiracchÄ• nagatamanussaviggahena vÄ• saddhiá¹ƒ santiá¹-á¹-hati vÄ•
dukkaá¹-assa.

<853> anÄ• patti yo koci viÃ±Ã±Å« dutiyo hoti, arahopekkhÄ• , aÃ±Ã±avihitÄ• santiá¹-á¹-ha
na anÄ• cÄ• raá¹ƒ Ä• caritukÄ• mÄ• , sati karaá¹‡Ä«ye dutiyikaá¹ƒ bhikkhuniá¹ƒ uyyojeti, u
Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<854> tena \Be 357/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« aÃ±Ã±atarassa kulassa kulÅ«pikÄ• ho
sÄ• bhikkhunÄ« pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya yena taá¹ƒ
tenupasaá¹…kami; upasaá¹…kamitvÄ• Ä• sane nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ• pakk
gharaá¹ƒ sammajjantÄ« taá¹ƒ \Ee IV 272/ Ä• sanaá¹ƒ bhÄ• janantarikÄ• ya pakkhipi. manus
apassantÄ• taá¹ƒ bhikkhuniá¹ƒ etadavocuá¹ƒ \Se 119/ --- ``kahaá¹ƒ taá¹ƒ, ayye, Ä• sanaâ€
taá¹ƒ, Ä• vuso, Ä• sanaá¹ƒ passÄ• mÄ«â€™â€™ ti. ``dethÄ• yye, taá¹ƒ Ä• sanaâ€™â€™ r
pacchindiá¹ƒsu. atha kho te manussÄ• gharaá¹ƒ sodhentÄ• taá¹ƒ Ä• sanaá¹ƒ bhÄ• janant
bhikkhuniá¹ƒ khamÄ• petvÄ• niccabhattaá¹ƒ paá¹-á¹-hapesuá¹ƒ. atha kho sÄ• bhikkhunÄ«
etamatthaá¹ƒ Ä• rocesi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma bhikkhunÄ« purebhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• Ä• sane nisÄ«
pakkamissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« purebhattaá¹ƒ kul
Ä• sane nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ• pakkamatÄ«ti {pakkamÄ«ti (Katthaci) }? ``sa
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave bhikkhunÄ« purebhattaá¹
upasaá¹…kamitvÄ• Ä• sane nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ• pakkamissati! netaá¹ƒ, b
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<855> __ ``yÄ• pana bhikkhunÄ« purebhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• Ä• sane nisÄ

pakkameyya, pÄ• cittiyaâ€™â€™ _nti.

<856> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__purebhattaá¹ƒ_ nÄ• ma aruá¹‡uggamanaá¹ƒ upÄ• dÄ• ya yÄ• va majjhanhikÄ• .

__kulaá¹ƒ_ nÄ• ma cattÄ• ri kulÄ• ni --- khattiyakulaá¹ƒ, brÄ• hmaá¹‡akulaá¹ƒ, vessakulaá¹
__upasaá¹…kamitvÄ• _ti tattha gantvÄ• .

__Ä• sanaá¹ƒ_ \Se 120/ \Be 358/ __nÄ• ma pallaá¹…kassa okÄ• so vuccati. __nisÄ«ditvÄ•

__sÄ• mike anÄ• pucchÄ• pakkameyyÄ• _ti yo tasmiá¹ƒ kule manusso viÃ±Ã±Å« taá¹ƒ anÄ
373/ atikkÄ• mentiyÄ• Ä• patti pÄ• cittiyassa. ajjhokÄ• se upacÄ• raá¹ƒ atikkÄ• mentiyÄ• Ä

<857> anÄ• pucchite anÄ• pucchitasaÃ±Ã±Ä• pakkamati, Ä• patti pÄ• cittiyassa. anÄ• puc
Ä• patti pÄ• cittiyassa. anÄ• pucchite Ä• pucchitasaÃ±Ã±Ä• pakkamati, Ä• patti pÄ• cittiyas

pallaá¹…kassa anokÄ• se Ä• patti dukkaá¹-assa. Ä• pucchite anÄ• pucchitasaÃ±Ã±Ä• , Ä•
vematikÄ• , Ä• patti dukkaá¹-assa. Ä• pucchite Ä• pucchitasaÃ±Ã±Ä• , anÄ• patti.

<858> anÄ• patti Ä• pucchÄ• gacchati, asaá¹ƒhÄ• rime, gilÄ• nÄ• ya, Ä• padÄ• su, ummat

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<859> tena \Ee IV 273/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena thullanandÄ• bhikkhunÄ« pacchÄ• bhattaá¹ƒ kulÄ• ni
anÄ• pucchÄ• Ä• sane abhinisÄ«datipi \Se 121/ abhinipajjatipi. manussÄ• thullanandaá¹ƒ
hirÄ«yamÄ• nÄ• Ä• sane neva abhinisÄ«danti na abhinipajjanti. manussÄ• ujjhÄ• yanti khi
``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• s
abhinisÄ«dissatipi abhinipajjissatipÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manu
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ•
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• pacchÄ• bhattaá¹ƒ kulÄ• n
upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• Ä• sane abhinisÄ«dissatipi abhinipajjissatipÄ«
saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…k
anÄ• pucchÄ• Ä• sane abhinisÄ«datipi abhinipajjatipÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™

... pe ... kathaÃ±hi nÄ• ma, bhikkhave \Ne 374/, thullanandÄ• bhikkhunÄ« pacchÄ• bhattaá
upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• Ä• sane abhinisÄ«dissatipi abhinipajjissatipi!
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<860> __ ``yÄ• pana bhikkhunÄ« pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• sÄ• mik
abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<861> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__pacchÄ• bhattaá¹ƒ_ nÄ• ma majjhanhike vÄ«tivatte yÄ• va atthaá¹…gate sÅ«riye.

__kulaá¹ƒ_ nÄ• ma cattÄ• ri kulÄ• ni \Se 122/ --- khattiyakulaá¹ƒ, brÄ• hmaá¹‡akulaá¹ƒ, ves
suddakulaá¹ƒ. __upasaá¹…kamitvÄ• _ti tattha gantvÄ• .

__sÄ• mike anÄ• pucchÄ• _ti yo tasmiá¹ƒ kule manusso sÄ• miko dÄ• tuá¹ƒ, taá¹ƒ anÄ• pu

__Ä• sanaá¹ƒ_ nÄ• ma pallaá¹…kassa okÄ• so vuccati.

__abhinisÄ«deyyÄ• _ti tasmiá¹ƒ abhinisÄ«dati, Ä• patti pÄ• cittiyassa.

__abhinipajjeyyÄ• _ti tasmiá¹ƒ abhinipajjati, Ä• patti pÄ• cittiyassa.

<862> anÄ• pucchite anÄ• pucchitasaÃ±Ã±Ä• Ä• sane abhinisÄ«dati vÄ• abhinipajjati vÄ•
anÄ• pucchite vematikÄ• Ä• sane abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti pÄ• cittiyas
Ä• pucchitasaÃ±Ã±Ä• Ä• sane abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti pÄ• cittiyassa.

pallaá¹…kassa \Be 360/ anokÄ• se Ä• patti dukkaá¹-assa. Ä• pucchite anÄ• pucchitasaÃ±Ã
\Ne 375/. Ä• pucchite vematikÄ• , Ä• patti dukkaá¹-assa. Ä• pucchite Ä• pucchitasaÃ±Ã±Ä•

<863> anÄ• patti \Ee IV 274/ Ä• pucchÄ• Ä• sane abhinisÄ«dati vÄ• abhinipajjati vÄ• , dhu
Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<864> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
tena kho pana samayena sambahulÄ• bhikkhuniyo kosalesu janapade sÄ• vatthiá¹ƒ gaccha
aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ upagantvÄ• aÃ±Ã±ataraá¹ƒ brÄ• hmaá¹‡akulaá¹ƒ upasaá¹…kam
kho sÄ• brÄ• hmaá¹‡Ä« tÄ• bhikkhuniyo etadavoca --- ``Ä• gametha, ayye, yÄ• va brÄ• hm
bhikkhuniyo --- ``yÄ• va brÄ• hmaá¹‡o Ä• gacchatÄ«â€™â€™ ti seyyaá¹ƒ santharitvÄ• eka
nipajjiá¹ƒsu. atha kho so brÄ• hmaá¹‡o rattiá¹ƒ Ä• gantvÄ• taá¹ƒ brÄ• hmaá¹‡iá¹ƒ etadavoc
ti? ``bhikkhuniyo, ayyÄ• â€™â€™ ti. ``nikkaá¸• á¸• hatha imÄ• muá¹‡á¸• Ä• bandhakiniyoâ
nikkaá¸• á¸• hÄ• pesi. atha kho tÄ• bhikkhuniyo sÄ• vatthiá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ et
yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
bhikkhuniyo vikÄ• le kulÄ• ni upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• seyyaá¹ƒ santha
abhinipajjissantipÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo vikÄ• le kulÄ
upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• seyyaá¹ƒ santharitvÄ• abhinisÄ«dantipi abhin
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• seyyaá¹ƒ santharitvÄ• abhinisÄ«dissantipi ab
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<865> __ ``yÄ• _ \Be 361/ __pana bhikkhunÄ« vikÄ• le kulÄ• ni upasaá¹…kamitvÄ• sÄ• mi
santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• abhinisÄ«deyya vÄ• abhinipajjeyya vÄ• , pÄ• citt

<866> __yÄ• _ \Ne 376/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaâ
adhippetÄ• bhikkhunÄ«ti.

__vikÄ• lo_ nÄ• ma atthaá¹…gate sÅ«riye yÄ• va aruá¹‡uggamanÄ• .

__kulaá¹ƒ_ nÄ• ma cattÄ• ri kulÄ• ni --- khattiyakulaá¹ƒ, brÄ• hmaá¹‡akulaá¹ƒ, vessakulaá¹
__upasaá¹…kamitvÄ• _ti tattha gantvÄ• .

__sÄ• mike anÄ• pucchÄ• _ti yo tasmiá¹ƒ kule manusso sÄ• miko dÄ• tuá¹ƒ, taá¹ƒ anÄ• pu

__seyyaá¹ƒ_ nÄ• ma antamaso paá¹‡á¹‡asanthÄ• ropi. __santharitvÄ• _ti sayaá¹ƒ santhari
\Ee IV 275/ aÃ±Ã±aá¹ƒ santharÄ• petvÄ• . __abhinisÄ«deyyÄ• _ti tasmiá¹ƒ abhinisÄ«dati, Ä
__abhinipajjeyyÄ• _ti tasmiá¹ƒ abhinipajjati, Ä• patti pÄ• cittiyassa.

<867> anÄ• pucchite anÄ• pucchitasaÃ±Ã±Ä• seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ
abhinipajjati vÄ• , Ä• patti pÄ• cittiyassa. anÄ• pucchite vematikÄ• seyyaá¹ƒ santharitvÄ• v
abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti pÄ• cittiyassa. anÄ• pucchite Ä• pucchitasaÃ±
santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti pÄ•

Ä• pucchite anÄ• pucchitasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Ä• pucchite vematikÄ• , Ä• pa
Ä• pucchitasaÃ±Ã±Ä• , anÄ• patti.

<868> anÄ• patti \Se 125/ Ä• pucchÄ• seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ• vÄ•
abhinipajjati vÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<869> tena \Be 362/ \Ne 377/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena bhaddÄ• ya kÄ• pilÄ• niyÄ• antevÄ• sinÄ« bhikkhunÄ
sakkaccaá¹ƒ upaá¹-á¹-heti. bhaddÄ• kÄ• pilÄ• nÄ« bhikkhuniyo etadavoca --- ``ayaá¹ƒ maá
sakkacaá¹ƒ upaá¹-á¹-heti, imissÄ• haá¹ƒ cÄ«varaá¹ƒ dassÄ• mÄ«â€™â€™ ti. atha kho sÄ•
dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pesi --- ``ahaá¹ƒ kirÄ• yye, ayyaá¹ƒ na sakkaccaá¹ƒ upaá¹
ayyÄ• cÄ«varaá¹ƒ dassatÄ«â€™â€™ ti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ
... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• petÄ
(Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pessati! netaá¹ƒ, bhikkhave, app
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<870> __ ``yÄ• pana bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• peyya, pÄ

<871> __yÄ• _ \Se 126/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__duggahitenÄ• _ti aÃ±Ã±athÄ• gahitena {uggahitena (Katthaci) }.

__dÅ«padhÄ• ritenÄ• _ti aÃ±Ã±athÄ• upadhÄ• ritena.

__para_nti upasampannaá¹ƒ ujjhÄ• peti, Ä• patti pÄ• cittiyassa.

<872> upasampannÄ• ya \Ee IV 276/ upasampannasaÃ±Ã±Ä• ujjhÄ• peti, Ä• patti pÄ• citti
vematikÄ• ujjhÄ• peti, Ä• patti pÄ• cittiyassa. upasampannÄ• ya anupasampannasaÃ±Ã±Ä
pÄ• cittiyassa.

anupasampannaá¹ƒ \Be 363/ ujjhÄ• peti, Ä• patti dukkaá¹-assa. anupasampannÄ• ya upasa
378/ dukkaá¹-assa. anupasampannÄ• ya vematikÄ• , Ä• patti dukkaá¹-assa. anupasampann
Ä• patti dukkaá¹-assa.

<873> anÄ• patti ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<874> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhikkhuniyo attano bhaá¹‡á¸• akaá¹ƒ apassantiyo caá¹‡á¸• akÄ• á¸·iá¹ƒ bh
``apÄ• yye, amhÄ• kaá¹ƒ, bhaá¹‡á¸• akaá¹ƒ passeyyÄ• sÄ«â€™â€™ ti? caá¹‡á¸• akÄ• á¸·
vipÄ• ceti --- ``ahameva nÅ«na corÄ«, ahameva nÅ«na \Se 127/ alajjinÄ«, yÄ• ayyÄ• yo att
apassantiyo tÄ• maá¹ƒ evamÄ• haá¹ƒsu --- `apÄ• yye, amhÄ• kaá¹ƒ bhaá¹‡á¸• akaá¹ƒ pas
ayye, tumhÄ• kaá¹ƒ bhaá¹‡á¸• akaá¹ƒ gaá¹‡hÄ• mi, assamaá¹‡Ä« homi, brahmacariyÄ• ca
yÄ• pana maá¹ƒ abhÅ«tena evamÄ• ha sÄ• pi assamaá¹‡Ä« hotu, brahmacariyÄ• cavatu,
ti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``katha
caá¹‡á¸• akÄ• á¸·Ä« attÄ• nampi parampi nirayenapi brahmacariyenapi abhisapissatÄ«â€™
kira, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« attÄ• nampi parampi nirayenapi brahmaca
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« attÄ• nampi parampi nirayenapi brahmacariyenapi abhisap
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<875> __ ``yÄ• pana bhikkhunÄ« attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• nirayena vÄ• brahmacariy
pÄ• cittiyyaâ€™â€™ _nti.

<876> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__attÄ• na_nti \Be 364/ \Ne 379/ paccattaá¹ƒ. __para_nti upasampannaá¹ƒ. nirayena vÄ• b
abhisapati, Ä• patti pÄ• cittiyassa.

<877> upasampannÄ• ya \Ee IV 277/ upasampannasaÃ±Ã±Ä• nirayena vÄ• brahmacariye
Ä• patti pÄ• cittiyassa. upasampannÄ• ya vematikÄ• nirayena vÄ• brahmacariyena vÄ• a
pÄ• cittiyassa. upasampannÄ• ya anupasampannasaÃ±Ã±Ä• nirayena vÄ• brahmacariyen
pÄ• cittiyassa.

tiracchÄ• nayoniyÄ• vÄ• pettivisayena vÄ• manussadobhaggena vÄ• abhisapati, Ä• patti
anupasampannaá¹ƒ abhisapati, Ä• patti dukkaá¹-assa. anupasampannÄ• ya upasampanna
anupasampannÄ• ya vematikÄ• , Ä• patti dukkaá¹-assa. anupasampannÄ• ya anupasampa
dukkaá¹-assa.

<878> anÄ• patti atthapurekkhÄ• rÄ• ya, dhammapurekkhÄ• rÄ• ya, anusÄ• sanipurekkhÄ•
Ä• dikammikÄ• yÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<879> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« bhikkhunÄ«hi saddhiá¹ƒ bhaá¹‡á¸• itvÄ•
vadhitvÄ• rodati. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ•
``kathaÃ±hi nÄ• ma ayyÄ• caá¹‡á¸• akÄ• á¸·Ä« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodissatÄ
saccaá¹ƒ kira, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... \Se 129/ kathaÃ±hi nÄ• ma, bhik
bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodissati! netaá¹ƒ, bhikkhave, appasannÄ• na
... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<880> __ ``yÄ• _ \Be 365/ \Ne 380/ __pana bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• r
_nti.

<881> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__attÄ• na_nti paccattaá¹ƒ. vadhitvÄ• vadhitvÄ• rodati, Ä• patti pÄ• cittiyassa. vadhati na r
dukkaá¹-assa. rodati na vadhati, Ä• patti dukkaá¹-assa.

<882> anÄ• patti Ã±Ä• tibyasanena vÄ• bhogabyasanena vÄ• rogabyasanena vÄ• phuá¹-
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

andhakÄ• ravaggo dutiyo.

3. naggavaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<883> tena \Ee IV 278/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena sambahulÄ• {Vin I 350} bhikkhuniyo aciravatiyÄ• nac
naggÄ• ekatitthe nahÄ• yanti. vesiyÄ• tÄ• bhikkhuniyo uppaá¹‡á¸• esuá¹ƒ --- ``kiá¹ƒ nu kh
ayye, daharÄ• naá¹ƒ {daharÄ• naá¹ƒ daharÄ• naá¹ƒ (Ce) } brahmacariyaá¹ƒ ciá¹‡á¹‡ena, n
paribhuÃ±jitabbÄ• \Se 130/! yadÄ• jiá¹‡á¹‡Ä• bhavissatha tadÄ• brahmacariyaá¹ƒ carissa
ubho atthÄ• pariggahitÄ• bhavissantÄ«â€™â€™ ti. bhikkhuniyo vesiyÄ• hi uppaá¹‡á¸• iya
atha kho tÄ• bhikkhuniyo upassayaá¹ƒ gantvÄ• bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesu
bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. bhikkhÅ« bhagavato etamatthaá¹ƒ Ä• rocesuá¹
etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mante
bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ \Ne 381/ paÃ±Ã±apessÄ• mi dasa atthavase paá¹-icca -
... pe ... vinayÄ• nuggahÄ• ya. evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• pada

<884> __ ``yÄ• _ \Be 366/ __pana bhikkhunÄ« naggÄ• nahÄ• yeyya, pÄ• cittiyaâ€™â€™ _

<885> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__naggÄ• nahÄ• yeyyÄ• _ti anivatthÄ• vÄ• apÄ• rutÄ• vÄ• nahÄ• yati, payoge dukkaá¹-
Ä• patti pÄ• cittiyassa.

<886> anÄ• patti acchinnacÄ«varikÄ• ya vÄ• naá¹-á¹-hacÄ«varikÄ• ya vÄ• , Ä• padÄ• su,
Ä• dikammikÄ• yÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<887> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhagavatÄ• bhikkhunÄ«naá¹ƒ {Vin I 351} udakasÄ• á¹-ikÄ• \Se 131/ anuÃ
chabbaggiyÄ• bhikkhuniyo --- ``bhagavatÄ• udakasÄ• á¹-ikÄ• anuÃ±Ã±Ä• tÄ• â€™â€™ ti
udakasÄ• á¹-ikÄ• yo dhÄ• resuá¹ƒ {dhÄ• renti (Vin IV 531-545) }. puratopi pacchatopi Ä• ka
Ä• hiá¹‡á¸• anti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• c
nÄ• ma chabbaggiyÄ• bhikkhuniyo appamÄ• á¹‡ikÄ• yo udakasÄ• á¹-ikÄ• yo dhÄ• ressant
kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo appamÄ• á¹‡ikÄ• yo udakasÄ• á¹-ikÄ• yo dhÄ•

bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, c
appamÄ• á¹‡ikÄ• yo udakasÄ• á¹-ikÄ• yo dhÄ• ressanti! netaá¹ƒ, bhikkhave, appasannÄ• n
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<888> __ ``udakasÄ• á¹-ikaá¹ƒ pana bhikkhuniyÄ• kÄ• rayamÄ• nÄ• ya pamÄ• á¹‡ikÄ• kÄ
pamÄ• á¹‡aá¹ƒ \Ne 382/ --- dÄ«ghaso catasso vidatthiyo, sugatavidatthiyÄ• ; tiriyaá¹ƒ dve v
atikkÄ• mentiyÄ• chedanakaá¹ƒ pÄ• cittiyaâ€™â€™ _nti.

<889> __udakasÄ• á¹-ikÄ• _ \Be 367/ nÄ• ma yÄ• ya nivatthÄ• {nivatthÄ• ya (Se) } nahÄ•

__kÄ• rayamÄ• nÄ• yÄ• _ti karontiyÄ• vÄ• kÄ• rÄ• pentiyÄ• vÄ• .

pamÄ• á¹‡ikÄ• kÄ• retabbÄ• . tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ --- dÄ«ghaso catasso vidatthiyo, s
tiriyaá¹ƒ dve vidatthiyo. taá¹ƒ atikkÄ• metvÄ• karoti vÄ• kÄ• rÄ• peti vÄ• , payoge dukkaá¹
chinditvÄ• pÄ• cittiyaá¹ƒ desetabbaá¹ƒ.

<890> attanÄ• vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti pÄ• cittiyassa \Se 132/. attanÄ
pariyosÄ• peti, Ä• patti pÄ• cittiyassa. parehi vippakataá¹ƒ attanÄ• pariyosÄ• peti, Ä• patti
vippakataá¹ƒ parehi pariyosÄ• peti, Ä• patti pÄ• cittiyassa.

aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-assa. aÃ±Ã±ena kataá¹ƒ
paribhuÃ±jati, Ä• patti dukkaá¹-assa.

<891> anÄ• patti pamÄ• á¹‡ikaá¹ƒ karoti, Å«nakaá¹ƒ karoti, aÃ±Ã±ena kataá¹ƒ pamÄ• á¹‡Ä
paá¹-ilabhitvÄ• chinditvÄ• paribhuÃ±jati, vitÄ• naá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• sÄ• â
bhisiá¹ƒ vÄ• bibbohanaá¹ƒ vÄ• karoti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<892> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena aÃ±Ã±atarissÄ• bhikkhuniyÄ• mahagghe cÄ«varadusse cÄ«varaá¹ƒ dukk
thullanandÄ• bhikkhunÄ« \Ee IV 280/ taá¹ƒ bhikkhuniá¹ƒ etadavoca --- ``sundaraá¹ƒ kho ida
ayye, cÄ«varadussaá¹ƒ; cÄ«varaÃ±ca kho dukkaá¹-aá¹ƒ dussibbitaâ€™â€™ nti. ``visibbem
ti? ``Ä• mÄ• yye, sibbissÄ• mÄ«â€™â€™ ti. atha kho sÄ• bhikkhunÄ« taá¹ƒ cÄ«varaá¹ƒ vis
bhikkhuniyÄ• \Be 368/ adÄ• si. thullanandÄ• bhikkhunÄ« --- ``sibbissÄ• mi sibbissÄ• mÄ«â
sibbÄ• panÄ• ya \Se 133/ ussukkaá¹ƒ karoti. atha kho sÄ• bhikkhunÄ« bhikkhunÄ«naá¹ƒ e

tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ
thullanandÄ• bhikkhuniyÄ• cÄ«varaá¹ƒ visibbÄ• petvÄ• neva sibbissati na sibbÄ• panÄ• y
karissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« bhikkhu
visibbÄ• petvÄ• neva sibbati na sibbÄ• panÄ• ya ussukkaá¹ƒ karotÄ«ti? ``saccaá¹ƒ, bhaga
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« bhikkh
visibbÄ• petvÄ• neva sibbissati na sibbÄ• panÄ• ya ussukkaá¹ƒ karissati! netaá¹ƒ, bhikkha
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<893> __ ``yÄ• pana bhikkhunÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• pet
anantarÄ• yikinÄ« neva sibbeyya na sibbÄ• panÄ• ya ussukkaá¹ƒ kareyya, aÃ±Ã±atra catÅ
pÄ• cittiyaâ€™â€™ _nti.

<894> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__bhikkhuniyÄ• _ti aÃ±Ã±Ä• ya bhikkhuniyÄ• .

__cÄ«varaá¹ƒ_ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ.

__visibbetvÄ• _ti sayaá¹ƒ visibbetvÄ• . __visibbÄ• petvÄ• _ti aÃ±Ã±aá¹ƒ visibbÄ• petvÄ• .

__sÄ• pacchÄ• anantarÄ• yikinÄ«_ti asati antarÄ• ye.

__neva sibbeyyÄ• _ti na sayaá¹ƒ sibbeyya. __na sibbÄ• panÄ• ya ussukkaá¹ƒ kareyyÄ• _ti

__aÃ±Ã±atra_ \Ne 384/ __catÅ«hapaÃ±cÄ• hÄ• _ti á¹-hapetvÄ• \Se 134/ catÅ«hapaÃ±cÄ•
sibbÄ• panÄ• ya ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhittamatte Ä• patti pÄ•

<895> upasampannÄ• ya upasampannasaÃ±Ã±Ä• cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• p
anantarÄ• yikinÄ« neva sibbati na sibbÄ• panÄ• ya ussukkaá¹ƒ karoti, aÃ±Ã±atra catÅ«hap
pÄ• cittiyassa. upasampannÄ• ya vematikÄ• \Be 369/ cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ
anantarÄ• yikinÄ« neva sibbati na sibbÄ• panÄ• ya ussukkaá¹ƒ karoti, aÃ±Ã±atra catÅ«hap
pÄ• cittiyassa. upasampannÄ• ya anupasampannasaÃ±Ã±Ä• cÄ«varaá¹ƒ visibbetvÄ• vÄ•
anantarÄ• yikinÄ« neva sibbati na sibbÄ• panÄ• ya ussukkaá¹ƒ karoti, aÃ±Ã±atra catÅ«hap
pÄ• cittiyassa.

aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ visibbetvÄ• vÄ• visibbÄ• petvÄ• vÄ• sÄ• pacchÄ• anantarÄ
sibbÄ• panÄ• ya ussukkaá¹ƒ karoti, aÃ±Ã±atra catÅ«hapaÃ±cÄ• hÄ• , Ä• patti dukkaá¹-ass

anupasampannÄ• ya cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ visibbetvÄ• vÄ• vi
anantarÄ• yikinÄ« neva sibbati na sibbÄ• panÄ• ya ussukkaá¹ƒ karoti, aÃ±Ã±atra catÅ«hap
dukkaá¹-assa. anupasampannÄ• ya upasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anupa
dukkaá¹-assa. anupasampannÄ• ya anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<896> anÄ• patti \Se 135/ sati antarÄ• ye, pariyesitvÄ• na labhati, karontÄ« catÅ«hapaÃ±c
gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<897> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhikkhuniyo bhikkhunÄ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttare
pakkamanti. tÄ• ni cÄ«varÄ• ni ciraá¹ƒ nikkhittÄ• ni kaá¹‡á¹‡akitÄ• ni honti. tÄ• ni bhikkhuni
bhikkhuniyo tÄ• bhikkhuniyo etadavocuá¹ƒ --- ``kassimÄ• ni \Ne 385/, ayye, cÄ«varÄ• ni ka
ti? atha kho tÄ• bhikkhuniyo bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. yÄ• tÄ• bhikkh
... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo bhikkhunÄ«naá
nikkhipitvÄ• santaruttarena janapadacÄ• rikaá¹ƒ \Be 370/ pakkamissantÄ«â€™â€™ ti ... pe
bhikkhave, bhikkhuniyo bhikkhunÄ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena ja
pakkamantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kath
bhikkhuniyo bhikkhunÄ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena janapadacÄ•
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<898> __ ``yÄ• pana_ \Se 136/ __bhikkhunÄ« paÃ±cÄ• hikaá¹ƒ saá¹…ghÄ• á¹-icÄ• raá¹ƒ_
__atikkÄ• meyya, pÄ• cittiyaâ€™â€™ _nti.

<899> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__paÃ±cÄ• hikaá¹ƒ saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkÄ• meyyÄ• _ti paÃ±camaá¹ƒ divasaá¹ƒ p
na pÄ• rupati na otÄ• peti, paÃ±camaá¹ƒ divasaá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassa.

<900> paÃ±cÄ• hÄ• tikkante atikkantasaÃ±Ã±Ä• , Ä• patti pÄ• cittiyassa. paÃ±cÄ• hÄ• tikk
pÄ• cittiyassa. paÃ±cÄ• hÄ• tikkante anatikkantasaÃ±Ã±Ä• \Ee IV 282/, Ä• patti pÄ• cittiya

paÃ±cÄ• hÄ• natikkante atikkantasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. paÃ±cÄ• hÄ• natikkan

dukkaá¹-assa. paÃ±cÄ• hÄ• natikkante anatikkantasaÃ±Ã±Ä• , anÄ• patti.

<901> anÄ• patti paÃ±camaá¹ƒ divasaá¹ƒ paÃ±ca cÄ«varÄ• ni nivÄ• seti vÄ• pÄ• rupati vÄ
Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<902> tena \Ne 386/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« piá¹‡á¸• Ä• ya caritvÄ• allacÄ«varaá¹ƒ
pÄ• visi. aÃ±Ã±atarÄ• \Se 137/ bhikkhunÄ« taá¹ƒ \Be 371/ cÄ«varaá¹ƒ pÄ• rupitvÄ• gÄ• m
sÄ• nikkhamitvÄ• bhikkhuniyo pucchi --- ``apÄ• yye, mayhaá¹ƒ cÄ«varaá¹ƒ passeyyÄ• thÄ
tassÄ• bhikkhuniyÄ• etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho sÄ• bhikkhunÄ« ujjhÄ• yati khi
``kathaÃ±hi nÄ• ma bhikkhunÄ« mayhaá¹ƒ cÄ«varaá¹ƒ anÄ• pucchÄ• pÄ• rupissatÄ«â€™â
bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ anÄ• pucchÄ• pÄ
... saccaá¹ƒ kira, bhikkhave, bhikkhunÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ anÄ• pucchÄ• pÄ• rupa
(Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
bhikkhunÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ anÄ• pucchÄ• pÄ• rupissati! netaá¹ƒ, bhikkhave, ap
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<903> __ ``yÄ• pana bhikkhunÄ« cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• reyya, pÄ• cittiyaâ€™

<904> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__cÄ«varasaá¹…kamanÄ«yaá¹ƒ_ nÄ• ma upasampannÄ• ya paÃ±cannaá¹ƒ cÄ«varÄ• naá¹
vÄ• adinnaá¹ƒ taá¹ƒ vÄ• anÄ• pucchÄ• nivÄ• seti vÄ• pÄ• rupati vÄ• , Ä• patti pÄ• cittiya

<905> upasampannÄ• ya upasampannasaÃ±Ã±Ä• cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• ret
upasampannÄ• ya vematikÄ• cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• reti \Se 138/, Ä• patti pÄ
anupasampannasaÃ±Ã±Ä• cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• reti, Ä• patti pÄ• cittiyassa

anupasampannÄ• ya cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• reti, Ä• patti dukkaá¹-assa. anupa
upasampannasaÃ±Ã±Ä• \Ne 387/, Ä• patti dukkaá¹-assa. anupasampannÄ• ya vematikÄ• ,
anupasampannÄ• ya anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<906> anÄ• patti sÄ• vÄ• deti, taá¹ƒ vÄ• Ä• pucchÄ• nivÄ• seti vÄ• pÄ• rupati vÄ• , acc
naá¹-á¹-hacÄ«varikÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<907> tena \Be 372/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena thullanandÄ• ya bhikkhuniyÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ thullanand
--- ``bhikkhunisaá¹…ghassa, ayye, cÄ«varaá¹ƒ dassÄ• mÄ• â€™â€™ ti. thullanandÄ• bhik
bahukiccÄ• bahukaraá¹‡Ä«yÄ• â€™â€™ ti antarÄ• yaá¹ƒ akÄ• si. tena kho pana samayen
á¸• ayhati. te ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ•
deyyadhammaá¹ƒ antarÄ• yaá¹ƒ karissati! ubhayenÄ• mha paribÄ• hirÄ• {parihÄ«nÄ• (Ce
cÄ• â€™â€™ ti. assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ k
vipÄ• centÄ• naá¹ƒ \Se 139/. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiy
``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ karis
saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ•
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
bhikkhunÄ« gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ karissati! netaá¹ƒ, bhikkhave, app
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<908> __ ``yÄ• pana bhikkhunÄ« gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ kareyya, pÄ

<909> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__gaá¹‡o_ nÄ• ma bhikkhunisaá¹…gho vuccati.

__cÄ«varaá¹ƒ_ \Ne 388/ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vik

__antarÄ• yaá¹ƒ_ \Ee IV 284/ __kareyyÄ• _ti ``kathaá¹ƒ ime cÄ«varaá¹ƒ na {imaá¹ƒ cÄ«var
dadeyyuâ€™â€™ nti antarÄ• yaá¹ƒ karoti, Ä• patti pÄ• cittiyassa. aÃ±Ã±aá¹ƒ parikkhÄ• raá
Ä• patti dukkaá¹-assa. sambahulÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ vÄ• ekabhikkhuniyÄ• vÄ• anu
vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ• raá¹ƒ antarÄ• yaá¹ƒ karoti, Ä• patti dukkaá¹-assa.

<910> anÄ• patti \Be 373/ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• nivÄ• reti, ummattikÄ• ya, Ä• dikamm

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<911> tena \Se 140/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena bhikkhunisaá¹…ghassa akÄ• lacÄ«varaá¹ƒ uppannaá¹ƒ hoti. atha
cÄ«varaá¹ƒ bhÄ• jetukÄ• mo sannipati. tena kho pana samayena thullanandÄ• ya bhikkhun
bhikkhuniyo pakkantÄ• honti. thullanandÄ• bhikkhunÄ« tÄ• bhikkhuniyo etadavoca --- ``ay
pakkantÄ• , na tÄ• va cÄ«varaá¹ƒ bhÄ• jÄ«yissatÄ«â€™â€™ ti. cÄ«varavibhaá¹…gaá¹ƒ pa
tÄ• va cÄ«varaá¹ƒ bhÄ• jÄ«yissatÄ«ti pakkamiá¹ƒsu {vipakkamiá¹ƒsu (Se) }. thullanandÄ• b
bhikkhunÄ«su Ä• gatÄ• su taá¹ƒ cÄ«varaá¹ƒ bhÄ• jÄ• pesi. yÄ• tÄ• bhikkhuniyo appicchÄ
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• dhammikaá¹ƒ cÄ«varavib
paá¹-ibÄ• hissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ«
cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• hatÄ«ti {paá¹-ibÄ• hÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagav
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« dhamm
cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• hissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<912> __ ``yÄ• pana bhikkhunÄ« dhammikaá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ_ \Se 141/ __paá¹-
_nti.

<913> __yÄ• _ \Ne 389/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__dhammiko_nÄ• ma cÄ«varavibhaá¹…go samaggo bhikkhunisaá¹…gho sannipatitvÄ• bh

__paá¹-ibÄ• heyyÄ• _ti \Ee IV 285/ kathaá¹ƒ imaá¹ƒ cÄ«varaá¹ƒ na bhÄ• jeyyÄ• ti {cÄ«vara
(Katthaci) } paá¹-ibÄ• hati, Ä• patti pÄ• cittiyassa.

<914> dhammike \Be 374/ dhammikasaÃ±Ã±Ä• paá¹-ibÄ• hati, Ä• patti pÄ• cittiyassa. dha
paá¹-ibÄ• hati, Ä• patti dukkaá¹-assa. dhammike adhammikasaÃ±Ã±Ä• paá¹-ibÄ• hati, anÄ
dhammikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammike vematikÄ• , Ä• patti dukkaá¹-assa
adhammikasaÃ±Ã±Ä• , anÄ• patti.

<915> anÄ• patti Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ• hati, ummattikÄ• ya, Ä• dikammikÄ

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<916> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena thullanandÄ• bhikkhunÄ« naá¹-Ä• nampi naá¹-akÄ• nampi laá¹…ghakÄ• n
{sokasÄ• yikÄ• nampi (Ce) } kumbhathÅ«á¹‡ikÄ• nampi {kumbhathuá¹‡ikÄ• nampi (Katthac
--- ``mayhaá¹ƒ parisati {parisatiá¹ƒ (Ce) } vaá¹‡á¹‡aá¹ƒ bhÄ• sathÄ• â€™â€™ ti. naá¹-Ä• pi
laá¹…ghakÄ• pi sokajjhÄ• yikÄ• pi kumbhathÅ«á¹‡ikÄ• pi thullanandÄ• ya bhikkhuniyÄ• pa
--- ``ayyÄ• thullanandÄ• bahussutÄ• bhÄ• á¹‡ikÄ• \Se 142/ visÄ• radÄ• paá¹-á¹-Ä• dhar
detha ayyÄ• ya, karotha ayyÄ• yÄ• â€™â€™ ti. yÄ• tÄ• bhikkhuniyo appicchÄ• , tÄ• ujjhÄ
--- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• agÄ• rikassa samaá¹‡acÄ«varaá¹ƒ dassatÄ«â€
kira, bhikkhave, thullanandÄ• bhikkhunÄ« agÄ• rikassa samaá¹‡acÄ«varaá¹ƒ detÄ«ti? ``sa
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhu
samaá¹‡acÄ«varaá¹ƒ dassati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ...
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<917> __ ``yÄ• _ \Ne 390/ __pana bhikkhunÄ« agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• pa
samaá¹‡acÄ«varaá¹ƒ dadeyya, pÄ• cittiyaâ€™â€™ _nti.

<918> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__agÄ• riko_ \Be 375/ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__paribbÄ• jako_ nÄ• ma bhikkhuÃ±ca sÄ• maá¹‡eraÃ±ca á¹-hapetvÄ• yo koci paribbÄ• ja

__paribbÄ• jikÄ• _ nÄ• ma bhikkhuniÃ±ca sikkhamÄ• naÃ±ca sÄ• maá¹‡eriÃ±ca á¹-hapetvÄ
paribbÄ• jikasamÄ• pannÄ• .

__samaá¹‡acÄ«varaá¹ƒ_ \Ee IV 286/ nÄ• ma kappakataá¹ƒ vuccati. deti, Ä• patti pÄ• cittiya

<919> anÄ• patti mÄ• tÄ• pitÅ«naá¹ƒ deti, tÄ• vakÄ• likaá¹ƒ deti, ummattikÄ• ya, Ä• dikamm

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<920> tena \Se 143/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena thullanandÄ• ya bhikkhuniyÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ thullanand
--- ``sace mayaá¹ƒ, ayye, sakkoma, bhikkhunisaá¹…ghassa cÄ«varaá¹ƒ dassÄ• mÄ• â€™â

vassaá¹ƒvuá¹-á¹-hÄ• bhikkhuniyo cÄ«varaá¹ƒ bhÄ• jetukÄ• mÄ• sannipatiá¹ƒsu. thullanan
bhikkhuniyo etadavoca --- ``Ä• gametha, ayye, atthi bhikkhunisaá¹…ghassa cÄ«varapaccÄ•
thullanandaá¹ƒ bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``gacchÄ• yye, taá¹ƒ cÄ«varaá¹ƒ jÄ• nÄ• hÄ«
bhikkhunÄ« yena taá¹ƒ kulaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• te manusse etadav
bhikkhunisaá¹…ghassa cÄ«varaâ€™â€™ nti. ``na mayaá¹ƒ, ayye, sakkoma bhikkhunisaá¹.
dÄ• tuâ€™â€™ nti \Ne 391/. thullanandÄ• bhikkhunÄ« bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä•
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thul
dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• messatÄ«â€™â€™ ti ... p
thullanandÄ• bhikkhunÄ« dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹ƒ atikkÄ•
(Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
thullanandÄ• bhikkhunÄ« \Be 376/ dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<921> __ ``yÄ• pana bhikkhunÄ« dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹ƒ
_nti.

<922> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__dubbalacÄ«varapaccÄ• sÄ• _ nÄ• ma ``sace mayaá¹ƒ sakkoma, dassÄ• ma karissÄ• mÄ

__cÄ«varakÄ• lasamayo_ nÄ• ma anatthate kathine vassÄ• nassa pacchimo \Ee IV 287/ m
mÄ• sÄ• .

__cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meyyÄ• _ti anatthate kathine vassÄ• nassa pacchimaá
Ä• patti pÄ• cittiyassa. atthate kathine kathinuddhÄ• radivasaá¹ƒ atikkÄ• meti, Ä• patti pÄ•

<923> dubbalacÄ«vare dubbalacÄ«varasaÃ±Ã±Ä• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti,
dubbalacÄ«vare vematikÄ• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa.
adubbalacÄ«varasaÃ±Ã±Ä• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• meti, anÄ• patti.

adubbalacÄ«vare dubbalacÄ«varasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adubbalacÄ«vare ve
adubbalacÄ«vare adubbalacÄ«varasaÃ±Ã±Ä• , anÄ• patti.

<924> anÄ• patti \Ne 392/ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• nivÄ• reti, ummattikÄ• ya, Ä• dikam

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<925> tena \Se 145/ \Be 377/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavan
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarena upÄ• sakena saá¹…ghaá¹ƒ uddissa vih
vihÄ• rassa mahe ubhatosaá¹…ghassa akÄ• lacÄ«varaá¹ƒ dÄ• tukÄ• mo hoti. tena kho pan
kathinaá¹ƒ atthataá¹ƒ hoti. atha kho so upÄ• sako saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• kathin
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ p
kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, kathinaá¹ƒ uddharitua
bhikkhave kathinaá¹ƒ uddharitabbaá¹ƒ. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä•

<926> ``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho kat
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho kathinaá¹ƒ uddharati. yassÄ• yasmato khan
so tuá¹‡hassa; yassa nakkhamati, so bhÄ• seyya.

``ubbhataá¹ƒ saá¹…ghena kathinaá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaa

<927> atha kho so upÄ• sako bhikkhunisaá¹…ghaá¹ƒ upasaá¹…kamitvÄ• kathinuddhÄ• ra
bhikkhunÄ« --- ``cÄ«varaá¹ƒ amhÄ• kaá¹ƒ \Ee IV 288/ bhavissatÄ«â€™â€™ ti kathinuddhÄ
kho so upÄ• sako ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhikkhuniyo amhÄ• k
na dassantÄ«â€™â€™ ti! assosuá¹ƒ kho \Se 146/ bhikkhuniyo tassa upÄ• sakassa ujjhÄ• y
vipÄ• centassa. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• c
nÄ• ma ayyÄ• thullanandÄ• dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hissatÄ«â€™â€™
bhikkhave, thullanandÄ• bhikkhunÄ« dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hatÄ«ti {
}? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma
thullanandÄ• bhikkhunÄ« dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hissati \Be 378/! neta
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<928> __ ``yÄ• pana bhikkhunÄ« dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• heyya, pÄ• c

<929> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__dhammiko_ nÄ• ma kathinuddhÄ• ro samaggo bhikkhunisaá¹…gho sannipatitvÄ• uddha

__paá¹-ibÄ• heyyÄ• _ti ``kathaá¹ƒ idaá¹ƒ kathinaá¹ƒ na uddhareyyÄ• â€™â€™ ti {kathinaá¹
} paá¹-ibÄ• hati, Ä• patti pÄ• cittiyassa.

<930> dhammike dhammikasaÃ±Ã±Ä• paá¹-ibÄ• hati, Ä• patti pÄ• cittiyassa. dhammike ve
Ä• patti dukkaá¹-assa. dhammike adhammikasaÃ±Ã±Ä• paá¹-ibÄ• hati, anÄ• patti. adhamm
dukkaá¹-assa. adhammike vematikÄ• , Ä• patti dukkaá¹-assa. adhammike adhammikasaÃ±

<931> anÄ• patti anisaá¹ƒsaá¹ƒ dassetvÄ• paá¹-ibÄ• hati, ummattikÄ• ya, Ä• dikammikÄ•

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

naggavaggo tatiyo.

4. tuvaá¹-á¹-avaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<932> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
tena kho pana samayena bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-enti. manussÄ• vihÄ• racÄ
passitvÄ• ujjhÄ• yanti \Be 379/ khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo dve
tuvaá¹-á¹-essanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkh
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikk
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo dve ekamaÃ±ce tuvaá
... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-entÄ«ti? ``saccaá
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo dve ekam
tuvaá¹-á¹-essanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<933> __ ``yÄ• _ \Ee IV 289/ __pana bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-eyyuá¹ƒ, pÄ• c

<934> __yÄ• _ \Se 148/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhuniyo_ti upasampann

__dve ekamaÃ±ce tuvaá¹-á¹-eyyu_nti ekÄ• ya nipannÄ• ya aparÄ• nipajjati, Ä• patti pÄ• cit
nipajjanti, Ä• patti pÄ• cittiyassa. uá¹-á¹-hahitvÄ• punappunaá¹ƒ nipajjanti, Ä• patti pÄ• citti

<935> anÄ• patti ekÄ• ya nipannÄ• ya aparÄ• nisÄ«dati, ubho vÄ• nisÄ«danti, ummattikÄ

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<936> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhikkhuniyo dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-enti. manussÄ• vi
Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikk
ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-essanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™
bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ \Be 380/ khiyyantÄ• naá¹ƒ vipÄ•
bhikkhuniyo \Ne 395/ appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
bhikkhuniyo dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-essantÄ«â€™â€™ ti ... pe ... sacca
bhikkhuniyo dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-entÄ«ti? ``saccaá¹ƒ \Se 149/, bhag
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo dve ekattharaá¹‡apÄ
tuvaá¹-á¹-essanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<937> __ ``yÄ• pana bhikkhuniyo dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-eyyuá¹ƒ, pÄ•

<938> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhuniyo_ti upasampannÄ• yo vucca

__dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-eyyu_nti taÃ±Ã±eva attharitvÄ• taÃ±Ã±eva p
pÄ• cittiyassa.

<939> ekattharaá¹‡apÄ• vuraá¹‡e ekattharaá¹‡apÄ• vuraá¹‡asaÃ±Ã±Ä• tuvaá¹-á¹-enti, Ä•
ekattharaá¹‡apÄ• vuraá¹‡e vematikÄ• tuvaá¹-á¹-enti, Ä• patti pÄ• cittiyassa. ekattharaá¹‡a
nÄ• nattharaá¹‡apÄ• vuraá¹‡asaÃ±Ã±Ä• tuvaá¹-á¹-enti, Ä• patti pÄ• cittiyassa.

ekattharaá¹‡e nÄ• nÄ• pÄ• vuraá¹‡e {nÄ• nÄ• pÄ• vuraá¹‡asaÃ±Ã±Ä• (Katthaci) }, Ä• patt
ekapÄ• vuraá¹‡e {ekapÄ• vuraá¹‡asaÃ±Ã±Ä• (Katthaci) }, Ä• patti dukkaá¹-assa. nÄ• natth
ekattharaá¹‡apÄ• vuraá¹‡asaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. nÄ• nattharaá¹‡apÄ• vuraá¹‡
dukkaá¹-assa. nÄ• nattharaá¹‡apÄ• vuraá¹‡e nÄ• nattharaá¹‡apÄ• vuraá¹‡asaÃ±Ã±Ä• , an

<940> anÄ• patti vavatthÄ• naá¹ƒ dassetvÄ• nipajjanti, ummattikÄ• naá¹ƒ, Ä• dikammikÄ•

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<941> tena \Se 150/ \Ee IV 290/ \Be 381/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vih

anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena thullanandÄ• bhikkhunÄ« ba
visÄ• radÄ• paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ. bhaddÄ• pi kÄ• pilÄ• nÄ« bahussu
visÄ• radÄ• paá¹-á¹-Ä• \Ne 396/ dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ uá¸·Ä• rasambhÄ• vitÄ• .
kÄ• pilÄ• nÄ« bahussutÄ• bhÄ• á¹‡ikÄ• visÄ• radÄ• paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ•
uá¸·Ä• rasambhÄ• vitÄ• â€™â€™ ti bhaddaá¹ƒ kÄ• pilÄ• niá¹ƒ paá¹-hamaá¹ƒ payirupÄ• sit
bhikkhuniá¹ƒ payirupÄ• santi. thullanandÄ• bhikkhunÄ« issÄ• pakatÄ• --- ``imÄ• kira appi
pavivittÄ• asaá¹ƒsaá¹-á¹-hÄ• yÄ• imÄ• saÃ±Ã±attibahulÄ• viÃ±Ã±attibahulÄ• viharantÄ•
kÄ• pilÄ• niyÄ• purato caá¹…kamatipi tiá¹-á¹-hatipi nisÄ«datipi seyyampi kappeti uddisatipi
sajjhÄ• yampi karoti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• ayyÄ• ya bhaddÄ• ya kÄ• pilÄ• niyÄ• saÃ±cicca
... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« bhaddÄ• ya kÄ• pilÄ• niyÄ• sa
karotÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±h
thullanandÄ• bhikkhunÄ« bhaddÄ• ya kÄ• pilÄ• niyÄ• saÃ±cicca aphÄ• suá¹ƒ karissati! ne
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... \Se 151/ evaÃ±ca pana, bhikkhave, bhikkhun
uddisantu ---

<942> __ ``yÄ• pana bhikkhunÄ« bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ kareyya, pÄ• cittiy

<943> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__bhikkhuniyÄ• _ti aÃ±Ã±Ä• ya bhikkhuniyÄ• .

__saÃ±ciccÄ• _ti jÄ• nantÄ« saÃ±jÄ• nantÄ« cecca abhivitaritvÄ• vÄ«tikkamo.

__aphÄ• suá¹ƒ kareyyÄ• _ti --- ``iminÄ• imissÄ• aphÄ• su bhavissatÄ«â€™â€™ ti anÄ• pu
tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹ƒ vÄ• kappeti uddisati vÄ• uddisÄ• peti vÄ• sajjhÄ•
Ä• patti pÄ• cittiyassa.

<944> upasampannÄ• ya \Ee IV 291/ \Be 382/ upasampannasaÃ±Ã±Ä• saÃ±cicca aphÄ• s
pÄ• cittiyassa. upasampannÄ• ya vematikÄ• saÃ±cicca aphÄ• suá¹ƒ karoti, Ä• patti pÄ• cit
anupasampannasaÃ±Ã±Ä• saÃ±cicca aphÄ• suá¹ƒ karoti, Ä• patti pÄ• cittiyassa.

anupasampannÄ• ya \Ne 397/ saÃ±cicca aphÄ• suá¹ƒ karoti, Ä• patti dukkaá¹-assa. anupas
upasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anupasampannÄ• ya vematikÄ• , Ä• patti
anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<945> anÄ• patti na aphÄ• suá¹ƒ kattukÄ• mÄ• Ä• pucchÄ• purato caá¹…kamati vÄ• tiá¹-

seyyaá¹ƒ vÄ• kappeti uddisati vÄ• uddisÄ• peti vÄ• sajjhÄ• yaá¹ƒ vÄ• karoti, ummattikÄ•

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<946> tena \Se 152/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena thullanandÄ• bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹
upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karoti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva up
upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave
bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹-heti na upaá¹-á¹-hÄ• panÄ• ya ussuk
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹-hessati na upaá¹-á¹-hÄ• panÄ• ya us
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<947> __ ``yÄ• pana bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹-heyya na upaá
ussukkaá¹ƒ kareyya, pÄ• cittiyaâ€™â€™ _nti.

<948> __yÄ• _ \Be 383/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__dukkhitÄ• _ nÄ• ma gilÄ• nÄ• vuccati.

__sahajÄ«vinÄ«_ \Ne 398/ nÄ• ma saddhivihÄ• rinÄ« vuccati.

__neva upaá¹-á¹-heyyÄ• _ti na sayaá¹ƒ upaá¹-á¹-heyya.

__na upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kareyyÄ• _ti na aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peyya \Se 15

``neva upaá¹-á¹-hessÄ• mi, na upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karissÄ• mÄ«â€™â€™
Ä• patti pÄ• cittiyassa. antevÄ• siniá¹ƒ vÄ• anupasampannaá¹ƒ vÄ• neva upaá¹-á¹-heti, na
ussukkaá¹ƒ karoti, Ä• patti dukkaá¹-assa.

<949> anÄ• patti \Ee IV 292/ sati antarÄ• ye, pariyesitvÄ• na labhati, gilÄ• nÄ• ya, Ä• padÄ
Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<950> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhaddÄ• kÄ• pilÄ• nÄ« sÄ• kete vassaá¹ƒ upagatÄ• hoti. sÄ• kenacideva
thullanandÄ• ya bhikkhuniyÄ• santike dÅ«taá¹ƒ pÄ• hesi --- ``sace me ayyÄ• thullanandÄ•
Ä• gaccheyyÄ• mahaá¹ƒ sÄ• vatthiâ€™â€™ nti. thullanandÄ• bhikkhunÄ« evamÄ• ha --- ``
ti. atha kho bhaddÄ• kÄ• pilÄ• nÄ« sÄ• ketÄ• sÄ• vatthiá¹ƒ agamÄ• si. thullanandÄ• bhikk
kÄ• pilÄ• niyÄ• upassayaá¹ƒ adÄ• si. tena kho pana samayena thullanandÄ• bhikkhunÄ«
visÄ• radÄ• paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ. bhaddÄ• pi kÄ• pilÄ• nÄ« bahussu
} hoti bhÄ• á¹‡ikÄ• visÄ• radÄ• paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ uá¸·Ä• rasambh
``ayyÄ• bhaddÄ• kÄ• pilÄ• nÄ« bahussutÄ• bhÄ• á¹‡ikÄ• visÄ• radÄ• paá¹-á¹-Ä• dham
uá¸·Ä• rasambhÄ• vitÄ• â€™â€™ ti bhaddaá¹ƒ kÄ• pilÄ• niá¹ƒ \Se 154/ paá¹-hamaá¹ƒ payi
thullanandaá¹ƒ bhikkhuniá¹ƒ payirupÄ• santi. thullanandÄ• bhikkhunÄ« issÄ• pakatÄ• --- ``
appicchÄ• santuá¹-á¹-hÄ• pavivittÄ• asaá¹ƒsaá¹-á¹-hÄ• yÄ• imÄ• saÃ±Ã±attibahulÄ• vi
viharantÄ«â€™â€™ ti kupitÄ• anattamanÄ• bhaddaá¹ƒ kÄ• pilÄ• niá¹ƒ upassayÄ• nikkaá
appicchÄ• ... pe ... tÄ• \Ne 399/ ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ay
ayyÄ• ya bhaddÄ• ya kÄ• pilÄ• niyÄ• upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ• nikkaá¸•
saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« bhaddÄ• ya kÄ• pilÄ• niyÄ• upassaya
anattamanÄ• nikkaá¸• á¸• hatÄ«ti {nikkaá¸• á¸• hÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« bhaddÄ• ya kÄ
datvÄ• kupitÄ• anattamanÄ• nikkaá¸• á¸• hissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<951> __ ``yÄ• pana bhikkhunÄ« bhikkhuniyÄ• upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ
nikkaá¸• á¸• hÄ• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<952> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__bhikkhuniyÄ• _ti aÃ±Ã±Ä• ya bhikkhuniyÄ• . __upassayo_ nÄ• ma kavÄ• á¹-abaddho vu
datvÄ• . __kupitÄ• anattamanÄ• _ti anabhiraddhÄ• Ä• hatacittÄ• khilajÄ• tÄ• .

__nikkaá¸• á¸• heyyÄ• _ti gabbhe \Se 155/ gahetvÄ• pamukhaá¹ƒ nikkaá¸• á¸• hati, Ä• patt
gahetvÄ• bahi nikkaá¸• á¸• hati, Ä• patti \Ee IV 293/ pÄ• cittiyassa. ekena payogena bahuk
Ä• patti pÄ• cittiyassa.

__nikkaá¸• á¸• hÄ• peyyÄ• _ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti pÄ• cittiyassa {ettha ``Ä• p
sabbattha dissati, bhikkhuvibhaá¹…ge pana idisesu Ä• á¹‡attisahagatasikkhÄ• padesu ``aÃ
Ä• patti pÄ• cittiyassÄ• â€™â€™ ti Ä• gatattÄ• tamanuvattitvÄ• visodhitamidaá¹ƒ}. sakiá¹ƒ
dvÄ• re atikkÄ• meti, Ä• patti pÄ• cittiyassa.

<953> upasampannÄ• ya upasampannasaÃ±Ã±Ä• upassayaá¹ƒ datvÄ• kupitÄ• anattama
nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti pÄ• cittiyassa. upasampannÄ• ya vematikÄ• upassayaá
nikkaá¸• á¸• hati vÄ• \Be 385/ nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti pÄ• cittiyassa. upasampa
anupasampannasaÃ±Ã±Ä• upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ• nikkaá¸• á¸• hati v
Ä• patti pÄ• cittiyassa.

tassÄ• \Ne 400/ parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti d
akavÄ• á¹-abaddhÄ• nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá¹-ass
nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá¹-assa. anupasampannaá¹ƒ
akavÄ• á¹-abaddhÄ• vÄ• nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá
nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá¹-assa. anupasampannÄ• y
Ä• patti dukkaá¹-assa. anupasampannÄ• ya vematikÄ• , Ä• patti dukkaá¹-assa. anupasamp
anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<954> anÄ• patti \Se 156/ alajjiniá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , tassÄ
nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , ummattikaá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá
parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , bhaá¹‡á¸• anakÄ• rikaá¹ƒ
vivÄ• dakÄ• rikaá¹ƒ bhassakÄ• rikaá¹ƒ saá¹…ghe adhikaraá¹‡akÄ• rikaá¹ƒ nikkaá¸• á¸• hat
tassÄ• parikkhÄ• raá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , antevÄ• siniá¹ƒ vÄ
sammÄ• vattantiá¹ƒ nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , tassÄ• parikkhÄ• raá
nikkaá¸• á¸• hÄ• peti vÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<955> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• viharati gahapatinÄ• pi
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
caá¹‡á¸• akÄ• á¸·Ä« saá¹ƒsaá¹-á¹-hÄ• viharissati gahapatinÄ• pi gahapatiputtenapÄ«â€™â
kira, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• viharati gahapatinÄ• pi
386/? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ•
294/, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• viharissati gahapatinÄ• pi gahapa

bhikkhave, appasannÄ• naá¹ƒ \Se 157/ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<956> __ ``yÄ• _ \Ne 401/ __pana bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• vihareyya gahapatinÄ• v
bhikkhunÄ« bhikkhunÄ«hi evamassa vacanÄ«yÄ• --- `mÄ• yye, saá¹ƒsaá¹-á¹-hÄ• vihari ga
gahapatiputtenapi. viviccÄ• yye; vivekaÃ±Ã±eva bhaginiyÄ• saá¹…gho vaá¹‡á¹‡etÄ«â€™ t
(Katthaci) } sÄ• bhikkhunÄ« bhikkhunÄ«hi vuccamÄ• nÄ• tatheva paggaá¹‡heyya, sÄ• bh
yÄ• vatatiyaá¹ƒ samanubhÄ• sitabbÄ• tassa paá¹-inissaggÄ• ya. yÄ• vatatiyaÃ±ce samanu
paá¹-inissajjeyya, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjeyya, pÄ• cittiyaâ€™â€™ _nti.

<957> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__saá¹ƒsaá¹-á¹-hÄ• _ nÄ• ma ananulomikena kÄ• yikavÄ• casikena saá¹ƒsaá¹-á¹-hÄ• .

__gahapati_ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__gahapatiputto_ nÄ• ma ye keci {yo koci (Katthaci) } puttabhÄ• taro.

__sÄ• bhikkhunÄ«_ti yÄ• sÄ• saá¹ƒsaá¹-á¹-hÄ• bhikkhunÄ«.

__bhikkhunÄ«hÄ«_ti aÃ±Ã±Ä• hi bhikkhunÄ«hi. yÄ• passanti yÄ• suá¹‡anti tÄ• hi vattabb
saá¹ƒsaá¹-á¹-hÄ• vihari gahapatinÄ• pi gahapatiputtenapi. viviccÄ• yye; vivekaÃ±Ã±eva bh
vaá¹‡á¹‡etÄ«â€™â€™ ti. dutiyampi vattabbÄ• . tatiyampi vattabbÄ• . sace paá¹-inissajjati, i
no ce paá¹-inissajjati, Ä• patti dukkaá¹-assa. sutvÄ• na vadanti, Ä• patti dukkaá¹-assa. sÄ•
saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabbÄ• --- ``mÄ• yye \Se 158/, saá¹ƒsaá¹-á¹-h
gahapatiputtenapi. viviccÄ• yye; vivekaÃ±Ã±evabhaginiyÄ• saá¹…gho vaá¹‡á¹‡etÄ«â€™â€
tatiyampi vattabbÄ• . sace paá¹-inissajjati, iccetaá¹ƒ kusalaá¹ƒ; no ce paá¹-inissajjati, Ä• pat
sÄ• bhikkhunÄ« samanubhÄ• sitabbÄ• . evaÃ±ca pana, bhikkhave, samanubhÄ• sitabbÄ•
paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

<958> ``suá¹‡Ä• tu \Be 387/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« saá¹
gahapatinÄ• pi \Ne 402/ gahapatiputtenapi. sÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. yadi saá
pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuniá¹ƒ samanubhÄ• seyya tassa vatthussa
Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• vi
gahapatiputtenapi. sÄ• taá¹ƒ vatthuá¹ƒ na paá¹-inissajjati. saá¹…gho itthannÄ• maá¹ƒ bhikk

samanubhÄ• sati tassa vatthussa paá¹-inissaggÄ• ya. yassÄ• ayyÄ• ya khamati itthannÄ•
samanubhÄ• sanÄ• tassa vatthussa paá¹-inissaggÄ• ya, sÄ• tuá¹‡hassa; yassÄ• nakkhan

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``samanubhaá¹-á¹-hÄ• saá¹…ghena itthannÄ• mÄ• bhikkhunÄ« tassa vatthussa paá¹-inis
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

Ã±attiyÄ• \Ee IV 295/ dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi dukkaá¹-Ä• . kammavÄ• cÄ•
pÄ• cittiyassa.

<959> dhammakamme \Se 159/ dhammakammasaÃ±Ã±Ä• na paá¹-inissajjati, Ä• patti pÄ•
vematikÄ• na paá¹-inissajjati, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ
Ä• patti pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<960> anÄ• patti asamanubhÄ• santiyÄ• , paá¹-inissajjantiyÄ• , ummattikÄ• ya, Ä• dikamm

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<961> tena \Ne 403/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena bhikkhuniyo antoraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye
caranti. dhuttÄ• \Be 388/ dÅ«senti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yan
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo antoraá¹-á¹-he sÄ• saá¹…kasammate sappa
cÄ• rikaá¹ƒ carissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo antoraá¹-
sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ carantÄ«ti? ``saccaá¹ƒ, bhag
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo antoraá¹-á¹-he sÄ• s
sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ carissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ v
evaÃ±ca \Se 160/ pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<962> __ ``yÄ• pana bhikkhunÄ« antoraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye as
pÄ• cittiyaâ€™â€™ _nti.

<963> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ

bhikkhunÄ«ti.

__antoraá¹-á¹-he_ti yassa vijite viharati, tassa raá¹-á¹-he.

__sÄ• saá¹…kaá¹ƒ_ nÄ• ma tasmiá¹ƒ magge corÄ• naá¹ƒ niviá¹-á¹-hokÄ• so dissati, bhutto
dissati, nisinnokÄ• so dissati, nipannokÄ• so dissati.

__sappaá¹-ibhayaá¹ƒ_ nÄ• ma tasmiá¹ƒ magge corehi manussÄ• hatÄ• dissanti, viluttÄ• d
dissanti.

__asatthikÄ• _ nÄ• ma vinÄ• satthena.

__cÄ• rikaá¹ƒ careyyÄ• _ti kukkuá¹-asampÄ• te gÄ• me gÄ• mantare gÄ• mantare Ä• patti
araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassa.

<964> anÄ• patti \Ne 404/ satthena saha gacchati, kheme appaá¹-ibhaye gacchati, Ä• padÄ
Ä• dikammikÄ• yÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<965> tena \Ee IV 296/ \Be 389/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetav
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhikkhuniyo tiroraá¹-á¹-he sÄ•
sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ caranti. dhuttÄ• dÅ«senti. yÄ• tÄ• bhikkhuniyo app
ujjhÄ• yanti khiyyanti \Se 161/ vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo tiroraá¹-á¹-he
sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ carissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikk
tiroraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ carantÄ«ti? ``s
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo tiroraá¹-á¹
sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ carissanti! netaá¹ƒ, bhikkhav
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<966> __ ``yÄ• pana bhikkhunÄ« tiroraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye asa
pÄ• cattiyaâ€™â€™ _nti.

<967> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__tiroraá¹-á¹-he_ti yassa vijite viharati, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa raá¹-á¹-he.

__sÄ• saá¹…kaá¹ƒ_ nÄ• ma tasmiá¹ƒ magge corÄ• naá¹ƒ niviá¹-á¹-hokÄ• so dissati, bhutto
dissati, nisinnokÄ• so dissati, nipannokÄ• so dissati.

__sappaá¹-ibhayaá¹ƒ_ nÄ• ma tasmiá¹ƒ magge corehi manussÄ• hatÄ• dissanti, viluttÄ•
dissanti.

__asatthikÄ• _ \Ne 405/ nÄ• ma vinÄ• satthena.

__cÄ• rikaá¹ƒ careyyÄ• _ti kukkuá¹-asampÄ• te gÄ• me gÄ• mantare gÄ• mantare, Ä• patti
araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassa.

<968> anÄ• patti satthena saha gacchati, kheme appaá¹-ibhaye gacchati \Se 162/, Ä• padÄ
Ä• dikammikÄ• yÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<969> tena \Be 390/ samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandak
samayena bhikkhuniyo antovassaá¹ƒ cÄ• rikaá¹ƒ caranti. manussÄ• ujjhÄ• yanti khiyyanti
``kathaÃ±hi nÄ• ma bhikkhuniyo antovassaá¹ƒ cÄ• rikaá¹ƒ carissanti haritÄ• ni tiá¹‡Ä• ni ca
ekindriyaá¹ƒ jÄ«vaá¹ƒ viheá¹-hentÄ• , bahÅ« khuddake pÄ• á¹‡e saá¹…ghÄ• taá¹ƒ Ä• pÄ•
bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• n
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniy
cÄ• rikaá¹ƒ carissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo antovass
carantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
bhikkhuniyo antovassaá¹ƒ cÄ• rikaá¹ƒ carissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<970> __ ``yÄ• pana bhikkhunÄ« antovassaá¹ƒ cÄ• rikaá¹ƒ careyya, pÄ• cittiyaâ€™â€™ _

<971> __yÄ• _ \Ee IV 297/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ay
adhippetÄ• bhikkhunÄ«ti.

__antovassa_nti purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ avasitvÄ• .

__cÄ• rikaá¹ƒ_ \Ne 406/ __careyyÄ• _ti kukkuá¹-asampÄ• te gÄ• me \Se 163/ gÄ• mantare
pÄ• cittiyassa. agÄ• make araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassa.

<972> anÄ• patti sattÄ• hakaraá¹‡Ä«yena gacchati, kenaci ubbÄ• á¸·hÄ• gacchati, Ä• padA
Ä• dikammikÄ• yÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<973> tena samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• p
bhikkhuniyo tattheva rÄ• jagahe \Be 391/ vassaá¹ƒ vasanti, tattha hemantaá¹ƒ, tattha gimha
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``Ä• hundarikÄ• bhikkhunÄ«naá¹ƒ disÄ• andhakÄ• rÄ•
pakkhÄ• yantÄ«â€™â€™ ti. assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya
vipÄ• centÄ• naá¹ƒ. atha kho tÄ• bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. b
etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e
bhikkhÅ« Ä• mantesi --- ``tena hi, bhikkhave, bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±ap
paá¹-icca --- saá¹…ghasuá¹-á¹-hutÄ• ya ... pe ... saddhammaá¹-á¹-hitiyÄ• vinayÄ• nuggahÄ
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<974> __ ``yÄ• pana bhikkhunÄ« vassaá¹ƒvuá¹-á¹-hÄ• cÄ• rikaá¹ƒ na pakkameyya antam
pÄ• cittiyaâ€™â€™ _nti.

<975> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
adhippetÄ• bhikkhunÄ«ti.

__vassaá¹ƒvuá¹-á¹-hÄ• _ nÄ• ma purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• saá

``cÄ• rikaá¹ƒ na pakkamissÄ• mi antamaso chappaÃ±cayojanÄ• nipÄ«â€™â€™ ti dhuraá¹
pÄ• cittiyassa.

<976> anÄ• patti \Ne 407/ sati antarÄ• ye, pariyesitvÄ• dutiyikaá¹ƒ bhikkhuniá¹ƒ na labhati,
Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<977> tena \Ee IV 298/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena raÃ±Ã±o pasenadissa kosalassa uyyÄ• ne cittÄ• gÄ•
\Be 392/ hoti. bahÅ« manussÄ• cittÄ• gÄ• raá¹ƒ dassanÄ• ya gacchanti. chabbaggiyÄ• pi b
dassanÄ• ya agamaá¹ƒsu. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ•
cittÄ• gÄ• raá¹ƒ dassanÄ• ya gacchissanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™
bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• n
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiy
cittÄ• gÄ• raá¹ƒ dassanÄ• ya gacchissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, c
\Se 165/ cittÄ• gÄ• raá¹ƒ dassanÄ• ya gacchantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vig
pe ... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkhuniyo cittÄ• gÄ• raá¹ƒ dassanÄ•
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<978> __ ``yÄ• pana bhikkhunÄ« rÄ• jÄ• gÄ• raá¹ƒ vÄ• cittÄ• gÄ• raá¹ƒ vÄ• Ä• rÄ• maá¹
pokkharaá¹‡iá¹ƒ vÄ• dassanÄ• ya gaccheyya, pÄ• cittiyaâ€™â€™ _nti.

<979> __yÄ• _ \Ne 408/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá
adhippetÄ• bhikkhunÄ«ti.

__rÄ• jÄ• gÄ• raá¹ƒ_ nÄ• ma yattha katthaci raÃ±Ã±o kÄ«á¸·ituá¹ƒ ramituá¹ƒ kataá¹ƒ hoti.

__cittÄ• gÄ• raá¹ƒ_ nÄ• ma yattha katthaci manussÄ• naá¹ƒ kÄ«á¸·ituá¹ƒ ramituá¹ƒ kataá¹ƒ

__Ä• rÄ• mo_ nÄ• ma yattha katthaci manussÄ• naá¹ƒ kÄ«á¸·ituá¹ƒ ramituá¹ƒ kato hoti.

__uyyÄ• naá¹ƒ_ nÄ• ma yattha katthaci manussÄ• naá¹ƒ kÄ«á¸·ituá¹ƒ ramituá¹ƒ kataá¹ƒ ho

__pokkharaá¹‡Ä«_ nÄ• ma yattha katthaci manussÄ• naá¹ƒ kÄ«á¸·ituá¹ƒ ramituá¹ƒ katÄ• h

<980> dassanÄ• ya gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hitÄ• passati, Ä• patti pÄ• ci
dassanÅ«pacÄ• raá¹ƒ vijahitvÄ• punappunaá¹ƒ passati, Ä• patti pÄ• cittiyassa. ekamekaá¹
Ä• patti dukkaá¹-assa. yattha á¹-hitÄ• passati, Ä• patti pacittiyassa. dassanÅ«pacÄ• raá¹ƒ v
punappunaá¹ƒ passati, Ä• patti pÄ• cittiyassa.

<981> anÄ• patti \Ee IV 299/ \Be 393/ Ä• rÄ• me á¹-hitÄ• passati, gacchantÄ« vÄ• Ä• gac
passati, sati karaá¹‡Ä«ye gantvÄ• passati, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<982> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena bhikkhuniyo Ä• sandimpi pallaá¹…kampi paribhuÃ±janti. manussÄ• vihÄ•
passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo Ä• sandimp
paribhuÃ±jissanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkh
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ \Ne 409/. yÄ• t
pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo Ä• sandimpi
paribhuÃ±jissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo Ä• sandimpi
paribhuÃ±jantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... k
bhikkhave, bhikkhuniyo Ä• sandimpi pallaá¹…kampi paribhuÃ±jissanti! netaá¹ƒ, bhikkhave,
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<983> __ ``yÄ• pana bhikkhunÄ« Ä• sandiá¹ƒ vÄ• pallaá¹…kaá¹ƒ vÄ• paribhuÃ±jeyya, pÄ

<984> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
adhippetÄ• bhikkhunÄ«ti.

__Ä• sandÄ«_ nÄ• ma atikkantappamÄ• á¹‡Ä• vuccati.

__pallaá¹…ko_ nÄ• ma Ä• harimehi { ``asaá¹ƒhÄ• rimehiâ€™â€™ iti kaá¹…khÄ• vitaraá¹‡iy
hoti.

__paribhuÃ±jeyyÄ• _ti tasmiá¹ƒ abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti pÄ• cittiyassa

<985> anÄ• patti \Be 394/ Ä• sandiyÄ• pÄ• de chinditvÄ• paribhuÃ±jati, pallaá¹…kassa vÄ
paribhuÃ±jati, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<986> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸

pana samayena chabbaggiyÄ• bhikkhuniyo suttaá¹ƒ kantanti. manussÄ• \Ee IV 300/ vihÄ•
Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikk
kantissanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo t
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ•
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo suttaá¹
... pe ... saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo suttaá¹ƒ kantantÄ«ti? ``sacca
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkh
kantissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• \Se 168/ pasÄ• dÄ• ya ... pe ... eva
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<987> __ ``yÄ• pana bhikkhunÄ« suttaá¹ƒ kanteyya, pÄ• cittiyaâ€™â€™ _nti.

<988> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__suttaá¹ƒ_ nÄ• ma cha suttÄ• ni --- khomaá¹ƒ, kappÄ• sikaá¹ƒ, koseyyaá¹ƒ, kambalaá¹ƒ, s

__kanteyyÄ• _ti sayaá¹ƒ kantati, payoge dukkaá¹-aá¹ƒ. ujjavujjave Ä• patti pÄ• cittiyassa.

<989> anÄ• patti kantitasuttaá¹ƒ kantati, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<990> tena \Be 395/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• th
tena kho pana samayena bhikkhuniyo gihiveyyÄ• vaccaá¹ƒ karonti. yÄ• tÄ• bhikkhuniyo ap
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo gihiveyyÄ• vaccaá¹ƒ ka
pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo gihiveyyÄ• vaccaá¹ƒ karontÄ«ti? ``saccaá¹ƒ, bh
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo gihiveyyÄ• v
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<991> __ ``yÄ• pana bhikkhunÄ« gihiveyyÄ• vaccaá¹ƒ kareyya, pÄ• cittiyaâ€™â€™ _nti.

<992> __yÄ• _ \Se 169/ \Ne 411/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... p
atthe adhippetÄ• bhikkhunÄ«ti.

__gihiveyyÄ• vaccaá¹ƒ_ nÄ• ma agÄ• rikassa yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• khÄ• danÄ«ya
sÄ• á¹-akaá¹ƒ vÄ• veá¹-hanaá¹ƒ vÄ• dhovati, Ä• patti pÄ• cittiyassa.

<993> anÄ• patti yÄ• gupÄ• ne, saá¹…ghabhatte, cetiyapÅ«jÄ• ya, attano veyyÄ• vaccakar
vÄ• khÄ• danÄ«yaá¹ƒ vÄ• pacati, sÄ• á¹-akaá¹ƒ vÄ• veá¹-hanaá¹ƒ vÄ• dhovati, ummattik

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<994> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« thullanandaá¹ƒ bhikkhuniá¹ƒ upasaá¹…kamitvÄ•
imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamehÄ«â€™â€™ ti. thullanandÄ• bhikkhunÄ« `sÄ• dhÅ«â
vÅ«pasameti na vÅ«pasamÄ• ya ussukkaá¹ƒ karoti. atha kho sÄ• bhikkhunÄ« \Be 396/ bhi
Ä• rocesi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi ---
ayyÄ• thullanandÄ• bhikkhuniyÄ• --- `ehÄ• yyeâ€™, imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasame
`sÄ• dhÅ«â€™ ti paá¹-issuá¹‡itvÄ• , neva vÅ«pasamessati na vÅ«pasamÄ• ya ussukkaá¹ƒ
... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« bhikkhuniyÄ• --- ``ehÄ• yye, imaá¹ƒ
vÅ«pasamehÄ«â€™â€™ ti vuccamÄ• nÄ• --- ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• , ne
vÅ«pasamÄ• ya ussukkaá¹ƒ karotÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho
kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« bhikkhuniyÄ• --- ``ehÄ• yye, imaá
vÅ«pasamehÄ«â€™â€™ ti vuccamÄ• nÄ• --- ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• , ne
vÅ«pasamÄ• ya ussukkaá¹ƒ karissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• d
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<995> __ ``yÄ• pana bhikkhunÄ« bhikkhuniyÄ• --- `ehÄ• yye, imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«
vuccamÄ• nÄ• \Ne 412/ --- `sÄ• dhÅ«â€™ ti paá¹-issuá¹‡itvÄ• sÄ• pacchÄ• anantarÄ• yi
vÅ«pasamÄ• ya ussukkaá¹ƒ kareyya, pÄ• cittiyaâ€™â€™ _nti.

<996> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹ƒ
bhikkhunÄ«ti.

__bhikkhuniyÄ• _ti aÃ±Ã±Ä• ya bhikkhuniyÄ• .

__adhikaraá¹‡aá¹ƒ_ nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni --- vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ.

__ehÄ• yye imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamehÄ«_ti ehÄ• yye imaá¹ƒ adhikaraá¹‡aá¹ƒ v

__sÄ• _ \Ee IV 302/ __pacchÄ• anantarÄ• yikinÄ«_ti asati antarÄ• ye.

__neva vÅ«pasameyyÄ• _ti na sayaá¹ƒ vÅ«pasameyya.

__na vÅ«pasamÄ• ya ussukkaá¹ƒ kareyyÄ• _ti na aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peyya. ``neva vÅ«p
ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhittamatte, Ä• patti pÄ• cittiyassa.

<997> upasampannÄ• ya \Be 397/ upasampannasaÃ±Ã±Ä• adhikaraá¹‡aá¹ƒ neva vÅ«pas
karoti, Ä• patti pÄ• cittiyassa. upasampannÄ• ya \Se 171/ vematikÄ• adhikaraá¹‡aá¹ƒ neva
vÅ«pasamÄ• ya ussukkaá¹ƒ karoti, Ä• patti pÄ• cittiyassa. upasampannÄ• ya anupasampan
neva vÅ«pasameti, na vÅ«pasamÄ• ya ussukkaá¹ƒ karoti, Ä• patti pÄ• cittiyassa.

anupasampannÄ• ya adhikaraá¹‡aá¹ƒ neva vÅ«pasameti, na vÅ«pasamÄ• ya ussukkaá¹ƒ k
anupasampannÄ• ya upasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anupasampannÄ• ya
anupasampannÄ• ya anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<998> anÄ• patti \Ne 413/ sati antarÄ• ye, pariyesitvÄ• na labhati, gilÄ• nÄ• ya, Ä• padÄ• s
Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<999> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á¸
pana samayena thullanandÄ• bhikkhunÄ« naá¹-Ä• nampi naá¹-akÄ• nampi laá¹…ghakÄ• n
kumbhathÅ«á¹‡ikÄ• nampi sahatthÄ• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ deti --- ``mayhaá¹ƒ
bhÄ• sathÄ• â€™â€™ ti. naá¹-Ä• pi naá¹-akÄ• pi laá¹…ghakÄ• pi sokajjhÄ• yikÄ• pi kumbh
bhikkhuniyÄ• parisati vaá¹‡á¹‡aá¹ƒ bhÄ• santi --- ``ayyÄ• thullanandÄ• bahussutÄ• bhÄ•
paá¹-á¹-Ä• dhammiá¹ƒ kathaá¹ƒ kÄ• tuá¹ƒ; detha ayyÄ• ya, karotha ayyÄ• yÄ• â€™â€™ ti.
appicchÄ• ... pe ... tÄ• \Se 172/ ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ• ma ayy
agÄ• rikassa sahatthÄ• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ dassatÄ«ti ... pe ... saccaá¹ƒ kira
thullanandÄ• bhikkhunÄ« agÄ• rikassa sahatthÄ• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ detÄ«
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhu
sahatthÄ• khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ dassati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1000> __ ``yÄ• _ \Be 398/ __pana bhikkhunÄ« agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• pa

khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• dadeyya, pÄ• cittiyaâ€™â€™ _nti.

<1001> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__agÄ• riko_ nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasati.

__paribbÄ• jako_ nÄ• ma bhikkhuÃ±ca sÄ• maá¹‡eraÃ±ca á¹-hapetvÄ• yo koci paribbÄ• ja

__paribbÄ• jikÄ• _ \Ne 414/ nÄ• ma bhikkhuniÃ±ca sikkhamÄ• naÃ±ca sÄ• maá¹‡eriÃ±ca á
paribbÄ• jikasamÄ• pannÄ• .

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- udakadantaponaá¹ƒ á¹-hapetvÄ• ava

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

__dadeyyÄ• _ti kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• nissaggiyena vÄ• \Ee IV 303/ de
udakadantaponaá¹ƒ deti, Ä• patti dukkaá¹-assa.

<1002> anÄ• patti dÄ• peti na deti, upanikkhipitvÄ• deti, bÄ• hirÄ• lepaá¹ƒ \Se 173/ deti, u
Ä• dikammikÄ• yÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<1003> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena thullanandÄ• bhikkhunÄ« Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±ja
bhikkhuniyo na labhanti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyant
``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• \Be 399/ pari
pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« Ä• vasathacÄ«varaá¹ƒ anissajjitv
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
bhikkhunÄ« Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jissati! netaá¹ƒ, bhikkhave, appa
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<1004> __ ``yÄ• pana bhikkhunÄ« Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jeyya, pÄ

<1005> __yÄ• _ \Ne 415/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya

adhippetÄ• bhikkhunÄ«ti.

__Ä• vasathacÄ«varaá¹ƒ_ nÄ• ma ``utuniyo bhikkhuniyo paribhuÃ±jantÅ«â€™â€™ ti dinna

__anissajjitvÄ• paribhuÃ±jeyyÄ• _ti dvetisso rattiyo paribhuÃ±jitvÄ• catutthadivase dhovitv
sikkhamÄ• nÄ• ya vÄ• sÄ• maá¹‡eriyÄ• vÄ• anissajjitvÄ• paribhuÃ±jati \Se 174/, Ä• patti

<1006> anissajjite anissajjitasaÃ±Ã±Ä• paribhuÃ±jati, Ä• patti pÄ• cittiyassa. anissajjite ver
paribhuÃ±jati, Ä• patti pÄ• cittiyassa. anissajjite nissajjitasaÃ±Ã±Ä• paribhuÃ±jati, Ä• patti p

nissajjite anissajjitasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. nissajjite vematikÄ• , Ä• patti dukkaá
nissajjitasaÃ±Ã±Ä• anÄ• patti.

<1007> anÄ• patti nissajjitvÄ• paribhuÃ±jati, puna pariyÄ• yena paribhuÃ±jati, aÃ±Ã±Ä• ut
honti, acchinnacÄ«varikÄ• ya, naá¹-á¹-hacÄ«varikÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• di

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<1008> tena \Ee IV 304/ \Be 400/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena thullanandÄ• bhikkhunÄ« Ä•
cÄ• rikaá¹ƒ pakkÄ• mi. tena kho pana samayena thullanandÄ• ya bhikkhuniyÄ• Ä• vasatho
evamÄ• haá¹ƒsu --- ``handÄ• yye, bhaá¹‡á¸• akaá¹ƒ nÄ«harÄ• mÄ• â€™â€™ ti. ekaccÄ• e
ayye, nÄ«harissÄ• ma. yaá¹ƒ kiÃ±ci naá¹-á¹-haá¹ƒ sabbaá¹ƒ amhe abhiyuÃ±jissatÄ«â€™â€
bhikkhunÄ« punadeva taá¹ƒ Ä• vasathaá¹ƒ paccÄ• gantvÄ• bhikkhuniyo pucchi --- ``apÄ• y
nÄ«haritthÄ• â€™â€™ ti? ``na \Ne 416/ mayaá¹ƒ, ayye, nÄ«harimhÄ• â€™â€™ ti \Se 175/.
ujjhÄ• yati khiyyati vipÄ• ceti --- ``kathaÃ±hi nÄ• ma bhikkhuniyo Ä• vasathe á¸• ayhamÄ• n
nÄ«harissantÄ«â€™â€™ ti! yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyy
``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkamis
saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹
{pakkamÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ...
bhikkhave, thullanandÄ• bhikkhunÄ« Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkamissati
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1009> __ ``yÄ• pana bhikkhunÄ« Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkameyya, p

<1010> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__Ä• vasatho_ nÄ• ma kavÄ• á¹-abaddho vuccati.

__anissajjitvÄ• cÄ• rikaá¹ƒ pakkameyyÄ• _ti bhikkhuniyÄ• vÄ• sikkhamÄ• nÄ• ya vÄ• sÄ
parikkhittassa Ä• vasathassa parikkhepaá¹ƒ atikkÄ• mentiyÄ• Ä• patti pÄ• cittiyassa. aparik
upacÄ• raá¹ƒ atikkÄ• mentiyÄ• Ä• patti pÄ• cittiyassa.

<1011> anissajjite anissajjitasaÃ±Ã±Ä• pakkamati, Ä• patti pÄ• cittiyassa. anissajjite vemat
Ä• patti pÄ• cittiyassa. anissajjite \Se 176/ nissajjitasaÃ±Ã±Ä• pakkamati, Ä• patti pÄ• cittiy

akavÄ• á¹-abaddhaá¹ƒ \Be 401/ anissajjitvÄ• pakkamati, Ä• patti dukkaá¹-assa. nissajjite an
Ä• patti dukkaá¹-assa. nissajjite vematikÄ• , Ä• patti dukkaá¹-assa. nissajjite nissajjitasaÃ±Ã

<1012> anÄ• patti \Ee IV 305/ \Ne 417/ nissajjitvÄ• pakkamati, sati antarÄ• ye, pariyesitvÄ•
gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<1013> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡â
pana samayena chabbaggiyÄ• bhikkhuniyo tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡anti. manuss
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡issanti, se
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipA
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡issantÄ«â
saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡ant
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi \Se 177/ nÄ• ma, bhik
bhikkhuniyo tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡issanti! netaá¹ƒ, bhikkhave, appasannÄ• naá
... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1014> __ ``yÄ• pana bhikkhunÄ« tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡eyya, pÄ• cittiyaâ€™â

<1015> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__tiracchÄ• navijjÄ• _ {tiracchÄ• navijjaá¹ƒ (Katthaci) } nÄ• ma yaá¹ƒ kiÃ±ci bÄ• hirakaá¹ƒ a

__pariyÄ• puá¹‡eyyÄ• _ti \Be 402/ padena pariyÄ• puá¹‡Ä• ti, pade pade Ä• patti pÄ• cittiya
pariyÄ• puá¹‡Ä• ti, akkharakkharÄ• ya Ä• patti pÄ• cittiyassa.

<1016> anÄ• patti \Ne 418/ lekhaá¹ƒ pariyÄ• puá¹‡Ä• ti, dhÄ• raá¹‡aá¹ƒ pariyÄ• puá¹‡Ä• ti,
pariyÄ• puá¹‡Ä• ti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<1017> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena \Ee IV 306/ chabbaggiyÄ• bhikkhuniyo tiracchÄ• navijjaá¹ƒ vÄ• centi. man
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo tiracchÄ• navijjaá¹ƒ vÄ• cessanti, s
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma chabbaggiyÄ• \Se 178/ bhikkhuniyo tiracchÄ• navijjaá¹ƒ vÄ• cessantÄ«
saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo tiracchÄ• navijjaá¹ƒ vÄ• centÄ«ti? ``sa
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkh
tiracchÄ• navijjaá¹ƒ vÄ• cessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1018> __ ``yÄ• pana bhikkhunÄ« tiracchÄ• navijjaá¹ƒ vÄ• ceyya, pÄ• cittiyaâ€™â€™ _nti

<1019> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__tiracchÄ• navijjÄ• _ {tiracchÄ• navijjaá¹ƒ (Katthaci) } nÄ• ma yaá¹ƒ kiÃ±ci bÄ• hirakaá¹ƒ a

__vÄ• ceyyÄ• _ti padena vÄ• ceti, pade pade Ä• patti pÄ• cittiyassa. akkharÄ• ya vÄ• ceti,
pÄ• cittiyassa.

<1020> anÄ• patti \Be 403/ \Ne 419/ lekhaá¹ƒ vÄ• ceti, dhÄ• raá¹‡aá¹ƒ vÄ• ceti, guttatthÄ•
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

cittÄ• gÄ• ravaggo paÃ±camo.

6. Ä• rÄ• mavaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<1021> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena sambahulÄ• bhikkhÅ« gÄ• makÄ• vÄ• se ekacÄ«varÄ• cÄ«varakammaá¹
Ä• rÄ• maá¹ƒ pavisitvÄ• yena te bhikkhÅ« tenupasaá¹…kamiá¹ƒsu. bhikkhÅ« ujjhÄ• yanti \
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo anÄ• pucchÄ• Ä• rÄ• maá¹ƒ pavisissantÄ«á
kira, bhikkhave, bhikkhuniyo anÄ• pucchÄ• Ä• rÄ• maá¹ƒ pavisantÄ«ti? ``saccaá¹ƒ, bhagav
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo anÄ• pucchÄ• Ä• rÄ
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« anÄ• pucchÄ• Ä• rÄ• maá¹ƒ paviseyya, pÄ• cittiyaâ€™â€™ _n

evaÃ±cidaá¹ƒ \Se 180/ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti

<1022> tena kho pana samayena te bhikkhÅ« tamhÄ• Ä• vÄ• sÄ• pakkamiá¹ƒsu. bhikkhun
pakkantÄ• â€™â€™ ti, Ä• rÄ• maá¹ƒ nÄ• gamaá¹ƒsu. atha kho te bhikkhÅ« punadeva taá¹ƒ
bhikkhuniyo --- ``ayyÄ• Ä• gatÄ• â€™â€™ ti, Ä• pucchÄ• Ä• rÄ• maá¹ƒ pavisitvÄ• yena te
tenupasaá¹…kamiá¹ƒsu; upasaá¹…kamitvÄ• \Ee IV 307/ te bhikkhÅ« abhivÄ• detvÄ• ekan
ekamantaá¹ƒ á¹-hitÄ• kho tÄ• bhikkhuniyo te bhikkhÅ« etadavocuá¹ƒ --- ``kissa tumhe, bha
420/ neva sammajjittha na pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• pitthÄ• ti? bhaga
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ {paÃ±Ã±attaá¹ƒ hoti (Katthaci) } hoti --- ``na anÄ• pucchÄ•
pavisitabboâ€™â€™ ti. tena mayaá¹ƒ na Ä• gamimhÄ• â€™â€™ ti. bhagavato etamatthaá¹
anujÄ• nÄ• mi, bhikkhave, santaá¹ƒ bhikkhuá¹ƒ Ä• pucchÄ• Ä• rÄ• maá¹ƒ \Be 404/ pavisitu
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• Ä• rÄ• maá¹ƒ paviseyya, pÄ

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<1023> tena kho pana samayena te bhikkhÅ« tamhÄ• Ä• vÄ• sÄ• pakkamitvÄ• punadeva
paccÄ• gacchiá¹ƒsu. bhikkhuniyo --- ``ayyÄ• pakkantÄ• â€™â€™ ti anÄ• pucchÄ• Ä• rÄ•
kukkuccaá¹ƒ ahosi --- ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ --- `na santaá¹ƒ bhikkh
Ä• rÄ• mo pavisitabboâ€™ ti. mayaÃ±camhÄ• santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• Ä• rÄ•

mayaá¹ƒ pÄ• cittiyaá¹ƒ Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ ti ... pe ... bhagavato etamatthaá¹ƒ bhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1024> __ ``yÄ• pana bhikkhunÄ« jÄ• naá¹ƒ sabhikkhukaá¹ƒ Ä• rÄ• maá¹ƒ anÄ• pucchÄ• _nti.

<1025> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá bhikkhunÄ«ti.

__jÄ• nÄ• ti_ nÄ• ma sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassÄ• Ä• rocenti, te vÄ• Ä•

__sabhikkhuko_ nÄ• ma Ä• rÄ• mo yattha bhikkhÅ« rukkhamÅ«lepi vasanti.

__anÄ• pucchÄ• Ä• rÄ• maá¹ƒ paviseyyÄ• _ti bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• Ä• rÄ parikkhittassa \Ne 421/ Ä• rÄ• massa parikkhepaá¹ƒ atikkÄ• mentiyÄ• Ä• patti pÄ• cittiyass Ä• rÄ• massa upacÄ• raá¹ƒ okkamantiyÄ• Ä• patti pÄ• cittiyassa.

<1026> sabhikkhuke sabhikkhukasaÃ±Ã±Ä• santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• Ä• rÄ• m pÄ• cittiyassa. sabhikkhuke vematikÄ• santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• \Se 181/ \Be 40 Ä• patti dukkaá¹-assa. sabhikkhuke abhikkhukasaÃ±Ã±Ä• santaá¹ƒ bhikkhuá¹ƒ anÄ• pucch anÄ• patti.

abhikkhuke sabhikkhukasaÃ±Ã±Ä• , Ä• patti \Ee IV 308/ dukkaá¹-assa. abhikkhuke vematik abhikkhuke abhikkhukasaÃ±Ã±Ä• , anÄ• patti.

<1027> anÄ• patti santaá¹ƒ bhikkhuá¹ƒ Ä• pucchÄ• pavisati, asantaá¹ƒ bhikkhuá¹ƒ anÄ• p sÄ«sÄ• nulokikÄ• gacchati, yattha bhikkhuniyo sannipatitÄ• honti tattha gacchati, Ä• rÄ• m gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<1028> tena samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«á¹-Ä• gÄ samayena Ä• yasmato upÄ• lissa upajjhÄ• yo Ä• yasmÄ• kappitako susÄ• ne viharati. tena chabbaggiyÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ mahattarÄ• {mahantatarÄ• (Ce) } bhikkhunÄ« kÄ• bhikkhuniyo taá¹ƒ bhikkhuniá¹ƒ nÄ«haritvÄ• Ä• yasmato kappitakassa vihÄ• rassa avidÅ«r

katvÄ• gantvÄ• tasmiá¹ƒ thÅ«pe rodanti. atha kho Ä• yasmÄ• kappitako tena saddena ub
bhinditvÄ• pakiresi. chabbaggiyÄ• bhikkhuniyo --- ``iminÄ• kappitakena amhÄ• kaá¹ƒ ayy
naá¹ƒ ghÄ• temÄ• â€™â€™ ti, mantesuá¹ƒ \Se 182/. aÃ±Ã±atarÄ• bhikkhunÄ« Ä• yasmat
Ä• rocesi. Ä• yasmÄ• upÄ• li Ä• yasmato kappitakassa etamatthaá¹ƒ Ä• rocesi. atha kho Ä
nikkhamitvÄ• nilÄ«no acchi. atha kho chabbaggiyÄ• bhikkhuniyo yenÄ• yasmato kappitaka
tenupasaá¹…kamiá¹ƒsu \Ne 422/; upasaá¹…kamitvÄ• Ä• yasmato kappitakassa vihÄ• raá¹
ca ottharÄ• petvÄ• , ``mato kappitakoâ€™â€™ ti pakkamiá¹ƒsu.

atha \Be 406/ kho Ä• yasmÄ• kappitako tassÄ• rattiyÄ• accayena pubbaá¹‡hasamayaá¹ƒ
pattacÄ«varamÄ• dÄ• ya vesÄ• liá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. addasaá¹ƒsu kho chabbaggiyÄ
kappitakaá¹ƒ piá¹‡á¸• Ä• ya carantaá¹ƒ. disvÄ• na evamÄ• haá¹ƒsu --- ``ayaá¹ƒ kappitako jÄ
amhÄ• kaá¹ƒ mantaá¹ƒ saá¹ƒharÄ«â€™â€™ ti? assosuá¹ƒ kho chabbaggiyÄ• bhikkhuniyo
amhÄ• kaá¹ƒ manto saá¹ƒhaá¹-oâ€™â€™ ti. tÄ• Ä• yasmantaá¹ƒ upÄ• liá¹ƒ akkosiá¹ƒsu --
kÄ• sÄ• vaá¹-o malamajjano nihÄ«najacco amhÄ• kaá¹ƒ mantaá¹ƒ saá¹ƒharissatÄ«â€™â€™
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi \Ee IV 309/ --- ``kathaÃ±hi nÄ• ma
bhikkhuniyo ayyaá¹ƒ upÄ• liá¹ƒ akkosissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave
bhikkhuniyo upÄ• liá¹ƒ akkosantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bh
kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkhuniyo upÄ• liá¹ƒ akkosissanti! netaá¹ƒ,
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave \Se 183/, bhikkhun
uddisantu ---

<1029> __ ``yÄ• pana bhikkhunÄ« bhikkhuá¹ƒ akkoseyya vÄ• paribhÄ• seyya vÄ• , pÄ• ci

<1030> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__bhikkhu_nti upasampannaá¹ƒ. __akkoseyya vÄ• _ti dasahi vÄ• akkosavatthÅ«hi akkosat
aÃ±Ã±atarena, Ä• patti pÄ• cittiyassa.

__paribhÄ• seyya vÄ• _ti bhayaá¹ƒ upadaá¹ƒseti, Ä• patti pÄ• cittiyassa.

<1031> upasampanne upasampannasaÃ±Ã±Ä• akkosati vÄ• paribhÄ• sati vÄ• , Ä• patti p
vematikÄ• akkosati vÄ• paribhÄ• sati vÄ• , Ä• patti pÄ• cittiyassa. upasampanne anupasa
paribhÄ• sati vÄ• , Ä• patti pÄ• cittiyassa.

anupasampannaá¹ƒ \Ne 423/ akkosati vÄ• paribhÄ• sati vÄ• , Ä• patti dukkaá¹-assa. anupa
upasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anupasampanne vematikÄ• , Ä• patti dukk
anupasampannasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1032> anÄ• patti \Be 407/ atthapurekkhÄ• rÄ• ya, dhammapurekkhÄ• rÄ• ya, anusÄ• sani
Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<1033> tena \Se 184/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« bhaá¹‡á¸• anakÄ• rikÄ• hoti kal
bhassakÄ• rikÄ• saá¹…ghe adhikaraá¹‡akÄ• rikÄ• . thullanandÄ• bhikkhunÄ« tassÄ• kam
tena kho pana samayena thullanandÄ• bhikkhunÄ« gÄ• makaá¹ƒ agamÄ• si kenacideva ka
bhikkhunisaá¹…gho --- ``thullanandÄ• bhikkhunÄ« pakkantÄ• â€™â€™ ti caá¹‡á¸• akÄ• á¸
adassane ukkhipi. thullanandÄ• bhikkhunÄ« gÄ• make taá¹ƒ karaá¹‡Ä«yaá¹ƒ tÄ«retvÄ• pu
310/ paccÄ• gacchi. caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« thullanandÄ• ya bhikkhuniyÄ• Ä• gac
paÃ±Ã±apesi na pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakaá¹-halikaá¹ƒ upanikkhipi; na p
paá¹-iggahesi na pÄ• nÄ«yena Ä• pucchi. thullanandÄ• bhikkhunÄ« caá¹‡á¸• akÄ• á¸·iá¹ƒ
``kissa tvaá¹ƒ, ayye, mayi Ä• gacchantiyÄ• neva Ä• sanaá¹ƒ paÃ±Ã±apesi na pÄ• dodakaá
pÄ• dakaá¹-halikaá¹ƒ upanikkhipi; na paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahesi na pÄ
ti? ``evaÃ±hetaá¹ƒ, ayye, hoti yathÄ• taá¹ƒ anÄ• thÄ• yÄ• â€™â€™ ti. ``kissa pana tvaá¹ƒ,
ti? ``imÄ• maá¹ƒ, ayye, bhikkhuniyo --- ``ayaá¹ƒ anÄ• thÄ• appaÃ±Ã±Ä• tÄ• , natthi \Se 18
pativattÄ• â€™â€™ ti, Ä• pattiyÄ• adassane ukkhipiá¹ƒsÅ«â€™â€™ ti. thullanandÄ• bhikk
abyattÄ• etÄ• netÄ• jÄ• nanti kammaá¹ƒ vÄ• kammadosaá¹ƒ vÄ• kammavipattiá¹ƒ vÄ•
caá¹‡á¸• Ä«katÄ• gaá¹‡aá¹ƒ paribhÄ• si. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjh
vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• caá¹‡á¸• Ä«katÄ• gaá¹‡aá¹ƒ paribh
... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« caá¹‡á¸• Ä«katÄ• gaá¹‡aá¹ƒ paribh
(Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• \Ne 424/ ... pe .
bhikkhave, thullanandÄ• bhikkhunÄ« caá¹‡á¸• Ä«katÄ• gaá¹‡aá¹ƒ \Be 408/ paribhÄ• sissa
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1034> __ ``yÄ• pana bhikkhunÄ« caá¹‡á¸• Ä«katÄ• gaá¹‡aá¹ƒ paribhÄ• seyya, pÄ• cittiy

<1035> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__caá¹‡á¸• Ä«katÄ• _ nÄ• ma kodhanÄ• vuccati.

__gaá¹‡o_ nÄ• ma bhikkhunisaá¹…gho vuccati.

__paribhÄ• seyyÄ• _ti ``bÄ• lÄ• etÄ• abyattÄ• etÄ• netÄ• jÄ• nanti kammaá¹ƒ vÄ• kam
vÄ• kammasampattiá¹ƒ vÄ• â€™â€™ ti paribhÄ• sati, Ä• patti pÄ• cittiyassa. sambahulÄ•
bhikkhuniá¹ƒ vÄ• anupasampannaá¹ƒ vÄ• paribhÄ• sati, Ä• patti dukkaá¹-assa.

<1036> anÄ• patti \Se 186/ atthapurekkhÄ• rÄ• ya, dhammapurekkhÄ• rÄ• ya, anusÄ• sani
Ä• dikammikÄ• yÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<1037> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena aÃ±Ã±ataro brÄ• hmaá¹‡o bhikkhuniyo nimantetvÄ• bhojesi \Ee IV 311/. b
{bhuttÄ• vinÄ« (Katthaci) } pavÄ• ritÄ• Ã±Ä• tikulÄ• ni gantvÄ• ekaccÄ• bhuÃ±jiá¹ƒsu eka
Ä• dÄ• ya agamaá¹ƒsu. atha kho so brÄ• hmaá¹‡o paá¹-ivissake etadavoca --- ``bhikkhuniy
etha tumhepi santappessÄ• mÄ«â€™â€™ ti. te evamÄ• haá¹ƒsu --- ``kiá¹ƒ tvaá¹ƒ, ayyo, am
tayÄ• nimantitÄ• tÄ• pi amhÄ• kaá¹ƒ gharÄ• ni Ä• gantvÄ• ekaccÄ• bhuÃ±jiá¹ƒsu ekaccÄ
\Be 409/ Ä• dÄ• ya agamaá¹ƒsÅ«â€™â€™ ti. atha kho so brÄ• hmaá¹‡o ujjhÄ• yati khiyyati
nÄ• ma bhikkhuniyo amhÄ• kaá¹ƒ ghare bhuÃ±jitvÄ• aÃ±Ã±atra bhuÃ±jissanti, na cÄ• haá
dÄ• tuâ€™â€™ nti! assosuá¹ƒ kho bhikkhuniyo tassa brÄ• hmaá¹‡assa ujjhÄ• yantassa khi
tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ
bhuttÄ• vÄ« {bhuttÄ• vinÄ« (Katthaci) } pavÄ• ritÄ• aÃ±Ã±atra bhuÃ±jissantÄ«â€™â€™ ti .
bhikkhave, bhikkhuniyo bhuttÄ• vÄ« pavÄ• ritÄ• aÃ±Ã±atra bhuÃ±jantÄ«ti \Se 187/? ``sacc
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo bhuttÄ• vÄ«
bhuÃ±jissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1038> __ ``yÄ• pana bhikkhunÄ« nimantitÄ• vÄ• pavÄ• ritÄ• vÄ• khÄ• danÄ«yaá¹ƒ vÄ
vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<1039> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__nimantitÄ• _ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena nimantitÄ•

__pavÄ• ritÄ• _ nÄ• ma asanaá¹ƒ paÃ±Ã±Ä• yati, bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• se

paá¹-ikkhepo paÃ±Ã±Ä• yati.

__khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- yÄ• guá¹ƒ yÄ• makÄ• likaá¹ƒ sattÄ• h
á¹-hapetvÄ• avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• ma.

__bhojanÄ«yaá¹ƒ_ nÄ• ma paÃ±ca bhojanÄ• ni --- odano, kummÄ• so, sattu, maccho, maá

``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. aj
pÄ• cittiyassa.

<1040> nimantite \Ne 426/ nimantitasaÃ±Ã±Ä• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ•
Ä• patti pÄ• cittiyassa. nimantite vematikÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ \Be 410
bhuÃ±jati vÄ• , Ä• patti pÄ• cittiyassa. nimantite animantitasaÃ±Ã±Ä• khÄ• danÄ«yaá¹ƒ vÄ
khÄ• dati vÄ• bhuÃ±jati vÄ• , Ä• patti pÄ• cittiyassa.

yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ \Se 188/ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-ig
dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assa ... pe ....

<1041> anÄ• patti nimantitÄ• appavÄ• ritÄ• , yÄ• guá¹ƒ pivati, sÄ• mike apaloketvÄ• bhuÃ
sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ sati paccaye paribhuÃ±jati, ummattikÄ• ya, Ä• dikam

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<1042> tena \Ee IV 312/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« sÄ• vatthiyaá¹ƒ aÃ±Ã±atari
caramÄ• nÄ• yena aÃ±Ã±ataraá¹ƒ kulaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±
manussÄ• taá¹ƒ bhikkhuniá¹ƒ bhojetvÄ• etadavocuá¹ƒ --- ``aÃ±Ã±Ä• pi, ayye, bhikkhuniyo
atha kho sÄ• bhikkhunÄ«, ``kathaÃ±hi nÄ• ma {kathaá¹ƒ aÃ±Ã±Ä• (Se) } bhikkhuniyo nÄ•
bhikkhuniyo upasaá¹…kamitvÄ• etadavoca --- ``amukasmiá¹ƒ, ayye, okÄ• se vÄ• á¸·Ä• su
cikkhallo okÄ• so. mÄ• kho tattha agamitthÄ• â€™â€™ ti. aÃ±Ã±atarÄ• pi bhikkhunÄ« tass
caramÄ• nÄ• yena taá¹ƒ kulaá¹ƒ tenupasaá¹…kami; upasaá¹…kamitvÄ• paÃ±Ã±atte Ä• sa
manussÄ• taá¹ƒ bhikkhuniá¹ƒ bhojetvÄ• etadavocuá¹ƒ --- ``kissa, ayye, bhikkhuniyo na Ä•
atha kho sÄ• bhikkhunÄ« tesaá¹ƒ manussÄ• naá¹ƒ etamatthaá¹ƒ Ä• rocesi. manussÄ• \Se
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« kulaá¹ƒ maccharÄ• yissatÄ«â€™â€™ ti ... pe
bhikkhave, bhikkhunÄ« kulaá¹ƒ \Be 411/ maccharÄ• yatÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« kulaá¹ƒ \Ne 427/ maccharÄ•

bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1043> __ ``yÄ• pana bhikkhunÄ« kulamaccharinÄ« assa, pÄ• cittiyaâ€™â€™ _nti.

<1044> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__kulaá¹ƒ_ nÄ• ma cattÄ• ri kulÄ• ni --- khattiyakulaá¹ƒ, brÄ• hmaá¹‡akulaá¹ƒ, vessakulaá¹

__maccharinÄ« assÄ• _ti ``kathaá¹ƒ bhikkhuniyo nÄ• gaccheyyuâ€™â€™ nti bhikkhunÄ«na
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti pÄ• cittiyassa. kulassa vÄ• santike bhikkhunÄ«naá¹ƒ ava
Ä• patti pÄ• cittiyassa.

<1045> anÄ• patti kulaá¹ƒ na maccharÄ• yantÄ« santaá¹ƒyeva Ä• dÄ«navaá¹ƒ Ä• cikkhati,
Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<1046> tena \Ee IV 313/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane an
Ä• rÄ• me. tena kho pana samayena sambahulÄ• bhikkhuniyo gÄ• makÄ• vÄ• se vassaá¹ƒ
agamaá¹ƒsu. bhikkhuniyo tÄ• \Se 190/ bhikkhuniyo etadavocuá¹ƒ --- ``katthÄ• yyÄ• yo vas
ovÄ• do iddho ahosÄ«â€™â€™ ti? ``natthayye, tattha bhikkhÅ«; kuto ovÄ• do iddho bhavis
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
abhikkhuke Ä• vÄ• se vassaá¹ƒ vasissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, b
Ä• vÄ• se vassaá¹ƒ vasantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagav
nÄ• ma, bhikkhave \Be 412/, bhikkhuniyo abhikkhuke Ä• vÄ• se vassaá¹ƒ \Ne 428/ vasissan
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1047> __ ``yÄ• pana bhikkhunÄ« abhikkhuke Ä• vÄ• se vassaá¹ƒ vaseyya, pÄ• cittiyaâ€™

<1048> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__abhikkhuko_ nÄ• ma Ä• vÄ• so na sakkÄ• hoti ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• g

vasissÄ• mÄ«â€™â€™ ti senÄ• sanaá¹ƒ paÃ±Ã±apeti pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ up
sammajjati, Ä• patti dukkaá¹-assa. saha aruá¹‡uggamanÄ• Ä• patti pÄ• cittiyassa.

<1049> anÄ• patti vassupagatÄ• bhikkhÅ« pakkantÄ• vÄ• honti vibbhantÄ• vÄ• kÄ• laá¹
vÄ• , Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<1050> tena \Se 191/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena sambahulÄ• bhikkhuniyo gÄ• makÄ• vÄ• se vassaá¹ƒvuá¹-á¹-hÄ•
bhikkhuniyo tÄ• bhikkhuniyo etadavocuá¹ƒ --- ``katthÄ• yyÄ• yo vassaá¹ƒvuá¹-á¹-hÄ• ; katth
bhikkhusaá¹…gho pavÄ• ritoâ€™â€™ ti \Ee IV 314/? ``na mayaá¹ƒ, ayye, bhikkhusaá¹…gh
yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
bhikkhuniyo vassaá¹ƒvuá¹-á¹-hÄ• bhikkhusaá¹…ghaá¹ƒ na pavÄ• ressantÄ«â€™â€™ ti ...
bhikkhave, bhikkhuniyo vassaá¹ƒvuá¹-á¹-hÄ• bhikkhusaá¹…ghaá¹ƒ na pavÄ• rentÄ«ti? ``sa
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo vassaá¹ƒvua
bhikkhusaá¹…ghaá¹ƒ na pavÄ• ressanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ•
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1051> __ ``yÄ• _ \Ne 429/ __pana bhikkhunÄ« vassaá¹ƒvuá¹-á¹-hÄ• ubhatosaá¹…ghe tÄ•
diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<1052> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá¹
bhikkhunÄ«ti.

__vassaá¹ƒvuá¹-á¹-hÄ• _ nÄ• ma purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• saá¹
tÄ«hi á¹-hÄ• nehi na pavÄ• ressÄ• mi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• â
nikkhittamatte \Se 192/ Ä• patti pÄ• cittiyassa.

<1053> anÄ• patti sati antarÄ• ye, pariyesitvÄ• na labhati, gilÄ• nÄ• ya, Ä• padÄ• su, umm
Ä• dikammikÄ• yÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<1054> tena samayena buddho bhagavÄ• sakkesu viharati kapilavatthusmiá¹ƒ nigrodhÄ• r
samayena chabbaggiyÄ• bhikkhÅ« bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• chabbaggiy
bhikkhuniyo chabbaggiyÄ• bhikkhuniyo etadavocuá¹ƒ --- ``ethÄ• yye ovÄ• daá¹ƒ gamissÄ•
mayaá¹ƒ, ayye, gaccheyyÄ• ma ovÄ• dassa kÄ• raá¹‡Ä• , ayyÄ• chabbaggiyÄ• idheva Ä•
yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
chabbaggiyÄ• bhikkhuniyo ovÄ• daá¹ƒ na gacchissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira
bhikkhuniyo ovÄ• daá¹ƒ na gacchantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddh
kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkhuniyo ovÄ• daá¹ƒ \Ee IV 315/ na gacch
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1055> __ ``yÄ• _ \Be 414/ __pana bhikkhunÄ« ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• na
_nti.

<1056> __yÄ• _ \Ne 430/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
atthe adhippetÄ• bhikkhunÄ«ti.

__ovÄ• do_ nÄ• ma aá¹-á¹-ha garudhammÄ• .

__saá¹ƒvÄ• so_ nÄ• ma ekakammaá¹ƒ ekuddeso samasikkhatÄ• . ovÄ• dÄ• ya vÄ• saá¹ƒv
dhuraá¹ƒ nikkhittamatte Ä• patti pÄ• cittiyassa.

<1057> anÄ• patti sati antarÄ• ye, pariyesitvÄ• dutiyikaá¹ƒ bhikkhuniá¹ƒ na labhati, gilÄ• nA
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<1058> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡â
pana samayena bhikkhuniyo uposathampi na pucchanti ovÄ• dampi na yÄ• canti. bhikkhÅ«
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo uposathampi na pucchissanti ovÄ• dampi na
... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo ``uposathampi na pucchanti ovÄ• dampi na y
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
uposathampi na pucchissanti ovÄ• dampi na yÄ• cissanti! netaá¹ƒ, bhikkhave, appasannÄ•
pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1059> __ ``anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ

uposathapucchakaÃ±ca ovÄ• dÅ«pasaá¹…kamanaÃ±ca. taá¹ƒ atikkÄ• mentiyÄ• pÄ• cittiya

<1060> __anvaddhamÄ• sa_nti \Be 415/ anuposathikaá¹ƒ. __uposatho_ nÄ• ma dve uposa
pannarasiko ca.

__ovÄ• do_ \Ne 431/ nÄ• ma aá¹-á¹-ha garudhammÄ• . ``uposathampi na pucchissÄ• mi ov
ti dhuraá¹ƒ nikkhittamatte Ä• patti pÄ• cittiyassa.

<1061> anÄ• patti sati antarÄ• ye, pariyesitvÄ• dutiyikaá¹ƒ bhikkhuniá¹ƒ na labhati, gilÄ• nA
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<1062> tena \Ee IV 316/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anA
Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« pasÄ• khe jÄ• taá¹ƒ gaá¹‡á
ekenekÄ• bhedÄ• pesi. atha kho so puriso taá¹ƒ bhikkhuniá¹ƒ dÅ«setuá¹ƒ upakkami. sÄ• v
bhikkhuniyo upadhÄ• vitvÄ• taá¹ƒ bhikkhuniá¹ƒ etadavocuá¹ƒ --- ``kissa tvaá¹ƒ, ayye, vissa
atha kho sÄ• bhikkhunÄ« bhikkhunÄ«naá¹ƒ etamatthaá¹ƒ Ä• rocesi. yÄ• tÄ• bhikkhuniyo a
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhunÄ« pasÄ• khe jÄ• taá¹ƒ ga
saddhiá¹ƒ ekenekÄ• bhedÄ• pessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkh
gaá¹‡á¸• aá¹ƒ purisena saddhiá¹ƒ ekenekÄ• bhedÄ• petÄ«ti \Se 195/ {bhedÄ• pesÄ«ti (Kat
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ purisena saddhiá¹ƒ ekenekÄ• bhedÄ• pessati! netaá¹ƒ, bhikkhave,
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<1063> __ ``yÄ• pana bhikkhunÄ« pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• rudhitaá¹ƒ vÄ•
vÄ• gaá¹‡aá¹ƒ vÄ• purisena saddhiá¹ƒ ekenekÄ• bhedÄ• peyya vÄ• phÄ• lÄ• peyya vÄ•
vÄ• bandhÄ• peyya vÄ• mocÄ• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<1064> __yÄ• _ \Be 416/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
adhippetÄ• bhikkhunÄ«ti.

__pasÄ• khaá¹ƒ_ nÄ• ma adhonÄ• bhi ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ. __jÄ• ta_nti tattha jA
koci \Ne 432/ gaá¹‡á¸• o. __rudhitaá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci vaá¹‡aá¹ƒ. __anapaloketvÄ• _
__saá¹…gho_ nÄ• ma bhikkhunisaá¹…gho vuccati. __gaá¹‡o_ nÄ• ma sambahulÄ• bhikkh
manussapuriso, na yakkho, na peto, na tiracchÄ• nagato, viÃ±Ã±Å« paá¹-ibalo dÅ«setuá¹ƒ.

__ekenekÄ• _ti puriso ceva hoti bhikkhunÄ« ca.

<1065> ``bhindÄ• â€™â€™ ti Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. bhinne Ä• patti pÄ• citti
ti Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. phÄ• lite Ä• patti \Se 196/ pÄ• cittiyassa. ``dhovÄ• â
\Ee IV 317/, Ä• patti dukkaá¹-assa. dhovite {dhote (Se) } Ä• patti pÄ• cittiyassa. ``Ä• limpÄ•
Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. litte {Ä• litte (Se) } Ä• patti pÄ• cittiyassa. ``bandhÄ• h
Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. baddhe Ä• patti pÄ• cittiyassa. ``mocehÄ«â€™â€™ ti
dukkaá¹-assa. mutte Ä• patti pÄ• cittiyassa.

<1066> anÄ• patti apaloketvÄ• bhedÄ• peti vÄ• phÄ• lÄ• peti vÄ• dhovÄ• peti vÄ• Ä• lim
mocÄ• peti vÄ• , yÄ• kÄ• ci viÃ±Ã±Å« dutiyikÄ• {yÄ• kÄ• ci viÃ±Ã±Å« dutiyÄ• (Se), yo ko
(Katthaci) } hoti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• rÄ• mavaggo chaá¹-á¹-ho.

7. gabbhinÄ«vaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<1067> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo gabbhiniá¹ƒ vuá¹-á¹-hÄ• penti. sÄ• piá¹‡á¸• Ä• ya carati. manu
``dethÄ• yyÄ• ya bhikkhaá¹ƒ \Be 417/, garubhÄ• rÄ• {garugabbhÄ• (Se) } ayyÄ• â€™â€™
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo gabbhiniá¹ƒ vuá¹-á¹-hÄ• pessantÄ«
kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• cent
\Ne 433/ appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bh
gabbhiniá¹ƒ vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... \Se 197/ saccaá¹ƒ kira, bhikkhave, b
gabbhiniá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhag
nÄ• ma, bhikkhave, bhikkhuniyo gabbhiniá¹ƒ vuá¹-á¹-hÄ• pessanti! netaá¹ƒ, bhikkhave, app
pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddis

<1068> __ ``yÄ• pana bhikkhunÄ« gabbhiniá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nt

<1069> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__gabbhinÄ«_ nÄ• ma Ä• pannasattÄ• vuccati. __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyy

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1070> gabbhiniyÄ• gabbhinisaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. gabbhiniy
vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assa. gabbhiniyÄ• agabbhinisaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti,
gabbhinisaÃ±Ã±Ä• \Ee IV 318/, Ä• patti dukkaá¹-assa. agabbhiniyÄ• vematikÄ• , Ä• patti c
agabbhinisaÃ±Ã±Ä• , anÄ• patti.

<1071> anÄ• patti gabbhiniá¹ƒ agabbhinisaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, agabbhiniá¹ƒ agabbhi
vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<1072> tena \Se 198/ \Be 418/ \Ne 434/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ vihar
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhikkhuniyo pÄ• yantiá¹ƒ vuá
piá¹‡á¸• Ä• ya carati. manussÄ• evamÄ• haá¹ƒsu --- ``dethÄ• yyÄ• ya bhikkhaá¹ƒ, sadutiyi
manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo pÄ• yantiá¹
vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujj
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• pessantÄ«â€™â€™
kira, bhikkhave, bhikkhuniyo pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• pes
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1073> __ ``yÄ• pana bhikkhunÄ« pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _n

<1074> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__pÄ• yantÄ«_ nÄ• ma mÄ• tÄ• vÄ• hoti {hotu (Katthaci) } dhÄ• ti {dhÄ• tÄ« (Ce Se) } vÄ•

__vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne \Se 199/ upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca
dukkaá¹-assa.

<1075> pÄ• yantiyÄ• pÄ• yantisaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. pÄ• yan
vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assa. pÄ• yantiyÄ• apÄ• yantisaÃ±Ã±Ä• vuá¹-á¹-hÄ• pe
\Ne 435/ pÄ• yantisaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. apÄ• yantiyÄ• vematikÄ• , Ä• patti du
apÄ• yantisaÃ±Ã±Ä• , anÄ• patti.

<1076> anÄ• patti \Be 419/ pÄ• yantiá¹ƒ apÄ• yantisaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, apÄ• yantia
vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<1077> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ•
bÄ• lÄ• honti abyattÄ• na jÄ• nanti kappiyaá¹ƒ vÄ• akappiyaá¹ƒ vÄ• . yÄ• tÄ• bhikkhuniy
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo dve vassÄ• ni chasu d
asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ ki
bhikkhuniyo dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-h
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi \Se 200/ n
bhikkhuniyo dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-h
319/, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dham
bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, sikkhamÄ• nÄ• ya dve vassÄ• ni chasu
dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tÄ• ya sikkhamÄ• nÄ• ya saá¹…ghaá¹ƒ
uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhunÄ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
evamassa vacanÄ«yo --- ahaá¹ƒ, ayye, itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya sikkham
vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti. dutiyampi yÄ• ci
byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

<1078> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• y
vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ
itthannÄ• mÄ• ya sikkhamÄ• nÄ• ya dve vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ c

``suá¹‡Ä• tu \Be 420/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ•

dve vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ yÄ• cati. saá¹…gho itthannÄ• mÄ• ya
chasu dhammesu sikkhÄ• sammutiá¹ƒ deti. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya sik
dhammesu sikkhÄ• sammutiyÄ• dÄ• naá¹ƒ, sÄ• tuá¹‡hassa; yassÄ• \Se 201/ nakkhamati

``dinnÄ• saá¹…ghena itthannÄ• mÄ• ya sikkhamÄ• nÄ• ya dve vassÄ• ni chasu dhammes
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

<1079> sÄ• sikkhamÄ• nÄ• ``evaá¹ƒ vadehÄ«â€™â€™ ti vattabbÄ• --- ``pÄ• á¹‡Ä• tipÄ•
avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mi. adinnÄ• dÄ• nÄ• veramaá¹‡iá¹ƒ dve vas
samÄ• diyÄ• mi. abrahmacariyÄ• veramaá¹‡iá¹ƒ dve vassÄ• ni avÄ«tikkamma samÄ• dÄ•
veramaá¹‡iá¹ƒ dve vassÄ• ni avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mi. surÄ• mera
veramaá¹‡iá¹ƒ dve vassÄ• ni avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mi. vikÄ• labho
avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... pe
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1080> __ ``yÄ• pana bhikkhunÄ« dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikk
vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1081> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__dve_ \Ne 437/ __vassÄ• nÄ«_ti dve saá¹ƒvaccharÄ• ni. __asikkhitasikkhÄ• _ \Ee IV 320/
dinnÄ• hoti, dinnÄ• vÄ• sikkhÄ• kupitÄ• . __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
dukkaá¹-Ä• . kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡ass
dukkaá¹-assa.

<1082> dhammakamme \Be 421/ dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ•
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1083> anÄ• patti dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá
Ä• dikammikÄ• yÄ• ti.

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<1084> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ•
vuá¹-á¹-hÄ• penti. bhikkhuniyo evamÄ• haá¹ƒsu --- ``etha, sikkhamÄ• nÄ• , imaá¹ƒ jÄ• nÄ•
Ä• haratha, iminÄ• attho, imaá¹ƒ kappiyaá¹ƒ karothÄ• â€™â€™ ti. tÄ• evamÄ• haá¹ƒsu ---
sikkhamÄ• nÄ• . bhikkhuniyo mayaâ€™â€™ nti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... t
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo dve vassÄ• ni chasu dhammesu \Se 203/ sik
sikkhamÄ• naá¹ƒ saá¹…ghena \Ne 438/ asammataá¹ƒ vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ...
bhikkhave, bhikkhuniyo dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ
vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
bhikkhave, bhikkhuniyo dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ
vuá¹-á¹-hÄ• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vig
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, dve vass
sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya vuá¹-á¹-hÄ• nasammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana,
dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya saá¹…ghaá¹ƒ upasa
uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhunÄ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ \Be 422/ n
paggahetvÄ• evamassa vacanÄ«yo --- ``ahaá¹ƒ \Ee IV 321/, ayye, itthannÄ• mÄ• itthannÄ
vassÄ• ni chasu dhammesu sikkhitasikkhÄ• sikkhamÄ• nÄ• saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• nas
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya s

<1085> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ•
sikkhitasikkhÄ• sikkhamÄ• nÄ• saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• nasammutiá¹ƒ yÄ• cati. yadi saá
saá¹…gho itthannÄ• mÄ• ya dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ•
dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me \Se 204/, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ•
dhammesu sikkhitasikkhÄ• sikkhamÄ• nÄ• saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• nasammutiá¹ƒ yÄ• c
vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya vuá¹-á¹-hÄ• nasammutiá
itthannÄ• mÄ• ya dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya vu
sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• mÄ• ya dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• y

vuá¹-á¹-hÄ• nasammuti; khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ•

atha kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... pe
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1086> __ ``yÄ• _ \Ne 439/ __pana bhikkhunÄ« dve vassÄ• ni chasu dhammesu sikkhitasik
saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1087> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__dve_ \Be 423/ __vassÄ• nÄ«_ti dve saá¹ƒvaccharÄ• ni. __sikkhitasikkhÄ• _ nÄ• ma chas
__asammatÄ• _ nÄ• ma Ã±attidutiyena kammena vuá¹-á¹-hÄ• nasammuti na dinnÄ• hoti. _
upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya \Se 205/ Ä• patti pÄ• cittiyassa. gaá¹‡assa ca
dukkaá¹-assa.

<1088> dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1089> anÄ• patti dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ saá
vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<1090> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
tena kho pana samayena bhikkhuniyo Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• per
sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapas
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ. uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá

kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ ana
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
Å«nadvÄ• dasavassaá¹ƒ \Se 206/ gihigataá¹ƒ vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... sa
bhikkhuniyo Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagav
424/ buddho bhagavÄ• ... pe ... kathaÃ±hi \Ee IV 322/ nÄ• ma, bhikkhave, bhikkhuniyo Å«n
gihigataá¹ƒ vuá¹-á¹-hÄ• pessanti! Å«nadvÄ• dasavassÄ• {Å«nadvÄ• dasavassÄ• hi (Kattha
akkhamÄ• hoti sÄ«tassa uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ•
duruttÄ• naá¹ƒ durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ. uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹
tibbÄ• naá¹ƒ kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aha
hoti. dvÄ• dasavassÄ• va {dvÄ• dasavassÄ• ca (Se Katthaci) } kho, bhikkhave, gihigatÄ• k
uá¹‡hassa jighacchÄ• ya pipÄ• sÄ• ya á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphass
durÄ• gatÄ• naá¹ƒ vacanapathÄ• naá¹ƒ. uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹
kharÄ• naá¹ƒ kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adh
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1091> __ ``yÄ• pana bhikkhunÄ« Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• peyya

<1092> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__Å«nadvÄ• dasavassÄ• _ nÄ• ma appattadvÄ• dasavassÄ• . __gihigatÄ• _ nÄ• ma purisa
__vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ \Se 207/ v
pariyesati, sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ
dukkaá¹-Ä• . kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡ass
dukkaá¹-assa.

<1093> Å«nadvÄ• dasavassÄ• ya \Ne 441/ Å«nadvÄ• dasavassasaÃ±Ã±Ä• vuá¹-á¹-hÄ• pe
Å«nadvÄ• dasavassÄ• ya vematikÄ• vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assa. Å«nadvÄ• da
paripuá¹‡á¹‡asaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, anÄ• patti.

paripuá¹‡á¹‡advÄ• dasavassÄ• ya \Be 425/ Å«nadvÄ• dasavassasaÃ±Ã±Ä• , Ä• patti dukka
paripuá¹‡á¹‡advÄ• dasavassÄ• ya vematikÄ• , Ä• patti dukkaá¹-assa. paripuá¹‡á¹‡advÄ• d
paripuá¹‡á¹‡asaÃ±Ã±Ä• , anÄ• patti.

<1094> anÄ• patti Å«nadvÄ• dasavassaá¹ƒ paripuá¹‡á¹‡asaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, pari

paripuá¹‡á¹‡asaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<1095> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni ch
asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• penti. tÄ• bÄ• lÄ• honti abyattÄ• na jÄ• nanti kappiyaá¹ƒ v
tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti \Se 208/ khiyyanti vipÄ• centi --- ``kath
bhikkhuniyo paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu
vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo paripuá¹‡á
gihigataá¹ƒ dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``sac
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo paripuá¹‡á¹
gihigataá¹ƒ dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• pessanti! netaá
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammiá¹ƒ \Ee IV 323/ kathaá
Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya
sikkhÄ• sammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tÄ• ya paripuá¹‡á¹‡
gihigatÄ• ya saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• l
vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ah
itthannÄ• mÄ• ya ayyÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• gihigatÄ• saá¹…ghaá¹ƒ dve va
sikkhÄ• sammutiá¹ƒ \Ne 442/ yÄ• cÄ• mÄ«â€™â€™ ti. dutiyampi yÄ• citabbÄ• . tatiyampi y
bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

<1096> ``suá¹‡Ä• tu \Be 426/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• y
paripuá¹‡á¹‡advÄ• dasavassÄ• gihigatÄ• saá¹…ghaá¹ƒ dve vassÄ• ni chasu dhammesu s
saá¹…ghassa pattakallaá¹ƒ saá¹…gho itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya
dhammesu \Se 209/ sikkhÄ• sammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya parip
gihigatÄ• saá¹…ghaá¹ƒ dve vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ yÄ• cati. saá
paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya dve vassÄ• ni chasu dhammesu sikkhÄ• sa
khamati itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya dve vassÄ• ni ch
dÄ• naá¹ƒ, sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya d
sikkhÄ• sammuti. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â

sÄ• paripuá¹‡á¹‡advÄ• dasavassÄ• gihigatÄ• evaá¹ƒ vadehÄ«ti vattabbÄ• --- ``pÄ• á¹‡Ä
vassÄ• ni avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mi ... pe ... vikÄ• labhojanÄ• vera
avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... pe
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1097> __ ``yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ
asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1098> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__paripuá¹‡á¹‡advÄ• dasavassÄ• _ \Ne 443/ nÄ• ma pattadvÄ• dasavassÄ• . __gihigatÄ• _
vuccati. __dve vassÄ• nÄ«_ti \Se 210/ dve saá¹ƒvaccharÄ• ni. __asikkhitasikkhÄ• _ nÄ• ma
hoti, dinnÄ• vÄ• sikkhÄ• kupitÄ• . __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti \Be 427/ gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ v
pariyesati, sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ
dukkaá¹-Ä• . kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡ass
dukkaá¹-assa.

<1099> dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assa. adham
vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assa. adhammakamme adhammakammasaÃ±Ã±Ä• vuá¹
dukkaá¹-assa.

<1100> anÄ• patti paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dham
vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<1101> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡â

pana samayena bhikkhuniyo paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ \Se 211/ gihigataá¹ƒ dve vas
sikkhitasikkhaá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• penti. bhikkhuniyo evamÄ• haá¹ƒ
imaá¹ƒ jÄ• nÄ• tha, imaá¹ƒ detha, imaá¹ƒ Ä• haratha, iminÄ• attho, imaá¹ƒ kappiyaá¹ƒ karo
evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, ayye, sikkhamÄ• nÄ• , bhikkhuniyo mayaâ€™â€™ nti. y
... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo
paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu sikkhitasikkh
\Ne 444/ vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo
paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu sikkhitasikkh
asammattaá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bh
nÄ• ma bhikkhave bhikkhuniyo paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni
sikkhitasikkhaá¹ƒ saá¹…ghena \Be 428/ asammataá¹ƒ vuá¹-á¹-hÄ• pessanti! netaá¹ƒ, bhikkh
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mant
bhikkhave, paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya dve vassÄ• ni chasu dhammesu
vuá¹-á¹-hÄ• nasammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tÄ• ya paripu
IV 324/ gihigatÄ• ya dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya saá¹…ghaá¹ƒ upas
uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhunÄ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
evamassa vacanÄ«yo --- ahaá¹ƒ, ayye, itthannÄ• mÄ• itthannÄ• mÄ• ya \Se 212/ ayyÄ• ya
gihigatÄ• dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• , saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• nasa
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya s

<1102> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• y
gihigatÄ• dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• nasa
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• y
chasu dhammesu sikkhitasikkhÄ• ya vuá¹-á¹-hÄ• nasammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya parip
gihigatÄ• dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• nasa
itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya dve vassÄ• ni chasu dha
vuá¹-á¹-hÄ• nasammutiá¹ƒ deti. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• ya paripuá¹‡á¹‡a
dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya vuá¹-á¹-hÄ• nasammutiyÄ• dÄ• naá¹ƒ,
nakkhamati, sÄ• bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya gihigatÄ• ya d
sikkhitasikkhÄ• ya vuá¹-á¹-hÄ• nasammuti. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evam
ti.

atha \Ne 445/ kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ
pana, bhikkhave, bhikkhuniyo \Se 213/ imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1103> __ ``yÄ• _ \Be 429/ __pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá
dhammesu sikkhitasikkhaá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™

<1104> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__paripuá¹‡á¹‡advÄ• dasavassÄ• _ nÄ• ma pattadvÄ• dasavassÄ• . __gihigatÄ• _ nÄ• ma
vassÄ• nÄ«_ti dve saá¹ƒvaccharÄ• ni. __sikkhitasikkhÄ• _ nÄ• ma chasu dhammesu sikkhi
Ã±attidutiyena kammena vuá¹-á¹-hÄ• nasammuti na dinnÄ• hoti. __vuá¹-á¹-hÄ• peyyÄ• _ti

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1105> dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1106> anÄ• patti paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu \Se 2
sikkhitasikkhaá¹ƒ saá¹…ghena sammataá¹ƒ vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<1107> tena \Ne 446/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena thullanandÄ• bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve
anuggaá¹‡hÄ• ti na anuggaá¹‡hÄ• peti. tÄ• \Be 430/ bÄ• lÄ• honti abyattÄ• ; na jÄ• nanti
vÄ• . yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``ka
thullanandÄ• sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva anuggaá¹‡hissati \Ee
anuggaá¹‡hÄ• pessatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkh
vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva anuggaá¹‡hÄ• ti na anuggaá¹‡hÄ• petÄ«ti? ``sacca
vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ
vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva anuggaá¹‡hissati na anuggaá¹‡hÄ• pessati! netaá¹

appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1108> __ ``yÄ• pana bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva
anuggaá¹‡hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1109> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
adhippetÄ• bhikkhunÄ«ti.

__sahajÄ«vinÄ«_ nÄ• ma saddhivihÄ• rinÄ« vuccati. __vuá¹-á¹-hÄ• petvÄ• _ti upasampÄ•
saá¹ƒvaccharÄ• ni.

__neva anuggaá¹‡heyyÄ• _ti na sayaá¹ƒ anuggaá¹‡heyya uddesena paripucchÄ• ya ovÄ•

__na anuggaá¹‡hÄ• peyyÄ• _ti na aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peyya ``dve vassÄ• ni neva anugga
anuggaá¹‡hÄ• pessÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhittamatte Ä• patti pÄ• cittiyassa.

<1110> anÄ• patti \Ne 447/ sati antarÄ• ye, pariyesitvÄ• na labhati, gilÄ• nÄ• ya, Ä• padÄ•
Ä• dikammikÄ• yÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<1111> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡
pana samayena bhikkhuniyo vuá¹-á¹-hÄ• pitaá¹ƒ \Be 431/ pavattiniá¹ƒ dve vassÄ• ni nÄ• nu
honti abyattÄ• ; na jÄ• nanti kappiyaá¹ƒ vÄ• akappiyaá¹ƒ vÄ• . yÄ• tÄ• bhikkhuniyo appic
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo vuá¹-á¹-hÄ• pitaá¹ƒ pa
vassÄ• ni nÄ• nubandhissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo
pavattiniá¹ƒ dve vassÄ• ni nÄ• nubandhantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarah
... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ dve vassÄ• n
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca \Se 216/ pana,
imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1112> __ ``yÄ• _ \Ee IV 326/ __pana bhikkhunÄ« vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ dve vas
pÄ• cittiyaâ€™â€™ _nti.

<1113> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá

bhikkhunÄ«ti.

__vuá¹-á¹-hÄ• pita_nti upasampÄ• ditaá¹ƒ. __pavattinÄ«_ nÄ• ma upajjhÄ• yÄ• vuccati. __
saá¹ƒvaccharÄ• ni. __nÄ• nubandheyyÄ• _ti na sayaá¹ƒ upaá¹-á¹-haheyya. dve vassÄ• ni n
nikkhittamatte Ä• patti pÄ• cittiyassa.

<1114> anÄ• patti upajjhÄ• yÄ• bÄ• lÄ• vÄ• hoti alajjinÄ« vÄ• , gilÄ• nÄ• ya, Ä• padÄ• su
Ä• dikammikÄ• yÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<1115> tena \Ne 448/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena thullanandÄ• bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• nev
vÅ«pakÄ• sÄ• peti. sÄ• miko aggahesi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ
vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thullanandÄ• sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ•
vÅ«pakÄ• sÄ• pessati, sÄ• miko aggahesi \Be 432/! sacÄ• yaá¹ƒ bhikkhunÄ« pakkantÄ• as
gaá¹‡heyyÄ• â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« saha
vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• seti na vÅ«pakÄ• sÄ• peti { ... si (Katthaci) }, sÄ• miko
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, th
sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• sessati na vÅ«pakÄ• sÄ• pessati, sÄ• n
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1116> __ ``yÄ• pana bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• sey
antamaso chappaÃ±cayojanÄ• nipi, pÄ• cittiyaâ€™â€™ _nti.

<1117> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__sahajÄ«vinÄ«_ nÄ• ma saddhivihÄ• rinÄ« vuccati. __vuá¹-á¹-hÄ• petvÄ• _ti upasampÄ• d
__vÅ«pakÄ• seyyÄ• _ti na sayaá¹ƒ vÅ«pakÄ• seyya. __na vÅ«pakÄ• sÄ• peyyÄ• _ti na aÃ
vÅ«pakÄ• sessÄ• mi na vÅ«pakÄ• sÄ• pessÄ• mi antamaso chappaÃ±cayojanÄ• nipÄ«â€™
Ä• patti pÄ• cittiyassa.

<1118> anÄ• patti sati antarÄ• ye, pariyesitvÄ• dutiyikaá¹ƒ bhikkhuniá¹ƒ na labhati, gilÄ• nÄ
ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

gabbhinivaggo sattamo.

8. kumÄ• rÄ«bhÅ«tavaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<1119> tena \Se 218/ \Ne 449/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetava
Ä• rÄ• me. tena kho pana samayena bhikkhuniyo Å«navÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ
akkhamÄ• honti sÄ«tassa uá¹‡hassa \Be 433/ jighacchÄ• ya pipÄ• sÄ• ya
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• naá¹ƒ duruttÄ• naá¹ƒ durÄ• gatÄ• na
uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ• naá¹ƒ tibbÄ• naá¹ƒ kharÄ• na
amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ anadhivÄ• sakajÄ• tikÄ• honti. yÄ• tÄ• bhikkhun
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo Å«navÄ«sativassaá¹ƒ
vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo Å«navÄ«s
kumÄ• ribhÅ«taá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddh
kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo Å«navÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ vuá¹-á
Å«navÄ«sativassÄ• , bhikkhave, kumÄ• ribhÅ«tÄ• akkhamÄ• hoti sÄ«tassa uá¹‡hassa ...
anadhivÄ• sakajÄ• tikÄ• hoti. vÄ«sativassÄ• va kho, bhikkhave, kumÄ• ribhÅ«tÄ• khamÄ•
pe ... pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ• tikÄ• hoti. netaá¹ƒ, bhikkhave, appasannÄ• na
... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1120> __ ``yÄ• pana bhikkhunÄ« Å«navÄ«sativassaá¹ƒ_ \Se 219/ __kumÄ• ribhÅ«taá¹ƒ
pÄ• cittiyaâ€™â€™ _nti.

<1121> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__Å«navÄ«sativassÄ• _ nÄ• ma appattavÄ«sativassÄ• . __kumÄ• ribhÅ«tÄ• _ nÄ• ma sÄ•
__vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne \Ne 450/ upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca
dukkaá¹-assa.

<1122> Å«navÄ«sativassÄ• ya Å«navÄ«sativassasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ•
Å«navÄ«sativassÄ• ya vematikÄ• vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assa. Å«navÄ«sativas
vuá¹-á¹-hÄ• peti, anÄ• patti. paripuá¹‡á¹‡avÄ«sativassÄ• ya Å«navÄ«sativassasaÃ±Ã±Ä• ,
paripuá¹‡á¹‡avÄ«sativassÄ• ya \Be 434/ vematikÄ• , Ä• patti dukkaá¹-assa. paripuá¹‡á¹‡av
paripuá¹‡á¹‡asaÃ±Ã±Ä• , anÄ• patti.

<1123> anÄ• patti Å«navÄ«sativassaá¹ƒ paripuá¹‡á¹‡asaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, paripuá
paripuá¹‡á¹‡asaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<1124> tena \Se 220/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena bhikkhuniyo paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dv
asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• penti. tÄ• \Ee IV 328/ bÄ• lÄ• honti abyattÄ• ; na jÄ• nanti l
akappiyaá¹ƒ vÄ• . yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ•
nÄ• ma bhikkhuniyo paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu
vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo paripuá¹‡á
kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• pentÄ«
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu asikkhit
vuá¹-á¹-hÄ• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... vig
dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mantesi --- ``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-hÄ
kumÄ• ribhÅ«tÄ• ya dve vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±
tÄ• ya aá¹-á¹-hÄ• rasavassÄ• ya kumÄ• ribhÅ«tÄ• ya saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ek
karitvÄ• bhikkhunÄ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggah
--- ahaá¹ƒ, ayye \Se 221/, itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya \Ne 451/ aá¹-á¹-hÄ• ra
saá¹…ghaá¹ƒ dve vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ yÄ• cÄ• mÄ«â€™â€™
yÄ• citabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• petabbo ---

<1125> ``suá¹‡Ä• tu \Be 435/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• y
aá¹-á¹-hÄ• rasavassÄ• kumÄ• ribhÅ«tÄ• saá¹…ghaá¹ƒ dve vassÄ• ni chasu dhammesu si
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• mÄ• ya aá¹-á¹-hÄ• rasavassÄ• ya kumÄ•
dhammesu sikkhÄ• sammutiá¹ƒ dadeyya. esÄ• Ã±atti.

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya aá¹-á
kumÄ• ribhÅ«tÄ• saá¹…ghaá¹ƒ dve vassÄ• ni chasu dhammesu sikkhÄ• sammutiá¹ƒ yÄ• c

aá¹-á¹-hÄ• rasavassÄ• ya kumÄ• ribhÅ«tÄ• ya dve vassÄ• ni chasu dhammesu sikkhÄ• sam
khamati itthannÄ• mÄ• ya aá¹-á¹-hÄ• rasavassÄ• ya kumÄ• ribhÅ«tÄ• ya dve vassÄ• ni cha
dÄ• naá¹ƒ, sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• mÄ• ya aá¹-á¹-hÄ• rasavassÄ• ya kumÄ• ribhÅ«tÄ• ya dv
sikkhÄ• sammuti. khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â

sÄ• aá¹-á¹-hÄ• rasavassÄ• kumÄ• ribhÅ«tÄ• evaá¹ƒ vadehÄ«ti vattabbÄ• --- ``pÄ• á¹‡Ä•
vassÄ• ni avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mi ... pe ... \Se 222/ vikÄ• labhojan
vassÄ• ni avÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... pe
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1126> __ ``yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve
asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1127> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__paripuá¹‡á¹‡avÄ«sativassÄ• _ \Ne 452/ nÄ• ma pattavÄ«sativassÄ• . __kumÄ• ribhÅ«tÄ•
__dve vassÄ• nÄ«_ti dve saá¹ƒvaccharÄ• ni. __asikkhitasikkhÄ• _ nÄ• ma sikkhÄ• vÄ• na
sikkhÄ• kupitÄ• . __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti \Be 436/ gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ v
pariyesati, sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ
dukkaá¹-Ä• . kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡ass
dukkaá¹-assa.

<1128> dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1129> anÄ• patti paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu d
vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<1130> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ•
sikkhitasikkhaá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• penti. bhikkhuniyo evamÄ• haá¹ƒ
imaá¹ƒ jÄ• nÄ• tha, imaá¹ƒ detha, imaá¹ƒ Ä• haratha, iminÄ• attho, imaá¹ƒ kappiyaá¹ƒ karo
evamÄ• haá¹ƒsu --- ``na mayaá¹ƒ, ayye, sikkhamÄ• nÄ• ; bhikkhuniyo mayaâ€™â€™ nti. y
... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo paripuá¹‡á
kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ saá¹…ghena \Ne 453
vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo \Se 224/
paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu sikkhita
asammataá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bha
nÄ• ma, bhikkhave, bhikkhuniyo paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vas
sikkhitasikkhaá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• pessanti! netaá¹ƒ, bhikkhave \Be
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ« Ä• mant
bhikkhave, paripuá¹‡á¹‡avÄ«sativassÄ• ya kumÄ• ribhÅ«tÄ• ya dve vassÄ• ni chasu dham
vuá¹-á¹-hÄ• nasammutiá¹ƒ dÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, dÄ• tabbÄ• . tÄ• ya paripu
kumÄ• ribhÅ«tÄ• ya dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya saá¹…ghaá¹ƒ upas
uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhunÄ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ
evamassa vacanÄ«yo --- ahaá¹ƒ, ayye, itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya paripuá¹
kumÄ• ribhÅ«tÄ• dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• saá¹…ghaá¹ƒ vuá¹-á¹-h
ti. dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya
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<1131> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• y
kumÄ• ribhÅ«tÄ• dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• saá¹…ghaá¹ƒ vuá¹-á¹-h
saá¹…ghassa pattakallaá¹ƒ saá¹…gho itthannÄ• mÄ• ya paripuá¹‡á¹‡avÄ«sativassÄ• ya ku
chasu dhammesu \Se 225/ sikkhitasikkhÄ• ya vuá¹-á¹-hÄ• nasammutiá¹ƒ dadeyya. esÄ• Ã±

``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• itthannÄ• mÄ• ya ayyÄ• ya parip
kumÄ• ribhÅ«tÄ• dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• saá¹…ghaá¹ƒ vuá¹-á¹-h
saá¹…gho itthannÄ• mÄ• ya paripuá¹‡á¹‡avÄ«sativassÄ• ya kumÄ• ribhÅ«tÄ• ya dve vass
sikkhitasikkhÄ• ya vuá¹-á¹-hÄ• nasammutiá¹ƒ deti. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ
paripuá¹‡á¹‡avÄ«sativassÄ• ya kumÄ• ribhÅ«tÄ• ya dve vassÄ• ni chasu dhammesu sikkhi
vuá¹-á¹-hÄ• nasammutiyÄ• dÄ• naá¹ƒ, sÄ• tuá¹‡hassa; yassÄ• nakkhamati, sÄ• bhÄ• se

``dinnÄ• \Ne 454/ saá¹…ghena itthannÄ• mÄ• ya paripuá¹‡á¹‡avÄ«sativassÄ• ya kumÄ• r
dhammesu sikkhitasikkhÄ• ya vuá¹-á¹-hÄ• nasammuti. khamati saá¹…ghassa, tasmÄ• tuá¹
dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ• ya ... pe
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1132> __ ``yÄ• _ \Be 438/ __pana bhikkhunÄ« paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribh
dhammesu sikkhitasikkhaá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™

<1133> __yÄ• _ \Ee IV 329/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... a
adhippetÄ• bhikkhunÄ«ti.

__paripuá¹‡á¹‡avÄ«sativassÄ• _ nÄ• ma pattavÄ«sativassÄ• . __kumÄ• ribhÅ«tÄ• _ nÄ• m
vassÄ• nÄ«_ti dve saá¹ƒvaccharÄ• ni. __sikkhitasikkhÄ• _ nÄ• ma chasu dhammesu sikkhi
__asammatÄ• _ nÄ• ma Ã±attidutiyena kammena vuá¹-á¹-hÄ• nasammuti na dinnÄ• hoti. _
upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1134> dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vem
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1135> anÄ• patti \Ne 455/ paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• r
sikkhitasikkhaá¹ƒ saá¹…ghena sammataá¹ƒ vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<1136> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡â

pana samayena bhikkhuniyo Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• penti. tÄ• bÄ• lÄ• honti a
kappiyaáƒ \Be 439/ vÄ• akappiyaáƒ vÄ• . saddhivihÄ• riniyopi bÄ• lÄ• honti abyattÄ• ; na
akappiyaáƒ vÄ• . yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ•
nÄ• ma bhikkhuniyo Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ... pe ... sac
bhikkhuniyo Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• pentÄ«ti? ``saccaáƒ, bhagavÄ• â€™â€™
... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• pes
appasannÄ• naáƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1137> __ ``yÄ• pana bhikkhunÄ« Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ

<1138> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaáƒ imasmiá
bhikkhunÄ«ti.

__Å«nadvÄ• dasavassÄ• _ nÄ• ma appattadvÄ• dasavassÄ• .

__vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aáƒ vÄ• Ä• cariniáƒ vÄ• pattaáƒ vÄ• cÄ«va
sÄ«maáƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aáƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1139> anÄ• patti \Ne 456/ paripuá¹‡á¹‡advÄ• dasavassÄ• vuá¹-á¹-hÄ• peti, ummattikÄ• y

catutthasikkhÄ• padaáƒ niá¹-á¹-hitaáƒ.

5. paÃ±camasikkhÄ• padaáƒ

<1140> tena \Se 228/ \Ee IV 330/ samayena buddho bhagavÄ• sÄ• vatthiyaáƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena bhikkhuniyo paripuá¹‡á¹‡adv
asammatÄ• vuá¹-á¹-hÄ• penti. tÄ• bÄ• lÄ• honti abyattÄ• ; na jÄ• nanti kappiyaáƒ vÄ• a
saddhivihÄ• riniyopi bÄ• lÄ• honti \Be 440/ abyattÄ• ; na jÄ• nanti kappiyaáƒ vÄ• akappiy
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá¹-á¹-hÄ• pessantÄ«â€™â€™
bhikkhave, bhikkhuniyo paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá¹-á¹-
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá¹-á¹-hÄ• pessanti! netaáƒ, b
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• ... pe ... dhammiáƒ kathaáƒ katvÄ• bhikkhÅ« Ä• mant

bhikkhave, paripuá¹‡á¹‡advÄ• dasavassÄ• ya bhikkhuniyÄ• vuá¹-á¹-hÄ• panasammutiá¹ƒ
bhikkhave, dÄ• tabbÄ• . tÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya bhikkhuniyÄ• saá¹…gha
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ pÄ• de va
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ahaá¹ƒ, ayye, itthannÄ• mÄ
paripuá¹‡á¹‡advÄ• dasavassÄ• bhikkhunÄ« saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• panasammutiá¹ƒ \S
dutiyampi yÄ• citabbÄ• . tatiyampi yÄ• citabbÄ• . sÄ• bhikkhunÄ« saá¹…ghena paricchindi
bhikkhunÄ« lajjinÄ«â€™â€™ ti. sace bÄ• lÄ• ca hoti alajjinÄ« ca, na dÄ• tabbÄ• . sace bÄ
dÄ• tabbÄ• . sace byattÄ• hoti alajjinÄ«, na dÄ• tabbÄ• . sace byattÄ• ca hoti lajjinÄ« ca,
pana, bhikkhave, dÄ• tabbÄ• . byattÄ• ya bhikkhuniyÄ• paá¹-ibalÄ• ya saá¹…gho Ã±Ä• pe

<1141> ``suá¹‡Ä• tu me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• paripuá¹‡á¹‡advÄ• dasav
vuá¹-á¹-hÄ• panasammutiá¹ƒ yÄ• cati. yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ
paripuá¹‡á¹‡advÄ• dasavassÄ• ya bhikkhuniyÄ• vuá¹-á¹-hÄ• panasammutiá¹ƒ dadeyya. es

``suá¹‡Ä• tu \Ne 457/ me, ayye, saá¹…gho. ayaá¹ƒ itthannÄ• mÄ• paripuá¹‡á¹‡advÄ• das
saá¹…ghaá¹ƒ vuá¹-á¹-hÄ• panasammutiá¹ƒ yÄ• cati. saá¹…gho itthannÄ• mÄ• ya paripuá¹‡
bhikkhuniyÄ• vuá¹-á¹-hÄ• panasammutiá¹ƒ deti. yassÄ• ayyÄ• ya khamati itthannÄ• mÄ• y
paripuá¹‡á¹‡advÄ• dasavassÄ• ya bhikkhuniyÄ• vuá¹-á¹-hÄ• panasammutiyÄ• dÄ• naá¹ƒ,
nakkhamati, sÄ• bhÄ• seyya.

``dinnÄ• saá¹…ghena itthannÄ• mÄ• ya paripuá¹‡á¹‡advÄ• dasavassÄ• ya bhikkhuniyÄ•
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

atha \Be 441/ kho bhagavÄ• tÄ• bhikkhuniyo anekapariyÄ• yena vigarahitvÄ• dubbharatÄ
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1142> __ ``yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammat
pÄ• cittiyaâ€™â€™ _nti \Se 230/.

<1143> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__paripuá¹‡á¹‡advÄ• dasavassÄ• _ nÄ• ma pattadvÄ• dasavassÄ• .

__asammatÄ• _ nÄ• ma Ã±attidutiyena kammena vuá¹-á¹-hÄ• panasammuti na dinnÄ• hot
331/ upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va

sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1144> dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassa.

adhammakamme \Ne 458/ dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakam
adhammakamme adhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa.

<1145> anÄ• patti paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena sammatÄ• vuá¹-á¹-hÄ• pe
Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<1146> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
tena kho pana samayena caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« \Be 442/ bhikkhunisaá¹…ghaá¹ƒ
vuá¹-á¹-hÄ• panasammutiá¹ƒ yÄ• cati. atha kho bhikkhunisaá¹…gho caá¹‡á¸• akÄ• á¸·iá¹ƒ b
--- ``alaá¹ƒ tÄ• va te, ayye, vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti, vuá¹-á¹-hÄ• panasammutiá¹ƒ n
caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« `sÄ• dhÅ«â€™ ti paá¹-issuá¹‡i. tena kho pana samayena
aÃ±Ã±Ä• saá¹ƒ bhikkhunÄ«naá¹ƒ vuá¹-á¹-hÄ• panasammutiá¹ƒ deti. caá¹‡á¸• akÄ• á¸·Ä« b
vipÄ• ceti --- ``ahameva nÅ«na bÄ• lÄ• , ahameva nÅ«na alajjinÄ«; yaá¹ƒ saá¹…gho aÃ±Ã±
vuá¹-á¹-hÄ• panasammutiá¹ƒ deti, mayhameva na detÄ«â€™â€™ ti. yÄ• tÄ• bhikkhuniyo a
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• caá¹‡á¸• akÄ• á¸·Ä« --- `ala
vuá¹-á¹-hÄ• pitenÄ• â€™ ti vuccamÄ• nÄ• `sÄ• dhÅ«â€™ ti paá¹-issuá¹‡itvÄ• pacchÄ• kh
Ä• pajjissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, `caá¹‡á¸• akÄ• á¸·Ä« bhikkhun
vuá¹-á¹-hÄ• pitenÄ• â€™ ti vuccamÄ• nÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• pacch
Ä• pajjatÄ«ti {Ä• pajjÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bh
kathaÃ±hi nÄ• ma, bhikkhave, caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« --- ``alaá¹ƒ tÄ• va te, ayye,
ti vuccamÄ• nÄ• `sÄ• dhÅ«â€™ ti paá¹-issuá¹‡itvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pa
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1147> __ ``yÄ• pana bhikkhunÄ« --- `alaá¹ƒ tÄ• va te, ayye, vuá¹-á¹-hÄ• pitenÄ• â€™ ti v
ti_ \Se 232/ __paá¹-issuá¹‡itvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pajjeyya, pÄ• cittiyaâ€

<1148> __yÄ• _ \Ne 459/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
adhippetÄ• bhikkhunÄ«ti.

__alaá¹ƒ tÄ• va te ayye vuá¹-á¹-hÄ• pitenÄ• _ti alaá¹ƒ tÄ• va te, ayye, upasampÄ• ditena. `s
paá¹-issuá¹‡itvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pajjati, Ä• patti pÄ• cittiyassa.

<1149> anÄ• patti pakatiyÄ• chandÄ• dosÄ• mohÄ• bhayÄ• karontaá¹ƒ khiyyati, ummat

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<1150> tena \Ee IV 332/ \Be 443/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarÄ• sikkhamÄ• nÄ•
upasaá¹…kamitvÄ• upasampadaá¹ƒ yÄ• ci. thullanandÄ• bhikkhunÄ« taá¹ƒ sikkhamÄ• na
cÄ«varaá¹ƒ dassasi evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• , neva vu
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karoti. atha kho sÄ• sikkhamÄ• nÄ• bhikkhunÄ«naá¹ƒ e
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
sikkhamÄ• naá¹ƒ --- `sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-h
vatvÄ• , neva vuá¹-á¹-hÄ• pessati na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karissatÄ«â€™â€™
bhikkhave, thullanandÄ• bhikkhunÄ« sikkhamÄ• naá¹ƒ --- ``sace me tvaá¹ƒ, ayye \Se 233/,
evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• , neva vuá¹-á¹-hÄ• peti na vuá
karotÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±h
thullanandÄ• bhikkhunÄ« sikkhamÄ• naá¹ƒ --- ``sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• , neva vuá¹-á¹-hÄ• pessati na vuá¹-á¹-hÄ• panÄ
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<1151> __ ``yÄ• pana bhikkhunÄ« sikkhamÄ• naá¹ƒ --- `sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ
460/ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™ ti vatvÄ• , sÄ• pacchÄ• anantarÄ• yikinÄ« neva v
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kareyya, pÄ• cittiyaâ€™â€™ _nti.

<1152> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__sikkhamÄ• nÄ• _ nÄ• ma dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• .

__sace me tvaá¹ƒ ayye cÄ«varaá¹ƒ dassasi evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«_ti e

upasampÄ• dessÄ• mi.

__sÄ• pacchÄ• anantarÄ• yikinÄ«_ti asati antarÄ• ye.

__neva vuá¹-á¹-hÄ• peyyÄ• _ti na sayaá¹ƒ vuá¹-á¹-hÄ• peyya.

__na_ \Be 444/ __vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kareyyÄ• _ti na aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• p
vuá¹-á¹-hÄ• pessÄ• mi na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhura
pÄ• cittiyassa.

<1153> anÄ• patti sati antarÄ• ye, pariyesitvÄ• na labhati, gilÄ• nÄ• ya, Ä• padÄ• su, umm
Ä• dikammikÄ• yÄ• ti.

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. aá¹-á¹-hamasikkhÄ• padaá¹ƒ

<1154> tena \Se 234/ \Ee IV 333/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jeta
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena aÃ±Ã±atarÄ• sikkhamÄ• nÄ•
upasaá¹…kamitvÄ• upasampadaá¹ƒ yÄ• ci. thullanandÄ• bhikkhunÄ« taá¹ƒ sikkhamÄ• na
dve vassÄ• ni anubandhissasi evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ•
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karoti. atha kho sÄ• sikkhamÄ• nÄ• bhikkhunÄ«naá¹ƒ e
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
sikkhamÄ• naá¹ƒ \Ne 461/ --- sace maá¹ƒ tvaá¹ƒ, ayye, dve vassÄ• ni anubandhissasi evÄ•
vuá¹-á¹-hÄ• pessÄ• mÄ«ti vatvÄ• , neva vuá¹-á¹-hÄ• pessati na vuá¹-á¹-hÄ• panÄ• ya ussul
... pe ... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« sikkhamÄ• naá¹ƒ --- ``sace ma
vassÄ• ni anubandhissasi evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• , ne
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karotÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi bu
kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« sikkhamÄ• naá¹ƒ --- ``sace maá¹ƒ
anubandhissasi evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• , neva vuá¹-á
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karissati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pa
pana, bhikkhave, bhikkhuniyo imaá¹ƒ \Se 235/ sikkhÄ• padaá¹ƒ uddisantu ---

<1155> __ ``yÄ• pana bhikkhunÄ« sikkhamÄ• naá¹ƒ --- `sace maá¹ƒ tvaá¹ƒ ayye dve vass
evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™ ti vatvÄ• , sÄ• pacchÄ• anantarÄ• yikinÄ«
vuá¹-á¹-hÄ• peyya na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kareyya, pÄ• cittiyaâ€™â€™ _nti.

<1156> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá

bhikkhunÄ«ti.

__sikkhamÄ• nÄ• _ nÄ• ma dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• .

__sace maá¹ƒ tvaá¹ƒ ayye dve vassÄ• ni anubandhissasÄ«_ti dve saá¹ƒvaccharÄ• ni upaá

__evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«_ti evÄ• haá¹ƒ taá¹ƒ upasampÄ• dessÄ• mi.

__sÄ• pacchÄ• anantarÄ• yikinÄ«_ti asati antarÄ• ye.

__neva vuá¹-á¹-hÄ• peyyÄ• _ti na sayaá¹ƒ vuá¹-á¹-hÄ• peyya.

__na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kareyyÄ• _ti na aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peyya. ``neva
vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhittamatte Ä• patt

<1157> anÄ• patti \Ne 462/ sati antarÄ• ye, pariyesitvÄ• na labhati, gilÄ• nÄ• ya, Ä• padÄ•
Ä• dikammikÄ• yÄ• ti.

aá¹-á¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. navamasikkhÄ• padaá¹ƒ

<1158> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena thullanandÄ• bhikkhunÄ« purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹
sokÄ• vÄ• saá¹ƒ {sokavassaá¹ƒ (Ce) sokÄ• vassaá¹ƒ (Se) } caá¹‡á¸• akÄ• á¸·iá¹ƒ sikkhamÄ
vuá¹-á¹-hÄ• peti. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• c
nÄ• ma ayyÄ• thullanandÄ• purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ caá
{sokavassaá¹ƒ (Ce) sokÄ• vassaá¹ƒ (Se) } caá¹‡á¸• akÄ• á¸·iá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-h
... saccaá¹ƒ kira, bhikkhave, thullanandÄ• bhikkhunÄ« purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rak
caá¹‡á¸• iá¹ƒ sokÄ• vÄ• saá¹ƒ {sokavassaá¹ƒ (Ce) sokÄ• vassaá¹ƒ (Se) } caá¹‡á¸• akÄ• á¸
vuá¹-á¹-hÄ• petÄ«ti {vuá¹-á¹-hÄ• pesÄ«ti (Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vig
bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, thullanandÄ• bhikkhunÄ« purisasaá¹ƒsaá
kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ \Ee IV 334/ caá¹‡á¸• iá¹ƒ sokÄ• vÄ• saá¹ƒ caá¹‡á¸• akÄ• á¸
vuá¹-á¹-hÄ• pessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1159> __ ``yÄ• pana bhikkhunÄ« purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹-á¹-haá
sokÄ• vÄ• saá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1160> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__puriso_ nÄ• ma pattavÄ«sativasso. __kumÄ• rako_ nÄ• ma appattavÄ«sativasso. __saá
ananulomikena kÄ• yikavÄ• casikena saá¹ƒsaá¹-á¹-hÄ• . __caá¹‡á¸• Ä«_ nÄ• ma kodhanÄ

__sokÄ• vÄ• sÄ• _ nÄ• ma paresaá¹ƒ dukkhaá¹ƒ uppÄ• deti, sokaá¹ƒ Ä• visati. __sikkhamÄ
dhammesu sikkhitasikkhÄ• . __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti \Ne 463/ gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ v
pariyesati, sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ
dukkaá¹-Ä• . kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa; gaá¹‡ass
dukkaá¹-assa.

<1161> anÄ• patti ajÄ• nantÄ« vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

navamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dasamasikkhÄ• padaá¹ƒ

<1162> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena thullanandÄ• bhikkhunÄ« mÄ• tÄ• pitÅ«hipi sÄ• mikenapi ananuÃ±Ã±Ä• ta
vuá¹-á¹-hÄ• peti. mÄ• tÄ• pitaropi sÄ• mikopi ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±
ayyÄ• thullanandÄ• amhehi ananuÃ±Ã±Ä• taá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pessatÄ«â
bhikkhuniyo mÄ• tÄ• pitÅ«nampi sÄ• mikassapi ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma
mÄ• tÄ• pitÅ«hipi sÄ• mikenapi ananuÃ±Ã±Ä• taá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pessatÄ
kira, bhikkhave, thullanandÄ• bhikkhunÄ«, mÄ• tÄ• pitÅ«hipi \Se 238/ sÄ• mikenapi ananuÃ
vuá¹-á¹-hÄ• petÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ...
bhikkhave, thullanandÄ• bhikkhunÄ« mÄ• tÄ• pitÅ«hipi sÄ• mikenapi ananuÃ±Ã±Ä• taá¹ƒ s
vuá¹-á¹-hÄ• pessati! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... eva
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1163> __ ``yÄ• _ \Ee IV 335/ __pana bhikkhunÄ« mÄ• tÄ• pitÅ«hi vÄ• sÄ• mikena vÄ• a
vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _nti.

<1164> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá

bhikkhunÄ«ti.

__mÄ• tÄ• pitaro_ \Ne 464/ nÄ• ma janakÄ• vuccanti. __sÄ• miko_ nÄ• ma yena pariggahi
anÄ• pucchÄ• . __sikkhamÄ• nÄ• _ nÄ• ma dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ
upasampÄ• deyya.

vuá¹-á¹-hÄ• pessÄ• mÄ«ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• p
sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kammavÄ• cÄ• hi duk
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1165> anÄ• patti ajÄ• nantÄ« vuá¹-á¹-hÄ• peti, apaloketvÄ• vuá¹-á¹-hÄ• peti, ummattikÄ•

dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. ekÄ• dasamasikkhÄ• padaá¹ƒ

<1166> tena samayena buddho bhagavÄ• rÄ• jagahe viharati veá¸·uvane kalandakanivÄ•
thullanandÄ• bhikkhunÄ« --- ``sikkhamÄ• naá¹ƒ \Se 239/ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™
sannipÄ• tetvÄ• pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ passitvÄ• --- ``na tÄ• vÄ• h
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti there bhikkhÅ« uyyojetvÄ• devadattaá¹ƒ kokÄ• likaá¹ƒ
khaá¹‡á¸• adeviyÄ• puttaá¹ƒ samuddadattaá¹ƒ sannipÄ• tetvÄ• sikkhamÄ• naá¹ƒ vuá¹-á¹-
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma ayyÄ• thul
pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pessatÄ«â€™â€™ ti ... pe ...
thullanandÄ• bhikkhunÄ« pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pet
(Katthaci) }? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±
thullanandÄ• bhikkhunÄ« pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pes
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

<1167> __ ``yÄ• pana bhikkhunÄ« pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á
_nti.

<1168> __yÄ• _ \Ne 465/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
adhippetÄ• bhikkhunÄ«ti.

__pÄ• rivÄ• sikachandadÄ• nenÄ• _ti \Ee IV 336/ vuá¹-á¹-hitÄ• ya parisÄ• ya. __sikkhamÄ•
chasu dhammesu sikkhitasikkhÄ• . __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya.

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa \Se 240/. gaá¹‡assa ca
dukkaá¹-assa.

<1169> anÄ• patti avuá¹-á¹-hitÄ• ya parisÄ• ya vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikamm

ekÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. dvÄ• dasamasikkhÄ• padaá¹ƒ

<1170> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo anuvassaá¹ƒ \Be 449/ vuá¹-á¹-hÄ• penti, upassayo na sammat
vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• (Ce) } ujjhÄ• yanti khiyyanti vipÄ• centi ---
bhikkhuniyo anuvassaá¹ƒ vuá¹-á¹-hÄ• pessanti, upassayo na sammatÄ«â€™â€™ ti! assosu
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikk
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo anuvassaá¹ƒ vuá¹-á¹-h
... pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo anuvassaá¹ƒ vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo anuvassa
vuá¹-á¹-hÄ• pessanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... ev
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1171> __ ``yÄ• pana bhikkhunÄ« anuvassaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ _n

<1172> __yÄ• _ \Ne 466/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
adhippetÄ• bhikkhunÄ«ti.

__anuvassa_nti anusaá¹ƒvaccharaá¹ƒ. __vuá¹-á¹-hÄ• peyyÄ• _ti \Se 241/ upasampÄ• deyy

``vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• cÄ«va
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1173> anÄ• patti ekantarikaá¹ƒ vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dvÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. terasamasikkhÄ• padaá¹ƒ

<1174> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• penti. upassayo tatheva na s
{manussÄ• vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• (Ce) } tatheva ujjhÄ• yanti \Be
\Ee IV 337/ --- ``kathaÃ±hi nÄ• ma bhikkhuniyo ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• pessanti!
sammatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ•
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma bhikkhuniyo ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• pessantÄ«â€™â€™ ti ...
bhikkhave, bhikkhuniyo ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• pentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â
bhagavÄ• ... pe ... kathaÃ±hi \Se 242/ nÄ• ma, bhikkhave, bhikkhuniyo ekaá¹ƒ vassaá¹ƒ dv
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<1175> __ ``yÄ• pana bhikkhunÄ« ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™

<1176> __yÄ• _ \Ne 467/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
adhippetÄ• bhikkhunÄ«ti.

__ekaá¹ƒ vassa_nti ekaá¹ƒ saá¹ƒvaccharaá¹ƒ. __dve vuá¹-á¹-hÄ• peyyÄ• _ti dve upasampÄ

``dve vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti gaá¹‡aá¹ƒ vÄ• Ä• cariniá¹ƒ vÄ• pattaá¹ƒ vÄ• c
sÄ«maá¹ƒ vÄ• sammannati, Ä• patti dukkaá¹-assa. Ã±attiyÄ• dukkaá¹-aá¹ƒ. dvÄ«hi kamma
kammavÄ• cÄ• pariyosÄ• ne upajjhÄ• yÄ• ya Ä• patti pÄ• cittiyassa. gaá¹‡assa ca Ä• carin

<1177> anÄ• patti ekantarikaá¹ƒ ekaá¹ƒ vuá¹-á¹-hÄ• peti, ummattikÄ• ya, Ä• dikammikÄ• y

terasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

kumÄ• rÄ«bhÅ«tavaggo aá¹-á¹-hamo.

9. chattupÄ• hanavaggo

1. paá¹-hamasikkhÄ• padaá¹ƒ

<1178> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena chabbaggiyÄ• bhikkhuniyo chattupÄ• hanaá¹ƒ dhÄ• renti. manussÄ• ujjhÄ
--- ``kathaÃ±hi \Se 243/ \Be 451/ nÄ• ma bhikkhuniyo chattupÄ• hanaá¹ƒ dhÄ• ressanti, sey
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya

vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo chattupÄ• hanaá¹ƒ dhÄ• ressantÄ«â€™â€
bhikkhave, chabbaggiyÄ• bhikkhuniyo chattupÄ• hanaá¹ƒ dhÄ• rentÄ«ti? ``saccaá¹ƒ, bhag
buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• \Ne 468/ bhikkhur
dhÄ• ressanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca
bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« chattupÄ• hanaá¹ƒ dhÄ• reyya, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<1179> tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« gilÄ• nÄ• hoti. tassÄ• \Ee IV
na phÄ• su hoti ... pe ... bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhik
bhikkhuniyÄ• chattupÄ• hanaá¹ƒ. evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• p

<1180> __ ``yÄ• pana bhikkhunÄ« agilÄ• nÄ• chattupÄ• hanaá¹ƒ dhÄ• reyya, pÄ• cittiyaâ

<1181> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__agilÄ• nÄ• _ nÄ• ma yassÄ• vinÄ• chattupÄ• hanaá¹ƒ phÄ• su hoti.

__gilÄ• nÄ• _ nÄ• ma yassÄ• vinÄ• chattupÄ• hanaá¹ƒ \Se 244/ na phÄ• su hoti.

__chattaá¹ƒ_ nÄ• ma tÄ«á¹‡i chattÄ• ni --- setacchattaá¹ƒ, kilaÃ±jacchattaá¹ƒ, paá¹‡á¹‡acc
maá¹‡á¸• alabaddhaá¹ƒ salÄ• kabaddhaá¹ƒ. __dhÄ• reyyÄ• _ti sakimpi dhÄ• reti, Ä• patti p

<1182> agilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• chattupÄ• hanaá¹ƒ dhÄ• reti, Ä• patti pÄ• cittiyass
chattupÄ• hanaá¹ƒ dhÄ• reti, Ä• patti pÄ• cittiyassa. agilÄ• nÄ• gilÄ• nasaÃ±Ã±Ä• chattup
pÄ• cittiyassa.

chattaá¹ƒ \Be 452/ dhÄ• reti na upÄ• hanaá¹ƒ, Ä• patti dukkaá¹-assa. upÄ• hanaá¹ƒ dhÄ• re
dukkaá¹-assa \Ne 469/. gilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. gilÄ• nÄ• ve
dukkaá¹-assa. gilÄ• nÄ• gilÄ• nasaÃ±Ã±Ä• , anÄ• patti.

<1183> anÄ• patti gilÄ• nÄ• ya, Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re dhÄ• reti, Ä• padÄ• su, um

paá¹-hamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyasikkhÄ• padaá¹ƒ

<1184> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena chabbaggiyÄ• bhikkhuniyo yÄ• nena yÄ• yanti. manussÄ• ujjhÄ• yanti khi
``kathaÃ±hi nÄ• ma bhikkhuniyo yÄ• nena yÄ• yissanti, seyyathÄ• pi gihiniyo kÄ• mabhogin
bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• n
appicchÄ• ... pe0 \Se 245/ ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma c
bhikkhuniyo yÄ• nena yÄ• yissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, chabbag
yÄ• nena yÄ• yantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe
bhikkhave, chabbaggiyÄ• bhikkhuniyo yÄ• nena yÄ• yissanti! netaá¹ƒ, bhikkhave, appasan
... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• _ \Ee IV 339/ __pana bhikkhunÄ« yÄ• nena yÄ• yeyya, pÄ• cittiyaâ€™â€™ _nti.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<1185> tena kho pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« gilÄ• nÄ• hoti, na sakkoti pada
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, gilÄ• nÄ• ya bhikk
evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1186> __ ``yÄ• _ \Be 453/ __pana bhikkhunÄ« agilÄ• nÄ• yÄ• nena yÄ• yeyya, pÄ• cittiya

<1187> __yÄ• _ \Ne 470/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya
adhippetÄ• bhikkhunÄ«ti.

__agilÄ• nÄ• _ nÄ• ma sakkoti padasÄ• gantuá¹ƒ.

__gilÄ• nÄ• _ nÄ• ma na sakkoti padasÄ• gantuá¹ƒ.

__yÄ• naá¹ƒ_ nÄ• ma vayhaá¹ƒ ratho sakaá¹-aá¹ƒ sandamÄ• nikÄ• sivikÄ• pÄ• á¹-aá¹…kA

__yÄ• yeyyÄ• _ti sakimpi yÄ• nena yÄ• yati, Ä• patti pÄ• cittiyassa.

<1188> agilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• yÄ• nena yÄ• yati, Ä• patti pÄ• cittiyassa. agilÄ• nA
Ä• patti pÄ• cittiyassa \Se 246/. agilÄ• nÄ• gilÄ• nasaÃ±Ã±Ä• yÄ• nena yÄ• yati, Ä• patti p

gilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. gilÄ• nÄ• vematikÄ• , Ä• patti dukka

gilÄ• nasaÃ±Ã±Ä• , anÄ• patti.

<1189> anÄ• patti gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dutiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. tatiyasikkhÄ• padaá¹ƒ

<1190> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena aÃ±Ã±atarÄ• bhikkhunÄ« aÃ±Ã±atarissÄ• itthiyÄ• kulÅ«pikÄ• hoti. atha
bhikkhuniá¹ƒ etadavoca --- ``handÄ• yye, imaá¹ƒ saá¹…ghÄ• á¹‡iá¹ƒ amukÄ• ya nÄ• ma ittl
kho sÄ• bhikkhunÄ« --- ``sacÄ• haá¹ƒ pattena Ä• dÄ• ya gacchÄ• mi vissaro me bhavissat
agamÄ• si. tassÄ• rathikÄ• ya suttake chinne vippakiriyiá¹ƒsu. manussÄ• ujjhÄ• yanti khiy
``kathaÃ±hi \Be 454/ nÄ• ma bhikkhuniyo saá¹…ghÄ• á¹‡iá¹ƒ \Ne 471/ dhÄ• ressanti, seyya
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe0 \Ee IV 340/ ... tÄ• ujjhÄ• yanti
--- ``kathaÃ±hi nÄ• ma bhikkhunÄ« saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• ressatÄ«â€™â€™ ti ... pe ... s
bhikkhunÄ« \Se 247/ saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• retÄ«â€™â€™ ti {dhÄ• resÄ«ti (Katthaci) }?
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« saá¹…ghÄ
netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhav
sikkhÄ• padaá¹ƒ uddisantu ---

<1191> __ ``yÄ• pana bhikkhunÄ« saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• reyya, pÄ• cittiyaâ€™â€™ _n

<1192> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__saá¹…ghÄ• á¹‡i_ nÄ• ma yÄ• kÄ• ci kaá¹-Å«pagÄ• .

__dhÄ• reyyÄ• _ti sakimpi dhÄ• reti, Ä• patti pÄ• cittiyassa.

<1193> anÄ• patti Ä• bÄ• dhappaccayÄ• , kaá¹-isuttakaá¹ƒ dhÄ• reti, ummattikÄ• ya, Ä• dik

tatiyasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. catutthasikkhÄ• padaá¹ƒ

<1194> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á

pana samayena chabbaggiyÄ• bhikkhuniyo itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• renti. manussÄ• u
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• ressanti, seyyat
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• y
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• ressantÄ«â€™
saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• rentÄ«ti?
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi \Se 248/ nÄ• ma, bhik
bhikkhuniyo itthÄ• laá¹…kÄ• raá¹ƒ \Be 455/ dhÄ• ressanti! netaá¹ƒ, bhikkhave, appasannÄ•
pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1195> __ ``yÄ• pana bhikkhunÄ« itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• reyya, pÄ• cittiyaâ€™â€™

<1196> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__itthÄ• laá¹…kÄ• ro_ nÄ• ma sÄ«sÅ«pago gÄ«vÅ«pago hatthÅ«pago pÄ• dÅ«pago kaá¹-
dhÄ• reti, Ä• patti pÄ• cittiyassa.

<1197> anÄ• patti Ä• bÄ• dhapaccayÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

catutthasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. paÃ±camasikkhÄ• padaá¹ƒ

<1198> tena \Ee IV 341/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane an
Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhuniyo gandhavaá¹‡á¹‡akena na
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo gandhavaá¹‡á¹‡akena nahÄ• yiss
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ \Se 249/
khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo gandhavaá¹‡á¹‡akena nahÄ•
... saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo gandhavaá¹‡á¹‡akena nahÄ• yant
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, c
gandhavaá¹‡á¹‡akena nahÄ• yissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• c
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1199> __ ``yÄ• _ \Ne 473/ __pana bhikkhunÄ« gandhavaá¹‡á¹‡akena nahÄ• yeyya, pÄ• c

<1200> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá

bhikkhunÄ«ti.

__gandho_ \Be 456/ nÄ• ma yo koci gandho. __vaá¹‡á¹‡akaá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci vaá¹
nahÄ• yati. payoge dukkaá¹-aá¹ƒ, nahÄ• napariyosÄ• ne Ä• patti pÄ• cittiyassa.

<1201> anÄ• patti Ä• bÄ• dhappaccayÄ• , ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

paÃ±camasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. chaá¹-á¹-hasikkhÄ• padaá¹ƒ

<1202> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena chabbaggiyÄ• bhikkhuniyo vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yanti. man
250/ vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yis
kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• ya
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yissant
saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• y
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, c
vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pa
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1203> __ ``yÄ• pana bhikkhunÄ« vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yeyya, pÄ• cittiyaâ€

<1204> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__vÄ• sitakaá¹ƒ_ \Ne 474/ nÄ• ma yaá¹ƒ kiÃ±ci gandhavÄ• sitakaá¹ƒ. __piÃ±Ã±Ä• kaá¹ƒ_ n
vuccati. __nahÄ• yeyyÄ• _ti nahÄ• yati. payoge dukkaá¹-aá¹ƒ, nahÄ• napariyosÄ• ne Ä• pa

<1205> anÄ• patti \Be 457/ Ä• bÄ• dhappaccayÄ• , pakatipiÃ±Ã±Ä• kena nahÄ• yati, umma

chaá¹-á¹-hasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. sattamasikkhÄ• padaá¹ƒ

<1206> tena \Ee IV 342/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane an
251/ Ä• rÄ• me. tena kho pana samayena bhikkhuniyo bhikkhuniyÄ• ummaddÄ• pentipi pa

vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kath
bhikkhuniyÄ• ummaddÄ• pessantipi parimaddÄ• pessantipi seyyathÄ• pi gihiniyo kÄ• mabh
kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• cent
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniy
ummaddÄ• pessantipi parimaddÄ• pessantipÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhav
bhikkhuniyÄ• ummaddÄ• pentipi parimaddÄ• pentipÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ t
pe ... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo bhikkhuniyÄ• ummaddÄ• pessantipi parim
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1207> __ ``yÄ• pana bhikkhunÄ« bhikkhuniyÄ• ummaddÄ• peyya vÄ• parimaddÄ• peyy

<1208> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__bhikkhuniyÄ• _ti \Ne 475/ aÃ±Ã±Ä• ya bhikkhuniyÄ• . __ummaddÄ• peyya vÄ• _ti umma
}, Ä• patti pÄ• cittiyassa. __parimaddÄ• peyya vÄ• _ti sambÄ• hÄ• peti, Ä• patti pÄ• cittiyas

<1209> anÄ• patti \Be 458/ gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• ya, Ä• dikammikÄ• yÄ•

sattamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

8-9-10. aá¹-á¹-hama-navama-dasamasikkhÄ• padaá¹ƒ

<1210> tena \Se 252/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ•
tena kho pana samayena bhikkhuniyo sikkhamÄ• nÄ• ya ummaddÄ• pentipi parimaddÄ• pe
ummaddÄ• pentipi parimaddÄ• pentipi ... pe ... gihiniyÄ• ummaddÄ• pentipi parimaddÄ• pe
vihÄ• racÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• passitvÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kath
bhikkhuniyo gihiniyÄ• ummaddÄ• pessantipi parimaddÄ• pessantipi, seyyathÄ• pi gihiniyo
assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ
bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- kathaÃ±hi nÄ• ma
gihiniyÄ• ummaddÄ• pessantipi parimaddÄ• pessantipÄ«ti ... pe ... saccaá¹ƒ kira, bhikkhav
gihiniyÄ• ummaddÄ• pentipi parimaddÄ• pentipÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vig
... kathaÃ±hi nÄ• ma, bhikkhave, bhikkhuniyo gihiniyÄ• ummaddÄ• pessantipi parimaddÄ•
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

<1211> __ ``yÄ• pana bhikkhunÄ« (sikkhamÄ• nÄ• ya ... pe ... sÄ• maá¹‡eriyÄ• ... pe ...)

vÄ• parimaddÄ• peyya vÄ• , pÄ• cittiyaâ€™â€™ _nti.

<1212> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
adhippetÄ• bhikkhunÄ«ti.

__sikkhamÄ• nÄ• _ nÄ• ma dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• .

__sÄ• maá¹‡erÄ«_ \Ne 476/ nÄ• ma dasasikkhÄ• padikÄ• .

__gihinÄ«_ nÄ• ma agÄ• rinÄ« vuccati.

__ummaddÄ• peyya_ \Be 459/ __vÄ• _ti ummaddÄ• peti, Ä• patti pÄ• cittiyassa.

__parimaddÄ• peyya vÄ• _ti sambÄ• hÄ• peti, Ä• patti pÄ• cittiyassa.

<1213> anÄ• patti gilÄ• nÄ• ya {Ä• bÄ• dhappaccayÄ• (Katthaci) }, Ä• padÄ• su, ummattik

aá¹-á¹-hama navama dasamasikkhÄ• padÄ• ni niá¹-á¹-hitÄ• ni.

11. ekÄ• dasamasikkhÄ• padaá¹ƒ

<1214> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«danti. bhikkhÄ
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo bhikkhussa purato anÄ• pucchÄ• Ä• sane n
pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ
bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, b
purato anÄ• pucchÄ• Ä• sane nisÄ«dissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• p
pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1215> __ ``yÄ• pana bhikkhunÄ« bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«deyya,

<1216> __yÄ• _ \Se 254/ panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹
adhippetÄ• bhikkhunÄ«ti.

__bhikkhussa_ \Ne 477/ __purato_ti upasampannassa purato. __anÄ• pucchÄ• _ti anapalo
nisÄ«deyyÄ• _ti antamaso chamÄ• yapi nisÄ«dati, Ä• patti pÄ• cittiyassa.

<1217> anÄ• pucchite anÄ• pucchitasaÃ±Ã±Ä• Ä• sane nisÄ«dati, Ä• patti pÄ• cittiyassa. a

Ä• sane nisÄ«dati, Ä• patti pÄ• cittiyassa \Be 460/. anÄ• pucchite Ä• pucchitasaÃ±Ã±Ä• \E
nisÄ«dati, Ä• patti pÄ• cittiyassa.

Ä• pucchite anÄ• pucchitasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Ä• pucchite vematikÄ• , Ä• pa
Ä• pucchitasaÃ±Ã±Ä• , anÄ• patti.

<1218> anÄ• patti Ä• pucchÄ• Ä• sane nisÄ«dati, gilÄ• nÄ• ya, Ä• padÄ• su, ummattikÄ• y

ekÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. dvÄ• dasamasikkhÄ• padaá¹ƒ

<1219> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena bhikkhuniyo anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchanti. bhikkhÅ«
vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pu
pe ... saccaá¹ƒ kira, bhikkhave, bhikkhuniyo anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ \Se 2
``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, b
anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchissanti! netaá¹ƒ, bhikkhave, appasannÄ• na
... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1220> __ ``yÄ• pana bhikkhunÄ« anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ puccheyya, pA

<1221> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__anokÄ• sakata_nti \Ne 478/ anÄ• pucchÄ• . __bhikkhu_nti upasampannaá¹ƒ. __paÃ±haá
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• vinayaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ• pucchati, Ä• patti pÄ• citti
kÄ• rÄ• petvÄ• suttantaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ• pucchati, Ä• patti pÄ• cittiyassa. abh
kÄ• rÄ• petvÄ• suttantaá¹ƒ vÄ• vinayaá¹ƒ vÄ• pucchati, Ä• patti pÄ• cittiyassa.

<1222> anÄ• pucchite \Be 461/ anÄ• pucchitasaÃ±Ã±Ä• paÃ±haá¹ƒ pucchati, Ä• patti pÄ•
vematikÄ• paÃ±haá¹ƒ pucchati, Ä• patti pÄ• cittiyassa. anÄ• pucchite Ä• pucchitasaÃ±Ã±Ä
Ä• patti pÄ• cittiyassa.

Ä• pucchite anÄ• pucchitasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Ä• pucchite vematikÄ• , Ä• pa
Ä• pucchitasaÃ±Ã±Ä• , anÄ• patti.

<1223> anÄ• patti okÄ• saá¹ƒ kÄ• rÄ• petvÄ• pucchati, anodissa okÄ• saá¹ƒ kÄ• rÄ• petvÄ

ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

dvÄ• dasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. terasamasikkhÄ• padaá¹ƒ

<1224> tena \Se 256/ samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• tena kho pana samayena \Ee IV 345/ aÃ±Ã±atarÄ• bhikkhunÄ« asaá¹…kaccikÄ• {asaá¹… piá¹‡á¸• Ä• ya pÄ• visi. tassÄ• rathikÄ• ya vÄ• tamaá¹‡á¸• alikÄ• saá¹…ghÄ• á¹-iyo ukkhip ukkuá¹-á¹-hiá¹ƒ akaá¹ƒsu --- ``sundarÄ• ayyÄ• ya thanudarÄ• â€™â€™ ti. sÄ• bhikkhunÄ« uppaá¹‡á¸• iyamÄ• nÄ• maá¹…ku ahosi. atha kho sÄ• bhikkhunÄ« upassayaá¹ƒ gantvÄ• Ä• rocesi. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- bhikkhunÄ« asaá¹…kaccikÄ• gÄ• maá¹ƒ pavisissatÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bh asaá¹…kaccikÄ• gÄ• maá¹ƒ pÄ• visÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddh kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« asaá¹…kaccikÄ• gÄ• maá¹ƒ pavisissati! netaá¹ƒ appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá ---

<1225> __ ``yÄ• _ \Ne 479/ __pana bhikkhunÄ« asaá¹…kaccikÄ• _ {asaá¹…kacchikÄ• (Se pÄ• cittiyaâ€™â€™ _nti.

<1226> __yÄ• _ \Be 462/ __panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... aya adhippetÄ• bhikkhunÄ«ti.

__asaá¹…kaccikÄ• _ti vinÄ• saá¹…kaccikaá¹ƒ.

__saá¹…kaccikaá¹ƒ_ \Se 257/ nÄ• ma adhakkhakaá¹ƒ ubbhanÄ• bhi, tassa paá¹-icchÄ• dan

__gÄ• maá¹ƒ paviseyyÄ• _ti parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkÄ• mentiyÄ• Ä• aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantiyÄ• Ä• patti pÄ• cittiyassa.

<1227> anÄ• patti acchinnacÄ«varikÄ• ya, naá¹-á¹-hacÄ«varikÄ• ya, gilÄ• nÄ• ya, assatiyÄ ummattikÄ• ya, Ä• dikammikÄ• yÄ• ti.

terasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

chattupÄ• hanavaggo navamo.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, chasaá¹-á¹-hisatÄ• pÄ• cittiyÄ• dhammÄ• . tatthÄ• yyÄ• yo p
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá

khuddakaá¹ƒ samattaá¹ƒ.

bhikkhunivibhaá¹…ge pÄ• cittiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…go)

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ

ime kho panÄ• yyÄ• yo aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<1228> tena \Se 258/ \Be 463/ \Ee IV 346/ \Ne 480/ samayena buddho bhagavÄ• sÄ• vatth
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhuniyo sa
bhuÃ±janti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo
viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! kassa sampannaá¹ƒ na manÄ• paá¹ƒ, kassa sÄ• duá¹ƒ na
kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• cent
appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiy
sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jissantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, ch
sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi budd
kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkhuniyo sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ
bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkh
sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, paá¹-idesetabbaá¹ƒ tÄ•
`gÄ• rayhaá¹ƒ, ayye, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ p

evaÃ±cidaá¹ƒ bhagavatÄ• \Se 259/ bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti

<1229> tena \Ne 481/ kho pana samayena bhikkhuniyo gilÄ• nÄ• honti. gilÄ• napucchikÄ•
bhikkhuniyo etadavocuá¹ƒ --- ``kacci, ayye, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ n
sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jÄ• ma, \Be 464/ tena no phÄ• su hoti; idÄ• ni pana ``bha
nti kukkuccÄ• yantÄ• na viÃ±Ã±Ä• pema, tena no na phÄ• su hotÄ«â€™â€™ ti ... pe ... bh
Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, gilÄ• nÄ• ya bhikkhuniyÄ• sappiá¹ƒ viÃ±Ã

\Ee IV 347/. evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1230> __ ``yÄ• pana bhikkhunÄ« agilÄ• nÄ• sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, paá
bhikkhuniyÄ• --- `gÄ• rayhaá¹ƒ, ayye, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesan
paá¹-idesemÄ«â€™â€™ â€™ _ti.

<1231> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__agilÄ• nÄ• _ nÄ• ma yassÄ• vinÄ• sappinÄ• phÄ• su hoti.

__gilÄ• nÄ• _ nÄ• ma yassÄ• vinÄ• sappinÄ• na phÄ• su hoti.

__sappi_ nÄ• ma gosappi vÄ• ajikÄ• sappi vÄ• mahiá¹ƒsasappi vÄ• . yesaá¹ƒ maá¹ƒsaá¹ƒ

agilÄ• nÄ• attano atthÄ• ya viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena ``bhuÃ±j
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re \Se 260/ Ä• patti pÄ• á¹-i

<1232> agilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ•
vematikÄ• sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa. agilÄ• nÄ
viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa.

gilÄ• nÄ• \Ne 482/ agilÄ• nasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. gilÄ• nÄ• vematikÄ• , Ä• p
gilÄ• nasaÃ±Ã±Ä• , anÄ• patti.

<1233> anÄ• patti \Be 465/ gilÄ• nÄ• ya, gilÄ• nÄ• hutvÄ• viÃ±Ã±Ä• petvÄ• agilÄ• nÄ• b
bhuÃ±jati, Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhanena, umma

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyÄ• dipÄ• á¹-idesanÄ«yasikkhÄ• padÄ• ni

<1234> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena chabbaggiyÄ• bhikkhuniyo telaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janti ... pe ... m
bhuÃ±janti ... pe ... phÄ• á¹‡itaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janti ... pe ... macchaá¹ƒ viÃ±Ã±
... pe ... maá¹ƒsaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janti ... pe ... khÄ«raá¹ƒ viÃ±Ã±Ä• petvÄ• bhu
dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``ka
bhikkhuniyo dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! kassa sampannaá¹ƒ na manÄ• paá¹

ruccatÄ«â€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo tesaá¹ƒ manussÄ• naá¹ƒ ujjhÄ• yantÄ• na
vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ• ... pe ... tÄ• ujjhÄ• yanti khiyyanti vip
``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jissantÄ«
kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ«ti? ``sa
ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma, bhikkhave, chabbaggiyÄ• bhikkh
viÃ±Ã±Ä• petvÄ• bhuÃ±jissanti! netaá¹ƒ, bhikkhave, appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya
bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

__ ``yÄ• pana bhikkhunÄ« dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, paá¹-idesetabbaá¹ƒ tÄ•
`gÄ• rayhaá¹ƒ, ayye, dhammaá¹ƒ Ä• pajjiá¹ƒ asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ p

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

<1235> tena \Ne 483/ kho pana samayena bhikkhuniyo gilÄ• nÄ• honti. gilÄ• napucchikÄ•
bhikkhuniyo etadavocuá¹ƒ --- ``kacci, ayye, khamanÄ«yaá¹ƒ, kacci yÄ• panÄ«yaâ€™â€™ n
dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jimhÄ• , \Be 466/ tena no phÄ• su hoti, idÄ• ni pana ``bha
paá¹-ikkhittaâ€™â€™ nti kukkuccÄ• yantÄ• na viÃ±Ã±Ä• pema, tena no na phÄ• su hotÄ«
etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, gilÄ• nÄ• ya bhikkhuniyÄ• d
bhuÃ±jituá¹ƒ. evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ• padaá¹ƒ uddisantu ---

<1236> __ ``yÄ• pana bhikkhunÄ« agilÄ• nÄ• (telaá¹ƒ ... pe ... madhuá¹ƒ ... pe ... phÄ• á¹‡
macchaá¹ƒ ... pe ... maá¹ƒsaá¹ƒ ... pe ... khÄ«raá¹ƒ ... pe ...) dadhiá¹ƒ \Se 262/ viÃ±Ã±Ä• p
\Ee IV 348/__, paá¹-idesetabbaá¹ƒ tÄ• ya bhikkhuniyÄ• --- `gÄ• rayhaá¹ƒ, ayye, dhammaá¹
pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idesemÄ«â€™â€™ â€™ _ti.

<1237> __yÄ• panÄ• _ti yÄ• yÄ• disÄ• ... pe ... __bhikkhunÄ«_ti ... pe ... ayaá¹ƒ imasmiá
bhikkhunÄ«ti.

__agilÄ• nÄ• _ nÄ• ma yassÄ• vinÄ• dadhinÄ• phÄ• su hoti.

__gilÄ• nÄ• _ nÄ• ma yassÄ• vinÄ• dadhinÄ• na phÄ• su hoti.

__telaá¹ƒ_ nÄ• ma tilatelaá¹ƒ sÄ• sapatelaá¹ƒ madhukatelaá¹ƒ eraá¹‡á¸• atelaá¹ƒ vasÄ• tel

__madhu_ nÄ• ma makkhikÄ• madhu. __phÄ• á¹‡itaá¹ƒ_ nÄ• ma ucchumhÄ• nibbattaá¹ƒ.
__maá¹ƒsaá¹ƒ_ nÄ• ma yesaá¹ƒ maá¹ƒsaá¹ƒ kappati tesaá¹ƒ maá¹ƒsaá¹ƒ. __khÄ«raá¹ƒ_ n
ajikÄ• khÄ«raá¹ƒ vÄ• mahiá¹ƒsakhÄ«raá¹ƒ vÄ• yesaá¹ƒ maá¹ƒsaá¹ƒ kappati tesaá¹ƒ khÄ«
tesaÃ±Ã±eva dadhi.

agilÄ• nÄ• attano atthÄ• ya viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ. paá¹-ilÄ• bhena bhuÃ±jis
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«y

<1238> agilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ•
agilÄ• nÄ• vematikÄ• dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa
dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa.

gilÄ• nÄ• \Be 467/ agilÄ• nasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. gilÄ• nÄ• vematikÄ• , Ä• pa
gilÄ• nasaÃ±Ã±Ä• anÄ• patti.

<1239> anÄ• patti \Se 263/ gilÄ• nÄ• ya, gilÄ• nÄ• hutvÄ• viÃ±Ã±Ä• petvÄ• agilÄ• nÄ• b
bhuÃ±jati, Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhanena, umma

aá¹-á¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• dhammÄ• . tatthÄ• yyÄ• yo pu
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá¹

bhikkhunivibhaá¹…ge pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. sekhiyakaá¹‡á¸• aá¹ƒ (bhikkhunÄ«vibhaá¹…go)

1. parimaá¹‡á¸• alavaggo

ime kho panÄ• yyÄ• yo sekhiyÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<1240> tena \Se 264/ \Be 468/ \Ee IV 349/ \Ne 485/ samayena buddho bhagavÄ• sÄ• vatth
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena kho pana samayena chabbaggiyÄ• bhikkhuniyo p
nivÄ• senti. manussÄ• ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo
olambentÄ« nivÄ• sessanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ k
manussÄ• naá¹ƒ ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikk
ujjhÄ• yanti khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo puratop
nivÄ• sessantÄ«â€™â€™ ti ... pe ... saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo p
olambentÄ« nivÄ• sentÄ«ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ•

bhikkhave, chabbaggiyÄ• bhikkhuniyo puratopi pacchatopi olambentÄ« nivÄ• sessanti! neta
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

__ ``parimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ _ti.

parimaá¹‡á¸• alaá¹ƒ nivÄ• setabbaá¹ƒ nÄ• bhimaá¹‡á¸• alaá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ paá
anÄ• dariyaá¹ƒ paá¹-icca purato vÄ• pacchato vÄ• olambentÄ« \Se 265/ nivÄ• seti, Ä• patt

anÄ• patti \Ne 486/ asaÃ±cicca, assatiyÄ• , ajÄ• nantiyÄ• , gilÄ• nÄ• ya, Ä• padÄ• su, umm
... pe ... (saá¹ƒkhittaá¹ƒ).

7. pÄ• dukavaggo

<1241> tena samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá¹‡á
pana samayena chabbaggiyÄ• bhikkhuniyo udake uccÄ• rampi passÄ• vampi kheá¸·ampi k
khiyyanti vipÄ• centi --- ``kathaÃ±hi nÄ• ma bhikkhuniyo udake uccÄ• rampi \Be 469/ passÄ
karissanti, seyyathÄ• pi gihiniyo kÄ• mabhoginiyoâ€™â€™ ti! assosuá¹ƒ kho bhikkhuniyo te
ujjhÄ• yantÄ• naá¹ƒ khiyyantÄ• naá¹ƒ vipÄ• centÄ• naá¹ƒ. yÄ• tÄ• bhikkhuniyo appicchÄ•
vipÄ• centi --- ``kathaÃ±hi nÄ• ma chabbaggiyÄ• bhikkhuniyo \Ee IV 350/ udake uccÄ• ram
karissantÄ«â€™â€™ ti! atha kho bhikkhuniyo bhikkhÅ«naá¹ƒ etamatthaá¹ƒ Ä• rocesuá¹ƒ. b
... pe ... (?) } bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. atha kho bhagavÄ• ... pe ... bhikkhÅ«
``saccaá¹ƒ kira, bhikkhave, chabbaggiyÄ• bhikkhuniyo udake uccÄ• rampi passÄ• vampi kh
ti? ``saccaá¹ƒ, bhagavÄ• â€™â€™ ti. vigarahi buddho bhagavÄ• ... pe ... kathaÃ±hi nÄ• ma
chabbaggiyÄ• bhikkhuniyo udake uccÄ• rampi passÄ• vampi kheá¸·ampi karissanti! netaá¹
appasannÄ• naá¹ƒ vÄ• pasÄ• dÄ• ya ... pe ... evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá

__ ``na udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• mÄ«ti sikkhÄ•
266/.

evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhunÄ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hoti.

tena kho pana samayena gilÄ• nÄ• bhikkhuniyo udake uccÄ• rampi passÄ• vampi kheá¸·am
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave, gilÄ• nÄ• ya bhikk
passÄ• vampi kheá¸·ampi kÄ• tuá¹ƒ. evaÃ±ca pana, bhikkhave, bhikkhuniyo imaá¹ƒ sikkhÄ•

__ ``na udake agilÄ• nÄ• uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karissÄ• mÄ

_ti.

na \Ne 487/ udake agilÄ• nÄ• ya uccÄ• ro vÄ• passÄ• vo vÄ• kheá¸·o vÄ• kÄ• tabbo. yÄ•
agilÄ• nÄ• uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karoti, Ä• patti dukkaá¹-ass

anÄ• patti asaÃ±cicca, assatiyÄ• , ajÄ• nantiyÄ• , gilÄ• nÄ• ya, thale kato udakaá¹ƒ otthara
ummattikÄ• ya, khittacittÄ• ya, vedanÄ• á¹-á¹-Ä• ya, Ä• dikammikÄ• yÄ• ti.

pannarasamasikkhÄ• padaá¹ƒ niá¹-á¹-hitaá¹ƒ.

pÄ• dukavaggo sattamo.

uddiá¹-á¹-hÄ• \Be 470/ kho, ayyÄ• yo, sekhiyÄ• dhammÄ• . tatthÄ• yyÄ• yo pucchÄ• mi ---
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá

sekhiyakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. adhikaraá¹‡asamathÄ• (bhikkhunÄ«vibhaá¹…go)

ime kho panÄ• yyÄ• yo satta adhikaraá¹‡asamathÄ•

dhammÄ• uddesaá¹ƒ Ä• gacchanti.

<1242> uppannuppannÄ• naá¹ƒ \Se 267/ \Ee IV 351/ \Ne 488/ adhikaraá¹‡Ä• naá¹ƒ samath
sammukhÄ• vinayo dÄ• tabbo, sativinayo dÄ• tabbo, amÅ«á¸·havinayo dÄ• tabbo, paá¹-iÃ±
yebhuyyasikÄ• , tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rakoti.

uddiá¹-á¹-hÄ• kho, ayyÄ• yo, satta adhikaraá¹‡asamathÄ• dhammÄ• . tatthÄ• yyÄ• yo puc
parisuddhÄ• â€™â€™ ? dutiyampi pucchÄ• mi --- ``kaccittha parisuddhÄ• â€™â€™ ? tatiya
``kaccittha parisuddhÄ• â€™â€™ ? parisuddhetthÄ• yyÄ• yo, tasmÄ• tuá¹‡hÄ«, evametaá

adhikaraá¹‡asamathÄ• niá¹-á¹-hitÄ• .

uddiá¹-á¹-haá¹ƒ kho, ayyÄ• yo, nidÄ• naá¹ƒ. uddiá¹-á¹-hÄ• aá¹-á¹-ha pÄ• rÄ• jikÄ• dhamm
saá¹…ghÄ• disesÄ• dhammÄ• . uddiá¹-á¹-hÄ• tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• dhammÄ•
chasaá¹-á¹-hisatÄ• pÄ• cittiyÄ• dhammÄ• . uddiá¹-á¹-hÄ• aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ•
sekhiyÄ• dhammÄ• . uddiá¹-á¹-hÄ• satta adhikaraá¹‡asamathÄ• dhammÄ• . ettakaá¹ƒ tas

suttapariyÄ• pannaá¹ƒ anvaddhamÄ• saá¹ƒ uddesaá¹ƒ Ä• gacchati. tattha sabbÄ• heva sam
avivadamÄ• nÄ• hi sikkhitabbanti.

bhikkhunivibhaá¹…go niá¹-á¹-hito.

pÄ• cittiyapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

parivÄ• rapÄ• á¸·i

1. bhikkhuvibhaá¹…go

soá¸·asamahÄ• vÄ• ro

1. katthapaÃ±Ã±attivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<1> yaá¹ƒ \Se 1/ \Ee V 1/ \Be 1/ \Ne 1/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa
paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha, kismiá¹ƒ vatthusmiá
paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±atti? sabbatthapaÃ±Ã±atti, padesapaÃ±Ã±a
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti? ekatopaÃ±Ã±atti, ubhatopaÃ±Ã
pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha pariyÄ• pannaá¹ƒ? katamena uddesena
catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipatti? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ \Ne 2/ ka
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? ca
katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammati? ko ta
abhivinayo? kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ tattha adhipÄ• timokkhaá¹ƒ? kÄ• vipatti? k
paá¹-ipatti? kati atthavase paá¹-icca bhagavatÄ• paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ paÃ±Ã±atta
sikkhitasikkhÄ• ? kattha á¹-hitaá¹ƒ? ke dhÄ• renti? kassa vacanaá¹ƒ? kenÄ• bhatanti?

<2> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena paá¹-h
kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sudinnaá¹ƒ kalan
kismiá¹ƒ vatthusminti? sudinno kalandaputto purÄ• á¹‡adutiyikÄ• ya methunaá¹ƒ \Ee V 2/ d
tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±attÄ«ti? e
anupaÃ±Ã±attiyo. anuppannapaÃ±Ã±atti \Be 2/ tasmiá¹ƒ natthi. sabbatthapaÃ±Ã±atti, pades
sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? sÄ• dh
ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ubhatopaÃ±Ã±atti. paÃ±cannaá¹ƒ pÄ• timokkhudd
kattha pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ, nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesen
dutiyena uddesena uddesaá¹ƒ Ä• gacchati. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti?
Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? pÄ• rÄ• jikÄ• pattikkhandho. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? ekena sa
samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato. catunnaá¹ƒ adhika

adhikaraá¹‡anti? Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi s
samathehi sammati --- sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. ko tattha vi
abhivinayoti? paÃ±Ã±atti vinayo, vibhatti abhivinayo. kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ tatt
adhipÄ• timokkhanti? paÃ±Ã±atti pÄ• timokkhaá¹ƒ, vibhatti adhipÄ• timokkhaá¹ƒ. kÄ• vipat
vipatti. kÄ• \Se 3/ sampattÄ«ti? saá¹ƒvaro sampatti. kÄ• paá¹-ipattÄ«ti? na evarÅ«paá¹ƒ ka
yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ samÄ• dÄ• ya sikkhati sikkhÄ• padesu. {AN c 10.31
bhagavatÄ• paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ paÃ±Ã±attanti? dasa atthavase paá¹-icca bhaga
pÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ --- saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya, dur
niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, diá¹-á¹-hadhammikÄ• naá
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, appasannÄ• naá¹ƒ pasÄ• dÄ• ya
saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya. ke sikkhantÄ«ti? sekkhÄ• ca puthujjanaka
ke sikkhitasikkhÄ• ti? arahanto sikkhitasikkhÄ• \Ne 3/. kattha á¹-hitanti? sikkhÄ• kÄ• mesu
dhÄ• rentÄ«ti? yesaá¹ƒ vattati te dhÄ• renti. kassa vacananti? bhagavato vacanaá¹ƒ arahat
kenÄ• bhatanti? paramparÄ• bhataá¹ƒ ---

<3> á¹• 21 upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena {moggalÄ«puttena (Se) } paÃ±camÄ• , ete jambusirivhaye {jambusarivhaye

tato \Ee V 3/ mahindo iá¹-á¹-iyo {iá¹-á¹-hiyo (Ce) }, uttiyo sambalo {uá¹-á¹-iyo sampalo (itipi) }

bhaddanÄ• mo ca paá¹‡á¸• ito ||

ete \Be 3/ nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , jambudÄ«pÄ• idhÄ• gatÄ• .

vinayaá¹ƒ te vÄ• cayiá¹ƒsu, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ||

nikÄ• ye \Se 4/ paÃ±ca vÄ• cesuá¹ƒ, satta ceva pakaraá¹‡e.

tato ariá¹-á¹-ho medhÄ• vÄ«, tissadatto ca paá¹‡á¸• ito ||

visÄ• rado kÄ• á¸·asumano, thero ca dÄ«ghanÄ• mako.

dÄ«ghasumano ca paá¹‡á¸• ito ||

punadeva {punareva (Se) } kÄ• á¸·asumano, nÄ• gatthero ca buddharakkhito.

tissatthero ca medhÄ• vÄ«, devatthero {revatthero (itipi) } ca paá¹‡á¸• ito ||

punadeva \Ne 4/ sumano medhÄ• vÄ«, vinaye ca visÄ• rado.

bahussuto cÅ«á¸·anÄ• go, gajova duppadhaá¹ƒsiyo ||

dhammapÄ• litanÄ• mo ca, rohaá¹‡e {rohaá¹‡o (Ce) } sÄ• dhupÅ«jito.

tassa sisso mahÄ• paÃ±Ã±o khemanÄ• mo tipeá¹-ako ||

dÄ«pe tÄ• rakarÄ• jÄ• va paÃ±Ã±Ä• ya atirocatha.

upatisso ca medhÄ• vÄ«, phussadevo mahÄ• kathÄ« ||

punadeva sumano medhÄ• vÄ«, pupphanÄ• mo bahussuto.

mahÄ• kathÄ« mahÄ• sivo, piá¹-ake sabbattha kovido ||

punadeva upÄ• li medhÄ• vÄ«, vinaye ca visÄ• rado.

mahÄ• nÄ• go mahÄ• paÃ±Ã±o, saddhammavaá¹ƒsakovido ||

punadeva abhayo medhÄ• vÄ«, piá¹-ake sabbattha kovido.

tissatthero ca medhÄ• vÄ«, vinaye ca visÄ• rado ||

tassa sisso mahÄ• paÃ±Ã±o, pupphanÄ• mo bahussuto.

sÄ• sanaá¹ƒ \Se 5/ anurakkhanto, jambudÄ«pe patiá¹-á¹-hito ||

cÅ«á¸·Ä• bhayo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

tissatthero ca medhÄ• vÄ«, saddhammavaá¹ƒsakovido ||

cÅ«á¸·adevo {phussadevo (Ce) } ca medhÄ• vÄ«, vinaye ca visÄ• rado.

sivatthero ca medhÄ• vÄ«, vinaye sabbattha kovido ||

ete \Be 4/ nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

<4> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena dutiya
paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? dhaniyaá¹ƒ kumbhakÄ• ra
vatthusminti? dhaniyo kumbhakÄ• raputto raÃ±Ã±o dÄ• rÅ«ni adinnaá¹ƒ Ä• diyi, tasmiá¹ƒ va
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samua
samuá¹-á¹-hÄ• tÄ«ti? tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittat
\Ee V 4/, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ•
cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<5> tatiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä•
\Ne 5/ bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« aÃ±Ã±amaÃ±Ã±a
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ \Se 6/ Ä• pattisa
katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ
ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<6> catutthaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ
vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? vaggumudÄ• tÄ«riyÄ• bh
aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsu, tasmiá¹ƒ vatth
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi sam
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá

cattÄ• ro pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

methunÄ• dinnÄ• dÄ• naÃ±ca \Be 5/, manussaviggahuttari.

pÄ• rÄ• jikÄ• ni cattÄ• ri, chejjavatthÅ« asaá¹ƒsayÄ• ti ||

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

<7> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena upakk
saá¹…ghÄ• diseso kattha paÃ±Ã±atto? kaá¹ƒ Ä• rabbha? kismiá¹ƒ vatthusmiá¹ƒ? atthi tatth
anupaÃ±Ã±atti \Se 7/, anuppannapaÃ±Ã±atti? sabbatthapaÃ±Ã±atti, padesapaÃ±Ã±atti? sÄ

asÄ• dhÄ• raá¹‡apaÃ±Ã±atti? ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±atti? paÃ±cannaá¹ƒ pÄ• timo
katthogadhaá¹ƒ kattha pariyÄ• pannaá¹ƒ? katamena uddesena uddesaá¹ƒ Ä• gacchati? cat
katamÄ• vipatti? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandho? channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? catunnaá¹ƒ a
adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammati? ko tattha vinayo,
kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ tattha adhipÄ• timokkhaá¹ƒ \Ne 6/? kÄ• vipatti, kÄ• san
paá¹-ipatti? kati atthavase paá¹-icca bhagavatÄ• upakkamitvÄ• asuciá¹ƒ mocentassa saá¹
ke sikkhanti, ke sikkhitasikkhÄ• ? kattha á¹-hitaá¹ƒ? ke dhÄ• renti? kassa vacanaá¹ƒ? kenÄ•

<8> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena upakk
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti?
Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• seyyasako hatthena upakkamitvÄ• asuciá¹ƒ
vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±attÄ«ti? ekÄ• paÃ
anupaÃ±Ã±atti. anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbattha paÃ±Ã±atti, padesapaÃ±Ã
sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti \Se 8/?
ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ekatopaÃ±Ã±atti. paÃ±cannaá¹ƒ pÄ• timokkhudde
kattha pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesena
tatiye \Be 6/ uddesena uddesaá¹ƒ Ä• gacchati \Ee V 5/. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ•
sÄ«lavipatti. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? saá¹…ghÄ•
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti
samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato. catunnaá¹ƒ adhika
adhikaraá¹‡anti? Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi s
samathehi sammati --- sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. ko tattha vi
abhivinayoti? paÃ±Ã±atti vinayo, vibhatti abhivinayo. kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ tatt
adhipÄ• timokkhanti? paÃ±Ã±atti pÄ• timokkhaá¹ƒ, vibhatti adhipÄ• timokkhaá¹ƒ. kÄ• vipat
vipatti. kÄ• sampattÄ«ti? saá¹ƒvaro sampatti. kÄ• paá¹-ipattÄ«ti? na evarÅ«paá¹ƒ karissÄ•
Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ samÄ• dÄ• ya sikkhati sikkhÄ• padesu. {AN c 10.31} kati atthavase
upakkamitvÄ• asuciá¹ƒ mocentassa saá¹…ghÄ• diseso paÃ±Ã±attoti? dasa atthavase paá
upakkamitvÄ• asuciá¹ƒ mocentassa saá¹…ghÄ• diseso paÃ±Ã±atto --- saá¹…ghasuá¹-á¹-h
dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suv
diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• savÄ
appasannÄ• naá¹ƒ pasÄ• dÄ• ya, pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya, saddhammaá¹-á¹-hi
sikkhantÄ«ti? sekkhÄ• ca puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti. ke sikkhitasikkhÄ• ti? ara
kattha á¹-hitanti? sikkhÄ• kÄ• mesu á¹-hitaá¹ƒ. ke dhÄ• rentÄ«ti? yesaá¹ƒ vattati \Ne 7/, te c
vacananti? bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhassa. kenÄ• bhatanti? param

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye ||

tato mahindo iá¹-á¹-iyo, uttiyo sambalo tathÄ• .

bhaddanÄ• mo ca paá¹‡á¸• ito ||

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , jambudÄ«pÄ• idhÄ• gatÄ• .

vinayaá¹ƒ te vÄ• cayiá¹ƒsu, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ||

nikÄ• ye paÃ±ca vÄ• cesuá¹ƒ, satta ceva pakaraá¹‡e.

tato ariá¹-á¹-ho medhÄ• vÄ«, tissadatto ca paá¹‡á¸• ito ||

visÄ• rado \Be 7/ kÄ• á¸·asumano, thero ca dÄ«ghanÄ• mako.

dÄ«ghasumano ca paá¹‡á¸• ito ||

punadeva kÄ• á¸·asumano, nÄ• gatthero ca buddharakkhito.

tissatthero ca medhÄ• vÄ«, devatthero ca paá¹‡á¸• ito ||

punadeva sumano medhÄ• vÄ«, vinaye ca visÄ• rado.

bahussuto cÅ«á¸·anÄ• go, gajova duppadhaá¹ƒsiyo ||

dhammapÄ• litanÄ• mo ca, rohaá¹‡e sÄ• dhupÅ«jito.

tassa sisso mahÄ• paÃ±Ã±o, khemanÄ• mo tipeá¹-ako ||

dÄ«pe tÄ• rakarÄ• jÄ• va, paÃ±Ã±Ä• ya atirocatha.

upatisso ca medhÄ• vÄ«, phussadevo mahÄ• kathÄ« ||

punadeva \Ne 8/ sumano medhÄ• vÄ«, pupphanÄ• mo bahussuto.

mahÄ• kathÄ« mahÄ• sivo, piá¹-ake sabbattha kovido ||

punadeva upÄ• li medhÄ• vÄ«, vinaye ca visÄ• rado.

mahÄ• nÄ• go mahÄ• paÃ±Ã±o, saddhammavaá¹ƒsakovido ||

punadeva abhayo medhÄ• vÄ«, piá¹-ake sabbattha kovido.

tissatthero ca medhÄ• vÄ«, vinaye ca visÄ• rado ||

tassa sisso mahÄ• paÃ±Ã±o, pupphanÄ• mo bahussuto.

sÄ• sanaá¹ƒ anurakkhanto, jambudÄ«pe patiá¹-á¹-hito ||

cÅ«á¸·Ä• bhayo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

tissatthero ca medhÄ• vÄ«, saddhammavaá¹ƒsakovido ||

cÅ«á¸·adevo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

sivatthero ca medhÄ• vÄ«, vinaye sabbattha kovido ||

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovido.

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

<9> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena mÄ• tu
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantassa saá¹ƒá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• v
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha \Be 8/. kismiá¹ƒ vatthusminti? Ä• yasm
10/ saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti.
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato c
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<10> mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• santassa saá¹…ghÄ• diseso ka
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. ki
Ä• yasmÄ• \Ne 9/ udÄ• yÄ« mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• si, tasmi
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-
ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na
kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<11> mÄ• tugÄ• massa santike attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• santassa s
paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹
vatthusminti? Ä• yasmÄ• \Se 11/ udÄ• yÄ« mÄ• tugÄ• massa santike attakÄ• mapÄ• ricari
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• c
samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ...

<12> saÃ±carittaá¹ƒ samÄ• pajjantassa saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatth
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• u
samÄ• pajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä•
chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato
vÄ• cato samuá¹-á¹-hÄ• ti, na kÄ• yato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹
kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato \Ee V 6/; siyÄ• vÄ• cato ca cittato ca sa
kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<13> saÃ±Ã±Ä• cikÄ• \Be 9/ kuá¹-iá¹ƒ kÄ• rÄ• pentassa saá¹…ghÄ• diseso kattha paÃ±Ã
paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• á¸·avake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti?
saÃ±Ã±Ä• cikÄ• ya kuá¹-iyo kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. cha
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<14> mahallakaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• pentassa saá¹…ghÄ• diseso kattha paÃ±Ã±attoti?
kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasm
sodhento aÃ±Ã±ataraá¹ƒ cetiyarukkhaá¹ƒ chedÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<15> bhikkhuá¹ƒ \Ne 10/ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsentassa saá
paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? mettiyabhÅ«majake bhikkhÅ« Ä
vatthusminti? mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ amÅ
dhammena anuddhaá¹ƒsesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pa
tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<16> bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ•
anuddhaá¹ƒsentassa saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹
mettiyabhÅ«majake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? mettiyabhÅ«majakÄ• bhik
mallaputtaá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ
anuddhaá¹ƒsesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<17> saá¹…ghabhedakassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inis
kattha paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? devadattaá¹ƒ Ä• rabbha
devadatto samaggassa saá¹…ghassa bhedÄ• ya parakkami, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• p
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato c
samuá¹-á¹-hÄ• ti ... pe ....

<18> bhedÄ• nuvattakÄ• naá¹ƒ \Be 10/ bhikkhÅ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ•
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? saml
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« devadattassa saá¹…ghabhedÄ• ya parakkam
ahesuá¹ƒ vaggavÄ• dakÄ• , tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisa
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• t

<19> dubbacassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• \Ee V 7/ na paá¹-inissajj
kattha paÃ±Ã±attoti? kosambiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ cha
vatthusminti? Ä• yasmÄ• channo bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no attÄ• naá¹ƒ
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<20> kuladÅ«sakassa \Ne 11/ bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-in
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti?
Ä• rabbha. kismiá¹ƒ vatthusminti? assajipunabbasukÄ• bhikkhÅ« saá¹…ghena pabbÄ• jan
chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• pesuá¹ƒ, tasmiá¹ƒ
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --
cittato ca samuá¹-á¹-hÄ• ti ... pe ....

terasa saá¹…ghÄ• disesÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

vissaá¹-á¹-hi \Se 14/ kÄ• yasaá¹ƒsaggaá¹ƒ, duá¹-á¹-hullaá¹ƒ attakÄ• maÃ±ca.

saÃ±carittaá¹ƒ kuá¹-Ä« ceva, vihÄ• ro ca amÅ«lakaá¹ƒ ||

kiÃ±cidesaÃ±ca bhedo ca, tasseva {tatheva (Katthaci) } anuvattakÄ• .

dubbacaá¹ƒ kuladÅ«saÃ±ca, saá¹…ghÄ• disesÄ• terasÄ• ti ||

3. aniyatakaá¹‡á¸• aá¹ƒ

<21> yaá¹ƒ \Be 11/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhen
paÃ±Ã±atto? kaá¹ƒ Ä• rabbha? kismiá¹ƒ vatthusmiá¹ƒ? atthi tattha paÃ±Ã±atti, anupaÃ±Ã±a
anuppannapaÃ±Ã±atti, sabbatthapaÃ±Ã±atti padesapaÃ±Ã±atti, sÄ• dhÄ• raá¹‡apaÃ±Ã±att
ekatopaÃ±Ã±atti ubhatopaÃ±Ã±atti, paÃ±cannaá¹ƒ pÄ• timokkhuddesÄ• naá¹ƒ katthogadha
katamena uddesena uddesaá¹ƒ Ä• gacchati, catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipatti, sa
Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandho, channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• n
samuá¹-á¹-hÄ• ti, catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ, sattannaá¹
samathehi sammati, ko tattha vinayo, ko tattha abhivinayo, kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá
adhipÄ• timokkhaá¹ƒ, kÄ• vipatti, kÄ• sampatti, kÄ• paá¹-ipatti, kati atthavase paá¹-icca bh
aniyato paÃ±Ã±atto, ke \Se 15/ sikkhanti, ke sikkhitasikkhÄ• , kattha á¹-hitaá¹ƒ, ke dhÄ• ren
kenÄ• bhatanti.

<22> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena paá¹-
paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹
vatthusminti? Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho paá¹-icch
nisajjaá¹ƒ kappesi, tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppann
ekÄ• paÃ±Ã±atti. anupaÃ±Ã±atti anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbatthapaÃ±Ã±a
sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• d
ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ekatopaÃ±Ã±atti. paÃ±cannaá¹ƒ pÄ• timokkhudde
kattha pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesena
catutthena uddesena uddesaá¹ƒ Ä• gacchati. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti
siyÄ• Ä• cÄ• ravipatti. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? si
pÄ• rÄ• jikÄ• pattikkhandho siyÄ• saá¹…ghÄ• disesÄ• pattikkhandho siyÄ• pÄ• cittiyÄ• pa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? eke \Be 1
samuá¹-á¹-hÄ• ti --- kÄ• yato ca \Se 16/ cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato. catunnaá¹ƒ
katamaá¹ƒ adhikaraá¹‡anti? Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ katihi s
tÄ«hi samathehi sammati --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca
tiá¹‡avatthÄ• rakena ca. ko tattha vinayo, ko tattha abhivinayoti? paÃ±Ã±atti vinayo, vibhatti
kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ tattha adhipÄ• timokkhanti? paÃ±Ã±atti pÄ• timokkhaá¹ƒ
adhipÄ• timokkhaá¹ƒ. kÄ• vipattÄ«ti? asaá¹ƒvaro vipatti. kÄ• sampattÄ«ti? saá¹ƒvaro samp
paá¹-ipattÄ«ti? na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ sam
sikkhÄ• padesu. {AN c 10.31} kati atthavase paá¹-icca bhagavatÄ• paá¹-hamo aniyato paÃ
atthavase paá¹-icca bhagavatÄ• paá¹-hamo aniyato paÃ±Ã±atto --- saá¹…ghasuá¹-á¹-hutÄ•
dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suv
diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ Ä• savÄ
appasannÄ• naá¹ƒ pasÄ• dÄ• ya, pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya, saddhammaá¹-á¹-hi
sikkhantÄ«ti? sekkhÄ• ca puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti. ke sikkhitasikkhÄ• ti? ara

kattha á¹-hitanti? sikkhÄ• kÄ• mesu á¹-hitaá¹ƒ. ke dhÄ• rentÄ«ti? yesaá¹ƒ vattati te dhÄ• ren
bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhassa. kenÄ• bhatanti? paramparÄ• bhata

upÄ• li \Se 17/ dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye ||

tato \Ne 13/ mahindo iá¹-á¹-iyo, uttiyo sambalo tathÄ• .

bhaddanÄ• mo ca paá¹‡á¸• ito ||

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , jambudÄ«pÄ• idhÄ• gatÄ• .

vinayaá¹ƒ te vÄ• cayiá¹ƒsu, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ||

nikÄ• ye paÃ±ca vÄ• cesuá¹ƒ, satta ceva pakaraá¹‡e.

tato ariá¹-á¹-ho medhÄ• vÄ«, tissadatto ca paá¹‡á¸• ito ||

visÄ• rado kÄ• á¸·asumano, thero ca dÄ«ghanÄ• mako.

dÄ«ghasumano ca paá¹‡á¸• ito ||

punadeva \Be 13/ kÄ• á¸·asumano, nÄ• gatthero ca buddharakkhito.

tissatthero ca medhÄ• vÄ«, devatthero ca paá¹‡á¸• ito ||

punadeva sumano medhÄ• vÄ«, vinaye ca visÄ• rado.

bahussuto cÅ«á¸·anÄ• go, gajova duppadhaá¹ƒsiyo ||

dhammapÄ• litanÄ• mo ca, rohaá¹‡e sÄ• dhupÅ«jito.

tassa sisso mahÄ• paÃ±Ã±o, khemanÄ• mo tipeá¹-ako ||

dÄ«pe tÄ• rakarÄ• jÄ• va paÃ±Ã±Ä• ya atirocatha.

upatisso ca medhÄ• vÄ«, phussadevo mahÄ• kathÄ« ||

punadeva sumano medhÄ• vÄ«, pupphanÄ• mo bahussuto.

mahÄ• kathÄ« mahÄ• sivo, piá¹-ake sabbattha kovido ||

punadeva upÄ• li medhÄ• vÄ«, vinaye ca visÄ• rado.

mahÄ• nÄ• go mahÄ• paÃ±Ã±o, saddhammavaá¹ƒsakovido ||

punadeva \Ne 14/ abhayo medhÄ• vÄ«, piá¹-ake sabbattha kovido.

tissatthero ca medhÄ• vÄ«, vinaye ca visÄ• rado ||

tassa sisso mahÄ• paÃ±Ã±o, pupphanÄ• mo bahussuto.

sÄ• sanaá¹ƒ anurakkhanto, jambudÄ«pe patiá¹-á¹-hito ||

cÅ«á¸·Ä• bhayo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

tissatthero ca medhÄ• vÄ«, saddhammavaá¹ƒsakovido ||

cÅ«á¸·adevo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

sivatthero ca medhÄ• vÄ«, vinaye sabbattha kovido ||

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

<23> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena dutiy
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. ki
Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappesi, tas
tattha paÃ±Ã±atti, anupaÃ±Ã±atti anuppannapaÃ±Ã±attÄ«ti? ekÄ• paÃ±Ã±atti. anupaÃ±Ã±
anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbatthapaÃ±Ã±atti, padesapaÃ±Ã±attÄ«ti? sabbat
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• dhÄ• raá¹‡apaÃ±Ã±atti.
ubhatopaÃ±Ã±attÄ«ti? ekatopaÃ±Ã±atti. paÃ±cannaá¹ƒ pÄ• timokkhuddesÄ• naá¹ƒ katthog
pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesena udde
uddesena uddesaá¹ƒ Ä• gacchati. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti? siyÄ• sÄ

Ä• cÄ• ravipatti. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? siyÄ• \S
saá¹…ghÄ• disesÄ• pattikkhandho, siyÄ• pÄ• cittiyÄ• pattikkhandho. channaá¹ƒ Ä• pattisa
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siy
samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; s
ca cittato ca samuá¹-á¹-hÄ• ti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡anti?
Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammatÄ«ti? tÄ«h
siyÄ• \Ne 15/ sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ•
ca ... pe ....

dve aniyatÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

alaá¹…kammaniyaÃ±ceva, tatheva ca na heva kho.

aniyatÄ• supaÃ±Ã±attÄ• , buddhaseá¹-á¹-hena tÄ• dinÄ• ti ||

4. nissaggiyakaá¹‡á¸• aá¹ƒ

1. kathinavaggo

<24> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena atirek
atikkÄ• mentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±
Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhi
dhÄ• resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi \Be 15/ samuá¹-á¹-hÄ• ti \Se 1
vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹

<25> ekarattaá¹ƒ ticÄ«varena vippavasantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusmint
bhikkhÅ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena janapadacÄ• rikaá¹ƒ pakkam
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na
ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<26> akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ• mÄ• saá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ pÄ•
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ«
vatthusminti? sambahulÄ• bhikkhÅ« akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ• mÄ• saá¹ƒ atikkÄ

vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti \Ne 16/, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na
ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<27> aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• pentassa \Ee V 9/ nis
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹
kismiá¹ƒ vatthusminti? Ä• yasmÄ• \Se 20/ udÄ• yÄ« aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• purÄ•
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chah
samuá¹-á¹-hÄ• ti ... pe ....

<28> aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡hantassa nissaggiy
paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹
vatthusminti? Ä• yasmÄ• udÄ• yÄ« aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ p
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<29> aÃ±Ã±Ä• takaá¹ƒ \Be 16/ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«varaá¹ƒ viÃ±Ã±
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä
sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• upanando sakyaputto aÃ±Ã±Ä
cÄ«varaá¹ƒ viÃ±Ã±Ä• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti ekÄ• anupaÃ±Ã±atti.
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<30> aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• tatuttari cÄ«varaá¹ƒ viÃ±Ã±
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? c
Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ
viÃ±Ã±Ä• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<31> pubbe appavÄ• ritassa aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ upasaá¹…kamitvÄ• cÄ«vare
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ•
pubbe appavÄ• rito aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ upasaá¹…kamitvÄ• cÄ«vare vikappaá
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹
... pe ....

<32> pubbe appavÄ• ritassa aÃ±Ã±Ä• take gahapatike upasaá¹…kamitvÄ• cÄ«vare vikap
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ•

appavÄ• rito aÃ±Ã±Ä• take gahapatike upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajji, ta
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<33> atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• nena cÄ«varaá¹ƒ abhinip
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ \Se 22/ \Ee V 10/ paÃ±Ã
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusmi
sakyaputto upÄ• sakena --- ``ajjaá¹‡ho, bhante, Ä• gamehÄ«â€™â€™ ti \Be 17/ vuccamÄ•
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹
... pe ....

kathinavaggo paá¹-hamo.

2. kosiyavaggo

<34> kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• pentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha
Ä• á¸·aviyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« kosiyakÄ• rake upasaá¹…kamitvÄ• evamÄ• haá¹ƒsu ``bahÅ«, Ä•
amhÄ• kampi dassatha. mayampi icchÄ• ma kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• tuâ€™â€™
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi s

<35> suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pentassa nissag
paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti \Se 23/? chabbaggiye bh
vatthusminti? chabbaggiyÄ• bhikkhÅ« suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ sant
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ cha
samuá¹-á¹-hÄ• ti ... pe ....

<36> anÄ• diyitvÄ• \Ne 18/ tulaá¹ƒ odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• naá¹ƒ navaá¹ƒ santh
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« thokaÃ±Ã±eva odÄ• t
ante (Ce), odÄ• tÄ• naá¹ƒ ante (Se) } Ä• diyitvÄ• tatheva suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·aka
kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-h
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<37> anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• pentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusmint
anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ \Be 18/. ekÄ• paÃ±Ã±att
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ...

<38> anÄ• diyitvÄ• purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthiá¹ƒ navaá¹ƒ nisÄ«d
kÄ• rÄ• pentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã
Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha \Se 24/. kismiá¹ƒ vatthusminti? sambahulÄ•
ujjhitvÄ• Ä• raÃ±Ã±ikaá¹…gaá¹ƒ piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ paá¹ƒsukÅ«likaá¹…gaá¹ƒ sa
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹
... pe ....

<39> eá¸·akalomÄ• ni paá¹-iggahetvÄ• tiyojanaá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ pÄ• ci
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkh
vatthusminti? aÃ±Ã±ataro bhikkhu eá¸·akalomÄ• ni paá¹-iggahetvÄ• tiyojanaá¹ƒ atikkÄ• me
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi \Ee V
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato na cittato; siyÄ• kÄ• yato
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<40> aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• eá¸·akalomÄ• ni dhovÄ• pentassa nissaggiyaá¹ƒ pÄ
paÃ±Ã±attanti? sakkesu paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• ra
chabbaggiyÄ• bhikkhÅ« aÃ±Ã±Ä• tikÄ• hi bhikkhunÄ«hi eá¸·akalomÄ• ni dhovÄ• pesuá¹ƒ,
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<41> rÅ«piyaá¹ƒ paá¹-iggaá¹‡hantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti?
paÃ±Ã±attaá¹ƒ \Ne 19/. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ \Se 25/ sakyap
vatthusminti? Ä• yasmÄ• upanando sakyaputto rÅ«piyaá¹ƒ paá¹-iggahesi, tasmiá¹ƒ vatthus
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ...

<42> nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjantassa nissaggiyaá¹ƒ p
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ
kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ•
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chah
samuá¹-á¹-hÄ• ti ... pe ....

<43> nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjantassa nissaggiyaá¹ƒ pÄ• cittiyaá
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyap
vatthusminti? Ä• yasmÄ• upanando sakyaputto paribbÄ• jakena saddhiá¹ƒ kayavikkayaá¹ƒ
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹
... pe ....

kosiyavaggo dutiyo.

3. pattavaggo

<44> atirekapattaá¹ƒ \Se 26/ dasÄ• haá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ ka
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« atirekapattaá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --
ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ...

<45> Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ cetÄ• pentassa nissa
paÃ±Ã±attanti? sakkesu paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• ra
chabbaggiyÄ• bhikkhÅ« appamattakenapi bhinnena appamattakenapi khaá¹‡á¸• ena vilikhi
viÃ±Ã±Ä• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<46> bhesajjÄ• ni \Ne 20/ paá¹-iggahetvÄ• sattÄ• haá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ p
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ«
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« bhesajjÄ• ni paá¹-iggahetvÄ• sattÄ• haá¹ƒ a
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá
kathinake ... pe ....

<47> atirekamÄ• se \Se 27/ \Be 20/ sese gimhÄ• ne vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesa
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? c
Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« atirekamÄ• se sese gimhÄ• ne
pariyesiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• n
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<48> bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupitena anattamanena acchindantassa n
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹
Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• upanando sakyaputto bhikkhussa sÄ• maá¹ƒ
anattamano acchindi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<49> sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pentassa ni
kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkh
vatthusminti? chabbaggiyÄ• bhikkhÅ« sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chah
samuá¹-á¹-hÄ• ti ... pe ....

<50> pubbe appavÄ• ritassa aÃ±Ã±Ä• takassa gahapatikassa tantavÄ• ye upasaá¹…kamit
Ä• pajjantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±a
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusmi
sakyaputto pubbe appavÄ• rito aÃ±Ã±Ä• takassa gahapatikassa tantavÄ• ye upasaá¹…kam
Ä• pajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• na
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<51> accekacÄ«varaá¹ƒ \Ne 21/ paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• menta
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? s
Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« accekacÄ«varaá¹ƒ paá¹-iggahetv
atikkÄ• mesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti kathinake ... pe ....

<52> tiá¹‡á¹‡aá¹ƒ \Be 21/ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhip
vippavasantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã
Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkh
cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhipitvÄ• atirekachÄ• rattaá¹ƒ
vatthusmiá¹ƒ. ekÄ• \Ee V 13/ paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ
samuá¹-á¹-hÄ• ti kathinake ... pe ....

<53> jÄ• naá¹ƒ \Se 29/ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä• mentass
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? c
Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bh
pariá¹‡Ä• mesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

pattavaggo tatiyo.

tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

dasekarattimÄ• so ca, dhovanaÃ±ca paá¹-iggaho.

aÃ±Ã±Ä• taá¹ƒ taÃ±ca {aÃ±Ã±Ä• takaÃ±ca (Katthaci) } uddissa, ubhinnaá¹ƒ dÅ«takena ca

kosiyÄ• suddhadvebhÄ• gÄ• , chabbassÄ• ni nisÄ«danaá¹ƒ.

dve ca lomÄ• ni uggaá¹‡he, ubho nÄ• nappakÄ• rakÄ• ||

dve ca pattÄ• ni bhesajjaá¹ƒ, vassikÄ• dÄ• napaÃ±camaá¹ƒ.

sÄ• maá¹ƒ vÄ• yÄ• panacceko, sÄ• saá¹…kaá¹ƒ saá¹…ghikena cÄ• ti ||

5. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

<54> yaá¹ƒ \Ne 22/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti \B
sakyaputtaá¹ƒ Ä• rabbha \Se 30/. kismiá¹ƒ vatthusminti? Ä• yasmÄ• hatthako sakyaputto ti
sallapanto avajÄ• nitvÄ• paá¹-ijÄ• ni, paá¹-ijÄ• nitvÄ• avajÄ• ni, tasmiá¹ƒ vatthusmiá¹ƒ. ek
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ---
samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; s
ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<55> omasavÄ• de pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. ka
chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« pesalehi
bhaá¹‡á¸• antÄ• {bhaá¹‡á¸• entÄ• (Katthaci) } pesale bhikkhÅ« omasiá¹ƒsu, tasmiá¹ƒ vatth
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-

<56> bhikkhupesuÃ±Ã±e pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atta
chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« bhikkhÅ
bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ pesuÃ±Ã±aá¹ƒ up
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-
... pe ....

<57> anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• centassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±a
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« \Se 31/ Ä• rabbha. kismiá¹ƒ va
bhikkhÅ« upÄ• sake padaso dhammaá¹ƒ vÄ• cesuá¹ƒ \Ee V 14/, tasmiá¹ƒ vatthusmiá¹ƒ. ek
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• vÄ
kÄ• yato na cittato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

<58> anupasampannena uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappentassa pÄ• cittiyaá¹ƒ ka
Ä• á¸·aviyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismia
bhikkhÅ« anupasampannena sahaseyyaá¹ƒ kappesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ

anupaÃ±Ã±atti. channaá¹ƒ \Be 23/ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ•
siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato na cittato; siyÄ• kÄ• yato ca cittato ca samuá
... pe ....

<59> mÄ• tugÄ• mena sahaseyyaá¹ƒ kappentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ
kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ anuruddhaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• y
sahaseyyaá¹ƒ kappesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akalomake ... pe ....

<60> mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desentassa pÄ• cittiyaá¹ƒ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha
Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• massa dhammaá¹ƒ desesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ•
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti p

<61> anupasampannassa uttarimanussadhammaá¹ƒ bhÅ«taá¹ƒ Ä• rocentassa pÄ• cittiyaá
vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbh
vaggumudÄ• tÄ«riyÄ• bhikkhÅ« gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammas
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato na cittato; siyÄ• vÄ• cato
kÄ• yato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato ... pe ....

<62> bhikkhussa duá¹-á¹-hullÄ• pattiá¹ƒ anupasampannassa Ä• rocentassa pÄ• cittiyaá¹ƒ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« bhikkhussa duá¹-á¹-hullÄ• pattiá¹ƒ anupasampannassa Ä• rocesua
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi sa

<63> pathaviá¹ƒ \Se 33/ khaá¹‡antassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? Ä• á¸·aviyaá¹
Ä• rabbhÄ• ti? Ä• á¸·avake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• á¸·avakÄ• \Be 2
khaá¹‡iá¹ƒsu \Ne 24/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

<64> bhÅ«tagÄ• mapÄ• tabyatÄ• \Ee V 15/ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? Ä• á¸·avi
Ä• rabbhÄ• ti? Ä• á¸·avake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• á¸·avakÄ• bhikk
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h

samuá¹-á¹-hÄ• ti ... pe ....

<65> aÃ±Ã±avÄ• dake vihesake pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? kosambiyaá¹ƒ paÃ±Ã
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• c
Ä• pattiyÄ• anuyuÃ±jiyamÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icari, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Se 34/ tÄ«hi samuá¹-á¹-hÄ• n
....

<66> ujjhÄ• panake khiyyanake pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±att
mettiyabhÅ«majake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? mettiyabhÅ«majakÄ• bhik
mallaputtaá¹ƒ bhikkhÅ« ujjhÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anu
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<67> saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• bhisiá¹ƒ vÄ• kocchaá¹ƒ vÄ• ajjho
anuddharitvÄ• anÄ• pucchÄ• pakkamantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vat
kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• b
senÄ• sanaá¹ƒ ajjhokÄ• se santharitvÄ• anuddharitvÄ• anÄ• pucchÄ• pakkamiá¹ƒsu, tasm
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi sam
samuá¹-á¹-hÄ• ti kathinake ... pe ....

<68> saá¹…ghike \Be 25/ vihÄ• re seyyaá¹ƒ santharitvÄ• anuddharitvÄ• anÄ• pucchÄ• p
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sattarasavaggiy
kismiá¹ƒ vatthusminti? sattarasavaggiyÄ• bhikkhÅ« saá¹…ghike vihÄ• re seyyaá¹ƒ santhari
25/ anÄ• pucchÄ• pakkamiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti \Se 35/. channa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti kathinake ...

<69> saá¹…ghike vihÄ• re jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuá¹ƒ anupakhajja seyyaá¹ƒ ka
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bh
vatthusminti? chabbaggiyÄ• bhikkhÅ« there bhikkhÅ« anupakhajja seyyaá¹ƒ kappesuá¹ƒ, ta
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<70> bhikkhuá¹ƒ kupitena anattamanena saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hantassa pA
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ«
vatthusminti? chabbaggiyÄ• bhikkhÅ« kupitÄ• anattamanÄ• bhikkhÅ« saá¹…ghikÄ• vihÄ•
16/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ
samuá¹-á¹-hÄ• ti ... pe ....

<71> saá¹…ghike vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ vÄ• abhinisÄ«dantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. ka aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±ataro bhikkhu saá¹…gh uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ sahasÄ• abhinisÄ«di, tasmiá¹ƒ paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá samuá¹-á¹-hÄ• ti, na vÄ• cato na cittato; siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

<72> dvattipariyÄ• ye adhiá¹-á¹-hahitvÄ• tatuttari adhiá¹-á¹-hahantassa pÄ• cittiyaá¹ƒ katth kosambiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha. Ä• yasmÄ• channo katapariyositaá¹ƒ vihÄ• raá¹ƒ punappunaá¹ƒ chÄ• dÄ• pesi, punappuna vihÄ• ro paripati \Be 26/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamu samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<73> jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±cantassa p paÃ±Ã±attanti? Ä• á¸·aviyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• á¸·avake bhikkhÅ« vatthusminti \Ne 26/? Ä• á¸·avakÄ• bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡a tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h samuá¹-á¹-hÄ• ti ... pe ....

bhÅ«tagÄ• mavaggo dutiyo.

3. ovÄ• davaggo

<74> asammatena \Se 37/ bhikkhuniyo ovadantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? s paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusmi asammatÄ• bhikkhuniyo ovadiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupa anuppannapaÃ±Ã±attÄ«ti? ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. anuppannapaÃ±Ã±atti Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• vÄ• kÄ• yato na cittato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

<75> atthaá¹…gate sÅ«riye bhikkhuniyo ovadantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ Ä• rabbha. kism cÅ«á¸·apanthako atthaá¹…gate sÅ«riye bhikkhuniyo ovadi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• pa Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti padasodham

<76> bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikkhuniyo ovadantassa pÄ• cittiyaá¹ƒ ka paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« \Se 38/ Ä• rabbha. kismiá¹ƒ va bhikkhÅ« bhikkhunupassayaá¹ƒ \Ee V 17/ upasaá¹…kamitvÄ• bhikkhuniyo ovadiá¹ƒsu, tas

paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi sam
samuá¹-á¹-hÄ• ti kathinake ... pe ....

<77> ``Ä• misahetu \Be 27/ bhikkhÅ« bhikkhuniyo ovadantÄ«â€™â€™ ti bhaá¹‡antassa pÄ
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ«
vatthusminti? chabbaggiyÄ• bhikkhÅ« ``Ä• misahetu bhikkhÅ« bhikkhuniyo ovadantÄ«â€™
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h
samuá¹-á¹-hÄ• ti ... pe ....

<78> aÃ±Ã±Ä• tikÄ• ya \Ne 27/ bhikkhuniyÄ• cÄ«varaá¹ƒ dentassa pÄ• cittiyaá¹ƒ kattha p
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha
aÃ±Ã±ataro bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ adÄ• si, tasmiá¹ƒ vatthus
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi sam

<79> aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. kismiá¹ƒ vatth
aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±a
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti \Se 39/ ... pe .

<80> bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjantassa pÄ
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ«
vatthusminti? chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• n
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato na ci
vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v
ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<81> bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruhantassa pÄ• cittiya
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruh
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<82> jÄ• naá¹ƒ \Be 28/ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa pÄ• ci
paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? devadattaá¹ƒ Ä• rabbha. k
devadatto jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ \Se 40/ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±ji, tasmiá¹ƒ
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samu
--- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<83> bhikkhuniyÄ• \Ee V 18/ \Ne 28/ saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappentassa p
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ•
vatthusminti? Ä• yasmÄ• udÄ• yÄ« bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ ka
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

ovÄ• davaggo tatiyo.

4. bhojanavaggo

<84> tatuttari Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti?
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« \Se 41/ Ä• rabbha. kismiá¹ƒ va
bhikkhÅ« anuvasitvÄ• anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthu
ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• n
eá¸·akalomake ... pe ....

<85> gaá¹‡abhojane pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹
devadattaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? devadatto sapariso kulesu viÃ±Ã±Ä• petvÄ
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, satta anupaÃ±Ã±attiyo. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akalomake ... pe ....

<86> paramparabhojane pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹
sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« \Be 29/ aÃ±
bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, catasso anupaÃ±Ã±attiyo. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti kathinake ...

<87> dvattipattapÅ«re pÅ«ve paá¹-iggahetvÄ• tatuttari paá¹-iggaá¹‡hantassa pÄ• cittiyaá¹
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ«
vatthusminti? sambahulÄ• bhikkhÅ« na mattaá¹ƒ jÄ• nitvÄ• paá¹-iggahesuá¹ƒ, tasmiá¹ƒ va
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<88> bhuttÄ• vinÄ• \Ne 29/ pavÄ• ritena anatirittaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? s
Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« bhuttÄ• vÄ« pavÄ• ritÄ• aÃ±Ã±a
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti kathinake ... pe ....

<89> bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena khÄ• danÄ«yena vÄ• bhojanÄ«ye
pavÄ• rentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ
aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±ataro bhikkhu bhikkhuá
pavÄ• ritaá¹ƒ anatirittena bhojanÄ«yena abhihaá¹-á¹-huá¹ƒ pavÄ• resi, tasmiá¹ƒ vatthusmiá
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

<90> vikÄ• le \Ee V 19/ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±jantassa pÄ• citt
rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sattarasavaggiye bhikkhÅ« Ä• rabbha. kism
sattarasavaggiyÄ• bhikkhÅ« vikÄ• le bhojanaá¹ƒ bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akaloma

<91> sannidhikÄ• rakaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±jantassa pÄ•
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ belaá
kismiá¹ƒ vatthusminti? Ä• yasmÄ• belaá¹-á¹-hasÄ«so sannidhikÄ• rakaá¹ƒ bhojanaá¹ƒ \Be
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá
eá¸·akalomake ... pe ....

<92> paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jantassa pÄ• cittiyaá
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jiá
ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«
samuá¹-á¹-hÄ• ti ... pe ....

<93> adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• harantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha. kismiá¹ƒ vatthu
\Ne 30/ adinnaá¹ƒ mukhadvÄ• raá¹ƒ \Se 44/ Ä• hÄ• raá¹ƒ Ä• hari, tasmiá¹ƒ vatthusmiá¹ƒ. ek
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi sa
... pe ....

bhojanavaggo catuttho.

5. acelakavaggo

<94> acelakassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatthÄ• khÄ• danÄ«
dentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbh
Ä• nandaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• Ä• nando aÃ±Ã±atarissÄ• pari
maÃ±Ã±amÄ• no dve pÅ«ve adÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ
dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akalomake ... pe ....

<95> bhikkhuá¹ƒ ``ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisissÄ• m
vÄ• adÄ• petvÄ• vÄ• uyyojentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ p
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusmi
upanando sakyaputto bhikkhuá¹ƒ ``ehÄ• vuso, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pavisissÄ• mÄ• â€
uyyojesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• n
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<96> sabhojane \Be 31/ kule anupakhajja nisajjaá¹ƒ kappentassa pÄ• cittiyaá¹ƒ kattha paÃ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyap
vatthusminti? Ä• yasmÄ• upanando sakyaputto sabhojane kule anupakhajja nisajjaá¹ƒ kap
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti \Ee V 20/. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eke
samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<97> mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappentassa pÄ•
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upan
Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• upanando sakyaputto mÄ• tugÄ• mena sadd
nisajjaá¹ƒ kappesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

<98> mÄ• tugÄ• mena \Ne 31/ saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappentassa pÄ• cit
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upan
Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• upanando sakyaputto mÄ• tugÄ• mena sadd
nisajjaá¹ƒ kappesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

<99> nimantitena sabhattena santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• purebhattaá¹ƒ pacchÄ•
Ä• pajjantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• ra
upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• upanando saky
samÄ• no purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ kulesu cÄ• rittaá¹ƒ Ä• pajji, tasmiá¹ƒ vatthusmi
catasso anupaÃ±Ã±attiyo. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-h
kathinake ... pe ....

<100> tatuttari bhesajjaá¹ƒ viÃ±Ã±Ä• pentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sakke
Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhi
``ajjaá¹‡ho, bhante, Ä• gamethÄ• â€™â€™ ti \Be 32/ vuccamÄ• nÄ• nÄ• gamesuá¹ƒ, tasm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<101> uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gacchantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusmi
uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya agamaá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ek
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti e

<102> atirekatirattaá¹ƒ senÄ• ya vasantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatth
kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ
atirekatirattaá¹ƒ senÄ• ya vasiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akaloma

<103> uyyodhikaá¹ƒ gacchantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ pa
kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ
\Ne 32/ agamaá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akalomake ... pe ....

acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

<104> surÄ• merayapÄ• ne \Se 48/ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? kosambiyaá¹ƒ paÃ
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ•
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato na cittato; siyÄ• kÄ• yato
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<105> aá¹…gulipatodake pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atta
chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• \Be 33/ bhikkhÅ« b
aá¹…gulipatodakena hÄ• sesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä•
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

<106> udake hasadhamme {hassadhamme (Ce Se) } pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti?
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sattarasavaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthu
bhikkhÅ« aciravatiyÄ• nadiyÄ• udake kÄ«á¸·iá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±a
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato c
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<107> anÄ• dariye pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? kosambiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá
Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• channo anÄ• da

vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-
... pe ....

<108> bhikkhuá¹ƒ bhiá¹ƒsÄ• pentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ
Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhi
bhiá¹ƒsÄ• pesuá¹ƒ \Ne 33/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisa
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<109> jotiá¹ƒ samÄ• dahitvÄ• visibbentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? bhagges
Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkh
visibbesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, dve anupaÃ±Ã±attiyo. channaá¹ƒ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<110> orenaddhamÄ• saá¹ƒ nahÄ• yantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? rÄ• jaga
Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkh
\Se 50/ mattaá¹ƒ jÄ• nitvÄ• nahÄ• yiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, cha a
sabbatthapaÃ±Ã±atti, padesapaÃ±Ã±attÄ«ti? padesapaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akalomake ... pe ....

<111> anÄ• diyitvÄ• \Ee V 22/ \Be 34/ tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±a
dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ navaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jantassa pÄ• cittiyaá¹ƒ kattha paÃ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kism
sambahulÄ• bhikkhÅ« attano cÄ«varaá¹ƒ na saÃ±jÄ• niá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ•
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akaloma

<112> bhikkhussa vÄ• bhikkhuniyÄ• vÄ• sikkhamÄ• nÄ• ya vÄ• sÄ• maá¹‡erassa vÄ• s
cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jantassa pÄ• cittiyaá¹ƒ kattha
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyap
vatthusminti? Ä• yasmÄ• upanando sakyaputto bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ vikappe
paribhuÃ±ji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti kathinake ... pe ....

<113> bhikkhussa pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«danaá¹ƒ vÄ• sÅ«cigharaá¹ƒ vÄ• k
apanidhentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ \Se 51/ paÃ±Ã±attaá¹
chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« bhikkhÅ«
apanidhesuá¹ƒ \Ne 34/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

surÄ• merayavaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

<114> saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. kismiá¹ƒ vatth saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channa Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<115> jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jantassa pÄ• cittiyaá¹ƒ kattha paÃ± paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusmi bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ \Se 52/ udakaá¹ƒ paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthus channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

<116> jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ puna kammÄ• ya ukkoá¹-enta paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ vatthusminti? chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ ukkoá¹-esuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<117> bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• dentassa pÄ• cittiyaá sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ \Ee V 23/ vatthusminti? aÃ±Ã±ataro bhikkhu bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-ic vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<118> jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• dentassa pÄ• cittiyaá¹ƒ kat paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule \Ne 35/ bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatt bhikkhÅ« jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• desuá¹ƒ, tasmiá¹ƒ vatthu channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

<119> jÄ• naá¹ƒ \Se 53/ theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? a Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±ataro bhikkhu jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ ekaddhÄ• namaggaá¹ƒ paá¹-ipajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<120> mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjantass
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkh
\Be 36/ vatthusminti? aÃ±Ã±ataro bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekad
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ
samuá¹-á¹-hÄ• ti ... pe ....

<121> pÄ• pikÄ• ya diá¹-á¹-hiyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjan
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? ariá¹-á¹-haá¹ƒ bhikkhu
Ä• rabbha. kismiá¹ƒ vatthusminti? ariá¹-á¹-ho bhikkhu gaddhabÄ• dhipubbo pÄ• pikÄ• ya di
samanubhÄ• sanÄ• ya na paá¹-inissajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti. kÄ• yato ca
samuá¹-á¹-hÄ• ti ... pe ....

<122> jÄ• naá¹ƒ tathÄ• vÄ• dinÄ• bhikkhunÄ• {ariá¹-á¹-hena bhikkhunÄ• (Katthaci) } aka
diá¹-á¹-hiá¹ƒ appaá¹-inissaá¹-á¹-hena saddhiá¹ƒ sambhuÃ±jantassa pÄ• cittiyaá¹ƒ kattha pa
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ tathÄ• vÄ• dinÄ• ariá¹-á¹-hena bhikkhunÄ• akaá¹-Ä• nu
appaá¹-inissaá¹-á¹-hena saddhiá¹ƒ sambhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<123> jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ samaá¹‡uddesaá¹ƒ upalÄ• pentassa pÄ• cittiyaá¹ƒ katt
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• \Ne 36/ bhikkhÅ« jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ kaá¹‡á¹-akaá¹ƒ \Ee V 24/ sam
upalÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

<124> bhikkhÅ«hi \Se 55/ sahadhammikaá¹ƒ vuccamÄ• nena ``na tÄ• vÄ• haá¹ƒ, Ä• vuso,
sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paripucchissÄ• m
bhaá¹‡antassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? kosambiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
channaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• channo bhikkhÅ«hi sahadhammik
tÄ• vÄ• haá¹ƒ, Ä• vuso, etasmiá¹ƒ sikkhÄ• pade sikkhissÄ• mi yÄ• va na aÃ±Ã±aá¹ƒ bhikkh
paripucchissÄ• mÄ«â€™â€™ ti bhaá¹‡i, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<125> vinayaá¹ƒ vivaá¹‡á¹‡entassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ p
Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhi
vivaá¹‡á¹‡esuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-h
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<126> mohanake pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá
chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« mohesua
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi sa

<127> bhikkhussa kupitena anattamanena pahÄ• raá¹ƒ dentassa pÄ• cittiyaá¹ƒ kattha \Se
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« kupitÄ• anattamanÄ• bhikkhÅ«naá¹ƒ pahÄ• raá¹ƒ adaá¹ƒsu, tasm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<128> bhikkhussa kupitena anattamanena talasattikaá¹ƒ uggirantassa pÄ• cittiyaá¹ƒ kattha
37/? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha
chabbaggiyÄ• bhikkhÅ« kupitÄ• anattamanÄ• bhikkhÅ«naá¹ƒ talasattikaá¹ƒ uggiriá¹ƒsu, ta
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

<129> bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒsentassa pÄ• cittiyaá¹ƒ k
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha \Be
chabbaggiyÄ• bhikkhÅ« bhikkhuá¹ƒ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒsesuá¹
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-

<130> bhikkhussa saÃ±cicca kukkuccaá¹ƒ upadahantassa {uppÄ• dentassa (Se) } pÄ• citti
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye \Se 57/ b
kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« bhikkhÅ«naá¹ƒ saÃ±cicca kukkuccaá¹ƒ upa
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-
... pe ....

<131> bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• n
{upassuti (?) } tiá¹-á¹-hantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã
Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhi
bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ upassutiá¹ƒ tiá¹-á
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá
--- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• kÄ• yato ca vÄ• cato c

samuá¹-á¹-hÄ• ti ... pe ....

<132> dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá
Ä• pajjantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« dhammikÄ• naá¹ƒ kar
pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pajjiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. cha
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<133> saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ \Se 58/. kaá¹ƒ Ä• rabbh
bhikkhuá¹ƒ Ä• rabbha \Ne 38/. kismiá¹ƒ vatthusminti? aÃ±Ã±ataro bhikkhu saá¹…ghe vinicc
vattamÄ• nÄ• ya chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkÄ• mi, tasmiá¹ƒ vatthusmi
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato
samuá¹-á¹-hÄ• ti ... pe ....

<134> samagge \Be 39/ saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ
kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkh
vatthusminti? chabbaggiyÄ• bhikkhÅ« samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacch
Ä• pajjiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• n
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<135> jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• mentassa
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ«
vatthusminti? chabbaggiyÄ• bhikkhÅ« jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ p
pariá¹‡Ä• mesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

sahadhammikavaggo aá¹-á¹-hamo.

9. rÄ• javaggo

<136> pubbe \Se 59/ appaá¹-isaá¹ƒviditena raÃ±Ã±o antepuraá¹ƒ pavisantassa pÄ• cittiyaá
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ Ä• na
vatthusminti? Ä• yasmÄ• Ä• nando pubbe appaá¹-isaá¹ƒvidito raÃ±Ã±o antepuraá¹ƒ pÄ• vi
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi
pe ....

<137> ratanaá¹ƒ uggaá¹‡hantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ pa

kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±a
uggahesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, dve anupaÃ±Ã±attiyo. channaá¹ƒ Ä• pa
chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<138> santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavisantassa pÄ• cittiyaá¹ƒ
39/? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha
chabbaggiyÄ• bhikkhÅ« vikÄ• le gÄ• maá¹ƒ pavisiá¹ƒsu, tasmiá¹ƒ \Se 60/ vatthusmiá¹ƒ. ek
anupaÃ±Ã±attiyo. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi
pe ....

<139> aá¹-á¹-himayaá¹ƒ \Be 40/ vÄ• dantamayaá¹ƒ vÄ• visÄ• á¹‡amayaá¹ƒ vÄ• sÅ«cigh
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sakkesu paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambah
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« na mattaá¹ƒ jÄ• nitvÄ• bahÅ« sÅ«cighare vi
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹
... pe ....

<140> pamÄ• á¹‡Ä• tikkantaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• kÄ• rÄ• pentassa pÄ•
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyap
vatthusminti? Ä• yasmÄ• upanando sakyaputto ucce maÃ±ce sayi, tasmiá¹ƒ vatthusmiá¹ƒ.
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

<141> maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• tÅ«lonaddhaá¹ƒ kÄ• rÄ• pentassa pÄ• cittiyaá¹ƒ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• tÅ«lonaddhaá¹ƒ kÄ• rÄ• pesuá
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<142> pamÄ• á¹‡Ä• tikkantaá¹ƒ \Se 61/ nisÄ«danaá¹ƒ kÄ• rÄ• pentassa pÄ• cittiyaá¹ƒ katt
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« appamÄ• á¹‡ikÄ• ni nisÄ«danÄ• ni dhÄ• resuá¹ƒ, tasmiá¹ƒ vatthus
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi sam

<143> pamÄ• á¹‡Ä• tikkantaá¹ƒ kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ kÄ• rÄ• pentassa pÄ• cittiya
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« appamÄ• á¹‡ikÄ• yo kaá¹‡á¸• uppaá¹-icchÄ• diyo dhÄ• resuá¹ƒ, ta
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<144> pamÄ• á¹‡Ä• tikkantaá¹ƒ \Ne 40/ vassikasÄ• á¹-ikaá¹ƒ kÄ• rÄ• pentassa pÄ• cittiyaá
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha \Be

chabbaggiyÄ• bhikkhÅ« appamÄ• á¹‡ikÄ• yo vassikasÄ• á¹-ikÄ• yo dhÄ• resuá¹ƒ, tasmiá¹ƒ
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

<145> sugatacÄ«varappamÄ• á¹‡aá¹ƒ \Ee V 27/ cÄ«varaá¹ƒ kÄ• rÄ• pentassa pÄ• cittiyaá
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ nandaá¹ƒ \Se 62/ Ä•
vatthusminti? Ä• yasmÄ• nando sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ dhÄ• resi, tas
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

rÄ• javaggo navamo.

dvenavuti pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

khuddakaá¹ƒ samattaá¹ƒ.

tassuddÄ• naá¹ƒ ---

musÄ• omasapesuÃ±Ã±aá¹ƒ, padaseyyÄ• ca itthiyÄ• .

aÃ±Ã±atra viÃ±Ã±unÄ• bhÅ«tÄ• {desanÄ• rocanÄ• ceva (Ce Se) }, duá¹-á¹-hullÄ• patti kh

bhÅ«taá¹ƒ aÃ±Ã±Ä• ya ujjhÄ• yi {bhÅ«taÃ±Ã±avÄ• daujjhÄ• yi (Ce) }, maÃ±co seyyo ca vu

pubbe nikkaá¸• á¸• hanÄ• hacca, dvÄ• raá¹ƒ sappÄ• á¹‡akena ca ||

asammatÄ• atthaá¹…gate, upassayÄ• misena ca.

dade sibbe vidhÄ• nena, nÄ• vÄ• bhuÃ±jeyya ekato ||

piá¹‡á¸• aá¹ƒ gaá¹‡aá¹ƒ paraá¹ƒ pÅ«vaá¹ƒ, pavÄ• rito pavÄ• ritaá¹ƒ.

vikÄ• laá¹ƒ sannidhi khÄ«raá¹ƒ, dantaponena te dasa ||

acelakaá¹ƒ uyyokhajja {acelakÄ• nupakhajja (Katthaci) }, paá¹-icchannaá¹ƒ rahena ca.

nimantito paccayehi, senÄ• vasanuyyodhikaá¹ƒ ||

surÄ• \Ne 41/ aá¹…guli hÄ• so ca, anÄ• dariyaÃ±ca bhiá¹ƒsanaá¹ƒ.

joti nahÄ• na dubbaá¹‡á¹‡aá¹ƒ, sÄ• maá¹ƒ apanidhena ca ||

saÃ±ciccudakakammÄ• \Be 42/ ca, duá¹-á¹-hullaá¹ƒ Å«navÄ«sati.

theyyaitthiavadesaá¹ƒ {ariá¹-á¹-hakaá¹ƒ (vibhaá¹…ge) }, saá¹ƒvÄ• se nÄ• sitena ca ||

sahadhammikavilekhÄ• , moho pahÄ• renuggire.

amÅ«lakaÃ±ca saÃ±cicca, sossÄ• mi khiyyapakkame ||

saá¹…ghena cÄ«varaá¹ƒ datvÄ• , pariá¹‡Ä• meyya puggale.

raÃ±Ã±aÃ±ca ratanaá¹ƒ santaá¹ƒ, sÅ«ci maÃ±co ca tÅ«likÄ• .

nisÄ«danaá¹ƒ kaá¹‡á¸• ucchÄ• di, vassikÄ• sugatena cÄ• ti ||

tesaá¹ƒ vaggÄ• naá¹ƒ uddÄ• naá¹ƒ ---

musÄ• bhÅ«tÄ• ca ovÄ• do, bhojanÄ• celakena ca.

surÄ• sappÄ• á¹‡akÄ• dhammo, rÄ• javaggena te navÄ• ti ||

6. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

<146> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena aÃ±
antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahat
bhuÃ±jantassa pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹
aÃ±Ã±ataraá¹ƒ \Se 63/ bhikkhuá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±ataro bhikkhu a
bhikkhuniyÄ• antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato Ä• misaá¹ƒ paá¹-iggahesi, tasmiá¹ƒ
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi \Ee V
siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato na cittato; siyÄ• kÄ• yato ca cittato ca samuá
... pe ....

<147> bhikkhuniyÄ• vosÄ• santiyÄ• na nivÄ• retvÄ• bhuÃ±jantassa pÄ• á¹-idesanÄ«yaá
rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹
bhikkhÅ« bhikkhuniyo vosÄ• santiyo na nivÄ• resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• \Ne 42
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ
samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe

<148> sekkhasammatesu \Be 43/ kulesu khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahat
bhuÃ±jantassa pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹
sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« na mattaá¹ƒ
paá¹-iggahesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, dve anupaÃ±Ã±attiyo. channa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ
vÄ• cato na cittato; siyÄ• kÄ• yato ca cittato \Se 64/ ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe

<149> Ä• raÃ±Ã±akesu senÄ• sanesu pubbe appaá¹-isaá¹ƒviditaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ•
sahatthÄ• paá¹-iggahetvÄ• bhuÃ±jantassa pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attanti? s
Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti. sambahulÄ• bhikkhÅ
paá¹-ivasante nÄ• rocesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±at
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ
samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe

cattÄ• ro pÄ• á¹-idesanÄ«yÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

aÃ±Ã±Ä• tikÄ• ya vosÄ• saá¹ƒ, sekkhaÄ• raÃ±Ã±akena ca.

pÄ• á¹-idesanÄ«yÄ• cattÄ• ro, sambuddhena pakÄ• sitÄ• ti ||

7. sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alavaggo

<150> yaá¹ƒ \Ne 43/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddh
purato vÄ• pacchato vÄ• olambentena nivÄ• sentassa dukkaá¹-aá¹ƒ kattha paÃ±Ã±attanti
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusmi
puratopi pacchatopi olambentÄ• nivÄ• sesuá¹ƒ, tasmiá¹ƒ \Se 65/ vatthusmiá¹ƒ. ekÄ• paÃ±
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Be 44/ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca purato vÄ• pacchato vÄ• olambentena pÄ• rupantassa dukkaá¹-
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« puratopi pacchatopi olambentÄ• pÄ• rupiá¹ƒsu, tasmiá¹ƒ vatthusm
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --

samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca kÄ• yaá¹ƒ vivaritvÄ• antaraghare gacchantassa dukkaá¹-aá¹ƒ ... ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ \Ee V 29/ paá¹-icca kÄ• yaá¹ƒ vivaritvÄ• antaraghare nisÄ«dantassa dukka paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á pe ....

anÄ• dariyaá¹ƒ paá¹-icca hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• kÄ«á¸·Ä• pentena antaraghare ga pe ... \Se 66/ ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• kÄ«á¸·Ä• pentena antaraghare nis 44/ ... pe ... ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca c samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokentena antaraghare gacchantassa dukkaá¹-a paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á pe ....

anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokentena antaraghare nisÄ«dantassa dukkaá¹- paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á pe ....

anÄ• dariyaá¹ƒ paá¹-icca ukkhittakÄ• ya antaraghare gacchantassa dukkaá¹-aá¹ƒ ... pe ... e samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ \Be 45/ paá¹-icca ukkhittakÄ• ya antaraghare nisÄ«dantassa dukkaá¹-aá¹ƒ paÃ±Ã±atti. ekena \Se 67/ samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca s vÄ• cato ... pe ....

parimaá¹‡á¸• alavaggo paá¹-hamo.

2. ujjagghikavaggo

<151> anÄ• dariyaá¹ƒ paá¹-icca ujjagghikÄ• ya antaraghare gacchantassa dukkaá¹-aá¹ƒ ka sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis

chabbaggiyÄ• bhikkhÅ« mahÄ• hasitaá¹ƒ hasantÄ• antaraghare gacchiá¹ƒsu, tasmiá¹ƒ va
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --
cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca ujjagghikÄ• ya antaraghare nisÄ«dantassa dukkaá¹-aá¹ƒ kattha p
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• \Ne 45/ bhikkhÅ« mahÄ• hasitaá¹ƒ hasantÄ• antaraghare nisÄ«diá¹ƒsu, tas
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karontena antaraghare gaccha
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ«
vatthusminti? chabbaggiyÄ• bhikkhÅ« uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karontÄ• antarag
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karontena antaraghare \Se 68/
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye b
vatthusminti? chabbaggiyÄ• bhikkhÅ« uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karontÄ• antarag
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti \Be 46/. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena
samuá¹-á¹-hÄ• ti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca kÄ• yappacÄ• lakaá¹ƒ antaraghare gacchantassa dukkaá¹-aá¹ƒ ..
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ paá¹-icca kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«dantassa dukkaá¹-aá¹ƒ
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ paá¹-icca bÄ• huppacÄ• lakaá¹ƒ antaraghare gacchantassa dukkaá¹-aá¹ƒ .
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ paá¹-icca bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«dantassa dukkaá¹-aá¹ƒ
\Ne 46/. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ
....

anÄ• dariyaá¹ƒ paá¹-icca sÄ«sappacÄ• lakaá¹ƒ antaraghare gacchantassa dukkaá¹-aá¹ƒ ..
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ paá¹-icca sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«dantassa dukkaá¹-aá¹ƒ .
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti \Se 69/ --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ
....

ujjagghikavaggo dutiyo.

3. khambhakatavaggo

<152> anÄ• dariyaá¹ƒ paá¹-icca khambhakatena antaraghare gacchantassa dukkaá¹-aá¹ƒ
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti. kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ

anÄ• dariyaá¹ƒ \Be 47/ paá¹-icca khambhakatena antaraghare nisÄ«dantassa dukkaá¹-aá¹
paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á
pe ....

anÄ• dariyaá¹ƒ paá¹-icca oguá¹‡á¹-hitena antaraghare gacchantassa dukkaá¹-aá¹ƒ kattha p
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• \Ne 47/ bhikkhÅ« sasÄ«saá¹ƒ pÄ• rupitvÄ• antaraghare gacchiá¹ƒsu, tasmi
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca oguá¹‡á¹-hitena antaraghare nisÄ«dantassa dukkaá¹-aá¹ƒ kattha
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« sasÄ«saá¹ƒ pÄ• rupitvÄ• antaraghare nisÄ«diá¹ƒsu, tasmiá¹ƒ vatt
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca ukkuá¹-ikÄ• ya antaraghare gacchantassa dukkaá¹-aá¹ƒ ... pe ... c
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca pallatthikÄ• ya {pallattikÄ• ya (Katthaci) } antaraghare nisÄ«danta
pe ... ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti \Se 70/ --- kÄ• yato ca
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ \Ee V 30/ paá¹-icca asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hantass
ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca sam
... pe ....

anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokentena piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hant
... ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca s
vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca sÅ«paÃ±Ã±eva bahuá¹ƒ paá¹-iggaá¹‡hantassa dukkaá¹-aá¹ƒ ... p
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ \Be 48/ paá¹-icca thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hantass
ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca sam
... pe ....

khambhakatavaggo tatiyo.

4. piá¹‡á¸• apÄ• tavaggo

<153> anÄ• dariyaá¹ƒ \Ne 48/ paá¹-icca asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa
ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca sam
... pe ....

anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokentena piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa d
ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca sam
... pe ....

anÄ• dariyaá¹ƒ \Se 71/ paá¹-icca tahaá¹ƒ tahaá¹ƒ omasitvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jan
... ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca s
vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca sÅ«paÃ±Ã±eva bahuá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ek
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa dukk
paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á
pe ....

anÄ• dariyaá¹ƒ paá¹-icca sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• dentassa
ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca sam
... pe ....

anÄ• dariyaá¹ƒ paá¹-icca sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä
dukkaá¹-aá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? c
Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« sÅ«pampi odanampi attano atth
bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• \Be 49/ paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. chan
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ
samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ...

anÄ• dariyaá¹ƒ \Se 72/ \Ne 49/ paá¹-icca ujjhÄ• nasaÃ±Ã±inÄ• paresaá¹ƒ pattaá¹ƒ olokent
... ekÄ• paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca s
vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca mahantaá¹ƒ kabaá¸·aá¹ƒ karontassa dukkaá¹-aá¹ƒ ... pe ... ekÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca dÄ«ghaá¹ƒ Ä• lopaá¹ƒ karontassa dukkaá¹-aá¹ƒ ... pe ... ekÄ• pa
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

piá¹‡á¸• apÄ• tavaggo catuttho.

5. kabaá¸·avaggo

<154> anÄ• dariyaá¹ƒ paá¹-icca anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivarantassa dukk
paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á
pe ....

anÄ• dariyaá¹ƒ paá¹-icca bhuÃ±jamÄ• nena sabbaá¹ƒ hatthaá¹ƒ mukhe pakkhipantassa du
paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á
pe ....

anÄ• dariyaá¹ƒ paá¹-icca sakabaá¸·ena mukhena byÄ• harantassa dukkaá¹-aá¹ƒ kattha pa
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha \Ee V 31/. kismiá¹ƒ
bhikkhÅ« sakabaá¸·ena mukhena byÄ• hariá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato
samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ \Be 50/ paá¹-icca piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe
paÃ±Ã±atti. ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á
pe ....

anÄ• dariyaá¹ƒ \Ne 50/ paá¹-icca kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ...
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ paá¹-icca avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... e
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca hatthaniddhunakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ekÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ekÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ekÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca capucapukÄ• rakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ekÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

kabaá¸·avaggo paÃ±camo.

6. surusuruvaggo

<155> anÄ• dariyaá¹ƒ \Se 74/ paá¹-icca surusurukÄ• rakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ
kosambiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá
bhikkhÅ« surusurukÄ• rakaá¹ƒ khÄ«raá¹ƒ piviá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ \Be 51/. ekÄ• p
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato c
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca hatthanillehakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ekÄ• pa
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ \Ne 51/ paá¹-icca pattanillehakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ek
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

anÄ• dariyaá¹ƒ paá¹-icca oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ ... pe ... ekÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

anÄ• dariyaá¹ƒ paá¹-icca sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggaá¹‡hantas
paÃ±Ã±attanti? bhaggesu paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• ral
sambahulÄ• bhikkhÅ« sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggahesuá¹ƒ, tasm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena \Se 75
ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• entassa d
paÃ±Ã±attanti? bhaggesu paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• ral
sambahulÄ• bhikkhÅ« sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• esuá¹ƒ, tasm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca chattapÄ• á¹‡issa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ kattha p
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye bhikkhÅ« Ä• rabbha. kis
chabbaggiyÄ• bhikkhÅ« chattapÄ• á¹‡issa dhammaá¹ƒ desesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ.
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena sa
cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ \Be 52/ paá¹-icca daá¹‡á¸• apÄ• á¹‡issa dhammaá¹ƒ desentassa dukkaá¹-a
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samu
--- vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ \Se 76/ paá¹-icca satthapÄ• á¹‡issa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ
paÃ±Ã±atti, ekÄ• \Ne 52/ anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eken
samuá¹-á¹-hÄ• ti --- vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca Ä• vudhapÄ• á¹‡issa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ ... pe
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena sa
cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

surusuruvaggo chaá¹-á¹-ho.

7. pÄ• dukavaggo

<156> anÄ• dariyaá¹ƒ paá¹-icca pÄ• dukÄ• ruá¸·hassa dhammaá¹ƒ desentassa dukkaá¹-aá
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samu
--- vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca upÄ• hanÄ• ruá¸·hassa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ ...
ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• ne
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca yÄ• nagatassa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ ... pe ... ekÄ
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena sa
cittato ca samuá¹-á¹-hÄ• ti \Se 77/, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca sayanagatassa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ ... pe ... ek
anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena sa
cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca pallatthikÄ• ya nisinnassa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samu
samuá¹-á¹-hÄ• ti --- vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ \Ne 53/ paá¹-icca veá¹-hitasÄ«sassa \Ee V 32/ dhammaá¹ƒ desentassa duk
paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samu
--- vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca oguá¹‡á¹-hitasÄ«sassa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ ...
ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• ne
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa dhammaá¹ƒ dese
... ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eke
samuá¹-á¹-hÄ• ti \Se 78/ --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa dhammaá¹
pe ... ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ
samuá¹-á¹-hÄ• ti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca á¹-hitena nisinnassa dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ ... pe
ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• ne
ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca pacchato gacchantena purato gacchantassa dhammaá¹ƒ desenta
ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena

samuá¹-á¹-hÄ• ti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca uppathena gacchantena pathena gacchantassa dhammaá¹ƒ dese
... ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eke
samuá¹-á¹-hÄ• ti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca á¹-hitena uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karontassa dukkaá
paÃ±Ã±atti \Ne 54/, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eke
samuá¹-á¹-hÄ• ti --- kÄ• yato \Se 79/ ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca harite uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
... ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eke
samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
... kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye
kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhÅ« udake uccÄ• rampi passÄ• vampi kheá¸·am
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

pÄ• dukavaggo sattamo.

paÃ±casattati sekhiyÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

parimaá¹‡á¸• alaá¹ƒ paá¹-icchannaá¹ƒ, susaá¹ƒvutokkhittacakkhu.

ukkhittojjagghikÄ• saddo, tayo ceva pacÄ• lanÄ• ||

khambhaá¹ƒ oguá¹‡á¹-hito cevukkuá¹-ipallatthikÄ• ya ca.

sakkaccaá¹ƒ \Se 80/ pattasaÃ±Ã±Ä« ca, samasÅ«paá¹ƒ samatittikaá¹ƒ {samatitthikaá¹ƒ (Ka

sakkaccaá¹ƒ pattasaÃ±Ã±Ä« ca, sapadÄ• naá¹ƒ samasÅ«pakaá¹ƒ.

thÅ«pakato paá¹-icchannaá¹ƒ, viÃ±Ã±attujjhÄ• nasaÃ±Ã±inÄ• ||

na mahantaá¹ƒ maá¹‡á¸• alaá¹ƒ dvÄ• raá¹ƒ, sabbaá¹ƒ hatthaá¹ƒ na byÄ• hare.

ukkhepo chedanÄ• gaá¹‡á¸• o, dhunaá¹ƒ sitthÄ• vakÄ• rakaá¹ƒ ||

jivhÄ• nicchÄ• rakaÃ±ceva \Ne 55/, capucapu surusuru.

hattho \Ee V 33/ patto ca oá¹-á¹-ho ca, sÄ• misaá¹ƒ sitthakena ca ||

chattapÄ• á¹‡issa \Be 55/ saddhammaá¹ƒ, na desenti tathÄ• gatÄ• .

evameva daá¹‡á¸• apÄ• á¹‡issa, satthaÄ• vudhapÄ• á¹‡inaá¹ƒ ||

pÄ• dukÄ• upÄ• hanÄ• ceva, yÄ• naseyyÄ• gatassa ca.

pallatthikÄ• nisinnassa, veá¹-hitoguá¹‡á¹-hitassa ca ||

chamÄ• nÄ«cÄ• sane á¹-hÄ• ne, pacchato uppathena ca.

á¹-hitakena na kÄ• tabbaá¹ƒ, harite udakamhi cÄ• ti ||

tesaá¹ƒ vaggÄ• namuddÄ• naá¹ƒ ---

parimaá¹‡á¸• alaujjagghi, khambhaá¹ƒ piá¹‡á¸• aá¹ƒ tatheva ca.

kabaá¸·Ä• surusuru ca, pÄ• dukena ca sattamÄ• ti ||

mahÄ• vibhaá¹…ge katthapaÃ±Ã±attivÄ• ro niá¹-á¹-hito.

2. katÄ• pattivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<157> methunaá¹ƒ \Ne 56/ dhammaá¹ƒ paá¹-isevanto kati Ä• pattiyo Ä• pajjati? methunaá¹
tisso Ä• pattiyo Ä• pajjati. akkhÄ• yite sarÄ«re methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, Ä• pat
yebhuyyena khÄ• yite \Se 81/ sarÄ«re methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, Ä• patti thullac
{vivaá¹-akate (Se) } mukhe acchupantaá¹ƒ aá¹…gajÄ• taá¹ƒ paveseti, Ä• patti dukkaá¹-assa
dhammaá¹ƒ paá¹-isevanto imÄ• tisso Ä• pattiyo Ä• pajjati.

<158> adinnaá¹ƒ Ä• diyanto kati Ä• pattiyo Ä• pajjati? adinnaá¹ƒ Ä• diyanto tisso Ä• pattiyo
paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ adinnaá¹ƒ theyya
pÄ• rÄ• jikassa; atirekamÄ• sakaá¹ƒ vÄ• Å«napaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ adi
Ä• diyati, Ä• patti thullaccayassa; mÄ• sakaá¹ƒ vÄ• Å«namÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ
theyyasaá¹…khÄ• taá¹ƒ Ä• diyati, Ä• patti dukkaá¹-assa --- adinnaá¹ƒ Ä• diyanto imÄ• tisso

<159> saÃ±cicca \Be 56/ manussaviggahaá¹ƒ jÄ«vitÄ• voropento kati Ä• pattiyo Ä• pajjati?
manussaviggahaá¹ƒ jÄ«vitÄ• voropento tisso Ä• pattiyo Ä• pajjati. manussaá¹ƒ odissa opÄ
``papatitvÄ• marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa; papatite dukkhÄ• vedanÄ• upp
thullaccayassa; marati, Ä• patti pÄ• rÄ• jikassa --- saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ•
Ä• pattiyo Ä• pajjati.

<160> asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanto kati Ä• pattiyo Ä• pajjati?
abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanto tisso Ä• pattiyo Ä• pajjati. pÄ• piccho icchÄ
abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapati, Ä• patti pÄ• rÄ• jikassa; ``yo te vihÄ• re \Se
arahÄ• â€™â€™ ti bhaá¹‡ati, paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; na paá¹-ivijÄ• na
dukkaá¹-assa --- asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanto imÄ• tisso Ä•

cattÄ• ro pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

<161> upakkamitvÄ• asuciá¹ƒ mocento tisso Ä• pattiyo Ä• pajjati. ceteti upakkamati \Ee V
saá¹…ghÄ• disesassa; ceteti upakkamati na muccati, Ä• patti thullaccayassa; payoge dukka

mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjanto tisso Ä• pattiyo Ä• pajjat
Ä• patti saá¹…ghÄ• disesassa; kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti thullac
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa.

mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sento tisso Ä• pattiyo Ä• pajjati. vacca
Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati, avaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti saá¹…ghÄ• disesassa;
passÄ• vamaggaá¹ƒ á¹-hapetvÄ• adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa
avaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti thullaccayassa; kÄ• yapaá¹-ibaddhaá¹ƒ Ä• dissa vaá¹‡á¹
avaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti dukkaá¹-assa.

attakÄ• mapÄ• ricariyÄ• \Be 57/ vaá¹‡á¹‡aá¹ƒ bhÄ• santo tisso Ä• pattiyo Ä• pajjati \Se 83
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti saá¹…ghÄ• disesassa; paá¹‡á¸
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti thullaccayassa; tiracchÄ• naga

attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti dukkaá¹-assa.

saÃ±carittaá¹ƒ samÄ• pajjanto tisso Ä• pattiyo Ä• pajjati. paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati Ä• patti saá¹…ghÄ• disesassa; paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti dukkaá¹-assa.

saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• rÄ• pento tisso Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti, payoge piá¹‡á¸• aá¹ƒ anÄ• gate, Ä• patti thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä• gate, Ä• patti saá¹.

mahallakaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• pento tisso Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti, payoge du piá¹‡á¸• aá¹ƒ anÄ• gate, Ä• patti thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä• gate, Ä• patti saá¹.

bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsento tisso Ä• pattiyo Ä• pa kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa; akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassa.

bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• y anuddhaá¹ƒsento tisso Ä• pattiyo Ä• pajjati \Se 84/. anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ saá¹…ghÄ• disesena dukkaá¹-assa; okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadet

saá¹…ghabhedako bhikkhu yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanto tiss Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ•

bhedakÄ• nuvattakÄ• \Ee V 35/ bhikkhÅ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya {samanu paá¹-inissajjantÄ• tisso Ä• pattiyo Ä• pajjanti. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• c thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesassa.

dubbaco bhikkhu yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya {samanubhÄ• siyamÄ• no (Se) } r Ä• pattiyo Ä• pajjati \Ne 59/. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ Ä• patti saá¹…ghÄ• disesassa.

kuladÅ«sako bhikkhu yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanto tisso Ä• p Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ•

terasa saá¹…ghÄ• disesÄ• niá¹-á¹-hitÄ• .

3. nissaggiyakaá¹‡á¸• aá¹ƒ

1. kathinavaggo

<162> atirekacÄ«varaá¹ƒ \Se 85/ dasÄ• haá¹ƒ atikkÄ• mento ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. pÄ• cittiyaá¹ƒ.

ekarattaá¹ƒ ticÄ«varena vippavasanto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. nissaggiyaá¹ƒ pÄ• cittiy

akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ• mÄ• saá¹ƒ atikkÄ• mento ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjat pÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• pento dve Ä• pattiyo Ä• pa dukkaá¹-aá¹ƒ; dhovÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡hanto dve Ä• pattiyo Ä• dukkaá¹-aá¹ƒ; gahite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• takaá¹ƒ \Ne 60/ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«varaá¹ƒ viÃ±Ã±Ä• per viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ; viÃ±Ã±Ä• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• takaá¹ƒ \Be 59/ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• tatuttari cÄ«varaá¹ƒ viÃ±Ã Ä• pajjati. viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ; viÃ±Ã±Ä• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

pubbe appavÄ• rito aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ upasaá¹…kamitvÄ• cÄ«vare vikappaá Ä• pajjati. vikappaá¹ƒ Ä• pajjati \Se 86/, payoge dukkaá¹-aá¹ƒ; vikappaá¹ƒ Ä• panne nissagg

pubbe appavÄ• rito aÃ±Ã±Ä• take gahapatike upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• Ä• pajjati. vikappaá¹ƒ Ä• pajjati, payoge dukkaá¹-aá¹ƒ; vikappaá¹ƒ Ä• panne nissaggiyaá¹ƒ

atirekatikkhattuá¹ƒ codanÄ• ya atirekachakkhattuá¹ƒ á¹-hÄ• nena cÄ«varaá¹ƒ abhinipphÄ• Ä• pajjati. abhinipphÄ• deti, payoge dukkaá¹-aá¹ƒ; abhinipphÄ• dite nissaggiyaá¹ƒ pÄ• cittiy

kathinavaggo paá¹-hamo.

2. kosiyavaggo

<163> kosiyamissakaá¹ƒ santhataá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti, kÄ• rÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä
dukkaá¹-aá¹ƒ; kÄ• rÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

anÄ• diyitvÄ• \Ee V 36/ tulaá¹ƒ odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• naá¹ƒ navaá¹ƒ santhataá
Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti, payoge dukkaá¹-aá¹ƒ; kÄ• rÄ• pite nissaggiyaá¹ƒ pÄ• citti

anuvassaá¹ƒ santhataá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti, payoge duk
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

anÄ• diyitvÄ• \Se 87/ \Ne 61/ purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthiá¹ƒ navaá
kÄ• rÄ• pento dve Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti, payoge dukkaá¹-aá¹ƒ; kÄ• rÄ• pite niss

eá¸·akalomÄ• ni \Be 60/ paá¹-iggahetvÄ• tiyojanaá¹ƒ atikkÄ• mento dve Ä• pattiyo Ä• pajja
pÄ• daá¹ƒ tiyojanaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti
pÄ• cittiyaá¹ƒ.

aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• eá¸·akalomÄ• ni dhovÄ• pento dve Ä• pattiyo Ä• pajjati. d
dukkaá¹-aá¹ƒ; dhovÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

rÅ«piyaá¹ƒ paá¹-iggaá¹‡hanto dve Ä• pattiyo Ä• pajjati. gaá¹‡hÄ• ti, payoge dukkaá¹-aá¹ƒ;
pÄ• cittiyaá¹ƒ.

nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjanto dve Ä• pattiyo Ä• pajjati. s
dukkaá¹-aá¹ƒ; samÄ• panne nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nÄ• nappakÄ• rakaá¹ƒ kayavikkayaá¹ƒ samÄ• pajjanto dve Ä• pattiyo Ä• pajjati. samÄ• paj
samÄ• panne nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

kosiyavaggo dutiyo.

3. pattavaggo

<164> atirekapattaá¹ƒ dasÄ• haá¹ƒ atikkÄ• mento ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. nissaggiya

Å«napaÃ±cabandhanena \Se 88/ pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ cetÄ• pento dve Ä•
cetÄ• peti, payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

bhesajjÄ• ni paá¹-iggahetvÄ• sattÄ• haá¹ƒ atikkÄ• mento ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. niss

pÄ• cittiyaá¹ƒ.

atirekamÄ• se \Ne 62/ sese gimhÄ• ne vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesanto dve Ä• pa
pariyesati, payoge dukkaá¹-aá¹ƒ; pariyiá¹-á¹-he nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupito anattamano acchindanto dve Ä• pattiyo Ä
payoge dukkaá¹-aá¹ƒ; acchinne nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

sÄ• maá¹ƒ \Be 61/ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pento dve
vÄ• yÄ• peti, payoge dukkaá¹-aá¹ƒ; vÄ• yÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

pubbe appavÄ• rito aÃ±Ã±Ä• takassa gahapatikassa tantavÄ• ye upasaá¹…kamitvÄ• cÄ«v
Ä• pattiyo Ä• pajjati. vikappaá¹ƒ Ä• pajjati, payoge dukkaá¹-aá¹ƒ; vikappaá¹ƒ Ä• panne nissa
pÄ• cittiyaá¹ƒ.

accekacÄ«varaá¹ƒ \Ee V 37/ paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mento eka
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

tiá¹‡á¹‡aá¹ƒ \Se 89/ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhipitvÄ•
vippavasanto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä• mento dve Ä• pattiyo Ä
payoge dukkaá¹-aá¹ƒ; pariá¹‡Ä• mite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

pattavaggo tatiyo.

tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

<165> sampajÄ• namusÄ• vÄ• daá¹ƒ bhÄ• santo kati Ä• pattiyo Ä• pajjati? sampajÄ• namu
Ä• pattiyo Ä• pajjati. pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhamm
Ä• patti pÄ• rÄ• jikassa; bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒset
``yo te vihÄ• re vasati, so bhikkhu arahÄ• â€™â€™ ti bhaá¹‡ati, paá¹-ivijÄ• nantassa Ä• pat
paá¹-ivijÄ• nantassa Ä• patti dukkaá¹-assa; sampajÄ• namusÄ• vÄ• de pÄ• cittiyaá¹ƒ --- sam
bhÄ• santo imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

omasanto \Be 62/ dve Ä• pattiyo Ä• pajjati. upasampannaá¹ƒ omasati, Ä• patti pÄ• cittiyass
omasati, Ä• patti dukkaá¹-assa.

pesuÃ±Ã±aá¹ƒ upasaá¹ƒharanto dve Ä• pattiyo Ä• pajjati. upasampannassa \Se 90/ pesuÃ
Ä• patti pÄ• cittiyassa; anupasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati, Ä• patti dukkaá

anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• cento dve Ä• pattiyo Ä• pajjati. vÄ• ceti, payo
Ä• patti pÄ• cittiyassa.

anupasampannena uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappento dve Ä• pattiyo Ä• pajjati.
dukkaá¹-aá¹ƒ; nipanne Ä• patti pÄ• cittiyassa.

mÄ• tugÄ• mena sahaseyyaá¹ƒ kappento dve Ä• pattiyo Ä• pajjati. nipajjati, payoge dukkaa
pÄ• cittiyassa.

mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ desento dve Ä• pattiyo Ä• pajja
dukkaá¹-aá¹ƒ; pade pade Ä• patti pÄ• cittiyassa.

anupasampannassa uttarimanussadhammaá¹ƒ bhÅ«taá¹ƒ Ä• rocento dve Ä• pattiyo Ä• paj
dukkaá¹-aá¹ƒ; Ä• rocite Ä• patti pÄ• cittiyassa.

bhikkhussa duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ anupasampannassa Ä• rocento dve Ä• pattiyo Ä• p
dukkaá¹-aá¹ƒ; Ä• rocite Ä• patti pÄ• cittiyassa.

pathaviá¹ƒ \Se 91/ \Ne 64/ khaá¹‡anto dve Ä• pattiyo Ä• pajjati. khaá¹‡ati, payoge dukkaá¹-
pahÄ• re Ä• patti pÄ• cittiyassa.

musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

<166> bhÅ«tagÄ• maá¹ƒ \Ee V 38/ pÄ• tento dve Ä• pattiyo Ä• pajjati. pÄ• teti, payoge duk
pahÄ• re Ä• patti pÄ• cittiyassa.

aÃ±Ã±enaÃ±Ã±aá¹ƒ \Be 63/ paá¹-icaranto dve Ä• pattiyo Ä• pajjati. anÄ• ropite aÃ±Ã±avÄ
paá¹-icarati, Ä• patti dukkaá¹-assa; Ä• ropite aÃ±Ã±avÄ• dake aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-ica
pÄ• cittiyassa.

bhikkhuá¹ƒ ujjhÄ• pento dve Ä• pattiyo Ä• pajjati. ujjhÄ• peti, payoge dukkaá¹-aá¹ƒ; ujjhÄ•
pÄ• cittiyassa.

saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• bhisiá¹ƒ vÄ• kocchaá¹ƒ vÄ• ajjhokÄ• s
anÄ• pucchÄ• pakkamanto dve Ä• pattiyo Ä• pajjati. paá¹-hamaá¹ƒ pÄ• daá¹ƒ leá¸• á¸• upÄ
dukkaá¹-assa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassa.

saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• anuddharitvÄ• anÄ• pucchÄ• pakkamanto dv
paá¹-hamaá¹ƒ pÄ• daá¹ƒ parikkhepaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ•
pÄ• cittiyassa.

saá¹…ghike vihÄ• re jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuá¹ƒ anupakhajja seyyaá¹ƒ \Se 92/
Ä• pajjati. nipajjati, payoge dukkaá¹-aá¹ƒ; nipanne Ä• patti pÄ• cittiyassa.

bhikkhuá¹ƒ kupito anattamano saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hento dve Ä• pattiyo Ä
payoge dukkaá¹-aá¹ƒ; nikkaá¸• á¸• hite Ä• patti pÄ• cittiyassa.

saá¹…ghike \Ne 65/ vihÄ• re uparivehÄ• sakuá¹-iyÄ• Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ vÄ
abhinisÄ«danto dve Ä• pattiyo Ä• pajjati. abhinisÄ«dati, payoge dukkaá¹-aá¹ƒ; abhinisinne Ä

dvattipariyÄ• ye adhiá¹-á¹-hahitvÄ• tatuttari adhiá¹-á¹-hahanto dve Ä• pattiyo Ä• pajjati. adh
payoge dukkaá¹-aá¹ƒ; adhiá¹-á¹-hite Ä• patti pÄ• cittiyassa.

jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±canto dve Ä• pat
payoge dukkaá¹-aá¹ƒ; siÃ±cite Ä• patti pÄ• cittiyassa.

bhÅ«tagÄ• mavaggo dutiyo.

3. ovÄ• davaggo

<167> asammato \Be 64/ bhikkhuniyo ovadanto dve Ä• pattiyo Ä• pajjati. ovadati, payoge d
Ä• patti pÄ• cittiyassa.

atthaá¹…gate sÅ«riye bhikkhuniyo ovadanto dve Ä• pattiyo Ä• pajjati. ovadati, payoge dukk
Ä• patti pÄ• cittiyassa.

bhikkhunupassayaá¹ƒ \Se 93/ upasaá¹…kamitvÄ• bhikkhuniyo ovadanto dve Ä• pattiyo Ä• dukkaá¹-aá¹ƒ; ovadite Ä• patti pÄ• cittiyassa.

``Ä• misahetu bhikkhÅ« bhikkhuniyo ovadantÄ«â€™â€™ ti bhaá¹‡anto dve Ä• pattiyo Ä• p dukkaá¹-aá¹ƒ; bhaá¹‡ite Ä• patti pÄ• cittiyassa.

aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ dento dve Ä• pattiyo Ä• pajjati. deti, payoge du Ä• patti pÄ• cittiyassa.

aÃ±Ã±Ä• tikÄ• \Ee V 39/ bhikkhuniyÄ• cÄ«varaá¹ƒ sibbento dve Ä• pattiyo Ä• pajjati. sibb dukkaá¹-aá¹ƒ; Ä• rÄ• pathe Ä• rÄ• pathe Ä• patti pÄ• cittiyassa.

bhikkhuniyÄ• \Ne 66/ saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjanto dve paá¹-ipajjati, payoge dukkaá¹-aá¹ƒ; paá¹-ipanne Ä• patti pÄ• cittiyassa.

bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruhanto dve Ä• pattiyo Ä• p dukkaá¹-aá¹ƒ; abhiruá¸·he Ä• patti pÄ• cittiyassa.

jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±janto dve Ä• pattiyo Ä• pajjat ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

bhikkhuniyÄ• \Se 94/ saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappento dve Ä• pattiyo Ä• pa dukkaá¹-aá¹ƒ; nisinne Ä• patti pÄ• cittiyassa.

ovÄ• davaggo tatiyo.

4. bhojanavaggo

<168> tatuttari \Be 65/ Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±janto dve Ä• pattiyo Ä• pajjati. bhuÃ± paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

gaá¹‡abhojanaá¹ƒ bhuÃ±janto dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

paramparabhojanaá¹ƒ bhuÃ±janto dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹ dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

dvattipattapÅ«re pÅ«ve paá¹-iggahetvÄ• tatuttari paá¹-iggaá¹‡hanto dve Ä• pattiyo Ä• pajj

payoge dukkaá¹-aá¹ƒ; gahite Ä• patti pÄ• cittiyassa.

bhuttÄ• vÄ« pavÄ• rito anatirittaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±janto
\Ne 67/. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ•
pÄ• cittiyassa.

bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena khÄ• danÄ«yena vÄ• bhojanÄ«yena \S
abhihaá¹-á¹-huá¹ƒ pavÄ• rento dve Ä• pattiyo Ä• pajjati. tassa vacanena khÄ• dissÄ• mi bhu
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; bhojanapariyosÄ• ne Ä• patti pÄ• cittiyassa.

vikÄ• le khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±janto dve Ä• pattiyo Ä• pajjati. k
bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• pa

sannidhikÄ• rakaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±janto dve Ä• pattiyo
bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• pa

paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±janto dve Ä• pattiyo Ä• paj
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

adinnaá¹ƒ \Be 66/ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• haranto dve Ä• pattiyo Ä• pajjati. bhu
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

bhojanavaggo catuttho.

5. acelakavaggo

<169> acelakassa, vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatthÄ• khÄ• dan
bhojanÄ«yaá¹ƒ vÄ• dento dve Ä• pattiyo Ä• pajjati. deti, payoge dukkaá¹-aá¹ƒ; dinne Ä• pa

bhikkhuá¹ƒ --- ``ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya pavisissÄ• mÄ•
dÄ• petvÄ• vÄ• \Ne 68/ adÄ• petvÄ• vÄ• uyyojento dve Ä• pattiyo Ä• pajjati. uyyojeti, pay
uyyojite Ä• patti pÄ• cittiyassa.

sabhojane kule anupakhajja nisajjaá¹ƒ kappento dve Ä• pattiyo Ä• pajjati. nisÄ«dati, payog
nisinne Ä• patti pÄ• cittiyassa.

mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappento dve Ä• pattiyo
payoge dukkaá¹-aá¹ƒ; nisinne Ä• patti pÄ• cittiyassa.

mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappento dve Ä• pattiyo Ä• pajjati.
dukkaá¹-aá¹ƒ; nisinne Ä• patti pÄ• cittiyassa.

nimantito sabhatto samÄ• no purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ kulesu cÄ• rittaá¹ƒ Ä• pajja
Ä• pajjati. paá¹-hamaá¹ƒ pÄ• daá¹ƒ ummÄ• raá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiy
Ä• patti pÄ• cittiyassa.

tatuttari bhesajjaá¹ƒ viÃ±Ã±Ä• pento dve Ä• pattiyo Ä• pajjati. viÃ±Ã±Ä• peti, payoge dukka
Ä• patti pÄ• cittiyassa.

uyyuttaá¹ƒ \Be 67/ senaá¹ƒ dassanÄ• ya gacchanto dve Ä• pattiyo Ä• pajjati \Se 97/. gacch
dukkaá¹-assa; yattha á¹-hito passati, Ä• patti pÄ• cittiyassa.

atirekatirattaá¹ƒ senÄ• ya vasanto dve Ä• pattiyo Ä• pajjati. vasati, payoge dukkaá¹-aá¹ƒ; v
pÄ• cittiyassa.

uyyodhikaá¹ƒ gacchanto dve Ä• pattiyo Ä• pajjati. gacchati, Ä• patti dukkaá¹-assa; yattha á
Ä• patti pÄ• cittiyassa.

acelakavaggo paÃ±camo.

6. surÄ• merayavaggo

<170> majjaá¹ƒ \Ne 69/ pivanto dve Ä• pattiyo Ä• pajjati. ``pivissÄ• mÄ«â€™â€™ ti paá¹-ig
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

bhikkhuá¹ƒ aá¹…gulipatodakena hÄ• sento dve Ä• pattiyo Ä• pajjati. hÄ• seti, payoge dukk
pÄ• cittiyassa.

udake kÄ«á¸·anto dve Ä• pattiyo Ä• pajjati. heá¹-á¹-hÄ• gopphake udake kÄ«á¸·ati, Ä• patti
uparigopphake kÄ«á¸·ati, Ä• patti pÄ• cittiyassa.

anÄ• dariyaá¹ƒ karonto dve Ä• pattiyo Ä• pajjati. karoti, payoge dukkaá¹-aá¹ƒ; kate Ä• patti

bhikkhuá¹ƒ bhiá¹ƒsÄ• pento dve Ä• pattiyo Ä• pajjati. bhiá¹ƒsÄ• peti, payoge dukkaá¹-aá¹ƒ;
pÄ• cittiyassa.

jotiá¹ƒ samÄ• dahitvÄ• visibbento dve Ä• pattiyo Ä• pajjati. samÄ• dahati \Se 98/, payoge
samÄ• dahite Ä• patti pÄ• cittiyassa.

orenaddhamÄ• saá¹ƒ nahÄ• yanto dve Ä• pattiyo Ä• pajjati. nahÄ• yati, payoge dukkaá¹-aá
Ä• patti pÄ• cittiyassa.

anÄ• diyitvÄ• \Ee V 41/ tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ dubba
cÄ«varaá¹ƒ paribhuÃ±janto dve Ä• pattiyo Ä• pajjati. paribhuÃ±jati, payoge dukkaá¹-aá¹ƒ; p
pÄ• cittiyassa.

bhikkhussa \Be 68/ vÄ• bhikkhuniyÄ• vÄ• sikkhamÄ• nÄ• ya vÄ• sÄ• maá¹‡erassa vÄ•
cÄ«varaá¹ƒ vikappetvÄ• appaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±janto dve Ä• pattiyo Ä• pajjati.
dukkaá¹-aá¹ƒ; paribhutte Ä• patti pÄ• cittiyassa.

bhikkhussa \Ne 70/ pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«danaá¹ƒ vÄ• sÅ«cigharaá¹ƒ vÄ• l
apanidhento dve Ä• pattiyo Ä• pajjati. apanidheti, payoge dukkaá¹-aá¹ƒ; apanidhite Ä• patti

surÄ• merayavaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

<171> saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropento kati Ä• pattiyo Ä• pajjati? saÃ±cicca pÄ•
voropento catasso Ä• pattiyo Ä• pajjati. anodissa opÄ• taá¹ƒ khaá¹‡ati --- ``yo koci papatitvÄ
ti, Ä• patti dukkaá¹-assa; manusso tasmiá¹ƒ papatitvÄ• marati, Ä• patti pÄ• rÄ• jikassa; yak
tiracchÄ• nagatamanussaviggaho vÄ• tasmiá¹ƒ \Se 99/ papatitvÄ• marati, Ä• patti thullacc
tasmiá¹ƒ papatitvÄ• marati, Ä• patti pÄ• cittiyassa --- saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voro
Ä• pattiyo Ä• pajjati.

jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±janto dve Ä• pattiyo Ä• pajjati. paribhuÃ±j
paribhutte Ä• patti pÄ• cittiyassa.

jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihatÄ• dhikaraá¹‡aá¹ƒ punakammÄ• ya ukkoá¹-ento dve Ä•
payoge dukkaá¹-aá¹ƒ; ukkoá¹-ite Ä• patti pÄ• cittiyassa.

bhikkhussa jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• dento ekaá¹ƒ Ä• pattiá¹ƒ Ä•

jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• dento dve Ä• pattiyo Ä• pajjati. up
dukkaá¹-aá¹ƒ; upasampÄ• dite Ä• patti pÄ• cittiyassa.

jÄ• naá¹ƒ \Be 69/ theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ip
Ä• pajjati. paá¹-ipajjati, payoge dukkaá¹-aá¹ƒ; paá¹-ipanne Ä• patti pÄ• cittiyassa.

mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjanto dve Ä• p
paá¹-ipajjati, payoge dukkaá¹-aá¹ƒ; paá¹-ipanne Ä• patti pÄ• cittiyassa.

pÄ• pikÄ• ya \Ne 71/ diá¹-á¹-hiyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajja
Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti pÄ• cittiyassa.

jÄ• naá¹ƒ tathÄ• vÄ• dinÄ• bhikkhunÄ• akaá¹-Ä• nudhammena taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹
sambhuÃ±janto dve Ä• pattiyo Ä• pajjati. sambhuÃ±jati, payoge dukkaá¹-aá¹ƒ; sambhutte Ä

jÄ• naá¹ƒ \Ee V 42/ tathÄ• nÄ• sitaá¹ƒ samaá¹‡uddesaá¹ƒ upalÄ• pento dve Ä• pattiyo Ä• p
dukkaá¹-aá¹ƒ; upalÄ• pite Ä• patti pÄ• cittiyassa.

sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

<172> bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no --- ``na tÄ• vÄ• haá¹ƒ, Ä• vuso, etasmi
yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paripucchissÄ• mÄ«â€™â€™ t
Ä• pajjati. bhaá¹‡ati, payoge dukkaá¹-aá¹ƒ; bhaá¹‡ite Ä• patti pÄ• cittiyassa.

vinayaá¹ƒ vivaá¹‡á¹‡ento dve Ä• pattiyo Ä• pajjati. vivaá¹‡á¹‡eti, payoge dukkaá¹-aá¹ƒ; viva
pÄ• cittiyassa.

mohento dve Ä• pattiyo Ä• pajjati. anÄ• ropite mohe moheti, Ä• patti dukkaá¹-assa; Ä• ropi
pÄ• cittiyassa.

bhikkhussa \Be 70/ kupito anattamano pahÄ• raá¹ƒ dento dve Ä• pattiyo Ä• pajjati. paharat
pahate Ä• patti pÄ• cittiyassa \Se 101/.

bhikkhussa kupito anattamano talasattikaá¹ƒ uggiranto dve Ä• pattiyo Ä• pajjati. uggirati, pa
uggirite Ä• patti pÄ• cittiyassa.

bhikkhuá¹ƒ \Ne 72/ amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒsento dve Ä• pattiyo Ä•
payoge dukkaá¹-aá¹ƒ; anuddhaá¹ƒsite Ä• patti pÄ• cittiyassa.

bhikkhussa saÃ±cicca kukkuccaá¹ƒ upadahanto dve Ä• pattiyo Ä• pajjati. upadahati, payog
upadahite Ä• patti pÄ• cittiyassa.

bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ• naá¹ƒ u
Ä• pattiyo Ä• pajjati. ``sossÄ• mÄ«â€™â€™ ti gacchati, Ä• patti dukkaá¹-assa; yattha á¹-hit
pÄ• cittiyassa.

dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ Ä• p
khiyyati, payoge dukkaá¹-aá¹ƒ; khiyyite Ä• patti pÄ• cittiyassa.

saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ
Ä• pajjati. parisÄ• ya hatthapÄ• saá¹ƒ vijahantassa Ä• patti dukkaá¹-assa; vijahite Ä• patti p

samaggena \Se 102/ saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ Ä•
khiyyati, payoge dukkaá¹-aá¹ƒ; khiyyite Ä• patti pÄ• cittiyassa.

jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• mento dve Ä• pa
pariá¹‡Ä• meti, payoge dukkaá¹-aá¹ƒ; pariá¹‡Ä• mite Ä• patti pÄ• cittiyassa.

sahadhammikavaggo aá¹-á¹-hamo.

9. rÄ• javaggo

<173> pubbe \Be 71/ appaá¹-isaá¹ƒvidito raÃ±Ã±o antepuraá¹ƒ pavisanto dve Ä• pattiyo Ä•
pÄ• daá¹ƒ ummÄ• raá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• m

ratanaá¹ƒ \Ee V 43/ \Ne 73/ uggaá¹‡hanto dve Ä• pattiyo Ä• pajjati. gaá¹‡hÄ• ti, payoge du
Ä• patti pÄ• cittiyassa.

santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavisanto dve Ä• pattiyo Ä• pajjati
parikkhepaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• pat

aá¹-á¹-himayaá¹ƒ vÄ• dantamayaá¹ƒ vÄ• visÄ• á¹‡amayaá¹ƒ vÄ• sÅ«cigharaá¹ƒ kÄ• rÄ•
kÄ• rÄ• peti, payoge dukkaá¹-aá¹ƒ; kÄ• rÄ• pite Ä• patti pÄ• cittiyassa.

pamÄ• á¹‡Ä• tikkantaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• kÄ• rÄ• pento dve Ä• pattiyo
dukkaá¹-aá¹ƒ; kÄ• rÄ• pite \Se 103/ Ä• patti pÄ• cittiyassa.

maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• tÅ«lonaddhaá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä• pajjati.
dukkaá¹-aá¹ƒ; kÄ• rÄ• pite Ä• patti pÄ• cittiyassa.

pamÄ• á¹‡Ä• tikkantaá¹ƒ nisÄ«danaá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä• pajjati. kÄ• rÄ• pe
kÄ• rÄ• pite Ä• patti pÄ• cittiyassa.

pamÄ• á¹‡Ä• tikkantaá¹ƒ kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä• pa
dukkaá¹-aá¹ƒ; kÄ• rÄ• pite Ä• patti pÄ• cittiyassa.

pamÄ• á¹‡Ä• tikkantaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ kÄ• rÄ• pento dve Ä• pattiyo Ä• pajjati. kÄ•
dukkaá¹-aá¹ƒ; kÄ• rÄ• pite Ä• patti pÄ• cittiyassa.

cÄ«varaá¹ƒ kÄ• rÄ• pento kati Ä• pattiyo Ä• pajjati? sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«va
Ä• pattiyo Ä• pajjati. kÄ• rÄ• peti \Be 72/, payoge dukkaá¹-aá¹ƒ; kÄ• rÄ• pite Ä• patti pÄ• cit
sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ kÄ• rÄ• pento imÄ• dve Ä• pattiyo Ä• pajjati.

rÄ• javaggo navamo. khuddakÄ• niá¹-á¹-hitÄ• .

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

<174> aÃ±Ã±Ä• tikÄ• ya \Se 104/ \Ne 74/ bhikkhuniyÄ• antaragharaá¹ƒ paviá¹-á¹-hÄ• ya h
bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• bhuÃ±janto kati Ä• pattiyo Ä• pajjati? aÃ±
antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahat
bhuÃ±janto dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá
ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa --- aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• antaragharaa
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• bhuÃ±janto imÄ•

bhikkhuniyÄ• vosÄ• santiyÄ• na nivÄ• retvÄ• bhuÃ±janto dve Ä• pattiyo Ä• pajjati. bhuÃ±
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«y

sekkhasammatesu kulesu khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-igga
Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ•
pÄ• á¹-idesanÄ«yassa.

Ä• raÃ±Ã±akesu senÄ• sanesu pubbe appaá¹-isaá¹ƒviditaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhoja
sahatthÄ• paá¹-iggahetvÄ• bhuÃ±janto kati Ä• pattiyo Ä• pajjati? Ä• raÃ±Ã±akesu senÄ• s
appaá¹-isaá¹ƒviditaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• ajjhÄ• rÄ• me sahatthÄ•

bhuÃ±janto dve Ä• pattiyo Ä• pajjati \Ee V 44/. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• pa
ajjhohÄ• re \Be 73/ ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa --- Ä• raÃ±Ã±akesu senÄ• sa
appaá¹-isaá¹ƒviditaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• ajjhÄ• rÄ• me sahatthÄ•
imÄ• dve Ä• pattiyo Ä• pajjati.

cattÄ• ro pÄ• á¹-idesanÄ«yÄ• niá¹-á¹-hitÄ• .

6. sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alavaggo

<175> anÄ• dariyaá¹ƒ \Ne 75/ paá¹-icca purato vÄ• pacchato vÄ• olambento nivÄ• sento
anÄ• dariyaá¹ƒ paá¹-icca purato vÄ• pacchato vÄ• olambento nivÄ• sento ekaá¹ƒ Ä• pattiá
--- anÄ• dariyaá¹ƒ paá¹-icca purato vÄ• pacchato vÄ• olambento nivÄ• sento imaá¹ƒ ekaá

... anÄ• dariyaá¹ƒ paá¹-icca purato vÄ• pacchato vÄ• olambento pÄ• rupanto ekaá¹ƒ Ä• p
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca kÄ• yaá¹ƒ vivaritvÄ• antaraghare gacchanto ekaá¹ƒ Ä• pattiá¹
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca kÄ• yaá¹ƒ vivaritvÄ• antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• kÄ«á¸·Ä• pento antaraghare ga
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Se 106/ paá¹-icca hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• kÄ«á¸·Ä• pento antara
Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokento antaraghare gacchanto ekaá¹ƒ Ä• pa
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokento antaraghare nisÄ«danto ekaá¹ƒ Ä• p
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Be 74/ \Ne 76/ paá¹-icca ukkhittakÄ• ya antaraghare gacchanto ekaá¹ƒ
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca ukkhittakÄ• ya antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá¹ƒ Ä• p
....

parimaá¹‡á¸• alavaggo paá¹-hamo.

2. ujjagghikavaggo

<176> ... anÄ• dariyaá¹ƒ paá¹-icca ujjagghikÄ• ya antaraghare gacchanto ekaá¹ƒ Ä• pattiá¹
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca ujjagghikÄ• ya antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá¹ƒ Ä• p
....

... anÄ• dariyaá¹ƒ paá¹-icca uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karonto antaraghare gaccha
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karonto antaraghare nisÄ«da
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca kÄ• yappacÄ• lakaá¹ƒ antaraghare gacchanto ekaá¹ƒ Ä• pattiá
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca kÄ• yappacÄ• lakaá¹ƒ antaraghare nisÄ«danto ekaá¹ƒ \Se 107
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca bÄ• huppacÄ• lakaá¹ƒ antaraghare gacchanto ekaá¹ƒ Ä• pattiá
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Ne 77/ paá¹-icca bÄ• huppacÄ• lakaá¹ƒ antaraghare nisÄ«danto ekaá¹ƒ
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca sÄ«sappacÄ• lakaá¹ƒ antaraghare gacchanto ekaá¹ƒ Ä• pattiá
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá
dukkaá¹-aá¹ƒ ....

ujjagghikavaggo dutiyo.

3. khambhakatavaggo

<177> ... anÄ• dariyaá¹ƒ \Be 75/ paá¹-icca khambhakato antaraghare gacchanto ekaá¹ƒ Ä• dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca khambhakato antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa

... anÄ• dariyaá¹ƒ paá¹-icca oguá¹‡á¹-hito antaraghare gacchanto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa ....

... anÄ• dariyaá¹ƒ paá¹-icca oguá¹‡á¹-hito antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa ....

... anÄ• dariyaá¹ƒ \Se 108/ paá¹-icca ukkuá¹-ikÄ• ya antaraghare gacchanto ekaá¹ƒ Ä• patt dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca pallatthikÄ• ya antaraghare nisÄ«danto ekaá¹ƒ Ä• pattiá¹ƒ Ä• p ....

... anÄ• dariyaá¹ƒ \Ne 78/ paá¹-icca asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hanto e Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Ee V 45/ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokento piá¹‡á¸• apÄ• taá¹ƒ paá¹-ig Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca sÅ«paÃ±Ã±eva bahuá¹ƒ paá¹-iggaá¹‡hanto ekaá¹ƒ Ä• pattiá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hanto ekaá¹ƒ dukkaá¹-aá¹ƒ ....

khambhakatavaggo tatiyo.

4. piá¹‡á¸• apÄ• tavaggo

<178> ... anÄ• dariyaá¹ƒ paá¹-icca asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±janto ekaá¹ƒ Ä
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Be 76/ paá¹-icca tahaá¹ƒ tahaá¹ƒ olokento piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jan
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ tahaá¹ƒ omasitvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±janto ek
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca sÅ«paÃ±Ã±eva bahuá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ \Se 10
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±janto ekaá¹
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• dento
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Ne 79/ paá¹-icca sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• y
bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca ujjhÄ• nasaÃ±Ã±Ä« paresaá¹ƒ pattaá¹ƒ olokento ekaá¹ƒ Ä• pa
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca mahantaá¹ƒ kabaá¸·aá¹ƒ karonto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

... anÄ• dariyaá¹ƒ paá¹-icca dÄ«ghaá¹ƒ Ä• lopaá¹ƒ karonto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. du

piá¹‡á¸• apÄ• tavaggo catuttho.

5. kabaá¸·avaggo

<179> ... anÄ• dariyaá¹ƒ paá¹-icca anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivaranto ekaá
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca bhuÃ±jamÄ• no sabbaá¹ƒ hatthaá¹ƒ mukhe pakkhipanto ekaá¹
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca sakabaá¸·ena mukhena byÄ• haranto ekaá¹ƒ Ä• pattiá¹ƒ \Se 1
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Be 77/ paá¹-icca piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ
....

... anÄ• dariyaá¹ƒ paá¹-icca kabaá¸·Ä• vacchedakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa

... anÄ• dariyaá¹ƒ paá¹-icca avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa

... anÄ• dariyaá¹ƒ paá¹-icca hatthaniddhunakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

... anÄ• dariyaá¹ƒ paá¹-icca sitthÄ• vakÄ• rakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

... anÄ• dariyaá¹ƒ \Ne 80/ paá¹-icca jivhÄ• nicchÄ• rakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ
....

... anÄ• dariyaá¹ƒ paá¹-icca capucapukÄ• rakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati

kabaá¸·avaggo paÃ±camo.

6. surusuruvaggo

<180> ... anÄ• dariyaá¹ƒ paá¹-icca surusurukÄ• rakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä•
....

... anÄ• dariyaá¹ƒ paá¹-icca hatthanillehakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. du

... anÄ• dariyaá¹ƒ \Se 111/ paá¹-icca pattanillehakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa
....

... anÄ• dariyaá¹ƒ paá¹-icca oá¹-á¹-hanillehakaá¹ƒ bhuÃ±janto ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

... anÄ• dariyaá¹ƒ \Ee V 46/ paá¹-icca sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-ig
Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Be 78/ paá¹-icca sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸•
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca chattapÄ• á¹‡issa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä• p

... anÄ• dariyaá¹ƒ paá¹-icca daá¹‡á¸• apÄ• á¹‡issa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ
....

... anÄ• dariyaá¹ƒ paá¹-icca satthapÄ• á¹‡issa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä• p

... anÄ• dariyaá¹ƒ paá¹-icca Ä• vudhapÄ• á¹‡issa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä

surusuruvaggo chaá¹-á¹-ho.

7. pÄ• dukavaggo

<181> ... anÄ• dariyaá¹ƒ \Ne 81/ paá¹-icca pÄ• dukÄ• ruá¸·hassa dhammaá¹ƒ desento eka
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca upÄ• hanÄ• ruá¸·hassa dhammaá¹ƒ desento ekaá¹ƒ \Se 112/ Ä
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca yÄ• nagatassa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajj

... anÄ• dariyaá¹ƒ paá¹-icca sayanagatassa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajj

... anÄ• dariyaá¹ƒ paá¹-icca pallatthikÄ• ya nisinnassa dhammaá¹ƒ desento ekaá¹ƒ Ä• patti
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca veá¹-hitasÄ«sassa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä•
....

... anÄ• dariyaá¹ƒ paá¹-icca oguá¹‡á¹-hitasÄ«sassa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹
....

... anÄ• dariyaá¹ƒ \Be 79/ paá¹-icca chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa dhamm
Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa dhamma
Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca á¹-hito nisinnassa dhammaá¹ƒ desento ekaá¹ƒ Ä• pattiá¹ƒ Ä• p
....

... anÄ• dariyaá¹ƒ paá¹-icca pacchato gacchanto purato gacchantassa dhammaá¹ƒ desento
Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ \Ne 82/ paá¹-icca uppathena gacchanto pathena gacchantassa dhammaá
ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca á¹-hito uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• karonto ekaá¹ƒ Ä•
dukkaá¹-aá¹ƒ ....

... anÄ• dariyaá¹ƒ paá¹-icca harite uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• kar
Ä• pajjati. dukkaá¹-aá¹ƒ ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
Ä• pajjati. dukkaá¹-aá¹ƒ --- anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ
karonto imaá¹ƒ ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

pÄ• dukavaggo sattamo.

sekhiyÄ• niá¹-á¹-hitÄ• .

katÄ• pattivÄ• ro niá¹-á¹-hito dutiyo.

3. vipattivÄ• ro

<182> methunaá¹ƒ \Ne 83/ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ vipattÄ«na
bhajanti? methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ d
siyÄ• sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ ... pe ....

anÄ• dariyaá¹ƒ \Be 80/ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ
catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajati? anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹

kheá¸·aá¹ƒ \Se 114/ vÄ• karontassa Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bh
Ä• cÄ• ravipattiá¹ƒ.

vipattivÄ• ro niá¹-á¹-hito tatiyo.

4. saá¹…gahitavÄ• ro

<183> methunaá¹ƒ \Ne 84/ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo sattannaá¹ƒ Ä• pattikk
Ä• pattikkhandhehi saá¹…gahitÄ• ? methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo sa
Ä• pattikkhandhÄ• naá¹ƒ tÄ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pa
thullaccayÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena ... pe ....

anÄ• dariyaá¹ƒ \Ee V 47/ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ
sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi saá¹…gahitÄ• ? anÄ• dariya
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karontassa Ä• patti sattannaá¹ƒ Ä• pa
Ä• pattikkhandhena saá¹…gahitÄ• --- dukkaá¹-Ä• pattikkhandhena.

saá¹…gahitavÄ• ro niá¹-á¹-hito catuttho.

5. samuá¹-á¹-hÄ• navÄ• ro

<184> methunaá¹ƒ \Ne 85/ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo channaá¹ƒ Ä• pattisam
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti {samuá¹-á¹-hahanti (Ce Se) }? methunaá¹ƒ dhammaá¹
Ä• pattiyo channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-
cittato ca samuá¹-á¹-hanti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ \Be 81/ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi \Se 115/ samuá¹-á¹-hÄ• nehi samuá¹-á¹-
paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karontassa Ä• patti ch
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato
samuá¹-á¹-hÄ• ti, na vÄ• cato.

samuá¹-á¹-hÄ• navÄ• ro niá¹-á¹-hito paÃ±camo.

6. adhikaraá¹‡avÄ• ro

<185> methunaá¹ƒ \Ne 86/ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ adhikaraá
adhikaraá¹‡aá¹ƒ? methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ adhikar

Ä• pattÄ• dhikaraá¹‡aá¹ƒ ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• ra
kheá¸·aá¹ƒ vÄ• karontassa Ä• patti catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ Ä• pattÄ• dhikaraá¹‡a

adhikaraá¹‡avÄ• ro niá¹-á¹-hito chaá¹-á¹-ho.

7. samathavÄ• ro

<186> methunaá¹ƒ \Ne 87/ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo sattannaá¹ƒ samathÄ•
sammanti? methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo sattannaá¹ƒ samathÄ• naá
--- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinay
... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
samathÄ• naá¹ƒ katihi samathehi sammati? anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ
kheá¸·aá¹ƒ \Se 116/ vÄ• karontassa Ä• patti sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca ti

samathavÄ• ro niá¹-á¹-hito sattamo.

8. samuccayavÄ• ro

<187> methunaá¹ƒ \Be 82/ \Ne 88/ dhammaá¹ƒ paá¹-isevanto kati Ä• pattiyo Ä• pajjati? me
paá¹-isevanto tisso Ä• pattiyo Ä• pajjati. akkhÄ• yite sarÄ«re methunaá¹ƒ dhammaá¹ƒ paá¹-
pÄ• rÄ• jikassa; yebhuyyena khÄ• yite sarÄ«re methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, Ä• pa
vaá¹-á¹-akate mukhe acchupantaá¹ƒ \Ee V 48/ aá¹…gajÄ• taá¹ƒ paveseti, Ä• patti dukkaá¹-
dhammaá¹ƒ paá¹-isevanto imÄ• tisso Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti, sattannaá¹ƒ Ä• pattikkhand
Ä• pattikkhandhehi saá¹…gahitÄ• , channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samu
samuá¹-á¹-hanti, catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ, sattannaá¹ƒ
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ tÄ«hi Ä• pattikkhandhehi s
pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• patt
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato c
samuá¹-á¹-hanti, na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. s

samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä
sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karon
Ä• pajjati. dukkaá¹-aá¹ƒ --- anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ
karonto imaá¹ƒ ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

sÄ• \Ne 89/ Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajati, sattannaá¹ƒ Ä• pattikk
Ä• pattikkhandhehi saá¹…gahitÄ• , channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samu
samuá¹-á¹-hÄ• ti, catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ, sattannaá¹
samathehi sammati? sÄ• Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhajati --- Ä•
sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ ekena Ä• pattikkhandhena saá¹…gahitÄ• --- dukkaá¹
channaá¹ƒ \Be 83/ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-
ca samuá¹-á¹-hÄ• ti, na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá
samathÄ• naá¹ƒ tÄ«hi samathehi sammati --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä•
sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

samuccayavÄ• ro niá¹-á¹-hito aá¹-á¹-hamo.

ime aá¹-á¹-ha vÄ• rÄ• sajjhÄ• yamaggena likhitÄ• .

tassuddÄ• naá¹ƒ ---

katthapaÃ±Ã±atti \Se 118/ kati ca, vipattisaá¹…gahena ca.

samuá¹-á¹-hÄ• nÄ• dhikaraá¹‡Ä• samatho, samuccayena cÄ• ti ||

1. katthapaÃ±Ã±attivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<188> yaá¹ƒ \Ne 90/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddh
paá¹-isevanapaccayÄ• pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha, kismiá¹ƒ va
kenÄ• bhatanti?

yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena methunaá¹
pÄ• rÄ• jikaá¹ƒ \Ee V 49/ kattha paÃ±Ã±attanti? vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rab

kalandaputtaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? sudinno kalandaputto purÄ• á¹‡adutiyikÄ
dhammaá¹ƒ paá¹-isevi, tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anup
ekÄ• paÃ±Ã±atti, dve anupaÃ±Ã±attiyo. anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbattha p
padesapaÃ±Ã±attÄ«ti? sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti. ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ubhatopaÃ±Ã±atti. pa
pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nid
uddesena uddesaá¹ƒ Ä• gacchatÄ«ti? dutiyena uddesena uddesaá¹ƒ Ä• gacchati. catunnaá
vipattÄ«ti? sÄ«lavipatti. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katamo \Se 119/ Ä• pattikkha
pÄ• rÄ• jikÄ• pattikkhandho. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato \Be 84/ ca cittato ca samuá¹-á¹-hÄ
... kenÄ• bhatanti? paramparÄ• bhataá¹ƒ ---

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye || ... pe ....

ete \Ne 91/ nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

<189> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena adin
pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? dha
Ä• rabbha. kismiá¹ƒ vatthusminti? dhaniyo kumbhakÄ• raputto raÃ±Ã±o dÄ• rÅ«ni adinnaá¹
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹

<190> saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropanapaccayÄ• pÄ• rÄ• jikaá¹ƒ \Se 12
vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahule bhikkhÅ« Ä• rabbha. kismiá¹
bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ«vitÄ• voropesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ---
samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; s
ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<191> asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanapaccayÄ• pÄ• rÄ• jikaá¹
vesÄ• liyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbh
vaggumudÄ• tÄ«riyÄ• bhikkhÅ« gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammas
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-

samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ•
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹

cattÄ• ro pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• Ä• di

<192> yaá¹ƒ \Be 85/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhe
mocanapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±atto, kaá¹ƒ Ä• rabbha, kismiá¹ƒ vatthus
kenÄ• bhatanti?

yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena upakkamitv
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ \Se 121/ paÃ±Ã±atto. kaá¹ƒ Ä• rab
seyyasakaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• seyyasako upakkamitvÄ• asu
vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±attÄ«ti? ekÄ• paÃ
anupaÃ±Ã±atti. anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbatthapaÃ±Ã±atti, padesapaÃ±Ã
sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• d
ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ekatopaÃ±Ã±atti. paÃ±cannaá¹ƒ pÄ• timokkhudde
kattha pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesena
tatiyena uddesena uddesaá¹ƒ Ä• gacchati. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti? s
Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? saá¹…ghÄ• disesÄ• pattikkhandho. ch
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? ekena sam
samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ... kenÄ• bhat
paramparÄ• bhataá¹ƒ ---

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye || ... pe ....

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ \Se 122/ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjanapaccayÄ• saá¹…ghÄ• dis
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. ki
Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajji, tasmi
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

mÄ• tugÄ• maá¹ƒ \Be 86/ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sanapaccayÄ• saá¹…ghÄ• d
sÄ• vatthiyaá¹ƒ \Ne 93/ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• ra
Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• si, tasmiá¹ƒ vat
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ---
samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; s
ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

mÄ• tugÄ• massa santike attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sanapaccayÄ• s
paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹
vatthusminti? Ä• yasmÄ• udÄ• yÄ« mÄ• tugÄ• massa santike attakÄ• mapÄ• ricariyÄ• ya v
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ \Se 123/ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h
samuá¹-á¹-hÄ• ti ... pe ....

saÃ±carittaá¹ƒ samÄ• pajjanapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatth
Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? Ä• yasmÄ• u
samÄ• pajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä•
chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato samuá¹-á¹-hÄ• ti, na vÄ• cato
vÄ• cato samuá¹-á¹-hÄ• ti, na kÄ• yato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹
kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹
siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• rÄ• panapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±att
paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• á¸·avake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti?
saÃ±Ã±Ä• cikÄ• ya kuá¹-iyo kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. cha
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

mahallakaá¹ƒ \Be 87/ vihÄ• raá¹ƒ kÄ• rÄ• panapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã
paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusm
vihÄ• ravatthuá¹ƒ sodhento aÃ±Ã±ataraá¹ƒ cetiyarukkhaá¹ƒ chedÄ• pesi, tasmiá¹ƒ vatthusm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

bhikkhuá¹ƒ \Ne 94/ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsanapaccayÄ• saá
paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? mettiyabhÅ«majake bhikkhÅ« Ä
vatthusminti? mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ amÅ
dhammena anuddhaá¹ƒsesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pa
tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• y
anuddhaá¹ƒsanapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto
mettiyabhÅ«majake bhikkhÅ« Ä• rabbha. kismiá¹ƒ vatthusminti? mettiyabhÅ«majakÄ• bhik
mallaputtaá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ•
anuddhaá¹ƒsesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

saá¹…ghabhedakassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjan
kattha paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? devadattaá¹ƒ Ä• rabbha
devadatto samaggassa saá¹…ghassa bhedÄ• ya parakkami, tasmiá¹ƒ \Se 125/ vatthusmiá¹
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --
cittato ca samuá¹-á¹-hÄ• ti ... pe ....

bhedakÄ• nuvattakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? rÄ• jagahe paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? saml
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhÅ« devadattassa saá¹…ghabhedÄ• ya parakkam
vaggavÄ• dakÄ• , tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-h
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• t

dubbacassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ
paÃ±Ã±attoti? kosambiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? Ä• yasmantaá¹ƒ channaá¹ƒ
vatthusminti? Ä• yasmÄ• channo bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no attÄ• naá¹ƒ
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

kuladÅ«sakassa \Ne 95/ bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajj
kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? assajipunabbasuke
kismiá¹ƒ \Se 126/ vatthusminti? assajipunabbasukÄ• bhikkhÅ« saá¹…ghena pabbÄ• janÄ«
chandagÄ• mitÄ• dosagÄ• mitÄ• mohagÄ• mitÄ• bhayagÄ• mitÄ• pÄ• pesuá¹ƒ, tasmiá¹ƒ
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --
cittato ca samuá¹-á¹-hÄ• ti ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiye b
vatthusminti? chabbaggiyÄ• bhikkhÅ« udake uccÄ• rampi passÄ• vampi kheá¸·ampi akaá¹
ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena
samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

katthapaÃ±Ã±attivÄ• ro niá¹-á¹-hito paá¹-hamo.

2. katÄ• pattivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<193> methunaá¹ƒ \Ne 96/ dhammaá¹ƒ paá¹-isevanapaccayÄ• kati Ä• pattiyo Ä• pajjati \E
dhammaá¹ƒ paá¹-isevanapaccayÄ• catasso Ä• pattiyo Ä• pajjati --- akkhÄ• yite sarÄ«re me
paá¹-isevati, Ä• patti pÄ• rÄ• jikassa; yebhuyyena khÄ• yite sarÄ«re methunaá¹ƒ dhammaá
thullaccayassa \Be 89/; vaá¹-á¹-akate mukhe acchupantaá¹ƒ aá¹…gajÄ• taá¹ƒ paveseti, Ä•
jatumaá¹-á¹-hake pÄ• cittiyaá¹ƒ --- methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• imÄ• \
Ä• pajjati.

adinnaá¹ƒ Ä• diyanapaccayÄ• kati Ä• pattiyo Ä• pajjati? adinnaá¹ƒ Ä• diyanapaccayÄ• tis
paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ adinnaá¹ƒ theyya
pÄ• rÄ• jikassa; atirekamÄ• sakaá¹ƒ vÄ• Å«napaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ adi
Ä• diyati, Ä• patti thullaccayassa; mÄ• sakaá¹ƒ vÄ• Å«namÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ
theyyasaá¹…khÄ• taá¹ƒ Ä• diyati, Ä• patti dukkaá¹-assa --- adinnaá¹ƒ Ä• diyanapaccayÄ• i
Ä• pajjati.

saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropanapaccayÄ• kati Ä• pattiyo Ä• pajjati? saÃ
jÄ«vitÄ• voropanapaccayÄ• tisso Ä• pattiyo Ä• pajjati. manussaá¹ƒ odissa opÄ• taá¹ƒ khaa
marissatÄ«â€™â€™ ti, Ä• patti dukkaá¹-assa; papatite dukkhÄ• vedanÄ• uppajjati, Ä• patt
Ä• patti pÄ• rÄ• jikassa --- saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropanapaccayÄ• imÄ
Ä• pajjati.

asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanapaccayÄ• kati Ä• pattiyo Ä• pajj
abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanapaccayÄ• tisso Ä• pattiyo Ä• pajjati --- pÄ•
asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapati, Ä• patti pÄ• rÄ• jikassa, ``yo \Se
so bhikkhu arahÄ• â€™â€™ ti bhaá¹‡ati, paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; na pa
Ä• patti dukkaá¹-assa --- asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapanapaccayÄ
Ä• pajjati.

cattÄ• ro pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• Ä• di

<194> upakkamitvÄ• asuciá¹ƒ mocanapaccayÄ• kati Ä• pattiyo Ä• pajjati? upakkamitvÄ•

Ä• pattiyo Ä• pajjati --- ceteti upakkamati muccati, Ä• patti saá¹…ghÄ• disesassa; ceteti \Be
muccati, Ä• patti thullaccayassa; payoge dukkaá¹-aá¹ƒ --- upakkamitvÄ• asucimocanapacc
Ä• pajjati.

kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjanapaccayÄ• kati Ä• pattiyo Ä• pajjati? kÄ• yasaá¹ƒsagg
paÃ±ca Ä• pattiyo Ä• pajjati --- avassutÄ• bhikkhunÄ« avassutassa purisapuggalassa adha
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa; bhikkhu kÄ
Ä• patti saá¹…ghÄ• disesassa; kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti thullac
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa; aá¹…gulipatodake pÄ• cittiyaá¹ƒ -
samÄ• pajjanapaccayÄ• imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sanapaccayÄ• tisso Ä• pattiyo Ä• pa
passÄ• vamaggaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti sa
vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ á¹-hapetvÄ• adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸•
bhaá¹‡ati \Se 129/ avaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti thullaccayassa; kÄ• yapaá¹-ibaddhaá¹
bhaá¹‡ati avaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti dukkaá¹-assa.

attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sanapaccayÄ• tisso Ä• pattiyo Ä• pajjati ---
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti saá¹…ghÄ• disesassa; paá¹‡á¸
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti thullaccayassa; tiracchÄ• naga
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sati, Ä• patti dukkaá¹-assa.

saÃ±carittaá¹ƒ samÄ• pajjanapaccayÄ• tisso Ä• pattiyo Ä• pajjati --- paá¹-iggaá¹‡hÄ• ti vÄ
paccÄ• harati, Ä• patti saá¹…ghÄ• disesassa; paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati na paccÄ• h
thullaccayassa; paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti dukkaá¹-assa

saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• rÄ• panapaccayÄ• tisso Ä• pattiyo Ä• pajjati --- kÄ• rÄ• p
ekaá¹ƒ piá¹‡á¸• aá¹ƒ {ekapiá¹‡á¸• e (Se) } anÄ• gate Ä• patti thullaccayassa; tasmiá¹ƒ piá¹‡
saá¹…ghÄ• disesassa.

mahallakaá¹ƒ \Be 91/ vihÄ• raá¹ƒ kÄ• rÄ• panapaccayÄ• tisso Ä• pattiyo Ä• pajjati --- kÄ•
dukkaá¹-aá¹ƒ; ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate, Ä• patti thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e
saá¹…ghÄ• disesassa.

bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsanapaccayÄ• tisso Ä• pat
kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yo \Se 130/ vadeti, Ä• patti saá¹…ghÄ• disesena dukka
akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassa.

bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• y
anuddhaá¹ƒsanapaccayÄ• tisso Ä• pattiyo Ä• pajjati --- anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ•
Ä• patti saá¹…ghÄ• disesena dukkaá¹-assa; okÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• y

saá¹…ghabhedako bhikkhu yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapacc
Ä• pajjati --- Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• c
saá¹…ghÄ• disesassa.

bhedakÄ• nuvattakÄ• bhikkhÅ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjana
99/ Ä• pajjati --- Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ
saá¹…ghÄ• disesassa.

dubbaco bhikkhu yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• tiss
Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ•

kuladÅ«sako bhikkhu yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ•
--- Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyos
saá¹…ghÄ• disesassa ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• \Ee V
Ä• pattiyo Ä• pajjati? anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ \Be 92
karaá¹‡apaccayÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ --- anÄ• dariyaá¹ƒ paá¹-icca
passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• imaá¹ƒ ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

katÄ• pattivÄ• ro niá¹-á¹-hito dutiyo.

3. vipattivÄ• ro

<195> methunaá¹ƒ \Ne 100/ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo catunnaá¹ƒ vip
bhajanti? methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«na
--- siyÄ• sÄ«lavipattiá¹ƒ siyÄ• Ä• cÄ• ravipattiá¹ƒ ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá
catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajati? anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹
kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bha
Ä• cÄ• ravipattiá¹ƒ.

vipattivÄ• ro niá¹-á¹-hito tatiyo.

4. saá¹…gahitavÄ• ro

<196> methunaá¹ƒ \Ne 101/ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo sattannaá¹ƒ Ä•
Ä• pattikkhandhehi saá¹…gahitÄ• ? methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• \Se 13
Ä• pattikkhandhÄ• naá¹ƒ catÅ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ•
thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattik

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá
sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi saá¹…gahitÄ• ? anÄ• dariya
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• Ä• patti sattannaá¹
Ä• pattikkhandhena saá¹…gahitÄ• --- dukkaá¹-Ä• pattikkhandhena.

saá¹…gahitavÄ• ro niá¹-á¹-hito catuttho.

5. samuá¹-á¹-hÄ• navÄ• ro

<197> methunaá¹ƒ \Be 93/ \Ne 102/ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo channa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? methunaá¹ƒ c
paá¹-isevanapaccayÄ• Ä• pattiyo channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samu
--- kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ• cato ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? an
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• Ä• patti channaá¹ƒ
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v

samuá¹-á¹-hÄ• navÄ• ro niá¹-á¹-hito paÃ±camo.

6. adhikaraá¹‡avÄ• ro

<198> methunaá¹ƒ \Se 133/ \Ne 103/ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo catun
katamaá¹ƒ adhikaraá¹‡aá¹ƒ? methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo ca
Ä• pattÄ• dhikaraá¹‡aá¹ƒ ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá
catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? anÄ• dariyaá¹ƒ paá¹-icca ud

passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• Ä• patti catunnaá¹ƒ adhikaraá¹‡Ä• r

adhikaraá¹‡avÄ• ro niá¹-á¹-hito chaá¹-á¹-ho.

7. samathavÄ• ro

<199> methunaá¹ƒ \Ne 104/ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo sattannaá¹ƒ sa
sammanti? methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• Ä• pattiyo sattannaá¹ƒ samath
sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca; siyÄ• sammu
tiá¹‡avatthÄ• rakena ca ... pe ....

anÄ• dariyaá¹ƒ \Be 94/ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ
sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammati? anÄ• dariyaá¹ƒ paá¹-icca udake uc
vÄ• kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• Ä• patti sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samath
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca tia

samathavÄ• ro niá¹-á¹-hito sattamo.

8. samuccayavÄ• ro

<200> methunaá¹ƒ \Se 134/ \Ne 105/ dhammaá¹ƒ paá¹-isevanapaccayÄ• kati Ä• pattiyo Ä
dhammaá¹ƒ paá¹-isevanapaccayÄ• catasso Ä• pattiyo \Ee V 53/ Ä• pajjati. akkhÄ• yite sarÄ
paá¹-isevati, Ä• patti pÄ• rÄ• jikassa; yebhuyyena khÄ• yite sarÄ«re methunaá¹ƒ dhammaá
thullaccayassa; vaá¹-á¹-akate mukhe acchupantaá¹ƒ aá¹…gajÄ• taá¹ƒ paveseti, Ä• patti duk
jatumaá¹-á¹-hake pÄ• cittiyaá¹ƒ --- methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• imÄ• c
tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pattikkhand
Ä• pattikkhandhehi saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi sam
samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ catÅ«hi Ä• pattikkhandheh
pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• patt
dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á
kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pa
sattannaá¹ƒ samathÄ• naá¹ƒ, tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca
ca, siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca \Se 135/ udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ v
Ä• pattiyo Ä• pajjati? anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• k

karaá¹‡apaccayÄ• ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. dukkaá¹-aá¹ƒ --- anÄ• dariyaá¹ƒ paá¹-icca
uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá¹‡apaccayÄ• imaá¹ƒ ekaá¹ƒ Ä•
catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajati? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi
saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi san
adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ \Ne 106/ adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ samathÄ• naá¹ƒ ka
Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhajati --- Ä• cÄ• ravipattiá¹ƒ. sattannaá
Ä• pattikkhandhÄ• naá¹ƒ ekena Ä• pattikkhandhena saá¹…gahitÄ• --- dukkaá¹-Ä• pattikkha
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato
samuá¹-á¹-hÄ• ti, na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ.
tÄ«hi samathehi sammati --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca
tiá¹‡avatthÄ• rakena cÄ• ti.

samuccayavÄ• ro niá¹-á¹-hito aá¹-á¹-hamo.

aá¹-á¹-hapaccayavÄ• rÄ• niá¹-á¹-hitÄ• .

mahÄ• vibhaá¹…ge soá¸·asamahÄ• vÄ• rÄ• niá¹-á¹-hitÄ• .

bhikkhuvibhaá¹…gamahÄ• vÄ• ro niá¹-á¹-hito.

bhikkhunÄ«vibhaá¹…go

1. katthapaÃ±Ã±attivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<201> yaá¹ƒ \Se 136/ \Ee V 54/ \Be 96/ \Ne 107/ tena bhagavatÄ• jÄ• natÄ• passatÄ• ara
bhikkhunÄ«naá¹ƒ paÃ±camaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ? kaá¹ƒ Ä• rabbha? k
tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±atti? sabbatthapaÃ±Ã±atti, padesapaÃ
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±atti? ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±
pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha pariyÄ• pannaá¹ƒ? katamena uddesena
catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipatti? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katamo Ä
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? catunnaá¹ƒ a
adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammati? ko tattha vinayo?
kiá¹ƒ tattha pÄ• timokkhaá¹ƒ? kiá¹ƒ tattha adhipÄ• timokkhaá¹ƒ? kÄ• vipatti? kÄ• sampatti
atthavase paá¹-icca bhagavatÄ• bhikkhunÄ«naá¹ƒ paÃ±camaá¹ƒ pÄ• rÄ• jikaá¹ƒ paÃ±Ã±at
sikkhitasikkhÄ• ? kattha á¹-hitaá¹ƒ? kÄ• dhÄ• renti? kassa vacanaá¹ƒ? kenÄ• bhatanti?

<202> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena bhik
pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti?
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ \Se 137/ vatthusminti? sundarÄ«nandÄ• bhikkhunÄ« ava
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyi, tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±
anuppannapaÃ±Ã±attÄ«ti? ekÄ• paÃ±Ã±atti. anupaÃ±Ã±atti anuppannapaÃ±Ã±atti tasmiá¹
sabbatthapaÃ±Ã±atti \Ne 108/, padesapaÃ±Ã±attÄ«ti? sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹
asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• dhÄ• raá¹‡apaÃ±Ã±atti. ekatopaÃ±Ã±atti, ubhatopa
catunnaá¹ƒ pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha pariyÄ• pannanti? nidÄ• nog
nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesena uddesaá¹ƒ Ä• gacchatÄ«ti? dutiyena udde
catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti? sÄ«lavipatti. sattannaá¹ƒ Ä• pattikkhandhÄ•
Ä• pattikkhandhoti? pÄ• rÄ• jikÄ• pattikkhandho. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá
samuá¹-á¹-hÄ• tÄ«ti? ekena samuá¹-á¹-hÄ• ne \Be 97/ samuá¹-á¹-hÄ• ti --- kÄ• yato ca citta
na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡anti? Ä• pattÄ• dhikar
samathÄ• naá¹ƒ katihi samathehi sammatÄ«ti? dvÄ«hi samathehi sammati --- sammukhÄ•
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. ko tattha vinayo, ko tattha abhivinayoti? paÃ±Ã±atti vinayo,
kiá¹ƒ tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ tattha adhipÄ• timokkhanti? paÃ±Ã±atti pÄ• timokkhaá¹
adhipÄ• timokkhaá¹ƒ. kÄ• vipattÄ«ti? asaá¹ƒvaro vipatti. kÄ• sampattÄ«ti \Se 138/? saá¹ƒ
paá¹-ipattÄ«ti? na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ sam
sikkhÄ• padesu. {AN c 10.31} kati atthavase paá¹-icca bhagavatÄ• bhikkhunÄ«naá¹ƒ paÃ±
paÃ±Ã±attanti? dasa atthavase paá¹-icca bhagavatÄ• bhikkhunÄ«naá¹ƒ paÃ±camaá¹ƒ pÄ•
saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya, dummaá¹…kÅ«naá¹ƒ bhikkhunÄ«naá
bhikkhunÄ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒ
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, appasannÄ• naá¹ƒ pasÄ• dÄ• ya, pasannÄ• naá¹ƒ bhiy
saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya. kÄ• sikkhantÄ«ti? sekkhÄ• ca puthujjana
kÄ• sikkhitasikkhÄ• ti? arahantiyo {arahantÄ• (Katthaci) } sikkhitasikkhÄ• . kattha á¹-hitanti
á¹-hitaá¹ƒ. kÄ• dhÄ• rentÄ«ti? yÄ• saá¹ƒ vattati tÄ• dhÄ• renti. kassa vacananti? bhagavat
sammÄ• sambuddhassa. kenÄ• bhatanti? paramparÄ• bhataá¹ƒ ---

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye ||

tato mahindo iá¹-á¹-iyo, uttiyo sambalo tathÄ• .

bhaddanÄ• mo ca paá¹‡á¸• ito ||

ete \Ne 109/ nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , jambudÄ«pÄ• idhÄ• gatÄ• .

vinayaá¹ƒ te vÄ• cayiá¹ƒsu, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ||

nikÄ• ye paÃ±ca vÄ• cesuá¹ƒ, satta ceva pakaraá¹‡e.

tato ariá¹-á¹-ho medhÄ• vÄ«, tissadatto ca paá¹‡á¸• ito ||

visÄ• rado kÄ• á¸·asumano, thero ca dÄ«ghanÄ• mako.

dÄ«ghasumano ca paá¹‡á¸• ito ||

punadeva \Be 98/ kÄ• á¸·asumano, nÄ• gatthero ca buddharakkhito.

tissatthero ca medhÄ• vÄ«, devatthero ca paá¹‡á¸• ito ||

punadeva sumano medhÄ• vÄ«, vinaye ca visÄ• rado.

bahussuto cÅ«á¸·anÄ• go, gajova duppadhaá¹ƒsiyo ||

dhammapÄ• litanÄ• mo ca, rohaá¹‡e sÄ• dhupÅ«jito.

tassa sisso mahÄ• paÃ±Ã±o, khemanÄ• mo tipeá¹-ako ||

dÄ«pe tÄ• rakarÄ• jÄ• va paÃ±Ã±Ä• ya atirocatha.

upatisso ca medhÄ• vÄ«, phussadevo mahÄ• kathÄ« ||

punadeva sumano medhÄ• vÄ«, pupphanÄ• mo bahussuto.

mahÄ• kathÄ« mahÄ• sivo, piá¹-ake sabbattha kovido ||

punadeva upÄ• li medhÄ• vÄ«, vinaye ca visÄ• rado.

mahÄ• nÄ• go mahÄ• paÃ±Ã±o, saddhammavaá¹ƒsakovido ||

punadeva abhayo medhÄ• vÄ«, piá¹-ake sabbattha kovido.

tissatthero ca medhÄ• vÄ«, vinaye ca visÄ• rado ||

tassa \Ne 110/ sisso mahÄ• paÃ±Ã±o, pupphanÄ• mo bahussuto.

sÄ• sanaá¹ƒ anurakkhanto, jambudÄ«pe patiá¹-á¹-hito ||

cÅ«á¸·Ä• bhayo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

tissatthero ca medhÄ• vÄ«, saddhammavaá¹ƒsakovido ||

cÅ«á¸·adevo ca medhÄ• vÄ«, vinaye ca visÄ• rado.

sivatthero ca medhÄ• vÄ«, vinaye sabbattha kovido ||

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ \Ee V 55/ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

<203> yaá¹ƒ \Se 139/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddh
chaá¹-á¹-haá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ
thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« jÄ
dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ• paá¹-icodesi \Be 99/ gaá¹‡assa Ä• r
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<204> bhikkhunÄ«naá¹ƒ sattamaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ
Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ•
saá¹…ghena ukkhittaá¹ƒ ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubbaá¹ƒ anuvatti, tasmi
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
... pe ....

<205> bhikkhunÄ«naá¹ƒ aá¹-á¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiy
Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ•
vatthuá¹ƒ paripÅ«resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisam
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

aá¹-á¹-ha pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

methunÄ• dinnÄ• dÄ• naÃ±ca \Se 140/ \Ne 111/, manussaviggahuttari.

kÄ• yasaá¹ƒsaggaá¹ƒ chÄ• deti, ukkhittÄ• aá¹-á¹-ha vatthukÄ• .

paÃ±Ã±Ä• pesi mahÄ• vÄ«ro, chejjavatthÅ« asaá¹ƒsayÄ• ti ||

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

<206> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena uss
aá¸• á¸• aá¹ƒ karontiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±atto? kaá¹ƒ Ä• rabbha? kismiá¹
kenÄ• bhatanti?

<207> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena uss
aá¸• á¸• aá¹ƒ karontiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±a
thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« u
tasmiá¹ƒ \Be 100/ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±
paÃ±Ã±atti. anupaÃ±Ã±atti anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbatthapaÃ±Ã±atti, pa
sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• d
ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ekatopaÃ±Ã±atti. catunnaá¹ƒ pÄ• timokkhuddesÄ•
pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nidÄ• napariyÄ• pannaá¹ƒ \Se 141/. katamena uddese
tatiyena uddesena uddesaá¹ƒ Ä• gacchati. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti? s
Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? saá¹…ghÄ• disesÄ• pattikkhandho. ch
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? dvÄ«hi sa
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• y
56/ ca cittato ca samuá¹-á¹-hÄ• ti ... pe ... kenÄ• bhatanti? paramparÄ• bhataá¹ƒ ---

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye || ... pe ....

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

<208> coriá¹ƒ \Ne 112/ vuá¹-á¹-hÄ• pentiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ•
kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullan
coriá¹ƒ vuá¹-á¹-hÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamu
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na k

ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

<209> ekÄ• ya gÄ• mantaraá¹ƒ gacchantiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ•
Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ•
gÄ• mantaraá¹ƒ gacchi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, tisso anupaÃ±Ã±attiyo. c
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti \Se 142/ --- p
....

<210> samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vinayena satthusÄ• s
kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ \Be 101/ osÄ• rentiyÄ• saá¹…
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. k
thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vi
anapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• resi, tasm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
... pe ....

<211> avassutÄ• ya bhikkhuniyÄ• avassutassa purisapuggalassa hatthato khÄ• danÄ«yaá
sahatthÄ• paá¹-iggahetvÄ• bhuÃ±jantiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• va
Ä• rabbhÄ• ti? sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? sundarÄ•
avassutÄ• avassutassa purisapuggalassa hatthato Ä• misaá¹ƒ paá¹-iggahesi, tasmiá¹ƒ vatt
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
paá¹-hamapÄ• rÄ• jike ... pe ....

<212> ``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anavassuto vÄ• , yato tva
iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ•
sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti uyyojentiyÄ• saá¹…ghÄ
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ arabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kis
aÃ±Ã±atarÄ• \Ne 113/ bhikkhunÄ« --- ``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto
yato tvaá¹ƒ anavassutÄ• ! iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ
taá¹ƒ tvaá¹ƒ sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti uyyojesi, ta
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-

<213> kupitÄ• ya anattamanÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti?
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« kupitÄ• a
--- ``buddhaá¹ƒ paccÄ• cikkhÄ• mi, dhammaá¹ƒ paccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ paccÄ• c
paccÄ• cikkhÄ• mÄ«â€™â€™ ti, tasmiá¹ƒ \Be 102/ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikk

<214> kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ samanu
paá¹-inissajjantiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. k
caá¹‡á¸• akÄ• á¸·iá¹ƒ \Se 144/ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? caá¹‡á¸• akÄ
kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• kupitÄ• anattamanÄ• evaá¹ƒ avaca --- ``chand
dosagÄ• miniyo ca bhikkhuniyo, mohagÄ• miniyo ca bhikkhuniyo, bhayagÄ• miniyo ca bhikk
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- dhuranikkhepe ... pe ....

<215> saá¹ƒsaá¹-á¹-hÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti?
Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo saá¹ƒsaá¹-á¹-hÄ• vihariá¹ƒsu,
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena
dhuranikkhepe ... pe ....

<216> ``saá¹ƒsaá¹-á¹-hÄ• va, ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharitthÄ• â€™
yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjantiyÄ• saá¹…ghÄ• diseso kattha pa
paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthus
bhikkhunÄ« --- ``saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha, mÄ• tumhe nÄ• nÄ• viharitth
tasmiá¹ƒ \Ne 114/ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• na
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

dasa saá¹…ghÄ• disesÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

ussayacori \Se 145/ gÄ• mantaá¹ƒ, ukkhittaá¹ƒ khÄ• danena ca.

kiá¹ƒ te kupitÄ• kismiÃ±ci, saá¹ƒsaá¹-á¹-hÄ• Ã±Ä• yate dasÄ• ti ||

3. nissaggiyakaá¹‡á¸• aá¹ƒ

<217> yaá¹ƒ \Be 103/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddh
karontiyÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaa
chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhuniyo p
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«
samuá¹-á¹-hÄ• ti --- kathinake ... pe ....

akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pentiyÄ• niss
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ
kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« \Ee V 58/ akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«v
adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• p
tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ parivattetvÄ• acchindantiyÄ• nissaggiyaá¹ƒ pÄ• cittiy
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh
vatthusminti? thullanandÄ• bhikkhunÄ« bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ parivattetvÄ•
146/ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi sam
samuá¹-á¹-hÄ• ti ... pe ....

aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pentiyÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbh
thullanandÄ• \Ne 115/ bhikkhunÄ« aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pes
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• pentiyÄ• nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha p
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbh
thullanandÄ• bhikkhunÄ« aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• pesi, tasmiá¹ƒ vatthu
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ...

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ• penti
pÄ• cittiyaá¹ƒ katthaá¹ƒ paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• t
bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo aÃ±Ã±adatthikena
aÃ±Ã±uddisikena saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• p
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi \Se 147/ samuá¹-á¹-hÄ• ti ... pe

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena saÃ±Ã±Ä• cikena aÃ±Ã
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo aÃ±Ã±adatthikena
aÃ±Ã±uddisikena saá¹…ghikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pesuá¹ƒ, tasmiá¹ƒ vat
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ...

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena aÃ±Ã±aá¹ƒ cetÄ• per
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? s
Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo aÃ±Ã±adatthikena parikkhÄ• re
aÃ±Ã±uddisikena mahÄ• janikena aÃ±Ã±aá¹ƒ cetÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ•

Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena saÃ±Ã±Ä• cikena aÃ±
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo aÃ±Ã±adatthikena
aÃ±Ã±uddisikena mahÄ• janikena saÃ±Ã±Ä• cikena \Se 148/ aÃ±Ã±aá¹ƒ cetÄ• pesuá¹ƒ, ta
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena puggalikena saÃ±Ã±Ä• cikena aÃ±Ã±
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« a
parikkhÄ• rena aÃ±Ã±uddisikena puggalikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• pesi, tas
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

atirekacatukkaá¹ƒsaparamaá¹ƒ \Be 105/ garupÄ• vuraá¹‡aá¹ƒ cetÄ• pentiyÄ• nissaggiyaá
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh
vatthusminti? thullanandÄ• bhikkhunÄ« rÄ• jÄ• naá¹ƒ kambalaá¹ƒ viÃ±Ã±Ä• pesi, tasmiá¹ƒ
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

atirekaaá¸• á¸• hateyyakaá¹ƒsaparamaá¹ƒ lahupÄ• vuraá¹‡aá¹ƒ cetÄ• pentiyÄ• \Ee V 59/ n
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ
kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« rÄ• jÄ• naá¹ƒ khomaá¹ƒ viÃ±Ã±Ä• pesi, ta
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹
....

dvÄ• dasa nissaggiyÄ• pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

pattaá¹ƒ akÄ• laá¹ƒ kÄ• laÃ±ca, parivatte ca viÃ±Ã±Ä• pe.

cetÄ• petvÄ• aÃ±Ã±adatthi, saá¹…ghikaÃ±ca mahÄ• janikaá¹ƒ.

saÃ±Ã±Ä• cikÄ• puggalikÄ• , catukkaá¹ƒsaá¸• á¸• hateyyakÄ• ti ||

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. lasuá¹‡avaggo

<218> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena lasu
pÄ• cittiyaá¹ƒ \Ne 117/ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabl
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« na mattaá¹ƒ jÄ• r
harÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ•
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti eá¸·akalomake ... pe ....

sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthi
Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ•
lomaá¹ƒ saá¹ƒharÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• patti
catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

talaghÄ• take \Be 106/ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ
dve bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti \Se 150/? dve bhikkhuniyo talaghÄ• takaá
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- paá¹-hamapÄ• rÄ• jike ... pe ....

jatumaá¹-á¹-hake pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá
aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« ja
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eken
samuá¹-á¹-hÄ• ti --- paá¹-hamapÄ• rÄ• jike ... pe ....

atirekadvaá¹…gulapabbaparamaá¹ƒ udakasuddhikaá¹ƒ Ä• diyantiyÄ• pÄ• cittiyaá¹ƒ kattha
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatt
bhikkhunÄ« atigambhÄ«raá¹ƒ udakasuddhikaá¹ƒ Ä• diyi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- paá¹-ham

bhikkhussa bhuÃ±jantassa pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ• upatiá¹-á¹-hantiyÄ• pÄ•
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkh
vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« bhikkhussa bhuÃ±jantassa pÄ• nÄ«yena ca vidhÅ«
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«
samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

Ä• makadhaÃ±Ã±aá¹ƒ \Se 151/ \Ee V 60/ \Ne 118/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• c
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhu
vatthusminti? sambahulÄ• bhikkhuniyo Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi

uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ• tirokuá¹-á¹-e {
chaá¸• á¸• entiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. ka
aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« u
passÄ• vampi saá¹…kÄ• rampi vighÄ• sampi (Katthaci) } tirokuá¹-á¹-e chaá¸• á¸• esi, tasmi
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

uccÄ• raá¹ƒ \Be 107/ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ• harit
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? s
Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo uccÄ• rampi passÄ• vampi saá
harite chaá¸• á¸• esuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamu
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gacchantiyÄ• pÄ• cittiyaá¹ƒ \S
rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kis
chabbaggiyÄ• bhikkhuniyo naccampi gÄ«tampi vÄ• ditampi dassanÄ• ya agamaá¹ƒsu, tas
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá
... pe ....

lasuá¹‡avaggo paá¹-hamo.

2. rattandhakÄ• ravaggo

<219> rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ekenekÄ• ya santiá¹-á¹-hantiyÄ• p
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkh
vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ek
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«
samuá¹-á¹-hÄ• ti --- theyyasatthake ... pe ....

paá¹-icchanne \Ne 119/ okÄ• se purisena saddhiá¹ƒ ekenekÄ• ya santiá¹-á¹-hantiyÄ• pÄ• c
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkh
vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« paá¹-icchanne okÄ• se purisena saddhiá¹ƒ ekenek
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá
--- theyyasatthake ... pe ....

ajjhokÄ• se purisena saddhiá¹ƒ ekenekÄ• ya santiá¹-á¹-hantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti \Se 153/? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ
vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« ajjhokÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá

--- theyyasatthake ... pe ....

rathikÄ• \Be 108/ vÄ• {rathiyÄ• ya vÄ• (Katthaci) } byÅ«he vÄ• siá¹…ghÄ• á¹-ake vÄ• pu
ekenekÄ• ya santiá¹-á¹-hantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±
Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ•
byÅ«hepi siá¹…ghÄ• á¹-akepi purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hi, tasmiá¹ƒ vatthus
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --

purebhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• Ä• sane nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ•
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ \Ee V 61/. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã
Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ• bhikkhunÄ« purebhattaá¹ƒ kulÄ• ni upasaá
nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ• pakkÄ• mi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti.
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- kathinake

pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• Ä• sane abhinisÄ
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ \Se 154/. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá
kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kam
Ä• sane abhinisÄ«di, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- kathinake ... pe ....

vikÄ• le kulÄ• ni upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• seyyaá¹ƒ santharitvÄ• vÄ•
abhinisÄ«dantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. ka
sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo vikÄ•
upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• seyyaá¹ƒ santharitvÄ• abhinisÄ«diá¹ƒsu, tasm
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá
pe ....

duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attant
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatt
bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

attÄ• naá¹ƒ \Be 109/ vÄ• paraá¹ƒ vÄ• nirayena vÄ• brahmacariyena vÄ• abhisapantiyÄ•
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ \Se 155/ Ä• rabbhÄ• ti? caá¹‡á¸• akÄ
Ä• rabbha. kismiá¹ƒ vatthusminti? caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« attÄ• nampi parampi nir
abhisapi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• n
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatt
kaá¹ƒ Ä• rabbhÄ• ti? caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti?
bhikkhunÄ« attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±att
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikk

rattandhakÄ• ravaggo dutiyo.

3. nahÄ• navaggo

<220> naggÄ• ya nahÄ• yantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ pa
Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bh
nahÄ• yiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ•
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

pamÄ• á¹‡Ä• tikkantaá¹ƒ udakasÄ• á¹-ikaá¹ƒ kÄ• rÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã
paÃ±Ã±attaá¹ƒ \Ne 121/. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismi
chabbaggiyÄ• bhikkhuniyo appamÄ• á¹‡ikÄ• yo udakasÄ• á¹-ikÄ• yo dhÄ• resuá¹ƒ, tasmiá
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹

bhikkhuniyÄ• \Ee V 62/ cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• petvÄ• vÄ• neva sibbentiy
ussukkaá¹ƒ karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ
thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« b
visibbÄ• petvÄ• neva sibbesi na sibbÄ• panÄ• ya ussukkaá¹ƒ akÄ• si, tasmiá¹ƒ vatthusmiá
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --

paÃ±cÄ• hikaá¹ƒ \Be 110/ saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkÄ• mentiyÄ• pÄ• cittiyaá¹ƒ kattha
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha.
sambahulÄ• bhikkhuniyo bhikkhunÄ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena
pakkamiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ•
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti kathinake ... pe ....

cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• rentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatt
Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ•
bhikkhuniyÄ• cÄ«varaá¹ƒ anÄ• pucchÄ• pÄ• rupi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±at
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- kathinake

gaá¹‡assa \Se 157/ cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ

sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbh
thullanandÄ• bhikkhunÄ« gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ akÄ• si, tasmiá¹ƒ va
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-

dhammikaá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• hantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±atta
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatth
bhikkhunÄ« dhammikaá¹ƒ \Ne 122/ cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• hi, tasmiá¹ƒ vatthusm
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• samaá¹‡acÄ«varaá¹ƒ denti
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh
vatthusminti? thullanandÄ• bhikkhunÄ« agÄ• rikassa samaá¹‡acÄ«varaá¹ƒ adÄ• si, tasmiá
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹-hÄ• nehi samuá¹-

dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mentiyÄ• pÄ• cittiyaá¹ƒ k
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbh
thullanandÄ• \Se 158/ bhikkhunÄ« dubbalacÄ«varapaccÄ• sÄ• ya cÄ«varakÄ• lasamayaá¹
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-
... pe ....

dhammikaá¹ƒ \Be 111/ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha \Ee V 63/. kism
thullanandÄ• bhikkhunÄ« dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hi, tasmiá¹ƒ vatthusm
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

nahÄ• navaggo tatiyo.

4. tuvaá¹-á¹-avaggo

<221> dvinnaá¹ƒ bhikkhunÄ«naá¹ƒ ekamaÃ±ce tuvaá¹-á¹-entÄ«naá¹ƒ pÄ• cittiyaá¹ƒ kattha
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha.
sambahulÄ• bhikkhuniyo \Ne 123/ dve ekamaÃ±ce tuvaá¹-á¹-esuá¹ƒ, tasmiá¹ƒ vatthusmiá¹
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --

dvinnaá¹ƒ bhikkhunÄ«naá¹ƒ ekattharaá¹‡apÄ• vuraá¹‡e tuvaá¹-á¹-entÄ«naá¹ƒ pÄ• cittiyaá¹
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha.
sambahulÄ• bhikkhuniyo dve ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-esuá¹ƒ, tasmiá¹ƒ vatt
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi \Se 159/ samuá¹-á

pe ....

bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatth bhikkhunÄ« bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ akÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• pa Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹-hentiyÄ• na upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹ upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ akÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. chan Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikk

bhikkhuniyÄ• \Be 112/ upassayaá¹ƒ datvÄ• kupitÄ• ya anattamanÄ• ya nikkaá¸• á¸• hanti paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh vatthusminti? thullanandÄ• bhikkhunÄ« bhikkhuniyÄ• upassayaá¹ƒ datvÄ• kupitÄ• anatta tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«h samuá¹-á¹-hÄ• ti ... pe ....

saá¹ƒsaá¹-á¹-hÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajja pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? c bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« saá¹ƒsaá¹ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá --- dhuranikkhepe ... pe ....

antoraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• ya cÄ• rikaá¹ƒ carantiyÄ• paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• \Ee V 64 kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo antoraá¹-á¹-he sÄ• saá¹…kasammate sapp cÄ• rikaá¹ƒ cariá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹- samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

tiroraá¹-á¹-he \Ne 124/ sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• ya cÄ• rikaá¹ƒ ca kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• b kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo tiroraá¹-á¹-he sÄ• saá¹…kasammate sappa cÄ• rikaá¹ƒ cariá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹- samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

antovassaá¹ƒ cÄ• rikaá¹ƒ carantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? rÄ• jagahe \Se 1

kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahu
cÄ• rikaá¹ƒ cariá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

vassaá¹ƒvuá¹-á¹-hÄ• ya {vassaá¹ƒvutthÄ• ya (Ce Se) } bhikkhuniyÄ• cÄ• rikaá¹ƒ na pakka
kattha paÃ±Ã±attanti? rÄ• jagahe paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkh
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo vassaá¹ƒvuá¹-á¹-hÄ• cÄ• rikaá¹ƒ na pakka
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- paá¹-hamapÄ• rÄ• jike ... pe ....

tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

<222> rÄ• jÄ• gÄ• raá¹ƒ vÄ• cittÄ• gÄ• raá¹ƒ vÄ• Ä• rÄ• maá¹ƒ vÄ• uyyÄ• naá¹ƒ vÄ• po
gacchantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä
bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhuniyo rÄ• jÄ• gÄ• ramp
agamaá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• n
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

Ä• sandiá¹ƒ vÄ• pallaá¹…kaá¹ƒ vÄ• paribhuÃ±jantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attan
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• \Se 162/ bhikkhuniyo Ä• rabbha. kismiá¹
bhikkhuniyo Ä• sandimpi pallaá¹…kampi paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• pa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalo

suttaá¹ƒ \Ne 125/ kantantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã
Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ•
kantiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ•
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

gihiveyyÄ• vaccaá¹ƒ karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±
Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bh
akaá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ•
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

bhikkhuniyÄ• ``ehÄ• yye imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamehÄ«â€™â€™ ti vuccamÄ• n
paá¹-issuá¹‡itvÄ• neva vÅ«pasamentiyÄ• na vÅ«pasamÄ• ya ussukkaá¹ƒ karontiyÄ• \Be
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh

vatthusminti? thullanandÄ• \Ee V 65/ bhikkhunÄ« bhikkhuniyÄ• --- ``ehÄ• yye, imaá¹ƒ adhi
vÅ«pasamehÄ«â€™â€™ ti vuccamÄ• nÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• neva v
vÅ«pasamÄ• ya ussukkaá¹ƒ akÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatthÄ• khÄ• danÄ«yaá
dentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rab
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« agÄ• rikassa sah
bhojanÄ«yampi adÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamua
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attant
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatth
bhikkhunÄ« Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±ji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ•
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- kathinake

Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkamantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attan
126/ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ
thullanandÄ• bhikkhunÄ« Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkÄ• mi, tasmiá¹ƒ vatt
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá
kathinake ... pe ....

tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡antiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiya
kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabba
tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡iá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- padasodh

tiracchÄ• navijjaá¹ƒ vÄ• centiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ
Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti. chabbaggiyÄ•
tiracchÄ• navijjaá¹ƒ vÄ• cesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• p
dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- padasodhamme ... pe ....

cittÄ• gÄ• ravaggo paÃ±camo.

6. Ä• rÄ• mavaggo

<223> jÄ• naá¹ƒ sabhikkhukaá¹ƒ Ä• rÄ• maá¹ƒ anÄ• pucchÄ• pavisantiyÄ• pÄ• cittiyaá¹ƒ
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha.

sambahulÄ• bhikkhuniyo Ä• rÄ• maá¹ƒ anÄ• pucchÄ• pavisiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ.
anupaÃ±Ã±attiyo. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena
dhuranikkhepe ... pe ....

bhikkhuá¹ƒ akkosantiyÄ• paribhÄ• santiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? vesÄ• liy
kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo \Se 165/ Ä• rabbha. kismiá¹ƒ vatthusminti?
Ä• yasmantaá¹ƒ upÄ• liá¹ƒ akkosiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

caá¹‡á¸• Ä«katÄ• ya gaá¹‡aá¹ƒ paribhÄ• santiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatth
bhikkhunÄ« caá¹‡á¸• Ä«katÄ• ya \Ne 127/ gaá¹‡aá¹ƒ paribhÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ek
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

nimantitÄ• ya vÄ• pavÄ• ritÄ• ya vÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• aÃ±Ã±a
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• b
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo bhuttÄ• viniyo pavÄ• ritÄ• aÃ±Ã±atra bhu
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samu
samuá¹-á¹-hÄ• ti ... pe ....

kulaá¹ƒ maccharÄ• yantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±a
Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ•
maccharÄ• yi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• n
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

abhikkhuke \Be 116/ Ä• vÄ• se vassaá¹ƒ vasantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti \S
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo abhikkhuke Ä• vÄ• se vassaá¹ƒ vasiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalo

vassaá¹ƒvuá¹-á¹-hÄ• ya bhikkhuniyÄ• ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi na pavÄ• rentiyÄ
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhu
vatthusminti? sambahulÄ• bhikkhuniyo vassaá¹ƒvuá¹-á¹-hÄ• bhikkhusaá¹…ghaá¹ƒ {bhikkh
pavÄ• resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ•
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• na gacchantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±atta
kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabba

ovÄ• daá¹ƒ na gacchiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisa
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- paá¹-hamapÄ• rÄ• jike ... pe ....

uposathampi na pucchantiyÄ• ovÄ• dampi na yÄ• cantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±a
128/ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ va
bhikkhuniyo uposathampi na pucchiá¹ƒsu ovÄ• dampi na yÄ• ciá¹ƒsu, tasmiá¹ƒ \Se 167/ vat
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
... pe ....

pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• rudhitaá¹ƒ {ruhitaá¹ƒ (Ce Se) } vÄ• anapaloketvÄ•
gaá¹‡aá¹ƒ vÄ• purisena saddhiá¹ƒ ekenekÄ• ya bhedÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vattl
bhikkhunÄ« pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ purisena saddhiá¹ƒ ekenekÄ• bhedÄ• pesi,
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá
pe ....

Ä• rÄ• mavaggo chaá¹-á¹-ho.

7. gabbhinÄ«vaggo

<224> gabbhiniá¹ƒ \Be 117/ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ•
paÃ±Ã±attaá¹ƒ \Ee V 67/. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá
bhikkhuniyo gabbhiniá¹ƒ vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. cha
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ pa
Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bh
vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

dve \Se 168/ vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ•
129/ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahul
kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo dve vassÄ• ni chasu dhammesu asikkhitas
vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ saá¹…ghena asamma
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? s

Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo dve vassÄ• ni chasu dhammes
sikkhamÄ• naá¹ƒ saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ.
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±att
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu asikkhitasikl
vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ.
sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo parip
gihigataá¹ƒ dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• pesuá¹ƒ \Be 11
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi sa

paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu sikkhitasikk
asammataá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ pa
Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bh
paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu sikkhitasikkh
vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva anuggaá¹‡hantiyÄ• na anuggaá¹‡h
kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ
kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve va
na anuggaá¹‡hÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

vuá¹-á¹-hÄ• pitaá¹ƒ \Se 170/ pavattiniá¹ƒ dve vassÄ• ni nÄ• nubandhantiyÄ• pÄ• cittiyaá¹ƒ
sÄ• vatthiyaá¹ƒ \Ne 130/ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä•
vatthusminti? sambahulÄ• bhikkhuniyo vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ dve vassÄ• ni nÄ•
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- paá¹-hamapÄ• rÄ• jike ... pe ....

sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• sentiyÄ• na vÅ«pakÄ• sÄ• pentiyÄ• p
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh
vatthusminti? thullanandÄ• bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ•
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eker

samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

gabbhinivaggo sattamo.

8. kumÄ• rÄ«bhÅ«tavaggo

<225> Å«navÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha \
vatthusminti? sambahulÄ• bhikkhuniyo Å«navÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ vuá¹-á¹-h
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-
... pe ....

paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu asikkhi
vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ \Se 171/ paÃ±Ã±
Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bh
paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu asikkhit
vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

paripuá¹‡á¹‡avÄ«sativassaá¹ƒ \Ee V 68/ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhamme
saá¹…ghena asammataá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ•
kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahu
paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu sikkhita
asammataá¹ƒ vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä•
tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

Å«nadvÄ• dasavassÄ• ya \Ne 131/ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±atta
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

paripuá¹‡á¹‡advÄ• dasavassÄ• ya saá¹…ghena asammatÄ• ya vuá¹-á¹-hÄ• pentiyÄ• pÄ•
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha.
sambahulÄ• \Se 172/ bhikkhuniyo paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammat
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-
--- dutiyapÄ• rÄ• jike ... pe ....

``alaá¹ƒ tÄ• va te, ayye, vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti vuccamÄ• nÄ• ya ``sÄ• dhÅ«â€™

pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pajjantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• va
kaá¹ƒ Ä• rabbhÄ• ti? caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti?
bhikkhunÄ« ``alaá¹ƒ tÄ• va te, ayye, vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti vuccamÄ• nÄ• \Be 12
paá¹-issuá¹‡itvÄ• pacchÄ• khÄ«yanadhammaá¹ƒ Ä• pajji, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• pa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

sikkhamÄ• naá¹ƒ --- ``sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi, evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹
vatvÄ• neva vuá¹-á¹-hÄ• pentiyÄ• na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karontiyÄ• pÄ• cit
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh
vatthusminti? thullanandÄ• bhikkhunÄ« sikkhamÄ• naá¹ƒ --- ``sace me tvaá¹ƒ, ayye, cÄ«va
taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• neva vuá¹-á¹-hÄ• pesi na vuá¹-á¹-hÄ• pa
132/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ
samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

sikkhamÄ• naá¹ƒ --- ``sace maá¹ƒ tvaá¹ƒ, ayye, dve vassÄ• ni anubandhissasi, evÄ• haá¹ƒ
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• neva vuá¹-á¹-hÄ• pentiyÄ• na vuá¹-á¹-hÄ• pan
karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• ra
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« sikkhamÄ• naá¹ƒ
ayye, dve vassÄ• ni anubandhissasi, evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti
na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ akÄ• si, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. cha
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikk

purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ caá¹‡á¸• iá¹ƒ sokÄ• vÄ• saá¹ƒ si
vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ.
thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhikkhunÄ« p
kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ caá¹‡á¸• iá¹ƒ sokÄ• vÄ• saá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi sa

mÄ• tÄ• pitÅ«hi vÄ• sÄ• mikena vÄ• ananuÃ±Ã±Ä• taá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• p
paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkh
vatthusminti? thullanandÄ• bhikkhunÄ« mÄ• tÄ• pitÅ«hipi sÄ• mikenÄ• pi ananuÃ±Ã±Ä• ta
vuá¹-á¹-hÄ• pesi \Ee V 69/, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisam
catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• vÄ• cato samuá¹-á¹-hÄ• ti, na kÄ• ya
kÄ• yato ca vÄ• cato \Be 121/ ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• vÄ• cato ca cittato ca s
\Se 174/ kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ katth
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatth

bhikkhunÄ« pÄ• rivÄ• sikachandadÄ• nena sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pesi, tasmiá¹ƒ va
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... p

anuvassaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ pa
Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bh
vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiy
kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? sambahu
133/ vassaá¹ƒ dve vuá¹-á¹-hÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

kumÄ• rÄ«bhÅ«tavaggo aá¹-á¹-hamo.

9. chattupÄ• hanavaggo

<226> chattupÄ• hanaá¹ƒ dhÄ• rentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiya
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthu
bhikkhuniyo chattupÄ• hanaá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ek
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --

yÄ• nena yÄ• yantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹
chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhuniyo y
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

saá¹…ghÄ• á¹‡iá¹ƒ \Be 122/ dhÄ• rentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthi
kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±
saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• resi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• patti
dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalomake ... pe ....

itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• rentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ p
Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ•
itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Se 176/ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- e

gandhavaá¹‡á¹‡akena nahÄ• yantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹

Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ•
gandhavaá¹‡á¹‡akena nahÄ• yiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalo

vÄ• sitakena \Ne 134/ piÃ±Ã±Ä• kena nahÄ• yantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti?
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthu
bhikkhuniyo vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalo

bhikkhuniyÄ• ummaddÄ• pentiyÄ• parimaddÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±atta
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo bhikkhuniyÄ• ummaddÄ• pesuá¹ƒ parimaddÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalo

sikkhamÄ• nÄ• \Ee V 70/ ummaddÄ• pentiyÄ• parimaddÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• \Se 177/ bhikkhuniyo Ä• rabbha. kismiá¹
bhikkhuniyo sikkhamÄ• nÄ• ya ummaddÄ• pesuá¹ƒ parimaddÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusm
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --

sÄ• maá¹‡eriyÄ• ummaddÄ• pentiyÄ• parimaddÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha \Be 123/. kismiá¹
bhikkhuniyo sÄ• maá¹‡eriyÄ• ummaddÄ• pesuá¹ƒ parimaddÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusm
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --

gihiniyÄ• ummaddÄ• pentiyÄ• parimaddÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attanti?
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo gihiniyÄ• ummaddÄ• pesuá¹ƒ parimaddÄ• pesuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ek
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- eá¸·akalo

bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«dantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±atta
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«diá¹ƒsu, tasmiá¹ƒ vatthusmiá¹
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá
pe ....

anokÄ• sakataá¹ƒ \Ne 135/ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? sambahulÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthus
bhikkhuniyo anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ.

channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --

asaá¹…kaccikÄ• ya {asaá¹…kacchikÄ• ya (Se) } gÄ• maá¹ƒ pavisantiyÄ• pÄ• cittiyaá¹ƒ ka
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbh
aÃ±Ã±atarÄ• bhikkhunÄ« asaá¹…kaccikÄ• gÄ• maá¹ƒ pÄ• visi, tasmiá¹ƒ vatthusmiá¹ƒ. ek
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ•
vÄ• cato na cittato; siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ....

chattupÄ• hanavaggo navamo.

navavaggakhuddakÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

lasuá¹‡aá¹ƒ \Be 124/ saá¹ƒhare lomaá¹ƒ, talamaá¹-á¹-haÃ±ca suddhikaá¹ƒ.

bhuÃ±jantÄ• makadhaÃ±Ã±Ä• naá¹ƒ, dve vighÄ• sena dassanÄ• ||

andhakÄ• re \Se 179/ paá¹-icchanne, ajjhokÄ• se rathikÄ• ya ca.

pure pacchÄ• vikÄ• le ca, duggahi niraye vadhi ||

naggodakÄ• visibbetvÄ• , paÃ±cÄ• hikaá¹ƒ saá¹…kamanÄ«yaá¹ƒ.

gaá¹‡aá¹ƒ vibhaá¹…gasamaá¹‡aá¹ƒ, dubbalaá¹ƒ kathinena ca ||

ekamaÃ±cattharaá¹‡ena, saÃ±cicca sahajÄ«vinÄ«.

datvÄ• saá¹ƒsaá¹-á¹-haanto ca, tirovassaá¹ƒ na pakkame ||

rÄ• jÄ• Ä• sandi suttaÃ±ca, gihi vÅ«pasamena ca.

dade cÄ«varÄ• vasathaá¹ƒ, pariyÄ• puá¹‡aÃ±ca vÄ• caye ||

Ä• rÄ• makkosacaá¹‡á¸• Ä« \Ne 136/ ca, bhuÃ±jeyya kulamaccharÄ«.

vÄ• se pavÄ• raá¹‡ovÄ• daá¹ƒ, dve dhammÄ• pasÄ• khena ca ||

gabbhÄ« pÄ• yantÄ« cha dhamme, asammatÅ«nadvÄ• dasa.

paripuá¹‡á¹‡aÃ±ca \Ee V 71/ saá¹…ghena, saha vuá¹-á¹-hÄ• cha paÃ±ca ca ||

kumÄ• rÄ« dve ca saá¹…ghena, dvÄ• dasa sammatena ca.

alaá¹ƒ sace ca dvevassaá¹ƒ, saá¹ƒsaá¹-á¹-hÄ• sÄ• mikena ca ||

pÄ• rivÄ• sikÄ• nuvassaá¹ƒ, duve vuá¹-á¹-hÄ• panena ca.

chattayÄ• nena saá¹…ghÄ• á¹‡i, itthÄ• laá¹…kÄ• ravaá¹‡á¹‡ake ||

piÃ±Ã±Ä• kabhikkhunÄ« ceva, sikkhÄ• ca sÄ• maá¹‡erikÄ• .

gihi bhikkhussa purato, anokÄ• saá¹ƒ saá¹…kaccikÄ• ti ||

tesaá¹ƒ vaggÄ• naá¹ƒ uddÄ• naá¹ƒ ---

lasuá¹‡andhakÄ• rÄ• nhÄ• nÄ• , tuvaá¹-á¹-Ä• cittagÄ• rakÄ• .

Ä• rÄ• maá¹ƒ \Se 180/ gabbhinÄ« ceva, kumÄ• rÄ« chattupÄ• hanÄ• ti ||

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

<227> sappiá¹ƒ \Be 125/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha pa
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthu
bhikkhuniyo sappiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

telaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attanti? sÄ•
kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabba
viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

madhuá¹ƒ \Ne 137/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthu
bhikkhuniyo madhuá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

phÄ• á¹‡itaá¹ƒ \Se 181/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

maá¹ƒsaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

maá¹ƒsaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

khÄ«raá¹ƒ \Be 126/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo \Se 182/ Ä• rabbha. kismiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attanti? sÄ• kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthusminti? chabbaggiyÄ• bhikkhuniyo khÄ«raá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• vÄ• cato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• \Ne 13 ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti

aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

sappiá¹ƒ telaá¹ƒ madhuÃ±ceva, phÄ• á¹‡itaá¹ƒ macchameva ca.

maá¹ƒsaá¹ƒ khÄ«raá¹ƒ dadhiÃ±cÄ• pi, viÃ±Ã±Ä• petvÄ• na bhikkhunÄ«.

pÄ• á¹-idesanÄ«yÄ• aá¹-á¹-ha, sayaá¹ƒ buddhena desitÄ• ti ||

ye sikkhÄ• padÄ• bhikkhuvibhaá¹…ge vitthÄ• ritÄ• te saá¹ƒkhittÄ•

bhikkhunivibhaá¹…ge.

katthapaÃ±Ã±attivÄ• ro niá¹-á¹-hito paá¹-hamo.

2. katÄ• pattivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<228> avassutÄ• \Se 183/ \Ne 139/ bhikkhunÄ« avassutassa purisapuggalassa kÄ• yasaá
Ä• pattiyo Ä• pajjati? avassutÄ• bhikkhunÄ« avassutassa purisapuggalassa kÄ• yasaá¹ƒsa
72/ tisso Ä• pattiyo Ä• pajjati \Be 127/. adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gaha
Ä• patti pÄ• rÄ• jikassa; ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ• di
kÄ• yapaá¹-ibaddhaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti dukkaá¹-assa --- avassutÄ• bhikkh
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantÄ« imÄ• tisso Ä• pattiyo Ä• pajjati.

vajjappaá¹-icchÄ• dikÄ• bhikkhunÄ« vajjaá¹ƒ paá¹-icchÄ• dentÄ« kati Ä• pattiyo Ä• pajjati?
bhikkhunÄ« vajjaá¹ƒ paá¹-icchÄ• dentÄ« tisso Ä• pattiyo Ä• pajjati. jÄ• naá¹ƒ pÄ• rÄ• jikaá¹
paá¹-icchÄ• deti, Ä• patti pÄ• rÄ• jikassa; vematikÄ• paá¹-icchÄ• deti, Ä• patti thullaccayas
paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa --- vajjappaá¹-icchÄ• dikÄ• bhikkhunÄ« vajjaá¹ƒ paá
tisso Ä• pattiyo Ä• pajjati.

ukkhittÄ• nuvattikÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjan
Ä• pajjati? ukkhittÄ• nuvattikÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá
Ä• pattiyo Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kamm
184/ Ä• patti pÄ• rÄ• jikassa --- ukkhittÄ• nuvattikÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubh
paá¹-inissajjantÄ« imÄ• tisso Ä• pattiyo Ä• pajjati.

aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«rentÄ« kati Ä• pattiyo Ä• pajjati? aá¹-á¹-hamaá¹ƒ vatthuá
Ä• pattiyo \Ne 140/ Ä• pajjati. purisena --- ``itthannÄ• maá¹ƒ okÄ• saá¹ƒ {itthannÄ• maá¹ƒ g
itthannÄ• maá¹ƒ gabbhaá¹ƒ (Se) } Ä• gacchÄ• â€™â€™ ti vuttÄ• gacchati, Ä• patti dukkaá
hatthapÄ• saá¹ƒ okkantamatte Ä• patti thullaccayassa; aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«re
pÄ• rÄ• jikassa --- aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«rentÄ« imÄ• tisso Ä• pattiyo Ä• pajjati

pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

<229> ussayavÄ• dikÄ• bhikkhunÄ« aá¸• á¸• aá¹ƒ karontÄ« tisso Ä• pattiyo Ä• pajjati. eka
dukkaá¹-assa; dutiyassa Ä• roceti, \Be 128/ Ä• patti thullaccayassa; aá¸• á¸• apariyosÄ• ne
saá¹…ghÄ• disesassa.

coriá¹ƒ vuá¹-á¹-hÄ• pentÄ« tisso Ä• pattiyo Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kam
thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesassa.

ekÄ• gÄ• mantaraá¹ƒ gacchantÄ« tisso Ä• pattiyo Ä• pajjati. gacchati, Ä• patti dukkaá¹-ass
pÄ• daá¹ƒ parikkhepaá¹ƒ atikkÄ• meti, Ä• patti thullaccayassa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ•
saá¹…ghÄ• disesassa \Se 185/.

samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vinayena satthusÄ• sanena
kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• rentÄ« tisso Ä• pattiyo Ä•
dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patt

avassutÄ• bhikkhunÄ« avassutassa purisapuggalassa hatthato khÄ• danÄ«yaá¹ƒ vÄ• bho
paá¹-iggahetvÄ• bhuÃ±jantÄ« \Ee V 73/ tisso Ä• pattiyo Ä• pajjati. ``khÄ• dissÄ• mi bhuÃ±j
paá¹-iggaá¹‡hÄ• ti, Ä• patti thullaccayassa; ajjhohÄ• re ajjhohÄ• re Ä• patti saá¹…ghÄ• dise
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anavassuto vÄ• , yato tvaá¹ƒ \N
iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ•
paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti uyyojentÄ« tisso Ä• pattiyo Ä• pajja
khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re aj
thullaccayassa; bhojanapariyosÄ• ne Ä• patti saá¹…ghÄ• disesassa.

kupitÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjantÄ« tisso Ä•
Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• \Se 186/; kammavÄ• cÄ• p
saá¹…ghÄ• disesassa.

kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ
tisso Ä• pattiyo Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; \Be 129/ dvÄ«hi kammavÄ• cÄ• hi thulla
kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesassa.

saá¹ƒsaá¹-á¹-hÄ• bhikkhuniyo yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjantiy
Ä• pajjanti. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ
saá¹…ghÄ• disesassa.

``saá¹ƒsaá¹-á¹-hÄ• va, ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharitthÄ• â€™â€™ t
samanubhÄ• sanÄ• ya na paá¹-inissajjantÄ« tisso Ä• pattiyo Ä• pajjati. Ã±attiyÄ• dukkaá¹-a
kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesass

saá¹…ghÄ• disesÄ• niá¹-á¹-hitÄ• .

3. nissaggiyakaá¹‡á¸• aá¹ƒ

<230> pattasannicayaá¹ƒ karontÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. nissaggiyaá¹ƒ pÄ• cittiyaá

akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pentÄ« dve Ä
bhÄ• jÄ• peti, payoge dukkaá¹-aá¹ƒ; bhÄ• jÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

bhikkhuniyÄ• \Ne 142/ saddhiá¹ƒ cÄ«varaá¹ƒ parivattetvÄ• acchindantÄ« dve Ä• pattiyo \S
acchindati, payoge dukkaá¹-aá¹ƒ; acchinne nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pentÄ« dve Ä• pattiyo Ä• pajjati. viÃ±Ã
viÃ±Ã±Ä• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. cetÄ• peti, pa
cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ• pent
cetÄ• peti, payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±adatthike \Be 130/ parikkhÄ• rena aÃ±Ã±uddisikena saá¹…ghikena saá¹ƒyÄ• cikena
Ä• pattiyo Ä• pajjati. cetÄ• peti, payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena aÃ±Ã±aá¹ƒ cetÄ• per
cetÄ• peti, payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

aÃ±Ã±adatthikena parikkhÄ• rena aÃ±Ã±uddisikena mahÄ• janikena saá¹ƒyÄ• cikena aÃ±
Ä• pattiyo Ä• pajjati. cetÄ• peti, payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá

aÃ±Ã±adatthikena \Se 188/ parikkhÄ• rena aÃ±Ã±uddisike \Ee V 74/ puggalikena saá¹ƒyÄ•
cetÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. cetÄ• peti, payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggi

atirekacatukkaá¹ƒsaparamaá¹ƒ garupÄ• vuraá¹‡aá¹ƒ cetÄ• pentÄ« dve Ä• pattiyo Ä• pajjat
dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

atirekaaá¸• á¸• hateyyakaá¹ƒsaparamaá¹ƒ lahupÄ• vuraá¹‡aá¹ƒ cetÄ• pentÄ« dve Ä• pattiy
payoge dukkaá¹-aá¹ƒ; cetÄ• pite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

nissaggiyÄ• pÄ• cittiyÄ• niá¹-á¹-hitÄ• .

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. lasuá¹‡avaggo

<231> lasuá¹‡aá¹ƒ \Ne 143/ khÄ• dantÄ« dve Ä• pattiyo Ä• pajjati. khÄ• dissÄ• mÄ«ti paá¹
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. saá¹ƒharÄ• peti, payoge
saá¹ƒharÄ• pite Ä• patti pÄ• cittiyassa.

talaghÄ• takaá¹ƒ \Be 131/ karontÄ« dve Ä• pattiyo Ä• pajjati. karoti, payoge dukkaá¹-aá¹ƒ;
pÄ• cittiyassa.

jatumaá¹-á¹-hakaá¹ƒ Ä• diyantÄ« dve Ä• pattiyo Ä• pajjati. Ä• diyati, payoge dukkaá¹-aá¹ƒ,
pÄ• cittiyassa.

atirekadvaá¹…gulapabbaparamaá¹ƒ udakasuddhikaá¹ƒ Ä• diyantÄ« dve Ä• pattiyo \Se 189
payoge dukkaá¹-aá¹ƒ; Ä• dinne Ä• patti pÄ• cittiyassa.

bhikkhussa bhuÃ±jantassa pÄ• nÄ«yena vÄ• vidhÅ«panena vÄ• upatiá¹-á¹-hantÄ« dve Ä•
hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa; hatthapÄ• saá¹ƒ vijahitvÄ• tiá¹-á¹-hati, Ä• p

Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ
Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassa.

uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ• tirokuá¹-á¹-e v
chaá¸• á¸• entÄ« dve Ä• pattiyo Ä• pajjati. chaá¸• á¸• eti, payoge dukkaá¹-aá¹ƒ; chaá¸• á¸• i

uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ• harite chaá¸•
Ä• pajjati. chaá¸• á¸• eti, payoge dukkaá¹-aá¹ƒ; chaá¸• á¸• ite Ä• patti pÄ• cittiyassa.

naccaá¹ƒ \Ne 144/ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gacchantÄ« dve Ä• pa
Ä• patti dukkaá¹-assa; yattha á¹-hitÄ• passati vÄ• suá¹‡Ä• ti vÄ• , Ä• patti pÄ• cittiyassa.

lasuá¹‡avaggo paá¹-hamo.

2. rattandhakÄ• ravaggo

<232> rattandhakÄ• re appadÄ«pe purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hantÄ« \Se 19
Ä• pajjati. hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa; hatthapÄ• saá¹ƒ vijahitvÄ• tiá¹-á
dukkaá¹-assa.

paá¹-icchanne \Be 132/ okÄ• se purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hantÄ« dve Ä• pa
hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa; hatthapÄ• saá¹ƒ vijahitvÄ• tiá¹-á¹-hati, Ä• p

ajjhokÄ• se \Ee V 75/ purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hantÄ« dve Ä• pattiyo Ä• pa
tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa; hatthapÄ• saá¹ƒ vijahitvÄ• tiá¹-á¹-hati, Ä• patti dukkaá¹-a

rathikÄ• ya vÄ• byÅ«he vÄ• siá¹…ghÄ• á¹-ake vÄ• purisena saddhiá¹ƒ ekenekÄ• santiá
Ä• pajjati. hatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassa; hatthapÄ• saá¹ƒ vijahitvÄ• tiá¹-á
dukkaá¹-assa.

purebhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• Ä• sane nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ•
Ä• pajjati. paá¹-hamaá¹ƒ pÄ• daá¹ƒ anovassakaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dut
atikkÄ• meti, Ä• patti pÄ• cittiyassa.

pacchÄ• bhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• Ä• sane nisÄ«da
nisÄ«dati, payoge dukkaá¹-aá¹ƒ; nisinne Ä• patti pÄ• cittiyassa.

vikÄ• le \Se 191/ kulÄ• ni upasaá¹…kamitvÄ• sÄ• mike anÄ• pucchÄ• seyyaá¹ƒ santharit
abhinisÄ«dantÄ« dve Ä• pattiyo Ä• pajjati. abhinisÄ«dati, payoge dukkaá¹-aá¹ƒ; abhinisinne
pÄ• cittiyassa.

duggahitena \Ne 145/ dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. uj
dukkaá¹-aá¹ƒ; ujjhÄ• pite Ä• patti pÄ• cittiyassa.

attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• nirayena vÄ• brahmacariyena vÄ• abhisapantÄ« dve Ä• pa
payoge dukkaá¹-aá¹ƒ; abhisapite Ä• patti pÄ• cittiyassa.

attÄ• naá¹ƒ vadhitvÄ• vadhitvÄ• rodantÄ« dve Ä• pattiyo Ä• pajjati. vadhati rodati, Ä• patt
vadhati na rodati, Ä• patti dukkaá¹-assa.

rattandhakÄ• ravaggo dutiyo.

3. nahÄ• navaggo

<233> naggÄ• \Be 133/ nahÄ• yantÄ« dve Ä• pattiyo Ä• pajjati. nahÄ• yati, payoge dukkaá
Ä• patti pÄ• cittiyassa.

pamÄ• á¹‡Ä• tikkantaá¹ƒ udakasÄ• á¹-ikaá¹ƒ kÄ• rÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. kÄ•
dukkaá¹-aá¹ƒ; kÄ• rÄ• pite, Ä• patti pÄ• cittiyassa.

bhikkhuniyÄ• cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• petvÄ• vÄ• neva \Se 192/ sibbentÄ«
ussukkaá¹ƒ karontÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. pÄ• cittiyaá¹ƒ.

paÃ±cÄ• hikaá¹ƒ saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkÄ• mentÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. pÄ
cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• rentÄ« dve Ä• pattiyo Ä• pajjati. dhÄ• reti, payoge dukk
pÄ• cittiyassa.

gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ karontÄ« dve Ä• pattiyo Ä• pajjati. karoti, pay
Ä• patti pÄ• cittiyassa.

dhammikaá¹ƒ \Ne 146/ cÄ«varavibhaá¹…gaá¹ƒ paá¹-ibÄ• hantÄ« dve Ä• pattiyo Ä• pajjati.
dukkaá¹-aá¹ƒ; paá¹-ibÄ• hite, Ä• patti pÄ• cittiyassa.

agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• samaá¹‡acÄ«varaá¹ƒ dent
deti, payoge dukkaá¹-aá¹ƒ; dinne, Ä• patti pÄ• cittiyassa.

dubbalacÄ«varapaccÄ• sÄ• \Ee V 76/ cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mentÄ« dve Ä• pa
payoge dukkaá¹-aá¹ƒ; atikkÄ• mite, Ä• patti pÄ• cittiyassa.

dhammikaá¹ƒ kathinuddhÄ• raá¹ƒ paá¹-ibÄ• hantÄ« dve Ä• pattiyo Ä• pajjati. paá¹-ibÄ• hat
paá¹-ibÄ• hite, Ä• patti pÄ• cittiyassa.

nahÄ• navaggo tatiyo.

4. tuvaá¹-á¹-avaggo

<234> dve \Se 193/ \Be 134/ bhikkhuniyo ekamaÃ±ce tuvaá¹-á¹-entiyo dve Ä• pattiyo Ä• pa
payoge dukkaá¹-aá¹ƒ; nipanne, Ä• patti pÄ• cittiyassa.

dve bhikkhuniyo ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-entiyo dve Ä• pattiyo Ä• pajjanti. n
dukkaá¹-aá¹ƒ; nipanne, Ä• patti pÄ• cittiyassa.

bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ karontÄ« dve Ä• pattiyo Ä• pajjati. karoti, payoge du
Ä• patti pÄ• cittiyassa.

dukkhitaá¹ƒ sahajÄ«viniá¹ƒ neva upaá¹-á¹-hentÄ« na upaá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ ka
Ä• pajjati. pÄ• cittiyaá¹ƒ.

bhikkhuniyÄ• upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ• nikkaá¸• á¸• hantÄ« dve Ä• patt
nikkaá¸• á¸• hati, payoge dukkaá¹-aá¹ƒ; nikkaá¸• á¸• hite, Ä• patti pÄ• cittiyassa.

saá¹ƒsaá¹-á¹-hÄ• \Ne 147/ bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inis
Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti pÄ• cittiyassa.

antoraá¹-á¹-he sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ carantÄ« dve
paá¹-ipajjati, payoge dukkaá¹-aá¹ƒ; paá¹-ipanne, Ä• patti pÄ• cittiyassa.

tiroraá¹-á¹-he \Se 194/ sÄ• saá¹…kasammate sappaá¹-ibhaye asatthikÄ• cÄ• rikaá¹ƒ caran
Ä• pajjati. paá¹-ipajjati, payoge dukkaá¹-aá¹ƒ; paá¹-ipanne, Ä• patti pÄ• cittiyassa.

antovassaá¹ƒ cÄ• rikaá¹ƒ carantÄ« dve Ä• pattiyo Ä• pajjati. paá¹-ipajjati, payoge dukkaá¹-
Ä• patti pÄ• cittiyassa.

vassaá¹ƒvuá¹-á¹-hÄ• bhikkhunÄ« cÄ• rikaá¹ƒ na pakkamantÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajja

tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

<235> rÄ• jÄ• gÄ• raá¹ƒ \Be 135/ vÄ• cittÄ• gÄ• raá¹ƒ vÄ• Ä• rÄ• maá¹ƒ vÄ• uyyÄ• naá¹
dassanÄ• ya gacchantÄ« dve Ä• pattiyo Ä• pajjati. gacchati, Ä• patti dukkaá¹-assa; yattha á
Ä• patti pÄ• cittiyassa.

Ä• sandiá¹ƒ vÄ• pallaá¹…kaá¹ƒ vÄ• paribhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. paribhuÃ±j
paribhutte, Ä• patti pÄ• cittiyassa.

suttaá¹ƒ kantantÄ« dve Ä• pattiyo Ä• pajjati. kantati, payoge dukkaá¹-aá¹ƒ; ujjavujjave, Ä• p

gihiveyyÄ• vaccaá¹ƒ karontÄ« dve Ä• pattiyo Ä• pajjati. karoti, payoge dukkaá¹-aá¹ƒ; kate,
pÄ• cittiyassa.

bhikkhuniyÄ• \Ee V 77/ \Ne 148/ --- ``ehÄ• yye imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamehÄ«â€
``sÄ• dhÅ«â€™â€™ ti \Se 195/ paá¹-issuá¹‡itvÄ• neva vÅ«pasamentÄ« na vÅ«pasamÄ• y
Ä• pattiá¹ƒ Ä• pajjati. pÄ• cittiyaá¹ƒ.

agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatthÄ• khÄ• danÄ«yaá
dve Ä• pattiyo Ä• pajjati. deti, payoge dukkaá¹-aá¹ƒ; dinne, Ä• patti pÄ• cittiyassa.

Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. paribhuÃ±ja
dukkaá¹-aá¹ƒ; paribhutte, Ä• patti pÄ• cittiyassa.

Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkamantÄ« dve Ä• pattiyo Ä• pajjati. paá¹-hama
parikkhepaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• pat

tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡antÄ« dve Ä• pattiyo Ä• pajjati. pariyÄ• puá¹‡Ä• ti, payog
pade Ä• patti pÄ• cittiyassa.

tiracchÄ• navijjaá¹ƒ vÄ• centÄ« dve Ä• pattiyo Ä• pajjati. vÄ• ceti, payoge dukkaá¹-aá¹ƒ; pa
pÄ• cittiyassa.

cittÄ• gÄ• ravaggo paÃ±camo.

6. Ä• rÄ• mavaggo

<236> jÄ• naá¹ƒ \Be 136/ sabhikkhukaá¹ƒ Ä• rÄ• maá¹ƒ anÄ• pucchÄ• pavisantÄ« dve Ä•
paá¹-hamaá¹ƒ pÄ• daá¹ƒ parikkhepaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ• d

pÄ• cittiyassa.

bhikkhuá¹ƒ akkosantÄ« paribhÄ• santÄ« dve Ä• pattiyo Ä• pajjati. akkosati, payoge dukkaá
Ä• patti pÄ• cittiyassa.

caá¹‡á¸• Ä«katÄ• \Ne 149/ gaá¹‡aá¹ƒ paribhÄ• santÄ« dve Ä• pattiyo Ä• pajjati. paribhÄ•
paribhÄ• site, Ä• patti pÄ• cittiyassa.

nimantitÄ• vÄ• pavÄ• ritÄ• vÄ• khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±jantÄ«
``khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; aj
pÄ• cittiyassa.

kulaá¹ƒ maccharÄ• yantÄ« dve Ä• pattiyo Ä• pajjati. maccharÄ• yati, payoge dukkaá¹-aá¹ƒ
pÄ• cittiyassa.

abhikkhuke Ä• vÄ• se vassaá¹ƒ vasantÄ« dve Ä• pattiyo Ä• pajjati. ``vassaá¹ƒ vasissÄ• mÄ
paÃ±Ã±apeti pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hapeti pariveá¹‡aá¹ƒ sammajjati, Ä
aruá¹‡uggamanÄ• Ä• patti pÄ• cittiyassa.

vassaá¹ƒvuá¹-á¹-hÄ• bhikkhunÄ« ubhatosaá¹…ghe tÄ«hi á¹-hÄ• nehi na pavÄ• rentÄ« eka
pÄ• cittiyaá¹ƒ.

ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• na gacchantÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati. pÄ• c

uposathampi \Se 197/ na pucchantÄ« ovÄ• dampi na yÄ• cantÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• paj

pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• rudhitaá¹ƒ vÄ• anapaloketvÄ• saá¹…ghaá¹ƒ vÄ•
saddhiá¹ƒ ekenekÄ• bhedÄ• pentÄ« dve \Ee V 78/ Ä• pattiyo Ä• pajjati. bhedÄ• peti, payog
Ä• patti pÄ• cittiyassa.

Ä• rÄ• mavaggo chaá¹-á¹-ho.

7. gabbhinÄ«vaggo

<237> gabbhiniá¹ƒ \Be 137/ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti,
vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

pÄ• yantiá¹ƒ \Ne 150/ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payog

vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pentÄ« d
vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

dve vassÄ• ni chasu dhammesu sikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ saá¹…ghena asamma
Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• c

Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-h
dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu \Se 198/ asi
vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á
pÄ• cittiyassa.

paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihigataá¹ƒ dve vassÄ• ni chasu dhammesu sikkhitasikkh
asammataá¹ƒ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá
Ä• patti pÄ• cittiyassa.

sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve vassÄ• ni neva anuggaá¹‡hantÄ« nÄ• nuggaá¹‡hÄ
Ä• pajjati. pÄ• cittiyaá¹ƒ.

vuá¹-á¹-hÄ• pitaá¹ƒ pavattiniá¹ƒ dve vassÄ• ni nÄ• nubandhantÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä• pa

sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• sentÄ« na vÅ«pakÄ• sÄ• pentÄ« ekaá
pÄ• cittiyaá¹ƒ.

gabbhinÄ«vaggo sattamo.

8. kumÄ• rÄ«bhÅ«tavaggo

<238> Å«navÄ«sativassaá¹ƒ \Be 138/ \Ne 151/ kumÄ• ribhÅ«taá¹ƒ vuá¹-á¹-hÄ• pentÄ« dve
vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu asikkhi
vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á
pÄ• cittiyassa.

paripuá¹‡á¹‡avÄ«sativassaá¹ƒ kumÄ• ribhÅ«taá¹ƒ dve vassÄ• ni chasu dhammesu sikkhita
asammataá¹ƒ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati \Se 199/. vuá¹-á¹-hÄ• peti, payog
vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payo
vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá¹-á¹-hÄ• pentÄ« dve Ä• patt
payoge dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

``alaá¹ƒ tÄ• va te, ayye, vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti vuccamÄ• nÄ• ``sÄ• dhÅ«â€™â€
khÄ«yanadhammaá¹ƒ Ä• pajjantÄ« dve Ä• pattiyo Ä• pajjati. khiyyati, payoge dukkaá¹-aá¹ƒ
pÄ• cittiyassa.

sikkhamÄ• naá¹ƒ --- ``sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi, evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹
vatvÄ• neva vuá¹-á¹-hÄ• pentÄ« na vuá¹-á¹-hÄ• panÄ• ya ussukkaá¹ƒ karontÄ« ekaá¹ƒ Ä•
pÄ• cittiyaá¹ƒ.

sikkhamÄ• naá¹ƒ \Ee V 79/ --- ``sace maá¹ƒ tvaá¹ƒ, ayye, dve vassÄ• ni anubandhissasi, e
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• neva vuá¹-á¹-hÄ• pentÄ« na vuá¹-á¹-hÄ• panÄ
Ä• pattiá¹ƒ Ä• pajjati. pÄ• cittiyaá¹ƒ.

purisasaá¹ƒsaá¹-á¹-haá¹ƒ \Ne 152/ kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ caá¹‡á¸• iá¹ƒ sokÄ• vÄ•
vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á
pÄ• cittiyassa.

mÄ• tÄ• pitÅ«hi vÄ• sÄ• mikena vÄ• ananuÃ±Ã±Ä• taá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• p
Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

pÄ• rivÄ• sikachandadÄ• ne \Be 139/ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo
payoge dukkaá¹-aá¹ƒ; vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

anuvassaá¹ƒ vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge dukkaá
Ä• patti pÄ• cittiyassa.

ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. vuá¹-á¹-hÄ• peti, payoge
vuá¹-á¹-hÄ• pite, Ä• patti pÄ• cittiyassa.

kumÄ• rÄ«bhÅ«tavaggo aá¹-á¹-hamo.

9. chattupÄ• hanavaggo

<239> chattupÄ• hanaá¹ƒ dhÄ• rentÄ« dve Ä• pattiyo Ä• pajjati. dhÄ• reti, payoge dukkaá¹
pÄ• cittiyassa.

yÄ• nena yÄ• yantÄ« dve Ä• pattiyo Ä• pajjati. yÄ• yati, payoge dukkaá¹-aá¹ƒ; yÄ• yite, Ä•

saá¹…ghÄ• á¹‡iá¹ƒ dhÄ• rentÄ« dve Ä• pattiyo Ä• pajjati. dhÄ• reti, payoge dukkaá¹-aá¹ƒ;
pÄ• cittiyassa.

itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• rentÄ« dve Ä• pattiyo Ä• pajjati. dhÄ• reti, payoge dukkaá¹-aá¹
pÄ• cittiyassa.

gandhavaá¹‡á¹‡akena \Ne 153/ nahÄ• yantÄ« dve Ä• pattiyo Ä• pajjati. nahÄ• yati \Se 201
nahÄ• napariyosÄ• ne, Ä• patti pÄ• cittiyassa.

vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yantÄ« dve Ä• pattiyo Ä• pajjati. nahÄ• yati, payoge du
nahÄ• napariyosÄ• ne, Ä• patti pÄ• cittiyassa.

bhikkhuniyÄ• ummaddÄ• pentÄ« parimaddÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. ummaddÄ•
ummaddite, Ä• patti pÄ• cittiyassa.

sikkhamÄ• nÄ• ya ummaddÄ• pentÄ« parimaddÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. umma
ummaddite, Ä• patti pÄ• cittiyassa.

sÄ• maá¹‡eriyÄ• \Be 140/ ummaddÄ• pentÄ« parimaddÄ• pentÄ« dve Ä• pattiyo Ä• pajjat
dukkaá¹-aá¹ƒ; ummaddite, Ä• patti pÄ• cittiyassa.

gihiniyÄ• ummaddÄ• pentÄ« parimaddÄ• pentÄ« dve Ä• pattiyo Ä• pajjati. ummaddÄ• peti
ummaddite, Ä• patti pÄ• cittiyassa.

bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«dantÄ« dve Ä• pattiyo Ä• pajjati. nisÄ«dati
nisinne, Ä• patti pÄ• cittiyassa.

anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchantÄ« dve Ä• pattiyo Ä• pajjati. pucchati, pa
pucchite, Ä• patti pÄ• cittiyassa.

asaá¹…kaccikÄ• gÄ• maá¹ƒ pavisantÄ« dve Ä• pattiyo Ä• pajjati. paá¹-hamaá¹ƒ \Se 202/ p
atikkÄ• meti, Ä• patti dukkaá¹-assa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassa

chattupÄ• hanavaggo navamo.

khuddakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

<240> sappiá¹ƒ \Ne 154/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jis
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«y

telaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-ig
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

madhuá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

phÄ• á¹‡itaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

macchaá¹ƒ \Be 141/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ•
Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

maá¹ƒsaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti \S
Ä• patti dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

khÄ«raá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-
dukkaá¹-assa; ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa.

aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• niá¹-á¹-hitÄ• .

katÄ• pattivÄ• ro niá¹-á¹-hito dutiyo.

3. vipattivÄ• ro

<241> avassutÄ• \Ee V 80/ \Ne 155/ bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yas
Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? avassutÄ• ya bhikkhuniyÄ• ava
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantiyÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹
--- siyÄ• sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipatti
viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bha
Ä• cÄ• ravipattiá¹ƒ.

vipattivÄ• ro niá¹-á¹-hito tatiyo.

4. saá¹…gahavÄ• ro

<242> avassutÄ• \Be 142/ \Ne 156/ bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yas
sÄ• diyantiyÄ• Ä• pattiyo sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi s
bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantiyÄ• Ä• patti
Ä• pattikkhandhÄ• naá¹ƒ tÄ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pa
thullaccayÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹
saá¹…gahitÄ• ? dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo sattannaá¹ƒ Ä• pattik
Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• á¹-idesanÄ«yÄ• pattikkhandhena, siyÄ• du

saá¹…gahavÄ• ro niá¹-á¹-hito catuttho.

5. samuá¹-á¹-hÄ• navÄ• ro

<243> avassutÄ• ya \Ne 157/ bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yasaá¹ƒsa
Ä• pattiyo channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á
bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantiyÄ• Ä• patti
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato c
samuá¹-á¹-hanti, na vÄ• cato ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• \Se 205/ bhuÃ±jantiyÄ• Ä
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ•

vÄ• cato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti, na cittato; siyÄ• kÄ• ya
samuá¹-á¹-hanti, na vÄ• cato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti.

samuá¹-á¹-hÄ• navÄ• ro niá¹-á¹-hito paÃ±camo.

6. adhikaraá¹‡avÄ• ro

<244> avassutÄ• \Be 143/ \Ne 158/ bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yas
Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? avassutÄ• ya bhik
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantiyÄ• Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä
Ä• pattÄ• dhikaraá¹‡aá¹ƒ ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ kata
dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ --- Ä

adhikaraá¹‡avÄ• ro niá¹-á¹-hito chaá¹-á¹-ho.

7. samathavÄ• ro

<245> avassutÄ• ya \Ne 159/ bhikkhuniyÄ• avassutassa purisapuggalassa kÄ• yasaá¹ƒsa
Ä• pattiyo sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammanti? avassutÄ• ya bhikkhun
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantiyÄ• Ä• pattiyo sattannaá¹ƒ samathÄ• n
--- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinay
... pe ....

dadhiá¹ƒ \Se 206/ \Ee V 81/ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo sattannaá¹ƒ sama
sammanti? dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• Ä• pattiyo sattannaá¹ƒ samathÄ• na
--- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinay

samathavÄ• ro niá¹-á¹-hito sattamo.

8. samuccayavÄ• ro

<246> avassutÄ• \Ne 160/ bhikkhunÄ« avassutassa purisapuggalassa kÄ• yasaá¹ƒsaggaá
Ä• pattiyo Ä• pajjati? avassutÄ• bhikkhunÄ« avassutassa purisapuggalassa \Be 144/ kÄ• y
tisso Ä• pattiyo Ä• pajjati. adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ•
pÄ• rÄ• jikassa; ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä•

kÄ• yapaá¹-ibaddhaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti dukkaá¹-assa --- avassutÄ• bhikkh
purisapuggalassa kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyantÄ« imÄ• tisso Ä• pattiyo Ä• pajjati.

tÄ• \Ne 161/ Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pa
katihi Ä• pattikkhandhehi saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katih
samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ tÄ«hi Ä• pattikkhandhehi s
207/ pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato c
samuá¹-á¹-hanti, na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ. s
tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena c
ca tiá¹‡avatthÄ• rakena ca ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« kati Ä• pattiyo Ä• pajjati? dadhiá¹ƒ viÃ±Ã±Ä• petv
Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjhohÄ•
pÄ• á¹-idesanÄ«yassa --- dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantÄ« imÄ• dve Ä• pattiyo Ä•

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pattikkhand
Ä• pattikkhandhehi saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi sam
samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhajanti --
sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ dvÄ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ•
pÄ• á¹-idesanÄ«yÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pa
catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato samuá¹-á¹-hanti na vÄ• cato
kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti na cittato, siyÄ• \Be 145/ kÄ• yato \Se 208/ ca citt
samuá¹-á¹-hanti na vÄ• cato, siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. catu
adhikaraá¹‡Ä• naá¹ƒ --- Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi sama
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca ti

samuccayavÄ• ro niá¹-á¹-hito aá¹-á¹-hamo.

1. katthapaÃ±Ã±attivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<247> yaá¹ƒ \Ne 162/ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambudd
sÄ• diyanapaccayÄ• pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ? kaá¹ƒ Ä• rabbha? kismiá¹ƒ vat

kenÄ• bhatanti?

yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena kÄ• yasaá¹
pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti?
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? sundarÄ«nandÄ• bhikkhunÄ« avassutÄ• a
kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyi, tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±at
anuppannapaÃ±Ã±attÄ«ti? ekÄ• paÃ±Ã±atti. anupaÃ±Ã±atti anuppannapaÃ±Ã±atti tasmiá¹
sabbatthapaÃ±Ã±atti, padesapaÃ±Ã±attÄ«ti? sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã
asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• dhÄ• raá¹‡apaÃ±Ã±atti. ekatopaÃ±Ã±atti, ubhatopa
catunnaá¹ƒ pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha pariyÄ• pannanti? nidÄ• nog
nidÄ• napariyÄ• pannaá¹ƒ? katamena uddesena uddesaá¹ƒ Ä• gacchatÄ«ti? dutiyena udde
catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti? sÄ«lavipatti. sattannaá¹ƒ Ä• pattikkhandhÄ•
Ä• pattikkhandhoti \Se 209/? pÄ• rÄ• jikÄ• pattikkhandho. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ•
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- k
samuá¹-á¹-hÄ• ti, na vÄ• cato ... pe ... kenÄ• bhatanti? paramparÄ• bhataá¹ƒ ---

upÄ• li \Be 146/ dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye || ... pe ....

ete \Ne 163/ nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

vajjappaá¹-icchÄ• danapaccayÄ• \Ee V 82/ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? sÄ• vatt
kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullan
jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannaá¹ƒ bhikkhuniá¹ƒ nevattanÄ• paá¹-icode
tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ eken
samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• pÄ• rÄ• jikaá¹ƒ kattha
sÄ• vatthiyaá¹ƒ paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbh
thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ g
anuvatti, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• na
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«raá¹‡apaccayÄ• pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti? s
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthu

bhikkhuniyo aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«resuá¹ƒ, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Se 210/ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- c

pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• Ä• di

<248> yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena uss
aá¸• á¸• aá¹ƒ karaá¹‡apaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±atto? kaá¹ƒ Ä• rabbha?
... kenÄ• bhatanti?

yaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena ussayavÄ•
karaá¹‡apaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti \Be 147/? sÄ• vatthiyaá¹ƒ paÃ±
\Ne 164/? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullanandÄ• bhi
vihari, tasmiá¹ƒ vatthusmiá¹ƒ. atthi tattha paÃ±Ã±atti, anupaÃ±Ã±atti, anuppannapaÃ±Ã±att
paÃ±Ã±atti. anupaÃ±Ã±atti anuppannapaÃ±Ã±atti tasmiá¹ƒ natthi. sabbatthapaÃ±Ã±atti, pa
sabbatthapaÃ±Ã±atti. sÄ• dhÄ• raá¹‡apaÃ±Ã±atti, asÄ• dhÄ• raá¹‡apaÃ±Ã±attÄ«ti? asÄ• c
ekatopaÃ±Ã±atti, ubhatopaÃ±Ã±attÄ«ti? ekatopaÃ±Ã±atti. catunnaá¹ƒ pÄ• timokkhuddesÄ•
pariyÄ• pannanti? nidÄ• nogadhaá¹ƒ nidÄ• napariyÄ• pannaá¹ƒ. katamena uddesena udde
uddesena uddesaá¹ƒ Ä• gacchati. catunnaá¹ƒ vipattÄ«naá¹ƒ katamÄ• vipattÄ«ti? sÄ«lavip
Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandhoti? saá¹…ghÄ• disesÄ• pattikkhandho. c
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti? dvÄ«hi sa
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• y
ca samuá¹-á¹-hÄ• ti ... pe ... kenÄ• bhatanti? paramparÄ• bhataá¹ƒ ---

upÄ• li dÄ• sako ceva, soá¹‡ako siggavo tathÄ• .

moggaliputtena paÃ±camÄ• , ete jambusirivhaye || ... pe ....

ete nÄ• gÄ• mahÄ• paÃ±Ã±Ä• , vinayaÃ±Ã±Å« maggakovidÄ• .

vinayaá¹ƒ dÄ«pe pakÄ• sesuá¹ƒ, piá¹-akaá¹ƒ tambapaá¹‡á¹‡iyÄ• ti ||

coriá¹ƒ \Se 211/ vuá¹-á¹-hÄ• panapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• v
kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? thullan
coriá¹ƒ vuá¹-á¹-hÄ• pesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamu
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na k
ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti ... pe ....

ekÄ• gÄ• mantaraá¹ƒ gamanapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatt
Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? aÃ±Ã±atarÄ•
gÄ• mantaraá¹ƒ gacchi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti, tisso anupaÃ±Ã±attiyo. ch
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- paá¹-ham

samaggena \Be 148/ saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vinayena satthusÄ•
kÄ• rakasaá¹…ghaá¹ƒ \Ne 165/ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• raá¹‡apaccayÄ•
paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá
vatthusminti? thullanandÄ• bhikkhunÄ« samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ
satthusÄ• sanena anapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chanda
vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- dhuranikkhepe ... pe ....

avassutÄ• ya bhikkhuniyÄ• avassutassa purisapuggalassa hatthato khÄ• danÄ«yaá¹ƒ vÄ•
paá¹-iggahetvÄ• bhuÃ±janapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiy
Ä• rabbhÄ• ti? sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? sundarÄ•
avassutÄ• avassutassa purisapuggalassa hatthato Ä• misaá¹ƒ paá¹-iggahesi, tasmiá¹ƒ vatt
paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá
paá¹-hamapÄ• rÄ• jike ... pe ....

``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anavassuto vÄ• , yato tvaá¹ƒ an
ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• taá¹ƒ tvaá
paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti uyyojanapaccayÄ• saá¹…ghÄ• dis
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. k
aÃ±Ã±atarÄ• bhikkhunÄ« --- ``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• ana
tvaá¹ƒ anavassutÄ• ! iá¹…gha, ayye, yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ•
tvaá¹ƒ sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti uyyojesi, tasmiá¹
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi sa

kupitÄ• ya anattamanÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-i
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti?
bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? caá¹‡á¸• akÄ• á¸·Ä« bhikkhunÄ« kupitÄ• an
--- ``buddhaá¹ƒ paccÄ• cikkhÄ• mi, dhammaá¹ƒ paccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ paccÄ• c
paccÄ• cikkhÄ• mÄ«â€™â€™ ti, tasmiá¹ƒ vatthusmiá¹ƒ \Be 149/. ekÄ• paÃ±Ã±atti. channa
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikk

kismiÃ±cideva \Ne 166/ adhikaraá¹‡e paccÄ• katÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ sama

paá¹-inissajjanapaccayÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±
caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. kismiá¹ƒ vatthusminti? caá¹‡á¸• akÄ• á¸·Ä« b
adhikaraá¹‡e paccÄ• katÄ• kupitÄ• anattamanÄ• evaá¹ƒ avaca --- ``chandagÄ• miniyo ca
ca bhikkhuniyo, mohagÄ• miniyo ca bhikkhuniyo, bhayagÄ• miniyo ca bhikkhuniyoâ€™â€™
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena
dhuranikkhepe ... pe ....

saá¹ƒsaá¹-á¹-hÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-i
saá¹…ghÄ• diseso kattha paÃ±Ã±attoti? sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti?
Ä• rabbha. kismiá¹ƒ vatthusminti? sambahulÄ• bhikkhuniyo saá¹ƒsaá¹-á¹-hÄ• vihariá¹ƒsu,
ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena
dhuranikkhepe ... pe ....

``saá¹ƒsaá¹-á¹-hÄ• \Ee V 83/, ayye, tumhe viharatha. mÄ• tumhe nÄ• nÄ• viharitthÄ• â€™
yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• saá¹…ghÄ• diseso ka
sÄ• vatthiyaá¹ƒ paÃ±Ã±atto. kaá¹ƒ Ä• rabbhÄ• ti? thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha. k
thullanandÄ• bhikkhunÄ« --- ``saá¹ƒsaá¹-á¹-hÄ• va ayye, tumhe viharatha. mÄ• tamhe nÄ•
uyyojesi, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±atti. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• n
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- dhuranikkhepe ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±atta
paÃ±Ã±attaá¹ƒ. kaá¹ƒ Ä• rabbhÄ• ti? chabbaggiyÄ• bhikkhuniyo Ä• rabbha. kismiá¹ƒ vatthu
bhikkhuniyo dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ vatthusmiá¹ƒ. ekÄ• paÃ±Ã±
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti .

katthapaÃ±Ã±attivÄ• ro niá¹-á¹-hito paá¹-hamo.

2. katÄ• pattivÄ• ro

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

<249> kÄ• yasaá¹ƒsaggaá¹ƒ \Be 150/ \Ne 167/ sÄ• diyanapaccayÄ• kati Ä• pattiyo Ä• pajj
sÄ• diyanapaccayÄ• paÃ±ca Ä• pattiyo Ä• pajjati. avassutÄ• bhikkhunÄ« avassutassa pur
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa; bhikkhu kÄ
Ä• patti saá¹…ghÄ• disesassa; kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti thullac
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa; aá¹…gulipatodake pÄ• cittiyaá¹ƒ -
sÄ• diyanapaccayÄ• imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

vajjappaá¹-icchÄ• danapaccayÄ• kati Ä• pattiyo Ä• pajjati? vajjappaá¹-icchÄ• danapaccay
Ä• pajjati. bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ {dhammaá¹ƒ ajjhÄ• pannaá¹ƒ
Ä• patti pÄ• rÄ• jikassa; vematikÄ• paá¹-icchÄ• deti, Ä• patti thullaccayassa; bhikkhu saá¹.
paá¹-icchÄ• deti, Ä• patti pÄ• cittiyassa; Ä• cÄ• ravipattiá¹ƒ paá¹-icchÄ• deti, Ä• patti dukka
vajjappaá¹-icchÄ• danapaccayÄ• imÄ• catasso Ä• pattiyo Ä• pajjati.

yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• kati Ä• pattiyo Ä• pajj
samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• paÃ±ca Ä• pattiyo Ä• pajjati. ukkhittÄ•
yÄ• vatatiyaá¹ƒ \Se 216/ samanubhÄ• sanÄ• ya na paá¹-inissajjati, Ã±attiyÄ• dukkaá¹-aá¹ƒ
thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti pÄ• rÄ• jikassa; bhedakÄ• nuvattikÄ•
samanubhÄ• sanÄ• ya na paá¹-inissajjati, Ä• patti saá¹…ghÄ• disesassa; pÄ• pikÄ• ya diá¹
samanubhÄ• sanÄ• ya na paá¹-inissajjati, Ä• patti pÄ• cittiyassa \Ne 168/ --- yÄ• vatatiyaá¹ƒ
paá¹-inissajjanapaccayÄ• imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«raá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? aá¹-á¹-hamaá
paripÅ«raá¹‡apaccayÄ• tisso Ä• pattiyo Ä• pajjati. purisena --- ``itthannÄ• maá¹ƒ okÄ• saá
vuttÄ• gacchati, Ä• patti dukkaá¹-assa; purisassa \Be 151/ hatthapÄ• saá¹ƒ okkantamatte Ä
aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«reti, Ä• patti pÄ• rÄ• jikassa --- aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ
imÄ• tisso Ä• pattiyo Ä• pajjati.

pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesakaá¹‡á¸• Ä• di

<250> ussayavÄ• dikÄ• bhikkhunÄ« aá¸• á¸• aá¹ƒ karaá¹‡apaccayÄ• tisso Ä• pattiyo Ä• p
Ä• patti dukkaá¹-assa; dutiyassa Ä• roceti, Ä• patti thullaccayassa; aá¸• á¸• apariyosÄ• ne Ä
saá¹…ghÄ• disesassa.

coriá¹ƒ vuá¹-á¹-hÄ• panapaccayÄ• \Ee V 84/ tisso Ä• pattiyo Ä• pajjati. Ã±attiyÄ• dukkaá¹
kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne \Se 217/ Ä• patti saá¹…ghÄ•

ekÄ• gÄ• mantaraá¹ƒ gamanapaccayÄ• tisso Ä• pattiyo Ä• pajjati. gacchati, Ä• patti dukk
pÄ• daá¹ƒ parikkhepaá¹ƒ atikkÄ• meti, Ä• patti thullaccayassa; dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ•
saá¹…ghÄ• disesassa.

samaggena saá¹…ghena ukkhittaá¹ƒ bhikkhuniá¹ƒ dhammena vinayena satthusÄ• sanena
kÄ• rakasaá¹…ghaá¹ƒ anaÃ±Ã±Ä• ya gaá¹‡assa chandaá¹ƒ osÄ• raá¹‡apaccayÄ• tisso Ä•
dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patt

avassutÄ• bhikkhunÄ« avassutassa purisapuggalassa hatthato khÄ• danÄ«yaá¹ƒ vÄ• bho
169/ paá¹-iggahetvÄ• bhuÃ±janapaccayÄ• tisso Ä• pattiyo Ä• pajjati. ``khÄ• dissÄ• mi bhu
paá¹-iggaá¹‡hÄ• ti, Ä• patti thullaccayassa; ajjhohÄ• re ajjhohÄ• re Ä• patti saá¹…ghÄ• dise
paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa.

``kiá¹ƒ te, ayye, eso purisapuggalo karissati avassuto vÄ• anavassuto vÄ• , yato tvaá¹ƒ an
ayye, yaá¹ƒ te eso purisapuggalo \Be 152/ deti khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• t
paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti, uyyojanapaccayÄ• tisso Ä• pattiyo
khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«ti \Se 218/ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjho
thullaccayassa; bhojanapariyosÄ• ne Ä• patti saá¹…ghÄ• disesassa.

kupitÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• t
Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ•

kismiÃ±cideva adhikaraá¹‡e paccÄ• katÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ
paá¹-inissajjanapaccayÄ• tisso Ä• pattiyo Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kamm
kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesassa.

saá¹ƒsaá¹-á¹-hÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanap
Ä• pajjati. Ã±attiyÄ• dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ•
saá¹…ghÄ• disesassa.

``saá¹ƒsaá¹-á¹-hÄ• va, ayye, tumhe viharatha, mÄ• tumhe nÄ• nÄ• viharitthÄ• â€™â€™ t
samanubhÄ• sanÄ• ya na paá¹-inissajjanapaccayÄ• tisso Ä• pattiyo Ä• pajjati. Ã±attiyÄ• d
kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesass

dasa saá¹…ghÄ• disesÄ• niá¹-á¹-hitÄ• ... pe ....

(yathÄ• heá¹-á¹-hÄ• tathÄ• vitthÄ• retabbÄ• paccayameva nÄ• nÄ• karaá¹‡aá¹ƒ)

dadhiá¹ƒ \Se 219/ \Ne 170/ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• kati Ä• pattiyo Ä• pajjat
bhuÃ±janapaccayÄ• dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• pa
ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa --- dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±
Ä• pattiyo Ä• pajjati.

katÄ• pattivÄ• ro niá¹-á¹-hito dutiyo.

3. vipattivÄ• ro

<251> kÄ• yasaá¹ƒsaggaá¹ƒ \Be 153/ \Ne 171/ sÄ• diyanapaccayÄ• Ä• pattiyo catunnaá¹ƒ
vipattiyo bhajanti? kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyanapaccayÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ
bhajanti --- siyÄ• sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ ... pe ... dadhiá¹ƒ viÃ±Ã±Ä• petv
bhuÃ±janapaccayÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? dadhiá¹ƒ v
bhuÃ±janapaccayÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhajanti --- Ä• c

vipattivÄ• ro niá¹-á¹-hito tatiyo.

4. saá¹…gahavÄ• ro

<252> kÄ• yasaá¹ƒsaggaá¹ƒ \Ne 172/ sÄ• diyanapaccayÄ• Ä• pattiyo sattannaá¹ƒ Ä• patti
katihi Ä• pattikkhandhehi saá¹…gahitÄ• ? kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyanapaccayÄ• Ä• pa
Ä• pattikkhandhÄ• naá¹ƒ paÃ±cahi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ
saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• citti
dukkaá¹-Ä• pattikkhandhena ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• \Se 220/ bhuÃ±janapaccayÄ• Ä• pattiyo sattannaá¹ƒ Ä• pattik
Ä• pattikkhandhehi saá¹…gahitÄ• ? dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• pa
Ä• pattikkhandhÄ• naá¹ƒ dvÄ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• á¹-idesan
dukkaá¹-Ä• pattikkhandhena.

saá¹…gahavÄ• ro niá¹-á¹-hito catuttho.

5. samuá¹-á¹-hÄ• navÄ• ro

<253> kÄ• yasaá¹ƒsaggaá¹ƒ \Ne 173/ sÄ• diyanapaccayÄ• Ä• pattiyo channaá¹ƒ Ä• pattis
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyanapaccayÄ• Ä• pattiy
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato c
samuá¹-á¹-hanti, na vÄ• cato ... pe ....

dadhiá¹ƒ \Be 154/ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• pattiyo channaá¹ƒ Ä• pattisan
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• p
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ•
vÄ• cato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti, na cittato; siyÄ• kÄ• ya
samuá¹-á¹-hanti, na vÄ• cato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti.

samuá¹-á¹-hÄ• navÄ• ro niá¹-á¹-hito paÃ±camo.

6. adhikaraá¹‡avÄ• ro

<254> kÄ• yasaá¹ƒsaggaá¹ƒ \Ne 174/ sÄ• diyanapaccayÄ• Ä• pattiyo catunnaá¹ƒ adhikara
adhikaraá¹‡aá¹ƒ? kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyanapaccayÄ• Ä• pattiyo catunnaá¹ƒ \Se 22
Ä• pattÄ• dhikaraá¹‡aá¹ƒ ... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá
dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá¹

adhikaraá¹‡avÄ• ro niá¹-á¹-hito chaá¹-á¹-ho.

7. samathavÄ• ro

<255> kÄ• yasaá¹ƒsaggaá¹ƒ \Ne 175/ sÄ• diyanapaccayÄ• Ä• pattiyo sattannaá¹ƒ samath
sammanti? kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyanapaccayÄ• Ä• pattiyo sattannaá¹ƒ samathÄ• na
--- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinay
... pe ....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• pattiyo sattannaá¹ƒ samathÄ• naá¹ƒ k
dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• Ä• pattiyo sattannaá¹ƒ samathÄ• naá¹ƒ tÄ
siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayen

samathavÄ• ro niá¹-á¹-hito sattamo.

8. samuccayavÄ• ro

<256> kÄ• yasaá¹ƒsaggaá¹ƒ \Be 155/ \Ne 176/ sÄ• diyanapaccayÄ• kati Ä• pattiyo Ä• pajj
sÄ• diyanapaccayÄ• paÃ±ca Ä• pattiyo Ä• pajjati. avassutÄ• bhikkhunÄ« avassutassa pur
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gahaá¹‡aá¹ƒ sÄ• diyati, Ä• patti pÄ• rÄ• jikassa; bhikkhu kÄ
Ä• patti saá¹…ghÄ• disesassa; kÄ• yena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti thullac
kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assa; aá¹…gulip
kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyanapaccayÄ• imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

tÄ• \Ne 177/ Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pa
katihi Ä• pattikkhandhehi saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katih
samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹

samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ paÃ±cahi Ä• pattikkhandhe
pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• thullacca
pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ• cato
adhikaraá¹‡Ä• naá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathe
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca tia
....

dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccayÄ• kati Ä• pattiyo Ä• pajjati? dadhiá¹ƒ viÃ±Ã±
dve Ä• pattiyo Ä• pajjati. bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assa; ajjho
ajjhohÄ• re Ä• patti pÄ• á¹-idesanÄ«yassa --- dadhiá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±janapaccay
Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pattikkhand
Ä• pattikkhandhehi saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi sam
samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ \Be 156/? sa
katihi samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhaj
Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ dvÄ«hi Ä• pattikkhandhehi saá¹…
pÄ• á¹-idesanÄ«yÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pa
catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato samuá¹-á¹-hanti, na vÄ• cat
kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti, na cittato; siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-
siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ,
sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca
siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena cÄ• ti.

samuccayavÄ• ro niá¹-á¹-hito aá¹-á¹-hamo. {imassÄ• nantaraá¹ƒ porÄ• á¹‡asÄ«haá¸·apotth

dissati ---

``tesamuddÄ• naá¹ƒ ---

kativÄ• ro ca vipattivÄ• ro ca, saá¹…gahavÄ• ro ca samuá¹-á¹-hÄ• navÄ• ro. adhikaraá¹‡av
samuccayavÄ• ro ca ime satta vÄ• rÄ• . Ä• dito paÃ±Ã±attivÄ• rena saha aá¹-á¹-havÄ• rÄ•

aá¹-á¹-ha paccayavÄ• rÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«vibhaá¹…ge soá¸·asa mahÄ• vÄ• rÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nasÄ«sasaá¹…khepo

samuá¹-á¹-hÄ• nassuddÄ• naá¹ƒ

<257> á¹• 21 aniccÄ• \Se 224/ \Ee V 86/ \Be 157/ \Ne 178/ sabbe saá¹…khÄ• rÄ• , dukkhÄ

nibbÄ• naÃ±ceva paÃ±Ã±atti, anattÄ• iti nicchayÄ• ||

buddhacande anuppanne, buddhÄ• dicce anuggate.

tesaá¹ƒ sabhÄ• gadhammÄ• naá¹ƒ, nÄ• mamattaá¹ƒ na nÄ• yati ||

dukkaraá¹ƒ vividhaá¹ƒ katvÄ• , pÅ«rayitvÄ• na pÄ• ramÄ«.

uppajjanti mahÄ• vÄ«rÄ• , cakkhubhÅ«tÄ• sabrahmake ||

te desayanti saddhammaá¹ƒ, dukkhahÄ• niá¹ƒ sukhÄ• vahaá¹ƒ.

aá¹…gÄ«raso sakyamuni, sabbabhÅ«tÄ• nukampako ||

sabbasattuttamo sÄ«ho, piá¹-ake tÄ«á¹‡i desayi.

suttantamabhidhammaÃ±ca, vinayaÃ±ca mahÄ• guá¹‡aá¹ƒ ||

evaá¹ƒ nÄ«yati saddhammo, vinayo yadi tiá¹-á¹-hati.

ubhato ca vibhaá¹…gÄ• ni, khandhakÄ• yÄ• ca mÄ• tikÄ• ||

mÄ• lÄ• suttaguá¹‡eneva, parivÄ• rena ganthitÄ• .

tasseva parivÄ• rassa, samuá¹-á¹-hÄ• naá¹ƒ niyato kataá¹ƒ ||

sambhedaá¹ƒ \Ne 179/ nidÄ• naá¹ƒ caÃ±Ã±aá¹ƒ, sutte dissanti upari.

tasmÄ• sikkhe parivÄ• raá¹ƒ, dhammakÄ• mo supesaloti ||

terasasamuá¹-á¹-hÄ• naá¹ƒ

vibhaá¹…ge dvÄ«su paÃ±Ã±attaá¹ƒ, uddisanti uposathe.

pavakkhÄ• mi samuá¹-á¹-hÄ• naá¹ƒ, yathÄ• Ã±Ä• yaá¹ƒ suá¹‡Ä• tha me ||

pÄ• rÄ• jikaá¹ƒ \Se 225/ yaá¹ƒ paá¹-hamaá¹ƒ, dutiyaÃ±ca tato paraá¹ƒ.

saÃ±carittÄ• nubhÄ• sanaÃ±ca, atirekaÃ±ca cÄ«varaá¹ƒ ||

lomÄ• ni padasodhammo, bhÅ«taá¹ƒ saá¹ƒvidhÄ• nena ca.

theyyadesanacorÄ« ca, ananuÃ±Ã±Ä• tÄ• ya terasa ||

terasete samuá¹-á¹-hÄ• na nayÄ• , viÃ±Ã±Å«hi cintitÄ• ||

ekekasmiá¹ƒ samuá¹-á¹-hÄ• ne, sadisÄ• idha dissare ||

1. paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ

<258> á¹• 21 methunaá¹ƒ \Be 158/ sukkasaá¹ƒsaggo, aniyatÄ• paá¹-hamikÄ• .

pubbÅ«paparipÄ• citÄ• , raho bhikkhuniyÄ• saha ||

sabhojane raho dve ca, aá¹…guli udake hasaá¹ƒ.

pahÄ• re \Ee V 87/ uggire ceva, tepaÃ±Ã±Ä• sÄ• ca sekhiyÄ• ||

adhakkhagÄ• mÄ• vassutÄ• , talamaá¹-á¹-haÃ±ca suddhikÄ• .

vassaá¹ƒvuá¹-á¹-hÄ• ca ovÄ• daá¹ƒ, nÄ• nubandhe pavattiniá¹ƒ ||

chasattati ime sikkhÄ• , kÄ• yamÄ• nasikÄ• katÄ• .

sabbe ekasamuá¹-á¹-hÄ• nÄ• , paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ yathÄ• ||

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

2. dutiyapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ

<259> á¹• 21 adinnaá¹ƒ \Ne 180/ viggahuttari, duá¹-á¹-hullÄ• attakÄ• minaá¹ƒ.

amÅ«lÄ• aÃ±Ã±abhÄ• giyÄ• , aniyatÄ• dutiyikÄ• ||

acchinde pariá¹‡Ä• mane, musÄ• omasapesuá¹‡Ä• .

duá¹-á¹-hullÄ• pathavÄ«khaá¹‡e, bhÅ«taá¹ƒ aÃ±Ã±Ä• ya ujjhÄ• pe ||

nikkaá¸• á¸• hanaá¹ƒ \Se 226/ siÃ±canaÃ±ca, Ä• misahetu bhuttÄ• vÄ«.

ehi anÄ• dari bhiá¹ƒsÄ• , apanidhe ca jÄ«vitaá¹ƒ ||

jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ kammaá¹ƒ, Å«nasaá¹ƒvÄ• sanÄ• sanÄ• .

sahadhammikavilekhÄ• , moho amÅ«lakena ca ||

kukkuccaá¹ƒ dhammikaá¹ƒ cÄ«varaá¹ƒ, datvÄ• {kukkuccaá¹ƒ dhammikaá¹ƒ cÄ«varaá¹ƒ (C datvÄ• (Se) } pariá¹‡Ä• meyya puggale.

kiá¹ƒ te akÄ• laá¹ƒ acchinde, duggahÄ« nirayena ca ||

gaá¹‡aá¹ƒ vibhaá¹…gaá¹ƒ dubbalaá¹ƒ, kathinÄ• phÄ• supassayaá¹ƒ.

akkosacaá¹‡á¸• Ä« maccharÄ«, gabbhinÄ« ca pÄ• yantiyÄ• ||

dvevassaá¹ƒ \Be 159/ sikkhÄ• saá¹…ghena, tayo ceva gihÄ«gatÄ• .

kumÄ• ribhÅ«tÄ• tisso ca, Å«nadvÄ• dasasammatÄ• ||

alaá¹ƒ tÄ• va sokÄ• vÄ• saá¹ƒ, chandÄ• anuvassÄ• ca dve.

sikkhÄ• padÄ• sattatime, samuá¹-á¹-hÄ• nÄ• tikÄ• katÄ• ||

kÄ• yacittena na vÄ• cÄ• , vÄ• cÄ• cittaá¹ƒ na kÄ• yikaá¹ƒ.

tÄ«hi dvÄ• rehi jÄ• yanti, pÄ• rÄ• jikaá¹ƒ dutiyaá¹ƒ yathÄ• ||

dutiyapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ

<260> á¹• 21 saÃ±carÄ« \Ne 281/ kuá¹-i vihÄ• ro, dhovanaÃ±ca paá¹-iggaho.

viÃ±Ã±attuttari abhihaá¹-á¹-huá¹ƒ, ubhinnaá¹ƒ dÅ«takena ca ||

kosiyÄ• suddhadvebhÄ• gÄ• , chabbassÄ• ni nisÄ«danaá¹ƒ.

riÃ±canti rÅ«pikÄ• ceva, ubho nÄ• nappakÄ• rakÄ• ||

Å«nabandhanavassikÄ• , suttaá¹ƒ vikappanena ca.

dvÄ• radÄ• nasibbÄ• ni \Se 227/ {dvÄ• radÄ• nasibbinÄ« (Ce Se) } ca, pÅ«vapaccayajoti ca

ratanaá¹ƒ sÅ«ci maÃ±co ca, tÅ«laá¹ƒ nisÄ«danakaá¹‡á¸• u ca.

vassikÄ• ca sugatena, viÃ±Ã±atti aÃ±Ã±aá¹ƒ cetÄ• panÄ• ||

dve saá¹…ghikÄ• mahÄ• janikÄ• , dve puggalalahukÄ• garu.

dve vighÄ• sÄ• sÄ• á¹-ikÄ• ca, samaá¹‡acÄ«varena ca ||

samapaÃ±Ã±Ä• sime dhammÄ• , chahi á¹-hÄ• nehi jÄ• yare.

kÄ• yato na vÄ• cÄ• cittÄ• , vÄ• cato na kÄ• yamanÄ• ||

kÄ• yavÄ• cÄ• na ca cittÄ• {na cittato (Ce Se) }, kÄ• yacittÄ• na vÄ• cikÄ• {na vÄ• cato (

vÄ• cÄ• cittÄ• \Ee V 88/ na kÄ• yena, tÄ«hi dvÄ• rehi {tÄ«hi á¹-hÄ• nehi (Se) } jÄ• yare ||

chasamuá¹-á¹-hÄ• nikÄ• ete, saÃ±carittena sÄ• disÄ• ||

saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

4. samanubhÄ• sanÄ• samuá¹-á¹-hÄ• naá¹ƒ

<261> á¹• 21 bhedÄ• nuvattadubbaca \Be 160/ \Ne 182/, dÅ«saduá¹-á¹-hulladiá¹-á¹-hi ca.

chandaá¹ƒ ujjagghikÄ• dve ca, dve ca saddÄ• na byÄ• hare ||

chamÄ• nÄ«cÄ• sane á¹-hÄ• naá¹ƒ, pacchato uppathena ca.

vajjÄ• nuvattigahaá¹‡Ä• , osÄ• re paccÄ• cikkhanÄ• ||

kismiá¹ƒ saá¹ƒsaá¹-á¹-hÄ• dve vadhi, visibbe dukkhitÄ• ya ca.

puna saá¹ƒsaá¹-á¹-hÄ• na vÅ«pasame, Ä• rÄ• maÃ±ca pavÄ• raá¹‡Ä• ||

anvaddhaá¹ƒ {anvaddhamÄ• saá¹ƒ (Ce Se) } saha jÄ«viniá¹ƒ, dve cÄ«varaá¹ƒ anubandhan

sattatiá¹ƒsa \Se 228/ ime dhammÄ• , kÄ• yavÄ• cÄ• ya cittato ||

sabbe ekasamuá¹-á¹-hÄ• nÄ• , samanubhÄ• sanÄ• yathÄ• ||

samanubhÄ• sanÄ• samuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

5. kathinasamuá¹-á¹-hÄ• naá¹ƒ

<262> á¹• 21 ubbhataá¹ƒ kathinaá¹ƒ tÄ«á¹‡i, paá¹-hamaá¹ƒ pattabhesajjaá¹ƒ.

accekaá¹ƒ cÄ• pi sÄ• saá¹…kaá¹ƒ, pakkamantena vÄ• duve ||

upassayaá¹ƒ paramparÄ• , anatirittaá¹ƒ nimantanÄ• .

vikappaá¹ƒ raÃ±Ã±o vikÄ• le, vosÄ• sÄ• raÃ±Ã±akena ca ||

ussayÄ• sannicayaÃ±ca, pure pacchÄ• vikÄ• le ca.

paÃ±cÄ• hikÄ• saá¹…kamanÄ«, dvepi Ä• vasathena ca ||

pasÄ• khe \Ne 183/ Ä• sane ceva, tiá¹ƒsa ekÅ«nakÄ• ime.

kÄ• yavÄ• cÄ• na ca cittÄ• {na cittato (Se) }, tÄ«hi dvÄ• rehi jÄ• yare ||

dvisamuá¹-á¹-hÄ• nikÄ• sabbe, kathinena sahÄ• samÄ• ||

kathinasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ

<263> á¹• 21 eá¸·akalomÄ• \Be 161/ dve seyyÄ• , Ä• hacca piá¹‡á¸• abhojanaá¹ƒ.

gaá¹‡avikÄ• lasannidhi, dantaponena celakÄ• ||

uyyuttaá¹ƒ senaá¹ƒ {uyyuttaá¹ƒ vase (Se) } uyyodhi, surÄ• orena nhÄ• yanÄ• .

dubbaá¹‡á¹‡e dve desanikÄ• , lasuá¹‡upatiá¹-á¹-he naccanÄ• ||

nhÄ• namattharaá¹‡aá¹ƒ seyyÄ• , antoraá¹-á¹-he tathÄ• bahi.

antovassaá¹ƒ \Se 229/ cittÄ• gÄ• raá¹ƒ, Ä• sandi suttakantanÄ• ||

veyyÄ• vaccaá¹ƒ sahatthÄ• ca, abhikkhukÄ• vÄ• sena ca.

chattaá¹ƒ yÄ• naÃ±ca saá¹…ghÄ• á¹‡iá¹ƒ, alaá¹…kÄ• raá¹ƒ gandhavÄ• sitaá¹ƒ ||

bhikkhunÄ« sikkhamÄ• nÄ• ca, sÄ• maá¹‡erÄ« gihiniyÄ• .

asaá¹ƒkaccikÄ• Ä• patti, cattÄ• rÄ«sÄ• catuttari ||

kÄ• yena na vÄ• cÄ• cittena, kÄ• yacittena na vÄ• cato.

dvisamuá¹-á¹-hÄ• nikÄ• sabbe, samÄ• eá¸·akalomikÄ• ti ||

eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. padasodhammasamuá¹-á¹-hÄ• naá¹ƒ

<264> á¹• 21 padaÃ±Ã±atra \Ne 184/ asammatÄ• , tathÄ• atthaá¹…gatena ca.

tiracchÄ• navijjÄ• \Ee V 89/ dve vuttÄ• , anokÄ• so {anokÄ• se (Ce Se) } ca pucchanÄ• ||

satta sikkhÄ• padÄ• ete, vÄ• cÄ• na kÄ• yacittato {kÄ• yacittakÄ• (Katthaci) }.

vÄ• cÄ• cittena jÄ• yanti, na tu kÄ• yena jÄ• yare ||

dvisamuá¹-á¹-hÄ• nikÄ• sabbe, padasodhammasadisÄ• ||

padasodhammasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

8. addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ

<265> á¹• 21 addhÄ• nanÄ• vaá¹ƒ \Be 162/ paá¹‡Ä«taá¹ƒ, mÄ• tugÄ• mena saá¹ƒhare.

dhaÃ±Ã±aá¹ƒ nimantitÄ• ceva, aá¹-á¹-ha ca pÄ• á¹-idesanÄ« ||

sikkhÄ• pannarasa ete, kÄ• yÄ• na vÄ• cÄ• na manÄ• .

kÄ• yavÄ• cÄ• hi jÄ• yanti, na te cittena jÄ• yare ||

kÄ• yacittena jÄ• yanti, na te jÄ• yanti vÄ• cato.

kÄ• yavÄ• cÄ• hi cittena, samuá¹-á¹-hÄ• nÄ• catubbidhÄ• ||

paÃ±Ã±attÄ• \Se 230/ buddhaÃ±Ä• á¹‡ena, addhÄ• nena sahÄ• samÄ• {samÄ• nayÄ• (S

addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

9. theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ

<266> á¹• 21 theyyasatthaá¹ƒ \Ne 185/ upassuti, sÅ«paviÃ±Ã±Ä• panena ca.

rattichannaÃ±ca okÄ• saá¹ƒ, ete byÅ«hena sattamÄ• ||

kÄ• yacittena jÄ• yanti, na te jÄ• yanti vÄ• cato.

tÄ«hi dvÄ• rehi jÄ• yanti, dvisamuá¹-á¹-hÄ• nikÄ• ime ||

theyyasatthasamuá¹-á¹-hÄ• nÄ• , desitÄ• diccabandhunÄ• ||

theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

10. dhammadesanÄ• samuá¹-á¹-hÄ• naá¹ƒ

<267> á¹• 21 chattapÄ• á¹‡issa saddhammaá¹ƒ, na desenti tathÄ• gatÄ• .

evameva {tatheva (Ce Se) } daá¹‡á¸• apÄ• á¹‡issa, satthaÄ• vudhapÄ• á¹‡inaá¹ƒ ||

pÄ• dukupÄ• hanÄ• yÄ• naá¹ƒ, seyyapallatthikÄ• ya ca.

veá¹-hitoguá¹‡á¹-hito ceva, ekÄ• dasamanÅ«nakÄ• ||

vÄ• cÄ• cittena jÄ• yanti, na te jÄ• yanti kÄ• yato.

sabbe ekasamuá¹-á¹-hÄ• nÄ• , samakÄ• dhammadesane ||

dhammadesanÄ• samuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

11. bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒ

<268> á¹• 21 bhÅ«taá¹ƒ \Be 163/ kÄ• yena jÄ• yati, na vÄ• cÄ• na ca cittato.

vÄ• cato ca samuá¹-á¹-hÄ• ti, na kÄ• yÄ• na ca cittato ||

kÄ• yavÄ• cÄ• ya \Ne 186/ jÄ• yati, na tu jÄ• yati cittato.

bhÅ«tÄ• rocanakÄ• \Se 231/ nÄ• ma, tÄ«hi á¹-hÄ• nehi jÄ• yati ||

bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

12. corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ

<269> á¹• 21 corÄ« vÄ• cÄ• ya cittena, na taá¹ƒ jÄ• yati kÄ• yato.

jÄ• yati tÄ«hi dvÄ• rehi, corivuá¹-á¹-hÄ• panaá¹ƒ idaá¹ƒ.

akataá¹ƒ dvisamuá¹-á¹-hÄ• naá¹ƒ, dhammarÄ• jena bhÄ• sitaá¹ƒ {á¹-hapitaá¹ƒ (Se) } ||

corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

13. ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ

<270> á¹• 21 ananuÃ±Ã±Ä• taá¹ƒ vÄ• cÄ• ya, na kÄ• yÄ• na ca cittato.

jÄ• yati kÄ• yavÄ• cÄ• ya, na taá¹ƒ jÄ• yati cittato ||

jÄ• yati vÄ• cÄ• cittena, na taá¹ƒ jÄ• yati kÄ• yato.

jÄ• yati \Ee V 90/ tÄ«hi dvÄ• rehi, akataá¹ƒ catuá¹-hÄ• nikaá¹ƒ ||

ananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

samuá¹-á¹-hÄ• naÃ±hi saá¹…khepaá¹ƒ, dasa tÄ«á¹‡i sudesitaá¹ƒ.

asammohakaraá¹ƒ á¹-hÄ• naá¹ƒ, nettidhammÄ• nulomikaá¹ƒ.

dhÄ• rayanto imaá¹ƒ viÃ±Ã±Å«, samuá¹-á¹-hÄ• ne na muyhatÄ«ti ||

samuá¹-á¹-hÄ• nasÄ«sasaá¹…khepo niá¹-á¹-hito.

antarapeyyÄ• laá¹ƒ

katipucchÄ• vÄ• ro

<271> kati \Se 232/ \Ee V 91/ \Be 164/ \Ne 187/ Ä• pattiyo? kati Ä• pattikkhandhÄ• ? kati vi
agÄ• ravÄ• ? kati gÄ• ravÄ• ? kati vinÄ«tavatthÅ«ni? kati vipattiyo? kati Ä• pattisamuá¹-á¹-h
vivÄ• damÅ«lÄ• ni? kati anuvÄ• damÅ«lÄ• ni? kati sÄ• raá¹‡Ä«yÄ• dhammÄ• ? kati bheda
adhikaraá¹‡Ä• ni? kati samathÄ• ?

paÃ±ca Ä• pattiyo. paÃ±ca Ä• pattikkhandhÄ• . paÃ±ca vinÄ«tavatthÅ«ni. satta Ä• pattiyo.
satta vinÄ«tavatthÅ«ni. cha agÄ• ravÄ• . cha gÄ• ravÄ• . cha vinÄ«tavatthÅ«ni. catasso vip
Ä• pattisamuá¹-á¹-hÄ• nÄ• . cha vivÄ• damÅ«lÄ• ni. cha anuvÄ• damÅ«lÄ• ni. cha sÄ• raá¹
bhedakaravatthÅ«ni. cattÄ• ri adhikaraá¹‡Ä• ni. satta samathÄ• .

tattha katamÄ• paÃ±ca Ä• pattiyo? pÄ• rÄ• jikÄ• patti, saá¹…ghÄ• disesÄ• patti, pÄ• cittiy
pÄ• á¹-idesanÄ«yÄ• patti, dukkaá¹-Ä• patti --- imÄ• paÃ±ca Ä• pattiyo.

tattha katame paÃ±ca Ä• pattikkhandhÄ• ? pÄ• rÄ• jikÄ• pattikkhandho, saá¹…ghÄ• disesÄ
pÄ• cittiyÄ• pattikkhandho, pÄ• á¹-idesanÄ«yÄ• pattikkhandho, dukkaá¹-Ä• pattikkhandho --
Ä• pattikkhandhÄ• .

tattha \Se 233/ katamÄ• ni paÃ±ca vinÄ«tavatthÅ«ni? paÃ±cahi Ä• pattikkhandhehi Ä• rati
veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to --- imÄ• n

tattha \Ne 188/ katamÄ• satta Ä• pattiyo? pÄ• rÄ• jikÄ• patti, saá¹…ghÄ• disesÄ• patti, thu
pÄ• cittiyÄ• patti, pÄ• á¹-idesanÄ«yÄ• patti, dukkaá¹-Ä• patti, dubbhÄ• sitÄ• patti --- imÄ• s

tattha katame satta Ä• pattikkhandhÄ• ? pÄ• rÄ• jikÄ• pattikkhandho, saá¹…ghÄ• disesÄ•
thullaccayÄ• pattikkhandho, pÄ• cittiyÄ• pattikkhandho, pÄ• á¹-idesanÄ«yÄ• pattikkhandho,
dubbhÄ• sitÄ• pattikkhandho --- ime satta Ä• pattikkhandhÄ• .

tattha \Be 165/ katamÄ• ni satta vinÄ«tavatthÅ«ni? sattahi Ä• pattikkhandhehi Ä• rati virati
veramaá¹‡Ä« akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to --- imÄ• n

tattha \Ee V 92/ katame cha agÄ• ravÄ• ? buddhe agÄ• ravo, dhamme agÄ• ravo, saá¹…gh
agÄ• ravo, appamÄ• de agÄ• ravo, paá¹-isandhÄ• re agÄ• ravo --- ime cha agÄ• ravÄ• .

tattha katame cha gÄ• ravÄ• ? buddhe gÄ• ravo, dhamme gÄ• ravo, saá¹…ghe gÄ• ravo, s
gÄ• ravo, paá¹-isandhÄ• re gÄ• ravo --- ime cha gÄ• ravÄ• .

tattha katamÄ• ni cha vinÄ«tavatthÅ«ni? chahi agÄ• ravehi Ä• rati virati paá¹-ivirati \Se 234
akiriyÄ• akaraá¹‡aá¹ƒ anajjhÄ• patti velÄ• anatikkamo setughÄ• to --- imÄ• ni cha vinÄ«tav

tattha katamÄ• catasso vipattiyo? sÄ«lavipatti, Ä• cÄ• ravipatti, diá¹-á¹-hivipatti, Ä• jÄ«vavi
catasso vipattiyo.

tattha katame cha Ä• pattisamuá¹-á¹-hÄ• nÄ• ? atthÄ• patti kÄ• yato samuá¹-á¹-hÄ• ti, na v
atthÄ• patti vÄ• cato samuá¹-á¹-hÄ• ti, na kÄ• yato na cittato; atthÄ• patti kÄ• yato ca vÄ• c
na cittato; atthÄ• patti kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; atthÄ• patti vÄ• c
samuá¹-á¹-hÄ• ti, na kÄ• yato; atthÄ• patti kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ•
Ä• pattisamuá¹-á¹-hÄ• nÄ• .

<272> tattha \Ne 189/ {Vin II 216; AN b VI 36; MN III 44; DN III 325} katamÄ• ni cha vivÄ• c

bhikkhu kodhano hoti upanÄ• hÄ«. yo so bhikkhu kodhano hoti upanÄ• hÄ« so sattharipi ag
appatisso, dhammepi agÄ• ravo viharati appatisso, saá¹…ghepi agÄ• ravo viharati appatiss
paripÅ«rakÄ• rÄ« hoti. yo so bhikkhu satthari agÄ• ravo viharati appatisso, dhamme ... pe ..
... sikkhÄ• ya na paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ• daá¹ƒ janeti. yo hoti vivÄ• do bahuja
bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• \Se 235/ bahiddhÄ• vÄ• samanupasseyyÄ• tha tatra tu
pÄ• pakassa vivÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe vi
bahiddhÄ• vÄ• na samanupasseyyÄ• tha tatra tumhe tasseva pÄ• pakassa vivÄ• damÅ«la
paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evamet
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti.

{Vin II 216} puna caparaá¹ƒ bhikkhu makkhÄ« hoti paá¸·Ä• sÄ« ... pe ... issukÄ« hoti macch
mÄ• yÄ• vÄ«, pÄ• piccho hoti micchÄ• diá¹-á¹-hi, sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ•
yo so bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« so
appatisso, dhammepi agÄ• ravo viharati appatisso, saá¹…ghepi agÄ• ravo viharati appatiss
paripÅ«rakÄ• rÄ« hoti. yo so bhikkhu satthari agÄ• ravo viharati appatisso dhamme ... pe ...
sikkhÄ• ya na paripÅ«rakÄ• rÄ«, so saá¹…ghe vivÄ• daá¹ƒ janeti. yo so hoti vivÄ• do bahuj
bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
vivÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha tatra tumhe tass
vivÄ• damÅ«lassa \Se 236/ pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe vivÄ•
bahiddhÄ• vÄ• na samanupasseyyÄ• tha tatra tumhe tasseva pÄ• pakassa vivÄ• damÅ«la
paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa vivÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evamet
vivÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti. imÄ• ni cha vivÄ• damÅ«lÄ• ni.

<273> {Vin II 217} tattha katamÄ• ni cha anuvÄ• damÅ«lÄ• ni? idha bhikkhu kodhano hoti u
kodhano hoti upanÄ• hÄ« so sattharipi agÄ• ravo viharati appatisso, dhammepi agÄ• ravo v
saá¹…ghepi agÄ• ravo viharati appatisso, sikkhÄ• yapi na paripÅ«rakÄ• rÄ« hoti. yo so bhik
viharati appatisso dhamme ... pe ... saá¹…ghe \Ne 190/ ... pe ... sikkhÄ• ya na paripÅ«rakÄ•
anuvÄ• daá¹ƒ janeti. yo hoti anuvÄ• do bahujanÄ• hitÄ• ya bahujanÄ• sukhÄ• ya bahuno ja
dukkhÄ• ya devamanussÄ• naá¹ƒ. evarÅ«paá¹ƒ \Be 167/ ce tumhe anuvÄ• damÅ«laá¹ƒ ajjh
samanupasseyyÄ• tha tatra tumhe tasseva pÄ• pakassa anuvÄ• damÅ«lassa pahÄ• nÄ• ya
tumhe anuvÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• na samanupasseyyÄ• tha tatra
anuvÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavÄ• ya paá¹-ipajjeyyÄ• tha. evametassa pÄ• paka
hoti. evametassa pÄ• pakassa anuvÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti.

puna caparaá¹ƒ bhikkhu makkhÄ« hoti palÄ• sÄ« ... pe ... issukÄ« hoti maccharÄ«, saá¹-ho
pÄ• piccho hoti micchÄ• diá¹-á¹-hi, sandiá¹-á¹-hiparÄ• mÄ• sÄ« \Se 237/ hoti Ä• dhÄ• nagg
yo so bhikkhu sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ« so

appatisso, dhammepi agÄ• ravo viharati appatisso, saá¹…ghepi agÄ• ravo viharati appatiss
paripÅ«rakÄ• rÄ« hoti. yo bhikkhu satthari agÄ• ravo viharati appatisso dhamme ... pe ... sa
sikkhÄ• ya na paripÅ«rakÄ• rÄ« so saá¹…ghe anuvÄ• daá¹ƒ janeti. yoe hoti anuvÄ• do bah
bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• na
anuvÄ• damÅ«laá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ• samanupasseyyÄ• tha tatra tumhe tas
anuvÄ• damÅ«lassa pahÄ• nÄ• ya vÄ• yameyyÄ• tha. evarÅ«paá¹ƒ ce tumhe anuvÄ• dam
vÄ• na samanupasseyyÄ• tha tatra tumhe tasseva pÄ• pakassa anuvÄ• damÅ«lassa Ä• ya
paá¹-ipajjeyyÄ• tha. evametassa pÄ• pakassa anuvÄ• damÅ«lassa pahÄ• naá¹ƒ hoti. evam
anuvÄ• damÅ«lassa Ä• yatiá¹ƒ anavassavo hoti. imÄ• ni cha anuvÄ• damÅ«lÄ• ni.

<274> {DN III 324; AN b VI 11} tattha katame cha sÄ• raá¹‡Ä«yÄ• dhammÄ• ? idha bhikkh
paccupaá¹-á¹-hitaá¹ƒ hoti sabrahmacÄ• rÄ«su Ä• vi ceva raho ca. ayampi dhammo sÄ• raá
garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

puna caparaá¹ƒ bhikkhuno mettaá¹ƒ \Se 238/ vacÄ«kammaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sa
raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

puna \Be 168/ \Ne 191/ caparaá¹ƒ bhikkhuno mettaá¹ƒ manokammaá¹ƒ paccupaá¹-á¹-hitaá
Ä• vi ceva raho ca. ayampi dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ
ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

puna caparaá¹ƒ bhikkhu ye te lÄ• bhÄ• dhammikÄ• dhammaladdhÄ• antamaso pattapari
lÄ• bhehi appaá¹-ivibhattabhogÄ« hoti sÄ«lavantehi sabrahmacÄ• rÄ«hi sÄ• dhÄ• raá¹‡abh
sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• el

puna caparaá¹ƒ bhikkhu yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni
viÃ±Ã±upasatthÄ• ni aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• ni \Ee V 93/, tathÄ•
sÄ«lasÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä• vi ceva raho ca. ayampi dhammo sA
garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• maggiyÄ• ekÄ«bhÄ• vÄ• ya saá¹ƒvattati.

puna caparaá¹ƒ bhikkhu yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassa sam
tathÄ• rÅ«pÄ• ya diá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharati sabrahmacÄ• rÄ«hi Ä•
dhammo sÄ• raá¹‡Ä«yo piyakaraá¹‡o garukaraá¹‡o saá¹…gahÄ• ya avivÄ• dÄ• ya sÄ• ma
ime cha sÄ• raá¹‡Ä«yÄ• dhammÄ• .

<275> tattha \Se 239/ katamÄ• ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni? idha bhikkhu adha
dÄ«peti, dhammaá¹ƒ ``adhammoâ€™â€™ ti dÄ«peti, avinayaá¹ƒ ``vinayoâ€™â€™ ti dÄ«pe

ti dÄ«peti, abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena ``bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• â€
bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena ``abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• â€™â€™ ti d
tathÄ• gatena ``Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• â€™â€™ ti dÄ«peti, Ä• ciá¹‡á¹‡aá¹ƒ tathÄ•
tathÄ• gatenÄ• â€™â€™ ti dÄ«peti, apaÃ±Ã±attaá¹ƒ tathÄ• gatena ``paÃ±Ã±attaá¹ƒ tathÄ•
paÃ±Ã±attaá¹ƒ tathÄ• gatena ``apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• â€™â€™ ti dÄ«peti, Ä• pat
dÄ«peti, anÄ• pattiá¹ƒ ``Ä• pattÄ«â€™â€™ ti dÄ«peti, lahukaá¹ƒ Ä• pattiá¹ƒ ``garukÄ• Ä• p
garukaá¹ƒ Ä• pattiá¹ƒ ``lahukÄ• Ä• pattÄ«â€™â€™ ti dÄ«peti, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ ``
ti \Ne 192/ dÄ«peti, anavasesaá¹ƒ Ä• pattiá¹ƒ ``sÄ• vasesÄ• Ä• pattÄ«â€™â€™ ti \Be 169/
Ä• pattiá¹ƒ ``aduá¹-á¹-hullÄ• Ä• pattÄ«â€™â€™ ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ ``d
Ä• pattÄ«â€™â€™ ti dÄ«peti. imÄ• ni aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni.

{Vin II 215; Vin V 340} tattha katamÄ• ni cattÄ• ri adhikaraá¹‡Ä• ni? vivÄ• dÄ• dhikaraá¹‡aá
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ --- imÄ• ni ca

tattha katame satta samathÄ• ? sammukhÄ• vinayo, sativinayo, amÅ«á¸·havinayo, paá¹-iÃ±
yebhuyyasikÄ• , tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako \Se 240/ --- ime satta samathÄ• .

katipucchÄ• vÄ• ro niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

Ä• patti Ä• pattikkhandhÄ• , vinÄ«tÄ• sattadhÄ• puna.

vinÄ«tÄ• gÄ• ravÄ• ceva, gÄ• ravÄ• mÅ«lameva ca ||

puna vinÄ«tÄ• vipatti, samuá¹-á¹-hÄ• nÄ• vivÄ• danÄ• .

anuvÄ• dÄ• sÄ• raá¹‡Ä«yaá¹ƒ, bhedÄ• dhikaraá¹‡ena ca ||

satteva samathÄ• vuttÄ• , padÄ• sattarasÄ• imeti ||

1. chaÄ• pattisamuá¹-á¹-hÄ• navÄ• ro

<276> paá¹-hamena \Se 241/ Ä• pattisamuá¹-á¹-hÄ• nena pÄ• rÄ• jikaá¹ƒ Ä• pajjeyyÄ• ti?
saá¹…ghÄ• disesaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. thullaccayaá¹ƒ Ä• pajjeyyÄ• ti?
pÄ• cittiyaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pajjeyyÄ• ti? s
dukkaá¹-aá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«

dutiyena Ä• pattisamuá¹-á¹-hÄ• nena pÄ• rÄ• jikaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«ti vattabbaá¹ƒ
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. thullaccayaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«ti vattab
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«ti vattabbaá¹ƒ

tatiyena \Be 170/ \Ne 193/ Ä• pattisamuá¹-á¹-hÄ• nena pÄ• rÄ• jikaá¹ƒ Ä• pajjeyyÄ• ti? na
saá¹…ghÄ• disesaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. thullaccayaá¹ƒ Ä• pajjeyyÄ• ti?
pÄ• cittiyaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pajjeyyÄ• ti? s
dukkaá¹-aá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«

catutthe \Se 242/ \Ee V 94/ Ä• pattisamuá¹-á¹-hÄ• nena pÄ• rÄ• jikaá¹ƒ Ä• pajjeyyÄ• ti? siy
saá¹…ghÄ• disesaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. thullaccayaá¹ƒ Ä• pajjeyyÄ• ti?
pÄ• cittiyaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pajjeyyÄ• ti? s
dukkaá¹-aá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«

paÃ±camena Ä• pattisamuá¹-á¹-hÄ• nena pÄ• rÄ• jikaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabba
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. thullaccayaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«ti vattab
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ.

chaá¹-á¹-hena Ä• pattisamuá¹-á¹-hÄ• nena pÄ• rÄ• jikaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabb
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. thullaccayaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. pÄ• á¹-idesanÄ«yaá¹ƒ Ä• pajjeyyÄ• ti? siyÄ• ti vattabb
Ä• pajjeyyÄ• ti? siyÄ• ti vattabbaá¹ƒ. dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti? na hÄ«ti vattabbaá¹ƒ

chaÄ• pattisamuá¹-á¹-hÄ• navÄ• ro niá¹-á¹-hito paá¹-hamo.

2. katÄ• pattivÄ• ro

<277> paá¹-hamena Ä• pattisamuá¹-á¹-hÄ• nena kati Ä• pattiyo Ä• pajjati? paá¹-hamena \S
Ä• pattisamuá¹-á¹-hÄ• nena paÃ±ca Ä• pattiyo Ä• pajjati. bhikkhu kappiyasaÃ±Ã±Ä« saÃ±Ã
adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, payoge duk
piá¹‡á¸• aá¹ƒ anÄ• gate Ä• patti \Be 171/ thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä• gate Ä• pa
bhikkhu kappiyasaÃ±Ã±Ä« vikÄ• le bhojanaá¹ƒ bhuÃ±jati, Ä• patti pÄ• cittiyassa; bhikkhu ka
aÃ±Ã±Ä• tikÄ• ya \Ne 194/ bhikkhuniyÄ• antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato khÄ• da
vÄ• sahatthÄ• paá¹-iggahetvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa --- paá¹-hamena
imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pattikkhand
Ä• pattikkhandhehi saá¹…gahitÄ• ? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi sam
samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ paÃ±cahi Ä• pattikkhandhe
saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiy
pÄ• á¹-idesanÄ«yÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pa
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato samuá¹-á¹-hanti, na vÄ• cato na cit
adhikaraá¹‡Ä• naá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ \Se 244/. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«h
siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayen

<278> dutiyena Ä• pattisamuá¹-á¹-hÄ• nena kati Ä• pattiyo Ä• pajjati? dutiyena Ä• pattisam
Ä• pattiyo Ä• pajjati --- bhikkhu kappiyasaÃ±Ã±Ä« samÄ• disati \Ee V 95/ --- ``kuá¹-iá¹ƒ me
tassa kuá¹-iá¹ƒ karonti adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikk
dukkaá¹-aá¹ƒ; ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate Ä• patti thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä
saá¹…ghÄ• disesassa. bhikkhu kappiyasaÃ±Ã±Ä« anupasampannaá¹ƒ padaso dhammaá¹ƒ
--- dutiyena Ä• pattisamuá¹-á¹-hÄ• nena imÄ• catasso Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ \Be 172/ catÅ«hi Ä• pattikk
siyÄ• saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ
siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena sam
samuá¹-á¹-hanti --- vÄ• cato samuá¹-á¹-hanti, na kÄ• yato na cittato. catunnaá¹ƒ adhikaraá¹‡
Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ•
245/ ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• raken

<279> tatiyena \Ne 195/ Ä• pattisamuá¹-á¹-hÄ• nena kati Ä• pattiyo Ä• pajjati? tatiyena Ä•
paÃ±ca Ä• pattiyo Ä• pajjati. bhikkhu kappiyasaÃ±Ã±Ä« saá¹ƒvidahitvÄ• kuá¹-iá¹ƒ karoti ad
pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ. payoge dukkaá¹-aá¹ƒ; ekaá¹ƒ p
thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä• gate Ä• patti saá¹…ghÄ• disesassa. bhikkhu kappiya
paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• cittiyassa.
bhikkhuniyÄ• vosÄ• santiyÄ• na nivÄ• retvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa ---
Ä• pattisamuá¹-á¹-hÄ• nena imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ paÃ±cahi Ä• pattikkhandhe

saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiy
pÄ• á¹-idesanÄ«yÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pa
ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti, na
adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ \Se 246/. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«h
siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayen

<280> catutthena Ä• pattisamuá¹-á¹-hÄ• nena kati Ä• pattiyo Ä• pajjati? catutthena Ä• patti
Ä• pattiyo Ä• pajjati --- bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, Ä• patti pÄ• rÄ• jikass
akappiyasaÃ±Ã±Ä« saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karoti \Ee V 96/ adesitavatthukaá¹ƒ pamÄ
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, payoge \Be 173/ dukkaá¹-aá¹ƒ; ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ
thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä• gate Ä• patti saá¹…ghÄ• disesassa. bhikkhu akappiy
bhojanaá¹ƒ bhuÃ±jati, Ä• patti pÄ• cittiyassa. bhikkhu akappiyasaÃ±Ã±Ä« aÃ±Ã±Ä• tikÄ• ya
antaragharaá¹ƒ paviá¹-á¹-hÄ• ya hatthato khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahat
bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa. catutthena Ä• pattisamuá¹-á¹-hÄ• nena imÄ• cha

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
\Ne 196/, siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ chahi Ä• pattikkh
siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• th
siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• pÄ• á¹-idesanÄ«yÄ• pattikkhandhena \Se 247/, s
dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á
kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ• cato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pa
sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca
siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

<281> paÃ±camena Ä• pattisamuá¹-á¹-hÄ• nena kati Ä• pattiyo Ä• pajjati? paÃ±camena Ä
Ä• pattiyo Ä• pajjati. bhikkhu pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarimanuss
Ä• patti pÄ• rÄ• jikassa; bhikkhu akappiyasaÃ±Ã±Ä« samÄ• disati --- ``kuá¹-iá¹ƒ me karothÄ
kuá¹-iá¹ƒ karonti adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkaman
ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate Ä• patti thullaccayassa; tasmiá¹ƒ piá¹‡á¸• e Ä• gate Ä• patt
bhikkhu akappiyasaÃ±Ã±Ä« anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• ceti, Ä• patti pÄ•
na vambhetukÄ• mo na maá¹…kukattukÄ• mo davakamyatÄ• hÄ«nena hÄ«naá¹ƒ vadeti, Ä
paÃ±camena Ä• pattisamuá¹-á¹-hÄ• nena imÄ• cha Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ \Be 174/ dve vipattiyo bhaja
sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ chahi Ä• pa
saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• saá¹…ghÄ• disesÄ• pattikkh

thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattik
dubbhÄ• sitÄ• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá
--- vÄ• cato ca cittato ca samuá¹-á¹-hanti, na kÄ• yato. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä•
sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca
siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

<282> chaá¹-á¹-hena Ä• pattisamuá¹-á¹-hÄ• nena kati Ä• pattiyo Ä• pajjati? chaá¹-á¹-hena
cha Ä• pattiyo Ä• pajjati --- bhikkhu saá¹ƒvidahitvÄ• bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti \Ne
\Ee V 97/; bhikkhu akappiyasaÃ±Ã±Ä« saá¹ƒvidahitvÄ• kuá¹-iá¹ƒ karoti adesitavatthukaá¹ƒ
sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, payoge dukkaá¹-aá¹ƒ; ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate Ä•
tasmiá¹ƒ piá¹‡á¸• e Ä• gate, Ä• patti saá¹…ghÄ• disesassa. bhikkhu akappiyasaÃ±Ã±Ä« pa
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• cittiyassa. bhikkhu akappiyasaÃ±Ã±Ä« b
na nivÄ• retvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa --- chaá¹-á¹-hena Ä• pattisamuá¹
Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? sattannaá¹ƒ Ä• pattikkhand
Ä• pattikkhandhehi saá¹…gahitÄ• \Se 249/? channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ k
Ä• pattisamuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ a
samathÄ• naá¹ƒ katihi samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve
siyÄ• sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ chah
saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• saá¹…ghÄ• disesÄ• pattikkh
thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• pÄ• á¹-idesanÄ«y
dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á
kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pat
sattannaá¹ƒ \Be 175/ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vina
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena cÄ• ti.

channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ

katÄ• pattivÄ• ro niá¹-á¹-hito dutiyo.

3. Ä• pattisamuá¹-á¹-hÄ• nagÄ• thÄ•

<283> á¹• 21 samuá¹-á¹-hÄ• nÄ• kÄ• yikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• kati.

pucchÄ• mi taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• \Ne 198/ kÄ• yikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• paÃ±ca.

etaá¹ƒ \Se 250/ te akkhÄ• mi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• vÄ• casikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• kati.

pucchÄ• mi taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• vÄ• casikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• catasso.

etaá¹ƒ te akkhÄ• mi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• kÄ• yikÄ• vÄ• casikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• kati.

pucchÄ• mi \Se 251/ taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• \Be 176/ kÄ• yikÄ• vÄ• casikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• paÃ±ca.

etaá¹ƒ te akkhÄ• mi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• kÄ• yikÄ• mÄ• nasikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• kati.

pucchÄ• mi taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• \Ne 199/ kÄ• yikÄ• mÄ• nasikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• cha.

etaá¹ƒ te akkhÄ• mi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• vÄ• casikÄ• mÄ• nasikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• kati.

pucchÄ• mi taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• vÄ• casikÄ• mÄ• nasikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• cha.

etaá¹ƒ te akkhÄ• mi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• kÄ• yikÄ• vÄ• casikÄ• mÄ• nasikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• kati.

pucchÄ• mi taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

samuá¹-á¹-hÄ• nÄ• \Ee V 98/ kÄ• yikÄ• vÄ• casikÄ• mÄ• nasikÄ• anantadassinÄ• .

akkhÄ• tÄ• lokahitena vivekadassinÄ• .

Ä• pattiyo tena samuá¹-á¹-hitÄ• cha.

etaá¹ƒ \Se 252/ te akkhÄ• mi vibhaá¹…gakovidÄ• ti ||

Ä• pattisamuá¹-á¹-hÄ• nagÄ• thÄ• niá¹-á¹-hitÄ• tatiyÄ• .

4. vipattipaccayavÄ• ro

<284> sÄ«lavipattipaccayÄ• \Be 177/ kati Ä• pattiyo Ä• pajjati? sÄ«lavipattipaccayÄ• cata
Ä• pajjati --- bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ paá¹-icchÄ• deti, Ä• patti pÄ
paá¹-icchÄ• deti, Ä• patti thullaccayassa; bhikkhu saá¹…ghÄ• disesaá¹ƒ paá¹-icchÄ• deti, Ä
attano duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa --- sÄ«lavipattipa
Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ catÅ«hi Ä• pattikkhandheh
pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• patt
dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á
kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pat
sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca
siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

<285> Ä• cÄ• ravipattipaccayÄ• kati Ä• pattiyo Ä• pajjati? Ä• cÄ• ravipattipaccayÄ• \Se 2
Ä• pajjati. Ä• cÄ• ravipattiá¹ƒ paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa --- Ä• cÄ• ravipattipac
Ä• pattiá¹ƒ Ä• pajjati.

sÄ• Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajati ... pe ... sattannaá¹ƒ samathÄ• samathehi sammati? sÄ• Ä• patti catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhajati --- Ä• sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ ekena Ä• pattikkhandhena saá¹…gahitÄ• --- dukkaá¹ channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti -- cittato ca samuá¹-á¹-hÄ• ti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ. satta tÄ«hi samathehi sammati --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca.

<286> diá¹-á¹-hivipattipaccayÄ• \Be 178/ kati Ä• pattiyo Ä• pajjati? diá¹-á¹-hivipattipaccayÄ Ä• pajjati. pÄ• pikÄ• ya diá¹-á¹-hiyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissa dukkaá¹-aá¹ƒ {Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi dukkaá¹-Ä• (Se Katthaci) Ä• patti pÄ• cittiyassa --- diá¹-á¹-hivipattipaccayÄ• imÄ• dve Ä• pattiyo Ä• pajjati.

tÄ• \Ne 201/ Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ katihi samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhaj Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ dvÄ«hi Ä• pattikkhandhehi saá¹… pÄ• cittiyÄ• pattikkhandhena \Se 254/, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pa ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samath sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca ti

<287> Ä• jÄ«vavipattipaccayÄ• kati Ä• pattiyo Ä• pajjati? Ä• jÄ«vavipattipaccayÄ• cha Ä• Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarim Ä• patti pÄ• rÄ• jikassa; Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• saÃ±carittaá¹ƒ samÄ• pajjati, Ä Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• ``yo te vihÄ• re vasati, so bhikkhu arahÄ• â€™â€™ ti b paá¹-ivijÄ• nantassa Ä• patti thullaccayassa; Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhu pa atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• cittiyassa; Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ Ä• jÄ«vakÄ• raá¹‡Ä• sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• pe dukkaá¹-assa --- Ä• jÄ«vavipattipaccayÄ• imÄ• cha Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath samathehi sammanti. tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve \Be 179/ vipattiyo \Se 25 sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ chahi Ä• pa saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• saá¹…ghÄ• disesÄ• pattikkh thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• pÄ• á¹-idesanÄ«y dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ chahi samuá¹-á¹ siyÄ• kÄ• yato samuá¹-á¹-hanti, na vÄ• cato na cittato; siyÄ• vÄ• cato samuá¹-á¹-hanti, na

siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti, na cittato; siyÄ• kÄ• yato ca cittato ca sam
vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hanti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ•
samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ s
202/ samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca
tiá¹‡avatthÄ• rakena ca.

vipattipaccayavÄ• ro niá¹-á¹-hito catuttho.

5. adhikaraá¹‡apaccayavÄ• ro

<288> vivÄ• dÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? vivÄ• dÄ• dhikaraá¹‡apa
Ä• pajjati --- upasampannaá¹ƒ omasati, Ä• patti pÄ• cittiyassa; anupasampannaá¹ƒ omasati
--- vivÄ• dÄ• dhikaraá¹‡apaccayÄ• imÄ• dve Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ \Se 256/ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹
katihi samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhaj
Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ dvÄ«hi Ä• pattikkhandhehi saá¹…
pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ•
siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hanti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca ci
samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ s
samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siy
tiá¹‡avatthÄ• rakena ca.

<289> anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? anuvÄ• dÄ• dhikaraá¹‡
Ä• pajjati. bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒseti, Ä• patti saá¹
saá¹…ghÄ• disesena anuddhaá¹ƒseti, Ä• patti pÄ• cittiyassa; amÅ«likÄ• ya Ä• cÄ• ravipatti
dukkaá¹-assa --- anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• imÄ• tisso Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ tÄ«hi Ä• pattikkhandhehi s
saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä
\Ne 203/. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹
cittato ca samuá¹-á¹-hanti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hanti, na kÄ
ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhika
samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä
sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

<290> Ä• pattÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? Ä• pattÄ• dhikaraá¹‡apac
Ä• pajjati. bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ paá¹-icchÄ• deti, Ä• patti pÄ• r
paá¹-icchÄ• deti, Ä• patti thullaccayassa; bhikkhu saá¹…ghÄ• disesaá¹ƒ paá¹-icchÄ• deti; Ä
Ä• cÄ• ravipattiá¹ƒ paá¹-icchÄ• deti, Ä• patti dukkaá¹-assa --- Ä• pattÄ• dhikaraá¹‡apaccay
Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siy
siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ \Be 181/ Ä• pattikkhandhÄ• naá¹ƒ catÅ«hi Ä• pattikk
siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiy
dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á
samuá¹-á¹-hanti --- kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. catunnaá¹ƒ adhikara
Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ samathÄ• naá¹ƒ tÄ«hi samathehi sammanti --- siyÄ•
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

<291> kiccÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? kiccÄ• dhikaraá¹‡apaccayÄ•
Ä• pajjati. ukkhittÄ• nuvattikÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹
dukkaá¹-aá¹ƒ; dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patt
bhedakÄ• nuvattakÄ• bhikkhÅ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanti
pÄ• pikÄ• ya diá¹-á¹-hiyÄ• yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjati, Ä• pa
101/ --- kiccÄ• dhikaraá¹‡apaccayÄ• imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti ... pe ... sattannaá¹ƒ samath
\Ne 204/ samathehi sammanti? tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhaja
sÄ«lavipattiá¹ƒ, siyÄ• Ä• cÄ• ravipattiá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ paÃ±cahi Ä
saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ• saá¹…ghÄ• disesÄ• pattikkh
thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattik
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti --- kÄ• yato c
samuá¹-á¹-hanti \Se 259/. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. satta
tÄ«hi samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena c
ca tiá¹‡avatthÄ• rakena ca.

á¹-hapetvÄ• satta Ä• pattiyo satta Ä• pattikkhandhe, avasesÄ• Ä• pattiyo catunnaá¹ƒ vipa
bhajanti? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi saá¹…gahitÄ• ? c
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? catunnaá¹ƒ a
adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ samathÄ• naá¹ƒ katihi samathehi sammanti? á¹-hapetvÄ• s
182/ Ä• pattikkhandhe avasesÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ na katamaá¹ƒ vipatti

Ä• pattikkhandhÄ• naá¹ƒ na katamena Ä• pattikkhandhena saá¹…gahitÄ• . channaá¹ƒ Ä• p
katamena Ä• pattisamuá¹-á¹-hÄ• nena samuá¹-á¹-hanti. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ na
sattannaá¹ƒ samathÄ• naá¹ƒ na katamena samathena sammanti. taá¹ƒ kissa hetu? á¹-hape
Ä• pattikkhandhe, natthaÃ±Ã±Ä• Ä• pattiyoti.

adhikaraá¹‡apaccayavÄ• ro niá¹-á¹-hito paÃ±camo.

antarapeyyÄ• laá¹ƒ {anantarapeyyÄ• laá¹ƒ (Ce Se) } niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

katipucchÄ• samuá¹-á¹-hÄ• nÄ• , katÄ• patti tatheva ca.

samuá¹-á¹-hÄ• nÄ• vipatti ca, tathÄ• dhikaraá¹‡ena cÄ• ti ||

samathabhedo

6. adhikaraá¹‡apariyÄ• yavÄ• ro

<292> vivÄ• dÄ• dhikaraá¹‡assa \Se 260/ \Be 183/ \Ne 205/ --- kiá¹ƒ pubbaá¹…gamaá¹ƒ? k
vatthÅ«ni? kati bhÅ«miyo? kati hetÅ«? kati mÅ«lÄ• ni? katihÄ• kÄ• rehi vivadati? vivÄ• dÄ•
samathehi sammati?

anuvÄ• dÄ• dhikaraá¹‡assa --- kiá¹ƒ pubbaá¹…gamaá¹ƒ? kati á¹-hÄ• nÄ• ni? kati vatthÅ«n
hetÅ«? kati mÅ«lÄ• ni? katihÄ• kÄ• rehi anuvadati? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ katihi sama

Ä• pattÄ• dhikaraá¹‡assa --- kiá¹ƒ pubbaá¹…gamaá¹ƒ? kati á¹-hÄ• nÄ• ni? kati vatthÅ«ni?
hetÅ«? kati mÅ«lÄ• ni? katihÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati? Ä• pattÄ• dhikaraá¹‡aá¹ƒ kat

kiccÄ• dhikaraá¹‡assa --- kiá¹ƒ pubbaá¹…gamaá¹ƒ? kati á¹-hÄ• nÄ• ni? kati vatthÅ«ni? kat
kati mÅ«lÄ• ni? katihÄ• kÄ• rehi kiccaá¹ƒ jÄ• yati? kiccÄ• dhikaraá¹‡aá¹ƒ katihi samathehi s

<293> vivÄ• dÄ• dhikaraá¹‡assa \Ee V 102/ kiá¹ƒ pubbaá¹…gamanti? lobho pubbaá¹…gam
pubbaá¹…gamo, alobho pubbaá¹…gamo, adoso pubbaá¹…gamo, amoho pubbaá¹…gamo.
bhedakaravatthÅ«ni á¹-hÄ• nÄ• ni. kati vatthÅ«nÄ«ti? aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni.
aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni bhÅ«miyo. kati hetÅ«ti? nava hetÅ« --- tayo kusalahetÅ
akusalahetÅ«, tayo abyÄ• katahetÅ«. kati mÅ«lÄ• nÄ«ti? dvÄ• dasa mÅ«lÄ• ni. katihÄ• kÄ•
dvÄ«hÄ• kÄ• rehi vivadati --- dhammadiá¹-á¹-hi vÄ• adhammadiá¹-á¹-hi vÄ• . {Vin II 228} vi

katihi samathehi sammatÄ«ti? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Se 261/ dvÄ«hi samathehi samma
yebhuyyasikÄ• ya ca.

<294> anuvÄ• dÄ• dhikaraá¹‡assa kiá¹ƒ pubbaá¹…gamanti? lobho pubbaá¹…gamo, doso
pubbaá¹…gamo, alobho pubbaá¹…gamo, adoso pubbaá¹…gamo, amoho pubbaá¹…gamo.
vipattiyo \Be 184/ á¹-hÄ• nÄ• ni. kati vatthÅ«nÄ«ti? catasso vipattiyo vatthÅ«ni. kati bhÅ«mi
vipattiyo bhÅ«miyo. kati hetÅ«ti? nava hetÅ« --- tayo kusalahetÅ«, tayo akusalahetÅ«, tayo
kati mÅ«lÄ• nÄ«ti? cuddasa mÅ«lÄ• ni. katihÄ• kÄ• rehi anuvadatÄ«ti? dvÄ«hÄ• kÄ• rehi a
Ä• pattito vÄ• . {Vin II 236} anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammatÄ«ti? anuv
catÅ«hi samathehi sammati --- sammukhÄ• vinayena ca sativinayena ca amÅ«á¸·havinayen
ca.

<295> Ä• pattÄ• dhikaraá¹‡assa kiá¹ƒ pubbaá¹…gamanti? lobho pubbaá¹…gamo, doso pu
alobho pubbaá¹…gamo, adoso pubbaá¹…gamo, amoho pubbaá¹…gamo. kati á¹-hÄ• nÄ• n
á¹-hÄ• nÄ• ni. kati vatthÅ«nÄ«ti? satta Ä• pattikkhandhÄ• vatthÅ«ni. kati bhÅ«miyoti? satta
bhÅ«miyo. kati hetÅ«ti? cha hetÅ« {kati hetÅ«ti nava hetÅ«, tayo kusalahetÅ« (Ce Se) } --- t
tayo abyÄ• katahetÅ«. kati mÅ«lÄ• nÄ«ti? cha Ä• pattisamuá¹-á¹-hÄ• nÄ• ni mÅ«lÄ• ni \Se
Ä• pattiá¹ƒ Ä• pajjatÄ«ti? chahÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati --- alajjitÄ• , aÃ±Ã±Ä• á¹‡at
akappiye kappiyasaÃ±Ã±itÄ• , kappiye akappiyasaÃ±Ã±itÄ• , satisammosÄ• . {Vin II 239} Ä
katihi samathehi sammatÄ«ti? Ä• pattÄ• dhikaraá¹‡aá¹ƒ tÄ«hi samathehi sammati --- samm
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca.

<296> kiccÄ• dhikaraá¹‡assa kiá¹ƒ pubbaá¹…gamanti? lobho pubbaá¹…gamo, doso pubba
alobho pubbaá¹…gamo, adoso pubbaá¹…gamo, amoho pubbaá¹…gamo. kati á¹-hÄ• nÄ• n
á¹-hÄ• nÄ• ni. kati vatthÅ«nÄ«ti? cattÄ• ri kammÄ• ni vatthÅ«ni. kati bhÅ«miyoti? cattÄ• ri k
hetÅ«ti? nava hetÅ« --- tayo kusalahetÅ«, tayo akusalahetÅ«, tayo abyÄ• katahetÅ«. kati m
mÅ«laá¹ƒ --- saá¹…gho. katihÄ• kÄ• rehi kiccaá¹ƒ jÄ• yatÄ«ti \Ne 207/? dvÄ«hÄ• kÄ• rehi k
Ã±attito vÄ• apalokanato vÄ• . {Vin II 242} kiccÄ• dhikaraá¹‡aá¹ƒ \Be 185/ katihi samathehi
kiccÄ• dhikaraá¹‡aá¹ƒ ekena samathena sammati --- sammukhÄ• vinayena.

kati \Ee V 103/ samathÄ• ? satta samathÄ• . sammukhÄ• vinayo, sativinayo, amÅ«á¸·havin
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, yebhuyyasikÄ• , tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako --- im

siyÄ• ime satta samathÄ• dasa samathÄ• honti, dasa samathÄ• satta samathÄ• honti v
siyÄ• ti.

kathaÃ±ca siyÄ• ? vivÄ• dÄ• dhikaraá¹‡assa dve samathÄ• \Se 263/, anuvÄ• dÄ• dhikara
Ä• pattÄ• dhikaraá¹‡assa tayo samathÄ• , kiccÄ• dhikaraá¹‡assa eko samatho. evaá¹ƒ ime

samathÄ• honti, dasa samathÄ• satta samathÄ• honti vatthuvasena pariyÄ• yena.

pariyÄ• yavÄ• ro niá¹-á¹-hito chaá¹-á¹-ho.

7. sÄ• dhÄ• raá¹‡avÄ• ro

<297> kati samathÄ• vivÄ• dÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• ? kati samathÄ• vivÄ• d
asÄ• dhÄ• raá¹‡Ä• ? kati samathÄ• anuvÄ• dÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• ? kati s
asÄ• dhÄ• raá¹‡Ä• ? kati samathÄ• Ä• pattÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• ? kati sam
asÄ• dhÄ• raá¹‡Ä• ? kati samathÄ• kiccÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• ? kati samath
asÄ• dhÄ• raá¹‡Ä• ?

dve samathÄ• vivÄ• dÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• --- sammukhÄ• vinayo, yebhu
vivÄ• dÄ• dhikaraá¹‡assa asÄ• dhÄ• raá¹‡Ä• --- sativinayo, amÅ«á¸·havinayo, paá¹-iÃ±Ã±
tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako.

cattÄ• ro samathÄ• anuvÄ• dÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• --- sammukhÄ• vinayo
tassapÄ• piyasikÄ• . tayo samathÄ• anuvÄ• dÄ• dhikaraá¹‡assa asÄ• dhÄ• raá¹‡Ä• --- ye
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, tiá¹‡avatthÄ• rako.

tayo \Be 186/ \Ne 208/ samathÄ• Ä• pattÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡Ä• --- sammuk
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, tiá¹‡avatthÄ• rako. cattÄ• ro samathÄ• Ä• pattÄ• dhikaraá¹‡a
yebhuyyasikÄ• , sativinayo, amÅ«á¸·havinayo, tassapÄ• piyasikÄ• \Se 264/.

eko samatho kiccÄ• dhikaraá¹‡assa sÄ• dhÄ• raá¹‡o --- sammukhÄ• vinayo. cha samathÄ
asÄ• dhÄ• raá¹‡Ä• --- yebhuyyasikÄ• , sativinayo, amÅ«á¸·havinayo, paá¹-iÃ±Ã±Ä• takara
tiá¹‡avatthÄ• rako.

sÄ• dhÄ• raá¹‡avÄ• ro niá¹-á¹-hito sattamo.

8. tabbhÄ• giyavÄ• ro

<298> kati samathÄ• vivÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• ? kati samathÄ• vivÄ• dÄ•
aÃ±Ã±abhÄ• giyÄ• ? kati samathÄ• anuvÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• ? kati sama
aÃ±Ã±abhÄ• giyÄ• ? kati samathÄ• Ä• pattÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• ? kati samath
aÃ±Ã±abhÄ• giyÄ• ? kati samathÄ• kiccÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• ? kati samathÄ•
aÃ±Ã±abhÄ• giyÄ• ?

dve \Ee V 104/ samathÄ• vivÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• --- sammukhÄ• vinayo
samathÄ• vivÄ• dÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyÄ• --- sativinayo, amÅ«á¸·havinayo,
tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako.

cattÄ• ro samathÄ• anuvÄ• dÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• --- sammukhÄ• vinayo, sa
tassapÄ• piyasikÄ• . tayo samathÄ• anuvÄ• dÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyÄ• --- ye
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, tiá¹‡avatthÄ• rako.

tayo samathÄ• Ä• pattÄ• dhikaraá¹‡assa tabbhÄ• giyÄ• --- sammukhÄ• vinayo, paá¹-iÃ±Ã
tiá¹‡avatthÄ• rako. cattÄ• ro samathÄ• Ä• pattÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyÄ• --- ye
amÅ«á¸·havinayo, tassapÄ• piyasikÄ• .

eko \Se 265/ \Be 187/ \Ne 209/ samatho kiccÄ• dhikaraá¹‡assa tabbhÄ• giyo --- sammukhÄ
kiccÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giyÄ• --- yebhuyyasikÄ• , sativinayo, amÅ«á¸·havinayo
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, tassapÄ• piyasikÄ• , tiá¹‡avatthÄ• rako.

tabbhÄ• giyavÄ• ro niá¹-á¹-hito aá¹-á¹-hamo.

9. samathÄ• samathassa sÄ• dhÄ• raá¹‡avÄ• ro

<299> samathÄ• samathassa sÄ• dhÄ• raá¹‡Ä• , samathÄ• samathassa asÄ• dhÄ• raá¹‡
sÄ• dhÄ• raá¹‡Ä• , siyÄ• samathÄ• samathassa asÄ• dhÄ• raá¹‡Ä• .

kathaá¹ƒ siyÄ• samathÄ• samathassa sÄ• dhÄ• raá¹‡Ä• ? kathaá¹ƒ siyÄ• samathÄ• sam
yebhuyyasikÄ• sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡Ä• , sativinayassa amÅ«á¸·havinaya
tassapÄ• piyasikÄ• ya tiá¹‡avatthÄ• rakassa asÄ• dhÄ• raá¹‡Ä• .

sativinayo sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡o, amÅ«á¸·havinayassa paá¹-iÃ±Ã±Ä• tak
tiá¹‡avatthÄ• rakassa yebhuyyasikÄ• ya asÄ• dhÄ• raá¹‡o.

amÅ«á¸·havinayo sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡o, paá¹-iÃ±Ã±Ä• takaraá¹‡assa ta
tiá¹‡avatthÄ• rakassa yebhuyyasikÄ• ya sativinayassa asÄ• dhÄ• raá¹‡o.

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡aá¹ƒ, tassapÄ• piyasik
yebhuyyasikÄ• ya sativinayassa amÅ«á¸·havinayassa asÄ• dhÄ• raá¹‡aá¹ƒ.

tassapÄ• piyasikÄ• sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡Ä• , tiá¹‡avatthÄ• rakassa yebh
amÅ«á¸·havinayassa paá¹-iÃ±Ã±Ä• takaraá¹‡assa asÄ• dhÄ• raá¹‡Ä• .

tiá¹‡avatthÄ• rako sammukhÄ• vinayassa sÄ• dhÄ• raá¹‡o, yebhuyyasikÄ• ya sativinayass
paá¹-iÃ±Ã±Ä• takaraá¹‡assa tassapÄ• piyasikÄ• ya asÄ• dhÄ• raá¹‡o \Be 188/. evaá¹ƒ \Se
samathassa sÄ• dhÄ• raá¹‡Ä• ; evaá¹ƒ siyÄ• samathÄ• samathassa asÄ• dhÄ• raá¹‡Ä• .

samathÄ• samathassa sÄ• dhÄ• raá¹‡avÄ• ro niá¹-á¹-hito navamo.

10. samathÄ• samathassa tabbhÄ• giyavÄ• ro

<300> samathÄ• samathassa tabbhÄ• giyÄ• , samathÄ• samathassa aÃ±Ã±abhÄ• giyÄ•
tabbhÄ• giyÄ• , siyÄ• samathÄ• samathassa aÃ±Ã±abhÄ• giyÄ• .

kathaá¹ƒ siyÄ• samathÄ• samathassa tabbhÄ• giyÄ• ? kathaá¹ƒ siyÄ• samathÄ• samath
yebhuyyasikÄ• sammukhÄ• vinayassa tabbhÄ• giyÄ• , sativinayassa amÅ«á¸·havinayassa
tassapÄ• piyasikÄ• ya tiá¹‡avatthÄ• rakassa aÃ±Ã±abhÄ• giyÄ• .

sativinayo sammukhÄ• vinayassa tabbhÄ• giyo, amÅ«á¸·havinayassa paá¹-iÃ±Ã±Ä• takara
tiá¹‡avatthÄ• rakassa yebhuyyasikÄ• ya aÃ±Ã±abhÄ• giyo.

amÅ«á¸·havinayo sammukhÄ• vinayassa tabbhÄ• giyo, paá¹-iÃ±Ã±Ä• takaraá¹‡assa tassa
tiá¹‡avatthÄ• rakassa yebhuyyasikÄ• ya sativinayassa aÃ±Ã±abhÄ• giyo.

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ sammukhÄ• vinayassa tabbhÄ• giyaá¹ƒ, tassapÄ• piyasikÄ• y
yebhuyyasikÄ• ya sativinayassa amÅ«á¸·havinayassa aÃ±Ã±abhÄ• giyaá¹ƒ.

tassapÄ• piyasikÄ• sammukhÄ• vinayassa tabbhÄ• giyÄ• , tiá¹‡avatthÄ• rakassa yebhuyy
amÅ«á¸·havinayassa paá¹-iÃ±Ã±Ä• takaraá¹‡assa aÃ±Ã±abhÄ• giyÄ• .

tiá¹‡avatthÄ• rako sammukhÄ• vinayassa tabbhÄ• giyo, yebhuyyasikÄ• ya sativinayassa a
paá¹-iÃ±Ã±Ä• takaraá¹‡assa tassapÄ• piyasikÄ• ya aÃ±Ã±abhÄ• giyo. evaá¹ƒ siyÄ• samat
evaá¹ƒ siyÄ• \Se 267/ samathÄ• samathassa aÃ±Ã±abhÄ• giyÄ• .

samathÄ• samathassa tabbhÄ• giyavÄ• ro niá¹-á¹-hito dasamo.

11. samathasammukhÄ• vinayavÄ• ro

<301> samatho \Be 189/ \Ne 211/ sammukhÄ• vinayo, sammukhÄ• vinayo samatho? sama
yebhuyyasikÄ• samatho? samatho sativinayo \Ee V 105/, sativinayo samatho? samatho am

amÅ«á¸·havinayo samatho? samatho paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, paá¹-iÃ±Ã±Ä• takaraá¹‡
tassapÄ• piyasikÄ• , tassapÄ• piyasikÄ• samatho? samatho tiá¹‡avatthÄ• rako, tiá¹‡avatth

yebhuyyasikÄ• sativinayo amÅ«á¸·havinayo paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ tassapÄ• piyasik
ime samathÄ• samathÄ• , no sammukhÄ• vinayo. sammukhÄ• vinayo samatho ceva samm

sativinayo amÅ«á¸·havinayo paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ tassapÄ• piyasikÄ• tiá¹‡avatthÄ
ime samathÄ• samathÄ• , no yebhuyyasikÄ• . yebhuyyasikÄ• samatho ceva yebhuyyasikÄ

amÅ«á¸·havinayo paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ tassapÄ• piyasikÄ• tiá¹‡avatthÄ• rako sam
--- ime samathÄ• samathÄ• , no sativinayo. sativinayo samatho ceva sativinayo ca.

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ tassapÄ• piyasikÄ• tiá¹‡avatthÄ• rako sammukhÄ• vinayo ye
ime samathÄ• samathÄ• , no amÅ«á¸·havinayo. amÅ«á¸·havinayo samatho ceva amÅ«á¸·h

tassapÄ• piyasikÄ• tiá¹‡avatthÄ• rako sammukhÄ• vinayo yebhuyyasikÄ• sativinayo amÅ
samathÄ• , no paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ \Se 268/ samatho
paá¹-iÃ±Ã±Ä• takaraá¹‡aÃ±ca.

tiá¹‡avatthÄ• rako sammukhÄ• vinayo yebhuyyasikÄ• sativinayo amÅ«á¸·havinayo paá¹-iÃ
samathÄ• samathÄ• , no tassapÄ• piyasikÄ• . tassapÄ• piyasikÄ• samatho ceva tassapÄ•

sammukhÄ• vinayo \Ne 212/ yebhuyyasikÄ• sativinayo amÅ«á¸·havinayo paá¹-iÃ±Ã±Ä• ta
--- ime samathÄ• samathÄ• , no tiá¹‡avatthÄ• rako. tiá¹‡avatthÄ• rako samatho ceva tiá¹‡a

samathasammukhÄ• vinayavÄ• ro niá¹-á¹-hito ekÄ• dasamo.

12. vinayavÄ• ro

<302> vinayo \Be 190/ sammukhÄ• vinayo, sammukhÄ• vinayo vinayo? vinayo yebhuyyasi
vinayo sativinayo, sativinayo vinayo? vinayo amÅ«á¸·havinayo, amÅ«á¸·havinayo vinayo? v
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ vinayo? vinayo tassapÄ• piyasik
vinayo? vinayo tiá¹‡avatthÄ• rako, tiá¹‡avatthÄ• rako vinayo?

vinayo siyÄ• sammukhÄ• vinayo siyÄ• na sammukhÄ• vinayo. sammukhÄ• vinayo vinayo

vinayo siyÄ• yebhuyyasikÄ• , siyÄ• na yebhuyyasikÄ• . yebhuyyasikÄ• vinayo ceva yebh

vinayo siyÄ• sativinayo, siyÄ• na sativinayo. sativinayo vinayo ceva sativinayo ca.

vinayo siyÄ• amÅ«á¸·havinayo, siyÄ• na amÅ«á¸·havinayo. amÅ«á¸·havinayo vinayo ceva
269/.

vinayo siyÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, siyÄ• na paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. paá¹-iÃ±
ceva paá¹-iÃ±Ã±Ä• takaraá¹‡aÃ±ca.

vinayo \Ne 213/ siyÄ• tassapÄ• piyasikÄ• , siyÄ• na tassapÄ• piyasikÄ• . tassapÄ• piyasi
tassapÄ• piyasikÄ• ca.

vinayo siyÄ• tiá¹‡avatthÄ• rako, siyÄ• na tiá¹‡avatthÄ• rako. tiá¹‡avatthÄ• rako vinayo cev
ca.

vinayavÄ• ro niá¹-á¹-hito dvÄ• dasamo.

13. kusalavÄ• ro

<303> sammukhÄ• vinayo kusalo akusalo abyÄ• kato? yebhuyyasikÄ• kusalÄ• akusalÄ•
akusalo abyÄ• kato? amÅ«á¸·havinayo kusalo akusalo \Be 191/ abyÄ• kato? paá¹-iÃ±Ã±Ä•
akusalaá¹ƒ abyÄ• kataá¹ƒ? tassapÄ• piyasikÄ• kusalÄ• akusalÄ• abyÄ• katÄ• ? tiá¹‡avat
abyÄ• kato?

sammukhÄ• vinayo siyÄ• kusalo, siyÄ• abyÄ• kato. natthi sammukhÄ• vinayo akusalo.

yebhuyyasikÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• , siyÄ• abyÄ• katÄ• .

sativinayo siyÄ• kusalo, siyÄ• akusalo, siyÄ• abyÄ• kato.

amÅ«á¸·havinayo siyÄ• kusalo, siyÄ• akusalo, siyÄ• abyÄ• kato.

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ.

tassapÄ• piyasikÄ• siyÄ• kusalÄ• , siyÄ• akusalÄ• siyÄ• abyÄ• katÄ• .

tiá¹‡avatthÄ• rako siyÄ• kusalo, siyÄ• akusalo, siyÄ• abyÄ• kato.

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ akusalaá¹ƒ abyÄ• kataá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡aá¹

214/ abyÄ• kataá¹ƒ. Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ akusalaá¹ƒ abyÄ• kataá¹ƒ. kiccÄ• kusalaá¹ƒ akusalaá¹ƒ abyÄ• kataá¹ƒ.

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Ee V 106/ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kata

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ.

Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ. natthi Ä• pattÄ• dhikara

kiccÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ.

kusalavÄ• ro niá¹-á¹-hito terasamo.

14. yatthavÄ• ro, pucchÄ• vÄ• ro

<304> yattha \Be 192/ yebhuyyasikÄ• labbhati, tattha sammukhÄ• vinayo labbhati; yattha s labbhati, tattha yebhuyyasikÄ• labbhati. na tattha sativinayo labbhati, na tattha amÅ«á¸·hav tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, na tattha tassapÄ• piyasikÄ• labbhati, na tatth labbhati.

yattha sativinayo labbhati, tattha sammukhÄ• vinayo labbhati; yattha sammukhÄ• vinayo la sativinayo labbhati. na tattha amÅ«á¸·havinayo labbhati, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡a tattha tassapÄ• piyasikÄ• labbhati, na tattha tiá¹‡avatthÄ• rako labbhati, na tattha yebhuyy

yattha amÅ«á¸·havinayo labbhati, tattha sammukhÄ• vinayo labbhati; yattha sammukhÄ• v amÅ«á¸·havinayo labbhati. na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, na tattha tassap na tattha tiá¹‡avatthÄ• rako labbhati, na tattha yebhuyyasikÄ• labbhati, na tattha sativinayo

yattha \Ne 215/ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, tattha sammukhÄ• vinayo \Se 271/ la sammukhÄ• vinayo labbhati, tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati. na tattha tassapÄ tattha tiá¹‡avatthÄ• rako labbhati, na tattha yebhuyyasikÄ• labbhati, na tattha sativinayo lab amÅ«á¸·havinayo labbhati.

yattha tassapÄ• piyasikÄ• labbhati, tattha sammukhÄ• vinayo labbhati; yattha sammukhÄ• tassapÄ• piyasikÄ• labbhati. na tattha tiá¹‡avatthÄ• rako labbhati, na tattha yebhuyyasikÄ• sativinayo labbhati, na tattha amÅ«á¸·havinayo labbhati, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡a

yattha tiá¹‡avatthÄ• rako labbhati, tattha sammukhÄ• vinayo labbhati; yattha sammukhÄ• v

tiá¹‡avatthÄ• rako labbhati. na tattha yebhuyyasikÄ• labbhati, na tattha sativinayo labbhati,
amÅ«á¸·havinayo \Be 193/ labbhati, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, na tatth
labbhati.

yattha yebhuyyasikÄ• tattha sammukhÄ• vinayo; yattha sammukhÄ• vinayo tattha yebhuy
sativinayo, na tattha amÅ«á¸·havinayo, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, na tattha tas
tattha tiá¹‡avatthÄ• rako.

yattha sativinayo tattha sammukhÄ• vinayo; yattha sammukhÄ• vinayo tattha sativinayo. na
amÅ«á¸·havinayo, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, na tattha tassapÄ• piyasikÄ• , na
tiá¹‡avatthÄ• rako, na tattha yebhuyyasikÄ• . sammukhÄ• vinayaá¹ƒ \Se 272/ kÄ• tuna mÅ«

yattha tiá¹‡avatthÄ• rako tattha sammukhÄ• vinayo; yattha sammukhÄ• vinayo tattha tiá¹‡a
yebhuyyasikÄ• , na tattha sativinayo, na tattha amÅ«á¸·havinayo, na tattha paá¹-iÃ±Ã±Ä• ta
tassapÄ• piyasikÄ• .

cakkapeyyÄ• laá¹ƒ.

yatthavÄ• ro niá¹-á¹-hito cuddasamo.

15. samathavÄ• ro, vissajjanÄ• vÄ• ro

<305> yasmiá¹ƒ \Ne 216/ samaye sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca adhikaraá
yebhuyyasikÄ• labbhati tattha sammukhÄ• vinayo labbhati, yattha sammukhÄ• vinayo labb
labbhati. na tattha sativinayo labbhati, na tattha amÅ«á¸·havinayo labbhati, na tattha
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, na tattha tassapÄ• piyasikÄ• labbhati, na tattha tiá¹‡a
labbhati.

yasmiá¹ƒ \Ee V 107/ samaye sammukhÄ• vinayena ca sativinayena ca adhikaraá¹‡aá¹ƒ vÅ
sativinayo labbhati tattha sammukhÄ• vinayo labbhati, yattha sammukhÄ• vinayo labbhati ta
labbhati. na tattha amÅ«á¸·havinayo labbhati, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbha
tassapÄ• piyasikÄ• \Be 194/ labbhati, na tattha tiá¹‡avatthÄ• rako labbhati, na tattha yebhu

yasmiá¹ƒ samaye sammukhÄ• vinayena ca amÅ«á¸·havinayena ca adhikaraá¹‡aá¹ƒ vÅ«pa
amÅ«á¸·havinayo labbhati tattha sammukhÄ• vinayo labbhati, yattha sammukhÄ• vinayo lab
amÅ«á¸·havinayo labbhati. na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, na tattha tassap
na tattha \Se 273/ tiá¹‡avatthÄ• rako labbhati, na tattha yebhuyyasikÄ• labbhati, na tattha s
labbhati.

yasmiá¹ƒ samaye sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca adhikaraá¹‡aá¹
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati tattha sammukhÄ• vinayo labbhati, yattha sammukhÄ
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati. na tattha tassapÄ• piyasikÄ• labbhati, na tattha tiá¹‡
labbhati, na tattha yebhuyyasikÄ• labbhati, na tattha sativinayo labbhati, na tattha amÅ«á¸·

yasmiá¹ƒ samaye sammukhÄ• vinayena ca tassapÄ• piyasikÄ• ya ca adhikaraá¹‡aá¹ƒ vÅ«
tassapÄ• piyasikÄ• labbhati tattha sammukhÄ• vinayo labbhati, yattha sammukhÄ• vinayo
tassapÄ• piyasikÄ• labbhati. na tattha tiá¹‡avatthÄ• rako labbhati, na tattha yebhuyyasikÄ•
217/ tattha sativinayo labbhati, na tattha amÅ«á¸·havinayo labbhati, na tattha paá¹-iÃ±Ã±Ä•
labbhati.

yasmiá¹ƒ samaye sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca adhikaraá¹‡aá¹ƒ vÅ«pa
tiá¹‡avatthÄ• rako labbhati tattha sammukhÄ• vinayo labbhati, yattha sammukhÄ• vinayo la
tiá¹‡avatthÄ• rako labbhati. na tattha yebhuyyasikÄ• labbhati, na tattha sativinayo labbhati,
amÅ«á¸·havinayo labbhati, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ labbhati, na tattha tassap

samathavÄ• ro niá¹-á¹-hito pannarasamo.

16. saá¹ƒsaá¹-á¹-havÄ• ro

<306> adhikaraá¹‡anti \Se 274/ \Be 195/ vÄ• samathÄ• ti vÄ• ime dhammÄ• saá¹ƒsaá¹-á
visaá¹ƒsaá¹-á¹-hÄ• ? labbhÄ• ca panimesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ
vinibbhujjitvÄ• (Katthaci), á¹-Ä«kÄ• yaá¹ƒ ekapadameva dissati} nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±

adhikaraá¹‡anti vÄ• samathÄ• ti vÄ• ime dhammÄ• visaá¹ƒsaá¹-á¹-hÄ• , no saá¹ƒsaá¹-á¹-
dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petunti. so
vacanÄ«yo. adhikaraá¹‡anti vÄ• samathÄ• ti vÄ• ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• , no vis
labbhÄ• {na ca labbhÄ• (Katthaci) } imesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ
paÃ±Ã±Ä• petuá¹ƒ. taá¹ƒ kissa hetu? nanu vuttaá¹ƒ bhagavatÄ• --- ``cattÄ• rimÄ• ni, bhikk
satta samathÄ• . adhikaraá¹‡Ä• samathehi sammanti, samathÄ• adhikaraá¹‡ehi sammanti
saá¹ƒsaá¹-á¹-hÄ• no visaá¹ƒsaá¹-á¹-hÄ• ; no ca labbhÄ• imesaá¹ƒ dhammÄ• naá¹ƒ vinibb
nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti.

saá¹ƒsaá¹-á¹-havÄ• ro niá¹-á¹-hito soá¸·asamo.

17. sammativÄ• ro

<307> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ ka
Ä• pattÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati? kiccÄ• dhikaraá¹‡aá¹ƒ katihi samatheh

{Vin II 228, 236 Ä• dayo} vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Ne 218/ dvÄ«hi samathehi sammati ---
yebhuyyasikÄ• ya ca.

{Vin II 228, 236 Ä• dayo} anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati --- samm
sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca.

{Vin II 239, 242 Ä• dayo} Ä• pattÄ• dhikaraá¹‡aá¹ƒ tÄ«hi samathehi \Se 275/ sammati --- sa
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca.

{Vin II 239, 242 Ä• dayo} kiccÄ• dhikaraá¹‡aá¹ƒ ekena samathena sammati --- sammukhÄ•

vivÄ• dÄ• dhikaraá¹‡aÃ±ca \Be 196/ anuvÄ• dÄ• dhikaraá¹‡aÃ±ca katihi samathehi samma
anuvÄ• dÄ• dhikaraá¹‡aÃ±ca paÃ±cahi samathehi sammanti --- sammukhÄ• vinayena ca y
ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca \Ee V 108/ Ä• pattÄ• dhikaraá¹‡aÃ±ca katihi samathehi samma
Ä• pattÄ• dhikaraá¹‡aÃ±ca catÅ«hi samathehi sammanti --- sammukhÄ• vinayena ca yebhu
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? vivÄ• dÄ•
kiccÄ• dhikaraá¹‡aÃ±ca dvÄ«hi samathehi sammanti --- sammukhÄ• vinayena ca yebhuyya

anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? anuv
Ä• pattÄ• dhikaraá¹‡aÃ±ca chahi samathehi sammanti --- sammukhÄ• vinayena ca sativina
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca.

anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? anuvÄ•
kiccÄ• dhikaraá¹‡aÃ±ca catÅ«hi samathehi sammanti --- sammukhÄ• vinayena ca sativinay
tassapÄ• piyasikÄ• ya ca.

Ä• pattÄ• dhikaraá¹‡aÃ±ca \Ne 219/ kiccÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? Ä
kiccÄ• dhikaraá¹‡aÃ±ca tÄ«hi samathehi sammanti --- sammukhÄ• vinayena \Se 276/ ca pa
tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca katihi
vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca sattal
sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca sativinayena ca amÅ«á¸·havinayena ca paá¹
tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi sa
vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca paÃ±cah
--- sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca sativinayena ca amÅ«á¸·havinayena ca ta

anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi sa
anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca chahi sa
sammukhÄ• vinayena ca sativinayena ca amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡e
tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ
samathehi sammanti? vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• d
kiccÄ• dhikaraá¹‡aÃ±ca sattahi samathehi sammanti --- sammukhÄ• vinayena ca yebhuyya
amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ• ya ca tiá¹‡avatth

sammativÄ• ro niá¹-á¹-hito sattarasamo.

18. sammanti na sammantivÄ• ro

<308> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati, katihi samathehi na sammati? a
katihi samathehi sammati, katihi samathehi na sammati? Ä• pattÄ• dhikaraá¹‡aá¹ƒ katihi \N
sammati, katihi samathehi na sammati? kiccÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammati, ka
sammati?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ dvÄ«hi samathehi sammati --- sammukhÄ• vinayena ca yebhuyy
paÃ±cahi samathehi na sammati --- sativinayena ca amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• t
tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca.

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«hi samathehi sammati --- sammukhÄ• vinayena ca sativi
ca tassapÄ• piyasikÄ• ya ca. tÄ«hi samathehi na sammati --- yebhuyyasikÄ• ya ca paá¹-iÃ±
tiá¹‡avatthÄ• rakena ca.

{Vin II 239} Ä• pattÄ• dhikaraá¹‡aá¹ƒ \Be 198/ tÄ«hi samathehi sammati --- sammukhÄ• vi
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca. catÅ«hi samathehi na sammati --- y

sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca.

kiccÄ• dhikaraá¹‡aá¹ƒ \Ee V 109/ ekena samathena sammati --- sammukhÄ• vinayena. cha
yebhuyyasikÄ• ya ca sativinayena ca amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca
tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? katih
vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca paÃ±cahi samathehi sammanti ---
yebhuyyasikÄ• ya ca sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca. dvÄ
--- paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? katihi s
vivÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca catÅ«hi samathehi sammanti --- sam
yebhuyyasikÄ• ya ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca \Se 278/ tiá¹‡avatthÄ• rakena ca. tÄ«h
--- sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca \Ne 221/ kiccÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti?
sammanti? vivÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca dvÄ«hi samathehi samman
yebhuyyasikÄ• ya ca. paÃ±cahi samathehi na sammanti --- sativinayena ca amÅ«á¸·havinay
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca.

anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? katih
anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca chahi samathehi sammanti --- sam
sativinayena ca amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ•
ca. ekena samathena na sammanti --- yebhuyyasikÄ• ya.

anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? katihi s
anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca catÅ«hi samathehi sammanti --- sam
sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• \Be 199/ ca. tÄ«hi samathehi n
yebhuyyasikÄ• ya ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca.

Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi samathehi sammanti? katihi sam
Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca tÄ«hi samathehi sammanti --- sammuk
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca \Se 279/. catÅ«hi samathehi na sam
ca sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca katih
samathehi na sammanti? vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• patt

samathehi sammanti --- sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca sativinayena ca amÅ
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca.

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca katihi sa
samathehi na sammanti? vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca kiccÄ• d
samathehi sammanti --- sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca sativinayena ca amÅ
tassapÄ• piyasikÄ• ya ca. dvÄ«hi samathehi na sammanti --- paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca

anuvÄ• dÄ• dhikaraá¹‡aÃ±ca \Ne 222/ Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca
katihi samathehi na sammanti? anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca ki
samathehi sammanti --- sammukhÄ• vinayena ca sativinayena ca amÅ«á¸·havinayena ca pa
tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca. ekena samathena na sammanti --- yebhu

vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• dÄ• dhikaraá¹‡aÃ±ca Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ
samathehi sammanti? katihi samathehi na sammanti? vivÄ• dÄ• dhikaraá¹‡aÃ±ca anuvÄ• d
Ä• pattÄ• dhikaraá¹‡aÃ±ca kiccÄ• dhikaraá¹‡aÃ±ca sattahi samathehi sammanti --- sammu
yebhuyyasikÄ• ya ca sativinayena ca amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca
tiá¹‡avatthÄ• rakena ca.

sammanti na sammantivÄ• ro niá¹-á¹-hito aá¹-á¹-hÄ• rasamo.

19. samathÄ• dhikaraá¹‡avÄ• ro

<309> samathÄ• \Be 200/ samathehi sammanti? samathÄ• adhikaraá¹‡ehi sammanti? ad
sammanti? adhikaraá¹‡Ä• adhikaraá¹‡ehi sammanti?

siyÄ• \Ee V 110/ samathÄ• samathehi sammanti, siyÄ• samathÄ• samathehi na samman
adhikaraá¹‡ehi sammanti, siyÄ• samathÄ• adhikaraá¹‡ehi na sammanti. siyÄ• adhikaraá¹
siyÄ• adhikaraá¹‡Ä• samathehi na sammanti. siyÄ• adhikaraá¹‡Ä• adhikaraá¹‡ehi samm
adhikaraá¹‡ehi na sammanti.

<310> kathaá¹ƒ siyÄ• samathÄ• samathehi sammanti, kathaá¹ƒ siyÄ• samathÄ• samath
yebhuyyasikÄ• sammukhÄ• vinayena sammati; sativinayena na sammati, amÅ«á¸·havinay
paá¹-iÃ±Ã±Ä• takaraá¹‡ena na sammati, tassapÄ• piyasikÄ• ya na sammati, tiá¹‡avatthÄ• r

sativinayo sammukhÄ• vinayena sammati; amÅ«á¸·havinayena na sammati, paá¹-iÃ±Ã±Ä•
sammÄ• ti, tassapÄ• piyasikÄ• ya na sammati, tiá¹‡avatthÄ• rakena na sammati, yebhuyya

amÅ«á¸·havinayo sammukhÄ• vinayena sammati; paá¹-iÃ±Ã±Ä• takaraá¹‡ena na sammati
na sammati, tiá¹‡avatthÄ• rakena na sammati, yebhuyyasikÄ• ya na sammati, sativinayena

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ sammukhÄ• vinayena sammati; tassapÄ• piyasikÄ• ya na sar
sammati, yebhuyyasikÄ• ya na sammati, sativinayena na sammati, amÅ«á¸·havinayena na

tassapÄ• piyasikÄ• sammukhÄ• vinayena sammati; tiá¹‡avatthÄ• rakena na sammati, yeb
sativinayena na sammati, amÅ«á¸·havinayena na sammati, paá¹-iÃ±Ã±Ä• takaraá¹‡ena na

tiá¹‡avatthÄ• rako sammukhÄ• vinayena sammati; yebhuyyasikÄ• ya na sammati, sativinay
amÅ«á¸·havinayena na sammati, paá¹-iÃ±Ã±Ä• takaraá¹‡ena na sammati, tassapÄ• piyasik
siyÄ• samathÄ• samathehi sammanti. evaá¹ƒ siyÄ• samathÄ• samathehi na sammanti.

<311> kathaá¹ƒ \Be 201/ siyÄ• samathÄ• adhikaraá¹‡ehi sammanti, kathaá¹ƒ siyÄ• sama
sammanti? sammukhÄ• vinayo vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá
Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati.

yebhuyyasikÄ• vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡ena na samm
sammati; kiccÄ• dhikaraá¹‡ena sammati.

sativinayo vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡ena na sammati, Ä
sammati; kiccÄ• dhikaraá¹‡ena sammati.

amÅ«á¸·havinayo \Se 282/ \Ne 224/ vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhil
Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati.

paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡
Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati.

tassapÄ• piyasikÄ• vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡ena na s
na sammati; kiccÄ• dhikaraá¹‡ena sammati.

tiá¹‡avatthÄ• rako vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡ena na sar
na sammati; kiccÄ• dhikaraá¹‡ena sammati. evaá¹ƒ siyÄ• samathÄ• adhikaraá¹‡ehi samm
adhikaraá¹‡ehi na sammanti.

<312> kathaá¹ƒ siyÄ• adhikaraá¹‡Ä• samathehi sammanti, kathaá¹ƒ siyÄ• adhikaraá¹‡Ä•
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca sammati; sativinay

paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ• ya ca tiá¹‡avatthÄ• rakena ca na samma

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca sativinayena ca amÅ«á¸·havinayena
sammati; yebhuyyasikÄ• ya ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡avatthÄ• rakena ca na s

Ä• pattÄ• dhikaraá¹‡aá¹ƒ sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tiá¹‡ava
yebhuyyasikÄ• ya ca sativinayena ca amÅ«á¸·havinayena ca tassapÄ• piyasikÄ• ya ca na s

kiccÄ• dhikaraá¹‡aá¹ƒ \Be 202/ sammukhÄ• vinayena sammati \Se 283/; yebhuyyasikÄ• ya
amÅ«á¸·havinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca tassapÄ• piyasikÄ• ya \Ee V 111/ tiá
sammati. evaá¹ƒ siyÄ• adhikaraá¹‡Ä• samathehi sammanti. evaá¹ƒ siyÄ• adhikaraá¹‡Ä•

<313> kathaá¹ƒ \Ne 225/ siyÄ• adhikaraá¹‡Ä• adhikaraá¹‡ehi sammanti? kathaá¹ƒ siyÄ•
adhikaraá¹‡ehi na sammanti? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡ena na samm
sammati, Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati.

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡e
Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati.

Ä• pattÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡ena
Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati.

kiccÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡ena na sammati, anuvÄ• dÄ• dhikaraá¹‡ena na
Ä• pattÄ• dhikaraá¹‡ena na sammati; kiccÄ• dhikaraá¹‡ena sammati. evaá¹ƒ siyÄ• adhikar
sammanti. evaá¹ƒ siyÄ• adhikaraá¹‡Ä• adhikaraá¹‡ehi na sammanti.

chÄ• pi samathÄ• cattÄ• ropi adhikaraá¹‡Ä• sammukhÄ• vinayena sammanti; sammukhÄ

samathÄ• dhikaraá¹‡avÄ• ro niá¹-á¹-hito ekÅ«navÄ«satimo.

20. samuá¹-á¹-hÄ• panavÄ• ro

<314> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Se 284/ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adh
samuá¹-á¹-hÄ• peti? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ na katama
samuá¹-á¹-hÄ• peti; apica, vivÄ• dÄ• dhikaraá¹‡apaccayÄ• cattÄ• ro adhikaraá¹‡Ä• jÄ• ya
{Vin II 215; Vin V 348 Ä• dayo} idha bhikkhÅ« vivadanti --- ``dhammoti vÄ• , adhammoti vÄ•
avinayoti vÄ• , abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti vÄ• , bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ•
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti vÄ• , Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti \Be 203/ vÄ• , a

tathÄ• gatenÄ• ti vÄ• , paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti vÄ• , Ä• pattÄ«ti vÄ• , anÄ• pattÄ«
vÄ• , garukÄ• Ä• pattÄ«ti vÄ• , sÄ• vasesÄ• Ä• pattÄ«ti vÄ• , anavasesÄ• Ä• pattÄ«ti vÄ•
vÄ• aduá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• â€™â€™. yaá¹ƒ tattha bhaá¹‡á¸• anaá¹ƒ kalaho vigga
aÃ±Ã±athÄ• vÄ• do vipaccatÄ• ya vohÄ• ro medhakaá¹ƒ {medhagaá¹ƒ (Katthaci) }, idaá¹ƒ
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. vivÄ• dÄ• dhikaraá¹‡e saá¹…gho vivadati. vivÄ• dÄ• dhikaraá¹‡a
anuvadati. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhik
saá¹…gho kammaá¹ƒ karoti kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡apaccayÄ•
jÄ• yanti.

<315> anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ na katamaá¹ƒ adhikaraá¹‡aá¹
anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• cattÄ• ro adhikaraá¹‡Ä• \Se 285/ jÄ• yanti. yathÄ• kath
V 348 Ä• dayo} idha bhikkhÅ« bhikkhuá¹ƒ anuvadanti sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipatti
diá¹-á¹-hivipattiyÄ• vÄ• Ä• jÄ«vavipattiyÄ• vÄ• . yo tattha anuvÄ• do anuvadanÄ• anullap
anusampavaá¹…katÄ• abbhussahanatÄ• anubalappadÄ• naá¹ƒ, idaá¹ƒ vuccati anuvÄ• dÄ
anuvÄ• dÄ• dhikaraá¹‡e saá¹…gho vivadati. vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivadamÄ• no anuva
anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhikaraá¹‡aá¹ƒ. tÄ• ya Ä• pattiyÄ• saá¹…g
kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• cattÄ• ro adhikaraá¹‡Ä•

<316> Ä• pattÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡a
Ä• pattÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ na katamaá¹ƒ adhikaraá¹‡aá¹ƒ s
Ä• pattÄ• dhikaraá¹‡apaccayÄ• cattÄ• ro adhikaraá¹‡Ä• jÄ• yanti. yathÄ• kathaá¹ƒ viya?
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, sattapi Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ, idaá¹ƒ vucc
Ä• pattÄ• dhikaraá¹‡aá¹ƒ. Ä• pattÄ• dhikaraá¹‡e saá¹…gho vivadati. vivÄ• dÄ• dhikaraá¹‡a
anuvadati. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhik
Ä• pattiyÄ• saá¹…gho kammaá¹ƒ karoti kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ Ä• pattÄ• dhikaraá¹
adhikaraá¹‡Ä• jÄ• yanti.

<317> kiccÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ
286/? kiccÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ na katamaá¹ƒ adhikaraá¹‡aá
kiccÄ• dhikaraá¹‡apaccayÄ• cattÄ• ro adhikaraá¹‡Ä• jÄ• yanti. yathÄ• kathaá¹ƒ viya? yÄ•
karaá¹‡Ä«yatÄ• apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutth
kiccÄ• dhikaraá¹‡aá¹ƒ. kiccÄ• dhikaraá¹‡e saá¹…gho vivadati. vivÄ• dÄ• dhikaraá¹‡aá¹ƒ viv
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhikaraá¹‡aá¹ƒ
saá¹…gho kammaá¹ƒ karoti kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ kiccÄ• dhikaraá¹‡apaccayÄ• ca
jÄ• yanti.

samuá¹-á¹-hÄ• panavÄ• ro niá¹-á¹-hito vÄ«satimo.

21. bhajativÄ• ro

<318> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡a
adhikaraá¹‡aá¹ƒ upanissitaá¹ƒ? katamaá¹ƒ adhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ? katamena a
saá¹…gahitaá¹ƒ?

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ b
adhikaraá¹‡aá¹ƒ upanissitaá¹ƒ? katamaá¹ƒ adhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ? katamena a
saá¹…gahitaá¹ƒ?

Ä• pattÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ bha
adhikaraá¹‡aá¹ƒ upanissitaá¹ƒ? katamaá¹ƒ adhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ? katamena a
saá¹…gahitaá¹ƒ?

kiccÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ bhajat
adhikaraá¹‡aá¹ƒ upanissitaá¹ƒ? katamaá¹ƒ adhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ? katamena a
saá¹…gahitaá¹ƒ?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ bhaja
upanissitaá¹ƒ, vivÄ• dÄ• dhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ, vivÄ• dÄ• dhikaraá¹‡ena saá¹…

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ \Be 205/ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ anuvÄ• dÄ• dhikara
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ upanissitaá¹ƒ, anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ, a
saá¹…gahitaá¹ƒ.

Ä• pattÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ bhaja
upanissitaá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ, Ä• pattÄ• dhikaraá¹‡ena saá¹…

kiccÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ bhajati, kicc
upanissitaá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ pariyÄ• pannaá¹ƒ, kiccÄ• dhikaraá¹‡ena saá¹…gahita

<319> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Ne 228/ sattannaá¹ƒ samathÄ• naá¹ƒ kati samathe bhaja
upanissitaá¹ƒ, kati samathe pariyÄ• pannaá¹ƒ, katihi samathehi saá¹…gahitaá¹ƒ, katihi sam

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ kati samathe bhajati, kati samath
samathe pariyÄ• pannaá¹ƒ, katihi samathehi saá¹…gahitaá¹ƒ, katihi samathehi sammati?

Ä• pattÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ kati samathe bhajati, kati samathe u
samathe pariyÄ• pannaá¹ƒ, katihi samathehi saá¹…gahitaá¹ƒ, katihi samathehi sammati?

kiccÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ kati samathe bhajati, kati samathe upa
pariyÄ• pannaá¹ƒ, katihi samathehi saá¹…gahitaá¹ƒ, katihi samathehi sammati?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ dve samathe bhajati, dve samathe
pariyÄ• pannaá¹ƒ, dvÄ«hi samathehi saá¹…gahitaá¹ƒ, dvÄ«hi samathehi sammati --- samm
yebhuyyasikÄ• ya ca.

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ cattÄ• ro samathe bhajati, cattÄ•
cattÄ• ro samathe pariyÄ• pannaá¹ƒ, catÅ«hi samathehi saá¹…gahitaá¹ƒ, catÅ«hi samatheh
sammukhÄ• vinayena ca sativinayena \Se 288/ ca amÅ«á¸·havinayena ca tassapÄ• piyasik

Ä• pattÄ• dhikaraá¹‡aá¹ƒ \Be 206/ sattannaá¹ƒ samathÄ• naá¹ƒ tayo samathe bhajati, tayo
tayo samathe pariyÄ• pannaá¹ƒ, tÄ«hi samathehi saá¹…gahitaá¹ƒ tÄ«hi samathehi sammat
paá¹-iÃ±Ã±Ä• takaraá¹‡ena \Ee V 113/ tiá¹‡avatthÄ• rakena ca.

kiccÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ ekaá¹ƒ samathaá¹ƒ bhajati, ekaá¹ƒ sa
ekaá¹ƒ samathaá¹ƒ pariyÄ• pannaá¹ƒ, ekena samathena saá¹…gahitaá¹ƒ, ekena samathen
sammukhÄ• vinayenÄ• ti.

bhajativÄ• ro niá¹-á¹-hito ekavÄ«satimo.

samathabhedo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

adhikaraá¹‡aá¹ƒ \Ne 229/ pariyÄ• yaá¹ƒ, sÄ• dhÄ• raá¹‡Ä• ca bhÄ• giyÄ• .

samathÄ• sÄ• dhÄ• raá¹‡ikÄ• , samathassa tabbhÄ• giyÄ• ||

samathÄ• sammukhÄ• ceva, vinayena kusalena ca.

yattha samathasaá¹ƒsaá¹-á¹-hÄ• , sammanti na sammanti ca ||

samathÄ• dhikaraá¹‡aÃ±ceva, samuá¹-á¹-hÄ• naá¹ƒ bhajanti cÄ• ti ||

khandhakapucchÄ• vÄ• ro

<320> á¹• 21 upasampadaá¹ƒ \Se 289/ \Ee V 114/ \Be 207/ \Ne 230/ pucchissaá¹ƒ sanidÄ•

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

upasampadaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ dve Ä• pattiyo ||

uposathaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

uposathaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

vassÅ«panÄ• yikaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

vassÅ«panÄ• yikaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

pavÄ• raá¹‡aá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

pavÄ• raá¹‡aá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

cammasaÃ±Ã±uttaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

cammasaÃ±Ã±uttaá¹ƒ \Se 290/ \Ne 231/ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

bhesajjaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

bhesajjaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

kathinakaá¹ƒ \Be 208/ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

kathinakaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ natthi tattha Ä• patti {na katamÄ• Ä• pattiyo (Katthaci) } ||

cÄ«varasaÃ±Ã±uttaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

cÄ«varasaÃ±Ã±uttaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

campeyyakaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

campeyyakaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

kosambakaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

kosambakaá¹ƒ \Se 291/ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

kammakkhandhakaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

kammakkhandhakaá¹ƒ \Ne 232/ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

pÄ• rivÄ• sikaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

pÄ• rivÄ• sikaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

samuccayaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

samuccayaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

samathaá¹ƒ \Be 209/ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

samathaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ dve Ä• pattiyo ||

khuddakavatthukaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

khuddakavatthukaá¹ƒ \Se 292/ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

senÄ• sanaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

senÄ• sanaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ tisso Ä• pattiyo ||

saá¹…ghabhedaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

saá¹…ghabhedaá¹ƒ \Ne 233/ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ dve Ä• pattiyo ||

samÄ• cÄ• raá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

samÄ• cÄ• raá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

á¹-hapanaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

á¹-hapanaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ ekÄ• Ä• patti ||

bhikkhunikkhandhakaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

bhikkhunikkhandhakaá¹ƒ \Se 293/ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ dve Ä• pattiyo ||

paÃ±casatikaá¹ƒ \Be 210/ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

paÃ±casatikaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ natthi tattha Ä• patti ||

sattasatikaá¹ƒ pucchissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyo.

sattasatikaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ.

samukkaá¹-á¹-hapadÄ• naá¹ƒ natthi tattha Ä• pattÄ«ti ||

khandhakapucchÄ• vÄ• ro niá¹-á¹-hito paá¹-hamo.

tassuddÄ• naá¹ƒ ---

upasampadÅ«posatho \Ne 234/, vassÅ«panÄ• yikapavÄ• raá¹‡Ä• .

cammabhesajjakathinÄ• , cÄ«varaá¹ƒ campeyyakena ca ||

kosambakkhandhakaá¹ƒ kammaá¹ƒ, pÄ• rivÄ• sisamuccayÄ• .

samathakhuddakÄ• senÄ• , saá¹…ghabhedaá¹ƒ samÄ• cÄ• ro.

á¹-hapanaá¹ƒ bhikkhunikkhandhaá¹ƒ, paÃ±casattasatena cÄ• ti ||

ekuttarikanayo

1. ekakavÄ• ro

<321> Ä• pattikarÄ• \Se 294/ \Ee V 115/ \Be 211/ \Ne 235/ dhammÄ• jÄ• nitabbÄ• . anÄ•
jÄ• nitabbÄ• . Ä• patti jÄ• nitabbÄ• . anÄ• patti jÄ• nitabbÄ• . lahukÄ• Ä• patti jÄ• nitabbÄ•
jÄ• nitabbÄ• . sÄ• vasesÄ• Ä• patti jÄ• nitabbÄ• . anavasesÄ• Ä• patti jÄ• nitabbÄ• . duá¹-
jÄ• nitabbÄ• . aduá¹-á¹-hullÄ• Ä• patti jÄ• nitabbÄ• . sappaá¹-ikammÄ• Ä• patti jÄ• nitabbÄ
jÄ• nitabbÄ• . desanÄ• gÄ• minÄ« Ä• patti jÄ• nitabbÄ• . adesanÄ• gÄ• minÄ« Ä• patti jÄ•
jÄ• nitabbÄ• . anantarÄ• yikÄ• Ä• patti jÄ• nitabbÄ• . sÄ• vajjapaÃ±Ã±atti Ä• patti jÄ• nitab
Ä• patti jÄ• nitabbÄ• . kiriyato samuá¹-á¹-hitÄ• Ä• patti jÄ• nitabbÄ• . akiriyato samuá¹-á¹-hi
jÄ• nitabbÄ• . kiriyÄ• kiriyato samuá¹-á¹-hitÄ• Ä• patti jÄ• nitabbÄ• . pubbÄ• patti jÄ• nitabb
jÄ• nitabbÄ• . pubbÄ• pattÄ«naá¹ƒ antarÄ• patti jÄ• nitabbÄ• . aparÄ• pattÄ«naá¹ƒ antarÄ•
gaá¹‡anÅ«pagÄ• Ä• patti jÄ• nitabbÄ• . desitÄ• na gaá¹‡anÅ«pagÄ• Ä• patti jÄ• nitabbÄ•
anupaÃ±Ã±atti jÄ• nitabbÄ• . anuppannapaÃ±Ã±atti jÄ• nitabbÄ• . sabbatthapaÃ±Ã±atti jÄ•
jÄ• nitabbÄ• . sÄ• dhÄ• raá¹‡apaÃ±Ã±atti jÄ• nitabbÄ• \Se 295/. asÄ• dhÄ• raá¹‡apaÃ±Ã±
ekatopaÃ±Ã±atti jÄ• nitabbÄ• . ubhatopaÃ±Ã±atti jÄ• nitabbÄ• . thullavajjÄ• Ä• patti jÄ• nita
Ä• patti jÄ• nitabbÄ• . gihipaá¹-isaá¹ƒyuttÄ• Ä• patti jÄ• nitabbÄ• . na gihipaá¹-isaá¹ƒyuttÄ•
niyatÄ• Ä• patti jÄ• nitabbÄ• . aniyatÄ• Ä• patti jÄ• nitabbÄ• . Ä• dikaro puggalo jÄ• nitabb
jÄ• nitabbo. adhiccÄ• pattiko puggalo jÄ• nitabbo. abhiá¹‡hÄ• pattiko puggalo jÄ• nitabbo. c
jÄ• nitabbo. cuditako puggalo jÄ• nitabbo. adhammacodako puggalo jÄ• nitabbo. adhamma
dhammacodako puggalo jÄ• nitabbo. dhammacuditako puggalo jÄ• nitabbo \Ne 236/. niyato
aniyato puggalo jÄ• nitabbo. abhabbÄ• pattiko puggalo jÄ• nitabbo. bhabbÄ• pattiko puggal
puggalo jÄ• nitabbo. anukkhittako puggalo jÄ• nitabbo. nÄ• sitako puggalo \Be 212/ jÄ• nita
jÄ• nitabbo. samÄ• nasaá¹ƒvÄ• sako puggalo jÄ• nitabbo. asamÄ• nasaá¹ƒvÄ• sako pugga
jÄ• nitabbanti.

ekakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

karÄ• Ä• patti lahukÄ• , sÄ• vasesÄ• ca duá¹-á¹-hullÄ• .

paá¹-ikammadesanÄ• \Se 296/ ca, antarÄ• vajjakiriyaá¹ƒ ||

kiriyÄ• kiriyaá¹ƒ pubbÄ• , antarÄ• gaá¹‡anÅ«pagÄ• .

paÃ±Ã±atti anÄ• nuppanna, sabbasÄ• dhÄ• raá¹‡Ä• ca ekato {paÃ±Ã±attÄ• nuppannÄ• s
(Se) } ||

thullagihiniyatÄ• \Ee V 116/ ca, Ä• di adhiccacodako.

adhammadhammaniyato, abhabbokkhittanÄ• sitÄ• .

samÄ• naá¹ƒ á¹-hapanaÃ±ceva, uddÄ• naá¹ƒ ekake idanti ||

2. dukavÄ• ro

<322> atthÄ• patti saÃ±Ã±Ä• vimokkhÄ• , atthÄ• patti no saÃ±Ã±Ä• vimokkhÄ• . atthÄ• pa
atthÄ• patti na laddhasamÄ• pattikassa. atthÄ• patti saddhammapaá¹-isaÃ±Ã±uttÄ• , atthÄ•
asaddhammapaá¹-isaÃ±Ã±uttÄ• . atthÄ• patti saparikkhÄ• rapaá¹-isaÃ±Ã±uttÄ• , atthÄ• pat
paraparikkhÄ• rapaá¹-isaÃ±Ã±uttÄ• . atthÄ• patti sapuggalapaá¹-isaÃ±Ã±uttÄ• , atthÄ• patti
parapuggalapaá¹-isaÃ±Ã±uttÄ• . atthi saccaá¹ƒ bhaá¹‡anto garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati,
lahukaá¹ƒ. atthi musÄ• bhaá¹‡anto garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, saccaá¹ƒ bhaá¹‡anto la
bhÅ«migato Ä• pajjati, no vehÄ• sagato. atthÄ• patti vehÄ• sagato Ä• pajjati, no bhÅ«migat
nikkhamanto Ä• pajjati, no pavisanto. atthÄ• patti pavisanto Ä• pajjati, no nikkhamanto. atth
Ä• pajjati, atthÄ• patti anÄ• diyanto \Se 297/ Ä• pajjati. atthÄ• patti \Be 213/ samÄ• diyanto
atthÄ• patti na samÄ• diyanto Ä• pajjati. atthÄ• patti karonto Ä• pajjati, atthÄ• patti na karon
atthÄ• patti dento Ä• pajjati, atthÄ• patti na dento Ä• pajjati. (atthÄ• patti desento Ä• pajjati,
desento Ä• pajjati.) { ( ) (natthi katthaci) } atthÄ• patti paá¹-iggaá¹‡hanto Ä• pajjati, atthÄ• p
paá¹-iggaá¹‡hanto Ä• pajjati. atthÄ• patti paribhogena Ä• pajjati, atthÄ• patti na paribhogena
atthÄ• patti rattiá¹ƒ Ä• pajjati, no divÄ• . atthÄ• patti divÄ• Ä• pajjati, no rattiá¹ƒ. atthÄ• patt
Ä• pajjati, atthÄ• patti na aruá¹‡ugge Ä• pajjati. atthÄ• patti chindanto Ä• pajjati, atthÄ• patti
Ä• pajjati. atthÄ• patti chÄ• dento Ä• pajjati, atthÄ• patti na chÄ• dento Ä• pajjati. atthÄ• pat
Ä• pajjati, atthÄ• patti na dhÄ• rento Ä• pajjati.

dve uposathÄ• --- cÄ• tuddasiko ca pannarasiko ca. dve pavÄ• raá¹‡Ä• --- cÄ• tuddasikÄ•
kammÄ• ni --- apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ. aparÄ• nipi dve kammÄ• ni --- Ã±atti
Ã±atticatutthakammaá¹ƒ. dve kammavatthÅ«ni --- apalokanakammassa vatthu, Ã±attikamm
kammavatthÅ«ni --- Ã±attidutiyakammassa vatthu, Ã±atticatutthakammassa vatthu. dve kam
apalokanakammassa doso, Ã±attikammassa doso. aparepi \Se 298/ dve kammadosÄ• --- Ã
Ã±atticatutthakammassa doso. dve kammasampattiyo --- apalokanakammassa sampatti, Ã±
aparÄ• pi dve kammasampattiyo --- Ã±attidutiyakammassa sampatti, Ã±atticatutthakammas
nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«miyo --- attanÄ• vÄ• attÄ• naá¹ƒ nÄ• nÄ• saá¹ƒvÄ• sakaá¹ƒ k

ukkhipati adassane vÄ• appaá¹-ikamme vÄ• appaá¹-inissagge vÄ• . dve samÄ• nasaá¹ƒvÄ
attÄ• naá¹ƒ \Ee V 117/ samÄ• nasaá¹ƒvÄ• sakaá¹ƒ karoti, samaggo vÄ• naá¹ƒ saá¹…gho u
vÄ• paá¹-ikamme vÄ• paá¹-inissagge vÄ• . dve pÄ• rÄ• jikÄ• --- bhikkhÅ«naÃ±ca bhikkhu
saá¹…ghÄ• disesÄ• , dve thullaccayÄ• , dve pÄ• cittiyÄ• , dve pÄ• á¹-idesanÄ«yÄ• , dve du
--- bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca. satta Ä• pattiyo, satta Ä• pattikkhandhÄ• . dvÄ«hÄ
--- kammena vÄ• salÄ• kaggÄ• hena vÄ• .

dve \Be 214/ puggalÄ• na upasampÄ• detabbÄ• --- addhÄ• nahÄ«no, aá¹…gahÄ«no. apa
upasampÄ• detabbÄ• --- vatthuvipanno, karaá¹‡adukkaá¹-ako. aparepi dve puggalÄ• na u
aparipÅ«ro paripÅ«ro no ca yÄ• cati. dvinnaá¹ƒ puggalÄ• naá¹ƒ nissÄ• ya na vatthabbaá¹ƒ
ca. dvinnaá¹ƒ puggalÄ• naá¹ƒ nissayo \Se 299/ na dÄ• tabbo --- alajjissa ca lajjino ca na yÄ
puggalÄ• naá¹ƒ nissayo dÄ• tabbo --- bÄ• lassa ca lajjissa ca yÄ• cati. dve puggalÄ• abhab
Ä• pajjituá¹ƒ --- buddhÄ• ca paccekabuddhÄ• ca. dve puggalÄ• bhabbÄ• , Ä• pattiá¹ƒ \Ne
bhikkhÅ« ca bhikkhuniyo ca. dve puggalÄ• abhabbÄ• saÃ±cicca Ä• pattiá¹ƒ Ä• pajjituá¹ƒ -
bhikkhuniyo ca ariyapuggalÄ• . dve puggalÄ• bhabbÄ• saÃ±cicca Ä• pattiá¹ƒ Ä• pajjituá¹ƒ
bhikkhuniyo ca puthujjanÄ• . dve puggalÄ• abhabbÄ• saÃ±cicca sÄ• tisÄ• raá¹ƒ vatthuá¹ƒ
bhikkhÅ« ca bhikkhuniyo ca ariyapuggalÄ• . dve puggalÄ• bhabbÄ• saÃ±cicca sÄ• tisÄ• ra
ajjhÄ• carituá¹ƒ --- bhikkhÅ« ca bhikkhuniyo ca puthujjanÄ• .

dve paá¹-ikkosÄ• --- kÄ• yena vÄ• paá¹-ikkosati vÄ• cÄ• ya vÄ• paá¹-ikkosati. dve nissÄ•
puggalo appatto nissÄ• raá¹‡aá¹ƒ taá¹ƒ ce saá¹…gho nissÄ• reti ekacco sunissÄ• rito, ekac
osÄ• raá¹‡Ä• --- atthi puggalo appatto osÄ• raá¹‡aá¹ƒ taá¹ƒ ce saá¹…gho osÄ• reti ekacco
dosÄ• rito. dve paá¹-iÃ±Ã±Ä• --- kÄ• yena vÄ• paá¹-ijÄ• nÄ• ti vÄ• cÄ• ya vÄ• paá¹-ijÄ• n
kÄ• yena vÄ• paá¹-iggaá¹‡hÄ• ti kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• ti. dve paá¹-i
paá¹-ikkhipati vÄ• cÄ• ya vÄ• paá¹-ikkhipati. dve \Se 300/ upaghÄ• tikÄ• --- sikkhÅ«paghÄ
bhogÅ«paghÄ• tikÄ• ca. dve codanÄ• --- kÄ• yena vÄ• codeti vÄ• cÄ• ya vÄ• codeti. dve
Ä• vÄ• sapalibodho ca cÄ«varapalibodho ca. dve kathinassa apalibodhÄ• --- Ä• vÄ• saapa
ca. dve cÄ«varÄ• ni --- gahapatikaÃ±ca paá¹ƒsukÅ«laÃ±ca. dve pattÄ• --- ayopatto mattikÄ
maá¹‡á¸• alÄ• ni --- tipumayaá¹ƒ, sÄ«samayaá¹ƒ. dve pattassa adhiá¹-á¹-hÄ• nÄ• --- kÄ• y
vÄ• cÄ• ya vÄ• adhiá¹-á¹-heti. dve cÄ«varassa \Ee V 118/ adhiá¹-á¹-hÄ• nÄ• --- kÄ• yena
vÄ• cÄ• ya vÄ• adhiá¹-á¹-heti. dve vikappanÄ• --- sammukhÄ• vikappanÄ• ca parammukh
--- bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca. dve \Be 215/ venayikÄ• --- paÃ±Ã±attaÃ±ca paÃ±
vinayassa sallekhÄ• --- akappiye setughÄ• to, kappiye mattakÄ• ritÄ• . dvÄ«hÄ• kÄ• rehi Ä
kÄ• yena vÄ• Ä• pajjati vÄ• cÄ• ya vÄ• Ä• pajjati. dvÄ«hÄ• kÄ• rehi Ä• pattiyÄ• vuá¹-á¹-h
vuá¹-á¹-hÄ• ti vÄ• cÄ• ya vÄ• vuá¹-á¹-hÄ• ti. dve parivÄ• sÄ• --- paá¹-icchannaparivÄ• so,
aparepi dve parivÄ• sÄ• --- suddhantaparivÄ• so samodhÄ• naparivÄ• so. dve mÄ• nattÄ•
appaá¹-icchannamÄ• nattaá¹ƒ. aparepi dve mÄ• nattÄ• --- pakkhamÄ• nattaá¹ƒ, samodhÄ•
puggalÄ• naá¹ƒ ratticchedo \Se 301/ --- pÄ• rivÄ• sikassa ca mÄ• nattacÄ• rikassa ca. dve

puggalÄ• nÄ• dariyaÃ±ca dhammÄ• nÄ• dariyaÃ±ca. dve loá¹‡Ä• ni --- jÄ• timaÃ±ca kÄ• ri
khÄ• rimayaÃ±ca (Se) }. aparÄ• nipi dve loá¹‡Ä• ni --- sÄ• muddaá¹ƒ kÄ• á¸·aloá¹‡aá¹ƒ. ap
sindhavaá¹ƒ, ubbhidaá¹ƒ {ubbhiraá¹ƒ (itipi) }. aparÄ• nipi dve loá¹‡Ä• ni --- romakaá¹ƒ, pakk
paribhogÄ• --- abbhantaraparibhogo ca bÄ• hiraparibhogo ca. dve akkosÄ• --- hÄ«no ca a
akkoso. dvÄ«hÄ• kÄ• rehi pesuÃ±Ã±aá¹ƒ hoti --- piyakamyassa vÄ• bhedÄ• dhippÄ• yassa
gaá¹‡abhojanaá¹ƒ pasavati --- nimantanato vÄ• viÃ±Ã±attito vÄ• . dve vassÅ«panÄ• yikÄ•
pacchimikÄ• . dve adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni. dve dhammikÄ• ni pÄ• ti

{AN a II 99 Ä• dayo} dve puggalÄ• bÄ• lÄ• --- yo ca anÄ• gataá¹ƒ bhÄ• raá¹ƒ vahati, yo c
vahati. dve puggalÄ• paá¹‡á¸• itÄ• --- yo ca anÄ• gataá¹ƒ bhÄ• raá¹ƒ na vahati, yo ca Ä• g
aparepi dve puggalÄ• bÄ• lÄ• --- yo ca akappiye kappiyasaÃ±Ã±Ä«, yo ca kappiye akappi
paá¹‡á¸• itÄ• --- yo ca akappiye akappiyasaÃ±Ã±Ä«, yo ca kappiye kappiyasaÃ±Ã±Ä«. apa
--- yo ca anÄ• pattiyÄ• Ä• pattisaÃ±Ã±Ä«, yo ca Ä• pattiyÄ• anÄ• pattisaÃ±Ã±Ä«. dve pug
\Se 302/ ca Ä• pattiyÄ• Ä• pattisaÃ±Ã±Ä«, yo ca anÄ• pattiyÄ• anÄ• pattisaÃ±Ã±Ä«. apar
yo ca adhamme dhammasaÃ±Ã±Ä«, yo ca dhamme adhammasaÃ±Ã±Ä«. dve puggalÄ• pa
adhammasaÃ±Ã±Ä«, yo ca dhamme dhammasaÃ±Ã±Ä«. aparepi dve puggalÄ• bÄ• lÄ• --
\Be 216/ ca vinaye avinayasaÃ±Ã±Ä«. dve puggalÄ• paá¹‡á¸• itÄ• --- yo ca avinaye avina
vinayasaÃ±Ã±Ä«.

{AN a II 109} dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• vaá¸• á¸• hanti --- yo ca na kukkuccÄ• y
yo ca kukkuccÄ• yitabbaá¹ƒ \Ee V 119/ kukkuccÄ• yati. dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ
kukkuccÄ• yitabbaá¹ƒ na kukkuccÄ• yati, yo ca kukkuccÄ• yitabbaá¹ƒ kukkuccÄ• yati. apare
puggalÄ• naá¹ƒ Ä• savÄ• vaá¸• á¸• hanti --- yo ca akappiye kappiyasaÃ±Ã±Ä«, yo ca kapp
dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• na vaá¸• á¸• hanti --- yo ca akappiye akappiyasaÃ±Ã±
kappiyasaÃ±Ã±Ä«. aparesampi dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• vaá¸• á¸• hanti --- yo c
Ä• pattisaÃ±Ã±Ä«, yo ca Ä• pattiyÄ• anÄ• pattisaÃ±Ã±Ä«. dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• sa
ca anÄ• pattiyÄ• anÄ• pattisaÃ±Ã±Ä«, yo ca Ä• pattiyÄ• Ä• pattisaÃ±Ã±Ä«. aparesampi d
Ä• savÄ• vaá¸• á¸• hanti --- yo ca adhamme dhammasaÃ±Ã±Ä«, yo ca dhamme adhamma
Ä• savÄ• na vaá¸• á¸• hanti \Se 303/ --- yo ca adhamme adhammasaÃ±Ã±Ä«, yo ca dham
dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• vaá¸• á¸• hanti --- yo ca avinaye vinayasaÃ±Ã±Ä«, yo
dvinnaá¹ƒ puggalÄ• naá¹ƒ Ä• savÄ• na vaá¸• á¸• hanti --- yo ca avinaye avinayasaÃ±Ã±Ä«
vinayasaÃ±Ã±Ä«.

dukÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

saÃ±Ã±Ä• \Ne 240/ laddhÄ• ca saddhammÄ• , parikkhÄ• rÄ• ca puggalÄ• .

saccaá¹ƒ bhÅ«mi nikkhamanto, Ä• diyanto samÄ• diyaá¹ƒ ||

karonto dento gaá¹‡hanto, paribhogena ratti ca.

aruá¹‡Ä• chindaá¹ƒ chÄ• dento, dhÄ• rento ca uposathÄ• ||

pavÄ• raá¹‡Ä• kammÄ• parÄ• , vatthu aparÄ• dosÄ• ca.

aparÄ• dve ca sampatti, nÄ• nÄ• samÄ• nameva ca ||

pÄ• rÄ• jisaá¹…ghathullaccaya, pÄ• citti pÄ• á¹-idesanÄ• .

dukkaá¹-Ä• dubbhÄ• sitÄ• ceva, satta Ä• pattikkhandhÄ• ca ||

bhijjati \Be 217/ upasampadÄ• , tatheva apare duve.

na vatthabbaá¹ƒ na dÄ• tabbaá¹ƒ, abhabbÄ• bhabbameva ca ||

saÃ±cicca sÄ• tisÄ• rÄ• ca, paá¹-ikkosÄ• nissÄ• raá¹‡Ä• .

osÄ• raá¹‡Ä• \Se 304/ paá¹-iÃ±Ã±Ä• ca, paá¹-iggahÄ• paá¹-ikkhipÄ• ||

upaghÄ• ti codanÄ• ca, kathinÄ• ca duve tathÄ• .

cÄ«varÄ• pattamaá¹‡á¸• alÄ• , adhiá¹-á¹-hÄ• nÄ• tatheva dve ||

vikappanÄ• ca vinayÄ• , venayikÄ• ca sallekhÄ• .

Ä• pajjati ca vuá¹-á¹-hÄ• ti, parivÄ• sÄ• pare duve ||

dve mÄ• nattÄ• apare ca, ratticchedo anÄ• dari.

dve loá¹‡Ä• tayo apare, paribhogakkosena ca ||

pesuÃ±Ã±o ca gaá¹‡Ä• vassa, á¹-hapanÄ• bhÄ• rakappiyaá¹ƒ.

anÄ• patti adhammadhammÄ• , vinaye Ä• save tathÄ• ti ||

3. tikavÄ• ro

<323> atthÄ• patti \Ne 241/ tiá¹-á¹-hante bhagavati Ä• pajjati, no parinibbute; atthÄ• patti pa
bhagavati Ä• pajjati, no tiá¹-á¹-hante; atthÄ• patti \Ee V 120/ tiá¹-á¹-hantepi bhagavati Ä• paj
parinibbutepi. atthÄ• patti kÄ• le Ä• pajjati, no vikÄ• le; atthÄ• patti vikÄ• le Ä• pajjati, no kÄ
kÄ• le ceva Ä• pajjati vikÄ• le ca. atthÄ• patti rattiá¹ƒ Ä• pajjati, no divÄ• ; atthÄ• patti divÄ•
rattiá¹ƒ; atthÄ• patti rattiÃ±ceva Ä• pajjati divÄ• ca. atthÄ• patti dasavasso Ä• pajjati, no Å«
atthÄ• patti Å«nadasavasso Ä• pajjati, no \Se 305/ dasavasso; atthÄ• patti dasavasso ceva
ca. atthÄ• patti paÃ±cavasso Ä• pajjati, no Å«napaÃ±cavasso; atthÄ• patti Å«napaÃ±cavas
paÃ±cavasso; atthÄ• patti paÃ±cavasso ceva Ä• pajjati Å«napaÃ±cavasso ca. atthÄ• patti k
atthÄ• patti akusalacitto Ä• pajjati; atthÄ• patti abyÄ• katacitto Ä• pajjati. atthÄ• patti sukhav
Ä• pajjati; atthÄ• patti dukkhavedanÄ• samaá¹…gÄ« Ä• pajjati; atthÄ• patti adukkhamasukh
Ä• pajjati. tÄ«á¹‡i codanÄ• vatthÅ«ni \Be 218/ --- diá¹-á¹-hena, sutena, parisaá¹…kÄ• ya. ta
guá¸·hako, vivaá¹-ako {vivaá¹-á¹-ako (Katthaci) }, sakaá¹‡á¹‡ajappako. tayo paá¹-ikkhepÄ•
asantuá¹-á¹-hitÄ• {asantuá¹-á¹-hatÄ• (Se) }, asallekhatÄ• . tayo anuÃ±Ã±Ä• tÄ• --- appicch
santuá¹-á¹-hitÄ• , sallekhatÄ• . aparepi tayo paá¹-ikkhepÄ• --- mahicchatÄ• , asantuá¹-á¹-hi
tayo anuÃ±Ã±Ä• tÄ• --- appicchatÄ• , santuá¹-á¹-hitÄ• , mattaÃ±Ã±utÄ• . tisso paÃ±Ã±attiy
anupaÃ±Ã±atti, anuppannapaÃ±Ã±atti. aparÄ• pi tisso paÃ±Ã±attiyo --- sabbatthapaÃ±Ã±at
sÄ• dhÄ• raá¹‡apaÃ±Ã±atti. aparÄ• pi tisso paÃ±Ã±attiyo --- asÄ• dhÄ• raá¹‡apaÃ±Ã±atti,
ubhatopaÃ±Ã±atti.

atthÄ• patti bÄ• lo Ä• pajjati, no paá¹‡á¸• ito; atthÄ• patti paá¹‡á¸• ito Ä• pajjati, no bÄ• lo;
ceva Ä• pajjati paá¹‡á¸• ito \Se 306/ ca. atthÄ• patti kÄ• á¸·e Ä• pajjati, no juá¹‡he; atthÄ• p
Ä• pajjati, no kÄ• á¸·e; atthÄ• patti kÄ• á¸·e ceva Ä• pajjati juá¹‡he ca. atthi kÄ• á¸·e kappat
juá¹‡he kappati, no kÄ• á¸·e; atthi kÄ• á¸·e ceva kappati juá¹‡he ca. atthÄ• patti hemante Ä•
vasse; atthÄ• patti gimhe Ä• pajjati, no hemante no vasse; atthÄ• patti vasse Ä• pajjati, no h
atthÄ• patti saá¹…gho Ä• pajjati, na gaá¹‡o na puggalo; atthÄ• patti gaá¹‡o Ä• pajjati, na sa
atthÄ• patti puggalo Ä• pajjati, na saá¹…gho na gaá¹‡o. atthi saá¹…ghassa kappati, na gaá
puggalassa; atthi gaá¹‡assa kappati, na saá¹…ghassa na puggalassa; atthi puggalassa kap
gaá¹‡assa. tisso chÄ• danÄ• vatthuá¹ƒ chÄ• deti, no Ä• pattiá¹ƒ; Ä• pattiá¹ƒ chÄ• deti, no v
chÄ• deti Ä• pattiÃ±ca. tisso paá¹-icchÄ• diyo --- jantÄ• gharapaá¹-icchÄ• di, udakapaá¹-icc
vatthapaá¹-icchÄ• di. {AN a III 132} tÄ«á¹‡i paá¹-icchannÄ• ni vahanti, no vivaá¹-Ä• ni --- mÅ
paá¹-icchanno vahati, no vivaá¹-o; brÄ• hmaá¹‡Ä• naá¹ƒ mantÄ• paá¹-icchannÄ• vahanti,
micchÄ• diá¹-á¹-hi paá¹-icchannÄ• \Ee V 121/ vahati, no vivaá¹-Ä• . tÄ«á¹‡i vivaá¹-Ä• ni viro
paá¹-icchannÄ• ni --- candamaá¹‡á¸• alaá¹ƒ vivaá¹-aá¹ƒ virocati, no paá¹-icchannaá¹ƒ; sÅ«r
vivaá¹-aá¹ƒ virocati, no paá¹-icchannaá¹ƒ; tathÄ• gatappavedito \Se 307/ dhammavinayo viv
paá¹-icchanno. tayo senÄ• sanaggÄ• hÄ• --- purimako \Be 219/, pacchimako, antarÄ• mutt

Ä• pajjati, no agilÄ• no; atthÄ• patti agilÄ• no Ä• pajjati, no gilÄ• no; atthÄ• patti gilÄ• no cev
agilÄ• no ca.

tÄ«á¹‡i adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni. tÄ«á¹‡i dhammikÄ• ni pÄ• timokkha
parivÄ• sÄ• --- paá¹-icchannaparivÄ• so, appaá¹-icchannaparivÄ• so, suddhantaparivÄ• so
paá¹-icchannamÄ• nattaá¹ƒ, appaá¹-icchannamÄ• nattaá¹ƒ, pakkhamÄ• nattaá¹ƒ. tayo pÄ•
ratticchedÄ• --- sahavÄ• so, vippavÄ• so, anÄ• rocanÄ• . atthÄ• patti anto Ä• pajjati, no ba
Ä• pajjati, no anto; atthÄ• patti anto ceva Ä• pajjati bahi ca. atthÄ• patti antosÄ«mÄ• ya Ä• p
bahisÄ«mÄ• ya; atthÄ• patti bahisÄ«mÄ• ya Ä• pajjati, no antosÄ«mÄ• ya; atthÄ• patti anto
bahisÄ«mÄ• ya ca. tÄ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati --- kÄ• yena Ä• pajjati, vÄ• cÄ• ya
vÄ• cÄ• ya Ä• pajjati. aparehipi tÄ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati --- saá¹…ghamajjhe, g
santike. tÄ«hÄ• kÄ• rehi Ä• pattiyÄ• vuá¹-á¹-hÄ• ti --- kÄ• yena vuá¹-á¹-hÄ• ti, vÄ• cÄ• ya v
vÄ• cÄ• ya vuá¹-á¹-hÄ• ti. aparehipi tÄ«hÄ• kÄ• rehi \Se 308/ Ä• pattiyÄ• vuá¹-á¹-hÄ• ti ---
gaá¹‡amajjhe, puggalassa santike. tÄ«á¹‡i adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni
amÅ«á¸·havinayassa dÄ• nÄ• ni.

{Vin II 6} tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho tajja
bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe ad
abyatto, Ä• pattibahulo anapadÄ• no gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsa
tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho niyassakamn
bhaá¹‡á¸• anakÄ• rako \Ne 243/ hoti ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako, bÄ• lo hoti a
anapadÄ• no gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi. {Vin II 27} tÄ«ha
samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho pabbÄ• janÄ«yakammaá¹ƒ k
... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako, bÄ• lo hoti abyatto, Ä• pattibahulo anapadÄ• no k
pÄ• pasamÄ• cÄ• ro pÄ• pasamÄ• cÄ• rÄ• dissanti \Be 220/ ceva suyyanti ca. tÄ«haá¹…g
Ä• kaá¹…khamÄ• no saá¹…gho paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kareyya --- bhaá¹‡á¸• anak
adhikaraá¹‡akÄ• rako, bÄ• lo hoti abyatto, Ä• patti bahulo anapadÄ• no gihÄ« akkosati pari
tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho Ä• pattiyÄ• a
kareyya \Ee V 122/ --- bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako
Ä• pattibahulo anapadÄ• no Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ passituá¹ƒ. {Vin I
samannÄ• gatassa bhikkhuno \Se 309/ Ä• kaá¹…khamÄ• no saá¹…gho Ä• pattiyÄ• appaá¹
kareyya --- bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…ghe adhikaraá¹‡akÄ• rako, bÄ• lo hot
Ä• pattibahulo anapadÄ• no Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchati Ä• pattiá¹ƒ paá¹-ikÄ• tuá¹ƒ. {
samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho pÄ• pikÄ• ya diá¹-á¹-hiyÄ• a
ukkhepanÄ«yakammaá¹ƒ kareyya --- bhaá¹‡á¸• anakÄ• rako hoti ... pe ... saá¹…ghe adhika
abyatto, Ä• pattibahulo anapadÄ• no na icchati pÄ• pikaá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inissajjituá¹ƒ.

tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno Ä• kaá¹…khamÄ• no saá¹…gho Ä• gÄ• á¸·hÄ

hoti kalahakÄ• rako vivÄ• dakÄ• rako bhassakÄ• rako saá¹…ghe adhikaraá¹‡akÄ• rako, bÄ
anapadÄ• no, gihisaá¹ƒsaá¹-á¹-ho viharati ananulomikehi gihisaá¹ƒsaggehi. tÄ«haá¹…gehi s
bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. aparehipi tÄ
samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ --- adhisÄ«le sÄ«lavipanno hoti, ajjh
hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno \Se 310/ hoti. aparehipi tÄ«haá¹…gehi samannÄ• ga
kammaá¹ƒ kÄ• tabbaá¹ƒ --- kÄ• yikena davena samannÄ• gato hoti, vÄ• casikena davena s
kÄ• yikavÄ• casikena davena samannÄ• gato hoti. aparehipi tÄ«haá¹…gehi samannÄ• gata
kammaá¹ƒ kÄ• tabbaá¹ƒ --- kÄ• yikena anÄ• cÄ• rena samannÄ• gato hoti, vÄ• casikena an
kÄ• yikavÄ• casikena anÄ• cÄ• rena samannÄ• gato hoti. aparehipi tÄ«haá¹…gehi samann
kammaá¹ƒ kÄ• tabbaá¹ƒ --- kÄ• yikena upaghÄ• tikena samannÄ• gato hoti, vÄ• casikena u
hoti, kÄ• yikavÄ• casikena upaghÄ• tikena samannÄ• gato hoti. aparehipi tÄ«haá¹…gehi sa
kammaá¹ƒ kÄ• tabbaá¹ƒ --- kÄ• yikena micchÄ• jÄ«vena samannÄ• gato hoti, vÄ• casikena
hoti, kÄ• yikavÄ• casikena micchÄ• jÄ«vena samannÄ• gato hoti. aparehipi tÄ«haá¹…gehi s
kammaá¹ƒ kÄ• tabbaá¹ƒ --- Ä• pattiá¹ƒ Ä• panno kammakato upasampÄ• deti, nissayaá¹ƒ d
upaá¹-á¹-hÄ• peti. aparehipi tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• ta
saá¹…ghena kammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disika
pÄ• piá¹-á¹-hataraá¹ƒ. aparehipi tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ
avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá

tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno \Se 311/ saá¹…ghamajjhe uposathaá¹ƒ á¹-ha
bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ mÄ• kalahaá¹ƒ mÄ• viggahaá¹ƒ mÄ• vivÄ• daâ€™â€™ n
kÄ• tabbo --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatassa bh
pavÄ• raá¹‡aá¹ƒ á¹-hapentassa --- ``alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ mÄ• kalahaá¹
vivÄ• daâ€™â€™ nti omadditvÄ• saá¹…ghena pavÄ• retabbaá¹ƒ --- alajjÄ« ca hoti, bÄ• lo
tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno na kÄ• ci saá¹…ghasammuti dÄ• tabbÄ• --- a
apakatatto ca. tÄ«haá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na voharitabbaá¹ƒ
} --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gato bhikkhu na kisn
paccekaá¹-á¹-hÄ• ne á¹-hapetabbo --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…ge
bhikkhuno \Ee V 123/ nissÄ• ya na vatthabbaá¹ƒ --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca
samannÄ• gatassa bhikkhuno nissayo na dÄ• tabbo --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto
samannÄ• gatassa bhikkhuno okÄ• sakammaá¹ƒ kÄ• rÄ• pentassa nÄ• laá¹ƒ okÄ• sakamm
bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno savacanÄ«yaá¹ƒ nÄ
hoti, bÄ• lo \Be 222/ ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno vinayo
--- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatena bhikkhunÄ• v
alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatassa bhikkhuno vinay
alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatena bhikkhunÄ• vina
alajjÄ« ca hoti, bÄ• lo ca, apakatatto \Ne 245/ ca. tÄ«haá¹…gehi samannÄ• gatassa bhikkhu
--- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca. tÄ«haá¹…gehi samannÄ• gatena bhikkhunÄ• s

sÄ• kacchitabbo {sÄ• kacchÄ• tabbo (Katthaci) } --- alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca
samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ na nissayo dÄ• tabbo na sÄ• ma
alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca.

tayo uposathÄ• --- cÄ• tuddasiko, pannarasiko, sÄ• maggiuposatho. aparepi tayo uposath
gaá¹‡euposatho, puggaleuposatho. aparepi tayo uposathÄ• --- suttuddesouposatho, pÄ• ri
adhiá¹-á¹-hÄ• nuposatho. tisso pavÄ• raá¹‡Ä• --- cÄ• tuddasikÄ• , pannarasikÄ• , sÄ• mag
tisso pavÄ• raá¹‡Ä• --- saá¹…ghepavÄ• raá¹‡Ä• , gaá¹‡epavÄ• raá¹‡Ä• , puggalepavÄ• ra
pavÄ• raá¹‡Ä• --- tevÄ• cikÄ• pavÄ• raá¹‡Ä• \Se 313/, dvevÄ• cikÄ• pavÄ• raá¹‡Ä• , sam

tayo Ä• pÄ• yikÄ• nerayikÄ• --- idamappahÄ• ya, yo ca abrahmacÄ• rÄ« brahmacÄ• ripa
brahmacÄ• riá¹ƒ parisuddhabrahmacariyaá¹ƒ carantaá¹ƒ amÅ«lakena abrahmacariyena an
evaá¹ƒvÄ• dÄ« evaá¹ƒdiá¹-á¹-hi {evaá¹ƒdiá¹-á¹-hÄ« (Ce) } --- ``natthi kÄ• mesu dosoâ€™â€
pÄ• tabyataá¹ƒ Ä• pajjati. {AN a III 70} tÄ«á¹‡i akusalamÅ«lÄ• ni --- lobho akusalamÅ«laá¹ƒ
akusalamÅ«laá¹ƒ, moho akusalamÅ«laá¹ƒ. {AN a III 70} tÄ«á¹‡i kusalamÅ«lÄ• ni --- alobho
kusalamÅ«laá¹ƒ, amoho kusalamÅ«laá¹ƒ. tÄ«á¹‡i duccaritÄ• ni --- kÄ• yaduccaritaá¹ƒ, vacÄ
manoduccaritaá¹ƒ. tÄ«á¹‡i sucaritÄ• ni --- kÄ• yasucaritaá¹ƒ, vacÄ«sucaritaá¹ƒ, manosucar
paá¹-icca bhagavatÄ• kulesu tikabhojanaá¹ƒ paÃ±Ã±attaá¹ƒ --- dummaá¹…kÅ«naá¹ƒ pugg
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ \Be 223/ phÄ• suvihÄ• rÄ• ya, ``mÄ• pÄ• picchÄ• pakkhaá¹
bhindeyyuâ€™â€™ nti \Ee V 124/ kulÄ• nuddayatÄ• ya ca. {Vin II 350} tÄ«hi asaddhamme
pariyÄ• dinnacitto devadatto Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho pÄ• picchatÄ• p
visesÄ• dhigamena antarÄ• vosÄ• naá¹ƒ Ä• pÄ• di. tisso sammutiyo --- daá¹‡á¸• asammut
daá¹‡á¸• asikkÄ• sammuti. tisso pÄ• dukÄ• dhuvaá¹-á¹-hÄ• nikÄ• asaá¹…kamanÄ«yÄ• --
passÄ• vapÄ• dukÄ• , Ä• camanapÄ• dukÄ• . tisso pÄ• daghaá¹ƒsaniyo --- sakkharaá¹ƒ, ka

tikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

tiá¹-á¹-hante \Se 314/ kÄ• le rattiÃ±ca, dasa paÃ±ca kusalena.

vedanÄ• codanÄ• vatthu, salÄ• kÄ• dve paá¹-ikkhipÄ• ||

paÃ±Ã±atti \Ne 246/ apare dve ca, bÄ• lo kÄ• á¸·e ca kappati.

hemante saá¹…gho saá¹…ghassa, chÄ• danÄ• ca paá¹-icchÄ• di ||

paá¹-icchannÄ• vivaá¹-Ä• ca, senÄ• sanagilÄ• yanÄ• .

pÄ• timokkhaá¹ƒ parivÄ• saá¹ƒ, mÄ• nattÄ• pÄ• rivÄ• sikÄ• ||

anto anto ca sÄ«mÄ• ya, Ä• pajjati punÄ• pare.

vuá¹-á¹-hÄ• ti apare ceva, amÅ«á¸·havinayÄ• duve ||

tajjanÄ«yÄ• niyassÄ• ca, pabbÄ• japaá¹-isÄ• raá¹‡Ä«.

adassanÄ• paá¹-ikamme, anissagge ca diá¹-á¹-hiyÄ• ||

Ä• gÄ• á¸·hakammÄ• dhisÄ«le, davÄ• nÄ• cÄ• ra ghÄ• tikÄ• .

Ä• jÄ«vÄ• pannÄ• tÄ• disikÄ• , avaá¹‡á¹‡uposathena ca ||

pavÄ• raá¹‡Ä• sammuti ca, vohÄ• rapaccekena ca.

na vatthabbaá¹ƒ na dÄ• tabbaá¹ƒ, okÄ• saá¹ƒ na kare tathÄ• ||

na kare savacanÄ«yaá¹ƒ, na pucchitabbakÄ• duve.

na vissajje duve ceva, anuyogampi no dade ||

sÄ• kacchÄ• \Se 315/ \Be 224/ upasampadÄ• , nissayasÄ• maá¹‡erÄ• ca.

uposathatikÄ• tÄ«á¹‡i, pavÄ• raá¹‡atikÄ• tayo ||

Ä• pÄ• yikÄ• akusalÄ• , kusalÄ• caritÄ• duve.

tikabhojanasaddhamme, sammuti pÄ• dukena ca.

pÄ• daghaá¹ƒsanikÄ• ceva, uddÄ• naá¹ƒ tikake idanti ||

4. catukkavÄ• ro

<324> atthÄ• patti {\pounds}.0247 sakavÄ• cÄ• ya Ä• pajjati, paravÄ• cÄ• ya vuá¹-á¹-hÄ• t
Ä• pajjati, sakavÄ• cÄ• ya vuá¹-á¹-hÄ• ti; atthÄ• patti sakavÄ• cÄ• ya Ä• pajjati, sakavÄ• cÄ
atthÄ• patti paravÄ• cÄ• ya Ä• pajjati, paravÄ• cÄ• ya vuá¹-á¹-hÄ• ti. atthÄ• patti kÄ• yena A

vuá¹-á¹-hÄ• ti; atthÄ• patti vÄ• cÄ• ya Ä• pajjati, kÄ• yena vuá¹-á¹-hÄ• ti; atthÄ• patti kÄ• ye
vuá¹-á¹-hÄ• ti; atthÄ• patti vÄ• cÄ• ya Ä• pajjati, vÄ• cÄ• ya vuá¹-á¹-hÄ• ti. atthÄ• patti pasu
paá¹-ibuddho vuá¹-á¹-hÄ• ti; atthÄ• patti paá¹-ibuddho \Ee V 125/ Ä• pajjati, pasutto vuá¹-á¹-
pasutto Ä• pajjati, pasutto vuá¹-á¹-hÄ• ti; atthÄ• patti paá¹-ibuddho Ä• pajjati, paá¹-ibuddho
atthÄ• patti acittako Ä• pajjati, sacittako vuá¹-á¹-hÄ• ti; atthÄ• patti sacittako Ä• pajjati, acitta
vuá¹-á¹-hÄ• ti; atthÄ• patti acittako Ä• pajjati, acittako vuá¹-á¹-hÄ• ti; atthÄ• patti sacittako Ä
sacittako vuá¹-á¹-hÄ• ti. atthÄ• patti Ä• pajjanto deseti; desento Ä• pajjati; atthÄ• patti \Se 3
vuá¹-á¹-hÄ• ti; vuá¹-á¹-hahanto Ä• pajjati. atthÄ• patti kammena Ä• pajjati, akammena vuá¹-
akammena Ä• pajjati, kammena vuá¹-á¹-hÄ• ti; atthÄ• patti kammena Ä• pajjati, kammena
akammena Ä• pajjati, akammena vuá¹-á¹-hÄ• ti.

{AN a IV 250; DN III 313; Vibh 939} cattÄ• ro anariyavohÄ• rÄ• --- adiá¹-á¹-he diá¹-á¹-havÄ
sutavÄ• ditÄ• , amute mutavÄ• ditÄ• , aviÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• . cattÄ• ro ariyav
adiá¹-á¹-havÄ• ditÄ• , assute assutavÄ• ditÄ• , amute amutavÄ• ditÄ• , aviÃ±Ã±Ä• te aviÃ±
cattÄ• ro anariyavohÄ• rÄ• --- diá¹-á¹-he adiá¹-á¹-havÄ• ditÄ• , sute assutavÄ• ditÄ• , mute
viÃ±Ã±Ä• te aviÃ±Ã±Ä• tavÄ• ditÄ• . cattÄ• ro \Be 225/ ariyavohÄ• rÄ• --- diá¹-á¹-he diá¹-á
sutavÄ• ditÄ• , mute mutavÄ• ditÄ• , viÃ±Ã±Ä• te viÃ±Ã±Ä• tavÄ• ditÄ• .

cattÄ• ro pÄ• rÄ• jikÄ• bhikkhÅ«naá¹ƒ bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• ; cattÄ• ro pÄ• rÄ•
bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• . cattÄ• ro parikkhÄ• rÄ• --- atthi parikkhÄ• ro rakkhitabbo g
paribhuÃ±jitabbo; atthi parikkhÄ• ro rakkhitabbo gopetabbo mamÄ• yitabbo, na paribhuÃ±jit
rakkhitabbo gopetabbo, na mamÄ• yitabbo na paribhuÃ±jitabbo; atthi parikkhÄ• ro na rakkh
mamÄ• yitabbo na paribhuÃ±jitabbo. atthÄ• patti \Se 317/ sammukhÄ• Ä• pajjati, parammu
atthÄ• patti parammukhÄ• Ä• pajjati \Ne 248/, sammukhÄ• vuá¹-á¹-hÄ• ti; atthÄ• patti sam
sammukhÄ• vuá¹-á¹-hÄ• ti; atthÄ• patti parammukhÄ• Ä• pajjati, parammukhÄ• vuá¹-á¹-h
Ä• pajjati, jÄ• nanto vuá¹-á¹-hÄ• ti; atthÄ• patti jÄ• nanto Ä• pajjati, ajÄ• nanto vuá¹-á¹-hÄ• t
ajÄ• nanto Ä• pajjati, ajÄ• nanto vuá¹-á¹-hÄ• ti; atthÄ• patti jÄ• nanto Ä• pajjati, jÄ• nanto vu

catÅ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati --- kÄ• yena Ä• pajjati, vÄ• cÄ• ya Ä• pajjati, kÄ• y
kammavÄ• cÄ• ya Ä• pajjati. aparehipi catÅ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati --- saá¹…gh
puggalassa santike, liá¹…gapÄ• tubhÄ• vena. catÅ«hÄ• kÄ• rehi Ä• pattiyÄ• vuá¹-á¹-hÄ• ti
vÄ• cÄ• ya vuá¹-á¹-hÄ• ti, kÄ• yena vÄ• cÄ• ya vuá¹-á¹-hÄ• ti, kammavÄ• cÄ• ya vuá¹-á¹-h
Ä• pattiyÄ• vuá¹-á¹-hÄ• ti --- saá¹…ghamajjhe, gaá¹‡amajjhe, puggalassa santike, liá¹…ga
paá¹-ilÄ• bhena purimaá¹ƒ jahati, pacchime patiá¹-á¹-hÄ• ti, viÃ±Ã±attiyo paá¹-ippassambha
nirujjhanti. saha paá¹-ilÄ• bhena pacchimaá¹ƒ jahati, purime patiá¹-á¹-hÄ• ti, viÃ±Ã±attiyo pa
papá¹‡attiyo nirujjhanti. catasso codanÄ• --- sÄ«lavipattiyÄ• codeti \Ee V 126/, Ä• cÄ• ravi
diá¹-á¹-hivipattiyÄ• codeti, Ä• jÄ«vavipattiyÄ• codeti. cattÄ• ro parivÄ• sÄ• --- paá¹-icchan
318/, appaá¹-icchannaparivÄ• so, suddhantaparivÄ• so, samodhÄ• naparivÄ• so. cattÄ• ro

paá¹-icchannamÄ• nattaá¹ƒ, appaá¹-icchannamÄ• nattaá¹ƒ, pakkhamÄ• nattaá¹ƒ, samodhÄ
mÄ• nattacÄ• rikassa bhikkhuno ratticchedÄ• --- sahavÄ• so, vippavÄ• so, anÄ• rocanÄ• ,
sÄ• mukkaá¹ƒsÄ• \Be 226/. cattÄ• ro paá¹-iggahitaparibhogÄ• --- yÄ• vakÄ• likaá¹ƒ, yÄ• m
sattÄ• hakÄ• likaá¹ƒ, yÄ• vajÄ«vikaá¹ƒ. cattÄ• ri mahÄ• vikaá¹-Ä• ni --- gÅ«tho, muttaá¹ƒ, c
cattÄ• ri kammÄ• ni --- apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±at
aparÄ• nipi cattÄ• ri kammÄ• ni --- adhammena vaggakammaá¹ƒ, adhammena samaggakam
dhammena samaggakammaá¹ƒ. catasso vipattiyo --- sÄ«lavipatti, Ä• cÄ• ravipatti, diá¹-á¹-h
Ä• jÄ«vavipatti. cattÄ• ri adhikaraá¹‡Ä• ni --- vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ• dÄ• dhikara
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhikaraá¹‡aá¹ƒ. {AN a IV 211} cattÄ• ro parisadÅ«sanÄ•
pÄ• padhammo parisadÅ«sano, bhikkhunÄ« dussÄ«lÄ• pÄ• padhammÄ• parisadÅ«sanÄ•
parisadÅ«sano, upÄ• sikÄ• dussÄ«lÄ• pÄ• padhammÄ• parisadÅ«sanÄ• . cattÄ• ro paris
Katthaci) } --- bhikkhu sÄ«lavÄ• kalyÄ• á¹‡adhammo parisasobhano, bhikkhunÄ« sÄ«lavat
parisasobhanÄ• , upÄ• sako sÄ«lavÄ• kalyÄ• á¹‡adhammo parisasobhano, upÄ• sikÄ• sÄ
parisasobhanÄ• .

atthÄ• patti \Ne 249/ Ä• gantuko Ä• pajjati, no Ä• vÄ• siko; atthÄ• patti \Se 319/ Ä• vÄ• siko
Ä• gantuko; atthÄ• patti Ä• gantuko ceva Ä• pajjati Ä• vÄ• siko ca atthÄ• patti neva Ä• gant
Ä• vÄ• siko. atthÄ• patti gamiko Ä• pajjati, no Ä• vÄ• siko; atthÄ• patti Ä• vÄ• siko Ä• pajjat
gamiko ceva Ä• pajjati Ä• vÄ• siko ca; atthÄ• patti neva gamiko Ä• pajjati no Ä• vÄ• siko. at
Ä• pattinÄ• nattatÄ• , atthi Ä• pattinÄ• nattatÄ• no vatthunÄ• nattatÄ• , atthi vatthunÄ• natt
Ä• pattinÄ• nattatÄ• ca, atthi neva vatthunÄ• nattatÄ• no Ä• pattinÄ• nattatÄ• . atthi vatthu
Ä• pattisabhÄ• gatÄ• , atthi Ä• pattisabhÄ• gatÄ• no vatthusabhÄ• gatÄ• , atthi vatthusabh
Ä• pattisabhÄ• gatÄ• ca atthi neva vatthusabhÄ• gatÄ• no Ä• pattisabhÄ• gatÄ• . atthÄ• p
saddhivihÄ• riko, atthÄ• patti saddhivihÄ• riko Ä• pajjati no upajjhÄ• yo, atthÄ• patti upajjhÄ
saddhivihÄ• riko ca, atthÄ• patti neva upajjhÄ• yo Ä• pajjati no saddhivihÄ• riko. atthÄ• patt
\Be 227/ no antevÄ• siko, atthÄ• patti antevÄ• siko Ä• pajjati no Ä• cariyo, atthÄ• patti Ä• ca
antevÄ• siko ca, atthÄ• patti neva Ä• cariyo Ä• pajjati no antevÄ• siko. cattÄ• ro paccayÄ•
--- saá¹…gho vÄ• bhinno \Se 320/ hoti, saá¹…ghaá¹ƒ vÄ• bhinditukÄ• mÄ• honti, jÄ«vitan
brahmacariyantarÄ• yo vÄ• hoti. cattÄ• ri vacÄ«duccaritÄ• ni --- musÄ• vÄ• do, pisuá¹‡Ä•
samphappalÄ• po. cattÄ• ri vacÄ«sucaritÄ• ni --- saccavÄ• cÄ• , apisuá¹‡Ä• vÄ• cÄ• , saá
atthi \Ee V 127/ Ä• diyanto garukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, payojento lahukaá¹ƒ; atthi Ä• di
Ä• pattiá¹ƒ Ä• pajjati, payojento garukaá¹ƒ, atthi Ä• diyantopi payojentopi garukaá¹ƒ Ä• patti
Ä• diyantopi payojentopi lahukaá¹ƒ Ä• pattiá¹ƒ Ä• pajjati.

atthi puggalo abhivÄ• danÄ• raho, no paccuá¹-á¹-hÄ• nÄ• raho; atthi puggalo paccuá¹-á¹-h
abhivÄ• danÄ• raho; atthi puggalo abhivÄ• danÄ• raho ceva paccuá¹-á¹-hÄ• nÄ• raho ca; a
abhivÄ• danÄ• raho no paccuá¹-á¹-hÄ• nÄ• raho. atthi puggalo Ä• sanÄ• raho, no abhivÄ•
abhivÄ• danÄ• raho, no Ä• sanÄ• raho; atthi puggalo Ä• sanÄ• raho ceva abhivÄ• danÄ• ra

Ä• sanÄ• raho no abhivÄ• danÄ• raho. atthÄ• patti kÄ• le Ä• pajjati, no vikÄ• le; atthÄ• patt
kÄ• le; atthÄ• patti kÄ• le ceva Ä• pajjati vikÄ• le ca; atthÄ• patti neva kÄ• le Ä• pajjati no vi
paá¹-iggahitaá¹ƒ kÄ• le kappati, no vikÄ• le; atthi paá¹-iggahitaá¹ƒ vikÄ• le kappati, no kÄ• l
paá¹-iggahitaá¹ƒ kÄ• le \Ne 250/ ceva kappati \Se 321/ vikÄ• le ca; atthi paá¹-iggahitaá¹ƒ ne
vikÄ• le. atthÄ• patti paccantimesu janapadesu Ä• pajjati, no majjhimesu; atthÄ• patti majjhi
Ä• pajjati, no paccantimesu; atthÄ• patti paccantimesu ceva janapadesu Ä• pajjati majjhime
paccantimesu janapadesu Ä• pajjati no majjhimesu. atthi paccantimesu janapadesu kappati
majjhimesu janapadesu kappati, no paccantimesu; atthi paccantimesu ceva janapadesu kap
atthi neva paccantimesu janapadesu kappati no \Be 228/ majjhimesu. atthÄ• patti anto Ä• p
atthÄ• patti bahi Ä• pajjati, no anto; atthÄ• patti anto ceva Ä• pajjati bahi ca; atthÄ• patti nev
no bahi. atthÄ• patti antosÄ«mÄ• ya Ä• pajjati, no bahisÄ«mÄ• ya; atthÄ• patti bahisÄ«mÄ•
antosÄ«mÄ• ya; atthÄ• patti antosÄ«mÄ• ya ceva Ä• pajjati bahisÄ«mÄ• ya ca; atthÄ• patti
no bahisÄ«mÄ• ya. atthÄ• patti gÄ• me Ä• pajjati, no araÃ±Ã±e; atthÄ• patti araÃ±Ã±e Ä• p
atthÄ• patti gÄ• me ceva Ä• pajjati araÃ±Ã±e ca; atthÄ• patti neva gÄ• me Ä• pajjati no ara

catasso codanÄ• --- vatthusandassanÄ• , Ä• pattisandassanÄ• , saá¹ƒvÄ• sapaá¹-ikkhepo
sÄ• mÄ«cipaá¹-ikkhepo. cattÄ• ro pubbakiccÄ• . cattÄ• ro pattakallÄ• . cattÄ• ri anaÃ±Ã±ap
bhikkhusammutiyo. {AN a IV 17; Vibh 939; DN III 311} cattÄ• ri agatigamanÄ• ni --- chandÄ
dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati. cattÄ• ri nÄ• gati
chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ
catÅ«haá¹…gehi samannÄ• gato alajjÄ« bhikkhu saá¹…ghaá¹ƒ bhindati --- chandÄ• gatiá¹ƒ
gacchanto, mohÄ• gatiá¹ƒ gacchanto, bhayÄ• gatiá¹ƒ gacchanto. catÅ«haá¹…gehi samann
bhinnaá¹ƒ saá¹…ghaá¹ƒ samaggaá¹ƒ karoti --- na chandÄ• gatiá¹ƒ gacchanto, na dosÄ• ga
mohÄ• gatiá¹ƒ gacchanto, na bhayÄ• gatiá¹ƒ gacchanto. catÅ«haá¹…gehi samannÄ• gatas
pucchitabbo --- chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati \
gacchati. catÅ«haá¹…gehi samannÄ• gatena bhikkhunÄ• vinayo na pucchitabbo --- chand
dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati. catÅ«haá¹…gehi
vinayo na vissajjetabbo --- chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ
bhayÄ• gatiá¹ƒ gacchati. catÅ«haá¹…gehi samannÄ• gatena bhikkhunÄ• vinayo na vissajje
gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati. catÅ«ha
bhikkhuno anuyogo na dÄ• tabbo --- chandÄ• gatiá¹ƒ gacchati \Se 323/, dosÄ• gatiá¹ƒ gacc
gacchati, bhayÄ• gatiá¹ƒ gacchati. catÅ«haá¹…gehi \Be 229/ samannÄ• gate \Ee V 128/ bh
na sÄ• kacchitabbo --- chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ ga
gacchati. atthÄ• patti gilÄ• no Ä• pajjati, no agilÄ• no; atthÄ• patti agilÄ• no Ä• pajjati, no gil
gilÄ• no ceva Ä• pajjati agilÄ• no ca; atthÄ• patti neva gilÄ• no Ä• pajjati no agilÄ• no. cattÄ
pÄ• timokkhaá¹-á¹-hapanÄ• ni. cattÄ• ri dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni.

catukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

sakavÄ• cÄ• ya kÄ• yena, pasutto ca acittako.

Ä• pajjanto ca kammena, vohÄ• rÄ• caturo tathÄ• ||

bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca, parikkhÄ• ro ca sammukhÄ• .

ajÄ• nakÄ• ye majjhe ca, vuá¹-á¹-hÄ• ti duvidhÄ• tathÄ• ||

paá¹-ilÄ• bhena codanÄ• , parivÄ• sÄ• ca vuccati.

mÄ• nattacÄ• rikÄ• cÄ• pi, sÄ• mukkaá¹ƒsÄ• paá¹-iggahi ||

mahÄ• vikaá¹-akammÄ• ni, puna kamme vipattiyo.

adhikaraá¹‡Ä• \Se 324/ dussÄ«lÄ• ca, sobhanÄ• gantukena ca ||

gamiko vatthunÄ• nattÄ• , sabhÄ• gupajjhÄ• yena ca.

Ä• cariyo paccayÄ• vÄ• , duccaritaá¹ƒ sucaritaá¹ƒ ||

Ä• diyanto puggalo ca, araho Ä• sanena ca.

kÄ• le ca kappati ceva, paccantimesu kappati ||

anto anto ca sÄ«mÄ• ya, gÄ• me ca codanÄ• ya ca.

pubbakiccaá¹ƒ pattakallaá¹ƒ, anaÃ±Ã±Ä• sammutiyo ca ||

agati \Ne 252/ nÄ• gati ceva, alajjÄ« pesalena ca.

pucchitabbÄ• duve ceva, vissajjeyyÄ• tathÄ• duve.

anuyogo ca sÄ• kacchÄ• , gilÄ• no á¹-hapanena cÄ• ti ||

5. paÃ±cakavÄ• ro

<325> paÃ±ca \Be 230/ Ä• pattiyo. paÃ±ca Ä• pattikkhandhÄ• . paÃ±ca vinÄ«tavatthÅ«ni.
Ä• nantarikÄ• ni. paÃ±ca puggalÄ• niyatÄ• . paÃ±ca chedanakÄ• Ä• pattiyo. paÃ±cahÄ• k
paÃ±ca Ä• pattiyo. musÄ• vÄ• dapaccayÄ• paÃ±cahÄ• kÄ• rehi kammaá¹ƒ na upeti --- say
paraá¹ƒ vÄ• na ajjhesati, chandaá¹ƒ vÄ• pÄ• risuddhiá¹ƒ vÄ• na deti, kayiramÄ• ne kamm
pana kamme adhammadiá¹-á¹-hi hoti. paÃ±cahÄ• kÄ• rehi kammaá¹ƒ upeti \Se 325/ --- say
paraá¹ƒ vÄ• ajjhesati, chandaá¹ƒ vÄ• pÄ• risuddhiá¹ƒ vÄ• deti, kayiramÄ• ne kamme nap
pana kamme dhammadiá¹-á¹-hi hoti. paÃ±ca piá¹‡á¸• apÄ• tikassa bhikkhuno kappanti --- a
gaá¹‡abhojanaá¹ƒ, paramparabhojanaá¹ƒ, anadhiá¹-á¹-hÄ• naá¹ƒ, avikappanÄ• . {AN b V 1
samannÄ• gato bhikkhu ussaá¹…kitaparisaá¹…kito \Ee V 129/ hoti --- pÄ• pabhikkhupi akup
vÄ• hoti, vidhavÄ• gocaro vÄ• hoti, thullakumÄ• rigocaro vÄ• hoti, paá¹‡á¸• akagocaro vÄ
vÄ• hoti. paÃ±ca telÄ• ni --- tilatelaá¹ƒ, sÄ• sapatelaá¹ƒ, madhukatelaá¹ƒ, eraá¹‡á¸• akatel
paÃ±ca vasÄ• ni --- acchavasaá¹ƒ, macchavasaá¹ƒ, susukÄ• vasaá¹ƒ, sÅ«karavasaá¹ƒ, ga
DN III 316} paÃ±ca byasanÄ• ni --- Ã±Ä• tibyasanaá¹ƒ, bhogabyasanaá¹ƒ, rogabyasanaá¹ƒ
diá¹-á¹-hibyasanaá¹ƒ. {AN b V 130; DN III 316} paÃ±ca sampadÄ• --- Ã±Ä• tisampadÄ• , bh
arogasampadÄ• , sÄ«lasampadÄ• , diá¹-á¹-hisampadÄ• . paÃ±ca nissayapaá¹-ippassaddhi
upajjhÄ• yo pakkanto vÄ• hoti, vibbhanto vÄ• , kÄ• laá¹…kato vÄ• , pakkhasaá¹…kanto vÄ
paÃ±ca puggalÄ• na upasampÄ• detabbÄ• --- addhÄ• nahÄ«no, aá¹…gahÄ«no, vatthuvip
aparipÅ«ro. paÃ±ca paá¹ƒsukÅ«lÄ• ni --- sosÄ• nikaá¹ƒ, pÄ• paá¹‡ikaá¹ƒ, undÅ«rakkhÄ• yi
aggidaá¸• á¸• haá¹ƒ. aparÄ• nipi paÃ±ca paá¹ƒsukÅ«lÄ• ni --- gokhÄ• yikaá¹ƒ, ajakkhÄ• yik
Ä• bhisekikaá¹ƒ, gatapaá¹-iyÄ• gataá¹ƒ {bhatapaá¹-iyÄ• bhataá¹ƒ (Katthaci) }. paÃ±ca avah
theyyÄ• vahÄ• ro, pasayhÄ• vahÄ• ro, parikappÄ• vahÄ• ro \Se 326/, paá¹-icchannÄ• vahÄ
mahÄ• corÄ• santo saá¹ƒvijjamÄ• nÄ• lokasmiá¹ƒ. paÃ±ca avissajjaniyÄ• ni. paÃ±ca aveb
kÄ• yato samuá¹-á¹-hanti, na vÄ• cato na cittato. paÃ±cÄ• pattiyo kÄ• yato ca vÄ• cato ca s
cittato. paÃ±cÄ• pattiyo desanÄ• gÄ• miniyo. paÃ±ca saá¹…ghÄ• \Ne 253/. paÃ±ca pÄ• tin
sabbapaccantimesu janapadesu vinayadharapaÃ±camena gaá¹‡ena upasampÄ• detabbaá¹
kathinatthÄ• re. paÃ±ca kammÄ• ni. yÄ• vatatiyake paÃ±ca Ä• pattiyo. paÃ±cahÄ• kÄ• rehi
Ä• patti pÄ• rÄ• jikassa. paÃ±cahÄ• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti thullaccayas
adinnaá¹ƒ Ä• diyantassa Ä• patti dukkaá¹-assa. paÃ±ca akappiyÄ• ni na paribhuÃ±jitabbÄ•
aviditaÃ±ca hoti, akappiyaÃ±ca hoti, appaá¹-iggahitaÃ±ca hoti, akatÄ• tirittaÃ±ca hoti. paÃ±
paribhuÃ±jitabbÄ• ni --- dinnaÃ±ca hoti, viditaÃ±ca hoti, kappiyaÃ±ca hoti, paá¹-iggahitaÃ±c
katÄ• tirittaÃ±ca hoti. paÃ±ca dÄ• nÄ• ni apuÃ±Ã±Ä• ni puÃ±Ã±asammatÄ• ni lokasmiá¹ƒ {
majjadÄ• naá¹ƒ, samajjadÄ• naá¹ƒ, itthidÄ• naá¹ƒ, usabhadÄ• naá¹ƒ, cittakammadÄ• naá¹ƒ
duppaá¹-ivinodayÄ• {vinodiyÄ• (Se) } --- uppanno rÄ• go duppaá¹-ivinodayo, uppanno dos
uppanno moho duppaá¹-ivinodayo, uppannaá¹ƒ paá¹-ibhÄ• naá¹ƒ duppaá¹-ivinodayaá¹ƒ, up
duppaá¹-ivinodayaá¹ƒ \Se 327/. paÃ±cÄ• nisaá¹ƒsÄ• sammajjaniyÄ• --- sakacittaá¹ƒ pasÄ
pasÄ«dati, devatÄ• attamanÄ• honti, pÄ• sÄ• dikasaá¹ƒvattanikakammaá¹ƒ \Ee V 130/ up
paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. aparepi paÃ±cÄ• nisaá¹ƒsÄ• sa

sakacittaá¹ƒ pasÄ«dati, paracittaá¹ƒ pasÄ«dati, devatÄ• attamanÄ• honti, satthusÄ• sanaá
pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati.

paÃ±cahaá¹…gehi samannÄ• gato vinayadharo ``bÄ• loâ€™â€™ tveva saá¹…khaá¹ƒ gacc
bhÄ• sapariyantaá¹ƒ na uggaá¹‡hÄ• ti, parassa bhÄ• sapariyantaá¹ƒ na uggaá¹‡hÄ• ti, atta
uggahetvÄ• parassa bhÄ• sapariyantaá¹ƒ na uggahetvÄ• adhammena kÄ• reti appaá¹-iÃ±
samannÄ• gato vinayadharo ``paá¹‡á¸• itoâ€™â€™ tveva saá¹…khaá¹ƒ gacchati --- attano
uggaá¹‡hÄ• ti, parassa bhÄ• sapariyantaá¹ƒ uggaá¹‡hÄ• ti, attano bhÄ• sapariyantaá¹ƒ ugg
bhÄ• sapariyantaá¹ƒ uggahetvÄ• dhammena kÄ• reti paá¹-iÃ±Ã±Ä• ya. aparehipi paÃ±cah
vinayadharo bÄ• lo tveva saá¹…khaá¹ƒ gacchati --- Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• m
Ä• pattisamudayaá¹ƒ \Be 232/ na jÄ• nÄ• ti, Ä• pattinirodhaá¹ƒ na jÄ• nÄ• ti, Ä• pattinirodha
na jÄ• nÄ• ti. paÃ±cahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá
jÄ• nÄ• ti, Ä• pattiyÄ• mÅ«laá¹ƒ jÄ• nÄ• ti, Ä• pattisamudayaá¹ƒ jÄ• nÄ• ti, Ä• pattinirodhaá
Ä• pattinirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ jÄ• nÄ• ti. aparehipi paÃ±cahaá¹…gehi samannÄ
tveva saá¹…khaá¹ƒ gacchati --- adhikaraá¹‡aá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡assa mÅ«laá¹ƒ n
adhikaraá¹‡asamudayaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡anirodhaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡
paá¹-ipadaá¹ƒ na jÄ• nÄ• ti. paÃ±cahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tve
adhikaraá¹‡aá¹ƒ jÄ• nÄ• ti \Ne 254/, adhikaraá¹‡assa mÅ«laá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡asan
adhikaraá¹‡anirodhaá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ jÄ• nÄ• t
paÃ±cahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva saá¹…khaá¹ƒ gacchati --- vattl
nidÄ• naá¹ƒ na jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, anupaÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, anus
jÄ• nÄ• ti. paÃ±cahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá¹ƒ
jÄ• nÄ• ti, nidÄ• naá¹ƒ jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ jÄ• nÄ• ti, anupaÃ±Ã±attiá¹ƒ jÄ• nÄ• ti, anu
jÄ• nÄ• ti. aparehipi paÃ±cahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva saá¹…kha
jÄ• nÄ• ti, Ã±attiyÄ• karaá¹‡aá¹ƒ na jÄ• nÄ• ti, na pubbakusalo hoti, na aparakusalo hoti, a
paÃ±cahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá¹ƒ gacchati --
Ã±attiyÄ• karaá¹‡aá¹ƒ jÄ• nÄ• ti, pubbakusalo hoti, aparakusalo hoti, kÄ• laÃ±Ã±Å« ca hot
paÃ±cahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva saá¹…khaá¹ƒ \Se 329/ gaccha
jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• cariyaparamparÄ• kho panassa
sumanasikatÄ• na sÅ«padhÄ• ritÄ• . paÃ±cahaá¹…gehi samannÄ• gato vinayadharo paá¹
gacchati --- Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• va
Ä• pattiá¹ƒ jÄ• nati, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, Ä• cariyaparampa
suggahitÄ• hoti sumanasikatÄ• sÅ«padhÄ• ritÄ• . aparehipi paÃ±cahaá¹…gehi samannÄ•
saá¹…khaá¹ƒ gacchati --- Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ
sÄ• vasesÄ• navasesaá¹ƒ \Be 233/ Ä• pattiá¹ƒ na jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ
jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni na vitthÄ• rena svÄ• gatÄ• ni honti na
suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ±janaso. paÃ±cahaá¹…gehi samannÄ• g

tveva saá¹…khaá¹ƒ gacchati --- Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá
sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ
panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suv
anubyaÃ±janaso. aparehipi paÃ±cahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva sa
Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ \Se 330/ na jÄ• nÄ• ti, sÄ•
Ä• pattiá¹ƒ na jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, adhikaraá
vinicchayakusalo hoti. paÃ±cahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva sa
Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navas
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡e ca vinicchayakusalo hoti

{AN b V 181; Vin V 443} paÃ±ca \Ne 255/ Ä• raÃ±Ã±ikÄ• --- mandattÄ• momÅ«hattÄ• Ä•
icchÄ• pakato Ä• raÃ±Ã±iko hoti, ummÄ• dÄ• cittakkhepÄ• Ä• raÃ±Ã±iko hoti, vaá¹‡á¹‡ita
buddhasÄ• vakehÄ«ti Ä• raÃ±Ã±iko hoti, api ca appicchaÃ±Ã±eva nissÄ• ya santuá¹-á¹-hiÃ
sallekhaÃ±Ã±eva nissÄ• ya pavivekaÃ±Ã±eva nissÄ• ya idamatthitaÃ±Ã±eva {idamaá¹-á¹-h
nissÄ• ya Ä• raÃ±Ã±iko hoti. paÃ±ca piá¹‡á¸• apÄ• tikÄ• ... pe ... paÃ±ca paá¹ƒsukÅ«likÄ•
rukkhamÅ«likÄ• ... pe ... paÃ±ca sosÄ• nikÄ• ... pe ... paÃ±ca abbhokÄ• sikÄ• ... pe ... pa
pe ... paÃ±ca sapadÄ• nacÄ• rikÄ• ... pe ... paÃ±ca nesajjikÄ• ... pe ... paÃ±ca yathÄ• san
paÃ±ca ekÄ• sanikÄ• ... pe ... paÃ±ca khalupacchÄ• bhattikÄ• ... pe ... paÃ±ca pattapiá¹‡á
momÅ«hattÄ• pattapiá¹‡á¸• iko hoti, pÄ• piccho icchÄ• pakato pattapiá¹‡á¸• iko hoti, ummÄ
pattapiá¹‡á¸• iko hoti, vaá¹‡á¹‡itaá¹ƒ buddhehi buddhasÄ• vakehÄ«ti pattapiá¹‡á¸• iko hoti,
appicchaÃ±Ã±eva \Se 331/ nissÄ• ya santuá¹-á¹-hiÃ±Ã±eva nissÄ• ya sallekhaÃ±Ã±eva nis
nissÄ• ya idamatthitaÃ±Ã±eva nissÄ• ya pattapiá¹‡á¸• iko hoti.

{Vin V 417} paÃ±cahaá¹…gehi \Be 234/ samannÄ• gatena bhikkhunÄ• nÄ• nissitena vatth
jÄ• nÄ• ti, uposathakammaá¹ƒ na jÄ• nÄ• ti, pÄ• timokkhaá¹ƒ na jÄ• nÄ• ti, pÄ• timokkhudd
Å«napaÃ±cavasso hoti. paÃ±cahaá¹…gehi \Ee V 132/ samannÄ• gatena bhikkhunÄ• aniss
uposathaá¹ƒ jÄ• nÄ• ti, uposathakammaá¹ƒ jÄ• nÄ• ti, pÄ• timokkhaá¹ƒ jÄ• nÄ• ti, pÄ• timo
paÃ±cavasso vÄ• hoti atirekapaÃ±cavasso vÄ• . aparehipi paÃ±cahaá¹…gehi samannÄ• g
vatthabbaá¹ƒ --- pavÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ti, pavÄ• raá¹‡Ä• kammaá¹ƒ na jÄ• nÄ• ti, pÄ•
pÄ• timokkhuddesaá¹ƒ na jÄ• nÄ• ti, Å«napaÃ±cavasso hoti. paÃ±cahaá¹…gehi samannÄ•
vatthabbaá¹ƒ --- pavÄ• raá¹‡aá¹ƒ jÄ• nÄ• ti, pavÄ• raá¹‡Ä• kammaá¹ƒ jÄ• nÄ• ti, pÄ• timok
pÄ• timokkhuddesaá¹ƒ jÄ• nÄ• ti, paÃ±cavasso vÄ• hoti atirekapaÃ±cavasso vÄ• . aparehi
samannÄ• gatena bhikkhunÄ• nÄ• nissitena vatthabbaá¹ƒ --- Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ•
Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, duá¹-á¹-hullÄ•
Ä• pattiá¹ƒ na jÄ• nÄ• ti, Å«napaÃ±cavasso hoti. paÃ±cahaá¹…gehi samannÄ• gatena bhik
vatthabbaá¹ƒ --- Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ \Se 332/ jÄ•
sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ
hoti atirekapaÃ±cavasso vÄ• . paÃ±cahaá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• nÄ• ni

uposathaá¹ƒ na jÄ• nÄ• ti, uposathakammaá¹ƒ na jÄ• nÄ• ti, pÄ• timokkhaá¹ƒ na jÄ• nÄ• ti,
jÄ• nÄ• ti, Å«napaÃ±cavassÄ• hoti. paÃ±cahaá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• a
256/ --- uposathaá¹ƒ jÄ• nÄ• ti, uposathakammaá¹ƒ jÄ• nÄ• ti, pÄ• timokkhaá¹ƒ jÄ• nÄ• ti, p
jÄ• nÄ• ti, paÃ±cavassÄ• vÄ• hoti atirekapaÃ±cavassÄ• vÄ• . aparehipi paÃ±cahaá¹…geh
bhikkhuniyÄ• nÄ• nissitÄ• ya vatthabbaá¹ƒ --- pavÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ti, pavÄ• raá¹‡Ä
pÄ• timokkhaá¹ƒ na jÄ• nÄ• ti, pÄ• timokkhuddesaá¹ƒ na jÄ• nÄ• ti, Å«napaÃ±cavassÄ• ho
samannÄ• gatÄ• ya bhikkhuniyÄ• anissitÄ• ya vatthabbaá¹ƒ --- pavÄ• raá¹‡aá¹ƒ jÄ• nÄ• ti,
jÄ• nÄ• ti, pÄ• timokkhaá¹ƒ jÄ• nÄ• ti, pÄ• timokkhuddesaá¹ƒ jÄ• nÄ• ti, paÃ±cavassÄ• vÄ•
vÄ• . aparehipi paÃ±cahaá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• nÄ• nissitÄ• ya vattha
Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ•
jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, Å«napaÃ±cavassÄ• hot
samannÄ• gatÄ• ya bhikkhuniyÄ• anissitÄ• ya vatthabbaá¹ƒ --- Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• n
Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á
333/ jÄ• nÄ• ti, paÃ±cavassÄ• vÄ• hoti atirekapaÃ±cavassÄ• vÄ• .

paÃ±ca Ä• dÄ«navÄ• apÄ• sÄ• dike --- attÄ• pi attÄ• naá¹ƒ upavadati, anuviccapi viÃ±Ã±Å
kittisaddo abbhuggacchati, sammÅ«á¸·ho kÄ• laá¹ƒ karoti, kÄ• yassa bhedÄ• paraá¹ƒ mara
vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. paÃ±cÄ• nisaá¹ƒsÄ• pÄ• sÄ• dike --- attÄ• pi attÄ• naá¹
anuviccapi viÃ±Ã±Å« pasaá¹ƒsanti, kalyÄ• á¹‡o kittisaddo abbhuggacchati, asammÅ«á¸·ho
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. aparepi paÃ±ca Ä• dÄ«
appasannÄ• na pasÄ«danti, pasannÄ• naá¹ƒ ekaccÄ• naá¹ƒ aÃ±Ã±athattaá¹ƒ hoti, satthus
pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ nÄ• pajjati, cittamassa na pasÄ«dati. paÃ±cÄ• ni
appasannÄ• pasÄ«danti, pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya hoti, satthusÄ• sanaá¹ƒ kata
diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati, cittamassa pasÄ«dati. paÃ±ca Ä• dÄ«navÄ• kulÅ«pake ---
Ä• pajjati, raho nisajjÄ• ya Ä• pajjati, paá¹-icchanne Ä• sane Ä• pajjati, mÄ• tugÄ• massa ut
dhammaá¹ƒ desento Ä• pajjati, kÄ• masaá¹…kappabahulo ca viharati. paÃ±ca Ä• dÄ«navÄ
ativelaá¹ƒ kulesu saá¹ƒsaá¹-á¹-hassa viharato mÄ• tugÄ• massa abhiá¹‡hadassanaá¹ƒ, das
saá¹ƒsagge sati vissÄ• so, vissÄ• se sati otÄ• ro, otiá¹‡á¹‡acittassetaá¹ƒ \Se 334/ bhikkhun
anabhirato vÄ• brahmacariyaá¹ƒ carissati aÃ±Ã±ataraá¹ƒ vÄ• saá¹ƒkiliá¹-á¹-haá¹ƒ Ä• patti
sikkhaá¹ƒ vÄ• paccakkhÄ• ya hÄ«nÄ• yÄ• vattissati.

{Vin IV 92} paÃ±ca \Ne 257/ bÄ«jajÄ• tÄ• ni --- mÅ«labÄ«jaá¹ƒ, khandhabÄ«jaá¹ƒ, phaá¸·u
bÄ«jabÄ«jaÃ±Ã±eva {bÄ«jabÄ«jameva (Katthaci) } paÃ±camaá¹ƒ. paÃ±cahi samaá¹‡akapp
paribhuÃ±jitabbaá¹ƒ --- aggiparijitaá¹ƒ, satthaparijitaá¹ƒ, nakhaparijitaá¹ƒ, abÄ«jaá¹ƒ, nibbat
{nibbaá¹-á¹-abÄ«jaÃ±Ã±eva (Ce), nibbaá¹-abÄ«jaÃ±Ã±eva (Se), nippaá¹-á¹-abÄ«jaÃ±Ã±eva
paÃ±ca visuddhiyo --- nidÄ• naá¹ƒ uddisitvÄ• avasesaá¹ƒ \Be 236/ sutena sÄ• vetabbaá¹ƒ,
visuddhi; nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• avasesaá¹ƒ sutena sÄ
dutiyÄ• visuddhi; nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• terasa saá¹…

avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ, ayaá¹ƒ tatiyÄ• visuddhi; nidÄ• naá¹ƒ uddisitvÄ• cattÄ•
uddisitvÄ• terasa saá¹…ghÄ• disese uddisitvÄ• dve aniyate \Ee V 133/ uddisitvÄ• avases
sÄ• vetabbaá¹ƒ, ayaá¹ƒ catutthÄ• visuddhi; vitthÄ• reneva paÃ±camÄ«. aparÄ• pi paÃ±ca
pÄ• risuddhiuposatho, adhiá¹-á¹-hÄ• nuposatho, pavÄ• raá¹‡Ä• , sÄ• maggÄ«uposathoyeva
vinayadhare --- attano sÄ«lakkhandho sugutto hoti surakkhito, kukkuccapakatÄ• naá¹ƒ paá¹
visÄ• rado saá¹…ghamajjhe voharati, paccatthike sahadhammena suniggahitaá¹ƒ niggaá¹‡h
saddhammaá¹-á¹-hitiyÄ• paá¹-ipanno hoti. paÃ±ca adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapa
dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• nÄ«ti.

paÃ±cakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

Ä• patti Ä• pattikkhandhÄ• , vinÄ«tÄ• nantarena ca.

puggalÄ• chedanÄ• ceva, Ä• pajjati ca paccayÄ• ||

na upeti upeti ca, kappantusaá¹…kitelaÃ±ca.

vasaá¹ƒ byasanÄ• sampadÄ• , passaddhi puggalena ca ||

sosÄ• nikaá¹ƒ khÄ• yitaÃ±ca, theyyaá¹ƒ coro ca vuccati.

avissajji avebhaá¹…gi, kÄ• yato kÄ• yavÄ• cato ||

desanÄ• \Ne 258/ saá¹…ghaá¹ƒ uddesaá¹ƒ, paccantikathinena ca.

kammÄ• ni yÄ• vatatiyaá¹ƒ, pÄ• rÄ• jithulladukkaá¹-aá¹ƒ ||

akappiyaá¹ƒ kappiyaÃ±ca, apuÃ±Ã±aduvinodayÄ• .

sammajjanÄ« apare ca, bhÄ• saá¹ƒ Ä• pattimeva ca ||

adhikaraá¹‡aá¹ƒ vatthu Ã±atti, Ä• pattÄ• ubhayÄ• ni ca.

lahukaá¹-á¹-hamakÄ• ete, kaá¹‡hasukkÄ• vijÄ• natha ||

araÃ±Ã±aá¹ƒ piá¹‡á¸• apÄ• taÃ±ca, paá¹ƒsurukkhasusÄ• nikÄ• .

abbhokÄ• so cÄ«varaÃ±ca, sapadÄ• no nisajjiko ||

santhati \Be 237/ khalu pacchÄ• pi, pattapiá¹‡á¸• ikameva ca.

uposathaá¹ƒ \Se 336/ pavÄ• raá¹‡aá¹ƒ, Ä• pattÄ• nÄ• pattipi ca ||

kaá¹‡hasukkapadÄ• ete, bhikkhunÄ«nampi te tathÄ• .

apÄ• sÄ• dikapÄ• sÄ• di, tatheva apare duve ||

kulÅ«pake ativelaá¹ƒ, bÄ«jaá¹ƒ samaá¹‡akappi ca.

visuddhi apare ceva, vinayÄ• dhammikena ca.

dhammikÄ• ca tathÄ• vuttÄ• , niá¹-á¹-hitÄ• suddhipaÃ±cakÄ• ti ||

6. chakkavÄ• ro

<326> {DN III 324} cha agÄ• ravÄ• . cha gÄ• ravÄ• . cha vinÄ«tavatthÅ«ni. cha sÄ• mÄ«ci
Ä• pattisamuá¹-á¹-hÄ• nÄ• . chacchedanakÄ• Ä• pattiyo. chahÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pa
vinayadhare. cha paramÄ• ni. chÄ• rattaá¹ƒ ticÄ«varena vippavasitabbaá¹ƒ. cha cÄ«varÄ• r
rajanÄ• ni. cha Ä• pattiyo kÄ• yato ca cittato ca samuá¹-á¹-hanti na vÄ• cato. cha Ä• pattiyo
samuá¹-á¹-hanti na kÄ• yato. cha Ä• pattiyo kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-ha
vivÄ• damÅ«lÄ• ni. cha anuvÄ• damÅ«lÄ• ni. cha sÄ• raá¹‡Ä«yÄ• dhammÄ• dÄ«ghaso. c
tiriyaá¹ƒ cha vidatthiyo. cha nissayapaá¹-ippassaddhiyo Ä• cariyamhÄ• . cha nahÄ• ne anup
vippakatacÄ«varaá¹ƒ \Se 337/ Ä• dÄ• ya pakkamati, vippakatacÄ«varaá¹ƒ samÄ• dÄ• ya pa

{Vin I 85 Ä• dayo} chahaá¹…gehi \Ne 259/ samannÄ• gatena bhikkhunÄ• upasampÄ• deta
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo --- asekkhena sÄ«lakkhandhena samannÄ• gato hoti,
samannÄ• gato hoti, asekkhena paÃ±Ã±akkhandhena samannÄ• gato hoti, asekkhena vimu
hoti, asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti, dasavasso vÄ•

aparehipi chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ nissayo d
upaá¹-á¹-hÄ• petabbo --- attanÄ• asekkhena sÄ«lakkhandhe \Be 238/ samannÄ• gato hoti,
sÄ«lakkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena samÄ• dhikkhandhena samannÄ• gat
samÄ• dhikkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena paÃ±Ã±akkhandhena samannÄ•
paÃ±Ã±akkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena vimuttikkhandhena samannÄ• gat

vimuttikkhandhe samÄ• dapetÄ• ; attanÄ• asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhen
asekkhe vimuttiÃ±Ä• á¹‡adassanakkhandhe samÄ• dapetÄ• ; dasavasso vÄ• hoti atirekada

aparehipi chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ nissayo d
upaá¹-á¹-hÄ• petabbo --- saddho hoti, hirimÄ• hoti, ottappÄ« hoti, Ä• raddhavÄ«riyo hoti \S
upaá¹-á¹-hitassati hoti, dasavasso vÄ• hoti atirekadasavasso vÄ• .

aparehipi chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ nissayo d
upaá¹-á¹-hÄ• petabbo --- na adhisÄ«le sÄ«lavipanno hoti, na ajjhÄ• cÄ• re Ä• cÄ• ravipann
atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti, bahussuto hoti, paÃ±Ã±avÄ• hoti, dasavasso vÄ• h
vÄ• .

aparehipi chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ nissayo d
upaá¹-á¹-hÄ• petabbo --- paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ• gilÄ• naá
upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• setuá¹ƒ vÄ• vÅ«pakÄ• sÄ• petuá¹ƒ vÄ
uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ {vinodetuá¹ƒ vÄ• vinodÄ• petuá¹ƒ vÄ• (S
jÄ• nÄ• ti, Ä• pattivuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, dasavasso vÄ• hoti atirekadasavasso vÄ• .

aparehipi \Ne 260/ chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ
upaá¹-á¹-hÄ• petabbo --- paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ• Ä• bhisan
sikkhÄ• petuá¹ƒ, Ä• dibrahmacÄ• riyakÄ• ya sikkhÄ• ya vinetuá¹ƒ, abhidhamme vinetuá¹ƒ,
uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ, dasavasso vÄ• hoti atirekadasavasso

aparehipi \Be 239/ chahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ
upaá¹-á¹-hÄ• petabbo --- Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukaá¹ƒ \Se 339/
garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ
suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso, dasavasso vÄ• hoti

cha adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni, cha dhammikÄ• ni pÄ• timokkhaá¹-á¹-h

chakkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

agÄ• ravÄ• gÄ• ravÄ• ca, vinÄ«tÄ• sÄ• mÄ«cipi ca.

samuá¹-á¹-hÄ• nÄ• chedanÄ• ceva, Ä• kÄ• rÄ• nisaá¹ƒsena ca ||

paramÄ• ni ca chÄ• rattaá¹ƒ, cÄ«varaá¹ƒ rajanÄ• ni ca.

kÄ• yato cittato cÄ• pi, vÄ• cato cittatopi ca ||

kÄ• yavÄ• cÄ• cittato ca, kammavivÄ• dameva ca.

anuvÄ• dÄ• dÄ«ghaso ca, tiriyaá¹ƒ nissayena ca ||

anupaÃ±Ã±atti Ä• dÄ• ya, samÄ• dÄ• ya tatheva ca.

asekkhe samÄ• dapetÄ• , saddho adhisÄ«lena ca.

gilÄ• nÄ• bhisamÄ• cÄ• rÄ«, Ä• pattÄ• dhammadhammikÄ• ti ||

7. sattakavÄ• ro

<327> sattÄ• pattiyo \Ne 261/. sattÄ• pattikkhandhÄ• . satta vinÄ«tavatthÅ«ni. satta sÄ• m
adhammikÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• . satta dhammikÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• . sa
sattÄ• hakaraá¹‡Ä«yena \Se 340/ gantuá¹ƒ. sattÄ• nisaá¹ƒsÄ• vinayadhare. satta paramÄ•
aruá¹‡uggamane nissaggiyaá¹ƒ hoti. satta samathÄ• . satta kammÄ• ni. satta Ä• makadhaÃ
sattantarÄ• . gaá¹‡abhojane \Be 240/ satta anupaÃ±Ã±attiyo. bhesajjÄ• ni paá¹-iggahetvÄ•
sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• ni. katacÄ«varaá¹ƒ Ä• dÄ• ya pakkamati. katacÄ«va
bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• . bhikkhussa hoti Ä• patti daá¹-á¹-habbÄ• . bhikk
daá¹-á¹-habbÄ• {paá¹-ikÄ• tabbÄ• (sabbattha) aá¹-á¹-hakathÄ• ca campeyyakkhandhake
oloketabbÄ• }. satta adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• ni. satta dhammikÄ• ni pÄ•

{AN b 7.75} sattahaá¹…gehi samannÄ• gato bhikkhu vinayadharo hoti --- Ä• pattiá¹ƒ jÄ• nÄ
jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ«lavÄ• hoti,
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadham
nikÄ• malÄ• bhÄ« hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ• anÄ• s
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj

aparehipi sattahaá¹…gehi samannÄ• gato bhikkhu vinayadharo hoti --- Ä• pattiá¹ƒ jÄ• nÄ•
jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, bahussuto hoti
ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• \Se 341/ majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä
kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti tathÄ• rÅ«passa dham
dhÄ• tÄ• {dhatÄ• (Ce Se) } vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppa

jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ•
akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttia
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

aparehipi sattahaá¹…gehi samannÄ• gato bhikkhu vinayadharo hoti --- Ä• pattiá¹ƒ jÄ• nÄ•
jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho
pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ
anubyaÃ±janaso, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukh
hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca \Be 241/ khayÄ• anÄ• savaá¹ƒ ce
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj

aparehipi sattahaá¹…gehi samannÄ• gato bhikkhu vinayadharo hoti --- Ä• pattiá¹ƒ jÄ• nÄ•
jÄ• nÄ• ti; lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti; garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti; anekavihitaá¹ƒ p
anussarati, seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo tissopi jÄ• tiyo catassopi jÄ• tiyo
dasapi jÄ• tiyo vÄ«sampi jÄ• tiyo tiá¹ƒsampi jÄ• tiyo cattÄ• lÄ«sampi jÄ• tiyo paÃ±Ã±Ä• sam
\Se 342/ jÄ• tisahassampi jÄ• tisatasahassampi anekepi saá¹ƒvaá¹-á¹-akappe anekepi vivaa
saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe --- ``amutrÄ• siá¹ƒ evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡
evaá¹ƒsukhadukkhappaá¹-isaá¹ƒvedÄ« evamÄ• yupariyanto, so tato cuto amutra udapÄ• di
evaá¹ƒnÄ• mo evaá¹ƒgotto evaá¹ƒvaá¹‡á¹‡o evamÄ• hÄ• ro evaá¹ƒsukhadukkhappaá¹-isaá
tato cuto idhÅ«papannoâ€™â€™ ti iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anekavihitaá¹ƒ pubbenivÄ
cakkhunÄ• visuddhena atikkantamÄ• nusakena {atikkantamÄ• nussakena (Katthaci) } satte
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e, sugate duggate yathÄ• kam
``ime vata bhonto sattÄ• kÄ• yaduccaritena samannÄ• gatÄ• vacÄ«duccaritena samannÄ•
samannÄ• gatÄ• ariyÄ• naá¹ƒ upavÄ• dakÄ• micchÄ• diá¹-á¹-hikÄ• micchÄ• diá¹-á¹-hikam
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapannÄ• , im
kÄ• yasucaritena samannÄ• gatÄ• vacÄ«sucaritena samannÄ• gatÄ• manosucaritena sam
anupavÄ• dakÄ• sammÄ• diá¹-á¹-hikÄ• sammÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• , te kÄ•
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapannÄ• â€™â€™ ti iti dibbena cakkhunÄ• visuddhena atikk
passati cavamÄ• ne upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate d
pajÄ• nÄ• ti; Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ d
abhiÃ±Ã±Ä• \Se 343/ sacchikatvÄ• upasampajja viharati.

sattahaá¹…gehi \Be 242/ samannÄ• gato vinayadharo sobhati --- Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ
lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ \Ee V 136/ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ«lavÄ• hoti
sikkhati sikkhÄ• padesu, catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadham
nikÄ• malÄ• bhÄ« hoti \Ne 263/ akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ
paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampaj

aparehipi sattahaá¹…gehi samannÄ• gato vinayadharo. sobhati --- Ä• pattiá¹ƒ jÄ• nÄ• ti, an
lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, bahussuto hoti ... pe ... diá
suppaá¹-ividdho catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukha
hoti akicchalÄ• bhÄ« akasiralÄ• bhÄ«, Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttia
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

aparehipi sattahaá¹…gehi samannÄ• gato vinayadharo sobhati --- Ä• pattiá¹ƒ jÄ• nÄ• ti, an
lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho panassa p
svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso,
Ä• bhicetasikÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ nikÄ• malÄ• bhÄ« hoti akic
Ä• savÄ• naÃ±ca khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva d
abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharati.

aparehipi sattahaá¹…gehi samannÄ• gato vinayadharo sobhati --- Ä• pattiá¹ƒ jÄ• nÄ• ti; an
lahukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti; garukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti; anekavihitaá¹ƒ pubbenivÄ
seyyathidaá¹ƒ --- ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesaá¹ƒ anek
pubbenivÄ• saá¹ƒ anussarati, dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satt
upapajjamÄ• ne hÄ«ne paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kamm
... iti dibbena cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati cavamÄ• ne up
paá¹‡Ä«te suvaá¹‡á¹‡e dubbaá¹‡á¹‡e sugate duggate yathÄ• kammÅ«page \Be 243/ satte
khayÄ• anÄ• savaá¹ƒ cetovimuttiá¹ƒ paÃ±Ã±Ä• vimuttiá¹ƒ diá¹-á¹-heva dhamme sayaá¹ƒ a
upasampajja viharati.

{DN III 330} satta asaddhammÄ• --- assaddho hoti, ahiriko hoti, anottappÄ« hoti, appassut
hoti, muá¹-á¹-hassati hoti, duppaÃ±Ã±o hoti.

{DN III 330} satta \Ne 264/ saddhammÄ• --- saddho hoti, hirimÄ• hoti, ottappÄ« hoti, bahu
Ä• raddhavÄ«riyo hoti, upaá¹-á¹-hitassati hoti, paÃ±Ã±avÄ• hotÄ«ti.

sattakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

Ä• patti Ä• pattikkhandhÄ• , vinÄ«tÄ• sÄ• mÄ«cipi ca.

adhammikÄ• dhammikÄ• ca, anÄ• patti ca sattÄ• haá¹ƒ ||

Ä• nisaá¹ƒsÄ• paramÄ• ni, aruá¹‡asamathena ca.

kammÄ• Ä• makadhaÃ±Ã±Ä• ca, tiriyaá¹ƒ gaá¹‡abhojane ||

sattÄ• haparamaá¹ƒ \Se 345/ Ä• dÄ• ya, samÄ• dÄ• ya tatheva ca.

na hoti hoti hoti ca, adhammÄ• dhammikÄ• ni ca ||

caturo vinayadharÄ• , catubhikkhÅ« ca sobhane.

satta ceva asaddhammÄ• , satta saddhammÄ• desitÄ• ti ||

8. aá¹-á¹-hakavÄ• ro

<328> aá¹-á¹-hÄ• nisaá¹ƒse sampassamÄ• nena na so bhikkhu Ä• pattiyÄ• adassane ukk
sampassamÄ• nena paresampi saddhÄ• ya sÄ• Ä• patti desetabbÄ• . aá¹-á¹-ha yÄ• vatati
kulÄ• ni dÅ«seti. aá¹-á¹-ha mÄ• tikÄ• cÄ«varassa uppÄ• dÄ• ya. aá¹-á¹-ha mÄ• tikÄ• kath
aá¹-á¹-ha pÄ• nÄ• ni. {Vin II 348; AN c 8.7} aá¹-á¹-hahi asaddhammehi abhibhÅ«to pariyÄ•
Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho \Be 244/. aá¹-á¹-ha lokadhammÄ• . aá¹-á¹-ha
pÄ• á¹-idesanÄ«yÄ• . aá¹-á¹-haá¹…giko musÄ• vÄ• do \Ee V 137/. aá¹-á¹-ha uposathaá¹…g
dÅ«teyyaá¹…gÄ• ni. aá¹-á¹-ha titthiyavattÄ• ni. aá¹-á¹-ha acchariyÄ• abbhutadhammÄ• m
acchariyÄ• abbhutadhammÄ• imasmiá¹ƒ dhammavinaye. aá¹-á¹-ha anatirittÄ• . aá¹-á¹-ha
aruá¹‡uggamane nissaggiyaá¹ƒ hoti. aá¹-á¹-ha pÄ• rÄ• jikÄ• . aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ pa
aá¹-á¹-hamaá¹ƒ vatthuá¹ƒ paripÅ«rentiyÄ• desitÄ• pi adesitÄ• hoti. aá¹-á¹-havÄ• cikÄ• \S
aá¹-á¹-hannaá¹ƒ paccuá¹-á¹-hÄ• tabbaá¹ƒ. aá¹-á¹-hannaá¹ƒ \Ne 265/ Ä• sanaá¹ƒ dÄ• tabba
varÄ• ni yÄ• cati. aá¹-á¹-hahaá¹…gehi samannÄ• gato bhikkhu bhikkhunovÄ• dako samma
(Katthaci) }. aá¹-á¹-hÄ• nisaá¹ƒsÄ• vinayadhare. aá¹-á¹-ha paramÄ• ni. tassapÄ• piyasikak
aá¹-á¹-hasu dhammesu sammÄ• vattitabbaá¹ƒ. aá¹-á¹-ha adhammikÄ• ni pÄ• timokkhaá¹-á
dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• nÄ«ti.

aá¹-á¹-hakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

na so bhikkhu paresampi, yÄ• vatatiyadÅ«sanÄ• .

mÄ• tikÄ• kathinubbhÄ• rÄ• , pÄ• nÄ• abhibhÅ«tena ca ||

lokadhammÄ• garudhammÄ• , pÄ• á¹-idesanÄ«yÄ• musÄ• .

uposathÄ• ca dÅ«taá¹…gÄ• , titthiyÄ• samuddepi ca ||

abbhutÄ• anatirittaá¹ƒ, atirittaá¹ƒ nissaggiyaá¹ƒ.

pÄ• rÄ• jikaá¹-á¹-hamaá¹ƒ vatthu, adesitÅ«pasampadÄ• ||

paccuá¹-á¹-hÄ• nÄ• sanaÃ±ceva, varaá¹ƒ ovÄ• dakena ca.

Ä• nisaá¹ƒsÄ• paramÄ• ni, aá¹-á¹-hadhammesu vattanÄ• .

adhammikÄ• dhammikÄ• ca, aá¹-á¹-hakÄ• suppakÄ• sitÄ• ti ||

9. navakavÄ• ro

<329> nava Ä• ghÄ• tavatthÅ«ni. nava Ä• ghÄ• tapaá¹-ivinayÄ• . nava vinÄ«tavatthÅ«ni. n
navahi saá¹…gho bhijjati. nava paá¹‡Ä«tabhojanÄ• ni \Se 347/. navamaá¹ƒsehi \Be 245/ du
pÄ• timokkhuddesÄ• . nava paramÄ• ni. nava taá¹‡hÄ• mÅ«lakÄ• dhammÄ• . nava vidham
adhiá¹-á¹-hÄ• tabbÄ• ni. nava cÄ«varÄ• ni na vikappetabbÄ• ni. dÄ«ghaso nava vidatthiyo s
adhammikÄ• ni dÄ• nÄ• ni. nava adhammikÄ• paá¹-iggahÄ• . nava adhammikÄ• paribhog
dÄ• nÄ• ni, tayo dhammikÄ• paá¹-iggahÄ• , tayo dhammikÄ• paribhogÄ• . nava adhammik
{paÃ±Ã±attiyo (sabbattha) aá¹-á¹-hakathÄ• ca samathakkhandhake kaá¹‡hapakkhanavaka
dhammikÄ• saÃ±Ã±attiyo. adhammakamme dve navakÄ• ni. dhammakamme dve \Ee V 13
pÄ• timokkhaá¹-á¹-hapanÄ• ni. nava dhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ• nÄ«ti.

navakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

Ä• ghÄ• tavatthuvinayÄ• , vinÄ«tÄ• paá¹-hamena ca.

bhijjati ca paá¹‡Ä«taÃ±ca, maá¹ƒsuddesaparamÄ• ni ca ||

taá¹‡hÄ• mÄ• nÄ• adhiá¹-á¹-hÄ• nÄ• , vikappe ca vidatthiyo.

dÄ• nÄ• paá¹-iggahÄ• bhogÄ• , tividhÄ• puna dhammikÄ• ||

adhammadhammasaÃ±Ã±atti, duve dve navakÄ• ni ca.

pÄ• timokkhaá¹-á¹-hapanÄ• ni, adhammadhammikÄ• ni cÄ• ti ||

10. dasakavÄ• ro

<330> dasa Ä• ghÄ• tavatthÅ«ni. dasa Ä• ghÄ• tapaá¹-ivinayÄ• . dasa vinÄ«tavatthÅ«ni. d
micchÄ• diá¹-á¹-hi. dasavatthukÄ• sammÄ• diá¹-á¹-hi. dasa antaggÄ• hikÄ• diá¹-á¹-hi. das
sammattÄ• . dasa \Se 348/ akusalakammapathÄ• . dasa kusalakammapathÄ• . dasa adhan
dhammikÄ• salÄ• kaggÄ• hÄ• . sÄ• maá¹‡erÄ• naá¹ƒ dasa sikkhÄ• padÄ• ni. dasahaá¹…g
nÄ• setabbo.

dasahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva saá¹…khaá¹ƒ gacchati --- attano
uggaá¹‡hÄ• ti, parassa bhÄ• sapariyantaá¹ƒ na uggaá¹‡hÄ• ti \Be 246/, attano bhÄ• sapari
parassa bhÄ• sapariyantaá¹ƒ anuggahetvÄ• adhammena kÄ• reti, appaá¹-iÃ±Ã±Ä• ya Ä• p
mÅ«laá¹ƒ na jÄ• nÄ• ti, Ä• pattisamudayaá¹ƒ na jÄ• nÄ• ti, Ä• pattinirodhaá¹ƒ na jÄ• nÄ• ti,
paá¹-ipadaá¹ƒ na jÄ• nÄ• ti.

dasahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá¹ƒ gacchati --- a
uggaá¹‡hÄ• ti, parassa bhÄ• sapariyantaá¹ƒ uggaá¹‡hÄ• ti, attano bhÄ• sapariyantaá¹ƒ ugg
bhÄ• sapariyantaá¹ƒ \Ne 267/ uggahetvÄ• dhammena kÄ• reti, paá¹-iÃ±Ã±Ä• ya Ä• pattiá¹
mÅ«laá¹ƒ jÄ• nÄ• ti, Ä• pattisamudayaá¹ƒ jÄ• nÄ• ti, Ä• pattinirodhaá¹ƒ jÄ• nÄ• ti, Ä• pattin
paá¹-ipadaá¹ƒ jÄ• nÄ• ti.

aparehipi dasahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva saá¹…khaá¹ƒ gacchati
jÄ• nÄ• ti, adhikaraá¹‡assa mÅ«laá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡asamudayaá¹ƒ na jÄ• nÄ• t
jÄ• nÄ• ti, adhikaraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ na jÄ• nÄ• ti, vatthuá¹ƒ na jÄ• nÄ
{uddÄ• naá¹ƒ (Katthaci) } na jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, anupaÃ±Ã±attiá¹ƒ na jÄ
anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti.

dasahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá¹ƒ gacchati --- a
adhikaraá¹‡assa mÅ«laá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡asamudayaá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡ani
adhikaraá¹‡anirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ jÄ• nÄ• ti, vatthuá¹ƒ jÄ• nÄ• ti, nidÄ• naá¹ƒ
jÄ• nÄ• ti, anupaÃ±Ã±attiá¹ƒ jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ jÄ• nÄ• ti.

aparehipi dasahaá¹…gehi samannÄ• gato \Ee V 139/ vinayadharo bÄ• lo tveva saá¹…khaá
jÄ• nÄ• ti, Ã±attiyÄ• karaá¹‡aá¹ƒ na jÄ• nÄ• ti, na pubbakusalo hoti, na aparakusalo hoti, a
Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ•
jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• cariyaparamparÄ• kh

hoti na sumanasikatÄ• na sÅ«padhÄ• ritÄ• .

dasahaá¹…gehi \Be 247/ samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá¹ƒ gac
jÄ• nÄ• ti, Ã±attiyÄ• karaá¹‡aá¹ƒ jÄ• nÄ• ti, pubbakusalo hoti, aparakusalo hoti, kÄ• laÃ±Ã±
Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navas
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, Ä• cariyaparamparÄ• kho panassa su
sumanasikatÄ• sÅ«padhÄ• ritÄ• .

aparehipi dasahaá¹…gehi samannÄ• gato vinayadharo bÄ• lo tveva saá¹…khaá¹ƒ gacchati
jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timok
svÄ• gatÄ• ni honti na suvibhattÄ• ni na suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ
Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ•
jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡e ca na vinic

dasahaá¹…gehi samannÄ• gato vinayadharo paá¹‡á¸• ito tveva saá¹…khaá¹ƒ gacchati ---
jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ•
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ
svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso,
jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ•
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡e ca vinicchayakusalo hoti

{AN c 10.33} dasahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo. das
tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. dasa Ä• dÄ«navÄ• rÄ• ja
dÄ• navatthÅ«ni. dasa ratanÄ• ni. dasavaggo bhikkhusaá¹…gho. dasavaggena gaá¹‡ena u
paá¹ƒsukÅ«lÄ• ni. dasa cÄ«varadhÄ• raá¹‡Ä• {cÄ«varadhÄ• raá¹‡Ä• ni (Se) }. dasÄ• hapa
dhÄ• retabbaá¹ƒ \Be 248/. dasa sukkÄ• ni. dasa itthiyo. dasa \Se 351/ bhariyÄ• yo. vesÄ• li
dÄ«penti. dasa puggalÄ• avandiyÄ• . dasa akkosavatthÅ«ni. dasahÄ• kÄ• rehi pesuÃ±Ã±a
senÄ• sanÄ• ni. dasa varÄ• ni yÄ• ciá¹ƒsu. dasa adhammikÄ• ni pÄ• timokkhaá¹-á¹-hapanÄ
pÄ• timokkhaá¹-á¹-hapanÄ• ni. dasÄ• nisaá¹ƒsÄ• yÄ• guyÄ• . dasa maá¹ƒsÄ• akappiyÄ• .
bhikkhunÄ• byattena paá¹-ibalena pabbÄ• jetabbaá¹ƒ upasampÄ• detabbaá¹ƒ nissayo dÄ•
upaá¹-á¹-hÄ• petabbo. dasavassÄ• ya bhikkhuniyÄ• byattÄ• ya paá¹-ibalÄ• ya pabbÄ• jeta
nissayo dÄ• tabbo sÄ• maá¹‡erÄ« upaá¹-á¹-hÄ• petabbÄ• . dasavassÄ• ya bhikkhuniyÄ• b
vuá¹-á¹-hÄ• panasammuti sÄ• ditabbÄ• . dasavassÄ• ya gihigatÄ• ya sikkhÄ• dÄ• tabbÄ• t

dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

Ä• ghÄ• taá¹ƒ \Ee V 140/ vinayaá¹ƒ vatthu, micchÄ• sammÄ• ca antagÄ• .

micchattÄ• ceva sammattÄ• , akusalÄ• kusalÄ• pi ca ||

salÄ• kÄ• \Ne 269/ adhammÄ• dhammÄ• , sÄ• maá¹‡erÄ• ca nÄ• sanÄ• .

bhÄ• sÄ• dhikaraá¹‡aÃ±ceva, Ã±attilahukameva ca ||

lahukÄ• garukÄ• ete, kaá¹‡hasukkÄ• vijÄ• natha.

ubbÄ• hikÄ• ca sikkhÄ• ca, antepure ca vatthÅ«ni ||

ratanaá¹ƒ \Se 352/ dasavaggo ca, tatheva upasampadÄ• .

paá¹ƒsukÅ«ladhÄ• raá¹‡Ä• ca, dasÄ• hasukkaitthiyo ||

bhariyÄ• dasa vatthÅ«ni, avandiyakkosena ca.

pesuÃ±Ã±aÃ±ceva senÄ• ni, varÄ• ni ca adhammikÄ• ||

dhammikÄ• yÄ• gumaá¹ƒsÄ• ca, paramÄ• bhikkhu bhikkhunÄ«.

vuá¹-á¹-hÄ• panÄ• gihigatÄ• , dasakÄ• suppakÄ• sitÄ• ti ||

11. ekÄ• dasakavÄ• ro

<331> ekÄ• da \Be 249/ puggalÄ• anupasampannÄ• na upasampÄ• detabbÄ• , upasamp
pÄ• dukÄ• akappiyÄ• . ekÄ• dasa pattÄ• akappiyÄ• . ekÄ• dasa cÄ«varÄ• ni akappiyÄ• ni
bhikkhunÄ«naá¹ƒ ekÄ• dasa antarÄ• yikÄ• dhammÄ• pucchitabbÄ• . ekÄ• dasa cÄ«varÄ•
ekÄ• dasa cÄ«varÄ• ni na vikappetabbÄ• ni. ekÄ• dase aruá¹‡uggamane nissaggiyaá¹ƒ hot
kappiyÄ• . ekÄ• dasa vidhÄ• {vÄ«thÄ• (Se) } kappiyÄ• . ekÄ• dasa pathavÄ« akappiyÄ• .
ekÄ• dasa nissayapaá¹-ippassaddhiyo. ekÄ• dasa puggalÄ• avandiyÄ• . ekÄ• dasa paramA
yÄ• ciá¹ƒsu. ekÄ• dasa sÄ«mÄ• dosÄ• . akkosakaparibhÄ• sake puggale ekÄ• dasÄ• dÄ«n
15; Mil IV 4.6} mettÄ• ya cetovimuttiyÄ• Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• n
anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…l
sukhaá¹ƒ paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ passati, manussÄ• naá¹ƒ piyo hoti, aman
devatÄ• rakkhanti, nÄ• ssa aggi vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamati, tuvaá¹-á¹-aá¹ƒ citt

mukhavaá¹‡á¹‡o vippasÄ«dati, asammÅ«á¸·ho kÄ• laá¹…karoti, uttari appaá¹-ivijjhanto bra
mettÄ• ya cetovimuttiyÄ• \Ne 270/ Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«katÄ• ya yÄ• nÄ«ka
anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya ime ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ika

ekÄ• dasakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

nÄ• setabbÄ• pÄ• dukÄ• ca, pattÄ• ca cÄ«varÄ• ni ca.

tatiyÄ• pucchitabbÄ• ca, adhiá¹-á¹-hÄ• navikappanÄ• ||

aruá¹‡Ä• \Ee V 141/ gaá¹‡á¹-hikÄ• vidhÄ• , akappiyÄ• ca kappiyaá¹ƒ.

nissayÄ• vandiyÄ• ceva, paramÄ• ni varÄ• ni ca.

sÄ«mÄ• dosÄ• ca akkosÄ• , mettÄ• yekÄ• dasÄ• katÄ• ti ||

ekuttarikanayo.

tassuddÄ• naá¹ƒ ---

ekakÄ• \Be 250/ ca dukÄ• ceva, tikÄ• ca catupaÃ±cakÄ• .

chasattaá¹-á¹-hanavakÄ• ca, dasa ekÄ• dasÄ• ni ca ||

hitÄ• ya sabbasattÄ• naá¹ƒ, Ã±Ä• tadhammena tÄ• dinÄ• .

ekuttarikÄ• vimalÄ• , mahÄ• vÄ«rena desitÄ• ti ||

ekuttarikanayo niá¹-á¹-hito.

uposathÄ• dipucchÄ• vissajjanÄ•

Ä• dimajjhantapucchanaá¹ƒ

<332> uposathakammassa \Se 354/ \Ee V 142/ \Be 251/ \Ne 271/ ko Ä• di, kiá¹ƒ majjhe, ki
pavÄ• raá¹‡Ä• kammassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? tajjanÄ«yakammas

kiá¹ƒ pariyosÄ• naá¹ƒ? niyassakammassa ... pe ... pabbÄ• janÄ«yakammassa ... pe ... paá¹
... pe ... ukkhepanÄ«yakammassa ... pe ... parivÄ• sadÄ• nassa ... pe ... mÅ«lÄ• yapaá¹-ika
mÄ• nattadÄ• nassa ... pe ... abbhÄ• nassa ... pe ... upasampadÄ• kammassa ko Ä• di, kiá¹
pariyosÄ• naá¹ƒ? tajjanÄ«yakammassa paá¹-ippassaddhiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ p
niyassakammassa paá¹-ippassaddhiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? pab
paá¹-ippassaddhiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? paá¹-isÄ• raá¹‡Ä«yaka
paá¹-ippassaddhiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? ukkhepanÄ«yakammas
Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? sativinayassa ko Ä• di, kiá¹ƒ majje, kiá¹ƒ pariyos
amÅ«á¸·havinayassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? tassapÄ• piyasikÄ• ya
kiá¹ƒ pariyosÄ• naá¹ƒ? tiá¹‡avatthÄ• rakassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ?
bhikkhunovÄ• dakasammutiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? ticÄ«varena
Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? santhatasammutiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹
rÅ«piyachaá¸• á¸• akasammutiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? sÄ• á¹-iya
Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? pattaggÄ• hÄ• pakasammutiyÄ• ko Ä• di, kiá¹ƒ
pariyosÄ• naá¹ƒ? daá¹‡á¸• asammutiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? sik
kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? daá¹‡á¸• asikkÄ• sammutiyÄ• ko Ä• di, kiá¹ƒ majjhe, k

Ä• dimajjhantavissajjanÄ•

<333> uposathakammassa \Se 355/ \Ne 272/ ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti?
sÄ• maggÄ« Ä• di, kiriyÄ• majjhe, niá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ.

pavÄ• raá¹‡Ä• kammassa \Be 252/ ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? pavÄ• raá
Ä• di, kiriyÄ• majjhe, niá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ.

tajjanÄ«yakammassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? tajjanÄ«yakammassa v
Ã±atti majjhe, kammavÄ• cÄ• pariyosÄ• naá¹ƒ.

niyassakammassa ... pe ... pabbÄ• janÄ«yakammassa ... pe ... paá¹-isÄ• raá¹‡Ä«yakamma
ukkhepanÄ«yakammassa ... pe ... parivÄ• sadÄ• nassa ... pe ... mÅ«lÄ• yapaá¹-ikassanÄ• y
mÄ• nattadÄ• nassa ... pe ... abbhÄ• nassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? ab
puggalo ca Ä• di, Ã±atti majjhe, kammavÄ• cÄ• pariyosÄ• naá¹ƒ.

upasampadÄ• kammassa ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? upasampadÄ• kam
majjhe, kammavÄ• cÄ• pariyosÄ• naá¹ƒ.

tajjanÄ«yakammassa paá¹-ippassaddhiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? ta
paá¹-ippassaddhiyÄ• sammÄ• vattanÄ• Ä• di, Ã±atti majjhe, kammavÄ• cÄ• pariyosÄ• na

niyassakammassa ... pe ... pabbÄ• janÄ«yakammassa ... pe ... paá¹-isÄ• raá¹‡Ä«yakamma
ukkhepanÄ«yakammassa paá¹-ippassaddhiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nant
paá¹-ippassaddhiyÄ• sammÄ• vattanÄ• Ä• di, Ã±atti majjhe, kammavÄ• cÄ• pariyosÄ• na

sativinayassa ko Ä• di \Ee V 143/, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? sativinayassa vatthu
puggalo ca Ä• di, Ã±atti majjhe, kammavÄ• cÄ• pariyosÄ• naá¹ƒ.

amÅ«á¸·havinayassa \Ne 273/ ... pe ... tassapÄ• piyasikÄ• ya ... pe ... tiá¹‡avatthÄ• rakass
bhikkhunovÄ• dakasammutiyÄ• ... pe ... ticÄ«varena avippavÄ• sasammutiyÄ• ... pe ... sa
... rÅ«piyachaá¸• á¸• akasammutiyÄ• ... pe ... sÄ• á¹-iyaggÄ• hÄ• pakasammutiyÄ• ... pe .
pattaggÄ• hÄ• pakasammutiyÄ• ... pe ... daá¹‡á¸• asammutiyÄ• ... pe ... sikkÄ• sammutiyÄ
daá¹‡á¸• asikkÄ• sammutiyÄ• ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• nanti? daá¹‡á¸• asikk
puggalo ca Ä• di, Ã±atti majjhe, kammavÄ• cÄ• pariyosÄ• naá¹ƒ.

uposathÄ• dipucchÄ• vissajjanÄ• niá¹-á¹-hitÄ• .

atthavasapakaraá¹‡aá¹ƒ

<334> {AN c 10.334; Vin V 22} dasa \Se 357/ \Be 253/ atthavase paá¹-icca tathÄ• gatena s
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ --- saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya, d
niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, diá¹-á¹-hadhammikÄ• naá
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, appasannÄ• naá¹ƒ pasÄ• dÄ• ya
saddhammaá¹-á¹-hitiyÄ• vinayÄ• nuggahÄ• ya.

yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ saá¹…ghaphÄ• su. yaá¹ƒ saá¹…ghaphÄ• su taá¹ƒ dumm
niggahÄ• ya. yaá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya taá¹ƒ pesalÄ• naá¹ƒ
yaá¹ƒ pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya taá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ
yaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya taá¹ƒ samparÄ• yikÄ• naá
paá¹-ighÄ• tÄ• ya. yaá¹ƒ samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya taá¹ƒ app
appasannÄ• naá¹ƒ pasÄ• dÄ• ya taá¹ƒ pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya. yaá¹ƒ pasannÄ
saddhammaá¹-á¹-hitiyÄ• . yaá¹ƒ saddhammaá¹-á¹-hitiyÄ• taá¹ƒ vinayÄ• nuggahÄ• ya.

yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ saá¹…ghaphÄ• su. yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ dum
niggahÄ• ya. yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ•
saá¹…ghasuá¹-á¹-hu taá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya. yaá
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ
pasÄ• dÄ• ya. yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya. yaá¹ƒ

saddhammaá¹-á¹-hitiyÄ• . yaá¹ƒ saá¹…ghasuá¹-á¹-hu taá¹ƒ vinayÄ• nuggahÄ• ya.

yaá¹ƒ saá¹…ghaphÄ• su taá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya. yaá¹ƒ s
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya \Ne 274/. yaá¹ƒ saá¹…ghaphÄ• su taá¹ƒ diá¹-á¹-hadha
saá¹ƒvarÄ• ya. yaá¹ƒ saá¹…ghaphÄ• su taá¹ƒ samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-
taá¹ƒ appasannÄ• naá¹ƒ pasÄ• dÄ• ya. yaá¹ƒ saá¹…ghaphÄ• su taá¹ƒ pasannÄ• naá¹ƒ bhi
saá¹…ghaphÄ• su taá¹ƒ saddhammaá¹-á¹-hitiyÄ• . yaá¹ƒ saá¹…ghaphÄ• su taá¹ƒ vinayÄ• n
saá¹…ghaphÄ• su taá¹ƒ saá¹…ghasuá¹-á¹-hu.

yaá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya ... pe ... yaá¹ƒ pesalÄ• naá¹ƒ bhik
... yaá¹ƒ diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya ... yaá¹ƒ samparÄ• yikÄ
254/ paá¹-ighÄ• tÄ• ya ... yaá¹ƒ appasannÄ• naá¹ƒ pasÄ• dÄ• ya ... yaá¹ƒ pasannÄ• naá¹ƒ
saddhammaá¹-á¹-hitiyÄ• ... yaá¹ƒ vinayÄ• nuggahÄ• ya taá¹ƒ saá¹…ghasuá¹-á¹-hu. yaá¹ƒ v
saá¹…ghaphÄ• su. yaá¹ƒ vinayÄ• nuggahÄ• ya taá¹ƒ dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ
vinayÄ• nuggahÄ• ya taá¹ƒ pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya. yaá¹ƒ vinay
diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya. yaá¹ƒ vinayÄ• nuggahÄ• ya taá
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya. yaá¹ƒ vinayÄ• nuggahÄ• ya taá¹ƒ appasannÄ• naá¹ƒ pa
vinayÄ• nuggahÄ• ya taá¹ƒ pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya. yaá¹ƒ vinayÄ• nuggahÄ• y
saddhammaá¹-á¹-hitiyÄ• ti.

atthasataá¹ƒ dhammasataá¹ƒ, dve ca niruttisatÄ• ni.

cattÄ• ri Ã±Ä• á¹‡asatÄ• ni, atthavase pakaraá¹‡eti ||

atthavasapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

mahÄ• vaggo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

paá¹-hamaá¹ƒ aá¹-á¹-hapucchÄ• yaá¹ƒ, paccayesu punaá¹-á¹-ha ca.

bhikkhÅ«naá¹ƒ soá¸·asa ete, bhikkhunÄ«naÃ±ca soá¸·asa ||

peyyÄ• laantarÄ• bhedÄ• , ekuttarikameva ca.

pavÄ• raá¹‡atthavasikÄ• , mahÄ• vaggassa saá¹…gahoti ||

atthavasapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

gÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

1. sattanagaresu paÃ±Ã±attasikkhÄ• padaá¹ƒ

<335> á¹• 21 ekaá¹ƒsaá¹ƒ \Se 360/ \Ee V 144/ \Be 255/ \Ne 275/ cÄ«varaá¹ƒ katvÄ• , pagg

Ä• sÄ«samÄ• narÅ«pova {Ä• siá¹ƒsamÄ• narÅ«pova (Ce Se) }, kissa tvaá¹ƒ idha mÄ• gato

dvÄ«su vinayesu ye paÃ±Ã±attÄ• .

uddesaá¹ƒ Ä• gacchanti uposathesu.

kati te sikkhÄ• padÄ• honti.

katisu nagaresu paÃ±Ã±attÄ• ||

bhaddako te ummaá¹…go, yoniso paripucchasi.

taggha te ahamakkhissaá¹ƒ, yathÄ• si kusalo tathÄ• ||

dvÄ«su vinayesu ye paÃ±Ã±attÄ• .

uddesaá¹ƒ Ä• gacchanti uposathesu.

aá¸• á¸• huá¸• á¸• hasatÄ• ni te honti.

sattasu nagaresu paÃ±Ã±attÄ• ||

katamesu sattasu nagaresu paÃ±Ã±attÄ• .

iá¹…gha me tvaá¹ƒ byÄ• kara naá¹ƒ {iá¹…gha me taá¹ƒ byÄ• kara (Katthaci) }.

taá¹ƒ vacanapathaá¹ƒ {tava vacanapathaá¹ƒ (Se) } nisÄ• mayitvÄ• .

paá¹-ipajjema hitÄ• ya no siyÄ• ||

vesÄ• liyaá¹ƒ \Ne 276/ rÄ• jagahe, sÄ• vatthiyaÃ±ca Ä• á¸·aviyaá¹ƒ.

kosambiyaÃ±ca sakkesu, bhaggesu ceva paÃ±Ã±attÄ• ||

kati \Se 361/ vesÄ• liyaá¹ƒ paÃ±Ã±attÄ• , kati rÄ• jagahe katÄ• .

sÄ• vatthiyaá¹ƒ kati honti, kati Ä• á¸·aviyaá¹ƒ katÄ• ||

kati kosambiyaá¹ƒ paÃ±Ã±attÄ• , kati sakkesu vuccanti.

kati bhaggesu paÃ±Ã±attÄ• , taá¹ƒ me akkhÄ• hi pucchito ||

dasa \Be 256/ vesÄ• liyaá¹ƒ paÃ±Ã±attÄ• , ekavÄ«sa rÄ• jagahe katÄ• .

chaÅ«na tÄ«á¹‡isatÄ• ni, sabbe sÄ• vatthiyaá¹ƒ katÄ• ||

cha Ä• á¸·aviyaá¹ƒ paÃ±Ã±attÄ• , aá¹-á¹-ha kosambiyaá¹ƒ katÄ• .

aá¹-á¹-ha sakkesu vuccanti, tayo bhaggesu paÃ±Ã±attÄ• ||

ye vesÄ• liyaá¹ƒ paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ {yathÄ• kathaá¹ƒ (Ce Se evamu

methunaviggahuttari, atirekaÃ±ca kÄ• á¸·akaá¹ƒ ||

bhÅ«taá¹ƒ paramparabhattaá¹ƒ, dantaponena {dantapoá¹‡ena (Katthaci) } acelako.

bhikkhunÄ«su ca akkoso, dasete vesÄ• liyaá¹ƒ katÄ• ||

ye rÄ• jagahe paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

adinnÄ• dÄ• naá¹ƒ rÄ• jagahe, dve anuddhaá¹ƒsanÄ• dvepi ca bhedÄ• ||

antaravÄ• sakaá¹ƒ rÅ«piyaá¹ƒ suttaá¹ƒ, ujjhÄ• panena ca pÄ• citapiá¹‡á¸• aá¹ƒ \Se 362/ \E

gaá¹‡abhojanaá¹ƒ vikÄ• le ca, cÄ• rittaá¹ƒ nahÄ• naá¹ƒ Å«navÄ«sati ||

cÄ«varaá¹ƒ datvÄ• vosÄ• santi, ete rÄ• jagahe katÄ• .

giraggacariyÄ• tattheva, chandadÄ• nena ekavÄ«sati ||

ye \Ne 277/ sÄ• vatthiyaá¹ƒ paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

pÄ• rÄ• jikÄ• ni cattÄ• ri, saá¹…ghÄ• disesÄ• bhavanti soá¸·asa ||

aniyatÄ• ca dve honti, nissaggiyÄ• catuvÄ«sati.

chapaÃ±Ã±Ä• sasataÃ±ceva, khuddakÄ• ni pavuccanti ||

dasayeva ca gÄ• rayhÄ• , dvesattati ca sekhiyÄ• .

chaÅ«na tÄ«á¹‡isatÄ• ni, sabbe sÄ• vatthiyaá¹ƒ katÄ• ||

ye Ä• á¸·aviyaá¹ƒ paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

kuá¹-ikosiyaseyyÄ• ca, khaá¹‡ane gaccha devate.

sappÄ• á¹‡akaÃ±ca siÃ±canti, cha ete Ä• á¸·aviyaá¹ƒ katÄ• ||

ye kosambiyaá¹ƒ paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

mahÄ• vihÄ• ro dovacassaá¹ƒ, aÃ±Ã±aá¹ƒ dvÄ• raá¹ƒ surÄ• ya ca.

anÄ• dariyaá¹ƒ sahadhammo, payopÄ• nena aá¹-á¹-hamaá¹ƒ ||

ye \Be 257/ sakkesu paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

eá¸·akalomÄ• ni patto ca, ovÄ• do ceva bhesajjaá¹ƒ ||

sÅ«ci Ä• raÃ±Ã±iko ceva, aá¹-á¹-hete {cha ete (sabbattha) } kÄ• pilavatthave.

udakasuddhiyÄ• \Se 363/ ovÄ• do, bhikkhunÄ«su pavuccanti ||

ye bhaggesu paÃ±Ã±attÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

samÄ• dahitvÄ• visibbenti, sÄ• misena sasitthakaá¹ƒ ||

pÄ• rÄ• jikÄ• ni cattÄ• ri, saá¹…ghÄ• disesÄ• ni bhavanti.

satta ca nissaggiyÄ• ni, aá¹-á¹-ha dvattiá¹ƒsa khuddakÄ• ||

dve \Ne 278/ gÄ• rayhÄ• tayo sekkhÄ• , chappaÃ±Ã±Ä• sa sikkhÄ• padÄ• .

chasu nagaresu paÃ±Ã±attÄ• , buddhenÄ• diccabandhunÄ• ||

chaÅ«na tÄ«á¹‡isatÄ• ni, sabbe sÄ• vatthiyaá¹ƒ katÄ• .

kÄ• ruá¹‡ikena buddhena, gotamena yasassinÄ• ||

2. catuvipattiá¹ƒ

<336> á¹• 21 yaá¹ƒ taá¹ƒ {yaá¹ƒ yaá¹ƒ (Katthaci) } pucchimha akittayi no.

taá¹ƒ taá¹ƒ byÄ• kataá¹ƒ anaÃ±Ã±athÄ• .

aÃ±Ã±aá¹ƒ taá¹ƒ pucchÄ• mi tadiá¹…gha brÅ«hi.

garuka lahukaÃ±cÄ• pi sÄ• vasesaá¹ƒ.

anavasesaá¹ƒ duá¹-á¹-hullaÃ±ca aduá¹-á¹-hullaá¹ƒ.

ye ca yÄ• vatatiyakÄ• ||

sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ.

vibhattiyo ca {vipattiyo ca (Ce Se) } yehi samathehi sammanti.

sabbÄ• nipetÄ• ni viyÄ• karohi.

handa vÄ• kyaá¹ƒ suá¹‡oma te ||

ekatiá¹ƒsÄ• \Ee V 146/ ye garukÄ• , aá¹-á¹-hettha anavasesÄ• .

ye \Se 364/ garukÄ• te duá¹-á¹-hullÄ• , ye duá¹-á¹-hullÄ• sÄ• sÄ«lavipatti.

pÄ• rÄ• jikaá¹ƒ saá¹…ghÄ• diseso, ``sÄ«lavipattÄ«â€™â€™ ti vuccati ||

thullaccayaá¹ƒ \Be 258/ pÄ• cittiyÄ• , pÄ• á¹-idesanÄ«yaá¹ƒ dukkaá¹-aá¹ƒ.

dubbhÄ• sitaá¹ƒ yo cÄ• yaá¹ƒ, akkosati hasÄ• dhippÄ• yo.

ayaá¹ƒ sÄ• Ä• cÄ• ravipattisammatÄ• ||

viparÄ«tadiá¹-á¹-hiá¹ƒ \Ne 279/ gaá¹‡hanti, asaddhammehi purakkhatÄ• .

abbhÄ• cikkhanti sambuddhaá¹ƒ, duppaÃ±Ã±Ä• mohapÄ• rutÄ• .

ayaá¹ƒ sÄ• diá¹-á¹-hivipattisammatÄ• ||

Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttarim
Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• saÃ±carittaá¹ƒ samÄ• pajjati, Ä• jÄ«vahetu Ä• jÄ«vakÄ
vasati, so bhikkhu arahÄ• â€™â€™ ti bhaá¹‡ati, Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkh
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhunÄ« paá
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• sÅ«paá¹ƒ vÄ• o
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati. ayaá¹ƒ sÄ• Ä• jÄ«vavipatti sammatÄ• .

ekÄ• dasa yÄ• vatatiyakÄ• , te suá¹‡ohi yathÄ• tathaá¹ƒ.

ukkhittÄ• nuvattikÄ• , aá¹-á¹-ha yÄ• vatatiyakÄ• .

ariá¹-á¹-ho caá¹‡á¸• akÄ• á¸·Ä« ca, ime te yÄ• vatatiyakÄ• ||

3. chedanakÄ• di

<337> kati \Se 365/ chedanakÄ• ni? kati bhedanakÄ• ni? kati uddÄ• lanakÄ• ni? kati anaÃ±
bhikkhusammutiyo? kati sÄ• mÄ«ciyo? kati paramÄ• ni?

kati jÄ• nanti paÃ±Ã±attÄ• , buddhenÄ• diccabandhunÄ• ||

cha chedanakÄ• ni. ekaá¹ƒ bhedanakaá¹ƒ. ekaá¹ƒ uddÄ• lanakaá¹ƒ. cattÄ• ri anaÃ±Ã±apÄ
bhikkhusammutiyo. satta sÄ• mÄ«ciyo. cuddasa paramÄ• ni.

sodasa {soá¸·asa (Ce Se) aá¹-á¹-hakathÄ• oloketabbÄ• } jÄ• nanti paÃ±Ã±attÄ• , buddhenA

4. asÄ• dhÄ• raá¹‡Ä• di

<338> á¹• 21 vÄ«saá¹ƒ \Be 259/ \Ne 280/ dve satÄ• ni bhikkhÅ«naá¹ƒ sikkhÄ• padÄ• ni.

uddesaá¹ƒ Ä• gacchanti uposathesu.

tÄ«á¹‡i satÄ• ni cattÄ• ri bhikkhunÄ«naá¹ƒ sikkhÄ• padÄ• ni.

uddesaá¹ƒ Ä• gacchanti uposathesu ||

chacattÄ• rÄ«sÄ• bhikkhÅ«naá¹ƒ, bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• .

sataá¹ƒ tiá¹ƒsÄ• ca bhikkhunÄ«naá¹ƒ, bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ||

sataá¹ƒ sattati chacceva, ubhinnaá¹ƒ asÄ• dhÄ• raá¹‡Ä• .

sataá¹ƒ sattati cattÄ• ri, ubhinnaá¹ƒ samasikkhatÄ• ||

vÄ«saá¹ƒ \Ee V 147/ dve satÄ• ni bhikkhÅ«naá¹ƒ sikkhÄ• padÄ• ni.

uddesaá¹ƒ Ä• gacchanti uposathesu.

te suá¹‡ohi yathÄ• tathaá¹ƒ ||

pÄ• rÄ• jikÄ• ni cattÄ• ri, saá¹…ghÄ• disesÄ• ni bhavanti terasa.

aniyatÄ• dve honti ||

nissaggiyÄ• ni tiá¹ƒseva, dvenavuti ca khuddakÄ• .

cattÄ• ro \Se 366/ pÄ• á¹-idesanÄ«yÄ• , paÃ±casattati sekhiyÄ• ||

vÄ«saá¹ƒ dve satÄ• ni cime honti bhikkhÅ«naá¹ƒ sikkhÄ• padÄ• ni.

uddesaá¹ƒ Ä• gacchanti uposathesu ||

tÄ«á¹‡i satÄ• ni cattÄ• ri, bhikkhunÄ«naá¹ƒ sikkhÄ• padÄ• ni.

uddesaá¹ƒ Ä• gacchanti uposathesu, te suá¹‡ohi yathÄ• tathaá¹ƒ ||

pÄ• rÄ• jikÄ• ni \Ne 281/ aá¹-á¹-ha, saá¹…ghÄ• disesÄ• ni bhavanti sattarasa.

nissaggiyÄ• ni tiá¹ƒseva, sataá¹ƒ saá¹-á¹-hi cha ceva khuddakÄ• ni pavuccanti ||

aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• , paÃ±casattati sekhiyÄ• .

tÄ«á¹‡i satÄ• ni cattÄ• ri cime honti bhikkhunÄ«naá¹ƒ sikkhÄ• padÄ• ni.

uddesaá¹ƒ Ä• gacchanti uposathesu ||

chacattÄ• rÄ«sÄ• bhikkhÅ«naá¹ƒ, bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• .

te suá¹‡ohi yathÄ• tathaá¹ƒ ||

\Be 260/ saá¹…ghÄ• disesÄ• , dve aniyatehi aá¹-á¹-ha.

nissaggiyÄ• ni \Se 367/ dvÄ• dasa, tehi te honti vÄ«sati ||

dvevÄ«sati khuddakÄ• , caturo pÄ• á¹-idesanÄ«yÄ• .

chacattÄ• rÄ«sÄ• cime honti, bhikkhÅ«naá¹ƒ bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• ||

sataá¹ƒ tiá¹ƒsÄ• ca bhikkhunÄ«naá¹ƒ, bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• .

te suá¹‡ohi yathÄ• tathaá¹ƒ ||

pÄ• rÄ• jikÄ• ni \Ne 282/ cattÄ• ri, saá¹…ghamhÄ• dasa nissare.

nissaggiyÄ• ni dvÄ• dasa, channavuti ca khuddakÄ• .

aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• ||

sataá¹ƒ tiá¹ƒsÄ• cime honti bhikkhunÄ«naá¹ƒ, bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• .

sataá¹ƒ sattati chacceva, ubhinnaá¹ƒ asÄ• dhÄ• raá¹‡Ä• .

te suá¹‡ohi yathÄ• tathaá¹ƒ ||

pÄ• rÄ• jikÄ• ni cattÄ• ri, saá¹…ghÄ• disesÄ• ni bhavanti soá¸·asa.

aniyatÄ• dve honti, nissaggiyÄ• ni catuvÄ«sati.

sataá¹ƒ aá¹-á¹-hÄ• rasÄ• ceva, khuddakÄ• ni pavuccanti.

dvÄ• dasa pÄ• á¹-idesanÄ«yÄ• ||

sataá¹ƒ sattati chaccevime honti, ubhinnaá¹ƒ asÄ• dhÄ• raá¹‡Ä• .

sataá¹ƒ sattati cattÄ• ri, ubhinnaá¹ƒ samasikkhatÄ• .

te suá¹‡ohi yathÄ• tathaá¹ƒ ||

pÄ• rÄ• jikÄ• ni cattÄ• ri, saá¹…ghÄ• disesÄ• ni bhavanti satta.

nissaggiyÄ• ni aá¹-á¹-hÄ• rasa, samasattati khuddakÄ• .

paÃ±casattati sekhiyÄ• ni ||

sataá¹ƒ sattati cattÄ• ri cime honti, ubhinnaá¹ƒ samasikkhatÄ• .

aá¹-á¹-he \Ee V 148/ pÄ• rÄ• jikÄ• ye durÄ• sadÄ• , tÄ• lavatthusamÅ«pamÄ• ||

paá¹‡á¸• upalÄ• so puthusilÄ• , sÄ«sacchinnova so naro.

tÄ• lova matthakacchinno, aviruá¸·hÄ« bhavanti te ||

tevÄ«sati \Be 261/ saá¹…ghÄ• disesÄ• , dve aniyatÄ• .

dve \Se 368/ cattÄ• rÄ«sa nissaggiyÄ• .

aá¹-á¹-hÄ• sÄ«tisataá¹ƒ pÄ• cittiyÄ• , dvÄ• dasa pÄ• á¹-idesanÄ«yÄ• ||

paÃ±casattati sekhiyÄ• , tÄ«hi samathehi sammanti.

sammukhÄ• ca paá¹-iÃ±Ã±Ä• ya, tiá¹‡avatthÄ• rakena ca ||

dve uposathÄ• dve pavÄ• raá¹‡Ä• .

cattÄ• ri kammÄ• ni jinena desitÄ• .

paÃ±ceva uddesÄ• caturo bhavanti.

anaÃ±Ã±athÄ• Ä• pattikkhandhÄ• ca bhavanti satta ||

adhikaraá¹‡Ä• ni \Ne 283/ cattÄ• ri sattahi samathehi sammanti.

dvÄ«hi catÅ«hi tÄ«hi kiccaá¹ƒ ekena sammati ||

5. pÄ• rÄ• jikÄ• diÄ• patti

<339> á¹• 21 `pÄ• rÄ• jikaâ€™ nti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

cuto paraddho bhaá¹-á¹-ho ca, saddhammÄ• hi niraá¹…kato.

saá¹ƒvÄ• sopi tahiá¹ƒ natthi, tenetaá¹ƒ iti vuccati ||

`saá¹…ghÄ• disesoâ€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

saá¹…ghova deti parivÄ• saá¹ƒ, mÅ«lÄ• ya paá¹-ikassati.

mÄ• nattaá¹ƒ deti abbheti, tenetaá¹ƒ iti vuccati ||

`aniyatoâ€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

aniyato na niyato, anekaá¹ƒsikataá¹ƒ padaá¹ƒ.

tiá¹‡á¹‡amaÃ±Ã±ataraá¹ƒ á¹-hÄ• naá¹ƒ, `aniyatoâ€™ ti pavuccati ||

`thullaccayaâ€™ nti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

ekassa \Se 369/ mÅ«le yo deseti, yo ca taá¹ƒ paá¹-igaá¹‡hati.

accayo tena samo natthi, tenetaá¹ƒ iti vuccati ||

`nissaggiyaâ€™ nti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

saá¹…ghamajjhe gaá¹‡amajjhe, ekasseva ca ekato.

nissajjitvÄ• na deseti, tenetaá¹ƒ iti vuccati ||

`pÄ• cittiyaâ€™ nti \Be 262/ yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

pÄ• teti kusalaá¹ƒ dhammaá¹ƒ, ariyamaggaá¹ƒ aparajjhati.

cittasaá¹ƒmohanaá¹-á¹-hÄ• naá¹ƒ, tenetaá¹ƒ iti vuccati ||

`pÄ• á¹-idesanÄ«yaâ€™ nti \Ne 284/ yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

bhikkhu aÃ±Ã±Ä• tako santo, kicchÄ• laddhÄ• ya bhojanaá¹ƒ.

sÄ• maá¹ƒ gahetvÄ• bhuÃ±jeyya, `gÄ• rayhaâ€™ nti pavuccati ||

nimantanÄ• su bhuÃ±jantÄ• chandÄ• ya, vosÄ• sati tattha bhikkhuniá¹ƒ.

anivÄ• retvÄ• tahiá¹ƒ bhuÃ±je, gÄ• rayhanti pavuccati ||

saddhÄ• cittaá¹ƒ \Ee V 149/ kulaá¹ƒ gantvÄ• , appabhogaá¹ƒ anÄ• á¸·iyaá¹ƒ {anÄ• á¸·hiyaá

agilÄ• no tahiá¹ƒ bhuÃ±je, gÄ• rayhanti pavuccati ||

yo ce araÃ±Ã±e viharanto, sÄ• saá¹…ke sabhayÄ• nake.

aviditaá¹ƒ tahiá¹ƒ bhuÃ±je, gÄ• rayhanti pavuccati ||

bhikkhunÄ« aÃ±Ã±Ä• tikÄ• santÄ• , yaá¹ƒ paresaá¹ƒ mamÄ• yitaá¹ƒ.

sappi telaá¹ƒ madhuá¹ƒ phÄ• á¹‡itaá¹ƒ, macchamaá¹ƒsaá¹ƒ atho khÄ«raá¹ƒ.

dadhiá¹ƒ sayaá¹ƒ \Se 370/ viÃ±Ã±Ä• peyya bhikkhunÄ«, gÄ• rayhapattÄ• sugatassa sÄ• s

`dukkaá¹-aâ€™ nti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

aparaddhaá¹ƒ viraddhaÃ±ca, khalitaá¹ƒ yaÃ±ca dukkaá¹-aá¹ƒ ||

yaá¹ƒ manusso kare pÄ• paá¹ƒ, Ä• vi vÄ• yadi vÄ• raho.

`dukkaá¹-aâ€™ nti pavedenti, tenetaá¹ƒ iti vuccati ||

`dubbhÄ• sitaâ€™ nti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

dubbhÄ• sitaá¹ƒ durÄ• bhaá¹-á¹-haá¹ƒ, saá¹ƒkiliá¹-á¹-haÃ±ca yaá¹ƒ padaá¹ƒ.

yaÃ±ca viÃ±Ã±Å« garahanti, tenetaá¹ƒ iti vuccati ||

`sekhiyaâ€™ nti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

sekkhassa sikkhamÄ• nassa, ujumaggÄ• nusÄ• rino ||

Ä• di \Ne 285/ cetaá¹ƒ caraá¹‡aÃ±ca, mukhaá¹ƒ saÃ±Ã±amasaá¹ƒvaro.

sikkhÄ• etÄ• disÄ« natthi, tenetaá¹ƒ iti vuccati ||

{Ud 45 udÄ• nepi} channamativassati \Be 263/, vivaá¹-aá¹ƒ nÄ• tivassati.

tasmÄ• channaá¹ƒ vivaretha, evaá¹ƒ taá¹ƒ nÄ• tivassati ||

gati migÄ• naá¹ƒ pavanaá¹ƒ, Ä• kÄ• so pakkhinaá¹ƒ gati.

vibhavo gati dhammÄ• naá¹ƒ, nibbÄ• naá¹ƒ arahato gatÄ«ti ||

gÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ.

tassuddÄ• naá¹ƒ ---

sattanagaresu paÃ±Ã±attÄ• , vipatti caturopi ca.

bhikkhÅ«naá¹ƒ \Se 371/ bhikkhunÄ«naÃ±ca, sÄ• dhÄ• raá¹‡Ä• asÄ• dhÄ• raá¹‡Ä• .

sÄ• sanaá¹ƒ anuggahÄ• ya, gÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ idanti ||

gÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

adhikaraá¹‡abhedo

1. ukkoá¹-anabhedÄ• di

<340> {Vin II 215; Vin V 275} cattÄ• ri \Se 372/ \Ee V 150/ \Be 264/ \Ne 286/ adhikaraá¹‡Ä•
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dh
cattÄ• ri adhikaraá¹‡Ä• ni.

imesaá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ kati ukkoá¹-Ä• ? imesaá¹ƒ catunnaá¹ƒ adhikara
vivÄ• dÄ• dhikaraá¹‡assa dve ukkoá¹-Ä• , anuvÄ• dÄ• dhikaraá¹‡assa cattÄ• ro ukkoá¹-Ä•
ukkoá¹-Ä• , kiccÄ• dhikaraá¹‡assa eko ukkoá¹-o --- imesaá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• na

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento kati samathe ukkoá¹-eti? anuvÄ• dÄ• dhikaraá¹‡aá¹
ukkoá¹-eti? Ä• pattÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento kati samathe ukkoá¹-eti? kiccÄ• dhikaraá
samathe ukkoá¹-eti?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento dve samathe ukkoá¹-eti. anuvÄ• dÄ• dhikaraá¹‡aá¹
samathe ukkoá¹-eti. Ä• pattÄ• dhikaraá¹‡aá¹ƒ ukkoá¹-ento tayo samathe ukkoá¹-eti. kiccÄ•
ukkoá¹-ento ekaá¹ƒ samathaá¹ƒ ukkoá¹-eti.

<341> kati ukkoá¹-Ä• ? katihÄ• kÄ• rehi ukkoá¹-anaá¹ƒ pasavati? katihaá¹…gehi samannÄ
adhikaraá¹‡aá¹ƒ \Se 373/ ukkoá¹-eti? kati puggalÄ• adhikaraá¹‡aá¹ƒ ukkoá¹-entÄ• Ä• patti

dvÄ• dasa \Ne 287/ ukkoá¹-Ä• . dasahÄ• kÄ• rehi ukkoá¹-anaá¹ƒ pasavati. catÅ«haá¹…geh
adhikaraá¹‡aá¹ƒ ukkoá¹-eti. cattÄ• ro puggalÄ• adhikaraá¹‡aá¹ƒ ukkoá¹-entÄ• Ä• pattiá¹ƒ

katame dvÄ• dasa ukkoá¹-Ä• ? akataá¹ƒ kammaá¹ƒ, dukkaá¹-aá¹ƒ kammaá¹ƒ, puna kÄ• ta
dunnihataá¹ƒ, puna nihanitabbaá¹ƒ, avinicchitaá¹ƒ, duvinicchitaá¹ƒ, puna vinicchitabbaá¹ƒ, a
duvÅ«pasantaá¹ƒ, puna vÅ«pasametabbanti --- ime dvÄ• dasa ukkoá¹-Ä• .

katamehi \Be 265/ dasahÄ• kÄ• rehi ukkoá¹-anaá¹ƒ pasavati? tattha jÄ• takaá¹ƒ adhikaraá
jÄ• takaá¹ƒ vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-eti, antarÄ• magge adhikaraá¹‡aá¹ƒ uk

vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-eti, tattha gataá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-eti, tattha
vÅ«pasantaá¹ƒ adhikaraá¹‡aá¹ƒ ukkoá¹-eti, sativinayaá¹ƒ ukkoá¹-eti, amÅ«á¸·havinayaá¹ƒ u
tassapÄ• piyasikaá¹ƒ \Ee V 151/ ukkoá¹-eti, tiá¹‡avatthÄ• rakaá¹ƒ ukkoá¹-eti --- imehi dasah
ukkoá¹-anaá¹ƒ pasavati.

katamehi catÅ«haá¹…gehi samannÄ• gato puggalo adhikaraá¹‡aá¹ƒ ukkoá¹-eti? chandÄ• g
adhikaraá¹‡aá¹ƒ ukkoá¹-eti, dosÄ• gatiá¹ƒ gacchanto adhikaraá¹‡aá¹ƒ ukkoá¹-eti, mohÄ• ga
adhikaraá¹‡aá¹ƒ ukkoá¹-eti, bhayÄ• gatiá¹ƒ gacchanto adhikaraá¹‡aá¹ƒ ukkoá¹-eti --- imehi
samannÄ• gato puggalo adhikaraá¹‡aá¹ƒ ukkoá¹-eti.

katame cattÄ• ro puggalÄ• adhikaraá¹‡aá¹ƒ ukkoá¹-entÄ• Ä• pattiá¹ƒ Ä• pajjanti? tadahup
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ, Ä• gantuko ukkoá¹-eti ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ, kÄ•
ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ, chandadÄ• yako ukkoá¹-eti ukkoá¹-anakaá¹ƒ pÄ• cittiyaá¹ƒ
puggalÄ• adhikaraá¹‡aá¹ƒ ukkoá¹-entÄ• Ä• pattiá¹ƒ Ä• pajjanti.

2. adhikaraá¹‡anidÄ• nÄ• di

<342> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Se 374/ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tik
kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ kiá¹ƒnidÄ• na
kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavaá¹ƒ, kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ? Ä• pattÄ
kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavaá¹ƒ, kiá¹ƒsambhÄ• raá¹
kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ \Ne 288/? kiccÄ• dhikaraá¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamuday
kiá¹ƒpabhavaá¹ƒ, kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• danidÄ• naá¹ƒ vivÄ• dasamudayaá¹ƒ vivÄ• dajÄ• tikaá¹ƒ v
vivÄ• dasambhÄ• raá¹ƒ vivÄ• dasamuá¹-á¹-hÄ• naá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ•
anuvÄ• dajÄ• tikaá¹ƒ anuvÄ• dapabhavaá¹ƒ anuvÄ• dasambhÄ• raá¹ƒ anuvÄ• dasamuá¹-á
Ä• pattinidÄ• naá¹ƒ Ä• pattisamudayaá¹ƒ Ä• pattijÄ• tikaá¹ƒ Ä• pattipabhavaá¹ƒ Ä• pattisam
Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ. kiccÄ• dhikaraá¹‡aá¹ƒ kiccayanidÄ• naá¹ƒ kiccayasamudayaa
kiccayapabhavaá¹ƒ kiccayasambhÄ• raá¹ƒ kiccayasamuá¹-á¹-hÄ• naá¹ƒ.

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Be 266/ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, k
kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ ... pe ... Ä• pa
... kiccÄ• dhikaraá¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhav
kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ hetunidÄ• naá¹ƒ, hetusamudayaá¹ƒ, hetujÄ• tikaá¹ƒ, hetupabhav
hetusamuá¹-á¹-hÄ• naá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ ... pe ... Ä• pattÄ• dhikaraá¹‡aá¹ƒ ...

kiccÄ• dhikaraá¹‡aá¹ƒ hetunidÄ• naá¹ƒ, hetusamudayaá¹ƒ, hetujÄ• tikaá¹ƒ, hetupabhavaá¹ƒ
hetusamuá¹-á¹-hÄ• naá¹ƒ.

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabh
kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ \Se 375/ ... pe
... pe ... kiccÄ• dhikaraá¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒp
kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ?

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ paccayanidÄ• naá¹ƒ, paccayasamudayaá¹ƒ, paccayajÄ• tikaá¹ƒ,
paccayasambhÄ• raá¹ƒ, paccayasamuá¹-á¹-hÄ• naá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ ... pe ...
pe ... kiccÄ• dhikaraá¹‡aá¹ƒ paccayanidÄ• naá¹ƒ, paccayasamudayaá¹ƒ, paccayajÄ• tikaá¹
paccayasambhÄ• raá¹ƒ, paccayasamuá¹-á¹-hÄ• naá¹ƒ.

3. adhikaraá¹‡amÅ«lÄ• di

<343> catunnaá¹ƒ \Ne 289/ adhikaraá¹‡Ä• naá¹ƒ kati mÅ«lÄ• ni, kati samuá¹-á¹-hÄ• nÄ• ?
adhikaraá¹‡Ä• naá¹ƒ tettiá¹ƒsa mÅ«lÄ• ni, tettiá¹ƒsa samuá¹-á¹-hÄ• nÄ• .

catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ katamÄ• ni tettiá¹ƒsa mÅ«lÄ• ni? vivÄ• dÄ• dhikaraá¹‡ass
anuvÄ• dÄ• dhikaraá¹‡assa cuddasa mÅ«lÄ• ni, Ä• pattÄ• dhikaraá¹‡assa cha mÅ«lÄ• ni, k
mÅ«laá¹ƒ, saá¹…gho --- catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ imÄ• ni tettiá¹ƒsa mÅ«lÄ• ni.

catunnaá¹ƒ \Ee V 152/ adhikaraá¹‡Ä• naá¹ƒ katame tettiá¹ƒsa samuá¹-á¹-hÄ• nÄ• ? vivÄ• d
aá¹-á¹-hÄ• rasabhedakaravatthÅ«ni samuá¹-á¹-hÄ• nÄ• , anuvÄ• dÄ• dhikaraá¹‡assa catas
Ä• pattÄ• dhikaraá¹‡assa sattÄ• pattikkhandhÄ• samuá¹-á¹-hÄ• nÄ• , kiccÄ• dhikaraá¹‡ass
samuá¹-á¹-hÄ• nÄ• --- catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ ime tettiá¹ƒsa samuá¹-á¹-hÄ• nÄ• .

4. adhikaraá¹‡apaccayÄ• patti

<344> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ \Be 267/ Ä• pattÄ• nÄ• pattÄ«ti? vivÄ• dÄ• dhikaraá¹‡aá¹
vivÄ• dÄ• dhikaraá¹‡apaccayÄ• Ä• pattiá¹ƒ Ä• pajjeyyÄ• ti? Ä• ma, vivÄ• dÄ• dhikaraá¹‡ap
vivÄ• dÄ• dhikaraá¹‡apaccayÄ• \Se 376/ kati Ä• pattiyo Ä• pajjati? vivÄ• dÄ• dhikaraá¹‡ap
Ä• pajjati. upasampannaá¹ƒ omasati, Ä• patti pÄ• cittiyassa; anupasampannaá¹ƒ omasati, Ä
vivÄ• dÄ• dhikaraá¹‡apaccayÄ• imÄ• dve Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? catunnaá¹ƒ adhikaraá¹‡Ä•
adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi saá¹…gah
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? katihi adhikara

katihi samathehi sammanti?

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ ekaá¹ƒ vipattiá¹ƒ bhajanti --- Ä• cÄ• ravipattiá¹ƒ. c
adhikaraá¹‡Ä• naá¹ƒ \Ee V 153/, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹ƒ Ä• pattikkhandhÄ•
Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä
channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• nehi \Ne 290/ samuá¹-á¹-
--- kiccÄ• dhikaraá¹‡ena; tÄ«su á¹-hÄ• nesu --- saá¹…ghamajjhe, gaá¹‡amajjhe, puggalass
samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siy
tiá¹‡avatthÄ• rakena ca.

<345> anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• nÄ• pattÄ«ti? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ na
anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• Ä• pattiá¹ƒ Ä• pajjeyyÄ• ti? Ä• ma, anuvÄ• dÄ• dhikaraá
Ä• pajjeyya. anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• , kati Ä• pattiyo Ä• pajjati? anuvÄ• dÄ• dhika
377/ Ä• pattiyo Ä• pajjati. bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒse
saá¹…ghÄ• disesassa; amÅ«lakena saá¹…ghÄ• disesena anuddhaá¹ƒseti, Ä• patti pÄ• citti
Ä• cÄ• ravipattiyÄ• anuddhaá¹ƒseti, Ä• patti dukkaá¹-assa --- anuvÄ• dÄ• dhikaraá¹‡apacc
Ä• pajjati.

tÄ• \Be 268/ Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? catunnaá¹ƒ adhika
katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandheh
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? katihi adhikara
katihi samathehi sammanti?

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siyÄ• sÄ«lavipattiá¹ƒ, siy
Ä• cÄ• ravipattiá¹ƒ. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattannaá¹
tÄ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• saá¹…ghÄ• disesÄ• pattikkhandhena, siy
pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti. yÄ• tÄ• Ä• pattiyo garukÄ• tÄ• Ä• pattiyo ekena adh
kiccÄ• dhikaraá¹‡ena; ekamhi á¹-hÄ• ne --- saá¹…ghamajjhe; dvÄ«hi samathehi sammanti
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. yÄ• tÄ• Ä• pattiyo lahukÄ• tÄ• Ä• pattiyo ekena adhikara
kiccÄ• dhikaraá¹‡ena; tÄ«su á¹-hÄ• nesu --- saá¹…ghamajjhe gaá¹‡amajjhe puggalassa sa
sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca \Se 378/, siyÄ•
tiá¹‡avatthÄ• rakena ca.

<346> Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• nÄ• pattÄ«ti? Ä• pattÄ• dhikaraá¹‡aá¹ƒ Ä• patti
Ä• pattÄ• dhikaraá¹‡apaccayÄ• Ä• pattiá¹ƒ Ä• pajjeyyÄ• ti? Ä• ma, Ä• pattÄ• dhikaraá¹‡ap
Ä• pattÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? Ä• pattÄ• dhikaraá¹‡apaccayÄ•
Ä• pajjati. bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ {pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ a

paá¹-icchÄ• deti, Ä• patti pÄ• rÄ• jikassa; vematikÄ• paá¹-icchÄ• deti, Ä• patti thullaccayas
saá¹…ghÄ• disesaá¹ƒ paá¹-icchÄ• deti, Ä• patti pÄ• cittiyassa; Ä• cÄ• ravipattiá¹ƒ paá¹-icch
dukkaá¹-assa --- Ä• pattÄ• dhikaraá¹‡apaccayÄ• imÄ• catasso Ä• pattiyo Ä• pajjati.

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? catunnaá¹ƒ adhikaraá¹‡Ä•
adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandhehi saá¹…gal
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti \Be 269/? katih
á¹-hÄ• nesu katihi samathehi sammanti?

tÄ• Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siyÄ• sÄ«lavipattiá¹ƒ siy
Ä• cÄ• ravipattiá¹ƒ. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ --- Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sattanna
catÅ«hi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ• pattikkhandhena, siyÄ•
thullaccayÄ• pattikkhandhena, siyÄ• pÄ• cittiyÄ• pattikkhandhena, siyÄ• dukkaá¹-Ä• pattik
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hanti \Se 379/ --- k
cittato ca samuá¹-á¹-hanti. yÄ• sÄ• Ä• patti anavasesÄ• sÄ• Ä• patti na katamena adhika
á¹-hÄ• ne, na katamena samathena sammati. yÄ• tÄ• Ä• pattiyo lahukÄ• tÄ• Ä• pattiyo e
kiccÄ• dhikaraá¹‡ena; tÄ«su á¹-hÄ• nesu --- saá¹…ghamajjhe, gaá¹‡amajjhe, puggalassa s
sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siyÄ• sammu
tiá¹‡avatthÄ• rakena ca.

<347> kiccÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• nÄ• pattÄ«ti? kiccÄ• dhikaraá¹‡aá¹ƒ na Ä• patti. ki
kiccÄ• dhikaraá¹‡apaccayÄ• Ä• pattiá¹ƒ Ä• pajjeyyÄ• ti? Ä• ma, kiccÄ• dhikaraá¹‡apaccay
kiccÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pajjati? kiccÄ• dhikaraá¹‡apaccayÄ• paÃ±c
ukkhittÄ• nuvattikÄ• bhikkhunÄ« yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjati,
dvÄ«hi kammavÄ• cÄ• hi thullaccayÄ• ; kammavÄ• cÄ• pariyosÄ• ne Ä• patti pÄ• rÄ• jikas
yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanti, Ä• patti saá¹…ghÄ• disesassa;
yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjanti, Ä• patti pÄ• cittiyassa --- kiccÄ•
imÄ• paÃ±ca Ä• pattiyo Ä• pajjati.

tÄ• \Ne 292/ Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipattiyo bhajanti? catunnaá¹ƒ adhik
katamaá¹ƒ adhikaraá¹‡aá¹ƒ? sattannaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ katihi Ä• pattikkhandheh
Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ \Se 380/ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? katih
á¹-hÄ• nesu katihi samathehi sammanti?

tÄ• \Ee V 154/ \Be 270/ Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ dve vipattiyo bhajanti --- siyÄ•
siyÄ• Ä• cÄ• ravipattiá¹ƒ. catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ --- Ä• pattÄ• dhikaraá¹‡aá¹ƒ. sa
Ä• pattikkhandhÄ• naá¹ƒ paÃ±cahi Ä• pattikkhandhehi saá¹…gahitÄ• --- siyÄ• pÄ• rÄ• jikÄ
saá¹…ghÄ• disesÄ• pattikkhandhena, siyÄ• thullaccayÄ• pattikkhandhena, siyÄ• pÄ• citti

dukkaá¹-Ä• pattikkhandhena. channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ ekena samuá¹-á
kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti. yÄ• sÄ• Ä• patti anavasesÄ• sÄ• Ä• p
adhikaraá¹‡ena, na katamamhi á¹-hÄ• ne, na katamena samathena sammati. yÄ• sÄ• Ä• p
ekena adhikaraá¹‡ena --- kiccÄ• dhikaraá¹‡ena; ekamhi á¹-hÄ• ne --- saá¹…ghamajjhe; dvÄ
sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca. yÄ• tÄ• Ä• pattiyo lahukÄ• tÄ• Ä
--- kiccÄ• dhikaraá¹‡ena; tÄ«su á¹-hÄ• nesu --- saá¹…ghamajjhe, gaá¹‡amajjhe, puggalassa
samathehi sammanti --- siyÄ• sammukhÄ• vinayena ca paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, siy
tiá¹‡avatthÄ• rakena ca.

5. adhikaraá¹‡Ä• dhippÄ• yo

<348> vivÄ• dÄ• dhikaraá¹‡aá¹ƒ hoti anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti Ä• pattÄ• dhikaraá¹‡
kiccÄ• dhikaraá¹‡aá¹ƒ. vivÄ• dÄ• dhikaraá¹‡aá¹ƒ na hoti anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, na ho
na hoti kiccÄ• dhikaraá¹‡aá¹ƒ; api \Se 381/ ca, vivÄ• dÄ• dhikaraá¹‡apaccayÄ• hoti anuvÄ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, hoti kiccÄ• dhikaraá¹‡aá¹ƒ. yathÄ• kathaá¹ƒ viya? {Vin II 215; Vi
vivadanti --- dhammoti vÄ• adhammoti vÄ• duá¹-á¹-hullÄ• pattÄ«ti vÄ• aduá¹-á¹-hullÄ• pat
bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do nÄ• nÄ• vÄ• do aÃ±Ã±athÄ• vÄ• do vipaccatÄ•
vuccati vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. vivÄ• dÄ• dhikaraá¹‡e saá¹…gho vivadati vivÄ• dÄ• dhik
anuvadati anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ. anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhik
saá¹…gho kammaá¹ƒ karoti kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡apaccayÄ•
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti Ä• pattÄ• dhikaraá¹‡aá¹ƒ, hoti kiccÄ• dhikaraá¹‡aá¹ƒ.

anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ \Be 271/ \Ne 293/ hoti Ä• pattÄ• dhikaraá¹‡aá¹ƒ, hoti kiccÄ• dh
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ na hoti Ä• pattÄ• dhikaraá¹‡aá¹ƒ, na
na hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ; api ca, anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• hoti Ä• pattÄ•
kiccÄ• dhikaraá¹‡aá¹ƒ, hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ. yathÄ• kathaá¹ƒ viya? idha bhikkhÅ«
sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipattiyÄ• vÄ• diá¹-á¹-hivipattiyÄ• vÄ• Ä• jÄ«vavipattiyÄ•
anuvadanÄ• anullapanÄ• anubhaá¹‡anÄ• anusampavaá¹…katÄ• abbhussahanatÄ• anu
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ. anuvÄ• dÄ• dhikaraá¹‡e saá¹…gho vivadati, vivÄ• dÄ• dhikara
anuvadati, anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ. anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati, Ä• pattÄ• dh
Ä• pattiyÄ• saá¹…gho kammaá¹ƒ karoti, kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ anuvÄ• dÄ• dhikar
Ä• pattÄ• dhikaraá¹‡aá¹ƒ, hoti kiccÄ• dhikaraá¹‡aá¹ƒ, hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ.

Ä• pattÄ• dhikaraá¹‡aá¹ƒ hoti kiccÄ• dhikaraá¹‡aá¹ƒ, hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti a
Ä• pattÄ• dhikaraá¹‡aá¹ƒ na hoti kiccÄ• dhikaraá¹‡aá¹ƒ, na hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ,
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ; api ca, Ä• pattÄ• dhikaraá¹‡apaccayÄ• hoti kiccÄ• dhikaraá¹‡
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ. yathÄ• kathaá¹ƒ viya? {Vin II 2
Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ, sattapi Ä• pattikkhandhÄ• Ä• pattÄ• dhikara

Ä• pattÄ• dhikaraá¹‡aá¹ƒ. Ä• pattÄ• dhikaraá¹‡e saá¹…gho vivadati vivÄ• dÄ• dhikaraá¹‡aá
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ. anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhikaraá¹‡aá¹ƒ
kammaá¹ƒ karoti kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ Ä• pattÄ• dhikaraá¹‡apaccayÄ• hoti kiccÄ
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ.

kiccÄ• dhikaraá¹‡aá¹ƒ hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti
kiccÄ• dhikaraá¹‡aá¹ƒ na hoti vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, na hoti anuvÄ• dÄ• dhikaraá¹‡aá¹
Ä• pattÄ• dhikaraá¹‡aá¹ƒ; api ca, kiccÄ• dhikaraá¹‡apaccayÄ• hoti vivÄ• dÄ• dhikaraá¹‡aá
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti \Se 383/ Ä• pattÄ• dhikaraá¹‡aá¹ƒ. yathÄ• kathaá¹ƒ viya?
kiccayatÄ• karaá¹‡Ä«yatÄ• apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ
\Be 272/ vuccati kiccÄ• dhikaraá¹‡aá¹ƒ. kiccÄ• dhikaraá¹‡e saá¹…gho vivadati vivÄ• dÄ• dh
anuvadati anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ. anuvadamÄ• no Ä• pattiá¹ƒ Ä• pajjati Ä• pattÄ• dhik
saá¹…gho kammaá¹ƒ karoti kiccÄ• dhikaraá¹‡aá¹ƒ. evaá¹ƒ kiccÄ• dhikaraá¹‡apaccayÄ• ho
hoti anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, hoti Ä• pattÄ• dhikaraá¹‡aá¹ƒ.

6. pucchÄ• vÄ• ro

<349> yattha \Ne 294/ sativinayo tattha sammukhÄ• vinayo? yattha sammukhÄ• vinayo \Ee
yattha amÅ«á¸·havinayo tattha sammukhÄ• vinayo? yattha sammukhÄ• vinayo tattha amÅ«
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ tattha sammukhÄ• vinayo? yattha sammukhÄ• vinayo tattha p
yattha yebhuyyasikÄ• tattha sammukhÄ• vinayo? yattha sammukhÄ• vinayo tattha yebhuy
tassapÄ• piyasikÄ• tattha sammukhÄ• vinayo? yattha sammukhÄ• vinayo tattha tassapÄ•
tiá¹‡avatthÄ• rako tattha sammukhÄ• vinayo? yattha sammukhÄ• vinayo tattha tiá¹‡avatthÄ

7. vissajjanÄ• vÄ• ro

<350> yasmiá¹ƒ samaye sammukhÄ• vinayena ca sativinayena ca adhikaraá¹‡aá¹ƒ vÅ«pa
tattha sammukhÄ• vinayo, yattha sammukhÄ• vinayo tattha sativinayo, na tattha amÅ«á¸·ha
384/ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, na tattha yebhuyyasikÄ• , na tattha tassapÄ• piyasikÄ• ,
tiá¹‡avatthÄ• rako. yasmiá¹ƒ samaye sammukhÄ• vinayena ca amÅ«á¸·havinayena ca ... pe
paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca ... pe ... sammukhÄ• vinayena ca yebhuyyasikÄ• ya ca ... pe
tassapÄ• piyasikÄ• ya ca ... pe ... sammukhÄ• vinayena ca tiá¹‡avatthÄ• rakena ca adhikar
yattha tiá¹‡avatthÄ• rako tattha sammukhÄ• vinayo, yattha sammukhÄ• vinayo tattha tiá¹‡a
sativinayo, na tattha amÅ«á¸·havinayo, na tattha paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ, na tattha yeb
tassapÄ• piyasikÄ• .

8. saá¹ƒsaá¹-á¹-havÄ• ro

<351> sammukhÄ• vinayoti vÄ• sativinayoti vÄ• --- ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• udÄ
labbhÄ• ca panimesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá
sammukhÄ• vinayoti vÄ• amÅ«á¸·havinayoti vÄ• ... pe ... sammukhÄ• vinayoti vÄ• paá¹-iÃ
sammukhÄ• vinayoti vÄ• yebhuyyasikÄ• ti vÄ• ... sammukhÄ• vinayoti vÄ• tassapÄ• piyas
sammukhÄ• vinayoti vÄ• tiá¹‡avatthÄ• rakoti --- ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• udÄ• hu
labbhÄ• ca panimesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá

sammukhÄ• vinayoti vÄ• sativinayoti vÄ• --- ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• , no visaá¹ƒ
imesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• p
amÅ«á¸·havinayoti \Se 385/ vÄ• ... pe ... sammukhÄ• vinayoti vÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡
sammukhÄ• vinayoti vÄ• yebhuyyasikÄ• ti vÄ• ... sammukhÄ• vinayoti vÄ• tassapÄ• piyas
sammukhÄ• vinayoti vÄ• tiá¹‡avatthÄ• rakoti vÄ• --- ime dhammÄ• saá¹ƒsaá¹-á¹-hÄ• , no
labbhÄ• imesaá¹ƒ dhammÄ• naá¹ƒ vinibbhujitvÄ• vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ

9. sattasamathanidÄ• naá¹ƒ

<352> sammukhÄ• vinayo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹
kiá¹ƒsamuá¹-á¹-hÄ• no? sativinayo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabha
kiá¹ƒsamuá¹-á¹-hÄ• no? amÅ«á¸·havinayo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá
kiá¹ƒsamuá¹-á¹-hÄ• no? paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ,
kiá¹ƒpabhavaá¹ƒ, kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ? yebhuyyasikÄ• kiá¹ƒnid
kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• , kiá¹ƒsambhÄ• rÄ• , kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ? tassapÄ• piy
kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• , kiá¹ƒsambhÄ• rÄ• , kiá¹ƒsamuá¹-á¹-hÄ• n
kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro, kiá¹ƒsamuá¹-á

sammukhÄ• vinayo nidÄ• nanidÄ• no, nidÄ• nasamudayo, nidÄ• najÄ• tiko, nidÄ• napabha
nidÄ• nasamuá¹-á¹-hÄ• no. sativinayo ... pe ... amÅ«á¸·havinayo ... pe ... paá¹-iÃ±Ã±Ä• taka
nidÄ• nanidÄ• naá¹ƒ, nidÄ• nasamudayaá¹ƒ, nidÄ• najÄ• tikaá¹ƒ, nidÄ• napabhavaá¹ƒ, nid
nidÄ• nasamuá¹-á¹-hÄ• naá¹ƒ. yebhuyyasikÄ• ... pe ... tassapÄ• piyasikÄ• nidÄ• nanidÄ• n
nidÄ• najÄ• tikÄ• , nidÄ• napabhavÄ• , nidÄ• nasambhÄ• rÄ• \Be 274/, nidÄ• nasamuá¹-á
nidÄ• nanidÄ• no, nidÄ• nasamudayo, nidÄ• najÄ• tiko, nidÄ• napabhavo, nidÄ• nasambhÄ

sammukhÄ• vinayo \Ee V 156/ kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo,
kiá¹ƒsamuá¹-á¹-hÄ• no \Ne 296/? sativinayo ... pe ... amÅ«á¸·havinayo ... pe ... paá¹-iÃ±Ã±Ã
pe ... yebhuyyasikÄ• ... pe ... tassapÄ• piyasikÄ• ... pe ... tiá¹‡avatthÄ• rako kiá¹ƒnidÄ• no,
kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro, kiá¹ƒsamuá¹-á¹-hÄ• no?

sammukhÄ• vinayo hetunidÄ• no, hetusamudayo, hetujÄ• tiko, hetupabhavo, hetusambhÄ

386/. sativinayo ... pe ... amÅ«á¸·havinayo ... pe ... paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ hetunidÄ• n
hetusamudayaá¹ƒ, hetujÄ• tikaá¹ƒ, hetupabhavaá¹ƒ, hetusambhÄ• raá¹ƒ, hetusamuá¹-á¹-hÄ
pe ... tassapÄ• piyasikÄ• hetunidÄ• nÄ• , hetusamudayÄ• , hetujÄ• tikÄ• , hetupabhavÄ• ,
hetusamuá¹-á¹-hÄ• nÄ• . tiá¹‡avatthÄ• rako hetunidÄ• no, hetusamudayo, hetujÄ• tiko, hetu
hetusamuá¹-á¹-hÄ• no.

sammukhÄ• vinayo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambh
kiá¹ƒsamuá¹-á¹-hÄ• no? sativinayo ... pe ... amÅ«á¸·havinayo ... pe ... paá¹-iÃ±Ã±Ä• takaraá
yebhuyyasikÄ• ... pe ... tassapÄ• piyasikÄ• ... pe ... tiá¹‡avatthÄ• rako kiá¹ƒnidÄ• no, kiá¹ƒ
kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro, kiá¹ƒsamuá¹-á¹-hÄ• no? sammukhÄ• vinayo
paccayasamudayo, paccayajÄ• tiko, paccayapabhavo, paccayasambhÄ• ro, paccayasamuá
... amÅ«á¸·havinayo ... pe ... paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ paccayanidÄ• naá¹ƒ, paccayasan
paccayajÄ• tikaá¹ƒ, paccayapabhavaá¹ƒ, paccayasambhÄ• raá¹ƒ, paccayasamuá¹-á¹-hÄ• n
tassapÄ• piyasikÄ• paccayanidÄ• nÄ• , paccayasamudayÄ• , paccayajÄ• tikÄ• , paccayap
paccayasamuá¹-á¹-hÄ• nÄ• . tiá¹‡avatthÄ• rako paccayanidÄ• no, paccayasamudayo, pacc
paccayasambhÄ• ro, paccayasamuá¹-á¹-hÄ• no.

<353> sattannaá¹ƒ samathÄ• naá¹ƒ kati mÅ«lÄ• ni, kati samuá¹-á¹-hÄ• nÄ• ? sattannaá¹ƒ
mÅ«lÄ• ni, chattiá¹ƒsa samuá¹-á¹-hÄ• nÄ• . sattannaá¹ƒ samathÄ• naá¹ƒ katamÄ• ni chabb
sammukhÄ• vinayassa cattÄ• ri mÅ«lÄ• ni. saá¹…ghasammukhatÄ• , dhammasammukhatÄ
puggalasammukhatÄ• ; sativinayassa cattÄ• ri mÅ«lÄ• ni; amÅ«á¸·havinayassa cattÄ• ri mÅ
paá¹-iÃ±Ã±Ä• takaraá¹‡assa dve mÅ«lÄ• ni --- yo ca deseti yassa ca deseti; yebhuyyasikÄ•
tassapÄ• piyasikÄ• ya cattÄ• ri \Se 387/ mÅ«lÄ• ni; tiá¹‡avatthÄ• rakassa cattÄ• ri mÅ«lÄ•
saá¹…ghasammukhatÄ• , dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammukh
imÄ• ni chabbÄ«sa mÅ«lÄ• ni.

sattannaá¹ƒ \Ne 297/ samathÄ• naá¹ƒ katame chattiá¹ƒsa samuá¹-á¹-hÄ• nÄ• ? sativinayas
karaá¹‡aá¹ƒ, upagamanaá¹ƒ, ajjhupagamanaá¹ƒ, adhivÄ• sanÄ• , appaá¹-ikkosanÄ• . amÅ«
pe ... paá¹-iÃ±Ã±Ä• takaraá¹‡assa kammassa ... yebhuyyasikÄ• ya kammassa ... tassapÄ•
tiá¹‡avatthÄ• rakassa kammassa kiriyÄ• , karaá¹‡aá¹ƒ, upagamanaá¹ƒ, ajjhupagamanaá¹ƒ,
appaá¹-ikkosanÄ• --- sattannaá¹ƒ samathÄ• naá¹ƒ ime chattiá¹ƒsa samuá¹-á¹-hÄ• nÄ• .

10. sattasamathanÄ• natthÄ• di

<354> sammukhÄ• vinayoti vÄ• sativinayoti vÄ• --- ime dhammÄ• nÄ• natthÄ• nÄ• nÄ•
byaÃ±janameva nÄ• naá¹ƒ? sammukhÄ• vinayoti vÄ• amÅ«á¸·havinayoti vÄ• ... pe ... sam
paá¹-iÃ±Ã±Ä• takaraá¹‡anti vÄ• ... sammukhÄ• vinayoti vÄ• yebhuyyasikÄ• ti vÄ• ... sam
tassapÄ• piyasikÄ• ti vÄ• ... sammukhÄ• vinayoti vÄ• tiá¹‡avatthÄ• rakoti vÄ• --- ime dha

nÄ• nÄ• byaÃ±janÄ• udÄ• hu ekatthÄ• byaÃ±janameva nÄ• naá¹ƒ? sammukhÄ• vinayoti v
dhammÄ• nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• ca. sammukhÄ• vinayoti vÄ• amÅ«á¸·h
sammukhÄ• vinayoti vÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡anti vÄ• ... sammukhÄ• vinayoti vÄ• yeb
sammukhÄ• vinayoti vÄ• tassapÄ• piyasikÄ• ti vÄ• ... sammukhÄ• vinayoti vÄ• \Se 388/ ti
ime dhammÄ• nÄ• natthÄ• ceva nÄ• nÄ• byaÃ±janÄ• ca.

<355> {Vin II 224} vivÄ• do \Ee V 157/ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, vivÄ• do no adhikaraá¹‡a
vivÄ• do, adhikaraá¹‡aÃ±ceva vivÄ• do ca? siyÄ• vivÄ• do vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, siyÄ
adhikaraá¹‡aá¹ƒ, siyÄ• adhikaraá¹‡aá¹ƒ no vivÄ• do, siyÄ• adhikaraá¹‡aÃ±ceva vivÄ• do

tattha \Be 276/ katamo vivÄ• do vivÄ• dÄ• dhikaraá¹‡aá¹ƒ? idha bhikkhÅ« vivadanti dhamm
pe ... duá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• aduá¹-á¹-hullÄ• Ä• pattÄ«ti vÄ• . yaá¹ƒ tattha bhaá¹‡á
viggaho, vivÄ• do, nÄ• nÄ• vÄ• do, aÃ±Ã±athÄ• vÄ• do, vipaccatÄ• ya vohÄ• ro, medhakaá
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ.

tattha katamo vivÄ• do no adhikaraá¹‡aá¹ƒ? mÄ• tÄ• pi puttena vivadati, puttopi mÄ• tarÄ•
puttena vivadati, puttopi pitarÄ• vivadati, bhÄ• tÄ• pi bhÄ• tarÄ• vivadati, bhÄ• tÄ• pi \Ne 2
vivadati, bhaginÄ«pi bhÄ• tarÄ• vivadati, sahÄ• yopi sahÄ• yena vivadati --- ayaá¹ƒ vivÄ• d

tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no vivÄ• do? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, Ä• pattÄ• dhik
kiccÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no vivÄ• do.

tattha katamaá¹ƒ adhikaraá¹‡aÃ±ceva vivÄ• do ca? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ adhikaraá¹‡a

<356> {Vin II 224 Ä• dayo} anuvÄ• do anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, anuvÄ• do no adhikara
anuvÄ• do, adhikaraá¹‡aÃ±ceva anuvÄ• do ca? siyÄ• anuvÄ• do \Se 389/ anuvÄ• dÄ• dhik
adhikaraá¹‡aá¹ƒ, siyÄ• adhikaraá¹‡aá¹ƒ no anuvÄ• do, siyÄ• adhikaraá¹‡aÃ±ceva anuvÄ•

tattha katamo anuvÄ• do anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ? idha bhikkhÅ« bhikkhuá¹ƒ anuvadan
Ä• cÄ• ravipattiyÄ• vÄ• diá¹-á¹-hivipattiyÄ• vÄ• Ä• jÄ«vavipattiyÄ• vÄ• . yo tattha anuvÄ•
anullapanÄ• anubhaá¹‡anÄ• anusampavaá¹…katÄ• abbhussahanatÄ• anubalappadÄ• n
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ.

tattha katamo anuvÄ• do no adhikaraá¹‡aá¹ƒ? mÄ• tÄ• pi puttaá¹ƒ anuvadati, puttopi mÄ• t
puttaá¹ƒ anuvadati, puttopi pitaraá¹ƒ anuvadati, bhÄ• tÄ• pi bhÄ• taraá¹ƒ anuvadati, bhÄ• tÄ
anuvadati, bhaginÄ«pi bhÄ• taraá¹ƒ anuvadati, sahÄ• yopi sahÄ• yaá¹ƒ anuvadati --- ayaá¹
adhikaraá¹‡aá¹ƒ.

tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no anuvÄ• do? Ä• pattÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikara
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no anuvÄ• do.

tattha \Be 277/ katamaá¹ƒ adhikaraá¹‡aÃ±ceva anuvÄ• do ca? anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ
ca.

<357> Ä• patti \Ne 299/ Ä• pattÄ• dhikaraá¹‡aá¹ƒ, Ä• patti no adhikaraá¹‡aá¹ƒ, adhikaraá¹‡
adhikaraá¹‡aÃ±ceva Ä• patti ca? siyÄ• Ä• patti Ä• pattÄ• dhikaraá¹‡aá¹ƒ, siyÄ• Ä• patti no
adhikaraá¹‡aá¹ƒ no Ä• patti, siyÄ• adhikaraá¹‡aÃ±ceva Ä• patti ca.

tattha katamÄ• Ä• patti Ä• pattÄ• dhikaraá¹‡aá¹ƒ? paÃ±capi Ä• pattikkhandhÄ• Ä• pattÄ•
sattapi Ä• pattikkhandhÄ• Ä• pattÄ• dhikaraá¹‡aá¹ƒ. ayaá¹ƒ Ä• patti Ä• pattÄ• dhikaraá¹‡a

tattha katamÄ• Ä• patti no adhikaraá¹‡aá¹ƒ? sotÄ• patti samÄ• patti --- ayaá¹ƒ Ä• patti no

tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no Ä• patti? kiccÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhikaraá¹‡
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no Ä• patti.

tattha katamaá¹ƒ adhikaraá¹‡aÃ±ceva Ä• patti ca? Ä• pattÄ• dhikaraá¹‡aá¹ƒ adhikaraá¹‡a

<358> {Vin II 223} kiccaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ, kiccaá¹ƒ no adhikaraá¹‡aá¹ƒ, adhikaraá
adhikaraá¹‡aÃ±ceva kiccaÃ±ca? siyÄ• kiccaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ, siyÄ• kiccaá¹ƒ no
adhikaraá¹‡aá¹ƒ no kiccaá¹ƒ, siyÄ• adhikaraá¹‡aÃ±ceva kiccaÃ±ca.

tattha katamaá¹ƒ kiccaá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ? yÄ• saá¹…ghassa kiccayatÄ• karaá¹‡Ä
Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutthakammaá¹ƒ --- idaá¹ƒ kiccaá¹ƒ kiccÄ• d

tattha katamaá¹ƒ kiccaá¹ƒ no adhikaraá¹‡aá¹ƒ? Ä• cariyakiccaá¹ƒ upajjhÄ• yakiccaá¹ƒ {upa
sakiccaá¹ƒ (Katthaci) } samÄ• nupajjhÄ• yakiccaá¹ƒ samÄ• nÄ• cariyakiccaá¹ƒ --- idaá¹ƒ kic
adhikaraá¹‡aá¹ƒ.

tattha katamaá¹ƒ adhikaraá¹‡aá¹ƒ no kiccaá¹ƒ? vivÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ• dÄ• dhik
Ä• pattÄ• dhikaraá¹‡aá¹ƒ --- idaá¹ƒ adhikaraá¹‡aá¹ƒ no kiccaá¹ƒ.

tattha \Be 278/ \Ne 300/ katamaá¹ƒ adhikaraá¹‡aÃ±ceva kiccaÃ±ca? kiccÄ• dhikaraá¹‡aá¹ƒ
kiccaá¹ƒ cÄ• ti.

adhikaraá¹‡abhedo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

adhikaraá¹‡aá¹ƒ \Se 391/ ukkoá¹-Ä• , Ä• kÄ• rÄ• puggalena ca.

nidÄ• nahetupaccayÄ• , mÅ«laá¹ƒ samuá¹-á¹-hÄ• nena ca ||

Ä• patti hoti yattha ca, saá¹ƒsaá¹-á¹-hÄ• nidÄ• nena ca {saá¹ƒsaá¹-á¹-hÄ• nidÄ• napabhav

hetupaccayamÅ«lÄ• ni, samuá¹-á¹-hÄ• nena byaÃ±janÄ• .

vivÄ• do adhikaraá¹‡anti, bhedÄ• dhikaraá¹‡e idanti ||

aparagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

1. codanÄ• dipucchÄ• vissajjanÄ•

<359> á¹• 21 codanÄ• \Se 392/ \Ee V 158/ \Be 279/ \Ne 301/ kimatthÄ• ya, sÄ• raá¹‡Ä• k

saá¹…gho kimatthÄ• ya, matikammaá¹ƒ pana kissa kÄ• raá¹‡Ä• ||

codanÄ• sÄ• raá¹‡atthÄ• ya, niggahatthÄ• ya sÄ• raá¹‡Ä• .

saá¹…gho pariggahatthÄ• ya, matikammaá¹ƒ pana pÄ• á¹-iyekkaá¹ƒ ||

mÄ• kho turito abhaá¹‡i, mÄ• kho caá¹‡á¸• ikato bhaá¹‡i.

mÄ• kho paá¹-ighaá¹ƒ janayi, sace anuvijjako tuvaá¹ƒ ||

mÄ• kho sahasÄ• abhaá¹‡i, kathaá¹ƒ viggÄ• hikaá¹ƒ anatthasaá¹ƒhitaá¹ƒ.

sutte vinaye anulome, paÃ±Ã±atte anulomike ||

anuyogavattaá¹ƒ nisÄ• maya, kusalena buddhimatÄ• kataá¹ƒ.

suvuttaá¹ƒ sikkhÄ• padÄ• nulomikaá¹ƒ, gatiá¹ƒ na nÄ• sento samparÄ• yikaá¹ƒ.

hitesÄ« anuyuÃ±jassu, kÄ• lenatthÅ«pasaá¹ƒhitaá¹ƒ ||

cuditassa ca codakassa ca.

sahasÄ• vohÄ• raá¹ƒ mÄ• padhÄ• resi.

codako Ä• ha Ä• pannoti.

cuditako Ä• ha anÄ• pannoti ||

ubho \Ne 302/ anukkhipanto, paá¹-iÃ±Ã±Ä• nusandhitena \Se 393/ kÄ• raye.

paá¹-iÃ±Ã±Ä• lajjÄ«su katÄ• , alajjÄ«su evaá¹ƒ na vijjati.

bahumpi alajjÄ« bhÄ• seyya, vattÄ• nusandhitena {vuttÄ• nusandhitena (Ce Se Katthaci) } k

alajjÄ« kÄ«diso hoti, paá¹-iÃ±Ã±Ä• yassa na rÅ«hati.

etaÃ±ca {evaÃ±ca (Katthaci) } tÄ• haá¹ƒ pucchÄ• mi, kÄ«diso vuccati alajjÄ« puggalo ||

saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati, Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati, ediso vuccati alajjÄ«puggalo ||

saccaá¹ƒ ahampi jÄ• nÄ• mi, ediso vuccati alajjÄ«puggalo.

aÃ±Ã±aÃ±ca tÄ• haá¹ƒ pucchÄ• mi, kÄ«diso vuccati lajjÄ«puggalo ||

saÃ±cicca Ä• pattiá¹ƒ nÄ• pajjati, Ä• pattiá¹ƒ na parigÅ«hati.

agatigamanaá¹ƒ \Se 394/ na gacchati, ediso vuccati lajjÄ«puggalo ||

saccaá¹ƒ \Be 280/ ahampi jÄ• nÄ• mi, ediso vuccati lajjÄ«puggalo.

aÃ±Ã±aÃ±ca tÄ• haá¹ƒ pucchÄ• mi, kÄ«diso vuccati adhammacodako ||

akÄ• le \Ee V 159/ codeti abhÅ«tena.

pharusena anatthasaá¹ƒhitena.

dosantaro codeti no mettÄ• citto.

ediso vuccati adhammacodako ||

saccaá¹ƒ ahampi jÄ• nÄ• mi, ediso vuccati adhammacodako.

aÃ±Ã±aÃ±ca tÄ• haá¹ƒ pucchÄ• mi, kÄ«diso vuccati dhammacodako ||

kÄ• lena codeti bhÅ«tena, saá¹‡hena atthasaá¹ƒhitena.

mettÄ• citto codeti no dosantaro.

ediso vuccati dhammacodako ||

saccaá¹ƒ \Ne 303/ ahampi jÄ• nÄ• mi, ediso vuccati dhammacodako.

aÃ±Ã±aÃ±ca tÄ• haá¹ƒ pucchÄ• mi, kÄ«diso vuccati bÄ• lacodako ||

pubbÄ• paraá¹ƒ na jÄ• nÄ• ti, pubbÄ• parassa akovido.

anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti.

anusandhivacanapathassa akovido.

ediso vuccati bÄ• lacodako ||

saccaá¹ƒ ahampi jÄ• nÄ• mi, ediso vuccati bÄ• lacodako.

aÃ±Ã±aÃ±ca \Se 395/ tÄ• haá¹ƒ pucchÄ• mi, kÄ«diso vuccati paá¹‡á¸• itacodako ||

pubbÄ• parampi jÄ• nÄ• ti, pubbÄ• parassa kovido.

anusandhivacanapathaá¹ƒ jÄ• nÄ• ti, anusandhivacanapathassa kovido.

ediso vuccati paá¹‡á¸• itacodako ||

saccaá¹ƒ ahampi jÄ• nÄ• mi, ediso vuccati paá¹‡á¸• itacodako.

aÃ±Ã±aÃ±ca tÄ• haá¹ƒ pucchÄ• mi, codanÄ• kinti vuccati ||

sÄ«lavipattiyÄ• codeti, atho Ä• cÄ• radiá¹-á¹-hiyÄ• .

Ä• jÄ«venapi codeti, codanÄ• tena vuccatÄ«ti ||

aparaá¹ƒ gÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

codanÄ• kaá¹‡á¸• aá¹ƒ

1. anuvijjakaanuyogo

<360> anuvijjake \Se 396/ \Ee V 160/ \Be 281/ \Ne 304/ codako pucchitabbo --- ``yaá¹ƒ kho
imaá¹ƒ bhikkhuá¹ƒ codesi, kimhi naá¹ƒ codesi, sÄ«lavipattiyÄ• vÄ• codesi, Ä• cÄ• ravipatti
diá¹-á¹-hivipattiyÄ• vÄ• codesÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``sÄ«lavipattiyÄ• v
Ä• cÄ• ravipattiyÄ• vÄ• codemi, diá¹-á¹-hivipattiyÄ• vÄ• codemÄ«â€™â€™ ti, so evamas
panÄ• yasmÄ• sÄ«lavipattiá¹ƒ, jÄ• nÄ• si Ä• cÄ• ravipattiá¹ƒ, jÄ• nÄ• si diá¹-á¹-hivipattiâ€™
vadeyya --- ``jÄ• nÄ• mi kho ahaá¹ƒ, Ä• vuso, sÄ«lavipattiá¹ƒ, jÄ• nÄ• mi Ä• cÄ• ravipattiá¹
diá¹-á¹-hivipattiâ€™â€™ nti, so evamassa vacanÄ«yo --- ``katamÄ• panÄ• vuso, sÄ«lavipa
Ä• cÄ• ravipatti? katamÄ• diá¹-á¹-hivipattÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``cattÄ•
terasa ca saá¹…ghÄ• disesÄ• --- ayaá¹ƒ sÄ«lavipatti. thullaccayaá¹ƒ, pÄ• cittiyaá¹ƒ, pÄ• á¹
dukkaá¹-aá¹ƒ, dubbhÄ• sitaá¹ƒ, ayaá¹ƒ Ä• cÄ• ravipatti. micchÄ• diá¹-á¹-hi, antaggÄ• hikÄ•
diá¹-á¹-hivipattÄ«â€™â€™ ti, so evamassa vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá
diá¹-á¹-hena vÄ• codesi sutena vÄ• codesi parisaá¹…kÄ• ya vÄ• codesÄ«â€™â€™ ti? so
``diá¹-á¹-hena vÄ• codemi sutena vÄ• codemi parisaá¹…kÄ• ya vÄ• codemÄ«â€™â€™ ti,
``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ diá¹-á¹-hena codesi, kiá¹ƒ te diá¹-á¹-haá¹ƒ k
diá¹-á¹-haá¹ƒ, kadÄ• \Se 397/ te diá¹-á¹-haá¹ƒ, kattha te diá¹-á¹-haá¹ƒ pÄ• rÄ• jikaá¹ƒ ajjhÄ
diá¹-á¹-ho, saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, thullaccayaá¹ƒ ... pÄ• cittiyaá¹ƒ
pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, kattha
kattha cÄ• yaá¹ƒ bhikkhu ahosi, kiÃ±ca tvaá¹ƒ karosi, kiá¹ƒ cÄ• yaá¹ƒ bhikkhu karotÄ«â€™â
vadeyya --- ``na kho ahaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ diá¹-á¹-hena codemi, api ca suten
evamassa vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ sutena codesi, kiá
sutaá¹ƒ, kadÄ• te sutaá¹ƒ \Ne 305/, kattha te sutaá¹ƒ, pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannoti sutaá¹
... thullaccayaá¹ƒ ... pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sita
sutaá¹ƒ, bhikkhussa sutaá¹ƒ, bhikkhuniyÄ• sutaá¹ƒ, sikkhamÄ• nÄ• ya sutaá¹ƒ \Be 282/, sÄ
sÄ• maá¹‡eriyÄ• sutaá¹ƒ, upÄ• sakassa sutaá¹ƒ, upÄ• sikÄ• ya sutaá¹ƒ, rÄ• jÅ«naá¹ƒ suta
sutaá¹ƒ, titthiyÄ• naá¹ƒ sutaá¹ƒ, titthiyasÄ• vakÄ• naá¹ƒ sutaâ€™â€™ nti? so ce evaá¹ƒ va

ahaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ sutena codemi, api ca parisaá¹…kÄ• ya codemÄ«â€™
--- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ parisaá¹…kÄ• ya codesi, kiá¹ƒ parisaá¹…
parisaá¹…kasi, kadÄ• parisaá¹…kasi, kattha parisaá¹…kasi, pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannoti
saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pannoti parisaá¹…kasi, thullaccayaá¹ƒ ... pÄ• cittiyaá¹ƒ ... pÄ•
dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹ƒ ajjhÄ• pannoti parisaá¹…kasi, bhikkhussa sutvÄ• parisaá
sutvÄ• parisaá¹…kasi, sikkhamÄ• nÄ• ya sutvÄ• parisaá¹…kasi, sÄ• maá¹‡erassa sutvÄ•
sutvÄ• parisaá¹…kasi, upÄ• sakassa sutvÄ• parisaá¹…kasi, upÄ• sikÄ• ya sutvÄ• parisaá
parisaá¹…kasi, rÄ• jamahÄ• mattÄ• naá¹ƒ sutvÄ• parisaá¹…kasi, titthiyÄ• naá¹ƒ sutvÄ• pa
titthiyasÄ• vakÄ• naá¹ƒ sutvÄ• parisaá¹…kasÄ«â€™â€™ ti?

<361> á¹• 21 diá¹-á¹-haá¹ƒ diá¹-á¹-hena sameti diá¹-á¹-hena saá¹ƒsandate diá¹-á¹-haá¹ƒ.

diá¹-á¹-haá¹ƒ paá¹-icca na upeti asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya kÄ• tabbo tenuposatho ||

sutaá¹ƒ sutena sameti sutena saá¹ƒsandate sutaá¹ƒ.

sutaá¹ƒ paá¹-icca na upeti asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya kÄ• tabbo tenuposatho ||

mutaá¹ƒ mutena sameti mutena saá¹ƒsandate mutaá¹ƒ.

mutaá¹ƒ paá¹-icca na upeti asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya kÄ• tabbo tenuposatho ||

<362> codanÄ• ya ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? codanÄ• ya okÄ• sakam
samatho pariyosÄ• naá¹ƒ. codanÄ• ya \Se 399/ kati mÅ«lÄ• ni, kati vatthÅ«ni, kati bhÅ«miy
codeti? codanÄ• ya dve mÅ«lÄ• ni, tÄ«á¹‡i vatthÅ«ni, paÃ±ca bhÅ«miyo, dvÄ«hÄ• kÄ• rehi
dve mÅ«lÄ• ni? samÅ«likÄ• vÄ• amÅ«likÄ• vÄ• --- codanÄ• ya \Ne 306/ imÄ• ni dve mÅ«
tÄ«á¹‡i vatthÅ«ni? diá¹-á¹-hena \Be 283/ sutena parisaá¹…kÄ• ya --- codanÄ• ya imÄ• ni tÄ
\Ee V 161/ katamÄ• paÃ±ca bhÅ«miyo? kÄ• lena vakkhÄ• mi no akÄ• lena, bhÅ«tena vakk
vakkhÄ• mi no pharusena, atthasaá¹ƒhitena vakkhÄ• mi no anatthasaá¹ƒhitena, mettÄ• citto
--- codanÄ• ya imÄ• paÃ±ca bhÅ«miyo.

katamehi dvÄ«hÄ• kÄ• rehi codeti? kÄ• yena vÄ• codeti vÄ• cÄ• ya vÄ• codeti --- imehi d

2. codakÄ• dipaá¹-ipatti

<363> codakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ? cuditakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ? sa
paá¹-ipajjitabbaá¹ƒ? anuvijjakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ? codakena kathaá¹ƒ paá¹-ipa
codakena paÃ±casu dhammesu patiá¹-á¹-hÄ• ya paro codetabbo. kÄ• lena vakkhÄ• mi no a
no abhÅ«tena, saá¹‡hena vakkhÄ• mi no pharusena, atthasaá¹ƒhitena vakkhÄ• mi no anatt
vakkhÄ• mi no dosantaroti --- codakena evaá¹ƒ paá¹-ipajjitabbaá¹ƒ. cuditakena kathaá¹ƒ pa
cuditakena dvÄ«su dhammesu paá¹-ipajjitabbaá¹ƒ. sacce ca akuppe ca --- cuditakena evaá
saá¹…ghena kathaá¹ƒ paá¹-ipajjitabbanti? saá¹…ghena \Se 400/ otiá¹‡á¹‡Ä• notiá¹‡á¹‡aá¹ƒ
saá¹…ghena evaá¹ƒ paá¹-ipajjitabbaá¹ƒ. anuvijjakena kathaá¹ƒ paá¹-ipajjitabbanti? anuvijjak
yena vinayena yena satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati tathÄ• taá¹ƒ a
vÅ«pasametabbaá¹ƒ. anuvijjakena evaá¹ƒ paá¹-ipajjitabbaá¹ƒ.

<364> á¹• 21 uposatho kimatthÄ• ya, pavÄ• raá¹‡Ä• kissa kÄ• raá¹‡Ä• .

parivÄ• so kimatthÄ• ya, mÅ«lÄ• yapaá¹-ikassanÄ• kissa kÄ• raá¹‡Ä• .

mÄ• nattaá¹ƒ kimatthÄ• ya, abbhÄ• naá¹ƒ kissa kÄ• raá¹‡Ä• ||

uposatho sÄ• maggatthÄ• ya, visuddhatthÄ• ya pavÄ• raá¹‡Ä• .

parivÄ• so mÄ• nattatthÄ• ya, mÅ«lÄ• yapaá¹-ikassanÄ• niggahatthÄ• ya.

mÄ• nattaá¹ƒ abbhÄ• natthÄ• ya, visuddhatthÄ• ya abbhÄ• naá¹ƒ ||

chandÄ• \Be 284/ \Ne 307/ dosÄ• bhayÄ• mohÄ• , there ca paribhÄ• sati.

kÄ• yassa bhedÄ• duppaÃ±Ã±o, khato upahatindriyo.

nirayaá¹ƒ gacchati dummedho, na ca sikkhÄ• ya gÄ• ravo ||

na ca Ä• misaá¹ƒ nissÄ• ya.

na ca nissÄ• ya puggalaá¹ƒ.

ubho ete vivajjetvÄ• .

yathÄ• dhammo tathÄ• kare ||

3. codakassaattajhÄ• panaá¹ƒ

kodhano upanÄ• hÄ« ca.

caá¹‡á¸• o ca paribhÄ• sako.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

upakaá¹‡á¹‡akaá¹ƒ jappati jimhaá¹ƒ pekkhati.

vÄ«tiharati \Se 401/ kummaggaá¹ƒ paá¹-isevati.

anÄ• pattiyÄ• \Ee V 162/ Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

akÄ• lena codeti abhÅ«tena.

pharusena anatthasaá¹ƒhitena.

dosantaro codeti no mettÄ• citto.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

dhammÄ• dhammaá¹ƒ na jÄ• nÄ• ti.

dhammÄ• dhammassa akovido.

anÄ• pattiyÄ• \Ne 308/ Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

vinayÄ• vinayaá¹ƒ na jÄ• nÄ• ti.

vinayÄ• vinayassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

bhÄ• sitÄ• bhÄ• sitaá¹ƒ \Be 285/ na jÄ• nÄ• ti.

bhÄ• sitÄ• bhÄ• sitassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

Ä• ciá¹‡á¹‡Ä• nÄ• ciá¹‡á¹‡aá¹ƒ \Se 402/ na jÄ• nÄ• ti.

Ä• ciá¹‡á¹‡Ä• nÄ• ciá¹‡á¹‡assa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

paÃ±Ã±attÄ• paÃ±Ã±attaá¹ƒ na jÄ• nÄ• ti.

paÃ±Ã±attÄ• paÃ±Ã±attassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti.

Ä• pattÄ• nÄ• pattiyÄ• akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

lahukagarukaá¹ƒ na jÄ• nÄ• ti.

lahukagarukassa akovido.

anÄ• pattiyÄ• \Ne 309/ Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

sÄ• vasesÄ• navasesaá¹ƒ na jÄ• nÄ• ti.

sÄ• vasesÄ• navasesassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ \Se 403/ na jÄ• nÄ• ti.

duá¹-á¹-hullÄ• duá¹-á¹-hullassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

pubbÄ• paraá¹ƒ \Be 286/ na jÄ• nÄ• ti.

pubbÄ• parassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• naá¹ƒ ||

anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti.

anusandhivacanapathassa akovido.

anÄ• pattiyÄ• Ä• pattÄ«ti ropeti.

tÄ• diso codako jhÄ• peti attÄ• nanti ||

codanÄ• kaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

codanÄ• anuvijjÄ• ca, Ä• di mÅ«lenuposatho.

gati codanakaá¹‡á¸• amhi, sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• payanti ||

cÅ«á¸·asaá¹…gÄ• mo

1. anuvijjakassapaá¹-ipatti

<365> {Vin V 421} saá¹…gÄ• mÄ• vacare \Se 404/ \Ee V 163/ \Be 287/ \Ne 310/ bhikkhunÄ
upasaá¹…kamantena nÄ«cacittena saá¹…gho upasaá¹…kamitabbo rajoharaá¹‡asamena ci
bhavitabbaá¹ƒ nisajjakusalena; there bhikkhÅ« anupakhajjantena, nave bhikkhÅ« Ä• sanena
yathÄ• patirÅ«pe Ä• sane nisÄ«ditabbaá¹ƒ; anÄ• nÄ• kathikena bhavitabbaá¹ƒ atiracchÄ• n
dhammo bhÄ• sitabbo paro vÄ• ajjhesitabbo ariyo vÄ• tuá¹‡hÄ«bhÄ• vo nÄ• timaÃ±Ã±itab

saá¹…ghena anumatena puggalena anuvijjakena anuvijjitukÄ• mena na upajjhÄ• yo pucchi
pucchitabbo, na saddhivihÄ• riko pucchitabbo, na antevÄ• siko pucchitabbo, na samÄ• nupa
samÄ• nÄ• cariyako pucchitabbo, na jÄ• ti pucchitabbÄ• , na nÄ• maá¹ƒ pucchitabbaá¹ƒ, na
na Ä• gamo pucchitabbo, na kulapadeso pucchitabbo, na jÄ• tibhÅ«mi pucchitabbÄ• . taá¹ƒ
pemaá¹ƒ vÄ• doso vÄ• . peme vÄ• sati dose vÄ• , chandÄ• pi gaccheyya dosÄ• pi gacche
gaccheyya.

saá¹…ghena anumatena puggalena anuvijjakena anuvijjitukÄ• mena saá¹…ghagarukena b
puggalagarukena, saddhammagarukena bhavitabbaá¹ƒ no Ä• misagarukena, atthavasikena
parisakappikena, kÄ• lena anuvijjitabbaá¹ƒ no akÄ• lena, bhÅ«tena anuvijjitabbaá¹ƒ \Se 405
saá¹‡hena anuvijjitabbaá¹ƒ no pharusena, atthasaá¹ƒhitena anuvijjitabbaá¹ƒ no anatthasaá¹
mettÄ• cittena anuvijjitabbaá¹ƒ no dosantarena, na upakaá¹‡á¹‡akajappinÄ• bhavitabbaá¹ƒ
pekkhitabbaá¹ƒ, na akkhi nikhaá¹‡itabbaá¹ƒ, na bhamukaá¹ƒ ukkhipitabbaá¹ƒ, na sÄ«saá¹ƒ
hatthavikÄ• ro kÄ• tabbo, na hatthamuddÄ• dassetabbÄ• .

Ä• sanakusalena bhavitabbaá¹ƒ nisajjakusalena, yugamattaá¹ƒ pekkhantena atthaá¹ƒ anuv

nisÄ«ditabbaá¹ƒ, na ca Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ \Be 288/, na vÄ«tihÄ• tabbaá¹ƒ, na
bÄ• hÄ• vikkhepakaá¹ƒ {na vÄ• cÄ• vikkhepakaá¹ƒ (Se) } bhaá¹‡itabbaá¹ƒ, aturitena bhavi
acaá¹‡á¸• ikatena bhavitabbaá¹ƒ vacanakkhame \Ee V 164/, mettÄ• cittena bhavitabbaá¹ƒ h
kÄ• ruá¹‡ikena bhavitabbaá¹ƒ hitaparisakkinÄ• , asamphappalÄ• pinÄ• bhavitabbaá¹ƒ pari
averavasikena bhavitabbaá¹ƒ anasuruttena, attÄ• pariggahetabbo, paro pariggahetabbo, c
cuditako pariggahetabbo, adhammacodako pariggahetabbo, adhammacuditako pariggaheta
pariggahetabbo, dhammacuditako pariggahetabbo, vuttaá¹ƒ ahÄ• pentena avuttaá¹ƒ apakÄ
padabyaÃ±janÄ• ni sÄ• dhukaá¹ƒ pariggahetvÄ• paro paá¹-ipucchitvÄ• yathÄ• paá¹-iÃ±Ã
hÄ• setabbo {vepo pahÄ• setabbo (Se) }, bhÄ«rÅ« \Se 406/ assÄ• setabbo, caá¹‡á¸• o nise
vibhÄ• vetabbo, ujumaddavena na chandÄ• gatiá¹ƒ gantabbaá¹ƒ, na dosÄ• gatiá¹ƒ gantabb
gantabbaá¹ƒ, na bhayÄ• gatiá¹ƒ gantabbaá¹ƒ, majjhattena bhavitabbaá¹ƒ dhammesu ca pu
anuvijjako anuvijjamÄ• no satthu ceva sÄ• sanakaro hoti, viÃ±Ã±Å«naÃ±ca sabrahmacÄ• r
ca garu ca bhÄ• vanÄ«yo ca.

<366> suttaá¹ƒ saá¹ƒsandanatthÄ• ya, opammaá¹ƒ nidassanatthÄ• ya, attho viÃ±Ã±Ä• par
á¹-hapanatthÄ• ya, okÄ• sakammaá¹ƒ codanatthÄ• ya, codanÄ• sÄ• raá¹‡atthÄ• ya, sÄ• ra
savacanÄ«yaá¹ƒ palibodhatthÄ• ya, palibodho vinicchayatthÄ• ya, vinicchayo santÄ«raá¹‡a
á¹-hÄ• nÄ• á¹-hÄ• nagamanatthÄ• ya, á¹-hÄ• nÄ• á¹-hÄ• nagamanaá¹ƒ dummaá¹…kÅ«naá
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sampaggahatthÄ• ya, saá¹…gho sampariggahasampaá¹-icch
puggalÄ• paccekaá¹-á¹-hÄ• yino avisaá¹ƒvÄ• dakaá¹-á¹-hÄ• yino.

vinayo saá¹ƒvaratthÄ• ya, saá¹ƒvaro avippaá¹-isÄ• ratthÄ• ya, avippaá¹-isÄ• ro pÄ• mujjatt
pÄ«tatthÄ• ya, pÄ«ti passaddhatthÄ• ya, passaddhi sukhatthÄ• ya, sukhaá¹ƒ samÄ• dhatth
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanatthÄ• ya, yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidatthÄ
virÄ• go vimuttatthÄ• ya, vimutti vimuttiÃ±Ä• á¹‡adassanatthÄ• ya, vimuttiÃ±Ä• á¹‡adassan
anupÄ• dÄ• parinibbÄ• natthÄ• ya. etadatthÄ• \Be 289/ \Ne 312/ kathÄ• , etadatthÄ• mant
etadatthaá¹ƒ sotÄ• vadhÄ• naá¹ƒ --- yadidaá¹ƒ \Se 407/ anupÄ• dÄ• cittassa vimokkhoti.

<367> á¹• 21 anuyogavattaá¹ƒ nisÄ• maya, kusalena buddhimatÄ• kataá¹ƒ.

suvuttaá¹ƒ sikkhÄ• padÄ• nulomikaá¹ƒ, gatiá¹ƒ na nÄ• sento samparÄ• yikaá¹ƒ ||

vatthuá¹ƒ \Ee V 165/ vipattiá¹ƒ Ä• pattiá¹ƒ, nidÄ• naá¹ƒ Ä• kÄ• raakovido.

pubbÄ• paraá¹ƒ na jÄ• nÄ• ti, katÄ• kataá¹ƒ samena ca ||

kammaÃ±ca adhikaraá¹‡aÃ±ca, samathe cÄ• pi akovido.

ratto duá¹-á¹-ho ca mÅ«á¸·ho ca, bhayÄ• mohÄ• ca gacchati ||

na ca saÃ±Ã±attikusalo, nijjhattiyÄ• ca akovido.

laddhapakkho ahiriko, kaá¹‡hakammo anÄ• daro.

sa ve {sace (Katthaci) } tÄ• disako bhikkhu, appaá¹-ikkhoti vuccati ||

vatthuá¹ƒ vipattiá¹ƒ Ä• pattiá¹ƒ, nidÄ• naá¹ƒ Ä• kÄ• rakovido.

pubbÄ• paraÃ±ca jÄ• nÄ• ti, katÄ• kataá¹ƒ samena ca ||

kammaÃ±ca adhikaraá¹‡aÃ±ca, samathe cÄ• pi kovido.

aratto aduá¹-á¹-ho amÅ«á¸·ho, bhayÄ• mohÄ• na gacchati ||

saÃ±Ã±attiyÄ• ca kusalo, nijjhattiyÄ• ca kovido.

laddhapakkho hirimano, sukkakammo sagÄ• ravo.

sa ve tÄ• disako bhikkhu, sappaá¹-ikkhoti vuccatÄ«ti ||

cÅ«á¸·asaá¹…gÄ• mo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

nÄ«cacittena \Se 408/ \Ne 313/ puccheyya, garu saá¹…ghe na puggale.

suttaá¹ƒ saá¹ƒsandanatthÄ• ya, vinayÄ• nuggahena ca.

uddÄ• naá¹ƒ cÅ«á¸·asaá¹…gÄ• me, ekuddeso {ekuddesaá¹ƒ (Ce Se) } idaá¹ƒ katanti ||

mahÄ• saá¹…gÄ• mo

1. voharantena jÄ• nitabbÄ• di

<368> saá¹…gÄ• mÄ• vacare \Se 409/ \Ee V 166/ \Be 290/ bhikkhunÄ• saá¹…ghe vohara
vipatti jÄ• nitabbÄ• , Ä• patti jÄ• nitabbÄ• , nidÄ• naá¹ƒ jÄ• nitabbaá¹ƒ, Ä• kÄ• ro jÄ• nitabb

jÄ• nitabbaá¹ƒ, katÄ• kataá¹ƒ jÄ• nitabbaá¹ƒ, kammaá¹ƒ jÄ• nitabbaá¹ƒ, adhikaraá¹‡aá¹ƒ jÄ
jÄ• nitabbo, na chandÄ• gati gantabbÄ• , na dosÄ• gati gantabbÄ• , na mohÄ• gati gantabb
saÃ±Ã±Ä• panÄ«ye á¹-hÄ• ne saÃ±Ã±Ä• petabbaá¹ƒ, nijjhÄ• panÄ«ye á¹-hÄ• ne nijjhÄ• pe
pekkhitabbaá¹ƒ, pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• detabbaá¹ƒ, laddhapakkhomhÄ«ti parapa
bahussutomhÄ«ti appassuto nÄ• vajÄ• nitabbo, theratarom hÄ«ti navakataro nÄ• vajÄ• nitab
byÄ• hÄ• tabbaá¹ƒ, sampattaá¹ƒ dhammato vinayato na parihÄ• petabbaá¹ƒ, yena dhamme
satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«

<369> vatthu __jÄ• nitabba_nti aá¹-á¹-hapÄ• rÄ• jikÄ• naá¹ƒ {aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ
vatthu jÄ• nitabbaá¹ƒ, tevÄ«sasaá¹…ghÄ• disesÄ• naá¹ƒ vatthu jÄ• nitabbaá¹ƒ, dveaniyatÄ
jÄ• nitabbaá¹ƒ, dvecattÄ• rÄ«sanissaggiyÄ• naá¹ƒ vatthu jÄ• nitabbaá¹ƒ, aá¹-á¹-hÄ• sÄ«tisa
jÄ• nitabbaá¹ƒ, dvÄ• dasapÄ• á¹-idesanÄ«yÄ• naá¹ƒ vatthu jÄ• nitabbaá¹ƒ, dukkaá¹-Ä• naá
jÄ• nitabbaá¹ƒ, dubbhÄ• sitÄ• naá¹ƒ vatthu jÄ• nitabbaá¹ƒ.

<370> __vipatti jÄ• nitabbÄ• _ti sÄ«lavipatti jÄ• nitabbÄ• , Ä• cÄ• ravipatti jÄ• nitabbÄ• , di
jÄ• nitabbÄ• , Ä• jÄ«vavipatti jÄ• nitabbÄ• .

<371> __Ä• patti jÄ• nitabbÄ• _ti pÄ• rÄ• jikÄ• patti jÄ• nitabbÄ• , saá¹…ghÄ• disesÄ• patt
thullaccayÄ• patti \Ne 315/ jÄ• nitabbÄ• , pÄ• cittiyÄ• patti jÄ• nitabbÄ• , pÄ• á¹-idesanÄ«yÄ
dukkaá¹-Ä• patti jÄ• nitabbÄ• , dubbhÄ• sitÄ• patti jÄ• nitabbÄ• .

<372> __nidÄ• naá¹ƒ_ \Be 291/ __jÄ• nitabba_nti aá¹-á¹-hapÄ• rÄ• jikÄ• naá¹ƒ nidÄ• naá¹
tevÄ«sasaá¹…ghÄ• disesÄ• naá¹ƒ nidÄ• naá¹ƒ jÄ• nitabbaá¹ƒ, dveaniyatÄ• naá¹ƒ nidÄ• na
dvecattÄ• rÄ«sanissaggiyÄ• naá¹ƒ nidÄ• naá¹ƒ jÄ• nitabbaá¹ƒ, aá¹-á¹-hÄ• sÄ«tisatapÄ• citt
jÄ• nitabbaá¹ƒ, dvÄ• dasapÄ• á¹-idesanÄ«yÄ• naá¹ƒ nidÄ• naá¹ƒ jÄ• nitabbaá¹ƒ, dukkaá¹-Ä
jÄ• nitabbaá¹ƒ, dubbhÄ• sitÄ• naá¹ƒ nidÄ• naá¹ƒ jÄ• nitabbaá¹ƒ.

<373> __Ä• kÄ• ro jÄ• nitabbo_ti saá¹…gho Ä• kÄ• rato jÄ• nitabbo, gaá¹‡o Ä• kÄ• rato jÄ
jÄ• nitabbo, codako Ä• kÄ• rato jÄ• nitabbo, cuditako Ä• kÄ• rato jÄ• nitabbo \Ee V 167/. __
jÄ• nitabbo_ti paá¹-ibalo nu kho ayaá¹ƒ saá¹…gho imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹
satthusÄ• sanena udÄ• hu noti, evaá¹ƒ saá¹…gho Ä• kÄ• rato jÄ• nitabbo. __gaá¹‡o Ä• kÄ
nu kho ayaá¹ƒ gaá¹‡o imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ dhammena vinayena satth
evaá¹ƒ gaá¹‡o Ä• kÄ• rato jÄ• nitabbo \Se 411/. __puggalo Ä• kÄ• rato jÄ• nitabbo_ti paá¹-
puggalo imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ dhammena vinayena satthusÄ• sanena u
Ä• kÄ• rato jÄ• nitabbo. __codako Ä• kÄ• rato jÄ• nitabbo_ti kacci nu kho ayamÄ• yasmÄ•
patiá¹-á¹-hÄ• ya paraá¹ƒ codeti udÄ• hu noti, evaá¹ƒ codako Ä• kÄ• rato jÄ• nitabbo. __cud
jÄ• nitabbo_ti kacci nu kho ayamÄ• yasmÄ• dvÄ«su dhammesu patiá¹-á¹-hito sacce ca aku
cuditako Ä• kÄ• rato jÄ• nitabbo.

<374> __pubbÄ• paraá¹ƒ jÄ• nitabba_nti kacci nu kho ayamÄ• yasmÄ• vatthuto vÄ• vatth
vÄ• vipattiá¹ƒ saá¹…kamati, Ä• pattito vÄ• Ä• pattiá¹ƒ saá¹…kamati, avajÄ• nitvÄ• vÄ• pa
paá¹-ijÄ• nitvÄ• vÄ• avajÄ• nÄ• ti, aÃ±Ã±ena vÄ• aÃ±Ã±aá¹ƒ paá¹-icarati, udÄ• hu noti, e
jÄ• nitabbaá¹ƒ.

<375> __katÄ• kataá¹ƒ jÄ• nitabba_nti methunadhammo jÄ• nitabbo, methunadhammassa
methunadhammassa pubbabhÄ• go jÄ• nitabbo. __methunadhammo jÄ• nitabbo_ti dvayaá
__methunadhammassa anulomaá¹ƒ_ \Be 292/ __jÄ• nitabba_nti bhikkhu attano mukhena p
gaá¹‡hÄ• ti \Ne 316/. __methunadhammassa pubbabhÄ• go jÄ• nitabbo_ti vaá¹‡á¹‡Ä• vaá
(Se) }, kÄ• yasaá¹ƒsaggo, duá¹-á¹-hullavÄ• cÄ• , attakÄ• mapÄ• ricariyÄ• , vacanamanuppa
{dhanamanuppadÄ• naá¹ƒ (Katthaci) }.

<376> __kammaá¹ƒ jÄ• nitabba_nti soá¸·asakammÄ• ni jÄ• nitabbÄ• ni --- cattÄ• ri apaloka
cattÄ• ri Ã±attikammÄ• ni jÄ• nitabbÄ• ni, cattÄ• ri Ã±attidutiyakammÄ• ni jÄ• nitabbÄ• ni, c
Ã±atticatutthakammÄ• ni jÄ• nitabbÄ• ni.

<377> __adhikaraá¹‡aá¹ƒ jÄ• nitabba_nti cattÄ• ri adhikaraá¹‡Ä• ni jÄ• nitabbÄ• ni --- vivÄ
jÄ• nitabbaá¹ƒ, anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ jÄ• nitabbaá¹ƒ, Ä• pattÄ• dhikaraá¹‡aá¹ƒ jÄ• nit
kiccÄ• dhikaraá¹‡aá¹ƒ jÄ• nitabbaá¹ƒ.

<378> __samatho jÄ• nitabbo_ti satta samathÄ• jÄ• nitabbÄ• --- sammukhÄ• vinayo jÄ• n
jÄ• nitabbo, amÅ«á¸·havinayo jÄ• nitabbo, paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ jÄ• nitabbaá¹ƒ, yeb
tassapÄ• piyasikÄ• jÄ• nitabbÄ• , tiá¹‡avatthÄ• rako jÄ• nitabbo.

2. agatiagantabbo

<379> __na chandÄ• gati gantabbÄ• _ti chandÄ• gatiá¹ƒ gacchanto kathaá¹ƒ chandÄ• gati
``ayaá¹ƒ me upajjhÄ• yo vÄ• Ä• cariyo vÄ• saddhivihÄ• riko vÄ• antevÄ• siko vÄ• samÄ•
samÄ• nÄ• cariyako vÄ• sandiá¹-á¹-ho vÄ• sambhatto vÄ• Ã±Ä• tisÄ• lohito vÄ• â€™â€™
tassÄ• nurakkhÄ• ya adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adhammoti dÄ«peti, avi
vinayaá¹ƒ avinayoti dÄ«peti, abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ t
413/ dÄ«peti, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ•
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, Ä• ciá¹‡á¹‡aá¹
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, apaÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±Ã±attaá¹ƒ
paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, anÄ• pattiá¹ƒ \Be
Ä• pattiá¹ƒ anÄ• pattÄ«ti dÄ«peti, lahukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«peti, garuk
Ä• pattÄ«ti dÄ«peti, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ anavasesÄ• Ä• pattÄ«ti dÄ«peti, anavasesa

Ä• pattÄ«ti dÄ«peti, duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-
168/ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti. imehi aá¹-á¹-hÄ• rasahi vatthÅ«hi chand
bahujanÄ• hitÄ• ya \Ne 317/ paá¹-ipanno hoti bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ
devamanussÄ• naá¹ƒ. imehi aá¹-á¹-hÄ• rasahi vatthÅ«hi chandÄ• gatiá¹ƒ gacchanto khataá
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
gacchanto evaá¹ƒ chandÄ• gatiá¹ƒ gacchati.

<380> __na dosÄ• gati gantabbÄ• _ti dosÄ• gatiá¹ƒ gacchanto kathaá¹ƒ dosÄ• gatiá¹ƒ gac
me acarÄ«ti Ä• ghÄ• taá¹ƒ bandhati, anatthaá¹ƒ me caratÄ«ti Ä• ghÄ• taá¹ƒ bandhati, anatt
414/ Ä• ghÄ• taá¹ƒ bandhati, piyassa me manÄ• passa anatthaá¹ƒ acari ... anatthaá¹ƒ carat
carissatÄ«ti Ä• ghÄ• taá¹ƒ bandhati, appiyassa me amanÄ• passa atthaá¹ƒ acari ... atthaá¹ƒ
carissatÄ«ti Ä• ghÄ• taá¹ƒ bandhati. imehi navahi Ä• ghÄ• tavatthÅ«hi Ä• ghÄ• to paá¹-ighÄ
adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adhammoti dÄ«peti ... pe ... duá¹-á¹-hullaá¹ƒ Ä
aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«
aá¹-á¹-hÄ• rasahi vatthÅ«hi dosÄ• gatiá¹ƒ gacchanto bahujanÄ• hitÄ• ya paá¹-ipanno hoti b
janassa anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. imehi aá¹-á¹-hÄ• rasahi va
gacchanto khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±
apuÃ±Ã±aá¹ƒ pasavati. dosÄ• gatiá¹ƒ gacchanto evaá¹ƒ dosÄ• gatiá¹ƒ gacchati.

<381> __na mohÄ• gati gantabbÄ• _ti mohÄ• gatiá¹ƒ gacchanto kathaá¹ƒ mohÄ• gatiá¹ƒ g
gacchati, duá¹-á¹-ho dosavasena gacchati, mÅ«á¸·ho mohavasena gacchati, parÄ• maá¹-á¹
gacchati, mÅ«á¸·ho saá¹ƒmÅ«á¸·ho mohÄ• bhibhÅ«to adhammaá¹ƒ dhammoti dÄ«peti, dha
dÄ«peti ... pe ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-h
Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti. imehi aá¹-á¹-hÄ• rasahi vatthÅ«hi mohÄ• ga
bahujanÄ• hitÄ• ya paá¹-ipanno hoti bahujanÄ• sukhÄ• ya bahuno janassa anatthÄ• ya ahit
devamanussÄ• naá¹ƒ. imehi aá¹-á¹-hÄ• rasahi vatthÅ«hi mohÄ• gatiá¹ƒ gacchanto khataá¹ƒ
pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ, bahuÃ±ca apuÃ±Ã±aá¹ƒ pasava
gacchanto evaá¹ƒ mohÄ• gatiá¹ƒ gacchati.

<382> __na bhayÄ• gati gantabbÄ• _ti bhayÄ• gatiá¹ƒ gacchanto kathaá¹ƒ bhayÄ• gatiá¹ƒ
``ayaá¹ƒ visamanissito vÄ• gahananissito vÄ• balavanissito vÄ• kakkhaá¸·o pharuso jÄ«vi
brahmacariyantarÄ• yaá¹ƒ vÄ• karissatÄ«â€™â€™ ti, tassa bhayÄ• bhÄ«to adhammaá¹ƒ
dhammaá¹ƒ adhammoti dÄ«peti, avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, a
tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ
alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, apaÃ±Ã±attaá¹
paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«peti, paÃ±Ã±attaá¹ƒ tathÄ• gatena apaÃ±Ã±attaá¹ƒ tat
anÄ• pattiá¹ƒ Ä• pattÄ«ti dÄ«peti, Ä• pattiá¹ƒ anÄ• pattÄ«ti dÄ«peti, lahukaá¹ƒ Ä• pattiá¹ƒ g

dÄ«peti, garukaá¹ƒ Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«ti dÄ«peti, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ anav
dÄ«peti, anavasesaá¹ƒ Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«peti, duá¹-á¹-hullaá¹ƒ Ä• pa
Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti. imehi
vatthÅ«hi bhayÄ• gatiá¹ƒ gacchanto bahujanÄ• hitÄ• ya paá¹-ipanno hoti bahujanÄ• sukhÄ•
anatthÄ• ya ahitÄ• ya dukkhÄ• ya devamanussÄ• naá¹ƒ. imehi aá¹-á¹-hÄ• rasahi vatthÅ«hi
khataá¹ƒ upahataá¹ƒ attÄ• naá¹ƒ pariharati, sÄ• vajjo ca hoti sÄ• nuvajjo ca viÃ±Ã±Å«naá¹ƒ
pasavati. bhayÄ• gatiá¹ƒ gacchanto evaá¹ƒ bhayÄ• gatiá¹ƒ gacchati.

chandÄ• dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ ativattati.

nihÄ«yati tassa yaso, kÄ• á¸·apakkheva candimÄ• ti ||

3. agatiagamanaá¹ƒ

<383> __kathaá¹ƒ_ \Be 295/ __na chandÄ• gatiá¹ƒ gacchati_? adhammaá¹ƒ adhammoti dÄ
gacchati, dhammaá¹ƒ dhammoti dÄ«pento \Ee V 169/ na chandÄ• gatiá¹ƒ \Se 416/ gacchat
dÄ«pento na chandÄ• gatiá¹ƒ gacchati, vinayaá¹ƒ vinayoti dÄ«pento na chandÄ• gatiá¹ƒ ga
alapitaá¹ƒ tathÄ• gatena abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na chandÄ• g
bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatena bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na c
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na chandÄ•
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatena Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na chandÄ• gati
tathÄ• gatena apaÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na chandÄ• gatiá¹ƒ gacchati, pa
paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na chandÄ• gatiá¹ƒ gacchati, anÄ• pattiá¹ƒ anÄ•
chandÄ• gatiá¹ƒ gacchati, Ä• pattiá¹ƒ Ä• pattÄ«ti dÄ«pento na chandÄ• gatiá¹ƒ gacchati, lal
lahukÄ• Ä• pattÄ«ti dÄ«pento na chandÄ• gatiá¹ƒ gacchati, garukaá¹ƒ Ä• pattiá¹ƒ garukÄ•
chandÄ• gatiá¹ƒ gacchati, sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«pento na
anavasesaá¹ƒ \Ne 319/ Ä• pattiá¹ƒ anavasesÄ• Ä• pattÄ«ti dÄ«pento na chandÄ• gatiá¹ƒ g
Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento na chandÄ• gatiá¹ƒ gacchati, aduá¹-á¹-hulla
aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento na chandÄ• gatiá¹ƒ gacchati. evaá¹ƒ na chandÄ• gati

<384> __kathaá¹ƒ na dosÄ• gatiá¹ƒ gacchati_? adhammaá¹ƒ adhammoti dÄ«pento \Se 41
dhammaá¹ƒ dhammoti dÄ«pento na dosÄ• gatiá¹ƒ gacchati ... pe ... duá¹-á¹-hullaá¹ƒ Ä• patt
Ä• pattÄ«ti dÄ«pento na dosÄ• gatiá¹ƒ gacchati, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hull
na dosÄ• gatiá¹ƒ gacchati. evaá¹ƒ na dosÄ• gatiá¹ƒ gacchati.

<385> __kathaá¹ƒ na mohÄ• gatiá¹ƒ gacchati_? adhammaá¹ƒ adhammoti dÄ«pento na mo
dhammoti dÄ«pento na mohÄ• gatiá¹ƒ gacchati ... pe ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á
dÄ«pento na mohÄ• gatiá¹ƒ \Be 296/ gacchati, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ•

na mohÄ• gatiá¹ƒ gacchati. evaá¹ƒ na mohÄ• gatiá¹ƒ gacchati.

<386> __kathaá¹ƒ na bhayÄ• gatiá¹ƒ gacchati_? adhammaá¹ƒ adhammoti dÄ«pento na bh
dhammaá¹ƒ dhammoti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, avinayaá¹ƒ avinayoti dÄ«pent
gacchati, vinayaá¹ƒ vinayoti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, abhÄ• sitaá¹ƒ alapitaá¹ƒ
abhÄ• sitaá¹ƒ alapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, bhÄ• sitaá
bhÄ• sitaá¹ƒ lapitaá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, anÄ• ciá¹‡á¹
anÄ• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, Ä• ciá¹‡á¹‡aá¹ƒ
Ä• ciá¹‡á¹‡aá¹ƒ tathÄ• gatenÄ• ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, apaÃ±Ã±attaá¹ƒ ta
tathÄ• gatenÄ• ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, paÃ±Ã±attaá¹ƒ tathÄ• gatena paÃ±
dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, anÄ• pattiá¹ƒ anÄ• pattÄ«ti dÄ«pento na bhayÄ• gati
Ä• pattÄ«ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, lahukaá¹ƒ Ä• pattiá¹ƒ lahukÄ• Ä• pattÄ«t
bhayÄ• gatiá¹ƒ gacchati, garukaá¹ƒ Ä• pattiá¹ƒ garukÄ• Ä• pattÄ«ti dÄ«pento na bhayÄ• ga
sÄ• vasesaá¹ƒ Ä• pattiá¹ƒ sÄ• vasesÄ• Ä• pattÄ«ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, a
anavasesÄ• Ä• pattÄ«ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ
Ä• pattÄ«ti dÄ«pento na bhayÄ• gatiá¹ƒ gacchati, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hu
dÄ«pento na bhayÄ• gatiá¹ƒ gacchati. evaá¹ƒ na bhayÄ• gatiá¹ƒ gacchati.

chandÄ• \Ne 320/ dosÄ• bhayÄ• mohÄ• , yo dhammaá¹ƒ nÄ• tivattati.

Ä• pÅ«rati tassa yaso, sukkapakkheva candimÄ• ti ||

4. saÃ±Ã±Ä• panÄ«yÄ• di

<387> __kathaá¹ƒ saÃ±Ã±Ä• panÄ«ye á¹-hÄ• ne saÃ±Ã±Ä• peti_? adhammaá¹ƒ adhamm
á¹-hÄ• ne saÃ±Ã±Ä• peti, dhammaá¹ƒ dhammoti dÄ«pento \Se 418/ saÃ±Ã±Ä• panÄ«ye á¹
duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento saÃ±Ã±Ä• panÄ«ye á¹-hÄ
aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• \Be 297/ Ä• pattÄ«ti dÄ«pento saÃ±Ã±Ä• pan
saÃ±Ã±Ä• peti. evaá¹ƒ saÃ±Ã±Ä• panÄ«ye á¹-hÄ• ne saÃ±Ã±Ä• peti.

<388> __kathaá¹ƒ nijjhÄ• panÄ«ye á¹-hÄ• ne nijjhÄ• peti_? adhammaá¹ƒ adhammoti dÄ«p
nijjhÄ• peti, dhammaá¹ƒ dhammoti dÄ«pento nijjhÄ• panÄ«ye á¹-hÄ• ne nijjhÄ• peti ... pe ...
Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento nijjhÄ• panÄ«ye á¹-hÄ• ne nijjhÄ• peti, adu
Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento nijjhÄ• panÄ«ye á¹-hÄ• ne nijjhÄ• peti. ev
á¹-hÄ• ne nijjhÄ• peti.

<389> __kathaá¹ƒ pekkhanÄ«ye á¹-hÄ• ne pekkhati_? adhammaá¹ƒ adhammoti dÄ«pento
dhammaá¹ƒ dhammoti dÄ«pento pekkhanÄ«ye á¹-hÄ• ne pekkhati ... pe ... duá¹-á¹-hullaá¹ƒ

duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento pekkhanÄ«ye á¹-hÄ• ne pekkhati, aduá¹-á¹-hullaá¹ƒ Ä•
Ä• pattÄ«ti dÄ«pento pekkhanÄ«ye á¹-hÄ• ne pekkhati. evaá¹ƒ pekkhanÄ«ye á¹-hÄ• ne pek

<390> __kathaá¹ƒ pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• deti_? adhammaá¹ƒ adhammoti dÄ«pe
pasÄ• deti, dhammaá¹ƒ dhammoti dÄ«pento pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• deti ... pe ...
duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• deti, aduá¹-á¹-hullaá¹
aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«pento pasÄ• danÄ«ye á¹-hÄ• ne pasÄ• deti. evaá¹ƒ pasÄ•

5. parapakkhÄ• diavajÄ• nanaá¹ƒ

<391> __kathaá¹ƒ laddhapakkhomhÄ«ti parapakkhaá¹ƒ avajÄ• nÄ• ti_? idhekacco laddhap
\Ne 321/ pakkhavÄ• Ã±Ä• timÄ• . ``ayaá¹ƒ aladdhapakkho aladdhaparivÄ• ro na pakkhavÄ
avajÄ• nanto adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adhammoti dÄ«peti ... pe ... duá
aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«
laddhapakkhomhÄ«ti parapakkhaá¹ƒ avajÄ• nÄ• ti.

<392> __kathaá¹ƒ bahussutomhÄ«ti appassutaá¹ƒ avajÄ• nÄ• ti_? idhekacco bahussuto h
``ayaá¹ƒ appassuto appÄ• gamo \Be 298/ appadharoâ€™â€™ ti tassa avajÄ• nanto adham
dhammaá¹ƒ adhammoti dÄ«peti ... pe ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pa
aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti. evaá¹ƒ bahussutomhÄ«ti a
avajÄ• nÄ• ti.

<393> __kathaá¹ƒ therataromhÄ«ti navakataraá¹ƒ avajÄ• nÄ• ti_? idhekacco thero hoti ratt
ayaá¹ƒ navako appaÃ±Ã±Ä• to appakataÃ±Ã±Å« imassa vacanaá¹ƒ akataá¹ƒ bhavissatÄ«â
adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adhammoti dÄ«peti \Se 420/ ... pe ... duá¹-á¹-
aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«peti, aduá¹-á¹-hullaá¹ƒ \Ee V 170/ Ä• pattiá¹ƒ duá¹-á¹-hullÄ•
evaá¹ƒ therataromhÄ«ti navakataraá¹ƒ avajÄ• nÄ• ti.

<394> __asampattaá¹ƒ na byÄ• haritabba_nti anotiá¹‡á¹‡aá¹ƒ bhÄ• raá¹ƒ {bhÄ• saá¹ƒ (Se
__sampattaá¹ƒ dhammato vinayato na parihÄ• petabba_nti yaá¹ƒatthÄ• ya saá¹…gho sann
dhammato vinayato na parihÄ• petabbaá¹ƒ.

<395> __yena dhammenÄ• _ti bhÅ«tena vatthunÄ• . __yena vinayenÄ• _ti codetvÄ• sÄ• r
satthusÄ• sanenÄ• _ti Ã±attisampadÄ• ya anussÄ• vanasampadÄ• ya, yena dhammena ye
taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbanti.

6. anuvijjakassa anuyogaá¹ƒ

<396> anuvijjakena codako pucchitabbo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imassa bhikkhuno
á¹-hapesi, kimhi naá¹ƒ á¹-hapesi, sÄ«lavipattiyÄ• vÄ• á¹-hapesi, Ä• cÄ• ravipattiyÄ• vÄ• á
diá¹-á¹-hivipattiyÄ• vÄ• á¹-hapesÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``sÄ«lavipattiyÄ•
322/ Ä• cÄ• ravipattiyÄ• vÄ• á¹-hapemi diá¹-á¹-hivipattiyÄ• vÄ• á¹-hapemÄ«â€™â€™ ti, s
``jÄ• nÄ• ti panÄ• yasmÄ• sÄ«lavipattiá¹ƒ, jÄ• nÄ• ti Ä• cÄ• ravipattiá¹ƒ, jÄ• nÄ• ti diá¹-á¹-h
ce evaá¹ƒ vadeyya --- ``jÄ• nÄ• mi kho ahaá¹ƒ, Ä• vuso, sÄ«lavipattiá¹ƒ, jÄ• nÄ• mi Ä• cÄ•
diá¹-á¹-hivipattiâ€™â€™ nti \Se 421/, so evamassa vacanÄ«yo --- ``katamÄ• \Be 299/ panÄ
katamÄ• Ä• cÄ• ravipatti katamÄ• diá¹-á¹-hivipattÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya ---
terasa saá¹…ghÄ• disesÄ• --- ayaá¹ƒ sÄ«lavipatti. thullaccayaá¹ƒ pÄ• cittiyaá¹ƒ pÄ• á¹-ides
dubbhÄ• sitaá¹ƒ --- ayaá¹ƒ Ä• cÄ• ravipatti. micchÄ• diá¹-á¹-hi antaggÄ• hikÄ• diá¹-á¹-hi ---
diá¹-á¹-hivipattÄ«â€™â€™ ti, so evamassa vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imas
pavÄ• raá¹‡aá¹ƒ á¹-hapesi, diá¹-á¹-hena vÄ• á¹-hapesi, sutena vÄ• á¹-hapesi, parisaá¹…kÄ
á¹-hapesÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``diá¹-á¹-hena vÄ• á¹-hapemi, sutena vÄ•
parisaá¹…kÄ• ya vÄ• á¹-hapemÄ«â€™â€™ ti, so evamassa vacanÄ«yo --- ``yaá¹ƒ kho tva
diá¹-á¹-hena pavÄ• raá¹‡aá¹ƒ á¹-hapesi, kiá¹ƒ te diá¹-á¹-haá¹ƒ, kinti te diá¹-á¹-haá¹ƒ, kadÄ•
kattha te diá¹-á¹-haá¹ƒ, pÄ• rÄ• jikaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, saá¹…ghÄ• disesaá¹ƒ ajjh
diá¹-á¹-ho, thullaccayaá¹ƒ ... pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubb
ajjhÄ• pajjanto diá¹-á¹-ho, kattha ca tvaá¹ƒ ahosi, kattha cÄ• yaá¹ƒ bhikkhu ahosi, kiÃ±ca tv
cÄ• yaá¹ƒ bhikkhu karotÄ«â€™â€™ ti? so ce evaá¹ƒ vadeyya --- ``na kho ahaá¹ƒ, Ä• vuso,
diá¹-á¹-hena pavÄ• raá¹‡aá¹ƒ á¹-hapemi, api ca sutena pavÄ• raá¹‡aá¹ƒ á¹-hapemÄ«â€™â
--- ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imassa bhikkhuno sutena pavÄ• raá¹‡aá¹ƒ á¹-hapesi \Se 42
kinti te sutaá¹ƒ, kadÄ• te sutaá¹ƒ, kattha te sutaá¹ƒ, pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannoti sutaá¹ƒ,
ajjhÄ• pannoti sutaá¹ƒ, thullaccayaá¹ƒ ... pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹
dubbhÄ• sitaá¹ƒ ajjhÄ• pannoti sutaá¹ƒ, bhikkhussa sutaá¹ƒ, bhikkhuniyÄ• sutaá¹ƒ, sikkhan
sÄ• maá¹‡erassa sutaá¹ƒ, sÄ• maá¹‡eriyÄ• sutaá¹ƒ, upÄ• sakassa sutaá¹ƒ, upÄ• sikÄ• ya
rÄ• jamahÄ• mattÄ• naá¹ƒ sutaá¹ƒ, titthiyÄ• naá¹ƒ sutaá¹ƒ, titthiyasÄ• vakÄ• naá¹ƒ sutaâ€™
vadeyya --- ``na kho ahaá¹ƒ, Ä• vuso, imassa bhikkhuno sutena pavÄ• raá¹‡aá¹ƒ á¹-hapem
pavÄ• raá¹‡aá¹ƒ á¹-hapemÄ«â€™â€™ ti, so evamassa vacanÄ«yo --- ``yaá¹ƒ kho tvaá¹ƒ, Ä
parisaá¹…kÄ• ya pavÄ• raá¹‡aá¹ƒ á¹-hapesi, kiá¹ƒ parisaá¹…kasi, kinti parisaá¹…kasi, kadÄ
parisaá¹…kasi, pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannoti parisaá¹…kasi, saá¹…ghÄ• disesaá¹ƒ ajjhÄ•
thullaccayaá¹ƒ ... pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ... dubbhÄ• sitaá¹
parisaá¹…kasi, bhikkhussa sutvÄ• parisaá¹…kasi, bhikkhuniyÄ• sutvÄ• parisaá¹…kasi, sik
parisaá¹…kasi, sÄ• maá¹‡erassa sutvÄ• parisaá¹…kasi, sÄ• maá¹‡eriyÄ• sutvÄ• parisaá¹
parisaá¹…kasi, upÄ• sikÄ• ya sutvÄ• \Be 300/ parisaá¹…kasi, rÄ• jÅ«naá¹ƒ sutvÄ• \Ne 32
rÄ• jamahÄ• mattÄ• naá¹ƒ \Se 423/ sutvÄ• parisaá¹…kasi, titthiyÄ• naá¹ƒ sutvÄ• parisaá¹.
titthiyasÄ• vakÄ• naá¹ƒ sutvÄ• parisaá¹…kasÄ«â€™â€™ ti?

<397> á¹• 21 diá¹-á¹-haá¹ƒ diá¹-á¹-hena sameti, diá¹-á¹-hena saá¹ƒsandate diá¹-á¹-haá¹ƒ.

diá¹-á¹-haá¹ƒ paá¹-icca na upeti, asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya, kÄ• tabbÄ• tena pavÄ• raá¹‡Ä• ||

sutaá¹ƒ sutena sameti, sutena saá¹ƒsandate sutaá¹ƒ.

sutaá¹ƒ paá¹-icca na upeti, asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya, kÄ• tabbÄ• tena pavÄ• raá¹‡Ä• ||

mutaá¹ƒ mutena sameti, mutena saá¹ƒsandate mutaá¹ƒ.

mutaá¹ƒ paá¹-icca na upeti, asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya, kÄ• tabbÄ• tena pavÄ• raá¹‡Ä• ti ||

7. pucchÄ• vibhÄ• go

<398> kiá¹ƒ te diá¹-á¹-hanti katamÄ• pucchÄ• ? kinti te diá¹-á¹-hanti katamÄ• pucchÄ• ? k
katamÄ• pucchÄ• ? kattha te diá¹-á¹-hanti katamÄ• pucchÄ• ?

<399> __kiá¹ƒ te diá¹-á¹-ha_nti vatthupucchÄ• , vipattipucchÄ• , Ä• pattipucchÄ• , ajjhÄ• cA
vatthupucchÄ• ti --- aá¹-á¹-hapÄ• rÄ• jikÄ• naá¹ƒ vatthupucchÄ• , tevÄ«sasaá¹…ghÄ• dises
dveaniyatÄ• naá¹ƒ vatthupucchÄ• , dvecattÄ• rÄ«sanissaggiyÄ• naá¹ƒ vatthupucchÄ• ,
aá¹-á¹-hÄ• sÄ«tisatapÄ• cittiyÄ• naá¹ƒ vatthupucchÄ• , dvÄ• dasapÄ• á¹-idesanÄ«yÄ• naá¹
dukkaá¹-Ä• naá¹ƒ vatthupucchÄ• , dubbhÄ• sitÄ• naá¹ƒ vatthupucchÄ• . vipattipucchÄ• ti --
Ä• cÄ• ravipattipucchÄ• , diá¹-á¹-hivipattipucchÄ• \Se 424/, Ä• jÄ«vavipattipucchÄ• . Ä• pa
pÄ• rÄ• jikÄ• pattipucchÄ• , saá¹…ghÄ• disesÄ• pattipucchÄ• , thullaccayÄ• pattipucchÄ• ,
pÄ• á¹-idesanÄ«yÄ• pattipucchÄ• , dukkaá¹-Ä• pattipucchÄ• , dubbhÄ• sitÄ• pattipucchÄ• .
dvayaá¹ƒdvayasamÄ• pattipucchÄ• .

<400> __kinti te diá¹-á¹-ha_nti liá¹…gapucchÄ• , iriyÄ• pathapucchÄ• , Ä• kÄ• rapucchÄ• ,
liá¹…gapucchÄ• ti --- dÄ«ghaá¹ƒ vÄ• rassaá¹ƒ vÄ• kaá¹‡haá¹ƒ vÄ• odÄ• taá¹ƒ vÄ• . iriyÄ
gacchantaá¹ƒ vÄ• á¹-hitaá¹ƒ \Ne 324/ vÄ• nisinnaá¹ƒ vÄ• nipannaá¹ƒ vÄ• . Ä• kÄ• rapucc
vÄ• titthiyaliá¹…ge vÄ• pabbajitaliá¹…ge vÄ• . vippakÄ• rapucchÄ• ti gacchantaá¹ƒ vÄ• á
vÄ• nipannaá¹ƒ vÄ• .

<401> __kadÄ• _ \Ee V 171/ __te diá¹-á¹-ha_nti kÄ• lapucchÄ• , samayapucchÄ• , divasap
kÄ• lapucchÄ• ti pubbaá¹‡hakÄ• le vÄ• majjhanhikakÄ• le vÄ• sÄ• yanhakÄ• le vÄ• . sam
vÄ• majjhanhikasamaye vÄ• sÄ• yanhasamaye vÄ• . divasapucchÄ• ti purebhattaá¹ƒ vÄ•
vÄ• divÄ• vÄ• kÄ• á¸·e vÄ• juá¹‡he vÄ• . utupucchÄ• ti hemante vÄ• gimhe vÄ• vasse v

<402> __kattha te diá¹-á¹-ha_nti á¹-hÄ• napucchÄ• , bhÅ«mipucchÄ• , okÄ• sapucchÄ• , p
á¹-hÄ• napucchÄ• ti bhÅ«miyÄ• vÄ• pathaviyÄ• vÄ• dharaá¹‡iyÄ• vÄ• jagatiyÄ• vÄ• . b
pathaviyÄ• vÄ• pabbate vÄ• pÄ• sÄ• á¹‡e vÄ• pÄ• sÄ• de vÄ• . okÄ• sapucchÄ• ti purat
425/ vÄ• okÄ• se uttare vÄ• okÄ• se dakkhiá¹‡e vÄ• okÄ• se. padesapucchÄ• ti puratthim
padese uttare vÄ• padese dakkhiá¹‡e vÄ• padeseti.

mahÄ• saá¹…gÄ• mo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

vatthu nidÄ• naá¹ƒ Ä• kÄ• ro, pubbÄ• paraá¹ƒ katÄ• kataá¹ƒ.

kammÄ• dhikaraá¹‡aÃ±ceva, samatho chandagÄ• mi ca ||

dosÄ• mohÄ• bhayÄ• ceva, saÃ±Ã±Ä• nijjhÄ• panena ca.

pekkhÄ• pasÄ• de pakkhomhi, sutatheratarena ca ||

asampattaÃ±ca sampattaá¹ƒ, dhammena vinayena ca.

satthussa sÄ• sanenÄ• pi, mahÄ• saá¹…gÄ• maÃ±Ä• panÄ• ti ||

kathinabhedo

1. kathinaatthatÄ• di

<403> kassa \Se 426/ \Ee V 172/ \Be 302/ \Ne 325/ kathinaá¹ƒ {kaá¹-hinaá¹ƒ (Ce Se) } ana
kathinaá¹ƒ atthataá¹ƒ? kinti kathinaá¹ƒ anatthataá¹ƒ? kinti kathinaá¹ƒ atthataá¹ƒ?

__kassa kathinaá¹ƒ anatthata_nti? dvinnaá¹ƒ puggalÄ• naá¹ƒ anatthataá¹ƒ hoti kathinaá¹ƒ
ananumodakassa ca. imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ anatthataá¹ƒ hoti kathinaá¹ƒ.

__kassa kathinaá¹ƒ atthata_nti? dvinnaá¹ƒ puggalÄ• naá¹ƒ atthataá¹ƒ hoti kathinaá¹ƒ --- att

anumodakassa ca. imesaá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ atthataá¹ƒ hoti kathinaá¹ƒ.

__kinti kathinaá¹ƒ anatthata_nti? catuvÄ«satiyÄ• Ä• kÄ• rehi anatthataá¹ƒ hoti kathinaá¹ƒ, atthataá¹ƒ hoti kathinaá¹ƒ, na dhovanamattena atthataá¹ƒ hoti kathinaá¹ƒ, na cÄ«varavicÄ• atthataá¹ƒ hoti kathinaá¹ƒ, na chedanamattena atthataá¹ƒ hoti kathinaá¹ƒ, na bandhanamat kathinaá¹ƒ, na ovaá¹-á¹-iyakaraá¹‡amattena atthataá¹ƒ hoti kathinaá¹ƒ, na kaá¹‡á¸• usakara gaá¹‡á¸• usakaraá¹‡amattena (Katthaci) } atthataá¹ƒ hoti kathinaá¹ƒ, na daá¸·hÄ«kammaka hoti kathinaá¹ƒ, na anuvÄ• takaraá¹‡amattena atthataá¹ƒ hoti kathinaá¹ƒ, na paribhaá¹‡á¸• atthataá¹ƒ hoti kathinaá¹ƒ, na ovaddheyyakaraá¹‡amattena {na ovaá¹-á¹-eyyakaraá¹‡amatte ovadeyyakaraá¹‡amattena (Katthaci) } atthataá¹ƒ hoti kathinaá¹ƒ, na kambalamaddanamatt kathinaá¹ƒ, na nimittakatena atthataá¹ƒ hoti kathinaá¹ƒ, na \Se 427/ parikathÄ• katena attha kathinaá¹ƒ, na kukkukatena atthataá¹ƒ hoti kathinaá¹ƒ, na sannidhikatena atthataá¹ƒ hoti ka nissaggiyena atthataá¹ƒ hoti kathinaá¹ƒ, na akappakatena atthataá¹ƒ hoti kathinaá¹ƒ, na aÃ saá¹…ghÄ• á¹-iyÄ• atthataá¹ƒ hoti kathinaá¹ƒ, na aÃ±Ã±atra uttarÄ• saá¹…gena atthataá¹ƒ aÃ±Ã±atra antaravÄ• sakena atthataá¹ƒ hoti kathinaá¹ƒ \Ne 326/, na aÃ±Ã±atra paÃ±caken vÄ• tadaheva saÃ±chinnena samaá¹‡á¸• alÄ«katena atthataá¹ƒ hoti kathinaá¹ƒ, na aÃ±Ã±a atthataá¹ƒ \Be 303/ hoti kathinaá¹ƒ, sammÄ• ce atthataá¹ƒ hoti kathinaá¹ƒ taá¹ƒ ce nissÄ«r evampi anatthataá¹ƒ hoti kathinaá¹ƒ.

nimittakammaá¹ƒ nÄ• ma nimittaá¹ƒ karoti --- ``iminÄ• dussena kathinaá¹ƒ attharissÄ• mÄ nÄ• ma parikathaá¹ƒ karoti --- ``imÄ• ya parikathÄ• ya kathinadussaá¹ƒ nibbattessÄ• mÄ«â nÄ• ma anÄ• diyadÄ• naá¹ƒ vuccati. sannidhi nÄ• ma dve sannidhiyo --- karaá¹‡asannidhi v nissaggiyaá¹ƒ nÄ• ma kayiramÄ• ne aruá¹‡aá¹ƒ uá¹-á¹-hahati {udriyati (Ce Se) }. imehi catu anatthataá¹ƒ hoti kathinaá¹ƒ.

__kinti kathinaá¹ƒ atthata_nti? sattarasahi Ä• kÄ• rehi atthataá¹ƒ hoti kathinaá¹ƒ. ahatena a kathinaá¹ƒ, ahatakappena atthataá¹ƒ hoti kathinaá¹ƒ, pilotikÄ• ya atthataá¹ƒ hoti kathinaá¹ƒ atthataá¹ƒ hoti kathinaá¹ƒ, pÄ• paá¹‡ikena atthataá¹ƒ hoti kathinaá¹ƒ, animittakatena atthata kathinaá¹ƒ, aparikathÄ• katena atthataá¹ƒ hoti kathinaá¹ƒ, akukkukatena atthataá¹ƒ hoti kat asannidhikatena atthataá¹ƒ hoti kathinaá¹ƒ, anissaggiyena atthataá¹ƒ hoti kathinaá¹ƒ, kappa hoti kathinaá¹ƒ, saá¹…ghÄ• á¹-iyÄ• atthataá¹ƒ hoti kathinaá¹ƒ, uttarÄ• saá¹…gena atthataá antaravÄ• sakena atthataá¹ƒ hoti kathinaá¹ƒ, paÃ±cakena vÄ• atirekapaÃ±cakena vÄ• tad samaá¹‡á¸• alÄ«katena atthataá¹ƒ hoti kathinaá¹ƒ, puggalassa atthÄ• rÄ• atthataá¹ƒ hoti k atthataá¹ƒ hoti kathinaá¹ƒ, taá¹ƒ ce sÄ«maá¹-á¹-ho anumodati, evampi atthataá¹ƒ hoti kathi sattarasahi Ä• kÄ• rehi atthataá¹ƒ hoti kathinaá¹ƒ.

saha kathinassa atthÄ• rÄ• kati dhammÄ• jÄ• yanti? saha kathinassa atthÄ• rÄ• pannara aá¹-á¹-ha mÄ• tikÄ• , dve palibodhÄ• , paÃ±cÄ• nisaá¹ƒsÄ• . saha kathinassa atthÄ• rÄ• in

jÄ• yanti.

2. kathinaanantarapaccayÄ• di

<404> payogassa \Ee V 173/ katame dhammÄ• anantarapaccayena paccayo, samanantar
nissayapaccayena paccayo, upanissayapaccayena paccayo \Be 304/, purejÄ• tapaccayena
pacchÄ• jÄ• tapaccayena paccayo, sahajÄ• tapaccayena paccayo? pubbakaraá¹‡assa kata
\Ne 327/ paccayo ... pe ... paccuddhÄ• rassa katame dhammÄ• ... adhiá¹-á¹-hÄ• nassa kat
atthÄ• rassa katame dhammÄ• ... mÄ• tikÄ• naÃ±ca palibodhÄ• naÃ±ca katame dhammÄ•
anantarapaccayena paccayo, samanantarapaccayena paccayo, nissayapaccayena paccayo
429/ paccayo, purejÄ• tapaccayena paccayo, pacchÄ• jÄ• tapaccayena paccayo, sahajÄ• t

pubbakaraá¹‡aá¹ƒ payogassa anantarapaccayena paccayo, samanantarapaccayena pacca
upanissayapaccayena paccayo. payogo pubbakaraá¹‡assa purejÄ• tapaccayena paccayo.
pacchÄ• jÄ• tapaccayena paccayo. pannarasa dhammÄ• sahajÄ• tapaccayena paccayo. p
anantarapaccayena paccayo, samanantarapaccayena paccayo, nissayapaccayena paccayo
paccayo. pubbakaraá¹‡aá¹ƒ paccuddhÄ• rassa purejÄ• tapaccayena paccayo. paccuddhÄ•
pacchÄ• jÄ• tapaccayena paccayo. pannarasa dhammÄ• sahajÄ• tapaccayena paccayo. a
paccuddhÄ• rassa anantarapaccayena paccayo, samanantarapaccayena paccayo, nissaya
upanissayapaccayena paccayo. paccuddhÄ• ro adhiá¹-á¹-hÄ• nassa purejÄ• tapaccayena p
paccuddhÄ• rassa pacchÄ• jÄ• tapaccayena paccayo. pannarasa dhammÄ• sahajÄ• tapac
adhiá¹-á¹-hÄ• nassa anantarapaccayena paccayo, samanantarapaccayena paccayo, nissay
upanissayapaccayena paccayo. adhiá¹-á¹-hÄ• naá¹ƒ atthÄ• rassa purejÄ• tapaccayena \Se
adhiá¹-á¹-hÄ• nassa pacchÄ• jÄ• tapaccayena paccayo. pannarasa dhammÄ• sahajÄ• tap
palibodhÄ• ca atthÄ• rassa anantarapaccayena paccayo, samanantarapaccayena paccayo
upanissayapaccayena paccayo. atthÄ• ro mÄ• tikÄ• naÃ±ca palibodhÄ• naÃ±ca purejÄ• ta
palibodhÄ• ca atthÄ• rassa pacchÄ• jÄ• tapaccayena paccayo. pannarasa dhammÄ• saha
\Ee V 174/ ca anÄ• sÄ• ca vatthussa anantarapaccayena paccayo, samanantarapaccayena
paccayo \Be 305/, upanissayapaccayena paccayo. vatthu Ä• sÄ• naÃ±ca anÄ• sÄ• naÃ±ca
Ä• sÄ• ca anÄ• sÄ• ca vatthussa pacchÄ• jÄ• tapaccayena paccayo. pannarasa dhammÄ

3. pubbakaraá¹‡anidÄ• nÄ• divibhÄ• go

<405> pubbakaraá¹‡aá¹ƒ kiá¹ƒnidÄ• naá¹ƒ, kiá¹ƒsamudayaá¹ƒ, kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabh
kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ \Ne 328/? paccuddhÄ• ro kiá¹ƒnidÄ• no, kiá
kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro, kiá¹ƒsamuá¹-á¹-hÄ• no? adhiá¹-á¹-hÄ• naá¹ƒ kiá¹ƒnidÄ• na
kiá¹ƒjÄ• tikaá¹ƒ, kiá¹ƒpabhavaá¹ƒ, kiá¹ƒsambhÄ• raá¹ƒ, kiá¹ƒsamuá¹-á¹-hÄ• naá¹ƒ? atthÄ• r
kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro, kiá¹ƒsamuá¹-á¹-hÄ• no? mÄ•

kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• , kiá¹ƒsambhÄ• rÄ• kiá¹ƒ
anÄ• sÄ• \Se 431/ ca kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• , ki
kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ?

pubbakaraá¹‡aá¹ƒ payoganidÄ• naá¹ƒ, payogasamudayaá¹ƒ, payogajÄ• tikaá¹ƒ, payogapa
payogasamuá¹-á¹-hÄ• naá¹ƒ. paccuddhÄ• ro pubbakaraá¹‡anidÄ• no, pubbakaraá¹‡asamu
pubbakaraá¹‡apabhavo, pubbakaraá¹‡asambhÄ• ro, pubbakaraá¹‡asamuá¹-á¹-hÄ• no. adh
paccuddhÄ• ranidÄ• naá¹ƒ, paccuddhÄ• rasamudayaá¹ƒ, paccuddhÄ• rajÄ• tikaá¹ƒ, paccu
paccuddhÄ• rasambhÄ• raá¹ƒ, paccuddhÄ• rasamuá¹-á¹-hÄ• naá¹ƒ. atthÄ• ro adhiá¹-á¹-hÄ
adhiá¹-á¹-hÄ• nasamudayo, adhiá¹-á¹-hÄ• najÄ• tiko, adhiá¹-á¹-hÄ• napabhavo, adhiá¹-á¹-h
adhiá¹-á¹-hÄ• nasamuá¹-á¹-hÄ• no. mÄ• tikÄ• ca palibodhÄ• ca atthÄ• ranidÄ• nÄ• , atthÄ
atthÄ• rajÄ• tikÄ• , atthÄ• rapabhavÄ• , atthÄ• rasambhÄ• rÄ• , atthÄ• rasamuá¹-á¹-hÄ• nÄ
vatthunidÄ• nÄ• , vatthusamudayÄ• , vatthujÄ• tikÄ• , vatthupabhavÄ• , vatthusambhÄ• rÄ•

<406> payogo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro
pubbakaraá¹‡aá¹ƒ ... pe ... paccuddhÄ• ro ... adhiá¹-á¹-hÄ• naá¹ƒ ... atthÄ• ro ... mÄ• tikÄ•
vatthu ... Ä• sÄ• ca anÄ• sÄ• ca kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpa
kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ?

payogo \Be 306/ hetunidÄ• no, hetusamudayo, hetujÄ• tiko, hetupabhavo, hetusambhÄ• ro
pubbakaraá¹‡aá¹ƒ ... pe ... paccuddhÄ• ro ... adhiá¹-á¹-hÄ• naá¹ƒ ... atthÄ• ro \Se 432/ ... m
palibodhÄ• ca ... vatthu ... Ä• sÄ• ca anÄ• sÄ• ca hetunidÄ• nÄ• , hetusamudayÄ• , hetuj
hetusambhÄ• rÄ• , hetusamuá¹-á¹-hÄ• nÄ• .

<407> payogo kiá¹ƒnidÄ• no, kiá¹ƒsamudayo, kiá¹ƒjÄ• tiko, kiá¹ƒpabhavo, kiá¹ƒsambhÄ• ro
pubbakaraá¹‡aá¹ƒ ... pe ... paccuddhÄ• ro ... adhiá¹-á¹-hÄ• naá¹ƒ ... atthÄ• ro ... mÄ• tikÄ•
vatthu ... Ä• sÄ• ca anÄ• sÄ• ca kiá¹ƒnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpa
kiá¹ƒsamuá¹-á¹-hÄ• nÄ• ?

payogo \Ne 329/ paccayanidÄ• no, paccayasamudayo, paccayajÄ• tiko, paccayapabhavo,
paccayasamuá¹-á¹-hÄ• no. pubbakaraá¹‡aá¹ƒ ... pe ... paccuddhÄ• ro ... adhiá¹-á¹-hÄ• naá¹
mÄ• tikÄ• ca palibodhÄ• ca ... vatthu ... Ä• sÄ• ca anÄ• sÄ• ca paccayanidÄ• nÄ• , pacc
paccayajÄ• tikÄ• , paccayapabhavÄ• , paccayasambhÄ• rÄ• , paccayasamuá¹-á¹-hÄ• nÄ• .

<408> pubbakaraá¹‡aá¹ƒ katihi dhammehi saá¹…gahitaá¹ƒ? pubbakaraá¹‡aá¹ƒ sattahi dha
dhovanena, vicÄ• raá¹‡ena, chedanena, bandhanena, sibbanena, rajanena, kappakaraá¹‡e
imehi sattahi dhammehi saá¹…gahitaá¹ƒ.

paccuddhÄ• ro katihi dhammehi saá¹…gahito? paccuddhÄ• ro tÄ«hi dhammehi saá¹…gahi
uttarÄ• saá¹…gena, antaravÄ• sakena.

adhiá¹-á¹-hÄ• naá¹ƒ katihi dhammehi saá¹…gahitaá¹ƒ? adhiá¹-á¹-hÄ• naá¹ƒ tÄ«hi dhamme
saá¹…ghÄ• á¹-iyÄ• , uttarÄ• saá¹…gena, antaravÄ• sakena.

atthÄ• ro katihi dhammehi saá¹…gahito? atthÄ• ro ekena \Se 433/ dhammena saá¹…gahito

kathinassa kati mÅ«lÄ• ni, kati vatthÅ«ni, kati bhÅ«miyo? kathinassa \Ee V 175/ ekaá¹ƒ mÅ
tÄ«á¹‡i vatthÅ«ni --- saá¹…ghÄ• á¹-i, uttarÄ• saá¹…go, antaravÄ• sako, cha bhÅ«miyo --- k
koseyyaá¹ƒ, kambalaá¹ƒ, sÄ• á¹‡aá¹ƒ, bhaá¹…gaá¹ƒ.

kathinassa \Be 307/ ko Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? kathinassa pubbakaraá¹
majjhe, atthÄ• ro pariyosÄ• naá¹ƒ.

<409> katihaá¹…gehi samannÄ• gato puggalo abhabbo kathinaá¹ƒ atthariuá¹ƒ? katihaá¹…
bhabbo kathinaá¹ƒ atthariuá¹ƒ? aá¹-á¹-hahaá¹…gehi samannÄ• gato puggalo abhabbo kath
aá¹-á¹-hahaá¹…gehi samannÄ• gato puggalo bhabbo kathinaá¹ƒ atthariuá¹ƒ. katamehi aá¹-
samannÄ• gato puggalo abhabbo kathinaá¹ƒ atthariuá¹ƒ? pubbakaraá¹‡aá¹ƒ na jÄ• nÄ• ti,
jÄ• nÄ• ti, adhiá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, atthÄ• raá¹ƒ na jÄ• nÄ• ti, mÄ• tikaá¹ƒ na jÄ• n
jÄ• nÄ• ti, uddhÄ• raá¹ƒ na jÄ• nÄ• ti, Ä• nisaá¹ƒsaá¹ƒ na jÄ• nÄ• ti --- imehi aá¹-á¹-hahaá¹.
puggalo \Ne 330/ abhabbo kathinaá¹ƒ atthariuá¹ƒ. katamehi aá¹-á¹-hahaá¹…gehi samannÄ
kathinaá¹ƒ atthariuá¹ƒ? pubbakaraá¹‡aá¹ƒ jÄ• nÄ• ti, paccuddhÄ• raá¹ƒ jÄ• nÄ• ti, adhiá¹-á
atthÄ• raá¹ƒ jÄ• nÄ• ti, mÄ• tikaá¹ƒ jÄ• nÄ• ti, palibodhaá¹ƒ jÄ• nÄ• ti, uddhÄ• raá¹ƒ jÄ• nÄ
jÄ• nÄ• ti --- imehi aá¹-á¹-hahaá¹…gehi samannÄ• gato puggalo bhabbo kathinaá¹ƒ atthariu

<410> katinaá¹ƒ \Se 434/ puggalÄ• naá¹ƒ kathinatthÄ• rÄ• na ruhanti? katinaá¹ƒ puggalÄ•
ruhanti? tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kathinatthÄ• rÄ• na ruhanti. tiá¹‡á¹‡aá¹ƒ puggalÄ• na
ruhanti. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kathinatthÄ• rÄ• na ruhanti? nissÄ«maá
anumodento na vÄ• caá¹ƒ bhindati, vÄ• caá¹ƒ bhindanto na paraá¹ƒ viÃ±Ã±Ä• peti --- imesa
puggalÄ• naá¹ƒ kathinatthÄ• rÄ• na ruhanti. katamesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kat
sÄ«maá¹-á¹-ho anumodati, anumodento vÄ• caá¹ƒ bhindati, vÄ• caá¹ƒ bhindanto paraá¹ƒ vi
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kathinatthÄ• rÄ• ruhanti.

<411> kati kathinatthÄ• rÄ• na ruhanti? kati kathinatthÄ• rÄ• ruhanti? tayo kathinatthÄ• rÄ
kathinatthÄ• rÄ• ruhanti. katame tayo kathinatthÄ• rÄ• na ruhanti? vatthuvipannaÃ±ceva h
karaá¹‡avipannaÃ±ca --- ime tayo kathinatthÄ• rÄ• na ruhanti. katame tayo kathinatthÄ• rÄ
vatthusampannaÃ±ceva hoti, kÄ• lasampannaÃ±ca, karaá¹‡asampannaÃ±ca --- ime tayo ka

4. kathinÄ• dijÄ• nitabbavibhÄ• go

<412> kathinaá¹ƒ \Be 308/ jÄ• nitabbaá¹ƒ, kathinatthÄ• ro jÄ• nitabbo, kathinassa atthÄ• ra
kathinassa atthÄ• ravipatti jÄ• nitabbÄ• , kathinassa atthÄ• rasampatti jÄ• nitabbÄ• , nimitta
jÄ• nitabbaá¹ƒ, parikathÄ• jÄ• nitabbÄ• , kukkukataá¹ƒ jÄ• nitabbaá¹ƒ, sannidhi jÄ• nitabbÄ
435/ jÄ• nitabbaá¹ƒ.

__kathinaá¹ƒ_ \Ee V 176/ __jÄ• nitabba_nti tesaÃ±Ã±eva dhammÄ• naá¹ƒ saá¹…gaho san
nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ abhilÄ• po yadidaá¹ƒ kathinanti.

__kathinassa_ \Ne 331/ __atthÄ• ramÄ• so jÄ• nitabbo_ti vassÄ• nassa pacchimo mÄ• so

__kathinassa atthÄ• ravipatti jÄ• nitabbÄ• _ti catuvÄ«satiyÄ• Ä• kÄ• rehi kathinassa atthÄ

__kathinassa atthÄ• rasampatti jÄ• nitabbÄ• _ti sattarasahi Ä• kÄ• rehi kathinassa atthÄ• r

__nimittakammaá¹ƒ jÄ• nitabba_nti nimittaá¹ƒ karoti iminÄ• dussena kathinaá¹ƒ attharissÄ

__parikathÄ• jÄ• nitabbÄ• _ti parikathaá¹ƒ karoti imÄ• ya parikathÄ• ya kathinadussaá¹ƒ n

__kukkukataá¹ƒ jÄ• nitabba_nti anÄ• diyadÄ• naá¹ƒ jÄ• nitabbaá¹ƒ.

__sannidhi jÄ• nitabbÄ• _ti dve sannidhiyo jÄ• nitabbÄ• --- karaá¹‡asannidhi vÄ• nicayasa

__nissaggiyaá¹ƒ jÄ• nitabba_nti kariyamÄ• ne aruá¹‡aá¹ƒ uá¹-á¹-hahati.

__kathinatthÄ• ro jÄ• nitabbo_ti sace saá¹…ghassa kathinadussaá¹ƒ uppannaá¹ƒ hoti, saá
paá¹-ipajjitabbaá¹ƒ, atthÄ• rakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ, anumodakena kathaá¹ƒ paá

<413> saá¹…ghena Ã±attidutiyena kammena kathinatthÄ• rakassa bhikkhuno dÄ• tabbaá¹
bhikkhunÄ• tadaheva dhovitvÄ• vimajjitvÄ• vicÄ• retvÄ• chinditvÄ• sibbetvÄ• rajitvÄ• k
attharitabbaá¹ƒ. sace \Be 309/ saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharitukÄ• mo hoti, porÄ• á
paccuddharitabbÄ• \Se 436/, navÄ• saá¹…ghÄ• á¹-i adhiá¹-á¹-hÄ• tabbÄ• . imÄ• ya saá¹…
attharÄ• mÄ«ti vÄ• cÄ• bhinditabbÄ• . sace uttarÄ• saá¹…gena kathinaá¹ƒ attharitukÄ• mo
uttarÄ• saá¹…go paccuddharitabbo, navo uttarÄ• saá¹…go adhiá¹-á¹-hÄ• tabbo. iminÄ• utt
attharÄ• mÄ«ti vÄ• cÄ• bhinditabbÄ• . sace antaravÄ• sakena kathinaá¹ƒ attharitukÄ• mo h
antaravÄ• sako paccuddharitabbo, navo antaravÄ• sako adhiá¹-á¹-hÄ• tabbo. iminÄ• antar

attharÄ• mÄ«ti vÄ• cÄ• bhinditabbÄ• . tena kathinatthÄ• rakena bhikkhunÄ• saá¹…ghaá¹ƒ
uttarÄ• saá¹…gaá¹ƒ \Ne 332/ karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``
saá¹…ghassa kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodathÄ• â€™â€™ ti. tehi anumo
uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ \Ee V 177/ paggahetvÄ• evamassa vacanÄ«yo ---
saá¹…ghassa kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodÄ• mÄ• â€™â€™ ti. tena kath
sambahule bhikkhÅ« upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±ja
evamassu vacanÄ«yÄ• --- ``atthataá¹ƒ, bhante, saá¹…ghassa kathinaá¹ƒ, dhammiko kathi
anumodathÄ• â€™â€™ ti. tehi anumodakehi bhikkhÅ«hi ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
paggahetvÄ• evamassa vacanÄ«yo --- ``atthataá¹ƒ, Ä• vuso, saá¹…ghassa kathinaá¹ƒ, dha
anumodÄ• mÄ• â€™â€™ ti. tena kathinatthÄ• rakena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upas
uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``atthataá¹
kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodÄ• hÄ«â€™â€™ ti. tena anumodakena bhik
uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo --- ``atthataá¹
kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodÄ• mÄ«â€™â€™ ti.

5. puggalassevakathinatthÄ• ro

<414> saá¹…gho kathinaá¹ƒ attharati, gaá¹‡o kathinaá¹ƒ attharati, puggalo kathinaá¹ƒ atth
saá¹…gho kathinaá¹ƒ attharati, na gaá¹‡o kathinaá¹ƒ attharati, puggalo kathinaá¹ƒ attharatÄ
saá¹…gho kathinaá¹ƒ attharati, na gaá¹‡o kathinaá¹ƒ attharati, puggalo kathinaá¹ƒ attharati.
anatthataá¹ƒ \Be 310/ hoti kathinaá¹ƒ, gaá¹‡assa anatthataá¹ƒ hoti kathinaá¹ƒ, puggalassa
kathinaá¹ƒ. saá¹…gho pÄ• timokkhaá¹ƒ uddisati gaá¹‡o pÄ• timokkhaá¹ƒ uddisati puggalo p
na saá¹…gho pÄ• timokkhaá¹ƒ uddisati, na gaá¹‡o pÄ• timokkhaá¹ƒ uddisati, puggalo pÄ• t
haÃ±ci na saá¹…gho pÄ• timokkhaá¹ƒ uddisati, na gaá¹‡o pÄ• timokkhaá¹ƒ uddisati, pugga
uddisati. saá¹…ghassa anuddiá¹-á¹-haá¹ƒ hoti pÄ• timokkhaá¹ƒ, gaá¹‡assa anuddiá¹-á¹-haá
puggalassa uddiá¹-á¹-haá¹ƒ hoti pÄ• timokkhaá¹ƒ. saá¹…ghassa sÄ• maggiyÄ• gaá¹‡assa
uddesÄ• saá¹…ghassa uddiá¹-á¹-haá¹ƒ hoti pÄ• timokkhaá¹ƒ, gaá¹‡assa uddiá¹-á¹-haá¹ƒ h
puggalassa uddiá¹-á¹-haá¹ƒ hoti pÄ• timokkhaá¹ƒ. evameva na saá¹…gho kathinaá¹ƒ atthar
kathinaá¹ƒ attharati, puggalo kathinaá¹ƒ attharati. saá¹…ghassa anumodanÄ• ya gaá¹‡assa
atthÄ• rÄ• saá¹…ghassa atthataá¹ƒ hoti kathinaá¹ƒ, gaá¹‡assa atthataá¹ƒ hoti kathinaá¹ƒ, p
hoti kathinanti.

6. palibodhapaÃ±hÄ• byÄ• karaá¹‡aá¹ƒ

<415> á¹• 21 pakkamanantiko \Ne 333/ kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

pakkamanantiko \Ee V 178/ kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati.

tassa saha bahisÄ«magamanÄ• , Ä• vÄ• sapalibodho chijjati ||

niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

niá¹-á¹-hÄ• nantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, Ä• vÄ• sapalibodho \Se 439/ paá¹-hamaá¹ƒ chijjati.

cÄ«vare niá¹-á¹-hite cÄ«varapalibodho chijjati ||

sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

sanniá¹-á¹-hÄ• nantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, dve palibodhÄ• apubbaá¹ƒ acarimaá¹ƒ chijjanti ||

nÄ• sanantiko \Be 311/ kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

nÄ• sanantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, Ä• vÄ• sapalibodho paá¹-hamaá¹ƒ chijjati.

cÄ«vare naá¹-á¹-he cÄ«varapalibodho chijjati ||

savanantiko \Se 440/ \Ne 334/ kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

savanantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati.

tassa saha savanena, Ä• vÄ• sapalibodho chijjati ||

Ä• sÄ• vacchediko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

Ä• sÄ• vacchediko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, Ä• vÄ• sapalibodho paá¹-hamaá¹ƒ chijjati.

cÄ«varÄ• sÄ• ya upacchinnÄ• ya cÄ«varapalibodho chijjati ||

sÄ«mÄ• tikkamanantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo \Se 441/ palibodho paá¹-hamaá¹ƒ chijjati ||

sÄ«mÄ• tikkamanantiko kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati.

tassa bahisÄ«me {bahisÄ«magatassa (Ce Se) } Ä• vÄ• sapalibodho chijjati ||

sahubbhÄ• ro kathinuddhÄ• ro {saubbhÄ• ro (Katthaci) }, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ pucchÄ• mi, katamo palibodho paá¹-hamaá¹ƒ chijjati ||

sahubbhÄ• ro kathinuddhÄ• ro, vutto Ä• diccabandhunÄ• .

etaÃ±ca tÄ• haá¹ƒ vissajjissaá¹ƒ, dve palibodhÄ• apubbaá¹ƒ acarimaá¹ƒ chijjantÄ«ti ||

<416> kati kathinuddhÄ• rÄ• saá¹…ghÄ• dhÄ«nÄ• ? kati kathinuddhÄ• rÄ• puggalÄ• dhÄ
saá¹…ghÄ• dhÄ«nÄ• na puggalÄ• dhÄ«nÄ• ? eko kathinuddhÄ• ro saá¹…ghÄ• dhÄ«no \B
kathinuddhÄ• rÄ• puggalÄ• dhÄ«nÄ• --- pakkamanantiko, niá¹-á¹-hÄ• nantiko, sanniá¹-á¹-h
sÄ«mÄ• tikkamanantiko \Ne 335/. cattÄ• ro kathinuddhÄ• rÄ• neva saá¹…ghÄ• dhÄ«nÄ• n

nÄ• sanantiko, savanantiko, Ä• sÄ• vacchediko, sahubbhÄ• ro. kati \Se 442/ \Ee V 179/ kat
uddhariyyanti? kati kathinuddhÄ• rÄ• bahisÄ«mÄ• ya uddhariyyanti? kati kathinuddhÄ• rÄ•
uddhariyyanti siyÄ• bahisÄ«mÄ• ya uddhariyyanti? dve kathinuddhÄ• rÄ• antosÄ«mÄ• ya
antarubbhÄ• ro, sahubbhÄ• ro. tayo kathinuddhÄ• rÄ• bahisÄ«mÄ• ya uddhariyyanti --- pal
sÄ«mÄ• tikkamanantiko. cattÄ• ro kathinuddhÄ• rÄ• siyÄ• antosÄ«mÄ• ya uddhariyyanti s
uddhariyyanti --- niá¹-á¹-hÄ• nantiko, sanniá¹-á¹-hÄ• nantiko, nÄ• sanantiko, Ä• sÄ• vacche

kati kathinuddhÄ• rÄ• ekuppÄ• dÄ• ekanirodhÄ• ? kati kathinuddhÄ• rÄ• ekuppÄ• dÄ• n
kathinuddhÄ• rÄ• ekuppÄ• dÄ• ekanirodhÄ• --- antarubbhÄ• ro, sahubbhÄ• ro. avasesÄ•
nÄ• nÄ• nirodhÄ• ti.

kathinabhedo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

kassa kinti pannarasa, dhammÄ• nidÄ• nahetu ca.

paccayasaá¹…gahamÅ«lÄ• , Ä• di ca atthÄ• rapuggalÄ• {aá¹-á¹-hapuggalÄ• (Ce) } ||

tiá¹‡á¹‡aá¹ƒ {bhedato tiá¹‡á¹‡aá¹ƒ (Katthaci) } tayo jÄ• nitabbaá¹ƒ, atthÄ• raá¹ƒ uddesena c

palibodhÄ• dhinÄ• , sÄ«mÄ• ya uppÄ• danirodhena cÄ• ti {ito paraá¹ƒ ``parivÄ• raá¹ƒ niá¹-á
itipÄ• á¹-ho kesuci potthakesu dissati} ||

upÄ• lipaÃ±cakaá¹ƒ

1. anissitavaggo

<417> tena \Se 443/ \Ee V 180/ \Be 313/ \Ne 336/ samayena buddho bhagavÄ• sÄ• vatthi
anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. atha kho Ä• yasmÄ• upÄ• li yena bhagavÄ• tenupasa
bhagavantaá¹ƒ abhivÄ• detvÄ• ekamantaá¹ƒ nisÄ«di. ekamantaá¹ƒ nisinno kho Ä• yasmÄ•
etadavoca --- ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• yÄ• vajÄ«va
vatthabbaâ€™â€™ nti?

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ nÄ• nissitena
katamehi paÃ±cahi? uposathaá¹ƒ na jÄ• nÄ• ti, uposathakammaá¹ƒ na jÄ• nÄ• ti, pÄ• timok
pÄ• timokkhuddesaá¹ƒ na jÄ• nÄ• ti, Å«napaÃ±cavasso hoti --- imehi kho, upÄ• li, paÃ±cah
bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ nÄ• nissitena vatthabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi saman

yÄ• vajÄ«vaá¹ƒ anissitena vatthabbaá¹ƒ. katamehi paÃ±cahi? uposathaá¹ƒ jÄ• nÄ• ti, uposa
pÄ• timokkhaá¹ƒ jÄ• nÄ• ti, pÄ• timokkhuddesaá¹ƒ jÄ• nÄ• ti, paÃ±cavasso vÄ• hoti atireka
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ anissitena v

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ nÄ•
katamehi paÃ±cahi? pavÄ• raá¹‡aá¹ƒ na jÄ• nÄ• ti, pavÄ• raá¹‡Ä• kammaá¹ƒ na jÄ• nÄ• ti,
jÄ• nÄ• ti, pÄ• timokkhuddesaá¹ƒ na jÄ• nÄ• ti, Å«napaÃ±cavasso hoti --- imehi kho, upÄ• l
samannÄ• gatena bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ nÄ• nissitena vatthabbaá¹ƒ. paÃ±cahupÄ• l
bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ anissitena vatthabbaá¹ƒ. katamehi paÃ±cahi? pavÄ• raá¹‡aá¹ƒ
pavÄ• raá¹‡Ä• kammaá¹ƒ jÄ• nÄ• ti, pÄ• timokkhaá¹ƒ jÄ• nÄ• ti, pÄ• timokkhuddesaá¹ƒ jÄ•
atirekapaÃ±cavasso vÄ• --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkh
anissitena vatthabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• yÄ• vajÄ«vaá¹ƒ nÄ•
katamehi paÃ±cahi? Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ \Be 314/ Ä• patti
sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattia
Å«napaÃ±cavasso hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhu
nÄ• nissitena vatthabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• yÄ•
vatthabbaá¹ƒ. katamehi paÃ±cahi? Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pa
sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ
hoti atirekapaÃ±cavasso vÄ• --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena b
anissitena vatthabbaá¹ƒâ€™â€™.

<418> ``katihi \Ee V 181/ nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• na \Se
na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabboâ€™â€™ ti?

{Vin I 84} ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detab
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. katamehi paÃ±cahi? na paá¹-ibalo hoti antevÄ• siá
vÄ• gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pak
vÅ«pakÄ• sÄ• petuá¹ƒ vÄ• , uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ {imasmiá¹ƒ á
``vinodetuá¹ƒ vÄ• vinodÄ• petuá¹ƒ vÄ• â€™â€™ ti pÄ• á¹-ho dissati, vimativinodanÄ«á¹-Ä«
mahÄ• vaggavaá¹‡á¹‡anÄ• oloketabbÄ• }, abhidhamme vinetuá¹ƒ, abhivinaye vinetuá¹ƒ ---
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo d
upaá¹-á¹-hÄ• petabbo. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasamp
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. katamehi paÃ±cahi? paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ•
gilÄ• naá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• se
vÄ• , uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ, abhidhamme vinetuá¹ƒ, abhivinaye
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo

upaá¹-á¹-hÄ• petabbo.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• deta
dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. katamehi paÃ±cahi \Be 315/? na paá¹-i
antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ• abhisamÄ• cÄ• rikÄ• ya sikkhÄ• ya sikkhÄ• petuá
sikkhÄ• ya vinetuá¹ƒ, adhisÄ«le vinetuá¹ƒ, adhicitte vinetuá¹ƒ, adhipaÃ±Ã±Ä• ya vinetuá¹ƒ
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo d
upaá¹-á¹-hÄ• petabbo. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• upasamp
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. katamehi paÃ±cahi? paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ•
abhisamÄ• cÄ• rikÄ• ya sikkhÄ• ya sikkhÄ• petuá¹ƒ, Ä• dibrahmacÄ• riyakÄ• ya sikkhÄ• ya
adhicitte vinetuá¹ƒ, adhipaÃ±Ã±Ä• ya vinetuá¹ƒ --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi sa
upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabboâ€™â€™

<419> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabb

paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ. katame
bÄ• lo ca, apakatatto ca, micchÄ• diá¹-á¹-hiko ca hoti, Ä• jÄ«vavipanno ca --- imehi kho, up
samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabba
adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hi
447/, micchÄ• diá¹-á¹-hiko ca hoti, Ä• jÄ«vavipanno ca --- imehi kho, upÄ• li, paÃ±cahaá¹…
bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabba
kÄ• yikena davena samannÄ• gato hoti, vÄ• casikena davena samannÄ• gato hoti, kÄ• yika
samannÄ• gato hoti, micchÄ• diá¹-á¹-hiko \Ee V 182/ ca hoti, Ä• jÄ«vavipanno ca --- imehi k
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi \Be 316/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ k
paÃ±cahi? kÄ• yikena anÄ• cÄ• rena samannÄ• gato hoti \Ne 339/, vÄ• casikena anÄ• cÄ•
kÄ• yikavÄ• casikena anÄ• cÄ• rena samannÄ• gato hoti, micchÄ• diá¹-á¹-hiko ca hoti, Ä• j
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabba
kÄ• yikena upaghÄ• tikena samannÄ• gato hoti, vÄ• casikena upaghÄ• tikena samannÄ• g
upaghÄ• tikena samannÄ• gato hoti, micchÄ• diá¹-á¹-hiko ca hoti, Ä• jÄ«vavipanno ca --- im
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabba
kÄ• yikena micchÄ• jÄ«vena samannÄ• gato \Se 448/ hoti, vÄ• casikena micchÄ• jÄ«vena
kÄ• yikavÄ• casikena micchÄ• jÄ«vena samannÄ• gato hoti, micchÄ• diá¹-á¹-hiko ca hoti, Ä
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabba
Ä• pattiá¹ƒ Ä• panno kammakato upasampÄ• deti, nissayaá¹ƒ deti, sÄ• maá¹‡eraá¹ƒ upaá¹
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovadati --- imehi kho, up
samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabba
Ä• pattiyÄ• saá¹…ghena kammaá¹ƒ kataá¹ƒ hoti taá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ
pÄ• piá¹-á¹-hataraá¹ƒ, kammaá¹ƒ garahati, kammike garahati --- imehi kho, upÄ• li, paÃ±ca
samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi \Be 317/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ k
paÃ±cahi? buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹
bhÄ• sati, micchÄ• diá¹-á¹-hiko ca hoti, Ä• jÄ«vavipanno ca --- imehi kho, upÄ• li, paÃ±caha
samannÄ• gatassa bhikkhuno kammaá¹ƒ kÄ• tabbaâ€™â€™ nti.

anissitavaggo niá¹-á¹-hito paá¹-hamo.

tassuddÄ• naá¹ƒ ---

uposathaá¹ƒ \Se 449/ \Ne 340/ pavÄ• raá¹‡aá¹ƒ, Ä• patti ca gilÄ• nakaá¹ƒ.

abhisamÄ• cÄ• ralajjÄ« ca, adhisÄ«le davena ca ||

anÄ• cÄ• raá¹ƒ upaghÄ• ti, micchÄ• Ä• pattimeva ca.

yÄ• yÄ• pattiyÄ• buddhassa, paá¹-hamo vaggasaá¹…gahoti ||

2. nappaá¹-ippassambhanavaggo

<420> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ nappaá
nti?

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ nappaá¹-ippassamb
\Ee V 183/? Ä• pattiá¹ƒ Ä• panno kammakato upasampÄ• deti, nissayaá¹ƒ deti, sÄ• maá¹‡e
bhikkhunovÄ• dakasammutiá¹ƒ sÄ• diyati, sammatopi bhikkhuniyo ovadati --- imehi kho, up
samannÄ• gatassa bhikkhuno kammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ.

{Vin II 8-9, 18, 30-31, 43, 53, 62, 72} ``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gat
kammaá¹ƒ nappaá¹-ippassambhetabbaá¹ƒ. katamehi paÃ±cahi? yÄ• ya Ä• pattiyÄ• saá¹…
taá¹ƒ Ä• pattiá¹ƒ Ä• pajjati, aÃ±Ã±aá¹ƒ vÄ• tÄ• disikaá¹ƒ, tato vÄ• pÄ• piá¹-á¹-hataraá¹ƒ, k
kammike garahati --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno k
nappaá¹-ippassambhetabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ nappaá¹-i
paÃ±cahi? buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá
bhÄ• sati, micchÄ• diá¹-á¹-hiko ca \Se 450/ hoti, Ä• jÄ«vavipanno \Be 318/ ca --- imehi kho,
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ nappaá¹-ippassambhetabbaá¹

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno kammaá¹ƒ nappaá¹-i
paÃ±cahi? alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca, omaddakÄ• rako ca hoti, vattesu \Ne 34
paripÅ«rakÄ• rÄ« --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno k
nappaá¹-ippassambhetabbaâ€™â€™ nti.

<421> ``saá¹…gÄ• mÄ• vacarena, bhante, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamanten
upaá¹-á¹-hÄ• petvÄ• saá¹…gho upasaá¹…kamitabboâ€™â€™ ti?

{Vin V 365} ``saá¹…gÄ• mÄ• vacarena, upÄ• li, bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kama
upaá¹-á¹-hÄ• petvÄ• saá¹…gho upasaá¹…kamitabbo. katame paÃ±ca? saá¹…gÄ• mÄ• vac
saá¹…ghaá¹ƒ upasaá¹…kamantena nÄ«cacittena saá¹…gho upasaá¹…kamitabbo, rajohara
Ä• sanakusalena bhavitabbaá¹ƒ nissajjakusalena, there bhikkhÅ« anupakhajjantena, nave b
appaá¹-ibÄ• hantena yathÄ• patirÅ«pe Ä• sane nisÄ«ditabbaá¹ƒ, anÄ• nÄ• kathikena bhavi
atiracchÄ• nakathikena, sÄ• maá¹ƒ vÄ• dhammo bhÄ• sitabbo, paro vÄ• ajjhesitabbo, ariy
nÄ• timaÃ±Ã±itabbo, sace, upÄ• li, saá¹…gho samaggakaraá¹‡Ä«yÄ• ni kammÄ• ni karoti t
nakkhamati, api diá¹-á¹-hÄ• vikammaá¹ƒ katvÄ• Ã±Ä• petabbÄ• sÄ• maggÄ«. taá¹ƒ kissah
nÄ• natto assanti. saá¹…gÄ• mÄ• vacarenupÄ• li \Se 451/, bhikkhunÄ• saá¹…ghaá¹ƒ upas
dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• saá¹…gho upasaá¹…kamitabboâ€™â€™ ti.

<422> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bah
bahujanaamanÄ• po ca bahujanaarucito cÄ• â€™â€™ ti?

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bahujanaakanto
bahujanaarucito ca. katamehi paÃ±cahi? ussitamantÄ« ca hoti, nissitajappÄ« ca, na ca bhÄ
319/ hoti, na yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• codetÄ• hoti, na yathÄ• dham
yathÄ• pattiyÄ• kÄ• retÄ• hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bh
bahujanaakanto ca hoti bahujanaamanÄ• po ca bahujanaarucito ca. paÃ±cahupÄ• li, aá¹…g
saá¹…ghe voharanto bahujanakanto ca hoti bahujanamanÄ• po ca bahujanaarucito ca. kata
ussitamantÄ« ca hoti, na nissitajappÄ« ca, bhÄ• sÄ• nusandhikusalo ca hoti, yathÄ• dhamm
yathÄ• pattiyÄ• codetÄ• hoti, yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• kÄ• retÄ• h
paÃ±cahaá¹…gehi \Ne 342/ samannÄ• gato bhikkhu saá¹…ghe voharanto bahujanakanto c
bahujanarucito ca.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bahu
bahujanaamanÄ• po ca \Se 452/ bahujanaarucito ca. katamehi paÃ±cahi? ussÄ• detÄ• ca
adhammaá¹ƒ gaá¹‡hÄ• ti, dhammaá¹ƒ paá¹-ibÄ• hati, samphaÃ±ca bahuá¹ƒ bhÄ• sati --- im
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bahujanaakanto ca hoti ba
bahujanaarucito ca. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharan
bahujanamanÄ• po ca bahujanarucito \Ee V 184/ ca. katamehi paÃ±cahi? na ussÄ• detÄ•
dhammaá¹ƒ gaá¹‡hÄ• ti, adhammaá¹ƒ paá¹-ibÄ• hati, samphaÃ±ca na bahuá¹ƒ bhÄ• sati --
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bahujanakanto ca hoti bah
bahujanarucito ca.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bahu
bahujanaamanÄ• po ca bahujanaarucito ca. katamehi paÃ±cahi? pasayhapavattÄ• hoti, an
pavattÄ• hoti, na yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• codetÄ• hoti, na yathÄ•
yathÄ• pattiyÄ• kÄ• retÄ• hoti, na yathÄ• diá¹-á¹-hiyÄ• byÄ• katÄ• hoti --- imehi kho, upÄ
samannÄ• gato bhikkhu saá¹…ghe voharanto bahujanaakanto ca hoti bahujanaamanÄ• po
ca. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu saá¹…ghe voharanto bahujanakanto
bahujanarucito ca. katamehi paÃ±cahi? na \Se 453/ pasayhapavattÄ• hoti, okÄ• sakammaa
hoti, yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• codetÄ• hoti, yathÄ• dhamme yathÄ•
hoti, yathÄ• diá¹-á¹-hiyÄ• byÄ• katÄ• hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi saman
voharanto bahujanakanto ca hoti bahujanamanÄ• po ca bahujanarucito cÄ• â€™â€™ ti.

<423> ``kati nu kho, bhante, Ä• nisaá¹ƒsÄ• vinayapariyattiyÄ• â€™â€™ ti?

``paÃ±cime, upÄ• li, Ä• nisaá¹ƒsÄ• vinayapariyattiyÄ• . katame paÃ±ca? attano sÄ«lakkha
surakkhito, kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti, visÄ• rado saá¹…ghamajjhe \Ne
paccatthike sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• ti, saddhammaá¹-á¹-hitiyÄ• paá¹-i
upÄ• li, paÃ±cÄ• nisaá¹ƒsÄ• vinayapariyattiyÄ• â€™â€™.

nappaá¹-ippassambhanavaggo niá¹-á¹-hito dutiyo.

tassuddÄ• naá¹ƒ ---

Ä• panno yÄ• yavaá¹‡á¹‡aÃ±ca, alajjÄ« saá¹…gÄ• mena ca.

ussitÄ• ussÄ• detÄ• ca, pasayha pariyattiyÄ• ti ||

paá¹-hamayamakapaÃ±Ã±atti.

3. vohÄ• ravaggo

<424> ``katihi \Ee V 185/ nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…g
nti?

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na voharitabbaá¹ƒ.
na jÄ• nÄ• ti, Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• payogaá¹ƒ na \Se 454
vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• na vinicchayakusalo hoti --- imehi kho, upÄ• li, pa
samannÄ• gatena bhikkhunÄ• saá¹…ghe na voharitabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi sa
saá¹…ghe voharitabbaá¹ƒ. katamehi paÃ±cahi? Ä• pattiá¹ƒ jÄ• nÄ• ti, Ä• pattisamuá¹-á¹-hÄ
Ä• pattiyÄ• payogaá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• vÅ«pasamaá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• vinicch
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar
adhikaraá¹‡aá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡
jÄ• nÄ• ti, adhikaraá¹‡assa vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡assa na vinicchayakus
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na voharitabbaá¹ƒ. pa
samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ. katamehi paÃ±cahi? adhikaraá¹‡
adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡assa payogaá¹ƒ jÄ• nÄ• ti, adhika
jÄ• nÄ• ti, adhikaraá¹‡assa vinicchayakusalo hoti --- imehi kho, upÄ• li paÃ±cahaá¹…gehi s
bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena \Se 455/ bhikkhunÄ• saá¹…ghe
paÃ±cahi? pasayhapavattÄ• hoti, anokÄ• sakammaá¹ƒ kÄ• retvÄ• pavattÄ• hoti, na yathÄ
yathÄ• pattiyÄ• codetÄ• hoti, na yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• kÄ• retÄ•
byÄ• katÄ• hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• sa
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ. katam

pasayhapavattÄ• hoti, okÄ• sakammaá¹ƒ kÄ• retvÄ• pavattÄ• hoti, yathÄ• dhamme yathÄ
hoti, yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• kÄ• retÄ• hoti, yathÄ• diá¹-á¹-hiyÄ• b
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar
Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ•
jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ \Be 322/ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sappaá¹-ikamm
Ä• pattiá¹ƒ na jÄ• nÄ• ti --- imehi \Se 456/ kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gaten
voharitabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe vohar
Ä• pattÄ• nÄ• pattiá¹ƒ jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navas
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sappaá¹-ikammaá¹ƒ appaá¹-ikammaá¹
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabb

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar
kammaá¹ƒ na jÄ• nÄ• ti, kammassa karaá¹‡aá¹ƒ na jÄ• nÄ• ti, kammassa vatthuá¹ƒ na jÄ•
jÄ• nÄ• ti, kammassa vÅ«pasamaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi
saá¹…ghe na voharitabbaá¹ƒ. paÃ±cahupÄ• li \Ee V 186/, aá¹…gehi samannÄ• gatena bhik
voharitabbaá¹ƒ. katamehi paÃ±cahi? kammaá¹ƒ jÄ• nÄ• ti, kammassa karaá¹‡aá¹ƒ jÄ• nÄ•
jÄ• nÄ• ti, kammassa vattaá¹ƒ jÄ• nÄ• ti, kammassa vÅ«pasamaá¹ƒ jÄ• nÄ• ti --- imehi kho,
samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ.

``aparehipi \Ne 345/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe
paÃ±cahi? vatthuá¹ƒ na jÄ• nÄ• ti, nidÄ• naá¹ƒ na jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, pa
na jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…g
bhikkhunÄ• saá¹…ghe na voharitabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bh
voharitabbaá¹ƒ. katamehi paÃ±cahi? vatthuá¹ƒ jÄ• nÄ• ti, nidÄ• naá¹ƒ jÄ• nÄ• ti, paÃ±Ã±att
padapaccÄ• bhaá¹-á¹-haá¹ƒ jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ jÄ• nÄ• ti --- imehi kho, u
samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar
paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
alajjÄ« ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ. katan
chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ \Be 323/ gacchati, n
gacchati, lajjÄ« ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhun
voharitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar

chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ g
vinaye --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe n
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ. katam
chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ•
ca hoti vinaye --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar
Ã±attiá¹ƒ na jÄ• nÄ• ti, Ã±attiyÄ• karaá¹‡aá¹ƒ na jÄ• nÄ• ti, Ã±attiyÄ• anussÄ• vanaá¹ƒ na
samathaá¹ƒ na jÄ• nÄ• ti, Ã±attiyÄ• vÅ«pasamaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li \Se 4
samannÄ• gatena bhikkhunÄ• saá¹…ghe na voharitabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi sa
saá¹…ghe voharitabbaá¹ƒ. katamehi paÃ±cahi? Ã±attiá¹ƒ jÄ• nÄ• ti, Ã±attiyÄ• karaá¹‡aá¹ƒ
Ã±attiyÄ• anussÄ• vanaá¹ƒ jÄ• nÄ• ti, Ã±attiyÄ• samathaá¹ƒ jÄ• nÄ• ti, Ã±attiyÄ• vÅ«pas
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe na vohar
suttaá¹ƒ na jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ na jÄ• nÄ• ti, vinayaá¹ƒ na jÄ• nÄ• ti, vinayÄ• nulo
á¹-hÄ• nÄ• á¹-hÄ• nakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena
voharitabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe vohar
suttaá¹ƒ jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ jÄ• nÄ• ti, vinayaá¹ƒ jÄ• nÄ• ti, vinayÄ• nulomaá¹ƒ jÄ•
á¹-hÄ• nÄ• á¹-hÄ• nakusalo ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gat
voharitabbaá¹ƒ.

``aparehipi \Be 324/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saá¹…ghe
paÃ±cahi? dhammaá¹ƒ na jÄ• nÄ• ti, dhammÄ• nulomaá¹ƒ na jÄ• nÄ• ti, vinayaá¹ƒ na jÄ• n
jÄ• nÄ• ti, na ca pubbÄ• parakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ
saá¹…ghe na voharitabbaá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• sa
katamehi \Se 459/ paÃ±cahi? dhammaá¹ƒ jÄ• nÄ• ti, dhammÄ• nulomaá¹ƒ jÄ• nÄ• ti, vinay
vinayÄ• nulomaá¹ƒ jÄ• nÄ• ti, pubbÄ• parakusalo ca hoti --- imehi \Ee V 187/ kho, upÄ• li, p
samannÄ• gatena bhikkhunÄ• saá¹…ghe voharitabbaâ€™â€™ nti.

vohÄ• ravaggo niá¹-á¹-hito tatiyo.

tassuddÄ• naá¹ƒ ---

Ä• patti adhikaraá¹‡aá¹ƒ, pasayhÄ• patti jÄ• nanÄ• .

kammaá¹ƒ vatthuá¹ƒ alajjÄ« ca, akusalo ca Ã±attiyÄ• .

suttaá¹ƒ na jÄ• nÄ• ti dhammaá¹ƒ, tatiyo vaggasaá¹…gahoti ||

4. diá¹-á¹-hÄ• vikammavaggo

<425> ``kati nu kho, bhante, adhammikÄ• diá¹-á¹-hÄ• vikammÄ• â€™â€™ ti? ``paÃ±cime,
diá¹-á¹-hÄ• vikammÄ• . katame paÃ±ca? anÄ• pattiyÄ• diá¹-á¹-hiá¹ƒ Ä• vi karoti, adesanÄ•
Ä• pattiyÄ• diá¹-á¹-hiá¹ƒ Ä• vi karoti, desitÄ• ya Ä• pattiyÄ• diá¹-á¹-hiá¹ƒ Ä• vi karoti, catÅ«
diá¹-á¹-hiá¹ƒ Ä• vi karoti, mano mÄ• nasena diá¹-á¹-hiá¹ƒ Ä• vi karoti --- ime kho, upÄ• li, pa
diá¹-á¹-hÄ• vikammÄ• .

``paÃ±cime, upÄ• li, dhammikÄ• diá¹-á¹-hÄ• vikammÄ• . katame paÃ±ca? Ä• pattiyÄ• diá
desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• diá¹-á¹-hiá¹ƒ Ä• vi karoti, adesitÄ• ya Ä• pattiyÄ• diá¹-á
catÅ«hi paÃ±cahi diá¹-á¹-hiá¹ƒ Ä• vi karoti, na mano mÄ• nasena diá¹-á¹-hiá¹ƒ Ä• vi karoti --
paÃ±ca dhammikÄ• diá¹-á¹-hÄ• vikammÄ• .

``aparepi \Be 325/, upÄ• li, paÃ±ca adhammikÄ• diá¹-á¹-hÄ• vikammÄ• . katame \Se 460/
nÄ• nÄ• saá¹ƒvÄ• sakassa santike diá¹-á¹-hiá¹ƒ Ä• vi karoti, nÄ• nÄ• sÄ«mÄ• ya á¹-hitassa
karoti, apakatattassa santike diá¹-á¹-hiá¹ƒ Ä• vi karoti, catÅ«hi paÃ±cahi diá¹-á¹-hiá¹ƒ Ä• vi k
mÄ• nasena diá¹-á¹-hiá¹ƒ Ä• vi karoti --- ime kho, upÄ• li, paÃ±ca adhammikÄ• diá¹-á¹-hÄ•

``paÃ±cime, upÄ• li, dhammikÄ• diá¹-á¹-hÄ• vikammÄ• . katame paÃ±ca? samÄ• nasaá¹ƒ
diá¹-á¹-hiá¹ƒ Ä• vi karoti, samÄ• nasÄ«mÄ• ya á¹-hitassa santike diá¹-á¹-hiá¹ƒ Ä• vi karoti, p
diá¹-á¹-hiá¹ƒ Ä• vi karoti, na catÅ«hi paÃ±cahi diá¹-á¹-hiá¹ƒ Ä• vi karoti, na mano mÄ• nase
karoti --- ime kho, upÄ• li, paÃ±ca dhammikÄ• diá¹-á¹-hÄ• vikammÄ• ti.

<426> ``kati nu kho, bhante, adhammikÄ• paá¹-iggahÄ• â€™â€™ ti? ``paÃ±cime, upÄ• li,
katame paÃ±ca? kÄ• yena diyyamÄ• naá¹ƒ kÄ• yena appaá¹-iggahitaá¹ƒ, kÄ• yena diyyam
appaá¹-iggahitaá¹ƒ, kÄ• yappaá¹-ibaddhena diyyamÄ• naá¹ƒ kÄ• yena appaá¹-iggahitaá¹ƒ,
diyyamÄ• naá¹ƒ kÄ• yappaá¹-ibaddhena appaá¹-iggahitaá¹ƒ, nissaggiyena diyyamÄ• naá¹ƒ
kÄ• yappaá¹-ibaddhena vÄ• appaá¹-iggahitaá¹ƒ --- ime kho, upÄ• li, paÃ±ca adhammikÄ•

``paÃ±cime, upÄ• li, dhammikÄ• paá¹-iggahÄ• . katame paÃ±ca? kÄ• yena diyyamÄ• naá
kÄ• yena diyyamÄ• naá¹ƒ kÄ• yappaá¹-ibaddhena paá¹-iggahitaá¹ƒ, kÄ• yappaá¹-ibaddhen
paá¹-iggahitaá¹ƒ, kÄ• yappaá¹-ibaddhena diyyamÄ• naá¹ƒ kÄ• yappaá¹-ibaddhena paá¹-igg
diyyamÄ• naá¹ƒ kÄ• yena vÄ• kÄ• yappaá¹-ibaddhena vÄ• paá¹-iggahitaá¹ƒ --- ime \Se 46
dhammikÄ• paá¹-iggahÄ• â€™â€™ ti.

<427> ``kati \Ee V 188/ \Ne 348/ nu kho, bhante, anatirittÄ• â€™â€™ ti? ``paÃ±cime, upÄ•

katame paÃ±ca? {Vin IV 239} akappiyakataá¹ƒ hoti, appaá¹-iggahitakataá¹ƒ hoti anuccÄ• rit
ahatthapÄ• se kataá¹ƒ hoti, alametaá¹ƒ sabbanti avuttaá¹ƒ hoti --- ime kho, upÄ• li, paÃ±ca

``paÃ±cime, upÄ• li, atirittÄ• . katame paÃ±ca? {Vin IV 239} kappiyakataá¹ƒ hoti, paá¹-iggal
uccÄ• ritakataá¹ƒ hoti, hatthapÄ• se kataá¹ƒ hoti, alametaá¹ƒ sabbanti vuttaá¹ƒ hoti --- ime k
atirittÄ• â€™â€™ ti.

<428> ``katihi \Be 326/ nu kho, bhante, Ä• kÄ• rehi pavÄ• raá¹‡Ä• paÃ±Ã±Ä• yatÄ«â€™â€
Ä• kÄ• rehi pavÄ• raá¹‡Ä• paÃ±Ã±Ä• yati. katamehi paÃ±cahi? {Vin IV 239} asanaá¹ƒ paÃ
paÃ±Ã±Ä• yati, hatthapÄ• se á¹-hito abhiharati, paá¹-ikkhepo paÃ±Ã±Ä• yati --- imehi kho, u
paÃ±cahÄ• kÄ• rehi pavÄ• raá¹‡Ä• paÃ±Ã±Ä• yatÄ«â€™â€™ ti.

<429> ``kati nu kho, bhante, adhammikÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• â€™â€™ ti? ``paÃ±c
paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• . katame paÃ±ca? bhikkhu pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno hoti, pÄ
saá¹…ghÄ• disesaá¹ƒ ajjhÄ• panno paá¹-ijÄ• nÄ• ti, taá¹ƒ saá¹…gho saá¹…ghÄ• disesena
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ \Se 462/. bhikkhu pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno hoti, pÄ• rÄ• jik
pÄ• cittiyaá¹ƒ ... pe ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ajjhÄ• panno paá¹-ijÄ• nÄ• ti,
dukkaá¹-ena kÄ• reti, adhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. bhikkhu saá¹…ghÄ• dise
pÄ• cittiyaá¹ƒ ... pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ajjhÄ• panno hoti. dukkaá¹-ena cod
ajjhÄ• panno paá¹-ijÄ• nÄ• ti, taá¹ƒ saá¹…gho pÄ• rÄ• jikena kÄ• reti, adhammikaá¹ƒ paá¹-i
bhikkhu dukkaá¹-aá¹ƒ ajjhÄ• panno hoti, dukkaá¹-ena codiyamÄ• no saá¹…ghÄ• disesaá¹ƒ
pÄ• á¹-idesanÄ«yaá¹ƒ ajjhÄ• panno paá¹-ijÄ• nÄ• ti, taá¹ƒ saá¹…gho pÄ• á¹-idesanÄ«yena
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. ime kho, upÄ• li, paÃ±ca adhammikÄ• paá¹-iÃ±Ã±Ä• takaraá

``paÃ±cime, upÄ• li, dhammikÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• . katame paÃ±ca? bhikkhu pÄ
pÄ• rÄ• jikena codiyamÄ• no pÄ• rÄ• jikaá¹ƒ ajjhÄ• panno paá¹-ijÄ• nÄ• ti, taá¹ƒ saá¹…gho
dhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ. bhikkhu saá¹…ghÄ• disesaá¹ƒ ... pe ... pÄ• citti
pÄ• á¹-idesanÄ«yaá¹ƒ ... dukkaá¹-aá¹ƒ ajjhÄ• panno hoti, dukkaá¹-ena codiyamÄ• no dukka
paá¹-ijÄ• nÄ• ti \Ne 349/, taá¹ƒ saá¹…gho dukkaá¹-ena kÄ• reti, dhammikaá¹ƒ paá¹-iÃ±Ã±Ä
upÄ• li, paÃ±ca dhammikÄ• paá¹-iÃ±Ã±Ä• takaraá¹‡Ä• â€™â€™ ti.

<430> ``katihi \Ee V 189/ nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno okÄ• sa
nÄ• laá¹ƒ okÄ• sakammaá¹ƒ kÄ• tuâ€™â€™ nti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• ga
kÄ• rÄ• pentassa nÄ• laá¹ƒ okÄ• sakammaá¹ƒ \Be 327/ kÄ• tuá¹ƒ. katamehi paÃ±cahi? alaj
apakatatto ca, cÄ• vanÄ• dhippÄ• yo vattÄ• hoti, no vuá¹-á¹-hÄ• nÄ• dhippÄ• yo --- imehi k
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno \Se 463/ okÄ• sakammaá¹ƒ kÄ• rÄ• penta
kÄ• tuá¹ƒ.

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno okÄ• sakammaá¹ƒ kÄ• rÄ• pen
kÄ• tuá¹ƒ. katamehi paÃ±cahi? lajjÄ« ca hoti, paá¹‡á¸• ito ca, pakatatto ca, vuá¹-á¹-hÄ• nÄ•
hoti, no cÄ• vanÄ• dhippÄ• yo --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa
kÄ• rÄ• pentassa alaá¹ƒ okÄ• sakammaá¹ƒ kÄ• tuâ€™â€™ nti.

<431> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ vinayo n
ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ vinayo na sÄ• kac
vatthuá¹ƒ na jÄ• nÄ• ti, nidÄ• naá¹ƒ na jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, padapaccÄ•
jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi
saddhiá¹ƒ vinayo na sÄ• kacchitabbo.

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ vinayo sÄ• kacchita
vatthuá¹ƒ jÄ• nÄ• ti, nidÄ• naá¹ƒ jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ jÄ• nÄ• ti, padapaccÄ• bhaá¹-á¹-
anusandhivacanapathaá¹ƒ jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• ga
vinayo sÄ• kacchitabboâ€™â€™ ti.

<432> ``kati nu kho, bhante, paÃ±hÄ• pucchÄ• â€™â€™ ti? ``paÃ±cimÄ• , upÄ• li, paÃ±hÄ
mandattÄ• momÅ«hattÄ• paÃ±haá¹ƒ pucchati, pÄ• piccho icchÄ• pakato paÃ±haá¹ƒ pucc
pucchati \Se 464/, aÃ±Ã±Ä• tukÄ• mo paÃ±haá¹ƒ pucchati, sace me paÃ±haá¹ƒ puá¹-á¹-ho
350/ iccetaá¹ƒ kusalaá¹ƒ no ce paÃ±haá¹ƒ puá¹-á¹-ho sammadeva byÄ• karissati ahamassa
byÄ• karissÄ• mÄ«ti paÃ±haá¹ƒ pucchati --- imÄ• kho, upÄ• li, paÃ±ca paÃ±hÄ• pucchÄ• â

<433> ``kati nu kho, bhante, aÃ±Ã±abyÄ• karaá¹‡Ä• â€™â€™ ti? ``paÃ±cime, upÄ• li, aÃ±
paÃ±ca? mandattÄ• momÅ«hattÄ• aÃ±Ã±aá¹ƒ byÄ• karoti, pÄ• piccho icchÄ• pakato aÃ±
cittakkhepÄ• aÃ±Ã±aá¹ƒ byÄ• karoti \Be 328/, adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• karoti, bhÅ«
--- ime kho, upÄ• li, paÃ±ca aÃ±Ã±abyÄ• karaá¹‡Ä• â€™â€™ ti.

<434> ``kati nu kho, bhante, visuddhiyoâ€™â€™ ti? ``paÃ±cimÄ• , upÄ• li, visuddhiyo. kata
uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ ayaá¹ƒ paá¹-hamÄ• visuddhi, nidÄ• naá¹ƒ u
pÄ• rÄ• jikÄ• ni uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ ayaá¹ƒ dutiyÄ• visuddhi, nid
cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• terasa saá¹…ghÄ• disese uddisitvÄ• avasesaá¹ƒ suten
tatiyÄ• visuddhi, nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• terasa saá¹…
dve aniyate uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ ayaá¹ƒ catutthÄ• visuddhi, vitth
imÄ• kho, upÄ• li, paÃ±ca visuddhiyoâ€™â€™ ti.

<435> ``kati \Ee V 190/ nu kho, bhante, bhojanÄ• â€™â€™ ti? ``paÃ±cime, upÄ• li, bhojan
paÃ±ca? odano, kummÄ• so, sattu, maccho, maá¹ƒsaá¹ƒ --- ime kho, upÄ• li, paÃ±ca bhoja

diá¹-á¹-hÄ• vikammavaggo niá¹-á¹-hito catuttho.

tassuddÄ• naá¹ƒ ---

diá¹-á¹-hÄ• vikammÄ• apare, paá¹-iggahÄ• natirittÄ• .

pavÄ• raá¹‡Ä• paá¹-iÃ±Ã±Ä• taá¹ƒ, okÄ• saá¹ƒ sÄ• kacchena ca.

paÃ±haá¹ƒ aÃ±Ã±abyÄ• karaá¹‡Ä• , visuddhi cÄ• pi bhojanÄ• ti ||

5. attÄ• dÄ• navaggo

<436> {Vin II 399; AN c 10.44} ``codakena, bhante, bhikkhunÄ• paraá¹ƒ codetukÄ• mena
paccavekkhitvÄ• paro codetabboâ€™â€™ ti? ``codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codet
ajjhattaá¹ƒ \Ne 351/ paccavekkhitvÄ• paro codetabbo. katame paÃ±ca? codakenupÄ• li, bh
codetukÄ• mena evaá¹ƒ paccavekkhitabbaá¹ƒ --- parisuddhakÄ• yasamÄ• cÄ• ro nu khomh
kÄ• yasamÄ• cÄ• rena samannÄ• gato acchiddena appaá¹-imaá¹ƒsena, saá¹ƒvijjati nu kho
noâ€™â€™ ti. no ce, upÄ• li, bhikkhu parisuddhakÄ• yasamÄ• cÄ• ro hoti, parisuddhena kÄ
samannÄ• gato acchiddena appaá¹-imaá¹ƒsena, tassa bhavanti vattÄ• ro --- `iá¹…gha, tÄ•
sikkhassÅ«â€™ ti itissa bhavanti vattÄ• ro.

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
`parisuddhavacÄ«samÄ• cÄ• ro nu khomhi, parisuddhenamhi vacÄ«samÄ• cÄ• rena \Se 46
appaá¹-imaá¹ƒsena, saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti. no ce, upÄ• li, b
parisuddhavacÄ«samÄ• cÄ• ro hoti, parisuddhena vacÄ«samÄ• cÄ• rena samannÄ• gato a
tassa bhavanti vattÄ• ro --- `iá¹…gha, tÄ• va Ä• yasmÄ• vÄ• casikaá¹ƒ sikkhassÅ«â€™ ti it

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
nu kho me cittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ sabrahmacÄ• rÄ«su anÄ• ghÄ• taá¹ƒ, saá¹ƒvijjati n
udÄ• hu noâ€™ ti. no ce, upÄ• li, bhikkhuno mettaá¹ƒ cittaá¹ƒ paccupaá¹-á¹-hitaá¹ƒ hoti sab
anÄ• ghÄ• taá¹ƒ, tassa bhavanti vattÄ• ro --- `iá¹…gha, tÄ• va Ä• yasmÄ• sabrahmacÄ• rÄ
upaá¹-á¹-hÄ• pehÄ«â€™ ti itissa bhavanti vattÄ• ro.

``puna caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccave
nu khomhi sutadharo sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhiv
dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-h
saá¹ƒvijjati nu kho me eso dhammo udÄ• hu noâ€™ ti. no ce, upÄ• li, bhikkhu bahussuto ho

sutasannicayo, ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ
sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhivadanti, tathÄ
bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppa
vattÄ• ro --- `iá¹…gha, tÄ• va Ä• yasmÄ• Ä• gamaá¹ƒ pariyÄ• puá¹‡assÅ«â€™ ti itissa bha

``puna \Be 330/ \Ne 352/ caparaá¹ƒ, upÄ• li, codakena bhikkhunÄ• paraá¹ƒ codetukÄ• me
paccavekkhitabbaá¹ƒ --- `ubhayÄ• ni kho me pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni h
suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso, saá¹ƒvijjati nu kho me eso dhamm
ce, upÄ• li, bhikkhuno ubhayÄ• ni pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibha
suvinicchitÄ• ni suttaso anubyaÃ±janaso, `idaá¹ƒ panÄ• vuso kattha vuttaá¹ƒ bhagavatÄ• â
sampÄ• yati {na sampÄ• dayati (Katthaci), na sampÄ• deti (Se) }, tassa bhavanti vattÄ• ro -
Ä• yasmÄ• vinayaá¹ƒ pariyÄ• puá¹‡assÅ«â€™ ti itissa bhavanti vattÄ• ro. codakenupÄ• li,
codetukÄ• mena ime paÃ±ca dhamme ajjhattaá¹ƒ paccavekkhitvÄ• paro codetabboâ€™â€

<437> ``codakena, bhante, bhikkhunÄ• paraá¹ƒ codetukÄ• mena kati dhamme ajjhattaá¹ƒ
codetabboâ€™â€™ ti? ``codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena paÃ±ca dh
upaá¹-á¹-hÄ• petvÄ• paro codetabbo. katame paÃ±ca? kÄ• lena vakkhÄ• mi no akÄ• lena
no abhÅ«tena, saá¹‡hena vakkhÄ• mi no pharusena, atthasaá¹ƒhitena vakkhÄ• mi no anatt
vakkhÄ• mi no dosantaroti --- codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena ime pa
upaá¹-á¹-hÄ• petvÄ• paro codetabboâ€™â€™ ti.

<438> {Vin II 400} ``codakena, bhante, bhikkhunÄ• paraá¹ƒ codetukÄ• mena kati dhamme
karitvÄ• paro codetabboâ€™â€™ ti? ``codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• me
manasi karitvÄ• paro codetabbo. katame paÃ±ca? kÄ• ruÃ±Ã±atÄ• , hitesitÄ• , anukampat
vinayapurekkhÄ• ratÄ• --- codakenupÄ• li, bhikkhunÄ• paraá¹ƒ codetukÄ• mena ime paÃ±
karitvÄ• paro codetabboâ€™â€™ ti.

<439> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno okÄ• sakammaá¹ƒ
okÄ• sakammaá¹ƒ kÄ• tuâ€™â€™ nti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhi
kÄ• rÄ• pentassa nÄ• laá¹ƒ okÄ• sakammaá¹ƒ kÄ• tuá¹ƒ. katamehi paÃ±cahi? aparisuddha
aparisuddhavacÄ«samÄ• cÄ• ro hoti, aparisuddhÄ• jÄ«vo hoti, bÄ• lo hoti abyatto, na paá¹-
anuyogaá¹ƒ dÄ• tuá¹ƒ --- imehi \Ee V 191/ kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatas
kÄ• rÄ• pentassa nÄ• laá¹ƒ okÄ• sakammaá¹ƒ kÄ• tuá¹ƒ.

``paÃ±cahupÄ• li \Ne 353/, aá¹…gehi \Se 469/ samannÄ• gatassa bhikkhuno okÄ• sakamm
okÄ• sakammaá¹ƒ kÄ• tuá¹ƒ. katamehi paÃ±cahi? parisuddhakÄ• yasamÄ• cÄ• ro hoti, par
parisuddhÄ• jÄ«vo hoti, paá¹‡á¸• ito hoti byatto paá¹-ibalo anuyuÃ±jiyamÄ• no anuyogaá¹ƒ
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno okÄ• sakammaá¹ƒ kÄ• rÄ• penta

kÄ• tuâ€™â€™ nti.

<440> {Vin II 398} ``attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• mena, bhante, bhikkhunÄ• katihaá¹…ge
attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaâ€™â€™ nti? ``attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• menupÄ• li, bhi
{paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ (Ce Se) } attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ. katame
}? attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• mena, upÄ• li, bhikkhunÄ• evaá¹ƒ paccavekkhitabbaá¹ƒ --
attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• mo, kÄ• lo nu kho imaá¹ƒ attÄ• dÄ• naá¹ƒ Ä• dÄ• tuá¹ƒ udÄ•
bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `akÄ• lo imaá¹ƒ attÄ• dÄ• naá¹ƒ Ä• dÄ• t
upÄ• li, attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `kÄ• lo imaá¹ƒ attÄ• d
akÄ• loâ€™ ti, tenupÄ• li bhikkhunÄ• uttari paccavekkhitabbaá¹ƒ --- `yaá¹ƒ kho ahaá¹ƒ ima
Ä• dÄ• tukÄ• mo bhÅ«taá¹ƒ nu kho idaá¹ƒ attÄ• dÄ• naá¹ƒ udÄ• hu noâ€™ ti. sace, upÄ• li
evaá¹ƒ jÄ• nÄ• ti --- `abhÅ«taá¹ƒ idaá¹ƒ attÄ• dÄ• naá¹ƒ no bhÅ«taâ€™ nti, na taá¹ƒ, upÄ•
Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li bhikkhu paccavekkhamÄ• no \Se 470/ evaá¹ƒ jÄ• nÄ• ti --- `bhÅ«taá¹ƒ id
abhÅ«taâ€™ nti, tenupÄ• li bhikkhunÄ• uttari paccavekkhitabbaá¹ƒ --- `yaá¹ƒ kho ahaá¹ƒ in
Ä• dÄ• tukÄ• mo, atthasaá¹ƒhitaá¹ƒ nu kho idaá¹ƒ attÄ• dÄ• naá¹ƒ udÄ• hu noâ€™ ti. sace
paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti \Be 332/ --- â€™ anatthasaá¹ƒhitaá¹ƒ idaá¹ƒ attÄ• dÄ
atthasaá¹ƒhitaâ€™ nti, na taá¹ƒ, upÄ• li, attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `atthasaá¹ƒhitaá¹ƒ idaá
anatthasaá¹ƒhitaâ€™ nti, tenupÄ• li bhikkhunÄ• uttari paccavekkhitabbaá¹ƒ --- `imaá¹ƒ kho
Ä• diyamÄ• no labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ« dhammato vinayato pakkhe
upÄ• li, bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `imaá¹ƒ kho ahaá¹ƒ attÄ• dÄ• naá
labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ« dhammato vinayato pakkheâ€™ ti, na taá¹ƒ
Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `idaá¹ƒ kho ahaá¹ƒ attÄ
labhissÄ• mi sandiá¹-á¹-he sambhatte bhikkhÅ« dhammato vinayato pakkheâ€™ ti, tenupÄ•
paccavekkhitabbaá¹ƒ --- `imaá¹ƒ kho me attÄ• dÄ• naá¹ƒ Ä• diyato bhavissati saá¹…ghassa
bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavava
saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ udÄ• hu noâ€™ ti. sace, upÄ• li, bhikkhu paccavekkhamÄ•
kho me attÄ• dÄ• naá¹ƒ Ä• diyato bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá
471/ saá¹…ghabhedo saá¹…gharÄ• ji saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹
attÄ• dÄ• naá¹ƒ Ä• dÄ• tabbaá¹ƒ.

``sace panupÄ• li bhikkhu paccavekkhamÄ• no evaá¹ƒ jÄ• nÄ• ti --- `imaá¹ƒ kho me attÄ• d
bhavissati saá¹…ghassa tatonidÄ• naá¹ƒ bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…
saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aâ€™ nti, taá¹ƒ Ä• dÄ• tabbaá¹ƒ, upÄ
paÃ±caá¹…gasamannÄ• gataá¹ƒ kho, upÄ• li, attÄ• dÄ• naá¹ƒ Ä• dinnaá¹ƒ pacchÄ• pi avip
bhavissatÄ«â€™â€™ ti.

<441> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato bhikkhu adhikaraá¹‡ajÄ• tÄ• naá¹
bahÅ«pakÄ• ro hotÄ«â€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu adh
bhikkhÅ«naá¹ƒ bahÅ«pakÄ• ro hoti. katamehi paÃ±cahi? sÄ«lavÄ• hoti, pÄ• timokkhasaá¹ƒ
Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu bhayadassÄ• vÄ«, samÄ• dÄ• ya sikkhati
bahussuto hoti sutadharo sutasannicayo; ye te dhammÄ• Ä• dikalyÄ• á¹‡Ä• majjhekalyÄ•
sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ brahmacariyaá¹ƒ abhiv
dhammÄ• bahussutÄ• honti dhÄ• tÄ• vacasÄ• paricitÄ• manasÄ• nupekkhitÄ• diá¹-á¹-h
ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni honti suvibhattÄ• ni su
suttaso anubyaÃ±janaso; vinaye kho pana á¹-hito hoti asaá¹ƒhÄ«ro; paá¹-ibalo hoti \Se 472/
atthapaccatthike assÄ• setuá¹ƒ saÃ±Ã±Ä• petuá¹ƒ nijjhÄ• petuá¹ƒ pekkhetuá¹ƒ pasÄ• detuá
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu adhikaraá¹‡ajÄ• tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahÅ

``aparehipi \Ne 355/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu adhikaraá¹‡ajÄ• t
bahÅ«pakÄ• ro hoti. katamehi paÃ±cahi? parisuddhakÄ• yasamÄ• cÄ• ro hoti, parisuddhav
parisuddhÄ• jÄ«vo hoti, paá¹‡á¸• ito hoti byatto, paá¹-ibalo anuyuÃ±jiyamÄ• no anuyogaá¹ƒ
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu adhikaraá¹‡ajÄ• tÄ• naá¹ƒ bhikkhÅ«naá

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu adhikaraá¹‡ajÄ• tÄ• naá¹ƒ
hoti. katamehi paÃ±cahi? vatthuá¹ƒ jÄ• nÄ• ti, nidÄ• naá¹ƒ jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ jÄ• nÄ•
padapaccÄ• bhaá¹-á¹-haá¹ƒ jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ jÄ• nÄ• ti --- imehi kho, u
samannÄ• gato bhikkhu adhikaraá¹‡ajÄ• tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ bahÅ«pakÄ• ro hotÄ«â€

<442> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabba
``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá¹ƒ. katamel
jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ na jÄ• nÄ• ti, vinayaá¹ƒ na jÄ• nÄ• ti, vinayÄ• nulomaá¹ƒ na jÄ
á¹-hÄ• nÄ• á¹-hÄ• nakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena
nÄ• nuyuÃ±jitabbaá¹ƒ.

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena \Se 473/ bhikkhunÄ• anuyuÃ±jitabbaá¹ƒ. k
jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ jÄ• nÄ• ti, vinayaá¹ƒ jÄ• nÄ• ti, vinayÄ• nulomaá¹ƒ \Be 334/ jÄ•
á¹-hÄ• nÄ• á¹-hÄ• nakusalo ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gat
anuyuÃ±jitabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá
dhammaá¹ƒ na jÄ• nÄ• ti, dhammÄ• nulomaá¹ƒ na jÄ• nÄ• ti, vinayaá¹ƒ na jÄ• nÄ• ti, vinay
ca pubbÄ• parakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikl

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• anuyuÃ±jitabbaá¹ƒ. katamehi p
dhammÄ• nulomaá¹ƒ jÄ• nÄ• ti, vinayaá¹ƒ jÄ• nÄ• ti, vinayÄ• nulomaá¹ƒ jÄ• nÄ• ti, pubbÄ•
--- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• anuyuÃ±jitabbaá¹ƒ

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá
vatthuá¹ƒ na jÄ• nÄ• ti, nidÄ• naá¹ƒ na jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, padapaccÄ•
jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi
nÄ• nuyuÃ±jitabbaá¹ƒ.

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• anuyuÃ±jitabbaá¹ƒ. katamehi p
nidÄ• naá¹ƒ jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ jÄ• nÄ• ti, padapaccÄ• bhaá¹-á¹-haá¹ƒ jÄ• nÄ• ti, anu
jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• \Se 474/

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá
Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• payogaá¹ƒ
vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• na vinicchayakusalo hoti --- imehi kho, upÄ• li, pa
samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá¹ƒ.

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• anuyuÃ±jitabbaá¹ƒ. katamehi p
jÄ• nÄ• ti, Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• payogaá¹ƒ jÄ• nÄ• ti, Ä• patt
Ä• pattiyÄ• vinicchayakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gate
anuyuÃ±jitabbaá¹ƒ.

``aparehipi \Be 335/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ
paÃ±cahi? adhikaraá¹‡aá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, a
na jÄ• nÄ• ti, adhikaraá¹‡assa vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡assa na vinicchaya
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá¹ƒ.

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• anuyuÃ±jitabbaá¹ƒ. katamehi p
jÄ• nÄ• ti, adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡assa payogaá¹ƒ jÄ• nÄ
357/ vÅ«pasamaá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡assa vinicchayakusalo hoti --- imehi kho, upÄ• li,
samannÄ• gatena bhikkhunÄ• anuyuÃ±jitabbaâ€™â€™ nti.

attÄ• dÄ• navaggo niá¹-á¹-hito paÃ±camo.

tassuddÄ• naá¹ƒ ---

parisuddhaÃ±ca \Se 475/ kÄ• lena, kÄ• ruÃ±Ã±aá¹ƒ okÄ• sena ca.

attÄ• dÄ• naá¹ƒ adhikaraá¹‡aá¹ƒ, aparehipi vatthuÃ±ca.

suttaá¹ƒ dhammaá¹ƒ puna vatthuÃ±ca, Ä• patti adhikaraá¹‡ena cÄ• ti ||

6. dhutaá¹…gavaggo

<443> ``kati \Ee V 193/ nu kho, bhante, Ä• raÃ±Ã±ikÄ• â€™â€™ ti? ``paÃ±cime, upÄ• li, Ä
Vin V 325}. katame paÃ±ca? mandattÄ• momÅ«hattÄ• Ä• raÃ±Ã±iko hoti, pÄ• piccho icch
ummÄ• dÄ• cittakkhepÄ• Ä• raÃ±Ã±iko hoti, vaá¹‡á¹‡itaá¹ƒ buddhehi buddhasÄ• vakehÄ«
appicchaÃ±Ã±eva nissÄ• ya santuá¹-á¹-hiÃ±Ã±eva nissÄ• ya --- sallekhaÃ±Ã±eva nissÄ• ya
\Ne 358/ idamatthitaÃ±Ã±eva nissÄ• ya Ä• raÃ±Ã±iko hoti --- ime kho, upÄ• li, paÃ±ca Ä• ra

``kati nu kho, bhante, piá¹‡á¸• apÄ• tikÄ• ti ... pe ... kati nu kho, bhante, paá¹ƒsukÅ«likÄ• ti
nu kho, bhante, rukkhamÅ«likÄ• ti ... pe ... kati nu kho, bhante, sosÄ• nikÄ• ti ... pe ... kati n
abbhokÄ• sikÄ• ti ... pe ... kati \Be 336/ nu kho, bhante, tecÄ«varikÄ• ti ... pe ... kati nu kho,
sapadÄ• nacÄ• rikÄ• ti ... pe ... kati nu kho, bhante, nesajjikÄ• ti ... pe ... kati nu kho, bhante
yathÄ• santhatikÄ• ti ... pe ... kati nu kho, bhante, ekÄ• sanikÄ• ti ... pe ... kati nu kho, bhant
khalupacchÄ• bhattikÄ• ti ... pe ... kati \Se 476/ nu kho, bhante, pattapiá¹‡á¸• ikÄ• ti? paÃ±c
pattapiá¹‡á¸• ikÄ• . katame paÃ±ca? mandattÄ• momÅ«hattÄ• pattapiá¹‡á¸• iko hoti, pÄ•
pattapiá¹‡á¸• iko hoti, ummÄ• dÄ• cittakkhepÄ• pattapiá¹‡á¸• iko hoti, vaá¹‡á¹‡itaá¹ƒ budd
pattapiá¹‡á¸• iko hoti, api ca appicchaÃ±Ã±eva nissÄ• ya santuá¹-á¹-hiÃ±Ã±eva nissÄ• ya s
paviveka Ã±Ã±eva nissÄ• ya idamatthitaÃ±Ã±eva nissÄ• ya pattapiá¹‡á¸• iko hoti --- ime kho
pattapiá¹‡á¸• ikÄ• â€™â€™ ti.

dhutaá¹…gavaggo niá¹-á¹-hito chaá¹-á¹-ho.

tassuddÄ• naá¹ƒ ---

Ä• raÃ±Ã±iko piá¹‡á¸• ipaá¹ƒsu, rukkhasusÄ• napaÃ±camaá¹ƒ.

abbho tecÄ«varaÃ±ceva, sapadÄ• nanesajjikÄ• .

santhatekÄ• sanaÃ±ceva, khalupacchÄ• pattapiá¹‡á¸• ikÄ• ti ||

7. musÄ• vÄ• davaggo

<444> ``kati nu kho, bhante, musÄ• vÄ• dÄ• â€™â€™ ti? ``paÃ±cime, upÄ• li, musÄ• vÄ•
musÄ• vÄ• do pÄ• rÄ• jikagÄ• mÄ«, atthi musÄ• vÄ• do saá¹…ghÄ• disesagÄ• mÄ«, atthi
musÄ• vÄ• do pÄ• cittiyagÄ• mÄ«, atthi musÄ• vÄ• do dukkaá¹-agÄ• mÄ« --- ime kho, upÄ
ti.

<445> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno saá¹…ghamajjhe u
pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapentassa --- `alaá¹ƒ, bhikkhu, mÄ• \Se 477/ bhaá¹‡á¸• anaá¹ƒ,
viggahaá¹ƒ, mÄ• vivÄ• daâ€™ nti \Ne 359/ omadditvÄ• saá¹…ghena uposatho vÄ• pavÄ•
ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno saá¹…ghamajjhe \Be 337/ up
vÄ• á¹-hapentassa --- `alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• vigg
omadditvÄ• saá¹…ghena uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• kÄ• tabbÄ• . katamehi paÃ±c
apakatatto ca, cÄ• vanÄ• dhippÄ• yo vattÄ• hoti, no vuá¹-á¹-hÄ• nÄ• dhippÄ• yo --- imehi k
paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno saá¹…ghamajjhe uposathaá¹ƒ vÄ• pavÄ•
`alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• vivÄ• daâ
uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• kÄ• tabbÄ• .

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno saá¹…ghamajjhe upo
vÄ• á¹-hapentassa --- `alaá¹ƒ, bhikkhu, mÄ• bhaá¹‡á¸• anaá¹ƒ, mÄ• kalahaá¹ƒ, mÄ• vigg
omadditvÄ• saá¹…ghena uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• kÄ• tabbÄ• . katamehi paÃ±c
hoti, aparisuddhavacÄ«samÄ• cÄ• ro \Ee V 194/ hoti, aparisuddhÄ• jÄ«vo hoti, bÄ• lo hoti a
bhaá¹‡á¸• anakÄ• rako hoti kalahakÄ• rako --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi saman
saá¹…ghamajjhe uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapentassa --- `alaá¹ƒ, bhikkhu
kalahaá¹ƒ, mÄ• viggahaá¹ƒ, mÄ• vivÄ• daâ€™ nti omadditvÄ• saá¹…ghena uposatho \Se
kÄ• tabbÄ• â€™â€™ ti.

<446> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno anuyogo na dÄ• tab
``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno anuyogo na dÄ• tabbo. katameh
Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sÄ• vasesÄ•
jÄ• nÄ• ti, duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, sappaá¹-ikammÄ• paá¹-i
jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno anuyogo n

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno anuyogo dÄ• tabbo. katamehi p
jÄ• nÄ• ti, lahukagarukaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sÄ• vasesÄ• navasesaá¹ƒ Ä• pattiá¹ƒ jÄ•

duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ jÄ• nÄ• ti, sappaá¹-ikammÄ• paá¹-ikammaá¹ƒ Ä•
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno anuyogo dÄ• tabboâ€™

<447> ``katihi \Be 338/ nu kho, bhante, Ä• kÄ• rehi bhikkhu Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™
Ä• kÄ• rehi bhikkhu Ä• pattiá¹ƒ Ä• pajjati. katamehi paÃ±cahi? alajjitÄ• , aÃ±Ã±Ä• á¹‡atÄ• ,
akappiye kappiyasaÃ±Ã±itÄ• , kappiye akappiyasaÃ±Ã±itÄ• --- imehi kho, upÄ• li, paÃ±cah
Ä• pattiá¹ƒ Ä• pajjati.

``aparehipi, upÄ• li, paÃ±cahÄ• kÄ• rehi bhikkhu Ä• pattiá¹ƒ Ä• pajjati. katamehi paÃ±cahi
assavanena, pasuttakatÄ• , tathÄ• saÃ±Ã±Ä«, satisammosÄ• --- imehi kho, upÄ• li, paÃ±ca
Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti.

<448> ``kati nu kho, bhante, verÄ• â€™â€™ ti? ``paÃ±cime, upÄ• li, verÄ• . katame paÃ±c
360/, adinnÄ• dÄ• naá¹ƒ, kÄ• mesumicchÄ• cÄ• ro, musÄ• vÄ• do, surÄ• merayamajjappam
upÄ• li, paÃ±ca verÄ• â€™â€™ ti.

``kati nu kho, bhante, veramaá¹‡iyoâ€™â€™ ti? ``paÃ±cimÄ• , upÄ• li, veramaá¹‡iyo. katam
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä« {veramaá¹‡i (Katthaci) }, adinnÄ• dÄ• nÄ• veramaá¹‡Ä«
veramaá¹‡Ä«, musÄ• vÄ• dÄ• veramaá¹‡Ä«, surÄ• merayamajjappamÄ• daá¹-á¹-hÄ• nÄ•
paÃ±ca veramaá¹‡iyoâ€™â€™ ti.

<449> ``kati nu kho, bhante, byasanÄ• nÄ«â€™â€™ ti? ``paÃ±cimÄ• ni, upÄ• li, byasanÄ•
katamÄ• ni paÃ±ca? Ã±Ä• tibyasanaá¹ƒ, bhogabyasanaá¹ƒ, rogabyasanaá¹ƒ, sÄ«labyasana
imÄ• ni kho, upÄ• li, paÃ±ca byasanÄ• nÄ«â€™â€™ ti.

``kati nu kho, bhante, sampadÄ• â€™â€™ ti? ``paÃ±cimÄ• , upÄ• li, sampadÄ• . {Vin V 32
paÃ±ca? Ã±Ä• tisampadÄ• , bhogasampadÄ• , Ä• rogyasampadÄ• , sÄ«lasampadÄ• , diá¹-
upÄ• li, paÃ±ca sampadÄ• â€™â€™ ti.

musÄ• vÄ• davaggo niá¹-á¹-hito sattamo.

tassuddÄ• naá¹ƒ ---

musÄ• vÄ• do \Se 480/ \Ee V 195/ ca omaddi, aparehi anuyogo.

Ä• pattiÃ±ca aparehi, verÄ• veramaá¹‡Ä«pi ca.

byasanaá¹ƒ sampadÄ• ceva, sattamo vaggasaá¹…gahoti ||

8. bhikkhunovÄ• davaggo

<450> ``katihi \Be 339/ nu kho, bhante, aá¹…gehi samannÄ• gatassa bhikkhuno bhikkhunis
kÄ• tabbaâ€™â€™ nti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatassa bhikkhuno bhikkhu
kÄ• tabbaá¹ƒ, avandiyo so bhikkhu bhikkhunisaá¹…ghena. katamehi paÃ±cahi? vivaritvÄ•
dasseti, Å«ruá¹ƒ dasseti, aá¹…gajÄ• taá¹ƒ dasseti, ubho aá¹ƒsakÅ«á¹-e dasseti, obhÄ• sati
sampayojeti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno bhikkhu
kÄ• tabbaá¹ƒ. avandiyo so bhikkhu bhikkhunisaá¹…ghena.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno bhikkhunisaá¹…ghen
avandiyo so bhikkhu bhikkhunisaá¹…ghena. katamehi paÃ±cahi? bhikkhunÄ«naá¹ƒ alÄ• bh
bhikkhunÄ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhunÄ«naá¹ƒ avÄ• sÄ• ya parisakkati, bhikk
paribhÄ• sati, bhikkhÅ« bhikkhunÄ«hi bhedeti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi sam
bhikkhunisaá¹…gheneva kammaá¹ƒ kÄ• tabbaá¹ƒ, avandiyo so bhikkhu bhikkhunisaá¹…ghe

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatassa bhikkhuno bhikkhunisaá¹…ghen
avandiyo so \Se 481/ bhikkhu bhikkhunisaá¹…ghena. katamehi paÃ±cahi? bhikkhunÄ«naá¹
bhikkhunÄ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhunÄ«naá¹ƒ avÄ• sÄ• ya parisakkati, bhikk
paribhÄ• sati, bhikkhÅ« bhikkhunÄ«hi sampayojeti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi
bhikkhuno bhikkhunisaá¹…gheneva kammaá¹ƒ kÄ• tabbaá¹ƒ, avandiyo so bhikkhu bhikkhun

<451> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• kammaá¹ƒ kÄ•
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ. kata
kÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ dasseti, Å«ruá¹ƒ dasseti, aá¹…gajÄ• taá¹ƒ dasseti, ubho aá¹ƒsak
obhÄ• sati, gihÄ« sampayojeti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatÄ• ya
kÄ• tabbaá¹ƒ.

``aparehipi \Be 340/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• kamma
paÃ±cahi? bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati
parisakkati, bhikkhÅ« akkosati paribhÄ• sati, bhikkhuniyo bhikkhÅ«hi bhedeti --- imehi kho,
paÃ±cahaá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatÄ• ya bhikkhuniyÄ• kammaá¹ƒ kÄ• ta
bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhÅ«
parisakkati, bhikkhÅ« akkosati \Se 482/ paribhÄ• sati, bhikkhuniyo bhikkhÅ«hi sampayojeti
upÄ• li, paÃ±cahaá¹…gehi \Ee V 196/ samannÄ• gatÄ• ya bhikkhuniyÄ• kammaá¹ƒ kÄ• tab

<452> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ
á¹-hapetabboâ€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• bhikl
á¹-hapetabbo. katamehi paÃ±cahi? alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca, cÄ• vanÄ• dhip
vuá¹-á¹-hÄ• nÄ• dhippÄ• yo --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhi
ovÄ• do na á¹-hapetabbo.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ov
katamehi paÃ±cahi? aparisuddhakÄ• yasamÄ• cÄ• ro hoti, aparisuddhavacÄ«samÄ• cÄ• ro
bÄ• lo hoti, abyatto, na paá¹-ibalo anuyuÃ±jiyamÄ• no anuyogaá¹ƒ dÄ• tuá¹ƒ --- imehi kho,
samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ovÄ• do na á¹-hapetabbo.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ov
katamehi paÃ±cahi? kÄ• yikena anÄ• cÄ• rena samannÄ• gato hoti, vÄ• casikena anÄ• cÄ•
kÄ• yikavÄ• casikena anÄ• cÄ• rena samannÄ• gato hoti, bhikkhunÄ«naá¹ƒ akkosakaparib
saddhiá¹ƒ saá¹ƒsaá¹-á¹-ho viharati ananulomikena saá¹ƒsaggena --- imehi kho, upÄ• li, paÃ
samannÄ• gatena \Se 483/ bhikkhunÄ• bhikkhunÄ«naá¹ƒ ovÄ• do na á¹-hapetabbo.

``aparehipi \Be 341/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«
á¹-hapetabbo. katamehi paÃ±cahi? alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca, bhaá¹‡á¸• anak
kalahakÄ• rako, sikkhÄ• ya ca na paripÅ«rikÄ• rÄ« --- imehi kho, upÄ• li, paÃ±cahaá¹…geh
bhikkhunÄ• bhikkhunÄ«naá¹ƒ ovÄ• do na á¹-hapetabboâ€™â€™ ti.

<453> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ
ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ovÄ• do n
paÃ±cahi? kÄ• yikena anÄ• cÄ• rena samannÄ• gato hoti, vÄ• casikena anÄ• cÄ• rena sam
kÄ• yikavÄ• casikena anÄ• cÄ• rena samannÄ• gato hoti, bhikkhunÄ«naá¹ƒ akkosakaparib
bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒsaá¹-á¹-ho viharati ananulomikena saá¹ƒsaggena --- imehi kh
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ovÄ• do na gahetabbo

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ov
paÃ±cahi? alajjÄ« ca hoti, bÄ• lo ca, apakatatto ca, gamiko vÄ• hoti, gilÄ• no vÄ• --- imehi
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• bhikkhunÄ«naá¹ƒ ovÄ• do na gahetabbo

<454> ``katihi \Se 484/ nu kho, bhante, aá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ
ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ na sÄ• kacchitabb
asekkhena sÄ«lakkhandhena samannÄ• gato hoti, na asekkhena samÄ• dhikkhandhena sa
paÃ±Ã±Ä• kkhandhena samannÄ• gato hoti, na asekkhena vimuttikkhandhena samannÄ• g
vimuttiÃ±Ä• á¹‡adassanakkhandhena samannÄ• gato hoti --- imehi kho, upÄ• li, paÃ±cahaá

bhikkhunÄ• saddhiá¹ƒ na sÄ• kacchitabbo. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena b
sÄ• kacchitabbo. katamehi paÃ±cahi? asekkhena sÄ«lakkhandhena samannÄ• gato hoti, as
samannÄ• gato hoti, asekkhena paÃ±Ã±Ä• kkhandhena samannÄ• gato hoti \Be 342/, asek
samannÄ• gato hoti, asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhena \Ee V 197/ samannÄ
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ sÄ• kacchitabbo.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ na sÄ• ka
paÃ±cahi? na atthapaá¹-isambhidÄ• patto hoti, na dhammapaá¹-isambhidÄ• patto hoti, na
niruttipaá¹-isambhidÄ• patto hoti, na paá¹-ibhÄ• napaá¹-isambhidÄ• patto hoti, yathÄ• vimut
paccavekkhitÄ• --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• sa
paÃ±cahupÄ• li \Se 485/, aá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ sÄ• kacchital
atthapaá¹-isambhidÄ• patto hoti, dhammapaá¹-isambhidÄ• patto hoti, niruttipaá¹-isambhidÄ
paá¹-ibhÄ• napaá¹-isambhidÄ• patto hoti, yathÄ• vimuttaá¹ƒ cittaá¹ƒ paccavekkhitÄ• --- ime
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• saddhiá¹ƒ sÄ• kacchitabboâ€™â€™ ti.

bhikkhunovÄ• davaggo niá¹-á¹-hito aá¹-á¹-hamo.

tassuddÄ• naá¹ƒ ---

bhikkhunÄ«heva \Ne 364/ kÄ• tabbaá¹ƒ, aparehi tathÄ• duve.

bhikkhunÄ«naá¹ƒ tayo kammÄ• , na á¹-hapetabbÄ• dve dukÄ• .

na gahetabbÄ• dve vuttÄ• , sÄ• kacchÄ• su ca dve dukÄ• ti ||

9. ubbÄ• hikavaggo

<455> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na samm
``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na sammannitabbo. ka
atthakusalo hoti, na dhammakusalo hoti, na niruttikusalo hoti, na byaÃ±janakusalo hoti, na p
hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na sa
aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo. katamehi paÃ±cahi? at
hoti, niruttikusalo \Be 343/ hoti, byaÃ±janakusalo hoti, pubbÄ• parakusalo hoti \Se 486/ --- in
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na samma
kodhano hoti kodhÄ• bhibhÅ«to, makkhÄ« hoti makkhÄ• bhibhÅ«to, paá¸·Ä• sÄ« hoti paá¸·
issÄ• bhibhÅ«to, sandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggÄ«

paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na sammannitabbo. paÃ±cahup
bhikkhu ubbÄ• hikÄ• ya sammannitabbo. katamehi paÃ±cahi? na kodhano hoti na kodhÄ• b
makkhÄ• bhibhÅ«to, na paá¸·Ä• sÄ« hoti na paá¸·Ä• sÄ• bhibhÅ«to, na issukÄ« hoti na issÄ
asandiá¹-á¹-hiparÄ• mÄ• sÄ« hoti anÄ• dhÄ• naggÄ• hÄ« suppaá¹-inissaggÄ« --- imehi kho
samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo.

``aparehipi \Ee V 198/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya
paÃ±cahi? kuppati, byÄ• pajjati, patiá¹-á¹-hiyati, kopaá¹ƒ janeti, akhamo hoti apadakkhiá¹‡a
anusÄ• saniá¹ƒ --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hik
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo \Ne 36
kuppati, na byÄ• pajjati, na patiá¹-á¹-hiyati, na kopaá¹ƒ janeti, khamo hoti padakkhiá¹‡aggÄ•
--- imehi kho, upÄ• li, paÃ±cahaá¹…gehi \Se 487/ samannÄ• gato bhikkhu ubbÄ• hikÄ• ya s

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na samma
pasÄ• retÄ• hoti no sÄ• retÄ• , anokÄ• sakammaá¹ƒ kÄ• retvÄ• pavattÄ• hoti, na yathÄ•
yathÄ• pattiyÄ• codetÄ• hoti, na yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• kÄ• retÄ•
byÄ• katÄ• hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hi
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo. katam
pasÄ• retÄ• , okÄ• sakammaá¹ƒ \Be 344/ kÄ• retvÄ• pavattÄ• hoti, yathÄ• dhammaá¹ƒ ya
codetÄ• hoti, yathÄ• dhamme yathÄ• vinaye yathÄ• pattiyÄ• kÄ• retÄ• hoti, yathÄ• diá¹-á
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannital

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na samma
chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ g
--- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na samma
aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo. katamehi paÃ±cahi? na
dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, lajjÄ« \Se 4
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na samma
chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ g
vinaye --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya na
paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammannitabbo. katam
gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchat
--- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya sammann

<456> ``katihi \Ne 366/ nu kho, bhante, aá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá
ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá¹…khaá¹ƒ gacchati

suttaá¹ƒ na jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ na jÄ• nÄ• ti, vinayaá¹ƒ na jÄ• nÄ• ti, vinayÄ• nulo
á¹-hÄ• naá¹-hÄ• nakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhi
gacchati. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu paá¹‡á¸• itotveva saá¹…khaá
paÃ±cahi? suttaá¹ƒ jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ jÄ• nÄ• ti, vinayaá¹ƒ jÄ• nÄ• ti, vinayÄ• nu
á¹-hÄ• nÄ• á¹-hÄ• nakusalo ca \Se 489/ hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi sama
paá¹‡á¸• itotveva saá¹…khaá¹ƒ gacchati.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá¹…khaá¹ƒ g
dhammaá¹ƒ na jÄ• nÄ• ti, dhammÄ• nulomaá¹ƒ \Ee V 199/ jÄ• nÄ• ti, vinayaá¹ƒ na jÄ• nÄ•
jÄ• nÄ• ti, na ca pubbÄ• parakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ
saá¹…khaá¹ƒ gacchati. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu paá¹‡á¸• itotve
katamehi paÃ±cahi? dhammaá¹ƒ jÄ• nÄ• ti, dhammÄ• nulomaá¹ƒ jÄ• nÄ• ti, vinayaá¹ƒ jÄ• n
jÄ• nÄ• ti, pubbÄ• parakusalo ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• g
paá¹‡á¸• itotveva saá¹…khaá¹ƒ gacchati.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá¹…khaá¹ƒ g
vatthuá¹ƒ na jÄ• nÄ• ti, nidÄ• naá¹ƒ na jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ na jÄ• nÄ• ti, padapaccÄ•
jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi
bÄ• lotveva saá¹…khaá¹ƒ gacchati. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu paá
gacchati. katamehi paÃ±cahi? vatthuá¹ƒ jÄ• nÄ• ti, nidÄ• naá¹ƒ jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ jÄ
padapaccÄ• bhaá¹-á¹-haá¹ƒ jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ jÄ• nÄ• ti --- imehi kho, u
samannÄ• gato bhikkhu paá¹‡á¸• itotveva saá¹…khaá¹ƒ gacchati.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato \Se 490/ bhikkhu bÄ• lotveva saá¹…
paÃ±cahi? Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ•
Ä• pattiyÄ• vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• na vinicchayakusalo hoti --- imehi kho
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá¹…khaá¹ƒ gacchati. paÃ±cahup
bhikkhu paá¹‡á¸• itotveva saá¹…khaá¹ƒ gacchati. katamehi paÃ±cahi? Ä• pattiá¹ƒ jÄ• nÄ• t
Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• payogaá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• vÅ«p
Ä• pattiyÄ• vinicchayakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato
saá¹…khaá¹ƒ gacchati.

``aparehipi \Be 346/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá¹…
paÃ±cahi? adhikaraá¹‡aá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, a
na jÄ• nÄ• ti, adhikaraá¹‡assa vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡assa na vinicchaya
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu bÄ• lotveva saá¹…khaá¹ƒ gacchati. paÃ
samannÄ• gato bhikkhu paá¹‡á¸• itotveva saá¹…khaá¹ƒ gacchati. katamehi paÃ±cahi? adhi
adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡assa payogaá¹ƒ jÄ• nÄ• ti, adhika

jÄ• nÄ• ti, adhikaraá¹‡assa vinicchayakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi s
paá¹‡á¸• itotveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti.

ubbÄ• hikavaggo niá¹-á¹-hito navamo.

tassuddÄ• naá¹ƒ ---

na \Se 491/ atthakusalo ceva, kodhano kuppatÄ« ca yo.

pasÄ• retÄ• chandÄ• gatiá¹ƒ, akusalo tatheva ca ||

suttaá¹ƒ dhammaÃ±ca vatthuÃ±ca, Ä• patti adhikaraá¹‡aá¹ƒ.

dve dve pakÄ• sitÄ• sabbe, kaá¹‡hasukkaá¹ƒ vijÄ• nathÄ• ti ||

10. adhikaraá¹‡avÅ«pasamavaggo

<457> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹
``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasam
Ä• pattiá¹ƒ \Ee V 200/ na jÄ• nÄ• ti, Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ•
Ä• pattiyÄ• vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• na vinicchayakusalo hoti --- imehi kho
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. pa
samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. katamehi paÃ±cahi? Ä• p
Ä• pattisamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• payogaá¹ƒ jÄ• nÄ• ti, Ä• pattiyÄ• vÅ«p
Ä• pattiyÄ• \Be 347/ vinicchayakusalo hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi saman
adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ \Se 492/ adhikara
katamehi paÃ±cahi? adhikaraá¹‡aá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ na jÄ
payogaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡assa vÅ«pasamaá¹ƒ na jÄ• nÄ• ti, adhikaraá¹‡assa na
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ vÅ

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametu
adhikaraá¹‡aá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡asamuá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡assa p
adhikaraá¹‡assa vÅ«pasamaá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡assa vinicchayakusalo hoti --- imehi
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ

paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
alajjÄ« ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ a
vÅ«pasametuá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá
paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gaccl
gacchati, lajjÄ« ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu ala
vÅ«pasametuá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ
paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
493/, appassuto ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ
vÅ«pasametuá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá
paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gaccl
gacchati, bahussuto ca hoti --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkh
vÅ«pasametuá¹ƒ.

``aparehipi \Be 348/ \Ne 369/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ
vÅ«pasametuá¹ƒ. katamehi paÃ±cahi? vatthuá¹ƒ na jÄ• nÄ• ti, nidÄ• naá¹ƒ na jÄ• nÄ• ti, pa
padapaccÄ• bhaá¹-á¹-haá¹ƒ na jÄ• nÄ• ti, anusandhivacanapathaá¹ƒ na jÄ• nÄ• ti --- imehi
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. pa
samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. katamehi paÃ±cahi? vatt
jÄ• nÄ• ti, paÃ±Ã±attiá¹ƒ jÄ• nÄ• ti, padapaccÄ• bhaá¹-á¹-haá¹ƒ jÄ• nÄ• ti, anusandhivacan
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«p

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ
paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
akusalo ca hoti vinaye --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ
vÅ«pasametuá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá
paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gaccl
gacchati, kusalo ca hoti vinaye --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhi
adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ
paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
puggalagaru hoti no saá¹…ghagaru --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gat
adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. paÃ±cahupÄ• li \Ee V 201/, aá¹…gehi samannÄ• gato b
vÅ«pasametuá¹ƒ \Se 494/. katamehi paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gati
mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, saá¹…ghagaru hoti no puggalagaru ---
paÃ±cahaá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu nÄ• laá¹ƒ adhikaraá¹‡aá¹ƒ
paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá¹ƒ gacchati, bhay
Ä• misagaru hoti no saddhammagaru --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• g
adhikaraá¹‡aá¹ƒ \Be 349/ vÅ«pasametuá¹ƒ. paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhik
vÅ«pasametuá¹ƒ. katamehi paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacc
mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, saddhammagaru hoti no \Se 495/ Ä• n
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato bhikkhu alaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuâ€

<458> ``katihi nu kho, bhante, Ä• kÄ• rehi saá¹…gho bhijjatÄ«â€™â€™ ti? ``paÃ±cahupÄ•
bhijjati. katamehi paÃ±cahi? kammena, uddesena, voharanto, anussÄ• vanena, salÄ• kagg
upÄ• li, paÃ±cahÄ• kÄ• rehi saá¹…gho bhijjatÄ«â€™â€™ ti.

``saá¹…gharÄ• ji saá¹…gharÄ• jÄ«ti, bhante, vuccati. kittÄ• vatÄ• nu kho, bhante, saá¹…g
saá¹…ghabhedo? kittÄ• vatÄ• ca pana saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo cÄ• â€™
upÄ• li, mayÄ• Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• gantukavattaá¹ƒ. evaá¹ƒ supaÃ±Ã±at
sikkhÄ• pade Ä• gantukÄ• bhikkhÅ« Ä• gantukavatte na vattanti. evampi kho, upÄ• li, saá¹
saá¹…ghabhedo. paÃ±Ã±attetaá¹ƒ, upÄ• li, mayÄ• Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• v
supaÃ±Ã±atte kho, upÄ• li, mayÄ• sikkhÄ• pade Ä• vÄ• sikÄ• bhikkhÅ« Ä• vÄ• sikavatte n
upÄ• li, saá¹…gharÄ• ji hoti no ca saá¹…ghabhedo. paÃ±Ã±attetaá¹ƒ upÄ• li mayÄ• bhikkh
bhattaggavattaá¹ƒ --- yathÄ• vuá¸• á¸• haá¹ƒ yathÄ• rattaá¹ƒ yathÄ• patirÅ«paá¹ƒ aggÄ• sa
aggapiá¹‡á¸• aá¹ƒ. evaá¹ƒ supaÃ±Ã±atte kho, upÄ• li, mayÄ• sikkhÄ• pade navÄ• bhikkhÅ
bhikkhÅ«naá¹ƒ Ä• sanaá¹ƒ paá¹-ibÄ• hanti. evampi kho, upÄ• li, saá¹…gharÄ• ji hoti no ca s
paÃ±Ã±attetaá¹ƒ, upÄ• li, mayÄ• bhikkhÅ«naá¹ƒ senÄ• sane \Se 496/ senÄ• sanavattaá¹ƒ
yathÄ• rattaá¹ƒ yathÄ• patirÅ«paá¹ƒ. evaá¹ƒ supaÃ±Ã±atte kho, upÄ• li, mayÄ• sikkhÄ• pa
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ senÄ• sanaá¹ƒ paá¹-ibÄ• hanti. evampi kho, upÄ• li, saá¹…gha
saá¹…ghabhedo. paÃ±Ã±attetaá¹ƒ, upÄ• li, mayÄ• bhikkhÅ«naá¹ƒ antosÄ«mÄ• ya ekaá¹ƒ
pavÄ• raá¹‡aá¹ƒ ekaá¹ƒ saá¹…ghakammaá¹ƒ ekaá¹ƒ kammÄ• kammaá¹ƒ. evaá¹ƒ supaÃ±Ã
sikkhÄ• pade tattheva antosÄ«mÄ• ya Ä• venibhÄ• vaá¹ƒ {Ä• veá¹‡ibhÄ• vaá¹ƒ (Ce Se) } k
\Be 350/ Ä• veniá¹ƒ {Ä• veá¹‡i (Ce Se) } uposathaá¹ƒ karonti Ä• veniá¹ƒ pavÄ• raá¹‡aá¹ƒ \B
Ä• veniá¹ƒ saá¹…ghakammaá¹ƒ karonti Ä• veniá¹ƒ kammÄ• kammÄ• ni karonti. evaá¹ƒ kho
hoti saá¹…ghabhedo cÄ• â€™â€™ ti.

adhikaraá¹‡avÅ«pasamavaggo niá¹-á¹-hito dasamo.

tassuddÄ• naá¹ƒ ---

Ä• pattiá¹ƒ \Ne 371/ adhikaraá¹‡aá¹ƒ, chandÄ• appassutena ca.

vatthuÃ±ca akusalo ca, puggalo Ä• misena ca.

bhijjati saá¹…gharÄ• ji ca, saá¹…ghabhedo tatheva cÄ• ti ||

11. saá¹…ghabhedakavaggo

<459> {Vin II 354-355; AN c 10.38 Ä• dayo} ``katihi nu kho, bhante, aá¹…gehi samannÄ• g
Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekicchoâ€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi sam
Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adh
dhammaá¹ƒ adhammoti dÄ«peti, avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti \Se 497/
diá¹-á¹-hiá¹ƒ kammena --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…gha
kappaá¹-á¹-ho atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko ner
katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adha
vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ uddesena --- imehi k
paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko ner
katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adha
351/ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya diá¹-á¹-hi voharanto --- imeh
paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko ner
katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adha
vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ \Ne 372/ anussÄ• va
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko nerayiko kappaá

``aparehipi, upÄ• li \Se 498/, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ•
atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhamm
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ salÄ• ka
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko nerayiko ka

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko ner
katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adha
vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya khantiá¹ƒ kammena ... pe ... vinid
uddesena ... pe ... vinidhÄ• ya khantiá¹ƒ voharanto ... pe ... vinidhÄ• ya khantiá¹ƒ anussÄ• v

vinidhÄ• ya khantiá¹ƒ salÄ• kaggÄ• hena --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ
Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko ner
katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhammaá¹ƒ adha
vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya ruciá¹ƒ kammena ... pe ... vinidhÄ
uddesena ... pe ... vinidhÄ• ya ruciá¹ƒ voharanto ... pe ... vinidhÄ• ya ruciá¹ƒ anussÄ• vaner
vinidhÄ• ya ruciá¹ƒ salÄ• kaggÄ• hena --- imehi kho \Se 499/, upÄ• li, paÃ±cahaá¹…gehi \B
saá¹…ghabhedako Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako Ä• pÄ• yiko ner
katamehi paÃ±cahi? idhupÄ• li \Ee V 203/, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dhamm
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, vinidhÄ• ya saÃ±Ã±aá¹ƒ kammen
saÃ±Ã±aá¹ƒ uddesena ... pe ... vinidhÄ• ya saÃ±Ã±aá¹ƒ voharanto ... pe ... vinidhÄ• ya saÃ
... pe ... vinidhÄ• ya saÃ±Ã±aá¹ƒ salÄ• kaggÄ• hena --- imehi kho, upÄ• li, paÃ±cahaá¹…ge
saá¹…ghabhedako Ä• pÄ• yiko nerayiko kappaá¹-á¹-ho atekicchoâ€™â€™ ti.

saá¹…ghabhedakavaggo niá¹-á¹-hito ekÄ• dasamo.

tassuddÄ• naá¹ƒ ---

vinidhÄ• ya \Ne 373/ diá¹-á¹-hiá¹ƒ kammena, uddese voharena ca.

anussÄ• vane salÄ• kena, paÃ±cete diá¹-á¹-hinissitÄ• .

khantiá¹ƒ ruciÃ±ca saÃ±Ã±aÃ±ca, tayo te paÃ±cadhÄ• nayÄ• ti ||

12. dutiyasaá¹…ghabhedakavaggo

<460> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yik
kappaá¹-á¹-ho na atekicchoâ€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato saá¹…
nerayiko na kappaá¹-á¹-ho na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhamma
dhammaá¹ƒ adhammoti dÄ«peti \Se 500/, avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti
diá¹-á¹-hiá¹ƒ kammena --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…gha
nerayiko na kappaá¹-á¹-ho na atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko
na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dha

avinayaá¹ƒ \Be 353/ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avinidhÄ• ya diá¹-á¹-hiá¹
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko na
atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko
na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dha
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avinidhÄ• ya diá¹-á¹-hiá¹ƒ voharan
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko na nerayiko n

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko
na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dha
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avinidhÄ• ya \Se 501/ \Ne 374/ dia
anussÄ• vanena --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabheda
kappaá¹-á¹-ho na atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko
na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dha
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avinidhÄ• ya diá¹-á¹-hiá¹ƒ salÄ• ka
kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko na neray
atekiccho.

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko
na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dha
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avinidhÄ• ya khantiá¹ƒ kammena
khantiá¹ƒ uddesena ... pe ... avinidhÄ• ya khantiá¹ƒ voharanto ... pe ... avinidhÄ• ya khantiá
... pe ... avinidhÄ• ya khantiá¹ƒ salÄ• kaggÄ• hena --- imehi kho, upÄ• li, paÃ±cahaá¹…gehi
saá¹…ghabhedako na Ä• pÄ• yiko na nerayiko na kappaá¹-á¹-ho na atekiccho.

``aparehipi \Be 354/, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä•
kappaá¹-á¹-ho na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammo
adhammoti dÄ«peti, avinayaá¹ƒ \Se 502/ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avin
kammena ... pe ... avinidhÄ• ya ruciá¹ƒ uddesena ... pe ... avinidhÄ• ya ruciá¹ƒ voharanto ...
avinidhÄ• ya ruciá¹ƒ anussÄ• vanena ... pe ... avinidhÄ• ya ruciá¹ƒ salÄ• kaggÄ• hena --- in
paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko na nerayiko na kappa

``aparehipi, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko
na atekiccho. katamehi paÃ±cahi? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti dÄ«peti, dha
avinayaá¹ƒ vinayoti dÄ«peti, vinayaá¹ƒ avinayoti dÄ«peti, avinidhÄ• ya saÃ±Ã±aá¹ƒ kamme

avinidhÄ• ya saÃ±Ã±aá¹ƒ uddesena ... pe ... avinidhÄ• ya saÃ±Ã±aá¹ƒ voharanto ... pe ... a
anussÄ• vanena ... pe ... avinidhÄ• ya saÃ±Ã±aá¹ƒ salÄ• kaggÄ• hena \Ne 375/ --- imehi kh
paÃ±cahaá¹…gehi samannÄ• gato saá¹…ghabhedako na Ä• pÄ• yiko na nerayiko na kappa

dutiyasaá¹…ghabhedakavaggo niá¹-á¹-hito dvÄ• dasamo.

tassuddÄ• naá¹ƒ ---

avinidhÄ• ya diá¹-á¹-hiá¹ƒ kammena, uddese voharena ca.

anussÄ• vane salÄ• kena, paÃ±cete diá¹-á¹-hinissitÄ• ||

khantiá¹ƒ ruciÃ±ca saÃ±Ã±aÃ±ca, tayo te paÃ±cadhÄ• nayÄ• ||

heá¹-á¹-hime kaá¹‡hapakkhamhi, samavÄ«sati vidhÄ« yathÄ• .

tatheva sukkapakkhamhi, samavÄ«sati jÄ• nathÄ• ti ||

13. Ä• vÄ• sikavaggo

<461> ``katihi \Se 503/ nu kho, bhante, aá¹…gehi samannÄ• gato Ä• vÄ• siko bhikkhu yath
evaá¹ƒ nirayeâ€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato Ä• vÄ• siko bhikkhu
evaá¹ƒ niraye \Be 355/. katamehi paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ \Ee V
mohÄ• gatiá¹ƒ gacchati, bhayÄ• gatiá¹ƒ gacchati, saá¹…ghikaá¹ƒ puggalikaparibhogena pa
upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto e

``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto
paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacc
gacchati, saá¹…ghikaá¹ƒ na puggalikaparibhogena paribhuÃ±jati --- imehi kho, upÄ• li, paÃ±
samannÄ• gato Ä• vÄ• siko bhikkhu yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti.

<462> ``kati nu kho, bhante, adhammikÄ• vinayabyÄ• karaá¹‡Ä• â€™â€™ ti? ``paÃ±cime
vinayabyÄ• karaá¹‡Ä• . katame paÃ±ca? idhupÄ• li, bhikkhu adhammaá¹ƒ dhammoti pariá¹
pariá¹‡Ä• meti, avinayaá¹ƒ vinayoti pariá¹‡Ä• meti, vinayaá¹ƒ avinayoti pariá¹‡Ä• meti \Ne 3
paÃ±Ã±Ä• peti, paÃ±Ã±attaá¹ƒ samucchindati --- ime kho, upÄ• li, paÃ±ca adhammikÄ• vi
paÃ±cime, upÄ• li, dhammikÄ• vinayabyÄ• karaá¹‡Ä• . katame paÃ±ca? idhupÄ• li, bhikkh
pariá¹‡Ä• meti, dhammaá¹ƒ dhammoti pariá¹‡Ä• meti, avinayaá¹ƒ \Se 504/ avinayoti pariá¹‡
vinayoti pariá¹‡Ä• meti, apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apeti, paÃ±Ã±attaá¹ƒ na samucchindati

paÃ±ca dhammikÄ• vinayabyÄ• karaá¹‡Ä• â€™â€™ ti.

<463> {AN b V 272-285} ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato bhattuddesako
evaá¹ƒ nirayeâ€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhattuddesako yath
niraye. katamehi paÃ±cahi? chandÄ• gatiá¹ƒ gacchati, dosÄ• gatiá¹ƒ gacchati, mohÄ• gatiá
bhayÄ• gatiá¹ƒ gacchati, uddiá¹-á¹-hÄ• nuddiá¹-á¹-haá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li,
samannÄ• gato bhattuddesako yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye.

{AN b V 272-285} ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato bhattuddesako yathÄ• bhata
katamehi paÃ±cahi? na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ• gat
bhayÄ• gatiá¹ƒ gacchati, uddiá¹-á¹-hÄ• nuddiá¹-á¹-haá¹ƒ \Be 356/ jÄ• nÄ• ti --- imehi kho, up
samannÄ• gato bhattuddesako yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ saggeâ€™â€™ ti.

<464> ``katihi nu kho, bhante, aá¹…gehi samannÄ• gato senÄ• sanapaÃ±Ã±Ä• pako ... pe
pe ... cÄ«varapaá¹-iggÄ• hako ... pe ... cÄ«varabhÄ• jako ... pe ... yÄ• gubhÄ• jako ... pe ...
pe ... khajjabhÄ• jako ... pe ... appamattakavissajjako ... pe ... sÄ• á¹-iyaggÄ• hÄ• pako ... p
pattaggÄ• hÄ• pako ... pe ... Ä• rÄ• mikapesako ... pe ... sÄ• maá¹‡erapesako yathÄ• bhata
nirayeâ€™â€™ ti? ``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gato sÄ• maá¹‡erapesako yathÄ
niraye. katamehi paÃ±cahi? chandÄ• gatiá¹ƒ \Se 505/ gacchati, dosÄ• gatiá¹ƒ gacchati, mo
bhayÄ• gatiá¹ƒ gacchati, pesitÄ• pesitaá¹ƒ na jÄ• nÄ• ti --- imehi kho, upÄ• li, paÃ±cahaá¹…
sÄ• maá¹‡erapesako yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye. paÃ±cahupÄ• li, aá¹…gehi s
sÄ• maá¹‡erapesako yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ sagge. katamehi paÃ±cahi? na chan
dosÄ• gatiá¹ƒ gacchati, na mohÄ• gatiá¹ƒ gacchati, na bhayÄ• gatiá¹ƒ gacchati, pesitÄ• pes
imehi kho, upÄ• li, paÃ±cahaá¹…gehi samannÄ• gato sÄ• maá¹‡erapesako yathÄ• bhataá¹
ti.

Ä• vÄ• sikavaggo niá¹-á¹-hito terasamo.

tassuddÄ• naá¹ƒ ---

Ä• vÄ• sikabyÄ• karaá¹‡Ä• \Ee V 205/ \Ne 377/, bhattusenÄ• sanÄ• ni ca.

bhaá¹‡á¸• acÄ«varaggÄ• ho ca, cÄ«varassa ca bhÄ• jako ||

yÄ• gu phalaá¹ƒ khajjakaÃ±ca, appasÄ• á¹-iyagÄ• hako.

patto Ä• rÄ• miko ceva, sÄ• maá¹‡erena pesakoti ||

14. kathinatthÄ• ravaggo

<465> ``kati nu kho, bhante, Ä• nisaá¹ƒsÄ• kathinatthÄ• reâ€™â€™ ti? ``paÃ±cime, upÄ• kathinatthÄ• re. katame paÃ±ca? anÄ• mantacÄ• ro, asamÄ• dÄ• nacÄ• ro, gaá¹‡abhojana ca tattha cÄ«varuppÄ• do \Be 357/ so nesaá¹ƒ bhavissati --- ime kho, upÄ• li, paÃ±ca Ä• nis kathinatthÄ• reâ€™â€™ ti.

<466> ``kati nu kho, bhante, Ä• dÄ«navÄ• muá¹-á¹-hassatissa asampajÄ• nassa niddaá¹ƒ ti? ``paÃ±cime, upÄ• li, Ä• dÄ«navÄ• muá¹-á¹-hassatissa asampajÄ• nassa niddaá¹ƒ okkar dukkhaá¹ƒ supati, dukkhaá¹ƒ paá¹-ibujjhati, pÄ• pakaá¹ƒ supinaá¹ƒ passati, devatÄ• na rak --- ime kho, upÄ• li, paÃ±ca Ä• dÄ«navÄ• muá¹-á¹-hassatissa asampajÄ• nassa niddaá¹ƒ o Ä• nisaá¹ƒsÄ• upaá¹-á¹-hitassatissa sampajÄ• nassa niddaá¹ƒ okkamato. katame paÃ±ca? paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ passati, devatÄ• rakkhanti, asuci na muccati --- im paÃ±ca Ä• nisaá¹ƒsÄ• upaá¹-á¹-hitassatissa sampajÄ• nassa niddaá¹ƒ okkamatoâ€™â€™

<467> ``kati nu kho, bhante, avandiyÄ• â€™â€™ ti? ``paÃ±cime, upÄ• li, avandiyÄ• . katar paviá¹-á¹-ho avandiyo, racchagato avandiyo, otamasiko avandiyo, asamannÄ• haranto avar ime kho, upÄ• li, paÃ±ca avandiyÄ• .

``aparepi, upÄ• li, paÃ±ca avandiyÄ• . katame paÃ±ca? yÄ• gupÄ• ne avandiyo, bhattagge avandiyo, aÃ±Ã±avihito avandiyo, naggo avandiyo --- ime kho, upÄ• li, paÃ±ca avandiyÄ• .

``aparepi \Ne 378/, upÄ• li, paÃ±ca avandiyÄ• . katame paÃ±ca? khÄ• danto avandiyo, bhu uccÄ• raá¹ƒ karonto avandiyo, passÄ• vaá¹ƒ karonto avandiyo, ukkhittako avandiyo --- ime avandiyÄ• .

``aparepi, upÄ• li, paÃ±ca avandiyÄ• \Se 507/. katame paÃ±ca? pure upasampannena pa anupasampanno avandiyo, nÄ• nÄ• saá¹ƒvÄ• sako vuá¸• á¸• hataro adhammavÄ• dÄ« ava paá¹‡á¸• ako avandiyo --- ime kho, upÄ• li, paÃ±ca avandiyÄ• .

``aparepi, upÄ• li, paÃ±ca avandiyÄ• . katame paÃ±ca? pÄ• rivÄ• siko avandiyo, mÅ«lÄ• y avandiyo, mÄ• nattÄ• raho avandiyo, mÄ• nattacÄ• riko avandiyo, abbhÄ• nÄ• raho avandi avandiyÄ• â€™â€™ ti.

<468> ``kati \Ee V 206/ \Be 358/ nu kho, bhante, vandiyÄ• â€™â€™ ti? ``paÃ±cime, upÄ• l paÃ±ca? pacchÄ• upasampannena pure upasampanno vandiyo, nÄ• nÄ• saá¹ƒvÄ• sako v vandiyo, Ä• cariyo vandiyo, upajjhÄ• yo vandiyo, sadevake loke samÄ• rake sabrahmake sa pajÄ• ya sadevamanussÄ• ya tathÄ• gato arahaá¹ƒ sammÄ• sambuddho vandiyo --- ime kh

vandiyÄ• â€™â€™ ti.

<469> ``navakatarena, bhante, bhikkhunÄ• vuá¸• á¸• hatarassa bhikkhuno pÄ• de vandan
upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vanditabbÄ• â€™â€™ ti? ``navakatarenupÄ• li, bhikkhunÄ•
pÄ• de vandantena paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vanditabbÄ
navakatarenupÄ• li, bhikkhunÄ• vuá¸• á¸• hatarassa bhikkhuno pÄ• de vandantena ekaá¹ƒ
karitvÄ• , aÃ±jaliá¹ƒ paggahetvÄ• \Se 508/, ubhohi pÄ• á¹‡italehi pÄ• dÄ• ni parisambÄ• ha
gÄ• ravaÃ±ca upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vanditabbÄ• --- navakatarenupÄ• li bhikkhun
pÄ• de vandantena ime paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vandita

kathinatthÄ• ravaggo niá¹-á¹-hito cuddasamo.

tassuddÄ• naá¹ƒ ---

kathinatthÄ• raniddÄ• \Ne 379/ ca, antarÄ• yÄ• gukhÄ• dane.

pure ca pÄ• rivÄ• si ca, vandiyo vanditabbakanti ||

upÄ• lipaÃ±cakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

tesaá¹ƒ vaggÄ• naá¹ƒ uddÄ• naá¹ƒ

anissitena kammaÃ±ca, vohÄ• rÄ• vikammena ca.

codanÄ• ca dhutaá¹…gÄ• ca, musÄ• bhikkhunimeva ca ||

ubbÄ• hikÄ• dhikaraá¹‡aá¹ƒ, bhedakÄ• paÃ±camÄ• pure.

Ä• vÄ• sikÄ• kathinaÃ±ca, cuddasÄ• suppakÄ• sitÄ• ti ||

atthÄ• pattisamuá¹-á¹-hÄ• naá¹ƒ

1. pÄ• rÄ• jikaá¹ƒ

<470> atthÄ• patti \Se 509/ \Ee V 207/ \Be 359/ \Ne 380/ acittako Ä• pajjati, sacittako vuá¹-
atthÄ• patti sacittako Ä• pajjati, acittako vuá¹-á¹-hÄ• ti. atthÄ• patti acittako Ä• pajjati, acittak
vuá¹-á¹-hÄ• ti. atthÄ• patti sacittako Ä• pajjati, sacittako vuá¹-á¹-hÄ• ti. atthÄ• patti kusalacit
kusalacitto vuá¹-á¹-hÄ• ti. atthÄ• patti kusalacitto Ä• pajjati, akusalacitto vuá¹-á¹-hÄ• ti. atthÄ

kusalacitto Ä• pajjati, abyÄ• katacitto vuá¹-á¹-hÄ• ti. atthÄ• patti akusalacitto Ä• pajjati, kusa
vuá¹-á¹-hÄ• ti. atthÄ• patti akusalacitto Ä• pajjati, akusalacitto vuá¹-á¹-hÄ• ti. atthÄ• patti aku
Ä• pajjati, abyÄ• katacitto vuá¹-á¹-hÄ• ti. atthÄ• patti abyÄ• katacitto Ä• pajjati, kusalacitto v
atthÄ• patti abyÄ• katacitto Ä• pajjati, akusalacitto vuá¹-á¹-hÄ• ti. atthÄ• patti abyÄ• katacitt
abyÄ• katacitto vuá¹-á¹-hÄ• ti.

paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? paá¹-hamaá¹ƒ p
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti. kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato.

dutiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? dutiyaá¹ƒ pÄ• rÄ• jik
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca \Se 510/ vÄ• cato ca cittato c

tatiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? tatiyaá¹ƒ pÄ• rÄ• jika
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na v
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá

catutthaá¹ƒ \Ne 381/ pÄ• rÄ• jikaá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? catutthaá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti \Be 3
vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato c

cattÄ• ro pÄ• rÄ• jikÄ• niá¹-á¹-hitÄ• .

2. saá¹…ghÄ• disesaá¹ƒ

<471> upakkamitvÄ• asuciá¹ƒ mocentassa saá¹…ghÄ• diseso katihi samuá¹-á¹-hÄ• nehi s
asuciá¹ƒ mocentassa saá¹…ghÄ• diseso ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ
samuá¹-á¹-hÄ• ti, na vÄ• cato.

mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantassa saá¹…ghÄ• diseso k
samuá¹-á¹-hÄ• ti? mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantassa saá
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cat

mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sentassa saá¹…ghÄ• diseso katihi sa
samuá¹-á¹-hÄ• ti? mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sentassa saá¹…gh
samuá¹-á¹-hÄ• ti --- siyÄ• kÄ• yato ca \Se 511/ cittato ca samuá¹-á¹-hÄ• ti na vÄ• cato; siyÄ
ca cittato ca samuá¹-á¹-hÄ• ti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá

mÄ• tugÄ• massa santike attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• santassa saá¹…g
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? mÄ• tugÄ• massa santike attakÄ• mapÄ• ricariyÄ• y
saá¹…ghÄ• diseso tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

saÃ±carittaá¹ƒ samÄ• pajjantassa saá¹…ghÄ• diseso katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹
samÄ• pajjantassa saá¹…ghÄ• diseso chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti --- siyÄ•
vÄ• cato na cittato; siyÄ• vÄ• cato samuá¹-á¹-hÄ• ti, na kÄ• yato na cittato; siyÄ• kÄ• yato
samuá¹-á¹-hÄ• ti, na cittato; siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato; siyÄ
ca cittato ca samuá¹-á¹-hÄ• ti \Be 361/, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato c

saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• rÄ• pentassa saá¹…ghÄ• diseso katihi samuá¹-á¹-hÄ• ne
saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• rÄ• pentassa saá¹…ghÄ• diseso chahi samuá¹-á¹-hÄ• nel

mahallakaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• pentassa saá¹…ghÄ• diseso katihi samuá¹-á¹-hÄ• nehi s
vihÄ• raá¹ƒ kÄ• rÄ• pentassa saá¹…ghÄ• diseso chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ•

bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsentassa saá¹…ghÄ• dises
samuá¹-á¹-hÄ• ti? bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsentassa
samuá¹-á¹-hÄ• nehi \Se 512/ samuá¹-á¹-hÄ• ti ... pe ....

bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• y
anuddhaá¹ƒsentassa saá¹…ghÄ• diseso katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? bhikk
adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anud
tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti ... pe ....

saá¹…ghabhedakassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjan
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? saá¹…ghabhedakassa bhikkhuno yÄ• vatatiyaá¹ƒ sa
paá¹-inissajjantassa saá¹…ghÄ• diseso ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti --- kÄ•
ca samuá¹-á¹-hÄ• ti.

bhedakÄ• nuvattakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá
saá¹…ghÄ• diseso katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? bhedakÄ• nuvattakÄ• naá¹
samanubhÄ• sanÄ• ya na paá¹-inissajjantÄ• naá¹ƒ saá¹…ghÄ• diseso ekena samuá¹-á¹-hÄ
kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti.

dubbacassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjantassa saá
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? dubbacassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ•
paá¹-inissajjantassa \Ne 383/ saá¹…ghÄ• diseso ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ•

ca cittato ca samuá¹-á¹-hÄ• ti.

kuladÅ«sakassa \Be 362/ bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissaj
katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? kuladÅ«sakassa bhikkhuno yÄ• vatatiyaá¹ƒ sa
na paá¹-inissajjantassa saá¹…ghÄ• diseso ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• ti ---
cittato ca samuá¹-á¹-hÄ• ti.

terasa saá¹…ghÄ• disesÄ• niá¹-á¹-hitÄ• .

<472> ... pe ... anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·
dukkaá¹-aá¹ƒ katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti? anÄ• dariyaá¹ƒ paá¹-icca udake
passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karontassa dukkaá¹-aá¹ƒ ekena samuá¹-á¹-hÄ• nena sa
cittato ca samuá¹-á¹-hÄ• ti, na vÄ• cato.

sekhiyÄ• niá¹-á¹-hitÄ• .

3. pÄ• rÄ• jikÄ• di

<473> cattÄ• ro pÄ• rÄ• jikÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? cattÄ• ro pÄ• rÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ
ca cittato ca samuá¹-á¹-hanti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-

terasa \Ee V 209/ saá¹…ghÄ• disesÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? terasa
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato samuá¹-á¹-hanti, na vÄ• cato na citt
samuá¹-á¹-hanti, na kÄ• yato na cittato; siyÄ• kÄ• yato ca vÄ• cato na samuá¹-á¹-hanti, na
ca cittato ca samuá¹-á¹-hanti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hanti, na
514/ kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti.

dve aniyatÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? dve aniyatÄ• tÄ«hi samuá¹-á¹-h
\Ne 384/ --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ• cato; \Be 363/ siyÄ• vÄ• c
samuá¹-á¹-hanti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti.

tiá¹ƒsa nissaggiyÄ• pÄ• cittiyÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? tiá¹ƒsa nissag
chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato samuá¹-á¹-hanti, na vÄ• cato
vÄ• cato samuá¹-á¹-hanti, na kÄ• yato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-
kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-
siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hanti.

dvenavuti pÄ• cittiyÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? dvenavuti pÄ• cittiyÄ• c
samuá¹-á¹-hanti --- siyÄ• kÄ• yato samuá¹-á¹-hanti, na vÄ• cato na cittato; siyÄ• vÄ• cato s
kÄ• yato na cittato; siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hanti, na cittato; siyÄ• kÄ• ya
samuá¹-á¹-hanti na vÄ• cato; siyÄ• vÄ• cato ca cittato ca samuá¹-á¹-hanti, na kÄ• yato; siyÄ
vÄ• cato ca cittato ca samuá¹-á¹-hanti.

cattÄ• ro pÄ• á¹-idesanÄ«yÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? cattÄ• ro pÄ• á¹
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato samuá¹-á¹-hanti, na vÄ• cato na citta
vÄ• cato ca samuá¹-á¹-hanti, na cittato; siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ•
ca vÄ• cato ca cittato ca samuá¹-á¹-hanti.

paÃ±casattati sekhiyÄ• katihi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti? paÃ±casattati sekhiyÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hanti --- siyÄ• kÄ• yato ca cittato ca samuá¹-á¹-hanti, na vÄ•
ca cittato ca samuá¹-á¹-hanti, na kÄ• yato; siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-

samuá¹-á¹-hÄ• naá¹ƒ niá¹-á¹-hitaá¹ƒ.

tassuddÄ• naá¹ƒ ---

acittakusalÄ• ceva, samuá¹-á¹-hÄ• naÃ±ca sabbathÄ• .

yathÄ• dhammena Ã±Ä• yena, samuá¹-á¹-hÄ• naá¹ƒ vijÄ• nathÄ• ti ||

dutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

1. kÄ• yikÄ• diÄ• patti

<474> kati \Se 516/ \Ee V 210/ \Be 364/ \Ne 385/ Ä• pattiyo kÄ• yikÄ• , kati vÄ• casikÄ• ka

chÄ• dentassa kati Ä• pattiyo, kati saá¹ƒsaggapaccayÄ• ||

chÄ• pattiyo kÄ• yikÄ• , cha vÄ• casikÄ• katÄ• .

chÄ• dentassa tisso Ä• pattiyo, paÃ±ca saá¹ƒsaggapaccayÄ• ||

aruá¹‡ugge kati Ä• pattiyo, kati yÄ• vatatiyakÄ• .

katettha aá¹-á¹-ha vatthukÄ• , katihi sabbasaá¹…gaho ||

aruá¹‡ugge tisso Ä• pattiyo, dve yÄ• vatatiyakÄ• .

ekettha aá¹-á¹-ha vatthukÄ• , ekena sabbasaá¹…gaho ||

vinayassa kati mÅ«lÄ• ni, yÄ• ni buddhena paÃ±Ã±attÄ• .

vinayagarukÄ• kati vuttÄ• , duá¹-á¹-hullacchÄ• danÄ• kati ||

vinayassa dve mÅ«lÄ• ni, yÄ• ni buddhena paÃ±Ã±attÄ• .

vinayagarukÄ• dve vuttÄ• , dve duá¹-á¹-hullacchÄ• danÄ• ||

gÄ• mantare kati Ä• pattiyo, kati nadipÄ• rapaccayÄ• .

katimaá¹ƒsesu thullaccayaá¹ƒ, katimaá¹ƒsesu dukkaá¹-aá¹ƒ ||

gÄ• mantare \Ne 386/ catasso Ä• pattiyo, catasso nadipÄ• rapaccayÄ• .

ekamaá¹ƒse thullaccayaá¹ƒ, navamaá¹ƒsesu dukkaá¹-aá¹ƒ ||

kati vÄ• casikÄ• rattiá¹ƒ, kati vÄ• casikÄ• divÄ• .

dadamÄ• nassa kati Ä• pattiyo, paá¹-iggaá¹‡hantassa kittakÄ• ||

dve \Se 517/ vÄ• casikÄ• rattiá¹ƒ, dve vÄ• casikÄ• divÄ• .

dadamÄ• nassa tisso Ä• pattiyo, cattÄ• ro ca paá¹-iggahe ||

2. desanÄ• gÄ• miniyÄ• diÄ• patti

<475> á¹• 21 kati desanÄ• gÄ• miniyo, kati sappaá¹-ikammÄ• katÄ• .

katettha appaá¹-ikammÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

paÃ±ca \Be 365/ desanÄ• gÄ• miniyo, cha sappaá¹-ikammÄ• katÄ• .

ekettha appaá¹-ikammÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

vinayagarukÄ• kati vuttÄ• , kÄ• yavÄ• casikÄ• ni ca.

kati vikÄ• le dhaÃ±Ã±araso, kati Ã±atticatutthena sammuti ||

vinayagarukÄ• dve vuttÄ• , kÄ• yavÄ• casikÄ• ni ca.

eko vikÄ• le dhaÃ±Ã±araso, ekÄ• Ã±atticatutthena sammuti ||

pÄ• rÄ• jikÄ• kÄ• yikÄ• kati, kati saá¹ƒvÄ• sakabhÅ«miyo.

katinaá¹ƒ \Ee V 211/ ratticchedo, paÃ±Ã±attÄ• dvaá¹…gulÄ• kati ||

pÄ• rÄ• jikÄ• kÄ• yikÄ• dve, dve saá¹ƒvÄ• sakabhÅ«miyo.

dvinnaá¹ƒ ratticchedo, paÃ±Ã±attÄ• dvaá¹…gulÄ• duve ||

katattÄ• naá¹ƒ \Ne 387/ vadhitvÄ• na, katihi saá¹…gho bhijjati.

katettha paá¹-hamÄ• pattikÄ• , Ã±attiyÄ• karaá¹‡Ä• kati ||

dve attÄ• naá¹ƒ vadhitvÄ• na, dvÄ«hi saá¹…gho bhijjati.

dvettha paá¹-hamÄ• pattikÄ• , Ã±attiyÄ• karaá¹‡Ä• duve ||

pÄ• á¹‡Ä• tipÄ• te kati Ä• pattiyo, vÄ• cÄ• pÄ• rÄ• jikÄ• kati.

obhÄ• sanÄ• \Se 518/ kati vuttÄ• , saÃ±carittena vÄ• kati ||

pÄ• á¹‡Ä• tipÄ• te tisso Ä• pattiyo.

vÄ• cÄ• pÄ• rÄ• jikÄ• tayo.

obhÄ• sanÄ• tayo vuttÄ• .

saÃ±carittena vÄ• tayo ||

kati puggalÄ• na upasampÄ• detabbÄ• , kati kammÄ• naá¹ƒ saá¹…gahÄ• .

nÄ• sitakÄ• kati vuttÄ• , katinaá¹ƒ ekavÄ• cikÄ• ||

tayo puggalÄ• na upasampÄ• detabbÄ• , tayo kammÄ• naá¹ƒ saá¹…gahÄ• .

nÄ• sitakÄ• tayo vuttÄ• , tiá¹‡á¹‡annaá¹ƒ ekavÄ• cikÄ• ||

adinnÄ• dÄ• ne kati Ä• pattiyo, kati methunapaccayÄ• .

chindantassa kati Ä• pattiyo, kati chaá¸• á¸• itapaccayÄ• ||

adinnÄ• dÄ• ne tisso Ä• pattiyo, catasso methunapaccayÄ• .

chindantassa tisso Ä• pattiyo, paÃ±ca chaá¸• á¸• itapaccayÄ• ||

bhikkhunovÄ• dakavaggasmiá¹ƒ \Be 366/, pÄ• cittiyena dukkaá¹-Ä• .

katettha navakÄ• vuttÄ• , katinaá¹ƒ cÄ«varena ca ||

bhikkhunovÄ• dakavaggasmiá¹ƒ \Ne 388/, pÄ• cittiyena dukkaá¹-Ä• katÄ• .

caturettha navakÄ• vuttÄ• , dvinnaá¹ƒ cÄ«varena ca ||

bhikkhunÄ«naÃ±ca akkhÄ• tÄ• , pÄ• á¹-idesaniyÄ• kati.

bhuÃ±jantÄ• makadhaÃ±Ã±ena, pÄ• cittiyena dukkaá¹-Ä• kati ||

bhikkhunÄ«naÃ±ca akkhÄ• tÄ• , aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• katÄ• .

bhuÃ±jantÄ• makadhaÃ±Ã±ena, pÄ• cittiyena dukkaá¹-Ä• katÄ• ||

gacchantassa kati Ä• pattiyo, á¹-hitassa cÄ• pi kittakÄ• .

nisinnassa \Se 519/ kati Ä• pattiyo, nipannassÄ• pi kittakÄ• ||

gacchantassa catasso Ä• pattiyo, á¹-hitassa cÄ• pi tattakÄ• .

nisinnassa catasso Ä• pattiyo, nipannassÄ• pi tattakÄ• ||

3. pÄ• cittiyaá¹ƒ

<476> á¹• 21 kati pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ acarimaá¹ƒ, Ä• pajjeyya ekato ||

paÃ±ca pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ acarimaá¹ƒ, Ä• pajjeyya ekato ||

kati pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ acarimaá¹ƒ, Ä• pajjeyya ekato ||

na \Ee V 212/ pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ acarimaá¹ƒ, Ä• pajjeyya ekato ||

kati \Ne 389/ pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

kati vÄ• cÄ• ya deseyya, vuttÄ• Ä• diccabandhunÄ• ||

paÃ±ca pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

ekavÄ• cÄ• ya deseyya, vuttÄ• Ä• diccabandhunÄ• ||

kati pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

kati vÄ• cÄ• ya deseyya, vuttÄ• Ä• diccabandhunÄ• ||

nava \Be 367/ pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

ekavÄ• cÄ• ya deseyya, vuttÄ• Ä• diccabandhunÄ• ||

kati pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

kiÃ±ca \Se 520/ kittetvÄ• deseyya, vuttÄ• Ä• diccabandhunÄ• ||

paÃ±ca pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

vatthuá¹ƒ kittetvÄ• deseyya, vuttÄ• Ä• diccabandhunÄ• ||

kati pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

kiÃ±ca kittetvÄ• deseyya, vuttÄ• Ä• diccabandhunÄ• ||

nava pÄ• cittiyÄ• ni, sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

vatthuá¹ƒ kittetvÄ• deseyya, vuttÄ• Ä• diccabandhunÄ• ||

yÄ• vatatiyake kati Ä• pattiyo, kati vohÄ• rapaccayÄ• .

khÄ• dantassa kati Ä• pattiyo, kati bhojanapaccayÄ• ||

yÄ• vatatiyake tisso Ä• pattiyo, cha vohÄ• rapaccayÄ• .

khÄ• dantassa tisso Ä• pattiyo, paÃ±ca bhojanapaccayÄ• ||

sabbÄ• \Ne 390/ yÄ• vatatiyakÄ• , kati á¹-hÄ• nÄ• ni gacchanti.

katinaÃ±ceva Ä• patti, katinaá¹ƒ adhikaraá¹‡ena ca ||

sabbÄ• yÄ• vatatiyakÄ• , paÃ±ca á¹-hÄ• nÄ• ni gacchanti.

paÃ±cannaÃ±ceva Ä• patti, paÃ±cannaá¹ƒ adhikaraá¹‡ena ca ||

katinaá¹ƒ vinicchayo hoti, katinaá¹ƒ vÅ«pasamena ca.

katinaÃ±ceva anÄ• patti, katihi á¹-hÄ• nehi sobhati ||

paÃ±cannaá¹ƒ vinicchayo hoti, paÃ±cannaá¹ƒ vÅ«pasamena ca.

paÃ±cannaÃ±ceva anÄ• patti, tÄ«hi á¹-hÄ• nehi sobhati ||

kati \Se 521/ kÄ• yikÄ• rattiá¹ƒ, kati kÄ• yikÄ• divÄ• .

nijjhÄ• yantassa kati Ä• patti, kati piá¹‡á¸• apÄ• tapaccayÄ• ||

dve kÄ• yikÄ• rattiá¹ƒ, dve kÄ• yikÄ• divÄ• .

nijjhÄ• yantassa ekÄ• Ä• patti, ekÄ• piá¹‡á¸• apÄ• tapaccayÄ• ||

katÄ• nisaá¹ƒse \Be 368/ sampassaá¹ƒ, paresaá¹ƒ saddhÄ• ya desaye.

ukkhittakÄ• kati vuttÄ• , kati sammÄ• vattanÄ• ||

aá¹-á¹-hÄ• nisaá¹ƒse sampassaá¹ƒ, paresaá¹ƒ saddhÄ• ya desaye.

ukkhittakÄ• tayo vuttÄ• , tecattÄ• lÄ«sa sammÄ• vattanÄ• ||

kati á¹-hÄ• ne musÄ• vÄ• do, kati paramanti vuccati.

kati \Ee V 213/ pÄ• á¹-idesanÄ«yÄ• , katinaá¹ƒ desanÄ• ya ca ||

paÃ±ca á¹-hÄ• ne musÄ• vÄ• do, cuddasa paramanti vuccati.

dvÄ• dasa pÄ• á¹-idesanÄ«yÄ• , catunnaá¹ƒ desanÄ• ya ca ||

kataá¹…giko \Ne 391/ musÄ• vÄ• do, kati uposathaá¹…gÄ• ni.

kati dÅ«teyyaá¹…gÄ• ni, kati titthiyavattanÄ• ||

aá¹-á¹-haá¹…giko musÄ• vÄ• do, aá¹-á¹-ha uposathaá¹…gÄ• ni.

aá¹-á¹-ha dÅ«teyyaá¹…gÄ• ni, aá¹-á¹-ha titthiyavattanÄ• ||

kativÄ• cikÄ• upasampadÄ• , katinaá¹ƒ paccuá¹-á¹-hÄ• tabbaá¹ƒ.

katinaá¹ƒ Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ, bhikkhunovÄ• dako katihi ||

aá¹-á¹-havÄ• cikÄ• upasampadÄ• , aá¹-á¹-hannaá¹ƒ paccuá¹-á¹-hÄ• tabbaá¹ƒ.

aá¹-á¹-hannaá¹ƒ \Se 522/ Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ, bhikkhunovÄ• dako aá¹-á¹-hahi ||

katinaá¹ƒ chejjaá¹ƒ hoti, katinaá¹ƒ thullaccayaá¹ƒ.

katinaÃ±ceva anÄ• patti, sabbesaá¹ƒ ekavatthukÄ• ||

ekassa chejjaá¹ƒ hoti, catunnaá¹ƒ thullaccayaá¹ƒ.

catunnaÃ±ceva anÄ• patti, sabbesaá¹ƒ ekavatthukÄ• ||

kati Ä• ghÄ• tavatthÅ«ni, katihi saá¹…gho bhijjati.

katettha paá¹-hamÄ• pattikÄ• , Ã±attiyÄ• karaá¹‡Ä• kati ||

nava Ä• ghÄ• tavatthÅ«ni, navahi saá¹…gho bhijjati.

navettha paá¹-hamÄ• pattikÄ• , Ã±attiyÄ• karaá¹‡Ä• nava ||

4. avandanÄ«yapuggalÄ• di

<477> á¹• 21 kati puggalÄ• nÄ• bhivÄ• detabbÄ• , aÃ±jalisÄ• micena ca.

katinaá¹ƒ dukkaá¹-aá¹ƒ hoti, kati cÄ«varadhÄ• raá¹‡Ä• ||

dasa \Be 369/ \Ne 392/ puggalÄ• nÄ• bhivÄ• detabbÄ• , aÃ±jalisÄ• micena ca.

dasannaá¹ƒ dukkaá¹-aá¹ƒ hoti, dasa cÄ«varadhÄ• raá¹‡Ä• ||

katinaá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ, dÄ• tabbaá¹ƒ idha cÄ«varaá¹ƒ.

katinaá¹ƒ bhante dÄ• tabbaá¹ƒ, katinaÃ±ceva na dÄ• tabbaá¹ƒ ||

paÃ±cannaá¹ƒ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ, dÄ• tabbaá¹ƒ idha cÄ«varaá¹ƒ.

sattannaá¹ƒ sante dÄ• tabbaá¹ƒ, soá¸·asannaá¹ƒ na dÄ• tabbaá¹ƒ ||

katisataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• na.

kati rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• siko ||

dasasataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• na.

dasa \Se 523/ rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• siko ||

kati kammadosÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, sabbeva adhammikÄ• {sabbe adhammikÄ• (Ce Se) } k

dvÄ• dasa kammadosÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, sabbeva adhammikÄ• {sabbevÄ• dhammikÄ• (Ce), sa

kati kammasampattiyo vuttÄ• , buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, sabbeva dhammikÄ• kati ||

catasso kammasampattiyo vuttÄ• , buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ \Ee V 214/ vinayavatthusmiá¹ƒ, sabbeva dhammikÄ• katÄ• ||

kati kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, dhammikÄ• adhammikÄ• kati ||

cha \Ne 393/ kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, ekettha dhammikÄ• katÄ• .

paÃ±ca adhammikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

kati kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, dhammikÄ• adhammikÄ• kati ||

cattÄ• ri \Be 370/ kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

campÄ• yaá¹ƒ vinayavatthusmiá¹ƒ, ekettha dhammikÄ• katÄ• .

tayo adhammikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• ||

yaá¹ƒ desitaá¹ƒnantajinena tÄ• dinÄ• .

Ä• pattikkhandhÄ• ni \Se 524/ vivekadassinÄ• .

katettha sammanti vinÄ• samathehi.

pucchÄ• mi taá¹ƒ brÅ«hi vibhaá¹…gakovida ||

yaá¹ƒ desitaá¹ƒnantajinena tÄ• dinÄ• .

Ä• pattikkhandhÄ• ni vivekadassinÄ• .

ekettha sammati vinÄ• samathehi.

etaá¹ƒ te akkhÄ• mi vibhaá¹…gakovida ||

kati Ä• pÄ• yikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni {visayÄ• ni (Ce Se evamuparipi) } suá¹‡oma te ||

chaÅ«nadiyaá¸• á¸• hasatÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

Ä• pÄ• yikÄ• nerayikÄ• , kappaá¹-á¹-hÄ• saá¹…ghabhedakÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati nÄ• pÄ• yikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

aá¹-á¹-hÄ• rasa \Ne 394/ nÄ• pÄ• yikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati aá¹-á¹-hakÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

aá¹-á¹-hÄ• rasa aá¹-á¹-hakÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

5. soá¸·asakammÄ• di

<478> á¹• 21 kati \Se 525/ kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

soá¸·asa \Be 371/ kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati kammadosÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ \Ee V 215/ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

dvÄ• dasa kammadosÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati kammasampattiyo vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

catasso kammasampattiyo vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati \Ne 395/ kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

cha kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

cattÄ• ri kammÄ• ni vuttÄ• ni, buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati \Se 526/ pÄ• rÄ• jikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

aá¹-á¹-ha pÄ• rÄ• jikÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati saá¹…ghÄ• disesÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

tevÄ«sa saá¹…ghÄ• disesÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati \Be 372/ aniyatÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

dve aniyatÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati \Ne 396/ nissaggiyÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

dvecattÄ• lÄ«sa nissaggiyÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati pÄ• cittiyÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

aá¹-á¹-hÄ• sÄ«tisataá¹ƒ pÄ• cittiyÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati \Se 527/ pÄ• á¹-idesanÄ«yÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

dvÄ• dasa pÄ• á¹-idesanÄ«yÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

kati sekhiyÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma te ||

paÃ±casattati sekhiyÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡ohi me ||

yÄ• va supucchitaá¹ƒ tayÄ• , yÄ• va suvissajjitaá¹ƒ mayÄ• .

pucchÄ• vissajjanÄ• ya vÄ• , natthi kiÃ±ci asuttakanti ||

dutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sedamocanagÄ• thÄ•

1. avippavÄ• sapaÃ±hÄ•

<479> á¹• 21 asaá¹ƒvÄ• so \Se 528/ \Ee V 216/ \Be 373/ \Ne 397/ bhikkhÅ«hi ca bhikkhunÄ

sambhogo ekacco tahiá¹ƒ na labbhati.

avippavÄ• sena anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

avissajjiyaá¹ƒ avebhaá¹…giyaá¹ƒ.

paÃ±ca vuttÄ• mahesinÄ• .

vissajjantassa paribhuÃ±jantassa anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

dasa puggale na vadÄ• mi, ekÄ• dasa vivajjiya.

vuá¸• á¸• haá¹ƒ vandantassa Ä• patti, paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na ukkhittako na ca pana pÄ• rivÄ• siko.

na saá¹…ghabhinno na ca pana pakkhasaá¹…kanto.

samÄ• nasaá¹ƒvÄ• sakabhÅ«miyÄ• á¹-hito.

kathaá¹ƒ nu sikkhÄ• ya asÄ• dhÄ• raá¹‡o siyÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

upeti \Ne 398/ dhammaá¹ƒ paripucchamÄ• no, kusalaá¹ƒ atthÅ«pasaÃ±hitaá¹ƒ.

na \Se 529/ jÄ«vati na mato na nibbuto, taá¹ƒ puggalaá¹ƒ katamaá¹ƒ vadanti buddhÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

ubbhakkhake na vadÄ• mi, adho nÄ• bhiá¹ƒ vivajjiya.

methunadhammapaccayÄ• , kathaá¹ƒ pÄ• rÄ• jiko siyÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

bhikkhu saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karoti.

adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ.

sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

bhikkhu \Be 374/ saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ karoti.

desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ.

anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ Ä• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na kÄ• yikaá¹ƒ kiÃ±ci payogamÄ• care.

na cÄ• pi vÄ• cÄ• ya pare bhaá¹‡eyya.

Ä• pajjeyya garukaá¹ƒ chejjavatthuá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na kÄ• yikaá¹ƒ vÄ• casikaÃ±ca kiÃ±ci.

manasÄ• pi santo na kareyya pÄ• paá¹ƒ.

so \Se 530/ nÄ• sito kinti sunÄ• sito bhave.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

anÄ• lapanto manujena kenaci.

vÄ• cÄ• giraá¹ƒ no ca pare bhaá¹‡eyya.

Ä• pajjeyya \Ee V 217/ \Ne 399/ vÄ• casikaá¹ƒ na kÄ• yikaá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

sikkhÄ• padÄ• buddhavarena vaá¹‡á¹‡itÄ• .

saá¹…ghÄ• disesÄ• caturo bhaveyyuá¹ƒ.

Ä• pajjeyya ekapayogena sabbe.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

ubho ekato upasampannÄ• . á¹• 27 ubhinnaá¹ƒ hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡heyya.

siyÄ• Ä• pattiyo nÄ• nÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

caturo janÄ• saá¹ƒvidhÄ• ya.

garubhaá¹‡á¸• aá¹ƒ avÄ• haruá¹ƒ.

tayo pÄ• rÄ• jikÄ• eko na pÄ• rÄ• jiko.

paÃ±hÄ• \Se 531/ mesÄ• kusalehi cintitÄ• ||

2. pÄ• rÄ• jikÄ• dipaÃ±hÄ•

<480> á¹• 21 itthÄ« \Be 375/ ca abbhantare siyÄ• ,

bhikkhu ca bahiddhÄ• siyÄ• .

chiddaá¹ƒ tasmiá¹ƒ ghare natthi.

methunadhammapaccayÄ• .

kathaá¹ƒ pÄ• rÄ• jiko siyÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

telaá¹ƒ madhuá¹ƒ phÄ• á¹‡itaÃ±cÄ• pi sappiá¹ƒ.

sÄ• maá¹ƒ gahetvÄ• na nikkhipeyya.

avÄ«tivatte \Ne 400/ sattÄ• he.

sati paccaye paribhuÃ±jantassa Ä• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

nissaggiyena Ä• patti.

suddhakena pÄ• cittiyaá¹ƒ.

Ä• pajjantassa ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

bhikkhÅ« siyÄ• vÄ«satiyÄ• samÄ• gatÄ• .

kammaá¹ƒ kareyyuá¹ƒ samaggasaÃ±Ã±ino.

bhikkhu siyÄ• dvÄ• dasayojane á¹-hito.

kammaÃ±ca taá¹ƒ kuppeyya vaggapaccayÄ• .

paÃ±hÄ• \Se 532/ mesÄ• kusalehi cintitÄ• ||

padavÄ«tihÄ• ramattena vÄ• cÄ• ya bhaá¹‡itena ca.

sabbÄ• ni garukÄ• ni sappaá¹-ikammÄ• ni.

catusaá¹-á¹-hi Ä• pattiyo Ä• pajjeyya ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

nivattho antaravÄ• sakena.

diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ pÄ• ruto.

sabbÄ• ni tÄ• ni nissaggiyÄ• ni honti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na \Be 376/ cÄ• pi Ã±atti na ca pana kammavÄ• cÄ• .

na cehi bhikkhÅ«ti jino avoca.

saraá¹‡agamanampi na tassa atthi.

upasampadÄ• cassa akuppÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

itthiá¹ƒ \Ne 401/ hane na mÄ• taraá¹ƒ, purisaÃ±ca na pitaraá¹ƒ hane.

haneyya anariyaá¹ƒ mando, tena cÄ• nantaraá¹ƒ phuse.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

itthiá¹ƒ hane ca mÄ• taraá¹ƒ, purisaÃ±ca pitaraá¹ƒ hane.

mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , na tenÄ• nantaraá¹ƒ phuse.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

acodayitvÄ• \Ee V 218/ assÄ• rayitvÄ• .

asammukhÄ«bhÅ«tassa kareyya kammaá¹ƒ.

kataÃ±ca kammaá¹ƒ sukataá¹ƒ bhaveyya.

kÄ• rako \Se 533/ ca saá¹…gho anÄ• pattiko siyÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

codayitvÄ• sÄ• rayitvÄ• .

sammukhÄ«bhÅ«tassa kareyya kammaá¹ƒ.

kataÃ±ca kammaá¹ƒ akataá¹ƒ bhaveyya.

kÄ• rako ca saá¹…gho sÄ• pattiko siyÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

chindantassa Ä• patti, chindantassa anÄ• patti.

chÄ• dentassa Ä• patti, chÄ• dentassa anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

saccaá¹ƒ bhaá¹‡anto garukaá¹ƒ, musÄ• ca lahu bhÄ• sato.

musÄ• bhaá¹‡anto garukaá¹ƒ, saccaÃ±ca lahu bhÄ• sato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

3. pÄ• cittiyÄ• dipaÃ±hÄ•

<481> á¹• 21 adhiá¹-á¹-hitaá¹ƒ \Be 377/ \Ne 402/ rajanÄ• ya rattaá¹ƒ.

kappakatampi santaá¹ƒ.

paribhuÃ±jantassa Ä• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

atthaá¹…gate sÅ«riye bhikkhu maá¹ƒsÄ• ni khÄ• dati.

na ummattako na ca pana khittacitto.

na cÄ• pi so vedanÄ• á¹-á¹-o bhaveyya.

na cassa hoti Ä• patti.

so ca dhammo sugatena desito.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na rattacitto na ca pana theyyacitto.

na cÄ• pi so paraá¹ƒ maraá¹‡Ä• ya cetayi.

salÄ• kaá¹ƒ \Se 534/ dentassa hoti chejjaá¹ƒ.

paá¹-iggaá¹‡hantassa thullaccayaá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na cÄ• pi Ä• raÃ±Ã±akaá¹ƒ sÄ• saá¹…kasammataá¹ƒ.

na cÄ• pi saá¹…ghena sammuti dinnÄ• .

na cassa kathinaá¹ƒ atthataá¹ƒ tattheva.

cÄ«varaá¹ƒ nikkhipitvÄ• gaccheyya aá¸• á¸• hayojanaá¹ƒ.

tattheva aruá¹‡aá¹ƒ uggacchantassa anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

kÄ• yikÄ• ni na vÄ• casikÄ• ni.

sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ \Ne 403/ acarimaá¹ƒ Ä• pajjeyya ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

vÄ• casikÄ• ni na kÄ• yikÄ• ni.

sabbÄ• ni nÄ• nÄ• vatthukÄ• ni.

apubbaá¹ƒ acarimaá¹ƒ Ä• pajjeyya ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

tissitthiyo \Be 378/ methunaá¹ƒ taá¹ƒ na seve.

tayo purise tayo anariyapaá¹‡á¸• ake.

na cÄ• care methunaá¹ƒ byaÃ±janasmiá¹ƒ.

chejjaá¹ƒ \Se 535/ siyÄ• methunadhammapaccayÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

mÄ• taraá¹ƒ cÄ«varaá¹ƒ yÄ• ce, no ca saá¹…ghe {no saá¹ƒghassa (Katthaci), no ca saá¹ƒg
saá¹ƒghassa (Ce) } pariá¹‡ataá¹ƒ.

kenassa hoti Ä• patti, anÄ• patti ca Ã±Ä• take.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

kuddho \Ee V 219/ Ä• rÄ• dhako hoti, kuddho hoti garahiyo.

atha ko nÄ• ma so dhammo, yena kuddho pasaá¹ƒsiyo.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

tuá¹-á¹-ho Ä• rÄ• dhako hoti, tuá¹-á¹-ho hoti garahiyo.

atha ko nÄ• ma so dhammo, yena tuá¹-á¹-ho garahiyo.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

saá¹…ghÄ• disesaá¹ƒ thullaccayaá¹ƒ.

pÄ• cittiyaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ.

dukkaá¹-aá¹ƒ Ä• pajjeyya ekato.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

ubho \Ne 404/ paripuá¹‡á¹‡avÄ«sativassÄ• .

ubhinnaá¹ƒ ekupajjhÄ• yo.

ekÄ• cariyo ekÄ• kammavÄ• cÄ• .

eko upasampanno eko anupasampanno.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

akappakataá¹ƒ nÄ• pi rajanÄ• ya rattaá¹ƒ.

tena \Se 536/ nivattho yena kÄ• maá¹ƒ vajeyya.

na cassa hoti Ä• patti.

so ca dhammo sugatena desito.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na \Be 379/ deti na paá¹-iggaá¹‡hÄ• ti, paá¹-iggaho tena na vijjati.

Ä• pajjati garukaá¹ƒ na lahukaá¹ƒ, taÃ±ca paribhogapaccayÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

na deti na paá¹-iggaá¹‡hÄ• ti, paá¹-iggaho tena na vijjati.

Ä• pajjati lahukaá¹ƒ na garukaá¹ƒ, taÃ±ca paribhogapaccayÄ• .

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

Ä• pajjati garukaá¹ƒ sÄ• vasesaá¹ƒ.

chÄ• deti anÄ• dariyaá¹ƒ paá¹-icca.

na bhikkhunÄ« no ca phuseyya vajjaá¹ƒ.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ||

sedamocanagÄ• thÄ• niá¹-á¹-hitÄ• .

tassuddÄ• naá¹ƒ ---

asaá¹ƒvÄ• so \Se 537/ avissajji, dasa ca anukkhittako.

upeti dhammaá¹ƒ ubbhakkhakaá¹ƒ, tato saÃ±Ã±Ä• cikÄ• ca dve ||

na \Ne 405/ kÄ• yikaÃ±ca garukaá¹ƒ, na kÄ• yikaá¹ƒ na vÄ• casikaá¹ƒ {na kÄ• yikaá¹ƒ sunÄ

anÄ• lapanto sikkhÄ• ca, ubho ca caturo janÄ• ||

itthÄ« telaÃ±ca nissaggi, bhikkhu ca padavÄ«tiyo.

nivattho ca na ca Ã±atti, na mÄ• taraá¹ƒ pitaraá¹ƒ hane ||

acodayitvÄ• codayitvÄ• , chindantaá¹ƒ saccameva ca.

adhiá¹-á¹-hitaÃ±catthaá¹…gate, na rattaá¹ƒ na cÄ• raÃ±Ã±akaá¹ƒ ||

kÄ• yikÄ• vÄ• casikÄ• ca, tissitthÄ« cÄ• pi mÄ• taraá¹ƒ.

kuddho Ä• rÄ• dhako tuá¹-á¹-ho, saá¹…ghÄ• disesÄ• ca ubho ||

akappakataá¹ƒ na deti, na detÄ• pajjatÄ« garuá¹ƒ.

sedamocanikÄ• gÄ• thÄ• , paÃ±hÄ• viÃ±Ã±Å«hi vibhÄ• vitÄ• ti {viÃ±Ã±Å«vibhÄ• vitÄ• (C

paÃ±cavaggo

1. kammavaggo

<482> cattÄ• ri \Se 538/ \Ee V 220/ \Be 380/ \Ne 406/ kammÄ• ni. apalokanakammaá¹ƒ, Ã±
Ã±attidutiyakammaá¹ƒ, Ã±atticatutthakammaá¹ƒ --- imÄ• ni cattÄ• ri kammÄ• ni. katihÄ• kÄ
cattÄ• ri kammÄ• ni paÃ±cahÄ• kÄ• rehi vipajjanti --- vatthuto vÄ• Ã±attito vÄ• anussÄ• va
parisato vÄ• .

<483> kathaá¹ƒ __vatthuto kammÄ• ni vipajjanti_? sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹
vatthuvipannaá¹ƒ adhammakammaá¹ƒ; paá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ apaá¹-ipu
adhammakammaá¹ƒ; paá¹-iÃ±Ã±Ä• ya karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ apaá¹-iÃ±Ã±Ä• ya karoti
adhammakammaá¹ƒ; sativinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti, vatthuvipannaá¹ƒ adha
amÅ«á¸·havinayÄ• rahassa tassapÄ• piyasikÄ• kammaá¹ƒ karoti, vatthuvipannaá¹ƒ adham
tassapÄ• piyasikÄ• kammÄ• rahassa tajjanÄ«yakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adham
tajjanÄ«yakammÄ• rahassa niyassakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adhammakammaá
pabbÄ• janÄ«yakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ; pabbÄ• janÄ«yak
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ; paá¹-isÄ• raá
ukkhepanÄ«yakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ; ukkhepanÄ«yakam
vatthuvipannaá¹ƒ adhammakammaá¹ƒ \Se 539/; parivÄ• sÄ• rahaá¹ƒ mÅ«lÄ• ya paá¹-ikass
adhammakammaá¹ƒ; mÅ«lÄ• yapaá¹-ikassanÄ• rahassa mÄ• nattaá¹ƒ deti, vatthuvipannaá
mÄ• nattÄ• rahaá¹ƒ abbheti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ; abbhÄ• nÄ• rahaá¹ƒ u
adhammakammaá¹ƒ; anuposathe uposathaá¹ƒ karoti, vatthuvipannaá¹ƒ adhammakammaá
vatthuvipannaá¹ƒ adhammakammaá¹ƒ. evaá¹ƒ vatthuto kammÄ• ni vipajjanti.

<484> kathaá¹ƒ \Ne 407/ __Ã±attito kammÄ• ni vipajjanti_? paÃ±cahÄ• kÄ• rehi Ã±attito ka
vatthuá¹ƒ na parÄ• masati, saá¹…ghaá¹ƒ na parÄ• masati, puggalaá¹ƒ na parÄ• masati, Ã±
pacchÄ• vÄ• Ã±attiá¹ƒ á¹-hapeti --- imehi paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni vipajjan

<485> kathaá¹ƒ \Be 381/ __anussÄ• vanato kammÄ• ni vipajjanti_? paÃ±cahÄ• kÄ• rehi \E
kammÄ• ni vipajjanti --- vatthuá¹ƒ na parÄ• masati, saá¹…ghaá¹ƒ na parÄ• masati, puggala
sÄ• vanaá¹ƒ hÄ• peti, akÄ• le vÄ• sÄ• veti --- imehi paÃ±cahÄ• kÄ• rehi anussÄ• vanato k

<486> kathaá¹ƒ __sÄ«mato kammÄ• ni vipajjanti_? ekÄ• dasahi Ä• kÄ• rehi sÄ«mato kam
atikhuddakaá¹ƒ sÄ«maá¹ƒ sammannati, atimahatiá¹ƒ sÄ«maá¹ƒ sammannati, khaá¹‡á¸• ani
sammannati, chÄ• yÄ• nimittaá¹ƒ sÄ«maá¹ƒ \Se 540/ sammannati, animittaá¹ƒ sÄ«maá¹ƒ s

sÄ«maá¹ƒ sammannati, nadiyÄ• sÄ«maá¹ƒ sammannati, samudde sÄ«maá¹ƒ sammannati
sÄ«mÄ• ya sÄ«maá¹ƒ sambhindati, sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharati --- imehi ekÄ• dasah
vipajjanti.

<487> kathaá¹ƒ __parisato kammÄ• ni vipajjanti_? dvÄ• dasahi Ä• kÄ• rehi parisato kamm
catuvaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te anÄ• gatÄ• honti, char
anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti, catuvaggakaraá¹‡e kamme yÄ• vatik
Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-
kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chan
sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti. paÃ±cavaggakaraá¹‡e kamme ... pe ... dasavaggakar
vÄ«sativaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te anÄ• gatÄ• honti, c
anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti, vÄ«sativaggakaraá¹‡e kamme yÄ• v
te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• pa
vÄ«sativaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• , te Ä• gatÄ• honti, cha
chando Ä• haá¹-o hoti sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- imehi dvÄ• dasahi Ä• kÄ• reh
vipajjanti.

<488> catuvaggakaraá¹‡e kamme cattÄ• ro bhikkhÅ« pakatattÄ• kammapattÄ• , avasesÄ
408/. yassa saá¹…gho kammaá¹ƒ karoti so neva kammapatto nÄ• pi chandÄ• raho, api ca k
paÃ±cavaggakaraá¹‡e \Be 382/ kamme paÃ±ca bhikkhÅ« pakatattÄ• kammapattÄ• , avase
yassa saá¹…gho kammaá¹ƒ karoti so neva kammapatto nÄ• pi chandÄ• raho, api ca kamm
kamme dasa bhikkhÅ« pakatattÄ• kammapattÄ• , avasesÄ• pakatattÄ• chandÄ• rahÄ• . y
so neva kammapatto nÄ• pi chandÄ• raho, api ca kammÄ• raho. vÄ«sativaggakaraá¹‡e kar
pakatattÄ• kammapattÄ• , avasesÄ• pakatattÄ• chandÄ• rahÄ• . yassa saá¹…gho kamma
nÄ• pi chandÄ• raho, api ca kammÄ• raho.

<489> cattÄ• ri \Ee V 222/ kammÄ• ni --- apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attiduti
Ã±atticatutthakammaá¹ƒ. imÄ• ni cattÄ• ri kammÄ• ni katihÄ• kÄ• rehi vipajjanti? imÄ• ni ca
paÃ±cahÄ• kÄ• rehi vipajjanti --- vatthuto vÄ• Ã±attito vÄ• anussÄ• vanato vÄ• sÄ«mato v

<490> kathaá¹ƒ __vatthuto kammÄ• ni vipajjanti_? paá¹‡á¸• akaá¹ƒ upasampÄ• deti \Se 54
adhammakammaá¹ƒ. theyyasaá¹ƒvÄ• sakaá¹ƒ upasampÄ• deti, vatthuvipannaá¹ƒ adhamm
upasampÄ• deti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. tiracchÄ• nagataá¹ƒ upasampÄ• d
adhammakammaá¹ƒ. mÄ• tughÄ• takaá¹ƒ upasampÄ• deti, vatthuvipannaá¹ƒ adhammakan
upasampÄ• deti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. arahantaghÄ• takaá¹ƒ upasampÄ•
adhammakammaá¹ƒ. bhikkhunidÅ«sakaá¹ƒ upasampÄ• deti, vatthuvipannaá¹ƒ adhammaka
upasampÄ• deti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. lohituppÄ• dakaá¹ƒ upasampÄ• de
adhammakammaá¹ƒ. ubhatobyaÃ±janaá¹ƒ upasampÄ• deti, vatthuvipannaá¹ƒ adhammakan

puggalaá¹ƒ upasampÄ• deti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. evaá¹ƒ vatthuto kamm

<491> kathaá¹ƒ __Ã±attito kammÄ• ni vipajjanti_? paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni
parÄ• masati, saá¹…ghaá¹ƒ na parÄ• masati, puggalaá¹ƒ na parÄ• masati, Ã±attiá¹ƒ na par
Ã±attiá¹ƒ á¹-hapeti --- imehi paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni vipajjanti.

<492> kathaá¹ƒ __anussÄ• vanato kammÄ• ni vipajjanti_? paÃ±cahÄ• kÄ• rehi anussÄ• va
vatthuá¹ƒ na parÄ• masati, saá¹…ghaá¹ƒ na parÄ• masati, puggalaá¹ƒ \Be 383/ na parÄ• m
hÄ• peti, akÄ• le vÄ• sÄ• veti --- imehi paÃ±cahÄ• kÄ• rehi anussÄ• vanato kammÄ• ni \Se

<493> kathaá¹ƒ __sÄ«mato kammÄ• ni vipajjanti_? ekÄ• dasahi Ä• kÄ• rehi sÄ«mato kam
atikhuddakaá¹ƒ sÄ«maá¹ƒ sammannati, atimahatiá¹ƒ sÄ«maá¹ƒ sammannati, khaá¹‡á¸• ani
sammannati, chÄ• yÄ• nimittaá¹ƒ sÄ«maá¹ƒ sammannati, animittaá¹ƒ sÄ«maá¹ƒ sammanna
sammannati, nadiyÄ• sÄ«maá¹ƒ sammannati, samudde sÄ«maá¹ƒ sammannati, jÄ• tassar
sÄ«maá¹ƒ sambhindati, sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharati --- imehi ekÄ• dasahi Ä• kÄ• reh
vipajjanti.

<494> kathaá¹ƒ __parisato kammÄ• ni vipajjanti_? dvÄ• dasahi Ä• kÄ• rehi parisato kamm
catuvaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te anÄ• gatÄ• honti, char
anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti, catuvaggakaraá¹‡e kamme yÄ• vatil
Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-
kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chan
sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti. paÃ±cavaggakaraá¹‡e kamme ... pe ... dasavaggakar
vÄ«sativaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te \Se 544/ anÄ• gatÄ•
chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti. vÄ«sativaggakaraá¹‡e kam
kammapattÄ• te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukh
vÄ«sativaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammapattÄ• te Ä• gatÄ• honti, cha
hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti --- imehi dvÄ• dasahi Ä• kÄ• rehi parisato kammÄ

<495> apalokanakammaá¹ƒ kati á¹-hÄ• nÄ• ni gacchati? Ã±attikammaá¹ƒ kati á¹-hÄ• nÄ• n
Ã±attidutiyakammaá¹ƒ kati á¹-hÄ• nÄ• ni gacchati? Ã±atticatutthakammaá¹ƒ kati á¹-hÄ• nÄ•
apalokanakammaá¹ƒ paÃ±ca á¹-hÄ• nÄ• ni gacchati. Ã±attikammaá¹ƒ nava á¹-hÄ• nÄ• ni g
satta á¹-hÄ• nÄ• ni gacchati. Ã±atticatutthakammaá¹ƒ satta á¹-hÄ• nÄ• ni gacchati.

<496> apalokanakammaá¹ƒ \Be 384/ katamÄ• ni paÃ±ca á¹-hÄ• nÄ• ni gacchati? osÄ• raá
bhaá¹‡á¸• ukammaá¹ƒ, brahmadaá¹‡á¸• aá¹ƒ, kammalakkhaá¹‡aÃ±Ã±eva paÃ±camaá¹ƒ ---
á¹-hÄ• nÄ• ni gacchati \Ne 410/. Ã±attikammaá¹ƒ katamÄ• ni nava á¹-hÄ• nÄ• ni gacchati?
nissÄ• raá¹‡aá¹ƒ, uposathaá¹ƒ, pavÄ• raá¹‡aá¹ƒ, sammutiá¹ƒ, dÄ• naá¹ƒ, paá¹-iggahaá¹ƒ, p

kammalakkhaá¹‡aÃ±Ã±eva navamaá¹ƒ --- Ã±attikammaá¹ƒ imÄ• ni nava á¹-hÄ• nÄ• ni gac
katamÄ• ni satta á¹-hÄ• nÄ• ni gacchati? osÄ• raá¹‡aá¹ƒ, nissÄ• raá¹‡aá¹ƒ, sammutiá¹ƒ, dÄ
desanaá¹ƒ, kammalakkhaá¹‡aÃ±Ã±eva sattamaá¹ƒ --- Ã±attidutiyakammaá¹ƒ imÄ• ni satta
Ã±atticatutthakammaá¹ƒ \Se 545/ katamÄ• ni satta á¹-hÄ• nÄ• ni gacchati? osÄ• raá¹‡aá¹ƒ,
sammutiá¹ƒ, dÄ• naá¹ƒ, niggahaá¹ƒ, samanubhÄ• sanaá¹ƒ, kammalakkhaá¹‡aÃ±Ã±eva sat
Ã±atticatutthakammaá¹ƒ imÄ• ni satta á¹-hÄ• nÄ• ni gacchati.

<497> catuvaggakaraá¹‡e kamme cattÄ• ro bhikkhÅ« pakatattÄ• kammapattÄ• , avasesÄ
yassa saá¹…gho kammaá¹ƒ karoti so neva kammapatto nÄ• pi chandÄ• raho, api ca kamm
\Ee V 223/ kamme paÃ±ca bhikkhÅ« pakatattÄ• kammapattÄ• , avasesÄ• pakatattÄ• cha
kammaá¹ƒ karoti so neva kammapatto nÄ• pi chandÄ• raho, api ca kammÄ• raho. dasavag
pakatattÄ• kammapattÄ• , avasesÄ• pakatattÄ• chandÄ• rahÄ• . yassa saá¹…gho kamma
nÄ• pi chandÄ• raho, api ca kammÄ• raho. vÄ«sativaggakaraá¹‡e kamme vÄ«sati bhikkhÅ«
avasesÄ• pakatattÄ• chandÄ• rahÄ• . yassa saá¹…gho kammaá¹ƒ karoti so neva kammap
kammÄ• raho.

kammavaggo niá¹-á¹-hito paá¹-hamo.

2. atthavasavaggo

<498> {AN a II 201-230} dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• p
saá¹…ghasuá¹-á¹-hutÄ• ya, saá¹…ghaphÄ• sutÄ• ya --- ime dve atthavase paá¹-icca tathÄ•
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ si
dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suv
paá¹-icca tathÄ• gate \Be 385/ sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. dve attha
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• na
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya --- ime \Se 546/ dve \Ne 411/ atth
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. dve atthavase paá¹-icca tathÄ• gatena s
paÃ±Ã±attaá¹ƒ. diá¹-á¹-hadhammikÄ• naá¹ƒ verÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• n
--- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±att
paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. diá¹-á¹-hadham
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ vajjÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya --- ime dve atthavase
sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. dve atthavase paá¹-icca tathÄ• gatena s
paÃ±Ã±attaá¹ƒ. diá¹-á¹-hadhammikÄ• naá¹ƒ bhayÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ•
paá¹-ighÄ• tÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• p
atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. diá¹-á
akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ akusalÄ• naá¹ƒ dha
dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. d

tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. gihÄ«naá¹ƒ anukampÄ• y
pakkhupacchedÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ
atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. appas
pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ
paÃ±Ã±attaá¹ƒ. dve atthavase paá¹-icca tathÄ• gatena \Se 547/ sÄ• vakÄ• naá¹ƒ sikkhÄ• p
saddhammaá¹-á¹-hitiyÄ• , vinayÄ• nuggahÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gate
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ.

atthavasavaggo niá¹-á¹-hito dutiyo.

3. paÃ±Ã±attavaggo

<499> dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ pÄ• timokkhaá¹ƒ paÃ±Ã±at
pÄ• timokkhuddeso paÃ±Ã±atto ... pÄ• timokkhaá¹-á¹-hapanaá¹ƒ paÃ±Ã±attaá¹ƒ ... pavÄ• r
pavÄ• raá¹‡Ä• á¹-hapanaá¹ƒ paÃ±Ã±attaá¹ƒ ... tajjanÄ«yakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... niya
paÃ±Ã±attaá¹ƒ ... pabbÄ• janÄ«yakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... paá¹-isÄ• raá¹‡Ä«yakamma
ukkhepanÄ«yakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... parivÄ• sadÄ• naá¹ƒ paÃ±Ã±attaá¹ƒ ... mÅ«lÄ•
... mÄ• nattadÄ• naá¹ƒ paÃ±Ã±attaá¹ƒ ... abbhÄ• naá¹ƒ paÃ±Ã±attaá¹ƒ ... osÄ• raá¹‡Ä«yaá
nissÄ• raá¹‡Ä«yaá¹ƒ paÃ±Ã±attaá¹ƒ ... upasampadaá¹ƒ paÃ±Ã±attaá¹ƒ ... apalokanakamm
Ã±attikammaá¹ƒ paÃ±Ã±attaá¹ƒ ... Ã±attidutiyakammaá¹ƒ paÃ±Ã±attaá¹ƒ ... Ã±atticatutthak
... pe ....

paÃ±Ã±attavaggo niá¹-á¹-hito tatiyo.

4. apaÃ±Ã±atte paÃ±Ã±attavaggo

<500> ... pe ... \Ne 412/ apaÃ±Ã±atte paÃ±Ã±attaá¹ƒ, paÃ±Ã±atte anupaÃ±Ã±attaá¹ƒ ... pe
paÃ±Ã±atto ... pe ... sativinayo paÃ±Ã±atto ... pe ... amÅ«á¸·havinayo paÃ±Ã±atto ... pe ...
paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ \Ee V 224/ paÃ±Ã±attaá¹ƒ ... pe ... yebhuyyasikÄ• paÃ±Ã±attÄ
tassapÄ• piyasikÄ• paÃ±Ã±attÄ• ... pe ... tiá¹‡avatthÄ• rako paÃ±Ã±atto saá¹…ghasuá¹-á¹
saá¹…ghaphÄ• sutÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ \S
paÃ±Ã±atto. dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ
puggalÄ• naá¹ƒ niggahÄ• ya, pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya --- ime dv
tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. dve atthavase paá¹-icca tath
tiá¹‡avatthÄ• rako paÃ±Ã±atto. diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ• ya,
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ•
paÃ±Ã±atto. dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ
diá¹-á¹-hadhammikÄ• naá¹ƒ verÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ verÄ• naá¹ƒ

atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. dve att
tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. diá¹-á¹-hadhammikÄ• naá¹ƒ
samparÄ• yikÄ• naá¹ƒ vajjÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya --- ime dve atthavase paá¹-icca tathÄ
tiá¹‡avatthÄ• rako paÃ±Ã±atto. dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹
diá¹-á¹-hadhammikÄ• naá¹ƒ bhayÄ• naá¹ƒ saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ bhayÄ• na
atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. dve \Be
tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. diá¹-á¹-hadhammikÄ• naá¹ƒ
saá¹ƒvarÄ• ya, samparÄ• yikÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya \S
paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. dve atthavase paá
sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. gihÄ«naá¹ƒ anukampÄ• ya, pÄ• picchÄ• n
dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. dve
tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. appasannÄ• naá¹ƒ pasÄ• d
bhiyyobhÄ• vÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avat
atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡avatthÄ• rako paÃ±Ã±atto. saddha
vinayÄ• nuggahÄ• ya --- ime dve atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ tiá¹‡a

apaÃ±Ã±atte paÃ±Ã±attavaggo niá¹-á¹-hito catuttho.

5. navasaá¹…gahavaggo

<501> navasaá¹…gahÄ• \Ne 413/ --- vatthusaá¹…gaho, vipattisaá¹…gaho Ä• pattisaá¹…g
puggalasaá¹…gaho, khandhasaá¹…gaho, samuá¹-á¹-hÄ• nasaá¹…gaho, adhikaraá¹‡asaá¹

adhikaraá¹‡e samuppanne sace ubho atthapaccatthikÄ• Ä• gacchanti ubhinnampi vatthu Ä
ubhinnampi vatthu Ä• rocÄ• petvÄ• ubhinnampi paá¹-iÃ±Ã±Ä• sotabbÄ• . ubhinnampi paá
vattabbÄ• --- ``amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vÅ«pasamite \Se 550/ {vÅ«pasamepi
tuá¹-á¹-hÄ• bhavissathÄ• â€™â€™ ti. sace Ä• haá¹ƒsu --- ``ubhopi tuá¹-á¹-hÄ• bhavissÄ•
taá¹ƒ adhikaraá¹‡aá¹ƒ sampaá¹-icchitabbaá¹ƒ. sace alajjussannÄ• hoti, parisÄ• ubbÄ• hik
sace bÄ• lussannÄ• hoti, parisÄ• vinayadharo pariyesitabbo yena dhammena yena vinaye
taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati. tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ.

vatthu jÄ• nitabbaá¹ƒ, gottaá¹ƒ jÄ• nitabbaá¹ƒ, nÄ• maá¹ƒ jÄ• nitabbaá¹ƒ, Ä• patti jÄ• nitab

methunadhammoti \Be 388/ vatthu ceva gottaÃ±ca --- pÄ• rÄ• jikanti nÄ• maÃ±ceva Ä• pat

adinnÄ• dÄ• nanti vatthu ceva gottaÃ±ca --- pÄ• rÄ• jikanti nÄ• maÃ±ceva Ä• patti ca.

manussaviggahoti vatthu ceva gottaÃ±ca --- pÄ• rÄ• jikanti nÄ• maÃ±ceva Ä• patti ca.

uttarimanussadhammoti vatthu ceva gottaÃ±ca --- pÄ• rÄ• jikanti nÄ• maÃ±ceva Ä• patti ca

sukkavissaá¹-á¹-hÄ«ti vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• pat

kÄ• yasaá¹ƒsaggoti vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti c

duá¹-á¹-hullavÄ• cÄ• ti vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• pa

attakÄ• manti vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti ca.

saÃ±carittanti \Ne 414/ vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• pa

saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kÄ• rÄ• pananti vatthu ceva gottaÃ±ca --- saá¹…ghÄ• diseso
551/ ca.

mahallakaá¹ƒ vihÄ• raá¹ƒ kÄ• rÄ• pananti vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ

bhikkhuá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsananti vatthu ceva gottaÃ±
nÄ• maÃ±ceva Ä• patti ca.

bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ±ci desaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• y
anuddhaá¹ƒsananti \Ee V 225/ vatthu ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±cev

saá¹…ghabhedakassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjan
--- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti ca.

bhedakÄ• nuvattakÄ• naá¹ƒ \Be 389/ bhikkhÅ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• y
ceva gottaÃ±ca --- saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti ca.

dubbacassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjananti vatthu
saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti ca.

kuladÅ«sakassa bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya na paá¹-inissajjananti v
saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti ca ... pe ....

anÄ• dariyaá¹ƒ paá¹-icca udake uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karaá
--- dukkaá¹-anti nÄ• maÃ±ceva Ä• patti cÄ• ti.

navasaá¹…gahavaggo niá¹-á¹-hito paÃ±camo.

tassuddÄ• naá¹ƒ ---

apalokanaá¹ƒ \Se 552/ \Ne 415/ Ã±atti ca, dutiyaá¹ƒ catutthena ca.

vatthu Ã±atti anussÄ• vanaá¹ƒ, sÄ«mÄ• parisameva ca ||

sammukhÄ• paá¹-ipucchÄ• ca, paá¹-iÃ±Ã±Ä• vinayÄ• raho.

vatthu saá¹…ghapuggalaÃ±ca, Ã±attiá¹ƒ na pacchÄ• Ã±atti ca ||

vatthuá¹ƒ saá¹…ghapuggalaÃ±ca, sÄ• vanaá¹ƒ akÄ• lena ca.

atikhuddakÄ• mahantÄ• ca, khaá¹‡á¸• acchÄ• yÄ• nimittakÄ• ||

bahinadÄ« samudde ca, jÄ• tassare ca bhindati.

ajjhottharati sÄ«mÄ• ya, catu paÃ±ca ca vaggikÄ• ||

dasa vÄ«sativaggÄ• ca, anÄ• haá¹-Ä• ca Ä• haá¹-Ä• .

kammapattÄ• chandÄ• rahÄ• , kammÄ• rahÄ• ca puggalÄ• ||

apalokanaá¹ƒ paÃ±caá¹-á¹-hÄ• naá¹ƒ, Ã±atti ca navaá¹-hÄ• nikÄ• .

Ã±atti dutiyaá¹ƒ sattaá¹-á¹-hÄ• naá¹ƒ, catutthÄ• sattaá¹-hÄ• nikÄ• ||

suá¹-á¹-hu phÄ• su ca dummaá¹…ku, pesalÄ• cÄ• pi Ä• savÄ• .

veravajjabhayaÃ±ceva, akusalaá¹ƒ gihÄ«naÃ±ca ||

pÄ• picchÄ• \Be 390/ appasannÄ• naá¹ƒ, pasannÄ• dhammaá¹-á¹-hapanÄ• .

vinayÄ• nuggahÄ• ceva, pÄ• timokkhuddesena ca ||

pÄ• timokkhaÃ±ca \Se 553/ á¹-hapanÄ• , pavÄ• raá¹‡aÃ±ca á¹-hapanaá¹ƒ.

tajjanÄ«yÄ• niyassaÃ±ca, pabbÄ• janÄ«ya paá¹-isÄ• raá¹‡Ä«.

ukkhepana parivÄ• saá¹ƒ, mÅ«lamÄ• nattaabbhÄ• naá¹ƒ.

osÄ• raá¹‡aá¹ƒ nissÄ• raá¹‡aá¹ƒ, tatheva upasampadÄ• ||

apalokanaÃ±atti \Ne 416/ ca, dutiyaÃ±ca catutthakaá¹ƒ.

apaÃ±Ã±attenupaÃ±Ã±attaá¹ƒ, sammukhÄ• vinayo sati ||

amÅ«á¸·hapaá¹-iyebhuyya, pÄ• piya tiá¹‡avatthÄ• rakaá¹ƒ.

vatthu vipatti Ä• patti, nidÄ• naá¹ƒ puggalena ca ||

khandhÄ• \Ee V 226/ ceva samuá¹-á¹-hÄ• nÄ• , adhikaraá¹‡ameva ca.

samathÄ• saá¹…gahÄ• ceva, nÄ• maÄ• pattikÄ• tathÄ• ti ||

parivÄ• ro niá¹-á¹-hito.

parivÄ• rapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

vinayasaá¹…gaha-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

vatthuttayaá¹ƒ \Be 1/ \Ne 1/ namassitvÄ• , saraá¹‡aá¹ƒ sabbapÄ• á¹‡inaá¹ƒ.

vinaye pÄ• á¹-avatthÄ• ya, yogÄ• vacarabhikkhunaá¹ƒ ||

vippakiá¹‡á¹‡amanekattha, pÄ• á¸·imuttavinicchayaá¹ƒ.

samÄ• haritvÄ• ekattha, dassayissamanÄ• kulaá¹ƒ ||

tatrÄ• yaá¹ƒ mÄ• tikÄ• ---

``divÄ• seyyÄ• parikkhÄ• ro, bhesajjakaraá¹‡ampi ca.

parittaá¹ƒ paá¹-isanthÄ• ro, viÃ±Ã±atti kulasaá¹…gaho ||

``macchamaá¹ƒsaá¹ƒ \Ne 2/ anÄ• mÄ• saá¹ƒ, adhiá¹-á¹-hÄ• navikappanaá¹ƒ.

cÄ«varenavinÄ• vÄ• so, bhaá¹‡á¸• assa paá¹-isÄ• manaá¹ƒ ||

``kayavikkayasamÄ• patti, rÅ«piyÄ• dipaá¹-iggaho.

dÄ• navissÄ• saggÄ• hehi, lÄ• bhassa pariá¹‡Ä• manaá¹ƒ ||

``pathavÄ« bhÅ«tagÄ• mo ca, duvidhaá¹ƒ sahaseyyakaá¹ƒ.

vihÄ• re saá¹…ghike seyyaá¹ƒ, santharitvÄ• na pakkamo ||

``kÄ• likÄ• nipi cattÄ• ri, kappiyÄ• catubhÅ«miyo.

khÄ• danÄ«yÄ• dipaá¹-iggÄ• ho, paá¹-ikkhepapavÄ• raá¹‡Ä• ||

``pabbajjÄ• nissayo sÄ«mÄ• , uposathapavÄ• raá¹‡aá¹ƒ.

vassÅ«panÄ• yikÄ• vattaá¹ƒ, catupaccayabhÄ• janaá¹ƒ ||

``kathinaá¹ƒ garubhaá¹‡á¸• Ä• ni, codanÄ• divinicchayo.

garukÄ• pattivuá¹-á¹-hÄ• naá¹ƒ, kammÄ• kammaá¹ƒ pakiá¹‡á¹‡akaâ€™â€™ nti ||

1. divÄ• seyyavinicchayakathÄ•

<1> tattha \Be 2/ \Ne 3/ __divÄ• seyyÄ• _ti divÄ• nipajjanaá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo --- ``
bhikkhave, divÄ• paá¹-isallÄ«yantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ• paá¹-isallÄ«yituâ€™â€™ r
divÄ• nipajjantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ• nipajjitabbaá¹ƒ. ettha ca kiÃ±cÄ• pi pÄ• á¸·iya
Ä• pattÄ«â€™â€™ ti na vuttÄ• , vivaritvÄ• nipannadosena pana uppanne vatthusmiá¹ƒdvÄ
nipajjituá¹ƒ anuÃ±Ã±Ä• tattÄ• asaá¹ƒvaritvÄ• nipajjantassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ duk
III) I 77) vuttaá¹ƒ. bhagavato hi adhippÄ• yaá¹ƒ Ã±atvÄ• upÄ• littherÄ• dÄ«hi aá¹-á¹-hakath
``atthÄ• patti divÄ• Ä• pajjati, no rattiâ€™â€™ nti (Vin V 323) iminÄ• pi cetaá¹ƒsiddhaá¹ƒ.

<2> kÄ«disaá¹ƒ pana dvÄ• raá¹ƒ saá¹ƒvaritabbaá¹ƒ, kÄ«disaá¹ƒ na saá¹ƒvaritabbaá¹ƒ?
rukkhapadaraveá¸·upadarakilaÃ±japaá¹‡á¹‡Ä• dÄ«naá¹ƒyena kenaci kavÄ• á¹-aá¹ƒ katvÄ•
uttarapÄ• sake ca pavesetvÄ• kataá¹ƒparivattakadvÄ• rameva saá¹ƒvaritabbaá¹ƒ. aÃ±Ã±a
viya rukkhasÅ«cikaá¹‡á¹-akadvÄ• raá¹ƒ, gÄ• mathakanakaá¹ƒ cakkalakayuttadvÄ• raá¹ƒ, p
dve tÄ«á¹‡i cakkalakÄ• niyojetvÄ• kataá¹ƒ saá¹ƒsaraá¹‡akiá¹-ikadvÄ• raá¹ƒ, Ä• paá¹‡esu v
ugghÄ• á¹-anakiá¹-ikadvÄ• raá¹ƒ, dvÄ«su tÄ«su á¹-hÄ• nesu veá¸·usalÄ• kÄ• gopphetvÄ•
salÄ• kahatthakadvÄ• raá¹ƒ, dussasÄ• á¹‡idvÄ• ranti evarÅ«paá¹ƒ dvÄ• raá¹ƒ na saá¹ƒvari
kavÄ• á¹-appaá¹‡Ä• mane pana ekaá¹ƒdussasÄ• á¹‡idvÄ• rameva anÄ• pattikaraá¹ƒ, avas
divÄ• paá¹-isallÄ«yantassapana parivattakadvÄ• rameva Ä• pattikaraá¹ƒ, sesÄ• ni saá¹ƒva
vÄ• nipajjantassaÄ• patti natthi, saá¹ƒvaritvÄ• pana nipajjitabbaá¹ƒ, etaá¹ƒ vattaá¹ƒ.

<3> parivattakadvÄ• raá¹ƒ kittakena saá¹ƒvutaá¹ƒ hoti? sÅ«cighaá¹-ikÄ• su dinnÄ• su saá¹ƒ
sÅ«cimattepi dinne vaá¹-á¹-ati, ghaá¹-ikÄ• mattepi dinne vaá¹-á¹-ati, dvÄ• rabÄ• haá¹ƒphusi
vaá¹-á¹-ati, Ä«sakaá¹ƒ aphusitepi vaá¹-á¹-ati, sabbantimena vidhinÄ• yÄ• vatÄ• sÄ«saá¹ƒ n
aphusitepi vaá¹-á¹-ati. sace bahÅ«naá¹ƒ vaá¸·aÃ±janaá¹-á¹-hÄ• naá¹ƒ hoti, bhikkhuá¹ƒ vÄ•
``dvÄ• raá¹ƒ, Ä• vuso, jaggÄ• hÄ«â€™â€™ ti vatvÄ• pi nipajjituá¹ƒ vaá¹-á¹-ati. atha bhikkhÅ
aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci karontÄ• nisinnÄ• honti, ``ete dvÄ• raá¹ƒjaggissantÄ«â€™â€™ ti \
nipajjituá¹ƒ vaá¹-á¹-ati. __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_pana ``upÄ• sakampi Ä• pucchitvÄ•
jaggissatÄ«â€™ ti Ä• bhogaá¹ƒ katvÄ• vÄ• nipajjituá¹ƒvaá¹-á¹-ati, kevalaá¹ƒ bhikkhuniá¹ƒ
Ä• pucchituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒyuttaá¹ƒ. evaá¹ƒ sabbatthapi yo y

aá¹-á¹-hakathÄ• vÄ• do vÄ• pacchÄ• vuccati, so sovapamÄ• á¹‡anti gahetabbaá¹ƒ.

<4> atha dvÄ• rassa udukkhalaá¹ƒ vÄ• uttarapÄ• sako vÄ• bhinno hoti aá¹-á¹-hapito vÄ• ,
navakammatthaá¹ƒ vÄ• pana iá¹-á¹-hakapuÃ±jo vÄ• mattikÄ• dÄ«naá¹ƒ vÄ• rÄ• si antodv
vÄ• bandhanti, yathÄ• saá¹ƒvarituá¹ƒ na sakkoti. evarÅ«pe antarÄ• ye satiasaá¹ƒvaritvÄ•
vaá¹-á¹-ati. yadi pana kavÄ• á¹-aá¹ƒ natthi, laddhakappameva. upari sayantenanisseá¹‡iá¹ƒ
nipajjitabbaá¹ƒ. sace nisseá¹‡imatthake thakanakaá¹ƒ hoti, thaketvÄ• pinipajjitabbaá¹ƒ. gab
gabbhadvÄ• raá¹ƒ vÄ• pamukhadvÄ• raá¹ƒ vÄ• yaá¹ƒ kiÃ±ci saá¹ƒvaritvÄ• nipajjituá¹ƒ vaá
ekakuá¹-á¹-ake gehe dvÄ«su passesu dvÄ• rÄ• ni katvÄ• vaá¸·aÃ±janti, dvepi dvÄ• rÄ• ni j
pÄ• sÄ• de dvÄ• raá¹ƒ jaggitabbameva. sace bhikkhÄ• cÄ• rÄ• paá¹-ikkamma lohapÄ• sÄ•
bhikkhÅ« divÄ• vihÄ• ratthaá¹ƒ pavisanti, saá¹…ghattherenadvÄ• rapÄ• lassa ``dvÄ• raá¹ƒ
vÄ• ``dvÄ• rajagganaá¹ƒ nÄ• ma etassa bhÄ• roâ€™â€™ ti Ä• bhogaá¹ƒkatvÄ• vÄ• pavis
saá¹…ghanavakena evameva kÄ• tabbaá¹ƒ. pure pavisantÄ• naá¹ƒ ``dvÄ• rajagganaá¹ƒ nÄ
bhÄ• roâ€™â€™ ti evaá¹ƒ Ä• bhogaá¹ƒ kÄ• tumpi vaá¹-á¹-ati. anÄ• pucchÄ• vÄ• Ä• bhoga
asaá¹ƒvutadvÄ• re bahi vÄ• nipajjantÄ• naá¹ƒ Ä• patti. gabbhe vÄ• bahi vÄ• nipajjanakÄ•
nÄ• ma mahÄ• dvÄ• re dvÄ• rapÄ• lassa bhÄ• roâ€™â€™ tiÄ• bhogaá¹ƒ katvÄ• nipajjituá
lohapÄ• sÄ• dÄ• dÄ«su Ä• kÄ• satale nipajjantenapidvÄ• raá¹ƒ saá¹ƒvaritabbameva.

ayaÃ±hettha saá¹…khepo --- idaá¹ƒ divÄ• paá¹-isallÄ«yanaá¹ƒ yena kenaci parikkhitte sadv
á¹-hÄ• nekathitaá¹ƒ, tasmÄ• abbhokÄ• se vÄ• rukkhamÅ«le vÄ• maá¹‡á¸• ape vÄ• yatth
sadvÄ• rabandhenipajjantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ• va nipajjitabbaá¹ƒ. sace mahÄ• pari
mahÄ• bodhiyaá¹…gaá¹‡alohapÄ• sÄ• daá¹…gaá¹‡asadisaá¹ƒbahÅ«naá¹ƒ osaraá¹‡aá¹-á¹
saá¹ƒvutampi saá¹ƒvutaá¹-á¹-hÄ• ne na tiá¹-á¹-hati, dvÄ• raá¹ƒ alabhantÄ• pÄ• kÄ• raá¹ƒÄ
tattha saá¹ƒvaraá¹‡akiccaá¹ƒ natthi. rattiá¹ƒ dvÄ• raá¹ƒ vivaritvÄ• nipannoaruá¹‡e uggate v
anÄ• patti. sace pana pabujjhitvÄ• \Be 4/ puna supati, Ä• patti. yo pana ``aruá¹‡e uggate
vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti paricchinditvÄ• va dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• rattiá¹ƒ nipa
yathÄ• paricchedameva vuá¹-á¹-hÄ• ti, tassa Ä• pattiyeva. __mahÄ• paccariyaá¹ƒ_pana ``e
anÄ• dariyadukkaá¹-Ä• pi na muccatÄ«â€™â€™ ti vuttaá¹ƒ.

<5> yo \Ne 5/ pana bahudeva rattiá¹ƒ jaggitvÄ• addhÄ• naá¹ƒ vÄ• gantvÄ• divÄ• kilantar
bhÅ«mito amocetvÄ• va niddÄ• vasena nipajjati, tassa anÄ• patti. sace okkantaniddoajÄ• n
Ä• ropeti, Ä• pattiyeva. nisÄ«ditvÄ• apassÄ• ya supantassaanÄ• patti. yopi ca ``niddaá¹ƒ v
caá¹…kamanto patitvÄ• sahasÄ• vuá¹-á¹-hÄ• ti, tassapi anÄ• patti. yo pana patitvÄ• tatthe
vuá¹-á¹-hÄ• ti, tassa Ä• patti.

ko muccati, ko na muccatÄ«ti? __mahÄ• paccariyaá¹ƒ_ tÄ• va ``ekabhaá¹…gena nipannako
bhÅ«mito mocetvÄ• nipannopi yakkhagahitakopi visaÃ±Ã±Ä«bhÅ«topi na muccatÄ«â€™â€
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``bandhitvÄ• nipajjÄ• pitova muccatÄ«â€™â€™ ti v

__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``yo caá¹…kamanto mucchitvÄ• patito tattheva sup
avisayatÄ• yaÄ• patti na dissati. Ä• cariyÄ• pana evaá¹ƒ na kathayanti, tasmÄ• Ä• pattiyev
mahÄ• padumattherenavuttaá¹ƒ. dve pana janÄ• Ä• pattito muccantiyeva, yo ca yakkhagah
bandhitvÄ• nipajjÄ• pitoâ€™â€™ ti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

divÄ• seyyavinicchayakathÄ• samattÄ• .

2. parikkhÄ• ravinicchayakathÄ•

<6> __parikkhÄ• ro_ti \Ne 6/ samaá¹‡aparikkhÄ• ro. tatrÄ• yaá¹ƒ kappiyÄ• kappiyaparikkhÄ
III) I 85) --- keci tÄ• lapaá¹‡á¹‡acchattaá¹ƒ anto vÄ• bahi vÄ• paÃ±cavaá¹‡á¹‡ena suttenas
vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ karonti, taá¹ƒ na vaá¹-á¹-ati. ekavaá¹‡á¹‡ena pana nÄ«lena vÄ• p
suttena anto vÄ• bahi vÄ• sibbituá¹ƒ \Be 5/, chattadaá¹‡á¸• aggÄ• hakaá¹ƒ salÄ• kapaÃ±ja
vaá¹-á¹-ati, taÃ±ca kho thirakaraá¹‡atthaá¹ƒ vaá¹-á¹-ati, na vaá¹‡á¹‡amaá¹-á¹-hatthÄ• ya.
chattapaá¹‡á¹‡esumakaradantakaá¹ƒ vÄ• aá¸• á¸• hacandakaá¹ƒ vÄ• chindituá¹ƒ na vaá¹-
gehatthambhesu viyaghaá¹-ako vÄ• vÄ• á¸·arÅ«pakaá¹ƒ vÄ• na vaá¹-á¹-ati. sacepi sabbat
dinnÄ• hoti, sÄ• pi na vaá¹-á¹-ati. ghaá¹-akaá¹ƒ vÄ• vÄ• á¸·arÅ«pakaá¹ƒ vÄ• bhinditvÄ• c
ghaá¹ƒsitvÄ• vÄ• apanetabbÄ• , suttakena vÄ• daá¹‡á¸• o veá¹-hetabbo. daá¹‡á¸• abunde
ahicchattakasaá¹‡á¹-hÄ• naá¹ƒvaá¹-á¹-ati. vÄ• tappahÄ• rena acalanatthaá¹ƒ chattamaá¹‡á
gÄ• hetvÄ• daá¹‡á¸• e bandhanti, tasmiá¹ƒ bandhanaá¹-á¹-hÄ• ne valayamiva ukkiritvÄ• le
vaá¹-á¹-ati.

<7> cÄ«varamaá¹‡á¸• anatthÄ• ya nÄ• nÄ• suttakehi satapadisadisaá¹ƒ sibbantÄ• Ä• gant
aÃ±Ã±ampi yaá¹ƒ kiÃ±ci sÅ«cikammavikÄ• raá¹ƒ karonti, paá¹-á¹-amukhe vÄ• pariyante vÄ
saá¹…khalikaá¹ƒ vÄ• muggaraá¹ƒ vÄ• evamÄ• di sabbaá¹ƒ na vaá¹-á¹-ati, pakatisÅ«cikam
gaá¹‡á¹-hikapaá¹-á¹-akaÃ±ca pÄ• sakapaá¹-á¹-akaÃ±ca aá¹-á¹-hakoá¹‡ampi soá¸·asakoá¹‡
agghiyagayamuggarÄ• dÄ«nidassenti, kakkaá¹-akkhÄ«ni ukkiranti, sabbaá¹ƒ na vaá¹-á¹-ati,
vaá¹-á¹-ati, koá¹‡asuttapÄ«á¸·akÄ• ca cÄ«vare ratte duviÃ±Ã±eyyarÅ«pÄ• vaá¹-á¹-anti.
kaÃ±jikapiá¹-á¹-hakhaliaalakÄ• dÄ«su cÄ«varaá¹ƒ pakkhipituá¹ƒna vaá¹-á¹-ati, cÄ«varakam
hatthamalasÅ«cimalÄ• dÄ«naá¹ƒ dhovanatthaá¹ƒ kiliá¹-á¹-hakÄ• le ca dhovanatthaá¹ƒvaá¹-
lÄ• khaá¹ƒ vÄ• telaá¹ƒ vÄ• rajane pakkhipituá¹ƒ na vaá¹-á¹-ati.

rajanesu ca haliddiá¹ƒ á¹-hapetvÄ• sabbaá¹ƒ __mÅ«larajanaá¹ƒ_ vaá¹-á¹-ati, maÃ±jiá¹-á¹-h
á¹-hapetvÄ• sabbaá¹ƒ __khandharajanaá¹ƒ_ vaá¹-á¹-ati. tuá¹…gahÄ• ro nÄ• ma eko sakaá¹
haritÄ• lavaá¹‡á¹‡aá¹ƒ__khandharajanaá¹ƒ_ hoti. loddaÃ±ca kaá¹‡á¸• ulaÃ±ca á¹-hapetvÄ•
vaá¹-á¹-ati. allipattaÃ±canÄ«lipattaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ __pattarajanaá¹ƒ_ vaá¹-á¹-a

gihiparibhuttakaá¹ƒ pana allipattenaekavÄ• raá¹ƒ rajituá¹ƒ \Ne 7/ vaá¹-á¹-ati. kiá¹ƒsukapupp
kusumbhapupphaÃ±ca á¹-hapetvÄ• sabbaá¹ƒ __puppharajanaá¹ƒ_vaá¹-á¹-ati. __phalaraja
vaá¹-á¹-ati (Sp (to Vin I) 344).

<8> cÄ«varaá¹ƒ rajitvÄ• saá¹…khena vÄ• maá¹‡inÄ• vÄ• yena kenaci na ghaá¹-á¹-etabb
jÄ• á¹‡ukÄ• ninihantvÄ• hatthehi gahetvÄ• doá¹‡iyampi na ghaá¹ƒsitabbaá¹ƒ. doá¹‡iyaá¹ƒ
á¹-hapetvÄ• ante gÄ• hÄ• petvÄ• hatthena paharituá¹ƒ pana \Be 6/ vaá¹-á¹-ati, tampi muá¹
porÄ• á¹‡akattherÄ• pana doá¹‡iyampi na á¹-hapesuá¹ƒ. eko cÄ«varaá¹ƒ gahetvÄ• tiá¹-á¹
hatthena paharati. cÄ«varassa kaá¹‡á¹‡asuttakaá¹ƒ na vaá¹-á¹-ati, rajitakÄ• le chinditabbaá
``anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¹‡asuttakaâ€™â€™ nti (Vin I 344) evaá¹ƒ anuÃ±Ã±Ä• ta
pÄ• sakaá¹ƒ katvÄ• bandhitabbaá¹ƒ rajanakÄ• le lagganatthÄ• ya. gaá¹‡á¹-hikepi sobhÄ• k
pÄ«á¸·akÄ• vÄ• na vaá¹-á¹-ati, nÄ• setvÄ• paribhuÃ±jitabbaá¹ƒ.

<9> patte vÄ• thÄ• lake vÄ• Ä• raggena lekhaá¹ƒ karonti anto vÄ• bahi vÄ• , na vaá¹-á¹-a
Ä• ropetvÄ• majjitvÄ• pacanti ``maá¹‡ivaá¹‡á¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ ti, na vaá¹-á¹-
vaá¹-á¹-ati. pattamaá¹‡á¸• ale bhittikammaá¹ƒ na vaá¹-á¹-ati, makaradantakaá¹ƒ pana vaá¹-

dhamakaraá¹‡achattakassa upari vÄ• heá¹-á¹-hÄ• vÄ• dhamakaraá¹‡akucchiyaá¹ƒ vÄ• l
chattamukhavaá¹-á¹-iyaá¹ƒpanassa lekhÄ• vaá¹-á¹-ati.

<10> kÄ• yabandhanassa sobhanatthaá¹ƒ tahiá¹ƒ tahiá¹ƒ diguá¹‡aá¹ƒ suttaá¹ƒ koá¹-á¹-enti,
kakkaá¹-akkhÄ«niuá¹-á¹-hÄ• penti, na vaá¹-á¹-ati, ubhosu pana antesu dasÄ• mukhassa thi
koá¹-á¹-etuá¹ƒvaá¹-á¹-ati. dasÄ• mukhe pana ghaá¹-akaá¹ƒ vÄ• makaramukhaá¹ƒ vÄ• deá
kiÃ±ci vikÄ• rarÅ«paá¹ƒkÄ• tuá¹ƒ na vaá¹-á¹-ati, tattha tattha acchÄ«ni dassetvÄ• mÄ• lÄ•
koá¹-á¹-itakÄ• yabandhanampina vaá¹-á¹-ati, ujukameva pana macchakaá¹‡á¹-akaá¹ƒ vÄ•
maá¹-á¹-hakapaá¹-á¹-ikaá¹ƒ vÄ• katvÄ• koá¹-á¹-etuá¹ƒ vaá¹-á¹-ati. kÄ• yabandhanassa das
tÄ«á¹‡i cattÄ• ripi vaá¹-á¹-anti, tato paraá¹ƒ na vaá¹-á¹-anti. rajjukakÄ• yabandhanaá¹ƒ ekar
pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ pana ekampi navaá¹-á¹-ati, dasÄ• pana pÄ• maá¹…gasa
bahurajjuke ekato katvÄ• ekena nirantaraá¹ƒveá¹-hetvÄ• kataá¹ƒ bahurajjukanti na vattab
vaá¹-á¹-ati.

kÄ• yabandhanavidhe \Ne 8/ aá¹-á¹-hamaá¹…galÄ• dikaá¹ƒ yaá¹ƒ kiÃ±ci vikÄ• rarÅ«paá¹ƒ
paricchedalekhÄ• mattaá¹ƒvaá¹-á¹-ati. vidhakassa ubhosu antesu thirakaraá¹‡atthÄ• ya gha
ayampi vaá¹-á¹-ati.

<11> aÃ±janiyaá¹ƒ itthipurisacatuppadasakuá¹‡arÅ«paá¹ƒ vÄ•
mÄ• lÄ• kammalatÄ• kammamakaradantakagomuttakaá¸• á¸• hacandakÄ• dibhedaá¹ƒvÄ•
ghaá¹ƒsitvÄ• vÄ• \Be 7/ bhinditvÄ• vÄ• yathÄ• vÄ• na paÃ±Ã±Ä• yati, tathÄ• suttakena

vaá¸·aÃ±jetabbÄ• . ujukameva pana caturaá¹ƒsÄ• vÄ• aá¹-á¹-haá¹ƒsÄ• vÄ• soá¸·asaá¹ƒs
heá¹-á¹-hatopissÄ• dve vÄ• tisso vÄ• vaá¹-á¹-alekhÄ• yo vaá¹-á¹-anti, gÄ«vÄ• yampissÄ•
ekÄ• vaá¹-á¹-alekhÄ• vaá¹-á¹-ati.

aÃ±janÄ«salÄ• kÄ• yapi vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-ati, aÃ±janÄ«thavikÄ• y
nÄ• nÄ• vaá¹‡á¹‡enasuttena vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-ati. eseva nayo ku
vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒna vaá¹-á¹-ati, tathÄ• sipÄ• á¹-ikÄ• ya. ekavaá¹‡á¹‡asutten
kiÃ±ci sibbituá¹ƒvaá¹-á¹-ati.

<12> Ä• rakaá¹‡á¹-akepi vaá¹-á¹-amaá¹‡ikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• vaá¹‡á¹‡amaá¹-á¹-haá
gÄ«vÄ• yaá¹ƒ pana paricchedalekhÄ• vaá¹-á¹-ati. pipphalikepi maá¹‡ikaá¹ƒ vÄ• pÄ«á¸·aka
uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati, daá¹‡á¸• ake pana paricchedalekhÄ• vaá¹-á¹-ati. nakhac
valitakaá¹ƒyeva karonti, tasmÄ• taá¹ƒvaá¹-á¹-ati. uttarÄ• raá¹‡iyaá¹ƒ vÄ• pi araá¹‡idhanuke
uparipellanadaá¹‡á¸• ake vÄ• mÄ• lÄ• kammÄ• diyaá¹ƒ kiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na
pellanadaá¹‡á¸• akassa pana vemajjhe maá¹‡á¸• alaá¹ƒ hoti, tattha paricchedalekhÄ• matta
sÅ«cisaá¹‡á¸• Ä• saá¹ƒ karonti, yena sÅ«ciá¹ƒ á¸• aá¹ƒsÄ• petvÄ• ghaá¹ƒsanti, tattha mak
kiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati, sÅ«ciá¸• aá¹ƒsanatthaá¹ƒ pana mukhamattaá
vaá¹-á¹-ati.

dantakaá¹-á¹-hacchedanavÄ• siyampi yaá¹ƒ kiÃ±ci vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati,
ubhosuvÄ• passesu caturaá¹ƒsaá¹ƒ vÄ• aá¹-á¹-haá¹ƒsaá¹ƒ vÄ• bandhituá¹ƒ vaá¹-á¹-ati. ka
kiÃ±civaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati, heá¹-á¹-hÄ• ekÄ• vÄ• dve vÄ• vaá¹-á¹-alek
ahicchattakamakuá¸·amattaÃ±ca vaá¹-á¹-ati.

<13> telabhÄ• janesu visÄ• á¹‡e vÄ• nÄ• á¸·iyaá¹ƒ vÄ• alÄ• buke vÄ• Ä• maá¹‡á¸• asÄ•
á¹-hapetvÄ• itthirÅ«paá¹ƒ purisarÅ«paÃ±ca avasesaá¹ƒ sabbampi vaá¹‡á¹‡amaá¹-á¹-hakam
maÃ±capÄ«á¹-he bhisibimbohanebhÅ«mattharaá¹‡e pÄ• dapuÃ±chane caá¹…kamanabhisi
kacavarachaá¸• á¸• anake rajanadoá¹‡ikÄ• ya pÄ• nÄ«yauá¸·uá¹…ke \Ne 9/ pÄ• nÄ«yagha
phalakapÄ«á¹-hake valayÄ• dhÄ• rake daá¹‡á¸• Ä• dhÄ• rake pattapidhÄ• ne tÄ• lavaá¹‡á¹
mÄ• lÄ• kammÄ• di vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ vaá¹-á¹-ati.

<14> senÄ• sane pana dvÄ• rakavÄ• á¹-avÄ• tapÄ• nakavÄ• á¹-Ä• dÄ«su sabbaratanamay
vaá¹-á¹-ati. senÄ• sane kiÃ±ci paá¹-isedhetabbaá¹ƒ natthi aÃ±Ã±atra viruddhasenÄ• sanÄ•
viruddhasenÄ• sanaá¹ƒnÄ• ma aÃ±Ã±esaá¹ƒ sÄ«mÄ• ya rÄ• javallabhehi katasenÄ• sanaá
senÄ• sanaá¹ƒkaronti, te vattabbÄ• ``mÄ• amhÄ• kaá¹ƒ sÄ«mÄ• ya senÄ• sanaá¹ƒ karoth
anÄ• diyitvÄ• karontiyeva, punapi vattabbÄ• ``mÄ• evaá¹ƒ akattha, mÄ• amhÄ• kaá¹ƒ upo
antarÄ• yamakattha, mÄ• sÄ• maggiá¹ƒ bhindittha, tumhÄ• kaá¹ƒ senÄ• sanaá¹ƒ katampi k
á¹-hassatÄ«â€™â€™ ti. sace balakkÄ• rena karontiyeva, yadÄ• tesaá¹ƒ lajjiparisÄ• ussan

laddhuá¹ƒ dhammiko vinicchayo, tadÄ• tesaá¹ƒ pesetabbaá¹ƒ ``tumhÄ• kaá¹ƒ Ä• vÄ• saá¹
yÄ• vatatiyaá¹ƒ pesite haranti, sÄ• dhu. no ce haranti, á¹-hapetvÄ• bodhiÃ±ca cetiyaÃ±caa
bhinditabbÄ• ni, no ca kho aparibhogaá¹ƒ karontehi, paá¹-ipÄ• á¹-iyÄ• panachadanagopÄ•
apanetvÄ• tesaá¹ƒ pesetabbaá¹ƒ ``tumhÄ• kaá¹ƒ dabbasambhÄ• re harathÄ• â€™â€™ ti.
haranti, atha tesu dabbasambhÄ• resu himavassavÄ• tÄ• tapÄ• dÄ«hipÅ«tibhÅ«tesu vÄ• c
daá¸• á¸• hesu sÄ«masÄ• mikÄ• bhikkhÅ« anupavajjÄ• , na labbhÄ• codetuá¹ƒ ``tumhehi
nÄ• sitÄ• â€™â€™ ti vÄ• ``tumhÄ• kaá¹ƒgÄ«vÄ• â€™â€™ ti vÄ• . yaá¹ƒ pana sÄ«masÄ•
sukatameva hoti. yopi bhikkhu bahussuto vinayaÃ±Ã±Å« aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ akappiyap
vicarantaá¹ƒdisvÄ• chindÄ• peyya vÄ• bhindÄ• peyya vÄ• , anupavajjo, so neva codetabb
labbhÄ• vattuá¹ƒ ``ayaá¹ƒ nÄ• ma mama parikkhÄ• ro tayÄ• nÄ• sito, taá¹ƒ me dehÄ«â€™

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

parikkhÄ• ravinicchayakathÄ• samattÄ• .

3. bhesajjÄ• dikaraá¹‡avinicchayakathÄ•

<15> __bhesajjakaraá¹‡aparittapaá¹-isanthÄ• resu_ \Ne 10/ pana __bhesajjakaraá¹‡e_ tÄ•
(to Vin III) II 185-7) --- Ä• gatÄ• gatassa parajanassa bhesajjaá¹ƒ na kÄ• tabbaá¹ƒ, karonto
dukkaá¹-aá¹ƒÄ• pajjati. paÃ±cannaá¹ƒ pana sahadhammikÄ• naá¹ƒ kÄ• tabbaá¹ƒ bhikkhuss
9/sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eriyÄ• ti. samasÄ«lasaddhÄ• paÃ±Ã±Ä• n
sikkhÄ• suyuttÄ• naá¹ƒ bhesajjaá¹ƒ akÄ• tuá¹ƒ na labbhati. karontena ca sace tesaá¹ƒ atthi
santakaá¹ƒgahetvÄ• yojetvÄ• dÄ• tabbaá¹ƒ, sace natthi, attano santakaá¹ƒ kÄ• tabbaá¹ƒ.
bhikkhÄ• cÄ• ravattena vÄ• Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato vÄ• pariyesitabbaá¹ƒ, alab
akataviÃ±Ã±attiyÄ• pi Ä• haritvÄ• kÄ• tabbaá¹ƒ.

<16> aparesampi paÃ±cannaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati mÄ• tu pitu tadupaá¹-á¹-hÄ• kÄ• naá
veyyÄ• vaccakarassapaá¹‡á¸• upalÄ• sassa cÄ• ti. __paá¹‡á¸• upalÄ• so_ nÄ• ma yo pabb
pattacÄ«varaá¹ƒ paá¹-iyÄ• diyati, tÄ• va vihÄ• re vasati. tesu sace mÄ• tÄ• pitaro issarÄ• h
akÄ• tuá¹ƒvaá¹-á¹-ati. sace pana rajjepi á¹-hitÄ• paccÄ• sÄ«santi, akÄ• tuá¹ƒ na vaá¹-á¹-ati
paccÄ• sÄ«santÄ• naá¹ƒbhesajjaá¹ƒ dÄ• tabbaá¹ƒ, yojetuá¹ƒ ajÄ• nantÄ• naá¹ƒ yojetvÄ• c
atthÄ• ya sahadhammikesuvuttanayeneva pariyesitabbaá¹ƒ. sace pana mÄ• taraá¹ƒ vihÄ• n
sabbaá¹ƒ parikammaá¹ƒanÄ• masantena kÄ• tabbaá¹ƒ, khÄ• danÄ«yabhojanÄ«yaá¹ƒ saha
yathÄ• sÄ• maá¹‡ero, evaá¹ƒ sahatthena nhÄ• panasambÄ• hanÄ• dÄ«ni katvÄ• upaá¹-á
upaá¹-á¹-hahantipaá¹-ijagganti, tesampi evameva kÄ• tabbaá¹ƒ. __veyyÄ• vaccakaro_ nÄ•
gahetvÄ• araÃ±Ã±e dÄ• rÅ«ni vÄ• chindati, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci kammaá¹ƒ karoti, tassa
Ã±Ä• takÄ• na passanti, tÄ• va bhesajjaá¹ƒ kÄ• tabbaá¹ƒ. yo pana bhikkhunissitakova hutv
tassa bhesajjaá¹ƒ kÄ• tabbameva. paá¹‡á¸• upalÄ• sepi sÄ• maá¹‡ere viya paá¹-ipajjitabba

<17> aparesampi dasannaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati jeá¹-á¹-habhÄ• tu kaniá¹-á¹-habhÄ• tu je
kaniá¹-á¹-habhaginiyÄ• cÅ«á¸·amÄ• tuyÄ• mahÄ• mÄ• tuyÄ• cÅ«á¸·apituno mahÄ• pituno
tesaá¹ƒpana sabbesampi karontena tesaá¹ƒyeva santakaá¹ƒ bhesajjaá¹ƒ gahetvÄ• kevalaá
sace \Ne 11/ pana nappahonti yÄ• canti ca ``detha no, bhante, tumhÄ• kaá¹ƒ paá¹-idassÄ•
tÄ• vakÄ• likaá¹ƒdÄ• tabbaá¹ƒ. sacepi na yÄ• canti, ``amhÄ• kaá¹ƒ bhesajjaá¹ƒ atthi, tÄ• va
gaá¹‡hathÄ• â€™â€™ tivatvÄ• vÄ• \Be 10/ ``yadÄ• tesaá¹ƒ bhavissati, tadÄ• dassantÄ«
vÄ• katvÄ• dÄ• tabbaá¹ƒ. sace paá¹-identi, gahetabbaá¹ƒ. no ce denti, na codetabbÄ• . ete
á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ na kÄ• tabbaá¹ƒ.

etesaá¹ƒ puttaparamparÄ• ya pana yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• , tÄ• va cattÄ• ro p
Ä• harÄ• pentassaakataviÃ±Ã±atti vÄ• bhesajjaá¹ƒ karontassa vejjakammaá¹ƒ vÄ• kuladÅ
sace bhÄ• tu jÄ• yÄ• , bhaginiyÄ• sÄ• miko vÄ• gilÄ• no hoti, Ã±Ä• takÄ• ce, tesampi vaá
bhÄ• tu ca bhaginiyÄ• ca katvÄ• dÄ• tabbaá¹ƒ ``tumhÄ• kaá¹ƒ jagganaá¹-á¹-hÄ• ne dethÄ
puttÄ• naá¹ƒ katvÄ• dÄ• tabbaá¹ƒ ``tumhÄ• kaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dethÄ• â€™â€™ ti.
vinicchayo veditabbo.

tesaá¹ƒ atthÄ• ya ca sÄ• maá¹‡erehi araÃ±Ã±ato bhesajjaá¹ƒ Ä• harÄ• pentena Ã±Ä• tisÄ•
Ä• harÄ• petabbaá¹ƒ, aÃ±Ã±Ä• takehi attano atthÄ• ya vÄ• Ä• harÄ• petvÄ• dÄ• tabbaá¹ƒ
Ä• harÄ• mÄ• â€™â€™ tivattasÄ«sena Ä• haritabbaá¹ƒ. upajjhÄ• yassa mÄ• tÄ• pitaro gilÄ
upajjhÄ• yoca disÄ• pakkanto hoti, saddhivihÄ• rikena upajjhÄ• yassa santakaá¹ƒ bhesajjaá
atthi, attano bhesajjaá¹ƒ upajjhÄ• yassa pariccajitvÄ• dÄ• tabbaá¹ƒ. attanopi asantevuttana
upajjhÄ• yassa santakaá¹ƒ katvÄ• dÄ• tabbaá¹ƒ. upajjhÄ• yenapi saddhivihÄ• rikassamÄ•
paá¹-ipajjitabbaá¹ƒ. eseva nayo Ä• cariyantevÄ• sikesupi. aÃ±Ã±opiyo Ä• gantuko vÄ• coro
issaro vÄ• Ã±Ä• takehi pariccatto kapaá¹‡ovÄ• gamiyamanusso vÄ• gilÄ• no hutvÄ• vihÄ
apaccÄ• sÄ«santena bhesajjaá¹ƒkÄ• tabbaá¹ƒ.

<18> saddhaá¹ƒ kulaá¹ƒ hoti catÅ«hi paccayehi upaá¹-á¹-hÄ• yakaá¹ƒ bhikkhusaá¹…ghassa
mÄ• tÄ• pituá¹-á¹-hÄ• niyaá¹ƒ, tatra ce koci gilÄ• no hoti, tassatthÄ• ya vissÄ• sena ``bhesa
dethÄ• â€™â€™ tivadanti, neva dÄ• tabbaá¹ƒ na kÄ• tabbaá¹ƒ. atha pana kappiyaá¹ƒ Ã±at
``bhante, asukassa nÄ• ma rogassa kiá¹ƒ bhesajjaá¹ƒ karontÄ«â€™â€™ ti, ``idaÃ±cidaÃ±c
tivattuá¹ƒ vaá¹-á¹-ati. ``bhante, mayhaá¹ƒ mÄ• tÄ• gilÄ• nÄ• , bhesajjaá¹ƒ tÄ• va Ä• cikkhat
evaá¹ƒpucchite pana na Ä• cikkhitabbaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ pana kathÄ• kÄ• tabbÄ•
nÄ• ma bhikkhuno imasmiá¹ƒ \Ne 12/ roge kiá¹ƒ bhesajjaá¹ƒ kariá¹ƒsÅ«â€™â€™ ti. idaÃ±ci
bhesajjaá¹ƒbhanteti. taá¹ƒ sutvÄ• itaro mÄ• tu bhesajjaá¹ƒ karoti, vaá¹-á¹-ati. mahÄ• padum
kiravasabharaÃ±Ã±opi deviyÄ• roge uppanne ekÄ• ya itthiyÄ• Ä• gantvÄ• pucchito ``na jÄ
evameva bhikkhÅ«hi saddhiá¹ƒ samullapesi. taá¹ƒ sutvÄ• tassÄ• bhesajjamakaá¹ƒsu. vÅ«
tÄ«hi ca kahÄ• paá¹‡asatehi saddhiá¹ƒ bhesajjacaá¹…koá¹-akaá¹ƒ pÅ«retvÄ• Ä• haritvÄ• t

á¹-hapetvÄ• ``bhante, pupphapÅ«jaá¹ƒ karothÄ• â€™â€™ ti Ä• haá¹ƒsu. thero ``Ä• cariyab
kappiyavasena gÄ• hÄ• petvÄ• pupphapÅ«jamakÄ• si. evaá¹ƒ tÄ• va bhesajje paá¹-ipajjita

<19> __paritte_ pana ``gilÄ• nassa parittaá¹ƒ karotha, bhanteâ€™â€™ ti vutte na kÄ• tabba
bhaá¹‡athÄ• â€™â€™ ti vutte pana bhaá¹‡itabbaá¹ƒ. sacepissa evaá¹ƒ hoti ``manussÄ• nA
akariyamÄ• ne vippaá¹-isÄ• rino bhavissantÄ«â€™â€™ ti, kÄ• tabbaá¹ƒ. ``parittodakaá¹ƒpa
dethÄ• â€™â€™ ti vutte pana tesaá¹ƒyeva udakaá¹ƒ hatthena cÄ• letvÄ• suttaá¹ƒparimajji
vihÄ• rato udakaá¹ƒ attano santakaá¹ƒ vÄ• suttaá¹ƒ deti, dukkaá¹-aá¹ƒ. manussÄ• udakaÃ
nisÄ«ditvÄ• ``parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vadanti, kÄ• tabbaá¹ƒ. no ce jÄ• nanti, Ä•
bhikkhÅ«naá¹ƒ nisinnÄ• naá¹ƒ pÄ• desu udakaá¹ƒÄ• kiritvÄ• suttaÃ±ca á¹-hapetvÄ• gacch
parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti, na pÄ• dÄ• apanetabbÄ• . manussÄ• hi vippaá¹-isÄ• n
gilÄ• nassaatthÄ• ya vihÄ• raá¹ƒ pesenti ``parittaá¹ƒ bhaá¹‡antÅ«â€™â€™ ti, bhaá¹‡itabba
rÄ• jagehÄ• dÄ«suroge vÄ• upaddave vÄ• uppanne pakkosÄ• petvÄ• bhaá¹‡Ä• penti, __
bhaá¹‡itabbÄ• ni. ``Ä• gantvÄ• gilÄ• nassa sikkhÄ• padÄ• ni dentu, dhammaá¹ƒ kathentu,
amaccagehevÄ• Ä• gantvÄ• sikkhÄ• padÄ• ni dentu, dhammaá¹ƒ kathentÅ«â€™â€™ ti pe
sikkhÄ• padÄ• nidÄ• tabbÄ• ni, dhammo kathetabbo. ``matÄ• naá¹ƒ parivÄ• ratthaá¹ƒ Ä• ga
na gantabbaá¹ƒ. ``sÄ«vathikadassane asubhadassane ca maraá¹‡assatiá¹ƒ paá¹-ilabhissÄ•
kammaá¹-á¹-hÄ• nasÄ«senagantuá¹ƒ vaá¹-á¹-ati. ``pahÄ• redinne matepi amaraá¹‡Ä• dhipp
vuttÄ• â€™â€™ ti na ettakenevaamanussagahitassa pahÄ• ro dÄ• tabbo \Be 12/, tÄ• lapaá
parittasuttaá¹ƒ vÄ• hatthe vÄ• pÄ• de vÄ• bandhitabbaá¹ƒ, ratanasuttÄ• dÄ«ni parittÄ• ni b
sÄ«lavantaá¹ƒ bhikkhuá¹ƒviheá¹-hehÄ«â€™â€™ ti dhammakathÄ• kÄ• tabbÄ• , Ä• á¹-Ä• n
bhaá¹‡itabbaá¹ƒ.

idha pana Ä• á¹-Ä• nÄ• á¹-iyaparittassa parikammaá¹ƒ veditabbaá¹ƒ (Sv III 282). paá¹-hama
__Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ_ na bhaá¹‡itabbaá¹ƒ, __mettasuttaá¹ƒ_ (Khp 9.1 Ä• dayo; Sn
__dhajaggasuttaá¹ƒ_ (SN a I 249) __ratanasutta_nti (Khp VI 1 Ä• dayo; Sn 224 Ä• dayo) im
bhaá¹‡itabbÄ• ni. sace muÃ±cati, sundaraá¹ƒ. no ce muÃ±cati, Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ
bhaá¹‡antena ca bhikkhunÄ• piá¹-á¹-haá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• na khÄ• ditabbaá¹ƒ, susÄ
amanussÄ• otÄ• raá¹ƒ labhanti. parittakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ haritÅ«palittaá¹ƒ kÄ• retvÄ
Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• nisÄ«ditabbaá¹ƒ. parittakÄ• rako bhikkhu vihÄ• rato gharaá¹ƒ n
parivÄ• retvÄ• netabbo. abbhokÄ• se nisÄ«ditvÄ• na vattabbaá¹ƒ, dvÄ• ravÄ• tapÄ• nÄ• n
Ä• vudhahatthehisamparivÄ• ritena mettacittaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• vattabbaá¹ƒ, paá¹
gÄ• hÄ• petvÄ• sÄ«le patiá¹-á¹-hitassa parittaá¹ƒ kÄ• tabbaá¹ƒ. evampi mocetuá¹ƒ asakkon
netvÄ• cetiyaá¹…gaá¹‡e nipajjÄ• petvÄ• Ä• sanapÅ«jaá¹ƒ kÄ• retvÄ• dÄ«pe jÄ• lÄ• petvÄ
sammajjitvÄ• maá¹…galakathÄ• vattabbÄ• , sabbasannipÄ• to ghosetabbo, vihÄ• rassa up
nÄ• mahoti, tattha ``bhikkhusaá¹…gho tumhÄ• kaá¹ƒ Ä• gamanaá¹ƒ patimÄ• netÄ«â€™â€™
sabbasannipÄ• taá¹-á¹-hÄ• neanÄ• gantuá¹ƒ nÄ• ma na labhati, tato amanussagahitako ``tv
pucchitabbo, nÄ• me kathite nÄ• meneva Ä• lapitabbo, ``itthannÄ• ma tuyhaá¹ƒ mÄ• lÄ• ga

Ä• sanapÅ«jÄ• yaá¹ƒpatti, piá¹‡á¸• apÄ• te patti, bhikkhusaá¹…ghena tuyhaá¹ƒ paá¹‡á¹‡Ä•
mahÄ• maá¹…galakathÄ• vuttÄ• , bhikkhusaá¹…ghe gÄ• ravena etaá¹ƒ muÃ±cÄ• hÄ«â€™
devatÄ• naá¹ƒ Ä• rocetabbaá¹ƒ ``tumhe jÄ• nÄ• tha, ayaá¹ƒ amanusso amhÄ• kaá¹ƒ vacan
buddhaÄ• á¹‡aá¹ƒ karissÄ• mÄ• â€™â€™ tiparittaá¹ƒ kÄ• tabbaá¹ƒ. etaá¹ƒ tÄ• va gihÄ«na
bhikkhu amanussenagahito hoti, Ä• sanÄ• ni dhovitvÄ• sabbasannipÄ• taá¹ƒ ghosÄ• petvÄ
13/pattiá¹ƒ datvÄ• parittaá¹ƒ bhaá¹‡itabbaá¹ƒ, idaá¹ƒ bhikkhÅ«naá¹ƒ parikammaá¹ƒ. evaá¹
paá¹-ipajjitabbaá¹ƒ.

<20> __paá¹-isanthÄ• re_ pana ayaá¹ƒ vinicchayo (Sp (to Vin III) II 185-7) ---
anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• tokassa dÄ• tabbo, kassa na dÄ• tabbo? mÄ• tÄ• pitÅ«naá¹
kahÄ• paá¹‡agghanakohoti, saddhÄ• deyyavinipÄ• tanaá¹ƒ natthi. mÄ• tÄ• pituupaá¹-á¹-hÄ
paá¹‡á¸• upalÄ• sassacÄ• ti etesampi dÄ• tabbo. tattha paá¹‡á¸• upalÄ• sassa thÄ• lake pa
vaá¹-á¹-ati, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ agÄ• rikÄ• naá¹ƒ mÄ• tÄ• pitÅ«nampi na vaá¹-
__pabbajitaparibhogo hiagÄ• rikÄ• naá¹ƒ cetiyaá¹-á¹-hÄ• niyo_. apica anÄ• maá¹-á¹-hapiá¹‡
sampattassa dÄ• marikacorassapiissariyassapi dÄ• tabbo. kasmÄ• ? te hi adÄ«yamÄ• nepi
Ä• masitvÄ• dÄ«yamÄ• nepi ``ucchiá¹-á¹-hakaá¹ƒ dentÄ«â€™â€™ ti kujjhanti, kuddhÄ• jÄ«
sÄ• sanassapi antarÄ• yaá¹ƒ karonti. rajjaá¹ƒ patthayamÄ• nassa vicarato coranÄ• gassa v
evaá¹ƒ anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• te paá¹-ipajjitabbaá¹ƒ.

paá¹-isanthÄ• ro \Ne 14/ ca nÄ• mÄ• yaá¹ƒ kassa kÄ• tabbo, kassa na kÄ• tabbo? paá¹-isa
vihÄ• raá¹ƒsampattassa yassa kassaci Ä• gantukassa vÄ• daliddassa vÄ• corassa vÄ• is
kathaá¹ƒ? Ä• gantukaá¹ƒ tÄ• va khÄ«á¹‡aparibbayaá¹ƒ vihÄ• raá¹ƒ sampattaá¹ƒ disvÄ• ``p
tidÄ• tabbaá¹ƒ, pÄ• damakkhanatelaá¹ƒ dÄ• tabbaá¹ƒ, kÄ• le Ä• gatassa yÄ• gubhattaá¹ƒ,
taá¹‡á¸• ulÄ• atthi, taá¹‡á¸• ulÄ• dÄ• tabbÄ• . avelÄ• ya sampattopi ``gacchÄ• hÄ«â€™â€
sayanaá¹-á¹-hÄ• naá¹ƒ dÄ• tabbaá¹ƒ. sabbaá¹ƒ apaccÄ• sÄ«yanteneva kÄ• tabbaá¹ƒ. ``ma
catupaccayadÄ• yakÄ• , evaá¹ƒ saá¹…gahe kariyamÄ• ne punappunaá¹ƒ pasÄ«ditvÄ• upa
cittaá¹ƒna uppÄ• detabbaá¹ƒ. corÄ• naá¹ƒ pana saá¹…ghikampi dÄ• tabbaá¹ƒ.
paá¹-isanthÄ• rÄ• nisaá¹ƒsadÄ«panatthaÃ±ca coranÄ• gavatthu, bhÄ• tarÄ• saddhiá¹ƒ jam
mahÄ• nÄ• garaÃ±Ã±o vatthu, piturÄ• jassa rajje catunnaá¹ƒ amaccÄ• naá¹ƒvatthu, abhaya
bahÅ«ni vatthÅ«ni __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vitthÄ• ratovuttÄ• ni.

tatrÄ• yaá¹ƒ ekavatthudÄ«panÄ• --- sÄ«haá¸·adÄ«pe kira abhayo nÄ• ma coro paÃ±casata
khandhÄ• vÄ• raá¹ƒ bandhitvÄ• samantÄ• tiyojanaá¹ƒ ubbÄ• setvÄ• \Be 14/ vasati.
anurÄ• dhapuravÄ• sinokadambanadiá¹ƒ na uttaranti, cetiyagirimagge janasaÃ±cÄ• ro upa
coro ``cetiyagiriá¹ƒ vilumpissÄ• mÄ«â€™â€™ ti agamÄ• si. Ä• rÄ• mikÄ• disvÄ•
dÄ«ghabhÄ• á¹‡akaabhayattherassaÄ• rocesuá¹ƒ. thero ``sappiphÄ• á¹‡itÄ• dÄ«ni atthÄ«â
bhanteâ€™â€™ ti. ``corÄ• naá¹ƒ dethaâ€™â€™. ``taá¹‡á¸• ulÄ• atthÄ«â€™â€™ ti. ``atthi,
Ä• haá¹-Ä• taá¹‡á¸• ulÄ• ca pakkasÄ• kaÃ±ca goraso cÄ• â€™â€™ ti. ``bhattaá¹ƒ sampÄ•

ti. Ä• rÄ• mikÄ• tathÄ• kariá¹ƒsu. corÄ• bhattaá¹ƒ bhuÃ±jitvÄ• ``kenÄ• yaá¹ƒ paá¹-isanth
tipucchiá¹ƒsu. ``amhÄ• kaá¹ƒ ayyena abhayattherenÄ• â€™â€™ ti. corÄ• therassa santika
Ä• haá¹ƒsu ``mayaá¹ƒ `saá¹…ghassa ca cetiyassa ca santakaá¹ƒ acchinditvÄ• gahessÄ• m
pana iminÄ• paá¹-isanthÄ• rena mayaá¹ƒ pasannÄ• , ajja paá¹-á¹-hÄ• ya vihÄ• re dhammik
hotu, nÄ• garÄ• Ä• gantvÄ• dÄ• naá¹ƒ dentu, cetiyaá¹ƒ vandantÅ«â€™â€™ ti. tatopaá¹-á¹
dÄ• tuá¹ƒ Ä• gacchante nadÄ«tÄ«reyeva paccuggantvÄ• rakkhantÄ• vihÄ• raá¹ƒnenti, vih
rakkhaá¹ƒ katvÄ• tiá¹-á¹-hanti. tepi bhikkhÅ«naá¹ƒ bhuttÄ• vasesaá¹ƒcorÄ• naá¹ƒ denti. ga
nadÄ«tÄ«raá¹ƒ pÄ• petvÄ• nivattanti.

athekadivasaá¹ƒ bhikkhusaá¹…ghe khÄ«yanakakathÄ• uppannÄ• ``thero issaravatÄ• ya s
corÄ• naá¹ƒadÄ• sÄ«â€™â€™ ti. thero sannipÄ• taá¹ƒ kÄ• rÄ• petvÄ• Ä• ha ``corÄ• `saá
cetiyasantakaÃ±caacchinditvÄ• gaá¹‡hissÄ• mÄ• â€™ ti Ä• gamiá¹ƒsu, atha tesaá¹ƒ mayÄ
ti ettakonÄ• ma paá¹-isanthÄ• ro kato, taá¹ƒ sabbampi ekato sampiá¹‡á¸• etvÄ• agghÄ• pe
kÄ• raá¹‡ena aviluttaá¹ƒbhaá¹‡á¸• aá¹ƒ ekato sampiá¹‡á¸• etvÄ• agghÄ• pethÄ• â€™â€™
dinnakaá¹ƒ cetiyaghareekaá¹ƒ varapotthakacittattharaá¹‡aá¹ƒ na agghati. tato Ä• haá¹ƒsu `
paá¹-isanthÄ• ro sukato, codetuá¹ƒ vÄ• sÄ• retuá¹ƒ vÄ• na labbhati, gÄ«vÄ• vÄ• avahÄ•
evaá¹ƒ mahÄ• nisaá¹ƒsopaá¹-isanthÄ• roti sallakkhetvÄ• kattabbo paá¹‡á¸• itena bhikkhun

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

bhesajjÄ• dikaraá¹‡avinicchayakathÄ• samattÄ• .

4. viÃ±Ã±attivinicchayakathÄ•

<21> __viÃ±Ã±attÄ«_ti \Be 15/ \Ne 16/ yÄ• canÄ• . tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin III) I
mÅ«lacchejjÄ• ya purisaá¹ƒ yÄ• cituá¹ƒ na vaá¹-á¹-ati, ``sahÄ• yatthÄ• ya kammakaraá¹‡att
dethÄ• â€™â€™ tiyÄ• cituá¹ƒ vaá¹-á¹-ati, purisena kattabbaá¹ƒ hatthakammasaá¹…khÄ• ta
yÄ• cituá¹ƒ vaá¹-á¹-atiyeva. hatthakammaÃ±hi kiÃ±ci vatthu na hoti, tasmÄ• taá¹ƒ á¹-hapet
migaluddakamacchabandhanakÄ• dÄ«naá¹ƒsakakammaá¹ƒ avasesaá¹ƒ sabbaá¹ƒ kappiya
kena kammenÄ• â€™â€™ tipucchite vÄ• apucchite vÄ• yÄ• cituá¹ƒ vaá¹-á¹-ati, viÃ±Ã±atti
migaluddakÄ• dayopana sakakammaá¹ƒ na yÄ• citabbÄ• , ``hatthakammaá¹ƒ dethÄ• â€™â
yÄ• citabbÄ• . evaá¹ƒ yÄ• citÄ• hi te ``sÄ• dhu, bhanteâ€™â€™ ti bhikkhÅ« uyyojetvÄ• mi
niyametvÄ• pana ``vihÄ• re kiÃ±ci kattabbaá¹ƒ atthi, tattha hatthakammaá¹ƒdethÄ• â€™â€
phÄ• lanaá¹…galÄ• dÄ«ni upakaraá¹‡Ä• ni gahetvÄ• kasituá¹ƒ vÄ• vapituá¹ƒvÄ• lÄ• yituá
sakakiccapasutampi kassakaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci hatthakammaá¹ƒyÄ• cituá¹ƒ v
vighÄ• sÄ• do vÄ• aÃ±Ã±o vÄ• koci nikkammo niratthakakathaá¹ƒkathento niddÄ• yanto v
ayÄ• citvÄ• pi ``ehi re idaá¹ƒ vÄ• idaá¹ƒ vÄ• karohÄ«â€™â€™ ti yadicchakaá¹ƒ kÄ• rÄ• pe

hatthakammassa pana sabbakappiyabhÄ• vadÄ«panatthaá¹ƒ imaá¹ƒ nayaá¹ƒ kathenti. sac
pÄ• sÄ• daá¹ƒkÄ• retukÄ• mo hoti, thambhatthÄ• ya pÄ• sÄ• á¹‡akoá¹-á¹-akÄ• naá¹ƒ ghar
``hatthakammaá¹ƒladdhuá¹ƒ vaá¹-á¹-ati upÄ• sakÄ• â€™â€™ ti. ``kiá¹ƒ kÄ• tabbaá¹ƒ, bhan
``pÄ• sÄ• á¹‡atthambhÄ• uddharitvÄ• dÄ• tabbÄ• â€™â€™ ti. sace te uddharitvÄ• vÄ• d
attano thambhe vÄ• denti, vaá¹-á¹-ati. athÄ• pi vadanti ``amhÄ• kaá¹ƒ, bhante, hatthakamm
natthi, aÃ±Ã±aá¹ƒ uddharÄ• petha, tassa mÅ«laá¹ƒ dassÄ• mÄ• â€™â€™ ti, uddharÄ• pet
uddhaá¹-amanussÄ• naá¹ƒmÅ«laá¹ƒ dethÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. eteneva upÄ•
atthÄ• ya vaá¸• á¸• hakÄ«naá¹ƒsantikaá¹ƒ, iá¹-á¹-hakatthÄ• ya iá¹-á¹-hakavaá¸• á¸• hakÄ«n
gehacchÄ• dakÄ• naá¹ƒ, cittakammatthÄ• yacittakÄ• rÄ• nanti yena yena attho hoti, tassa t
tesaá¹ƒ sippakÄ• rakÄ• naá¹ƒsantikaá¹ƒ gantvÄ• hatthakammaá¹ƒ yÄ• cituá¹ƒ vaá¹-á¹-ati,
ca mÅ«lacchejjÄ• yavÄ• bhattavetanÄ• nuppadÄ• nena vÄ• laddhampi sabbaá¹ƒ gahetuá
Ä• harÄ• pentena casabbaá¹ƒ anajjhÄ• vutthakaá¹ƒ Ä• harÄ• petabbaá¹ƒ.

<22> na \Be 16/ \Ne 17/ kevalaÃ±ca pÄ• sÄ• daá¹ƒ kÄ• retukÄ• mena,
maÃ±capÄ«á¹-hapattaparissÄ• vanadhamakaraá¹‡acÄ«varÄ• dÄ«nikÄ• rÄ• petukÄ• mena
te sippakÄ• rake upasaá¹…kamitvÄ• vuttanayeneva hatthakammaá¹ƒ yÄ• citabbaá¹ƒ. hatth
mÅ«lacchejjÄ• ya vÄ• bhattavetanÄ• nuppadÄ• nenavÄ• laddhampi sabbaá¹ƒ gahetabbaá
icchanti, bhattavetanaá¹ƒ paccÄ• sÄ«santi, akappiyakahÄ• paá¹‡Ä• di na dÄ• tabbaá¹ƒ, bh
taá¹‡á¸• ulÄ• dÄ«ni pariyesitvÄ• dÄ• tuá¹ƒvaá¹-á¹-ati. hatthakammavasena pattaá¹ƒ kÄ• re
navapakkassa pattassa puÃ±chanatelatthÄ• yaantogÄ• maá¹ƒ paviá¹-á¹-hena ``bhikkhÄ• ya
sallakkhetvÄ• yÄ• guyÄ• vÄ• bhatte vÄ• Ä• nÄ«tehatthena patto pidhÄ• tabbo. sace upÄ
ti pucchati, ``navapakkopatto, puÃ±chanatelena atthoâ€™â€™ ti vattabbaá¹ƒ. sace sÄ• ``d
pattaá¹ƒgahetvÄ• telena puÃ±chitvÄ• yÄ• guyÄ• vÄ• bhattassa vÄ• pÅ«retvÄ• deti, viÃ±
gahetuá¹ƒ vaá¹-á¹-ati.

<23> bhikkhÅ« pageva piá¹‡á¸• Ä• ya caritvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ• Ä• sanaá¹ƒ apas
upÄ• sakÄ• bhikkhÅ« á¹-hite disvÄ• sayameva Ä• sanÄ• ni Ä• harÄ• penti, nisÄ«ditvÄ• g
gantabbaá¹ƒ, anÄ• pucchÄ• gatÄ• nampi naá¹-á¹-haá¹ƒ gÄ«vÄ• na hoti, Ä• pucchitvÄ• ga
bhikkhÅ«hi ``Ä• sanÄ• ni Ä• harathÄ• â€™â€™ ti vuttehi Ä• haá¹-Ä• ni honti, Ä• pucchitvÄ•
gatÄ• naá¹ƒ vattabhedo ca naá¹-á¹-haÃ±ca gÄ«vÄ• . attharaá¹‡akojavakÄ• dÄ«supi esevar

makkhikÄ• bahukÄ• honti, ``makkhikabÄ«janiá¹ƒ Ä• harathÄ• â€™â€™ ti vattabbaá¹ƒ, pu
kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-iggahetabbÄ• ni. Ä• sanasÄ• lÄ• yaá¹ƒ udakabhÄ• janaá¹
``dhamakaraá¹‡aá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti na vattabbaá¹ƒ. dhamakaraá¹‡aÃ±hi rittabh
``nadiá¹ƒ vÄ• taá¸·Ä• kaá¹ƒ vÄ• gantvÄ• udakaá¹ƒ Ä• harÄ• â€™â€™ ti pana vattuá¹ƒ va
Ä• harÄ• â€™â€™ ti neva vattuá¹ƒ vaá¹-á¹-ati, na Ä• haá¹-aá¹ƒ paribhuÃ±jituá¹ƒ. Ä• sanas
bhattakiccaá¹ƒ karontehi tattha jÄ• takaá¹ƒ anajjhÄ• vutthakaá¹ƒ yaá¹ƒ kiÃ±ci uttaribhaá¹…g
phalaá¹ƒ vÄ• sace kiÃ±ci kammaá¹ƒ karontaá¹ƒ Ä• harÄ• peti, hatthakammavasena Ä• har

vaá¹-á¹-ati, alajjÄ«hi pana bhikkhÅ«hi vÄ• sÄ• maá¹‡erehi vÄ• hatthakammaá¹ƒ na kÄ• re
purisattakare nayo.

<24> goá¹‡aá¹ƒ \Be 17/ pana aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato Ä• harÄ• petuá¹ƒ na
Ä• harÄ• pentassadukkaá¹-aá¹ƒ. Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• natopi mÅ«lacchejjÄ• ya yÄ
tÄ• vakÄ• likanayenasabbattha vaá¹-á¹-ati. evaá¹ƒ Ä• harÄ• pitaÃ±ca goá¹‡aá¹ƒ rakkhitvÄ•
paá¹-icchÄ• petabbÄ• . sacassa pÄ• do \Ne 18/ vÄ• siá¹…gaá¹ƒ vÄ• bhijjati vÄ• nassati v
sampaá¹-icchanti, iccetaá¹ƒkusalaá¹ƒ. no ce sampaá¹-icchanti, gÄ«vÄ• hoti. sace ``tumhÄ•
ti vadanti, na sampaá¹-icchitabbaá¹ƒ. ``vihÄ• rassa demÄ• â€™â€™ ti vutte pana ``Ä• rÄ• n
jagganatthÄ• yÄ• â€™â€™ tivattabbÄ• .

<25> ``sakaá¹-aá¹ƒ dethÄ• â€™â€™ tipi aÃ±Ã±Ä• takaappavÄ• rite vattuá¹ƒ na vaá¹-á¹-ati,
dukkaá¹-aá¹ƒ Ä• pajjati. Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne pana vaá¹-á¹-ati, tÄ• vakÄ• likaá¹ƒ
kammaá¹ƒpana katvÄ• puna dÄ• tabbaá¹ƒ. sace nemiÄ• dÄ«ni bhijjanti, pÄ• katikÄ• ni katv
gÄ«vÄ• hoti. ``tumhÄ• kameva demÄ• â€™â€™ ti vutte dÄ• rubhaá¹‡á¸• aá¹ƒ nÄ• ma sam
nayo vÄ• sipharasukuá¹-hÄ• rÄ«kudÄ• lanikhÄ• danesu valliÄ• dÄ«su ca parapariggahitesu
garubhaá¹‡á¸• appahonakesuyeva valliÄ• dÄ«su viÃ±Ã±atti hoti, na tato oraá¹ƒ.

<26> anajjhÄ• vutthakaá¹ƒ pana yaá¹ƒ kiÃ±ci Ä• harÄ• petuá¹ƒ vaá¹-á¹-ati. rakkhitagopitaá¹
hiviÃ±Ã±atti nÄ• ma vuccati. sÄ• dvÄ«su paccayesu sabbena sabbaá¹ƒ na vaá¹-á¹-ati. senÄ
``Ä• hara dehÄ«â€™â€™ ti viÃ±Ã±attimattameva na vaá¹-á¹-ati, parikathobhÄ• sanimittaka
tattha uposathÄ• gÄ• raá¹ƒ vÄ• bhojanasÄ• laá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci senÄ• sanaá
okÄ• se evarÅ«paá¹ƒ senÄ• sanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vÄ• ``yuttaâ€™â€™
ntivÄ• tiÄ• dinÄ• nayena vacanaá¹ƒ __parikathÄ• _ nÄ• ma. upÄ• sakÄ• tumhe kuhiá¹ƒ va
``kiá¹ƒ bhikkhÅ«naá¹ƒ pana upÄ• sakÄ• pÄ• sÄ• do na vaá¹-á¹-atÄ«â€™â€™ ti evamÄ• di
manusse disvÄ• rajjuá¹ƒ pasÄ• reti, khÄ«le Ä• koá¹-Ä• peti, ``kiá¹ƒidaá¹ƒ, bhanteâ€™â€™
Ä• vÄ• saá¹ƒ karissÄ• mÄ• â€™â€™ ti evamÄ• dikaraá¹‡aá¹ƒ pana __nimittakammaá¹ƒ_nÄ
viÃ±Ã±attipi vaá¹-á¹-ati, pageva parikathÄ• dÄ«ni.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

viÃ±Ã±attivinicchayakathÄ• samattÄ• .

5. kulasaá¹…gahavinicchayakathÄ•

<27> __kulasaá¹…gaho_ti \Be 18/ \Ne 19/ pupphaphalÄ• dÄ«hi kulÄ• naá¹ƒ saá¹…gaho ku
tatrÄ• yaá¹ƒvinicchayo (Sp (to Vin III) II 431) --- kulasaá¹…gahatthÄ• ya mÄ• lÄ• vacchÄ• d
ropÄ• petuá¹ƒvÄ• siÃ±cituá¹ƒ vÄ• siÃ±cÄ• petuá¹ƒ vÄ• pupphÄ• ni ocituá¹ƒ vÄ• ocinÄ•

ganthÄ• petuá¹ƒ vÄ• na vaá¹-á¹-ati. tattha akappiyavohÄ• ro kappiyavohÄ• ro pariyÄ• yoob
imÄ• ni paÃ±ca jÄ• nitabbÄ• ni.

<28> tattha __akappiyavohÄ• ro_ nÄ• ma allaharitÄ• naá¹ƒ koá¹-á¹-anaá¹ƒ koá¹-á¹-Ä• pana
khaá¹‡anaá¹ƒkhaá¹‡Ä• panaá¹ƒ, mÄ• lÄ• vacchassa ropanaá¹ƒ ropÄ• panaá¹ƒ, Ä• á¸·iyÄ•
udakassa secanaá¹ƒsecÄ• panaá¹ƒ, mÄ• tikÄ• ya sammukhakaraá¹‡aá¹ƒ, kappiyaudakasiÃ
hatthapÄ• damukhadhovananahÄ• nodakasiÃ±canaá¹ƒ. __kappiyavohÄ• ro_ nÄ• ma ``imaá
Ä• vÄ• á¹-aá¹ƒ jÄ• na, imaá¹ƒ mÄ• lÄ• vacchaá¹ƒjÄ• na, ettha udakaá¹ƒ jÄ• nÄ• â€™â€™ t
ujukaraá¹‡aÃ±ca. __pariyÄ• yo_nÄ• ma ``paá¹‡á¸• itena mÄ• lÄ• vacchÄ• dayo ropÄ• peta
saá¹ƒvattantÄ«â€™â€™ tiÄ• divacanaá¹ƒ. __obhÄ• so_ nÄ• ma kudÄ• lakhaá¹‡ittÄ• dÄ«ni
á¹-hÄ• naá¹ƒ. evaá¹ƒ á¹-hitaÃ±hisÄ• maá¹‡erÄ• dayo disvÄ• ``thero kÄ• rÄ• petukÄ• moâ€
__nimittakammaá¹ƒ_nÄ• ma kudÄ• lakhaá¹‡ittivÄ• sipharasuudakabhÄ• janÄ• ni Ä• haritvÄ

<29> imÄ• ni paÃ±capi kulasaá¹…gahatthÄ• ya ropanaropÄ• panÄ• dÄ«su na vaá¹-á¹-anti.
phalaparibhogatthÄ• yakappiyÄ• kappiyavohÄ• radvayameva na vaá¹-á¹-ati, itarattayaá¹ƒ va
__mahÄ• paccariyaá¹ƒ_ pana ``kappiyavohÄ• ropivaá¹-á¹-ati, yaÃ±ca attano paribhogatthÄ•
aÃ±Ã±apuggalassa vÄ• saá¹…ghassa vÄ• cetiyassa vÄ• atthÄ• yapi vaá¹-á¹-atÄ«â€™â€™
pana vanatthÄ• ya chÄ• yatthÄ• ya ca akappiyavohÄ• ramattamevana vaá¹-á¹-ati, sesaá¹ƒ
sesaá¹ƒ, yaá¹ƒ kiÃ±ci mÄ• tikampi ujuá¹ƒ kÄ• tuá¹ƒkappiyaudakaá¹ƒ siÃ±cituá¹ƒ nahÄ• nak
nahÄ• yituá¹ƒ hatthapÄ• damukhadhovanaudakÄ• nica tattha chaá¸• á¸• etumpi vaá¹-á¹-ati.
__kurundiyaÃ±ca_ ``kappiyapathaviyaá¹ƒsayaá¹ƒ ropetumpi vaá¹-á¹-atÄ«â€™â€™ ti vuttaá
pana ropitassa vÄ• ropÄ• pitassavÄ• phalaá¹ƒ paribhuÃ±jitumpi vaá¹-á¹-ati.

<30> ayaá¹ƒ \Be 19/ \Ne 20/ pana Ä• dito paá¹-á¹-hÄ• ya vitthÄ• rena Ä• pattivinicchayo ---
kuladÅ«sanatthÄ• yaakappiyapathaviyaá¹ƒ mÄ• lÄ• vacchaá¹ƒ ropentassa pÄ• cittiyaÃ±cev
akappiyavohÄ• renaropÄ• pentassa. kappiyapathaviyaá¹ƒ ropanepi ropÄ• panepi dukkaá¹-a
sakiá¹ƒÄ• á¹‡attiyÄ• bahÅ«nampi ropane ekameva sapÄ• cittiyadukkaá¹-aá¹ƒ vÄ• suddha
paribhogatthÄ• ya kappiyabhÅ«miyaá¹ƒ vÄ• akappiyabhÅ«miyaá¹ƒ vÄ• kappiyavohÄ• rena
Ä• rÄ• mÄ• diatthÄ• yapi akappiyapathaviyaá¹ƒ ropentassa vÄ• akappiyavacanena ropÄ• p
ayaá¹ƒ pana nayo __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ na suá¹-á¹-hu vibhatto, __mahÄ• pacc

siÃ±canasiÃ±cÄ• pane pana akappiyaudakena sabbattha pÄ• cittiyaá¹ƒ, kuladÅ«sanaparibh
kappiyena tesaá¹ƒyeva dvinnaá¹ƒ atthÄ• ya dukkaá¹-aá¹ƒ, paribhogatthÄ• ya cettha kappiya
siÃ±cÄ• paneanÄ• patti. Ä• pattiá¹-á¹-hÄ• ne pana dhÄ• rÄ• vacchedavasena payogabahul
veditabbÄ• .

kulasaá¹…gahatthÄ• ya ocinane pupphagaá¹‡anÄ• ya dukkaá¹-apÄ• cittiyÄ• ni, aÃ±Ã±attha
pana pupphÄ• ni ekapayogena ocinanto payogavasena kÄ• retabbo. ocinÄ• panekuladÅ«sa

bahumpi ocinÄ• ti, ekameva sapÄ• cittiyadukkaá¹-aá¹ƒ, aÃ±Ã±atra pÄ• cittiyameva.

<31> ganthanaganthÄ• panesu pana sabbÄ• pi cha pupphavikatiyo veditabbÄ• --- ganthim
veá¹-himaá¹ƒ pÅ«rimaá¹ƒ vÄ• yimanti. tattha __ganthimaá¹ƒ_ nÄ• ma sadaá¹‡á¸• akesu vÄ
vÄ• dÄ«ghavaá¹‡á¹-esu pupphesu daá¹-á¹-habbaá¹ƒ. daá¹‡á¸• akena vÄ• daá¹‡á¸• akaá¹
vaá¹‡á¹-aá¹ƒ ganthetvÄ• katameva hi ganthimaá¹ƒ. taá¹ƒ bhikkhussa vÄ• bhikkhuniyÄ• vÄ
akappiyavacanena kÄ• rÄ• petumpi na vaá¹-á¹-ati, ``evaá¹ƒ jÄ• na, evaá¹ƒ kate sobheyya, y
na vikiriyanti, tathÄ• karohÄ«â€™â€™ tiÄ• dinÄ• pana kappiyavacanenakÄ• rÄ• petuá¹ƒ v

__gopphimaá¹ƒ_ nÄ• ma suttena vÄ• vÄ• kÄ• dÄ«hi vÄ• vassikapupphÄ• dÄ«naá¹ƒ
ekatovaá¹‡á¹-ikaubhatovaá¹‡á¹-ikamÄ• lÄ• vasenagopphanaá¹ƒ, vÄ• kaá¹ƒ vÄ• rajjuá¹ƒ vÄ
avaá¹‡á¹-akÄ• ni nÄ«papupphÄ• dÄ«nipavesetvÄ• paá¹-ipÄ• á¹-iyÄ• bandhanti, etampi go
purimanayeneva na vaá¹-á¹-ati.

__vedhimaá¹ƒ_ \Be 20/ \Ne 21/ nÄ• ma savaá¹‡á¹-akÄ• ni vassikapupphÄ• dÄ«ni vaá¹‡á¹-e
vakulapupphÄ• dÄ«niattano chiddesu sÅ«citÄ• lahÄ«rÄ• dÄ«hi vinivijjhitvÄ• Ä• vunanti, eta
taá¹ƒ purimanayeneva na vaá¹-á¹-ati. keci pana kadalikkhandhamhi kaá¹‡á¹-ake vÄ• tÄ• la
pavesetvÄ• tattha pupphÄ• ni vinivijjhitvÄ• á¹-hapenti, keci kaá¹‡á¹-akasÄ• khÄ• su,
kecipupphachattapupphakÅ«á¹-Ä• gÄ• rakaraá¹‡atthaá¹ƒ chatte ca bhittiyaÃ±ca pavesetvÄ
keci dhammÄ• sanavitÄ• ne baddhakaá¹‡á¹-akesu, keci kaá¹‡ikÄ• rapupphÄ• dÄ«ni salÄ• l
chattÄ• dhichattaá¹ƒ viya karonti, taá¹ƒ atioá¸·Ä• rikameva. pupphavijjhanatthaá¹ƒ pana
dhammÄ• sanavitÄ• nekaá¹‡á¹-akampi bandhituá¹ƒ kaá¹‡á¹-akÄ• dÄ«hi vÄ• ekapupphamp
pupphaá¹ƒpavesetuá¹ƒ na vaá¹-á¹-ati.
jÄ• lavitÄ• navedikanÄ• gadantakapupphapaá¹-icchakatÄ• lapaá¹‡á¹‡aguá¸·akÄ• dÄ«naá¹ƒ
vÄ• antaresu pupphÄ• ni pavesetuá¹ƒ na doso. na hetaá¹ƒ vedhimaá¹ƒhoti. dhammarajjuya

__veá¹-himaá¹ƒ_ nÄ• ma pupphadÄ• mapupphahatthakesu daá¹-á¹-habbaá¹ƒ. keci hi matth
karontÄ• heá¹-á¹-hÄ• ghaá¹-akÄ• kÄ• raá¹ƒ dassetuá¹ƒ pupphehi veá¹-henti, keci aá¹-á¹-ha
vÄ• uppalapupphÄ• dÄ«nisuttena vÄ• vÄ• kena vÄ• daá¹‡á¸• akesu bandhitvÄ• uppalah
karonti, taá¹ƒ sabbaá¹ƒ purimanayeneva na vaá¹-á¹-ati. sÄ• maá¹‡erehi uppÄ• á¹-etvÄ• tha
á¹-hapitauppalÄ• dÄ«nikÄ• sÄ• vena bhaá¹‡á¸• ikampi bandhituá¹ƒ na vaá¹-á¹-ati. tesaá¹ƒy
daá¹‡á¸• akena vÄ• bandhituá¹ƒ aá¹ƒsabhaá¹‡á¸• ikaá¹ƒ vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. aá¹ƒsab
khandhe á¹-hapitakÄ• sÄ• vassaubho ante Ä• haritvÄ• bhaá¹‡á¸• ikaá¹ƒ katvÄ• tasmiá¹ƒ p
pakkhipanti, ayaá¹ƒ vuccati aá¹ƒsabhaá¹‡á¸• ikÄ• , etaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. daá¹‡á¸• ak
paduminipaá¹‡á¹‡aá¹ƒ vijjhitvÄ• uppalÄ• dÄ«ni paá¹‡á¹‡ena veá¹-hetvÄ• gaá¹‡hanti, tatrÄ•
paduminipaá¹‡á¹‡ameva bandhituá¹ƒvaá¹-á¹-ati, heá¹-á¹-hÄ• daá¹‡á¸• akaá¹ƒ pana bandhi

__pÅ«rimaá¹ƒ_ nÄ• ma mÄ• lÄ• guá¹‡e ca pupphapaá¹-e ca daá¹-á¹-habbaá¹ƒ. yo hi mÄ• l

vÄ• bodhiá¹ƒ vÄ• vedikaá¹ƒ vÄ• parikkhipanto puna Ä• netvÄ• purimaá¹-á¹-hÄ• naá¹ƒ atik
ettÄ• vatÄ• pÅ«rimaá¹ƒ nÄ• ma hoti, ko pana vÄ• do anekakkhattuá¹ƒ parikkhipantassa. nÄ
haranto olambakaá¹ƒ katvÄ• puna nÄ• gadantakaá¹ƒ parikkhipati, etampi pÅ«rimaá¹ƒnÄ• n
pana pupphavalayaá¹ƒ pavesetuá¹ƒ vaá¹-á¹-ati. mÄ• lÄ• guá¹‡ehi pupphapaá¹-aá¹ƒkaronti,
mÄ• lÄ• guá¹‡aá¹ƒ harituá¹ƒ vaá¹-á¹-ati. puna paccÄ• harato pÅ«rimameva hoti. taá¹ƒ sabb
vaá¹-á¹-ati. mÄ• lÄ• guá¹‡ehi pana bahÅ«hipi kataá¹ƒ pupphadÄ• maá¹ƒ labhitvÄ• Ä• sanan
vaá¹-á¹-ati. atidÄ«ghaá¹ƒ pana mÄ• lÄ• guá¹‡aá¹ƒ ekavÄ• raá¹ƒ haritvÄ• parikkhipitvÄ• pun
dÄ• tuá¹ƒ vaá¹-á¹-ati, tenapi tatheva kÄ• tuá¹ƒ vaá¹-á¹-ati.

__vÄ• yimaá¹ƒ_ \Ne 22/ nÄ• ma pupphajÄ• lapupphapaá¹-apuppharÅ«pesu daá¹-á¹-habbaá
karontassaekamekamhi jÄ• lachiddake dukkaá¹-aá¹ƒ. bhittichattabodhitthambhÄ• dÄ«supi e
pupphapaá¹-aá¹ƒpana parehi pÅ«ritampi vÄ• yituá¹ƒ na labbhati. gopphimapuppheheva
hatthiassÄ• dirÅ«pakÄ• nikaronti, tÄ• nipi vÄ• yimaá¹-á¹-hÄ• ne tiá¹-á¹-hanti. purimanayene
vaá¹-á¹-ati. aÃ±Ã±ehikataparicchede pana pupphÄ• ni á¹-hapentena hatthiassÄ• dirÅ«pakan
__mahÄ• paccariyaá¹ƒ_pana kaá¸·ambakena aá¸• á¸• hacandakena ca saddhiá¹ƒ aá¹-á¹-ha

<32> tattha __kaá¸·ambako_ti aá¸• á¸• hacandakantare ghaá¹-ikadÄ• maolambako vutto.
__aá¸• á¸• hacandako_tiaá¸• á¸• hacandÄ• kÄ• rena mÄ• lÄ• guá¹‡aparikkhepo. tadubhaya
__kurundiyaá¹ƒ_pana ``dve tayo mÄ• lÄ• guá¹‡e ekato katvÄ• pupphadÄ• makaraá¹‡ampi
vuttaá¹ƒ. tampi idha pÅ«rimaá¹-á¹-hÄ• neyeva paviá¹-á¹-haá¹ƒ. na kevalaÃ±ca pupphadÄ• n
piá¹-á¹-hamayadÄ• mampi geá¹‡á¸• ukapupphadÄ• mampi__kurundiyaá¹ƒ_ vuttaá¹ƒ. khara
sÄ• dhÄ• raá¹‡attÄ• bhikkhÅ«nampi bhikkhunÄ«nampineva kÄ• tuá¹ƒ, na kÄ• rÄ• petuá¹ƒ
pana kappiyavacanaá¹ƒ sabbattha vattuá¹ƒvaá¹-á¹-ati. pariyÄ• yaobhÄ• sanimittakammÄ• n

yo haritvÄ• vÄ• harÄ• petvÄ• vÄ• pakkositvÄ• vÄ• pakkosÄ• petvÄ• vÄ• sayaá¹ƒ vÄ•
attano santakaá¹ƒ pupphaá¹ƒ kulasaá¹…gahatthÄ• ya deti, tassa dukkaá¹-aá¹ƒ, parasantak
theyyacittena deti, bhaá¹‡á¸• agghena kÄ• retabbo. esa nayo saá¹…ghikepi. ayaá¹ƒ pana v
senÄ• sanatthÄ• ya niyamitaá¹ƒ issaravatÄ• ya dadato thullaccayanti.

<33> pupphaá¹ƒ nÄ• ma kassa dÄ• tuá¹ƒ vaá¹-á¹-ati, kassa na vaá¹-á¹-atÄ«ti? mÄ• tÄ• pitÅ
haritvÄ• piharÄ• petvÄ• pi pakkositvÄ• pi pakkosÄ• petvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-ati \Be 22/,
sesaÃ±Ä• takÄ• naá¹ƒpakkosÄ• petvÄ• va. taÃ±ca kho vatthupÅ«janatthÄ• ya, maá¹‡á¸• a
sivaliá¹…gÄ• dipÅ«janatthÄ• ya vÄ• kassacipi dÄ• tuá¹ƒ na vaá¹-á¹-ati. mÄ• tÄ• pitÅ«naÃ±c
Ã±Ä• tisÄ• maá¹‡ereheva harÄ• petabbaá¹ƒ. itare pana yadi sayameva icchanti, vaá¹-á¹-ati
pupphabhÄ• jakena pupphabhÄ• janakÄ• le sampattÄ• naá¹ƒsÄ• maá¹‡erÄ• naá¹ƒ upaá¸•
vaá¹-á¹-ati. __kurundiyaá¹ƒ_ pana ``sampattagihÄ«naá¹ƒ upaá¸• á¸• habhÄ• gaá¹ƒâ€™â€™
``cÅ«á¸·akaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. asammatena apaloketvÄ• dÄ•
Ä• cariyupajjhÄ• yesu sagÄ• ravÄ• sÄ• maá¹‡erÄ• bahÅ«ni pupphÄ• ni Ä• haritvÄ• rÄ• s

pÄ• tova sampattÄ• naá¹ƒ saddhivihÄ• rikÄ• dÄ«naá¹ƒ upÄ• sakÄ• dÄ«naá¹ƒ vÄ• ``tvaá¹ƒ
gaá¹‡hÄ• â€™â€™ ti denti, pupphadÄ• naá¹ƒ nÄ• ma na hoti. ``cetiyaá¹ƒ pÅ«jessÄ• mÄ• â
pÅ«jaá¹ƒ karontÄ• pi tattha tattha sampattÄ• naá¹ƒ \Ne 23/ cetiyapÅ«janatthÄ• ya denti, eta
pupphadÄ• naá¹ƒnÄ• ma na hoti. upÄ• sake akkapupphÄ• dÄ«hi pÅ«jente disvÄ• ``vihÄ• r
upÄ• sakÄ• tÄ• ni gahetvÄ• pÅ«jethÄ• â€™â€™ ti vattumpi vaá¹-á¹-ati. bhikkhÅ« pupphap
gÄ• maá¹ƒ paviá¹-á¹-he ``kiá¹ƒ, bhante, atidivÄ• paviá¹-á¹-hatthÄ• â€™â€™ ti pucchanti, ``
bahÅ«ni, pÅ«jaá¹ƒ akarimhÄ• â€™â€™ ti vadanti. manussÄ• ``bahÅ«ni kiravihÄ• re pupph
pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ gahetvÄ• vihÄ• raá¹ƒgantvÄ• pupphapÅ«ja
vaá¹-á¹-ati.

<34> manussÄ• ``mayaá¹ƒ, bhante, asukadivasaá¹ƒ nÄ• ma pÅ«jessÄ• mÄ• â€™â€™ ti p
yÄ• citvÄ• anuÃ±Ã±Ä• tadivase Ä• gacchanti, sÄ• maá¹‡erehi ca pageva pupphÄ• ni ocinit
rukkhesu pupphÄ• ni apassantÄ• ``kuhiá¹ƒ, bhante, pupphÄ• nÄ«â€™â€™ ti vadanti, sÄ•
á¹-hapitÄ• ni, tumhe pana pÅ«jetvÄ• gacchatha, saá¹…gho aÃ±Ã±aá¹ƒ divasaá¹ƒpÅ«jessa
datvÄ• gacchanti, vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ_ pana __kurundiyaÃ±ca_ ``therÄ• sÄ
labhanti, sace sayameva tÄ• ni pupphÄ• ni tesaá¹ƒ denti, vaá¹-á¹-ati. therehi pana `sÄ• maá
á¹-hapitÄ• nÄ«â€™ ti ettakameva vattabbaâ€™â€™ ntivuttaá¹ƒ. sace pana pupphavÄ• raá
pupphesu yÄ• gubhattÄ• dÄ«ni Ä• dÄ• yaÄ• gantvÄ• sÄ• maá¹‡ere ``ocinitvÄ• dethÄ• â€
Ã±Ä• bhisÄ• maá¹‡erÄ• naá¹ƒyeva ocinitvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. aÃ±Ã±Ä• take ukkhipitv
á¹-hapenti, na orohitvÄ• palÄ• yitabbaá¹ƒ, ocinitvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati \Be 23/. sace par
``bahÅ«ni upÄ• sakÄ• vihÄ• re pupphÄ• ni, yÄ• gubhattÄ• dÄ«ni Ä• dÄ• ya gantvÄ• pupph
vadati, tasseva na kappatÄ«ti __mahÄ• paccariyaÃ±ca kurundiyaÃ±ca_ vuttaá¹ƒ. __mahÄ•
``etaá¹ƒ akappiyaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti avisesena vuttaá¹ƒ.

<35> phalampi attano santakaá¹ƒ vuttanayeneva mÄ• tÄ• pitÅ«naÃ±ca sesaÃ±Ä• tÄ«naÃ±
kulasaá¹…gahatthÄ• ya pana dentassa vuttanayeneva attano santake parasantake saá¹…g
niyamite ca dukkaá¹-Ä• dÄ«ni veditabbÄ• ni. attano santakaá¹ƒyeva gilÄ• namanussÄ• naá
vÄ• khÄ«á¹‡aparibbayÄ• naá¹ƒ vÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati, phaladÄ• naá¹ƒ na hoti. phalabh
saá¹…ghassa phalabhÄ• janakÄ• le sampattamanussÄ• naá¹ƒ upaá¸• á¸• habhÄ• gaá¹ƒ dÄ
asammatenaapaloketvÄ• dÄ• tabbaá¹ƒ. saá¹…ghÄ• rÄ• mepi phalaparicchedena vÄ• rukk
katikÄ• kÄ• tabbÄ• ``tato gilÄ• namanussÄ• naá¹ƒ vÄ• aÃ±Ã±esaá¹ƒ vÄ• phalaá¹ƒ yÄ• ca
cattÄ• ripaÃ±ca phalÄ• ni dÄ• tabbÄ• ni, rukkhÄ• vÄ• dassetabbÄ• `ito gahetuá¹ƒ labbhat
``idhaphalÄ• ni sundarÄ• ni, ito gaá¹‡hathÄ• â€™â€™ ti evaá¹ƒ pana na vattabbaá¹ƒ. attan
sirÄ«sacuá¹‡á¹‡aá¹ƒvÄ• \Ne 24/ aÃ±Ã±aá¹ƒ vÄ• yaá¹ƒ kiÃ±ci kasÄ• vaá¹ƒ kulasaá¹…gah
parasantakÄ• dÄ«supivuttanayeneva vinicchayo veditabbo. ayaá¹ƒ pana viseso --- saá¹…gh
rukkhachalligarubhaá¹‡á¸• amevÄ• ti. mattikadantakaá¹-á¹-haveá¸·upaá¹‡á¹‡esupi garubha
cuá¹‡á¹‡e vuttanayenevavinicchayo veditabbo.

<36> __jaá¹…ghapesaniya_nti gihÄ«naá¹ƒ dÅ«teyyaá¹ƒ sÄ• sanaharaá¹‡akammaá¹ƒ vucca
gihÄ«naÃ±hi sÄ• sanaá¹ƒ gahetvÄ• gacchantassa pade pade dukkaá¹-aá¹ƒ. taá¹ƒ kammaá
laddhabhojanaá¹ƒbhuÃ±jantassapi ajjhohÄ• re ajjhohÄ• re dukkaá¹-aá¹ƒ. paá¹-hamaá¹ƒ sÄ•
pacchÄ• ``ayaá¹ƒdÄ• ni so gÄ• mo, handa naá¹ƒ sÄ• sanaá¹ƒ Ä• rocemÄ«â€™â€™ ti mag
dukkaá¹-aá¹ƒ. sÄ• sanaá¹ƒ Ä• rocetvÄ• laddhabhojanaá¹ƒ bhuÃ±jato purimanayeneva duk
aggahetvÄ• Ä• gatenapana ``bhante, tasmiá¹ƒ gÄ• me itthannÄ• massa kÄ• pavattÄ«â€™
kathetuá¹ƒvaá¹-á¹-ati, pucchitapaÃ±he doso natthi. paÃ±cannaá¹ƒ pana sahadhammikÄ• na
paá¹‡á¸• upalÄ• sassaattano veyyÄ• vaccakarassa \Be 24/ sÄ• sanaá¹ƒ harituá¹ƒ vaá¹-á¹-a
kappiyasÄ• sanaá¹ƒ, tasmÄ• ``mama vacanena bhagavato pÄ• de vandathÄ• â€™â€™ ti v
bodhiá¹ƒ saá¹…ghattheraá¹ƒ vandathÄ• â€™â€™ tivÄ• ``cetiye gandhapÅ«jaá¹ƒ karothÄ•
``pupphapÅ«jaá¹ƒ karothÄ• â€™â€™ ti vÄ• ``bhikkhÅ« sannipÄ• tetha, dÄ• naá¹ƒ dassÄ•
desÄ• payissÄ• mÄ• â€™â€™ ti vÄ• Ä«disesu sÄ• sanesu kukkuccaá¹ƒ nakÄ• tabbaá¹ƒ. k
gihÄ«naá¹ƒ gihikammapaá¹-isaá¹ƒyuttÄ• nÄ«ti. imehipana aá¹-á¹-hahi kuladÅ«sakakammeh
paÃ±cannampi sahadhammikÄ• naá¹ƒ na kappanti. abhÅ«tÄ• rocanarÅ«piyasaá¹ƒvohÄ• re
honti.

pabbÄ• janÄ«yakammakato pana yasmiá¹ƒ gÄ• me vÄ• nigame vÄ• kuladÅ«sakakammaá
vasati, neva tasmiá¹ƒ gÄ• me vÄ• nigame vÄ• carituá¹ƒ labhati, na vihÄ• re vasituá¹ƒ. paá
ca tena yesu kulesu pubbe kuladÅ«sakakammaá¹ƒ kataá¹ƒ, tatouppannapaccayÄ• na gahe
Ä• savakkhayapattenapi na gahetabbÄ• , akappiyÄ• va honti. ``kasmÄ• na gaá¹‡hathÄ• â€
evaá¹ƒ katattÄ• â€™â€™ ti vutte sace vadanti ``na mayaá¹ƒtena kÄ• raá¹‡ena dema, idÄ•
demÄ• â€™â€™ ti, gahetabbÄ• . pakatiyÄ• dÄ• naá¹-á¹-hÄ• neyevakuladÅ«sakakammaá¹
pakatidÄ• nameva gahetuá¹ƒ vaá¹-á¹-ati. yaá¹ƒ vaá¸• á¸• hetvÄ• denti, taá¹ƒ na vaá¹-á¹-ati.
pucchitapaÃ±he doso natthi, tasmÄ• aÃ±Ã±ampi bhikkhuá¹ƒ pubbaá¹‡he vÄ• sÄ• yanhe vÄ
paviá¹-á¹-haá¹ƒ koci puccheyya ``kasmÄ• , bhante, carathÄ• â€™â€™ ti. yenatthenacarati,
``laddhaá¹ƒ na laddhaâ€™â€™ nti vutte sace na laddhaá¹ƒ, ``na laddhaâ€™â€™ nti vatvÄ•
gahetuá¹ƒ vaá¹-á¹-ati.

<37> ``na \Ne 25/ ca, bhikkhave, paá¹‡idhÄ• ya araÃ±Ã±e vatthabbaá¹ƒ, yo vaseyya, Ä• pa
bhikkhave, paá¹‡idhÄ• ya piá¹‡á¸• Ä• ya caritabbaá¹ƒ ... pe ... na ca, bhikkhave, paá¹‡idhÄ•
... pe ... na ca, bhikkhave, paá¹‡idhÄ• ya á¹-hÄ• tabbaá¹ƒ ... pe ... na ca, bhikkhave, paá¹‡id
nisÄ«ditabbaá¹ƒ ... pe ... na ca, bhikkhave, paá¹‡idhÄ• ya seyyÄ• kappetabbÄ• , yo kappey
dukkaá¹-assÄ• â€™â€™ ti (Vin III 223 Ä• dayo) vuttattÄ• ``evaá¹ƒ (Sp (to Vin III) II 223) ara
maá¹ƒ janoarahatte vÄ• sekkhabhÅ«miyaá¹ƒ vÄ• sambhÄ• vessati, tato lokassa sakkato b
pÅ«jitoâ€™â€™ ti evaá¹ƒ patthanaá¹ƒ katvÄ• araÃ±Ã±e na vasitabbaá¹ƒ. evaá¹ƒ paá¹‡idh
``araÃ±Ã±evasissÄ• mÄ«â€™â€™ ti gacchantassa \Be 25/ padavÄ• re padavÄ• re dukkaá¹
kuá¹-ikaraá¹‡acaá¹…kamananisÄ«dananivÄ• sanapÄ• rupanÄ• dÄ«susabbakiccesu payog
evaá¹ƒ araÃ±Ã±e na vasitabbaá¹ƒ. evaá¹ƒ vasantohi sambhÄ• vanaá¹ƒ labhatu vÄ• mÄ• v

yo pana samÄ• dinnadhutaá¹…go ``dhutaá¹…gaá¹ƒrakkhissÄ• mÄ«â€™â€™ ti vÄ• ``gÄ• n
vikkhipati, araÃ±Ã±aá¹ƒ sappÄ• yaâ€™â€™ nticintetvÄ• vÄ• ``addhÄ• araÃ±Ã±e tiá¹‡á¹‡
aÃ±Ã±ataraá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti vÄ• ``araÃ±Ã±aá¹ƒ pavisitvÄ• arahattaá¹ƒ
nikkhamissÄ• mÄ«â€™â€™ ti vÄ• ``araÃ±Ã±avÄ• sonÄ• ma bhagavatÄ• pasattho, mayi c
sabrahmacÄ• rÄ« gÄ• mantaá¹ƒ hitvÄ• Ä• raÃ±Ã±akÄ• bhavissantÄ«â€™â€™ ti vÄ• evaá
hoti, teneva vasitabbaá¹ƒ. piá¹‡á¸• Ä• yacarantassapi ``abhikkantÄ• dÄ«ni saá¹‡á¹-hapetvÄ
carissÄ• mÄ«â€™â€™ ti nivÄ• sanapÄ• rupanakiccatopabhuti yÄ• va bhojanapariyosÄ• na
dukkaá¹-aá¹ƒ, sambhÄ• vanaá¹ƒ labhatu vÄ• mÄ• vÄ• , dukkaá¹-ameva. khandhakavattase
pana sabrahmacÄ• rÄ«naá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanatthaá¹ƒvÄ• pÄ• sÄ• dikehi abhikk
piá¹‡á¸• Ä• ya pavisanto anupavajjo viÃ±Ã±Å«naá¹ƒ. caá¹…kamanÄ• dÄ«supi eseva nayo.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

kulasaá¹…gahavinicchayakathÄ• samattÄ• .

6. macchamaá¹ƒsavinicchayakathÄ•

<38> __macchamaá¹ƒsesu_ \Ne 26/ pana macchaggahaá¹‡ena sabbampi jalajaá¹ƒ vuttaá¹
nÄ• manatthi. maá¹ƒsesu pana manussahatthiassasunakhaahisÄ«habyagghadÄ«piacchata
maá¹ƒsÄ• niakappiyÄ• ni. tattha manussamaá¹ƒse thullaccayaá¹ƒ, sesesu dukkaá¹-aá¹ƒ. iti
manussÄ• dÄ«naá¹ƒdasannaá¹ƒ maá¹ƒsampi aá¹-á¹-hipi lohitampi cammampi lomampi sab
pana ekÄ• manussavasÄ• va na vaá¹-á¹-ati. khÄ«rÄ• dÄ«su akappiyaá¹ƒ nÄ• ma natthi. im
akappiyamaá¹ƒsesuaá¹-á¹-hiÄ• dÄ«su vÄ• yaá¹ƒ kiÃ±ci Ã±atvÄ• vÄ• aÃ±atvÄ• vÄ• khÄ•
jÄ• nÄ• ti, tadÄ• desetabbÄ• . ``apucchitvÄ• va khÄ• dissÄ• mÄ«â€™â€™ ti gaá¹‡hato pa
``pucchitvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti gaá¹‡hato \Be 26/ anÄ• patti. uddissakataá¹ƒ pa
Ä• patti, pacchÄ• jÄ• nanto Ä• pattiyÄ• na kÄ• retabbo (Sp (to Vin I) 281).

tattha (Sp (to Vin III) II 410) __uddissakataá¹ƒ_ nÄ• ma bhikkhÅ«naá¹ƒ atthÄ• ya vadhitvÄ•
sampÄ• ditaá¹ƒmacchamaá¹ƒsaá¹ƒ. ubhayampi hi uddissakataá¹ƒ na vaá¹-á¹-ati. tampi adiâ
aparisaá¹…kitaá¹ƒvaá¹-á¹-ati. tikoá¹-iparisuddhaÃ±hi macchamaá¹ƒsaá¹ƒ bhagavatÄ• anuÃ
asutaá¹ƒ aparisaá¹…kitaá¹ƒ. tattha __adiá¹-á¹-haá¹ƒ_ nÄ• ma bhikkhÅ«naá¹ƒ atthÄ• ya mig
gayhamÄ• naá¹ƒ adiá¹-á¹-haá¹ƒ. __asutaá¹ƒ_nÄ• ma bhikkhÅ«naá¹ƒ atthÄ• ya migamacch
__aparisaá¹…kitaá¹ƒ_ panadiá¹-á¹-haparisaá¹…kitaá¹ƒ sutaparisaá¹…kitaá¹ƒ tadubhayavini
Ã±atvÄ• tabbipakkhato jÄ• nitabbaá¹ƒ. kathaá¹ƒ? idha bhikkhÅ« passanti manusse jÄ• lavÄ
vÄ• nikkhamante araÃ±Ã±evÄ• vicarante. dutiyadivase ca nesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ piá¹‡á
samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒabhiharanti. te tena diá¹-á¹-hena parisaá¹…kanti
atthÄ• ya kataâ€™â€™ nti, idaá¹ƒ__diá¹-á¹-haparisaá¹…kitaá¹ƒ, _ etaá¹ƒ gahetuá¹ƒ na vaá
aparisaá¹…kitaá¹ƒ, taá¹ƒ vaá¹-á¹-ati. sacepana te manussÄ• ``kasmÄ• , bhante, na gaá¹‡h

pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ, bhante, bhikkhÅ«naá¹ƒ atthÄ• ya kataá¹ƒ, am
rÄ• jayuttÄ• dÄ«naá¹ƒ vÄ• atthÄ• yakataâ€™â€™ nti vadanti, kappati.

na heva kho bhikkhÅ« passanti, apica kho suá¹‡anti ``manussÄ• kira jÄ• lavÄ• gurÄ• dihat
nikkhamanti, araÃ±Ã±e vÄ• vicarantÄ«â€™â€™ ti. dutiyadivase ca tesaá¹ƒ taá¹ƒgÄ• maá¹
paviá¹-á¹-hÄ• naá¹ƒ samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhiharanti. te tena sutena
``bhikkhÅ«naá¹ƒ nu \Ne 27/ kho atthÄ• ya kataâ€™â€™ nti, idaá¹ƒ __sutaparisaá¹…kitaá¹ƒ
navaá¹-á¹-ati. yaá¹ƒ evaá¹ƒ aparisaá¹…kitaá¹ƒ, taá¹ƒ vaá¹-á¹-ati. sace pana te manussÄ• ``
gaá¹‡hathÄ• â€™â€™ ti pucchitvÄ• tamatthaá¹ƒ sutvÄ• ``nayidaá¹ƒ, bhante, bhikkhÅ«naá
attano atthÄ• ya vÄ• rÄ• jayuttÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya kataâ€™â€™ nti vadanti, kappa

na heva kho pana bhikkhÅ« passanti na suá¹‡anti, apica kho tesaá¹ƒ taá¹ƒ gÄ• maá¹ƒ piá¹‡
paviá¹-á¹-hÄ• naá¹ƒpattaá¹ƒ gahetvÄ• samacchamaá¹ƒsaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ abhisaá¹
parisaá¹…kanti ``bhikkhÅ«naá¹ƒnu kho atthÄ• ya kataâ€™â€™ nti, idaá¹ƒ __tadubhayavini
nÄ• ma, etampi gahetuá¹ƒna vaá¹-á¹-ati. yaá¹ƒ evaá¹ƒ aparisaá¹…kitaá¹ƒ, taá¹ƒ vaá¹-á¹-ati.
manussÄ• ``kasmÄ• , bhante, na gaá¹‡hathÄ• â€™â€™ ti pucchitvÄ• \Be 27/ tamatthaá¹ƒ
bhikkhÅ«naá¹ƒ atthÄ• yakataá¹ƒ, amhehi attano atthÄ• ya vÄ• rÄ• jayuttÄ• dÄ«naá¹ƒ vÄ•
pavattamaá¹ƒsaá¹ƒ vÄ• kappiyamevalabhitvÄ• bhikkhÅ«naá¹ƒ atthÄ• ya sampÄ• ditaâ€™
matÄ• naá¹ƒ petakiccatthÄ• yamaá¹…galÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya katepi eseva nayo. ya
atthÄ• ya akataá¹ƒ, yattha ca nibbematiko hoti, taá¹ƒ sabbaá¹ƒ kappati.

<39> sace pana ekasmiá¹ƒ vihÄ• re bhikkhÅ«naá¹ƒ uddissakataá¹ƒ hoti, te ca attano atthÄ•
jÄ• nanti, aÃ±Ã±e jÄ• nanti. ye jÄ• nanti, tesaá¹ƒ na vaá¹-á¹-ati, itaresaá¹ƒ pana vaá¹-á¹-ati.
jÄ• nanti, teyeva jÄ• nanti, tesaá¹ƒyeva na vaá¹-á¹-ati, aÃ±Ã±esaá¹ƒ vaá¹-á¹-ati. tepi ``amhÄ
kataâ€™â€™ nti jÄ• nanti, aÃ±Ã±epi ``etesaá¹ƒ atthÄ• ya kataâ€™â€™ nti jÄ• nanti, sabbe
na jÄ• nanti, sabbesampi vaá¹-á¹-ati. paÃ±casu hi sahadhammikesu yassa vÄ• tassa vÄ• a
sabbesaá¹ƒ na kappati.

sace pana koci ekaá¹ƒ bhikkhuá¹ƒ uddissa pÄ• á¹‡aá¹ƒ vadhitvÄ• tassa pattaá¹ƒ pÅ«retvÄ
atthÄ• ya katabhÄ• vaá¹ƒ jÄ• naá¹ƒyeva gahetvÄ• aÃ±Ã±assa bhikkhuno deti, so taá¹ƒ tas
kassa Ä• pattÄ«ti? dvinnampi anÄ• patti. yaÃ±hi uddissa kataá¹ƒ, tassa abhuttatÄ• ya anÄ•
ajÄ• nanatÄ• ya. kappiyamaá¹ƒsassa hi paá¹-iggahaá¹‡e Ä• pattinatthi, uddissakataÃ±ca aj
pacchÄ• Ã±atvÄ• Ä• pattidesanÄ• kiccaá¹ƒ nÄ• ma natthi. akappiyamaá¹ƒsaá¹ƒ pana ajÄ•
Ã±atvÄ• pi Ä• patti desetabbÄ• . uddissakataÃ±hiÃ±atvÄ• bhuÃ±jatova Ä• patti, akappiyam
bhuÃ±jantassapi Ä• pattiyeva, tasmÄ• Ä• pattibhÄ«rukena rÅ«paá¹ƒ sallakkhentenapi pucc
paá¹-iggahetabbaá¹ƒ. paribhogakÄ• le ``pucchitvÄ• \Ne 28/ paribhuÃ±jissÄ• mÄ«â€™â€™
paribhuÃ±jitabbaá¹ƒ. kasmÄ• ? duviÃ±Ã±eyyattÄ• . acchamaá¹ƒsampi hi sÅ«karamaá¹ƒsas
dÄ«pimaá¹ƒsÄ• dÄ«ni ca migamaá¹ƒsÄ• disadisÄ• ni, tasmÄ• pucchitvÄ• gahaá¹‡ameva

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

macchamaá¹ƒsavinicchayakathÄ• samattÄ• .

7. anÄ• mÄ• savinicchayakathÄ•

<40> __anÄ• mÄ• sa_nti \Be 28/ \Ne 29/ na parÄ• masitabbaá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo (S
yasmÄ• mÄ• tÄ• vÄ• hotu dhÄ«tÄ• vÄ• bhaginÄ« vÄ• , itthÄ« nÄ• ma sabbÄ• pi brahma
anÄ• mÄ• sÄ• ca, tasmÄ• ``ayaá¹ƒ me mÄ• tÄ• , ayaá¹ƒ me dhÄ«tÄ• , ayaá¹ƒ mebhaginÄ
Ä• masatopi dukkaá¹-ameva vuttaá¹ƒ. imaá¹ƒ pana bhagavato Ä• á¹‡aá¹ƒanussarantena sa
vuyhamÄ• naá¹ƒ mÄ• taraá¹ƒ passati, neva hatthena parÄ• masitabbÄ• , paá¹‡á¸• itena pa
phalakaá¹ƒ vÄ• kadalikkhandho vÄ• dÄ• rukkhandho vÄ• upasaá¹ƒharitabbo. tasmiá¹ƒ asa
upasaá¹ƒharitvÄ• purato á¹-hapetabbaá¹ƒ, ``ettha gaá¹‡hÄ• hÄ«â€™â€™ tipana na vattab
``parikkhÄ• raá¹ƒ kaá¸• á¸• hÄ• mÄ«â€™â€™ ti kaá¸• á¸• hantena gantabbaá¹ƒ. sace pana
``mÄ• bhÄ• yÄ«â€™â€™ ti samassÄ• setabbÄ• . sace bhÄ• yamÄ• nÄ• puttassasahasÄ•
gaá¹‡hÄ• ti, na ``apehi mahallikeâ€™â€™ ti niddhunitabbÄ• , thalaá¹ƒ pÄ• petabbÄ• . kadd
patitÄ• yapi eseva nayo. tatrÄ• pi hi yottaá¹ƒvÄ• vatthaá¹ƒ vÄ• pakkhipitvÄ• hatthena gah
uddharitabbÄ• , na tveva Ä• masitabbÄ• .

na kevalaÃ±ca mÄ• tugÄ• massa sarÄ«rameva anÄ• mÄ• saá¹ƒ, nivÄ• sanapÄ• rupanamp
antamasotiá¹‡aá¹‡á¸• upakaá¹ƒ vÄ• tÄ• lapaá¹‡á¹‡amuddikaá¹ƒ vÄ• upÄ• dÄ• ya anÄ• m
nivÄ• sanapÄ• vuraá¹‡aá¹ƒpiá¸·andhanatthÄ• ya á¹-hapitameva. sace pana nivÄ• sanaá¹ƒ
parivattetvÄ• cÄ«varatthÄ• yapÄ• damÅ«le á¹-hapeti, vaá¹-á¹-ati. Ä• bharaá¹‡abhaá¹‡á¸• e
sÄ«sapasÄ• dhanadantasÅ«ciÄ• dikappiyabhaá¹‡á¸• aá¹ƒ ``imaá¹ƒ, bhante, tumhÄ• kaá¹ƒ
dÄ«yamÄ• naá¹ƒ sipÄ• á¹-ikÄ• sÅ«ciÄ• diupakaraá¹‡atthÄ• yagahetabbaá¹ƒ. suvaá¹‡á¹‡ar
anÄ• mÄ• sameva, dÄ«yamÄ• nampi na gahetabbaá¹ƒ. na kevalaÃ±caetÄ• saá¹ƒ sarÄ«rÅ«
itthisaá¹‡á¹-hÄ• nena kataá¹ƒ kaá¹-á¹-harÅ«pampi dantarÅ«pampi ayarÅ«pampi loharÅ«par
potthakarÅ«pampi sabbaratanarÅ«pampi antamaso piá¹-á¹-hamayarÅ«pampi anÄ• mÄ• sar
``idaá¹ƒ tumhÄ• kaá¹ƒ hotÅ«â€™â€™ ti labhitvÄ• á¹-hapetvÄ• sabbaratanamayaá¹ƒ avas
bhinditvÄ• upakaraá¹‡Ä• rahaá¹ƒ upakaraá¹‡e, paribhogÄ• rahaá¹ƒ paribhoge upanetuá¹ƒ

<41> yathÄ• \Be 29/ ca itthirÅ«pakaá¹ƒ, evaá¹ƒ sattavidhaá¹ƒ dhaÃ±Ã±ampi anÄ• mÄ• sar
khettamajjhenagacchantena tatthajÄ• takampi dhaÃ±Ã±aphalaá¹ƒ na Ä• masantena gantab
antarÄ• maggevÄ• \Ne 30/ dhaÃ±Ã±aá¹ƒ pasÄ• ritaá¹ƒ hoti, passena ca maggo atthi, na m
gamanamaggeasati maggaá¹ƒ adhiá¹-á¹-hÄ• ya gantabbaá¹ƒ. antaraghare dhaÃ±Ã±assa u
denti, nisÄ«dituá¹ƒ vaá¹-á¹-ati. keci Ä• sanasÄ• lÄ• ya dhaÃ±Ã±aá¹ƒ Ä• kiranti, sace sakkÄ•
harÄ• petabbaá¹ƒ. no ce, ekamantaá¹ƒ dhaÃ±Ã±aá¹ƒ amaddantena pÄ«á¹-hakaá¹ƒ paÃ±Ã±

okÄ• so na hoti, manussÄ• dhaÃ±Ã±amajjheyeva paÃ±Ã±apetvÄ• denti, nisÄ«ditabbaá¹ƒ. muggamÄ• sÄ• dÄ«ni aparaá¹‡á¹‡Ä• nipi tÄ• lapanasÄ• dÄ«ni vÄ• phalÄ• ni kÄ«á¸·antena rÄ• sikatesupi eseva nayo. araÃ±Ã±e pana rukkhato patitÄ• niphalÄ• ni ``anupasampannÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati.

<42> muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ loh masÄ• ragallantiimesu dasasu ratanesu __muttÄ• _ adhotÄ• aviddhÄ• yathÄ• jÄ• tÄ• va Ä sesÄ• anÄ• mÄ• sÄ• ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``mu anÄ• mÄ• sÄ• , bhaá¹‡á¸• amÅ«latthÄ• ya ca sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati, kuá¹-á¹-ha vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ. antamaso jÄ• tiphalikaá¹ƒ upÄ• dÄ• ya sab nÄ«lapÄ«tÄ• divaá¹‡á¹‡abhedo__maá¹‡i_ dhotaviddhavaá¹-á¹-ito anÄ• mÄ• so, yathÄ• jÄ• pattÄ• dibhaá¹‡á¸• amÅ«latthaá¹ƒ sampaá¹-icchituá¹ƒvaá¹-á¹-atÄ«ti vuttaá¹ƒ, tampi __mahÄ paá¹-ikkhittaá¹ƒ. pacitvÄ• kato kÄ• camaá¹‡iyevekovaá¹-á¹-atÄ«ti vuttaá¹ƒ. __veá¸·uriye_pi vinicchayo.

__saá¹…kho_ dhamanasaá¹…kho ca dhotaviddho ca ratanamisso anÄ• mÄ• so, pÄ• nÄ«ya adhotopiÄ• mÄ• sova. sesaÃ±ca aÃ±janÄ• dibhesajjatthÄ• yapi bhaá¹‡á¸• amÅ«latthÄ• yap vaá¹-á¹-ati. __silÄ• _ dhotaviddhÄ• ratanasaá¹ƒyuttÄ• muggavaá¹‡á¹‡Ä• va anÄ• mÄ• sÄ• satthakanighaá¹ƒsanÄ• diatthÄ• yagaá¹‡hituá¹ƒ vaá¹-á¹-ati. ettha ca __ratanasaá¹ƒyuttÄ• _ saddhiá¹ƒ yojetvÄ• pacitvÄ• katÄ• ti vadanti. __pavÄ• á¸·aá¹ƒ_ dhotaviddhaá¹ƒ anÄ• mÄ• bhaá¹‡á¸• amÅ«latthaÃ±ca sampaá¹-icchituá¹ƒvaá¹-á¹-atÄ«ti vadanti, taá¹ƒ na gahetabbaá¹ __mahÄ• paccariyaá¹ƒ_ pana ``dhotampi adhotampisabbaá¹ƒ anÄ• mÄ• saÃ±ca na ca sam vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ.

__rajata_Ã±ca __jÄ• tarÅ«pa_Ã±ca katabhaá¹‡á¸• ampi akatabhaá¹‡á¸• ampi sabbena sab anÄ• mÄ• saÃ±caasampaá¹-icchanÄ«yaÃ±ca. uttararÄ• japutto kira suvaá¹‡á¹‡acetiyaá¹ƒ k mahÄ• padumattherassapesesi. thero ``na kappatÄ«â€™â€™ ti paá¹-ikkhipi. cetiyaghare suvaá¹‡á¹‡apadumasuvaá¹‡á¹‡abubbuá¸·akÄ• dÄ«nihonti, etÄ• nipi anÄ• mÄ• sÄ• ni. cetiy rÅ«piyachaá¸• á¸• akaá¹-á¹-hÄ• ne á¹-hitÄ• \Ne 31/, tasmÄ• tesaá¹ƒ keá¸·Ä• payituá¹ƒ vaá¹ __kurundhiyaá¹ƒ_ pana tampi paá¹-ikkhittaá¹ƒ, suvaá¹‡á¹‡acetiyekacavarameva harituá¹ƒ v ettakameva anuÃ±Ã±Ä• taá¹ƒ. Ä• rakÅ«á¹-alohampi jÄ• tarÅ«pagatikamevaanÄ• mÄ• santi senÄ• sanaparibhoge pana sabbopi kappiyo, tasmÄ• jÄ• tarÅ«parajatamayÄ• sabbepi senA bhikkhÅ«naá¹ƒ dhammavinayavaá¹‡á¹‡anaá¹-á¹-hÄ• neratanamaá¹‡á¸• ape karonti phalika ratanadÄ• mapaá¹-imaá¹‡á¸• ite, tattha sabbÅ«pakaraá¹‡Ä• ni bhikkhÅ«naá¹ƒpaá¹-ijaggituá __lohitaá¹…kamasÄ• ragallÄ• _ dhotaviddhÄ• anÄ• mÄ• sÄ• , itare Ä• mÄ• sÄ• , bhaá¹‡á¸ sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``dhotÄ• pi adhot na ca sampaá¹-icchituá¹ƒ vaá¹-á¹-antÄ«â€™â€™ ti paá¹-ikkhittaá¹ƒ.

<43> sabbaá¹ƒ __Ä• vudha_bhaá¹‡á¸• aá¹ƒ anÄ• mÄ• saá¹ƒ, bhaá¹‡á¸• amÅ«latthÄ• ya dÄ
sampaá¹-icchitabbaá¹ƒ. satthavaá¹‡ijjÄ• nÄ• ma na vaá¹-á¹-ati. suddhadhanudaá¹‡á¸• opi
tomaropi aá¹…kusopiantamaso vÄ• sipharasuÄ• dÄ«nipi Ä• vudhasaá¹…khepena katÄ• ni
satti vÄ• tomaro vÄ• á¹-hapito hoti, vihÄ• raá¹ƒ jaggantena ``harantÅ«â€™â€™ ti sÄ• mik
na haranti, taá¹ƒ acÄ• lentena vihÄ• ro paá¹-ijaggitabbo. yuddhabhÅ«miyaá¹ƒpana patitaá¹
vÄ• tomaraá¹ƒ vÄ• disvÄ• pÄ• sÄ• á¹‡ena vÄ• kenaci vÄ• asiá¹ƒ bhinditvÄ• satthakatth
itarÄ• nipi viyojetvÄ• kiÃ±ci satthakatthÄ• ya, kiÃ±cikattaradaá¹‡á¸• Ä• diatthÄ• ya gahetuá
``idaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dÄ«yamÄ• naá¹ƒ pana vinÄ• setvÄ• ``kappiyabhaá¹‡á¸•
sabbampi sampaá¹-icchituá¹ƒ vaá¹-á¹-ati.

macchajÄ• lapakkhijÄ• lÄ• dÄ«nipi \Be 31/ phalakajÄ• likÄ• dÄ«nipi sarapariittÄ• á¹‡Ä• nipi
paribhogatthÄ• ya labbhamÄ• nesu pana jÄ• laá¹ƒ tÄ• va ``Ä• sanassa vÄ• cetiyassa vÄ•
vÄ• veá¹-hessÄ• mÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. sarapariittÄ• á¹‡aá¹ƒ sabbampibha
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. parÅ«parodhanivÄ• raá¹‡aÃ±hi etaá¹ƒ, na uparodhakaranti.
``dantakaá¹-á¹-habhÄ• janaá¹ƒ karissÄ• mÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati.

cammavinaddhÄ• ni vÄ«á¹‡Ä• bheriÄ• dÄ«ni anÄ• mÄ• sÄ• ni. __kurundiyaá¹ƒ_ pana
``bherisaá¹…ghÄ• á¹-opivÄ«á¹‡Ä• saá¹…ghÄ• á¹-opi tucchapokkharampi mukhavaá¹-á¹-iya
vÄ«á¹‡Ä• daá¹‡á¸• akopi sabbaá¹ƒ anÄ• mÄ• saâ€™â€™ ntivuttaá¹ƒ. onahituá¹ƒ vÄ• onah
vÄ• dÄ• petuá¹ƒ vÄ• na labbhatiyeva. cetiyaá¹…gaá¹‡e pÅ«jaá¹ƒ katvÄ• manussehi chaá¸
acÄ• letvÄ• va antarantare sammajjitabbaá¹ƒ, kacavarachaá¸• á¸• anakÄ• le pana kacavara
ekamantaá¹ƒ nikkhipituá¹ƒ vaá¹-á¹-atÄ«ti \Ne 32/ __mahÄ• paccariyaá¹ƒ_vuttaá¹ƒ. bhaá¹‡á
sampaá¹-icchitumpi vaá¹-á¹-ati, paribhogatthÄ• ya labbhamÄ• nesu pana vÄ«á¹‡Ä• doá¹‡ik
dantakaá¹-á¹-habhÄ• janaá¹ƒ karissÄ• ma, cammaá¹ƒ satthakakosakanti evaá¹ƒ tassa tass
upakaraá¹‡atthÄ• ya gahetvÄ• tathÄ• tathÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

anÄ• mÄ• savinicchayakathÄ• samattÄ• .

8. adhiá¹-á¹-hÄ• navikappanavinicchayakathÄ•

<44> __adhiá¹-á¹-hÄ• navikappanesu_ \Ne 33/ pana --- anujÄ• nÄ• mi, bhikkhave, ticÄ«var
navikappetuá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ ta
nisÄ«danaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ, paccattharaá¹‡aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ
kaá¹‡á¸• uppaá¹-icchÄ• diá¹ƒyÄ• va Ä• bÄ• dhÄ• adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappe
mukhapuÃ±chanacoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ, parikkhÄ• racoá¸·aá¹ƒ adh
vikappetuâ€™â€™ nti (Vin I 358) vacanato ticÄ«varÄ• diniyÄ• menevaadhiá¹-á¹-hahitvÄ• p

``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• nÄ• maá¹ƒ vatvÄ• adh
pana nÄ• maá¹ƒ aggahetvÄ• va ``imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ ti \Be
tattha (Sp (to Vin III) II 469) __ticÄ«varaá¹ƒ_ adhiá¹-á¹-hahantenarajitvÄ• kappabinduá¹ƒ da
pamÄ• á¹‡ayuttameva adhiá¹-á¹-hÄ• tabbaá¹ƒ. assa pamÄ• á¹‡aá¹ƒ ukkaá¹-á¹-haparicched
vaá¹-á¹-ati, lÄ• makaparicchedena saá¹…ghÄ• á¹-iyÄ• uttarÄ• saá¹…gassa ca dÄ«ghato m
tiriyaá¹ƒ muá¹-á¹-hittikaá¹ƒ pamÄ• á¹‡aá¹ƒ vaá¹-á¹-ati. antaravÄ• sako dÄ«ghaso muá¹-á¹-h
tiriyaá¹ƒdvihatthopi vaá¹-á¹-ati. pÄ• rupanenapi hi sakkÄ• nÄ• bhiá¹ƒ paá¹-icchÄ• detunti. v
atirekaÃ±ca Å«nakaÃ±ca ``parikkhÄ• racoá¸·akaâ€™â€™ nti adhiá¹-á¹-hÄ• tabbaá¹ƒ.

tattha yasmÄ• ``dve cÄ«varassa adhiá¹-á¹-hÄ• nÄ• kÄ• yena vÄ• adhiá¹-á¹-heti, vÄ• cÄ• y
ti (Vin V 322) vuttaá¹ƒ, tasmÄ• purÄ• á¹‡asaá¹…ghÄ• á¹-iá¹ƒ ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ p
paccuddharitvÄ• navaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ hatthena gahetvÄ• ``imaá¹ƒ saá¹…ghÄ• á¹-iá
cittena Ä• bhogaá¹ƒ katvÄ• kÄ• yavikÄ• raá¹ƒ karontena kÄ• yena adhiá¹-á¹-hÄ• tabbÄ• . id
adhiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ yena kenacisarÄ«rÄ• vayavena aphusantassa na vaá¹-á¹-ati. vÄ•
pana vacÄ«bhedaá¹ƒ katvÄ• vÄ• cÄ• yaadhiá¹-á¹-hÄ• tabbÄ• . tatra duvidhaá¹ƒ adhiá¹-á¹-h
hatthapÄ• se hoti, ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tivÄ• cÄ• bhind
uparipÄ• sÄ• de vÄ• sÄ• mantavihÄ• re vÄ• hoti, á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ•
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• . esa nayouttarÄ• saá¹…ge antaravÄ•
viseso, tasmÄ• sabbÄ• ni saá¹…ghÄ• á¹-iá¹ƒ uttarÄ• saá¹…gaá¹ƒantaravÄ• sakanti evaá¹ƒ
adhiá¹-á¹-hÄ• tabbÄ• ni. sace adhiá¹-á¹-hahitvÄ• á¹-hapitavatthehisaá¹…ghÄ• á¹-iÄ• dÄ«ni
rajane ca kappe ca ``imaá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti paccuddharitvÄ• puna adhiá¹-á
adhiá¹-á¹-hitena pana \Ne 34/ saddhiá¹ƒ mahantatarameva dutiyapaá¹-á¹-aá¹ƒ vÄ• khaá¹‡á
sibbantenapuna adhiá¹-á¹-hÄ• tabbaá¹ƒ. same vÄ• khuddake vÄ• adhiá¹-á¹-hÄ• nakiccaá¹

ticÄ«varaá¹ƒ pana parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati, na vaá¹-á¹-atÄ«ti?
kirÄ• ha ``ticÄ«varaá¹ƒ ticÄ«varameva adhiá¹-á¹-hÄ• tabbaá¹ƒ, sace parikkhÄ• racoá¸·Ä• dh
udositasikkhÄ• padeparihÄ• ro niratthako bhaveyyÄ• â€™â€™ ti. evaá¹ƒ vutte kira avasesÄ
``parikkhÄ• racoá¸·ampibhagavatÄ• va `adhiá¹-á¹-hÄ• tabbaâ€™ nti vuttaá¹ƒ, tasmÄ• vaá¹-
__mahÄ• paccariya_mpi vuttaá¹ƒ ``parikkhÄ• racoá¸·aá¹ƒ nÄ• ma pÄ• á¹-ekkaá¹ƒ nidhÄ• na
`parikkhÄ• racoá¸·aâ€™ nti adhiá¹-á¹-hahitvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, udositasikkhÄ• p
Ä• dayo) pana ticÄ«varaá¹ƒ adhiá¹-á¹-hahitvÄ• pariharantassa \Be 33/ parihÄ• ro vuttoâ€™
ubhatovibhaá¹…gabhÄ• á¹‡ako puá¹‡á¹‡avÄ• likavÄ• sÄ«mahÄ• tissattheropi kirÄ• ha ``ma
assumhÄ• `araÃ±Ã±avÄ• sino bhikkhÅ«rukkhasusirÄ• dÄ«su cÄ«varaá¹ƒ á¹-hapetvÄ• pac
gacchanti, sÄ• mantavihÄ• re dhammassavanatthÄ• yagatÄ• naÃ±ca tesaá¹ƒ sÅ«riye uá¹-á
daharabhikkhÅ« vÄ• pattacÄ«varaá¹ƒ gahetvÄ• gacchanti, tasmÄ• sukhaparibhogatthaá¹
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ â€™ ti. __mahÄ• paccariy
Ä• raÃ±Ã±ikÄ• bhikkhÅ« abaddhasÄ«mÄ• ya dupparihÄ• ranti ticÄ«varaá¹ƒ parikkhÄ• racoá¸·
paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti.

<45> __vassikasÄ• á¹-ikÄ• _ anatirittappamÄ• á¹‡Ä• nÄ• maá¹ƒ gahetvÄ• vuttanayeneva
adhiá¹-á¹-hÄ• tabbÄ• , tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• . vaá¹‡á¹‡abhedamatt
dve pana na vaá¹-á¹-anti. __nisÄ«danaá¹ƒ_ vuttanayena adhiá¹-á¹-hÄ• tabbameva, taÃ±ca
pamÄ• á¹‡ayuttaá¹ƒekameva, dve na vaá¹-á¹-anti. __paccattharaá¹‡a_mpi adhiá¹-á¹-hÄ• ta
mahantampi vaá¹-á¹-ati, ekampi vaá¹-á¹-ati, bahÅ«nipi vaá¹-á¹-anti, nÄ«lampi pÄ«takampi s
pupphadasampÄ«ti sabbappakÄ• raá¹ƒvaá¹-á¹-ati. __kaá¹‡á¸• uppaá¹-icchÄ• di_ yÄ• va Ä•
pamÄ• á¹‡ikÄ• adhiá¹-á¹-hÄ• tabbÄ• . Ä• bÄ• dhevÅ«pasante paccuddharitvÄ• vikappetab
__mukhapuÃ±chanacoá¸·aá¹ƒ_ adhiá¹-á¹-hÄ• tabbameva, yÄ• va ekaá¹ƒ dhovÄ«yati, tÄ• v
icchitabbanti dvepi vaá¹-á¹-anti. aparepana therÄ• ``nidhÄ• namukhametaá¹ƒ, bahÅ«nipi va
vadanti. __parikkhÄ• racoá¸·e_ gaá¹‡anÄ• natthi, yattakaá¹ƒ icchati, tattakaá¹ƒ adhiá¹-á¹-hÄ
__thavikÄ• _pi __parissÄ• vana_mpivikappanÅ«pagapacchimacÄ«varappamÄ• á¹‡aá¹ƒ ``p
adhiá¹-á¹-hÄ• tabbameva. tassa pamÄ• á¹‡aá¹ƒdÄ«ghato dve vidatthiyo tiriyaá¹ƒ vidatthi, ta
vaá¸• á¸• hakÄ«hatthappamÄ• á¹‡aá¹ƒ, vitthÄ• ratotato upaá¸• á¸• happamÄ• á¹‡aá¹ƒ hoti.
``anujÄ• nÄ• mi, bhikkhave, Ä• yÄ• mena aá¹-á¹-haá¹…gulaá¹ƒsugataá¹…gulena caturaá¹…
cÄ«varaá¹ƒ vikappetuâ€™â€™ nti \Ne 35/ (Vin I 358). bahÅ«nipi ekato katvÄ• ``imÄ• ni cÄ
parikkhÄ• racoá¸·Ä• ni adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tumpivaá¹-á¹-atiyeva.
bhesajjanavakammamÄ• tÄ• pituÄ• dÄ«naá¹ƒ atthÄ• ya á¹-hapentena anadhiá¹-á¹-hitepi na
pÄ«á¹-habhisi bimbohanaá¹ƒ pÄ• vÄ• ro kojavoti etesu pana senÄ• sanaparikkhÄ• ratthÄ• y
adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthiyeva.

sace \Be 34/ pana (Sp (to Vin III) II 636-38) Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato suttaá¹ƒ labh
Ã±Ä• takapavÄ• ritenevatantavÄ• yena aÃ±Ã±ena vÄ• mÅ«laá¹ƒ datvÄ• cÄ«varaá¹ƒ vÄ• y
anÄ• patti. dasÄ• hÄ• tikkamanapaccayÄ• pana Ä• pattiá¹ƒ rakkhantena vikappanupagapp
tanteá¹-hitaá¹ƒyeva adhiá¹-á¹-hÄ• tabbaá¹ƒ. dasÄ• hÄ• tikkamena niá¹-á¹-hÄ• piyamÄ• naÃ
bhaveyyÄ• ti. Ã±Ä• takÄ• dÄ«hi tantaá¹ƒ Ä• ropÄ• petvÄ• ``tumhÄ• kaá¹ƒ, bhante, idaá¹ƒ c
gaá¹‡heyyÄ• thÄ• â€™â€™ tiniyyÄ• titepi eseva nayo.

sace tantavÄ• yo evaá¹ƒ payojito vÄ• sayaá¹ƒ dÄ• tukÄ• mo vÄ• hutvÄ• ``ahaá¹ƒ, bhante
asukadivase nÄ• ma vÄ• yitvÄ• á¹-hapessÄ• mÄ«â€™â€™ ti vadati, bhikkhu ca tena paric
dasÄ• haá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. sace pana tantavÄ• yo ``ahaá¹ƒtum
vÄ• yitvÄ• sÄ• sanaá¹ƒ pesessÄ• mÄ«â€™â€™ ti vatvÄ• tatheva karoti, tena pesitabhikkh
Ä• roceti, aÃ±Ã±o disvÄ• vÄ• sutvÄ• vÄ• ``tumhÄ• kaá¹ƒ, bhante, cÄ«varaá¹ƒ niá¹-á¹-hita
etassa Ä• rocanaá¹ƒ na pamÄ• á¹‡aá¹ƒ. yadÄ• pana tena pesitoyevaÄ• roceti, tassa vacan
paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ.

sace tantavÄ• yo ``ahaá¹ƒ tumhÄ• kaá¹ƒ cÄ«varaá¹ƒ vÄ• yitvÄ• kassaci hatthe pahiá¹‡issÄ
tatheva karoti, cÄ«varaá¹ƒ gahetvÄ• gatabhikkhu pana attano pariveá¹‡e á¹-hapetvÄ• tass

koci bhaá¹‡ati ``api, bhante, adhunÄ• Ä• bhataá¹ƒ cÄ«varaá¹ƒ sundaraâ€™â€™ nti. kuhiá¹
itthannÄ• massa hatthe pesitanti. etassapi vacanaá¹ƒ na pamÄ• á¹‡aá¹ƒ. yadÄ• pana so bh
laddhadivasato paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ. sa
adinnaá¹ƒ hoti, yÄ• va kÄ• kaá¹‡ikamattampi avasiá¹-á¹-haá¹ƒ, tÄ• va rakkhati.

<46> adhiá¹-á¹-hitacÄ«varaá¹ƒ (Sp (to Vin III) II 469) pana paribhuÃ±jato kathaá¹ƒ adhiá¹-á¹
vijahatÄ«ti \Ne 36/? aÃ±Ã±assa dÄ• nena acchinditvÄ• gahaá¹‡ena vissÄ• saggÄ• hena hA
sikkhÄ• paccakkhÄ• nenakÄ• lakiriyÄ• ya liá¹…gaparivattanena paccuddharaá¹‡ena chidda
kÄ• raá¹‡ehivijahati. tattha purimehi aá¹-á¹-hahi \Be 35/ sabbacÄ«varÄ• ni adhiá¹-á¹-hÄ• na
chiddabhÄ• venapana ticÄ«varasseva sabbaá¹-á¹-hakathÄ• su adhiá¹-á¹-hÄ• navijahanaá¹ƒ
nakhapiá¹-á¹-hippamÄ• á¹‡ena chiddena. tattha nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ kaniá¹-á¹-h
veditabbaá¹ƒ, chiddaÃ±ca vinividdhachiddameva. chiddassahi abbhantare ekatantu cepi ac
tattha saá¹…ghÄ• á¹-iyÄ• ca uttarÄ• saá¹…gassaca dÄ«ghantato vidatthippamÄ• á¹‡assa,
aá¹-á¹-haá¹…gulappamÄ• á¹‡assa padesassa orato chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒbhindati,
dÄ«ghantato vidatthippamÄ• á¹‡asseva, tiriyantato caturaá¹…gulappamÄ• á¹‡assapadesas
adhiá¹-á¹-hÄ• naá¹ƒ bhindati, parato na bhindati, tasmÄ• jÄ• te chidde ticÄ«varaá¹ƒatirekac
tiá¹-á¹-hati, sÅ«cikammaá¹ƒ katvÄ• puna adhiá¹-á¹-hÄ• tabbaá¹ƒ. yo pana dubbalaá¹-á¹-hÄ
aggaá¸·aá¹ƒ datvÄ• pacchÄ• dubbalaá¹-á¹-hÄ• naá¹ƒ chinditvÄ• apaneti, adhiá¹-á¹-hÄ• na
maá¹‡á¸• alaparivattanepi eseva nayo. dupaá¹-á¹-assa ekasmiá¹ƒ paá¹-ale chidde vÄ• jÄ• t
vÄ• adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati, khuddakaá¹ƒ cÄ«varaá¹ƒ mahantaá¹ƒ karoti, mahantaá¹
karoti, adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. ubho koá¹-iyo majjhe karonto sace paá¹-hamaá¹ƒ chi
pacchÄ• ghaá¹-eti, adhiá¹-á¹-hÄ• naá¹ƒ bhijjati. atha ghaá¹-etvÄ• chindati, na bhijjati. rajake
dhovÄ• petvÄ• setaá¹ƒ kÄ• rÄ• pentassapi adhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hÄ• namevÄ• ti. a
vinicchayo.

<47> __vikappane_ pana dve vikappanÄ• sammukhÄ• vikappanÄ• parammukhÄ• vikappa
sammukhÄ• vikappanÄ• hoti? cÄ«varÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhA
cÄ«varaâ€™â€™ nti vÄ• ``imÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti vÄ•  ``etaá¹ƒ cÄ«varaâ€™â€™
``etÄ• nicÄ«varÄ• nÄ«â€™â€™ ti vÄ•  vatvÄ•  ``tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vattabba
sammukhÄ• vikappanÄ• . ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhuÃ±jituá¹ƒ pana vissajje
adhiá¹-á¹-hÄ• tuá¹ƒ vÄ• na vaá¹-á¹-ati. ``mayhaá¹ƒ santakaá¹ƒ, mayhaá¹ƒ santakÄ• ni parib
vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti evaá¹ƒ pana vutte paccuddhÄ• ro nÄ• ma
paribhogÄ• dayopi vaá¹-á¹-anti.

aparo nayo --- tatheva cÄ«varÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• vaÃ±c
bhikkhunosantike ``imaá¹ƒ cÄ«varaâ€™â€™ nti vÄ•  ``imÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti vÄ
vÄ• ``etÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti vÄ• vatvÄ• paÃ±casu sahadhammikesu aÃ±Ã±ata
kassaci nÄ• maá¹ƒ gahetvÄ• ``tissassa bhikkhuno vikappemÄ«â€™â€™ ti vÄ•  ``tissÄ• ya

sikkhamÄ• nÄ• ya, tissassa sÄ• maá¹‡erassa, tissÄ• ya sÄ• maá¹‡eriyÄ• \Be 36/ vikappen
vattabbaá¹ƒ, ayaá¹ƒ aparÄ• pi sammukhÄ• vikappanÄ• . ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati
ekampi na vaá¹-á¹-ati. tena pana bhikkhunÄ• ``tissassa bhikkhuno santakaá¹ƒ ... pe ... tissÄ
santakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ tivut
tato pabhuti paribhogÄ• dayopi vaá¹-á¹-anti.

kathaá¹ƒ parammukhÄ• vikappanÄ• hoti? cÄ«varÄ• naá¹ƒ tatheva ekabahubhÄ• vaá¹ƒ
sannihitÄ• sannihitabhÄ• vaÃ±caÃ±atvÄ• ``imaá¹ƒ cÄ«varaâ€™â€™ nti vÄ• ``imÄ• ni cÄ«
cÄ«varaâ€™â€™ nti vÄ• ``etÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti vÄ• vatvÄ• ``tuyhaá¹ƒ vikapp
vattabbaá¹ƒ. tena vattabbo ``ko te mitto vÄ• sandiá¹-á¹-ho vÄ• â€™â€™ ti. tato itarena puri
bhikkhÅ«â€™â€™ ti vÄ• ... pe ... ``tissÄ• sÄ• maá¹‡erÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ. pur
tissassa bhikkhuno dammÄ«â€™â€™ ti vÄ• ... pe ... ``tissÄ• ya sÄ• maá¹‡eriyÄ• dammÄ«
ayaá¹ƒ parammukhÄ• vikappanÄ• . ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«supa
tena pana bhikkhunÄ• dutiyasammukhÄ• vikappanÄ• yaá¹ƒ vuttanayeneva ``itthannÄ• mas
vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vuttepaccuddhÄ• ro nÄ• ma hot
paribhogÄ• dayopi vaá¹-á¹-anti.

dvinnaá¹ƒ vikappanÄ• naá¹ƒ kiá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ? sammukhÄ• vikappanÄ• yaá¹ƒ sa
parenapaccuddharÄ• peti, parammukhÄ• vikappanÄ• yaá¹ƒ pareneva vikappÄ• petvÄ• par
idamettha nÄ• nÄ• karaá¹‡aá¹ƒ. sace pana yassa vikappeti, so paÃ±Ã±attikovido na hoti, na
paccuddharituá¹ƒ, taá¹ƒ cÄ«varaá¹ƒ gahetvÄ• aÃ±Ã±assa byattassa santikaá¹ƒ gantvÄ• p
paccuddharÄ• petabbaá¹ƒ. vikappitavikappanÄ• nÄ• mesÄ• vaá¹-á¹-ati. evaá¹ƒtÄ• va cÄ«
adhiá¹-á¹-hÄ• navikappanÄ• nayo veditabbo.

<48> __patte_ pana ayaá¹ƒ nayo --- pattaá¹ƒ adhiá¹-á¹-hahantena ukkaá¹-á¹-hamajjhimoma
pamÄ• á¹‡ayuttovaadhiá¹-á¹-hÄ• tabbo. tassa pamÄ• á¹‡aá¹ƒ ``aá¸• á¸• hÄ• á¸·hakodanaá¹
(Vin III 602) nayenapÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin III) II 602 Ä• d
anupahatapurÄ• á¹‡asÄ• litaá¹‡á¸• ulÄ• naá¹ƒsukoá¹-á¹-itaparisuddhÄ• naá¹ƒ dve magadha
taá¹‡á¸• ulehi anuttaá¹‡á¸• ulamakilinnamapiá¹‡á¸• itaá¹ƒsuvisadaá¹ƒ kundamakuá¸·arÄ• si
avassÄ• vitodanaá¹ƒ pacitvÄ• niravasesaá¹ƒ \Be 37/patte pakkhipitvÄ• tassa odanassa ca
nÄ• tighano nÄ• titanuko hatthahÄ• riyosabbasambhÄ• rasaá¹…khato muggasÅ«po pakkhip
Ä• lopassa anurÅ«paá¹ƒ yÄ• vacarimÄ• lopappahonakaá¹ƒ \Ne 38/ macchamaá¹ƒsÄ• dibya
sappitelatakkarasakaÃ±jikÄ• dÄ«ni pana gaá¹‡anÅ«pagÄ• nina honti. tÄ• ni hi odanagatikÄ
hÄ• petuá¹ƒ, na vaá¸• á¸• hetuá¹ƒ sakkonti. evametaá¹ƒ sabbampi pakkhittaá¹ƒ sace pattas
heá¹-á¹-himarÄ• jisamaá¹ƒ tiá¹-á¹-hati, suttenavÄ• hÄ«rena vÄ• chindantassa suttassa vÄ•
heá¹-á¹-himantaá¹ƒ phusati, ayaá¹ƒ __ukkaá¹-á¹-ho_nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atikk
tiá¹-á¹-hati, ayaá¹ƒ __ukkaá¹-á¹-homako_ nÄ• mapatto. sace taá¹ƒ rÄ• jiá¹ƒ na sampÄ• puá
hoti, ayaá¹ƒ __ukkaá¹-á¹-hukkaá¹-á¹-ho_ nÄ• mapatto.

ukkaá¹-á¹-hato upaá¸• á¸• happamÄ• á¹‡o majjhimo nÄ• ma patto. majjhimato upaá¸• á¸• ha
magadhanÄ• á¸·iyÄ• nÄ• á¸·ikodanÄ• disabbampi pakkhittaá¹ƒ vuttanayeneva heá¹-á¹-hima
ayaá¹ƒ __majjhimo_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ atikkamma thÅ«pÄ«kataá¹ƒ tiá¹-á¹-h
__majjhimomako_nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na sampÄ• puá¹‡Ä• ti antogadhameva
__majjhimukkaá¹-á¹-ho_nÄ• ma patto. sace magadhanÄ• á¸·iyÄ• upaá¸• á¸• hanÄ• á¸·ikod
heá¹-á¹-himarÄ• jisamaá¹ƒtiá¹-á¹-hati, ayaá¹ƒ __omako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ
thÅ«pÄ«kataá¹ƒ tiá¹-á¹-hati, ayaá¹ƒ __omakomako_ nÄ• ma patto. sace taá¹ƒ rÄ• jiá¹ƒ na s
antogadhameva hoti, ayaá¹ƒ __omakukkaá¹-á¹-ho_ nÄ• ma patto. evamete nava pattÄ• . te
ukkaá¹-á¹-hukkaá¹-á¹-hoca omakomako cÄ• ti. tasmÄ• ete bhÄ• janaparibhogena paribhuÃ
adhiá¹-á¹-hÄ• nÅ«pagÄ• na vikappanÅ«pagÄ• . itare pana satta adhiá¹-á¹-hahitvÄ• vÄ• vik
paribhuÃ±jitabbÄ• .

pamÄ• á¹‡ayuttÄ• nampi etesaá¹ƒ adhiá¹-á¹-hÄ• navikappanÅ«pagattaá¹ƒ evaá¹ƒ veditabba
paÃ±cahipÄ• kehi, mattikÄ• patto dvÄ«hi pÄ• kehi pakko adhiá¹-á¹-hÄ• nÅ«pago. ubhopi ya
tasmiá¹ƒ dinneyeva. sace ekopi pÄ• ko Å«no hoti, kÄ• kaá¹‡ikamattampi vÄ• mÅ«laá¹ƒadin
adhiá¹-á¹-hÄ• nÅ«pago. sace pattasÄ• miko vadati ``yadÄ• tumhÄ• kaá¹ƒ mÅ«laá¹ƒ bhavis
adhiá¹-á¹-hahitvÄ• paribhuÃ±jathÄ• â€™â€™ ti, neva adhiá¹-á¹-hÄ• nÅ«pago hoti, pÄ• kas
Å«nattÄ• pattasaá¹…khyaá¹ƒ na gacchati, mÅ«lassa sakalassa vÄ• ekadesassa \Be 38/ vÄ
sakabhÄ• vaá¹ƒna upeti, aÃ±Ã±asseva santako hoti, tasmÄ• pÄ• ke ca mÅ«le ca suniá¹-á¹
adhiá¹-á¹-hÄ• nÅ«pagohoti. yo adhiá¹-á¹-hÄ• nÅ«pago, sveva vikappanÅ«pago. so hatthaá¹
adhiá¹-á¹-hÄ• tabbovikappetabbo vÄ• . yadi hi pattakÄ• rako mÅ«laá¹ƒ labhitvÄ• sayaá¹ƒ v
``ahaá¹ƒ bhante tumhÄ• kaá¹ƒ pattaá¹ƒ katvÄ• asukadivase nÄ• ma pacitvÄ• á¹-hapessÄ•
ca tena paricchinnadivasato paá¹-á¹-hÄ• ya dasÄ• haá¹ƒ atikkÄ• meti, nissaggiyaá¹ƒ pÄ• ci
pattakÄ• rako ``ahaá¹ƒ tumhÄ• kaá¹ƒ pattaá¹ƒ katvÄ• pacitvÄ• sÄ• sanaá¹ƒ pesessÄ• mÄ
karoti, tena \Ne 39/ pesitabhikkhu pana tassa bhikkhuno na Ä• roceti, aÃ±Ã±o disvÄ• vÄ• s
``tumhÄ• kaá¹ƒ, bhante, patto niá¹-á¹-hitoâ€™â€™ ti Ä• roceti, etassa Ä• rocanaá¹ƒna pam
tena pesitoyeva Ä• roceti, tassa vacanaá¹ƒ sutadivasato paá¹-á¹-hÄ• ya dasÄ• haá¹ƒatikkÄ•
pÄ• cittiyaá¹ƒ. sace pana pattakÄ• rako ``ahaá¹ƒ tumhÄ• kaá¹ƒ pattaá¹ƒkatvÄ• pacitvÄ• ka
pahiá¹‡issÄ• mÄ«â€™â€™ ti vatvÄ• tatheva karoti, pattaá¹ƒ gahetvÄ• Ä• gatabhikkhu pan
á¹-hapetvÄ• tassa na Ä• roceti, aÃ±Ã±o koci bhaá¹‡ati ``api, bhante, adhunÄ• Ä• bhato pa
``kuhiá¹ƒ, Ä• vuso, pattoâ€™â€™ ti? ``itthannÄ• massa hatthe pesitoâ€™â€™ ti. etassapi v
pamÄ• á¹‡aá¹ƒ. yadÄ• pana so bhikkhupattaá¹ƒ deti, laddhadivasato paá¹-á¹-hÄ• ya dasÄ•
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, tasmÄ• dasÄ• haá¹ƒ anatikkÄ• metvÄ• va adhiá¹-á¹-hÄ• tabbo

tattha dve pattassa adhiá¹-á¹-hÄ• nÄ• kÄ• yena vÄ• adhiá¹-á¹-hÄ• ti, vÄ• cÄ• ya vÄ• adhi
vasenaadhiá¹-á¹-hahantena ``imaá¹ƒ pattaá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti vÄ• ``etaá¹ƒ
paccuddharÄ• mÄ«â€™â€™ ti vÄ• vatvÄ• evaá¹ƒ sammukhe vÄ• parammukhe vÄ• á¹-hi

paccuddharitvÄ• aÃ±Ã±assa vÄ• datvÄ• navaá¹ƒpattaá¹ƒ yattha katthaci á¹-hitaá¹ƒ hatthe
``idaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti cittena Ä• bhogaá¹ƒkatvÄ• kÄ• yavikÄ• raá
adhiá¹-á¹-hÄ• tabbo. vacÄ«bhedaá¹ƒ katvÄ• vÄ• cÄ• yavÄ• adhiá¹-á¹-hÄ• bhabbo. tatra du
--- sace hatthapÄ• se hoti, ``imaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti \Be 39/ vÄ• cÄ•
antogabbhe vÄ• uparipÄ• sÄ• de vÄ• sÄ• mantavihÄ• re vÄ• hoti, á¹-hapitaá¹-á¹-hÄ• naá¹
pattaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• . adhiá¹-á¹-hahantenapana el
vaá¹-á¹-ati, aÃ±Ã±assa santike adhiá¹-á¹-hÄ• tumpi vaá¹-á¹-ati. aÃ±Ã±assa santikeayamÄ•
``adhiá¹-á¹-hito nu kho me, noâ€™â€™ ti vimati uppajjati, itaro sÄ• retvÄ• vimatiá¹ƒ chindiss
dasa patte labhitvÄ• sabbe attanÄ• va paribhuÃ±jitukÄ• mohoti, na sabbe adhiá¹-á¹-hÄ• tal
adhiá¹-á¹-hÄ• ya punadivase taá¹ƒ paccuddharitvÄ• aÃ±Ã±oadhiá¹-á¹-hÄ• tabbo. eteneva u
parihariituá¹ƒ sakkÄ• .

evaá¹ƒ appamattassa siyÄ• adhiá¹-á¹-hÄ• navijahananti? siyÄ• . sace hi sayaá¹ƒ pattaá¹ƒ a
vibbhamati vÄ• , sikkhaá¹ƒ vÄ• paccakkhÄ• ti, kÄ• laá¹ƒ vÄ• karoti, liá¹…gaá¹ƒ vÄ• ssa pa
vÄ• , patte vÄ• chiddaá¹ƒ hoti, adhiá¹-á¹-hÄ• naá¹ƒ vijahati. vuttaÃ±cetaá¹ƒ ---

``dinnavibbhantapaccakkhÄ• \Ne 40/, kÄ• lakiriyÄ• katena ca.

liá¹…gapaccuddharÄ• ceva, chiddena bhavati sattamaâ€™â€™ nti || (Sp (to Vin III) II 608)

coragahaá¹‡avissÄ• saggÄ• hehipi vijahatiyeva. kittakena chiddena adhiá¹-á¹-hÄ• naá¹ƒ bh
kaá¹…gusitthaá¹ƒ nikkhamati ceva pavisati ca. idaÃ±hi sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ lÄ• m
tasmiá¹ƒ chidde ayacuá¹‡á¹‡ena vÄ• Ä• á¹‡iyÄ• vÄ• paá¹-ipÄ• katike kate dasÄ• habbha
ayaá¹ƒ tÄ• vettha adhiá¹-á¹-hÄ• ne vinicchayo.

<49> __vikappane_ pana dve vikappanÄ• sammukhÄ• vikappanÄ• ceva parammukhÄ• vi
sammukhÄ• vikappanÄ• hoti? pattÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• v
pattaâ€™â€™ nti vÄ• ``ime patteâ€™â€™ ti vÄ• ``etaá¹ƒ pattaâ€™â€™ nti vÄ• ``ete patt
``tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vattabbaá¹ƒ, ayamekÄ• sammukhÄ• vikappanÄ• . ettÄ•
paribhuÃ±jituá¹ƒ pana vissajjetuá¹ƒ vÄ• adhiá¹-á¹-hÄ• tuá¹ƒ vÄ• na vaá¹-á¹-ati. ``mayhaá¹ƒ
paribhuÃ±ja vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti evaá¹ƒ pana v
tato pabhuti paribhogÄ• dayopi vaá¹-á¹-anti.

aparo nayo --- tatheva pattÄ• naá¹ƒ ekabahubhÄ• vaá¹ƒ sannihitÄ• sannihitabhÄ• vaÃ±ca Ã
bhikkhunosantike ``imaá¹ƒ pattaâ€™â€™ nti vÄ• ``ime patteâ€™â€™ ti vÄ• ``etaá¹ƒ patta
``etepatteâ€™â€™ ti vÄ• vatvÄ• paÃ±casu sahadhammikesu \Be 40/ aÃ±Ã±atarassa attan
kassaci nÄ• maá¹ƒ gahetvÄ• ``tissassa bhikkhuno vikappemÄ«â€™â€™ ti vÄ• ``tissÄ• ya
sikkhamÄ• nÄ• ya, sÄ• maá¹‡erassa, tissÄ• ya sÄ• maá¹‡eriyÄ• vikappemÄ«â€™â€™ ti v

sammukhÄ• vikappanÄ• . ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-ati. paribhogÄ• dÄ«su pana ekam
bhikkhunÄ• tissassa bhikkhuno santakaá¹ƒ ... pe ... tissÄ• ya sÄ• maá¹‡eriyÄ• santakaá¹ƒ
vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«ti vutte paccuddhÄ• ronÄ• ma hoti, tato pab
vaá¹-á¹-anti.

kathaá¹ƒ parammukhÄ• vikappanÄ• hoti? pattÄ• naá¹ƒ tatheva ekabahubhÄ• vaá¹ƒ sannih
``imaá¹ƒ pattaâ€™â€™ nti vÄ• ``ime patteâ€™â€™ ti vÄ• ``etaá¹ƒ pattaâ€™â€™ nti vÄ•
vatvÄ• ``tuyhaá¹ƒ vikappanatthÄ• ya dammÄ«â€™â€™ ti vattabbaá¹ƒ. tena vattabbo ``ko t
vÄ• â€™â€™ ti \Ne 41/. tato itarena purimanayena ``tisso bhikkhÅ«â€™â€™ ti vÄ• ... pe ..
sÄ• maá¹‡erÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ. puna tena bhikkhunÄ• ``ahaá¹ƒ tissassa bhikl
pe ... ``tissÄ• ya sÄ• maá¹‡eriyÄ• dammÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ, ayaá¹ƒ parammul
nidhetuá¹ƒ vaá¹-á¹-ati, paribhogÄ• dÄ«su pana ekampi na vaá¹-á¹-ati. tena pana
bhikkhunÄ• dutiyasammukhÄ• vikappanÄ• yaá¹ƒ vuttanayeneva ``itthannÄ• massa santaka
vissajjehivÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti vutte paccuddhÄ• ro nÄ• ma hot
paribhogÄ• dayopivaá¹-á¹-anti. ayaá¹ƒ vikappane nayo.

<50> evaá¹ƒ adhiá¹-á¹-hahitvÄ• vikappetvÄ• ca paribhuÃ±jantena patte bhinne kiá¹ƒ kÄ• t
rÄ• jimukhavaá¹-á¹-ito heá¹-á¹-hÄ• dvaá¹…gulappamÄ• á¹‡Ä• na hoti tena na kiÃ±ci kÄ• t
III) II 612-3) pana tÄ• disÄ• ekÄ• pi rÄ• ji hoti, tena tassÄ• rÄ• jiyÄ• heá¹-á¹-himapariyante
vijjhitvÄ• pacitvÄ• suttarajjukamakacirajjukÄ• dÄ«hi vÄ• tipusuttakenavÄ• bandhitvÄ• taa
Ä• misassa alagganatthaá¹ƒ tipupaá¹-á¹-ena vÄ• kenaci vÄ• baddhasilesenapaá¹-icchÄ• d
adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbo. sukhumaá¹ƒ vÄ• chiddaá¹ƒ katvÄ• bandhitabbo. sudd
madhukasitthakalÄ• khÄ• sajjurasÄ• dÄ«hi bandhituá¹ƒ na vaá¹-á¹-ati, phÄ• á¹‡itaá¹ƒjhÄ• p
pÄ• sÄ• á¹‡acuá¹‡á¹‡ena bandhituá¹ƒ vaá¹-á¹-ati. mukhavaá¹-á¹-isamÄ«pe pana pattavedh
vijjhiyamÄ• nokapÄ• lassa bahalattÄ• \Be 41/ bhijjati, tasmÄ• heá¹-á¹-hÄ• vijjhitabbo. yass
ekÄ• yeva vÄ• caturaá¹…gulÄ• , tassa dve bandhanÄ• ni dÄ• tabbÄ• ni. yassa tisso, ekÄ•
tassa tÄ«á¹‡i. yassa catasso, ekÄ• yeva vÄ• aá¹-á¹-haá¹…gulÄ• , tassa cattÄ• ri. yassa pa
dasaá¹…gulÄ• , so baddhopi abaddhopi apattoyeva, aÃ±Ã±o viÃ±Ã±Ä• petabbo. esatÄ• va

__ayopatte_ pana sacepi paÃ±ca vÄ• atirekÄ• ni vÄ• chiddÄ• ni honti, tÄ• ni ca ayacuá¹‡á
lohamaá¹‡á¸• alakena vÄ• baddhÄ• ni maá¹-á¹-hÄ• ni honti, sveva patto paribhuÃ±jitabbo,
viÃ±Ã±Ä• petabbo. atha pana ekampi chiddaá¹ƒ mahantaá¹ƒ hoti, lohamaá¹‡á¸• alakena ba
hoti, patte Ä• misaá¹ƒ laggati, akappiyo hoti, ayaá¹ƒ apatto, aÃ±Ã±o viÃ±Ã±Ä• petabbo. viÃ
saá¹…ghavasena pavÄ• ritaá¹-á¹-hÄ• ne paÃ±cabandhaneneva pattena aÃ±Ã±aá¹ƒ pattaá¹
puggalavasena pana pavÄ• ritaá¹-á¹-hÄ• ne Å«napaÃ±cabandhanenÄ• pi vaá¹-á¹-ati. pattaa
paribhuÃ±jantenaca yÄ• gurandhanarajanapacanÄ• dinÄ• aparibhogena na paribhuÃ±jitab
byÄ• dhimhiuppanne aÃ±Ã±asmiá¹ƒ bhÄ• jane asati mattikÄ• ya limpetvÄ• yÄ• guá¹ƒ vÄ•
vÄ• tÄ• petuá¹ƒ vaá¹-á¹-ati. maÃ±capÄ«á¹-hachattanÄ• gadantakÄ• dike adesepi na \Ne 42

nikkhipanadeso ``anujÄ• nÄ• mi, bhikkhave, pattÄ• dhÄ• rakaâ€™â€™ ntiÄ• dinÄ• (Vin II 2
vuttoyeva.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

adhiá¹-á¹-hÄ• navikappanavinicchayakathÄ• samattÄ• .

9. cÄ«varavippavÄ• savinicchayakathÄ•

<51> __cÄ«varenavinÄ• vÄ• so_ti \Ne 43/ ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hitÄ• naá
cÄ«varÄ• naá¹ƒ aÃ±Ã±atarena vippavÄ• so. evaá¹ƒ adhiá¹-á¹-hitesu hi tÄ«su cÄ«varesu ek
vaá¹-á¹-ati, vasantassa saha aruá¹‡uggamanÄ• cÄ«varaá¹ƒ nissaggiyaá¹ƒ \Be 42/ hoti, tas
aruá¹‡uggamanasamayecÄ«varaá¹ƒ aá¸• á¸• hateyyaratanappamÄ• á¹‡e hatthapÄ• se katv
gÄ• manivesanaudositaaá¸• á¸• amÄ• á¸·apÄ• sÄ• dahammiyanÄ• vÄ• satthakhettadhaÃ±Ã
jjhokÄ• sesupana ayaá¹ƒ viseso (Sp (to Vin III) II 477-8) --- sace ekassa raÃ±Ã±o gÄ• mabh
santako__gÄ• mo_ hoti, yena kenaci pÄ• kÄ• rena vÄ• vatiyÄ• vÄ• parikhÄ• ya vÄ• parik
cÄ«varaá¹ƒ nikkhipitvÄ• gÄ• mabbhantare yattha katthaci yathÄ• rucitaá¹-á¹-hÄ• ne aruá¹‡
vaá¹-á¹-ati. sace pana aparikkhitto hoti, evarÅ«pe gÄ• me yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkh
vatthabbaá¹ƒ, tassa vÄ• gharassa hatthapÄ• se samantÄ• aá¸• á¸• hateyyaratanabbhanta
taá¹ƒpamÄ• á¹‡aá¹ƒ atikkamitvÄ• sacepi iddhimÄ• bhikkhu Ä• kÄ• se aruá¹‡aá¹ƒ uá¹-á¹-h
nissaggiyamevahoti.

sace nÄ• nÄ• rÄ• jÅ«naá¹ƒ vÄ• bhojakÄ• naá¹ƒ vÄ• gÄ• mo hoti vesÄ• lÄ«kusinÄ• rÄ• dis
gÄ• me yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ, tattha vÄ• vatthabbaá¹ƒ, tattha saddasaá¹
janasambÄ• dhena vÄ• vasituá¹ƒ asakkontena sabhÄ• ye vÄ• vatthabbaá¹ƒ nagaradvÄ• r
asakkontena yattha katthaci phÄ• sukaá¹-á¹-hÄ• ne vasitvÄ• antoaruá¹‡e Ä• gamma
tesaá¹ƒyevasabhÄ• yanagaradvÄ• ramÅ«lÄ• naá¹ƒ hatthapÄ• se vasitabbaá¹ƒ. gharassa p
vattabbamevanatthi.

sace ghare aá¹-á¹-hapetvÄ• ``sabhÄ• ye á¹-hapessÄ• mÄ«â€™â€™ ti sabhÄ• yaá¹ƒ gacch
``handimaá¹ƒcÄ«varaá¹ƒ á¹-hapehÄ«â€™â€™ ti evaá¹ƒ nikkhepasukhe hatthapÄ• sagate k
nikkhipati, tena purimanayeneva sabhÄ• ye vÄ• vatthabbaá¹ƒ, dvÄ• ramÅ«le vÄ• tesaá¹ƒ
vasitabbaá¹ƒ.

sace nagarassa bahÅ«nipi dvÄ• rÄ• ni honti bahÅ«ni ca sabhÄ• yÄ• ni, sabbattha vasituá¹ƒ
pana vÄ«thiyÄ• cÄ«varaá¹ƒ á¹-hapitaá¹ƒ, yaá¹ƒ tassÄ• sammukhaá¹-á¹-hÄ• ne sabhÄ• ya
sabhÄ• yassaca dvÄ• rassa ca hatthapÄ• se vasitabbaá¹ƒ. evaÃ±hi sati sakkÄ• cÄ«varass
44/. sabhÄ• yaá¹ƒ pana gacchantena yassa Ä• paá¹‡ikassa hatthe nikkhittaá¹ƒ, sace so taá

atiharitvÄ• ghare nikkhipati, vÄ«thihatthapÄ• so na rakkhati, gharassa hatthapÄ• se \Be 43/
sacemahantaá¹ƒ gharaá¹ƒ hoti dve vÄ«thiyo pharitvÄ• á¹-hitaá¹ƒ, purato vÄ• pacchato vÄ•
hatthapÄ• seyevaaruá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ. sabhÄ• ye nikkhipitvÄ• pana sabhÄ•
nagaradvÄ• ramÅ«levÄ• tesaá¹ƒyeva hatthapÄ• se vÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ
hoti, yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ, tasmiá¹ƒ ghare tassa gharassa vÄ• hatthapÄ

sace (Vin III 480) ekakulassa santakaá¹ƒ __nivesanaá¹ƒ_ hoti parikkhittaÃ±ca nÄ• nÄ• gabb
antonivesane cÄ«varaá¹ƒ nikkhipitvÄ• antonivesane vatthabbaá¹ƒ. saceaparikkhittaá¹ƒ, yas
cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti, tasmiá¹ƒ gabbhe vatthabbaá¹ƒ gabbhassahatthapÄ• se vÄ• . s
nivesanaá¹ƒ hoti parikkhittaÃ±ca nÄ• nÄ• gabbhaá¹ƒ nÄ• nÄ• ovarakaá¹ƒ, yasmiá¹ƒ gabbhe
hoti, tasmiá¹ƒ gabbhe vatthabbaá¹ƒ, sabbesaá¹ƒ sÄ• dhÄ• raá¹‡e gharadvÄ• ramÅ«levÄ• g
gharadvÄ• ramÅ«lassa vÄ• hatthapÄ• se. sace aparikkhittaá¹ƒ hoti, yasmiá¹ƒ gabbhecÄ«va
tasmiá¹ƒ gabbhe vatthabbaá¹ƒ gabbhassa vÄ• hatthapÄ• se. __udositaaá¸• á¸• amÄ• á¸·ap
vuttanayeneva vinicchayo veditabbo.

sace ekakulassa __nÄ• vÄ• _ hoti, antonÄ• vÄ• yaá¹ƒ cÄ«varaá¹ƒ nikkhipitvÄ• antonÄ• vÄ
nÄ• nÄ• kulassa nÄ• vÄ• hoti nÄ• nÄ• gabbhÄ• nÄ• nÄ• ovarakÄ• , yasmiá¹ƒ ovarake cÄ«
ovarake vatthabbaá¹ƒ ovarakassa hatthapÄ• se vÄ• .

sace ekakulassa __sattho_ hoti, tasmiá¹ƒ satthe cÄ«varaá¹ƒ nikkhipitvÄ• purato vÄ• pacch
na vijahitabbÄ• , passato abbhantaraá¹ƒ na vijahitabbaá¹ƒ. ekaá¹ƒ abbhantaraá¹ƒaá¹-á¹-hav
sace nÄ• nÄ• kulassa sattho hoti, satthe cÄ«varaá¹ƒ nikkhipitvÄ• cÄ«varassa hatthapÄ• se
gacchanto gÄ• maá¹ƒ vÄ• nadiá¹ƒ vÄ• pariyÄ• diyitvÄ• tiá¹-á¹-hati, antopaviá¹-á¹-hena sac
oraÃ±ca pÄ• raÃ±ca pharitvÄ• á¹-hito hoti, satthaparihÄ• ro labbhati. atha gÄ• me vÄ• nac
hoti, gÄ• maparihÄ• ro cevanadÄ«parihÄ• ro ca labbhati. sace vihÄ• rasÄ«maá¹ƒ atikkamitv
antosÄ«mÄ• ya cacÄ«varaá¹ƒ hoti, vihÄ• raá¹ƒ gantvÄ• \Be 44/ vasitabbaá¹ƒ. sace bahisÄ
satthasamÄ«peyeva vasitabbaá¹ƒ. sace gacchanto sattho sakaá¹-e vÄ• bhagge goá¹‡e vÄ
antarÄ• chijjati, yasmiá¹ƒ koá¹-á¹-hÄ• se cÄ«varaá¹ƒ nikkhittaá¹ƒ, tattha vasitabbaá¹ƒ.

sace \Ne 45/ ekakulassa __khettaá¹ƒ_ hoti parikkhittaÃ±ca, antokhette cÄ«varaá¹ƒ nikkhipit
antokhettevatthabbaá¹ƒ. sace aparikkhittaá¹ƒ hoti, cÄ«varassa hatthapÄ• se vasitabbaá¹ƒ. s
nÄ• nÄ• kulassakhettaá¹ƒ hoti parikkhittaÃ±ca, antokhette cÄ«varaá¹ƒ nikkhipitvÄ• dvÄ• ra
dvÄ• ramÅ«lassahatthapÄ• se vÄ• . sace aparikkhittaá¹ƒ hoti, cÄ«varassa hatthapÄ• se vas

sace ekakulassa __dhaÃ±Ã±akaraá¹‡aá¹ƒ_ hoti parikkhittaÃ±ca, antodhaÃ±Ã±akaraá¹‡e cÄ
nikkhipitvÄ• antodhaÃ±Ã±akaraá¹‡e vatthabbaá¹ƒ. sace aparikkhittaá¹ƒ hoti, cÄ«varassa ha
sacenÄ• nÄ• kulassa dhaÃ±Ã±akaraá¹‡aá¹ƒ hoti parikkhittaÃ±ca, antodhaÃ±Ã±akaraá¹‡e c
nikkhipitvÄ• dvÄ• ramÅ«le vÄ• vatthabbaá¹ƒ dvÄ• ramÅ«lassa vÄ• hatthapÄ• se. sace apa

hatthapÄ• sevasitabbaá¹ƒ. __pupphÄ• rÄ• maphalÄ• rÄ• mesu_pi khette vuttanayeneva vi

sace ekakulassa __vihÄ• ro_ hoti parikkhitto ca, antovihÄ• re cÄ«varaá¹ƒ nikkhipitvÄ• antov
sace aparikkhitto hoti, yasmiá¹ƒ vihÄ• re cÄ«varaá¹ƒ nikkhittaá¹ƒ, tasmiá¹ƒ vatthabbaá¹ƒ tas
hatthapÄ• se.

sace ekakulassa __rukkhamÅ«laá¹ƒ_ hoti, yaá¹ƒ majjhanhike kÄ• le samantÄ• chÄ• yÄ• p
cÄ«varaá¹ƒ nikkhipitvÄ• antochÄ• yÄ• ya vatthabbaá¹ƒ. viraá¸·asÄ• khassa pana rukkhass
á¹-hapitaá¹ƒ nissaggiyameva hoti, tasmÄ• tÄ• disassa rukkhassa sÄ• khacchÄ• yÄ• ya vÄ•
á¹-hapetabbaá¹ƒ. sace sÄ• khÄ• ya vÄ• viá¹-ape vÄ• á¹-hapeti, upari aÃ±Ã±asÄ• khacchÄ
á¹-hapetabbaá¹ƒ. khujjarukkhassa chÄ• yÄ• dÅ«raá¹ƒ gacchati, chÄ• yÄ• ya gataá¹-á¹-hÄ•
vaá¹-á¹-atiyeva. sace nÄ• nÄ• kulassa rukkhamÅ«laá¹ƒ hoti, cÄ«varassa hatthapÄ• se vasit

__ajjhokÄ• se_ pana agÄ• make araÃ±Ã±e cÄ«varaá¹ƒ á¹-hapetvÄ• tassa samantÄ• satta
agÄ• makaá¹ƒ nÄ• ma araÃ±Ã±aá¹ƒ viÃ±jhÄ• á¹-avÄ«Ä• dÄ«su vÄ• samuddamajjhe vÄ• n
agamanapathedÄ«pakesu labbhati. tÄ• dise araÃ±Ã±e majjhe \Be 45/ á¹-hitassa samantÄ•
vinibbedhena cuddasa honti. majjhe nisinno puratthimÄ• ya vÄ• pacchimÄ• ya vÄ• disÄ• y
á¹-hapitacÄ«varaá¹ƒ rakkhati. sace pana aruá¹‡uggamanasamaye kesaggamattampi puratt
pacchimÄ• ya disÄ• ya cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti. esa nayo itarasmiá¹ƒ. nissaggiyaá¹ƒ
anissajjitvÄ• paribhuÃ±janto dukkaá¹-aá¹ƒ Ä• pajjati.

<52> sace \Ne 46/ padhÄ• niko bhikkhu sabbarattiá¹ƒ padhÄ• namanuyuÃ±jitvÄ• paccÅ«sa
``nahÄ• yissÄ• mÄ«â€™â€™ titÄ«á¹‡i cÄ«varÄ• ni tÄ«re á¹-hapetvÄ• nadiá¹ƒ otarati, nahÄ
aruá¹‡aá¹ƒ uá¹-á¹-hahati, kiá¹ƒ kÄ• tabbaá¹ƒ? so hi yadi uttaritvÄ• cÄ«varaá¹ƒ nivÄ• seti, n
cÄ«varaá¹ƒ, anissajjitvÄ• paribhuÃ±janapaccayÄ• dukkaá¹-aá¹ƒ Ä• pajjati. atha naggo gac
dukkaá¹-aá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati. so hi yÄ• va aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ disvÄ• vinayak
tesaá¹ƒcÄ«varÄ• naá¹ƒ aparibhogÄ• rahattÄ• naá¹-á¹-hacÄ«varaá¹-á¹-hÄ• ne á¹-hito hoti, n
akappiyaá¹ƒ nÄ• manatthi, tasmÄ• ekaá¹ƒ nivÄ• setvÄ• dve hatthena gahetvÄ• vihÄ• raá
kÄ• tabbaá¹ƒ. sace dÅ«re vihÄ• ro hoti, antarÄ• magge manussÄ• saÃ±caranti, ekaá¹ƒ niv
ekaá¹ƒ aá¹ƒsakÅ«á¹-e á¹-hapetvÄ• gantabbaá¹ƒ. sace vihÄ• re sabhÄ• gaá¹ƒ bhikkhuá¹ƒna
gatÄ• honti, saá¹…ghÄ• á¹-iá¹ƒ bahigÄ• me á¹-hapetvÄ• santaruttarena Ä• sanasÄ• laá¹ƒ
kÄ• tabbaá¹ƒ. sace bahigÄ• me corabhayaá¹ƒ hoti, pÄ• rupitvÄ• gantabbaá¹ƒ. sace Ä• san
janÄ• kiá¹‡á¹‡Ä• na sakkÄ• ekamante cÄ«varaá¹ƒ apanetvÄ• vinayakammaá¹ƒkÄ• tuá¹ƒ,
bahigÄ• maá¹ƒ gantvÄ• vinayakammaá¹ƒ katvÄ• cÄ«varÄ• ni paribhuÃ±jitabbÄ• ni.

sace therÄ• bhikkhÅ« daharÄ• naá¹ƒ hatthe pattacÄ«varaá¹ƒ datvÄ• maggaá¹ƒ gacchantÄ
sayitukÄ• mÄ• honti, attano attano cÄ«varaá¹ƒ hatthapÄ• se katvÄ• va sayitabbaá¹ƒ. sace g
asampattesudaharesu aruá¹‡aá¹ƒ uggacchati, cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti, nissayo pana

daharÄ• nampi purato gacchantÄ• naá¹ƒ theresu asampattesu eseva nayo. maggaá¹ƒ virajj
aÃ±Ã±amaÃ±Ã±aá¹ƒ apassantesupi eseva nayo. sace pana daharÄ• ``mayaá¹ƒ, bhante, m
nÄ• ma okÄ• se tumhe sampÄ• puá¹‡issÄ• mÄ• â€™â€™ ti vatvÄ• yÄ• va aruá¹‡uggaman
hoti, nissayo ca paá¹-ippassambhati. dahare uyyojetvÄ• theresu sayantesupi eseva nayo. d
therÄ• ``ayaá¹ƒ maggoâ€™â€™ \Be 46/, daharÄ• ``ayaá¹ƒ maggoâ€™â€™ ti vatvÄ• aÃ±
aggahetvÄ• gatÄ• , saha aruá¹‡assa uggamanÄ• cÄ«varÄ• ni ca nissaggiyÄ• ni honti, niss
sace daharÄ• maggatookkamma ``antoaruá¹‡eyeva nivattissÄ• mÄ• â€™â€™ ti bhesajjatt
Ä• gacchanti, asampattÄ• naá¹ƒyeva ca nesaá¹ƒ aruá¹‡o uggacchati, cÄ«varÄ• ni nissaggiy
paá¹-ippassambhati. sace pana dhenubhayena vÄ• sunakhabhayena vÄ• muhuttaá¹ƒ á¹-h
tiá¹-hatvÄ• vÄ• nisÄ«ditvÄ• vÄ• gacchanti, antarÄ• aruá¹‡e uggate cÄ«varÄ• ni ca nissa
paá¹-ippassambhati.

sace \Ne 47/ ``antoaruá¹‡eyeva Ä• gamissÄ• mÄ• â€™â€™ ti antosÄ«mÄ• yaá¹ƒ gÄ• maá
aruá¹‡ouggacchati, neva cÄ«varÄ• ni nissaggiyÄ• ni honti, na nissayo paá¹-ippassambhati.
tÄ• vÄ• â€™â€™ ti nisÄ«danti, aruá¹‡e uggate na cÄ«varÄ• ni nissaggiyÄ• nihonti, nissayo
sace yepi ``antoaruá¹‡eyeva Ä• gamissÄ• mÄ• â€™â€™ tisÄ• mantavihÄ• raá¹ƒ dhammas
gacchanti, antarÄ• maggeyeva ca nesaá¹ƒ aruá¹‡o uggacchati, cÄ«varÄ• ni nissaggiyÄ• ni
paá¹-ippassambhati. sace dhammagÄ• ravena ``yÄ• vapariyosÄ• naá¹ƒ sutvÄ• va gamissÄ
aruá¹‡assa uggamanÄ• cÄ«varÄ• nipinissaggiyÄ• ni honti, nissayo ca paá¹-ippassambhati.
cÄ«varadhovanatthÄ• yagÄ• makaá¹ƒ pesentena attano cÄ«varaá¹ƒ paccuddharitvÄ• va dÄ
cÄ«varaá¹ƒ paccuddharÄ• petvÄ• vaá¹-hapetabbaá¹ƒ. sace asatiyÄ• gacchati, attano cÄ«v
daharassa cÄ«varaá¹ƒ vissÄ• senagahetvÄ• á¹-hapetabbaá¹ƒ. sace thero na sarati, daharo
attano cÄ«varaá¹ƒ paccuddharitvÄ• therassa cÄ«varaá¹ƒ vissÄ• sena gahetvÄ• gantvÄ• v
tumhÄ• kaá¹ƒ cÄ«varaá¹ƒ adhiá¹-á¹-hahitvÄ• paribhuÃ±jathÄ• â€™â€™ ti. attanopi cÄ«var
evaá¹ƒ ekassa satiyÄ• pi Ä• pattimokkho hoti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

cÄ«varavippavÄ• savinicchayakathÄ• samattÄ• .

10. bhaá¹‡á¸• apaá¹-isÄ• manavinicchayakathÄ•

<53> __bhaá¹‡á¸• assa_ \Be 47/ \Ne 48/ __paá¹-isÄ• mana_nti paresaá¹ƒ bhaá¹‡á¸• assa g
IV-a 506) kappiyavatthu vÄ• hotu akappiyavatthu vÄ• , antamaso mÄ• tu kaá¹‡á¹‡apiá¸·an
gihisantakaá¹ƒ bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena paá¹-isÄ• mentassa pÄ• cittiyaá¹ƒ. sacepana
avassaá¹ƒ paá¹-isÄ• metabbaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ hoti, attano atthÄ• yagahetvÄ• pa
paá¹-isÄ• metvÄ• dehÄ«â€™â€™ ti pana vutte ``na vaá¹-á¹-atÄ«â€™â€™ tipaá¹-ikkhipitab
``paá¹-isÄ• mehÄ«â€™â€™ ti pÄ• tetvÄ• gacchanti, palibodho nÄ• ma hoti, paá¹-isÄ• metu

kammaá¹ƒ karontÄ• vaá¸• á¸• hakÄ«Ä• dayo vÄ• rÄ• javallabhÄ• vÄ• ``attano upakaraá¹
sayanabhaá¹‡á¸• aá¹ƒ vÄ• paá¹-isÄ• metvÄ• dethÄ• â€™â€™ ti vadanti, chandenapibhay
guttaá¹-á¹-hÄ• naá¹ƒ pana dassetuá¹ƒ vaá¹-á¹-ati, balakkÄ• rena pÄ• tetvÄ• gatesuca paá¹

sace (Sp (to Vin III) I 111) attano hatthe paá¹-isÄ• manatthÄ• ya á¹-hapitaá¹ƒ bhaá¹‡á¸• aá¹
bhaá¹‡á¸• aâ€™â€™ nti yÄ• cito adÄ• tukÄ• mo ``nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti bha
sampajÄ• namusÄ• vÄ• depiadinnÄ• dÄ• nassa payogattÄ• dukkaá¹-aá¹ƒ. ``kiá¹ƒ tumhe bh
anurÅ«paá¹ƒ, natumhÄ• kaâ€™â€™ ntiÄ• dÄ«ni vadantassapi dukkaá¹-ameva. ``raho may
na aÃ±Ã±o koci jÄ• nÄ• ti, dassati nu kho me, noâ€™â€™ ti sÄ• miko vimatiá¹ƒ uppÄ• deti,
thullaccayaá¹ƒ. tassa pharusÄ• dibhÄ• vaá¹ƒ disvÄ• sÄ• miko ``na mayhaá¹ƒ dassatÄ«â€™
tatra sacÄ• yaá¹ƒ bhikkhu ``kilametvÄ• naá¹ƒ dassÄ• mÄ«â€™â€™ ti dÄ• ne saussÄ• ho,
dÄ• ne nirussÄ• ho, bhaá¹‡á¸• asÄ• miko pana gahaá¹‡e saussÄ• ho, rakkhatiyeva. yadi pa
bhaá¹‡á¸• asÄ• miko ``na mayhaá¹ƒ dassatÄ«â€™â€™ tidhuraá¹ƒ nikkhipati, evaá¹ƒ ubhin
bhikkhuno pÄ• rÄ• jikaá¹ƒ. yadipi mukhena ``dassÄ• mÄ«â€™â€™ ti vadati, cittena pana a
sÄ• mikassa dhuranikkhepe pÄ• rÄ• jikaá¹ƒ. taá¹ƒ pana saá¹…gopanatthÄ• ya attano hatth
bhaá¹‡á¸• aá¹ƒ aguttadesato á¹-hÄ• nÄ• cÄ• vetvÄ• guttaá¹-á¹-hÄ• ne á¹-hapanatthÄ• ya h
theyyacittenapi á¹-hÄ• nÄ• cÄ• ventassa avahÄ• ro natthi. kasmÄ• ? attano hatthe nikkhitta
pana hoti. theyyacittena paribhuÃ±jatopieseva nayo.

<54> paÃ±cannaá¹ƒ \Be 48/ sahadhammikÄ• naá¹ƒ santakaá¹ƒ pana yaá¹ƒ kiÃ±ci parikkhÄ
paá¹-isÄ• metuá¹ƒvaá¹-á¹-ati. sace \Ne 49/ Ä• gantuko bhikkhu Ä• vÄ• sikÄ• naá¹ƒ cÄ«vara
samÄ«pe pattacÄ«varaá¹ƒá¹-hapetvÄ• ``ete saá¹…gopessantÄ«â€™â€™ ti maÃ±Ã±amÄ•
gacchati, sacetaá¹ƒ Ä• vÄ• sikÄ• saá¹…gopenti, iccetaá¹ƒ kusalaá¹ƒ. no ce, naá¹-á¹-he gÄ«
``idaá¹ƒ, bhante, á¹-hapethÄ• â€™â€™ ti vatvÄ• gacchati, itare ca kiccapasutattÄ• na jÄ•
athÄ• pi te ``idaá¹ƒ, bhante, á¹-hapethÄ• â€™â€™ ti vuttÄ• ``mayaá¹ƒ byÄ• vaá¹-Ä• â€™â
ca ``avassaá¹ƒ á¹-hapessantÄ«â€™â€™ ti anÄ• diyitvÄ• gacchati, eseva nayo. sace pana
ayÄ• citÄ• vÄ• ``mayaá¹ƒ á¹-hapessÄ• ma, tvaá¹ƒ gacchÄ• â€™â€™ ti vadanti, taá¹ƒ saá¹
saá¹…gopenti, naá¹-á¹-he gÄ«vÄ• . kasmÄ• ? sampaá¹-icchitattÄ• .

yo bhikkhu bhaá¹‡á¸• Ä• gÄ• riko hutvÄ• paccÅ«sasamaye eva bhikkhÅ«naá¹ƒ pattacÄ«va
heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒoropetvÄ• dvÄ• raá¹ƒ apidahitvÄ• tesampi anÄ• rocetvÄ• va dÅ
tÄ• ni ce corÄ• haranti, tasseva gÄ«vÄ• . yo pana bhikkhu bhikkhÅ«hi ``oropetha, bhante, p
salÄ• kaggahaá¹‡assÄ• â€™â€™ ti vutto ``samÄ• gatÄ• tthÄ• â€™â€™ ti pucchitvÄ• ``Ä•
pattacÄ«varÄ• ni nÄ«haritvÄ• nikkhipitvÄ• bhaá¹‡á¸• Ä• gÄ• radvÄ• raá¹ƒbandhitvÄ• ``tu
heá¹-á¹-hÄ• pÄ• sÄ• dadvÄ• raá¹ƒ paá¹-ijaggitvÄ• gaccheyyÄ• thÄ• â€™â€™ tivatvÄ• gac
bhikkhu bhikkhÅ«su gatesu pacchÄ• akkhÄ«ni puÃ±chantouá¹-á¹-hahitvÄ• udakaá¹-á¹-hÄ•
gacchati, taá¹ƒ khaá¹‡aá¹ƒ disvÄ• corÄ• tassa pattacÄ«varaá¹ƒ haranti, suhaá¹-aá¹ƒ, bhaá
gÄ«vÄ• na hoti.

sacepi koci bhaá¹‡á¸• Ä• gÄ• rikassa anÄ• rocetvÄ• va bhaá¹‡á¸• Ä• gÄ• re attano parikkh
naá¹-á¹-he bhaá¹‡á¸• Ä• gÄ• rikassa gÄ«vÄ• na hoti. sace pana bhaá¹‡á¸• Ä• gÄ• riko taá
á¹-hapitaâ€™â€™ nti gahetvÄ• á¹-hapeti, naá¹-á¹-he tasseva gÄ«vÄ• . sacepi á¹-hapitabhi
Ä«diso nÄ• ma parikkhÄ• ro á¹-hapito, upadhÄ• reyyÄ• thÄ• â€™â€™ ti vutto ``sÄ• dhÅ«â€
dunnikkhittaá¹ƒ vÄ• maÃ±Ã±amÄ• no aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne á¹-hapeti, naá¹-á¹-he tasse
jÄ• nÄ• mÄ«â€™â€™ tipaá¹-ikkhipantassa pana natthi gÄ«vÄ• . yopi tassa passantasseva
bhaá¹‡á¸• Ä• gÄ• rikaÃ±ca nasampaá¹-icchÄ• peti, naá¹-á¹-haá¹ƒ sunaá¹-á¹-hameva. sace
bhaá¹‡á¸• Ä• gÄ• riko aÃ±Ã±atra á¹-hapeti, naá¹-á¹-he gÄ«vÄ• \Be 49/. sace bhaá¹‡á¸• Ä•
saá¹…ghassa cetiyassa ca parikkhÄ• ro tatthevaá¹-hapÄ«yati, bhaá¹‡á¸• Ä• gÄ• riko ca bÄ
vivaritvÄ• dhammakathaá¹ƒ vÄ• sotuá¹ƒ aÃ±Ã±aá¹ƒvÄ• kiÃ±ci kÄ• tuá¹ƒ katthaci gacchat
yattakaá¹ƒ corÄ• haranti, sabbaá¹ƒ tassagÄ«vÄ• . bhaá¹‡á¸• Ä• gÄ• rato nikkhamitvÄ• ba
dvÄ• raá¹ƒ vivaritvÄ• sarÄ«raá¹ƒ utuá¹ƒgÄ• hÄ• pentassa vÄ• tattheva \Ne 50/ samaá¹‡ac
vÄ• tattheva nisÄ«ditvÄ• kenacikammena byÄ• vaá¹-assa vÄ• uccÄ• rapassÄ• vapÄ«á¸·it
vijjamÄ• ne bahigacchato vÄ• aÃ±Ã±ena vÄ• kenaci Ä• kÄ• rena pamattassa sato dvÄ• ra
vivaá¹-amevapavisitvÄ• vÄ• sandhiá¹ƒ chinditvÄ• vÄ• yattakaá¹ƒ tassa pamÄ• dapaccay
sabbaá¹ƒtasseva gÄ«vÄ• . ``uá¹‡hasamaye pana vÄ• tapÄ• naá¹ƒ vivaritvÄ• nipajjituá¹ƒ va
vadanti. uccÄ• rapÄ«á¸·itassa pana tasmiá¹ƒ upacÄ• re asati aÃ±Ã±attha gacchantassa gil
avisayo, tasmÄ• gÄ«vÄ• na hoti.

<55> yo pana anto uá¹‡hapÄ«á¸·ito dvÄ• raá¹ƒ suguttaá¹ƒ katvÄ• bahi nikkhamati, corÄ• t
``dvÄ• raá¹ƒ vivarÄ• â€™â€™ ti vadanti, yÄ• vatatiyaá¹ƒ na vivaritabbaá¹ƒ. yadi pana te co
taÃ±ca mÄ• ressÄ• ma, dvÄ• raÃ±ca bhinditvÄ• parikkhÄ• raá¹ƒ harissÄ• mÄ• â€™â€™ ti
ca mate saá¹…ghassa ca senÄ• sane vinaá¹-á¹-he guá¹‡o natthÄ«â€™â€™ ti vivarituá¹ƒ va
``avisayattÄ• gÄ«vÄ• natthÄ«â€™â€™ ti vadanti. sace koci Ä• gantuko kuÃ±cikaá¹ƒvÄ• c
vivarati, yattakaá¹ƒ corÄ• haranti, sabbaá¹ƒ tassa gÄ«vÄ• . saá¹…ghena bhaá¹‡á¸• Ä• gÄ•
sÅ«ciyantakaÃ±ca kuÃ±cikamuddikÄ• ca yojetvÄ• dinnÄ• hoti, bhaá¹‡á¸• Ä• gÄ• rikoghaá
nipajjati, corÄ• vivaritvÄ• parikkhÄ• raá¹ƒ haranti, tasseva gÄ«vÄ• . sÅ«ciyantakaÃ±ca kuÃ
yojetvÄ• nipannaá¹ƒ panetaá¹ƒ sace corÄ• Ä• gantvÄ• ``dvÄ• raá¹ƒ vivarÄ• hÄ«â€™â€™
purimanayeneva paá¹-ipajjitabbaá¹ƒ. evaá¹ƒ suguttaá¹ƒ katvÄ• nipanne pana sace bhittiá¹ƒ
bhinditvÄ• umaá¹…gena vÄ• pavisitvÄ• haranti, natassa gÄ«vÄ• .

sace bhaá¹‡á¸• Ä• gÄ• re aÃ±Ã±epi therÄ• vasanti, vivaá¹-e dvÄ• re attano attano parikkhÄ
bhaá¹‡á¸• Ä• gÄ• riko tesu gatesu dvÄ• raá¹ƒ na jaggati, sace tattha kiÃ±ci avaharÄ«yati, b
issaravatÄ• ya bhaá¹‡á¸• Ä• gÄ• rikasseva gÄ«vÄ• , therehi pana sahÄ• yehi bhavitabbaá¹
bhaá¹‡á¸• Ä• gÄ• riko ``tumhe bahi á¹-hatvÄ• tumhÄ• kaá¹ƒ parikkhÄ• raá¹ƒ gaá¹‡hatha \B
ti vadati, tesaÃ±ca eko lolamahÄ• thero sÄ• maá¹‡erehi cevaupaá¹-á¹-hÄ• kehi ca saddhiá¹
pavisitvÄ• nisÄ«dati ceva nipajjati ca, yattakaá¹ƒ bhaá¹‡á¸• aá¹ƒnassati, sabbaá¹ƒ tassa gÄ

bhaá¹‡á¸• Ä• gÄ• rikena pana avasesatherehi ca sahÄ• yehi bhavitabbaá¹ƒ. atha bhaá¹‡á¸•
ca upaá¹-á¹-hÄ• ke ca gahetvÄ• bhaá¹‡á¸• Ä• gÄ• re nisÄ«dati cevanipajjati ca, yattakaá¹ƒ
tasseva gÄ«vÄ• . tasmÄ• bhaá¹‡á¸• Ä• gÄ• rikeneva tatthavasitabbaá¹ƒ, avasesehi appeva
na ca bhaá¹‡á¸• Ä• gÄ• reti.

<56> ye \Ne 51/ pana attano attano sabhÄ• gabhikkhÅ«naá¹ƒ vasanagabbhesu parikkhÄ• r
parikkhÄ• renaá¹-á¹-he yehi á¹-hapito, tesaá¹ƒyeva gÄ«vÄ• , itarehi pana sahÄ• yehi bhavita
saá¹…ghobhaá¹‡á¸• Ä• gÄ• rikassa vihÄ• reyeva yÄ• gubhattaá¹ƒ dÄ• peti, so ca bhikkhÄ•
gacchati, naá¹-á¹-haá¹ƒ tasseva gÄ«vÄ• . bhikkhÄ• cÄ• raá¹ƒ pavisantehi atirekacÄ«varaá¹
á¹-hapitavihÄ• ravÄ• rikassapiyÄ• gubhattaá¹ƒ vÄ• nivÄ• paá¹ƒ vÄ• labhamÄ• nasseva bh
tattha nassati, sabbaá¹ƒgÄ«vÄ• . na kevalaÃ±ca ettakameva, bhaá¹‡á¸• Ä• gÄ• rikassa viya
pamÄ• dapaccayÄ• nassati, sabbaá¹ƒ gÄ«vÄ• .

sace vihÄ• ro mahÄ• hoti, aÃ±Ã±aá¹ƒ padesaá¹ƒ rakkhituá¹ƒ gacchantassa aÃ±Ã±asmiá¹ƒ
avisayattÄ• gÄ«vÄ• na hoti. Ä«dise pana vihÄ• re vemajjhe sabbesaá¹ƒ osaraá¹‡aá¹-á¹-hÄ
á¹-hapetvÄ• nisÄ«ditabbaá¹ƒ, vihÄ• ravÄ• rikÄ• vÄ• dve tayo á¹-hapetabbÄ• . sace tesam
ca rakkhataá¹ƒyeva kiÃ±ci nassati, gÄ«vÄ• na hoti. vihÄ• ravÄ• rikebandhitvÄ• haritabhaá
paá¹-ipathaá¹ƒ gatesu aÃ±Ã±ena maggena haritabhaá¹‡á¸• ampi natesaá¹ƒ gÄ«vÄ• . sace
dÄ• tabbaá¹ƒ yÄ• gubhattaá¹ƒ vÄ• nivÄ• po vÄ• na hoti, tehi pattabbalÄ• bhato atirekÄ• dv
tesaá¹ƒ pahonakabhattasalÄ• kÄ• ca á¹-hapetuá¹ƒ vaá¹-á¹-ati, nibaddhaá¹ƒ katvÄ• pana na
hi vippaá¹-isÄ• rino honti ``vihÄ• ravÄ• rikÄ• yeva amhÄ• kaá¹ƒ bhattaá¹ƒ bhuÃ±jantÄ«â€™
parivattetvÄ• parivattetvÄ• á¹-hapetabbÄ• . sace tesaá¹ƒ sabhÄ• gÄ• salÄ• kabhattÄ• dÄ«
iccetaá¹ƒ kusalaá¹ƒ \Be 51/. no ce denti, vÄ• raá¹ƒ gÄ• hÄ• petvÄ• nÄ«harÄ• petabbÄ• ni.
tisso yÄ• gusalÄ• kÄ• ca cattÄ• ri paÃ±ca salÄ• kabhattÄ• ni ca labhamÄ• no bhikkhÄ• cÄ
bhaá¹‡á¸• Ä• gÄ• rikassa viya sabbaá¹ƒ naá¹-á¹-haá¹ƒ gÄ«vÄ• hoti. sace saá¹…ghassa vih
bhattaá¹ƒvÄ• nivÄ• po vÄ• natthi, bhikkhÅ« vihÄ• ravÄ• raá¹ƒ gahetvÄ• attano attano niss
vihÄ• raá¹ƒjaggÄ• penti, sampattavÄ• raá¹ƒ aggahetuá¹ƒ na labhati. yathÄ• aÃ±Ã±e bhikkh
tathevakÄ• tabbaá¹ƒ. bhikkhÅ«hi pana asahÄ• yassa vÄ• adutiyassa vÄ• yassa sabhÄ• go
Ä• netvÄ• dÄ• tÄ• natthi, evarÅ«passa vÄ• ro na pÄ• petabbo.

yampi pÄ• kavaá¹-á¹-atthÄ• ya vihÄ• re á¹-hapenti, taá¹ƒ gahetvÄ• upajÄ«vantena á¹-hÄ• t
naupajÄ«vati, so vÄ• raá¹ƒ na gÄ• hÄ• petabbo. phalÄ• phalatthÄ• yapi vihÄ• re bhikkhuá¹
gopetvÄ• phalavÄ• rena bhÄ• jetvÄ• khÄ• danti. yo tÄ• ni khÄ• dati, tena á¹-hÄ• tabbaá¹ƒ
gÄ• hÄ• petabbo. senÄ• sanamaÃ±capÄ«á¹-hapaccattharaá¹‡arakkhaá¹‡atthÄ• yapi á¹-hap
á¹-hÄ• tabbaá¹ƒ, abbhokÄ• siko pana rukkhamÅ«liko vÄ• na gÄ• hÄ• petabbo. ekonavako
bahÅ«naá¹ƒ \Ne 52/ dhammaá¹ƒ vÄ• ceti, paripucchaá¹ƒ deti, pÄ• á¸·iá¹ƒ vaá¹‡á¹‡eti, dham
saá¹…ghassa bhÄ• raá¹ƒ nittharati, ayaá¹ƒ lÄ• bhaá¹ƒ paribhuÃ±jantopi Ä• vÄ• se vasantop
gÄ• hÄ• petabbo. ``purisaviseso nÄ• ma Ã±Ä• tabboâ€™â€™ ti vadanti. uposathÄ• gÄ• rap

diguá¹‡aá¹ƒ yÄ• gubhattaá¹ƒ, devasikaá¹ƒ taá¹‡á¸• ulanÄ• á¸·i, saá¹ƒvacchare ticÄ«varaá¹ƒ
dasavÄ«sagghanakaá¹ƒkappiyabhaá¹‡á¸• aÃ±ca dÄ• tabbaá¹ƒ. sace pana tassa taá¹ƒ labh
kiÃ±ci nassati, sabbaá¹ƒ gÄ«vÄ• . bandhitvÄ• balakkÄ• rena acchinnaá¹ƒ, na gÄ«vÄ• . tatt
saá¹…ghassavÄ• santakena cetiyassa santakaá¹ƒ rakkhÄ• petuá¹ƒ vaá¹-á¹-ati, cetiyassa s
santakaá¹ƒrakkhÄ• petuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ pana cetiyassa santakena saddhiá¹ƒ saá¹.
á¹-hapitaá¹ƒ hoti, taá¹ƒ cetiyasantake rakkhÄ• pite rakkhitameva hotÄ«ti evaá¹ƒ vaá¹-á¹-ati.
uposathÄ• gÄ• rÄ• dÄ«nirakkhatopi pamÄ• davasena naá¹-á¹-haá¹ƒ gÄ«vÄ• yevÄ• ti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

bhaá¹‡á¸• apaá¹-isÄ• manavinicchayakathÄ• samattÄ• .

11. kayavikkayasamÄ• pattivinicchayakathÄ•

<57> __kayavikkayasamÄ• pattÄ«_ti \Be 52/ \Ne 53/ kayavikkayasamÄ• pajjanaá¹ƒ. ``iminÄ
tiÄ• dinÄ• (Sp (to Vin III) II 595) hi nayena parassa kappiyabhaá¹‡á¸• aá¹ƒ gaá¹‡hanto kaya
attanokappiyabhaá¹‡á¸• aá¹ƒ dento vikkayaá¹ƒ. ayaá¹ƒ pana kayavikkayo á¹-hapetvÄ• paÃ
gihipabbajitehi antamaso mÄ• tÄ• pitÅ«hipi saddhiá¹ƒ na vaá¹-á¹-ati.

tatrÄ• yaá¹ƒ vinicchayo --- vatthena vÄ• vatthaá¹ƒ hotu, bhattena vÄ• bhattaá¹ƒ, yaá¹ƒ kiÃ
``iminÄ• imaá¹ƒ dehÄ«â€™â€™ ti vadati, dukkaá¹-aá¹ƒ. evaá¹ƒ vatvÄ• mÄ• tuyÄ• pi attan
dukkaá¹-aá¹ƒ, ``iminÄ• imaá¹ƒ dehÄ«â€™â€™ ti vutto vÄ• ``imaá¹ƒ dehi, imaá¹ƒ te dassÄ
vÄ• mÄ• tuyÄ• pi bhaá¹‡á¸• aá¹ƒ attanÄ• gaá¹‡hÄ• ti, dukkaá¹-aá¹ƒ, attano bhaá¹‡á¸• e p
ca attano hatthaá¹ƒ sampatte nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. mÄ• taraá¹ƒ vÄ• pana pitaraá¹ƒ
dehÄ«â€™â€™ ti vadato viÃ±Ã±atti na hoti, ``imaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti dadato sad
hoti. aÃ±Ã±Ä• takaá¹ƒ ``imaá¹ƒ dehÄ«â€™â€™ ti vadato viÃ±Ã±atti, ``imaá¹ƒ gaá¹‡hÄ• hÄ
dadatosaddhÄ• deyyavinipÄ• tanaá¹ƒ, ``iminÄ• imaá¹ƒ dehÄ«â€™â€™ ti kayavikkayaá¹ƒ Ä
tasmÄ• kappiyabhaá¹‡á¸• aá¹ƒ parivattantena mÄ• tÄ• pitÅ«hipi saddhiá¹ƒ kayavikkayaá¹ƒ
tisso Ä• pattiyo mocentena parivattetabbaá¹ƒ.

tatrÄ• yaá¹ƒ parivattanavidhi --- bhikkhussa pÄ• theyyataá¹‡á¸• ulÄ• honti, so antarÄ• mag
bhattahatthaá¹ƒpurisaá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ taá¹‡á¸• ulÄ• atthi, na ca no imehi attho, b
atthoâ€™â€™ tivadati, puriso taá¹‡á¸• ule gahetvÄ• bhattaá¹ƒ deti, vaá¹-á¹-ati. tissopi Ä• p
antamaso nimittakammamattampi na hoti. kasmÄ• ? mÅ«lassa atthitÄ• ya. yo pana evaá¹ƒ
dehÄ«â€™â€™ ti parivatteti, yathÄ• vatthukameva. vighÄ• sÄ• daá¹ƒ disvÄ• ``imaá¹ƒodan
vÄ• dÄ• rÅ«ni vÄ• Ä• harÄ• â€™â€™ ti vadati, rajanachalligaá¹‡anÄ• ya dÄ• rugaá¹‡anÄ
``imaá¹ƒ odanaá¹ƒ bhuÃ±jitvÄ• imaá¹ƒ nÄ• ma karothÄ• â€™â€™ ti dantakÄ• rÄ• dÄ«hisip
taá¹ƒ taá¹ƒ parikkhÄ• raá¹ƒ kÄ• reti, rajakehi vÄ• vatthaá¹ƒ dhovÄ• peti, yathÄ• vatthukame

chindÄ• peti \Be 53/, kammakÄ• rehi navakammaá¹ƒkÄ• reti, yathÄ• vatthukameva. sace pa
bhuÃ±jitvÄ• idaá¹ƒ karothÄ• â€™â€™ ti navadati, ``idaá¹ƒ bhattaá¹ƒ bhuÃ±ja, bhuttosi, bhu
nÄ• ma karohÄ«â€™â€™ ti vadati, vaá¹-á¹-ati. ettha ca kiÃ±cÄ• pi vatthadhovane vÄ• kesa
bhÅ«misodhanÄ• dinavakamme vÄ• parabhaá¹‡á¸• aá¹ƒ attano hatthagataá¹ƒ nissajjitabba
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana daá¸·haá¹ƒ katvÄ• vuttattÄ• na sakkÄ• etaá¹ƒ paá
nissaggiyavatthumhi paribhutte vÄ• naá¹-á¹-he vÄ• pÄ• cittiyaá¹ƒ deseti, evamidhÄ• pi des

yaá¹ƒ kiÃ±ci kappiyabhaá¹‡á¸• aá¹ƒ gaá¹‡hitukÄ• matÄ• ya agghaá¹ƒ pucchituá¹ƒ vaá¹-á¹-a
patto kiá¹ƒ agghatÄ«â€™â€™ ti pucchite ``idaá¹ƒ nÄ• mÄ• â€™â€™ ti vadati, sace attano
kappiyabhaá¹‡á¸• aá¹ƒmahagghaá¹ƒ hoti, evaÃ±ca naá¹ƒ paá¹-ivadati ``upÄ• saka mama id
tava pattaá¹ƒ aÃ±Ã±assadehÄ«â€™â€™ ti. taá¹ƒ sutvÄ• itaro ``aÃ±Ã±aá¹ƒ thÄ• lakampi d
gaá¹‡hituá¹ƒvaá¹-á¹-ati. sace so patto mahaggho, bhikkhuno vatthu appagghaá¹ƒ, pattasÄ•
appagghabhÄ• vaá¹ƒna jÄ• nÄ• ti, patto na gahetabbo, ``mama vatthu appagghaâ€™â€™ n
mahagghabhÄ• vaá¹ƒÃ±atvÄ• vaÃ±cetvÄ• gaá¹‡hantopi hi bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ•
pattasÄ• miko ``hotu, bhante, sesaá¹ƒ mama puÃ±Ã±aá¹ƒ bhavissatÄ«â€™â€™ ti deti, vaá
kappiyakÄ• rakassapana ``iminÄ• imaá¹ƒ gahetvÄ• dehÄ«â€™â€™ ti Ä• cikkhituá¹ƒ vaá¹-
bhaá¹‡á¸• aá¹ƒgaá¹‡hÄ• ti, taá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ antamaso tassa puttabhÄ• tikam
``iminÄ• imaá¹ƒ nÄ• ma gahetvÄ• dehÄ«â€™â€™ ti Ä• cikkhati, so ce cheko hoti, punapp
gaá¹‡hÄ• ti, tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ. no ce cheko hoti, na jÄ• nÄ• tigahetuá¹ƒ, v
vaÃ±ceti, ``mÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti vattabbo.

``idaá¹ƒ paá¹-iggahitaá¹ƒ telaá¹ƒ vÄ• sappi vÄ• amhÄ• kaá¹ƒ atthi, amhÄ• kaÃ±ca aÃ±Ã±
appaá¹-iggahitakenaatthoâ€™â€™ ti vutte pana sace so taá¹ƒ gahetvÄ• aÃ±Ã±aá¹ƒ deti, p
telaá¹ƒ na minÄ• petabbaá¹ƒ. kasmÄ• ? nÄ• á¸·iyaÃ±hi avasiá¹-á¹-hatelaá¹ƒ hoti, taá¹ƒ pacc
appaá¹-iggahitaá¹ƒ dÅ«seyya. ayaÃ±ca kayavikkayo nÄ• ma kappiyabhaá¹‡á¸• avasena vu
parivattentassakayavikkayasikkhÄ• padena nissaggiyaá¹ƒ vuttaá¹ƒ, akappiyena pana akapp
kappiyena vÄ• akappiyaá¹ƒ akappiyena vÄ• kappiyaá¹ƒ parivattentassa \Be 54/
rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padenanissaggiyaá¹ƒ, tasmÄ• ubhosu vÄ• ekasmiá¹ƒ vÄ• a
rÅ«piyasaá¹ƒvohÄ• ro nÄ• mahoti.

<58> rÅ«piyasaá¹ƒvohÄ• rassa ca garubhÄ• vadÄ«panatthaá¹ƒ idaá¹ƒ pattacatukkaá¹ƒ ved
rÅ«piyaá¹ƒuggaá¹‡hitvÄ• tena ayabÄ«jaá¹ƒ samuá¹-á¹-hÄ• peti, taá¹ƒ koá¹-á¹-Ä• petvÄ• te
kÄ• reti, ayaá¹ƒ patto mahÄ• akappiyo nÄ• ma, na sakkÄ• kenaci upÄ• yena kappiyo kÄ• t
\Ne 55/ thÄ• lakaá¹ƒ kÄ• reti, tampi akappiyaá¹ƒ. vÄ• siá¹ƒ kÄ• reti, tÄ• ya chinnadantakaá¹
baá¸·isaá¹ƒ kÄ• reti, tena mÄ• ritÄ• macchÄ• pi akappiyÄ• . vÄ• siá¹ƒ tÄ• petvÄ• udakaá¹ƒ
uá¹‡hÄ• peti, tampi akappiyameva.

yo pana rÅ«piyaá¹ƒ uggaá¹‡hitvÄ• tena pattaá¹ƒ kiá¹‡Ä• ti, ayampi patto akappiyo.

``paÃ±cannampisahadhammikÄ• naá¹ƒ na kappatÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ vu
kÄ• tuá¹ƒ. so hi mÅ«le mÅ«lasÄ• mikÄ• naá¹ƒ, patte ca pattasÄ• mikÄ• naá¹ƒ dinne kappiy
kappiyabhaá¹‡á¸• aá¹ƒdatvÄ• gahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

yopi rÅ«piyaá¹ƒ uggaá¹‡hÄ• petvÄ• kappiyakÄ• rakena saddhiá¹ƒ kammÄ• rakulaá¹ƒ gantv
mayhaá¹ƒ ruccatÄ«â€™â€™ ti vadati, kappiyakÄ• rako ca taá¹ƒ rÅ«piyaá¹ƒ datvÄ• kammÄ
patto kappiyavohÄ• rena gahitopi dutiyapattasadisoyeva, mÅ«lassasampaá¹-icchitattÄ• aka
na kappatÄ«ti? mÅ«lassa anissaá¹-á¹-hattÄ• .

yo pana rÅ«piyaá¹ƒ asampaá¹-icchitvÄ• ``therassa pattaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™â€™ ti
pahitakappiyakÄ• rakenasaddhiá¹ƒ kammÄ• rakulaá¹ƒ gantvÄ• pattaá¹ƒ disvÄ• ``ime kahÄ
dehÄ«â€™â€™ tikahÄ• paá¹‡e dÄ• petvÄ• gahito, ayaá¹ƒ patto etasseva bhikkhuno na va
aÃ±Ã±esaá¹ƒpana vaá¹-á¹-ati mÅ«lassa asampaá¹-icchitattÄ• . mahÄ• sumattherassa kira u
anuruddhattheronÄ• ma ahosi. so attano evarÅ«paá¹ƒ pattaá¹ƒ sappissa pÅ«retvÄ• saá¹…
tipiá¹-akacÅ«á¸·anÄ• gattherassasaddhivihÄ• rikÄ• naá¹ƒ evarÅ«po patto ahosi. taá¹ƒ thero
saá¹…ghassa nissajjÄ• pesÄ«ti. idaá¹ƒ akappiyapattacatukkaá¹ƒ.

sace \Be 55/ pana rÅ«piyaá¹ƒ asampaá¹-icchitvÄ• ``therassa pattaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™
pahitakappiyakÄ• rakenasaddhiá¹ƒ kammÄ• rakulaá¹ƒ gantvÄ• pattaá¹ƒ disvÄ• ``ayaá¹ƒ m
vÄ• ``imÄ• haá¹ƒgahessÄ• mÄ«â€™â€™ ti vÄ• vadati, kappiyakÄ• rako ca taá¹ƒ rÅ«piyaá
saÃ±Ã±Ä• peti, ayaá¹ƒ patto sabbakappiyo buddhÄ• nampi paribhogÄ• raho. imaá¹ƒ pana n
karontena ``iminÄ• imaá¹ƒ gahetvÄ• dehÄ«â€™â€™ ti kappiyakÄ• rakampi Ä• cikkhituá¹ƒ

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

kayavikkayasamÄ• pattivinicchayakathÄ• samattÄ• .

12. rÅ«piyÄ• dipaá¹-iggahaá¹‡avinicchayakathÄ•

<59> __rÅ«piyÄ• dipaá¹-iggaho_ti \Ne 56/ jÄ• tarÅ«pÄ• dipaá¹-iggaá¹‡hanaá¹ƒ. tattha (Sp (
jÄ• tarÅ«paá¹ƒ rajataá¹ƒ jÄ• tarÅ«pamÄ• sako rajatamÄ• sakoti catubbidhaá¹ƒ nissaggiyava
__lohamÄ• sako_. sÄ• radÄ• runÄ• vÄ• veá¸·upesikÄ• ya vÄ• antamaso tÄ• lapaá¹‡á¹‡en
__dÄ• rumÄ• sako_. lÄ• khÄ• ya vÄ• niyyÄ• sena vÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• petvÄ• ka
yattha janapade yadÄ• yadÄ• vohÄ• raá¹ƒ gacchati, antamasoaá¹-á¹-himayopi cammamay
samuá¹-á¹-hÄ• pitarÅ«popi asamuá¹-á¹-hÄ• pitarÅ«popÄ«ti ayaá¹ƒsabbopi rajatamÄ• saker
maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒlohitaá¹…ko masÄ• ragallaá¹ƒ satta dhaÃ±
dÄ• sidÄ• sakhettavatthupupphÄ• rÄ• maphalÄ• rÄ• mÄ• dayoti idaá¹ƒdukkaá¹-avatthu. tatt
vÄ• saá¹…ghagaá¹‡apuggalacetiyÄ• naá¹ƒ vÄ• atthÄ• ya sampaá¹-icchituá¹ƒna vaá¹-á¹-at

sampaá¹-icchato nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ hoti, sesÄ• naá¹ƒ atthÄ• yadukkaá¹-aá¹ƒ. duk
sabbesampi atthÄ• ya sampaá¹-icchato dukkaá¹-ameva.

tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin III) II 538-9) --- sace koci jÄ• tarÅ«parajataá¹ƒ Ä• haritvÄ
``idaá¹ƒsaá¹…ghassa dammi, Ä• rÄ• maá¹ƒ vÄ• karotha cetiyaá¹ƒ vÄ• bhojanasÄ• lÄ• dÄ
vadati, idaá¹ƒ sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati. sace pana ``nayidaá¹ƒ bhikkhÅ«naá¹ƒ sam
vaá¹-á¹-atÄ«â€™â€™ tipaá¹-ikkhitte ``vaá¸• á¸• hakÄ«naá¹ƒ vÄ• kammakÄ• rÄ• naá¹ƒ vÄ•
kevalaá¹ƒtumhe sukatadukkaá¹-aá¹ƒ jÄ• nÄ• thÄ• â€™â€™ ti vatvÄ• tesaá¹ƒ hatthe datvÄ
athÄ• pi ``mama manussÄ• naá¹ƒ hatthe bhavissati, mayhameva vÄ• hatthe bhavissati, ke
dÄ• tabbaá¹ƒ, tadatthÄ• ya pesethÄ• â€™â€™ ti vadati, evampi vaá¹-á¹-ati. sace pana saá
puggalaá¹ƒ vÄ• anÄ• masitvÄ• ``idaá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ cetiyassa dema, vihÄ•
demÄ• â€™â€™ ti vadanti, paá¹-ikkhituá¹ƒ na vaá¹-á¹-ati, ``ime idaá¹ƒ bhaá¹‡antÄ«â€™â
kappiyakÄ• rakÄ• naá¹ƒÄ• cikkhitabbaá¹ƒ. ``cetiyÄ• dÄ«naá¹ƒ atthÄ• ya tumhe gahetvÄ• á
pana ``amhÄ• kaá¹ƒgahetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitabbaá¹ƒ.

sace pana koci bahuá¹ƒ hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ Ä• netvÄ• ``idaá¹ƒ saá¹ƒghassa dammi
paccayeparibhuÃ±jathÄ• â€™â€™ ti vadati, taÃ±ce saá¹ƒgho sampaá¹-icchati, paá¹-iggaha
Ä• patti. tatra ceko \Ne 57/ bhikkhu ``nayidaá¹ƒ kappatÄ«â€™â€™ ti paá¹-ikkhipati, upÄ• sa
kappati, mayhameva bhavissatÄ«â€™â€™ ti taá¹ƒ Ä• dÄ• ya gacchati. so bhikkhu ``tayÄ•
lÄ• bhantarÄ• yokatoâ€™â€™ ti na kenaci kiÃ±ci vattabbo. yo hi taá¹ƒ codeti, sveva sÄ• pa
bahÅ« anÄ• pattikÄ• katÄ• . sace pana bhikkhÅ«hi ``na vaá¹-á¹-atÄ«â€™â€™ tipaá¹-ikkhitt
vÄ• hatthe bhavissati, mama purisÄ• naá¹ƒ vÄ• mayhaá¹ƒ vÄ• hatthe bhavissati, kevalaá¹
paribhuÃ±jathÄ• â€™â€™ ti vadati, vaá¹-á¹-ati.

catupaccayatthÄ• ya ca dinnaá¹ƒ yena yena paccayena attho hoti, taá¹ƒ tadatthaá¹ƒ upanet
__civaratthÄ• ya_dinnaá¹ƒ cÄ«vareyeva upanetabbaá¹ƒ. sace cÄ«varena tÄ• diso attho nat
piá¹‡á¸• apÄ• tÄ• dÄ«hisaá¹ƒgho kilamati, saá¹ƒghasuá¹-á¹-hutÄ• ya apaloketvÄ• tadatthÄ
nayo __piá¹‡á¸• apÄ• tagilÄ• napaccayatthÄ• ya_dinnepi. __senÄ• sanatthÄ• ya_ dinnaá¹ƒ
garubhaá¹‡á¸• attÄ• senÄ• saneyeva upanetabbaá¹ƒ. sace pana bhikkhÅ«su senÄ• sanaá
senÄ• sanaá¹ƒ vinassati, Ä«dise kÄ• lesenÄ• sanaá¹ƒ vissajjetvÄ• pi bhikkhÅ«naá¹ƒ paribh
senÄ• sanajagganatthaá¹ƒ mÅ«lacchejjaá¹ƒakatvÄ• yÄ• panamattaá¹ƒ paribhuÃ±jitabbaá¹

<60> sace koci ``mayhaá¹ƒ tisassasampÄ• danakaá¹ƒ mahÄ• taá¸·Ä• kaá¹ƒ atthi, taá¹ƒ saá
tivadati, taÃ±ce saá¹ƒgho sampaá¹-icchati, paá¹-iggahaá¹‡epi paribhogepi Ä• pattiyeva. yo
taá¹ƒpaá¹-ikkhipati, so purimanayeneva na kenaci kiÃ±ci vattabbo. yo hi taá¹ƒ codeti, sveva
\Be 57/. tena panekena bahÅ« anÄ• pattikÄ• katÄ• . yo pana ``tÄ• disaá¹ƒyeva taá¸·Ä• kaá
bhikkhÅ«hi ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhitto vadati ``asukaÃ±ca asukaÃ±ca saá¹…
atthi, taá¹ƒ kathaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. so vattabbo ``kappiyaá¹ƒkatvÄ• dinnaá¹ƒ bha

kathaá¹ƒ dinnaá¹ƒ kappiyaá¹ƒ hotÄ«ti. ``cattÄ• ro paccayeparibhuÃ±jathÄ• â€™â€™ ti vatv
``sÄ• dhu, bhante cattÄ• ro paccaye paribhuÃ±jathÄ• â€™â€™ tideti, vaá¹-á¹-ati. athÄ• pi ``
gaá¹‡hathÄ• â€™â€™ ti vatvÄ• ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhitto ``kappiyakÄ• rak
pucchitvÄ• ``natthÄ«â€™â€™ ti vutte ``idaá¹ƒ asuko nÄ• mavicÄ• ressati, asukassa vÄ• h
bhavissati, saá¹…gho kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jatÅ«â€™â€™ tivadati, vaá¹-á¹-ati.
vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhitto ``udakaá¹ƒ paribhuÃ±jissati, bhaá¹‡á¸• akaá¹ƒdhoviss
pivissantÄ«â€™â€™ ti vadati, evampi vaá¹-á¹-ati. athÄ• pi ``na vaá¹-á¹-atÄ«â€™â€™ tipaá¹
``kappiyasÄ«sena gaá¹‡hathÄ• â€™â€™ ti. ``sÄ• dhu upÄ• saka, saá¹…gho pÄ• nÄ«yaá¹ƒ
dhovissati, migapakkhino pivissantÄ«â€™â€™ ti vatvÄ• paribhuÃ±jituá¹ƒvaá¹-á¹-ati. athÄ•
vÄ• pokkharaá¹‡iá¹ƒ vÄ• saá¹…ghassa \Ne 58/ dammÄ«â€™â€™ ti vutte ``sÄ• dhu upÄ•
pivissatÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atiyeva.

yadi pana bhikkhÅ«hi hatthakammaá¹ƒ yÄ• citvÄ• sahatthena ca kappiyapathaviá¹ƒ khaá¹‡
udakaparibhogatthÄ• yataá¸·Ä• kaá¹ƒ kÄ• ritaá¹ƒ hoti, taÃ±ce nissÄ• ya sassaá¹ƒ nipphÄ• c
vihÄ• rekappiyabhaá¹‡á¸• aá¹ƒ denti, vaá¹-á¹-ati. atha manussÄ• eva saá¹…ghassa upakÄ
saá¹…ghikabhÅ«miá¹ƒ khaá¹‡itvÄ• taá¹ƒ nissÄ• ya nipphannasassato kappiyabhaá¹‡á¸• aá
``amhÄ• kaá¹ƒ ekaá¹ƒkappiyakÄ• rakaá¹ƒ á¹-hapethÄ• â€™â€™ ti vutte ca á¹-hapetumpi la
rÄ• jabalinÄ• upaddutÄ• pakkamanti, aÃ±Ã±e paá¹-ipajjanti, na ca bhikkhÅ«naá¹ƒ kiÃ±ci de
vÄ• retuá¹ƒlabbhati, taÃ±ca kho kasikammakÄ• leyeva, na sassakÄ• le. sace te vadanti ``na
manussÄ• imaá¹ƒ nissÄ• ya sassaá¹ƒ akaá¹ƒsÅ«â€™â€™ ti, tato vattabbÄ• ``te saá¹…gh
upakÄ• raá¹ƒ akaá¹ƒsu, idaÃ±cidaÃ±ca kappiyabhaá¹‡á¸• akaá¹ƒ adaá¹ƒsÅ«â€™â€™ ti. sa
dassÄ• mÄ• â€™â€™ ti, evampi vaá¹-á¹-ati.

sace pana koci abyatto akappiyavohÄ• rena taá¸·Ä• kaá¹ƒ paá¹-iggaá¹‡hÄ• ti vÄ• kÄ• reti v
paribhuÃ±jitabbaá¹ƒ, taá¹ƒ nissÄ• ya laddhakappiyabhaá¹‡á¸• ampi akappiyameva \Be 58/.
pariccattabhÄ• vaá¹ƒ Ã±atvÄ• sÄ• miko vÄ• tassa puttadhÄ«taro vÄ• aÃ±Ã±o vÄ• kociva
kappiyavohÄ• rena deti, vaá¹-á¹-ati. pacchinne kulavaá¹ƒse yo tassa janapadassasÄ• miko,
kappiyavohÄ• rena puna deti cittalapabbate bhikkhunÄ• nÄ«haá¹-audakavÄ• hakaá¹ƒ__aá
evampi vaá¹-á¹-ati. kappiyavohÄ• repi udakavasena paá¹-iggahitataá¸·Ä• kesuddhacittÄ• na
mattikuddharaá¹‡apÄ• á¸·ibandhanÄ• dÄ«ni ca kÄ• tuá¹ƒ vaá¹-á¹-ati. taá¹ƒ nissÄ• ya pana s
kappiyakÄ• rakaá¹ƒ á¹-hapetuá¹ƒ na vaá¹-á¹-ati. yadi te sayameva kappiyabhaá¹‡á¸• aá¹ƒde
denti, na codetabbaá¹ƒ. paccayavasena paá¹-iggahitataá¸·Ä• kekappiyakÄ• rakaá¹ƒ á¹-hape
mattikuddharaá¹‡apÄ• á¸·ibandhanÄ• dÄ«ni kÄ• retuá¹ƒ na vaá¹-á¹-ati. sace kappiyakÄ• ra
vaá¹-á¹-ati. abyattena pana lajjibhikkhunÄ• kÄ• rÄ• pitesukiÃ±cÄ• pi paá¹-iggahaá¹‡aá¹ƒ ka
pana payogapaccayÄ• uppannena missattÄ• visagatapiá¹‡á¸• apÄ• toviya akappiyamaá¹ƒ
dubbinibhogaá¹ƒ hoti, sabbesaá¹ƒ akappiyameva.

<61> sace pana udakassa okÄ• so atthi, taá¸·Ä• kassa pÄ• á¸·i thirÄ• , ``yathÄ• bahuá¹ƒ u

karohi, tÄ«rasamÄ«pe udakaá¹ƒ karohÄ«â€™â€™ ti evaá¹ƒ udakameva vicÄ• reti, vaá¹-á¹-
aggiá¹ƒ na pÄ• tenti, ``udakakammaá¹ƒ labbhatu upÄ• sakÄ• â€™â€™ ti vattuá¹ƒvaá¹-á¹-at
Ä• harathÄ• â€™â€™ ti vattuá¹ƒ pana na vaá¹-á¹-ati. sace pana taá¸·Ä• ke atibahuá¹ƒudak
piá¹-á¹-hito vÄ• mÄ• tikaá¹ƒ nÄ«harÄ• peti, vanaá¹ƒ chindÄ• petvÄ• kedÄ• re kÄ• rÄ• peti,
pakatibhÄ• gaá¹ƒ aggahetvÄ• atirekaá¹ƒ gaá¹‡hÄ• ti, navasasse vÄ• aparicchinnabhÄ• ge
dethÄ• â€™â€™ ti kahÄ• paá¹‡e uá¹-á¹-hÄ• peti, sabbesaá¹ƒ akappiyaá¹ƒ.

yo pana ``kasatha vapathÄ• â€™â€™ ti avatvÄ• ``ettakÄ• ya bhÅ«miyÄ• ettako nÄ• ma b
vÄ• patiá¹-á¹-hÄ• peti, ``ettake bhÅ«mibhÄ• ge amhehi sassaá¹ƒ kataá¹ƒ, ettakaá¹ƒ nÄ• m
bhÄ• gaá¹ƒgaá¹‡hathÄ• â€™â€™ ti vadantesu kassakesu bhÅ«mippamÄ• á¹‡agahaá¹‡atth
minÄ• ti, khale vÄ• á¹-hatvÄ• rakkhati, khalato vÄ• nÄ«harÄ• peti, koá¹-á¹-hÄ• gÄ• re vÄ•
tassevataá¹ƒ akappiyaá¹ƒ. sace kassakÄ• kahÄ• paá¹‡e Ä• haritvÄ• ``ime saá¹…ghassa Ä
aÃ±Ã±ataro ca bhikkhu ``na saá¹…gho kahÄ• paá¹‡e khÄ• datÄ«â€™â€™ ti saÃ±Ã±Ä• ya
kahÄ• paá¹‡ehisÄ• á¹-ake Ä• haratha \Be 59/, ettakehi yÄ• guÄ• dÄ«ni sampÄ• dethÄ• â€™
Ä• haranti, taá¹ƒ sabbesaá¹ƒ akappiyaá¹ƒ. kasmÄ• ? kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• . s
``idaá¹ƒ saá¹…ghassa Ä• haá¹-aâ€™â€™ nti vadanti, aÃ±Ã±ataro ca bhikkhu purimanayen
vÄ«hÄ«hiidaÃ±cidaÃ±ca Ä• harathÄ• â€™â€™ ti vadati, yaá¹ƒ te Ä• haranti, taá¹ƒ tasseva
dhaÃ±Ã±assa vicÄ• ritattÄ• . sace taá¹‡á¸• ulaá¹ƒ vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• Ä• haritvÄ• `
Ä• haá¹-aâ€™â€™ ntivadanti, aÃ±Ã±ataro ca bhikkhu purimanayeneva ``ettakehi taá¹‡á¸• u
Ä• harathÄ• â€™â€™ tivadati, yaá¹ƒ te Ä• haranti, taá¹ƒ sabbesaá¹ƒ kappiyaá¹ƒ. kasmÄ• ?
taá¹‡á¸• ulÄ• dÄ«naá¹ƒvicÄ• ritattÄ• . kayavikkayepi anÄ• patti kappiyakÄ• rakassa Ä• cikk

<62> pubbe pana cittalapabbate eko bhikkhu catusÄ• ladvÄ• re ``aho vata sve saá¹…ghass
paceyyuâ€™â€™ nti Ä• rÄ• mikÄ• naá¹ƒ saÃ±Ã±Ä• jananatthaá¹ƒ bhÅ«miyaá¹ƒ maá¹‡á¸•
Ä• rÄ• miko tatheva katvÄ• dutiyadivase bheriyÄ• Ä• koá¹-itÄ• ya sannipatitesaá¹…ghe pÅ
saá¹…ghattheraá¹ƒ Ä• ha --- ``bhante, amhehi ito pubbe neva pitÅ«naá¹ƒ, na pitÄ• mahÄ• n
sutapubbaá¹ƒ, ekena ayyena catusÄ• ladvÄ• re pÅ«vatthÄ• ya saÃ±Ã±Ä• katÄ• , ito dÄ• n
cittÄ• nurÅ«paá¹ƒ vadantu, amhÄ• kampi phÄ• suvihÄ• robhavissatÄ«â€™â€™ ti. mahÄ• t
ekabhikkhunÄ• pi pÅ«vo na gahito. evaá¹ƒpubbe tatruppÄ• daá¹ƒ na paribhuÃ±jiá¹ƒsu. tasm

sallekhaá¹ƒ \Ne 60/ accajantena, appamattena bhikkhunÄ• .

kappiyepi na kÄ• tabbÄ• , Ä• misatthÄ• ya lolatÄ• ti || (Sp (to Vin III) II 538-9).

yo cÄ• yaá¹ƒ taá¸·Ä• ke vutto, pokkharaá¹‡Ä«udakavÄ• hakamÄ• tikÄ• dÄ«supi eseva nayo

<63> pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aucchuphalÄ• phalÄ• dÄ«naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ y
vatthuá¹ƒvÄ• ``dammÄ«â€™â€™ ti vuttepi ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitvÄ• ta

yadÄ• kappiyavohÄ• rena ``catupaccayaparibhogatthÄ• ya dammÄ«â€™â€™ ti vadati, tadÄ
``vanaá¹ƒdammi araÃ±Ã±aá¹ƒ dammÄ«â€™â€™ ti vutte pana vaá¹-á¹-ati. sace manussÄ•
tattharukkhe chinditvÄ• aparaá¹‡á¹‡Ä• dÄ«ni sampÄ• detvÄ• \Be 60/ bhikkhÅ«naá¹ƒ bhÄ•
adentÄ• na codetabbÄ• . sace kenacideva antarÄ• yena tesu pakkantesu aÃ±Ã±e karonti,
denti, te vÄ• retabbÄ• . sace vadanti ``nanu, bhante, pubbemanussÄ• idha sassÄ• ni akaá¹
vattabbÄ• ``te saá¹…ghassa idaÃ±cidaÃ±ca kappiyabhaá¹‡á¸• aá¹ƒadaá¹ƒsÅ«â€™â€™ ti.
dassÄ• mÄ• â€™â€™ ti, evaá¹ƒ vaá¹-á¹-ati.

kiÃ±ci sassuá¹-á¹-hÄ• nakaá¹ƒ bhÅ«mippadesaá¹ƒ sandhÄ• ya ``sÄ«maá¹ƒ demÄ• â€™â€™
sÄ«mapariccheda natthaá¹ƒpana thambhÄ• vÄ• pÄ• sÄ• á¹‡Ä• vÄ• sayaá¹ƒ na á¹-hapeta
appakenapi pÄ• rÄ• jikobhaveyya. Ä• rÄ• mikÄ• naá¹ƒ pana vattabbaá¹ƒ ``iminÄ• á¹-hÄ• n
gatÄ• â€™â€™ ti. sacepihi te adhikaá¹ƒ gaá¹‡hanti, pariyÄ• yena kathitattÄ• anÄ• patti. ya
rÄ• jarÄ• jamahÄ• mattÄ• dayosayameva thambhe á¹-hapÄ• petvÄ• ``cattÄ• ro paccaye pa
vaá¹-á¹-atiyeva.

sace \Ne 61/ koci antosÄ«mÄ• yaá¹ƒ taá¸·Ä• kaá¹ƒ vÄ• khaá¹‡ati, vihÄ• ramajjhena vÄ• m
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡Ä• dÄ«nidussanti, vÄ• retabbo. sace saá¹…gho kiÃ±ci la
vÄ• reti, eko bhikkhu vÄ• reti, sova bhikkhu issaro. sace eko bhikkhu na vÄ• reti ``netha tum
tesaá¹ƒyeva pakkho hoti. saá¹…gho vÄ• reti, saá¹…ghova issaro. saá¹…ghikesu hi kammes
sova issaro. sace vÄ• riyamÄ• nopi karoti, heá¹-á¹-hÄ• gahitaá¹ƒ paá¹ƒsuá¹ƒheá¹-á¹-hÄ• p
gahitaá¹ƒ paá¹ƒsuá¹ƒ upari pakkhipitvÄ• pÅ«retabbÄ• .

sace koci yathÄ• jÄ• tameva ucchuá¹ƒ vÄ• aparaá¹‡á¹‡aá¹ƒ vÄ• alÄ• bukumbhaá¹‡á¸• Ä•
valliphalaá¹ƒdÄ• tukÄ• mo ``etaá¹ƒ sabbaá¹ƒ ucchukhettaá¹ƒ aparaá¹‡á¹‡avatthuá¹ƒ valliph
dammÄ«â€™â€™ ti vadati, saha vatthunÄ• parÄ• maá¹-á¹-hattÄ• na vaá¹-á¹-atÄ«ti mahÄ•
mahÄ• padumatthero pana ``abhilÄ• pamattametaá¹ƒ, sÄ• mikÄ• naá¹ƒyeva hi so bhÅ«mib
vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``dÄ• saá¹ƒ dammÄ«â€™â€™ ti vadati, na vaá¹-á¹-ati. ``Ä• n
veyyÄ• vaccakaraá¹ƒ dammi, kappiyakÄ• rakaá¹ƒ dammÄ«â€™â€™ tivutte vaá¹-á¹-ati. sac
pacchÄ• bhattampi saá¹…ghasseva kammaá¹ƒ karoti, sÄ• maá¹‡erassa viya sabbaá¹ƒ bhe
tassa kÄ• tabbaá¹ƒ. sace purebhattameva saá¹…ghassakammaá¹ƒ karoti, pacchÄ• bhattaá
nivÄ• po na dÄ• tabbo. yepi paÃ±cadivasavÄ• rena\Be 61/ vÄ• pakkhavÄ• rena vÄ• saá¹…
sesakÄ• le attano kammaá¹ƒ karonti, tesampi karaá¹‡akÄ• leyeva bhattaÃ±ca nivÄ• po ca d
kammaá¹ƒ natthi, attanoyevakammaá¹ƒ katvÄ• jÄ«vanti, te ce hatthakammamÅ«laá¹ƒ Ä• n
no cedenti, na kiÃ±ci vattabbÄ• . yaá¹ƒ kiÃ±ci rajakadÄ• sampi pesakÄ• radÄ• sampi
Ä• rÄ• mikanÄ• menasampaá¹-icchituá¹ƒ vaá¹-á¹-ati.

sace ``gÄ• vo demÄ• â€™â€™ ti vadanti, ``na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhipitabbÄ• .
paá¹‡á¸• itehi paÃ±cagorasaparibhogatthÄ• ya dinnÄ• ti. ``mayampi paÃ±cagorasaparibhog

vutte vaá¹-á¹-anti. ajikÄ• dÄ«supi eseva nayo. ``hatthiá¹ƒ dema, assaá¹ƒ, mahiá¹ƒsaá¹ƒ, kuk
sÅ«karaá¹ƒ demÄ• â€™â€™ ti vadanti, sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati. sace keci manus
bhante, tumhe hotha, mayaá¹ƒ ime gahetvÄ• tumhÄ• kaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒdassÄ•
vaá¹-á¹-ati. kukkuá¹-asÅ«kare ``sukhaá¹ƒ jÄ«vantÅ«â€™â€™ ti araÃ±Ã±evissajjÄ• petuá¹ƒ
taá¸·Ä• kaá¹ƒ, imaá¹ƒ khettaá¹ƒ, imaá¹ƒ vatthuá¹ƒ vihÄ• rassa demÄ• â€™â€™ tivutte paá¹

<64> sace koci bhikkhuá¹ƒ uddissa dÅ«tena hiraÃ±Ã±asuvaá¹‡á¹‡Ä• dicÄ«varacetÄ• panna
cÄ«varacetÄ• pannena cÄ«varaá¹ƒ cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena a
dÅ«to taá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ vadeyya ``idaá¹ƒ kho, bhante, Ä• yasm
cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, paá¹-iggaá¹‡hatu Ä• yasmÄ• cÄ«varacetÄ• pannaâ€
dÅ«to evamassa vacanÄ«yo ``na kho mayaá¹ƒ, Ä• vuso, cÄ«varacetÄ• pannaá¹ƒ paá¹-igga
mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma kÄ• lena kappiyaâ€™â€™ nti. so ce dÅ«to taá¹ƒ bhikkhuá¹ƒ
panÄ• yasmato koci veyyÄ• vaccakaroâ€™â€™ ti, cÄ«varatthikena bhikkhunÄ• veyyÄ• va
vÄ• upÄ• sako vÄ• ``eso kho, Ä• vuso, bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti. na v
vÄ• ``so vÄ• nikkhipissati, so vÄ• parivattessati, so vÄ• cetÄ• pessatÄ«â€™â€™ ti \Ne 6
veyyÄ• vaccakaraá¹ƒ saÃ±Ã±Ä• petvÄ• taá¹ƒ bhikkhuá¹ƒupasaá¹…kamitvÄ• evaá¹ƒ vadey
Ä• yasmÄ• veyyÄ• vaccakaraá¹ƒ niddisi, Ä• á¹‡attoso mayÄ• , upasaá¹…kamatu Ä• yasm
acchÄ• dessatÄ«â€™â€™ ti. cÄ«varatthikenabhikkhunÄ• veyyÄ• vaccakaro upasaá¹…kan
sÄ• retabbo \Be 62/ ``attho me, Ä• vuso, cÄ«varenÄ• â€™â€™ ti. na vattabbo ``dehi me cÄ
mecÄ«varaá¹ƒ, parivattehi me cÄ«varaá¹ƒ, cetÄ• pehi me cÄ«varaâ€™â€™ nti. sace dvatti
codayamÄ• nosÄ• rayamÄ• no taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deti, iccetaá¹ƒ kusalaá¹ƒ. no
gantvÄ• catukkhattuá¹ƒ paÃ±cakkhattuá¹ƒ chakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddiss
nisÄ«ditabbaá¹ƒ, na Ä• misaá¹ƒ paá¹-iggahetabbaá¹ƒ, na dhammo bhÄ• sitabbo. ``kiá¹ƒkÄ•
pucchiyamÄ• nena ``jÄ• nÄ• hi, Ä• vusoâ€™â€™ ti ettakameva vattabbaá¹ƒ.

sace Ä• sane vÄ• nisÄ«dati, Ä• misaá¹ƒ vÄ• paá¹-iggaá¹‡hÄ• ti, dhammaá¹ƒ vÄ• bhÄ• sa
sace catukkhattuá¹ƒ codeti, catukkhattuá¹ƒ á¹-hÄ• tabbaá¹ƒ. paÃ±cakkhattuá¹ƒ codeti,
dvikkhattuá¹ƒá¹-hÄ• tabbaá¹ƒ. chakkhattuá¹ƒ codeti, na á¹-hÄ• tabbaá¹ƒ. ekÄ• ya hi codanÄ
bhaÃ±jati. yathÄ• chakkhattuá¹ƒ codetvÄ• na á¹-hÄ• tabbaá¹ƒ, evaá¹ƒ dvÄ• dasakkhattuá¹
codetabbaá¹ƒ. tasmÄ• sace codetiyevana tiá¹-á¹-hati, cha codanÄ• labbhanti. sace tiá¹-á¹-
dvÄ• dasa á¹-hÄ• nÄ• ni labbhanti. sace codetipi tiá¹-á¹-hatipi, ekÄ• ya codanÄ• ya dve á¹-h
tattha yoekadivasameva punappunaá¹ƒ gantvÄ• chakkhattuá¹ƒ codeti, sakiá¹ƒyeva vÄ• ga
cÄ«varenÄ• â€™â€™ ti chakkhattuá¹ƒ vadati, tattha ekadivasameva punappunaá¹ƒ gantvÄ
dvÄ• dasakkhattuá¹ƒtiá¹-á¹-hati, sakimeva vÄ• gantvÄ• tatra tatra á¹-hÄ• ne tiá¹-á¹-hati, so
sabbaá¹-á¹-hÄ• nÄ• nica bhaÃ±jati, ko pana vÄ• do nÄ• nÄ• divasesu. tato ce uttari vÄ• yan
cÄ«varaá¹ƒabhinipphÄ• deti, payoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaá¹ƒ hoti. no c
abhinipphÄ• detuá¹ƒ, yato rÄ• jato rÄ• jamahÄ• mattato vÄ• assa bhikkhuno taá¹ƒ cÄ«vara

tassa santikaá¹ƒ sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ, dÅ«to vÄ• pÄ• hetabbo ``yaá¹ƒ kho tumheÄ
cÄ«varacetÄ• pannaá¹ƒ pahiá¹‡ittha, na taá¹ƒ tassa bhikkhuno kiÃ±ciatthaá¹ƒ anubhoti, yuÄ
sakaá¹ƒ, mÄ• tumhÄ• kaá¹ƒ santakaá¹ƒ vinassatÅ«â€™â€™ ti. ayaá¹ƒtattha sÄ• mÄ«ci. yo
gacchati, na dÅ«taá¹ƒ pÄ• heti, vattabhede dukkaá¹-aá¹ƒ Ä• pajjati.

<65> kiá¹ƒ pana (Sp (to Vin III) II 538-9) sabbakappiyakÄ• rakesu evaá¹ƒ paá¹-ipajjitabbanti
paá¹-ipajjitabbaá¹ƒ. ayaÃ±hi kappiyakÄ• rako nÄ• ma saá¹…khepato duvidho niddiá¹-á¹-ho
tattha niddiá¹-á¹-ho duvidho bhikkhunÄ• niddiá¹-á¹-ho dÅ«tena niddiá¹-á¹-hoti. aniddiá¹-á¹-h
mukhavevaá¹-ikakappiyakÄ• rako parammukhakappiyakÄ• rakoti. tesu bhikkhunÄ• niddiá¹-á
catubbidho hoti, tathÄ• dÅ«tena niddiá¹-á¹-hopi. kathaá¹ƒ? idhekaccobhikkhussa cÄ«varatt
akappiyavatthuá¹ƒ pahiá¹‡ati, dÅ«to taá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ``idaá¹ƒ, bhante,
tumhÄ• kaá¹ƒ cÄ«varatthÄ• ya pahitaá¹ƒ, gaá¹‡hatha naâ€™â€™ nti vadati, bhikkhu ``nayi
paá¹-ikkhipati, dÅ«to ``atthi pana te, bhante, veyyÄ• vaccakaroâ€™â€™ tipucchati, puÃ±Ã±
``bhikkhÅ«naá¹ƒ veyyÄ• vaccaá¹ƒ karothÄ• â€™â€™ ti Ä• á¹‡attÄ• vÄ• , bhikkhÅ«naá¹ƒ vÄ
veyyÄ• vaccakarÄ• honti, tesaá¹ƒ aÃ±Ã±ataro tasmiá¹ƒkhaá¹‡e bhikkhussa santike nisinno
niddisati ``ayaá¹ƒ bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti, dÅ«to tassa hatthe akappiy
``therassa cÄ«varaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™â€™ ti gacchati, ayaá¹ƒ bhikkhunÄ• sammukh

no ce bhikkhussa santike nisinno hoti, apica kho bhikkhu niddisati ``asukasmiá¹ƒnÄ• ma gÄ
bhikkhÅ«naá¹ƒ veyyÄ• vaccakaroâ€™â€™ ti, so gantvÄ• tassa hatthe akappiyavatthuá¹ƒd
kiá¹‡itvÄ• dadeyyÄ• sÄ«â€™â€™ ti Ä• gantvÄ• bhikkhussa Ä• rocetvÄ• gacchati, ayamek
asammukhÄ• niddiá¹-á¹-ho.

na heva kho so dÅ«to attanÄ• Ä• gantvÄ• Ä• roceti, apica kho aÃ±Ã±aá¹ƒ pahiá¹‡ati ``dinn
hatthe cÄ«varacetÄ• pannaá¹ƒ, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti, ayaá¹ƒ d
asammukhÄ• niddiá¹-á¹-ho.

na heva kho aÃ±Ã±aá¹ƒ pahiá¹‡ati, apica gacchantova bhikkhuá¹ƒ vadati ``ahaá¹ƒ tassa ha
cÄ«varacetÄ• pannaá¹ƒdassÄ• mi, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti, ayaá¹
asammukhÄ• niddiá¹-á¹-hotievaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho tayo asammukhÄ• niddiá
bhikkhunÄ• niddiá¹-á¹-haveyyÄ• vaccakarÄ• nÄ• ma. etesu idha vuttanayeneva paá¹-ipajjit

aparo bhikkhu purimanayeneva dÅ«tena pucchito natthitÄ• ya vÄ• avicÄ• retukÄ• matÄ• ya
``natthamhÄ• kaá¹ƒkappiyakÄ• rakoâ€™â€™ ti vadati, tasmiá¹ƒ khaá¹‡e koci manusso Ä• g
akappiyavatthuá¹ƒ datvÄ• ``imassa hatthato cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti vatv
sammukhÄ• niddiá¹-á¹-hoti evaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho.

aparo \Be 64/ \Ne 64/ dÅ«to gÄ• maá¹ƒ pavisitvÄ• attanÄ• abhirucitassa kassaci hatthe ak

purimanayeneva Ä• gantvÄ• vÄ• Ä• roceti, aÃ±Ã±aá¹ƒ vÄ• pahiá¹‡ati ``ahaá¹ƒ asukassa
cÄ«varacetÄ• pannaá¹ƒ dassÄ• mi, tumhe cÄ«varaá¹ƒ gaá¹‡heyyÄ• thÄ• â€™â€™ ti vatvÄ
dÅ«tena asammukhÄ• niddiá¹-á¹-hoti evaá¹ƒ eko sammukhÄ• niddiá¹-á¹-ho tayo asammukh
cattÄ• ro dÅ«tena niddiá¹-á¹-haveyyÄ• vaccakarÄ• nÄ• ma. etesu meá¹‡á¸• akasikkhÄ• pa
vuttanayenevapaá¹-ipajjitabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``santi, bhikkhave, manussÄ• saddhÄ• pasannÄ• , te kappiyakÄ• rakÄ• naá¹ƒ hatthe hiraÃ
`iminÄ• yaá¹ƒ ayyassa kappiyaá¹ƒ, taá¹ƒ dethÄ• â€™ ti. anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ t
sÄ• dituá¹ƒ, na tvevÄ• haá¹ƒ, bhikkhave, `kenaci pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• dita
ntivadÄ• mÄ«â€™â€™ ti (Vin I 299).

ettha codanÄ• ya parimÄ• á¹‡aá¹ƒ natthi, mÅ«laá¹ƒ asÄ• diyantena sahassakkhattumpi coc
kappiyabhaá¹‡á¸• aá¹ƒ sÄ• dituá¹ƒ vaá¹-á¹-ati. no ce deti, aÃ±Ã±aá¹ƒ kappiyakÄ• rakaá¹ƒ
á¹-hapetvÄ• piÄ• harÄ• petabbaá¹ƒ. sace icchati, mÅ«lasÄ• mikÄ• nampi kathetabbaá¹ƒ. no
kathetabbaá¹ƒ.

aparo bhikkhu purimanayeneva dÅ«tena pucchito ``natthamhÄ• kaá¹ƒ kappiyakÄ• rakoâ€™
samÄ«pe á¹-hito sutvÄ• ``Ä• hara bho, ahaá¹ƒ ayyassa cÄ«varaá¹ƒ cetÄ• petvÄ• dassÄ• n
``handa bho dadeyyÄ• sÄ«â€™â€™ ti tassa hatthe datvÄ• bhikkhussa anÄ• rocetvÄ• vaga
mukhavevaá¹-ikakappiyakÄ• rako. aparo bhikkhuno upaá¹-á¹-hÄ• kassa vÄ• aÃ±Ã±assavÄ
datvÄ• ``therassa cÄ«varaá¹ƒ dadeyyÄ• sÄ«â€™â€™ ti ettova pakkamati, ayaá¹ƒ paramm
aniddiá¹-á¹-hakappiyakÄ• rakÄ• nÄ• ma. etesuaÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajji
cÄ«varaá¹ƒ Ä• netvÄ• dadanti, gahetabbaá¹ƒ. no ce, na kiÃ±ci vattabbÄ• . yathÄ• ca dÅ«t
cÄ«varatthÄ• ya akappiyavatthumhipesite vinicchayo vutto, evaá¹ƒ piá¹‡á¸• apÄ• tÄ• dÄ«na
sayaá¹ƒ Ä• gantvÄ• dÄ«yamÄ• ne ca vinicchayo veditabbo.

<66> upanikkhittasÄ• diyane \Be 65/ pana ayaá¹ƒ vinicchayo (Sp (to Vin III) II 583-4) --- kiÃ±
akappiyavatthuá¹ƒ pÄ• damÅ«le á¹-hapetvÄ• ``idaá¹ƒ ayyassa hotÅ«â€™â€™ ti vutte sace
gaá¹‡hitukÄ• mo hoti, kÄ• yena vÄ• vÄ• cÄ• ya vÄ• ``nayidaá¹ƒ kappatÄ«â€™â€™ tipaá¹-
kÄ• yavÄ• cÄ• hi vÄ• appaá¹-ikkhipitvÄ• pi suddhacitto hutvÄ• ``nayidaá¹ƒ amhÄ• kaá¹ƒ k
sÄ• diyati, anÄ• pattiyeva. tÄ«su dvÄ• resu hi yenakenaci paá¹-ikkhittaá¹ƒ paá¹-ikkhittameva
kÄ• yavÄ• cÄ• hi appaá¹-ikkhipitvÄ• cittena adhivÄ• seti, kÄ• yavÄ• cÄ• hi kattabbassa paá
akiriyasamuá¹-á¹-hÄ• naá¹ƒkÄ• yadvÄ• re ca vacÄ«dvÄ• re ca Ä• pattiá¹ƒ Ä• pajjati, manod
natthi.

eko sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• pÄ• damÅ«le á¹-hapeti ``tuyhidaá¹ƒ hotÅ«â€™â€™ ti, bh
``nayidaá¹ƒkappatÄ«â€™â€™ ti paá¹-ikkhipati, upÄ• sako ``pariccattaá¹ƒ mayÄ• tumhÄ• k
aÃ±Ã±otattha Ä• gantvÄ• pucchati ``kiá¹ƒ, bhante, idaâ€™â€™ nti, yaá¹ƒ tena ca attanÄ•

taá¹ƒÄ• cikkhitabbaá¹ƒ. so ce vadati ``gopayissÄ• mahaá¹ƒ, bhante, guttaá¹-á¹-hÄ• naá¹ƒ d
sattabhÅ«mikampipÄ• sÄ• daá¹ƒ abhiruhitvÄ• ``idaá¹ƒ guttaá¹-á¹-hÄ• naâ€™â€™ nti Ä• ci
nikkhipÄ• hÄ«â€™â€™ tina vattabbaá¹ƒ. ettÄ• vatÄ• kappiyaÃ±ca akappiyaÃ±ca nissÄ• ya
pidahitvÄ• rakkhantena vasitabbaá¹ƒ. sace kiÃ±ci vikkÄ• yikabhaá¹‡á¸• aá¹ƒ pattaá¹ƒ vÄ• c
gahetvÄ• Ä• gacchati, ``idaá¹ƒ gahessatha, bhanteâ€™â€™ ti vutte ``upÄ• saka, atthi amhA
vatthu ca evarÅ«paá¹ƒ nÄ• ma saá¹ƒvijjati, kappiyakÄ• rako natthÄ«â€™â€™ ti vattabbaá¹ƒ
kappiyakÄ• rako bhavissÄ• mi, dvÄ• raá¹ƒ vivaritvÄ• dethÄ• â€™â€™ ti, dvÄ• raá¹ƒvivaritv
á¹-hapitaâ€™â€™ nti vattabbaá¹ƒ, ``idaá¹ƒ gaá¹‡hÄ• â€™â€™ ti na vattabbaá¹ƒ. evampi ka
nissÄ• ya á¹-hitameva hoti. so ce taá¹ƒ gahetvÄ• tassakappiyabhaá¹‡á¸• aá¹ƒ deti, vaá¹-á¹-
gaá¹‡hÄ• ti, ``na mayaá¹ƒ tava bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ma, nikkhamÄ• hÄ«â€™â€™ ti va

<67> yena pana jÄ• tarÅ«pÄ• dicatubbidhaá¹ƒ nissaggiyavatthu paá¹-iggahitaá¹ƒ, tena kiá¹ƒ
saá¹…ghamajjhe nissajjitabbaá¹ƒ. kathaá¹ƒ? tena bhikkhunÄ• (Vin III 584) saá¹…ghaá¹ƒ
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ``ahaá¹ƒ, bhante,
paá¹-iggahesiá¹ƒ, idaá¹ƒme nissaggiyaá¹ƒ, imÄ• haá¹ƒ nissajjÄ• mÄ«â€™â€™ ti nissajjitvÄ
byattenabhikkhunÄ• paá¹-ibalena Ä• patti paá¹-iggahetabbÄ• . sace tattha Ä• gacchati Ä• n
so vattabbo ``Ä• vuso, idaá¹ƒ jÄ• nÄ• hÄ«â€™â€™ ti. sace so bhaá¹‡ati ``iminÄ• kiá¹ƒ Ä• n
vattabbo ``imaá¹ƒ vÄ• imaá¹ƒ vÄ• Ä• harÄ• â€™â€™ ti, kappiyaá¹ƒ Ä• cikkhitabbaá¹ƒ sap
madhuá¹ƒ vÄ• phÄ• á¹‡itaá¹ƒ vÄ• . Ä• cikkhantena ca ``iminÄ• sappiá¹ƒ vÄ• telaá¹ƒ vÄ•
vÄ• Ä• harÄ• â€™â€™ ti na vattabbaá¹ƒ, ``idaÃ±cidaÃ±ca saá¹…ghassa kappiyaâ€™â€™
so tena \Ne 66/ parivattetvÄ• kappiyaá¹ƒ Ä• harati, rÅ«piyapaá¹-iggÄ• hakaá¹ƒ á¹-hapetvÄ•
paribhuÃ±jitabbaá¹ƒ, rÅ«piyapaá¹-iggÄ• hakena bhÄ• go na gahetabbo.

aÃ±Ã±esaá¹ƒ (Sp (to Vin III) II 583-4) bhikkhÅ«naá¹ƒ vÄ• Ä• rÄ• mikÄ• naá¹ƒ vÄ• pattabh
labhitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati, antamaso makkaá¹-Ä• dÄ«hi tato haritvÄ• araÃ±Ã
tesaá¹ƒhatthato gaá¸·itaá¹ƒ vÄ• tiracchÄ• napaá¹-iggahitampi paá¹ƒsukÅ«lampi na vaá¹-á¹-
Ä• haá¹-enaphÄ• á¹‡itena senÄ• sanadhÅ«panampi na vaá¹-á¹-ati. sappinÄ• vÄ• telena vA
dÄ«pÄ• lokenipajjituá¹ƒ, kasiá¹‡aparikammaá¹ƒ kÄ• tuá¹ƒ, potthakampi vÄ• cetuá¹ƒ na vaá¹
telamadhuphÄ• á¹‡itehipana sarÄ«re vaá¹‡aá¹ƒ makkhetuá¹ƒ na vaá¹-á¹-atiyeva. tena vatth
maÃ±capÄ«á¹-hÄ• dÄ«ni vÄ• gaá¹‡hanti, uposathÄ• gÄ• raá¹ƒ vÄ• bhojanasÄ• laá¹ƒ vÄ•
vaá¹-á¹-ati. chÄ• yÄ• pi gehaparicchedenaá¹-hitÄ• va na vaá¹-á¹-ati, paricchedÄ• tikkantÄ•
vaá¹-á¹-ati. taá¹ƒ vatthuá¹ƒ vissajjetvÄ• katena maggenapi setunÄ• pi nÄ• vÄ• yapi uá¸·ump
vaá¹-á¹-ati. tena vatthunÄ• khaá¹‡Ä• pitÄ• ya pokkharaá¹‡iyÄ• ubbhidodakaá¹ƒ pÄ• tuá¹ƒ v
vaá¹-á¹-ati. anto udakepana asati aÃ±Ã±aá¹ƒ Ä• gantukaá¹ƒ udakaá¹ƒ vÄ• vassodakaá¹ƒ v
vaá¹-á¹-ati. kÄ«tÄ• ya yenasaddhiá¹ƒ kÄ«tÄ• , taá¹ƒ Ä• gantukampi na vaá¹-á¹-ati. taá¹ƒ vat
á¹-hapetvÄ• saá¹…gho paccayeparibhuÃ±jati, tepi paccayÄ• tassa na vaá¹-á¹-anti. Ä• rÄ•
paribhuÃ±jituá¹ƒna vaá¹-á¹-ati. yadi bhÅ«mipi bÄ«jampi akappiyaá¹ƒ, neva bhÅ«miá¹ƒ, na p

paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace bhÅ«miá¹ƒyeva kiá¹‡itvÄ• aÃ±Ã±Ä• ni bÄ«jÄ• ni ropitÄ•
vaá¹-á¹-ati. atha bÄ«jÄ• nikiá¹‡itvÄ• kappiyabhÅ«miyaá¹ƒ ropitÄ• ni, phalaá¹ƒ na vaá¹-á¹-at
nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒvÄ• vaá¹-á¹-ati.

sace \Be 67/ pana tattha Ä• gato kappiyakÄ• rako taá¹ƒ parivattetvÄ• saá¹…ghassa kappiy
sappitelÄ• diá¹ƒÄ• harituá¹ƒ na jÄ• nÄ• ti, so vattabbo ``Ä• vuso, imaá¹ƒ chaá¸• á¸• ehÄ«â€
chaá¸• á¸• eti, iccetaá¹ƒ kusalaá¹ƒ. no ce chaá¸• á¸• eti, paÃ±cahaá¹…gehi samannÄ• gato
rÅ«piyachaá¸• á¸• ako sammannitabboyo na chandÄ• gatiá¹ƒ gaccheyya, na dosÄ• gatiá¹ƒ
gaccheyya, na bhayÄ• gatiá¹ƒgaccheyya, chaá¸• á¸• itÄ• chaá¸• á¸• itaÃ±ca jÄ• neyya. eva
paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
rÅ«piyachaá¸• á¸• akaá¹ƒsammanneyya, esÄ• Ã±atti. suá¹‡Ä• tu me, bhante, saá¹…gho, s
bhikkhuá¹ƒ rÅ«piyachaá¸• á¸• akaá¹ƒsammannati, yassÄ• yasmato khamati itthannÄ• mass
rÅ«piyachaá¸• á¸• akassa sammuti \Ne 67/, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• sey
itthannÄ• mo bhikkhu rÅ«piyachaá¸• á¸• ako, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti (Vin III 585).

<68> tena sammatena (Sp (to Vin III) II 585) bhikkhunÄ• nimittaá¹ƒ akatvÄ• akkhÄ«ni nim
papÄ• te vÄ• vanagahane vÄ• gÅ«thaá¹ƒ viya anapekkhena patitokÄ• saá¹ƒ asamannÄ• n
sace nimittaá¹ƒ katvÄ• pÄ• teti, dukkaá¹-aá¹ƒ Ä• pajjati. evaá¹ƒ jigucchitabbepirÅ«piye bha
bhikkhÅ«naá¹ƒ paribhogaá¹ƒ Ä• cikkhi. rÅ«piyapaá¹-iggÄ• hakassa pana kenacipariyÄ• yen
uppannapaccayaparibhogo na vaá¹-á¹-ati. yathÄ• cÄ• yaá¹ƒ etassa na vaá¹-á¹-ati, evaá¹ƒ a
kuladÅ«sakakammena vÄ• kuhanÄ• dÄ«hi vÄ• ___uppannapaccayÄ• neva tassa, na aÃ±
samena uppannÄ• pi apaccavekkhitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-anti. cattÄ• ro hi paribh
theyyaparibhogo iá¹‡aparibhogo dÄ• yajjaparibhogo sÄ• miparibhogoti. tattha saá¹…ghama
paribhuÃ±jantassa dussÄ«lassa paribhogo __theyyaparibhogo_ nÄ• ma. sÄ«lavato
apaccavekkhitaparibhogo__iá¹‡aparibhogo_ nÄ• ma. tasmÄ• cÄ«varaá¹ƒ paribhoge paribh
piá¹‡á¸• apÄ• toÄ• lope Ä• lope \Be 68/, tathÄ• asakkontena
purebhattapacchÄ• bhattapurimayÄ• mamajjhimayÄ• mapacchimayÄ• mesu. sacassa apac
iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hati. senÄ• sanampi paribhogeparibhoge paccavekkhitab
paá¹-iggahaá¹‡epi paribhogepi satipaccayatÄ• vaá¹-á¹-ati, evaá¹ƒsantepi paá¹-iggahaá¹‡e
paribhoge akarontasseva Ä• patti, paá¹-iggahaá¹‡e pana satiá¹ƒakatvÄ• paribhoge karonta
catubbidhÄ• hi suddhi --- desanÄ• suddhi saá¹ƒvarasuddhipariyeá¹-á¹-hisuddhi paccavekkh

tattha __desanÄ• suddhi_ nÄ• ma pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ. taÃ±hi desanÄ• ya sujj
tivuccati. __saá¹ƒvarasuddhi_ nÄ• ma indriyasaá¹ƒvarasÄ«laá¹ƒ. taÃ±hi ``na punevaá¹ƒ kar
ticittÄ• dhiá¹-á¹-hÄ• nasaá¹ƒvareneva sujjhanato ``saá¹ƒvarasuddhÄ«â€™â€™ ti vuccati. __

nÄ• maÄ• jÄ«vapÄ• risuddhisÄ«laá¹ƒ. taÃ±hi anesanaá¹ƒ pahÄ• ya dhammena samena pa
suddhattÄ• ``pariyeá¹-á¹-hisuddhÄ«â€™â€™ ti vuccati. __paccavekkhaá¹‡asuddhi_ nÄ• m
paccayaparibhogasannissitasÄ«laá¹ƒ. taÃ±hi ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-is
(MN I 23; AN b VI 58) nayena vuttena paccavekkhaá¹‡ena sujjhanato ``paccavekkhaá¹‡asu
vuccati, tenavuttaá¹ƒ ``paá¹-iggahaá¹‡e pana satiá¹ƒ akatvÄ• paribhoge karontassa anÄ• p

sattannaá¹ƒ sekkhÄ• naá¹ƒ paccayaparibhogo __dÄ• yajjaparibhogo_ nÄ• ma. te hi bhagav
pitusantakÄ• naá¹ƒ paccayÄ• naá¹ƒ dÄ• yÄ• dÄ• hutvÄ• te paccaye paribhuÃ±janti. kiá¹ƒ
paribhuÃ±janti, gihÄ«naá¹ƒ paccaye paribhuÃ±jantÄ«ti? gihÄ«hi dinnÄ• pi bhagavatÄ• anuÃ
santakÄ• honti, tasmÄ• bhagavato paccaye paribhuÃ±jantÄ«ti veditabbaá¹ƒ. __dhammadÃ
Ä• dayo) Ã±cettha sÄ• dhakaá¹ƒ. khÄ«á¹‡Ä• savÄ• naá¹ƒ paribhogo__sÄ• miparibhogo_ nÃ
dÄ• sabyaá¹ƒ atÄ«tattÄ• sÄ• mino hutvÄ• paribhuÃ±janti. iti imesu paribhogesu sÄ• mipar
dÄ• yajjaparibhogo ca sabbesampi vaá¹-á¹-ati, iá¹‡aparibhogona vaá¹-á¹-ati, theyyaparibhog

aparepi cattÄ• ro paribhogÄ• --- lajjiparibhogo alajjiparibhogo dhammiyaparibhogo adhamm
alajjino lajjinÄ• saddhiá¹ƒ \Be 69/ paribhogo vaá¹-á¹-ati, Ä• pattiyÄ• na kÄ• retabbo. lajjino
saddhiá¹ƒ yÄ• va na jÄ• nÄ• ti, tÄ• va vaá¹-á¹-ati. Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ« nÄ• man
alajjibhÄ• vaá¹ƒ jÄ• nÄ• ti, tadÄ• vattabbo ``tumhe kÄ• yadvÄ• re vacÄ«dvÄ• reca vÄ«tikka
appatirÅ«paá¹ƒ, mÄ• evamakatthÄ• â€™â€™ ti. sace anÄ• diyitvÄ• karotiyeva, yadi tena s
karoti, sopi alajjÄ«yeva hoti. yopi attanobhÄ• rabhÅ«tena alajjinÄ• saddhiá¹ƒ paribhogaá¹ƒ
nivÄ• retabbo. sace na oramati, ayampi alajjÄ«yeva hoti. evaá¹ƒ eko alajjÄ« alajjisatampi ka
panaalajjinÄ• va saddhiá¹ƒ paribhoge Ä• patti nÄ• ma natthi. lajjino lajjinÄ• saddhiá¹ƒ parib
dvinnaá¹ƒkhattiyakumÄ• rÄ• naá¹ƒ suvaá¹‡á¹‡apÄ• tiyaá¹ƒ bhojanasadiso. dhammiyÄ• dha
paccayavasenevaveditabbo. tattha sace puggalopi alajjÄ«, piá¹‡á¸• apÄ• topi adhammiyo, u
alajjÄ«, piá¹‡á¸• apÄ• to dhammiyo, puggalaá¹ƒ jigucchitvÄ• piá¹‡á¸• apÄ• to na gahetabb
pana ``dussÄ«lo saá¹…ghato uddesabhattÄ• dÄ«ni labhitvÄ• saá¹…ghasseva deti, etÄ• niy
vaá¹-á¹-antÄ«â€™â€™ ti vuttaá¹ƒ. puggalo lajjÄ«, piá¹‡á¸• apÄ• to adhammiyo, piá¹‡á¸• ap
gahetabbo. puggalo lajjÄ«, piá¹‡á¸• apÄ• topi dhammiyo, vaá¹-á¹-ati.

apare dve paggahÄ• dve ca paribhogÄ• --- lajjipaggaho alajjipaggaho, dhammaparibhogo
alajjino lajjiá¹ƒ paggahetuá¹ƒ vaá¹-á¹-ati, na so Ä• pattiyÄ• kÄ• retabbo \Ne 69/. sace pana
paggaá¹‡hÄ• ti, anumodanÄ• ya ajjhesati, dhammakathÄ• ya ajjhesati, kulesu upatthambhe
Ä• cariyo Ä«diso ca Ä«diso cÄ• â€™â€™ ti tassa parisati vaá¹‡á¹‡aá¹ƒ bhÄ• sati, ayaá¹ƒ s
antaradhÄ• petÄ«ti veditabbo. dhammaparibhogaÄ• misaparibhogesupana yattha Ä• misap
dhammaparibhogopi tattha vaá¹-á¹-ati. yo pana koá¹-iyaá¹ƒ á¹-hito, gantho tassa puggalassa
nassissati, taá¹ƒ dhammÄ• nuggahena uggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«tivuttaá¹ƒ. tatridaá¹ƒ vat
kira ekasseva bhikkhuno mahÄ• niddeso paguá¹‡o ahosi. atha catunikÄ• yikatissattherassa
mahÄ• tipiá¹-akatthero nÄ• ma \Be 70/ mahÄ• rakkhitattheraá¹ƒÄ• ha ``Ä• vuso mahÄ• rakk

mahÄ• niddesaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti. ``pÄ• pokirÄ• yaá¹ƒ, bhante, na gaá¹‡hÄ• mÄ
ahaá¹ƒ te santike nisÄ«dissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, bhante, tumhesu nisinnesu gaá¹‡
paá¹-á¹-hapetvÄ• rattindivaá¹ƒ nirantaraá¹ƒpariyÄ• puá¹‡anto osÄ• nadivase heá¹-á¹-hÄ• m
``bhante, sutaá¹ƒyeva me pubbe, sacÄ• haá¹ƒ evaá¹ƒ jÄ• neyyaá¹ƒ, na Ä«disassa santike d
pariyÄ• puá¹‡eyyaâ€™â€™ nti Ä• ha. tassapana santike bahÅ« mahÄ• therÄ• uggaá¹‡hitv
patiá¹-á¹-hÄ• pesunti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

rÅ«piyÄ• dipaá¹-iggahaá¹‡avinicchayakathÄ• samattÄ• .

13. dÄ• nalakkhaá¹‡Ä• divinicchayakathÄ•

<69> __dÄ• navissÄ• saggÄ• hehi_ \Ne 70/ __lÄ• bhassa pariá¹‡Ä• mana_nti ettha tÄ• va
cÄ«varÄ• diparikkhÄ• rassa saddhivihÄ• rikÄ• dÄ«su yassa kassaci dÄ• naá¹ƒ. tatridaá¹ƒdÄ
``idaá¹ƒ tuyhaá¹ƒ demi dadÄ• mi dajjÄ• mi oá¹‡ojemi pariccajÄ• mi vissajjÄ• mÄ«â€™â€™
... pe ... vissajjÄ• mÄ«â€™â€™ ti vÄ• vadati, sammukhÄ• pi parammukhÄ• pidinnaá¹ƒyeva
gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, sudinnaá¹ƒsu
karohi, tava santakaá¹ƒ hotu, tava santakaá¹ƒ hotÄ«â€™â€™ tivutte ``mama santakaá¹ƒ ka
hotu, mama santakaá¹ƒ karissÄ• mÄ«â€™â€™ tivadati, dudinnaá¹ƒ duggahitaÃ±ca. neva d
itaro gahetuá¹ƒ, sacepana ``tava santakaá¹ƒ karohÄ«â€™â€™ ti vutte ``sÄ• dhu, bhante, m
gaá¹‡hÄ• mÄ«â€™â€™ ti gaá¹‡hÄ• ti, suggahitaá¹ƒ. sace pana eko ``idaá¹ƒ cÄ«varaá¹ƒ ga
itaro ``na gaá¹‡hÄ• mÄ«â€™â€™ tivadati, puna so ``dinnaá¹ƒ mayÄ• tuyhaá¹ƒ, gaá¹‡hÄ• h
``na mayhaá¹ƒ iminÄ• atthoâ€™â€™ ti vadati, tato purimopi ``mayÄ• dinnaâ€™â€™ nti da
pacchimopi ``mayÄ• paá¹-ikkhittaâ€™â€™ nti, kassa Ä• pattÄ«ti? na kassaci. yassa pana n
tenaadhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbaá¹ƒ. ``itthannÄ• massa dehÄ«â€™â€™ ti dinnaá¹ƒ
pÄ• puá¹‡Ä• ti, tÄ• va yo pahiá¹‡ati, tasseva santakaá¹ƒ, ``itthannÄ• massa dammÄ«â€™â
pahÄ«yati, tassa santakaá¹ƒ. tasmÄ• bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati ``id
itthannÄ• massa dehÄ«â€™â€™ ti. so antarÄ• magge yo pahiá¹‡ati, tassa vissÄ• sÄ• gaá¹
pahÄ«yati, tassa vissÄ• sÄ• gaá¹‡hÄ• ti, duggahitaá¹ƒ.

bhikkhu (Vin I 378-379) bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati ``imaá¹ƒ cÄ«varaá¹ƒ itthan
ti. so antarÄ• magge suá¹‡Ä• ti ``yo pahiá¹‡ati, so kÄ• lakatoâ€™â€™ ti, tassamatakacÄ«va
svÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahÄ«yati, tassa vissÄ• sÄ• gaá¹‡hÄ• ti, duggahitaá¹ƒ. bhikkh
cÄ«varaá¹ƒ pahiá¹‡ati ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dehÄ«â€™â€™ ti. soantarÄ• m
pahÄ«yati, so kÄ• lakatoâ€™â€™ ti, tassa matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti, dvÄ• dhiá¹-á
tassa vissÄ• sÄ• gaá¹‡hÄ• ti, suggahitaá¹ƒ. bhikkhu bhikkhussa hatthecÄ«varaá¹ƒ pahiá¹‡
itthannÄ• massa dehÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti ``ubho kÄ• lakatÄ• â€™â

matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti, svÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahÄ«yati, tassa matakacÄ
adhiá¹-á¹-hÄ• ti, dvÄ• dhiá¹-á¹-hitaá¹ƒ. bhikkhu bhikkhussa hatthe cÄ«varaá¹ƒpahiá¹‡ati ``im
itthannÄ• massa dammÄ«â€™â€™ ti. so antarÄ• magge yo pahiá¹‡ati, tassavissÄ• sÄ• ga
pahÄ«yati, tassa vissÄ• sÄ• gaá¹‡hÄ• ti, suggahitaá¹ƒ. bhikkhu bhikkhussa hatthe cÄ«vara
cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti. soantarÄ• magge suá¹‡Ä• ti ``yo pahiá¹‡
tassa \Ne 71/ matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• ti, dvÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahÄ«yati, ta
gaá¹‡hÄ• ti, suggahitaá¹ƒ. bhikkhu bhikkhussahatthe cÄ«varaá¹ƒ pahiá¹‡ati ``imaá¹ƒ cÄ«va
dammÄ«â€™â€™ ti. so antarÄ• magge suá¹‡Ä• ti ``yassa pahÄ«yati, so kÄ• lakatoâ€™â€
adhiá¹-á¹-hÄ• ti, svÄ• dhiá¹-á¹-hitaá¹ƒ. yopahiá¹‡ati, tassa vissÄ• sÄ• gaá¹‡hÄ• ti, duggahit
bhikkhussa hatthe cÄ«varaá¹ƒ pahiá¹‡ati ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€
suá¹‡Ä• ti ``ubho kÄ• lakatÄ• â€™â€™ ti. yo pahiá¹‡ati, tassa matakacÄ«varaá¹ƒ adhiá¹-á¹
dvÄ• dhiá¹-á¹-hitaá¹ƒ. yassa pahÄ«yati, tassa matakacÄ«varaá¹ƒadhiá¹-á¹-hÄ• ti, svÄ• dhiá

pariccajitvÄ• dinnaá¹ƒ puna kenaci kÄ• raá¹‡ena kupito Ä• harÄ• petuá¹ƒ na labhati. attanÄ
sakasaÃ±Ã±Ä• ya acchindato nissaggiyaá¹ƒ, aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ antamasosÅ«cim
sace pana ``bhante, tumhÄ• kaá¹ƒ \Be 72/ idaá¹ƒ sÄ• ruppaâ€™â€™ ntisayameva deti, gah
pana ``Ä• vuso, mayaá¹ƒ tuyhaá¹ƒ `vattapaá¹-ivattaá¹ƒ karissati, amhÄ• kaá¹ƒ santike upajj
dhammaá¹ƒ pariyÄ• puá¹‡issatÄ«â€™ ti cÄ«varaá¹ƒ adamhÄ• , sodÄ• ni tvaá¹ƒ na vattaá¹ƒ
gaá¹‡hÄ• si, na dhammaá¹ƒ pariyÄ• puá¹‡Ä• sÄ«â€™â€™ ti evamÄ• dÄ«nivutto ``bhante,
bhaá¹‡atha, idaá¹ƒ vo cÄ«varaâ€™â€™ nti deti, evampi vaá¹-á¹-ati. disÄ• pakkamantaá¹ƒ v
``nivattetha naâ€™â€™ nti bhaá¹‡ati, so na nivattati, cÄ«vare gahetvÄ• nirundhathÄ• ti, eva
sÄ• dhu. sace ``pattacÄ«varatthÄ• ya maÃ±Ã±e tumhe bhaá¹‡atha, gaá¹‡hatha naâ€™â€™
vibbhamantaá¹ƒ vÄ• disvÄ• ``mayaá¹ƒ tuyhaá¹ƒ `vattaá¹ƒkarissatÄ«â€™ ti pattacÄ«varaá
tvaá¹ƒ vibbhamitvÄ• carasÄ«â€™â€™ ti vadati, itaro ``gaá¹‡hatha tumhÄ• kaá¹ƒ pattacÄ«v
evampi vaá¹-á¹-ati. ``mama santike upajjhaá¹ƒgaá¹‡hantasseva demi, aÃ±Ã±attha gaá¹‡har
karontasseva demi, akarontassana demi, dhammaá¹ƒ pariyÄ• puá¹‡antasseva demi, apariy
avibbhamantassevademi, vibbhamantassa na demÄ«â€™â€™ ti evaá¹ƒ pana dÄ• tuá¹ƒ na
dukkaá¹-aá¹ƒ, Ä• harÄ• petuá¹ƒpana vaá¹-á¹-ati, vissajjetvÄ• dinnaá¹ƒ acchinditvÄ• gaá¹‡h
kÄ• retabbo. ayaá¹ƒ tÄ• vadÄ• ne vinicchayo.

<70> __vissÄ• saggÄ• halakkhaá¹‡aá¹ƒ_ pana iminÄ• suttena jÄ• nitabbaá¹ƒ ---

``anujÄ• nÄ• mi \Ne 72/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa vissÄ• saá¹ƒ ga
sambhatto ca, Ä• lapito ca, jÄ«vati ca, gahite ca attamano hotÄ«â€™â€™ ti (Vin I 356).

tattha (Sp (to Vin III) I 131) __sandiá¹-á¹-ho_ti diá¹-á¹-hamattakamitto. __sambhatto_ti daá¸·
__Ä• lapito_ti ``mama santakaá¹ƒ yaá¹ƒ icchasi, taá¹ƒ gaá¹‡heyyÄ• si, Ä• pucchitvÄ• gaha
kÄ• raá¹‡aá¹ƒnatthÄ«â€™â€™ ti vutto. __jÄ«vatÄ«_ti anuá¹-á¹-hÄ• naseyyÄ• ya sayitopi

yÄ• vajÄ«vitindriyupacchedaá¹ƒna pÄ• puá¹‡Ä• ti. __gahite ca attamano_ti gahite tuá¹-á¹-ha
``evarÅ«passasantakaá¹ƒ gahite me attamano bhavissatÄ«â€™â€™ ti jÄ• nantena gahetuá
anavasesapariyÄ• dÄ• navasenacetÄ• ni paÃ±caá¹…gÄ• ni vuttÄ• ni, vissÄ• saggÄ• ho pa
sandiá¹-á¹-ho, jÄ«vati, gahite attamano, sambhatto, jÄ«vati, gahite attamano, Ä• lapito, jÄ«v
attamanoti. yo pana na jÄ«vati, na ca \Be 73/ gahite attamano hoti, tassa santakaá¹ƒ vissÄ•
puna dÄ• tabbaá¹ƒ. dadamÄ• nena ca matakadhanaá¹ƒ tÄ• va ye tassa dhane issarÄ• gah
tesaá¹ƒ dÄ• tabbaá¹ƒ. anattamanassa santakaá¹ƒ tasseva dÄ• tabbaá¹ƒ, yo pana paá¹-ham
kataá¹ƒ tayÄ• mama santakaá¹ƒ gaá¹‡hantenÄ• â€™â€™ ti vacÄ«bhedena vÄ• cittuppÄ•
pacchÄ• kenaci kÄ• raá¹‡ena kupito, paccÄ• harÄ• petuá¹ƒ na labhati, yopiadÄ• tukÄ• mo
na kiÃ±ci vadati, sopi puna paccÄ• harÄ• petuá¹ƒna labhati. yo pana ``mayÄ• tumhÄ• kaá¹
paribhuttaá¹ƒ vÄ• â€™â€™ ti vutte ``gahitaá¹ƒ vÄ• hotu paribhuttaá¹ƒ vÄ• , mayÄ• pana ta
karaá¹‡Ä«yena á¹-hapitaá¹ƒ, taá¹ƒpÄ• katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadati, a
labhati. ayaá¹ƒ vissÄ• saggÄ• hevinicchayo.

<71> __lÄ• bhassa pariá¹‡Ä• mana_nti idaá¹ƒ pana aÃ±Ã±esaá¹ƒ atthÄ• ya pariá¹‡atalÄ• b
pariá¹‡Ä• manaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin III) II 659-660)
saá¹…ghassapariá¹‡ataá¹ƒ sahadhammikÄ• naá¹ƒ vÄ• gihÄ«naá¹ƒ vÄ• antamaso mÄ• tus
dehÄ«â€™â€™ tisaá¹…ghassa pariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• attano pariá¹‡Ä• metvÄ• ga
pÄ• cittiyaá¹ƒ, ``imassa bhikkhuno dehÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±assa pariá¹‡Ä• mentass
tasmÄ• yopi vassikasÄ• á¹-ikasamaye mÄ• tugharepi saá¹…ghassa pariá¹‡ataá¹ƒ vassikas
attanopariá¹‡Ä• meti, nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, parassa pariá¹‡Ä• meti, suddhikapÄ• cit
``saá¹…ghabhattaá¹ƒ karissÄ• mÄ• â€™â€™ ti sappitelÄ• dÄ«ni Ä• haranti, gilÄ• no cepi
bhikkhusaá¹…ghassapariá¹‡atabhÄ• vaá¹ƒ Ã±atvÄ• kiÃ±ci yÄ• cati, nissaggiyaá¹ƒ pÄ• citti
``tumhÄ• kaá¹ƒsappiÄ• dÄ«ni \Ne 73/ Ä• bhatÄ• ni atthÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, a
``mayhampidethÄ• â€™â€™ ti vadati, vaá¹-á¹-ati. athÄ• pi naá¹ƒ kukkuccÄ• yantaá¹ƒ upÄ•
``saá¹…ghopiamhehi dinnameva labhati, gaá¹‡hatha, bhanteâ€™â€™ ti, evampi vaá¹-á¹-ati

ekasmiá¹ƒ vihÄ• re saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±avihÄ• raá¹ƒ uddisitvÄ• ``asukasmiá
dethÄ• â€™â€™ ti pariá¹‡Ä• meti, ``kiá¹ƒ saá¹…ghassa dÄ• nena, cetiyassa pÅ«jaá¹ƒ karo
cetiyassa vÄ• pariá¹‡Ä• meti, dukkaá¹-aá¹ƒ. cetiyassa pariá¹‡ataá¹ƒ aÃ±Ã±acetiyassa vÄ•
gaá¹‡assa vÄ• puggalassa vÄ• pariá¹‡Ä• meti, dukkaá¹-ameva. niyametvÄ• aÃ±Ã±acetiy
ropitamÄ• lÄ• vacchato aÃ±Ã±acetiyamhi pupphampi Ä• ropetuá¹ƒ na vaá¹-á¹-ati, ekassa c
paá¹-Ä• kaá¹ƒ vÄ• Ä• ropetvÄ• á¹-hitaá¹ƒ disvÄ• sesaá¹ƒ aÃ±Ã±acetiyassadÄ• petuá¹ƒ va
sunakhassapi pariá¹‡ataá¹ƒ ``imassa sunakhassa mÄ• dehi, etassa dehÄ«â€™â€™ tievaá
pariá¹‡Ä• meti, dukkaá¹-aá¹ƒ. sace pana dÄ• yakÄ• ``mayaá¹ƒ saá¹…ghabhattaá¹ƒ kÄ• tuk
kÄ• tukÄ• mÄ• , ekassa bhikkhuno parikkhÄ• raá¹ƒ dÄ• tukÄ• mÄ• , tumhÄ• kaá¹ƒ ruciyÄ•
demÄ• â€™â€™ ti vadanti, evaá¹ƒ vutte tena bhikkhunÄ• ``yattha icchatha, tatthadethÄ• â
pana kevalaá¹ƒ ``kattha demÄ• â€™â€™ ti pucchanti, ``yattha tumhÄ• kaá¹ƒdeyyadhammo

paá¹-isaá¹…khÄ• raá¹ƒ vÄ• labheyya, ciraá¹-á¹-hitiko vÄ• assa, yatthavÄ• pana tumhÄ• k
tattha dethÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

dÄ• nalakkhaá¹‡Ä• divinicchayakathÄ• samattÄ• .

14. pathavÄ«khaá¹‡anavinicchayakathÄ•

<72> __pathavÄ«_ti \Ne 74/ dve pathavÄ« jÄ• tÄ• ca pathavÄ« ajÄ• tÄ• ca pathavÄ«ti. tat
nÄ• ma__pathavÄ«_ suddhapaá¹ƒsukÄ• suddhamattikÄ• appapÄ• sÄ• á¹‡Ä• appasakkha
appamarumbÄ• appavÄ• lukÄ• yebhuyyenapaá¹ƒsukÄ• yebhuyyenamattikÄ• , adaá¸• á¸•
``jÄ• tÄ• pathavÄ«â€™â€™ ti. yopi paá¹ƒsupuÃ±jo vÄ• mattikÄ• puÃ±jo vÄ• atirekacÄ• tu
vuccati ``jÄ• tÄ• pathavÄ«â€™â€™ ti. __ajÄ• tÄ• _ nÄ• ma __pathavÄ«_ suddhapÄ• sÄ• â
suddhasakkharÄ• suddhakaá¹-halÄ• suddhamarumbÄ• suddhavÄ• lukÄ• appapaá¹ƒsukÄ
yebhuyyenapÄ• sÄ• á¹‡Ä• yebhuyyenasakkharÄ• yebhuyyenakaá¹-halÄ• yebhuyyenamar
daá¸• á¸• hÄ• pivuccati ``ajÄ• tÄ• pathavÄ«â€™â€™ ti. yopi paá¹ƒsupuÃ±jo vÄ• mattikÄ•
omakacÄ• tumÄ• saá¹ƒovaá¹-á¹-ho, sopi vuccati ``ajÄ• tÄ• pathavÄ«â€™â€™ ti (Vin IV 84

tattha jÄ• tapathaviá¹ƒ khaá¹‡antassa khaá¹‡Ä• pentassa vÄ• pÄ• cittiyaá¹ƒ. tatrÄ• yaá¹ƒ v
--- sace sayaá¹ƒ khaá¹‡ati, pahÄ• re pahÄ• re pÄ• cittiyaá¹ƒ. sace \Be 75/ aÃ±Ã±aá¹ƒÄ• á¹
Ä• á¹‡atto sacepi sakaladivasaá¹ƒ khaá¹‡ati, Ä• á¹‡Ä• pakassa ekameva pÄ• cittiyaá¹ƒ. sac
punappunaá¹ƒ Ä• á¹‡Ä• petabbo, taá¹ƒ Ä• á¹‡Ä• petvÄ• khaá¹‡Ä• pentassa vÄ• cÄ• yavÄ
``pokkharaá¹‡iá¹ƒ khaá¹‡Ä• hÄ«â€™â€™ ti vadati, vaá¹-á¹-ati. khatÄ• yeva hi pokkharaá¹‡Ä
ayaá¹ƒ kappiyavohÄ• ro. esa nayo ``vÄ• piá¹ƒ taá¸·Ä• kaá¹ƒ Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• â€™â
okÄ• saá¹ƒ khaá¹‡a, imasmiá¹ƒ okÄ• se pokkharaá¹‡iá¹ƒ khaá¹‡Ä• â€™â€™ ti vattuá¹ƒ pa
khaá¹‡a, mÅ«laá¹ƒ khaá¹‡Ä• â€™â€™ ti aniyametvÄ• vattuá¹ƒ vaá¹-á¹-ati, ``imaá¹ƒ valliá¹
imasmiá¹ƒokÄ• se kandaá¹ƒ vÄ• mÅ«laá¹ƒ vÄ• khaá¹‡Ä• â€™â€™ ti vattuá¹ƒ na vaá¹-á¹-

<73> pokkharaá¹‡iá¹ƒ sodhentehi yo kuá¹-ehi ussiÃ±cituá¹ƒ sakkÄ• hoti tanukakaddamo, ta
vaá¹-á¹-ati, bahalo na vaá¹-á¹-ati. Ä• tapena sukkhakaddamo phalati, tatra yo heá¹-á¹-hÄ• p
tameva apanetuá¹ƒ vaá¹-á¹-ati. udakena gataá¹-á¹-hÄ• ne udakapappaá¹-ako nÄ• ma hoti, v
taá¹ƒ apanetuá¹ƒ vaá¹-á¹-ati. pokkharaá¹‡Ä«Ä• dÄ«naá¹ƒ taá¹-aá¹ƒ bhijjitvÄ• udakasÄ• ma
omakacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-haá¹ƒ, chindituá¹ƒ bhindituá¹ƒ vÄ• vaá¹-á¹-ati, cÄ• tumÄ•
navaá¹-á¹-ati. sace pana \Ne 75/ udakeyeva patati, devena atirekacÄ• tumÄ• saá¹ƒ ovaá¹-á
patitattÄ• vaá¹-á¹-ati.

pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ soá¹‡á¸• iá¹ƒ khaá¹‡anti, sace tattha paá¹-hamameva sukhuma

devena ovaá¹-á¹-haá¹ƒhoti, cÄ• tumÄ• saccayena akappiyapathavÄ«saá¹…khyaá¹ƒ gaccha
soá¹‡á¸• iá¹ƒ sodhentehivikopetuá¹ƒ na vaá¹-á¹-ati. sace paá¹-hamameva udakena pÅ«rati,
taá¹ƒ vikopetuá¹ƒvaá¹-á¹-ati. tattha hi deve vassantepi udakeyeva udakaá¹ƒ patati. piá¹-á¹-h
sukhumarajaá¹ƒhoti, deve phusÄ• yante allÄ«yati, tampi cÄ• tumÄ• saccayena vikopetuá¹ƒ
akatapabbhÄ• re vammiko uá¹-á¹-hito hoti, yathÄ• sukhaá¹ƒ vikopetuá¹ƒ vaá¹-á¹-ati. sace al
omakacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-hoyeva vaá¹-á¹-ati. rukkhÄ• dÄ«su Ä• ruá¸·haupacikamatt
gaá¹‡á¸• uppÄ• dagÅ«thamÅ«sikukkaragokaá¹‡á¹-akÄ• dÄ«supi eseva nayo. gokaá¹‡á¹-ak
khuracchinnakaddamo vuccati. sace pana heá¹-á¹-himatalena bhÅ«misambandho hoti, ekad
kasitaá¹-á¹-hÄ• ne naá¹…galacchinnamattikÄ• piá¹‡á¸• aá¹ƒ gaá¹‡hantassa eseva nayo.

purÄ• á¹‡asenÄ• sanaá¹ƒ \Be 76/ hoti acchadanaá¹ƒ vÄ• vinaá¹-á¹-hacchadanaá¹ƒ vÄ• ati
ovaá¹-á¹-haá¹ƒjÄ• tapathavÄ«saá¹…khyameva gacchati, tato avasesaá¹ƒ chadaniá¹-á¹-haka
gopÄ• nasÄ«Ä• dikaá¹ƒ upakaraá¹‡aá¹ƒvÄ• ``iá¹-á¹-hakaá¹ƒ gaá¹‡hÄ• mi, gopÄ• nasiá¹ƒ b
padarattharaá¹‡aá¹ƒ pÄ• sÄ• datthambhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ tisaÃ±Ã±Ä• ya gaá¹‡
saddhiá¹ƒ mattikÄ• patati, anÄ• patti, bhittimattikaá¹ƒgaá¹‡hantassa pana Ä• patti. sace yÄ
taá¹ƒ gaá¹‡hÄ• ti, anÄ• patti. antogehemattikÄ• puÃ±jo hoti, tasmiá¹ƒ ekadivasaá¹ƒ ovaá¹-á
sace sabbo tinto, cÄ• tumÄ• saccayena jÄ• tapathavÄ«yeva. athassa uparibhÄ• goyeva tint
yattakaá¹ƒtintaá¹ƒ, taá¹ƒ kappiyakÄ• rakehi kappiyavohÄ• rena apanÄ• metvÄ• sesaá¹ƒ ya
vaá¸·aÃ±jetuá¹ƒvaá¹-á¹-ati udakena temitattÄ• . ekÄ• baddhÄ• yeva hi jÄ• tapathavÄ« hoti,
abbhokÄ• semattikÄ• pÄ• kÄ• ro hoti, atirekacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-ho jÄ• tapathavÄ«s
laggapaá¹ƒsuá¹ƒpana allahatthena chupitvÄ• gahetuá¹ƒ vaá¹-á¹-ati. sace iá¹-á¹-hakapÄ• kÄ
yebhuyyenakaá¹-halaá¹-á¹-hÄ• netiá¹-á¹-hati, yathÄ• sukhaá¹ƒ vikopetuá¹ƒ vaá¹-á¹-ati. abbh
á¹-hitamaá¹‡á¸• apatthambhaá¹ƒ ito citoca saÃ±cÄ• letvÄ• pathaviá¹ƒ vikopentena gahetuá
ujukameva uddharituá¹ƒ vaá¹-á¹-ati. aÃ±Ã±ampi sukkharukkhaá¹ƒ sukkhakhÄ• á¹‡ukaá¹ƒ vA
nayo.

<74> navakammatthaá¹ƒ thambhaá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• rukkhaá¹ƒ vÄ• daá¹‡á¸• a
pavaá¹-á¹-entÄ• gacchanti \Ne 76/, tattha jÄ• tapathavÄ« bhijjati, sace suddhacittÄ• pavaá¹
atha panatena apadesena pathaviá¹ƒ bhinditukÄ• mÄ• yeva honti, Ä• patti. sÄ• khÄ• dÄ«ni
kaá¸• á¸• hantÄ• nampipathaviyaá¹ƒ dÄ• rÅ«ni phÄ• lentÄ• nampi eseva nayo. pathaviyaá¹
aá¹-á¹-hisÅ«cikaá¹‡á¹-akÄ• dÄ«supi yaá¹ƒkiÃ±ci Ä• koá¹-etuá¹ƒ vÄ• pavesetuá¹ƒ vÄ• na v
``passÄ• vadhÄ• rÄ• ya vegena pathaviá¹ƒ bhindissÄ• mÄ«â€™â€™ tievaá¹ƒ passÄ• vamp
karontassa bhijjati, Ä• patti, ``visamabhÅ«miá¹ƒ samaá¹ƒkarissÄ• mÄ«â€™â€™ ti sammajja
vaá¹-á¹-ati. vattasÄ«seneva hi sammajjitabbaá¹ƒ. keci kattarayaá¹-á¹-hiyÄ• bhÅ«miá¹ƒ koá¹
pÄ• daá¹…guá¹-á¹-hakena vilikhanti, ``caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ dassessÄ• mÄ• â€™â€
bhindantÄ• caá¹…kamanti, sabbaá¹ƒ na vaá¹-á¹-ati, vÄ«riyasampaggahatthaá¹ƒ pana sama
suddhacittena caá¹…kamituá¹ƒ \Be 77/ vaá¹-á¹-ati. ``hatthaá¹ƒ khovissÄ• mÄ• â€™â€™ ti p
na vaá¹-á¹-ati, aghaá¹ƒsantena pana allahatthaá¹ƒ pathaviyaá¹ƒ á¹-hapetvÄ• rajaá¹ƒ gahetu

keci kaá¹‡á¸• ukacchuÄ• dÄ«hi Ä• bÄ• dhikÄ• chinnataá¹-Ä• dÄ«su aá¹…gapaccaá¹…gÄ•
jÄ• tapathaviá¹ƒ dahati vÄ• dahÄ• peti vÄ• , pÄ• cittiyaá¹ƒ, antamaso pattampi pacanto yat
deti vÄ• dÄ• peti vÄ• , tattakÄ• ni pÄ• cittiyÄ• ni, tasmÄ• pattaá¹ƒ pacantenapipubbe pakk
pacitabbo. adaá¸• á¸• hÄ• ya pathaviyÄ• aggiá¹ƒ á¹-hapetuá¹ƒ na vaá¹-á¹-ati, pattapacanak
aggiá¹ƒ á¹-hapetuá¹ƒ vaá¹-á¹-ati. dÄ• rÅ«naá¹ƒ upari á¹-hapeti, so aggi tÄ• ni dahanto gantv
na vaá¹-á¹-ati. iá¹-á¹-hakakapÄ• lÄ• dÄ«supi eseva nayo. tatrÄ• pi hi iá¹-á¹-hakÄ• dÄ«naá¹ƒ
vaá¹-á¹-ati. kasmÄ• ? tesaá¹ƒ anupÄ• dÄ• nattÄ• . na hi tÄ• ni aggissa upÄ• dÄ• nasaá¹…k
sukkhakhÄ• á¹‡usukkharukkhÄ• dÄ«supi aggiá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-ati. sace pana ``path
appattamevanibbÄ• petvÄ• gamissÄ• mÄ«â€™â€™ ti deti, vaá¹-á¹-ati. pacchÄ• nibbÄ• pe
avisayattÄ• anÄ• patti. tiá¹‡ukkaá¹ƒ gahetvÄ• gacchanto hatthe á¸• ayhamÄ• ne bhÅ«miya
patitaá¹-á¹-hÄ• neyeva upÄ• dÄ• naá¹ƒ datvÄ• aggiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. daá¸• á¸• hap
á¹-hÄ• naá¹ƒ usumÄ• yaanugataá¹ƒ, sabbaá¹ƒ vikopetuá¹ƒ vaá¹-á¹-ati.

yo pana ajÄ• nanako bhikkhu araá¹‡isahitena aggiá¹ƒ nibbattetvÄ• hatthena ukkhipitvÄ• ``
vadati, ``jÄ• lehÄ«â€™â€™ ti vattabbo. ``hattho á¸• ayhatÄ«â€™â€™ ti vadati, ``yathÄ• na
karohÄ«â€™â€™ ti vattabbo. ``bhÅ«miyaá¹ƒ pÄ• tehÄ«â€™â€™ ti pana na vattabbo. sace
``pathaviá¹ƒ dahissÄ• mÄ«â€™â€™ ti apÄ• titattÄ• anÄ• patti, patitaá¹-á¹-hÄ• nepana agg
``imassa thambhassa Ä• vÄ• á¹-aá¹ƒ jÄ• na, mahÄ• mattikaá¹ƒ jÄ• na, thusamattikaá¹ƒjÄ• n
thusamattikaá¹ƒ dehi, mattikaá¹ƒ Ä• hara, paá¹ƒsuá¹ƒ Ä• hara, mattikÄ• ya attho, paá¹ƒsun
thambhassa Ä• vÄ• á¹-aá¹ƒ kappiyaá¹ƒ karohi, imaá¹ƒ mattikaá¹ƒkappiyaá¹ƒ karohi, imaá¹ƒ
karohÄ«â€™â€™ ti evaá¹ƒ kappiyavohÄ• rena yaá¹ƒ kiÃ±cikÄ• rÄ• petuá¹ƒ vaá¹-á¹-ati. aÃ±
kiÃ±ci kathento pÄ• daá¹…guá¹-á¹-hakenakattarayaá¹-á¹-hiyÄ• vÄ• pathaviá¹ƒ vilikhanto ti
asatiyÄ• vilikhantassa bhindantassa vÄ• anÄ• patti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

pathavÄ«khaá¹‡anavinicchayakathÄ• samattÄ• .

15. bhÅ«tagÄ• mavinicchayakathÄ•

<75> __bhÅ«tagÄ• mo_ti \Be 78/ \Ne 78/ paÃ±cahi bÄ«jehi jÄ• tÄ• naá¹ƒ rukkhalatÄ• dÄ«n
tatrimÄ• ni paÃ±ca bÄ«jÄ• ni --- mÅ«labÄ«jaá¹ƒ khandhabÄ«jaá¹ƒ phaá¸·ubÄ«jaá¹ƒ aggabÄ
tattha __mÅ«labÄ«jaá¹ƒ_ nÄ• ma haliddi siá¹…giveraá¹ƒ vacÄ• vacattaá¹ƒ ativisaá¹ƒ kaá¹-
usÄ«raá¹ƒbhaddamuttakaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«le jÄ• yanti mÅ«le saÃ
etaá¹ƒmÅ«labÄ«jaá¹ƒ nÄ• ma. __ khandhabÄ«jaá¹ƒ_ nÄ• ma assattho nigrodho pilakkho uc
yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi khandhe jÄ• yanti khandhe saÃ±jÄ• yanti, etaá¹ƒ khandh
__phaá¸·ubÄ«jaá¹ƒ_ nÄ• ma ucchu veá¸·u naá¸·o, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi pabbe

etaá¹ƒ phaá¸·ubÄ«jaá¹ƒ nÄ• ma. __aggabÄ«jaá¹ƒ_ nÄ• ma ajjukaá¹ƒphaá¹‡ijjakaá¹ƒ hiriver
panaÃ±Ã±Ä• nipi atthi agge jÄ• yanti agge saÃ±jÄ• yanti, etaá¹ƒ aggabÄ«jaá¹ƒ nÄ• ma. __
pubbaá¹‡á¹‡aá¹ƒ aparaá¹‡á¹‡aá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipiatthi bÄ«je jÄ• yanti bÄ«je
bÄ«jabÄ«jaá¹ƒ nÄ• ma (Vin IV 91). tattha bhÅ«tagÄ• mebhÅ«tagÄ• masaÃ±Ã±Ä« chindati
vÄ• bhindÄ• peti vÄ• pacati vÄ• pacÄ• peti vÄ• , pÄ• cittiyaá¹ƒ. bhÅ«tagÄ• maÃ±hi vikope
bhÅ«tagÄ• maparimocitaá¹ƒpaÃ±cavidhampi bÄ«jagÄ• maá¹ƒ vikopentassa dukkaá¹-aá¹ƒ.

<76> bÄ«jagÄ• mabhÅ«tagÄ• mo (Sp (to Vin IV) 922) nÄ• mesa atthi udakaá¹-á¹-ho, atthi th
udakaá¹-á¹-ho sÄ• sapamattikatilabÄ«jakÄ• dibhedÄ• sapaá¹‡á¹‡ikÄ• ca apaá¹‡á¹‡ikÄ• c
antamaso udakapappaá¹-akaá¹ƒ upÄ• dÄ• ya ``bhÅ«tagÄ• moâ€™â€™ ti veditabbo. udaka
pharusavaá¹‡á¹‡o heá¹-á¹-hÄ• mudu nÄ«lavaá¹‡á¹‡o hoti. tattha yassa sevÄ• lassa mÅ«la
patiá¹-á¹-hitaá¹ƒ, tassa pathavÄ« á¹-hÄ• naá¹ƒ. yo udake saÃ±carati, tassa udakaá¹ƒ. patha
patiá¹-á¹-hitaá¹ƒ yattha katthaci vikopentassa, uddharitvÄ• vÄ• á¹-hÄ• nantaraá¹ƒ saá¹…kÄ
pÄ• cittiyaá¹ƒ, udake saÃ±carantaá¹ƒ vikopentasseva pÄ• cittiyaá¹ƒ. hatthehi pana ito cito
ca___viyÅ«hitvÄ• nahÄ• yituá¹ƒ vaá¹-á¹-ati. sakalaÃ±hi udakaá¹ƒ tassa á¹-hÄ• naá¹ƒ, tasmÄ
á¹-hÄ• nantaraá¹ƒsaá¹…kÄ• mito hoti. udakato pana udakena vinÄ• saÃ±cicca ukkhipituá¹ƒ
udakenasaddhiá¹ƒ ukkhipitvÄ• puna udake pakkhipituá¹ƒ vaá¹-á¹-ati. uppalinipaduminiÄ• dÄ
jalajavallitiá¹‡Ä• niudakato uddharantassa vÄ• tattheva vikopentassa vÄ• pÄ• cittiyaá¹ƒ, pa
uppÄ• á¹-itÄ• nivikopentassa dukkaá¹-aá¹ƒ. tÄ• ni hi bÄ«jagÄ• me saá¹…gahaá¹ƒ \Be 79/ g
tilabÄ«jakasÄ• sapamattikasevÄ• lopi \Ne 79/ udakato uddhaá¹-o amilÄ• to aggabÄ«jasaá¹.
__mahÄ• paccariyÄ• _dÄ«su ``anantakatilabÄ«jakaudakapappaá¹-akÄ• dÄ«nidukkaá¹-avat
tattha kÄ• raá¹‡aá¹ƒ na dissati. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``sampuá¹‡á¹‡abhÅ«tagÄ
dukkaá¹-aâ€™â€™ nti vuttaá¹ƒ, tampi na sameti. bhÅ«tagÄ• me hi pÄ• cittiyaá¹ƒbÄ«jagÄ• m
asampuá¹‡á¹‡abhÅ«tagÄ• mo nÄ• ma tatiyo koá¹-á¹-hÄ• so neva __pÄ• á¸·iyaá¹ƒ, _na__ a
athetaá¹ƒ bÄ«jagÄ• masaá¹…gahaá¹ƒ gamissatÄ«ti, tampi na yuttaá¹ƒ abhÅ«tagÄ• mamÅ«
bÄ«jagÄ• massÄ• ti. apica ``garukalahukesu garuke á¹-hÄ• tabbaâ€™â€™ nti etaá¹ƒ vinaya

thalaá¹-á¹-he chinnarukkhÄ• naá¹ƒ avasiá¹-á¹-ho haritakhÄ• á¹‡u nÄ• ma hoti, tattha
kakudhakaraÃ±japiyaá¹…gupanasÄ• dÄ«naá¹ƒkhÄ• á¹‡u uddhaá¹ƒ vaá¸• á¸• hati, so bhÅ«
tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ khÄ• á¹‡u uddhaá¹ƒ na vaá¸• á¸• hati, so bÄ«jagÄ• mena saá
aphalitÄ• ya khÄ• á¹‡u bhÅ«tagÄ• mena saá¹…gahito, phalitÄ• yabÄ«jagÄ• mena. kadalÄ«
nÄ«lapaá¹‡á¹‡Ä• , tÄ• va bhÅ«tagÄ• meneva saá¹…gahitÄ• , tathÄ• phalito veá¸·u. yadÄ•
sussati, tadÄ• bÄ«jagÄ• mena saá¹…gahaá¹ƒ gacchati. katarabÄ«jagÄ• mena? phaá¸·ubÄ
nibbattati? na kiÃ±ci. yadi hi nibbatteyya, bhÅ«tagÄ• menasaá¹…gahaá¹ƒ gaccheyya. indas
rÄ• siá¹ƒ karonti, kiÃ±cÄ• pi rÄ• sikatadaá¹‡á¸• akehiratanappamÄ• á¹‡Ä• pi sÄ• khÄ• nikk
saá¹…gahaá¹ƒ gacchanti. maá¹‡á¸• apatthÄ• ya vÄ• vatiatthÄ• ya vÄ• valliÄ• ropanatthÄ•
nikhaá¹‡anti, mÅ«lesu ceva paá¹‡á¹‡esu caniggatesu puna bhÅ«tagÄ• masaá¹…khyaá¹ƒ g
paá¹‡á¹‡amattesu vÄ• niggatesupibÄ«jagÄ• mena saá¹…gahitÄ• eva.

yÄ• ni kÄ• nici bÄ«jÄ• ni pathaviyaá¹ƒ vÄ• udakena siÃ±citvÄ• á¹-hapitÄ• ni, kapÄ• lÄ• dÄ
pakkhipitvÄ• nikkhittÄ• ni honti, sabbÄ• ni mÅ«lamatte vÄ• paá¹‡á¹‡amatte vÄ• niggatepi
mÅ«lÄ• ni ca upari aá¹…kuro ca niggacchati, yÄ• va aá¹…kuro haritona hoti, tÄ• va bÄ«jÄ•
pana paá¹‡á¹‡esu uá¹-á¹-hitesu, vÄ«hiÄ• dÄ«naá¹ƒ vÄ• aá¹…kureharite nÄ«lavaá¹‡á¹‡e jÄ
bhÅ«tagÄ• masaá¹…gahaá¹ƒ gacchanti. tÄ• laá¹-á¹-hÄ«naá¹ƒ paá¹-hamaá¹ƒ sÅ«karadÄ• á
niggatepi yÄ• va upari pattavaá¹-á¹-i na niggacchati, tÄ• va bÄ«jagÄ• mo nÄ• mayeva. nÄ•
bhinditvÄ• dantasÅ«ci viya aá¹…kuro niggacchati, yÄ• va migasiá¹…gasadisÄ• \Be 80/ nÄ
tÄ• va bÄ«jagÄ• moyeva. mÅ«le aniggatepi tÄ• disÄ• yapattavaá¹-á¹-iyÄ• jÄ• tÄ• ya amÅ«
gacchati.

ambaá¹-á¹-hiÄ• dÄ«ni \Ne 80/ vÄ«hiÄ• dÄ«hi vinicchinitabbÄ• ni. vandÄ• kÄ• vÄ• aÃ±Ã±Ä
jÄ• yitvÄ• rukkhaá¹ƒ ottharati, rukkhova tassÄ• á¹-hÄ• naá¹ƒ, taá¹ƒ vikopentassa vÄ• tato
pÄ• cittiyaá¹ƒ. ekÄ• amÅ«likÄ• latÄ• hoti, aá¹…guliveá¹-hako viya vanappagumbadaá¹‡á¸
ayameva vinicchayo. gehapamukhapÄ• kÄ• ravedikÄ• cetiyÄ• dÄ«su nÄ«lavaá¹‡á¹‡osevÄ
pattÄ• ni na saÃ±jÄ• yanti, tÄ• va aggabÄ«jasaá¹…gahaá¹ƒ gacchati. pattesu jÄ• tesu pÄ•
tÄ• disesu á¹-hÄ• nesu sudhÄ• lepampi dÄ• tuá¹ƒ navaá¹-á¹-ati, anupasampannena littassa
vaá¹-á¹-ati. sace nidÄ• ghasamaye sukkhasevÄ• lotiá¹-á¹-hati, taá¹ƒ sammuÃ±janÄ«Ä• dÄ«
vaá¹-á¹-ati. pÄ• nÄ«yaghaá¹-Ä• dÄ«naá¹ƒ bahi sevÄ• lodukkaá¹-avatthu, anto abbohÄ• riko
dantakaá¹-á¹-hapÅ«vÄ• dÄ«su kaá¹‡á¹‡akampi abbohÄ• rikameva. vuttaÃ±hetaá¹ƒ ``sace g
kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• â€™â€™ ti (Vin I 6

<77> pÄ• sÄ• á¹‡ajÄ• ti pÄ• sÄ• á¹‡adaddusevÄ• laseleyyakÄ• dÄ«ni aharitavaá¹‡á¹‡Ä• ni
cadukkaá¹-avatthukÄ• ni. ahicchattakaá¹ƒ yÄ• va makuá¹-aá¹ƒ hoti, tÄ• va dukkaá¹-avatthu,
pupphitakÄ• latopaá¹-á¹-hÄ• ya abbohÄ• rikaá¹ƒ, allarukkhato pana ahicchattakaá¹ƒ gaá¹‡h
vikopeti, tasmÄ• tattha pÄ• cittiyaá¹ƒ. rukkhapapaá¹-ikÄ• yapi eseva nayo. yÄ• pana
indasÄ• lakakudhÄ• dÄ«naá¹ƒpapaá¹-ikÄ• rukkhato muccitvÄ• tiá¹-á¹-hati, taá¹ƒ gaá¹‡han
niyyÄ• sampi rukkhatomuccitvÄ• á¹-hitaá¹ƒ sukkharukkhe vÄ• laggaá¹ƒ gaá¹‡hituá¹ƒ vaá¹-
vaá¹-á¹-ati. lÄ• khÄ• yapieseva nayo. rukkhaá¹ƒ cÄ• letvÄ• paá¹‡á¸• upalÄ• saá¹ƒ vÄ•
pariá¹‡atakaá¹‡ikÄ• rÄ• dipupphaá¹ƒ vÄ• pÄ• tentassa pÄ• cittiyameva. hatthakukkuccena
indasÄ• lanuhÄ«khandhÄ• dÄ«su vÄ• tatthajÄ• takatÄ• lapaá¹‡á¹‡Ä• dÄ«su vÄ• akkharaá
sÄ• maá¹‡erÄ• naá¹ƒ pupphaá¹ƒocinantÄ• naá¹ƒ sÄ• khaá¹ƒ onÄ• metvÄ• dÄ• tuá¹ƒ vaá¹-
pÄ• nÄ«yaá¹ƒ na vÄ• setabbaá¹ƒ, pÄ• nÄ«yavÄ• satthikena sÄ• maá¹‡eraá¹ƒ ukkhipitvÄ•
phalasÄ• khÄ• pi attanÄ• \Be 81/ khÄ• ditukÄ• mena na onÄ• metabbÄ• , sÄ• maá¹‡eraá¹ƒ
gÄ• hÄ• petabbaá¹ƒ. kiÃ±ci gacchaá¹ƒ vÄ• lataá¹ƒ vÄ• uppÄ• á¹-entehi sÄ• maá¹‡erehi sa
Ä• kaá¸• á¸• hituá¹ƒ navaá¹-á¹-ati, tesaá¹ƒ pana ussÄ• hajananatthaá¹ƒ anÄ• kaá¸• á¸• hant
dassentena viya agge gahetuá¹ƒvaá¹-á¹-ati. yesaá¹ƒ rukkhÄ• naá¹ƒ sÄ• khÄ• ruhati, tesaá¹
makkhikabÄ«janÄ• dÄ«naá¹ƒ atthÄ• ya kappiyaá¹ƒakÄ• rÄ• petvÄ• gahitaá¹ƒ, tace vÄ• pa

vilekhantassa dukkaá¹-aá¹ƒ. allasiá¹…giverÄ• dÄ«supieseva nayo. sace pana kappiyaá¹ƒ kÄ•
padese á¹-hapitassa mÅ«laá¹ƒ saÃ±jÄ• yati, uparibhÄ• ge chindituá¹ƒ vaá¹-á¹-ati. sace aá¹…
heá¹-á¹-hÄ• bhÄ• ge chindituá¹ƒ vaá¹-á¹-ati, mÅ«leca aá¹…kure ca jÄ• te na vaá¹-á¹-ati.

``sammuÃ±janÄ«salÄ• kÄ• yapi \Ne 81/ tiá¹‡Ä• ni chindissÄ• mÄ«â€™â€™ ti bhÅ«miyaá¹ƒ
chindati, aÃ±Ã±ena vÄ• chedÄ• peti, na vaá¹-á¹-ati. caá¹…kamantopi ``chijjanakaá¹ƒ chijjat
bhijjatu, caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ dassessÄ• mÄ«â€™â€™ ti saÃ±cicca pÄ• dehi akkan
sayaá¹ƒ vÄ• chindati, aÃ±Ã±ena vÄ• chedÄ• peti, na vaá¹-á¹-ati. sacepi hi tiá¹‡aá¹ƒ vÄ• la
ganthiá¹ƒkarontassa bhijjati, ganthimpi kÄ• tuá¹ƒ na vaá¹-á¹-ati. tÄ• larukkhÄ• dÄ«su pana c
anÄ• ruhaá¹‡atthÄ• yadÄ• rumakkaá¹-akaá¹ƒ Ä• koá¹-enti, kaá¹‡á¹-ake bandhanti, bhikkhus
vaá¹-á¹-ati. sace dÄ• rumakkaá¹-ako rukkhe allÄ«namattova hoti, rukkhaá¹ƒ na pÄ«á¸·eti, va
``rukkhaá¹ƒchinda, lataá¹ƒ chinda, kandaá¹ƒ vÄ• mÅ«laá¹ƒ vÄ• uppÄ• á¹-ehÄ«â€™â€™ ti
aniyamitattÄ• . niyametvÄ• pana ``imaá¹ƒ rukkhaá¹ƒ chindÄ• â€™â€™ tiÄ• di vattuá¹ƒ na v
gahetvÄ• pi ``ambarukkhaá¹ƒ caturaá¹ƒsavalliá¹ƒ Ä• luvakandaá¹ƒ muÃ±jatiá¹‡aá¹ƒ asukaru
bhindauppÄ• á¹-ehÄ«â€™â€™ tiÄ• divacanampi aniyamitameva hoti. ``imaá¹ƒ ambarukkha
niyamitaá¹ƒ nÄ• ma, taá¹ƒ na vaá¹-á¹-ati. pattampi pacitukÄ• mo tiá¹‡Ä• dÄ«naá¹ƒ upari sa
sayaá¹ƒ vÄ• pacati, aÃ±Ã±ena vÄ• pacÄ• peti, na vaá¹-á¹-ati. aniyametvÄ• pana ``mugge
tiÄ• di vattuá¹ƒ vaá¹-á¹-ati, ``ime mugge pacÄ• â€™â€™ ti evaá¹ƒ vattuá¹ƒna vaá¹-á¹-ati. ``i
mÅ«labhesajjaá¹ƒ jÄ• na, imaá¹ƒ mÅ«laá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ• dehi, imaá¹ƒ rukkhaá¹ƒv
iminÄ• pupphena phalena vÄ• attho, imaá¹ƒ rukkhaá¹ƒ vÄ• lataá¹ƒ vÄ• phalaá¹ƒ vÄ• kap
evaá¹ƒ pana vattuá¹ƒ vaá¹-á¹-ati. ettÄ• vatÄ• bhÅ«tagÄ• maparimocitaá¹ƒkataá¹ƒ hoti.

<78> paribhuÃ±jantena \Be 82/ pana bÄ«jagÄ• maparimocanatthaá¹ƒ puna kappiyaá¹ƒ kÄ•
kappiyakaraá¹‡aÃ±cettha iminÄ• suttÄ• nusÄ• rena veditabbaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituá¹ƒ aggipari
nakhaparijitaá¹ƒ abÄ«jaá¹ƒ nibbaá¹-á¹-abÄ«jaÃ±Ã±eva paÃ±camaâ€™â€™ nti (Vin II 250).

tattha __aggiparijita_nti agginÄ• parijitaá¹ƒ adhibhÅ«taá¹ƒ daá¸• á¸• haá¹ƒ phuá¹-á¹-hanti a
__satthaparijita_ntisatthena parijitaá¹ƒ adhibhÅ«taá¹ƒ chinnaá¹ƒ viddhaá¹ƒ vÄ• ti attho. esa
nakhaparijite. abÄ«janibbaá¹-á¹-abÄ«jÄ• nisayameva kappiyÄ• ni. agginÄ• kappiyaá¹ƒ karo
kaá¹-á¹-haggigomayaggiÄ• dÄ«su yenakenaci antamaso lohakhaá¹‡á¸• enapi Ä• dittena ka
kho ekadese phusantena ``kappiyaâ€™â€™ nti vatvÄ• va kÄ• tabbaá¹ƒ. satthena karontena
lohamayasatthassaantamaso sÅ«cinakhacchedanÄ• nampi tuá¹‡á¸• ena vÄ• dhÄ• rÄ• ya v
vÄ• dassentena ``kappiyaâ€™â€™ nti vatvÄ• va kÄ• tabbaá¹ƒ. nakhena kappiyaá¹ƒ karont
kÄ• tabbaá¹ƒ, manussÄ• naá¹ƒ pana sÄ«habyagghadÄ«pimakkaá¹-Ä• naá¹ƒ sakuntÄ• naÃ
tehikÄ• tabbaá¹ƒ. assamahiá¹ƒsasÅ«karamigagorÅ«pÄ• dÄ«naá¹ƒ khurÄ• atikhiá¹‡Ä• , teh
katampiakataá¹ƒ hoti. hatthinakhÄ• pana khurÄ• na honti, tehi ca vaá¹-á¹-ati. yehi pana kÄ

tehi tatthajÄ• takehipi uddharitvÄ• gahitakepi chedaá¹ƒ vÄ• vedhaá¹ƒ vÄ• dassentena ``ka
kÄ• tabbaá¹ƒ.

tattha sacepi bÄ«jÄ• naá¹ƒ pabbatamatto rÄ• si, rukkhasahassaá¹ƒ vÄ• chinditvÄ• ekÄ• ba
vÄ• mahÄ• bhÄ• ro bandhitvÄ• á¹-hapito hoti, ekasmiá¹ƒ bÄ«je vÄ• rukkhasÄ• khÄ• ya vÄ
sabbaá¹ƒ kataá¹ƒ hoti. ucchÅ« ca dÄ• rÅ«ni ca ekato baddhÄ• nihonti, ``ucchuá¹ƒ kappiyaá
dÄ• ruá¹ƒ vijjhati, vaá¹-á¹-atiyeva. sace panayÄ• ya rajjuyÄ• vÄ• valliyÄ• vÄ• baddhÄ• ni
vaá¹-á¹-ati. ucchukhaá¹‡á¸• Ä• naá¹ƒ pacchiá¹ƒpÅ«retvÄ• Ä• haranti, ekasmiá¹ƒ khaá¹‡á¸•
katameva. marÄ«capakkÄ• dÄ«hica missetvÄ• bhattaá¹ƒ Ä• haranti, ``kappiyaá¹ƒ karohÄ«
bhattasitthe vijjhati, vaá¹-á¹-atiyeva. tilataá¹‡á¸• ulÄ• dÄ«supi eseva nayo. yÄ• guyÄ• pakkh
ekÄ• baddhÄ• ni \Be 83/ hutvÄ• na santiá¹-á¹-hanti, tattha ekamekaá¹ƒ vijjhitvÄ• kappiyaá
kapitthaphalÄ• dÄ«naá¹ƒ anto miÃ±jaá¹ƒ kaá¹-Ä• haá¹ƒ muÃ±citvÄ• saÃ±carati, bhindÄ• p
kappiyaá¹ƒkÄ• rÄ• petabbaá¹ƒ, ekÄ• baddhaá¹ƒ hoti, kaá¹-Ä• hepi kÄ• tuá¹ƒ vaá¹-á¹-ati.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

bhÅ«tagÄ• mavinicchayakathÄ• samattÄ• .

16. sahaseyyavinicchayakathÄ•

<79> duvidhaá¹ƒ \Ne 83/ sahaseyyakanti ``yo pana bhikkhu anupasampannena uttaridiratta
sahaseyyaá¹ƒkappeyya, pÄ• cittiyaá¹ƒ (Vin IV 49). yo pana bhikkhu mÄ• tugÄ• mena sahas
pÄ• cittiyaâ€™â€™ nti (Vin IV 56) evaá¹ƒ vuttaá¹ƒ sahaseyyasikkhÄ• padadvayaá¹ƒ sandhÄ
tatrÄ• yaá¹ƒvinicchayo (Sp (to Vin IV) 50-51) --- anupasampannena saddhiá¹ƒ tiá¹‡á¹‡aá¹ƒ
catutthadivaseatthaá¹…gate sÅ«riye sabbacchannasabbaparicchanne yebhuyyacchannaye
senÄ• sanepubbÄ• pariyena vÄ• ekakkhaá¹‡e vÄ• nipajjantassa pÄ• cittiyaá¹ƒ. tattha chad
anÄ• haccadiyaá¸• á¸• hahatthubbedhena pÄ• kÄ• rÄ• dinÄ• yena kenaci paricchannampi
veditabbaá¹ƒ. yaá¹ƒ senÄ• sanaá¹ƒ upari paÃ±cahi chadanehi aÃ±Ã±ena vÄ• kenaci sabba
idaá¹ƒ__sabbacchannaá¹ƒ_ nÄ• ma senÄ• sanaá¹ƒ. aá¹-á¹-hakathÄ• su pana pÄ• kaá¹-avo
vÄ• cuggatavasena ``sabbacchannaá¹ƒ nÄ• ma paÃ±cahi chadanehi channaâ€™â€™ nti v
athakho dussakuá¹-iyaá¹ƒ sayantassapi na sakkÄ• anÄ• patti kÄ• tuá¹ƒ, tasmÄ• yaá¹ƒ kiÃ
paá¹-icchÄ• danasamatthaá¹ƒidha chadanaÃ±ca paricchannaÃ±ca veditabbaá¹ƒ. paÃ±cavid
padaracchannepi sahaseyyÄ• na bhaveyya, tasmÄ• yaá¹ƒ senÄ• sanaá¹ƒ bhÅ«mito paá¹-á
Ä• hacca pÄ• kÄ• rena vÄ• aÃ±Ã±enavÄ• kenaci antamaso vatthenapi parikkhittaá¹ƒ, idaá
nÄ• ma senÄ• sanaá¹ƒ. chadanaá¹ƒ anÄ• hacca sabbantimena pariyÄ• yena diyaá¸• á¸• ha
parikkhittampisabbaparicchannameva. yassa pana upari bahutaraá¹ƒ á¹-hÄ• naá¹ƒ channaá
samantatovÄ• bahutaraá¹ƒ parikkhittaá¹ƒ, appaá¹ƒ aparikkhittaá¹ƒ, idaá¹ƒ __yebhuyyenach
yebhuyyenaparicchannaá¹ƒ_nÄ• ma.

iminÄ• \Be 84/ lakkhaá¹‡ena samannÄ• gato sacepi sattabhÅ«miko pÄ• sÄ• do ekÅ«pacÄ•
catusÄ• laá¹ƒ, ekaá¹ƒ senÄ• sanamicceva saá¹…khaá¹ƒ gacchati. evarÅ«pe senÄ• sane ar
catutthadivase atthaá¹…gate sÅ«riye nipajjantassa pÄ• cittiyaá¹ƒ vuttaá¹ƒ. sace panasamba
eko bhikkhu, sÄ• maá¹‡eragaá¹‡anÄ• ya pÄ• cittiyÄ• . te ce uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya nipa
payoge bhikkhussa Ä• patti, bhikkhussa uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya nipajjane pana bhikkhus
Ä• patti. sace sambahulÄ• bhikkhÅ«, eko sÄ• maá¹‡ero, ekopi sabbesaá¹ƒÄ• pattiá¹ƒ karo
uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya nipajjanenapi bhikkhÅ«naá¹ƒ Ä• pattiyeva. ubhayesaá¹ƒsambahu

<80> apicettha \Ne 84/ ekÄ• vÄ• sÄ• dikampi catukkaá¹ƒ veditabbaá¹ƒ. yo hi ekasmiá¹ƒ Ä•
anupasampannena saddhiá¹ƒ tirattaá¹ƒ sahaseyyaá¹ƒ kappeti, tassa catutthadivasato paá¹-
Ä• patti. yopi ekasmiá¹ƒyeva Ä• vÄ• se nÄ• nÄ• anupasampannehi saddhiá¹ƒ tirattaá¹ƒsaha
yopi nÄ• nÄ• Ä• vÄ• sesu ekeneva anupasampannena saddhiá¹ƒ tirattaá¹ƒsahaseyyaá¹ƒ ka
nÄ• nÄ• Ä• vÄ• sesu nÄ• nÄ• anupasampannehi saddhiá¹ƒ yojanasatampigantvÄ• sahase
catutthadivasato paá¹-á¹-hÄ• ya devasikÄ• Ä• patti.

ayaÃ±ca sahaseyyÄ• patti nÄ• ma ``bhikkhuá¹ƒ á¹-hapetvÄ• avaseso anupasampanno nÄ•
pÄ• rÄ• jikavatthubhÅ«tena tiracchÄ• nagatenapi saddhiá¹ƒ hoti, tasmÄ• sacepigodhÄ• biá
pavisitvÄ• bhikkhuno vasanasenÄ• sane ekÅ«pacÄ• raá¹-á¹-hÄ• ne sayati, sahaseyyÄ• va
upari katapÄ• sÄ• dassa uparimatalena saddhiá¹ƒ asambaddhabhittikassabhittiyÄ• upariá¹
susirena pavisitvÄ• tulÄ• ya abbhantare sayitvÄ• teneva susirena nikkhamitvÄ• gacchati, h
sayitabhikkhussa anÄ• patti. sacechadane chiddaá¹ƒ hoti, tena pavisitvÄ• antochadane vas
nÄ• nÅ«pacÄ• reuparimatale chadanabbhantare sayitassa Ä• patti, heá¹-á¹-himatale sayitas
antopÄ• sÄ• denevaÄ• rohitvÄ• sabbatalÄ• ni paribhuÃ±janti, ekÅ«pacÄ• rÄ• ni honti, tesu
85/sayitassa Ä• patti, sabhÄ• saá¹…khepena kate aá¸• á¸• hakuá¹-á¹-ake senÄ• sane sayita
tulÄ• vÄ• á¸·asaghÄ• á¹-Ä• dÄ«sukapotÄ• dayo sayanti, Ä• pattiyeva. parikkhepassa bahiga
sayanti, anÄ• patti. parimaá¹‡á¸• alaá¹ƒ vÄ• caturassaá¹ƒ vÄ• ekacchadanÄ• ya gabbham
senÄ• sanaá¹ƒhoti, tatra ce ekena sÄ• dhÄ• raá¹‡advÄ• rena pavisitvÄ• visuá¹ƒ pÄ• kÄ• re
aparicchinnagabbhÅ«pacÄ• resabbagabbhepi pavisanti, ekagabbhepi anupasampanne nipa
nipannÄ• naá¹ƒ Ä• patti. sace sapamukhÄ• gabbhÄ• honti, pamukhaÃ±ca upari acchanna
sayitÄ• naá¹ƒÄ• pattiá¹ƒ na karoti. sace pana gabbhacchadaneneva saddhiá¹ƒ sambandhac
sabbesaá¹ƒÄ• pattiá¹ƒ karoti. kasmÄ• ? sabbacchannattÄ• ca sabbaparicchannattÄ• ca. g
parikkhepo.

<81> yepi ekasÄ• ladvisÄ• latisÄ• lacatusÄ• lasannivesÄ• mahÄ• pÄ• sÄ• dÄ• ekasmiá¹ƒ
paviá¹-á¹-hena sakkÄ• honti sabbattha anuparigantuá¹ƒ, tesupi sahaseyyÄ• pattiyÄ• na mu
tasmiá¹ƒ á¹-hÄ• ne upacÄ• raá¹ƒ paricchinditvÄ• katÄ• honti, ekÅ«pacÄ• raá¹-á¹-hÄ• neye
yuttassa sudhÄ• chadanamaá¹‡á¸• apassa majjhe pÄ• kÄ• raá¹ƒ karonti, ekenadvÄ• rena p

paricchede anupasampanno sayati, ekasmiá¹ƒ bhikkhu, anÄ• patti. pÄ• kÄ• re godhÄ• dÄ«
chiddaá¹ƒ hoti, ekasmiÃ±ca paricchede godhÄ• sayanti, anÄ• pattiyeva. na hi chiddena gel
nÄ• ma hoti. sace pÄ• kÄ• ramajjhe chinditvÄ• dvÄ• raá¹ƒ yojenti, ekÅ«pacÄ• ratÄ• ya Ä•
kavÄ• á¹-ena pidahitvÄ• sayanti, Ä• pattiyeva. na hidvÄ• rapidahanena gehaá¹ƒ nÄ• nÅ«pa
dvÄ• raá¹ƒ vÄ• advÄ• raá¹ƒ. kavÄ• á¹-aÃ±hi saá¹ƒvaraá¹‡avivaraá¹‡ehiyathÄ• sukhaá¹ƒ va
na vaá¸·aÃ±jupacchedanatthÄ• ya. sace taá¹ƒ dvÄ• raá¹ƒ puna iá¹-á¹-hakÄ• hipidahanti, ad
nÄ• nÅ«pacÄ• rabhÄ• veyeva tiá¹-á¹-hati. dÄ«ghapamukhaá¹ƒ cetiyagharaá¹ƒhoti, ekaá¹ƒ k
bahi, dvinnaá¹ƒ kavÄ• á¹-Ä• naá¹ƒ antare anupasampannoantocetiyaghare sayantassa Ä• p
ekÅ«pacÄ• rattÄ• .

ayaÃ±hettha saá¹…khepo --- senÄ• sanaá¹ƒ khuddakaá¹ƒ vÄ• hotu mahantaá¹ƒ vÄ• , aÃ±A
sambandhaá¹ƒvÄ• asambandhaá¹ƒ vÄ• , dÄ«ghaá¹ƒ vÄ• vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ v
anekabhÅ«mikaá¹ƒvÄ• , yaá¹ƒ yaá¹ƒ ekÅ«pacÄ• raá¹ƒ, sabbattha sahaseyyÄ• patti hotÄ«ti
kenacipaá¹-icchadanena sabbacchanne sabbaparicchanne pÄ• cittiyaá¹ƒ, yebhuyyenachan
yebhuyyenaparicchannepÄ• cittiyaá¹ƒ, sabbacchanne yebhuyyenaparicchanne pÄ• cittiyaá¹
upaá¸• á¸• haparicchannepÄ• cittiyaá¹ƒ, yebhuyyenachanne upaá¸• á¸• haparicchanne pÄ•
yebhuyyenachannepÄ• cittiyaá¹ƒ, sabbaparicchanne upaá¸• á¸• hacchanne pÄ• cittiyaá¹ƒ, y
upaá¸• á¸• hacchannepÄ• cittiyanti aá¹-á¹-ha pÄ• cittiyÄ• ni. upaá¸• á¸• hacchanne upaá¸• á
dukkaá¹-aá¹ƒ, sabbacchanne cÅ«á¸·akaparicchannedukkaá¹-aá¹ƒ, yebhuyyenachanne cÅ«á
dukkaá¹-aá¹ƒ, sabbaparicchanne cÅ«á¸·akacchanne dukkaá¹-aá¹ƒ, yebhuyyenaparicchanne
dukkaá¹-anti paÃ±ca dukkaá¹-Ä• ni veditabbÄ• ni. sabbacchannesabbaaparicchanne, sabba
yebhuyyenaacchanne yebhuyyenaaparicchanne, upaá¸• á¸• hacchannecÅ«á¸·akaparicchan
cÅ«á¸·akacchanne cÅ«á¸·akaparicchanne ca anÄ• patti. mÄ• tugÄ• menasaha nipajjantass
ayaÃ±hettha viseso --- anupasampannena saddhiá¹ƒ nipajjantassacatutthadivase Ä• patti, n
paá¹-hamadivaseti. yakkhipetÄ«hi pana dissamÄ• nakarÅ«pÄ• hitiracchÄ• nagatitthiyÄ• ca
methunadhammavatthubhÅ«tÄ• ya eva dukkaá¹-aá¹ƒ, sesÄ• hi anÄ• patti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

sahaseyyavinicchayakathÄ• samattÄ• .

17. maÃ±capÄ«á¹-hÄ• disaá¹…ghikasenÄ• sanesu paá¹-ipajjitabbavinicchayakathÄ•

<82> __vihÄ• re_ \Ne 86/ __saá¹…ghike seyyaá¹ƒ, santharitvÄ• na pakkamo_ti saá¹…ghike
santharitvÄ• na aÃ±Ã±attha vasitukÄ• matÄ• ya vihÄ• rato pakkamanaá¹ƒ. tatrÄ• yaá¹ƒ vini

``yo pana bhikkhu saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• vÄ• santharÄ• petvÄ• vÄ•
uddhareyya na uddharÄ• peyya anÄ• pucchaá¹ƒ vÄ• gaccheyya, pÄ• cittiyaâ€™â€™ nti (V

vacanato \Be 87/ saá¹…ghike vihÄ• re seyyaá¹ƒ sayaá¹ƒ santharitvÄ• aÃ±Ã±ena vÄ• santharÄ• petvÄ• uddharaá¹‡Ä• dÄ«ni akatvÄ• parikkhittassa Ä• rÄ• massa parikkhepaá¹ƒ atikkamantassapÄ• cittiyaá¹ƒ.

tattha __seyyÄ• _ nÄ• ma bhisi cimilikÄ• uttarattharaá¹‡aá¹ƒ bhÅ«mattharaá¹‡aá¹ƒ taá¹-á¹- cammakhaá¹‡á¸• onisÄ«danaá¹ƒ paccattharaá¹‡aá¹ƒ tiá¹‡asanthÄ• ro paá¹‡á¹‡asanthÄ• ro __bhisÄ«_ti maÃ±cakabhisivÄ• pÄ«á¹-hakabhisi vÄ• . __cimilikÄ• _ nÄ• ma sudhÄ• diparik vaá¹‡á¹‡Ä• nurakkhaá¹‡atthaá¹ƒkatÄ• , taá¹ƒ heá¹-á¹-hÄ• pattharitvÄ• upari kaá¹-asÄ• rak __uttarattharaá¹‡aá¹ƒ_ nÄ• mamaÃ±capÄ«á¹-hÄ• naá¹ƒ upari attharitabbakapaccattharaá¹- __bhÅ«mattharaá¹‡aá¹ƒ_ nÄ• ma bhÅ«miyaá¹ƒ attharitabbÄ• kaá¹-asÄ• rakÄ• divikati. __ta tÄ• lapaá¹‡á¹‡ehi vÄ• vÄ• kehi vÄ• katataá¹-á¹-ikÄ• . __cammakhaá¹‡á¸• o_ nÄ• ma sÄ«habyagghadÄ«pitaracchacammÄ• dÄ«supi yaá¹ƒ kiÃ±ci cammaá¹ƒ. aá¹-á¹-hakathÄ• su paá¹-ikkhittacammaá¹ƒ na dissati, tasmÄ• sÄ«habyagghacammÄ• dÄ«naá¹ƒ pariharaá¹‡ey __nisÄ«dana_nti sadasaá¹ƒ veditabbaá¹ƒ. __paccattharaá¹‡a_nti pÄ• vÄ• rokojavoti ettaka __tiá¹‡asanthÄ• ro_ti yesaá¹ƒ kesaÃ±ci tiá¹‡Ä• naá¹ƒ santhÄ• ro. esa nayo __paá¹‡á¹‡asa imaá¹ƒ dasavidhaá¹ƒ seyyaá¹ƒ saá¹…ghike vihÄ• re santharitvÄ• vÄ• santharÄ• petvÄ• vÄ pakkamitabbaá¹ƒ, Ä• pucchantena ca bhikkhumhisati bhikkhu Ä• pucchitabbo, tasmiá¹ƒ asa asati Ä• rÄ• miko, tasmiá¹ƒasati yena vihÄ• ro kÄ• rito, so vihÄ• rasÄ• miko, tassa vÄ• kule tasmimpi asati catÅ«su pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ á¹-hapetvÄ• maÃ±ce avasesamaÃ±ca Ä• ropetvÄ• upari bhisiÄ• dikaá¹ƒ dasavidhampi seyyaá¹ƒ rÄ• siá¹ƒ katvÄ• dÄ• rubhaá¹‡á¸ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• nÄ• ni pidahitvÄ• gamiyavattaá¹ƒ pÅ«retvÄ• gantabba

sace pana senÄ• sanaá¹ƒ ovassati, chadanatthaÃ±ca tiá¹‡aá¹ƒ vÄ• iá¹-á¹-hakÄ• vÄ• Ä• n chÄ• detabbaá¹ƒ. no ce sakkoti, yo okÄ• so anovassako, tattha maÃ±capÄ«á¹-hÄ• dÄ«ninik sabbampi ovassati, ussahantena antogÄ• me upÄ• sakÄ• naá¹ƒghare á¹-hapetabbaá¹ƒ. sa bhante, bhÄ• riyaá¹ƒ, aggidÄ• hÄ• dÄ«naá¹ƒ bhÄ• yÄ• mÄ• â€™â€™ tina sampaá¹-icchant upari maÃ±caá¹ƒ á¹-hapetvÄ• sesaá¹ƒ pubbe vuttanayenevanikkhipitvÄ• tiá¹‡ehi ca paá¹‡ paá¹-icchÄ• detvÄ• gantuá¹ƒ vaá¹-á¹-ati. yaÃ±hi tattha aá¹…gamattampiavasissati, taá¹ƒ aÄ 88/ Ä• gatabhikkhÅ«naá¹ƒ upakÄ• raá¹ƒ bhavissatÄ«ti. uddharitvÄ• gacchantena pana maÄ sabbaá¹ƒ apanetvÄ• saá¹ƒharitvÄ• cÄ«varavaá¹ƒse laggetvÄ• vagantabbaá¹ƒ. pacchÄ• Ä puna maÃ±capÄ«á¹-haá¹ƒ á¹-hapayitvÄ• gacchantenatatheva kÄ• tabbaá¹ƒ. antokuá¹-á¹-at paÃ±Ã±apetvÄ• vasantena gamanakÄ• lepuna gahitaá¹-á¹-hÄ• neyeva paá¹-isÄ• metabba heá¹-á¹-hÄ• pÄ• sÄ• de vasantassapieseva nayo. rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• nesu ma bahigamanakÄ• le puna gahitaá¹-á¹-hÄ• neyevaá¹-hapetabbaá¹ƒ.

<83> senÄ• sanesu pana ayaá¹ƒ Ä• pucchitabbÄ• nÄ• pucchitabbavinicchayo --- yÄ• tÄ• v paá¹‡á¹‡asÄ• lÄ• vÄ• hoti, yaá¹ƒ vÄ• rukkhatthambhesu katagehaá¹ƒ upacikÄ• naá¹ƒ uá¹

tato pakkamantena tÄ• va Ä• pucchitvÄ• va pakkamitabbaá¹ƒ. tasmiÃ±hi katipayÄ• nidivasÄ
vammikÄ• va santiá¹-á¹-hanti. yaá¹ƒ pana pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ vÄ• pÄ• sÄ• á¹‡atth
siluccayaleá¹‡aá¹ƒ vÄ• sudhÄ• littasenÄ• sanaá¹ƒ vÄ• , yattha yattha upacikÄ• saá¹…kÄ•
Ä• pucchitvÄ• pi anÄ• pucchitvÄ• pi gantuá¹ƒ vaá¹-á¹-ati, Ä• pucchanaá¹ƒ pana vattaá¹ƒ. sa
ekena passena upacikÄ• Ä• rohanti, Ä• pucchitvÄ• va gantabbaá¹ƒ. yo pana Ä• gantuko bh
gahetvÄ• va santaá¹ƒ bhikkhuá¹ƒ anuvattanto attanosenÄ• sanaá¹ƒ aggahetvÄ• vasati, yÄ
taá¹ƒ senÄ• sanaá¹ƒ purimabhikkhussevapalibodho. yadÄ• pana so senÄ• sanaá¹ƒ gahetv
tato paá¹-á¹-hÄ• ya Ä• gantukassevapalibodho. sace ubhopi vibhajitvÄ• gaá¹‡hanti, ubhinn

__mahÄ• paccariyaá¹ƒ_ pana vuttaá¹ƒ --- sace dve tayo ekato hutvÄ• paÃ±Ã±apenti, gama
sabbehiÄ• pucchitabbaá¹ƒ. tesu ce paá¹-hamaá¹ƒ gacchanto ``pacchimo jaggissatÄ«â€™â€
katvÄ• gacchati, vaá¹-á¹-ati \Ne 88/, pacchimassa Ä• bhogena mutti natthi. bahÅ« ekaá¹ƒ pe
gamanakÄ• le sabbehi vÄ• Ä• pucchitabbaá¹ƒ, ekaá¹ƒ vÄ• pesetvÄ• Ä• pucchitabbaá¹ƒ. a
Ä• netvÄ• aÃ±Ã±atra vasitvÄ• gamanakÄ• le tattheva netabbÄ• ni. sace aÃ±Ã±atoÄ• netv
vuá¸• á¸• hataro Ä• gacchati, na paá¹-ibÄ• hitabbo \Be 89/, ``mayÄ• , bhante, aÃ±Ã±Ä• vÄ•
pÄ• katikaá¹ƒ kareyyÄ• thÄ• â€™â€™ ti vattabbaá¹ƒ. tena ``evaá¹ƒ karissÄ• mÄ«â€™â€™
gantuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ aÃ±Ã±attha haritvÄ• pi saá¹…ghikaparibhogena paribhuÃ±jant
jiá¹‡á¹‡aá¹ƒ vÄ• corehi vÄ• haá¹-aá¹ƒ gÄ«vÄ• neva hoti, puggalikaparibhogena paribhuÃ±
hoti. aÃ±Ã±assa maÃ±capÄ«á¹-haá¹ƒ pana saá¹…ghikaparibhogena vÄ• puggalikaparibho
naá¹-á¹-haá¹ƒ gÄ«vÄ• yeva. antovihÄ• re seyyaá¹ƒ santharitvÄ• ``ajjeva Ä• gantvÄ• paá¹-ij
evaá¹ƒ sÄ• pekkho nadÄ«pÄ• raá¹ƒ gÄ• mantaraá¹ƒ vÄ• gantvÄ• yatthassa gamanacittaá
kaÃ±ci pesetvÄ• Ä• pucchati, nadÄ«pÅ«rarÄ• jacorÄ• dÄ«su vÄ• kenacipalibodho hoti upa
paccÄ• gantuá¹ƒ, evaá¹ƒbhÅ«tassa anÄ• patti.

vihÄ• rassa upacÄ• re pana upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• maá¹‡á¸• ape vÄ• rukkhamÅ«
santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddharati na uddharÄ• peti anÄ• pucchaá¹ƒ
vuttappakÄ• raÃ±hi dasavidhaá¹ƒ seyyaá¹ƒ antogabbhÄ• dimhi guttaá¹-á¹-hÄ• ne paÃ±Ã±a
seyyÄ• pi senÄ• sanampi upacikÄ• hi palujjati, vammikarÄ• siyeva hoti, tasmÄ• pÄ• cittiyaá
upaá¹-á¹-hÄ• nasÄ• lÄ• dÄ«su paÃ±Ã±apetvÄ• gacchantassa seyyÄ• mattamevanasseyya
senÄ• sanaá¹ƒ, tasmÄ• ettha dukkaá¹-aá¹ƒ vuttaá¹ƒ. maÃ±capÄ«á¹-haá¹ƒpana yasmÄ• na
khÄ• yituá¹ƒ, tasmÄ• taá¹ƒ vihÄ• repi santharitvÄ• gacchantassadukkaá¹-aá¹ƒ. vihÄ• rassÄ
upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ maá¹‡á¸• ape rukkhamÅ«lepi santharitvÄ• pakkamantassad

<84> ``yo pana bhikkhu saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• bhisiá¹ƒ vÄ• ko
ajjhokÄ• sesantharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddhareyya n
anÄ• pucchaá¹ƒvÄ• gaccheyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 109) vacanato saá¹…ghikÄ
cattÄ• riajjhokÄ• se santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• uddharaá¹‡Ä• dÄ«ni akatvÄ•
tigacchantassapi thÄ• mamajjhimassa purisassa leá¸• á¸• upÄ• tÄ• tikkame pÄ• cittiyaá¹ƒ. e

vÄ• kamayaá¹ƒ vÄ• usÄ«ramayaá¹ƒ vÄ• muÃ±jamayaá¹ƒ vÄ• pabbajamayaá¹ƒ vÄ• heá¹
vitthataá¹ƒmajjhe saá¹ƒkhittaá¹ƒ paá¹‡avasaá¹‡á¹-hÄ• naá¹ƒ katvÄ• baddhaá¹ƒ. taá¹ƒ kira
sÄ«habyagghacammaparikkhittampi \Ne 89/ karonti, akappiyacammaá¹ƒ nÄ• mettha natthi.
sovaá¹‡á¹‡amayampi vaá¹-á¹-ati, tasmÄ• taá¹ƒ mahagghaá¹ƒ hoti.

``anujÄ• nÄ• mi, \Be 90/ bhikkhave, aá¹-á¹-ha mÄ• se avassikasaá¹…kete maá¹‡á¸• ape vÄ
kÄ• kÄ• vÄ• kulalÄ• vÄ• na Å«hadanti, tattha senÄ• sanaá¹ƒ nikkhipituâ€™â€™ nti (Vin
vassikavassÄ• namÄ• sÄ• ti evaá¹ƒ apaÃ±Ã±Ä• te cattÄ• ro hemantike, cattÄ• rogimhiketi a
sÄ• khÄ• maá¹‡á¸• ape vÄ• padaramaá¹‡á¸• ape vÄ• rukkhamÅ«le vÄ• nikkhipituá¹ƒvaá¹
vÄ• kulalÄ• vÄ• aÃ±Ã±e vÄ• sakuntÄ• dhuvanivÄ• sena kulÄ• vakekatvÄ• vasanti, tass
nikkhipitabbaá¹ƒ. ``aá¹-á¹-ha mÄ• seâ€™â€™ ti vacanato yesujanapadesu vassakÄ• le na v
mÄ• se nikkhipituá¹ƒ na vaá¹-á¹-atiyeva. ``avassikasaá¹…keteâ€™â€™ ti vacanato yattha h
tattha hemantepi ajjhokÄ• senikkhipituá¹ƒ na vaá¹-á¹-ati. gimhe pana sabbattha vigatavalÄ•
nataá¹ƒ hoti, evarÅ«pekÄ• le kenacideva karaá¹‡Ä«yena ajjhokÄ• se maÃ±capÄ«á¹-haá¹ƒ n

<85> abbhokÄ• sikenapi vattaá¹ƒ jÄ• nitabbaá¹ƒ. tassa hi sace puggalikamaÃ±cako atthi, ta
saá¹…ghikaá¹ƒ gaá¹‡hantena vettena vÄ• vÄ• kena vÄ• vÄ«tamaÃ±cako gahetabbo, tasm
gahetabbo, tasmiá¹ƒ asati navavÄ• yimo vÄ• onaddhako vÄ• gahetabbo. gahetvÄ• pana `
ukkaá¹-á¹-harukkhamÅ«liko ukkaá¹-á¹-haabbhokÄ• sikoâ€™â€™ ti cÄ«varakuá¹-impiakatvÄ
rukkhamÅ«le vÄ• paÃ±Ã±apetvÄ• nipajjituá¹ƒ na vaá¹-á¹-ati. sace pana catugguá¹‡enapi c
atementaá¹ƒ rakkhituá¹ƒ na sakkoti, sattÄ• havaddalikÄ• dÄ«nibhavanti, bhikkhuno kÄ• yÄ•
araÃ±Ã±e paá¹‡á¹‡akuá¹-Ä«su vasantÄ• naá¹ƒsÄ«lasampadÄ• ya pasannacittÄ• manussÄ
denti ``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™â€™ ti, vasitvÄ• gacchantehi sÄ• ma
sabhÄ• gabhikkhÅ«naá¹ƒ pesetvÄ• gantabbaá¹ƒ, sabhÄ• gÄ• naá¹ƒ abhÄ• venaanovassak
anovassake asati rukkhe laggetvÄ• gantabbaá¹ƒ. cetiyaá¹…gaá¹‡e sammajjaniá¹ƒ gahetvÄ
vÄ• uposathÄ• gÄ• raá¹…gaá¹‡aá¹ƒ vÄ• pariveá¹‡adivÄ• á¹-á¹-hÄ• naaggisÄ• lÄ• dÄ«suv
dhovitvÄ• puna sammajjanimÄ• á¸·akeyeva á¹-hapetabbÄ• . uposathÄ• gÄ• rÄ• dÄ«suaÃ±
sammajjantassapi eseva nayo.

yo \Be 91/ pana bhikkhÄ• cÄ• ramaggaá¹ƒ sammajjanto gantukÄ• mo hoti, tena sammajjitv
atthi, tattha á¹-hapetabbÄ• . sace natthi, valÄ• hakÄ• naá¹ƒ anuá¹-á¹-hitabhÄ• vaá¹ƒ sallakk
\Ne 90/ gÄ• mato nikkhamÄ• mi, tÄ• va na vassissatÄ«â€™â€™ ti jÄ• nantena yattha katth
paccÄ• gacchantena pÄ• katikaá¹-á¹-hÄ• ne á¹-hapetabbÄ• . ``sace vassissatÄ«ti jÄ• nanto
dukkaá¹-aâ€™â€™ nti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. sace pana tatra tatreva sammajjan
nikkhittÄ• hoti, taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ sammajjitvÄ• tatra tatreva nikkhipituá¹ƒ vaá¹-á¹-ati
sammajjantena vattaá¹ƒ jÄ• nitabbaá¹ƒ. tatridaá¹ƒ vattaá¹ƒ --- majjhato paá¹-á¹-hÄ• ya
pÄ• daá¹-á¹-hÄ• nÄ• bhimukhÄ• vÄ• likÄ• haritabbÄ• , kacavaraá¹ƒ hatthehi gahetvÄ• bah

<86> sace vuttappakÄ• raá¹ƒ catubbidhampi saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ ajjhokÄ• se vÄ
vÄ• anupasampannena santharÄ• peti, yena santharÄ• pitaá¹ƒ, tassa palibodho. sacepana
santharÄ• peti, yena santhataá¹ƒ, tassa palibodho. tatrÄ• yaá¹ƒ vinicchayo (Vin IV-a 111) --
bhojanasÄ• lÄ• yaá¹ƒ bhattakiccaá¹ƒ katvÄ• daharaá¹ƒ Ä• á¹‡Ä• peti ``gaccha divÄ• á¹-á¹-
paÃ±Ã±apehÄ«â€™â€™ ti. so tathÄ• katvÄ• nisinno, thero yathÄ• ruci vicaritvÄ• tattha ga
uttarÄ• saá¹…gaá¹ƒ vÄ• á¹-hapeti, tato paá¹-á¹-hÄ• ya therassa palibodho. nisÄ«ditvÄ• say
uddharati na uddharÄ• peti, leá¸• á¸• upÄ• tÄ• tikkame pÄ• cittiyaá¹ƒ. sace panathero tattha
uttarÄ• saá¹…gaá¹ƒ vÄ• aá¹-á¹-hapetvÄ• caá¹…kamantova daharaá¹ƒ ``gaccha tvaâ€™â€
bhante, maÃ±capÄ«á¹-haâ€™â€™ nti Ä• cikkhitabbaá¹ƒ. sace thero vattaá¹ƒ jÄ• nÄ• ti, ``tv
pÄ• katikaá¹ƒ karissÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ. sace bÄ• lo hoti anuggahitavatto, ``gac
neva nisÄ«dituá¹ƒ na nipajjituá¹ƒ demÄ«â€™â€™ ti daharaá¹ƒ tajjetiyeva. daharena ``bhant
sayathÄ• â€™â€™ ti kappaá¹ƒ labhitvÄ• vanditvÄ• gantabbaá¹ƒ. tasmiá¹ƒ gatetherasseva
cassa Ä• patti veditabbÄ• .

atha pana Ä• á¹‡attikkhaá¹‡eyeva daharo ``mayhaá¹ƒ bhaá¹‡á¸• e bhaá¹‡á¸• adhovanÄ• di
atthÄ«â€™â€™ tivadati, thero pana taá¹ƒ ``paÃ±Ã±apetvÄ• gacchÄ• hÄ«â€™â€™ ti vatvÄ
nikkhamitvÄ• aÃ±Ã±attha gacchati, pÄ• duddhÄ• rena kÄ• retabbo \Be 92/. sace tattheva g
purimanayenevacassa leá¸• á¸• upÄ• tÄ• tikkame Ä• patti. sace pana thero sÄ• maá¹‡eraá¹
sÄ• maá¹‡eretattha maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apetvÄ• nisinnepi bhojanasÄ• lato aÃ±Ã±
pÄ• duddhÄ• renakÄ• retabbo. gantvÄ• nisinno puna gamanakÄ• le leá¸• á¸• upÄ• tÄ• tikk
pana Ä• á¹‡Ä• pento ``maÃ±capÄ«á¹-haá¹ƒ paÃ±Ã±apetvÄ• tattheva nisÄ«dÄ• â€™â€™ t
gantvÄ• Ä• gantuá¹ƒ labhati. sayaá¹ƒ pana pÄ• katikaá¹ƒ akatvÄ• gacchantassa
leá¸• á¸• upÄ• tÄ• tikkamepÄ• cittiyaá¹ƒ. antarasannipÄ• te \Ne 91/ maÃ±capÄ«á¹-hÄ• dÄ«
gamanakÄ• leÄ• rÄ• mikÄ• naá¹ƒ ``idaá¹ƒ paá¹-isÄ• methÄ• â€™â€™ ti vattabbaá¹ƒ, avatv
leá¸• á¸• upÄ• tÄ• tikkameÄ• patti.

<87> mahÄ• dhammassavanaá¹ƒ nÄ• ma hoti, tattha uposathÄ• gÄ• ratopi bhojanasÄ• lato
maÃ±capÄ«á¹-hÄ• nipaÃ±Ã±apenti, Ä• vÄ• sikÄ• naá¹ƒyeva palibodho. sace Ä• gantukÄ•
upajjhÄ• yassa, idaá¹ƒ Ä• cariyassÄ• â€™â€™ ti gaá¹‡hanti, tato paá¹-á¹-hÄ• ya tesaá¹ƒ pa
pÄ• katikaá¹ƒakatvÄ• leá¸• á¸• upÄ• taá¹ƒ atikkamantÄ• naá¹ƒ Ä• patti. __mahÄ• paccariya
``yÄ• vaaÃ±Ã±e na nisÄ«danti, tÄ• va yehi paÃ±Ã±attaá¹ƒ, tesaá¹ƒ bhÄ• ro, aÃ±Ã±esu Ä• g
nisinnesunisinnakÄ• naá¹ƒ bhÄ• ro. sace te anuddharitvÄ• vÄ• anuddharÄ• petvÄ• vÄ• g
kasmÄ• ? anÄ• á¹‡attiyÄ• paÃ±Ã±apitattÄ• â€™â€™ ti. dhammÄ• sane paÃ±Ã±atte yÄ• v
nÄ• gacchati, tÄ• va paÃ±Ã±Ä• pakÄ• naá¹ƒ palibodho. tasmiá¹ƒ Ä• gantvÄ• nisinne tassa
ahorattaá¹ƒ dhammassavanaá¹ƒ hoti, aÃ±Ã±o ussÄ• rako vÄ• dhammakathiko vÄ• uá¹-á¹-
yo Ä• gantvÄ• nisÄ«dati, tassa tasseva bhÄ• ro. uá¹-á¹-hahantena pana ``idamÄ• sanaá¹ƒt
vatvÄ• gantabbaá¹ƒ. sacepi itarasmiá¹ƒ anÄ• gate paá¹-hamaá¹ƒ nisinnouá¹-á¹-hÄ• ya gac
antoupacÄ• raá¹-á¹-heyeva itaro Ä• gantvÄ• nisÄ«dati, uá¹-á¹-hÄ• ya gato Ä• pattiyÄ• na k

itarasmiá¹ƒ anÄ• gateyeva paá¹-hamaá¹ƒ nisinno uá¹-á¹-hÄ• yÄ• sanÄ• leá¸• á¸• upÄ• taá¹
kÄ• retabbo. ``sabbattha leá¸• á¸• upÄ• tÄ• tikkame paá¹-hamapÄ• de dukkaá¹-aá¹ƒ, dutiya
ayaá¹ƒ nayo __mahÄ• paccariyaá¹ƒ_ vuttoti.

<88> sace \Be 93/ pana vuttappakÄ• rasenÄ• sanato aÃ±Ã±aá¹ƒ saá¹…ghikaá¹ƒ cimilikaá¹
bhÅ«mattharaá¹‡aá¹ƒ vÄ• taá¹-á¹-ikaá¹ƒ vÄ• cammakhaá¹‡á¸• aá¹ƒ vÄ• pÄ• dapuÃ±char
ajjhokÄ• sesantharitvÄ• vÄ• santharÄ• petvÄ• vÄ• taá¹ƒ pakkamanto neva uddharati na
vÄ• gacchati, dukkaá¹-aá¹ƒ. Ä• dhÄ• rakaá¹ƒ pattapidhÄ• nakaá¹ƒ pÄ• dakaá¹-halikaá¹ƒ tÄ•
bÄ«janipattakaá¹ƒyaá¹ƒ kiÃ±ci dÄ• rubhaá¹‡á¸• aá¹ƒ antamaso pÄ• nÄ«yauá¸·uá¹…kaá¹ƒ p
nikkhipitvÄ• gacchantassapi dukkaá¹-aá¹ƒ. ajjhokÄ• se rajanaá¹ƒ pacitvÄ• rajanabhÄ• jana
rajanadoá¹‡ikÄ• tisabbaá¹ƒ aggisÄ• lÄ• ya paá¹-isÄ• metabbaá¹ƒ. sace aggisÄ• lÄ• natthi,
pabbhÄ• renikkhipitabbaá¹ƒ. tasmimpi asati yattha olokentÄ• bhikkhÅ« passanti, tÄ• dise á
gantuá¹ƒ vaá¹-á¹-ati. aÃ±Ã±apuggalike pana maÃ±capÄ«á¹-hÄ• disenÄ• sanepi dukkaá¹-an
vissÄ• saggÄ• ho na ruhati, tassa santake dukkaá¹-aá¹ƒ. yasmiá¹ƒ pana vissÄ• saggÄ• hor
attano puggalikameva hotÄ«â€™â€™ ti __mahÄ• paccariyÄ• _dÄ«su vuttaá¹ƒ. attano pugg
bhikkhu \Ne 92/ vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ• lajjÄ« hoti, attano palibodhaá¹ƒ viy
tathÄ• rÅ«paá¹ƒ anÄ• pucchitvÄ• gacchantassapi anÄ• patti. yo pana Ä• tape otÄ• pento `
uddharissÄ• mÄ«â€™â€™ ti gacchati, tassapi anÄ• patti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

maÃ±capÄ«á¹-hÄ• disaá¹…ghikasenÄ• sanesu

paá¹-ipajjitabbavinicchayakathÄ• samattÄ• .

18. kÄ• likavinicchayakathÄ•

<89> __kÄ• likÄ• nipi_ \Ne 93/ __cattÄ• rÄ«_ti ettha (Sp (to Vin IV) 255-256) yÄ• vakÄ• lika
yÄ• makÄ• likaá¹ƒsattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikanti imÄ• ni cattÄ• ri kÄ• likÄ• ni vedital
paá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ yaá¹ƒ kiÃ±ci khÄ• danÄ«yabhojanÄ«yaá¹ƒ yÄ• va ma
tÄ• va paribhuÃ±jitabbato __yÄ• vakÄ• likaá¹ƒ_. saddhiá¹ƒ anulomapÄ• nehi aá¹-á¹-havidha
pacchimayÄ• masaá¹…khÄ• to \Be 94/ yÄ• mo, tÄ• va paribhuÃ±jitabbato yÄ• mokÄ• lo ass
sappiÄ• di paÃ±cavidhaá¹ƒ bhesajjaá¹ƒ paá¹-iggahetvÄ• sattÄ• haá¹ƒnidhetabbato sattÄ• h
__sattÄ• hakÄ• likaá¹ƒ_. á¹-hapetvÄ• udakaá¹ƒ avasesaá¹ƒsabbampi paá¹-iggahitaá¹ƒ yÄ•
sati paccaye paribhuÃ±jitabbato __yÄ• vajÄ«vika_ntivuccati.

<90> tattha yÄ• vakÄ• likesu __bhojanÄ«yaá¹ƒ_ nÄ• ma odano kummÄ• so sattu macchom
yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaÃ±ca á¹-hapetvÄ• avasesaá¹ƒ __khÄ•

(to Vin IV) 248-9) pana yaá¹ƒ tÄ• va sakkhalimodakÄ• dipubbaá¹‡á¹‡Ä• paraá¹‡á¹‡amayaá
vattabbameva natthi. yampi vanamÅ«lÄ• dippabhedaá¹ƒ Ä• misagatikaá¹ƒhoti. seyyathidaá
kandakhÄ• danÄ«yaá¹ƒ muá¸·Ä• lakhÄ• danÄ«yaá¹ƒ matthakakhÄ• danÄ«yaá¹ƒ khandhak
pattakhÄ• danÄ«yaá¹ƒ pupphakhÄ• danÄ«yaá¹ƒ phalakhÄ• danÄ«yaá¹ƒ aá¹-á¹-hikhÄ• danÄ
niyyÄ• sakhÄ• danÄ«yanti, idampi khÄ• danÄ«yasaá¹…khyameva gacchati.

tattha pana Ä• misagatikasallakkhaá¹‡atthaá¹ƒ idaá¹ƒ mukhamattanidassanaá¹ƒ --- __mÅ«l
mÅ«lakamÅ«laá¹ƒkhÄ• rakamÅ«laá¹ƒ caccumÅ«laá¹ƒ tambakamÅ«laá¹ƒ taá¹‡á¸• uleyyaka
vajakalimÅ«laá¹ƒjajjharimÅ«lanti evamÄ• dÄ«ni sÅ«peyyapaá¹‡á¹‡amÅ«lÄ• ni Ä• misagatik
vajakalimÅ«lejaraá¹-á¹-haá¹ƒ chinditvÄ• chaá¸• á¸• enti, taá¹ƒ yÄ• vajÄ«vikaá¹ƒ hoti. aÃ±Ã±
eteneva nayenaveditabbaá¹ƒ. mÅ«lakakhÄ• rakajajjharimÅ«lÄ• naá¹ƒ pana jaraá¹-á¹-hÄ• ni
vuttaá¹ƒ. yÄ• ni pana pÄ• á¸·iyaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, mÅ«lÄ• ni bhesajjÄ• ni haliddiá¹ƒ siá¹…giveraá¹ƒ vacaá¹ƒ vaca
kaá¹-ukarohiá¹‡iá¹ƒ usÄ«raá¹ƒ bhaddamuttakaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«lÄ
neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ phar
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vuttÄ• ni, tÄ• ni yÄ• vajÄ«vikÄ• ni. tesaá¹ƒ cÅ«á¸·apaÃ±camÅ«laá¹ƒ mahÄ• paÃ±camÅ«lan
nayenagaá¹‡iyamÄ• nÄ• naá¹ƒ gaá¹‡anÄ• ya anto natthi, khÄ• danÄ«yatthaÃ±ca bhojanÄ«
panetesaá¹ƒlakkhaá¹‡aá¹ƒ. tasmÄ• yaá¹ƒ kiÃ±ci mÅ«laá¹ƒ tesu tesu janapadesu pakatiÄ•
manussÄ• naá¹ƒkhÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharati, taá¹ƒ yÄ• vakÄ• likaá¹ƒ
veditabbaá¹ƒ \Be 95/. subahuá¹ƒ vatvÄ• pi hi imasmiá¹ƒyeva lakkhaá¹‡e á¹-hÄ• tabbaá¹ƒ. n
vuccamÄ• nÄ• sutaá¹ƒ taá¹ƒ nÄ• maá¹ƒ ajÄ• nantÄ• naá¹ƒ sammohoyeva hoti, tasmÄ• nÄ
lakkhaá¹‡amevadassitaá¹ƒ. yathÄ• ca mÅ«le, evaá¹ƒ kandÄ• dÄ«supi lakkhaá¹‡aá¹ƒ dassa
vinicchayoveditabbo. yaÃ±ca taá¹ƒ pÄ• á¸·iyaá¹ƒ haliddÄ• di aá¹-á¹-havidhaá¹ƒ vuttaá¹ƒ, tas
khandhatacapupphaphalÄ• disabbaá¹ƒ yÄ• vajÄ«vikanti vuttaá¹ƒ.

__kandakhÄ• danÄ«ye_ duvidho kando dÄ«gho ca bhisakiá¹ƒsukakandÄ• di, vaá¹-á¹-o ca u
gaá¹‡á¹-hÄ«tipi vadanti. tattha sabbesaá¹ƒ kandÄ• naá¹ƒ jiá¹‡á¹‡ajaraá¹-á¹-haá¹-á¹-hÄ• naÃ
sukhumamÅ«lÄ• nica yÄ• vajÄ«vikÄ• ni, taruá¹‡o pana sukhakhÄ• danÄ«yo sÄ• lakalyÄ• á
kiá¹ƒsukapotakakandoambÄ• á¹-akakando ketakakando mÄ• luvakando bhisasaá¹…khÄ• to
piá¹‡á¸• Ä• lumasÄ• luÄ• dayoca khÄ«ravallikando Ä• luvakando siggukando tÄ• lakando
nÄ«luppalarattuppalakumudasogandhikÄ• naá¹ƒkandÄ• kadalikando veá¸·ukando kaseruka
janapadesupakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaÃ±ca bhojanÄ«yattha
yÄ• vakÄ• likÄ• . khÄ«ravallikando adhoto yÄ• vajÄ«viko, dhoto yÄ• vakÄ• liko.
khÄ«rakÄ• kolijÄ«vikausabhakalasuá¹‡Ä• dikandÄ• pana yÄ• vajÄ«vikÄ• . te pÄ• á¸·iyaá¹ƒ
atthi mÅ«lÄ• ni bhesajjÄ• nÄ«â€™â€™ tievaá¹ƒ (Vin I 263) mÅ«labhesajjasaá¹…gaheneva

__muá¸·Ä• lakhÄ• danÄ«ye_ padumamuá¸·Ä• laá¹ƒ puá¹‡á¸• arÄ«kamuá¸·Ä• laá¹ƒ mÅ«las
erakamuá¸·Ä• laá¹ƒkandulamuá¸·Ä• lanti evamÄ• di tesu tesu janapadesu pakatiÄ• hÄ• rav
khÄ• danÄ«yatthaá¹ƒbhojanÄ«yatthaÃ±ca pharaá¹‡akamuá¸·Ä• laá¹ƒ yÄ• vakÄ• likaá¹ƒ,
haliddisiá¹…giveramakacicaturassavalliketakatÄ• lahintÄ• lakuntÄ• lanÄ• á¸·ikerapÅ«garukk
yÄ• vajÄ«vikaá¹ƒ. taá¹ƒ sabbampi pÄ• á¸·iyaá¹ƒ ``yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi mÅ«lÄ
evaá¹ƒ mÅ«labhesajjasaá¹…gaheneva saá¹…gahitaá¹ƒ.

__matthakakhÄ• danÄ«ye_ \Ne 95/
tÄ• lahintÄ• lakuntÄ• laketakanÄ• á¸·ikerapÅ«garukkhakhajjÅ«rivettaerakakadalÄ«naá¹ƒkaa
matthakÄ• , veá¹‡ukaá¸·Ä«ro naá¸·akaá¸·Ä«ro ucchukaá¸·Ä«ro \Be 96/ mÅ«lakakaá¸·Ä«ros
satÄ• varikaá¸·Ä«ro sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ kaá¸·Ä«rÄ• ti evamÄ• di tesu tesu janap
manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá¹‡ako rukkhavalliÄ• dÄ«
haliddisiá¹…giveravacamakacilasuá¹‡Ä• naá¹ƒ kaá¸·Ä«rÄ• ,
tÄ• lahintÄ• lakuntÄ• lanÄ• á¸·ikerakaá¸·Ä«rÄ• naÃ±cachinditvÄ• pÄ• tito jaraá¹-á¹-habund

__khandhakhÄ• danÄ«ye_ antopathavÄ«gato sÄ• lakalyÄ• á¹‡Ä«khandho ucchukhandho
nÄ«luppalarattuppalakumudasogandhikÄ• naá¹ƒdaá¹‡á¸• akakhandhÄ• ti evamÄ• di tesu te
pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒbhojanÄ«yatthaÃ±ca pharaá¹
uppalajÄ• tÄ«naá¹ƒ paá¹‡á¹‡adaá¹‡á¸• ako padumajÄ• tÄ«naá¹ƒsabbopi daá¹‡á¸• ako kara
avasesasabbakhandhÄ• yÄ• vajÄ«vikÄ• .

__tacakhÄ• danÄ«ye_ ucchutacova eko yÄ• vakÄ• liko, sopi saraso, seso sabbo yÄ• vajÄ«
matthakakhandhatacÄ• naá¹ƒ tiá¹‡á¹‡ampi pÄ• á¸·iyaá¹ƒ kasÄ• vabhesajjena saá¹…gaho v

``anujÄ• nÄ• mi, bhikkhave, kasÄ• vÄ• ni bhesajjÄ• ni nimbakasÄ• vaá¹ƒ kuá¹-ajakasÄ• vaá
paá¹-olakasÄ• vaá¹ƒphaggavakasÄ• vaá¹ƒ nattamÄ• lakasÄ• vaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±
bhesajjÄ• nineva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«ya
(Vin I 263).

ettha hi etesampi saá¹…gaho sijjhati. vuttakasÄ• vÄ• ni ca sabbakappiyÄ• nÄ«ti veditabbÄ•

__pattakhÄ• danÄ«ye_ mÅ«lakaá¹ƒ khÄ• rako caccu tambako taá¹‡á¸• uleyyako papunnÄ•
jajjhari sellu siggu kÄ• samaddako ummÄ• cÄ«namuggo mÄ• so rÄ• jamÄ• so á¹-hapetvÄ•
avasesanipphÄ• vo aggimantho sunisannako setavaraá¹‡o nÄ• á¸·ikÄ• bhÅ«miyaá¹ƒjÄ• ta
aÃ±Ã±Ä• ni ca evarÅ«pÄ• ni tesu tesu janapadesu pakatiÄ• hÄ• ravasenamanussÄ• naá¹ƒ
bhojanÄ«yatthaÃ±ca pharaá¹‡akÄ• ni pattÄ• ni ekaá¹ƒsena yÄ• vakÄ• likÄ• ni \Ne 96/, yÄ•
mahÄ• nakhapiá¹-á¹-himattapaá¹‡á¹‡Ä• loá¹‡irukkhe ca gacche ca Ä• rohati, tassÄ• pattaá

brahmipattaÃ±ca yÄ• vakÄ• likanti dÄ«pavÄ• sino vadanti. ambapallavaá¹ƒyÄ• vakÄ• likaá¹
yÄ• vajÄ«vikaá¹ƒ. yÄ• ni caÃ±Ã±Ä• ni pÄ• á¸·iyaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, paá¹‡á¹‡Ä• ni bhesajjÄ• ni nimbapaá¹‡á¹‡aá¹ƒ kuá¹-ajapaá¹‡á
paá¹-olapaá¹‡á¹‡aá¹ƒsulasipaá¹‡á¹‡aá¹ƒ kappÄ• sapaá¹‡á¹‡aá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä•
bhesajjÄ• ni neva khÄ• danÄ«yekhÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«ya
(Vin I 263) ---

vuttÄ• ni, tÄ• ni yÄ• vajÄ«vikÄ• ni. na kevalaÃ±ca paá¹‡á¹‡Ä• ni, tesaá¹ƒ pupphaphalÄ• nip
yÄ• vajÄ«vikapaá¹‡á¹‡Ä• naá¹ƒ pana phaggavapaá¹‡á¹‡aá¹ƒ ajjukapaá¹‡á¹‡aá¹ƒ phaá¹‡ijja
tambÅ«lapaá¹‡á¹‡aá¹ƒ paduminipaá¹‡á¹‡antievaá¹ƒ gaá¹‡anavasena anto natthi.

__pupphakhÄ• danÄ«ye_ mÅ«lakapupphaá¹ƒ khÄ• rakapupphaá¹ƒ caccupupphaá¹ƒ tamba
vajakalipupphaá¹ƒjajjharipupphaá¹ƒ cÅ«á¸·anipphÄ• vapupphaá¹ƒ mahÄ• nipphÄ• vapupph
nÄ• á¸·ikeratÄ• laketakÄ• naá¹ƒtaruá¹‡apupphÄ• ni setavaraá¹‡apupphaá¹ƒ siggupupphaá
pupphÄ• naá¹ƒkaá¹‡á¹‡ikÄ• mattaá¹ƒ agandhipupphaá¹ƒ karÄ«rapupphaá¹ƒ jÄ«vantÄ« pup
janapadesu pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yattha
pharaá¹‡apupphaá¹ƒyÄ• vakÄ• likaá¹ƒ,
asokabakulakuyyakapunnÄ• gacampakajÄ• tikaravÄ«rakaá¹‡ikÄ• rakundanavamÄ• likamal
yÄ• vajÄ«vikaá¹ƒ, tassa gaá¹‡anÄ• ya anto natthi. pÄ• á¸·iyaá¹ƒ panassa kasÄ• vabhesajje

__phalakhÄ• danÄ«ye_
panasalabujatÄ• lanÄ• á¸·ikeraambajambuambÄ• á¹-akatintiá¹‡ikamÄ• tuluá¹…gakapitthalÄ
barÅ«sakatipusavÄ• tiá¹…gaá¹‡acocamocamadhukÄ• dÄ«naá¹ƒphalÄ• ni, yÄ• ni loke tesu
pakatiÄ• hÄ• ravasena manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒbhojanÄ«yatthaÃ±ca pharant
yÄ• vakÄ• likÄ• ni, nÄ• magaá¹‡anavasena tesaá¹ƒ na sakkÄ• pariyantaá¹ƒ dassetuá¹ƒ. yÄ

``anujÄ• nÄ• mi, bhikkhave, phalÄ• ni bhesajjÄ• ni bilaá¹…gaá¹ƒ pippaliá¹ƒ marÄ«caá¹ƒ har
Ä• malakaá¹ƒ goá¹-á¹-haphalaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi \Be 98/ atthi phalÄ• ni bhes
khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ pharantÄ«â€™â€™ ti (V

vuttÄ• ni \Ne 97/, tÄ• ni yÄ• vajÄ«vikÄ• ni. tesampi aparipakkÄ• ni
acchivabimbavaraá¹‡aketakakÄ• smarÄ«Ä• dÄ«naá¹ƒphalÄ• ni jÄ• tiphalaá¹ƒ kaá¹-ukaphal
nÄ• mavasena na sakkÄ• pariyantaá¹ƒdassetuá¹ƒ.

__aá¹-á¹-hikhÄ• danÄ«ye_ labujaá¹-á¹-hi panasaá¹-á¹-hi ambÄ• á¹-akaá¹-á¹-hi sÄ• laá¹-á¹-h
khajjÅ«rÄ«ketakatimbarÅ«sakÄ• naá¹ƒ taruá¹‡aphalaá¹-á¹-hitintiá¹‡ikaá¹-á¹-hi bimbaphalaá
uppalapadumajÄ• tÄ«naá¹ƒ pokkharaá¹-á¹-hÄ«ti evamÄ• dÄ«ni tesu tesu janapadesumanus

khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá¹‡akÄ• ni aá¹-á¹-hÄ«ni yÄ• vakÄ• likÄ• n
punnÄ• gaá¹-á¹-hi harÄ«takÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ«ni siddhatthakaá¹-á¹-hi rÄ• jikaá¹-á¹-hÄ«
aá¹-á¹-hÄ«niyÄ• vajÄ«vikÄ• ni. tesaá¹ƒ pÄ• á¸·iyaá¹ƒ phalabhesajjeneva saá¹…gaho vedita

__piá¹-á¹-hakhÄ• danÄ«ye_ sattannaá¹ƒ tÄ• va dhaÃ±Ã±Ä• naá¹ƒ dhaÃ±Ã±Ä• nulomÄ• na
piá¹-á¹-haá¹ƒ panasapiá¹-á¹-haá¹ƒ labujapiá¹-á¹-haá¹ƒambÄ• á¹-akapiá¹-á¹-haá¹ƒ sÄ• lapiá¹
dhotakatÄ• lapiá¹-á¹-haá¹ƒ khÄ«ravallipiá¹-á¹-haÃ±cÄ• ti evamÄ• dÄ«ni tesu tesujanapades
manussÄ• naá¹ƒ khÄ• danÄ«yatthaá¹ƒ bhojanÄ«yatthaÃ±ca pharaá¹‡akÄ• ni piá¹-á¹-hÄ• ni
tÄ• lapiá¹-á¹-haá¹ƒ khÄ«ravallipiá¹-á¹-haá¹ƒ assagandhÄ• dipiá¹-á¹-hÄ• ni ca yÄ• vajÄ«vikÄ
pÄ• á¸·iyaá¹ƒ kasÄ• vehi mÅ«laphalehi ca saá¹…gaho veditabbo.

__niyyÄ• sakhÄ• danÄ«ye_ --- eko ucchuniyyÄ• sova sattÄ• hakÄ• liko, sesÄ• ---

``anujÄ• nÄ• mi, bhikkhave, jatÅ«ni bhesajjÄ• ni hiá¹…guá¹ƒ hiá¹…gujatuá¹ƒ hiá¹…gusipÄ•
takaá¹ƒtakapattiá¹ƒ takapaá¹‡á¹‡iá¹ƒ sajjulasaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi jatÅ«n
ti (Vin I 263) ---

evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttÄ• niyyÄ• sÄ• yÄ• vajÄ«vikÄ• . tattha yevÄ• panakavasena saá¹.
ambaniyyÄ• sokaá¹‡ikÄ• raniyyÄ• soti evaá¹ƒ nÄ• mavasena na sakkÄ• pariyantaá¹ƒ dass
imesumÅ«lakhÄ• danÄ«yÄ• dÄ«su yaá¹ƒ kiÃ±ci yÄ• vakÄ• likaá¹ƒ, sabbampi imasmiá¹ƒ att
khÄ• danÄ«yaá¹ƒnÄ• mÄ• ti saá¹…gahitaá¹ƒ.

<91> yÄ• makÄ• likesu \Be 99/ pana __aá¹-á¹-ha pÄ• nÄ• ni_ nÄ• ma ambapÄ• naá¹ƒ jamb
cocapÄ• naá¹ƒmocapÄ• naá¹ƒ madhukapÄ• naá¹ƒ muddikapÄ• naá¹ƒ sÄ• lÅ«kapÄ• naá¹ƒ
pÄ• nÄ• ni. tattha (Sp (to Vin I) 300) __ambapÄ• na_nti Ä• mehi vÄ• pakkehi vÄ• ambehi l
karontena \Ne 98/ ambataruá¹‡Ä• ni bhinditvÄ• udake pakkhipitvÄ• Ä• tape Ä• diccapÄ• k
tadahupaá¹-iggahitakehi madhusakkÄ• rakappÅ«rÄ• dÄ«hi yojetvÄ• kÄ• tabbaá¹ƒ, evaá¹ƒ k
kappati. anupasampannehi kataá¹ƒ labhitvÄ• pana purebhattaá¹ƒpaá¹-iggahitaá¹ƒ purebha
sÄ• misaparibhogenapi vaá¹-á¹-ati, pacchÄ• bhattaá¹ƒ nirÄ• misaparibhogenayÄ• va aruá¹‡
nayo sabbapÄ• nesu. __jambupÄ• na_nti jambuphalehikatapÄ• naá¹ƒ. __cocapÄ• na_nti aa
katapÄ• naá¹ƒ. __mocapÄ• na_nti anaá¹-á¹-hikehikadaliphalehi katapÄ• naá¹ƒ. __madhuka
jÄ• tirasena katapÄ• naá¹ƒ. taá¹ƒpana udakasambhinnaá¹ƒ vaá¹-á¹-ati, suddhaá¹ƒ na vaá¹-á
__muddikapÄ• na_nti muddikÄ• udake madditvÄ• ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ. __s
rattuppalanÄ«luppalÄ• dÄ«naá¹ƒ sÄ• lÅ«ke madditvÄ• katapÄ• naá¹ƒ. __phÄ• rusakapÄ• n
ambapÄ• naá¹ƒ viya katapÄ• naá¹ƒ. imÄ• niaá¹-á¹-ha pÄ• nÄ• ni sÄ«tÄ• nipi Ä• diccapÄ• k
aggipÄ• kÄ• ni na vaá¹-á¹-anti.

avasesÄ• ni vettatintiá¹‡ikamÄ• tuluá¹…gakapitthakosambakaramandÄ• dikhuddakaphalap

aá¹-á¹-hapÄ• nagaakÄ• neva. tÄ• ni kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ na vuttÄ• ni, atha kho kappiya
kappanti. ``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ phalarasaá¹ƒ á¹-hapetvÄ• dhaÃ±Ã±aphala
I) 300) vuttattÄ• á¹-hapetvÄ• sÄ• nulomadhaÃ±Ã±aphalarasaá¹ƒ aÃ±Ã±aá¹ƒ phalapÄ• naá
sabbaá¹ƒyÄ• makÄ• likameva. tattha __sÄ• nulomadhaÃ±Ã±aphalaraso_ nÄ• ma sattanna
tÄ• lanÄ• á¸·ikerapanasalabujaalÄ• bukumbhaá¹‡á¸• apussaphalatipusaeá¸·Ä• lukÄ• tinava
sabbesaÃ±ca pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• naá¹ƒ anulomadhaÃ±Ã±Ä• naá¹ƒ raso yÄ• vak
vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ pattarasaá¹ƒ á¹-hapetvÄ• á¸• Ä• karasaâ
vuttattÄ• pakkaá¸• Ä• karasaá¹ƒ á¹-hapetvÄ• yÄ• vakÄ• likapattÄ• nampi sÄ«todakenama
Ä• diccapÄ• ko vÄ• vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ puppharasaá¹ƒá¹-ha
madhukapuppharasaâ€™â€™ nti vuttattÄ• madhukapuppharasaá¹ƒ á¹-hapetvÄ• sabbopi

<92> sattÄ• hakÄ• likaá¹ƒ \Be 100/ nÄ• ma sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itan
bhesajjÄ• ni. tattha __sappi_ nÄ• ma gosappi vÄ• ajikÄ• sappi vÄ• mahiá¹ƒsasappivÄ• ye
tesaá¹ƒ sappi. __navanÄ«taá¹ƒ_ nÄ• ma tesaá¹ƒyeva navanÄ«taá¹ƒ. __telaá¹ƒ_ nÄ• ma tila
madhukatelaá¹ƒ eraá¹‡á¸• atelaá¹ƒ vasÄ• telaá¹ƒ. __madhu_ nÄ• mamakkhikÄ• madhu. __
nibbattaá¹ƒ (paci0 260). yÄ• vajÄ«vikaá¹ƒ panaheá¹-á¹-hÄ• yÄ• vakÄ• like mÅ«lakhÄ• dan
veditabbaá¹ƒ.

<93> tattha \Ne 99/ (Sp (to Vin IV) 256) aruá¹‡odaye paá¹-iggahitaá¹ƒ yÄ• vakÄ• likaá¹ƒ sat
yÄ• va kÄ• lo nÄ• tikkamati, tÄ• va paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, yÄ• makÄ• likaá¹ƒekaá¹ƒ a
sattÄ• hakÄ• likaá¹ƒ sattarattaá¹ƒ, itaraá¹ƒ sati paccaye yÄ• vajÄ«vampi paribhuÃ±jituá¹ƒva
paá¹-iggahetvÄ• ekarattaá¹ƒ vÄ«tinÄ• mitaá¹ƒ pana yaá¹ƒ kiÃ±ci yÄ• vakÄ• likaá¹ƒ vÄ• yÄ
ajjhoharitukÄ• matÄ• ya gaá¹‡hantassa paá¹-iggahaá¹‡e tÄ• va dukkaá¹-aá¹ƒ, ajjhoharato p
ekamekasmiá¹ƒajjhohÄ• re sannidhipaccayÄ• pÄ• cittiyaá¹ƒ. sacepi patto duddhoto hoti, ya
aá¹…guliyÄ• ghaá¹ƒsantassa lekhÄ• paÃ±Ã±Ä• yati, gaá¹‡á¹-hikapattassa vÄ• gaá¹‡á¹-hil
hoti, souá¹‡he otÄ• pentassa paggharati, uá¹‡hayÄ• guyÄ• vÄ• gahitÄ• ya sandissati, tÄ•
bhuÃ±jantassa pÄ• cittiyaá¹ƒ, tasmÄ• pattaá¹ƒ dhovitvÄ• puna tattha acchodakaá¹ƒ vÄ• Ä
vÄ• ghaá¹ƒsitvÄ• nisnehabhÄ• vo jÄ• nitabbo. sace hi udake vÄ• snehabhÄ• vo, patte vÄ•
paÃ±Ã±Ä• yati, duddhoto hoti, telavaá¹‡á¹‡apatte pana aá¹…gulilekhÄ• paÃ±Ã±Ä• yati, sÄ•
bhikkhÅ« nirapekkhÄ• sÄ• maá¹‡erÄ• naá¹ƒ pariccajanti, taÃ±ce sÄ• maá¹‡erÄ• nidahitvÄ
vaá¹-á¹-ati. sayaá¹ƒ paá¹-iggahetvÄ• apariccattamevahi dutiyadivase na vaá¹-á¹-ati. tato hi
ajjhoharato pÄ• cittiyameva. akappiyamaá¹ƒsesumanussamaá¹ƒse thullaccayena saddhiá¹ƒ
dukkaá¹-ena saddhiá¹ƒ.

yÄ• makÄ• likaá¹ƒ sati paccaye ajjhoharato pÄ• cittiyaá¹ƒ, Ä• hÄ• ratthÄ• ya ajjhoharato du
pÄ• cittiyaá¹ƒ. sace pavÄ• rito hutvÄ• anatirittakataá¹ƒ ajjhoharati, pakatiÄ• misedve pÄ• ci
manussamaá¹ƒse thullaccayena saddhiá¹ƒ dve, sesaakappiyamaá¹ƒse dukkaá¹-enasaddhiá
101/ paccaye sÄ• misena mukhena ajjhoharato dve, nirÄ• misena ekameva. Ä• hÄ• ratthÄ•

dukkaá¹-aá¹ƒ vaá¸• á¸• hati. sacevikÄ• le ajjhoharati, pakatibhojane sannidhipaccayÄ• ca v
ca dve pÄ• cittiyÄ• ni, akappiyamaá¹ƒse thullaccayaá¹ƒ dukkaá¹-aÃ±ca vaá¸• á¸• hati. yÄ• n
anÄ• patti. anatirittapaccayÄ• pana vikÄ• le sabbavikappesu anÄ• patti.

sattÄ• hakÄ• likaá¹ƒ pana yÄ• vajÄ«vikaÃ±ca Ä• hÄ• ratthÄ• ya paá¹-iggaá¹‡hato paá¹-igga
dukkaá¹-aá¹ƒ, ajjhoharato pana sace nirÄ• misaá¹ƒ hoti, ajjhohÄ• re dukkaá¹-aá¹ƒ. atha Ä•
paá¹-iggahetvÄ• á¹-hapitaá¹ƒ hoti, yathÄ• vatthukaá¹ƒ pÄ• cittiyameva.

<94> sattÄ• hakÄ• likesu pana sappiÄ• dÄ«su ayaá¹ƒ vinicchayo (Sp (to Vin III) II 622) --- _
tÄ• va purebhattaá¹ƒ paá¹-iggahitaá¹ƒ tadahupurebhattaá¹ƒ sÄ• misampi nirÄ• misampi par
pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misaá¹ƒ paribhuÃ±jitabbaá¹ƒ. sattÄ• hÄ
á¹-hapitaá¹ƒ, ekaá¹ƒ nissaggiyaá¹ƒ. sace bahÅ«su, vatthugaá¹‡anÄ• ya nissaggiyÄ• ni. pac
paá¹-iggahitaá¹ƒ nirÄ• misameva vaá¹-á¹-ati, purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ vÄ• ug
nikkhittaá¹ƒ ajjhohariuá¹ƒ na vaá¹-á¹-ati, abbhaÃ±janÄ• dÄ«su upanetabbaá¹ƒ. sattÄ• hÄ• t
anajjhoharaá¹‡Ä«yataá¹ƒ Ä• pannattÄ• . sace anupasampanno purebhattaá¹ƒ paá¹-iggahita
deti, purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, sace sayaá¹ƒ karoti, sattÄ• hampinirÄ• misame
pacchÄ• bhattaá¹ƒ paá¹-iggahitanavanÄ«tena yena kenaci katasappi sattÄ• hampinirÄ• mis
uggahitakena kate pubbe vuttasuddhasappinayeneva vinicchayoveditabbo. purebhattaá¹ƒ p
dadhinÄ• vÄ• katasappi anupasampannena kataá¹ƒsÄ• misampi tadahupurebhattaá¹ƒ vaá
nirÄ• misameva vaá¹-á¹-ati.

<95> __navanÄ«taá¹ƒ_ tÄ• pentassa hi sÄ• maá¹ƒpÄ• ko na hoti, sÄ• maá¹ƒpakkena pana
vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya ca na vaá¹-á¹-atiyeva. sattÄ• hÄ• tikkamepi an
paá¹-iggahitattÄ• . pacchÄ• bhattaá¹ƒ paá¹-iggahitakehi kataá¹ƒ pana abbhaÃ±janÄ• dÄ«su
purebhattampi ca uggahitakehi kataá¹ƒ, ubhayesampi sattÄ• hÄ• tikkame anÄ• patti. esa \B
akappiyamaá¹ƒsasappimhi. ayaá¹ƒ pana viseso --- yattha pÄ• á¸·iyaá¹ƒ Ä• gatasappinÄ• nis
dukkaá¹-aá¹ƒ. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ kÄ• raá¹‡apatirÅ«pakaá¹ƒ vatvÄ• manussa
paá¹-ikkhittaá¹ƒ, taá¹ƒ duppaá¹-ikkhittaá¹ƒ __sabbaaá¹-á¹-hakathÄ• su_ anuÃ±Ã±Ä• tattÄ• .
vinicchayopi Ä• gacchissati. pÄ• á¸·iyaá¹ƒ Ä• gatanavanÄ«tampi purebhattaá¹ƒ paá¹-iggahit
sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya nirÄ• misameva. sattÄ• hÄ• tikka
á¹-hapite bhÄ• janagaá¹‡anÄ• ya, ekabhÄ• janepi amissetvÄ• piá¹‡á¸• apiá¹‡á¸• avasena a
nissaggiyÄ• ni. pacchÄ• bhattaá¹ƒ paá¹-iggahitaá¹ƒ sappinayena veditabbaá¹ƒ. ettha panad
takkabindÅ«nipi honti, tasmÄ• dhotaá¹ƒ vaá¹-á¹-atÄ«ti upaá¸• á¸• hattherÄ• Ä• haá¹ƒsu. m
``bhagavatÄ• anuÃ±Ã±Ä• takÄ• lato paá¹-á¹-hÄ• ya takkato uddhaá¹-amattameva khÄ• diá
navanÄ«taá¹ƒ paribhuÃ±jantena dhovitvÄ• dadhitakkamakkhikÄ• kipillikÄ• dÄ«niapanetvÄ•
pacitvÄ• sappiá¹ƒ katvÄ• paribhuÃ±jitukÄ• mena adhotampiparibhuÃ±jituá¹ƒ vaá¹-á¹-ati. ya
vÄ• takkagataá¹ƒ vÄ• , taá¹ƒ khayaá¹ƒ gamissati. ettÄ• vatÄ• hi savatthukapaá¹-iggahitaá¹
ayamettha adhippÄ• yo. Ä• misena saddhiá¹ƒ pakkattÄ• pana tasmimpi kukkuccÄ• yanti ku

á¹-hapitanavanÄ«te capurebhattaá¹ƒ khÄ«radadhÄ«ni paá¹-iggahetvÄ• katanavanÄ«te \Ne
tÄ• ni paá¹-iggahetvÄ• katanavanÄ«te ca uggahitakehi katanavanÄ«te ca akappiyamaá¹ƒsa
Ä• pattÄ• nÄ• pattiparibhogÄ• paribhoganayosappimhi vuttakkameneva gahetabbo. telabhi
pana bhikkhÅ«naá¹ƒ tattheva sappimpinavanÄ«tampi pakkatelampi apakkatelampi Ä• kiran
takkadadhibindÅ«nipi bhattasitthÄ• nipitaá¹‡á¸• ulakaá¹‡Ä• pi makkhikÄ• dayopi honti, Ä• d
parissÄ• vetvÄ• gahitaá¹ƒsattÄ• hakÄ• likaá¹ƒ hoti. paá¹-iggahetvÄ• ca á¹-hapitabhesajjeh
natthupÄ• nampikÄ• tuá¹ƒ vaá¹-á¹-ati. sace vaddalisamaye lajjÄ« sÄ• maá¹‡ero yathÄ• tat
patitataá¹‡á¸• ulakaá¹‡Ä• dayo na paccanti, evaá¹ƒ aggimhi vilÄ«yÄ• petvÄ• parissÄ• vetv
purimanayenevasattÄ• haá¹ƒ vaá¹-á¹-ati.

<96> __telesu_ tilatelaá¹ƒ tÄ• va purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misamp
pacchÄ• bhattato paá¹-á¹-hÄ• ya nirÄ• misameva vaá¹-á¹-ati. sattÄ• hÄ• tikkame \Be 103/ ta
bhÄ• janagaá¹‡anÄ• yanissaggiyabhÄ• vo veditabbo. pacchÄ• bhattaá¹ƒ paá¹-iggahitaá¹ƒ s
vaá¹-á¹-ati, uggahitakaá¹ƒ katvÄ• nikkhittaá¹ƒ ajjhohariuá¹ƒ na vaá¹-á¹-ati, sÄ«samakkhan
upanetabbaá¹ƒ, sattÄ• hÄ• tikkamepi anÄ• patti. purebhattaá¹ƒ tile paá¹-iggahetvÄ• katatel
purebhattaá¹ƒsÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya anajjhoharaá¹‡Ä«y
sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ, sattÄ• hÄ• tikkamepi anÄ• patti. pacchÄ• bhattaá
katatelaá¹ƒ anajjhoharaá¹‡Ä«yamevasavatthukapaá¹-iggahitattÄ• . sattÄ• hÄ• tikkamepi an
sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ. purebhattaá¹ƒ vÄ• pacchÄ• bhattaá¹ƒ vÄ• uggal
nayo. purebhattaá¹ƒpaá¹-iggahitatile bhajjitvÄ• vÄ• tilapiá¹-á¹-haá¹ƒ vÄ• sedetvÄ• uá¹‡ho
katatelaá¹ƒsace anupasampannena kataá¹ƒ, purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, attanÄ
nibbaá¹-á¹-itattÄ• purebhattaá¹ƒ nirÄ• misaá¹ƒ vaá¹-á¹-ati, sÄ• maá¹ƒpakkattÄ• sÄ• misaá¹
savatthukapaá¹-iggahitattÄ• pana pacchÄ• bhattato paá¹-á¹-hÄ• ya ubhayampi anajjhohara
sÄ«samakkhanÄ• dÄ«su upanetabbaá¹ƒ, sattÄ• hÄ• tikkamepianÄ• patti. yadi pana appaá¹
abbhukkiraá¹‡amattaá¹ƒ, abbohÄ• rikaá¹ƒ hotisÄ• maá¹ƒpÄ• kagaá¹‡anaá¹ƒ na gacchati. s
avatthukapaá¹-iggahitesu avatthukatilatelevuttasadisova vinicchayo.

sace pana purebhattaá¹ƒ paá¹-iggahitÄ• naá¹ƒ sÄ• sapÄ• dÄ«naá¹ƒ cuá¹‡á¹‡ehi Ä• diccap
telaá¹ƒkÄ• tuá¹ƒ, taá¹ƒ purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ
vaá¹-á¹-ati, sattÄ• hÄ• tikkame nissaggiyaá¹ƒ. yasmÄ• pana sÄ• sapamadhukacuá¹‡á¹‡Ä•
eraá¹‡á¸• akaá¹-á¹-hÄ«nica bhajjitvÄ• eva telaá¹ƒ karonti, tasmÄ• etesaá¹ƒ telaá¹ƒ anupas
purebhattaá¹ƒsÄ• misampi vaá¹-á¹-ati, vatthÅ«naá¹ƒ yÄ• vajÄ«vikattÄ• pana savatthukapa
attanÄ• kataá¹ƒ sattÄ• haá¹ƒ nirÄ• misaparibhogeneva \Ne 102/ paribhuÃ±jitabbaá¹ƒ. ugga
anajjhoharaá¹‡Ä«yaá¹ƒ, bÄ• hiraparibhoge vaá¹-á¹-ati, sattÄ• hÄ• tikkamepi anÄ• patti. tela
sÄ• sapamadhukaeraá¹‡á¸• akaá¹-á¹-hÄ«nipaá¹-iggahetvÄ• katatelaá¹ƒ sattÄ• hakÄ• likaá
chÄ• haá¹ƒ vaá¹-á¹-ati, tatiyadivasekataá¹ƒ paÃ±cÄ• haá¹ƒ vaá¹-á¹-ati, catuttha, paÃ±cama
sattamadivase kataá¹ƒ tadaheva vaá¹-á¹-ati. sace yÄ• vaaruá¹‡assa uggamanÄ• tiá¹-á¹-ha
aá¹-á¹-hamadivase kataá¹ƒ anajjhoharaá¹‡Ä«yaá¹ƒ, anissaggiyattÄ• pana bÄ• hiraparibhog

sacepi na karoti, telatthÄ• ya gahitasÄ• sapÄ• dÄ«naá¹ƒsattÄ• hÄ• tikkame dukkaá¹-ameva
anÄ• gatÄ• ni aÃ±Ã±Ä• nipi nÄ• á¸·ikeranimbakosambakaramandÄ• dÄ«naá¹ƒtelÄ• ni atthi
sattÄ• haá¹ƒ atikkÄ• mayato dukkaá¹-aá¹ƒ hoti. ayametesuviseso --- sesaá¹ƒ yÄ• vakÄ• lika
yÄ• vajÄ«vikavatthuÃ±ca sallakkhetvÄ•
sÄ• maá¹ƒpÄ• kasavatthukapurebhattapacchÄ• bhattapaá¹-iggahitauggahitavatthuvidhÄ• n
veditabbaá¹ƒ.

vasÄ• telaá¹ƒ nÄ• ma ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca vasÄ• ni acchavasaá¹ƒ macchav
susukÄ• vasaá¹ƒsÅ«karavasaá¹ƒ gadrabhavasaâ€™â€™ nti (Vin I 262) evaá¹ƒ anuÃ±Ã±Ä•
``acchavasaâ€™â€™ nti vacanena á¹-hapetvÄ• manussavasaá¹ƒ sabbesaá¹ƒ akappiyama
macchaggahaá¹‡ena ca susukÄ• pi gahitÄ• honti, vÄ• á¸·amacchattÄ• pana visuá¹ƒ vuttaa
macchÄ• diggahaá¹‡enacettha sabbesampi kappiyamaá¹ƒsÄ• naá¹ƒ vasÄ• anuÃ±Ã±Ä• tÄ
manussahatthiassasunakhaahisÄ«habyagghadÄ«piacchataracchÄ• naá¹ƒmaá¹ƒsÄ• ni akap
manussavasÄ• . khÄ«rÄ• dÄ«su akappiyaá¹ƒ nÄ• ma natthi. anupasampannehi kataá¹ƒ nib
purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misampivaá¹-á¹-ati, pacchÄ• bhattato paá
nirÄ• misameva vaá¹-á¹-ati. yaá¹ƒ pana tattha sukhumarajasadisaá¹ƒmaá¹ƒsaá¹ƒ vÄ• nhÄ•
lohitaá¹ƒ vÄ• hoti, taá¹ƒ abbohÄ• rikaá¹ƒ. sace pana vasaá¹ƒpaá¹-iggahetvÄ• sayaá¹ƒ karo
paá¹-iggahetvÄ• pacitvÄ• parissÄ• vetvÄ• sattÄ• haá¹ƒnirÄ• misaparibhogena paribhuÃ±j
nirÄ• misaparibhogaÃ±hi sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``kÄ• lepaá¹-iggahitaá¹ƒ kÄ• le nippak
saá¹ƒsaá¹-á¹-haá¹ƒ telaparibhogena paribhuÃ±jituâ€™â€™ nti (Vin I 262). tatrÄ• pi abbohÄ
abbohÄ• rikameva, pacchÄ• bhattaá¹ƒ pana paá¹-iggahetuá¹ƒ vÄ• kÄ• tuá¹ƒvÄ• na vaá¹-á

``vikÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ,
paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ. kÄ• le ce, bhikkhave, paá¹-iggahita
vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ.
paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taá¹ƒ ce paribhuÃ±jeyya, A
\Ne 103/. kÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• lesaá¹ƒsaá¹-á¹-haá
paribhuÃ±jeyya, anÄ• pattÄ«â€™â€™ ti (Vin I 262).

upatissattheraá¹ƒ \Be 105/ pana antevÄ• sikÄ• pucchiá¹ƒsu ``bhante, sappinavanÄ«tavasÄ
nibbaá¹-á¹-itÄ• ni vaá¹-á¹-anti, na vaá¹-á¹-antÄ«â€™â€™ ti? ``na vaá¹-á¹-anti, Ä• vusoâ€™â
pakkatelakasaá¹-e viya kukkuccÄ• yati. tato naá¹ƒ uttari pucchiá¹ƒsu ``bhante, navanÄ«te d
takkabindu vÄ• hoti, etaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``etampi, Ä• vuso, na vaá¹-á¹-atÄ«â€™
Ä• haá¹ƒsu ``bhante, ekato pacitvÄ• ekato saá¹ƒsaá¹-á¹-hÄ• ni tejavantÄ• nihonti, rogaá¹ƒ
ti. ``sÄ• dhÄ• vusoâ€™â€™ ti thero sampaá¹-icchi. mahÄ• sumattheropanÄ• ha ``kappiyam
sÄ• misaparibhoge vaá¹-á¹-ati, itarÄ• nirÄ• misaparibhoge vaá¹-á¹-atÄ«â€™â€™ ti. mahÄ•
kiâ€™â€™ nti paá¹-ikkhipitvÄ• ``nanu vÄ• tÄ• bÄ• dhikÄ• bhikkhÅ«paÃ±camÅ«lakasÄ• va

acchasÅ«karatelÄ• dÄ«ni pakkhipitvÄ• yÄ• guá¹ƒ pivanti, sÄ• tejussadattÄ• rogaá¹ƒ nigga
``vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha.

<97> __madhu_ nÄ• ma madhukarÄ«hi madhumakkhikÄ• hi khuddakamakkhikÄ• hi bhama
taá¹ƒ purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misaparibhogampi vaá¹-á¹-ati, pacc
paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misaparibhogameva vaá¹-á¹-ati, sattÄ• hÄ• tikkame nissa
silesasadisaá¹ƒ mahÄ• madhuá¹ƒ khaá¹‡á¸• aá¹ƒ katvÄ• á¹-hapitaá¹ƒ, itaraá¹ƒ vÄ• nÄ• nÄ
vatthugaá¹‡anÄ• yanissaggiyÄ• ni. sace ekameva khaá¹‡á¸• aá¹ƒ, ekabhÄ• jane vÄ• itaraá
uggahitakaá¹ƒ vuttanayeneva veditabbaá¹ƒ, arumakkhanÄ• dÄ«su upanetabbaá¹ƒ. madhup
madhusitthakaá¹ƒvÄ• sace madhunÄ• amakkhitaá¹ƒ parisuddhaá¹ƒ, yÄ• vajÄ«vikaá¹ƒ, ma
madhugatikameva. cÄ«rikÄ• nÄ• ma sapakkhÄ• dÄ«ghamakkhikÄ• tumbaá¸·anÄ• mikÄ•
kÄ• á¸·amahÄ• bhamarÄ• honti, tesaá¹ƒ Ä• sayesu niyyÄ• sasadisaá¹ƒ madhu hoti, taá¹ƒ y

<98> __phÄ• á¹‡itaá¹ƒ_ nÄ• ma ucchurasaá¹ƒ upÄ• dÄ• ya apakkÄ• vÄ• avatthukapakkÄ
ucchuvikati. taá¹ƒ phÄ• á¹‡itaá¹ƒ purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misamp
pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misameva vaá¹-á¹-ati, sattÄ• hÄ• tikkar
vatthugaá¹‡anÄ• yanissaggiyaá¹ƒ. bahÅ« piá¹‡á¸• Ä• cuá¹‡á¹‡e katvÄ• ekabhÄ• jane pak
ghanasannivesÄ• , ekameva nissaggiyaá¹ƒ. uggahitakaá¹ƒ vuttanayeneva veditabbaá¹ƒ, gh
upanetabbaá¹ƒ. purebhattaá¹ƒ \Be 106/ paá¹-iggahitena aparissÄ• vitaucchurasena kataphÄ
anupasampannenakataá¹ƒ, sÄ• misampi vaá¹-á¹-ati, sayaá¹ƒkataá¹ƒ nirÄ• misameva \Ne 1
pacchÄ• bhattato paá¹-á¹-hÄ• ya pana savatthukapaá¹-iggahitattÄ• anajjhoharaá¹‡Ä«yaá¹ƒ
anÄ• patti. pacchÄ• bhattaá¹ƒ aparissÄ• vitapaá¹-iggahitenakatampi anajjhoharaá¹‡Ä«yame
anÄ• patti. esa nayo ucchuá¹ƒ paá¹-iggahetvÄ• kataphÄ• á¹‡itepi. purebhattaá¹ƒ pana paris
kataá¹ƒ sace anupasampannena kataá¹ƒ, purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati, pacchÄ• b
sattÄ• haá¹ƒ nirÄ• misameva. sayaá¹ƒkataá¹ƒpurebhattampi nirÄ• misameva, pacchÄ• bha
parissÄ• vitapaá¹-iggahitena kataá¹ƒ pana nirÄ• misamevasattÄ• haá¹ƒ vaá¹-á¹-ati. uggahita
``jhÄ• maucchuphÄ• á¹‡itaá¹ƒ vÄ• koá¹-á¹-itaucchuphÄ• á¹‡itaá¹ƒvÄ• purebhattameva vaá
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``etaá¹ƒsavatthuk
vaá¹-á¹-atÄ«â€™â€™ ti pucchaá¹ƒ katvÄ• ``ucchuphÄ• á¹‡itaá¹ƒ pacchÄ• bhattaá¹ƒno vaá
natthÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ. sÄ«todakena kataá¹ƒ madhukapupphaphÄ• á¹‡
sÄ• misampi vaá¹-á¹-ati, pacchÄ• bhattato paá¹-á¹-hÄ• ya sattÄ• haá¹ƒ nirÄ• misameva vaá
sattÄ• hÄ• tikkamevatthugaá¹‡anÄ• ya dukkaá¹-aá¹ƒ, khÄ«raá¹ƒ pakkhipitvÄ• kataá¹ƒ mad
yÄ• vakÄ• likaá¹ƒ. khaá¹‡á¸• asakkharaá¹ƒ pana khÄ«rajallikaá¹ƒ apanetvÄ• sodhenti, tasm

<99> madhukapupphaá¹ƒ pana purebhattampi allaá¹ƒ vaá¹-á¹-ati. bhajjitampi vaá¹-á¹-ati, bh
missaá¹ƒ vÄ• amissaá¹ƒ vÄ• katvÄ• koá¹-á¹-itaá¹ƒ vaá¹-á¹-ati. yadi pana taá¹ƒ gahetvÄ• n
yojitaá¹ƒ bÄ«jato paá¹-á¹-hÄ• ya na vaá¹-á¹-ati. kadalÄ«khajjÅ«rÄ«ambalabujapanasaciÃ±cA
sabbesaá¹ƒyÄ• vakÄ• likaphalÄ• naá¹ƒ phÄ• á¹‡itaá¹ƒ yÄ• vakÄ• likameva. maricapakkehi

yÄ• vajÄ«vikaá¹ƒ. evaá¹ƒ yathÄ• vuttÄ• ni sattÄ• hakÄ• likÄ• ni sappiÄ• dÄ«ni paÃ±ca ``an
bhesajjÄ• nÄ«â€™â€™ ti (Vin I 260) bhesajjanÄ• mena anuÃ±Ã±Ä• tattÄ• bhesajjakiccaá¹
Ä• hÄ• ratthaá¹ƒ phariuá¹ƒ samatthÄ• nipi paá¹-iggahetvÄ• tadahupurebhattaá¹ƒyathÄ• su
paá¹-á¹-hÄ• ya sati paccaye vuttanayena sattÄ• haá¹ƒ paribhuÃ±jitabbÄ• ni, sattÄ• hÄ• tikk
bhesajjasikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. sacepi sÄ• sapamattaá¹ƒhoti, sakiá¹ƒ
gahetvÄ• jivhÄ• ya sÄ• yanamattaá¹ƒ, nissajjitabbameva pÄ• cittiyaÃ±cadesetabbaá¹ƒ. nis
paá¹-ilabhitvÄ• na ajjhoharitabbaá¹ƒ, na kÄ• yikena paribhogena paribhuÃ±jitabbaá¹ƒ\Be 1
aru vÄ• na makkhetabbaá¹ƒ. tehi makkhitÄ• ni
kÄ• sÄ• vakattarayaá¹-á¹-hiupÄ• hanapÄ• dakaá¹-halikamaÃ±capÄ«á¹-hÄ• dÄ«nipiaparibh
``dvÄ• ravÄ• tapÄ• nakavÄ• á¹-esupi hatthena gahaá¹‡aá¹-á¹-hÄ• naá¹ƒ na makkhetabbaâ
__mahÄ• paccariyaá¹ƒ_vuttaá¹ƒ. ``kasÄ• ve pana pakkhipitvÄ• dvÄ• ravÄ• tapÄ• nakavÄ•
ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ. padÄ«pe vÄ• kÄ• á¸·avaá¹‡á¹‡e vÄ• upanetu
pana bhikkhunÄ• kÄ• yikenaparibhogena paribhuÃ±jitabbaá¹ƒ, na ajjhoharitabbaá¹ƒ. ``anÄ
adhiá¹-á¹-hetÄ«â€™â€™ ti (Vin III 625) vacanato \Ne 105/ pana sattÄ• habbhantare sappiÃ
muddhani telaá¹ƒ vÄ• abbhaÃ±janaá¹ƒ vÄ• madhuá¹ƒ arumakkhanaá¹ƒ phÄ• á¹‡itaá¹ƒ gha
anÄ• patti, nevanissaggiyaá¹ƒ hoti. sace adhiá¹-á¹-hitatelaá¹ƒ anadhiá¹-á¹-hitatelabhÄ• jane
bhÄ• jane ce sukhumaá¹ƒ chiddaá¹ƒ, paviá¹-á¹-haá¹ƒ paviá¹-á¹-haá¹ƒ telaá¹ƒ purÄ• á¹‡atele
punaadhiá¹-á¹-hÄ• tabbaá¹ƒ. atha mahÄ• mukhaá¹ƒ hoti, sahasÄ• va bahu telaá¹ƒ pavisitvÄ
ajjhottharati, puna adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. adhiá¹-á¹-hitagatikameva hi taá¹ƒ hoti. et
adhiá¹-á¹-hitatelabhÄ• janeanadhiá¹-á¹-hitatelaÄ• kiraá¹‡ampi veditabbaá¹ƒ.

sace pana sattÄ• hÄ• tikkantaá¹ƒ anupasampannassa pariccajitvÄ• deti, puna tena attano
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace hi so abhisaá¹…kharitvÄ• vÄ• anabhisaá¹…kharitvÄ• vÄ
natthukammatthaá¹ƒ dadeyya, gahetvÄ• natthukammaá¹ƒ kÄ• tabbaá¹ƒ. sace bÄ• lohoti, d
aÃ±Ã±ena bhikkhunÄ• vattabbo ``atthi te sÄ• maá¹‡era telaâ€™â€™ nti? ``Ä• ma, bhante,
therassa bhesajjaá¹ƒ karissÄ• mÄ• ti. evampi vaá¹-á¹-ati. sace dvinnaá¹ƒ santakaá¹ƒ ekena
avibhattaá¹ƒ hoti, sattÄ• hÄ• tikkame dvinnampianÄ• patti, paribhuÃ±jituá¹ƒ pana na vaá¹-á
paá¹-iggahitaá¹ƒ, so itaraá¹ƒ bhaá¹‡ati ``Ä• vuso, imaá¹ƒ telaá¹ƒ sattÄ• hamattaá¹ƒ paribhu
vaá¹-á¹-atÄ«â€™â€™ ti, so ca paribhogaá¹ƒ nakaroti, kassa Ä• patti? na kassaci. kasmÄ• ?
tena vissajjitattÄ• , itarassa appaá¹-iggahitattÄ• .

<100> imesu (Sp (to Vin I) 305) pana catÅ«su kÄ• likesu yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likan
antovutthakaÃ±ceva sannidhikÄ• rakaÃ±ca hoti, sattÄ• hakÄ• likaÃ±ca yÄ• vajÄ«vikaÃ±caa
nikkhipitumpi vaá¹-á¹-ati, sannidhimpi na \Be 108/ janeti. yÄ• vakÄ• likaá¹ƒpana attanÄ• sa
sambhinnarasÄ• ni tÄ«á¹‡ipi yÄ• makÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti. yÄ• mak
sattÄ• hakÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti, sattÄ• hakÄ• likampiattanÄ• saddhi
yÄ• vajÄ«vikaá¹ƒ attano sabhÄ• vaÃ±Ã±eva upaneti, tasmÄ• yÄ• vakÄ• likenatadahupaá¹-
saá¹ƒsaá¹-á¹-haá¹ƒ sambhinnarasaá¹ƒ sesakÄ• likattayaá¹ƒ tadahupurebhattameva vaá¹-á¹

saá¹ƒsaá¹-á¹-haá¹ƒ pana itaradvayaá¹ƒ tadahupaá¹-iggahitaá¹ƒ yÄ• va aruá¹‡uggamanÄ• v
sattÄ• hakÄ• likenapana tadahupaá¹-iggahitena saddhiá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ tadahupaá¹-i
purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒsattÄ• haá¹ƒ kappati. dvÄ«hapaá¹-iggahitena ch
tÄ«hapaá¹-iggahitena paÃ±cÄ• haá¹ƒ ... pe ... sattÄ• hapaá¹-iggahitenatadaheva kappatÄ«t
kÄ• layÄ• masattÄ• hÄ• tikkamesu cettha vikÄ• labhojanasannidhibhesajjasikkhÄ• padÄ• n
veditabbÄ• .

sace \Ne 106/ pana ekato paá¹-iggahitÄ• nipi cattÄ• ri kÄ• likÄ• ni sambhinnarasÄ• ni na ho
kÄ• lassa vasena paribhuÃ±jituá¹ƒ vaá¹-á¹-anti. sace hi challimpi anapanetvÄ• sakalenevan
saddhiá¹ƒ ambapÄ• nÄ• dipÄ• nakaá¹ƒ paá¹-iggahitaá¹ƒ hoti, nÄ• á¸·ikeraá¹ƒ apanetvÄ• taá
sappipiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• sÄ«talapÄ• yÄ• saá¹ƒ denti, yaá¹ƒ pÄ• yÄ• senaasaá¹ƒsaá
apanetvÄ• sattÄ• haá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. thaddhamadhuphÄ• á¹‡itÄ• dÄ«supie
takkolajÄ• tiphalÄ• dÄ«hi alaá¹…karitvÄ• piá¹‡á¸• apÄ• taá¹ƒ denti, tÄ• ni uddharitvÄ• dho
paribhuÃ±jitabbÄ• ni. yÄ• guyaá¹ƒ pakkhipitvÄ• dinnasiá¹…giverÄ• dÄ«supi telÄ• dÄ«supa
dinnalaá¹-á¹-himadhukÄ• dÄ«supi eseva nayo. evaá¹ƒ yaá¹ƒ yaá¹ƒ asambhinnarasaá¹ƒ hoti
paá¹-iggahitampi yathÄ• suddhaá¹ƒ hoti, tathÄ• dhovitvÄ• tacchetvÄ• vÄ• tassatassa kÄ
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace sambhinnarasaá¹ƒ hoti saá¹ƒsaá¹-á¹-haá¹ƒ, na vaá¹-á¹-ati

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

kÄ• likavinicchayakathÄ• samattÄ• .

19. kappiyabhÅ«mivinicchayakathÄ•

<101> __kappiyÄ• catubhÅ«miyo_ti \Be 109/ \Ne 107/ ettha ``anujÄ• nÄ• mi, bhikkhave, ca
kappiyabhÅ«miyoussÄ• vanantikaá¹ƒ gonisÄ• dikaá¹ƒ gahapatiá¹ƒ sammutiâ€™â€™ nti (Vi
ussÄ• vanantikÄ• gonisÄ• dikÄ• gahapati sammutÄ«ti imÄ• catasso kappiyabhÅ«miyo ved
295) __ussÄ• vanantikÄ• _ tÄ• va evaá¹ƒ kÄ• tabbÄ• --- yo thambhÄ• naá¹ƒ vÄ• upari bhi
vihÄ• ro karÄ«yati, tassa heá¹-á¹-hÄ• thambhapaá¹-icchakÄ• pÄ• sÄ• á¹‡Ä• bhÅ«migatik
pana paá¹-hamabhittipÄ• daá¹ƒ vÄ• patiá¹-á¹-hÄ• pentehi bahÅ«hi samparivÄ• retvÄ• ``ka
kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vÄ• caá¹ƒ nicchÄ• rentehi manussesu ukkhipitvÄ• pa
vÄ• sayaá¹ƒ ukkhipitvÄ• vÄ• thambho vÄ• bhittipÄ• do vÄ• patiá¹-á¹-hÄ• petabbo. __kur
``kappiyakuá¹-i kappiyakuá¹-Ä«ti vatvÄ• patiá¹-á¹-hÄ• petabbaâ€™â€™ ntivuttaá¹ƒ. __andh
``saá¹…ghassa kappiyakuá¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒpana avatvÄ
vuttanayena vutte doso natthi. idaá¹ƒ panettha sÄ• dhÄ• raá¹‡alakkhaá¹‡aá¹ƒ ``thambhapa
vacanapariyosÄ• naÃ±ca samakÄ• laá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sace hi aniá¹-á¹-hite vaca
appatiá¹-á¹-hite vÄ• tasmiá¹ƒ vacanaá¹ƒ niá¹-á¹-hÄ• ti, akatÄ• hoti kappiyakuá¹-i. teneva __
vuttaá¹ƒ ``bahÅ«hi samparivÄ• retvÄ• vattabbaá¹ƒ, avassaÃ±hi etthaekassapi vacananiá¹-a

thambhapatiá¹-á¹-hÄ• naÃ±ca ekato bhavissatÄ«â€™â€™ ti. iá¹-á¹-hakÄ• silÄ• mattikÄ• ku
heá¹-á¹-hÄ• cayaá¹ƒ bandhitvÄ• vÄ• abandhitvÄ• vÄ• karontu, yato paá¹-á¹-hÄ• ya bhitti
honti, taá¹ƒ sabbapaá¹-hamaá¹ƒ iá¹-á¹-hakaá¹ƒ vÄ• silaá¹ƒ vÄ• mattikÄ• piá¹‡á¸• aá¹ƒ vÄ•
kappiyakuá¹-i kÄ• tabbÄ• , iá¹-á¹-hakÄ• dayo bhittiyaá¹ƒ paá¹-hamiá¹-á¹-hakÄ• dÄ«naá¹ƒ he
thambhÄ• pana upari uggacchanti, tasmÄ• vaá¹-á¹-anti. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_
catÅ«su koá¹‡esu cattÄ• ro thambhÄ• , iá¹-á¹-hakÄ• dikuá¹-á¹-e catÅ«su koá¹‡esu dve tisso
adhiá¹-á¹-hÄ• tabbÄ• â€™â€™ ti vuttaá¹ƒ. tathÄ• pana akatÄ• yapi doso natthi, aá¹-á¹-hak
vuttamevapamÄ• á¹‡aá¹ƒ.

__gonisÄ• dikÄ• _ duvidhÄ• Ä• rÄ• magonisÄ• dikÄ• vihÄ• ragonisÄ• dikÄ• ti. tÄ• su yatth
parikkhittÄ• ni honti, ayaá¹ƒ __Ä• rÄ• magonisÄ• dikÄ• _ nÄ• ma. yattha senÄ• sanÄ• ni sa
vÄ• parikkhittÄ• ni, Ä• rÄ• mo aparikkhitto, ayaá¹ƒ __vihÄ• ragonisÄ• dikÄ• _ nÄ• ma. iti ub
aparikkhittabhÄ• voyeva pamÄ• á¹‡aá¹ƒ. ``Ä• rÄ• mo \Ne 108/ pana upaá¸• á¸• haparikkhitt
parikkhittopi parikkhittoyeva nÄ• mÄ• â€™â€™ ti__kurundimahÄ• paccarÄ«su_ vuttaá¹ƒ, et
laddhuá¹ƒ vaá¹-á¹-ati.

__gahapatÄ«_ti manussÄ• Ä• vÄ• saá¹ƒ katvÄ• ``kappiyakuá¹-iá¹ƒ dema, paribhuÃ±jathÄ•
gahapati nÄ• ma, ``kappiyakuá¹-iá¹ƒ kÄ• tuá¹ƒ demÄ• â€™â€™ ti vuttepi vaá¹-á¹-atiyeva.
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_pana ``yasmÄ• bhikkhuá¹ƒ á¹-hapetvÄ• sesasahadhamm
devamanussÄ• naá¹ƒ hatthato paá¹-iggahoca sannidhi ca antovutthaÃ±ca tesaá¹ƒ santakaá
tasmÄ• tesaá¹ƒ gehÄ• ni vÄ• tehi dinnakappiyakuá¹-i vÄ• gahapatÄ«ti vuccatÄ«â€™â€™
``bhikkhusaá¹…ghassa vihÄ• raá¹ƒ á¹-hapetvÄ• bhikkhunupassayo vÄ• Ä• rÄ• mikÄ• naá¹
vÄ• devatÄ• naá¹ƒ vÄ• nÄ• gÄ• naá¹ƒ vÄ• api brahmÄ• naá¹ƒ vimÄ• naá¹ƒ kappiyakuá¹-i
suvuttaá¹ƒ. saá¹…ghasantakameva hi bhikkhusantakaá¹ƒ vÄ• gehaá¹ƒ gahapatikuá¹-ikÄ•

__sammuti_ nÄ• ma Ã±attidutiyakammavÄ• cÄ• ya sÄ• vetvÄ• sammatÄ• . evaÃ±ca pana
byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho. yadi saá¹…ghassa pattakallaá¹ƒ saá¹…gho itthannÄ• n
kappiyabhÅ«miá¹ƒsammanneyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho. saá¹…gho itthannÄ• maá¹ƒ vihÄ• raá¹ƒ kappiyabhÅ«m
yassÄ• yasmatokhamati itthannÄ• massa vihÄ• rassa kappiyabhÅ«miyÄ• sammuti, so tuá¹
bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo vihÄ• ro kappiyabhÅ«mi khamati saá¹…ghassa, tasm
evametaá¹ƒdhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 295).

kammavÄ• caá¹ƒ avatvÄ• apalokanakammavasena sÄ• vetvÄ• katÄ• pi sammatÄ• eva.

<102> yaá¹ƒ \Be 111/ (Sp (to Vin I) 295) imÄ• su catÅ«su kappiyabhÅ«mÄ«su vuttaá¹ƒ Ä• n
antovutthasaá¹…khyaá¹ƒ na gacchati. bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca
antovutthaantopakkamocanatthaÃ±hikappiyakuá¹-iyo anuÃ±Ã±Ä• tÄ• . yaá¹ƒ pana akappiya
sahaseyyappahonake gehe vuttaá¹ƒ \Ne 109/ saá¹…ghikaá¹ƒ vÄ• puggalikaá¹ƒ vÄ• bhikkh
santakaá¹ƒ ekarattampi á¹-hapitaá¹ƒ, taá¹ƒ antovutthaá¹ƒ, tattha pakkaÃ±ca antopakkaá¹ƒ n
kappati. sattÄ• hakÄ• likaá¹ƒpana yÄ• vajÄ«vikaÃ±ca vaá¹-á¹-ati.

tatrÄ• yaá¹ƒ vinicchayo --- sÄ• maá¹‡ero bhikkhussa taá¹‡á¸• ulÄ• dikaá¹ƒ Ä• misaá¹ƒ Ä• h
kappiyakuá¹-iyaá¹ƒnikkhipitvÄ• punadivase pacitvÄ• deti, antovutthaá¹ƒ na hoti. tattha
akappiyakuá¹-iyaá¹ƒnikkhittasappiÄ• dÄ«su kiÃ±ci pakkhipitvÄ• deti. mukhasannidhi nÄ• m
__mahÄ• paccariyaá¹ƒ_pana ``antovutthaá¹ƒ hotÄ«â€™â€™ ti vuttaá¹ƒ. tattha nÄ• mamatt
bhikkhuakappiyakuá¹-iyaá¹ƒ á¹-hapitasappiÃ±ca yÄ• vajÄ«vikapaá¹‡á¹‡aÃ±ca ekato pacitvÄ
sattÄ• haá¹ƒnirÄ• misaá¹ƒ vaá¹-á¹-ati. sace Ä• misasaá¹ƒsaá¹-á¹-haá¹ƒ katvÄ• paribhuÃ±ja
sÄ• maá¹ƒpakkaÃ±cahoti. etenupÄ• yena sabbasaá¹ƒsaggÄ• veditabbÄ• . yaá¹ƒ kiÃ±ci Ä•
vaá¹-á¹-ati. sacepissa uá¹‡hayÄ• guyÄ• sulasipaá¹‡á¹‡Ä• ni vÄ• siá¹…giveraá¹ƒ vÄ• loá¹-
tampi cÄ• letuá¹ƒ na vaá¹-á¹-ati, ``yÄ• guá¹ƒ nibbÄ• pemÄ«â€™â€™ ti pana cÄ• letuá¹ƒ va
uttaá¹‡á¸• ulabhattaá¹ƒlabhitvÄ• pidahituá¹ƒ na vaá¹-á¹-ati. sace pana manussÄ• pidahitvÄ
``bhattaá¹ƒmÄ• nibbÄ• yatÅ«â€™â€™ ti pidahituá¹ƒ vaá¹-á¹-ati, khÄ«ratakkÄ• dÄ«su pana
aggiá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati punapÄ• kassa anuÃ±Ã±Ä• tattÄ• .

imÄ• pana kappiyakuá¹-iyo kadÄ• jahitavatthukÄ• honti? ussÄ• vanantikÄ• tÄ• va yÄ• tha
bhittipÄ• de vÄ• nikhanitvÄ• katÄ• , sÄ• sabbesu thambhesu ca bhittipÄ• desuca apanÄ«
sace pana thambhe vÄ• bhittipÄ• de vÄ• parivattenti, yo yo á¹-hito, tattha tattha patiá¹-á¹-h
parivattitesu ajahitavatthukÄ• va hoti. iá¹-á¹-hakÄ• dÄ«hi katÄ• cayassa upari bhittiatthÄ• y
iá¹-á¹-hakaá¹ƒ vÄ• silaá¹ƒ vÄ• mattikÄ• piá¹‡á¸• aá¹ƒvÄ• Ä• diá¹ƒ katvÄ• vinÄ• sitakÄ• le
yehi pana iá¹-á¹-hakÄ• dÄ«hi adhiá¹-á¹-hitÄ• , tesu apanÄ«tesupi tadaÃ±Ã±esu patiá¹-á¹-hÄ
ajahitavatthukÄ• va hoti. gonisÄ• dikÄ• \Be 112/ pÄ• kÄ• rÄ• dÄ«hi parikkhepe kate jahitava
tasmiá¹ƒ Ä• rÄ• mekappiyakuá¹-iá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati. sace pana punapi pÄ• kÄ• rÄ• d
khaá¹‡á¸• Ä• honti, tato tato gÄ• vo pavisanti, puna kappiyakuá¹-i hoti. itarÄ• pana dve
gopÄ• nasÄ«mattaá¹ƒá¹-hapetvÄ• sabbasmiá¹ƒ chadane vinaá¹-á¹-he jahitavatthukÄ• va h
upariekampi pakkhapÄ• sakamaá¹‡á¸• alaá¹ƒ atthi, rakkhati.

<103> yatra \Ne 110/ panimÄ• catassopi kappiyabhÅ«miyo natthi, tattha kiá¹ƒ kÄ• tabbanti
anupasampannassadatvÄ• tassa santakaá¹ƒ katvÄ• paribhuÃ±jitabbaá¹ƒ. tatridaá¹ƒ vatthu
karavikatissattherokira vinayadharapÄ• mokkho mahÄ• sÄ«vattherassa santikaá¹ƒ agamÄ•
sappikumbhaá¹ƒpassitvÄ• ``bhante, kimetaâ€™â€™ nti pucchi. thero ``Ä• vuso, gÄ• mato

lÅ«khadivase sappinÄ• bhuÃ±janatthÄ• yÄ• â€™â€™ ti Ä• ha. tato naá¹ƒ tissatthero ``na v
ti Ä• ha. thero punadivase pamukhe nikkhipÄ• pesi. tissatthero punaekadivasaá¹ƒ Ä• gato ta
pucchitvÄ• ``bhante, sahaseyyappahonakaá¹-á¹-hÄ• ne á¹-hapetuá¹ƒna vaá¹-á¹-atÄ«â€™â
bahi nÄ«harÄ• petvÄ• nikkhipÄ• pesi, taá¹ƒ corÄ• hariá¹ƒsu. so puna ekadivasaá¹ƒ Ä• gata
``Ä• vuso, tayÄ• `na vaá¹-á¹-atÄ«â€™ ti vutteso kumbho bahi nikkhitto corehi haá¹-oâ€™â€
tissatthero Ä• ha ``nanu, bhante, anupasampannassa dÄ• tabbo assa, anupasampannassa
katvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

kappiyabhÅ«mivinicchayakathÄ• samattÄ• .

20. paá¹-iggahaá¹‡avinicchayakathÄ•

<104> __khÄ• danÄ«yÄ• dipaá¹-iggÄ• ho_ti \Ne 111/ ajjhoharitabbassa yassa kassaci khÄ•
bhojanÄ«yassavÄ• paá¹-iggahaá¹‡aá¹ƒ. tatrÄ• yaá¹ƒ vinicchayo --- paÃ±cahi aá¹…gehi pa
thÄ• mamajjhimassapurisassa uccÄ• raá¹‡amattaá¹ƒ hoti, hatthapÄ• so paÃ±Ã±Ä• yati, abh
vÄ• manusso \Be 113/ vÄ• tiracchÄ• nagato vÄ• kÄ• yena kÄ• yapaá¹-ibaddhena nissaggi
kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• ti. evaá¹ƒ paÃ±cahaá¹…gehi pa

tattha á¹-hitanisinnanipannÄ• naá¹ƒ vasena evaá¹ƒ __hatthapÄ• so_ veditabbo --- sace bhik
Ä• sanassa pacchimantato paá¹-á¹-hÄ• ya, sace á¹-hito, paá¹‡hiantato paá¹-á¹-hÄ• ya, sace
nipanno, tassa pÄ• rimantato paá¹-á¹-hÄ• ya, dÄ• yakassa nisinnassa vÄ• á¹-hitassa vÄ• n
pasÄ• ritahatthaá¹ƒ yaá¹ƒ Ä• sannataraá¹ƒ aá¹…gaá¹ƒ, tassa orimantena paricchinditvÄ• aa
hatthapÄ• so nÄ• ma.

sace pana dÄ• yakapaá¹-iggÄ• hakesu eko Ä• kÄ• se hoti, eko bhÅ«miyaá¹ƒ, bhÅ«maá¹-á¹
Ä• kÄ• saá¹-á¹-hassa ca á¹-hapetvÄ• dÄ• tuá¹ƒ vÄ• gahetuá¹ƒ vÄ• pasÄ• ritahatthaá¹ƒ ya
aá¹…gaá¹ƒ, tassa orimantena hatthapÄ• sapamÄ• á¹‡aá¹ƒ paricchinditabbaá¹ƒ. sacepi eko
ekokÅ«pataá¹-e, eko vÄ• pana rukkhe, eko pathaviyaá¹ƒ, vuttanayeneva hatthapÄ• sapam
paricchinditabbaá¹ƒ. evarÅ«pe hatthapÄ• se á¹-hatvÄ• sacepi pakkhÄ« mukhatuá¹‡á¸• ake
soá¹‡á¸• Ä• ya gahetvÄ• pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ• deti, paá¹-iggahaá¹‡aá¹ƒ ruhati. sac
aá¸• á¸• haá¹-á¹-hamaratanassapi hatthinokhandhe nisinno tena soá¹‡á¸• Ä• ya dÄ«yamÄ•
vaá¹-á¹-atiyeva. hatthÄ• dÄ«su yena kenacisarÄ«rÄ• vayavena antamaso pÄ• daá¹…guliyÄ
dinnaá¹ƒ nÄ• ma hoti. paá¹-iggahaá¹‡epieseva nayo. yena kenaci hi sarÄ«rÄ• vayavena ga
hoti. sacepinatthukaraá¹‡iyaá¹ƒ dÄ«yamÄ• naá¹ƒ nÄ• sÄ• puá¹-ena akallako vÄ• mukhena
Ä• bhogamevahettha pamÄ• á¹‡aá¹ƒ.

<105> kaá¹-acchuÄ• dÄ«su pana yena kenaci upakaraá¹‡ena dinnaá¹ƒ kÄ• yapaá¹-ibaddhe
paá¹-iggahaá¹‡epi eseva nayo. yena kenaci hi sarÄ«rasambaddhena pattathÄ• lakÄ• dinÄ•
kÄ• yapaá¹-ibaddhena \Ne 112/ gahitameva hoti. kÄ• yato pana kÄ• yapaá¹-ibaddhato ca m
hatthapÄ• seá¹-hitassa kÄ• ye vÄ• kÄ• yapaá¹-ibaddhe vÄ• pÄ• tiyamÄ• nampi nissaggiye
nÄ• mahoti. eko bahÅ«ni bhattabyaÃ±janabhÄ• janÄ• ni sÄ«se katvÄ• \Be 114/ bhikkhussa
á¹-hitakova ``gaá¹‡hathÄ• â€™â€™ ti vadati, na tÄ• va abhihÄ• ro paÃ±Ã±Ä• yati, tasmÄ•
Ä«sakampi onamati, bhikkhunÄ• hatthaá¹ƒ pasÄ• retvÄ• heá¹-á¹-himabhÄ• janaá¹ƒ ekade
ettÄ• vatÄ• sabbabhÄ• janÄ• ni paá¹-iggahitÄ• ni honti. tato paá¹-á¹-hÄ• ya oropetvÄ• uggh
icchati, taá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati. bhattapacchiÄ• dimhi pana ekabhÄ• jane vattabbameva

kÄ• jena bhattaá¹ƒ harantopi sace kÄ• jaá¹ƒ onametvÄ• deti, vaá¹-á¹-ati. tiá¹ƒsahattho veá¹
ante guá¸·akumbho baddho, ekasmiá¹ƒ sappikumbho, taÃ±ce paá¹-iggaá¹‡hÄ• ti, sabbaá¹ƒ
ucchuyantadoá¹‡ito paggharantameva ``rasaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, abhihÄ• ro
gahetabbo. sace pana kasaá¹-aá¹ƒ chaá¸• á¸• etvÄ• hatthena ussiÃ±citvÄ• deti, vaá¹-á¹-at
vÄ• pÄ«á¹-he vÄ• kaá¹-asÄ• re vÄ• doá¹‡iyaá¹ƒ vÄ• phalake vÄ• á¹-hapitÄ• honti, yatth
hatthapÄ• se hoti, tattha á¹-hatvÄ• paá¹-iggahaá¹‡asaÃ±Ã±Ä• ya maÃ±cÄ• dÄ«ni aá¹…gul
nisinnena vÄ• nipannena vÄ• yaá¹ƒ tesu pattesu dÄ«yati, taá¹ƒ sabbaá¹ƒpaá¹-iggahitaá¹ƒ
``paá¹-iggahessÄ• mÄ«â€™â€™ ti maÃ±cÄ• dÄ«ni abhiruhitvÄ• nisÄ«dati, vaá¹-á¹-atiyeva

pathaviyaá¹ƒ pana sacepi kucchiyÄ• kucchiá¹ƒ Ä• hacca á¹-hitÄ• honti, yaá¹ƒ yaá¹ƒ aá¹…g
phusitvÄ• nisinno hoti, tattha tattha dÄ«yamÄ• nameva paá¹-iggahitaá¹ƒ hoti. yattha katthac
mahÄ• kaá¹-asÄ• rahatthattharaá¹‡Ä• dÄ«su á¹-hapitapatte paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«
taá¹ƒhatthapÄ• sÄ• tikkamaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ, hatthapÄ• se pana sati ya
vaá¹-á¹-atiaÃ±Ã±atra tatthajÄ• takÄ• . tatthajÄ• take pana paduminipaá¹‡á¹‡e vÄ• kiá¹ƒsuk
navaá¹-á¹-ati. na hi taá¹ƒ kÄ• yapaá¹-ibaddhasaá¹…khyaá¹ƒ gacchati. yathÄ• ca tatthajÄ• t
bandhitvÄ• á¹-hapitamaÃ±cÄ• dimhi asaá¹ƒhÄ• rime phalake vÄ• pÄ• sÄ• á¹‡e vÄ• na ruh
tatthajÄ• takasaá¹…khyupagÄ• honti. bhÅ«miyaá¹ƒ atthatesu sukhumesu tintiá¹‡ikÄ• dipaá
na ruhati. na hi tÄ• ni sandhÄ• retuá¹ƒ samatthÄ• nÄ«ti. mahantesu pana paduminipaá¹‡á¹‡
hatthapÄ• saá¹ƒ atikkammaá¹-hito dÄ«ghadaá¹‡á¸• akena uá¸·uá¹…kena deti, ``Ä• gantvÄ•
vacanaá¹ƒ asutvÄ• vÄ• anÄ• diyitvÄ• vÄ• patte Ä• kiratiyeva, puna paá¹-iggahetabbaá¹ƒ
bhattapiá¹‡á¸• aá¹ƒ khipantepi eseva nayo.

<106> sace \Be 115/ \Ne 113/ pattathavikato nÄ«hariyamÄ• ne patte rajanacuá¹‡á¹‡Ä• ni h
dhovitabbo, asati rajanacuá¹‡á¹‡aá¹ƒ puÃ±chitvÄ• paá¹-iggahetvÄ• vÄ• piá¹‡á¸• Ä• ya ca
piá¹‡á¸• Ä• ya carantassa patte rajaá¹ƒ patati, paá¹-iggahetvÄ• bhikkhÄ• gaá¹‡hitabbÄ• ,
appaá¹-iggahetvÄ• gaá¹‡hato vinayadukkaá¹-aá¹ƒ, taá¹ƒ pana puna paá¹-iggahetvÄ• bhuÃ
``paá¹-iggahetvÄ• dethÄ• â€™â€™ ti vutte vacanaá¹ƒ asutvÄ• vÄ• anÄ• diyitvÄ• vÄ• bhi
vinayadukkaá¹-aá¹ƒnatthi, puna paá¹-iggahetvÄ• aÃ±Ã±Ä• bhikkhÄ• gahetabbÄ• . sace m

rajaá¹ƒpÄ• teti, na sakkÄ• hoti bhikkhaá¹ƒ gahetuá¹ƒ, ``anupasampannassa dassÄ• mÄ«â€
suddhacittenaÄ• bhogaá¹ƒ katvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ•
Ä• sanasÄ• laá¹ƒ vÄ• gantvÄ• taá¹ƒ anupasampannassa datvÄ• puna tena dinnaá¹ƒ vÄ•
paá¹-iggahetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace bhikkhÄ• cÄ• re sarajaá¹ƒ pattaá¹ƒ bhikkhus
``imaá¹ƒpaá¹-iggahetvÄ• bhikkhaá¹ƒ vÄ• gaá¹‡heyyÄ• si paribhuÃ±jeyyÄ• si vÄ• â€™â€™
sace rajaá¹ƒ upari uppilavati, kaÃ±jikaá¹ƒ pavÄ• hetvÄ• sesaá¹ƒ bhuÃ±jitabbaá¹ƒ. saceant
paá¹-iggahetabbaá¹ƒ. anupasampanne asati hatthato amocenteneva yattha anupasampann
paá¹-iggahetabbaá¹ƒ. sukkhabhatte patitarajaá¹ƒ apanetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati. sace
upari bhattena saddhiá¹ƒ apanetabbaá¹ƒ, paá¹-iggahetvÄ• vÄ• bhuÃ±jitabbaá¹ƒ. yÄ• guá¹
á¹-hapetvÄ• Ä• luá¸·entÄ• naá¹ƒ bhÄ• janato phusitÄ• ni uggantvÄ• pattepatanti, patto pa

<107> uá¸·uá¹…kena Ä• haritvÄ• dentÄ• naá¹ƒ paá¹-hamataraá¹ƒ uá¸·uá¹…kato thevÄ• p
abhihaá¹-attÄ• doso natthi. sacepi carukena bhatte Ä• kiriyamÄ• ne carukato masi vÄ• chÄ
abhihaá¹-attÄ• nevatthi doso. anantarassa bhikkhuno dÄ«yamÄ• naá¹ƒ pattatouppatitvÄ• i
supatitaá¹ƒ. paá¹-iggahitameva hi taá¹ƒ hoti. sace jajjharisÄ• khÄ• diá¹ƒphÄ• letvÄ• ekassa
sÄ• khato phusitÄ• ni aÃ±Ã±assa patte patanti, pattopaá¹-iggahetabbo, yassa pattassa upa
patte patitesu dÄ• tukÄ• matÄ• yaabhihaá¹-attÄ• doso natthi. pÄ• yÄ• sassa pÅ«retvÄ• pa
heá¹-á¹-hÄ• gahetuá¹ƒna sakkoti, mukhavaá¹-á¹-iyÄ• pi gahetuá¹ƒ vaá¹-á¹-ati. sace \Be 116
Ä• dhÄ• rakenagahetabbo. Ä• sanasÄ• lÄ• ya pattaá¹ƒ gahetvÄ• nisinno bhikkhu niddaá¹ƒ
nevaÄ• hariyamÄ• naá¹ƒ, na dÄ«yamÄ• naá¹ƒ jÄ• nÄ• ti, appaá¹-iggahitaá¹ƒ hoti. sace pan
hoti, vaá¹-á¹-ati. sacepi so hatthena Ä• dhÄ• rakaá¹ƒ muÃ±citvÄ• pÄ• dena pelletvÄ• niddÄ
pÄ• dena Ä• dhÄ• rakaá¹ƒ akkamitvÄ• paá¹-iggaá¹‡hantassa pana jÄ• garantassapianÄ• c
tasmÄ• na kattabbaá¹ƒ. keci ``evaá¹ƒ Ä• dhÄ• rakena paá¹-iggahaá¹‡aá¹ƒ
kÄ• yapaá¹-ibaddhapaá¹-ibaddhenapaá¹-iggahaá¹‡aá¹ƒ nÄ• ma hoti \Ne 114/, tasmÄ• na v
vadanti, taá¹ƒ vacanamattameva, atthato pana sabbampetaá¹ƒkÄ• yapaá¹-ibaddhameva ho
nayo dassito. yampi bhikkhussa dÄ«yamÄ• naá¹ƒpatati, tampi sÄ• maá¹ƒ gahetvÄ• paribhu

tatridaá¹ƒ suttaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ dÄ«yamÄ• naá¹ƒ patati, taá¹ƒ sÄ• maá¹ƒ gahetvÄ• parib
taá¹ƒ, bhikkhave, dÄ• yakehÄ«â€™â€™ ti (Vin II 273).

idaÃ±ca pana suttaá¹ƒ neyyatthaá¹ƒ, tasmÄ• evamettha adhippÄ• yo veditabbo --- yaá¹ƒ d
dÄ• yakassahatthato parigaá¸·itvÄ• suddhÄ• ya vÄ• bhÅ«miyÄ• paduminipaá¹‡á¹‡e vÄ•
vÄ• patati, taá¹ƒ sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana sarajÄ• ya b
taá¹ƒrajaá¹ƒ puÃ±chitvÄ• vÄ• dhovitvÄ• vÄ• paá¹-iggahetvÄ• vÄ• paribhuÃ±jitabbaá¹ƒ.
aÃ±Ã±assabhikkhuno santikaá¹ƒ gacchati, tena Ä• harÄ• petumpi vaá¹-á¹-ati. sace taá¹ƒ bh
``tvaá¹ƒyeva khÄ• dÄ• â€™â€™ ti, tassapi khÄ• dituá¹ƒ vaá¹-á¹-ati, anÄ• á¹‡attena pana te

``anÄ• á¹‡attenapiitarassa dassÄ• mÄ«ti gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __kurundiyaá¹ƒ
panetaá¹ƒ itarassabhikkhuno gahetuá¹ƒ na vaá¹-á¹-atÄ«ti? bhagavatÄ• ananuÃ±Ã±Ä• tattÄ
``sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituâ€™â€™ nti vadantena yasseva taá¹ƒ dÄ«yamÄ• naá¹ƒ
appaá¹-iggahitakampi taá¹ƒgahetvÄ• paribhogo anuÃ±Ã±Ä• to. ``pariccattaá¹ƒ taá¹ƒ, bhikkh
ti vacanena panetthaparasantakabhÄ• vo dÄ«pito, tasmÄ• aÃ±Ã±assa sÄ• maá¹ƒ gahetvÄ
vaá¹-á¹-ati, tassapana Ä• á¹‡attiyÄ• vaá¹-á¹-atÄ«ti ayaá¹ƒ kirettha adhippÄ• yo. yasmÄ• ca
appaá¹-iggahitakattÄ• \Be 117/ anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• yathÄ• á¹-hitaá¹ƒyeva anÄ• mas
á¹-hapitaá¹ƒdutiyadivasepi paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, sannidhipaccayÄ• anÄ• patti, paá¹-
paribhuÃ±jitabbaá¹ƒ. taá¹ƒ divasaá¹ƒyeva hi tassa sÄ• maá¹ƒ gahetvÄ• paribhogo anuÃ±Ã
ayampikirettha adhippÄ• yo.

<108> idÄ• ni abbohÄ• rikanayo vuccati. bhuÃ±jantÄ• naÃ±hi dantÄ• khÄ«yanti, nakhÄ• k
khÄ«yati, sabbaá¹ƒ abbohÄ• rikaá¹ƒ. satthakena ucchuÄ• dÄ«su phÄ• litesu malaá¹ƒpaÃ±Ã
navasamuá¹-á¹-hitaá¹ƒ nÄ• ma, paá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ. satthakaá¹ƒ dhovitvÄ
paÃ±Ã±Ä• yati, lohagandhamattaá¹ƒ hoti, taá¹ƒ abbohÄ• rikaá¹ƒ. yampi satthakaá¹ƒgahetvÄ
tena phÄ• litepi eseva nayo. na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«ti. mÅ«labhesajjÄ• d
koá¹-á¹-entÄ• naá¹ƒ vÄ• nisadanisadapotakaudukkhalamusalÄ• dÄ«nikhÄ«yanti, pariharaá
bhesajjatthÄ• ya takke vÄ• khÄ«re vÄ• pakkhipanti, tattha nÄ«likÄ• paÃ±Ã±Ä• yati, sattha
vinicchayo. Ä• makatakkÄ• dÄ«supana sayaá¹ƒ na pakkhipitabbÄ• , pakkhipati ce, sÄ• maá
vassantepiá¹‡á¸• Ä• ya carantassa sarÄ«rato vÄ• cÄ«varato vÄ• kiliá¹-á¹-haudakaá¹ƒ patte
paá¹-iggahetabbaá¹ƒ. rukkhamÅ«lÄ• dÄ«su bhuÃ±jantassa patitepi eseva nayo. sace pana
devesuddhaá¹ƒ udakaá¹ƒ hoti, abbhokÄ• sato vÄ• patati, vaá¹-á¹-ati.

<109> sÄ• maá¹‡erassa odanaá¹ƒ dentena tassa pattagataá¹ƒ acchupanteneva dÄ• tabbo,
vÄ• ssapaá¹-iggahetabbo. appaá¹-iggahite odanaá¹ƒ chupitvÄ• puna attano patte odanaá¹ƒ
hoti. sace pana dÄ• tukÄ• mo hutvÄ• ``Ä• hara, sÄ• maá¹‡era, pattaá¹ƒ, odanaá¹ƒgaá¹‡hÄ
``alaá¹ƒ mayhaâ€™â€™ nti paá¹-ikkhipati, puna ``tavetaá¹ƒ mayÄ• pariccattaâ€™â€™ ntic
etenatthoâ€™â€™ ti vadati, satakkhattumpi pariccajatu, yÄ• va attano hatthagataá¹ƒ, tÄ• va
hoti. sace pana Ä• dhÄ• rake á¹-hitaá¹ƒ nirapekkho ``gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, puna
sÄ• pekkho Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• ``etto pÅ«vaá¹ƒ vÄ• bhattaá¹ƒvÄ• gaá¹‡hÄ
vadati, sÄ• maá¹‡ero hatthaá¹ƒ dhovitvÄ• sacepi satakkhattuá¹ƒ gahetvÄ• attano pattagata
patte \Be 118/ pakkhipati, puna paá¹-iggahaá¹‡akiccaá¹ƒnatthi. yadi pana attano pattagataá
gaá¹‡hÄ• ti, sÄ• maá¹‡erasantakena saá¹ƒsaá¹-á¹-haá¹ƒhoti, puna paá¹-iggahetabbaá¹ƒ. ke
gayhamÄ• naá¹ƒ chijjitvÄ• tattha patati, puna paá¹-iggahetabbaâ€™â€™ nti vadanti. taá¹ƒ
bhattapiá¹‡á¸• aá¹ƒ gaá¹‡ha, ekaá¹ƒ pÅ«vaá¹ƒ gaá¹‡ha, imassa guá¸·apiá¹‡á¸• assa ettaka
gaá¹‡hÄ• â€™â€™ ti evaá¹ƒ paricchinditvÄ• vutte veditabbaá¹ƒ, idha pana paricchedo natt
sÄ• maá¹‡erassa patte patati, tadeva paá¹-iggahaá¹‡aá¹ƒ vijahati, hatthagataá¹ƒ pana yÄ• v
``alaâ€™â€™ nti na oramati, bhikkhu vÄ• na vÄ• reti, tÄ• vabhikkhusseva santakaá¹ƒ, tasm

vijahati. sace attano vÄ• bhikkhÅ«naá¹ƒ vÄ• yÄ• gupacanakabhÄ• jane kesaÃ±ci atthÄ• ya
``sÄ• maá¹‡era, bhÄ• janassa upari hatthaá¹ƒkarohÄ«â€™â€™ ti vatvÄ• tassa hatthe pakk
hatthato bhÄ• jane patitaÃ±hi dutiyadivasebhÄ• janassa akappiyabhÄ• vaá¹ƒ na karoti paric
akatvÄ• pakkhipati, pattamivabhÄ• janaá¹ƒ nirÄ• misaá¹ƒ katvÄ• paribhuÃ±jitabbaá¹ƒ.

<110> dÄ• yakÄ• \Ne 116/ yÄ• gukuá¹-aá¹ƒ á¹-hapetvÄ• gatÄ• , taá¹ƒ daharasÄ• maá¹‡er
sakkoti, bhikkhu pattaá¹ƒ upanÄ• meti, sÄ• maá¹‡ero kuá¹-assa gÄ«vaá¹ƒ pattassa mukhav
Ä• vajjeti, pattagatÄ• yÄ• gu paá¹-iggahitÄ• va hoti. atha vÄ• bhikkhu bhÅ«miyaá¹ƒ hattha
sÄ• maá¹‡eropavaá¹-á¹-etvÄ• hatthaá¹ƒ Ä• ropeti, vaá¹-á¹-ati. pÅ«vapacchibhattapacchiuc
nayo. sace paá¹-iggahaá¹‡Å«pagaá¹ƒ bhÄ• raá¹ƒ dve tayo sÄ• maá¹‡erÄ• denti, ekena vÄ
tayo bhikkhÅ« gaá¹‡hanti, vaá¹-á¹-ati. maÃ±cassa vÄ• pÄ«á¹-hassa vÄ• pÄ• de telaghaá¹-
phÄ• á¹‡itaghaá¹-aá¹ƒvÄ• laggenti, bhikkhussa maÃ±cepi pÄ«á¹-hepi nisÄ«dituá¹ƒ vaá¹-á¹-
na hoti.

nÄ• gadantake vÄ• aá¹…kusake vÄ• dve telaghaá¹-Ä• laggitÄ• honti upari paá¹-iggahitak
heá¹-á¹-hÄ• appaá¹-iggahitako. uparimaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati, heá¹-á¹-hÄ• paá¹-iggahita
appaá¹-iggahitako, uparimaá¹ƒ gahetvÄ• itaraá¹ƒ gaá¹‡hato uparimo uggahitako hoti. heá¹-
appaá¹-iggahitakaá¹ƒtelathÄ• lakaá¹ƒ hoti, taÃ±ce sammajjanto sammuÃ±janiyÄ• ghaá¹-á¹-
hoti, ``paá¹-iggahitakaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti appaá¹-iggahitakaá¹ƒ gahetvÄ• Ã±a
uggahitakaá¹ƒna hoti, bahi nÄ«haritvÄ• saÃ±jÄ• nÄ• ti, bahi aá¹-á¹-hapetvÄ• haritvÄ• tatth
natthidoso. sace \Be 119/ pana pubbe vivaritvÄ• á¹-hapitaá¹ƒ, na pidahitabbaá¹ƒ. yathÄ• p
tatheva á¹-hapetabbaá¹ƒ. sace bahi á¹-hapeti, puna na chupitabbaá¹ƒ.

<111> paá¹-iggahitake telÄ• dimhi kaá¹‡á¹‡ikÄ• uá¹-á¹-heti, siá¹…giverÄ• dimhi ghanacuá¹
taá¹ƒsamuá¹-á¹-hÄ• namevanÄ• ma taá¹ƒ, puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi. tÄ• laá¹ƒ v
Ä• ruá¸·ho yottenaphalapiá¹‡á¸• iá¹ƒ otÄ• retvÄ• upari á¹-hitova ``gaá¹‡hathÄ• â€™â€™ ti
sace aÃ±Ã±obhÅ«miyaá¹ƒ á¹-hito yottapÄ• sake gahetvÄ• ukkhipitvÄ• deti, vaá¹-á¹-ati. sap
mahÄ• sÄ• khaá¹ƒkappiyaá¹ƒ kÄ• retvÄ• paá¹-iggaá¹‡hÄ• ti, phalÄ• ni paá¹-iggahitÄ• neva
paribhuÃ±jituá¹ƒvaá¹-á¹-ati. antovatiyaá¹ƒ á¹-hatvÄ• vatiá¹ƒ chinditvÄ• ucchuá¹ƒ vÄ• timba
denti, hatthapÄ• sesati vaá¹-á¹-ati. daá¹‡á¸• akesu apaharitvÄ• niggataá¹ƒ gaá¹‡hantassa v
niggate aá¹-á¹-hakathÄ• sudoso na dassito. mayaá¹ƒ pana ``yaá¹ƒ á¹-hÄ• naá¹ƒ pahaá¹-aá¹
hotÄ«â€™â€™ ti takkayÄ• ma, tampi á¹-hatvÄ• gacchante yujjati suá¹…kaghÄ• tato pavaá
bahipatitabhaá¹‡á¸• aá¹ƒ viya. vatiá¹ƒ vÄ• pÄ• kÄ• raá¹ƒ vÄ• laá¹…ghÄ• petvÄ• denti, sac
antopÄ• kÄ• re bahipÄ• kÄ• reca á¹-hitassa hatthapÄ• so pahoti, hatthasatampi uddhaá¹ƒ g
gahetuá¹ƒ vaá¹-á¹-ati.

bhikkhu gilÄ• naá¹ƒ sÄ• maá¹‡eraá¹ƒ khandhena vahati, so phalÄ• phalaá¹ƒ disvÄ• gahetv
\Ne 117/, vaá¹-á¹-ati. aparo bhikkhuá¹ƒ vahanto khandhe nisinnassa bhikkhuno deti, vaá¹-á¹

phaliniá¹ƒ sÄ• khaá¹ƒ chÄ• yatthÄ• ya gahetvÄ• gacchati, phalÄ• ni khÄ• dituá¹ƒ citte uppa
paá¹-iggahÄ• petvÄ• khÄ• dituá¹ƒ vaá¹-á¹-ati. macchikavÄ• raá¹‡atthaá¹ƒ kappiyaá¹ƒ kÄ• re
khÄ• ditukÄ• moce hoti, mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati, khÄ• dantassa natthi doso
paá¹-iggahaá¹‡Ä• rahaá¹ƒ bhaá¹‡á¸• aá¹ƒmanussÄ• naá¹ƒ yÄ• ne á¹-hapetvÄ• maggaá¹ƒ
laggati, daharo cakkaá¹ƒ gahetvÄ• ukkhipati, vaá¹-á¹-ati, uggahitakaá¹ƒ nÄ• ma na hoti. nÄ•
nÄ• vaá¹ƒ arittena vÄ• pÄ• jeti, hatthena vÄ• kaá¸• á¸• hati, vaá¹-á¹-ati. uá¸·umpepi eseva
kuá¹‡á¸• ake vÄ• á¹-hapetvÄ• pitaá¹ƒ anupasampannena gÄ• hÄ• petvÄ• anupasampann
tarituá¹ƒ vaá¹-á¹-ati. tasmimpiasati anupasampannaá¹ƒ gÄ• hÄ• petvÄ• taá¹ƒ bÄ• hÄ• yaá¹
vaá¹-á¹-ati.

upÄ• sakÄ• \Be 120/ gamikabhikkhÅ«naá¹ƒ pÄ• theyyataá¹‡á¸• ule denti, sÄ• maá¹‡erÄ•
taá¹‡á¸• ulegahetvÄ• attano taá¹‡á¸• ule gahetuá¹ƒ na sakkonti, bhikkhÅ« tesaá¹ƒ taá¹‡á¸•
sÄ• maá¹‡erÄ• attanÄ• gahitataá¹‡á¸• ulesu khÄ«á¹‡esu itarehi taá¹‡á¸• ulehi yÄ• guá¹ƒ p
pattÄ• nipaá¹-ipÄ• á¹-iyÄ• á¹-hapetvÄ• yÄ• guá¹ƒ Ä• kiranti, paá¹‡á¸• ito sÄ• maá¹‡ero att
gahetvÄ• therassa deti, therassa pattaá¹ƒ dutiyattherassÄ• ti evaá¹ƒ sabbÄ• nipi parivatteti,
sabbehisÄ• maá¹‡erassa santakaá¹ƒ bhuttaá¹ƒ hoti, vaá¹-á¹-ati. sacepi sÄ• maá¹‡ero apaá¹
attanopatte yÄ• guá¹ƒ sayameva pÄ• tuá¹ƒ Ä• rabhati, ``Ä• vuso, tuyhaá¹ƒ yÄ• guá¹ƒ mayh
therehipaá¹-ipÄ• á¹-iyÄ• yÄ• citvÄ• pi pivituá¹ƒ vaá¹-á¹-ati, sabbehi sÄ• maá¹‡erassa santa
neva uggahitapaccayÄ• , na sannidhipaccayÄ• vajjaá¹ƒ phusanti. ettha pana mÄ• tÄ• pitÅ«
chÄ• yÄ• dÄ«naá¹ƒ atthÄ• ya sÄ• khÄ• dÄ«ni ca harantÄ• naá¹ƒ imesaÃ±ca viseso na diss
kÄ• raá¹‡aá¹ƒupaparikkhitabbaá¹ƒ.

<112> sÄ• maá¹‡ero bhattaá¹ƒ pacitukÄ• mo taá¹‡á¸• ule dhovitvÄ• niccÄ• letuá¹ƒ na sakk
ca bhÄ• janaÃ±ca paá¹-iggahetvÄ• taá¹‡á¸• ule dhovitvÄ• niccÄ• letvÄ• bhÄ• janaá¹ƒ udc
na kÄ• tabbo, pakkakÄ• le vivaritvÄ• pakkabhÄ• vo jÄ• nitabbo. sace duppakkaá¹ƒhoti, pÄ•
vaá¹-á¹-ati, rajassa vÄ• chÄ• rikÄ• ya vÄ• apatanatthÄ• ya vaá¹-á¹-ati, pakkakÄ• leoropitua
vaá¹-á¹-ati, puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi. sÄ• maá¹‡ero paá¹-ibalopacituá¹ƒ, khaá¹‡
katthaci gantukÄ• mo, bhikkhunÄ• sataá¹‡á¸• ulodakaá¹ƒ bhÄ• janaá¹ƒpaá¹-iggahetvÄ• uc
``aggiá¹ƒ jÄ• letvÄ• gacchÄ• â€™â€™ ti vattabbo. tato paraá¹ƒpurimanayeneva sabbaá¹ƒ
bhikkhu yÄ• guatthÄ• ya suddhabhÄ• janaá¹ƒ Ä• ropetvÄ• udakaá¹ƒtÄ• peti, vaá¹-á¹-ati. ta
taá¹‡á¸• ule pakkhipati, tato paá¹-á¹-hÄ• ya bhikkhunÄ• aggina \Ne 118/ kÄ• tabbo, pakkay
pÄ• tuá¹ƒ vaá¹-á¹-ati. sÄ• maá¹‡ero yÄ• guá¹ƒ pacati, hatthakukkuccakobhikkhu kÄ«á¸·anto
pidhÄ• naá¹ƒ Ä• masati, uggataá¹ƒ pheá¹‡aá¹ƒ chinditvÄ• paharati, tasseva pÄ• tuá¹ƒ na v
durupaciá¹‡á¹‡aá¹ƒ nÄ• ma hoti. sace pana dabbiá¹ƒ vÄ• uá¸·uá¹…kaá¹ƒ vÄ• gahetvÄ• ar
Ä• loá¸·eti, sabbesaá¹ƒ na vaá¹-á¹-ati, sÄ• maá¹ƒpÄ• kaÃ±ceva hoti durupaciá¹‡á¹‡aÃ±ca.
uggahitakampi hoti.

<113> bhikkhunÄ• piá¹‡á¸• Ä• ya caritvÄ• Ä• dhÄ• rake patto á¹-hapito hoti. tatra ce aÃ±Ã

pattaá¹ƒ Ä• masati, pattapidhÄ• naá¹ƒ Ä• masati, tasseva tato laddhabhattaá¹ƒ na vaá¹-á¹-a
ukkhipitvÄ• á¹-hapeti, sabbesaá¹ƒ na vaá¹-á¹-ati. tatthajÄ• takaphalinisÄ• khÄ• yavÄ• valli
cÄ• leti, tasseva tato laddhaphalaá¹ƒ na vaá¹-á¹-ati, durupaciá¹‡á¹‡adukkaá¹-aÃ±caÄ• pajja
pana apassayituá¹ƒ vÄ• tattha kaá¹‡á¹-akaá¹ƒ vÄ• bandhituá¹ƒ vaá¹-á¹-ati, durupaciá¹‡á¹‡
__mahÄ• paccariyaá¹ƒ vuttaá¹ƒ_. araÃ±Ã±e patitaá¹ƒ pana ambaphalÄ• diá¹ƒdisvÄ• ``sÄ•
ti Ä• haritvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. sÄ«havighÄ• sÄ• diá¹ƒ disvÄ• pi ``sÄ• maá¹‡erassa da
paá¹-iggahetvÄ• vÄ• appaá¹-iggahetvÄ• vÄ• Ä• haritvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. sace pana
sodhetuá¹ƒ, tato laddhaá¹ƒ khÄ• ditumpi vaá¹-á¹-ati, neva Ä• makamaá¹ƒsapaá¹-iggahaá¹‡a
uggahitakapaccayÄ• vajjaá¹ƒ phusati. mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya telÄ• dÄ«ni gahetvÄ•
byÄ• dhi uppajjati, tato yaá¹ƒ icchati, taá¹ƒ paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. sa
paá¹-iggahitaá¹ƒ hoti, puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi. mÄ• tÄ• pitÅ«naá¹ƒtaá¹‡á¸• ule
tatoyeva yÄ• guÄ• dÄ«ni sampÄ• detvÄ• tassa denti, vaá¹-á¹-ati, sannidhipaccayÄ• uggah
natthi.

<114> bhikkhu pidahitvÄ• udakaá¹ƒ tÄ• peti, yÄ• va parikkhayÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-
chÄ• rikÄ• patati, paá¹-iggahetabbaá¹ƒ. dÄ«ghasaá¹‡á¸• Ä• sena thÄ• lakaá¹ƒ gahetvÄ• te
patati, hatthena amuÃ±canteneva pacitvÄ• otÄ• retvÄ• paá¹-iggahetabbaá¹ƒ. sace aá¹…gA
paá¹-iggahetvÄ• á¹-hapitÄ• ni, mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati. bhikkhu ucchuá¹ƒkh
``mayhampi dethÄ• â€™â€™ ti vadati, ``ito chinditvÄ• gaá¹‡hÄ• â€™â€™ ti vuttogaá¹‡hÄ•
paá¹-iggahaá¹‡akiccaá¹ƒ natthi. guá¸·apiá¹‡á¸• aá¹ƒ khÄ• dantassapi eseva nayo. vuttokÄ•
gahitÄ• vasesaÃ±hi ajahitapaá¹-iggahaá¹‡ameva hoti. bhikkhu guá¸·aá¹ƒbhÄ• jento paá¹-igg
karoti, bhikkhÅ«pi sÄ• maá¹‡erÄ• pi Ä• gantvÄ• ekaggahaá¹‡enevaekamekaá¹ƒ koá¹-á¹-hÅ
gahitÄ• vasesaá¹ƒ \Ne 119/ paá¹-iggahitameva hoti. sace lolasÄ• maá¹‡ero\Be 122/ gaá¹‡h
á¹-hapeti, tassa gahitÄ• vasesaá¹ƒ appaá¹-iggahitakameva hoti.

bhikkhu dhÅ«mavaá¹-á¹-iá¹ƒ paá¹-iggahetvÄ• dhÅ«maá¹ƒ pivati, mukhaÃ±ca kaá¹‡á¹-ho ca
hoti, yÄ• vakÄ• likaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati, yÄ• vakÄ• likena yÄ• vajÄ«vikasaá¹ƒsagge
rajanaá¹ƒ vÄ• pacantassa kaá¹‡á¹‡anÄ• sacchiddehi dhÅ«mo pavisati, byÄ• dhipaccayÄ•
upasiá¹…ghati, abbohÄ• rikattÄ• vaá¹-á¹-ati. bhattuggÄ• ro tÄ• luá¹ƒ Ä• haccaantoyeva pa
vaá¹-á¹-ati, mukhaá¹ƒ paviá¹-á¹-haá¹ƒ pana ajjhoharato vikÄ• le Ä• patti. dantantare laggass
pavisati, Ä• pattiyeva. sace sukhumaá¹ƒ Ä• misaá¹ƒ hoti, raso na paÃ±Ã±Ä• yati, abbohÄ•
upakaá¹-á¹-he kÄ• le nirudakaá¹-á¹-hÄ• ne bhattaá¹ƒ bhuÃ±jitvÄ• kakkhÄ• retvÄ• dve tayo
udakaá¹-á¹-hÄ• naá¹ƒ gantvÄ• mukhaá¹ƒ vikkhÄ• letabbaá¹ƒ. paá¹-iggahetvÄ• á¹-hapitasi
aá¹…kurÄ• nikkhamanti, puna paá¹-iggahaá¹‡akiccaá¹ƒ natthi. loá¹‡e asati samuddodaken
vaá¹-á¹-ati, paá¹-iggahetvÄ• á¹-hapitaloá¹‡odakaá¹ƒloá¹‡aá¹ƒ hoti, loá¹‡aá¹ƒ vÄ• udakaá¹ƒ
phÄ• á¹‡itaá¹ƒ hoti, phÄ• á¹‡itaá¹ƒ vÄ• rasohoti, mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati.

himakarakÄ• udakagatikÄ• eva. pÄ• rihÄ• rikena katakaá¹-á¹-hinÄ• udakaá¹ƒ pasÄ• denti

Ä• misena saddhiá¹ƒ vaá¹-á¹-ati. Ä• misagatikehi kapitthaphalÄ• dÄ«hi pasÄ• ditaá¹ƒpurebh
pokkharaá¹‡Ä«Ä• dÄ«su udakaá¹ƒ bahalaá¹ƒ hoti, vaá¹-á¹-ati. sace pana mukhehatthe ca la
paá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ. khettesu kasitaá¹-á¹-hÄ• ne bahalaá¹ƒudakaá¹ƒ hoti,
sace sanditvÄ• kandarÄ• dÄ«ni pavisitvÄ• nadiá¹ƒ pÅ«reti, vaá¹-á¹-ati. kakudhasobbhÄ• d
patitehi pupphehi saÃ±channodakÄ• . sacepuppharaso na paÃ±Ã±Ä• yati, paá¹-iggahaá¹‡a
udakaá¹ƒ hoti, raso paÃ±Ã±Ä• yati, paá¹-iggahetabbaá¹ƒ. pabbatakandarÄ• dÄ«su
kÄ• á¸·avaá¹‡á¹‡apaá¹‡á¹‡acchannaudakepi eseva nayo.

pÄ• nÄ«yaghaá¹-e sareá¹‡ukÄ• ni vÄ• savaá¹‡á¹-akhÄ«rÄ• ni vÄ• pupphÄ• ni pakkhittÄ• n
pupphÄ• ni vÄ• paá¹-iggahetvÄ• pakkhipitabbÄ• ni. pÄ• á¹-alimallikÄ• pakkhittÄ• honti, v
taá¹ƒ abbohÄ• rikaá¹ƒ. dubhiyadivasepi \Be 123/ Ä• misena saddhiá¹ƒ vaá¹-á¹-ati. bhikkhun
á¹-hapitapupphavÄ• sitakapÄ• nÄ«yato sÄ• maá¹‡ero pÄ• nÄ«yaá¹ƒ gahetvÄ• pÄ«tÄ• vas
paá¹-iggahetabbaá¹ƒ. padumasarÄ• dÄ«su udakaá¹ƒ santharitvÄ• á¹-hitaá¹ƒ pupphareá¹‡u
udakaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati. kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-iggahetvÄ• á¹-hapitaá¹ƒd
sace tassa rasaá¹ƒ pivitukÄ• mo \Ne 120/, mÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-ati, appaá¹-i
paá¹-iggahetabbaá¹ƒ. ajÄ• nantassa rase paviá¹-á¹-hepi Ä• pattiyeva. acittakaÃ±hi idaá¹ƒsik

<115> mahÄ• bhÅ«tesu kiá¹ƒ vaá¹-á¹-ati, kiá¹ƒ na vaá¹-á¹-atÄ«ti? khÄ«raá¹ƒ tÄ• va vaá¹-á¹-
kappiyamaá¹ƒsakhÄ«raá¹ƒvÄ• hotu akappiyamaá¹ƒsakhÄ«raá¹ƒ vÄ• , pivantassa anÄ• pat
siá¹…ghÄ• á¹‡ikÄ• muttaá¹ƒ karÄ«saá¹ƒ semhaá¹ƒ dantamalaá¹ƒ akkhigÅ«thako kaá¹‡á¹‡a
uá¹-á¹-hitaloá¹‡antiidaá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati. yaá¹ƒ panettha á¹-hÄ• nato cavitvÄ• patte v
patati, taá¹ƒ paá¹-iggahetabbaá¹ƒ, aá¹…galaggaá¹ƒ paá¹-iggahitakameva. uá¹‡hapÄ• yÄ• s
aá¹…gulianusÄ• rena ekÄ• baddhovahutvÄ• pÄ• yÄ• se santiá¹-á¹-hati, piá¹‡á¸• Ä• ya vÄ•
mukhavaá¹-á¹-ito vÄ• pattatalaá¹ƒorohati, ettha paá¹-iggahaá¹‡akiccaá¹ƒ natthi, jhÄ• mama
na vaá¹-á¹-atÄ«ti natthi, dujjhÄ• pitaá¹ƒ pana na vaá¹-á¹-ati. sujjhÄ• pitaá¹ƒ pana manussaá
cuá¹‡á¹‡aá¹ƒ katvÄ• lehe upanetuá¹ƒvaá¹-á¹-ati. cattÄ• ri mahÄ• vikaá¹-Ä• ni asati kappiya
gahetvÄ• paribhuÃ±jituá¹ƒvaá¹-á¹-anti. ettha ca dubbacopi asamatthopi kappiyakÄ• rako as
tiá¹-á¹-hati. chÄ• rikÄ• yaasati sukkhadÄ• ruá¹ƒ jhÄ• petvÄ• chÄ• rikÄ• gahetabbÄ• . sukk
alladÄ• ruá¹ƒrukkhato chinditvÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ pana catubbidhampi mahÄ•
kÄ• lodissaá¹ƒnÄ• ma, sappadaá¹-á¹-hakkhaá¹‡eyeva vaá¹-á¹-ati.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

paá¹-iggahaá¹‡avinicchayakathÄ• samattÄ• .

21. pavÄ• raá¹‡Ä• vinicchayakathÄ•

<116> __paá¹-ikkhepapavÄ• raá¹‡Ä• _ti \Ne 121/ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ata

kassaci abhihaá¹-abhojanassapaá¹-ikkhepasaá¹…khÄ• tÄ• pavÄ• raá¹‡Ä• . sÄ• ca na kev
hoti, atha kho paÃ±caá¹…gavasena. tatrimÄ• ni \Be 124/ paÃ±caá¹…gÄ• ni --- asanaá¹ƒ, bh
hatthapÄ• se á¹-hÄ• naá¹ƒ, abhihÄ• ro, abhihaá¹-assa paá¹-ikkhepoti. tattha __asana_nti vi
bhuÃ±jamÄ• no cesa puggalohotÄ«ti attho. __bhojana_nti pavÄ• raá¹‡appahonakaá¹ƒ bhoj
aÃ±Ã±ataraá¹ƒ paá¹-ikkhipitabbaá¹ƒbhojanaá¹ƒ hotÄ«ti attho. __dÄ• yakassa hatthapÄ• se
pavÄ• raá¹‡appahonakaá¹ƒ bhojanaá¹ƒgaá¹‡hitvÄ• dÄ• yakassa aá¸• á¸• hateyyahatthapp
avaá¹-á¹-hÄ• naá¹ƒ. __abhihÄ• ro_ti hatthapÄ• seá¹-hitassa dÄ• yakassa kÄ• yena abhihÄ•
paá¹-ikkhepo_ti evaá¹ƒ abhihaá¹-assa kÄ• yenavÄ• vÄ• cÄ• ya vÄ• paá¹-ikkhepo. iti imesa
aá¹…gÄ• naá¹ƒ vasena pavÄ• raá¹‡Ä• hoti. vuttampicetaá¹ƒ ---

``paÃ±cahi, upÄ• li, Ä• kÄ• rehi pavÄ• raá¹‡Ä• paÃ±Ã±Ä• yati, asanaá¹ƒ paÃ±Ã±Ä• yati, bl
hatthapÄ• se á¹-hito, abhiharati, paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«â€™â€™ ti (Vin V 428).

<117> tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin IV) 238-9) --- ``asanaâ€™â€™ ntiÄ• dÄ«su tÄ• va
bhojanaá¹ƒ hatthapÄ• se á¹-hitena abhihaá¹-aá¹ƒ paá¹-ikkhipati, taá¹ƒ odano kummÄ• sosa
imesaá¹ƒ aÃ±Ã±atarameva veditabbaá¹ƒ. tattha __odano_ nÄ• ma sÄ• livÄ«hi yavo godhur
kudrÅ«sakoti sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ taá¹‡á¸• ulehi nibbatto. tatra __sÄ• lÄ«_ti anta
upÄ• dÄ• ya sabbÄ• pi sÄ• lijÄ• ti. __vÄ«hÄ«_ti sabbÄ• pivÄ«hijÄ• ti. __yavagodhumesu_ b
setarattakÄ• á¸·abhedÄ• sabbÄ• pikaá¹…gujÄ• ti. __varako_ti antamaso varakacorakaá¹ƒ
setavaá¹‡á¹‡Ä• varakajÄ• ti. __kudrÅ«sako_ti kÄ• á¸·akudrÅ«sako ceva sÄ• mÄ• kÄ• dibh
tiá¹‡adhaÃ±Ã±ajÄ• ti. nÄ«vÄ• ravarakacorakÄ• cettha dhaÃ±Ã±Ä• nulomÄ• ti vadanti, dha
dhaÃ±Ã±Ä• nulomÄ• nivÄ• , etesaá¹ƒ vuttappabhedÄ• naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹
``bhattaá¹ƒ pacissÄ• mÄ• â€™â€™ tivÄ• ``yÄ• guá¹ƒ pacissÄ• mÄ• â€™â€™ ti vÄ• ``amb
pacissÄ• mÄ• â€™â€™ ti vÄ• yaá¹ƒ kiÃ±ci sandhÄ• ya pacantu, sace uá¹‡haá¹ƒ sÄ«talaá¹
bhojanakÄ• le gahitagahitaá¹-á¹-hÄ• neodhi paÃ±Ã±Ä• yati, odanasaá¹…gahameva gaccha
sace odhi na paÃ±Ã±Ä• yati, yÄ• gusaá¹…gahaá¹ƒ gacchati, pavÄ• raá¹‡aá¹ƒ na janeti.

yopi \Be 125/ \Ne 122/ pÄ• yÄ• so vÄ• paá¹‡á¹‡aphalakaá¸·Ä«ramissakÄ• ambilayÄ• gu v
otÄ• ritamattÄ• abbhuá¹‡hÄ• hoti Ä• vajjitvÄ• pivituá¹ƒ sakkÄ• , hatthena gahitokÄ• sepi o
pavÄ• raá¹‡aá¹ƒ na janeti. sace pana usumÄ• ya vigatÄ• ya sÄ«talabhÅ«tÄ• ghanabhÄ• va
puna pavÄ• raá¹‡aá¹ƒ janeti, pubbe tanubhÄ• vo na rakkhati. sacepi dadhitakkÄ• dÄ«niÄ• r
paá¹‡á¹‡aphalakaá¸·Ä«re pakkhipitvÄ• muá¹-á¹-himattÄ• pi taá¹‡á¸• ulÄ• pakkhittÄ• honti
paÃ±Ã±Ä• yati, pavÄ• raá¹‡aá¹ƒ janeti. ayÄ• guke nimantane ``yÄ• guá¹ƒdassÄ• mÄ• â€™
udakakaÃ±jikakhÄ«rÄ• dÄ«ni Ä• kiritvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti denti. kiÃ±cA
pavÄ• raá¹‡aá¹ƒ janetiyeva. sace pana pakkuthitesu udakÄ• dÄ«supakkhipitvÄ• pacitvÄ• d
gacchati. yÄ• gusaá¹…gahaá¹ƒ gatepi tasmiá¹ƒ vÄ• aÃ±Ã±asmiá¹ƒ vÄ• yattha macchamaá
sÄ• sapamattampi macchamaá¹ƒsakhaá¹‡á¸• aá¹ƒ vÄ• nhÄ• ruvÄ• paÃ±Ã±Ä• yati, pavÄ•
pana rasakayÄ• gu vÄ• na janeti. á¹-hapetvÄ• vuttadhaÃ±Ã±ataá¹‡á¸• uleaÃ±Ã±ehi veá¹‡

kaá¹‡á¸• amÅ«laphalehi vÄ• yehi kehici kataá¹ƒ bhattampipavÄ• raá¹‡aá¹ƒ na janeti, page
panettha macchamaá¹ƒsaá¹ƒ pakkhipanti, janeti. __mahÄ• paccariyaá¹ƒ_ ``pupphiatthÄ• ya
janetÄ«â€™â€™ ti vuttaá¹ƒ. pupphiatthÄ• yabhattaá¹ƒ nÄ• ma pupphikhajjakatthÄ• ya kuth
seditataá¹‡á¸• ulÄ• vuccanti. sace pana te taá¹‡á¸• ule sukkhÄ• petvÄ• khÄ• danti, vaá¹-á
sattusaá¹…khyaá¹ƒ, na bhattasaá¹…khyaá¹ƒgacchanti. puna tehi katabhattaá¹ƒ pavÄ• retiy
sappitelÄ• dÄ«su vÄ• pacanti, pÅ«vaá¹ƒ vÄ• karonti, na pavÄ• renti. puthukÄ• vÄ• tÄ• hi
napavÄ• renti.

__kummÄ• so_ nÄ• ma yavehi katakummÄ• so. aÃ±Ã±ehi pana muggÄ• dÄ«hi katakummÄ

__sattu_ nÄ• ma sÄ• livÄ«hiyavehi katasattu. kaá¹…guvarakakudrÅ«sakasÄ«sÄ• nipi bhajji
thuse palÄ• petvÄ• puna daá¸·haá¹ƒ koá¹-á¹-etvÄ• cuá¹‡á¹‡aá¹ƒ karonti. sacepitaá¹ƒ allat
sattusaá¹…gahameva gacchati. kharapÄ• kabhajjitÄ• naá¹ƒ vÄ«hÄ«naá¹ƒ taá¹‡á¸• ulekoá¹-
cuá¹‡á¹‡aá¹ƒ sattusaá¹…gahameva gacchati. samapÄ• kabhajjitÄ• naá¹ƒ pana vÄ«hÄ«naá
taá¹‡á¸• ulÄ• bhajjitataá¹‡á¸• ulÄ• eva vÄ• na pavÄ• renti. tesaá¹ƒ \Be 126/pana taá¹‡á¸•
pavÄ• reti, kharapÄ• kabhajjitÄ• naá¹ƒ vÄ«hÄ«naá¹ƒ kuá¹‡á¸• akampi pavÄ• reti. samapÄ•
Ä• tapasukkhÄ• naá¹ƒ vÄ• kuá¹‡á¸• akaá¹ƒ na pavÄ• reti. lÄ• jÄ• vÄ• tehikatabhattasattu
bhajjitapiá¹-á¹-haá¹ƒ vÄ• \Ne 123/ yaá¹ƒ kiÃ±ci suddhakhajjakaá¹ƒ vÄ• napavÄ• reti.
macchamaá¹ƒsapÅ«ritakhajjakaá¹ƒ pana sattumodako vÄ• pavÄ• reti. __maccho maá¹ƒsa

ayaá¹ƒ pana viseso --- sace yÄ• guá¹ƒ pivantassa yÄ• gusitthamattÄ• neva dve macchakha
maá¹ƒsakhaá¹‡á¸• Ä• nivÄ• ekabhÄ• jane vÄ• nÄ• nÄ• bhÄ• jane vÄ• denti, tÄ• ni ce akh
pavÄ• raá¹‡appahonakaá¹ƒpaá¹-ikkhipati, na pavÄ• reti. tato ekaá¹ƒ khÄ• ditaá¹ƒ, ekaá¹ƒ h
hoti, so ce aÃ±Ã±aá¹ƒ paá¹-ikkhipati, pavÄ• reti. dvepi khÄ• ditÄ• ni honti, mukhe
sÄ• sapamattampiavasiá¹-á¹-haá¹ƒ natthi, sacepi aÃ±Ã±aá¹ƒ paá¹-ikkhipati, na pavÄ• reti. k
khÄ• danto kappiyamaá¹ƒsaá¹ƒpaá¹-ikkhipati, pavÄ• reti. kappiyamaá¹ƒsaá¹ƒ khÄ• danto a
paá¹-ikkhipati, napavÄ• reti. kasmÄ• ? avatthutÄ• ya. yaÃ±hi bhikkhuno khÄ• dituá¹ƒ vaá¹-á
paá¹-ikkhipatopavÄ• raá¹‡Ä• hoti. idaá¹ƒ pana jÄ• nanto akappiyattÄ• paá¹-ikkhipati, ajÄ•
paá¹-ikkhipitabbaá¹-á¹-hÄ• neá¹-hitameva paá¹-ikkhipati nÄ• ma, tasmÄ• na pavÄ• reti. sac
akappiyamaá¹ƒsaá¹ƒ khÄ• dantokappiyamaá¹ƒsaá¹ƒ paá¹-ikkhipati, pavÄ• reti. kasmÄ• ? va
paá¹-ikkhittaá¹ƒ, taá¹ƒ pavÄ• raá¹‡Ä• ya vatthu, yaá¹ƒ pana khÄ• dati, taá¹ƒ kiÃ±cÄ• pi
paá¹-ikkhipitabbaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ, khÄ• diyamÄ• naá¹ƒpana maá¹ƒsabhÄ• vaá¹ƒ na
akappiyamaá¹ƒsaá¹ƒ vÄ• khÄ• danto akappiyamaá¹ƒsaá¹ƒpaá¹-ikkhipati, purimanayeneva
kappiyamaá¹ƒsaá¹ƒ vÄ• akappiyamaá¹ƒsaá¹ƒ vÄ• khÄ• dantopaÃ±cannaá¹ƒ bhojanÄ• na
kappiyabhojanaá¹ƒ paá¹-ikkhipati, pavÄ• reti.
kuladÅ«sakavejjakammauttarimanussadhammÄ• rocanasÄ• ditarÅ«piyÄ• dÄ«hinibbattaá¹ƒ
anesanÄ• ya uppannaá¹ƒ akappiyabhojanaá¹ƒ paá¹-ikkhipati, na pavÄ• reti. kappiyabhojana
akappiyabhojanaá¹ƒ paá¹-ikkhipati, na pavÄ• reti. kappiyabhojanaá¹ƒ vÄ• akappiyabhojana

kappiyabhojanaá¹ƒ paá¹-ikkhipati, pavÄ• reti. akappiyabhojanaá¹ƒ paá¹-ikkhipati, na pavÄ• r
vuttanayeneva kÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ.

<118> evaá¹ƒ ``asanaâ€™â€™ ntiÄ• dÄ«su yaÃ±ca asnÄ• ti, yaÃ±ca bhojanaá¹ƒ hatthapÄ
abhihaá¹-aá¹ƒpaá¹-ikkhipanto pavÄ• raá¹‡aá¹ƒ Ä• pajjati, taá¹ƒ utvÄ• idÄ• ni yathÄ• Ä• pa
jÄ• nanatthaá¹ƒ ayaá¹ƒvinicchayo --- __asanaá¹ƒ bhojana_nti ettha tÄ• va yena ekasitthamp
so \Be 127/ sace pattamukhahatthÄ• naá¹ƒ yattha katthaci paÃ±casu bhojanesu ekasmimpi
bhojanesu ekampi paá¹-ikkhipati, pavÄ• reti. katthaci bhojanaá¹ƒ natthi, Ä• misagandhamatt
pavÄ• reti. mukhe ca hatthe ca bhojanaá¹ƒ natthi, patte atthi, tasmiá¹ƒ panaÄ• sane abhuÃ±
vÄ• pavisitvÄ• bhuÃ±jitukÄ• mo, aÃ±Ã±assa vÄ• dÄ• tukÄ• motasmiá¹ƒ ce antare \Ne 124
na pavÄ• reti. kasmÄ• ? vippakatabhojanabhÄ• vassaupacchinnattÄ• . ``yopi aÃ±Ã±atra ga
bhattaá¹ƒ gilitvÄ• sesaá¹ƒÄ• dÄ• ya gacchanto antarÄ• magge aÃ±Ã±aá¹ƒ bhojanaá¹ƒ paá
pavÄ• raá¹‡Ä• na hotÄ«â€™â€™ ti__mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. yathÄ• ca patte, eva
vijjamÄ• naá¹ƒ bhojanaá¹ƒsace anajjhoharitukÄ• mo hoti, tasmiÃ±ca khaá¹‡e aÃ±Ã±aá¹ƒ pa
pavÄ• reti. ekasmiÃ±hipade vuttaá¹ƒ lakkhaá¹‡aá¹ƒ sabbattha veditabbaá¹ƒ hoti. apica __ku
dassitoyeva. vuttaÃ±hi tattha ``mukhe bhattaá¹ƒ gilitaá¹ƒ, hatthe bhattaá¹ƒ vighÄ• sÄ• dassa
pattebhattaá¹ƒ bhikkhussa dÄ• tukÄ• mo, sace tasmiá¹ƒ khaá¹‡e paá¹-ikkhipati, na pavÄ• re

__hatthapÄ• se á¹-hito_ti ettha pana sace bhikkhu nisinno hoti, Ä• sanassa pacchimantato p
á¹-hito, paá¹‡hiantato paá¹-á¹-hÄ• ya, sace nipanno, yena passena nipanno, tassa pÄ• rima
dÄ• yakassa nisinnassa vÄ• á¹-hitassa vÄ• nipannassa vÄ• á¹-hapetvÄ• pasÄ• ritahattha
aá¹…gaá¹ƒ, tassa orimantena paricchinditvÄ• aá¸• á¸• hateyyahattho ``hatthapÄ• soâ€™â€
á¹-hatvÄ• abhihaá¹-aá¹ƒ paá¹-ikkhipantasseva pavÄ• raá¹‡Ä• hoti, na tato paraá¹ƒ.

__abhiharatÄ«_ti hatthapÄ• sabbhantare á¹-hito gahaá¹‡atthaá¹ƒ upanÄ• meti. sace pana a
hatthe vÄ• Å«rÅ«su vÄ• Ä• dhÄ• rake vÄ• á¹-hitaá¹ƒ pattaá¹ƒ anabhiharitvÄ• ``bhattaá¹ƒ
tivadati, taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• natthi. bhattapacchiá¹ƒ Ä• netvÄ• purato bhÅ«
``gaá¹‡hÄ• hÄ«â€™â€™ ti vuttepi eseva nayo. Ä«sakaá¹ƒ pana uddharitvÄ• vÄ• apanÄ• r
tivutte paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti. therÄ• sane nisinno thero dÅ«re nisinnassa daha
pesetvÄ• ``ito odanaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, gaá¹‡hitvÄ• pana gato tuá¹‡hÄ«
``alaá¹ƒ mayhaâ€™â€™ nti paá¹-ikkhipati, na pavÄ• reti. kasmÄ• ? therassa dÅ«rabhÄ• va
anabhiharaá¹‡ato. sace pana gahetvÄ• Ä• gato bhikkhu ``idaá¹ƒ bhattaá¹ƒ gaá¹‡hÄ• â€™â
paá¹-ikkhipato pavÄ• raá¹‡Ä• hoti. parivesanÄ• yaeko ekena hatthena odanapacchiá¹ƒ, ek
bhikkhuá¹ƒ parivisati, tatra ce aÃ±Ã±o Ä• gantvÄ• ``ahaá¹ƒ pacchiá¹ƒdhÄ• ressÄ• mi, tvaá
ti vatvÄ• gahitamattameva karoti, parivesako evapana taá¹ƒ dhÄ• reti, tasmÄ• sÄ• abhiha
dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ paá¹-ikkhipantassapavÄ• raá¹‡Ä• hoti. sace pana pariv
hoti, itarova naá¹ƒ dhÄ• reti, tatodÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ paá¹-ikkhipantassa pav
kaá¹-acchunÄ• uddhaá¹-abhatte pana hoti. kaá¹-acchunÄ• abhihÄ• royeva hi tassa abhihÄ

samabhÄ• repi paá¹-ikkhipanto pavÄ• retiyevÄ• â€™â€™ ti__mahÄ• paccariyaá¹ƒ_ \Ne 125
bhikkhuno bhatte dÄ«yamÄ• ne itaro pattaá¹ƒ hatthena pidahati, pavÄ• raá¹‡Ä• natthi. kasm
abhihaá¹-e paá¹-ikkhittattÄ• .

__paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«_ti ettha vÄ• cÄ• ya abhihaá¹-aá¹ƒ paá¹-ikkhipato pavÄ• ra
kÄ• yenaabhihaá¹-aá¹ƒ pana yena kenaci Ä• kÄ• rena kÄ• yena vÄ• vÄ• cÄ• ya vÄ• paá¹-
pavÄ• raá¹‡Ä• hotÄ«ti veditabbo. tatra kÄ• yena paá¹-ikkhepo nÄ• ma aá¹…guliá¹ƒ vÄ• ha
makkhikÄ• bÄ«janiá¹ƒvÄ• cÄ«varakaá¹‡á¹‡aá¹ƒ vÄ• cÄ• leti, bhamukÄ• ya vÄ• Ä• kÄ• ra
vÄ• cÄ• ya paá¹-ikkhepo nÄ• ma ``alaâ€™â€™ nti vÄ• ``na gaá¹‡hÄ• mÄ«â€™â€™ ti vÄ•
``apagacchÄ• â€™â€™ ti vÄ• vadati. evaá¹ƒ yena kenaci Ä• kÄ• rena kÄ• yena vÄ• vÄ• c
pavÄ• raá¹‡Ä• hoti.

<119> eko abhihaá¹-e bhatte pavÄ• raá¹‡Ä• ya bhÄ«to hatthe apanetvÄ• punappunaá¹ƒ pa
``Ä• kira Ä• kira, koá¹-á¹-etvÄ• koá¹-á¹-etvÄ• pÅ«rehÄ«â€™â€™ ti vadati, ettha kathanti?
``anÄ• kiraá¹‡atthÄ• ya vuttattÄ• pavÄ• raá¹‡Ä• hotÄ«â€™â€™ ti Ä• ha. mahÄ• padumatt
vadantassa nÄ• ma kassaci pavÄ• raá¹‡Ä• atthÄ«â€™â€™ ti vatvÄ• ``napavÄ• retÄ«â€™

aparo bhattaá¹ƒ abhiharantaá¹ƒ bhikkhuá¹ƒ sallakkhetvÄ• ``kiá¹ƒ, Ä• vuso, itopi kiÃ±ci gaá¹
kiÃ±cÄ«â€™â€™ ti Ä• ha, tatrÄ• pi ``evaá¹ƒ nÄ• gamissatÄ«ti vuttattÄ• pavÄ• raá¹‡Ä• ho
Ä• ha. mahÄ• padumatthero \Be 129/ pana ``gaá¹‡hissasÄ«ti vadantassa nÄ• makassaci pa
vatvÄ• ``na pavÄ• retÄ«â€™â€™ ti Ä• ha.

eko samaá¹ƒsakaá¹ƒ rasaá¹ƒ abhiharitvÄ• ``rasaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, taá¹ƒ
pavÄ• raá¹‡Ä• natthi. ``macchamaá¹ƒsarasaâ€™â€™ nti vutte paá¹-ikkhipato pavÄ• raá¹‡Ä
gaá¹‡hathÄ• â€™â€™ tivuttepi hotiyeva. maá¹ƒsaá¹ƒ visuá¹ƒ katvÄ• ``maá¹ƒsarasaá¹ƒ gaá
``tattha cesÄ• sapamattampi maá¹ƒsakhaá¹‡á¸• aá¹ƒ atthi, taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡
parissÄ• vitohoti, vaá¹-á¹-atÄ«â€™â€™ ti abhayatthero Ä• ha.

maá¹ƒsarasena Ä• pucchantaá¹ƒ mahÄ• thero ``muhuttaá¹ƒ Ä• gamehÄ«â€™â€™ ti vatvÄ•
Ä• harÄ• â€™â€™ ti Ä• ha, ettha kathanti? mahÄ• sumatthero tÄ• va ``abhihÄ• rakassa ga
\Ne 126/ pavÄ• retÄ«â€™â€™ ti Ä• ha. mahÄ• padumatthero pana ``ayaá¹ƒ kuhiá¹ƒ gaccha
gamanaá¹ƒ, gaá¹‡hantassapi nÄ• ma kassaci pavÄ• raá¹‡Ä• atthÄ«â€™â€™ ti vatvÄ• ``n

kaá¸·Ä«rapanasÄ• dÄ«hi missetvÄ• maá¹ƒsaá¹ƒ pacanti, taá¹ƒ gahetvÄ• ``kaá¸·Ä«rasÅ«pa
panasabyaÃ±janaá¹ƒgaá¹‡hathÄ• â€™â€™ ti vadanti, evampi na pavÄ• reti. kasmÄ• ? apa
vuttattÄ• . sace pana ``macchasÅ«paá¹ƒ maá¹ƒsasÅ«paâ€™â€™ nti vÄ• ``idaá¹ƒ gaá¹‡ha
pavÄ• reti, maá¹ƒsakarambako nÄ• ma hoti. taá¹ƒ dÄ• tukÄ• mopi ``karambakaá¹ƒ gaá¹‡ha
vaá¹-á¹-ati, na pavÄ• reti, ``maá¹ƒsakarambakaâ€™â€™ nti vÄ• ``idaâ€™â€™ nti vÄ• vutt

nayosabbesu macchamaá¹ƒsamissakesu.

<120> ``yo pana nimantane bhuÃ±jamÄ• no maá¹ƒsaá¹ƒ abhihaá¹-aá¹ƒ `uddissakataâ€™ n
paá¹-ikkhipati, pavÄ• ritova hotÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. missakakat
suá¹-á¹-huvuttÄ• . evaÃ±hi tattha vuttaá¹ƒ --- piá¹‡á¸• acÄ• riko bhikkhu bhattamissakaá¹ƒ y
``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, na pavÄ• reti, ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€
kasmÄ• ? yenÄ• pucchito, tassa atthitÄ• ya. ayamettha adhippÄ• yo --- ``yÄ• gumissakaá¹ƒ
tivadati, tatra ce yÄ• gu bahutarÄ• vÄ• hoti samasamÄ• vÄ• , na pavÄ• reti. yÄ• gu mand
pavÄ• reti. idaÃ±ca sabbaaá¹-á¹-hakathÄ• su vuttattÄ• na sakkÄ• paá¹-ikkhipituá¹ƒ, kÄ• ra
duddasaá¹ƒ. ``bhattamissakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, bhattaá¹ƒ bahutaraá¹ƒ vÄ
vÄ• hoti, pavÄ• retiyeva \Be 130/. bhattaá¹ƒ vÄ• yÄ• guá¹ƒ vÄ• anÄ• masitvÄ• ``missaka
vadati, tatra ce bhattaá¹ƒ bahutaraá¹ƒ vÄ• samakaá¹ƒ vÄ• hoti, pavÄ• reti, appataraá¹ƒ na
karambakena na samÄ• netabbaá¹ƒ. karambako hi maá¹ƒsamissakopihoti amaá¹ƒsamissak
pavÄ• raá¹‡Ä• natthi, idaá¹ƒ pana bhattamissakameva. ettha vuttanayeneva pavÄ• raá¹‡Ä
rasaá¹ƒ, bahukhÄ«re khÄ«raá¹ƒ, bahusappimhica pÄ• yÄ• se sappiá¹ƒ gaá¹‡hathÄ• ti visuâ
paá¹-ikkhipato pavÄ• raá¹‡Ä• natthi.

yo pana gacchanto pavÄ• reti, so gacchantova bhuÃ±jituá¹ƒ labhati. kaddamaá¹ƒ vÄ• udak
atirittaá¹ƒ kÄ• retabbaá¹ƒ. sace antarÄ• nadÄ« pÅ«rÄ• hoti, nadÄ«tÄ«re gumbaá¹ƒanupar
bhuÃ±jitabbaá¹ƒ. atha nÄ• vÄ• vÄ• setu vÄ• atthi, taá¹ƒ abhiruhitvÄ• pi caá¹…kamantene
gamanaá¹ƒ na upacchinditabbaá¹ƒ. yÄ• ne vÄ• hatthiassapiá¹-á¹-he vÄ• candamaá¹‡á¸• a
nisÄ«ditvÄ• pavÄ• ritena yÄ• va majjhanhikaá¹ƒ, tÄ• va tesu gacchantesupi nisinneneva \N
yo á¹-hito pavÄ• reti, á¹-hiteneva, yo nisinno pavÄ• reti, nisinneneva paribhuÃ±jitabbaá¹ƒ, ta
iriyÄ• pathaá¹ƒ vikopentena atirittaá¹ƒ kÄ• retabbaá¹ƒ. yo ukkuá¹-iko nisÄ«ditvÄ• pavÄ• reti
bhuÃ±jitabbaá¹ƒ. tassa pana heá¹-á¹-hÄ• palÄ• lapÄ«á¹-haá¹ƒ vÄ• kiÃ±civÄ• nisÄ«danak
pÄ«á¹-hake nisÄ«ditvÄ• pavÄ• ritena Ä• sanaá¹ƒ acÄ• letvÄ• va catassodisÄ• parivattante
maÃ±ce nisÄ«ditvÄ• pavÄ• ritena ito vÄ• ettovÄ• saÃ±carituá¹ƒ na labbhati. sace pana na
ukkhipitvÄ• aÃ±Ã±atra nenti, vaá¹-á¹-ati. nipajjitvÄ• pavÄ• ritena nipanneneva paribhuÃ±jit
parivattantena yena passena nipanno, tassa á¹-hÄ• naá¹ƒ nÄ• tikkametabbaá¹ƒ.

<121> pavÄ• ritena pana kiá¹ƒkÄ• tabbanti? yena iriyÄ• pathena pavÄ• rito hoti, taá¹ƒ vikop
iriyÄ• pathena ce bhuÃ±jati, atirittaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jitabbaá¹ƒ. anatirittaá¹ƒpana y
yÄ• vakÄ• likasaá¹…gahitaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• khÄ• dati vÄ• b
ajjhohÄ• re pÄ• cittiyaá¹ƒ.

tattha __anatirittaá¹ƒ_ nÄ• ma nÄ• tirittaá¹ƒ, na adhikanti attho. taá¹ƒ pana yasmÄ• kappiya
vinayakammÄ• kÄ• rehi akataá¹ƒ vÄ• gilÄ• nassa anadhikaá¹ƒ vÄ• hoti, tasmÄ• padabhÄ

``anatirittaá¹ƒ \Be 131/ nÄ• ma akappiyakataá¹ƒ hoti, appaá¹-iggahitakataá¹ƒ hoti, anuccÄ• ahatthapÄ• se kataá¹ƒ hoti, abhuttÄ• vinÄ• kataá¹ƒ hoti, bhuttÄ• vinÄ• ca pavÄ• ritenaÄ• s kataá¹ƒ hoti, `alametaá¹ƒ sabbaâ€™ nti avuttaá¹ƒ hoti, na gilÄ• nÄ• tirittaá¹ƒhoti, etaá¹ƒ ana nÄ• mÄ• â€™â€™ ti (Vin IV 239).

tattha __akappiyakata_nti yaá¹ƒ tattha phalaá¹ƒ vÄ• kandamÅ«lÄ• diá¹ƒ vÄ• paÃ±cahi sar kappiyaá¹ƒakataá¹ƒ, yaÃ±ca akappiyamaá¹ƒsaá¹ƒ vÄ• akappiyabhojanaá¹ƒ vÄ• , etaá¹ƒ ak akappiyaá¹ƒ ``alametaá¹ƒ sabbaâ€™â€™ nti evaá¹ƒ atirittaá¹ƒ katampi ``akappiyakataâ€™ __appaá¹-iggahitakata_nti bhikkhunÄ• appaá¹-iggahitaá¹ƒyeva purimanayena atirittaá¹ƒ kat __anuccÄ• ritakata_nti kappiyaá¹ƒ kÄ• retuá¹ƒ Ä• gatena bhikkhunÄ• Ä«sakampi anukkhitt kataá¹ƒ. __ahatthapÄ• se kata_nti kappiyaá¹ƒ kÄ• retuá¹ƒ Ä• gatassa hatthapÄ• satobahi á __abhuttÄ• vinÄ• kata_nti yo ``alametaá¹ƒ sabbaâ€™â€™ nti atirittaá¹ƒkaroti, tena pavÄ• raá¹‡appahonakabhojanaá¹ƒ \Ne 128/ abhuttena kataá¹ƒ. __bhuttÄ• vinÄ• pavÄ• rit kata_nti idaá¹ƒ uttÄ• nameva. __ ``alametaá¹ƒ sabbaâ€™â€™ nti avutta_nti vacÄ«bhedaá¹ hoti. iti imehi sattahi vinayakammÄ• kÄ• rehi yaá¹ƒ atirittaá¹ƒkappiyaá¹ƒ akataá¹ƒ, yaÃ±ca n gilÄ• nÄ• tirittaá¹ƒ, tadubhayampi ``anatirittaâ€™â€™ nti veditabbaá¹ƒ.

<122> atirittaá¹ƒ pana tasseva paá¹-ipakkhanayena veditabbaá¹ƒ. teneva vuttaá¹ƒ padabhÄ

``atirittaá¹ƒ nÄ• ma kappiyakataá¹ƒ hoti, paá¹-iggahitakataá¹ƒ hoti, uccÄ• ritakataá¹ƒ hoti, ha hoti, bhuttÄ• vinÄ• kataá¹ƒ hoti, bhuttÄ• vinÄ• pavÄ• ritena Ä• sanÄ• avuá¹-á¹-hitena kataá sabbaâ€™ nti vuttaá¹ƒ hoti, gilÄ• nÄ• tirittaá¹ƒ hoti, etaá¹ƒ atirittaá¹ƒ nÄ• mÄ• â€™â€™ ti (

apicettha __bhuttÄ• vinÄ• kataá¹ƒ hotÄ«_ti anantaranisinnassa sabhÄ• gassa bhikkhuno p maá¹ƒsahÄ«raá¹ƒ vÄ• khÄ• ditvÄ• katampi ``bhuttÄ• vinÄ• va kataá¹ƒ hotÄ«â€™â€™ ti ve avuá¹-á¹-hitenÄ• _ti ettha pana asammohatthaá¹ƒ \Be 132/ ayaá¹ƒ vinicchayo --- dve bhikkh bhuÃ±jamÄ• nÄ• pavÄ• ritÄ• honti, ekena tattheva nisÄ«ditabbaá¹ƒ, itarena niccabhattaá¹ Ä• netvÄ• upaá¸• á¸• haá¹ƒ tassa bhikkhuno patte Ä• kiritvÄ• hatthaá¹ƒ dhovitvÄ• sesaá¹ƒ kÄ• rÄ• petvÄ• bhuÃ±jitabbaá¹ƒ. kasmÄ• ? yaÃ±hi tassa hatthelaggaá¹ƒ, taá¹ƒ akappiyaá¹ paá¹-hamaá¹ƒ nisinno bhikkhu sayameva tassa pattatohatthena gaá¹‡hÄ• ti, hatthadhovana pana evaá¹ƒ `kappiyaá¹ƒ kÄ• retvÄ• bhuÃ±jantassapuna kiÃ±ci byaÃ±janaá¹ƒ vÄ• khÄ• da nti yena paá¹-hamaá¹ƒ kappiyaá¹ƒkataá¹ƒ hoti, so puna kÄ• tuá¹ƒ na labhati. yena akataá¹ƒ yaÃ±ca akataá¹ƒ, taá¹ƒ kÄ• tabbaá¹ƒ. __yena akata_nti aÃ±Ã±ena bhikkhunÄ• yena paá¹-h tenakÄ• tabbaá¹ƒ. __yaÃ±ca akata_nti yena paá¹-hamaá¹ƒ kappiyaá¹ƒ kataá¹ƒ, tenapi yaá¹ taá¹ƒkÄ• tabbaá¹ƒ. paá¹-hamabhÄ• jane pana kÄ• tuá¹ƒ na labbhati. tattha hi kariyamÄ• ne saddhiá¹ƒkataá¹ƒ hoti, tasmÄ• aÃ±Ã±asmiá¹ƒ bhÄ• jane kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• tenabhikkhunÄ• paá¹-hamaá¹ƒ katena saddhiá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

kappiyaá¹ƒ karontena ca na kevalaá¹ƒ patteyeva, kuá¹‡á¸• epi pacchiyampi yattha katthaci
onÄ• mitabhÄ• jane kÄ• tabbaá¹ƒ. taá¹ƒ sace bhikkhusataá¹ƒ pavÄ• ritaá¹ƒ hoti, sabbesaá¹
appavÄ• ritÄ• nampi vaá¹-á¹-ati. yena pana kappiyaá¹ƒ kataá¹ƒ, tassa na vaá¹-á¹-ati. sacepi
piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ bhikkhuá¹ƒ pattaá¹ƒ gahetvÄ• avassaá¹ƒ bhuÃ±janake
maá¹…galanimantanenisÄ«dÄ• penti, atirittaá¹ƒ kÄ• rÄ• petvÄ• va bhuÃ±jitabbaá¹ƒ. sace ta
natthi, Ä• sanasÄ• laá¹ƒ vÄ• vihÄ• raá¹ƒ vÄ• pattaá¹ƒ pesetvÄ• kÄ• retabbaá¹ƒ, kappiyaá
anupasampannassahatthe á¹-hitaá¹ƒ na kÄ• tabbaá¹ƒ. sace Ä• sanasÄ• lÄ• yaá¹ƒ abyatto b
kappiyaá¹ƒkÄ• rÄ• petvÄ• Ä• netvÄ• bhuÃ±jitabbaá¹ƒ.

__gilÄ• nÄ• tiritta_nti ettha na kevalaá¹ƒ yaá¹ƒ gilÄ• nassa bhuttÄ• vasesaá¹ƒ hoti, taá¹ƒ gil
atha kho yaá¹ƒ kiÃ±ci gilÄ• naá¹ƒ uddissa ``ajja vÄ• yadÄ• vÄ• icchati, tadÄ• khÄ• dissat
taá¹ƒ sabbaá¹ƒ gilÄ• nÄ• tirittanti veditabbaá¹ƒ. yÄ• makÄ• likaá¹ƒ pana sattÄ• hakÄ• likaá¹
yaá¹ƒ \Be 133/ kiÃ±ci anatirittaá¹ƒ Ä• hÄ• ratthÄ• ya paribhuÃ±jantassa ajjhohÄ• reajjhohÄ•
pana yÄ• makÄ• likÄ• dÄ«ni Ä• misasaá¹ƒsaá¹-á¹-hÄ• ni honti, Ä• hÄ• ratthÄ• yapianÄ• hÄ
ajjhoharantassa pÄ• cittiyameva, asaá¹ƒsaá¹-á¹-hÄ• ni pana sati paccayebhuÃ±jantassa an

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

pavÄ• raá¹‡Ä• vinicchayakathÄ• samattÄ• .

22. pabbajjÄ• vinicchayakathÄ•

<123> __pabbajjÄ• _ti \Ne 130/ ettha pana pabbajjÄ• pekkhaá¹ƒ kulaputtaá¹ƒ pabbÄ• jente
bhikkhave paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-ho pabbÄ• jetabboâ€™â€™ tiÄ• dinÄ• (Vin I 8
vajjetvÄ• pabbajjÄ• dosavirahito puggalo pabbÄ• jetabbo. tatrÄ• yaá¹ƒ vinicchayo (Sp (to V
kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o kilÄ• so soso apamÄ• roti imehi paÃ±cahi Ä• bÄ• dhehiphuá¹-á¹-h
pabbÄ• jento pana dukkaá¹-aá¹ƒ Ä• pajjati ``yo pabbÄ• jeyya, Ä• pattidukkaá¹-assÄ• â€™â
__kuá¹-á¹-ha_nti rattakuá¹-á¹-haá¹ƒ vÄ• hotu kÄ• á¸·akuá¹-á¹-haá¹ƒ vÄ• , yaá¹ƒ kiÃ±ci
kiá¹-ibhadaddaukacchuÄ• dippabhedampi sabbaá¹ƒ kuá¹-á¹-hamevÄ• ti vuttaá¹ƒ. taÃ±ce
nakhapiá¹-á¹-hippamÄ• á¹‡ampivaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ hoti, na pabbÄ• jetabbo
nivÄ• sanapÄ• vuraá¹‡ehi pakatipaá¹-icchannaá¹-á¹-hÄ• nenakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ
á¹-hitaá¹ƒ hoti, vaá¹-á¹-ati. ``mukhe pana hatthapÄ• dapiá¹-á¹-hÄ«su vÄ• sacepi avaá¸• á¸•
á¹-hitaá¹ƒ, nakhapiá¹-á¹-hito ca khuddakatarampi na vaá¹-á¹-atiyevÄ• â€™â€™ ti __kurundi
tikicchÄ• petvÄ• pabbÄ• jentenapi pakativaá¹‡á¹‡e jÄ• teyeva pabbÄ• jetabbo,
godhÄ• piá¹-á¹-hisadisacuá¹‡á¹‡aokiraá¹‡asarÄ«rampipabbÄ• jetuá¹ƒ na vaá¹-á¹-ati.

__gaá¹‡á¸• o_ti medagaá¹‡á¸• o vÄ• hotu aÃ±Ã±o vÄ• , yo koci kolaá¹-á¹-himattakopi ce va
gaá¹‡á¸• o hoti, na pabbÄ• jetabbo. paá¹-icchannaá¹-á¹-hÄ• ne pana kolaá¹-á¹-himatte avaá

vaá¹-á¹-ati, mukhÄ• dike appaá¹-icchannaá¹-á¹-hÄ• ne avaá¸• á¸• hanakapakkhe á¹-hitepi n
tikicchÄ• petvÄ• pabbÄ• jentenapi sarÄ«raá¹ƒ sacchaviá¹ƒ kÄ• rÄ• petvÄ• pabbÄ• jetabbo
134/honti gothanakÄ• viya aá¹…gulikÄ• viya ca tattha tattha lambanti, etepi gaá¹‡á¸• Ä• ye
pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. daharakÄ• le khÄ«rapÄ«á¸·akÄ• yobbannakÄ• le ca mukhe
mahallakakÄ• le nassanti, na tÄ• gaá¹‡á¸• asaá¹…khyaá¹ƒ gacchanti, tÄ• su sati pabbÄ• je
pana sarÄ«re kharapÄ«á¸·akÄ• nÄ• ma, aparÄ• padumakaá¹‡á¹‡ikÄ• nÄ• ma honti, aÃ±Â
sÄ• sapamattÄ• yeva sakalasarÄ«raá¹ƒ pharanti, sabbÄ• kuá¹-á¹-hajÄ• tikÄ• va, tÄ• susati

__kilÄ• so_ti na bhijjanakaá¹ƒ na paggharaá¹‡akaá¹ƒ padumapuá¹‡á¸• arÄ«kapattavaá¹‡á¹
gunnaá¹ƒviya sabalaá¹ƒ sarÄ«raá¹ƒ hoti, tasmiá¹ƒ kuá¹-á¹-he vuttanayeneva vinicchayo vec
sosabyÄ• dhi. tasmiá¹ƒ \Ne 131/ sati na pabbÄ• jetabbo. __apamÄ• ro_ti pittummÄ• dovÄ•
pubbaverikena amanussena gahito duttikiccho hoti, appamattakepi pana apamÄ• re sati na

<124> ``na, bhikkhave, rÄ• jabhaá¹-o pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-as
vacanato rÄ• jabhaá¹-opi na pabbÄ• jetabbo. ettha ca amacco vÄ• hotu mahÄ• mattovÄ• s
á¹-hÄ• nantaraá¹ƒ patto vÄ• appatto vÄ• , yo koci raÃ±Ã±o bhattavetanabhaá¹-o, sabbo rÄ
gacchati, so na pabbÄ• jetabbo. tassa pana puttanattabhÄ• tukÄ• ye rÄ• jato bhattavetanaá
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. yo pana rÄ• jato laddhaá¹ƒ nibaddhabhogaá¹ƒvÄ• mÄ• sasaá¹ƒ
raÃ±Ã±oyeva niyyÄ• deti, puttabhÄ• tuke vÄ• taá¹ƒ á¹-hÄ• naá¹ƒ sampaá¹-icchÄ• petvÄ• r
devassa bhaá¹-oâ€™â€™ ti Ä• pucchati, yena vÄ• yaá¹ƒkÄ• raá¹‡Ä• vetanaá¹ƒgahitaá¹ƒ,
yo vÄ• ``pabbajassÅ«â€™â€™ ti raÃ±Ã±Ä• anuÃ±Ã±Ä• to hoti, tampi pabbÄ• jetuá¹ƒ vaá

<125> coropi dhajabandho na pabbÄ• jetabbo ``na, bhikkhave, dhajabandho coro pabbÄ• je
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 91) vuttattÄ• . tattha dhajaá¹ƒ bandhitvÄ• viya vica
_ mÅ«ladevÄ• dayo viya loke pÄ• kaá¹-oti vuttaá¹ƒ hoti. tasmÄ• yo gÄ• maghÄ• taá¹ƒ vÄ•
sandhicchedÄ• dikammaá¹ƒ vÄ• karonto vicarati, paÃ±Ã±Ä• yati \Be 135/ ca ``asuko nÄ• m
karotÄ«â€™â€™ ti, so na pabbÄ• jetabbo. yo pana rÄ• japutto rajjaá¹ƒ patthento gÄ• magh
pabbÄ• jetabbo. rÄ• jÄ• nohi tasmiá¹ƒ pabbajite tussanti, sace pana na tussanti, na pabbÄ•
mahÄ• janepÄ• kaá¹-o coro pacchÄ• corakammaá¹ƒ pahÄ• ya paÃ±ca sÄ«lÄ• ni samÄ• di
evaá¹ƒjÄ• nanti, pabbÄ• jetabbo. ye pana ambalabujÄ• dicorakÄ• sandhicchedÄ• dicorÄ•
karonti, pacchÄ• pi ``iminÄ• nÄ• ma idaá¹ƒ kataâ€™â€™ nti na paÃ±Ã±Ä• yanti, tepi pabb

<126> kÄ• rabhedako pana coro na pabbÄ• jetabbo ``na, bhikkhave, kÄ• rabhedako coro p
pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 92) vuttattÄ• . tattha kÄ• ro vuccatib
pana andubandhanaá¹ƒ vÄ• hotu saá¹…khalikabandhanaá¹ƒ vÄ• rajjubandhanaá¹ƒ vÄ• g
nigamabandhanaá¹ƒ vÄ• nagarabandhanaá¹ƒ vÄ• purisagutti vÄ• janapadabandhanaá¹ƒ
etesu yaá¹ƒ kiÃ±ci bandhanaá¹ƒ bhinditvÄ• vÄ• chinditvÄ• vÄ• muÃ±citvÄ• vÄ• vivaritv
apassamÄ• nÄ• naá¹ƒ vÄ• palÄ• yati, so __kÄ• rabhedako_ti saá¹…khyaá¹ƒ gacchati. tasm

dÄ«pabandhanaá¹ƒ bhinditvÄ• dÄ«pantaraá¹ƒ gatopi na pabbÄ• jetabbo. yo panana coro,
akaronto ``evaá¹ƒ no apalÄ• yanto karissatÄ«â€™â€™ ti rÄ• jayuttÄ• dÄ«hibaddho, so kÄ•
pabbÄ• jetabbo. yo pana gÄ• manigamapaá¹-á¹-anÄ• dÄ«ni keá¹‡iyÄ• gahetvÄ• taá¹ƒ asa
pavesito hoti, sopi palÄ• yitvÄ• Ä• gato napabbÄ• jetabbo. yopi kasikammÄ• dÄ«hi dhanaá
``nidhÄ• naá¹ƒ iminÄ• laddhaâ€™â€™ nti pesuÃ±Ã±aá¹ƒ upasaá¹ƒharitvÄ• kenaci bandhÄ
pabbÄ• jetuá¹ƒna vaá¹-á¹-ati, palÄ• yitvÄ• gataá¹ƒ pana gataá¹-á¹-hÄ• ne pabbÄ• jetuá¹ƒ v

<127> ``na, bhikkhave, likhitako coro pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-as
vacanato pana likhitako coro na pabbÄ• jetabbo. tattha __likhitako_ nÄ• mayo koci corikaá¹
garuá¹ƒ rÄ• jÄ• parÄ• dhaá¹ƒ katvÄ• palÄ• to, rÄ• jÄ• ca naá¹ƒ \Be 136/ paá¹‡á¹‡e vÄ• p
yattha dissati, tattha gahetvÄ• mÄ• retabboâ€™â€™ tivÄ• ``hatthapÄ• dÄ• dÄ«ni assa chi
``ettakaá¹ƒ nÄ• ma daá¹‡á¸• aá¹ƒ Ä• harÄ• petabboâ€™â€™ tivÄ• likhÄ• peti, ayaá¹ƒ likhi
pabbÄ• jetabbo.

<128> kasÄ• hato katadaá¹‡á¸• akammopi na pabbÄ• jetabbo ``na, bhikkhave, kasÄ• hato
katadaá¹‡á¸• akammopabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ t
yo vacanapesanÄ• dÄ«ni akaronto haÃ±Ã±ati, na so katadaá¹‡á¸• akammo. yo pana keá¹‡i
gahetvÄ• khÄ• ditvÄ• puna dÄ• tuá¹ƒ asakkonto ``ayameva te daá¹‡á¸• ohotÅ«â€™â€™ t
__kasÄ• hato katadaá¹‡á¸• akammo_. so ca kasÄ• hivÄ• hato hotu aá¸• á¸• hadaá¹‡á¸• ak
yÄ• va allavaá¹‡o hoti, na tÄ• va pabbÄ• jetabbo, vaá¹‡e pana pÄ• katike katvÄ• pabbÄ• je
jÄ• á¹‡Å«hi vÄ• kapparehi vÄ• nÄ• á¸·ikerapÄ• sÄ• á¹‡Ä• dÄ«hivÄ• ghÄ• tetvÄ• mutto h
paÃ±Ã±Ä• yanti, na pabbÄ• jetabbo, phÄ• sukaá¹ƒkatvÄ• eva gaá¹‡á¹-hÄ«su sannisinnÄ•

<129> lakkhaá¹‡Ä• hato pana katadaá¹‡á¸• akammo na pabbÄ• jetabbo ``na, bhikkhave, la
katadaá¹‡á¸• akammopabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ t
etthapikatadaá¹‡á¸• akammabhÄ• vo purimanayeneva veditabbo. yassa pana nalÄ• á¹-e vÄ
lohena lakkhaá¹‡aá¹ƒ Ä• hataá¹ƒ hoti, so sace bhujisso, yÄ• va allavaá¹‡o hoti \Ne 133/, tÄ•
sacepissa vaá¹‡Ä• ruá¸·hÄ• honti chaviyÄ• samapariccheddÄ• , lakkhaá¹‡aá¹ƒ na paÃ±Ã±
nivatthassa uttarÄ• saá¹…ge kate paá¹-icchannokÄ• se ce hoti, pabbÄ• jetuá¹ƒ vaá¹-á¹-ati,
ce, na vaá¹-á¹-ati.

<130> ``na, bhikkhave, iá¹‡Ä• yiko pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti dukkaá¹-assÄ
vacanato iá¹‡Ä• yikopi na pabbÄ• jetabbo. tattha __iá¹‡Ä• yiko_ nÄ• ma yassa pitipitÄ• ma
hoti \Be 137/, sayaá¹ƒ vÄ• iá¹‡aá¹ƒ gahitaá¹ƒ hoti, yaá¹ƒ vÄ• Ä• á¹-hapetvÄ• mÄ• tÄ• pitÅ
hoti, so taá¹ƒ iá¹‡aá¹ƒ paresaá¹ƒ dhÄ• retÄ«ti iá¹‡Ä• yiko. yaá¹ƒ pana aÃ±Ã±e Ã±Ä• takÄ•
gaá¹‡hanti, so na iá¹‡Ä• yiko. na hi te taá¹ƒ Ä• á¹-hapetuá¹ƒ issarÄ• , tasmÄ• taá¹ƒ pabbÄ•
itaraá¹ƒ na vaá¹-á¹-ati. sace panassa Ã±Ä• tisÄ• lohitÄ• ``mayaá¹ƒdassÄ• ma, pabbÄ• jeth
attano bhÄ• raá¹ƒ karonti, aÃ±Ã±o vÄ• koci tassa Ä• cÄ• rasampattiá¹ƒdisvÄ• ``pabbÄ• je

dassÄ• mÄ«â€™â€™ ti vadati, pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. tesuasati bhikkhunÄ• tathÄ• rÅ«
Ä• rocetabbaá¹ƒ ``sahetuko satto iá¹‡apalibodhenana pabbajatÄ«â€™â€™ ti. sace so paá¹
sacepi attano kappiyabhaá¹‡á¸• aá¹ƒatthi, ``etaá¹ƒ dassÄ• mÄ«â€™â€™ ti pabbÄ• jetabbo
Ã±Ä• takÄ• dayo paá¹-ipajjanti, na attano dhanaá¹ƒ atthi, ``pabbÄ• jetvÄ• bhikkhÄ• ya carit
ti pabbÄ• jetuá¹ƒna vaá¹-á¹-ati. sace pabbÄ• jeti, dukkaá¹-aá¹ƒ. palÄ• topi Ä• netvÄ• dÄ• ta
sabbaá¹ƒ iá¹‡aá¹ƒ gÄ«vÄ• hoti. ajÄ• nitvÄ• pabbÄ• jayato anÄ• patti, passantena pana Ä•
dassetabbo, apassantassa gÄ«vÄ• na hoti.

sace iá¹‡Ä• yiko aÃ±Ã±aá¹ƒ desaá¹ƒ gantvÄ• pucchiyamÄ• nopi ``nÄ• haá¹ƒ kassaci kiÃ±c
pabbajati, iá¹‡asÄ• miko ca taá¹ƒ pariyesanto tattha gacchati, daharo taá¹ƒ disvÄ• palÄ• ya
upasaá¹…kamitvÄ• ``ayaá¹ƒ, bhante, kena pabbÄ• jito, mama ettakaá¹ƒ nÄ• ma dhanaá¹ƒ
vadati, therena vattabbaá¹ƒ ``mayÄ• , upÄ• saka, `aá¹‡aá¹‡o ahaâ€™ nti vadanto pabbÄ• j
passa me pattacÄ«varaâ€™â€™ nti. ayaá¹ƒ tattha sÄ• mÄ«ci. palÄ• te pana gÄ«vÄ• na ho
sammukhÄ• va disvÄ• ``ayaá¹ƒ mama iá¹‡Ä• yikoâ€™â€™ ti vadati, ``tava iá¹‡Ä• yikaá¹ƒ t
vattabbo, evampi gÄ«vÄ• na hoti. sacepi so ``pabbajito ayaá¹ƒ dÄ• ni kuhiá¹ƒ gamissatÄ«â
therena ``tvaá¹ƒyeva jÄ• nÄ• hÄ«â€™â€™ tivattabbo. evampissa palÄ• te gÄ«vÄ• na hoti.
dÄ• ni ayaá¹ƒ gamissati, idheva acchatÅ«â€™â€™ ti vadati, so ce palÄ• yati, gÄ«vÄ• hoti.
sattohoti vattasampanno \Be 138/ \Ne 134/, therena ``Ä«diso ayaâ€™â€™ nti vattabbaá¹ƒ.
``sÄ• dhÅ«â€™â€™ ti vissajjeti, iccetaá¹ƒ kusalaá¹ƒ, ``upaá¸• á¸• hupaá¸• á¸• haá¹ƒ dethÄ•
dÄ• tabbaá¹ƒ. aparena samayena atiÄ• rÄ• dhako hoti, ``sabbaá¹ƒ dethÄ• â€™â€™ ti vutte
uddesaparipucchÄ• dÄ«su kusalo hoti bahÅ«pakÄ• ro bhikkhÅ«naá¹ƒ, bhikkhÄ• cÄ• ravatte
dÄ• tabbameva.

<131> dÄ• sopi na pabbÄ• jetabbo ``na, bhikkhave, dÄ• so pabbÄ• jetabbo, yo pabbÄ• jeyy
dukkaá¹-assÄ• â€™â€™ ti (Vin I 97) vacanato. tattha cattÄ• ro __dÄ• sÄ• _ antojÄ• todhan
sÄ• maá¹ƒ dÄ• sabyaá¹ƒ upagatoti. tattha __antojÄ• to_ nÄ• ma jÄ• tiyÄ• dÄ• so gharadÄ•
nÄ• ma mÄ• tÄ• pitÅ«naá¹ƒ santikÄ• putto vÄ• sÄ• mikÄ• naá¹ƒsantikÄ• dÄ• so vÄ• dha
Ä• ropetvÄ• kÄ«to. ete dvepi na pabbÄ• jetabbÄ• . pabbÄ• jentena tattha tattha cÄ• rittava
pabbÄ• jetabbÄ• . __karamarÄ• nÄ«to_nÄ• ma tiroraá¹-á¹-haá¹ƒ vilopaá¹ƒ vÄ• katvÄ• upa
tiroraá¹-á¹-hato bhujissamÄ• nusakÄ• niÄ• haranti, antoraá¹-á¹-heyeva vÄ• katÄ• parÄ• dh
``vilumpathÄ• â€™â€™ ti caÄ• á¹‡Ä• peti, tato mÄ• nusakÄ• nipi Ä• haranti, tattha sabbe p
dÄ• siyo. evarÅ«po karamarÄ• nÄ«to dÄ• so yehi Ä• nÄ«to, tesaá¹ƒ santike vasanto vÄ• b
purisehi rakkhiyamÄ• no vÄ• na pabbÄ• jetabbo, palÄ• yitvÄ• pana gato gataá¹-á¹-hÄ• ne
tuá¹-á¹-hena ``karamarÄ• nÄ«take muÃ±cathÄ• â€™â€™ ti vatvÄ• vÄ• sabbasÄ• dhÄ• ra
bandhanamokkhekate pabbÄ• jetabbova.

__sÄ• maá¹ƒ dÄ• sabyaá¹ƒ upagato_ nÄ• ma jÄ«vitahetu vÄ• Ä• rakkhahetu vÄ• ``ahaá¹ƒ
dÄ• sabhÄ• vaá¹ƒ upagato rÄ• jÅ«naá¹ƒ hatthiassagomahiá¹ƒsagopakÄ• dayo viya. tÄ• dis

raÃ±Ã±o vaá¹‡á¹‡adÄ• sÄ«naá¹ƒ puttÄ• honti amaccaputtasadisÄ• , tepi na pabbÄ• jetabb
asaÃ±Ã±atÄ• vaá¹‡á¹‡adÄ• sÄ«hi saddhiá¹ƒ vicaranti, tÄ• saá¹ƒ putte pabbÄ• jetuá¹ƒ vaá¹
paá¹‡á¹‡aá¹ƒ Ä• ropenti, na vaá¹-á¹-ati. bhaá¹-iputtagaá¹‡Ä• dÄ«naá¹ƒ dÄ• sÄ• pi tehi adin
vihÄ• resu \Be 139/ rÄ• jÅ«hi Ä• rÄ• mikadÄ• sÄ• nÄ• ma dinnÄ• honti, tepi pabbÄ• jetuá¹
katvÄ• pana pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ_ ``antojÄ• tadhanakkÄ«tak
bhikkhusaá¹…ghassa `Ä• rÄ• mike demÄ• â€™ ti denti, takkaá¹ƒsÄ«se Ä• sittakasadisÄ• v
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. __kurundiyaá¹ƒ_pana ``Ä• rÄ• mikaá¹ƒ demÄ• ti kappiyav
vohÄ• rena dinnohotu, neva pabbÄ• jetabboâ€™â€™ ti vuttaá¹ƒ. duggatamanussÄ• ``saá¹
jÄ«vissÄ• mÄ• â€™â€™ ti vihÄ• re kappiyakÄ• rakÄ• honti, ete pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.
\Ne 135/, mÄ• tÄ• eva vÄ• dÄ• sÄ«, pitÄ• adÄ• so, taá¹ƒ pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. ya
pitÄ• dÄ• so, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. bhikkhussa Ã±Ä• takÄ• vÄ• upaá¹-á¹-hÄ• k
``imaá¹ƒ pabbÄ• jetha, tumhÄ• kaá¹ƒ veyyÄ• vaccaá¹ƒ karissatÄ«â€™â€™ ti, attano vÄ• ss
katova pabbÄ• jetabbo. sÄ• mikÄ• dÄ• saá¹ƒ denti ``imaá¹ƒ pabbÄ• jetha, sace abhiramiss
ce, amhÄ• kaá¹ƒ dÄ• sova bhavissatÄ«â€™â€™ ti, ayaá¹ƒ tÄ• vakÄ• likonÄ• ma, taá¹ƒ pab
__kurundiyaá¹ƒ_ vuttaá¹ƒ. nissÄ• mikadÄ• so hoti, sopi bhujisso katova pabbÄ• jetabbo. ajÄ
upasampÄ• detvÄ• vÄ• pacchÄ• jÄ• nanti, bhujissaá¹ƒ kÄ• tumeva vaá¹-á¹-ati.

imassa ca atthassa pakÄ• sanatthaá¹ƒ idaá¹ƒ vatthuá¹ƒ vadanti --- ekÄ• kira kuladÄ• sÄ« e
saddhiá¹ƒanurÄ• dhapurÄ• palÄ• yitvÄ• rohaá¹‡e vasamÄ• nÄ• puttaá¹ƒ paá¹-ilabhi, so p
upasampannakÄ• lelajjÄ« kukkuccako ahosi. athekadivasaá¹ƒ mÄ• taraá¹ƒ pucchi ``kiá¹ƒ up
vÄ• bhaginÄ« vÄ• natthi, na kiÃ±ci Ã±Ä• takaá¹ƒ passÄ• mÄ«â€™â€™ ti. tÄ• ta, ahaá¹ƒ a
pitarÄ• saddhiá¹ƒ palÄ• yitvÄ• idha vasÄ• mÄ«ti. sÄ«lavÄ• bhikkhu ``asuddhÄ• kira me pa
saá¹ƒvegaá¹ƒ labhitvÄ• mÄ• taraá¹ƒ tassa kulassa nÄ• magottaá¹ƒ pucchitvÄ• anurÄ• dha
gharadvÄ• re aá¹-á¹-hÄ• si, ``aticchatha, bhanteâ€™â€™ ti vuttepinÄ• tikkami. te Ä• gantvÄ
ti pucchiá¹ƒsu. ``tumhÄ• kaá¹ƒ itthannÄ• mÄ• dÄ• sÄ« palÄ• tÄ• atthÄ«â€™â€™ ti? ``atthi
tassÄ• putto, sace maá¹ƒ tumheanujÄ• nÄ• tha, pabbajjaá¹ƒ labhÄ• mi, tumhe mayhaá¹ƒ s
haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``suddhÄ• , bhante, tumhÄ• kaá¹ƒ pabbajjÄ• â€™â€™ ti taá
mahÄ• vihÄ• re \Be 140/ vasÄ• pesuá¹ƒcatÅ«hi paccayehi paá¹-ijaggantÄ• . thero taá¹ƒ kul
vasamÄ• noyeva arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

<132> ``na, bhikkhave, hatthacchinno pabbÄ• jetabbo. na pÄ• dacchinno, na hatthapÄ• dac
kaá¹‡á¹‡acchinno, na kaá¹‡á¹‡anÄ• sacchinno, na aá¹…gulicchinno, na aá¸·acchinno, na k
phaá¹‡ahatthako, na khujjo, na vÄ• mano na galagaá¹‡á¸• Ä«, na lakkhaá¹‡Ä• hato, na kas
sÄ«padÄ«, na pÄ• parogÄ«, na parisadÅ«sako, na kÄ• á¹‡o, na kuá¹‡Ä«, na khaÃ±jo, na p
chinniriyÄ• patho, na jarÄ• dubbalo, na andho, na mÅ«go, na badhiro, na andhamÅ«go, naa
mÅ«gabadhiro, na andhamÅ«gabadhiro pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• pattidukkaá¹-
vacanato pana hatthacchinnÄ• dayopi na pabbÄ• jetabbÄ• .

tattha \Ne 136/ __hatthacchinno_ti yassa hatthatale vÄ• maá¹‡ibandhe vÄ• kappare vÄ• y
dve vÄ• hatthÄ• chinnÄ• honti. __pÄ• dacchinno_ti yassa aggapÄ• de vÄ• gopphakesuv
katthaci eko vÄ• dve vÄ• pÄ• dÄ• chinnÄ• honti. __hatthapÄ• dacchinno_tiyassa vuttapp
hatthapÄ• desu dve vÄ• tayo vÄ• sabbe vÄ• hatthapÄ• dÄ• chinnÄ• honti. __kaá¹‡á¹‡ac
vÄ• kaá¹‡á¹‡asakkhalikÄ• ya vÄ• eko vÄ• dve vÄ• kaá¹‡á¹‡Ä• chinnÄ• honti. yassa pan
chijjanti, sakkÄ• ca hoti saá¹…ghÄ• á¹-etuá¹ƒ, so kaá¹‡á¹‡aá¹ƒ saá¹…ghÄ• á¹-etvÄ• pabb
__nÄ• sacchinno_ti yassa ajapadake vÄ• agge vÄ• ekapuá¹-e vÄ• yattha katthaci nÄ• sÄ•
nÄ• sikÄ• sakkÄ• hotisandhetuá¹ƒ, so taá¹ƒ phÄ• sukaá¹ƒ katvÄ• pabbÄ• jetabbo. __kaá
ubhayavasenaveditabbo. __aá¹…gulicchinno_ti yassa nakhasesaá¹ƒ adassetvÄ• ekÄ• vÄ•
honti. yassa pana suttatantumattampi nakhasesaá¹ƒ paÃ±Ã±Ä• yati, taá¹ƒ pabbÄ• jetuá¹ƒ v
__aá¸·acchinno_ti yassa catÅ«su aá¹…guá¹-á¹-hakesu aá¹…guliyaá¹ƒ vuttanayeneva eko v
vÄ• aá¹…guá¹-á¹-hakÄ• chinnÄ• honti. __kaá¹‡á¸• aracchinno_ti yassa kaá¹‡á¸• aranÄ• m
pacchato vÄ• chinnÄ• honti, yesu ekassapi chinnattÄ• aggapÄ• dena vÄ• caá¹…kamati,
pÄ• daá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ sakkoti.

__phaá¹‡ahatthako_ti \Be 141/ yassa vaggulipakkhakÄ• viya aá¹…guliyo sambaddhÄ• hon
aá¹…gulantarikÄ• yo phÄ• letvÄ• sabbaá¹ƒ antaracammaá¹ƒ apanetvÄ• phÄ• sukaá¹ƒkatv
aá¹…guliyo honti, taá¹ƒ pabbÄ• jetukÄ• mena adhikaá¹ƒ aá¹…guliá¹ƒchinditvÄ• phÄ• sukaa
__khujjo_ti yo urassa vÄ• piá¹-á¹-hiyÄ• vÄ• passassa vÄ• nikkhantattÄ• khujjasarÄ«ro. ya
aá¹…gapaccaá¹…gaá¹ƒ Ä«sakaá¹ƒvaá¹…kaá¹ƒ, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. mahÄ• pu
avaseso sattoakhujjo nÄ• ma natthi. __vÄ• mano_ti jaá¹…ghavÄ• mano vÄ• kaá¹-ivÄ• man
jaá¹…ghavÄ• manassa kaá¹-ito paá¹-á¹-hÄ• ya heá¹-á¹-himakÄ• yo rasso hoti, uparimakÄ•
kaá¹-ivÄ• manassakaá¹-ito paá¹-á¹-hÄ• ya uparimakÄ• yo rasso hoti, heá¹-á¹-himakÄ• yo pa
ubhayavÄ• manassaubhopi kÄ• yÄ• rassÄ• honti, yesaá¹ƒ rassattÄ• bhÅ«tÄ• naá¹ƒ viya
mahÄ• kucchighaá¹-asadisoattabhÄ• vo hoti, taá¹ƒ tividhampi pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati

__galagaá¹‡á¸• Ä«_ti yassa kumbhaá¹‡á¸• aá¹ƒ viya gale gaá¹‡á¸• o hoti. desanÄ• mattam
yasmiá¹ƒkismiÃ±ci pana padese gaá¹‡á¸• e sati na pabbÄ• jetabbo. tattha vinicchayo ``na,
Ä• bÄ• dhehi phuá¹-á¹-ho pabbÄ• jetabboâ€™â€™ ti (Vin I 89) ettha vuttanayeneva veditab
__lakkhaá¹‡Ä• hatakasÄ• hatalikhitakesu_ \Ne 137/ yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• v
bhÄ• rapÄ• dovuccati. yassa pÄ• do thÅ«lo hoti saÃ±jÄ• tapÄ«á¸·ako kharo, so na pabbÄ•
kharabhÄ• vaá¹ƒ gaá¹‡hÄ• ti, sakkÄ• hoti upanÄ• haá¹ƒ bandhitvÄ• udakaÄ• vÄ• á¹-e pav
pÅ«retvÄ• yathÄ• sirÄ• paÃ±Ã±Ä• yanti, jaá¹…ghÄ• ca telanÄ• á¸·ikÄ• viya hoti, evaá¹ƒ
pÄ• daá¹ƒ Ä«disaá¹ƒ katvÄ• taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. sace puna vaá¸• á¸• hati, upa
katvÄ• va upasampÄ• detabbo. __pÄ• parogÄ«_ti arisabhagandarapittasemhakÄ• sasosÄ•
niccÄ• turo atekiccharogo jeguccho amanÄ• po, ayaá¹ƒ na pabbÄ• jetabbo.

<133> __parisadÅ«sako_ti yo attano virÅ«patÄ• ya parisaá¹ƒ dÅ«seti, atidÄ«gho vÄ• hotia

sÄ«sappamÄ• á¹‡anÄ• bhippadeso, atirasso vÄ• ubhayavÄ• manabhÅ«tarÅ«paá¹ƒ viya, a
khÄ• á¹‡uko \Be 142/ viya, accodÄ• to vÄ• dadhitakkÄ• dÄ«hi pamajjitatambalohavaá¹‡á¹‡
mandamaá¹ƒsalohito aá¹-á¹-hisirÄ• cammasarÄ«ro viya, atithÅ«lo vÄ• bhÄ• riyamaá¹ƒsom
abhimahantasÄ«so vÄ• pacchiá¹ƒ sÄ«se katvÄ• á¹-hito viya, atikhuddakasÄ«sovÄ• sarÄ«
atikhuddakena sÄ«sena samannÄ• gato, kÅ«á¹-akÅ«á¹-asÄ«so vÄ• tÄ• laphalapiá¹‡á¸• isa
sikharasÄ«so vÄ• uddhaá¹ƒ anupubbatanukena sÄ«sena samannÄ• gato, nÄ• á¸·isÄ«sovÄ
sÄ«sena samannÄ• gato, kappasÄ«so vÄ• pabbhÄ• rasÄ«so vÄ• catÅ«supassesu yena k
samannÄ• gato, vaá¹‡asÄ«so vÄ• pÅ«tisÄ«sovÄ• kaá¹‡á¹‡ikakeso vÄ• pÄ• á¹‡akehi khÄ
tahiá¹ƒ tahiá¹ƒ uá¹-á¹-hitehikesehi samannÄ• gato, nillomasÄ«so vÄ• thÅ«lathaddhakeso v
kesehisamannÄ• gato, jÄ• tipalitehi paá¹‡á¸• arakeso vÄ• pakatitambakeso vÄ• Ä• dittehi
Ä• vaá¹-á¹-asÄ«so vÄ• gunnaá¹ƒ sarÄ«re Ä• vaá¹-á¹-asadisehi uddhaggehi kesÄ• vaá¹-á¹-
saddhiá¹ƒ ekÄ• baddhabhamukalomo vÄ• jÄ• labaddhena viya nalÄ• á¹-ena samannÄ• ga

sambaddhabhamuko vÄ• nillomabhamuko vÄ• makkaá¹-abhamuko vÄ• atimahantakkhi v
mahiá¹ƒsacamme vÄ• sikoá¹‡ena paharitvÄ• katachiddasadisehi akkhÄ«hi samannÄ• gato
mahantena, ekena khuddakena akkhinÄ• samannÄ• gato, visamacakkalo vÄ• ekenauddh
visamajÄ• tehi akkhicakkehi samannÄ• gato, kekaro vÄ• gambhÄ«rakkhivÄ• yassa gambh
viya akkhitÄ• rakÄ• paÃ±Ã±Ä• yanti, nikkhantakkhi vÄ• yassa kakkaá¹-asseva akkhitÄ• rak
hatthikaá¹‡á¹‡o vÄ• mahantÄ• hi kaá¹‡á¹‡asakkhalÄ«hisamannÄ• gato, mÅ«sikakaá¹‡á¹‡
vÄ• khuddakÄ• hi kaá¹‡á¹‡asakkhalÄ«hi samannÄ• gato, chiddamattakaá¹‡á¹‡o vÄ• yass
kaá¹‡á¹‡acchiddamattameva hoti, aviddhakaá¹‡á¹‡ovÄ• , yonakajÄ• tiko pana parisadÅ«sa
so tassa. kaá¹‡á¹‡abhagandarikovÄ• niccapÅ«tinÄ• kaá¹‡á¹‡ena samannÄ• gato, gaá¹‡á¸
sadÄ• paggharitapubbenakaá¹‡á¹‡ena samannÄ• gato, á¹-aá¹…kitakaá¹‡á¹‡o vÄ• gobhat
kaá¹‡á¹‡ehi samannÄ• gato, atipiá¹…galakkhi vÄ• , madhupiá¹…galaá¹ƒ pana pabbÄ• jetuá
nippakhumakkhi vÄ• assupaggharaá¹‡akkhivÄ• pupphitakkhi vÄ• akkhipÄ• kena samann

atimahantanÄ• siko vÄ• atikhuddakanÄ• siko vÄ• cipiá¹-anÄ• siko vÄ• majjhe appatiá¹-á¹
á¹-hitavaá¹…kanÄ• siko vÄ• dÄ«ghanÄ• siko vÄ• sukatuá¹‡á¸• asadisÄ• ya jivhÄ• ya lehit
nÄ• sikÄ• ya samannÄ• gato, niccaá¹ƒ paggharitasiá¹…ghÄ• á¹‡ikanÄ• so vÄ• , mahÄ• mu
paá¹-aá¹…gamaá¹‡á¸• Å«kasseva mukhanimittaá¹ƒyeva mahantaá¹ƒ hoti, mukhaá¹ƒ pana l
bhinnamukho vÄ• vaá¹…kamukho vÄ• mahÄ• oá¹-á¹-ho vÄ• ukkhalimukhavaá¹-á¹-isadise
tanukaoá¹-á¹-ho vÄ• bhericammasadisehi dante pidahituá¹ƒ asamatthehi oá¹-á¹-hehisaman
mahÄ• dharoá¹-á¹-ho vÄ• tanukauttaroá¹-á¹-ho vÄ• tanukaadharoá¹-á¹-ho vÄ• mahÄ• utta
vÄ• oá¹-á¹-hachinnako vÄ• eá¸·amukho vÄ• uppakkamukho vÄ• saá¹…khatuá¹‡á¸• ako v
oá¹-á¹-hehi samannÄ• gato, duggandhakuá¹‡apamukho vÄ• , mahÄ• danto vÄ• aá¹-á¹-hak
samannÄ• gato, asuradanto vÄ• heá¹-á¹-hÄ• vÄ• upari vÄ• bahi nikkhantadanto, yassa p
pidahituá¹ƒ, kathentasseva paÃ±Ã±Ä• yati, no akathentassa, taá¹ƒ pabbÄ• jetuá¹ƒvaá¹-á¹-a
niddanto vÄ• atikhuddakadanto vÄ• yassa pana dantantare kalandakadantoviya sukhuma

pabbÄ• jetuá¹ƒ vaá¹-á¹-ati.

mahÄ• hanuko vÄ• gohanusadisena hanunÄ• samannÄ• gato, dÄ«ghahanuko vÄ• cipiá¹-
viya atirassena hanukena samannÄ• gato, bhinnahanuko vÄ• vaá¹…kahanuko vÄ• nimmas
bhikkhunÄ«sadisamukho, dÄ«ghagalo vÄ• bakagalasadisena galena samannÄ• gato, rass
viya galena samannÄ• gato, bhinnagalo vÄ• bhaá¹-á¹-haaá¹ƒsakÅ«á¹-o vÄ• ahatthovÄ• e
vÄ• atidÄ«ghahattho vÄ• bhinnauro vÄ• bhinnapiá¹-á¹-hi vÄ• kacchugattovÄ• kaá¹‡á¸• u
godhÄ• gatto vÄ• yassa godhÄ• ya viya gattato cuá¹‡á¹‡Ä• nipatanti. sabbaÃ±cetaá¹ƒ virÅ
vitthÄ• ritavasena \Be 144/ vuttaá¹ƒ, vinicchayopanettha paÃ±cÄ• bÄ• dhesu vuttanayena v

bhaá¹-á¹-hakaá¹-iko \Ne 139/ vÄ• mahÄ• Ä• nisado vÄ• uddhanakÅ«á¹-asadisehi Ä• nisad
samannÄ• gato, mahÄ• Å«ruko vÄ• vÄ• taá¹‡á¸• iko vÄ• mahÄ• jÄ• á¹‡uko vÄ• saá¹…gh
dÄ«ghajaá¹…gho vÄ• yaá¹-á¹-hisadisajaá¹…gho, vikaá¹-o vÄ• saá¹…ghaá¹-á¹-o vÄ• ubbad
duvidho heá¹-á¹-hÄ• oruá¸·hÄ• hivÄ• upari Ä• ruá¸·hÄ• hi vÄ• mahatÄ«hi jaá¹…ghapiá¹‡á
mahÄ• jaá¹…gho vÄ• thÅ«lajaá¹…ghapiá¹‡á¸• ikovÄ• mahÄ• pÄ• do vÄ• mahÄ• paá¹‡hi
pÄ• davemajjhato uá¹-á¹-hitajaá¹…gho, vaá¹…kapÄ• dovÄ• , so duvidho anto vÄ• bahi vÄ•
gaá¹‡á¹-hikaá¹…guli vÄ• siá¹…giveraphaá¹‡asadisÄ• hiaá¹…gulÄ«hi samannÄ• gato, andh
pÅ«tinakhehi samannÄ• gato, sabbopiesa parisadÅ«sako. evarÅ«po parisadÅ«sako na pab

<134> __kÄ• á¹‡o_ti pasannandho vÄ• hotu pupphÄ• dÄ«hi vÄ• upahatapasÄ• do, dvÄ«h
passati, so na pabbÄ• jetabbo. __mahÄ• paccariyaá¹ƒ_ pana ekakkhikÄ• á¹‡o ``kÄ• á¹‡oâ€
dviakkhikÄ• á¹‡o andhena saá¹…gahito. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ jaccandho ``and
ubhayampi pariyÄ• yena yujjati. __kuá¹‡Ä«_ti hatthakuá¹‡Ä« vÄ• pÄ• dakuá¹‡Ä«vÄ• aá¹…
hatthÄ• dÄ«su yaá¹ƒ kiÃ±ci vaá¹…kaá¹ƒ paÃ±Ã±Ä• yati. __khaÃ±jo_tinatajÄ• á¹‡uko vÄ• b
saá¹ƒkuá¹-itapÄ• dattÄ• kuá¹‡á¹-hapÄ• dako vÄ• piá¹-á¹-hipÄ• damajjhenacaá¹…kamanto
kuá¹‡á¹-hapÄ• dako vÄ• piá¹-á¹-hipÄ• daggena caá¹…kamanto, aggapÄ• denevacaá¹…kam
caá¹…kamanakhaÃ±jo vÄ• pÄ• dassa bÄ• hirantena caá¹…kamanakhaÃ±jo vÄ• pÄ• dass
vÄ• gopphakÄ• naá¹ƒ upari bhaggattÄ• sakalena piá¹-á¹-hipÄ• dena caá¹…kamanakhaÃ±
na pabbÄ• jetabbo.

__pakkhahato_ti yassa eko hattho vÄ• pÄ• do vÄ• addhasarÄ«raá¹ƒ vÄ• sukhaá¹ƒ na vah
__chinniriyÄ• patho_tipÄ«á¹-hasappÄ« vuccati. __jarÄ• dubbalo_ti jiá¹‡á¹‡abhÄ• vena \Be
cÄ«vararajanÄ• dikammampikÄ• tuá¹ƒ asamattho. yo pana mahallakopi balavÄ• hoti, attÄ•
sakkoti, so pabbÄ• jetabbo. __andho_ti jaccandho vuccati. __mÅ«go_ti yassa vacÄ«bhedo
pavattati, saraá¹‡agamanaá¹ƒ pana paripuá¹‡á¹‡aá¹ƒ bhÄ• situá¹ƒ na sakkoti, tÄ• disaá¹ƒm
na vaá¹-á¹-ati. yo pana saraá¹‡agamanamattaá¹ƒ paripuá¹‡á¹‡aá¹ƒ bhÄ• situá¹ƒ sakkoti, ta
vaá¹-á¹-ati. __badhiro_ti yo sabbena sabbaá¹ƒ na suá¹‡Ä• ti. yo pana mahÄ• saddaá¹ƒsuá¹
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __andhamÅ«gÄ• _dayo ubhayadosavasena vuttÄ• . yesaÃ±ca p

upasampadÄ• pi tesaá¹ƒ paá¹-ikkhittÄ• va. sace pana ne saá¹…gho upasampÄ• deti, sabbe
kÄ• rakasaá¹…gho pana Ä• cariyupajjhÄ• yÄ• ca Ä• pattito na muccanti.

<135> paá¹‡á¸• ako \Ne 140/ ubhatobyaÃ±janako theyyasaá¹ƒvÄ• sako titthiyapakkantako t
mÄ• tughÄ• tako pitughÄ• tako arahantaghÄ• tako lohituppÄ• dako saá¹…ghabhedako bhik
ekÄ• dasa puggalÄ• ``paá¹‡á¸• ako, bhikkhave, anupasampanno na upasampÄ• detabbo,
(Vin I 109) Ä• divacanato abhabbÄ• , neva nesaá¹ƒ pabbajjÄ• , na upasampadÄ• ca ruhati,
na upasampÄ• detabbÄ• , jÄ• nitvÄ• pabbÄ• jento upasampÄ• dentoca dukkaá¹-aá¹ƒ Ä• pa
upasampÄ• ditÄ• ca jÄ• nitvÄ• liá¹…ganÄ• sanÄ• yanÄ• setabbÄ• .

tattha __paá¹‡á¸• ako_ti Ä• sittapaá¹‡á¸• ako usÅ«yapaá¹‡á¸• ako opakkamikapaá¹‡á¸• ako
pakkhapaá¹‡á¸• akonapuá¹ƒsakapaá¹‡á¸• akoti paÃ±ca paá¹‡á¸• akÄ• . tesu yassa paresa
gahetvÄ• asucinÄ• Ä• sittassa pariá¸·Ä• ho vÅ«pasammati, ayaá¹ƒ __Ä• sittapaá¹‡á¸• ako
ajjhÄ• cÄ• raá¹ƒpassato usÅ«yÄ• ya uppannÄ• ya pariá¸·Ä• ho vÅ«pasammati, ayaá¹ƒ __u
upakkamenabÄ«jÄ• ni apanÄ«tÄ• ni, ayaá¹ƒ __opakkamikapaá¹‡á¸• ako_. ekacco pana
akusalavipÄ• kÄ• nubhÄ• venakÄ• á¸·apakkhe paá¹‡á¸• ako hoti, juá¹‡hapakkhe panassa p
ayaá¹ƒ __pakkhapaá¹‡á¸• ako_. yo pana paá¹-isandhiyaá¹ƒyeva abhÄ• vako uppanno, ayaá
puá¹ƒsakapaá¹‡á¸• ako_. tesu Ä• sittapaá¹‡á¸• akassa \Be 146/ ca usÅ«yapaá¹‡á¸• akassa
itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• ritÄ• . ``tesupipakkhapaá¹‡á¸• akassa yasmiá¹ƒ pakkhe paá¹‡á¸
tasmiá¹ƒyevassa pakkhe pabbajjÄ• vÄ• ritÄ• â€™â€™ ti__kurundiyaá¹ƒ_ vuttaá¹ƒ.

<136> __ubhatobyaÃ±janako_ti (Sp (to Vin I) 116) itthinimittuppÄ• danakammato ca purisan
ubhatobyaÃ±janamassa atthÄ«ti ubhatobyaÃ±janako. so duvidho hoti
itthiubhatobyaÃ±janakopurisaubhatobyaÃ±janakoti. tattha itthiubhatobyaÃ±janakassa itthinim
hoti, purisanimittaá¹ƒ paá¹-icchannaá¹ƒ. purisaubhatobyaÃ±janakassa purisanimittaá¹ƒ pÄ•
itthinimittaá¹ƒ paá¹-icchannaá¹ƒ. itthiubhatobyaÃ±janakassa itthÄ«su purisattaá¹ƒ karontass
itthinimittaá¹ƒpaá¹-icchannaá¹ƒ hoti, purisanimittaá¹ƒ pÄ• kaá¹-aá¹ƒ. purisaubhatobyaÃ±jana
itthibhÄ• vaá¹ƒupagacchantassa purisanimittaá¹ƒ paá¹-icchannaá¹ƒ hoti, itthinimittaá¹ƒ pÄ•
itthiubhatobyaÃ±janako sayaÃ±ca gabbhaá¹ƒ gaá¹‡hÄ• ti, paraÃ±ca gaá¹‡hÄ• peti, purisau
sayaá¹ƒ na gaá¹‡hÄ• ti, paraá¹ƒ pana gaá¹‡hÄ• petÄ«ti idametesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ
duvidhassapiubhatobyaÃ±janakassa neva pabbajjÄ• atthi, na upasampadÄ• .

<137> __theyyasaá¹ƒvÄ• sako_ti tayo theyyasaá¹ƒvÄ• sakÄ• liá¹…gatthenako saá¹ƒvÄ• sa
141/. tattha yo sayaá¹ƒ pabbajitvÄ• vihÄ• raá¹ƒ gantvÄ• na bhikkhuvassÄ• ni gaá¹‡eti, na
vandanaá¹ƒsÄ• diyati, na Ä• sanena paá¹-ibÄ• hati, na uposathapavÄ• raá¹‡Ä• dÄ«su sanc
liá¹…gamattassevathenitattÄ• __liá¹…gatthenako_ nÄ• ma. yo pana bhikkhÅ«hi pabbÄ• jito
videsaá¹ƒgantvÄ• ``ahaá¹ƒ dasavasso vÄ• vÄ«sativasso vÄ• â€™â€™ ti musÄ• vatvÄ• b
yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diyati, Ä• sanena paá¹-ibÄ• hati, uposathapavaÄ• n

ayaá¹ƒ saá¹ƒvÄ• samattasseva thenitattÄ• __saá¹ƒvÄ• satthenako_ nÄ• ma. bhikkhuvassa
kiriyabhedo imasmiá¹ƒ atthe ``saá¹ƒvÄ• soâ€™â€™ ti veditabbo. sikkhaá¹ƒ paccakkhÄ• ya
jÄ• nÄ• tÄ«â€™â€™ ti puna evaá¹ƒ paá¹-ipajjantepi eseva nayo. yo pana sayaá¹ƒ pabbajitv
bhikkhuvassÄ• ni gaá¹‡eti, yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diyati, Ä• sanena paá¹-i
uposathapavÄ• raá¹‡Ä• dÄ«su sandissati, ayaá¹ƒ liá¹…gassa ceva \Be 147/ saá¹ƒvÄ• sass
thenitattÄ• __ubhayatthenako_ nÄ• ma. ayaá¹ƒ tividhopi theyyasaá¹ƒvÄ• sako anupasampa
upasampanno nÄ• setabbo, puna pabbajjaá¹ƒ yÄ• cantopi na pabbÄ• jetabbo.

<138> ettha ca asammohatthaá¹ƒ idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ veditabbaá¹ƒ ---

``rÄ• jadubbhikkhakantÄ• ra, rogaveribhayena vÄ• .

cÄ«varÄ• haraá¹‡atthaá¹ƒ vÄ• , liá¹…gaá¹ƒ Ä• diyatÄ«dha yo ||

``saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, yÄ• va so suddhamÄ• naso.

theyyasaá¹ƒvÄ• sako nÄ• ma, tÄ• va esa na vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 110).

tatrÄ• yaá¹ƒ vitthÄ• ranayo --- idhekaccassa rÄ• jÄ• kuddho hoti, so ``evaá¹ƒ me sotthi bha
tisayameva liá¹…gaá¹ƒ gahetvÄ• palÄ• yati. taá¹ƒ disvÄ• raÃ±Ã±o Ä• rocenti, rÄ• jÄ• ``sa
labbhÄ• kiÃ±ci kÄ• tuâ€™â€™ nti tasmiá¹ƒ kodhaá¹ƒ paá¹-ivineti. so ``vÅ«pasantaá¹ƒme r
saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ gahetvÄ• Ä• gato pabbÄ• jetabbo. athÄ
mayÄ• jÄ«vitaá¹ƒ laddhaá¹ƒ, handa dÄ• ni ahaá¹ƒ pabbajÄ• mÄ«â€™â€™ ti uppannasaá¹
Ä• gantukavattaá¹ƒ na sÄ• diyati, bhikkhÅ«hi puá¹-á¹-ho vÄ• apuá¹-á¹-ho vÄ• yathÄ• bhÅ«
pabbajjaá¹ƒ yÄ• cati, liá¹…gaá¹ƒ apanetvÄ• pabbÄ• jetabbo. sacepana so vattaá¹ƒ sÄ• diy
142/ dasseti, sabbaá¹ƒ pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒvidhiá¹ƒ paá¹-ipajjati, ay

idha panekacco dubbhikkhe jÄ«vituá¹ƒ asakkonto sayameva liá¹…gaá¹ƒ gahetvÄ•
sabbapÄ• saá¹‡á¸• iyabhattÄ• nibhuÃ±janto dubbhikkhe vÄ«tivatte saá¹…ghamajjhaá¹ƒ an
gahetvÄ• Ä• gatotisabbaá¹ƒ purimasadisameva.

aparo mahÄ• kantÄ• raá¹ƒ nittharitukÄ• mo hoti, satthavÄ• ho ca pabbajite gahetvÄ• gacch
satthavÄ• ho gahetvÄ• gamissatÄ«â€™â€™ ti sayameva liá¹…gaá¹ƒ gahetvÄ• satthavÄ•
nittharitvÄ• khemantaá¹ƒ patvÄ• saá¹…ghamajjhaá¹ƒ anosaritvÄ• va gihiliá¹…gaá¹ƒ gahet
purimasadisameva.

aparo \Be 148/ rogabhaye uppanne jÄ«vituá¹ƒ asakkonto sayameva liá¹…gaá¹ƒ gahetvÄ•

sabbapÄ• saá¹‡á¸• iyabhattÄ• nibhuÃ±janto rogabhaye vÅ«pasante saá¹…ghamajjhaá¹ƒ an
gahetvÄ• Ä• gatoti sabbaá¹ƒpurimasadisameva.

aparassa eko veriko kuddho hoti, ghÄ• tetukÄ• mo naá¹ƒ vicarati. so ``evaá¹ƒ me sotthibhav
sayameva liá¹…gaá¹ƒ gahetvÄ• palÄ• yati. veriko ``kuhiá¹ƒ soâ€™â€™ ti pariyesanto ``pab
ti sutvÄ• ``sace pabbajito, na taá¹ƒ labbhÄ• kiÃ±ci kÄ• tuâ€™â€™ ntitasmiá¹ƒ kodhaá¹ƒ pa
``vÅ«pasantaá¹ƒ me veribhayaâ€™â€™ nti saá¹…ghamajjhaá¹ƒ anosaritvÄ• vagihiliá¹…gaa
sabbaá¹ƒ purimasadisameva.

aparo Ã±Ä• tikulaá¹ƒ gantvÄ• sikkhaá¹ƒ paccakkhÄ• ya gihÄ« hutvÄ• ``imÄ• ni cÄ«varÄ• n
imÄ• ni gahetvÄ• vihÄ• raá¹ƒ gamissÄ• mi, antarÄ• magge maá¹ƒ `coroâ€™ ti gahessanti,
kÄ• yaparihÄ• riyÄ• ni katvÄ• gaccheyyaâ€™â€™ nti cÄ«varÄ• haraá¹‡atthaá¹ƒ nivÄ• setv
gacchati. taá¹ƒ dÅ«ratova Ä• gacchantaá¹ƒ disvÄ• sÄ• maá¹‡erÄ• ca daharÄ• caabbhugg
so na sÄ• diyati, yathÄ• bhÅ«tamattÄ• naá¹ƒ Ä• vikaroti. sacebhikkhÅ« ``na dÄ• ni mayaá¹ƒ
ti balakkÄ• rena pabbÄ• jetukÄ• mÄ• honti, kÄ• sÄ• yÄ• ni apanetvÄ• puna pabbÄ• jetabb
hÄ«nÄ• yÄ• vattabhÄ• vaá¹ƒjÄ• nantÄ«â€™â€™ ti taá¹ƒyeva bhikkhubhÄ• vaá¹ƒ \Ne 143/
vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒvidhiá¹ƒ paá¹-ipajjati, ayaá¹ƒ na pabbÄ• jetabbo.

aparo mahÄ• sÄ• maá¹‡ero Ã±Ä• tikulaá¹ƒ gantvÄ• uppabbajitvÄ• kammantÄ• nuá¹-á¹-hÄ
ahaá¹ƒ sÄ• maá¹‡ero bhavissÄ• mi, theropi me uppabbajitabhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«â€™â
Ä• dÄ• ya vihÄ• raá¹ƒ gacchati, tamatthaá¹ƒ bhikkhÅ«naá¹ƒ na Ä• roceti, sÄ• maá¹‡erabhÄ
ayaá¹ƒ theyyasaá¹ƒvÄ• sakoyeva, pabbajjaá¹ƒ na labhati. sacepissa liá¹…gaggahaá¹‡akÄ•
kassaci Ä• rocessÄ• mÄ«â€™â€™ ti, vihÄ• raÃ±ca gato Ä• roceti, gahaá¹‡eneva theyyasa
gahaá¹‡akÄ• le ``Ä• cikkhissÄ• mÄ«â€™â€™ ti cittaá¹ƒ uppannaá¹ƒ hoti, vihÄ• raÃ±ca gan
Ä• vuso, gatoâ€™â€™ ti vutto ``na dÄ• ni maá¹ƒ ime jÄ• nantÄ«â€™â€™ ti vaÃ±cetvÄ• \B
``nÄ• cikkhissÄ• mÄ«â€™â€™ ti saha dhuranikkhepena ayampi theyyasaá¹ƒvÄ• sakova. sa
``Ä• cikkhissÄ• mÄ«â€™â€™ ti hoti, vihÄ• raá¹ƒ gantvÄ• pi Ä• cikkhati, ayaá¹ƒ puna pabba

aparo daharasÄ• maá¹‡ero mahanto vÄ• pana abyatto. so purimanayeneva uppabbajitvÄ•
gharevacchakagorakkhaá¹‡Ä• dÄ«ni kammÄ• ni kÄ• tuá¹ƒ na icchati. tamenaá¹ƒ Ã±Ä• takÄ
kÄ• sÄ• yÄ• niacchÄ• detvÄ• thÄ• lakaá¹ƒ vÄ• pattaá¹ƒ vÄ• hatthe datvÄ• ``gaccha, sam
nÄ«haranti. so vihÄ• raá¹ƒ gacchati, neva naá¹ƒ bhikkhÅ« jÄ• nanti ``ayaá¹ƒ uppabbajitvÄ•
pabbajitoâ€™â€™ ti, nÄ• pi sayaá¹ƒ jÄ• nÄ• ti ``yo evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sa
sacepana taá¹ƒ paripuá¹‡á¹‡avassaá¹ƒ upasampÄ• denti, sÅ«pasampanno. sace pana
anupasampannakÄ• leyevavinayavinicchaye vattamÄ• ne suá¹‡Ä• ti ``yo evaá¹ƒ pabbajati,
hotÄ«â€™â€™ ti, tena ``mayÄ• evaá¹ƒ kataâ€™â€™ nti bhikkhÅ«naá¹ƒ Ä• cikkhitabbaá¹ƒ
labhati. sace pana ``dÄ• ni na maá¹ƒ koci jÄ• nÄ• tÄ«â€™â€™ ti nÄ• roceti, dhuraá¹ƒ nikkh
theyyasaá¹ƒvÄ• sako.

bhikkhu sikkhaá¹ƒ paccakkhÄ• ya liá¹…gaá¹ƒ anapanetvÄ• dussÄ«lakammaá¹ƒ katvÄ• vÄ
pubbe vuttaá¹ƒ vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ paá¹-ipajjati, theyyasaá¹ƒvÄ• sako hot
appaccakkhÄ• ya saliá¹…ge á¹-hito methunaá¹ƒ paá¹-isevitvÄ• vassagaá¹‡anÄ• dibhedaá¹
Ä• pajjantotheyyasaá¹ƒvÄ• sako na hoti, pabbajjÄ• mattaá¹ƒ labhati. __andhakaá¹-á¹-hakat
theyyasaá¹ƒvÄ• sakoâ€™â€™ tivuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ.

eko \Ne 144/ bhikkhu kÄ• sÄ• ye saussÄ• hova odÄ• taá¹ƒ nivÄ• setvÄ• methunaá¹ƒ paá¹-
nivÄ• setvÄ• vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ Ä• pajjati, ayampi theyyasaá¹ƒvÄ• sako
labhati. sace pana kÄ• sÄ• ye dhuraá¹ƒ nikkhipitvÄ• odÄ• taá¹ƒ nivÄ• setvÄ• methunaá¹ƒ p
kÄ• sÄ• yÄ• ni nivÄ• setvÄ• vassagaá¹‡anÄ• dibhedaá¹ƒ vidhiá¹ƒ Ä• pajjati, theyyasaá¹ƒvÄ
saliá¹…ge á¹-hito methunÄ• diassamaá¹‡akaraá¹‡adhammaá¹ƒ Ä• pajjitvÄ• pitheyyasaá¹ƒv
kÄ• sÄ• ye saussÄ• hova kÄ• sÄ• yÄ• ni apanetvÄ• methunaá¹ƒ paá¹-isevitvÄ• puna kÄ• s
theyyasaá¹ƒvÄ• sako hoti. sace pana kÄ• sÄ• ye dhuraá¹ƒnikkhipitvÄ• naggo vÄ• odÄ• ta
methunasevanÄ• dÄ«hi assamaá¹‡o hutvÄ• kÄ• sÄ• yaá¹ƒ nivÄ• seti, theyyasaá¹ƒvÄ• sako

sace gihibhÄ• vaá¹ƒ patthayamÄ• no kÄ• sÄ• yaá¹ƒ ovaá¹-á¹-ikaá¹ƒ katvÄ• aÃ±Ã±ena vÄ•
gihinivÄ• sanenanivÄ• seti ``sobhati nu kho me gihiliá¹…gaá¹ƒ, na sobhatÄ«â€™â€™ ti vÄ«
rakkhati tÄ• va. ``sobhatÄ«â€™â€™ ti sampaá¹-icchitvÄ• pana puna liá¹…gaá¹ƒ sÄ• diyan
odÄ• taá¹ƒnivÄ• setvÄ• vÄ«maá¹ƒsanasampaá¹-icchanesupi eseva nayo. sace pana nivatt
odÄ• taá¹ƒnivÄ• setvÄ• vÄ«maá¹ƒsati vÄ• sampaá¹-icchati vÄ• , rakkhatiyeva. bhikkhuniy
gihibhÄ• vaá¹ƒ patthayamÄ• nÄ• sace kÄ• sÄ• yaá¹ƒ gihinivÄ• sanaá¹ƒ nivÄ• seti ``sobhat
sobhatÄ«â€™â€™ ti vÄ«maá¹ƒsanatthaá¹ƒ, rakkhatiyeva. sace ``sobhatÄ«â€™â€™ ti sam
odÄ• taá¹ƒ nivÄ• setvÄ• vÄ«maá¹ƒsanasampaá¹-icchanesupi eseva nayo. nivatthakÄ• sÄ•
nivÄ• setvÄ• vÄ«maá¹ƒsatu vÄ• sampaá¹-icchatu vÄ• , rakkhatiyeva.

sace koci vuá¸• á¸• hapabbajito vassÄ• ni agaá¹‡etvÄ• pÄ• á¸·iyampi aá¹-á¹-hatvÄ• ekapa
gantvÄ• mahÄ• peá¸·Ä• dÄ«su kaá¹-acchunÄ• ukkhitte bhattapiá¹‡á¸• e pattaá¹ƒ upanÄ• m
maá¹ƒsapesiá¹ƒgahetvÄ• gacchati, theyyasaá¹ƒvÄ• sako na hoti, bhikkhuvassÄ• ni pana g
theyyasaá¹ƒvÄ• sakohoti. sayaá¹ƒ sÄ• maá¹‡erova sÄ• maá¹‡erapaá¹-ipÄ• á¹-iyÄ• kÅ«á¹-
gaá¹‡hanto theyyasaá¹ƒvÄ• sakona hoti. bhikkhu bhikkhupaá¹-ipÄ• á¹-iyÄ• kÅ«á¹-avassÄ•
bhaá¹‡á¸• agghena kÄ• retabbo.

<139> __titthiyapakkantako_ti titthiyesu pakkanto paviá¹-á¹-hoti titthiyapakkantako, sopi na
tatrÄ• yaá¹ƒ vinicchayo --- upasampanno bhikkhu ``titthiyo bhavissÄ• mÄ«â€™â€™ tisaliá¹
upassayaá¹ƒ gacchati, padavÄ• re padavÄ• re dukkaá¹-aá¹ƒ, tesaá¹ƒ liá¹…ge Ä• dinnamatt
145/ hoti. yopi sayameva ``titthiyo bhavissaâ€™â€™ nti kusacÄ«rÄ• dÄ«ninivÄ• seti, titthiya
yo pana naggo nahÄ• yanto attÄ• naá¹ƒ oloketvÄ• ``sobhati me Ä• jÄ«vakabhÄ• vo, Ä• jÄ«

kÄ• sÄ• yÄ• ni anÄ• dÄ• ya naggoÄ• jÄ«vakÄ• naá¹ƒ \Be 151/ upassayaá¹ƒ gacchati, pada
sace panassaantarÄ• magge hirottappaá¹ƒ uppajjati, dukkaá¹-Ä• ni desetvÄ• muccati. tesa
tehi vÄ• ovadito attanÄ• vÄ• ``imesaá¹ƒ pabbajjÄ• atidukkhÄ• â€™â€™ ti disvÄ• nivattan
pana ``kiá¹ƒ tumhÄ• kaá¹ƒ pabbajjÄ• ya ukkaá¹-á¹-haâ€™â€™ nti pucchitvÄ• ``kesamassu
vutto ekakesampi luÃ±cÄ• peti, ukkuá¹-ikappadhÄ• nÄ• dÄ«nivÄ• vattÄ• ni Ä• diyati, moraj
tesaá¹ƒ liá¹…gaá¹ƒ gaá¹‡hÄ• ti, ``ayaá¹ƒpabbajjÄ• seá¹-á¹-hÄ• â€™â€™ ti seá¹-á¹-habhÄ•
muccati, titthiyapakkantako hoti. sace pana ``sobhati nu kho me titthiyapabbajjÄ• , nanu kho
vÄ«maá¹ƒsanatthaá¹ƒ kusacÄ«rÄ• dÄ«nivÄ• nivÄ• seti, jaá¹-aá¹ƒ vÄ• bandhati, khÄ• rikÄ•
na sampaá¹-icchatiladdhiá¹ƒ, tÄ• va rakkhati, sampaá¹-icchitamatte titthiyapakkantako hoti.
panakusacÄ«rÄ• dÄ«ni nivÄ• sento rÄ• jabhayÄ• dÄ«hi vÄ• titthiyaliá¹…gaá¹ƒ gaá¹‡hanto
titthiyapakkantako hoti. ``ayaÃ±ca titthiyapakkantako nÄ• ma upasampannabhikkhunÄ• kath
saliá¹…gena titthiyÄ• yatanaá¹ƒ gatopi puna pabbajjaÃ±ca upasampadaÃ±calabhatÄ«â€™â
vuttaá¹ƒ. purimo pana theyyasaá¹ƒvÄ• sako anupasampannena kathito, tasmÄ• upasampa
gaá¹‡entopi assamaá¹‡o na hoti. liá¹…ge saussÄ• ho pÄ• rÄ• jikaá¹ƒÄ• pajjitvÄ• bhikkhuva
theyyasaá¹ƒvÄ• sako na hoti.

<140> __tiracchÄ• nagato_ti nÄ• go vÄ• hotu supaá¹‡á¹‡amÄ• á¹‡avakÄ• dÄ«naá¹ƒ vÄ• a
devarÄ• jÄ• naá¹ƒ upÄ• dÄ• ya yo koci amanussajÄ• tiyo, sabbova imasmiá¹ƒ atthe ``tiracc
tiveditabbo. so ca neva upasampÄ• detabbo na pabbÄ• jetabbo, upasampannopi nÄ• setab

<141> __mÄ• tughÄ• takÄ• _dÄ«su pana yena manussitthibhÅ«tÄ• janikÄ• mÄ• tÄ• saya
saÃ±cicca jÄ«vitÄ• voropitÄ• , ayaá¹ƒ Ä• nantariyena mÄ• tughÄ• takakammena __mÄ• tu
upasampadÄ• ca paá¹-ikkhittÄ• . yena pana manussitthibhÅ«tÄ• pi ajanikÄ• posÄ• vanikÄ•
vÄ• janikÄ• pi vÄ• na manussitthibhÅ«tÄ• mÄ• tÄ• \Be 152/ghÄ• titÄ• , tassa pabbajjÄ•
Ä• nantariko hoti. yena sayaá¹ƒ tiracchÄ• nabhÅ«tenamanussitthibhÅ«tÄ• mÄ• tÄ• ghÄ• ti
hoti, tiracchÄ• nagatattÄ• panassapabbajjÄ• \Ne 146/ paá¹-ikkhittÄ• . __pitughÄ• take_pi e
vesiyÄ• puttohoti, ``ayaá¹ƒ me pitÄ• â€™â€™ ti na jÄ• nÄ• ti, yassa sambhavena nibbatto,
pitughÄ• takotveva saá¹…khyaá¹ƒ gacchati, Ä• nantariyaÃ±ca phusati.

__arahantaghÄ• tako_pi manussaarahantavaseneva veditabbo. manussajÄ• tiyaÃ±hi antam
apabbajitampikhÄ«á¹‡Ä• savaá¹ƒ dÄ• rakaá¹ƒ vÄ• dÄ• rikaá¹ƒ vÄ• saÃ±cicca jÄ«vitÄ• vo
arahantaghÄ• takovahoti, Ä• nantariyaÃ±ca phusati, pabbajjÄ• cassa vÄ• ritÄ• . amanussa
arahantaá¹ƒmanussajÄ• tikaá¹ƒ vÄ• avasesaá¹ƒ ariyapuggalaá¹ƒ ghÄ• tetvÄ• Ä• nantariko
vÄ• ritÄ• , kammaá¹ƒ pana balavaá¹ƒ hoti. tiracchÄ• no manussaarahantampi ghÄ• tetvÄ•
pana bhÄ• riyanti ayamettha vinicchayo.

yo pana devadatto viya duá¹-á¹-hacittena vadhakacittena tathÄ• gatassa jÄ«vamÄ• nakasan
khuddakamakkhikÄ• yapivanamattampi lohitaá¹ƒ uppÄ• deti, ayaá¹ƒ __lohituppÄ• dako_ nÄ

upasampadÄ• ca vÄ• ritÄ• . yo pana rogavÅ«pasamatthaá¹ƒ jÄ«vako viya satthena phÄ• le
pÅ«timaá¹ƒsalohitaá¹ƒharitvÄ• phÄ• sukaá¹ƒ karoti, bahuá¹ƒ so puÃ±Ã±aá¹ƒ pasavatÄ«ti.

yo devadatto viya sÄ• sanaá¹ƒ uddhammaá¹ƒ ubbinayaá¹ƒ katvÄ• catunnaá¹ƒ kammÄ• na
saá¹…ghaá¹ƒbhindati, ayaá¹ƒ __saá¹…ghabhedako_ nÄ• ma. etassa pabbajjÄ• ca upasam

yo pana pakatattaá¹ƒ bhikkhuniá¹ƒ tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ dÅ«seti,
__bhikkhunÄ«dÅ«sako_nÄ• ma. etassa pabbajjÄ• ca upasampadÄ• ca vÄ• ritÄ• . yo pana
sÄ«lavinÄ• saá¹ƒpÄ• peti, tassa pabbajjÄ• ca upasampadÄ• ca na vÄ• ritÄ• . balakkÄ• rem
odÄ• tavatthavasanaá¹ƒkatvÄ• anicchamÄ• naá¹ƒyeva dÅ«sentopi bhikkhunÄ«dÅ«sakoyev
odÄ• tavatthavasanaá¹ƒkatvÄ• icchamÄ• naá¹ƒ dÅ«sento bhikkhunÄ«dÅ«sako na hoti. kas
gihibhÄ• vesampaá¹-icchi tamatteyeva sÄ• abhikkhunÄ« hoti. sakiá¹ƒsÄ«lavipannaá¹ƒ pacc
dÅ«sentosikkhamÄ• nasÄ• maá¹‡erÄ«su ca vippaá¹-ipajjanto neva bhikkhunÄ«dÅ«sako ho
upasampadampilabhati. iti ime ekÄ• dasa abhabbapuggalÄ• veditabbÄ• .

<142> __Å«navÄ«sativassassa_ pana upasampadÄ• yeva paá¹-ikkhittÄ• , na pabbajjÄ• , ta
\Ne 147/ paá¹-á¹-hÄ• ya paripuá¹‡á¹‡avÄ«sativasso upasampÄ• detabbo. gabbhavÄ«sopi h
paripuá¹‡á¹‡avÄ«sativassotvevasaá¹…khyaá¹ƒ gacchati. yathÄ• ha bhagavÄ• ---

``yaá¹ƒ, bhikkhave, mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, paá¹-hamaá¹ƒ
pÄ• tubhÅ«taá¹ƒ, tadupÄ• dÄ• ya sÄ• vassa jÄ• ti. anujÄ• nÄ• mi, bhikkhave, gabbhavÄ«sa
(Vin I 124).

tattha (Sp (to Vin IV) 404) yo dvÄ• dasa mÄ• se mÄ• tukucchismiá¹ƒ vasitvÄ• mahÄ• pavÄ
paá¹-á¹-hÄ• ya yÄ• va ekÅ«navÄ«satime vasse mahÄ• pavÄ• raá¹‡Ä• , taá¹ƒ atikkamitvÄ•
etenupÄ• yena hÄ• yanavaá¸• á¸• hanaá¹ƒ veditabbaá¹ƒ. porÄ• á¹‡akattherÄ• pana ekÅ«n
sÄ• maá¹‡eraá¹ƒnikkhamanÄ«yapuá¹‡á¹‡amÄ• siá¹ƒ atikkamma pÄ• á¹-ipadadivase upasa
ekasmiá¹ƒvasse cha cÄ• tuddasikauposathÄ• honti, iti vÄ«satiyÄ• vassesu cattÄ• ro mÄ• s
tatiye tatiye gasse vassaá¹ƒ ukkaá¸• á¸• hanti, iti aá¹-á¹-hÄ• rasavassesu cha mÄ• sÄ• vaá
uposathavasena parihÄ«ne cattÄ• ro mÄ• se apanetvÄ• dve mÄ• sÄ• avasesÄ• honti, tec
vassÄ• ni paripuá¹‡á¹‡Ä• ni hontÄ«ti nikkaá¹…khÄ• hutvÄ• nikkhamanÄ«yapuá¹‡á¹‡amÄ•
upasampÄ• denti.

ettha pana yo pavÄ• retvÄ• vÄ«sativasso bhavissati, taá¹ƒ sandhÄ• ya ``ekÅ«navÄ«sativas
tasmÄ• yo mÄ• tukucchismiá¹ƒ dvÄ• dasa mÄ• se vasi, so ekavÄ«sativasso hoti. yo satta m
sattamÄ• sÄ• dhikavÄ«sativasso. chamÄ• sajÄ• to pana na jÄ«vati, Å«navÄ«sativassaá¹ƒp
``paripuá¹‡á¹‡avÄ«sativassoâ€™â€™ ti saÃ±Ã±Ä• ya upasampÄ• dentassa anÄ• patti, pug
sace pana so dasavassaccayena aÃ±Ã±aá¹ƒ upasampÄ• deti, taÃ±ce muÃ±citvÄ• gaá¹‡o p

\Be 154/ ca yÄ• va na jÄ• nÄ• ti, tÄ• vassa neva saggantarÄ• yona mokkhantarÄ• yo, Ã±atv
upasampajjitabbaá¹ƒ.

<143> iti imehi pabbajjÄ• dosehi virahitopi ``na, bhikkhave, ananuÃ±Ã±Ä• to mÄ• tÄ• pitÅ«h
pabbÄ• jetabboâ€™â€™ ti (Vin I 105) vacanato mÄ• tÄ• pitÅ«hi ananuÃ±Ã±Ä• to na pabbÄ
I) 105) __mÄ• tÄ• pitÅ«hÄ«_ti janake sandhÄ• ya vuttaá¹ƒ. sace dvepi atthi, dvepi Ä• pucch
hoti mÄ• tÄ• vÄ• , yo jÄ«vati, so Ä• pucchitabbo, pabbajitÄ• pi Ä• pucchitabbÄ• va. Ä• puc
gantvÄ• Ä• pucchitabbaá¹ƒ, aÃ±Ã±ovÄ• \Ne 148/ pesetabbo. so eva vÄ• pesetabbo ``gac
Ä• pucchitvÄ• ehÄ«â€™â€™ ti. sace ``anuÃ±Ã±Ä• tomhÄ«â€™â€™ ti vadati, saddahante
pabbajito puttampipabbÄ• jetukÄ• mo hoti, mÄ• taraá¹ƒ Ä• pucchitvÄ• pabbÄ• jetu. mÄ• tÄ
pabbÄ• jetukÄ• mÄ• pitaraá¹ƒ Ä• pucchitvÄ• va pabbÄ• jetu. pitÄ• puttadÄ• rena anatthiko
``imaá¹ƒpabbajethÄ• â€™â€™ ti puttaá¹ƒ bhikkhÅ«naá¹ƒ deti, ``pitÄ• ssa kuhiâ€™â€™ nti
``cittakeá¸·iá¹ƒkÄ«á¸·ituá¹ƒ palÄ• toâ€™â€™ ti vadati, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. mÄ
saddhiá¹ƒpalÄ• tÄ• hoti, pitÄ• pana ``pabbÄ• jethÄ• â€™â€™ ti vadati, etthÄ• pi eseva na
mÄ• tÄ• puttaá¹ƒ ``pabbÄ• jethÄ• â€™â€™ ti anujÄ• nÄ• ti, ``pitÄ• ssa kuhiâ€™â€™ nti vu
pitarÄ• , ahaá¹ƒ jÄ• nissÄ• mÄ«â€™â€™ ti vadati, pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«ti __kurundi

mÄ• tÄ• pitaro matÄ• , dÄ• rako cÅ«á¸·amÄ• tÄ• dÄ«naá¹ƒ santike saá¹ƒvaddho, tasmiá¹ƒ
Ã±Ä• takÄ• kalahaá¹ƒ vÄ• karonti khiyyanti vÄ• , tasmÄ• vivÄ• dupacchedanatthaá¹ƒ Ä• p
anÄ• pucchitvÄ• pabbÄ• jentassa pana Ä• patti natthi. daharakÄ• le gahetvÄ• posakÄ• m
tesupi eseva nayo. putto attÄ• naá¹ƒ nissÄ• ya jÄ«vati, na mÄ• tÄ• pitaro. sacepi rÄ• jÄ• h
pabbÄ• jetabbo. mÄ• tÄ• pitÅ«hi anuÃ±Ã±Ä• to pabbajitvÄ• puna vibbhamati, sacepi satak
vibbhamati, Ä• gatÄ• gatakÄ• le punappunaá¹ƒÄ• pucchitvÄ• va pabbÄ• jetabbo. sacepi ev
vibbhamitvÄ• gehaá¹ƒ Ä• gato, amhÄ• kaá¹ƒ kammaá¹ƒ na karoti, pabbajitvÄ• tumhÄ• kaá
natthi imassa Ä• pucchanakiccaá¹ƒ\Be 155/, Ä• gatÄ• gataá¹ƒ naá¹ƒ pabbÄ• jeyyÄ• thÄ• â€
nissaá¹-á¹-haá¹ƒ puna anÄ• pucchÄ• pi pabbÄ• jetuá¹ƒvaá¹-á¹-ati.

yopi daharakÄ• leyeva ``ayaá¹ƒ tumhÄ• kaá¹ƒ dinno, yadÄ• icchatha, tadÄ• pabbÄ• jeyyÄ
hoti, sopi Ä• gatÄ• gato puna anÄ• pucchitvÄ• va pabbÄ• jetabbo. yaá¹ƒ pana daharakÄ• le
pabbÄ• jeyyÄ• thÄ• â€™â€™ ti anujÄ• nitvÄ• pacchÄ• vuá¸• á¸• hippattakÄ• le nÄ• nujÄ•
pabbÄ• jetabbo. eko mÄ• tÄ• pitÅ«hi saddhiá¹ƒ bhaá¹‡á¸• itvÄ• ``pabbÄ• jethamaâ€™â€™
ehÄ«â€™â€™ ti ca vutto ``nÄ• haá¹ƒ gacchÄ• mi, sace maá¹ƒna pabbÄ• jetha, vihÄ• raá¹ƒ
tumhe paharÄ• mi, tumhÄ• kaá¹ƒ Ã±Ä• takÄ• naá¹ƒvÄ• upaá¹-á¹-hÄ• kÄ• naá¹ƒ vÄ• Ä• rÄ
uppÄ• demi, rukkhÄ• vÄ• patitvÄ• marÄ• mi, coramajjhaá¹ƒ vÄ• pavisÄ• mi, desantaraá¹
vadati, taá¹ƒ tasseva rakkhaá¹‡atthÄ• ya pabbÄ• jetuá¹ƒvaá¹-á¹-ati. sace panassa mÄ• tÄ•
amhÄ• kaá¹ƒ puttaá¹ƒ pabbÄ• jayitthÄ• â€™â€™ tivadanti, tesaá¹ƒ tamatthaá¹ƒ Ä• rocetvÄ
``rakkhaá¹‡atthÄ• ya naá¹ƒ pabbÄ• jayimha, paÃ±Ã±Ä• yatha tumhe puttenÄ• â€™â€™ tiv
patissÄ• mÄ«â€™â€™ ti abhiruhitvÄ• pana hatthapÄ• de muÃ±cantaá¹ƒ pabbÄ• jetuá¹ƒva

eko videsaá¹ƒ gantvÄ• pabbajjaá¹ƒ yÄ• cati, Ä• pucchitvÄ• ce gato, pabbÄ• jetabbo. no ce
pesetvÄ• Ä• pucchÄ• petvÄ• pabbÄ• jetabbo. atidÅ«raÃ±ce hoti, pabbÄ• jetvÄ• pibhikkhÅ
dassetuá¹ƒ vaá¹-á¹-ati. __kurundiyaá¹ƒ_ pana vuttaá¹ƒ ``sace dÅ«raá¹ƒhoti, maggo ca mah
Ä• pucchissÄ• mÄ«â€™ ti pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sace pana mÄ• tÄ• pitÅ
evaÃ±ca vadanti ``bhante, etesaá¹ƒ dÄ• rakÄ• naá¹ƒyaá¹ƒ icchatha, taá¹ƒ pabbÄ• jeyyÄ• th
vÄ«maá¹ƒsitvÄ• yaá¹ƒ icchati, so pabbÄ• jetabbo. sacepi sakalena kulena vÄ• gÄ• mena
``bhante, imasmiá¹ƒ kulevÄ• gÄ• me vÄ• yaá¹ƒ icchatha, taá¹ƒ pabbÄ• jeyyÄ• thÄ• â€™â
pabbÄ• jetabboti.

<144> evaá¹ƒ (Sp (to Vin I) 34) pabbajjÄ• dosavirahitaá¹ƒ mÄ• tÄ• pitÅ«hi anuÃ±Ã±Ä• taá¹
acchinnakeso hoti, ekasÄ«mÄ• yaÃ±ca aÃ±Ã±epi bhikkhÅ« \Be 156/ atthi, kesacchedanatth
Ä• pucchitabbaá¹ƒ. tatrÄ• yaá¹ƒ Ä• pucchanavidhi (Sp (to Vin I) 98) --- sÄ«mÄ• pariyÄ• pan
pabbajjÄ• pekkhaá¹ƒ tattha netvÄ• ``saá¹…ghaá¹ƒ, bhante, imassa dÄ• rakassa bhaá¹‡á¸•
ti tikkhattuá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• sakiá¹ƒ vÄ• vattabbaá¹ƒ. ettha ca ``imassadÄ• rakas
Ä• pucchÄ• mÄ«â€™â€™ tipi ``imassa samaá¹‡akaraá¹‡aá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ ti
tipi ``ayaá¹ƒ pabbajitukÄ• moâ€™â€™ tipi vattuá¹ƒ vaá¹-á¹-atiyeva. sacesabhÄ• gaá¹-á¹-hÄ
vÄ«sati vÄ• tiá¹ƒsaá¹ƒ vÄ• bhikkhÅ« vasantÄ«ti paricchedo paÃ±Ã±Ä• yati, tesaá¹ƒ á¹-hito
nisinnokÄ• saá¹ƒ vÄ• gantvÄ• pi purimanayeneva Ä• pucchitabbaá¹ƒ. pabbajjÄ• pekkhaá¹
sÄ• maá¹‡ere vÄ• pesetvÄ• pi ``eko, bhante, pabbajjÄ• pekkhoatthi, tassa bhaá¹‡á¸• ukam
tiÄ• dinÄ• nayena Ä• pucchÄ• petuá¹ƒ vaá¹-á¹-ati. sacekeci bhikkhÅ« senÄ• sanaá¹ƒ vÄ•
niddÄ• yanti vÄ• samaá¹‡adhammaá¹ƒvÄ• karonti, Ä• pucchakÄ• ca pariyesantÄ• pi adis
amhehÄ«â€™â€™ tisaÃ±Ã±ino honti, pabbajjÄ• nÄ• ma lahukakammaá¹ƒ, tasmÄ• pabba
pabbÄ• jentassapianÄ• patti.

sace pana vihÄ• ro mahÄ• hoti anekabhikkhusahassÄ• vÄ• so, sabbe bhikkhÅ« sannipÄ• t
paá¹-ipÄ• á¹-iyÄ• Ä• pucchituá¹ƒ, khaá¹‡á¸• asÄ«mÄ• ya vÄ• á¹-hatvÄ• nadÄ«samuddÄ•
yo pana navamuá¹‡á¸• o vÄ• hoti vibbhantako vÄ• nigaá¹‡á¹-hÄ• dÄ«su \Ne 150/ aÃ±Ã±a
Å«nadvaá¹…gulakeso vÄ• , tassa kesacchedanakiccaá¹ƒ natthi, tasmÄ• bhaá¹‡á¸• ukamm
tÄ• disaá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. dvaá¹…gulÄ• tirittakeso pana yo hotiantamaso ekasi
bhaá¹‡á¸• ukammaá¹ƒ Ä• pucchitvÄ• va pabbÄ• jetabbo.

<145> evaá¹ƒ Ä• pucchitvÄ• pabbÄ• jentena ca paripuá¹‡á¹‡apattacÄ«varova pabbÄ• jeta
yÄ• citakenapi pattacÄ«varena pabbÄ• jetuá¹ƒ vaá¹-á¹-ati, sabhÄ• gaá¹-á¹-hÄ• ne vissÄ• se
vaá¹-á¹-ati. sace (Sp (to Vin I) 118) pana apakkaá¹ƒ pattaá¹ƒ cÄ«varÅ«pagÄ• ni ca vatthÄ•
hoti, yÄ• va patto paccati, cÄ«varÄ• ni ca karÄ«yanti, tÄ• va vihÄ• revasantassa anÄ• maá¹
dÄ• tuá¹ƒ vaá¹-á¹-ati, thÄ• lakesu bhuÃ±jituá¹ƒ vaá¹-á¹-ati. purebhattaá¹ƒ sÄ• maá¹‡erabhÄ
Ä• misabhÄ• go dÄ• tuá¹ƒ vaá¹-á¹-ati, senÄ• sanaggÄ• ho pana salÄ• kabhattauddesabhat

vaá¹-á¹-anti. pacchÄ• bhattampi sÄ• maá¹‡erabhÄ• gasamo
telataá¹‡á¸• ulamadhuphÄ• á¹‡itÄ• dibhesajjabhÄ• govaá¹-á¹-ati. sace gilÄ• no hoti, bhesajj
vaá¹-á¹-ati, sÄ• maá¹‡erassa viya sabbaá¹ƒ paá¹-ijagganakammaá¹ƒ. upasampadÄ• pekkha
pattacÄ«varena upasampÄ• detuá¹ƒ na vaá¹-á¹-ati. ``na, bhikkhave, yÄ• citakena pattacÄ«v
yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 118) vuttaá¹ƒ. tasmÄ• so
paripuá¹‡á¹‡apattacÄ«varoyeva upasampÄ• detabbo. sace tassanatthi, Ä• cariyupajjhÄ• yÄ
aÃ±Ã±e vÄ• bhikkhÅ« nirapekkhehinissajjitvÄ• adhiá¹-á¹-hÄ• nupagaá¹ƒ pattacÄ«varaá¹ƒ
pana pattena vÄ• cÄ«varena vÄ• upasampÄ• dentasseva Ä• patti hoti, kammaá¹ƒ pana na

<146> paripuá¹‡á¹‡apattacÄ«varaá¹ƒ (Sp (to Vin I) 34) pabbÄ• jentenapi sace okÄ• so hoti,
sace uddesaparipucchÄ• dÄ«hi byÄ• vaá¹-o hoti, okÄ• saá¹ƒ na labhati, eko daharabhikkhu
pabbÄ• jehÄ«â€™â€™ ti. avuttopi ce daharabhikkhu upajjhÄ• yaá¹ƒuddissa pabbÄ• jeti, va
daharabhikkhu natthi, sÄ• maá¹‡eropi vattabbo ``etaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒnetvÄ• pabb
acchÄ• detvÄ• ehÄ«â€™â€™ ti. saraá¹‡Ä• ni pana sayaá¹ƒ dÄ• tabbÄ• ni. evaá¹ƒ bhikkhu
purisaÃ±hi bhikkhuto aÃ±Ã±o pabbÄ• jetuá¹ƒ na labhati, mÄ• tugÄ• maá¹ƒ bhikkhunÄ«to aÄ
sÄ• maá¹‡erÄ« vÄ• Ä• á¹‡attiyÄ• kÄ• sÄ• yÄ• ni dÄ• tuá¹ƒlabhanti, kesoropanaá¹ƒ yena k

sace pana bhabbarÅ«po hoti sahetuko Ã±Ä• to yasassÄ« kulaputto, okÄ• saá¹ƒ katvÄ• pi s
``mattikÄ• muá¹-á¹-hiá¹ƒ gahetvÄ• nahÄ• yitvÄ• Ä• gacchÄ• hÄ«â€™â€™ ti ca na pana vi
pabbajitukÄ• mÄ• naÃ±hi paá¹-hamaá¹ƒ balavaussÄ• ho hoti, pacchÄ• pana kÄ• sÄ• yÄ• n
kesaharaá¹‡asatthakaÃ±cadisvÄ• utrasanti, ettoyeva palÄ• yanti, tasmÄ• sayameva nahÄ
nÄ• tidaharo, ``nahÄ• hÄ«â€™â€™ ti vattabbo, kesÄ• panassa sayameva mattikaá¹ƒ gahe
daharakumÄ• rako pana sayaá¹ƒ udakaá¹ƒ otaritvÄ• gomayamattikÄ• hi ghaá¹ƒsitvÄ• nah
vÄ• piá¸·akÄ• vÄ• honti, yathÄ• mÄ• tÄ• puttaá¹ƒ na jigucchati, evamevaá¹ƒajigucchante
hatthapÄ• dato ca sÄ«sato ca paá¹-á¹-hÄ• ya ghaá¹ƒsitvÄ• ghaá¹ƒsitvÄ• nahÄ• petabbo. k
upakÄ• rena kulaputtÄ• Ä• cariyupajjhÄ• yesu ca sÄ• sane ca balavasinehÄ• tibbagÄ• ravÄ
uppannaá¹ƒ anabhiratiá¹ƒ vinodetvÄ• therabhÄ• vaá¹ƒ pÄ• puá¹‡anti, kataÃ±Ã±ukatavedin

evaá¹ƒ nahÄ• panakÄ• le pana kesamassuá¹ƒ oropanakÄ• le vÄ• ``tvaá¹ƒ Ã±Ä• to yasassÄ
nissÄ• ya paccayehi na kilamissÄ• mÄ• â€™â€™ ti na vattabbo, aÃ±Ã±Ä• pi aniyyÄ• nikak
khvassa ``Ä• vuso, suá¹-á¹-hu upadhÄ• rehi, satiá¹ƒ upaá¹-á¹-hÄ• pehÄ«â€™â€™ ti vatvÄ•
tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒÄ• cikkhitabbaá¹ƒ. Ä• cikkhantena ca vaá¹‡á¹‡asaá¹‡á
asucijegucchapaá¹-ikkÅ«labhÄ• vaá¹ƒnijjÄ«vanissattabhÄ• vaá¹ƒ vÄ• pÄ• kaá¹-aá¹ƒ karont
hi so pubbemadditasaá¹…khÄ• ro hoti bhÄ• vitabhÄ• vano kaá¹‡á¹-akavedhÄ• pekkho viya
sÅ«riyuggamanÄ• pekkhaá¹ƒviya ca pariá¹‡atapadumaá¹ƒ, athassa Ä• raddhamatte kamma
indÄ• sani viya pabbatekilesapabbate cuá¹‡á¹‡ayamÄ• naá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ pavattati,
pÄ• puá¹‡Ä• ti. ye hi keci khuragge arahattaá¹ƒ pattÄ• , sabbe te evarÅ«paá¹ƒ savanaá¹ƒ la
kalyÄ• á¹‡amittenaÄ• cariyena dinnanayaá¹ƒ nissÄ• ya, no anissÄ• ya. tasmÄ• ssa Ä• ditov

kathÄ• kathetabbÄ• ti.

kesesu pana oropitesu haliddicuá¹‡á¹‡ena vÄ• gandhacuá¹‡á¹‡ena vÄ• sÄ«saÃ±ca sarÄ«
ubbaá¹-á¹-etvÄ• gihigandhaá¹ƒ apanetvÄ• kÄ• sÄ• yÄ• ni tikkhattuá¹ƒ vÄ• dvikkhattuá¹ƒ v
paá¹-iggÄ• hÄ• petabbo. athÄ• pissa hatthe adatvÄ• Ä• cariyo vÄ• upajjhÄ• yo vÄ• sayan
saceaÃ±Ã±aá¹ƒ daharaá¹ƒ vÄ• sÄ• maá¹‡eraá¹ƒ vÄ• upÄ• sakaá¹ƒ vÄ• Ä• á¹‡Ä• peti ``Ä
kÄ• sÄ• yÄ• nigahetvÄ• etaá¹ƒ acchÄ• dehÄ«â€™â€™ ti, taÃ±Ã±eva vÄ• Ä• á¹‡Ä• peti ``
ti, sabbaá¹ƒ taá¹ƒ vaá¹-á¹-ati, sabbaá¹ƒ tena bhikkhunÄ• va dinnaá¹ƒ hoti. yaá¹ƒ pana nivÄ•
pÄ• rupanaá¹ƒ \Be 159/ vÄ• anÄ• á¹‡attiyÄ• nivÄ• seti vÄ• pÄ• rupati vÄ• , taá¹ƒ apanetv
bhikkhunÄ• \Ne 152/ hi sahatthena vÄ• Ä• á¹‡attiyÄ• vÄ• dinnameva kÄ• sÄ• yaá¹ƒ vaá¹
vaá¹-á¹-ati. sacepi tasseva santakaá¹ƒ hoti, ko pana vÄ• do upajjhÄ• yamÅ«lake.

<147> evaá¹ƒ pana dinnÄ• ni kÄ• sÄ• yÄ• ni acchÄ• dÄ• petvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹
sannipatitÄ• bhikkhÅ«, tesaá¹ƒ pÄ• de vandÄ• petvÄ• atha saraá¹‡agahaá¹‡atthaá¹ƒ ukku
aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• ``evaá¹ƒ vadehÄ«â€™â€™ ti vattabbo, ``yamahaá¹ƒ vadÄ•
vattabbo. athassa upajjhÄ• yena vÄ• Ä• cariyena vÄ• ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• n
saraá¹‡Ä• ni dÄ• tabbÄ• ni yathÄ• vuttapaá¹-ipÄ• á¹-iyÄ• va, na uppaá¹-ipÄ• á¹-iyÄ• . sace
uppaá¹-ipÄ• á¹-iyÄ• deti, buddhaá¹ƒ saraá¹‡aá¹ƒyeva vÄ• tikkhattuá¹ƒ datvÄ• puna itares
deti, adinnÄ• ni honti saraá¹‡Ä• ni.

imaÃ±ca pana saraá¹‡agamanupasampadaá¹ƒ paá¹-ikkhipitvÄ• anuÃ±Ã±Ä• taupasampad
sÄ• maá¹‡erapabbajjÄ• pana ubhatosuddhiyÄ• va vaá¹-á¹-ati, no ekatosuddhiyÄ• . tasmÄ•
Ã±attidosaÃ±ceva kammavÄ• cÄ• dosaÃ±ca vajjetvÄ• kammaá¹ƒ karoti, sukataá¹ƒ hoti. pa
tÄ«á¹‡i saraá¹‡Ä• ni bu-kÄ• ra dha-kÄ• rÄ• dÄ«naá¹ƒ byaÃ±janÄ• naá¹ƒ á¹-hÄ• nakaraá¹‡a
Ä• cariyenapi antevÄ• sikenapi vattabbÄ• ni. sace Ä• cariyo vattuá¹ƒ sakkoti, antevÄ• siko n
vÄ• sakkoti, Ä• cariyo na sakkoti, ubhopivÄ• na sakkonti, na vaá¹-á¹-ati. sace pana ubhopi
vaá¹-á¹-ati. imÄ• ni ca pana dadamÄ• nena ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™
anunÄ• sikantÄ• ni vÄ• katvÄ• dÄ• tabbÄ• ni, ``buddhama saraá¹‡ama gacchÄ• mÄ«â€™
makÄ• rantÄ• ni vÄ• katvÄ• dÄ• tabbÄ• ni. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``nÄ• maá¹ƒ
buddharakkhito yÄ• vajÄ«vaá¹ƒ buddhaá¹ƒ saraá¹‡aá¹ƒgacchÄ• mÄ«â€™â€™ ti vuttaá¹ƒ, t
natthi, pÄ• á¸·iyampi na vuttaá¹ƒ, tesaá¹ƒ rucimattameva, tasmÄ• na gahetabbaá¹ƒ. na hi ta
saraá¹‡aá¹ƒ kuppati. ettÄ• vatÄ• ca sÄ• maá¹‡erabhÅ«miyaá¹ƒpatiá¹-á¹-hito hoti.

<148> sace panesa gatimÄ• hoti paá¹‡á¸• itajÄ• tiko, athassa tasmiá¹ƒyeva á¹-hÄ• ne sikk
kathaá¹ƒ? yathÄ• bhagavatÄ• uddiá¹-á¹-hÄ• ni. vuttaÃ±hetaá¹ƒ ---

``anujÄ• nÄ• mi \Be 160/, bhikkhave, sÄ• maá¹‡erÄ• naá¹ƒ dasa sikkhÄ• padÄ• ni, tesu ca
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, adinnÄ• dÄ• nÄ• veramaá¹‡i, abrahmacariyÄ• veramaá¹

veramaá¹‡i, surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nÄ• veramaá¹‡i, vikÄ• labhojanÄ• vera
visÅ«kadassanÄ• veramaá¹‡i, mÄ• lÄ• gandha vilepana dhÄ• raá¹‡a maá¹‡á¸• ana vibhÅ«
uccÄ• sayanamahÄ• sayanÄ• veramaá¹‡i, jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• veramaá¹‡

__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``ahaá¹ƒ, bhante, itthannÄ• mo yÄ• vajÄ«vaá¹ƒ pÄ•
veramaá¹‡isikkhÄ• padaá¹ƒsamÄ• diyÄ• mÄ«â€™â€™ ti evaá¹ƒ saraá¹‡adÄ• naá¹ƒ viya si
taá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• su atthi, tasmÄ• yathÄ• pÄ• á¸·iyÄ• va uddisi
saraá¹‡agamaneheva siddhÄ• , sikkhÄ• padÄ• ni pana kevalaá¹ƒ sikkhÄ• padapÅ«raá¹‡att
pÄ• á¸·iyÄ• Ä• gatanayenevauggahetuá¹ƒ asakkontassa yÄ• ya kÄ• yaci bhÄ• sÄ• ya attha
vaá¹-á¹-ati. yÄ• vapana attanÄ• sikkhitabbasikkhÄ• padÄ• ni na jÄ• nÄ• ti,
saá¹…ghÄ• á¹-ipattacÄ«varadhÄ• raá¹‡aá¹-á¹-hÄ• nanisajjÄ• dÄ«supÄ• nabhojanÄ• dividhi
bhojanasÄ• laá¹ƒ vÄ• salÄ• kabhÄ• janaá¹-á¹-hÄ• naá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• tathÄ• rÅ«pa
santikÄ• vacaroyeva kÄ• tabbo, bÄ• ladÄ• rako viyapaá¹-ipajjitabbo, sabbamassa kappiyÄ•
Ä• cikkhitabbaá¹ƒ, nivÄ• sanapÄ• rupanÄ• dÄ«suabhisamÄ• cÄ• rikesu vinetabbo. tenapi --

``anujÄ• nÄ• mi, bhikkhave, dasahaá¹…gehi samannÄ• gataá¹ƒ sÄ• maá¹‡eraá¹ƒ nÄ• setua
adinnÄ• dÄ• yÄ« hoti, abrahmacÄ• rÄ« hoti, musÄ• vÄ• dÄ« hoti, majjapÄ• yÄ« hoti, buddh
dhammassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, micchÄ• diá
bhikkhunÄ«dÅ«sako hotÄ«â€™â€™ ti (Vin I 108) ---

evaá¹ƒ vuttÄ• ni dasa nÄ• sanaá¹…gÄ• ni Ä• rakÄ• parivajjetvÄ• Ä• bhisamÄ• cÄ• rikaá¹ƒ
sÄ• dhukaá¹ƒ sikkhitabbaá¹ƒ.

<149> yo \Be 161/ pana (Sp (to Vin I) 108) pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su dasasu nÄ• sanaá¹…
so liá¹…ganÄ• sanÄ• ya nÄ• setabbo. tÄ«su hi nÄ• sanÄ• su liá¹…ganÄ• sanÄ• yevaidhÄ•
bhikkhÅ«naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su tÄ• tÄ• Ä• pattiyo honti, na tathÄ• sÄ• maá¹‡er
kipillikampi mÄ• retvÄ• maá¹…gulaá¹‡á¸• akampi bhinditvÄ• nÄ• setabbataá¹ƒyeva pÄ• pu
saraá¹‡agamanÄ• ni ca upajjhÄ• yaggahaá¹‡aÃ±ca senÄ• sanaggÄ• hoca paá¹-ippassamb
labhati, liá¹…gamattameva ekaá¹ƒ avasiá¹-á¹-haá¹ƒ hoti. so saceÄ• kiá¹‡á¹‡adosova \Ne 15
saá¹ƒvare na tiá¹-á¹-hati, nikkaá¸• á¸• hitabbo. atha sahasÄ• virajjhitvÄ• ``duá¹-á¹-hu mayÄ
puna saá¹ƒvare á¹-hÄ• tukÄ• mo hoti, liá¹…ganÄ• sanakiccaá¹ƒ natthi, yathÄ• nivatthapÄ• n
dÄ• tabbÄ• ni, upajjhÄ• yo dÄ• tabbo. sikkhÄ• padÄ• ni pana saraá¹‡agamaneneva ijjhanti.
saraá¹‡agamanaá¹ƒ bhikkhÅ«naá¹ƒ upasampadakammavÄ• cÄ• sadisaá¹ƒ, tasmÄ• bhikkh
viyacatupÄ• risuddhisÄ«laá¹ƒ iminÄ• pi dasa sÄ«lÄ• ni samÄ• dinnÄ• neva honti, evaá¹ƒ sa
daá¸·hÄ«karaá¹‡atthaá¹ƒÄ• yatiá¹ƒ saá¹ƒvare patiá¹-á¹-hÄ• panatthaá¹ƒ puna dÄ• tabbÄ• n
saraá¹‡Ä• ni gahitÄ• ni, pacchimikÄ• ya vassÄ• vÄ• sikaá¹ƒ lacchati. sace pacchimikÄ• ya
apaloketvÄ• lÄ• bho dÄ• tabbo. adinnÄ• dÄ• ne tiá¹‡asalÄ• kamattenapi vatthunÄ• , abrahm
katthaci vippaá¹-ipattiyÄ• , musÄ• vÄ• de hasÄ• dhippÄ• yatÄ• yapi musÄ• bhaá¹‡ite assa

Ä• pajjati, majjapÄ• ne pana bhikkhuno ajÄ• nitvÄ• pi bÄ«jato paá¹-á¹-hÄ• ya majjaá¹ƒpivan
sÄ• maá¹‡ero jÄ• nitvÄ• pivantova sÄ«labhedaá¹ƒ Ä• pajjati, na ajÄ• nitvÄ• . yÄ• ni panass
sikkhÄ• padÄ• ni, etesu bhinnesu na nÄ• setabbo, daá¹‡á¸• akammaá¹ƒkÄ• tabbaá¹ƒ. sikkh
adinnepi vaá¹-á¹-ati, daá¹‡á¸• akammena pana pÄ«á¸·etvÄ• Ä• yatiá¹ƒ saá¹ƒvare á¹-hapana

avaá¹‡á¹‡abhÄ• sane pana ``arahaá¹ƒ sammÄ• sambuddhoâ€™â€™ tiÄ• dÄ«naá¹ƒ paá¹-i
``svÄ• kkhÄ• toâ€™â€™ tiÄ• dÄ«naá¹ƒpaá¹-ipakkhavasena dhammassa vÄ• ``suppaá¹-ipa
paá¹-ipakkhavasena saá¹…ghassa vÄ• avaá¹‡á¹‡aá¹ƒbhÄ• santo ratanattayaá¹ƒ nindanto
Ä• cariyupajjhÄ• yÄ• dÄ«hi ``mÄ• evaá¹ƒ avacÄ• â€™â€™ tiavaá¹‡á¹‡abhÄ• sane Ä• dÄ«
``sace yÄ• vatatiyaá¹ƒ vuccamÄ• no \Be 162/ na oramati, kaá¹‡á¹-akanÄ• sanÄ• ya nÄ• set
__kurundiyaá¹ƒ_ vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sace evaá¹ƒ vuccamÄ•
nissajjati, daá¹‡á¸• akammaá¹ƒ kÄ• retvÄ• accayaá¹ƒ desÄ• petabbo. sace na nissajjati, tat
tiá¹-á¹-hati, liá¹…ganÄ• sanÄ• yanÄ• setabboâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ. ayameva
idhÄ• dhippetÄ• ti. micchÄ• diá¹-á¹-hikepieseva nayo. sassatucchedÄ• naÃ±hi aÃ±Ã±atarac
Ä• cariyÄ• dÄ«hi ovadiyamÄ• nonissajjati, daá¹‡á¸• akammaá¹ƒ kÄ• retvÄ• accayaá¹ƒ des
apaá¹-inissajjantova nÄ• setabbo. bhikkhunÄ«dÅ«sako cettha kÄ• maá¹ƒ abrahmacÄ• rigga
abrahmacÄ• riá¹ƒ pana Ä• yatiá¹ƒsaá¹ƒvare á¹-hÄ• tukÄ• maá¹ƒ saraá¹‡Ä• ni datvÄ• upas
bhikkhunÄ«dÅ«sako Ä• yatiá¹ƒsaá¹ƒvare á¹-hÄ• tukÄ• mopi pabbajjampi na labhati, pageva
dassetuá¹ƒ ``bhikkhunÄ«dÅ«sakoâ€™â€™ ti idaá¹ƒ visuá¹ƒ dasamaá¹ƒ aá¹…gaá¹ƒ vuttanti

<150> ``anujÄ• nÄ• mi \Ne 155/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatassa sÄ• maá
kÄ• tuá¹ƒ. bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati,
avÄ• sÄ• yaparisakkati, bhikkhÅ« akkosati, paribhÄ• sati, bhikkhÅ« bhikkhÅ«hi bhedetÄ«â€
``vacanato pana imÄ• ni paÃ±ca aá¹…gÄ• ni, sikkhÄ• padesu ca pacchimÄ• ni vikÄ• labhoj
daá¹‡á¸• akammavatthÅ«ni. kiá¹ƒpanettha daá¹‡á¸• akammaá¹ƒ kattabbaâ€™â€™ nti? ``an
vÄ• vasati, yattha vÄ• paá¹-ikkamati, tattha Ä• varaá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti (Vin I 107)
Vin I) 107) vasati vÄ• pavisati vÄ• , tattha Ä• varaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ ``mÄ• idha pavisÄ
attano pariveá¹‡aÃ±ca vassaggena pattasenÄ• sanaÃ±ca vuttaá¹ƒ. tasmÄ• na sabbo saá¹
kÄ• tabbo, karonto ca dukkaá¹-aá¹ƒ Ä• pajjati ``na, bhikkhave, sabbo saá¹…ghÄ• rÄ• mo Ä•
kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti vuttattÄ• . na ca mukhadvÄ• riko Ä• hÄ• ro Ä•
ca dukkaá¹-aá¹ƒ Ä• pajjati ``na, bhikkhave, mukhadvÄ• riko Ä• hÄ• ro Ä• varaá¹‡aá¹ƒ kÄ• ta
dukkaá¹-assÄ• â€™â€™ tivuttattÄ• . tasmÄ• ``ajja mÄ• khÄ• da mÄ• bhuÃ±jÄ• â€™â€™
nivÄ• ressÄ• mÄ«â€™â€™ tipattacÄ«varaá¹ƒ anto nikkhipatopi sabbapayogesu dukkaá¹-aá
dubbacasÄ• maá¹‡erassadaá¹‡á¸• akammaá¹ƒ katvÄ• yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• patta
``ettake \Be 163/nÄ• ma daá¹‡á¸• akamme Ä• haá¹-e idaá¹ƒ lacchasÄ«â€™â€™ ti vattuá¹ƒ
Ä• varaá¹‡ameva daá¹‡á¸• akammaá¹ƒvuttaá¹ƒ. dhammasaá¹…gÄ• hakattherehi pana ``ap
udakadÄ• ruvÄ• likÄ• dÄ«naá¹ƒ Ä• harÄ• panampikÄ• tabbaâ€™â€™ nti vuttaá¹ƒ, tasmÄ•
``oramissati viramissatÄ«â€™â€™ tianukampÄ• ya, na ``nassissati vibbhamissatÄ«â€™â€™

pÄ• pajjhÄ• sayena. ``daá¹‡á¸• akammaá¹ƒkaromÄ«â€™â€™ ti ca uá¹‡hapÄ• sÄ• á¹‡e vÄ
pÄ• sÄ• á¹‡iá¹-á¹-hakÄ• dÄ«ni vÄ• sÄ«se nikkhipÄ• petuá¹ƒudakaá¹ƒ vÄ• pavesetuá¹ƒ na

upajjhÄ• yaá¹ƒ anÄ• pucchÄ• pi daá¹‡á¸• akammaá¹ƒ na kÄ• retabbaá¹ƒ ``na, bhikkhave, u
anÄ• pucchÄ• Ä• varaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ, yo kareyya, Ä• patti dukkaá¹-assÄ• â€™â€™
pana ``tumhÄ• kaá¹ƒ sÄ• maá¹‡erassa ayaá¹ƒ nÄ• ma aparÄ• dho, daá¹‡á¸• akammamass
tikkhattuá¹ƒvutte sace so upajjhÄ• yo daá¹‡á¸• akammaá¹ƒ na karoti, sayaá¹ƒ kÄ• tuá¹ƒ vaá
Ä• ditoupajjhÄ• yo vadati ``mayhaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ dose sati tumhe daá¹‡á¸• akam
kÄ• tuá¹ƒ vaá¹-á¹-atiyeva. yathÄ• ca sÄ• maá¹‡erÄ• naá¹ƒ, evaá¹ƒ saddhivihÄ• rikantevÄ•
daá¹‡á¸• akammaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati, aÃ±Ã±esaá¹ƒ pana parisÄ• na apalÄ• á¸·etabbÄ
dukkaá¹-aá¹ƒ Ä• pajjati ``na, bhikkhave, aÃ±Ã±assa parisÄ• apalÄ• á¸·etabbÄ• , yo apalÄ•
dukkaá¹-assÄ• â€™â€™ ti (Vin I 108) vacanato \Ne 156/. tasmÄ• ``tumhÄ• kaá¹ƒ pattaá¹ƒ
demÄ• â€™â€™ ti attanoupaá¹-á¹-hÄ• nakaraá¹‡atthaá¹ƒ saá¹…gaá¹‡hitvÄ• sÄ• maá¹‡er
antamaso dussÄ«labhikkhussapiparassa parisabhÅ«te bhinditvÄ• gaá¹‡hituá¹ƒ na vaá¹-á¹-
vattuá¹ƒ vaá¹-á¹-ati ``tayÄ• nahÄ• yituá¹ƒ Ä• gatena gÅ«thamakkhanaá¹ƒ viya kataá¹ƒ duss
viharantenÄ• â€™â€™ ti. saceso sayameva jÄ• nitvÄ• upajjhaá¹ƒ vÄ• nissayaá¹ƒ vÄ• yÄ

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

pabbajjÄ• vinicchayakathÄ• samattÄ• .

23. nissayavinicchayakathÄ•

<151> __nissayo_ti \Be 164/ \Ne 157/ ettha pana ayaá¹ƒ nissayo nÄ• ma kena dÄ• tabbo, k
dÄ• tabbo, kassa na dÄ• tabbo, kathaá¹ƒ gahito hoti, kathaá¹ƒ paá¹-ippassambhati, nissÄ• y
kena ca na vasitabbanti? tattha __kena dÄ• tabbo, kena nadÄ• tabbo_ti ettha tÄ• va ``anujÄ
byattena bhikkhunÄ• paá¹-ibalena dasavassenavÄ• atirekadasavassena vÄ• upasampÄ•
dÄ• tuâ€™â€™ nti (Vin I 76, 82) cavacanato yo byatto hoti paá¹-ibalo upasampadÄ• ya das
atirekadasavasso vÄ• , tenadÄ• tabbo, itarena na dÄ• tabbo. sace deti, dukkaá¹-aá¹ƒ Ä• pa

ettha (Sp (to Vin IV) 145-147) ca ``byattoâ€™â€™ ti iminÄ• parisupaá¹-á¹-hÄ• pakabahuss
parisupaá¹-á¹-hÄ• pakena hi sabbantimena paricchedena parisaá¹ƒ abhivinaye vinetuá¹ƒ dv
vÄ• cuggatÄ• kÄ• tabbÄ• , asakkontena tÄ«hi janehi saddhiá¹ƒ parivattanakkhamÄ• kÄ• ta
khandhakavattaÃ±ca uggahetabbaá¹ƒ, parisÄ• ya pana abhidhamme vinayanatthaá¹ƒ sace
mÅ«lapaá¹‡á¹‡Ä• sako uggahetabbo, dÄ«ghabhÄ• á¹‡akena mahÄ• vaggo, saá¹ƒyuttabhÄ
vaggÄ• mahÄ• vaggo vÄ• , aá¹…guttarabhÄ• á¹‡akena heá¹-á¹-hÄ• vÄ• upari vÄ• upaá¸
asakkontena tikanipÄ• tato paá¹-á¹-hÄ• ya uggahetumpi vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ
gaá¹‡hantena catukkanipÄ• taá¹ƒ vÄ• paÃ±cakanipÄ• taá¹ƒ vÄ• uggahetuá¹ƒ vaá¹-á¹-atÄ«

jÄ• takabhÄ• á¹‡akena sÄ• á¹-á¹-hakathaá¹ƒ jÄ• takaá¹ƒ uggahetabbaá¹ƒ, tato oraá¹ƒ na va
``dhammapadampisaha vatthunÄ• uggahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __mahÄ• paccariy
samuccayaá¹ƒkatvÄ• mÅ«lapaá¹‡á¹‡Ä• sakamattaá¹ƒ vaá¹-á¹-ati, ``na vaá¹-á¹-atÄ«â€™â€
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ paá¹-ikkhittaá¹ƒ, itarÄ• su vicÄ• raá¹‡Ä• yeva natthi. abhid
gahetabbanti na vuttaá¹ƒ. yassa panasÄ• á¹-á¹-hakathampi vinayapiá¹-akaá¹ƒ abhidhamma
suttante ca vuttappakÄ• ro ganthonatthi, parisaá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ na labhati. yena pa
vinayato ca vuttappamÄ• á¹‡ogantho uggahito, ayaá¹ƒ parisupaá¹-á¹-hÄ• ko bahussutova h
yenakÄ• maá¹ƒgamoparisaá¹ƒ upaá¹-á¹-hÄ• petuá¹ƒ labhati, ayaá¹ƒ imasmiá¹ƒ atthe ``byatt

yo \Be 165/ \Ne 158/ pana antevÄ• sino vÄ• saddhivihÄ• rikassa vÄ• gilÄ• nassa sakkoti
upaá¹-á¹-hÄ• nÄ• dÄ«nikÄ• tuá¹ƒ, ayaá¹ƒ idha ``paá¹-ibaloâ€™â€™ ti adhippeto. yaá¹ƒ pan

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na asekkhena sÄ«lakkhandhena samannÄ• gato hoti,
asekkhenasamÄ• dhikkhandhena samannÄ• gato hoti, na asekkhena paÃ±Ã±Ä• kkhandhen
vimuttikkhandhena samannÄ• gato hoti, na asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhen
kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• de
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. attanÄ• na asekkhena sÄ«lakkhandhena samannÄ
sÄ«lakkhandhe samÄ• dapetÄ• . attanÄ• na asekkhena samÄ• dhikkhandhenasamannÄ• g
samÄ• dhikkhandhe samÄ• dapetÄ• . attanÄ• na asekkhenapaÃ±Ã±Ä• kkhandhena saman
paÃ±Ã±Ä• kkhandhe samÄ• dapetÄ• . attanÄ• na asekkhena vimuttikkhandhena samannÄ•
vimuttikkhandhe samÄ• dapetÄ• . attanÄ• na asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandh
paraá¹ƒ asekkhe vimuttiÃ±Ä• á¹‡adassanakkhandhesamÄ• dapetÄ• . imehi kho, bhikkhave
samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• m

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• de
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. assaddho hoti, ahiriko hoti, anottappÄ«hoti, kusÄ«t
hoti. imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatenabhikkhunÄ• na upasampÄ
nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• de
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. adhisÄ«le sÄ«lavipanno hoti, ajjhÄ• cÄ• re \Ne 159
atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipanno hoti, appassuto hoti, duppaÃ±Ã±o hoti. imehikho, bhikkha
samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• m

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• r
upaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• setuá¹ƒ vÄ• v
uppannaá¹ƒ kukkuccaá¹ƒ dhammato vinodetuá¹ƒ, Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• vuá
imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• de
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• r
Ä• bhisamÄ• cÄ• rikÄ• ya sikkhÄ• ya sikkhÄ• petuá¹ƒ, Ä• dibrahmacariyakÄ• ya sikkhÄ• ya
vinetuá¹ƒ, abhivinaye vinetuá¹ƒ, uppannaá¹ƒ diá¹-á¹-higataá¹ƒ dhammato vivecetuá¹ƒ. imeh
paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayod
upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo \Be 167/. Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒna
Ä• pattiá¹ƒ na jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, ubhayÄ• nikho panassa pÄ• ti
svÄ• gatÄ• ni honti na suvibhattÄ• ni na suppavattÄ«nina suvinicchitÄ• ni suttaso anubyaÃ±
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatenabhikkhunÄ• na upasampÄ• detabbaá¹ƒ, n
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na upasampÄ• d
na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo. Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• t
jÄ• nÄ• ti, garukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, Å«nadasavasso hoti \Ne 160/. imehi kho, bhik
samannÄ• gatena bhikkhunÄ• na upasampÄ• detabbaá¹ƒ, na nissayodÄ• tabbo, na sÄ• m
tiÄ• di (Vin I 84). tampi ---

``anujÄ• nÄ• mi, bhikkhave, byattena bhikkhunÄ• paá¹-ibalena dasavassena vÄ• atirekada
upasampÄ• detuá¹ƒ, nissayaá¹ƒ dÄ• tuâ€™â€™ nti (Vin I 76, 82) ca evaá¹ƒ saá¹…khepato
vuttassevaupajjhÄ• yÄ• cariyalakkhaá¹‡assa vitthÄ• radassanatthaá¹ƒ vuttaá¹ƒ.

tattha (Sp (to Vin I) 84) kiÃ±ci ayuttavasena paá¹-ikkhittaá¹ƒ, kiÃ±ci Ä• pattiaá¹…gavasena.
asekkhena sÄ«lakkhandhenÄ• â€™â€™ ti ca ``attanÄ• na asekkhenÄ• â€™â€™ ti ca ``as
paÃ±cakesu ayuttavasena paá¹-ikkhepo kato, na Ä• pattiaá¹…gavasena. yohi asekkhehi sÄ
asamannÄ• gato pare ca tattha samÄ• dapetuá¹ƒ asakkonto assaddhiyÄ• didosayuttovahut
tassa parisÄ• sÄ«lÄ• dÄ«hi pariyÄ• yatiyeva na vaá¸• á¸• hati, tasmÄ• ``tenana upasampÄ
ayuttavasena vuttaá¹ƒ, na Ä• pattiaá¹…gavasena. na hi khÄ«á¹‡Ä• savassevaupajjhÄ• cari
anuÃ±Ã±Ä• to, yadi tasseva anuÃ±Ã±Ä• to abhavissa, ``sace upajjhÄ• yassaanabhirati upp

na vadeyya, yasmÄ• pana khÄ«á¹‡Ä• savassa parisÄ• sÄ«lÄ• dÄ«hina parihÄ• yati, tasm
aá¹…gehi samannÄ• gatena bhikkhunÄ• upasampÄ• detabbaâ€™â€™ ntiÄ• divuttaá¹ƒ.

__adhisÄ«le_ \Be 168/ __sÄ«lavipanno_tiÄ• dÄ«su pÄ• rÄ• jikaÃ±ca saá¹…ghÄ• disesaÃ±
sÄ«lavipanno nÄ• ma. itare paÃ±cÄ• pattikkhandhe Ä• panno __ajjhÄ• cÄ• re Ä• cÄ• ravipa
pahÄ• ya antaggÄ• hikÄ• ya diá¹-á¹-hiyÄ• samannÄ• gato __atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipa
sutaá¹ƒ parisaá¹ƒ pariharantassa icchitabbaá¹ƒ, tena virahitattÄ• __appassuto_. yaá¹ƒ tena
Ä• pattÄ• di, tassa ajÄ• nanato __duppaÃ±Ã±o_. imasmiá¹ƒ paÃ±cake purimÄ• nitÄ«á¹‡i pa
pacchimÄ• ni dve Ä• pattiaá¹…gavasena.

__Ä• pattiá¹ƒ na jÄ• nÄ• tÄ«_ti ``idaá¹ƒ nÄ• ma mayÄ• kataâ€™â€™ nti vutte ``imaá¹ƒ nÄ•
Ä• pannoâ€™â€™ ti na jÄ• nÄ• ti. __vuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• tÄ«_ti ``vuá¹-á¹-hÄ• nag
vÄ• Ä• pattito evaá¹ƒ nÄ• ma vuá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ ti na jÄ• nÄ• ti. imasmiÃ±h
padÄ• ni ayuttavasena vuttÄ• ni, pacchimÄ• ni tÄ«á¹‡i Ä• pattiaá¹…gavasena.

__Ä• bhisamÄ• cÄ• rikÄ• ya_ \Ne 161/ __sikkhÄ• yÄ• _ti khandhakavatte vinetuá¹ƒ na paá¹
__Ä• dibrahmacariyakÄ• yÄ• _ti sekkhapaá¹‡á¹‡attiyaá¹ƒ vinetuá¹ƒ na paá¹-ibaloti attho.
__abhidhamme_tinÄ• marÅ«paparicchede vinetuá¹ƒ na paá¹-ibaloti attho. __abhivinaye_ti s
vinayapiá¹-akevinetuá¹ƒ na paá¹-ibaloti attho. __vinetuá¹ƒ na paá¹-ibalo_ti ca sabbattha sikk
sakkotÄ«ti attho. __dhammato vivecetu_nti dhammena kÄ• raá¹‡ena vissajjÄ• petuá¹ƒ. ima
sabbapadesu Ä• patti.

``Ä• pattiá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ tiÄ• dipaÃ±cakasmiá¹ƒ __vitthÄ• renÄ• _ti ubhatovibh
svÄ• gatÄ• nÄ«_ti na suá¹-á¹-hu Ä• gatÄ• ni. __suvibhattÄ• nÄ«_ti suá¹-á¹-hu vibhattÄ• ni
padapaccÄ• bhaá¹-á¹-hasaá¹…karadosaraatÄ• ni. __suppavattÄ«nÄ«_ti paguá¹‡Ä• ni vÄ• c
__suttaso_ti khandhakaparivÄ• ratoÄ• haritabbasuttavasena suá¹-á¹-hu vinicchitÄ• ni. __an
akkharapadapÄ• ripÅ«riyÄ• ca suvinicchitÄ• ni akhaá¹‡á¸• Ä• ni aviparÄ«takkharÄ• ni. eten
aá¹-á¹-hakathÄ• tohi esa vinicchayo hotÄ«ti. imasmiá¹ƒ paÃ±cakepi sabbapadesu Ä• patti.
Å«nadasavassapariyosÄ• napaÃ±cakepieseva nayo. iti Ä• dito tayo paÃ±cakÄ• , catutthe tÄ
dve padÄ• nÄ«tisabbepi cattÄ• ro paÃ±cakÄ• ayuttavasena vuttÄ• , catutthe paÃ±cake dve
tÄ«á¹‡i, chaá¹-á¹-hasattamaá¹-á¹-hamÄ• tayo paÃ±cakÄ• ti sabbepi cattÄ• ro paÃ±cakÄ• A

sukkapakkhe pana vuttavipariyÄ• yena ``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gatena
bhikkhunÄ• upasampÄ• detabbaá¹ƒ, nissayo dÄ• tabbo, sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabb
sÄ«lakkhandhenasamannÄ• gato hotÄ«â€™â€™ tiÄ• dinÄ• (Vin I 84) aá¹-á¹-ha paÃ±cakÄ
sabbattheva anÄ• patti.

<152> __kassa dÄ• tabbo, kassa na dÄ• tabbo_ti ettha pana yo lajjÄ« hoti, tassa dÄ• tabbo

``na, bhikkhave, alajjÄ«naá¹ƒ nissayo dÄ• tabbo, yo dadeyya, Ä• pattidukkaá¹-assÄ• â€™â
vacanato. nissÄ• ya vasantenapi alajjÄ« nissÄ• ya na vasitabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ``na, bh
nissÄ• ya vatthabbaá¹ƒ, yo vaseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 120). ettha (S
__alajjÄ«na_nti upayogatthe sÄ• mivacanaá¹ƒ, alajjipuggale nissÄ• ya na vasitabbanti vutta
navaá¹ƒ á¹-hÄ• naá¹ƒ gatena ``ehi, bhikkhu, nissayaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vuccamÄ
nissayadÄ• yakassa lajjibhÄ• vaá¹ƒupaparikkhitvÄ• nissayo gahetabbo. ``anujÄ• nÄ• mi, b
catÅ«hapaÃ±cÄ• haá¹ƒ Ä• gametuá¹ƒyÄ• va bhikkhusabhÄ• gataá¹ƒ jÄ• nÄ• mÄ«â€™â€™
``thero \Ne 162/ lajjÄ«â€™â€™ tibhikkhÅ«naá¹ƒ santike sutvÄ• Ä• gatadivaseyeva gahetul
``Ä• gamehitÄ• va, vasanto jÄ• nissasÄ«â€™â€™ ti katipÄ• haá¹ƒ Ä• cÄ• raá¹ƒ upaparikkh
vaá¹-á¹-ati, pakatiyÄ• nissayagahaá¹‡aá¹-á¹-hÄ• naá¹ƒ gatena pana tadaheva gahetabbo, c
natthi. sace paá¹-hamayÄ• me Ä• cariyassa okÄ• so natthi, okÄ• saá¹ƒ alabhanto ``paccÅ«
tisayati, aruá¹‡aá¹ƒ uggatampi na jÄ• nÄ• ti, anÄ• patti. sace pana ``gaá¹‡hissÄ• mÄ«â€™â
sayati, aruá¹‡uggamane dukkaá¹-aá¹ƒ. agatapubbaá¹ƒ á¹-hÄ• naá¹ƒ gatena dve tÄ«á¹‡i div
gantukÄ• mena anissitena vasitabbaá¹ƒ. ``sattÄ• haá¹ƒ vasissÄ• mÄ«â€™â€™ ti Ä• layaá¹
gahetabbo. sace thero ``kiá¹ƒ sattÄ• haá¹ƒ vasantassa nissayenÄ• â€™â€™ tivadati, paá¹-
paá¹-á¹-hÄ• ya laddhaparihÄ• ro hoti.

``anujÄ• nÄ• mi \Be 170/, bhikkhave, addhÄ• namaggappaá¹-ipannena bhikkhunÄ• nissay
vatthuâ€™â€™ nti vacanato pana addhÄ• namaggappaá¹-ipanno sace attanÄ• saddhiá¹ƒ
addhÄ• namaggappaá¹-ipannaá¹ƒnissayadÄ• yakaá¹ƒ na labhati, evaá¹ƒ nissayaá¹ƒ alabha
divasÄ• ni gantuá¹ƒvaá¹-á¹-ati. sace pubbe nissayaá¹ƒ gahetvÄ• vutthapubbaá¹ƒ kiÃ±ci Ä•
ekarattaá¹ƒvasantenapi nissayo gahetabbo. antarÄ• magge vissamanto vÄ• satthaá¹ƒ vÄ•
katipÄ• haá¹ƒvasati, anÄ• patti. antovasse pana nibaddhavÄ• saá¹ƒ vasitabbaá¹ƒ, nissayo c
nÄ• vÄ• yagacchantassa pana vassÄ• ne Ä• gatepi nissayaá¹ƒ alabhantassa anÄ• patti. sa
nissayaá¹ƒ alabhamÄ• nena anissitena vasituá¹ƒ vaá¹-á¹-ati.

gilÄ• nupaá¹-á¹-hÄ• kopi gilÄ• nena yÄ• ciyamÄ• no anissito eva vasituá¹ƒ labhati. vuttaÃ±h
bhikkhave, gilÄ• nena bhikkhunÄ• nissayaá¹ƒ alabhamÄ• nena anissitena vatthuá¹ƒ, anujÄ
gilÄ• nupaá¹-á¹-hÄ• kena bhikkhunÄ• nissayaá¹ƒ alabhamÄ• nena yÄ• ciyamÄ• nena aniss
121). sace pana ``yÄ• cÄ• hi maâ€™â€™ nti vuccamÄ• nopi gilÄ• no mÄ• nenana yÄ• cati

``anujÄ• nÄ• mi, bhikkhave, Ä• raÃ±Ã±ikena bhikkhunÄ• phÄ• suvihÄ• raá¹ƒ sallakkhente
anissitena vatthuá¹ƒ `yadÄ• patirÅ«po nissayadÄ• yako Ä• gacchissati, tadÄ• tassanissÄ•
ti vacanato pana yattha vasantassa samathavipassanÄ• naá¹ƒ paá¹-ilÄ• bhavasenaphÄ• su
phÄ• suvihÄ• raá¹ƒ sallakkhentena nissayaá¹ƒ alabhamÄ• nena anissitenavatthabbaá¹ƒ. im
neva sotÄ• panno, na sakadÄ• gÄ• mianÄ• gÄ• miarahanto labhanti, na thÄ• magatassa \N
vipassanÄ• ya vÄ• lÄ• bhÄ«, vissaá¹-á¹-hakammaá¹-á¹-hÄ• ne pana bÄ• laputhujjane kath
samatho vÄ• vipassanÄ• vÄ• taruá¹‡Ä• hoti, ayaá¹ƒ imaá¹ƒ parihÄ• raá¹ƒ labhati, pavÄ•

etasseva anuÃ±Ã±Ä• to. tasmÄ• iminÄ• puggalena Ä• cariye pavÄ• retvÄ• gatepi ``yadÄ•
Ä• gacchissati, taá¹ƒ nissÄ• ya vasissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒkatvÄ• puna yÄ• va
anissitena vatthuá¹ƒ vaá¹-á¹-ati. sace pana Ä• sÄ• á¸·hÄ«mÄ• seÄ• cariyo nÄ• gacchati, ya
tattha gantabbaá¹ƒ.

<153> __kathaá¹ƒ_ \Be 171/ __gahito hotÄ«_ti ettha upajjhÄ• yassa santike tÄ• va upajjhaá
ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±
``upajjhÄ• yo me, bhante, hohÄ«â€™â€™ ti tikkhattuá¹ƒ vattabbaá¹ƒ. evaá¹ƒsaddhivihÄ• ri
upajjhÄ• yo ``sÄ• hÅ«â€™â€™ ti vÄ• ``lahÅ«â€™â€™ ti vÄ• ``opÄ• yikaâ€™â€™ ntivÄ•
``pÄ• sÄ• dikena sampÄ• dehÄ«â€™â€™ ti vÄ• kÄ• yena viÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã
viÃ±Ã±Ä• peti, gahito hoti upajjhÄ• yo. idameva hetthaupajjhÄ• yaggahaá¹‡aá¹ƒ, yadidaá¹ƒ
paÃ±casu padesu yassa kassaci padassa vÄ• cÄ• yasÄ• vanaá¹ƒ kÄ• yena vÄ• atthaviÃ±Ã
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchanaá¹ƒ sandhÄ• yavadanti, na taá¹ƒ pamÄ• á¹‡aá¹ƒ. Ä
hoti upajjhÄ• yo, na ettha sampaá¹-icchanaá¹ƒaá¹…gaá¹ƒ. saddhivihÄ• rikenapi na kevalaá
upajjhÄ• yo gahitoâ€™â€™ ti Ã±Ä• tuá¹ƒvaá¹-á¹-ati, ``ajjatagge dÄ• ni thero mayhaá¹ƒ bhÄ
bhÄ• roâ€™â€™ ti idampi Ã±Ä• tuá¹ƒvaá¹-á¹-ati (Sp (to Vin I) 64). vuttaÃ±hetaá¹ƒ ---

``upajjhÄ• yo, bhikkhave, saddhivihÄ• rikamhi puttacittaá¹ƒ upaá¹-á¹-hapessati, saddhivihÄ•
pitucittaá¹ƒ upaá¹-á¹-hapessati, evaá¹ƒ te aÃ±Ã±amaÃ±Ã±aá¹ƒ sagÄ• ravÄ• sappatissÄ• s
imasmiá¹ƒ dhammavinaye vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ Ä• pajjissantÄ«â€™â€™

Ä• cariyassa santike nissayaggahaá¹‡epi ayameva vinicchayo. ayaá¹ƒ panettha viseso --- Ä
nissayaá¹ƒ gaá¹‡hantena ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• ``Ä• cariyo me, bhante, hohi, Ä• yasm
vacchÄ• mÄ«â€™â€™ ti (Vin I 77) tikkhattuá¹ƒ vattabbaá¹ƒ, sesaá¹ƒ vuttanayameva.

<154> __kathaá¹ƒ_ \Ne 164/ __paá¹-ippassambhatÄ«_ti ettha tÄ• va upajjhÄ• yamhÄ• paÃ
nissayapaá¹-ippassaddhi veditabbÄ• , Ä• cariyamhÄ• chahi Ä• kÄ• rehi. vuttaÃ±hetaá¹ƒ ---

``paÃ±cimÄ• , bhikkhave, nissayapaá¹-ippassaddhiyo upajjhÄ• yamhÄ• . upajjhÄ• yo pakka
kÄ• lakato vÄ• , pakkhasaá¹…kanto vÄ• , Ä• á¹‡attiyeva paÃ±camÄ«. imÄ• kho, bhikkhave
nissayapaá¹-ippassaddhiyo upajjhÄ• yamhÄ• .

chayimÄ• \Be 172/, bhikkhave, nissayapaá¹-ippassaddhiyo Ä• cariyamhÄ• . Ä• cariyo pakk
vÄ• , kÄ• lakato vÄ• , pakkhasaá¹…kanto vÄ• , Ä• á¹‡attiyeva paÃ±camÄ«, upajjhÄ• yenav
kho, bhikkhave, cha nissayapaá¹-ippassaddhiyo Ä• cariyamhÄ• â€™â€™ ti (Vin I 83).

tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin I) 83) --- __pakkanto_ti disaá¹ƒ gato. evaá¹ƒ gate capana
vihÄ• re nissayadÄ• yako atthi, yassa santike aÃ±Ã±adÄ• pi nissayo vÄ• gahitapubbo hoti,

ekasambhogaparibhogo, tassa santike nissayo gahetabbo, ekadivasampi parihÄ• ro natthi.
aÃ±Ã±o lajjÄ« pesalo atthi, tassapesalabhÄ• vaá¹ƒ jÄ• nantena tadaheva nissayo yÄ• citab
kusalaá¹ƒ. athapana ``tumhÄ• kaá¹ƒ upajjhÄ• yo lahuá¹ƒ Ä• gamissatÄ«â€™â€™ ti puccha
vuttaá¹ƒ, ``Ä• ma, bhanteâ€™â€™ ti vattabbaá¹ƒ. sace vadati ``tena hi upajjhÄ• yassa Ä• g
Ä• gamethÄ• â€™â€™ ti, vaá¹-á¹-ati. atha panassa pakatiyÄ• pesalabhÄ• vaá¹ƒ na jÄ• nÄ
divasÄ• ni tassa bhikkhussasabhÄ• gataá¹ƒ oloketvÄ• okÄ• saá¹ƒ kÄ• retvÄ• nissayo gah
vihÄ• renissayadÄ• yako natthi, upajjhÄ• yo ca ``ahaá¹ƒ katipÄ• hena Ä• gamissÄ• mi, mÄ•
tivatvÄ• gato, yÄ• va Ä• gamanÄ• parihÄ• ro labbhati, athÄ• pi naá¹ƒ tattha manussÄ• pa
paÃ±ca vÄ• dasa vÄ• divasÄ• ni vÄ• sentiyeva, tena vihÄ• raá¹ƒ pavatti pesetabbÄ• ``dal
ahaá¹ƒ asukadivasaá¹ƒ nÄ• ma Ä• gamissÄ• mÄ«â€™â€™ ti, evampi parihÄ• rolabbhati. a
nadÄ«pÅ«rena vÄ• corÄ• dÄ«hi vÄ• upaddavo hoti, theroudakosakkanaá¹ƒ vÄ• Ä• gamet
taá¹ƒ ce pavattiá¹ƒ daharÄ• suá¹‡anti, yÄ• va Ä• gamanÄ• parihÄ• ro labbhati. sace pana
vasissÄ• mÄ«â€™â€™ ti pahiá¹‡ati, parihÄ• ro natthi. yattha nissayo labbhati, tattha gantab
kÄ• lakatepakkhasaá¹…kante vÄ• ekadivasampi parihÄ• ro natthi, yattha nissayo labbhati,

__Ä• á¹‡attÄ«_ti \Be 173/ \Ne 165/ pana nissayapaá¹‡Ä• manÄ• vuccati, tasmÄ• ``paá¹‡Ä
``mÄ• idha paá¹-ikkamÄ«â€™â€™ ti vÄ• ``nÄ«hara te pattacÄ«varaâ€™â€™ nti vÄ• ``nÄ
upaá¹-á¹-hÄ• petabboâ€™â€™ tivÄ• ti iminÄ• pÄ• á¸·inayena ``mÄ• maá¹ƒ gÄ• mappaves
pÄ• á¸·imuttakanayenavÄ• yo nissayapaá¹‡Ä• manÄ• ya paá¹‡Ä• mito hoti, tena upajjhÄ• y
Ä• ditovana khamati, daá¹‡á¸• akammaá¹ƒ Ä• haritvÄ• tikkhattuá¹ƒ tÄ• va sayameva kham
tasmiá¹ƒ vihÄ• re mahÄ• there gahetvÄ• khamÄ• petabbo. no ce khamati, sÄ• mantavihÄ•
khamÄ• petabbo. sace evampi na khamati, aÃ±Ã±attha gantvÄ• upajjhÄ• yassa sabhÄ• gÄ
``appeva nÄ• ma `sabhÄ• gÄ• naá¹ƒ me santike vasatÄ«â€™ ti Ã±atvÄ• pi khameyyÄ• â€™
tatreva vasitabbaá¹ƒ. tatra ce dubbhikkhÄ• didosena na sakkÄ• hotivasituá¹ƒ, taá¹ƒyeva vih
aÃ±Ã±assa santike nissayaá¹ƒ gahetvÄ• vasituá¹ƒ vaá¹-á¹-ati. ayamÄ• á¹‡attiyaá¹ƒ vinicch

Ä• cariyamhÄ• nissayapaá¹-ippassaddhÄ«su __Ä• cariyo pakkanto vÄ• hotÄ«_ti ettha koc
pakkamati, koci anÄ• pucchitvÄ• , antevÄ• sikopi evameva. tatra saceantevÄ• siko Ä• cariy
nÄ• ma, bhante, á¹-hÄ• naá¹ƒ gantuá¹ƒ icchÄ• mikenacideva karaá¹‡Ä«yenÄ• â€™â€™ ti,
gamissasÄ«â€™â€™ ti vutto ``sÄ• yanhevÄ• rattiá¹ƒ vÄ• uá¹-á¹-hahitvÄ• gamissÄ• mÄ«â
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchati, taá¹ƒ khaá¹‡aá¹ƒyeva nissayo paá¹-ippassambhati.
asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ gantukÄ• momhÄ«â€™â€™ tivutte Ä• cariyo ``asukasmiá¹ƒ
caritvÄ• pacchÄ• jÄ• nissasÄ«â€™â€™ tivadati, so ca ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icc
sace pana na gacchati, nissayo na paá¹-ippassambhati. athÄ• pi ``gacchÄ• mÄ«â€™â€™ ti
tÄ• va gaccha, rattiá¹ƒ mantetvÄ• jÄ• nissÄ• mÄ• â€™â€™ ti vutto mantetvÄ• gacchati, su
nissayo na paá¹-ippassambhati. Ä• cariyaá¹ƒ anÄ• pucchÄ• pakkamantassa pana upacÄ•
paá¹-ippassambhati, antoupacÄ• rasÄ«mato paá¹-inivattantassa na paá¹-ippassambhati. sa
antevÄ• sikaá¹ƒ Ä• pucchati ``Ä• vuso, asukaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ gamissÄ• mÄ«â€™â

``kadÄ• â€™â€™ ti \Be 174/ vutte ``sÄ• yanhe vÄ• rattibhÄ• ge vÄ• â€™â€™ tivadati, ante
ti sampaá¹-icchati, taá¹ƒ khaá¹‡aá¹ƒyeva nissayo paá¹-ippassambhati, sace pana Ä• cariyo
caritvÄ• gamissÄ• mÄ«â€™â€™ ti vadati, itaro ca ``sÄ• dhÅ«â€™â€™ tisampaá¹-icchati, e
na paá¹-ippassambhati, punadivase paá¹-ippassaddho hoti. ``asukasmiá¹ƒ nÄ• ma gÄ• me
jÄ• nissÄ• mi mama gamanaá¹ƒ vÄ• agamanaá¹ƒ vÄ• â€™â€™ tivatvÄ• \Ne 166/ pana sa
paá¹-ippassambhati. athÄ• pi ``gacchÄ• mÄ«â€™â€™ ti vutteantevÄ• sikena ``mÄ• tÄ• va
jÄ• nissathÄ• â€™â€™ ti vutto mantetvÄ• pina gacchati, nissayo na paá¹-ippassambhati. sa
Ä• cariyantevÄ• sikÄ• kenacidevakaraá¹‡Ä«yena bahisÄ«maá¹ƒ gacchanti, tato ce Ä• cariy
anÄ• pucchÄ• vagantvÄ• dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ antoyeva nivattati, nissayo na
dveleá¸• á¸• upÄ• te atikkamitvÄ• nivattati, paá¹-ippassaddho hoti. Ä• cariyupajjhÄ• yÄ• dv
leá¸• á¸• upÄ• teatikkamma aÃ±Ã±asmiá¹ƒ vihÄ• re vasanti, nissayo paá¹-ippassambhati. Ä
pakkhasaá¹…kante ca taá¹ƒ khaá¹‡aá¹ƒyeva paá¹-ippassambhati.

Ä• á¹‡attiyaá¹ƒ pana Ä• cariyo muÃ±citukÄ• mova hutvÄ• nissayapaá¹‡Ä• manÄ• ya paá¹±
``kiÃ±cÄ• pi maá¹ƒ Ä• cariyo paá¹‡Ä• meti, atha kho hadayena mudukoâ€™â€™ ti sÄ• layo
paá¹-ippassambhati. sacepi Ä• riyo sÄ• layo, antevÄ• siko nirÄ• layo ``nadÄ• ni imaá¹ƒ niss
ti dhuraá¹ƒ nikkhipati, evampi na paá¹-ippassambhati. ubhinnaá¹ƒsÄ• layabhÄ• ve pana na
ubhinnaá¹ƒ dhuranikkhepena paá¹-ippassambhati, paá¹‡Ä• mitenadaá¹‡á¸• akammaá¹ƒ Ä•
khamÄ• petabbo. no ce khamati, upajjhÄ• ye vuttanayena paá¹-ipajjitabbaá¹ƒ. yathÄ• paÃ±
Ä• cariyupajjhÄ• yavattaá¹ƒ paripÅ«rentaá¹ƒ adhimattapemÄ• dipaÃ±caá¹…gasamannÄ• g
saddhivihÄ• rikaá¹ƒ vÄ• paá¹‡Ä• mentassa dukkaá¹-aá¹ƒ, itaraá¹ƒ apaá¹‡Ä• mentassapidu
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``na, bhikkhave, sammÄ• vattanto paá¹‡Ä• metabbo, yo paá¹‡Ä• meyya, Ä• patti dukkaá¹-a
asammÄ• vattanto na paá¹‡Ä• metabbo, yo na paá¹‡Ä• meyya, Ä• patti dukkaá¹-assa (Vin

``paÃ±cahi \Be 175/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ antevÄ• sikaá¹ƒ apaá¹‡Ä• m
paá¹‡Ä• mento anatisÄ• ro hoti. Ä• cariyamhi nÄ• dhimattaá¹ƒpemaá¹ƒ hoti, nÄ• dhimatto p
hirÄ« hoti, nÄ• dhimatto gÄ• ravohoti, nÄ• dhimattÄ• bhÄ• vanÄ• hoti. imehi kho, bhikkhav
samannÄ• gataá¹ƒ antevÄ• sikaá¹ƒapaá¹‡Ä• mento Ä• cariyo sÄ• tisÄ• ro hoti, paá¹‡Ä• me

``paÃ±cahi \Ne 167/, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ saddhivihÄ• rikaá¹ƒ apaá¹‡Ä
sÄ• tisÄ• rohoti, paá¹‡Ä• mento anatisÄ• ro hoti. upajjhÄ• yamhi nÄ• dhimattaá¹ƒ pemaá¹ƒ
hoti, nÄ• dhimattÄ• hirÄ« hoti, nÄ• dhimatto gÄ• ravo hoti, nÄ• dhimattÄ• bhÄ• vanÄ• hoti
paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ saddhivihÄ• rikaá¹ƒ apaá¹‡Ä• mentoupajjhÄ• yo sÄ•
anatisÄ• ro hotÄ«â€™â€™ tiÄ• di (Vin I 68).

tattha (Sp (to Vin I) 68) __nÄ• dhimattaá¹ƒ pemaá¹ƒ hotÄ«_ti upajjhÄ• yamhi adhimattaá¹ƒ g
hoti. __nÄ• dhimattÄ• bhÄ• vanÄ• hotÄ«_ti adhimattÄ• mettÄ• bhÄ• vanÄ• na hotÄ«ti att

__upajjhÄ• yena vÄ• samodhÄ• nagato_ti ettha (Sp (to Vin I) 83) dassanasavanavasena sa
sace hi Ä• cariyaá¹ƒ nissÄ• ya vasanto saddhivihÄ• riko ekavihÄ• re cetiyaá¹ƒ vÄ• vandant
piá¹‡á¸• Ä• ya carantaá¹ƒ upajjhÄ• yaá¹ƒ passati, nissayo paá¹-ippassambhati. upajjhÄ• yo
na passati, na paá¹-ippassambhati. maggappaá¹-ipannaá¹ƒ vÄ• Ä• kÄ• senavÄ• gacchant
dÅ«rattÄ• ``bhikkhÅ«â€™â€™ ti jÄ• nÄ• ti, ``upajjhÄ• yoâ€™â€™ tina jÄ• nÄ• ti, na paá¹-i
jÄ• nÄ• ti, paá¹-ippassambhati. uparipÄ• sÄ• de upajjhÄ• yovasati, heá¹-á¹-hÄ• saddhivihÄ
yÄ• guá¹ƒ pivitvÄ• paá¹-ikkamati, Ä• sanasÄ• lÄ• yavÄ• nisinnaá¹ƒ adisvÄ• va ekamante b
dhammassavanamaá¹‡á¸• ape vÄ• nisinnampi \Be 176/ taá¹ƒ adisvÄ• va dhammaá¹ƒ sutvA
paá¹-ippassambhati. evaá¹ƒtÄ• va dassanavasena samodhÄ• naá¹ƒ veditabbaá¹ƒ. savanav
vihÄ• re vÄ• antaraghare vÄ• dhammaá¹ƒ vÄ• kathentassa anumodanaá¹ƒ vÄ• karontass
``upajjhÄ• yassame saddoâ€™â€™ ti saÃ±jÄ• nÄ• ti, nissayo paá¹-ippassambhati, asaÃ±jÄ
paá¹-ippassambhati. ayaá¹ƒ samodhÄ• ne vinicchayo.

<155> nissÄ• ya kena vasitabbaá¹ƒ, kena na vasitabbanti ettha pana ``anujÄ• nÄ• mi, bhikk
bhikkhunÄ• paá¹-ibalena paÃ±ca vassÄ• ni nissÄ• ya vatthuá¹ƒ, abyattena yÄ• vajÄ«vaâ€™
vacanato yo abyatto hoti, tena yÄ• vajÄ«vaá¹ƒ nissÄ• yeva vasitabbaá¹ƒ. sacÄ• yaá¹ƒ (Sp (
vuá¸• á¸• hataraá¹ƒ Ä• cariyaá¹ƒ na labhati, upasampadÄ• ya saá¹-á¹-hivasso vÄ• sattativa
navakatarassapi byattassa santike ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``Ä•
hoti, Ä• yasmato nissÄ• ya vacchÄ• mÄ«â€™â€™ ti \Ne 168/ evaá¹ƒ tikkhattuá¹ƒvatvÄ• nis
gÄ• mappavesanaá¹ƒ Ä• pucchantenapi ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ•
Ä• pucchÄ• mi Ä• cariyÄ• â€™â€™ ti vattabbaá¹ƒ. esa nayosabbaÄ• pucchanesu.

yo pana byatto hoti upasampadÄ• ya paÃ±cavasso, tena anissitena vatthuá¹ƒ vaá¹-á¹-ati. ta
nissayamuccanakena (Sp (to Vin IV) 145-147) upasampadÄ• ya paÃ±cavassena sabbantim
mÄ• tikÄ• paguá¹‡Ä• vÄ• cuggatÄ• kattabbÄ• , pakkhadivasesu dhammassavanatthÄ• ya
bhÄ• á¹‡avÄ• rÄ• , sampattÄ• naá¹ƒ parisÄ• naá¹ƒ parikathanatthÄ• ya __andhakavinda_ (
__mahÄ• rÄ• hulovÄ• da_ (MN II 113 Ä• dayo) __ambaá¹-á¹-ha_ (daÄ«0 ni0 I 254 Ä• dayo)
saá¹…ghabhattamaá¹…galÄ• maá¹…galesu anumodanatthÄ• ya tisso anumodanÄ• , uposa
kammÄ• kammavinicchayo, samaá¹‡adhammakaraá¹‡atthaá¹ƒ samÄ• dhivasena vÄ• vipa
arahattapariyosÄ• namekaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, ettakaá¹ƒ uggahetabbaá¹ƒ. ettÄ• vat
cÄ• tuddiso, yattha katthaciattano issariyena vasituá¹ƒ labhati. yaá¹ƒ pana vuttaá¹ƒ ---

``paÃ±cahi \Be 177/, bhikkhave, aá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vat
sÄ«lakkhandhena samannÄ• gato hoti, na asekkhena samÄ• dhikkhandhena ... na asekkhe
asekkhena vimuttikkhandhena ... na asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhenasama

bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitenavatthabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vat
ahiriko hoti, anottappÄ« hoti, kusÄ«to hoti, muá¹-á¹-hassatihoti. imehi kho, bhikkhave, paÃ±
samannÄ• gatena bhikkhunÄ• na anissitena vatthabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vat
sÄ«lavipanno hoti, ajjhÄ• cÄ• re Ä• cÄ• ravipanno hoti, atidiá¹-á¹-hiyÄ• diá¹-á¹-hivipannoho
duppaÃ±Ã±o hoti. imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatenabhikkhunÄ•

``aparehipi \Ne 169/, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na aniss
Ä• pattiá¹ƒ na jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, gar
jÄ• nÄ• ti, ubhayÄ• ni kho panassa pÄ• timokkhÄ• ni vitthÄ• rena na svÄ• gatÄ• ni hontina
suppavattÄ«ni na suvinicchitÄ• ni suttaso anubyaÃ±janaso. imehikho, bhikkhave, paÃ±caha
bhikkhunÄ• na anissitena vatthabbaá¹ƒ.

``aparehipi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatena bhikkhunÄ• na anissitena vat
jÄ• nÄ• ti, anÄ• pattiá¹ƒ na jÄ• nÄ• ti, lahukaá¹ƒ Ä• pattiá¹ƒ na jÄ• nÄ• ti, garukaá¹ƒÄ• patti
Å«napaÃ±cavasso hoti. imehi kho, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gatenabhikkhu
vatthabbaâ€™â€™ nti (Vin I 103). etthÄ• pi \Be 178/ purimanayenevaayuttavasena Ä• patti
paá¹-ikkhepo katoti daá¹-á¹-habbaá¹ƒ.

bÄ• lÄ• naá¹ƒ pana abyattÄ• naá¹ƒ disaá¹ƒgamikÄ• naá¹ƒ antevÄ• sikasaddhivihÄ• rikÄ• n
sace denti, Ä• cariyupajjhÄ• yÄ• naá¹ƒ dukkaá¹-aá¹ƒ. te ce ananuÃ±Ã±Ä• tÄ• gacchanti, te
vuttaÃ±hetaá¹ƒ ---

``idha pana, bhikkhave, sambahulÄ• bhikkhÅ« bÄ• lÄ• abyattÄ• disaá¹ƒgamikÄ• Ä• cariy
bhikkhave, Ä• cariyupajjhÄ• yehi pucchitabbÄ• ``kahaá¹ƒ gamissatha, kenasaddhiá¹ƒ gami
bhikkhave, bÄ• lÄ• abyattÄ• aÃ±Ã±e bÄ• le abyatte apadiseyyuá¹ƒ. na, bhikkhave, Ä• cari
anujÄ• nitabbÄ• , anujÄ• neyyuá¹ƒ ce, Ä• patti dukkaá¹-assa. te ce, bhikkhave, bÄ• lÄ• aby
Ä• cariyupajjhÄ• yehi gaccheyyuá¹ƒ ce, Ä• pattidukkaá¹-assÄ• â€™â€™ ti (Vin I 163).

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

nissayavinicchayakathÄ• samattÄ• .

24. sÄ«mÄ• vinicchayakathÄ•

<156> __sÄ«mÄ• _ti \Ne 170/ ettha (Kkh nidÄ• navaá¹‡á¹‡anÄ•) sÄ«mÄ• nÄ• mesÄ• bad
abaddhasÄ«mÄ• tiduvidhÄ• hoti. tattha ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• tividhasa
nimittaá¹ƒ bandhitvÄ• sammatÄ• sÄ«mÄ• __baddhasÄ«mÄ• _ nÄ• ma. atikhuddakÄ• , at
chÄ• yÄ• nimittÄ• , animittÄ• , bahisÄ«me á¹-hitasammatÄ• , nadiyÄ• sammatÄ• , samudd
sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantena sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒajjho
ekÄ• dasahi Ä• kÄ• rehi sÄ«mato kammÄ• ni vipajjantÄ«tivacanato etÄ• __vipattisÄ«mÄ• y

tattha __atikhuddakÄ• _ nÄ• ma yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒ na sakkonti. __at
kesaggamattenapi tiyojanaá¹ƒ atikkamitvÄ• sammatÄ• . __khaá¹‡á¸• animittÄ• _ \Be 179/n
vuccati. puratthimÄ• ya disÄ• ya nimittaá¹ƒ kittetvÄ• anukkamenadakkhiá¹‡Ä• ya disÄ• ya
disÄ• ya kittetvÄ• puna puratthimÄ• ya disÄ• ya pubbakittitaá¹ƒpaá¹-ikittetvÄ• á¹-hapetuá¹
akhaá¹‡á¸• animittÄ• hoti. sace pana anukkamena Ä• haritvÄ• uttarÄ• ya disÄ• ya nimittaá
á¹-hapeti, khaá¹‡á¸• animittÄ• hoti. aparÄ• pi__khaá¹‡á¸• animittÄ• _ nÄ• ma yÄ• animittu
vÄ• khÄ• á¹‡ukaá¹ƒ vÄ• paá¹ƒsupuÃ±jaá¹ƒvÄ• vÄ• lukapuÃ±jaá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ an
sammatÄ• . __chÄ• yÄ• nimittÄ• _nÄ• ma pabbatachÄ• yÄ• dÄ«naá¹ƒ yaá¹ƒ kiÃ±ci chÄ• ya
__animittÄ• _ nÄ• masabbena sabbaá¹ƒ nimittÄ• ni akittetvÄ• sammatÄ• . __bahisÄ«me á
nimittÄ• nikittetvÄ• nimittÄ• naá¹ƒ bahi á¹-hitena sammatÄ• . __nadiyÄ• , samudde, jÄ• tas
nadiÄ• dÄ«su sammatÄ• . sÄ• hi evaá¹ƒ sammatÄ• pi ``sabbÄ• , bhikkhave, nadÄ« asÄ«m
jÄ• tassaro asÄ«moâ€™â€™ ti (Vin I 147) vacanato asammatÄ• vahoti. __sÄ«mÄ• ya sÄ«m
(Sp (to Vin I) 148) nÄ• ma attano sÄ«mÄ• yaparesaá¹ƒ sÄ«maá¹ƒ sambhindantena samma
vihÄ• rassa puratthimÄ• ya disÄ• yaambo ceva jambu cÄ• ti dve rukkhÄ• aÃ±Ã±amaÃ±Ã±a
honti, tesu ambassa pacchimadisÄ• bhÄ• gejambu, vihÄ• rasÄ«mÄ• ca __jambuá¹ƒ_ antok
baddhÄ• hoti. atha pacchÄ• tassa vihÄ• rassa puratthimÄ• ya disÄ• ya vihÄ• re kate sÄ«m
taá¹ƒ ambaá¹ƒantokatvÄ• jambuá¹ƒ kittetvÄ• bandhanti \Ne 171/, sÄ«mÄ• ya sÄ«maá¹ƒ sa
sacepaá¹-hamataraá¹ƒ katassa vihÄ• rassa sÄ«mÄ• asammatÄ• hoti, sÄ«mÄ• ya upacÄ•
sammatÄ• hoti, pacchimakoá¹-iyÄ• hatthamattÄ• sÄ«mantarikÄ• á¹-hapetabbÄ• . __kurun
``vidatthimattampiâ€™â€™, __mahÄ• paccariyaá¹ƒ_ ``caturaá¹…gulamattampi vaá¹-á¹-atÄ«
__eka_rukkhopi ca dvinnaá¹ƒsÄ«mÄ• naá¹ƒ nimittaá¹ƒ hoti. so pana vaá¸• á¸• hanto sÄ«ma
na kÄ• tabbo. __sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharantena sammatÄ• _ nÄ• ma attano sÄ«mÄ
ajjhottharantenasammatÄ• . sace hi paresaá¹ƒ baddhasÄ«maá¹ƒ sakalaá¹ƒ vÄ• tassÄ• pa
attano sÄ«maá¹ƒsammannanti, sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharitÄ• nÄ• ma hoti. bhikkhun
ajjhottharitvÄ• antopi bhikkhÅ«naá¹ƒ sÄ«maá¹ƒ sammannituá¹ƒ vaá¹-á¹-ati. bhikkhunÄ«nam
eseva\Be 180/ nayo. na hi te aÃ±Ã±amaÃ±Ã±assa kamme gaá¹‡apÅ«rakÄ• honti, na kamm
iti imÄ• ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• sÄ«mÄ• sammannitabbÄ• .

<157> __tividhasampattiyuttÄ• _ nÄ• ma nimittasampattiyÄ• parisasampattiyÄ• kammavÄ
tattha __nimittasampattiyÄ• yuttÄ• _ nÄ• ma pabbatanimittaá¹ƒ pÄ• sÄ• á¹‡animittaá¹ƒvan
rukkhanimittaá¹ƒ magganimittaá¹ƒ vammikanimittaá¹ƒ nadÄ«nimittaá¹ƒ udakanimittantievaá

nimittesu tasmiá¹ƒ tasmiá¹ƒ disÄ• bhÄ• ge yathÄ• laddhÄ• ni nimittupagÄ• ninimittÄ• ni ``pu
nimittaá¹ƒ. pabbato, bhante. eso pabbato nimittaâ€™â€™ ntiÄ• dinÄ• nayena sammÄ• kitt

tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin I) 138) --- vinayadharena pucchitabbaá¹ƒ ``puratthimÄ• y
nimittaâ€™â€™ nti? ``pabbato, bhanteâ€™â€™ ti. idaá¹ƒ pana upasampanno vÄ• Ä• cikkh
vaá¹-á¹-atiyeva. puna vinayadharena ``eso pabbato nimittaâ€™â€™ nti evaá¹ƒnimittaá¹ƒ kit
pabbataá¹ƒ nimittaá¹ƒ karoma, karissÄ• ma, nimittaá¹ƒ kato, nimittaá¹ƒ hotu, hoti, bhavissat
pana kittetuá¹ƒ na vaá¹-á¹-ati. pÄ• sÄ• á¹‡Ä• dÄ«supieseva nayo. puratthimÄ• ya disÄ• ya,
dakkhiá¹‡Ä• ya disÄ• ya, dakkhiá¹‡Ä• yaanudisÄ• ya, pacchimÄ• ya disÄ• ya, pacchimÄ• y
disÄ• ya, uttarÄ• ya anudisÄ• yakiá¹ƒ nimittaá¹ƒ? udakaá¹ƒ, bhante. etaá¹ƒ udakaá¹ƒ nimitt
etthapana aá¹-á¹-hapetvÄ• puna ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaá¹ƒ? pabbato, bhan
pabbatonimittaâ€™â€™ nti evaá¹ƒ paá¹-hamaá¹ƒ kittitanimittaá¹ƒ kittetvÄ• va á¹-hapetabba
nimittenanimittaá¹ƒ ghaá¹-itaá¹ƒ hoti, nimittÄ• ni sakiá¹ƒ \Ne 172/ kittitÄ• nipi kittitÄ• neva ho
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``tikkhattuá¹ƒ sÄ«mamaá¹‡á¸• alaá¹ƒ bandhantena
ntivuttaá¹ƒ.

<158> idÄ• ni nimittupagÄ• ni pabbatÄ• dÄ«ni veditabbÄ• ni --- tividho __pabbato_
suddhapaá¹ƒsupabbatosuddhapÄ• sÄ• á¹‡apabbato ubhayamissakoti. so tividhopi vaá¹-á¹-
vaá¹-á¹-ati. itaropi hatthippamÄ• á¹‡ato omakataro na vaá¹-á¹-ati, hatthippamÄ• á¹‡ato paá¹
sineruppamÄ• á¹‡opivaá¹-á¹-ati. sace catÅ«su disÄ• su cattÄ• ro tÄ«su vÄ• tayo pabbatÄ•
catÅ«hivÄ• tÄ«hi vÄ• pabbatanimittehi sammannitumpi vaá¹-á¹-ati, dvÄ«hi pana nimittehi e
na vaá¹-á¹-ati. ito paresu pÄ• sÄ• á¹‡animittÄ• dÄ«supi eseva nayo. tasmÄ• pabbatanimitta
pucchitabbaá¹ƒ ``ekÄ• baddho, na ekÄ• baddhoâ€™â€™ ti. sace ekÄ• baddho hoti, nakÄ•
aá¹-á¹-hasu vÄ• disÄ• su kittentenapi ekameva nimittaá¹ƒ kittitaá¹ƒhoti, tasmÄ• yo evaá¹ƒ
vihÄ• rampi parikkhipitvÄ• á¹-hito pabbato, taá¹ƒ ekadisÄ• yakittetvÄ• aÃ±Ã±Ä• su disÄ• s
anto aÃ±Ã±Ä• ni nimittÄ• ni kittetabbÄ• ni. sace pabbatassa tatiyabhÄ• gaá¹ƒ vÄ• upaá¸• á
kattukÄ• mÄ• honti, pabbataá¹ƒ akittetvÄ• yattakaá¹ƒ padesaá¹ƒ anto kattukÄ• mÄ• , tassa
pabbate jÄ• tarukkhavammikÄ• dÄ«suaÃ±Ã±ataraá¹ƒ nimittaá¹ƒ kittetabbaá¹ƒ. sace ekayoja
sabbaá¹ƒ pabbataá¹ƒ antokattukÄ• mÄ• honti, pabbatassa parato bhÅ«miyaá¹ƒ jÄ• tarukkh
nimittÄ• nikittetabbÄ• ni.

__pÄ• sÄ• á¹‡animitte_ ayaguá¸·opi pÄ• sÄ• á¹‡asaá¹…khyameva gacchati, tasmÄ• yo ko
pamÄ• á¹‡ato pana hatthippamÄ• á¹‡o pabbatasaá¹…khyaá¹ƒ gato, tasmÄ• so na vaá¹-á¹-
mahÄ• goá¹‡amahÄ• mahiá¹ƒsappamÄ• á¹‡opana vaá¹-á¹-ati. heá¹-á¹-himaparicchedena
dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• appamÄ• á¹‡o vaá¹-á¹-ati, tato khuddakataro iá¹-á¹-hakÄ• vÄ
vaá¹-á¹-ati, animittupagapÄ• sÄ• á¹‡Ä• naá¹ƒ rÄ• sipi na vaá¹-á¹-ati, pageva paá¹ƒsuvÄ• luk
khalamaá¹‡á¸• alasadiso piá¹-á¹-hipÄ• sÄ• á¹‡o vÄ• bhÅ«mito khÄ• á¹‡uko viya uá¹-á¹-hita
pamÄ• á¹‡upago ce, vaá¹-á¹-ati. piá¹-á¹-hipÄ• sÄ• á¹‡o atimahantopi pÄ• sÄ• á¹‡asaá¹…kh

mahato piá¹-á¹-hipÄ• sÄ• á¹‡assa ekappadesaá¹ƒ antosÄ«mÄ• ya kattukÄ• mÄ• honti, taá
pÄ• sÄ• á¹‡o kittetabbo. sace piá¹-á¹-hipÄ• sÄ• á¹‡upari vihÄ• raá¹ƒ karonti, vihÄ• ramajjhe
piá¹-á¹-hipÄ• sÄ• á¹‡o vinivijjhitvÄ• gacchati, evarÅ«po piá¹-á¹-hipÄ• sÄ• á¹‡o na vaá¹-á¹-a
kittenti, nimittassa upari vihÄ• ro hoti, nimittaÃ±ca \Ne 173/ nÄ• ma bahisÄ«mÄ• yahoti, vihÄ
bahisÄ«mÄ• yaá¹ƒ Ä• pajjati. vihÄ• raá¹ƒ parikkhipitvÄ• á¹-hitapiá¹-á¹-hipÄ• sÄ• á¹‡oekatth
na kittetabbo.

__vananimitte_ \Be 182/ tiá¹‡avanaá¹ƒ vÄ• tacasÄ• ratÄ• lanÄ• á¸·ikerÄ• dirukkhavanaá¹ƒ
antosÄ• rÄ• naá¹ƒ pana sÄ• kasÄ• lÄ• dÄ«naá¹ƒ antosÄ• ramissakÄ• naá¹ƒ vÄ• rukkhÄ• r
taÃ±cakho heá¹-á¹-himapariccheda catupaÃ±carukkhamattampi, tato oraá¹ƒ na vaá¹-á¹-a
yojanasatikampivaá¹-á¹-ati. sace pana vanamajjhe vihÄ• raá¹ƒ karonti, vanaá¹ƒ na kittetabb
antosÄ«mÄ• yakÄ• tukÄ• mehipi vanaá¹ƒ akittetvÄ• tattha rukkhapÄ• sÄ• á¹‡Ä• dayo kitte
vihÄ• raá¹ƒparikkhipitvÄ• á¹-hitavanaá¹ƒ ekattha kittetvÄ• aÃ±Ã±attha na kittetabbaá¹ƒ.

__rukkhanimitte_ tacasÄ• ro tÄ• lanÄ• á¸·ikerÄ• dirukkho na vaá¹-á¹-ati, antosÄ• ro jÄ«vam
aá¹-á¹-haá¹…gulo pariá¹‡Ä• hato sÅ«cidaá¹‡á¸• akappamÄ• á¹‡opi vaá¹-á¹-ati. tato oraá¹ƒ
dvÄ• dasayojano suppatiá¹-á¹-hitanigrodhopi vaá¹-á¹-ati. vaá¹ƒsanaá¸·akasarÄ• vÄ• dÄ«su
vaá¸• á¸• hÄ• pito pamÄ• á¹‡upagopi na vaá¹-á¹-ati, tato apanetvÄ• pana taá¹ƒ khaá¹‡amp
ropetvÄ• koá¹-á¹-hakaá¹ƒ katvÄ• udakaá¹ƒ Ä• siÃ±citvÄ• kittetuá¹ƒ vaá¹-á¹-ati. navamÅ«la
akÄ• raá¹‡aá¹ƒ, khandhaá¹ƒ chinditvÄ• ropite pana etaá¹ƒ yujjati. kittentena ca ``rukkhoâ€™
vattuá¹ƒvaá¹-á¹-ati ``sÄ• karukkhoâ€™â€™ tipi ``sÄ• larukkhoâ€™â€™ tipi. ekÄ• baddhaá¹
suppatiá¹-á¹-hitanigrodhasadisaá¹ƒekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati.

__magganimitte_ araÃ±Ã±akhettanadÄ«taá¸·Ä• kamaggÄ• dayo na vaá¹-á¹-anti, jaá¹…gha
vÄ• vaá¹-á¹-ati. yo nibbijjhitvÄ• dve tÄ«á¹‡i gÄ• mantarÄ• ni gacchati, yo pana jaá¹…ghama
okkamitvÄ• puna sakaá¹-amaggameva otarati, ye vÄ• jaá¹…ghamaggasakaá¹-amaggÄ• a
jaá¹…ghasatthasakaá¹-asatthehivaá¸·aÃ±jiyamÄ• nÄ• yeva vaá¹-á¹-anti. sace dve maggÄ•
sakaá¹-adhuramiva ekÄ«bhavanti, dvedhÄ• bhinnaá¹-á¹-hÄ• ne vÄ• sambandhaá¹-á¹-hÄ•
na kittetabbÄ• . ekÄ• baddhanimittaÃ±hetaá¹ƒhoti. sace vihÄ• raá¹ƒ parikkhipitvÄ• cattÄ• r
gacchanti, majjheekaá¹ƒ kittetvÄ• aparaá¹ƒ kittetuá¹ƒ na vaá¹-á¹-ati. ekÄ• baddhanimittaÃ±
nibbijjhitvÄ• gataá¹ƒ pana parabhÄ• ge kittetuá¹ƒ vaá¹-á¹-ati. vihÄ• ramajjhena nibbijjhitvÄ•
kittetabbo, kittite nimittassa upari vihÄ• ro hoti. sace sakaá¹-amaggassa antimacakkamagga
karonti, maggo bahisÄ«mÄ• ya hoti, sace bÄ• hiracakkamaggaá¹ƒ nimittaá¹ƒkaronti, bÄ• hi
hoti \Be 183/, sesaá¹ƒ antosÄ«maá¹ƒ bhajati. maggaá¹ƒ kittentena ``maggo \Ne 174/ pantho
tiÄ• dÄ«su dasasu yena kenaci nÄ• menaca kittetuá¹ƒ vaá¹-á¹-ati, parikhÄ• saá¹‡á¹-hÄ• ne
parikkhipitvÄ• gatamaggo ekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati.

__vammikanimitte_ heá¹-á¹-himapariccheda taá¹ƒ divasaá¹ƒ jÄ• to aá¹-á¹-haá¹…gulubbe

govisÄ• á¹‡appamÄ• á¹‡opivammiko vaá¹-á¹-ati, tato oraá¹ƒ na vaá¹-á¹-ati. paraá¹ƒ himava
vaá¹-á¹-ati, vihÄ• raá¹ƒparikkhipitvÄ• á¹-hitaá¹ƒ pana ekÄ• baddhaá¹ƒ ekattha kittetvÄ• aÃ
vaá¹-á¹-ati.

__nadÄ«nimitte_ yassÄ• dhammikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ kÄ• le anvaá¸• á¸• hamÄ• saá¹ƒ
anupaÃ±cÄ• hantievaá¹ƒ deve vassante valÄ• hakesu vigatamattesu sotaá¹ƒ pacchijjati, ay
nagacchati. yassÄ• pana Ä«dise suvuá¹-á¹-hikÄ• le vassÄ• nassa cÄ• tumÄ• se sotaá¹ƒ na
titthena vÄ• atitthena vÄ• sikkhÄ• karaá¹‡Ä«ye Ä• gatalakkhaá¹‡ena timaá¹‡á¸• alaá¹ƒ
paá¹-icchÄ• detvÄ• antaravÄ• sakaá¹ƒ anukkhipitvÄ• uttarantiyÄ• bhikkhuniyÄ• ekaá¹…g
antaravÄ• sakotemiyati, ayaá¹ƒ nadÄ« sÄ«maá¹ƒ bandhantÄ• naá¹ƒ nimittaá¹ƒ hoti. bhikkh
nadÄ«pÄ• ragamanepiuposathÄ• disaá¹…ghakammakaraá¹‡epi nadÄ«pÄ• rasÄ«mÄ• sam
maggo viyasakaá¹-adhurasaá¹‡á¹-hÄ• nena vÄ• parikhÄ• saá¹‡á¹-hÄ• nena vÄ• vihÄ• raá
ekattha kittetvÄ• aÃ±Ã±attha kittetuá¹ƒ na vaá¹-á¹-ati. vihÄ• rassa catÅ«su disÄ• su aÃ±Ã±a
vinibbijjhitvÄ• gate nadÄ«catukkepi eseva nayo. asammissÄ• nadiyo pana catassopi kittetu
vatiá¹ƒ karonto viya rukkhapÄ• de nikhaá¹‡itvÄ• vallipalÄ• lÄ• dÄ«hi nadÄ«sotaá¹ƒ rundha
ajjhottharitvÄ• Ä• varaá¹‡aá¹ƒ pavattatiyeva, nimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. yathÄ• pana
pavattati, evaá¹ƒ setumhi kate apavattamÄ• nÄ• nadÄ«nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati,
nadÄ«nimittaá¹ƒ, appavattanaá¹-á¹-hÄ• ne udakanimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. yÄ• pana
gimhe vÄ• nirudakabhÄ• vena na pavattati, sÄ• vaá¹-á¹-ati. mahÄ• nadito udakamÄ• tikaá
kunnadÄ«sadisÄ• hutvÄ• tÄ«á¹‡i sassÄ• ni sampÄ• dentÄ« niccaá¹ƒ pavattati, kiÃ±cÄ• pi
kÄ• tuá¹ƒ na vaá¹-á¹-ati. yÄ• pana mÅ«le mahÄ• nadito nÄ«hatÄ• pikÄ• lantarena teneva n
bhinditvÄ• sayaá¹ƒ gacchati, gacchantÄ« parato susumÄ• rÄ• disamÄ• kiá¹‡á¹‡Ä• nÄ• vÄ•
hoti, taá¹ƒ nimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

__udakanimitte_ \Be 184/ nirudakaá¹-á¹-hÄ• ne nÄ• vÄ• ya vÄ• cÄ• á¹-iÄ• dÄ«su vÄ• uda
kittetuá¹ƒ na vaá¹-á¹-ati, bhÅ«migatameva vaá¹-á¹-ati. taÃ±ca kho appavattanaudakaá¹ƒ
Ä• vÄ• á¹-apokkharaá¹‡Ä«taá¸·aÄ• kajÄ• tassaraloá¹‡isamuddÄ• dÄ«suá¹-hitaá¹ƒ, aá¹-á¹-h
oghanadÄ«udakavÄ• hakamÄ• tikÄ• dÄ«su udakaá¹ƒ na vaá¹-á¹-ati \Ne 175/. __andhakaá¹
``gambhÄ«resu Ä• vÄ• á¹-Ä• dÄ«su ukkhepimaá¹ƒ udakaá¹ƒ nimittaá¹ƒ na kÄ• tabbaâ€™â
duvuttaá¹ƒ, attanomatimattameva. á¹-hitaá¹ƒ pana antamaso sÅ«karakhatÄ• yapi
gÄ• madÄ• rakÄ• naá¹ƒkÄ«á¸·anavÄ• piyampi taá¹ƒ khaá¹‡aÃ±Ã±eva pathaviyaá¹ƒ Ä• vÄ•
Ä• haritvÄ• pÅ«ritaudakampisace yÄ• va kammavÄ• cÄ• pariyosÄ• nÄ• tiá¹-á¹-hati, appaá
vaá¹-á¹-ati. tasmiá¹ƒ panaá¹-hÄ• ne nimittasaÃ±Ã±Ä• karaá¹‡atthaá¹ƒ pÄ• sÄ• á¹‡avÄ• likÄ
pÄ• sÄ• á¹‡atthambho vÄ• dÄ• rutthambhovÄ• kÄ• tabbo. taá¹ƒ kÄ• tuá¹ƒ kÄ• retuÃ±ca b
lÄ• bhasÄ«mÄ• yaá¹ƒ pana na vaá¹-á¹-ati. samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• kassaci pÄ«á¸
bhikkhÅ«naá¹ƒ vinayakammamevasÄ• dheti, tasmÄ• ettha vaá¹-á¹-ati.

imehi ca aá¹-á¹-hahi nimittehi asammissehipi aÃ±Ã±amaÃ±Ã±aá¹ƒ sammissehipi sÄ«mÄ•

sammannituá¹ƒvaá¹-á¹-atiyeva. sÄ• evaá¹ƒ sammannitvÄ• bajjhamÄ• nÄ• ekena dvÄ«hi v
tÄ«á¹‡i pana Ä• diá¹ƒ katvÄ• vuttappakÄ• rÄ• naá¹ƒ nimittÄ• naá¹ƒ satenapi baddhÄ• hoti
tÄ«hisiá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• hoti, catÅ«hi caturassÄ• vÄ•
siá¹…ghÄ• á¹-akaaá¸• á¸• hacandamudiá¹…gÄ• disaá¹‡á¹-hÄ• nÄ• vÄ• , tato adhikehi nÄ•
vuttanayena nimittÄ• ni kittetvÄ• sammatÄ• ``nimittasampattiyuttÄ• â€™â€™ tiveditabbÄ•

<159> __parisasampattiyuttÄ• _ nÄ• ma sabbantimena paricchedena catÅ«hi bhikkhÅ«hi sa
tasmiá¹ƒ gÄ• makhette baddhasÄ«maá¹ƒ vÄ• nadÄ«samuddajÄ• tassare vÄ• anokkamitvÄ
hatthapÄ• se vÄ• katvÄ• chandaá¹ƒ vÄ• Ä• haritvÄ• sammatÄ• .

<160> __kammavÄ• cÄ• sampattiyuttÄ• _ nÄ• ma ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• , yadi saá¹…gha
saá¹…gho etehi nimittehi sÄ«maá¹ƒ sammanneyya samÄ• nasaá¹ƒvÄ• saá¹ƒ ekÅ«posathaá

``suá¹‡Ä• tu me, bhante, saá¹…gho, yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• , saá¹…gho ete
sammannati samÄ• nasaá¹ƒvÄ• saá¹ƒ \Be 185/ ekÅ«posathaá¹ƒ, yassÄ• yasmato khamati
samÄ• nasaá¹ƒvÄ• sÄ• ya ekÅ«posathÄ• ya, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• se

``sammatÄ• \Ne 176/ sÄ«mÄ• saá¹…ghena etehi nimittehi samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«p
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 139) ---

evaá¹ƒ vuttÄ• ya parisuddhÄ• ya Ã±attidutiyakammavÄ• cÄ• ya sammatÄ• . kammavÄ• cÄ
sÄ«mÄ• hoti, nimittÄ• ni sÄ«mato bahi honti.

<161> evaá¹ƒ baddhÄ• ya ca sÄ«mÄ• ya ticÄ«varena vippavÄ• sasukhatthaá¹ƒ daá¸·hÄ«ka
avippavÄ• sasammutikÄ• tabbÄ• . sÄ• pana evaá¹ƒ kattabbÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• na
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ samm
gÄ• maÃ±cagÄ• mÅ«pacÄ• raÃ±ca, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• na
taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ sammannati á¹-hapetvÄ• gÄ• maÃ±ca gÄ• m
yassÄ• yasmatokhamati etissÄ• sÄ«mÄ• ya ticÄ«varena avippavÄ• sÄ• ya sammuti á¹-hap
gÄ• mÅ«pacÄ• raÃ±ca, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``sammatÄ• sÄ• sÄ«mÄ• saá¹…ghena ticÄ«varena avippavÄ• sÄ• á¹-hapetvÄ• gÄ• maÃ

saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 143).

ettha (Sp (to Vin I) 144) ca nigamanagarÄ• nampi gÄ• meneva saá¹…gaho veditabbo.
__gÄ• mÅ«pacÄ• ro_tiparikkhittassa parikkhepo, aparikkhittassa parikkhepokÄ• so. imesu p
gÄ• magÄ• mÅ«pacÄ• resuadhiá¹-á¹-hitatecÄ«variko bhikkhu parihÄ• raá¹ƒ na labhati. ayaÄ
``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti vuttattÄ• gÄ• maÃ±ca gÄ•
ottharati, samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• va ottharati. samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ce
gacchati, avippavÄ• sasÄ«mÄ• pana yattha samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• , tattheva gac
visuá¹ƒnimittakittanaá¹ƒ atthi, tattha sace avippavÄ• sÄ• ya sammutikÄ• le gÄ• mo atthi, taá
\Ne 177/. sace pana sammatÄ• ya sÄ«mÄ• ya pacchÄ• gÄ• mo nivisati, sopi sÄ«masaá¹…
pacchÄ• niviá¹-á¹-ho, evaá¹ƒ paá¹-hamaá¹ƒ niviá¹-á¹-hassa pacchÄ• vaá¸• á¸• hitappadesc
sÄ«masaá¹…khyamevagacchati. sace sÄ«mÄ• sammutikÄ• le gehÄ• ni katÄ• ni, ``pavisiss
manussÄ• pana appaviá¹-á¹-hÄ• , porÄ• á¹‡akagÄ• maá¹ƒ vÄ• sace gehameva chaá¸• á¸•
agÄ• moyeva esa, sÄ«mÄ• ottharati. sace pana ekampi kulaá¹ƒ paviá¹-á¹-haá¹ƒ vÄ• agata
sÄ«mÄ• na ottharati. ayamettha saá¹…khepo.

<162> ayaá¹ƒ pana vitthÄ• ro (Sp (to Vin I) 138) sÄ«maá¹ƒ bandhitukÄ• mena hi sÄ• manta
tassa vihÄ• rassa sÄ«mÄ• paricchedaá¹ƒ pucchitvÄ• baddhasÄ«mavihÄ• rÄ• naá¹ƒ sÄ«mA
abaddhasÄ«mavihÄ• rÄ• naá¹ƒ sÄ«mÄ• ya upacÄ• raá¹ƒ á¹-hapetvÄ• disÄ• cÄ• rikabhikkh
saceekasmiá¹ƒ gÄ• makhette sÄ«maá¹ƒ bandhitukÄ• mÄ• , ye tattha baddhasÄ«mavihÄ• rA
ajja sÄ«maá¹ƒ bandhissÄ• ma, tumhe sakasÄ«mÄ• ya paricchedato mÄ• nikkhamitthÄ• â€
abaddhasÄ«mavihÄ• rÄ• , tesu bhikkhÅ« ekajjhaá¹ƒ sannipÄ• tetabbÄ• , chandÄ• rahÄ• na
``sace aÃ±Ã±Ä• nipi gÄ• makhettÄ• ni antokÄ• tukÄ• mÄ• , tesu gÄ• mesuye bhikkhÅ« vas
anÄ• gacchantÄ• naá¹ƒ chando Ä• haritabboâ€™â€™ ti mahÄ• sumattheroÄ• ha. mahÄ• p
``nÄ• nÄ• gÄ• makhettÄ• ni nÄ• ma pÄ• á¹-iyekkaá¹ƒ baddhasÄ«masadisÄ• ni, na tato cha
antonimittagatehi pana bhikkhÅ«hi Ä• gantabbaâ€™â€™ nti vatvÄ• puna Ä• ha
``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammannanakÄ• le Ä• gamanampi anÄ• gamanampi va
avippavÄ• sasÄ«mÄ• sammannanakÄ• lepana antonimittagatehi Ä• gantabbaá¹ƒ, anÄ• gac
Ä• haritabboâ€™â€™ ti.

evaá¹ƒ sannipatitesu bhikkhÅ«su chandÄ• rahÄ• naá¹ƒ chande Ä• haá¹-e tesu tesu magges
nadÄ«titthagÄ• madvÄ• rÄ• dÄ«suca Ä• gantukabhikkhÅ«naá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ hatt
bahisÄ«makaraá¹‡atthaÃ±ca Ä• rÄ• mikeceva samaá¹‡uddese ca \Be 187/ á¹-hapetvÄ• bh
saá¹…khasaÃ±Ã±aá¹ƒ vÄ• katvÄ• nimittakittanÄ• nantaraá¹ƒvuttÄ• ya ``suá¹‡Ä• tu me bh
tiÄ• dikÄ• ya kammavÄ• cÄ• ya sÄ«mÄ• bandhitabbÄ• . kammavÄ• cÄ• pariyosÄ• neyeva
pathavÄ«sandhÄ• rakaá¹ƒ udakapariyantaá¹ƒkatvÄ• sÄ«mÄ• gatÄ• hoti.

<163> imaá¹ƒ pana samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒ sammannantehi pabbajjÅ«pasampa

sukhakaraá¹‡atthaá¹ƒ paá¹-hamaá¹ƒ __khaá¹‡á¸• asÄ«mÄ• _ bandhitabbÄ• . taá¹ƒ pana ba
jÄ• nitabbaá¹ƒ. sace hi bodhicetiyabhattasÄ• lÄ• dÄ«ni \Ne 178/ sabbavatthÅ«ni patiá¹-á¹-h
bandhanti, vihÄ• ramajjhe bahÅ«naá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• neabandhitvÄ• vihÄ• rapac
bandhitabbÄ• . akatavihÄ• re bandhantehi bodhicetiyÄ• dÄ«naá¹ƒsabbavatthÅ«naá¹ƒ á¹-hÄ
patiá¹-á¹-hitesu vatthÅ«su vihÄ• rapaccante vivittokÄ• sehoti, evaá¹ƒ bandhitabbÄ• . sÄ• h
sace ekavÄ«sati bhikkhÅ« gaá¹‡hÄ• ti, vaá¹-á¹-ati, tato oraá¹ƒ na vaá¹-á¹-ati, paraá¹ƒ bhikkh
gaá¹‡hantÄ«pi vaá¹-á¹-ati. taá¹ƒ bandhantehi sÄ«mamÄ• á¸·akassasamantÄ• nimittupagÄ•
na khaá¹‡á¸• asÄ«mÄ• ya á¹-hitehi mahÄ• sÄ«mÄ• bandhitabbÄ• , na mahÄ• sÄ«mÄ• ya
khaá¹‡á¸• asÄ«mÄ• yameva pana á¹-hatvÄ• khaá¹‡á¸• asÄ«mÄ• bandhitabbÄ• .

tatrÄ• yaá¹ƒ bandhanavidhi --- samantÄ• ``eso pÄ• sÄ• á¹‡o nimittaâ€™â€™ nti evaá¹ƒ nin
kittetvÄ• kammavÄ• cÄ• ya sÄ«mÄ• sammannitabbÄ• . atha tassÄ• eva daá¸·hÄ«kammat
avippavÄ• sakammavÄ• cÄ• kÄ• tabbÄ• . evaÃ±hi ``sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• â€™â
sakkhissanti. sÄ«maá¹ƒ sammannitvÄ• bahi sÄ«mantarikapÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• .
pacchimakoá¹-iyÄ• ekaratanappamÄ• á¹‡Ä• vaá¹-á¹-ati. ``vidatthippamÄ• á¹‡Ä• pi vaá¹-á¹-
__kurundiyaá¹ƒ, _ ``caturaá¹…gulappamÄ• á¹‡Ä• pivaá¹-á¹-atÄ«â€™â€™ ti __mahÄ• pacc
vihÄ• ro mahÄ• hoti, dvepi tissopitatuttarimpi khaá¹‡á¸• asÄ«mÄ• yo bandhitabbÄ• .

evaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ sammannitvÄ• mahÄ• sÄ«masammutikÄ• le khaá¹‡á¸• asÄ«
mahÄ• sÄ«mÄ• yaá¹ƒá¹-hatvÄ• samantÄ• anupariyÄ• yantehi sÄ«mantarikapÄ• sÄ• á¹‡Ä
avasesanimittÄ• nikittetvÄ• hatthapÄ• saá¹ƒ avijahantehi kammavÄ• cÄ• ya samÄ• nasaá¹
tassÄ• daá¸·hÄ«kammatthaá¹ƒ avippavÄ• sakammavÄ• cÄ• pi kÄ• tabbÄ• . evaÃ±hi ``sÄ«m
tiÄ• gatÄ• samÅ«hanituá¹ƒ na sakkhissanti. sace pana khaá¹‡á¸• asÄ«mÄ• ya \Be 188/ nin
sÄ«mantarikÄ• ya nimittÄ• ni kittetvÄ• mahÄ• sÄ«mÄ• ya nimittÄ• ni kittenti, evaá¹ƒ tÄ«su
kittetvÄ• yaá¹ƒ sÄ«maá¹ƒ icchanti, taá¹ƒ paá¹-hamaá¹ƒ bandhituá¹ƒvaá¹-á¹-ati. evaá¹ƒ sant
khaá¹‡á¸• asÄ«matova paá¹-á¹-hÄ• ya bandhitabbÄ• . evaá¹ƒ baddhÄ• supana sÄ«mÄ• su
bhikkhÅ« mahÄ• sÄ«mÄ• ya kammaá¹ƒ karontÄ• naá¹ƒ na kopenti, mahÄ• sÄ«mÄ• ya vÄ•
karontÄ• naá¹ƒ, sÄ«mantarikÄ• ya pana á¹-hitÄ• ubhinnampi nakopenti. gÄ• makhette á¹-h
karontÄ• naá¹ƒ pana sÄ«mantarikÄ• ya á¹-hitÄ• kopenti. sÄ«mantarikÄ• hi gÄ• makhettaá

sÄ«mÄ• \Ne 179/ ca nÄ• mesÄ• na kevalÄ• pathavÄ«taleyeva baddhÄ• baddhÄ• nÄ• m
piá¹-á¹-hipÄ• sÄ• á¹‡epikuá¹-igehepi leá¹‡epi pÄ• sÄ• depi pabbatamatthakepi baddhÄ• ba
__piá¹-á¹-hipÄ• sÄ• á¹‡e_bandhantehi pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ rÄ• jiá¹ƒ vÄ• koá¹-á¹-et
khaá¹‡itvÄ• nimittaá¹ƒ nakÄ• tabbaá¹ƒ, nimittupagapÄ• sÄ• á¹‡e á¹-hapetvÄ• nimittÄ• ni k
kammavÄ• cÄ• pariyosÄ• nesÄ«mÄ• pathavÄ«sandhÄ• rakaá¹ƒ udakapariyantaá¹ƒ katvÄ•
yathÄ• á¹-hÄ• nena tiá¹-á¹-hanti, tasmÄ• samantato rÄ• ji vÄ• upaá¹-á¹-hÄ• petabbÄ• , cat
pÄ• sÄ• á¹‡Ä• vijjhitabbÄ• , ``ayaá¹ƒ sÄ«mÄ• paricchedoâ€™â€™ ti vatvÄ• akkharÄ• ni v
usÅ«yakÄ• ``sÄ«maá¹ƒ jhÄ• pessÄ• mÄ• â€™â€™ ti aggiá¹ƒ denti, pÄ• sÄ• á¹‡Ä• va jhÄ•

__kuá¹-igehepi_ bhittiá¹ƒ akittetvÄ• ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• saá¹-á¹-hÄ• naá¹ƒ
antokaritvÄ• pÄ• sÄ• á¹‡animittÄ• ni á¹-hapetvÄ• sÄ«mÄ• sammannitabbÄ• , antokuá¹-á¹-
saceantokuá¹-á¹-e ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• so natthi, pamukhe nimittapÄ• sÄ•
á¹-hapetvÄ• sammannitabbÄ• . sace evampi nappahoti, bahi nibbodakapatanaá¹-á¹-hÄ• ne
á¹-hapetvÄ• sammannitabbÄ• . evaá¹ƒ sammatÄ• ya pana sabbaá¹ƒ kuá¹-igehaá¹ƒ sÄ«maá

__catubhittiyaleá¹‡epi_ bandhantehi kuá¹-á¹-aá¹ƒ akittetvÄ• pÄ• sÄ• á¹‡Ä• va kittetabbÄ• ,
pamukhepi nimittÄ• ni á¹-hapetabbÄ• ni, evaá¹ƒ leá¹‡assa anto ca bahi ca sÄ«mÄ• hoti.

__uparipÄ• sÄ• depi_ \Be 189/ bhittiá¹ƒ akittetvÄ• antopÄ• sÄ• á¹‡e á¹-hapetvÄ• sÄ«mÄ•
nappahoti, pamukhepi pÄ• sÄ• á¹‡e á¹-hapetvÄ• sammannitabbÄ• . evaá¹ƒ sammatÄ• upa
na otarati. sace pana bahÅ«su thambhesu tulÄ• naá¹ƒ uparikatapÄ• sÄ• dassa heá¹-á¹-him
nimittÄ• naá¹ƒ anto hoti, evaá¹ƒ uá¹-á¹-hahitvÄ• tulÄ• rukkhehiekasambandho á¹-hito, heá¹
ekathambhapÄ• sÄ• dassa pana uparitale baddhÄ• sÄ«mÄ• . sacethambhamatthake ekav
hoti, heá¹-á¹-hÄ• otarati. sace pÄ• sÄ• dabhittitoniggatesu niyyÅ«hakÄ• dÄ«su pÄ• sÄ• á¹‡
bandhanti, pÄ• sÄ• dabhitti antosÄ«mÄ• yahoti. heá¹-á¹-hÄ• panassÄ• otaraá¹‡Ä• notaraá
veditabbaá¹ƒ.

heá¹-á¹-hÄ• pÄ• sÄ• de kittentehipi bhitti ca rukkhatthambhÄ• ca na kittetabbÄ• , bhittilagg
panapÄ• sÄ• á¹‡atthambhe kittetuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ kittitÄ• sÄ«mÄ• heá¹-á¹-hÄ• pÄ•
pariyantathambhÄ• naá¹ƒ antoyeva hoti. sace pana heá¹-á¹-hÄ• pÄ• sÄ• dassa kuá¹-á¹-o up
uparipÄ• sÄ• dampi \Ne 180/ abhiruhati. sace pÄ• sÄ• dassa bahi nibbodakapatanaá¹-á¹-hÄ
sabbo pÄ• sÄ• dosÄ«maá¹-á¹-ho hoti.

__pabbatamatthake_ talaá¹ƒ hoti ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• sÄ• rahaá¹ƒ, tattha p
sÄ«maá¹ƒ bandhanti, heá¹-á¹-hÄ• pabbatepi teneva paricchedena sÄ«mÄ• otarati. tÄ• lam
baddhÄ• heá¹-á¹-hÄ• otarateva. yo pana vitÄ• nasaá¹‡á¹-hÄ• no hoti, upari ekavÄ«satiyÄ•
atthi, heá¹-á¹-hÄ• natthi, tassupari baddhÄ• sÄ«mÄ• heá¹-á¹-hÄ• na otarati. evaá¹ƒ mudi
hotu paá¹‡avasaá¹‡á¹-hÄ• no vÄ• , yassa heá¹-á¹-hÄ• vÄ• majjhe vÄ• sÄ«mappamÄ• á¹‡
baddhÄ• sÄ«mÄ• heá¹-á¹-hÄ• na otarati. yassa pana dve kÅ«á¹-Ä• ni Ä• sanne á¹-hitÄ• n
sÄ«mappamÄ• á¹‡aá¹ƒ nappahoti, tassa kÅ«á¹-antaraá¹ƒ cinitvÄ• vÄ• pÅ«retvÄ• vÄ• ek
sÄ«mÄ• sammannitabbÄ• . eko sappaphaá¹‡asadiso pabbato, tassa upari sÄ«mappamÄ•
bandhanti, tassa ce heá¹-á¹-hÄ• Ä• kÄ• sapabbhÄ• raá¹ƒ hoti, sÄ«mÄ• na otarati. sace pa
sÄ«mappamÄ• á¹‡o susirapÄ• sÄ• á¹‡o hoti, otarati, so ca pÄ• sÄ• á¹‡o sÄ«maá¹-á¹-hoyev
heá¹-á¹-hÄ• leá¹‡assa kuá¹-á¹-o aggakoá¹-iá¹ƒ Ä• hacca tiá¹-á¹-hati \Be 190/, otarati, heá¹-á
sÄ«mÄ• yeva hoti. sace pana heá¹-á¹-hÄ• uparimassa sÄ«mÄ• paricchedassa pÄ• ratoant
na otarati. athÄ• pi uparimassa sÄ«mÄ• paricchedassa oratobahi leá¹‡aá¹ƒ hoti, anto sÄ«m

upari sÄ«mÄ• paricchedo khuddako, heá¹-á¹-hÄ• leá¹‡aá¹ƒ mahantaá¹ƒ sÄ«mÄ• paricched
sÄ«mÄ• upariyeva hoti, heá¹-á¹-hÄ• naotarati. yadi pana leá¹‡aá¹ƒ khuddakaá¹ƒ
sabbapacchimasÄ«mÄ• parimÄ• á¹‡aá¹ƒ, upari sÄ«mÄ• mahatÄ« naá¹ƒajjhottharitvÄ• á¹-
leá¹‡aá¹ƒ atikhuddakaá¹ƒ sÄ«mappamÄ• á¹‡aá¹ƒ na hoti, sÄ«mÄ• upariyeva hoti, heá¹-á¹-
upaá¸• á¸• haá¹ƒ bhijjitvÄ• patati, sÄ«mappamÄ• á¹‡aá¹ƒcepi hoti, bahi patitaá¹ƒ asÄ«mÄ•
sÄ«mappamÄ• á¹‡aá¹ƒ, sÄ«mÄ• hotiyeva.

khaá¹‡á¸• asÄ«mÄ• ca nÄ«cavatthukÄ• hoti, taá¹ƒ pÅ«retvÄ• uccavatthukaá¹ƒ karonti, sÄ
karonti, sÄ«maá¹-á¹-hakameva hoti. sÄ«mÄ• ya pokkharaá¹‡iá¹ƒ khaá¹‡anti, sÄ«mÄ• yeva.
ottharitvÄ• gacchati, sÄ«mÄ• mÄ• á¸·ake aá¹-á¹-aá¹ƒ bandhitvÄ• kammaá¹ƒ kÄ• tuá¹ƒ vaá
heá¹-á¹-hÄ• umaá¹…ganadÄ« hoti, iddhimÄ• bhikkhu tattha nisÄ«dati. sace sÄ• nadÄ« pa
pacchÄ• baddhÄ• , kammaá¹ƒ na kopeti. atha paá¹-hamaá¹ƒ sÄ«mÄ• baddhÄ• , pacchÄ•
heá¹-á¹-hÄ• pathavÄ«tale á¹-hito pana kopetiyeva.

sÄ«mÄ• mÄ• á¸·ake \Ne 181/ vaá¹-arukkho hoti, tassa sÄ• khÄ• vÄ• tato niggatapÄ• roho
pathavÄ«talaá¹ƒ vÄ• tatthajÄ• tarukkhÄ• dÄ«ni vÄ• Ä• hacca tiá¹-á¹-hati, mahÄ• sÄ«maá¹
kÄ• tabbaá¹ƒ, te vÄ• sÄ• khÄ• pÄ• rohÄ• chinditvÄ• bahiá¹-á¹-hakÄ• kÄ• tabbÄ• . anÄ• h
Ä• ruá¸·habhikkhÅ«hatthapÄ• saá¹ƒ Ä• netabbÄ• . evaá¹ƒ mahÄ• sÄ«mÄ• ya jÄ• tarukkhas
vuttanayenevasÄ«mÄ• mÄ• á¸·ake patiá¹-á¹-hÄ• ti, vuttanayeneva sÄ«maá¹ƒ sodhetvÄ• vÄ
vÄ• sÄ• khÄ• pÄ• rohÄ• chinditvÄ• bahiá¹-á¹-hakÄ• kÄ• tabbÄ• . sace mÄ• á¸·ake kamm
mÄ• á¸·akassa anto pavisitvÄ• vehÄ• saá¹ƒ á¹-hitasÄ• khÄ• ya nisÄ«dati, pÄ• dÄ• vÄ• ssa
nivÄ• sanapÄ• rupanaá¹ƒ vÄ• bhÅ«miá¹ƒ phusati, kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. pÄ•
pananivÄ• sanapÄ• rupanaÃ±ca ukkhipÄ• petvÄ• kÄ• tuá¹ƒ kammaá¹ƒ vaá¹-á¹-ati, idaÃ±ca
purimanayepiveditabbaá¹ƒ. ayaá¹ƒ pana viseso --- tatra ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na vaá¹
hatthapÄ• samevaÄ• netabbo. sace antosÄ«mato pabbato abbhuggacchati, tatraá¹-á¹-ho bh
Ä• netabbo. iddhiyÄ• antopabbataá¹ƒ paviá¹-á¹-hepi eseva nayo. bajjhamÄ• nÄ• eva hi sÄ
padesaá¹ƒna otarati, baddhÄ• ya sÄ«mÄ• ya jÄ• taá¹ƒ yaá¹ƒ kiÃ±ci yattha katthaci ekasam
sÄ«mÄ• saá¹…khyamevagacchatÄ«ti.

__tiyojanaparamaá¹ƒ_ pana __sÄ«maá¹ƒ_ sammannantena majjhe á¹-hatvÄ• yathÄ• catÅ
diyaá¸• á¸• hadiyaá¸• á¸• hayojanaá¹ƒhoti, evaá¹ƒ sammannitabbÄ• . sace pana majjhe á¹-h
tiyojanaá¹ƒ karonti, chayojanaá¹ƒ hotÄ«ti na vaá¹-á¹-ati. caturassaá¹ƒ vÄ• tikoá¹‡aá¹ƒ vÄ•
yathÄ• koá¹‡ato koá¹‡aá¹ƒtiyojanaá¹ƒ hoti, evaá¹ƒ sammannitabbÄ• . sace hi yena kenaci
kesaggamattampitiyojanaá¹ƒ atikkÄ• meti, Ä• pattiÃ±ca Ä• pajjati, sÄ«mÄ• ca asÄ«mÄ• h

<164> ``na, bhikkhave, nadÄ«pÄ• rasÄ«mÄ• sammannitabbÄ• , yo sammanneyya, Ä• patt
140) vacanato nadÄ«pÄ• rasÄ«mÄ• na sammannitabbÄ• . yatra pana dhuvanÄ• vÄ• vÄ•
atthi, evarÅ«paá¹ƒ nadÄ«pÄ• rasÄ«maá¹ƒ sammannituá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhik

dhuvanÄ• vÄ• vÄ• dhuvasetu vÄ• , evarÅ«paá¹ƒ nadÄ«pÄ• rasÄ«maá¹ƒ sammannituâ€™
dhuvanÄ• vÄ• vÄ• dhuvasetu vÄ• abhimukhatitthe natthi, Ä«sakaá¹ƒ uddhaá¹ƒ abhiruhitv
evampi vaá¹-á¹-ati. karavikatissatthero pana ``gÄ• vutamattabbhantarepivaá¹-á¹-atÄ«â€™â€

imaÃ±ca pana nadÄ«pÄ• rasÄ«maá¹ƒ sammannantena ekasmiÃ±ca tÄ«re á¹-hatvÄ• upari
nimittaá¹ƒkittetvÄ• tato paá¹-á¹-hÄ• ya attÄ• naá¹ƒ parikkhipantena yattakaá¹ƒ paricchedaá
pariyosÄ• ne \Ne 182/ adhosotepi nadÄ«tÄ«re nimittaá¹ƒ kittetvÄ• paratÄ«re sammukhaá¹-
nimittaá¹ƒkittetabbaá¹ƒ. tato paá¹-á¹-hÄ• ya yattakaá¹ƒ paricchedaá¹ƒ icchati, tassa vasena
paá¹-hamaá¹ƒkittitanimittassa sammukhÄ• nadÄ«tÄ«re nimittaá¹ƒ, tÄ• va kittetvÄ• paccÄ•
paá¹-hamakittitanimittenasaddhiá¹ƒ ghaá¹-etabbaá¹ƒ. atha sabbanimittÄ• naá¹ƒ anto á¹-hite
hatthapÄ• sagate katvÄ• kammavÄ• cÄ• ya\Be 192/ sÄ«mÄ• sammannitabbÄ• . nadiyÄ•
kopenti, sammutipariyosÄ• neá¹-hapetvÄ• nadiá¹ƒ nimittÄ• naá¹ƒ anto paratÄ«re ca orimat
nadÄ« panabaddhasÄ«mÄ• saá¹…khyaá¹ƒ na gacchati. visuá¹ƒ nadÄ«sÄ«mÄ• eva hi sÄ•

sace antonadiyaá¹ƒ dÄ«pako hoti, taá¹ƒ antosÄ«mÄ• ya kÄ• tukÄ• mena purimanayeneva a
kittetvÄ• dÄ«pakassa orimante ca pÄ• rimante ca nimittaá¹ƒ kittetabbaá¹ƒ. atha paratÄ«re
nimittassa sammukhaá¹-á¹-hÄ• ne nimittaá¹ƒ kittetvÄ• tatopaá¹-á¹-hÄ• ya purimanayeneva
paá¹-hamaá¹ƒ kittitanimittassa sammukhÄ• nimittaá¹ƒ, tÄ• va kittetabbaá¹ƒ. atha dÄ«pakas
orimante ca nimittaá¹ƒ kittetvÄ• paccÄ• haritvÄ• paá¹-hamaá¹ƒ kittitanimittena saddhiá¹ƒ gh
dvÄ«su tÄ«resu dÄ«pakesu ca bhikkhÅ«sabbe hatthapÄ• sagate katvÄ• kammavÄ• cÄ• ya
nadiyaá¹ƒ á¹-hitÄ• anÄ• gacchantÄ• pikammaá¹ƒ na kopenti, sammutipariyosÄ• ne á¹-hape
anto tÄ«radvayaÃ±cadÄ«pako ca ekasÄ«mÄ• hoti, nadÄ« pana nadÄ«sÄ«mÄ• yeva.

sace pana dÄ«pako vihÄ• rasÄ«mÄ• paricchedato uddhaá¹ƒ vÄ• adho vÄ• adhikataro hoti
vihÄ• rasÄ«mÄ• paricchedanimittassaujukameva sammukhÄ«bhÅ«te dÄ«pakassa orimante
paá¹-á¹-hÄ• ya dÄ«pakasikharaá¹ƒparikkhipantena puna dÄ«pakassa orimante nimittasamm
kittetabbaá¹ƒ. tato paraá¹ƒ purimanayeneva paratÄ«re sammukhanimittamÄ• diá¹ƒ katvÄ•
cadÄ«pakassa pÄ• rimantaorimante nimittÄ• ni ca kittetvÄ• paá¹-hamakittitanimittena sadd
ghaá¹-anÄ• kÄ• tabbÄ• . evaá¹ƒ kittetvÄ• sammatÄ• sÄ«mÄ• pabbatasaá¹‡á¹-hÄ• nÄ• h
vihÄ• rasÄ«mÄ• paricchedatouddhampi adhopi adhikataro hoti, purimanayeneva dÄ«pakas
parikkhipitvÄ• nimittÄ• ni kittentena nimittaghaá¹-anÄ• kÄ• tabbÄ• . evaá¹ƒ kittetvÄ• samm
mudiá¹…gasaá¹‡á¹-hÄ• nÄ• hoti. sace dÄ«pako vihÄ• rasÄ«mÄ• paricchedassa anto khudd
nayenadÄ«pake nimittÄ• ni kittetabbÄ• ni. evaá¹ƒ kittetvÄ• sammatÄ• sÄ«mÄ• paá¹‡avas
tÄ• va sÄ«mÄ• bandhanaá¹ƒ veditabbaá¹ƒ.

<165> evaá¹ƒ \Ne 183/ baddhÄ• pana sÄ«mÄ• kadÄ• asÄ«mÄ• hotÄ«ti? yadÄ• saá¹…g
tadÄ• asÄ«mÄ• hoti. kathaá¹ƒ panesÄ• samÅ«hanitabbÄ• ti? ``sÄ«maá¹ƒ \Be 193/, bhikkh
sammannantenapaá¹-hamaá¹ƒ samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• sammannitabbÄ• , pacchÄ•

sammannitabbo. sÄ«maá¹ƒ, bhikkhave, samÅ«hanantena paá¹-hamaá¹ƒ ticÄ«varena avipp
samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• samÅ«hantabbÄ• â€™â€™ ti vacanato paá¹-hamaá¹ƒ avipp
sÄ«mÄ• samÅ«hanitabbÄ• ti. kathaá¹ƒ? byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä

``suá¹‡Ä• tu me, bhante, saá¹…gho, yo so saá¹…ghena ticÄ«varena avippavÄ• so sammat
pattakallaá¹ƒ, saá¹…gho taá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ samÅ«haneyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, yo so saá¹…ghena ticÄ«varena avippavÄ• so sammat
avippavÄ• saá¹ƒ samÅ«hanati. yassÄ• yasmato khamati etassa ticÄ«varena avippavÄ• sas
yassa nakkhamati, so bhÄ• seyya.

``samÅ«hato so saá¹…ghena ticÄ«varena avippavÄ• so, khamati saá¹…ghassa, tasmÄ• tu
evametaá¹ƒdhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 145) ---

evaá¹ƒ tÄ• va avippavÄ• so samÅ«hanitabbo.

``suá¹‡Ä• tu me, bhante, saá¹…gho, yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• na
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ sÄ«maá¹ƒ samÅ«haneyya samÄ• nasaá¹ƒvÄ•
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• na
taá¹ƒ sÄ«maá¹ƒ samÅ«hanati samÄ• nasaá¹ƒvÄ• saá¹ƒ ekÅ«posathaá¹ƒ. yassÄ• yasmato
sÄ«mÄ• yasamÄ• nasaá¹ƒvÄ• sÄ• ya ekÅ«posathÄ• ya samugghÄ• to, so tuá¹‡hassa. yas

``samÅ«hatÄ• \Be 194/ sÄ• sÄ«mÄ• saá¹…ghena samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ•
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 146) ---

evaá¹ƒ \Ne 184/ sÄ«mÄ• samÅ«hanitabbÄ• .

samÅ«hanantena pana bhikkhunÄ• vattaá¹ƒ jÄ• nitabbaá¹ƒ. tatridaá¹ƒ vattaá¹ƒ (Sp (to Vin
khaá¹‡á¸• asÄ«mÄ• yaá¹-hatvÄ• avippavÄ• sasÄ«mÄ• na samÅ«hantabbÄ• , tathÄ• avip
khaá¹‡á¸• asÄ«mÄ• pi. khaá¹‡á¸• asÄ«mÄ• ya pana á¹-hitena khaá¹‡á¸• asÄ«mÄ• va samÅ
á¹-hitena itarÄ• . sÄ«maá¹ƒ nÄ• madvÄ«hi kÄ• raá¹‡ehi samÅ«hananti pakatiyÄ• khuddaka
Ä• vÄ• savaá¸• á¸• hanatthÄ• ya mahatiá¹ƒ vÄ• kÄ• tuá¹ƒ, pakatiyÄ• mahatiá¹ƒ puna aÃ±Ä
vihÄ• rokÄ• sadÄ• natthÄ• ya khuddakaá¹ƒ vÄ• kÄ• tuá¹ƒ. tattha sacekhaá¹‡á¸• asÄ«maÃ±
jÄ• nanti, samÅ«hanituÃ±ceva bandhituÃ±ca sakkhissanti. khaá¹‡á¸• asÄ«maá¹ƒpana jÄ• n
ajÄ• nantÄ• pi samÅ«hanituÃ±ceva bandhituÃ±ca sakkhissanti. khaá¹‡á¸• asÄ«maá¹ƒajÄ•
jÄ• nantÄ• cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡aupaosathÄ• gÄ• rÄ• dÄ«su nirÄ• saá¹…kaá

samÅ«hanituá¹ƒ sakkhissanti, paá¹-ibandhituá¹ƒ pana na sakkhissanteva. sacebandheyyuá
katvÄ• vihÄ• raá¹ƒ avihÄ• raá¹ƒ kareyyuá¹ƒ, tasmÄ• na samÅ«hanitabbÄ• . ye pana ubho
samÅ«hanituá¹ƒ, na bandhituá¹ƒ sakkhissanti. ayaÃ±hisÄ«mÄ• nÄ• ma kammavÄ• cÄ• ya
sÄ• sanantaradhÄ• nena vÄ• , na ca sakkÄ• sÄ«maá¹ƒ ajÄ• nantehikammavÄ• cÄ• kÄ• tu
sÄ• dhukaá¹ƒ pana Ã±atvÄ• yeva samÅ«hanitabbÄ• ceva bandhitabbÄ• cÄ• ti. ayaá¹ƒ tÄ•

<166> __abaddhasÄ«mÄ• _ pana gÄ• masÄ«mÄ• sattabbhantarasÄ«mÄ• udakukkhepas
ekaá¹ƒ gÄ• makhettaá¹ƒ, ayaá¹ƒ __gÄ• masÄ«mÄ• _ nÄ• ma, gÄ• maggahaá¹‡ena cettha
nigamampi gahitameva hoti. tattha yattake padese tassa tassa gÄ• massa gÄ• mabhojakÄ•
appo vÄ• hotu mahanto vÄ• , gÄ• masÄ«mÄ• tveva saá¹…khyaá¹ƒ gacchati. nagaranigam
ekasmiá¹ƒyeva gÄ• makhette ekaá¹ƒ padesaá¹ƒ ``ayaá¹ƒvisuá¹ƒgÄ• mo hotÅ«â€™â€™ ti p
deti, sopi visuá¹ƒgÄ• masÄ«mÄ• hotiyeva, tasmÄ• sÄ• ca itarÄ• ca pakatigÄ• managaran
baddhasÄ«mÄ• sadisÄ• yevahonti, kevalaá¹ƒ pana ticÄ«varavippavÄ• saparihÄ• raá¹ƒ na l

agÄ• make pana araÃ±Ã±e samantÄ• sattabbhantarÄ• __sattabbhantarasÄ«mÄ• _ nÄ• m
__araÃ±Ã±aá¹ƒ_ viÃ±jhÄ• á¹-avÄ«Ä• dÄ«su vÄ• samuddamajjhe vÄ• macchabandhÄ• na
__samantÄ• sattabbhantarÄ• _ti majjhe á¹-hitÄ• naá¹ƒ sabbadisÄ• su sattabbhantarÄ• vin
tattha ekaá¹ƒ abbhantaraá¹ƒ aá¹-á¹-havÄ«satihatthappamÄ• á¹‡aá¹ƒ hoti. ayaÃ±ca sÄ«mÄ•
\Ne 185/, tasmÄ• samantÄ• parisapariyantato paá¹-á¹-hÄ• ya abbhantaraparicchedo kÄ• t
saá¹…ghÄ• visuá¹ƒ uposathaá¹ƒ karonti, dvinnaá¹ƒ sattabbhantarÄ• naá¹ƒ antare aÃ±Ã±a
abbhantaraá¹ƒupacÄ• ratthÄ• ya á¹-hapetabbaá¹ƒ.

<167> yÄ• panesÄ• ``sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• , sabbo samuddo asÄ«mo, sa
(Vin I 147) evaá¹ƒ nadÄ«Ä• dÄ«naá¹ƒ baddhasÄ«mabhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• puna ``na
vÄ• jÄ• tassare vÄ• yaá¹ƒ majjhimassa purisassa samantÄ• udakukkhepÄ• , ayaá¹ƒ tattha
ekÅ«posathÄ• â€™â€™ ti (Vin I 147) vuttÄ• , ayaá¹ƒ __udakukkhepasÄ«mÄ• _nÄ• ma. tat
vuttalakkhaá¹‡Ä• va, samuddopi pÄ• kaá¹-oyeva. yo pana yenakenaci khaá¹‡itvÄ• akato s
samantato Ä• gatena udakena pÅ«rito tiá¹-á¹-hati, yattha nadiyaá¹ƒ vuttappakÄ• re vassakÄ
santiá¹-á¹-hati, ayaá¹ƒ jÄ• tassaro nÄ• ma. yopi nadiá¹ƒ vÄ• samuddaá¹ƒ vÄ• bhinditvÄ• n
sobbho etaá¹ƒ lakkhaá¹‡aá¹ƒ pÄ• puá¹‡Ä• ti, ayampi jÄ• tassaroyeva. etesu nadÄ«Ä• dÄ«s
thÄ• mamajjhimassa purisassa samantatoudakukkhepena paricchinnaá¹ƒ, ayaá¹ƒ udakukkh

kathaá¹ƒ pana udakukkhepo kÄ• tabboti? yathÄ• akkhadhuttÄ• dÄ• ruguá¸·aá¹ƒ khipanti, e
vÄ• lukaá¹ƒ vÄ• hatthena gahetvÄ• thÄ• mamajjhimena purisena sabbathÄ• mena khipitab
udakaá¹ƒ vÄ• vÄ• lukÄ• vÄ• patati, ayameko udakukkhepo, tassa antohatthapÄ• saá¹ƒvija
kopeti. yÄ• va parisÄ• vaá¸• á¸• hati, tÄ• va sÄ«mÄ• pi vaá¸• á¸• hati, parisapariyantatouda
pamÄ• á¹‡aá¹ƒ, ayaá¹ƒ pana etesaá¹ƒ nadÄ«Ä• dÄ«naá¹ƒ \Be 196/ antoyeva labbhati, na b
jÄ• tassare vÄ• yattakaá¹ƒ padesaá¹ƒ pakativassakÄ• le catÅ«sumÄ• sesu udakaá¹ƒ ottha

padese pakativÄ«ciyo osaritvÄ• saá¹‡á¹-hahanti, tato paá¹-á¹-hÄ• ya kappiyabhÅ«mi, tattha
uposathÄ• dikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, dubbuá¹-á¹-hikÄ• levÄ• gimhe vÄ• nadÄ«jÄ•
kappiyabhÅ«mi. sace pana sukkhejÄ• tassare vÄ• piá¹ƒ vÄ• khaá¹‡anti, vappaá¹ƒ vÄ• kar
gÄ• makhettaá¹ƒ hoti. yÄ• panesÄ• ``kappiyabhÅ«mÄ«â€™â€™ ti vuttÄ• , tato bahi udaku
antogacchati, tasmÄ• tesaá¹ƒ anto parisapariyantato paá¹-á¹-hÄ• ya samantÄ• udakukkhe
ayamettha saá¹…khepo.

ayaá¹ƒ pana vitthÄ• ro --- sace nadÄ« nÄ• tidÄ«ghÄ• hoti, pabhavato paá¹-á¹-hÄ• ya yÄ• v
sabbatthasaá¹…gho nisÄ«dati, udakukkhepasÄ«mÄ• ya kammaá¹ƒ natthi, sakalÄ• pi nadÄ«
bhikkhÅ«naá¹ƒpahoti \Ne 186/. yaá¹ƒ pana mahÄ• sumattherena vuttaá¹ƒ ``yojanaá¹ƒ pava
tatrÄ• pi upariaá¸• á¸• hayojanaá¹ƒ pahÄ• ya heá¹-á¹-hÄ• aá¸• á¸• hayojane kammaá¹ƒ kÄ•
taá¹ƒ mahÄ• padumattherenevapaá¹-ikkhittaá¹ƒ. bhagavatÄ• hi ``timaá¹‡á¸• alaá¹ƒ paá¹-ic
katthaci uttarantiyÄ• bhikkhuniyÄ• antaravÄ• sako temiyatÄ«â€™â€™ ti (Vin IV 692) idaá¹
vuttaá¹ƒ, na yojanaá¹ƒvÄ• aá¸• á¸• hayojanaá¹ƒ vÄ• , tasmÄ• yÄ• imassa suttassa vasena
nadÄ«, tassÄ• pabhavatopaá¹-á¹-hÄ• ya saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. sace p
visuá¹ƒ visuá¹ƒ kammaá¹ƒkaronti, sabbehi attano ca aÃ±Ã±esaÃ±ca udakukkhepaparicche
udakukkheposÄ«mantarikatthÄ• ya á¹-hapetabbo, tato adhikaá¹ƒ vaá¹-á¹-atiyeva, Å«naá¹ƒ
vuttaá¹ƒ. jÄ• tassarasamuddepieseva nayo.

__nadiyÄ• _ pana ``kammaá¹ƒ karissÄ• mÄ• â€™â€™ ti gatehi sace nadÄ« paripuá¹‡á¹‡Ä•
udakasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• antonadiyaá¹ƒyeva kammaá¹ƒ kÄ• tabbaá¹ƒ. sace na sak
kÄ• tabbaá¹ƒ. gacchantiyÄ• pana nÄ• vÄ• ya kÄ• tuá¹ƒ na vaá¹-á¹-ati. kasmÄ• ? udakukkh
nÄ• vÄ• sÄ«ghameva atikkamati, evaá¹ƒ sati aÃ±Ã±issÄ• sÄ«mÄ• ya Ã±atti, aÃ±Ã±issÄ•
nÄ• vaá¹ƒ arittena vÄ• á¹-hapetvÄ• pÄ• sÄ• á¹‡e \Be 197/ vÄ• lambetvÄ• antonadiyaá¹ƒ
kammaá¹ƒ kÄ• tabbaá¹ƒ. antonadiyaá¹ƒ baddhaaá¹-á¹-akepiantonadiyaá¹ƒ jÄ• tarukkhepi á
vaá¹-á¹-ati. sace pana rukkhassa sÄ• khÄ• vÄ• tatonikkhantapÄ• roho vÄ• bahinadÄ«tÄ«
gÄ• masÄ«mÄ• ya vÄ• patiá¹-á¹-hito, sÄ«maá¹ƒvÄ• sodhetvÄ• sÄ• khaá¹ƒ vÄ• chinditvÄ
bahinadÄ«tÄ«re jÄ• tarukkhassa antonadiyaá¹ƒpaviá¹-á¹-hasÄ• khÄ• ya vÄ• pÄ• rohe vÄ•
kÄ• tuá¹ƒ na vaá¹-á¹-ati, karontehisÄ«mÄ• vÄ• sodhetabbÄ• , chinditvÄ• vÄ• ssa bahipati
nÄ• setabbo. nadÄ«tÄ«re panakhÄ• á¹‡ukaá¹ƒ koá¹-á¹-etvÄ• tattha baddhanÄ• vÄ• ya na
setuá¹ƒ karonti, sace antonadiyaá¹ƒyevasetu ca setupÄ• dÄ• ca honti, setumhi á¹-hitehi ka
vaá¹-á¹-ati. sace panasetu vÄ• setupÄ• dÄ• vÄ• bahitÄ«re patiá¹-á¹-hitÄ• , kammaá¹ƒ kÄ•
sÄ«maá¹ƒ sodhetvÄ• kÄ• tabbaá¹ƒ. atha setupÄ• dÄ• anto, setu pana ubhinnampi tÄ«rÄ•
vaá¹-á¹-ati.

antonadiyaá¹ƒ pÄ• sÄ• á¹‡o vÄ• dÄ«pako vÄ• hoti, tattha yattakaá¹ƒ padesaá¹ƒ pubbe vu
vassÄ• nassa catÅ«su mÄ• sesu udakaá¹ƒ ottharati, so nadÄ«saá¹…khyameva gacchati. a
otthatokÄ• so na gahetabbo. so hi gÄ• masÄ«mÄ• saá¹…khyameva gacchati. nadito mÄ• t

Ä• varaá¹‡aá¹ƒ karonti, taá¹ƒ ce ottharitvÄ• vÄ• vinibbijjhitvÄ• vÄ• udakaá¹ƒ gacchati, sab
pavattanaá¹-á¹-hÄ• ne kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. sace pana Ä• varaá¹‡enavÄ• koá¹-
vÄ• sotaá¹ƒ pacchindati, udakaá¹ƒ nappavattati, appavattanaá¹-á¹-hÄ• ne kÄ• tuá¹ƒna vaá¹
Ä• varaá¹‡amattakepi kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace koci Ä• varaá¹‡appadeso pubbe
vuttapÄ• sÄ• á¹‡adÄ«pakappadesoviya udakena ajjhottharÄ«yati, tattha vaá¹-á¹-ati. so hi na
gacchati. nadiá¹ƒ vinÄ• setvÄ• taá¸·Ä• kaá¹ƒ karonti, heá¹-á¹-hÄ• pÄ• á¸·ibaddhÄ• udakaá
pÅ«retvÄ• tiá¹-á¹-hati, ettha kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, upari pavattanaá¹-á¹-hÄ• n
chaá¸• á¸• itodakaá¹ƒ nadiá¹ƒ otaritvÄ• sandanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya vaá¹-á¹-ati. d
hemantagimhesu vÄ• sukkhanadiyÄ• pi vaá¹-á¹-ati, nadito nÄ«haá¹-amÄ• tikÄ• ya na vaá¹-
kÄ• lantarena bhijjitvÄ• nadÄ« hoti, vaá¹-á¹-ati. kÄ• ci nadÄ« uppatitvÄ• gÄ• manigamasÄ
pavattati, nadÄ«yeva hoti, kammaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati. sace pana vihÄ• rasÄ«maá¹ƒ ott
vihÄ• rasÄ«mÄ• tveva saá¹…khyaá¹ƒ gacchati.

__samudde_pi \Be 198/ kammaá¹ƒ karontehi yaá¹ƒ padesaá¹ƒ uddhaá¹ƒ vaá¸• á¸• hanauda
vegena Ä• gantvÄ• ottharati, tattha kÄ• tuá¹ƒ na vaá¹-á¹-ati. yasmiá¹ƒ pana padese pakativ
saá¹‡á¹-hahanti, so udakantato paá¹-á¹-hÄ• ya anto samuddo nÄ• ma, tattha á¹-hitehi kamm
Å«mivego bÄ• dhati, nÄ• vÄ• ya vÄ• aá¹-á¹-ake vÄ• á¹-hatvÄ• kÄ• tabbaá¹ƒ. tesuviniccha
veditabbo. samudde piá¹-á¹-hipÄ• sÄ• á¹‡o hoti, taá¹ƒ kadÄ• ciÅ«miyo Ä• gantvÄ• ottharar
tattha kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. so hi gÄ• masÄ«mÄ• saá¹…khyameva gacchati.
Ä• gatÄ• supi anÄ• gatÄ• supi pakatiudakenevaottharÄ«yati, vaá¹-á¹-ati. dÄ«pako vÄ• pab
hoti macchabandhÄ• naá¹ƒagamanapathe, araÃ±Ã±asÄ«mÄ• saá¹…khyameva gacchati. te
pana gÄ• masÄ«mÄ• saá¹…khyaá¹ƒgacchati, tattha gÄ• masÄ«maá¹ƒ asodhetvÄ• kamma
samuddo gÄ• masÄ«maá¹ƒ vÄ• nigamasÄ«maá¹ƒ vÄ• ottharitvÄ• tiá¹-á¹-hati, samuddova
vaá¹-á¹-ati. sacepana vihÄ• rasÄ«maá¹ƒ ottharati, vihÄ• rasÄ«mÄ• tveva saá¹…khyaá¹ƒ ga

__jÄ• tassare_ kammaá¹ƒ karontehi yattha pubbe vuttappakÄ• re vassakÄ• le vasse pacchi
hatthapÄ• de vÄ• dhovituá¹ƒ udakaá¹ƒ na hoti, sukkhati, ayaá¹ƒ na jÄ• tassaro, gÄ• makhe
gacchati, tattha kammaá¹ƒ na kÄ• tabbaá¹ƒ. yattha pana vuttappakÄ• re vassakÄ• leudakaa
ayameva jÄ• tassaro. tassa yattake padese vassÄ• naá¹ƒ cÄ• tumÄ• se udakaá¹ƒtiá¹-á¹-hat
vaá¹-á¹-ati. sace gambhÄ«raá¹ƒ udakaá¹ƒ, aá¹-á¹-akaá¹ƒ bandhitvÄ• tatthaá¹-hitehipi jÄ• ta
antojÄ• tarukkhamhi baddhaaá¹-á¹-akepi kÄ• tuá¹ƒ vaá¹-á¹-ati. piá¹-á¹-hipÄ• sÄ• á¹‡adÄ«pa
vuttasadisova vinicchayo. samavassadevakÄ• le pahonakajÄ• tassaro pana cepi dubbuá¹-á
gimhahemantesu vÄ• sukkhati, nirudako hoti, tattha saá¹…ghakammaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ ``sabbo jÄ• tassaro sukkho anodakogÄ• makhet
taá¹ƒ na gahetabbaá¹ƒ. sace panettha udakatthÄ• ya Ä• vÄ• á¹-aá¹ƒ vÄ• pokkharaá¹‡Ä«Ä•
á¹-hÄ• naá¹ƒ ajÄ• tassaro hoti, gÄ• masÄ«mÄ• saá¹…khyaá¹ƒ gacchati. lÄ• butipusakÄ• di
pana naá¹ƒ pÅ«retvÄ• thalaá¹ƒ vÄ• karonti, ekasmiá¹ƒ \Be 199/disÄ• bhÄ• ge pÄ• á¸·iá¹ƒ
mahÄ• taá¸·Ä• kaá¹ƒ vÄ• karonti, sabbopi ajÄ• tassarohoti, gÄ• masÄ«mÄ• saá¹…khyaá¹ƒ

jÄ• tassarasaá¹…khyameva gacchati. vassike cattÄ• romÄ• se udakaá¹-á¹-hÄ• nokÄ• se ka
vaá¹-á¹-atÄ«ti. ayaá¹ƒ abaddhasÄ«mÄ• ya vinicchayo.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

sÄ«mÄ• vinicchayakathÄ• samattÄ• .

25. uposathapavÄ• raá¹‡Ä• vinicchayakathÄ•

<168> __uposathapavÄ• raá¹‡Ä• _ti \Ne 189/ ettha (Kkh nidÄ• navaá¹‡á¹‡anÄ•) divasavas
cÄ• tuddasiko pannarasiko sÄ• maggÄ«uposathoti. tattha hemantagimhavassÄ• nÄ• naá¹ƒ
tatiyasattamapakkhesu dve dve katvÄ• cha __cÄ• tuddasikÄ• , _ sesÄ• __pannarasikÄ• _
catuvÄ«sati uposathÄ• . idaá¹ƒ tÄ• va pakaticÄ• rittaá¹ƒ. tathÄ• rÅ«papaccayesati aÃ±Ã±as
uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. purimavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ pana pubbakattikapuá
sace bhaá¹‡á¸• anakÄ• rakehi upaddutÄ• pavÄ• raá¹‡aá¹ƒ paccukkaá¸• á¸• hanti, atha
kattikamÄ• sassakÄ• á¸·apakkhacÄ• tuddaso vÄ• pacchimakattikapuá¹‡á¹‡amÄ• vÄ• pac
pacchimakattikapuá¹‡á¹‡amÄ• eva vÄ• ti ime tayo pavÄ• raá¹‡Ä• divasÄ• pi honti. idampi p
tathÄ• rÅ«papaccayesati dvinnaá¹ƒ kattikapuá¹‡á¹‡amÄ• naá¹ƒ purimesu cÄ• tuddasesupi
vaá¹-á¹-ati. yadÄ• pana __kosambakakkhandhake_ (Vin I 451 Ä• dayo) Ä• gatanayena bhi
tasmiá¹ƒ bhikkhusmiá¹ƒ saá¹…gho tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiá
uposatho kÄ• tabbo. ``pÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ nti vacanato á¹-hapetvÄ• cÄ•
koci divaso __uposathadivaso_ nÄ• ma hoti, vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒpana kattikamÄ• sa
sÄ• maggÄ«pavÄ• raá¹‡Ä• divaso nÄ• ma hoti. iti imesu tÄ«sudivasesu uposatho kÄ• tabb
cÄ• tuddasiko hoti, ``ajjuposathocÄ• tuddasoâ€™â€™ ti vattabbaá¹ƒ. sace sÄ• maggÄ«upo
\Be 200/sÄ• maggÄ«â€™â€™ ti vattabbaá¹ƒ. pannarasiyaá¹ƒ pana pÄ• á¸·iyaá¹ƒ Ä• gatana
pannarasoâ€™â€™ tivattabbaá¹ƒ.

<169> saá¹…ghe uposatho (Kkh nidÄ• navaá¹‡á¹‡anÄ•), gaá¹‡e uposatho, puggale uposa
aparepi tayo uposathÄ• vuttÄ• , kattabbÄ• kÄ• ravasena pana suttuddesopÄ• risuddhiupos
adhiá¹-á¹-hÄ• nuposathoti aparepi tayo uposathÄ• . tattha __suttuddeso_nÄ• ma ``suá¹‡Ä•
saá¹…ghoâ€™â€™ tiÄ• dinÄ• nayena vutto pÄ• timokkhuddeso. yepanitare dve uposathÄ•
tÄ• va aÃ±Ã±esaÃ±ca santike aÃ±Ã±amaÃ±Ã±aÃ±caÄ• rocanavasena duvidho. tattha yvÄ•
karÄ«yati, sopi pavÄ• ritÄ• naÃ±caappavÄ• ritÄ• naÃ±ca santike karaá¹‡avasena duvidho.
pavÄ• ritÄ• naá¹ƒ santikepacchimikÄ• ya upagatena vÄ• anupagatena vÄ• chinnavassena
pavÄ• ritÄ• naá¹ƒsantike anupagatena vÄ• chinnavassena \Ne 190/ vÄ• kÄ• yasÄ• maggi
bhante, parisuddhoti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti tikkhattuá¹ƒ vatvÄ• kÄ• tabbo. á¹-hape
pavÄ• raá¹‡Ä• divasaá¹ƒaÃ±Ã±asmiá¹ƒ kÄ• le Ä• vÄ• sikehi uddiá¹-á¹-hamatte pÄ• timokkh
ekaccÄ• ya vuá¹-á¹-hitÄ• yavÄ• sabbÄ• ya vÄ• vuá¹-á¹-hitÄ• ya parisÄ• ya ye aÃ±Ã±e san

Ä• gacchanti, tehitesaá¹ƒ santike vuttanayeneva pÄ• risuddhi Ä• rocetabbÄ• .

yo panÄ• yaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rocanavasena karÄ«yati, so Ã±attiá¹ƒ á¹-hapetvÄ•
aá¹-á¹-hapetvÄ• karaá¹‡avasena ca duvidho. tattha yasmiá¹ƒ Ä• vÄ• se tayo bhikkhÅ« viha
uposathadivasesannipatitesu ekena bhikkhunÄ• ``suá¹‡antu me Ä• yasmantÄ• , ajjuposath
``pannarasoâ€™â€™ ti vÄ• vatvÄ• ``yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, mayaá¹ƒ aÃ±
pÄ• risuddhiuposathaá¹ƒkareyyÄ• mÄ• â€™â€™ ti Ã±attiyÄ• á¹-hapitÄ• ya therena bhikkhu
uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒnisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``parisudd
parisuddhoti maá¹ƒ dhÄ• rethÄ• â€™â€™ titikkhattuá¹ƒ vattabbaá¹ƒ. itarehi ``bhanteâ€™â€
vattabbaá¹ƒ. evaá¹ƒ Ã±attiá¹ƒá¹-hapetvÄ• kÄ• tabbo. yatra pana dve bhikkhÅ« viharanti, ta
aá¹-á¹-hapetvÄ• vuttanayenevapÄ• risuddhi Ä• rocetabbÄ• ti ayaá¹ƒ __pÄ• risuddhiuposat

sace \Be 201/ pana ekova bhikkhu hoti, sabbaá¹ƒ pubbakaraá¹‡Ä«yaá¹ƒ katvÄ• aÃ±Ã±esa
``ajja me uposatho cÄ• tuddasoâ€™â€™ ti vÄ• ``pannarasoâ€™â€™ ti vÄ• vatvÄ• ``adhi
tivattabbaá¹ƒ. ayaá¹ƒ __adhiá¹-á¹-hÄ• nuposatho_ti evaá¹ƒ kattabbÄ• kÄ• ravasena tayo up
ettÄ• vatÄ• nava uposathÄ• dÄ«pitÄ• honti. tesu divasavasena pannarasiko, kÄ• rakavas
kattabbÄ• kÄ• ravasena suttuddesoti evaá¹ƒ tilakkhaá¹‡asampanne uposathe pavattamÄ• r
tadahuposathe aÃ±Ã±aá¹ƒ abhikkhukaá¹ƒ nÄ• nÄ• saá¹ƒvÄ• sakehi vÄ• sabhikkhukaá¹ƒ Ä
vÄ• satthÄ• ya aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• gacchantassa dukkaá¹-aá¹

<170> uposathakaraá¹‡atthaá¹ƒ sannipatite saá¹…ghe bahi uposathaá¹ƒ katvÄ• Ä• gatena
sannipÄ• taá¹-á¹-hÄ• naá¹ƒgantvÄ• kÄ• yasÄ• maggiá¹ƒ adentena chando dÄ• tabbo. yopi
kiccapasutovÄ• , tenapi pÄ• risuddhiá¹ƒ dentena chandopi dÄ• tabbo. kathaá¹ƒ? ekassa bh
``chandaá¹ƒ dammi, chandaá¹ƒ me hara, chandaá¹ƒ me Ä• rocehÄ«â€™â€™ ti ayamattho
ubhayena vÄ• viÃ±Ã±Ä• petabbo, evaá¹ƒ dinno hoti chando. akatuposathena gilÄ• nena vÄ
pÄ• risuddhi dÄ• tabbÄ• . kathaá¹ƒ? ekassa bhikkhuno santike ``pÄ• risuddhiá¹ƒdammi, pÄ
191/, pÄ• risuddhiá¹ƒ me Ä• rocehÄ«â€™â€™ ti ayamattho kÄ• yena vÄ• vÄ• cÄ• yavÄ• u
evaá¹ƒ dinnÄ• hoti pÄ• risuddhi. taá¹ƒ pana dentena chandopidÄ• tabbo. vuttaÃ±hetaá¹ƒ b
bhikkhave, tadahuposathe pÄ• risuddhiá¹ƒ dentenachandampi dÄ• tuá¹ƒ, santi saá¹…ghass
(Vin I 165). tattha pÄ• risuddhidÄ• naá¹ƒsaá¹…ghassapi attanopi uposathakaraá¹‡aá¹ƒ sam
saá¹…ghakiccaá¹ƒ, chandadÄ• naá¹ƒ saá¹…ghassevauposathakaraá¹‡aÃ±ca sesakiccaÃ±
uposatho akatoyeva hoti, tasmÄ• pÄ• risuddhiá¹ƒ dentena chandopi dÄ• tabbo. pubbe vutta
suddhikacchandaá¹ƒ vÄ• pÄ• risuddhiá¹ƒvÄ• imaá¹ƒ vÄ• chandapÄ• risuddhiá¹ƒ ekena ba
vaá¹-á¹-ati. sace pana so antarÄ• maggeaÃ±Ã±aá¹ƒ bhikkhuá¹ƒ passitvÄ• yesaá¹ƒ tena ch
gahitÄ• , tesaÃ±ca attanoca chandapÄ• risuddhiá¹ƒ deti, tasseva Ä• gacchati. itarÄ• \Be 20
biá¸·Ä• lasaá¹…khalikÄ• chandapÄ• risuddhinÄ• ma hoti, sÄ• na Ä• gacchati, tasmÄ• say
sannipÄ• taá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• rocetabbaá¹ƒ. sacepana saÃ±cicca nÄ• roceti, duk
chandapÄ• risuddhi pana tasmiá¹ƒ hatthapÄ• saá¹ƒupagatamatteyeva Ä• gatÄ• hoti.

<171> pÄ• rivÄ• siyena pana chandadÄ• nena yaá¹ƒ kiÃ±ci saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ
Vin IV) 1167) catubbidhaá¹ƒ pÄ• rivÄ• siyaá¹ƒ parisapÄ• rivÄ• siyaá¹ƒ rattipÄ• rivÄ• siyaá¹ƒ
ajjhÄ• sayapÄ• rivÄ• siyanti. tesu __parisapÄ• rivÄ• siyaá¹ƒ_ nÄ• ma bhikkhÅ«kenacideva
honti, atha megho vÄ• uá¹-á¹-heti, ussÄ• raá¹‡Ä• vÄ• karÄ«yati, manussÄ• vÄ• ajjhottha
bhikkhÅ« ``anokÄ• sÄ• mayaá¹ƒ, aÃ±Ã±attha gacchÄ• mÄ• â€™â€™ tichandaá¹ƒ avissajj
parisapÄ• rivÄ• siyaá¹ƒ. kiÃ±cÄ• pi parisapÄ• rivÄ• siyaá¹ƒ, chandassa pana avissaá¹-á¹-ha
vaá¹-á¹-ati.

puna bhikkhÅ« ``uposathÄ• dÄ«ni karissÄ• mÄ• â€™â€™ ti rattiá¹ƒ sannipatitvÄ• ``yÄ• va
dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti ekaá¹ƒ ajjhesanti, tasmiá¹ƒ dhammakathaá¹ƒ kath
sace ``cÄ• tuddasikaá¹ƒ uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti nisinnÄ• , pannarasotikÄ• t
pannarasikaá¹ƒ kÄ• tuá¹ƒ nisinnÄ• , pÄ• á¹-ipade anuposathe uposathaá¹ƒ kÄ• tuá¹ƒna vaá
saá¹…ghakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ __rattipÄ• rivÄ• siyaá¹ƒ_ nÄ• ma.

puna bhikkhÅ« ``kiÃ±cideva abbhÄ• nÄ• disaá¹…ghakammaá¹ƒ karissÄ• mÄ• â€™â€™ ti r
tatrekonakkhattapÄ• á¹-hako bhikkhu evaá¹ƒ vadati ``ajja nakkhattaá¹ƒ dÄ• ruá¹‡aá¹ƒ, mÄ•
ti. te tassa \Ne 192/ vacanena chandaá¹ƒ vissajjetvÄ• tattheva nisinnÄ• honti. athaÃ±Ã±o
``nakkhattaá¹ƒ patimÄ• nentaá¹ƒ, attho bÄ• laá¹ƒ upaccagÄ• â€™â€™ ti (J I 1.49) vatvÄ• `
karothÄ• â€™â€™ ti vadati. idaá¹ƒ __chandapÄ• rivÄ• siyaÃ±ceva ajjhÄ• sayapÄ• rivÄ• si
pÄ• rivÄ• siyepuna chandapÄ• risuddhiá¹ƒ anÄ• netvÄ• kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-at

<172> sace koci bhikkhu gilÄ• no na sakkoti chandapÄ• risuddhiá¹ƒ dÄ• tuá¹ƒ, so maÃ±cen
saá¹…ghamajjhaá¹ƒ Ä• netabbo. sace gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ bhikkhÅ«naá¹ƒ evaá¹
gilÄ• naá¹ƒ á¹-hÄ• nÄ• cÄ• vessÄ• ma, Ä• bÄ• dho vÄ• abhivaá¸• á¸• hissati, kÄ• lakiriyÄ
\Be 203/ so bhikkhu á¹-hÄ• nÄ• cÄ• vetabbo, saá¹…ghena tattha gantvÄ• uposatho kÄ• ta
gilÄ• nÄ• honti, saá¹…ghena paá¹-ipÄ• á¹-iyÄ• á¹-hatvÄ• sabbe hatthapÄ• se kÄ• tabbÄ•
nappahoti, taá¹ƒ divasaá¹ƒ uposatho na kÄ• tabbo. na tveva vaggenasaá¹…ghena uposath
dukkaá¹-aá¹ƒ.

sace (Sp (to Vin I) 149) ekasmiá¹ƒ vihÄ• re catÅ«su bhikkhÅ«su vasantesu ekassa chandap
tayo pÄ• risuddhiuposathaá¹ƒ karonti, tÄ«su vÄ• vasantesu ekassa chandapÄ• risuddhiá¹ƒ
pÄ• timokkhaá¹ƒ uddisanti, __adhammena vaggaá¹ƒ_ uposathakammaá¹ƒ hoti. sacepana c
pÄ• risuddhiuposathaá¹ƒ karonti, tayo vÄ• dve vÄ• pÄ• timokkhaá¹ƒuddisanti, __adhamme
sace catÅ«su janesu ekassa pÄ• risuddhiá¹ƒÄ• haritvÄ• tayo pÄ• timokkhaá¹ƒ uddisanti, tÄ
pÄ• risuddhiá¹ƒ Ä• haritvÄ• dve pÄ• risuddhiuposathaá¹ƒ karonti, __dhammena vaggaá¹ƒ_
cattÄ• roekattha vasantÄ• sabbe sannipatitvÄ• pÄ• timokkhaá¹ƒ uddisanti, tayo pÄ• risudd
dve aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ karonti, __dhammena samaggaá¹ƒ_ nÄ•

<173> pavÄ• raá¹‡Ä• kammesu (Sp (to Vin I) 212) pana sace ekasmiá¹ƒ vihÄ• re paÃ±casu
pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• cattÄ• ro gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• renti, catÅ«suv
ekassa pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• tayo vÄ• dve vÄ• saá¹…ghaÃ±attiá¹ƒ á¹-hapetvÄ• pa
__adhammena vaggaá¹ƒ_ pavÄ• raá¹‡Ä• kammaá¹ƒ. sace pana sabbepi paÃ±ca janÄ• ek
á¹-hapetvÄ• pavÄ• renti, cattÄ• ro vÄ• tayo vÄ• dve vÄ• vasantÄ• ekato sannipatitvÄ• s
á¹-hapetvÄ• pavÄ• renti, sabbametaá¹ƒ __adhammena samaggaá¹ƒ_pavÄ• raá¹‡Ä• kamm
pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• cattÄ• ro saá¹…ghaÃ±attiá¹ƒá¹-hapetvÄ• pavÄ• renti, catÅ«s
ekassa pavÄ• raá¹‡aá¹ƒ Ä• haritvÄ• tayo vÄ• dve vÄ• gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ
__dhammena vaggaá¹ƒ_ pavÄ• raá¹‡Ä• kammaá¹ƒ. sace panasabbepi paÃ±ca janÄ• ekat
á¹-hapetvÄ• pavÄ• renti, cattÄ• ro vÄ• tayo vÄ• ekato sannipatitvÄ• gaá¹‡aÃ±attiá¹ƒ á¹-ha
aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be 204/pavÄ• renti, ekako vasanto adhiá¹-á¹-hÄ• napavÄ• raá¹‡aá¹ƒ
__dhammena samaggaá¹ƒ_ nÄ• mapavÄ• raá¹‡Ä• kammanti.

ettha sace cÄ• tuddasikÄ• hoti, ``ajja me pavÄ• raá¹‡Ä• cÄ• tuddasÄ«â€™â€™ ti, sace pa
pavÄ• raá¹‡Ä• pannarasÄ«â€™â€™ ti evaá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ. pavÄ• raá¹‡aá¹ƒ de
``pavÄ• raá¹‡aá¹ƒdammi, pavÄ• raá¹‡aá¹ƒ me hara, mamatthÄ• ya pavÄ• rehÄ«â€™â€™ t
kÄ• yavÄ• cÄ• hivÄ• ayamattho viÃ±Ã±Ä• petabbo. evaá¹ƒ dinnÄ• ya (Sp (to Vin I) 213) pa
pavÄ• raá¹‡Ä• hÄ• rakenasaá¹…ghaá¹ƒ upasaá¹…kamitvÄ• evaá¹ƒ pavÄ• retabbaá¹ƒ ``tis
pavÄ• reti diá¹-á¹-henavÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatu taá¹ƒ, bhante, saá¹…
passanto paá¹-ikarissati. dutiyampi, bhante ... pe ... tatiyampi, bhante, tisso bhikkhu saá¹…g
... pe ... paá¹-ikarissatÄ«â€™â€™ ti. sace pana vuá¸• á¸• hataro hoti, ``Ä• yasmÄ• , bhante
vattabbaá¹ƒ. evaÃ±hi tena tassatthÄ• ya pavÄ• ritaá¹ƒ hoti. pavÄ• raá¹‡aá¹ƒ dentena pana
chandadÄ• naá¹ƒheá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ. idhÄ• pi chandadÄ• naá¹ƒ avas
sacepavÄ• raá¹‡aá¹ƒ dento chandaá¹ƒ deti, vuttanayena Ä• haá¹-Ä• ya pavÄ• raá¹‡Ä• ya te
capavÄ• ritameva hoti. atha pavÄ• raá¹‡ameva deti, na chandaá¹ƒ, tassa ca pavÄ• raá¹‡Ä•
ca pavÄ• rite sabbesaá¹ƒ suppavÄ• ritaá¹ƒ hoti, aÃ±Ã±aá¹ƒ pana kammaá¹ƒ kuppati. sace
pavÄ• raá¹‡aá¹ƒ, saá¹…ghassa pavÄ• raá¹‡Ä• ca sesakammÄ• ni ca na kuppanti, tena pa
hoti, pavÄ• raá¹‡Ä• divase pana bahisÄ«mÄ• ya pavÄ• raá¹‡aá¹ƒ adhiá¹-á¹-hahitvÄ• Ä• ga
saá¹…ghassa pavÄ• raá¹‡Ä• kammaá¹ƒ na kuppati.

sace purimikÄ• ya paÃ±ca bhikkhÅ« vassaá¹ƒ upagatÄ• , pacchimikÄ• yapi paÃ±ca, purime
pavÄ• rite pacchimehi tesaá¹ƒ santike pÄ• risuddhiuposatho kÄ• tabbo, na ekasmiá¹ƒuposa
á¹-hapetabbÄ• . sacepi pacchimikÄ• ya upagatÄ• cattÄ• ro tayo dveeko vÄ• hoti, eseva na
cattÄ• ro, pacchimikÄ• yapi cattÄ• ro tayodve eko vÄ• , eseva nayo. athÄ• pi purimikÄ• ya t
dve ekovÄ• , eseva nayo. idaÃ±hettha lakkhaá¹‡aá¹ƒ.

sace \Be 205/ \Ne 194/ purimikÄ• ya upagatehi pacchimikÄ• ya upagatÄ• thokatarÄ• ceva

saá¹…ghapavÄ• raá¹‡Ä• ya ca gaá¹‡aá¹ƒ pÅ«renti, saá¹…ghapavÄ• raá¹‡Ä• vasena Ã±atti
pacchimikÄ• ya eko hoti, tena saddhiá¹ƒ te cattÄ• ro honti, catunnaá¹ƒ saá¹…ghaÃ±attiá¹ƒ a
na vaá¹-á¹-ati. gaá¹‡aÃ±attiyÄ• pana so gaá¹‡apÅ«rako hoti, tasmÄ• gaá¹‡avasena Ã±atti
pavÄ• retabbaá¹ƒ, itarena tesaá¹ƒ santike pÄ• risuddhiuposatho kÄ• tabboti. purimikÄ• ya c
vÄ• eko vÄ• eseva nayo. purimikÄ• ya eko pacchimikÄ• yaekoti ekena ekassa santike pav
pÄ• risuddhiuposatho kÄ• tabbo. sace purimehi vassÅ«pagatehi pacchÄ• vassÅ«pagatÄ•
paá¹-hamaá¹ƒ pÄ• timokkhaá¹ƒuddisitvÄ• pacchÄ• thokatarehi tesaá¹ƒ santike pavÄ• reta

kattikÄ• ya cÄ• tumÄ• sinipavÄ• raá¹‡Ä• ya pana sace paá¹-hamavassÅ«pagatehi mahÄ• p
upagatÄ• adhikatarÄ• vÄ• samasamÄ• vÄ• honti, pavÄ• raá¹‡Ä• Ã±attiá¹ƒ á¹-hapetvÄ•
pavÄ• rite pacchÄ• itarehi pÄ• risuddhiuposatho kÄ• tabbo. atha mahÄ• pavÄ• raá¹‡Ä• yaá
pacchÄ• vassÅ«pagatÄ• thokÄ• vÄ• eko vÄ• , pÄ• timokkhe uddiá¹-á¹-he pacchÄ• tesaá
pavÄ• retabbaá¹ƒ. kiá¹ƒ panetaá¹ƒ pÄ• timokkhaá¹ƒ sakalameva uddisitabbaá¹ƒ, udÄ• huek
uddisituá¹ƒ vaá¹-á¹-ati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``paÃ±cime, bhikkhave, pÄ• timokkhuddesÄ• , nidÄ• naá¹ƒ uddisitvÄ• avasesaá¹ƒ sutena s
paá¹-hamo pÄ• timokkhuddeso. nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ•
sÄ• vetabbaá¹ƒ, ayaá¹ƒ dutiyo pÄ• timokkhuddeso. nidÄ• naá¹ƒ uddisitvÄ• cattÄ• ri pÄ• rÄ•
saá¹…ghÄ• disese uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ, ayaá¹ƒ tatiyo pÄ• timokk
uddisitvÄ• cattÄ• ri pÄ• rÄ• jikÄ• ni uddisitvÄ• terasa saá¹…ghÄ• disese uddisitvÄ• dve an
avasesaá¹ƒ bhutena sÄ• vetabbaá¹ƒ, ayaá¹ƒcatuttho pÄ• timokkhuddeso. vitthÄ• reneva pa
150).

tattha (Sp (to Vin I) 150) \Be 206/ __nidÄ• naá¹ƒ uddisitvÄ• avasesaá¹ƒ sutena sÄ• vetabba
bhante, saá¹…gho ... pe ... Ä• vikatÄ• hissa phÄ• su hotÄ«â€™â€™ ti imaá¹ƒ nidÄ• naá¹ƒu
``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ, tatthÄ• yasmante pucchÄ• mi kaccittha pa
pucchÄ• mi ... pe ... evametaá¹ƒ dhÄ• rayÄ• mi. sutÄ• kho panÄ• yasmantehi cattÄ• ropÄ•
... pe ... avivadamÄ• nehi sikkhitabbaâ€™â€™ nti evaá¹ƒ avasesaá¹ƒ sutenasÄ• vetabbaá¹
cattÄ• ro pÄ• timokkhuddesÄ• veditabbÄ• .

<174> ``anujÄ• nÄ• mi, bhikkhave, sati antarÄ• ye saá¹ƒkhittena pÄ• timokkhaá¹ƒ uddituá
antarÄ• ye saá¹ƒkhittena pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ, yo uddiseyya, Ä• pattidukkaá¹-as
vacanato pana vinÄ• antarÄ• yÄ• saá¹ƒkhittena pÄ• timokkhaá¹ƒna uddisitabbaá¹ƒ. tatrim
rÄ• jantarÄ• yo corantarÄ• yo agyantarÄ• yo udakantarÄ• yomanussantarÄ• yo amanussan
sarÄ«sapantarÄ• yo jÄ«vitantarÄ• yo brahmacariyantarÄ• yoti.

tattha sace bhikkhÅ«su uposathaá¹ƒ karissÄ• mÄ• ti nisinnesu rÄ• jÄ• Ä• gacchati, ayaá¹ƒ
Ä• gacchanti, ayaá¹ƒ __corantarÄ• yo_. davaá¸• Ä• ho Ä• gacchati, Ä• vÄ• se vÄ• aggiuá¹

__agyantarÄ• yo_. megho vÄ• uá¹-á¹-heti, ogho vÄ• Ä• gacchati, ayaá¹ƒ __udakantarÄ• y
Ä• gacchanti, ayaá¹ƒ __manussantarÄ• yo_. bhikkhuá¹ƒ yakkho gaá¹‡hÄ• ti, ayaá¹ƒ__amar
caá¹‡á¸• amigÄ• Ä• gacchanti, ayaá¹ƒ __vÄ• á¸·antarÄ• yo_. bhikkhuá¹ƒsappÄ• dayo á¸• a
__sarÄ«sapantarÄ• yo_. bhikkhu gilÄ• no vÄ• hoti, kÄ• laá¹ƒvÄ• karoti, verino vÄ• taá¹ƒ r
ayaá¹ƒ __jÄ«vitantarÄ• yo_. manussÄ• ekaá¹ƒ vÄ• bahÅ« vÄ• bhikkhÅ« brahmacariyÄ• c
ayaá¹ƒ __brahmacariyantarÄ• yo_. evarÅ«pesu antarÄ• yesu saá¹ƒkhittena pÄ• timokkho u
uddeso uddisitabbo. Ä• dimhi dve tayo cattÄ• ro vÄ• . ettha dutiyÄ• dÄ«su uddesesu yasmi
antarÄ• yohoti, sopi suteneva sÄ• vetabbo. nidÄ• nuddese pana aniá¹-á¹-hite sutena sÄ• ve

pavÄ• raá¹‡Ä• kammepi \Be 207/ sati antarÄ• ye dvevÄ• cikaá¹ƒ ekavÄ• cikaá¹ƒ samÄ• na
vaá¹-á¹-ati. ettha (Sp (to Vin I) 234) Ã±attiá¹ƒ á¹-hapentenapi ``yadi saá¹…ghassa pattakalla
dvevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vattabbaá¹ƒ. ekavÄ• cike ``ekavÄ• cikaá¹ƒ pavÄ•
samÄ• navassikepi ``samÄ• navassikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vattabbaá¹ƒ. ettha ca b
pavÄ• retuá¹ƒ labhanti. ``suá¹‡Ä• tu me, bhante, saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ
pattakallaá¹ƒ, saá¹…gho pavÄ• reyyÄ• â€™â€™ ti imÄ• ya pana sabbasaá¹…gÄ• hikÄ• ya
á¹-hapitÄ• yatevÄ• cikaá¹ƒ dvevÄ• cikaá¹ƒ ekavÄ• cikaÃ±ca pavÄ• retuá¹ƒ vaá¹-á¹-ati, sam
vaá¹-á¹-ati. ``tevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti vutte pana tevÄ• cikameva vaá¹-á¹-ati
vaá¹-á¹-ati. ``dvevÄ• cikaá¹ƒpavÄ• reyyÄ• â€™â€™ ti vutte dvevÄ• cikaá¹ƒ tevÄ• cikaÃ±ca
ekavÄ• cikaÃ±ca samÄ• navassikaÃ±cana vaá¹-á¹-ati. ``ekavÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™
ekavÄ• cikadvevÄ• cikatevÄ• cikÄ• nivaá¹-á¹-anti, samÄ• navassikameva na vaá¹-á¹-ati. ``s
vutte sabbaá¹ƒ vaá¹-á¹-ati.

<175> kena pana pÄ• timokkhaá¹ƒ uddisitabbanti? ``anujÄ• nÄ• mi, bhikkhave, therÄ• dhika
(Vin I 154) vacanato therena vÄ• pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ, ``anujÄ• nÄ• mi, bhikkha
byatto paá¹-ibalo, tassÄ• dheyyaá¹ƒ pÄ• timokkhaâ€™â€™ nti (Vin I 155) vacanato navaka
Vin I) 155) ca kiÃ±cÄ• pi navakatarassapi byattassapÄ• timokkhaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, atha
adhippÄ• yo --- sace therassa paÃ±ca vÄ• cattÄ• rovÄ• tayo vÄ• pÄ• timokkhuddesÄ• nÄ
akhaá¹‡á¸• Ä• suvisadÄ• vÄ• cuggatÄ• honti, therÄ• yattaá¹ƒva pÄ• timokkhaá¹ƒ. sace pa
kÄ• tuá¹ƒ na sakkoti, byattassabhikkhuno Ä• yatthaá¹ƒ hoti, tasmÄ• sayaá¹ƒ vÄ• uddisitab
ajjhesitabbo. ``na, bhikkhave, saá¹…ghamajjhe anajjhiá¹-á¹-hena pÄ• timokkhaá¹ƒ uddisitab
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 154) vacanato anajjhiá¹-á¹-hena pÄ• timokkhaá¹ƒ
kevalaá¹ƒ pÄ• timokkhaá¹ƒyeva, dhammopi na bhÄ• sitabbo ``na, bhikkhave, saá¹…ghama
bhÄ• sitabbo, yobhÄ• seyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 150) vacanato.

ajjhesanÄ• \Be 208/ cettha saá¹…ghena sammatadhammajjhesakÄ• yattÄ• vÄ• saá¹…gh
tasmÄ• dhammajjhesake asati saá¹…ghattheraá¹ƒ Ä• pucchitvÄ• vÄ• tena yÄ• cito vÄ• b
saá¹…ghattherenapi sace vihÄ• re bahÅ« dhammakathikÄ• honti, vÄ• rapaá¹-ipÄ• á¹-iyÄ•
bhaá¹‡a, dhammadÄ• naá¹ƒ dehÄ«â€™â€™ ti vÄ• vuttena tÄ«hipi vidhÄ«hi dhammo bhÄ•

tivutto pana osÄ• retumeva labhati, ``kathehÄ«â€™â€™ ti vutto kathetumeva, ``sarabhaÃ±Ã
tivutto sarabhaÃ±Ã±ameva. saá¹…ghattheropi ca uccatare Ä• sane nisinno yÄ• cituá¹ƒ na la
ceva saddhivihÄ• riko ca hoti, upajjhÄ• yo ca naá¹ƒ uccÄ• sane nisinno ``bhaá¹‡Ä• â€™â€™
adhiá¹-á¹-hahitvÄ• bhaá¹‡itabbaá¹ƒ. sace panettha daharabhikkhÅ« honti, ``tesaá¹ƒbhaá¹‡
bhaá¹‡itabbaá¹ƒ. sace vihÄ• re saá¹…ghatthero attanoyeva nissitake bhaá¹‡Ä• peti, aÃ±Ã±
nÄ• jjhesati, so aÃ±Ã±ehi vattabbo --- ``bhante, asukaá¹ƒ nÄ• mabhaá¹‡Ä• pemÄ• â€™â€™
``bhaá¹‡Ä• pethÄ• â€™â€™ ti vadati, tuá¹‡hÄ« vÄ• hoti, bhaá¹‡Ä• petuá¹ƒ vaá¹-á¹-ati. sac
bhaá¹‡Ä• petabbaá¹ƒ. yadi pana anÄ• gateyeva saá¹…ghatthere dhammassavanaá¹ƒ Ä• ra
á¹-hapetvÄ• Ä• pucchanakiccaá¹ƒ \Ne 197/ natthi. osÄ• retvÄ• pana kathentena Ä• pucchi
kathetabbaá¹ƒ. kathentassa puna Ä• gatepi eseva nayo.

upanisinnakathÄ• yampi saá¹…ghattherova sÄ• mÄ«, tasmÄ• tena sayaá¹ƒ vÄ• kathetabb
``kathehÄ«â€™â€™ ti vattabbo, no ca kho uccatare Ä• sanne nisinnena, manussÄ• naá¹ƒ p
tivattuá¹ƒ vaá¹-á¹-ati. manussÄ• attano jÄ• nanakaá¹ƒ bhikkhuá¹ƒ pucchanti, tena theraá¹ƒ
Ä• pucchitvÄ• pikathetabbaá¹ƒ. sace saá¹…ghatthero ``bhante, ime paÃ±haá¹ƒ pucchantÄ«
``kathehÄ«â€™â€™ tivÄ• bhaá¹‡ati, tuá¹‡hÄ« vÄ• hoti, kathetuá¹ƒ vaá¹-á¹-ati. antaraghar
esevanayo. sace saá¹…ghatthero ``vihÄ• re vÄ• antaraghare vÄ• maá¹ƒ anÄ• pucchitvÄ•
tianujÄ• nÄ• ti, laddhakappiyaá¹ƒ hoti, sabbattha vattuá¹ƒ vaá¹-á¹-ati. sajjhÄ• yaá¹ƒ karonte
theroÄ• pucchitabboyeva. ekaá¹ƒ Ä• pucchitvÄ• sajjhÄ• yantassa aparo Ä• gacchati, puna
sacepi ``vissamissÄ• mÄ«â€™â€™ ti á¹-hapitassa Ä• gacchati, puna Ä• rabhantena Ä• puc
anÄ• gateyeva Ä• raddhaá¹ƒ sajjhÄ• yantassÄ• pi \Be 209/ eseva nayo. ekena saá¹…ghatth
yathÄ• sukhaá¹ƒ sajjhÄ• yÄ• hÄ«â€™â€™ ti anuÃ±Ã±Ä• te yathÄ• sukhaá¹ƒ sajjhÄ• yituá¹
Ä• gate taá¹ƒ Ä• pucchitvÄ• va sajjhÄ• yitabbaá¹ƒ.

yasmiá¹ƒ pana vihÄ• re sabbeva bhikkhÅ« bÄ• lÄ• honti abyattÄ• na jÄ• nanti pÄ• timokkh
kiá¹ƒ kÄ• tabbanti? tehi bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• he
saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• hÄ«â
labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, tehi bhikkhÅ«hi sabbeheva yatthatÄ• disÄ• l
Ä• vÄ• so uposathakaraá¹‡atthÄ• ya anvaá¸• á¸• hamÄ• saá¹ƒ gantabbo, agacchantÄ• naá
utuvasseyeva, vassÄ• ne pana purimikÄ• ya pÄ• timokkhuddesakena vinÄ• na vassaá¹ƒ up
vassÅ«pagatÄ• naá¹ƒ pakkamati vÄ• vibbhamati vÄ• kÄ• laá¹ƒvÄ• karoti, aÃ±Ã±asmiá¹ƒ
vasituá¹ƒ vaá¹-á¹-ati, asati aÃ±Ã±attha gantabbaá¹ƒ, agacchantÄ• naá¹ƒ dukkaá¹-aá¹ƒ. sac
pakkamati vÄ• vibbhamati vÄ• kÄ• laá¹ƒvÄ• karoti, mÄ• sadvayaá¹ƒ vasitabbaá¹ƒ.

yattha pana te bÄ• lÄ• bhikkhÅ« viharanti abyattÄ• , sace tattha koci bhikkhu Ä• gacchati b
dhammadharo vinayadharo mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkucc
bhikkhÅ«hi so bhikkhu saá¹…gahetabbo anuggahetabbo upalÄ• petabbo \Ne 198/, upaá¹-á
mattikÄ• ya dantakaá¹-á¹-hena mukhodakena. no ce saá¹…gaheyyuá¹ƒ anuggaheyyuá¹ƒup

upaá¹-á¹-hÄ• peyyuá¹ƒ cuá¹‡á¹‡ena mattikÄ• ya dantakaá¹-á¹-hena mukhodakena, sabbesa
therÄ• , na daharÄ• muccanti, sabbehi vÄ• rena upaá¹-á¹-hÄ• petabbo. attano vÄ• re anup
tena pana mahÄ• therÄ• naá¹ƒ pariveá¹‡asammajjanadantakaá¹-á¹-hadÄ• nÄ• dÄ«ni na sÄ
mahÄ• therehi sÄ• yaá¹ƒpÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gantabbaá¹ƒ, tena pana tesaá¹ƒ
paá¹-hamataraá¹ƒmahÄ• therÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantabbaá¹ƒ. sacassa saddhiÃ±
atthi, ``mayhaá¹ƒ upaá¹-á¹-hÄ• kÄ• atthi, tumhe appossukkÄ• viharathÄ• â€™â€™ ti vattab
saddhiÃ±carÄ• natthi, tasmiá¹ƒyeva vihÄ• re eko vÄ• dve vÄ• vattasampannÄ• vadanti ``
kattabbaá¹ƒkarissÄ• ma, avasesÄ• phÄ• su viharantÅ«â€™â€™ ti, sabbesaá¹ƒ anÄ• patti.

<176> ``yassa \Be 210/ siyÄ• Ä• patti, so Ä• vikareyyÄ• â€™â€™ ti (Vin I 134) Ä• divacana
uposatho kÄ• tabbo, tasmÄ• tadahuposathe Ä• pattiá¹ƒ sarantenadesetabbÄ• . desentena
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• a
vattabbo ``ahaá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒÄ• pattiá¹ƒ Ä• panno, taá¹ƒ paá¹-idesemÄ«â€™
hoti, ``ahaá¹ƒ, bhanteâ€™â€™ tivattabbaá¹ƒ. ``taá¹ƒ paá¹-idesemÄ«â€™â€™ ti idaá¹ƒ pana
anurÅ«pavasena ``taá¹ƒ tuyhamÅ«le, taá¹ƒ tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti vuttepi
paá¹-iggÄ• hakenapi attanoattano anurÅ«pavasena ``passatha, bhante, taá¹ƒ Ä• pattiá¹ƒ, pa
Ä• pattiâ€™â€™ ntivÄ• vattabbaá¹ƒ, puna desakena ``Ä• ma, Ä• vuso, passÄ• mi, Ä• ma,
vattabbaá¹ƒ. puna paá¹-iggÄ• hakena ``Ä• yatiá¹ƒ, bhante, saá¹ƒvareyyÄ• tha, Ä• yatiá¹ƒ, Ä
saá¹ƒvareyyÄ• sÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ. evaá¹ƒ vutte desakena ``sÄ• dhu suá¹-á¹-h
sÄ• dhu suá¹-á¹-hu, bhante, saá¹ƒvarissÄ• mÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ. sace Ä• pattiy
bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ ni
paggahetvÄ• evaá¹ƒ vattabbo ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä• pattiyÄ• vematiko, y
bhavissÄ• mi, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™â€™ ti vatvÄ• uposathokÄ•
sotabbaá¹ƒ, na tveva tappaccayÄ• uposathassa antarÄ• yo kÄ• tabbo. ``na, bhikkhave, sab
desetabbÄ• , yo deseyya, Ä• patti dukkaá¹-assa. na, bhikkhave, sabhÄ• gÄ• Ä• patti paá¹-i
paá¹-iggaá¹‡heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 169) vacanato yaá¹ƒ dvepi jan
sabhÄ• gavatthunÄ• Ä• pattiá¹ƒ Ä• pajjanti, evarÅ«pÄ• vatthusabhÄ• gÄ• Ä• patti neva de
paá¹-iggahetabbÄ• . vikÄ• labhojanapaccayÄ• \Ne 199/ Ä• pannaá¹ƒ pana Ä• pattisabhÄ•
anatirittabhojanapaccayÄ• Ä• pannassa santike desetuá¹ƒ vaá¹-á¹-ati.

sace pana sabbo saá¹…gho vikÄ• labhojanÄ• dinÄ• sabhÄ• gavatthunÄ• lahukÄ• pattiá¹ƒ
kÄ• tabbanti? tehi bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• hetabbo
Ä• pattiá¹ƒ \Be 211/ paá¹-ikaritvÄ• Ä• gaccha, mayaá¹ƒ te santikeÄ• pattiá¹ƒ paá¹-ikarissÄ•
evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, byattena bhikkhunÄ• paá¹-iba
Ã±Ä• petabbo --- ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ sabbosaá¹…gho sabhÄ• gaá
aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá¹ƒ passissati, tadÄ• tassa santike taá¹ƒ Ä•
paá¹-ikarissatÄ«â€™â€™ ti (Vin I 171) vatvÄ• uposathokÄ• tabbo. sace pana vematiko hot
bhante, saá¹…gho, ayaá¹ƒ sabbo saá¹…ghosabhÄ• gÄ• ya Ä• pattiyÄ• vematiko, yadÄ• n

taá¹ƒ Ä• pattiá¹ƒpaá¹-ikarissatÄ«â€™â€™ ti (Vin I 171) vatvÄ• uposatho kÄ• tabbo. sace p
sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ desetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti maÃ±Ã±amÄ• no ekassa santi
sudesitÄ• va. aÃ±Ã±aá¹ƒ pana desanÄ• paccayÄ• desako paá¹-iggahaá¹‡apaccayÄ• paá¹
dukkaá¹-aá¹ƒ Ä• pajjanti, taá¹ƒ nÄ• nÄ• vatthukaá¹ƒ hoti, tasmÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ des
nirÄ• pattikÄ• honti, tesaá¹ƒ santike sesehi sabhÄ• gÄ• pattiyo desetabbÄ• vÄ• Ä• rocetab
akatvÄ• uposathaá¹ƒ karonti, ``pÄ• risuddhiá¹ƒ Ä• yasmantoÄ• rocethÄ• â€™â€™ tiÄ• din
uposathakaraá¹‡e paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ Ä• pajjanti.

sace koci bhikkhu pÄ• timokkhe uddissamÄ• ne Ä• pattiá¹ƒ sarati, tena bhikkhunÄ• sÄ• ma
``ahaá¹ƒ, Ä• vuso, itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• panno, ito vuá¹-á¹-hahitvÄ• taá¹ƒ Ä• patti
paá¹-ikarissÄ• mÄ«â€™â€™ ti. sÄ• manto ca bhikkhu sabhÄ• goyeva vattabbo. visabhÄ• g
bhaá¹‡á¸• anakalahasaá¹…ghabhedÄ• dÄ«nipi honti, tasmÄ• tassa avatvÄ• ``ito
vuá¹-á¹-hahitvÄ• paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• uposatho kÄ• tabbo. s
pÄ• timokkheuddissamÄ• ne Ä• pattiyÄ• vematiko hoti, tenapi sabhÄ• goyeva sÄ• manto b
``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä• pattiyÄ• vematiko, yadÄ• nibbematiko bhavissÄ• n
paá¹-ikarissÄ• mÄ«â€™â€™ ti. evaÃ±ca vatvÄ• uposatho kÄ• tabbo, pÄ• timokkhaá¹ƒsota
uposathassa antarÄ• yo kÄ• tabbo.

<177> ``anujÄ• nÄ• mi \Be 212/ \Ne 200/, bhikkhave, uposathÄ• gÄ• raá¹ƒ sammajjituâ€™â
Ä• divacanato ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168) ---

evaá¹ƒ vuttaá¹ƒ catubbidhaá¹ƒ pubbakaraá¹‡aá¹ƒ katvÄ• va uposatho kÄ• tabbo. kena pana
``anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• navaá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• petuá¹ƒ, na,
Ä• á¹‡attena agilÄ• nena na sammajjitabbaá¹ƒ, yo na sammajjeyya, Ä• patti dukkaá¹-assÄ•
therena Ä• á¹‡atto, tena kÄ• tabbaá¹ƒ. Ä• á¹‡Ä• pentena ca kiÃ±ci kammaá¹ƒ karonto vÄ• s
bhÄ• ranittharaá¹‡ako vÄ• sarabhÄ• á¹‡akadhammakathikÄ• dÄ«su aÃ±Ã±ataro vÄ• na up
Ä• á¹‡Ä• petabbo, avasesÄ• pana vÄ• rena Ä• á¹‡Ä• petabbÄ• . sace Ä• á¹‡attosammuÃ±
labhati, sÄ• khÄ• bhaá¹…gaá¹ƒ kappiyaá¹ƒ kÄ• retvÄ• sammajjitabbaá¹ƒ, tampi alabhantas

Ä• sanapaÃ±Ã±Ä• panatthaá¹ƒ Ä• á¹‡attena ca sace uposathÄ• gÄ• re Ä• sanÄ• ni natthi, s
Ä• haritvÄ• paÃ±Ã±apetvÄ• puna Ä• haritabbÄ• ni, Ä• sanesu asati kaá¹-asÄ• rakepi taá¹-a
paÃ±Ã±Ä• petuá¹ƒvaá¹-á¹-ati, taá¹-á¹-ikÄ• supi asati sÄ• khÄ• bhaá¹…gÄ• ni kappiyaá¹ƒ kÄ
kappiyakÄ• rakaá¹ƒalabhantassa laddhakappiyaá¹ƒ hoti.

padÄ«pakaraá¹‡atthaá¹ƒ Ä• á¹‡Ä• pentena pana ``asukasmiá¹ƒ nÄ• ma okÄ• se telaá¹ƒ vÄ
atthi, taá¹ƒ gahetvÄ• karohÄ«â€™â€™ ti vattabbo. sace telÄ• dÄ«ni natthi, pariyesitabbÄ•
alabhantassa laddhakappiyaá¹ƒ hoti. apica kapÄ• le aggipi jÄ• letabbo.

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccatÄ«â€™â€™ ti || (Vin I 168) ---

evaá¹ƒ \Ne 201/ vuttaá¹ƒ pana catubbidhampi pubbakiccaá¹ƒ pubbakaraá¹‡ato pacchÄ• kÄ
uposatho na kÄ• tabbo.

<178> yadi \Be 213/ saá¹…ghassa pattakallaá¹ƒ, saá¹…gho uposathaá¹ƒ kareyyÄ• â€™â€™
yadÄ• saá¹…ghassa uposathakammaá¹ƒ pattakallaá¹ƒ hoti, tadÄ• taá¹ƒ kÄ• tabbaá¹ƒ, pat
catÅ«hi aá¹…gehi saá¹…gahitaá¹ƒ. tenÄ• hu aá¹-á¹-hakathÄ• cariyÄ• ---

``uposatho yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

pattakallanti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168).

tattha __uposatho_ti tÄ«su uposathadivasesu aÃ±Ã±ataradivaso. tasmiÃ±hi sati idaá¹ƒ saá
uposathakammaá¹ƒpattakallaá¹ƒ nÄ• ma hoti, nÄ• sati. yathÄ• ha ``na ca, bhikkhave, anup
kÄ• tabboâ€™â€™ ti (Vin I 183).

__yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• _ti yattakÄ• bhikkhÅ« tassa uposathakammass
sabbantimena paricchedena cattÄ• ro pakatattÄ• , te ca kho hatthapÄ• saá¹ƒ avijahitvÄ• ek
tesu hi catÅ«su bhikkhÅ«su ekasÄ«mÄ• yaá¹ƒ hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hitesveva taá
uposathakammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, na itarathÄ• . yathÄ• ha ``anujÄ• nÄ• mi, bhi
pÄ• timokkhaá¹ƒ uddisituâ€™â€™ nti (Vin I 168).

__sabhÄ• gÄ• pattiyo ca na vijjantÄ«_ti ettha yaá¹ƒ sabbo saá¹…gho vikÄ• labhojanÄ• dinÄ
sabhÄ• gavatthunÄ• lahukÄ• pattiá¹ƒ Ä• pajjati, evarÅ«pÄ• vatthusabhÄ• gÄ• sabhÄ• gÄ•
avijjamÄ• nÄ• supisabhÄ• gÄ• su vijjamÄ• nÄ• supi pattakallaá¹ƒ hotiyeva.

__vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na hontÄ«_ti ``na, bhikkhave, sagahaá¹-á¹-hÄ• ya pa

pÄ• timokkhaá¹ƒuddisitabbaâ€™â€™ nti (Vin I 154) vacanato gahaá¹-á¹-ho ca, ``na, bhikkh
nisinnaparisÄ• yapÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ ntiÄ• dinÄ• (Vin I 183) nayena vutt
sikkhamÄ• nÄ• , sÄ• maá¹‡ero, sÄ• maá¹‡erÄ«, sikkhÄ• paccakkhÄ• tako, antimavatthuajjh
Ä• pattiyÄ• adassane ukkhittako, Ä• pattiyÄ• appaá¹-ikamme ukkhittako, pÄ• pikÄ• ya diá¹-
appaá¹-inissaggeukkhittako, paá¹‡á¸• ako, theyyasaá¹ƒvÄ• sako, titthiyapakkantako, tiracch
mÄ• tughÄ• tako \Be 214/, pitughÄ• tako, arahantaghÄ• tako, bhikkhunÄ«dÅ«sako, saá¹…g
ubhatobyaÃ±janakoti ime vÄ«sati cÄ• ti ekavÄ«sati puggalÄ• vajjanÄ«yÄ• nÄ• ma. te
hatthapÄ• satobahikaraá¹‡avasena vajjetabbÄ• . etesu hi tividhe ukkhittake sati uposathaá¹
pÄ• cittiyaá¹ƒ Ä• pajjati, sesesu dukkaá¹-aá¹ƒ, ettha ca __tiracchÄ• nagato_ti yassa upasan
titthiyÄ• gahaá¹-á¹-heneva saá¹…gahitÄ• . etepi hi vajjanÄ«yÄ• . evaá¹ƒ pattakallaá¹ƒimehi
saá¹…gahitanti veditabbaá¹ƒ. idaÃ±ca sabbaá¹ƒ pavÄ• raá¹‡Ä• kammepi yojetvÄ• dassetab
pÄ• timokkhuddesakena saÃ±cicca na sÄ• vetabbaá¹ƒ, yo na sÄ• veyya, Ä• patti dukkaá¹-a
pÄ• timokkhuddesakena vÄ• yamituá¹ƒ `kathaá¹ƒsÄ• veyyaâ€™ nti, vÄ• yamantassa anÄ•
vacanato pÄ• timokkhuddesakenaparisaá¹ƒ sÄ• vetuá¹ƒ vÄ• yamitabbanti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

uposathapavÄ• raá¹‡Ä• vinicchayakathÄ• samattÄ• .

26. vassÅ«panÄ• yikavinicchayakathÄ•

<179> __vassÅ«panÄ• yikÄ• _ti \Ne 203/ ettha purimikÄ• pacchimikÄ• ti duve vassÅ«panÄ
I) 184 Ä• dayo) Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• ya anantare pÄ• á¹-ipadadivase purimikÄ• upa
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amato aparÄ• ya puá¹‡á¹‡amÄ• ya anantare pÄ• á¹-ipadadivase. up
paá¹-ijaggitvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• sabbaá¹ƒ
cetiyavandanÄ• disÄ• mÄ«cikammaá¹ƒniá¹-á¹-hÄ• petvÄ• ``imasmiá¹ƒ vihÄ• re imaá¹ƒ tem
ti sakiá¹ƒ vÄ• dvattikkhattuá¹ƒvÄ• vÄ• caá¹ƒ nicchÄ• retvÄ• vassaá¹ƒ upagantabbaá¹ƒ. sa
vasissÄ• mÄ«â€™â€™ ti Ä• layoatthi, asatiyÄ• pana vassaá¹ƒ na upeti, gahitasenÄ• sana
chinnavasso na hoti, pavÄ• retuá¹ƒ labhatiyeva. vinÄ• pi hi vacÄ«bhedaá¹ƒ Ä• layakaraá¹‡a
upagatameva hoti. ``idha vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti cittuppÄ• doyevettha Ä• layo n

``na \Be 215/, bhikkhave, tadahuvassÅ«panÄ• yikÄ• ya vassaá¹ƒ anupagantukÄ• mena sa
yo atikkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 186) vacanatovassÅ«panÄ• yikad
anupagantukÄ• mo vihÄ• rasÄ«maá¹ƒ atikkamati, vihÄ• ragaá¹‡anÄ• yadukkaá¹-aá¹ƒ. sace
vihÄ• rasatassa upacÄ• raá¹ƒ okkamitvÄ• atikkamati, sataá¹ƒÄ• pattiyo. sace pana vihÄ• ra
aÃ±Ã±assa vihÄ• rassa upacÄ• raá¹ƒ anokkamitvÄ• vanivattati, ekÄ• va Ä• patti. kenaci an
anupagatena pacchimikÄ• upagantabbÄ• .

``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabbaá¹ƒ, yo upagaccheyya, Ä• patti du
I 204) vacanato yassa paÃ±cannaá¹ƒ chadanÄ• naá¹ƒ aÃ±Ã±atarena channaá¹ƒ yojitadvÄ•
senÄ• sanaá¹ƒnatthi, tena na upagantabbaá¹ƒ. ``na, bhikkhave, chavakuá¹-ikÄ• ya vassaá¹
upagaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 204) Ä• divacanato chavakuá¹-ikÄ
cÄ• á¹-iyaÃ±caupagantuá¹ƒ na vaá¹-á¹-ati. tattha __chavakuá¹-ikÄ• _ nÄ• ma á¹-aá¹…kitam
tattheva upagantuá¹ƒna vaá¹-á¹-ati, susÄ• ne pana aÃ±Ã±aá¹ƒ kuá¹-ikaá¹ƒ katvÄ• upagant
chattepi catÅ«su thambhesuchattaá¹ƒ á¹-hapetvÄ• Ä• varaá¹‡aá¹ƒ katvÄ• dvÄ• raá¹ƒ yoje
vaá¹-á¹-ati, chattakuá¹-i nÄ• mesÄ• \Ne 204/ hoti. cÄ• á¹-iyÄ• pi mahantena kapallena chat
kuá¹-ikaá¹ƒ katvÄ• upagantuá¹ƒ vaá¹-á¹-ati.

``na, bhikkhave, rukkhasusire vassaá¹ƒ upagantabbaá¹ƒ, yo upagaccheyya, Ä• patti dukkaá
204) vacanato suddhe rukkhasusire upagantuá¹ƒ na vaá¹-á¹-ati, mahantassa pana rukkhasu
padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katvÄ• pavisanadvÄ• raá¹ƒ yojetvÄ• upagantuá¹ƒ vaá¹-á¹
khÄ• á¹‡ukamatthake padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katvÄ• pi vaá¹-á¹-atiyeva. ``na, bhikk
rukkhaviá¹-abhiyÄ• â€™â€™ ti (Vin I 204) Ä• divacanato suddhe viá¹-abhimatte upagantuá
mahÄ• viá¹-ape pana aá¹-á¹-akaá¹ƒ bandhitvÄ• tattha padaracchadanaá¹ƒ kuá¹-ikaá¹ƒ katv
yojetvÄ• upagantabbaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, vaje vassaá¹ƒ upagantuâ€™â€™ ntiÄ• divacanato vaje satthe
upagantuá¹ƒvaá¹-á¹-ati. tattha __vajo_ti gopÄ• lakÄ• naá¹ƒ nivÄ• saá¹-á¹-hÄ• naá¹ƒ. vaje vu
saddhiá¹ƒ gatassavassacchede anÄ• patti ``anujÄ• nÄ• mi, bhikkhave, yena vajo, tena gant
vuttattÄ• . satthe \Be 216/ vassaá¹ƒ upagacchantena pana vassÅ«panÄ• yikadivase upÄ• s
laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sace karitvÄ• denti, tattha pavisitvÄ• ``idhavassaá¹ƒ up
tikkhattuá¹ƒ vattabbaá¹ƒ. no ce denti, sÄ• lÄ• saá¹…khepena á¹-hitasakaá¹-assaheá¹-á¹-hÄ
alabhantena Ä• layo kÄ• tabbo, satthe pana vassaá¹ƒ upagantuá¹ƒ navaá¹-á¹-ati. __Ä• layo
vasissÄ• mÄ«â€™â€™ ti cittuppÄ• damattaá¹ƒ. sace maggappaá¹-ipanneyevasatthe pavÄ•
pavÄ• retabbaá¹ƒ. atha sattho antovasseyeva bhikkhunÄ• patthitaá¹-á¹-hÄ• naá¹ƒ patvÄ• a
patthitaá¹-á¹-hÄ• ne vasitvÄ• tattha bhikkhÅ«hi saddhiá¹ƒ pavÄ• retabbaá¹ƒ. athÄ• pi satth
ekasmiá¹ƒ gÄ• me tiá¹-á¹-hati vÄ• vippakirati vÄ• , tasmiá¹ƒyeva gÄ• me bhikkhÅ«hi saddh
pavÄ• retabbaá¹ƒ, appavÄ• retvÄ• tato paraá¹ƒ gantuá¹ƒna vaá¹-á¹-ati. nÄ• vÄ• ya vassaá
kuá¹-iyaá¹ƒyeva upagantabbaá¹ƒ, pariyesitvÄ• alabhantenaÄ• layo kÄ• tabbo. sace antoten
samuddeyeva hoti, tattheva pavÄ• retabbaá¹ƒ. atha nÄ• vÄ• kÅ«laá¹ƒ labhati, ayaÃ±ca pan
gantuá¹ƒ na vaá¹-á¹-ati, nÄ• vÄ• yaladdhagÄ• meyeva vasitvÄ• bhikkhÅ«hi saddhiá¹ƒ pavÄ
anutÄ«rameva aÃ±Ã±atthagacchati, bhikkhu ca paá¹-hamaá¹ƒ laddhagÄ• meyeva vasitukÄ
bhikkhunÄ• tatthevavasitvÄ• bhikkhÅ«hi saddhiá¹ƒ pavÄ• retabbaá¹ƒ. iti vaje satthe nÄ• vÄ
natthivassacchede Ä• patti, pavÄ• retuÃ±ca labhati.

``na, bhikkhave, vassaá¹ƒ upagantvÄ• purimaá¹ƒ vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• tem

\Ne 205/ pakkamitabbÄ• , yo pakkameyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 186) va
vassaá¹ƒ upagatena purimaá¹ƒ temÄ• saá¹ƒ, pacchimikÄ• ya upagatena pacchimaá¹ƒtemÄ
pakkamitabbÄ• , vassaá¹ƒ upagantvÄ• pana aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• pitadaheva s
pakkamantassapi antosattÄ• he nivattantassa anÄ• patti, kopana vÄ• do dvÄ«hatÄ«haá¹ƒ v
sattÄ• hakaraá¹‡Ä«yena pakkamantassa antosattÄ• he nivattantassa.

<180> ``anujÄ• nÄ• mi, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena pahite gantuá¹ƒ, n
bhikkhussa bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa \Be 217/ sÄ• maá¹‡eriyÄ• u
ti (Vin I 187) vacanato paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ aÃ±Ã±atarena saá¹…ghagaá¹
atthÄ• ya vihÄ• raá¹ƒ aá¸• á¸• hayogaá¹ƒ pÄ• sÄ• daá¹ƒ hammiyaá¹ƒ guhaá¹ƒ pariveá¹‡aá¹
upaá¹-á¹-hÄ• nasÄ• laá¹ƒaggisÄ• laá¹ƒ kappiyakuá¹-iá¹ƒ vaccakuá¹-iá¹ƒ caá¹…kamaá¹ƒ caá
udapÄ• naá¹ƒ udapÄ• nasÄ• laá¹ƒ jantÄ• gharaá¹ƒjantÄ• gharasÄ• laá¹ƒ pokkharaá¹‡iá¹ƒ n
Ä• rÄ• mavatthuá¹ƒ vÄ• kÄ• retvÄ• ``Ä• gacchantu bhikkhÅ«, icchÄ• mi dÄ• naÃ±ca dÄ• t
ca passituâ€™â€™ nti evaá¹ƒ niddisitvÄ• pesitegantabbaá¹ƒ sattÄ• hakaraá¹‡Ä«yena, na t
vÄ• upÄ• sikÄ• vÄ• tatheva saá¹…ghagaá¹‡apuggaleuddissa vihÄ• rÄ• dÄ«su aÃ±Ã±atar
atthÄ• ya nivesanasayanigharÄ• dÄ«su aÃ±Ã±ataraá¹ƒkÄ• rÄ• petvÄ• aÃ±Ã±aá¹ƒ vÄ• kic
gilÄ• no vÄ• hutvÄ• bhikkhÅ«naá¹ƒ santikedÅ«taá¹ƒ pahiá¹‡eyya ``Ä• gacchantu bhadant
dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ bhikkhÅ«ca passituâ€™â€™ nti, gantabbaá¹ƒ sattÄ• hakar
appahite.

``anujÄ• nÄ• mi, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahitepi gantuá¹ƒ, pag
bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eriyÄ• mÄ• tuyÄ• ca pitussa
vacanato ``gilÄ• nÄ• naá¹ƒ etesaá¹ƒ bhikkhuÄ• dÄ«naá¹ƒ sahadhammikÄ• naá¹ƒ mÄ• tÄ• p
gilÄ• nabhattaá¹ƒ vÄ• gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• bhesajjaá¹ƒ vÄ• pariyesissÄ•
upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti iminÄ• kÄ• raá¹‡ena appahitepi gantabbaá¹ƒ, pagev
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``ye mÄ• tÄ• pitÅ«naá¹ƒ upaá¹-á¹-hÄ• kÄ• Ã±Ä• ta
tesampi appahite gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ neva aá¹-á¹-hakathÄ• ya
pÄ• á¸·iyaá¹ƒvuttaá¹ƒ, tasmÄ• na gahetabbaá¹ƒ.

sace pana bhikkhuno bhÄ• tÄ• vÄ• aÃ±Ã±o vÄ• Ã±Ä• tako gilÄ• no hoti, so ce bhikkhussa
``ahaá¹ƒ gilÄ• no, Ä• gacchatu bhadanto, icchÄ• mi bhadantassa Ä• gataâ€™â€™ nti, gant
sattÄ• hakaraá¹‡Ä«yena, na tveva appahite. sace ekasmiá¹ƒ vihÄ• re bhikkhÅ«hisaddhiá¹ƒ
bhikkhubhattiko gilÄ• no hoti, so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya ``ahaá¹ƒ g
bhikkhÅ«, icchÄ• mi bhikkhÅ«naá¹ƒ Ä• gataâ€™â€™ nti, gantabbaá¹ƒ sattÄ• hakaraá¹‡Ä«y

sace \Be 218/ bhikkhussa bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eri
vÄ• diá¹-á¹-higataá¹ƒ vÄ• uppannaá¹ƒ hoti, gantabbaá¹ƒ sattÄ• hakaraá¹‡Ä«yena appahite
vÅ«pakÄ• sessÄ• mi vÄ• vÅ«pakÄ• sÄ• pessÄ• mi vÄ• kumkuccaá¹ƒ vinodessÄ• mivÄ• v

vivecessÄ• mi vÄ• vivecÄ• pessÄ• mi vÄ• dhammakathaá¹ƒvÄ• karissÄ• mÄ«â€™â€™ ti
garudhammaá¹ƒ ajjhÄ• panno hotiparivÄ• sÄ• raho mÅ«lÄ• yapaá¹-ikassanÄ• raho mÄ• na
appahitepi gantabbaá¹ƒ ``parivÄ• sadÄ• nÄ• dÄ«su ussukkaá¹ƒ Ä• pajjissÄ• mi, anussÄ• v
bhavissÄ• mÄ«â€™â€™ ti, pageva pahite. bhikkhuniyÄ• pi mÄ• nattÄ• rahÄ• ya mÅ«lÄ• ya
abbhÄ• nÄ• rahÄ• yavÄ• eseva nayo. sace sÄ• maá¹‡ero upasampajjitukÄ• mo hoti, vassa
sikkhamÄ• nÄ• vÄ• upasampajjitukÄ• mÄ• hoti, sikkhÄ• vÄ• ssÄ• kupitÄ• , sÄ• maá¹‡er
hoti, vassaá¹ƒ vÄ• pucchitukÄ• mÄ• , appahitepi gantabbaá¹ƒ, pagevapahite.

sace bhikkhussa bhikkhuniyÄ• vÄ• saá¹…gho kammaá¹ƒ kÄ• tukÄ• mo hoti, tajjanÄ«yaá¹ƒ
pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , appahitepi g
``kiá¹ƒ nu kho saá¹…gho kammaá¹ƒ na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• meyyÄ• â€™â€
kammaá¹ƒ, appahitepi gantabbaá¹ƒ ``kiá¹ƒ nu kho sammÄ• vatteyya, lomaá¹ƒ pÄ• teyya, n
saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippassambheyyÄ• â€™â€™ ti.

<181> ``anujÄ• nÄ• mi, bhikkhave, saá¹…ghakaraá¹‡Ä«yena gantuâ€™â€™ nti (Vin I 199)
senÄ• sanapaá¹-ibaddhasaá¹…ghakaraá¹‡Ä«yenapigantuá¹ƒ vaá¹-á¹-ati. ettha (Sp (to Vin I
uposathÄ• gÄ• rÄ• dÄ«su senÄ• sanesucetiyachattavedikÄ• dÄ«su vÄ• kattabbaá¹ƒ, antar
puggalikasenÄ• sanampi sabbaá¹ƒsaá¹…ghakaraá¹‡Ä«yamevÄ• ti adhippetaá¹ƒ, tasmÄ• t
dabbasambhÄ• rÄ• dÄ«ni vÄ• Ä• harituá¹ƒvaá¸• á¸• hakÄ«pabhutÄ«naá¹ƒ bhattavetanÄ• c
apicettha ayampi pÄ• á¸·imuttakanayoveditabbo --- dhammassavanatthÄ• ya animantitena g
sace ekasmiá¹ƒ mahÄ• vÄ• sepaá¹-hamaá¹ƒyeva katikÄ• katÄ• hoti ``asukadivasaá¹ƒ \Be
sannipatitabbaâ€™â€™ nti, nimantitoyeva nÄ• ma hoti, gantuá¹ƒ vaá¹-á¹-ati. ``bhaá¹‡á¸• ak
ti gantuá¹ƒ navaá¹-á¹-ati. sace pana \Ne 207/ Ä• cariyupajjhÄ• yÄ• pahiá¹‡anti, vaá¹-á¹-ati.
hoti, ``tatthagantvÄ• ajjeva Ä• gamissÄ• mÄ«â€™â€™ ti sampÄ• puá¹‡ituá¹ƒ na sakkoti, v
uddesaparipucchÄ• dÄ«naá¹ƒatthÄ• yapi gantuá¹ƒ na labhati, ``Ä• cariyaá¹ƒ pana passissÄ
labhati. sacenaá¹ƒ Ä• cariyo ``ajja mÄ• gacchÄ• â€™â€™ ti vadati, vaá¹-á¹-ati, upaá¹-á¹-hÄ
Ã±Ä• tikulaá¹ƒvÄ• dassanÄ• ya gantuá¹ƒ na labhati.

sace bhikkhÅ«su vassÅ«pagatesu gÄ• mo corehi vuá¹-á¹-hÄ• ti, tattha kiá¹ƒ kÄ• tabbanti? y
gantabbaá¹ƒ. sace gÄ• mo dvidhÄ• bhijjati, yattha bahutarÄ• manussÄ• , tattha gantabbaá
assaddhÄ• honti appasannÄ• , yattha saddhÄ• pasannÄ• , tattha gantabbaá¹ƒ. ettha casa
tattha piá¹‡á¸• Ä• ya caritvÄ• vihÄ• rameva Ä• gantvÄ• vasitabbaá¹ƒ. sace dÅ«raá¹ƒ gato,
uá¹-á¹-hÄ• petabbo, na sakkÄ• ce hoti, tattheva sabhÄ• gaá¹-á¹-hÄ• nevasitabbaá¹ƒ. sace
salÄ• kabhattÄ• dÄ«ni denti, ``na mayaá¹ƒ tasmiá¹ƒvihÄ• re vasimhÄ• â€™â€™ ti vattabbÄ
pÄ• sÄ• dassa vÄ• na dema, tumhÄ• kaá¹ƒdema, yattha katthaci vasitvÄ• bhuÃ±jathÄ• â€
yathÄ• sukhaá¹ƒ bhuÃ±jitabbaá¹ƒ, tesaá¹ƒyevataá¹ƒ pÄ• puá¹‡Ä• ti. ``tumhÄ• kaá¹ƒ vasana
pÄ• puá¹‡Ä• petvÄ• bhuÃ±jathÄ• â€™â€™ ti vutte pana yattha vasanti, tattha netvÄ• vass
bhuÃ±jitabbaá¹ƒ. sace pavÄ• ritakÄ• le vassÄ• vÄ• sikaá¹ƒdenti, yadi sattÄ• havÄ• rena aru

uá¹-á¹-hÄ• payiá¹ƒsu, gahetabbaá¹ƒ. chinnavassehi pana ``namayaá¹ƒ tattha vasimha, chin
vattabbaá¹ƒ. yadi ``yesaá¹ƒ amhÄ• kaá¹ƒ senÄ• sanaá¹ƒpÄ• pitaá¹ƒ, te gaá¹‡hantÅ«â€™â€
yaá¹ƒ pana ``vihÄ• re upanikkhittakaá¹ƒmÄ• vinassÄ«â€™â€™ ti idha Ä• haá¹-aá¹ƒ
cÄ«varÄ• divebhaá¹…giyabhaá¹‡á¸• aá¹ƒ, taá¹ƒ tattheva gantvÄ• apaloketvÄ• bhÄ• jetabb
cattÄ• ro paccaye dethÄ• â€™â€™ ti kappiyakÄ• rakÄ• naá¹ƒ dinnekhettavatthuÄ• dike tat
saá¹…ghikaÃ±hi vebhaá¹…giyabhaá¹‡á¸• aá¹ƒ antovihÄ• revÄ• bahisÄ«mÄ• ya vÄ• hotu,
apaloketvÄ• bhÄ• jetuá¹ƒ na vaá¹-á¹-ati. ubhayatthaá¹-hitampi pana antosÄ«mÄ• ya á¹-hitÄ
bhÄ• jetuá¹ƒ vaá¹-á¹-atiyeva.

sace \Be 220/ pana vassÅ«pagatÄ• bhikkhÅ« vÄ• á¸·ehi ubbÄ• á¸·hÄ• honti, gaá¹‡hantipi
sarÄ«sapehi vÄ• ubbÄ• á¸·hÄ• honti, á¸• aá¹ƒsantipi paripÄ• tentipi, corehi vÄ• ubbÄ• á¸·
Ä• koá¹-entipi, pisÄ• cehi vÄ• ubbÄ• á¸·hÄ• honti, Ä• visantipihanantipi, ``eseva antarÄ• y
pakkamitabbaá¹ƒ, natthi vassacchede Ä• patti. sacegÄ• mo agginÄ• vÄ• daá¸• á¸• ho hoti
bhikkhÅ« piá¹‡á¸• akena kilamanti, ``eseva antarÄ• yoâ€™â€™ ti pakkamitabbaá¹ƒ, vassac
senÄ• sanaá¹ƒ agginÄ• vÄ• daá¸• á¸• haá¹ƒ hoti, udakena vÄ• vuá¸·haá¹ƒ, bhikkhÅ« senÄ
antarÄ• yoâ€™â€™ tipakkamitabbaá¹ƒ, vassacchede anÄ• patti. sace \Ne 208/ vassÅ«pag
lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, ``eseva anta
pakkamitabbaá¹ƒ. sacelabhanti lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhojanassa yÄ• vadatth
labhanti sappÄ• yÄ• ni bhojanÄ• ni, ``eseva antarÄ• yoâ€™â€™ ti pakkamitabbaá¹ƒ. sacep
paá¹‡Ä«tassa vÄ• bhojanassayÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, labhanti sappÄ• yÄ• ni bhoj
sappÄ• yÄ• ni bhesajjÄ• ni, ``eseva antarÄ• yoâ€™â€™ ti pakkamitabbaá¹ƒ. sace labhanti
vÄ• bhojanassayÄ• vadatthaá¹ƒ pÄ• ripÅ«riá¹ƒ, labhanti sappÄ• yÄ• ni bhojanÄ• ni, labhan
na labhanti patirÅ«paá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ, ``eseva antarÄ• yoâ€™â€™ ti pakkamitabbaá
vassacchedeanÄ• patti.

sace pana vassÅ«pagataá¹ƒ bhikkhuá¹ƒ itthÄ« nimanteti ``ehi, bhante, hiraÃ±Ã±aá¹ƒ vÄ• te
vÄ• khettaá¹ƒ vÄ• vatthuá¹ƒ vÄ• gÄ• vuá¹ƒ vÄ• gÄ• viá¹ƒ vÄ• dÄ• saá¹ƒ vÄ• dÄ• siá¹ƒ
te demi bhariyatthÄ• ya, ahaá¹ƒ vÄ• te bhariyÄ• homi, aÃ±Ã±aá¹ƒ vÄ• te bhariyaá¹ƒÄ• ne
bhikkhuno evaá¹ƒ hoti ``lahuparivattaá¹ƒ kho cittaá¹ƒ vuttaá¹ƒ bhagavatÄ• , siyÄ• pime brah
antarÄ• yoâ€™â€™ ti, pakkamitabbaá¹ƒ, natthi vassacchede Ä• patti. vuttanayeneva vesÄ«
thullakumÄ• rÄ« vÄ• nimanteti, paá¹‡á¸• ako vÄ• nimanteti, Ã±Ä• takÄ• vÄ• nimantenti, r
corÄ• vÄ• nimantenti, dhuttÄ• vÄ• nimantenti, eseva nayo. sace vassÅ«pagato bhikkhu pa
nidhiá¹ƒ, tatrace bhikkhuno evaá¹ƒ hoti ``lahuparivattaá¹ƒ kho cittaá¹ƒ vuttaá¹ƒ bhagavatÄ•
brahmacariyassaantarÄ• yoâ€™â€™ ti, pakkamitabbaá¹ƒ, anÄ• patti vassacchede.

sace \Be 221/ vassÅ«pagato bhikkhu passati sambahule bhikkhÅ« saá¹…ghabhedÄ• ya pa
``sambahulÄ• bhikkhÅ« saá¹…ghabhedÄ• ya parakkamantÄ«â€™â€™ ti, tatra ce bhikkhu
saá¹…ghabhedo vutto bhagavatÄ• , mÄ• mayi sammukhÄ«bhÅ«te saá¹…gho bhijjÄ«â€™â

vassacchede. sace vassÅ«pagato bhikkhu suá¹‡Ä• ti ``asukasmiá¹ƒkira Ä• vÄ• se sambahu
saá¹…ghabhedÄ• ya parakkamantÄ«â€™â€™ ti, tatra ce bhikkhuno evaá¹ƒhoti ``te ca kho
tyÄ• haá¹ƒ vakkhÄ• mi `garuko kho, Ä• vuso, saá¹…ghabhedovutto bhagavatÄ• , mÄ• Ä• y
ruccitthÄ• â€™ ti, karissanti me vacanaá¹ƒ sussÅ«sissanti, sotaá¹ƒ odahissantÄ«â€™â€™
anÄ• patti vassacchede, bhinne pana saá¹…ghe gantvÄ• karaá¹‡Ä«yaá¹ƒ natthi.

sace \Ne 209/ pana koci bhikkhu ``imaá¹ƒ temÄ• saá¹ƒ idha vassaá¹ƒ vasathÄ• â€™â€™ ti
visaá¹ƒvÄ• deti, dukkaá¹-aá¹ƒ. na kevalaá¹ƒ tasseva paá¹-issavassa visaá¹ƒvÄ• de dukkaá¹
temÄ• saá¹ƒ bhikkhaá¹ƒgaá¹‡hatha, ubhopi mayaá¹ƒ idha vassaá¹ƒ vasissÄ• ma, ekato udd
evamÄ• dinÄ• pitassa tassa paá¹-issavassa visaá¹ƒvÄ• de dukkaá¹-aá¹ƒ. taÃ±ca kho paá¹-
pacchÄ• visaá¹ƒvÄ• danapaccayÄ• , paá¹-hamampi asuddhacittassa pana paá¹-issave pÄ•
dukkaá¹-anti pÄ• cittiyenasaddhiá¹ƒ dukkaá¹-aá¹ƒ yujjati.

<182> vassÅ«pagatehi (Sp (to Vin II) 318) antovasse nibaddhavattaá¹ƒ á¹-hapetvÄ• vassÅ
``sammuÃ±janiyo bandhathÄ• â€™â€™ ti vattabbÄ• . sulabhÄ• ce daá¹‡á¸• akÄ• ceva sa
paÃ±ca muá¹-á¹-hisammuÃ±janiyo dve tisso yaá¹-á¹-hisammuÃ±janiyo vÄ• bandhitabbÄ• .
muá¹-á¹-hisammuÃ±janiyo ekÄ• yaá¹-á¹-hisammuÃ±janÄ« bandhitabbÄ• . sÄ• maá¹‡erehip
koá¹-á¹-etabbÄ• , vasanaá¹-á¹-hÄ• nesu kasÄ• vaparibhaá¹‡á¸• aá¹ƒ kÄ• tabbaá¹ƒ. vattaá¹
uddisitabbaá¹ƒ na uddisÄ• petabbaá¹ƒ, na sajjhÄ• yo kÄ• tabbo, na pabbÄ• jetabbaá¹ƒna u
nissayo dÄ• tabbo, na dhammassavanaá¹ƒ kÄ• tabbaá¹ƒ. sabbeva hi etepapaÃ±cÄ• , nippa
samaá¹‡adhammameva karissÄ• mÄ• ti vÄ• sabbe terasa dhutaá¹…gÄ• nisamÄ• diyantu,
á¹-hÄ• nacaá¹…kamehi vÄ«tinÄ• mentu, mÅ«gabbataá¹ƒ gaá¹‡hantu, sattÄ• hakaraá¹‡Ä«y
bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ labhantÅ«ti vÄ• evarÅ«paá¹ƒ adhammikavattaá¹ƒna kÄ• tabb
--- pariyattidhammo nÄ• ma tividhampi saddhammaá¹ƒ patiá¹-á¹-hÄ• peti, tasmÄ• sakkacca
uddisÄ• petha, sajjhÄ• yaá¹ƒ karotha, padhÄ• naghare vasantÄ• naá¹ƒ saá¹…ghaá¹-á¹-ana
nisÄ«ditvÄ• uddisatha uddisÄ• petha, sajjhÄ• yaá¹ƒ karotha, dhammassavanaá¹ƒ samiddh
sodhetvÄ• pabbÄ• jetha, sodhetvÄ• upasampÄ• detha, sodhetvÄ• nissayaá¹ƒ detha. ekop
upasampadaÃ±ca labhitvÄ• sakalaá¹ƒ sÄ• sanaá¹ƒ patiá¹-á¹-hÄ• peti, attano thÄ• mena ya
tattakÄ• ni dhutaá¹…gÄ• ni samÄ• diyatha, antovassaá¹ƒ nÄ• metaá¹ƒsakaladivasaá¹ƒ ratti
paá¹-hamayÄ• mapacchimayÄ• mesu appamattehi bhavitabbaá¹ƒ, vÄ«riyaá¹ƒ Ä• rabhitabba
sabbapalibodhe chinditvÄ• antovasse ekacÄ• riyavattaá¹ƒ pÅ«rayiá¹ƒsu, bhasse mattaá¹ƒ
dasavatthukathaá¹ƒ dasaasubhadasÄ• nussatiaá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡akathaá¹ƒ kÄ• tu
Ä• gantukÄ• naá¹ƒ vattaá¹ƒ kÄ• tuá¹ƒ, sattÄ• hakaraá¹‡Ä«yena gatÄ• naá¹ƒ apaloketvÄ• c
vaá¹-á¹-atÄ«tievarÅ«paá¹ƒ vattaá¹ƒ kÄ• tabbaá¹ƒ.

apica bhikkhÅ« ovaditabbÄ• ``viggÄ• hikapisuá¹‡apharusavacanÄ• ni mÄ• vadatha, divas
caturÄ• rakkhaá¹ƒ ahÄ• pentÄ• manasikÄ• rabahulÄ• viharathÄ• â€™â€™ ti. dantakaá¹-á
Ä• cikkhitabbaá¹ƒ, cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• vandantena gandhamÄ• laá¹ƒ vÄ• pÅ«jent

pakkhipantena na kathetabbaá¹ƒ, bhikkhÄ• cÄ• ravattaá¹ƒ Ä• cikkhitabbaá¹ƒ, antogÄ• me n
paccayasaÃ±Ã±uttakathÄ• vÄ• visabhÄ• gakathÄ• vÄ• na kathetabbÄ• , rakkhitindriyehi
khandhakavattaÃ±ca sekhiyavattaÃ±ca pÅ«retabbanti evarÅ«pÄ• bahukÄ• pi niyyÄ• nikaka

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

vassÅ«panÄ• yikavinicchayakathÄ• samattÄ• .

27. upajjhÄ• yÄ• divattavinicchayakathÄ•

<183> __vatta_nti \Be 223/ \Ne 211/ ettha pana vattaá¹ƒ nÄ• metaá¹ƒ upajjhÄ• yavattaá¹ƒ Ä
Ä• gantukavattaá¹ƒÄ• vÄ• sikavattaá¹ƒ gamikavattaá¹ƒ bhattaggavattaá¹ƒ piá¹‡á¸• acÄ• rik
Ä• raÃ±Ã±ikavattaá¹ƒ senÄ• sanavattaá¹ƒjantÄ• gharavattaá¹ƒ vaccakuá¹-ivattanti bahuvidh
__upajjhÄ• yavattaá¹ƒ_ tÄ• va evaá¹ƒ veditabbaá¹ƒ --- saddhivihÄ• rikena kÄ• lasseva uá¹-
omuÃ±citvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• upajjhÄ• yassa dantakaá¹-á¹-haá¹ƒ
dÄ• tabbaá¹ƒ. tattha dantakaá¹-á¹-haá¹ƒ dentena mahantaá¹ƒmajjhimaá¹ƒ khuddakanti tÄ«á
upanetvÄ• ito yaá¹ƒ tÄ«á¹‡i divasÄ• ni gaá¹‡hÄ• ti, catutthadivasatopaá¹-á¹-hÄ• ya tÄ• disa
aniyamaá¹ƒ katvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• gaá¹‡hÄ• ti, atha yÄ• disaá¹ƒlabhati, tÄ• disaá¹ƒ
dentenapi sÄ«taÃ±ca uá¹‡haÃ±ca udakaá¹ƒ upanetvÄ• tato yaá¹ƒ tÄ«á¹‡i divasÄ• ni vaá¸·a
paá¹-á¹-hÄ• ya tÄ• disameva mukhadhovanodakaá¹ƒdÄ• tabbaá¹ƒ. sace duvidhampi vaá¸·a
upanetabbaá¹ƒ. udakaá¹ƒ mukhadhovanaá¹-á¹-hÄ• neá¹-hapetvÄ• vaccakuá¹-ito paá¹-á¹-hÄ
vaccakuá¹-igate pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ, evaá¹ƒ pariveá¹‡aá¹ƒ asuÃ±Ã±aá¹ƒ hoti.
anikkhanteyeva Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ. sarÄ«rakiccaá¹ƒ katvÄ• Ä• gantvÄ• tasm
hoti, bhÄ• janaá¹ƒ dhovitvÄ• yÄ• gu upanÄ• metabbÄ• , yÄ• guá¹ƒ pivitassa udakaá¹ƒ datv
paá¹-iggahetvÄ• nÄ«caá¹ƒkatvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-is
vuá¹-á¹-hite Ä• sanaá¹ƒuddharitabbaá¹ƒ. sace so deso uklÄ• po hoti kenaci kacavarena saá
desosammajjitabbo. sace pana aÃ±Ã±o kacavaro natthi, udakaphusitÄ• neva honti, hatthen

sace upajjhÄ• yo gÄ• maá¹ƒ pavisitukÄ• mo hoti, nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, paá¹-inivÄ• s
kÄ• yabandhanaá¹ƒ dÄ• tabbaá¹ƒ, saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• á¹-iyo dÄ• tabbÄ• , dho
sace upajjhÄ• yo pacchÄ• samaá¹‡aá¹ƒ Ä• kaá¹…khati, timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dent
parimaá¹‡á¸• alaá¹ƒnivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• saá
gaá¹‡á¹-hikaá¹ƒpaá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahetvÄ• upajjhÄ• yassa pacchÄ• s
nÄ• tidÅ«regantabbaá¹ƒ, nÄ• ccÄ• sanne gantabbaá¹ƒ. ettha pana sace upajjhÄ• yaá¹ƒ niv
ekenavÄ• dvÄ«hi vÄ• padavÄ«tihÄ• rehi sampÄ• puá¹‡Ä• ti, ettÄ• vatÄ• nÄ• tidÅ«re nÄ•
hotÄ«tiveditabbaá¹ƒ. sace \Be 224/ upajjhÄ• yena bhikkhÄ• cÄ• re yÄ• guyÄ• vÄ• bhatte v
bhÄ• riko vÄ• hoti, attano \Ne 212/ pattaá¹ƒ tassa datvÄ• so patto gahetabbo, na upajjhÄ•
antarantarÄ• kathÄ• opÄ• tetabbÄ• . ito paá¹-á¹-hÄ• ya pana yattha yattha na-kÄ• rena pa

sabbattha dukkaá¹-Ä• patti veditabbÄ• . upajjhÄ• yo Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• no ni
``bhante, Ä«disaá¹ƒ nÄ• ma vattuá¹ƒ vaá¹-á¹-ati, Ä• patti na hotÄ«â€™â€™ ti evaá¹ƒ pucch
``vÄ• ressÄ• mÄ«â€™â€™ ti pana katvÄ• ``mahallaka, mÄ• evaá¹ƒ bhaá¹‡Ä• â€™â€™ ti

sace Ä• sanne gÄ• mo hoti, vihÄ• re vÄ• gilÄ• no bhikkhu hoti, gÄ• mato paá¹-hamataraá¹ƒ
gÄ• mo hoti, upajjhÄ• yena saddhiá¹ƒ Ä• gacchantopi natthi, teneva saddhiá¹ƒ gÄ• matonik
pattaá¹ƒ veá¹-hetvÄ• antarÄ• maggato paá¹-hamataraá¹ƒ Ä• gantabbaá¹ƒ. evaá¹ƒ paá¹-ha
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, paá¹-inivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, nivÄ• sanaá¹ƒ pa
cÄ«varaá¹ƒ sedaggahitaá¹ƒ hoti, muhuttaá¹ƒ uá¹‡he otÄ• petabbaá¹ƒ, na ca uá¹‡he cÄ«var
cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ. cÄ«varaá¹ƒ saá¹…gharantena ca caturaá¹…gulaá¹ƒ kaá¹
cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ. kiá¹ƒkÄ• raá¹‡Ä• ? mÄ• majjhe bhaá¹…go ahosÄ«ti. sam
hi majjhe bhaá¹…go hoti, tato niccaá¹ƒ bhijjamÄ• naá¹ƒ dubbalaá¹ƒ hoti, taá¹ƒ nivÄ• raá¹‡at
tasmÄ• yathÄ• ajjabhaá¹…gaá¹-á¹-hÄ• neyeva sve na bhijjissati, tathÄ• divase divase cat
ussÄ• retvÄ• saá¹…gharitabbaá¹ƒ, obhoge kÄ• yabandhanaá¹ƒ kÄ• tabbaá¹ƒ.

sace piá¹‡á¸• apÄ• to hoti, upajjhÄ• yo ca bhuÃ±jitukÄ• mo hoti, udakaá¹ƒ datvÄ• piá¹‡á¸•
upajjhÄ• yo pÄ• nÄ«yena pucchitabbo. pucchantena ca tikkhattuá¹ƒ ``pÄ• nÄ«yaá¹ƒ, bhante
pÄ• nÄ«yena pucchitabbo. sace kÄ• lo atthi, upajjhÄ• ye bhuttesayaá¹ƒ bhuÃ±jitabbaá¹ƒ. sa
pÄ• nÄ«yaá¹ƒ upajjhÄ• yassa santike á¹-hapetvÄ• sayampibhuÃ±jitabbaá¹ƒ. bhuttÄ• vissa
paá¹-iggahetvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒappaá¹-ighaá¹ƒsantena dhovitvÄ• vodaka
otÄ• petabbo, na ca uá¹‡hepatto nidahitabbo, pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ. pattaá¹ƒ ni
ekenahatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ
parÄ• masitvÄ• pattonikkhipitabbo, na ca taá¹-á¹-ikacammakhaá¹‡á¸• Ä• dÄ«hi anantarahit
nikkhipitabbo. sace pana kÄ• á¸·avaá¹‡á¹‡akatÄ• vÄ• sudhÄ• baddhÄ• vÄ• bhÅ«mi hoti
tathÄ• rÅ«pÄ• ya bhÅ«miyÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati, dhotavÄ• likÄ• yapi á¹-hapetuá¹ƒ vaá
paá¹ƒsurajasakkharÄ• dÄ«su na vaá¹-á¹-ati. tatrapana paá¹‡á¹‡aá¹ƒ vÄ• Ä• dhÄ• rakaá¹ƒ
nikkhipitabbo. cÄ«varaá¹ƒ nikkhipantena ekenahatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatth
cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• \Ne 213/ pÄ• ratoantaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«vara
idaÃ±ca cÄ«varavaá¹ƒsÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• hatthaá¹ƒpavesetvÄ• abhimukhena hatth
nikkhipanatthaá¹ƒ vuttaá¹ƒ. ante pana gahetvÄ• bhogenacÄ«varavaá¹ƒsÄ• dÄ«naá¹ƒ upari
bhogo paá¹-ihaÃ±Ã±ati, tasmÄ• tathÄ• na kÄ• tabbaá¹ƒ. upajjhÄ• yamhi vuá¹-á¹-hite Ä• sa
pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ paá¹-isÄ• metabbaá¹ƒ. sace so des
sammajjitabbo.

sace upajjhÄ• yo nahÄ• yitukÄ• mo hoti, nahÄ• naá¹ƒ paá¹-iyÄ• detabbaá¹ƒ. sace sÄ«tena
paá¹-iyÄ• detabbaá¹ƒ. sace uá¹‡hena attho hoti, uá¹‡haá¹ƒ paá¹-iyÄ• detabbaá¹ƒ.

sace upajjhÄ• yo jantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, mattik
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya upajjhÄ• yassa piá¹-á¹-hito piá¹-á¹-hito gantvÄ• jantÄ•
cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamante niddhÅ«maá¹-á¹-hÄ• ne á¹-hapetabbaá¹ƒ, cuá¹‡á¹‡
dÄ• tabbÄ• . sace ussahati, jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ, pavisantena mattikÄ• ya mukh
pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ. na there bhikkhÅ« anupak
navÄ• bhikkhÅ« Ä• sanenapaá¹-ibÄ• hitabbÄ• , jantÄ• ghare upajjhÄ• yassa parikammaá¹
parikammaá¹ƒ nÄ• maaá¹…gÄ• ramattikÄ• uá¹‡hodakadÄ• nÄ• dikaá¹ƒ sabbakiccaá¹ƒ. jan
jantÄ• gharapÄ«á¹-haá¹ƒÄ• dÄ• ya purato ca pacchato ca paá¹-icchÄ• detvÄ• jantÄ• gharÄ

udakepi upajjhÄ• yassa aá¹…gapaccaá¹…gaghaá¹ƒsanÄ• dikaá¹ƒ parikammaá¹ƒ kÄ• tabba
uttaritvÄ• attano gattaá¹ƒ vodakaá¹ƒ katvÄ• nivÄ• setvÄ• upajjhÄ• yassa gattato udakaá¹ƒ
nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, saá¹…ghÄ• á¹-i dÄ• tabbÄ• \Be 226/, jantÄ• gharapÄ«á¹-haá
Ä• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakat
upajjhÄ• yopÄ• nÄ«yena pucchitabbo. jantÄ• ghare hi uá¹‡hasantÄ• pena pipÄ• sÄ• hoti. s
uddisitabbo. sace paripucchitukÄ• mo hoti, paripucchitabbo.

yasmiá¹ƒ vihÄ• re upajjhÄ• yo viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, kenac
anabhibhÅ«to hoti, sodhetabbo. agilÄ• nena hi saddhivihÄ• rikenasaá¹-á¹-hivassenapi sabb
kÄ• tabbaá¹ƒ, anÄ• darena akarontassa vattabhede dukkaá¹-aá¹ƒ, na-kÄ• rapaá¹-isaá¹ƒyutt
gilÄ• nassapi paá¹-ikkhittakiriyaá¹ƒ karontassa dukkaá¹-ameva. vihÄ• raá¹ƒ sodhentena paá
pattacÄ«varaá¹ƒ nÄ«haritvÄ• \Ne 214/ ekamantaá¹ƒ nikkhipitabbaá¹ƒ, nisÄ«danapaccattha
ekamantaá¹ƒ nikkhipitabbaá¹ƒ, bhisibimbohanaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabba
katvÄ• sÄ• dhukaá¹ƒ apaá¹-ighaá¹ƒsantena asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apÄ«á¹-haá
nikkhipitabbo, pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ apaá¹-ighaá¹ƒsantena
asaá¹…ghaá¹-á¹-entenakavÄ• á¹-apÄ«á¹-haá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ
nÄ«haritvÄ• ekamantaá¹ƒnikkhipitabbÄ• , kheá¸·amallako nÄ«haritvÄ• ekamantaá¹ƒ nikkh
apassenaphalakaá¹ƒnÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. bhÅ«mattharaá¹‡aá¹ƒ yat
sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ. sace vihÄ• re santÄ• nakaá¹ƒ ho
ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• pamajjitabbÄ• . sace gerukaparikamma
kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace kÄ• á¸·avaá¹
kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjitabbÄ• . sace akatÄ• hoti
udakenaparipphositvÄ• paripphositvÄ• sammajjitabbÄ• ``mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä
vicinitvÄ• ekamantaá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• abhiharitvÄ• yathÄ• paá¹-
tatheva paÃ±Ã±apetabbaá¹ƒ. etadatthameva hi ``yathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«
ekamantaá¹ƒnikkhipitabbaâ€™â€™ nti vuttaá¹ƒ. sace pana paá¹-hamaá¹ƒ ajÄ• nantena ker
samantatobhittiá¹ƒ dvaá¹…gulamattena vÄ• tivaá¹…gulamattena vÄ• mocetvÄ• paÃ±Ã±a

paÃ±Ã±Ä• panavattaá¹ƒ \Be 227/ --- sace kaá¹-asÄ• rako hoti atimahanto ca, chinditvÄ• ko
bandhitvÄ• paÃ±Ã±apetabbo. sace koá¹-iá¹ƒ nivattetvÄ• bandhituá¹ƒ na jÄ• nÄ• ti, na chin
maÃ±capaá¹-ipÄ• dakÄ• otÄ• petvÄ• pamajjitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabbÄ• , maÃ±
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ apaá¹-ighaá¹ƒsantena asaá¹…ghaá¹-á¹-en
atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒpaÃ±Ã±apetabbo, pÄ«á¹-haá¹ƒ otÄ• petvÄ• sodhetvÄ• p
sÄ• dhukaá¹ƒ apaá¹-ighaá¹ƒsantenaasaá¹…ghaá¹-á¹-entena kavÄ• á¹-apÄ«á¹-haá¹ƒ atihari
paÃ±Ã±apetabbaá¹ƒ, bhisibimbohanaá¹ƒotÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ
paÃ±Ã±apetabbaá¹ƒ, nisÄ«danapaccattharaá¹‡aá¹ƒotÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ
yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±apetabbaá¹ƒ, kheá¸·amallakootÄ• petvÄ• pamajjitvÄ• atiha
á¹-hapetabbo, apassenaphalakaá¹ƒ otÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-hÄ• ne a
pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ, pattaá¹ƒ nikkhipantenaekena hatthena pattaá¹ƒ gahetvÄ•
heá¹-á¹-hÄ• maÃ±caá¹ƒ vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ vÄ• parÄ• masitvÄ• patto nikkhipita
bhÅ«miyÄ• patto nikkhipitabbo. cÄ«varaá¹ƒ nikkhipantenaekena hatthena cÄ«varaá¹ƒ gahe
cÄ«varavaá¹ƒsaá¹ƒ vÄ• cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ, orato bhogaá¹ƒ
nikkhipitabbaá¹ƒ.

sace \Ne 215/ puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketa
uttarÄ• , dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• thaketabbÄ•
vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ• lo hoti, divÄ• thaketab
vivaritabbÄ• .

sace uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ, koá¹-á¹-hako sammajjitabbo, upaá¹
sammajjitabbÄ• , aggisÄ• lÄ• sammajjitabbÄ• , vaccakuá¹-i sammajjitabbÄ• , pÄ• nÄ«yaá¹
upaá¹-á¹-hapetabbaá¹ƒ, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ.

sace upajjhÄ• yassa anabhirati uppannÄ• hoti, saddhivihÄ• rikena aÃ±Ã±attha netabbo, aÃ
``theraá¹ƒ gahetvÄ• aÃ±Ã±attha gacchÄ• â€™â€™ ti, dhammakathÄ• vÄ• ssa kÄ• tabbÄ•
uppannaá¹ƒ hoti, saddhivihÄ• rikena vinodetabbaá¹ƒ, aÃ±Ã±ena vÄ• vinodÄ• petabbaá¹ƒ d
kÄ• tabbÄ• . sace upajjhÄ• yassa diá¹-á¹-higataá¹ƒ uppannaá¹ƒhoti, saddhivihÄ• rikena viss
vattabbo ``theraá¹ƒ diá¹-á¹-higataá¹ƒ vissajjÄ• pehÄ«â€™â€™ ti, dhammakathÄ• vÄ• ssa k
garudhammaá¹ƒ ajjhÄ• panno hoti parivÄ• sÄ• raho, saddhivihÄ• rikena ussukkaá¹ƒ kÄ• ta
so so bhikkhu upasaá¹…kamitvÄ• yÄ• citabbo. sace attanÄ• paá¹-ibalo hoti, attanÄ• va dÄ
hoti, aÃ±Ã±ena dÄ• petabbo. sace upajjhÄ• yo mÅ«lÄ• yapaá¹-ikassanÄ• raho hoti mÄ• na
vuttanayenevaussukkaá¹ƒ kÄ• tabbaá¹ƒ. sace saá¹…gho upajjhÄ• yassa kammaá¹ƒ kattukÄ
vÄ• niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá
ussukkaá¹ƒkÄ• tabbaá¹ƒ ``kena nu kho upÄ• yena saá¹…gho upajjhÄ• yassa kammaá¹ƒ na
vÄ• pariá¹‡Ä• meyyÄ• â€™â€™ ti. saddhivihÄ• rikena hi ``upajjhÄ• yassa ukkhepanÄ«yaka
kattukÄ• mosaá¹…ghoâ€™â€™ ti Ã±atvÄ• ekamekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ``

upajjhÄ• yassakammaá¹ƒ karitthÄ• â€™â€™ ti yÄ• citabbÄ• . sace karontiyeva, ``tajjanÄ«y
vÄ• lahukakammaá¹ƒ karothÄ• â€™â€™ ti yÄ• citabbÄ• . sace karontiyeva, atha upajjhÄ• y
bhanteâ€™â€™ ti yÄ• citabbo. iti taá¹ƒ sammÄ• vattÄ• petvÄ• ``paá¹-ippassambhetha, bh
ntibhikkhÅ« yÄ• citabbÄ• .

sace upajjhÄ• yassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti, saddhivihÄ• rikena dhovitabbaá¹ƒ, uss
``kinti nu kho upajjhÄ• yassa cÄ«varaá¹ƒ dhoviyethÄ• â€™â€™ ti. sace upajjhÄ• yassa cÄ«
216/ hoti, rajanaá¹ƒ vÄ• pacitabbaá¹ƒ, cÄ«varaá¹ƒ vÄ• rajetabbaá¹ƒ hoti, saddhivihÄ• riker
sabbaá¹ƒkÄ• tabbaá¹ƒ, ussakkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ ``kinti nu kho upajjhÄ• yassa cÄ«vara
cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ saá¹ƒparivattetvÄ• rajetabbaá¹ƒ, na ca acchinne theve

na upajjhÄ• yaá¹ƒ anÄ• pucchÄ• ekaccassa patto dÄ• tabbo, na ekaccassa patto paá¹-igga
cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, na ekaccassa cÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, na ekaccassa pa
ekaccassa parikkhÄ• ro paá¹-iggahetabbo, na ekaccassa kesÄ• chedetabbÄ• , naekaccena
229/, na ekaccassa parikammaá¹ƒ kÄ• tabbaá¹ƒ, naekaccena parikammaá¹ƒ kÄ• rÄ• petab
veyyÄ• vacco kÄ• tabbo, na ekaccenaveyyÄ• vacco kÄ• rÄ• petabbo, na ekaccassa pacchÄ
ekacco pacchÄ• samaá¹‡oÄ• dÄ• tabbo, na ekaccassa piá¹‡á¸• apÄ• to nÄ«haritabbo, na e
nÄ«harÄ• petabbo, na upajjhÄ• yaá¹ƒ anÄ• pucchÄ• gÄ• mo pavisitabbo, piá¹‡á¸• Ä• ya vA
pavisitukÄ• menaÄ• pucchitvÄ• va pavisitabbo. sace upajjhÄ• yo kÄ• lasseva vuá¹-á¹-hÄ• y
bhikkhÄ• cÄ• raá¹ƒgantukÄ• mo hoti, ``daharÄ• piá¹‡á¸• Ä• ya pavisantÅ«â€™â€™ ti vatvA
gatepariveá¹‡aá¹ƒ gantvÄ• upajjhÄ• yaá¹ƒ apassantena gÄ• maá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati.
pavisantopipassati, diá¹-á¹-haá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya Ä• pucchituá¹ƒyeva vaá¹-á¹-ati.
anÄ• pucchÄ• vÄ• satthÄ• yavÄ• asubhadassanatthÄ• ya vÄ• susÄ• naá¹ƒ gantabbaá¹ƒ,
pakkamitukÄ• mena panakammaá¹ƒ Ä• cikkhitvÄ• yÄ• vatatiyaá¹ƒ yÄ• citabbo. sace anujÄ
anujÄ• nÄ• ti, taá¹ƒ nissÄ• ya vasato cassa uddeso vÄ• paripucchÄ• vÄ• kammaá¹-á¹-hÄ
upajjhÄ• yobÄ• lo hoti abyatto, kevalaá¹ƒ attano santike vasÄ• petukÄ• matÄ• ya eva gantu
nivÄ• rentepi gantuá¹ƒ vaá¹-á¹-ati. sace upajjhÄ• yo gilÄ• no hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-
vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ, na katthaci gantabbaá¹ƒ. sace aÃ±Ã±o bhikkhu up
bhesajjaá¹ƒ pariyesitvÄ• tassa hatthe datvÄ• ``bhante, ayaá¹ƒ upaá¹-á¹-hahissatÄ«â€™â€
idaá¹ƒ tÄ• va upajjhÄ• yavattaá¹ƒ.

<184> idameva ca antevÄ• sikena Ä• cariyassa kattabbattÄ• __Ä• cariyavatta_nti vuccati.
nÄ• naá¹ƒ. tattha yÄ• va cÄ«vararajanaá¹ƒ, tÄ• va vatte akariyamÄ• ne upajjhÄ• yassaÄ• c
tasmÄ• taá¹ƒ akarontassa nissayamuttakassapi amuttakassapiÄ• pattiyeva, ekaccassa pat
amuttanissayasseva Ä• patti. upajjhÄ• ye Ä• cariyevÄ• vattaá¹ƒ sÄ• diyante saddhivihÄ• ri
bahukÄ• pi hontu, sabbesaá¹ƒÄ• patti. sace \Ne 217/ upajjhÄ• yo Ä• cariyo vÄ• ``mayhaá¹
tumhe attano sajjhÄ• yamanasikÄ• rÄ• dÄ«su yogaá¹ƒ karothÄ• â€™â€™ ti vadati, saddhiv
upajjhÄ• yo vÄ• Ä• cariyovÄ• sace sÄ• diyanaá¹ƒ vÄ• asÄ• diyanaá¹ƒ vÄ• na \Be 230/ jÄ

saddhivihÄ• rikÄ• dayobahÅ«, tesu eko vattasampanno bhikkhu ``upajjhÄ• yassa vÄ• Ä• ca
ahaá¹ƒkarissÄ• mi, tumhe appossukkÄ• viharathÄ• â€™â€™ ti evaÃ±ce attano bhÄ• raá¹ƒ
bhÄ• rakaraá¹‡ato paá¹-á¹-hÄ• ya tesaá¹ƒ anÄ• patti. ettha antevÄ• sikesu pananissayantev
Ä• cariyaá¹ƒ nissÄ• ya vasati, tÄ• va sabbaá¹ƒ Ä• cariyavattaá¹ƒ kÄ• tabbaá¹ƒ. pabbajjaupa
pana nissayamuttakehipi Ä• dito paá¹-á¹-hÄ• ya yÄ• va cÄ«vararajanaá¹ƒ, tÄ• va vattaá¹ƒ k
anÄ• pucchitvÄ• pattadÄ• nÄ• dimhi pana etesaá¹ƒ anÄ• patti.

etesu pabbajjantevÄ• siko ca upasampadantevÄ• siko ca Ä• cariyassa yÄ• vajÄ«vaá¹ƒ bhÄ
dhammantevÄ• siko ca yÄ• va samÄ«pe vasanti, tÄ• va Ä• cariyupajjhÄ• yehipiantevÄ• sika
saá¹…gahetabbÄ• anuggahetabbÄ• uddesena paripucchÄ• ya ovÄ• denaanusÄ• saniyÄ•
antevÄ• sikasaddhivihÄ• rikÄ• naá¹ƒ patto vÄ• cÄ«varaá¹ƒ vÄ• aÃ±Ã±o vÄ• koci parikkhÄ
atirekapattacÄ«varaá¹ƒ atirekaparikkhÄ• ro vÄ• atthi, dÄ• tabbaá¹ƒ. no ce, dhammiyena na
ussukkaá¹ƒ kÄ• tabbaá¹ƒ. sace antevÄ• sikasaddhivihÄ• rikÄ• gilÄ• nÄ• honti, upajjhÄ• ya
dantakaá¹-á¹-hadÄ• naá¹ƒ Ä• diá¹ƒ katvÄ• Ä• camanakumbhiyÄ• udakasiÃ±canapariyosÄ•
kÄ• tabbameva, akarontÄ• naá¹ƒ Ä• patti. tasmÄ• Ä• cariyupajjhÄ• yehipiantevÄ• sikasadd
vattitabbaá¹ƒ. Ä• cariyupajjhÄ• yÄ• dÄ«su hi yo yona sammÄ• vattati, tassa tassa Ä• patti.
upajjhÄ• yÄ• divattakathÄ• .

<185> idÄ• ni __Ä• gantukavattÄ• dÄ«ni_ veditabbÄ• ni. Ä• gantukena bhikkhunÄ• upacÄ•
upÄ• hanÄ• omuÃ±citvÄ• nÄ«caá¹ƒ katvÄ• papphoá¹-etvÄ• upÄ• hanadaá¹‡á¸• akena ga
sÄ«saá¹ƒ vivaritvÄ• sÄ«se cÄ«varaá¹ƒ khandhe karitvÄ• sÄ• dhukaá¹ƒ ataramÄ• nenaÄ•
pavisantena sallakkhetabbaá¹ƒ ``kattha Ä• vÄ• sikÄ• bhikkhÅ«sannipatantÄ«â€™â€™ ti. y
sannipatanti upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• maá¹‡á¸• apevÄ• rukkhamÅ«le vÄ• , tattha ga
nikkhipitabbo, ekamantaá¹ƒ cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ, patirÅ«paá¹ƒ Ä• sanaá¹ƒ gahetvÄ
pÄ• nÄ«yaá¹ƒ pucchitabbaá¹ƒ, paribhojanÄ«yaá¹ƒ pucchitabbaá¹ƒ ``katamaá¹ƒ pÄ• nÄ«yaá
paribhojanÄ«yaâ€™â€™ nti. sace \Be 231/ pÄ• nÄ«yena attho hoti, pÄ• nÄ«yaá¹ƒ gahetvÄ
paribhojanÄ«yena attho hoti, paribhojanÄ«yaá¹ƒ gahetvÄ• pÄ• dÄ• dhovitabbÄ• . pÄ• de d
hatthena udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ, ekenahatthena pÄ• dÄ• dhovitabbÄ• , na teneva hat
Ä• siÃ±citabbaá¹ƒ, na teneva hatthenapÄ• dÄ• dhovitabbÄ• , upÄ• hanapuÃ±chanacoá¸·ak
puÃ±chitabbÄ• , upÄ• hanÄ• puÃ±chantenapaá¹-hamaá¹ƒ sukkhena coá¸·akena puÃ±chita
upÄ• hanapuÃ±chanacoá¸·akaá¹ƒ dhovitvÄ• ekamantaá¹ƒ pattharitabbaá¹ƒ.

sace Ä• vÄ• siko bhikkhu vuá¸• á¸• ho hoti, abhivÄ• detabbo. sace navako hoti, abhivÄ• dÄ
pucchitabbaá¹ƒ ``katamaá¹ƒ me senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti, ajjhÄ• vuá¹-á¹
vÄ• anajjhÄ• vuá¹-á¹-haá¹ƒ vÄ• pucchitabbaá¹ƒ, ``gocaragÄ• mo Ä• sanne, udÄ• hu dÅ«re
piá¹‡á¸• Ä• yacaritabbaá¹ƒ, udÄ• hu divÄ• â€™â€™ ti evaá¹ƒ bhikkhÄ• cÄ• ro pucchitabbo
pucchitabbo. agocaro nÄ• ma micchÄ• diá¹-á¹-hikÄ• naá¹ƒ gÄ• mo paricchinnabhikkho vÄ•
dvinnaá¹ƒ vÄ• bhikkhÄ• dÄ«yati, sekkhasammahÄ• ni kulÄ• ni pucchitabbÄ• ni, vaccaá¹-á

passÄ• vaá¹-á¹-hÄ• naá¹ƒ pucchitabbaá¹ƒ, ``kiá¹ƒ imissÄ• pokkharaá¹‡iyÄ• pÄ• nÄ«yaá¹ƒ
nahÄ• nÄ• diparibhogampi karontÄ«â€™â€™ ti evaá¹ƒ pÄ• nÄ«yaÃ±ceva paribhojanÄ«yaÃ
kattaradaá¹‡á¸• o pucchitabbo, saá¹…ghassa katikasaá¹‡á¹-hÄ• naá¹ƒ pucchitabbaá¹ƒ, kes
vÄ• á¸·amigÄ• vÄ• amanussÄ• vÄ• honti, tasmÄ• ``kaá¹ƒ kÄ• laá¹ƒ pavisitabbaá¹ƒ, kaá¹ƒ
nikkhamitabbaâ€™â€™ ntipucchitabbaá¹ƒ. sace vihÄ• ro anajjhÄ• vuá¹-á¹-ho hoti, kavÄ• á¹
muhuttaá¹ƒÄ• gametvÄ• ghaá¹-ikaá¹ƒ ugghÄ• á¹-etvÄ• kavÄ• á¹-aá¹ƒ paá¹‡Ä• metvÄ• ba

sace so vihÄ• ro uklÄ• po hoti, maÃ±ce vÄ• maÃ±co Ä• ropito hoti, pÄ«á¹-he vÄ• pÄ«á¹-ha
senÄ• sanaá¹ƒ upari puÃ±jÄ«kataá¹ƒ hoti, sace sakkoti, sabbo vihÄ• rosodhetabbo, asakko
jaggitabbo. sabbaá¹ƒ sodhetuá¹ƒ sakkontenapana upajjhÄ• yavatte vuttanayena
bhÅ«mattharaá¹‡amaÃ±capÄ«á¹-hÄ• dÄ«ni bahi nÄ«haritvÄ• vihÄ• raá¹ƒ sodhetvÄ• puna
paÃ±Ã±apetabbÄ• ni.

sace \Be 232/ puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketa
uttarÄ• , dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• thaketabbÄ
vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ• lohoti, divÄ• thaketabb
vivaritabbÄ• .

sace uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ, koá¹-á¹-hako sammajjitabbo, upaá¹
sammajjitabbÄ• \Ne 219/, aggisÄ• lÄ• sammajjitabbÄ• , vaccakuá¹-i sammajjitabbÄ• , pÄ•
upaá¹-á¹-hÄ• petabbaá¹ƒ, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ. idaá¹ƒ Ä• ga

<186> __Ä• vÄ• sikavatte_ Ä• vÄ• sikena bhikkhunÄ• Ä• gantukaá¹ƒ bhikkhuá¹ƒ vuá¸• á¸•
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
paccuggantvÄ• pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ, pÄ• nÄ«yena pucchitabbo, pucchan
pÄ• nÄ«yaá¹ƒsabbaá¹ƒ pivati, ``puna Ä• nemÄ«â€™â€™ ti pucchitabboyeva. bÄ«janenapi
pÄ• dapiá¹-á¹-hiyaá¹ƒ bÄ«jitvÄ• sakiá¹ƒ majjhe, sakiá¹ƒ sÄ«se bÄ«jitabbo, ``alaá¹ƒ hotÅ«â€
mandataraá¹ƒ bÄ«jitabbaá¹ƒ, puna ``alaâ€™â€™ nti vuttena tato mandataraá¹ƒ bÄ«jitabbaa
vuttena bÄ«janÄ« á¹-hapetabbÄ• , pÄ• dÄ• pissa dhovitabbÄ• . sace attano telaá¹ƒ atthi, te
atthi, tassa santakena makkhetabbÄ• . sace ussahati, upÄ• hanÄ• puÃ±chitabbÄ• . upÄ• ha
paá¹-hamaá¹ƒ sukkhena coá¸·ena puÃ±chitabbÄ• , pacchÄ• allena, upÄ• hanapuÃ±chanac
ekamantaá¹ƒ vissajjetabbaá¹ƒ.

Ä• gantuko bhikkhu abhivÄ• detabbo, senÄ• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ ``etaá¹ƒ senÄ• s
ajjhÄ• vuá¹-á¹-haá¹ƒ vÄ• anajjhÄ• vuá¹-á¹-haá¹ƒ vÄ• Ä• cikkhitabbaá¹ƒ, gocaro Ä• cikkhita
Ä• cikkhitabbo, sekkhasammatÄ• ni kulÄ• ni Ä• cikkhitabbÄ• ni, vaccaá¹-á¹-hÄ• naá¹ƒ Ä• ci
passÄ• vaá¹-á¹-hÄ• naá¹ƒÄ• cikkhitabbaá¹ƒ, pÄ• nÄ«yaá¹ƒ Ä• cikkhitabbaá¹ƒ, paribhojanÄ«
kattaradaá¹‡á¸• o Ä• cikkhitabbo, saá¹…ghassa katikasaá¹‡á¹-hÄ• naá¹ƒ Ä• cikkhitabbaá¹ƒ

pavisitabbaá¹ƒ, imaá¹ƒ kÄ• laá¹ƒ nikkhamitabbaâ€™â€™ nti.

sace Ä• gantuko navako hoti, nisinnakeneva Ä• cikkhitabbaá¹ƒ ``atra pattaá¹ƒ nikkhipÄ• hi,
nikkhipÄ• hi, idaá¹ƒ Ä• sanaá¹ƒ, nisÄ«dÄ• hÄ«â€™â€™ ti. pÄ• nÄ«yaá¹ƒ \Be 233/ Ä• cikkh
Ä• cikkhitabbaá¹ƒ, upÄ• hanapuÃ±chanacoá¸·akaá¹ƒ Ä• cikkhitabbaá¹ƒ, Ä• gantuko bhikkhu
senÄ• sanÄ• dÄ«nipi nisinneneva Ä• cikkhitabbÄ• ni. vuá¸• á¸• hatare panaÄ• gate Ä• sana
sabbaá¹ƒ cÄ«varakammaá¹ƒ vÄ• navakammaá¹ƒ vÄ• á¹-hapetvÄ• pikÄ• tabbaá¹ƒ. cetiyaá
sammuÃ±janiá¹ƒ nikkhipitvÄ• tassa vattaá¹ƒ kÄ• tuá¹ƒ Ä• rabhitabbaá¹ƒ. paá¹‡á¸• ito hi Ä•
tÄ• va cetiyaá¹…gaá¹‡aâ€™â€™ nti vakkhati. gilÄ• nassa bhesajjaá¹ƒ karontena pana sace
bhesajjaá¹ƒ akatvÄ• vattameva \Ne 220/ kÄ• tabbaá¹ƒ, mahÄ• gilÄ• nassa pana bhesajjam
hi Ä• gantuko ``karohi tÄ• vabhesajjaâ€™â€™ nti vakkhati. idaá¹ƒ Ä• vÄ• sikavattaá¹ƒ.

<187> __gamikavatte_ gamikena bhikkhunÄ• maÃ±capÄ«á¹-hÄ• didÄ• rubhaá¹‡á¸• aá¹ƒ m
rajanabhÄ• janÄ• disabbaá¹ƒ aggisÄ• lÄ• yaá¹ƒ vÄ• aÃ±Ã±asmiá¹ƒ vÄ• guttaá¹-á¹-hÄ• ne
dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• senÄ• sanaá¹ƒ Ä• pucchitvÄ• pakkamitabbaá¹ƒ. sace b
Ä• pucchitabbo. sace sÄ• maá¹‡ero na hoti, Ä• rÄ• miko Ä• pucchitabbo. sace na hoti bhikk
Ä• rÄ• miko vÄ• , catÅ«su pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ paÃ±Ã±apetvÄ• maÃ±ce maÃ±caá
Ä• ropetvÄ• senÄ• sanaá¹ƒ upari puÃ±jaá¹ƒ karitvÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá
dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• pakkamitabbaá¹ƒ. sace vihÄ• ro ovassati, saceussahati,
ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ ``kinti nu kho vihÄ• ro chÄ• diyethÄ• â€™â€™ ti, evaÃ±ceta
kusalaá¹ƒ. no ce labhetha, yo deso anovassako hoti, tatthacatÅ«su pÄ• sÄ• á¹‡esu maÃ±ca
maÃ±caá¹ƒ Ä• ropetvÄ• pÄ«á¹-he pÄ«á¹-haá¹ƒ Ä• ropetvÄ• senÄ• sanaá¹ƒ upari puÃ±jaá¹
mattikÄ• bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒthaketvÄ• pakkamitabb
sace ussahati, senÄ• sanaá¹ƒ gÄ• maá¹ƒatiharitabbaá¹ƒ, ussukkaá¹ƒ vÄ• kÄ• tabbaá¹ƒ ``k
gÄ• maá¹ƒ atihariyethÄ• â€™â€™ ti, evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce lab
catÅ«su pÄ• sÄ• á¹‡esumaÃ±caá¹ƒ paÃ±Ã±apetvÄ• maÃ±ce maÃ±caá¹ƒ Ä• ropetvÄ• pÄ«
senÄ• sanaá¹ƒupari puÃ±jaá¹ƒ karitvÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ paá
tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• pakkamitabbaá¹ƒ ``appeva nÄ• ma aá¹
idaá¹ƒgamikavattaá¹ƒ.

<188> __bhattaggavatte_ sace Ä• rÄ• me kÄ• lo Ä• rocito hoti, timaá¹‡á¸• alaá¹ƒ
paá¹-icchÄ• dentenaparimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• sag
saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahe
ataramÄ• nena gÄ• mo pavisitabbo.

na okkamma therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato gantabbaá¹ƒ. suppaá¹-icchannena, susaá
appasaddena antaraghare gantabbaá¹ƒ, na ukkhittakÄ• ya, na ujjagghikÄ• ya antaraghare g
kÄ• yappacÄ• lakaá¹ƒ, na bÄ• huppacÄ• lakaá¹ƒ, na sÄ«sappacÄ• lakaá¹ƒ antaraghare gan

oguá¹‡á¹-hitena, na ukkuá¹-ikÄ• ya antaraghare gantabbaá¹ƒ.

suppaá¹-icchannena \Ne 221/, susaá¹ƒvutena, okkhittacakkhunÄ• , appasaddena antaragha
naukkhittakÄ• ya, na ujjagghikÄ• ya antaraghare nisÄ«ditabbaá¹ƒ, na kÄ• yappacÄ• lakaá¹
na sÄ«sappacÄ• lakaá¹ƒ antaraghare nisÄ«ditabbaá¹ƒ, na khambhakatena, na oguá¹‡á¹-hit
pallatthikÄ• yaantaraghare nisÄ«ditabbaá¹ƒ, na there bhikkhÅ« anupakhajja nisÄ«ditabbaá¹
mahÄ• therassanisinnÄ• sanena samakaá¹ƒ Ä• sanaá¹ƒ hoti, bahÅ«su Ä• sanesu sati ekaá
á¹-hapetvÄ• nisÄ«ditabbaá¹ƒ. bhikkhÅ« gaá¹‡etvÄ• paÃ±Ã±attÄ• sanesu anisÄ«ditvÄ• ma
tivuttena nisÄ«ditabbaá¹ƒ. no ce mahÄ• thero vadati, ``idaá¹ƒ, bhante, Ä• sanaá¹ƒ uccaâ€™
``nisÄ«dÄ• â€™â€™ ti vuttena nisÄ«ditabbaá¹ƒ. sace pana evaá¹ƒ Ä• pucchitepi na vadati,
mahÄ• therasseva Ä• patti. navako hi evarÅ«pe Ä• sane anÄ• pucchÄ• nisÄ«danto Ä• pajja
ananujÄ• nanto. na navÄ• bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• , na saá¹…ghÄ• á¹-ikaá
nisÄ«ditabbaá¹ƒ.

pattadhovanodake dÄ«yamÄ• ne ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• udakaá¹ƒ paá¹-
dakkhiá¹‡odakaá¹ƒ pana purato Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• gahetabbaá¹ƒ, nÄ«caá
udakasaddaá¹ƒakarontena apaá¹-ighaá¹ƒsantena patto dhovitabbo. sace udakapaá¹-iggÄ• h
udakapaá¹-iggÄ• hake udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ ``mÄ• udakapaá¹-iggÄ• hako udakena
sÄ• mantÄ• bhikkhÅ« udakena osiÃ±ciá¹ƒsu, mÄ• saá¹…ghÄ• á¹-i udakena osiÃ±cÄ«â€™
na hoti, nÄ«caá¹ƒ katvÄ• chamÄ• ya udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ ``mÄ• sÄ• mantÄ• bhikk
saá¹…ghÄ• á¹-i udakena osiÃ±cÄ«â€™â€™ ti.

odane dÄ«yamÄ• ne ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• odano paá¹-iggahetabbo. ya
evaá¹ƒ mattÄ• ya odano gaá¹‡hitabbo. sace hoti sappi vÄ• telaá¹ƒ vÄ• uttaribhaá¹…gaá¹ƒ
``sabbesaá¹ƒ samakaá¹ƒ sampÄ• dehÄ«â€™â€™ ti. idaÃ±ca nakevalaá¹ƒ sappiÄ• dÄ«su,
sappiÄ• dÄ«su pana yaá¹ƒ appaá¹ƒ hoti ekassavÄ• dvinnaá¹ƒ vÄ• anurÅ«paá¹ƒ, taá¹ƒ sab
sampÄ• dehÄ«ti vutte manussÄ• naá¹ƒ vihesÄ• hoti, tasmÄ• tÄ• disaá¹ƒ sakiá¹ƒ vÄ• dvikk
sesaá¹ƒ na gahetabbaá¹ƒ. sakkaccaá¹ƒpiá¹‡á¸• apÄ• to paá¹-iggahetabbo, pattasaÃ±Ã±inÄ
paá¹-iggahetabbo, samasÅ«pako samatitthikopiá¹‡á¸• apÄ• to paá¹-iggahetabbo, na tÄ• va
yÄ• va na sabbesaá¹ƒ odano sampattohoti. idaÃ±ca yaá¹ƒ paricchinnabhikkhukaá¹ƒ bhattag
sabbesaá¹ƒ pÄ• petvÄ• vanditukÄ• mÄ• honti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ \Ne 222/. yaá¹ƒ p
yattha ekasmiá¹ƒ padese bhuÃ±janti, ekasmiá¹ƒ padese udakaá¹ƒ dÄ«yati, tattha yathÄ• su

sakkaccaá¹ƒ piá¹‡á¸• apÄ• to bhuÃ±jitabbo, pattasaÃ±Ã±inÄ• piá¹‡á¸• apÄ• to bhuÃ±jitabb
piá¹‡á¸• apÄ• tobhuÃ±jitabbo, samasÅ«pako piá¹‡á¸• apÄ• to bhuÃ±jitabbo, na thÅ«pakato
bhuÃ±jitabbo, na sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• detabbaá¹ƒ bhiyy
sÅ«paá¹ƒ vÄ• odanaá¹ƒ vÄ• agilÄ• nena attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jitabbaá
ujjhÄ• nasaÃ±Ã±inÄ• paresaá¹ƒ patto oloketabbo, nÄ• timahanto kabaá¸·o kÄ• tabbo, parim

Ä• lopokÄ• tabbo, na anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivaritabbaá¹ƒ, na bhuÃ±jam
mukhepakkhipitabbo, na sakabaá¸·ena mukhena byÄ• haritabbaá¹ƒ, na piá¹‡á¸• ukkhepaka
kabaá¸·Ä• vacchekaá¹ƒ, na avagaá¹‡á¸• akÄ• rakaá¹ƒ, na hatthaniddhunakaá¹ƒ, na sitthÄ•
najivhÄ• nicchÄ• rakaá¹ƒ, na capucapukÄ• rakaá¹ƒ, na surusurukÄ• rakaá¹ƒ, na hatthanille
pattanillehakaá¹ƒ, na oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jitabbaá¹ƒ.

na \Be 236/ sÄ• misena hatthena pÄ• nÄ«yathÄ• lako paá¹-iggahetabbo, na tÄ• va therena
hatthadhovanaudakaá¹ƒpaá¹-iggahetabbaá¹ƒ, yÄ• va na sabbe bhuttÄ• vino honti. sace ma
pattaÃ±ca hatthe cÄ• â€™â€™ ti vadanti, bhikkhÅ« vÄ• ``tumhe udakaá¹ƒ gaá¹‡hathÄ• â€
vaá¹-á¹-ati. udake dÄ«yamÄ• ne ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• udakaá¹ƒ paá¹-i
nÄ«caá¹ƒkatvÄ• udakasaddaá¹ƒ akarontena apaá¹-ighaá¹ƒsantena patto dhovitabbo. sace
nÄ«caá¹ƒ katvÄ• udakapaá¹-iggÄ• hake udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ ``mÄ• udakapaá¹-igg
sÄ• mantÄ• bhikkhÅ« udakena osiÃ±ciá¹ƒsu, mÄ• saá¹…ghÄ• á¹-i udakenaosiÃ±cÄ«â€™
na hoti, nÄ«caá¹ƒ katvÄ• chamÄ• ya udakaá¹ƒ Ä• siÃ±citabbaá¹ƒ ``mÄ• sÄ• mantÄ• bhik
saá¹…ghÄ• á¹-i udakena osiÃ±cÄ«â€™â€™ ti, na sasitthakaá¹ƒ pattadhovanaá¹ƒ antaragh

bhattaggato uá¹-á¹-hÄ• ya nivattantesu navakehi bhikkhÅ«hi paá¹-hamataraá¹ƒ nivattitabba
sambÄ• dhesu hi gharesu mahÄ• therÄ• naá¹ƒ nikkhamanokÄ• so na hoti, tasmÄ• evaá¹ƒ
pana navakehi gehadvÄ• re á¹-hatvÄ• theresu nikkhamantesu paá¹-ipÄ• á¹-iyÄ• gantabba
dhure nisinnÄ• honti, navakÄ• antogehe, therÄ• sanato paá¹-á¹-hÄ• ya paá¹-ipÄ• á¹-iyÄ• e
223/, kÄ• yena kÄ• yaá¹ƒ asaá¹…ghaá¹-á¹-entena yathÄ• antarena manussÄ• gantuá¹ƒ sa
pÄ• á¸·iyÄ• gantabbaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, therena bhikkhunÄ• bhattagge anumodituâ€™â€™ nti (Vin II
saá¹…ghattherena bhattagge anumoditabbaá¹ƒ. taá¹ƒ ekameva ohÄ• ya sesehi na gantabb

``anujÄ• nÄ• mi, bhikkhave, bhattagge catÅ«hi paÃ±cahi therÄ• nutherehi bhikkhÅ«hi Ä• g
362) vacanato saá¹…ghattherena anumodanatthÄ• ya nisinne heá¹-á¹-hÄ• paá¹-ipÄ• á¹-iyÄ
anuthere nisinne mahÄ• therena ca heá¹-á¹-hÄ• ca tÄ«hi nisÄ«ditabbaá¹ƒ, paÃ±came nisin
nisÄ«ditabbaá¹ƒ, saá¹…ghattherena heá¹-á¹-hÄ• daharabhikkhusmiá¹ƒ ajjhiá¹-á¹-hepi saá¹
paá¹-á¹-hÄ• ya \Be 237/ catÅ«hi nisÄ«ditabbameva. sace pana anumodako bhikkhu ``gacch
Ä• gametabbakiccaá¹ƒnatthÄ«â€™â€™ ti vadati, gantuá¹ƒ vaá¹-á¹-ati. mahÄ• therena ``gac
vutte ``gacchathÄ• â€™â€™ tivadati, evampi vaá¹-á¹-ati, ``bahigÄ• me Ä• gamissÄ• mÄ• â
bahigÄ• maá¹ƒgantvÄ• attano nissitake ``tumhe tassa Ä• gamanaá¹ƒ Ä• gamethÄ• â€™â€
vaá¹-á¹-atiyeva. sace pana manussÄ• attano rucitena ekena anumodanaá¹ƒ kÄ• renti, neva
na mahÄ• therassa bhÄ• ro hoti. upanisinnakathÄ• yameva hi manussesu kathÄ• pentesuth
mahÄ• therena ca anumodanÄ• ya ajjhiá¹-á¹-hova Ä• gametabboti idametthalakkhaá¹‡aá¹ƒ
sati karaá¹‡Ä«ye Ä• nantarikaá¹ƒ bhikkhuá¹ƒ Ä• pucchitvÄ• gantuâ€™â€™ nti (Vin II 362) v

vaccÄ• dipÄ«á¸·itena anantaraá¹ƒ bhikkhuá¹ƒ Ä• pucchitvÄ• gantabbanti. idaá¹ƒ bhattaggav

<189> __piá¹‡á¸• acÄ• rikavatte_ pana piá¹‡á¸• acÄ• rikena bhikkhunÄ• ``idÄ• ni gÄ• maá
titimaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhana
saguá¹‡aá¹ƒkatvÄ• saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dho
sÄ• dhukaá¹ƒataramÄ• nena gÄ• mo pavisitabbo. suppaá¹-icchannena antaraghare gantab
bhattaggavattevuttanayeneva idhÄ• pi veditabbaá¹ƒ.

nivesanaá¹ƒ pavisantena sallakkhetabbaá¹ƒ ``iminÄ• pavisissÄ• mi, iminÄ• nikkhamissÄ•
pavisitabbaá¹ƒ, nÄ• tidÅ«re nÄ• ccÄ• sanne á¹-hÄ• tabbaá¹ƒ, nÄ• ticiraá¹ƒ á¹-hÄ• tabbaá¹ƒ
nÄ• tilahukaá¹ƒnivattitabbaá¹ƒ, á¹-hitena sallakkhetabbaá¹ƒ ``bhikkhaá¹ƒ dÄ• tukÄ• mÄ• vÄ
ti \Ne 224/. sace kammaá¹ƒ vÄ• nikkhipati, Ä• sanÄ• vÄ• vuá¹-á¹-hÄ• ti, kaá¹-acchuá¹ƒ vÄ
bhÄ• janaá¹ƒ vÄ• parÄ• masati, á¹-hapeti vÄ• , ``dÄ• tukÄ• massÄ• â€™â€™ ti á¹-hÄ• tabb
vÄ• mena hatthenasaá¹…ghÄ• á¹-iá¹ƒ uccÄ• retvÄ• dakkhiá¹‡ena hatthena pattaá¹ƒ paá¹‡
pattaá¹ƒ paá¹-iggahetvÄ• bhikkhÄ• paá¹-iggahetabbÄ• , itthÄ« vÄ• hotu puriso vÄ• , bhikk
na oloketabbaá¹ƒ, sallakkhetabbaá¹ƒ ``sÅ«paá¹ƒ dÄ• tukÄ• mÄ• vÄ• adÄ• tukÄ• mÄ• vÄ
vÄ• parÄ• masati, bhÄ• janaá¹ƒ vÄ• parÄ• masati, á¹-hapeti vÄ• , ``dÄ• tukÄ• massÄ• â€™
bhikkhÄ• ya dinnÄ• yasaá¹…ghÄ• á¹-iyÄ• pattaá¹ƒ paá¹-icchÄ• detvÄ• sÄ• dhukaá¹ƒ atara

yo \Be 238/ paá¹-hamaá¹ƒ gÄ• mato piá¹‡á¸• Ä• ya paá¹-ikkamati, tena Ä• sanaá¹ƒ paÃ±Ã±
pÄ• dodakaá¹ƒpÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitabbaá¹ƒ, avakkÄ• rapÄ•
upaá¹-á¹-hÄ• petabbÄ• , pÄ• nÄ«yaá¹ƒparibhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. yo pac
paá¹-ikkamati, sace hoti bhuttÄ• vaseso, sace Ä• kaá¹…khati, bhuÃ±jitabbaá¹ƒ. no ce Ä• ka
chaá¸• á¸• etabbaá¹ƒ, appÄ• á¹‡akevÄ• udake opilÄ• petabbaá¹ƒ, tena Ä• sanaá¹ƒ uddhar
pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒpaá¹-isÄ• metabbaá¹ƒ, avakkÄ• rapÄ• ti dhovitvÄ• p
paribhojanÄ«yaá¹ƒ paá¹-isÄ• metabbaá¹ƒ, bhattaggaá¹ƒ sammajjitabbaá¹ƒ. yo passati pÄ• n
paribhojanÄ«yaghaá¹-aá¹ƒ vÄ• vaccaghaá¹-aá¹ƒ vÄ• rittaá¹ƒ tucchaá¹ƒ, tena upaá¹-á¹-hÄ•
avisayhaá¹ƒ, hatthavikÄ• rena dutiyaá¹ƒÄ• mantetvÄ• hatthavilaá¹…ghakena upaá¹-á¹-hÄ•
tappaccayÄ• vÄ• cÄ• bhinditabbÄ• ti. idaá¹ƒpiá¹‡á¸• acÄ• rikavattaá¹ƒ.

<190> __Ä• raÃ±Ã±ikavatte_ Ä• raÃ±Ã±ikena bhikkhunÄ• kÄ• lasseva uá¹-á¹-hÄ• ya patta
aá¹ƒse laggetvÄ• cÄ«varaá¹ƒ khandhe karitvÄ• upÄ• hanÄ• Ä• rohitvÄ• dÄ• rubhaá¹‡á¸•
paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• vasanaá¹-á¹-hÄ• nato nikkhamitabba
pavisissÄ• mÄ• â€™â€™ ti upÄ• hanÄ• omuÃ±citvÄ• nÄ«caá¹ƒ katvÄ• papphoá¹-etvÄ• t
laggetvÄ• timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• ya
saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• dho
sÄ• dhukaá¹ƒ ataramÄ• nena gÄ• mo pavisitabbo. suppaá¹-icchannena antaragharegantab
gamanavidhÄ• naá¹ƒ idhÄ• pi bhattaggavatte vuttanayeneva veditabbaá¹ƒ.

nivesanaá¹ƒ pavisantena sallakkhetabbaá¹ƒ ``iminÄ• pavisissÄ• mi, iminÄ• nikkhamissÄ•
bhikkhÄ• cÄ• ravidhÄ• naá¹ƒ piá¹‡á¸• acÄ• rikavatte vuttanayeneva veditabbaá¹ƒ. Ä• raÃ±Ã
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. sace bhÄ• janÄ• ni nappahonti
pÄ• nÄ«yamevaparibhojanÄ«yampi katvÄ• upaá¹-á¹-hÄ• petabbaá¹ƒ. bhÄ• janaá¹ƒ alabha
upaá¹-á¹-hÄ• petabbaá¹ƒ. tampi alabhantassa yathÄ• samÄ«pe udakaÄ• vÄ• á¹-o hoti, eva
upaá¹-á¹-hÄ• petabbo, araá¹‡isahitaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ, araá¹‡isahite sati aggiá¹ƒ
vaá¹-á¹-ati. yathÄ• ca Ä• raÃ±Ã±ikassa, evaá¹ƒ kantÄ• rappaá¹-ipannassapi araá¹‡isahitaá
gaá¹‡avÄ• sino pana tena vinÄ• pi vaá¹-á¹-ati. kattaradaá¹‡á¸• o \Be 239/ upaá¹-á¹-hÄ• peta
uggahetabbÄ• ni sakalÄ• ni vÄ• ekadesÄ• ni vÄ• , disÄ• kusalena bhavitabbaá¹ƒ. idaá¹ƒ Ä•

<191> __senÄ• sanavatte_ yasmiá¹ƒ vihÄ• re viharati, sace so vihÄ• ro uklÄ• po hoti, sace
vihÄ• raá¹ƒ sodhentena paá¹-hamaá¹ƒ pattacÄ«varaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒnikkhipita
nisÄ«danapaccattharaá¹‡aá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹ƒ, bhisibimbohana
nikkhipitabbaá¹ƒ, maÃ±co nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ apaá¹-ighaá¹ƒsantenaasaá¹…gh
kavÄ• á¹-apÄ«á¹-haá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbo, pÄ«á¹-haá¹ƒ nÄ«caá¹ƒ ka
apaá¹-ighaá¹ƒsantena asaá¹…ghaá¹-á¹-entena kavÄ• á¹-apÄ«á¹-haá¹ƒ nÄ«haritvÄ• ekama
maÃ±capaá¹-ipÄ• dakÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbÄ• , kheá¸·amallako nÄ«ha
ekamantaá¹ƒnikkhipitabbo, apassenaphalakaá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipitabbaá¹
bhÅ«mattharaá¹‡aá¹ƒyathÄ• paÃ±Ã±attaá¹ƒ sallakkhetvÄ• nÄ«haritvÄ• ekamantaá¹ƒ nikk
santÄ• nakaá¹ƒhoti, ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaá¹ƒ, Ä• lokasandhikaá¹‡á¹‡abhÄ•
gerukaparikammakatÄ• bhitti kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pam
kÄ• á¸·avaá¹‡á¹‡akatÄ• bhÅ«mi kaá¹‡á¹‡akitÄ• hoti, coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• p
akatÄ• hoti bhÅ«mi, udakena paripphositvÄ• paripphositvÄ• sammajjitabbÄ• ``mÄ• vihÄ•
ti, saá¹…kÄ• raá¹ƒ vicinitvÄ• ekamantaá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

na bhikkhusÄ• mantÄ• senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ, na vihÄ• rasÄ• mantÄ• senÄ•
pÄ• nÄ«yasÄ• mantÄ• senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ, na paribhojanÄ«yasÄ• mantÄ•
na paá¹-ivÄ• te aá¹…gaá¹‡e senÄ• sanaá¹ƒ papphoá¹-etabbaá¹ƒ, adhovÄ• te senÄ• sanaá

bhÅ«mattharaá¹‡aá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±
maÃ±capaá¹-ipÄ• dakÄ• ekamantaá¹ƒ otÄ• petvÄ• pamajjitvÄ• abhiharitvÄ• yathÄ• á¹-hÄ
maÃ±coekamantaá¹ƒ otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• \Ne 226/ nÄ«caá¹ƒ katvÄ•
apaá¹-ighaá¹ƒsantenaasaá¹…ghaá¹-á¹-entena kavÄ• á¹-apÄ«á¹-haá¹ƒ atiharitvÄ• yathÄ• pa
pÄ«á¹-haá¹ƒ ekamantaá¹ƒotÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• c
asaá¹…ghaá¹-á¹-entenakavÄ• á¹-apÄ«á¹-haá¹ƒ atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±a
bhisibimbohanaá¹ƒ ekamantaá¹ƒotÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ
paÃ±Ã±apetabbaá¹ƒ, nisÄ«danapaccattharaá¹‡aá¹ƒotÄ• petvÄ• papphoá¹-etvÄ• atiharitvÄ

paÃ±Ã±apetabbaá¹ƒ, kheá¸·amallako ekamantaá¹ƒotÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yat
apassenaphalakaá¹ƒ ekamantaá¹ƒ otÄ• petvÄ• pamajjitvÄ• yathÄ• á¹-hÄ• ne á¹-hapetabba
nikkhipitabbaá¹ƒ, pattaá¹ƒ nikkhipantena ekenahatthena pattaá¹ƒ gahetvÄ• ekena hatthena
vÄ• heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ vÄ• parÄ• masitvÄ• pattonikkhipitabbo, na ca anantarahitÄ•
nikkhipitabbo. cÄ«varaá¹ƒ nikkhipantenaekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatth
cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ, orato bhogaá¹ƒ katvÄ• cÄ«varaá¹ƒ nikk

sace puratthimÄ• sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• vÄ• tapÄ• nÄ• thaketabbÄ• . sa
dakkhiá¹‡Ä• sarajÄ• vÄ• tÄ• vÄ• yanti, dakkhiá¹‡Ä• vÄ• tapÄ• nÄ• thaketabbÄ• . sace s
vÄ• tapÄ• nÄ• vivaritabbÄ• , rattiá¹ƒ thaketabbÄ• . sace uá¹‡hakÄ• lo hoti, divÄ• vÄ• tapÄ
vivaritabbÄ• .

sace uklÄ• paá¹ƒ hoti, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ, koá¹-á¹-hako sammajjitabbo, upaá¹
sammajjitabbÄ• , aggisÄ• lÄ• sammajjitabbÄ• , vaccakuá¹-i sammajjitabbÄ• . sace pÄ• nÄ«
upaá¹-á¹-hÄ• petabbaá¹ƒ. sace paribhojanÄ«yaá¹ƒ na hoti, paribhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ•
saceÄ• camanakumbhiyÄ• udakaá¹ƒ na hoti, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citab

sace vuá¸• á¸• hena saddhiá¹ƒ ekavihÄ• re viharati, na vuá¸• á¸• haá¹ƒ anÄ• pucchÄ• udde
paripucchÄ• dÄ• tabbÄ• , na sajjhÄ• yo kÄ• tabbo, na dhammo bhÄ• sitabbo, na padÄ«po l
padÄ«povijjhÄ• petabbo, na vÄ• tapÄ• nÄ• vivaritabbÄ• , na vÄ• tapÄ• nÄ• thaketabbÄ• .
yasmÄ• mahÄ• vaá¸·aÃ±jaá¹ƒ, tasmÄ• tattha Ä• pucchanakiccaá¹ƒ natthi, sesÄ• ni pana u
Ä• pucchitvÄ• vakÄ• tabbÄ• ni, devasikampi Ä• pucchituá¹ƒ vaá¹-á¹-ati. athÄ• pi ``bhante, Ä
tivutte vuá¸• á¸• hataro ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchati, sayameva vÄ• ``tvaá¹ƒ yath
viharÄ• hÄ«â€™â€™ tivadati, evampi vaá¹-á¹-ati. sabhÄ• gassa vissÄ• senapi vaá¹-á¹-atiye
saddhiá¹ƒ ekacaá¹…kamecaá¹…kamati, yena vuá¸• á¸• ho, tena parivattetabbaá¹ƒ, na ca vu
saá¹…ghÄ• á¹-ikaá¹‡á¹‡ena ghaá¹-á¹-etabbo. idaá¹ƒsenÄ• sanavattaá¹ƒ.

<192> __jantÄ• gharavatte_ \Be 241/ yo paá¹-hamaá¹ƒ jantÄ• gharaá¹ƒ gacchati, sace chÄ•
chÄ• rikÄ• \Ne 227/ chaá¸• á¸• etabbÄ• . sace uklÄ• paá¹ƒ hoti, jantÄ• gharaá¹ƒ sammajjita
paribhaá¹‡á¸• aá¹ƒsammajjitabbaá¹ƒ, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ, koá¹-á¹-hako samma
jantÄ• gharasÄ• lÄ• sammajjitabbÄ• , cuá¹‡á¹‡aá¹ƒ sannetabbaá¹ƒ, mattikÄ• temetabbÄ•
Ä• siÃ±citabbaá¹ƒ. jantÄ• gharaá¹ƒpavisantena mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato
paá¹-icchÄ• detvÄ• jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ, na there bhikkhÅ« anupakhajja nisÄ«d
bhikkhÅ« Ä• sanena paá¹-ibÄ• hitabbÄ• . saceussahati, jantÄ• ghare therÄ• naá¹ƒ bhikkhÅ«
kÄ• tabbaá¹ƒ. jantÄ• gharÄ• nikkhamantenajantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya purato ca
jantÄ• gharÄ• nikkhamitabbaá¹ƒ. saceussahati, udakepi therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ parik
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒpurato nahÄ• yitabbaá¹ƒ, na uparito nahÄ• yitabbaá¹ƒ, nahÄ• t
otarantÄ• naá¹ƒ maggo dÄ• tabbo. yo pacchÄ• jantÄ• gharÄ• nikkhamati, sace jantÄ• gha

dhovitabbaá¹ƒ, mattikÄ• doá¹‡iá¹ƒdhovitvÄ• jantÄ• gharapÄ«á¹-haá¹ƒ paá¹-isÄ• metvÄ• a
dvÄ• raá¹ƒ thaketvÄ• pakkamitabbaá¹ƒ. idaá¹ƒ jantÄ• gharavattaá¹ƒ.

<193> __vaccakuá¹-ivatte_ yo vaccakuá¹-iá¹ƒ gacchati, bahi á¹-hitena ukkÄ• sitabbaá¹ƒ, an
ukkÄ• sitabbaá¹ƒ, cÄ«varavaá¹ƒse vÄ• cÄ«vararajjuyÄ• vÄ• cÄ«varaá¹ƒ nikkhipitvÄ• sÄ•
vaccakuá¹-i pavisitabbÄ• , nÄ• tisahasÄ• pavisitabbÄ• , na ubbhajitvÄ• pavisitabbÄ• , vacc
ubbhajitabbaá¹ƒ, na nitthunantena vacco kÄ• tabbo, na dantakaá¹-á¹-haá¹ƒkhÄ• dantena va
bahiddhÄ• vaccadoá¹‡ikÄ• ya vacco kÄ• tabbo, na bahiddhÄ• passÄ• vadoá¹‡ikÄ• yapass
passÄ• vadoá¹‡ikÄ• ya kheá¸·o kÄ• tabbo, phÄ• litena vÄ• kharena vÄ• gaá¹‡á¹-hikenavÄ
vÄ• pÅ«tinÄ• vÄ• kaá¹-á¹-hena na avalekhitabbaá¹ƒ, avalekhanakaá¹-á¹-haá¹ƒpana aggal
Ä• patti natthi, na avalekhanakaá¹-á¹-haá¹ƒ vaccakÅ«pamhi pÄ• tetabbaá¹ƒ, vaccapÄ• dukÄ
paá¹-icchÄ• detabbaá¹ƒ, nÄ• tisahasÄ• nikkhamitabbaá¹ƒ, na ubbhajitvÄ• nikkhamitabbaá
Ä• camanapÄ• dukÄ• yaá¹-hitena ubbhajitabbaá¹ƒ, na capucapukÄ• rakaá¹ƒ Ä• cametabba
udakaá¹ƒsesetabbaá¹ƒ. idaÃ±ca sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹
Ä• gacchanti, tasmÄ• udakaá¹ƒ na sesetabbaá¹ƒ. yaá¹ƒ pana saá¹…ghikepi vihÄ• re ekade
\Be 242/ kataá¹ƒ á¹-hÄ• naá¹ƒ hoti puggalikaá¹-á¹-hÄ• naá¹ƒ vÄ• , tasmiá¹ƒ vaá¹-á¹-ati. vire
pivitvÄ• punappunaá¹ƒ pavisantassapi vaá¹-á¹-atiyeva. Ä• camanapÄ• dukÄ• ya á¹-hitena p

sace vaccakuá¹-i uhatÄ• hoti bahi vaccamakkhitÄ• , udakaá¹ƒ Ä• haritvÄ• dhovitabbÄ• . u
natthi, asantaá¹ƒ nÄ• ma hoti. bhÄ• janaá¹ƒ atthi, udakaá¹ƒ natthi, etampi asantaá¹ƒ \Ne 22
asati asantameva, kaá¹-á¹-hena vÄ• kenaci vÄ• puÃ±chitvÄ• gantabbaá¹ƒ. sace avalekha
avalekhanakaá¹-á¹-haá¹ƒ chaá¸• á¸• etabbaá¹ƒ. sace kacavaraá¹ƒ atthi, vaccakuá¹-i samma
paribhaá¹‡á¸• aá¹ƒ sammajjitabbaá¹ƒ, pariveá¹‡aá¹ƒ sammajjitabbaá¹ƒ, koá¹-á¹-hako samm
saceÄ• camanakumbhiyÄ• udakaá¹ƒ na hoti, Ä• camanakumbhiyÄ• udakaá¹ƒ Ä• siÃ±citab

``na, bhikkhave, vaccaá¹ƒ katvÄ• sati udake nÄ• cametabbaá¹ƒ, yo nÄ• cameyya, Ä• patti
(Vin II 373) vacanato udake sati udakakiccaá¹ƒ akarontassa Ä• patti. sace udakaá¹ƒatthi,
paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ pana natthi, bhÄ• janena nÄ«haritvÄ• Ä• camitabbaá¹ƒ. bhÄ
pattenanÄ«haritabbaá¹ƒ, pattepi asati asantaá¹ƒ nÄ• ma hoti. ``idaá¹ƒ ativivaá¹-aá¹ƒ, purato
udakaá¹ƒbhavissatÄ«â€™â€™ ti gatassa udakaá¹ƒ alabhantasseva bhikkhÄ• cÄ• ravelÄ•
kenacivÄ• puÃ±chitvÄ• gantabbaá¹ƒ, bhuÃ±jitumpi anumoditumpi vaá¹-á¹-ati. ``na, bhikkha
vaccakuá¹-iyÄ• yathÄ• vuá¸• á¸• haá¹ƒ vacco kÄ• tabbo, yo kareyya, Ä• patti dukkaá¹-assa.
Ä• gatapaá¹-ipÄ• á¹-iyÄ• vaccaá¹ƒ kÄ• tuâ€™â€™ nti (Vin II 373) vacanato vaccakuá¹-iá¹ƒ
pavisantenaÄ• gatapaá¹-ipÄ• á¹-iyÄ• pavisitabbaá¹ƒ. vaccakuá¹-iyaá¹ƒ passÄ• vaá¹-á¹-hÄ•
Ä• gatapaá¹-ipÄ• á¹-iyevapamÄ• á¹‡aá¹ƒ. idaá¹ƒ vaccakuá¹-ivattaá¹ƒ.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

upajjhÄ• yÄ• divattavinicchayakathÄ• samattÄ• .

28. catupaccayabhÄ• janÄ«yavinicchayakathÄ•

<194> __catupaccayabhÄ• jana_nti \Be 243/ \Ne 229/ cÄ«varÄ• dÄ«naá¹ƒ catunnaá¹ƒ pacc
tatthacÄ«varabhÄ• jane tÄ• va cÄ«varapaá¹-iggÄ• hako veditabbo, cÄ«varanidahako vedita
bhaá¹‡á¸• Ä• gÄ• rikoveditabbo, bhaá¹‡á¸• Ä• gÄ• raá¹ƒ veditabbaá¹ƒ, cÄ«varabhÄ• jako v
veditabbaá¹ƒ.

tattha (Sp (to Vin I) 340-342) ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• gat
bhikkhuá¹ƒcÄ«varapaá¹-iggÄ• hakaá¹ƒ sammannituá¹ƒ, yo na chandÄ• gatiá¹ƒ gaccheyya,
na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, gahitÄ• gahitaÃ±ca jÄ• neyyÄ•
vacanato imehi paÃ±cahaá¹…gehi samannÄ• gato __cÄ«varapaá¹-iggÄ• hako_ sammannit
attano Ã±Ä• takÄ• dÄ«naá¹ƒ paá¹-hamataraá¹ƒ paá¹-iggaá¹‡hanto vÄ• ekaccasmiá¹ƒ pema
lobhapakatitÄ• ya attano pariá¹‡Ä• mento vÄ• __chandÄ• gatiá¹ƒ gacchati nÄ• ma. _paá¹-
kodhavasena pacchÄ• gaá¹‡hanto vÄ• duggatamanussesu avamaÃ±Ã±aá¹ƒ katvÄ• gaá¹
á¹-hapanokÄ• so natthi, tumhÄ• kaá¹ƒ santakaá¹ƒ gahetvÄ• gacchathÄ• â€™â€™ ti evaá¹
karonto vÄ• __dosÄ• gatiá¹ƒ gacchati_ nÄ• ma. yo pana muá¹-á¹-hassati asampajÄ• no, ay
gacchati_ nÄ• ma. pacchÄ• Ä• gatÄ• nampi issarÄ• naá¹ƒ bhayena paá¹-hamataraá¹ƒ paá
``cÄ«varapaá¹-iggÄ• hakaá¹-á¹-hÄ• naá¹ƒ nÄ• metaá¹ƒ bhÄ• riyaâ€™â€™ nti santasanto v
gacchatinÄ• ma_. ``mayÄ• idaÃ±cidaÃ±ca gahitaá¹ƒ, idaÃ±cidaÃ±ca na gahitaâ€™â€™ nt
__gahitÄ• gahitaá¹ƒjÄ• nÄ• ti nÄ• ma_. tasmÄ• yo chandÄ• gatiÄ• divasena na gacchati,
Ã±Ä• takaaÃ±Ã±Ä• takaaá¸• á¸• haduggatesuvisesaá¹ƒ akatvÄ• Ä• gatapaá¹-ipÄ• á¹-iyÄ•
sÄ«lÄ• cÄ• rapaá¹-ipattiyutto hoti satimÄ• medhÄ• vÄ« bahussuto, sakkoti dÄ• yakÄ• naá¹ƒ
parimaá¹‡á¸• alehi padabyaÃ±janehianumodanaá¹ƒ karonto pasÄ• daá¹ƒ janetuá¹ƒ, evarÅ«

evaÃ±ca pana sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bh
paá¹-ibalenasaá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
cÄ«varapaá¹-iggÄ• hakaá¹ƒsammanneyya, esÄ• Ã±atti.

``suá¹‡Ä• tu \Be 244/ \Ne 230/ me, bhante, saá¹…gho, saá¹…gho itthannÄ• maá¹ƒ bhikkhua
cÄ«varapaá¹-iggÄ• hakaá¹ƒsammannati, yassÄ• yasmato khamati itthannÄ• massa bhikkhu
sammuti, sotuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu cÄ«varapaá¹-iggÄ• hako, khamati saá¹…gha
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 342) ---

iti imÄ• ya kammavÄ• cÄ• ya vÄ• apalokanena vÄ• antovihÄ• re sabbasaá¹…ghamajjhepi
khaá¹‡á¸• asÄ«mÄ• yampisammannituá¹ƒ vaá¹-á¹-atiyeva. evaá¹ƒ sammatena ca vihÄ• rap
na acchitabbaá¹ƒ. yattha pana Ä• gatÄ• gatÄ• manussÄ• sukhaá¹ƒ passanti, tÄ• dise dhu
bÄ«janiá¹ƒ passeá¹-hapetvÄ• sunivatthena supÄ• rutena nisÄ«ditabbaá¹ƒ.

<195> __cÄ«varanidahakopi_ ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• ga
bhikkhuá¹ƒcÄ«varanidahakaá¹ƒ sammannituá¹ƒ, yo na chandÄ• gatiá¹ƒ gaccheyya, na dos
mohÄ• gatiá¹ƒgaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, nihitÄ• nihitaÃ±ca jÄ• neyyÄ• â€™
paÃ±caá¹…gasamannÄ• gatobhikkhu ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
cÄ«varanidahakaá¹ƒsammanneyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me bhante saá¹…gho, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varanidahak
yassÄ• yasmatokhamati itthannÄ• massa bhikkhuno cÄ«varanidahakassa sammuti, so tuá¹
bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo bhikkhu cÄ«varanidahako, khamati saá¹…ghassa, ta
evametaá¹ƒdhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 342) ---

iti imÄ• ya kammavÄ• cÄ• ya vÄ• apalokanena vÄ• vuttanayeneva sammannitabbo.

<196> __bhaá¹‡á¸• Ä• gÄ• rikopi_ \Be 245/ ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi
bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ \Ne 231/ sammannituá¹ƒ, yo na chandÄ• gatiá¹ƒ gaccheyya, na d
mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, guttÄ• guttaÃ±ca jÄ• neyyÄ• â€™
paÃ±caá¹…gasamannÄ• gato bhikkhu ``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…gha
itthannÄ• maá¹ƒ bhikkhuá¹ƒ bhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ sammanneyyÄ• â€™â€™ tiÄ• dinÄ•
vÄ• apalokanena vÄ• sammannitabbo.

ettha (Sp (to Vin I) 343) ca yattha chadanÄ• dÄ«su koci doso natthi, taá¹ƒ guttaá¹ƒ. yattha
panachadanatiá¹‡aá¹ƒ vÄ• chadaniá¹-á¹-hakÄ• vÄ• yattha katthaci patitÄ• , yena ovassati
mÅ«sikÄ• dÄ«naá¹ƒvÄ• paveso hoti, bhittiÄ• dÄ«su vÄ• katthaci chiddaá¹ƒ hoti, upacikÄ•
sabbaá¹ƒ aguttaá¹ƒ nÄ• ma. taá¹ƒ sallakkhetvÄ• bhaá¹‡á¸• Ä• gÄ• rikena paá¹-isaá¹…khan
sÄ«tasamayedvÄ• raÃ±ca vÄ• tapÄ• naÃ±ca supihitaá¹ƒ kÄ• tabbaá¹ƒ. sÄ«tena hi cÄ«varÄ
uá¹‡hasamaye antarantarÄ• vÄ• tappavesanatthaá¹ƒ vivaritabbaá¹ƒ. evaá¹ƒ karonto hi __g
nÄ• ma.

<197> ``anujÄ• nÄ• mi, bhikkhave, bhaá¹‡á¸• Ä• gÄ• raá¹ƒ sammannituá¹ƒ, yaá¹ƒ saá¹…gh
aá¸• á¸• hayogaá¹ƒ vÄ• pÄ• sÄ• daá¹ƒ vÄ• hammiyaá¹ƒ vÄ• guhaá¹ƒ vÄ• â€™â€™ ti (Vin
__bhaá¹‡á¸• Ä• gÄ• raá¹ƒ_sammannitvÄ• á¹-hapetabbaá¹ƒ. ettha ca yo Ä• rÄ• mamajjhe Ä
avivittosabbesaá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• ne vihÄ• ro vÄ• aá¸• á¸• hayogo vÄ• hoti, so s
paccantasenÄ• sanaá¹ƒpana na sammannitabbaá¹ƒ. imaá¹ƒ pana bhaá¹‡á¸• Ä• gÄ• raá¹ƒ k
khaá¹‡á¸• asÄ«mÄ• ya nisinnehisammannituá¹ƒ na vaá¹-á¹-ati. vihÄ• ramajjheyeva ``suá¹‡Ä
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ vihÄ• raá¹ƒ bhaá¹‡á¸• Ä• gÄ•
tiÄ• dinÄ• (Vin I 343) nayenakammavÄ• cÄ• ya vÄ• apalokanena vÄ• sammannitabbaá¹ƒ

cÄ«varapaá¹-iggÄ• hakÄ• dÄ«hi pana tÄ«hipi attano vattaá¹ƒ jÄ• nitabbaá¹ƒ. tattha cÄ«vara
yaá¹ƒ yaá¹ƒ manussÄ• ``kÄ• lacÄ«varaâ€™â€™ nti vÄ• ``akÄ• lacÄ«varaâ€™â€™ nti vÄ
``vassikasÄ• á¹-ikaâ€™â€™ nti vÄ• ``nisÄ«danaâ€™â€™ nti vÄ• ``paccattharaá¹‡aâ€™â
``mukhapuÃ±chanacoá¸·aâ€™â€™ nti vÄ• denti, taá¹ƒ sabbaá¹ƒ ekarÄ• siá¹ƒ \Be 246/ kat
gaá¹‡hitabbaá¹ƒ, visuá¹ƒ visuá¹ƒ katvÄ• va gaá¹‡hitvÄ• cÄ«varanidahakassa tatheva Ä• ci
cÄ«varanidahakenapi bhaá¹‡á¸• Ä• gÄ• rikassa dadamÄ• nena ``idaá¹ƒ kÄ• lacÄ«varaá¹ƒ .
mukhapuÃ±chanacoá¸·aâ€™â€™ nti Ä• cikkhitvÄ• va dÄ• tabbaá¹ƒ. bhaá¹‡á¸• Ä• gÄ• rike
saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• á¹-hapetabbaá¹ƒ. tato \Ne 232/ saá¹…ghena ``kÄ• lacÄ«varaá¹ƒ
kÄ• lacÄ«varamevadÄ• tabbaá¹ƒ ... pe ... ``mukhapuÃ±chanacoá¸·aá¹ƒ Ä• harÄ• â€™â€™
iti bhagavatÄ• cÄ«varapaá¹-iggÄ• hako anuÃ±Ã±Ä• to, cÄ«varanidahako anuÃ±Ã±Ä• to, bh
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, na bÄ• hulikatÄ• ya, na asantuá¹-á¹-hitÄ• ya, ap
sace hi Ä• haá¹-Ä• haá¹-aá¹ƒ gahetvÄ• bhikkhÅ« bhÄ• jeyyuá¹ƒ, neva Ä• haá¹-aá¹ƒ, na an
adinnaá¹ƒ, na laddhaá¹ƒ, na aladdhaá¹ƒ jÄ• neyyuá¹ƒ, Ä• haá¹-Ä• haá¹-aá¹ƒ therÄ• sane vÄ
khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒvÄ• chinditvÄ• gaá¹‡heyyuá¹ƒ, evaá¹ƒ sati ayuttaparibhogo c
saá¹…gahokato hoti. bhaá¹‡á¸• Ä• gÄ• re pana cÄ«varaá¹ƒ á¹-hapetvÄ• ussannakÄ• le ek
ticÄ«varaá¹ƒvÄ• dve dve vÄ• ekekaá¹ƒ vÄ• cÄ«varaá¹ƒ dassanti, laddhÄ• laddhaá¹ƒ jÄ• n
Ã±atvÄ• saá¹…gahaá¹ƒ kÄ• tuá¹ƒ maÃ±Ã±issantÄ«ti.

<198> __cÄ«varabhÄ• jakovi_ ``anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• g
bhikkhuá¹ƒcÄ«varabhÄ• jakaá¹ƒ sammannituá¹ƒ, yo na chandÄ• gatiá¹ƒ gaccheyya, na dos
mohÄ• gatiá¹ƒgaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya, bhÄ• jitÄ• bhÄ• jitaÃ±ca jÄ• neyyÄ
vacanatopaÃ±cahaá¹…gehi samannÄ• gatoyeva ``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi
saá¹…ghoitthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varabhÄ• jakaá¹ƒ sammanneyyÄ• â€™â€™ ti (V
kammavÄ• cÄ• yavÄ• apalokanena vÄ• sammannitvÄ• á¹-hapetabbo.

ettha sabhÄ• gÄ• naá¹ƒ bhikkhÅ«naá¹ƒ apÄ• puá¹‡antampi mahagghacÄ«varaá¹ƒ dento __
aÃ±Ã±esaá¹ƒ vuá¸• á¸• hatarÄ• naá¹ƒ pÄ• puá¹‡antampi mahagghacÄ«varaá¹ƒ adatvÄ• a
__dosÄ• gatiá¹ƒgacchati_ nÄ• ma. mohamÅ«á¸·ho cÄ«varadÄ• navattaá¹ƒ ajÄ• nanto __m
mukharÄ• naá¹ƒnavakÄ• nampi bhayena apÄ• puá¹‡antaá¹ƒ eva mahagghaá¹ƒ cÄ«varaá¹ƒ

nÄ• ma. yo evaá¹ƒ na \Be 247/ gacchati, sabbesaá¹ƒ tulÄ• bhÅ«to pamÄ• á¹‡abhÅ«to majjh
tenapi cÄ«varaá¹ƒ bhÄ• jentena paá¹-hamaá¹ƒ ``idaá¹ƒ thÅ«laá¹ƒ, idaá¹ƒ saá¹‡haá¹ƒ, idaá¹
tanukaá¹ƒ, idaá¹ƒ paribhuttaá¹ƒ, idaá¹ƒ aparibhuttaá¹ƒ, idaá¹ƒ dÄ«ghato ettakaá¹ƒ, puthulat
evaá¹ƒvatthÄ• ni vicinitvÄ• ``idaá¹ƒ ettakaá¹ƒ agghati, idaá¹ƒ ettakaâ€™â€™ nti evaá¹ƒ ag
sace sabbesaá¹ƒ ekekameva dasadasaagghanakaá¹ƒ pÄ• puá¹‡Ä• ti, iccetaá¹ƒ kusalaá¹ƒ.
nava vÄ• aá¹-á¹-ha vÄ• agghati, taá¹ƒ aÃ±Ã±ena ekaagghanakena ca dviagghanakenaca
upÄ• yena same paá¹-ivÄ«se á¹-hapetvÄ• kuso pÄ• tetabbo. saceekekassa dÄ«yamÄ• ne
dasa bhikkhÅ« gaá¹‡etvÄ• dasa dasa cÄ«varapaá¹-ivÄ«seekato bandhitvÄ• bhaá¹‡á¸• ika
cÄ«varapaá¹-ivÄ«so á¹-hapetabbo \Ne 233/. evaá¹ƒ á¹-hapitesucÄ«varapaá¹-ivÄ«sesu kuso
bhikkhÅ«hi puna kusapÄ• taá¹ƒ katvÄ• bhÄ• jetabbaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• hapaá¹-ivÄ«saá¹ƒ dÄ• tuâ€™
sÄ• maá¹‡erÄ• attissarÄ• bhikkhusaá¹…ghassa kattabbakammaá¹ƒ na karonti, uddesapar
Ä• cariyupajjhÄ• yÄ• naá¹ƒyeva vattapaá¹-ivattaá¹ƒ karonti, aÃ±Ã±esaá¹ƒ na karonti, etesa
dÄ• tabbo. ye pana purebhattaÃ±ca pacchÄ• bhattaÃ±ca bhikkhusaá¹…ghasseva kattabba
samako dÄ• tabbo. idaÃ±ca piá¹-á¹-hisamaye uppannena bhaá¹‡á¸• Ä• gÄ• re á¹-hapitenaa
kÄ• lacÄ«varaá¹ƒ pana samakaá¹ƒyeva dÄ• tabbaá¹ƒ. tatruppÄ• davassÄ• vÄ• sikaá¹ƒsam
phÄ• tikammaá¹ƒ katvÄ• gahetabbaá¹ƒ. etaÃ±hettha sabbesaá¹ƒ vattaá¹ƒ. bhaá¹‡á¸• Ä• gA
sÄ• maá¹‡erÄ• Ä• gantvÄ• ``bhante, mayaá¹ƒ yÄ• guá¹ƒ pacÄ• ma, bhattaá¹ƒ pacÄ• ma,
appaharitaá¹ƒ karoma, dantakaá¹-á¹-haá¹ƒ Ä• harÄ• ma, raá¹…gachalliá¹ƒ kappiyaá¹ƒ katvA
kataá¹ƒ nÄ• mÄ• â€™â€™ ti ukkuá¹-á¹-hiá¹ƒ karonti, samabhÄ• gova dÄ• tabbo. etaá¹ƒyev
yesaÃ±ca karaá¹‡abhÄ• vo na paÃ±Ã±Ä• yati, te sandhÄ• ya vuttaá¹ƒ ``anujÄ• nÄ• mi, bhik
upaá¸• á¸• hapaá¹-ivÄ«saá¹ƒ dÄ• tuâ€™â€™ nti. __kurundiyaá¹ƒ_pana ``sace sÄ• maá¹‡er
saá¹…ghakammaá¹ƒ na karoma, karissÄ• mÄ• â€™ ti yÄ• canti, samapaá¹-ivÄ«so dÄ• tabb

sace \Be 248/ koci bhikkhu sakaá¹ƒ bhÄ• gaá¹ƒ gahetvÄ• satthaá¹ƒ labhitvÄ• nadiá¹ƒ vÄ•
uttaritvÄ• disÄ• pakkamitukÄ• mo hoti, tassa ``anujÄ• nÄ• mi, bhikkhave, uttarantassasaka
nti (Vin I 343) vacanato cÄ«varesu bhaá¹‡á¸• Ä• gÄ• rato bahi nÄ«haá¹-esughaá¹‡á¹-iá¹ƒ p
sannipatite cÄ«varabhÄ• jakena ``imassa bhikkhuno koá¹-á¹-hÄ• senaettakena bhavitabbaâ
nayaggÄ• hena samabhÄ• gena cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ. tulÄ• yatulitamiva hi samasama
Å«naá¹ƒ vÄ• hotu adhikaá¹ƒ vÄ• , evaá¹ƒ takkenanayena dinnaá¹ƒ sudinnaá¹ƒ. neva Å«na
nÄ• tirittaá¹ƒ paá¹-iggaá¹‡hitabbaá¹ƒ. sacedasa bhikkhÅ« honti, sÄ• á¹-akÄ• pi daseva, tesu
sesÄ• dasagghanakÄ• . sabbesu dasagghanakavasena kuse pÄ• tite yassa bhikkhuno dvÄ
tena yattakaá¹ƒ tasmiá¹ƒ paá¹-ivÄ«se adhikaá¹ƒ, tattakaá¹ƒ agghanakaá¹ƒ yaá¹ƒ kiÃ±ci atta
santakaá¹ƒkappiyabhaá¹‡á¸• aá¹ƒ datvÄ• so atirekabhÄ• go gahetabbo. sace sabbesaá¹ƒ
vatthÄ• nipattÄ• ni, sesÄ• nipi atthi, ekekaá¹ƒ pana na pÄ• puá¹‡Ä• ti, chinditvÄ• dÄ• tabb

chindantena \Ne 234/ ca aá¸• á¸• hamaá¹‡á¸• alÄ• dÄ«naá¹ƒ vÄ• upÄ• hanatthavikÄ• dÄ«

khaá¹‡á¸• Ä• ni katvÄ• dÄ• tabbÄ• ni. heá¹-á¹-himaparicchedena caturaá¹…gulavitthÄ• ram
khaá¹‡á¸• aá¹ƒkatvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati, aparibhogaá¹ƒ pana na kÄ• tabbaá¹ƒ. sacepi e
koá¹-á¹-hÄ• seekaá¹ƒ vÄ• dve vÄ• vatthÄ• ni nappahonti, tattha aÃ±Ã±aá¹ƒ sÄ• maá¹‡aka
á¹-hapetvÄ• yo tenatussati, tassa taá¹ƒ bhÄ• gaá¹ƒ katvÄ• pacchÄ• kusapÄ• to kÄ• tabbo
gaá¹‡etvÄ• vaggaá¹ƒ karontÄ• naá¹ƒ eko vaggo na pÅ«rati, aá¹-á¹-ha vÄ• nava vÄ• honti,
navavÄ• koá¹-á¹-hÄ• sÄ• ``tumhe ime gahetvÄ• visuá¹ƒ bhÄ• jethÄ• â€™â€™ ti dÄ• tabb
pacchÄ• kusapÄ• to kÄ• tabbo.

<199> idÄ• ni ``aá¹-á¹-himÄ• , bhikkhave, mÄ• tikÄ• cÄ«varassa uppÄ• dÄ• ya, sÄ«mÄ• ya
bhikkhÄ• paÃ±Ã±attiyÄ• deti, saá¹…ghassa deti, ubhatosaá¹…ghassa deti, vassaá¹ƒvuá¹-á
Ä• dissa deti, puggalassa detÄ«â€™â€™ ti (Vin I 379) cÄ«varÄ• naá¹ƒ paá¹-ilÄ• bhakhettad
aá¹-á¹-ha mÄ• tikÄ• vuttÄ• , tÄ• saá¹ƒ vasena vinicchayo veditabbo.

tattha \Be 249/ ``sÄ«mÄ• ya dammÄ«â€™â€™ ti evaá¹ƒ sÄ«maá¹ƒ parÄ• masitvÄ• dento
sÄ«mÄ• ya dinnaá¹ƒ yÄ• vatikÄ• bhikkhÅ« antosÄ«mÄ• gatÄ• , tehi bhÄ• jetabbaá¹ƒ. sÄ«m
khaá¹‡á¸• asÄ«mÄ• upacÄ• rasÄ«mÄ• samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• avippavÄ• sasÄ«m
nagarasÄ«mÄ• abbhantarasÄ«mÄ• udakukkhepasÄ«mÄ• janapadasÄ«mÄ• raá¹-á¹-hasÄ
cakkavÄ• á¸·asÄ«mÄ• ti pannarasavidhÄ• hoti. tattha __khaá¹‡á¸• asÄ«mÄ• _ sÄ«mÄ• kat
__upacÄ• rasÄ«mÄ• _ nÄ• ma parikkhittassa vihÄ• rassa parikkhepena, aparikkhittassapar
paricchinnÄ• hoti. apica bhikkhÅ«naá¹ƒ dhuvasannipÄ• taá¹-á¹-hÄ• nato pariyanteá¹-hitabh
nibaddhavasanaÄ• vÄ• sato vÄ• thÄ• mamajjhimassa purisassa dvinnaá¹ƒ leá¸• á¸• upÄ• t
veditabbÄ• . sÄ• pana Ä• vÄ• sesu vaá¸• á¸• hantesu vaá¸• á¸• hati, parihÄ• yantesuparihÄ
pana ``bhikkhÅ«supi vaá¸• á¸• hantesu vaá¸• á¸• hatÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• sace vi
saddhiá¹ƒ ekÄ• baddhÄ• hutvÄ• yojanasatampi pÅ«retvÄ• nisÄ«danti, yojanasatampi upa
sabbesaá¹ƒ lÄ• bho pÄ• puá¹‡Ä• ti. __samÄ• nasaá¹ƒvÄ• saavippavÄ• sasÄ«mÄ• _dvayan
neva sammÄ• sambuddhena anuÃ±Ã±Ä• tÄ• , na dhammasaá¹…gÄ• hakattherehiá¹-hapitÄ
vihÄ• raá¹ƒ kÄ• retvÄ• gÄ• vutaá¹ƒ vÄ• aá¸• á¸• hayojanaá¹ƒ vÄ• yojanaá¹ƒ vÄ• samanta
amhÄ• kaá¹ƒ vihÄ• rassa lÄ• bhasÄ«mÄ• â€™â€™ ti nÄ• malikhitakethambhe nikhaá¹‡itvÄ
sabbaá¹ƒ amhÄ• kaá¹ƒ vihÄ• rassa demÄ• â€™â€™ tisÄ«mÄ• á¹-hapenti, ayaá¹ƒ lÄ• bhas
__gÄ• manigamanagaraabbhantaraudakukkhepasÄ«mÄ• _pi vuttÄ• eva.

__janapadasÄ«mÄ• _ \Ne 235/ nÄ• ma kÄ• sikosalaraá¹-á¹-hÄ• dÄ«naá¹ƒ anto bahÅ« jana
janapadaparicchedo janapadasÄ«mÄ• . __raá¹-á¹-hasÄ«mÄ• _ nÄ• ma kÄ• sikosalÄ• diraá
__rajjasÄ«mÄ• _ nÄ• ma ``coá¸·abhogo keraá¸·abhogoâ€™â€™ ti evaá¹ƒ ekekassa raÃ±Ã±
Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naá¹ƒ. __dÄ«pasÄ«mÄ• _nÄ• ma samuddantena paricchinnamah
__cakkavÄ• á¸·asÄ«mÄ• _ cakkavÄ• á¸·apabbatenevaparicchinnÄ• . evametÄ• su sÄ«mÄ•
kammena sannipatitaá¹ƒ saá¹…ghaá¹ƒ disvÄ• ``ettheva sÄ«mÄ• ya saá¹…ghassa demÄ«â
bhikkhÅ« antokhaá¹‡á¸• asÄ«mÄ• gatÄ• , tehibhÄ• jetabbaá¹ƒ. tesaá¹ƒyeva hi taá¹ƒ pÄ• pu

sÄ«mantarikÄ• ya vÄ• upacÄ• rasÄ«mÄ• ya \Be 250/ vÄ• á¹-hitÄ• nampi na pÄ• puá¹‡Ä•
pana rukkhe vÄ• pabbate vÄ• á¹-hitassa heá¹-á¹-hÄ• vÄ• pathavÄ«vemajjhagatassa pÄ•
upacÄ• rasÄ«mÄ• ya saá¹…ghassa dammÄ«â€™â€™ tidinnaá¹ƒ pana khaá¹‡á¸• asÄ«mÄ•
pÄ• puá¹‡Ä• ti. ``samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• yadammÄ«â€™â€™ ti dinnaá¹ƒ pana khaá
á¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti. avippavÄ• sasÄ«mÄ• lÄ• bhasÄ«mÄ• sudinnaá¹ƒ tÄ• su
pÄ• puá¹‡Ä• ti. gÄ• masÄ«mÄ• dÄ«su dinnaá¹ƒ tÄ• saá¹ƒ sÄ«mÄ• naá¹ƒabbhantare baddh
pÄ• puá¹‡Ä• ti. abbhantarasÄ«mÄ• udakukkhepasÄ«mÄ• su dinnaá¹ƒtattha antogatÄ• naá
janapadaraá¹-á¹-harajjadÄ«pacakkavÄ• á¸·asÄ«mÄ• supi gÄ• masÄ«mÄ• dÄ«su vuttasadis

sace pana jambudÄ«pe á¹-hito ``tambavaá¹‡á¹‡idÄ«pe saá¹…ghassa dammÄ«â€™â€™ ti
tambapaá¹‡á¹‡idÄ«patoekopi Ä• gantvÄ• sabbesaá¹ƒ gaá¹‡hituá¹ƒ labhati. sacepi tatreva
sabhÄ• gÄ• naá¹ƒbhÄ• gaá¹ƒ gaá¹‡hÄ• ti, na vÄ• retabbo. evaá¹ƒ tÄ• va yo sÄ«maá¹ƒ parÄ
dÄ• nevinicchayo veditabbo. yo pana ``asukasÄ«mÄ• yaâ€™â€™ nti vattuá¹ƒ na jÄ• nÄ• ti,
vacanamattameva jÄ• nanto vihÄ• raá¹ƒ Ä• gantvÄ• ``sÄ«mÄ• ya dammÄ«â€™â€™ ti vÄ•
``sÄ«maá¹-á¹-hakasaá¹…ghassadammÄ«â€™â€™ ti vÄ• bhaá¹‡ati, so pucchitabbo ``sÄ«m
katarasÄ«maá¹ƒ sandhÄ• ya bhaá¹‡asÄ«â€™â€™ ti. sace vadati ``ahaá¹ƒ `asukasÄ«mÄ•
sÄ«maá¹-á¹-hakasaá¹…gho bhÄ• jetvÄ• gaá¹‡hatÅ«â€™â€™ ti, katarasÄ«mÄ• ya bhÄ• je
kirÄ• ha ``avippavÄ• sasÄ«mÄ• yÄ• â€™â€™ ti. tatonaá¹ƒ Ä• haá¹ƒsu ``avippavÄ• sasÄ«m
evaá¹ƒ sante tiyojane á¹-hitÄ• lÄ• bhaá¹ƒgaá¹‡hissanti, tiyojane á¹-hatvÄ• Ä• gantukavatta
Ä• rÄ• maá¹ƒ pavisitabbaá¹ƒ bhavissati, gamiko tiyojanaá¹ƒ gantvÄ• senÄ• sanaá¹ƒ Ä• puc
nissayappaá¹-ipannassa tiyojanÄ• tikkamenissayo paá¹-ippassambhissati, pÄ• rivÄ• sikena
aruá¹‡aá¹ƒ uá¹-á¹-hapetabbaá¹ƒbhavissati, bhikkhuniyÄ• tiyojane á¹-hatvÄ• Ä• rÄ• mappa
bhavissati, sabbampetaá¹ƒupacÄ• rasÄ«mÄ• paricchedavaseneva kÄ• tuá¹ƒ vaá¹-á¹-ati, tas
bhÄ• jetabbaâ€™â€™ nti.

<200> __katikÄ• ya_ \Ne 236/ __detÄ«_ti ettha pana katikÄ• nÄ• ma samÄ• nalÄ• bhakati
katikÄ• kÄ• tabbÄ• , ekasmiá¹ƒ vihÄ• re sannipatitehi bhikkhÅ«hi yaá¹ƒ vihÄ• raá¹ƒ saá¹…g
samÄ• nalÄ• bhaá¹ƒkÄ• tuá¹ƒ icchanti \Be 251/, tassa nÄ• maá¹ƒ gahetvÄ• ``asuko nÄ• m
tivÄ• ``buddhÄ• dhivutthoâ€™â€™ ti vÄ• ``appalÄ• bhoâ€™â€™ ti vÄ• ya kiÃ±ci kÄ• raá
``taá¹ƒvihÄ• raá¹ƒ iminÄ• vihÄ• rena saddhiá¹ƒ ekalÄ• bhaá¹ƒ kÄ• tuá¹ƒ saá¹…ghassa ruc
tikkhattuá¹ƒsÄ• vetabbaá¹ƒ. ettÄ• vatÄ• tasmiá¹ƒ vihÄ• re nisinnopi idha nisinnova hoti. tas
saá¹…ghena evameva kÄ• tabbaá¹ƒ. ettÄ• vatÄ• idha nisinnopi tasmiá¹ƒ nisinnova hoti. ek
bhÄ• jiyamÄ• ne itarasmiá¹ƒ á¹-hitassa bhÄ• gaá¹ƒ gahetuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ ekenavihÄ
Ä• vÄ• sÄ• ekalÄ• bhÄ• kÄ• tabbÄ• . evaÃ±ca kate ekasmiá¹ƒ Ä• vÄ• sedinne sabbattha

<201> __bhikkhÄ• paÃ±Ã±atti_ nÄ• ma attano pariccÄ• gapaÃ±Ã±Ä• panaá¹-á¹-hÄ• naá¹ƒ,
karÄ«yanti. ettha ca yasmiá¹ƒ vihÄ• re imassa cÄ«varadÄ• yakassa santakaá¹ƒ saá¹…ghas
vattati, yasmiá¹ƒ vihÄ• re bhikkhÅ« attano bhÄ• raá¹ƒ katvÄ• sadÄ• gehe bhojeti, yattha v

salÄ• kabhattÄ• dÄ«ni vÄ• nibaddhÄ• ni, ime dhuvakÄ• rÄ• nÄ• ma. yena pana sakalopivi
tattha vattabbameva natthi, tasmÄ• sace so ``yattha mayhaá¹ƒ dhuvakÄ• rÄ• karÄ«yanti, ta
``tattha dethÄ• â€™â€™ ti vÄ• bhaá¹‡ati, bahÅ«su cepi á¹-hÄ• nesudhuvakÄ• rÄ• honti, s
sace pana ekasmiá¹ƒ vihÄ• re bhikkhÅ« bahutarÄ• honti, tehi vattabbaá¹ƒ ``tumhÄ• kaá¹ƒ d
bhikkhÅ« bahÅ«, ekattha appakÄ• â€™â€™ ti. sace ``bhikkhugaá¹‡anÄ• ya gaá¹‡hathÄ• â
bhÄ• jetvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. ettha ca vatthabhesajjÄ• diappakampi sukhena bhÄ• j
vÄ• pÄ«á¹-haá¹ƒ vÄ• ekameva hoti, taá¹ƒ pucchitvÄ• yassa vihÄ• rassa, ekavihÄ• repi vÄ•
vicÄ• reti, tattha dÄ• tabbaá¹ƒ. sacepi ``asukabhikkhu gaá¹‡hatÅ«â€™â€™ ti vadati, vaá¹-á
dhuvakÄ• re dethÄ• â€™â€™ tivatvÄ• avicÄ• retvÄ• gacchati, saá¹…ghassapi vicÄ• retuá
vicÄ• retabbaá¹ƒ, ``saá¹…ghattherassa vasanaá¹-á¹-hÄ• ne dethÄ• â€™â€™ ti vattabbaá¹ƒ
paripuá¹‡á¹‡aá¹ƒ hoti, yattha nappahoti, tattha dÄ• tabbaá¹ƒ. sace eko bhikkhu ``mayhaá¹ƒ
senÄ• sanaparibhogabhaá¹‡á¸• aá¹ƒnatthÄ«â€™â€™ ti vadati, tattha dÄ• tabbaá¹ƒ.

<202> __saá¹…ghassa detÄ«_ti ettha pana sace vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ•
dammÄ«â€™â€™ ti deti, upacÄ• rasÄ«mÄ• ya á¹-hitena saá¹…ghena ghaá¹‡á¹-iá¹ƒ pahari
ghosetvÄ• bhÄ• jetabbÄ• ni, sÄ«maá¹-á¹-hakassa asampattassapi bhÄ• gaá¹ƒ gaá¹‡hanto
hoti, therÄ• sanato \Ne 237/ paá¹-á¹-hÄ• ya vatthesu dÄ«yamÄ• nesu alasajÄ• tikÄ• mahÄ•
``bhante, vÄ«sativassÄ• naá¹ƒdÄ«yati, tumhÄ• kaá¹ƒ á¹-hitikÄ• atikkantÄ• â€™â€™ ti na v
á¹-hapetvÄ• tesaá¹ƒdatvÄ• pacchÄ• á¹-hitibhÄ• ya dÄ• tabbaá¹ƒ. ``asukavihÄ• re kira bah
ntisutvÄ• yojanantarikavihÄ• ratopi bhikkhÅ« Ä• gacchanti, sampattasampattÄ• naá¹ƒ á¹-hi
paá¹-á¹-hÄ• yadÄ• tabbaá¹ƒ, asampattÄ• nampi upacÄ• rasÄ«maá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ a
dÄ• tabbameva. ``bahiupacÄ• rasÄ«mÄ• ya á¹-hitÄ• naá¹ƒ dethÄ• â€™â€™ ti vadanti, na d
upacÄ• rasÄ«maá¹ƒokkantehi ekÄ• baddhÄ• hutvÄ• attano vihÄ• radvÄ• re vÄ• antovihÄ
parisavasenavaá¸• á¸• hitÄ• nÄ• ma sÄ«mÄ• hoti, tasmÄ• dÄ• tabbaá¹ƒ. saá¹…ghanavak
Ä• gatÄ• naá¹ƒ dÄ• tabbameva. dutiyabhÄ• ge pana therÄ• sanaá¹ƒ Ä• ruá¸·he Ä• gatÄ• na
pÄ• puá¹‡Ä• ti, dutiyabhÄ• gato vassaggenadÄ• tabbaá¹ƒ.

ekasmiá¹ƒ vihÄ• re dasa bhikkhÅ« honti, dasa vatthÄ• ni ``saá¹…ghassa demÄ• â€™â€™ t
pÄ• á¹-ekkaá¹ƒbhÄ• jetabbÄ• ni. sace ``sabbÄ• neva amhÄ• kaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™
duppÄ• pitÄ• niceva duggahitÄ• ni ca, gatagataá¹-á¹-hÄ• ne saá¹…ghikÄ• neva honti. ekaá
tumhÄ• kaá¹ƒpÄ• puá¹‡Ä• tÄ«â€™â€™ ti saá¹…ghattherassa pÄ• petvÄ• ``sesÄ• ni amhÄ
gahetuá¹ƒvaá¹-á¹-ati. ekameva vatthaá¹ƒ ``saá¹…ghassa demÄ• â€™â€™ ti Ä• haranti, abh
pÄ• puá¹‡Ä• tÄ«â€™â€™ tigaá¹‡hanti, duppÄ• pitaÃ±ceva duggahitaÃ±ca. satthakena vÄ•
katvÄ• ekakoá¹-á¹-hÄ• saá¹ƒ ``idaá¹ƒ á¹-hÄ• naá¹ƒ tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™
``sesaá¹ƒamhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana vatth
vÄ• , tena paricchedaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace ekaá¹ƒ tantaá¹ƒ uddharitvÄ• ``idaá
tumhÄ• kaá¹ƒpÄ• puá¹‡Ä• tÄ«â€™â€™ ti therassa datvÄ• ``sesaá¹ƒ amhÄ• kaá¹ƒ pÄ• pua
vaá¹-á¹-ati. khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ chinditvÄ• bhÄ• jiyamÄ• naá¹ƒ vaá¹-á¹-atiyeva.

ekabhikkhuke vihÄ• re saá¹…ghassa cÄ«varesu uppannesu sace pubbe vuttanayeneva so
pÄ• puá¹‡antÄ«â€™â€™ ti gaá¹‡hÄ• ti, suggahitÄ• ni \Be 253/, á¹-hitikÄ• panana tiá¹-á¹-ha
uddharitvÄ• ``idaá¹ƒ mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gaá¹‡hÄ• ti, á¹-hitikÄ• tiá¹-á¹-h
á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sace eko bhikkhu Ä• gacchati, majjhe c
gahetabbaá¹ƒ. á¹-hitÄ• ya á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ cÄ«vare uppannesace navakat
heá¹-á¹-hÄ• orohati. sace vuá¸• á¸• hataro Ä• gacchati, á¹-hitikÄ• uddhaá¹ƒ Ä• rohati. atha
attano pÄ• petvÄ• gahetabbaá¹ƒ. ``saá¹…ghassa demÄ• â€™â€™ tivÄ• ``bhikkhusaá¹…g
kenaci Ä• kÄ• rena saá¹…ghaá¹ƒ Ä• masitvÄ• dinnaá¹ƒpana paá¹ƒsukÅ«likÄ• naá¹ƒ na va
\Ne 238/ paá¹-ikkhipÄ• mi, paá¹ƒsukÅ«likaá¹…gaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti vuttattÄ•
bhikkhusaá¹…ghena apaloketvÄ• dinnampi na gahetabbaá¹ƒ. yaá¹ƒ pana bhikkhu attano s
bhikkhudattiyaá¹ƒ nÄ• ma vaá¹-á¹-ati, paá¹ƒsukÅ«laá¹ƒ panana hoti. evaá¹ƒ santepi dhutaá
``bhikkhÅ«naá¹ƒ dema, therÄ• naá¹ƒ demÄ• â€™â€™ ti vuttepana paá¹ƒsukÅ«likÄ• nampi
vatthaá¹ƒ saá¹…ghassa dema, iminÄ• upÄ• hanatthavikapattatthavikaÄ• yogaaá¹ƒsabaddh
dinnampi vaá¹-á¹-ati. pattatthavikÄ• dÄ«naá¹ƒ atthÄ• ya dinnÄ• ni bahÅ«nipi honti, cÄ«vara
cÄ«varaá¹ƒ katvÄ• pÄ• rupituá¹ƒ vaá¹-á¹-ati. sace pana saá¹…gho bhÄ• jitÄ• tirittÄ• nivatth
upÄ• hanatthavikÄ• dÄ«naá¹ƒ atthÄ• ya bhÄ• jeti, tato gahetuá¹ƒ na vaá¹-á¹-ati. sÄ• mikehi
vaá¹-á¹-ati, na itaraá¹ƒ. paá¹ƒsukÅ«likaá¹ƒ ``saá¹…ghassa dhammakaraá¹‡apaá¹-Ä• dÄ«na
vuttepi gahetuá¹ƒ vaá¹-á¹-ati, parikkhÄ• ro nÄ• ma paá¹ƒsukÅ«likÄ• nampi icchitabbo. yaá¹ƒ
hoti, taá¹ƒ cÄ«varepi upanetuá¹ƒ vaá¹-á¹-ati. suttaá¹ƒ saá¹…ghassa denti, paá¹ƒsukÅ«likehi
ayaá¹ƒ tÄ• va vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni saá¹…ghassa dammÄ«â€™â€™
pana bahiupacÄ• rasÄ«mÄ• ya addhÄ• namaggappaá¹-ipanne bhikkhÅ« disvÄ• ``saá¹…gh
saá¹…ghattherassa vÄ• saá¹…ghanavakassa vÄ• Ä• roceti, sacepi yojanaá¹ƒ pharitvÄ• p
ekÄ• baddhÄ• ce, sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. ye pana dvÄ• dasahi hatthehi parisaá¹ƒasan
pÄ• puá¹‡Ä• ti.

<203> __ubhatosaá¹…ghassa detÄ«_ti ettha ``ubhatosaá¹…ghassa dammÄ«â€™â€™ ti vu
saá¹…ghassadammÄ«â€™â€™ ti, ``dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ dammÄ«â€™â€™ ti, ``bh
bhikkhunÄ«saá¹…ghassa \Be 254/ca dammÄ«â€™â€™ ti vuttepi ubhatosaá¹…ghassa dinn
bahukÄ• pi bhikkhÅ« honti, ekÄ• bhikkhunÄ« hoti, upaá¸• á¸• haá¹ƒ dÄ• tabbaá¹ƒ, dve bhÄ
dÄ• tabbotiattho. sace bahukÄ• pi bhikkhuniyo honti, eko bhikkhu hoti, upaá¸• á¸• haá¹ƒ dÄ
``ubhatosaá¹…ghassa ca tuyhaÃ±ca dammÄ«â€™â€™ ti vutte sace dasa dasa bhikkhÅ« ca
ekavÄ«sati paá¹-ivÄ«se katvÄ• eko puggalassa dÄ• tabbo, dasa bhikkhusaá¹…ghassa, das
yena puggaliko laddho, so saá¹…ghatopi attano vassaggena gahetuá¹ƒ labhati. kasmÄ• ? u
gahitattÄ• . ``ubhatosaá¹…ghassa ca cetiyassa ca dammÄ«â€™â€™ ti vuttepi esevanayo.
saá¹…ghato pÄ• puá¹‡anakoá¹-á¹-hÄ• so nÄ• ma natthi, ekapuggalassa pattakoá¹-á¹-hÄ• s
``ubhatosaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vutte pana dvÄ• vÄ«satikoá
bhikkhÅ«naá¹ƒ, dasa bhikkhunÄ«naá¹ƒ, eko puggalassa, eko cetiyassadÄ• tabbo. tattha pu

vassaggena gahetuá¹ƒ labhati, cetiyassa ekoyeva.

``bhikkhusaá¹…ghassa \Ne 239/ ca bhikkhunÄ«naÃ±ca dammÄ«â€™â€™ ti vutte pana na
dÄ• tabbaá¹ƒ, bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• dÄ• tabbaá¹ƒ. ``bhikkhusaá¹…ghass
tuyhaÃ±cÄ• â€™â€™ tivutte pana puggalo visuá¹ƒ na labhati, pÄ• puá¹‡anaá¹-á¹-hÄ• nato
bhikkhusaá¹…ghaggahaá¹‡enagahitattÄ• . ``bhikkhusaá¹…ghassa ca bhikkhunÄ«naÃ±ca tu
ti vuttepi cetiyassaekapuggalapaá¹-ivÄ«so labbhati, puggalassa visuá¹ƒ na labbhati, tasmÄ•
datvÄ• avasesaá¹ƒ bhikkhÅ« ca bhikkhuniyo ca gaá¹‡etvÄ• bhÄ• jetabbaá¹ƒ.

``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca dammÄ«â€™â€™ ti vuttepi majjhe bhinditvÄ• na dA
puggalagaá¹‡anÄ• yaeva vibhajitabbaá¹ƒ. ``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca tuyhaÃ±ca
bhikkhunÄ«naÃ±ca cetiyassaca, bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca tuyhaÃ±ca cetiyassa
cetiyassa ekapaá¹-ivÄ«solabbhati, puggalassa visuá¹ƒ natthi, bhikkhÅ« ca bhikkhuniyo ca g
bhÄ• jetabbaá¹ƒ. yathÄ• ca bhikkhusaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• nayo nÄ«to, evaá¹ƒ bhik
katvÄ• pi netabbo.

``bhikkhusaá¹…ghassa \Be 255/ ca tuyhaÃ±cÄ• â€™â€™ ti vutte puggalassa visuá¹ƒ na la
vassaggenevagahetabbaá¹ƒ. ``bhikkhusaá¹…ghassa ca cetiyassa cÄ• â€™â€™ ti vutte par
paá¹-ivÄ«solabbhati. ``bhikkhusaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vuttep
visuá¹ƒlabbhati, na puggalassa. ``bhikkhÅ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vuttepi visuá¹ƒ n
``bhikkhÅ«naÃ±cacetiyassa cÄ• â€™â€™ ti vutte pana cetiyassa labbhati. ``bhikkhÅ«naÃ±c
cÄ• â€™â€™ tivuttepi cetiyasseva visuá¹ƒ labbhati, na puggalassa. bhikkhunÄ«saá¹…ghaá
yojetabbaá¹ƒ.

pubbe buddhappamukhassa ubhatosaá¹…ghassa dÄ• naá¹ƒ denti, bhagavÄ• majjhe nisÄ«
vÄ• mato bhikkhuniyo nisÄ«danti, bhagavÄ• ubhinnaá¹ƒ saá¹…ghatthero, tadÄ• bhagavÄ•
attanÄ• pi paribhuÃ±jati, bhikkhÅ«nampi dÄ• peti. etarahi pana paá¹‡á¸• itamanussÄ• sadh
cetiyaá¹ƒ vÄ• á¹-hapetvÄ• buddhappamukhassa ubhatosaá¹…ghassa dÄ• naá¹ƒ denti, pa
purato Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• ``buddhÄ• naá¹ƒden
paá¹-hamaá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ denti, vihÄ• raá¹ƒ vÄ• Ä• haritvÄ• ``idaá¹ƒ ce
piá¹‡á¸• apÄ• taÃ±ca mÄ• lÄ• gandhÄ• dÄ«ni ca denti, tattha kathaá¹ƒ paá¹-ipajjitabbanti?
cetiye Ä• ropetabbÄ• ni, vatthehi paá¹-Ä• kÄ• , telena padÄ«pÄ• kÄ• tabbÄ• . piá¹‡á¸• apÄ
pana \Ne 240/ yo nibaddhacetiyajaggako hoti pabbajito vÄ• gahaá¹-á¹-ho vÄ• , tassa dÄ• ta
asati Ä• haá¹-abhattaá¹ƒ á¹-hapetvÄ• vattaá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, upakaá¹
bhuÃ±jitvÄ• pacchÄ• pi vattaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyeva. mÄ• lÄ• gandhÄ• dÄ«su ca yaá
cetiye pÅ«jaá¹ƒ karothÄ• â€™â€™ ti vutte dÅ«rampiharitvÄ• pÅ«jetabbaá¹ƒ, ``bhikkhusaá¹
vuttepi haritabbaá¹ƒ. sace pana ``ahaá¹ƒpiá¹‡á¸• Ä• ya carÄ• mi, Ä• sanasÄ• lÄ• ya bhikkh
harissantÄ«â€™â€™ ti vutte ``bhante, tuyhamevadammÄ«â€™â€™ ti vadati, bhuÃ±jituá¹ƒ

``bhikkhusaá¹…ghassa dassÄ• mÄ«â€™â€™ ti harantassagacchato antarÄ• va kÄ• lo upal
pÄ• petvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

<204> __vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa detÄ«_ti ettha pana sace vihÄ• raá¹ƒ pavisitvÄ•
cÄ«varÄ• nivassaá¹ƒvuá¹-á¹-hasaá¹…ghassa dammÄ«â€™â€™ ti deti, yattakÄ• bhikkhÅ«
vassacchedaá¹ƒ akatvÄ• purimavassaá¹ƒvuá¹-á¹-hÄ• , tehi bhÄ• jetabbaá¹ƒ, aÃ±Ã±esaá¹ƒ
disÄ• pakkantassapi satigÄ• hake yÄ• va kathinassubbhÄ• rÄ• \Be 256/ dÄ• tabbaá¹ƒ. ``an
antohemanteevaÃ±ca vatvÄ• dinnaá¹ƒ pacchimavassaá¹ƒvuá¹-á¹-hÄ• nampi pÄ• puá¹‡Ä•
vadanti. aá¹-á¹-hakathÄ• supanetaá¹ƒ na vicÄ• ritaá¹ƒ. sace pana bahiupacÄ• rasÄ«mÄ• ya
``vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa dammÄ«â€™â€™ tivadati, sampattÄ• naá¹ƒ sabbesaá¹
``asukavihÄ• re vassaá¹ƒvuá¹-á¹-hasaá¹…ghassÄ• â€™â€™ ti vadati, tatra vassaá¹ƒvuá¹-á
kathinassubbhÄ• rÄ• pÄ• puá¹‡Ä• ti. sace pana gimhÄ• naá¹ƒ paá¹-hamadivasatopaá¹-á¹-h
sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. kasmÄ• ? piá¹-á¹-hisamaye uppann
vasantÄ• naá¹ƒ dammÄ«â€™â€™ ti vutte chinnavassÄ• na labhanti, vassaá¹ƒ vasantÄ• va
``vassaá¹ƒ vasantÄ• naá¹ƒ dammÄ«â€™â€™ ti vutte pacchimikÄ• ya vassÅ«pagatÄ• naá¹
vassÅ«pagatÄ• naÃ±ca chinnavassÄ• naÃ±ca na pÄ• puá¹‡Ä• ti.

cÄ«varamÄ• sato paá¹-á¹-hÄ• ya yÄ• va hemantassa pacchimo divaso, tÄ• va ``vassÄ• vÄ•
kathinaá¹ƒ atthataá¹ƒ vÄ• hotu anatthataá¹ƒ vÄ• , atÄ«tavassaá¹ƒvuá¹-á¹-hÄ• nameva pÄ•
gimhÄ• naá¹ƒpaá¹-hamadivasato paá¹-á¹-hÄ• ya vutte pana mÄ• tikÄ• Ä• ropetabbÄ• ``atÄ
mÄ• sÄ• atikkantÄ• , anÄ• gato cÄ• tumÄ• saccayena bhavissati, kataravassÄ• vÄ• sassa
``atÄ«tavassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ dammÄ«â€™â€™ ti vadati, taá¹ƒ antovassaá¹ƒvuá¹-á¹-
disÄ• pakkantÄ• nampisabhÄ• gÄ• gaá¹‡hituá¹ƒ labhanti. sace ``anÄ• gate vassÄ• vÄ• sik
taá¹ƒá¹-hapetvÄ• vassÅ«panÄ• yikadivase gahetabbaá¹ƒ. atha ``agutto vihÄ• ro, corabhaya
á¹-hapetuá¹ƒ gaá¹‡hitvÄ• vÄ• Ä• hiá¹‡á¸• ituâ€™â€™ nti vutte ``sampattÄ• naá¹ƒ dammÄ
gahetabbaá¹ƒ. sace vadati \Ne 241/ ``ito me, bhante, tatiye vasse vassÄ• vÄ• sikaá¹ƒna din
dammÄ«â€™â€™ ti, tasmiá¹ƒ antovasse vuá¹-á¹-habhikkhÅ«naá¹ƒ pÄ• puá¹‡Ä• ti. sace tec
vissÄ• siko gaá¹‡hÄ• ti, dÄ• tabbaá¹ƒ. athekoyeva avasiá¹-á¹-ho, sesÄ• kÄ• lakatÄ• , sabba
sace ekopi natthi, saá¹…ghikaá¹ƒ hoti, sammukhÄ«bhÅ«tehibhÄ• jetabbaá¹ƒ.

<205> __Ä• dissa detÄ«_ti ettha pana yÄ• guyÄ• vÄ• bhatte vÄ• khÄ• danÄ«ye vÄ• cÄ«
vÄ• Ä• disitvÄ• paricchinditvÄ• dento Ä• dissa deti nÄ• ma. tatrÄ• yaá¹ƒvinicchayo --- bhi
\Be 257/ svÄ• tanÄ• ya vÄ• yÄ• guyÄ• nimantetvÄ• tesaá¹ƒ gharaá¹ƒ paviá¹-á¹-hÄ• naá¹ƒ
datvÄ• pÄ«tÄ• ya yÄ• guyÄ• ``imÄ• ni cÄ«varÄ• niyehi mayhaá¹ƒ yÄ• gu pÄ«tÄ• , tesaá¹ƒ
nimantitehi yÄ• gu pÄ«tÄ• , tesaá¹ƒyeva pÄ• puá¹‡Ä• ti. yehi pana bhikkhÄ• cÄ• ravattena
vÄ• gharaá¹ƒ paviá¹-á¹-hehivÄ• yÄ• gu laddhÄ• , yesaá¹ƒ vÄ• Ä• sanasÄ• lato pattaá¹ƒ Ä
yesaá¹ƒ vÄ• therehi pesitÄ• , tesaá¹ƒ na pÄ• puá¹‡Ä• ti. sace pana nimantihabhikkhÅ«hi sa
bahÅ«Ä• gantvÄ• antogehaÃ±ca bahigehaÃ±ca pÅ«retvÄ• nisinnÄ• , dÄ• yako ca evaá¹ƒ

animantitÄ• vÄ• , yesaá¹ƒ mayÄ• yÄ• gu dinnÄ• , sabbesaá¹ƒ imÄ• ni vatthÄ• ni hontÅ«â€
pÄ• puá¹‡Ä• ti. yehi pana therÄ• naá¹ƒ hatthato yÄ• gu laddhÄ• , tesaá¹ƒ na pÄ• puá¹‡Ä• t
yÄ• gu pÄ«tÄ• , sabbesaá¹ƒ hotÅ«â€™â€™ ti vadati, sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. bhattakh
cÄ«vare pana pubbepi tena vassaá¹ƒ vÄ• setvÄ• bhikkhÅ«naá¹ƒcÄ«varaá¹ƒ dinnapubbaá¹
bhojetvÄ• vadati ``yesaá¹ƒ mayÄ• pubbe cÄ«varaá¹ƒdinnaá¹ƒ, tesaá¹ƒyeva imaá¹ƒ cÄ«va
sappimadhuphÄ• á¹‡itÄ• dÄ«ni vÄ• hontÅ«â€™â€™ ti, sabbaá¹ƒ tesaá¹ƒyeva pÄ• puá¹‡Ä
kÄ• rite vihÄ• re vÄ• pariveá¹‡evÄ• vasati, tassidaá¹ƒ hotÅ«â€™â€™ ti vutte tasseva hoti.
kÄ• lenakÄ• laá¹ƒ therÄ• naá¹ƒ sappiÄ• dÄ«ni bhesajjÄ• ni dema, yehi tÄ• ni laddhÄ• ni, te
tivutte tesaá¹ƒyeva hoti.

<206> __puggalassa detÄ«_ti ettha pana ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€
parammukhÄ• vÄ• , pÄ• damÅ«le á¹-hapetvÄ• ``idaá¹ƒ, bhante, tumhÄ• kaá¹ƒ dammÄ«â€
deti, taá¹ƒ tasseva hoti. sace pana ``idaá¹ƒ tumhÄ• kaÃ±ca tumhÄ• kaá¹ƒ antevÄ• sikÄ• na
vadati, therassa ca antevÄ• sikÄ• naÃ±ca pÄ• puá¹‡Ä• ti. uddesaá¹ƒ gahetuá¹ƒ Ä• gato ga
tassapi pÄ• puá¹‡Ä• ti. ``tumhehi saddhiá¹ƒ nibaddhacÄ• rikabhikkhÅ«naá¹ƒ dammÄ«â€™
uddesantevÄ• sikÄ• naá¹ƒ vattaá¹ƒ katvÄ• \Ne 242/ uddesaparipucchÄ• dÄ«ni gahetvÄ• v
sabbesaá¹ƒpÄ• puá¹‡Ä• ti. ayaá¹ƒ ``puggalassa detÄ«â€™â€™ ti imasmiá¹ƒ pade viniccha

sace koci bhikkhu ekova vassaá¹ƒ vasati, tattha manussÄ• ``saá¹…ghassa demÄ• â€™â€
kiá¹ƒ kÄ• tabbanti? ``anujÄ• nÄ• mi, bhikkhave, tasseva \Be 258/ tÄ• ni cÄ«varÄ• niyÄ• va
ti (Vin I 363) vacanato sace (Sp (to Vin I) 363) gaá¹‡apÅ«rakebhikkhÅ« labhitvÄ• kathinaá¹
paÃ±ca mÄ• se, no ce atthataá¹ƒ hoti, ekaá¹ƒ cÄ«varamÄ• saá¹ƒaÃ±Ã±attha gahetvÄ• nÄ
cÄ«varÄ• ni, na tesaá¹ƒ aÃ±Ã±o koci issaro. yaá¹ƒyaÃ±hi ``saá¹…ghassa demÄ• â€™â€™
demÄ• â€™â€™ ti vÄ• ``vassaá¹ƒvuá¹-á¹-hasaá¹…ghassa demÄ• â€™â€™ tivÄ• ``vassÄ
denti, sacepi matakacÄ«varaá¹ƒ avibhajitvÄ• taá¹ƒvihÄ• raá¹ƒ pavisati, taá¹ƒ sabbaá¹ƒ tas
yampi so vassÄ• vÄ• satthÄ• ya vaá¸• á¸• hiá¹ƒpayojetvÄ• á¹-hapitaupanikkhepato vÄ• tat
vassÄ• vÄ• sikaá¹ƒ gaá¹‡hÄ• ti, sabbaá¹ƒsuggahitameva hoti. idaÃ±hettha lakkhaá¹‡aá¹ƒ -
saá¹…ghassa uppannavatthaá¹ƒ atthatakathinassapaÃ±ca mÄ• se, anatthatakathinassa ek
pÄ• puá¹‡Ä• ti. sace pana koci bhikkhuvassÄ• nato aÃ±Ã±asmiá¹ƒ utukÄ• le ekako vasati, t
``saá¹…ghassa demÄ• â€™â€™ ti cÄ«varÄ• nidenti, tena bhikkhunÄ• adhiá¹-á¹-hÄ• tabba
cÄ«varÄ• nÄ«â€™â€™ ti. adhiá¹-á¹-hahantena panavattaá¹ƒ jÄ• nitabbaá¹ƒ. tena hi bhikkh
paharitvÄ• kÄ• laá¹ƒ vÄ• ghosetvÄ• thokaá¹ƒÄ• gametvÄ• sace ghaá¹‡á¹-isaÃ±Ã±Ä• ya
bhikkhÅ« Ä• gacchanti, tehi saddhiá¹ƒ bhÄ• jetabbÄ• ni. tehi ce bhikkhÅ«hi tasmiá¹ƒ cÄ«va
apÄ• tite kuse aÃ±Ã±o bhikkhu Ä• gacchati, samako dÄ• tabbo bhÄ• go, pÄ• tite kuse aÃ±
akÄ• mÄ• dÄ• tabbo bhÄ• go. ekakoá¹-á¹-hÄ• sepi hi kusadaá¹‡á¸• ake pÄ• titamatte sace
gahitameva nÄ• macÄ«varaá¹ƒ, tasmÄ• na akÄ• mÄ• bhÄ• go dÄ• tabbo. sace pana attan
dentu. anubhÄ• gepi eseva nayo.

atha ghaá¹‡á¹-isaÃ±Ã±Ä• ya vÄ• kÄ• lasaÃ±Ã±Ä• ya vÄ• aÃ±Ã±e bhikkhÅ« na Ä• gaccha
cÄ«varÄ• nipÄ• puá¹‡antÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbÄ• ni. evaá¹ƒ adhiá¹-á¹-hite sabb
á¹-hitikÄ• panana tiá¹-á¹-hati. sace ekekaá¹ƒ uddharitvÄ• ``ayaá¹ƒ paá¹-hamabhÄ• go may
ayaá¹ƒ dutiyabhÄ• goâ€™â€™ tievaá¹ƒ gaá¹‡hÄ• ti, gahitÄ• ni ca suggahitÄ• ni honti, á¹-hi
evaá¹ƒ pÄ• petvÄ• gaá¹‡hantenapi adhiá¹-á¹-hitameva hoti. sace pana ghaá¹‡á¹-iá¹ƒ pahari
vÄ• kÄ• lampighosetvÄ• vÄ• aghosetvÄ• vÄ• ``ahamevettha \Be 259/, mayhameva imÄ•
tigaá¹‡hÄ• ti \Ne 243/, duggahitÄ• ni honti. atha ``aÃ±Ã±o koci idha natthi, mayhaá¹ƒ etÄ• n
tigaá¹‡hÄ• ti, suggahitÄ• ni. atha anadhiá¹-á¹-hahitvÄ• va tÄ• ni cÄ«varÄ• ni gahetvÄ• aÃ±
gacchati ``tattha bhikkhÅ«hi saddhiá¹ƒ bhÄ• jessÄ• mÄ«â€™â€™ ti, tÄ• ni cÄ«varÄ• ni
gatagataá¹-á¹-hÄ• nesaá¹…ghikÄ• neva honti. bhikkhÅ«hi diá¹-á¹-hamattamevettha pamÄ•
paá¹-ipathaá¹ƒÄ• gacchantÄ• ``kuhiá¹ƒ, Ä• vuso, gacchasÄ«â€™â€™ ti pucchitvÄ• tamatt
Ä• vuso, mayaá¹ƒ saá¹…gho na homÄ• â€™â€™ ti tattheva bhÄ• jetvÄ• gaá¹‡hanti, sugga
maggÄ• okkamitvÄ• kaÃ±ci vihÄ• raá¹ƒ vÄ• Ä• sanasÄ• laá¹ƒ vÄ• piá¹‡á¸• Ä• ya caranto
ca naá¹ƒ bhikkhÅ« disvÄ• tamatthaá¹ƒ pucchitvÄ• bhÄ• jetvÄ• gaá¹‡hanti, suggahitÄ• nev

``na, bhikkhave, aÃ±Ã±atra vassaá¹ƒvuá¹-á¹-hena aÃ±Ã±atra cÄ«varabhÄ• go sÄ• ditabbo
Ä• pattidukkaá¹-assÄ• â€™â€™ ti (Vin I 364) vacanato aÃ±Ã±atra vassaá¹ƒvuá¹-á¹-ho aÃ±Ã
gaá¹‡hÄ• ti, dukkaá¹-aá¹ƒ. ettha pana kiÃ±cÄ• pi lahukÄ• Ä• patti, atha kho gahitÄ• ni cÄ«v
gahitaá¹-á¹-hÄ• ne dÄ• tabbÄ• ni. sacepi naá¹-á¹-hÄ• ni vÄ• jiá¹‡á¹‡Ä• ni vÄ• honti, tassev
ti vutte adentodhuranikkhepe bhaá¹‡á¸• agghena kÄ• retabbo.

eko bhikkhu dvÄ«su Ä• vÄ• sesu vassaá¹ƒ vasati ``evaá¹ƒ me bahu cÄ«varaá¹ƒ uppajjissati
puggalapaá¹-ivÄ«saá¹ƒyeva labhati. tasmÄ• sace ekekasmiá¹ƒ vihÄ• re ekÄ• hamekÄ• haá
ekekasmiá¹ƒ vihÄ• re yaá¹ƒ eko puggalo labhati, tato tatoupaá¸• á¸• haá¹ƒ upaá¸• á¸• haá¹ƒ
ekapuggalapaá¹-ivÄ«so dinno hoti. sace pana ekasmiá¹ƒvihÄ• re vasanto itarasmiá¹ƒ sattÄ•
uá¹-á¹-hÄ• peti, bahutaraá¹ƒ vasitavihÄ• ratotassa paá¹-ivÄ«so dÄ• tabbo. evampi ekapugg
hoti. idaÃ±ca nÄ• nÄ• lÄ• bhehinÄ• nÅ«pacÄ• rehi ekasÄ«mÄ• vihÄ• rehi kathitaá¹ƒ, nÄ• n
senÄ• sanaggÄ• hopaá¹-ippassambhati. tasmÄ• tattha cÄ«varapaá¹-ivÄ«so na pÄ• puá¹‡Ä
Ä• misabhesajjÄ• disabbaá¹ƒ sabbattha antosÄ«mÄ• gatassa pÄ• puá¹‡Ä• ti.

<207> ``bhikkhussa, bhikkhave, kÄ• lakate saá¹…gho sÄ• mÄ« pattacÄ«vare, apica
gilÄ• nupaá¹-á¹-hÄ• kÄ• bahÅ«pakÄ• rÄ• , anujÄ• nÄ• mi, bhikkhave, saá¹…ghena ticÄ«va
gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒdÄ• tuá¹ƒ, yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• raá
saá¹…ghena bhÄ• jetuá¹ƒ, yaá¹ƒtattha garubhaá¹‡á¸• aá¹ƒ garuparikkhÄ• raá¹ƒ, taá¹ƒ Ä• g
saá¹…ghassa avissajjikaá¹ƒ avebhaá¹…gikaâ€™â€™ nti (Vin I 369) vacanato bhikkhusmiá
vÄ• ---

``suá¹‡Ä• tu \Ne 244/ me, bhante, saá¹…gho, itthannÄ• mo bhikkhu kÄ• lakato, idaá¹ƒ tassa

yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ ticÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-
esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, itthannÄ• mo bhikkhu kÄ• lakato, idaá¹ƒ tassa ticÄ«var
imaá¹ƒ ticÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ deti, yassÄ• yasmato kham
pattassa ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so

``dinnaá¹ƒ idaá¹ƒ saá¹…ghena ticÄ«varaÃ±ca patto ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ, khan
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 367) ---

evaá¹ƒ kammavÄ• caá¹ƒ vÄ• sÄ• vetvÄ• gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ pattacÄ«varaá¹ƒ
lahuparikkhÄ• raá¹ƒsammukhÄ«bhÅ«tena saá¹…ghena bhÄ• jetvÄ• gahetabbaá¹ƒ.

<208> gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ lÄ• bhe pana ayaá¹ƒ vinicchayo --- sace sakale bhikk
upaá¹-á¹-hahantekÄ• laá¹ƒ karoti, sabbepi sÄ• mikÄ• . atha ekaccehi vÄ• re kate ekaccehi a
tatra ekacce Ä• cariyÄ• vadanti ``sabbepi attano vÄ• re sampatte kareyyuá¹ƒ, tasmÄ• sabb
ekacce vadanti ``yehi jaggito, te eva labhanti, itarena labhantÄ«â€™â€™ ti. sÄ• maá¹‡erep
cÄ«varaá¹ƒ atthi, gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tabbaá¹ƒ. no ce atthi, yaá¹ƒ atthi, taá¹ƒ
aÃ±Ã±asmiá¹ƒ parikkhÄ• re sati cÄ«varabhÄ• gaá¹ƒ katvÄ• dÄ• tabbaá¹ƒ. bhikkhu ca sÄ• n
upaá¹-á¹-hahiá¹ƒsu, samako bhÄ• go dÄ• tabbo. athasÄ• maá¹‡erova upaá¹-á¹-hahati, bhik
saá¹ƒvidahanamattameva hoti, sÄ• maá¹‡erassa jeá¹-á¹-hakoá¹-á¹-hÄ• so dÄ• tabbo. sace
bhikkhunÄ• Ä• nÄ«taudakena yÄ• guá¹ƒ pacitvÄ• paá¹-iggahÄ• panamattamevakaroti, bhi
bhikkhussa jeá¹-á¹-habhÄ• go dÄ• tabbo. bahÅ« bhikkhÅ« sabbe samaggÄ• hutvÄ• upaá¹-
bhÄ• go dÄ• tabbo. yo panettha visesena upaá¹-á¹-hahati, tassa viseso kÄ• tabbo.

yena pana ekadivasampi gilÄ• nupaá¹-á¹-hÄ• kavasena yÄ• gubhattaá¹ƒ vÄ• pacitvÄ• dinn
vÄ• paá¹-isÄ• ditaá¹ƒ, sopi gilÄ• nupaá¹-á¹-hÄ• kova. yo pana samÄ«paá¹ƒ anÄ• gantvÄ•
bhesajjataá¹‡á¸• ulÄ• dÄ«nipeseti, ayaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• ko na hoti. yo pariyesitvÄ• g
ayaá¹ƒgilÄ• nupaá¹-á¹-hÄ• kova \Ne 245/. eko vattasÄ«sena jaggati, eko paccÄ• sÄ• ya, ma
paccÄ• sÄ«santi, ubhinnampi dÄ• tabbaá¹ƒ. eko upaá¹-á¹-hahitvÄ• gilÄ• nassa vÄ• kamm
kammenakatthaci gato ``puna Ä• gantvÄ• jaggissÄ• mÄ«â€™â€™ ti, etassapi dÄ• tabbaá¹
upaá¹-á¹-hahitvÄ• ``idÄ• ni na sakkomÄ«â€™â€™ ti dhuraá¹ƒ nikkhipitvÄ• gacchati, sacep
gilÄ• nokÄ• laá¹ƒ karoti, upaá¹-á¹-hÄ• kabhÄ• go na dÄ• tabbo. gilÄ• nupaá¹-á¹-hÄ• ko nÄ•
vÄ• antamaso mÄ• tugÄ• mopi, sabbe bhÄ• gaá¹ƒ labhanti. sace tassa bhikkhuno pattacÄ«
natthi, sabbaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒyeva dÄ• tabbaá¹ƒ. sacepi sahassaá¹ƒ aggh
parikkhÄ• raá¹ƒ te na labhanti, saá¹…ghasseva hoti. avasesaá¹ƒ bhaá¹‡á¸• aá¹ƒ bahuceva
ticÄ«varaá¹ƒ appagghaá¹ƒ, tato gahetvÄ• ticÄ«varaparikkhÄ• ro dÄ• tabbo, sabbaÃ±cetaá¹
sace pana so jÄ«vamÄ• noyeva sabbaá¹ƒ attano parikkhÄ• raá¹ƒ nissajjitvÄ• kassaci adÄ•

aggahesi, yassa dinnaá¹ƒ, yena ca gahitaá¹ƒ, tassevahoti, tassa ruciyÄ• eva gilÄ• nupaá¹-
aÃ±Ã±esaá¹ƒ adatvÄ• dÅ«re á¹-hapitaparikkhÄ• rÄ• pitattha tattha saá¹…ghasseva honti.
avibhattaá¹ƒ, ekasmiá¹ƒ kÄ• lakateitaro sÄ• mÄ«. bahÅ«nampi santake eseva nayo. sabbes
hoti. sacepiavibhajitvÄ• saddhivihÄ• rikÄ• dÄ«naá¹ƒ denti, adinnameva hoti, vibhajitvÄ• di
taá¹ƒ tesu matesupi saddhivihÄ• rikÄ• dÄ«naá¹ƒyeva hoti, na saá¹…ghassa.

sace \Be 262/ vassaá¹ƒvuá¹-á¹-ho bhikkhu anuppanne vÄ• uppanne vÄ• cÄ«vare abhÄ• ji
khittacitto vedanÄ• á¹-á¹-o ukkhittako vÄ• hoti, sante patirÅ«pegÄ• hake bhÄ• go dÄ• tabb
vÄ• kÄ• laá¹ƒ vÄ• karoti sÄ• maá¹‡ero vÄ• paá¹-ijÄ• nÄ• ti, sikkhaá¹ƒ paccakkhÄ• tako, a
ajjhÄ• pannako, paá¹‡á¸• ako, theyyasaá¹ƒvÄ• sako, titthiyapakkantako, tiracchÄ• nagato,
pitughÄ• tako, arahantaghÄ• tako, bhikkhunÄ«dÅ«sako, saá¹…ghabhedako, lohituppÄ• dak
paá¹-ijÄ• nÄ• ti, saá¹…gho sÄ• mÄ«, bhÄ• go na dÄ• tabbo.

sace vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anuppanne cÄ«vare saá¹…gho bhijjati, kos
dvekoá¹-á¹-hÄ• sÄ• honti, tattha manussÄ• ekasmiá¹ƒ pakkhe dakkhiá¹‡odakaÃ±ca gandh
cÄ«varÄ• ni denti ``saá¹…ghassa demÄ• â€™â€™ ti, yattha vÄ• udakaá¹ƒ dinnaá¹ƒ, yasm
denti ``saá¹…ghassa demÄ• â€™â€™ ti, saá¹…ghasseva tÄ• ni cÄ«varÄ• ni, dvinnampi ko
ghaá¹‡á¹-iá¹ƒ paharitvÄ• dvÄ«hipi pakkhehi ekato bhÄ• jetabbÄ• ni. sace pana manussÄ•
dakkhiá¹‡odakaá¹ƒ gandhÄ• dÄ«ni ca denti, ekasmiá¹ƒ pakkhe cÄ«varÄ• ni denti ``pakkhas
ti, pakkhasseva tÄ• ni cÄ«varÄ• ni. evaÃ±hi dinne yassa koá¹-á¹-hÄ• sassa udakaá¹ƒdinnaá
yassa cÄ«varaá¹ƒ dinnaá¹ƒ, tasseva cÄ«varaá¹ƒ. yasmiá¹ƒ padesedakkhiá¹‡odakaá¹ƒ pam
pakkho dakkhiá¹‡odakassa laddhattÄ• cÄ«varÄ• ni labhati, eko cÄ«varÄ• nameva laddhatt
yathÄ• vuá¸• á¸• haá¹ƒ bhÄ• jetabbaá¹ƒ. ``idaá¹ƒkira parasamudde lakkhaá¹‡aâ€™â€™ nti
vuttaá¹ƒ. sace yasmiá¹ƒ pakkhe udakaá¹ƒdinnaá¹ƒ, tasmiá¹ƒyeva pakkhe cÄ«varÄ• ni denti
ti, pakkhasseva tÄ• ni cÄ«varÄ• ni, itaro pakkho anissaroyeva. sace pana vassaá¹ƒvuá¹-á¹-
uppanne cÄ«vare abhÄ• jitesaá¹…gho bhijjati, sabbesaá¹ƒ samakaá¹ƒ bhÄ• jetabbaá¹ƒ.

sace sambahulesu bhikkhÅ«su addhÄ• namaggappaá¹-ipannesu keci bhikkhÅ« paá¹ƒsukÅ«
keci anÄ• gamentÄ• pakkamanti, anÄ• gamentÄ• naá¹ƒ na akÄ• mÄ• bhÄ• go dÄ• tabbo,
dÄ• tabbo bhÄ• go. yadi pana manussÄ• ``idhÄ• gatÄ• eva gaá¹‡hantÅ«â€™â€™ tidenti,
gacchanti ``sampattÄ• gaá¹‡hantÅ«â€™â€™ ti, sampattÄ• naá¹ƒ sabbesampipÄ• puá¹‡Ä•
chaá¸• á¸• etvÄ• gatÄ• , yena gahitaá¹ƒ, so eva sÄ• mÄ«. sacekeci bhikkhÅ« paá¹-hamaá¹
pacchÄ• , tattha paá¹-hamaá¹ƒ okkantÄ• paá¹ƒsukÅ«laá¹ƒlabhanti, pacchÄ• okkantÄ• na
bhikkhave, pacchÄ• okkantÄ• naá¹ƒna akÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tuâ€™â€™ nti (Vin I 34
okkantÄ• naá¹ƒ akÄ• mÄ• bhÄ• gona dÄ• tabbo. sace pana sabbepi samaá¹ƒ okkantÄ• , k
``anujÄ• nÄ• mi, bhikkhave, sadisÄ• naá¹ƒ okkantÄ• naá¹ƒ akÄ• mÄ• pi bhÄ• gaá¹ƒ dÄ• tu
samaá¹ƒ okkantÄ• naá¹ƒ akÄ• mÄ• pi bhÄ• go dÄ• tabbo. sace pana ``laddhaá¹ƒ paá¹ƒsuk
gaá¹‡hissÄ• mÄ• â€™â€™ ti bahimeva katikaá¹ƒ katvÄ• susÄ• naá¹ƒ okkantÄ• kecilabha

``anujÄ• nÄ• mi, bhikkhave, katikaá¹ƒ katvÄ• okkantÄ• naá¹ƒakÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tu
katikaá¹ƒ katvÄ• okkantÄ• nampiakÄ• mÄ• bhÄ• go dÄ• tabbo. ayaá¹ƒ tÄ• va cÄ«varabhÄ

<209> __piá¹‡á¸• apÄ• tabhÄ• jane_ pana ``anujÄ• nÄ• mi, bhikkhave, saá¹…ghabhattaá¹ƒ
nimantanaá¹ƒsalÄ• kabhattaá¹ƒ pakkhikaá¹ƒ uposathikaá¹ƒ pÄ• á¹-ipadikaâ€™â€™ nti (Vin
anuÃ±Ã±Ä• tesusaá¹…ghabhattÄ• dÄ«su ayaá¹ƒ vinicchayo (Sp (to Vin II) 325) ---

__saá¹…ghabhattaá¹ƒ_ nÄ• ma sakalassa saá¹…ghassa dÄ• tabbaá¹ƒ bhattaá¹ƒ. tasmÄ•
natthi, tatoyeva \Ne 247/ ca ``amhÄ• kaá¹ƒ ajja dasa dvÄ• dasa divasÄ• bhuÃ±jantÄ• naá¹
bhikkhÅ«Ä• nethÄ• â€™â€™ ti na evaá¹ƒ tattha vattabbaá¹ƒ, ``purimadivasesu amhehi na
amhÄ• kaá¹ƒgÄ• hethÄ• â€™â€™ ti evampi vattuá¹ƒ na labhati. taÃ±hi Ä• gatÄ• gatÄ• naá

__uddesabhattÄ• dÄ«su_ pana ayaá¹ƒ nayo --- raÃ±Ã±Ä• vÄ• rÄ• jamahÄ• mattena vÄ•
bhikkhÅ« Ä• nethÄ• â€™â€™ ti pahite kÄ• laá¹ƒ ghosetvÄ• á¹-hitikÄ• pucchitabbÄ• . sace
gÄ• hetabbaá¹ƒ. no ce, therÄ• sanato paá¹-á¹-hÄ• ya gÄ• hetabbaá¹ƒ. uddesakena piá¹‡á¸•
atikkÄ• metabbaá¹ƒ. te pana dhutaá¹…gaá¹ƒ rakkhantÄ• sayameva atikkamissanti. evaá¹ƒ
mahÄ• therÄ• pacchÄ• Ä• gacchanti, ``bhante, vÄ«sativassÄ• naá¹ƒ gÄ• hÄ«yati, tumhÄ•
atikkantÄ• â€™â€™ ti na vattabbÄ• , á¹-hitikaá¹ƒ á¹-hapetvÄ• tesaá¹ƒ gÄ• hetvÄ• pacchÄ
á¹-hitikÄ• yagÄ• hetabbaá¹ƒ. ``asukavihÄ• re \Be 264/ bahu uddesabhattaá¹ƒ uppannaâ€™
yojanantarikavihÄ• ratopibhikkhÅ« Ä• gacchanti, sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ•
gÄ• hetabbaá¹ƒ, asampattÄ• nampi upacÄ• rasÄ«maá¹ƒpaviá¹-á¹-hÄ• naá¹ƒ antevÄ• sikÄ•
gÄ• hetabbameva. ``bahiupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitÄ• naá¹ƒgÄ• hethÄ• â€™â€™ ti vac
upacÄ• rasÄ«maá¹ƒ okkantehi ekÄ• baddhÄ• hutvÄ• attano vihÄ• radvÄ• re vÄ• antovihÄ
vaá¸• á¸• hitÄ• nÄ• ma sÄ«mÄ• hoti, tasmÄ• gÄ• hetabbaá¹ƒ. saá¹…ghanavakassa dinne
gÄ• hetabbameva. dutiyabhÄ• gepana therÄ• sanaá¹ƒ Ä• ruá¸·he puna Ä• gatÄ• naá¹ƒ paá
dutiyabhÄ• gato vassaggenagÄ• hetabbaá¹ƒ.

ekasmiá¹ƒ vihÄ• re ekaá¹ƒ bhattuddesaá¹-á¹-hÄ• naá¹ƒ paricchinditvÄ• gÄ• vutappamÄ• á
upacÄ• rasÄ«mÄ• yayattha katthaci Ä• rocitaá¹ƒ uddesabhattaá¹ƒ tasmiá¹ƒyeva bhattuddes
eko ekassabhikkhuno pahiá¹‡ati ``sve saá¹…ghato uddisitvÄ• dasa bhikkhÅ« pahiá¹‡athÄ•
atthobhattuddesakassa Ä• rocetabbo. sace taá¹ƒ divasaá¹ƒ pamussati, dutiyadivase pÄ• to
pamussitvÄ• va piá¹‡á¸• Ä• ya pavisanto sarati, yÄ• va upacÄ• rasÄ«maá¹ƒ nÄ• tikkamati,
pakatiá¹-hitikÄ• , tassÄ• yeva vasena gÄ• hetabbaá¹ƒ. sacepi upacÄ• rasÄ«maá¹ƒ atikkanto
upacÄ• rasÄ«maá¹-á¹-hakehi ekÄ• baddhÄ• honti, aÃ±Ã±amaÃ±Ã±aá¹ƒ dvÄ• dasahatthan
pakatiá¹-hitikÄ• ya vasena gÄ• hetabbaá¹ƒ. bhikkhÅ«naá¹ƒ pana tÄ• dise ekÄ• baddhe asa
yasmiá¹ƒ á¹-hÄ• ne sarati, tattha navaá¹ƒ á¹-hitikaá¹ƒ katvÄ• gÄ• hetabbaá¹ƒ. antogÄ• me
Ä• sanasÄ• lÄ• ya á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. yattha katthaci saritvÄ• gÄ• hetabbameva
vaá¹-á¹-ati. na hi etaá¹ƒ dutiyadivase labbhatÄ«ti.

sace \Ne 248/ sakavihÄ• rato aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ gacchante bhikkhÅ« disvÄ• koci udde
yÄ• va antoupacÄ• re vÄ• upacÄ• rasÄ«maá¹-á¹-hakehi saddhiá¹ƒ vuttanayena ekÄ• badd
á¹-hitikÄ• vasena gÄ• hetabbaá¹ƒ. bahiupacÄ• re á¹-hitÄ• naá¹ƒ dinnaá¹ƒ pana ``saá¹…gha
nÄ• ma bhikkhÅ« uddisathÄ• â€™â€™ ti vutte sampattasampattÄ• naá¹ƒ gÄ• hetabbaá¹ƒ.
avijahitvÄ• ekÄ• baddhanayena dÅ«re á¹-hitÄ• pi sampattÄ• yevÄ• ti veditabbÄ• . sace yaá
tattha paviá¹-á¹-hÄ• naá¹ƒ Ä• rocenti, tassa vihÄ• rassa á¹-hitikÄ• vasenagÄ• hetabbaá¹ƒ. s
vÄ«thiyaá¹ƒ vÄ• catukke vÄ• antaraghare vÄ• bhikkhÅ«disvÄ• koci saá¹…ghuddesaá¹ƒ
á¹-hÄ• ne antoupacÄ• ragatÄ• naá¹ƒ gÄ• hetabbaá¹ƒ.

gharÅ«pacÄ• ro cettha ekagharaá¹ƒ ekÅ«pacÄ• raá¹ƒ, ekagharaá¹ƒ nÄ• nÅ«pacÄ• raá¹ƒ, n
nÄ• nÄ• gharaá¹ƒ nÄ• nÅ«pacÄ• ranti imesaá¹ƒ vasena veditabbo. tattha yaá¹ƒ ekakulassa
ekavaá¸·aÃ±jaá¹ƒhoti, taá¹ƒ suppapÄ• taparicchedassa anto ekÅ«pacÄ• raá¹ƒ nÄ• ma, tatt
uddesalÄ• bhoekasmiá¹ƒ upacÄ• re bhikkhÄ• cÄ• ravattenapi á¹-hitÄ• naá¹ƒ sabbesaá¹ƒ pÄ
__ekagharaá¹ƒekÅ«pacÄ• raá¹ƒ_ nÄ• ma. yaá¹ƒ pana ekagharaá¹ƒ dvinnaá¹ƒ bhariyÄ• naá
bhittiá¹ƒuá¹-á¹-hapetvÄ• nÄ• nÄ• dvÄ• ravaá¸·aÃ±jaá¹ƒ kataá¹ƒ, tatthuppanno uddesalÄ• b
pÄ• puá¹‡Ä• ti, tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne nisinnasseva pÄ• puá¹‡Ä• ti. etaá¹ƒ __ekaghar
nÄ• ma. yasmiá¹ƒ pana ghare bahÅ« bhikkhÅ« nimantetvÄ• antogehato paá¹-á¹-hÄ• ya ek
paá¹-ivissakagharÄ• nipipÅ«retvÄ• nisÄ«dÄ• penti, tattha uppanno uddesalÄ• bho sabbesa
nÄ• nÄ• kulassanivesanaá¹ƒ majjhe bhittiá¹ƒ akatvÄ• ekadvÄ• reneva vaá¸·aÃ±janti, tatrÄ•
etaá¹ƒ__nÄ• nÄ• gharaá¹ƒ ekÅ«pacÄ• raá¹ƒ_ nÄ• ma. yo pana nÄ• nÄ• nivesanesu nisinn
uddesalÄ• bhouppajjati, kiÃ±cÄ• pi bhitticchiddena bhikkhÅ« dissanti, tasmiá¹ƒ tasmiá¹ƒ niv
nisinnÄ• naá¹ƒyevapÄ• puá¹‡Ä• ti. etaá¹ƒ __nÄ• nÄ• gharaá¹ƒ nÄ• nÅ«pacÄ• raá¹ƒ_ nÄ• n

yo pana gÄ• madvÄ• ravÄ«thicatukkesu aÃ±Ã±atarasmiá¹ƒ á¹-hÄ• ne uddesabhattaá¹ƒ labl
bhikkhusmiá¹ƒasati attanova pÄ• puá¹‡Ä• petvÄ• dutiyadivasepi tasmiá¹ƒyeva á¹-hÄ• ne a
yaá¹ƒaÃ±Ã±aá¹ƒ navakaá¹ƒ vÄ• vuá¸• á¸• haá¹ƒ vÄ• bhikkhuá¹ƒ passati, tassa gÄ• hetabb
attanova pÄ• petvÄ• bhuÃ±jitabbaá¹ƒ. sace Ä• sanasÄ• lÄ• ya nisÄ«ditvÄ• kÄ• laá¹ƒ paá¹
Ä• gantvÄ• ``saá¹…ghuddesapattaá¹ƒ detha, uddesapattaá¹ƒ detha, saá¹…ghato uddisitvÄ
saá¹…ghikaá¹ƒ pattaá¹ƒ dethÄ• â€™â€™ ti vÄ• vadati, uddesapattaá¹ƒ á¹-hitikÄ• ya gÄ• h
``saá¹…ghuddesabhikkhuá¹ƒ detha, saá¹…ghato uddisitvÄ• bhikkhuá¹ƒ detha, saá¹…ghika
tivuttepi eseva nayo.

uddesako \Be 266/ \Ne 249/ panettha pesalo lajjÄ« medhÄ• vÄ« icchitabbo, tena tikkhattuá¹
á¹-hitikaá¹ƒpucchitvÄ• sace koci á¹-hitikaá¹ƒ jÄ• nanto natthi, therÄ• sanato gÄ• hetabbaá¹
jÄ• nÄ• mi, dasavassena laddhaâ€™â€™ nti koci bhaá¹‡ati, ``atthÄ• vuso, dasavassÄ• bh
tipucchitabbaá¹ƒ. sace tassa sutvÄ• va ``dasavassamha dasavassamhÄ• â€™â€™ ti bahÅ«
``tuyhaá¹ƒpÄ• puá¹‡Ä• ti, tuyhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti agatvÄ• ``sabbe appasado

paá¹-ipÄ• á¹-iyÄ• á¹-hapetabbÄ• , á¹-hapetvÄ• ``kati bhikkhÅ« icchathÄ• â€™â€™ ti upÄ•
``ettakenÄ• ma, bhanteâ€™â€™ ti vutte ``tuyhaá¹ƒ pÄ• puá¹‡Ä• ti, tuyhaá¹ƒ pÄ• puá¹‡Ä• t
sabbanavakassavassaggaÃ±ca utu ca divasabhÄ• go ca chÄ• yÄ• ca pucchitabbÄ• . sace
pucchiyamÄ• nÄ• yaaÃ±Ã±o vuá¸• á¸• hataro Ä• gacchati, tassa dÄ• tabbaá¹ƒ. atha chÄ• y
pÄ• puá¹‡Ä• tÄ«â€™â€™ tivutte vuá¸• á¸• hataro Ä• gacchati, na labhati. kathÄ• papaÃ±ce
niddÄ• yantassapigÄ• hitaá¹ƒ suggÄ• hitaá¹ƒ, atikkantaá¹ƒ suatikkantaá¹ƒ. bhÄ• janÄ«yabh
sampattassevapÄ• puá¹‡Ä• ti, tattha sampattabhÄ• vo upacÄ• rena paricchinditabbo. Ä• sa
antoparikkhepoupacÄ• ro, tasmiá¹ƒ á¹-hitassa lÄ• bho pÄ• puá¹‡Ä• ti.

koci Ä• sanasÄ• lato aá¹-á¹-ha uddesapatte Ä• harÄ• petvÄ• satta patte paá¹‡Ä«tabhojanÄ
udakassapÅ«retvÄ• Ä• sanasÄ• laá¹ƒ pahiá¹‡ati, gahetvÄ• Ä• gatÄ• kiÃ±ci avatvÄ• bhik
hatthesupatiá¹-á¹-hapetvÄ• pakkamanti, yena yaá¹ƒ laddhaá¹ƒ, tasseva taá¹ƒ hoti. yena pa
tassa atikkantampi á¹-hitikaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ uddesabhattaá¹ƒ gÄ• hetabbaá¹ƒ, t
vÄ• labhatu paá¹‡Ä«taá¹ƒ vÄ• ticÄ«varaparivÄ• raá¹ƒ vÄ• , tasseva taá¹ƒ hoti. Ä«diso hissa
udakaá¹ƒ pana yasmÄ• Ä• misaá¹ƒ na hoti, tasmÄ• aÃ±Ã±aá¹ƒ uddesabhattaá¹ƒ labhati. s
``idaá¹ƒ kira, bhante, sabbaá¹ƒ bhÄ• jetvÄ• bhuÃ±jathÄ• â€™â€™ ti vatvÄ• gacchanti, sab
bhuÃ±jitvÄ• udakaá¹ƒ pÄ• tabbaá¹ƒ. ``saá¹…ghato uddisitvÄ• aá¹-á¹-ha mahÄ• there deth
detha, paripuá¹‡á¹‡avasse sÄ• maá¹‡ere detha, majjhimabhÄ• á¹‡akÄ• dayo detha, mayha
Ã±Ä• tibhikkhÅ«dethÄ• â€™â€™ ti vadantassa pana ``upÄ• saka, tvaá¹ƒ evaá¹ƒ vadasi, á¹-
pÄ• puá¹‡Ä• tÄ«â€™â€™ tivatvÄ• á¹-hitikÄ• vaseneva dÄ• tabbÄ• . daharasÄ• maá¹‡ereh
sace dÄ• yakÄ• naá¹ƒghare \Be 267/ maá¹…galaá¹ƒ hoti, ``tumhÄ• kaá¹ƒ Ä• cariyupajjhÄ•
vattabbaá¹ƒ. yasmiá¹ƒ pana uddesabhatte paá¹-hamabhÄ• go sÄ• maá¹‡erÄ• naá¹ƒ pÄ• pu
mahÄ• therÄ• naá¹ƒ, natattha sÄ• maá¹‡erÄ• ``mayaá¹ƒ paá¹-hamabhÄ• gaá¹ƒ labhimhÄ•
labhanti, yathÄ• paá¹-ipÄ• á¹-iyÄ• eva gantabbaá¹ƒ. ``saá¹…ghato uddisitvÄ• tumhe ethÄ•
aÃ±Ã±adÄ• pi jÄ• nissasi, á¹-hitikÄ• pana evaá¹ƒ gacchatÄ«â€™â€™ ti á¹-hitikÄ• vasenev
atha ``saá¹…ghuddesapattaá¹ƒ dethÄ• â€™â€™ tivatvÄ• aggÄ• hiteyeva patte yassa kass
pÅ«retvÄ• Ä• harati, Ä• haá¹-ampiá¹-hitikÄ• ya eva gÄ• hetabbaá¹ƒ.

eko ``saá¹…ghuddesapattaá¹ƒ Ä• harÄ• â€™â€™ ti pesito ``bhante, ekaá¹ƒ pattaá¹ƒ detha
nimantanabhattaá¹ƒÄ• harissÄ• mÄ«â€™â€™ ti vadati, so ce ``uddesabhattagharato ayaá¹
bhikkhÅ«hi ``nanu tvaá¹ƒ asukagharato Ä• gatoâ€™â€™ ti vutto ``Ä• ma, bhante, na niman
uddesabhattaâ€™â€™ ntibhaá¹‡ati, á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. yo pana ``ekaá¹ƒ pattaá¹
``kintivatvÄ• Ä• harÄ• mÄ«â€™â€™ ti vatvÄ• ``yathÄ• te ruccatÄ«â€™â€™ ti vutto Ä• ga
vissaá¹-á¹-hadÅ«tonÄ• ma. uddesapattaá¹ƒ vÄ• paá¹-ipÄ• á¹-ipattaá¹ƒ vÄ• puggalikapattaa
taá¹ƒ etassa dÄ• tabbaá¹ƒ. eko bÄ• lo abyatto ``uddesapattaá¹ƒ Ä• harÄ• â€™â€™ ti pesito
tuá¹‡hÄ«bhÅ«totiá¹-á¹-hati, so ``kassa santikaá¹ƒ Ä• gatosÄ«â€™â€™ ti vÄ• ``kassa patta
vÄ• na vattabbo. evaÃ±hi vutto pucchÄ• sabhÄ• gena ``tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gatomh
pattaá¹ƒ harissÄ• mÄ«â€™â€™ ti vÄ• vadeyya. tato taá¹ƒ bhikkhuá¹ƒ aÃ±Ã±e bhikkhÅ« jig

``kuhiá¹ƒ gacchasi, kiá¹ƒ karonto Ä• hiá¹‡á¸• asÄ«â€™â€™ ti pana vattabbo. tassa ``uddes
Ä• gatomhÄ«â€™â€™ ti vadantassa gÄ• hetvÄ• patto dÄ• tabbo.

ekÄ• kÅ«á¹-aá¹-á¹-hitikÄ• nÄ• ma hoti. raÃ±Ã±o vÄ• rÄ• jamahÄ• mattassa vÄ• gehe atip
aá¹-á¹-hauddesabhattÄ• ni niccaá¹ƒ dÄ«yanti, tÄ• ni ekacÄ• rikabhattÄ• ni katvÄ• bhikkhÅ«
á¹-hitikÄ• yaparibhuÃ±janti. ekacce bhikkhÅ« ``sve dÄ• ni amhÄ• kaá¹ƒ pÄ• puá¹‡issantÄ«â
á¹-hitikaá¹ƒsallakkhetvÄ• gatÄ• . tesu anÄ• gatesuyeva aÃ±Ã±e Ä• gantukÄ• bhikkhÅ« Ä•
Ä• sanasÄ• lÄ• yanisÄ«danti. taá¹…khaá¹‡aÃ±Ã±eva rÄ• japurisÄ• Ä• gantvÄ• ``paá¹‡Ä«
vadanti, Ä• gantukÄ• á¹-hitikaá¹ƒ ajÄ• nantÄ• gÄ• henti, taá¹…khaá¹‡aÃ±Ã±eva ca á¹-hitik
Ä• gantvÄ• ``kiá¹ƒ gÄ• hethÄ• â€™â€™ ti vadanti \Be 268/. rÄ• jagehe paá¹‡Ä«tabhattanti
kativassatopaá¹-á¹-hÄ• yÄ• ti. ettakavassato nÄ• mÄ• ti. ``mÄ• gÄ• hethÄ• â€™â€™ ti niv
á¹-hitikÄ• yagÄ• hetabbaá¹ƒ. gÄ• hite Ä• gatehipi, pattadÄ• nakÄ• le Ä• gatehipi, dinnakÄ•
patte pÅ«retvÄ• Ä• haá¹-akÄ• le Ä• gatehipi, rÄ• jÄ• ``ajja bhikkhÅ«yeva Ä• gacchantÅ«â€
bhikkhÅ«naá¹ƒyeva hatthe piá¹‡á¸• apÄ• taá¹ƒ deti, evaá¹ƒ dinnaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ ga
Ä• gatakÄ• leÄ• gatehipi á¹-hitikaá¹ƒ jÄ• nanakabhikkhÅ«hi ``mÄ• bhuÃ±jitthÄ• â€™â€™ t
á¹-hitikÄ• yamevagÄ• hetabbaá¹ƒ.

atha ne rÄ• jÄ• bhojetvÄ• pattepi nesaá¹ƒ pÅ«retvÄ• deti, yaá¹ƒ Ä• haá¹-aá¹ƒ, taá¹ƒ á¹-hit
\Ne 251/. sace pana ``mÄ• tucchahatthÄ• gacchantÅ«â€™â€™ ti thokameva pattesu pakk
nagÄ• hetabbaá¹ƒ. ``atha bhuÃ±jitvÄ• tucchapattÄ• va Ä• gacchanti, yaá¹ƒ tehi bhuttaá¹ƒ,
hotÄ«â€™â€™ ti mahÄ• sumatthero Ä• ha. mahÄ• padumatthero panÄ• ha ``gÄ«vÄ• kicca
ajÄ• nantehi yÄ• va jÄ• nanakÄ• Ä• gacchanti, tÄ• va nisÄ«ditabbaá¹ƒ siyÄ• , evaá¹ƒ sante
subhuttaá¹ƒ, idÄ• ni pattaá¹-á¹-hÄ• nena gÄ• hetabbaâ€™â€™ nti.

eko ticÄ«varaparivÄ• ro satagghanako piá¹‡á¸• apÄ• to avassikassa bhikkhuno patto, vihÄ•
piá¹‡á¸• apÄ• to avassikassa pattoâ€™â€™ ti likhitvÄ• á¹-hapesuá¹ƒ. atha saá¹-á¹-hivassa
tathÄ• rÅ«po piá¹‡á¸• apÄ• to uppanno, ayaá¹ƒ kiá¹ƒ avassikaá¹-hitikÄ• ya gÄ• hetabbo,
udÄ• husaá¹-á¹-hivassaá¹-hitikÄ• yÄ• ti? saá¹-á¹-hivassaá¹-hitikÄ• yÄ• ti vuttaá¹ƒ. ayaÃ±hi
bhikkhuá¹-hitikaá¹ƒgahetvÄ• yeva vaá¸• á¸• hitoti. eko uddesabhattaá¹ƒ bhuÃ±jitvÄ• sÄ• m
bhattaá¹ƒsÄ• maá¹‡eraá¹-hitikÄ• ya pattaá¹ƒ gaá¹‡hituá¹ƒ labhati. ayaá¹ƒ kira antarÄ• bhaá
pana paripuá¹‡á¹‡avassosÄ• maá¹‡ero ``sve uddesabhattaá¹ƒ labhissatÄ«â€™â€™ ti ajjev
tassa á¹-hitikÄ• . ekassa bhikkhuno uddesabhattaá¹ƒ pattaá¹ƒ, patto cassa na tuccho hoti, s
samÄ«penisinnassa pattaá¹ƒ dÄ• peti, taá¹ƒ ce theyyÄ• ya haranti, gÄ«vÄ• hoti. sace pana
pattaá¹ƒ dammÄ«â€™â€™ ti sayameva deti, assa gÄ«vÄ• na hoti. athÄ• pi tena bhattena
mayhaá¹ƒ, tavetaá¹ƒ \Be 269/ bhattaá¹ƒ dammi, pattaá¹ƒ pesetvÄ• Ä• harÄ• pehÄ«â€™â€™
tato Ä• harÄ«yati, sabbaá¹ƒ pattasÄ• mikassa hoti. pattaá¹ƒ ce theyyÄ• yaharanti, suhaá¹-o
gÄ«vÄ• na hoti.

vihÄ• re dasa bhikkhÅ« honti, tesu nava piá¹‡á¸• apÄ• tikÄ• , eko sÄ• diyanako, ``dasa udd
vutte piá¹‡á¸• apÄ• tikÄ• gahetuá¹ƒ na icchanti. itaro bhikkhu ``sabbÄ• ni mayhaá¹ƒpÄ• pu
gaá¹‡hÄ• ti, á¹-hitikÄ• na hoti. ekekaá¹ƒ ce pÄ• petvÄ• gaá¹‡hÄ• ti, á¹-hitikÄ• tiá¹-á¹-hati. e
dasahipi pattehi Ä• harÄ• petvÄ• ``bhante, mayhaá¹ƒ saá¹…gahaá¹ƒ karothÄ• â€™â€™ ti
piá¹‡á¸• apÄ• tikÄ• naá¹ƒ deti, bhikkhudattiyaá¹ƒ nÄ• metaá¹ƒ, gahetuá¹ƒ vaá¹-á¹-ati. sace
gharaá¹ƒ Ä• gantabbaâ€™â€™ nti vadati, so ca bhikkhu te bhikkhÅ« ``etha, bhante, mayha
ti tassa gharaá¹ƒ gacchati, yaá¹ƒ tattha labhati, sabbaá¹ƒ tasseva hoti, itaretena dinnaá¹ƒ la
nesaá¹ƒ ghareyeva nisÄ«dÄ• petvÄ• dakkhiá¹‡odakaá¹ƒ datvÄ• yÄ• gukhajjakÄ• dÄ«nide
denti, taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti, tassa bhikkhuno vacaneneva itaresaá¹ƒvaá¹-á¹-ati. bh
pÅ«retvÄ• gaá¹‡hitvÄ• gamanatthÄ• ya denti, sabbaá¹ƒ tasseva bhikkhunohoti, tena dinna
vaá¹-á¹-ati. yadi pana \Ne 252/ te vihÄ• reyeva tena bhikkhunÄ• ``bhante, mayhaá¹ƒ bhikkh
manussÄ• naá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttÄ• gacchanti, tattha yaá
nÄ«haranti ca, sabbaá¹ƒ taá¹ƒ tesaá¹ƒyeva santakaá¹ƒ. athÄ• pi ``mayhaá¹ƒ bhikkhaá¹ƒgaá
avuttÄ• ``manussÄ• naá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti gacchanti, tatra ce
anumodanaá¹ƒ karontassa sutvÄ• therÄ• naÃ±ca upasame pasÄ«ditvÄ• bahuá¹ƒ samaá¹‡
theresu pasÄ• dena uppanno akatabhÄ• go nÄ• ma, tasmÄ• sabbesaá¹ƒ pÄ• puá¹‡Ä• ti.

eko saá¹…ghato uddisÄ• petvÄ• á¹-hitikÄ• ya gÄ• hitapattaá¹ƒ haritvÄ• paá¹‡Ä«tassa
khÄ• danÄ«yabhojanÄ«yassapÅ«retvÄ• Ä• haritvÄ• ``imaá¹ƒ, bhante, sabbo saá¹…gho pa
sabbehibhÄ• jetvÄ• paribhuÃ±jitabbaá¹ƒ. pattasÄ• mikassa pana atikkantampi á¹-hitikaá¹ƒ
aÃ±Ã±aá¹ƒuddesabhattaá¹ƒ dÄ• tabbaá¹ƒ. atha paá¹-hamaá¹ƒyeva ``sabbaá¹ƒ saá¹…ghika
vadati, ekassalajjibhikkhuno santako patto dÄ• tabbo. Ä• haritvÄ• ca ``sabbo saá¹…gho \B
paribhuÃ±jatÅ«â€™â€™ tivutte bhÄ• jetvÄ• paribhuÃ±jitabbaá¹ƒ. eko pÄ• tiyÄ• bhattaá¹ƒ
``saá¹…ghuddesaá¹ƒ dammÄ«â€™â€™ tivadati, ekekaá¹ƒ Ä• lopaá¹ƒ adatvÄ• á¹-hitikÄ• y
katvÄ• dÄ• tabbaá¹ƒ. atha so bhattaá¹ƒ Ä• haritvÄ• kiÃ±ci vattuá¹ƒ ajÄ• nanto tuá¹‡hÄ«bh
teÄ• nÄ«taá¹ƒ, kassa dÄ• tukÄ• mosÄ«â€™â€™ ti na vattabbaá¹ƒ. pucchÄ• sabhÄ• gena h
tumhÄ• kaá¹ƒ dÄ• tukÄ• momhÄ«â€™â€™ ti vadeyya, tato taá¹ƒ bhikkhuá¹ƒ aÃ±Ã±e bhikk
parivattetvÄ• oloketabbampi na maÃ±Ã±eyyuá¹ƒ. sace pana ``kuhiá¹ƒ yÄ• si, kiá¹ƒkaronto
vutte ``uddesabhattaá¹ƒ gahetvÄ• Ä• gatomhÄ«â€™â€™ ti vadati, ekenalajjibhikkhunÄ• á
sace Ä• bhataá¹ƒ bahu hoti, sabbesaá¹ƒ pahoti, á¹-hitikÄ• kiccaá¹ƒnatthi. therÄ• sanato paá
pÅ«retvÄ• dÄ• tabbaá¹ƒ.

``saá¹…ghuddesapattaá¹ƒ dethÄ• â€™â€™ ti vutte ``kiá¹ƒ Ä• harissasÄ«â€™â€™ ti avatv
evagÄ• hetabbaá¹ƒ. yo pana pÄ• yÄ• so vÄ• rasapiá¹‡á¸• apÄ• to vÄ• niccaá¹ƒ labbhati, e
paá¹‡Ä«tabhojanÄ• naá¹ƒÄ• veá¹‡ikÄ• á¹-hitikÄ• kÄ• tabbÄ• , tathÄ• saparivÄ• rÄ• ya yÄ
phalÄ• naá¹ƒ paá¹‡Ä«tÄ• naÃ±cakhajjakÄ• naá¹ƒ. pakatibhattayÄ• guphalakhajjakÄ• naá¹ƒ
``sappiá¹ƒÄ• harissÄ• mÄ«â€™â€™ ti vutte sabbasappÄ«naá¹ƒ ekÄ• va á¹-hitikÄ• vaá¹-á¹
``madhuá¹ƒÄ• harissÄ• mÄ«â€™â€™ ti vutte pana madhuno ekÄ• va á¹-hitikÄ• vaá¹-á¹-ati

laá¹-á¹-himadhukÄ• dÄ«naÃ±cabhesajjÄ• naá¹ƒ. sace pana gandhamÄ• laá¹ƒ saá¹…ghudd
piá¹‡á¸• apÄ• tikassa vaá¹-á¹-ati, na \Ne 253/ vaá¹-á¹-atÄ«ti? Ä• misasseva paá¹-ikkhittattÄ•
``saá¹…ghaá¹ƒ uddissa dinnattÄ• pana na gahetabbaâ€™â€™ ntivadanti.

uddesabhattakathÄ• niá¹-á¹-hitÄ• .

<210> __nimantanaá¹ƒ_ puggalikaá¹ƒ ce, sayameva issaro. saá¹…ghikaá¹ƒ pana uddesabh
vuttanayenevagÄ• hetabbaá¹ƒ. sace panettha dÅ«to byatto hoti, ``bhante, rÄ• jagehe bhikkh
bhattaá¹ƒgaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, pi
vaá¹-á¹-ati. atha dÅ«toabyatto ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, bhattuddesako b
nti avatvÄ• ``bhante \Be 271/, tumhe yÄ• tha, tumhe yÄ• thÄ• â€™â€™ ti vadati, evampi pi
vaá¹-á¹-ati, ``tumhÄ• kaá¹ƒ, bhante, paá¹-ipÄ• á¹-iyÄ• bhattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™
vaá¹-á¹-ati. sacenimantituá¹ƒ Ä• gatamanusso Ä• sanasÄ• laá¹ƒ pavisitvÄ• ``aá¹-á¹-ha bhik
``aá¹-á¹-hapatte dethÄ• â€™â€™ ti vÄ• vadati, evampi piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹-á¹-a
cagacchathÄ• â€™â€™ ti vattabbaá¹ƒ. sace ``aá¹-á¹-ha bhikkhÅ« detha, bhattaá¹ƒ gaá¹‡ha
detha, bhattaá¹ƒgaá¹‡hathÄ• â€™â€™ ti vÄ• vadati, paá¹-ipÄ• á¹-iyÄ• gÄ• hetabbaá¹ƒ. gÄ
``bhattaâ€™â€™ ntiavadantena ``tumhe ca tumhe ca gacchathÄ• â€™â€™ ti vutte piá¹‡á¸•
``bhante, tumhÄ• kaá¹ƒ pattaá¹ƒ detha, tumhe ethÄ• â€™â€™ ti vutte pana ``sÄ• dhu upÄ•
``saá¹…ghato uddisitvÄ• tumhe ethÄ• â€™â€™ ti vuttepi á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ.

nimantanabhattagharato pana pattatthÄ• ya Ä• gatassa uddesabhatte vuttanayeneva á¹-hiti
``saá¹…ghato paá¹-ipÄ• á¹-iyÄ• pattaâ€™â€™ nti avatvÄ• kevalaá¹ƒ ``ekaá¹ƒ pattaá¹ƒ det
vatvÄ• aggÄ• hiteyeva patte yassa kassaci pattaá¹ƒ gahetvÄ• pÅ«retvÄ• Ä• harati, taá¹ƒ p
uddesabhatte viya á¹-hitikÄ• ya na gÄ• hetabbaá¹ƒ. idhÄ• pi yo Ä• gantvÄ• tuá¹‡hÄ«bhÅ«t
santikaá¹ƒ Ä• gatosÄ«â€™â€™ ti vÄ• ``kassa pattaá¹ƒ harissasÄ«â€™â€™ ti vÄ• na vatta
``tumhÄ• kaá¹ƒ santikaá¹ƒ Ä• gato, tumhÄ• kaá¹ƒ pattaá¹ƒharissÄ• mÄ«â€™â€™ ti vadeyy
jigucchanÄ«yo assa. ``kuhiá¹ƒgacchasi, kiá¹ƒ karonto Ä• hiá¹‡á¸• asÄ«â€™â€™ ti pana vut
Ä• gatomhÄ«â€™â€™ ti vadantassapaá¹-ipÄ• á¹-ibhattaá¹-á¹-hitikÄ• ya gahetvÄ• patto dÄ
``bhattaharaá¹‡apattaá¹ƒ dethÄ• â€™â€™ ti vuttepipaá¹-ipÄ• á¹-ibhattaá¹-á¹-hitikÄ• ya eva
Ä• haritvÄ• ``sabbo saá¹…gho bhuÃ±jatÅ«â€™â€™ ti vadati, bhÄ• jetvÄ• bhuÃ±jitabbaá¹ƒ
atikkantampi á¹-hitikaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ paá¹-ipÄ• á¹-ibhattaá¹ƒgÄ• hetabbaá¹ƒ.

eko \Ne 254/ pÄ• tiyÄ• bhattaá¹ƒ Ä• haritvÄ• ``saá¹…ghassa dammÄ«â€™â€™ ti vadati, Ä
paá¹-á¹-hÄ• yaÄ• lopasaá¹…khepena bhÄ• jetabbaá¹ƒ. sace pana tuá¹‡hÄ«bhÅ«to acchati,
kassadÄ• tukÄ• mosÄ«â€™â€™ ti \Be 272/ na vattabbo. sace pana ``kuhiá¹ƒ gacchasi, kiá¹
karontoÄ• hiá¹‡á¸• asÄ«â€™â€™ ti vutte pana ``saá¹…ghassa me bhattaá¹ƒ Ä• bhataá¹ƒ, t
Ä• bhataâ€™â€™ ntivadati, gahetvÄ• Ä• lopabhattaá¹-á¹-hitikÄ• ya bhÄ• jetabbaá¹ƒ. sace
bhattaá¹ƒ bahuhoti, sakalasaá¹…ghassa pahoti, abhihaá¹-abhikkhÄ• nÄ• ma, piá¹‡á¸• apÄ•

á¹-hitikÄ• pucchanakiccaá¹ƒnatthi, therÄ• sanato paá¹-á¹-hÄ• ya pattaá¹ƒ pÅ«retvÄ• dÄ• ta

upÄ• sako saá¹…ghattherassa vÄ• ganthadhutaá¹…gavasena abhiÃ±Ã±Ä• tassa vÄ• bha
``amhÄ• kaá¹ƒbhattagahaá¹‡atthÄ• ya aá¹-á¹-ha bhikkhÅ« gahetvÄ• Ä• gacchathÄ• â€™â
Ã±Ä• tiupaá¹-á¹-hÄ• kehi pesitaá¹ƒhoti, ime tayo janÄ• pucchituá¹ƒ na labhanti, Ä• ruá¸·hÄ
saá¹…ghato aá¹-á¹-ha bhikkhÅ«uddisÄ• petvÄ• attanavamehi gantabbaá¹ƒ. kasmÄ• ? bhik
bhikkhÅ« nissÄ• yalÄ• bho uppajjatÄ«ti. ganthadhutaá¹…gÄ• dÄ«hi pana anabhiÃ±Ã±Ä• to
Ä• pucchituá¹ƒlabhati, tasmÄ• tena ``kiá¹ƒ saá¹…ghato gaá¹‡hÄ• mi, udÄ• hu ye jÄ• nÄ• m
Ä• gacchÄ• mÄ«â€™â€™ timÄ• tikaá¹ƒ Ä• ropetvÄ• yathÄ• dÄ• yakÄ• vadanti, tathÄ• p
nissitakevÄ• ye vÄ• jÄ• nÄ• tha, te gahetvÄ• ethÄ• â€™â€™ ti vutte pana ye icchanti, teh
gantuá¹ƒlabhati. sace ``aá¹-á¹-ha bhikkhÅ« pahiá¹‡athÄ• â€™â€™ ti pesenti, saá¹…ghatov
saceaÃ±Ã±asmiá¹ƒ gÄ• me sakkÄ• hoti bhikkhÄ• labhituá¹ƒ, aÃ±Ã±o gÄ• mo gantabbo. n
soyeva gÄ• mo piá¹‡á¸• Ä• ya pavisitabbo.

nimantitabhikkhÅ« Ä• sanasÄ• lÄ• ya nisinnÄ• honti, tatra ce manussÄ• ``patte dethÄ• â€
animantitehi na dÄ• tabbÄ• , ``ete nimantitÄ• bhikkhÅ«â€™â€™ ti vattabbaá¹ƒ, ``tumhepi d
dÄ• tuá¹ƒ vaá¹-á¹-ati. ussavÄ• dÄ«su manussÄ• sayameva pariveá¹‡Ä• ni ca padhÄ• nagh
dhammakathike ca bhikkhusatenapi saddhiá¹ƒ nimantenti, tadÄ• tehiye jÄ• nanti, te gahetv
vaá¹-á¹-ati. kasmÄ• ? na hi mahÄ• bhikkhusaá¹…ghena atthikÄ• manussÄ• pariveá¹‡apadh
sannipÄ• taá¹-á¹-hÄ• natova yathÄ• satti yathÄ• balaá¹ƒ bhikkhÅ«gaá¹‡hitvÄ• gacchantÄ«

sace \Be 273/ pana saá¹…ghatthero vÄ• ganthadhutaá¹…gavasena abhiÃ±Ã±Ä• to vÄ• bh
vassaá¹ƒ vasitvÄ• katthaci vÄ• gantvÄ• puna sakaá¹-á¹-hÄ• naá¹ƒ Ä• gacchati, manussÄ
\Ne 255/ karonti, ekavÄ• raá¹ƒ ye jÄ• nanti, te gahetvÄ• gantabbaá¹ƒ. paá¹-ibaddhakÄ• lato
dutiyavÄ• re Ä• raddhe saá¹…ghatoyeva gahetvÄ• gantabbaá¹ƒ. abhinavaÄ• gantukÄ• va
upaá¹-á¹-hÄ• ke vÄ• passissÄ• mÄ«â€™â€™ ti gacchanti, tatra ce tesaá¹ƒ Ã±Ä• tÄ« ca up
karonti, ettha pana ye jÄ• nanti, te gahetvÄ• gantumpi vaá¹-á¹-ati. yo panaatilÄ• bhÄ« hoti,
Ä• gantukaá¹-á¹-hÄ• naÃ±ca ekasadisaá¹ƒ, sabbattha manussÄ• saá¹…ghabhattaá¹ƒ sajje
saá¹…ghatova gahetvÄ• gantabbanti ayaá¹ƒ nimantane viseso. avaseso sabbapaÃ±houdd
veditabbo. __kurundiyaá¹ƒ_ pana ``aá¹-á¹-ha mahÄ• there dethÄ• tivutte aá¹-á¹-ha mahÄ• t
ti vuttaá¹ƒ. esa nayo majjhimÄ• dÄ«su. sace pana avisesetvÄ• ``aá¹-á¹-ha bhikkhÅ« dethÄ
saá¹…ghato dÄ• tabbÄ• ti.

nimantanabhattakathÄ• niá¹-á¹-hitÄ• .

<211> __salÄ• kabhattaá¹ƒ_ pana ``anujÄ• nÄ• mi, bhikkhave, salÄ• kÄ• ya vÄ• paá¹-á¹-ik
upanibandhitvÄ• opuÃ±jitvÄ• bhattaá¹ƒ uddisituâ€™â€™ nti (Vin II 326) vacanato rukkhasÄ
veá¸·uvilÄ«vatÄ• lapaá¹‡á¹‡Ä• dimayÄ• ya paá¹-á¹-ikÄ• ya vÄ• ``asukassa nÄ• ma salÄ• k

evaá¹ƒakkharÄ• ni upanibandhitvÄ• pacchiyaá¹ƒ vÄ• cÄ«varabhoge vÄ• katvÄ• sabbasa
opuÃ±jitvÄ• punappunaá¹ƒ heá¹-á¹-hupariyavasena Ä• loá¸·etvÄ• paÃ±caá¹…gasamannÄ•
á¹-hitikÄ• atthi, á¹-hitikato paá¹-á¹-hÄ• ya, no ce atthi, therÄ• sanato paá¹-á¹-hÄ• ya salÄ• k
pacchÄ• Ä• gatÄ• nampi ekÄ• baddhavasena dÅ«re á¹-hitÄ• nampi uddesabhatte vuttanay

sace vihÄ• rassa samantato bahÅ« gocaragÄ• mÄ• , bhikkhÅ« pana na bahÅ«, gÄ• mavas
``tumhÄ• kaá¹ƒ asukagÄ• me salÄ• kabhattaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gÄ• mavasen
sacepi ekamekasmiá¹ƒ gÄ• me nÄ• nappakÄ• rÄ• ni saá¹-á¹-hi salÄ• kabhattÄ• ni, sabbÄ•
pattagÄ• masamÄ«pe aÃ±Ã±Ä• nipi dve tÄ«á¹‡i salÄ• kabhattÄ• ni \Be 274/honti, tÄ• ni tas
sakkÄ• tesaá¹ƒ kÄ• raá¹‡Ä• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ pahiá¹‡itunti.

sace ekaccesu gÄ• mesu bahÅ«ni salÄ• kabhattÄ• ni sallakkhetvÄ• sattannampi aá¹-á¹-ha
bhikkhÅ«naá¹ƒdÄ• tabbÄ• ni. dentena pana catunnaá¹ƒ paÃ±cannaá¹ƒ bhattÄ• naá¹ƒ salÄ•
dÄ• tabbÄ• . sace taá¹ƒ gÄ• maá¹ƒ atikkamitvÄ• aÃ±Ã±o gÄ• mo hoti, tasmiÃ±ca ekameva
pÄ• tova denti, tampi etesu bhikkhÅ«su ekassa niggahena datvÄ• ``pÄ• tova taá¹ƒ gahetvÄ
orimagÄ• me itarÄ• ni bhattÄ• ni gaá¹‡hÄ• hÄ«â€™â€™ ti vattabbo. sace orimagÄ• me sal
gahitasaÃ±Ã±Ä• ya gacchati, parabhÄ• gagÄ• me salÄ• kabhattaá¹ƒ gahetvÄ• puna vihÄ•
gahetvÄ• orimagÄ• mo gantabbo. na hi bahisÄ«mÄ• ya saá¹…ghalÄ• bho gÄ• hetuá¹ƒlabb
__kurundiyaá¹ƒ_ vutto. sace pana bhikkhÅ« bahÅ« honti, gÄ• mavasenasalÄ• kÄ• na pÄ•
vÄ«thiyaá¹ƒ ekagehavasena vÄ• ekakulavasena vÄ• gÄ• hetabbaá¹ƒ. vÄ«thiÄ• dÄ«su ca y
tattha gÄ• me vuttanayeneva bahÅ«naá¹ƒbhikkhÅ«naá¹ƒ gÄ• hetabbÄ• ni, salÄ• kÄ• su as

<212> salÄ• kadÄ• yakena pana vattaá¹ƒ jÄ• nitabbaá¹ƒ. tena hi kÄ• lasseva vuá¹-á¹-hÄ• y
bhojanasÄ• laá¹ƒ gantvÄ• asammaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• pÄ• nÄ«yaá¹ƒ pa
upaá¹-á¹-hÄ• petvÄ• ``idÄ• ni bhikkhÅ«hi vattaá¹ƒ kataá¹ƒ bhavissatÄ«â€™â€™ ti kÄ• laá¹
ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhikkhÅ«su sannipatitesu paá¹-hamameva vÄ• ragÄ• me salÄ• ka
``tuyhaá¹ƒ asukasmiá¹ƒnÄ• ma vÄ• ragÄ• me salÄ• kÄ• pÄ• puá¹‡Ä• ti, tatra gacchÄ• â€™
abhirekagÄ• vute gÄ• mohoti, taá¹ƒ divasaá¹ƒ gacchantÄ• kilamanti, ``sve tuyhaá¹ƒ vÄ• ra
ti ajjevagÄ• hetabbaá¹ƒ. yo vÄ• ragÄ• maá¹ƒ pesiyamÄ• no na gacchati, aÃ±Ã±aá¹ƒ salÄ• l
saddhÄ• naÃ±hi manussÄ• naá¹ƒ puÃ±Ã±ahÄ• ni ca saá¹…ghassa ca lÄ• bhacchedo hoti,
divase aÃ±Ã±Ä• salÄ• kÄ• na dÄ• tabbÄ• , ``attano pattaá¹-á¹-hÄ• naá¹ƒ gantvÄ• bhuÃ±j
tÄ«á¹‡i pana divasÄ• ni agacchantassa vÄ• ragÄ• mato orimavÄ• ragÄ• me salÄ• kÄ• gÄ•
tato paá¹-á¹-hÄ• ya tassa aÃ±Ã±aá¹ƒ salÄ• kaá¹ƒ dÄ• tuá¹ƒ na vaá¹-á¹-ati, daá¹‡á¸• akamm
\Be 275/. saá¹-á¹-hito vÄ• paá¹‡á¹‡Ä• sato vÄ• na parihÄ• petabbaá¹ƒ. vÄ• ragÄ• me gÄ•
gÄ• hetabbo, ``tuyhaá¹ƒ vihÄ• ravÄ• ro pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vattabbaá¹ƒ. vihÄ• rav
yÄ• gusalÄ• kÄ• yo tisso catasso bhattasalÄ• kÄ• yo ca dÄ• tabbÄ• , nibaddhaá¹ƒ katvÄ• p
yÄ• gubhattadÄ• yakÄ• hi ``amhÄ• kaá¹ƒ yÄ• gubhattaá¹ƒ vihÄ• ragopakÄ• vabhuÃ±jantÄ

Ä• pajjeyyuá¹ƒ, tasmÄ• aÃ±Ã±esu kulesu dÄ• tabbÄ• .

sace vihÄ• ravÄ• rikÄ• naá¹ƒ sabhÄ• gÄ• Ä• haritvÄ• denti, iccetaá¹ƒ kusalaá¹ƒ. no ce, vÄ
yÄ• gubhattaá¹ƒ Ä• harÄ• petabbaá¹ƒ, tÄ• va nesaá¹ƒ salÄ• kÄ• phÄ• tikammameva bhav
pana aÃ±Ã±ampi paá¹‡Ä«tabhattasalÄ• kaá¹ƒ gaá¹‡hituá¹ƒ labhantiyeva.
atirekauttaribhaá¹…gassaekacÄ• rikabhattassa visuá¹ƒ á¹-hitikaá¹ƒ katvÄ• salÄ• kÄ• dÄ• t
salÄ• kÄ• laddhÄ• , so taá¹ƒ divasaá¹ƒ taá¹ƒ bhattaá¹ƒ na labhati, puna divase gÄ• hetabba
labhati, na uttaribhaá¹…gaá¹ƒ, evampi \Ne 257/ puna gÄ• hetabbaá¹ƒ. khÄ«rabhattasalÄ• k
panakhÄ«rameva labhati, na bhattaá¹ƒ, khÄ«ralÄ• bhato paá¹-á¹-hÄ• ya puna na gÄ• hetab
ekacÄ• rikabhattÄ• niekasseva pÄ• puá¹‡anti, dubbhikkhasamaye saá¹…ghanavakena ladd
gÄ• hetabbÄ• ni. pÄ• katikasalÄ• kabhattaá¹ƒ aladdhassapi punadivase gÄ• hetabbaá¹ƒ.

sace khuddako vihÄ• ro hoti, sabbe bhikkhÅ« ekasambhogÄ• , ucchusalÄ• kaá¹ƒ gÄ• hente
sammukhÄ«bhÅ«tassa pÄ• petvÄ• mahÄ• therÄ• dÄ«naá¹ƒ divÄ• tacchetvÄ• dÄ• tuá¹ƒ v
pÄ• petvÄ• pacchÄ• bhattampi parissÄ• vetvÄ• phÄ• á¹‡itaá¹ƒ vÄ• kÄ• retvÄ• piá¹‡á¸• a
Ä• gantukÄ• naá¹ƒ Ä• gatÄ• nÄ• gatabhÄ• vaá¹ƒ Ã±atvÄ• gÄ• hetabbÄ• . mahÄ• Ä• vÄ• s
takkasalÄ• kampi sabhÄ• gaá¹-á¹-hÄ• ne pÄ• petvÄ• vÄ• dhÅ«mÄ• petvÄ• pacÄ• petvÄ•
vaá¹-á¹-ati. mahÄ• Ä• vÄ• se vuttanayeneva paá¹-ipajjitabbaá¹ƒ.
phalasalÄ• kapÅ«vasalÄ• kabhesajjagandhamÄ• lÄ• salÄ• kÄ• yopivisuá¹ƒ á¹-hitikÄ• ya gÄ
bhesajjÄ• disalÄ• kÄ• yo cettha kiÃ±cÄ• pi piá¹‡á¸• apÄ• tikÄ• nampivaá¹-á¹-anti, salÄ• kav
sÄ• ditabbÄ• . aggabhikkhÄ• mattaá¹ƒ salÄ• kabhattaá¹ƒ denti, á¹-hitikaá¹ƒ \Be 276/ pucchi
asatiyÄ• á¹-hitikÄ• ya therÄ• sanato paá¹-á¹-hÄ• ya gÄ• hetabbaá¹ƒ. sace tÄ• disÄ• ni bha
ekekassa bhikkhuno dve tÄ«á¹‡i dÄ• tabbÄ• ni. no ce, ekekameva datvÄ• paá¹-ipÄ• á¹-iyÄ
paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ. atha antarÄ• vaupacchijjati, á¹-hitikÄ• sallakkhetabbÄ• . yadi
bhattaá¹ƒ nibaddhameva hoti, yassapÄ• puá¹‡Ä• ti, so vattabbo ``laddhÄ• vÄ• aladdhÄ• v
gaá¹‡heyyÄ• sÄ«â€™â€™ ti. ekaá¹ƒ anibaddhaá¹ƒhoti, labhanadivase pana yÄ• vadatthaá
bahutarÄ• honti, taá¹ƒ yassa pÄ• puá¹‡Ä• ti, so alabhitvÄ• ``sve gaá¹‡heyyÄ• sÄ«â€™â€™

yo salÄ• kÄ• su gahitÄ• su pacchÄ• Ä• gacchati, tassa atikkantÄ• va salÄ• kÄ• na upaá¹-a
salÄ• kaá¹ƒ nÄ• ma ghaá¹‡á¹-iá¹ƒ paharaá¹‡ato paá¹-á¹-hÄ• ya Ä• gantvÄ• hatthaá¹ƒ pasÄ
Ä• gantvÄ• samÄ«pe á¹-hitassapi atikkantÄ• atikkantÄ• va hoti. sace panassa aÃ±Ã±o gaá
anÄ• gatopi labhati, sabhÄ• gaá¹-á¹-hÄ• ne ``asuko anÄ• gatoâ€™â€™ ti Ã±atvÄ• ``ayaá¹
tiá¹-hapetuá¹ƒ vaá¹-á¹-ati. sace ``anÄ• gatassa na dÄ• tabbÄ• â€™â€™ ti katikaá¹ƒ karonti,
antoupacÄ• re á¹-hitassa hi bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ pÄ• puá¹‡Ä• ti. sace pana ``anÄ•
mahÄ• saddaá¹ƒ karonti, daá¹‡á¸• akammaá¹ƒ á¹-hapetabbaá¹ƒ, ``Ä• gantvÄ• gaá¹‡hantÅ
paÃ±casalÄ• kÄ• naá¹-á¹-hÄ• honti, bhattuddesako dÄ• yakÄ• naá¹ƒ nÄ• maá¹ƒ na sarati,
naá¹-á¹-hasalÄ• kÄ• mahÄ• therassa vÄ• attano vÄ• pÄ• petvÄ• bhikkhÅ« vadeyya ``may
salÄ• kabhattaá¹ƒmayhaá¹ƒ pÄ• pitaá¹ƒ, tumhe tattha laddhasalÄ• kabhattaá¹ƒ bhuÃ±jeyyÄ

vaá¹-á¹-ati, vihÄ• re apÄ• pitaá¹ƒpana Ä• sanasÄ• lÄ• ya taá¹ƒ bhattaá¹ƒ labhitvÄ• tattheva
na vaá¹-á¹-ati. ``ajja paá¹-á¹-hÄ• yamayhaá¹ƒ salÄ• kabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vu
gÄ• hetuá¹ƒ na vaá¹-á¹-ati, vihÄ• raá¹ƒ Ä• netvÄ• gÄ• hetabbaá¹ƒ. ``sve paá¹-á¹-hÄ• yÄ• â€
bhattuddesakassa Ä• cikkhitabbaá¹ƒ ``sve paá¹-á¹-hÄ• yaasukakulaá¹ƒ nÄ• ma salÄ• kabha
salÄ• kaggÄ• haá¹‡akÄ• le sareyyÄ• sÄ«â€™â€™ ti. dubbhikkhesalÄ• kabhattaá¹ƒ pacchin
bhikkhuá¹ƒ disvÄ• ``ajja paá¹-á¹-hÄ• yaamhÄ• kaá¹ƒ salÄ• kabhattaá¹ƒ gaá¹‡hathÄ• â€™â
antogÄ• me \Be 277/ agÄ• hetvÄ• vihÄ• raá¹ƒ Ä• netvÄ• gÄ• hetabbaá¹ƒ. idaÃ±hi salÄ• ka
uddesabhattasadisaá¹ƒ na hoti, vihÄ• rameva sandhÄ• ya dÄ«yati, tasmÄ• bahiupacÄ• re
``sve paá¹-á¹-hÄ• yÄ• â€™â€™ tivutte pana vihÄ• re gÄ• hetabbameva.

gamiko bhikkhu yaá¹ƒ disÄ• bhÄ• gaá¹ƒ gantukÄ• mo, tattha aÃ±Ã±ena vÄ• ragÄ• masalÄ•
gahetvÄ• itaraá¹ƒ bhikkhuá¹ƒ ``mayhaá¹ƒ pattasalÄ• kaá¹ƒ tvaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™
gantuá¹ƒvaá¹-á¹-ati. tena pana upacÄ• rasÄ«maá¹ƒ anatikkanteyeva tasmiá¹ƒ tassa salÄ• k
chaá¸• á¸• itavihÄ• revasitvÄ• manussÄ• ``bodhicetiyÄ• dÄ«ni jaggitvÄ• bhuÃ±jantÅ«â€™
paá¹-á¹-hapenti, bhikkhÅ« sabhÄ• gaá¹-á¹-hÄ• nesu vasitvÄ• kÄ• lasseva gantvÄ• tattha v
bhattaá¹ƒ bhuÃ±janti, vaá¹-á¹-ati. sace tesu svÄ• tanÄ• ya attano pÄ• petvÄ• gatesu Ä• ga
chaá¸• á¸• itavihÄ• revasitvÄ• kÄ• lasseva vattaá¹ƒ katvÄ• ghaá¹‡á¹-iá¹ƒ paharitvÄ• salÄ•
pÄ• petvÄ• Ä• sanasÄ• laá¹ƒgacchati, sova tassa bhattassa issaro. yo pana bhikkhÅ«su va
bhÅ«miyaá¹ƒdve tayo sammuÃ±janÄ«pahÄ• re datvÄ• ghaá¹‡á¹-iá¹ƒ paharitvÄ• ``dhuragÄ
pÄ• puá¹‡Ä• tÄ«â€™â€™ tigacchati, tassa taá¹ƒ corikÄ• ya gahitattÄ• na pÄ• puá¹‡Ä• ti, v
pacchÄ• gatabhikkhÅ«naá¹ƒyevahoti.

eko gÄ• mo atidÅ«re hoti, bhikkhÅ« niccaá¹ƒ gantuá¹ƒ na icchanti, manussÄ• ``mayaá¹ƒ pu
homÄ• â€™â€™ ti vadanti, ye tassa gÄ• massa Ä• sannavihÄ• re sabhÄ• gabhikkhÅ«, te v
bhikkhÅ«naá¹ƒ anÄ• gatadivase tumhe bhuÃ±jathÄ• â€™â€™ ti, salÄ• kÄ• pana devasika
pana ghaá¹‡á¹-ipaharaá¹‡amattena vÄ• pacchicÄ• lanamattena vÄ• pÄ• pitÄ• na honti, p
salÄ• kÄ• pÄ«á¹-hake Ä• kiritabbÄ• , pacchi pana mukhavaá¹-á¹-iyaá¹ƒ na gahetabbÄ• . sa
vicchiko vÄ• bhaveyya, dukkhaá¹ƒ uppÄ• deyya, tasmÄ• heá¹-á¹-hÄ• gahetvÄ• pacchiá¹ƒ
salÄ• kÄ• Ä• kiritabbÄ• ``sacepi sappo bhavissati, ettova palÄ• yissatÄ«â€™â€™ ti. evaá¹
gÄ• mÄ• divasena pubbe vuttanayeneva gÄ• hetabbÄ• .

apica \Be 278/ \Ne 259/ ekaá¹ƒ mahÄ• therassa pÄ• petvÄ• ``avasesÄ• mayhaá¹ƒ pÄ• pu
attanopÄ• petvÄ• vattaá¹ƒ katvÄ• cetiyaá¹ƒ vanditvÄ• vitakkamÄ• á¸·ake á¹-hitehi bhikkhÅ
salÄ• kÄ• â€™â€™ ti vutte ``Ä• ma, bhante, tumhe gatagatagÄ• me salÄ• kabhattaá¹ƒ gaá
evaÃ±hi pÄ• pitÄ• pi supÄ• pitÄ• va honti. bhikkhÅ« sabbarattiá¹ƒ dhammassavanatthaá¹ƒa
gacchantÄ• ``mayaá¹ƒ tattha dÄ• naá¹ƒ aggahetvÄ• va amhÄ• kaá¹ƒ gocaragÄ• me piá¹‡á
caritvÄ• Ä• gamissÄ• mÄ• â€™â€™ ti salÄ• kÄ• aggahetvÄ• va gatÄ• vihÄ• re therassa p
bhuÃ±jituá¹ƒÄ• gacchanti, vaá¹-á¹-ati. atha mahÄ• theropi ``ahaá¹ƒ idha kiá¹ƒ karomÄ«â€™

saddhiá¹ƒ gacchati, tehi gatavihÄ• re abhuÃ±jitvÄ• va gocaragÄ• maá¹ƒ anuppattehi ``detha
salÄ• kayÄ• guÄ• dÄ«niÄ• harissÄ• mÄ• â€™â€™ ti vutte pattÄ• na dÄ• tabbÄ• . kasmÄ•
vihÄ• raá¹-á¹-hakaá¹ƒbhattaá¹ƒ vihÄ• re vutthÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, mayaá¹ƒ aÃ±Ã±avih
bhante, na mayaá¹ƒ vihÄ• re pÄ• likÄ• ya dema, tumhÄ• kaá¹ƒ dema, gaá¹‡hatha amhÄ• k
vuttepana vaá¹-á¹-ati.

salÄ• kabhattakathÄ• niá¹-á¹-hitÄ• .

<213> __pakkhikÄ• dÄ«su_ pana yaá¹ƒ abhilakkhitesu cÄ• tuddasÄ« paÃ±cadasÄ« paÃ±ca
pakkhesu kammappasutehi uposathaá¹ƒ kÄ• tuá¹ƒ satikaraá¹‡atthÄ• ya dÄ«yati, taá¹ƒ pakk
salÄ• kabhattagatikameva hoti, gÄ• hetvÄ• bhuÃ±jitabbaá¹ƒ. sace salÄ• kabhattampipakkh
sabbesaá¹ƒ vinivijjhitvÄ• gacchati, dvepi bhattÄ• ni visuá¹ƒ visuá¹ƒgÄ• hetabbÄ• ni. sace b
pakkhikaá¹ƒ gÄ• hetvÄ• tassa á¹-hitikÄ• ya salÄ• kabhattaá¹ƒgÄ• hetabbaá¹ƒ, salÄ• kabha
tassa á¹-hitikÄ• ya pakkhikaá¹ƒ gÄ• hetabbaá¹ƒ. yesaá¹ƒna pÄ• puá¹‡Ä• ti, te piá¹‡á¸• Ä• y
bhattÄ• ni bahÅ«ni, bhikkhÅ« mandÄ• , salÄ• kabhattaá¹ƒnÄ• ma devasikaá¹ƒ labbhati, tas
``pakkhikaá¹ƒ, Ä• vuso, bhuÃ±jathÄ• â€™â€™ ti pakkhikamevadÄ• tabbaá¹ƒ. pakkhikaá¹ƒ
á¹-hitikÄ• kÄ• tabbÄ• , ``sve pakkhoâ€™â€™ tiajja pakkhikaá¹ƒ na gÄ• hetabbaá¹ƒ. sace p
``svepi amhÄ• kaá¹ƒ ghare lÅ«khabhattaá¹ƒbhavissati, ajjeva pakkhikabhattaá¹ƒ uddisathÄ•
vaá¹-á¹-ati.

__uposathikaá¹ƒ_ \Be 279/ nÄ• ma anvaá¸• á¸• hamÄ• se uposathadivase uposathaá¹…gÄ
bhuÃ±jati, tadeva dÄ«yati. __pÄ• á¹-ipadikaá¹ƒ_ nÄ• ma ``uposathe bahÅ« saddhÄ• pasan
sakkÄ• raá¹ƒ karonti, pÄ• á¹-ipade pana bhikkhÅ« kilamanti, pÄ• á¹-ipade dinnaá¹ƒ
dubbhikkhadÄ• nasadisaá¹ƒmahapphalaá¹ƒ hoti, uposathakammena vÄ• parisuddhasÄ«lÄ
mahapphalaá¹ƒhotÄ«â€™â€™ ti sallakkhetvÄ• pÄ• á¹-ipade \Ne 260/ dÄ«yamÄ• nakadÄ•
salÄ• kabhattagatikameva. iti imÄ• ni sattapi bhattÄ• ni piá¹‡á¸• apÄ• tikÄ• naá¹ƒ na vaá¹-á
dhutaá¹…gabhedaá¹ƒ karontiyeva.

<214> aparÄ• nipi cÄ«varakkhandhake (Vin I 350) visÄ• khÄ• ya varaá¹ƒ yÄ• citvÄ• dinnÄ
gamikabhattaá¹ƒ gilÄ• nabhattaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kabhattanti cattÄ• ri bhattÄ• nipÄ• â
tattha Ä• gantukÄ• naá¹ƒ dinnaá¹ƒ bhattaá¹ƒ __Ä• gantukabhattaá¹ƒ_. esanayo sesesu. sa
Ä• gantukabhattÄ• nipi Ä• gantukÄ• pi bahÅ« honti, sabbesaá¹ƒekekaá¹ƒ gÄ• hetabbaá¹ƒ.
á¹-hitikÄ• ya gÄ• hetabbaá¹ƒ. eko Ä• gantukopaá¹-hamameva Ä• gantvÄ• sabbaá¹ƒ Ä• gan
nisÄ«dati, sabbaá¹ƒ tassevahoti. pacchÄ• Ä• gatehi Ä• gantukehi tena dinnÄ• ni paribhuÃ±
attano gahetvÄ• sesÄ• ni dÄ• tabbÄ• ni. ayaá¹ƒ uá¸·Ä• ratÄ• . sace pana paá¹-hamaá¹ƒ Ä•
tuá¹‡hÄ«bhÅ«to nisÄ«dati, pacchÄ• Ä• gatehi saddhiá¹ƒ paá¹-ipÄ• á¹-iyÄ• gaá¹‡hitabbaá¹
Ä• gantukÄ• Ä• gacchanti, Ä• gatadivaseyeva bhuÃ±jitabbaá¹ƒ. antarantarÄ• ceÄ• gaccha
bhuÃ±jitabbaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``satta divasÄ• nibhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«

Ä• vÄ• siko katthaci gantvÄ• Ä• gato, tenapi Ä• gantukabhattaá¹ƒbhuÃ±jitabbaá¹ƒ. sace pa
nibandhÄ• pitaá¹ƒ hoti, vihÄ• re gÄ• hetabbaá¹ƒ. atha vihÄ• ro dÅ«re hoti, Ä• sanasÄ• lÄ• y
Ä• sanasÄ• lÄ• ya gÄ• hetabbaá¹ƒ. sacepana dÄ• yakÄ• ``Ä• gantukesu asati Ä• vÄ• sikÄ
vaá¹-á¹-ati, avuttepana na vaá¹-á¹-ati.

__gamikabhatte_pi ayameva kathÄ• maggo. ayaá¹ƒ pana viseso --- Ä• gantuko Ä• gantuka
Ä• gantukabhattampi gamikabhattampi. Ä• vÄ• sikopi pakkamitukÄ• mogamiko hoti, gamika
yathÄ• pana Ä• gantukabhattaá¹ƒ, evamidaá¹ƒdve tÄ«á¹‡i vÄ• satta vÄ• divasÄ• ni na lab
ti bhuttopi taá¹ƒ divasaá¹ƒkenaci kÄ• raá¹‡ena na gato, punadivasepi bhuÃ±jituá¹ƒ vaá¹-á¹-
``gamissÄ• mÄ«â€™â€™ tibhuttassa corÄ• vÄ• panthaá¹ƒ rundhanti, udakaá¹ƒ vÄ• devo
gacchati, saussÄ• hena bhuÃ±jitabbaá¹ƒ. ``ete upaddave olokentena dve tayo divase
bhuÃ±jituá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. ``gamissÄ• mi gamis
lesaá¹ƒ oá¸• á¸• etvÄ• bhuÃ±jituá¹ƒ na labhati.

__gilÄ• nabhatta_mpi sace sabbesaá¹ƒ gilÄ• nÄ• naá¹ƒ pahoti, taá¹ƒ sabbesaá¹ƒ dÄ• tabba
á¹-hitikaá¹ƒkatvÄ• gÄ• hetabbaá¹ƒ. eko gilÄ• no arogarÅ«po sakkoti antogÄ• maá¹ƒ gantuá
mahÄ• gilÄ• no nÄ• ma, etassa gilÄ• nabhattaá¹ƒ dÄ• tabbaá¹ƒ. dve mahÄ• gilÄ• nÄ• , eko
bahuá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ labhati, eko anÄ• tho appalÄ• bhatÄ• ya antogÄ• ma
gilÄ• nabhattaá¹ƒ dÄ• tabbaá¹ƒ. gilÄ• nabhatte divasaparicchedo natthi, yÄ• va rogona vÅ«
sappÄ• yabhojanaá¹ƒ abhuÃ±janto na yÄ• peti, tÄ• va bhuÃ±jitabbaá¹ƒ. yadÄ• pana missa
missakabhattaá¹ƒ vÄ• bhuttassapi rogo na kuppati, tato paá¹-á¹-hÄ• ya na bhuÃ±jitabbaá¹ƒ

__gilÄ• nupaá¹-á¹-hÄ• kabhatta_mpi yaá¹ƒ sabbesaá¹ƒ pahoti, taá¹ƒ sabbesaá¹ƒ dÄ• tabba
á¹-hitikaá¹ƒ katvÄ• gÄ• hetabbaá¹ƒ. idampi dvÄ«su gilÄ• nesu mahÄ• gilÄ• nupaá¹-á¹-hÄ•
mahÄ• gilÄ• nesu anÄ• thagilÄ• nupaá¹-á¹-hÄ• kassa. yaá¹ƒ kulaá¹ƒ gilÄ• nabhattampi deti
gilÄ• nupaá¹-á¹-hÄ• kabhattampi, tattha yassa gilÄ• nassa gilÄ• nabhattaá¹ƒ pÄ• puá¹‡Ä• ti
tattheva gÄ• hetabbaá¹ƒ. gilÄ• nupaá¹-á¹-hÄ• kabhattepi divasaparicchedo natthi, yÄ• va gi
upaá¹-á¹-hÄ• kopilabhatÄ«ti. imÄ• ni cattÄ• ri bhattÄ• ni sace evaá¹ƒ dinnÄ• ni honti
``Ä• gantukagamikagilÄ• nagilÄ• nupaá¹-á¹-hÄ• kÄ• mama bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€
vaá¹-á¹-ati. sace pana ``Ä• gantukÄ• dÄ«naá¹ƒcatunnaá¹ƒ bhattaá¹ƒ nibandhÄ• pemi, mam
gaá¹‡hantÅ«â€™â€™ ti evaá¹ƒ dinnÄ• ni honti, piá¹‡á¸• apÄ• tikÄ• naá¹ƒna vaá¹-á¹-ati.

<215> aparÄ• nipi dhurabhattaá¹ƒ kuá¹-ibhattaá¹ƒ vÄ• rakabhattanti tÄ«á¹‡i bhattÄ• ni. tatth
__dhurabhatta_ntiniccabhattaá¹ƒ vuccati, taá¹ƒ duvidhaá¹ƒ saá¹…ghikaÃ±ca puggalikaÃ±ca
``saá¹…ghassa dhurabhattaá¹ƒdemÄ• â€™â€™ ti nibandhÄ• pitaá¹ƒ, taá¹ƒ salÄ• kabhattag
nibaddhabhikkhaá¹ƒgaá¹‡hantÅ«â€™â€™ ti vatvÄ• dinnaá¹ƒ pana piá¹‡á¸• apÄ• tikÄ• nan
``tumhÄ• kaá¹ƒdhurabhattaá¹ƒ dammÄ«â€™â€™ ti vutte piá¹‡á¸• apÄ• tiko ce, na vaá¹-á¹-a
nibaddhabhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ tivutte pana vaá¹-á¹-ati, sÄ• ditabbaá¹ƒ. sace pa

vÄ«tivatte ``dhurabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ tivadati, mÅ«le suá¹-á¹-hu sampaá¹-icch

__kuá¹-ibhattaá¹ƒ_ nÄ• ma yaá¹ƒ saá¹…ghassa Ä• vÄ• saá¹ƒ kÄ• retvÄ• ``amhÄ• kaá¹ƒ se
amhÄ• kaá¹ƒyevabhattaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti evaá¹ƒ nibandhÄ• pitaá¹ƒ, taá¹ƒ salÄ•
gÄ• hetvÄ• bhuÃ±jitabbaá¹ƒ. ``amhÄ• kaá¹ƒ senÄ• sanavÄ• sino amhÄ• kaá¹ƒyeva bhikkha
vuttepana piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati. yaá¹ƒ pana puggale pasÄ«ditvÄ• tassa Ä•
``tumhÄ• kaá¹ƒdemÄ• â€™â€™ ti dinnaá¹ƒ, taá¹ƒ tasseva hoti, tasmiá¹ƒ katthaci gate nissi

__vÄ• rakabhattaá¹ƒ_ nÄ• ma dubbhikkhasamaye ``vÄ• rena bhikkhÅ« jaggissÄ• mÄ• â€™
paá¹-á¹-hÄ• yadinnaá¹ƒ, tampi bhikkhÄ• vacanena dinnaá¹ƒ piá¹‡á¸• apÄ• tikÄ• naá¹ƒ vaá¹
``vÄ• rakabhattaâ€™â€™ nti vuttepana salÄ• kabhattagatikaá¹ƒ hoti. sace taá¹‡á¸• ulÄ• dÄ
pacitvÄ• dentÅ«â€™â€™ ti, piá¹‡á¸• apÄ• tikÄ• naá¹ƒ \Ne 262/ vaá¹-á¹-ati. iti imÄ• ni ca tÄ
Ä• gantukabhattÄ• dÄ«ni ca cattÄ• rÄ«tisatta, tÄ• ni saá¹…ghabhattÄ• dÄ«hi saha cuddasa

<216> aá¹-á¹-hakathÄ• yaá¹ƒ pana vihÄ• rabhattaá¹ƒ aá¹-á¹-hakabhattaá¹ƒ catukkabhattaá
aÃ±Ã±Ä• nipicattÄ• ri bhattÄ• ni vuttÄ• ni. tattha __vihÄ• rabhattaá¹ƒ_ nÄ• ma vihÄ• re tatr
taá¹ƒsaá¹…ghabhattena saá¹…gahitaá¹ƒ. taá¹ƒ pana tissamahÄ• vihÄ• racittalapabbatÄ• d
khÄ«á¹‡Ä• savehiyathÄ• piá¹‡á¸• apÄ• tikÄ• nampi sakkÄ• honti paribhuÃ±jituá¹ƒ, tathÄ•
tÄ• disesuá¹-hÄ• nesu piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati. ``aá¹-á¹-hannaá¹ƒ bhikkhÅ«na
demÄ• â€™â€™ tievaá¹ƒ dinnaá¹ƒ pana __aá¹-á¹-hakabhattaÃ±ceva catukkabhattaÃ±ca, _
dinnaá¹ƒ piá¹‡á¸• apÄ• tikÄ• naá¹ƒvaá¹-á¹-ati. mahÄ• bhisaá¹…khÄ• rena atirasakapÅ«ven
__guá¸·hakabhattaá¹ƒ_ nÄ• ma. imÄ• ni tÄ«á¹‡i salÄ• kabhattagatikÄ• neva. aparampi __g
atthi, idhekaccemanussÄ• mahÄ• dhammassavanaÃ±ca vihÄ• rapÅ«jaÃ±ca kÄ• retvÄ• ``s
sakkoma, dve tÄ«á¹‡i bhikkhusatÄ• ni amhÄ• kaá¹ƒ bhikkhaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti bh
guá¸·hakedenti, idaá¹ƒ piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati.

piá¹‡á¸• apÄ• tabhÄ• janÄ«yaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<217> __gilÄ• napaccayabhÄ• janÄ«yaá¹ƒ_ \Be 282/ pana evaá¹ƒ veditabbaá¹ƒ (Sp (to Vin
pakkhikabhattÄ• dikathÄ•) --- sappiÄ• dÄ«su bhesajjesu rÄ• jarÄ• jamahÄ• mattÄ• sappis
kumbhasahassampivihÄ• raá¹ƒ pesenti, ghaá¹‡á¹-iá¹ƒ paharitvÄ• therÄ• sanato paá¹-á¹-hÄ
pÅ«retvÄ• dÄ• tabbaá¹ƒ, piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati. sace alasajÄ• tikÄ• mahÄ•
``bhante, vÄ«sativassÄ• naá¹ƒ dÄ«yati, tumhÄ• kaá¹ƒ á¹-hitikÄ• atikkantÄ• â€™â€™ ti na
á¹-hitikaá¹ƒá¹-hapetvÄ• tesaá¹ƒ datvÄ• pacchÄ• á¹-hitikÄ• ya dÄ• tabbaá¹ƒ. ``asukavihÄ•
uppannaâ€™â€™ ntisutvÄ• yojanantaravihÄ• ratopi bhikkhÅ« Ä• gacchanti, sampattasamp
á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• yadÄ• tabbaá¹ƒ. asampattÄ• nampi upacÄ• rasÄ«maá¹ƒ
antevÄ• sikÄ• dÄ«su gaá¹‡hantesu dÄ• tabbameva. ``bahiupacÄ• rasÄ«mÄ• ya á¹-hitÄ• na
dÄ• tabbaá¹ƒ. sace pana upacÄ• rasÄ«maá¹ƒokkantehi ekÄ• baddhÄ• hutvÄ• attano vihÄ

honti, parisavasenavaá¸• á¸• hitÄ• nÄ• ma sÄ«mÄ• hoti, tasmÄ• dÄ• tabbÄ• . saá¹…ghan
Ä• gatÄ• naá¹ƒ dÄ• tabbameva. dutiyabhÄ• ge pana therÄ• sanaá¹ƒ Ä• ruá¸·he Ä• gatÄ• na
pÄ• puá¹‡Ä• ti, dutiyabhÄ• gato vassaggenadÄ• tabbaá¹ƒ. antoupacÄ• rasÄ«maá¹ƒ pavisit
hoti, sabbaá¹ƒ sannipÄ• taá¹-á¹-hÄ• neyevabhÄ• jetabbaá¹ƒ.

yasmiá¹ƒ \Ne 263/ vihÄ• re dasa bhikkhÅ«, daseva ca sappikumbhÄ• dÄ«yanti, ekekakumb
eko sappikumbho hoti, dasabhikkhÅ«hi bhÄ• jetvÄ• gahetabbaá¹ƒ. sace ``yathÄ• á¹-hitaá¹ƒ
amhÄ• kaá¹ƒpÄ• puá¹‡Ä• tÄ«â€™â€™ ti gaá¹‡hanti, duggahitaá¹ƒ, taá¹ƒ gatagataá¹-á¹-hÄ•
kumbhaá¹ƒ panaÄ• vajjetvÄ• thÄ• lake thokaá¹ƒ sappiá¹ƒ katvÄ• ``idaá¹ƒ mahÄ• therassa
avasesaá¹ƒamhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vatvÄ• tampi kumbheyeva Ä• kiritvÄ•
gahetvÄ• gantabbaá¹ƒ. sace thinaá¹ƒ sappi hoti, lekhaá¹ƒ katvÄ• ``lekhato parabhÄ• go ma
pÄ• puá¹‡Ä• ti, avasesaá¹ƒ amhÄ• kaâ€™â€™ nti gahitampi suggahitaá¹ƒ. vuttapariccheda
bhikkhÅ«susappikumbhesu ca eteneva upÄ• yena bhÄ• jetabbaá¹ƒ. sace paneko bhikkhu,
paharitvÄ• ``ayaá¹ƒ mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ tipi gahetuá¹ƒ vaá¹-á¹-ati. ``ayaá¹
pÄ• puá¹‡Ä• ti, ayaá¹ƒ dutiyabhÄ• goâ€™â€™ ti evaá¹ƒ thokaá¹ƒ thokampi pÄ• petuá¹ƒvaá
navanÄ«tÄ• dÄ«supi \Be 283/. yasmiá¹ƒ pana vippasannatilatelÄ• dimhi lekhÄ• na santiá¹-á
bhÄ• jetabbaá¹ƒ. siá¹…giveramaricÄ• dibhesajjampi avasesapattathÄ• lakÄ• disamaá¹‡apa
vuttÄ• nurÅ«peneva nayena suá¹-á¹-hu sallakkhetvÄ• bhÄ• jetabboti. ayaá¹ƒ gilÄ• napacca

<218> idÄ• ni __senÄ• sanaggÄ• he_ vinicchayo veditabbo (Sp (to Vin II) 318) --- ayaá¹ƒ se
duvidho hoti utukÄ• le ca vassÄ• vÄ• se ca. tattha __utukÄ• le_ tÄ• va keciÄ• gantukÄ• bh
Ä• gacchanti, keci pacchÄ• bhattaá¹ƒ paá¹-hamayÄ• maá¹ƒ majjhimayÄ• maá¹ƒpacchimayÄ
Ä• gacchanti, tesaá¹ƒ tadÄ• va bhikkhÅ« uá¹-á¹-hÄ• petvÄ• senÄ• sanaá¹ƒdÄ• tabbaá¹ƒ, a
senÄ• sanapaÃ±Ã±Ä• pakena pana paá¹‡á¸• itena bhavitabbaá¹ƒ, ekaá¹ƒvÄ• dve vÄ• ma
á¹-hapetabbÄ• ni. sace vikÄ• le eko vÄ• dve vÄ• therÄ• Ä• gacchanti, te vattabbÄ• ``bha
vuá¹-á¹-hÄ• piyamÄ• ne sabbepi bhikkhÅ« ubbhaá¹‡á¸• ikÄ• bhavissanti, tumhe amhÄ• ka
vasathÄ• â€™â€™ ti.

bahÅ«su pana Ä• gatesu vuá¹-á¹-hÄ• petvÄ• paá¹-ipÄ• á¹-iyÄ• dÄ• tabbaá¹ƒ. sace ekekaâ
ekekaá¹ƒ pariveá¹‡aá¹ƒ dÄ• tabbaá¹ƒ. tattha aggisÄ• lÄ• dÄ«ghasÄ• lÄ• maá¹‡á¸• alamÄ•
tassevapÄ• puá¹‡anti. evaá¹ƒ appahonte pÄ• sÄ• daggena dÄ• tabbaá¹ƒ, pÄ• sÄ• desu ap
ovarakaggenadÄ• tabbaá¹ƒ, ovarakesu appahontesu seyyaggena dÄ• tabbaá¹ƒ, seyyagges
appahontesumaÃ±caá¹-á¹-hÄ• nena dÄ• tabbaá¹ƒ, maÃ±caá¹-á¹-hÄ• ne appahonte ekapÄ«
dÄ• tabbaá¹ƒ, bhikkhuno panaá¹-hitokÄ• samattaá¹ƒ na gÄ• hetabbaá¹ƒ. etaÃ±hi senÄ• sa
pÄ«á¹-hakaá¹-á¹-hÄ• ne panaappahonte ekaá¹ƒ maÃ±caá¹-á¹-hÄ• naá¹ƒ vÄ• ekaá¹ƒ pÄ«á¹
``vÄ• rena vÄ• rena, bhante, vissamathÄ• â€™â€™ titiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ dÄ• tabbaá¹
sÄ«tasamaye sabbarattiá¹ƒ ajjhokÄ• seva vasituá¹ƒ. mahÄ• therena paá¹-hamayÄ• maá¹ƒ
dutiyattherassa vattabbaá¹ƒ ``Ä• vuso idhapavisÄ• hÄ«â€™â€™ ti. sace mahÄ• thero niddÄ

jÄ• nÄ• ti, ukkÄ• sitvÄ• dvÄ• raá¹ƒ Ä• koá¹-etvÄ• ``bhante kÄ• lo jÄ• to, sÄ«taá¹ƒ anudaha
tena nikkhamitvÄ• okÄ• so dÄ• tabbo, adÄ• tuá¹ƒ na labhati. dutiyattherenapi majjhimayÄ•
284/purimanayeneva itarassa dÄ• tabbaá¹ƒ. niddÄ• garuko vuttanayeneva vuá¹-á¹-hÄ• peta
ekarattiá¹ƒekamaÃ±caá¹-á¹-hÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dÄ• tabbaá¹ƒ. jambudÄ«pe pana ekacc
nÄ• mamaÃ±caá¹-á¹-hÄ• naá¹ƒ vÄ• pÄ«á¹-haá¹-á¹-hÄ• naá¹ƒ vÄ• kiÃ±cideva kassaci sapp
asappÄ• yaâ€™â€™ ntiÄ• gantukÄ• hontu vÄ• mÄ• vÄ• , devasikaá¹ƒ senÄ• sanaá¹ƒ gÄ
utukÄ• lesenÄ• sanaggÄ• ho nÄ• ma.

<219> __vassÄ• vÄ• se_ pana atthi Ä• gantukavattaá¹ƒ, atthi Ä• vÄ• sikavattaá¹ƒ. Ä• gantu
sakaá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ• aÃ±Ã±attha gantvÄ• vasitukÄ• mena vassÅ«panÄ• yikac
vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• hi tatra sambÄ• dhaá¹ƒ bhaveyya, bhikkhÄ• cÄ• ro vÄ• na san
vihareyya, tasmÄ• ``idÄ• ni mÄ• samattena vassÅ«panÄ• yikÄ• bhavissatÄ«â€™â€™ ti ta
tattha mÄ• samattaá¹ƒ vasanto sace uddesatthiko, uddesasampattiá¹ƒ sallakkhetvÄ• , sace
kammaá¹-á¹-hÄ• nasappÄ• yataá¹ƒ sallakkhetvÄ• , sace paccayatthiko, paccayalÄ• bhaá¹ƒ
sukhaá¹ƒ vasissati. sakaá¹-á¹-hÄ• nato ca tattha gacchantena na gocaragÄ• mo ghaá¹-á¹-e
vattabbÄ• ``tumhe nissÄ• ya salÄ• kabhattÄ• dÄ«ni vÄ• yÄ• gukhajjakÄ• dÄ«ni vÄ• vassÄ
cetiyassa parikkhÄ• ro, ayaá¹ƒ uposathÄ• gÄ• rassa, idaá¹ƒ tÄ• á¸·aÃ±cevasÅ«ci ca, samp
vihÄ• raâ€™â€™ nti. senÄ• sanaá¹ƒ pana jaggitvÄ• dÄ• rubhaá¹‡á¸• amattikÄ• bhaá¹‡á¸•
gamikavattaá¹ƒ pÅ«retvÄ• gantabbaá¹ƒ.

evaá¹ƒ gacchantenapi daharehi pattacÄ«varabhaá¹‡á¸• ikÄ• yo ukkhipÄ• petvÄ•
telanÄ• á¸·ikattaradaá¹‡á¸• Ä• dÄ«nigÄ• hetvÄ• chattaá¹ƒ paggayha attÄ• naá¹ƒ dassente
gantabbaá¹ƒ, paá¹-icchannena aá¹-avimaggenagantabbaá¹ƒ. aá¹-avimagge asati gumbÄ• d
gantabbaá¹ƒ, gamikavattaá¹ƒ pana pÅ«retvÄ• vitakkaá¹ƒ chinditvÄ• suddhacittena gamana
sace pana gÄ• madvÄ• rena maggohoti, gacchantaÃ±ca naá¹ƒ saparivÄ• raá¹ƒ disvÄ• mar
viyÄ• â€™â€™ ti upadhÄ• vitvÄ• ``kuhiá¹ƒ, bhante, sabbaparikkhÄ• re gahetvÄ• gacchath
eko evaá¹ƒvadati ``vassÅ«panÄ• yikakÄ• lo nÄ• mÄ• yaá¹ƒ, yattha antovassenibaddhabhik
bhaá¹‡á¸• apaá¹-icchÄ• danaÃ±calabbhati, tattha bhikkhÅ« gacchantÄ«â€™â€™ ti, tassa \
manussÄ• ``bhante, imasmimpi gÄ• me jano \Ne 265/ bhuÃ±jati ceva nivÄ• seti ca, mÄ• a
ti vatvÄ• mittÄ• maccepakkositvÄ• sabbe sammantayitvÄ• vihÄ• re nibaddhavattaÃ±ca sa
vassÄ• vÄ• sikaÃ±caá¹-hapetvÄ• ``idheva, bhante, vasathÄ• â€™â€™ ti yÄ• canti, sabbes
sabbaÃ±cetaá¹ƒkappiyaÃ±ceva anavajjaÃ±ca. __kurundiyaá¹ƒ_ pana ``kuhiá¹ƒ gacchathÄ•
`asukaá¹-á¹-hÄ• naâ€™ ntivatvÄ• `kasmÄ• tattha gacchathÄ• â€™ ti vutte `kÄ• raá¹‡aá¹ƒ
vuttaá¹ƒ. ubhayampi panetaá¹ƒ suddhacittattÄ• va anavajjaá¹ƒ. idaá¹ƒ __Ä• gantukavattaá¹

idaá¹ƒ pana __Ä• vÄ• sikavattaá¹ƒ_. paá¹-ikacceva hi Ä• vÄ• sikehi vihÄ• ro jaggitabbo,
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡aparibhaá¹‡á¸• Ä• nikÄ• tabbÄ• ni,
rattiá¹-á¹-hÄ• nadivÄ• á¹-á¹-hÄ• navaccakuá¹-ipassÄ• vaá¹-á¹-hÄ• nÄ• ni padhÄ• nagharavi

paá¹-ijaggitabbÄ• ni. cetiye sudhÄ• kammaá¹ƒ muá¹‡á¸• avedikÄ• ya telamakkhanaá¹ƒ maA
sabbaá¹ƒ kÄ• tabbaá¹ƒ ``vassaá¹ƒ vasitukÄ• mÄ• Ä• gantvÄ• uddesaparipucchÄ• kamma
sukhaá¹ƒ vasissantÄ«â€™â€™ ti. kataparikammehi Ä• sÄ• á¸·hÄ«juá¹‡hapaÃ±camito paá¹
vassÄ• vÄ• sikaá¹ƒpucchitabbaá¹ƒ. kattha pucchitabbaá¹ƒ? yato pakatiyÄ• labbhati. yehi pa
pucchituá¹ƒ na vaá¹-á¹-ati. kasmÄ• pucchitabbaá¹ƒ? kadÄ• ci hi manussÄ• denti, kadÄ• ci
upaddutÄ• na denti, tattha ye na dassanti, te apucchitvÄ• vassÄ• vÄ• sikegÄ• hite gÄ• hita
lÄ• bhantarÄ• yo hoti, tasmÄ• pucchitvÄ• va gÄ• hetabbaá¹ƒ.

pucchantena ``tumhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒ gÄ• haá¹‡akÄ• lo upakaá¹-á¹-hoâ€™â€™
``bhante, imaá¹ƒ saá¹ƒvaccharaá¹ƒ chÄ• takÄ• dÄ«hi upaddutamha, na sakkoma dÄ• tuâ€™
dema, tato Å«nataraá¹ƒ dassÄ• mÄ• â€™â€™ ti vÄ• ``idÄ• ni kappÄ• so sulabho, yaá¹ƒ pu
dassÄ• mÄ• â€™â€™ ti vÄ• , taá¹ƒ sallakkhetvÄ• tadanurÅ«pena nayena tesaá¹ƒ senÄ• s
vassÄ• vÄ• sikaá¹ƒ gÄ• hetabbaá¹ƒ. sace manussÄ• vadanti ``yassa amhÄ• kaá¹ƒ vassÄ•
temÄ• saá¹ƒ pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petu, vihÄ• ramaggaá¹ƒ jaggatu, cetiyaá¹…gaá¹‡a
bodhirukkhe udakaá¹ƒ Ä• siÃ±catÅ«â€™â€™ ti, yassa taá¹ƒ pÄ• puá¹‡Ä• ti, tassa Ä• cikkh
paá¹-ikkamma yojanadviyojanantare hoti, tatra ce kulÄ• ni upanikkhepaá¹ƒ \Be 286/á¹-hape
vassÄ• vÄ• sikaá¹ƒ dentiyeva, tÄ• ni kulÄ• ni Ä• pucchitvÄ• pi tesaá¹ƒ senÄ• sanevattaá¹ƒ
vassÄ• vÄ• sitaá¹ƒ gÄ• hetabbaá¹ƒ. sace pana tesaá¹ƒ senÄ• sane paá¹ƒsukÅ«likovasati, Ä
``tumhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒ demÄ• â€™â€™ ti vadanti, tena saá¹…ghassaÄ• cikkh
saá¹…ghassa dÄ• tuá¹ƒ na icchanti, ``tumhÄ• kaá¹ƒyeva demÄ• â€™â€™ tivadanti, sabhÄ
gaá¹‡hÄ• hÄ«â€™â€™ ti \Ne 266/ vattabbo. paá¹ƒsukÅ«likassapanetaá¹ƒ na vaá¹-á¹-ati. iti
saddhÄ• deyyadÄ• yakamanussÄ• pucchitabbÄ• .

tatruppÄ• de pana kappiyakÄ• rakÄ• pucchitabbÄ• . kathaá¹ƒ pucchitabbÄ• ? kiá¹ƒ, Ä• vus
saá¹…ghassabhaá¹‡á¸• apaá¹-icchÄ• danaá¹ƒ bhavissatÄ«ti? sace vadanti ``bhavissati, bha
navahatthasÄ• á¹-akaá¹ƒdassÄ• ma, vassÄ• vÄ• sikaá¹ƒ gÄ• hethÄ• â€™â€™ ti, gÄ• hetab
``sÄ• á¹-akÄ• natthi, vatthu pana atthi, gÄ• hetha, bhanteâ€™â€™ ti, vatthumhi santepi gÄ
vaá¹-á¹-atiyeva. kappiyakÄ• rakÄ• naÃ±hihatthe ``kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jathÄ• â
yaá¹ƒ yaá¹ƒ kappiyaá¹ƒ, sabbaá¹ƒ paribhuÃ±jituá¹ƒanuÃ±Ã±Ä• taá¹ƒ. yaá¹ƒ panettha piá¹‡â
gilÄ• napaccayatthÄ• ya ca uddissa dinnaá¹ƒ, taá¹ƒ cÄ«vareupanÄ• mentehi saá¹…ghasuá
upanÄ• metabbaá¹ƒ, senÄ• sanatthÄ• ya pana uddissa dinnaá¹ƒgarubhaá¹‡á¸• aá¹ƒ hoti. cA
catupaccayavasena vÄ• dinnaá¹ƒ cÄ«vare upanÄ• mentÄ• naá¹ƒ apalokanakammakiccaá¹
karontehi ca puggalavaseneva kÄ• tabbaá¹ƒ, saá¹…ghavasena na kÄ• tabbaá¹ƒ. jÄ• tarÅ«p
Ä• makadhaÃ±Ã±avasena vÄ• apalokanakammaá¹ƒ na vaá¹-á¹-ati,
kappiyabhaá¹‡á¸• avasenacÄ«varataá¹‡á¸• ulÄ• divaseneva ca vaá¹-á¹-ati. taá¹ƒ pana evaá
subhikkhaá¹ƒ sulabhapiá¹‡á¸• aá¹ƒ, bhikkhÅ« cÄ«varena kilamanti, ettakaá¹ƒ nÄ• ma taá¹‡
bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ kÄ• tuá¹ƒ ruccatÄ«â€™â€™ ti, ``gilÄ• napaccayo sulabho, gilÄ•
nÄ• ma taá¹‡á¸• ulabhÄ• gaá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒkÄ• tuá¹ƒ ruccatÄ«â€™â€™ ti.

evaá¹ƒ cÄ«varapaccayaá¹ƒ sallakkhetvÄ• senÄ• sanassa kÄ• le ghosite sannipatite saá¹…
senÄ• sanaggÄ• hakosammannitabbo. sammannantena ca dve sammannitabbÄ• ti vuttaá¹
vuá¸• á¸• ho ca navakassa gÄ• hessatÄ«ti. mahante pana mahÄ• vihÄ• rasadise vihÄ• re ta
sammannitabbÄ• . __kurundiyaá¹ƒ_ pana ``aá¹-á¹-hapi soá¸·asapi jane sammannituá¹ƒ \Be
vuttaá¹ƒ. tesaá¹ƒ sammuti kammavÄ• cÄ• yapi apalokanenapi vaá¹-á¹-atiyeva. tehi sammat
sallakkhetabbaá¹ƒ. cetiyagharaá¹ƒ bodhigharaá¹ƒ Ä• sanagharaá¹ƒ sammuÃ±janiaá¹-á¹-od
iá¹-á¹-hakasÄ• lÄ• vaá¸• á¸• hakisÄ• lÄ• dvÄ• rakoá¹-á¹-hako pÄ• nÄ«yamÄ• á¸·o maggo
asenÄ• sanÄ• ni, vihÄ• ro aá¸• á¸• hayogo pÄ• sÄ• do hammiyaá¹ƒ guhÄ• maá¹‡á¸• apo r
senÄ• sanÄ• ni, tÄ• ni gÄ• hetabbÄ• ni.

<220> gÄ• hentena ca ``anujÄ• nÄ• mi, bhikkhave, paá¹-hamaá¹ƒ bhikkhÅ« gaá¹‡etuá¹ƒ, b
gaá¹‡etuá¹ƒ, seyyÄ• gaá¹‡etvÄ• seyyaggena gÄ• hetuâ€™â€™ nti (Vin II 318) Ä• divacar
267/ bhikkhÅ« gaá¹‡etvÄ• maÃ±caá¹-á¹-hÄ• nÄ• ni gaá¹‡etabbÄ• ni, tato ekekaá¹ƒ maÃ±c
bhikkhuno gÄ• hetabbaá¹ƒ. sace maÃ±caá¹-á¹-hÄ• nÄ• ni atirekÄ• ni honti, vihÄ• raggenag
vihÄ• rÄ• pi atirekÄ• honti, pariveá¹‡aggena gÄ• hetabbaá¹ƒ. pariveá¹‡esupiatirekesu puna
dÄ• tabbo. atimandesu hi bhikkhÅ«su ekekassa bhikkhunodve tÄ«á¹‡i pariveá¹‡Ä• ni dÄ• ta
dutiyabhÄ• ge aÃ±Ã±o bhikkhu Ä• gacchati, naattano aruciyÄ• so bhÄ• go tassa dÄ• tabbo
attano ruciyÄ• taá¹ƒ dutiyabhÄ• gaá¹ƒ vÄ• paá¹-hamabhÄ• gaá¹ƒ vÄ• deti, vaá¹-á¹-ati.

``na, bhikkhave, nissÄ«me á¹-hitassa senÄ• sanaá¹ƒ gÄ• hetabbaá¹ƒ, yo gÄ• heyya, Ä• pa
(Vin II 318) vacanato upacÄ• rasÄ«dhato bahi á¹-hitassa na gÄ• hetabbaá¹ƒ, antoupacÄ• ra
á¹-hitassapi labbhatiyeva.

``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa patirÅ«paá¹ƒ seyyaá¹ƒ dÄ• tuâ€™â€™ nti (Vin II 3
Vin II) 316) kÄ• sasÄ• sabhagandarÄ• tisÄ• rÄ• dÄ«hi gilÄ• no hoti, kheá¸·amallakavaccaka
honti, kuá¹-á¹-hÄ« vÄ• hoti, senÄ• sanaá¹ƒ dÅ«seti, evarÅ«passa
heá¹-á¹-hÄ• pÄ• sÄ• dapaá¹‡á¹‡asÄ• lÄ• dÄ«suaÃ±Ã±ataraá¹ƒ ekamantaá¹ƒ senÄ• sanaá¹
senÄ• sanaá¹ƒ na dussati, tassavaraseyyÄ• pi dÄ• tabbÄ• va. yopi sinehapÄ• navirecanana
\Be 288/bhesajjaá¹ƒ karoti, sabbo so gilÄ• noyeva. tassapi sallakkhetvÄ• patirÅ«paá¹ƒ sen

``na, bhikkhave, ekena dve paá¹-ibÄ• hetabbÄ• , yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-ass
vacanato ekena dve senÄ• sanÄ• ni na gahetabbÄ• ni. sacepi gaá¹‡heyya, pacchimenagah
paá¹-ippassambhati. gahaá¹‡ena hi gahaá¹‡aá¹ƒ paá¹-ippassambhati, gahaá¹‡ena Ä• layop
Ä• layena gahaá¹‡aá¹ƒ paá¹-ippassambhati, Ä• layena Ä• layo paá¹-ippassambhati. kathaá
II) 319) vassÅ«panÄ• yikadivase ekasmiá¹ƒ vihÄ• re senÄ• sanaá¹ƒgahetvÄ• sÄ• mantavih
gaá¹‡hÄ• ti, tassa iminÄ• gahaá¹‡ena purimaggahaá¹‡aá¹ƒ paá¹-ippassambhati. aparo ``id
Ä• layamattaá¹ƒ katvÄ• sÄ• mantavihÄ• raá¹ƒ gantvÄ• tattha senÄ• sanaá¹ƒgaá¹‡hÄ• ti, t

purimo Ä• layo paá¹-ippassambhati. eko ``idha vasissÄ• mÄ«â€™â€™ tisenÄ• sanaá¹ƒ vÄ•
katvÄ• sÄ• mantavihÄ• raá¹ƒ gantvÄ• ``idheva dÄ• ni vasissÄ• mÄ«â€™â€™ tiÄ• layaá¹ƒ
gahaá¹‡aá¹ƒ, Ä• layena vÄ• Ä• layo \Ne 268/ paá¹-ippassambhati, sabbattha pacchime gah
tiá¹-á¹-hati. yo pana ekasmiá¹ƒ vihÄ• re senÄ• sanaá¹ƒgahetvÄ• ``aÃ±Ã±asmiá¹ƒ vihÄ• re
gacchati, tassa upacÄ• rasÄ«mÄ• tikkame senÄ• sanaggÄ• hopaá¹-ippassambhati. yadi pa
vasissÄ• mi, no ce, Ä• gamissÄ• mÄ«â€™â€™ tigantvÄ• aphÄ• sukabhÄ• vaá¹ƒ Ã±atvÄ•

senÄ• sanaggÄ• hakena ca senÄ• sanaá¹ƒ gÄ• hetvÄ• vassÄ• vÄ• sikaá¹ƒ gÄ• hetabbaá¹
saddhÄ• deyyo cÄ• ti dve cÄ«varapaccayÄ• honti, tesu yaá¹ƒ bhikkhÅ« paá¹-hamaá¹ƒgahi
gahetvÄ• tassa á¹-hitikato paá¹-á¹-hÄ• ya itaro gÄ• hetabbo. ``sace bhikkhÅ«naá¹ƒappatÄ•
senÄ• sane gÄ• hiyamÄ• ne ekaá¹ƒ pariveá¹‡aá¹ƒ mahÄ• lÄ• bhaá¹ƒ hoti, dasavÄ• dvÄ• d
taá¹ƒ vijaá¹-etvÄ• aÃ±Ã±esu alÄ• bhakesu Ä• vÄ• sesu pakkhipitvÄ• aÃ±Ã±esampi bhikkh
mahÄ• sumatthero Ä• ha. mahÄ• padumatthero panÄ• ha ``na evaá¹ƒ \Be 289/ kÄ• tabbaá
Ä• vÄ• sapaá¹-ijagganatthÄ• ya paccayaá¹ƒ denti, tasmÄ• aÃ±Ã±ehi bhikkhÅ«hi tattha pav

<221> sace panettha mahÄ• thero paá¹-ikkosati ``mÄ• , Ä• vuso, evaá¹ƒ gÄ• hetha, bhagav
anusiá¹-á¹-hiá¹ƒkarotha. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``anujÄ• nÄ• mi, bhikkhave, pariveá¹‡
(Vin II 318). tassa paá¹-ikkosanÄ• ya aá¹-á¹-hatvÄ• ``bhante, bhikkhÅ« bahÅ«, paccayo ma
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti saÃ±Ã±Ä• petvÄ• gÄ• hetabbameva. gÄ• hentena ca sa
santikaá¹ƒ gantvÄ• evaá¹ƒ vattabbaá¹ƒ ``bhante, tumhÄ• kaá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä
dhÄ• rethÄ• â€™â€™ ti. asukakulassa paccayo asukasenÄ• sanaÃ±ca mayhaá¹ƒ pÄ• puá
bhante, gaá¹‡hatha nanti. gaá¹‡hÄ• mi, Ä• vusoti. gahitaá¹ƒ hoti. ``sace pana `gahitaá¹ƒ vo
`gahitaá¹ƒ meâ€™ ti vÄ• , `gaá¹‡hissatha, bhanteâ€™ ti vutte `gaá¹‡hissÄ• mÄ«â€™ tivÄ•
hotÄ«â€™â€™ ti mahÄ• sumatthero Ä• ha. mahÄ• padumatthero panÄ• ha ``atÄ«tÄ• nÄ• g
vattamÄ• navacanaá¹ƒ vÄ• , satuppÄ• damattaá¹ƒ Ä• layakaraá¹‡amattameva cettha pamÄ
hotÄ«â€™â€™ ti.

yopi paá¹ƒsukÅ«liko bhikkhu senÄ• sanaá¹ƒ gahetvÄ• paccayaá¹ƒ vissajjeti, ayampi na aÃ
pakkhipitabbo, tasmiá¹ƒyeva pariveá¹‡e aggisÄ• lÄ• ya vÄ• dÄ«ghasÄ• lÄ• ya vÄ• rukkha
vaá¹-á¹-ati. paá¹ƒsukÅ«liko ``vasÄ• mÄ«â€™â€™ ti senÄ• sanaá¹ƒ jaggissati, itaro ``pacca
ti evaá¹ƒ dvÄ«hi kÄ• raá¹‡ehi senÄ• sanaá¹ƒ sujaggitataraá¹ƒ bhavissati. __mahÄ• paccari
vuttaá¹ƒ ``paá¹ƒsukÅ«like vÄ• satthÄ• ya senÄ• sanaá¹ƒ gaá¹‡hante senÄ• sanaggÄ• hake
paccayo atthi, so kiá¹ƒ kÄ• tabboâ€™ ti. tena `heá¹-á¹-hÄ• aÃ±Ã±aá¹ƒ gÄ• hÄ• pehÄ«â€™
kiÃ±ci avatvÄ• va vasati, vuá¹-á¹-havassassa ca pÄ• damÅ«le á¹-hapetvÄ• sÄ• á¹-akaá¹ƒd
`vassÄ• vÄ• sikaá¹ƒ demÄ• â€™ ti vadanti, tasmiá¹ƒ senÄ• sane vassaá¹ƒvuá¹-á¹-habhikkh
ti. yesaá¹ƒ pana senÄ• sanaá¹ƒ natthi, kevalaá¹ƒ paccayameva denti, tesaá¹ƒ paccayaá¹ƒa
gÄ• hetuá¹ƒ vaá¹-á¹-ati. manussÄ• thÅ«paá¹ƒ katvÄ• vassÄ• vÄ• sikaá¹ƒ gÄ• hÄ• penti. th

asenÄ• sanaá¹ƒ, tassa samÄ«pe rukkhe vÄ• maá¹‡á¸• ape vÄ• upanibandhitvÄ• gÄ• heta
cetiyaá¹ƒ jaggitabbaá¹ƒ.
bodhirukkhabodhigharaÄ• sanagharasammuÃ±janiaá¹-á¹-adÄ• ruaá¹-á¹-avaccakuá¹-idvÄ• r
nÄ«yamÄ• á¸·akadantakaá¹-á¹-hamÄ• á¸·akesupieseva nayo. bhojanasÄ• lÄ• pana senÄ•
vÄ• bahÅ«naá¹ƒ vÄ• paricchinditvÄ• gÄ• hetuá¹ƒ vaá¹-á¹-atÄ«ti sabbamidaá¹ƒ vitthÄ• rena
vuttaá¹ƒ.

senÄ• sanaggÄ• hakena pana pÄ• á¹-ipadaaruá¹‡ato paá¹-á¹-hÄ• ya yÄ• va puna aruá¹‡aá
gÄ• hetabbaá¹ƒ. idaÃ±hi senÄ• sanaggÄ• hassa khettaá¹ƒ. sace pÄ• tova gÄ• bhite senÄ•
vitakkacÄ• rikobhikkhu Ä• gantvÄ• senÄ• sanaá¹ƒ yÄ• cati, ``gahitaá¹ƒ, bhante, senÄ• san
saá¹…gho, ramaá¹‡Ä«yo vihÄ• ro, rukkhamÅ«lÄ• dÄ«su yattha icchatha, tattha vasathÄ• â€
pacchimavassÅ«panÄ• yikadivasepana sace kÄ• laá¹ƒ ghosetvÄ• sannipatite saá¹…ghe ko
Ä• haritvÄ• vassÄ• vÄ• sikaá¹ƒdeti, Ä• gantuko ce bhikkhu saá¹…ghatthero hoti, tassa dÄ•
sammatena bhikkhunÄ• saá¹…ghatthero vattabbo ``sace, bhante, icchatha, paá¹-hamabhÄ
idaá¹ƒvatthaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti, amuÃ±cantassa na dÄ• tabbaá¹ƒ. sace pana pub
gaá¹‡hÄ• ti, dÄ• tabbaá¹ƒ. eteneva upÄ• yena dutiyattherato paá¹-á¹-hÄ• ya parivattetvÄ• p
Ä• gantukassadÄ• tabbaá¹ƒ. sace pana paá¹-hamavassÅ«pagatÄ• dve tÄ«á¹‡i cattÄ• ri pa
alatthuá¹ƒ, laddhaá¹ƒladdhaá¹ƒ eteneva upÄ• yena vissajjÄ• petvÄ• yÄ• va Ä• gantukassa
dÄ• tabbaá¹ƒ. tena samake laddhe avasiá¹-á¹-ho anubhÄ• go therÄ• sane dÄ• tabbo. paccu
á¹-hitikÄ• yagÄ• hetuá¹ƒ katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

sace dubbhikkhaá¹ƒ hoti, dvÄ«supi vassÅ«panÄ• yikÄ• su vassÅ«pagatÄ• bhikkhÅ« bhikkh
idha vasantÄ• sabbeva kilamÄ• ma, sÄ• dhu vata dve bhÄ• gÄ• homa, yesaá¹ƒ Ã±Ä• tipa
tattha vasitvÄ• pavÄ• raá¹‡Ä• ya Ä• gantvÄ• attano pattaá¹ƒ vassÄ• vÄ• sikaá¹ƒ gaá¹‡han
tattha vasitvÄ• pavÄ• raá¹‡Ä• ya Ä• gacchanti, tesaá¹ƒ apaloketvÄ• \Ne 270/ vassÄ• vÄ• s
sÄ• diyantÄ• pi hi teneva vassÄ• vÄ• sikassa sÄ• mino, khÄ«yantÄ• pi ca Ä• vÄ• sikÄ• nev
__kurundiyaá¹ƒ_ pana vuttaá¹ƒ ``katikavattaá¹ƒ kÄ• tabbaá¹ƒ `sabbesaá¹ƒno idha yÄ• gubh
nappahoti, sabhÄ• gaá¹-á¹-hÄ• ne vasitvÄ• Ä• gacchatha, tumhÄ• kaá¹ƒpattaá¹ƒ vassÄ• vÄ
taÃ±ce eko paá¹-ibÄ• hati, supaá¹-ibÄ• hitaá¹ƒ. noce paá¹-ibÄ• hati, katikÄ• sukatÄ• . pacc
vasitvÄ• Ä• gatÄ• naá¹ƒ apaloketvÄ• dÄ• tabbaá¹ƒ, apalokanakÄ• le paá¹-ibÄ• hituá¹ƒ na l
vuttaá¹ƒ ``sace vassÅ«pagatesuekaccÄ• naá¹ƒ vassÄ• vÄ• sike apÄ• puá¹‡ante bhikkhÅ« l
`chinnavassÄ• naá¹ƒ vassÄ• vÄ• sikaÃ±caidÄ• ni uppajjanakavassÄ• vÄ• sikaÃ±ca imesaá
evaá¹ƒ katikÄ• yakatÄ• ya gÄ• hitasadisameva hoti, uppannuppannaá¹ƒ tesameva dÄ• tabb
pÄ• nÄ«yaá¹ƒupaá¹-á¹-hÄ• petvÄ• vihÄ• ramaggacetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡Ä• ni
siÃ±citvÄ• pakkantopi vibbhantopi vassÄ• vÄ• sikaá¹ƒ labhatiyeva. bhatiniviá¹-á¹-haÃ±hi ter
saá¹…ghikaá¹ƒpana apalokanakammaá¹ƒ katvÄ• gÄ• hitaá¹ƒ antovasse vibbhantopi labhat
gÄ• hitaá¹ƒpana na labhatÄ«ti vadanti.

sace vuá¹-á¹-havasso disaá¹ƒgamiko bhikkhu Ä• vÄ• sikassa hatthato kiÃ±cideva kappiyabl
``asukakule mayhaá¹ƒ vassÄ• vÄ• sikaá¹ƒ pattaá¹ƒ, taá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ•
vassÄ• vÄ• sikaá¹ƒ saá¹…ghikaá¹ƒ hoti. sace pana manusse sammukhÄ• sampaá¹-icchÄ•
``idaá¹ƒ vassÄ• vÄ• sikaá¹ƒ amhÄ• kaá¹ƒ senÄ• sane vutthabhikkhuno demÄ• â€™â€™ ti
hoti. sace pana senÄ• sanasÄ• mikassa piyakamyatÄ• ya puttadhÄ«tÄ• dayobahÅ«ni vatth
senÄ• sane demÄ• â€™â€™ ti denti, tattha vassÅ«pagatassaekameva vatthaá¹ƒ dÄ• tabba
honti. vassÄ• vÄ• sikaá¹-hitikÄ• ya gÄ• hetabbÄ• ni, á¹-hitikÄ• ya asati therÄ• sanato paá¹-
senÄ• sane vassÅ«pagataá¹ƒ bhikkhuá¹ƒ nissÄ• yauppannena cittappasÄ• dena bahÅ«ni v
``senÄ• sanassa demÄ• â€™â€™ ti dinnesupieseva nayo. sace pana pÄ• damÅ«le á¹-hape
demÄ• â€™â€™ ti vadanti, tassevahonti.

ekassa gehe dve vassÄ• vÄ• sikÄ• ni, paá¹-hamabhÄ• go sÄ• maá¹‡erassa gÄ• hito hoti, d
dasahatthaá¹ƒ, ekaá¹ƒ aá¹-á¹-hahatthaá¹ƒ sÄ• á¹-akaá¹ƒ peseti ``vassÄ• vÄ• sikaá¹ƒ pattab
ti, vicinitvÄ• varabhÄ• gaá¹ƒ sÄ• maá¹‡erassa datvÄ• anubhÄ• go therÄ• sane dÄ• tabbo
gharaá¹ƒ netvÄ• bhojetvÄ• sayameva pÄ• damÅ«le á¹-hapeti, yaá¹ƒ yassadinnaá¹ƒ, tadev
__mahÄ• paccariyaá¹ƒ_ Ä• gatanayo hoti --- ekassa gharedaharasÄ• maá¹‡erassa vassÄ•
pucchati ``amhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒkassa pattaâ€™â€™ nti, ``sÄ• maá¹‡erassÄ• â
``dÄ• nakÄ• le jÄ• nissasÄ«â€™â€™ ti vatvÄ• dÄ• nadivase ekaá¹ƒ mahÄ• theraá¹ƒ peset
yassa vassÄ• vÄ• sikaá¹ƒ pattaá¹ƒ, so vibbhamati vÄ• kÄ• laá¹ƒ vÄ• karoti, manussÄ• ce
amhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒpattaâ€™â€™ nti, tesaá¹ƒ yathÄ• bhÅ«taá¹ƒ Ä• cikkhitab
``tumhÄ• kaá¹ƒ demÄ• â€™â€™ ti, tassa bhikkhuno pÄ• puá¹‡Ä• ti. atha saá¹…ghassa vÄ
saá¹…ghassa vÄ• gaá¹‡assa vÄ• pÄ• puá¹‡Ä• ti. sace vassÅ«pagatÄ• suddhapaá¹ƒsukÅ
dinnaá¹ƒ vassÄ• vÄ• sikaá¹ƒ senÄ• sanaparikkhÄ• raá¹ƒvÄ• katvÄ• á¹-hapetabbaá¹ƒ, bim
kÄ• tabbÄ• nÄ«ti.

ayaá¹ƒ tÄ• va antovasse vassÅ«panÄ• yikadivasavasena

senÄ• sanaggÄ• hakathÄ• .

<222> ayamaparopi utukÄ• le __antarÄ• muttako_ nÄ• ma senÄ• sanaggÄ• ho veditabbo.
senÄ• sanaggÄ• ho purimako pacchimako antarÄ• muttakoti. vuttaÃ±hetaá¹ƒ ---

``tayome, bhikkhave, senÄ• sanaggÄ• hÄ• , purimako pacchimako antarÄ• muttako. aparaj
purimako gÄ• hetabbo, mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimako gÄ• hetabbo, aparajju
Ä• yatiá¹ƒ vassÄ• vÄ• satthÄ• ya antarÄ• muttako gÄ• hetabboâ€™â€™ ti (Vin I 318).

etesu (Sp (to Vin II) 318) tÄ«su senÄ• sanaggÄ• hesu purimako pacchimako cÄ• ti ime dve
antarÄ• muttako pana senÄ• sanapaá¹-ijagganatthaá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• to. tathÄ•

mahÄ• lÄ• bhaá¹ƒ senÄ• sanaá¹ƒ hoti, senÄ• sanasÄ• mikÄ• vassÅ«pagataá¹ƒ bhikkhuá¹ƒ
upaá¹-á¹-hahitvÄ• pavÄ• retvÄ• gamanakÄ• le bahuá¹ƒ samaá¹‡aparikkhÄ• raá¹ƒ denti, m
Ä• gantvÄ• vassÅ«panÄ• yikadivase taá¹ƒ \Be 293/ gahetvÄ• phÄ• suá¹ƒ vasitvÄ• vuá¹-á¹
gaá¹‡hitvÄ• pakkamanti. Ä• vÄ• sikÄ• ``mayaá¹ƒ etthuppannaá¹ƒ lÄ• bhaá¹ƒ na labhÄ• ma
Ä• gantukamahÄ• therÄ• va labhanti, teyeva naá¹ƒ Ä• gantvÄ• paá¹-ijaggissantÄ«â€™â€™
bhagavÄ• tassa paá¹-ijagganatthaá¹ƒ ``aparajjugatÄ• ya pavÄ• raá¹‡Ä• ya Ä• yatiá¹ƒ
vassÄ• vÄ• satthÄ• yaantarÄ• muttako gÄ• hetabboâ€™â€™ ti Ä• ha.

taá¹ƒ gÄ• hentena saá¹…ghatthero vattabbo ``bhante, antarÄ• muttakasenÄ• sanaá¹ƒ gaá¹
sacegaá¹‡hÄ• ti \Ne 272/, dÄ• tabbaá¹ƒ. no ce, eteneva upÄ• yena anutheraá¹ƒ Ä• diá¹ƒ ka
antamaso sÄ• maá¹‡erassapi dÄ• tabbaá¹ƒ. tena taá¹ƒ senÄ• sanaá¹ƒ aá¹-á¹-ha mÄ• se pa
chadanabhittibhÅ«mÄ«su yaá¹ƒ kiÃ±ci khaá¹‡á¸• aá¹ƒ vÄ• phullaá¹ƒ vÄ• hoti, taá¹ƒ sabba
paá¹-isaá¹…kharitabbaá¹ƒ. uddesaparipucchÄ• dÄ«hi divasaá¹ƒ khepetvÄ• rattiá¹ƒ tattha v
rattiá¹ƒ pariveá¹‡evasitvÄ• tattha divasaá¹ƒ khepetumpi vaá¹-á¹-ati, rattindivaá¹ƒ tattheva v
vaá¹-á¹-ati, utukÄ• leÄ• gatÄ• naá¹ƒ vuá¸• á¸• hÄ• naá¹ƒ na paá¹-ibÄ• hitabbaá¹ƒ. vassÅ«p
sace saá¹…ghatthero ``mayhaá¹ƒ idaá¹ƒ pana senÄ• sanaá¹ƒ dethÄ• â€™â€™ ti vadati, na
antarÄ• muttakaá¹ƒgahetvÄ• ekena bhikkhunÄ• paá¹-ijaggitaâ€™â€™ nti vatvÄ• na dÄ• t
paá¹-ijaggitabhikkhussevagÄ• hitaá¹ƒ hoti. yasmiá¹ƒ pana senÄ• sane ekasaá¹ƒvacchare dv
chamÄ• saccayenachamÄ• saccayena, taá¹ƒ antarÄ• muttakaá¹ƒ na gÄ• hetabbaá¹ƒ. yasm
catumÄ• saccayenacatumÄ• saccayena, yasmiá¹ƒ vÄ• catukkhattuá¹ƒ denti temÄ• saccay
antarÄ• muttakaá¹ƒna gÄ• hetabbaá¹ƒ. paccayeneva hi taá¹ƒ paá¹-ijagganaá¹ƒ labhissati. y
ekasaá¹ƒvaccharesakideva bahÅ« paccaye denti, etaá¹ƒ antarÄ• muttakaá¹ƒ gÄ• hetabban

<223> ``anujÄ• nÄ• mi, bhikkhave, akataá¹ƒ vÄ• vihÄ• raá¹ƒ vippakataá¹ƒ vÄ• navakamm
vihÄ• re kammaá¹ƒ oloketvÄ• chappaÃ±cavassikaá¹ƒ navakammaá¹ƒ dÄ• tuá¹ƒ, aá¸• á¸• h
sattaá¹-á¹-havassikaá¹ƒ navakammaá¹ƒ dÄ• tuá¹ƒ, mahallake vihÄ• re pÄ• sÄ• devÄ• kam
dasadvÄ• dasavassikaá¹ƒ navakammaá¹ƒ dÄ• tuâ€™â€™ nti (Vin II 323) vacanatoakataá¹ƒ
senÄ• sanaá¹ƒ ekassa bhikkhuno apalokanena vÄ• kammavÄ• cÄ• ya vÄ• sÄ• vetvÄ• nav
vasituá¹ƒ yathÄ• vuttakÄ• laparicchedavasena dÄ• tabbaá¹ƒ. navakammiko bhikkhu antova
labhati, utukÄ• le paá¹-ibÄ• hituá¹ƒ na labhati. laddhanavakammena pana bhikkhunÄ• vÄ•
gahetvÄ• sayaá¹ƒ na kÄ• tabbaá¹ƒ, katÄ• kataá¹ƒjÄ• nitabbaá¹ƒ. sace so Ä• vÄ• so jÄ«rati
tassa vaá¹ƒse uppannassavÄ• kassaci kathetabbaá¹ƒ ``Ä• vÄ• so te nassati, jaggatha etaá
saceso na sakkoti, bhikkhÅ«hi Ã±Ä• tÄ«hi vÄ• upaá¹-á¹-hÄ• kehi vÄ• samÄ• dÄ• petvÄ• j
sakkonti, saá¹…ghikena paccayena jaggitabbo, tasmimpi asati ekaá¹ƒ Ä• vÄ• saá¹ƒvissajjet
jaggitabbÄ• , bahÅ« vissajjetvÄ• ekaá¹ƒ saá¹‡á¹-hapetumpi vaá¹-á¹-atiyeva.

dubbhikkhe bhikkhÅ«su pakkantesu sabbe Ä• vÄ• sÄ• nassanti, tasmÄ• ekaá¹ƒ vÄ• dve v
vissajjetvÄ• tato yÄ• gubhattacÄ«varÄ• dÄ«ni paribhuÃ±jantehi sesÄ• vÄ• sÄ• jaggitabbÄ

__kurundiyaá¹ƒ_ pana vuttaá¹ƒ ``saá¹…ghike paccaye asati eko bhikkhu `tuyhaá¹ƒ ekamaÃ
jaggÄ• hÄ«â€™ ti vattabbo. sace bahutaraá¹ƒ icchati, tibhÄ• gaá¹ƒ vÄ• upaá¸• á¸• habhÄ•
datvÄ• pijaggÄ• petabbaá¹ƒ. atha thambhamattamevettha avasiá¹-á¹-haá¹ƒ, bahukammaá¹
`tuyhaá¹ƒpuggalikameva katvÄ• jaggÄ• hÄ«â€™ ti dÄ• tabbaá¹ƒ. evampi hi `saá¹…ghassa
bhaá¹‡á¸• akaá¹-hapanaá¹-á¹-hÄ• naÃ±ca navakÄ• naÃ±cavasanaá¹-á¹-hÄ• naá¹ƒ labhissa
jaggito pana tasmiá¹ƒ jÄ«vante puggalikohoti, mate saá¹…ghikova. sace saddhivihÄ• rikÄ•
kammaá¹ƒ oloketvÄ• tibhÄ• gaá¹ƒ vÄ• upaá¸• á¸• haá¹ƒ vÄ• puggalikaá¹ƒ katvÄ• jaggÄ•
saddhivihÄ• rikÄ• naá¹ƒ dÄ• tuá¹ƒlabhati. evaá¹ƒ jagganake pana asati ekaá¹ƒ Ä• vÄ• saá¹
nayena jaggÄ• petabboâ€™â€™ tivuttaá¹ƒ. idampi ca aÃ±Ã±aá¹ƒ tattheva vuttaá¹ƒ.

dve bhikkhÅ« saá¹…ghikabhÅ«miá¹ƒ gahetvÄ• sodhetvÄ• saá¹…ghikasenÄ• sanaá¹ƒ karo
bhÅ«mipaá¹-hamaá¹ƒ gahitÄ• , so sÄ• mÄ«. ubhopi puggalikaá¹ƒ karonti, soyeva sÄ• mÄ«.
itaro puggalikaá¹ƒ karoti, aÃ±Ã±aá¹ƒ ce bahu senÄ• sanaá¹-á¹-hÄ• naá¹ƒ atthi, puggalikaá¹
vÄ• retabbo. aÃ±Ã±asmiá¹ƒ pana tÄ• dise patirÅ«pe á¹-hÄ• ne asati \Be 295/ taá¹ƒpaá¹-ibÄ
karonteneva kÄ• tabbaá¹ƒ. yaá¹ƒ pana tassa tattha vayakammaá¹ƒ kataá¹ƒ, taá¹ƒ dÄ• tabb
vÄ• Ä• vÄ• sakaraá¹‡aá¹-á¹-hÄ• ne vÄ• chÄ• yÅ«pagaphalÅ«pagÄ• rukkhÄ• honti, apalo
ce honti, sÄ• mikÄ• Ä• pucchitabbÄ• . no cedenti, yÄ• vatatiyakaá¹ƒ Ä• pucchitvÄ• ``rukkh
dassÄ• mÄ• â€™â€™ ti hÄ• retabbÄ• .

<224> yo pana saá¹…ghikaá¹ƒ vallimattampi aggahetvÄ• Ä• harimena upakaraá¹‡ena saá
bhÅ«miyÄ• puggalikavihÄ• raá¹ƒ kÄ• reti, upaá¸• á¸• haá¹ƒ saá¹…ghikaá¹ƒ hoti, upaá¸• á¸•
pÄ• sÄ• doce hoti, heá¹-á¹-hÄ• pÄ• sÄ• do saá¹…ghiko, upari puggaliko. sace yo heá¹-á¹-h
heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒ tassa hoti. atha heá¹-á¹-hÄ• ca upari ca icchati, ubhayattha upa
dvesenÄ• sanÄ• ni kÄ• reti, ekaá¹ƒ saá¹…ghikaá¹ƒ, ekaá¹ƒ puggalikaá¹ƒ. sace vihÄ• re uá¹
kÄ• reti, tibhÄ• gaá¹ƒ labhati. sace akataá¹-á¹-hÄ• ne cayaá¹ƒ vÄ• pamukhaá¹ƒ vÄ• karoti
upaá¸• á¸• haá¹ƒ saá¹…ghassa, upaá¸• á¸• haá¹ƒ tassa. atha mahantaá¹ƒ visamaá¹ƒ pÅ«re
kataá¹ƒ hoti, anissaro tattha saá¹…gho.

sace \Ne 274/ bhikkhu saá¹…ghikavihÄ• rato gopÄ• nasiÄ• dÄ«ni gahetvÄ• aÃ±Ã±asmiá¹ƒ
suyojitÄ• ni. puggalikÄ• vÄ• se yojentehi pana mÅ«laá¹ƒ vÄ• dÄ• tabbaá¹ƒ, paá¹-ipÄ• katik
chaá¸• á¸• itavihÄ• rato maÃ±capÄ«á¹-hÄ• dÄ«ni theyyacittena gaá¹‡hanto uddhÄ• reyeva
``puna Ä• vÄ• sikakÄ• le dassÄ• mÄ«â€™â€™ ti gahetvÄ• saá¹…ghikaparibhogena paribh
sunaá¹-á¹-haá¹ƒ, jiá¹‡á¹‡aá¹ƒ sujiá¹‡á¹‡aá¹ƒ. arogaá¹ƒ ce, pÄ• katikaá¹ƒ kÄ• tabbaá¹ƒ,
puggalikaparibhogenaparibhuÃ±jantassa naá¹-á¹-haá¹ƒ vÄ• jiá¹‡á¹‡aá¹ƒ vÄ• gÄ«vÄ• hoti.
dvÄ• ravÄ• tapÄ• nÄ• dÄ«ni saá¹…ghikÄ• vÄ• sevÄ• puggalikÄ• vÄ• se vÄ• yojitÄ• ni, pa
saá¹…ghiko vihÄ• roundriyati, yaá¹ƒ tattha maÃ±capÄ«á¹-hÄ• dikaá¹ƒ, taá¹ƒ guttatthÄ• ya a
vaá¹-á¹-ati. tasmÄ• aÃ±Ã±atra haritvÄ• saá¹…ghikaparibhogena paribhuÃ±jantassa naá¹-á

jiá¹‡á¹‡aá¹ƒ sujiá¹‡á¹‡aá¹ƒ. sacearogaá¹ƒ, tasmiá¹ƒ vihÄ• re paá¹-isaá¹…khate puna pÄ• ka
puggalikaparibhogenaparibhuÃ±jato naá¹-á¹-haá¹ƒ vÄ• jiá¹‡á¹‡aá¹ƒ vÄ• gÄ«vÄ• hoti, tasm
dÄ• tabbameva. ayaá¹ƒ senÄ• sanaggÄ• hakathÄ• .

<225> ayaá¹ƒ \Be 296/ panettha __catupaccayasÄ• dhÄ• raá¹‡akathÄ• _ (Sp (to Vin II) 325
--- sammatena appamattakavissajjakena bhikkhunÄ• cÄ«varakammaá¹ƒ karontassa ``sÅ«c
ekÄ• dÄ«ghÄ• , ekÄ• rassÄ• ti dve sÅ«ciyo dÄ• tabbÄ• . ``avibhattaá¹ƒ saá¹…ghikabhaá¹
ntipucchitabbakiccaá¹ƒ natthi. pipphalatthikassa eko pipphalako, kantÄ• raá¹ƒ
paá¹-ipajjitukÄ• massaupÄ• hanayugaá¸·aá¹ƒ, kÄ• yabandhanatthikassa kÄ• yabandhanaá¹
jiá¹‡á¹‡oâ€™â€™ ti Ä• gatassaaá¹ƒsabaddhako, parissÄ• vanatthikassa parissÄ• vanaá¹ƒ
dhammakaraá¹‡atthikassa dhammakaraá¹‡o. sace paá¹-á¹-ako na hoti, dhammakaraá¹‡o p
dÄ• tabbo. ``Ä• gantukapattaá¹ƒ Ä• ropessÄ• mÄ«â€™â€™ tiyÄ• cantassa kusiyÄ• ca aá¸
dÄ• tabbaá¹ƒ. ``maá¹‡á¸• alaá¹ƒ nappahotÄ«â€™â€™ tiÄ• gatassa maá¹‡á¸• alaá¹ƒ ekaá¹
aá¸• á¸• hamaá¹‡á¸• alÄ• ni dve dÄ• tabbÄ• ni, dve maá¹‡á¸• alÄ• ni yÄ• cantassana dÄ• ta
anuvÄ• taparibhaá¹‡á¸• atthikassa ekassa cÄ«varassa pahonakaá¹ƒ dÄ• tabbaá¹ƒ,
sappinavanÄ«tÄ• diatthikassagilÄ• nassa ekaá¹ƒ bhesajjaá¹ƒ nÄ• á¸·imattaá¹ƒ katvÄ• tato
dÄ• tabbo. evaá¹ƒ tÄ«á¹‡idivasÄ• ni datvÄ• nÄ• á¸·iyÄ• paripuá¹‡á¹‡Ä• ya catutthadivasat
saá¹…ghaá¹ƒ Ä• pucchitvÄ• dÄ• tabbaá¹ƒ, guá¸·apiá¹‡á¸• epi ekadivasaá¹ƒ tatiyabhÄ• go
divasehi niá¹-á¹-hite piá¹‡á¸• etato paraá¹ƒ saá¹…ghaá¹ƒ Ä• pucchitvÄ• dÄ• tabbaá¹ƒ. sam
á¹-hapitayÄ• gubhÄ• jakÄ• dÄ«hi ca bhÄ• janÄ«yaá¹-á¹-hÄ• naá¹ƒÄ• gatamanussÄ• naá¹ƒ
upaá¸• á¸• habhÄ• go dÄ• tabbo. asammatehi pana apaloketvÄ• dÄ• tabboti.

saá¹…ghassa santakaá¹ƒ sammatena vÄ• Ä• á¹‡attehi vÄ• Ä• rÄ• mikÄ• dÄ«hi dÄ«yamÄ
275/ sÄ• mikena vÄ• Ä• á¹‡attena vÄ• dÄ«yamÄ• naá¹ƒ ``aparassa bhÄ• gaá¹ƒ dehÄ«â€™
puggalaá¹ƒvatvÄ• gaá¹‡hato bhaá¹‡á¸• Ä• deyyaá¹ƒ. aÃ±Ã±ena dÄ«yamÄ• naá¹ƒ gaá¹‡ha
asammatenavÄ• anÄ• á¹‡attena vÄ• dÄ«yamÄ• ne ``aparampi bhÄ• gaá¹ƒ dehÄ«â€™â€™
kÅ«á¹-avassÄ• nigaá¹‡etvÄ• vÄ• gaá¹‡hanto uddhÄ• reyeva bhaá¹‡á¸• agghena kÄ• retal
evaá¹ƒ gaá¹‡hatobhaá¹‡á¸• Ä• deyyaá¹ƒ sÄ• mikena pana ``imassa dehÄ«â€™â€™ ti dÄ•
sudinnantiayaá¹ƒ sabbaá¹-á¹-hakathÄ• vinicchayato sÄ• ro.

piá¹‡á¸• Ä• ya \Be 297/ paviá¹-á¹-hassapi odanapaá¹-ivÄ«so antoupacÄ• rasÄ«mÄ• yaá¹ƒ á
gahetuá¹ƒvaá¹-á¹-ati. yadi pana dÄ• yakÄ• ``bahiupacÄ• rasÄ«maá¹-á¹-hÄ• nampi, bhante,
paribhuÃ±jissantÄ«â€™â€™ tivadanti, evaá¹ƒ antogÄ• maá¹-á¹-hÄ• nampi gahetuá¹ƒ vaá¹-

pÄ• á¸·iá¹ƒ aá¹-á¹-hakathaÃ±ceva, oloketvÄ• vicakkhaá¹‡o.

saá¹…ghike paccaye evaá¹ƒ, appamattova bhÄ• jayeti ||

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe sabbÄ• kÄ• rato

catupaccayabhÄ• janÄ«yavinicchayakathÄ• samattÄ• .

29. kathinatthÄ• ravinicchayakathÄ•

<226> __kathina_nti \Ne 276/ ettha (Sp (to Vin I) 306) pana kathinaá¹ƒ attharituá¹ƒ ke labha
labhanti? gaá¹‡anavasena tÄ• va pacchimakoá¹-iyÄ• paÃ±ca janÄ• labhanti, uddhaá¹ƒ sat
heá¹-á¹-hÄ• na labhanti. vuá¹-á¹-havassavasena purimikÄ• ya vassaá¹ƒ upagantvÄ•
paá¹-hamapavÄ• raá¹‡Ä• yapavÄ• ritÄ• labhanti. chinnavassÄ• vÄ• pacchimikÄ• ya upag
``aÃ±Ã±asmiá¹ƒvihÄ• re vuá¹-á¹-havassÄ• pi na labhantÄ«â€™â€™ ti __mahÄ• paccariyaá
upagatÄ• naá¹ƒpana sabbe gaá¹‡apÅ«rakÄ• honti, Ä• nisaá¹ƒsaá¹ƒ na labhanti, Ä• nisaá¹ƒ
sacepurimikÄ• ya upagatÄ• cattÄ• ro vÄ• honti tayo vÄ• dve vÄ• eko vÄ• , itare gaá¹‡apÅ
attharitabbaá¹ƒ. atha cattÄ• ro bhikkhÅ« upagatÄ• , eko paripuá¹‡á¹‡avasso sÄ• maá¹‡ero,
upasampajjati, gaá¹‡apÅ«rako ceva hoti Ä• nisaá¹ƒsaÃ±ca labhati. tayobhikkhÅ« dve sÄ• m
tayo sÄ• maá¹‡erÄ• , eko bhikkhu cattÄ• ro sÄ• maá¹‡erÄ• tietthÄ• pi eseva nayo. sace pu
kathinatthÄ• rakusalÄ• na honti, atthÄ• rakusalÄ• khandhakabhÄ• á¹‡akattherÄ• pariyesit
kammavÄ• caá¹ƒ sÄ• vetvÄ• kathinaá¹ƒ attharÄ• petvÄ• dÄ• naÃ±ca bhuÃ±jitvÄ• gamissa
itaresaá¹ƒyeva hoti.

kathinaá¹ƒ \Be 298/ kena dinnaá¹ƒ vaá¹-á¹-ati? yena kenaci devena vÄ• manussena vÄ• p
sahadhammikÄ• naá¹ƒ aÃ±Ã±atarena dinnaá¹ƒ vaá¹-á¹-ati. kathinadÄ• yakassa vattaá¹ƒ att
pucchati --- ``bhante, kathaá¹ƒ kathinaá¹ƒ dÄ• tabbaâ€™â€™ nti, tassa evaá¹ƒ Ä• cikkhitab
cÄ«varÄ• naá¹ƒ aÃ±Ã±atarappahonakaá¹ƒ sÅ«riyuggamanasamaye vatthaá¹ƒ `kathinacÄ«v
vaá¹-á¹-ati. tassa parikammatthaá¹ƒ ettakÄ• nÄ• ma sÅ«ciyo, ettakaá¹ƒ suttaá¹ƒ, ettakaá¹ƒ
parikammaá¹ƒ karontÄ• naá¹ƒ ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• gubhattaÃ±ca dÄ• tuá¹ƒ v

kathinatthÄ• rakenapi dhammena samena uppannaá¹ƒ kathinaá¹ƒ attharantena vattaá¹ƒ jÄ•
tantavÄ• yagehatohi Ä• bhatasantÄ• neneva khalimakkhitasÄ• á¹-ako na vaá¹-á¹-ati, malÄ«
vaá¹-á¹-ati, tasmÄ• kathinatthÄ• rasÄ• á¹-akaá¹ƒ labhitvÄ• suá¹-á¹-hu dhovitvÄ• sÅ«ciÄ• d
cÄ«varakammÅ«pakaraá¹‡Ä• ni sajjetvÄ• bahÅ«hi bhikkhÅ«hi saddhiá¹ƒ tadaheva sibbitvÄ
rajitvÄ• kappabinduá¹ƒ datvÄ• kathinaá¹ƒ attharitabbaá¹ƒ. sace tasmiá¹ƒ anatthateyeva aÃ
kathinasÄ• á¹-akaá¹ƒ Ä• harati, aÃ±Ã±Ä• nica \Ne 277/ bahÅ«ni kathinÄ• nisaá¹ƒsavatthÄ•
bahuá¹ƒ deti, tassa santakenaattharitabbaá¹ƒ. itaro tathÄ• tathÄ• ovaditvÄ• saÃ±Ã±Ä• pe

kathinaá¹ƒ pana kena attharitabbaá¹ƒ? yassa saá¹…gho kathinacÄ«varaá¹ƒ deti. saá¹…ghe
dÄ• tabbaá¹ƒ? yo jiá¹‡á¹‡acÄ«varo hoti. sace bahÅ« jiá¹‡á¹‡acÄ«varÄ• , vuá¸• á¸• hassa d
yo mahÄ• parisotadaheva cÄ«varaá¹ƒ katvÄ• attharituá¹ƒ sakkoti, tassa dÄ• tabbaá¹ƒ. sac

navakataro sakkoti, tassa dÄ• tabbaá¹ƒ. apica saá¹…ghena mahÄ• therassa saá¹…gahaá¹ƒ
tasmÄ• ``tumhe, bhante, gaá¹‡hatha, mayaá¹ƒ katvÄ• dassÄ• mÄ• â€™â€™ ti vattabbaá¹
jiá¹‡á¹‡aá¹ƒ hoti, tadatthÄ• ya dÄ• tabbaá¹ƒ. pakatiyÄ• dupaá¹-á¹-acÄ«varassa dupaá¹-á¹-a
sacepissa ekapaá¹-á¹-acÄ«varaá¹ƒ ghanaá¹ƒ hoti, kathinasÄ• á¹-akÄ• ca pelavÄ• , sÄ• rup
dupaá¹-á¹-appahonakamevadÄ• tabbaá¹ƒ, ``ahaá¹ƒ alabhanto ekapaá¹-á¹-aá¹ƒ pÄ• rupÄ• n
dupaá¹-á¹-aá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati. yo pana lobhapakatiko hoti, tassa na dÄ• tabbaá¹ƒ. ter
attharitvÄ• pacchÄ• visibbitvÄ• dve cÄ«varÄ• ni karissÄ• mÄ«â€™â€™ ti na gahetabbaá¹

``suá¹‡Ä• tu me, bhante, saá¹…gho, idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaá¹ƒ, ya
pattakallaá¹ƒ, saá¹…gho imaá¹ƒ kathinadussaá¹ƒ itthannÄ• massa bhikkhuno dadeyya kath
Ã±atti.

``suá¹‡Ä• tu \Be 299/ me, bhante, saá¹…gho, idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppann
kathinadussaá¹ƒ itthannÄ• massa bhikkhuno deti kathinaá¹ƒ attharituá¹ƒ, yassÄ• yasmato k
kathinadussassa itthannÄ• massa bhikkhuno dÄ• naá¹ƒ kathinaá¹ƒ attharituá¹ƒ, so tuá¹‡has
bhÄ• seyya.

``dinnaá¹ƒ idaá¹ƒ saá¹…ghena kathinadussaá¹ƒ itthannÄ• massa bhikkhuno kathinaá¹ƒ atth
khamatisaá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 30

evaá¹ƒ dutiyakammavÄ• cÄ• ya dÄ• tabbaá¹ƒ.

evaá¹ƒ dinne pana kathine sace taá¹ƒ kathinadussaá¹ƒ niá¹-á¹-hitaparikammameva hoti, icc
ce niá¹-á¹-hitaparikammaá¹ƒ hoti, ``ahaá¹ƒ theroâ€™â€™ ti vÄ• ``bahussutoâ€™â€™ ti vÄ
labbhati \Ne 278/, sabbeheva sannipatitvÄ• dhovanasibbanarajanÄ• ni niá¹-á¹-hÄ• petabbÄ
idaÃ±hikathinavattaá¹ƒ nÄ• ma buddhappasatthaá¹ƒ. atÄ«te padumuttaropi bhagavÄ• kath
kira aggasÄ• vako sujÄ• tatthero nÄ• ma kathinaá¹ƒ gaá¹‡hi. taá¹ƒ satthÄ• aá¹-á¹-hasaá¹-á
bhikkhusatasahassehisaddhiá¹ƒ nisÄ«ditvÄ• akÄ• si.

katapariyositaá¹ƒ pana kathinaá¹ƒ gahetvÄ• atthÄ• rakena bhikkhunÄ• sace saá¹…ghÄ• á
attharitukÄ• mohoti, porÄ• á¹‡ikÄ• saá¹…ghÄ• á¹-i paccuddharitabbÄ• , navÄ• saá¹…ghÄ
``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• . s
attharitukÄ• mohoti, porÄ• á¹‡ako uttarÄ• saá¹…go paccuddharitabbo, navo uttarÄ• saá¹…g
``iminÄ• uttarÄ• saá¹…gena kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• . sa
kathinaá¹ƒattharitukÄ• mo hoti, porÄ• á¹‡ako antaravÄ• sako paccuddharitabbo, navo antar
adhiá¹-á¹-hÄ• tabbo, ``iminÄ• antaravÄ• sakena kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• c

tena (Vin V 413) kathinatthÄ• rakena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒ
uttarÄ• saá¹…gaá¹ƒkaritvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ``atthataá¹ƒ, b
kathinaá¹ƒ, dhammikokathinatthÄ• ro, anumodathÄ• â€™â€™ ti. tehi anumodakehi \Be 300
ekaá¹ƒsaá¹ƒuttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ``
saá¹…ghassakathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodÄ• mÄ• â€™â€™ ti. tena kathi
bhikkhunÄ• sambahule bhikkhÅ« upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kar
evamassavacanÄ«yo ``atthataá¹ƒ, bhante, saá¹…ghassa kathinaá¹ƒ, dhammiko kathinatthÄ
tehi anumodakehi bhikkhÅ«hi ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• aÃ±jaliá¹ƒ paggah
``atthataá¹ƒ, Ä• vuso, saá¹…ghassa kathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodÄ• mÄ•
kathinatthÄ• rakena bhikkhunÄ• ekaá¹ƒ bhikkhuá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttar
karitvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ``atthataá¹ƒ, Ä• vuso, saá¹…ghassa
dhammikokathinatthÄ• ro, anumodÄ• hÄ«â€™â€™ ti. tena anumodakena bhikkhunÄ• ekaá
uttarÄ• saá¹…gaá¹ƒkaritvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ``atthataá¹ƒ, Ä
kathinaá¹ƒ, dhammikokathinatthÄ• ro, anumodÄ• mÄ«â€™â€™ ti. evaá¹ƒ sabbesaá¹ƒ attha
vuttaÃ±hetaá¹ƒ parivÄ• re ``dvinnaá¹ƒ puggalÄ• naá¹ƒ atthataá¹ƒ hoti kathinaá¹ƒ atthÄ• rak
cÄ• â€™â€™ ti (Vin V 403). punapi vuttaá¹ƒ ``na saá¹…gho kathinaá¹ƒ attharati, na gaá¹‡o
puggalokathinaá¹ƒ attharati, saá¹…ghassa anumodanÄ• ya gaá¹‡assa anumodanÄ• ya pug
\Ne 279/ atthataá¹ƒ hoti kathinaá¹ƒ, gaá¹‡assa atthataá¹ƒ hoti kathinaá¹ƒ, puggalassa attha
kathinaâ€™â€™ nti (Vin V 414).

evaá¹ƒ atthate pana kathine sace kathinacÄ«varena saddhiá¹ƒ Ä• bhataá¹ƒ Ä• nisaá¹ƒsaá¹ƒ
``yenaamhÄ• kaá¹ƒ kathinaá¹ƒ gahitaá¹ƒ, tasseva demÄ• â€™â€™ ti denti, bhikkhusaá¹…g
avicÄ• retvÄ• vadatvÄ• gacchanti, bhikkhusaá¹…gho issaro. tasmÄ• sace kathinatthÄ• rak
dubbalÄ• nihonti, saá¹…ghena apaloketvÄ• tesampi atthÄ• ya vatthÄ• ni dÄ• tabbÄ• ni, ka
vaá¹-á¹-ati. avasesakathinÄ• nisaá¹ƒse balavavatthÄ• ni vassÄ• vÄ• sikaá¹-hitikÄ• ya dÄ• ta
abhÄ• ve therÄ• sanato paá¹-á¹-hÄ• ya dÄ• tabbÄ• ni, garubhaá¹‡á¸• aá¹ƒ na bhÄ• jetabba
ekasÄ«mÄ• yabahÅ« vihÄ• rÄ• honti, sabbehi bhikkhÅ«hi sannipÄ• tÄ• petvÄ• ekattha ka
visuá¹ƒ visuá¹ƒ attharituá¹ƒ na vaá¹-á¹-ati.

``atthatakathinÄ• naá¹ƒ \Be 301/ vo, bhikkhave, paÃ±ca kappissanti, anÄ• mantacÄ• ro
asamÄ• dÄ• nacÄ• rogaá¹‡abhojanaá¹ƒ yÄ• vadatthacÄ«varaá¹ƒ yo ca tattha cÄ«varuppÄ•
bhavissatÄ«â€™â€™ ti (Vin I 306) vacanato atthatakathinÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• ma
paÃ±cÄ• nisaá¹ƒsÄ• labbhanti. tattha __anÄ• mantacÄ• ro_ti anÄ• mantetvÄ• caraá¹‡aá¹ƒ
uddharÄ«yati, tÄ• va cÄ• rittasikkhÄ• padenaanÄ• pattÄ«ti vuttaá¹ƒ hoti. __asamÄ• dÄ• na
asamÄ• dÄ• ya caraá¹‡aá¹ƒ, cÄ«varavippavÄ• sotiattho. __gaá¹‡abhojana_nti gaá¹‡abhoja
vuttÄ• . __yÄ• vadatthacÄ«vara_ntiyÄ• vatÄ• cÄ«varena attho, tÄ• vatakaá¹ƒ anadhiá¹-á¹-
vaá¹-á¹-atÄ«ti attho. __yo catattha cÄ«varuppÄ• do_ti tattha kathinatthatasÄ«mÄ• ya matak
saá¹…ghaá¹ƒ uddissadinnaá¹ƒ vÄ• saá¹…ghikena tatruppÄ• dena Ä• bhataá¹ƒ vÄ• , yena

saá¹…ghikaá¹ƒcÄ«varaá¹ƒ uppajjati, taá¹ƒ tesaá¹ƒ bhavissatÄ«ti attho.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

kathinatthÄ• ravinicchayakathÄ• samattÄ• .

30. garubhaá¹‡á¸• avinicchayakathÄ•

<227> __garubhaá¹‡á¸• Ä• nÄ«_ti \Ne 280/ ettha ``paÃ±cimÄ• ni, bhikkhave, avissajjiyÄ• ni
vissajjetabbÄ• nisaá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• , vissajjitÄ• nipi avissajjitÄ
vissajjeyya, Ä• patti thullaccayassÄ• â€™â€™ tiÄ• dinÄ• (Vin II 321) nayena dassitÄ• ni Ä•
vihÄ• ro vihÄ• ravatthu, maÃ±co pÄ«á¹-haá¹ƒ bhisi bimbohanaá¹ƒ, lohakumbhÄ« lohabhÄ•
lohakaá¹-Ä• haá¹ƒ vÄ• si pharasu kuá¹-hÄ• rÄ« kudÄ• lo nikhÄ• danaá¹ƒ, valli veá¸·umuÃ±j
mattikÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• anti imÄ• ni paÃ±ca garubhaá¹‡á¸• Ä• n

tattha (Sp (to Vin II) 321) __Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . _
tesaá¹ƒyeva Ä• rÄ• mÄ• naá¹ƒ atthÄ• ya paricchinditvÄ• á¹-hapitokÄ• so, tesu vÄ• Ä• rÄ•
porÄ• á¹‡akabhÅ«mibhÄ• go. __vihÄ• ro_ \Be 302/ nÄ• ma yaá¹ƒ kiÃ±ci pÄ• sÄ• dÄ• disen
nÄ• ma tassa patiá¹-á¹-hÄ• nokÄ• so. __maÃ±co_ nÄ• ma masÄ• rakobundikÄ• baddho ku
imesaá¹ƒ catunnaá¹ƒ maÃ±cÄ• naá¹ƒ aÃ±Ã±ataro. __pÄ«á¹-haá¹ƒ_ nÄ• ma masÄ• rakÄ• c
pÄ«á¹-hÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. __bhisi_ nÄ• ma uá¹‡á¹‡abhisiÄ• dÄ«naá¹ƒpaÃ±cannaá¹
nÄ• ma rukkhatÅ«lalatÄ• tÅ«lapoá¹-akÄ«tÅ«lÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. __lohakumbhÄ«_ nÄ
tambalohena vÄ• yena kenaci lohena katakumbhÄ«. __lohabhÄ• á¹‡akÄ• _dÄ«supi eseva
__bhÄ• á¹‡aka_nti araÃ±jaro vuccati. __vÄ• rako_tighaá¹-o. __kaá¹-Ä• haá¹ƒ_ kaá¹-Ä• ham
__valli_Ä• dÄ«su ca duviÃ±Ã±eyyaá¹ƒnÄ• ma natthi. __paÃ±cÄ• _ti ca rÄ• sivasena vuttaá
paÃ±cavÄ«satividhÄ• nihonti. vuttaÃ±hetaá¹ƒ ---

``dvisaá¹…gahÄ• ni dve honti, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-habhedanaá¹ƒ ||

``iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayÄ«â€™â€™ ti ||

tatrÄ• yaá¹ƒ \Ne 281/ vinicchayakathÄ• --- idaÃ±hi sabbampi garubhaá¹‡á¸• aá¹ƒ senÄ• sa
``avissajjiyaâ€™â€™ ntivuttaá¹ƒ, kÄ«á¹-Ä• girivatthusmiá¹ƒ ``avebhaá¹…giyaâ€™â€™ nti c

``avissajjiyaá¹ƒ avebhaá¹…giyaá¹ƒ,

paÃ±ca vuttÄ• mahesinÄ• .

vissajjentassa paribhuÃ±jantassa anÄ• patti,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479) ---

Ä• gataá¹ƒ. tasmÄ• mÅ«lacchejjavasena avissajjiyaÃ±ca avebhaá¹…giyaÃ±ca, parivattana
vissajjentassaparibhuÃ±jantassa ca anÄ• pattÄ«ti evamettha adhippÄ• yo veditabbo.

<228> tatrÄ• yaá¹ƒ anupubbikathÄ• --- idaá¹ƒ tÄ• va paÃ±cavidhampi cÄ«varapiá¹‡á¸• apÄ
upanetuá¹ƒna vaá¹-á¹-ati, thÄ• varena ca thÄ• varaá¹ƒ, garubhaá¹‡á¸• ena ca garubhaá¹‡á¸
vaá¹-á¹-ati. thÄ• varepana khettaá¹ƒ vatthu taá¸·Ä• kaá¹ƒ mÄ• tikÄ• ti evarÅ«paá¹ƒ \Be 303/
vicÄ• retuá¹ƒvÄ• sampaá¹-icchituá¹ƒ vÄ• adhivÄ• setuá¹ƒ vÄ• na vaá¹-á¹-ati, kappiyakÄ•
vicÄ• ritatokappiyabhaá¹‡á¸• aá¹ƒ vaá¹-á¹-ati. Ä• rÄ• mena pana Ä• rÄ• maá¹ƒ Ä• rÄ• mava
vihÄ• ravatthuntiimÄ• ni cattÄ• ripi parivattetuá¹ƒ vaá¹-á¹-ati.

tatrÄ• yaá¹ƒ parivattananayo --- saá¹…ghassa nÄ• á¸·ikerÄ• rÄ• mo dÅ«re hoti, kappiyakÄ•
bahutaraá¹ƒkhÄ• danti, yampi na khÄ• danti, tato sakaá¹-avetanaá¹ƒ datvÄ• appameva Ä•
tassa Ä• rÄ• massa avidÅ«re gÄ• mavÄ• sÄ«naá¹ƒ manussÄ• naá¹ƒ vihÄ• rassa samÄ«pe
upasaá¹…kamitvÄ• sakena Ä• rÄ• mena taá¹ƒ Ä• rÄ• maá¹ƒ yÄ• canti, saá¹…ghena ``ruco
tiapaloketvÄ• sampaá¹-icchitabbo. sacepi bhikkhÅ«naá¹ƒ rukkhasahassaá¹ƒ hoti, manussÄ
``tumhÄ• kaá¹ƒ Ä• rÄ• mo khuddakoâ€™â€™ ti na vattabbaá¹ƒ. kiÃ±cÄ• pi hi ayaá¹ƒ khudd
bahutaraá¹ƒ Ä• yaá¹ƒ deti. sacepi samakameva deti, evampi icchiticchitakkhaá¹‡eparibhuÃ±
gahetabbameva. sace pana manussÄ• naá¹ƒ bahutarÄ• rukkhÄ• honti, ``nanu tumhÄ• kaá
vattabbaá¹ƒ. sace ``atirekaá¹ƒ amhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒhotu, saá¹…ghassa demÄ• â€™â€
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. bhikkhÅ«naá¹ƒ rukkhÄ• phaladhÄ• rino, manussÄ• naá¹ƒ ru
gaá¹‡hanti, kiÃ±cÄ• pi na gaá¹‡hanti, ``nacirena gaá¹‡hissantÄ«â€™â€™ ti sampaá¹-icchita
rukkhÄ• phaladhÄ• rino, bhikkhÅ«naá¹ƒrukkhÄ• na tÄ• va phalaá¹ƒ gaá¹‡hanti, ``nanu tum
phaladhÄ• rinoâ€™â€™ ti vattabbaá¹ƒ. sace ``gaá¹‡hatha, bhante, amhÄ• kaá¹ƒ puÃ±Ã±aá
282/ denti, jÄ• nÄ• petvÄ• sampaá¹-icchituá¹ƒvaá¹-á¹-ati. evaá¹ƒ Ä• rÄ• mena Ä• rÄ• mo pa
nayena Ä• rÄ• mavatthupi vihÄ• ropivihÄ• ravatthupi Ä• rÄ• mena parivattetabbaá¹ƒ, Ä• rÄ•
khuddakena vÄ• Ä• rÄ• maÄ• rÄ• mavatthuvihÄ• ravihÄ• ravatthÅ«ni.

kathaá¹ƒ vihÄ• rena vihÄ• ro parivattetabbo? saá¹…ghassa antogÄ• me gehaá¹ƒ hoti, manu
vihÄ• ramajjhepÄ• sÄ• do hoti, ubhopi agghena samakÄ• , sace manussÄ• tena pÄ• sÄ• d

sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. bhikkhÅ«naá¹ƒ ce mahagghataraá¹ƒ gehaá¹ƒ hoti, ``mahagg
amhÄ• kaá¹ƒgehaâ€™â€™ nti vutte ca ``kiÃ±cÄ• pi mahagghataraá¹ƒ pabbajitÄ• naá¹ƒ asÄ
tattha pabbajitehi vasituá¹ƒ, idaá¹ƒ pana sÄ• ruppaá¹ƒ, gaá¹‡hathÄ• â€™â€™ ti vadanti, ev
sampaá¹-icchituá¹ƒvaá¹-á¹-ati. sace pana manussÄ• naá¹ƒ mahagghaá¹ƒ hoti, ``nanu tumhÄ
mahagghaâ€™â€™ nti vattabbaá¹ƒ. ``hotu, bhante, amhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ bhavissati, g
pana sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. evampi vihÄ• rena vihÄ• ro parivattetabbo. eteneva na
Ä• rÄ• mopiÄ• rÄ• mavatthupi vihÄ• rena parivattetabbaá¹ƒ, vihÄ• ravatthunÄ• ca mahagg
vÄ• vihÄ• ravihÄ• ravatthuÄ• rÄ• maÄ• rÄ• mavatthÅ«ni. evaá¹ƒ __thÄ• varena thÄ• vara_

__garubhaá¹‡á¸• ena garubhaá¹‡á¸• aparivattane_ pana maÃ±capÄ«á¹-haá¹ƒ mahantaá¹ƒ
antamasocaturaá¹…gulapÄ• dakaá¹ƒ gÄ• madÄ• rakehi paá¹ƒsvÄ• gÄ• rakesu kÄ«á¸·anteh
dinnakÄ• latopaá¹-á¹-hÄ• ya garubhaá¹‡á¸• aá¹ƒ hoti. sacepi rÄ• jarÄ• jamahÄ• mattÄ• day
maÃ±casataá¹ƒ vÄ• maÃ±casahassaá¹ƒvÄ• denti, sabbe kappiyamaÃ±cÄ• sampaá¹-icch
``vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• saá¹…ghikaparibhogenaparibhuÃ±jathÄ• â€™â€™ ti dÄ• ta
dÄ• tabbÄ• . atirekamaÃ±ce bhaá¹‡á¸• Ä• gÄ• rÄ• dÄ«supaÃ±Ã±apetvÄ• pattacÄ«varaá¹ƒ
bahisÄ«mÄ• ya ``saá¹…ghassa demÄ• â€™â€™ ti dinnamaÃ±cosaá¹…ghattherassa vasan
bahÅ« maÃ±cÄ• honti, maÃ±cena kammaá¹ƒ natthi. yassa vasanaá¹-á¹-hÄ• ne kammaá¹ƒ
``saá¹…ghikaparibhogena paribhuÃ±jathÄ• â€™â€™ ti dÄ• tabbo. mahagghena satagghan
maÃ±cena aÃ±Ã±aá¹ƒ maÃ±casataá¹ƒ labhati, parivattetvÄ• gahetabbaá¹ƒ. na kevalaá¹ƒ m
Ä• rÄ• maÄ• rÄ• mavatthuvihÄ• ravihÄ• ravatthupÄ«á¹-habhisibimbohanÄ• nipiparivattetuá
pÄ«á¹-habhisibimbohanesupi. etesu pana akappiyaá¹ƒ naparibhuÃ±jitabbaá¹ƒ, kappiyaá¹ƒ s
paribhuÃ±jitabbaá¹ƒ. akappiyaá¹ƒ vÄ• mahagghaá¹ƒkappiyaá¹ƒ vÄ• parivattetvÄ• vuttava
agarubhaá¹‡á¸• upagaá¹ƒ pana bhisibimbohanaá¹ƒnÄ• ma natthi.

<229> __lohakumbhÄ« lohabhÄ• á¹‡akaá¹ƒ lohakaá¹-Ä• ha_nti imÄ• ni tÄ«á¹‡i mahantÄ• n
283/ vÄ• , antamaso pasatamattaudakagaá¹‡hanakÄ• nipi garubhaá¹‡á¸• Ä• niyeva. __loha
kÄ• á¸·alohatambalohavaá¹-á¹-alohakaá¹ƒsalohÄ• naá¹ƒ yena kenaci kato sÄ«haá¸·adÄ«pe
pÄ• dagaá¹‡hanakobhÄ• jetabbo. pÄ• do ca nÄ• ma magadhanÄ• á¸·iyÄ• paÃ±canÄ• á¸·in
tatoatirekagaá¹‡hanako garubhaá¹‡á¸• aá¹ƒ. imÄ• ni tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatÄ• ni lohab
pÄ• á¸·iyaá¹ƒpana anÄ• gatÄ• ni
bhiá¹…gÄ• rapaá¹-iggahauá¸·auá¹…kadabbikaá¹-acchupÄ• titaá¹-á¹-akasarakasamuggaá¹
• dÄ«nikhuddakÄ• ni vÄ• mahantÄ• ni vÄ• sabbÄ• ni garubhaá¹‡á¸• Ä• ni. patto ayathÄ• l
tambalohathÄ• lakantiimÄ• ni pana bhÄ• janÄ«yÄ• ni. kaá¹ƒsalohavaá¹-á¹-alohabhÄ• janav
vÄ• gihivikaá¹-Ä• vÄ• vaá¹-á¹-ati, puggalikaparibhogena na vaá¹-á¹-ati. kaá¹ƒsalohÄ• dibhÄ
dinnampi hipÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-ati, gihivikaá¹-anÄ«hÄ• reneva paribhuÃ±jitabbanti
vuttaá¹ƒ.

á¹-hapetvÄ• pana bhÄ• janavikatiá¹ƒ aÃ±Ã±asmimpi kappiyalohabhaá¹‡á¸• e aÃ±janÄ« aÃ

kaá¹‡á¹‡amalaharaá¹‡Ä«sÅ«ci paá¹‡á¹‡asÅ«ci khuddako pipphalako khuddakaá¹ƒ Ä• raka
tÄ• á¸·aá¹ƒ kattarayaá¹-á¹-hivedhako natthudÄ• naá¹ƒ bhiá¹‡á¸• ivÄ• lo lohakÅ«á¹-o lohaku
lohapiá¹‡á¸• i lohacakkalikaá¹ƒaÃ±Ã±ampi vippakatalohabhaá¹‡á¸• aá¹ƒ bhÄ• janÄ«yaá¹ƒ.
dhÅ«manettaphÄ• ladÄ«parukkhadÄ«pakapallakaolambakadÄ«paitthipurisatiracchÄ• nagat
bhitticchadanakavÄ• á¹-Ä• dÄ«su upanetabbÄ• ni antamaso lohakhilakaá¹ƒ upÄ• dÄ• yasal
garubhaá¹‡á¸• Ä• niyeva honti, attanÄ• laddhÄ• nipi pariharitvÄ• puggalikaparibhogenana
saá¹…ghikaparibhogena vÄ• gihivikaá¹-Ä• ni vÄ• vaá¹-á¹-anti. tipubhaá¹‡á¸• epieseva nay
khÄ«rapÄ• sÄ• á¹‡amayÄ• ni taá¹-á¹-akasarakÄ• dÄ«ni garubhaá¹‡á¸• Ä• niyeva.

__ghaá¹-ako_ pana telabhÄ• janaá¹ƒ vÄ• pÄ• dagaá¹‡hanakato atirekameva garubhaá¹‡á¸
suvaá¹‡á¹‡arajatahÄ• rakÅ«á¹-ajÄ• tiphalikabhÄ• janÄ• nigihivikaá¹-Ä• nipi na vaá¹-á¹-anti,
saá¹…ghikaparibhogena vÄ• puggalikaparibhogena vÄ• . senÄ• sanaparibhoge pana Ä• m
vaá¹-á¹-ati.

__vÄ• si_Ä• dÄ«su yÄ• ya vÄ• siyÄ• á¹-hapetvÄ• dantakaá¹-á¹-hacchedanaá¹ƒ vÄ• ucchu
mahÄ• kammaá¹ƒkÄ• tuá¹ƒ na sakkÄ• , ayaá¹ƒ bhÄ• janÄ«yÄ• . tato mahantatarÄ• yena k
vÄ• sigarubhaá¹‡á¸• ameva. __pharasu_ pana antamaso vejjÄ• naá¹ƒ sirÄ• vedhanapharas
__kuá¹-hÄ• riyaá¹ƒ_ pharasusadisoyeva vinicchayo. yÄ• pana Ä• vudhasaá¹…khepena kat
__kudÄ• lo_ antamaso caturaá¹…gulamattopi garubhaá¹‡á¸• ameva. __nikhÄ• danaá¹ƒ_ ca
doá¹‡imukhaá¹ƒ vÄ• vaá¹…kaá¹ƒ vÄ• ujukaá¹ƒ vÄ• , antamaso \Be 306/
sammuÃ±janÄ«daá¹‡á¸• akavedhanampidaá¹‡á¸• abaddhaá¹ƒ ce, garubhaá¹‡á¸• ameva.
sammuÃ±janÄ«daá¹‡á¸• akhaá¹‡anakaá¹ƒ \Ne 284/ pana adaá¹‡á¸• akaá¹ƒ phalamattamev
pakkhipitvÄ• parihariuá¹ƒ, taá¹ƒ bhÄ• janÄ«yaá¹ƒ. sikharampi nikhÄ• danenevasaá¹…gahi
vihÄ• re vÄ• siÄ• dÄ«ni dinnÄ• ni honti, te ce gharedaá¸• á¸• he vÄ• corehi vÄ• vilutte ``de
upakaraá¹‡e, puna pÄ• katike karissÄ• mÄ• â€™â€™ tivadanti, dÄ• tabbÄ• . sace Ä• haran
anÄ• harantÄ• pi na codetabbÄ• .

kammÄ• ratacchakÄ• racundakÄ• ranaá¸·akÄ• ramaá¹‡ikÄ• rapattabandhakÄ• naá¹ƒ
adhikaraá¹‡imuá¹-á¹-hikasaá¹‡á¸• Ä• satulÄ• dÄ«nisabbÄ• ni lohamayaupakaraá¹‡Ä• ni saa
paá¹-á¹-hÄ• ya garubhaá¹‡á¸• Ä• ni. tipukoá¹-á¹-akasuvaá¹‡á¹‡akÄ• racammakÄ• raupakar
pana viseso --- tipukoá¹-á¹-akaupakaraá¹‡esupi tipucchedanakasatthakaá¹ƒ, suvaá¹‡á¹‡akÄ
suvaá¹‡á¹‡acchedanakasatthakaá¹ƒ, cammakÄ• raupakaraá¹‡esu
kataparikammacammacchedanakakhuddakasatthakantiimÄ• ni bhÄ• janÄ«yabhaá¹‡á¸• Ä•
nahÄ• pitatunnakÄ• raupakaraá¹‡esupi á¹-hapetvÄ• mahÄ• kattariá¹ƒ mahÄ• saá¹‡á¸• Ä• s
sabbaá¹ƒ bhÄ• janÄ«yaá¹ƒ, mahÄ• kattariÄ• dÄ«ni garubhaá¹‡á¸• Ä• ni.

__valli_Ä• dÄ«su vettavalliÄ• dikÄ• yÄ• kÄ• ci aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• valli saá¹
tatthajÄ• takÄ• vÄ• rakkhitagopitÄ• garubhaá¹‡á¸• aá¹ƒ hoti, sÄ• saá¹…ghakamme ca ce

atirekÄ• hoti, puggalikakammepi upanetuá¹ƒ vaá¹-á¹-ati. arakkhitÄ• pana garubhaá¹‡á¸• a
suttamakacivÄ• kanÄ• á¸·ikerahÄ«racammamayÄ• rajjukÄ• vÄ• yottÄ• ni vÄ• vÄ• keca n
katÄ• ekavaá¹-á¹-Ä• vÄ• dvivaá¹-á¹-Ä• vÄ• saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• yag
pana avaá¹-á¹-etvÄ• dinnaá¹ƒ makacivÄ• kanÄ• á¸·ikerahÄ«rÄ• ca bhÄ• janÄ«yÄ• . yehipa
dinnÄ• ni honti, te attano karaá¹‡Ä«yena harantÄ• na vÄ• retabbÄ• .

yo koci antamaso aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• akamattopi __veá¸·u_ saá¹…ghassa dinn
rakkhitagopito garubhaá¹‡á¸• aá¹ƒ, sopi saá¹…ghakamme ca cetiyakamme ca kate atireko p
vaá¹-á¹-ati. pÄ• dagaá¹‡hanakatelanÄ• á¸·i pana kattarayaá¹-á¹-hi upÄ• hanadaá¹‡á¸• ako
chattadaá¹‡á¸• akochattasalÄ• kÄ• ti idamettha bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ. daá¸• á¸• hag
307/ gacchantÄ• na vÄ• retabbÄ• . rakkhitagopitaá¹ƒ veá¸·uá¹ƒ gaá¹‡hantena samakaá¹ƒ v
thÄ• varaá¹ƒ antamasotaá¹ƒagghanakavallikÄ• yapi phÄ• tikammaá¹ƒ katvÄ• gahetabbo, p
gaá¹‡hantenatattheva vaá¸·aÃ±jetabbo. gamanakÄ• le saá¹…ghike Ä• vÄ• se á¹-hapetvÄ•
gahetvÄ• gatena pahiá¹‡itvÄ• dÄ• tabbo. desantaragatena sampattavihÄ• ro saá¹…ghikÄ•

__tiá¹‡a_nti \Ne 285/ muÃ±jaÃ±ca pabbajaÃ±ca á¹-hapetvÄ• avasesaá¹ƒ yaá¹ƒ kiÃ±ci tiá¹‡
tiá¹‡aá¹ƒ natthi, tattha paá¹‡á¹‡ehi chÄ• denti, tasmÄ• paá¹‡á¹‡ampi tiá¹‡eneva saá¹…gah
muÃ±jÄ• dÄ«su yaá¹ƒ kiÃ±cimuá¹-á¹-hippamÄ• á¹‡aá¹ƒ tiá¹‡aá¹ƒ tÄ• lapaá¹‡á¹‡Ä• dÄ«su c
dinnaá¹ƒ vÄ• tatthajÄ• takaá¹ƒ vÄ• bahÄ• rÄ• me saá¹…ghassa tiá¹‡avatthuto jÄ• tatiá¹‡aa
garubhaá¹‡á¸• aá¹ƒ hoti, tampi saá¹…ghakammeca cetiyakamme ca kate atirekaá¹ƒ puggal
vaá¹-á¹-ati, daá¸• á¸• hagehamanussÄ• gahetvÄ• gacchantÄ• na vÄ• retabbÄ• . aá¹-á¹-haa
rittapotthako garubhaá¹‡á¸• ameva.

__mattikÄ• _ pakatimattikÄ• vÄ• hotu paÃ±cavaá¹‡á¹‡Ä• vÄ• sudhÄ• vÄ• sajjurasakaá¹
yaá¹ƒ kiÃ±ci dullabhaá¹-á¹-hÄ• ne Ä• netvÄ• dinnaá¹ƒ tatthajÄ• takaá¹ƒ vÄ• , rakkhitagopita
tÄ• laphalapakkamattaá¹ƒgarubhaá¹‡á¸• aá¹ƒ hoti, tampi saá¹…ghakamme ca cetiyakamme
puggalikakammeca dÄ• tuá¹ƒ vaá¹-á¹-ati, hiá¹…guhiá¹…gulakaharitÄ• lamanosilaÃ±janÄ• n
bhÄ• janÄ«yabhaá¹‡á¸• Ä• ni.

__dÄ• rubhaá¹‡á¸• e_ ``yo koci aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amattopi dÄ• rubhaá¹‡á¸• a
saá¹…ghassadinno vÄ• tatthajÄ• tako vÄ• rakkhitagopito, ayaá¹ƒ garubhaá¹‡á¸• aá¹ƒ hotÄ
__kurundiyaá¹ƒ_vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana sabbampi dÄ• ruveá¸·uca
dÄ• rubhaá¹‡á¸• enasaá¹…gaá¹‡hitvÄ• Ä• sandikato paá¹-á¹-hÄ• ya dÄ• rubhaá¹‡á¸• e vin
--- Ä• sandikosattaá¹…go bhaddapÄ«á¹-haá¹ƒ pÄ«á¹-hikÄ• ekapÄ• dakapÄ«á¹-haá¹ƒ
Ä• maá¹‡á¸• akavaá¹‡á¹-akapÄ«á¹-haá¹ƒ phalakaá¹ƒ kocchaá¹ƒpalÄ• lapÄ«á¹-hanti imesu
khuddakaá¹ƒ vÄ• hotu mahantaá¹ƒ vÄ• , saá¹…ghassa dinnaá¹ƒgarubhaá¹‡á¸• aá¹ƒ hoti. p
kadalipattÄ• dipÄ«á¹-hÄ• nipi saá¹…gahitÄ• ni. byagghacammaonaddhampivÄ• á¸·arÅ«pap
ratanaparisibbitaá¹ƒ kocchaá¹ƒ garubhaá¹‡á¸• ameva, vaá¹…kaphalakaá¹ƒ dÄ«ghaphalaka

ghaá¹-á¹-anaphalakaá¹ƒ \Be 308/ ghaá¹-á¹-anamuggaro dantakaá¹-á¹-hacchedanagaá¹‡á¹-h
daá¹‡á¸• amuggaroambaá¹‡aá¹ƒ rajanadoá¹‡i udakapaá¹-icchako dÄ• rumayo vÄ• dantam
sapÄ• dakopiapÄ• dakopi samuggo maÃ±jÅ«sÄ• pÄ• dagaá¹‡hanakato atirekappamÄ• á¹‡
udakadoá¹‡iudakakaá¹-Ä• haá¹ƒ uá¸·uá¹…ko kaá¹-acchu pÄ• nÄ«yasarÄ• vaá¹ƒ pÄ• nÄ«ya
kiÃ±cisaá¹…ghe dinnaá¹ƒ garubhaá¹‡á¸• aá¹ƒ. saá¹…khathÄ• lakaá¹ƒ pana bhÄ• janÄ«yaá
udakatumbo.

pÄ• dakathalikamaá¹‡á¸• alaá¹ƒ dÄ• rumayaá¹ƒ vÄ• hotu coá¸·apaá¹‡á¹‡Ä• dimayaá¹ƒ vÄ•
Ä• dhÄ• rakopattapidhÄ• naá¹ƒ tÄ• lavaá¹‡á¹-aá¹ƒ bÄ«janÄ« caá¹…koá¹-akaá¹ƒ pacchi yaá
muá¹-á¹-hisammuÃ±janÄ«tietesupi yaá¹ƒ kiÃ±ci khuddakaá¹ƒ vÄ• hotu mahantaá¹ƒ vÄ• ,
dÄ• ruveá¸·upaá¹‡á¹‡acammÄ• dÄ«su yenakenaci kataá¹ƒ garubhaá¹‡á¸• ameva. thambha
dÄ• rumayaá¹ƒ vÄ• pÄ• sÄ• á¹‡amayaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci gehasambhÄ• rarÅ«paá¹ƒ \Ne
kiÃ±ci bhÅ«mattharaá¹‡aá¹ƒ yaá¹ƒ kiÃ±ciakappiyacammaá¹ƒ, sabbaá¹ƒ saá¹…ghe dinnaá¹
bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. eá¸·akacammaá¹ƒpana paccattharaá¹‡agatikaá
garubhaá¹‡á¸• ameva. kappiyacammÄ• ni bhÄ• janÄ«yÄ• ni. __kurundiyaá¹ƒ_pana ``sabba
cammaá¹ƒ garubhaá¹‡á¸• aâ€™â€™ nti vuttaá¹ƒ.

udukkhalaá¹ƒ musalaá¹ƒ suppaá¹ƒ nisadaá¹ƒ nisadapoto pÄ• sÄ• á¹‡adoá¹‡i pÄ• sÄ• á¹‡al
turivemabhastÄ• disabbaá¹ƒ pesakÄ• rÄ• dibhaá¹‡á¸• aá¹ƒ sabbaá¹ƒ kasibhaá¹‡á¸• aá¹ƒ sa
yÄ• naá¹ƒ garubhaá¹‡á¸• ameva. maÃ±capÄ• do maÃ±caaá¹-anÄ« pÄ«á¹-hapÄ• do pÄ«á¹-
daá¹‡á¸• Ä• ti etesu yaá¹ƒ kiÃ±civippakatatacchanakammaá¹ƒ aniá¹-á¹-hitameva bhÄ• janÄ
tacchitamaá¹-á¹-haá¹ƒ pana garubhaá¹‡á¸• aá¹ƒ hoti. anuÃ±Ã±Ä• tavÄ• siyÄ• pana daá¹‡á¸
chattamuá¹-á¹-hipaá¹‡á¹‡aá¹ƒ kattarayaá¹-á¹-hi upÄ• hanÄ• araá¹‡isahitaá¹ƒ dhammakara
pÄ• dagaá¹‡hanakatoanatirittaá¹ƒ Ä• malakatumbaá¹ƒ Ä• malakaghaá¹-o lÄ• bukatumbaá¹
visÄ• á¹‡akatumbantisabbamevetaá¹ƒ bhÄ• janÄ«yaá¹ƒ, tato mahantataraá¹ƒ garubhaá¹‡á¸
kiÃ±ci visÄ• á¹‡aá¹ƒvÄ• atacchitaá¹ƒ yathÄ• gatameva bhÄ• janÄ«yaá¹ƒ. tehi katamaÃ±ca
vinicchayo. tacchitaniá¹-á¹-hitopi hiá¹…gukaraá¹‡á¸• ako gaá¹‡á¹-hikÄ• vidho aÃ±janÄ« aÃ
udakapuÃ±chanÄ«tiidaá¹ƒ sabbaá¹ƒ bhÄ• janÄ«yameva.

__mattikÄ• bhaá¹‡á¸• e_ sabbaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ ghaá¹-apÄ«á¹-
pattakaá¹-Ä• haá¹ƒaá¹…gÄ• rakaá¹-Ä• haá¹ƒ dhÅ«madÄ• naá¹ƒ dÄ«parukkhako dÄ«pakap
chadaniá¹-á¹-hakÄ• thÅ«pikÄ• ti saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• ya garubhaá¹‡á¸•
anatirittappamÄ• á¹‡o panaghaá¹-ako pattaá¹ƒ thÄ• lakaá¹ƒ kaÃ±canako kuá¹‡á¸• ikÄ• ti ida
bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ. yathÄ• camattikÄ• bhaá¹‡á¸• e, evaá¹ƒ lohabhaá¹‡á¸• epi ku
bhÄ• janÄ«yakoá¹-á¹-hÄ• sameva bhajatÄ«ti ayametthaanupubbikathÄ• .

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

garubhaá¹‡á¸• avinicchayakathÄ• samattÄ• .

31. codanÄ• divinicchayakathÄ•

<230> __codanÄ• divinicchayo_ti \Ne 287/ ettha (Sp (to Vin III) II 385-6) pana codetuá¹ƒ ko
labhati? dubbalacodakavacanaá¹ƒ tÄ• va gahetvÄ• koci na labhati. dubbalacodako nÄ• ma
kathÄ• sallÄ• pena nisinnesu eko ekaá¹ƒ Ä• rabbha anodissakaá¹ƒ katvÄ• pÄ• rÄ• jikavatt
sutvÄ• itarassa gantvÄ• Ä• roceti, so taá¹ƒ upasaá¹…kamitvÄ• ``tvaá¹ƒ kiramaá¹ƒ idaÃ±c
bhaá¹‡ati, so ``nÄ• haá¹ƒ evarÅ«paá¹ƒ jÄ• nÄ• mi, kathÄ• pavattiyaá¹ƒ pana mayÄ• anodis
sace ahaá¹ƒ tava imaá¹ƒ dukkhuppattiá¹ƒ jÄ• neyyaá¹ƒ, ettakampina katheyyaâ€™â€™ nti.
tassetaá¹ƒ kathÄ• sallÄ• paá¹ƒ gahetvÄ• taá¹ƒ bhikkhuá¹ƒkoci codetuá¹ƒ na labhati, etaá¹ƒ
sÄ«lasampanno bhikkhu bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒvÄ• , sÄ«lasampannÄ• ca bhikkhun
labhatÄ«ti mahÄ• padumatthero Ä• ha. mahÄ• sumatthero pana ``paÃ±capi sahadhammikÄ
godattatthero ``nakoci na labhatÄ«â€™â€™ ti vatvÄ• ``bhikkhussa sutvÄ• codeti, bhikkhu
titthiyasÄ• vakÄ• naá¹ƒ sutvÄ• codetÄ«â€™â€™ ti idaá¹ƒ suttaá¹ƒ Ä• hari. tiá¹‡á¹‡ampi the
vÄ• decuditakasseva paá¹-iÃ±Ã±Ä• ya kÄ• retabbo.

ayaá¹ƒ pana codanÄ• nÄ• ma diá¹-á¹-hacodanÄ• sutacodanÄ• parisaá¹…kitacodanÄ• ti ti
aparÄ• picatubbidhÄ• hoti sÄ«lavipatticodanÄ• Ä• cÄ• ravipatticodanÄ• diá¹-á¹-hivipattico
Ä• jÄ«vavipatticodanÄ• ti. tattha garukÄ• naá¹ƒ dvinnaá¹ƒ Ä• pattikkhandhÄ• naá¹ƒ vasena
veditabbÄ• \Be 310/, avasesÄ• naá¹ƒ vasena __Ä• cÄ• ravipatticodanÄ• , _
micchÄ• diá¹-á¹-hiantaggÄ• hikadiá¹-á¹-hivasena __diá¹-á¹-hivipatticodanÄ• , _Ä• jÄ«vahetu
channaá¹ƒ sikkhÄ• padÄ• naá¹ƒ vasena __Ä• jÄ«vavipatticodanÄ• _ veditabbÄ• .

aparÄ• pi catubbidhÄ• hoti vatthusandassanÄ• Ä• pattisandassanÄ• saá¹ƒvÄ• sapaá¹-ikk
tattha __vatthusandassanÄ• _ nÄ• ma ``tvaá¹ƒ methunaá¹ƒ dhammaá¹ƒ paá¹-isevi, adinnaá
manussaá¹ƒghÄ• tayittha, abhÅ«taá¹ƒ Ä• rocayitthÄ• â€™â€™ ti evaá¹ƒ pavattÄ• . __Ä• pa
``tvaá¹ƒmethunadhammapÄ• rÄ• jikÄ• pattiá¹ƒ Ä• pannoâ€™â€™ tievamÄ• dinayappavattÄ
nÄ• ma ``natthi tayÄ• saddhiá¹ƒ uposatho vÄ• pavÄ• raá¹‡Ä• vÄ• saá¹…ghakammaá¹ƒ v
__sÄ• mÄ«cipaá¹-ikkhepo_nÄ• ma \Ne 288/ abhivÄ• danapaccuá¹-á¹-hÄ• naaÃ±jalÄ«kamm
akaraá¹‡aá¹ƒ. taá¹ƒ paá¹-ipÄ• á¹-iyÄ• vandanÄ• dÄ«nikaronto ekassa akatvÄ• sesÄ• naá¹
veditabbaá¹ƒ. ettÄ• vatÄ• pi codanÄ• nÄ• mahoti. yÄ• gubhattÄ• dinÄ• pana yaá¹ƒ icchati
tÄ• vatÄ• codanÄ• hoti.

aparÄ• __pÄ• timokkhaá¹-á¹-hapanakkhandhake_ (Vin II 387) ``ekaá¹ƒ, bhikkhave, adham
pÄ• timokkhaá¹-á¹-hapanaá¹ƒ, ekaá¹ƒ dhammikaâ€™â€™ ntiÄ• diá¹ƒ katvÄ• yÄ• va dasa
pÄ• timokkhaá¹-á¹-hapanÄ• ni, dasa dhammikÄ• nÄ«tievaá¹ƒ adhammikÄ• paÃ±capaÃ±Ã±
paÃ±capaÃ±Ã±Ä• sÄ• ti dasuttarasataá¹ƒ codanÄ• vuttÄ• . tÄ• diá¹-á¹-hena codentassa d

codentassa dasuttarasataá¹ƒ, parisaá¹…kÄ• ya codentassadasuttarasatanti tiá¹ƒsÄ• dhikÄ•
tÄ• ni kÄ• yena codentassa, vÄ• cÄ• yacodentassa, kÄ• yavÄ• cÄ• ya codentassÄ• ti tiguá
nava satÄ• nihonti. tÄ• ni attanÄ• codentassapi parena codÄ• pentassapi tattakÄ• nevÄ• ti
sahassÄ• ni honti. puna diá¹-á¹-hÄ• dibhede samÅ«likÄ• mÅ«likavasena anekasahassÄ• c

<231> vuttappabhedÄ• su pana imÄ• su codanÄ• su yÄ• ya kÄ• yaci codanÄ• ya vasena s
cuditakacodakÄ• vattabbÄ• ``tumhe amhÄ• kaá¹ƒ vinicchayena tuá¹-á¹-hÄ• bhavissathÄ•
``bhavissÄ• mÄ• â€™â€™ ti \Be 311/ vadanti, saá¹…ghena taá¹ƒ adhikaraá¹‡aá¹ƒ sampaá
``vinicchinatha tÄ• va, bhante, sace amhÄ• kaá¹ƒ khamissati, gaá¹‡hissÄ• mÄ• â€™â€™ ti
vandathÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• dÄ«ghasuttaá¹ƒ katvÄ• vissajjitabbaá¹ƒ. tece cirara
pakkantaparisÄ• upacchinnapakkhÄ• hutvÄ• puna yÄ• canti, yÄ• vatatiyaá¹ƒpaá¹-ikkhipitv
tadÄ• nesaá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitabbaá¹ƒ. vinicchinantehica sace alajjussannÄ• h
ubbÄ• hikÄ• ya taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchinitabbaá¹ƒ. sace bÄ• lussannÄ• hoti parisÄ•
vinayadhare pariyesathÄ• â€™â€™ ti vinayadharepariyesÄ• petvÄ• yena dhammena yena
taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ.

tattha ca __dhammo_ti bhÅ«taá¹ƒ vatthu. __vinayo_ti codanÄ• ceva sÄ• raá¹‡Ä• ca.
__satthusÄ• sana_ntiÃ±attisampadÄ• ca anussÄ• vanasampadÄ• ca. tasmÄ• codakena v
cuditakopucchitabbo ``santametaá¹ƒ, noâ€™â€™ ti. evaá¹ƒ vatthuá¹ƒ upaparikkhitvÄ• bhÅ
codetvÄ• sÄ• retvÄ• Ã±attisampadÄ• ya ca anussÄ• vanasampadÄ• ya ca taá¹ƒ adhikaraá
cealajjÄ« lajjiá¹ƒ codeti, so ca alajjÄ« bÄ• lo hoti abyatto, nÄ• ssa nayo dÄ• tabbo, evaá¹ƒpa
289/ ``kimhi naá¹ƒ codesÄ«â€™â€™ ti. addhÄ• so vakkhati ``kimidaá¹ƒ, bhante, kimhi naá
``tvaá¹ƒ kimhi nampi na jÄ• nÄ• si, na yuttaá¹ƒ tayÄ• evarÅ«penabÄ• lena paraá¹ƒ codetuâ
nÄ• ssa anuyogo dÄ• tabbo. sace pana so alajjÄ«paá¹‡á¸• ito hoti byatto, diá¹-á¹-hena vÄ•
ajjhottharitvÄ• sampÄ• detuá¹ƒ sakkoti, etassa anuyogaá¹ƒ datvÄ• lajjisseva paá¹-iÃ±Ã±Ä•
kÄ• tabbaá¹ƒ.

sace lajjÄ« alajjiá¹ƒ codeti, so ca lajjÄ« bÄ• lo hoti abyatto, na sakkoti anuyogaá¹ƒdÄ• tuá¹ƒ
dÄ• tabbo ``kimhi naá¹ƒ codesi sÄ«lavipattiyÄ• vÄ• Ä• cÄ• ravipattiÄ• dÄ«suvÄ• ekissÄ•
imasseva evaá¹ƒ nayo dÄ• tabbo, na itarassÄ• ti, nanu nayuttaá¹ƒ vinayadharÄ• naá¹ƒ agat
idaá¹ƒ pana agatigamanaá¹ƒ na hoti, dhammÄ• nuggahonÄ• ma eso. alajjiniggahatthÄ• ya
sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ. tatra alajjÄ«nayaá¹ƒ labhitvÄ• ajjhottharanto ehiti, lajjÄ« \B
nayaá¹ƒ labhitvÄ• diá¹-á¹-he diá¹-á¹-hasantÄ• nenasute sutasantÄ• nena patiá¹-á¹-hÄ• ya k
dhammÄ• nuggaho vaá¹-á¹-ati. sace pana solajjÄ« paá¹‡á¸• ito hoti byatto, patiá¹-á¹-hÄ• ya
``etampi natthi, etampinatthÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ na deti, alajjissa paá¹-iÃ±Ã±Ä• ya

tadatthadÄ«panatthaÃ±ca idaá¹ƒ vatthu veditabbaá¹ƒ --- tipiá¹-akacÅ«á¸·Ä• bhayatthero kira
lohapÄ• sÄ• dassaheá¹-á¹-hÄ• bhikkhÅ«naá¹ƒ vinayaá¹ƒ kathetvÄ• sÄ• yanhasamaye vuâ

vuá¹-á¹-hÄ• nasamaye dve attapaccatthikÄ• kathaá¹ƒ pavattesuá¹ƒ. eko ``etampi natthi, eta
paá¹-iÃ±Ã±aá¹ƒ na deti, athaappÄ• vasese paá¹-hamayÄ• me therassa tasmiá¹ƒ puggale ``
katheti, ayaá¹ƒ pana paá¹-iÃ±Ã±aá¹ƒna deti, bahÅ«ni ca vatthÅ«ni osaá¹-Ä• ni, addhÄ• eta
bhavissatÄ«â€™â€™ ti asuddhaladdhiuppannÄ• . tato bÄ«janÄ«daá¹‡á¸• akena pÄ• dakat
``ahaá¹ƒ, Ä• vuso, vinicchinituá¹ƒananucchaviko, aÃ±Ã±ena vinicchinÄ• pehÄ«â€™â€™ ti
bhanteâ€™â€™ ti? therotamatthaá¹ƒ Ä• rocesi. cuditakapuggalassa kÄ• ye á¸• Ä• ho uá¹-á
vanditvÄ• ``bhante, vinicchinituá¹ƒ anurÅ«pena vinayadharena nÄ• ma tumhÄ• diseneva b
codakena ca Ä«diseneva bhavituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vatvÄ• setakÄ• ni nivÄ• setvÄ
mayÄ• â€™â€™ ti khamÄ• petvÄ• pakkÄ• mi.

evaá¹ƒ lajjinÄ• codiyamÄ• no alajjÄ« bahÅ«supi vatthÅ«su uppannesu paá¹-iÃ±Ã±aá¹ƒ na
``suddhoâ€™â€™ ti vattabbo, na ``asuddhoâ€™â€™ ti, jÄ«vamatako nÄ• ma Ä• makapÅ«
aÃ±Ã±ampi tÄ• disaá¹ƒ vatthu uppajjati, na vinicchinitabbaá¹ƒ, tathÄ• nÄ• sitakobhavissati
alajjÄ«yeva alajjiá¹ƒ codeti, so vattabbo ``Ä• vuso, tava vacanenÄ• yaá¹ƒkiá¹ƒ sakkÄ• vattu
tatheva vatvÄ• ``ubhopi ekasambhogaparibhogÄ• hutvÄ• jÄ«vathÄ• â€™â€™ ti uyyojetab
vinicchayo na kÄ• tabbo, pattacÄ«varapariveá¹‡Ä• diatthÄ• yapana patirÅ«paá¹ƒ sakkhiá¹ƒ

atha lajjÄ« lajjiá¹ƒ codeti, vivÄ• do ca nesaá¹ƒ kismiÃ±cideva appamattako hoti, saÃ±Ã±Ä•
karothÄ• â€™â€™ ti accayaá¹ƒ desÄ• petvÄ• uyyojetabbÄ• \Be 313/. atha panetthacudita
hoti, Ä• dito paá¹-á¹-hÄ• ya alajjÄ« nÄ• ma natthi. so ca pakkhÄ• nurakkhaá¹‡atthÄ• yapaá
``mayaá¹ƒ saddahÄ• ma, mayaá¹ƒ saddahÄ• mÄ• â€™â€™ ti bahÅ« uá¹-á¹-hahanti, so tes
dvevÄ• raá¹ƒ suddho hotu, atha pana viraddhakÄ• lato paá¹-á¹-hÄ• ya á¹-hÄ• ne na tiá¹-á¹-
dÄ• tabbo.

<232> adinnÄ• dÄ• navatthuá¹ƒ vinicchinantena (Sp (to Vin III) I 92) pana paÃ±cavÄ«sati a
sallakkhetabbÄ• . tesu ca kusalena vinayadharena otiá¹‡á¹‡aá¹ƒ vatthuá¹ƒ sahasÄ• avinic
á¹-hÄ• nÄ• ni_ oloketabbÄ• ni, yÄ• ni sandhÄ• ya porÄ• á¹‡Ä• Ä• hu ---

``vatthuá¹ƒ kÄ• laÃ±ca desaÃ±ca, agghaá¹ƒ paribhogapaÃ±camaá¹ƒ.

tulayitvÄ• paÃ±ca á¹-hÄ• nÄ• ni, dhÄ• reyyatthaá¹ƒ vicakkhaá¹‡oâ€™â€™ ti || (Sp (to Vin I

tattha __vatthu_nti bhaá¹‡á¸• aá¹ƒ. avahÄ• rakena hi ``mayÄ• idaá¹ƒ nÄ• ma avahaá¹-aâ€™
anÄ• ropetvÄ• va taá¹ƒ bhaá¹‡á¸• aá¹ƒ ``sasÄ• mikaá¹ƒ vÄ• asÄ• mikaá¹ƒ vÄ• â€™â€™ ti
sasÄ• mikepi sÄ• mikÄ• naá¹ƒ sÄ• layabhÄ• vo vÄ• nirÄ• layabhÄ• vo vÄ• upaparikkhitab
avahaá¹-aá¹ƒ, bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• Ä• patti kÄ• tabbÄ• . sace nirÄ• layakÄ• le, p
bhaá¹‡á¸• asÄ• mikesu pana bhaá¹‡á¸• aá¹ƒ Ä• harÄ• pentesu bhaá¹‡á¸• aá¹ƒ dÄ• tabbaá

imassa panatthassa dÄ«panatthamidaá¹ƒ vatthu --- bhÄ• tiyarÄ• jakÄ• le kira mahÄ• cetiya
dakkhiá¹‡adisatoeko bhikkhu sattahatthaá¹ƒ paá¹‡á¸• ukÄ• sÄ• vaá¹ƒ aá¹ƒse karitvÄ• cetiy
taá¹…khaá¹‡amevaca rÄ• jÄ• pi cetiyavandanatthaá¹ƒ Ä• gato. tato ussÄ• raá¹‡Ä• ya vatta
ahosi. atha so bhikkhu janasammaddapÄ«á¸·ito aá¹ƒsato patantaá¹ƒ kÄ• sÄ• vaá¹ƒ adisvÄ•
\Ne 291/ kÄ• sÄ• vaá¹ƒ apassanto ``ko Ä«dise janasammadde kÄ• sÄ• vaá¹ƒ lacchati, na d
ntidhuranikkhepaá¹ƒ katvÄ• gato. athaÃ±Ã±o bhikkhu pacchÄ• Ä• gacchanto taá¹ƒ kÄ• sÄ
theyyacittenagahetvÄ• puna vippaá¹-isÄ• rÄ« hutvÄ• ``assamaá¹‡o dÄ• nimhi, vibbhamiss
``vinayadhare pucchitvÄ• Ã±assÄ• mÄ«â€™â€™ ti cintesi.

tena \Be 314/ samayena cÅ«á¸·asumanatthero nÄ• ma sabbapariyattidharo vinayÄ• cariyap
paá¹-ivasati. so bhikkhu theraá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• okÄ• saá¹ƒ kÄ• retvÄ• atta
thero tena bhaá¹-á¹-he janakÄ• ye pacchÄ• Ä• gantvÄ• gahitabhÄ• vaá¹ƒÃ±atvÄ• ``atthi c
cintetvÄ• Ä• ha ``sace kÄ• sÄ• vasÄ• mikaá¹ƒbhikkhuá¹ƒ Ä• neyyÄ• si, sakkÄ• bhaveyya
nti. kathÄ• haá¹ƒ, bhante, taá¹ƒdakkhissÄ• mÄ«ti. tahiá¹ƒ tahiá¹ƒ gantvÄ• olokehÄ«ti. so pa
oloketvÄ• neva addakkhi. tato naá¹ƒ thero pucchi ``katarÄ• ya disÄ• ya bahÅ« bhikkhÅ« Ä•
``dakkhiá¹‡adisÄ• ya, bhanteâ€™â€™ ti. tena hi kÄ• sÄ• vaá¹ƒ dÄ«ghato ca tiriyaÃ±ca min
á¹-hapetvÄ• dakkhiá¹‡adisÄ• ya vihÄ• rapaá¹-ipÄ• á¹-iyÄ• vicinitvÄ• taá¹ƒ bhikkhuá¹ƒ Ä•
taá¹ƒ bhikkhuá¹ƒ disvÄ• therassa santikaá¹ƒ Ä• nesi. thero pucchi ``tavedaá¹ƒ kÄ• sÄ• vaâ
bhanteâ€™â€™ ti. kuhiá¹ƒ te pÄ• titanti? so sabbaá¹ƒ Ä• cikkhi. thero tena kataá¹ƒdhuranik
itaraá¹ƒ pucchi ``tayÄ• idaá¹ƒ kuhiá¹ƒ disvÄ• gahitaâ€™â€™ nti? sopi sabbaá¹ƒÄ• rocesi.
``sace te suddhacittena gahitaá¹ƒ abhavissa, anÄ• pattiyevate assa, theyyacittena pana gah
Ä• pannosi, taá¹ƒ desetvÄ• anÄ• pattikohoti, idaÃ±ca kÄ• sÄ• vaá¹ƒ attano santakaá¹ƒ kat
dehÄ«â€™â€™ ti. sobhikkhu amateneva abhisitto varamassÄ• sappatto ahosi. evaá¹ƒ vatth

__kÄ• lo_ti avahÄ• rakÄ• lo. tadeva hi bhaá¹‡á¸• aá¹ƒ kadÄ• ci appagghaá¹ƒ hoti, kadÄ• ci
bhaá¹‡á¸• aá¹ƒ yasmiá¹ƒ kÄ• le avahaá¹-aá¹ƒ, tasmiá¹ƒyeva kÄ• le yo tassa aggho hoti, ten
kÄ• retabbÄ• . evaá¹ƒ kÄ• lo oloketabbo.

__deso_ti avahÄ• radeso. taÃ±hi bhaá¹‡á¸• aá¹ƒ yasmiá¹ƒ dese avahaá¹-aá¹ƒ, tasmiá¹ƒyev
tena agghena Ä• patti kÄ• retabbÄ• . bhaá¹‡á¸• uá¹-á¹-hÄ• nadese hi bhaá¹‡á¸• aá¹ƒ appag
mahagghaá¹ƒ.

imassapi \Ne 292/ ca atthassa dÄ«panatthamidaá¹ƒ vatthu --- antarasamudde kira eko bhikk
susaá¹‡á¹-hÄ• naá¹ƒnÄ• á¸·ikeraá¹ƒ labhitvÄ• bhamaá¹ƒ Ä• ropetvÄ• saá¹…khathÄ• lakas
pÄ• nÄ«yathÄ• lakaá¹ƒ katvÄ• tattheva á¹-hapetvÄ• cetiyagiriá¹ƒ agamÄ• si \Be 315/. aÃ±Ã
antarasamuddaá¹ƒ gantvÄ• tasmiá¹ƒ vihÄ• re paá¹-ivasanto taá¹ƒ thÄ• lakaá¹ƒ disvÄ• they
cetiyagirimevaÄ• gato. tassa tattha yÄ• guá¹ƒ pivantassa taá¹ƒ thÄ• lakaá¹ƒ disvÄ• thÄ• la
``kuto te idaá¹ƒ laddhaâ€™â€™ nti. antarasamuddato me Ä• nÄ«tanti. so taá¹ƒ ``netaá¹ƒ ta

te gahitaâ€™â€™ nti saá¹…ghamajjhaá¹ƒ Ä• kaá¸• á¸• hi. tattha ca vinicchayaá¹ƒ alabhitvÄ
agamiá¹ƒsu, tattha ca bheriá¹ƒ paharÄ• petvÄ• mahÄ• cetiyasamÄ«pe sannipÄ• taá¹ƒ katv
Ä• rabhiá¹ƒsu. vinayadharattherÄ• avahÄ• raá¹ƒ saÃ±Ã±Ä• pesuá¹ƒ.

tasmiÃ±ca sannipÄ• te Ä• bhidhammikagodattatthero nÄ• ma vinayakusalo hoti, so evamÄ•
thÄ• lakaá¹ƒ kuhiá¹ƒ avahaá¹-aâ€™â€™ nti? ``antarasamudde avahaá¹-aâ€™â€™ nti. tatth
kiÃ±ci agghati. tatra hi nÄ• á¸·ikeraá¹ƒ bhinditvÄ• miÃ±jaá¹ƒ khÄ• ditvÄ• kapÄ• laá¹ƒ chaá¸
pana pharatÄ«ti. imassa bhikkhuno ettha hatthakammaá¹ƒ kiá¹ƒ agghatÄ«ti? mÄ• sakaá¹ƒ
atthi pana katthaci sammÄ• sambuddhena mÄ• sake vÄ• Å«namÄ• sake vÄ• pÄ• rÄ• jikaá
``sÄ• dhu sÄ• dhu, sukathitaá¹ƒ suvinicchitaâ€™â€™ ntiekasÄ• dhukÄ• ro ahosi. tena ca s
cetiyavandanatthaá¹ƒ nagaratonikkhanto taá¹ƒ saddaá¹ƒ sutvÄ• ``kiá¹ƒ idaâ€™â€™ nti puc
paá¹-ipÄ• á¹-iyÄ• sutvÄ• nagarebheriá¹ƒ carÄ• pesi ``mayi sante bhikkhÅ«nampi bhikkhun
adhikaraá¹‡aá¹ƒ Ä• bhidhammikagodattattherenavinicchitaá¹ƒ suvinicchitaá¹ƒ, tassa vinicch
atiá¹-á¹-hamÄ• naá¹ƒ rÄ• jÄ• á¹‡Ä• ya á¹-hapemÄ«â€™â€™ ti. evaá¹ƒdeso oloketabbo.

__aggho_ti bhaá¹‡á¸• aggho. navabhaá¹‡á¸• assa hi yo aggho hoti, so pacchÄ• parihÄ• ya
aá¹-á¹-ha vÄ• dasa vÄ• agghati, so pacchÄ• bhinno vÄ• chiddo vÄ• Ä• á¹‡igaá¹‡á¹-hikÄ
tasmÄ• na sabbadÄ• bhaá¹‡á¸• aá¹ƒ pakatiaggheneva kÄ• tabbanti. evaá¹ƒ agghooloketa

__paribhogo_ti bhaá¹‡á¸• aparibhogo. paribhogenapi hi vÄ• siÄ• dibhaá¹‡á¸• assa aggho p
upaparikkhitabbaá¹ƒ --- sace koci kassaci pÄ• dagghanakaá¹ƒ vÄ• siá¹ƒ harati, tatra vÄ• sis
``tayÄ• ayaá¹ƒ vÄ• si kittakena kÄ«tÄ• â€™â€™ ti? ``pÄ• dena, bhanteâ€™â€™ ti. kiá¹ƒ p
á¹-hapitÄ• , udÄ• hu naá¹ƒ vaá¸·aÃ±jesÄ«ti? sace vadati ``ekadivasaá¹ƒme dantakaá¹-á¹-ha
rajanachalli vÄ• pattapacanakadÄ• ru vÄ• chinnaá¹ƒ, ghaá¹ƒsitvÄ• vÄ• nisitÄ• â€™â€™ t
293/ aggho bhaá¹-á¹-hoti veditabbo. yathÄ• ca vÄ• siyÄ• , evaá¹ƒ aÃ±janiyÄ• vÄ• aÃ±janis
vÄ• palÄ• lena vÄ• thusehi vÄ• iá¹-á¹-hakacuá¹‡á¹‡ena vÄ• ekavÄ• raá¹ƒ ghaá¹ƒsitvÄ• d
bhassati. tipumaá¹‡á¸• alassa makaradantacchedanenapiparimajjanamattenapi, udakasÄ• a
nivÄ• sanapÄ• rupanenapi paribhogasÄ«sena aá¹ƒse vÄ• sÄ«se vÄ• á¹-hapanamattenapi,
papphoá¹-anenapi tato ekaá¹ƒ vÄ• dve vÄ• apanayanenapiantamaso ekaá¹ƒ pÄ• sÄ• á¹‡a
chaá¸• á¸• itamattenapi, sappitelÄ• dÄ«naá¹ƒ bhÄ• janantarapaavattanenapiantamaso tato
kipillikaá¹ƒ vÄ• uddharitvÄ• chaá¸• á¸• itamattenapi, guá¸·apiá¹‡á¸• akassamadhurabhÄ• v
vijjhitvÄ• aá¹‡umattaá¹ƒ gahitamattenapi aggho bhassati. tasmÄ• yaá¹ƒkiÃ±ci pÄ• daggha
sÄ• mikehi paribhogena Å«naá¹ƒ kataá¹ƒ hoti, na taá¹ƒavahaá¹-o bhikkhu pÄ• rÄ• jikena kÄ
oloketabbo.

evaá¹ƒ imÄ• ni tulayitvÄ• paÃ±ca á¹-hÄ• nÄ• ni dhÄ• reyya atthaá¹ƒ vicakkhaá¹‡o, Ä• patti
garukaá¹ƒ vÄ• lahukaá¹ƒ vÄ• Ä• pattiá¹ƒ yathÄ• á¹-hÄ• ne á¹-hapeyyÄ• ti. tenÄ• hu aá¹-á¹

``sikkhÄ• padaá¹ƒ samaá¹ƒ tena, aÃ±Ã±aá¹ƒ kiÃ±ci na vijjati.

anekanayavokiá¹‡á¹‡aá¹ƒ, gambhÄ«ratthavinicchayaá¹ƒ ||

``tasmÄ• vatthumhi otiá¹‡á¹‡e, bhikkhunÄ• vinayaÃ±Ã±unÄ• .

vinayÄ• nuggahenettha, karontena vinicchayaá¹ƒ ||

``pÄ• á¸·iá¹ƒ aá¹-á¹-hakathaÃ±ceva, sÄ• dhippÄ• yamasesato.

ogayha appamattena, karaá¹‡Ä«yo vinicchayo ||

``Ä• pattidassanussÄ• ho, na kattabbo kudÄ• canaá¹ƒ.

passissÄ• mi anÄ• patti-miti kayirÄ• tha mÄ• nasaá¹ƒ ||

``passitvÄ• pi ca Ä• pattiá¹ƒ, avatvÄ• va punappunaá¹ƒ.

vÄ«maá¹ƒsitvÄ• tha viÃ±Ã±Å«hi, saá¹ƒsanditvÄ• ca taá¹ƒ vade ||

``kappiyepi \Be 317/ \Ne 294/ ca vatthusmiá¹ƒ, cittassa lahuvattino.

vasena sÄ• maÃ±Ã±aguá¹‡Ä• , cavantÄ«dha puthujjanÄ• ||

``tasmÄ• paraparikkhÄ• raá¹ƒ, Ä• sÄ«visamivoragaá¹ƒ.

aggiá¹ƒ viya ca sampassaá¹ƒ, nÄ• maseyya vicakkhaá¹‡oâ€™â€™ ti || (Sp (to Vin III) I 160
anusÄ• sanÄ«).

<233> uttarimanussadhammÄ• rocanaá¹ƒ vinicchinantena (Sp (to Vin III) II 197) pana ``kiá¹
te adhigataá¹ƒ, kadÄ• te adhigataá¹ƒ, kattha te adhigataá¹ƒ, katame te kilesÄ• pahÄ«nÄ• ,
dhammÄ• naá¹ƒ lÄ• bhÄ«â€™â€™ ti imÄ• ni cha á¹-hÄ• nÄ• ni visodhetabbÄ• ni. sacehi k
uttarimanussadhammÄ• dhigamaá¹ƒ byÄ• kareyya, na so ettÄ• vatÄ• sakkÄ• rokÄ• tabbo,
á¹-hÄ• nÄ• naá¹ƒ sodhanatthaá¹ƒ evaá¹ƒ vattabbo ``kiá¹ƒ te adhigataá¹ƒ, kiá¹ƒjhÄ• naá¹ƒ u
aÃ±Ã±ataraâ€™â€™ nti. yo hi yena adhigato dhammo, so tassapÄ• kaá¹-o hoti. sace ``idaá
adhigataâ€™â€™ nti vadati, tato ``kinti te adhigataâ€™â€™ ntipucchitabbo, ``aniccalakkha
dhuraá¹ƒ katvÄ• aá¹-á¹-hatiá¹ƒsÄ• ya vÄ• Ä• rammaá¹‡esu rÅ«pÄ• rÅ«paajjhattabahiddhÄ
mukhena abhinivisitvÄ• â€™â€™ ti. yo hi yassÄ• bhiniveso, so tassapÄ• kaá¹-o hoti. sace `

abhiniveso, evaá¹ƒ mayÄ• adhigataâ€™â€™ nti vadati, tato ``kadÄ• te adhigataâ€™â€™
pubbaá¹‡he, udÄ• hu majjhanhikÄ• dÄ«suaÃ±Ã±atarasmiá¹ƒ kÄ• leâ€™â€™ ti. sabbesaÃ±
pÄ• kaá¹-o hoti. sace ``amukasmiá¹ƒ nÄ• ma kÄ• le adhigakaâ€™â€™ nti vadati, tato ``katt
pucchitabbo, ``kiá¹ƒ divÄ• á¹-á¹-hÄ• ne, udÄ• hu rattiá¹-á¹-hÄ• nÄ• dÄ«su aÃ±Ã±atarasmiá¹
sabbesaÃ±hiattanÄ• adhigatokÄ• so pÄ• kaá¹-o hoti. sace ``amukasmiá¹ƒ nÄ• ma me okÄ
tato ``katame te kilesÄ•  pahÄ«nÄ• â€™â€™ ti pucchitabbo, ``kiá¹ƒ paá¹-hamamaggavajjhÄ
dutiyÄ• dimaggavajjhÄ• â€™â€™ ti. sabbesaÃ±hi attanÄ• adhigatamaggena pahÄ«nÄ• ki

sace ``ime nÄ• ma me kilesÄ•  pahÄ«nÄ• â€™â€™ ti vadati, tato ``katamesaá¹ƒ tvaá¹ƒ dha
pucchitabbo, ``kiá¹ƒ sotÄ• pattimaggassa, udÄ• hu sakadÄ• gÄ• mimaggÄ• dÄ«su aÃ±Ã±a
attanÄ• adhigatadhammo pÄ• kaá¹-o \Be 318/ hoti. sace ``imesaá¹ƒ nÄ• mÄ• haá¹ƒdhamm
vadati, ettÄ• vatÄ• pissa vacanaá¹ƒ na saddhÄ• tabbaá¹ƒ. bahussutÄ• hi uggahaparipucch
cha á¹-hÄ• nÄ• ni sodhetuá¹ƒ sakkonti, imassa pana bhikkhuno Ä• gamanapaá¹-ipadÄ• \N
Ä• gamanapaá¹-ipadÄ• na sujjhati, ``imÄ• ya paá¹-ipadÄ• ya lokuttaradhammonÄ• ma na l
yadi panassa Ä• gamanapaá¹-ipadÄ• sujjhati, dÄ«gharattaá¹ƒ tÄ«susikkhÄ• su appamatto
paccayesu alaggo Ä• kÄ• se pÄ• á¹‡isamenacetasÄ• viharatÄ«ti paÃ±Ã±Ä• yati, tassa bhi
paá¹-ipadÄ• ya saddhiá¹ƒ saá¹ƒsandati. ``seyyathÄ• pi nÄ• ma gaá¹…godakaá¹ƒ yamunoda
evameva supaÃ±Ã±attÄ• tenabhagavatÄ• sÄ• vakÄ• naá¹ƒ nibbÄ• nagÄ• minÄ« paá¹-ipa
paá¹-ipadÄ• cÄ• â€™â€™ ti (DN II 296) vuttasadisaá¹ƒ hoti. apica kho na ettakenapi sakkÄ
ekaccassa hi puthujjanassapi sato khÄ«á¹‡Ä• savassa paá¹-ipattisadisÄ• paá¹-ipatti hoti, ta
tehi upÄ• yehi uttÄ• setabbo. khÄ«á¹‡Ä• savassa nÄ• ma asaniyÄ• pimatthake patamÄ• nÄ
chambhitattaá¹ƒ vÄ• lomahaá¹ƒso vÄ• na hoti, puthujjanassa appamattakenapihoti.

tatrimÄ• ni vatthÅ«ni (Ps III 102) --- dÄ«ghabhÄ• á¹‡akaabhayatthero kira ekaá¹ƒ
piá¹‡á¸• apÄ• tikaá¹ƒpariggahetuá¹ƒ asakkonto daharassa saÃ±Ã±aá¹ƒ adÄ• si. so taá¹ƒ na
kalyÄ• á¹‡Ä«nadÄ«mukhadvÄ• renimujjitvÄ• pÄ• de aggahesi. piá¹‡á¸• apÄ• tiko ``kumbhÄ
mahÄ• saddamakÄ• si, tadÄ• naá¹ƒ ``puthujjanoâ€™â€™ ti jÄ• niá¹ƒsu.

candamukhatissarÄ• jakÄ• le pana mahÄ• vihÄ• re saá¹…ghatthero khÄ«á¹‡Ä• savo dubba
rÄ• jÄ• ``theraá¹ƒ pariggaá¹‡hissÄ• mÄ«â€™â€™ ti bhikkhÅ«su bhikkhÄ• cÄ• raá¹ƒ gates
sappo viya pÄ• de aggahesi. thero silÄ• thambho viya niccalo hutvÄ• ``koetthÄ• â€™â€™
tissoâ€™â€™ ti? ``sugandhaá¹ƒ vÄ• yasi no tissÄ• â€™â€™ ti. evaá¹ƒ khÄ«á¹‡Ä• savassa

ekacco pana puthujjanopi atisÅ«ro hoti nibbhayo. so rajanÄ«yena Ä• rammaá¹‡ena parigga
vasabharÄ• jÄ• pi ekaá¹ƒ theraá¹ƒ pariggaá¹‡hamÄ• no ghare nisÄ«dÄ• petvÄ• tassa sant
badarasÄ• á¸·avaá¹ƒmaddamÄ• no \Be 319/ nisÄ«di. mahÄ• therassa kheá¸·o calito, theras
Ä• vibhÅ«to. khÄ«á¹‡Ä• savassa hi rasataá¹‡hÄ• nÄ• ma suppahÄ«nÄ• , dibbesupi rasesu
imehi upÄ• yehi pariggahetvÄ• sacassa bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• rasataá¹‡hÄ•

tvaá¹ƒ arahÄ• â€™â€™ ti apanetabbo. sace pana abhÄ«ru acchambhÄ« anutrÄ• sÄ«hutvÄ
dibbÄ• rammaá¹‡epi nikantiá¹ƒ na janeti, ayaá¹ƒ bhikkhu sampannaveyyÄ• karaá¹‡o \Ne 29
rÄ• jarÄ• jamahÄ• mattÄ• dÄ«hi pesitaá¹ƒ sakkÄ• raá¹ƒ arahatÄ«ti veditabbo. evaá¹ƒ
tÄ• vauttarimanussadhammÄ• rocanaá¹ƒ vinicchinitabbaá¹ƒ.

<234> sakale pana vinayavinicchaye (Sp (to Vin III) I 45) kosallaá¹ƒ patthayantena __catubb
jÄ• nitabbo.

catubbidhaÃ±hi vinayaá¹ƒ, mahÄ• therÄ• mahiddhikÄ• .

nÄ«haritvÄ• pakÄ• sesuá¹ƒ, dhammasaá¹…gÄ• hakÄ• purÄ• ||

katamaá¹ƒ catubbidhaá¹ƒ? suttaá¹ƒ suttÄ• nulomaá¹ƒ Ä• cariyavÄ• daá¹ƒ attanomatinti. yaá
``Ä• haccapadena kho, mahÄ• rÄ• ja, rasena Ä• cariyavaá¹ƒsena adhippÄ• yÄ• â€™â€™ t
__Ä• haccapada_nti suttaá¹ƒ adhippetaá¹ƒ. __raso_ti suttÄ• nulomaá¹ƒ. __Ä• cariyavaá¹ƒs
__adhippÄ• yo_ti attanomati.

tattha __suttaá¹ƒ_ nÄ• ma sakalavinayapiá¹-ake pÄ• á¸·i.

__suttÄ• nulomaá¹ƒ_ nÄ• ma cattÄ• ro mahÄ• padesÄ• . ye bhagavatÄ• evaá¹ƒ vuttÄ• ---

``yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹ƒ, taÃ±ce akappiya
kappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappat
appaá¹-ikkhittaá¹ƒ, taÃ±ce kappiyaá¹ƒ anulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kapp
bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â€™ ti ananuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ ce akappiyaá¹ƒ anul
paá¹-ibÄ• hati, taá¹ƒ vo na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â€™ ti anan
kappiyaá¹ƒanulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kappatÄ«â€™â€™ ti (Vin I 305).

__Ä• cariyavÄ• do_ \Be 320/ nÄ• ma dhammasaá¹…gÄ• hakehi paÃ±cahi arahantasatehi á
pÄ• á¸·ivinimuttÄ• okkantavinicchayappavattÄ• aá¹-á¹-hakathÄ• tanti.

__attanomati_ \Ne 297/ nÄ• ma suttasuttÄ• nulomaÄ• cariyavÄ• de muÃ±citvÄ• anumÄ• n
anubuddhiyÄ• nayaggÄ• hena upaá¹-á¹-hitÄ• kÄ• rakathanaá¹ƒ.

apica suttantÄ• bhidhammavinayaá¹-á¹-hakathÄ• su Ä• gato sabbopi theravÄ• do attanoma
attanomatiá¹ƒ gahetvÄ• kathentena na daá¸·haggÄ• haá¹ƒ gahetvÄ• voharitabbaá¹ƒ, kÄ• n
sallakkhetvÄ• atthena pÄ• á¸·iá¹ƒ, pÄ• á¸·iyÄ• ca atthaá¹ƒ saá¹ƒsanditvÄ• kathetabbaá¹ƒ,
otÄ• retabbÄ• . sace tattha otarati ceva sameti ca, gahetabbÄ• . sace neva otarati na samet

ayaÃ±hi attanomati nÄ• ma sabbadubbalÄ• , attanomatito Ä• cariyavÄ• do balavataro.

Ä• cariyavÄ• dopi suttÄ• nulome otÄ• retabbo. tattha otaranto samento eva gahetabbo, itar
Ä• cariyavÄ• dato hi suttÄ• nulomaá¹ƒ balavataraá¹ƒ.

suttÄ• nulomampi sutte otÄ• retabbaá¹ƒ. tattha otarantaá¹ƒ samentameva gahetabbaá¹ƒ, ita
suttÄ• nulomato hi suttameva balavataraá¹ƒ. suttaÃ±hi appaá¹-ivattiyaá¹ƒ kÄ• rakasaá¹…gh
á¹-hitakÄ• lasadisaá¹ƒ. tasmÄ• yadÄ• dve bhikkhÅ« sÄ• kacchanti, sakavÄ• dÄ« suttaá¹ƒ
suttÄ• nulomaá¹ƒ. tehi aÃ±Ã±amaÃ±Ã±aá¹ƒ khepaá¹ƒ vÄ• garahaá¹ƒ vÄ• akatvÄ• suttÄ•
sace otarati sameti, gahetabbaá¹ƒ, no ce, na gahetabbaá¹ƒ, suttasmiá¹ƒyeva á¹-hÄ• tabbaá
gahetvÄ• katheti, paro Ä• cariyavÄ• daá¹ƒ. tehipi aÃ±Ã±amaÃ±Ã±aá¹ƒ khepaá¹ƒ vÄ• gara
Ä• cariyavÄ• do sutte otÄ• retabbo. sace otarati sameti, gahetabbo. anotaranto asamento c
na gahetabbo, suttasmiá¹ƒyeva á¹-hÄ• tabbaá¹ƒ. athÄ• yaá¹ƒ suttaá¹ƒ gahetvÄ• katheti, pa
tehipiaÃ±Ã±amaÃ±Ã±aá¹ƒ khepaá¹ƒ vÄ• garahaá¹ƒ vÄ• akatvÄ• attanomati sutte otÄ• ret
gahetabbÄ• , no ce, na gahetabbÄ• , suttasmiá¹ƒyeva á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ \Be 321/ suttÄ• nulomaá¹ƒ gahetvÄ• katheti, paro suttaá¹ƒ, suttÄ• nulome otÄ
sameti, tisso saá¹…gÄ«tiyo Ä• ruá¸·haá¹ƒ pÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä• yati, gahetabbaá¹ƒ
paÃ±Ã±Ä• yati, na otarati na sameti, bÄ• hirakasuttaá¹ƒ vÄ• hoti siloko vÄ• aÃ±Ã±aá¹ƒ vÄ
guá¸·havessantaraguá¸·havinayavedallÄ• dÄ«naá¹ƒ aÃ±Ã±atarato Ä• bhataá¹ƒ, na gahetab
suttÄ• nulomasmiá¹ƒyeva á¹-hÄ• tabbaá¹ƒ. athÄ• yaá¹ƒ suttÄ• nulomaá¹ƒ gahetvÄ• kathet
Ä• cariyavÄ• do \Ne 298/ suttÄ• nulome otÄ• retabbo. sace otarati sameti, gahetabbo. noce
suttÄ• nulomeyeva á¹-hÄ• tabbaá¹ƒ. athÄ• yaá¹ƒ suttÄ• nulomaá¹ƒ gahetvÄ• katheti, paro
suttÄ• nulome otÄ• retabbÄ• . sace otarati sameti, gahetabbÄ• . no ce, na gahetabbÄ• , sut
á¹-hÄ• tabbaá¹ƒ.

athÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, paro suttaá¹ƒ. suttaá¹ƒ Ä• cariyavÄ• de
otarati sameti, gahetabbaá¹ƒ. itaraá¹ƒ gÄ• rayhasuttaá¹ƒ na gahetabbaá¹ƒ, Ä• cariyavÄ• de
athÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, paro suttÄ• nulomaá¹ƒ. suttÄ• nulomaá¹
otÄ• retabbaá¹ƒ. otarantaá¹ƒ samentameva gahetabbaá¹ƒ, itaraá¹ƒ na gahetabbaá¹ƒ,
Ä• cariyavÄ• deyevaá¹-hÄ• tabbaá¹ƒ. athÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, pa
Ä• cariyavÄ• deotÄ• retabbÄ• . sace otarati sameti, gahetabbÄ• . no ce, na gahetabbÄ• ,
Ä• cariyavÄ• deyevaá¹-hÄ• tabbaá¹ƒ.

atha panÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro suttaá¹ƒ. suttaá¹ƒ attanomatiyaá¹ƒ
otarati sameti, gahetabbaá¹ƒ. itaraá¹ƒ gÄ• rayhasuttaá¹ƒ na gahetabbaá¹ƒ, attanomatiyame
athÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro suttÄ• nulomaá¹ƒ. suttÄ• nulomaá¹ƒattan
otÄ• retabbaá¹ƒ. otarantaá¹ƒ samentameva gahetabbaá¹ƒ, itaraá¹ƒ na gahetabbaá¹ƒ,

attanomatiyamevaá¹-hÄ• tabbaá¹ƒ. athÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro Ä• ca
Ä• cariyavÄ• doattanomatiyaá¹ƒ otÄ• retabbo. sace otarati sameti, gahetabbo. itaro gÄ• ray
gahetabbo, attanomatiyameva \Be 322/ á¹-hÄ• tabbaá¹ƒ, attano gahaá¹‡ameva baliyaá¹ƒ kÄ
sabbaá¹-á¹-hÄ• nesu ca khepo vÄ• garahÄ• vÄ• na kÄ• tabbÄ• ti.

atha panÄ• yaá¹ƒ kappiyanti gahetvÄ• katheti, paro akappiyanti, sutte ca suttÄ• nulomeca c
kappiyaá¹ƒ hoti, kappiye á¹-hÄ• tabbaá¹ƒ. sace akappiyaá¹ƒ, akappiyeá¹-hÄ• tabbaá¹ƒ. athÄ
kappiyabhÄ• vasÄ• dhakaá¹ƒ suttato bahuá¹ƒ kÄ• raá¹‡aÃ±ca vinicchayaÃ±ca dasseti, paro
kappiyeva á¹-hÄ• tabbaá¹ƒ. atha paro tassa akappiyabhÄ• vasÄ• dhakaá¹ƒsuttato bahuá¹ƒ
vinicchayaÃ±ca dasseti, anena attano gahaá¹‡anti katvÄ• daá¸·haá¹ƒÄ• dÄ• ya na á¹-hÄ• t
ti sampaá¹-icchitvÄ• akappiye eva á¹-hÄ• tabbaá¹ƒ. atha dvinnampikÄ• raá¹‡acchÄ• yÄ• d
paá¹-ikkhittabhÄ• voyeva sÄ• dhu, akappiye á¹-hÄ• tabbaá¹ƒ. vinayaÃ±hi patvÄ• kappiyÄ• k
Ä• gamma rundhitabbaá¹ƒ, gÄ• á¸·haá¹ƒ kattabbaá¹ƒ, sotaá¹ƒ pacchinditabbaá¹ƒ, garukabh

atha \Ne 299/ panÄ• yaá¹ƒ akappiyanti gahetvÄ• katheti, paro kappiyanti, sutte ca suttÄ• nu
otÄ• retabbaá¹ƒ. sace kappiyaá¹ƒ hoti, kappiye á¹-hÄ• tabbaá¹ƒ. sace akappiyaá¹ƒ, akappiy
athÄ• yaá¹ƒ bahÅ«hi suttavinicchayakÄ• raá¹‡ehi akappiyabhÄ• vaá¹ƒ dasseti, paro kÄ• raá
á¹-hÄ• tabbaá¹ƒ. atha paro bahÅ«hi suttavinicchayakÄ• raá¹‡ehi kappiyabhÄ• vaá¹ƒdasseti
vindati, kappiye á¹-hÄ• tabbaá¹ƒ. atha dvinnampi kÄ• raá¹‡acchÄ• yÄ• dissati, attano gahaá
vissajjetabbaá¹ƒ. yathÄ• cÄ• yaá¹ƒ kappiyÄ• kappiye akappiyakappiyeca vinicchayo vutto,
anÄ• pattiÄ• pattivÄ• de Ä• pattÄ• nÄ• pattivÄ• de ca, lahukagarukÄ• pattivÄ• degarukalah
vinicchayo veditabbo. nÄ• mamatteyeva hi ettha nÄ• naá¹ƒ, yojanÄ• naye nÄ• naá¹ƒ natthi,

evaá¹ƒ kappiyÄ• kappiyÄ• divinicchaye uppanne yo suttasuttÄ• nulomaÄ• cariyavÄ• daatta
labhati, tassa vÄ• de á¹-hÄ• tabbaá¹ƒ, sabbaso pana kÄ• raá¹‡avinicchayaá¹ƒ alabhantena
suttasmiá¹ƒyeva á¹-hÄ• tabbanti. evaá¹ƒ sakalavinayavinicchaye kosallaá¹ƒpatthayantena a
jÄ• nitabbo.

imaÃ±ca pana catubbidhaá¹ƒ vinayaá¹ƒ Ã±atvÄ• pi vinayadharena puggalena tilakkhaá¹‡as
bhavitabbaá¹ƒ. __tÄ«á¹‡i_ hi __vinayadharassa lakkhaá¹‡Ä• ni_ icchitabbÄ• ni. katamÄ• ni
suttaÃ±cassa svÄ• gataá¹ƒ hoti suppavatti suvinicchitaá¹ƒ suttato anubyaÃ±janasoti idamek
vinaye kho pana á¹-hito hoti asaá¹ƒhÄ«roti idaá¹ƒ dutiyaá¹ƒ. Ä• cariyaparamparÄ• kho pana
sumanasikatÄ• sÅ«padhÄ• ritÄ• ti idaá¹ƒ tatiyaá¹ƒ.

tattha __suttaá¹ƒ_ nÄ• ma sakalaá¹ƒ vinayapiá¹-akaá¹ƒ. tadassa __svÄ• gataá¹ƒ hotÄ«_ti s
__suppavattÄ«_ti suá¹-á¹-hu pavattaá¹ƒ paguá¹‡aá¹ƒ vÄ• cuggataá¹ƒ. __suvinicchitaá¹ƒ sut
anubyaÃ±janaso_tipÄ• á¸·ito ca paripucchato ca aá¹-á¹-hakathÄ• to ca suvinicchitaá¹ƒ hoti

katvÄ• uggahitaá¹ƒ. __vinaye kho pana á¹-hito hotÄ«_ti vinaye lajjibhÄ• vena patiá¹-á¹-hito
hibahussutopi samÄ• no lÄ• bhagarukatÄ• ya tantiá¹ƒ visaá¹ƒvÄ• detvÄ• uddhammaá¹ƒ ub
satthusÄ• sanaá¹ƒdÄ«petvÄ• sÄ• sane mahantaá¹ƒ upaddavaá¹ƒ karoti, saá¹…ghabhedan
lajjÄ«pana kukkuccako sikkhÄ• kÄ• mo jÄ«vitahetupi tantiá¹ƒ avisaá¹ƒvÄ• detvÄ• dhamma
satthusÄ• sanaá¹ƒ garukaá¹ƒ katvÄ• á¹-hapeti. tathÄ• hi pubbe mahÄ• therÄ• tikkhattuá¹ƒ
__ ``anÄ• gate lajjÄ« rakkhissati, lajjÄ«_ \Ne 300/ __rakkhissati, lajjÄ« rakkhissatÄ«â€™â€™
III) I 45). evaá¹ƒ yo lajjÄ«, so vinayaá¹ƒ avijahanto avokkamanto lajjibhÄ• venevavinaye á¹-h
suppatiá¹-á¹-hitoti.

__asaá¹ƒhÄ«ro_ti saá¹ƒhÄ«ro nÄ• ma yo pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vÄ• he
padapaá¹-ipÄ• á¹-iyÄ• vÄ• pucchiyamÄ• no vitthunati vipphandati santiá¹-á¹-hituá¹ƒ na sak
parena vuccati, taá¹ƒ taá¹ƒ anujÄ• nÄ• ti, sakavÄ• daá¹ƒ chaá¸• á¸• etvÄ• paravÄ• daá¹ƒ g
pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vÄ• heá¹-á¹-hupariyena vÄ• padapaá¹-ipÄ• á¹-iy
vitthunati na vipphandati, ekekalomaá¹ƒ saá¹‡á¸• Ä• sena gaá¹‡hanto viya ``evaá¹ƒ mayaá¹
Ä• cariyÄ• vadantÄ«â€™â€™ ti vissajjeti, yamhi pÄ• á¸·i ca pÄ• á¸·ivinicchayo ca
suvaá¹‡á¹‡abhÄ• janepakkhittasÄ«havasÄ• viya parikkhayaá¹ƒ pariyÄ• dÄ• naá¹ƒ agaccha
vuccati ``asaá¹ƒhÄ«roâ€™â€™ ti.

__Ä• cariyaparamparÄ• kho panassa suggahitÄ• hotÄ«_ti theraparamparÄ• vaá¹ƒsapara
hoti. __sumanasikatÄ• _ti suá¹-á¹-hu manasikatÄ• , Ä• vajjitamatte ujjalitapadÄ«poviya hoti.
suá¹-á¹-hu upadhÄ• ritÄ• pubbÄ• parÄ• nusandhito atthato kÄ• raá¹‡atoca upadhÄ• ritÄ• V
pahÄ• ya Ä• cariyasuddhiyÄ• vattÄ• hoti, ``mayhaá¹ƒÄ• cariyo asukÄ• cariyassa santike u
asukassÄ• â€™â€™ ti evaá¹ƒ sabbaá¹ƒ Ä• cariyaparamparaá¹ƒtheravÄ• daá¹…gaá¹ƒ harit
sammÄ• sambuddhassa santike uggaá¹‡hÄ«ti pÄ• petvÄ• á¹-hapeti, tatopi Ä• haritvÄ• upÄ
santike uggaá¹‡hi, dÄ• sakattheroattano upajjhÄ• yassa upÄ• littherassa, soá¹‡atthero attan
dÄ• sakattherassa, siggavattheroattano upajjhÄ• yassa soá¹‡attherassa, moggaliputtatissat
upajjhÄ• yassa siggavattherassacaá¹‡á¸• avajjittherassa cÄ• ti evaá¹ƒ sabbaá¹ƒ Ä• cariyap
theravÄ• daá¹…gaá¹ƒ Ä• haritvÄ• attano Ä• cariyaá¹ƒpÄ• petvÄ• á¹-hapeti. evaá¹ƒ uggahi
suggahitÄ• hoti. evaá¹ƒ asakkontenapana avassaá¹ƒ dve tayo parivaá¹-á¹-Ä• uggahetabbÄ
nayena yathÄ• Ä• cariyo Ä• cariyÄ• cariyoca pÄ• á¸·iÃ±ca paripucchaÃ±ca vadanti, tathÄ•

imehi ca pana tÄ«hi lakkhaá¹‡ehi samannÄ• gatena vinayadharena vatthuvinicchayatthaá¹ƒ
saá¹…gheotiá¹‡á¹‡e vatthusmiá¹ƒ codakena ca cuditakena ca vutte vattabbe sahasÄ• avin
á¹-hÄ• nÄ• ni_ oloketabbÄ• ni. katamÄ• ni cha? vatthu oloketabbaá¹ƒ, mÄ• tikÄ• oloketabb
oloketabbaá¹ƒ, tikaparicchedo oloketabbo, antarÄ• patti oloketabbÄ• , anÄ• patti oloketabbÄ

vatthuá¹ƒ \Ne 301/ olokentopi hi ``tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• ga
tvevanaggena Ä• gantabbaá¹ƒ, yo Ä• gaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II

Ä• pattiá¹ƒ passati, so taá¹ƒ suttaá¹ƒ Ä• netvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamessati.

mÄ• tikaá¹ƒ olokentopi ``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™ ntiÄ• dinÄ• (Vin IV
Ä• pattÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• pattiá¹ƒ passati, so taá¹ƒ suttaá¹ƒ Ä• netvÄ• taá¹ƒ
adhikaraá¹‡aá¹ƒvÅ«pasamessati.

padabhÄ• janÄ«yaá¹ƒ olokentopi ``akkhayite sarÄ«re methunaá¹ƒ dhammaá¹ƒ paá¹-isevati,
yebhuyyena khayite sarÄ«re methunaá¹ƒ dhammaá¹ƒ \Be 325/ paá¹-isevati, Ä• pattithullacc
(Vin III 59 atthato samÄ• naá¹ƒ) nayena sattannaá¹ƒ Ä• pattÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒÄ• patti
padabhÄ• janÄ«yato suttaá¹ƒ Ä• netvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamessati.

tikaparicchedaá¹ƒ olokentopi tikasaá¹…ghÄ• disesaá¹ƒ vÄ• tikapÄ• cittiyaá¹ƒ vÄ• tikadukk
aÃ±Ã±ataraá¹ƒ vÄ• Ä• pattiá¹ƒ tikaparicchede passati, so tato suttaá¹ƒ Ä• netvÄ• taá¹ƒ
adhikaraá¹‡aá¹ƒvÅ«pasamessati.

antarÄ• pattiá¹ƒ olokentopi ``paá¹-ilÄ• taá¹ƒ ukkhipati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (V
sikkhÄ• padantaresu antarÄ• patti hoti, taá¹ƒ passati, so taá¹ƒ suttaá¹ƒ Ä• netvÄ• taá¹ƒ adh
vÅ«pasamessati.

anÄ• pattiá¹ƒ olokentopi ``anÄ• patti bhikkhu asÄ• diyantassa, atheyyacittassa, namaraá¹‡Ä
anullapanÄ• dhippÄ• yassa, na mocanÄ• dhippÄ• yassa asaÃ±cicca asatiyÄ• ajÄ• nantass
180, 225, 263 thokaá¹ƒ thokaá¹ƒ visadisaá¹ƒ) evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒsikkhÄ• pade niddiá
passati, so taá¹ƒ suttaá¹ƒ Ä• netvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamessati.

yo hi bhikkhu catubbidhavinayakovido tilakkhaá¹‡asampanno imÄ• ni cha á¹-hÄ• nÄ• ni olo
vÅ«pasamessati, tassa vinicchayo appaá¹-ivattiyo buddhena sayaá¹ƒ nisÄ«ditvÄ• vinicchita
evaá¹ƒ vinicchayakusalaá¹ƒ bhikkhuá¹ƒ koci katasikkhÄ• padavÄ«tikkamo \Ne 302/ bhikkhu
kukkuccaá¹ƒ puccheyya, tena sÄ• dhukaá¹ƒ sallakkhetvÄ• saceanÄ• patti hoti, ``anÄ• pattÄ
sace pana Ä• patti hoti, sÄ• desanÄ• gÄ• minÄ«ce, ``desanÄ• gÄ• minÄ«â€™â€™ ti vatta
ce, ``vuá¹-á¹-hÄ• nagÄ• minÄ«â€™â€™ ti vattabbaá¹ƒ. athassa pÄ• rÄ• jikacchÄ• yÄ• diss
``pÄ• rÄ• jikÄ• pattÄ«â€™â€™ ti na vattabbaá¹ƒ. kasmÄ• ? methunadhammavÄ«tikkamohi
ca oá¸·Ä• riko, adinnÄ• dÄ• namanaussaviggahavÄ«tikkamÄ• pana sukhumÄ• cittalahukÄ
sukhumena rakkhati, tasmÄ• visesenataá¹ƒvatthukaá¹ƒ kukkuccaá¹ƒ pucchiyamÄ• no ``Ä•
sacassa Ä• cariyodharati, tato tena so bhikkhu ``amhÄ• kaá¹ƒ Ä• cariyaá¹ƒ pucchÄ• â€™â€
326/ puna Ä• gantvÄ• ``tumhÄ• kaá¹ƒ Ä• cariyo suttato nayato oloketvÄ• `satekicchoâ€™
vadati, tato tena so ``sÄ• dhu suá¹-á¹-hu yaá¹ƒ Ä• cariyobhaá¹‡ati, taá¹ƒ karohÄ«â€™â€™
panassa Ä• cariyo natthi, saddhiá¹ƒ uggahitattheropana atthi, tassa santikaá¹ƒ pesetabbo ``
uggahitatthero gaá¹‡apÄ• mokkho, taá¹ƒ gantvÄ• pucchÄ• â€™â€™ ti. tenapi ``satekiccho

``sÄ• dhu suá¹-á¹-hu tassavacanaá¹ƒ karohÄ«â€™â€™ ti vattabbo. atha tassa saddhiá¹ƒ ug
antevÄ• sikopaá¹‡á¸• ito atthi, tassa santikaá¹ƒ pesetabbo ``asukadaharaá¹ƒ gantvÄ• pucc
``satekicchoâ€™â€™ ti vinicchite ``sÄ• dhu suá¹-á¹-hu tassa vacanaá¹ƒ karohÄ«â€™â€™ t
daharassapi pÄ• rÄ• jikacchÄ• yÄ• va upaá¹-á¹-hÄ• ti, tenapi ``pÄ• rÄ• jikosÄ«â€™â€™ ti r
buddhuppÄ• do, tato dullabhatarÄ• pabbajjÄ• ca upasampadÄ• ca. evaá¹ƒ pana vattabbo
sammajjitvÄ• divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• sÄ«lÄ• ni visodhetvÄ• dvattiá¹ƒsÄ• kÄ• raá¹ƒ
ti. sace tassa arogaá¹ƒ sÄ«laá¹ƒ, kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayati, saá¹…khÄ• rÄ• pÄ• l
upaá¹-á¹-hahanti, upacÄ• rappanÄ• ppattaá¹ƒ viya cittaá¹ƒ ekaggaá¹ƒ hoti, divasaá¹ƒ atikka
divasÄ• tikkame upaá¹-á¹-hÄ• naá¹ƒ Ä• gato evaá¹ƒ vattabbo ``kÄ«disÄ• te cittappavattÄ«â
cittapavattiyÄ• vattabbo ``pabbajjÄ• nÄ• ma cittavisuddhatthÄ• ya, appamatto samaá¹‡adh

yassa pana sÄ«laá¹ƒ bhinnaá¹ƒ hoti, tassa kammaá¹-á¹-hÄ• naá¹ƒ na ghaá¹-ayati, patodÄ•
cittaá¹ƒvikampati, vippaá¹-isÄ• ragginÄ• á¸• ayhati, tattapÄ• sÄ• á¹‡e nisinno viya taá¹…kh
vuá¹-á¹-hÄ• ti. so Ä• gato ``kÄ• te cittapavattÄ«â€™â€™ ti pucchitabbo. Ä• rocitÄ• ya citta
raho nÄ• ma pÄ• pakammaá¹ƒ pakubbato. sabbapaá¹-hamaÃ±hi pÄ• paá¹ƒ karonto attanÄ
Ä• rakkhadevatÄ• paracittavidÅ« samaá¹‡abrÄ• hmaá¹‡Ä• aÃ±Ã±Ä• ca devatÄ• jÄ• nan
sotthiá¹ƒ \Ne 303/ pariyesÄ• hÄ«â€™â€™ ti vattabbo. evaá¹ƒ katavÄ«tikkameneva bhikkhu
Ä• rocite paá¹-ipajjitabbaá¹ƒ.

<235> idÄ• ni yÄ• sÄ• pubbe vuttappabhedÄ• codanÄ• , tassÄ• yeva
sampattivipattijÄ• nanatthaá¹ƒÄ• dimajjhapariyosÄ• nÄ• dÄ«naá¹ƒ vasena vinicchayo vedita
seyyathidaá¹ƒ, codanÄ• yako Ä• di, kiá¹ƒ majjhe, kiá¹ƒ pariyosÄ• naá¹ƒ? __codanÄ• ya_ ``a
karotu me Ä• yasmÄ• okÄ• saâ€™â€™ nti evaá¹ƒ okÄ• sakammaá¹ƒ __Ä• di_. otiá¹‡á¹‡en
vinicchayo __majjhe_. Ä• pattiyaá¹ƒ vÄ• anÄ• pattiyaá¹ƒ vÄ• patiá¹-á¹-hÄ• panenasamath

codanÄ• ya kati mÅ«lÄ• ni, kati vatthÅ«ni, kati bhÅ«miyo? codanÄ• ya dve mÅ«lÄ• nisamÅ«
tÄ«á¹‡i vatthÅ«ni diá¹-á¹-haá¹ƒ sutaá¹ƒ parisaá¹…kitaá¹ƒ. paÃ±ca bhÅ«miyokÄ• lena vakkh
bhÅ«tena vakkhÄ• mi, no abhÅ«tena, saá¹‡hena vakkhÄ• mi, nopharusena, atthasaá¹ƒhiten
anatthasaá¹ƒhitena, mettacitto vakkhÄ• mi, nodosantaroti. imÄ• ya ca pana codanÄ• ya __c
``parisuddhakÄ• yasamÄ• cÄ• ronu khomhÄ«â€™â€™ tiÄ• dinÄ• (Vin V 436) nayena upÄ•
dhammesupatiá¹-á¹-hÄ• tabbaá¹ƒ. __cuditakena_ dvÄ«su dhammesu patiá¹-á¹-hÄ• tabbaá¹

__anuvijjakena_ (Vin V 360) ca codako pucchitabbo ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá¹ƒbhi
naá¹ƒ codesi, sÄ«lavipattiyÄ• codesi, Ä• cÄ• ravipattiyÄ• codesi, diá¹-á¹-hivipattiyÄ• code
evaá¹ƒ vadeyya ``sÄ«lavipattiyÄ• vÄ• codemi, Ä• cÄ• ravipattiyÄ• vÄ• codemi, diá¹-á¹-hiv
codemÄ«â€™â€™ ti. so evamassa vacanÄ«yo ``jÄ• nÄ• si panÄ• yasmÄ• sÄ«lavipattiá¹ƒ,
jÄ• nÄ• si diá¹-á¹-hivipattiâ€™â€™ nti. so ce evaá¹ƒ vadeyya ``jÄ• nÄ• mi kho ahaá¹ƒ, Ä• v

jÄ• nÄ• mi Ä• cÄ• ravipattiá¹ƒ, jÄ• nÄ• mi diá¹-á¹-hivipattiâ€™â€™ nti. so evamassa vacanÄ
sÄ«lavipatti, katamÄ• Ä• cÄ• ravipatti, katamÄ• diá¹-á¹-hivipattÄ«â€™â€™ ti? so ce evaá¹
pÄ• rÄ• jikÄ• niterasa saá¹…ghÄ• disesÄ• , ayaá¹ƒ sÄ«lavipatti. thullaccayaá¹ƒ pÄ• cittiyaá
dukkaá¹-aá¹ƒdubbhÄ• sitaá¹ƒ, ayaá¹ƒ Ä• cÄ• ravipatti. micchÄ• diá¹-á¹-hi antaggÄ• hikÄ• c
diá¹-á¹-hivipattÄ«â€™â€™ ti.

so evamassa vacanÄ«yo ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ codesi, diá¹-á¹-he
vÄ• codesi, parisaá¹…kÄ• ya vÄ• codesÄ«â€™â€™ ti \Be 328/. so ce evaá¹ƒ vadeyya ``di
codemi, sutena vÄ• codemi, parisaá¹…kÄ• ya vÄ• codemÄ«â€™â€™ ti. so evamassavaca
Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ diá¹-á¹-hena codesi, kiá¹ƒ te diá¹-á¹-haá¹ƒ, kinti te diá¹-á¹-haá¹ƒ
diá¹-á¹-haá¹ƒ, kattha te diá¹-á¹-haá¹ƒ, pÄ• rÄ• jikaá¹ƒ ajjhÄ• pajjanto diá¹-á¹-ho, saá¹…ghÄ•
ajjhÄ• pajjanto diá¹-á¹-ho, thullaccayaá¹ƒ pÄ• cittiyaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ dukkaá¹-aá¹ƒ
ajjhÄ• pajjanto diá¹-á¹-ho, kattha cÄ• yaá¹ƒ bhikkhu ahosi, kattha ca tvaá¹ƒ karosi, kiÃ±ca tv
ayaá¹ƒ bhikkhu karotÄ«â€™â€™ ti?

so ce evaá¹ƒ vadeyya ``na kho ahaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ diá¹-á¹-hena codemi, ap
ti. so evamassa vacanÄ«yo ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ sutenacodesi, k
te sutaá¹ƒ, kadÄ• te sutaá¹ƒ, kattha te sutaá¹ƒ, pÄ• rÄ• jikaá¹ƒajjhÄ• pannoti sutaá¹ƒ, saá¹
ajjhÄ• pannoti sutaá¹ƒ, thullaccayaá¹ƒ pÄ• cittiyaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒdukkaá¹-aá¹ƒ du
ajjhÄ• pannoti sutaá¹ƒ, bhikkhussa sutaá¹ƒ, bhikkhuniyÄ• sutaá¹ƒ, sikkhamÄ• nÄ• yasutaá
sutaá¹ƒ, sÄ• maá¹‡eriyÄ• sutaá¹ƒ, upÄ• sakassa sutaá¹ƒ, upÄ• sikÄ• ya sutaá¹ƒ, rÄ• jÅ«na
rÄ• jamahÄ• mattÄ• naá¹ƒ sutaá¹ƒ, titthiyÄ• naá¹ƒ sutaá¹ƒ, titthiyasÄ• vakÄ• naá¹ƒ sutaâ€™

so ce evaá¹ƒ vadeyya ``na kho ahaá¹ƒ, Ä• vuso, imaá¹ƒ bhikkhuá¹ƒ sutena codemi, apica
parisaá¹…kÄ• yacodemÄ«â€™â€™ ti. so evamassa vacanÄ«yo ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso
parisaá¹…kÄ• yacodesi, kiá¹ƒ parisaá¹…kasi, kinti parisaá¹…kasi, kadÄ• parisaá¹…kasi, ka
pÄ• rÄ• jikaá¹ƒdhammaá¹ƒ ajjhÄ• pannoti parisaá¹…kasi, saá¹…ghÄ• disesaá¹ƒ thullaccaya
pÄ• á¹-idesanÄ«yaá¹ƒdukkaá¹-aá¹ƒ dubbhÄ• sitaá¹ƒ ajjhÄ• pannoti parisaá¹…kasi, bhikkhu
bhikkhuniyÄ• sutvÄ• ... pe ... titthiyasÄ• vakÄ• naá¹ƒ sutvÄ• parisaá¹…kasÄ«â€™â€™ ti.

diá¹-á¹-haá¹ƒ diá¹-á¹-hena sameti, diá¹-á¹-hena saá¹ƒsandate diá¹-á¹-haá¹ƒ.

diá¹-á¹-haá¹ƒ paá¹-icca na upeti, asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya, kÄ• tabbo tenuposatho ||

sutaá¹ƒ sutena sameti, sutena saá¹ƒsandate sutaá¹ƒ.

sutaá¹ƒ paá¹-icca na upeti, asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya, kÄ• tabbo tenuposatho ||

mutaá¹ƒ \Be 329/ \Ne 305/ mutena sameti, mutena saá¹ƒsandate mutaá¹ƒ.

mutaá¹ƒ paá¹-icca na upeti, asuddhaparisaá¹…kito.

so puggalo paá¹-iÃ±Ã±Ä• ya, kÄ• tabbo tenuposatho ||

paá¹-iÃ±Ã±Ä• lajjÄ«su katÄ• , alajjÄ«su evaá¹ƒ na vijjati.

bahumpi alajjÄ« bhÄ• seyya, vattÄ• nusandhitena kÄ• rayeti || (Vin V 359).

apicettha saá¹…gÄ• mÄ• vacarena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamantena nÄ«ca
rajoharaá¹‡asamenacittena, Ä• sanakusalena bhavitabbaá¹ƒ nisajjakusalena, there bhikkhÅ
navebhikkhÅ« Ä• sanena appaá¹-ibÄ• hantena yathÄ• patirÅ«pe Ä• sane nisÄ«ditabbaá¹ƒ,
bhavitabbaá¹ƒatiracchÄ• nakathikena, sÄ• maá¹ƒ vÄ• dhammo bhÄ• sitabbo, paro vÄ• ajj
vÄ• tuá¹‡hÄ«bhÄ• vo nÄ• timaÃ±Ã±itabbo.

saá¹…ghena anumatena puggalena anuvijjakena anuvijjitukÄ• mena na upajjhÄ• yo pucchit
pucchitabbo, na saddhivihÄ• riko pucchitabbo, na antevÄ• siko pucchitabbo, na samÄ• nup
samÄ• nÄ• cariyako pucchitabbo, na jÄ• ti pucchitabbÄ• , na nÄ• maá¹ƒ pucchitabbaá¹ƒ, na
na Ä• gamo pucchitabbo, na kulapadesopucchitabbo, na jÄ• tibhÅ«mi pucchitabbÄ• . taá¹ƒ
pemaá¹ƒ vÄ• doso vÄ• , peme vÄ• sati dose vÄ• chandÄ• pi gaccheyya dosÄ• pi gacche
gaccheyyÄ• ti.

saá¹…ghena anumatena puggalena anuvijjakena anuvijjitukÄ• mena saá¹…ghagarukena bh
puggalagarukena, saddhammagarukena bhavitabbaá¹ƒ, no Ä• misagarukena, atthavasiken
parisakappikena, kÄ• lena anuvijjitabbaá¹ƒ, no akÄ• lena, bhÅ«tena anuvijjitabbaá¹ƒ, no ab
anuvijjitabbaá¹ƒ, no pharusena, atthasaá¹ƒhitena anuvijjitabbaá¹ƒ, no anatthasaá¹ƒhitena, n
anuvijjitabbaá¹ƒ, no dosantarena, na upakaá¹‡á¹‡akajappinÄ• bhavitabbaá¹ƒ, na jimhaá¹ƒ p
nikhaá¹‡itabbaá¹ƒ, na bhamukaá¹ƒ ukkhipitabbaá¹ƒ, na sÄ«saá¹ƒ ukkhipitabbaá¹ƒ, na hatth
hatthamuddÄ• dassetabbÄ• .

Ä• sanakusalena \Be 330/ bhavitabbaá¹ƒ nisajjakusalena, yugamattaá¹ƒ pekkhantena attha
\Ne 306/ Ä• sane nisÄ«ditabbaá¹ƒ, na ca Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, na vÄ«tihÄ• tabb
na bÄ• hÄ• vikkhepakaá¹ƒ bhaá¹‡itabbaá¹ƒ, aturitena bhavitabbaá¹ƒ asÄ• hasikena, acaá¹‡

vacanakkhamena, mettacittena bhavitabbaá¹ƒ hitÄ• nukampinÄ• , kÄ• ruá¹‡ikena bhavitabb
asamphappalÄ• pinÄ• bhavitabbaá¹ƒ pariyantabhÄ• á¹‡inÄ• , averavasikena bhavitabbaá¹
pariggahetabbo, paro pariggahetabbo, codako pariggahetabbo, cuditakopariggahetabbo, ad
pariggahetabbo, adhammacuditako pariggahetabbo, dhammacodakopariggahetabbo, dham
vuttaá¹ƒ ahÄ• pentena avuttaá¹ƒ appakÄ• sentenaotiá¹‡á¹‡Ä• ni padabyaÃ±janÄ• ni sÄ• dh
paripucchitvÄ• yathÄ• paá¹-iÃ±Ã±Ä• ya kÄ• retabbo, mando hÄ• setabbo, bhÄ«ru assÄ• se
asuci vibhÄ• vetabbo, ujumaddavena na chandÄ• gati gantabbÄ• , na dosÄ• gati gantabbÄ
bhayÄ• gatigantabbÄ• , majjhattena bhavitabbaá¹ƒ dhammesu ca puggalesu ca, evaÃ±ca p
anuvijjamÄ• nosatthu ceva sÄ• sanakaro hoti, viÃ±Ã±Å«naÃ±ca sabrahmacÄ• rÄ«naá¹ƒ piy
bhÄ• vanÄ«yo cÄ• ti.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

codanÄ• divinicchayakathÄ• samattÄ• .

32. garukÄ• pattivuá¹-á¹-hÄ• navinicchayakathÄ•

<236> __garukÄ• pattivuá¹-á¹-hÄ• na_nti \Ne 307/ parivÄ• samÄ• nattÄ• dÄ«hi vinayakam
garukÄ• pattitovuá¹-á¹-hÄ• naá¹ƒ. tattha (Sp (to Vin II) 102) tividho parivÄ• so paá¹-icchanna
suddhantaparivÄ• sosamodhÄ• naparivÄ• soti. tesu __paá¹-icchannaparivÄ• so_ tÄ• va yat
Ä• pattiyÄ• dÄ• tabbo. kassaci hi ekÄ• happaá¹-icchannÄ• Ä• patti hoti, kassaci dvÄ«happ
kassaciekÄ• patti hoti, kassaci dve tisso tatuttari vÄ• . tasmÄ• paá¹-icchannaparivÄ• saá¹ƒ
paá¹-hamaá¹ƒ tÄ• va paá¹-icchannabhÄ• vo jÄ• nitabbo. ayaÃ±hi Ä• patti nÄ• ma dasahÄ•

tatrÄ• yaá¹ƒ mÄ• tikÄ• --- Ä• patti ca hoti Ä• pattisaÃ±Ã±Ä« ca, pakatatto ca hoti pakatattas
anantarÄ• yiko ca hoti anantarÄ• yikasaÃ±Ã±Ä« ca, pahu ca hoti pahusaÃ±Ã±Ä« ca, chÄ• c
cÄ• ti. tattha __Ä• patti ca hoti Ä• pattisaÃ±Ã±Ä« cÄ• _ti yaá¹ƒ Ä• panno, sÄ• Ä• pattiyeva
Ä• pattisaÃ±Ã±Ä«yeva. iti jÄ• nanto chÄ• deti, channÄ• hoti, atha panÄ• yaá¹ƒ tattha anÄ•
hoti. anÄ• patti pana Ä• pattisaÃ±Ã±Ä• yapianÄ• pattisaÃ±Ã±Ä• yapi chÄ• dentena acchÄ•
garukÄ• ti garukaá¹ƒ vÄ• lahukÄ• ti chÄ• deti, alajjipakkhe tiá¹-á¹-hati, Ä• patti pana acchan
lahukÄ• timaÃ±Ã±amÄ• no deseti, neva desitÄ• hoti, na channÄ• , garukaá¹ƒ vÄ• garukÄ•
hoti, garukalahukabhÄ• vaá¹ƒ na jÄ• nÄ• ti, Ä• pattiá¹ƒ chÄ• demÄ«ti chÄ• deti, channÄ• va

__pakatatto_ti tividhaá¹ƒ ukkhepanÄ«yakammaá¹ƒ akato. so ce pakatattasaÃ±Ã±Ä« hutvÄ•
atha ``mayhaá¹ƒ saá¹…ghena kammaá¹ƒ kataâ€™â€™ nti apakatattasaÃ±Ã±Ä« hutvÄ• ch
apakatattena pana pakatattasaÃ±Ã±inÄ• vÄ• apakatattasaÃ±Ã±inÄ• vÄ• chÄ• ditÄ• piac
cetaá¹ƒ ---

``Ä• pajjati garukaá¹ƒ sÄ• vasesaá¹ƒ,

chÄ• deti anÄ• dariyaá¹ƒ paá¹-icca.

na \Ne 308/ bhikkhunÄ« no ca phuseyya vajjaá¹ƒ,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481) ---

ayaÃ±hi paÃ±ho ukkhittakena kathito.

__anantarÄ• yiko_ti yassa dasasu antarÄ• yesu ekopi natthi, so ce anantarÄ• yikasaÃ±Ã±Ä
hoti. sacepi so bhÄ«rujÄ• tikatÄ• ya andhakÄ• re amanussacaá¹‡á¸• amigabhayenaantarÄ•
acchannÄ• va hoti. yassapi pabbatavihÄ• re vasantassakandaraá¹ƒ \Be 332/ vÄ• nadiá¹ƒ v
Ä• rocetabbaá¹ƒ hoti, antarÄ• magge ca caá¹‡á¸• avÄ• á¸·aamanussÄ• dibhayaá¹ƒatthi, ma
nadÄ« pÅ«rÄ• hoti, etasmiá¹ƒ pana satiyeva antarÄ• yeantarÄ• yikasaÃ±Ã±Ä« chÄ• deti, a
antarÄ• yikassa pana antarÄ• yikasaÃ±Ã±Ä• ya chÄ• dayatoacchannÄ• va.

__pahÅ«_ti so sakkoti bhikkhuno santikaá¹ƒ gantuÃ±ceva Ä• rocetuÃ±ca, so ce pahusaÃ±Ã
channÄ• hoti. sacassa mukhe appamattako gaá¹‡á¸• o vÄ• hoti, hanukavÄ• tovÄ• vijjhati,
bhikkhÄ• vÄ• mandÄ• laddhÄ• hoti, tÄ• vatakena pana nevavattuá¹ƒ na sakkoti, na gantu
sakkomÄ«â€™â€™ ti saÃ±Ã±Ä« hoti, ayaá¹ƒ pahuhutvÄ• appahusaÃ±Ã±Ä« nÄ• ma. imin
appahunÄ• pana vattuá¹ƒ vÄ• gantuá¹ƒvÄ• asamatthena pahusaÃ±Ã±inÄ• vÄ• appahus
acchÄ• ditÄ• va.

__chÄ• detukÄ• mo ca hoti chÄ• deti cÄ• _ti idaá¹ƒ uttÄ• natthameva. sace pana ``chÄ• de
tidhuranikkhepaá¹ƒ katvÄ• purebhatte vÄ• pacchÄ• bhatte vÄ• paá¹-hamayÄ• mÄ• dÄ«su
okkamitvÄ• antoaruá¹‡eyeva Ä• roceti, ayaá¹ƒ __chÄ• detukÄ• mo na chÄ• deti_ nÄ• ma. y
vasantassa Ä• pajjitvÄ• sabhÄ• gassa bhikkhuno Ä• gamanaá¹ƒ Ä• gamentassa, sabhÄ• g
aá¸• á¸• hamÄ• sopi mÄ• sopi atikkamati, ayaá¹ƒ __na chÄ• detukÄ• mo chÄ• deti_nÄ• ma
pana Ä• pannamattova aggiá¹ƒ akkantapuriso viyasahasÄ• pakkamitvÄ• sabhÄ• gaá¹-á¹-h
ayaá¹ƒ __na chÄ• detukÄ• mova nachÄ• deti_ nÄ• ma. sace pana sabhÄ• gaá¹ƒ disvÄ• pi
Ä• cariyovÄ• â€™â€™ ti lajjÄ• ya nÄ• roceti, channÄ• va hoti Ä• patti. upajjhÄ• yÄ• dibhÄ•
averisabhÄ• gamattameva pamÄ• á¹‡aá¹ƒ. tasmÄ• averisabhÄ• gassa \Ne 309/ santike Ä•
hoti sutvÄ• pakÄ• setukÄ• mo, evarÅ«passa upajjhÄ• yassapi santike na Ä• rocetabbÄ• .

tattha purebhattaá¹ƒ vÄ• Ä• pattiá¹ƒ Ä• panno hotu pacchÄ• bhattaá¹ƒ vÄ• divÄ• vÄ• ratt
na uggacchati, tÄ• va Ä• rocetabbaá¹ƒ. uddhaste \Be 333/ aruá¹‡e paá¹-icchannÄ• hoti, paá
dukkaá¹-aá¹ƒ Ä• pajjati, sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• pannassa pana santikeÄ• vikÄ

Ä• vikaroti, Ä• patti Ä• vikatÄ• hoti, dukkaá¹-Ä• panana muccati. tasmÄ• suddhassa santil
Ä• vikaronto ca ``tuyhaá¹ƒ santikeekaá¹ƒ Ä• pattiá¹ƒ Ä• vikaromÄ«â€™â€™ ti vÄ• ``Ä• cikl
Ä• rocemÄ«â€™â€™ ti vÄ• ``mama ekaá¹ƒ Ä• pattiá¹ƒ Ä• pannabhÄ• vaá¹ƒ jÄ• nÄ• hÄ«â
garukÄ• pattiá¹ƒÄ• vikaromÄ«â€™â€™ tiÄ• dinÄ• vÄ• nayena vadatu, sabbehipi Ä• kÄ• r
hotÄ«ti__kurundiyaá¹ƒ_ vuttaá¹ƒ. sace pana ``lahukÄ• pattiá¹ƒ Ä• vikaromÄ«â€™â€™ tiÄ•
paá¹-icchannÄ• va hoti. vatthuá¹ƒ Ä• roceti, Ä• pattiá¹ƒ Ä• roceti, ubhayaá¹ƒ Ä• roceti, tividh
hoti.

<237> iti imÄ• ni dasa kÄ• raá¹‡Ä• ni upaparikkhitvÄ• paá¹-icchannaparivÄ• saá¹ƒ dentena
paá¹-hamamevapaá¹-icchannabhÄ• vo jÄ• nitabbo, tato paá¹-icchannadivase ca Ä• pattiyo
saceekÄ• happaá¹-icchannÄ• hoti, ``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±ce
sukkavissaá¹-á¹-hiá¹ƒekÄ• happaá¹-icchannaâ€™â€™ nti evaá¹ƒ yÄ• cÄ• petvÄ• __khand
Ä• gatanayenevakammavÄ• caá¹ƒ vatvÄ• parivÄ• so dÄ• tabbo. atha dvÄ«hatÄ«hÄ• dipaá
``dvÄ«happaá¹-icchannaá¹ƒ, tÄ«happaá¹-icchannaá¹ƒ, catÅ«happaá¹-icchannaá¹ƒ, paÃ±cÄ
... cuddasÄ• happaá¹-icchannaâ€™â€™ ntievaá¹ƒ yÄ• va cuddasadivasÄ• ni divasavasena
paÃ±cadasadivasapaá¹-icchannÄ• ya ``pakkhapaá¹-icchannaâ€™â€™ ntiyojanÄ• kÄ• tabb
ekÅ«natiá¹ƒsatimo divaso, tÄ• va ``atirekapakkhapaá¹-icchannaâ€™â€™ nti, tato ``mÄ• sap
atirekamÄ• sapaá¹-icchannaá¹ƒ, dvemÄ• sapaá¹-icchannaá¹ƒ, atirekadvemÄ• sapaá¹-iccha
atirekaekÄ• dasamÄ• sapaá¹-icchannaâ€™â€™ nti evaá¹ƒ yojanÄ• kÄ• tabbÄ• . saá¹ƒvac
``ekasaá¹ƒvaccharapaá¹-icchannaâ€™â€™ nti, tato paraá¹ƒ ``atirekasaá¹ƒvaccharaá¹ƒ, dve
ntievaá¹ƒ yÄ• va ``saá¹-á¹-hisaá¹ƒvaccharaá¹ƒ, atirekasaá¹-á¹-hisaá¹ƒvaccharapaá¹-icchann
vÄ• bhiyyopivatvÄ• yojanÄ• kÄ• tabbÄ• .

sace pana dve tisso tatuttari vÄ• Ä• pattiyo honti, yathÄ• ``ekaá¹ƒ Ä• pattiâ€™â€™ nti vutt
Ä• pattiyo, tisso Ä• pattiyoâ€™â€™ ti vattabbaá¹ƒ. tato paraá¹ƒ pana sataá¹ƒ vÄ• hotusaha
``sambahulÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. nÄ• nÄ• vatthukÄ• supi ``ahaá¹ƒ, bhante, sa
\Be 334/ Ä• pattiyo Ä• pajjiá¹ƒ ekaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ, ekaá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ,
duá¹-á¹-hullavÄ• caá¹ƒ, ekaá¹ƒ attakÄ• maá¹ƒ, ekaá¹ƒ saÃ±carittaá¹ƒ, ekÄ• happaá¹-icchan
gaá¹‡anavasena vÄ• ``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pa
nÄ• nÄ• vatthukÄ• ekÄ• happaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ vatthukittanavasena vÄ•
saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yoâ€™â€™ ti evaá¹ƒ n
kÄ• tabbÄ• . tattha nÄ• maá¹ƒ duvidhaá¹ƒ sajÄ• tisÄ• dhÄ• raá¹‡aá¹ƒ sabbasÄ• dhÄ• raá¹‡
__sajÄ• tisÄ• dhÄ• raá¹‡aá¹ƒ_. Ä• pattÄ«ti __sabbasÄ• dhÄ• raá¹‡aá¹ƒ_. tasmÄ• ``samba
ekÄ• happaá¹-icchannÄ• yoâ€™â€™ tievaá¹ƒ __sabbasÄ• dhÄ• raá¹‡anÄ• mavasenapi_ v
parivÄ• sÄ• divinayakammaá¹ƒ __vatthuvasenagottavasena nÄ• mavasena Ä• pattivasena

tattha sukkavissaá¹-á¹-hÄ«ti __vatthu_ ceva __gotta_Ã±ca. saá¹…ghÄ• disesoti __nÄ• ma_
tattha ``sukkavissaá¹-á¹-hiá¹ƒ kÄ• yasaá¹ƒsaggaâ€™â€™ ntiÄ• dinÄ• vacanenapi ``nÄ• nÄ

tivacanenapi vatthu ceva gottaÃ±ca gahitaá¹ƒ hoti. ``saá¹…ghÄ• disesoâ€™â€™ ti vacaner
tivacanenapi nÄ• maÃ±ceva Ä• patti ca gahitÄ• hoti. tasmÄ• etesu yassa kassaci vasena
pana sabbÄ• pattÄ«naá¹ƒ sÄ• dhÄ• raá¹‡avasena sambahulanayeneva ca sabbattha kamn
ekaÃ±hi Ä• pattiá¹ƒ Ä• pajjitvÄ• ``sambahulÄ• â€™â€™ ti vinayakammaá¹ƒkarontassapi vu
sambahulÄ• naá¹ƒ abhÄ• vato. sambahulÄ• pana Ä• pajjitvÄ• ``ekaá¹ƒ Ä• pajjiâ€™â€™ n
tasmÄ• sambahulanayeneva yojayissÄ• ma. seyyathidaá¹ƒ --- paá¹-icchannaparivÄ• saá¹ƒ
ekÄ• happaá¹-icchannÄ• Ä• patti hoti.

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ,
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ y
sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, dutiyampi, bhante, saá¹…g
Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ• cÄ• mi. ahaá¹ƒ,
Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo \Be 335/, tatiyampi, bhante, saá¹…ghaá¹ƒsambahul
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ• cÄ• mÄ«ti ---

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu \Ne 311/ me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa
Ä• pattÄ«naá¹ƒekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ dadeyya, esÄ• Ã±atti

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• cati, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒdeti, yassÄ• yasmato khamati itthann
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒekÄ• haparivÄ• sassa d
nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ
ekÄ• happaá¹-icchannÄ• naá¹ƒekÄ• haparivÄ• so, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ
ti ---

evaá¹ƒ yo yo Ä• panno hoti, tassa tassa nÄ• maá¹ƒ gahetvÄ• kammavÄ• cÄ• kÄ• tabbÄ•

kammavÄ• cÄ• pariyosÄ• ne ca tena bhikkhunÄ• mÄ• á¸·akasÄ«mÄ• yameva ``parivÄ• sa

samÄ• diyÄ• mÄ«â€™â€™ ti vattaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, samÄ• diyitvÄ• tattheva saá¹.
Ä• rocentena ca ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ \Be 336/ ekÄ• haparivÄ•
parivasÄ• mi, vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™

evaá¹ƒ Ä• rocetabbaá¹ƒ. imaÃ±ca atthaá¹ƒ gahetvÄ• yÄ• ya kÄ• yaci vÄ• cÄ• ya Ä• rocetu

Ä• rocetvÄ• \Ne 312/ (Sp (to Vin II) 102) sace nikkhipitukÄ• mo hoti, ``parivÄ• saá¹ƒ nikkhip
nikkhipÄ• mÄ«â€™â€™ ti nikkhipitabbaá¹ƒ. ekapadenapi cettha nikkhitto hoti parivÄ• so, dv
sunikkhittoyeva. samÄ• dÄ• nepi eseva nayo. nikkhittakÄ• lato paá¹-á¹-hÄ• yapakatattaá¹-á
mÄ• á¸·akato bhikkhÅ«su nikkhantesu ekassapi santike nikkhipituá¹ƒvaá¹-á¹-ati, mÄ• á¸·aka
paá¹-ilabhantena sahagacchantassa santike nikkhipitabbaá¹ƒ. sace sopi pakkanto, aÃ±Ã±as
nÄ• rocitaá¹ƒ, tassa Ä• rocetvÄ• nikkhipitabbaá¹ƒ. Ä• rocentena ca avasÄ• ne ``vediyatÄ«t
dhÄ• retÅ«â€™â€™ ti vattabbaá¹ƒ. dvinnaá¹ƒÄ• rocentena ``Ä• yasmantÄ• dhÄ• rentÅ«â€
Ä• rocentena ``Ä• yasmanto dhÄ• rentÅ«â€™â€™ tivattabbaá¹ƒ. sace appabhikkhuko vihÄ
vasanti, vattaá¹ƒ anikkhipitvÄ• vihÄ• reyeva rattipariggaho kÄ• tabbo. atha na sakkÄ• sodh
vattaá¹ƒnikkhipitvÄ• paccÅ«sasamaye ekena bhikkhunÄ• saddhiá¹ƒ parikkhittassa vihÄ• ra
aparikkhittassa vihÄ• rassa parikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamitv
gumbena vÄ• vatiyÄ• vÄ• paá¹-icchannaá¹-á¹-hÄ• ne nisÄ«ditabbaá¹ƒ, antoaruá¹‡eyeva v
samÄ• diyitvÄ• Ä• rocetabbaá¹ƒ. Ä• rocentena sace navakataro hoti, ``Ä• vusoâ€™â€™ tiv
vuá¸• á¸• hataro, ``bhanteâ€™â€™ ti vattabbaá¹ƒ. sace aÃ±Ã±o koci bhikkhu kenacidevaka
á¹-hÄ• naá¹ƒ Ä• gacchati, sace esa taá¹ƒ passati, saddaá¹ƒ vÄ• ssa suá¹‡Ä• ti, Ä• rocetabb
ratticchedo ceva vattabhedo ca. atha dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ• ajÄ• na
ratticchedo hotiyeva, vattabhedo pana natthi, uggate aruá¹‡e vattaá¹ƒnikkhipitabbaá¹ƒ. sace
kenacideva karaá¹‡Ä«yena pakkanto hoti, yaá¹ƒ aÃ±Ã±aá¹ƒsabbapaá¹-hamaá¹ƒ passati, ta
nikkhipitabbaá¹ƒ. vihÄ• raá¹ƒ gantvÄ• pi yaá¹ƒ paá¹-hamaá¹ƒ passati, tassa Ä• rocetvÄ• ni
__nikkhittavattassa parihÄ• ro_.

<238> evaá¹ƒ \Be 337/ yattakÄ• ni divasÄ• ni Ä• patti paá¹-icchannÄ• hoti, tattakÄ• ni tatoa
kukkuccavinodanatthÄ• ya parivasitvÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• vattaá¹ƒ samÄ•
yÄ• citabbaá¹ƒ. ayaÃ±hi vatte samÄ• dinne eva mÄ• nattÄ• raho hoti nikkhittavattenaparivu
anikkhittavattassa pana puna samÄ• dÄ• nakiccaá¹ƒ natthi. so hi paá¹-icchannadivasÄ• tikk
hoti, tasmÄ• tassa mÄ• nattaá¹ƒ dÄ• tabbameva. taá¹ƒ dentena ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ

sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒ \Ne 313/ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ
parivutthaparivÄ• sosaá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchan
mÄ• nattaá¹ƒ yÄ• cÄ• mi. ahaá¹ƒ, bhante ... pe ... sohaá¹ƒ parivutthaparivÄ• so, dutiyampi,
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒekÄ• happaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá
pe ... sohaá¹ƒ parivutthaparivÄ• so, tatiyampi, bhante, saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä•
ekÄ• happaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒyÄ• cÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒadÄ• si, so parivutthaparivÄ• so saá¹.
Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ yÄ• cati, yadi sa
saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒekÄ• happaá¹-icc
mÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ \Be 338/ sambahulÄ• naá¹ƒ Ä• pattÄ«
ekÄ• happaá¹-icchannÄ• naá¹ƒekÄ• haparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bh
Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒekÄ• haparivÄ• saá¹ƒ adÄ• si, so parivuttha
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• na
deti, yassÄ• yasmato khamati itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒÄ• pattÄ«naá¹
chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ
ekÄ• happaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ, khamati saá¹…ghassa, tasmÄ•
dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ \Ne 314/ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca tena bhikkhunÄ• mÄ• á¸·akasÄ«mÄ• yameva ``mÄ• nattaá
samÄ• diyÄ• mÄ«â€™â€™ ti vattaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, samÄ• diyitvÄ• tattheva saá¹.
Ä• rocentena ca ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ s
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ ad
parivutthaparivÄ• sosaá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchan
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa mesaá¹…gho sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happa
mÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒmÄ• nattaá¹ƒ carÄ• mi, vediyÄ• mahaá¹ƒ bhante, vediyatÄ«t
dhÄ• retÅ«â€™â€™ ti ---

evaá¹ƒ Ä• rocetabbaá¹ƒ. imaÃ±ca pana atthaá¹ƒ gahetvÄ• yÄ• ya kÄ• yaci vÄ• cÄ• ya Ä• n

Ä• rocetvÄ• \Be 339/ sace nikkhipitukÄ• mo hoti, ``mÄ• nattaá¹ƒ nikkhipÄ• mi, vattaá¹ƒnikk
saá¹…ghamajjhe nikkhipitabbaá¹ƒ. mÄ• á¸·akato bhikkhÅ«su nikkhantesu ekassapisantike n
mÄ• á¸·akato nikkhamitvÄ• satiá¹ƒ paá¹-ilabhantena sahagacchantassasantike nikkhipitabb
pakkanto, aÃ±Ã±assa yassa mÄ• á¸·ake nÄ• rocitaá¹ƒ, tassa Ä• rocetvÄ• nikkhipitabbaá¹ƒ
``vediyatÄ«ti maá¹ƒ Ä• yasmÄ• dhÄ• retÅ«â€™â€™ ti vattabbaá¹ƒ. dvinnaá¹ƒ Ä• rocentena
dhÄ• rentÅ«â€™â€™ ti, tiá¹‡á¹‡aá¹ƒ Ä• rocentena ``Ä• yasmanto dhÄ• rentÅ«â€™â€™ ti v
paá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• ne tiá¹-á¹-hati. sace appabhikkhuko vihÄ• ro hoti, sabhÄ•
vattaá¹ƒ anikkhipitvÄ• antovihÄ• reyevarattiyo gaá¹‡etabbÄ• . atha na sakkÄ• sodhetuá¹ƒ,
nikkhipitvÄ• paccÅ«sasamayecatÅ«hi paÃ±cahi vÄ• bhikkhÅ«hi saddhiá¹ƒ parikkhittassa v
aparikkhittassaparikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamitvÄ• mahÄ• n
vÄ• vatiyÄ• vÄ• paá¹-icchannaá¹-á¹-hÄ• ne nisÄ«ditabbaá¹ƒ, antoaruá¹‡eyeva vuttanayen
samÄ• diyitvÄ• Ä• rocetabbaá¹ƒ. sace aÃ±Ã±o koci bhikkhu kenacideva karaá¹‡Ä«yena taá
sace esa taá¹ƒ passati, saddaá¹ƒ vÄ• ssa suá¹‡Ä• ti, Ä• rocetabbaá¹ƒ. anÄ• rocentassa rat
ca, atha dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ• ajÄ• nantasseva gacchati, ratticche
315/ pana natthi. Ä• rocitakÄ• lato paá¹-á¹-hÄ• ya ekaá¹ƒ bhikkhuá¹ƒ á¹-hapetvÄ• sesehisa
vaá¹-á¹-ati, aruá¹‡e uá¹-á¹-hite tassa bhikkhussa santike vattaá¹ƒ nikkhipitabbaá¹ƒ. sace sop
pure aruá¹‡eyeva gacchati, aÃ±Ã±aá¹ƒ vihÄ• rato nikkhantaá¹ƒ vÄ• Ä• gantukaá¹ƒ vÄ• yaá
tassa santike Ä• rocetvÄ• vattaá¹ƒ nikkhipitabbaá¹ƒ. ayaÃ±ca yasmÄ• gaá¹‡assa Ä• rocet
atthibhÄ• vaá¹ƒ sallakkhetvÄ• va vasi, tenassa Å«negaá¹‡e caraá¹‡adoso vÄ• vippavÄ• so
kaÃ±ci passati, vihÄ• raá¹ƒ gantvÄ• piyaá¹ƒ paá¹-hamaá¹ƒ passati, tassa Ä• rocetvÄ• nikkh
__nikkhittavattassa parihÄ• ro_.

<239> evaá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ akhaá¹‡á¸• aá¹ƒ caritvÄ• yattha siyÄ• vÄ«satiga
tattha so bhikkhu abbhetabbo. abbhentehi ca paá¹-hamaá¹ƒ \Be 340/ abbhÄ• nÄ• raho kÄ•
nikkhittavattattÄ• pakatattaá¹-á¹-hÄ• ne á¹-hito, pakatattassa ca abbhÄ• naá¹ƒ kÄ• tuá¹ƒ na
vattaá¹ƒ samÄ• dÄ• petabbo, vatte samÄ• dinne abbhÄ• nÄ• raho hoti. tenapi vattaá¹ƒ sam
abbhÄ• naá¹ƒ yÄ• citabbaá¹ƒ. anikkhittavattassa puna vattasamÄ• dÄ• nakiccaá¹ƒ natthi. s

abbhÄ• nÄ• raho hoti, tasmÄ• so abbhetabbo. abbhentenaca ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ s
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ ad
parivutthaparivÄ• sosaá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchan
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa mesaá¹…gho sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happa
mÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ, bhante, ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ
... sohaá¹ƒ ciá¹‡á¹‡amÄ• nattodutiyampi, bhante, saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mi. a
sohaá¹ƒ ciá¹‡á¹‡amÄ• nattotatiyampi, bhante, saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒadÄ• si, so parivutthaparivÄ• so saá¹.
Ä• pattÄ«naá¹ƒ \Ne 316/ ekÄ• happaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ yÄ• ci,
bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ
ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ,
bhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ \Be 341/ sambahulÄ• naá¹ƒ Ä• pattÄ«
ekÄ• happaá¹-icchannÄ• naá¹ƒekÄ• haparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bh
Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒekÄ• haparivÄ• saá¹ƒ adÄ• si, so parivuttha
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaa
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• na
adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…gho itthannÄ• m
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa. yassa n

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

evaá¹ƒ tÄ• va ekÄ• happaá¹-icchannÄ• ya Ä• pattiyÄ• paá¹-icchannaparivÄ• so mÄ• nattac
veditabbaá¹ƒ. iminÄ• va nayena dvÄ«hÄ• dipaá¹-icchannÄ• supi tadanurÅ«pÄ• kammavÄ•

<240> sace pana appaá¹-icchannÄ• Ä• patti hoti, parivÄ• saá¹ƒ adatvÄ• mÄ• nattameva d
ciá¹‡á¹‡amÄ• nattoabbhetabbo. kathaá¹ƒ? mÄ• nattaá¹ƒ dentena tÄ• va ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ, bhante
saá¹…ghaá¹ƒsambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ
bhante ... pe ... dutiyampi, bhante, saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒyÄ• cÄ• mi. ahaá¹ƒ \Ne 317/, bhante ... pe ... tatiyampi, bhante, s
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ \Be 342/ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ•
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ
Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ap
mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ app
chÄ• rattaá¹ƒmÄ• nattaá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• ray

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca vattasamÄ• dÄ• naá¹ƒ vattanikkhepo mÄ• nattacaraá¹‡aÃ±
vuttanayenevaveditabbaá¹ƒ. Ä• rocentena pana ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…g
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
sambahulÄ• naá¹ƒ \Ne 318/ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nat

mÄ• nattaá¹ƒ carÄ• mi, vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«

evaá¹ƒ Ä• rocetabbaá¹ƒ.

ekassa dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ vÄ• Ä• rocentena paá¹-icchannamÄ• natte vuttanayeneva Ä
ciá¹‡á¹‡amÄ• nattoca yattha siyÄ• vÄ«satigaá¹‡o bhikkhusaá¹…gho, tattha so abbhetabbo

``ahaá¹ƒ \Be 343/, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ
saá¹…ghosambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• n
ciá¹‡á¹‡amÄ• nattosaá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mi. ahaá¹ƒ, bhante ... pe ... sohaá¹
dutiyampi, bhante, saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mi. ahaá¹ƒ, bhante ... pe ... sohaá¹
tatiyampi, bhante, saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, yadi saá¹…ghassa pattakallaá
bhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…gho itthannÄ• maá¹ƒ bh
khamati itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bh

``dutiyampi \Ne 319/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe

abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evan
---

evaá¹ƒ kammavÄ• caá¹ƒ vatvÄ• abbhetabbo. evaá¹ƒ appaá¹-icchannÄ• ya Ä• pattiyÄ• vuá

<241> sace \Be 344/ kassaci ekÄ• patti paá¹-icchannÄ• hoti, ekÄ• appaá¹-icchannÄ• , tass
Ä• pattiyÄ• parivÄ• saá¹ƒ datvÄ• parivutthaparivÄ• sassa mÄ• nattaá¹ƒ dentena
appaá¹-icchannÄ• pattiá¹ƒpaá¹-icchannÄ• pattiyÄ• samodhÄ• netvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-a

paá¹-icchannÄ• patti ekÄ• happaá¹-icchannÄ• hoti ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ s
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ ad
parivutthaparivÄ• so, ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒsambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-
mÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒadÄ• si, so parivutthaparivÄ• so, ayaá
sambahulÄ• Ä• pattiyo Ä• pajjiappaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ sambahulÄ
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±cachÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, yad
saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒsambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icc
appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 320/ me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä•
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒadÄ• si, so parivutthaparivÄ• so, ayaá
sambahulÄ• Ä• pattiyo \Be 345/Ä• pajji appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ s
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±cachÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, saá
tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ
deti, yassÄ• yasmato khamati itthannÄ• massabhikkhuno tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• p
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattassadÄ• naá¹ƒ, s
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«
paá¹-icchannÄ• naÃ±caappaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ, khamati saá
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca vattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä• rocen

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ s
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ ad
parivutthaparivÄ• so, ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒsambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ p
appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒmÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ mÄ• nattaá¹ƒ carÄ•
vediyatÄ«ti maá¹ƒ saá¹…ghodhÄ• retÅ«â€™â€™ ti ---

evaá¹ƒ \Ne 321/ Ä• rocetabbaá¹ƒ.

samÄ• dinnamÄ• nattena ca anÅ«naá¹ƒ katvÄ• vuttanayena chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ ca
ciá¹‡á¹‡amÄ• nattoca yattha siyÄ• vÄ«satigaá¹‡o bhikkhusaá¹…gho, tattha so abbhetabbo

``ahaá¹ƒ \Be 346/, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• happaá¹-icchannÄ• yo,
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ yÄ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒ ad
parivutthaparivÄ• so, ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒsambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ p
appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒmÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ, bhante, ciá¹‡á¹‡am
abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ek
ekÄ• haparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒadÄ• si, so parivutthaparivÄ• so, ayaá
sambahulÄ• Ä• pattiyo Ä• pajjiappaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ sambahulÄ
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±cachÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci, saá¹.
tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaá¹-icchannÄ• Ã±ca appaá¹-icchannÄ• naÃ±c
adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒyÄ• cati, yadi saá¹…ghassa pat
itthannÄ• maá¹ƒ bhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjiekÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ
ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bh
Ä• pattÄ«naá¹ƒ ekÄ• happaá¹-icchannÄ• naá¹ƒ ekÄ• haparivÄ• saá¹ƒadÄ• si, so parivuttha
\Ne 322/ bhikkhu sambahulÄ• Ä• pattiyo Ä• pajjiappaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ tÄ•
Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±cachÄ• rattaá¹ƒ \Be 347/ m
itthannÄ• massa bhikkhuno tÄ• saá¹ƒ sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ paá¹-icchannÄ• na
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si, so ciá¹‡á¹‡amÄ• nattosaá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ•
bhikkhuá¹ƒ abbheti, yassÄ• yasmato khamati itthannÄ• massabhikkhuno abbhÄ• naá¹ƒ, so
nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• caá¹ƒ katvÄ• abbhetabbo.

paá¹-icchannaparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

<242> suddhantaparivÄ• so samodhÄ• naparivÄ• soti dve avasesÄ• . tattha (Sp (to Vin II) 1
__suddhantaparivÄ• so_duvidho cÅ«á¸·asuddhanto mahÄ• suddhantoti. duvidhopi cesa rat
ekaccaá¹ƒ vÄ• ajÄ• nantassa ca assarantassa ca tattha vematikassa ca dÄ• tabbo. Ä• patt
``ettakÄ• ahaá¹ƒ Ä• pattiyo Ä• pannoâ€™â€™ ti jÄ• nÄ• tu vÄ• mÄ• vÄ• , akÄ• raá¹‡ame
paá¹-á¹-hÄ• ya anulomakkamena vÄ• Ä• rocitadivasato paá¹-á¹-hÄ• ya paá¹-ilomakkamena
divasaá¹ƒ vÄ• pakkhaá¹ƒ vÄ• mÄ• saá¹ƒ vÄ• saá¹ƒvaccharaá¹ƒ vÄ• tava suddhabhÄ• va
pucchiyamÄ• no ``Ä• ma, bhante, jÄ• nÄ• mi, ettakaá¹ƒ nÄ• ma kÄ• laá¹ƒ ahaá¹ƒ suddhoâ€
suddhantaparivÄ• so __cÅ«á¸·asuddhanto_ti vuccati.

taá¹ƒ gahetvÄ• parivasantena yattakaá¹ƒ kÄ• laá¹ƒ attano suddhiá¹ƒ jÄ• nÄ• ti, tattakaá¹ƒ a
mÄ• saá¹ƒ vÄ• dvemÄ• saá¹ƒ vÄ• parivasitabbaá¹ƒ. sace ``mÄ• samattaá¹ƒ asuddhomhÄ
sallakkhetvÄ• aggahesi, parivasanto ca puna aÃ±Ã±aá¹ƒ mÄ• saá¹ƒ sarati, tampi mÄ• saá¹
punaparivÄ• sadÄ• nakiccaá¹ƒ natthi. atha ``dvemÄ• saá¹ƒ asuddhomhÄ«â€™â€™ ti sallak
ca ``mÄ• samattamevÄ• haá¹ƒ asuddhomhÄ«â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ karoti, mÄ•
parivÄ• sadÄ• nakiccaá¹ƒ \Ne 323/ natthi. ayaÃ±hi suddhantaparivÄ• so nÄ• ma uddhampi
heá¹-á¹-hÄ• pi orohati. idamassa lakkhaá¹‡aá¹ƒ. aÃ±Ã±asmiá¹ƒ pana Ä• pattivuá¹-á¹-hÄ• ne
yoappaá¹-icchannaá¹ƒ Ä• pattiá¹ƒ ``paá¹-icchannÄ• â€™â€™ ti vinayakammaá¹ƒ karoti, tas
paá¹-icchannaá¹ƒ ``appaá¹-icchannÄ• â€™â€™ ti vinayakammaá¹ƒ karoti, tassa na vuá¹-á¹

acirapaá¹-icchannaá¹ƒ ``cirapaá¹-icchannÄ• â€™â€™ ti karontassapi vuá¹-á¹-hÄ• ti, cirapaá
``acirapaá¹-icchannÄ• â€™â€™ tikarontassa na vuá¹-á¹-hÄ• ti. ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitv
karontassavuá¹-á¹-hÄ• ti ekaá¹ƒ vinÄ• sambahulÄ• naá¹ƒ abhÄ• vato. sambahulÄ• pana Ä
Ä• pajjiâ€™â€™ ntikarontassa na vuá¹-á¹-hÄ• ti.

yo pana yathÄ• vuttena anulomapaá¹-ilomanayena pucchiyamÄ• nopi rattipariyantaá¹ƒ na jÄ
vematiko vÄ• hoti, tassa dinno suddhantaparivÄ• so __mahÄ• suddhanto_ti vuccati. taá¹ƒg
paá¹-á¹-hÄ• ya yÄ• va upasampadadivaso, tÄ• va rattiyo gaá¹‡etvÄ• parivasitabbaá¹ƒ, aya
heá¹-á¹-hÄ• pana orohati. tasmÄ• sace parivasanto rattiparicchede sanniá¹-á¹-hÄ• naá¹ƒka
saá¹ƒvaccharo vÄ• mayhaá¹ƒ Ä• pannassÄ• â€™â€™ ti, mÄ• saá¹ƒ vÄ• saá¹ƒvaccharaá¹

parivÄ• sayÄ• canadÄ• nalakkhaá¹‡aá¹ƒ panettha evaá¹ƒ veditabbaá¹ƒ --- tena bhikkhunÄ•
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒuttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, Ä• pattipariyanta
rattipariyantaá¹ƒ na jÄ• nÄ• mi, Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipariyantaá¹ƒ nassarÄ
Ä• pattipariyantevematiko, rattipariyante vematiko, sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
suddhantaparivÄ• saá¹ƒyÄ• cÄ• mÄ«â€™â€™ ti.

dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo.

byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ
Ä• pajji, Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti, Ä• pattipariyantaá
rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipariyante vematiko, so saá¹…gha
Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ \Be 349/ yÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ
bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ
Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti, Ä• pattipariyantaá¹ƒ nassa
rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipariyante vematiko, so saá¹…gha
Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• cati, saá¹…gho itthannÄ• massa bhikkhuno tÄ
Ä• pattÄ«naá¹ƒsuddhantaparivÄ• saá¹ƒ deti, yassÄ• yasmato khamati itthannÄ• massa bhi
suddhantaparivÄ• sassadÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ. suddhantapariv
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ suddhantaparivÄ• so dÄ• tabbo.

kammavÄ• cÄ• pariyosÄ• ne vattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä• rocenter

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, Ä• pattipariyanta
rattipariyantaá¹ƒ na jÄ• nÄ• mi, Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipariyantaá¹ƒ nassarÄ
Ä• pattipariyantevematiko, rattipariyante vematiko, sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹
suddhantaparivÄ• saá¹ƒyÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhanta
parivasÄ• mi, vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™

ekassa \Ne 325/ dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• Ä• rocanaá¹ƒ vuttanayameva. parivutthap
dentena ---

``ahaá¹ƒ \Be 350/, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, Ä• patti
rattipariyantaá¹ƒ na jÄ• nÄ• mi, Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipariyantaá¹ƒnassarÄ•
vematiko, rattipariyante vematiko, sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ
yÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒadÄ• si, s
parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• rattaá¹ƒyÄ•

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ•
Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti, Ä• pattipariyantaá¹ƒ nassa
rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipariyante vematiko, so saá¹…gha
Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ•
Ä• pattÄ«naá¹ƒsuddhantaparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ•
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒyÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• n
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ•
Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti, Ä• pattipariyantaá¹ƒ nassa
rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipariyante vematiko, so saá¹…gha
Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ•
Ä• pattÄ«naá¹ƒsuddhantaparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ•

chÄ• rattaá¹ƒ mÄ• nattaá¹ƒyÄ• cati, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pa
mÄ• nattaá¹ƒ deti, yassÄ• yasmato khamati itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ
mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ \Be 351/ \Ne 326/ saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«r
mÄ• nattaá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne mÄ• nattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä• roc

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, Ä• pattipariyanta
rattipariyantaá¹ƒ na jÄ• nÄ• mi, Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipariyantaá¹ƒ nassarÄ
Ä• pattipariyantevematiko, rattipariyante vematiko, sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
suddhantaparivÄ• saá¹ƒyÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhanta
parivutthaparivÄ• sosaá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ mÄ• nattaá¹ƒ carÄ•
vediyatÄ«ti maá¹ƒsaá¹…gho dhÄ• retÅ«â€™â€™ ti ---

evaá¹ƒ Ä• rocetabbaá¹ƒ.

ciá¹‡á¹‡amÄ• natto ca yattha siyÄ• vÄ«satigaá¹‡o bhikkhusaá¹…gho, tattha so bhikkhu ab
---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ, Ä• pattipariyanta
rattipariyantaá¹ƒ na jÄ• nÄ• mi, Ä• pattipariyantaá¹ƒ nassarÄ• mi, rattipariyantaá¹ƒ nassarÄ
Ä• pattipariyantevematiko, rattipariyante vematiko, sohaá¹ƒ saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• patt
suddhantaparivÄ• saá¹ƒyÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhanta
parivutthaparivÄ• sosaá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ bhante ciá¹‡á¹‡amÄ
abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ \Be 352/ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me \Ne 327/, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• sa
Ä• pattiyoÄ• pajji, Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti, Ä• patti

nassarati, rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipariyante vematiko, so
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikk
Ä• pattÄ«naá¹ƒsuddhantaparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• s
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ
mÄ• nattaá¹ƒ adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, yadi saá
saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒabbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ•
Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• ti, Ä• pattipariyantaá¹ƒ nassa
rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipariyante vematiko, so saá¹…gha
Ä• pattÄ«naá¹ƒ suddhantaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ• s
Ä• pattÄ«naá¹ƒsuddhantaparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• s
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ
mÄ• nattaá¹ƒ adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…g
abbheti, yassÄ• yasmatokhamati itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa.
bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• caá¹ƒ katvÄ• abbhetabbo.

suddhantaparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

<243> __samodhÄ• naparivÄ• so_ \Be 353/ pana tividho hoti --- odhÄ• nasamodhÄ• no
agghasamodhÄ• nomissakasamodhÄ• noti. tattha (Sp (to Vin II) 102) __odhÄ• nasamodhÄ
antarÄ• pattiá¹ƒÄ• pajjitvÄ• \Ne 328/ paá¹-icchÄ• dentassa parivutthadivase odhunitvÄ• m
Ä• pattiyÄ• mÅ«ladivasaparicchede pacchÄ• Ä• pannaá¹ƒ Ä• pattiá¹ƒ samodahitvÄ• dÄ• t

ayaá¹ƒ panettha vinicchayo --- yo paá¹-icchannÄ• ya Ä• pattiyÄ• parivÄ• saá¹ƒ gahetvÄ• p
vÄ• mÄ• nattÄ• raho vÄ• mÄ• nattaá¹ƒ caranto vÄ• abbhÄ• nÄ• raho vÄ• anikkhittavatto
purimÄ• ya Ä• pattiyÄ• samÄ• vÄ• Å«natarÄ• vÄ• rattiyo paá¹-icchÄ• deti, tassa mÅ«lÄ•
parivutthadivase ca mÄ• nattaciá¹‡á¹‡adivase ca sabbe odhunitvÄ• adivase katvÄ• pacch
mÅ«laÄ• pattiyaá¹ƒ samodhÄ• ya parivÄ• so dÄ• tabbo. tena sace mÅ«lÄ• pattipakkhapaá¹
Å«nakapakkhapaá¹-icchannÄ• , puna pakkhameva parivÄ• so parivasitabbo. athÄ• pi antar
pakkhapaá¹-icchannÄ• va, pakkhameva parivasitabbaá¹ƒ. etenupÄ• yena yÄ• va

saá¹-á¹-hivassapaá¹-icchannÄ• mÅ«lÄ• patti, tÄ• va vinicchayo veditabbo. saá¹-á¹-hivassÄ•
mÄ• nattÄ• rahohutvÄ• pi hi ekadivasaá¹ƒ antarÄ• pattiá¹ƒ paá¹-icchÄ• detvÄ• puna saá¹-á
parivÄ• sÄ• rahohoti. evaá¹ƒ mÄ• nattacÄ• rikamÄ• nattÄ• rahakÄ• lepi Ä• pannÄ• ya Ä• p
mÄ• nattaciá¹‡á¹‡adivasÄ• pi parivÄ• savutthadivasÄ• pi sabbe makkhitÄ• va honti. sace p
Ä• pajjati, mÅ«lÄ• yapaá¹-ikassanÄ• raho nÄ• ma na hoti. kasmÄ• ? yasmÄ• naso parivasa
pakatattaá¹-á¹-hÄ• ne á¹-hito Ä• panno, tasmÄ• tassÄ• Ä• pattiyÄ• visuá¹ƒmÄ• nattaá¹ƒ c
paá¹-icchannÄ• hoti, parivÄ• sopi vasitabbo.

``sace pana antarÄ• patti mÅ«lÄ• pattito atirekapaá¹-icchannÄ• hoti, tattha kiá¹ƒ kÄ• tabba
mahÄ• sumatthero Ä• ha ``atekiccho ayaá¹ƒ puggalo, atekiccho nÄ• ma Ä• vikÄ• rÄ• petvÄ
mahÄ• padumatthero panÄ• ha ``kasmÄ• atekiccho nÄ• ma, nanu ayaá¹ƒsamuccayakkhan
á¹-hitakÄ• lasadiso, Ä• patti nÄ• ma paá¹-icchannÄ• vÄ• hotuappaá¹-icchannÄ• vÄ•
samakaÅ«nataraatirekapaá¹-icchannÄ• vÄ• , vinayadharassa kammavÄ• caá¹ƒ yojetuá¹ƒsa
pamÄ• á¹‡aá¹ƒ, tasmÄ• yÄ• atirekapaá¹-icchannÄ• \Be 354/ hoti, taá¹ƒ mÅ«lÄ• pattiá¹ƒka
samodhÄ• ya parivÄ• so dÄ• tabboâ€™â€™ ti. ayaá¹ƒ odhÄ• nasamodhÄ• no nÄ• ma.

taá¹ƒ dentena paá¹-hamaá¹ƒ mÅ«lÄ• ya paá¹-ikassitvÄ• pacchÄ• parivÄ• so dÄ• tabbo. sa
bhikkhupakkhapaá¹-icchannÄ• ya Ä• pattiyÄ• parivasanto antarÄ• anikkhittavattova puna
paÃ±cÄ• happaá¹-icchannaá¹ƒÄ• pattiá¹ƒ Ä• pajjati, tena bhikkhunÄ• saá¹…ghaá¹ƒ upasaa
uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-
paggahetvÄ• evamassa vacanÄ«yo ---

``ahaá¹ƒ \Ne 329/, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, so
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ, bhante, saá¹…
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikass

dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo.

byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati, yadi saá¹…ghassapattakallaá¹ƒ, saá¹…gho itthannÄ•

sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikas

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ \Be 355/ pakkhaparivÄ• saá¹ƒadÄ• si, so parivasanto antarÄ•
Ä• pajji paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pa
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati, saá¹…gho itthann
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikas
itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaÃ±cÄ• happaá¹-i
mÅ«lÄ• yapaá¹-ikassanÄ• , so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``paá¹-ikassito \Ne 330/ saá¹…ghena itthannÄ• mo bhikkhu antarÄ• sambahulÄ• naá¹ƒ Ä•
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanÄ• , khamati saá¹…ghassa, tasm
dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ mÅ«lÄ• yapaá¹-ikassanÄ• kÄ• tabbÄ• .

evaÃ±ca samodhÄ• naparivÄ• so dÄ• tabbo. tena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kan
evamassavacanÄ«yo ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ a
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, t
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikas
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒpurimÄ• su
yÄ• cÄ• mÄ«â€™â€™ ti.

dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo.

byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ \Be 356/ Ä• pattÄ«na

pakkhaparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pa
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒadÄ• si, so parivasanto antarÄ• sambah
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ antarÄ• samba
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassi, so saá¹…ghaá¹ƒ antarÄ• samba
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«susamodhÄ• naparivÄ• saá¹ƒ yÄ•
pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«n
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒdad

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ antarÄ• sambah
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi, sosaá¹…ghaá¹ƒ antarÄ• samba
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒyÄ•
bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒp
samodhÄ• naparivÄ• saá¹ƒ deti, yassÄ• yasmato khamati itthannÄ• massa bhikkhunoantar
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«su samodhÄ• nap
tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒpurimÄ• su Ä• pattÄ«su samodhÄ• naparivÄ• so \Be 35
tuá¹‡hÄ«, evametaá¹ƒdhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ samodhÄ• naparivÄ• so dÄ• tabbo.

kammavÄ• cÄ• pariyosÄ• ne ca vattasamÄ• dÄ• nÄ• di sabbaá¹ƒ pubbe vuttanayameva. Ä

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
\Ne 332/ sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikass
saá¹…gho antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒn

saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá
samodhÄ• naparivÄ• saá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho antarÄ• sambahulÄ• naá¹ƒ
Ä• pattÄ«naá¹ƒpaÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«su samodhÄ• napa
parivasÄ• mi, vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™

evaá¹ƒ Ä• rocetabbaá¹ƒ.

parivutthaparivÄ• sassa mÄ• nattaá¹ƒ dentena ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ a
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, t
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikas
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• suÄ• pattÄ
yÄ• ciá¹ƒ, tassa me saá¹…gho antarÄ• \Be 358/ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaÃ±cÄ
purimÄ• su Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ, bhante, parivutthapa
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
\Ne 333/ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ antarÄ•
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi, sosaá¹…ghaá¹ƒ
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«su samodhÄ• nap
itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-
Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• so saá¹…ghaá¹ƒ sam
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p

pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ antarÄ• sambah
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi, sosaá¹…ghaá¹ƒ antarÄ• \Be 35
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«susamodhÄ• napa
itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaÃ±cÄ• happaá¹-i
Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• sosaá¹…ghaá¹ƒ sam
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, saá¹…gho itthannÄ• massa bhikkhunosambahulÄ• naá
mÄ• nattaá¹ƒ deti, yassÄ• yasmato khamati itthannÄ• massa bhikkhunosambahulÄ• naá¹ƒ
mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, sobhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«n
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca mÄ• nattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä•

``ahaá¹ƒ \Ne 334/, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, so
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ a
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, t
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikas
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• suÄ• pattÄ
yÄ• ciá¹ƒ, tassa me saá¹…gho antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happa
Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ parivutthaparivÄ• so saá¹…ghaá
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho sambahulÄ• naá¹ƒ Ä• pattÄ«naá
adÄ• si \Be 360/, sohaá¹ƒ mÄ• nattaá¹ƒ carÄ• mi, vediyÄ• mahaá¹ƒ bhante, vediyatÄ«timaá
ti ---

evaá¹ƒ Ä• rocetabbaá¹ƒ.

ciá¹‡á¹‡amÄ• nattaá¹ƒ abbhentena ca ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa

sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ a
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, t
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikas
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• suÄ• pattÄ
yÄ• ciá¹ƒ, tassa me saá¹…gho antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happa
Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ parivutthaparivÄ• so saá¹…ghaá
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…gho sambahulÄ• naá¹ƒ Ä• pattÄ«naá
adÄ• si, sohaá¹ƒ, bhante, ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€

evaá¹ƒ \Ne 335/ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ antarÄ• sambah
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi, sosaá¹…ghaá¹ƒ \Be 361/ antarÄ
Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«susamodhÄ• napa
itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaÃ±cÄ• happaá¹-i
Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• sosaá¹…ghaá¹ƒ sam
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhunosambahulÄ• naá¹
mÄ• nattaá¹ƒ adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒyÄ• cati, yadi saá
saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
paÃ±cÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ antarÄ• sambah
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi, sosaá¹…ghaá¹ƒ antarÄ• samba
paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒ purimÄ• su Ä• pattÄ«su samodhÄ• naparivÄ• saá¹ƒyÄ•
bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paÃ±cÄ• happaá¹-icchannÄ• naá¹ƒp
samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so parivutthaparivÄ• so saá¹…ghaá¹ƒ sambahulÄ• naá
mÄ• nattaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«na

adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…gho itthannÄ• m
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa. yassa m

``dutiyampi \Ne 336/ etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

sace \Be 362/ mÄ• nattÄ• raho vÄ• mÄ• nattaá¹ƒ caranto vÄ• abbhÄ• nÄ• raho vÄ• anikk
Ä• pajjitvÄ• paá¹-icchÄ• deti, vuttanayeneva purimÄ• pattiyÄ• antarÄ• pattiyÄ• ca divasap
tadanurÅ«pÄ• ya kammavÄ• cÄ• ya mÅ«lÄ• ya paá¹-ikassitvÄ• parivÄ• saá¹ƒdatvÄ• pariv
datvÄ• ciá¹‡á¹‡amÄ• natto abbhetabbo. sace pana paá¹-icchannÄ• yaÄ• pattiyÄ• parivasa
Ä• pajjitvÄ• na paá¹-icchÄ• deti, tassa mÅ«lÄ• yapaá¹-ikassanÄ• yevakÄ• tabbÄ• , puna pa
mÅ«lÄ• yapaá¹-ikassanena pana parivutthadivasÄ• naá¹ƒmakkhitattÄ• puna Ä• dito paá¹-á
parivutthaparivÄ• sassa ca mÅ«lÄ• pattiyÄ• antarÄ• pattiá¹ƒ samodhÄ• netvÄ• mÄ• nattaá
ciá¹‡á¹‡amÄ• natto ca abbhetabbo. kathaá¹ƒ? mÅ«lÄ• yapaá¹-ikassanaá¹ƒ karontena tÄ• v
pakkhapaá¹-icchannÄ• hoti,

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ an
Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ•
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikasseyya, esÄ

``suá¹‡Ä• tu \Be 363/ me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä•
pakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakkhapaá¹

pakkhaparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pa
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒadÄ• si, so parivasanto antarÄ• sambah
appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• cati, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ antarÄ• samb
appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassati, yassÄ• yasmatokhamati itthannÄ• massa
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanÄ• , so
so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``paá¹-ikassito saá¹…ghena itthannÄ• mo bhikkhu, antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«na
appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikassanÄ• khamati saá¹…ghassa, tasmÄ• tuá¹‡h
dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

evaá¹ƒ mÅ«lÄ• ya paá¹-ikassitena puna Ä• dito paá¹-á¹-hÄ• ya parivasitabbaá¹ƒ. parivasant

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ paá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• samb
appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, taá¹ƒ maá¹ƒ saá¹…gho anta
Ä• pattÄ«naá¹ƒ \Ne 338/ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikassi, sohaá¹ƒ parivasÄ•
vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti ---

Ä• rocetabbaá¹ƒ.

parivutthaparivÄ• sassa \Be 364/ mÄ• nattaá¹ƒ dentena ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• sa
appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, taá¹ƒ maá¹ƒ saá¹…gho anta
Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikassi, sohaá¹ƒ, bhante, parivuttha
tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ
yÄ• cÄ• mÄ«â€™â€™ ti ---

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, taá¹ƒ saá¹…gho antarÄ• sambahulÄ• naá¹ƒÄ• pattÄ«n
mÅ«lÄ• ya paá¹-ikassi, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• saá¹ƒ sambahulÄ• naá¹ƒÄ
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, yad
saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-ic
appaá¹-icchannÄ• naÃ±cachÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
pakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakkhapaá¹
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
Ä• pajji appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒantarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, taá¹ƒ saá¹…gho antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«n
mÅ«lÄ• ya paá¹-ikassi, so parivutthaparivÄ• so saá¹…ghaá¹ƒtÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, saa
bhikkhuno tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-icc
mÄ• nattaá¹ƒ deti, yassÄ• yasmato khamati itthannÄ• massa bhikkhuno tÄ• saá¹ƒ sambahu
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, s
nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«
paá¹-icchannÄ• naÃ±caappaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ, khamati saá
evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne mÄ• nattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä• roc

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa

sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• sa
appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, taá¹ƒ maá¹ƒ saá¹…gho anta
Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikassi, sohaá¹ƒ parivutthaparivÄ• s
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±caappaá¹-icchannÄ• naÃ±ca chÄ•
tassa me saá¹…gho tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaá¹-icchannÄ• naÃ±ca a
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ \Be 366/ \Ne 340/ adÄ• si, sohaá¹ƒ mÄ• nattaá¹ƒcarÄ• mi, vedi
vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti ---

evaá¹ƒ Ä• rocetabbaá¹ƒ.

ciá¹‡á¹‡amÄ• nattaá¹ƒ abbhentena ca ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ pakkhapaá¹-icchannÄ• yo, sohaá¹ƒ sa
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• c
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ•
sambahulÄ• Ä• pattiyoÄ• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…ghaá¹ƒ antarÄ• sa
appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, taá¹ƒ maá¹ƒ saá¹…gho anta
Ä• pattÄ«naá¹ƒ apaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassi, sohaá¹ƒ parivutthaparivÄ• so
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±caappaá¹-icchannÄ• naÃ±ca chÄ•
tassa me saá¹…gho tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒpaá¹-icchannÄ• naÃ±ca a
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si, sohaá¹ƒ bhante ciá¹‡á¹‡amÄ• nattosaá¹…ghaá¹ƒ abbh
---

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, taá¹ƒ saá¹…gho antarÄ• sambahulÄ• naá¹ƒÄ• pattÄ«n
mÅ«lÄ• ya paá¹-ikassi, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• saá¹ƒ sambahulÄ• naá¹ƒÄ
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci, saá¹
tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• na
mÄ• nattaá¹ƒadÄ• si \Be 367/, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati,
pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 341/ me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä•
Ä• pajjipakkhapaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ pakk
pakkhaparivÄ• saá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• p
pakkhapaá¹-icchannÄ• naá¹ƒ pakkhaparivÄ• saá¹ƒ adÄ• si, so parivasanto antarÄ• sambal
appaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-
mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ci, taá¹ƒ saá¹…gho antarÄ• sambahulÄ• naá¹ƒÄ• pattÄ«n
mÅ«lÄ• ya paá¹-ikassi, so parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• saá¹ƒ sambahulÄ• naá¹ƒÄ
paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• naÃ±ca chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci, saá¹
tÄ• saá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-icchannÄ• naÃ±ca appaá¹-icchannÄ• na
mÄ• nattaá¹ƒadÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…gh
abbheti, yassÄ• yasmato khamati itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa
sobhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

iminÄ• va nayena mÄ• nattÄ• rahamÄ• nattacÄ• rikaabbhÄ• nÄ• rahakÄ• lesupi antarÄ• pa
Ä• pajjitvÄ• appaá¹-icchÄ• dentassa mÅ«lÄ• yapaá¹-ikassanameva katvÄ• mÅ«lÄ• pattiyÄ
samodhÄ• netvÄ• mÄ• nattaá¹ƒ datvÄ• ciá¹‡á¹‡amÄ• nattassa abbhÄ• naá¹ƒ kÄ• tabbaá¹
parivasantoâ€™â€™ tiÄ• gataá¹-á¹-hÄ• ne ``sohaá¹ƒ parivutthaparivÄ• so mÄ• nattÄ• raho
mÄ• nattaá¹ƒcarantoâ€™â€™ ti vÄ• ``sohaá¹ƒ ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• rahoâ€™â

sace \Be 368/ pana appaá¹-icchannÄ• ya Ä• pattiyÄ• mÄ• nattaá¹ƒ caranto antarÄ• pattiá¹
paá¹-icchÄ• deti, so mÅ«lÄ• ya paá¹-ikassitvÄ• antarÄ• pattiyÄ• puna mÄ• nattaá¹ƒ datvÄ
ciá¹‡á¹‡amÄ• nattoabbhetabbo. kathaá¹ƒ? mÅ«lÄ• yapaá¹-ikassanaá¹ƒ karontena tÄ• va ---

``ahaá¹ƒ \Ne 342/, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ
caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ, bhante,
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so mÄ• nattaá¹ƒ caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajji appaá¹-icchannÄ• yo, so
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ
pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«
appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikasseyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so mÄ• nattaá¹ƒ caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajji appaá¹-icchannÄ• yo, so
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ
bhikkhuá¹ƒ antarÄ• sambahulÄ• naá¹ƒ \Be 369/ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ m
yassÄ• yasmato khamati itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«
mÅ«lÄ• yapaá¹-ikassanÄ• , so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``paá¹-ikassito saá¹…ghena itthannÄ• mo bhikkhu, antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«na
\Ne 343/ mÅ«lÄ• yapaá¹-ikassanÄ• khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

evaá¹ƒ mÅ«lÄ• ya paá¹-ikassitvÄ• mÄ• nattaá¹ƒ dentena ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…g
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ
caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…gh
Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, taá¹ƒ maá¹ƒ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikassi, sohaá¹ƒ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä

so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so mÄ• nattaá¹ƒ caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajji appaá¹-icchannÄ• yo, so
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ \Be 370/ mÅ«lÄ• ya paá¹-ikass
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ
pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«
appaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
adÄ• si, so mÄ• nattaá¹ƒ caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajji appaá¹-icchannÄ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi, so saá¹
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nat
itthannÄ• massabhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• n
deti, yassÄ• yasmato khamati itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• p
appaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkh

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«n
appaá¹-icchannÄ• naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡h
dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne mÄ• nattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä• roc

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…g
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ
371/ carantoantarÄ• sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
antarÄ• sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikassi
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nat

mÄ• nattaá¹ƒ carÄ• mi, vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«

evaá¹ƒ Ä• rocetabbaá¹ƒ.

ciá¹‡á¹‡amÄ• nattaá¹ƒ \Ne 345/ abbhentena ca ---

``ahaá¹ƒ, bhante, sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…g
sambahulÄ• naá¹ƒÄ• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ•
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒappaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ
caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajjiá¹ƒ appaá¹-icchannÄ• yo, sohaá¹ƒ saá¹…gh
Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• yapaá¹-ikassanaá¹ƒ yÄ• ciá¹ƒ, taá¹ƒ maá¹ƒ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒmÅ«lÄ• ya paá¹-ikassi, sohaá¹ƒ
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ yÄ•
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒmÄ• natt
ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so mÄ• nattaá¹ƒ caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajji appaá¹-icchannÄ• yo, so
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassa
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikass
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ
bhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá
ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ,
itthannÄ• maá¹ƒbhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• Ä• pattiyo Ä
so saá¹…ghaá¹ƒ sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ
itthannÄ• massa bhikkhuno sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ ch
so mÄ• nattaá¹ƒ caranto antarÄ• sambahulÄ• Ä• pattiyo Ä• pajji appaá¹-icchannÄ• yo, so
sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• yapaá¹-ikassanaá¹ƒ \N
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ mÅ«lÄ• ya paá¹-ikass
antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• naá¹ƒ chÄ• rattaá¹ƒ mÄ• natt
itthannÄ• massabhikkhuno antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ appaá¹-icchannÄ• n
adÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…gho itthannÄ• n

yassÄ• yasmatokhamati itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa. yassa n

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• caá¹ƒ katvÄ• abbhetabbo.

abbhÄ• nÄ• rahakÄ• lepi antarÄ• pattiá¹ƒ Ä• pajjitvÄ• appaá¹-icchÄ• dentassa iminÄ• va n
mÅ«lÄ• yapaá¹-ikassanÄ• mÄ• nattadÄ• naá¹ƒ abbhÄ• naÃ±ca veditabbaá¹ƒ. kevalaá¹ƒ \B
carantoâ€™â€™ tiavatvÄ• ``ciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• rahoâ€™â€™ ti vattabbaá¹ƒ.

odhÄ• nasamodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

<244> __agghasamodhÄ• no_ (Sp (to Vin II) 102) nÄ• ma sambahulÄ• su Ä• pattÄ«su yÄ•
sambahulÄ• vÄ• Ä• pattiyo sabbacirapaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• ya
avasesÄ• naá¹ƒ Å«natarapaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ parivÄ• so dÄ«yati, ayaá¹ƒ
yassa pana sataá¹ƒ Ä• pattiyo dasÄ• happaá¹-icchannÄ• , aparampi sataá¹ƒÄ• pattiyo dasÄ
dasakkhattuá¹ƒ katvÄ• Ä• pattisahassaá¹ƒ divasasataá¹ƒ paá¹-icchannaá¹ƒhoti, tena kiá¹ƒ
samodahitvÄ• dasa divase parivasitabbaá¹ƒ. evaá¹ƒekeneva dasÄ• hena divasasatampi pa
vuttampi cetaá¹ƒ ---

``dasasataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• na.

dasa rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• sikoâ€™â€™ ti || (Vin V 477).

ayaá¹ƒ \Ne 347/ agghasamodhÄ• no nÄ• ma.

tassa Ä• rocanadÄ• nalakkhaá¹‡aá¹ƒ evaá¹ƒ veditabbaá¹ƒ --- sace kassaci bhikkhuno ekÄ•
ekÄ• happaá¹-icchannÄ• hoti, ekÄ• Ä• patti dvÄ«happaá¹-icchannÄ• , ekÄ• tÄ«hapaá¹-icc
catÅ«happaá¹-icchannÄ• , ekÄ• paÃ±cÄ• happaá¹-icchannÄ• , ekÄ• chÄ• happaá¹-icchan
sattÄ• happaá¹-icchannÄ• , ekÄ• aá¹-á¹-hÄ• happaá¹-icchannÄ• , ekÄ• navÄ• happaá¹-icc
dasÄ• happaá¹-icchannÄ• hoti, tena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒ
karitvÄ• ... pe ... evamassa vacanÄ«yo ---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ sambahulÄ• Ä•
ekÄ• happaá¹-icchannÄ• yosambahulÄ• Ä• pattiyo dvÄ«happaá¹-icchannÄ• yo ... pe ... sam

dasÄ• happaá¹-icchannÄ• yo, sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghenasamodhÄ• naparivÄ• saá¹ƒ yÄ• cÄ• mÄ«â

dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo.

byattena \Be 374/ bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ
sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒyÄ• cati, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• m
Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyodasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ•
Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ
sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒyÄ• cati, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pa
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ deti, yassÄ• y
bhikkhuno tÄ• saá¹ƒÄ• pattÄ«naá¹ƒ yÄ• \Ne 348/ Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo,
samodhÄ• naparivÄ• sassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya.

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinno saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo d
tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• so, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne vattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä• rocenter

``ahaá¹ƒ \Be 375/, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ sambah
Ä• pattiyoekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ• happaá¹-iccha
saá¹…ghaá¹ƒtÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• sa
samodhÄ• naparivÄ• saá¹ƒyÄ• ciá¹ƒ, tassa me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghenasamodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaa
bhante, vediyatÄ«ti maá¹ƒsaá¹…gho dhÄ• retÅ«â€™â€™ ti ---

evaá¹ƒ Ä• rocetabbaá¹ƒ.

parivutthaparivÄ• sassa mÄ• nattaá¹ƒ dentena ---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ sambahulÄ• Ä•
ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo,
Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyodasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ•
me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒyÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒ, bhante, parivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti ---

tikkhattuá¹ƒ \Ne 349/ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ•
sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• patt
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so pa
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, yadi saá¹…ghassa pattakalla
itthannÄ• massa bhikkhunotÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ dadeyya,

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ•
sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• patt
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so pa
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• cati, saá¹…gho itthannÄ• massa b
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒmÄ• nattaá¹ƒ deti, yassÄ• yasmato khamati itthannÄ• massa
Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒmÄ• nattassa dÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, s

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``dinnaá¹ƒ saá¹…ghena itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹
khamatisaá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti ---

evaá¹ƒ kammavÄ• cÄ• kÄ• tabbÄ• .

kammavÄ• cÄ• pariyosÄ• ne ca mÄ• nattasamÄ• dÄ• nÄ• di sabbaá¹ƒ vuttanayameva. Ä•

``ahaá¹ƒ \Ne 350/, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ sambah
ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo,
Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyodasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ•
me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒyÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒparivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa \Be 377/me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá
sohaá¹ƒ mÄ• nattaá¹ƒ carÄ• mi, vediyÄ• mahaá¹ƒ, bhante, vediyatÄ«ti maá¹ƒ saá¹…gho dh
Ä• rocetabbaá¹ƒ.

ciá¹‡á¹‡amÄ• natto abbhetabbo. abbhentena ca ---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ sambahulÄ• Ä•
ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo,
Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyodasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ•
me saá¹…gho tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒyÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒ adÄ• si, sohaá¹ƒparivutthaparivÄ• so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä
mÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassa me saá¹…ghotÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• n
bhante, ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒyÄ• cÄ• mÄ«â€™â€™ ti ---

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• saá¹…ghÄ•
sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ• Ä• pattiyo dasÄ•
saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• s
samodhÄ• naparivÄ• saá¹ƒyÄ• ci, saá¹…gho itthannÄ• massa bhikkhuno tÄ• saá¹ƒ Ä• patt
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ adÄ• si, so pa
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒchÄ• rattaá¹ƒ mÄ• nattaá¹ƒ yÄ• ci, saá¹…gho itthannÄ• massa bh
chÄ• rattaá¹ƒ mÄ• nattaá¹ƒadÄ• si, so ciá¹‡á¹‡amÄ• natto saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ•
pattakallaá¹ƒ, saá¹…gho itthannÄ• maá¹ƒbhikkhuá¹ƒ abbheyya, esÄ• Ã±atti.

``suá¹‡Ä• tu \Ne 351/ me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu sambahulÄ• sa
Ä• pattiyoÄ• pajji sambahulÄ• Ä• pattiyo \Be 378/ ekÄ• happaá¹-icchannÄ• yo ... pe ... sam
Ä• pattiyodasÄ• happaá¹-icchannÄ• yo, so saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä•
dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• naparivÄ• saá¹ƒ yÄ• ci, saá¹…
tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ yÄ• Ä• pattiyo dasÄ• happaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena s
so parivutthaparivÄ• sosaá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ

itthannÄ• massa bhikkhuno tÄ• saá¹ƒÄ• pattÄ«naá¹ƒ chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ adÄ• si, s
saá¹…ghaá¹ƒ abbhÄ• naá¹ƒ yÄ• cati, saá¹…ghoitthannÄ• maá¹ƒ bhikkhuá¹ƒ abbheti, yassÄ
itthannÄ• massa bhikkhuno abbhÄ• naá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyy

``dutiyampi etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi ... pe ....

``abbhito saá¹…ghena itthannÄ• mo bhikkhu, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, eva
ti ---

evaá¹ƒ kammavÄ• caá¹ƒ katvÄ• abbhetabbo.

agghasamodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

<245> __missakasamodhÄ• no_ (Sp (to Vin II) 102) nÄ• ma --- yo nÄ• nÄ• vatthukÄ• Ä• pa
tatrÄ• yaá¹ƒ nayo ---

``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekaá¹ƒ sukkaviss
kÄ• yasaá¹ƒsaggaá¹ƒ, ekaá¹ƒ duá¹-á¹-hullavÄ• caá¹ƒ, ekaá¹ƒ attakÄ• maá¹ƒ, ekaá¹ƒ saÃ±c
kuá¹-ikÄ• raá¹ƒ, ekaá¹ƒ vihÄ• rakÄ• raá¹ƒ, ekaá¹ƒ duá¹-á¹-hadosaá¹ƒ, ekaá¹ƒ aÃ±Ã±abhÄ•
ekaá¹ƒsaá¹…ghabhedakaá¹ƒ, ekaá¹ƒ saá¹…ghabhedÄ• nuvattakaá¹ƒ, ekaá¹ƒ dubbacaá¹ƒ,
sohaá¹ƒ, bhante, saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naparivÄ• saá¹ƒ yÄ• c

tikkhattuá¹ƒ yÄ• cÄ• petvÄ• tadanurÅ«pÄ• ya kammavÄ• cÄ• ya parivÄ• so dÄ• tabbo.

ettha \Ne 352/ ca ``saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajji nÄ• nÄ• vatthukÄ• yoâ€™â€™ t
Ä• pattiyoÄ• pajjiâ€™â€™ itipi evaá¹ƒ pubbe vuttanayena vatthuvasenapi \Be 379/ gottavas
nÄ• mavasenapiÄ• pattivasenapi yojetvÄ• kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyeva, tasmÄ• na
kammavÄ• caá¹ƒyojetvÄ• dassayissÄ• ma pubbe sabbÄ• pattisÄ• dhÄ• raá¹‡aá¹ƒ katvÄ•
kammavÄ• cÄ• yanÄ• nÄ• vatthukÄ• hipi Ä• pattÄ«hi vuá¹-á¹-hÄ• nasambhavato sÄ• yevet

missakasamodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

<246> sace koci bhikkhu parivasanto vibbhamati, sÄ• maá¹‡ero vÄ• hoti, vibbhamantassas
parivÄ• so na ruhati. so ce puna upasampajjati, tassa tadeva purimaá¹ƒparivÄ• sadÄ• naá¹ƒ
sudinno, yo parivuttho, suparivuttho, avaseso parivasitabbo. sacepi mÄ• nattÄ• raho mÄ• na
abbhÄ• nÄ• raho vÄ• vibbhamati, sÄ• maá¹‡ero vÄ• hoti, so ce puna upasampajjati, tassa
parivÄ• sadÄ• naá¹ƒ, yoparivÄ• so dinno, sudinno, yo parivuttho, suparivuttho, yaá¹ƒ mÄ• n
sudinnaá¹ƒ, yaá¹ƒ mÄ• nattaá¹ƒ ciá¹‡á¹‡aá¹ƒ, taá¹ƒ suciá¹‡á¹‡aá¹ƒ, so bhikkhu abbhetabbo

sace koci bhikkhu parivasanto ummattako hoti khittacitto vedanÄ• á¹-á¹-o, ummattakassakh
vedanÄ• á¹-á¹-assa ca parivÄ• so na ruhati. so ce puna anummattako hotiakhittacitto aveda
purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ, yo parivÄ• so dinno, sudinno, yo parivuttho, suparivuttho, a
mÄ• nattÄ• rahÄ• dÄ«supi esevanayo.

sace koci parivasanto ukkhittako hoti, ukkhittakassa parivÄ• so na ruhati. sacepuna osÄ• rÄ
purimaá¹ƒ parivÄ• sadÄ• naá¹ƒ, yo parivÄ• so dinno, sudinno, yo parivuttho, suparivuttho, a
mÄ• nattÄ• rahÄ• dÄ«supi esevanayo.

sace kassaci bhikkhuno itthiliá¹…gaá¹ƒ pÄ• tubhavati, tassa sÄ• yeva upajjhÄ• , sÄ• yeva u
upajjhÄ• na gahetabbÄ• , upasampadÄ• ca na kÄ• tabbÄ• , bhikkhuupasampadato pabhu
vassagaá¹‡anÄ• \Be 380/, na ito paá¹-á¹-hÄ• ya vassagaá¹‡anÄ• kÄ• tabbÄ• . appatirÅ«p
majjhe vasituá¹ƒ, tasmÄ• bhikkhunupassayaá¹ƒ gantvÄ• bhikkhunÄ«hi saddhiá¹ƒ vasitabb
vÄ• vuá¹-á¹-hÄ• nagÄ• miniyo vÄ• Ä• pattiyo bhikkhÅ«naá¹ƒ bhikkhunÄ«hi \Ne 353/ sÄ• d
bhikkhunÄ«hi kÄ• tabbaá¹ƒ, vinayakammameva bhikkhunÄ«naá¹ƒ santike kÄ• tabbaá¹ƒ. yÄ
bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• sukkavissaá¹-á¹-hiÄ• dikÄ• Ä• pattiyo, tÄ• hi Ä• pattÄ«hi
tÄ• Ä• pattiyo vuá¹-á¹-hitÄ• va honti, puna pakatiliá¹…ge uppannepitÄ• hi Ä• pattÄ«hi tassa
bhikkhuniyÄ• purisaliá¹…ge pÄ• tubhÅ«tepi eseva nayo. vuttaÃ±cetaá¹ƒ ---

``tena kho pana samayena aÃ±Ã±atarassa bhikkhuno itthiliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ hoti.
Ä• rocesuá¹ƒ. anujÄ• nÄ• mi bhikkhave taá¹ƒyeva upajjhaá¹ƒ, taá¹ƒyeva upasampadaá¹ƒ, t
bhikkhunÄ«hi saá¹…gamituá¹ƒ, yÄ• Ä• pattiyo bhikkhÅ«naá¹ƒ bhikkhunÄ«hi sÄ• dhÄ• raá¹
bhikkhunÄ«naá¹ƒ santike vuá¹-á¹-hÄ• tuá¹ƒ. yÄ• Ä• pattiyo bhikkhÅ«naá¹ƒ bhikkhunÄ«hias
Ä• pattÄ«hi anÄ• patti.

``tena kho pana samayena aÃ±Ã±atarissÄ• bhikkhuniyÄ• purisaliá¹…gaá¹ƒ pÄ• tubhÅ«taá
etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi bhikkhave taá¹ƒyeva upajjhaá¹ƒ, taá¹ƒyeva upas
vassÄ• ni bhikkhÅ«hi saá¹…gamituá¹ƒ, yÄ• Ä• pattiyo bhikkhunÄ«naá¹ƒ bhikkhÅ«hi sÄ• dh
bhikkhÅ«naá¹ƒ santike vuá¹-á¹-hÄ• tuá¹ƒ. yÄ• Ä• pattiyo bhikkhunÄ«naá¹ƒ bhikkhÅ«hi asÄ
Ä• pattÄ«hi anÄ• pattÄ«â€™â€™ ti (Vin III 69).

<247> __ayaá¹ƒ panettha pÄ• á¸·imuttakavinicchayo_ (Sp (to Vin III) I 69) --- imesu dvÄ«su
purisaliá¹…gaá¹ƒ uttamaá¹ƒ, itthiliá¹…gaá¹ƒ hÄ«naá¹ƒ, tasmÄ• purisaliá¹…gaá¹ƒ balavaaku
itthiliá¹…gaá¹ƒ dubbalakusalena patiá¹-á¹-hÄ• ti. itthiliá¹…gaá¹ƒ pana antaradhÄ• yantaá¹ƒc
antaradhÄ• yati, purisaliá¹…gaá¹ƒ balavakusalena patiá¹-á¹-hÄ• ti. evaá¹ƒ ubhayampiakusa
kusalena paá¹-ilabbhati.

tattha \Be 381/ sace dvinnaá¹ƒ bhikkhÅ«naá¹ƒ ekato sajjhÄ• yaá¹ƒ vÄ• dhammasÄ• kaccha
nipajjitvÄ• niddaá¹ƒ okkantÄ• naá¹ƒ ekassa itthiliá¹…gaá¹ƒ pÄ• tubhavati, ubhinnampisaha
paá¹-ibujjhitvÄ• attano vippakÄ• raá¹ƒ disvÄ• dukkhÄ«dummano rattibhÄ• geyeva itarassa
samassÄ• setabbo ``hotu mÄ• cintayittha, vaá¹-á¹-asseveso doso, sammÄ• sambuddhena
vÄ• hotu bhikkhunÄ« vÄ• , anÄ• vaá¹-odhammo, avÄ• rito saggamaggoâ€™â€™ ti. samas
``tumhehi bhikkhunupassayaá¹ƒgantuá¹ƒ vaá¹-á¹-ati, atthi pana te kÄ• ci sandiá¹-á¹-hÄ• \Ne
bhikkhuniyoâ€™â€™ ti. sacassÄ• honti tÄ• disÄ• bhikkhuniyo, ``atthÄ«â€™â€™ ti, no ce h
vatvÄ• so bhikkhu vattabbo ``mama saá¹…gahaá¹ƒ karotha, idÄ• ni maá¹ƒ paá¹-hamaá¹ƒ b
nethÄ• â€™â€™ ti. tena bhikkhunÄ• taá¹ƒ gahetvÄ• tassÄ• vÄ• sandiá¹-á¹-hÄ• naá¹ƒ atta
bhikkhunÄ«naá¹ƒ santikaá¹ƒ gantabbaá¹ƒ. gacchantena ca na ekakena gantabbaá¹ƒ, catÅ«
saddhiá¹ƒ jotikaÃ±ca kattaradaá¹‡á¸• akaÃ±cagahetvÄ• saá¹ƒvidahanaá¹ƒ parimocetvÄ• `
á¹-hÄ• naá¹ƒ gacchÄ• mÄ• â€™â€™ ti gantabbaá¹ƒ. sace bahigÄ• me dÅ«re vihÄ• ro hoti,
gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡aohÄ«yanÄ• pattÄ«hianÄ• patti. bhikkhunup
bhikkhuniyo vattabbÄ• ``asukaá¹ƒ nÄ• ma bhikkhuá¹ƒjÄ• nÄ• thÄ• â€™â€™ ti? ``Ä• ma, a
itthiliá¹…gaá¹ƒ pÄ• tubhÅ«taá¹ƒ, saá¹…gahaá¹ƒ dÄ• nissÄ• karothÄ• ti. tÄ• ce ``sÄ• dhu a
sajjhÄ• yissÄ• ma, dhammaá¹ƒ sossÄ• ma, gacchathatumheâ€™â€™ ti vatvÄ• saá¹…gah
saá¹…gÄ• hikÄ• lajjiniyo, tÄ• kopetvÄ• aÃ±Ã±attha na gantabbaá¹ƒ. gacchati ce,
gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡aohÄ«yanÄ• pattÄ«hina muccati.

sace pana lajjiniyo honti, na saá¹…gÄ• hikÄ• yo, aÃ±Ã±attha gantuá¹ƒ labbhati. sacepi alajj
saá¹…gahaá¹ƒ pana karonti, tÄ• pi pariccajitvÄ• aÃ±Ã±attha gantuá¹ƒ labbhati. sace lajjiniy
ca, Ã±Ä• tikÄ• na honti, Ä• sannagÄ• me pana aÃ±Ã±Ä• Ã±Ä• tikÄ• honti paá¹-ijagganikÄ
gantuá¹ƒ vaá¹-á¹-atÄ«ti vadanti. gantvÄ• sace bhikkhubhÄ• vepi nissayapaá¹-ipanno, patirÅ
santike nissayo gahetabbo, mÄ• tikÄ• vÄ• vinayo vÄ• uggahitosuggahito, puna uggaá¹‡ha
sace bhikkhubhÄ• vepi parisÄ• vacaro, tassa santikeyevaupasampannÄ• \Be 382/ sÅ«pasa
nissayo gahetabbo. pubbe taá¹ƒnissÄ• ya vasantehipi aÃ±Ã±assa santike nissayo gahetabb
paripuá¹‡á¹‡avassasÄ• maá¹‡erenapiaÃ±Ã±assa santike upajjhÄ• gahetabbÄ• .

yaá¹ƒ panassa bhikkhubhÄ• ve adhiá¹-á¹-hitaá¹ƒ ticÄ«varaÃ±ca patto ca, taá¹ƒ adhiá¹-á¹-hÄ
adhiá¹-á¹-hÄ• tabbaá¹ƒ. saá¹…kaccikÄ• ca udakasÄ• á¹-ikÄ• ca gahetabbÄ• . yaá¹ƒ atirek
atirekapattovÄ• vinayakammaá¹ƒ katvÄ• á¹-hapito hoti, tampi sabbaá¹ƒ vinayakammaá¹ƒ v
kÄ• tabbaá¹ƒ. paá¹-iggahitatelamadhuphÄ• á¹‡itÄ• dÄ«nipi paá¹-iggahaá¹‡aá¹ƒ vijahanti. sa
sattame divaseliá¹…gaá¹ƒ parivattati, puna paá¹-iggahetvÄ• sattÄ• haá¹ƒ vaá¹-á¹-ati. yaá¹ƒ
aÃ±Ã±assa bhikkhunosantakaá¹ƒ paá¹-iggahitaá¹ƒ, taá¹ƒ paá¹-iggahaá¹‡aá¹ƒ na vijahati. ya
sÄ• dhÄ• raá¹‡aá¹ƒ avibhajitvÄ• \Ne 355/ á¹-hapitaá¹ƒ, taá¹ƒ pakatatto rakkhati. yaá¹ƒ pana
santakaá¹ƒ, taá¹ƒ paá¹-iggahaá¹‡aá¹ƒvijahati. vuttaÃ±cetaá¹ƒ parivÄ• re ---

``telaá¹ƒ madhu phÄ• á¹‡itaÃ±cÄ• pi sappiá¹ƒ, sÄ• maá¹ƒ gahetvÄ• nikkhipeyya.

avÄ«tivatte sattÄ• he, sati paccaye paribhuÃ±jantassa Ä• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 480).

idaÃ±hi liá¹…gaparivattanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-iggahaá¹‡aá¹ƒ nÄ• ma liá¹…gapa
kÄ• lakiriyÄ• ya, sikkhÄ• paccakkhÄ• nena, hÄ«nÄ• yÄ• vattanena, anupasampannassa dÄ
acchinditvÄ• gahaá¹‡ena ca vijahati. tasmÄ• sacepi harÄ«takakhaá¹‡á¸• ampi paá¹-iggahe
sabbamassa paá¹-iggahaá¹‡aá¹ƒ vijahati. bhikkhuvihÄ• re pana yaá¹ƒ kiÃ±cissÄ• santakaá
appaá¹-iggahetvÄ• vÄ• á¹-hapitaá¹ƒ, sabbassa sÄ• va issarÄ• , Ä• harÄ• petvÄ• gahetab
panetthathÄ• varaá¹ƒ tassÄ• santakaá¹ƒ senÄ• sanaá¹ƒ vÄ• uparopakÄ• vÄ• , te yassicc
terasasu sammutÄ«su yÄ• bhikkhukÄ• le laddhÄ• sammuti, sabbÄ• paá¹-ippassambhati,
paá¹-ippassambhati. sace pacchimikÄ• ya senÄ• sane gahite liá¹…gaá¹ƒ parivattati, bhikkhu
uppannalÄ• bhaá¹ƒ dÄ• tukÄ• mo hoti, apaloketvÄ• dÄ• tabbo.

sace bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• ya paá¹-icchannÄ• ya Ä• pattiyÄ• parivasantassa liá¹
punapakkhamÄ• nattameva dÄ• tabbaá¹ƒ. sace mÄ• nattaá¹ƒ carantassa parivattati \Be 383
pakkhamÄ• nattamevadÄ• tabbaá¹ƒ. sace ciá¹‡á¹‡amÄ• nattassa parivattati, bhikkhunÄ«hi
kÄ• tabbaá¹ƒ. sace akusalavipÄ• ke parikkhÄ«á¹‡e pakkhamÄ• nattakÄ• le punadeva liá¹…
chÄ• rattaá¹ƒmÄ• nattameva dÄ• tabbaá¹ƒ. sace ciá¹‡á¹‡e pakkhamÄ• natte parivattati, bhi
abbhÄ• nakammaá¹ƒkÄ• tabbanti.

bhikkhuniyÄ• liá¹…gaparivattanepi vuttanayeneva sabbo vinicchayo veditabbo. ayaá¹ƒ pan
bhikkhunikÄ• le Ä• pannÄ• saÃ±carittÄ• patti paá¹-icchannÄ• hoti, parivÄ• sadÄ• naá¹ƒna
mÄ• nattameva dÄ• tabbaá¹ƒ. sace pakkhamÄ• nattaá¹ƒ carantiyÄ• liá¹…gaá¹ƒ parivattati,
mÄ• nattameva dÄ• tabbaá¹ƒ. sace ciá¹‡á¹‡amÄ• nattÄ• ya parivattati, puna mÄ• nattaá¹ƒa
abbhetabbo. atha bhikkhÅ«hi mÄ• natte adinne puna liá¹…gaá¹ƒ parivattati, bhikkhunÄ«hi p
dÄ• tabbaá¹ƒ. atha chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ carantassa puna parivattati, pakkhamÄ• nat
ciá¹‡á¹‡amÄ• nattassa pana liá¹…gaparivatte jÄ• te bhikkhunÄ«hi abbhÄ• nakammaá¹ƒkÄ•
356/ ca liá¹…ge bhikkhunibhÄ• ve á¹-hitÄ• yapi yÄ• Ä• pattiyo pubbe paá¹-ippassaddhÄ• ,
evÄ• ti.

<248> ito paraá¹ƒ pÄ• rivÄ• sikÄ• dÄ«naá¹ƒ vattaá¹ƒ dassayissÄ• ma --- pÄ• rivÄ• sikena (
bhikkhunÄ• upajjhÄ• yena hutvÄ• na upasampÄ• detabbaá¹ƒ, vattaá¹ƒ nikkhipitvÄ• pana
Ä• cariyena hutvÄ• pi kammavÄ• cÄ• na sÄ• vetabbÄ• , aÃ±Ã±asmiá¹ƒ asati vattaá¹ƒ nikk
vaá¹-á¹-ati. Ä• gantukÄ• naá¹ƒ nissayo na dÄ• tabbo. yehipi pakatiyÄ• va nissayo gahito, te
vinayakammaá¹ƒ karomi, asukattherassa nÄ• ma santike nissayaá¹ƒ gaá¹‡hatha, mayhaá¹ƒ
maá¹ƒ gÄ• mappavesanaá¹ƒ Ä• pucchathÄ• â€™â€™ ti. sace evaá¹ƒ vuttepikarontiyeva, vA

karontesupi anÄ• patti. aÃ±Ã±o sÄ• maá¹‡eropi nagahetabbo, upajjhaá¹ƒ datvÄ• gahitasÄ•
``ahaá¹ƒ vinayakammaá¹ƒ karomi, mayhaá¹ƒvattaá¹ƒ mÄ• karotha, mÄ• maá¹ƒ gÄ• mappa
ti. sace evaá¹ƒ vuttepi karontiyeva, vÄ• ritakÄ• lato paá¹-á¹-hÄ• ya karontesupi anÄ• patti. n
bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• , tasm
vattabbaá¹ƒ ``bhante, ahaá¹ƒ vinayakammaá¹ƒkaromi, bhikkhunovÄ• dakaá¹ƒ \Be 384/ jÄ• n
paá¹-ibalassa vÄ• bhikkhussa bhÄ• rokÄ• tabbo. Ä• gatÄ• bhikkhuniyo ``saá¹…ghassa sam
vo ovÄ• dadÄ• yakaá¹ƒ jÄ• nissatÄ«â€™â€™ tivÄ• ``ahaá¹ƒ vinayakammaá¹ƒ karomi, asu
gacchatha, so vo ovÄ• daá¹ƒdassatÄ«â€™â€™ ti vÄ• vattabbÄ• .

yÄ• ya Ä• pattiyÄ• saá¹…ghena parivÄ• so dinno hoti, sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±
pÄ• piá¹-á¹-hatarÄ• , kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• , napakata
á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , palibodhatthÄ• ya vÄ• pakkosanatthÄ• y
kÄ• tabbaá¹ƒ. palibodhatthÄ• ya hi karonto ``ahaá¹ƒ Ä• yasmantaá¹ƒ imasmiá¹ƒvatthusmiá¹
imamhÄ• Ä• vÄ• sÄ• parampi mÄ• pakkama, yÄ• va na taá¹ƒ adhikaraá¹‡aá¹ƒvÅ«pasant
karoti, pakkosanatthÄ• ya karonto ``ahaá¹ƒ taá¹ƒ savacanÄ«yaá¹ƒkaromi, ehi mayÄ• saddh
sammukhÄ«bhÄ• vaá¹ƒ gacchÄ• hÄ«â€™â€™ ti evaá¹ƒ karoti, tadubhayampina kÄ• tabba
jeá¹-á¹-hakaá¹-á¹-hÄ• naá¹ƒ na kÄ• tabbaá¹ƒ, pÄ• timokkhuddesakena vÄ• dhammajjhesak
terasasu sammutÄ«su ekasammutivasenapi issariyakammaá¹ƒ kÄ• tabbaá¹ƒ, ``karotu me Ä
taá¹ƒ vattukÄ• moâ€™â€™ ti evaá¹ƒ pakatattassa okÄ• sona kÄ• retabbo, vatthunÄ• vÄ•
``ayaá¹ƒ te dosoâ€™â€™ ti nasÄ• retabbo, bhikkhÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ yojetvÄ• \Ne
saá¹…ghattherena hutvÄ• pakatattassa bhikkhuno purato na gantabbaá¹ƒ na nisÄ«ditabbaá
upacÄ• raá¹ƒ muÃ±citvÄ• ekakeneva gantabbaÃ±ceva nisÄ«ditabbaÃ±ca, yo hoti saá¹…gh
seyyÄ• pariyantovihÄ• rapariyanto, so tassa dÄ• tabbo.

tattha __Ä• sanapariyanto_ nÄ• ma bhattaggÄ• dÄ«su saá¹…ghanavakÄ• sanaá¹ƒ, svassa
nisÄ«ditabbaá¹ƒ. __seyyÄ• pariyanto_ nÄ• ma seyyÄ• naá¹ƒ pariyanto sabbalÄ• makaá¹ƒ n
vassaggenaattano pattaá¹-á¹-hÄ• ne seyyaá¹ƒ gahetuá¹ƒ na labhati, sabbabhikkhÅ«hi vicini
gahitÄ• vasesÄ• maá¹…gulagÅ«thabharitÄ• vettalatÄ• divinaddhÄ• lÄ• makaseyyÄ• vassa
evaá¹ƒvasanaÄ• vÄ• sopi vassaggena attano pattaá¹-á¹-hÄ• ne tassa na vaá¹-á¹-ati, sabbal
vicinitvÄ• gahitÄ• vasesÄ• pana rajohatabhÅ«mi jatukamÅ«sikabharitÄ• \Be 385/ paá¹‡á¹‡
sace pakatattÄ• sabbe rukkhamÅ«likÄ• abbhokÄ• sikÄ• ca honti, channaá¹ƒ na upenti, sa
vissaá¹-á¹-hÄ• vÄ• sÄ• nÄ• ma honti, tesu yaá¹ƒ icchati, taá¹ƒ labhati.

vassÅ«panÄ• yikadivase paccayaá¹ƒ ekapasse á¹-hatvÄ• vassaggena gaá¹‡hituá¹ƒ labhati
nibaddhavassÄ• vÄ• sikaá¹ƒ senÄ• sanaá¹ƒ gaá¹‡hitu kÄ• mena vattaá¹ƒ nikkhipitvÄ• gah
Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• ne ``ettake bhikkhÅ« gahetvÄ• Ä• gacchathÄ• â€™â€™ ti nima
nÄ• ma kulaá¹ƒ bhikkhÅ« nimantesi, etha, tattha gacchÄ• mÄ• â€™â€™ ti evaá¹ƒ saá¹ƒvid
bhikkhÅ«naá¹ƒpuresamaá¹‡ena vÄ• pacchÄ• samaá¹‡ena vÄ• hutvÄ• kulÄ• ni na upasaa

asukasmiá¹ƒnÄ• ma gÄ• me manussÄ• bhikkhÅ«naá¹ƒ Ä• gamanaá¹ƒ icchanti, sÄ• dhu va
kareyyÄ• thÄ• â€™â€™ tievaá¹ƒ panassa vinayapariyÄ• yena kathetuá¹ƒ vaá¹-á¹-ati. Ä• ga
harÄ• yamÄ• nena Ä• raÃ±Ã±ikadhutaá¹…gaá¹ƒna samÄ• dÄ• tabbaá¹ƒ. yenapi pakatiyÄ•
bhikkhuá¹ƒ gahetvÄ• araÃ±Ã±earuá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ, na ekakena vatthabbaá
Ä• sanapariyante nisajjÄ• yaharÄ• yamÄ• nena piá¹‡á¸• apÄ• tikadhutaá¹…gampi na samÄ
pakatiyÄ• va piá¹‡á¸• apÄ• tiko, tassa paá¹-isedho natthi, na ca tappaccayÄ• piá¹‡á¸• apÄ•
maá¹ƒ jÄ• niá¹ƒsÅ«â€™â€™ ti. nÄ«haá¹-abhatto hutvÄ• vihÄ• reyeva nisÄ«ditvÄ• bhuÃ±ja
gaá¹‡ayissÄ• mi, gacchatome bhikkhuá¹ƒ disvÄ• anÄ• rocentassa ratticchedo siyÄ• â€™â€
piá¹‡á¸• apÄ• tona nÄ«harÄ• petabbo, ``mÄ• maá¹ƒ ekabhikkhupi jÄ• nÄ• tÅ«â€™â€™ ti c
vihÄ• resÄ• maá¹‡erehi pacÄ• petvÄ• bhuÃ±jitumpi na labhati, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya p
gilÄ• nassapana navakammaÄ• cariyupajjhÄ• yakiccÄ• dipasutassa vÄ• vihÄ• reyeva acch

sacepi \Ne 358/ gÄ• me anekasatÄ• bhikkhÅ« vicaranti, na sakkÄ• hoti Ä• rocetuá¹ƒ, gÄ•
sabhÄ• gaá¹-á¹-hÄ• ne vasituá¹ƒ vaá¹-á¹-ati. yasmÄ• ``pÄ• rivÄ• sikena, bhikkhave, bhikkh
Ä• gantukenaÄ• rocetabbaá¹ƒ, Ä• gantukassa Ä• rocetabbaá¹ƒ, uposathe Ä• rocetabbaá¹ƒ,
Ä• rocetabbaá¹ƒ, sace gilÄ• no hoti, dÅ«tenapi Ä• rocetabbaâ€™â€™ nti (Vin II 76) vuttaá¹
kaÃ±ci vihÄ• raá¹ƒ gatena Ä• gantukena tattha bhikkhÅ«naá¹ƒ Ä• rocetabbaá¹ƒ. sace sabb
passati, ekaá¹-á¹-hÄ• ne á¹-hiteneva Ä• rocetabbaá¹ƒ. atha rukkhamÅ«lÄ• dÄ«su visuá¹ƒá¹
tattha gantvÄ• Ä• rocetabbaá¹ƒ, saÃ±cicca anÄ• rocentassa ratticchedoca hoti, vattabhede
vicinanto ekacce na passati, ratticchedova hoti, na vattabhede dukkaá¹-aá¹ƒ.

Ä• gantukassapi attano vasanavihÄ• raá¹ƒ Ä• gatassa ekassa vÄ• bahÅ«naá¹ƒ vÄ• vuttan
ratticchedavattabhedÄ• pi cettha vuttanayeneva veditabbÄ• . sace Ä• gantukÄ• muhuttaá¹
avissamitvÄ• eva vÄ• vihÄ• ramajjhena gacchanti, tesampi Ä• rocetabbaá¹ƒ. sace tassa a
ayaÃ±ca gatakÄ• le jÄ• nÄ• ti, gantvÄ• Ä• rocetabbaá¹ƒ, sampÄ• puá¹‡ituá¹ƒvÄ• sÄ• vetu
ratticchedova hoti, na vattabhede dukkaá¹-aá¹ƒ. yepiantovihÄ• raá¹ƒ appavisitvÄ• upacÄ• n
gacchanti, ayaÃ±ca nesaá¹ƒ chattasaddaá¹ƒvÄ• ukkÄ• sitasaddaá¹ƒ vÄ• khipitasaddaá¹ƒ
Ä• gantukabhÄ• vaá¹ƒ jÄ• nÄ• ti, gantvÄ• Ä• rocetabbaá¹ƒ, gatakÄ• le jÄ• nantenapi anub
sampÄ• puá¹‡ituá¹ƒ asakkontassa ratticchedovahoti, na vattabhede dukkaá¹-aá¹ƒ. yopi ratti
rattiá¹ƒyeva gacchati, sopissa ratticchedaá¹ƒkaroti, aÃ±Ã±Ä• tattÄ• pana vattabhede dukka
ajÄ• nitvÄ• va abbhÄ• naá¹ƒ karoti, akatameva hotÄ«ti __kurundiyaá¹ƒ_ vuttaá¹ƒ, tasmÄ• a
kÄ• tabbaá¹ƒ. ayaá¹ƒ apaá¹‡á¹‡akapaá¹-ipadÄ• .

nadÄ«Ä• dÄ«su nÄ• vÄ• ya gacchantampi paratÄ«re á¹-hitampi Ä• kÄ• se gacchantampi pa
á¹-hitampi bhikkhuá¹ƒ disvÄ• sace ``bhikkhÅ«â€™â€™ ti vavatthÄ• naá¹ƒ atthi, nÄ• vÄ• dÄ
mahÄ• saddaá¹ƒ katvÄ• vÄ• vegena anubandhitvÄ• vÄ• Ä• rocetabbaá¹ƒ, anÄ• rocentas
dukkaá¹-aÃ±ca. sace vÄ• yamantopi sampÄ• puá¹‡ituá¹ƒ vÄ• sÄ• vetuá¹ƒ vÄ• na sakkoti,
vattabhede dukkaá¹-aá¹ƒ. saá¹…ghasenÄ• bhayatthero pana visayÄ• visayenakatheti ``visa

ratticchedo ceva vattabhede dukkaá¹-aÃ±ca hoti, avisaye pana ubhayampi natthÄ«â€™â€™
``samaá¹‡o ayanti vavatthÄ• nameva pamÄ• á¹‡aá¹ƒ. sacepi avisayo hoti, vattabhede dukk
ratticchedo pana hotiyevÄ• â€™â€™ tiÄ• ha.

uposathadivase \Be 387/ \Ne 359/ ``uposathaá¹ƒ sampÄ• puá¹‡issÄ• mÄ• â€™â€™ ti Ä• g
iddhiyÄ• gacchantÄ• pi uposathabhÄ• vaá¹ƒ Ã±atvÄ• otaritvÄ• uposathaá¹ƒ karonti, tasm
Ä• gantukasodhanatthaá¹ƒuposathadivasepi Ä• rocetabbaá¹ƒ. pavÄ• raá¹‡Ä• yapi eseva na
gilÄ• nenabhikkhuá¹ƒ pesetvÄ• Ä• rocÄ• petabbaá¹ƒ, anupasampannaá¹ƒ pesetuá¹ƒ na va

na pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikl
sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo aÃ±Ã±atra pakatattena aÃ±Ã±atra
bhikkhu natthi, tattha na vasitabbaá¹ƒ. na hi tattha vuttharattiyo gaá¹‡anÅ«pikÄ• honti. dasa
pana sacepi rattiyo gaá¹‡anÅ«pikÄ• na honti, antarÄ• yatoparimuccanatthÄ• ya gantabbam
``aÃ±Ã±atra antarÄ• yÄ• â€™â€™ ti. nÄ• nÄ• saá¹ƒvÄ• sakehisaddhiá¹ƒ vinayakammaá¹ƒ
anÄ• rocanepi ratticchedo natthi, abhikkhukÄ• vÄ• sasadisamevahoti. tena vuttaá¹ƒ ``nÄ• n
sabhikkhukoâ€™â€™ ti.

na pÄ• rivÄ• sikena bhikkhunÄ• pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se
vatthabbaá¹ƒ. tattha __Ä• vÄ• so_ nÄ• ma vasanatthÄ• ya katasenÄ• sanaá¹ƒ. __anÄ• vÄ•
bodhigharaá¹ƒ sammuÃ±janÄ«aá¹-á¹-ako dÄ• ruaá¹-á¹-ako pÄ• nÄ«yamÄ• á¸·o vaccakuá¹-
``etesu yattha katthaci ekacchanne chadanato udakapatanaá¹-á¹-hÄ• naparicchinne okÄ• s
labhati, pÄ• rivÄ• siko pana antoÄ• vÄ• seyeva na labhatÄ«â€™â€™ ti __mahÄ• paccariya
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ avisesena ``udakapÄ• tena vÄ• ritaâ€™â€™ nti vuttaá¹ƒ.
ettakesu paÃ±cavaá¹‡á¹‡acchadanabaddhaá¹-á¹-hÄ• nesu pÄ• rivÄ• sikassa ca ukkhittakas
udakapÄ• tena vÄ• ritaâ€™â€™ nti vuttaá¹ƒ. tasmÄ• nÄ• nÅ«pacÄ• repi ekacchannena va
tadahupasampannepi pakatatte paá¹-hamaá¹ƒ pavisitvÄ• nipannepi saá¹-á¹-hivassikopipÄ•
pavisitvÄ• jÄ• nanto nipajjati, ratticchedo ceva vattabhede dukkaá¹-aÃ±ca, ajÄ• nantassa ra
vattabhede dukkaá¹-aá¹ƒ. sace pana tasmiá¹ƒ nisinne pacchÄ• pakatatto \Be 388/ pavisitvÄ
pÄ• rivÄ• siko ca jÄ• nÄ• ti, ratticchedo cevavattabhede dukkaá¹-aÃ±ca. no ce jÄ• nÄ• ti, ra
vattabhede dukkaá¹-aá¹ƒ.

pÄ• rivÄ• sikena bhikkhunÄ• pakatattaá¹ƒ bhikkhuá¹ƒ tadahupasampannampi disvÄ• Ä• s
vuá¹-á¹-hÄ• ya ca ``ahaá¹ƒ iminÄ• sukhanisinno vuá¹-á¹-hÄ• pitoâ€™â€™ ti parammukhen
``idaá¹ƒÄ• cariya Ä• sanaá¹ƒ, ettha nisÄ«dathÄ• â€™â€™ ti evaá¹ƒ pakatatto bhikkhu Ä• s
navakena \Ne 360/ pana ``mahÄ• theraá¹ƒ obaddhaá¹ƒ karomÄ«â€™â€™ ti pÄ• rivÄ• sikat
gantabbaá¹ƒ. pÄ• rivÄ• sikena pakatattena bhikkhunÄ• saddhiá¹ƒ na ekÄ• sane nisÄ«ditab
Ä• sanenisinne ucce Ä• sane nisÄ«ditabbaá¹ƒ, na chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«dita
dvÄ• dasahatthaá¹ƒpana upacÄ• raá¹ƒ muÃ±citvÄ• nisÄ«dituá¹ƒ vaá¹-á¹-ati. pÄ• rivÄ• sike

saddhiá¹ƒna ekacaá¹…kame caá¹…kamitabbaá¹ƒ, na nÄ«ce caá¹…kame caá¹…kamante u
na chamÄ• yaá¹ƒcaá¹…kamante caá¹…kame caá¹…kamitabbaá¹ƒ. ettha pana akataparicch
paricchedaá¹ƒ katvÄ• vÄ• lukaá¹ƒ Ä• kiritvÄ• Ä• lambanaá¹ƒ yojetvÄ• katacaá¹…kame nÄ
panavÄ• do iá¹-á¹-hakacayena sampanne vedikÄ• parikkhitte. sace pana pÄ• kÄ• raparikkh
dvÄ• rakoá¹-á¹-hakayutto pabbatantaravanantaragumbantaresu vÄ• suppaá¹-icchanno, tÄ•
caá¹…kamituá¹ƒvaá¹-á¹-ati, appaá¹-icchannepi upacÄ• raá¹ƒ muÃ±citvÄ• vaá¹-á¹-ati.

pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• sikavuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ
mÅ«lÄ• yapaá¹-ikassanÄ• rahenamÄ• nattÄ• rahena mÄ• nattacÄ• rikena abbhÄ• nÄ• rahe
ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vatthabbaá¹ƒ. ettha pana sace vuá¸• á¸• hatar
nipanne itarojÄ• nanto pacchÄ• nipajjati, ratticchedo cassa hoti, vattabhede ca dukkaá¹-aá¹
vuá¸• á¸• hatarassapana ratticchedova, na vattabhede dukkaá¹-aá¹ƒ. ajÄ• nitvÄ• nipajjati, c
vattabhedonatthi, ratticchedo pana hoti. atha navakapÄ• rivÄ• sike paá¹-hamaá¹ƒ nipanne v
pacchÄ• nipajjati, navako ca jÄ• nÄ• ti, ratti cassa chijjati, vattabhede ca dukkaá¹-aá¹ƒ hoti.
vuá¸• á¸• hatarassaratticchedova, na vattabhedo. no ce jÄ• nÄ• ti, dvinnampi vattabhedo na
hoti. sace apacchÄ• purimaá¹ƒ nipajjanti, vuá¸• á¸• hatarassa ratticchedova, itarassa
vattabhedopÄ«ti__kurundiyaá¹ƒ_ vuttaá¹ƒ.

dve \Be 389/ pÄ• rivÄ• sikÄ• samavassÄ• , eko paá¹-hamaá¹ƒ nipanno, eko jÄ• nantova pa
chijjati, vattabhede ca dukkaá¹-aá¹ƒ. paá¹-hamaá¹ƒ nipannassa ratticchedova, na vattabhed
nipajjantopi na jÄ• nÄ• ti, dvinnampi vattabhedo natthi, ratticchedopana hoti. sace dvepi apa
nipajjanti, dvinnampi ratticchedoyeva, na vattabhedo. sace hi dve pÄ• rivÄ• sikÄ• ekato vas
aÃ±Ã±amaÃ±Ã±assa ajjhÄ• cÄ• raá¹ƒ Ã±atvÄ• agÄ• ravÄ• vÄ• vippaá¹-isÄ• rino vÄ• hutv
Ä• pajjeyyuá¹ƒ tato pÄ• piá¹-á¹-hataraá¹ƒ vÄ• , vibbhameyyuá¹ƒ vÄ• , tasmÄ• nesaá¹ƒ saha
paá¹-ikkhittÄ• . mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dayocettha pÄ• rivÄ• sikÄ• naá¹ƒ pakatatta
veditabbÄ• . tasmÄ• pÄ• rivÄ• sikenabhikkhunÄ• mÅ«lÄ• yapaá¹-ikassanÄ• rahena \Ne 36
mÄ• nattacÄ• rikena abbhÄ• nÄ• rahena bhikkhunÄ• saddhiá¹ƒ na ekÄ• sane nisÄ«ditabba
ucce Ä• sane nisÄ«ditabbaá¹ƒ, na chamÄ• ya nisinne Ä• sane nisÄ«ditabbaá¹ƒ, na ekacaá¹
nÄ«ce caá¹…kame caá¹…kamanteucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• ya ca
caá¹…kamitabbaá¹ƒ.

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sÄ• ditabbaá¹ƒ pakatattÄ• naá¹ƒ bhikkhÅ«na
abhivÄ• danaá¹ƒpaccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ Ä• sanÄ• bh
pÄ• dodakaá¹ƒpÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ na
yo sÄ• diyeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 75) vacanato pakatattÄ• naá¹ƒ bh
navakataraá¹ƒpÄ• rivÄ• sikaá¹ƒ avasesÄ• naá¹ƒ antamaso mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ•
sÄ• diyantassadukkaá¹-aá¹ƒ, saddhivihÄ• rikÄ• nampi sÄ• diyantassa dukkaá¹-ameva. tasm
``ahaá¹ƒvinayakammaá¹ƒ karomi, mayhaá¹ƒ vattaá¹ƒ mÄ• karotha, mÄ• maá¹ƒ gÄ• mappa

ti. sace saddhÄ• pabbajitÄ• kulaputtÄ• ``tumhe, bhante, tumhÄ• kaá¹ƒ vinayakammaá¹ƒ ka
vattaá¹ƒ karonti, gÄ• mappavesanampi Ä• pucchantiyeva, vÄ• ritakÄ• lato paá¹-á¹-hÄ• ya a

``anujÄ• nÄ• mi, bhikkhave, pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mithÅ« yathÄ• vuá¸• á¸•
abhivÄ• danaá¹ƒpaccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ sÄ• mÄ«cikammaá¹ƒ Ä• sanÄ• bh
pÄ• dodakaá¹ƒpÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ na
piá¹-á¹-hiparikammaâ€™â€™ nti \Be 390/ (Vin II 75) vacanato pana pÄ• rivÄ• sikÄ• naá¹ƒ b
aÃ±Ã±amaÃ±Ã±aá¹ƒ yo yo vuá¸• á¸• ho, tenatena navakatarassa abhivÄ• danÄ• diá¹ƒ sÄ•

``anujÄ• nÄ• mi, bhikkhave, pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paÃ±ca yathÄ• vuá¸• á¸•
pavÄ• raá¹‡aá¹ƒvassikasÄ• á¹-ikaá¹ƒ oá¹‡ojanaá¹ƒ bhattaâ€™â€™ nti (Vin II 75) vacanato
paÃ±capakatattehipi saddhiá¹ƒ vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ•
pÄ• timokkheuddissamÄ• ne hatthapÄ• se nisÄ«dituá¹ƒ vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ_
anisÄ«ditvÄ• pÄ• á¸·iá¹ƒ vihÄ• ya hatthapÄ• saá¹ƒ amuÃ±cantena nisÄ«ditabbaâ€™â€™ n
pÄ• risuddhiuposathekariyamÄ• ne saá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«ditvÄ• tattheva nisi
pÄ• risuddhiuposathokÄ• tabbo. pavÄ• raá¹‡Ä• yapi saá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«dit
pÄ• á¸·iyÄ• pavÄ• retabbaá¹ƒ. saá¹…ghena ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jiyamÄ• naá¹ƒ
pattaá¹-á¹-hÄ• negahetuá¹ƒ vaá¹-á¹-ati.

__oá¹‡ojana_nti \Ne 362/ vissajjanaá¹ƒ vuccati. sace hi pÄ• rivÄ• sikassa dve tÄ«á¹‡i
uddesabhattÄ• dÄ«nipÄ• puá¹‡anti, aÃ±Ã±Ä• cassa puggalikabhattapaccÄ• sÄ• hoti, tÄ• n
``bhante, heá¹-á¹-hÄ• gÄ• hetha, ajja mayhaá¹ƒ bhattapaccÄ• sÄ• atthi, sveva gaá¹‡hissÄ
vissajjetabbÄ• ni. evaá¹ƒ tÄ• ni punadivasesu gaá¹‡hituá¹ƒ labhati. ``punadivase sabbapaá¹
dÄ• tabbaâ€™â€™ nti__kurundiyaá¹ƒ_ vuttaá¹ƒ. yadi pana na gaá¹‡hÄ• ti na vissajjeti, pun
idaá¹ƒ oá¹‡ojanaá¹ƒ nÄ• ma pÄ• rivÄ• sikasseva odissa anuÃ±Ã±Ä• taá¹ƒ. kasmÄ• ? tassa
saá¹…ghanavakaá¹-á¹-hÄ• nenisinnassa bhattagge yÄ• gukhajjakÄ• dÄ«ni pÄ• puá¹‡anti v
bhikkhÄ• hÄ• renamÄ• kilamitthÄ• â€™â€™ ti idamassa saá¹…gahakaraá¹‡atthÄ• ya odis

__bhatta_nti Ä• gatÄ• gatehi vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• gahetvÄ• gantabbaá¹ƒ vihÄ• re
catussÄ• labhattaá¹ƒ. etaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ labhati, pÄ• á¸·iyÄ• pana gantuá¹ƒ vÄ
labhati, tasmÄ• pÄ• á¸·itoosakkitvÄ• hatthapÄ• se á¹-hitena hatthaá¹ƒ pasÄ• retvÄ• yathÄ
gaá¹‡hÄ• ti, evaá¹ƒgaá¹‡hitabbaá¹ƒ. Ä• rÄ• mikasamaá¹‡uddesehi Ä• harÄ• petuá¹ƒ na lab
Ä• haranti, vaá¹-á¹-ati. raÃ±Ã±o mahÄ• peá¸·abhattepi eseva nayo. catussÄ• labhatte pana
kattukÄ• mohoti, attano atthÄ• ya ukkhitte \Be 391/ piá¹‡á¸• e ``ajja me bhattaá¹ƒ atthi, svev
gaá¹‡hissÄ• mÄ«â€™â€™ tivattabbaá¹ƒ. ``punadivase dve piá¹‡á¸• e labhatÄ«â€™â€™ ti
vuttaá¹ƒ. uddesabhattÄ• dÄ«nipipÄ• á¸·ito osakkitvÄ• va gahetabbÄ• ni, yattha pana nisÄ«d
tattha sÄ• maá¹‡erÄ• naá¹ƒjeá¹-á¹-hakena, bhikkhÅ«naá¹ƒ saá¹…ghanavakena hutvÄ• nis
pÄ• rivÄ• sikavattaá¹ƒ.

mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• naá¹ƒ mÄ• nattÄ• rahÄ• naá¹ƒ mÄ• nattacÄ• rikÄ• naá¹ƒ a
vattantiveditabbaá¹ƒ. mÄ• nattacÄ• rikassa vatte pana ``devasikaá¹ƒ Ä• rocetabbaâ€™â€™
ca ``tayo kho, upÄ• li, pÄ• rivÄ• sikassa bhikkhuno ratticchedÄ• , sahavÄ• sovippavÄ• so a
II 83) vacanato yvÄ• yaá¹ƒ ``pakatattena bhikkhunÄ• saddhiá¹ƒekacchanneâ€™â€™ tiÄ• c
yo ca ekasseva vÄ• so, yÄ• cÄ• yaá¹ƒ Ä• gantukÄ• dÄ«naá¹ƒanÄ• rocanÄ• , etesu tÄ«su e
pÄ• rivÄ• sikassa bhikkhuno ratticchedohoti.

mÄ• nattacÄ• rikassa pana ``cattÄ• ro kho, upÄ• li, mÄ• nattacÄ• rikassa bhikkhuno ratticch
vippavÄ• so, anÄ• rocanÄ• , Å«ne gaá¹‡e caraá¹‡aâ€™â€™ nti vacanato imesu catÅ«su k
ratticchedo hoti. __gaá¹‡o_ti cettha cattÄ• ro vÄ• atirekÄ• vÄ• . tasmÄ• sacepi tÄ«hi bhikk
vasati, ratticchedo hotiyeva.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

garukÄ• pattivuá¹-á¹-hÄ• navinicchayakathÄ• samattÄ• .

33. kammÄ• kammavinicchayakathÄ•

<249> __kammÄ• kamma_nti \Ne 364/ ettha (Vin V 482-484) pana kammÄ• ni cattÄ• ri ---
apalokanakammaá¹ƒÃ±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatutthakammanti. imÄ•
kammÄ• nikatihÄ• kÄ• rehi vipajjanti? paÃ±cahÄ• kÄ• rehi vipajjanti --- vatthuto vÄ• Ã±attit
sÄ«mato vÄ• parisato vÄ• .

kathaá¹ƒ \Be 392/ __vatthuto kammÄ• ni vipajjanti_? sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá
vatthuvipannaá¹ƒ adhammakammaá¹ƒ. paá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ apaá¹-ipu
adhammakammaá¹ƒ. paá¹-iÃ±Ã±Ä• ya karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ apaá¹-iÃ±Ã±Ä• ya karoti
vatthuvipannaá¹ƒadhammakammaá¹ƒ. sativinayÄ• rahassa amÅ«á¸·havinayaá¹ƒ deti, vatth
amÅ«á¸·havinayÄ• rahassatassa pÄ• piyasikakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adhamma
pÄ• piyasikakammÄ• rahassatajjanÄ«yakammaá¹ƒ karoti, vatthuvipannaá¹ƒ adhammakamm
niyassakammaá¹ƒkaroti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. niyassakammÄ• rahassa p
vatthuvipannaá¹ƒ adhammakammaá¹ƒ. pabbÄ• janÄ«yakammÄ• rahassa paá¹-isÄ• raá¹‡Ä«
vatthuvipannaá¹ƒadhammakammaá¹ƒ. paá¹-isÄ• raá¹‡Ä«yakammÄ• rahassa ukkhepanÄ«y
adhammakammaá¹ƒ. ukkhepanÄ«yakammÄ• rahassa parivÄ• saá¹ƒ deti, vatthuvipannaá¹ƒ
parivÄ• sÄ• rahassamÅ«lÄ• ya paá¹-ikassati, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. mÅ«lÄ
mÄ• nattaá¹ƒdeti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. mÄ• nattÄ• rahaá¹ƒ abbheti, vatth
abbhÄ• nÄ• rahaá¹ƒ upasampÄ• deti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. anuposathe u
vatthuvipannaá¹ƒ adhammakammaá¹ƒ. apavÄ• raá¹‡Ä• ya pavÄ• reti, vatthuvipannaá¹ƒ adh

paá¹‡á¸• akaá¹ƒupasampÄ• deti, vatthuvipannaá¹ƒ adhammakammaá¹ƒ. theyyasaá¹ƒvÄ• s
tiracchÄ• nagataá¹ƒ, mÄ• tughÄ• takaá¹ƒ, pitughÄ• takaá¹ƒ, arahantaghÄ• takaá¹ƒ, bhikkhu
saá¹…ghabhedakaá¹ƒ, lohituppÄ• dakaá¹ƒ, ubhatobyaÃ±janakaá¹ƒ, Å«navÄ«sativassaá¹ƒ p
vatthuvipannaá¹ƒ adhammakammaá¹ƒ. evaá¹ƒ vatthuto kammÄ• ni vipajjanti.

kathaá¹ƒ __Ã±attito kammÄ• ni vipajjanti_? paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni vipajjan
parÄ• masati, saá¹…ghaá¹ƒ na parÄ• masati, puggalaá¹ƒ na parÄ• masati, Ã±attiá¹ƒ na par
Ã±attiá¹ƒ á¹-hapeti. imehi paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni vipajjanti.

kathaá¹ƒ \Ne 365/ __anussÄ• vanato kammÄ• ni vipajjanti_? paÃ±cahÄ• kÄ• rehi anussÄ• v
vatthuá¹ƒ na parÄ• masati, saá¹…ghaá¹ƒ na parÄ• masati, puggalaá¹ƒ na parÄ• masati, sÄ
sÄ• veti. imehi paÃ±cahÄ• kÄ• rehi anussÄ• vanato kammÄ• nivipajjanti.

kathaá¹ƒ __sÄ«mato kammÄ• ni vipajjanti_? ekÄ• dasahi Ä• kÄ• rehi sÄ«mato kammÄ• ni v
sÄ«maá¹ƒ sammannati, atimahatiá¹ƒ sÄ«maá¹ƒ sammannati, khaá¹‡á¸• animittaá¹ƒ sÄ«ma
chÄ• yÄ• nimittaá¹ƒ sÄ«maá¹ƒ sammannati, animittaá¹ƒ sÄ«maá¹ƒ \Be 393/ sammannati, b
sammannati, nadiyÄ• sÄ«maá¹ƒ sammannati, samudde sÄ«maá¹ƒ sammannati, jÄ• tassar
sÄ«maá¹ƒ sambhindati, sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharati. imehi ekÄ• dasahiÄ• kÄ• rehi s

kathaá¹ƒ __parisato kammÄ• ni vipajjanti_? dvÄ• dasahi Ä• kÄ• rehi parisato kammÄ• nivip
catuvaggakaraá¹‡Ä«ye kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• te anÄ• gatÄ• honti,
anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti, catuvaggakaraá¹‡ekamme yÄ• vatik
Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-ohoti, sammukhÄ«bhÅ«tÄ• paá¹-i
kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ cha
sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti.

paÃ±cavaggakaraá¹‡e kamme ... pe ... dasavaggakaraá¹‡e kamme ... pe ... vÄ«sativaggaka
bhikkhÅ« kammappattÄ• , te anÄ• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o h
paá¹-ikkosanti, vÄ«sativaggakaraá¹‡e kamme yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä•
chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• paá¹-ikkosanti, vÄ«sa
yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chando Ä•
paá¹-ikkosanti. imehi dvÄ• dasahi Ä• kÄ• rehi parisato kammÄ• nivipajjanti.

catuvaggakaraá¹‡e kamme cattÄ• ro bhikkhÅ« pakatattÄ• kammappattÄ• , avasesÄ• paka
saá¹…gho kammaá¹ƒ karoti, so neva kammappatto nÄ• pi chandÄ• raho, apica kammÄ• ra
paÃ±ca bhikkhÅ« pakatattÄ• kammappattÄ• , avasesÄ• pakatattÄ• chandÄ• rahÄ• . yass
neva kammappatto nÄ• pi chandÄ• raho, apica kammÄ• raho \Ne 366/. dasavaggakaraá¹‡e
pakatattÄ• kammappattÄ• , avasesÄ• pakatattÄ• chandÄ• rahÄ• . yassa saá¹…gho kamm

nÄ• pi chandÄ• raho, apica kammÄ• raho. vÄ«sativaggakaraá¹‡e kamme vÄ«sati bhikkhÅ«
avasesÄ• \Be 394/pakatattÄ• chandÄ• rahÄ• . yassa saá¹…gho kammaá¹ƒ karoti, so neva
chandÄ• raho, apica kammÄ• raho.

<250> __apalokanakammaá¹ƒ_ kati á¹-hÄ• nÄ• ni gacchati? __Ã±attikammaá¹ƒ, Ã±attidutiy
Ã±atticatutthakammaá¹ƒ_ kati á¹-hÄ• nÄ• ni gacchati? apalokanakammaá¹ƒ paÃ±ca á¹-hÄ•
Ã±attikammaá¹ƒ nava á¹-hÄ• nÄ• ni gacchati. Ã±attidutiyakammaá¹ƒ satta á¹-hÄ• nÄ• ni ga
Ã±atticatutthakammaá¹ƒsatta á¹-hÄ• nÄ• ni gacchati.

__apalokanakammaá¹ƒ_ katamÄ• ni paÃ±ca á¹-hÄ• nÄ• ni gacchati? osÄ• raá¹‡aá¹ƒ nissÄ
bhaá¹‡á¸• ukammaá¹ƒbrahmadaá¹‡á¸• aá¹ƒ kammalakkhaá¹‡aÃ±Ã±eva paÃ±camaá¹ƒ. apa
á¹-hÄ• nÄ• ni gacchati.

__Ã±attikammaá¹ƒ_ katamÄ• ni nava á¹-hÄ• nÄ• ni gacchati? osÄ• raá¹‡aá¹ƒ nissÄ• raá¹‡a
pavÄ• raá¹‡aá¹ƒsammutiá¹ƒ dÄ• naá¹ƒ paá¹-iggahaá¹‡aá¹ƒ paccukkaá¸• á¸• hanaá¹ƒ kamm
Ã±attikammaá¹ƒ imÄ• ninava á¹-hÄ• nÄ• ni gacchati.

__Ã±attidutiyakammaá¹ƒ_ katamÄ• ni satta á¹-hÄ• nÄ• ni gacchati? osÄ• raá¹‡aá¹ƒ nissÄ•
uddharaá¹‡aá¹ƒ desanaá¹ƒ kammalakkhaá¹‡aÃ±Ã±eva sattamaá¹ƒ. Ã±attidutiyakammaá¹ƒ
á¹-hÄ• nÄ• nigacchati.

__Ã±atticatutthakammaá¹ƒ_ katamÄ• ni satta á¹-hÄ• nÄ• ni gacchati? osÄ• raá¹‡aá¹ƒ nissÄ
sammutiá¹ƒdÄ• naá¹ƒ niggahaá¹ƒ samanubhÄ• sanaá¹ƒ kammalakkhaá¹‡aÃ±Ã±eva sattam
imÄ• ni sattaá¹-hÄ• nÄ• ni gacchati. ayaá¹ƒ tÄ• va pÄ• á¸·inayo.

<251> ayaá¹ƒ panettha Ä• dito paá¹-á¹-hÄ• ya vinicchayakathÄ• (Sp (to Vin V) 482) --- __a
sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒ sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• sa
anumatiyÄ• tikkhattuá¹ƒ sÄ• vetvÄ• kattabbakammaá¹ƒ. __Ã±attikammaá¹ƒ_ nÄ• ma vutta
anumatiyÄ• ekÄ• ya Ã±attiyÄ• kattabbakammaá¹ƒ. __Ã±attidutiyakammaá¹ƒ_ nÄ• ma vutt
saá¹…ghassa anumatiyÄ• ekÄ• ya Ã±attiyÄ• ekÄ• ya ca anussÄ• vanÄ• yÄ• ti evaá¹ƒ Ã±a
367/ kattabbakammaá¹ƒ. __Ã±atticatutthakammaá¹ƒ_ nÄ• ma vuttanayeneva samaggassas
Ã±attiyÄ• tÄ«hi ca anussÄ• vanÄ• hÄ«ti evaá¹ƒ Ã±atticatutthÄ• hi tÄ«hianussÄ• vanÄ• hi k

tatra \Be 395/ apalokanakammaá¹ƒ apaloketvÄ• va kÄ• tabbaá¹ƒ, Ã±attikammÄ• divasena n
Ã±attikammampi ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• va kÄ• tabbaá¹ƒ, apalokanakammÄ• divasen
Ã±attidutiyakammaá¹ƒ pana apaloketvÄ• kÄ• tabbampi akÄ• tabbampi atthi. tattha sÄ«mÄ•
kathinadÄ• naá¹ƒ kathinuddhÄ• ro kuá¹-ivatthudesanÄ• vihÄ• ravatthudesanÄ• ti imÄ• nich
apaloketvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati, Ã±attidutiyakammavÄ• caá¹ƒ sÄ• vetvÄ• vakÄ• tabbÄ

sammutiyo senÄ• sanaggÄ• hakamatakacÄ«varadÄ• nÄ• disammutiyo cÄ• tietÄ• ni lahuka
vaá¹-á¹-anti, Ã±attikammaÃ±atticatutthakammavasenapana na kÄ• tabbameva. ``Ã±atticatu
kayiramÄ• naá¹ƒ daá¸·hataraá¹ƒ hoti, tasmÄ• kÄ• tabbaâ€™â€™ ntiekacce vadanti. evaá¹
hoti, tasmÄ• na kÄ• tabbanti paá¹-ikkhittameva. sace pana akkharaparihÄ«naá¹ƒ vÄ• pada
duruttapadaá¹ƒ vÄ• hoti, tassa sodhanatthaá¹ƒ punappunaá¹ƒvattuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ a
daá¸·hÄ«kammaá¹ƒ hoti, kuppakamme kammaá¹ƒ hutvÄ• tiá¹-á¹-hati. Ã±atticatutthakammaa
kammavÄ• cÄ• yo sÄ• vetvÄ• va kÄ• tabbaá¹ƒ, apalokanakammÄ• divasena na kÄ• tabbaá

__sammukhÄ• karaá¹‡Ä«yaá¹ƒ kammaá¹ƒ asammukhÄ• karoti, vatthuvipannaá¹ƒ adhamm
kammaá¹ƒ sammukhÄ• karaá¹‡Ä«yaá¹ƒ, atthi kammaá¹ƒ asammukhÄ• karaá¹‡Ä«yaá¹ƒ. tat
__asammukhÄ• karaá¹‡Ä«yaá¹ƒ_nÄ• ma dÅ«tenÅ«pasampadÄ• , pattanikkujjanaá¹ƒ, pattu
bhikkhunoummattakasammuti, sekkhÄ• naá¹ƒ kulÄ• naá¹ƒ sekkhasammuti, channassa bhik
devadattassa pakÄ• sanÄ«yakammaá¹ƒ, apasÄ• danÄ«yaá¹ƒ dassentassa bhikkhuno bhikk
kÄ• tabbaá¹ƒavandiyakammanti aá¹-á¹-havidhaá¹ƒ hoti. idaá¹ƒ aá¹-á¹-havidhampi kammaá¹
sukataá¹ƒhoti akuppaá¹ƒ, sesÄ• ni sabbakammÄ• ni sammukhÄ• eva kÄ• tabbÄ• ni. saá¹…
dhammasammukhatÄ• vinayasammukhatÄ• puggalasammukhatÄ• ti imaá¹ƒ catubbidhaá¹
kÄ• tabbÄ• ni. evaá¹ƒ katÄ• ni hi sukatÄ• ni honti, evaá¹ƒ akatÄ• ni panetÄ• ni imaá¹ƒ
sammukhÄ• vinayasaá¹…khÄ• taá¹ƒvatthuá¹ƒ vinÄ• katattÄ• vatthuvipannÄ• ni nÄ• ma ho
``sammukhÄ• karaá¹‡Ä«yaá¹ƒkammaá¹ƒ asammukhÄ• karoti, vatthuvipannaá¹ƒ adhamma
__paá¹-ipucchÄ• karaá¹‡Ä«yÄ• _dÄ«supipaá¹-ipucchÄ• dikaraá¹‡ameva vatthu, taá¹ƒ vatth
vatthuvipannatÄ• veditabbÄ• . apica Å«navÄ«sativassaá¹ƒ vÄ• antimavatthuá¹ƒ ajjhÄ• par
\Be 396/ \Ne 368/ vÄ• abhabbapuggalesu aÃ±Ã±ataraá¹ƒ upasampÄ• dentassapi vatthuvip
hoti. ayaá¹ƒvatthuto kammavipattiyaá¹ƒ vinicchayo.

__Ã±attito vipattiyaá¹ƒ_ pana __vatthuá¹ƒ na parÄ• masatÄ«_ti yassa upasampadÄ• dikam
parÄ• masati, tassa nÄ• maá¹ƒ na gaá¹‡hÄ• ti. ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ
buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me, bhante, saá
buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti vadati. evaá¹ƒ vatthuá¹ƒ na parÄ• ma

__saá¹…ghaá¹ƒ na parÄ• masatÄ«_ti saá¹…ghassa nÄ• maá¹ƒ na gaá¹‡hÄ• ti. ``suá¹‡Ä• tu
ayaá¹ƒdhammarakkhitoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me, bhante, ayaá¹ƒ dhammarakkh
saá¹…ghaá¹ƒ na parÄ• masati.

__puggalaá¹ƒ na parÄ• masatÄ«_ti yo upasampadÄ• pekkhassa upajjhÄ• yo, taá¹ƒ na parÄ
gaá¹‡hÄ• ti. ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ dhammarakkhito Ä• yasmato
buddharakkhitassaupasampadÄ• pekkhoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me, bhante, saá
upasampadÄ• pekkhoâ€™â€™ tivadati. evaá¹ƒ puggalaá¹ƒ na parÄ• masati.

__Ã±attiá¹ƒ na parÄ• masatÄ«_ti sabbena sabbaá¹ƒ Ã±attiá¹ƒ na parÄ• masati, Ã±attidutiya
Ã±attiá¹ƒaá¹-á¹-hapetvÄ• dvikkhattuá¹ƒ kammavÄ• cÄ• ya eva anussÄ• vanakammaá¹ƒ ka
Ã±atticatutthakammepiÃ±attiá¹ƒ aá¹-á¹-hapetvÄ• catukkhattuá¹ƒ kammavÄ• cÄ• ya eva an
evaá¹ƒÃ±attiá¹ƒ na parÄ• masati.

__pacchÄ• vÄ• Ã±attiá¹ƒ á¹-hapetÄ«_ti paá¹-hamaá¹ƒ kammavÄ• cÄ• ya anussÄ• vanaka
``esÄ• Ã±attÄ«â€™â€™ ti vatvÄ• ``khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ
evaá¹ƒ pacchÄ• Ã±attiá¹ƒ á¹-hapeti. iti imehi paÃ±cahÄ• kÄ• rehi Ã±attito kammÄ• ni vipajj

__anussÄ• vanato vipattiyaá¹ƒ_ pana vatthuÄ• dÄ«ni tÄ• va vuttanayeneva veditabbÄ• ni. e
aparÄ• masanaá¹ƒ hoti --- ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™ ti paá¹-hamÄ• nuss
etamatthaá¹ƒ vadÄ• mi ... pe ... tatiyampi etamatthaá¹ƒ vadÄ• mi. suá¹‡Ä• tu me, bhante, sa
dutiyatatiyÄ• nussÄ• vanÄ• su vÄ• ``ayaá¹ƒ dhammarakkhito Ä• yasmato buddharakkhitas
vattabbe ``suá¹‡Ä• tu me, bhante, saá¹…gho, Ä• yasmato buddharakkhitassÄ• â€™â€™ tiv
na parÄ• masati_ nÄ• ma. ``suá¹‡Ä• tu \Be 397/ me, bhante, saá¹…gho, ayaá¹ƒ dhammara
``suá¹‡Ä• tu me, bhante, ayaá¹ƒ dhammarakkhitoâ€™â€™ ti vadanto __saá¹…ghaá¹ƒ na p
me, bhante, saá¹…gho, ayaá¹ƒ dhammarakkhito Ä• yasmato buddharakkhitassÄ• â€™â€™
bhante, saá¹…gho, ayaá¹ƒ dhammarakkhito upasampadÄ• pekkhoâ€™â€™ ti vadanto__pu

__sÄ• vanaá¹ƒ hÄ• petÄ«_ti sabbena sabbaá¹ƒ kammavÄ• cÄ• ya anussÄ• vanaá¹ƒ na kar
Ã±attidutiyakammedvikkhattuá¹ƒ Ã±attimeva á¹-hapeti, Ã±atticatutthakamme catukkhattuá¹ƒ
evaá¹ƒsÄ• vanaá¹ƒ hÄ• peti. yopi Ã±attidutiyakamme ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• ekaá¹ƒ
akkharaá¹ƒ vÄ• chaá¸• á¸• eti, padaá¹ƒ vÄ• duruttaá¹ƒ karoti, ayampi sÄ• vanaá¹ƒ hÄ• pet
pana ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• sakimeva vÄ• dvikkhattuá¹ƒ vÄ• kammavÄ• cÄ• yaan
akkharaá¹ƒ vÄ• padaá¹ƒ vÄ• chaá¸• á¸• entopi duruttaá¹ƒ karontopi anussÄ• vanaá¹ƒhÄ• p

<252> ``duruttaá¹ƒ karotÄ«â€™â€™ ti ettha pana ayaá¹ƒ vinicchayo. yo hi aÃ±Ã±asmiá¹ƒ a
vadati, ayaá¹ƒ duruttaá¹ƒ karoti nÄ• ma. tasmÄ• kammavÄ• caá¹ƒ karontena bhikkhunÄ• y

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ, garukaá¹ƒ lahukaÃ±ca niggahitaá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ, dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™

vutto, ayaá¹ƒ suá¹-á¹-hu upalakkhetabbo. ettha hi __sithilaá¹ƒ_ nÄ• ma paÃ±casu vaggesu
__dhanitaá¹ƒ_ nÄ• ma tesveva dutiyacatutthaá¹ƒ. __dÄ«gha_nti dÄ«ghena kÄ• lena vattabl
tato upaá¸• á¸• hakÄ• lena vattabbaakÄ• rÄ• di. __garuka_nti dÄ«ghameva, yaá¹ƒ vÄ•
``Ä• yasmatobuddharakkhitattherassa yassa nakkhamatÄ«â€™â€™ ti evaá¹ƒ saá¹ƒyogapa
__lahuka_ntirassameva, yaá¹ƒ vÄ• ``Ä• yasmato buddharakkhitattherassa yassa na khama

asaá¹ƒyogaparaá¹ƒkatvÄ• vuccati. __niggahita_nti yaá¹ƒ karaá¹‡Ä• ni niggahetvÄ• avissaj
avivaá¹-enamukhena sÄ• nunÄ• sikaá¹ƒ katvÄ• vattabbaá¹ƒ. __sambandha_nti yaá¹ƒ para
``tuá¹‡hissÄ• â€™â€™ tivÄ• ``tuá¹‡hassÄ• â€™â€™ ti vÄ• vuccati. __vavatthita_nti yaá¹ƒ
katvÄ• vicchinditvÄ• ``tuá¹‡hÄ« assÄ• â€™â€™ ti vÄ• ``tuá¹‡ha assÄ• â€™â€™ ti vÄ• vu
karaá¹‡Ä• ni aniggahetvÄ• vissajjetvÄ• vivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vucc

tattha \Be 398/ \Ne 370/ ``suá¹‡Ä• tu meâ€™â€™ ti vattabbe ta-kÄ• rassa tha-kÄ• raá¹ƒ kat
ti vacanaá¹ƒ sithilassa dhanitakaraá¹‡aá¹ƒ nÄ• ma, tathÄ• ``pattakallaá¹ƒ esÄ• Ã±attÄ«â€
``patthakallaá¹ƒ esÄ• Ã±atthÄ«â€™â€™ tiÄ• divacanaá¹ƒ. ``bhante saá¹…ghoâ€™â€™ ti
bha-kÄ• ragha-kÄ• rÄ• naá¹ƒba-kÄ• raga-kÄ• re katvÄ• ``bante saá¹ƒgoâ€™â€™ ti vacana
sithilakaraá¹‡aá¹ƒ nÄ• ma. ``suá¹‡Ä• tumeâ€™â€™ ti vivaá¹-ena mukhena vattabbe pana `
vÄ• ``esÄ• Ã±attÄ«â€™â€™ ti vattabbe ``esaá¹ƒ Ã±attÄ«â€™â€™ ti vÄ• avivaá¹-ena mu
vacanaá¹ƒ vimuttassa niggahitavacanaá¹ƒnÄ• ma. ``pattakallaâ€™â€™ nti avivaá¹-ena muk
vattabbe ``pattakallÄ• â€™â€™ tivivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vacanaá¹ƒ
vimuttavacanaá¹ƒ nÄ• ma. itisithile kattabbe dhanitaá¹ƒ, dhanite kattabbe sithilaá¹ƒ, vimutte
niggahitaá¹ƒ, niggahite kattabbe vimuttanti imÄ• ni cattÄ• ri byaÃ±janÄ• ni antokammavÄ• c
evaá¹ƒ vadanto hi aÃ±Ã±asmiá¹ƒ akkhare vattabbe aÃ±Ã±aá¹ƒ vadati, duruttaá¹ƒ karotÄ«tiv

itaresu pana dÄ«gharassÄ• dÄ«su chasu byaÃ±janesu dÄ«ghaá¹-á¹-hÄ• ne dÄ«ghameva, r
rassamevÄ• tievaá¹ƒ yathÄ• á¹-hÄ• ne taá¹ƒ tadeva akkharaá¹ƒ bhÄ• santena anukkamÄ• c
avinÄ• sentena kammavÄ• cÄ• kÄ• tabbÄ• . sace pana evaá¹ƒ akatvÄ• dÄ«ghe vattabbe r
dÄ«ghaá¹ƒ vadati, tathÄ• garuke vattabbe lahukaá¹ƒ, lahuke vÄ• vattabbe garukaá¹ƒ vada
panavattabbe vavatthitaá¹ƒ, vavatthite vÄ• vattabbe sambandhaá¹ƒ vadati, evaá¹ƒ vuttepi k
imÄ• ni hi cha byaÃ±janÄ• ni kammaá¹ƒ na kopenti. yaá¹ƒ pana suttantikattherÄ• ``da-kÄ•
ta-kÄ• ro da-kÄ• ramÄ• pajjati, ca-kÄ• ro ja-kÄ• ramÄ• pajjati, ja-kÄ• ro ca-kÄ• ramÄ• pajja
ka-kÄ• ramÄ• pajjati, ka-kÄ• ro ya-kÄ• ramÄ• pajjati, tasmÄ• da-kÄ• rÄ• dÄ«su vattabbesu
virujjhatÄ«â€™â€™ ti vadanti, taá¹ƒkammavÄ• caá¹ƒ patvÄ• na vaá¹-á¹-ati. tasmÄ• vinaya
ta-kÄ• ro kÄ• tabbo ... pe ... na ka-kÄ• ro ya-kÄ• ro. yathÄ• pÄ• á¸·iyÄ• niruttiá¹ƒ sodhetvÄ
byaÃ±jananiruttiyÄ• vuttadose pariharantena kammavÄ• cÄ• kÄ• tabbÄ• . itarathÄ• hi sÄ•

__akÄ• le vÄ• sÄ• vetÄ«_ti sÄ• vanÄ• ya akÄ• le anokÄ• se Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• pa
anussÄ• vanakammaá¹ƒkatvÄ• pacchÄ• Ã±attiá¹ƒ á¹-hapeti. iti imehi paÃ±cahÄ• kÄ• rehi
kammÄ• nivipajjanti.

<253> __sÄ«mato_ \Be 399/ __vipattiyaá¹ƒ_ pana __atikhuddakasÄ«mÄ• _ nÄ• ma yÄ• ek
\Ne 371/. __kurundiyaá¹ƒ_ pana ``yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒ na sakkontÄ«â€
tasmÄ• yÄ• evarÅ«pÄ• sÄ«mÄ• , ayaá¹ƒ sammatÄ• pi asammatÄ• gÄ• makhettasadisÄ•
kuppati. esa nayo sesasÄ«mÄ• supi. ettha pana __atimahatÄ«_ nÄ• mayÄ• kesaggamatte

sammatÄ• hoti. __khaá¹‡á¸• animittÄ• _ nÄ• maaghaá¹-itanimittÄ• vuccati. puratthimÄ• ya
kittetvÄ• anukkameneva dakkhiá¹‡Ä• yapacchimÄ• ya uttarÄ• ya disÄ• ya kittetvÄ• puna p
pubbakittitaá¹ƒ nimittaá¹ƒpaá¹-ikittetvÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati, evaá¹ƒ akhaá¹‡á¸• animit
anukkamena Ä• haritvÄ• uttarÄ• ya disÄ• ya nimittaá¹ƒ kittetvÄ• tattheva á¹-hapeti, khaá¹‡
aparÄ• pi__khaá¹‡á¸• animittÄ• _ nÄ• ma yÄ• animittupagaá¹ƒ tacasÄ• rarukkhaá¹ƒ vÄ• k
paá¹ƒsupuÃ±jaá¹ƒvÄ• vÄ• lukapuÃ±jaá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ antarÄ• ekaá¹ƒ nimittaá¹ƒ k
__chÄ• yÄ• nimittÄ• _nÄ• ma yÄ• pabbatacchÄ• yÄ• dÄ«naá¹ƒ yaá¹ƒ kiÃ±ci chÄ• yaá¹ƒ ni
__animittÄ• _nÄ• ma yÄ• sabbena sabbaá¹ƒ nimittÄ• ni akittetvÄ• sammatÄ• hoti. __bahi
sammannati_ nÄ• ma nimittÄ• ni kittetvÄ• nimittÄ• naá¹ƒ bahi á¹-hito sammannati. __nadiy
sÄ«maá¹ƒ sammannatÄ«_ti etesu nadÄ«Ä• dÄ«su yaá¹ƒ sammannati, sÄ• evaá¹ƒ sammat
asÄ«mÄ• , sabbo samuddo asÄ«mo, sabbo jÄ• tassaroasÄ«moâ€™â€™ ti (Vin I 147) vaca
__sÄ«mÄ• ya sÄ«maá¹ƒ sambhindatÄ«_tiattano sÄ«mÄ• ya paresaá¹ƒ sÄ«maá¹ƒ sambhin
ajjhottharatÄ«_ti attanosÄ«mÄ• ya paresaá¹ƒ sÄ«maá¹ƒ ajjhottharati. tattha yathÄ• sambhe
ajjhottharaá¹‡aÃ±ca hoti, taá¹ƒ sabbaá¹ƒsÄ«mÄ• kathÄ• yaá¹ƒ vuttameva. iti imÄ• ekÄ• da
gÄ• makhettasadisÄ• eva, tÄ• sunisÄ«ditvÄ• kataá¹ƒ kammaá¹ƒ kuppati. tena vuttaá¹ƒ ``in
sÄ«matokammÄ• ni vipajjantÄ«â€™â€™ ti.

__parisato kammavipattiyaá¹ƒ_ pana kiÃ±ci anuttÄ• naá¹ƒ nÄ• ma natthi. yampi tattha
kammappattachandÄ• rahalakkhaá¹‡aá¹ƒvattabbaá¹ƒ siyÄ• , tampi parato ``cattÄ• ro bhikkh
kammappattÄ• â€™â€™ tiÄ• dinÄ• nayenavuttameva. tattha __pakatattÄ• kammappattÄ•
cattÄ• ro pakatattÄ• anukkhittÄ• anissÄ• ritÄ• \Be 400/ parisuddhasÄ«lÄ• cattÄ• ro bhikkh
kammassaarahÄ• anucchavikÄ• sÄ• mino. na tehi vinÄ• taá¹ƒ kammaá¹ƒ karÄ«yati, na te
vÄ• eti, avasesÄ• pana sacepi sahassamattÄ• honti, sace samÄ• nasaá¹ƒvÄ• sakÄ• sabb
chandapÄ• risuddhiá¹ƒ datvÄ• Ä• gacchantu vÄ• mÄ• vÄ• , kammaá¹ƒ panatiá¹-á¹-hati. ya
parivÄ• sÄ• dikammaá¹ƒ karoti, so neva kammappatto nÄ• pi chandÄ• raho, apica yasmÄ•
vatthuá¹ƒ katvÄ• saá¹…gho kammaá¹ƒ karoti, tasmÄ• kammÄ• rahoti vuccati. sesakamme

<254> __apalokanakammaá¹ƒ katamÄ• ni paÃ±ca á¹-hÄ• nÄ• ni gacchati, osÄ• raá¹‡aá¹ƒ n
bhaá¹‡á¸• ukammaá¹ƒbrahmadaá¹‡á¸• aá¹ƒ kammalakkhaá¹‡aÃ±Ã±eva paÃ±cama_nti etth
nissÄ• raá¹‡aâ€™â€™ nti padasiliá¹-á¹-hatÄ• yetaá¹ƒvuttaá¹ƒ, paá¹-hamaá¹ƒ pana nissÄ• n
osÄ• raá¹‡Ä• . tattha yÄ• sÄ• kaá¹‡á¹-akassa sÄ• maá¹‡erassadaá¹‡á¸• akammanÄ• san
veditabbÄ• . tasmÄ• etarahi sacepi sÄ• maá¹‡ero buddhassavÄ• dhammassa vÄ• saá¹…
bhaá¹‡ati, akappiyaá¹ƒ ``kappiyaâ€™â€™ nti dÄ«peti, micchÄ• diá¹-á¹-hikohoti, antaggÄ• h
samannÄ• gato, so yÄ• vatatiyaá¹ƒ nivÄ• retvÄ• taá¹ƒ laddhiá¹ƒ vissajjÄ• petabbo. no ce v
sannipÄ• tetvÄ• ``vissajjehÄ«â€™â€™ ti vattabbo. no ce vissajjeti, byattena bhikkhunÄ• a
nissÄ• retabbo. evaÃ±ca pana kammaá¹ƒ kÄ• tabbaá¹ƒ ---

``saá¹…ghaá¹ƒ, bhante, pucchÄ• mi `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhassa dhamm

avaá¹‡á¹‡avÄ• dÄ«micchÄ• diá¹-á¹-hiko, yaá¹ƒ aÃ±Ã±e sÄ• maá¹‡erÄ• labhanti dirattatirat
sahaseyyaá¹ƒ, tassÄ• alÄ• bhÄ• ya nissÄ• raá¹‡Ä• ruccati saá¹…ghassÄ• â€™ ti. dutiyam
saá¹…ghaá¹ƒpucchÄ• mi `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero ... pe ... ruccati saá¹…ghassÄ
vinassÄ• â€™â€™ ti.

so aparena samayena ``ahaá¹ƒ, bhante, bÄ• latÄ• ya aÃ±Ä• á¹‡atÄ• ya alakkhikatÄ• ya eva
svÄ• haá¹ƒsaá¹…ghaá¹ƒ khamÄ• pemÄ«â€™â€™ ti khamÄ• pento yÄ• vatatiyaá¹ƒ yÄ• cÄ
osÄ• retabbo, evaÃ±ca pana osÄ• retabbo. saá¹…ghamajjhe byattena bhikkhunÄ• saá¹…g
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``saá¹…ghaá¹ƒ \Be 401/, bhante, pucchÄ• mi `ayaá¹ƒ itthannÄ• mo sÄ• maá¹‡ero buddhass
saá¹…ghassaavaá¹‡á¹‡avÄ• dÄ« micchÄ• diá¹-á¹-hiko, yaá¹ƒ aÃ±Ã±e sÄ• maá¹‡erÄ• labh
bhikkhÅ«hisaddhiá¹ƒ sahaseyyaá¹ƒ, tassÄ• alÄ• bhÄ• ya nissÄ• rito, svÄ• yaá¹ƒ idÄ• ni so
nivÄ• tavuttilajjidhammaá¹ƒ okkanto hirottappe patiá¹-á¹-hito katadaá¹‡á¸• akammo accayaá
sÄ• maá¹‡erassa yathÄ• pure kÄ• yasambhogasÄ• maggidÄ• naá¹ƒ ruccati saá¹…ghassÄ

evaá¹ƒ \Ne 373/ tikkhattuá¹ƒ vattabbaá¹ƒ. evaá¹ƒ apalokanakammaá¹ƒ __osÄ• raá¹‡aÃ±ca
gacchati. __bhaá¹‡á¸• ukammaá¹ƒ_ pabbajjÄ• vinicchayakathÄ• ya vuttameva.

__brahmadaá¹‡á¸• o_ pana na kevalaá¹ƒ channasseva paÃ±Ã±atto, yo aÃ±Ã±opi bhikkhu n
duruttavacanehi ghaá¹-á¹-ento khuá¹ƒsento vambhento viharati, tassapi dÄ• tabbo, evaÃ±ca
saá¹…ghamajjhe byattena bhikkhunÄ• saá¹…ghassa anumatiyÄ• sÄ• vetabbaá¹ƒ ---

``bhante, itthannÄ• mo bhikkhu mukharo, bhikkhÅ« duruttavacanehi ghaá¹-á¹-ento khuá¹ƒse
so bhikkhu yaá¹ƒ iccheyya, taá¹ƒ vadeyya, bhikkhÅ«hi itthannÄ• mo bhikkhuneva vattabbo,
anusÄ• sitabbo, saá¹…ghaá¹ƒ, bhante, pucchÄ• mi `itthannÄ• massabhikkhuno brahmadaá
saá¹…ghassÄ• â€™ ti. dutiyampi pucchÄ• mi ... pe ... tatiyampi pucchÄ• mi `itthannÄ• mass
brahmadaá¹‡á¸• assa dÄ• naá¹ƒ ruccati saá¹…ghassÄ• â€™â€™ â€™ ti.

tassa aparena samayena sammÄ• vattitvÄ• khamÄ• pentassa brahmadaá¹‡á¸• o paá¹-ipp
paá¹-ippassambhetabbo. byattena bhikkhunÄ• saá¹…ghamajjhe sÄ• vetabbaá¹ƒ ---

``bhante, bhikkhusaá¹…gho asukassa bhikkhuno brahmadaá¹‡á¸• aá¹ƒ adÄ• si, so bhikkhu
nivÄ• tavuttilajjidhammaá¹ƒ okkanto hirottappe patiá¹-á¹-hito paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ sa
saá¹…ghaá¹ƒ, bhante, pucchÄ• mi `tassa bhikkhuno brahmadaá¹‡á¸• assa paá¹-ippassaddh
â€™ ti.

evaá¹ƒ yÄ• vatatiyaá¹ƒ vatvÄ• apalokanakammeneva brahmadaá¹‡á¸• o paá¹-ippassambh

__kammalakkhaá¹‡aÃ±Ã±eva_ \Be 402/ __paÃ±cama_nti yaá¹ƒ taá¹ƒ bhagavatÄ• bhikkhu

``tena kho pana samayena chabbaggiyÄ• bhikkhÅ« bhikkhuniyo kaddamodakena osiÃ±car
sÄ• rajjeyyuâ€™ nti, kÄ• yaá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti, Å«ruá¹ƒvivaritvÄ• bh
aá¹…gajÄ• taá¹ƒ vivaritvÄ• bhikkhunÄ«naá¹ƒ dassenti. bhikkhuniyo obhÄ• senti, bhikkhunÄ
sampayojenti `appeva nÄ• ma amhesu sÄ• rajjeyyuâ€™â€™ â€™ nti (Vin II 411) ---

imesu \Ne 374/ vatthÅ«su yesaá¹ƒ bhikkhÅ«naá¹ƒ dukkaá¹-aá¹ƒ paÃ±Ã±apetvÄ• ``anujÄ• n
bhikkhuno daá¹‡á¸• akammaá¹ƒ kÄ• tuâ€™â€™ nti vatvÄ• ``kiá¹ƒ nu kho daá¹‡á¸• akamm
ntisaá¹ƒsaye uppanne ``avandiyo so, bhikkhave, bhikkhu bhikkhunisaá¹…ghena kÄ• tabboâ
evaá¹ƒavandiyakammaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ kammalakkhaá¹‡aÃ±Ã±eva paÃ±camaá
á¹-hÄ• naá¹ƒhoti. tassa hi kammaÃ±Ã±eva lakkhaá¹‡aá¹ƒ, na osÄ• raá¹‡Ä• dÄ«ni, tasmÄ•
tassa karaá¹‡aá¹ƒ paá¹-ippassaddhiyÄ• saddhiá¹ƒ vitthÄ• rato dassayissÄ• ma. bhikkhunu
sannipatitassabhikkhunisaá¹…ghassa anumatiyÄ• byattÄ• ya bhikkhuniyÄ• sÄ• vetabbaá¹

``ayye, asuko nÄ• ma ayyo bhikkhunÄ«naá¹ƒ apÄ• sÄ• dikaá¹ƒ dasseti, etassa ayyassa
avandiyakaraá¹‡aá¹ƒruccatÄ«â€™â€™ ti bhikkhunisaá¹…ghaá¹ƒ pucchÄ• mi. `ayye, asuko
apÄ• sÄ• dikaá¹ƒdasseti, etassa ayyassa avandiyakaraá¹‡aá¹ƒ ruccatÄ«â€™ ti dutiyampi. t
bhikkhunisaá¹…ghaá¹ƒpucchÄ• mÄ«â€™â€™ ti.

evaá¹ƒ tikkhattuá¹ƒ sÄ• vetvÄ• apalokanakammena avandiyakammaá¹ƒ kÄ• tabbaá¹ƒ.

tato paá¹-á¹-hÄ• ya so bhikkhu bhikkhunÄ«hi na vanditabbo. sace avandiyamÄ• no hirottapp
paccupaá¹-á¹-hapetvÄ• sammÄ• vattati, tena bhikkhuniyo khamÄ• petabbÄ• . khamÄ• pen
agantvÄ• vihÄ• reyeva saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• ekaá¹ƒ bhikkhuá¹ƒ vÄ• upasaá¹.
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``ahaá¹ƒ, bhante, paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ saá¹ƒv
apÄ• sÄ• dikaá¹ƒdassessÄ• mi, bhikkhunisaá¹…gho mayhaá¹ƒ khamatÅ«â€™â€™ ti kham
gaá¹‡enavÄ• ekaá¹ƒ bhikkhuá¹ƒ pesetvÄ• ekabhikkhunÄ• vÄ• sayameva gantvÄ• bhikkh
``ayaá¹ƒbhikkhu paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ saá¹ƒvare \Be 403/ á¹-hito, iminÄ• accayaá¹ƒ
bhikkhunisaá¹…ghokhamÄ• pito, bhikkhunisaá¹…gho imaá¹ƒ bhikkhuá¹ƒ vandiyaá¹ƒ karotÅ
kÄ• tabbo, evaÃ±ca pana kÄ• tabbo. bhikkhunupassaye sannipatitassa bhikkhunisaá¹…gha
byattÄ• yabhikkhuniyÄ• sÄ• vetabbaá¹ƒ ---

``ayye, asuko nÄ• ma ayyo bhikkhunÄ«naá¹ƒ apÄ• sÄ• dikaá¹ƒ dassetÄ«ti bhikkhunisaá¹…
lajjidhammaá¹ƒ okkamitvÄ• paá¹-isaá¹…khÄ• Ä• yatiá¹ƒ saá¹ƒvare á¹-hito, accayaá¹ƒdese
khamÄ• pesi, tassa ayyassa vandiyakaraá¹‡aá¹ƒ ruccatÄ«ti bhikkhunisaá¹…ghaá¹ƒpucchÄ•

tikkhattuá¹ƒ \Ne 375/ vattabbaá¹ƒ. evaá¹ƒ apalokanakammeneva vandiyo kÄ• tabbo.

<255> ayaá¹ƒ panettha pÄ• á¸·imuttakopi kammalakkhaá¹‡avinicchayo (Sp (to Vin V) 495-4
idaÃ±hikammalakkhaá¹‡aá¹ƒ nÄ• ma bhikkhunisaá¹…ghamÅ«lakaá¹ƒ paÃ±Ã±attaá¹ƒ, bhik
labbhatiyeva. yaÃ±hibhikkhusaá¹…gho salÄ• kabhattauposathaggesu ca apalokanakamma
kammalakkhaá¹‡ameva. acchinnacÄ«varajiá¹‡á¹‡acÄ«varanaá¹-á¹-hacÄ«varÄ• naÃ±hi saá
byattena bhikkhunÄ• yÄ• vatatiyaá¹ƒsÄ• vetvÄ• apalokanakammaá¹ƒ katvÄ• cÄ«varaá¹ƒ
appamattakavissajjakenapana cÄ«varaá¹ƒ karontassa paccayabhÄ• janÄ«yakathÄ• yaá¹ƒ
anapaloketvÄ• pidÄ• tabbÄ• ni. tesaá¹ƒ dÄ• ne soyeva issaro, tato atirekaá¹ƒ dentena apal
hi atirekadÄ• ne saá¹…gho sÄ• mÄ«. gilÄ• nabhesajjampi tattha vuttappakÄ• raá¹ƒ sayame
icchantassa apaloketvÄ• dÄ• tabbaá¹ƒ. yopi ca dubbalo vÄ• chinniriyÄ• pathovÄ• pacchin
mahÄ• gilÄ• no, tassa mahÄ• vÄ• sesu tatruppÄ• dato devasikaá¹ƒnÄ• á¸·i vÄ• upaá¸• á¸•
vÄ• paÃ±ca vÄ• dasa vÄ• taá¹‡á¸• ulanÄ• á¸·iyo dentenaapalokanakammaá¹ƒ katvÄ• va
tatruppÄ• dato iá¹‡apalibodhampibahussutassa saá¹…ghabhÄ• ranittharakassa bhikkhuno
anuá¹-á¹-hÄ• panÄ«yasenÄ• sanampi saá¹…ghakiccaá¹ƒ karontÄ• naá¹ƒkappiyakÄ• rakÄ•
apalokanakammena dÄ• tuá¹ƒ vaá¹-á¹-ati.

catupaccayavasena \Be 404/ dinnatatruppÄ• dato saá¹…ghikaá¹ƒ Ä• vÄ• saá¹ƒ jaggÄ• petu
``ayaá¹ƒbhikkhu issaravatÄ• ya vicÄ• retÄ«â€™â€™ ti kathÄ• pacchindanatthaá¹ƒ pana sa
antarasannipÄ• tevÄ• saá¹…ghaá¹ƒ Ä• pucchitvÄ• va jaggÄ• petabbo. cÄ«varapiá¹‡á¸• ap
dinnatatruppÄ• datopiapaloketvÄ• Ä• vÄ• so jaggÄ• petabbo, anapaloketvÄ• pi vaá¹-á¹-ati,
bhikkhucÄ«varapiá¹‡á¸• apÄ• tatthÄ• ya odissa dinnato Ä• vÄ• saá¹ƒ jaggÄ• petÄ«â€™â€™
uppannakathÄ• pacchedanatthaá¹ƒpana apalokanakammameva katvÄ• jaggÄ• petabbo.

cetiye chattaá¹ƒ vÄ• vedikaá¹ƒ vÄ• bodhigharaá¹ƒ vÄ• Ä• sanagharaá¹ƒ vÄ• akataá¹ƒ vÄ
paá¹-isaá¹…kharontena sudhÄ• kammaá¹ƒ vÄ• karontena manusse samÄ• dapetvÄ• kÄ•
natthi, cetiyassa upanikkhepato kÄ• retabbaá¹ƒ. upanikkhepepi asati apalokanakammaá¹ƒk
kÄ• retabbaá¹ƒ, saá¹…ghikenapi apaloketvÄ• cetiyakiccaá¹ƒ kÄ• tuá¹ƒvaá¹-á¹-ati. cetiyassa
apaloketvÄ• pi saá¹…ghikakiccaá¹ƒ na vaá¹-á¹-ati, tÄ• vakÄ• likaá¹ƒpana gahetvÄ• paá¹-ip
vaá¹-á¹-ati. cetiye sudhÄ• kammÄ• dÄ«ni karontehi pana bhikkhÄ• cÄ• rato vÄ• saá¹…gha
alabhantehi cetiyasantakato yÄ• panamattaá¹ƒ \Ne 376/ gahetvÄ• paribhuÃ±jantehi vattaá¹
``vattaá¹ƒ karomÄ• â€™â€™ ti macchamaá¹ƒsÄ• dÄ«hi saá¹…ghabhattaá¹ƒkÄ• tuá¹ƒ na va

ye vihÄ• re ropitÄ• phalarukkhÄ• saá¹…ghena pariggahitÄ• honti, jagganakammaá¹ƒ labh
ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jetvÄ• paribhuÃ±janti, tesu apalokanakammaá¹ƒ na kÄ• tab
apariggahitÄ• , tesu apalokanakammaá¹ƒ kÄ• tabbaá¹ƒ, taá¹ƒ pana
salÄ• kaggayÄ• gaggabhattaggaantarasaaÄ• pÄ• tesupikÄ• tuá¹ƒ vaá¹-á¹-ati, uposathagge
hi anÄ• gatÄ• nampi chandapÄ• risuddhi Ä• harÄ«yati, tasmÄ• taá¹ƒ suvisodhitaá¹ƒ hoti. e

byattena bhikkhunÄ• bhikkhusaá¹…ghassaanumatiyÄ• sÄ• vetabbaá¹ƒ ---

``bhante, yaá¹ƒ imasmiá¹ƒ vihÄ• re antosÄ«mÄ• ya saá¹…ghasantakaá¹ƒ
mÅ«latacapattaaá¹…kurapupphaphalakhÄ• danÄ«yÄ• diatthi, taá¹ƒ sabbaá¹ƒ Ä• gatÄ• gat
yathÄ• sukhaá¹ƒ paribhuÃ±jituá¹ƒ ruccatÄ«ti saá¹…ghaá¹ƒpucchÄ• mÄ«â€™â€™ ti ---

tikkhattuá¹ƒ pucchitabbaá¹ƒ.

catÅ«hi \Be 405/ paÃ±cahi bhikkhÅ«hi kataá¹ƒ sukatameva. yasmimpi vihÄ• re dve tayojan
nisÄ«ditvÄ• katampi saá¹…ghena katasadisameva. yasmiá¹ƒ pana eko bhikkhuhoti, tena b
pubbakaraá¹‡apubbakiccaá¹ƒ katvÄ• nisinnena katampikatikavattaá¹ƒ saá¹…ghena katasa
pana phalavÄ• rena kÄ• tumpi cattÄ• romÄ• se cha mÄ• se ekasaá¹ƒvaccharanti evaá¹ƒ pa
aparicchinditvÄ• pi kÄ• tuá¹ƒvaá¹-á¹-ati. paricchinne yathÄ• paricchedaá¹ƒ paribhuÃ±jitvÄ•
aparicchinne yÄ• va rukkhÄ• dharanti, tÄ• va vaá¹-á¹-ati. yepi tesaá¹ƒ rukkhÄ• naá¹ƒ bÄ«jel
ropitÄ• honti, tesampi sÄ• eva katikÄ• .

sace pana aÃ±Ã±asmiá¹ƒ vihÄ• re ropitÄ• honti, tesaá¹ƒ yattha ropitÄ• , tasmiá¹ƒyeva vihÄ
yepi aÃ±Ã±ato bÄ«jÄ• ni Ä• haritvÄ• purimavihÄ• re pacchÄ• ropitÄ• , tesuaÃ±Ã±Ä• katik
katÄ• ya puggalikaá¹-á¹-hÄ• ne tiá¹-á¹-hanti, yathÄ• sukhaá¹ƒ phalÄ• dÄ«niparibhuÃ±jituá¹ƒ
panettha taá¹ƒ taá¹ƒ okÄ• saá¹ƒ parikkhipitvÄ• pariveá¹‡Ä• ni katvÄ• jagganti, tesaá¹ƒ bhik
puggalikaá¹-á¹-hÄ• ne tiá¹-á¹-hanti, aÃ±Ã±e paribhuÃ±jituá¹ƒ na labhanti. tehi pana saá¹…g
dasamabhÄ• gaá¹ƒ datvÄ• paribhuÃ±jitabbÄ• ni. yopi majjhevihÄ• re rukkhaá¹ƒ sÄ• khÄ• h
tassapi eseva nayo.

porÄ• á¹‡akavihÄ• raá¹ƒ gatassa sambhÄ• vanÄ«yabhikkhuno ``thero Ä• gatoâ€™â€™ ti p
tattha mÅ«le sabbapariyattidharo bahussutabhikkhu vihÄ• si, ``addhÄ• ettha dÄ«ghÄ• kati
bhavissatÄ«â€™â€™ ti nikkukkuccena paribhuÃ±jitabbaá¹ƒ. vihÄ• re phalÄ• phalaá¹ƒ
piá¹‡á¸• apÄ• tikÄ• nampivaá¹-á¹-ati, dhutaá¹…gaá¹ƒ na kopeti. sÄ• maá¹‡erÄ• attano Ä• c
bahÅ«ni phalÄ• nidenti, aÃ±Ã±e bhikkhÅ« alabhantÄ• khiyyanti, khiyyanamattameva taá¹ƒ
dubbhikkhaá¹ƒhoti, ekaá¹ƒ panasarukkhaá¹ƒ nissÄ• ya saá¹-á¹-hipi janÄ• jÄ«vanti, tÄ• dise
saá¹…gahakaraá¹‡atthÄ• yabhÄ• jetvÄ• khÄ• ditabbaá¹ƒ. ayaá¹ƒ sÄ• mÄ«ci. yÄ• va pana
paá¹-ippassambhati, tÄ• vatehi khÄ• yitaá¹ƒ sukhÄ• yitameva. kadÄ• pana katikavattaá¹ƒ p
samaggosaá¹…gho sannipatitvÄ• ``ito paá¹-á¹-hÄ• ya bhÄ• jetvÄ• khÄ• dantÅ«â€™â€™ t
panavihÄ• re etena sÄ• vitepi purimakatikÄ• paá¹-ippassambhatiyeva \Be 406/. sace paá¹-i
sÄ• maá¹‡erÄ• neva rukkhato pÄ• tenti, na bhÅ«mito gahetvÄ• bhikkhÅ«naá¹ƒ denti, patit
paharantÄ• vicaranti, tesaá¹ƒ dasamabhÄ• gato paá¹-á¹-hÄ• ya yÄ• va upaá¸• á¸• haphala
kÄ• tabbaá¹ƒ. addhÄ• phÄ• tikammalobhena Ä• haritvÄ• dassenti, puna subhikkhejÄ• te k
sÄ• khÄ• parivÄ• rÄ• dÄ«ni katvÄ• rukkhe rakkhantesu sÄ• maá¹‡erÄ• naá¹ƒphÄ• tikamm

paribhuÃ±jitabbaá¹ƒ.

``vihÄ• re phalÄ• phalaá¹ƒ atthÄ«â€™â€™ ti sÄ• mantagÄ• mehi manussÄ• gilÄ• nÄ• naá
atthÄ• ya Ä• gantvÄ• ``ekaá¹ƒ nÄ• á¸·ikeraá¹ƒ detha, ambaá¹ƒ detha, labujaá¹ƒ dethÄ• â€™
dÄ• tabbaá¹ƒ, na dÄ• tabbanti? dÄ• tabbaá¹ƒ. adÄ«yamÄ• ne hi te domanassikÄ• honti. de
sannipÄ• tetvÄ• yÄ• vatatiyaá¹ƒ sÄ• vetvÄ• apalokanakammaá¹ƒ katvÄ• va dÄ• tabbaá¹ƒ,
á¹-hapetabbaá¹ƒ, evaÃ±ca pana kÄ• tabbaá¹ƒ. byattena bhikkhunÄ• saá¹…ghassaanumati

``sÄ• mantagÄ• mehi manussÄ• Ä• gantvÄ• gilÄ• nÄ• dÄ«naá¹ƒ atthÄ• ya phalÄ• phalaá
tÄ• laphalÄ• ni dve panasÄ• ni paÃ±ca ambÄ• ni paÃ±ca kadaliphalÄ• ni gaá¹‡hantÄ• naá
asukarukkhato ca asukarukkhato ca phalaá¹ƒ gaá¹‡hantÄ• naá¹ƒ anivÄ• raá¹‡aá¹ƒ ruccatib
ti ---

tikkhattuá¹ƒ vattabbaá¹ƒ. tato paá¹-á¹-hÄ• ya gilÄ• nÄ• dÄ«naá¹ƒ nÄ• maá¹ƒ gahetvÄ• yÄ•
tina vattabbÄ• \Ne 378/, vattaá¹ƒ pana Ä• cikkhitabbaá¹ƒ ``nÄ• á¸·ikerÄ• dÄ«ni iminÄ• nÄ•
gaá¹‡hantÄ• naá¹ƒasukarukkhato ca asukarukkhato ca phalaá¹ƒ gaá¹‡hantÄ• naá¹ƒ anivÄ•
anuvicaritvÄ• pana ``ayaá¹ƒ madhuraphalo ambo, ito gaá¹‡hathÄ• â€™â€™ tipi na vattabb

phalabhÄ• janakÄ• le pana Ä• gatÄ• naá¹ƒ sammatena upaá¸• á¸• habhÄ• go dÄ• tabbo, a
khÄ«á¹‡aparibbayo vÄ• maggagamiyasatthavÄ• ho vÄ• aÃ±Ã±o vÄ• issaro Ä• gantvÄ• y
apaloketvÄ• vadÄ• tabbaá¹ƒ, balakkÄ• rena gahetvÄ• khÄ• danto na vÄ• retabbo. kuddho
aÃ±Ã±ampi anatthaá¹ƒ kareyya. puggalikapariveá¹‡aá¹ƒ Ä• gantvÄ• gilÄ• nassa nÄ• mena
chÄ• yÄ• dÄ«naá¹ƒ atthÄ• ya \Be 407/ ropitaá¹ƒ, sace atthi, tumhe jÄ• nÄ• thÄ• â€™â€™ t
phalabharitÄ• va rukkhÄ• honti, kaá¹‡á¹-ake bandhitvÄ• phalavÄ• rena gaá¹‡hanti, apaccÄ
dÄ• tabbaá¹ƒ, balakkÄ• rena gaá¹‡hanto na vÄ• retabbo. pubbe vuttamevetthakÄ• raá¹‡aá

saá¹…ghassa phalÄ• rÄ• mo hoti, paá¹-ijagganaá¹ƒ na labhati. sace taá¹ƒ koci vattasÄ«sen
hoti. athÄ• pi kassaci paá¹-ibalassa bhikkhuno ``imaá¹ƒ sappurisa jaggitvÄ• dehÄ«â€™â€™
karoti, so ce vattasÄ«sena jaggati, evampi saá¹…ghasseva hoti. phÄ• tikammaá¹ƒpaccÄ• s
tatiyabhÄ• gena vÄ• upaá¸• á¸• habhÄ• gena vÄ• phÄ• tikammaá¹ƒ kÄ• tabbaá¹ƒ. ``bhÄ•
ettakena anicchanto pana ``sabbaá¹ƒ taveva santakaá¹ƒ katvÄ• mÅ«labhÄ• gaá¹ƒdasamab
jaggÄ• hÄ«â€™â€™ tipi vattabbo, garubhaá¹‡á¸• attÄ• pana na mÅ«lacchejjavasena dÄ• t
datvÄ• khÄ• danto akatÄ• vÄ• saá¹ƒ vÄ• katvÄ• katÄ• vÄ• saá¹ƒ vÄ• jaggitvÄ• nissitakÄ
tehipi mÅ«labhÄ• go dÄ• tabbova.

yadÄ• pana bhikkhÅ« sayaá¹ƒ jaggituá¹ƒ pahonti, atha tesaá¹ƒ jaggituá¹ƒ na dÄ• tabbaá¹ƒ,
vÄ• retabbÄ• , jagganakÄ• leyeva vÄ• retabbÄ• . ``bahu tumhehi khÄ• yitaá¹ƒ, idÄ• nimÄ•
bhikkhusaá¹…ghoyeva jaggissatÄ«â€™â€™ ti vattabbaá¹ƒ. sace pana neva vattasÄ«sena j

phÄ• tikammena, na saá¹…gho jaggituá¹ƒ pahoti, eko anÄ• pucchitvÄ• va jaggitvÄ• phÄ• ti
paccÄ• sÄ«sati, apalokanakammena phÄ• tikammaá¹ƒ vaá¸• á¸• hetvÄ• va dÄ• tabbaá¹ƒ. it
kammalakkhaá¹‡ameva hoti. apalokanakammaá¹ƒ imÄ• ni paÃ±ca á¹-hÄ• nÄ• nigacchati.

<256> __Ã±attikammaá¹-á¹-hÄ• nabhede_ pana (Sp (to Vin V) 495-496) ---

``suá¹‡Ä• tu \Ne 379/ me, bhante, saá¹…gho, itthannÄ• mo itthannÄ• massa Ä• yasmato up
anusiá¹-á¹-hoso mayÄ• , yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo Ä• gaccheyya, `Ä•
vattabboâ€™â€™ ti ---

evaá¹ƒ upasampadÄ• pekkhassa osÄ• raá¹‡Ä• __osÄ• raá¹‡Ä• _ nÄ• ma.

``suá¹‡antu \Be 408/ me Ä• yasmantÄ• , ayaá¹ƒ itthannÄ• mo bhikkhu dhammakathiko, ima
no suttavibhaá¹…go, so atthaá¹ƒ asallakkhetvÄ• byaÃ±janacchÄ• yÄ• ya atthaá¹ƒpaá¹-ibÄ•
pattakallaá¹ƒ, itthannÄ• maá¹ƒ bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• avasesÄ• imaá¹ƒadhikaraá¹
vÅ«pasameyyÄ• mÄ• â€™â€™ ti ---

evaá¹ƒ ubbÄ• hikavinicchaye dhammakathikassa bhikkhuno nissÄ• raá¹‡Ä• __nissÄ• raá¹‡

``suá¹‡Ä• tu me, bhante, saá¹…gho, ajjuposatho pannaraso, yadi saá¹…ghassa pattakallaá
kareyyÄ• â€™â€™ ti ---

evaá¹ƒ uposathakammavasena á¹-hapitÄ• Ã±atti __uposatho_ nÄ• ma.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ«, yadi saá¹…ghassa pa
saá¹…ghopavÄ• reyyÄ• â€™â€™ ti ---

evaá¹ƒ pavÄ• raá¹‡akammavasena á¹-hapitÄ• Ã±atti __pavÄ• raá¹‡Ä• _ nÄ• ma.

``suá¹‡Ä• tu me, bhante, saá¹…gho, itthannÄ• mo itthannÄ• massa Ä• yasmato upasampad
pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ anusÄ• seyyaâ€™â€™ nti, ``yadi saá¹…ghassa patta
itthannÄ• moitthannÄ• maá¹ƒ anusÄ• seyyÄ• â€™â€™ ti, ``yadi saá¹…ghassa pattakallaá¹
antarÄ• yikedhamme puccheyyaâ€™â€™ nti, ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ•
antarÄ• yikedhamme puccheyyÄ• â€™â€™ ti, ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itt
puccheyyaâ€™â€™ nti, ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthannÄ• maá¹ƒ v
ti, ``yadi \Ne 380/ saá¹…ghassapattakallaá¹ƒ, ahaá¹ƒ itthannÄ• mena vinayaá¹ƒ puá¹-á¹-ho
``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• mo itthannÄ• mena vinayaá¹ƒ puá¹-á¹-ho vissa

evaá¹ƒ attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• sammannituá¹ƒ á¹-hapitÄ• Ã±atti __sammuti_ nÄ• ma

``suá¹‡Ä• tu me, bhante, saá¹…gho, idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno nissagg
saá¹…ghassanissaá¹-á¹-haá¹ƒ, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ cÄ«vara
bhikkhuno dadeyyÄ• â€™â€™ ti, ``yadÄ• yasmantÄ• naá¹ƒ \Be 409/ pattakallaá¹ƒ, Ä• yasm
itthannÄ• massa bhikkhunodadeyyuâ€™â€™ nti ---

evaá¹ƒ nissaá¹-á¹-hacÄ«varapattÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ __dÄ• naá¹ƒ_ nÄ• ma.

``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bhikkhu Ä• pattiá¹ƒ sarati vivarati
deseti, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá
nti, ``yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ
nti, tena vattabbo ``passasÄ«â€™â€™ ti. Ä• ma, passÄ• mÄ«ti. ``Ä• yatiá¹ƒ saá¹ƒvareyyÄ•

evaá¹ƒ Ä• pattipaá¹-iggaho __paá¹-iggaho_ nÄ• ma.

``suá¹‡antu me Ä• yasmantÄ• Ä• vÄ• sikÄ• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• n
pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game kÄ• á¸·e pavÄ• reyyÄ• mÄ• â€™â€™ ti.

te ce, bhikkhave, bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• b
adhikaraá¹‡akÄ• rakÄ• taá¹ƒ kÄ• á¸·aá¹ƒ anuvaseyyuá¹ƒ, Ä• vÄ• sikena bhikkhunÄ• byatt
bhikkhÅ« Ã±Ä• petabbÄ• ---

``suá¹‡antu me Ä• yasmantÄ• Ä• vÄ• sikÄ• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• n
pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game juá¹‡he pavÄ• reyyÄ• mÄ• â€™â€™ ti ---

evaá¹ƒ \Ne 381/ katÄ• pavÄ• raá¹‡Ä• paccukkaá¸• á¸• hanÄ• __paccukkaá¸• á¸• hanÄ• _

sabbeheva ekajjhaá¹ƒ sannipatitabbaá¹ƒ, sannipatitvÄ• byattena bhikkhunÄ• paá¹-ibalena
---

``suá¹‡Ä• tu me, bhante, saá¹…gho, amhÄ• kaá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• tÄ
vivÄ• dÄ• pannÄ• naá¹ƒviharataá¹ƒ bahuá¹ƒ assÄ• maá¹‡akaá¹ƒ ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ•
imÄ• hi Ä• pattÄ«hiaÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• ressÄ• ma, siyÄ• pi taá¹ƒ adhikaraá¹‡aá¹ƒ kak
bhedÄ• ya saá¹ƒvatteyya, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho \Be 410/ imaá¹ƒ adh
tiá¹‡avatthÄ• rakena vÅ«pasameyyaá¹-hapetvÄ• thullavajjaá¹ƒ á¹-hapetvÄ• gihippaá¹-isaá

evaá¹ƒ tiá¹‡avatthÄ• rakasamathena katvÄ• sabbapaá¹-hamÄ• sabbasaá¹…gÄ• hikaÃ±att

tathÄ• tato parÄ• ekekasmiá¹ƒ pakkhe ekekaá¹ƒ katvÄ• dve Ã±attiyo. iti yathÄ• vuttappab
nissÄ• raá¹‡aá¹ƒ ... pe ... kammalakkhaá¹‡aÃ±Ã±eva navamanti Ã±attikammaá¹ƒ imÄ• ni n

<257> __Ã±attidutiyakammaá¹-á¹-hÄ• nabhede_ (Sp (to Vin V) 495-496) pana vaá¸• á¸• has
pattanikkujjanavasenakhandhake vuttÄ• __nissÄ• raá¹‡Ä• , _ tasseva pattukkujjanavasena
__osÄ• raá¹‡Ä• _ca veditabbÄ• . vuttaÃ±hetaá¹ƒ (Vin II 265-266) ---

``aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa upÄ• sakassa patto nikkujjitabbo. bh
parisakkati, bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati, bhikkhÅ«naá¹ƒ avÄ• sÄ• ya parisakkati
paribhÄ• sati, bhikkhÅ« bhikkhÅ«hi bhedeti, buddhassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammas
saá¹…ghassa avaá¹‡á¹‡aá¹ƒ bhÄ• sati. anujÄ• nÄ• mi, bhikkhave, imehi aá¹-á¹-hahiaá¹…g
upÄ• sakassa pattaá¹ƒ nikkujjituá¹ƒ.

evaÃ±ca pana bhikkhave nikkujjitabbo. byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä•

``suá¹‡Ä• tu \Ne 382/ me, bhante, saá¹…gho, vaá¸• á¸• ho licchavÄ« Ä• yasmantaá¹ƒ dabb
amÅ«likÄ• yasÄ«lavipattiyÄ• anuddhaá¹ƒseti, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho
pattaá¹ƒ nikkujjeyya, asambhogaá¹ƒ saá¹…ghena kareyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, vaá¸• á¸• ho licchavÄ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mall
amÅ«likÄ• yasÄ«lavipattiyÄ• anuddhaá¹ƒseti, saá¹…gho vaá¸• á¸• hassa licchavissa pattaá
asambhogaá¹ƒsaá¹…ghena karoti, yassÄ• yasmato khamati vaá¸• á¸• hassa licchavissa pa
asambhogaá¹ƒ \Be 411/ saá¹…ghena karaá¹‡aá¹ƒ, so tuá¹‡hassa. yassa nakkhamati, so bh

``nikkujjito saá¹…ghena vaá¸• á¸• hassa licchavissa patto asambhogo saá¹…ghena, khama
tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

aá¹-á¹-hahi, bhikkhave, aá¹…gehi samannÄ• gatassa upÄ• sakassa patto ukkujjitabbo. na b
parisakkati, na bhikkhÅ«naá¹ƒ anatthÄ• ya parisakkati ... pe ... na saá¹…ghassa avaá¹‡á¹‡a
anujÄ• nÄ• mi, bhikkhave, imehi aá¹-á¹-hahi aá¹…gehi samannÄ• gatassa upÄ• sakassa pa

evaÃ±ca pana, bhikkhave, ukkujjitabbo. tena, bhikkhave, vaá¸• á¸• hena licchavinÄ• saá¹…
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• bhikkhÅ«naá¹ƒ pÄ• de vand
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ---

``saá¹…ghena me, bhante, patto nikkujjito, asambhogomhi saá¹…ghena, sohaá¹ƒ, bhante, s
pÄ• temi, netthÄ• raá¹ƒ vattÄ• mi, saá¹…ghaá¹ƒ pattukkujjanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti.

dutiyampi yÄ• citabbo. tatiyampi yÄ• citabbo.

byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, saá¹…ghena vaá¸• á¸• hassa licchavissa patto nikkujjit
saá¹…ghena, so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, saá¹…ghaá¹ƒ patt
yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho vaá¸• á¸• hassa licchavissa pattaá¹ƒ ukkujjeyya
kareyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, saá¹…ghena vaá¸• á¸• hassa licchavissa patto nikkujjit
so sammÄ• vattati, lomaá¹ƒ pÄ• teti, netthÄ• raá¹ƒ vattati, saá¹…ghaá¹ƒ pattukkujjanaá¹ƒ y
vaá¸• á¸• hassa licchavissa pattaá¹ƒ ukkujjati, sambhogaá¹ƒ saá¹…ghena karoti, yassÄ• ya
vaá¸• á¸• hassa licchavissa pattassa ukkujjanÄ• \Be 412/ sambhogaá¹ƒ saá¹…ghena karaá
yassa nakkhamati, so bhÄ• seyya.

``ukkujjito saá¹…ghena vaá¸• á¸• hassa licchavissa patto sambhogo saá¹…ghena, khamati
tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

ettha (Sp (to Vin II) 265) ca aá¹-á¹-hasu aá¹…gesu ekakenapi aá¹…gena samannÄ• gatassa
kÄ• tuá¹ƒ vaá¹-á¹-ati, antosÄ«mÄ• ya vÄ• nissÄ«maá¹ƒ gantvÄ• nadÄ«Ä• dÄ«su vÄ• nikk
evaá¹ƒ nikkujjite pana patte tassa gehe koci deyyadhammo na gahetabbo, ``asukassa gehe
gaá¹‡hitthÄ• â€™â€™ ti aÃ±Ã±avihÄ• resupi pesetabbaá¹ƒ. ukkujjanakÄ• le pana yÄ• vata
hatthapÄ• saá¹ƒ vijahÄ• petvÄ• Ã±attidutiyakammena ukkujjitabbo.

sÄ«mÄ• sammuti, ticÄ«varena avippavÄ• sasammuti, santhatasammuti,
bhattuddesakasenÄ• sanaggÄ• hÄ• pakabhaá¹‡á¸• Ä• gÄ• riyacÄ«varapaá¹-iggÄ• hakacÄ«
jakaphalabhÄ• jakaappamattakavissajjakasÄ• á¹-iyaggÄ• hÄ• pakapattaggÄ• hÄ• pakaÄ• r
utÄ«ti etÄ• saá¹ƒ sammutÄ«naá¹ƒ vasena __sammuti_ veditabbÄ• . kathinacÄ«varadÄ• na
__dÄ• naá¹ƒ_ veditabbaá¹ƒ. kathinuddhÄ• ravasena __uddhÄ• ro_ veditabbo. kuá¹-ivatthuv
__desanÄ• _ veditabbÄ• . yÄ• pana tiá¹‡avatthÄ• rakasamathe sabbasaá¹…gÄ• hikaÃ±att
ekekaÃ±attiÃ±cÄ• ti tisso Ã±attiyo á¹-hapetvÄ• puna ekekasmiá¹ƒ pakkhe ekekÄ• ti dve Ã±
vuttÄ• , tÄ• saá¹ƒ vasena __kammalakkhaá¹‡aá¹ƒ_ veditabbaá¹ƒ. iti Ã±attidutiyakammaá¹ƒ
gacchati.

<258> __Ã±atticatutthakammaá¹-á¹-hÄ• nabhede_ \Ne 384/ pana tajjanÄ«yakammÄ• dÄ«n
vasena __nissÄ• raá¹‡Ä• , _ tesaá¹ƒyeva ca kammÄ• naá¹ƒ paá¹-ippassambhanavasena _
bhikkhunovÄ• dakasammutivasena __sammuti_ veditabbÄ• . parivÄ• sadÄ• namÄ• nattadÄ

veditabbaá¹ƒ. mÅ«lÄ• yapaá¹-ikassanakammavasena __niggaho_ veditabbo. ukkhittÄ• nuv
yÄ• vatatiyakÄ• , ariá¹-á¹-ho, caá¹‡á¸• akÄ• á¸·Ä« ca imete yÄ• vatatiyakÄ• ti imÄ• saá¹ƒ ek
samanubhÄ• sanÄ• naá¹ƒ vasena __samanubhÄ• sanÄ• _ veditabbÄ• . upasampadakamm
__kammalakkhaá¹‡aá¹ƒ_ veditabbaá¹ƒ. iti Ã±atticatutthakammaá¹ƒ imÄ• ni satta \Be 413/ á
evaá¹ƒ kammÄ• ni ca kammavipatti ca tesaá¹ƒ kammÄ• naá¹ƒ kÄ• rakasaá¹…ghaparicched
kammÄ• naá¹ƒ á¹-hÄ• nabhedagamanaÃ±ca veditabbaá¹ƒ.

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

kammÄ• kammavinicchayakathÄ• samattÄ• .

pakiá¹‡á¹‡akakaá¹‡á¸• amÄ• tikÄ•

gaá¹‡abhojaá¹ƒ \Ne 385/ paramparaá¹ƒ, nÄ• pucchÄ• paá¹ƒsukÅ«lakaá¹ƒ.

acchinnaá¹ƒ paá¹-ibhÄ• naÃ±ca, vippakatauddisanaá¹ƒ ||

tivassantaá¹ƒ dÄ«ghÄ• sanaá¹ƒ, gilÄ• nupaá¹-á¹-havaá¹‡á¹‡anaá¹ƒ.

attapÄ• tamanavekkhaá¹ƒ, silÄ• pavijjhalimpanaá¹ƒ ||

micchÄ• diá¹-á¹-higopadÄ• naá¹ƒ, dhammikÄ• rakkhuccÄ• rÄ• di.

nhÄ• naghaá¹ƒsaá¹ƒ paá¹‡á¸• akÄ• di, dÄ«ghakesÄ• dyÄ• dÄ• sÄ• di ||

naccÄ• daá¹…gachedaniddhi, patto sabbapaá¹ƒsukÅ«laá¹ƒ.

parissÄ• vanaá¹ƒ naggo ca, pupphagandhaÄ• sittakaá¹ƒ ||

maá¸·orikekabhÄ• janaá¹ƒ, celapaá¹-i pÄ• daghaá¹ƒsÄ«.

bÄ«janÄ« chattanakhÄ• di, kÄ• yabandhanivÄ• sanaá¹ƒ ||

kÄ• jaharaá¹ƒ dantakaá¹-á¹-haá¹ƒ, rukkhÄ• roho chandÄ• ropo.

lokÄ• yataá¹ƒ khipitako, lasuá¹‡aá¹ƒ nakkamitabbaá¹ƒ ||

avandiyo tÅ«labhisi, bimbohanaÄ• sandÄ• di.

uccÄ• sanamahÄ• sanaá¹ƒ, cÄ«varaadhammokÄ• so ||

saddhÄ• deyyaá¹ƒ santuttaraá¹ƒ, nikkhepo satthakammÄ• di.

nahÄ• pito dasabhÄ• go, pÄ• theyyaá¹ƒ mahÄ• padeso.

Ä• nisaá¹ƒsoti mÄ• tikÄ• ||

34. pakiá¹‡á¹‡akavinicchayakathÄ•

<1> idÄ• ni \Be 414/ \Ne 386/ pakiá¹‡á¹‡akakathÄ• ca veditabbÄ• . ``gaá¹‡abhojane aÃ±Ã±
pÄ• cittiyaâ€™â€™ nti (Vin IV 217) vuttaá¹ƒ __gaá¹‡abhojanaá¹ƒ_ (Sp (to Vin IV) 217-218)
pasavati viÃ±Ã±attito vÄ• nimantanato vÄ• . kathaá¹ƒ __viÃ±Ã±attito pasavati_? cattÄ• ro b
vÄ• nisinnÄ• vÄ• upÄ• sakaá¹ƒ disvÄ• ``amhÄ• kaá¹ƒ catunnampi bhattaá¹ƒ dehÄ«â€™â
pÄ• á¹-ekkaá¹ƒ vÄ• passitvÄ• ``mayhaá¹ƒ dehi, mayhaá¹ƒ dehÄ«â€™â€™ ti evaá¹ƒ ekato
viÃ±Ã±Ä• petvÄ• ekato vÄ• gacchantu nÄ• nÄ• to vÄ• , bhattaá¹ƒ gahetvÄ• pi ekato vÄ• l
ekato gaá¹‡hanti, gaá¹‡abhojanaá¹ƒ hoti, sabbesaá¹ƒ Ä• patti. paá¹-iggahaá¹‡ameva hettha
viÃ±Ã±attito pasavati.

kathaá¹ƒ __nimantanato pasavati_? cattÄ• ro bhikkhÅ« upasaá¹…kamitvÄ• ``tumhe, bhant
odanaá¹ƒ me gaá¹‡hatha Ä• kaá¹…khatha oloketha adhivÄ• setha paá¹-imÄ• nethÄ• â€™â
vevacanena vÄ• bhÄ• santarena vÄ• paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ nÄ• maá¹ƒ gahetvÄ•
nimantitÄ• paricchinnakÄ• lavasena ajjatanÄ• ya vÄ• svÄ• tanÄ• ya vÄ• ekato gacchanti,
bhuÃ±janti, gaá¹‡abhojanaá¹ƒ hoti, sabbesaá¹ƒ Ä• patti. ekato nimantitÄ• ekato vÄ• nÄ• n
ekato gaá¹‡hanti, ekato vÄ• nÄ• nÄ• to vÄ• bhuÃ±janti, Ä• pattiyeva. ekato nimantitÄ• ek
gacchanti, nÄ• nÄ• to gaá¹‡hanti, ekato vÄ• nÄ• nÄ• to vÄ• bhuÃ±janti, anÄ• patti. cattÄ•
vihÄ• re vÄ• gantvÄ• nÄ• nÄ• to nimantitÄ• , ekaá¹-á¹-hÄ• ne á¹-hitesuyeva vÄ• eko putte
nÄ• nÄ• to nimantitÄ• ekato vÄ• nÄ• nÄ• to vÄ• gacchantu, ekato vÄ• nÄ• nÄ• to vÄ• bh
gaá¹‡hanti, gaá¹‡abhojanaá¹ƒ hoti, sabbesaá¹ƒ Ä• patti. evaá¹ƒ tÄ• va nimantanato pasava

tasmÄ• sace koci saá¹…ghabhattaá¹ƒ kattukÄ• mena nimantanatthÄ• ya pesito vihÄ• raá¹ƒ
amhÄ• kaá¹ƒ ghare bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``bhattaá¹ƒ gaá¹‡hathÄ•
``saá¹…ghabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vÄ• ``saá¹…gho bhattaá¹ƒ gaá¹‡hatÅ«â€™
bhattuddesakena paá¹‡á¸• itena bhavitabbaá¹ƒ. nimantanikÄ• \Be 415/ gaá¹‡abhojanato, p
dhutaá¹…gabhedato mocetabbÄ• . kathaá¹ƒ? evaá¹ƒ tÄ• va vattabbaá¹ƒ ``sve na sakkÄ• u
punadivase, bhanteti. punadivasepi na sakkÄ• ti. evaá¹ƒ \Ne 387/ yÄ• va aá¸• á¸• hamÄ• sa
``kiá¹ƒ tvaá¹ƒ avacÄ• â€™â€™ ti. sace punapi ``saá¹…ghabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™

tÄ• va upÄ• saka pupphaá¹ƒ kappiyaá¹ƒ karohi, imaá¹ƒ tiá¹‡aâ€™â€™ nti evaá¹ƒ vikkhepa
kiá¹ƒ kathayitthÄ• â€™â€™ ti pucchitabbo. sace punapi tatheva vadati, ``Ä• vuso, tvaá¹ƒ pi
mahallakatthere vÄ• na lacchasi, sÄ• maá¹‡ere lacchasÄ«â€™â€™ ti vattabbo. ``nanu, bh
asukasmiÃ±ca gÄ• me bhadante bhojesuá¹ƒ, ahaá¹ƒ kasmÄ• na labhÄ• mÄ«â€™â€™ ti c
tvaá¹ƒ na jÄ• nÄ• sÄ«ti. te kathaá¹ƒ nimantesuá¹ƒ, bhanteti? te evamÄ• haá¹ƒsu ``amhÄ• k
gaá¹‡hathÄ• â€™â€™ ti. sace sopi tatheva vadati, vaá¹-á¹-ati.

atha punapi ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, ``na dÄ• ni tvaá¹ƒ, Ä• vuso, bahÅ«
eva, Ä• vuso, lacchasÄ«â€™â€™ ti vattabbo. ``nanu, bhante, amukasmiÃ±ca amukasmiÃ±
bhikkhusaá¹…ghaá¹ƒ bhojesuá¹ƒ, ahaá¹ƒ kasmÄ• na labhÄ• mÄ«â€™â€™ ti. ``tvaá¹ƒ nim
ti. te kathaá¹ƒ nimantesuá¹ƒ, bhanteti? te evamÄ• haá¹ƒsu ``amhÄ• kaá¹ƒ, bhante, bhikkha
ti. sace sopi tatheva ``bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadati, vaá¹-á¹-ati. atha punapi ``
ti vadati, tato vattabbo --- ``gaccha tvaá¹ƒ, natthamhÄ• kaá¹ƒ tava bhattenattho, nibaddhag
amhÄ• kaá¹ƒ, mayamettha piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti. taá¹ƒ ``caratha, bhante
pucchanti ``kiá¹ƒ bho laddhÄ• bhikkhÅ«â€™â€™ ti? kiá¹ƒ etena, bahu ettha vattabbaá¹ƒ, t
piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti Ä• haá¹ƒsu, mÄ• dÄ• ni tumhe pamajjitthÄ• ti. dut
katvÄ• á¹-hitabhikkhÅ« saá¹…ghattherena vattabbÄ• ``Ä• vuso, dhuragÄ• me saá¹…ghab
pana agamÄ• si, gacchÄ• ma, dhuragÄ• me piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti. bhik
kÄ• tabbaá¹ƒ, na dubbacehi bhavitabbaá¹ƒ, gÄ• madvÄ• re aá¹-á¹-hatvÄ• va piá¹‡á¸• Ä• ya
gahetvÄ• nisÄ«dÄ• petvÄ• bhojentesu bhuÃ±jitabbaá¹ƒ.

sace Ä• sanasÄ• lÄ• ya bhattaá¹ƒ á¹-hapetvÄ• rathikÄ• su Ä• hiá¹‡á¸• antÄ• Ä• rocenti ``Ä
bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti, na vaá¹-á¹-ati. atha pana ``bhattaá¹ƒ Ä• dÄ• ya tattha ta
gaá¹‡hathÄ• â€™â€™ ti vadanti, paá¹-ikacceva \Be 416/ vÄ• vihÄ• raá¹ƒ atiharitvÄ• patirÅ«
Ä• gatÄ• gatÄ• naá¹ƒ denti, ayaá¹ƒ abhihaá¹-abhikkhÄ• nÄ• ma vaá¹-á¹-ati. sace pana bha
sajjetvÄ• taá¹ƒ taá¹ƒ pariveá¹‡aá¹ƒ pahiá¹‡anti ``bhattasÄ• lÄ• ya bhattaá¹ƒ gaá¹‡hathÄ• â
ye pana manussÄ• piá¹‡á¸• acÄ• rike bhikkhÅ« disvÄ• Ä• sanasÄ• laá¹ƒ sammajjitvÄ• tat
na te paá¹-ikkhipitabbÄ• . ye pana gÄ• me bhikkhaá¹ƒ alabhitvÄ• gÄ• mato nikkhamante bh
``bhante, bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanti, te paá¹-ikkhipitabbÄ• , na nivattitabba
``nivattatha, bhante, bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanti, ``nivattathÄ• â€™â€™ ti vu
vaá¹-á¹-ati. ``nivattatha, bhante, ghare bhattaá¹ƒ kataá¹ƒ, gÄ• me bhattaá¹ƒ kataâ€™â€™ n
gÄ• me ca bhattaá¹ƒ nÄ• ma yassa kassaci hoti, nivattituá¹ƒ vaá¹-á¹-ati. ``nivattatha bhattaá
gaá¹‡hathÄ• â€™â€™ ti sambandhaá¹ƒ katvÄ• vadanti, nivattituá¹ƒ na vaá¹-á¹-ati. Ä• sana
carituá¹ƒ nikkhamante disvÄ• ``nisÄ«datha, bhante, bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vut

``aÃ±Ã±atra samayÄ• â€™â€™ ti vacanato gilÄ• nasamayo cÄ«varadÄ• nasamayo cÄ«va
addhÄ• nagamanasamayo nÄ• vÄ• bhiruhanasamayo mahÄ• samayo samaá¹‡abhattasam
aÃ±Ã±atarasmiá¹ƒ anÄ• patti. tasmÄ• yathÄ• mahÄ• cammassa parato maá¹ƒsaá¹ƒ dissa

phÄ• litÄ• honti, vÄ• likÄ• ya vÄ• sakkharÄ• ya vÄ• pahaá¹-amatte dukkhaá¹ƒ uppÄ• dent
antogÄ• me piá¹‡á¸• Ä• ya carituá¹ƒ, Ä«dise gelaÃ±Ã±e __gilÄ• nasamayo_ti bhuÃ±jitabba
kÄ• tabbaá¹ƒ.

__cÄ«varadÄ• nasamayo_ nÄ• ma anatthate kathine vassÄ• nassa pacchimo mÄ• so, attha
etthantare ``cÄ«varadÄ• nasamayoâ€™â€™ ti bhuÃ±jitabbaá¹ƒ. cÄ«vare kariyamÄ• ne __c
bhuÃ±jitabbaá¹ƒ. yadÄ• hi sÄ• á¹-akaÃ±ca suttaÃ±ca labhitvÄ• cÄ«varaá¹ƒ karonti, ayaá¹ƒ
nÄ• ma, visuá¹ƒ cÄ«varakÄ• rasamayo nÄ• ma natthi, tasmÄ• yo tattha cÄ«vare kattabbaá
karoti, __mahÄ• paccariya_Ã±hi ``antamaso sÅ«civedhakoâ€™â€™ tipi vuttaá¹ƒ. tena ``cÄ
bhuÃ±jitabbaá¹ƒ. __kurundiyaá¹ƒ_ pana vitthÄ• reneva vuttaá¹ƒ ``yo cÄ«varaá¹ƒ vicÄ• reti c
moghasuttakaá¹ƒ á¹-hapeti, Ä• gantukapattaá¹ƒ á¹-hapeti, paccÄ• gataá¹ƒ sibbeti, Ä• gantu
anuvÄ• taá¹ƒ chindati \Be 417/ ghaá¹-eti Ä• ropeti, tattha paccÄ• gataá¹ƒ sibbeti, suttaá¹ƒ ka
pipphalikaá¹ƒ niseti, parivattanaá¹ƒ karoti, sabbopi cÄ«varaá¹ƒ karotiyevÄ• ti vuccati. yo pan
jÄ• takaá¹ƒ vÄ• dhammapadaá¹ƒ vÄ• katheti, ayaá¹ƒ na cÄ«varakÄ• rako, etaá¹ƒ á¹-hapet
gaá¹‡abhojane anÄ• pattÄ«â€™â€™ ti.

__addhÄ• nagamanasamaye_ antamaso aá¸• á¸• hayojanaá¹ƒ gantukÄ• menapi ``aá¸• á¸•
bhuÃ±jitabbaá¹ƒ, gacchantena bhuÃ±jitabbaá¹ƒ, gatena ekadivasaá¹ƒ bhuÃ±jitabbaá¹ƒ.

__nÄ• vÄ• bhiruhanasamaye_ \Ne 389/ ``nÄ• vaá¹ƒ abhiruhissÄ• mÄ«â€™â€™ ti bhuÃ±jita
icchitaá¹-á¹-hÄ• naá¹ƒ gantvÄ• pi yÄ• va na orohati, tÄ• va bhuÃ±jitabbaá¹ƒ, oruá¸·hena eka
bhuÃ±jitabbaá¹ƒ.

__mahÄ• samayo_ nÄ• ma yattha dve tayo bhikkhÅ« piá¹‡á¸• Ä• ya caritvÄ• yÄ• penti, ant
yÄ• penti, ayaá¹ƒ mahÄ• samayo. yattha pana sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• sannipatanti, t
tasmÄ• tÄ• dise kÄ• le ``mahÄ• samayoâ€™â€™ ti adhiá¹-á¹-hahitvÄ• bhuÃ±jitabbaá¹ƒ.

__samaá¹‡abhattasamayo_ nÄ• ma yo koci paribbÄ• jakasamÄ• panno bhattaá¹ƒ karoti, ay
tasmÄ• sahadhammikesu vÄ• titthiyesu vÄ• aÃ±Ã±atarena yena kenaci kate bhatte ``sam
bhuÃ±jitabbaá¹ƒ. ``anÄ• patti samaye, dve tayo ekato bhuÃ±janti, piá¹‡á¸• Ä• ya caritvÄ• e
bhuÃ±janti, niccabhattaá¹ƒ, salÄ• kabhattaá¹ƒ, pakkhikaá¹ƒ, uposathikaá¹ƒ, pÄ• á¹-ipadikaá
á¹-hapetvÄ• sabbattha anÄ• pattÄ«â€™â€™ ti (Vin IV 220) vacanato yepi akappiyanimanta
tayo vÄ• ekato gahetvÄ• bhuÃ±janti, tesampi anÄ• patti.

tattha animantitacatutthaá¹ƒ piá¹‡á¸• apÄ• tikacatutthaá¹ƒ anupasampannacatutthaá¹ƒ patta
gilÄ• nacatutthanti paÃ±cannaá¹ƒ catutthÄ• naá¹ƒ vasena vinicchayo veditabbo. kathaá¹ƒ?
bhikkhÅ« ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimanteti. tesu tayo gatÄ• , eko na gato. upÄ
thero kuhiâ€™â€™ nti pucchati. nÄ• gato upÄ• sakÄ• ti. so aÃ±Ã±aá¹ƒ taá¹ƒkhaá¹‡appatta

bhanteâ€™â€™ ti gharaá¹ƒ pavesetvÄ• catunnampi bhattaá¹ƒ deti \Be 418/, sabbesaá¹ƒ a
gaá¹‡apÅ«rakassa animantitattÄ• . tayo eva hi tattha nimantitÄ• gaá¹‡hiá¹ƒsu, tehi gaá¹‡o
gaá¹‡apÅ«rako ca animantito, tena gaá¹‡o bhijjatÄ«ti. etaá¹ƒ __animantitacatutthaá¹ƒ_.

__piá¹‡á¸• apÄ• tikacatutthe_ nimantanakÄ• le eko piá¹‡á¸• apÄ• tiko hoti, so nÄ• dhivÄ• s
``ehi bhanteâ€™â€™ ti vutte anadhivÄ• sitattÄ• anÄ• gacchantampi ``etha bhikkhaá¹ƒ lacc
gacchanti, so taá¹ƒ gaá¹‡aá¹ƒ bhindati, tasmÄ• sabbesaá¹ƒ anÄ• patti.

__anupasampannacatutthe_ sÄ• maá¹‡erena saddhiá¹ƒ nimantitÄ• honti, sopi gaá¹‡aá¹ƒ b

__pattacatutthe_ \Ne 390/ eko sayaá¹ƒ Ä• gantvÄ• pattaá¹ƒ peseti, evampi gaá¹‡o bhijjati,
anÄ• patti.

__gilÄ• nacatutthe_ gilÄ• nena saddhiá¹ƒ nimantitÄ• honti, tattha gilÄ• nasseva anÄ• patti,
gaá¹‡apÅ«rako hoti. na hi gilÄ• nena gaá¹‡o bhijjati, tasmÄ• tesaá¹ƒ Ä• patti. __mahÄ• pa
avisesena vuttaá¹ƒ ``samayaladdhako sayameva muccati, sesÄ• naá¹ƒ gaá¹‡apÅ«rakattÄ•
tasmÄ• cÄ«varadÄ• nasamayaladdhakÄ• dÄ«nampi vasena catukkÄ• ni veditabbÄ• ni.

sace pana adhivÄ• setvÄ• gatesupi catÅ«su janesu eko paá¹‡á¸• ito bhikkhu ``ahaá¹ƒ tumh
bhindissÄ• mi, nimantanaá¹ƒ sÄ• diyathÄ• â€™â€™ ti vatvÄ• yÄ• gukhajjakÄ• vasÄ• ne b
gaá¹‡hantÄ• naá¹ƒ adatvÄ• ``ime tÄ• va bhikkhÅ« bhojetvÄ• vissajjetha, ahaá¹ƒ pacchÄ•
gamissÄ• mÄ«â€™â€™ ti nisinno, tesu bhutvÄ• gatesu ``detha, bhante, pattaâ€™â€™ nti
gahetvÄ• bhatte dinne bhuÃ±jitvÄ• anumodanaá¹ƒ katvÄ• gacchati, sabbesaá¹ƒ anÄ• pat
bhojanÄ• naá¹ƒyeva vasena gaá¹‡abhojane visaá¹…ketaá¹ƒ natthi, odanena nimantetvÄ• k
Ä• pajjanti, tÄ• ni ca tehi ekato na gahitÄ• ni, yÄ• guÄ• dÄ«hi pana visaá¹…ketaá¹ƒ hoti, tÄ•
gahitÄ• nÄ«ti evaá¹ƒ eko paá¹‡á¸• ito aÃ±Ã±esampi anÄ• pattiá¹ƒ karoti. __niccabhatta_nti
``niccabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadanti, bahÅ«naá¹ƒ ekato gahetuá¹ƒ vaá¹-á¹-ati.
__salÄ• kabhattÄ• _dÄ«supi eseva nayo.

<2> ``paramparabhojane \Be 419/ aÃ±Ã±atra samayÄ• pÄ• cittiyaâ€™â€™ nti (Vin IV 222-
__paramparabhojanaá¹ƒ_ pana nimantanatoyeva pasavati. yo hi ``paÃ±cannaá¹ƒ bhojanÄ•
bhojanena bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• nimantito taá¹ƒ á¹-hapetvÄ• aÃ±Ã±
bhojanÄ• naá¹ƒ aÃ±Ã±atarabhojanaá¹ƒ bhuÃ±jati, tassetaá¹ƒ bhojanaá¹ƒ ``paramparabhoja
evaá¹ƒ bhuÃ±jantassa á¹-hapetvÄ• gilÄ• nasamayaá¹ƒ cÄ«varadÄ• nasamayaá¹ƒ cÄ«vara
samaye pÄ• cittiyaá¹ƒ vuttaá¹ƒ, tasmÄ• nimantanapaá¹-ipÄ• á¹-iyÄ• va bhuÃ±jitabbaá¹ƒ, na

``anujÄ• nÄ• mi, bhikkhave, vikappetvÄ• paramparabhojanaá¹ƒ bhuÃ±jituâ€™â€™ nti (Vin
paá¹-hamanimantanaá¹ƒ aÃ±Ã±assa vikappetvÄ• pi paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. ayaá¹ƒ (Sp

vikappanÄ• nÄ• ma sammukhÄ• pi parammukhÄ• pi vaá¹-á¹-ati. sammukhÄ• disvÄ• ``ma
vikappemÄ«â€™â€™ ti vÄ• ``dammÄ«â€™â€™ ti vÄ• vatvÄ• bhuÃ±jitabbaá¹ƒ, adisvÄ•
yassa kassaci nÄ• maá¹ƒ gahetvÄ• ``mayhaá¹ƒ bhattapaccÄ• saá¹ƒ itthannÄ• massa vikap
``dammÄ«â€™â€™ ti vÄ• vatvÄ• bhuÃ±jitabbaá¹ƒ. dve tÄ«á¹‡i nimantanÄ• ni pana ekasn
missetvÄ• ekaá¹ƒ katvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati. ``anÄ• patti dve tayo nimantane ekato b
(Vin IV 229) hi vuttaá¹ƒ. sace dve tÄ«á¹‡i kulÄ• ni nimantetvÄ• ekasmiá¹ƒ á¹-hÄ• ne nisÄ«d
Ä• haritvÄ• bhattaá¹ƒ Ä• kiranti, sÅ«pabyaÃ±janaá¹ƒ Ä• kiranti, ekamissakaá¹ƒ hoti, etthÄ•

sace pana mÅ«lanimantanaá¹ƒ heá¹-á¹-hÄ• hoti, pacchimaá¹ƒ pacchimaá¹ƒ upari, taá¹ƒ up
bhuÃ±jantassa Ä• patti, hatthaá¹ƒ pana anto pavesetvÄ• paá¹-hamanimantanato ekampi ka
bhuttakÄ• lato paá¹-á¹-hÄ• ya yathÄ• tathÄ• vÄ• bhuÃ±jantassa anÄ• patti. ``sacepi tattha
vÄ• Ä• kiranti, yena ajjhotthataá¹ƒ bhattaá¹ƒ ekarasaá¹ƒ hoti, koá¹-ito paá¹-á¹-hÄ• ya bhuÃ±
anÄ• pattÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_
``khÄ«rabhattaá¹ƒ vÄ• rasabhattaá¹ƒ vÄ• labhitvÄ• nisinnassa tattheva aÃ±Ã±epi khÄ«rab
rasabhattaá¹ƒ vÄ• Ä• kiranti, khÄ«raá¹ƒ vÄ• rasaá¹ƒ vÄ• pivato anÄ• patti, bhuÃ±jantena
laddhamaá¹ƒsakhaá¹‡á¸• aá¹ƒ vÄ• bhattapiá¹‡á¸• aá¹ƒ vÄ• mukhe pakkhipitvÄ• koá¹-ito p
vaá¹-á¹-ati. sappipÄ• yÄ• sepi eseva nayoâ€™â€™ ti.

mahÄ• upÄ• sako \Be 420/ bhikkhuá¹ƒ nimanteti, tassa kulaá¹ƒ upagatassa upÄ• sakopi tas
puttadÄ• rabhÄ• tubhaginiÄ• dayopi attano attano koá¹-á¹-hÄ• saá¹ƒ Ä• haritvÄ• patte pakl
paá¹-hamaá¹ƒ dinnaá¹ƒ abhuÃ±jitvÄ• pacchÄ• laddhaá¹ƒ bhuÃ±jantassa Ä• pattÄ«â€™â€
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ ``vaá¹-á¹-atÄ«
__mahÄ• paccariyaá¹ƒ_ ``sace pÄ• á¹-ekkaá¹ƒ pacanti, attano attano pakkabhattato Ä• hari
pacchÄ• Ä• haá¹-aá¹ƒ paá¹-hamaá¹ƒ bhuÃ±jantassa pÄ• cittiyaá¹ƒ. yadi pana sabbesaá¹ƒ
paramparabhojanaá¹ƒ na hotÄ«â€™â€™ ti vuttaá¹ƒ. mahÄ• upÄ• sako nimantetvÄ• nisÄ«d
pattaá¹ƒ gaá¹‡hÄ• ti, na dÄ• tabbaá¹ƒ. kiá¹ƒ, bhante, na dethÄ• ti. nanu upÄ• saka tayÄ• n
bhante, laddhaá¹ƒ laddhaá¹ƒ bhuÃ±jathÄ• â€™â€™ ti vadati, bhuÃ±jituá¹ƒ vaá¹-á¹-ati. ``aÃ±
bhatte dinne Ä• pucchitvÄ• pi bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __kurundiyaá¹ƒ_ vuttaá

anumodanaá¹ƒ katvÄ• gacchantaá¹ƒ dhammaá¹ƒ sotukÄ• mÄ• ``svepi, bhante, Ä• gacche
nimantenti, punadivase Ä• gantvÄ• laddhaá¹ƒ laddhaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati. kasmÄ• 1
ekopi bhikkhu piá¹‡á¸• Ä• ya caranto bhattaá¹ƒ labhati, tamaÃ±Ã±o upÄ• sako nimantetvÄ•
nisÄ«dÄ• peti, na ca tÄ• va bhattaá¹ƒ sampajjati, sace so bhikkhu piá¹‡á¸• Ä• ya caritvÄ• la
bhuÃ±jati, Ä• patti. abhuÃ±jitvÄ• nisinne ``kiá¹ƒ, bhante, na bhuÃ±jasÄ«â€™â€™ ti vutte ``
nimantitattÄ• â€™â€™ ti vatvÄ• ``laddhaá¹ƒ laddhaá¹ƒ bhuÃ±jatha, bhanteâ€™â€™ ti vutt
vaá¹-á¹-ati. sakalena gÄ• mena ekato hutvÄ• nimantitassa yattha katthaci bhuÃ±jato anÄ• p
nayo. ``anÄ• patti sakalena gÄ• mena nimantito tasmiá¹ƒ gÄ• me yattha katthaci bhuÃ±jati,
nimantito tasmiá¹ƒ pÅ«ge yattha katthaci bhuÃ±jati, nimantiyamÄ• no `bhikkhaá¹ƒ gahessÄ•

niccabhatte salÄ• kabhatte pakkhike uposathike pÄ• á¹-ipadike paÃ±ca bhojanÄ• ni á¹-hape
anÄ• pattÄ«â€™â€™ ti (Vin IV 229) vuttaá¹ƒ.

tattha __nimantiyamÄ• no bhikkhaá¹ƒ gahessÄ• mÄ«ti bhaá¹‡atÄ«_ti ettha ``bhattaá¹ƒ gaá¹
nimantiyamÄ• no ``na mayhaá¹ƒ tava bhattenattho, bhikkhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™
ettha pana mahÄ• padumatthero Ä• ha ``evaá¹ƒ vadanto imasmiá¹ƒ sikkhÄ• pade animanta
bhuÃ±janatthÄ• ya \Be 421/ pana okÄ• so kato hotÄ«ti neva gaá¹‡abhojanato, na cÄ• rittato
mahÄ• sumatthero Ä• ha ``yadaggena animantanaá¹ƒ kÄ• tuá¹ƒ sakkoti, tadaggena neva g
cÄ• rittaá¹ƒ hotÄ«â€™â€™ ti.

tattha __cÄ• ritta_nti ---

``yo pana bhikkhu nimantito sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• purebh
pacchÄ• bhattaá¹ƒ vÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjeyya aÃ±Ã±atra samayÄ• pÄ• cittiyaá¹ƒ.
cÄ«varadÄ• nasamayo cÄ«varakÄ• rasamayo. ayaá¹ƒ tattha samayoâ€™â€™ ti (Vin IV 29

evamÄ• gataá¹ƒ cÄ• rittasikkhÄ• padaá¹ƒ vuttaá¹ƒ. iminÄ• hi sikkhÄ• padena yo paÃ±cann
aÃ±Ã±atarena ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• akappiyanimantanena nimanti
sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ ``ahaá¹ƒ itthannÄ• massa gharaá¹ƒ gacchÄ• mÄ«â
Ä• pajjÄ• mÄ«â€™â€™ ti vÄ• Ä«disena vacanena anÄ• pucchitvÄ• yena bhattena nimant
vÄ• avÄ«tivatteyeva majjhanhike yasmiá¹ƒ kule nimantito, tato aÃ±Ã±Ä• ni kulÄ• ni pavisey
vuttalakkhaá¹‡aá¹ƒ duvidhampi samayaá¹ƒ á¹-hapetvÄ• aÃ±Ã±attha pÄ• cittiyaá¹ƒ vuttaá¹ƒ
akappiyanimantanena nimantiyamÄ• no sace ``bhikkhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti vad
anÄ• patti.

<3> __santaá¹ƒ_ \Ne 393/ __bhikkhuá¹ƒ anÄ• pucchÄ• _ti ettha (Sp (to Vin IV) 298) pana k
kittÄ• vatÄ• asanto? antovihÄ• re yattha á¹-hitassa kulÄ• ni payirupÄ• sanacittaá¹ƒ uppann
yaá¹ƒ passe vÄ• abhimukhe vÄ• passati, yassa sakkÄ• hoti pakativacanena Ä• rocetuá¹ƒ
cito ca pariyesitvÄ• Ä• rocanakiccaá¹ƒ pana natthi. yo hi evaá¹ƒ pariyesitabbo, so asantoye
antoupacÄ• rasÄ«mÄ• ya bhikkhuá¹ƒ disvÄ• ``Ä• pucchissÄ• mÄ«â€™â€™ ti gacchati. tat
Ä• pucchitabbo. no ce passati, asantaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• paviá¹-á¹-ho nÄ• ma h
vikÄ• lagÄ• mappavesanepi ayameva nayo.

sace \Be 422/ (Sp (to Vin IV) 512) pana sambahulÄ• kenaci kammena gÄ• maá¹ƒ pavisanti
gÄ• mappavesanaá¹ƒ Ä• pucchÄ• mÄ«â€™â€™ ti sabbehi aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• pucchi
kammaá¹ƒ na sampajjatÄ«ti aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ gacchanti, gÄ• masatampi hotu, puna Ä
sace pana ussÄ• haá¹ƒ paá¹-ippassambhetvÄ• vihÄ• raá¹ƒ gacchantÄ• antarÄ• aÃ±Ã±aá
honti, puna Ä• pucchitabbameva. kulaghare vÄ• Ä• sanasÄ• lÄ• ya vÄ• bhattakiccaá¹ƒ kat

sappibhikkhÄ• ya vÄ• caritukÄ• mo hoti, sace passe bhikkhu atthi, Ä• pucchitvÄ• gantabba
``natthÄ«â€™â€™ ti gantabbaá¹ƒ, vÄ«thiá¹ƒ otaritvÄ• bhikkhuá¹ƒ passati, Ä• pucchanakicc
anÄ• pucchitvÄ• pi caritabbameva. gÄ• mamajjhena maggo hoti, tena gacchantassa ``telÄ•
carissÄ• mÄ«â€™â€™ ti citte uppanne sace passe bhikkhu atthi, Ä• pucchitvÄ• caritabbaá
bhikkhÄ• ya carantassa pana Ä• pucchanakiccaá¹ƒ natthi. sace sÄ«ho vÄ• byaggho vÄ• Ä
uá¹-á¹-heti, aÃ±Ã±o vÄ• koci upaddavo uppajjati, evarÅ«pÄ• su Ä• padÄ• su anÄ• pucchÄ•
pavisituá¹ƒ vaá¹-á¹-ati.

<4> ``na ca, bhikkhave, abhinne sarÄ«re paá¹ƒsukÅ«laá¹ƒ gahetabbaá¹ƒ, yo gaá¹‡heyya, Ä
dukkaá¹-assÄ• â€™â€™ ti (Vin III 137) vacanato abbhuá¹‡he allasarÄ«re __paá¹ƒsukÅ«laá
gaá¹‡hanto dukkaá¹-aá¹ƒ Ä• pajjati. upaddavÄ• ca tassa honti, bhinne pana gahetuá¹ƒ vaá

kittÄ• vatÄ• pana bhinnaá¹ƒ hoti? kÄ• kakulalasoá¹‡asiá¹…gÄ• lÄ• dÄ«hi mukhatuá¹‡á¸• a
Ä«sakaá¹ƒ phÄ• litamattenapi. yassa pana patato ghaá¹ƒsanena chavimattaá¹ƒ chinnaá¹ƒ h
acchinnaá¹ƒ, etaá¹ƒ abhinnameva, camme pana chinne bhinnaá¹ƒ. yassapi sajÄ«vakÄ• leyo
gaá¹‡á¸• akuá¹-á¹-hapÄ«á¸·akÄ• vÄ• vaá¹‡o vÄ• hoti, idampi bhinnaá¹ƒ, tatiyadivasato pa
uddhumÄ• takÄ• dibhÄ• vena kuá¹‡apabhÄ• vaá¹ƒ upagatampi bhinnameva. sabbena sabb
susÄ• nagopakehi \Ne 394/ vÄ• aÃ±Ã±ehi vÄ• manussehi gÄ• hÄ• petuá¹ƒ vaá¹-á¹-ati. no
satthakena vÄ• kenaci vÄ• vaá¹‡aá¹ƒ katvÄ• gahetabbaá¹ƒ. visabhÄ• gasarÄ«re pana sa
samaá¹‡asaÃ±Ã±aá¹ƒ uppÄ• detvÄ• sÄ«se vÄ• hatthapÄ• dapiá¹-á¹-hiyaá¹ƒ vÄ• vaá¹‡aá
vaá¹-á¹-ati.

<5> __acchinnacÄ«varakena_ \Be 423/ bhikkhunÄ• kathaá¹ƒ paá¹-ipajjitabbanti? ``anujÄ• n
acchinnacÄ«varassa vÄ• naá¹-á¹-hacÄ«varassa vÄ• aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• ga
viÃ±Ã±Ä• petuá¹ƒ. yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒ upagacchati, sace tattha hoti saá¹…g
uttarattharaá¹‡aá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ vÄ• bhisicchavi vÄ• , taá¹ƒ gahetvÄ• pÄ• n
odahissÄ• mÄ«â€™ ti. no ce hoti saá¹…ghassa vihÄ• racÄ«varaá¹ƒ vÄ• uttarattharaá¹‡aá¹
vÄ• bhisicchavi vÄ• , tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• gantabbaá¹ƒ,
Ä• gantabbaá¹ƒ, yo Ä• gaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 517) vacanato
paá¹-ipajjitabbaá¹ƒ.

ayaá¹ƒ panettha anupubbakathÄ• (Sp (to Vin III) II 517). sace hi core passitvÄ• daharÄ• p
gahetvÄ• palÄ• tÄ• , corÄ• therÄ• naá¹ƒ nivÄ• sanapÄ• rupanamattaá¹ƒyeva haritvÄ• gac
cÄ«varaá¹ƒ viÃ±Ã±Ä• petabbaá¹ƒ, na sÄ• khÄ• palÄ• saá¹ƒ bhaÃ±jitabbaá¹ƒ. atha daharÄ•
chaá¸• á¸• etvÄ• palÄ• tÄ• , corÄ• therÄ• naÃ±ca nivÄ• sanapÄ• rupanaá¹ƒ taÃ±ca bhaá¹
daharehi Ä• gantvÄ• attano nivÄ• sanapÄ• rupanÄ• ni na tÄ• va therÄ• naá¹ƒ dÄ• tabbÄ• n
attano atthÄ• ya sÄ• khÄ• palÄ• saá¹ƒ bhaÃ±jituá¹ƒ labhanti, acchinnacÄ«varÄ• naá¹ƒ pana
acchinnacÄ«varÄ• va attanopi paresampi atthÄ• ya labhanti, tasmÄ• therehi vÄ• sÄ• khÄ•

vÄ• kÄ• dÄ«hi ganthetvÄ• daharÄ• naá¹ƒ dÄ• tabbaá¹ƒ, daharehi vÄ• therÄ• naá¹ƒ atthÄ•
tesaá¹ƒ hatthe datvÄ• vÄ• adatvÄ• vÄ• attanÄ• nivÄ• setvÄ• attano nivÄ• sanapÄ• rupa
dÄ• tabbÄ• ni, neva bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaá¹ƒ hoti, na tesaá¹ƒ dhÄ• raá

sace antarÄ• magge rajakattharaá¹‡aá¹ƒ vÄ• hoti, aÃ±Ã±e vÄ• tÄ• dise manusse passant
viÃ±Ã±Ä• petabbaá¹ƒ. yÄ• ni ca nesaá¹ƒ te vÄ• viÃ±Ã±attamanussÄ• aÃ±Ã±e vÄ• sÄ• kh
disvÄ• ussÄ• hajÄ• tÄ• vatthÄ• ni denti, tÄ• ni sadasÄ• ni vÄ• hontu adasÄ• ni vÄ• nÄ«lÄ
kappiyÄ• nipi akappiyÄ• nipi sabbÄ• nipi acchinnacÄ«varaá¹-á¹-hÄ• ne á¹-hitattÄ• tesaá¹ƒ
pÄ• rupituÃ±ca vaá¹-á¹-anti.

vuttampihetaá¹ƒ \Be 424/ \Ne 395/ parivÄ• re ---

``akappakataá¹ƒ nÄ• pi rajanÄ• ya rattaá¹ƒ,

tena nivattho yenakÄ• maá¹ƒ vajeyya.

na cassa hoti Ä• patti,

so ca dhammo sugatena desito.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 481).

ayaÃ±hi paÃ±ho acchinnacÄ«varakabhikkhuá¹ƒ sandhÄ• ya vutto. atha pana titthiyehi samÄ
kusacÄ«ravÄ• kacÄ«raphalakacÄ«rÄ• ni denti, tÄ• nipi laddhiá¹ƒ aggahetvÄ• nivÄ• setuá¹ƒ
nivÄ• setvÄ• pi laddhi na gahetabbÄ• .

yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒ upagacchanti, tattha vihÄ• racÄ«varÄ• dÄ«su yaá¹ƒ atthi
gahetvÄ• nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ• labhati. taÃ±ca kho ``labhitvÄ• odahissÄ•
á¹-hapessÄ• mÄ«â€™â€™ ti adhippÄ• yena, na mÅ«lacchejjÄ• ya. labhitvÄ• ca pana Ã±Ä
aÃ±Ã±ato vÄ• kutoci pÄ• katikameva kÄ• tabbaá¹ƒ. videsagatena pana ekasmiá¹ƒ saá¹…g
saá¹…ghikaparibhogena bhuÃ±janatthÄ• ya á¹-hapetabbaá¹ƒ. sacassa paribhogeneva taá¹ƒ
gÄ«vÄ• na hoti. sace pana etesaá¹ƒ vuttappakÄ• rÄ• naá¹ƒ gihivatthÄ• dÄ«naá¹ƒ bhisiccha
na labhati, tena tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• gantabbanti.

<6> ``na, bhikkhave, paá¹-ibhÄ• nacittaá¹ƒ kÄ• rÄ• petabbaá¹ƒ itthirÅ«pakaá¹ƒ purisarÅ«pa
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 299) vacanato itthipurisarÅ«paá¹ƒ kÄ• tuá¹ƒ vÄ•
bhikkhuno na vaá¹-á¹-ati. na kevalaá¹ƒ (Sp (to Vin II) 299) itthipurisarÅ«pameva, tiracchÄ• n
gaá¹‡á¸• uppÄ• darÅ«paá¹ƒ bhikkhuno sayaá¹ƒ kÄ• tuá¹ƒ vÄ• ``karohÄ«â€™â€™ ti vattuá

``upÄ• saka dvÄ• rapÄ• laá¹ƒ karohÄ«â€™â€™ ti vattumpi na labhati. jÄ• takapakaraá¹‡aa
pasÄ• danÄ«yÄ• ni nibbidÄ• paá¹-isaá¹ƒyuttÄ• ni vÄ• vatthÅ«ni parehi kÄ• rÄ• petuá¹ƒ lab
sayampi kÄ• tuá¹ƒ labhati.

<7> ``na, bhikkhave, vippakatabhojano bhikkhu vuá¹-á¹-hÄ• petabbo, yo vuá¹-á¹-hÄ• peyya,
dukkaá¹-assÄ• â€™â€™ ti (Vin II 316) vacanato antaraghare (Sp (to Vin II) 316) vÄ• vihÄ•
396/ araÃ±Ã±e vÄ• yattha katthaci bhuÃ±jamÄ• no bhikkhu aniá¹-á¹-hite bhojane na vuá¹-á
antaraghare pacchÄ• Ä• gatena bhikkhaá¹ƒ gahetvÄ• gantabbaá¹ƒ. sace manussÄ• vÄ•
``pavisathÄ• â€™â€™ ti vadanti, ``mayi pavisante bhikkhÅ« uá¹-á¹-hahissantÄ«â€™â€™ ti
bhante, Ä• sanaá¹ƒ atthÄ«â€™â€™ ti vutte pana pavisitabbaá¹ƒ. sace koci kiÃ±ci na vadati
gantvÄ• atisamÄ«paá¹ƒ agantvÄ• sabhÄ• gaá¹-á¹-hÄ• ne á¹-hÄ• tabbaá¹ƒ. okÄ• se kate ``
pavisitabbaá¹ƒ. sace pana yaá¹ƒ Ä• sanaá¹ƒ tassa pÄ• puá¹‡Ä• ti, tattha abhuÃ±janto bhikk
uá¹-á¹-hÄ• petuá¹ƒ vaá¹-á¹-ati. yÄ• gukhajjakÄ• dÄ«su pana yaá¹ƒ kiÃ±ci pivitvÄ• khÄ• ditv
Ä• gacchati, tÄ• va nisinnaá¹ƒ rittahatthampi uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati. vippakatabh

sace pana Ä• pattiá¹ƒ atikkamitvÄ• pi vuá¹-á¹-hÄ• petiyeva, yaá¹ƒ so vuá¹-á¹-hÄ• peti, ayaÃ
hoti, tena vattabbo ``gaccha udakaá¹ƒ Ä• harÄ• hÄ«â€™â€™ ti. vuá¸• á¸• hataraá¹ƒ bhikkh
ekaá¹-á¹-hÄ• naá¹ƒ. sace so udakampi na Ä• harati, sÄ• dhukaá¹ƒ sitthÄ• ni gilitvÄ• vuá¸• á
dÄ• tabbaá¹ƒ. vuttampi cetaá¹ƒ ---

``sace vuá¹-á¹-hÄ• peti, pavÄ• rito ca hoti, `gaccha udakaá¹ƒ Ä• harÄ• â€™ ti vattabbo. eva
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, sÄ• dhukaá¹ƒ sitthÄ• ni gilitvÄ• vuá¸• á¸• hassa Ä• sa
natvevÄ• haá¹ƒ, bhikkhave, `kenaci pariyÄ• yena vuá¸• á¸• hatarassa bhikkhuno Ä• sanaá¹
vadÄ• mi, yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 316).

<8> ``anujÄ• nÄ• mi, bhikkhave, navakena bhikkhunÄ• uddisantena samake vÄ• Ä• sane
dhammagÄ• ravena, therena bhikkhunÄ• uddisÄ• pentena samake vÄ• Ä• sane nisÄ«ditu
dhammagÄ• ravenÄ• â€™â€™ ti (Vin II 320) vacanato navakatarena bhikkhunÄ• uddisant
nisÄ«dituá¹ƒ, vuá¸• á¸• hatarena bhikkhunÄ• uddisÄ• pentena nÄ«catarepi Ä• sane nisÄ«d

<9> ``anujÄ• nÄ• mi \Be 426/, bhikkhave, tivassantarena saha nisÄ«dituâ€™â€™ nti (Vin II
tivassantarena bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«dituá¹ƒ vaá¹-á¹-ati. __tivassantaro_
nÄ• ma yo dvÄ«hi vassehi mahantataro vÄ• daharataro vÄ• hoti, yo pana ekena vassena
daharataro vÄ• , yo vÄ• samÄ• navasso, tattha vattabbameva natthi, ime sabbe ekasmiá¹ƒ
dve dve hutvÄ• nisÄ«dituá¹ƒ labhanti. ``anujÄ• nÄ• mi, bhikkhave, duvaggassa maÃ±caá¹ƒ
nti (Vin II 320) hi vuttaá¹ƒ.

<10> yaá¹ƒ pana tiá¹‡á¹‡aá¹ƒ pahoti, taá¹ƒ saá¹ƒhÄ• rimaá¹ƒ vÄ• hotu asaá¹ƒhÄ• rimaá¹ƒ
phalakakhaá¹‡á¸• e anupasampannenapi saddhiá¹ƒ nisÄ«dituá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• r
tiá¹‡á¹‡aá¹ƒ pahoti, ettakaá¹ƒ pacchimaá¹ƒ dÄ«ghÄ• sanaâ€™â€™ nti (Vin II 320) hi vuttaá
bhikkhave, á¹-hapetvÄ• paá¹‡á¸• akaá¹ƒ mÄ• tugÄ• maá¹ƒ ubhatobyaÃ±janakaá¹ƒ asamÄ•
nisÄ«dituâ€™â€™ nti (Vin II 320) vacanato pana dÄ«ghÄ• sanepi paá¹‡á¸• akÄ• dÄ«hi sah
vaá¹-á¹-ati.

<11> gilÄ• naá¹ƒ upaá¹-á¹-hahantena ``natthi vo, bhikkhave, mÄ• tÄ• , natthi pitÄ• , ye vo u
tumhe ce, bhikkhave, aÃ±Ã±amaÃ±Ã±aá¹ƒ na upaá¹-á¹-hahissatha, atha ko carahi upaá¹-á¹
bhikkhave, maá¹ƒ upaá¹-á¹-haheyya, so gilÄ• naá¹ƒ upaá¹-á¹-haheyyÄ• â€™â€™ ti (Vin I 3
anusÄ• saniá¹ƒ anussarantena sakkaccaá¹ƒ upaá¹-á¹-hÄ• tabbo.

sace upajjhÄ• yo hoti, upajjhÄ• yena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• nama
Ä• cariyo hoti, Ä• cariyena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• namassa Ä• ga
saddhivihÄ• riko hoti, saddhivihÄ• rikena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• r
sace antevÄ• siko hoti, antevÄ• sikena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, vuá¹-á¹-hÄ• na
samÄ• nupajjhÄ• yako hoti, samÄ• nupajjhÄ• yakena yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, v
Ä• gametabbaá¹ƒ. sace samÄ• nÄ• cariyako hoti, samÄ• nÄ• cariyakena yÄ• vajÄ«vaá¹ƒ u
vuá¹-á¹-hÄ• namassa Ä• gametabbaá¹ƒ. sace na hoti upajjhÄ• yo vÄ• Ä• cariyo vÄ• saddh
\Be 427/ vÄ• samÄ• nupajjhÄ• yako vÄ• samÄ• nÄ• cariyako vÄ• , saá¹…ghena upaá¹-á¹-
upaá¹-á¹-haheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 365) ---

vacanato yassa (Sp (to Vin I) 365) te upajjhÄ• yÄ• dayo tasmiá¹ƒ vihÄ• re natthi, Ä• gantuk
ekacÄ• rikabhikkhu, saá¹…ghassa bhÄ• ro, tasmÄ• saá¹…ghena upaá¹-á¹-hÄ• tabbo. no c
saá¹…ghassa Ä• patti. vÄ• raá¹ƒ á¹-hapetvÄ• jaggantesu pana yo attano vÄ• re na jaggati,
Ä• patti, saá¹…ghattheropi vÄ• rato na muccati. sace sakalo saá¹…gho ekassa bhÄ• raá¹ƒ
vattasampanno bhikkhu ``ahameva jaggissÄ• mÄ«â€™â€™ ti jaggati, saá¹…gho Ä• pattito

gilÄ• nena pana ---

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• no dÅ«paá¹-á¹-ho hoti. asappÄ• yak
mattaá¹ƒ na jÄ• nÄ• ti, bhesajjaá¹ƒ na paá¹-isevitÄ• hoti, atthakÄ• massa gilÄ• nupaá¹-á¹-h
Ä• bÄ• dhaá¹ƒ nÄ• vikattÄ• hoti `abhikkamantaá¹ƒ vÄ• abhikkamatÄ«ti, paá¹-ikkamantaá¹
á¹-hitaá¹ƒ vÄ• á¹-hitoâ€™ ti, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ•
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ anadhivÄ• sakaj
---

evaá¹ƒ vuttÄ• ni paÃ±ca ayuttaá¹…gÄ• ni Ä• rakÄ• parivajjetvÄ• ---

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• no sÅ«paá¹-á¹-ho hoti. sappÄ• yakÄ
mattaá¹ƒ jÄ• nÄ• ti, bhesajjaá¹ƒ paá¹-isevitÄ• hoti, atthakÄ• massa gilÄ• nupaá¹-á¹-hÄ• kas
Ä• bÄ• dhaá¹ƒ Ä• vikattÄ• hoti `abhikkamantaá¹ƒ vÄ• abhikkamatÄ«ti, paá¹-ikkamantaá¹ƒ
á¹-hitaá¹ƒ vÄ• á¹-hitoâ€™ ti, uppannÄ• naá¹ƒ sÄ• rÄ«rikÄ• naá¹ƒ vedanÄ• naá¹ƒ dukkhÄ•
kaá¹-ukÄ• naá¹ƒ asÄ• tÄ• naá¹ƒ amanÄ• pÄ• naá¹ƒ pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ•

evaá¹ƒ vuttapaÃ±caá¹…gasamannÄ• gatena bhavitabbaá¹ƒ.

gilÄ• nupaá¹-á¹-hÄ• kena \Be 428/ ca ---

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko nÄ• laá¹ƒ gilÄ• na
paá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ, sappÄ• yÄ• sappÄ• yaá¹ƒ na jÄ• nÄ• ti, asap
sappÄ• yaá¹ƒ apanÄ• meti, Ä• misantaro gilÄ• naá¹ƒ upaá¹-á¹-hÄ• ti, no mettacitto, jegucch
passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• vantaá¹ƒ vÄ• nÄ«hÄ• tuá¹ƒ, na paá¹-ibalo hoti \Ne 399/
kÄ• laá¹ƒ dhammiyÄ• kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampaha
---

evaá¹ƒ vuttÄ• ni paÃ±ca ayuttaá¹…gÄ• ni Ä• rakÄ• parivajjetvÄ• ---

``paÃ±cahi, bhikkhave, aá¹…gehi samannÄ• gato gilÄ• nupaá¹-á¹-hÄ• ko alaá¹ƒ gilÄ• naá¹ƒ
paá¹-ibalo hoti bhesajjaá¹ƒ saá¹ƒvidhÄ• tuá¹ƒ, sappÄ• yÄ• sappÄ• yaá¹ƒ jÄ• nÄ• ti, asappÄ
sappÄ• yaá¹ƒ upanÄ• meti, mettacitto gilÄ• naá¹ƒ upaá¹-á¹-hÄ• ti, no Ä• misantaro, ajeguc
passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• vantaá¹ƒ vÄ• nÄ«hÄ• tuá¹ƒ, paá¹-ibalo hoti gilÄ• naá¹ƒ
kathÄ• ya sandassetuá¹ƒ samÄ• dapetuá¹ƒ samuttejetuá¹ƒ sampahaá¹ƒsetuâ€™â€™ nti (V

evaá¹ƒ vuttapaÃ±caá¹…gasamannÄ• gatena bhavitabbaá¹ƒ.

<12> dhammiá¹ƒ kathaá¹ƒ karontena (Sp (to Vin I) II 180) ca ``sÄ«lavÄ• hi tvaá¹ƒ katakusa
bhÄ• yasi, nanu sÄ«lavato saggo nÄ• ma maraá¹‡amattapaá¹-ibaddhoyevÄ• â€™â€™ ti ev
maraá¹‡avaá¹‡á¹‡o na saá¹ƒvaá¹‡á¹‡etabbo. sace hi tassa saá¹ƒvaá¹‡á¹‡anaá¹ƒ sutvÄ• Ä
upakkamena ekajavanavÄ• rÄ• vasesepi Ä• yusmiá¹ƒ antarÄ• kÄ• laá¹ƒ karoti, iminÄ• va n
pana bhikkhunÄ• iminÄ• nayena anusiá¹-á¹-hi dÄ• tabbÄ• ``sÄ«lavato nÄ• ma anacchariy
vihÄ• rÄ• dÄ«su Ä• sattiá¹ƒ akatvÄ• buddhagataá¹ƒ dhammagataá¹ƒ saá¹…ghagataá¹ƒ kÄ
upaá¹-á¹-hapetvÄ• manasikÄ• re appamÄ• do kÄ• tabboâ€™â€™ ti. maraá¹‡avaá¹‡á¹‡epi
saá¹ƒvaá¹‡á¹‡anÄ• ya kaÃ±ci upakkamaá¹ƒ akatvÄ• attano dhammatÄ• ya \Be 429/ yathÄ
marati, tappaccayÄ• saá¹ƒvaá¹‡á¹‡ako Ä• pattiyÄ• na kÄ• retabbo.

<13> ``na ca, bhikkhave, attÄ• naá¹ƒ pÄ• tetabbaá¹ƒ, yo pÄ• teyya, Ä• patti dukkaá¹-assÄ• vacanato gilÄ• nena (Sp (to Vin III) II 182-183) bhikkhunÄ• pi yena kenaci upakkamena anta Ä• hÄ• rupacchedanenapi attÄ• na mÄ• retabbo. yopi gilÄ• no vijjamÄ• ne bhesajje ca upa Ä• hÄ• raá¹ƒ upacchindati, dukkaá¹-ameva. yassa pana mahÄ• Ä• bÄ• dho cirÄ• nubandho kilamanti jigucchanti, ``kadÄ• nu kho gilÄ• nato \Ne 400/ muccissÄ• mÄ• â€™â€™ ti aá¹-á¹ ``ayaá¹ƒ attabhÄ• vo paá¹-ijaggiyamÄ• nopi na tiá¹-á¹-hati, bhikkhÅ« ca kilamantÄ«â€™â€™ upacchindati, bhesajjaá¹ƒ na sevati, vaá¹-á¹-ati. yo pana ``ayaá¹ƒ rogo kharo, Ä• yusaá¹…k tiá¹-á¹-hanti, ayaÃ±ca me visesÄ• dhigamo hatthappatto viya dissatÄ«â€™â€™ ti upacchind agilÄ• nassapi uppannasaá¹ƒvegassa ``Ä• hÄ• rapariyesanaá¹ƒ nÄ• ma papaÃ±co, kamma anuyuÃ±jissÄ• mÄ«â€™â€™ ti kammaá¹-á¹-hÄ• nasÄ«sena upacchindantassa vaá¹-á¹-ati. Ä• hÄ• raá¹ƒ upacchindati, na vaá¹-á¹-ati. sabhÄ• gÄ• naÃ±hi lajjÄ«bhikkhÅ«naá¹ƒ kathetuá

<14> ``na ca, bhikkhave, appaá¹-ivekkhitvÄ• Ä• sane nisÄ«ditabbaá¹ƒ, yo nisÄ«deyya, Ä• ti (Vin III 180) vacanato Ä• sanaá¹ƒ anupaparikkhitvÄ• na nisÄ«ditabbaá¹ƒ. kÄ«disaá¹ƒ (Sp pana Ä• sanaá¹ƒ upaparikkhitabbaá¹ƒ, kÄ«disaá¹ƒ na upaparikkhitabbaá¹ƒ? yaá¹ƒ suddhaá apaccattharaá¹‡akaá¹ƒ, yaÃ±ca Ä• gantvÄ• á¹-hitÄ• naá¹ƒ passataá¹ƒyeva attharÄ«yati, ta paccavekkhitabbaá¹ƒ, nisÄ«dituá¹ƒ vaá¹-á¹-ati. yampi manussÄ• sayaá¹ƒ hatthena akkamit nisÄ«dathÄ• â€™â€™ ti denti, tasmimpi vaá¹-á¹-ati. sacepi paá¹-hamameva Ä• gantvÄ• pi vÄ• adho vÄ• saá¹…kamanti, paá¹-ivekkhaá¹‡akiccaá¹ƒ natthi. yampi tanukena vatthena y evaá¹ƒ paá¹-icchannaá¹ƒ hoti, tasmimpi paá¹-ivekkhaá¹‡akiccaá¹ƒ natthi. yaá¹ƒ pana paá¹-i pÄ• vÄ• rakojavÄ• dÄ«hi atthataá¹ƒ hoti, taá¹ƒ hatthena parÄ• masitvÄ• sallakkhetvÄ• nis __mahÄ• paccariyaá¹ƒ_ pana ``ghanasÄ• á¹-akenapi atthate yasmiá¹ƒ vali na paÃ±Ã±Ä• ya paá¹-ivekkhitabbaâ€™â€™ nti vuttaá¹ƒ.

<15> ``na \Be 430/, bhikkhave, davÄ• ya silÄ• paá¹-ivijjhitabbÄ• , yo paá¹-ivijjheyya, Ä• pat dukkaá¹-assÄ• â€™â€™ ti (Vin III 183) vacanato hasÄ• dhippÄ• yena pÄ• sÄ• á¹‡o na pav (Sp (to Vin III) II 182-183) pÄ• sÄ• á¹‡o, aÃ±Ã±ampi yaá¹ƒ kiÃ±ci dÄ• rukhaá¹‡á¸• aá¹ƒ vÄ• iá¹-á¹-hakakhaá¹‡á¸• aá¹ƒ vÄ• hatthena vÄ• yantena vÄ• paá¹-ivijjhituá¹ƒ na vaá¹-á¹-ati. c atthÄ• ya pÄ• sÄ• á¹‡Ä• dayo hasantÄ• hasantÄ• pavaá¹-á¹-entipi khipantipi ukkhipantipi, vaá¹-á¹-ati, aÃ±Ã±ampi Ä«disaá¹ƒ navakammaá¹ƒ vÄ• karontÄ• bhaá¹‡á¸• akaá¹ƒ vÄ• dh dhovanadaá¹‡á¸• akaá¹ƒ vÄ• ukkhipitvÄ• paá¹-ivijjhanti, vaá¹-á¹-ati, bhattavissaggakÄ• lÄ• vÄ• kaá¹-á¹-haá¹ƒ vÄ• kathalaá¹ƒ vÄ• khipitvÄ• palÄ• penti, vaá¹-á¹-ati.

<16> ``na, bhikkhave, dÄ• yo Ä• limpitabbo, yo Ä• limpeyya, Ä• patti dukkaá¹-assÄ• â€™â€ \Ne 401/ vane aggi na dÄ• tabbo. sace (Sp (to Vin III) II 190) pana ``etthantare yo koci satto aggiá¹ƒ deti, pÄ• rÄ• jikÄ• nantariyathullaccayapÄ• cittiyavatthÅ«naá¹ƒ anurÅ«pato pÄ• rÄ• ca hoti. ``allatiá¹‡avanappatayo á¸• ayhantÅ«â€™â€™ ti aggiá¹ƒ dentassa pÄ• cittiyaá¹ƒ, ``

vinassantÅ«â€™â€™ ti aggiá¹ƒ dentassa dukkaá¹-aá¹ƒ. ``khiá¸• á¸• Ä• dhippÄ• yenapi duk
__saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. ``yaá¹ƒ kiÃ±ci allasukkhaá¹ƒ saindriyÄ• nind
ti aggiá¹ƒ dentassa vatthuvasena pÄ• rÄ• jikathullaccayapÄ• cittiyadukkaá¹-Ä• ni veditabbÄ

paá¹-aggidÄ• naá¹ƒ pana parittakaraá¹‡aÃ±ca bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• araÁ
dinnaá¹ƒ sayaá¹ƒ vÄ• uá¹-á¹-hitaá¹ƒ aggiá¹ƒ Ä• gacchantaá¹ƒ disvÄ• ``tiá¹‡akuá¹-iyo mÄ•
tassa aggino paá¹-iaggiá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, yena saddhiá¹ƒ Ä• gacchanto aggi ekato h
nibbÄ• ti. ``parittampi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti tiá¹‡akuá¹-ikÄ• naá¹ƒ samantÄ• bh
parikhÄ• khaá¹‡anaá¹ƒ vÄ• , yathÄ• Ä• gato aggi upÄ• dÄ• naá¹ƒ alabhitvÄ• nibbÄ• ti, eta
uá¹-á¹-hiteyeva aggismiá¹ƒ asati anupasampanne sayampi kÄ• tuá¹ƒ vaá¹-á¹-ati. anuá¹-á¹-h
anupasampannehi kappiyavohÄ• rena kÄ• retabbaá¹ƒ, udakena pana nibbÄ• pentehi appÄ•
Ä• siÃ±citabbaá¹ƒ.

<17> assaddhesu \Be 431/ (Sp (to Vin III) II 181) micchÄ• diá¹-á¹-hikulesu sakkaccaá¹ƒ paá
labhitvÄ• anupaparikkhitvÄ• neva attanÄ• paribhuÃ±jitabbaá¹ƒ, na paresaá¹ƒ dÄ• tabbaá
kulÄ• ni piá¹‡á¸• apÄ• taá¹ƒ denti. yampi Ä• bhidosikaá¹ƒ bhattaá¹ƒ vÄ• khajjakaá¹ƒ vÄ• ta
paribhuÃ±jitabbaá¹ƒ. apihitavatthumpi hi sappavicchikÄ• dÄ«hi adhisayitaá¹ƒ chaá¸• á¸• anÁ
kulÄ• ni denti. gandhahaliddÄ• dimakkhitopi tato piá¹‡á¸• apÄ• to na gahetabbo. sarÄ«re ro
puÃ±chitvÄ• á¹-hapitabhattampi hi tÄ• ni dÄ• tabbaá¹ƒ maÃ±Ã±antÄ«ti.

<18> ``anÄ• patti, bhikkhave, gopakassa dÄ• neâ€™â€™ ti (Vin III 156) vuttaá¹ƒ. tattha (Sp
kataraá¹ƒ gopakadÄ• naá¹ƒ vaá¹-á¹-ati, kataraá¹ƒ na vaá¹-á¹-ati? mahÄ• sumatthero tÄ• va
paricchinditvÄ• dinnaá¹ƒ hoti `ettakaá¹ƒ divase divase gaá¹‡hÄ• â€™ ti, tadeva vaá¹-á¹-ati,
vaá¹-á¹-atÄ«â€™â€™ ti. mahÄ• padumatthero panÄ• ha ``kiá¹ƒ gopakÄ• naá¹ƒ paá¹‡á¹‡aá
nimittasaÃ±Ã±aá¹ƒ vÄ• katvÄ• dinnaá¹ƒ atthi, etesaá¹ƒ hatthe vissaá¹-á¹-hakassa ete issa
denti, taá¹ƒ bahukampi vaá¹-á¹-atÄ«â€™â€™ ti. __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ pana vutt
Ä• rÄ• maá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• phalÄ• phalaá¹ƒ dÄ• rakÄ• rakkhanti, tehi dinnaá¹ƒ vaá
na gahetabbaá¹ƒ. saá¹…ghike pana cetiyassa \Ne 402/ santake ca keá¹‡iyÄ• gahetvÄ• ral
vaá¹-á¹-ati, vetanena rakkhantassa attano bhÄ• gamattaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. __mah
``yaá¹ƒ gihÄ«naá¹ƒ Ä• rÄ• marakkhakÄ• bhikkhÅ«naá¹ƒ denti, etampi vaá¹-á¹-ati. bhikkhus
yaá¹ƒ attano bhatiyÄ• khaá¹‡á¸• itvÄ• denti, etaá¹ƒ vaá¹-á¹-ati. yopi upaá¸• á¸• hÄ• rÄ• ma
vÄ• bhatiá¹ƒ labhitvÄ• rakkhati, tassapi attano sampattarukkhatoyeva dÄ• tuá¹ƒ vaá¹-á¹-at
rakkhantassa pana sabbampi vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. etaá¹ƒ pana sabbaá¹ƒ byaÃ
ekameva, tasmÄ• adhippÄ• yaá¹ƒ Ã±atvÄ• gahetabbaá¹ƒ.

apicettha ayampi vinicchayo veditabbo (Sp (to Vin III) I 156) --- yattha Ä• vÄ• sikÄ• Ä• gant
phalavÄ• re ca sampatte aÃ±Ã±esaá¹ƒ abhÄ• vaá¹ƒ disvÄ• corikÄ• ya attanÄ• va khÄ• dan
ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. yattha pana Ä• vÄ• sikÄ

phalavÄ• re sampatte bhÄ• jetvÄ• khÄ• danti, catÅ«su paccayesu sammÄ• upanenti, anis
Ä• gantukÄ• . yepi rukkhÄ• cÄ«varatthÄ• ya niyametvÄ• dinnÄ• , tesupi Ä• gantukÄ• anis
sesapaccayatthÄ• ya niyametvÄ• dinnepi. ye pana tathÄ• aniyametvÄ• Ä• vÄ• sikÄ• ca t
corikÄ• ya paribhuÃ±janti, na tesu Ä• vÄ• sikÄ• naá¹ƒ katikÄ• ya á¹-hÄ• tabbaá¹ƒ. ye phala
Ä• vÄ• sikÄ• ca ne rakkhitvÄ• gopetvÄ• sammÄ• upanenti, tesuyeva tesaá¹ƒ katikÄ• ya a
__mahÄ• paccariyaá¹ƒ_ pana vuttaá¹ƒ ``catunnaá¹ƒ paccayÄ• naá¹ƒ niyametvÄ• dinnaá¹ƒ
bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• retabbo, paribhogavasena bhÄ• jetvÄ• paribhuÃ±janta
panettha senÄ• sanatthÄ• ya niyamitaá¹ƒ, taá¹ƒ paribhogavaseneva bhÄ• jetvÄ• paribhuÃ±
bhaá¹‡á¸• adeyyaÃ±cÄ• â€™â€™ ti.

odissa cÄ«varatthÄ• ya dinnaá¹ƒ cÄ«vareyeva upanetabbaá¹ƒ. sace dubbhikkhaá¹ƒ hoti, bh
kilamanti, cÄ«varaá¹ƒ pana sulabhaá¹ƒ, saá¹…ghasuá¹-á¹-hutÄ• ya apalokanakammaá¹ƒ ka
upanetuá¹ƒ vaá¹-á¹-ati. senÄ• sanena gilÄ• napaccayena vÄ• kilamantesu saá¹…ghasuá¹-á
katvÄ• tadatthÄ• yapi upanetuá¹ƒ vaá¹-á¹-ati. odissa piá¹‡á¸• apÄ• tatthÄ• ya ca gilÄ• napa
eseva nayo. odissa senÄ• sanatthÄ• ya dinnaá¹ƒ pana garubhaá¹‡á¸• aá¹ƒ hoti, taá¹ƒ rakkh
tadatthameva upanetabbaá¹ƒ. sace pana dubbhikkhaá¹ƒ hoti, bhikkhÅ« piá¹‡á¸• apÄ• tena
rÄ• jarogacorabhayÄ• dÄ«hi aÃ±Ã±attha gacchantÄ• naá¹ƒ vihÄ• rÄ• palujjanti, tÄ• lanÄ• a
senÄ• sanapaccayaá¹ƒ pana nissÄ• ya yÄ• petuá¹ƒ sakkÄ• hoti, evarÅ«pe kÄ• le senÄ• sa
senÄ• sanajagganatthÄ• ya paribhogo bhagavatÄ• anuÃ±Ã±Ä• to. tasmÄ• ekaá¹ƒ vÄ• dv
á¹-hapetvÄ• \Ne 403/ itarÄ• ni lÄ• makakoá¹-iyÄ• piá¹‡á¸• apÄ• tatthÄ• ya vissajjetuá¹ƒ va
mÅ«lavatthucchedaá¹ƒ pana katvÄ• na upanetabbaá¹ƒ.

yo pana Ä• rÄ• mo catupaccayatthÄ• ya niyametvÄ• dinno, tattha apalokanakammaá¹ƒ na
pana Å«naá¹ƒ, tadatthaá¹ƒ upanetuá¹ƒ vaá¹-á¹-ati, Ä• rÄ• mo paá¹-ijaggitabbo, vetanaá¹ƒ d
vaá¹-á¹-ati. ye pana vetanaá¹ƒ labhitvÄ• Ä• rÄ• meyeva gehaá¹ƒ katvÄ• vasantÄ• rakkhan
bhikkhÅ«naá¹ƒ nÄ• á¸·ikeraá¹ƒ vÄ• tÄ• lapakkaá¹ƒ vÄ• denti, yaá¹ƒ tesaá¹ƒ saá¹…ghena a
``divase divase ettakaá¹ƒ nÄ• ma khÄ• dathÄ• â€™â€™ ti, tadeva \Be 433/ te dÄ• tuá¹ƒ lab
dentÄ• nampi gahetuá¹ƒ na vaá¹-á¹-anti. yo pana Ä• rÄ• maá¹ƒ keá¹‡iyÄ• gahetvÄ• saá¹…
kappiyabhaá¹‡á¸• ameva deti, ayaá¹ƒ bahukampi dÄ• tuá¹ƒ labhati. cetiyassa padÄ«patthÄ•
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡atthÄ• ya vÄ• dinnaÄ• rÄ• mopi jaggitabbo, vetanaá
vetanaÃ±ca panettha cetiyasantakampi saá¹…ghasantakampi dÄ• tuá¹ƒ vaá¹-á¹-ati. etampi
tattheva vasitvÄ• rakkhantÄ• naÃ±ca keá¹‡iyÄ• gahetvÄ• kappiyabhaá¹‡á¸• adÄ• yakÄ• n
tatthajÄ• takaphaladÄ• naá¹ƒ vuttanayeneva veditabbaá¹ƒ.

<19> dhammikarakkhaá¹ƒ (Sp (to Vin IV) 679) yÄ• cantena atÄ«taá¹ƒ anÄ• gataá¹ƒ vÄ• Ä•
na vaá¹-á¹-ati. atÄ«taÃ±hi Ä• rabbha atthi odissa Ä• cikkhanÄ• , atthi anodissa Ä• cikkhanÄ
Ä• rabbhapi atthi odissa Ä• cikkhanÄ• , atthi anodissa Ä• cikkhanÄ• . kathaá¹ƒ __atÄ«taá¹ƒ
Ä• cikkhanÄ• _ hoti? bhikkhÅ«naá¹ƒ vihÄ• re gÄ• madÄ• rakÄ• vÄ• dhuttÄ• dayo vÄ• ye

rukkhaá¹ƒ vÄ• chindanti, phalÄ• phalaá¹ƒ vÄ• haranti, parikkhÄ• re vÄ• acchindanti, bhikk
upasaá¹…kamitvÄ• ``amhÄ• kaá¹ƒ vihÄ• re idaá¹ƒ nÄ• ma kataâ€™â€™ nti vadati. ``kenÄ
asukena cÄ• â€™â€™ ti Ä• cikkhati. evaá¹ƒ atÄ«taá¹ƒ Ä• rabbha odissa Ä• cikkhanÄ• hoti
sutvÄ• te vohÄ• rikÄ• tesaá¹ƒ daá¹‡á¸• aá¹ƒ karonti, sabbaá¹ƒ bhikkhussa gÄ«vÄ• hoti, ``
gaá¹‡hissantÄ«â€™â€™ ti adhippÄ• yepi sati gÄ«vÄ• yeva hoti. sace pana ``tassa daá¹‡á¸
vadati, paÃ±camÄ• sakamatte gahite pÄ• rÄ• jikaá¹ƒ hoti. ``kenÄ• â€™â€™ ti vutte pana ``
amhÄ• kaá¹ƒ na vaá¹-á¹-ati, tumheyeva jÄ• nissatha. kevalaÃ±hi mayaá¹ƒ rakkhaá¹ƒ yÄ• cÄ
avahaá¹-abhaá¹‡á¸• aÃ±ca Ä• harÄ• pethÄ• â€™â€™ ti vattabbaá¹ƒ. evaá¹ƒ __anodissa Ä
vaá¹-á¹-ati. evaá¹ƒ vutte sacepi te vohÄ• rikÄ• kÄ• rake gavesitvÄ• tesaá¹ƒ daá¹‡á¸• aá¹ƒ
sabbasÄ• pateyyepi gahite bhikkhuno neva gÄ«vÄ• , na Ä• patti. parikkhÄ• raá¹ƒ harante d
anatthakÄ• matÄ• ya ``coro \Ne 404/ coroâ€™â€™ ti vattumpi na vaá¹-á¹-ati. evaá¹ƒ vuttep
daá¹‡á¸• aá¹ƒ karonti, sabbaá¹ƒ bhikkhuno gÄ«vÄ• hoti. attano vacanakaraá¹ƒ pana ``imin
gahito, taá¹ƒ Ä• harÄ• pehi, mÄ• cassa daá¹‡á¸• aá¹ƒ karohÄ«â€™â€™ ti \Be 434/ vattuá¹
dÄ• sadÄ• sÄ«vÄ• piÄ• dÄ«nampi atthÄ• ya aá¸• á¸• aá¹ƒ karonti ayaá¹ƒ akappiyaaá¸• á¸•

kathaá¹ƒ __anÄ• gataá¹ƒ Ä• rabbha odissa Ä• cikkhanÄ• _ hoti? vuttanayeneva parehi anÄ
vohÄ• rike evaá¹ƒ vadati ``amhÄ• kaá¹ƒ vihÄ• re idaÃ±cidaÃ±ca karonti, rakkhaá¹ƒ no deth
akaraá¹‡atthÄ• yÄ• â€™â€™ ti. ``kena evaá¹ƒ kataâ€™â€™ nti vutte ca ``asukena ca asuk
Ä• cikkhati. evaá¹ƒ anÄ• gataá¹ƒ Ä• rabbha odissa Ä• cikkhanÄ• hoti, sÄ• pi na vaá¹-á¹-ati
purimanayeneva sabbaá¹ƒ bhikkhussa gÄ«vÄ• , sesaá¹ƒ purimasadisameva. sace vohÄ• ri
evarÅ«paá¹ƒ anÄ• cÄ• raá¹ƒ karontÄ• naá¹ƒ imaá¹ƒ nÄ• ma daá¹‡á¸• aá¹ƒ karomÄ• â€™â
Ä• á¹‡Ä• ya atiá¹-á¹-hamÄ• ne pariyesitvÄ• daá¹‡á¸• aá¹ƒ karonti, bhikkhuno neva gÄ«vÄ•
vihÄ• rasÄ«mÄ• ya rukkhÄ• dÄ«ni chindantÄ• naá¹ƒ vÄ• sipharasuÄ• dÄ«ni gahetvÄ• pÄ•
vaá¹-á¹-ati. sace dhÄ• rÄ• bhijjati, kÄ• rÄ• petvÄ• dÄ• tabbÄ• . upadhÄ• vitvÄ• tesaá¹ƒ pa
tampi na kÄ• tabbaá¹ƒ. lahuparivattaÃ±hi cittaá¹ƒ, theyyacetanÄ• ya uppannÄ• ya mÅ«lacc

<20> uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ• tirokuá¹-
chaá¸• á¸• etuá¹ƒ vÄ• chaá¸• á¸• Ä• petuá¹ƒ vÄ• na vaá¹-á¹-ati. cattÄ• ripi (Sp (to Vin IV) 8
ekapayogena chaá¸• á¸• entassa ekameva dukkaá¹-aá¹ƒ, pÄ• á¹-ekkaá¹ƒ chaá¸• á¸• entass
dukkaá¹-Ä• ni. Ä• á¹‡attiyampi eseva nayo. dantakaá¹-á¹-hachaá¸• á¸• anepi dukkaá¹-amev
vÄ• uccÄ• rÄ• dÄ«ni chaá¸• á¸• entassa anÄ• patti. yampi manussÄ• naá¹ƒ upabhogaparib
hotu nÄ• á¸·ikerÄ• diÄ• rÄ• mo vÄ• , tatthÄ• pi yattha katthaci ropimaharitaá¹-á¹-hÄ• ne etÄ
chaá¸• á¸• etuá¹ƒ na vaá¹-á¹-ati. chaá¸• á¸• entassa purimanayeneva Ä• pattibhedo veditab
nisÄ«ditvÄ• bhuÃ±jamÄ• no ucchuÄ• dÄ«ni vÄ• khÄ• damÄ• no gacchanto ucchiá¹-á¹-hoc
haritaá¹-á¹-hÄ• ne chaá¸• á¸• eti, antamaso udakaá¹ƒ pivitvÄ• matthakacchinnanÄ• á¸·ikera
dukkaá¹-aá¹ƒ. kasitaá¹-á¹-hÄ• ne nikkhittabÄ«je aá¹…kure uá¹-á¹-hitepi avuá¹-á¹-hitepi dukk
anikkhittabÄ«jesu pana khettakoá¹‡Ä• dÄ«su vÄ• asaÃ±jÄ• taropimesu khettamariyÄ• dÄ•
vaá¹-á¹-ati, manussÄ• naá¹ƒ kacavarachaá¸• á¸• anaá¹-á¹-hÄ• nepi vaá¹-á¹-ati. manussesu

uddharitvÄ• gatesu chaá¸• á¸• itakhettaá¹ƒ nÄ• ma hoti, tattha vaá¹-á¹-ati. yattha pana ``lÄ•
pubbaá¹‡á¹‡Ä• di puna uá¹-á¹-hahissatÄ«â€™â€™ ti rakkhanti, tattha na vaá¹-á¹-ati.

<21> ``na \Ne 405/, bhikkhave, nahÄ• yamÄ• nena bhikkhunÄ• rukkhe kÄ• yo ugghaá¹ƒse
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 243) vacanato nahÄ• yantena (Sp (to Vin II) 243 Ä
nahÄ• natitthe nikhanitvÄ• á¹-hapitatthambhe vÄ• iá¹-á¹-hakasilÄ• dÄ• rukuá¹-á¹-Ä• naá¹ƒ
kuá¹-á¹-e vÄ• kÄ• yo na ghaá¹ƒsetabbo.

``na, bhikkhave, aá¹-á¹-Ä• ne nahÄ• yitabbaá¹ƒ, yo nahÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€
vacanato aá¹-á¹-Ä• nepi nahÄ• yituá¹ƒ na vaá¹-á¹-ati. __aá¹-á¹-Ä• naá¹ƒ_ nÄ• ma rukkhaá¹ƒ
tacchetvÄ• aá¹-á¹-hapadÄ• kÄ• rena rÄ• jiyo chinditvÄ• nahÄ• natitthe nikhananti, tattha c
manussÄ• kÄ• yaá¹ƒ ghaá¹ƒsanti.

``na, bhikkhave, gandhabbahatthakena nahÄ• yitabbaá¹ƒ, yo nahÄ• yeyya, Ä• patti dukkaá
(cÅ«á¸·va0 243) vacanato nahÄ• natitthe á¹-hapitena dÄ• rumayahatthena cuá¹‡á¹‡Ä• ni ga
ghaá¹ƒsanti, tena nahÄ• yituá¹ƒ na vaá¹-á¹-ati.

``na, bhikkhave, kuruvindakasuttiyÄ• nahÄ• yitabbaá¹ƒ, yo nahÄ• yeyya, Ä• patti dukkaá¹-
243) vacanato kuruvindakasuttiyÄ• pi nahÄ• yituá¹ƒ na vaá¹-á¹-ati. __kuruvindakasutti_ nÄ•
kuruvindakapÄ• sÄ• á¹‡acuá¹‡á¹‡Ä• ni lÄ• khÄ• ya bandhitvÄ• kataguá¸·ikakalÄ• pako vu
gahetvÄ• sarÄ«raá¹ƒ ghaá¹ƒsanti.

``na, bhikkhave, viggayha parikammaá¹ƒ kÄ• rÄ• petabbaá¹ƒ, yo kÄ• rÄ• peyya, Ä• patti du
II 243) vacanato aÃ±Ã±amaÃ±Ã±aá¹ƒ sarÄ«rena ghaá¹ƒsituá¹ƒ na vaá¹-á¹-ati.

``na, bhikkhave, mallakena nahÄ• yitabbaá¹ƒ, yo nahÄ• yeyya, Ä• patti dukkaá¹-assa. anuj
gilÄ• nassa akatamallakaâ€™â€™ nti (Vin II 243-244) vacanato makaradaá¹‡á¸• ake chindi
mallakamÅ«lasaá¹‡á¹-hÄ• nena kataá¹ƒ ``mallakaâ€™â€™ nti vuccati, idaá¹ƒ gilÄ• nassapi
__akatamallakaá¹ƒ_ nÄ• ma dante acchinditvÄ• kataá¹ƒ, idaá¹ƒ agilÄ• nassa na vaá¹-á¹-ati
iá¹-á¹-hakakhaá¹‡á¸• aá¹ƒ pana kapÄ• lakhaá¹‡á¸• aá¹ƒ vÄ• vaá¹-á¹-ati.

``anujÄ• nÄ• mi, bhikkhave, ukkÄ• sikaá¹ƒ puthupÄ• á¹‡ikaâ€™â€™ nti (Vin II 244) vacana
puthupÄ• á¹‡ikaÃ±ca vaá¹-á¹-ati. __ukkÄ• sikaá¹ƒ_ nÄ• ma vatthavaá¹-á¹-i, tasmÄ• nahÄ•
kassaci \Ne 406/ nahÄ• nasÄ• á¹-akavaá¹-á¹-iyÄ• piá¹-á¹-hiá¹ƒ ghaá¹ƒsituá¹ƒ vaá¹-á¹-ati. __
hatthaparikammaá¹ƒ vuccati, tasmÄ• sabbesaá¹ƒ hatthena piá¹-á¹-hiparikammaá¹ƒ kÄ• tuá

idaá¹ƒ panettha nahÄ• navattaá¹ƒ --- udakatitthaá¹ƒ gantvÄ• yattha vÄ• tattha vÄ• cÄ«var
vegena á¹-hitakeneva na otaritabbaá¹ƒ, sabbadisÄ• pana oloketvÄ• vivittabhÄ• vaá¹ƒ Ã±a

khÄ• á¹‡ugumbalatÄ• dÄ«ni vavatthapetvÄ• tikkhattuá¹ƒ ukkÄ• sitvÄ• avakujja á¹-hitena u
apanetvÄ• pasÄ• retabbaá¹ƒ, kÄ• yabandhanaá¹ƒ mocetvÄ• cÄ«varapiá¹-á¹-heyeva á¹-ha
udakasÄ• á¹-ikÄ• natthi, udakante ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• nivÄ• sanaá¹ƒ mocetvÄ• sa
atthi, Ä• tape pasÄ• retabbaá¹ƒ. no ce atthi, saá¹ƒharitvÄ• á¹-hapetabbaá¹ƒ. otarantena sa
nÄ• bhippamÄ• á¹‡amattaá¹ƒ otaritvÄ• vÄ«ciá¹ƒ anuá¹-á¹-hapentena saddaá¹ƒ akarontena
Ä• gatadisÄ• bhimukhena nimujjitabbaá¹ƒ, evaá¹ƒ cÄ«varaá¹ƒ rakkhitaá¹ƒ hoti. ummujjante
saá¹‡ikaá¹ƒ ummujjitvÄ• nahÄ• napariyosÄ• ne udakante ukkuá¹-ikena nisÄ«ditvÄ• nivÄ•
uá¹-á¹-hÄ• ya suparimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• cÄ«var
á¹-hÄ• tabbaá¹ƒ.

<22> ``na, bhikkhave, vallikÄ• dhÄ• retabbÄ• ... na pÄ• maá¹…go dhÄ• retabbo ... na kaá
dhÄ• retabbaá¹ƒ ... na kaá¹-isuttakaá¹ƒ dhÄ• retabbaá¹ƒ ... na ovaá¹-á¹-ikaá¹ƒ dhÄ• retabba
dhÄ• retabbaá¹ƒ ... na hatthÄ• bharaá¹‡aá¹ƒ dhÄ• retabbaá¹ƒ ... na aá¹…gulimuddikÄ• dhÄ
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 245) vacanato kaá¹‡á¹‡apiá¸·andhanÄ• di yaá¹ƒ
vaá¹-á¹-ati. tattha (Sp (to Vin II) 245) __vallikÄ• _ti kaá¹‡á¹‡ato nikkhantamuttolambakÄ• dÄ
adhivacanaá¹ƒ. na kevalaÃ±ca vallikÄ• eva, yaá¹ƒ kiÃ±ci kaá¹‡á¹‡apiá¸·andhanaá¹ƒ antam
vaá¹-á¹-ati. __pÄ• maá¹…ga_nti yaá¹ƒ kiÃ±ci palambakasuttaá¹ƒ. __kaá¹‡á¹-hasuttaka_nti y
gÄ«vÅ«pagaá¹ƒ Ä• bharaá¹‡aá¹ƒ. __kaá¹-isuttaka_nti yaá¹ƒ kiÃ±ci kaá¹-ipiá¸·andhanaá¹ƒ, a
suttatantumattampi. __ovaá¹-á¹-ika_nti valayaá¹ƒ. __kÄ• yÅ«rÄ• _dÄ«ni pÄ• kaá¹-Ä• neva.

<23> ``na, bhikkhave, dÄ«ghÄ• kesÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-as
dvemÄ• sikaá¹ƒ vÄ• duvaá¹…gulaá¹ƒ vÄ• â€™â€™ ti (Vin II 246) vacanato \Be 437/ sace k
dvaá¹…gulaá¹ƒ pÄ• puá¹‡anti, antodvemÄ• seyeva chinditabbÄ• , dvaá¹…gulehi atikkÄ• me
na dÄ«ghÄ• , dvemÄ• sato ekadivasampi atikkÄ• metuá¹ƒ na labhatiyeva. ubhayathÄ• pi uk
vutto, tato oraá¹ƒ pana na vaá¹-á¹-anabhÄ• vo nÄ• ma natthi.

``na \Ne 407/, bhikkhave, kattarikÄ• ya kesÄ• chedÄ• petabbÄ• , yo chedÄ• peyya, Ä• pat
anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhapaccayÄ• kattarikÄ• ya kese chedÄ• petuâ€™â€™ n
Ä• bÄ• dhaá¹ƒ vinÄ• kattarikÄ• ya kese chedÄ• petuá¹ƒ na vaá¹-á¹-ati.

``na, bhikkhave, kocchena kesÄ• osaá¹‡á¹-hetabbÄ• ... na phaá¹‡akena kesÄ• osaá¹‡á¹-
hatthaphaá¹‡akena kesÄ• osaá¹‡á¹-hetabbÄ• ... na sitthatelakena kesÄ• osaá¹‡á¹-hetabb
kesÄ• osaá¹‡á¹-hetabbÄ• , yo osaá¹‡á¹-heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 2
maá¹‡á¸• anatthÄ• ya kocchÄ• dÄ«hi kesÄ• na osaá¹‡á¹-hetabbÄ• , uddhalomena pana an
temetvÄ• sÄ«saá¹ƒ puÃ±chitabbaá¹ƒ, uá¹‡hÄ• bhitattarajasirÄ• nampi allahatthena puÃ±ch

<24> ``na, bhikkhave, Ä• dÄ• se vÄ• udakapatte vÄ• mukhanimittaá¹ƒ oloketabbaá¹ƒ, yo c
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhapaccayÄ• Ä• dÄ• se vÄ• udakapatte

oloketuâ€™â€™ nti (Vin II 247) vacanato Ä• bÄ• dhaá¹ƒ vinÄ• Ä• dÄ• se vÄ• udakapatte
oloketabbaá¹ƒ. ettha ca kaá¹ƒsapattÄ• dÄ«nipi yesu mukhanimittaá¹ƒ paÃ±Ã±Ä• yati, sabb
gacchanti, kaÃ±jiyÄ• dÄ«nipi ca udakapattasaá¹…khameva. tasmÄ• yattha katthaci oloken
Ä• bÄ• dhapaccayÄ• pana ``saÃ±chavi nu kho me vaá¹‡o, udÄ• hu na tÄ• vÄ• â€™â€™ ti
``jiá¹‡á¹‡o nu khomhi, noâ€™â€™ ti evaá¹ƒ Ä• yusaá¹…khÄ• raá¹ƒ olokanatthampi vaá¹-á¹

``na, bhikkhave, mukhaá¹ƒ Ä• limpitabbaá¹ƒ ... na mukhaá¹ƒ ummadditabbaá¹ƒ ... na mukh
... na manosilikÄ• ya mukhaá¹ƒ laÃ±chetabbaá¹ƒ ... na aá¹…garÄ• go kÄ• tabbo ... na mukh
aá¹…garÄ• gamukharÄ• go kÄ• tabbo, yo kareyya, Ä• patti dukkaá¹-assa \Be 438/. anujÄ• n
Ä• bÄ• dhapaccayÄ• mukhaá¹ƒ Ä• limpituâ€™â€™ nti (Vin II 247) vacanato Ä• bÄ• dhaá¹ƒ
kÄ• tabbaá¹ƒ.

<25> ``na, bhikkhave, naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gantabba
dukkaá¹-assÄ• â€™â€™ ti (Vin II 248) vacanato naccÄ• diá¹ƒ dassanÄ• ya na gantabbaá¹ƒ
ca __nacca_nti naá¹-Ä• dayo vÄ• naccantu soá¹‡á¸• Ä• vÄ• antamaso morasÅ«vamakka
naccameva, tasmÄ• antamaso moranaccampi dassanÄ• ya \Ne 408/ gacchantassa dukkaá
naccÄ• pentassa vÄ• dukkaá¹-ameva. __gÄ«ta_nti naá¹-Ä• dÄ«naá¹ƒ vÄ• gÄ«taá¹ƒ hotu a
ratanattayaguá¹‡Å«pasaÃ±hitaá¹ƒ sÄ• dhukÄ«á¸·itagÄ«taá¹ƒ vÄ• asaÃ±Ã±atabhikkhÅ«naá
vÄ• antamaso dantagÄ«tampi, ``yaá¹ƒ gÄ• yissÄ• mÄ• â€™â€™ ti pubbabhÄ• ge okÅ«jan
gÄ«tameva, sayaá¹ƒ gÄ• yantassapi gÄ• yÄ• pentassapi dukkaá¹-ameva.

``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• Ä• yatakena gÄ«tassarena dhammaá¹ƒ gÄ• yantass
sÄ• rajjati, parepi tasmiá¹ƒ sare sÄ• rajjanti, gahapatikÄ• pi ujjhÄ• yanti, sarakuttimpi nikÄ•
samÄ• dhissa bhaá¹…go hoti, pacchimÄ• janatÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjati. ime kho
Ä• dÄ«navÄ• Ä• yatakena gÄ«tassarena dhammaá¹ƒ gÄ• yantassa. na, bhikkhave, Ä• yata
gÄ• yitabbo, yo gÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 249) ---

vacanato Ä• yatakena gÄ«tassarena dhammopi na gÄ• yitabbo.

__Ä• yatako_ (Sp (to Vin II) 249) nÄ• ma __gÄ«tassaro_ taá¹ƒ taá¹ƒ vattaá¹ƒ bhinditvÄ• ak
pavatto. dhamme pana suttantavattaá¹ƒ nÄ• ma atthi, jÄ• takavattaá¹ƒ nÄ• ma atthi, gÄ• th
taá¹ƒ vinÄ• setvÄ• atidÄ«ghaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, caturassena vattena parimaá¹‡á¸
padabyaÃ±janÄ• ni dassetabbÄ• ni. ``anujÄ• nÄ• mi, bhikkhave, sarabhaÃ±Ã±aâ€™â€™ n
sarena dhammaá¹ƒ bhaá¹‡ituá¹ƒ vaá¹-á¹-ati. __sarabhaÃ±Ã±e_ kira taraá¹…gavattadhotaka
dvattiá¹ƒsa vattÄ• ni atthi, tesu yaá¹ƒ icchati, taá¹ƒ kÄ• tuá¹ƒ labhati. sabbesaá¹ƒ padabyaÃ
avinÄ• setvÄ• vikÄ• raá¹ƒ \Be 439/ akatvÄ• samaá¹‡asÄ• ruppena caturassena nayena pa

__vÄ• ditaá¹ƒ_ nÄ• ma tantibaddhÄ• divÄ• danÄ«yabhaá¹‡á¸• aá¹ƒ vÄ• ditaá¹ƒ vÄ• hotu k
antamaso udakabherivÄ• ditampi, sabbametaá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ pana niá¹-á¹-hubhant
á¹-hito accharikaá¹ƒ vÄ• phoá¹-eti, pÄ• á¹‡iá¹ƒ vÄ• paharati, tattha anÄ• patti, sabbaá¹ƒ an
á¹-hitassa passato anÄ• patti, passissÄ• mÄ«ti vihÄ• rato vihÄ• raá¹ƒ gacchantassa Ä• patt
nisinno passati, anÄ• patti. passissÄ• mÄ«ti uá¹-á¹-hahitvÄ• gacchato Ä• patti, vÄ«thiyaá¹ƒ
parivattetvÄ• passatopi Ä• pattiyeva. salÄ• kabhattÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya aÃ±Ã±ena v
gantvÄ• gataá¹-á¹-hÄ• ne passati vÄ• suá¹‡Ä• ti vÄ• , anÄ• patti. Ä• padÄ• su tÄ• disena
samajjaá¹-á¹-hÄ• naá¹ƒ pavisati, evaá¹ƒ pavisitvÄ• passantassa suá¹‡antassa vÄ• anÄ• p
upahÄ• raá¹ƒ detha upÄ• sakÄ• â€™â€™ ti vattumpi, ``tumhÄ• kaá¹ƒ cetiyassa upahÄ• raá
sampaá¹-icchitumpi na labhati. ``tumhÄ• kaá¹ƒ cetiyassa upaá¹-á¹-hÄ• naá¹ƒ karomÄ• â€™
``upaá¹-á¹-hÄ• nakaraá¹‡aá¹ƒ nÄ• ma sundaraâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-ati.

<26> ``na, bhikkhave, attano aá¹…gajÄ• taá¹ƒ chetabbaá¹ƒ, yo chindeyya, Ä• patti thullacca
II 251) vacanato aá¹…gajÄ• taá¹ƒ (Vin II 251) chindantassa thullaccayaá¹ƒ, aÃ±Ã±aá¹ƒ pan
kaá¹‡á¹‡anÄ• sÄ• aá¹…guliÄ• diá¹ƒ yaá¹ƒ kiÃ±ci chindantassa tÄ• disaá¹ƒ vÄ• dukkhaá¹ƒ
ahikÄ«á¹-adaá¹-á¹-hÄ• dÄ«su pana aÃ±Ã±Ä• bÄ• dhapaccayÄ• vÄ• lohitaá¹ƒ vÄ• mocent

<27> ``na, bhikkhave, gihÄ«naá¹ƒ uttarimanussadhammaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ dasse
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 252) vacanato gihÄ«naá¹ƒ vikubbaniddhiá¹ƒ dass
adhiá¹-á¹-hÄ• niddhi pana appaá¹-ikkhittÄ• .

<28> ``na, bhikkhave, sovaá¹‡á¹‡amayo patto dhÄ• retabbo ... pe ... na rÅ«piyamayo ... pe
pe ... na veá¸·uriyamayo ... pe ... na phalikamayo ... pe ... na kaá¹ƒsamayo ... pe ... na kÄ• c
... na tipumayo ... pe ... na sÄ«samayo ... pe ... na tambalohamayo patto dhÄ• retabbo, yo d
dukkaá¹-assÄ• â€™â€™ ti (Vin II 252) vacanato suvaá¹‡á¹‡amayÄ• dipatto \Be 440/ na vaá
bhattagge suvaá¹‡á¹‡ataá¹-á¹-ikÄ• dÄ«su byaÃ±janaá¹ƒ katvÄ• upanÄ• menti, Ä• masitum
phalikamayakÄ• camayakaá¹ƒsamayÄ• ni pana taá¹-á¹-ikÄ• dÄ«ni bhÄ• janÄ• ni puggalikap
saá¹…ghikaparibhogena vÄ• gihivikaá¹-Ä• ni vÄ• vaá¹-á¹-anti. tambalohamayopi pattoyeva
thÄ• lakaá¹ƒ pana vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, dve patte ayopattaá¹ƒ mattikÄ• p
252) dveyeva ca pattÄ• anuÃ±Ã±Ä• tÄ• .

``na, bhikkhave, tumbakaá¹-Ä• he piá¹‡á¸• Ä• ya caritabbaá¹ƒ, yo careyya, Ä• patti dukkaá
255) vacanato lÄ• bukaá¹-Ä• haá¹ƒ parihariuá¹ƒ na vaá¹-á¹-ati, taá¹ƒ labhitvÄ• pana tÄ• va
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. __ghaá¹-ikaá¹-Ä• he_pi eseva nayo.

``na \Ne 410/, bhikkhave, chavasÄ«sapatto dhÄ• retabbo, yo dhÄ• reyya, Ä• patti dukkaá¹-
255) vacanato chavasÄ«samayopi patto na vaá¹-á¹-ati.

``anujÄ• nÄ• mi, bhikkhave, pattÄ• dhÄ• rakaâ€™â€™ nti (Vin II 254) vacanato bhÅ«midÄ
kate bhÅ«miÄ• dhÄ• rake dÄ• rudaá¹‡á¸• aÄ• dhÄ• rake ca pattaá¹ƒ á¹-hapetuá¹ƒ vaá¹-á¹-
``bhÅ«miÄ• dhÄ• rake tayo daá¹‡á¸• Ä• dhÄ• rake dve patte uparÅ«pari á¹-hapetuá¹ƒ vaá¹-
__kurundiyaá¹ƒ_ vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana vuttaá¹ƒ ``bhÅ«miÄ• dhÄ
pattÄ• naá¹ƒ anokÄ• so, dve á¹-hapetuá¹ƒ vaá¹-á¹-ati. dÄ• ruÄ• dhÄ• rakadaá¹‡á¸• Ä• dhÄ
nayo. bhamakoá¹-isadiso pana dÄ• ruÄ• dhÄ• rako tÄ«hi daá¹‡á¸• akehi baddho, daá¹‡á¸•
pattassa anokÄ• so, tattha á¹-hapetvÄ• pi hatthena gahetvÄ• va nisÄ«ditabbaá¹ƒ, bhÅ«miya
ekameva á¹-hapetabbaâ€™â€™ nti.

``na, bhikkhave, miá¸• á¸• hante patto nikkhipitabbo, yo nikkhipeyya, Ä• patti dukkaá¹-assÄ
254) vacanato Ä• lindakamiá¸• á¸• hikÄ• dÄ«naá¹ƒ ante á¹-hapetuá¹ƒ na vaá¹-á¹-ati. sace p
tattheva patiá¹-á¹-hÄ• ti, evarÅ«pÄ• ya vitthiá¹‡á¹‡Ä• ya miá¸• á¸• hikÄ• ya á¹-hapetuá¹ƒ va

``na, bhikkhave, paribhaá¹‡á¸• ante patto nikkhipitabbo, yo nikkhipeyya, Ä• patti dukkaá¹-as
II 254) vacanato bÄ• hirapasse katÄ• ya tanukamiá¸• á¸• hikÄ• ya antepi eseva nayo. ``anu
coá¸·akaâ€™â€™ nti (Vin II 254) vacanato coá¸·akaá¹ƒ \Be 441/ pattharitvÄ• tattha á¹-hape
tasmiá¹ƒ pana asati kaá¹-asÄ• rake vÄ• taá¹-á¹-ikÄ• ya vÄ• mattikÄ• ya vÄ• paribhaá¹‡á¸
na dussati, tathÄ• rÅ«pÄ• ya vÄ• likÄ• ya vÄ• á¹-hapetuá¹ƒ vaá¹-á¹-ati. paá¹ƒsurajÄ• dÄ«su
vÄ• á¹-hapentassa dukkaá¹-aá¹ƒ.

``na, bhikkhave, patto laggetabbo, yo laggeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 2
nÄ• gadantÄ• dÄ«su yattha katthaci laggetuá¹ƒ na vaá¹-á¹-ati, cÄ«varavaá¹ƒsepi bandhitvÄ
vaá¹-á¹-ati.

``na, bhikkhave, maÃ±ce patto nikkhipitabbo, yo nikkhipeyya, Ä• patti dukkaá¹-assÄ• â€™â
vacanato bhaá¹‡á¸• akaá¹-á¹-hapanatthameva vÄ• kataá¹ƒ hotu nisÄ«danasayanatthaá¹ƒ v
vÄ• pÄ«á¹-he vÄ• á¹-hapentassa dukkaá¹-aá¹ƒ, aÃ±Ã±ena pana bhaá¹‡á¸• akena saddhiá
aá¹-aniyaá¹ƒ bandhitvÄ• olambituá¹ƒ vÄ• vaá¹-á¹-ati, bandhitvÄ• pi upari á¹-hapetuá¹ƒ na v
\Ne 411/ pana maÃ±co vÄ• pÄ«á¹-haá¹ƒ vÄ• ukkhipitvÄ• cÄ«varavaá¹ƒsÄ• dÄ«su aá¹-á¹-
hoti, tattha á¹-hapetuá¹ƒ vaá¹-á¹-ati. aá¹ƒsavaá¹-á¹-anakena aá¹ƒsakÅ«á¹-e laggetvÄ• aá¹…
vaá¹-á¹-ati, chatte bhattapÅ«ropi aá¹ƒsakÅ«á¹-e laggitapattopi á¹-hapetuá¹ƒ na vaá¹-á¹-ati. b
pana saddhiá¹ƒ bandhitvÄ• aá¹-á¹-akaá¹ƒ katvÄ• vÄ• á¹-hapite yo koci á¹-hapetuá¹ƒ vaá¹-

``na, bhikkhave, pattahatthena kavÄ• á¹-aá¹ƒ paá¹‡Ä• metabbaá¹ƒ, yo paá¹‡Ä• meyya, Ä•
ti (Vin II 255) vacanato pattahatthena kavÄ• á¹-aá¹ƒ na paá¹‡Ä• metabbaá¹ƒ. ettha ca na ke
hatthe, so eva pattahattho. na kevalaÃ±ca kavÄ• á¹-ameva paá¹‡Ä• metuá¹ƒ na labhati, api
piá¹-á¹-hipÄ• de vÄ• yattha yatthaci sarÄ«rÄ• vayave pattasmiá¹ƒ sati hatthena vÄ• pÄ• de

kenaci sarÄ«rÄ• vayavena kavÄ• á¹-aá¹ƒ vÄ• paá¹‡Ä• metuá¹ƒ ghaá¹-ikaá¹ƒ vÄ• ukkhipitu
avÄ• purituá¹ƒ na labhati, aá¹ƒsakÅ«á¹-e pana pattaá¹ƒ laggetvÄ• yathÄ• sukhaá¹ƒ avÄ• p

``na, bhikkhave, calakÄ• ni vÄ• aá¹-á¹-hikÄ• ni vÄ• ucchiá¹-á¹-hodakaá¹ƒ vÄ• pattena nÄ
nÄ«hareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 255) vacanato calakÄ• dÄ«ni patten
vaá¹-á¹-ati. ettha ca __calakÄ• nÄ«_ti cabbetvÄ• apaviddhÄ• misÄ• ni. __aá¹-á¹-hikÄ• nÄ«
__ucchiá¹-á¹-hodaka_nti mukhavikkhÄ• litodakaá¹ƒ. etesu yaá¹ƒ kiÃ±ci pattena nÄ«haranta
pattaá¹ƒ paá¹-iggahaá¹ƒ katvÄ• hatthaá¹ƒ dhovitumpi \Be 442/ na labhati. hatthadhotapÄ• d
Ä• kiritvÄ• nÄ«harituá¹ƒ na vaá¹-á¹-ati, anucchiá¹-á¹-haá¹ƒ suddhapattaá¹ƒ ucchiá¹-á¹-haha
na vaá¹-á¹-ati, vÄ• mahatthena panettha udakaá¹ƒ Ä• siÃ±citvÄ• ekaá¹ƒ udakagaá¹‡á¸• us
ucchiá¹-á¹-hahatthena gaá¹‡hituá¹ƒ vaá¹-á¹-ati. ettÄ• vatÄ• pi hi so ucchiá¹-á¹-hapatto hoti, l
bahiudakena vikkhÄ• letvÄ• gahetuá¹ƒ vaá¹-á¹-ati. macchamaá¹ƒsaphalÄ• phalÄ• dÄ«ni ca
aá¹-á¹-hiá¹ƒ vÄ• calakaá¹ƒ vÄ• chaá¸• á¸• etukÄ• mo hoti, taá¹ƒ patte á¹-hapetuá¹ƒ na labh
paá¹-ikhÄ• ditukÄ• mo hoti, taá¹ƒ patte á¹-hapetuá¹ƒ labhati. aá¹-á¹-hikakaá¹‡á¹-akÄ• dÄ«ni
hatthena luÃ±citvÄ• khÄ• dituá¹ƒ vaá¹-á¹-ati. mukhato nÄ«haá¹-aá¹ƒ pana yaá¹ƒ kiÃ±ci pun
á¹-hapetuá¹ƒ na labhati, siá¹…giveranÄ• á¸·ikerakhaá¹‡á¸• Ä• dÄ«ni á¸• aá¹ƒsitvÄ• puna á

<29> ``na ca, bhikkhave, sabbapaá¹ƒsukÅ«likena bhavitabbaá¹ƒ, yo bhaveyya, Ä• patti duk
II 255) vacanato sabbapaá¹ƒsukÅ«likena na bhavitabbaá¹ƒ. ettha pana cÄ«varaÃ±ca maÃ±
paá¹ƒsukÅ«laá¹ƒ vaá¹-á¹-ati, ajjhoharaá¹‡Ä«yaá¹ƒ pana dinnameva gahetabbaá¹ƒ.

<30> ``na \Ne 412/, bhikkhave, addhÄ• namaggappaá¹-ipannena bhikkhunÄ• parissÄ• van
dÄ• tabbaá¹ƒ, yo na dadeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 259) vacanato apa
Vin II) 259) yÄ• camÄ• nassa parissÄ• vanaá¹ƒ adÄ• tuá¹ƒ na vaá¹-á¹-ati. yo pana attano ha
vijjamÄ• nepi yÄ• cati, tassa na akÄ• mÄ• dÄ• tabbaá¹ƒ.

``na ca, bhikkhave, aparissÄ• vanakena bhikkhunÄ• addhÄ• namaggo paá¹-ipajjitabbo, yo
dukkaá¹-assÄ• â€™â€™ ti (Vin II 259) vacanato aparissÄ• vanakena maggo na gantabbo. s
parissÄ• vanaá¹ƒ vÄ• dhammakaraá¹‡aá¹ƒ vÄ• , saá¹…ghÄ• á¹-ikaá¹‡á¹‡o adhiá¹-á¹-hÄ• t
pivissÄ• mÄ«â€™â€™ ti.

``anujÄ• nÄ• mi, bhikkhave, daá¹‡á¸• aparissÄ• vanaâ€™â€™ nti (Vin II 259) vacanato daa
vaá¹-á¹-ati. __daá¹‡á¸• aparissÄ• vanaá¹ƒ_ nÄ• ma yattha rajakÄ• naá¹ƒ khÄ• raparissÄ• v
baddhanisseá¹‡ikÄ• ya sÄ• á¹-akaá¹ƒ bandhitvÄ• majjhe daá¹‡á¸• ake udakaá¹ƒ Ä• siÃ±ca
koá¹-á¹-hÄ• se pÅ«retvÄ• parissÄ• vati.

``anujÄ• nÄ• mi \Be 443/, bhikkhave, ottharakaâ€™â€™ nti (Vin II 259) vacanato ottharaka
vaá¹-á¹-ati. __ottharakaá¹ƒ_ nÄ• ma yaá¹ƒ udake ottharitvÄ• ghaá¹-akena udakaá¹ƒ gaá¹‡h

daá¹‡á¸• akesu vatthaá¹ƒ bandhitvÄ• udake cattÄ• ro khÄ• á¹‡uke nikhanitvÄ• tesu bandh
udakato mocetvÄ• majjhe ottharitvÄ• ghaá¹-ena udakaá¹ƒ gaá¹‡hanti.

<31> ``na, bhikkhave, naggena naggo abhivÄ• detabbo, yo abhivÄ• deyya, Ä• patti dukkaá¹
tiÄ• divacanato (Vin II 261) na naggena naggo abhivÄ• detabbo, na naggena abhivÄ• detab
abhivÄ• dÄ• petabbo, na naggena abhivÄ• dÄ• petabbaá¹ƒ, na naggena naggassa parikam
naggassa dÄ• tabbaá¹ƒ, na naggena paá¹-iggahetabbaá¹ƒ, na naggena khÄ• ditabbaá¹ƒ, na
na naggena sÄ• yitabbaá¹ƒ, na naggena pÄ• tabbaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, tisso paá¹-icchÄ• diyo jantÄ• gharapaá¹-icchÄ• diá¹ƒ udakapaá
vatthapaá¹-icchÄ• diâ€™â€™ nti (Vin II 261) vacanato tisso paá¹-icchÄ• diyo vaá¹-á¹-anti. e
jantÄ• gharapaá¹-icchÄ• di udakapaá¹-icchÄ• di ca parikammaá¹ƒ karontasseva vaá¹-á¹-ati,
na vaá¹-á¹-ati. vatthapaá¹-icchÄ• di pana sabbakammesu vaá¹-á¹-ati.

<32> ``na \Ne 413/, bhikkhave, pupphÄ• bhikiá¹‡á¹‡esu sayanesu sayitabbaá¹ƒ, yo saseyya
dukkaá¹-assÄ• â€™â€™ ti (Vin II 264) vacanato pupphehi santhatesu sayanesu na sayitabb
pana gahetvÄ• kavÄ• á¹-e paÃ±caá¹…guliá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati pupphaá¹ƒ gahetvÄ• vi
nikkhipituá¹ƒ.

<33> ``na, bhikkhave, Ä• sittakÅ«padhÄ• ne bhuÃ±jitabbaá¹ƒ, yo bhuÃ±jeyya, Ä• patti dukk
II 264) vacanato Ä• sittakÅ«padhÄ• ne á¹-hapetvÄ• na bhuÃ±jitabbaá¹ƒ. __Ä• sittakÅ«padh
rajatena vÄ• katÄ• ya peá¸·Ä• ya etaá¹ƒ adhivacanaá¹ƒ, paá¹-ikkhittattÄ• pana dÄ• rumay

<34> ``anujÄ• nÄ• mi, bhikkhave, maá¸·orikaâ€™â€™ nti (Vin II 264) vacanato maá¸·orikÄ•
bhuÃ±jituá¹ƒ vaá¹-á¹-ati. __maá¸·orikÄ• _ti daá¹‡á¸• Ä• dhÄ• rako vuccati.
yaá¹-á¹-hiÄ• dhÄ• rakapaá¹‡á¹‡Ä• dhÄ• rakapacchikapÄ«á¹-hÄ• dÄ«nipi ettheva paviá¹-á¹-
Ä• dhÄ• rakasaá¹…khepagamanato hi paá¹-á¹-hÄ• ya chiddaá¹ƒ viddhampi aviddhampi vaá

<35> ``na \Be 444/, bhikkhave, ekabhÄ• jane bhuÃ±jitabbaá¹ƒ, yo bhuÃ±jeyya, Ä• patti dukk
II 264) Ä• divacanato na ekabhÄ• jane bhuÃ±jitabbaá¹ƒ, na ekathÄ• lake pÄ• tabbaá¹ƒ. sac
bhÄ• janato phalaá¹ƒ vÄ• pÅ«paá¹ƒ vÄ• gahetvÄ• gacchati, tasmiá¹ƒ apagate itarassa se
vaá¹-á¹-ati, itarassapi tasmiá¹ƒ khÄ«á¹‡e puna gahetuá¹ƒ vaá¹-á¹-ati.

``na, bhikkhave, ekamaÃ±ce tuvaá¹-á¹-itabbaá¹ƒ, yo tuvaá¹-á¹-eyya, Ä• patti dukkaá¹-assÄ•
264) Ä• divacanato na ekamaÃ±ce nipajjitabbaá¹ƒ, na ekattharaá¹‡e nipajjitabbaá¹ƒ. vavatth
dassetvÄ• majjhe kÄ• sÄ• vaá¹ƒ vÄ• kattarayaá¹-á¹-hiá¹ƒ vÄ• antamaso kÄ• yabandhana
nipajjantÄ• naá¹ƒ anÄ• patti. ekapÄ• vuraá¹‡ehi ekattharaá¹‡apÄ• vuraá¹‡ehi ca na nipajjita
attharaá¹‡aÃ±ceva pÄ• vuraá¹‡aÃ±ca etesanti ekattharaá¹‡apÄ• vuraá¹‡Ä• . saá¹ƒhÄ• rim

pÄ• vÄ• rattharaá¹‡akaá¹-asÄ• rakÄ• dÄ«naá¹ƒ ekaá¹ƒ antaá¹ƒ attharitvÄ• ekaá¹ƒ pÄ• rup
adhivacanaá¹ƒ.

<36> ``na, bhikkhave, celappaá¹-ikÄ• akkamitabbÄ• , yo akkameyya, Ä• patti dukkaá¹-assÄ
vacanato na celasanthÄ• ro akkamitabbo, ``anujÄ• nÄ• mi, bhikkhave, gihÄ«naá¹ƒ maá¹…g
celappaá¹-ikaá¹ƒ akkamituâ€™â€™ nti (Vin II 268) vacanato pana kÄ• ci itthÄ« (Sp (to Vin I
apagatagabbhÄ• vÄ• hoti garugabbhÄ• vÄ• , evarÅ«pesu \Ne 414/ á¹-hÄ• nesu maá¹…ga
akkamituá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, dhotapÄ• dakaá¹ƒ akkamituâ€™â€™ n
pÄ• dadhovanaá¹-á¹-hÄ• ne dhotehi pÄ• dehi akkamanatthÄ• ya atthatapaccattharaá¹‡aá¹ƒ

<37> ``na, bhikkhave, katakaá¹ƒ paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±jeyya, Ä• patti dukkaá¹-a
269) vacanato katakaá¹ƒ na vaá¹-á¹-ati. __katakaá¹ƒ_ nÄ• ma padumakaá¹‡á¹‡ikÄ• kÄ• raá
kaá¹‡á¹-ake uá¹-á¹-hÄ• petvÄ• kataá¹ƒ. taá¹ƒ vaá¹-á¹-aá¹ƒ vÄ• hotu caturassÄ• dibhedaá¹
bÄ• hulikÄ• nuyogattÄ• paá¹-ikkhittameva, neva paá¹-iggahetuá¹ƒ, na paribhuÃ±jituá¹ƒ vaá
bhikkhave, tisso pÄ• daghaá¹ƒsaniyo sakkharaá¹ƒ kathalaá¹ƒ samuddapheá¹‡akaâ€™â€™
sakkharÄ• dÄ«hi pÄ• daghaá¹ƒsanaá¹ƒ vaá¹-á¹-ati. __sakkharÄ• _ti pÄ• sÄ• á¹‡o vuccati, p
vaá¹-á¹-atiyeva.

<38> ``na \Be 445/, bhikkhave, cÄ• maribÄ«janÄ« dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti d
II 269) vacanato cÄ• marivÄ• lehi katabÄ«janÄ« na vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave,
anujÄ• nÄ• mi bhikkhave tisso bÄ«janiyo vÄ• kamayaá¹ƒ usÄ«ramayaá¹ƒ morapiÃ±chamay
vidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±cÄ• â€™â€™ ti (Vin II 269) vacanato makasabÄ«janÄ«
__vidhÅ«pana_nti bÄ«janÄ« vuccati. __tÄ• lavaá¹‡á¹-aá¹ƒ_ pana tÄ• lapaá¹‡á¹‡ehi vÄ• ka
veá¸·udantavilÄ«vehi vÄ• morapiÃ±chehi vÄ• cammavikatÄ«hi vÄ• , sabbaá¹ƒ vaá¹-á¹-ati.
dantamayavisÄ• á¹‡amayadaá¹‡á¸• akÄ• pi vaá¹-á¹-ati. vÄ• kamayabÄ«janiyÄ• ketakapÄ•
saá¹…gahitÄ• .

<39> ``na, bhikkhave, chattaá¹ƒ dhÄ• retabbaá¹ƒ, yo dhÄ• reyya, Ä• patti dukkaá¹-assa. an
gilÄ• nassa chattaâ€™â€™ nti (Vin II 270) vacanato agilÄ• nena chattaá¹ƒ na dhÄ• retabba
kÄ• yaá¸• Ä• ho vÄ• pittakopo vÄ• hoti cakkhu vÄ• dubbalaá¹ƒ, aÃ±Ã±o vÄ• koci Ä• bÄ•
tassa gÄ• me vÄ• araÃ±Ã±e vÄ• chattaá¹ƒ vaá¹-á¹-ati. vasse pana cÄ«varaguttatthampi vÄ
attaguttatthampi vaá¹-á¹-ati, ekapaá¹‡á¹‡acchattaá¹ƒ pana sabbattheva vaá¹-á¹-ati. ``anujÄ•
agilÄ• nenapi Ä• rÄ• me Ä• rÄ• mÅ«pacÄ• re chattaá¹ƒ dhÄ• retuâ€™â€™ nti (Vin II 270) v
Ä• rÄ• maÄ• rÄ• mÅ«pacÄ• resu chattaá¹ƒ dhÄ• retuá¹ƒ vaá¹-á¹-ati.

<40> ``na, bhikkhave, dÄ«ghÄ• nakhÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-a
bhikkhave, maá¹ƒsappamÄ• á¹‡ena nakhaá¹ƒ chindituâ€™â€™ nti (Vin II 274) vacanato dÄ
``na, bhikkhave, vÄ«satimaá¹-á¹-haá¹ƒ kÄ• rÄ• petabbaá¹ƒ, yo kÄ• rÄ• peyya, Ä• patti dukk

bhikkhave, malamattaá¹ƒ apakaá¸• á¸• hituâ€™â€™ nti (Vin II 274) vacanato vÄ«satipi nakl
kÄ• rÄ• petuá¹ƒ na vaá¹-á¹-ati, nakhato malamattaá¹ƒ pana apakaá¸• á¸• hituá¹ƒ vaá¹-á¹-ati

``na, bhikkhave, sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petabbaá¹ƒ, yo saá¹ƒharÄ• peyya, Ä• pa
anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhapaccayÄ• sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petuâ€™
gaá¹‡á¸• avaá¹‡Ä• diÄ• bÄ• dhaá¹ƒ vinÄ• sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petuá¹ƒ na vaá
dÄ«ghaá¹ƒ nÄ• sikÄ• lomaá¹ƒ dhÄ• retabbaá¹ƒ, yo \Be 446/ dhÄ• reyya, Ä• patti dukkaá¹-a
vacanato saá¹‡á¸• Ä• sena nÄ• sikÄ• lomaá¹ƒ saá¹ƒharÄ• petuá¹ƒ vaá¹-á¹-ati. sakkharÄ• d
gÄ• hÄ• panepi Ä• patti natthi, anurakkhaá¹‡atthaá¹ƒ pana ``anujÄ• nÄ• mi, bhikkhave, saá
II 275) saá¹‡á¸• Ä• so anuÃ±Ã±Ä• to. ``na, bhikkhave, palitaá¹ƒ gÄ• hÄ• petabbaá¹ƒ, yo gÄ
dukkaá¹-assÄ• â€™â€™ ti (Vin II 275) vacanato palitaá¹ƒ gÄ• hÄ• petuá¹ƒ na vaá¹-á¹-ati. ya
nalÄ• á¹-e vÄ• dÄ• á¹-hikÄ• ya vÄ• uggantvÄ• bÄ«bhacchaá¹ƒ hutvÄ• á¹-hitaá¹ƒ, tÄ• disa
apalitaá¹ƒ vÄ• gÄ• hÄ• petuá¹ƒ vaá¹-á¹-ati.

<41> ``na, bhikkhave, akÄ• yabandhanena gÄ• mo pavisitabbo, yo paviseyya, Ä• patti dukk
278) vacanato akÄ• yabandhanena gÄ• mo na pavisitabbo, abandhitvÄ• nikkhamantena ya
bandhitabbaá¹ƒ. ``Ä• sanasÄ• lÄ• ya bandhissÄ• mÄ«â€™â€™ ti gantuá¹ƒ vaá¹-á¹-ati, sarit
tÄ• va piá¹‡á¸• Ä• ya caritabbaá¹ƒ.

<42> ``na, bhikkhave, gihinivatthaá¹ƒ nivÄ• setabbaá¹ƒ, yo nivÄ• seyya, Ä• patti dukkaá¹-as
280) Ä• divacanato hatthisoá¹‡á¸• Ä• divasena gihinivatthaá¹ƒ na nivÄ• setabbaá¹ƒ, setapa
gihipÄ• rutaá¹ƒ pÄ• rupitabbaá¹ƒ, mallakammakarÄ• dayo viya kacchaá¹ƒ bandhitvÄ• na ni
nivÄ• setuá¹ƒ gilÄ• nassapi maggappaá¹-ipannassapi na vaá¹-á¹-ati. yampi maggaá¹ƒ gacch
koá¹‡e ukkhipitvÄ• antaravÄ• sakassa upari lagganti, anto vÄ• ekaá¹ƒ kÄ• sÄ• vaá¹ƒ tathÄ
aparaá¹ƒ nivÄ• senti, sabbaá¹ƒ na vaá¹-á¹-ati. gilÄ• no pana antokÄ• sÄ• vassa ovaá¹-á¹-ika
upari nivÄ• setuá¹ƒ labhati, agilÄ• nena dve nivÄ• sentena saguá¹‡aá¹ƒ katvÄ• nivÄ• setab

<43> ``na \Ne 416/, bhikkhave, ubhatokÄ• jaá¹ƒ haritabbaá¹ƒ, yo hareyya, Ä• patti dukkaá¹-
281) vacanato ubhatokÄ• jaá¹ƒ harituá¹ƒ na vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, ekatok
sÄ«sabhÄ• raá¹ƒ khandhabhÄ• raá¹ƒ kaá¹-ibhÄ• raá¹ƒ olambakaâ€™â€™ nti vacanato eka
vaá¹-á¹-ati.

<44> ``na, bhikkhave, dÄ«ghaá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditabbaá¹ƒ, yo khÄ• deyya, Ä• p
ti (Vin II 282) vacanato na dÄ«ghaá¹ƒ dantakaá¹-á¹-haá¹ƒ khÄ• ditabbaá¹ƒ. ``anujÄ• nÄ• mi
aá¹-á¹-haá¹…gulaparamaá¹ƒ \Be 447/ dantakaá¹-á¹-haá¹ƒ. anujÄ• nÄ• mi, bhikkhave, catura
dantakaá¹-á¹-haâ€™â€™ nti (Vin II 282) vacanato manussÄ• naá¹ƒ pamÄ• á¹‡aá¹…gulena
caturaá¹…gulapacchimaÃ±ca dantakaá¹-á¹-haá¹ƒ khÄ• ditabbaá¹ƒ.

<45> ``na, bhikkhave, rukkho abhiruhitabbo, yo abhiruheyya, Ä• patti dukkaá¹-assa. anujÄ• karaá¹‡Ä«ye porisaá¹ƒ rukkhaá¹ƒ abhiruhituá¹ƒ Ä• padÄ• su yÄ• vadatthaâ€™â€™ nti (Vin rukkhaá¹ƒ abhiruhitabbaá¹ƒ, sukkhakaá¹-á¹-hagahaá¹‡Ä• dikicce pana sati purisappamÄ• á vaá¹-á¹-ati. __Ä• padÄ• sÅ«_ti vÄ• á¸·amigÄ• dayo vÄ• disvÄ• maggamÅ«á¸·ho vÄ• disÄ davaá¸• Ä• haá¹ƒ vÄ• udakoghaá¹ƒ vÄ• Ä• gacchantaá¹ƒ disvÄ• atiuccampi rukkhaá¹ƒ Ä•

<46> ``na, bhikkhave, buddhavacanaá¹ƒ chandaso Ä• ropetabbaá¹ƒ, yo Ä• ropeyya, Ä• pat anujÄ• nÄ• mi, bhikkhave, sakÄ• ya niruttiyÄ• buddhavacanaá¹ƒ pariyÄ• puá¹‡ituâ€™â€™ vedaá¹ƒ viya buddhavacanaá¹ƒ sakkaá¹-abhÄ• sÄ• ya vÄ• canÄ• maggaá¹ƒ Ä• rocetuá¹ƒ n mÄ• gadhikÄ• ya niruttiyÄ• pariyÄ• puá¹‡itabbaá¹ƒ.

<47> ``na, bhikkhave, lokÄ• yataá¹ƒ pariyÄ• puá¹‡itabbaá¹ƒ, yo pariyÄ• puá¹‡eyya, Ä• patti (caÅ«á¸·ava0 286) Ä• divacanato lokÄ• yatasaá¹…khÄ• taá¹ƒ ``sabbaá¹ƒ ucchiá¹-á¹-haá¹ƒ, anucchiá¹-á¹-haá¹ƒ, seto kÄ• ko, kÄ• á¸·o bako iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• â€™â€ evamÄ• diniratthakakÄ• raá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ titthiyasatthaá¹ƒ neva pariyÄ• puá¹‡itab vÄ• cetabbaá¹ƒ. na ca tiracchÄ• navijjÄ• pariyÄ• puá¹‡itabbÄ• , na parassa vÄ• cetabbÄ• .

<48> ``na, bhikkhave, khipite `jÄ«vÄ• â€™ ti vattabbo, yo vadeyya, Ä• patti dukkaá¹-assa. a bhikkhave, gihÄ«naá¹ƒ `jÄ«vatha bhanteâ€™ ti vuccamÄ• nena `ciraá¹ƒ jÄ«vÄ• â€™ ti vattu vacanato khipite ``jÄ«vÄ• â€™â€™ ti na vattabbaá¹ƒ, gihinÄ• pana ``jÄ«vathÄ• â€™â€™ t jÄ«vÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati.

<49> ``na, bhikkhave, lasuá¹‡aá¹ƒ khÄ• ditabbaá¹ƒ, yo khÄ• deyya, Ä• patti dukkaá¹-assa. Ä• bÄ• dhapaccayÄ• lasuá¹‡aá¹ƒ khÄ• dituâ€™â€™ nti (Vin II 289) vacanato Ä• bÄ• dhaá khÄ• dituá¹ƒ na vaá¹-á¹-ati, sÅ«pasampÄ• kÄ• dÄ«su (Sp (to Vin IV) 797) pakkhittaá¹ƒ pana paccamÄ• nesu muggasÅ«pÄ• dÄ«su vÄ• macchamaá¹ƒsavikatiyÄ• vÄ• tele vÄ• badara ambilasÄ• kÄ• dÄ«su vÄ• uttaribhaá¹…gesu vÄ• yattha katthaci antamaso yÄ• gubhattepi

<50> ``na, bhikkhave, adhotehi pÄ• dehi senÄ• sanaá¹ƒ akkamitabbaá¹ƒ, yo akkameyya, Ä• ti (Vin II 324) vacanato adhotehi pÄ• dehi maÃ±capÄ«á¹-hÄ• disenÄ• sanaá¹ƒ parikammaka akkamitabbÄ• . ``na, bhikkhave, allehi pÄ• dehi senÄ• sanaá¹ƒ akkamitabbaá¹ƒ, yo akkame dukkaá¹-assÄ• â€™â€™ ti (Vin II 324) vacanato yehi (Sp (to Vin II) 324) akkantaá¹-á¹-hÄ• n paÃ±Ã±Ä• yati, evarÅ«pehi allapÄ• dehi paribhaá¹‡á¸• akatÄ• bhÅ«mi vÄ• senÄ• sanaá¹ƒ pana udakasinehamattameva paÃ±Ã±Ä• yati, na udakaá¹ƒ, vaá¹-á¹-ati. pÄ• dapuÃ±chaniá¹ akkamituá¹ƒ vaá¹-á¹-atiyeva. ``na, bhikkhave, saupÄ• hanena senÄ• sanaá¹ƒ akkamitabbaá dukkaá¹-assÄ• â€™â€™ ti (Vin II 324) vacanato dhotapÄ• dehi akkamitabbaá¹-á¹-hÄ• naá¹ na vaá¹-á¹-ati.

``na, bhikkhave, parikammakatÄ• ya bhÅ«miyÄ• niá¹-á¹-hubhitabbaá¹ƒ, yo niá¹-á¹-hubheyy
dukkaá¹-assÄ• â€™â€™ ti (Vin II 324) vacanato parikammakatÄ• ya bhÅ«miyÄ• na niá¹-á¹
``anujÄ• nÄ• mi, bhikkhave, kheá¸·amallakaâ€™â€™ nti (Vin II 324) evaá¹ƒ anuÃ±Ã±Ä• te
niá¹-á¹-hubhitabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, coá¸·akena paliveá¹-hetuâ€™â€™ nti (V
sudhÄ• bhÅ«miyÄ• vÄ• paribhaá¹‡á¸• abhÅ«miyÄ• vÄ• maÃ±capÄ«á¹-haá¹ƒ nikkhipante
kaá¹-asÄ• rako vÄ• natthi, coá¸·akena maÃ±capÄ«á¹-hÄ• naá¹ƒ pÄ• dÄ• veá¹-hetabbÄ• ,
atthariuá¹ƒ vaá¹-á¹-ati, kiÃ±ci anattharitvÄ• á¹-hapentassa pana dukkaá¹-aá¹ƒ. yadi pana ta
anatthatÄ• ya bhÅ«miyÄ• pi á¹-hapenti, adhotapÄ• dehipi vaá¸·aÃ±jenti, tatheva vaá¸·aÃ±je

``na \Ne 418/, bhikkhave, parikammakatÄ• bhitti apassetabbÄ• , yo apasseyya, Ä• patti du
(Vin II 324) vacanato parikammakatÄ• bhitti setabhitti vÄ• hotu cittakammakatÄ• vÄ• , na
kevalaÃ±ca bhittimeva, dvÄ• rampi vÄ• tapÄ• nampi apassenaphalakampi pÄ• sÄ• á¹‡attha
cÄ«varena vÄ• yena kenaci appaá¹-icchÄ• detvÄ• apassituá¹ƒ na labhati. ``anujÄ• nÄ• mi
paccattharitvÄ• nipajjituâ€™â€™ nti (Vin II 325) vacanato pana dhotapÄ• dehi akkamitabba
paribhaá¹‡á¸• akataá¹ƒ bhÅ«miá¹ƒ vÄ• bhÅ«mattharaá¹‡aá¹ƒ senÄ• sanaá¹ƒ vÄ• saá¹…g
attano santakena paccattharaá¹‡ena paccattharitvÄ• va nipajjitabbaá¹ƒ. sace niddÄ• yatopi
saá¹…kuá¹-ite koci sarÄ«rÄ• vayavo maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• phusati, Ä• pattiyev
lomagaá¹‡anÄ• ya Ä• pattiyo. paribhogasÄ«sena apassayantassapi eseva nayo. hatthatala
akkamituá¹ƒ vÄ• vaá¹-á¹-ati, maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• harantassa kÄ• ye paá¹-iha

<51> ``dasayime, bhikkhave, avandiyÄ• . pureupasampannena pacchupasampanno avandi
nÄ• nÄ• saá¹ƒvÄ• sako vuá¸• á¸• hataro adhammavÄ• dÄ« avandiyo, mÄ• tugÄ• mo avand
pÄ• rivÄ• siko avandiyo, mÅ«lÄ• yapaá¹-ikassanÄ• raho avandiyo, mÄ• nattÄ• raho avandiy
abbhÄ• nÄ• raho avandiyoâ€™â€™ ti (Vin II 312) vacanato ime dasa avandiyÄ• ti veditabb

``pacchupasampannena pureupasampanno vandiyo, nÄ• nÄ• saá¹ƒvÄ• sako vuá¸• á¸• hat
tathÄ• gato arahaá¹ƒ sammÄ• sambuddho vandiyoâ€™â€™ ti (Vin II 312) --- vacanato ime

<52> ``anujÄ• nÄ• mi, bhikkhave, tÄ«á¹‡i tÅ«lÄ• ni rukkhatÅ«laá¹ƒ latÄ• tÅ«laá¹ƒ poá¹-akÄ«
297) vacanato imÄ• ni tÄ«á¹‡i tÅ«lÄ• ni kappiyÄ• ni. tattha (Sp (to Vin II) 297) __rukkhatÅ«l
simbalirukkhÄ• dÄ«naá¹ƒ yesaá¹ƒ kesaÃ±ci rukkhÄ• naá¹ƒ tÅ«laá¹ƒ. __latÄ• tÅ«la_nti khÄ«
kÄ• saÃ±ci vallÄ«naá¹ƒ tÅ«laá¹ƒ. __poá¹-akÄ«tÅ«la_nti poá¹-akÄ«tiá¹‡Ä• dÄ«naá¹ƒ yesaá¹
tiá¹‡ajÄ• tikÄ• naá¹ƒ antamaso ucchunaá¸·Ä• dÄ«nampi tÅ«laá¹ƒ. etehi tÄ«hi sabbabhÅ«ta
rukkhavallitiá¹‡ajÄ• tiyo hi muÃ±citvÄ• aÃ±Ã±o bhÅ«tagÄ• mo nÄ• ma natthi, tasmÄ• yass
tÅ«laá¹ƒ bimbohane vaá¹-á¹-ati. bhisiá¹ƒ pana pÄ• puá¹‡itvÄ• sabbametaá¹ƒ akappiyatÅ«la
kevalaÃ±ca bimbohane etaá¹ƒ tÅ«lameva, haá¹ƒsamorÄ• dÄ«naá¹ƒ sabbasakuá¹‡Ä• naá¹ƒ
sabbacatuppadÄ• naÃ±ca lomampi vaá¹-á¹-ati, piyaá¹…gupupphabakulapupphÄ• dÄ«naá¹ƒ
vaá¹-á¹-ati. tamÄ• lapattaá¹ƒ suddhameva \Be 450/ na vaá¹-á¹-ati, missakaá¹ƒ pana vaá¹-á¹

anuÃ±Ã±Ä• taá¹ƒ paÃ±cavidhaá¹ƒ uá¹‡á¹‡Ä• ditÅ«lampi vaá¹-á¹-ati.

<53> ``anujÄ• nÄ• mi, bhikkhave, paÃ±ca bhisiyo uá¹‡á¹‡abhisiá¹ƒ coá¸·abhisiá¹ƒ vÄ• kabh
paá¹‡á¹‡abhisiâ€™â€™ nti (Vin II 297) vacanato paÃ±cahi uá¹‡á¹‡Ä• dÄ«hi pÅ«ritÄ• paÃ±
tÅ«lagaá¹‡anÄ• ya hi etÄ• saá¹ƒ gaá¹‡anÄ• vuttÄ• . tattha uá¹‡á¹‡aggahaá¹‡ena na keval
gahitaá¹ƒ, á¹-hapetvÄ• pana manussalomaá¹ƒ yaá¹ƒ kiÃ±ci kappiyÄ• kappiyamaá¹ƒsajÄ• t
pakkhicatuppadÄ• naá¹ƒ lomaá¹ƒ sabbaá¹ƒ idha uá¹‡á¹‡aggahaá¹‡eneva gahitaá¹ƒ. tasmÄ
channaá¹ƒ anulomacÄ«varÄ• naÃ±ca aÃ±Ã±atarena bhisicchaviá¹ƒ katvÄ• taá¹ƒ sabbaá¹ƒ
kÄ• tuá¹ƒ vaá¹-á¹-ati. eá¸·akalomÄ• ni pana apakkhipitvÄ• kambalameva catugguá¹‡aá¹ƒ p
pakkhipitvÄ• katÄ• pi __uá¹‡á¹‡abhisi_saá¹…khyameva gacchati.

__coá¸·abhisi_Ä• dÄ«su yaá¹ƒ kiÃ±ci navacoá¸·aá¹ƒ vÄ• purÄ• á¹‡acoá¸·aá¹ƒ vÄ• saá¹ƒh
vÄ• katÄ• coá¸·abhisi. yaá¹ƒ kiÃ±ci vÄ• kaá¹ƒ pakkhipitvÄ• katÄ• __vÄ• kabhisi_. yaá¹ƒ k
pakkhipitvÄ• katÄ• __tiá¹‡abhisi_. aÃ±Ã±atra suddhatamÄ• lapattÄ• yaá¹ƒ kiÃ±ci paá¹‡á¹
__paá¹‡á¹‡abhisÄ«_ti veditabbÄ• . tamÄ• lapattaá¹ƒ pana aÃ±Ã±ena missameva vaá¹-á¹-a
vaá¹-á¹-ati. yaá¹ƒ panetaá¹ƒ uá¹‡á¹‡Ä• dipaÃ±cavidhaá¹ƒ tÅ«laá¹ƒ bhisiyaá¹ƒ vaá¹-á¹-ati, ta
vaá¹-á¹-atÄ«ti __kurundiyaá¹ƒ_ vuttaá¹ƒ. etena masÅ«rakaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«
bhisiyÄ• pamÄ• á¹‡aniyamo natthi, maÃ±cabhisi pÄ«á¹-habhisi bhÅ«mattharaá¹‡abhisi caá
pÄ• dapuÃ±chanabhisÄ«ti etÄ• saá¹ƒ anurÅ«pato sallakkhetvÄ• attano rucivasena pamÄ•
bimbohanaá¹ƒ pana pamÄ• á¹‡ayuttameva vaá¹-á¹-ati.

<54> ``na, bhikkhave, aá¸• á¸• hakÄ• yikÄ• ni bimbohanÄ• ni dhÄ• retabbÄ• ni, yo dhÄ• rey
dukkaá¹-assÄ• â€™â€™ ti (Vin II 297) yesu kaá¹-ito paá¹-á¹-hÄ• ya yÄ• va sÄ«saá¹ƒ upada
upaá¸• á¸• hakÄ• yappamÄ• á¹‡Ä• ni bimbohanÄ• ni paá¹-ikkhipitvÄ• ``anujÄ• nÄ• mi, bhik
bimbohanaâ€™â€™ nti (Vin II 297) sÄ«sappamÄ• á¹‡aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. __sÄ«sappa
vitthÄ• rato tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ kaá¹‡á¹‡Ä• naá¹ƒ antaraá¹ƒ miniyamÄ• naá¹ƒ vid
caturaá¹…gulaÃ±ca hoti, majjhaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-hiratanaá¹ƒ hoti. ``dÄ«ghato pana
vÄ• dviratanaá¹ƒ vÄ• â€™â€™ ti __kurundiyaá¹ƒ_ vuttaá¹ƒ. ayaá¹ƒ sÄ«sappamÄ• á¹‡assa
uddhaá¹ƒ na vaá¹-á¹-ati, heá¹-á¹-hÄ• vaá¹-á¹-ati \Be 451/. agilÄ• nassa sÄ«sÅ«padhÄ• naÃ
pÄ• dÅ«padhÄ• naÃ±cÄ• ti dvayameva vaá¹-á¹-ati, gilÄ• nassa bimbohanÄ• ni santharitvÄ•
datvÄ• nipajjitumpi vaá¹-á¹-ati. ``yÄ• ni pana bhisÄ«naá¹ƒ anuÃ±Ã±Ä• tÄ• ni paÃ±ca kappi
bimbohanaá¹ƒ mahantampi vaá¹-á¹-atÄ«â€™â€™ ti phussadevatthero Ä• ha. vinayadharau
``bimbohanaá¹ƒ karissÄ• mÄ«ti kappiyatÅ«laá¹ƒ vÄ• akappiyatÅ«laá¹ƒ vÄ• pakkhipitvÄ• k
vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha.

<55> ``anujÄ• nÄ• mi, bhikkhave, Ä• sandikaâ€™â€™ nti (Vin II 297) vacanato caturassapÄ
Ä• sandiko vaá¹-á¹-ati, so ca ``anujÄ• nÄ• mi, bhikkhave, uccakampi Ä• sandikaâ€™â€™ n
aá¹-á¹-haá¹…gulato uccapÄ• dakopi vaá¹-á¹-ati. ekatobhÄ• gena dÄ«ghapÄ«á¹-hameva hi a

uccapÄ• dakaá¹ƒ na vaá¹-á¹-ati, tasmÄ• caturassapÄ«á¹-haá¹ƒ pamÄ• á¹‡Ä• tikkantampi v
bhikkhave, sattaá¹…gaâ€™â€™ nti (Vin II 297) vacanato tÄ«su disÄ• su apassayaá¹ƒ katvÄ
vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, uccakampi sattaá¹…gaâ€™â€™ nti (Vin II 297) vac
pamÄ• á¹‡Ä• tikkanto ca vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, bhaddapÄ«á¹-haâ€™â€™
pÄ• á¸·iyaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ vettamayapÄ«á¹-haá¹ƒ pilotikÄ• baddhapÄ«á¹-haá¹ƒ dÄ• ru
á¹-hapetvÄ• bhojanaphalakaá¹ƒ viya kataá¹ƒ eá¸·akapÄ• dapÄ«á¹-haá¹ƒ Ä• malakÄ• kÄ• r
Ä• maá¹‡á¸• akavaá¹-á¹-ikapÄ«á¹-haá¹ƒ palÄ• lapÄ«á¹-haá¹ƒ phalakapÄ«á¹-haÃ±ca pÄ• á¸
yaá¹ƒ kiÃ±ci dÄ• rumayapÄ«á¹-haá¹ƒ vaá¹-á¹-ati.

``na, bhikkhave, ucce maÃ±ce sayitabbaá¹ƒ, yo sayeyya, Ä• patti dukkaá¹-assÄ• â€™â€™
pamaá¹‡Ä• tikkante maÃ±ce sayantassa dukkaá¹-aá¹ƒ, taá¹ƒ pana karontassa kÄ• rÄ• pent
pÄ• cittiyaá¹ƒ. aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jantena chinditvÄ• paribhuÃ±ji
chinditukÄ• mo hoti, bhÅ«miyaá¹ƒ nikhanitvÄ• pamÄ• á¹‡aá¹ƒ upari dasseti, uttÄ• nakaá¹ƒ
ukkhipitvÄ• tulÄ• saá¹…ghÄ• á¹-e á¹-hapetvÄ• aá¹-á¹-aá¹ƒ katvÄ• paribhuÃ±jati, vaá¹-á¹-a
uccÄ• maÃ±capaá¹-ipÄ• dakÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-assa. anu
aá¹-á¹-haá¹…gulaparamaá¹ƒ maÃ±capaá¹-ipÄ• dakaâ€™â€™ nti (Vin II 297) vacanato man
aá¹-á¹-haá¹…gulaparamova maÃ±capaá¹-ipÄ• dako vaá¹-á¹-ati, tato uddhaá¹ƒ na vaá¹-á¹-at

<56> ``na \Be 452/, bhikkhave, uccÄ• sayanamahÄ• sayanÄ• ni dhÄ• retabbÄ• ni, seyyathi
gonako cittako paá¹-ikÄ• paá¹-alikÄ• tÅ«likÄ• vikatikÄ• uddalomi ekantalomi kaá¹-á¹-issaâ
kuttakaá¹ƒ hatthattharaá¹ƒ assattharaá¹ƒ rathattharaá¹ƒ ajinapaveá¹‡Ä« kadalimigapavarap
sauttaracchadaá¹ƒ \Ne 421/ ubhatolohitakÅ«padhÄ• naá¹ƒ, yo dhÄ• reyya, Ä• patti dukkaá¹
254) vacanato uccÄ• sayanamahÄ• sayanÄ• ni na vaá¹-á¹-anti. tattha (Sp (to Vin I) 254) __
pamÄ• á¹‡Ä• tikkantaá¹ƒ maÃ±caá¹ƒ. __mahÄ• sayanaá¹ƒ_ nÄ• ma akappiyattharaá¹‡aá¹ƒ
pamÄ• á¹‡Ä• tikkantÄ• sanaá¹ƒ. __pallaá¹…ko_ti pÄ• desu vÄ• á¸·arÅ«pÄ• ni á¹-hapetvÄ•
mahÄ• kojavo. caturaá¹…gulÄ• dhikÄ• ni kira tassa lomÄ• ni. __cittako_ti ratanacitrauá¹‡á¹
__paá¹-ikÄ• _ti uá¹‡á¹‡Ä• mayo setattharako. __paá¹-alikÄ• _ti ghanapupphako uá¹‡á¹‡Ä•
``Ä• malakapaá¹-oâ€™â€™ tipi vuccati. __tÅ«likÄ• _ti pakatitÅ«likÄ• yeva. __vikatikÄ• _ti
sÄ«habyagghÄ• dirÅ«pavicitro uá¹‡á¹‡Ä• mayattharako. __uddalomÄ«_ti ekato uggatalom
uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __ekantalomÄ«_ti ubhato uggatalomaá¹ƒ uá¹‡á¹‡Ä• mayatth
__kaá¹-á¹-issa_nti ratanaparisibbitaá¹ƒ koseyyakaá¹-á¹-issamayaá¹ƒ paccattharaá¹‡aá¹ƒ. __
ratanaparisibbitaá¹ƒ kosiyasuttamayaá¹ƒ paccattharaá¹‡aá¹ƒ, suddhakoseyyaá¹ƒ pana vaá¹

__kuttaka_nti soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ á¹-hatvÄ• naccanayoggaá¹ƒ uá¹‡á¹‡Ä•
__hatthattharaassattharÄ• _ hatthiassapiá¹-á¹-hÄ«su attharaá¹‡akaattharaá¹‡Ä• eva. ratha
__ajinapaveá¹‡Ä«_ti ajinacammehi maÃ±cappamÄ• á¹‡ena sibbitvÄ• katÄ• paveá¹‡Ä«.
__kadalimigapavarapaccattharaá¹‡a_nti kadalimigacammaá¹ƒ nÄ• ma atthi, tena kataá¹ƒ pa
attho. taá¹ƒ kira setavatthassa upari kadalimigacammaá¹ƒ pattharitvÄ• sibbitvÄ• karonti. __

saha uttaracchadena, uparibaddhena rattavitÄ• nena saddhinti attho. setavitÄ• nampi heá¹-
akappiyapaccattharaá¹‡e sati na vaá¹-á¹-ati, asati pana vaá¹-á¹-ati. __ubhatolohitakÅ«padhÄ
sÄ«sÅ«padhÄ• naÃ±ca pÄ• dÅ«padhÄ• naÃ±cÄ• ti maÃ±cassa ubhatolohitakÅ«padhÄ• na
ekameva upadhÄ• naá¹ƒ ubhosu passesu rattaá¹ƒ vÄ• hotu padumavaá¹‡á¹‡aá¹ƒ vÄ• vici
pamÄ• á¹‡ayuttaá¹ƒ, vaá¹-á¹-ati, mahÄ• upadhÄ• naá¹ƒ pana paá¹-ikkhittaá¹ƒ. gonakÄ• dÄ«
saá¹…ghikavihÄ• re vÄ• \Be 453/ puggalikavihÄ• re vÄ• maÃ±capÄ«á¹-hakesu attharitvÄ•
vaá¹-á¹-anti, dhammÄ• sane pana gihivikatanÄ«hÄ• rena labbhanti, tatrÄ• pi nipajjituá¹ƒ na

``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• tÄ«á¹‡i Ä• sandiá¹ƒ pallaá¹…kaá¹ƒ tÅ«likaá¹ƒ gih
abhinisÄ«dituá¹ƒ, na tveva abhinipajjituâ€™â€™ nti (Vin II 314) --- vacanato Ä• sandÄ• ditta
avasesesu gonakÄ• dÄ«su gihivikatesu dhammÄ• sane vÄ• bhattagge vÄ• antaraghare vÄ
nipajjituá¹ƒ na vaá¹-á¹-ati. tÅ«lonaddhaá¹ƒ pana maÃ±capÄ«á¹-haá¹ƒ bhattagge antaraghar
422/ vaá¹-á¹-ati, tatthÄ• pi nipajjituá¹ƒ vaá¹-á¹-ati. tÅ«lonaddhaá¹ƒ pana maÃ±capÄ«á¹-haá¹
uddÄ• lanakaá¹ƒ pÄ• cittiyaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, onaddhamaÃ±caá¹ƒ onaddhapÄ«á¹-haâ€™â€™ nti (Vin II 297
onaddhaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, pÄ• vÄ• raá¹ƒ. an
koseyyapÄ• vÄ• raá¹ƒ. anujÄ• nÄ• mi, bhikkhave, kojavaá¹ƒ. anujÄ• nÄ• mi, bhikkhave, kan
337-338) --- vacanato pÄ• vÄ• rÄ• dÄ«ni saá¹…ghikÄ• ni vÄ• hontu puggalikÄ• ni vÄ• , yat
antaraghare vÄ• yattha katthaci paribhuÃ±jituá¹ƒ vaá¹-á¹-anti. kojavaá¹ƒ panettha pakatikoj
vaá¹-á¹-ati, mahÄ• piá¹-á¹-hiyakojavaá¹ƒ na vaá¹-á¹-ati.

``anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ pÄ• sÄ• daparibhogaâ€™â€™ nti (Vin II 320) vacan
suvaá¹‡á¹‡arajatÄ• divicitrÄ• ni (Sp (to Vin II) 320) kavÄ• á¹-Ä• ni maÃ±capÄ«á¹-hÄ• ni tÄ•
suvaá¹‡á¹‡arajatayoni pÄ• nÄ«yaghaá¹-apÄ• nÄ«yasarÄ• vÄ• ni, yaá¹ƒ kiÃ±ci cittakammak
senÄ• sanaparibhoge vaá¹-á¹-ati. ``pÄ• sÄ• dassa dÄ• sidÄ• saá¹ƒ khettavatthuá¹ƒ gomahi
vadanti, pÄ• á¹-ekkaá¹ƒ gahaá¹‡akiccaá¹ƒ natthi, pÄ• sÄ• de paá¹-iggahite paá¹-iggahitame

``anujÄ• nÄ• mi, bhikkhave, ekapalÄ• sikaá¹ƒ upÄ• hanaá¹ƒ ... na, bhikkhave, diguá¹‡Ä• u
na tiguá¹‡Ä• upÄ• hanÄ• dhÄ• retabbÄ• ... na guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• dhÄ• retab
dukkaá¹-assÄ• â€™â€™ ti (Vin I 245) --- vacanato ekapaá¹-alÄ• yeva upÄ• hanÄ• vaá¹-á¹-
tipaá¹-alÄ• na vaá¹-á¹-atiyeva. __guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• _ (Sp (to Vin I) 245) nÄ• m
paá¹-á¹-hÄ• ya vuccati, sÄ• pana majjhimadeseyeva na vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkh
janapadesu guá¹‡aá¹…guá¹‡Å«pÄ• hanaâ€™â€™ nti (Vin I 259) --- vacanato paccantimesu
guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• \Be 454/ navÄ• vÄ• hotu paribhuttÄ• vÄ• , vaá¹-á¹-ati. maj
``anujÄ• nÄ• mi, bhikkhave, omukkaá¹ƒ guá¹‡aá¹…guá¹‡Å«pÄ• hanaá¹ƒ. na, bhikkhave, na
dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 247) vacanato paá
paribhuttÄ• yeva guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• vaá¹-á¹-ati, aparibhuttÄ• paá¹-ikkhittÄ• ye

paribhuttÄ• vÄ• hotu aparibhuttÄ• vÄ• , sabbattha vaá¹-á¹-ati. ettha ca manussacammaá¹
cammena katÄ• upÄ• hanÄ• vaá¹-á¹-ati. upÄ• hanakosakasatthakakosakakuÃ±cikakosake

``na \Ne 423/, bhikkhave, sabbanÄ«likÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na sabbapÄ«tikÄ
... na sabbalohitikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na sabbamaÃ±jiá¹-á¹-hikÄ• upÄ• hanÄ
sabbakaá¹‡hÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na sabbamahÄ• raá¹…garattÄ• upÄ• hanÄ
sabbamahÄ• nÄ• marattÄ• upÄ• hanÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-a
vacanato sabbanÄ«likÄ• di upÄ• hanÄ• na vaá¹-á¹-ati. ettha ca __nÄ«likÄ• _ umÄ• pupph
kaá¹‡ikÄ• rapupphavaá¹‡á¹‡Ä• ... __lohitikÄ• _ jayasumanapupphavaá¹‡á¹‡Ä• ... __maÃ±
maÃ±jiá¹-á¹-havaá¹‡á¹‡Ä• eva ... __kaá¹‡hÄ• _ addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• ... __mahÄ
satapadipiá¹-á¹-hivaá¹‡á¹‡Ä• ... __mahÄ• nÄ• marattÄ• _ sambhinnavaá¹‡á¹‡Ä• hoti paá¹
__kurundiyaá¹ƒ_ pana ``padumapupphavaá¹‡á¹‡Ä• â€™â€™ ti vuttaá¹ƒ. etÄ• su yaá¹ƒ kiÃ
coá¸·akena puÃ±chitvÄ• vaá¹‡á¹‡aá¹ƒ bhinditvÄ• dhÄ• retuá¹ƒ vaá¹-á¹-ati, appamattakepi

``na, bhikkhave, nÄ«lakavaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na pÄ«takavaddhikÄ•
na lohitakavaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na maÃ±jiá¹-á¹-hikavaddhikÄ• upÄ•
kaá¹‡havaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na mahÄ• raá¹…garattavaddhikÄ• upÄ
mahÄ• nÄ• marattavaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... yo dhÄ• reyya, Ä• patti dukk
--- vacanato yÄ• saá¹ƒ vaddhÄ• yeva nÄ«lÄ• divaá¹‡á¹‡Ä• honti, tÄ• pi na vaá¹-á¹-anti, va
katvÄ• dhÄ• retuá¹ƒ vaá¹-á¹-ati.

``na, bhikkhave, khallakabaddhÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na puá¹-abaddhÄ• upÄ
pÄ• liguá¹‡á¹-himÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na tÅ«lapuá¹‡á¹‡ikÄ• upÄ• hanÄ• dh
tittirapattikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• \Be 455/
na ajavisÄ• á¹‡avaddhikÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na vicchikÄ• á¸·ikÄ• upÄ• hanÄ
morapiÃ±chaparisibbitÄ• upÄ• hanÄ• dhÄ• retabbÄ• ... na citrÄ• upÄ• hanÄ• dhÄ• retab
dukkaá¹-assÄ• â€™â€™ ti (Vin I 246) --- vacanato khallakabaddhÄ• di upÄ• hanÄ• pi na va
__khallakabaddhÄ• _ti paá¹‡hipidhÄ• natthaá¹ƒ tale khallakaá¹ƒ bandhitvÄ• katÄ• . __puá¹
yonakaupÄ• hanÄ• vuccati, yÄ• yÄ• va jaá¹…ghato sabbapÄ• daá¹ƒ paá¹-icchÄ• deti. __p
paliguá¹‡á¹-hitvÄ• katÄ• , upari pÄ• damattameva paá¹-icchÄ• deti, na jaá¹…ghaá¹ƒ. __tÅ«
tÅ«lapicunÄ• pÅ«retvÄ• katÄ• . __tittirapattikÄ• _ti tittirapattasadisÄ• vicitrabaddhÄ• .
__meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• _ti kaá¹‡á¹‡ikaá¹-á¹-hÄ• ne meá¹‡á¸• akasiá¹…gasaá¹‡á
__ajavisÄ• á¹‡avaddhikÄ• _dÄ«supi eseva nayo, __vicchikÄ• á¸·ikÄ• _pi tattheva
vicchikanaá¹…guá¹-á¹-hasaá¹‡á¹-hÄ• ne vaddhe yojetvÄ• katÄ• . __morapiÃ±chaparisibbit
vaddhesu vÄ• morapiÃ±chehi suttakasadisehi parisibbitÄ• . __citrÄ• _ti vicitrÄ• . etÄ• su ya
sace tÄ• ni khallakÄ• dÄ«ni apanetvÄ• sakkÄ• honti vaá¸·aÃ±jituá¹ƒ, vaá¸·aÃ±jetabbÄ• . te
vaá¸·aÃ±jantassa dukkaá¹-aá¹ƒ.

``na, bhikkhave, sÄ«hacammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• ... na byagghaca
dhÄ• retabbÄ• ... na dÄ«picammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• ... na ajinaca
dhÄ• retabbÄ• ... na uddacammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• ... na majjÄ•
dhÄ• retabbÄ• ... na kÄ• á¸·akacammaparikkhaá¹-Ä• upÄ• hanÄ• dhÄ• retabbÄ• ... na lu
upÄ• hanÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 246)
sÄ«hacammÄ• diparikkhaá¹-Ä• pi upÄ• hanÄ• na vaá¹-á¹-ati. tattha __sÄ«hacammaparikkh
cÄ«vare anuvÄ• taá¹ƒ viya sÄ«hacammaá¹ƒ yojetvÄ• katÄ• . esa nayo sabbattha. __luvaka
pakkhibiá¸·Ä• lacammaparikkhaá¹-Ä• . etÄ• supi yÄ• kÄ• ci taá¹ƒ cammaá¹ƒ apanetvÄ• dh

``na, bhikkhave, kaá¹-á¹-hapÄ• dukÄ• dhÄ• retabbÄ• ... na tÄ• lapattapÄ• dukÄ• ... na ve
tiá¹‡apÄ• dukÄ• ... na muÃ±japÄ• dukÄ• , na pabbajapÄ• dukÄ• ... na hintÄ• lapÄ• dukÄ•
kambalapÄ• dukÄ• ... na sovaá¹‡á¹‡apÄ• dukÄ• ... na rÅ«piyamayÄ• pÄ• dukÄ• ... na m
veá¸·uriyamayÄ• ... na phalikamayÄ• \Be 456/ ... na kaá¹ƒsamayÄ• ... na kÄ• camayÄ• ..
sÄ«samayÄ• ... na tambalohamayÄ• ... na kÄ• ci saá¹…kamanÄ«yÄ• pÄ• dukÄ• dhÄ• re
dukkaá¹-assÄ• â€™â€™ ti (Vin I 250-251) --- vacanato yena kenaci tiá¹‡ena vÄ• aÃ±Ã±en
saá¹…kamanÄ«yÄ• pÄ• dukÄ• na dhÄ• retabbÄ• . ``anujÄ• nÄ• mi, bhikkhave, tisso pÄ• d
asaá¹…kamanÄ«yÄ• yo, vaccapÄ• dukaá¹ƒ passÄ• vapÄ• dukaá¹ƒ Ä• camanapÄ• dukaâ€
bhÅ«miyaá¹ƒ suppatiá¹-á¹-hitÄ• niccalÄ• asaá¹ƒhÄ• riyÄ• vaccapÄ• dukÄ• dÄ« tisso pÄ•
vaá¹-á¹-anti.

``na, bhikkhave, saupÄ• hanena gÄ• mo pavisitabbo, yo paviseyya, Ä• patti dukkaá¹-assÄ•
vacanato saupÄ• hanena gÄ• mo na pavisitabbo. ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nena bh
gÄ• maá¹ƒ pavisituâ€™â€™ nti (Vin I 256) vacanato pana yassa pÄ• dÄ• vÄ• phÄ• litÄ• p
pÄ• dÄ• vÄ• dukkhÄ• honti, yo na sakkoti anupÄ• hano gÄ• maá¹ƒ pavisituá¹ƒ, evarÅ«pe
gÄ• maá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, ajjhÄ• rÄ• me upÄ• hanaá¹ƒ
padÄ«paá¹ƒ kattaradaá¹‡á¸• aâ€™â€™ nti \Ne 425/ (Vin I 249) vacanato ajjhÄ• rÄ• me agil
dhÄ• retuá¹ƒ vaá¹-á¹-ati.

``na, bhikkhave, Ä• cariyesu Ä• cariyamattesu upajjhÄ• yesu upajjhÄ• yamattesu anupÄ• h
saupÄ• hanena caá¹…kamitabbaá¹ƒ, yo caá¹…kameyya, Ä• patti dukkaá¹-assÄ• â€™â€™
Ä• cariyÄ• dÄ«su anupÄ• hanesu caá¹…kamantesu saupÄ• hanena na caá¹…kamitabbaá¹
pabbajjÄ• cariyo upasampadÄ• cariyo nissayÄ• cariyo uddesÄ• cariyoti ime cattÄ• ropi idha
avassikassa chabbasso Ä• cariyamatto. so hi catuvassakÄ• le taá¹ƒ nissÄ• ya vacchati. eva
sattavasso, duvassassa aá¹-á¹-havasso, tivassassa navavasso, catuvassassa dasavassoti i
eva. upajjhÄ• yassa sandiá¹-á¹-hasambhattÄ• pana sahÄ• yabhikkhÅ«, ye vÄ• pana keci d
sabbepi __upajjhÄ• yamattÄ• _ nÄ• ma. ettakesu bhikkhÅ«su anupÄ• hanesu caá¹…kaman
Ä• patti.

``na \Be 457/, bhikkhave, mahÄ• cammÄ• ni dhÄ• retabbÄ• ni sÄ«hacammaá¹ƒ byagghaca
dhÄ• reyya, Ä• patti dukkaá¹-assaâ€™â€™. ``na, bhikkhave, gocammaá¹ƒ dhÄ• retabbaá¹ƒ
dukkaá¹-assaâ€™â€™. ``na, bhikkhave, kiÃ±ci cammaá¹ƒ dhÄ• retabbaá¹ƒ, yo dhÄ• reyya,
ti (Vin I 255) --- vacanato majjhimadese sÄ«hacammÄ• di yaá¹ƒ kiÃ±ci cammaá¹ƒ gahetvÄ•
vaá¹-á¹-ati. sÄ«hacammÄ• dÄ«naÃ±ca pariharaá¹‡eyeva paá¹-ikkhepo kato. bhÅ«matthara
anÄ«harantena yaá¹ƒ kiÃ±ci cammaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

``anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janapadesu cammÄ• ni attharaá¹‡Ä• ni ea
migacammaâ€™â€™ nti (Vin I 259) vacanako pana paccantimesu janapadesu yaá¹ƒ kiÃ±ci
eá¸·akacammaÃ±ca ajacammaÃ±ca attharitvÄ• nipajjituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• vaá¹-á¹-
vÄ• tamigo pasadamigo kuruá¹…gamigo migamÄ• tuko rohitamigoti etesaá¹ƒyeva cammÄ•
pana ---

makkaá¹-o kÄ• á¸·asÄ«ho ca, sarabho kadalÄ«migo.

ye ca vÄ• á¸·amigÄ• keci, tesaá¹ƒ cammaá¹ƒ na vaá¹-á¹-ati ||

tattha \Ne 426/ __vÄ• á¸·amigÄ• _ti sÄ«habyagghaacchataracchÄ• . na kevalaÃ±ca eteyeva
vaá¹-á¹-atÄ«ti vuttaá¹ƒ, te á¹-hapetvÄ• avasesÄ• antamaso gomahiá¹ƒsasasabiá¸·Ä• rÄ• c
atthe ``vÄ• á¸·amigÄ• â€™â€™ tveva veditabbÄ• . etesaÃ±hi sabbesaá¹ƒ pana cammaá¹ƒ

``na, bhikkhave, yÄ• nena yÄ• yitabbaá¹ƒ, yo yÄ• yeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ•
yÄ• naâ€™â€™ nti (Vin I 253) vacanato agilÄ• nena bhikkhunÄ• yÄ• nena na gantabbaá¹ƒ
kappati, kataraá¹ƒ na kappatÄ«ti? ``anujÄ• nÄ• mi, bhikkhave, purisayuttaá¹ƒ hatthavaá¹-á¹-
bhikkhave, sivikaá¹ƒ pÄ• á¹-aá¹…kiâ€™â€™ nti (Vin I 253) vacanato purisayuttaá¹ƒ hatthav
pÄ• á¹-aá¹…kÄ« ca vaá¹-á¹-ati. ettha ca purisayuttaá¹ƒ itthisÄ• rathi vÄ• hotu purisasÄ• rat
dhenuyuttaá¹ƒ pana na vaá¹-á¹-ati. hatthavaá¹-á¹-akaá¹ƒ pana itthiyo vÄ• vaá¹-á¹-entu puris
vaá¹-á¹-atiyeva.

<57> ``anujÄ• nÄ• mi, bhikkhave, ahatÄ• naá¹ƒ dussÄ• naá¹ƒ ahatakappÄ• naá¹ƒ diguá¹‡a
ekacciyaá¹ƒ uttarÄ• saá¹…gaá¹ƒ ekacciyaá¹ƒ antaravÄ• sakaá¹ƒ, utuddhaá¹-Ä• naá¹ƒ duss
458/ saá¹…ghÄ• á¹-iá¹ƒ diguá¹‡aá¹ƒ uttarÄ• saá¹…gaá¹ƒ diguá¹‡aá¹ƒ antaravÄ• sakaá¹ƒ, p
pÄ• paá¹‡ike ussÄ• ho karaá¹‡Ä«yoâ€™â€™ ti (Vin I 348) vacanato adhotÄ• naá¹ƒ (Sp (to
dhotÄ• naÃ±ca vatthÄ• naá¹ƒ dupaá¹-á¹-Ä• saá¹…ghÄ• á¹-i kÄ• tabbÄ• , uttarÄ• saá¹…go
kÄ• tabbo. utuddhaá¹-Ä• naá¹ƒ pana hatavatthÄ• naá¹ƒ pilotikÄ• naá¹ƒ saá¹…ghÄ• á¹-i catu
uttarÄ• saá¹…go antaravÄ• sako ca dupaá¹-á¹-o kÄ• tabbo, paá¹ƒsukÅ«le pana yathÄ• ruci
antarÄ• paá¹‡ato patitapilotikacÄ«varepi ussÄ• ho karaá¹‡Ä«yo, pariyesanÄ• kÄ• tabbÄ• ,
paá¹-á¹-asatampi vaá¹-á¹-ati. sabbamidaá¹ƒ sÄ• diyantassa bhikkhuno vuttaá¹ƒ. tÄ«su pana

ekaá¹ƒ vÄ• chinditvÄ• kÄ• tabbaá¹ƒ. sace nappahoti, Ä• gantukapattaá¹ƒ dÄ• tabbaá¹ƒ. Ä
appahonake anuÃ±Ã±Ä• taá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``anujÄ• nÄ• mi, bhikkhave, dve chinnakÄ• ni ekaá¹ƒ acchinnakanti. dve chinnakÄ• ni ekaá
nappahoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, dve acchinnak
dve acchinnakÄ• ni ekaá¹ƒ chinnakaá¹ƒ nappahoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ.
anvÄ• dhikampi Ä• ropetuá¹ƒ. na ca, bhikkhave, sabbaá¹ƒ acchinnakaá¹ƒ dhÄ• retabbaá¹ƒ,
dukkaá¹-assÄ• â€™â€™ ti (Vin I 360).

tasmÄ• \Ne 427/ sace pahoti Ä• gantukapattaá¹ƒ, na vaá¹-á¹-ati, chinditabbameva.

``na, bhikkhave, potthako nivÄ• setabbo, yo nivÄ• seyya, Ä• patti dukkaá¹-assa. na, bhikkh
cÄ«varÄ• ni dhÄ• retabbÄ• ni ... na sabbapÄ«takÄ• ni ... na sabbalohitakÄ• ni ... na sabban
na sabbakaá¹‡hÄ• ni ... na sabbamahÄ• raá¹…garattÄ• ni ... na sabbamahÄ• nÄ• marattÄ•
na dÄ«ghadasÄ• ni ... na pupphadasÄ• ni ... na phaladasÄ• ni cÄ«varÄ• ni dhÄ• retabbÄ• n
tirÄ«á¹-akaá¹ƒ ... na veá¹-hanaá¹ƒ dhÄ• retabbaá¹ƒ, yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ•
371-372) --- vacanato potthakÄ• dÄ«ni na dhÄ• retabbÄ• ni. tattha (Sp (to Vin I) 371-372) __
makacimayo vuccati, akkadussakadalidussaerakadussÄ• nipi potthakagatikÄ• neva. __sabb
dhovitvÄ• puna rajitvÄ• dhÄ• retabbÄ• ni. na sakkÄ• ce honti dhovituá¹ƒ, paccattharaá¹‡Ä
tipaá¹-á¹-acÄ«varassa vÄ• majjhe dÄ• tabbÄ• ni. tesaá¹ƒ \Be 459/ vaá¹‡á¹‡anÄ• nattaá¹ƒ u
__acchinnadasadÄ«ghadasÄ• ni_ dasÄ• chinditvÄ• dhÄ• retabbÄ• ni. __kaÃ±cukaá¹ƒ_ la
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. __veá¹-hane_pi eseva nayo. __tirÄ«á¹-akaá¹ƒ_ pana rukkhacch
pÄ• dapuÃ±chaniá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

<58> ``na, bhikkhave, adhammakammaá¹ƒ kÄ• tabbaá¹ƒ, yo kareyya, Ä• patti dukkaá¹-assa
adhammakamme kayiramÄ• ne paá¹-ikkosituâ€™â€™ nti (Vin I 154) vacanato adhammaka
kayiramÄ• naÃ±ca nivÄ• retabbaá¹ƒ. nivÄ• rentehi ca ``anujÄ• nÄ• mi, bhikkhave, catÅ«hi p
dvÄ«hi tÄ«hi diá¹-á¹-hiá¹ƒ Ä• vikÄ• tuá¹ƒ, ekena adhiá¹-á¹-hÄ• tuá¹ƒ `na metaá¹ƒ khamatÄ«
vacanato yattha nivÄ• rentassa bhikkhuno upaddavaá¹ƒ karonti, tattha ekakena na nivÄ• re
paÃ±ca vÄ• honti, nivÄ• retabbaá¹ƒ. sace pana dve vÄ• tayo vÄ• honti, ``adhammakamm
khamatÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±assa santike attano diá¹-á¹-hi Ä• vikÄ• tabbÄ• . sace ek
khamatÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbaá¹ƒ. sabbaÃ±cetaá¹ƒ tesaá¹ƒ anupaddavatthÄ• ya

<59> ``na, bhikkhave, anokÄ• sakato bhikkhu Ä• pattiyÄ• codetabbo, yo codeyya, Ä• patti
(Vin I 153) vacanato codentena ``karotu me Ä• yasmÄ• okÄ• saá¹ƒ, ahaá¹ƒ taá¹ƒ vattukÄ•
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• codetabbo. adhippÄ• yabhedo panettha veditabbo (Sp (to Vin I)
adhippÄ• yo nÄ• ma cÄ• vanÄ• dhippÄ• yo akkosÄ• dhippÄ• yo \Ne 428/ kammÄ• dhippÄ•
uposathapavÄ• raá¹‡aá¹-á¹-hapanÄ• dhippÄ• yo anuvijjanÄ• dhippÄ• yo dhammakathÄ• dh

purimesu catÅ«su adhippÄ• yesu okÄ• saá¹ƒ akÄ• rÄ• pentassa dukkaá¹-aá¹ƒ, okÄ• saá¹ƒ
amÅ«lakena pÄ• rÄ• jikena codentassa saá¹…ghÄ• diseso, amÅ«lakena saá¹…ghÄ• diseso
amÅ«likÄ• ya Ä• cÄ• ravipattiyÄ• codentassa dukkaá¹-aá¹ƒ, akkosÄ• dhippÄ• yena vadant
pana sattahipi Ä• pattikkhandhehi vadantassa dukkaá¹-aá¹ƒ, asammukhÄ• eva sattavidhan
dukkaá¹-ameva. __kurundiyaá¹ƒ_ pana ``vuá¹-á¹-hÄ• nÄ• dhippÄ• yena `tvaá¹ƒ imaá¹ƒ nÄ•
paá¹-ikarohÄ«â€™ ti \Be 460/ vadantassa okÄ• sakiccaá¹ƒ natthÄ«â€™â€™ ti vuttaá¹ƒ. upe
á¹-hapentassapi okÄ• sakammaá¹ƒ natthi, á¹-hapanakhettaá¹ƒ pana jÄ• nitabbaá¹ƒ ``suá¹‡Å
ajjuposatho pannaraso, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho uposathaá¹ƒ kareâ€™â

etasmiÃ±hi __re_-kÄ• re anatikkanteyeva á¹-hapetuá¹ƒ labbhati, tato paraá¹ƒ pana __yya_-
labbhati. esa nayo pavÄ• raá¹‡Ä• ya.

anuvijjakassapi osaá¹-e vatthusmiá¹ƒ ``atthetaá¹ƒ tavÄ• â€™â€™ ti anuvijjanÄ• dhippÄ• ye
okÄ• sakammaá¹ƒ natthi. dhammakathikassapi dhammÄ• sane nisÄ«ditvÄ• ``yo idaÃ±cida
assamaá¹‡oâ€™â€™ tiÄ• dinÄ• nayena anodissa dhammaá¹ƒ kathentassa okÄ• sakamma
niyametvÄ• ``asuko ca asuko ca assamaá¹‡o anupÄ• sakoâ€™â€™ ti katheti, dhammÄ• s
desetvÄ• gantabbaá¹ƒ. ``na, bhikkhave, suddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anÄ• pattikÄ• naá¹
okÄ• so kÄ• rÄ• petabbo, yo kÄ• rÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 153)
bhikkhÅ«naá¹ƒ akÄ• raá¹‡e vatthusmiá¹ƒ okÄ• so na kÄ• retabbo. ``anujÄ• nÄ• mi, bhikkha
okÄ• saá¹ƒ kÄ• tuâ€™â€™ nti (Vin I 153) vacanato ``bhÅ«tameva nu kho Ä• pattiá¹ƒ vadati
upaparikkhitvÄ• okÄ• so kÄ• tabbo.

<60> ``na, bhikkhave, saddhÄ• deyyaá¹ƒ vinipÄ• tetabbaá¹ƒ, yo vinipÄ• teyya, Ä• patti dukk
I 361) vacanato saddhÄ• deyyaá¹ƒ na vinipÄ• tetabbaá¹ƒ. á¹-hapetvÄ• mÄ• tÄ• pitaro (Sp
sesaÃ±Ä• tÄ«naá¹ƒ dentopi vinipÄ• tetiyeva, mÄ• tÄ• pitaro pana rajje á¹-hitÄ• pi patthayan

<61> ``na \Ne 429/, bhikkhave, santaruttarena gÄ• mo pavisitabbo, yo paviseyya, Ä• patti d
(Vin I 362) vacanato santaruttarena gÄ• mo na pavisitabbo.

<62> ``paÃ±cime, bhikkhave, paccayÄ• saá¹…ghÄ• á¹-iyÄ• nikkhepÄ• ya. gilÄ• no vÄ• ho
hoti, nadÄ«pÄ• ragataá¹ƒ vÄ• hoti, aggaá¸·aguttivihÄ• ro vÄ• hoti, atthatakathinaá¹ƒ vÄ• h
bhikkhave, paÃ±ca paccayÄ• saá¹…ghÄ• á¹-iyÄ• nikkhepÄ• yÄ• â€™â€™ ti (Vin I 362) ---
461/ gantuá¹ƒ asamattho gilÄ• no vÄ• hoti, vassikasaá¹…ketÄ• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ
paccayesu saá¹…ghÄ• á¹-iá¹ƒ aggaá¸·aguttivihÄ• re á¹-hapetvÄ• santaruttarena gantuá¹ƒ v
etesu gilÄ• navassikasaá¹…ketanadÄ«pÄ• ragamanaatthatakathinabhÄ• vesu aggaá¸·agutt
vihÄ• re nikkhipitvÄ• bahi gantuá¹ƒ vaá¹-á¹-ati, nÄ• gutte. Ä• raÃ±Ã±akassa pana vihÄ• ro
bhaá¹‡á¸• ukkhalikÄ• ya pakkhipitvÄ• pÄ• sÄ• á¹‡asusirarukkhasusirÄ• dÄ«su supaá¹-icch
gantabbaá¹ƒ. uttarÄ• saá¹…gaantaravÄ• sakÄ• naá¹ƒ nikkhepepi imeyeva paÃ±ca paccayÄ

<63> ``na, bhikkhave, sambÄ• dhassa sÄ• mantÄ• dvaá¹…gulÄ• satthakammaá¹ƒ vÄ• va
kÄ• rÄ• petabbaá¹ƒ, yo kÄ• rÄ• peyya, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin I 279) vaca
okÄ• se (Sp (to Vin I) 279) yena kenaci satthena vÄ• sÅ«ciyÄ• vÄ• kaá¹‡á¹-akena vÄ• sa
pÄ• sÄ• á¹‡asakkhalikÄ• ya vÄ• nakhena vÄ• chindanaá¹ƒ vÄ• phÄ• lanaá¹ƒ vÄ• vijjhana
kÄ• tabbaá¹ƒ, sabbaÃ±hetaá¹ƒ satthakammameva hoti. yena kenaci pana cammena vÄ• va
na kÄ• tabbaá¹ƒ, sabbaÃ±hetaá¹ƒ vatthikammameva hoti. ettha ca __ ``sambÄ• dhassa sÄ•
_ti idaá¹ƒ satthakammaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ, vatthikammaá¹ƒ pana sambÄ• dheyev
pana khÄ• raá¹ƒ vÄ• dÄ• tuá¹ƒ yena kenaci rajjukena vÄ• bandhituá¹ƒ vaá¹-á¹-ati, yadi ten
succhinnaá¹ƒ. aá¹‡á¸• avuá¸• á¸• hirogepi satthakammaá¹ƒ na vaá¹-á¹-ati, tasmÄ• ``aá¹‡á¸
uddharitvÄ• arogaá¹ƒ karissÄ• mÄ«â€™â€™ ti na kÄ• tabbaá¹ƒ, aggitÄ• panabhesajjalepa
natthi. vaccamagge bhesajjamakkhitÄ• Ä• dÄ• navaá¹-á¹-i vÄ• veá¸·unÄ• á¸·ikÄ• vÄ• vaá
khÄ• rakammaá¹ƒ vÄ• karonti, telaá¹ƒ vÄ• pavesenti.

<64> ``na, bhikkhave, nahÄ• pitapubbena khurabhaá¹‡á¸• aá¹ƒ pariharitabbaá¹ƒ, yo parihar
dukkaá¹-assÄ• â€™â€™ ti (Vin I 303) vacanato nahÄ• pitapubbena (Sp (to Vin I) 303) khura
parihariituá¹ƒ na vaá¹-á¹-ati, aÃ±Ã±assa santakena pana kese chedetuá¹ƒ vaá¹-á¹-ati. sace v
gahetvÄ• chindati, na vaá¹-á¹-ati. yo anahÄ• pitapubbo, tasseva parihariituá¹ƒ vaá¹-á¹-ati, ta
vÄ• gahetvÄ• kese chedetumpi vaá¹-á¹-ati.

<65> ``saá¹…ghikÄ• ni \Be 462/, bhikkhave, bÄ«jÄ• ni puggalikÄ• ya bhÅ«miyÄ• ropitÄ• ni
paribhuÃ±jitabbÄ• ni. puggalikÄ• ni bÄ«jÄ• ni saá¹…ghikÄ• ya bhÅ«miyÄ• ropitÄ• ni bhÄ• (
paribhuÃ±jitabbÄ• nÄ«â€™â€™ ti (Vin I 304) --- vacanato puggalikÄ• ya bhÅ«miyÄ• saá¹…
saá¹…ghikÄ• ya bhÅ«miyÄ• vÄ• puggalikesu bÄ«jesu ropitesu dasamabhÄ• gaá¹ƒ datvÄ•
kira jambudÄ«pe porÄ• á¹‡akacÄ• rittaá¹ƒ, tasmÄ• dasa koá¹-á¹-hÄ• se katvÄ• eko koá¹-á
dÄ• tabbo.

<66> ``santi, bhikkhave, maggÄ• kantÄ• rÄ• appodakÄ• appabhakkhÄ• , na sukarÄ• apÄ
anujÄ• nÄ• mi, bhikkhave, pÄ• theyyaá¹ƒ pariyesituá¹ƒ. taá¹‡á¸• ulo taá¹‡á¸• ulatthikena, m
mÄ• so mÄ• satthikena, loá¹‡aá¹ƒ loá¹‡atthikena, guá¸·o guá¸·atthikena, telaá¹ƒ telatthikena
sappitthikenÄ• â€™â€™ ti (Vin I 299) --- vacanato tÄ• disaá¹ƒ kantÄ• raá¹ƒ nittharantena pA
pariyesituá¹ƒ vaá¹-á¹-ati. kathaá¹ƒ pana pariyesitabbanti? sace (Sp (to Vin I) 296) kecisayan
denti, iccetaá¹ƒ kusalaá¹ƒ. no ce denti, Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• nato vÄ• bhikkhÄ• cÄ• ra
pariyesitabbaá¹ƒ. tathÄ• alabhantena aÃ±Ã±Ä• tikaappavÄ• ritaá¹-á¹-hÄ• nato yÄ• citvÄ• p
gamanÄ«ye magge ekabhattatthÄ• ya pariyesitabbaá¹ƒ. dÄ«ghe addhÄ• ne yattakena kant
tattakaá¹ƒ pariyesitabbaá¹ƒ.

<67> ``yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹ƒ, taÃ±ce aka

kappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ na kappat
appaá¹-ikkhittaá¹ƒ, taÃ±ce kappiyaá¹ƒ anulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kapp
bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â€™ ti ananuÃ±Ã±Ä• taá¹ƒ, taÃ±ce akappiyaá¹ƒ anulo
paá¹-ibÄ• hati, taá¹ƒ vo na kappati. yaá¹ƒ, bhikkhave, mayÄ• `idaá¹ƒ kappatÄ«â€™ ti anan
kappiyaá¹ƒ anulometi, akappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo kappatÄ«â€™â€™ ti (Vin I 305)
mahÄ• padese bhagavÄ• bhikkhÅ«naá¹ƒ nayaggahaá¹‡atthÄ• ya Ä• ha. tattha dhammasa
gahetvÄ• parimaddantÄ• idaá¹ƒ addasaá¹ƒsu. ``á¹-hapetvÄ• dhaÃ±Ã±aphalarasaâ€™â€™
``pacchÄ• bhattaá¹ƒ na kappatÄ«â€™â€™ ti paá¹-ikkhittÄ• ni \Be 463/.
tÄ• lanÄ• á¸·ikerapanasalabujaalÄ• bukumbhaá¹‡á¸• apussaphalatipusaphalaeá¸·Ä• lukÄ•
aparaá¹‡á¹‡aá¹ƒ dhaÃ±Ã±agatikameva. taá¹ƒ kiÃ±cÄ• pi na paá¹-ikkhittaá¹ƒ \Ne 431/, atha
anulometi, tasmÄ• pacchÄ• bhattaá¹ƒ na kappati. aá¹-á¹-ha pÄ• nÄ• ni anuÃ±Ã±Ä• tÄ• ni,
vettatintiá¹‡ikamÄ• tuluá¹…gakapiá¹-á¹-hakosambakaramandÄ• dikhuddakaphalapÄ• nÄ•
tÄ• ni kiÃ±cÄ• pi na anuÃ±Ã±Ä• tÄ• ni, atha kho kappiyaá¹ƒ anulomenti, tasmÄ• kappanti.
sÄ• nulomaá¹ƒ dhaÃ±Ã±aphalarasaá¹ƒ aÃ±Ã±aá¹ƒ phalapÄ• naá¹ƒ nÄ• ma akappiyaá¹ƒ na
yÄ• makÄ• likaá¹ƒyevÄ• ti __kurundiyaá¹ƒ_ vuttaá¹ƒ.

bhagavatÄ• --- ``anujÄ• nÄ• mi, bhikkhave, cha cÄ«varÄ• ni khomaá¹ƒ kappÄ• sikaá¹ƒ kos
sÄ• á¹‡aá¹ƒ bhaá¹…gaâ€™â€™ nti (Vin I 339) cha cÄ«varÄ• ni anuÃ±Ã±Ä• tÄ• ni, dhamma
anulomÄ• ni dukÅ«laá¹ƒ pattuá¹‡á¹‡aá¹ƒ cÄ«napaá¹-á¹-aá¹ƒ somÄ• rapaá¹-á¹-aá¹ƒ iddhima
aparÄ• ni cha anuÃ±Ã±Ä• tÄ• ni. tattha __pattuá¹‡á¹‡a_nti pattuá¹‡á¹‡adese pÄ• á¹‡akehi
paá¹-Ä• ni desanÄ• meneva vuttÄ• ni. tÄ«á¹‡i koseyyassa anulomÄ• ni, dukÅ«laá¹ƒ sÄ• á¹‡
kappÄ• sikassa vÄ• sabbesaá¹ƒ vÄ• .

bhagavatÄ• ekÄ• dasa patte paá¹-ikkhipitvÄ• dve pattÄ• anuÃ±Ã±Ä• tÄ• lohapatto ca ma
lohathÄ• lakaá¹ƒ mattikÄ• thÄ• lakaá¹ƒ tambalohathÄ• lakanti tesaá¹ƒyeva anulomÄ• ni. bh
anuÃ±Ã±Ä• tÄ• lohatumbo kaá¹-á¹-hatumbo phalatumboti. kuá¹‡á¸• ikÄ• kaÃ±canako udal
anulomÄ• ni. __kurundiyaá¹ƒ_ pana ``pÄ• nÄ«yasaá¹…khapÄ• nÄ«yasarÄ• vakÄ• naá¹ƒ et
paá¹-á¹-ikÄ• sÅ«karantanti dve kÄ• yabandhanÄ• ni anuÃ±Ã±Ä• tÄ• ni. dussapaá¹-á¹-ena
katakÄ• yabandhanÄ• ni tesaá¹ƒyeva anulomÄ• ni. setacchattaá¹ƒ kilaÃ±jacchattaá¹ƒ paá¹‡
chattÄ• ni anuÃ±Ã±Ä• tÄ• ni. ekapaá¹‡á¹‡acchattaá¹ƒ tesaá¹ƒyeva anulomanti iminÄ• nay
aá¹-á¹-hakathaÃ±ca anupekkhitvÄ• aÃ±Ã±Ä• nipi kappiyÄ• kappiyÄ• naá¹ƒ anulomÄ• ni vi

<68> vinayadharo (Sp (to Vin IV) 438) ca puggalo vinayapariyattimÅ«lake paÃ±cÄ• nisaá¹ƒ
sattÄ• nisaá¹ƒse aá¹-á¹-hÄ• nisaá¹ƒse navÄ• nisaá¹ƒse dasÄ• nisaá¹ƒse ekÄ• dasÄ• nisaá¹
paÃ±cÄ• nisaá¹ƒse labhati? attano sÄ«lakkhandhaguttiÄ• dike. vuttaÃ±hetaá¹ƒ ---

``paÃ±cime, bhikkhave, Ä• nisaá¹ƒsÄ• vinayadhare puggale. attano sÄ«lakkhandho sugutt
kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti, visÄ• rado saá¹…ghamajjhe voharati, pacca

suniggahitaá¹ƒ niggaá¹‡hÄ• ti, saddhammaá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«â€™â€™ ti (Vin

kathamassa \Ne 432/ __attano sÄ«lakkhandho sugutto hoti surakkhito_? idhekacco bhikkhu
chahÄ• kÄ• rehi Ä• pajjati alajjitÄ• , aÃ±Ã±Ä• á¹‡atÄ• , kukkuccapakatatÄ• , akappiye kapp
akappiyasaÃ±Ã±itÄ• , satisammosÄ• . kathaá¹ƒ __alajjitÄ• ya_ Ä• pajjati? akappiyabhÄ• va
vÄ«tikkamaá¹ƒ karoti. vuttampi cetaá¹ƒ ---

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati, Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati, ediso vuccati alajjipuggaloâ€™â€™ ti || (Vin V 359).

kathaá¹ƒ __aÃ±Ã±Ä• á¹‡atÄ• ya_ Ä• pajjati? aÃ±Ã±Ä• á¹‡apuggalo hi mando momÅ«ho ka
akattabbaá¹ƒ karoti, kattabbaá¹ƒ virÄ• dheti. evaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya Ä• pajjati. kathaá¹
__kukkuccapakatatÄ• ya_ Ä• pajjati? kappiyÄ• kappiyaá¹ƒ nissÄ• ya kukkucce uppanne vin
kappiyaá¹ƒ ce, kattabbaá¹ƒ siyÄ• , akappiyaá¹ƒ ce, na kattabbaá¹ƒ, ayaá¹ƒ pana ``vaá¹-á¹-a
madditvÄ• vÄ«tikkamatiyeva. evaá¹ƒ kukkuccapakatatÄ• ya Ä• pajjati.

kathaá¹ƒ __akappiye kappiyasaÃ±Ã±itÄ• ya_ Ä• pajjati? acchamaá¹ƒsaá¹ƒ ``sÅ«karamaá¹ƒ
dÄ«pimaá¹ƒsaá¹ƒ ``migamaá¹ƒsaâ€™â€™ nti khÄ• dati, akappiyabhojanaá¹ƒ ``kappiyabho
vikÄ• le kÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati, akappiyapÄ• nakaá¹ƒ ``kappiyapÄ• nakaâ€™â€™ n
kappiyasaÃ±Ã±itÄ• ya Ä• pajjati. kathaá¹ƒ __kappiye akappiyasaÃ±Ã±itÄ• ya_ Ä• pajjati? s
``acchamaá¹ƒsaâ€™â€™ nti khÄ• dati, migamaá¹ƒsaá¹ƒ ``dÄ«pimaá¹ƒsaâ€™â€™ nti khÄ•
``akappiyabhojanaâ€™â€™ nti bhuÃ±jati, kÄ• le vikÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati, kappiyapÄ
``akappiyapÄ• nakaâ€™â€™ nti pivati. evaá¹ƒ kappiye akappiyasaÃ±Ã±itÄ• ya Ä• pajjati. k
\Be 465/ Ä• pajjati? sahaseyyacÄ«varavippavÄ• sabhesajjacÄ«varakÄ• lÄ• tikkamanapacca
Ä• pajjati. evamidhekacco bhikkhu imehi chahi Ä• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati.

vinayadharo pana imehi chahÄ• kÄ• rehi Ä• pattiá¹ƒ na Ä• pajjati. kathaá¹ƒ __lajjitÄ• ya_ nÄ
``passatha bho, ayaá¹ƒ kappiyÄ• kappiyaá¹ƒ jÄ• nantoyeva paá¹‡á¹‡attivÄ«tikkamaá¹ƒ karo
parÅ«pavÄ• daá¹ƒ rakkhantopi nÄ• pajjati. evaá¹ƒ lajjitÄ• ya nÄ• pajjati, sahasÄ• Ä• panna
desetvÄ• vuá¹-á¹-hÄ• nagÄ• miniyÄ• vuá¹-á¹-hahitvÄ• suddhante patiá¹-á¹-hÄ• ti. tato ---

``saÃ±cicca \Ne 433/ Ä• pattiá¹ƒ nÄ• pajjati, Ä• pattiá¹ƒ na parigÅ«hati.

agatigamanaÃ±ca na gacchati, ediso vuccati lajjipuggaloâ€™â€™ ti || (Vin V 359) ---

imasmiá¹ƒ lajjibhÄ• ve patiá¹-á¹-hitova hoti.

kathaá¹ƒ __Ã±Ä• á¹‡atÄ• ya_ nÄ• pajjati? so hi kappiyÄ• kappiyaá¹ƒ jÄ• nÄ• ti, tasmÄ• kap
akappiyaá¹ƒ na karoti. evaá¹ƒ Ã±Ä• á¹‡atÄ• ya nÄ• pajjati. kathaá¹ƒ __akukkuccapakatatÄ•
kappiyÄ• kappiyaá¹ƒ nissÄ• ya kukkucce uppanne vatthuá¹ƒ oloketvÄ• mÄ• tikaá¹ƒ padabh
anÄ• pattiá¹ƒ oloketvÄ• kappiyaá¹ƒ ce hoti, karoti, akappiyaá¹ƒ ce, na karoti. evaá¹ƒ akukku
nÄ• pajjati. kathaá¹ƒ __akappiye kappiyasaÃ±Ã±itÄ• _dÄ«hi nÄ• pajjati? so hi kappiyÄ• kap
akappiye kappiyasaÃ±Ã±Ä« na hoti, kappiye akappiyasaÃ±Ã±Ä« na hoti, suppatiá¹-á¹-hitÄ•
adhiá¹-á¹-hÄ• tabbaá¹ƒ adhiá¹-á¹-heti, vikappetabbaá¹ƒ vikappeti. iti imehi chahi Ä• kÄ• rehi
nÄ• pajjati. anÄ• pajjanto akhaá¹‡á¸• asÄ«lo hoti, parisuddhasÄ«lo hoti. evamassa attano s
hoti surakkhito.

kathaá¹ƒ __kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti_? tiroraá¹-á¹-hesu tirojanapades
bhikkhÅ« ``asukasmiá¹ƒ kira vihÄ• re vinayadharo vasatÄ«â€™â€™ ti dÅ«ratova tassa san
kukkuccaá¹ƒ pucchanti. so tehi katassa kammassa vatthuá¹ƒ oloketvÄ• Ä• pattÄ• nÄ• patti
sallakkhetvÄ• desanÄ• gÄ• miniá¹ƒ desÄ• petvÄ• , vuá¹-á¹-hÄ• nagÄ• miniyÄ• vuá¹-á¹-hÄ
patiá¹-á¹-hÄ• peti. evaá¹ƒ kukkuccapakatÄ• naá¹ƒ paá¹-isaraá¹‡aá¹ƒ hoti.

__visÄ• rado_ \Be 466/ __saá¹…ghamajjhe voharatÄ«_ti avinayadharassa hi saá¹…ghamaj
sÄ• rajjaá¹ƒ okkamati, vinayadharassa taá¹ƒ na hoti. kasmÄ• ? ``evaá¹ƒ kathentassa doso h
dosoâ€™â€™ ti Ã±atvÄ• kathanato.

__paccatthike sahadhammena suniggahitaá¹ƒ niggaá¹‡hÄ• tÄ«_ti ettha dvidhÄ• paccatthik
ca sÄ• sanapaccatthikÄ• ca. tattha mettiyabhÅ«majakÄ• ca bhikkhÅ« vaá¸• á¸• ho ca licch
antimavatthunÄ• codesuá¹ƒ, ime __attapaccatthikÄ• _ nÄ• ma. ye pana aÃ±Ã±epi dussÄ«l
sabbete attapaccatthikÄ• . viparÄ«tadassanÄ• pana
ariá¹-á¹-habhikkhukaá¹‡á¹-akasÄ• maá¹‡eravesÄ• likavajjiputtakÄ•
parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• vitaraá¹‡Ä• divÄ• dÄ• mahÄ• saá¹…ghikÄ• dayo
``buddhasÄ• sanaâ€™â€™ nti vatvÄ• katapaggahÄ• __sÄ• sanapaccatthikÄ• _ nÄ• ma. t
sahakÄ• raá¹‡ena vacanena yathÄ• taá¹ƒ asaddhammaá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ na sakko
katvÄ• niggaá¹‡hÄ• ti.

__saddhammaá¹-á¹-hitiyÄ• paá¹-ipanno hotÄ«_ti ettha pana tividho saddhammo pariyattipa
tattha tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ __pariyattisaddhammo_ nÄ• ma. terasa dhutaguá¹‡Ä
khandhakavattÄ• ni dveasÄ«ti mahÄ• vattÄ• nÄ«ti ayaá¹ƒ __paá¹-ipattisaddhammo_ nÄ• m
phalÄ• ni ca, ayaá¹ƒ __adhigamasaddhammo_ nÄ• ma.

tattha keci therÄ• ``yo vo, Ä• nanda, mayÄ• dhammo ca vinayo ca desito paÃ±Ã±atto, so v
satthÄ• â€™â€™ ti iminÄ• suttena (DN II 216) ``sÄ• sanassa pariyatti mÅ«laâ€™â€™ nti v
ca subhadda bhikkhÅ« sammÄ• vihareyyuá¹ƒ, asuÃ±Ã±o loko arahantehi assÄ• â€™â€™

``sÄ• sanassa paá¹-ipatti mÅ«laâ€™â€™ nti vatvÄ• ``yÄ• va paÃ±ca bhikkhÅ« sammÄ• pa
tÄ• va sÄ• sanaá¹ƒ á¹-hitaá¹ƒ hotÄ«â€™â€™ ti Ä• haá¹ƒsu. itare pana therÄ• ``pariyattiyÄ•
suppaá¹-ipannassapi dhammÄ• bhisamayo natthÄ«â€™â€™ ti vatvÄ• Ä• haá¹ƒsu ``sacepi
pÄ• rÄ• jikÄ• ni rakkhakÄ• honti, te saddhe kulaputte pabbÄ• jetvÄ• paccantime janapade
dasavaggaá¹ƒ gaá¹‡aá¹ƒ pÅ«retvÄ• majjhimajanapade upasampadaá¹ƒ karissanti, etenupA
saá¹…ghaá¹ƒ pÅ«retvÄ• attanopi abbhÄ• nakammaá¹ƒ katvÄ• sÄ• sanaá¹ƒ vuddhiá¹ƒ virÅ
gamayissanti. evamayaá¹ƒ vinayadharo tividhassapi saddhammassa ciraá¹-á¹-hitiyÄ• paá¹-
evamayaá¹ƒ vinayadharo ime tÄ• va paÃ±cÄ• nisaá¹ƒse paá¹-ilabhatÄ«ti veditabbo.

katame chÄ• nisaá¹ƒse labhatÄ«ti? tassÄ• dheyyo uposatho pavÄ• raá¹‡Ä• saá¹…ghakam
nissayaá¹ƒ deti, sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti. yepi ime cÄ• tuddasiko, pannarasiko, s
saá¹…ghe uposatho, gaá¹‡e uposatho, puggale uposatho, suttuddeso, pÄ• risuddhi, adhiá¹-
uposathÄ• , sabbe te vinayadharÄ• yattÄ• , yÄ• pi ca imÄ• cÄ• tuddasikÄ• , pannarasikÄ•
saá¹…ghe pavÄ• raá¹‡Ä• , gaá¹‡e pavÄ• raá¹‡Ä• , puggale pavÄ• raá¹‡Ä• , tevÄ• cikÄ• pa
dvevÄ• cikÄ• pavÄ• raá¹‡Ä• , samÄ• navassikÄ• pavÄ• raá¹‡Ä• ti nava pavÄ• raá¹‡Ä• , tA
tassa santakÄ• , so tÄ• saá¹ƒ sÄ• mÄ«.

yÄ• nipi imÄ• ni apalokanakammaá¹ƒ Ã±attikammaá¹ƒ Ã±attidutiyakammaá¹ƒ Ã±atticatuttha
saá¹…ghakammÄ• ni, yÄ• cÄ• yaá¹ƒ upajjhÄ• yena hutvÄ• kulaputtÄ• naá¹ƒ pabbajjÄ• ca
ayampi vinayadharÄ• yattÄ• va. na hi aÃ±Ã±o dvipiá¹-akadharopi evaá¹ƒ kÄ• tuá¹ƒ labhati,
sÄ• maá¹‡eraá¹ƒ upaá¹-á¹-hÄ• peti, aÃ±Ã±o neva nissayaá¹ƒ dÄ• tuá¹ƒ labhati, na sÄ• maá
upaá¹-á¹-hÄ• petuá¹ƒ. teneva ``na, bhikkhave, ekena dve sÄ• maá¹‡erÄ• upaá¹-á¹-hÄ• peta
upaá¹-á¹-hÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 101) paá¹-ikkhipitvÄ• puna a
``anujÄ• nÄ• mi, bhikkhave, byattena bhikkhunÄ• ekena dve sÄ• maá¹‡ere upaá¹-á¹-hÄ• p
ussahati ovadituá¹ƒ anusÄ• situá¹ƒ, tÄ• vatake upaá¹-á¹-hÄ• petuâ€™â€™ nti (Vin I 105) by
sÄ• maá¹‡erupaá¹-á¹-hÄ• panaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. sÄ• maá¹‡erupaá¹-á¹-hÄ• panaá¹ƒ pa
santike upajjhaá¹ƒ gÄ• hÄ• petvÄ• vattapaá¹-ipattiá¹ƒ sÄ• dituá¹ƒ labhati. ettha ca nissayad
sÄ• maá¹‡erupaá¹-á¹-hÄ• naÃ±ca ekamaá¹…gaá¹ƒ. iti imesu chasu Ä• nisaá¹ƒsesu ekena s
honti. dvÄ«hi saddhiá¹ƒ satta, tÄ«hi saddhiá¹ƒ aá¹-á¹-ha, catÅ«hi saddhiá¹ƒ nava, paÃ±cahi
sabbehipetehi saddhiá¹ƒ ekÄ• dasÄ• ti evaá¹ƒ vinayadharo puggalo paÃ±ca cha satta aá¹-á
ca Ä• nisaá¹ƒse labhatÄ«ti veditabbo.

mahÄ• nisaá¹ƒsamiccevaá¹ƒ \Be 468/, kosallaá¹ƒ vinaye sadÄ• .

patthentenettha kÄ• tabbo, abhiyogo punappunanti ||

iti pÄ• á¸·imuttakavinayavinicchayasaá¹…gahe

pakiá¹‡á¹‡akavinicchayakathÄ• samattÄ• .

niá¹-á¹-hito cÄ• yaá¹ƒ pÄ• á¸·imuttakavinayavinicchayasaá¹…gaho.

nigamanakathÄ•

ajjhesito narindena, sohaá¹ƒ __parakkamabÄ• hunÄ• _.

saddhammaá¹-á¹-hitikÄ• mena, sÄ• sanujjotakÄ• rinÄ• ||

teneva \Ne 436/ kÄ• rite ramme, pÄ• sÄ• dasatamaá¹‡á¸• ite.

nÄ• nÄ• dumagaá¹‡Ä• kiá¹‡á¹‡e, bhÄ• vanÄ• bhiratÄ• laye ||

sÄ«talÅ«dakasampanne, vasaá¹ƒ __jetavane_ imaá¹ƒ.

__vinayasaá¹…gahaá¹ƒ_ sÄ• raá¹ƒ, akÄ• si yoginaá¹ƒ hitaá¹ƒ ||

yaá¹ƒ siddhaá¹ƒ iminÄ• puÃ±Ã±aá¹ƒ, yaÃ±caÃ±Ã±aá¹ƒ pasutaá¹ƒ mayÄ• .

etena puÃ±Ã±akammena, dutiye attasambhave ||

tÄ• vatiá¹ƒse pamodento, sÄ«lÄ• cÄ• raguá¹‡e rato.

alaggo paÃ±cakÄ• mesu, patvÄ• na paá¹-hamaá¹ƒ phalaá¹ƒ ||

antime attabhÄ• vamhi, metteyyaá¹ƒ munipuá¹…gavaá¹ƒ.

lokaggapuggalaá¹ƒ nÄ• thaá¹ƒ, sabbasattahite rataá¹ƒ ||

disvÄ• na tassa dhÄ«rassa, sutvÄ• saddhammadesanaá¹ƒ.

adhigantvÄ• phalaá¹ƒ aggaá¹ƒ, sobheyyaá¹ƒ jinasÄ• sananti ||

vinayasaá¹…gaha-aá¹-á¹-hakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

vinayÄ• laá¹…kÄ• ra-á¹-Ä«kÄ• (paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

muttahÄ• rÄ• dinayagÄ• thÄ•

yo \Be I 1/ \Ne I 1/ loke lokaloko varataraparado rÄ• jarÄ• jaggajaÃ±Ã±o.

Ä• kÄ• sÄ• kÄ• rakÄ• ro paramaratirato devadevantavajjo ||

saá¹ƒsÄ• rÄ• sÄ• rasÄ• ro sunaranamanato mÄ• rahÄ• rantaraá¹-á¹-ho.

lokÄ• laá¹…kÄ• rakÄ• ro atisatigatimÄ• dhÄ«ravÄ«rattarammo ||

sÄ«hanivattananayagÄ• thÄ•

saá¹ƒsÄ• racakkaviddhaá¹ƒsaá¹ƒ, \Ne I 2/ sambuddhaá¹ƒ taá¹ƒ sumÄ• nasaá¹ƒ.

saá¹ƒnamÄ• mi suguá¹‡esaá¹ƒ, saá¹ƒdesitasududdasaá¹ƒ ||

anotattodakÄ• vattanayagÄ• thÄ•

yena \Be I 2/ viddhaá¹ƒsitÄ• pÄ• pÄ• , yena nibbÄ• pitÄ• darÄ• .

yena lokÄ• nissarisuá¹ƒ, yena cÄ• haá¹ƒ namÄ• mi taá¹ƒ ||

catudÄ«pacakkavattananayagÄ• thÄ•

saá¹…ghaá¹ƒ sasaá¹…ghaá¹ƒ namÄ• mi, vantantavaradhammajaá¹ƒ.

maggaggamanaphalaá¹-á¹-haá¹ƒ, susaá¹ƒsaá¹ƒ subhamÄ• nasaá¹ƒ ||

abyapetacatupÄ• daÄ• diyamakagÄ• thÄ•

vinayaá¹ƒ vinayaá¹ƒ sÄ• raá¹ƒ, saá¹…gahaá¹ƒ saá¹…gahaá¹ƒ karaá¹ƒ.

cariyaá¹ƒ cariyaá¹ƒ vande, paramaá¹ƒ paramaá¹ƒ sutaá¹ƒ ||

byapetacatupÄ• daÄ• diantayamakagÄ• thÄ•

pakÄ• re bahupakÄ• re, sÄ• gare guá¹‡asÄ• gare.

garavo mama garavo, vandÄ• mi abhivandÄ• mi ||

vatthuttaye ganthakÄ• re, garÅ«su sÄ• daraá¹ƒ mayÄ• .

katena namakkÄ• rena, hitvÄ• sabbe upaddave ||

sikkhÄ• kÄ• mehi \Ne I 3/ dhÄ«rehi, jinasÄ• sanakÄ• ribhi.

bhikkhÅ«hi vinayaÃ±Ã±Å«hi, sÄ• daraá¹ƒ abhiyÄ• cito ||

vaá¹‡á¹‡ayissÄ• mi __vinaya-saá¹…gahaá¹ƒ_ pÄ«tivaá¸• á¸• hanaá¹ƒ.

bhikkhÅ«naá¹ƒ venayikÄ• naá¹ƒ, yathÄ• sattibalaá¹ƒ ahaá¹ƒ ||

porÄ• á¹‡ehi katÄ• á¹-Ä«kÄ• , kiÃ±cÄ• pi atthi sÄ• pana.

atisaá¹…khepabhÄ• vena, na sÄ• dheti yathicchitaá¹ƒ ||

tasmÄ• hi nÄ• nÄ• satthehi, sÄ• ramÄ• dÄ• ya sÄ• dhukaá¹ƒ.

nÄ• tisaá¹…khepavitthÄ• raá¹ƒ, karissaá¹ƒ __atthavaá¹‡á¹‡anaá¹ƒ_ ||

__vinayÄ• laá¹…kÄ• raá¹ƒ_ nÄ• ma, pesalÄ• naá¹ƒ pamodanaá¹ƒ.

imaá¹ƒ pakaraá¹‡aá¹ƒ sabbe, sammÄ• dhÄ• rentu sÄ• dhavoti ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

vividhavisesanayasamannÄ• gataá¹ƒ \Be I 3/ kÄ• yavÄ• cÄ• vinayanakaraá¹‡asamatthaá¹ƒ
lajjipesalabhikkhÅ«naá¹ƒsaá¹ƒsayavinodanakÄ• rakaá¹ƒ yogÄ• vacarapuggalÄ• naá¹ƒ sÄ«l

jinasÄ• sanavuá¸• á¸• hihetubhÅ«taá¹ƒpakaraá¹‡amidamÄ• rabhitukÄ• mo ayamÄ• cariyÄ•
ratanattayapaá¹‡Ä• mapaá¹‡Ä• mÄ• rahabhÄ• vaabhidheyyakaraá¹‡ahetukaraá¹‡appakÄ•
anÄ• ni dassetuá¹ƒ __ ``vatthuttayaá¹ƒ namassitvÄ• â€™â€™ _tiÄ• dimÄ• ha. ettha hi __va
iminÄ• ratanattayapaá¹‡Ä• mo vutto paá¹‡Ä• metabbapaá¹‡Ä• maatthadassanato. __saraa
iminÄ• paá¹‡Ä• mÄ• rahabhÄ• vo paá¹‡Ä• mahetudassanato. __pÄ• á¸·imuttavinicchaya_n
pakaraá¹‡assa atthabhÄ• vato. __vippakiá¹‡á¹‡amanekatthÄ• _ti karaá¹‡ahetu tenevakÄ• n
katattÄ• . __samÄ• haritvÄ• ekattha, dassayissamanÄ• kula_nti karaá¹‡appakÄ• ro tenÄ• l
karaá¹‡ato. pakaraá¹‡Ä• bhidhÄ• naá¹ƒ pana samÄ• haritasaddassa sÄ• matthiyato dassita
imassa pakaraá¹‡assa vinayasaá¹…gahaiti nÄ• massa labhanato.

nimittaá¹ƒ \Ne I 4/ pana ajjhattikabÄ• hiravasena duvidhaá¹ƒ. tattha ajjhattikaá¹ƒ nÄ• ma kar
taá¹ƒdassanakiriyÄ• ya sÄ• matthiyato dassitaá¹ƒ tasmiá¹ƒ asati dassanakiriyÄ• ya abhÄ• v
sotujanasamÅ«ho, taá¹ƒ __yogÄ• vacarabhikkhÅ«na_nti tassa karuá¹‡Ä• rammaá¹‡abhÄ•
duvidhaá¹ƒ paá¹‡Ä• mapayojanapakaraá¹‡apayojanavasena. tattha paá¹‡Ä• mapayojanaá¹
antarÄ• yavisosanapasÄ• dajananÄ• dikaá¹ƒ, taá¹ƒ __saraá¹‡aá¹ƒ sabbapÄ• á¹‡ina_nti ima
hetumhi sati phalassa avinÄ• bhÄ• vato. vuttaÃ±hi abhidhammaá¹-Ä«kÄ• cariyena ``guá¹‡a
\Be I 4/ hoti, paá¹‡Ä• mÄ• rahe ca kato paá¹‡Ä• mo vuttappayojanasiddhikarova hotÄ«â€™
pakaraá¹‡apayojanampi duvidhaá¹ƒ mukhyÄ• nusaá¹…gikavasena. tesu mukhyapayojanaá
byaÃ±janÄ• nurÅ«paá¹ƒatthassa paá¹-ivijjhanaá¹ƒ pakÄ• sanaÃ±ca atthÄ• nurÅ«paá¹ƒ bya
uddesÄ• panaÃ±ca, taá¹ƒ __vinayepÄ• á¹-avatthÄ• yÄ• _ti iminÄ• vuttaá¹ƒ. anusaá¹…gika
sÄ«lÄ• dianupÄ• dÄ• parinibbÄ• nantoattho, taá¹ƒ __samÄ• haritvÄ• ekattha dassayissa_n
dassitaá¹ƒ ekatthasamÄ• haritvÄ• dassane sati taduggahaparipucchÄ• dinÄ• katapayogas
tadatthasijjhanatoti.

kimatthaá¹ƒ panettha ratanattayapaá¹‡Ä• mÄ• dayo Ä• cariyena katÄ• , nanu adhippetagan
vuccate --- ettha ratanattayapaá¹‡Ä• makaraá¹‡aá¹ƒ tabbihatantarÄ• yo hutvÄ• anÄ• yÄ• s
ganthaparisamÄ• panatthaá¹ƒ. paá¹‡Ä• mÄ• rahabhÄ• vavacanaá¹ƒ attano yuttapattakÄ• ri
viÃ±Ã±Å«naá¹ƒ tosÄ• panatthaá¹ƒ, taá¹ƒ pakaraá¹‡assa uggahaá¹‡atthaá¹ƒ, taá¹ƒ sabbasa
abhidheyyakathanaá¹ƒ viditÄ• bhidheyyassaganthassa viÃ±Ã±Å«naá¹ƒ uggahadhÄ• raá¹‡Ä
paá¹-ipajjanatthaá¹ƒ. karaá¹‡ahetukathanaá¹ƒ akÄ• raá¹‡ekatassa vÄ• yÄ• massa nipphala
tappaá¹-ikkhepanatthaá¹ƒ. karaá¹‡appakÄ• rakathanaá¹ƒ viditappakÄ• rassaganthassa sotÅ«
rucijananatthaá¹ƒ. abhidhÄ• nadassanaá¹ƒ vohÄ• rasukhatthaá¹ƒ. nimittakathanaá¹ƒÄ• san
payojanadassanaá¹ƒ duvidhapayojanakÄ• mÄ«naá¹ƒ sotÅ«naá¹ƒ samussÄ• hajananatthan

ratanattayapaá¹‡Ä• mapayojanaá¹ƒ pana bahÅ«hi pakÄ• rehi vitthÄ• rayanti Ä• cariyÄ• , ta
tatthavuttanayeneva gahetabbaá¹ƒ. idha pana ganthagarubhÄ• vamocanatthaá¹ƒ aá¹-á¹-hak
adhippetapayojanamevakathayimha. vuttaÃ±hi aá¹-á¹-hakathÄ• cariyena ---

``nipaccakÄ• rassetassa \Ne I 5/ \Be I 5/.

katassa ratanattaye.

Ä• nubhÄ• vena sosetvÄ• .

antarÄ• ye asesatoâ€™â€™ ti || (Dhs-a ganthÄ• rambhakathÄ• 7).

ayamettha samudÄ• yattho, ayaá¹ƒ pana avayavattho --- ahaá¹ƒ sabbapÄ• á¹‡Ä«naá¹ƒ sara
saraá¹‡Ä«bhÅ«taá¹ƒvatthuttayaá¹ƒ namassÄ• mi, namassitvÄ• yogÄ• vacarabhikkhÅ«naá
anekatthavippakiá¹‡á¹‡aá¹ƒpÄ• á¸·imuttavinicchayaá¹ƒ ekattha samÄ• haritvÄ• anÄ• kulaá
dassayissÄ• mÄ«tiyojanÄ• .

tattha vasanti etthÄ• ti vatthu. kiá¹ƒ taá¹ƒ? buddhÄ• diratanaá¹ƒ. taÃ±hi yasmÄ• saraá¹‡ag
sappurisÄ• saraá¹‡agamanasamaá¹…gino hutvÄ• buddhÄ• diratanaá¹ƒ Ä• rammaá¹‡aá¹ƒ
vasanti Ä• vasantinivasanti, tasmÄ• ``vatthÅ«â€™â€™ ti vuccati. Ä• rammaá¹‡aÃ±hi Ä• dh
Ä• dheyyoti. ito parÄ• nipi vatthusaddassa vacanatthÄ• dÄ«ni Ä• cariyehi vuttÄ• ni, tÄ• nipi
vuttanayenevaveditabbÄ• ni. idha pana ganthavitthÄ• rapariharaá¹‡atthaá¹ƒ ettakameva vu
tiá¹‡á¹‡aá¹ƒ samÅ«hoti tayaá¹ƒ, tayo aá¹ƒsÄ• avayavÄ• assÄ• ti vÄ• tayaá¹ƒ. kiá¹ƒ taá¹ƒ
vatthÅ«naá¹ƒ tayanti __vatthuttayaá¹ƒ_. kiá¹ƒ taá¹ƒ? buddhÄ• diratanattayaá¹ƒ. namassÄ•
_anaminti __namassitvÄ• _. buddhÄ• diratanaÃ±hi Ä• rammaá¹‡aá¹ƒ katvÄ• cittassa uppa
paccuppannakÄ• liko hoti, tasmÄ• paá¹-hamo viggaho kato, pÄ• á¸·imuttavinicchayaá¹ƒeka
atÄ«takÄ• liko, tasmÄ• dutiyo viggaho. teneva ca kÄ• raá¹‡enaatthayojanÄ• yapi paccuppa
yojanÄ• katÄ• .

sarati hiá¹ƒsatÄ«ti __saraá¹‡aá¹ƒ_. kiá¹ƒ taá¹ƒ? buddhÄ• diratanattayaá¹ƒ. taÃ±hi saraá¹‡a
sappurisÄ• naá¹ƒbhayaá¹ƒ santÄ• saá¹ƒ dukkhaá¹ƒ duggativinipÄ• taá¹ƒ \Be I 6/ saá¹ƒkiles
vinÄ• seti, tasmÄ• ``saraá¹‡aâ€™â€™ nti vuccati. vuttaÃ±hi bhagavatÄ• ---

``yasmiá¹ƒ, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, nevassa tas
samayerÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hotÄ«â€™â€™ tiÄ• di (AN b VI 10; c 1I 11),

``evaá¹ƒ \Ne I 6/ buddhaá¹ƒ sarantÄ• naá¹ƒ.

dhammaá¹ƒ saá¹…ghaÃ±ca bhikkhavo.

bhayaá¹ƒ vÄ• chambhitattaá¹ƒ vÄ• .

lomahaá¹ƒso na hessatÄ«â€™â€™ ti ca || (SN a I 249).

yasmÄ• pana ``saraá¹‡aâ€™â€™ nti idaá¹ƒ padaá¹ƒ ``nÄ• thaâ€™â€™ nti padassa vevac
kitasuddhanÄ• mapadaá¹ƒ hoti, na kitamattapadaá¹ƒ, tasmÄ• dhÄ• tvattho antonÄ«to. ``sa
vuttaá¹ƒ hiá¹ƒsatthaá¹ƒgahetvÄ• sabbapÄ• á¹‡Ä«naá¹ƒ saraá¹‡aá¹ƒ hiá¹ƒsakaá¹ƒ vatthutta
viÃ±Ã±Ä• yamÄ• ne aniá¹-á¹-happasaá¹…gatosabbapÄ• á¹‡Ä«naá¹ƒ saraá¹‡aá¹ƒ saraá¹‡Ä
vatthuttayaá¹ƒ namassitvÄ• ti viÃ±Ã±Ä• yamÄ• neyevayujjati, teneva ca kÄ• raá¹‡ena attha
yojanÄ• katÄ• . __sabba_-saddo niravasesatthavÄ• cakaá¹ƒsabbanÄ• mapadaá¹ƒ. saha a
pana sakala-saddo viya samudÄ• yavÄ• cakaá¹ƒsamÄ• sanÄ• mapadaá¹ƒ hoti. pÄ• á¹‡o et
pÄ• á¹‡oti cettha jÄ«vitindriyaá¹ƒadhippetaá¹ƒ. sabbe pÄ• á¹‡ino sabbapÄ• á¹‡ino, tesaá¹ƒ
ettÄ• vatÄ• vatthuttayassasabbalokasaraá¹‡abhÄ• vaá¹ƒ, tatoyeva ca namassanÄ• rahabh
katÄ• yanamassanakiriyÄ• yayathÄ• dhippetatthasiddhikarabhÄ• vaá¹ƒ, attano kiriyÄ• ya ca
dasseti.

evaá¹ƒ sahetukaá¹ƒ ratanattayapaá¹‡Ä• maá¹ƒ dassetvÄ• idÄ• ni pakaraá¹‡Ä• rambhassa
mukhyapayojanaá¹ƒdassetumÄ• ha __ ``vinaye_ \Be I 7/ __pÄ• á¹-avatthÄ• ya, yogÄ• vaca
etthaca __vinaye pÄ• á¹-avatthÄ• yÄ• _ti mukhyapayojanadassanaá¹ƒ, taá¹ƒdassanena ca
anusaá¹…gikapayojanampivibhÄ• vitameva hoti kÄ• raá¹‡e siddhe kÄ• riyassa sijjhanato.
__yogÄ• vacarabhikkhÅ«na_ntibÄ• hiranimittadassanaá¹ƒ, tasmiá¹ƒ dassite ajjhattikanimitta
hotiÄ• rammaá¹‡e Ã±Ä• te Ä• rammaá¹‡ikassa Ã±Ä• tabbato. tattha vividhÄ• nayÄ• etthÄ
duvidhapÄ• timokkhaduvidhavibhaá¹…gapaÃ±cavidhapÄ• timokkhuddesapaÃ±caÄ• pattikk
vidhÄ• anekappakÄ• rÄ• nayÄ• ettha santÄ«ti attho. atha vÄ• visesÄ• nayÄ• etthÄ• ti vi
daá¸·hÄ«kammasithilakaraá¹‡apayojanÄ• anupaÃ±Ã±attinayÄ• dayo visesÄ• nayÄ• ettha
vinetÄ«ti vinayo. kÄ• yo vineti kÄ• yavÄ• cÄ• yo, iti kÄ• yavÄ• cÄ• naá¹ƒ vinayanatovinayo.
aá¹-á¹-hakathÄ• yaá¹ƒ ---

``vividhavisesanayattÄ• \Ne I 7/.

vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ.

vinayo `vinayoâ€™ ti akkhÄ• toâ€™â€™ ti || (Sp (to Vin III) I paá¹-hamamahÄ• saá¹…gÄ«ti
nidÄ• nakathÄ• ; Sv I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•).

ko so? vinayapiá¹-akaá¹ƒ. tasmiá¹ƒ __vinaye_. paá¹-ati viyattabhÄ• vaá¹ƒ gacchatÄ«ti paá¹-
paá¹‡á¸• ito. paá¹-uno bhÄ• vo pÄ• á¹-avaá¹ƒ. kiá¹ƒ taá¹ƒ? Ã±Ä• á¹‡aá¹ƒ. asati kÄ• raá¹‡Ä•
attho. ko so? payojanaá¹ƒ. pÄ• á¹-avameva attho pÄ• á¹-avattho, tassa __pÄ• á¹-avatthÄ• y

kosallaÃ±Ä• á¹‡apayojanÄ• yÄ• ti vuttaá¹ƒ hoti. yuÃ±janaá¹ƒ yogo, kammaá¹-á¹-hÄ• namar
avacarÄ• , yoge avacarÄ• yogÄ• vacarÄ• , kammaá¹-á¹-hÄ• nikÄ• bhikkhÅ«. saá¹ƒsÄ• re
yogÄ• vacarÄ• ca te bhikkhÅ« cÄ• ti yogÄ• vacarabhikkhÅ«, tesaá¹ƒ __yogÄ• vacarabhikk
vinaye paá¹-ubhÄ• vo nÄ• ma bhikkhÅ«naá¹ƒyeva attho hoti, na gahaá¹-á¹-hatÄ• pasaparib
bhikkhÅ«su ca kammaá¹-á¹-hÄ• ne niyuttÄ• naá¹ƒ lajjipesalabhikkhÅ«naá¹ƒyeva, na
vissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• naá¹ƒalajjibhikkhÅ«nanti imamatthaá¹ƒ dasseti.

evaá¹ƒ pakaraá¹‡Ä• rambhassa sanimittaá¹ƒ payojanaá¹ƒ dassetvÄ• idÄ• ni sahetukaá¹ƒ a
``vippakiá¹‡á¹‡amanekattha, pÄ• á¸·imuttavinicchayaâ€™â€™ _nti Ä• ha. tattha __vippakiá
iminÄ• pakaraá¹‡Ä• rambhassa hetuá¹ƒ dasseti hetumantavisesanattÄ• , imassa
anekatthavippakiá¹‡á¹‡attÄ• yevaÄ• cariyassa Ä• rambho hoti, na avippakiá¹‡á¹‡e sati. vak
ekatthadassayissaâ€™â€™ nti (vi0 saá¹…ga0-a ganthÄ• rambhakathÄ•). __pÄ• á¸·imuttav
iminÄ• pakaraá¹‡Ä• bhidheyyaá¹ƒ. tattha kirati vikkhipatÄ«ti kiá¹‡á¹‡o, pakÄ• rena kiá¹‡á¹‡
vividhena pakiá¹‡á¹‡o vippakiá¹‡á¹‡o. ko so? pÄ• á¸·imuttavinicchayo, taá¹ƒ __vippakiá¹‡á¹

__anekatthÄ• _ti ettha saá¹…khyÄ• vÄ• cako sabbanÄ• miko eka-saddo, na eko aneke. bal
ekantaekavacanantopi eka-saddo na-itinipÄ• tena yuttattÄ• bahuvacanantojÄ• toti. tattha _
attho, pÄ• rÄ• jikakaá¹‡á¸• aá¹-á¹-hakathÄ• dÄ«su anekesupakaraá¹‡esÅ«ti \Ne I 8/ vuttaá¹
porÄ• á¹‡aá¹-Ä«kÄ• yaá¹ƒ pana __anekatthÄ• _ti anekesu sikkhÄ• padapadesesÅ«tiattho c
``samÄ• haritvÄ• ekatthÄ• â€™â€™ ti vakkhamÄ• nattÄ• ``anekatthavippakiá¹‡á¹‡aá¹ƒek
imesaá¹ƒ padÄ• naá¹ƒ sahayogÄ«bhÅ«tattÄ• anekesu sikkhÄ• padapadesesuvippakiá¹‡á¹
sikkhÄ• padapadese samÄ• haritvÄ• ti attho bhaveyya, so ca atthoayutto. kasmÄ• ? aneke
vippakiá¹‡á¹‡aá¹ƒ ekasmiá¹ƒ pakaraá¹‡e samÄ• haritvÄ• ti \Be I 9/ attho amhehi vutto. atha
ti imassa ``ekatoâ€™â€™ ti atthaá¹ƒvikappetvÄ• anekesu sikkhÄ• padapadesesu vippakiá
samÄ• haritvÄ• tiatthaá¹ƒ gaá¹‡heyya, so attho yutto bhaveyya.

pakaá¹-á¹-hÄ• naá¹ƒ Ä• á¸·Ä«ti pÄ• á¸·i, uttamÄ• naá¹ƒ vacanÄ• naá¹ƒ anukkamoti attho. a
attatthaparatthÄ• dibhedaá¹ƒatthaá¹ƒ pÄ• leti rakkhatÄ«ti pÄ• á¸·i, laá¸·Ä• namaviseso. kÄ•
muccatÄ«timutto, pÄ• á¸·ito mutto pÄ• á¸·imutto. chindiyate anenÄ• ti chayo, nÄ«haritvÄ• c
nicchayo vinicchayo, khilamaddanÄ• kÄ• rena pavatto saddanayo atthanayoca. pÄ• á¸·imut
pÄ• á¸·imuttavinicchayo, taá¹ƒ __pÄ• á¸·imuttavinicchayaá¹ƒ_. idaÃ±ca ``Ä• nagarÄ• khadi
viya yebhuyyanayavasena vuttaá¹ƒ katthaci pÄ• á¸·ivinicchayassapidissanato. porÄ• á¹‡aá¹
pÄ• á¸·ivinicchayo ca pÄ• á¸·imuttavinicchayo ca pÄ• á¸·imuttavinicchayotievaá¹ƒ ekadesas
etaá¹ƒ vuttanti daá¹-á¹-habbanti dutiyanayopi vutto, evaÃ±casati pÄ• á¸·ivinicchayapÄ• á¸·in
aÃ±Ã±assa vinicchayassa abhÄ• vÄ• kimetena ganthagarukarenapÄ• á¸·imuttaggahaá¹‡en
sambhavabyabhicÄ• re ca sati sÄ• tthakaá¹ƒ siyÄ• ti paá¹-hamanayovaÄ• rÄ• dhanÄ«yo ho

evaá¹ƒ sahetukaá¹ƒ abhidheyyaá¹ƒ dassetvÄ• idÄ• ni karaá¹‡appakÄ• raá¹ƒ dasseti __ ``s

_tiÄ• dinÄ• . duvidho hettha karaá¹‡appakÄ• ro ekatthasamÄ• haraá¹‡aanÄ• kulakaraá¹‡av
tenapakÄ• rena pakaraá¹‡assa katattÄ• ``karaá¹‡appakÄ• roâ€™â€™ ti vuccati. tattha sam
__samÄ• haritvÄ• , _saá¹ƒ-saddo saá¹…khepattho, tasmÄ• saá¹…khipiya Ä• harissÄ• mÄ«
paccamÄ• nena ``dassayissaâ€™â€™ nti \Be I 10/ padena samÄ• nakÄ• lattÄ• anÄ• gatak
__ekatthÄ• _ti ekasmiá¹ƒ idha vinayasaá¹…gahappakaraá¹‡e. __ekatthÄ• _ti vÄ• ekato. __
dassayissÄ• mi, Ã±Ä• payissÄ• mÄ«ti attho. Ä• kulati byÄ• kulatÄ«tiÄ• kulo, na Ä• kulo \Ne
pubbÄ• parabyÄ• kiá¹‡á¹‡avirahito pÄ• á¸·imuttavinicchayo. __anÄ• kula_nti pana bhÄ• var
karadhÄ• tumayena katvÄ• saddena yojetvÄ• dassanakiriyÄ• yasambandhitabbaá¹ƒ.

evaá¹ƒ ratanattayapaá¹‡Ä• mÄ• dikaá¹ƒ pubbakaraá¹‡aá¹ƒ dassetvÄ• idÄ• ni ye pÄ• á¸·im
tesaá¹ƒ anukkamakaraá¹‡atthaá¹ƒ mÄ• tikaá¹ƒ á¹-hapento __ ``tatrÄ• yaá¹ƒ mÄ• tikÄ• â€™
mÄ• tikÄ• yahi asati dassitavinicchayÄ• vikiranti vidhaá¹ƒsenti yathÄ• taá¹ƒ suttena asaá¹.
santiyÄ• pana mÄ• tikÄ• ya dassitavinicchayÄ• na vikiranti na vidhaá¹ƒsenti yathÄ• taá¹ƒ
pupphÄ• ni. taá¹ƒ taá¹ƒ atthaá¹ƒ jÄ• nitukÄ• mehi mÄ• tikÄ• nusÄ• rena gantvÄ• icchiticchit
so attho jÄ• nitabbo hoti, tasmÄ• sukhaggahaá¹‡atthaá¹ƒ mÄ• tikÄ• á¹-hapitÄ• . tattha __ta
pÄ• á¸·imuttavinicchaye. __aya_nti ayaá¹ƒ mayÄ• vakkhamÄ• nÄ• . mÄ• tÄ• viyÄ• ti __mÄ
mÄ• tito pabhavanti, evaá¹ƒ niddesapadÄ• niuddesato pabhavanti, tasmÄ• uddeso mÄ• tik
ti vuccati.

__divÄ• seyyÄ• _tiÄ• dÄ«su __divÄ• seyyÄ• _ divÄ• seyyavinicchayakathÄ• . __parikkhÄ•
... pe ... __pakiá¹‡á¹‡akaá¹ƒ_ pakiá¹‡á¹‡akavinicchayakathÄ• ti yojanÄ• . teneva vakkhati
``divÄ• sayanavinicchayakathÄ• samattÄ• â€™â€™ tiÄ• di. __iti_-saddo idamattho vÄ• nid
parisamÄ• panattho vÄ• . tesu idamatthe kÄ• sÄ• ? divÄ• seyyÄ• ... pe ... pakiá¹‡á¹‡akaá¹
nidassanatthe \Be I 11/ kathaá¹ƒ sÄ• ? divÄ• seyyÄ• ... pe ... pakiá¹‡á¹‡akaá¹ƒ iti daá¹-á¹-h
parisamÄ• panatthesÄ• kittakena parisamattÄ• ? divÄ• seyyÄ• ... pe ... pakiá¹‡á¹‡akaá¹ƒ i
parisamattÄ• tiattho. imesaá¹ƒ pana divÄ• seyyÄ• dipadÄ• naá¹ƒ vÄ• kyaviggahaá¹ƒ katvÄ•
atipapaÃ±cobhavissati, sotÅ«naÃ±ca dussallakkhaá¹‡Ä«yo, tasmÄ• tassa tassa niddesass
yathÄ• nurÅ«paá¹ƒvakkhÄ• ma.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. divÄ• seyyavinicchayakathÄ•

<1> evaá¹ƒ \Ne I 10/ pÄ• á¸·imuttavinicchayakathÄ• naá¹ƒ mÄ• tikaá¹ƒ á¹-hapetvÄ• idÄ• ni
yathÄ• á¹-hapitamÄ• tikÄ• nukkamenaniddisanto __ ``tattha divÄ• seyyÄ• ti divÄ• nipajjana
tattha __tatthÄ• _titesu mÄ• tikÄ• padesu samabhiniviá¹-á¹-hassa ``divÄ• seyyÄ• â€™â€™
``divÄ• nipajjanaâ€™â€™ ntiattho daá¹-á¹-habboti yojanÄ• . tattha __divÄ• _-saddo ahavÄ•
vuttaÃ±hiabhidhÄ• nappadÄ«pikÄ• yaá¹ƒ ``Ä• nukÅ«lyetu saddhaÃ±ca, nattaá¹ƒ doso divÄ•

sayanaá¹ƒseyyÄ• , karajakÄ• yagatarÅ«pÄ• naá¹ƒ uddhaá¹ƒ anuggantvÄ• dÄ«ghavasena
iriyÄ• pathaviseso. divÄ• kÄ• lasmiá¹ƒ seyyÄ• __divÄ• seyyÄ• _. aruá¹‡uggamanato paá¹-
sÅ«riyatthaá¹…gamanÄ• , etasmiá¹ƒ kÄ• le sayanairiyÄ• pathakaraá¹‡anti. tenÄ• ha ``divÄ•
ti.

__tatrÄ• _ti tasmiá¹ƒ divÄ• sayane ayaá¹ƒ vakkhamÄ• no vinicchayo veditabboti yojanÄ• . _
... vacanatoâ€™â€™ _ti (Vin III 77) ayaá¹ƒ paá¹-hamapÄ• rÄ• jikasikkhÄ• padassa vinÄ«ta
bhagavatÄ• \Be I 12/ Ä• haccabhÄ• sito Ã±Ä• pakapÄ• á¹-ho. tattha __divÄ• paá¹-isallÄ«y
nipajjantena. __dvÄ• raá¹ƒ saá¹ƒvaritvÄ• paá¹-isallÄ«yitu_nti dvÄ• raá¹ƒ pidahitvÄ• nipajjit
pe ... nipajjitabba_nti Ã±Ä• pyaá¹ƒ. nanu pÄ• á¸·iyaá¹ƒ ``ayaá¹ƒ nÄ• ma Ä• pattÄ«â€™â€™
athakathamettha Ä• patti viÃ±Ã±Ä• yatÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ettha ca kiÃ±cÄ
__etthÄ• _ti etasmiá¹ƒ divÄ• nipajjane. __ca_-saddo vÄ• kyÄ• rambhajotako, __kiÃ±cÄ• pi_
yadipÄ«tyattho. pÄ• á¸·iyaá¹ƒ ayaá¹ƒ nÄ• ma Ä• pattÄ«ti kiÃ±cÄ• pi na vuttÄ• , pana tathÄ•
nipajjantassa aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) I 77) dukkaá¹-aá¹ƒ yasmÄ• vuttaá¹ƒ, tas
viÃ±Ã±Ä• yatÄ«ti yojanÄ• . evaá¹ƒ santepi asati bhagavato vacanekathaá¹ƒ aá¹-á¹-hakathÄ
Ä• ha __ ``vivaritvÄ• ... pe ... anuÃ±Ã±Ä• tattÄ• â€™â€™ _ti. etena bhagavato anujÄ• nan
Ä• pattikÄ• raá¹‡aá¹ƒ hotÄ«ti dasseti.

tattha __ ``uppanne vatthumhÄ«_ti itthiyÄ• kataajjhÄ• cÄ• ravatthusmiâ€™â€™ nti vimativi
á¹-Ä«0 I 77) vuttaá¹ƒ, sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 77) pana ``methunavatthusmiá¹ƒup
vuttaá¹ƒ, porÄ• á¹‡aá¹-Ä«kÄ• yampi tameva gahetvÄ• ``uppanne methunavatthusmiâ€™â€
vicÄ• retabbaá¹ƒ methunalakkhaá¹‡assa abhÄ• vÄ• . nanu sikkhÄ• padapaÃ±Ã±Ä• panaá¹
\Ne I 11/ aá¹-á¹-hakathÄ• yaá¹ƒ dukkaá¹-aá¹ƒ vuttanti Ä• ha __ ``bhagavatoâ€™â€™ _tiÄ•
upÄ• littherÄ• dÄ«hi eva aá¹-á¹-hakathÄ• á¹-hapitÄ• , atha kho pÄ• á¸·ito ca atthato ca bud
na hi bhagavatÄ• abyÄ• kataá¹ƒ tantipadaá¹ƒ nÄ• ma atthi, sabbesaá¹ƒyeva atthokathito, t
tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ atthavaá¹‡á¹‡anakkamopi bhÄ• sitoti daá¹-á¹-habbaá¹ƒ. tattha
pavattitÄ• pakiá¹‡á¹‡akadesanÄ• yeva aá¹-á¹-hakathÄ• ti.

kiá¹ƒ \Be I 13/ panettha etaá¹ƒ divÄ• dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• nipajjantassa
dukkaá¹-Ä• pattiÄ• pajjanaá¹ƒaá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• eva siddhaá¹ƒ, udÄ• hu aÃ±
``atthÄ• pattÄ«â€™â€™ _tiÄ• di. etaá¹ƒ dukkaá¹-Ä• pattiÄ• pajjanaá¹ƒ na kevalaá¹ƒ aá¹-á¹-
eva siddhaá¹ƒ, atha kho ``atthÄ• pattidivÄ• Ä• pajjati, no rattiâ€™â€™ nti (Vin V 323) iminÄ
parivÄ• rapÄ• á¹-henapi siddhaá¹ƒ hotÄ«tiyojanÄ• . katarasmiá¹ƒ pana vatthusmiá¹ƒ idaá¹ƒ
``tena kho pana samayenaaÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• vane kÅ«á¹-Ä• gÄ• ra
dvÄ• raá¹ƒ vivaritvÄ• nipanno ahosi. tassa aá¹…gamaá¹…gÄ• ni vÄ• tupatthaddhÄ• ni ahes
sambahulÄ• itthiyo gandhaÃ±ca mÄ• laÃ±ca Ä• dÄ• ya vihÄ• raá¹ƒ Ä• gamiá¹ƒsu vihÄ• rap
taá¹ƒ bhikkhuá¹ƒ passitvÄ• aá¹…gajÄ• te abhinisÄ«ditvÄ• yÄ• vadatthaá¹ƒ katvÄ• `purisu
gandhaÃ±ca mÄ• laÃ±ca Ä• ropetvÄ• pakkamiá¹ƒsu. bhikkhÅ« kilinnaá¹ƒ passitvÄ• bhagav

paÃ±cahi, bhikkhave, Ä• kÄ• rehi aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒhoti rÄ• gena, vaccena, p
uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-hena. imehi kho, bhikkhave, paÃ±cahÄ• kÄ• rehi aá¹…ga
aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒtassa bhikkhuno rÄ• gena aá¹…gajÄ•
arahaá¹ƒ so, bhikkhave, bhikkhu, anÄ• pattibhikkhave tassa bhikkhuno. anujÄ• nÄ• mi bhikk
paá¹-isallÄ«yantena dvÄ• raá¹ƒ saá¹ƒvaritvÄ• paá¹-isallÄ«yituâ€™â€™ nti (Vin III 77) etasm
idaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

<2> idÄ• ni dvÄ• ravisesaá¹ƒ dassetuá¹ƒ __ ``kÄ«disaâ€™â€™ _ntiÄ• dimÄ• ha. tattha
__parivattakadvÄ• ramevÄ• _tisaá¹ƒvaraá¹‡avivaraá¹‡avasena ito cito ca parivattanayogga
__rukkhasÅ«cikaá¹‡á¹-akadvÄ• ra_ntirukkhasÅ«cidvÄ• raá¹ƒ kaá¹‡á¹-akadvÄ• raÃ±ca.
``rukkhasÅ«cidvÄ• rakaá¹‡á¹-akadvÄ• raâ€™â€™ micceva vÄ• \Be I 14/pÄ• á¹-ho. yaá¹ƒ u
nikhanitvÄ• tattha vijjhitvÄ• majjhe dve tissorukkhasÅ«ciyo pavesetvÄ• karonti, taá¹ƒ __ru
nÄ• ma. pavesananikkhamanakÄ• leapanetvÄ• thakanayoggaá¹ƒ ekÄ• ya, bahÅ«hi \Ne I 1
kataá¹ƒ __kaá¹‡á¹-akadvÄ• raá¹ƒ_ nÄ• ma. gÄ• madvÄ• rassa pidhÄ• natthaá¹ƒ padarena
katassa kavÄ• á¹-assa udukkhalapÄ• sakarahitatÄ• yaekena saá¹ƒvarituá¹ƒ vivarituÃ±ca as
ekaá¹ƒ cakkaá¹ƒ yojenti, yenaparivattamÄ• nakakavÄ• á¹-aá¹ƒ sukhathakanakaá¹ƒ hoti, taá
``cakkalakayuttadvÄ• raâ€™â€™ _nti. cakkameva hi lÄ• tabbatthena saá¹ƒvaraá¹‡avivaraá
cakkalakaá¹ƒ, tena yuttakavÄ• á¹-ampicakkalakaá¹ƒ nÄ• ma, tena yuttadvÄ• raá¹ƒ __cakka

mahÄ• dvÄ• resu pana dve tÄ«á¹‡i cakkalakÄ• ni yojetÄ«ti Ä• ha __ ``phalakesÅ«â€™â€™
__kiá¹-ikÄ• sÅ«_tiveá¸·upesikÄ• dÄ«hi kaá¹‡á¹-akasÄ• khÄ• dÄ«hi ca katathakanakesu.
__saá¹ƒsaraá¹‡akiá¹-ikadvÄ• ra_nticakkalakayantena saá¹ƒsaraá¹‡akiá¹-ikÄ• yuttamahÄ• d
Ä• vuá¹‡itvÄ• , rajjÅ«hi ganthetvÄ• vÄ• . __ekaá¹ƒ dussasÄ• á¹‡idvÄ• ramevÄ• _ti ettha ki
saá¹…gahaá¹ƒgacchati. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 76-77) pana ``dussad
sÄ• á¹‡idvÄ• raÃ±cadussasÄ• á¹‡idvÄ• raá¹ƒ. dussasÄ• á¹‡i kilaÃ±jasÄ• á¹‡Ä«tiÄ• dinÄ• v
dussasÄ• á¹‡iyamevasaá¹…gahetvÄ• vuttaá¹ƒ, ekasadisattÄ• ekanti vuttaâ€™â€™ nti vut

<3> evaá¹ƒ dvÄ• ravisesaá¹ƒ dassetvÄ• idÄ• ni yattakena dvÄ• raá¹ƒ saá¹ƒvutaá¹ƒ hoti, ta
pamÄ• á¹‡aá¹ƒdassetuá¹ƒ __ ``kittakenaâ€™â€™ _tyÄ• dimÄ• ha. tattha __sÅ«cÄ«_ti majj
pavesitÄ• . __ghaá¹-ikÄ• _ti upari yojitÄ• . idÄ• ni yattha dvÄ• raá¹ƒ saá¹ƒvaritvÄ• nipajjituá
sakkÄ• hoti, tattha kÄ• tabbavidhiá¹ƒ dassetuá¹ƒ __ ``sace bahÅ«naá¹ƒ vaá¸·aÃ±janaá¹-á¹-
_tiÄ• divuttaá¹ƒ. bahÅ«naá¹ƒ avaá¸·aÃ±janaá¹-á¹-hÄ• nepi ekaá¹ƒ Ä• pucchitvÄ• nipajjituá¹
__athabhikkhÅ« ... pe ... nisinnÄ• hontÄ«_ti idaá¹ƒ tattha bhikkhÅ«naá¹ƒ sannihitabhÄ• vad
vuttaá¹ƒ, na sesairiyÄ• pathasamaá¹…gitÄ• nivattanatthaá¹ƒ, tasmÄ• nipannepi Ä• bhogaá
nipajjitvÄ• niddÄ• yante pana Ä• bhogaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. asantapakkhe á¹-hitattÄ
viyadvÄ• rasaá¹ƒvaraá¹‡aá¹ƒ nÄ• ma mÄ• tugÄ• mÄ• naá¹ƒ pavesanivÄ• raá¹‡atthaá¹ƒ an
bhikkhuniá¹ƒvÄ• â€™â€™ _tiÄ• di.

__ettha ca taá¹ƒ yuttaá¹ƒ, evaá¹ƒ sabbatthapi yo yo theravÄ• do vÄ• aá¹-á¹-hakathÄ• vÄ• d
sova pamÄ• á¹‡anti gahetabba_nti idaá¹ƒ aá¹-á¹-hakathÄ• vacanato atirekaá¹ƒ Ä• cariyassa
pubbÄ• paravacanaá¹ƒ aá¹-á¹-hakathÄ• vacanameva. tattha __taá¹ƒ yutta_nti ``kurundaá¹-á
pe ... na vattatÄ«â€™â€™ ti \Ne I 13/ yaá¹ƒ vacanaá¹ƒ aá¹-á¹-hakathÄ• cariyehi vuttaá¹ƒ, ta
yuttantiattho. __evaá¹ƒ ... pe ... gahetabba_nti yathÄ• cettha kurundiyaá¹ƒ vuttavacanaá¹ƒ
sabbatthapi vinicchaye yo yo theravÄ• do vÄ• aá¹-á¹-hakathÄ• vÄ• do vÄ• pacchÄ• vucca
gahetabbaá¹ƒ, pure vutto theravÄ• do vÄ• aá¹-á¹-hakathÄ• vÄ• do vÄ• pamÄ• á¹‡antina g
idaá¹ƒ vacanaá¹ƒ aá¹-á¹-hÄ• ne vuttaá¹ƒ viya dissati. kathaá¹ƒ? yaá¹ƒ tÄ• vavuttaá¹ƒ, taá¹ƒ
imasmiá¹ƒ Ä• pucchanaÄ• bhogakaraá¹‡avinicchaye aÃ±Ã±assa ayuttassaaá¹-á¹-hakathÄ•
abhÄ• vÄ• vattuá¹ƒ na sakkÄ• . na hi pubbavÄ• kye ``bhikkhÅ«evÄ• â€™â€™ ti avadhÄ• n
Ä• sannavasena vÄ• paá¹-á¹-hÄ• navasena vÄ• ``bhikkhÅ« cÄ«varakammaá¹ƒâ€™â€™ i
vuttaá¹ƒ ``evaá¹ƒ sabbatthapÄ«â€™â€™ tyÄ• di, tampi anokÄ• saá¹ƒ. imasmiá¹ƒ vinicchay
aá¹-á¹-hakathÄ• vÄ• dassa vÄ• Ä• cariyavÄ• dassa vÄ• avacanato pure pacchÄ• bhÄ• vo
``pamÄ• á¹‡aâ€™â€™ nti gahetabbo, ayaá¹ƒ ``na gahetabboâ€™â€™ ti vattabbabhÄ• voc

upari pana ``ko muccati, ko na muccatÄ«â€™â€™ ti imassa paÃ±hassa vissajjane mahÄ• p
ca mahÄ• aá¹-á¹-hakathÄ• vÄ• do cÄ• ti tayo aá¹-á¹-hakathÄ• vÄ• dÄ• Ä• gatÄ• , eko mah
tattheva yuttÄ• yuttabhÄ• vo ca pamÄ• á¹‡Ä• pamÄ• á¹‡abhÄ• vo ca gahetabbÄ• gahetabb
tasmiá¹ƒyeva á¹-hÄ• ne vattabbaá¹ƒ siyÄ• , suvimalavipulapaÃ±Ã±Ä• veyyattiyasamannÄ•
avattabbaá¹-á¹-hÄ• ne vuttaá¹ƒ na siyÄ• , tasmÄ• upari
aá¹-á¹-hakathÄ• vÄ• dasaá¹ƒsandanÄ• vasÄ• nemahÄ• padumattherena vuttanti imassa va
taá¹ƒ pacchÄ• lekhakehiparivattetvÄ• likhitaá¹ƒ bhaveyya, pÄ• rÄ• jikakaá¹‡á¸• aá¹-á¹-hak
vacanaá¹ƒ vuttaá¹ƒ. á¹-Ä«kÄ• yaÃ±caimasmiá¹ƒ á¹-hÄ• ne na vuttaá¹ƒ, upariyeva vuttaá¹ƒ,
yo ca bandhitvÄ• nipajjÄ• pitoâ€™â€™ ti imassa aá¹-á¹-hakathÄ• vÄ• dassa pacchimattÄ•
gahetabbo. tathÄ• ca vakkhati ``sabbattha yo yo aá¹-á¹-hakathÄ• vÄ• do vÄ• theravÄ• do v
soyevapamÄ• á¹‡ato daá¹-á¹-habboâ€™â€™ ti, tasmÄ• idamettha vicÄ• retvÄ• gahetabba

<4> idÄ• ni dvÄ• raá¹ƒ saá¹ƒvaraá¹‡assa antarÄ• ye sati asaá¹ƒvaritvÄ• pi nipajjituá¹ƒ vaá¹
``atha dvÄ• rassaâ€™â€™ _tyÄ• dimÄ• ha. __nisseá¹‡iá¹ƒ Ä• ropetvÄ• _ti uparimatalaá¹ƒ
bhÅ«miyaá¹ƒ pÄ• tetvÄ• , chaá¸• á¸• etvÄ• vÄ• nipajjituá¹ƒ vaá¹-á¹-ati. idaá¹ƒ ekÄ• baddha
dvÄ• rÄ• ni jaggitabbÄ• nÄ«_ti ettha sace ekasmiá¹ƒ dvÄ• re kavÄ• á¹-aá¹ƒ vÄ• natthi, heá
saá¹ƒvarituá¹ƒ vÄ• na sakkÄ• \Ne I 14/, itaraá¹ƒ dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• \Be I 17/ nipajj
__dvÄ• rapÄ• lassÄ• _ti dvÄ• rakoá¹-á¹-hake mahÄ• dvÄ• re, nisseá¹‡imÅ«le vÄ• á¹-hatvÄ
__pacchimÄ• naá¹ƒ bhÄ• ro_ti ekÄ• baddhavasena Ä• gacchante sandhÄ• ya vuttaá¹ƒ. asa
yojetabbaá¹ƒ. __bahi vÄ• _ti gabbhato bahi. __nipajjanakÄ• lepi ... pe ... vaá¹-á¹-atiyevÄ• _t
dvÄ• rajagganakassa tadadhÄ«nattÄ• tadÄ• tassa tattha sannihitÄ• sannihitabhÄ• vaá¹ƒ a
kÄ• tuá¹ƒ vaá¹-á¹-atiyevÄ• ti vadanti.

__yena kenaci parikkhitte_ti ettha parikkhepassa ubbedhato pamÄ• á¹‡aá¹ƒ sahaseyyappal
vuttaÃ±hi samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin IV) 51) ``yaÃ±hi senÄ• sanaá¹ƒ upari pa
vÄ• kenaci sabbameva paá¹-icchannaá¹ƒ, ayaá¹ƒ sabbacchannÄ• nÄ• ma seyyÄ• ... pe ..
bhÅ«mito paá¹-á¹-hÄ• ya yÄ• va chadanaá¹ƒ Ä• hacca pÄ• kÄ• rena vÄ• aÃ±Ã±ena vÄ• k
parikkhittaá¹ƒ, ayaá¹ƒ sabbaparicchannÄ• nÄ• ma seyyÄ• . chadanaá¹ƒ anÄ• haccasabbar
diyaá¸• á¸• hahatthubbedhena pÄ• kÄ• rÄ• dinÄ• parikkhittÄ• pi sabbaparicchannÄ• yevÄ•
vuttaâ€™â€™ nti. ``diyaá¸• á¸• hahatthubbedho vaá¸• á¸• hakihatthena gahetabboâ€™â€™
(Sp-á¹- pÄ• cittiya III 51) vimativinodaniyaÃ±ca (vi0 vi0 á¹-Ä«0pÄ• cittiya II 50-51) vuttaá¹ƒ.
__mahÄ• pariveá¹‡a_nti mahantaá¹ƒ aá¹…gaá¹‡aá¹ƒ. tena bahujanasaÃ±caraá¹‡aá¹-á¹-hÄ
``mahÄ• bodhÄ«â€™â€™ _tiÄ• di.

__aruá¹‡e uggate vuá¹-á¹-hÄ• ti, anÄ• patti_ anÄ• pattikhettabhÅ«tÄ• ya rattiyÄ• suddhacit
__pabujjhitvÄ• puna supati, Ä• pattÄ«_ti aruá¹‡e uggate pabujjhitvÄ• aruá¹‡uggamanaá¹ƒ
anuá¹-á¹-hahitvÄ• sayitasantÄ• nena supati, uá¹-á¹-hahitvÄ• \Be I 18/ kattabbassadvÄ• ras
akatattÄ• akiriyasamuá¹-á¹-hÄ• nÄ• Ä• patti hoti anÄ• pattikhette katanipajjanakiriyÄ• yaan
Ä• patti Ä«dise á¹-hÄ• ne akiriyÄ• , divÄ• dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• nipajjanakkhaá¹‡ekiri
cÄ• ti veditabbÄ• . purÄ• ruá¹‡Ä• pabujjhitvÄ• pi yÄ• vaaruá¹‡uggamanÄ• sayantassapi p

__aruá¹‡e uggate vuá¹-á¹-hahissÄ• mÄ«ti ... pe ... Ä• pattiyevÄ• ti_ ettha kadÄ• assa Ä• pa
tÄ• va rattiyaá¹ƒ, ``divÄ• Ä• pajjati, no rattiâ€™â€™ nti (Vin V 323) vuttattÄ• anÄ• dariyadu
muccatÄ«ti vuttadukkaá¹-aá¹ƒ pana divÄ• sayanadukkaá¹-ameva na hoti anÄ• dariyadukkaa
``aruá¹‡uggamane pana acittakaá¹ƒ akiriyasamuá¹-á¹-hÄ• naá¹ƒ Ä• pattiá¹ƒ Ä• pajjatÄ«ti ve
ntivimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 77) vuttaá¹ƒ, sÄ• ratthadÄ«paniyampi (Sp-á¹- pÄ• rÄ
``yathÄ• paricchedameva vuá¹-á¹-hÄ• tÄ«ti aruá¹‡e uggateyeva uá¹-á¹-hahati. tassa Ä• patt
nipannattÄ• niddÄ• yantassapi aruá¹‡e uggate divÄ• paá¹-isallÄ• namÅ«likÄ• Ä• patti. `ev
anÄ• dariyadukkaá¹-Ä• pi na muccatÄ«â€™ ti vuttattÄ• asuddhacittena nipajjantoaruá¹‡ugg
uá¹-á¹-hahantopi anuá¹-á¹-hahantopi nipajjanakÄ• leyeva anÄ• dariyadukkaá¹-aá¹ƒÄ• pajjat
divÄ• paá¹-isallÄ• namÅ«likaá¹ƒ pana dukkaá¹-aá¹ƒ aruá¹‡eyeva Ä• pajjatÄ«â€™â€™ ti vu
nipajjantassa dve dukkaá¹-Ä• ni Ä• pajjantÄ«ti veditabbaá¹ƒ.

sace dvÄ• raá¹ƒ saá¹ƒvaritvÄ• aruá¹‡e uggate uá¹-á¹-hahissÄ• mÄ«ti nipajjati, dvÄ• re ca a
aruá¹‡uggamanakÄ• levivaá¹-epi tassa anÄ• pattiyeva dvÄ• rapidahanassa rattidivÄ• bhÄ•
Ä• pattiÄ• pajjanassevakÄ• laviseso icchitabbo, na tapparihÄ• rassÄ• ti gahetabbaá¹ƒ. ``dv
rattiá¹ƒ \Be I 19/ nipajjatÄ«â€™â€™ ti (Sp (to Vin III) I 77) hi vuttaá¹ƒ. divÄ• saá¹ƒvaritvÄ•
nipannassakenaci vivaá¹-epi dvÄ• re anÄ• pattiyeva, attanÄ• pi anuá¹-á¹-hahitvÄ• va sati pa
vivaá¹-epianÄ• pattÄ«ti vadanti, idampi vimativinodaniyameva (vi0 vi0 á¹-Ä«0 I 77) vuttaá¹ƒ.

__yathÄ• paricchedameva vuá¹-á¹-hÄ• tÄ«_ti aruá¹‡e uggateyeva vuá¹-á¹-hÄ• ti, Ä• pattiye

mÅ«lÄ• pattiá¹ƒsandhÄ• ya vuttaá¹ƒ. anÄ• dariyaÄ• patti pana purÄ• ruá¹‡Ä• uá¹-á¹-hitass
``dukkaá¹-Ä• na muccatÄ«â€™â€™ ti vuttattÄ• . __dukkaá¹-Ä• na muccatÄ«_ti ca purÄ• ru
mÅ«lÄ• pattiyÄ• muttopi anÄ• dariyadukkaá¹-Ä• na muccatÄ«ti adhippÄ• yo.

<5> __niddÄ• vasena nipajjatÄ«_ti niddÄ• bhibhÅ«tatÄ• ya ekapassena nipajjati. ``niddÄ• v
vohÄ• ravasena vuttaá¹ƒ, pÄ• dÄ• naá¹ƒ pana bhÅ«mito amocitattÄ• ayaá¹ƒ nipannonÄ• m
vuttÄ• . __apassÄ• ya supantassÄ• _ti kaá¹-iá¹-á¹-hito uddhaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akeappan
bhÅ«miá¹ƒ aphusÄ• petvÄ• supantassa. kaá¹-iá¹-á¹-hiá¹ƒ pana bhÅ«miá¹ƒ phusÄ• pentass
piá¹-á¹-hipasÄ• raá¹‡alakkhaá¹‡Ä• hi seyyÄ• dÄ«ghÄ• , vandanÄ• dÄ«supi tiriyaá¹ƒpiá¹-á¹
16/ pasÄ• ritattÄ• nipajjanamevÄ• ti Ä• patti pariharitabbÄ• va. vandanÄ• pi hipÄ• damÅ«le
nipajjanameva vuttÄ• . __sahasÄ• vuá¹-á¹-hÄ• tÄ«_ti pakkhalitÄ• patitoviya sahasÄ• vuá¹
anÄ• patti_ patanakkhaá¹‡e avisayattÄ• , visaye jÄ• tesahasÄ• vuá¹-á¹-hitattÄ• ca. yassa
pacchÄ• pi avisayo eva, tassa anÄ• pattiyevapatanakkhaá¹‡e viya. __tattheva sayati, na vu
visayepi akaraá¹‡aá¹ƒ dasseti, teneva tassa Ä• pattÄ«ti vuttaá¹ƒ.

idÄ• ni \Be I 20/ aá¹-á¹-hakathÄ• vÄ• dasaá¹ƒsandanaá¹ƒ kÄ• tuá¹ƒ __ ``ko muccati, ko na
_tiÄ• dimÄ• ha. tattha __mahÄ• paccariya_ntiÄ• dÄ«su __paccarÄ«_ti uá¸·umpaá¹ƒ vuccati
nisÄ«ditvÄ• katattÄ• tameva nÄ• maá¹ƒ jÄ• taá¹ƒ. kurundivallivihÄ• ro nÄ• ma atthi, tattha
__kurundÄ«_tinÄ• maá¹ƒ jÄ• taá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• _ nÄ• ma saá¹…gÄ«tittayam
buddhavacanassa aá¹-á¹-hakathÄ• . yÄ• mahÄ• mahindattherena tambapaá¹‡á¹‡idÄ«paá¹
therehi pacchÄ• sÄ«haá¸·abhÄ• sÄ• yaabhisaá¹…khatÄ• ca hoti. __ekabhaá¹…genÄ• _ti
bhÅ«mito amocetvÄ• ekapassenasarÄ«raá¹ƒ bhaÃ±jitvÄ• nipannoti vuttaá¹ƒ hoti. mahÄ• a
mahÄ• padumattherenavuttanti sambandho. tena mahÄ• aá¹-á¹-hakathÄ• ya likhitamahÄ• p
nti dasseti. ``mucchitvÄ• patitattÄ• avisayattÄ• Ä• patti na dissatÄ«â€™â€™ ti therena vu
yathÄ• yakkhagahitako bandhitvÄ• nipajjÄ• pito ca paravaso hoti, evaá¹ƒ aparavasattÄ• m
kaÃ±cikÄ• laá¹ƒ jÄ• nitvÄ• nipajjatÄ«ti anÄ• pattiá¹ƒ na vadanti, visaÃ±Ã±ite pana satianÄ•

__dve janÄ• _tiÄ• di mahÄ• aá¹-á¹-hakathÄ• yameva vacanaá¹ƒ, tadeva pacchÄ• vuttattÄ•
yakkhagahitaggahaá¹‡enevacettha visaÃ±Ã±ibhÅ«topi saá¹…gahito, ekabhaá¹…gena nipan
Ä• pattito muccatiyevÄ• tigahetabbaá¹ƒ. sÄ• ratthadÄ«paniyaÃ±ca (Sp-á¹- II 77) ``yo ca yak
bandhitvÄ• nipajjÄ• pitoâ€™â€™ ti imassa aá¹-á¹-hakathÄ• vÄ• dassa pacchimattÄ• soyev
tathÄ• ca vakkhati ``sabbattha yo yo aá¹-á¹-hakathÄ• vÄ• do vÄ• pacchÄ• vuccati, so soye
gahetabboâ€™â€™ ti. imasmiá¹ƒ á¹-hÄ• ne imassa aá¹-á¹-hakathÄ• pÄ• á¹-hassa Ä• nÄ«ta
vinayasaá¹…gahappakaraá¹‡epi \Be I 21/imasmiá¹ƒyeva á¹-hÄ• ne so pÄ• á¹-ho vattabboti
``rattiá¹ƒ dvÄ• raá¹ƒ vivaritvÄ• nipanno aruá¹‡e uggate uá¹-á¹-hÄ• ti, anÄ• pattÄ«â€™â€™
aruá¹‡uggamane saá¹ƒsayavinodanatthaá¹ƒaruá¹‡akathÄ• vattabbÄ• . tatridaá¹ƒ vuccati --

``ko \Ne I 17/ esa aruá¹‡o nÄ• ma.

kena so aruá¹‡o bhave.

kÄ«diso tassa vaá¹‡á¹‡Ä• tu.

saá¹‡á¹-hÄ• naá¹ƒ kÄ«disaá¹ƒ bhave ||

``kismiá¹ƒ kÄ• le ca dese ca, aruá¹‡o samugacchati.

kiá¹ƒ paccakkhasiddho eso, udÄ• hu anumÄ• natoâ€™â€™ ti ||

tattha __ko esa aruá¹‡o nÄ• mÄ• _ti ettha esa aruá¹‡o nÄ• ma sÅ«riyassa pabhÄ• viseso.
vuttaÃ±hetaá¹ƒabhidhÄ• nappadÄ«pikÄ• yaá¹ƒ ---

``sÅ«rassodayato pubbuá¹-á¹-hitaraá¹ƒsi siyÄ• ruá¹‡oâ€™â€™ ti.

taá¹-á¹-Ä«kÄ• yaÃ±ca ``sÅ«rassa udayato pubbe uá¹-á¹-hitaraá¹ƒsi aruá¹‡o nÄ• ma siyÄ• â
vimativinodanÄ«nÄ• mikÄ• yaá¹ƒvinayaá¹-Ä«kÄ• yaÃ±ca (vi0 vi0 á¹-Ä«0 I 463) ``aruá¹‡oti c
purecarovaá¸• á¸• hanaghanaratto pabhÄ• visesoti daá¹-á¹-habboâ€™â€™ ti vuttaá¹ƒ, tasm
aruá¹‡o nÄ• ma, na aÃ±Ã±oti daá¹-á¹-habbaá¹ƒ. __kena so aruá¹‡o bhave_ti ettha aruá¹‡o
aruá¹‡o, kiÃ±cirattavaá¹‡á¹‡asamannÄ• gatoti attho. atha vÄ• arati gacchati rattavaá¹‡á¹‡a
pavattatÄ«tiaruá¹‡o. vuttaÃ±hetaá¹ƒ abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• yaá¹ƒ ``aruá¹‡avaa
gacchatÄ«tiaruá¹‡oâ€™â€™ ti. __kÄ«diso tassa vaá¹‡á¹‡o_ti ettha abyattarattavaá¹‡á¹‡o t
vuttaÃ±hiabhidhÄ• nappadÄ«pikÄ• yaá¹ƒ ``aruá¹‡o kiÃ±cirattothÄ• â€™â€™ ti. taá¹-á¹-Ä«k
``kiÃ±ciratto abyattarattavaá¹‡á¹‡o aruá¹‡o nÄ• ma yathÄ• macchassa akkhÄ«â€™â€™ ti.
vi0 á¹-Ä«0 I 463) ``vaá¸• á¸• hanaghanaratto pabhÄ• visesoâ€™â€™ ti, tasmÄ• sÅ«riyassa
nÄ• ma, na setappabhÄ• dayoti daá¹-á¹-habbaá¹ƒ. yadi evaá¹ƒ
pÄ• timokkhaá¹-á¹-hapanakkhandhakavaá¹‡á¹‡anÄ• yavimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0
``pÄ• á¸·iyaá¹ƒ pana __nandimukhiyÄ• _tiodÄ• tadisÄ• mukhatÄ• ya tuá¹-á¹-hamukhiyÄ• â€
kathaá¹ƒ yujjeyyÄ• ti, no na yujjeyya. tattha hi aruá¹‡uggatakÄ• le aruá¹‡obhÄ• sena odÄ• t
vutto, na aruá¹‡obhÄ• sassaodÄ• tabhÄ• vo. vuttaÃ±hetaá¹ƒ udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ
``nandimukhiyÄ• _ti aruá¹‡assauggatattÄ• \Ne I 18/ eva aruá¹‡obhÄ• ya sÅ«riyÄ• lokÅ«paj
nandÄ• panamukhiyÄ• rattiyÄ• jÄ• tÄ• yavibhÄ• yamÄ• nÄ• yÄ• ti atthoâ€™â€™ ti.

jÄ• takaá¹-á¹-hakathÄ• yaÃ±ca ---

``jighaÃ±Ã±arattiá¹ƒ aruá¹‡asmimuhate.

yÄ• dissati uttamarÅ«pavaá¹‡á¹‡inÄ«.

tathÅ«pamÄ• maá¹ƒ paá¹-ibhÄ• si devate.

Ä• cikkha me taá¹ƒ katamÄ• si accharÄ• â€™â€™ ti || (Ja V 21.254).

imassa gÄ• thÄ• ya atthavaá¹‡á¹‡anÄ• yaá¹ƒ ``tattha __jighaÃ±Ã±aratti_nti pacchimarattiá¹
rattipariyosÄ• netiattho. __uhate_ti aruá¹‡e uggate. __yÄ• _ti yÄ• puratthimÄ• disÄ• ratta
uttamarÅ«padharÄ• hutvÄ• dissatÄ«â€™â€™ ti. evaá¹ƒ aruá¹‡uggatasamaye puratthimad
vuttÄ• , tasmÄ• tasmiá¹ƒ samaye aruá¹‡assa uá¹-á¹-hitattÄ• puratthimÄ• ya disÄ• ya rattab
patthaá¹-attÄ• sesadisÄ• naá¹ƒ odÄ• tabhÄ• vo viÃ±Ã±Ä• yati.

__saá¹‡á¹-hÄ• naá¹ƒ_ \Be I 23/ __kÄ«disaá¹ƒ bhave_ti ettha aruá¹‡assa pÄ• á¹-ekkaá¹ƒ sa
natthirasmimattattÄ• . yattakaá¹ƒ padesaá¹ƒ pharati, tattakaá¹ƒ tassa saá¹‡á¹-hÄ• nanti daá
vÄ• puratthimadisÄ• saá¹‡á¹-hÄ• naá¹ƒ. vuttaÃ±hi jÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ (Ja V 21.25
``puratthimadisÄ• rattavaá¹‡á¹‡atÄ• ya uttamarÅ«padharÄ• hutvÄ• dissatÄ«â€™â€™ ti.

__kismiá¹ƒ kÄ• le ca dese ca, aruá¹‡o samugacchatÄ«_ti ettha esa aruá¹‡o sÅ«riyuggamar
puratthimadisÄ• yaá¹ƒ uggacchati. vuttaÃ±hetaá¹ƒ udÄ• naá¹-á¹-hakathÄ• yaá¹ƒ (Ud-a 23)
uggate aruá¹‡e, aruá¹‡o nÄ• ma puratthimadisÄ• yaá¹ƒ sÅ«riyodayatopuretarameva uá¹-á¹-
abhidhÄ• nappadÄ«pikÄ• yaÃ±ca ``sÅ«rassodayato pubbuá¹-á¹-hitaraá¹ƒsÄ«â€™â€™ ti.

__kiá¹ƒ paccakkhasiddho eso, udÄ• hu anumÄ• nato_ti ettha ayaá¹ƒ aruá¹‡o nÄ• ma pacca
anumÄ• nasiddho. kasmÄ• viÃ±Ã±Ä• yatÄ«ti ce? cakkhuviÃ±Ã±Ä• á¹‡agocaravaá¹‡á¹‡Ä•
paccakkhaá¹ƒ, cakkhurÅ«pÄ• naá¹ƒ abhimukhabhÄ• vena Ä• pÄ• thagatattÄ• cakkhuviÃ±Ã
bhagavatÄ• ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti
425, 426; SN a II 43, 44, 45, SN b IV 60; Kv 465, 467), tasmÄ• ayaá¹ƒ aruá¹‡avaá¹‡á¹‡o ca
jÄ• nitabbato paccakkhasiddhoyevahoti, na evaá¹ƒ sati evaá¹ƒ bhaveyyÄ• ti anumÄ• nena p
siddhoti. imaá¹ƒpaÃ±havissajjanaá¹ƒ sÄ• dhukaá¹ƒ manasi karitvÄ• paá¹‡á¸• itehi rattobhÄ
paccetabbosallakkhetabboti.

kasmÄ• pana imasmiá¹ƒ á¹-hÄ• ne aruá¹‡akathÄ• vuttÄ• ti? imissÄ• aruá¹‡akathÄ• ya ma
uposathikÄ• upÄ• sakÄ• ca upÄ• sikÄ• yo ca aruá¹‡uggamanaá¹ƒ tathato \Be I 24/ajÄ• na
uggatasaÃ±Ã±Ä• ya khÄ• danÄ«yaá¹ƒ vÄ• khÄ• danti, bhojanÄ«yaá¹ƒ vÄ• bhuÃ±janti, mÄ
tato tesaá¹ƒ sÄ«laá¹ƒ bhijjati. sÄ• maá¹‡erÄ• tatheva vikÄ• labhojanaá¹ƒbhuÃ±jitvÄ• sÄ«la
pÄ• puá¹‡anti. nissayapaá¹-ipannakÄ• bhikkhÅ« Ä• cariyupajjhÄ• yehivinÄ• bahisÄ«me ca
nissayappassambhanaá¹ƒ pÄ• puá¹‡anti, antovasse bhikkhÅ« upacÄ• rasÄ«matobahigacch
tecÄ«varikÄ• bhikkhÅ« abaddhasÄ«mÄ• yaá¹ƒ cÄ«varena vippavasantÄ• nissaggiyapÄ• c

sattabbhantarasÄ«mÄ• yaá¹ƒ, sahaseyyappahonakaá¹-á¹-hÄ• ne anupasampannamÄ• tugA
tathÄ• yÄ• vakÄ• likaá¹ƒ bhuÃ±jantÄ• bhikkhÅ«, pÄ• rivÄ• sikÄ• dayo vattaá¹ƒnikkhipantÄ
evamÄ• dianekÄ• dÄ«navasambhavato lajjipesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒtathato aruá¹‡ugg
vuttÄ• ti daá¹-á¹-habbÄ• .

keci pana bhikkhÅ« aá¸• á¸• harattisamaye ghaá¹-isuÃ±Ã±attÄ• aá¸• á¸• harattikÄ• laá¹ƒ at
tasmÄ• tasmiá¹ƒ kÄ• le aruá¹‡aá¹ƒ uá¹-á¹-hitaá¹ƒ nÄ• ma hotÄ«ti maÃ±Ã±amÄ• nÄ• aá¸•
khÄ• danÄ«yabhojanÄ«yÄ• dÄ«nibhuÃ±janti, te pana buddhasamayaá¹ƒ ajÄ• nantÄ• veda
evaá¹ƒ karonti, tasmÄ• tesaá¹ƒ taá¹ƒkaraá¹‡aá¹ƒ pamÄ• á¹‡aá¹ƒ na hoti. bahavo pana bhil
paccakkhabhÄ• vaá¹ƒ ajÄ• nantÄ• anumÄ• navasena cintituÃ±ca asakkontÄ• anussavavas
amhÄ• kaá¹ƒ Ä• cariyÄ• aruá¹‡uggamanavelÄ• yaá¹ƒ uá¹-á¹-hÄ• ya gacchantÄ• sÅ«riyugg
dvisahassadaá¹‡á¸• appamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒpÄ• puá¹‡anti, tisahassadaá¹‡á¸• appa
pÄ• puá¹‡antÄ«ti \Ne I 20/ ca vadanti. imamhÄ• vihÄ• rÄ• asukaá¹ƒnÄ• ma vihÄ• raá¹ƒ as
asukaá¹ƒ nÄ• ma gÄ• maá¹ƒ pÄ• puá¹‡antÄ«tiÄ• dÄ«ni ca vadantÄ«tievaá¹ƒ anussavavaca
appamÄ• á¹‡aá¹ƒ. kasmÄ• ? addhÄ• naá¹ƒ nÄ• ma balavantassa javasampannassaca rass
dÄ«ghaá¹ƒ hoti. vuttaÃ±hi bhagavatÄ• ---

``dÄ«ghÄ• \Be I 25/ jÄ• garato ratti, dÄ«ghaá¹ƒ santassa yojanaá¹ƒ.

dÄ«gho bÄ• lÄ• na saá¹ƒsÄ• ro, saddhammaá¹ƒ avijÄ• nataâ€™â€™ nti || (Dhp 60).

tasmÄ• addhÄ• naá¹ƒ nÄ• ma sabbesaá¹ƒ ekasadisaá¹ƒ na hotÄ«ti aruá¹‡uggamanassa la
nasakkÄ• , na ca te Ä• yasmanto piá¹-akattayato kiÃ±ci sÄ• dhakabhÅ«taá¹ƒ vacanaá¹ƒ Ä•
asakkhikaá¹ƒaá¸• á¸• aá¹ƒ karonti viya yathÄ• jjhÄ• sayameva vadantÄ«ti pamÄ• á¹‡aá¹ƒ n

aÃ±Ã±e pana ---

``atÄ«tarattiyÄ• yÄ• mo.

pacchimoá¸• á¸• hamamussa vÄ• .

bhÄ• viniyÄ• dippahÄ• ro.

tadaá¸• á¸• haá¹ƒ vÄ• jjatehya hoti ---

kaccÄ• yanasÄ• rappakaraá¹‡Ä• gataá¹ƒ gÄ• thaá¹ƒ vatvÄ• atÄ«tarattiyÄ• pacchimo yÄ•
pacchimayÄ• massa Ä• dito paá¹-á¹-hÄ• ya aruá¹‡aá¹ƒ uggacchatÄ«â€™â€™ ti vadanti. ay
sakÄ• raá¹‡asaÃ±Ã±Ä• pakattÄ• purimehi balavÄ• hoti, evaá¹ƒ santepi ayuttoyeva. kasmÄ

bÄ• hirasaddasatthejaá¹…gadÄ• sappakaraá¹‡e vuttanayena ajja bhavÄ• ajjatanÄ«ti vuttaá
pavattanakÄ• laá¹ƒ dassetuá¹ƒvuttÄ• , na piá¹-akattaye vuttassa aruá¹‡uggamanassa kÄ• la
aÃ±Ã±asÄ• dhyassaaÃ±Ã±asÄ• dhakena sÄ• dhitattÄ• ayuttoyeva.

apare pana ``pahÄ• ro yÄ• masaÃ±Ã±itoâ€™â€™ ti abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ vuttatt
pahÄ• rayÄ• masaddÄ• naá¹ƒekatthattÄ• tattheva ``tiyÄ• mÄ• saá¹ƒvarÄ« bhaveâ€™â€™
tiyÄ• mabhÄ• vato pÄ• á¸·iyaÃ±ca (Ud 45; Vin II 383) ``abhikkantÄ• \Ne I 21/, bhante, ratti,
yÄ• mo, uddhastoaruá¹‡oâ€™â€™ ti Ä• gatattÄ• idÄ• ni \Be I 26/ rattiyÄ• catÅ«su pahÄ• r
tatiyappahÄ• rassaavasÄ• ne aruá¹‡o uggato, tasmÄ• avasesaekappahÄ• ramatto kÄ• lo d
bhajatÄ«tivadeyyuá¹ƒ, ayaá¹ƒ vÄ• do tatiyavÄ• datopi balavataro. kasmÄ• ? Ã±Ä• pakaÃ±Ä
tathÄ• hi ``pahÄ• ro yÄ• masaÃ±Ã±itoâ€™â€™ ti ayaá¹ƒ Ã±Ä• pako pahÄ• rayÄ• mÄ• naá
``tiyÄ• mÄ• saá¹ƒvarÄ«bhaveâ€™â€™ ti ayaá¹ƒ rattiyÄ• tiyÄ• mabhÄ• vassa, ``pÄ• á¸·iya
tatiyappahÄ• rassaavasÄ• ne aruá¹‡uggamanassa, tathÄ• pi ayuttoyeva hoti. kasmÄ• ? ``av
divasabhÄ• gaá¹ƒ bhajatÄ«â€™â€™ ti vacanassa viruddhattÄ• . majjhimadese hi dasaghaá
ekappahÄ• rattÄ• sabbÄ• ratti tiyÄ• mÄ• va hoti, na catuyÄ• mÄ• , idÄ• ni pana
paccantavisayesusattaá¹-á¹-haghaá¹-ikÄ• mattassa kÄ• lassa ekappahÄ• rakatattÄ• catupp
majjhimadesavohÄ• raá¹ƒgahetvÄ• abhidhÄ• nappadÄ«pikÄ• yaÃ±ca ``tiyÄ• mÄ• saá¹ƒva
pÄ• á¸·iyaÃ±ca (Ud 45; Vin II 383) ``nikkhanto pacchimo yÄ• mo, uddhasto aruá¹‡oâ€™â€™
rattipariyosÄ• neyevaaruá¹‡o uggatoti daá¹-á¹-habbo. tathÄ• hi vuttaá¹ƒ vimativinodaniyaá¹
mahÄ• vaggaII 201) ``tathÄ• pÄ• rivÄ• sikÄ• dÄ«nampi aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• va
ratticchedovutto, uggate aruá¹‡e nikkhipitabbanti hi vuttaâ€™â€™ nti.

sahaseyyasikkhÄ• padepi (Vin IV 52-54) ``anupasampannehi saha nivutthabhÄ• vaparimoc
nikkhamitvÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. evaá¹ƒ cÄ«varavippavÄ• sÄ• dÄ«su ca sabbatthara
aruá¹‡uggamanaá¹ƒ dassitaá¹ƒ, na atÄ«tÄ• ruá¹‡avasenÄ• ti. jÄ• takaá¹-á¹-hakathÄ• yamp
``rattipariyosÄ• neti atthoâ€™â€™ ti. na kevalaá¹ƒ majjhimadesesurattiyÄ• yeva tippahÄ• ra
atha kho divasassapi. tathÄ• hi vuttaá¹ƒaá¹-á¹-hasÄ• liniyaá¹ƒ (Dhs-a nidÄ• nakathÄ•) ``sa
abhidhammadesanÄ• pariyosÄ• naÃ±catesaá¹ƒ bhikkhÅ«naá¹ƒ sattappakaraá¹‡auggahaá¹
hotÄ«â€™â€™ ti, mÅ«laá¹-Ä«kÄ• yaÃ±ca (Dhs-má¹- nidÄ• nakathÄ• vaá¹‡á¹‡anÄ•) __ ``e
__pahÄ• ro_ti divasassa tatiyabhÄ• govuccatÄ«â€™â€™ ti, tasmÄ• eko rattidivo chappahÄ
evaá¹ƒ majjhimadesavohÄ• renatiyÄ• masaá¹…khÄ• tassa tippahÄ• rassa avasÄ• ne sabba
aruá¹‡aá¹ƒ paccantadesavohÄ• renatippahÄ• rassa avasÄ• neti gahetvÄ• ekappahÄ• rÄ• v
vuttattÄ• ayampi vÄ• do ayuttoyeva hotÄ«ti daá¹-á¹-habbo.

bahavo \Ne I 22/ pana paá¹‡á¸• itÄ• ``khuddasikkhÄ• nissaye vuttaá¹ƒ ---

`setaruá¹‡aÃ±ca paá¹-hamaá¹ƒ, dutiyaá¹ƒ nandiyÄ• vaá¹-á¹-aá¹ƒ.

tatiyaá¹ƒ tambavaá¹‡á¹‡aÃ±ca, catutthaá¹ƒ gadrabhaá¹ƒ mukhaâ€™ nti || ---

imaá¹ƒ gÄ• thaá¹ƒ nissÄ• ya ekarattiyaá¹ƒ aruá¹‡o catukkhattuá¹ƒ uá¹-á¹-hahati, tattha paá¹
setavaá¹‡á¹‡aá¹ƒhoti, dutiyaá¹ƒ nandiyÄ• vaá¹-á¹-apupphavaá¹‡á¹‡aá¹ƒ hoti, tatiyaá¹ƒ tamb
catutthaá¹ƒ gadrabhamukhavaá¹‡á¹‡aá¹ƒhotÄ«â€™â€™ ti vatvÄ• rattobhÄ• sato puretaraa
vattanikkhipanÄ• dikammaá¹ƒkaronti. tesaá¹ƒ taá¹ƒ karaá¹‡aá¹ƒ anisammakÄ• ritaá¹ƒ Ä• pa
neva pÄ• á¸·iyaá¹ƒdissati, na aá¹-á¹-hakathÄ• yaá¹ƒ, na á¹-Ä«kÄ• su, kevalaá¹ƒ nissaye eva
ekasmiá¹ƒyevakhuddasikkhÄ• nissaye dissati, na aÃ±Ã±anissayesu, tatthÄ• pi neva pubbÄ
hetuphalÄ• dibhÄ• vo, na ca liá¹…ganiyamoti na nissayakÄ• rÄ• cariyena á¹-hapitÄ• bhave
aÃ±Ã±ehi lekhakehi vÄ• attano icchÄ• nurÅ«paá¹ƒ likhitÄ• bhaveyya, tasmÄ• ayaá¹ƒ gÄ•
vÄ• aá¹-á¹-hakathÄ• to \Be I 28/ vÄ• á¹-Ä«kÄ• to vÄ• vinayato vÄ• suttantatovÄ• abhidha
apariyesitvÄ• nissaye diá¹-á¹-hamattameva sÄ• rato gahetvÄ• pÄ• á¸·iyaá¹-á¹-hakathÄ• á¹
anisÄ• metvÄ• katattÄ• anisammakÄ• ritaá¹ƒ Ä• pajjati.

tatrÄ• yaá¹ƒ pÄ• á¸·i ``tena kho pana samayena buddho bhagavÄ• sÄ«tÄ• su hemantikÄ• s
antaraá¹-á¹-hakÄ• suhimapÄ• tasamaye rattiá¹ƒ ajjhokÄ• se ekacÄ«varo nisÄ«di, na bhagav
nikkhante paá¹-hame yÄ• me sÄ«taá¹ƒ bhagavantaá¹ƒ ahosi, dutiyaá¹ƒ bhagavÄ• cÄ«vara
bhagavantaá¹ƒsÄ«taá¹ƒ ahosi. nikkhante majjhime yÄ• me sÄ«taá¹ƒ bhagavantaá¹ƒ ahosi,
cÄ«varaá¹ƒpÄ• rupi, na bhagavantaá¹ƒ sÄ«taá¹ƒ ahosi. nikkhante pacchime yÄ• me uddhas
nandimukhiyÄ• rattiyÄ• sÄ«taá¹ƒ bhagavantaá¹ƒ ahosi, catutthaá¹ƒ bhagavÄ• cÄ«varaá¹ƒ
sÄ«taá¹ƒahosÄ«â€™â€™ ti. ayaá¹ƒ mahÄ• vagge (Vin I 346) cÄ«varakkhandhakÄ• gatÄ•
pÄ• á¸·iyaá¹ƒ__nandimukhiyÄ• _ti tuá¹-á¹-himukhiyÄ• , pasannadisÄ• mukhÄ• yÄ• ti attho.
taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• ya vimativinodanÄ«pÄ• á¹-ho (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 346)

``tena kho pana samayena buddho bhagavÄ• sÄ• vatthiyaá¹ƒ viharati pubbÄ• rÄ• me migÄ
tena kho pana samayena bhagavÄ• tadahuposathe bhikkhusaá¹…ghaparivuto nisinno hoti.
abhikkantÄ• ya rattiyÄ• nikkhante paá¹-hame yÄ• me uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒu
bhagavÄ• tenaÃ±jaliá¹ƒ paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- abhikkantÄ• , bhan
paá¹-hamo yÄ• mo, ciranisinno bhikkhusaá¹…gho, uddisatu, bhante, bhagavÄ• bhikkhÅ«na
vutte bhagavÄ• tuá¹‡hÄ« ahosi. dutiyampi kho Ä• yasmÄ• \Be I 29/ Ä• nando abhikkantÄ•
majjhime yÄ• me uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒuttarÄ• saá¹…gaá¹ƒ karitvÄ• yena bh
paá¹‡Ä• metvÄ• bhagavantaá¹ƒ etadavoca --- abhikkantÄ• , bhante, ratti, nikkhanto majjhim
bhikkhusaá¹…gho, uddisatu, bhante, bhagavÄ• bhikkhÅ«naá¹ƒ pÄ• timokkhanti. dutiyampi
tatiyampi khoÄ• yasmÄ• Ä• nando abhikkantÄ• ya rattiyÄ• nikkhante pacchime yÄ• me ud
nandimukhiyÄ• rattiyÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• y
paá¹‡Ä• metvÄ• bhagavantaá¹ƒetadavoca --- abhikkantÄ• , bhante, ratti, nikkhanto pacchim
aruá¹‡aá¹ƒ, nandimukhÄ« ratti, ciranisinno bhikkhusaá¹…gho, uddisatu bhante bhagavÄ• b
pÄ• timokkhanti. aparisuddhÄ• , Ä• nanda, parisÄ• â€™â€™ ti (Vin II 383). ayaá¹ƒ cÅ«á¸·a

pÄ• timokkhaá¹-á¹-hapanakkhandhakÄ• gatÄ• aparÄ• pi vinayapÄ• á¸·i.

__nandimukhiyÄ• rattiyÄ• _ti aruá¹‡uá¹-á¹-hitakÄ• le pÄ«timukhÄ• viya ratti khÄ• yati. tenÄ
``nandimukhiyÄ• â€™â€™ ti (Sp (to Vin II) 383) ayaá¹ƒ
taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«tasamantapÄ• sÄ• dikaá¹-á¹-hakathÄ• pÄ• á¹-ho. __abhikkan
__uddhaste aruá¹‡e_ti uggate aruá¹‡asÄ«se. __nandimukhiyÄ• _tituá¹-á¹-himukhiyÄ• . ayaá
taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«tasÄ• ratthadÄ«panÄ«pÄ• á¹-ho (Sp-á¹- cÅ«á¸·avagga III 383
__nandimukhiyÄ• _ti odÄ• tadisÄ• mukhitÄ• ya tuá¹-á¹-hamukhiyÄ• . ayaá¹ƒ taá¹ƒsaá¹ƒvaá
cÅ«á¸·avagga II 283) vimativinodanÄ«pÄ• á¹-ho.

``tatiyampi kho Ä• yasmÄ• Ä• nando abhikkantÄ• yarattiyÄ• nikkhante pacchime yÄ• me
rattiyÄ• uá¹-á¹-hÄ• yÄ• sanÄ• ekaá¹ƒsaá¹ƒ cÄ«varaá¹ƒ katvÄ• yena bhagavÄ• tenaÃ±jali
bhagavantaá¹ƒ etadavoca --- abhikkantÄ• , bhante, ratti, nikkhanto pacchimo yÄ• mo, uddha
nandimukhÄ« ratti, ciranisinnÄ• Ä• gantukÄ• bhikkhÅ«, paá¹-isammodatu, bhante, bhagav
bhikkhÅ«â€™â€™ ti. ayaá¹ƒ udÄ• nÄ• gatÄ• suttantapÄ• á¸·i (Ud 45). __uddhaste_ \Ne I 2
aruá¹‡e. aruá¹‡o nÄ• ma puratthimadisÄ• yaá¹ƒ sÅ«riyodayatopuretarameva uá¹-á¹-hitobhÄ
rattiyÄ• _ti aruá¹‡assa uggatattÄ• eva aruá¹‡obhÄ• yasÅ«riyÄ• lokÅ«pajÄ«vino satte nand
jÄ• tÄ• ya, vibhÄ• yamÄ• nÄ• yÄ• ti attho. ayaá¹ƒ taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«tÄ• udÄ•

iti ettakÄ• su vinayasuttantÄ• gatÄ• su pÄ• á¸·iyaá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ekasmimpiá¹-
uggatoti natthi, ekavÄ• rameva vutto. catubbidhavaá¹‡á¹‡asamannÄ• gatotipi natthi, ekavaá
jÄ• takaá¹-á¹-hakathÄ• yampi (Ja V 21.255) rattavaá¹‡á¹‡o eva vutto, na setavaá¹‡á¹‡Ä• di
satte nandÄ• panadisÄ• mukhÄ« ratti eva vuttÄ• , na aruá¹‡assa nandiyÄ• vaá¹-á¹-apuppha
``satte nandÄ• panamukhiyÄ• rattiyÄ• â€™â€™ ti. evaá¹ƒ abhidhÄ• nappadÄ«pikÄ• pakar
pÄ• á¸·iyaá¹-á¹-hakathÄ• dÄ«hi asaá¹ƒsandanato dubbalasÄ• dhakattÄ• ca ayampi vÄ• do
tasmÄ• sammÄ• sambuddhassa Ä• á¹‡aá¹ƒ anatikkantenalajjibhikkhunÄ• yadi kenaci app
hoti, macchakkhisamÄ• naabyattarattobhÄ• sassapaÃ±Ã±Ä• yamÄ• nakÄ• lato paá¹-á¹-hÄ•
kÄ• tabbaá¹ƒ.

yadi pana pabbatÄ• dinÄ• paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ hoti, yattakena kÄ• lena vivaá¹-aá
rattobhÄ• sopaÃ±Ã±Ä• yati, sÅ«riyamaá¹‡á¸• alassa dissanakÄ• lato ekaghaá¹-ikÄ• matten
vÄ• tattakaá¹ƒ kÄ• laá¹ƒ sallakkhetvÄ• imasmiá¹ƒ kÄ• le aruá¹‡o uggato bhaveyyÄ• ti takk
saá¹ƒsayaá¹ƒ anicchantena tatopi kaÃ±cikÄ• laá¹ƒ adhivÄ• setvÄ• nissaá¹ƒsayakÄ• le katt
I 31/ sÄ• mÄ«ci. ayaá¹ƒ pana vÄ• do yathÄ• vuttappakaraá¹‡avacanehi suá¹-á¹-hu saá¹ƒsa
yamunodakaá¹ƒ, tasmÄ• paá¹‡á¸• itehi punappunaá¹ƒ pubbÄ• paraá¹ƒ Ä• loá¸·entenaman
karitvÄ• aruá¹‡apaá¹-isaá¹ƒyuttesu á¹-hÄ• nesu saá¹ƒsayo chinditabbo, saá¹ƒsayaá¹ƒ chin
hutvÄ• taá¹ƒ taá¹ƒ kammaá¹ƒ kÄ• tabbanti.

visuddhatthÄ• ya sÄ«lassa, bhikkhÅ«naá¹ƒ piyasÄ«linaá¹ƒ.

katÄ• ruá¹‡akathÄ• esÄ• , na sÄ• rambhÄ• dikÄ• raá¹‡Ä• ||

tasmÄ• \Ne I 25/ suá¹-á¹-hÅ«padhÄ• retvÄ• , yuttaá¹ƒ gaá¹‡hantu sÄ• dhavo.

ayuttaÃ±ce chaá¸• á¸• ayantu, mÄ• hontu dummanÄ• dayoti ||

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

divÄ• seyyavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

paá¹-hamo paricchedo.

2. parikkhÄ• ravinicchayakathÄ•

<6> evaá¹ƒ divÄ• seyyavinicchayaá¹ƒ kathetvÄ• idÄ• ni parikkhÄ• ravinicchayaá¹ƒ kathetu
samaá¹‡aparikkhÄ• roâ€™â€™ _tiÄ• dimÄ• ha. tattha divÄ• seyyavinicchayakathÄ• ya Ä•
padaá¹ƒ Ä• netvÄ• tattha tesu mÄ• tikÄ• padesu samabhiniviá¹-á¹-hassa ``parikkhÄ• roâ€™
``samaá¹‡aparikkhÄ• roâ€™â€™ ti attho daá¹-á¹-habboti yojanÄ• , esa nayo ito parepi. sam
na gihiparikkhÄ• roti adhippÄ• yo. parisamantato kariyateti __parikkhÄ• ro, _chattÄ• diko. _
samaá¹‡aparikkhÄ• re. kappatÄ«ti kappiyo, na kappiyo akappiyo, kappiyo ca akappiyo ca k
samÄ• hÄ• radvandepi pulliá¹…gamicchanti paá¹‡á¸• itÄ• . kappiyÄ• kappiyo \Be I 32/ ca s
tassa vinicchayo __kappiyÄ• kappiyaparikkhÄ• ravinicchayo_.

__keci tÄ• lapaá¹‡á¹‡acchatta_nti idaá¹ƒ upalakkhaá¹‡amattaá¹ƒ. sabbampi hi chattaá¹ƒ ta
navaá¹-á¹-ati. tenevÄ• ha vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 85)
``sabbaparikkhÄ• resuvaá¹‡á¹‡amaá¹-á¹-havikÄ• raá¹ƒ karontassa dukkaá¹-anti dÄ«penten
vuttanti veditabbaâ€™â€™ nti. __na vaá¹‡á¹‡amaá¹-á¹-hatthÄ• yÄ• _ti iminÄ• thirakaraá¹‡
ekavaá¹‡á¹‡asuttena vinandhiyamÄ• naá¹ƒ yadi vaá¹‡á¹‡amaá¹-á¹-haá¹ƒhoti, tattha na dos
__Ä• raggenÄ• _ti nikhÄ• danamukhena. yadi na vaá¹-á¹-ati, tÄ• disaá¹ƒ chattadaá¹‡á¸• aá
kÄ• tabbanti Ä• ha __ ``ghaá¹-akaá¹ƒ vÄ• â€™â€™ _tiÄ• di. __suttakenavÄ• daá¹‡á¸• o ve
na paÃ±Ã±Ä• yati, tathÄ• veá¹-hetabbo. __daá¹‡á¸• abunde_tidaá¹‡á¸• amÅ«le, chattadaá
heá¹-á¹-himakoá¹-iyanti attho. __chattamaá¹‡á¸• alika_nti chattassa antokhuddakamaá¹‡á¸•
maá¹‡á¸• alÄ• kÄ• rena baddhadaá¹‡á¸• avalayaá¹ƒ \Ne I 26/ vÄ• . __ukkiritvÄ• _ti ninnaá¹
uá¹-á¹-hÄ• petvÄ• . __sÄ• vaá¹-á¹-atÄ«_ti sÄ• lekhÄ• rajjukehi bandhantu vÄ• mÄ• vÄ• ,
yuttaá¹-á¹-hÄ• nattÄ• vaá¹-á¹-ati. tena vuttaá¹ƒ Ä• cariyabuddhadattamahÄ• therena ---

``chattaá¹ƒ paá¹‡á¹‡amayaá¹ƒ kiÃ±ci, bahi anto ca sabbaso.

paÃ±cavaá¹‡á¹‡ena suttena, sibbituá¹ƒ na ca vaá¹-á¹-ati ||

``chindituá¹ƒ aá¸• á¸• hacandaá¹ƒ vÄ• , paá¹‡á¹‡e makaradantakaá¹ƒ.

ghaá¹-akaá¹ƒ vÄ• á¸·arÅ«paá¹ƒ vÄ• , lekhÄ• daá¹‡á¸• e na vaá¹-á¹-ati ||

``sibbituá¹ƒ ekavaá¹‡á¹‡ena, chattaá¹ƒ suttena vaá¹-á¹-ati.

thiratthaá¹ƒ paÃ±cavaá¹‡á¹‡ena, paÃ±jaraá¹ƒ vÄ• vinandhituá¹ƒ ||

``ghaá¹-akaá¹ƒ vÄ• á¸·arÅ«paá¹ƒ vÄ• , lekhÄ• vÄ• pana kevalÄ• .

chinditvÄ• vÄ• pi ghaá¹ƒsitvÄ• , dhÄ• retuá¹ƒ pana vaá¹-á¹-ati ||

``ahicchattakasaá¹‡á¹-hÄ• naá¹ƒ \Be I 33/, daá¹‡á¸• abundamhi vaá¹-á¹-ati.

ukkiritvÄ• katÄ• lekhÄ• , bandhanatthÄ• ya vaá¹-á¹-atÄ«â€™â€™ ti ||

tassa vaá¹‡á¹‡anÄ• yampi __chattaá¹ƒ paá¹‡á¹‡amayaá¹ƒ kiÃ±cÄ«_ti tÄ• lapaá¹‡á¹‡Ä• dip
kiÃ±ci chattaá¹ƒ. __bahÄ«_ti upari. __anto_ti heá¹-á¹-hÄ• . __sibbitu_nti rÅ«paá¹ƒ dassetvÄ
kÄ• tuá¹ƒ. __paá¹‡á¹‡e_ti chadanapaá¹‡á¹‡e. __aá¸• á¸• hacanda_nti aá¸• á¸• hacandÄ• k
makaradantÄ• kÄ• raá¹ƒ, yaá¹ƒ ``girikÅ«á¹-aâ€™â€™ nti vuccati. chindituá¹ƒ na vaá¹-á¹-atÄ
mukhavaá¹-á¹-iyÄ• nÄ• metvÄ• baddhapaá¹‡á¹‡akoá¹-iyÄ• vÄ• matthakamaá¹‡á¸• alakoá
karonti, iminÄ• taá¹ƒpaá¹-ikkhittaá¹ƒ. __daá¹‡á¸• e_ti chattadaá¹‡á¸• e. __ghaá¹-aka_nti gh
__vÄ• á¸·arÅ«paá¹ƒ vÄ• _tibyagghÄ• divÄ• á¸·Ä• naá¹ƒ rÅ«pakaá¹ƒ vÄ• . __lekhÄ• _ti ukki
cittakammavasenavÄ• katarÄ• ji. paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ suttÄ• naá¹ƒ antare nÄ«lÄ• die
thiratthaá¹ƒ chattaá¹ƒanto ca bahi ca sibbituá¹ƒ vÄ• chattadaá¹‡á¸• aggÄ• hakasalÄ• kapa
vinandhituá¹ƒ vÄ• vaá¹-á¹-atÄ«ti yojanÄ• . __paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ ekavaá¹‡á¹‡ena thi
anekavaá¹‡á¹‡ehi suttehi \Ne I 27/ vaá¹‡á¹‡amaá¹-á¹-hatthÄ• ya sibbituÃ±ca vinandhituÃ±c
dÄ«peti. potthakesu pana ``paÃ±cavaá¹‡á¹‡enÄ• â€™â€™ tipÄ• á¹-ho dissati, tassa ekava
vÄ• suttena thiratthaá¹ƒ sibbituá¹ƒ vinandhituá¹ƒvÄ• vaá¹-á¹-atÄ«ti yojanÄ• kÄ• tabbÄ• h

ettha ca heá¹-á¹-hÄ• vuttena ``paÃ±cavaá¹‡á¹‡ena suttena sibbituá¹ƒ na ca vaá¹-á¹-atÄ«â€
``kecitÄ• lapaá¹‡á¹‡acchattaá¹ƒ anto vÄ• bahi vÄ• paÃ±cavaá¹‡á¹‡ena suttena sibbetvÄ•
karonti, taá¹ƒ na vaá¹-á¹-ati, ekavaá¹‡á¹‡e pana nÄ«lena vÄ• pÄ«takena vÄ• yena kenaci
vÄ• sibbituá¹ƒ, chattadaá¹‡á¸• aggÄ• hakaá¹ƒ salÄ• kapaÃ±jaraá¹ƒ vÄ• vinandhituá¹ƒ vaá

khothirakaraá¹‡atthaá¹ƒ, na vaá¹‡á¹‡amaá¹-á¹-hatthÄ• yÄ• â€™â€™ ti aá¹-á¹-hakathÄ• pÄ•
tasmÄ• so na gahetabbo.

__lekhÄ• _ \Be I 34/ __vÄ• pana kevalÄ• _ti yathÄ• vuttappakÄ• rÄ• sakalÄ• lekhÄ• vÄ•
kataá¹ƒ chinditvÄ• . __ghaá¹ƒsitvÄ• _ti cittakammÄ• divasenakataá¹ƒ ghaá¹ƒsitvÄ• . __daá
chattadaá¹‡á¸• assa paÃ±jare gÄ• haá¹‡atthÄ• ya phÄ• litabundamhi, mÅ«leti attho. ayame
khuddasikkhÄ• gaá¹‡á¹-hipade pana ``chattapiá¹‡á¸• iyÄ• mÅ«leâ€™â€™ ti vuttaá¹ƒ. __ah
phullaahicchattakÄ• kÄ• raá¹ƒ. rajjukehigÄ• hÄ• petvÄ• daá¹‡á¸• e bandhanti, tasmiá¹ƒ ba
__valayamiva ukkiritvÄ• _ti valayaá¹ƒviya upaá¹-á¹-hÄ• petvÄ• . __bandhanatthÄ• yÄ• _ti v
evaá¹ƒ rajjÅ«hi daá¹‡á¸• e paÃ±jarassabandhanatthÄ• ya. ukkiritvÄ• katÄ• lekhÄ• vaá¹-á
vÄ• tappahÄ• rena acalanatthaá¹ƒchattamaá¹‡á¸• alikaá¹ƒ rajjukehi gÄ• hÄ• petvÄ• daá¹‡
bandhanaá¹-á¹-hÄ• ne valayamivaukkiritvÄ• lekhaá¹ƒ á¹-hapenti, sÄ• vaá¹-á¹-atÄ«ti. sacep
bandhanÄ• rahaá¹-á¹-hÄ• nattÄ• valayaá¹ƒukkiritvÄ• vaá¹-á¹-atÄ«ti gaá¹‡á¹-hipade vattant
pakkharaá¹‡esu Ä• gatanayenevachatte paá¹-ipajjitabbanti.

<7> cÄ«vare pana __nÄ• nÄ• suttakehÄ«_ti (Sp-á¹- II 85; vi0 vi0 á¹-Ä«0 I 85) nÄ• nÄ• vaá¹
tathÄ• karontÄ• naá¹ƒ vasena vuttaá¹ƒ, ekavaá¹‡á¹‡asuttakenapi navaá¹-á¹-atiyeva. ``paka
vaá¹-á¹-atÄ«â€™â€™ ti hi vuttaá¹ƒ. __paá¹-á¹-amukhe_ti dvinnaá¹ƒpaá¹-á¹-Ä• naá¹ƒ saá¹…
sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __pariyante_ti cÄ«varapariyante. anuvÄ• taá¹ƒ sandhÄ• yetaá¹ƒ
varakasÄ«sÄ• kÄ• rena sibbanaá¹ƒ. __saá¹…khalika_nti dviguá¹‡asaá¹…khalikÄ• kÄ• rena
biá¸·Ä• lasaá¹…khalikÄ• kÄ• rena sibbanaá¹ƒ vÄ• . veá¹‡iá¹ƒ vÄ• saá¹…khalikaá¹ƒ vÄ• ka
sambandho. __agghiyaá¹ƒ_ nÄ• ma cetiyasaá¹‡á¹-hÄ• naá¹ƒ \Ne I 28/, yaá¹ƒ ``agghiyattha
__gayÄ• _ nÄ• ma mÅ«le tanukaá¹ƒ agge mahantaá¹ƒ katvÄ• gadÄ• kÄ• rena sibbanaá¹ƒ.
ca ekasadisaá¹ƒ katvÄ• muggarÄ• kÄ• rena sibbanaá¹ƒ. __kakkaá¹-akkhÄ«niukkirantÄ«_ti
gaá¹‡á¹-hikapaá¹-á¹-apÄ• sakapaá¹-á¹-Ä• naá¹ƒ ante pÄ• á¸·ibaddhaá¹ƒ katvÄ•
kakkaá¹-akÄ• naá¹ƒakkhisaá¹‡á¹-hÄ• naá¹ƒ paá¹-á¹-hapenti, karontÄ«ti attho. __ ``koá¹‡asu
gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-Ä• naá¹ƒkoá¹‡ehi nÄ«haá¹-asuttÄ• naá¹ƒ koá¹-iyoâ€™â€™ ti
vuttaá¹ƒ. kathaá¹ƒ pana tÄ• piá¸·akÄ• duviÃ±Ã±eyyarÅ«pÄ• kÄ• tabbÄ• ti? koá¹‡ehi nÄ«h
ekavÄ• raá¹ƒ gaá¹‡á¹-hikakaraá¹‡enavÄ• puna nivattetvÄ• sibbanena vÄ• duviÃ±Ã±eyya
suttakoá¹-iyo rassaá¹ƒ katvÄ• chinditabbÄ• . dhammasirittherena pana ``koá¹‡asuttÄ• ca p
duviÃ±Ã±eyyÄ• va kappareâ€™â€™ tivuttaá¹ƒ, tathÄ• Ä• cariyabuddhadattattherenapi ``su
duviÃ±Ã±eyyÄ• va dÄ«pitÄ• â€™â€™ tivuttaá¹ƒ, tasmÄ• tesaá¹ƒ matena koá¹‡asuttÄ• ca
koá¹‡asuttapiá¸·akÄ• ti evametthaattho daá¹-á¹-habbo.

vimativinodaniyampi (vi0 vi0 á¹-Ä«0 I 85) __koá¹‡asuttapiá¸·akÄ• _ti gaá¹‡á¹-hikapÄ• sakap
bahi niggatasuttÄ• naá¹ƒ piá¸·akÄ• kÄ• rena á¹-hapitakoá¹-iyoti keci vadanti, te piá¸·akechin
kÄ• tabbÄ• ti tesaá¹ƒ adhippÄ• yo. keci pana ``koá¹‡asuttÄ• ca piá¸·akÄ• cÄ• ti dveyevÄ• a
matena gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-Ä• naá¹ƒ koá¹‡atokoá¹‡aá¹ƒ nÄ«haá¹-asuttÄ• koá¹‡a

pariyantena gatÄ• caturassasuttÄ• piá¸·akÄ• nÄ• ma. taá¹ƒ duvidhampi keci cÄ«varato vis
vikÄ• rayuttaá¹ƒkaronti, taá¹ƒ nisedhÄ• ya ``duviÃ±Ã±eyyarÅ«pÄ• vaá¹-á¹-atÄ«â€™â€™ ti
sabbathÄ• acakkhugocarabhÄ• venasibbanatthÄ• ya tathÄ• sibbanassa asakkuá¹‡eyyattÄ
vikÄ• ro na paÃ±Ã±Ä• yati, evaá¹ƒ sibbitabbanti adhippÄ• yo. rajanakammato pubbe paÃ±Ã
ratteekavaá¹‡á¹‡ato na paÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``cÄ«vare ratteâ€™â€™ _ti.

<8> __maá¹‡inÄ• _ti \Be I 36/ nÄ«lamaá¹‡iÄ• dipÄ• sÄ• á¹‡ena, aá¹ƒsabaddhakakÄ• yaba
acÄ«varattÄ• saá¹…khÄ• dÄ«hi ghaá¹ƒsituá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __kaá¹‡á¹‡asuttaka_
tiriyaÃ±casibbitÄ• naá¹ƒ catÅ«su kaá¹‡á¹‡esu koá¹‡esu ca nikkhantÄ• naá¹ƒ suttasÄ«sÄ• n
taá¹ƒchinditvÄ• va pÄ• rupitabbaá¹ƒ. tenÄ• ha __ ``rajitakÄ• le chinditabbaâ€™â€™ _nti. bh
ekaá¹ƒ kaá¹‡á¹‡asuttampi atthi, taá¹ƒ pana nÄ• mena sadisampi ito aÃ±Ã±amevÄ• ti dasse
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __lagganatthÄ• yÄ• _ti cÄ«vararajjuyaá¹ƒ \Ne I 29/ cÄ«va
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 85) ettakameva vuttaá¹ƒ.

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 85) pana __ ``pÄ• sakaá¹ƒ katvÄ• bandhitabba_nti rajana
sesakÄ• le mocetvÄ• á¹-hapetabbaâ€™â€™ nti vuttaá¹ƒ. vinayasaá¹…gahappakaraá¹‡ass
porÄ• á¹‡aá¹-Ä«kÄ• yampiidameva gahetvÄ• vuttaá¹ƒ, taá¹ƒ pana cÄ«varakkhandhake (Vi
ubhato galati, bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¹‡e
jÄ«rati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¹‡asuttaka
anuÃ±Ã±Ä• tacÄ«vararajjuyaá¹ƒ rajitvÄ• pasÄ• ritacÄ«varassa olambakasuttaá¹ƒ sandhÄ•

__gaá¹‡á¹-hike_ti cÄ«varapÄ• rupanakÄ• le pÄ• sake laggÄ• panatthaá¹ƒ kate dantÄ• dima
__piá¸·akÄ• _ti binduá¹ƒ binduá¹ƒ katvÄ• uá¹-á¹-hÄ• petabbapiá¸·akÄ• . vuttaÃ±hetaá¹ƒ vi
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``nÄ• nÄ• vaá¹‡á¹‡ehi suttehi, maá¹‡á¸• anatthÄ• ya cÄ«varaá¹ƒ.

samaá¹ƒ satapadÄ• dÄ«naá¹ƒ, sibbituá¹ƒ na ca vaá¹-á¹-ati ||

``pattassa pariyante vÄ• , tathÄ• pattamukhepi ca.

veá¹‡iá¹ƒ saá¹…khalikaá¹ƒ vÄ• pi, karoto hoti dukkaá¹-aá¹ƒ ||

``paá¹-á¹-ampi \Be I 37/ gaá¹‡á¹-hipÄ• sÄ• naá¹ƒ, aá¹-á¹-hakoá¹‡Ä• dikaá¹ƒ vidhiá¹ƒ.

tatthagghiyagadÄ• rÅ«paá¹ƒ, muggarÄ• diá¹ƒ karonti ca ||

``tattha kakkaá¹-akakkhÄ«ni, uá¹-á¹-hÄ• penti na vaá¹-á¹-ati.

suttÄ• ca piá¸·akÄ• tattha, duviÃ±Ã±eyyÄ• va dÄ«pitÄ• ||

``catukoá¹‡Ä• va vaá¹-á¹-anti, gaá¹‡á¹-hipÄ• sakapaá¹-á¹-akÄ• .

kaá¹‡á¹‡akoá¹‡esu suttÄ• ni, ratte chindeyya cÄ«vare ||

``sÅ«cikammavikÄ• raá¹ƒ \Ne I 30/ vÄ• , aÃ±Ã±aá¹ƒ vÄ• pana kiÃ±cipi.

cÄ«vare bhikkhunÄ• kÄ• tuá¹ƒ, kÄ• rÄ• petuá¹ƒ na vaá¹-á¹-ati ||

``yo ca pakkhipati bhikkhu cÄ«varaá¹ƒ,

kaÃ±jipiá¹-á¹-hakhaliallikÄ• disu.

vaá¹‡á¹‡amaá¹-á¹-hamabhipatthayaá¹ƒ paraá¹ƒ.

tassa natthi pana mutti dukkaá¹-Ä• ||

``sÅ«cihatthamalÄ• dÄ«naá¹ƒ, karaá¹‡e cÄ«varassa ca.

tathÄ• kiliá¹-á¹-hakÄ• le ca, dhovanatthaá¹ƒ tu vaá¹-á¹-ati ||

``rajane pana gandhaá¹ƒ vÄ• , telaá¹ƒ vÄ• lÄ• khameva vÄ• .

kiÃ±ci pakkhipituá¹ƒ tattha, bhikkhuno na ca vaá¹-á¹-ati ||

``saá¹…khena maá¹‡inÄ• vÄ• pi, aÃ±Ã±enapi ca kenaci.

cÄ«varaá¹ƒ na ca ghaá¹-á¹-eyya, ghaá¹ƒsitabbaá¹ƒ na doá¹‡iyÄ• ||

``cÄ«varaá¹ƒ doá¹‡iyaá¹ƒ katvÄ• , nÄ• tighaá¹-á¹-eyya muá¹-á¹-hinÄ• .

rattaá¹ƒ pahariituá¹ƒ kiÃ±ci, hattheheva ca vaá¹-á¹-ati ||

``gaá¹‡á¹-hike pana lekhÄ• vÄ• , piá¸·akÄ• vÄ• na vaá¹-á¹-ati.

kappabinduvikÄ• ro vÄ• , pÄ• á¸·ikaá¹‡á¹‡ikabhedatoâ€™â€™ ti ||

vinayasÄ• ratthasandÄ«paniyampi __samaá¹ƒ satapadÄ• dÄ«na_nti satapadÄ• dÄ«hi sadis
tulyatthekaraá¹‡avacanappasaá¹…ge sÄ• mivacanaá¹ƒ. __paá¹-á¹-assa pariyante vÄ• _ti a
ubhayapariyantevÄ• . __paá¹-á¹-amukhepi vÄ• _ti dvinnaá¹ƒ Ä• yÄ• mavitthÄ• rapaá¹-á¹-Ä•
saá¹…ghaá¹-itaá¹-á¹-hÄ• ne, kaá¹‡á¹‡epi vÄ• ekasseva vÄ• paá¹-á¹-assa Å«napÅ«raá¹‡att
ghaá¹-itaá¹-á¹-hÄ• nepi vÄ• \Be I 38/. __veá¹‡Ä«_ti kudrÅ«sasÄ«sÄ• kÄ• renasibbanaá¹ƒ.
``varakasÄ«sÄ• kÄ• renÄ• â€™â€™ ti \Ne I 31/ vadanti. __saá¹…khalika_nti biá¸·Ä• ladÄ•
``satapadisadisaâ€™â€™ nti vadanti.

__paá¹-á¹-ampÄ«_ti pattampi. aá¹-á¹-hakoá¹‡Ä• diko vidhi pakÄ• ro etassÄ• ti __aá¹-á¹-hak
__aá¹-á¹-hakoá¹‡Ä• dika_nti vÄ• gÄ• thÄ• bandhavasena niggahitÄ• gamo. ``aá¹-á¹-hakoá
etaá¹ƒ ``paá¹-á¹-aâ€™â€™ nti etassa samÄ• nÄ• dhikaraá¹‡avisesanaá¹ƒ, kiriyÄ• visesana
ti iminÄ• sambandho. atha vÄ• __paá¹-á¹-a_nti ettha bhummatthe upayogavacanaá¹ƒ, paá
pakkhe __aá¹-á¹-hakoá¹‡Ä• dika_nti upayogavacanaá¹ƒ. __vidhi_nti etassa visesanaá¹ƒ. id
vakkhamÄ• nacatukoá¹‡asaá¹‡á¹-hÄ• nato aÃ±Ã±aá¹ƒ aá¹-á¹-hakoá¹‡Ä• dikaá¹ƒ nÄ• ma. _
tasmiá¹ƒpaá¹-á¹-advaye. __agghiyagadÄ• rÅ«pa_nti agghiyasaá¹‡á¹-hÄ• naÃ±ceva gadÄ•
__muggara_ntilaguá¸·asaá¹‡á¹-hÄ• nasibbanaá¹ƒ. __Ä• di_-saddena cetiyÄ• disaá¹‡á¹-hÄ•

__tatthÄ• _ti paá¹-á¹-advaye tasmiá¹ƒ á¹-hÄ• ne. __kakkaá¹-akakkhÄ«nÄ«_ti kuá¸·Ä«rakacc
sibbanavikÄ• rÄ• ni. __uá¹-á¹-hÄ• pentÄ«_ti karonti. __tatthÄ• _ti tasmiá¹ƒ gaá¹‡á¹-hikapÄ•
__suttÄ• _tikoá¹‡ato koá¹‡aá¹ƒ sibbitasuttÄ• ceva caturasse sibbitasuttÄ• ca. __piá¸·akÄ•
tesamevasuttÄ• naá¹ƒ nivattetvÄ• sibbitakoá¹-iyo ca. __duviÃ±Ã±eyyÄ• vÄ• _ti rajanakÄ• l
duviÃ±Ã±eyyarÅ«pÄ• anoá¸·Ä• rikÄ• dÄ«pitÄ• vaá¹-á¹-antÄ«ti. yathÄ• ha ``koá¹‡asuttapiá
duviÃ±Ã±eyyarÅ«pÄ• vaá¹-á¹-antÄ«â€™â€™ ti (Sp (to Vin III) I 85).

gaá¹‡á¹-hikapaá¹-á¹-ikÄ• pÄ• sapaá¹-á¹-ikÄ• ti yojanÄ• . __kaá¹‡á¹‡akoá¹‡esu suttÄ• nÄ«_
suttÄ• ceva pÄ• sakapaá¹-á¹-Ä• naá¹ƒ koá¹‡esu suttÄ• ni ca acchindati. ettha ca cÄ«vare Ä
sibbitvÄ• anuvÄ• tato bahi nikkhamitasuttaá¹ƒ cÄ«varaá¹ƒ rajitvÄ• sukkhÄ• panakÄ• lerajju
vÄ• \Be I 39/ bandhitvÄ• olambituá¹ƒ anuvÄ• te bandhasuttÄ• nica kaá¹‡á¹‡asuttÄ• ni nÄ•
kaá¹‡á¹‡asuttakaá¹ƒ na ca vaá¹-á¹-ati, rajitakÄ• le chinditabbaá¹ƒ, yaá¹ƒ pana `anujÄ• nÄ•
kaá¹‡á¹‡asuttakaâ€™ nti evaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ anuvÄ• te pÄ• sakaá¹ƒkatvÄ• ba
lagganatthÄ• yÄ• â€™â€™ ti (Sp (to Vin III) I 85).

__sÅ«cikammavikÄ• raá¹ƒ vÄ• _ti cÄ«varamaá¹‡á¸• anatthÄ• ya nÄ• nÄ• suttakehi satapad
sibbantÄ• Ä• gantukapaá¹-á¹-aá¹ƒ \Ne I 32/ á¹-hapenti, evarÅ«paá¹ƒ sÅ«cikammavikÄ• raá
pana kiÃ±cipÄ«_tiaÃ±Ã±ampi yaá¹ƒ kiÃ±ci mÄ• lÄ• kammamigapakkhipadÄ• dikaá¹ƒ sibba
__kÄ• tu_ntisayaá¹ƒ kÄ• tuá¹ƒ. __kÄ• rÄ• petu_nti aÃ±Ã±ena vÄ• kÄ• rÄ• petuá¹ƒ.

yo bhikkhu paraá¹ƒ uttamaá¹ƒ vaá¹‡á¹‡amaá¹-á¹-hamabhipatthayanto kaÃ±jikapiá¹-á¹-hakha
cÄ«varaá¹ƒ pakkhipati, tassa pana bhikkhuno dukkaá¹-Ä• mokkho na vijjatÄ«ti yojanÄ• . __
vÄ• yanatantamakkhanaá¹ƒkaÃ±jikasadisÄ• sulÄ• kaÃ±jikaá¹ƒ. __piá¹-á¹-ha_nti taá¹‡á¸• u
taá¹‡á¸• ulapiá¹-á¹-hehi pakkÄ• __khali. allikÄ• _ti niyyÄ• so. __Ä• di_-saddena lÄ• khÄ• dÄ
cÄ«varassakaraá¹‡e karaá¹‡akÄ• le samuá¹-á¹-hitÄ• naá¹ƒ sÅ«cihatthamalÄ• dÄ«naá¹ƒ kili
dhovanatthaÃ±ca kaÃ±jikapiá¹-á¹-hakhaliallikÄ• dÄ«supakkhipati, vaá¹-á¹-atÄ«ti yojanÄ• .

__tatthÄ• _ti yena kasÄ• vena cÄ«varaá¹ƒ rajati, tasmiá¹ƒ rajane cÄ«varassa sugandhabhÄ
__gandhaá¹ƒvÄ• _ ujjalabhÄ• vatthÄ• ya __telaá¹ƒ vÄ• _ vaá¹‡á¹‡atthÄ• ya __lÄ• khaá¹ƒ v
yaá¹ƒkiÃ±ci. __maá¹‡inÄ• _ti pÄ• sÄ• á¹‡ena. __aÃ±Ã±enapi ca kenacÄ«_ti yena ujjalaá¹ƒ
evarÅ«penamuggarÄ• dinÄ• aÃ±Ã±enapi kenaci vatthunÄ• . __doá¹‡iyÄ• _ti rajanambaá¹‡
hatthenagÄ• hÄ• petvÄ• na gahetabbaá¹ƒ. rattaá¹ƒ cÄ«varaá¹ƒ hatthehi kiÃ±ci thokaá¹ƒ pa
\Be I 40/ yojanÄ• . yattha pakkarajanaá¹ƒ pakkhipanti, sÄ• rajanadoá¹‡Ä«. tattha
aá¹ƒsabaddhakakÄ• yabandhanÄ• diá¹ƒghaá¹-á¹-etuá¹ƒ vaá¹-á¹-atÄ«ti gaá¹‡á¹-hipade vutta

__gaá¹‡á¹-hike_ti veá¸·udantavisÄ• á¹‡Ä• dimayagaá¹‡á¹-hike. __lekhÄ• vÄ• _ti vaá¹-á¹-Ä
__piá¸·akÄ• _ti sÄ• sapabÄ«jasadisÄ• khuddakabubbuá¸·Ä• . __pÄ• á¸·ikaá¹‡á¹‡ikabheda
maá¹‡ikÄ• vaá¸·irÅ«papupphakaá¹‡á¹‡ikarÅ«pabhedato. ``kappabinduvikÄ• ro vÄ• na vaá
vuttaá¹ƒ, tasmÄ• tatheva cÄ«vare paá¹-ipajjitabbaá¹ƒ.

<9> __patte vÄ• thÄ• lake vÄ• _tiÄ• dÄ«su __thÄ• lake_ti tambÄ• dimaye puggalike tividhe
vaá¹-á¹-atÄ«_ti maá¹‡ivaá¹‡á¹‡akaraá¹‡apayogo na vaá¹-á¹-ati, telavaá¹‡á¹‡apayogo panav
__telavaá¹‡á¹‡o_ti samaá¹‡asÄ• ruppavaá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, maá¹‡ivaá¹‡á¹‡a
aÃ±Ã±enakataá¹ƒ labhitvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __pattamaá¹‡á¸• ale_t
pattaá¹-á¹-hapanakamaá¹‡á¸• ale. ``na bhikkhave vicitrÄ• ni pattamaá¹‡á¸• alÄ• ni dhÄ• reta
rÅ«pakÄ• kiá¹‡á¹‡Ä• ni bhittikammakatÄ• nÄ«â€™â€™ ti (Vin II 253) vuttattÄ• \Ne I 33/ __
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, makaradantakaá¹ƒ chindituâ
vuttattÄ• __ ``makaradantakaá¹ƒpana vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. tenÄ• hu porÄ• á

``thÄ• lakassa ca pattassa, bahi antopi vÄ• pana.

Ä• raggena katÄ• lekhÄ• , na ca vaá¹-á¹-ati kÄ• cipi ||

``Ä• ropetvÄ• bhamaá¹ƒ pattaá¹ƒ, majjitvÄ• ce pacanti ca.

`maá¹‡ivaá¹‡á¹‡aá¹ƒ karissÄ• maâ€™, iti kÄ• tuá¹ƒ na vaá¹-á¹-ati ||

``pattamaá¹‡á¸• alake kiÃ±ci.

bhittikammaá¹ƒ na vaá¹-á¹-ati.

na doso koci tatthassa.

kÄ• tuá¹ƒ makaradantakaâ€™â€™ nti ||

vinayasÄ• ratthasandÄ«paniyampi \Be I 41/ __Ä• raggenÄ• _ti Ä• rakaá¹‡á¹-akaggena, sÅ«
lekhÄ• _ti vaá¹-á¹-akagomuttÄ• disaá¹‡á¹-hÄ• nÄ• yÄ• kÄ• cipi rÄ• ji. __bhamaá¹ƒ Ä• rope
__pattamaá¹‡á¸• alake_ti patte chavirakkhaá¹‡atthÄ• ya tipusÄ«sÄ• dÄ«hikate pattassa hea
Ä• dhÄ• rÄ• dÄ«naá¹ƒ upari kÄ• tabbe pattamaá¹‡á¸• alake. __bhittikamma_ntinÄ• nÄ• kÄ•
yathÄ• ha ``na, bhikkhave, vicitrÄ• ni pattamaá¹‡á¸• alÄ• ni dhÄ• retabbÄ• nirÅ«pakÄ• kiá¹
bhittikammakatÄ• nÄ«â€™â€™ ti. __tatthÄ• _ti tasmiá¹ƒ pattamaá¹‡á¸• ale. __assÄ• _tibhi
__makaradantaka_nti girikÅ«á¹-anti vuttaá¹ƒ, tasmÄ• evaá¹ƒ pattathÄ• lakÄ• dÄ«su paá¹-ip

__dhamakaraá¹‡a ... pe ... lekhÄ• na vaá¹-á¹-atÄ«_ti Ä• raggena dinnalekhÄ• na vaá¹-á¹-a
jÄ• tihiá¹…gulikÄ• divaá¹‡á¹‡ehikatalekhÄ• pana vaá¹-á¹-ati. __chattamukhavaá¹-á¹-iya_nti
hatthena gahaá¹‡atthaá¹ƒ katassa chattÄ• kÄ• rassamukhavaá¹-á¹-iyaá¹ƒ. ``parissÄ• vanab
keci. vinayavinicchayepi ---

``na \Ne I 34/ dhammakaraá¹‡acchatte, lekhÄ• kÄ• cipi vaá¹-á¹-ati.

kucchiyaá¹ƒ vÄ• á¹-hapetvÄ• taá¹ƒ, lekhaá¹ƒ tu mukhavaá¹-á¹-iyaâ€™â€™ nti || ---

vuttaá¹ƒ. taá¹-á¹-Ä«kÄ• yaá¹ƒ pana ``mukhavaá¹-á¹-iyÄ• yÄ• lekhÄ• parissÄ• vanabandha
taá¹ƒ lekhaá¹ƒ á¹-hapetvÄ• dhamakaraá¹‡acchatte vÄ• kucchiyaá¹ƒ vÄ• kÄ• ci lekhÄ• na
yojanÄ• â€™â€™ tivuttaá¹ƒ, tasmÄ• tattha vuttanayeneva dhamakaraá¹‡e paá¹-ipajjitabba

<10> kÄ• yabandhane pana __kakkaá¹-akkhÄ«nÄ«_ti kakkaá¹-akassa akkhisadisÄ• ni.
__makaramukha_ntimakaramukhasaá¹‡á¹-hÄ• naá¹ƒ. __deá¸• á¸• ubhasÄ«sa_nti udakasap
__acchÄ«nÄ«_tikuÃ±jaracchisaá¹‡á¹-hÄ• nÄ• ni. __ekameva vaá¹-á¹-atÄ«_ti ettha ekarajjuk
katvÄ• bandhituá¹ƒ na vaá¹-á¹-ati, ekameva pana satavÄ• rampi sarÄ«raá¹ƒ parikkhipitvÄ•
``bahurajjuke ekato katvÄ• ekena \Be I 42/ nirantaraá¹ƒ veá¹-hetvÄ• kataá¹ƒ bahurajjukant
taá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• taá¹ƒ murajasaá¹…khaá¹ƒ na gacchatÄ«ti veditabba
murajaÃ±hinÄ• nÄ• vaá¹‡á¹‡ehi suttehi murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹-hetvÄ• kar
maddavÄ«á¹‡asaá¹…khÄ• taá¹ƒpÄ• maá¹…gasaá¹‡á¹-hÄ• naÃ±ca dasÄ• su vaá¹-á¹-ati ``k
anujÄ• nÄ• mi, bhikkhave, murajaá¹ƒ maddavÄ«á¹‡aâ€™â€™ nti (Vin II 278) vuttattÄ• .

__vidhe_ti dasÄ• pariyosÄ• ne thirabhÄ• vÄ• ya dantavisÄ• á¹‡asuttÄ• dÄ«hi kate vidhe. sÄ
II 85) pana ``kÄ• yabandhanassa pÄ• sante dasÄ• mÅ«le tassa thirabhÄ• vatthaá¹ƒ kattabb
vidheâ€™â€™ ti vuttaá¹ƒ. __aá¹-á¹-hamaá¹…galÄ• ni_ nÄ• ma saá¹…kho, cakkaá¹ƒ, puá¹‡
sirÄ«vaccho, aá¹…kuso, dhajaá¹ƒ, sovatthikanti. macchayugaá¸·achattanandiyÄ• vaá¹-á¹-Ä•
__paricchedalekhÄ• matta_nti dantÄ• dÄ«hi katassa vidhassa ubhosu koá¹-Ä«su kÄ• tabba
vinayavinicchayappakaraá¹‡epi ---

``suttaá¹ƒ vÄ• diguá¹‡aá¹ƒ katvÄ• , koá¹-á¹-enti ca tahiá¹ƒ tahiá¹ƒ.

kÄ• yabandhanasobhatthaá¹ƒ, taá¹ƒ na vaá¹-á¹-ati bhikkhuno ||

``dasÄ• mukhe daá¸·hatthÄ• ya, dvÄ«su antesu vaá¹-á¹-ati.

mÄ• lÄ• kammalatÄ• kamma-cittikampi na vaá¹-á¹-ati ||

``akkhÄ«ni \Ne I 35/ tattha dassetvÄ• .

koá¹-á¹-ite pana kÄ• kathÄ• ||

kakkaá¹-akkhÄ«ni vÄ• tattha.

uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati ||

``ghaá¹-aá¹ƒ deá¸• á¸• ubhasÄ«saá¹ƒ vÄ• , makarassa mukhampi vÄ• .

vikÄ• rarÅ«paá¹ƒ yaá¹ƒ kiÃ±ci, na vaá¹-á¹-ati dasÄ• mukhe ||

``ujukaá¹ƒ \Be I 43/ macchakaá¹‡á¹-aá¹ƒ vÄ• , maá¹-á¹-haá¹ƒ vÄ• pana paá¹-á¹-ikaá¹ƒ.

khajjÅ«ripattakÄ• kÄ• raá¹ƒ, katvÄ• vaá¹-á¹-ati koá¹-á¹-itaá¹ƒ ||

``paá¹-á¹-ikÄ• sÅ«karantanti, duvidhaá¹ƒ kÄ• yabandhanaá¹ƒ.

rajjukÄ• dussapaá¹-á¹-Ä• di, sabbaá¹ƒ tassÄ• nulomikaá¹ƒ ||

``murajaá¹ƒ maddavÄ«á¹‡aÃ±ca, deá¸• á¸• ubhaÃ±ca kalÄ• bukaá¹ƒ.

rajjuyo ca na vaá¹-á¹-anti, purimÄ• dvedasÄ• siyuá¹ƒ ||

``dasÄ• pÄ• maá¹…gasaá¹‡á¹-hÄ• nÄ• , niddiá¹-á¹-hÄ• kÄ• yabandhane.

ekÄ• dviticatasso vÄ• , vaá¹-á¹-anti na tato paraá¹ƒ ||

``ekarajjumayaá¹ƒ vuttaá¹ƒ, muninÄ• kÄ• yabandhanaá¹ƒ.

taÃ±ca pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ, ekampi ca na vaá¹-á¹-ati ||

``rajjuke ekato katvÄ• , bahÅ« ekÄ• ya rajjuyÄ• .

nirantaraÃ±hi veá¹-hetvÄ• , kataá¹ƒ vaá¹-á¹-ati bandhituá¹ƒ ||

``dantakaá¹-á¹-havisÄ• á¹‡aá¹-á¹-hi-lohaveá¸·unaá¸·abbhavÄ• .

jatusaá¹…khamayÄ• sutta-phalajÄ• vidhakÄ• matÄ• ||

``kÄ• yabandhanavidhepi \Ne I 36/, vikÄ• ro na ca vaá¹-á¹-ati.

tattha tattha pariccheda-lekhÄ• mattaá¹ƒ tu vaá¹-á¹-atÄ«â€™â€™ ti || ---

vuttaá¹ƒ.

vinayasÄ• ratthasandÄ«paniyampi __tahiá¹ƒ tahi_nti paá¹-á¹-ikÄ• ya tattha tattha. __ta_nti tathÄ• koá¹-á¹-itadiguá¹‡asuttakÄ• yabandhanaá¹ƒ. antesu daá¸·hatthÄ• ya dasÄ• mukhe d koá¹-á¹-enti, vaá¹-á¹-atÄ«ti yojanÄ• . __cittakampÄ«_timÄ• lÄ• kammalatÄ• kammacittayutt __akkhÄ«nÄ«_ti kuÃ±jarakkhÄ«ni. __tatthÄ• _tikÄ• yabandhane na vaá¹-á¹-atÄ«ti kÄ• kath ukkirituá¹ƒ.

__ghaá¹-a_nti ghaá¹-asaá¹‡á¹-hÄ• naá¹ƒ. __deá¸• á¸• ubhasÄ«saá¹ƒ vÄ• _ti udakasappasÄ vÄ• . yaá¹ƒkiÃ±ci vikÄ• rarÅ«paá¹ƒ dasÄ• mukhe na vaá¹-á¹-atÄ«ti yojanÄ• . ettha ca ubhay macchakaá¹‡á¹-akayuttaá¹ƒmacchassa piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ viya yassÄ• paá¹-á¹-ikÄ• y kÄ• yabandhanaá¹ƒ \Be I 44/__macchakaá¹‡á¹-akaá¹ƒ_ nÄ• ma. yassa khajjÅ«ripattasaá¹‡ hoti, taá¹ƒ __khajjÅ«ripattakÄ• kÄ• raá¹ƒ_nÄ• ma.

pakativikÄ• rÄ• paá¹-á¹-ikÄ• __sÅ«karantaá¹ƒ_ nÄ• ma kuÃ±cikÄ• kosasaá¹‡á¹-hÄ• naá¹ƒ duvidhassakÄ• yabandhanassa. tattha rajjukÄ• sÅ«karantÄ• nulomikÄ• , dussapaá¹-á¹-aá¹

__Ä• di_-saddena muddikakÄ• yabandhanaá¹ƒ gahitaá¹ƒ, taÃ±ca sÅ«karantÄ• nulomikaá¹ƒ
muddikakÄ• yabandhanaÃ±ca sÅ«karantaá¹ƒ anulometÄ«â€™â€™ ti (Sp (to Vin II) 278). ta
ekÄ• vaá¹-á¹-Ä• , bahurajjukassa akappiyabhÄ• vaá¹ƒ vakkhati. muddikakÄ• yabandhanaá¹
sajjitanti gaá¹‡á¹-hipade vuttaá¹ƒ.

__murajaá¹ƒ_ nÄ• ma murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹-hetvÄ• kataá¹ƒ. __veá¹-hetv
veá¹-hetvÄ• . sikkhÄ• bhÄ• janavinicchaye pana ``bahukÄ• rajjuyo ekato katvÄ• ekÄ• ya ra
ntivuttaá¹ƒ. __maddavÄ«á¹‡aá¹ƒ_ nÄ• ma pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ. __deá¸• á¸• ub
udakasappasadisaá¹ƒ. __kalÄ• bukaá¹ƒ_nÄ• ma bahurajjukaá¹ƒ. __rajjuyo_ti ubhayakoá¹-iy
bahurajjuyo, tathÄ• bandhÄ• kalÄ• bukaá¹ƒ nÄ• ma hoti. __na vaá¹-á¹-antÄ«_ti murajÄ• dÄ
kÄ• yabandhanÄ• ni navaá¹-á¹-anti. __purimÄ• dve_ti murajaá¹ƒ \Ne I 37/ maddavÄ«á¹‡an
siyuâ€™â€™ nti vattabbegÄ• thÄ• bandhavasena vaá¹‡á¹‡alopena ``dasÄ• siyuâ€™â€™
``murajaá¹ƒ maddavÄ«á¹‡antiidaá¹ƒ dasÄ• suyeva anuÃ±Ã±Ä• taâ€™â€™ nti.

__pÄ• maá¹…gasaá¹‡á¹-hÄ• nÄ• _ti pÄ• maá¹…gadÄ• maá¹ƒ viya caturassasaá¹‡á¹-hÄ• n
nÄ• nÄ• vaá¹-á¹-e ekatovaá¹-á¹-etvÄ• kataá¹ƒ rajjumayaá¹ƒ kÄ• yabandhanaá¹ƒ vattuá¹ƒ v
dussapaá¹-á¹-Ä• dÄ«â€™â€™ ti etthaekavaá¹-á¹-arajjukÄ• gahitÄ• . idha pana nÄ• nÄ• va
katÄ• ekÄ• va rajju gahitÄ• . __taÃ±cÄ• _ti taá¹ƒ vÄ• nayampi ekarajjukakÄ• yabandhanaá
pÄ• maá¹…gasaá¹‡á¹-hÄ• nena ganthitaá¹ƒ. __ekampica na vaá¹-á¹-atÄ«_ti kevalampi na v

bahÅ« \Be I 45/ rajjuke ekato katvÄ• ti yojanÄ• . __vaá¹-á¹-ati bandhitu_nti murajaá¹ƒkalÄ• l
rajjukakÄ• yabandhanameva hotÄ«ti adhippÄ• yo. ayaá¹ƒ pana vinicchayo ``bahurajjuke ek
nirantaraá¹ƒ veá¹-hetvÄ• kataá¹ƒ bahurajjukanti navattabbaá¹ƒ, taá¹ƒ vaá¹-á¹-atÄ«â€™â€™
idha vutto. sikkhÄ• bhÄ• janavinicchaye ``bahurajjuyoekato katvÄ• ekÄ• ya veá¹-hitaá¹ƒ mu
yaá¹ƒ vuttaá¹ƒ, taá¹ƒ iminÄ• virujjhanatona gahetabbaá¹ƒ.

__danta_-saddena hatthidantÄ• vuttÄ• . __jatÅ«_ti lÄ• khÄ• . __saá¹…khamaya_nti saá¹…
__vidhakÄ• matÄ• _ti ettha __vedhikÄ• _tipi pÄ• á¹-ho, vidhapariyÄ• yo. __kÄ• yabandhana
kÄ• yabandhanassadasÄ• ya thirabhÄ• vatthaá¹ƒ kaá¹-á¹-hadantÄ• dÄ«hi kate vidhe. __vik
aá¹-á¹-hamaá¹…galÄ• diko. __tatthatatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne. __tu_-saddena
vaá¹-á¹-atÄ«ti dÄ«petÄ«ti atthopakÄ• sito, tasmÄ• tena nayena kÄ• yabandhanavicÄ• ro kÄ

<11> __aÃ±janiyaá¹ƒ_ ``ujukamevÄ• â€™â€™ ti vuttattÄ• caturassÄ• disaá¹‡á¹-hÄ• nÄ• p
__navaá¹-á¹-ati. sipÄ• á¹-ikÄ• yÄ• _ti vÄ• siÄ• dibhaá¹‡á¸• apakkhipane. vinayavinicchayap

``mÄ• lÄ• kammalatÄ• kamma-nÄ• nÄ• rÅ«pavicittitÄ• .

na ca vaá¹-á¹-ati bhikkhÅ«naá¹ƒ, aÃ±janÄ« janaraÃ±janÄ« ||

``tÄ• disaá¹ƒ \Ne I 38/ pana ghaá¹ƒsitvÄ• , veá¹-hetvÄ• suttakena vÄ• .

vaá¸·aÃ±jantassa bhikkhussa, na doso koci vijjati ||

``vaá¹-á¹-Ä• vÄ• caturassÄ• vÄ• , aá¹-á¹-haá¹ƒsÄ• vÄ• pi aÃ±janÄ«.

vaá¹-á¹-atevÄ• ti niddiá¹-á¹-hÄ• , vaá¹‡á¹‡amaá¹-á¹-hÄ• na vaá¹-á¹-ati ||

``tathÄ• Ã±janisalÄ• kÄ• pi, aÃ±janithavikÄ• ya ca.

nÄ• nÄ• vaá¹‡á¹‡ehi suttehi, cittakammaá¹ƒ na vaá¹-á¹-ati ||

``ekavaá¹‡á¹‡ena \Be I 46/ suttena, sipÄ• á¹-iá¹ƒ yena kenaci.

yaá¹ƒ kiÃ±ci pana sibbetvÄ• , vaá¸·aÃ±jantassa vaá¹-á¹-atÄ«â€™â€™ ti || ---

Ä• gataá¹ƒ.

taá¹-á¹-Ä«kÄ• yampi __mÄ• lÄ• ... pe ... cittitÄ• _ti mÄ• lÄ• kammalatÄ• kammehi ca
migapakkhirÅ«pÄ• dinÄ• nÄ• rÅ«pehica vicittitÄ• . __janaraÃ±janÄ«_ti bÄ• lajanapalobhinÄ
vÄ• pÄ«_ti ettha __api_-saddenasoá¸·asaá¹ƒsÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __vaá¹‡á¹‡amaá
mÄ• lÄ• kammÄ• divaá¹‡á¹‡amaá¹-á¹-hÄ• . aÃ±janÄ«salÄ• kÄ• pi tathÄ• vaá¹‡á¹‡amaá¹-á
aÃ±janÄ«thavikÄ• ya ca nÄ• nÄ• vaá¹‡á¹‡ehi suttehi cittakammaá¹ƒ navaá¹-á¹-atÄ«ti pÄ• á
vÄ• â€™â€™ ti pÄ• á¹-ho dissati, so na gahetabbo. ``pÄ«tÄ• dinÄ• yena kenaci ekavaá¹‡á
pilotikÄ• dimayaá¹ƒ kiÃ±cipi sipÄ• á¹-ikaá¹ƒ sibbetvÄ• vaá¸·aÃ±jantassa vaá¹-á¹-atÄ«ti yojan
Ä• gataá¹ƒ.

<12> __Ä• rakaá¹‡á¹-akÄ• _dÄ«su __Ä• rakaá¹‡á¹-ake_ti potthakÄ• diabhisaá¹…kharaá¹‡a
dÄ«ghamukhasatthake. bhamakÄ• rÄ• naá¹ƒ dÄ• ruÄ• dilikhanasatthakanti keci. __vaá¹-á¹-
katvÄ• uá¹-á¹-hÄ• petabbabubbuá¸·akaá¹ƒ. __aÃ±Ã±a_nti iminÄ• piá¸·akÄ• diá¹ƒ saá¹…ga
yaá¹ƒ kiÃ±ci chedanakekhuddakasatthe. __maá¹‡ika_nti ekavaá¹-á¹-amaá¹‡i. __piá¸·aka_n
sÄ• sapamattikÄ• muttarÄ• jisadisÄ• bahuvaá¹-á¹-alekhÄ• . imasmiá¹ƒ adhikÄ• re avuttattÄ
vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ vaá¹-á¹-atÄ«tivadanti. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ pana ``kuÃ±cikÄ
senÄ• sanaparikkhÄ• rattÄ• suvaá¹‡á¹‡arÅ«piyamayÄ• pivaá¹-á¹-atÄ«ti chÄ• yÄ• dissati. `
vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-atÄ«â€™ ti (Sp (to Vin III) I 85) vacanato aÃ±Ã±
kuÃ±cikÄ• kappanti pariharaá¹‡Ä«yaparikkhÄ• rattÄ• â€™â€™ tivuttaá¹ƒ. __Ä• rakaá¹‡á¹-
potthakÄ• dikaraá¹‡asatthakajÄ• ti, __Ä• maá¹‡á¸• asÄ• rako_ Ä• malakaphalamayotivadan

__valitaka_nti \Be I 47/ nakhacchedanakÄ• le daá¸·haggahaá¹‡atthaá¹ƒ valiyuttameva karon
vaá¹-á¹-atÄ«_ti iminÄ• aÃ±Ã±ampi vikÄ• raá¹ƒ daá¸·hÄ«kammÄ• diatthÄ• ya karonti, na va
taá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ, tena ca kattaradaá¹‡á¸• akoá¹-iyaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ
saddaniccharaá¹‡atthÄ• yakatavalayÄ• dikaá¹ƒ avuttampi yato upapannaá¹ƒ hoti. ettha ca _
__Ä• di_-saddenaparissayavinodanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti, tena kattarayaá¹-á¹-hikoá¹-iy
aÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á¹-anena saddaniccharaá¹‡aá¹ƒdÄ«ghajÄ• tikÄ• diparissaya
vaá¹-á¹-atÄ«ti dÄ«peti. tenÄ• ha Ä• cariyavaro ---

``maá¹‡ikaá¹ƒ piá¸·akaá¹ƒ vÄ• pi, pipphale Ä• rakaá¹‡á¹-ake.

á¹-hapetuá¹ƒ pana yaá¹ƒ kiÃ±ci, na ca vaá¹-á¹-ati bhikkhuno ||

``daá¹‡á¸• akepi pariccheda-lekhÄ• mattaá¹ƒ tu vaá¹-á¹-ati.

valitvÄ• ca nakhacchedaá¹ƒ, karontÄ«ti hi vaá¹-á¹-atÄ«â€™â€™ ti ||

tassa vaá¹‡á¹‡anÄ• yampi __maá¹‡ika_nti thÅ«labubbuá¸·aá¹ƒ. __pÄ«á¸·aka_nti sukhumab
__pipphale_tivatthacchedanasatthe. __Ä• rakaá¹‡á¹-ake_ti pattadhÄ• ravalayÄ• naá¹ƒ vijjha
__á¹-hapetu_ntiuá¹-á¹-hÄ• petuá¹ƒ. __yaá¹ƒ kiÃ±cÄ«_ti sesavaá¹‡á¹‡amaá¹-á¹-hampi ca. __
pipphalidaá¹‡á¸• ake. yathÄ• ha ``pipphalikepi maá¹‡ikaá¹ƒ vÄ• piá¸·akaá¹ƒ vÄ• yaá¹ƒ kiÃ
vaá¹-á¹-ati, daá¹‡á¸• akepana paricchedalekhÄ• vaá¹-á¹-atÄ«â€™â€™ ti. __paricchedalekh
Ä• á¹‡ibandhanaá¹-á¹-hÄ• naá¹ƒ patvÄ• paricchindanatthaá¹ƒekÄ• va lekhÄ• vaá¹-á¹-atÄ«
ubhayakoá¹-imukhaá¹ƒ katvÄ• majjhe valiyo gÄ• hetvÄ• nakhacchedaá¹ƒ yasmÄ• karonti,
yojanÄ• ti Ä• gatÄ• .

__uttarÄ• raá¹‡iyaá¹ƒ maá¹‡á¸• ala_nti uttarÄ• raá¹‡iyÄ• pavesanatthaá¹ƒ Ä• vÄ• á¹-amaá
dantakaá¹-á¹-hacchedanavÄ• siyaá¹ƒujukameva bandhitunti sambandho. ettha ca __ujukam
katvÄ• bandhituá¹ƒna \Be I 48/ vaá¹-á¹-atÄ«ti dasseti, teneva aÃ±janiyampi tathÄ• dassitaa
passesu_ekapasse \Ne I 40/ vÄ• ti vacanaseso, vÄ• sidaá¹‡á¸• assa ubhosu passesu daá¹‡
acalanatthaá¹ƒ bandhituntiattho. kappiyalohena caturassaá¹ƒ vÄ• aá¹-á¹-haá¹ƒsaá¹ƒ vÄ• k
yojanÄ• .

<13> __Ä• maá¹‡á¸• asÄ• rake_ti Ä• malakaphalÄ• ni pisitvÄ• tena kakkena katatelabhÄ•
telaá¹ƒ sÄ«taá¹ƒ hoti. tathÄ• hi vuttaá¹ƒ Ä• cariyena ---

``uttarÄ• raá¹‡iyaá¹ƒ vÄ• pi, dhanuke pelladaá¹‡á¸• ake.

mÄ• lÄ• kammÄ• di yaá¹ƒ kiÃ±ci, vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-ati ||

``saá¹‡á¸• Ä• se dantakaá¹-á¹-hÄ• naá¹ƒ, tathÄ• chedanavÄ• siyÄ• .

dvÄ«su passesu lohena, bandhituá¹ƒ pana vaá¹-á¹-ati ||

``tathÄ• kattaradaá¹‡á¸• epi, cittakammaá¹ƒ na vaá¹-á¹-ati.

vaá¹-á¹-alekhÄ• va vaá¹-á¹-anti, ekÄ• vÄ• dvepi heá¹-á¹-hato ||

``visÄ• á¹‡e nÄ• á¸·iyaá¹ƒ vÄ• pi, tathevÄ• maá¹‡á¸• asÄ• rake.

telabhÄ• janake sabbaá¹ƒ, vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ tu vaá¹-á¹-atÄ«â€™â€™ ti ||

á¹-Ä«kÄ• yampi araá¹‡isahite bhantakiccakaro daá¹‡á¸• o __uttarÄ• raá¹‡Ä«_ nÄ• ma. __v
__pi_-saddenaadharÄ• raá¹‡iá¹ƒ saá¹…gaá¹‡hÄ• ti. udukkhaladaá¹‡á¸• assetaá¹ƒ adhivaca
__dhanukaá¹ƒ_ nÄ• ma. musalamatthakapÄ«á¸·anadaá¹‡á¸• ako __pelladaá¹‡á¸• ako_ nÄ•
aggisaá¹‡á¸• Ä• se. dantakaá¹-á¹-hÄ• naá¹ƒchedanavÄ• siyÄ• tathÄ• yaá¹ƒ kiÃ±ci vaá¹‡á
vaá¹-á¹-atÄ«ti sambandho. __dvÄ«su passesÅ«_ti vÄ• siyÄ• ubhosu passesu. __lohenÄ• _
__bandhituá¹ƒ vaá¹-á¹-atÄ«_ti ujukameva vÄ• caturassaá¹ƒ vÄ• aá¹-á¹-haá¹ƒsaá¹ƒ vÄ• ba
__saá¹‡á¸• Ä• se_ti aggisaá¹‡á¸• Ä• seti nissandehevuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ panett
dassito \Be I 49/. __heá¹-á¹-hÄ• _ti heá¹-á¹-hÄ• ayopaá¹-á¹-avalaye. ``upari ahicchattakama
nti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __visÄ• á¹‡e_ti telÄ• siÃ±canakagavayamahiá¹ƒsÄ• dis
vÄ• pÄ«_ti veá¸·unÄ• á¸·ikÄ• dinÄ• á¸·iyaá¹ƒ. __api_-saddena alÄ• buá¹ƒ saá¹…gaá¹‡hÄ• t
__Ä• maá¹‡á¸• asÄ• rake_tiÄ• malakacuá¹‡á¹‡amayatelaghaá¹-e \Ne I 41/. __telabhÄ• jana
telabhÄ• jane. __sabbaá¹ƒvaá¹‡á¹‡amaá¹-á¹-haá¹ƒ vaá¹-á¹-atÄ«_ti pumitthirÅ«parahitaá¹ƒ n
vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ vaá¹-á¹-atÄ«ti Ä• gataá¹ƒ.

__bhÅ«mattharaá¹‡e_ti kaá¹-asÄ• rÄ• dimaye parikammakatÄ• ya bhÅ«miyÄ• attharitabba
__pÄ• nÄ«yaghaá¹-e_tiiminÄ• sabbabhÄ• jane saá¹…gaá¹‡hÄ• ti. __sabbaá¹ƒ ... pe ... vaá
maÃ±cÄ• dÄ«suitthipurisarÅ«pampi vaá¹-á¹-ati. telabhÄ• janesuyeva itthipurisarÅ«pÄ• naá¹
telabhÄ• janenasaha agaá¹‡etvÄ• visuá¹ƒ maÃ±cÄ• dÄ«naá¹ƒ gahitattÄ• cÄ• ti vadanti. ki
etesaá¹ƒpana maÃ±cÄ• dÄ«naá¹ƒ hatthena Ä• masitabbabhaá¹‡á¸• attÄ• itthirÅ«pamettha
gahetabbaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 85) pana ``tÄ• lavaá¹‡á¹-abÄ«j
vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivuttaá¹ƒ. kiÃ±cÄ• pi tÄ• ni kuÃ±cik
atha kho uccÄ• vacÄ• ni nadhÄ• retabbÄ• nÄ«ti paá¹-ikkhepÄ• bhÄ• vato vuttaá¹ƒ. kevalaÃ
bhikkhavevidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±cÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• ni. gaá¹‡á¹-hi
vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒvaá¹-á¹-ati, senÄ• sanaparikkhÄ• rattÄ• vuttaâ€™â€™ nti v

Ä• cariyabuddhadattattherenapi vuttameva ---

``pÄ• nÄ«yassa uá¸·uá¹…kepi, doá¹‡iyaá¹ƒ rajanassapi.

ghaá¹-e phalakapÄ«á¹-hepi, valayÄ• dhÄ• rakÄ• dike ||

``tathÄ• pattapidhÄ• ne ca, tÄ• lavaá¹‡á¹-e ca bÄ«jane.

pÄ• dapuÃ±chaniyaá¹ƒ vÄ• pi, sammuÃ±janiyameva ca ||

``maÃ±ce \Be I 50/ bhÅ«matthare pÄ«á¹-he, bhisibimbohanesu ca.

mÄ• lÄ• kammÄ• dikaá¹ƒ cittaá¹ƒ, sabbameva ca vaá¹-á¹-atÄ«â€™â€™ ti ||

<14> evaá¹ƒ samaá¹‡aparikkhÄ• resu kappiyÄ• kappiyaá¹ƒ kathetvÄ• idÄ• ni senÄ• sane k
panÄ• â€™â€™ _tyÄ• dimÄ• ha. ettha __pana_-saddo visesajotako. tena sabbaratanamay
vaá¹-á¹-ati, kimaá¹…gaá¹ƒ pana aÃ±Ã±avaá¹‡á¹‡amaá¹-á¹-hakammanti atthaá¹ƒ joteti. yadi
kismiÃ±cipaá¹-isedhetabbe santepi tathÄ• vattabbaá¹ƒ siyÄ• ti Ä• ha __ ``senÄ• sane kiÃ±c
paá¹-isedhetabbaá¹ƒnatthÄ«â€™â€™ _ti. vuttampi cetaá¹ƒ Ä• cariyabuddhadattattherena --

``nÄ• nÄ• maá¹‡imayatthambha-kavÄ• á¹-advÄ• rabhittikaá¹ƒ \Ne I 42/.

senÄ• sanamanuÃ±Ã±Ä• taá¹ƒ, kÄ• kathÄ• vaá¹‡á¹‡amaá¹-á¹-hake ||

``sovaá¹‡á¹‡iyaá¹ƒ dvÄ• rakavÄ• á¹-abaddhaá¹ƒ.

suvaá¹‡á¹‡anÄ• nÄ• maá¹‡ibhittibhÅ«miá¹ƒ.

na kiÃ±ci ekampi nisedhanÄ«yaá¹ƒ.

senÄ• sanaá¹ƒ vaá¹-á¹-ati sabbamevÄ• â€™â€™ ti ||

samantapÄ• sÄ• dikÄ• yampi paá¹-hamasaá¹…ghÄ• disesavaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin
``senÄ• sanaparibhogopana sabbakappiyo, tasmÄ• jÄ• tarÅ«parajatamayÄ• sabbepi senÄ
bhikkhÅ«naá¹ƒdhammavinayavaá¹‡á¹‡anaá¹-á¹-hÄ• ne ratanamaá¹‡á¸• ape karonti phalika
ratanadÄ• mapaá¹-imaá¹‡á¸• ite. tatthasabbupakaraá¹‡Ä• ni bhikkhÅ«naá¹ƒ paá¹-ijaggituá¹
Ä• gataá¹ƒ. tassÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ pana vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 281) __
yathÄ• vuttasuvaá¹‡á¹‡Ä• dimayÄ• naá¹ƒ senÄ• sanaparikkhÄ• rÄ• naá¹ƒÄ• masanagopar

kappiyoti adhippÄ• yo. tenÄ• ha `tasmÄ• â€™ tiÄ• di. `bhikkhÅ«naá¹ƒ dhammavinayavaá¹‡
vuttattÄ• saá¹…ghikameva \Be I 51/ suvaá¹‡á¹‡amayaá¹ƒsenÄ• sanaá¹ƒ senÄ• sanaparikk
puggalikÄ• nÄ«ti veditabbaâ€™â€™ nti vaá¹‡á¹‡itaá¹ƒ.

senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• yampi samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 32
pÄ• sÄ• daparibhoga_ntisuvaá¹‡á¹‡arajatÄ• divicitrÄ• ni kavÄ• á¹-Ä• ni maÃ±capÄ«á¹-hÄ•
suvaá¹‡á¹‡arajatamayapÄ• nÄ«yaghaá¹-apÄ• nÄ«yasarÄ• vÄ• niyaá¹ƒ kiÃ±ci cittakammak
pÄ• sÄ• dassa dÄ• sidÄ• saá¹ƒ khettaá¹ƒ vatthuá¹ƒ gomahiá¹ƒsaá¹ƒdemÄ• ti vadanti, pÄ• a
natthi, pÄ• sÄ• de paá¹-iggahite paá¹-iggahitamevahoti. gonakÄ• dÄ«ni saá¹…ghikavihÄ• re
maÃ±capÄ«á¹-hesu attharitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-anti, dhammÄ• sane pana gihiv
tatrÄ• pi nipajjituá¹ƒna vaá¹-á¹-atÄ«â€™â€™ ti Ä• gataá¹ƒ. tassÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ par
(vi0 vi0 á¹-Ä«0 cÅ«á¸·avaggaII 320) __ ``suvaá¹‡á¹‡arajatÄ• divicitrÄ• nÄ«_ti saá¹…ghikase
vuttaá¹ƒ, puggalikaá¹ƒpana suvaá¹‡á¹‡Ä• divicitraá¹ƒ bhikkhussa sampaá¹-icchitumeva na
tvevÄ• haá¹ƒ bhikkhave kenaci pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• ditabbaâ€™ nti (Vin
tenevettha aá¹-á¹-hakathÄ• yaá¹ƒ \Ne I 43/ `saá¹…ghikavihÄ• re vÄ• puggalikavihÄ• re vÄ•
gonakÄ• diakappiyabhaá¹‡á¸• avisayevaevaá¹ƒ vuttaá¹ƒ, ekabhikkhussapi tesaá¹ƒ gahaá¹‡
vaá¹‡á¹‡itaá¹ƒ.

tasmiá¹ƒyeva khandhake aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 321) ``sacepi rÄ• jarÄ• jamah
ekappahÄ• renevamaÃ±casataá¹ƒ vÄ• maÃ±casahassaá¹ƒ vÄ• denti, sabbe kappiyamaÃ±
sampaá¹-icchitvÄ• vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• saá¹…ghikaparibhogena paribhuÃ±jathÄ•
na dÄ• tabbÄ• â€™â€™ tiÄ• gataá¹ƒ. tassÄ• vaá¹‡á¹‡anÄ• yaá¹ƒyeva vimativinodaniyaá¹ƒ
sampaá¹-icchitabbÄ• _tiiminÄ• suvaá¹‡á¹‡Ä• divicittaá¹ƒ akappiyamaÃ±caá¹ƒ `saá¹…ghas
sampaá¹-icchituá¹ƒ navaá¹-á¹-atÄ«ti dasseti, `vihÄ• rassa demÄ• â€™ ti vutte saá¹…ghasse
vaá¹-á¹-ati, na puggalassakhettÄ• di viyÄ• ti daá¹-á¹-habbaâ€™â€™ nti vaá¹‡á¹‡itaá¹ƒ, tasm
sampaá¹-icchantehi lajjipesalabahussutasikkhÄ• kÄ• mabhÅ«tehibhikkhÅ«hi suá¹-á¹-hu ma
á¹-hÄ• naá¹ƒ.

nanu ca senÄ• sane viruddhasenÄ• sanaá¹ƒ nÄ• ma paá¹-isedhetabbaá¹ƒ atthi, atha kasmÄ
paá¹-isedhetabbaá¹ƒ natthÄ«â€™â€™ ti vuttanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``aÃ±Ã±atra
_ti. tassattho --- __viruddhasenÄ• sanÄ• _ viruddhasenÄ• sanaá¹ƒ __aÃ±Ã±atra_ á¹-hapetv
vaá¹‡á¹‡amaá¹-á¹-hakammÄ• dikammaá¹ƒsandhÄ• ya senÄ• sane kiÃ±ci paá¹-isedhetabba
tadabhÄ• voti. yadi evaá¹ƒtaá¹ƒ viruddhasenÄ• sanaá¹ƒ Ä• cariyena vattabbaá¹ƒ, katamaá¹
nÄ• mÄ• ti pucchÄ• yamÄ• ha__ ``viruddha ... pe ... vuccatÄ«â€™â€™ _ti. tattha __aÃ±Ã±
__rÄ• javallabhehÄ«_tilajjipesalÄ• naá¹ƒ uposathÄ• diantarÄ• yakarÄ• alajjino bhinnaladdh
adhippetÄ• tehi saha uposathÄ• dikaraá¹‡Ä• yogato. tena ca ``sÄ«mÄ• yÄ• â€™â€™ ti vut
lajjiparisÄ• _titesaá¹ƒ sÄ«massÄ• mikÄ• naá¹ƒ anubalaá¹ƒ dÄ• tuá¹ƒ samatthÄ• lajjiparisÄ•
kata_ntiyaá¹ƒ alajjÄ«naá¹ƒ senÄ• sanabhedanÄ• dikaá¹ƒ lajjibhikkhÅ«hi kataá¹ƒ, __taá¹ƒ_

alajjiniggahatthÄ• yapavattetabbato.

ettha ca siyÄ• --- ``aÃ±Ã±esaá¹ƒ sÄ«mÄ• yÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, katarasÄ«maá¹ƒsandhÄ• yÄ• ti? baddhasÄ«maá¹ƒ sandhÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. katha amhÄ• kaá¹ƒuposathapavÄ• raá¹‡Ä• naá¹ƒ antarÄ• yamakatthÄ• â€™â€™ ti aá¹-á¹-hakath sÄ• ratthadÄ«paniyampi (sÄ• rattha0á¹-Ä«0 II 85) ``uposathapavÄ• raá¹‡Ä• naá¹ƒ antarÄ• rÄ• jakulÅ«pakÄ• vuccantÄ«â€™â€™ ti \Ne I 44/ vuttattÄ• , uposathÄ• divinayakammakhe idha adhippetattÄ• \Be I 53/. yadi evaá¹ƒ gÄ• masÄ«masattabbhantarasÄ«maudakukkhepa taá¹ƒkhettabhÅ«tÄ• eva, tasmÄ• tÄ• pi sandhÄ• yÄ• tivattabbanti? na vattabbaá¹ƒ tÄ• saá tÄ• saá¹ƒ sÄ• mikÄ• , baddhasÄ«mÄ• yeva bhikkhÅ«naá¹ƒkiriyÄ• ya siddhattÄ• tÄ• saá¹ƒy __ ``yaá¹ƒ pana sÄ«massÄ• mikehibhikkhÅ«hÄ«â€™â€™ _ti. yaá¹ƒ pana vadanti ``upacÄ• taá¹ƒkhettabhÅ«tÄ• â€™â€™ ti, taá¹ƒ na gahetabbaá¹ƒ, tassÄ• tadakkhettabhÄ• vaá¹ƒ upa sÄ«mÄ• vinicchayakathÄ• dÄ«su (vi0 saá¹…ga0-a 156 Ä• dayo) kathayissÄ• ma. apica gÄ• senÄ• sanakaraá¹‡assa paá¹-isedhitumayuttattÄ• sattabbhantaraudakukkhepasÄ«mÄ• naÅ baddhasÄ«mÄ• yeva adhippetÄ• ti viÃ±Ã±Ä• yatÄ«ti.

__chindÄ• peyya vÄ• bhindÄ• peyya vÄ• , anupavajjo_ti idaá¹ƒ sabbamattikÄ• mayakuá¹-Ä anupayogÄ• rahaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yaá¹ƒ pana paÃ±cavaá¹‡á¹‡asuttehi vinaddhach akappiyabhÄ• gova chinditabbo, na tadavaseso, tassa kappiyattÄ• ti chindanto upavajjovah ``ghaá¹-akampi vÄ• á¸·arÅ«pampi chinditvÄ• dhÄ• retabbaâ€™â€™ ntiÄ• di.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

parikkhÄ• ravinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

dutiyo paricchedo.

3. bhesajjÄ• dikaraá¹‡avinicchayakathÄ•

<15> evaá¹ƒ parikkhÄ• ravinicchayaá¹ƒ kathetvÄ• idÄ• ni bhesajjakaraá¹‡aparittapaá¹-isan vinicchayaá¹ƒkathetuá¹ƒ __ ``bhesajjÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha bhisakkassa idaá¹ƒ kiá¹ƒtaá¹ƒ? tikicchanaá¹ƒ \Be I 54/. kariyate karaá¹‡aá¹ƒ, bhesajjassa karaá¹‡aá¹ƒ __bhesa _vejjakammakaraá¹‡anti vuttaá¹ƒ hoti. parisamantato tÄ• yati rakkhatÄ«ti __parittaá¹ƒ, _ Ä• paá¹-isantharaá¹‡aá¹ƒ __paá¹-isanthÄ• ro, _ attanÄ• saddhiá¹ƒ aÃ±Ã±esaá¹ƒ sambandhak vinicchayo mÄ• tikÄ• yaá¹ƒ ``bhesajjakaraá¹‡ampi ca parittaá¹ƒ, paá¹-isanthÄ• roâ€™â€™ ganthÄ• rambhakathÄ•) mayÄ• vutto \Ne I 45/, tasmiá¹ƒ samabhiniviá¹-á¹-he bhesajjakara sahadhammo etesanti __sahadhammikÄ• , _ tesaá¹ƒ, ekassa satthuno sÄ• sane sahasikkh vÄ• sahadhamme niyuttÄ• __sahadhammikÄ• , _ tesaá¹ƒ, sahadhammasaá¹…khÄ• te sik

niyuttÄ• nanti attho. vivaá¹-á¹-anissitasÄ«lÄ• diyuttabhÄ• vena samattÄ• __samasÄ«lasadd
dussÄ«lÄ• naá¹ƒ bhinnaladdhikÄ• naÃ±ca akÄ• tumpi labbhatÄ«tidasseti.

__Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato vÄ• _ti attano vÄ• tesaá¹ƒ vÄ• Ã±Ä• takapavÄ• ritaá
kariyitthÄ• tiakatÄ• , ayuttavasena akatapubbÄ• viÃ±Ã±atti __akataviÃ±Ã±atti_. vajirabuddh
(vajira0á¹-Ä«0 pÄ• rÄ• jika 186) pana __ ``akataviÃ±Ã±attiyÄ• _ti na viÃ±Ã±attiyÄ• . sÄ• hi
ananuÃ±Ã±Ä• tattÄ• katÄ• pi akatÄ• viyÄ• ti __akataviÃ±Ã±atti, _ `vadeyyÄ• tha bhante ye
akataá¹-á¹-hÄ• neviÃ±Ã±atti akataviÃ±Ã±attÄ«ti likhitaâ€™â€™ nti vuttaá¹ƒ. sÄ• ratthadÄ«p
185) ``gilÄ• nassa atthÄ• ya appavÄ• ritaá¹-á¹-hÄ• nato viÃ±Ã±attiyÄ• anuÃ±Ã±Ä• tattÄ• k
__akataviÃ±Ã±atti, _ `vada bhante paccayenÄ• â€™ ti evaá¹ƒ akatapavÄ• raá¹‡aá¹-á¹-hÄ•
viÃ±Ã±atti__akataviÃ±Ã±attÄ«â€™â€™ _ti.

<16> __paá¹-iyÄ• diyatÄ«_ti sampÄ• deti. __akÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti ettha dukkaá¹-an
ayuttatÄ• vasena panettha akaraá¹‡appaá¹-ikkhepo vutto, na Ä• pattivasenÄ• ti gahetabbaá
__parikammaá¹ƒ anÄ• masantenÄ• _ti mÄ• tugÄ• masarÄ«rÄ• dÄ«naá¹ƒ anÄ• mÄ• sattÄ•
passantÄ«_ti yÄ• va tassa Ã±Ä• takÄ• na passanti. ``titthiyabhÅ«tÄ• naá¹ƒ mÄ• tÄ• pitÅ«n
vaá¹-á¹-atÄ«â€™â€™ ti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 186) vuttaá¹ƒ.

<17> pitu bhaginÄ« __pitucchÄ• _. mÄ• tu bhÄ• tÄ• __mÄ• tulo. nappahontÄ«_ti kÄ• tuá¹ƒ
vuttaá¹ƒ. ``tesaá¹ƒyeva santakaá¹ƒ bhesajjaá¹ƒ gahetvÄ• kevalaá¹ƒyojetvÄ• dÄ• tabbaâ€™
pana nappahonti yÄ• canti ca, detha no bhante, tumhÄ• kaá¹ƒpaá¹-idassÄ• mÄ• â€™â€™ t
bhesajjassa appahonakattÄ• bhesajjameva yÄ• cantÄ«tiaá¹-á¹-hakathÄ• dhippÄ• yo dissat
yÄ• cantÄ«_ti lajjÄ• ya na yÄ• canti, gÄ• ravenavÄ• . ``Ä• bhogaá¹ƒ katvÄ• â€™â€™ ti vutt
Ä• pattiyeva. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 18) pana __ ``Ä• bhogaá¹ƒ katvÄ• _ti idaá¹ƒ
kattabbakaraá¹‡adassanavasena vuttaá¹ƒ, Ä• bhogaá¹ƒ pana akatvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-
gaá¹‡á¹-hipadesu likhitaâ€™â€™ nti vuttaá¹ƒ. porÄ• á¹‡aá¹-Ä«kÄ• yampitadeva gahetvÄ•
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 185) pana taá¹ƒ vacanaá¹ƒ paá¹-ikkhittaá¹ƒ. vuttaÃ±hi
``Ä• bhogaá¹ƒ akatvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti vadanti, taá¹ƒ na yuttaá¹ƒbhesajjakaraá¹‡
`anÄ• patti bhikkhu pÄ• rÄ• jikassa, Ä• patti dukkaá¹-assÄ• â€™ tievaá¹ƒ antarÄ• pattidass
paá¹-ikkhittattÄ• , aá¹-á¹-hakathÄ• yaá¹ƒ avuttappakÄ• rena karontassasutteneva Ä• pattisi
teneva aá¹-á¹-hakathÄ• yampi `tesaÃ±Ã±eva santakaâ€™ ntiÄ• divuttaâ€™â€™ nti.

__ete dasa Ã±Ä• take á¹-hapetvÄ• _ti tesaá¹ƒ puttanattÄ• dayopi tappaá¹-ibaddhattÄ• Ã±Ä
saá¹…gahitÄ• . tena __aÃ±Ã±esa_nti iminÄ• aÃ±Ã±Ä• takÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabba
``etesaá¹ƒ puttaparamparÄ• yÄ• â€™â€™ _tiÄ• di. __kulaparivaá¹-á¹-Ä• _ti kulÄ• naá¹ƒ pa
kulaparamparÄ• ti vuttaá¹ƒ hoti. __bhesajjaá¹ƒ karontassÄ• _ti yathÄ• vuttavidhinÄ• karont
dassÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ akatvÄ• dentassapi pana antarÄ• pattidukkaá¹-aá¹ƒv
kuladÅ«sanaá¹ƒ vÄ• na hotiyeva. tenÄ• ha __ ``vejjakammaá¹ƒ vÄ• kuladÅ«sakÄ• pattivÄ

Ã±Ä• takÄ• naÃ±hi santakaá¹ƒ yÄ• citvÄ• pi gahetuá¹ƒ vaá¹-á¹-ati, tasmÄ• tatthakuladÅ«sa
sÄ• ratthadÄ«paniyampi (Sp-á¹- II 185) ``mayhaá¹ƒ dassantikarissantÄ«ti paccÄ• sÄ• ya ka
gahetabbaá¹-á¹-hÄ• natÄ• ya Ã±Ä• takesu vejjakammaá¹ƒvÄ• kuladÅ«sakÄ• patti vÄ• na
vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (vajira0á¹-Ä«0 pÄ• rÄ• jika 186) pana ``vejjakammaá¹
vÄ• na hotÄ«ti vacanatoyÄ• va sattamo kulaparivaá¹-á¹-o, tÄ• va bhesajjaá¹ƒ kÄ• tuá¹ƒ vaá
vadantÄ«â€™â€™ ti ettakameva vuttaá¹ƒ. __sabbapadesu vinicchayo veditabbo_ti ``cÅ«á¸
sabbapadesu cÅ«á¸·amÄ• tuyÄ• sÄ• mikotiÄ• dinÄ• yojetvÄ• heá¹-á¹-hÄ• vuttanayeneva

__upajjhÄ• yassa Ä• harÄ• mÄ• _ti idaá¹ƒ upajjhÄ• yena mama Ã±Ä• takÄ• naá¹ƒ bhesajja
Ä• á¹‡attehikattabbavidhidassanatthaá¹ƒ vuttaá¹ƒ. iminÄ• ca sÄ• maá¹‡erÄ• dÄ«naá¹ƒ apa
bhesajjakaraá¹‡aá¹ƒna vaá¹-á¹-atÄ«ti dasseti. __vuttanayeneva pariyesitvÄ• _ti iminÄ• ``bh
vÄ• â€™â€™ tiÄ• dinÄ• , ``Ã±Ä• tisÄ• maá¹‡erehi vÄ• â€™â€™ tiÄ• dinÄ• ca vuttamattha
__apaccÄ• sÄ«santenÄ• _ti (vi0 vi0 á¹-Ä«0 I 185) Ä• gantukacorÄ• dÄ«naá¹ƒ karontenapi n
upakÄ• rakÄ• hontÄ«ti attano tehi lÄ• bhaá¹ƒ apatthayantena, paccÄ• sÄ• ya karontassa \B
panavejjakammakuladÅ«sanÄ• dinÄ• \Ne I 47/ doso hotÄ«ti adhippÄ• yo. evaÃ±hi upakÄ•
Ã±atvÄ• pasÄ«danti, saá¹…ghassa vÄ• upakÄ• rakÄ• hontÄ«ti karaá¹‡e pana doso natth
``apaccÄ• sÄ«santena Ä• gantukÄ• dÄ«naá¹ƒ paá¹-ikkhittapuggalÄ• nampi dÄ• tuá¹ƒ vaá¹-
na yuttaá¹ƒ kattabbÄ• kattabbaá¹-á¹-hÄ• navibhÄ• gassa niratthakattappasaá¹…gato apacc
dÄ• tuá¹ƒ kÄ• tuÃ±ca vaá¹-á¹-atÄ«â€™â€™ ti ettakamattasseva vattabbato.
apaccÄ• sÄ«sanaÃ±camicchÄ• jÄ«vakuladÅ«sanÄ• didosanisedhanatthameva vuttaá¹ƒ na
imissÄ• antarÄ• pattiyÄ• muccanatthaá¹ƒ Ä• gantukacorÄ• dÄ«naá¹ƒ anuÃ±Ã±Ä• tÄ• naá¹
Ä• pattiyÄ• muccanatoti gahetabbaá¹ƒ.

<18> teneva apaccÄ• sÄ«santenapi akÄ• tabbaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``saddhaá¹ƒ
__ ``bhesajjaá¹ƒ Ä• cikkhathÄ• â€™â€™ _ti vuttepi __ ``aÃ±Ã±amaÃ±Ã±aá¹ƒ pana kathÄ•
pariyÄ• yattÄ• vaá¹-á¹-ati. evaá¹ƒ heá¹-á¹-hÄ• vuttanayena __idaÃ±cidaÃ±ca gahetvÄ• ka
pariyÄ• yena kathentassapi nevatthi dosoti Ä• cariyÄ• . __pucchantÄ«_ti iminÄ• diá¹-á¹-had
pariyÄ• yenapi vatvÄ• vicaraá¹‡aá¹ƒ ayuttanti dasseti. pucchitassapi panapaccÄ• sÄ«santa
vaá¹-á¹-atÄ«ti vadanti. __samullapesÄ«_ti apaccÄ• sÄ«santoeva aÃ±Ã±amaÃ±Ã±aá¹ƒ kath
__Ä• cariyabhÄ• go_ti vinayÄ• cÄ• raá¹ƒ akopetvÄ• bhesajjÄ• cikkhaá¹‡enavejjÄ• cariyabh
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 185) vuttaá¹ƒ.

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 185) pana ``vinayalakkhaá¹‡aá¹ƒ ajÄ• nantassa anÄ• car
tadanurÅ«pavohÄ• rÄ• sambhavatoÄ«disassa lÄ• bhassa uppatti nÄ• ma natthÄ«ti `Ä• cari
vuttaá¹ƒ. vinaye \Be I 58/ pakataÃ±Ã±unÄ• Ä• cariyena labhitabbabhÄ• go ayanti vuttaá¹ƒ
``pupphapÅ«janatthÄ• ya dinnepi akappiyavohÄ• rena vidhÄ• nassa ayuttattÄ• `kappiyavas
`pupphaá¹ƒ Ä• harathÄ• â€™ tiÄ• dinÄ• kappiyavohÄ• ravasenÄ• ti atthoâ€™â€™ ti sÄ• ra
185) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 185) pana ``pupphapÅ«janatthÄ• yapisa

rÅ«piyaá¹ƒ attano santakattabhajanena nissaggiyamevÄ• ti Ä• ha __ `kappiyavasenagÄ• hÄ
rÅ«piyaá¹ƒ na vaá¹-á¹-ati, pupphapÅ«janatthaá¹ƒ pupphaá¹ƒ vaá¹-á¹-atÄ«â€™ tiÄ• dinÄ• pa
kammena gÄ• hÄ• petvÄ• ti atthoâ€™â€™ ti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ•
``kappiyavasenÄ• _ti amhÄ• kaá¹ƒ pupphaá¹ƒ \Ne I 48/ Ä• nethÄ• tiÄ• dinÄ• . `pÅ«jaá¹ƒ ak
sayaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-atÄ«ti vadantÄ«â€™â€™ ti ettakameva vuttaá¹ƒ. ayamettha
bhesajjakaraá¹‡avinicchayakathÄ• laá¹…kÄ• ro.

<19> evaá¹ƒ bhesajjakaraá¹‡avinicchayaá¹ƒ kathetvÄ• idÄ• ni parittakaraá¹‡avinicchayaá¹
``paritte panÄ• â€™â€™ _tiÄ• di. tattha yadi ``parittaá¹ƒ karothÄ• â€™â€™ ti vutte karonti,
viya gihikammaá¹ƒ viya ca hotÄ«ti ``na kÄ• tabbaâ€™â€™ nti vuttaá¹ƒ. ``parittaá¹ƒbhaá¹‡a
pana dhammajjhesanattÄ• anajjhiá¹-á¹-henapi bhaá¹‡itabbo dhammo, pageva ajjhiá¹-á¹-he
nti vuttaá¹ƒ, __cÄ• letvÄ• suttaá¹ƒ parimajjitvÄ• _ti parittaá¹ƒ karontenakÄ• tabbavidhiá¹ƒ d
suttaá¹ƒ parimajjitvÄ• _ti idaá¹ƒ vÄ• ``parittÄ• á¹‡aá¹ƒettha pavesemÄ«â€™â€™ ti cittena
parittÄ• á¹‡Ä• ettha pavesitÄ• nÄ• ma hotÄ«ti vuttaá¹ƒ. __vihÄ• rato ... pe ... dukkaá¹-a_nt
gahaá¹-á¹-he sandhÄ• ya vuttanti vadanti. __pÄ• desu udakaá¹ƒ Ä• kiritvÄ• _ti idaá¹ƒ tasmi
vuttaá¹ƒ. tatthahi pÄ• á¸·iyÄ• nisinnÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• desu rogavÅ«pasamanÄ•
siÃ±citvÄ• parittaá¹ƒ kÄ• tuá¹ƒ suttaÃ±ca á¹-hapetvÄ• ``parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti
evaÃ±hikariyamÄ• ne yadi pÄ• de \Be I 59/ apanenti, manussÄ• taá¹ƒ ``avamaá¹…galaâ€™
vÅ«pasamessatÄ«â€™â€™ ti. tenÄ• ha __ ``na pÄ• dÄ• apanetabbÄ• â€™â€™ _ti.

matasarÄ«radassane viya kevale susÄ• nadassanepi idaá¹ƒ jÄ• tÄ• naá¹ƒ sattÄ• naá¹ƒ vay
maraá¹‡asaÃ±Ã±Ä• uppajjatÄ«ti Ä• ha __ ``sÄ«vathikadassane ... pe ... maraá¹‡assatiá¹ƒ p
gantuá¹ƒvaá¹-á¹-atÄ«â€™â€™ _ti. lesakappaá¹ƒ akatvÄ• samuppannasuddhacittena ``pari
Ä• gacchantÅ«â€™â€™ tivuttepi gantuá¹ƒ vaá¹-á¹-atÄ«ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«
etenaasubhadassananti vacanamattena lesakappaá¹ƒ katvÄ• evaá¹ƒ gate matassa Ã±Ä• ta
dassanti, mayaá¹ƒ lÄ• bhaá¹ƒ labhissÄ• ma, upaá¹-á¹-hÄ• kaá¹ƒ labhissÄ• mÄ• ti asuddhac
vaá¹-á¹-atÄ«ti dasseti. kammaá¹-á¹-hÄ• nasÄ«sena pana ``maraá¹‡assatiá¹ƒ labhissÄ• mÄ•
suddhacittenapakkositepi apakkositepi gantuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti. tÄ• lapaá¹‡á¹‡assa
parittalekhanaá¹-á¹-hÄ• nattÄ• parittasuttassa parittakaraá¹‡asaÃ±Ã±Ä• á¹‡attÄ• tÄ• ni dis
parittasaÃ±Ã±Ä• ya apakkamantÄ«tiÄ• ha __ ``tÄ• lapaá¹‡á¹‡aá¹ƒ pana parittasuttaá¹ƒ vÄ•
bandhitabbaâ€™â€™ _nti.

ettha ca Ä• dito paá¹-á¹-hÄ• ya yÄ• va ``Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒ (DN III 275 Ä• dayo) v
bhaá¹‡itabbaâ€™â€™ ntiettakoyeva vinayaá¹-á¹-hakathÄ• bhato pÄ• á¸·imuttaparittakaraá¹
paraá¹ƒ vutto, tasmÄ• ``idha panÄ• â€™â€™ tiÄ• diko kathÄ• maggo samantapÄ• sÄ• dik
á¹-Ä«kÄ• supitaá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• nayo natthi, tathÄ• pi so suttaá¹-á¹-hakathÄ• yaá¹ƒ Ä
dassetuá¹ƒ __ ``idhapana Ä• á¹-Ä• nÄ• á¹-iyasuttassa parikammaá¹ƒ veditabbaâ€™â€™ _n
__idhÄ• _ti ``Ä• á¹-Ä• nÄ• á¹-iyaparittaá¹ƒvÄ• bhaá¹‡itabbaâ€™â€™ nti vacane. __panÄ•

dÄ«ghanikÄ• ye pÄ• thikavaggeÄ• gatassa Ä• á¹-Ä• nÄ• á¹-iyaparittassa parikammaá¹ƒ eva
paá¹-hamameva navattabbaá¹ƒ, atha kiá¹ƒ kÄ• tabbanti \Be I 60/ Ä• ha __ ``mettasuttaâ€™
evaÃ±hiladdhÄ• sevanaá¹ƒ hutvÄ• atiojavantaá¹ƒ hoti.

__piá¹-á¹-haá¹ƒ vÄ• maá¹ƒsaá¹ƒ vÄ• _ti __vÄ• _-saddo aniyamattho, tena macchakhaá¹‡á
saá¹…gaá¹‡hÄ• ti. __otÄ• raá¹ƒ labhantÄ«_ti attanÄ• piyÄ• yitakhÄ• danÄ«yanibaddhavas
avatÄ• raá¹‡aá¹ƒ labhanti. __haritÅ«palitta_nti allagomayalittaá¹ƒ. idaÃ±hi porÄ• á¹‡akacÄ•
bhÅ«mivisuddhakaraá¹‡aá¹ƒ. __parisuddhaá¹ƒ ... pe ... nisÄ«ditabba_nti iminÄ• parittakÄ•
mettÄ• karuá¹‡Ä• vasenacittavisuddhipi icchitabbÄ• ti dasseti. evaÃ±hi sati upari vakkhamÄ
rakkhÄ• saá¹ƒvidhÄ• nenasameti. á¹-Ä«kÄ• yaá¹ƒ (Sv-pá¹- III 282) pana ``sarÄ«rasuddhipi
dassetÄ«â€™â€™ tivuttaá¹ƒ. tadetaá¹ƒ vicÄ• retabbaá¹ƒ. na hi ``kÄ• yasuddhimattena ama
hotÄ«â€™â€™ tivuttaá¹ƒ, mettÄ• vaseneva pana vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``m
cetovimuttiyÄ• ... pe ... ekÄ• dasÄ• nisaá¹ƒsÄ• pÄ• á¹-ikaá¹…khÄ• . katame ekÄ• dasa? s
paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ passati, manussÄ• naá¹ƒ piyo hoti, amanussÄ• na
tiÄ• di (AN c 1I 15; Vin V 331; Mil IV 4.6).

__parittakÄ• rako ... pe ... samparivÄ• ritenÄ• _ti idaá¹ƒ parittakaraá¹‡o bÄ• hirato Ä• rakkh
``metta ... pe ... vattabbaâ€™â€™ nti abbhantarato Ä• rakkhÄ• saá¹ƒvidhÄ• naá¹ƒ, evaá¹ƒ
rakkhÄ• saá¹ƒvidhÄ• naá¹ƒhoti. evaÃ±hi amanussÄ• parittakÄ• rakassa antarÄ• yaá¹ƒ kÄ•
__maá¹…galakathÄ• vattabbÄ• _ti amanussÄ• naá¹ƒ tosanatthÄ• ya paá¹‡á¹‡Ä• kÄ• raá¹ƒ
kathetabbÄ• . evaá¹ƒ upari vakkhamÄ• nena __ ``tuyhaá¹ƒ paá¹‡á¹‡Ä• kÄ• ratthÄ• ya mah
_ti vacanenasameti. á¹-Ä«kÄ• yaá¹ƒ pana ``pubbupacÄ• ravasena vattabbÄ• â€™â€™ ti vu
__sabbasannipÄ• to_titasmiá¹ƒ vihÄ• re tasmiá¹ƒ gÄ• makkhette sabbesaá¹ƒ bhikkhÅ«naá
__ghosetabbo_ ``cetiyaá¹…gaá¹‡e sabbehi sannipatitabbaâ€™â€™ nti. __anÄ• gantuá¹ƒnÄ
labhatÄ«_ti amanussobuddhÄ• á¹‡Ä• bhayena rÄ• jÄ• á¹‡Ä• bhayena anÄ• gantuá¹ƒ na lab
Ä• á¹‡Ä• á¹-á¹-hÄ• niyattÄ• . gahitakÄ• padesena amanussova pucchito hotÄ«ti __ ``amanu
nÄ• moâ€™ tipucchitabboâ€™â€™ _ti vuttaá¹ƒ. __mÄ• lÄ• gandhÄ• dÄ«sÅ«_ti mÄ• lÄ• ga
__Ä• sanapÅ«jÄ• yÄ• _ticetiye buddhÄ• sanapÅ«jÄ• ya. __piá¹‡á¸• apÄ• te_ti bhikkhusaá¹
evaá¹ƒ vatthuppadesenacetanÄ• vuttÄ• , tasmÄ• pattidÄ• naá¹ƒ sambhavati.

__devatÄ• na_nti yakkhasenÄ• patÄ«naá¹ƒ. vuttaÃ±hi Ä• á¹-Ä• nÄ• á¹-iyasutte (DN III 283,
yakkhÄ• naá¹ƒ mahÄ• yakkhÄ• naá¹ƒ senÄ• patÄ«naá¹ƒ mahÄ• senÄ• patÄ«naá¹ƒ ujjhÄ•
dabbimukhasakuá¹‡Ä• . te Ä• á¹-Ä• nadanti etthÄ• ti Ä• á¹-Ä• nÄ• daá¹ƒ, devanagaraá¹ƒ, Ä
__Ä• á¹-Ä• nÄ• diyaá¹ƒ, _ suttaá¹ƒ. á¹-Ä«kÄ• yaá¹ƒ (Sv-pá¹- III 282) __ ``parittaá¹ƒ bhaá¹‡it
`mettacittaá¹ƒ purecÄ• rikaá¹ƒ katvÄ• â€™ ti ca `maá¹…galakathÄ• vattabbÄ• â€™ ti ca `v
evamÄ• di sabbaá¹ƒ gihÄ«naá¹ƒ parittakaraá¹‡e vuttaá¹ƒ parikammaá¹ƒ kÄ• tabbamevÄ• â
aá¹-á¹-hakathÄ• yaá¹ƒ (Sv III 282) ``etaá¹ƒ tÄ• va gihÄ«naá¹ƒ parikammaâ€™â€™ ntivatvÄ
bhikkhÅ«â€™â€™ tiÄ• dinÄ• visesatthajotakena pana-saddena saha vuccamÄ• naá¹ƒ ``ida

parikammaâ€™â€™ nti vacanaá¹ƒ niratthakaá¹ƒ viya hoti. avisese hi sati bhedokÄ• tabbo n
yathÄ• vuttÄ• va bÄ• hirÄ• rakkhÄ• dukkarÄ• hoti, tasmÄ• gihÄ«naá¹ƒparittakaraá¹‡e vut
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva kÄ• tuá¹ƒ vaá¹-á¹-atÄ«tino mati.

idaá¹ƒ pana idha Ä• gataá¹ƒ Ä• á¹-Ä• nÄ• á¹-iyasuttaparikammaá¹ƒ sutvÄ• ``idaá¹ƒ suttaá¹
amanÄ• paá¹ƒ, sajjhÄ• yantassa parittaá¹ƒ karontassa \Be I 62/ amanussÄ• antarÄ• yaá¹ƒ
ntimaÃ±Ã±amÄ• nÄ• porÄ• á¹‡Ä• catÅ«hi mahÄ• rÄ• jehi Ä• rocitaá¹ƒ sabbaÃ±Ã±ubuddh
mÅ«labhÅ«taá¹ƒdÄ«ghanikÄ• ye Ä• gataá¹ƒ Ä• á¹-Ä• nÄ• á¹-iyasuttaá¹ƒ (DN III 275 Ä• day
mÅ«lasuttatogÄ• thÄ• chakkameva gahetvÄ• avasesaá¹ƒ sabbaá¹ƒ suttaá¹ƒ á¹-hapetvÄ• a
``Ä• á¹-Ä• nÄ• á¹-iyaparittaâ€™â€™ ntiá¹-hapesuá¹ƒ, tampi parittaá¹ƒ amÅ«labhÅ«tattÄ• e
asakkontÄ• kecisaá¹ƒkhittena dhÄ• renti, keci vitthÄ• rena, keci ekaccÄ• gÄ• thÄ• yo pakk
keci bhikkhÅ« taá¹ƒmissakaparittampi maá¹…galakaraá¹‡akÄ• lÄ• dÄ«su vattumavisahantÄ
aÃ±Ã±asuttÄ• niyeva bhaá¹‡anti, sabbametaá¹ƒ ayuttaá¹ƒ viya dissati. kasmÄ• ? cattÄ• rop
Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ saá¹ƒvidahamÄ• nÄ• buddhasÄ• sane amanussÄ• naá¹ƒ
parisÄ• naá¹ƒ aviheá¹-hanÄ• ya eva saá¹ƒvidahiá¹ƒsu \Ne I 51/, na aÃ±Ã±ena kÄ• raá¹‡ena
santi uá¸·Ä• rÄ• yakkhÄ• nivÄ• sino, ye imasmiá¹ƒ bhagavato pÄ• vacane appasannÄ• , te
bhante bhagavÄ• Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒupÄ•
guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti (DN III 276).

sammÄ• sambuddhenapi imassa suttassa nigamane ``uggaá¹‡hÄ• tha bhikkhave Ä• á¹-Ä•
pariyÄ• puá¹‡Ä• tha bhikkhave Ä• á¹-Ä• nÄ• á¹-iyaá¹ƒ rakkhaá¹ƒ, dhÄ• retha bhikkhave Ä•
atthasaá¹ƒhitÄ• bhikkhave Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ
guttiyÄ• rakkhÄ• ya avihiá¹ƒsÄ• ya phÄ• suvihÄ• rÄ• yÄ• â€™â€™ ti (DN III 295) bhikkhÅ«
Ä• nisaá¹ƒsaÃ±ca pakÄ• sitaá¹ƒ. aá¹-á¹-hakathÄ• cariyehi ca ``buddhabhÄ• site ekakharam
nÄ• ma natthÄ«â€™â€™ ti vuttaá¹ƒ \Be I 63/, tasmÄ• catÅ«hi mahÄ• rÄ• jehisaá¹ƒvidahita
Ä• haccabhÄ• sitaá¹ƒ tisso saá¹…gÄ«tiyo Ä• ruá¸·haá¹ƒ pakatiÄ• á¹-Ä• nÄ• á¹-iyasuttameva
yuttaá¹ƒ, na bhagavatÄ• abhÄ• sitaá¹ƒ tisso saá¹…gÄ«tiyo anÄ• ruá¸·haá¹ƒmissakasuttant
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ (Sv III 282) Ä• gataá¹ƒ idaá¹ƒ Ä• á¹-Ä• nÄ• á¹-iyaparit
pakatisajjhÄ• yanavÄ• canÄ• diá¹ƒ sandhÄ• ya aá¹-á¹-hakathÄ• cariyehi na vuttaá¹ƒ, atha k
pabbajitaá¹ƒvÄ• amanussehi gahitakÄ• le mocÄ• panatthÄ• ya lokiyehi mantaá¹ƒ viya bhaa
vuttaá¹ƒ. vuttaÃ±hi tattha ``amanussagahitako tvaá¹ƒ ko nÄ• mosÄ«ti pucchitabboâ€™â€™

Ä• á¹-Ä• nÄ• á¹-iyÄ• rakkhÄ• ca nÄ• ma na sakalasuttaá¹ƒ, atha kho ``vipassissa ca nama
padaá¹ƒÄ• diá¹ƒ katvÄ• catunnaá¹ƒ mahÄ• rÄ• jÅ«naá¹ƒ vasena catukkhattuá¹ƒ Ä• gataá¹
gotamaâ€™â€™ ntipadaá¹ƒ pariyosÄ• naá¹ƒ katvÄ• vuttasuttekadesoyeva. kathaá¹ƒ viÃ±Ã
khovessavaá¹‡o mahÄ• rÄ• jÄ• bhagavato adhivÄ• sanaá¹ƒ viditvÄ• imaá¹ƒ Ä• á¹-Ä• nÄ•
abhÄ• sÄ«â€™â€™ tiÄ• rabhitvÄ• yathÄ• vuttasuttekadesassa avasÄ• ne ``ayaá¹ƒ kho mÄ
rakkhÄ• â€™â€™ tiniyyÄ• titattÄ• . tasmÄ• yathÄ• nÄ• ma byagghÄ• dayo attano bhakkha

balavaduá¹-á¹-hacittÄ• bhavanti, evaá¹ƒ attanÄ• gahitamanussaá¹ƒ mocÄ• pentÄ• naá¹ƒ a
honti. iti tathÄ• mocÄ• petuá¹ƒ Ä• raddhakÄ• le bhikkhÅ«naá¹ƒ parissayavinodanatthaá¹ƒ i
Ä• á¹-Ä• nÄ• á¹-iyaparittaparikammaá¹ƒaá¹-á¹-hakathÄ• cariyehi vuttanti daá¹-á¹-habbaá¹ƒ.
parittakaraá¹‡avinicchayakathÄ• laá¹…kÄ• ro.

<20> __anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• to_ti (vi0 vi0 á¹-Ä«0 I 185) \Ne I 52/ ettha amasiyitth
Ä• maá¹-á¹-ho __anÄ• maá¹-á¹-ho_. piá¹‡á¸• aá¹ƒ piá¹‡á¸• aá¹ƒ hutvÄ• patatÄ«ti \Be I 64/
anÄ• maá¹-á¹-ho ca so piá¹‡á¸• apÄ• to cÄ• ti tathÄ• , aggahitaaggo, aparibhutto piá¹‡á¸• a
__kahÄ• paá¹‡agghanako hotÄ«_ti iminÄ• dÄ• yakehi bahubyaÃ±janena sampÄ• detvÄ• s
dÄ«peti. tena vuttaá¹ƒ __ ``saddhÄ• deyyavinipÄ• tanaá¹ƒ natthÄ«â€™â€™ _ti, evaá¹ƒ sak
dinnaá¹ƒ mahagghabhojanampi mÄ• tÄ• pitÅ«naá¹ƒ datvÄ• saddhÄ• deyyavinipÄ• tanaá¹ƒ
appagghabhojaneti adhippÄ• yo. mÄ• tÄ• dipaÃ±cakaá¹ƒyeva vatvÄ• bhesajjakaraá¹‡eviya
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti avuttattÄ• aÃ±Ã±esaá¹ƒ Ã±Ä• takÄ• nampi pesetvÄ• dÄ• tuá¹ƒ na
``vihÄ• raá¹ƒ sampattassa pana yassa kassaci Ä• gantukassa vÄ• â€™â€™ iccÄ• divakkha
sampattÄ• naá¹ƒ Ã±Ä• takÄ• nampi Ä• gantukasÄ• maÃ±Ã±ena dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti ca
kaá¹ƒsÄ• dimaye thÄ• lake. pattopi ettha saá¹…gayhati. __na vaá¹-á¹-atÄ«_ti iminÄ• dukka
__dÄ• marikacorassÄ• _ti rajjaá¹ƒ patthentassa pÄ• kaá¹-acorassa. adÄ«yamÄ• nepi ``nad
sambandho.

Ä• misassa dhammassa ca alÄ• bhena attano parassa ca antare sambhavantassa chiddass
paá¹-isantharaá¹‡aá¹ƒpidahanaá¹ƒ __paá¹-isanthÄ• ro_. so pana dhammÄ• misavasena du
Ä• misapaá¹-isanthÄ• raá¹ƒsandhÄ• ya __ ``kassa kÄ• tabbo, kassa na kÄ• tabboâ€™â€™
vÄ• ... pe ... kÄ• tabboyevÄ• _ti vuttamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __ ``Ä• gantukaá¹
_tiÄ• dimÄ• ha. __khÄ«á¹‡aparibbaya_nti iminÄ• agatibhÄ• vaá¹ƒ karuá¹‡Ä• á¹-á¹-hÄ• nat
tabbidhurÄ• naá¹ƒsamiddhÄ• naá¹ƒ Ä• gantukattepi dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti siddhaá¹ƒ h
``apaccÄ• sÄ«santenÄ• â€™â€™ _tivatvÄ• paccÄ• sÄ«sanappakÄ• raá¹ƒ dassetuá¹ƒ __ `
vuttaá¹ƒ. ananuÃ±Ã±Ä• tÄ• naá¹ƒpana apaccÄ• sÄ«santenapi dÄ• tuá¹ƒ na vaá¹-á¹-ati sad
paccÄ• sÄ• ya \Be I 65/pana sati kuladÅ«sanampi hoti. __ubbÄ• setvÄ• _ti samantato tiyoja
manussepalÄ• petvÄ• . __varapotthakacittattharaá¹‡a_nti anekappakÄ• raá¹ƒ
itthipurisÄ• diuttamarÅ«pavicittaá¹ƒattharaá¹‡aá¹ƒ. ayaá¹ƒ paá¹-isanthÄ• ravinicchayakathÄ

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

bhesajjÄ• divinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

tatiyo paricchedo.

4. viÃ±Ã±attivinicchayakathÄ•

<21> evaá¹ƒ \Ne I 53/ bhesajjÄ• divinicchayaá¹ƒ kathetvÄ• idÄ• ni viÃ±Ã±attivinicchayaá¹ƒ
``viÃ±Ã±attÄ«ti yÄ• canÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha viÃ±Ã±Ä• panÄ• __viÃ±Ã±atti,
tiviÃ±Ã±Ä• panÄ• , yÄ• canÄ• ti vuttaá¹ƒ hoti. tenÄ• ha ``viÃ±Ã±attÄ«ti yÄ• canÄ• â€™â€™
viÃ±Ã±attiyaá¹ƒ__ayaá¹ƒ_ mayÄ• vakkhamÄ• no __vinicchayo_ veditabboti yojanÄ• . __m
á¹-Ä«0 I 342) parasantakabhÄ• vato mocetvÄ• attano eva santakakaraá¹‡avasena. evaá¹ƒ
aÃ±Ã±Ä• takaviÃ±Ã±attidukkaá¹-aÃ±ceva dÄ• sapaá¹-iggahadukkaá¹-aÃ±ca hoti
``dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato (DN I 10, 194) hotÄ«â€™â€™ ti vacanaá¹ƒ nis
paá¹-ikkhittattÄ• . Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato pana dÄ• saá¹ƒ mÅ«lacchejjÄ• ya yÄ•
dukkaá¹-aá¹ƒ. __sakakamma_nti pÄ• á¹‡avadhakammaá¹ƒ. idaÃ±ca pÄ• á¹‡Ä• tipÄ• tados
viÃ±Ã±attiparihÄ• rÄ• ya. __aniyametvÄ• pi na yÄ• citabbÄ• _ti sÄ• mÄ«cidassanatthaá¹ƒ
hatthakammaá¹ƒyÄ• cantassa Ä• patti nÄ• ma natthi. __yadicchakaá¹ƒ kÄ• rÄ• petuá¹ƒ vaá
yÄ• cÄ• mi, dethÄ• â€™â€™ tiÄ• dinÄ• ayÄ• citvÄ• pi \Be I 66/ vaá¹-á¹-ati, sakiccapasutan
kÄ• rÄ• pentassaviÃ±Ã±atti natthi eva, sÄ• mÄ«cidassanatthaá¹ƒ pana vibhajitvÄ• vuttaá¹ƒ

__sabbakappiyabhÄ• vadÄ«panattha_nti sabbaso kappiyabhÄ• vadassanatthaá¹ƒ. __mÅ«la
vaá¹-á¹-atÄ«_ti ``mÅ«laá¹ƒ dassÄ• mÄ• â€™â€™ ti paá¹-hamaá¹ƒ vuttattÄ• viÃ±Ã±atti vÄ•
vacanassa kappiyÄ• kappiyavatthusÄ• maÃ±Ã±avacanattÄ• akappiyavacanaá¹ƒ vÄ• niá¹-á
dÄ• panato akappiyavatthusÄ• diyanaá¹ƒ vÄ• na hotÄ«tikatvÄ• vuttaá¹ƒ. __mÅ«lacchejjÄ•
thambhÄ• dÄ«naá¹ƒ dÄ• sidÄ• sÄ• dibhÄ• vÄ• bhÄ• vato vuttaá¹ƒ. __anajjhÄ• vutthaka_nti
attho.

<22> __na kevalaÃ±ca ... pe ... cÄ«varÄ• dÄ«ni kÄ• rÄ• petukÄ• menÄ• _tiÄ• dÄ«su cÄ«va
aÃ±Ã±Ä• takaappavÄ• ritatantavÄ• yehi hatthakammayÄ• canavasena vÄ• yÄ• pane viÃ±Ã
cÄ«varavÄ• yÄ• panasikkhÄ• padena yathÄ• rahaá¹ƒ pÄ• cittiyadukkaá¹-Ä• ni hontÄ«tivedi
__akappiyakahÄ• paá¹‡Ä• di na dÄ• tabba_nti kappiyamukhena laddhampi tatthakammaka
kahÄ• paá¹‡aá¹ƒ dehÄ«ti vatvÄ• ``dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. pubbekatak
doso na dissati, tathÄ• pi asÄ• ruppamevÄ• ti vadanti. katakammatthÄ• yapi kappiyavohÄ•
bhatiá¹ƒ dÄ• pentassa natthi doso, sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- I 342) pana __ ``akappiy
dÄ• tabba_nti kiÃ±cÄ• piakappiyakahÄ• paá¹‡Ä• diá¹ƒ asÄ• diyantena kappiyavohÄ• rato d
sÄ• ruppaá¹ƒna hoti, manussÄ• ca etassa santakaá¹ƒ kiÃ±ci atthÄ«ti viheá¹-hetabbaá¹ƒ ma
akappiyakahÄ• paá¹‡Ä• didÄ• naá¹ƒpaá¹-ikkhittaâ€™â€™ nti vuttaá¹ƒ. __tatheva pÄ• cetvÄ
pÄ• cetvÄ• . ``kiá¹ƒbhanteâ€™â€™ ti ettakepi pucchite yadatthÄ• ya paviá¹-á¹-ho, taá¹ƒ kat
pucchitapaÃ±hattÄ• .

<23> __vatta_nti \Be I 67/ cÄ• rittaá¹ƒ, Ä• patti pana na hotÄ«ti adhippÄ• yo. __kappiyaá¹ƒk
paá¹-iggahetabbÄ• nÄ«_ti sÄ• khÄ• ya makkhikabÄ«janena paá¹‡á¹‡Ä• dichede bÄ«jagÄ•
laggarajÄ• diappaá¹-iggahitakassa ca parihÄ• ratthÄ• ya vuttaá¹ƒ, tadubhayÄ• saá¹…kÄ• ya

natthi. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- I 342) pana __ ``kappiyaá¹ƒkÄ• rÄ• petvÄ• paá¹-igg
sÄ• khÄ• ya laggarajasmiá¹ƒ patte patitepi sÄ• khaá¹ƒ chinditvÄ• khÄ• ditukÄ• matÄ• yapi s
vuttaâ€™â€™ nti vuttaá¹ƒ. nadiyÄ• dÄ«su udakassaapariggahitattÄ• __ ``Ä• harÄ• ti vattu
vuttaá¹ƒ. __gehato ... pe ... nevavaá¹-á¹-atÄ«_ti pariggahitudakattÄ• viÃ±Ã±attiyÄ• dukkaá
adhippÄ• yo. __ ``na Ä• haá¹-aá¹ƒparibhuÃ±jituâ€™â€™ _nti vacanato viÃ±Ã±attiyÄ• Ä• p
desetvÄ• pi taá¹ƒ vatthuá¹ƒparibhuÃ±jantassa paribhoge paribhoge dukkaá¹-ameva, paÃ±ca
na vaá¹-á¹-ati.

__ ``alajjÄ«hi pana bhikkhÅ«hi vÄ• sÄ• maá¹‡erehi vÄ• hatthakammaá¹ƒ na kÄ• retabbaâ
sÄ• maÃ±Ã±atovuttattÄ• attano atthÄ• ya yaá¹ƒ kiÃ±ci hatthakammaá¹ƒ kÄ• retuá¹ƒ na vaá
alajjÄ«nivÄ• riyamÄ• nopi bÄ«janÄ• diá¹ƒ karoti, tattha doso natthi, cetiyakammÄ• dÄ«ni pa
vaá¹-á¹-atÄ«ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 342) vuttaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (
__ ``alajjÄ«hi ... pe ... na kÄ• retabba_nti idaá¹ƒ uttaribhaá¹…gÄ• dhikÄ• rattÄ• ajjhoharaá¹‡
vuttaá¹ƒ, bÄ• hiraparibhogesu pana alajjÄ«hipi hatthakammaá¹ƒ kÄ• retuá¹ƒvaá¹-á¹-atÄ«â€
ca ``alajjÄ«hi sÄ• maá¹‡erehÄ«â€™â€™ ti vuttattÄ• ``saÃ±cicca Ä• pattiá¹ƒÄ• pajjatÄ«â€™
alajjilakkhaá¹‡aá¹ƒ ukkaá¹-á¹-havasena upasampanne paá¹-icca upalakkhaá¹‡atovuttanti
taá¹ƒlakkhaá¹‡avirahitÄ• naá¹ƒ sÄ• maá¹‡erÄ• dÄ«naá¹ƒ liá¹…gatthenagotrabhupariyosÄ•
68/bhikkhupaá¹-iÃ±Ã±Ä• naá¹ƒ dussÄ«lÄ• nampi sÄ• dhÄ• raá¹‡avasena alajjilakkhaá¹‡aá
yathÄ• á¹-hapitapaá¹-ipattiyÄ• atiá¹-á¹-hanamevÄ• tigahetabbaá¹ƒ.

<24> __goá¹‡aá¹ƒ_ \Ne I 55/ __pana ... pe ... Ä• harÄ• pentassa dukkaá¹-a_nti viÃ±Ã±attikk
viÃ±Ã±attipaccayÄ• , paá¹-ilÄ• bhakkhaá¹‡e goá¹‡Ä• naá¹ƒ sÄ• diyanapaccayÄ• ca dukkaá
atthÄ• ya aviÃ±Ã±attiyÄ• laddhampi sÄ• dituá¹ƒ na vaá¹-á¹-ati ``hatthigavÄ• ssavaá¸·avapa
paá¹-ivirato hotÄ«â€™â€™ ti (DN I 10, 194) vuttattÄ• . tenevÄ• ha __ ``Ã±Ä• takapavÄ• rita
mÅ«lacchejjÄ• yayÄ• cituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti. ettha ca viÃ±Ã±attidukkaá¹-Ä• bh
akappiyavatthuyÄ• canepi paá¹-iggahaá¹‡epidukkaá¹-ameva. __rakkhitvÄ• _ti corÄ• diupad
__jaggitvÄ• _ti tiá¹‡aannÄ• dÄ«hiposetvÄ• . __na sampaá¹-icchitabba_nti attano atthÄ• ya
paá¹-ikkhittattÄ• vuttaá¹ƒ.

<25> __Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne pana vaá¹-á¹-atÄ«_ti sakaá¹-assa sampaá¹-icchita
mÅ«lacchejjavasenayÄ• cituá¹ƒ vaá¹-á¹-ati. __tÄ• vakÄ• likaá¹ƒ vaá¹-á¹-atÄ«_ti ubhayatthÄ•
atthoti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 342) vuttaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- I
``sakaá¹-aá¹ƒdethÄ• ti ... pe ... na vaá¹-á¹-atÄ«_ti mÅ«lacchejjavasena sakaá¹-aá¹ƒ dethÄ•
vaá¹-á¹-ati. __tÄ• vakÄ• likaá¹ƒ vaá¹-á¹-atÄ«_ti tÄ• vakÄ• likaá¹ƒ katvÄ• sabbattha yÄ• citu
ti vuttaá¹ƒ. vÄ• siÄ• dÄ«ni puggalikÄ• nipi vaá¹-á¹-antÄ«ti Ä• ha __ ``esa nayo vÄ• sÄ«â€™
valliÄ• dÄ«suca parapariggahitesu esa nayoti yojetabbaá¹ƒ. __garubhaá¹‡á¸• appahonakes
viÃ±Ã±attiá¹ƒsandhÄ• ya vuttaá¹ƒ, adinnÄ• dÄ• ne pana tiá¹‡asalÄ• kaá¹ƒ upÄ• dÄ• ya par
theyyacittenagaá¹‡hato avahÄ• ro eva, bhaá¹‡á¸• agghena kÄ• retabbo. __valliÄ• dÄ«sÅ«_

pÄ• á¸·iÄ• gatÄ• naá¹ƒveá¸·umuÃ±japabbajatiá¹‡amattikÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habb
\Be I 69/haritÄ• lajÄ• tihiá¹…gulikÄ• di appakampi mahagghaá¹ƒ hoti, tattha taá¹ƒ tÄ• lapak
Å«nampigarubhaá¹‡á¸• ameva, viÃ±Ã±Ä• petuÃ±ca na vaá¹-á¹-ati.

<26> __sÄ• _ti viÃ±Ã±atti. __parikathÄ• _dÄ«su ``senÄ• sanaá¹ƒ sambÄ• dhaâ€™â€™ nti
__parikathÄ• _ nÄ• ma. ujukameva akathetvÄ• ``bhikkhÅ«naá¹ƒ kiá¹ƒ pÄ• sÄ• do navaá¹-á
adhippÄ• yo yathÄ• vibhÅ«to hoti, evaá¹ƒ kathanaá¹ƒ __obhÄ• so_ nÄ• ma.
senÄ• sanÄ• diatthaá¹ƒbhÅ«miparikammÄ• dikaraá¹‡avasena paccayuppÄ• dÄ• ya nimitta
nÄ• ma. tÄ«su paccayesu viÃ±Ã±attiÄ• dayo dassitÄ• , gilÄ• napaccaye pana kathanti Ä• h
``gilÄ• napaccayepanÄ• â€™â€™ _tiÄ• di. tathÄ• uppannaá¹ƒ pana bhesajjaá¹ƒ roge vÅ«p
vaá¹-á¹-ati, na vaá¹-á¹-atÄ«ti? tattha vinayadharÄ• ``bhagavatÄ• rogasÄ«sena paribhogas
tasmÄ• arogakÄ• lepi bhuÃ±jituá¹ƒvaá¹-á¹-ati, Ä• patti na \Ne I 56/ hotÄ«â€™â€™ ti vadan
``kiÃ±cÄ• pi Ä• patti na hoti, Ä• jÄ«vaá¹ƒ pana kopeti, tasmÄ• sallekhapaá¹-ipattiyaá¹ƒ á¹-h
vaá¹-á¹-ati, sallekhaá¹ƒ kopetÄ«â€™â€™ tivadantÄ«ti.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

viÃ±Ã±attivinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

catuttho paricchedo.

5. kulasaá¹…gahavinicchayakathÄ•

<27> evaá¹ƒ viÃ±Ã±attivinicchayaá¹ƒ kathetvÄ• idÄ• ni kulasaá¹…gahavinicchayaá¹ƒ kathe
``kulasaá¹…gahoâ€™â€™ _tiÄ• dimÄ• ha. tattha saá¹…gaá¹‡hanaá¹ƒ saá¹…gaho, kulÄ• n
_ paccayadÄ• yakÄ• dÄ«naá¹ƒ \Be I 70/gihÄ«naá¹ƒ anuggahakaraá¹‡aá¹ƒ. anuggahattho h
``puttadÄ• rassa saá¹…gahoâ€™â€™ ti (Khp 5.6; Sn 265).

<28> tattha __koá¹-á¹-ana_nti sayaá¹ƒ chindanaá¹ƒ. __koá¹-á¹-Ä• pana_nti ``imaá¹ƒ chindÄ
aÃ±Ã±esaá¹ƒchedÄ• panaá¹ƒ. __Ä• á¸·iyÄ• bandhana_nti yathÄ• gacchamÅ«le udakaá¹ƒ
samantato bandhanaá¹ƒ. __udakassÄ• _ti akappiyaudakassa ``kappiyaudakasiÃ±canaâ€™
vakkhamÄ• nattÄ• , taÃ±ca Ä• rÄ• mÄ• diatthaá¹ƒ ropane akappiyavohÄ• resupi kappiyavo
kappiyaudakasiÃ±canÄ• divaá¹-á¹-atÄ«ti vakkhamÄ• nattÄ• idhÄ• pi vibhÄ• gaá¹ƒ katvÄ•
visuá¹ƒ dassitaá¹ƒ. ettha ca katamaá¹ƒ akappiyaudakaá¹ƒ, katamaá¹ƒ pana kappiyaudakan
akappiyaudakaá¹ƒ, appÄ• á¹‡akaá¹ƒ kappiyaudakanti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce, ``yo p
sappÄ• á¹‡akaá¹ƒudakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±ceyya vÄ• siÃ±cÄ• peyya v
vacanato. yathÄ• koá¹-á¹-anakhaá¹‡anÄ• dikÄ• yikakiriyÄ• pi akappiyavohÄ• re saá¹…gah
mÄ• tikÄ• ujukaraá¹‡Ä• dikappiyavohÄ• repÄ«tiÄ• ha __ ``sukkhamÄ• tikÄ• ya ujukaraá¹‡a

__hatthapÄ• damukhadhovananahaÄ• nodakasiÃ±cana_ntiiminÄ• pi pakÄ• rantarena kapp
akappiyavohÄ• re koá¹-á¹-anakhaá¹‡anÄ• divasenasayaá¹ƒ karaá¹‡assapi kathaá¹ƒ saá¹…
vohariyatÄ«ti __akappiyavohÄ• ro_ti \Ne I 57/ akappiyabhÅ«taá¹ƒ karaá¹‡akÄ• rÄ• panÄ• d
na pana akappiyavacanamattanti daá¹-á¹-habbaá¹ƒ. kappiyavohÄ• repi eseva nayo. __sukk
ujukaraá¹‡a_nti iminÄ• purÄ• á¹‡apaá¹‡á¹‡Ä• dÄ«naá¹ƒharaá¹‡ampi saá¹…gahitanti daá¹-
bhÅ«miyaá¹ƒ á¹-hapetvÄ• á¹-hÄ• nato hatthena gahetvÄ• á¹-hÄ• nameva pÄ• kaá¹-atarant
vuttaá¹ƒ.

<29> mahÄ• paccarivÄ• daá¹ƒ patiá¹-á¹-hÄ• petukÄ• mo pacchÄ• vadati. __vanatthÄ• yÄ•
``vatatthÄ• yÄ• â€™â€™ ti paá¹-hanti, tesaá¹ƒ vatiatthÄ• yÄ• ti \Be I 71/ attho. vajirabuddhi
vuttaá¹ƒ, ``Ä• rÄ• maropÄ• vanaropÄ• , ye narÄ• setukÄ• rakÄ• â€™â€™ ti (SN a I 47) va
vicÄ• retabbaá¹ƒ. akappiyavohÄ• repi ekaccaá¹ƒ vaá¹-á¹-atÄ«ti dassetuá¹ƒ __ ``nakevalaÃ±
_ntiÄ• dimÄ• ha. __yaá¹ƒ kiÃ±ci mÄ• tika_nti sukkhamÄ• tikaá¹ƒ vÄ• asukkhamÄ• tikaá¹ƒ v
siÃ±citu_nti iminÄ• ``kappiyaudakaá¹ƒ siÃ±cathÄ• â€™â€™ tivattumpi vaá¹-á¹-atÄ«ti dasse
vaá¹-á¹-atÄ«_ti iminÄ• ``ropehÄ«â€™â€™ ti vattumpivaá¹-á¹-atÄ«tipi siddhaá¹ƒ.

<30> __pÄ• cittiyaÃ±ceva dukkaá¹-aÃ±cÄ• _ti pathavÄ«khaá¹‡anapaccayÄ• pÄ• cittiyaá¹ƒ
kulasaá¹…gahapaccayÄ• dukkaá¹-aá¹ƒ. __akappiyavohÄ• renÄ• _ti ``idaá¹ƒ khaá¹‡a, idaá¹
akappiyavohÄ• rena. __dukkaá¹-amevÄ• _ti kulasaá¹…gahapaccayÄ• dukkaá¹-aá¹ƒ. __ubh
kappiyÄ• kappiyapathaviyaá¹ƒ.

__sabbatthÄ• _ti kulasaá¹…gahaparibhogaÄ• rÄ• mÄ• diatthÄ• ya ropite. __dukkaá¹-ampÄ
kevalaá¹ƒpÄ• cittiyameva. __kappiyenÄ• _ti kappiyaudakena. __tesaá¹ƒyeva dvinna_nti
kulasaá¹…gahaparibhogÄ• naá¹ƒ. __dukkaá¹-a_nti kulasaá¹…gahatthÄ• ya sayaá¹ƒ siÃ±ca
akappiyavohÄ• renavÄ• siÃ±cÄ• pane dukkaá¹-aá¹ƒ, paribhogatthÄ• ya sayaá¹ƒ siÃ±cane,
siÃ±cÄ• paneca dukkaá¹-aá¹ƒ. __payogabahulatÄ• yÄ• _ti sayaá¹ƒ karaá¹‡e, kÄ• yapayoga
vacÄ«payogassabahuttena. __Ä• pattibahulatÄ• veditabbÄ• _ti ettha sayaá¹ƒ siÃ±cane
dhÄ• rÄ• pacchedagaá¹‡anÄ• yaÄ• pattigaá¹‡anÄ• veditabbÄ• . siÃ±cÄ• pane pana punap
vÄ• cÄ• ya Ä• patti, sakiá¹ƒ Ä• á¹‡attassa bahusiÃ±cane ekÄ• va.

__ocinane dukkaá¹-apÄ• cittiyÄ• nÄ«_ti kulasaá¹…gahapaccayÄ• dukkaá¹-aá¹ƒ,
bhÅ«tagÄ• mapÄ• tabyatÄ• yapÄ• cittiyaá¹ƒ. __aÃ±Ã±atthÄ• _ti vatthupÅ«jÄ• diatthÄ• ya \
__sakiá¹ƒÄ• á¹‡atto_ti akappiyavohÄ• rena Ä• á¹‡atto \Ne I 58/. __pÄ• cittiyamevÄ• _ti
akappiyavohÄ• renaÄ• á¹‡attattÄ• bhÅ«tagÄ• masikkhÄ• padena (Vin IV 90-91) pÄ• cittiya
panavatthupÅ«jÄ• diatthÄ• ya ocinÄ• pentassa anÄ• pattiyeva.

<31> ganthanena nibbattaá¹ƒ dÄ• maá¹ƒ __ganthimaá¹ƒ_. esa nayo sesesupi. __na vaá¹-á
kulasaá¹…gahatthÄ• ya, vatthupÅ«jÄ• diatthÄ• ya vÄ• vuttanayena karontassa kÄ• rÄ• per

__vaá¹-á¹-atÄ«_ti vatthupÅ«jÄ• diatthÄ• ya vaá¹-á¹-ati, kulasaá¹…gahatthÄ• ya pana kappiy
kÄ• rÄ• pentassapidukkaá¹-ameva. __purimanayenevÄ• _ti ``bhikkhussa vÄ• â€™â€™ tiÄ•
dhammÄ• sanavitÄ• nebaddhakaá¹‡á¹-akesu pupphÄ• ni vinivijjhitvÄ• á¹-hapentÄ«ti samba
vijjhitvÄ• chattasadisaá¹ƒ katvÄ• Ä• vuá¹‡anato __ ``chattÄ• dhichattaá¹ƒ viyÄ• â€™â€™ _
``kadalikkhandhamhÄ«â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ sabbameva sandhÄ• ya __ ``taá¹ƒ atio
vuttaá¹ƒ, sabbattha karaá¹‡e, akappiyavohÄ• rena kÄ• rÄ• pane ca dukkaá¹-amevÄ• ti atth
kaá¹‡á¹-akampibandhituá¹ƒ na vaá¹-á¹-atÄ«_ti imassa upalakkhaá¹‡attÄ• pupphadÄ• mola
rajjubandhanÄ• dipina vaá¹-á¹-atÄ«ti keci vadanti. aÃ±Ã±e pana ``pupphavijjhanatthaá¹ƒ ka
visesitattÄ• tadatthaá¹ƒ kaá¹‡á¹-akameva bandhituá¹ƒ na vaá¹-á¹-ati, taÃ±ca aá¹-á¹-hakathÄ
ti vadanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __pupphapaá¹-icchakaá¹ƒ_ nÄ• ma dantÄ• dÄ«h
etampi nÄ• gadantakampisachiddameva gahetabbaá¹ƒ. __asokapiá¹‡á¸• iyÄ• _ti asokasÄ•
samÅ«he. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 431) pana __ ``asokapiá¹‡á¸• iyÄ• _ti asokapu
tivuttaá¹ƒ. __dhammarajju_ nÄ• ma cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• pupphappavesanatthaá¹ƒ
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 431) pana __ ``dhammarajju_ nÄ• ma cetiyÄ• dÄ«ni\B
tesaÃ±ca rajjuyÄ• ca antarÄ• pupphappavesanatthÄ• ya bandharajju. sithilavaá¹-á¹-itÄ• ya
abbhantare pupphappavesanatthÄ• ya evaá¹ƒ bandhÄ• tipi vadantÄ«â€™â€™ tivuttaá¹ƒ.

__matthakadÄ• ma_nti dhammÄ• sanÄ• dimatthake palambakadÄ• maá¹ƒ. __tesaá¹ƒyevÄ•
vÄ• _ti pupphanÄ• á¸·aá¹ƒ phÄ• letvÄ• pupphena ekÄ• baddhaá¹-á¹-hitavÄ• kena daá¹‡á¸•
pupphaá¹ƒ bÄ«jagÄ• masaá¹…gahaá¹ƒ na gacchati paÃ±casu bÄ«jesu apaviá¹-á¹-hattÄ• p
tasmÄ• kappiyaá¹ƒ akÄ• rÄ• petvÄ• pi vikopane doso natthi. yaÃ±ca chinnassapi makuá¸·a
atitaruá¹‡assa abhÄ• vÄ• vuá¸• á¸• hilakkhaá¹‡aá¹ƒ na hoti, pariá¹‡atassa pana makuá¸·as
sinehepariyÄ• dÄ• naá¹ƒ gate visuá¹ƒbhÄ• vo eva vikÄ• so, teneva chinnamakuá¸·avikÄ• s
achinnamakuá¸·avikÄ• satoparihÄ«no, milÄ• taniyutto \Ne I 59/ vÄ• dissati. yaÃ±ca milÄ• ta
amilÄ• natÄ• pajjanaá¹ƒ, tampi tambulapaá¹‡á¹‡Ä• dÄ«su samÄ• naá¹ƒ vuá¸• á¸• hilakkhaá
pÄ• á¸·iaá¹-á¹-hakathÄ• su ca na katthacipupphÄ• naá¹ƒ kappiyakaraá¹‡aá¹ƒ Ä• gataá¹ƒ, ta
abÄ«jamevÄ• ti viÃ±Ã±Ä• yati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

__ ``pasibbake viyÄ• â€™â€™ _ti vuttattÄ• pupphaá¹ƒ pasibbake vÄ• pasibbakasadisaá¹ƒ
cÄ«vare vÄ• pakkhituá¹ƒ vaá¹-á¹-atÄ«ti siddhaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 431
á¹-hapitakÄ• sÄ• vassÄ• _ti khandhe á¹-hapitasaá¹…ghÄ• á¹-iá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±
bhaveyya. iminÄ• ca aÃ±Ã±ampi tÄ• disaá¹ƒ kÄ• sÄ• vaá¹ƒ vÄ• vatthaá¹ƒ vÄ• vuttanayen
pakkhituá¹ƒ vaá¹-á¹-atÄ«ti siddhaá¹ƒ. aá¹ƒsabhaá¹‡á¸• ikapasibbake pakkhittasadisattÄ• v
jÄ• taá¹ƒ, tasmÄ• sithilabandhassa antarantarÄ• pakkhipitumpi vaá¹-á¹-atÄ«ti vadantÄ«â€™
__heá¹-á¹-hÄ• daá¹‡á¸• akaá¹ƒ pana bandhituá¹ƒ na_ \Be I 74/ __vaá¹-á¹-atÄ«_ti rajjuÄ• dÄ
bandhanaá¹ƒsandhÄ• ya vuttaá¹ƒ, pupphasseva pana acchinnadaá¹‡á¸• akehi bandhituá¹ƒ

__pupphapaá¹-e ca daá¹-á¹-habba_nti pupphapaá¹-aá¹ƒ karontassa dÄ«ghato pupphadÄ• n

haraá¹‡apaccÄ• haraá¹‡avasenapÅ«raá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, tiriyato haraá¹‡aá¹ƒ pa
na purimaá¹ƒ. __ ``purimaá¹-á¹-hÄ• naá¹ƒatikkÄ• metÄ«â€™â€™ _ti sÄ• maÃ±Ã±ato vuttat
phusÄ• petvÄ• vÄ• aphusÄ• petvÄ• vÄ• parikkhipanavasena atikkÄ• mentassa Ä• pattiye
vaá¹-á¹-atÄ«_ti puppharahitÄ• yasuttavÄ• kakoá¹-iyÄ• bandhituá¹ƒ vaá¹-á¹-ati. __ekavÄ• ra
parikkhipitvÄ• _ti idaá¹ƒ pubbevuttacetiyÄ• diparikkhepaá¹ƒ pupphapaá¹-akaraá¹‡aÃ±ca sa
cetiyaá¹ƒ vÄ• bodhiá¹ƒvÄ• parikkhipantena ekavÄ• raá¹ƒ parikkhipitvÄ• purimaá¹-á¹-hÄ• r
dÄ• tabbaá¹ƒ, tenapiekavÄ• raá¹ƒ parikkhipitvÄ• tatheva kÄ• tabbaá¹ƒ. pupphapaá¹-aá¹ƒ k
aÃ±Ã±assadÄ• tabbaá¹ƒ, tenapi tatheva kÄ• tabbaá¹ƒ. sacepi dveyeva bhikkhÅ« ubhosu pa
pariyÄ• yenaharanti, vaá¹-á¹-atiyevÄ• ti vadanti.

__parehi pÅ«rita_nti dÄ«ghato pasÄ• ritaá¹ƒ. __vÄ• yitu_nti tiriyato harituá¹ƒ, taá¹ƒ panaeka
labhati. __pupphÄ• ni á¹-hapentenÄ• _ti aganthitÄ• ni pÄ• katikapupphÄ• ni aÃ±Ã±amaÃ±Ã
á¹-hapentena. pupphadÄ• maá¹ƒ pana pÅ«janatthÄ• ya bhÅ«miyaá¹ƒ á¹-hapentena phusÄ•
diguá¹‡aá¹ƒ katvÄ• á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«ti vadanti.

<32> __ghaá¹-ikadÄ• maolambako_ti \Ne I 60/ heá¹-á¹-hÄ• bhÄ• ge ghaá¹-ikÄ• kÄ• rayutto
olambako. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 431) pana __ ``ghaá¹-ikadÄ• maolambako_tia
yamakadÄ• maolambakoâ€™â€™ ti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ \Be I 75/ (Vjb pÄ
``ghaá¹-ikadÄ• maolambako_ti yamakadÄ• maolambakotilikhitaâ€™â€™ nti vuttaá¹ƒ, ekeka
nikkhantasuttakoá¹-iyÄ• va bandhitvÄ• olambituá¹ƒvaá¹-á¹-ati, pupphadÄ• madvayaá¹ƒ saá
nikkhantasuttakoá¹-iyÄ• va suttakoá¹-iá¹ƒ saá¹…ghaá¹-ituá¹ƒvaá¹-á¹-ati. __aá¸• á¸• hacandÄ
mÄ• lÄ• guá¹‡aparikkhepo_ti aá¸• á¸• hacandÄ• kÄ• rena mÄ• lÄ• guá¹‡assa punappunaá¹
pÅ«retvÄ• parikkhipanaá¹ƒ, teneva taá¹ƒ purime paviá¹-á¹-haá¹ƒ, tasmÄ• etampiaá¸• á¸• h
punappunaá¹ƒ haraá¹‡apaccÄ• haraá¹‡avasena pÅ«retuá¹ƒ na vaá¹-á¹-ati. ekavÄ• raá¹ƒ pa
aá¸• á¸• hacandÄ• kÄ• rakaraá¹‡emÄ• lÄ• guá¹‡aá¹ƒ harituá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __pu
suttakoá¹-iyaá¹ƒ gahetvÄ• piekato kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti vadanti. suttamayaá¹ƒ geá¹‡á
geá¹‡á¸• ukakharapattadÄ• mÄ• naá¹ƒpaá¹-ikkhittattÄ• celÄ• dÄ«hi katadÄ• mampi na vaá
vadanti. __parasantakaá¹ƒ deti, dukkaá¹-amevÄ• _ti vissÄ• saggÄ• hena parasantakaá¹ƒ ga
sandhÄ• yavuttaá¹ƒ. __thullaccaya_nti ettha bhaá¹‡á¸• adeyyampi hoti.

<33> __taÃ±ca kho vatthupÅ«janatthÄ• yÄ• _ti mÄ• tÄ• pitÅ«nampi pupphaá¹ƒ dentena
vatthupÅ«janatthÄ• yevadÄ• tabbanti dasseti. __ ``maá¹‡á¸• anatthÄ• ya pana sivaliá¹…gÄ
_ti ettakamevavuttattÄ• ``imaá¹ƒ vikkiá¹‡itvÄ• jÄ«vissantÄ«â€™â€™ ti mÄ• tÄ• pitÅ«naá¹
sesaÃ±Ä• takÄ• naá¹ƒtÄ• vakÄ• likameva dÄ• tuá¹ƒ vaá¹-á¹-ati. __kassacipÄ«_ti Ã±Ä• taka
kassacipi. __Ã±Ä• tisÄ• maá¹‡erehevÄ• _ti tesaá¹ƒ gihiparikammamocanatthaá¹ƒ vuttaá¹ƒ.
tehipi sÄ• maá¹‡erehi Ä• cariyupajjhÄ• yÄ• naá¹ƒ vattasÄ«sena haritabbaá¹ƒ. __sampattÄ•
sÄ• maá¹‡erÄ• naá¹ƒupaá¸• á¸• habhÄ• gaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti saá¹…ghikassa lÄ
upacÄ• rasÄ«maá¹-á¹-hasÄ• maá¹‡erÄ• nampi santakattÄ• tesampiupaá¸• á¸• habhÄ• go

__cÅ«á¸·aka_nti upaá¸• á¸• habhÄ• gatopi upaá¸• á¸• haá¹ƒ. catutthabhÄ• gassetaá¹ƒ \Be I
__sÄ• maá¹‡erÄ• ... pe ... á¹-hapentÄ«_ti idaá¹ƒ arakkhitaagopitaá¹ƒ sandhÄ• yavuttaá¹ƒ.
pana ``vassaggena abhÄ• janÄ«yaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vuttaá¹ƒ. __tattha tatth
cetiyaá¹…gaá¹‡e vÄ• .

<34> __sÄ• maá¹‡erehi dÄ• petuá¹ƒ na labhantÄ«_ti idaá¹ƒ sÄ• maá¹‡erehi gihikammaá¹ƒ
vuttaá¹ƒ, na pana pupphadÄ• naá¹ƒ hotÄ«ti sÄ• maá¹‡erÄ• nampi na vaá¹-á¹-anato. vuttaÃ±
_tiÄ• di. na hi taá¹ƒ pupphadÄ• naá¹ƒ nÄ• ma siyÄ• . yadi hi tathÄ• Ä• gatÄ• naá¹ƒ tesaá¹ƒ
pupphadÄ• naá¹ƒnÄ• ma bhaveyya \Ne I 61/, sÄ• maá¹‡erehipi dÄ• tuá¹ƒ na labbheyya. __
sayameva. __yÄ• gubhattÄ• dÄ«ni Ä• dÄ• yÄ• _ti idaá¹ƒ bhikkhÅ«naá¹ƒ atthÄ• ya yÄ• gubh
sandhÄ• yavuttattÄ• __ ``na vaá¹-á¹-atÄ«â€™â€™ ti avisesena vuttaá¹ƒ. avisesena vutta_n
vaá¹-á¹-atÄ«ti dasseti.

<35> __vuttanayenevÄ• _ti ``mÄ• tÄ• pitÅ«naá¹ƒ tÄ• va haritvÄ• pi harÄ• petvÄ• pi pakkos
dÄ• tuá¹ƒ vaá¹-á¹-ati, sesaÃ±Ä• takÄ• naá¹ƒ pakkosÄ• petvÄ• va. mÄ• tÄ• pitÅ«naÃ±cahar
harÄ• petabbaá¹ƒ. itare pana yadi sayameva icchanti, vaá¹-á¹-atÄ«â€™â€™ tiimaá¹ƒ pupph
phaladÄ• nepi atidisati, tasmÄ• phalampi mÄ• tÄ• pitÅ«naá¹ƒ haraá¹‡aharÄ• panÄ• dinÄ•
sesaÃ±Ä• tÄ«naá¹ƒ pakkosÄ• petvÄ• va. idÄ• ni ``yo haritvÄ• vÄ• harÄ• petvÄ• vÄ• ... pe
thullaccayaâ€™â€™ nti (Sp (to Vin III) II 436-437) imaá¹ƒ pupphadÄ• nevuttanayaá¹ƒ phala
dassento __ ``kulasaá¹…gahatthÄ• ya panÄ• â€™â€™ _tiÄ• dimÄ• ha. __khÄ«á¹‡aparibba
vuttaá¹ƒ. __phalaparicchedenÄ• _ti ``ettakÄ• niphalÄ• ni dÄ• tabbÄ• nÄ«â€™â€™ ti evaá¹ƒ
__rukkhaparicchedena vÄ• _ti ``imehirukkhehi \Be I 77/ dÄ• tabbÄ• nÄ«â€™â€™ ti evaá¹ƒ
paricchinnesupipana rukkhesu ``idha phalÄ• ni sundarÄ• ni, ito gaá¹‡hathÄ• â€™â€™ ti va
katonÄ• ma hotÄ«ti Ä• ha __ ``evaá¹ƒ pana na vattabbaâ€™â€™ _nti. __rukkhacchallÄ«_ti
``bhÄ• janÄ«yabhaá¹‡á¸• aâ€™â€™ nti vuttÄ• . __vuttanayenÄ• _ti pupphaphalÄ• dÄ«su v
dasseti.

<36> tesaá¹ƒ tesaá¹ƒ gihÄ«naá¹ƒ gÄ• mantaradesantarÄ• dÄ«su sÄ• sanapaá¹-isÄ• sanah
__jaá¹…ghapesaniyaá¹ƒ_. tenÄ• ha __ ``gihÄ«naá¹ƒ dÅ«teyyaá¹ƒ sÄ• sanaharaá¹‡akamma
__dÅ«teyyaá¹ƒ. paá¹-hamaá¹ƒ sÄ• sanaá¹ƒ aggahetvÄ• pi ... pe ... pade pade dukkaá¹-a_nt
sÄ• sanaá¹ƒÄ• rocessÄ• mÄ«â€™â€™ ti iminÄ• adhippÄ• yena gamanaá¹ƒ sandhÄ• ya vu
sÄ• sanaá¹ƒpaá¹-ikkhipitvÄ• sayameva kÄ• ruÃ±Ã±e á¹-hito gantvÄ• attano patirÅ«paá¹ƒ s
anÄ• patti. gihÄ«naÃ±ca kappiyasÄ• sanaá¹ƒ harituá¹ƒ vaá¹-á¹-atÄ«ti sambandho. __imehi
aá¹-á¹-hahikuladÅ«sakakammehÄ«_ti pupphadÄ• naá¹ƒ phaladÄ• naá¹ƒ cuá¹‡á¹‡adÄ• naá
dantakaá¹-á¹-hadÄ• naá¹ƒveá¸·udÄ• naá¹ƒ paá¹‡á¹‡adÄ• naá¹ƒ jaá¹…ghapesanikanti imeh
__pabbÄ• janÄ«yakammakato_tikuladÅ«sanapaccayÄ• katapabbÄ• janÄ«yakammo.

<37> __sekkhabhÅ«miyaá¹ƒ vÄ• _ti iminÄ• jhÄ• nabhÅ«mimpi saá¹…gaá¹‡hÄ• ti. __tiá¹‡á

vivekÄ• na_ntikÄ• yacittaupadhivivekabhÅ«tÄ• naá¹ƒ \Ne I 62/ tiá¹‡á¹‡aá¹ƒ vivekÄ• naá¹ƒ. bhojanapariyosÄ• nattÄ• vuttaá¹ƒ __ ``yÄ• va bhojanapariyosÄ• naâ€™â€™ _nti. bhutvÄ• vuttanayenevapaá¹‡idhÄ• ya cÄ«varasaá¹‡á¹-hÄ• panÄ• dÄ«ni karontassa dukkaá¹-amevÄ

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

kulasaá¹…gahavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

paÃ±camo paricchedo.

6. macchamaá¹ƒsavinicchayakathÄ•

<38> evaá¹ƒ \Be I 78/ kulasaá¹…gahavinicchayaá¹ƒ kathetvÄ• idÄ• ni macchamaá¹ƒsavini ``macchamaá¹ƒsesu panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha thale á¹-hapitamatte marati, k mÄ• riyatÄ«ti maccho. macchassa idanti macchaá¹ƒ, masiyate Ä• masiyateti maá¹ƒsaá¹ƒ, m __macchamaá¹ƒsÄ• ni, _ tesu. macchamaá¹ƒsesu pana vinicchayo evaá¹ƒ veditabboti yoja __macchaggahaá¹‡enÄ• _ti ettha niddhÄ• raá¹‡aá¹ƒ na kÄ• tabbaá¹ƒ. __pana_-saddo pakl divÄ• seyyÄ• dÄ«suvinicchayato aparo macchamaá¹ƒsesu vinicchayo veditabboti attho. gay kiá¹ƒ taá¹ƒ? saddo, macchaiti gahaá¹‡aá¹ƒ macchaggahaá¹‡aá¹ƒ, tena __macchaggahaá¹‡ macchasaddenÄ• tiattho. __maá¹ƒsesu pana ... pe ... akappiyÄ• nÄ«_ti ettha manussamaá samÄ• najÄ• timaá¹ƒsatopaá¹-ikkhittaá¹ƒ. hatthiassÄ• naá¹ƒ maá¹ƒsÄ• ni rÄ• jaá¹…gato, su jegucchabhÄ• vato, sesÄ• naá¹ƒvÄ• á¸·amigattÄ• bhikkhÅ«naá¹ƒ paribandhavimocanattha daá¹-á¹-habbaá¹ƒ.

__tikoá¹-iparisuddha_nti diá¹-á¹-hasutaparisaá¹…kitasaá¹…khÄ• tÄ• hi tÄ«hi koá¹-Ä«hi tÄ«h kÄ• raá¹‡ehi parisuddhaá¹ƒ, vimuttanti attho. tattha adiá¹-á¹-haasutÄ• ni cakkhuviÃ±Ã±Ä• á¹‡asotaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒanÄ• rammaá¹‡abhÄ• vato jÄ• nitabbÄ• ni jÄ• nitabbanti Ä• ha __ ``aparisaá¹…kitaá¹ƒpanÄ• â€™â€™ _tiÄ• di, tÄ«á¹‡i parisaá¹…kitÄ paá¹-ipakkhavasena aparisaá¹…kitaá¹ƒ jÄ• nitabbantiattho. idÄ• ni tÄ• ni tÄ«á¹‡i parisaá¹… parisaá¹…kite sati bhikkhÅ«hi kattabbavidhiÃ±ca tena vidhinÄ• aparisaá¹…kite sati kattabb vitthÄ• rato dassetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha \Ne I 63/. tattha disvÄ• parisaá __diá¹-á¹-haparisaá¹…kitaá¹ƒ_ nÄ• ma. sutvÄ• parisaá¹…kitaá¹ƒ __sutaparisaá¹…kitaá¹ƒ_ takkena anumÄ• nena parisaá¹…kitaá¹ƒ __tadubhayavinimuttaparisaá¹…kitaá¹ƒ_nÄ• ma. ta parisaá¹…kitasÄ• maÃ±Ã±ena ekÄ• koá¹-i \Be I 79/ hoti, tato vimuttaá¹ƒ__aparisaá¹…kitaá adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparisaá¹…kitaá¹ƒ macchamaá¹ƒsaá¹ƒ tikoá¹-iparisuddhaá¹ƒhoti.

__jÄ• laá¹ƒ_ macchabandhanaá¹ƒ. __vÄ• gurÄ• _ migabandhinÄ«. __kappatÄ«_ti yadi tesa saá¹…kÄ• nivattati, vaá¹-á¹-ati, na taá¹ƒ vacanaá¹ƒ lesakappaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. tene

canibbematiko hoti, taá¹ƒ sabbaá¹ƒ kappatÄ«â€™â€™ ti. __pavattamaá¹ƒsa_nti Ä• paá¹‡Ä
pavattaá¹ƒvikkÄ• yikaá¹ƒ vÄ• matamaá¹ƒsaá¹ƒ vÄ• . __maá¹…galÄ• dÄ«na_nti __Ä• di_-s
Ä• hunapÄ• hunÄ• dikesaá¹…gaá¹‡hÄ• ti. __bhikkhÅ«naá¹ƒyeva atthÄ• ya akata_nti ettha
__eva_-saddo, bhikkhÅ«naá¹ƒatthÄ• ya akatamevÄ• ti sambandhitabbaá¹ƒ, tasmÄ• bhikkh
maá¹…galÄ• dÄ«naÃ±cÄ• ti missetvÄ• katampina vattatÄ«ti veditabbaá¹ƒ. keci pana ``yath
avadhÄ• raá¹‡aá¹ƒ gahetvÄ• vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na sundaraá¹ƒ. __yattl
bhikkhÅ«naá¹ƒ atthÄ• ya katepi sabbenasabbaá¹ƒ parisaá¹…kitÄ• bhÄ• vamÄ• ha.

<39> tamevatthaá¹ƒ Ä• vikÄ• tuá¹ƒ __ ``sace panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __itaresaá¹
vaá¹-á¹-atÄ«_tiajÄ• nantÄ• naá¹ƒ vaá¹-á¹-ati, jÄ• natovettha Ä• patti hotÄ«ti. __teyevÄ• _ti y
teyeva. uddissa katamaá¹ƒsaparibhogato akappiyamaá¹ƒsaparibhoge visesaá¹ƒ dassetuá¹ƒ
``akappiyamaá¹ƒsaá¹ƒpanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. purimasmiá¹ƒ sacittakÄ• patti, itara
tenÄ• ha__ ``akappiyamaá¹ƒsaá¹ƒ ajÄ• nitvÄ• bhuÃ±jantassapi Ä• pattiyevÄ• â€™â€™ _ti
paribhuÃ±jissÄ• mÄ«ti vÄ• gahetvÄ• pucchitvÄ• va paribhuÃ±jitabbaâ€™â€™ nti (vi0saá¹
akappiyamaá¹ƒsaá¹ƒ ajÄ• nitvÄ• paá¹-iggaá¹‡hantassa paá¹-iggahaá¹‡e anÄ• pattisiddhÄ•
paribhuÃ±jantasseva hi Ä• patti vuttÄ• . __vattantivadantÄ«_ti iminÄ• Ä• patti natthÄ«ti das

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

macchamaá¹ƒsavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

chaá¹-á¹-ho paricchedo.

7. anÄ• mÄ• savinicchayakathÄ•

<40> evaá¹ƒ \Ne I 64/ macchamaá¹ƒsavinicchayaá¹ƒ kathetvÄ• idÄ• ni anÄ• mÄ• savinicch
``anÄ• mÄ• saâ€™â€™ _ntiÄ• dimÄ• ha. tattha Ä• masiyateti Ä• mÄ• saá¹ƒ, na Ä• mÄ• sa
aparÄ• masitabbanti attho. __pÄ• ripanthikÄ• _ti vikuppanikÄ• , antarÄ• yikÄ• ti vuttaá¹ƒ ho
__nadÄ«sotenavuyhamÄ• naá¹ƒ mÄ• tara_nti etaá¹ƒ ukkaá¹-á¹-haparicchedadassanatthaá¹
itthÄ«sukÄ• ruÃ±Ã±Ä• dhippÄ• yena mÄ• tari vuttanayena paá¹-ipajjantassa nevatthi dosoti
nti vuttattÄ• aÃ±Ã±Ä• su na vaá¹-á¹-atÄ«ti vadantÄ• pi atthi. __ettha gaá¹‡hÄ• hÄ«ti navatt
gehassitapemena kÄ• yappaá¹-ibaddhena phusane dukkaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ. kÄ•
gahetuá¹ƒ asakkontiá¹ƒ ``gaá¹‡hÄ• hÄ«â€™â€™ ti vadantassapi avasabhÄ• vappattito uda
sahasÄ• anÄ• mÄ• santi acintetvÄ• kesÄ• dÄ«su gahetvÄ• mokkhÄ• dhippÄ• yenaÄ• kaa
mÄ«yamÄ• naá¹ƒ mÄ• taraá¹ƒ upekkhituá¹ƒ vaá¹-á¹-ati. aÃ±Ã±Ä• tikÄ• yaitthiyÄ• pi eseva
mÄ• tuyÄ• pi Ä• mÄ• so na vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ ``mÄ• taraâ€™â€™ ntivuttaá¹ƒ. t
aÃ±Ã±Ä• sampi itthÄ«naá¹ƒ karontassapi anÄ• pattiyeva anÄ• mÄ• sattevisesÄ• bhÄ• vÄ•

__tiá¹‡aá¹‡á¸• upaka_nti \Be I 81/ hiriverÄ• dimÅ«lehi kesÄ• laá¹…kÄ• ratthÄ• ya katacumb
__tÄ• lapaá¹‡á¹‡amuddika_nti tÄ• lapaá¹‡á¹‡ehi kataá¹ƒ aá¹…gulimuddikaá¹ƒ. tena
tÄ• lapaá¹‡á¹‡Ä• dimayaá¹ƒkaá¹-isuttakaá¹‡á¹‡apiá¸·andhanÄ• di sabbaá¹ƒ na vaá¹-á¹-atÄ•
__parivattetvÄ• _ti attano nivÄ• sanapÄ• rupanabhÄ• vatoapanetvÄ• , cÄ«varatthÄ• ya pari
__cÄ«varatthÄ• ya pÄ• damÅ«le á¹-hapetÄ«_tiidaá¹ƒ nidassanamattaá¹ƒ. paccattharaá¹‡av
vaá¹-á¹-atiyeva, pÅ«jÄ• diatthaá¹ƒ tÄ• vakÄ• likampiÄ• masituá¹ƒ vaá¹-á¹-ati. __sÄ«sapasÄ
idaá¹ƒ sÄ«sÄ• laá¹…kÄ• ratthÄ• ya paá¹-apilotikÄ• hi katasÄ«sapasÄ• dhanakaÃ±cevadan
sÄ«sapasÄ• dhanaá¹ƒ sipÄ• á¹-ikopakaraá¹‡atthÄ• ya ceva dantasÅ«ciá¹ƒsÅ«ciupakaraá¹‡
yathÄ• kkamaá¹ƒ atthaá¹ƒ dasseti. kesakalÄ• paá¹ƒ bandhitvÄ• tattha tiriyaá¹ƒ pavesanatth
sÄ«sapasÄ• dhanakadantasÅ«cÄ«ti ekameva katvÄ• sipÄ• á¹-ikÄ• ya pakkhipitvÄ• parihar
kiccassa upakaraá¹‡anti sipÄ• á¹-ikasÅ«ciupakaraá¹‡aá¹ƒ, evaá¹ƒ vÄ• yojanÄ• kÄ• tabbÄ

__potthakarÅ«pa_nti sudhÄ• dÄ«hi kataá¹ƒ pÄ• rÄ• jikavatthubhÅ«tÄ• naá¹ƒ tiracchÄ• naga
saá¹‡á¹-hÄ• nenakatampi anÄ• mÄ• sameva \Ne I 65/. itthirÅ«pÄ• ni dassetvÄ• kataá¹ƒ va
itthirÅ«paá¹ƒ anÄ• masitvÄ• vaá¸·aÃ±jetuá¹ƒ vaá¹-á¹-ati. evarÅ«pe hi anÄ• mÄ• se kÄ• yas
kÄ• yappaá¹-ibaddhena Ä• masatodoso natthi. __bhinditvÄ• _ti ettha hatthena aggahetvÄ•
bhinditabbaá¹ƒ. ettha ca anÄ• mÄ• sampi daá¹‡á¸• apÄ• sÄ• á¹‡Ä• dÄ«hi bhedanassa aá¹-
pÄ• á¸·iyampi Ä• padÄ• sumokkhÄ• dhippÄ• yassa Ä• masanepi anÄ• pattiyÄ• vuttattÄ• c
gahitapÄ• á¹‡akÄ• naá¹ƒmocanatthÄ• ya taá¹ƒ taá¹ƒ sappiniÄ• divatthuá¹ƒ daá¹‡á¸• Ä• dÄ«
gahetuá¹ƒ, mÄ• tuÄ• diá¹ƒudake mÄ«yamÄ• naá¹ƒ vatthÄ• dÄ«hi gahetuá¹ƒ, asakkontiá¹ƒ
gahetvÄ• kÄ• ruÃ±Ã±ena ukkhipituÃ±ca vaá¹-á¹-atÄ«ti ayamattho gahetabbova. ``aá¹-á¹-ha
Ä• masitabbÄ• â€™ _tiidaá¹ƒ pana vacanaá¹ƒ amÄ«yamÄ• naá¹ƒ vatthuá¹ƒ sandhÄ• ya vu
khantÄ«â€™â€™ ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 281) vuttaá¹ƒ.

<41> __maggaá¹ƒ adhiá¹-á¹-hÄ• yÄ• _ti ``maggo ayaâ€™â€™ nti maggasaÃ±Ã±aá¹ƒ uppÄ
dentÄ«_ti idaá¹ƒ sÄ• mÄ«civasena vuttaá¹ƒ, tehi pana ``Ä• sanaá¹ƒ paÃ±Ã±apetvÄ• va nisÄ
sayameva paÃ±Ã±apetvÄ• nisÄ«dituá¹ƒ vaá¹-á¹-ati. __tattha jÄ• takÄ• nÄ«_ti acchinditvÄ•
bhÅ«tagÄ• mabhÄ• venevaá¹-hitÄ• ni. __ ``kÄ«á¸·antenÄ• â€™â€™ _ti vuttattÄ• sati pacc
idaÃ±cagihisantakaá¹ƒ sandhÄ• ya vuttaá¹ƒ, bhikkhusantakaá¹ƒ pana paribhogÄ• rahaá¹ƒ s
vaá¹-á¹-atidurÅ«paciá¹‡á¹‡attÄ• . __tÄ• lapanasÄ• dÄ«nÄ«_ti cettha __Ä• di_-saddena
nÄ• á¸·ikeralabujatipusaalÄ• bukumbhaá¹‡á¸• apussaphalaeá¸·Ä• lukaphalÄ• naá¹ƒsaá¹…g
``yathÄ• vuttaphalÄ• naá¹ƒyeva cettha kÄ«á¸·Ä• dhippÄ• yena Ä• masanaá¹ƒ na vaá¹-á¹-at
pÄ• sÄ• á¹‡asakkharÄ• dÄ«ni kÄ«á¸·Ä• dhippÄ• yenapi Ä• masituá¹ƒ vaá¹-á¹-ati. __anupas
idaá¹ƒ apaá¹-iggahetvÄ• gahaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. attanopi atthÄ• ya paá¹-iggahe
anÄ• mÄ• sattÄ• bhÄ• vÄ• .

<42> __muttÄ• _ti (Ps-pá¹- I 2 pathavÄ«vÄ• ravaá¹‡á¹‡anÄ• ; Sp-á¹- II 281) hatthikumbhajÄ
muttÄ• . tathÄ• hi hatthikumbhaá¹ƒ, varÄ• hadÄ• á¹-haá¹ƒ, bhujagasÄ«saá¹ƒ, valÄ• hakaá¹

saá¹…kho, sippÄ«ti aá¹-á¹-ha muttÄ• yoniyo. tattha __hatthikumbhajÄ• _ pÄ«tavaá¹‡á¹‡Ä•
__varÄ• hadÄ• á¹-hÄ• _ varÄ• hadÄ• á¹-hÄ• vaá¹‡á¹‡Ä• va. __bhujagasÄ«sajÄ• _ nÄ«lÄ•
vaá¹-á¹-alÄ• ca. __valÄ• hakajÄ• _ bhÄ• surÄ• dubbibhÄ• gÄ• rattibhÄ• ge andhakÄ• raá
devÅ«pabhogÄ• eva ca honti. __veá¸·ujÄ• _ karakaphalasamÄ• navaá¹‡á¹‡Ä• na bhÄ• su
veá¸·Å«amanussagocareyeva padese jÄ• yanti \Ne I 66/. __macchasirajÄ• _ pÄ• á¹-hÄ«nap
vaá¹-á¹-alÄ• laghavoca tejavantÄ• honti pabhÄ• vihÄ«nÄ• ca, te ca macchÄ• samuddam
__saá¹…khajÄ• _saá¹…khaudaracchavivaá¹‡á¹‡Ä• kolaphalappamÄ• á¹‡Ä• pi honti pabhÄ
pabhÄ• visesayuttÄ• honti nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• . evaá¹ƒ jÄ• tito aá¹-á¹-havidhÄ• su mu
macchasaá¹…khasippijÄ• , tÄ• sÄ• muddikÄ• . bhujagajÄ• pi kÄ• ci sÄ• muddikÄ• honti, ita
bahulaá¹ƒsÄ• muddikÄ• va muttÄ• loke dissanti, tatthÄ• pi sippijÄ• va, itarÄ• kadÄ• ci kÄ•
sammohavinodaniyaá¹ƒ (Vibh-a 173) ``muttÄ• ti sÄ• muddikÄ• muttÄ• â€™â€™ ti vuttaá¹ƒ

__maá¹‡Ä«_ti veá¸·uriyÄ• dito aÃ±Ã±o jotirasÄ• dibhedo sabbo maá¹‡i. __veá¸·uriyo_ti alla
``majjÄ• rakkhimaá¹‡á¸• alavaá¹‡á¹‡oâ€™â€™ tipi vadanti. __saá¹…kho_ti sÄ• muddikasa
__silÄ• _timuggavaá¹‡á¹‡Ä• atisiniddhÄ• kÄ• á¸·asilÄ• . maá¹‡ivohÄ• raá¹ƒ agatÄ• rattas
sumaá¹-á¹-hÄ• pisilÄ• anÄ• mÄ• sÄ• evÄ• ti vadanti. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 28
``saá¹…kho_tisÄ• muddikasaá¹…kho. __silÄ• _ti kÄ• á¸·asilÄ• paá¹‡á¸• usilÄ• setasilÄ• dib
tivuttaá¹ƒ. __pavÄ• á¸·aá¹ƒ_ samuddato jÄ• tanÄ• tirattamaá¹‡i. __rajata_nti kahÄ• paá¹‡an
jatumÄ• sÄ• diá¹ƒupÄ• dÄ• ya sabbaá¹ƒ vuttÄ• vasesarÅ«piyaá¹ƒ gahitaá¹ƒ. __jÄ• tarÅ«pa
__lohitaá¹…ko_tirattamaá¹‡i. __masÄ• ragalla_nti kabaravaá¹‡á¹‡o maá¹‡i. ``marakataâ€™

__bhaá¹‡á¸• amÅ«latthÄ• yÄ• _ti pattacÄ«varÄ• dimÅ«latthÄ• ya. __kuá¹-á¹-harogassÄ• _t
tÄ• yavÅ«pasametabbassa yassa kassaci rogassa atthÄ• ya vaá¹-á¹-atiyeva. ``bhesajjatthaÄ
muttÄ• vaá¹-á¹-atÄ«â€™â€™ ti tÄ«supi gaá¹‡á¹-hipadesu vuttÄ• . bhesajjatthÄ• ya pisitvÄ•
muttÄ• naá¹ƒratanabhÄ• vavijahanato gahaá¹‡akkhaá¹‡epi \Be I 84/ ratanÄ• kÄ• rena apek
``bhesajjatthÄ• yapana vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. yÄ• va pana tÄ• muttÄ• ratanan
tÄ• va Ä• masituá¹ƒ navaá¹-á¹-anti. evaá¹ƒ aÃ±Ã±ampi ratanapÄ• sÄ• á¹‡aá¹ƒ pisitvÄ• bhe
gahetuá¹ƒ vaá¹-á¹-ati eva. jÄ• tarÅ«parajataá¹ƒ pana missetvÄ• yojanabhesajjatthÄ• yapi s
vaá¹-á¹-ati. gahaá¹-á¹-hehiyojetvÄ• dinnampi yadi bhesajje suvaá¹‡á¹‡Ä• dirÅ«pena tiá¹-á¹-
sakkÄ• , tÄ• disaá¹ƒbhesajjampi na vaá¹-á¹-ati. taá¹ƒ abbohÄ• rikattagataÃ±ce vaá¹-á¹-ati. _
upÄ• dÄ• yÄ• â€™â€™ _tivuttattÄ• sÅ«riyakantacandakantÄ• dikaá¹ƒ jÄ• tipÄ• sÄ• á¹‡aá¹
daá¹-á¹-habbaá¹ƒ. __Ä• karamutto_ti Ä• karato muttamatto. __bhaá¹‡á¸• amÅ«latthaá¹ƒ_ \N
__sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«_ti iminÄ• vaÄ• masitumpi vaá¹-á¹-atÄ«ti dasseti. __pacit
kÄ• cakÄ• rehi pacitvÄ• kato.

dhamanasaá¹…kho ca dhotaviddho ca ratanamisso cÄ• ti yojetabbaá¹ƒ. __viddho_tiÄ• dibh
__ratanamisso_ti kaÃ±canalatÄ• divicitto muttÄ• diratanakhacito ca. etena dhamanasaá¹…k
anÄ• mÄ• soti dasseti. silÄ• yampi eseva nayo. __pÄ• nÄ«yasaá¹…kho_tiiminÄ• thÄ• lakÄ

katasaá¹…khamayabhÄ• janÄ• ni bhikkhÅ«naá¹ƒ sampaá¹-icchituá¹ƒ vaá¹-á¹-antÄ«tisiddha
ratanamissaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ. muggavaá¹‡á¹‡aá¹ƒyeva ratanasammissaá¹ƒ kar
``muggavaá¹‡á¹‡Ä• vÄ• â€™â€™ _ti, muggavaá¹‡á¹‡Ä• ratanasammissÄ• va na vaá¹-á¹-a
ratanasammissaá¹ƒ á¹-hapetvÄ• avasesÄ• silÄ• .

__bÄ«jato paá¹-á¹-hÄ• yÄ• _ti dhÄ• tupÄ• sÄ• á¹‡ato paá¹-á¹-hÄ• ya. __suvaá¹‡á¹‡acetiya_
__paá¹-ikkhipÄ«_ti ``dhÄ• tuá¹-á¹-hapanatthÄ• ya gaá¹‡hathÄ• â€™â€™ ti avatvÄ• ``tumh
pesitattÄ• \Be I 85/paá¹-ikkhipi. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 281) pana __ ``paá¹-ik
suvaá¹‡á¹‡amayassadhÄ• tukaraá¹‡á¸• akassa buddhÄ• dirÅ«passa ca attano santakakara
vuttaâ€™â€™ ntivuttaá¹ƒ. __suvaá¹‡á¹‡abubbuá¸·aka_nti suvaá¹‡á¹‡atÄ• rakaá¹ƒ. __
``rÅ«piyachaá¸• á¸• akaá¹-á¹-hÄ• neâ€™â€™ _ti vuttattÄ• rÅ«piyachaá¸• á¸• akassa jÄ• tar
chaá¸• á¸• etuá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ. __keá¸·Ä• payitu_ntiÄ• masitvÄ• ito cito ca saÃ±c
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __kacavaramevaharituá¹ƒ vaá¹-á¹-atÄ«_ti gopakÄ•
hatthenapi puÃ±chitvÄ• kacavaraá¹ƒ apanetuá¹ƒvaá¹-á¹-ati, ``malampi pamajjituá¹ƒ vaá¹-á¹
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 281) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 281) p
``kacavarameva harituá¹ƒ vaá¹-á¹-atÄ«_tigopakÄ• vÄ• hontu aÃ±Ã±e vÄ• , hatthenapi puÃ
apanetuá¹ƒ vaá¹-á¹-ati, malampimajjituá¹ƒ vaá¹-á¹-ati evÄ• ti vadanti, taá¹ƒ aá¹-á¹-hakathÄ•
keá¸·Ä• yanasadisattÄ• â€™â€™ ti vuttaá¹ƒ. kathaá¹ƒ na sameti? mahÄ• aá¹-á¹-hakathÄ• y
rÅ«piyachaá¸• á¸• akaá¹-á¹-hÄ• ne á¹-hitÄ• ti tesaá¹ƒyevakeá¸·Ä• yanaá¹ƒ anuÃ±Ã±Ä• taá¹
``gopakÄ• vÄ• hontu aÃ±Ã±e vÄ• â€™â€™ ti vacanaá¹ƒmahÄ• aá¹-á¹-hakathÄ• ya na sar

__kurundiyaá¹ƒ pana tampi paá¹-ikkhittaá¹ƒ, suvaá¹‡á¹‡acetiye kacavarameva harituá¹ƒ vaá
ettakamevaanuÃ±Ã±Ä• taá¹ƒ, _ tasmÄ• sÄ• vadhÄ• raá¹‡aá¹ƒ katvÄ• vuttattÄ• ``hatthena
``malampipamajjituá¹ƒ vaá¹-á¹-ati \Ne I 68/ evÄ• â€™â€™ ti ca vacanaá¹ƒ kurundaá¹-á¹-hak
tasmÄ• vicÄ• retabbametanti. __Ä• rakÅ«á¹-aloha_nti suvaá¹‡á¹‡avaá¹‡á¹‡o kittimalohavis
kittimalohaá¹ƒ --- kaá¹ƒsalohaá¹ƒ vaá¹-á¹-alohaá¹ƒ Ä• rakÅ«á¹-alohanti. tattha tiputambe mis
__kaá¹ƒsalohaá¹ƒ_nÄ• ma, sÄ«satambe missetvÄ• kataá¹ƒ __vaá¹-á¹-alohaá¹ƒ, _ rasatutth
__Ä• rakÅ«á¹-alohaá¹ƒ_nÄ• ma. ``pakatirasatambe missetvÄ• kataá¹ƒ \Be I 86/ Ä• rakÅ«á¹
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 281) vuttaá¹ƒ. taá¹ƒ pana ``jÄ• tarÅ«pagatikaâ€™â€™ nt
uggaá¹‡hatonissaggiyampi hotÄ«ti keci vadanti, rÅ«piyesu pana agaá¹‡itattÄ• nissaggiyaá
sampaá¹-icchane ca dukkaá¹-amevÄ• ti veditabbaá¹ƒ. __sabbopi kappiyo_ti
yathÄ• vuttasuvaá¹‡á¹‡Ä• dimayÄ• naá¹ƒsenÄ• sanaparikkhÄ• rÄ• naá¹ƒ Ä• masanagopan
kappiyoti adhippÄ• yo. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. ``bhikkhÅ«naá¹ƒ
dhammavinayavaá¹‡á¹‡anaá¹-á¹-hÄ• neâ€™â€™ ti vuttattÄ• saá¹…ghikamevasuvaá¹‡á¹‡
senÄ• sanaparikkhÄ• rÄ• ca vaá¹-á¹-anti, na puggalikÄ• nÄ«ti gahetabbaá¹ƒ. __paá¹-ijaggi
senÄ• sanapaá¹-ibandhato vuttaá¹ƒ.

<43> __sÄ• mikÄ• naá¹ƒ pesetabba_nti sÄ• mikÄ• naá¹ƒ sÄ• sanaá¹ƒ pesetabbaá¹ƒ. __bhi

anÄ• masitvÄ• pÄ• sÄ• á¹‡Ä• dinÄ• kiÃ±cimattaá¹ƒ bhedaá¹ƒ katvÄ• pacchÄ•
kappiyabhaá¹‡á¸• atthÄ• yaadhiá¹-á¹-hahitvÄ• hatthena gahetuá¹ƒ vaá¹-á¹-ati. tenÄ• ha __
karissÄ• mÄ«ti sampaá¹-icchituá¹ƒvaá¹-á¹-atÄ«â€™â€™ _ti. etthÄ• pi taÃ±ca viyojetvÄ• Ä•
__phalakajÄ• likÄ• dÄ«nÄ«_ti etthasaraparittÄ• á¹‡Ä• ya hatthena gahetabbaá¹ƒ. kiá¹-ikÄ•
akkhirakkhaá¹‡atthÄ• ya ayalohÄ• dÄ«hijÄ• lÄ• kÄ• rena katvÄ• sÄ«sÄ• dÄ«su paá¹-imuÃ
__Ä• di_-saddena kavacÄ• dikaá¹ƒsaá¹…gaá¹‡hÄ• ti. __anÄ• mÄ• sÄ• nÄ«_ti macchajÄ• l
vuttaá¹ƒ, na saraparittÄ• á¹‡aá¹ƒtassa Ä• vudhabhaá¹‡á¸• attÄ• bhÄ• vÄ• . tena vakkhati
``parÅ«parodhanivÄ• raá¹‡aÃ±hÄ«â€™â€™ tiÄ• di (vi0 saá¹…ga0-a 43). __Ä• sanassÄ• _t
kataparibhaá¹‡á¸• assa. __bandhissÄ• mÄ«_ti kÄ• kÄ• dÄ«naá¹ƒadÅ«sanatthÄ• ya bandhi

__ ``bherisaá¹…ghÄ• á¹-o_ti saá¹…ghaá¹-itacammabherÄ«. __vÄ«á¹‡Ä• saá¹…ghÄ• á¹-o_t
saá¹…ghaá¹-itacammavÄ«á¹‡Ä• â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 281) vuttaá¹
vÄ«á¹‡Ä• bheriÄ• dÄ«nÄ«â€™â€™ ti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒvuttavacanato visesÄ•
``kurundiyaá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• tato visesassavattumÄ• raddhattÄ• ca bheriÄ•
vinaddhopakaraá¹‡asamÅ«ho bherivÄ«á¹‡Ä• saá¹…ghÄ• á¹-oti veditabbo ``saá¹…ghaá¹-ita
katvÄ• . __tucchapokkhara_nti avinaddhacammabherivÄ«á¹‡Ä• naá¹ƒpokkharaá¹ƒ. __Ä• ro
Ä• ropitaá¹ƒ hutvÄ• pacchÄ• tato apanetvÄ• visuá¹ƒá¹-hapitamukhacammamattaá¹ƒ, na s
taá¹ƒ pana saá¹…ghÄ• toti \Ne I 69/ ayaá¹ƒ viseso. __onahitu_ntibheripokkharÄ• dÄ«ni cam
cammavaddhiÄ• dÄ«hi sabbehi upakaraá¹‡ehi vinandhituá¹ƒ. __onahÄ• petu_nti tatheva aÃ

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

anÄ• mÄ• savinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

sattamo paricchedo.

8. adhiá¹-á¹-hÄ• navikappanavinicchayakathÄ•

<44> evaá¹ƒ anÄ• mÄ• savinicchayakathaá¹ƒ kathetvÄ• idÄ• ni adhiá¹-á¹-hÄ• navikappana
``adhiá¹-á¹-hÄ• navikappanesu panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha adhiá¹-á¹-hiyate adh
sallakkhaá¹‡antiattho. vikappiyate vikappanÄ• , saá¹…kappanaá¹ƒ cintananti attho. tattha _
``ticÄ«varaá¹ƒadhiá¹-á¹-hÄ• tu_nti nÄ• maá¹ƒ vatvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ. __na vikappetu_
vikappetuá¹ƒ. esa nayo sabbattha. tasmÄ• ticÄ«varaá¹ƒ adhiá¹-á¹-hahantena `imaá¹ƒ saá¹.
adhiá¹-á¹-hÄ• mÄ«â€™ tiÄ• dinÄ• nÄ• maá¹ƒ vatvÄ• adhiá¹-á¹-hÄ• tabbaá¹ƒ. vikappentena
ntiÄ• dinÄ• tassa tassa cÄ«varassanÄ• maá¹ƒ aggahetvÄ• va `imaá¹ƒ cÄ«varaá¹ƒ tuyhaá¹
vikappetabbaá¹ƒ. ticÄ«varaá¹ƒvÄ• hotu aÃ±Ã±aá¹ƒ vÄ• , yadi taá¹ƒ taá¹ƒ nÄ• maá¹ƒ gahet
avikappitaá¹ƒhoti, atirekacÄ«varaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™ ti sÄ• ratthadÄ«paniya
vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 469) pana __ ``ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tu_nti
saá¹…ghÄ• á¹-iÄ• dinÄ• menaadhiá¹-á¹-hÄ• tuá¹ƒ. __na vikappetu_nti iminÄ• nÄ• mena na
vikappitaticÄ«varotecÄ«variko na hoti, tassa tasmiá¹ƒ adhiá¹-á¹-hitaticÄ«vare viya avippavÄ
kÄ• tabbavidhina kÄ• tabboti dasseti, na pana vikappane dosoâ€™â€™ ti vuttaá¹ƒ. vajirabu
pÄ• rÄ• jika 469) pana __ ``ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tu_nti ettha ticÄ«varaá¹ƒ
ticÄ«varÄ• dhiá¹-á¹-hÄ• nenaadhiá¹-á¹-hÄ• tabbayuttakaá¹ƒ, yaá¹ƒ vÄ• ticÄ«varÄ• dhiá¹-á¹
adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ anujÄ• nÄ• mi, tassa adhiá¹-á¹-hÄ• nakÄ• laparicched
icchantassa adhiá¹-á¹-hÄ• tuá¹ƒyeva \Ne I 70/ anujÄ• nÄ• mi, taá¹ƒ kÄ• laparicchedaá¹ƒ kat
nÄ• nujÄ• nÄ• mi, sati pana paccaye yadÄ• tadÄ• vÄ• paccuddharitvÄ• vikappetuá¹ƒ vaá
antodasÄ• haá¹ƒ adhiá¹-á¹-heti vikappetÄ«â€™ tivacanato siddhaá¹ƒ hotÄ«â€™â€™ ti vutt

imesu pana tÄ«su á¹-Ä«kÄ• vÄ• desu tatiyavÄ• do yuttataro viya dissati. kasmÄ• ? pÄ• á¸·iy
saá¹ƒsandanato. kathaá¹ƒ? pÄ• á¸·iyaÃ±hi katapariccheda• suyeva dvÄ«su
vassikasÄ• á¹-ikakaá¹‡á¸• upaá¹-icchÄ• dÄ«sutato paraá¹ƒ vikappetunti vuttaá¹ƒ, tato aÃ±Ã
icceva, tasmÄ• tesuasati paccaye niccaá¹ƒ adhiá¹-á¹-hÄ• tabbameva hoti, na vikappetabba
adhippÄ• yodissati, itarÄ• su pana dvÄ«su anuÃ±Ã±Ä• takÄ• leyeva adhiá¹-á¹-hÄ• tabbaá¹
vikappetuâ€™â€™ ntievaá¹ƒ pÄ• á¸·iyÄ• saá¹ƒsandati, aá¹-á¹-hakathÄ• yaá¹ƒ ticÄ«varaá¹
pariharato adhiá¹-á¹-hÄ• tumevaanujÄ• nÄ• mi, na vikappetuá¹ƒ. vassikasÄ• á¹-ikaá¹ƒ pana
vikappetumeva, na adhiá¹-á¹-hÄ• tuá¹ƒ, evaÃ±ca \Be I 89/ sati yo ticÄ«vare ekena cÄ«varen
vippavasitukÄ• mohoti, tassa cÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ paccuddharitvÄ• vippavÄ• sasu
okÄ• sodinno hotÄ«ti.

paá¹-hamavÄ• de ``na vikappetuâ€™â€™ nti nÄ• maá¹ƒ vatvÄ• ``na vikappetuâ€™â€™ nt
``tato paraá¹ƒ vikappetuâ€™â€™ nti ettha tato paraá¹ƒ nÄ• maá¹ƒ vatvÄ• vikappetunti atth
vikappanÄ• dhikÄ• rena vutto, ``nÄ• maá¹ƒ vatvÄ• â€™â€™ ti ca visesanekattabbe sati ``n
``tato paraá¹ƒ vikappetuâ€™â€™ nti ca bhedavacanaá¹ƒna siyÄ• , sabbesupi cÄ«varesu nÄ
vikappetabbato, dutiyavÄ• de ca ``navikappetuâ€™â€™ nti iminÄ• nÄ• mena na vikappetu
anujÄ• nÄ• mÄ«ti pÄ• á¹-haseso. paá¹-hame ca ``ticÄ«varaá¹ƒ vÄ• hotu aÃ±Ã±aá¹ƒ vÄ• , y
gahetvÄ• vikappeti, avikappitaá¹ƒhoti, atirekacÄ«varaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™ ti.
vikappane dosoâ€™â€™ ti, taÃ±ca aÃ±Ã±amaÃ±Ã±aviruddhaá¹ƒ viya dissati, tasmÄ• vicÄ

__tato paraá¹ƒ vikappetu_nti cÄ• tumÄ• sato paraá¹ƒ vikappetvÄ• paribhuÃ±jitunti tÄ«su ga
keci pana ``tato paraá¹ƒ vikappetvÄ• yÄ• va Ä• gÄ• misaá¹ƒvacchare vassÄ• naá¹ƒcÄ• tun
anuÃ±Ã±Ä• taâ€™â€™ ntipi vadanti. ``tato paraá¹ƒ vikappetuá¹ƒ anujÄ• nÄ• mÄ«tettÄ• va
I 71/ kaá¹‡á¸• upaá¹-icchÄ• diÃ±ca taá¹ƒ taá¹ƒ nÄ• maá¹ƒ gahetvÄ• vikappetuá¹ƒanuÃ±Ã±
gahetabbo. tato paraá¹ƒ vassikasÄ• á¹-ikÄ• dinÄ• masseva abhÄ• vato, kasmÄ• tato paraá
gahetvÄ• na vikappetabbaá¹ƒ. ubhinnampi tato paraá¹ƒvikappetvÄ• paribhogassa anuÃ±Ã

tathÄ• vikappitaá¹ƒ aÃ±Ã±anÄ• mena adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbantitÄ«supi gaá¹‡
nti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 469) vuttaá¹ƒ. vimativinodaniyampi (vi0 vi0 á¹-Ä«0 I 46
para_nti cÄ• tumÄ• sato \Be I 90/paraá¹ƒ vikappetvÄ• paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• tanti ke
`vikappetvÄ• yÄ• va Ä• gÄ• mivassÄ• naá¹ƒ tÄ• va á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti vadant
doso, tathÄ• vikappitaá¹ƒ parikkhÄ• rÄ• dinÄ• mena adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbaâ
tivuttaá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 469) pana ``vassikasÄ• á¹-ikaá¹ƒ tato paraá¹ƒ
nÄ• dhiá¹-á¹-hÄ• tuá¹ƒ. vatthaÃ±hi katapariyositaá¹ƒ antocÄ• tumÄ• se vassÄ• nadivasaá¹ƒ
adhiá¹-á¹-hÄ• tuá¹ƒ anujÄ• nÄ• mi, cÄ• tumÄ• sato uddhaá¹ƒ attano santakaá¹ƒkatvÄ• á¹-h
anujÄ• nÄ• mÄ«ti atthoâ€™â€™ ti vuttaá¹ƒ. idhÄ• pi pacchimavÄ• dopasatthataroti dissati,
purimesu pana Ä• cariyÄ• naá¹ƒ adhippÄ• yoyevaduviÃ±Ã±eyyo hoti nÄ• nÄ• vÄ• dasseva
__muá¹-á¹-hipaÃ±caka_nti muá¹-á¹-hiyÄ• upalakkhitaá¹ƒpaÃ±cakaá¹ƒ muá¹-á¹-hipaÃ±caka
paÃ±camaá¹ƒ hatthamuá¹-á¹-hiá¹ƒ katvÄ• minitabbanti adhippÄ• yo. keci pana ``muá¹-á¹-h
muá¹-á¹-hipaÃ±cakaá¹ƒ. paÃ±capi hatthÄ• muá¹-á¹-hÄ« katvÄ• va minitabbÄ• â€™â€™ tiv
etthÄ• pi eseva nayo. dvihatthena antaravÄ• sakena timaá¹‡á¸• alaá¹ƒpaá¹-icchÄ• detuá¹ƒ
``pÄ• rupanenapÄ«â€™â€™ _tiÄ• di. __atireka_nti sugatacÄ«varatoatirekaá¹ƒ. __Å«naka_
Å«nakaá¹ƒ. tena ca tesu ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒna ruhatÄ«ti dasseti.

__imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«_ti imaá¹ƒ saá¹…ghÄ• á¹-iadhiá¹-á¹-hÄ• na
pariccajÄ• mÄ«ti attho. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 469) pana __ ``paccuddharÄ• mÄ
pariccajÄ• mÄ«tivÄ• atthoâ€™â€™ icceva vuttaá¹ƒ. __kÄ• yavikÄ• raá¹ƒ karontenÄ• _ti ha
parÄ• masantena, cÄ• lentena vÄ• . __vÄ• cÄ• ya adhiá¹-á¹-hÄ• tabbÄ• _ti ettha kÄ• yenap
vÄ• campibhinditvÄ• kÄ• yavÄ• cÄ• hi adhiá¹-á¹-hÄ• nampi saá¹…gahitanti veditabbaá¹ƒ, `
tivattabbattÄ• ahatthapÄ• sahatthapÄ• savasena duvidhaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ. tattha __
aá¸• á¸• hateyyahatthovuccati. `dvÄ• dasahatthaâ€™ nti keci vadanti, taá¹ƒ idha \Ne I 72/ n
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 469) vuttaá¹ƒ. ``idÄ• ni sammukhÄ• parammukhÄ• bhe
adhiá¹-á¹-hÄ• naá¹ƒdassetuá¹ƒ __ ``sace hatthapÄ• se_tiÄ• di vuttaá¹ƒ. sÄ• ratthadÄ«paniy
``hatthapÄ• seti ca idaá¹ƒ dvÄ• dasahatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tasmÄ• dvÄ• dasahatt
`imaâ€™ nti vatvÄ• adhiá¹-á¹-hÄ• tabbaá¹ƒ, tato paraá¹ƒ `etaâ€™ nti vatvÄ• adhiá¹-á¹-hÄ•
gaá¹‡á¹-hipadesu panettha na kiÃ±ci vuttaá¹ƒ, pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca sabba
aá¸• á¸• hateyyahatthovuccati, tasmÄ• idha visesavikappanÄ• ya kÄ• raá¹‡aá¹ƒ gavesitabb
evaá¹ƒ pÄ• á¸·iyaá¹-á¹-hakathÄ• supiaá¸• á¸• hateyyahatthameva hatthapÄ• so vutto, á¹-Ä«
sampaá¹-icchito, tasmÄ• aá¸• á¸• hateyyahatthabbhantareá¹-hitaá¹ƒ cÄ«varaá¹ƒ ``imaâ€™
``etaâ€™â€™ nti vatvÄ• adhiá¹-á¹-hÄ• tabbaá¹ƒ.

__ ``sÄ• mantavihÄ• re_ti idaá¹ƒ á¹-hapitaá¹-á¹-hÄ• nasallakkhaá¹‡ayogge á¹-hitaá¹ƒ sandh
dÅ«re á¹-hitampiá¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhentena adhiá¹-á¹-hÄ• tabbameva. tatthÄ•

á¹-hapitabhÄ• vasallakkhaá¹‡ameva pamÄ• á¹‡aá¹ƒ. na hi sakkÄ• niccassa á¹-hÄ• naá¹ƒ s
vihÄ• re á¹-hapetvÄ• tato aÃ±Ã±asmiá¹ƒá¹-hapitanti adhiá¹-á¹-hÄ• tuá¹ƒ na vaá¹-á¹-ati. kec
adhiá¹-á¹-hite na dosoâ€™ ti vadanti, taá¹ƒ aá¹-á¹-hakathÄ• ya na sameti, vÄ«maá¹ƒsitabba
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 469) vuttaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 469) p
``sÄ• mantavihÄ• ro_ nÄ• ma yatthatadaheva gantvÄ• nivattetuá¹ƒ sakkÄ• . sÄ• mantavihÄ
desanÄ• sÄ«samattaá¹ƒ, tasmÄ• á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• dÅ«re á¹-hitampi
vadanti. __á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• _tica idaá¹ƒ á¹-hapitaá¹-á¹-hÄ• nasallakk
anucchavikanti katvÄ• vuttaá¹ƒ, cÄ«varasallakkhaá¹‡amevetthapamÄ• á¹‡aâ€™â€™ nti vu
vajirabuddhiá¹-Ä«kÄ• yaÃ±ca (Vjb pÄ• rÄ• jika 469) ``saá¹…ghÄ• á¹-iuttarÄ• saá¹…go anta
adhiá¹-á¹-hitÄ• nadhiá¹-á¹-hitÄ• naá¹ƒ samÄ• nameva nÄ• maá¹ƒ. `ayaá¹ƒ saá¹…ghÄ• á¹-Ä
tiÄ• dÄ«suanadhiá¹-á¹-hitÄ• vuttÄ• . `ticÄ«varena vippavaseyyÄ• â€™ ti ettha adhiá¹-á¹-hit
__sÄ• mantavihÄ• re_tigocaragÄ• mato vihÄ• reti dhammasiritthero. dÅ«ratarepi labbhatev
anugaá¹‡á¹-hipadepi `sÄ• mantavihÄ• reti desanÄ• sÄ«samattaá¹ƒ, tasmÄ• á¹-hapitaá¹-á¹-
dÅ«re á¹-hitampi adhiá¹-á¹-hÄ• tabbaâ€™ ntivuttaá¹ƒ. __sÄ• mantavihÄ• ro_ nÄ• ma yattha
nivattituá¹ƒ sakkÄ• . rattivippavÄ• saá¹ƒrakkhantena tato dÅ«re á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• tuá
evaá¹ƒ kira mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti. keci `cÄ«varavaá¹ƒse á¹-hapitaá¹ƒ aÃ±Ã
nÄ• gadante á¹-hapeti, taá¹ƒ ajÄ• nitvÄ• adhiá¹-á¹-hahantassapiruhati cÄ«varassa sallakkh
vadantÄ«â€™â€™ ti, tasmÄ• Ä• cariyÄ• naá¹ƒ matabhedaá¹ƒ saá¹ƒsanditvÄ• gahetabbaá

__adhiá¹-á¹-hahitvÄ• _ \Ne I 73/ __á¹-hapitavatthehÄ«_ti parikkhÄ• racoá¸·anÄ• mena adhia
á¹-hapitavatthehi. teneva ``imaá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti parikkhÄ• racoá¸·assa pa
etena ca tecÄ«varikadhutaá¹…gaá¹ƒpariharantena paá¹ƒsukÅ«lÄ• divasena laddhaá¹ƒ vatth
katvÄ• rajitvÄ• pÄ• rupitumasakkontenaparikkhÄ• racoá¸·avasena adhiá¹-á¹-hahitvÄ• va d
itarathÄ• nissaggiyaá¹ƒ hotÄ«tidasseti, teneva ``rajitakÄ• lato pana paá¹-á¹-hÄ• ya nikkhipit
vaá¹-á¹-ati, dhutaá¹…gacoro nÄ• mahotÄ«â€™â€™ ti visuddhimagge (Vism I 25) vuttaá¹ƒ. _
adhiá¹-á¹-hÄ• tabbÄ• nÄ«_ti idaÃ±casaá¹…ghÄ• á¹-iÄ• diticÄ«varanÄ• mena adhiá¹-á¹-hahi
vasena vuttaá¹ƒ, itarassapana purimÄ• dhiá¹-á¹-hÄ• nameva alanti veditabbaá¹ƒ. __puna ad
iminÄ• kappabindupidÄ• tabbanti dasseti. __adhiá¹-á¹-hÄ• nakiccaá¹ƒ_ \Be I 93/ __natthÄ«
kappabindudÄ• nakiccampinatthÄ«ti dasseti, __mahantataramevÄ• _tiÄ• di
sabbÄ• dhiá¹-á¹-hÄ• nasÄ• dhÄ• raá¹‡alakkhaá¹‡aá¹ƒ. tattha puna adhiá¹-á¹-hÄ• tabbantiam
ekadesabhÅ«tattÄ• anadhiá¹-á¹-hitaÃ±ce, adhiá¹-á¹-hitassa appabhÄ• vena
ekadesabhÅ«taá¹ƒadhiá¹-á¹-hitasaá¹…khameva gacchati, tathÄ• adhiá¹-á¹-hitaÃ±ce, anadh
ekadesabhÅ«taá¹ƒ anadhiá¹-á¹-hitasaá¹…khaá¹ƒ gacchatÄ«tilakkhaá¹‡aá¹ƒ. na kevalaÃ±ce
atha kho tatiyapaá¹-á¹-Ä• dikampi. yathÄ• ha ``anujÄ• nÄ• mibhikkhave ... pe ... utuddhaá¹-
catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ ... pe ... paá¹ƒsukÅ«leyÄ• vadatthaâ€™â€™ nti (Vin I 34

muá¹-á¹-hipaÃ±cakÄ• diticÄ«varappamÄ• á¹‡ayuttaá¹ƒ sandhÄ• ya __ ``ticÄ«varaá¹ƒ panÄ
__parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tu_nti parikkhÄ• racoá¸·aá¹ƒ katvÄ• adhiá¹-á¹-hÄ• t

bhikkhÅ«_tivakkhamÄ• nakÄ• le nisinnÄ• bhikkhÅ«. __tasmÄ• vaá¹-á¹-atÄ«_ti yathÄ• ``an
ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ, na vikappetuâ€™â€™ nti (Vin I 358) vuttaá¹ƒ, evaá¹ƒ
parikkhÄ• racoá¸·ampivuttaá¹ƒ, na cassa ukkaá¹-á¹-haparicchedo vutto, na ca saá¹…khÄ• p
tÄ«á¹‡ipi cÄ«varÄ• nipaccuddharitvÄ• imÄ• ni cÄ«varÄ• ni parikkhÄ• racoá¸·Ä• ni adhiá¹-á
vaá¹-á¹-atÄ«ti attho. __nidhÄ• namukhameta_nti etaá¹ƒ parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• na
á¹-hapanamukhaá¹ƒ, atirekacÄ«varaá¹-á¹-hapanakÄ• raá¹‡antiattho. kathaá¹ƒ Ã±Ä• yatÄ«ti
samayena bhikkhÅ«naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti ticÄ«varaá¹ƒ, attho ca hoti parissÄ• vanehi
etasmiá¹ƒ vatthusmiá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, parikkhÄ• racoá¸·akaâ€™â€™ nti anuÂ
ekameva parissÄ• vanaá¹ƒ, thavikÄ• vÄ• vaá¹-á¹-ati, na dve vÄ• tÄ«á¹‡i vÄ• ti paá¹-ikkhep
vikappanÅ«pagapacchimappamÄ• á¹‡Ä• ni, atirekappamÄ• á¹‡Ä• ni vÄ• parissÄ• vanÄ• d
siddhaá¹ƒ. paá¹-hamaá¹ƒticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hÄ• tabbaá¹ƒ, puna \Ne I 7
asakkontena paccuddharitvÄ• parikkhÄ• racoá¸·aá¹ƒadhiá¹-á¹-hÄ• tabbaá¹ƒ \Be I 94/, na tv
vuttaá¹ƒ. baddhasÄ«mÄ• ya avippavÄ• sasÄ«mÄ• sammutisambhavatocÄ«varavippavÄ• s
dupparihÄ• roti Ä• ha __ ``abaddhasÄ«mÄ• ya dupparihÄ• raâ€™â€™ _nti.

<45> atirittappamÄ• á¹‡Ä• ya chedanakaá¹ƒ pÄ• cittiyanti Ä• ha __ ``anatirittappamÄ• á¹‡Ä
paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• _ti vassikamÄ• sato paraá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ
paccuddharitvÄ• vikappetabbÄ• , iminÄ• catunnaá¹ƒ vassikamÄ• sÄ• naá¹ƒ upari adhiá¹-á
viÃ±Ã±Ä• yati, asato paccuddharÄ• yogÄ• , yaÃ±ca mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh k
``vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkamenÄ• pi kaá¹‡á¸• upaá¹-icchÄ• di Ä• bÄ• dha
vijahantÄ«â€™â€™ tivuttaá¹ƒ, taá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ natthi, parivÄ• raá¹-á¹-ha
hemante Ä• pajjati, no gimheâ€™â€™ ti ettha na taá¹ƒ vuttaá¹ƒ, kattikapuá¹‡á¹‡amÄ• siyÄ
pÄ• á¹-ipadadivase vikappetvÄ• á¹-hapitaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ nivÄ• sento hemante Ä•
``kattikapuá¹‡á¹‡amadivaseapaccuddharitvÄ• hemante Ä• pajjatÄ«â€™â€™ ti vuttaá¹ƒ, tan
``cÄ• tumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ, tato paraá¹ƒ vikappetuâ€™â€™ nti hi vuttaá¹ƒ. tatth
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ nivÄ• sanapaccayÄ• dukkaá¹-aá¹ƒvuttaá¹ƒ, kurundaá¹-á¹-ha
apaccuddhÄ• rapaccayÄ• , tasmÄ• kurundiyaá¹ƒ vuttanayenapivassikasÄ• á¹-ikÄ• vassÄ•
adhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti paÃ±Ã±Ä• yati. adhiá¹-á¹-hÄ• navijahanesuca vassÄ• na
vijahanaá¹ƒ mÄ• tikÄ• á¹-á¹-hakathÄ• yampi na uddhaá¹-aá¹ƒ, tasmÄ• samantapÄ• sÄ• dik
469) Ä• gatanayena yÄ• va paccuddhÄ• rÄ• adhiá¹-á¹-hÄ• naá¹ƒ tiá¹-á¹-hatÄ«ti gahetabba

nahÄ• natthÄ• ya anuÃ±Ã±Ä• tattÄ• __ ``vaá¹‡á¹‡abhedamattarattÄ• pi cesÄ• vaá¹-á¹-atÄ
panana vaá¹-á¹-antÄ«_ti iminÄ• saá¹…ghÄ• á¹-iÄ• dÄ«supi dutiyaadhiá¹-á¹-hÄ• naá¹ƒ na ru
atirekacÄ«varaá¹ƒhotÄ«ti \Be I 95/ dasseti. mahÄ• paccariyaá¹ƒ cÄ«varavasena paribhogak
sandhÄ• ya ``anÄ• pattÄ«â€™â€™ ti vuttÄ• senÄ• sanaparibhogatthÄ• ya dinnapaccattha
``paccattharaá¹‡ampiadhiá¹-á¹-hÄ• tabbaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ senÄ• sanatthÄ• yevÄ
navasu cÄ«varesugahitattÄ• , tasmÄ• attano nÄ• mena adhiá¹-á¹-hahitvÄ• nidahitvÄ• pari
yathÄ• tathÄ• viniyujjitamevÄ• ti gahetabbaá¹ƒ, __pÄ• vÄ• rokojavoti_ imesampi paccattha

voharaá¹‡ato senÄ• sanaparikkhÄ• ratthÄ• ya dinnapaccattharaá¹‡ato \Ne I 75/ visuá¹ƒ gah
saceavasÄ• ne aparÄ• vassikasÄ• á¹-ikÄ• uppannÄ• hoti, purimavassikasÄ• á¹-ikaá¹ƒ pac
adhiá¹-á¹-hÄ• tabbÄ• ti vadanti.

nisÄ«danamhi __pamÄ• á¹‡ayutta_nti ``dÄ«ghato sugatavidatthiyÄ• dve vidatthiyo, vitthÄ•
dasÄ• vidatthÄ«â€™â€™ tiiminÄ• pamÄ• á¹‡ena yuttaá¹ƒ, taá¹ƒ pana majjhimapurisahatth
vaá¸• á¸• hakÄ«hatthenadÄ«ghato tihatthaá¹ƒ hoti, vitthÄ• rato chaá¸·aá¹…gulÄ• dhikadviha
vidatthÄ• dhikahatthaá¹ƒ, idÄ• nimanussÄ• naá¹ƒ pakatihatthena dÄ«ghato vidatthÄ• dhika
vitthÄ• rato navaá¹…gulÄ• dhikatihatthaá¹ƒ, dasÄ• chaá¸·aá¹…gulÄ• dhikadvihatthÄ• , tato
adhikaá¹ƒ ``taá¹ƒ atikkÄ• mayato chedanakaá¹ƒpÄ• cittiyaâ€™â€™ nti (Vin IV 533) vuttattÄ
kaá¹‡á¸• upaá¹-icchÄ• diyÄ• __pamÄ• á¹‡ikÄ• _ti ``dÄ«ghatocatasso vidatthiyo sugatavida
vidatthiyoâ€™â€™ ti (Vin IV 538) vuttattÄ• evaá¹ƒ vuttappamÄ• á¹‡ayuttÄ• , sÄ• pana vaá
dÄ«ghato chahatthÄ• hoti, vitthÄ• rato tihatthÄ• , idÄ• ni pakatihatthena pana dÄ«ghato na
tiriyato vidatthÄ• dhikacatuhatthÄ• ti veditabbÄ• . __vikappanÅ«pagapacchimacÄ«varappan
parikkhÄ• racoá¸·a_nti ettha pana vikappanÅ«pagapacchimacÄ«varappamÄ• á¹‡aá¹ƒ\Be I 9
dÄ«ghato aá¹-á¹-haá¹…gulaá¹ƒ hoti, tiriyato caturaá¹…gulaá¹ƒ, vaá¸• á¸• hakÄ«hatthenadÄ«
tiriyato vidatthippamÄ• á¹‡aá¹ƒ, idÄ• ni pakatihatthena pana dÄ«ghatovidatthÄ• dhikahattha
chaá¸·aá¹…gulÄ• dhikavidatthippamÄ• á¹‡aá¹ƒ. tenÄ• ha __ ``tassapamÄ• á¹‡aâ€™â€™ _

__bhesajjatthÄ• yÄ• _tiÄ• dÄ«su attano santakabhÄ• vato mocetvÄ• á¹-hapitaá¹ƒ sandhÄ•
``anadhiá¹-á¹-hitepinatthi Ä• pattÄ«â€™â€™ _ti vuttaá¹ƒ, ``idaá¹ƒ bhesajjatthÄ• ya, idaá¹ƒ n
vibhajitvÄ• sakasantakabhÄ• vato mocetvÄ• á¹-hapentena adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthÄ
``iminÄ• bhesajjaá¹ƒ cetÄ• pessÄ• mi, idaá¹ƒ mÄ• tuyÄ• dassÄ• mÄ«â€™â€™ ti á¹-hapent
adhiá¹-á¹-hÄ• tabbamevÄ• ti vadanti. __senÄ• sanaparikkhÄ• ratthÄ• ya dinnapaccattharaá
apÄ• rupitvÄ• kevalaá¹ƒmaÃ±capÄ«á¹-hesuyeva attharitvÄ• paribhuÃ±jiyamÄ• naá¹ƒ pacc
santakampi anadhiá¹-á¹-hÄ• tuá¹ƒvaá¹-á¹-atÄ«ti vadanti, heá¹-á¹-hÄ• pana paccattharaá¹‡a
adhiá¹-á¹-hÄ• tabbamevÄ• ti avisesena vuttattÄ• attanosantakaá¹ƒ adhiá¹-á¹-hÄ• tabbamev
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __tante á¹-hitaá¹ƒyevaadhiá¹-á¹-hÄ• tabba_nti ettha pacchA
adhiá¹-á¹-hitameva hoti, puna adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. sace pana paricchedaá¹ƒ das
vÄ«taá¹ƒ hoti, puna adhiá¹-á¹-hÄ• tabbanti vadanti. __eseva nayo_ti vikappanÅ«pagappamA
á¹-hitaá¹ƒyeva adhiá¹-á¹-hÄ• tabbanti attho.

<46> __ ``hÄ«nÄ• yÄ• vattanenÄ• _ti \Ne I 76/ `sikkhaá¹ƒ appaccakkhÄ• ya gihibhÄ• vÅ«pa
tÄ«supigaá¹‡á¹-hipadesu vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ aÃ±Ã±assa dÄ• ne viya cÄ«vare nirÄ• lay
pariccattattÄ• . keci pana `hÄ«nÄ• yÄ• vattanenÄ• ti bhikkhuniyÄ• gihibhÄ• vÅ«pagamanen
gahetvÄ• bhikkhu pana vibbhamantopi yÄ• va sikkhaá¹ƒ na paccakkhÄ• ti, tÄ• va bhikkhuye
vijahatÄ«â€™ ti \Be I 97/ vadanti, taá¹ƒ na gahetabbaá¹ƒ `bhikkhuniyÄ• hÄ«nÄ• yÄ• vattan
avuttattÄ• . bhikkhuniyÄ• hi gihibhÄ• vÅ«pagamanena adhiá¹-á¹-hÄ• navijahanaá¹ƒ visuá¹ƒ

vibbhamaneneva assamaá¹‡Ä«bhÄ• vato. __sikkhÄ• paccakkhÄ• nenÄ• _ti pana idaá¹ƒsac
sikkhaá¹ƒ paccakkhÄ• ti, tassa kÄ• yalaggampi cÄ«varaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«ti
vuttaâ€™â€™ nti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 469) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0
pana __ ``hÄ«nÄ• yÄ• vattanenÄ• _ti idaá¹ƒ antimavatthuá¹ƒ ajjhÄ• pajjitvÄ• bhikkhupaá¹-iÄ
titthiyapakkantassa ca bhikkhuniyÄ• ca bhikkhunibhÄ• ve nirapekkhatÄ• yagihiliá¹…gatitthi
sandhÄ• ya vuttaá¹ƒ. sikkhaá¹ƒ appaccakkhÄ• ya gihibhÄ• vÅ«pagamanaá¹ƒsandhÄ• ya vu
yuttaá¹ƒ, tadÄ• pi tassa upasampannattÄ• cÄ«varassaca tassa santakattÄ• vijahanatoâ€™
imÄ• ni dve vacanÄ• ni aÃ±Ã±amaÃ±Ã±aviruddhÄ• nihutvÄ• dissanti.

aá¹-á¹-hakathÄ• yaá¹ƒ pana ``hÄ«nÄ• yÄ• vattanena sikkhÄ• paccakkhÄ• nenÄ• â€™â€™
visuá¹ƒvuttattÄ• hÄ«nÄ• yÄ• vattante sati sikkhaá¹ƒ appaccakkhantepi cÄ«varaá¹ƒ adhiá¹-á
sikkhaá¹ƒpaccakkhante sati hÄ«nÄ• ya anÄ• vattantepÄ«ti adhippÄ• yo dissati, tasmÄ• sik
appaccakkhÄ• yakevalaá¹ƒ gihibhÄ• vaá¹ƒ upagacchantassa kiÃ±cÄ• pi bhikkhubhÄ• vo att
santakattÄ• vijahanaá¹ƒ, tathÄ• pi ``hÄ«nÄ• yÄ• vattanenÄ• â€™â€™ ti vuttattÄ• gihibhÄ•
adhiá¹-á¹-hÄ• navijahanaá¹ƒsiyÄ• yathÄ• taá¹ƒ liá¹…gaparivattanena. gihibhÄ• vaá¹ƒ anup
sikkhÄ• paccakkhÄ• naá¹ƒkarontassa kiÃ±cÄ• pi bhikkhuliá¹…gaá¹ƒ atthi, cÄ«varassa ca ta
vijahanaá¹ƒ, tathÄ• pi ``sikkhÄ• paccakkhÄ• nenÄ• â€™â€™ ti vuttattÄ• sikkhÄ• paccakkh
adhiá¹-á¹-hÄ• navijahanaá¹ƒ siyÄ• yathÄ• taá¹ƒ paccuddharaá¹‡e, tasmÄ• bhikkhu vÄ• ho
hÄ«nÄ• yÄ• vattissÄ• mÄ«ti \Be I 98/cittena gihiliá¹…gaggahaá¹‡ena cÄ«varaá¹ƒ adhiá¹-á¹-
sikkhÄ• paccakkhÄ• nena pana bhikkhussevacÄ«varaá¹ƒ bhikkhuniyÄ• sikkhÄ• paccakkhÄ
khanti. antimavatthuajjhÄ• pannakatitthiyapakkantakÄ• naá¹ƒpana cÄ«varassa adhiá¹-á¹-hÄ
aá¹-á¹-hakathÄ• yaá¹ƒ anÄ• gatattÄ• tesaÃ±ca hÄ«nÄ• yÄ• vattÄ• navohÄ• rÄ• bhÄ• vÄ•

__kaniá¹-á¹-haá¹…gulinakhavasenÄ• _ti \Ne I 77/ heá¹-á¹-himaparicchedaá¹ƒ dasseti. __ora
__ ``oratochiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhindati, parato na bhindatÄ«â€™â€™ _ti vuttaá¹ƒ
oraparabhÄ• vo veditabboti? yathÄ• nadÄ«paricchinne padese manussÄ• naá¹ƒ vasanadis
nÄ• ma hoti, itaradisÄ• bhÄ• getÄ«raá¹ƒ pÄ• rimaá¹ƒ nÄ• ma, tathÄ• bhikkhÅ«naá¹ƒ
nivÄ• sanapÄ• rupanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ cÄ«varassa majjhaá¹-á¹-hÄ• naá¹ƒ
yathÄ• vuttavidatthiÄ• dippamÄ• á¹‡assapadesassa oraá¹ƒ nÄ• ma, cÄ«varapariyantaá¹-á¹
lokato vÄ• yathÄ• ca oratobhogaá¹ƒ parato antaá¹ƒ katvÄ• cÄ«varaá¹ƒ á¹-hapetabbanti vu
abhimukhaá¹-á¹-hÄ• naá¹ƒ oraá¹ƒ nÄ• ma, itaraá¹-á¹-hÄ• naá¹ƒ paraá¹ƒ nÄ• ma, evaá¹ƒ bh
nivÄ• sanapÄ• rupanaá¹-á¹-hÄ• naá¹ƒ oraá¹ƒ nÄ• ma, itaraá¹ƒ paraá¹ƒnÄ• ma. evaá¹ƒ sÄ•
veditabbo. teneva __yo pana dubbalaá¹-á¹-hÄ• ne paá¹-hamaá¹ƒaggaá¸·aá¹ƒ datvÄ• pacch
chinditvÄ• apaneti, adhiá¹-á¹-hÄ• naá¹ƒ na bhijjati. maá¹‡á¸• alaparivattanepieseva nayo_ti
adhiá¹-á¹-hÄ• nabhijjanÄ• bhijjanabhÄ• vo dassito. tena vuttaá¹ƒvimativinodaniyaá¹ƒ (vi0 vi0
``esa nayo_ti iminÄ• pamÄ• á¹‡ayuttesu yatthakatthaci chidde adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ
saá¹…gaá¹‡hÄ• tÄ«â€™â€™ ti.

__khuddakaá¹ƒ cÄ«vara_nti muá¹-á¹-hipaÃ±cakÄ• dibhedappamÄ• á¹‡ato anÅ«nameva kh
__mahantaá¹ƒvÄ• khuddakaá¹ƒ karotÄ«_ti ettha tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ catÅ«su pas
chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒna vijahati, tasmiá¹ƒ \Be I 99/ padese samantato chinditvÄ• k
adhiá¹-á¹-hÄ• naá¹ƒna vijahatÄ«ti adhippÄ• yo. vimativinodaniyaá¹ƒ pana vuttaá¹ƒ __ ``mah
vÄ• karotÄ«_ti ettha atimahantaá¹ƒ cÄ«varaá¹ƒ muá¹-á¹-hipaÃ±cakÄ• dipacchimappamÄ• á
samantatochindanenapi vicchindanakÄ• le chijjamÄ• naá¹-á¹-hÄ• naá¹ƒ chiddasaá¹…khaá¹
adhiá¹-á¹-hÄ• naá¹ƒ na vijahatievÄ• ti sijjhati, `ghaá¹-etvÄ• chindati na bhijjatÄ«â€™ ti vaca
parikkhÄ• racoá¸·aá¹ƒpana vikappanÅ«pagapacchimappamÄ• á¹‡ato Å«naá¹ƒ katvÄ• chid
vijahati adhiá¹-á¹-hÄ• nassa anissayattÄ• , tÄ• ni puna baddhÄ• ni ghaá¹-itÄ• ni puna adhiá
veditabbaá¹ƒ. keci pana `vassikasÄ• á¹-ikacÄ«varedvidhÄ• chinne yadipi ekekaá¹ƒ khaá¹‡a
pacchimappamÄ• á¹‡aá¹ƒ hoti, ekasmiá¹ƒyeva khaá¹‡á¸• e adhiá¹-á¹-hÄ• naá¹ƒtiá¹-á¹-hati,
na vaá¹-á¹-antÄ«â€™ ti vuttattÄ• nisÄ«danakaá¹‡á¸• upaá¹-icchÄ• dÄ«supi esevanayoti va

<47> sammukhe pavattÄ• __sammukhÄ• _ti paccattavacanaá¹ƒ, taÃ±ca vikappanÄ• vises
ti bhummatthe nissakkavacanaá¹ƒ katvÄ• pi atthaá¹ƒ vadanti, abhimukheti attho. atha vÄ• s
vÄ• cÄ• ya eva vikappanÄ• __sammukhÄ• vikappanÄ• _. parammukhenavikappanÄ• __p
karaá¹‡atthenapi attho daá¹-á¹-habbo. ayameva pÄ• á¸·iyÄ• sameti. __sannihitÄ• sannihita
Ä• sannadÅ«rabhÄ• vaá¹ƒ. __ettÄ• vatÄ• nidhetuá¹ƒ vaá¹-á¹-atÄ«_ti ettakenevavikappanÄ
atirekacÄ«varaá¹ƒ na hotÄ«ti dasÄ• hÄ• tikkame nissaggiyaá¹ƒna janetÄ«ti adhippÄ• yo. __
... na vaá¹-á¹-atÄ«_ti sayaá¹ƒ apaccuddhÄ• raá¹‡aparibhuÃ±janepÄ• cittiyaá¹ƒ, adhiá¹-á¹-ha
vissajjane ca dukkaá¹-aÃ±ca sandhÄ• ya vuttaá¹ƒ. __paribhogÄ• dayopivaá¹-á¹-antÄ«_ti
paribhogavissajjanaadhiá¹-á¹-hÄ• nÄ• ni vaá¹-á¹-anti. __api_-saddena nidhetumpi vaá¹-á¹-a
paccuddhÄ• repi kate cÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tukÄ• mena \Be I 100/ vikappitacÄ«varame
atirekacÄ«varaá¹ƒ, taá¹ƒ pana ticÄ«varÄ• dinÄ• mena adhiá¹-á¹-hÄ• tukÄ• mena adhiá¹-á¹-
vikappitacÄ«varameva katvÄ• paribhuÃ±jitabbanti dasseti.

keci pana ``yaá¹ƒ vikappitacÄ«varaá¹ƒ, taá¹ƒ yÄ• va paribhogakÄ• lÄ• apaccuddharÄ• petv
paribhogakÄ• le pana sampatte paccuddharÄ• petvÄ• adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabba
paccuddharÄ• peyya, paccuddhÄ• reneva vikappanÄ• ya vigatattÄ• atirekacÄ«varaá¹ƒnÄ•
patteva nissaggiyaá¹ƒ, tasmÄ• yaá¹ƒ aparibhuÃ±jitvÄ• á¹-hapetabbaá¹ƒ, tadeva vikappeta
kate antodasÄ• heyeva adhiá¹-á¹-hÄ• tabbaá¹ƒ. yaÃ±ca aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I
paribhogÄ• di vaá¹-á¹-atÄ«â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• virujjhatÄ«â€™â€™ tiva
matimattameva. pÄ• á¸·iyaÃ±hi ``antodasÄ• haá¹ƒ adhiá¹-á¹-heti vikappetÄ«â€™â€™ ti (Vin
cÄ«varaá¹ƒ vikappetvÄ• apaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jeyya pÄ• cittiyaâ€™â€™ nti (V
vÄ• deti, tassa vÄ• vissÄ• santo paribhuÃ±jatÄ«â€™â€™ ti (Vin IV 376) ca sÄ• maÃ±Ã±at
aá¹-á¹-hakathÄ• yaÃ±ca (Sp (to Vin III) II 469) ``imaá¹ƒ cÄ«varaá¹ƒvÄ• vikappanaá¹ƒ vÄ• p
tiÄ• dinÄ• paccuddhÄ• raá¹ƒ adassetvÄ• ``mayhaá¹ƒ santakaá¹ƒparibhuÃ±ja vÄ• vissajje
karohÄ«â€™â€™ ti evaá¹ƒ attano santakattaá¹ƒ amocetvÄ• vaparibhogÄ• divasena paccu

pabhuti paribhogÄ• dayopi vaá¹-á¹-antÄ«â€™â€™ tiadhiá¹-á¹-hÄ• naá¹ƒ vinÄ• pi visuá¹ƒ pa
vuttattÄ• vikappanÄ• nantarameva paccuddharÄ• petvÄ• anadhiá¹-á¹-hahitvÄ• eva ca ticÄ
vikappanÄ• rahaá¹ƒ cÄ«varaá¹ƒ paribhuÃ±jituÃ±ca nidahituÃ±caidaá¹ƒ pÄ• á¹-ekkaá¹ƒ vina
bahÅ«naá¹ƒ pattÄ• naá¹ƒ vikappetuá¹ƒ paccuddharetuÃ±cavuttattÄ• paccuddhÄ• re tesaá¹
dassitÄ• ti sijjhati tesuekasseva adhiá¹-á¹-hÄ• tabbato, tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ Ä• g
gahetabbaá¹ƒ.

__mitto_ti \Ne I 79/ daá¸·hamitto. __sandiá¹-á¹-ho_ti diá¹-á¹-hamatto, na daá¸·hamitto. __pa
hotÄ«_ti evaá¹ƒ vikappite anantarameva evaá¹ƒ paccuddharitabbanti vinayakammaá¹ƒ na jÄ
jÄ• nÄ• ti paccuddharituâ€™â€™ _nti. iminÄ• pi cetaá¹ƒ veditabbaá¹ƒ ``vikappanÄ• samana
kÄ• tabboâ€™â€™ ti. __vikappitavikappanÄ• nÄ• mesÄ• vaá¹-á¹-atÄ«_ti adhiá¹-á¹-hitaadh
adhippÄ• yo.

<48> evaá¹ƒ cÄ«vare adhiá¹-á¹-hÄ• navikappanÄ• nayaá¹ƒ dassetvÄ• idÄ• ni patte
adhiá¹-á¹-hÄ• navikappanÄ• nayaá¹ƒdassento __ ``patte panÄ• â€™â€™ _tiÄ• dimÄ• ha. ta
etthÄ• ti patto, jinasÄ• sanabhÄ• vobhikkhÄ• bhÄ• janaviseso. vuttaÃ±hi ``pattaá¹ƒ pakkhe
gate tisÅ«â€™â€™ ti, tasmiá¹ƒ __patte. panÄ• _ti pakkhantaratthe nipÄ• to. __nayo_ti
adhiá¹-á¹-hÄ• navikappanÄ• nayo. cÄ«varevuttaadhiá¹-á¹-hÄ• navikappanÄ• nayato aÃ±Ã±
patte adhiá¹-á¹-hÄ• navikappanÄ• nayo veditabbotiyojanÄ• . pattaá¹ƒ adhiá¹-á¹-hahantena p
adhiá¹-á¹-hÄ• tabbo, na appamÄ• á¹‡ayuttoti sambandho. tena pamÄ• á¹‡ato Å«nÄ• dhike
ruhati, tasmÄ• tÄ• disaá¹ƒ pattaá¹ƒ bhÄ• janaparibhogenaparibhuÃ±jitabbanti dasseti. vakk
bhÄ• janaparibhogena paribhuÃ±jitabbÄ• , na adhiá¹-á¹-hÄ• nÅ«pagÄ• na vikappanÅ«pagÄ

__dve magadhanÄ• á¸·iyo_ti ettha magadhanÄ• á¸·i nÄ• ma yÄ• mÄ• gadhikÄ• ya tulÄ• ya
udakaá¹ƒgaá¹‡hÄ• ti. sÄ«haá¸·adÄ«pe pakatinÄ• á¸·ito khuddakÄ• hoti, damiá¸·anÄ• á¸·ito
vuttaÃ±hetaá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) II 602) ``magadhanÄ• á¸·i nÄ• m
aá¸• á¸• haterasapalÄ• hotÄ«ti andhakaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. sÄ«haá¸·adÄ«pe pal
damiá¸·anÄ• á¸·i khuddakÄ• , magadhanÄ• á¸·ipamÄ• á¹‡ayuttÄ• , tÄ• ya magadhanÄ• á¸·i
sÄ«haá¸·anÄ• á¸·i hotÄ«ti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒvuttaâ€™â€™ nti. atha vÄ• magad
kuá¸• uvÄ• ni ekaÃ±ca muá¹-á¹-hiá¹ƒ ekÄ• ya camuá¹-á¹-hiyÄ• tatiyabhÄ• gaá¹ƒ gaá¹‡hÄ•
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 598-602) ``magadhanÄ• á¸·i nÄ• ma chapasatÄ• nÄ• á¸·
`aá¹-á¹-hapasatÄ• â€™ ti apare. tattha purimÄ• naá¹ƒ matenatipasatÄ• ya nÄ• á¸·iyÄ• dve
magadhanÄ• á¸·i hoti. pacchimÄ• naá¹ƒ catupasatÄ• ya nÄ• á¸·iyÄ• dve nÄ• á¸·iyo ekÄ• m
Ä• cariyadhammapÄ• lattherena pana pakatiyÄ• catumuá¹-á¹-hikaá¹ƒkuá¸• uvaá¹ƒ, catukua
nÄ• á¸·iyÄ• soá¸·asa nÄ• á¸·iyo doá¹‡aá¹ƒ, taá¹ƒ pana magadhanÄ• á¸·iyÄ• dvÄ• dasa nÄ•
tasmÄ• tena nayena magadhanÄ• á¸·i nÄ• ma paÃ±ca kuá¸• uvÄ• ni \Ne I 80/ ekaÃ±ca mu
muá¹-á¹-hiyÄ• tatiyabhÄ• gaÃ±ca gaá¹‡hÄ• tÄ«ti veditabbaâ€™â€™ nti. tattha kuá¸• uvotip
abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ ---

``kuá¸• uvo pasato eko.

pattho te caturo siyuá¹ƒ.

Ä• á¸·hako caturo patthÄ• .

doá¹‡aá¹ƒ vÄ• caturÄ• á¸·hakaâ€™â€™ nti ||

atha vÄ• magadhanÄ• á¸·i nÄ• ma yÄ• catukuá¸• uvÄ• ya nÄ• á¸·iyÄ• catasso nÄ• á¸·iyo
vuttaÃ±hetaá¹ƒvimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 602) __ ``damiá¸·anÄ• á¸·Ä«_ti purÄ• á
sandhÄ• yavuttaá¹ƒ. sÄ• ca catumuá¹-á¹-hikehi kuá¸• uvehi aá¹-á¹-hakuá¸• uvÄ• , tÄ• ya nÄ
magadhanÄ• á¸·igaá¹‡hÄ• ti, purÄ• á¹‡Ä• pana sÄ«haá¸·anÄ• á¸·i tisso nÄ• á¸·iyo gaá¹‡hÄ
matenamagadhanÄ• á¸·i \Be I 103/ idÄ• ni vattamÄ• nÄ• ya catukuá¸• uvÄ• ya damiá¸·anÄ•
tato magadhanÄ• á¸·ito upaá¸• á¸• haÃ±ca purÄ• á¹‡adamiá¸·anÄ• á¸·isaá¹…khÄ• taá¹ƒ pa
omako nÄ• ma patto patthodanaá¹ƒ gaá¹‡hÄ• tÄ«ti pÄ• á¸·ivacanaá¹ƒ sameti. lokiyehipi ---

`lokiyaá¹ƒ magadhaÃ±ceti, patthadvayamudÄ• haá¹-aá¹ƒ.

lokiyaá¹ƒ soá¸·asapalaá¹ƒ, mÄ• gadhaá¹ƒ diguá¹‡aá¹ƒ mataâ€™ nti || (vi0 vi0 á¹-Ä«0 I 602)

evaá¹ƒ loke nÄ• á¸·iyÄ• magadhanÄ• á¸·i diguá¹‡Ä• ti dassitÄ• . evaÃ±ca gayhamÄ• ne on
yÄ• panamattodanagÄ• hikÄ• ca siddhÄ• hoti. na hi sakkÄ• aá¹-á¹-hakuá¸• uvato Å«noda
athÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ pariyesitvÄ• yÄ• petuá¹ƒ. teneva vuttaá¹ƒ
veraÃ±jakaá¹‡á¸• aá¹-á¹-hakathÄ• yaá¹ƒ `pattho nÄ• ma nÄ• á¸·imattaá¹ƒ hoti, ekassa puris
yÄ• panÄ• yÄ• â€™ tiâ€™â€™. vuttampi hetaá¹ƒjÄ• takaá¹-á¹-hakathÄ• yaá¹ƒ (Ja V 21.192
duvinnaâ€™â€™ nti, ``ekassadinnaá¹ƒ dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ pahotÄ«â€™â€™ ti ca, tasm
vuttanayÄ• nusÄ• rena gahetabbanti. __Ä• lopassaÄ• lopassa anurÅ«pa_nti odanassa catu
vuttaÃ±hetaá¹ƒ majjhimanikÄ• ye brahmÄ• yusuttasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Ps II 387) ``by
odanacatutthabhÄ• goâ€™â€™ ti. __odanagatikÄ• nÄ«_tiodanassa gati \Ne I 81/ gati yesaa
__gatÄ«_ti ca okÄ• so odanassaantopavisanasÄ«lattÄ• odanassa okÄ• soyeva tesaá¹ƒ ok
attanookÄ• saá¹ƒ gavesantÄ«ti attho. __bhÄ• janaparibhogenÄ• _ti udakÄ• haraá¹‡Ä• dinÄ

evaá¹ƒ pamÄ• á¹‡ato adhiá¹-á¹-hÄ• nÅ«pagavikappanÅ«pagapattaá¹ƒ dassetvÄ• idÄ• ni p
dassetuá¹ƒ__ ``pamÄ• á¹‡ayuttÄ• nampÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ayopatto paÃ
104/ kammÄ• rapakkaá¹ƒyeva anadhiá¹-á¹-hahitvÄ• samaá¹‡asÄ• ruppanÄ«lavaá¹‡á¹‡aka
punappunaá¹ƒnÄ• nÄ• sambhÄ• rehi pacitabbo, ayopattassa atikakkhaá¸·attÄ• kammÄ• ra
paÃ±cavÄ• rapakkoyevasamaá¹‡asÄ• ruppanÄ«lavaá¹‡á¹‡o hoti. __mattikÄ• patto dvÄ«hi

nayo. tassa pana mudukattÄ• kumbhakÄ• rakapÄ• kena saddhiá¹ƒ dvivÄ• rapakkopi sama
evaá¹ƒ katoyeva hi patto adhiá¹-á¹-hÄ• nÅ«pago vikappanÅ«pago ca hoti, nÄ• kato. tena va
ca suniá¹-á¹-hiteyeva adhiá¹-á¹-hÄ• nÅ«pago hoti. yo adhiá¹-á¹-hÄ• nÅ«pago, sveva vikappa
saá¹…ga0-a 48). __so hatthaá¹ƒ Ä• gatopi anÄ• gatopi adhiá¹-á¹-hÄ• tabbovikappetabbo_ti
adhiá¹-á¹-hÄ• tuá¹ƒ vikappetuÃ±ca labhati, á¹-hapitaá¹-á¹-hÄ• nasallakkhaá¹‡amevapamÄ•
tamevatthaá¹ƒ vitthÄ• retumÄ• ha __ ``yadi hÄ«â€™â€™ _tiÄ• di. __hi_-saddovitthÄ• rajota
á¹-hapessÄ• mÄ«_ti kÄ• á¸·avaá¹‡á¹‡apÄ• kaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

idÄ• ni pattÄ• dhiá¹-á¹-hÄ• naá¹ƒ dassetumÄ• ha __ ``tattha dve pattassa adhiá¹-á¹-hÄ• nÄ
__sÄ• mantavihÄ• re_tiidaá¹ƒ upalakkhaá¹‡avasena vuttaá¹ƒ, tato dÅ«re á¹-hitampi adhiá¹-
__á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• _tiidampi upacÄ• ramattaá¹ƒ, pattasallakkhaá¹‡an

idÄ• ni adhiá¹-á¹-hÄ• navijahanaá¹ƒ dassetuá¹ƒ __ ``evaá¹ƒ appamattassaâ€™â€™ _tyÄ• c
chiddaá¹ƒhotÄ«_ti mukhavaá¹-á¹-ito heá¹-á¹-hÄ• dvaá¹…gulamattokÄ• sato paá¹-á¹-hÄ• ya
hoti.

__sattannaá¹ƒ_ \Be I 105/ __dhaÃ±Ã±Ä• na_nti ---

``sÄ• li vÄ«hi ca kudrÅ«so.

godhÅ«mo varako yavo.

kaá¹…gÅ«ti \Ne I 82/ satta dhaÃ±Ã±Ä• ni.

nÄ«vÄ• rÄ• dÄ« tu tabbhidÄ• â€™â€™ ti || ---

vuttÄ• naá¹ƒ sattavidhÄ• naá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ.

<49> evaá¹ƒ pattÄ• dhiá¹-á¹-hÄ• naá¹ƒ dassetvÄ• idÄ• ni pattavikappanaá¹ƒ dassetuá¹ƒ __
_tiÄ• dimÄ• ha. taá¹ƒ cÄ«varavikappane vuttanayeneva veditabbaá¹ƒ.

<50> evaá¹ƒ vikappanÄ• nayaá¹ƒ dassetvÄ• idÄ• ni patte bhinne kattabbavidhiá¹ƒ dassetu
``evaá¹ƒadhiá¹-á¹-hahitvÄ• â€™â€™ _iccÄ• di. tattha __apatto_ti iminÄ• adhiá¹-á¹-hÄ• nav
paÃ±cabandhanepipatte aparipuá¹‡á¹‡apÄ• ke patte viya adhiá¹-á¹-hÄ• naá¹ƒ na ruhati. __
vÄ• â€™â€™ _ti vuttattÄ• tambalohÄ• dikappiyalohehi ayopattassa chiddaá¹ƒ chÄ• detuá¹ƒ
``lohamaá¹‡á¸• alakenÄ• â€™â€™ _tivuttaá¹ƒ. __suddhehi ... pe ... na vaá¹-á¹-atÄ«_ti idaá¹
pakkhitte vilÄ«yamÄ• nattÄ• vuttaá¹ƒ. __phÄ• á¹‡itaá¹ƒ jhÄ• petvÄ• pÄ• sÄ• á¹‡acuá¹‡á¹‡
vaá¹-á¹-atÄ«_ti pÄ• sÄ• á¹‡acuá¹‡á¹‡enasaddhiá¹ƒ phÄ• á¹‡itaá¹ƒ pacitvÄ• tathÄ• pakken

bandhituá¹ƒ vaá¹-á¹-ati. __aparibhogenÄ• _tiayuttaparibhogena. __ ``anujÄ• nÄ• mi bhikkha
vuttattÄ• maÃ±capÄ«á¹-hÄ• dÄ«suyattha katthaci Ä• dhÄ• rakaá¹ƒ á¹-hapetvÄ• tattha patt
vaá¹-á¹-ati Ä• dhÄ• rakaá¹-á¹-hapanokÄ• sassaaniyamitattÄ• ti vadanti.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

adhiá¹-á¹-hÄ• navikappanavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

aá¹-á¹-hamo paricchedo.

9. cÄ«varavippavÄ• savinicchayakathÄ•

<51> evaá¹ƒ \Be I 106/ adhiá¹-á¹-hÄ• navikappanavinicchayakathaá¹ƒ dassetvÄ• idÄ• ni cÄ
vinÄ• vÄ• savinicchayakaraá¹‡aá¹ƒdassetuá¹ƒ __ ``cÄ«varenavinÄ• vÄ• soâ€™â€™ _tyÄ•
cÄ«varaá¹ƒ, cayaá¹ƒ saÃ±cayaá¹ƒ \Ne I 83/ karÄ«yatÄ«ti attho, ariyaddhajo vatthaviseso. id
ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hahitvÄ• dhÄ• ritaá¹ƒ cÄ«varattayameva. __vinÄ• _
vasanaá¹ƒ vÄ• so, vinÄ• vÄ• sovinÄ• vÄ• so, cÄ«varena vinÄ• vÄ• so __cÄ«varavinÄ• vÄ•
ti vattabbevatticchÄ• vasena, gÄ• thÄ• pÄ• dapÅ«raá¹‡atthÄ• ya vÄ• aluttasamÄ• saá¹ƒ ka
daá¹-á¹-habbaá¹ƒ. tathÄ• ca vakkhati ``ticÄ«varÄ• dhiá¹-á¹-hÄ• nena ... pe ... vippavÄ• soâ
saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mi, imaá¹ƒ uttarÄ• saá¹…gaá¹ƒ adhiá¹-á¹-hÄ• mi, imaá¹ƒ a
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti evaá¹ƒ nÄ• mena adhiá¹-á¹-hitÄ• naá¹ƒtiá¹‡á¹‡aá¹ƒ cÄ«varÄ
attho, ekenapi vinÄ• vasituá¹ƒ na vaá¹-á¹-ati, vasantassabhikkhuno saha aruá¹‡uggamanÄ•
nissaggiyaá¹ƒ hoti, pÄ• cittiyaÃ±ca Ä• pajjatÄ«ti sambandho. __vasitabba_nti ettha vasanak
catuiriyÄ• pathasÄ• dhÄ• raá¹‡Ä• , tasmÄ• kÄ• yalaggaá¹ƒ vÄ• hotualaggaá¹ƒ vÄ• , aá¸• a
anto katvÄ• tiá¹-á¹-hantopi carantopi nisinnopi nipannopihatthapÄ• se katvÄ• vasanto nÄ•

evaá¹ƒ sÄ• maÃ±Ã±ato avippavÄ• salakkhaá¹‡aá¹ƒ dassetvÄ• idÄ• ni gÄ• mÄ• dipannaras
visesatodassetumÄ• ha __ ``gÄ• miâ€™â€™ _ccÄ• di. tattha __gÄ• manivesanÄ• ni_ pÄ• l
yÄ• nÄ• dÄ«naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ sÄ• lÄ• . __aá¹-á¹-o_ nÄ• ma paá¹-irÄ• jÄ• dipaá¹-ib
iá¹-á¹-hakÄ• hikato bahalabhittiko catupaÃ±cabhÅ«miko patissayaviseso. __mÄ• á¸·o_ nÄ•
ekakÅ«á¹-asaá¹…gahitocaturassapÄ• sÄ• do. __pÄ• sÄ• do_ nÄ• ma dÄ«ghapÄ• sÄ• do. _
muá¹‡á¸• acchadanapÄ• sÄ• do, __muá¹‡á¸• acchadanapÄ• sÄ• do_ti \Be I 107/ ca candik
vuccati. __sattho_nÄ• ma jaá¹…ghasattho vÄ• sakaá¹-asattho vÄ• . __khettaá¹ƒ_ nÄ• ma
pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• naá¹ƒ viruhanaá¹-á¹-hÄ• naá¹ƒ. __dhaÃ±Ã±akaraá¹‡aá¹ƒ_ nÄ
__Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• mo phalÄ• rÄ• mo. __vihÄ• rÄ• _dayopÄ• kaá¹-Ä• eva
sanniviá¹-á¹-hÄ• ni gahitÄ• nÄ«ti veditabbaá¹ƒ. antogÄ• me á¹-hitÄ• naÃ±hi gÄ• maggahaá¹
gÄ• maparihÄ• royevÄ• ti. gÄ• maggahaá¹‡ena canigamanagarÄ• nipi gahitÄ• neva honti.

__parikhÄ• ya vÄ• parikkhitto_ti iminÄ• samantÄ• nadÄ«taá¸·Ä• kÄ• diudakena parikkhitto
parikkhittoyevÄ• tidasseti. __taá¹ƒ pamÄ• á¹‡aá¹ƒ atikkamitvÄ• _ti gharassa upari Ä• kÄ• s
aá¸• á¸• hateyyaratanappamÄ• á¹‡aá¹ƒatikkamitvÄ• . __sabhÄ• ye vÄ• vatthabba_nti iminÄ
sabhÄ• yasaddo napuá¹ƒsakaliá¹…goatthÄ«ti dasseti. sabhÄ• saddo hi itthiliá¹…go, sabhÄ•
napuá¹ƒsakaliá¹…goti. __dvÄ• ramÅ«le vÄ• _ti nagarassa dvÄ• ramÅ«le vÄ• . __tesa_nti
sabhÄ• yanagaradvÄ• ramÅ«lÄ• naá¹ƒ. tassÄ• vÄ«thiyÄ• \Ne I 84/ sabhÄ• yadvÄ• rÄ• na
gehÄ• ni, sÄ• ca antaravÄ«thi gahitÄ• yeva hoti. ettha ca dvÄ• ravÄ«thigharesuvasantena
gÄ• mappavesanasahaseyyÄ• didosaá¹ƒ pariharitvÄ• suppaá¹-icchannatÄ• diyutteneva bh
sabbesaá¹ƒ vasanatthÄ• ya papÄ• sadisÄ• katÄ• , antarÄ• rÄ• me viya yathÄ• sukhaá¹ƒ va
veditabbaá¹ƒ. __atiharitvÄ• ghare nikkhipatÄ«_ti vÄ«thiá¹ƒ muÃ±citvÄ• á¹-hite aÃ±Ã±asmi
tenÄ• ha __ ``vÄ«thihatthapÄ• so na rakkhatÄ«â€™â€™ _ti. __purato vÄ• pacchato vÄ• ha
hatthapÄ• saá¹ƒ sandhÄ• ya vadati.

evaá¹ƒ gÄ• mavasena vippavÄ• sÄ• vippavÄ• saá¹ƒ dassetvÄ• idÄ• ni nivesanavasena da
santakaá¹ƒ nivesanaá¹ƒ hotÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __ovarako_ nÄ• ma gabbha
aÃ±Ã±o gabbhoti vadanti, gabbhassa vÄ• pariyÄ• yavacanametaá¹ƒ. idÄ• niudositÄ• divas
``udositiâ€™â€™ _ccÄ• dimÄ• ha. tattha __vuttanayenevÄ• _ti ``ekakulassasantako udosit
cÄ• â€™â€™ tiÄ• dinÄ• nivesane vuttanayena. __eva_-saddovisesanivatti attho. tena vise

idÄ• ni yesu viseso atthi, te dassento __ ``sace ekakulassa nÄ• vÄ• â€™â€™ _tiÄ• dimÄ• h
__pariyÄ• diyitvÄ• _ti vinivijjhitvÄ• , ajjhottharitvÄ• vÄ• . vuttamevatthaá¹ƒ vibhÄ• veti__
``antopaviá¹-á¹-henÄ• â€™â€™ _tiÄ• dinÄ• . tattha __antopaviá¹-á¹-henÄ• _ti gÄ• massa, n
antopaviá¹-á¹-hena. ``satthenÄ• â€™â€™ ti pÄ• á¹-haseso. __nadÄ«parihÄ• ro labbhatÄ«_
nadÄ«parihÄ• rassaavuttattÄ• gÄ• mÄ• dÄ«hi aÃ±Ã±attha viya cÄ«varahatthapÄ• soyeva
gaá¹‡á¹-hipadesuvuttaá¹ƒ. aÃ±Ã±e pana ``iminÄ• aá¹-á¹-hakathÄ• vacanena nadÄ«parihÄ•
nadÄ«hatthapÄ• sona vijahitabboâ€™â€™ ti vadanti. yathÄ• pana ajjhokÄ• se sattabbhant
labbhati, evaá¹ƒ nadiyaá¹ƒ udakukkhepavasena nadÄ«parihÄ• ro labbhatÄ«ti katvÄ• aá¹-á¹
nadÄ«parihÄ• rovisuá¹ƒ avutto siyÄ• sattabbhantaraudakukkhepasÄ«mÄ• naá¹ƒ araÃ±Ã±a
labbhamÄ• nattÄ• . evaÃ±ca sati samuddajÄ• tassaresupi parihÄ• ro avuttasiddho hoti nadi
nadÄ«hatthapÄ• so na vijahitabboti pana atthe sati nadiyÄ• ativitthÄ• rattÄ• bahusÄ• dhÄ•
antonadiyaá¹ƒ cÄ«varaá¹ƒ á¹-hapetvÄ• nadÄ«hatthapÄ• se á¹-hitena cÄ«varassa pavattiá¹
sakkÄ• bhaveyya. esa nayo samuddajÄ• tassaresupi. antoudakukkhepe vÄ• tassa hatthap
sakkÄ• ti ayaá¹ƒ amhÄ• kaá¹ƒ attanomati, vicÄ• retvÄ• gahetabbaá¹ƒ. __vihÄ• rasÄ«ma_n
85/ sandhÄ• yÄ• ha. ettha ca \Be I 109/ vihÄ• rassa nÄ• nÄ• kulasantakabhÄ• vepiavippavÄ
sabbattha cÄ«varaavippavÄ• sasambhavato padhÄ• nattÄ• tatthasatthaparihÄ• ro na labbh
gantvÄ• vasitabbaâ€™â€™ _nti vuttaá¹ƒ. __satthasamÄ«pe_tiidaá¹ƒ yathÄ• vuttaabbhanta
vuttaá¹ƒ.

yasmÄ• ``nÄ• nÄ• kulassa parikkhitte khette cÄ«varaá¹ƒ nikkhipitvÄ• khettadvÄ• ramÅ«le
vatthabbaâ€™â€™ nti vuttaá¹ƒ, tasmÄ• dvÄ• ramÅ«lato aÃ±Ã±attha khettepi vasantena cÄ
hatthapÄ• se katvÄ• yeva vasitabbaá¹ƒ.

__vihÄ• ro_ nÄ• ma saparikkhitto vÄ• aparikkhitto vÄ• sakalo Ä• vÄ• soti vadanti. __yasm
ekagehameva vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 491-494) pana __ ``vihÄ• ro_ n
__yasmiá¹ƒ vihÄ• re_ti tassa antopariveá¹‡Ä• diá¹ƒsandhÄ• ya vuttaâ€™â€™ nti vuttaá¹ƒ.
cettha kÄ• rÄ• pakÄ• naá¹ƒ vasena veditabbÄ• .

__yaá¹ƒ majjhanhike kÄ• le samantÄ• chÄ• yÄ• pharatÄ«_ti yadÄ• mahÄ• vÄ«thiyaá¹ƒ uj
gacchantaá¹ƒsÅ«riyamaá¹‡á¸• alaá¹ƒ majjhanhikaá¹ƒ pÄ• puá¹‡Ä• ti, tadÄ• yaá¹ƒ okÄ• saá
sandhÄ• yavuttaá¹ƒ. vimativinodaniyaá¹ƒ pana __ ``chÄ• yÄ• ya phuá¹-á¹-hokÄ• sassÄ• _ti
avikkhittaleá¸• á¸• upÄ• tabbhantaraá¹ƒsandhÄ• ya vadatÄ«â€™â€™ ti vuttaá¹ƒ. __agaman
nivattetuá¹ƒ asakkuá¹‡eyyakesamuddamajjhe ye dÄ«pakÄ• , tesÅ«ti yojanÄ• . __itarasmi_n
cÄ«vare.

<52> __nadiá¹ƒ otaratÄ«_ti hatthapÄ• saá¹ƒ muÃ±citvÄ• otarati. __nÄ• pajjatÄ«_ti paribho
nÄ• pajjati. tenÄ• ha __ ``so hÄ«â€™â€™ _tiÄ• di. __aparibhogÄ• rahattÄ• _ti iminÄ• nissa
anissajjitvÄ• paribhuÃ±jantassa dukkaá¹-aá¹ƒ acittakanti siddhaá¹ƒ. __ekaá¹ƒ_ \Be I 110/ _
aá¹ƒsakÅ«á¹-e á¹-hapetvÄ• gantabba_nti idaá¹ƒbahÅ«naá¹ƒ saÃ±caraá¹‡aá¹-á¹-hÄ• ne eva
sÄ• ruppanti katvÄ• vuttaá¹ƒ, na Ä• pattiaá¹…gattÄ• . bahigÄ• me á¹-hapetvÄ• pi apÄ• rup
``vinayakammaá¹ƒ kÄ• tabbaâ€™â€™ _nti. athavÄ• vihÄ• re sabhÄ• gaá¹ƒ bhikkhuá¹ƒ na
Ä• sanasÄ• laá¹ƒ gantvÄ• vinayakammaá¹ƒ kÄ• tabbanti yojanÄ• . Ä• sanasÄ• laá¹ƒ gacch
gantabbanti Ä• ha __ ``santaruttarenÄ• â€™â€™ _ti naá¹-á¹-hacÄ«varassa santaruttarasÄ•
pana kiá¹ƒ kÄ• tabbÄ• ti Ä• ha __ ``saá¹…ghÄ• á¹-iá¹ƒ_ \Ne I 86/ __bahigÄ• me á¹-hapetvÄ
ca bahigÄ• me á¹-hapitasaá¹…ghÄ• á¹-iyaÃ±ca paá¹-hamaá¹ƒ vinayakammaá¹ƒ katvÄ• pac
nivÄ• setvÄ• antaravÄ• sake kÄ• tabbaá¹ƒ. ettha ca bahigÄ• me á¹-hapitassapi vinayakam
á¹-hitaá¹ƒ nissajjituá¹ƒ, nissaá¹-á¹-haá¹ƒ dÄ• tuÃ±ca vaá¹-á¹-atÄ«ti veditabbaá¹ƒ.

daharÄ• naá¹ƒ gamane saussÄ• hattÄ• __ ``nissayo pana na paá¹-ippassambhatÄ«â€™â€
... pe ... paá¹-ippassambhatÄ«_ti saussÄ• hatte gamanassa upacchinnattÄ• vuttaá¹ƒ, tesaá
uá¹-á¹-hahitvÄ• saussÄ• hena gacchantÄ• naá¹ƒ aruá¹‡e antarÄ• uá¹-á¹-hitepi na paá¹-ipp
aruá¹‡uggamanÄ• sayantÄ«â€™â€™ ti vuttattÄ• . teneva __ ``gÄ• maá¹ƒ pavisitvÄ• ... pe
paá¹-ippassambhatÄ«â€™â€™ _ti vuttaá¹ƒ. __aÃ±Ã±amaÃ±Ã±assa vacanaá¹ƒ aggahetvÄ•
saussÄ• hattÄ• gamanakkhaá¹‡e paá¹-ippassaddhi na vuttÄ• . __dhenubhayenÄ• _ti taruá¹
Ä• dhÄ• vitvÄ• siá¹…gena paharaá¹‡abhayena. __nissayo ca paá¹-ippassambhatÄ«_ti ettha
á¹-hitÄ• naá¹ƒyÄ• va bhayavÅ«pasamÄ• á¹-hÄ• tabbato ``antoaruá¹‡eyeva gamissÄ• mÄ«
asakkuá¹‡eyyattÄ• vuttaá¹ƒ. yattha pana evaá¹ƒ niyametuá¹ƒ sakkÄ• , tattha antarÄ• aruá¹

paá¹-ippassambhati bhesajjatthÄ• ya gÄ• maá¹ƒ paviá¹-á¹-hadaharÄ• naá¹ƒ viya.

__antosÄ«mÄ• yaá¹ƒ_ \Be I 111/ __gÄ• ma_nti avippavÄ• sasÄ«mÄ• sammutito pacchÄ• patiá¹-á¹-hÄ• pitagÄ• maá¹ƒsandhÄ• ya vadati gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca á¹-hape __paviá¹-á¹-hÄ• na_nti Ä• cariyantevÄ• sikÄ• naá¹ƒvisuá¹ƒ visuá¹ƒ gatÄ• naá¹ƒ avippavÄ• cÄ«varÄ• ni nissaggiyÄ• ni honti, _ saussÄ• hatÄ• ya__na nissayo paá¹-ippassambhati_. __ sutvÄ• Ä• gacchantÄ• naá¹ƒ antarÄ• magge.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

cÄ«varavippavÄ• savinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

navamo paricchedo.

10. bhaá¹‡á¸• apaá¹-isÄ• manavinicchayakathÄ•

<53> evaá¹ƒ cÄ«varavippavÄ• savinicchayaá¹ƒ kathetvÄ• idÄ• ni bhaá¹‡á¸• apaá¹-isÄ• ma ``bhaá¹‡á¸• assa_ \Ne I 87/ __paá¹-isÄ• manaâ€™â€™ _ntiÄ• dimÄ• ha. tattha bhaá¸• itab __bhaá¹‡á¸• aá¹ƒ, _ bhaá¸• itabbaá¹ƒicchitabbanti vÄ• __bhaá¹‡á¸• aá¹ƒ, _ bhaá¹‡á¸• anti etenÄ• ti vÄ• __bhaá¹‡á¸• aá¹ƒ, _ mÅ«ladhanaá¹ƒ, parikkhÄ• ro vÄ• . vuttaÃ±hi abhidhÄ•

``bhÄ• janÄ• diparikkhÄ• re, bhaá¹‡á¸• aá¹ƒ mÅ«ladhanepi cÄ• â€™â€™ ti.

tassa bhaá¹‡á¸• assa, paá¹-isÄ• miyate __paá¹-isÄ• manaá¹ƒ, _ rakkhaá¹‡aá¹ƒ gopananti a ``paresaá¹ƒbhaá¹‡á¸• assa gopanaâ€™â€™ _nti. __mÄ• tu kaá¹‡á¹‡apiá¸·andhanaá¹ƒ tÄ• sambhÄ• vanattho. tena pageva aÃ±Ã±Ä• takÄ• naá¹ƒ santakanti dasseti. __gihisantaka_n sahadhammikÄ• naá¹ƒsantakaá¹ƒ paá¹-isÄ• metuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti. __bhaá¹‡á¸• Ä vissÄ• saggÄ• hÄ• dinÄ• gahetvÄ• paá¹-isÄ• mentassa anÄ• pattÄ«ti dasseti. tena vakkha gahetvÄ• paá¹-isÄ• metabbaâ€™â€™ nti. __chandenapi bhayenapÄ«_ti vaá¸• á¸• hakÄ«Ä rÄ• javallabhÄ• dÄ«su bhayena balakkÄ• rena pÄ• tetvÄ• gatesu ca paá¹-isÄ• metuá¹ƒ vaá

saá¹…gopanatthÄ• ya attano hatthe nikkhittassa bhaá¹‡á¸• assa guttaá¹-á¹-hÄ• ne paá¹-isÄ ``nÄ• haá¹ƒgaá¹‡hÄ• mÄ«â€™â€™ tiÄ• dinÄ• aÃ±Ã±asmiá¹ƒ payoge akate rajjasaá¹…kho tassadassÄ• mi, na mayhaá¹ƒ dÄ• ni dassatÄ«â€™â€™ ti ubhohipi sakasakaá¹-á¹-hÄ• ne n dhuranikkhepekatepi avahÄ• ro natthi. keci panettha ``pÄ• rÄ• jikameva paá¹-isÄ• manapay tivadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, na sÄ• rato paccetabbaá¹ƒ. paá¹-isÄ• manakÄ• le his theyyacittaá¹ƒnatthi, ``na dÄ• ni tassa dassÄ• mÄ«â€™â€™ ti theyyacittuppattikkhaá¹‡e ca dhuranikkhepacittappavattiyÄ• hetubhÅ«to kÄ• yavacÄ«payogo natthi, yena so Ä• pattiá¹ƒ

akiriyasamuá¹-á¹-hÄ• nÄ• ayaá¹ƒ Ä• pattÄ«ti. __dÄ• ne saussÄ• ho, rakkhati tÄ• vÄ• _ti ava
avuttattÄ• ``nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ tiÄ• dinÄ• musÄ• vÄ• dakaraá¹‡e pÄ• citti
dukkaá¹-aá¹ƒtheyyacittÄ• bhÄ• vena sahapayogassapi abhÄ• vatoti gahetabbaá¹ƒ.

__yadipi mukhena dassÄ• mÄ«ti vadati ... pe ... pÄ• rÄ• jika_nti ettha katarapayogena Ä• pa
paá¹-hamena bhaá¹‡á¸• apaá¹-isÄ• manapayogena tadÄ• theyyacittabhÄ• vÄ• , nÄ• pi ``da
kathanapayogenatadÄ• theyyacitte vijjamÄ• nepi payogassa kappiyattÄ• ti? vuccate --- sÄ•
tibahuso yÄ• ciyamÄ• nopi \Ne I 88/ adatvÄ• yena payogena attano adÄ• tukÄ• mataá¹ƒ sÄ
so adÄ• tukÄ• mo ayaá¹ƒ vikkhipatÄ«ti Ã±atvÄ• dhuraá¹ƒ nikkhipati, teneva payogenassaÄ
upanikkhittabhaá¹‡á¸• e pariyÄ• yena mutti atthi. adÄ• tukÄ• matÄ• ya hi ``kadÄ• te dinnaá
dinnaâ€™â€™ ntiÄ• dipariyÄ• yavacanenapi sÄ• mikassadhurenikkhipÄ• pite Ä• pattiyeva.
vuttaá¹ƒ ``kiá¹ƒ tumhe bhaá¹‡atha ... pe ... ubhinnaá¹ƒ dhuranikkhepena bhikkhuno pÄ• rÄ•
parasantakassa parehi gaá¹‡hÄ• paneeva hi pariyÄ• yato mutti, na sabbatthÄ• ti gahetabba
nikkhittattÄ• _tiettha attano hatthe sÄ• minÄ• dinnatÄ• ya bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• n
á¹-hÄ• nÄ• cÄ• vanepinatthi avahÄ• ro, theyyacittena pana gahaá¹‡e dukkaá¹-ato na mucca
__esevanayo_ti avahÄ• ro natthi, bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«ti adhippÄ• yo.

<54> __paÃ±cannaá¹ƒ sahadhammikÄ• na_nti bhikkhubhikkhunÄ«sikkhamÄ• nasÄ• maá¹‡
kevalaá¹ƒ gihÄ«naá¹ƒ eva, atha kho tÄ• pasaparibbÄ• jakÄ• dÄ«nampi santakaá¹ƒ paá¹-isÄ
vaá¹-á¹-atÄ«tidasseti. __naá¹-á¹-hepi gÄ«vÄ• na hoti, _ kasmÄ• ? asampaá¹-icchÄ• pitattÄ•
nayo_ti gÄ«vÄ• na hoti, kasmÄ• ? ajÄ• nitattÄ• . tatiye ca __eseva nayo_tigÄ«vÄ• na hoti,
paá¹-ikkhipitattÄ• . ettha ca kÄ• yena vÄ• vÄ• cÄ• ya vÄ• cittena vÄ• paá¹-ikkhittopi paá¹-i

__tasseva gÄ«vÄ• hoti, _ na sesabhikkhÅ«naá¹ƒ, kasmÄ• ? tasseva bhaá¹‡á¸• Ä• gÄ• rika
bhaá¹‡á¸• Ä• gÄ• reissarabhÄ• vato. __bhaá¹‡á¸• Ä• gÄ• rikassa gÄ«vÄ• na hoti_ alasajÄ
haritattÄ• . dutiye __bhaá¹‡á¸• Ä• gÄ• rikassa gÄ«vÄ• na hoti_ tassa anÄ• rocitattÄ• . __na
tenaá¹-hapitattÄ• . __tasseva gÄ«vÄ• , _ na aÃ±Ã±esaá¹ƒ tena bhaá¹‡á¸• Ä• gÄ• rikena sa
á¹-hapitattÄ• ca. __natthi gÄ«vÄ• _ tena paá¹-ikkhipitattÄ• . __naá¹-á¹-haá¹ƒ sunaá¹-á¹-ham
bhaá¹‡á¸• Ä• gÄ• rikassa asampaá¹-icchÄ• panato. __naá¹-á¹-he gÄ«vÄ• _ tena á¹-hapitatt
tassa bhaá¹‡á¸• Ä• gÄ• rikassa pamÄ• dena haraá¹‡ato. __tattheva upacÄ• re vijjamÄ• ne_
samÄ«peyeva uccÄ• rapassÄ• vaá¹-á¹-hÄ• ne vijjamÄ• ne.

<55> __mayi_ \Be I 114/ __ca mate saá¹…ghassa ca senÄ• sane vinaá¹-á¹-he_ti ettha keva
saá¹…ghassasenÄ• sanaá¹ƒ mÄ• vinassÄ«ti iminÄ• adhippÄ• yena vivaritumpi vaá¹-á¹-ati
``taá¹ƒmÄ• ressÄ• mÄ«â€™â€™ ti ettake vuttepi __vivarituá¹ƒ vaá¹-á¹-ati_ ``gilÄ• napakkhe
avisayoâ€™â€™ tivuttattÄ• . maraá¹‡ato hi paraá¹ƒ \Ne I 89/ gelaÃ±Ã±aá¹ƒ avisayattaÃ±ca
chinditvÄ• harissÄ• mÄ• â€™â€™ tiettake vuttepi vivarituá¹ƒ vaá¹-á¹-atiyeva. __sahÄ• yeh

bhikkhÄ• cÄ• rÄ• dÄ«hipariyesitvÄ• attano santakampi kiÃ±ci kiÃ±ci dÄ• tabbanti vuttaá¹ƒ
__ayaÃ±hisÄ• mÄ«cÄ«_ti bhaá¹‡á¸• Ä• gÄ• re vasantÄ• naá¹ƒ idaá¹ƒ vattaá¹ƒ. __lolamahÄ
momÅ«hoÄ• kiá¹‡á¹‡avihÄ• rÄ« sadÄ• kÄ«á¸·Ä• pasuto vÄ• mahÄ• thero.

<56> __itarehÄ«_ti tasmiá¹ƒyeva gabbhe vasantehi bhikkhÅ«hi. vihÄ• rarakkhaá¹‡avÄ• re r
vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• attano vÄ• re vihÄ• rarakkhaá¹‡ako. __nivÄ• pa_ntibhattavet
paá¹-ipathaá¹ƒ gatesÅ«_ti corÄ• naá¹ƒ Ä• gamanaá¹ƒ Ã±atvÄ• ``paá¹-hamataraá¹ƒyevagan
karissÄ• mÄ• â€™â€™ ti corÄ• naá¹ƒ abhimukhaá¹ƒ gatesu. ``corehi haá¹-abhaá¹‡á¸• aá¹ƒ
titesaá¹ƒ anupathaá¹ƒ gatesupi eseva nayo. __nibaddhaá¹ƒ katvÄ• _ti ``asukakule
yÄ• gubhattaá¹ƒvihÄ• ravÄ• rikÄ• naá¹ƒyevÄ• â€™â€™ ti evaá¹ƒ niyamanaá¹ƒ katvÄ• . __
cattÄ• ri paÃ±ca salÄ• kabhattÄ• ni ca labhamÄ• novÄ• _ti idaá¹ƒ nidassanamattaá¹ƒ, tato
vÄ• , attano ca veyyÄ• vaccakarassa ca yÄ• panamattaá¹ƒ labhanameva pamÄ• á¹‡anti ga
jaggÄ• pentÄ«_ti attano attano nissitake bhikkhÄ• cariyÄ• ya posentÄ• nissitakehi vihÄ• raá
__asahÄ• yassÄ• _ti sahÄ• yarahitassa. ``asahÄ• yassaadutiyassÄ• â€™â€™ ti pÄ• á¹-ho
vevacanaá¹ƒ. asahÄ• yassa vÄ• attadutiyassa vÄ• ti \Be I 115/ imasmiá¹ƒ pana pÄ• á¹-he e
nappahotÄ«tiattadutiyassapi vÄ• ro nivÄ• ritoti vadanti, taá¹ƒ ``yassa sabhÄ• go bhikkhu bh
natthÄ«â€™â€™ ti iminÄ• na sameti, vÄ«maá¹ƒsitabbaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-
``attadutiyassÄ• _ti appicchassa. attÄ• sarÄ«rameva dutiyo, na aÃ±Ã±oti hiattadutiyo, tadub
vibhÄ• vanaá¹ƒ `yassÄ• â€™ tiÄ• di. etena sabbena ekekassavÄ• ro na pÄ• petabboti dass

__pÄ• kavattatthÄ• yÄ• _ti niccaá¹ƒ pacitabbayÄ• gubhattasaá¹…khÄ• tavattatthÄ• ya. __á
dÄ• yakÄ• á¹-hapenti. __taá¹ƒ gahetvÄ• _ti taá¹ƒ Ä• rÄ• mikÄ• dÄ«hi dÄ«yamÄ• naá¹ƒ bhÄ
__upajÄ«vantenaá¹-hÄ• tabba_nti abbhokÄ• sikarukkhamÅ«likenapi pÄ• kavattaá¹ƒ upanis
attanopattacÄ«vararakkhaá¹‡atthÄ• ya vihÄ• ravÄ• re sampatte á¹-hÄ• tabbaá¹ƒ. __na gÄ•
abbhokÄ• sikassapiattano adhikaparikkhÄ• ro ce á¹-hapito atthi, cÄ«varÄ• disaá¹…ghikabh
sopigÄ• hÄ• petabbo \Ne I 90/. __paripuccha_nti pucchitapaÃ±havissajjanaá¹ƒ, aá¹-á¹-haka
__diguá¹‡a_nti aÃ±Ã±ehi labbhamÄ• nato dviguá¹‡aá¹ƒ. __pakkhavÄ• renÄ• _ti aá¸• á¸• ha

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

bhaá¹‡á¸• apaá¹-isÄ• manavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

dasamo paricchedo.

11. kayavikkayasamÄ• pattivinicchayakathÄ•

<57> evaá¹ƒ bhaá¹‡á¸• apaá¹-isÄ• manavinicchayaá¹ƒ kathetvÄ• idÄ• ni kayavikkayavinicc
``kayavikkayasamÄ• pattÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha kayanaá¹ƒ kayo, parabhaá¹‡á¸•

vikkayanaá¹ƒ \Be I 116/ vikkayo, sakabhaá¹‡á¸• assa dÄ• naá¹ƒ, kayo ca vikkayo ca __kaya
samÄ• pajjanaá¹ƒ __samÄ• patti, _ tassa duvidhassa kiriyassa karaá¹‡aá¹ƒ. tassarÅ«paá¹ƒ
``iminÄ• â€™â€™ _tiÄ• dinÄ• .

sesaÃ±Ä• takesu saddhÄ• deyyavinipÄ• tasambhavato tadabhÄ• vaá¹-á¹-hÄ• nampi dasset
panapitaraá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tena viÃ±Ã±attisaddhÄ• deyyavinipÄ• tanaÃ±
dehÄ«â€™â€™ ti vadantoti dasseti, kayavikkayaá¹ƒ pana Ä• pajjati ``iminÄ• idaá¹ƒ dehÄ«â
dasseti. iminÄ• ca upari aÃ±Ã±Ä• takantyÄ• dinÄ• ca sesaÃ±Ä• takaá¹ƒ ``imaá¹ƒ dehÄ«â€
hoti, ``imaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti pana dadato saddhÄ• deyyavinipÄ• tanaá¹ƒ, ``imin
kayavikkayaá¹ƒ Ä• pajjato nissaggiyanti ayampi attho dassito hotimigapadavalaÃ±jananyÄ•
__tasmÄ• _iccÄ• dikepi ``mÄ• tÄ• pitÅ«hi saddhiá¹ƒ kayavikkayaá¹ƒ, sesaÃ±Ä• takehisaddh
aÃ±Ã±Ä• takehi saddhiá¹ƒ tisso Ä• pattiyoâ€™â€™ ti vattabbe tenevanyÄ• yena Ã±Ä• tuá¹
daá¹-á¹-habbaá¹ƒ, aÃ±Ã±athÄ• abyÄ• pitadoso siyÄ• .

``idaá¹ƒ bhattaá¹ƒ bhuÃ±jitvÄ• idaá¹ƒ karothÄ• â€™â€™ ti vutte pubbÄ• parasambandhÄ•
``iminÄ• idaá¹ƒ dehÄ«â€™â€™ ti vuttasadisaá¹ƒ hoti. idaá¹ƒ bhattaá¹ƒ bhuÃ±ja, idaá¹ƒ nÄ•
tivÄ• , ``idaá¹ƒ \Ne I 91/ bhattaá¹ƒ bhuttosi, idaá¹ƒ nÄ• ma karohi, idaá¹ƒ bhattaá¹ƒ bhuÃ±jis
nÄ• makarohÄ«â€™â€™ ti pana vutte asambandhÄ• ya kiriyÄ• ya vuttattÄ• kayavikkayo n
vighÄ• sÄ• dÄ• naá¹ƒbhattadÄ• ne ca anapekkhattÄ• saddhÄ• deyyavinipÄ• tanaá¹ƒ na ho
hatthakammamattattÄ• viÃ±Ã±atti na hoti, tasmÄ• vaá¹-á¹-ati. __ ``ettha cÄ• â€™â€™ _tiÄ
nissaggiyavatthumhipÄ• cittiyaá¹ƒ desetabbanti dasseti.

__agghaá¹ƒ pucchituá¹ƒ vaá¹-á¹-ati, _ ettÄ• vatÄ• kayavikkayo na hotÄ«ti attho. __gaá¹‡hit
``iminÄ• idaá¹ƒ dehÄ«â€™â€™ ti avuttattÄ• \Be I 117/ kayavikkayo na hoti, mÅ«lassaatthi
hoti. __patto na gahetabbo_ parabhaá¹‡á¸• assa mahagghatÄ• ya. evaá¹ƒ satikathaá¹ƒ kÄ•
vatthu appagghanti Ä• cikkhitabbaâ€™â€™ _nti. __bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ• reta
theyyÄ• vahÄ• rasambhavato, Å«namÄ• sakaá¹ƒ ce agghati, dukkaá¹-aá¹ƒ. mÄ• sakatopaá
Å«napaÃ±camÄ• sakaá¹ƒ ce agghati, thullaccayaá¹ƒ. paÃ±camÄ• sakaá¹ƒ ce agghati, pÄ•
__deti, vaá¹-á¹-ati_ puÃ±Ã±atthÄ• ya dinnattÄ• adhikassa. __kappiyakÄ• rakassapana ... p
ubhato kappiyabhaá¹‡á¸• attÄ• . ekato ubhato vÄ• ce akappiyabhaá¹‡á¸• aá¹ƒhoti, na vaá¹
gaá¹‡hÄ• hÄ«â€™â€™ ti vattabbo, _ kasmÄ• ? kappiyakÄ• rakassa achekattÄ• .

__aÃ±Ã±ena appaá¹-iggahitena attho, _ kasmÄ• ? sattÄ• hakÄ• likattÄ• telassa.
paá¹-iggahitatelaá¹ƒsattÄ• haparamaá¹ƒ eva á¹-hapetabbaá¹ƒ, tasmÄ• tato paraá¹ƒ á¹-hapi
appaá¹-iggahitatelena attho hoti. __appaá¹-iggahitaá¹ƒ dÅ«seyya, _ aniyamitakÄ• laá¹ƒ app
nÄ• á¸·iyaá¹ƒ avasiá¹-á¹-hapaá¹-iggahitatelaá¹ƒattano kÄ• laá¹ƒ vattÄ• peyya.

<58> __idaá¹ƒ pattacatukkaá¹ƒ veditabba_nti akappiyapattacatukkaá¹ƒ vuttaá¹ƒ, paÃ±camo

vakkhati ``ayaá¹ƒ patto sabbakappiyo buddhÄ• nampi paribhogÄ• rahoâ€™â€™ ti. __ayaá¹
_ kasmÄ• ? rÅ«piyaá¹ƒ uggaá¹‡hitvÄ• ayabÄ«jaá¹ƒ samuá¹-á¹-hÄ• petvÄ• tena lohena pat
bÄ«jato paá¹-á¹-hÄ• ya dÅ«sitattÄ• . yathÄ• ca tatiyapÄ• rÄ• jikavisayethÄ• varapayogesu
paá¹-á¹-hÄ• ya kÄ• ritesu kismiÃ±ci daá¹‡á¸• amatte vÄ• vÄ• kamattevÄ• avasiá¹-á¹-he sa
naá¹-á¹-heyeva muccati, evamidhÄ• pi bÄ«jato \Be I 118/paá¹-á¹-hÄ• ya katattÄ• tasmiá¹ƒ
avasiá¹-á¹-hepi kappiyo bhavituá¹ƒ na sakkÄ• . tathÄ• ca vakkhati ``sacepi taá¹ƒ vinÄ• setv
thÄ• lakaá¹ƒ kÄ• reti, tampi akappiyaâ€™â€™ ntyÄ• di. evaá¹ƒ santepi dutiyapatte viya mÅ
mÅ«lassÄ• mikÄ• naá¹ƒ, patte ca pattassÄ• mikÄ• naá¹ƒ dinnekappiyo kÄ• tuá¹ƒ sakkÄ• b
Ä• saá¹…kÄ• yamÄ• ha __ ``na sakkÄ• kenaci upÄ• yenakappiyo kÄ• tuâ€™â€™ _nti. tas
rÅ«piyaá¹ƒ paá¹-iggaá¹‡hitvÄ• gihÄ«hi pariniá¹-á¹-hÄ• pitamevakiá¹‡Ä• ti, na bÄ«jato paá¹-
tasmÄ• dutiyapatto kappiyo kÄ• tuá¹ƒ sakkÄ• , idhapana bÄ«jato paá¹-á¹-hÄ• ya dÅ«sitattÄ
pattaá¹ƒ puna ayapÄ• sÄ• á¹‡abÄ«jaá¹ƒ kÄ• tuá¹ƒasakkuá¹‡eyyattÄ• , paá¹-iggahitarÅ«piya
puna sÄ• mikÄ• naá¹ƒ dÄ• tuá¹ƒ asakkuá¹‡eyyattÄ• na sakkÄ• kenaci upÄ• yena kappiyo

idÄ• ni taá¹ƒ asakkuá¹‡eyyattaá¹ƒ aÃ±Ã±ena pakÄ• rena vitthÄ• retuá¹ƒ __ ``sacepÄ«â€™â
kiÃ±cipi ayavatthumhi avasiá¹-á¹-he sati akappiyova hotÄ«ti dasseti. tena vuttaá¹ƒvimativinc
á¹-Ä«0 I 591) __ ``rÅ«piyaá¹ƒ uggaá¹‡hitvÄ• _ti idaá¹ƒ ukkaá¹-á¹-havasenavuttaá¹ƒ, muttÄ•
uggaá¹‡hitvÄ• kÄ• ritampi paÃ±cannaá¹ƒ na vaá¹-á¹-ati eva. __samuá¹-á¹-hÄ• petÄ«_tisay
kahÄ• paá¹‡Ä• diá¹ƒ kammakÄ• rÄ• naá¹ƒ datvÄ• bÄ«jaá¹ƒ samuá¹-á¹-hÄ• pehÄ«â€™ ti a
samuá¹-á¹-hÄ• peti. __mahÄ• akappiyo_ti attanÄ• va bÄ«jato paá¹-á¹-hÄ• ya dÅ«sitattÄ• a
mÅ«lassÄ• mikassaabhÄ• vato vuttaá¹ƒ. so hi corehi acchinnopi puna laddho jÄ• nantassa
yadi hi vaá¹-á¹-eyya, taá¸·Ä• kÄ• dÄ«su viya `acchinno vaá¹-á¹-atÄ«â€™ ti Ä• cariyÄ• vade
kenaci upÄ• yenÄ• _ti saá¹…ghassa vissajjanena corÄ• diacchindanenapi kappiyo kÄ• tuá¹
rÅ«pena \Be I 119/ á¹-hitaá¹ƒ tammÅ«lakena vatthamuttÄ• dirÅ«pena á¹-hitaÃ±casandhÄ• y
dukkaá¹-avatthumpi hi tammÅ«lakakappiyavatthu ca na sakkÄ• kenaci tenarÅ«pena kappiy
so bhikkhu tena kappiyavatthunÄ• , dukkaá¹-avatthunÄ• vÄ• puna rÅ«piyaá¹ƒ cetÄ• peyya,
nissajjÄ• petvÄ• aÃ±Ã±esaá¹ƒ kappiyaá¹ƒ kÄ• tumpisakkÄ• bhaveyyÄ• ti daá¹-á¹-habbaâ€
sÄ• ratthadÄ«paniyaá¹ƒ papaÃ±citaá¹ƒ, yaÃ±ca tameva gahetvÄ• porÄ• á¹‡aá¹-Ä«kÄ• yaá¹
vitthÄ• retvÄ• vuccamÄ• naá¹ƒ ativitthÄ• ritaÃ±ca bhavissati, sotÅ«naÃ±ca dubbiÃ±Ã±eyya
vadimha, atthikehi pana tesu tesu pakaraá¹‡esuoloketvÄ• gahetabbanti.

dutiyapatte __paÃ±cannampi sahadhammikÄ• naá¹ƒ na kappatÄ«_ti rÅ«piyassa paá¹-iggah
katattÄ• . __sakkÄ• pana kappiyo kÄ• tu_nti gihÄ«hi pariniá¹-á¹-hÄ• pitapattasseva kiá¹‡ita
bÄ«jato paá¹-á¹-hÄ• ya adÅ«sitattÄ• , mÅ«lamÅ«lassÄ• mikÄ• naÃ±ca pattapattassÄ• mikÄ
pana sakkÄ• hoti, taá¹ƒ dassetuá¹ƒ __ ``mÅ«leâ€™â€™ _tiÄ• dimÄ• ha.

tatiyapatte __sadisoyevÄ• _ti ``paÃ±cannampi sahadhammikÄ• naá¹ƒ na vaá¹-á¹-ati, sakkÄ
nti imaá¹ƒ nayaá¹ƒ niddisati. nanu tatiyapatto kappiyavohÄ• rena gahito, atha kasmÄ• akap

sandhÄ• yÄ• ha __ ``kappiyavohÄ• rena gahitopi dutiyapattasadisoyeva, mÅ«lassa sampaá
_ti. dutiyacodanaá¹ƒ pana sayameva vadati. etthaca ``dutiyapattasadisoyevÄ• â€™â€™ ti v
mÅ«lassÄ• mikÄ• naá¹ƒ, patte ca pattassÄ• mikÄ• naá¹ƒdinne kappiyo hoti, kappiyabhaá¹‡
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habbo. __mÅ«lassa anissaá¹-á¹-hattÄ• _ti yena ugg
kÄ«to, tassa mÅ«lassa saá¹…ghamajjheanissaá¹-á¹-hattÄ• . etena rÅ«piyameva nissajjitab
arÅ«piyanti \Be I 120/dasseti. yadi hi tena sampaá¹-icchitamÅ«laá¹ƒ saá¹…ghamajjhe nissa
tena kappiyena kammenaÄ• rÄ• mikÄ• dÄ«hi gahetvÄ• dinnapatto rÅ«piyapaá¹-iggÄ• haka
vaá¹-á¹-eyya.

catutthapatte __dubbicÄ• ritattÄ• _ti ``ime kahÄ• paá¹‡e datvÄ• idaá¹ƒ dehÄ«â€™â€™ ti g
gihisantakÄ• naá¹ƒkahÄ• paá¹‡Ä• naá¹ƒ duá¹-á¹-huvicÄ• ritattÄ• etassa vicÄ• raá¹‡akassa
vaá¹-á¹-atÄ«ti attho. __mÅ«lassa asampaá¹-icchitattÄ• _ti etena mÅ«lassa gihisantakattaá¹
pattassarÅ«piyasaá¹ƒvohÄ• rena anuppannataÃ±ca dasseti, tena ca tassa pattassa nissajji
bhikkhussaca pÄ• cittiyÄ• bhÄ• vaá¹ƒ dÄ«peti, tena ca dubbicÄ• ritamattena dukkaá¹-amatt
__nissajjÄ«_ti idaÃ±ca dÄ• navasena vuttaá¹ƒ, na vinayakammavasena. teneva ca __ ``sap
_ti vuttaá¹ƒ.

paÃ±camapatte __sabbakappiyo_ti attano ca paÃ±cannaá¹ƒ sahadhammikÄ• naÃ±ca budd
tenÄ• ha __ ``buddhÄ• nampi paribhogÄ• rahoâ€™â€™ _ti.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

kayavikkayasamÄ• pattivinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

ekÄ• dasamo paricchedo.

12. rÅ«piyÄ• dipaá¹-iggahaá¹‡avinicchayakathÄ•

<59> evaá¹ƒ \Ne I 94/ kayavikkayasamÄ• pattivinicchayaá¹ƒ kathetvÄ• idÄ• ni
rÅ«piyÄ• dipaá¹-iggahaá¹‡avinicchayaá¹ƒkathento __ ``rÅ«piyÄ• dipaá¹-iggahoâ€™â€™ _ti
saÃ±Ã±Ä• á¹‡atthÄ• ya kataá¹ƒ rÅ«paá¹ƒ etthaatthÄ«ti \Be I 121/ rÅ«piyaá¹ƒ, yaá¹ƒ kiÃ±ci v
dhanaá¹ƒ. tena vuttaá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) II 583-584) ``idha pana
vohÄ• ragamanÄ«yaá¹ƒ kahÄ• paá¹‡Ä• di adhippetaâ€™â€™ nti. paá¹-hamaá¹ƒ Ä• dÄ«yat
rÅ«piyaá¹ƒ, rÅ«piyaá¹ƒ Ä• di yesaá¹ƒ teti rÅ«piyÄ• dayo, dÄ• sidÄ• sakhettavatthuÄ• dayo,
paá¹-iggaho, sampaá¹-icchananti attho. rÅ«piyÄ• dÄ«naá¹ƒpaá¹-iggaho __rÅ«piyÄ• dipaá¹-i
uppannaá¹ƒ rÅ«pameva rÅ«paá¹ƒ assa bhavati, na vikÄ• ramÄ• pajjatÄ«ti__jÄ• tarÅ«paá¹ƒ
dhavalasabhÄ• vatÄ• ya sattehi raÃ±jiyateti __rajataá¹ƒ, _ sajjhu. jÄ• tarÅ«penakato mÄ• sa
__jÄ• tarÅ«pamÄ• sako_. rajatena kato mÄ• sako __rajatamÄ• sako_ti idaá¹ƒ catubbidham

lohamÄ• sakÄ• dayoti Ä• ha __ ``tambalohÄ• dÄ«hi ... pe ... saá¹…gahitoâ€™â€™ _ti. __ta
__Ä• di_-saddena kaá¹ƒsalohavaá¹-á¹-alohatipusÄ«sÄ• dÄ«hi katopi __lohamÄ• sakoyevÄ•
nissaggiyavatthu hoti, udÄ• hu muttÄ• dayopÄ«ti Ä• ha __ ``muttÄ• ... pe ... dukkaá¹-avatth
dvinnaá¹ƒ vatthÅ«naá¹ƒ ko visesoti Ä• ha __ ``tattha nissaggiyavatthuá¹ƒ ... pe ... dukkaá¹-a
tattha nissaggiyavatthu attano atthÄ• ya nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ, sesÄ• naá¹ƒ atthÄ• ya
dukkaá¹-avatthu sabbesaá¹ƒ atthÄ• ya dukkaá¹-amevÄ• ti yojanÄ• .

idÄ• ni tesu vatthÅ«su kappiyÄ• kappiyavinicchayaá¹ƒ vitthÄ• rato dassetuá¹ƒ Ä• ha __
``tatrÄ• yaá¹ƒvinicchayoâ€™â€™ _ti. tattha __sampaá¹-icchituá¹ƒ na vaá¹-á¹-ati, _ kasmÄ•
dammÄ«â€™â€™ tiakappiyavohÄ• rena dinnattÄ• . __datvÄ• pakkamati, vaá¹-á¹-ati, _ kas
adatvÄ• vaá¸• á¸• hakÄ«Ä• dÄ«naá¹ƒ hatthe dinnattÄ• . __evampi vaá¹-á¹-ati_ gihÄ«naá¹ƒ
__paá¹-ikkhipituá¹ƒna vaá¹-á¹-ati_ saá¹…ghagaá¹‡apuggalÄ• naá¹ƒ anÄ• masitattÄ• . __ ``n
paá¹-ikkhipitabbaá¹ƒ_ ``tumhegahetvÄ• \Be I 122/ á¹-hapethÄ• â€™â€™ ti vuttattÄ• . __pa
paribhogepi Ä• pattÄ«_ti ``saá¹…ghassa dammÄ«â€™â€™ ti vuttattÄ• paá¹-iggahaá¹‡e pÄ
dukkaá¹-aá¹ƒ. __svevasÄ• pattiko_ti dukkaá¹-Ä• pattiá¹ƒ sandhÄ• ya vadati. __vadati, vaá¹-
paccayeparibhuÃ±jathÄ• â€™â€™ ti kappiyavohÄ• rena vuttattÄ• . __cÄ«varatthÄ• ya dinn
upanetabbaá¹ƒ, _kasmÄ• ? yathÄ• dÄ• yakÄ• vadanti, tathÄ• paá¹-ipajjitabbattÄ• . senÄ•
itarapaccayattayatovisesaá¹ƒ \Ne I 95/ dassento __ ``senÄ• sanatthÄ• yÄ• â€™â€™ _tiÄ• d
avissajjiyaavebhaá¹…giyabhÄ• vaá¹ƒdasseti. evaá¹ƒ santepi Ä• padÄ• su kattabbavidhiá¹ƒ
panÄ• â€™â€™ _tiÄ• dimÄ• ha.

<60> evaá¹ƒ nissaggiyavatthÅ«su kattabbavidhiá¹ƒ dassetvÄ• idÄ• ni dukkaá¹-avatthÅ«su
__ ``sace koci mayhaâ€™â€™ _ntyÄ• dimÄ• ha. ettha pana __paá¹-iggahaá¹‡epi paribhog
sandhÄ• ya vuttaá¹ƒ. taá¸·Ä• kassapi khettasaá¹…gahitattÄ• tassa paá¹-iggahaá¹‡epiÄ• pa
paccaye paribhuÃ±jathÄ• ti detÄ«_ti ettha `bhikkhusaá¹…ghassa cattÄ• ropaccaye paribhuÃ
dammÄ«â€™ ti vÄ• `catupaccayaparibhogatthaá¹ƒ taá¸·Ä• kaá¹ƒ dammÄ«â€™ tivÄ• vada
taá¸·Ä• kato uppanne paccaye dammÄ«â€™ ti vutte pana vattabbamevanatthÄ«â€™â€™ t
II 537-539) vuttaá¹ƒ. vimativinodaniyampi (vi0 vi0 á¹-Ä«0 I 538-539) tatheva vatvÄ• ``idaÃ±
dÄ«yamÄ• naÃ±Ã±eva sandhÄ• ya vuttaá¹ƒ, puggalassa pana evampi dinnaá¹ƒ taá¸·Ä• kak
suddhacittassa pana udakaparibhogatthaá¹ƒkÅ«papokkharaá¹‡iÄ• dayo vaá¹-á¹-anti. `saá¹.
atthi, taá¹ƒ kathaâ€™ nti hi Ä• dinÄ• sabbatthasaá¹…ghavaseneva vuttaâ€™â€™ nti vutta
bhavissatÄ«_ti vase bhavissati.

__kappiyakÄ• rakaá¹ƒ á¹-hapethÄ• ti vutte_ti sÄ• mÄ«civasena vuttaá¹ƒ, avuttepi á¹-hapent
tenÄ• ha __ ``udakaá¹ƒ vÄ• retuá¹ƒ_ \Be I 123/ __labbhatÄ«â€™â€™ _ti. yasmÄ• parasan
nÄ• setuá¹ƒ na vaá¹-á¹-ati, tasmÄ• __ ``na sassakÄ• leâ€™â€™ _ti vuttaá¹ƒ. sassakÄ• lep
vaá¹-á¹-ati, amuÃ±cato pana bhaá¹‡á¸• adeyyaá¹ƒ. __janapadassa sÄ• miko_ti iminÄ• vayo
vicÄ• reti, tenapi acchinditvÄ• dinnaá¹ƒ vaá¹-á¹-atiyevÄ• ti vadanti. __punadetÄ«_ti acchinc

evampi vaá¹-á¹-atÄ«ti sambandho. iminÄ• yena kenaciissarena ``pariccattamidaá¹ƒ bhikkhA
saÃ±Ã±Ä• ya attano gahetvÄ• dinnaá¹ƒvaá¹-á¹-atÄ«ti dasseti. __udakavÄ• haka_nti udaka
kappiyavohÄ• repi vinicchayaá¹ƒvakkhÄ• mÄ«ti pÄ• á¹-haseso. __udakavasenÄ• _ti udakap
__suddhacittÄ• na_nti udakaparibhogatthameva. idaá¹ƒ sahatthena ca akappiyavohÄ• rena
vuttaá¹ƒ. ``sassasampÄ• danatthaâ€™â€™ ntievaá¹ƒ asuddhacittÄ• nampi pana sayaá¹ƒ a
Ä• á¹‡Ä• petuá¹ƒ vaá¹-á¹-ati eva. __kappiyakÄ• rakaá¹ƒ á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«_ti ida
katataá¸·Ä• kattÄ• assÄ• ruppantivuttaá¹ƒ. á¹-hapentassa pana taá¹ƒ paccayaá¹ƒ paribhuÃ
Ä• patti na paÃ±Ã±Ä• yati, aá¹-á¹-hakathÄ• pamÄ• á¹‡ena vÄ• ettha Ä• patti \Ne I 96/ gahe
kÄ• rÄ• pite vattabbameva natthÄ«tiÄ• ha __ ``lajjibhikkhunÄ• â€™â€™ _ti, mattikuddharaâ
adhippÄ• yo.

<61> __navasasse_ti akatapubbe kedÄ• re. __kahÄ• paá¹‡e_ti iminÄ• dhaÃ±Ã±uá¹-á¹-hÄ•
dasseti. __aparicchinnabhÄ• ge_ti ``ettake bhÅ«mibhÄ• ge ettako bhÄ• go dÄ• tabboâ€™â
aparicchinnabhÄ• ge. dhaÃ±Ã±uá¹-á¹-hÄ• pane kasati, payogepi dukkaá¹-ameva, na kahÄ•
``kasatha vapathÄ• â€™â€™ ti vacanena sabbesampi akappiyaá¹ƒ siyÄ• ti Ä• ha __ ``avatv
nÄ• ma bhÄ• go_ti ettha ettako kahÄ• paá¹‡oti idampi sandhÄ• ya vadati. tathÄ• vuttepihi ta
avijjamÄ• nattÄ• Ä• yatiá¹ƒ uppajjamÄ• naá¹ƒ aÃ±Ã±esaá¹ƒ vaá¹-á¹-ati \Be I 124/eva. tenÄ
akappiyaâ€™â€™ _nti. tassa pana sabbapayogesu paribhoge cadukkaá¹-aá¹ƒ. keci pana d
Ä• patti, na pubbabhÄ• geti vadanti, taá¹ƒna yuttaá¹ƒ, yena minanarakkhaá¹‡Ä• dinÄ• payo
dhaÃ±Ã±aparibhoge Ä• patti hoti tassapayogassa karaá¹‡e anÄ• pattiyÄ• ayuttattÄ• . pariy
sabbattha anÄ• patti. teneva__ ``ettakehi vÄ«hÄ«hi idaÃ±cidaÃ±ca Ä• harathÄ• â€™â€™ _
vuttaá¹ƒ. kahÄ• paá¹‡avicÄ• raá¹‡epi eseva nayo. ``vatthu ca evarÅ«paá¹ƒ nÄ• ma saá¹ƒvi
kappiyakÄ• rakonatthÄ«ti vattabbaâ€™â€™ ntiÄ• divacanaÃ±cettha sÄ• dhakaá¹ƒ. __rajjuy
ettha ``pÄ• dehipimituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __khale vÄ• á¹-hatvÄ• rakh
thenetvÄ• gaá¹‡hantedisvÄ• ``mÄ• gaá¹‡hathÄ• â€™â€™ ti nivÄ• rento rakkhati nÄ• ma,
kevalaá¹ƒtuá¹‡hÄ«bhÅ«tova rakkhaá¹‡atthÄ• ya olokento tiá¹-á¹-hati, vaá¹-á¹-ati. ``sacepi ta
tuá¹‡hÄ«bhÅ«tecorikÄ• ya haranti, `mayaá¹ƒ bhikkhusaá¹…ghassa Ä• rocessÄ• mÄ• â€™
vaá¹-á¹-atÄ«â€™â€™ tivadanti. __nÄ«harÄ• peti paá¹-isÄ• metÄ«_ti etthÄ• pi ``sace pariyÄ
vaá¹-á¹-atÄ«â€™â€™ tivadanti. apubbassa anuppÄ• ditattÄ• aÃ±Ã±esaá¹ƒ vaá¹-á¹-atÄ«ti Ä
akappiyaâ€™â€™ _nti.

sabbesaá¹ƒ akappiyaá¹ƒ, kasmÄ• ? kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• ti ettha sÄ• ratthadÄ
(sÄ• rattha0á¹-Ä«0 II 537-539) evaá¹ƒ vicÄ• raá¹‡Ä• katÄ• --- nanu ca dubbicÄ• ritamatter
akappiyaá¹ƒ, na sabbesaá¹ƒ rÅ«piyasaá¹ƒvohÄ• re catutthapatto viya. vuttaÃ±hi tattha (Sp
``yo pana rÅ«piyaá¹ƒ asampaá¹-icchitvÄ• `therassa pattaá¹ƒ kiá¹‡itvÄ• dehÄ«â€™ ti
pahitakappiyakÄ• rakenasaddhiá¹ƒ kammÄ• rakulaá¹ƒ gantvÄ• pattaá¹ƒ disvÄ• `ime kahÄ
dehÄ«â€™ ti kahÄ• paá¹‡e dÄ• petvÄ• gahito, ayaá¹ƒ patto etasseva bhikkhuno na vaá¹-á
dubbicÄ• ritattÄ• \Ne I 97/, aÃ±Ã±esaá¹ƒ pana vaá¹-á¹-ati mÅ«lassa asampaá¹-icchitattÄ• â

__yaá¹ƒ te Ä• haranti, sabbesaá¹ƒakappiyaá¹ƒ_. __kasmÄ• ? kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ri
vuttanti? ettha keci vadanti ``kahÄ• paá¹‡e sÄ• diyitvÄ• vicÄ• ritaá¹ƒ sandhÄ• ya evaá¹ƒ vu
saá¹…ghikattÄ• ca nissajjituá¹ƒ na sakkÄ• , tasmÄ• sabbesaá¹ƒ na kappatÄ«ti tesaá¹ƒ adh
``asÄ• diyitvÄ• pi kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• rÅ«piyasaá¹ƒvohÄ• ro kato hoti, saá¹
nissajjituá¹ƒ na sakkÄ• , tasmÄ• sabbesaá¹ƒ na kappatÄ«â€™â€™ ti vadanti. gaá¹‡á¹-hipa
vuttaá¹ƒ ``catutthapatto gihisantakÄ• naá¹ƒyeva kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• aÃ±Ã±e
saá¹…ghikÄ• naá¹ƒ vicÄ• ritattÄ• sabbesaá¹ƒ na kappatÄ«â€™â€™ ti. sabbesampivÄ• do
yuttoyevÄ• ti.

<62> __catusÄ• ladvÄ• re_ti bhojanasÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<63> __ ``vanaá¹ƒ dammi, araÃ±Ã±aá¹ƒ dammÄ«â€™â€™ ti vutte pana vaá¹-á¹-atÄ«_ti ett
puggalassapisuddhacittena gahetuá¹ƒ vaá¹-á¹-ati. __sÄ«maá¹ƒ demÄ• _ti vihÄ• rasÄ«mÄ•
vuttattÄ• ``vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. __pariyÄ• yena kathitattÄ• _ti ``gaá¹‡hÄ• hÄ«
``sÄ«mÄ• gatÄ• â€™â€™ ti pariyÄ• yena kathitattÄ• . pakatibhÅ«mikaraá¹‡atthaá¹ƒ __ ``he
paá¹ƒsuâ€™â€™ _ntiÄ• divuttaá¹ƒ. __dÄ• saá¹ƒ dammÄ«_ti ettha ``manussaá¹ƒ dammÄ«t
vadanti. __veyyÄ• vaccakara_ntiÄ• dinÄ• vutte puggalassapi dÄ• saá¹ƒ gahetuá¹ƒ vaá¹-á¹-a
Ä• rÄ• mikaâ€™â€™ nti visesetvÄ• anuÃ±Ã±Ä• tattÄ• . taÃ±ca kho pilindavacchena gahita
gahaá¹-á¹-hÄ• naá¹ƒ dÄ• saparibhogakkamena. khettÄ• dayo pana sabbe saá¹…ghasseva
puggalikavasena gahetuá¹ƒ ananuÃ±Ã±Ä• tattÄ• tidaá¹-á¹-habbaá¹ƒ. __kukkuá¹-asÅ«kare .
ettha kukkuá¹-asÅ«karesu dÄ«yamÄ• nesu ``imehi amhÄ• kaá¹ƒ attho natthi, sukhaá¹ƒ jÄ«v
vissajjethÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati \Be I 126/. __vihÄ• rassa demÄ• _ti saá¹…ghika
vuttaá¹ƒ. ``khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hotÄ«â€™â€™ tiÄ• dinÄ• (DN I 10, 1
Ä• gatapaá¹-ikkhepobhagavatÄ• Ä• pattiyÄ• pi hetubhÄ• vena katoti bhagavato adhippÄ• y
saá¹…gÄ«tikÄ• rakamahÄ• therehikhettapaá¹-iggahaá¹‡Ä• dinissito ayaá¹ƒ sabbopi pÄ• á¸
gahetabbo.

<64> __cÄ«varacetÄ• panna_nti cÄ«varamÅ«laá¹ƒ. __pahiá¹‡eyyÄ• _ti peseyya. __cetÄ• p
__acchÄ• dehÄ«_ti \Ne I 98/ vohÄ• ravacanametaá¹ƒ, itthannÄ• massa bhikkhuno dehÄ«tia
__Ä• bhata_nti Ä• nÄ«taá¹ƒ.

imasmiá¹ƒ á¹-hÄ• ne sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 528-531) evaá¹ƒ vicÄ• raá¹‡Ä• katÄ
vuttaá¹ƒ mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•) ``iminÄ• c
cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena acchÄ• dehÄ«ti idaá¹ƒ Ä• gamanasu
sace hi `idaá¹ƒ itthannÄ• massa bhikkhuno dehÄ«â€™ ti peseyya, Ä• gamanassaasuddhatt
Ä• rabbha bhikkhunÄ• kappiyakÄ• rakopi niddisitabbo na bhaveyyÄ• â€™â€™ ti, tattha Ä•
asuddhiyÄ• vÄ• visesappayojanaá¹ƒ na dissati. satipihi Ä• gamanassa asuddhabhÄ• ve dÅ«
kappiyavohÄ• rena vadati, kappiyakÄ• rakona niddisitabboti idaá¹ƒ natthi, na ca dÅ«tena ka

vutte dÄ• yakena ``idaá¹ƒ kathaá¹ƒ pesitaâ€™â€™ nti Ä«disÄ« vicÄ• raá¹‡Ä• upalabbhati,
sakkÄ• jÄ• nituá¹ƒ. yadi pana Ä• gamanassa asuddhattÄ• kappiyakÄ• rako niddisitabbo na
cÄ«varÄ• naá¹ƒatthÄ• ya dÅ«tassa hatthe akappiyavatthumhi pesite sabbattha dÄ• yakena
pucchitvÄ• vakappiyakÄ• rako niddisitabbo bhaveyya, tasmÄ• asatipi \Be I 127/ Ä• gamana
attano kusalatÄ• ya kappiyavohÄ• ravasena vadati, dÅ«tasseva vacanaá¹ƒ gahetabbaá¹ƒ. y
Ä• gamanasuddhiyevettha pamÄ• á¹‡aá¹ƒ, mÅ«lassÄ• mikena kappiyavohÄ• ravasena pes
akappiyavohÄ• ravasena vadatopi kappiyakÄ• rako niddisitabbo bhaveyya, tasmÄ• sabbattl
pamÄ• á¹‡anti gahetabbaá¹ƒ. __iminÄ• cÄ«varacetÄ• pannenÄ• _tiÄ• dinÄ• pana imamat
Ä• bhatampi cÄ«varamÅ«laá¹ƒ Ä«disena dÅ«tavacanena akappiyaá¹ƒ hoti, tasmÄ• taá¹ƒ p
tenevÄ• ha ``tena bhikkhunÄ• so dÅ«to evamassa vacanÄ«yotiÄ• dÄ«â€™â€™ ti.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 538-539) pana evaá¹ƒ vuttaá¹ƒ --- yaá¹ƒ vuttaá¹ƒ
mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•) ``iminÄ• cÄ«varac
cetÄ• petvÄ• itthannÄ• maá¹ƒbhikkhuá¹ƒ cÄ«varena acchÄ• dehÄ«ti idaá¹ƒ Ä• gamanasuc
sace hi `idaá¹ƒitthannÄ• massa bhikkhuno dehÄ«â€™ ti peseyya, Ä• gamanassa asuddhatt
Ä• rabbhabhikkhunÄ• kappiyakÄ• rakopi niddisitabbo na bhaveyyÄ• â€™â€™ ti, taá¹ƒ
nissaggiyavatthudukkaá¹-avatthubhÅ«taá¹ƒakappiyacÄ«varacetÄ• pannaá¹ƒ ``asukassa bh
evaá¹ƒ Ä• gamanasuddhiyÄ• asati, sikkhÄ• pade \Ne I 99/ Ä• gatanayena dÅ«tavacane ca
paá¹-ikkhepoyeva kÄ• tuá¹ƒ vaá¹-á¹-ati, napana ``cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡h
tadanusÄ• rena veyyÄ• vaccakaraÃ±ca niddisituá¹ƒÄ• gamanadÅ«tavacanÄ• naá¹ƒ ubhinn
Ä• gatanayena pana Ä• gamanasuddhiyÄ• sati dÅ«tavacaneasuddhepi sikkhÄ• pade Ä• ga
vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. tena cayathÄ• dÅ«tavacanÄ• suddhiyampi Ä• gam
veyyÄ• vaccakaraá¹ƒ niddisituá¹ƒ vaá¹-á¹-ati, evaá¹ƒÄ• gamanÄ• suddhiyampi dÅ«tavacan
ayamattho atthato \Be I 128/ siddhovahoti. ubhayasuddhiyaá¹ƒ vattabbameva natthÄ«ti ubh
sandhÄ• ya mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•) ``kapp
bhaveyyÄ• â€™â€™ tivuttanti veditabbaá¹ƒ.

yaá¹ƒ panettha sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 237-539) ``Ä• gamanassa suddhiyÄ• vÄ•
visesappayojanaá¹ƒ na dissatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ mÄ• tikÄ• á¹-á¹-hakathÄ• v
adhippÄ• yaá¹ƒasallakkhetvÄ• vuttaá¹ƒ yathÄ• vuttanayena Ä• gamanasuddhiÄ• dinÄ• sa
``mÅ«lassÄ• mikenakappiyavohÄ• ravasena, pesitadÅ«tassa akappiyavohÄ• rena vadatopi
niddisitabbobhaveyyÄ• â€™â€™ ti aniá¹-á¹-happasaá¹…go vutto, so aniá¹-á¹-happasaá¹…g
tathÄ• hi sikkhÄ• pade eva ``paá¹-iggaá¹‡hatu Ä• yasmÄ• cÄ«varacetÄ• pannaâ€™â€™ n
vadatodÅ«tassa kappiyena kammena veyyÄ• vaccakaro niddisitabbo vutto Ä• gamanassa s
Ä• gamanassapiasuddhiyaá¹ƒ pana kappiyenapi kammena veyyÄ• vaccakaro na niddisitabl
Ä• gamanassasuddhiasuddhiyÄ• payojanaá¹ƒ. kathaá¹ƒ pana dÅ«tavacanena Ä• gamanas
nÄ• yaá¹ƒbhÄ• ro. dÅ«tena hi akappiyavohÄ• rena vutte eva Ä• gamanasuddhi gavesitabbÄ
tassa vacanakkamena pucchitvÄ• ca yuttiÄ• dÄ«hi ca sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. idhÄ• pihi s

``cÄ«varacetÄ• pannaá¹ƒ Ä• bhataâ€™â€™ nti dÅ«tavacaneneva cÄ«varaá¹ƒ kiá¹‡itvÄ• dÅ
viÃ±Ã±Ä• yati. yadi hi sabbathÄ• Ä• gamanasuddhi na viÃ±Ã±Ä• yati, paá¹-ikkhepoeva kat

suvaá¹‡á¹‡aá¹ƒ rajataá¹ƒ kahÄ• paá¹‡o mÄ• sakoti imÄ• ni hi cattÄ• ri nissaggiyavatthÅ«ni
saá¹…kho \Be I 129/ silÄ• pavÄ• á¸·aá¹ƒ lohitaá¹…ko masÄ• ragallaá¹ƒ satta dhaÃ±Ã±Ä• r
vatthu pupphÄ• rÄ• maphalÄ• rÄ• mÄ• dayoti imÄ• ni dukkaá¹-avatthÅ«ni ca attanovÄ• cet
vÄ• atthÄ• ya sampaá¹-icchituá¹ƒ na vaá¹-á¹-anti, tasmÄ• taá¹ƒ sÄ• dituá¹ƒna vaá¹-á¹-atÄ«
kho mayaá¹ƒ Ä• vuso \Ne I 100/ cÄ«varacetÄ• pannaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ ti
mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ tiÄ• di dÅ«tavacanassa akappiyattepi
Ä• gamanasuddhiyÄ• paá¹-ipajjanavidhidassanatthaá¹ƒ vuttaá¹ƒ. __kÄ• lena kappiya_nti yu
noattho hoti, tadÄ• kappiyaá¹ƒ cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• ti attho. __veyyÄ• vaccak
kappiyakÄ• rakoti attho. __ ``veyyÄ• vaccakaro niddisitabboâ€™â€™ _ti idaá¹ƒ ``atthipanÄ•
veyyÄ• vaccakaroâ€™â€™ ti kappiyavacanena vuttattÄ• anuÃ±Ã±Ä• taá¹ƒ. sace panadÅ«
kassa vÄ• demÄ«â€™â€™ ti vadati, na niddisitabbo. __Ä• rÄ• mikovÄ• upÄ• sako vÄ• _ti
vuttaá¹ƒ, á¹-hapetvÄ• pana paÃ±ca sahadhammike yokoci kappiyakÄ• rako vaá¹-á¹-ati. __e
bhikkhÅ«naá¹ƒ veyyÄ• vaccakaro_tiidaá¹ƒ dÅ«tena ``atthi panÄ• yasmato koci veyyÄ• vacc
pucchÄ• sabhÄ• genabhikkhussa kappiyavacanadassanatthaá¹ƒ vuttaá¹ƒ. evameva hi bhik
vattabbaá¹ƒ__ ``tassa dehÄ«â€™â€™ _tiÄ• di. teneva pÄ• á¸·iyaá¹ƒ ``na vattabbo tassa de
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 538-539) pana ``eso kho ... pe ... na vattabbotassa deh
akappiyavatthusÄ• diyanaparimocanatthaá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ.

__Ä• á¹‡atto so mayÄ• _ti yathÄ• tumhÄ• kaá¹ƒ cÄ«varena atthe sati cÄ«varaá¹ƒ dassati,
vimativinodaniyaá¹ƒ pana ``saÃ±Ã±attotiÄ• di evaá¹ƒ dÅ«tena puna vutte \Be I 130/eva cod
itarathÄ• ti dassanatthaá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ. ettha pana pÄ• á¸·iyaá¹ƒ ``saÃ±Ã±at
Ä• gatattÄ• evaá¹ƒ vutto, purimavÄ• kye pana vinayasaá¹…gahappakaraá¹‡e (vi0 saá¹…ga
mayÄ• â€™â€™ ti pariyÄ• yavacanena parivattitvÄ• á¹-hapitattÄ• tathÄ• vutto, tena ca ka
saÃ±Ã±Ä• pitabhÄ• ve dÅ«tena bhikkhussa puna Ä• rociteeva bhikkhunÄ• kappiyakÄ• rak
anÄ• rociteti dasseti.

__attho me Ä• vuso cÄ«varenÄ• _ti codanÄ• lakkhaá¹‡anidassanametaá¹ƒ. idaá¹ƒ vÄ• hi v
vÄ• attho yÄ• ya kÄ• yaci bhÄ• sÄ• ya vattabbo. __dehi me cÄ«vara_ntiÄ• dÄ«ni pana na
vattabbÄ• kÄ• radassanatthaá¹ƒvuttÄ• ni. etÄ• ni hi vacanÄ• ni, etesaá¹ƒ vÄ• attho yÄ• ya
vattabbo. ``evaá¹ƒ vadanto ca paá¹-ikkhittattÄ• vattabhede dukkaá¹-aá¹ƒ Ä• pajjati, codanÄ
hotiyevÄ• â€™â€™ timahÄ• gaá¹‡á¹-hipade majjhimagaá¹‡á¹-hipade ca vuttaá¹ƒ. vimativin
I 538-539) pana ``na vattabbo `dehi me cÄ«varaá¹ƒ ... pe ... cetÄ• pehi me cÄ«varaâ€™ nti
dÅ«tenÄ• bhatarÅ«piyaá¹ƒ \Ne I 101/ paá¹-iggahetuá¹ƒ attanÄ• niddiá¹-á¹-hakappiyakÄ• ra
cÄ«varaá¹ƒ ... pe ... cetÄ• pehime cÄ«varaâ€™ nti vadanto rÅ«piyassa pakatattÄ• tena rÅ«
`dehi cetÄ• pehÄ«â€™ tirÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjanto nÄ• ma hotÄ«ti taá¹ƒ dos

vuttaá¹ƒ rÅ«piyapaá¹-iggÄ• hakenasaá¹…ghamajjhe nissaá¹-á¹-harÅ«piye viya. vuttaÃ±hi ta
vÄ• imaá¹ƒ vÄ• Ä• harÄ• â€™ ti (Sp (to Vin III) II 583-584), tasmÄ• na idaá¹ƒ viÃ±Ã±attido
vuttanti veditabbaá¹ƒ `attho me Ä• vuso cÄ«varenÄ• â€™ tipi avattabbatÄ• ppasaá¹…gato.
dÅ«taniddiá¹-á¹-hesu rÅ«piyasaá¹ƒvohÄ• rasaá¹…kÄ• bhÄ• vatoaÃ±Ã±aá¹ƒ kappiyakÄ• rak
Ä• harÄ• petabbaâ€™â€™ nti vuttaá¹ƒ. tatthÄ• pi ``dÅ«tena á¹-hapitarÅ«piyena cetÄ• petvÄ
Ä• harÄ• pehÄ«â€™â€™ ti avatvÄ• kevalaá¹ƒ ``cÄ«varaá¹ƒÄ• harÄ• pehÄ«â€™â€™ ti eva
gahetabboti vuttaá¹ƒ.

__iccetaá¹ƒ kusala_nti evaá¹ƒ yÄ• vatatiyaá¹ƒ codento taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• detuá
paá¹-ilÄ• bhavasena, iccetaá¹ƒ kusalaá¹ƒ sÄ• dhu suá¹-á¹-hu sundaraá¹ƒ. __catukkhattuá¹ƒ
paÃ±cakkhattuá¹ƒchakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabba_nti
á¹-hÄ• nalakkhaá¹‡anidassanametaá¹ƒ. __chakkhattuparama_ntica bhÄ• vanapuá¹ƒsakava
__chakkhattuparama_nti etena cÄ«varaá¹ƒ uddissa tuá¹‡hÄ«bhÅ«teneva á¹-hÄ• tabbaá¹ƒ,
kÄ• tabbanti idaá¹ƒ á¹-hÄ• nalakkhaá¹‡aá¹ƒ. teneva __ ``na Ä• sanetiÄ• dÄ«â€™â€™ _ti a
saddasatthe pana ---

``kiriyÄ• visesanaá¹ƒ satthe, vuttaá¹ƒ dhÄ• tuvisesanaá¹ƒ.

bhÄ• vanapuá¹ƒsakantyeva, sÄ• sane samudÄ«ritaâ€™â€™ nti || ---

vacanato kiriyÄ• visesanameva sÄ• sanavohÄ• rena bhÄ• vanapuá¹ƒsakaá¹ƒ nÄ• ma jÄ• ta

``muduá¹ƒ pacatiiccatra, pacanaá¹ƒ bhavatÄ«ti ca.

sukhaá¹ƒ sayatiiccatra, karoti sayananti cÄ• â€™â€™ ti || ---

vacanato kiriyÄ• visesanapadena tulyÄ• dhikaraá¹‡abhÅ«taá¹ƒ kiriyÄ• visesyapadaá¹ƒ akar
bhÅ«dhÄ• tukaradhÄ• tÅ«hi sambandhitabbaá¹ƒ hotÄ«ti iminÄ• Ã±Ä• yena chakkhattupara
bhavitabbaá¹ƒ, chakkhattuparamaá¹ƒ á¹-hÄ• naá¹ƒ kÄ• tabbanti attho. etena chakkhattupar
bhavitabbaá¹ƒ, na tato adhikaá¹ƒ \Ne I 102/, chakkhattuparamaá¹ƒ eva á¹-hÄ• naá¹ƒ kÄ• tab
uddhantiimamatthaá¹ƒ dasseti. __na Ä• sane nisÄ«ditabba_nti ``idha bhante nisÄ«dathÄ• â
nisÄ«ditabbaá¹ƒ. __na Ä• misaá¹ƒ paá¹-iggahetabba_nti ``yÄ• gukhajjakÄ• dibhedaá¹ƒ kiÃ±
bhanteâ€™â€™ ti yÄ• ciyamÄ• nenapi na gaá¹‡hitabbaá¹ƒ. __na dhammo bhÄ• sitabbo_ti
\Be I 132/ vÄ• bhÄ• sathÄ• â€™â€™ ti yÄ• ciyamÄ• nenapi kiÃ±ci na bhÄ• sitabbaá¹ƒ, kev
Ä• gatosÄ«â€™â€™ ti pucchiyamÄ• nena ``jÄ• nÄ• hi Ä• vusoâ€™â€™ ti vattabbo.

__á¹-hÄ• naá¹ƒ bhaÃ±jatÄ«_ti Ä• gatakÄ• raá¹‡aá¹ƒ bhaÃ±jati kopeti. __á¹-hÄ• na_nti á¹-hi
nÄ• maá¹ƒ, tasmÄ• Ä• sane nisÄ«danena á¹-hÄ• naá¹ƒ kuppati, Ä• gatakÄ• raá¹‡ampi, Ä•

Ä• gatakÄ• raá¹‡ameva bhaÃ±jati, na á¹-hÄ• naá¹ƒ. tenÄ• ha ``Ä• gatakÄ• raá¹‡aá¹ƒ bhaÃ±
``Ä• misapaá¹-iggahaá¹‡Ä• dinÄ• á¹-hÄ• nampi bhaÃ±jatÄ«â€™â€™ ti vadanti, taá¹ƒ aá¹-á
á¹-Ä«kÄ• yampi nÄ• nÄ• vÄ• de dassetvÄ• á¹-hÄ• nabhaÃ±janaá¹ƒ vuttaá¹ƒ, taá¹ƒ aá¹-á¹-h
asaá¹ƒsandanatoganthagarubhayena na vadimha. idÄ• ni yÄ• tisso codanÄ• , cha ca á¹-hÄ
tatthavuddhihÄ• niá¹ƒ dassento __ ``sace catukkhattuá¹ƒ codetÄ«â€™â€™ _tiÄ• dimÄ• ha.
ekacodanÄ• vuddhiyÄ• dvinnaá¹ƒ á¹-hÄ• nÄ• naá¹ƒ hÄ• ni vuttÄ• , tasmÄ• codanÄ• dvigu
lakkhaá¹‡aá¹ƒ dassitaá¹ƒ hoti. iti iminÄ• lakkhaá¹‡ena tikkhattuá¹ƒ codetvÄ• chakkhattuá¹
dvikkhattuá¹ƒ codetvÄ• aá¹-á¹-hakkhattuá¹ƒá¹-hÄ• tabbaá¹ƒ, sakiá¹ƒ codetvÄ• dasakkhattu

__tatra tatra á¹-hÄ• ne tiá¹-á¹-hatÄ«_ti idaá¹ƒ codakassa á¹-hitaá¹-á¹-hÄ• nato apakkamma
á¹-hÄ• naá¹ƒyevasandhÄ• ya vuttaá¹ƒ. __ko pana vÄ• do nÄ• nÄ• divasesÅ«_ti nÄ• nÄ• di
vÄ• do, vattabbameva natthÄ«ti adhippÄ• yo. __ ``sÄ• maá¹ƒ vÄ• gantabbaá¹ƒ, dÅ«to vÄ•
sabhÄ• vato codetuá¹ƒ anicchantenapi kÄ• tabbamevÄ• â€™â€™ ti vadanti. __na taá¹ƒ tas
anubhotÄ«_ti taá¹ƒ cÄ«varacetÄ• pannaá¹ƒ assa bhikkhuno kiÃ±ci appamattakampikamma
__yuÃ±jantÄ• yasmanto saka_nti Ä• yasmanto attano santakaá¹ƒ dhanaá¹ƒpÄ• puá¹‡antu.
á¹-Ä«0 I 538-539) pana __ ``yatassa_ \Be I 133/__cÄ«varacetÄ• panna_ntiÄ• di yena attan
niddiá¹-á¹-ho, cÄ«varaÃ±ca anipphÄ• ditaá¹ƒ, tassa kattabbadassanaá¹ƒ. evaá¹ƒ bhikkhunÄ
vutte codetvÄ• denti, vaá¹-á¹-ati `sÄ• mikÄ• codetvÄ• dentÄ«â€™ ti (Vin III 541) anÄ• pat
teneva sosayaá¹ƒ acodetvÄ• upÄ• sakÄ• dÄ«hi pariyÄ• yena vatvÄ• codÄ• peti \Ne I 103/
codetvÄ• cÄ«varaá¹ƒ dÄ• pentesu tassa anÄ• patti siddhÄ• hoti sikkhÄ• padassa anÄ• á¹‡

<65> kenaci aniddiá¹-á¹-ho attano mukheneva byÄ• vaá¹-abhÄ• vaá¹ƒ veyyÄ• vaccakaratta
avicÄ• retukÄ• matÄ• yÄ• _ti iminÄ• vijjamÄ• nampi dÄ• tuá¹ƒ anicchantÄ• ariyÄ• pi vaÃ±
vohÄ• rato natthÄ«ti vadantÄ«ti dasseti. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 537-539) pana _
``avicÄ• retukÄ• matÄ• yÄ• _ti imasmiá¹ƒ pakkhe `natthamhÄ• kaá¹ƒ kappiyakÄ• rakoâ€™
kappiyakÄ• rako natthÄ«ti iminÄ• adhippÄ• yena vuttaâ€™â€™ ntivuttaá¹ƒ. bhesajjakhan
meá¹‡á¸• akaseá¹-á¹-hivatthumhi (Vin I 299) vuttaá¹ƒ ``santi bhikkhaveâ€™â€™
tiÄ• divacanameva__meá¹‡á¸• akasikkhÄ• padaá¹ƒ_ nÄ• ma. tattha hi meá¹‡á¸• akena nÄ•
bhante maggÄ• kantÄ• rÄ• appodakÄ• appabhakkhÄ• na sukarÄ• apÄ• theyyena gantuâ
bhikkhÅ«naá¹ƒpÄ• theyyaá¹ƒ anujÄ• nÄ• tÅ«â€™â€™ ti yÄ• citena bhagavatÄ• ``anujÄ• n
pÄ• theyyaá¹ƒpariyesituá¹ƒ. taá¹‡á¸• ulo taá¹‡á¸• ulatthikena, muggo muggatthikena, mÄ• s
loá¹‡aá¹ƒ loá¹‡atthikena, guá¸·o guá¸·atthikena, telaá¹ƒ telatthikena, sappi sappitthikenÄ• â
idaá¹ƒ vuttaá¹ƒ ``santi, bhikkhave, manussÄ• saddhÄ• pasannÄ• , te kappiyakÄ• rakÄ• na
upanikkhipanti `iminÄ• yaá¹ƒ ayyassa kappiyaá¹ƒ, taá¹ƒ dethÄ• â€™ ti. anujÄ• nÄ• mi, bhik
kappiyaá¹ƒ, taá¹ƒ sÄ• dituá¹ƒ, na tvevÄ• haá¹ƒ, bhikkhave, kenaci \Be I 134/pariyÄ• yena jÄ
sÄ• ditabbaá¹ƒ pariyesitabbanti vadÄ• mÄ«â€™â€™ ti. ``kappiyakÄ• rakÄ• naá¹ƒhatthe hira
ti etthÄ• pi bhikkhussa Ä• rocanaá¹ƒ atthiyeva, aÃ±Ã±athÄ• aniddiá¹-á¹-hakappiyakÄ• raka
codetabbo siyÄ• , idaá¹ƒ pana dÅ«tena niddiá¹-á¹-hakappiyakÄ• rake sandhÄ• ya vuttaá¹ƒ,

niddiá¹-á¹-he vÄ• aniddiá¹-á¹-he vÄ• . tenevÄ• ha __ ``ettha codanÄ• ya parimÄ• á¹‡aá¹ƒ n
yadi mÅ«laá¹ƒ sandhÄ• ya codeti, taá¹ƒ sÄ• ditameva siyÄ• ti Ä• ha __ ``mÅ«laá¹ƒ asÄ• diy

__aÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajjitabba_nti idaá¹ƒ attanÄ• codanÄ• á¹-á¹-hÄ•
kÄ• tabbantidassanatthaá¹ƒ vuttaá¹ƒ. __piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• yÄ• ti_ iminÄ•
hotÄ«tidasseti. __eseva nayo_ti iminÄ• vatthusÄ• minÄ• niddiá¹-á¹-hakappiyakÄ• rakesup
piá¹‡á¸• apÄ• tÄ• dÄ«nampiatthÄ• ya dinne ca á¹-hÄ• nacodanÄ• disabbaá¹ƒ heá¹-á¹-hÄ•
dasseti.

<66> __upanikkhittasÄ• diyane_ \Ne I 104/ __panÄ• _tiÄ• dÄ«su ``idaá¹ƒ ayyassa hotÅ«â€
vÄ• ``amukasmiá¹ƒ nÄ• ma á¹-hÄ• ne mama hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ atthi, taá¹ƒ tuyhaá
evaá¹ƒparammukhÄ• vÄ• á¹-hitassa kevalaá¹ƒ vÄ• cÄ• ya vÄ• hatthamuddÄ• ya vÄ• ``tu
pariccattassakÄ• yavÄ• cÄ• hi appaá¹-ikkhipitvÄ• cittena sÄ• diyanaá¹ƒ upanikkhittasÄ• diy
__sÄ• diyatÄ«_tivuttamevatthaá¹ƒ vibhÄ• veti __ ``gaá¹‡hitukÄ• mo hotÄ«â€™â€™ _ti.

__idaá¹ƒ guttaá¹-á¹-hÄ• nanti Ä• cikkhitabba_nti paccayaparibhogaá¹ƒyeva sandhÄ• ya Ä•
nikkhipÄ• â€™â€™ ti vutte ``uggaá¹‡hÄ• peyya vÄ• â€™â€™ ti vuttalakkhaá¹‡ena nissagg
nikkhipÄ• hÄ«ti na vattabbaâ€™â€™ _nti. atha vÄ• ``idaá¹ƒ guttaá¹-á¹-hÄ• naâ€™â€™ nti
guttabhÄ• vameva dasseti, na vatthuá¹ƒ parÄ• masati, tasmÄ• Ä• cikkhitabbaá¹ƒ. ``idhanik
vadanto \Be I 135/ nikkhipitabbaá¹ƒ vatthuá¹ƒ nikkhipÄ• hÄ«ti vatthuá¹ƒparÄ• masati nÄ• m
vattabbaá¹ƒ. parato __idaá¹ƒ gaá¹‡hÄ• _ti etthÄ• pi eseva nayo. __kappiyaÃ±caakappiyaÃ±
hotÄ«_ti yasmÄ• tato uppannapaccayaparibhogo kappati, tasmÄ• kappiyaá¹ƒ nissÄ• ya á¹-
dubbicÄ• raá¹‡Ä• ya tato uppannapaccayaparibhogo na kappati, tasmÄ• akappiyaá¹ƒ nissÄ
veditabbaá¹ƒ. atha vÄ• idaá¹ƒ dhanaá¹ƒ yasmÄ• ``nayidaá¹ƒkappatÄ«â€™â€™ ti paá¹-ikk
nissÄ• ya á¹-hitaá¹ƒ, yasmÄ• pana sabbaso avissajjitaá¹ƒ, tasmÄ• akappiyaá¹ƒ nissÄ• ya
taá¹ƒ dhanaá¹ƒ yasmÄ• pacchÄ• suá¹-á¹-huvicÄ• raá¹‡Ä• ya satiyÄ• kappiyaá¹ƒ bhavissa
akappiyaá¹ƒ bhavissati, tasmÄ• kappiyaÃ±caakappiyaÃ±ca nissÄ• ya á¹-hitaá¹ƒ hotÄ«ti. vi
__ ``eko sataá¹ƒ vÄ• sahassaá¹ƒvÄ• _tiÄ• di rÅ«piye heá¹-á¹-himakoá¹-iyÄ• pavattanÄ• kÄ
vuttaâ€™â€™ nti ca ``na panaevaá¹ƒ paá¹-ipajjitabbamevÄ• ti dassetuá¹ƒ, `idha nikkhipÄ•
uggaá¹‡hÄ• panaá¹ƒ hotÄ«tiÄ• ha `idha nikkhipÄ• hÄ«â€™ ti na vattabbaâ€™â€™ nti ca ``
hotÄ«ti yasmÄ• asÄ• ditattÄ• tato uppannapaccayÄ• vaá¹-á¹-anti, tasmÄ• kappiyaá¹ƒ niss
panadubbicÄ• raá¹‡Ä• ya sati tato uppannaá¹ƒ na kappati, tasmÄ• akappiyaá¹ƒ nissÄ• ya
ntica vuttaá¹ƒ.

<67> __saá¹…ghamajjhe nissajjitabba_nti yasmÄ• rÅ«piyaá¹ƒ nÄ• ma akappiyaá¹ƒ, tasmÄ
vÄ• puggalassa vÄ• nissajjitabbanti na vuttaá¹ƒ. yasmÄ• pana taá¹ƒ paá¹-iggahitamattam
kappiyabhaá¹‡á¸• aá¹ƒ cetÄ• pitaá¹ƒ, tasmÄ• upÄ• yena paribhogadassanatthaá¹ƒ ``saá¹…
nissajjitabbaâ€™â€™ nti \Ne I 105/ (Vin III 584) vuttaá¹ƒ. __na tena kiÃ±ci kappiyabhaá¹‡á¸

iminÄ• cetÄ• pitaÃ±ce, natthi paribhogÅ«pÄ• yo uggahetvÄ• anissaá¹-á¹-harÅ«piyenacetÄ
saá¹…ghamajjhe nissajjanaá¹ƒ katvÄ• va \Be I 136/ chaá¸• á¸• etvÄ• pÄ• cittiyaá¹ƒdesÄ• p
pana ``yasmÄ• nissaggiyavatthuá¹ƒ paá¹-iggahetvÄ• pi cetÄ• pitaá¹ƒkappiyabhaá¹‡á¸• aá¹
kappiyakÄ• rakehi nissaá¹-á¹-harÅ«piyena parivattetvÄ• Ä• nÄ«takappiyabhaá¹‡á¸• asadis
upÄ• yaá¹ƒ bhÄ• jetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ pattacatuk
tattha hi rÅ«piyena parivattitapattassa aparibhogova dassito, na nissajjanavicÄ• roti. __kapp
Ä• cikkhitabba_nti pabbajitÄ• naá¹ƒ sappi vÄ• telaá¹ƒ vÄ• vaá¹-á¹-ati upÄ• sakÄ• tievaá¹ƒ

__Ä• rÄ• mikÄ• naá¹ƒ vÄ• pattabhÄ• ga_nti idaá¹ƒ gihÄ«naá¹ƒ hatthagatopi soyeva bhÄ• g
pana tena aÃ±Ã±aá¹ƒ parivattetvÄ• Ä• rÄ• mikÄ• denti, paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti
majjhimagaá¹‡á¹-hipadecÅ«á¸·agaá¹‡á¹-hipade ca vuttaá¹ƒ. __tato haritvÄ• _ti aÃ±Ã±esaá¹
haritvÄ• . __kasiá¹‡aparikamma_ntiÄ• lokakasiá¹‡aparikammaá¹ƒ. __maÃ±capÄ«á¹-hÄ• dÄ
gahitamaÃ±capÄ«á¹-hÄ• dÄ«ni parivattetvÄ• aÃ±Ã±aá¹ƒ ce gahitaá¹ƒ, vaá¹-á¹-atÄ«ti vadan
bhojanasÄ• lÄ• dÄ«naá¹ƒ chÄ• yÄ• pi. __paricchedÄ• tikkantÄ• _tigehaparicchedaá¹ƒ atikk
gatagataá¹-á¹-hÄ• naá¹ƒ gehaá¹ƒ na hotÄ«ti adhippÄ• yo. __maggenapÄ«_tiettha sace aÃ±
adhiá¹-á¹-hahitvÄ• gantuá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __kÄ«tÄ• yÄ• _titena vatthunÄ• kÄ«tÄ
á¹-hapetvÄ• saá¹…gho paccaye paribhuÃ±jatÄ«ti_ saceupÄ• sako ``atibahu etaá¹ƒ hiraÃ±Ã
ajjeva na vinÄ• setabbaâ€™â€™ nti vatvÄ• sayaá¹ƒupanikkhepaá¹ƒ á¹-hapeti, aÃ±Ã±ena v
upanikkhepaá¹ƒ á¹-hapetvÄ• tato uppannapaccayaá¹ƒparibhuÃ±janto saá¹…gho paccaye p
gahitattÄ• __ ``akappiyaâ€™â€™ _ntivuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 583-58
``upanikkhepaá¹ƒ á¹-hapetvÄ• _tikappiyakÄ• rakehi \Be I 137/ vaá¸• á¸• hiyÄ• payojanaá¹ƒ
__akappiya_nti tenavatthunÄ• gahitattÄ• vuttaâ€™â€™ nti vuttaá¹ƒ.

__sace so chaá¸• á¸• etÄ«_ti yattha katthaci khipati, athÄ• pi na chaá¸• á¸• eti, sayaá¹ƒ gah
navÄ• retabbo. __no ce chaá¸• á¸• etÄ«_ti atha neva gahetvÄ• gacchati, na chaá¸• á¸• eti,
byÄ• pÄ• renÄ• â€™â€™ ti yenakÄ• maá¹ƒ pakkamati, tato yathÄ• vuttalakkhaá¹‡o rÅ«piya
__yo na chandÄ• gati_ntiÄ• dÄ«su lobhavasena taá¹ƒ vatthuá¹ƒ attano vÄ• karonto attÄ• n
chandÄ• gatiá¹ƒ \Ne I 106/ nÄ• ma gacchati. dosavasena ``nevÄ• yaá¹ƒ mÄ• tikaá¹ƒ jÄ• nÄ
paraá¹ƒ apasÄ• dento dosÄ• gatiá¹ƒ nÄ• ma gacchati. mohavasena pamuá¹-á¹-ho pamuá¹-
mohÄ• gatiá¹ƒ nÄ• ma gacchati. rÅ«piyapaá¹-iggÄ• hakassa bhayena chaá¸• á¸• etuá¹ƒ avi
gacchati. evaá¹ƒ akaronto na chandÄ• gatiá¹ƒ gacchati, na dosÄ• gatiá¹ƒ gacchati, na mohÄ
bhayÄ• gatiá¹ƒ gacchati nÄ• mÄ• ti veditabbo.

<68> __patitokÄ• saá¹ƒ asamannÄ• rahantena chaá¸• á¸• etabba_nti idaá¹ƒ nirapekkhabhÄ
veditabbaá¹ƒ, tasmÄ• patitaá¹-á¹-hÄ• ne Ã±Ä• tepi tassa gÅ«thaá¹ƒ chaá¸• á¸• entassa viy
pamÄ• á¹‡antiveditabbaá¹ƒ. __asantasambhÄ• vanÄ• yÄ• _ti attani avijjamÄ• nauttarimanu
sandhÄ• yavuttaá¹ƒ. __theyyaparibhogo_ nÄ• ma anarahassa paribhogo. bhagavatÄ• hi at
paccayÄ• anuÃ±Ã±Ä• tÄ• , na dussÄ«lassa. dÄ• yakÄ• nampi sÄ«lavato eva pariccÄ• go,

kÄ• rÄ• naá¹ƒ mahapphalabhÄ• vassa paccÄ• sÄ«sanato. iti satthÄ• rÄ• ananuÃ±Ã±Ä• tat
dussÄ«lassa paribhogo theyyaparibhogo. iá¹‡avasena paribhogo__iá¹‡aparibhogo, _ paá¹-i
dakkhiá¹‡Ä• visuddhiyÄ• \Be I 138/ abhÄ• vato iá¹‡aá¹ƒ gahetvÄ• paribhogo viyÄ• ti attho.
``sÄ«lavatoâ€™â€™ tiÄ• dinÄ• vuttamevatthaá¹ƒ kÄ• raá¹‡abhÄ• venapaccÄ• masati. __c
paribhoge_ti kÄ• yato mocetvÄ• paribhoge paribhoge. purebhatta ... pe ... pacchimayÄ• me
sambandho. tathÄ• asakkontenayathÄ• vuttakÄ• lavisesavasena ekasmiá¹ƒ divase catukkh
dvikkhattuá¹ƒ sakiá¹ƒyevavÄ• paccavekkhitabbaá¹ƒ.

__sacassa appaccavekkhatova aruá¹‡o uggacchati, iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ
mayÄ• cÄ«varaá¹ƒ paribhuttaá¹ƒ, taá¹ƒ yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• ya ... pe ...
hirikopinapaá¹-icchÄ• danatthaá¹ƒ. hiyyo yo mayÄ• piá¹‡á¸• apÄ• to paribhutto, so neva da
atÄ«taparibhogapaccavekkhaá¹‡aá¹ƒna kareyya, iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«ti
vÄ«maá¹ƒsitabbaá¹ƒ. __senÄ• sanampi paribhogeparibhoge_ti pavese pavese. evaá¹ƒ pan
purebhattÄ• dÄ«su paccavekkhitabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayeneva sakkÄ• viÃ±Ã±
vuttaá¹ƒ. __satipaccayatÄ• _tisatiyÄ• paccayabhÄ• vo. paá¹-iggahaá¹‡assa paribhogassa
paccayabhÄ• vo yujjati, paccavekkhitvÄ• va paá¹-iggahetabbaá¹ƒ paribhuÃ±jitabbaÃ±cÄ• ti
``satiá¹ƒ katvÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ santepÄ«_ti yadipi dvÄ«supi á¹-hÄ• nesu pacc
evaá¹ƒ santepi \Ne I 107/. aparepanÄ• hu __ ``satipaccayatÄ• _ti sati bhesajjaparibhogassa
paccayeti attho. __evaá¹ƒsantepÄ«_ti paccaye satipÄ«â€™â€™ ti, taá¹ƒ tesaá¹ƒ matimatta
paccayasannissitasÄ«laá¹ƒpaccavekkhaá¹‡Ä• ya visujjhati, na paccayasabbhÄ• vamattena

nanu ca __ ``paribhoge karontassa anÄ• pattÄ«â€™â€™ _ti iminÄ• pÄ• timokkhasaá¹ƒvara
paccayasannissitasÄ«lassa pÄ• timokkhasaá¹ƒvarasÄ«lassa \Be I 139/ ca ko visesoti? vucc
tÄ«su paccayesu viseso pÄ• kaá¹-oyeva, gilÄ• napaccaye panayathÄ• vatiá¹ƒ katvÄ• rukk
phalÄ• nipi rakkhitÄ• neva honti, evameva paccavekkhaá¹‡Ä• yapaccayasannissitasÄ«le ra
pÄ• timokkhasaá¹ƒvarasÄ«lampi nipphannaá¹ƒ nÄ• ma hoti. gilÄ• napaccayaá¹ƒ appaccave
sÄ«laá¹ƒ bhijjamÄ• naá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«lamevabhijjati, paccayasannissitasÄ«l
pacchÄ• bhattapurimayÄ• mÄ• dÄ«su yÄ• va aruá¹‡uggamanÄ• appaccavekkhantassevab
appaccavekkhitvÄ• pi gilÄ• napaccayaá¹ƒ paribhuÃ±jantassa anÄ• patti, idametesaá¹ƒ nÄ•
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 585) Ä• gataá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 585) pana __ ``theyyaparibhogo_ti paccayassÄ• minÄ•
bhagavatÄ• ananuÃ±Ã±Ä• tattÄ• vuttaá¹ƒ. __iá¹‡aparibhogo_ti bhagavatÄ• anuÃ±Ã±Ä• ta
akatvÄ• paribhuÃ±janato vuttaá¹ƒ. tena ca paccayasannissitasÄ«laá¹ƒ vipajjatÄ«ti dasseti.
__paribhogeparibhoge_ti kÄ• yato mocetvÄ• mocetvÄ• paribhoge. pacchimayÄ• mesu pac
__iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«_ti ettha `hiyyo yaá¹ƒ mayÄ• cÄ«varaá¹ƒ paribh
ntiÄ• dinÄ• piatÄ«tapaccavekkhaá¹‡Ä• vaá¹-á¹-atÄ«ti vadanti. __paribhoge paribhoge_ti uc
antopavesanesunisÄ«danasayanesu ca. __satipaccayatÄ• vaá¹-á¹-atÄ«_ti paccavekkhaá¹‡

laddhuá¹ƒ vaá¹-á¹-ati. paá¹-iggahaá¹‡e ca paribhoge ca paccavekkhaá¹‡Ä• sati avassaá¹ƒ l
tenÄ• ha __ `satiá¹ƒkatvÄ• â€™ _tiÄ• di. keci pana `satipaccayatÄ• paccaye sati bhesajjap
satÄ«â€™ tievampi atthaá¹ƒ vadanti, tesampi paccaye satÄ«ti paccayasabbhÄ• vasallakkha
evamatthogahetabbo \Be I 140/ paccayasabbhÄ• vamattena sÄ«lassa asujjhanato. __paribl
akarontassevaÄ• pattÄ«_ti iminÄ• pÄ• timokkhasaá¹ƒvarasÄ«lassa bhedo dassito, na pacc
atÄ«tapaccavekkhaá¹‡Ä• ya visujjhanato. etasmiá¹ƒ pana sesapaccayesu ca
iá¹‡aparibhogÄ• divacanenapaccayasannissitasÄ«lasseva bhedoti evamimesaá¹ƒ nÄ• nÄ•
nti Ä• gataá¹ƒ.

etesu \Ne I 108/ dvÄ«su pakaraá¹‡esu ``iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™
mayÄ• cÄ«varaá¹ƒparibhuttanti ... pe ... vadantÄ«ti Ä• gataá¹ƒ. imaá¹ƒ pana nayaá¹ƒ nissÄ
paá¹‡á¸• itÄ• ``ajjapÄ• to paribhuttaá¹ƒ sÄ• yaá¹ƒ paccavekkhantena ajja yaá¹ƒ mayÄ• cÄ
paribhuttantiÄ• dinÄ• atÄ«tavasena paccavekkhaá¹‡Ä• kÄ• tabbÄ• â€™â€™ ti vadanti. ke
atÄ«tavasenapaccavekkhaá¹‡Ä• kÄ• tabbÄ• , na ajja paribhuttaá¹ƒ, taá¹ƒ pana paccuppan
paccavekkhaá¹‡Ä• yevÄ• â€™â€™ tivadanti. tattha mÅ«lavacane evaá¹ƒ vicÄ• raá¹‡Ä• kÄ
hiyyotyÄ• divacanaá¹ƒsuttaá¹ƒ vÄ• suttÄ• nulomaá¹ƒ vÄ• Ä• cariyavÄ• do vÄ• attanomati
suttaá¹ƒhoti ``suttaá¹ƒ nÄ• ma sakale vinayapiá¹-ake pÄ• á¸·Ä«â€™â€™ ti vuttattÄ• imassa
pÄ• á¸·ibhÅ«tattÄ• . na ca suttÄ• nulomaá¹ƒ ``suttÄ• nulomaá¹ƒ nÄ• ma cattÄ• ro mahÄ• pa
III) I 45) vuttattÄ• imassa ca mahÄ• padesabhÄ• vÄ• bhÄ• vato. na ca Ä• cariyavÄ• do ``Ä
dhammasaá¹…gÄ• hakehi paÃ±cahi arahantasatehi á¹-hapitÄ• pÄ• á¸·ivinimuttÄ•
okkantavinicchayappavattÄ• aá¹-á¹-hakathÄ• tantÄ«â€™â€™ ti vacanato imassa ca
aá¹-á¹-hakathÄ• pÄ• á¹-habhÄ• vÄ• bhÄ• vato. na ca attanomati ``attanomatinÄ• ma suttas
muÃ±citvÄ• anumÄ• nena attano buddhiyÄ• nayaggÄ• henaupaá¹-á¹-hitÄ• kÄ• rakathanaâ
suttantÄ• bhidhammavinayaá¹-á¹-hakathÄ• su Ä• gato sabbopi \Be I 141/theravÄ• do attano
vuttattÄ• imassa ca aá¹-á¹-hakathÄ• su Ä• gatattheravÄ• dabhÄ• vÄ• bhÄ• vato.

iti ---

``catubbidhaÃ±hi vinayaá¹ƒ, mahÄ• therÄ• mahiddhikÄ• .

nÄ«haritvÄ• pakÄ• sesuá¹ƒ, dhammasaá¹…gÄ• hakÄ• purÄ• â€™â€™ ti || (Sp (to Vin III)

vuttesu catubbidhavinayesu anantogadhattÄ• idaá¹ƒ vacanaá¹ƒ vicÄ• retabbaá¹ƒ. tena vutt
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 585) á¹-Ä«kÄ• cariyena ``taá¹ƒ vÄ«maá¹ƒsitabbaâ€™â€™
``nayaggÄ• henaupaá¹-á¹-hitÄ• kÄ• rakathanaâ€™â€™ nti iminÄ• lakkhaá¹‡ena tesaá¹ƒ te
upaá¹-á¹-hitÄ• kÄ• ravasenakathanaá¹ƒ attanomati siyÄ• , evampi vicÄ• retabbameva. ``atta
otÄ• retabbÄ• . sace tattha otarati ceva sameti ca, gahetabbÄ• . sace neva otarati na samet
ayaÃ±hi attanomati nÄ• ma sabbadubbalÄ• â€™â€™ ti (Sp (to Vin III) I 45) vacanato imass

aá¹-á¹-hakathÄ• vacane anotaraá¹‡ato appavisanato. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ ``sa
appaccavekkhatovaaruá¹‡o uggacchati, iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™

aparo nayo --- kiá¹ƒ idaá¹ƒ vacanaá¹ƒ pÄ• á¸·ivacanaá¹ƒ vÄ• aá¹-á¹-hakathÄ• vacanaá¹ƒ v
ganthantaravacanaá¹ƒvÄ• ti. tattha na tÄ• va pÄ• á¸·ivacanaá¹ƒ, na aá¹-á¹-hakathÄ• vacana
ganthantaravacanaá¹ƒ, atha kho á¹-Ä«kÄ• vacananti. hotu á¹-Ä«kÄ• vacanaá¹ƒ, sakavacan
adhippetavacanaá¹ƒ vÄ• anadhippetavacanaá¹ƒ vÄ• ti. tattha na sakavacanaá¹ƒ hoti, atha
tenÄ• ha ``vadantÄ«â€™â€™ ti. na á¹-Ä«kÄ• cariyenaadhippetavacanaá¹ƒ hoti, atha kho a
tenÄ• ha ``taá¹ƒ vÄ«maá¹ƒsitabbaâ€™â€™ nti. tehi pana Ä• cariyehi atÄ«taparibhogapacca
142/ atÄ«tapaabhogavasenapaccavekkhaá¹‡Ä• atÄ«taparibhogapaccavekkhaá¹‡Ä• ti pari
saddena yojetvÄ• kataá¹ƒ bhaveyya. atÄ«te paribhogo atÄ«taparibhogo, atÄ«taparibhogass
atÄ«taparibhogapaccavekkhaá¹‡Ä• tievaá¹ƒ pana kate atÄ«taparibhogassa paccuppannasa
paccuppannavÄ• cakena saddena kathanaá¹ƒhoti yathÄ• taá¹ƒ nagarato Ä• gantvÄ• nisin
Ä• gacchasÄ«â€™â€™ ti vutte ``nagaratoÄ• gacchÄ• mÄ«â€™â€™ ti paccuppannavÄ• ca

vinayasuttantavisuddhimaggÄ• dÄ«su (MN I 23; Vism I 18) ca ``paá¹-isaá¹…khÄ• yonisocÄ
paá¹-isevatÄ«â€™â€™ ti vattamÄ• navacaneneva pÄ• á¹-ho hoti, na atÄ«tavacanena, atÄ«
imasmiá¹ƒyeva divase pacchÄ• bhattÄ• dikÄ• laá¹ƒ upÄ• dÄ• ya purebhattÄ• dÄ«su paribh
paribhogo. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? aá¹-á¹-hakathÄ• pamÄ• á¹‡ena. vuttaÃ±hi aá¹-á¹
III) II 585) ``piá¹‡á¸• apÄ• to Ä• lope Ä• lope, tathÄ• asakkontena
purebhattapacchÄ• bhattapurimayÄ• mapacchimayÄ• mesu. sacassa appaccavekkhatova a
iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™ ti. etena piá¹‡á¸• apÄ• taá¹ƒÄ• lope Ä• l
bhojanakiriyÄ• ya apariniá¹-á¹-hitattÄ• mukhyato paccuppannapaccavekkhaá¹‡Ä• hoti, pur
koá¹-á¹-hÄ• sesu paccavekkhanto bhojanakiriyÄ• ya pariniá¹-á¹-hitattÄ• atÄ«tapaccavekkha
sÄ• pana paccuppannasamÄ«pattÄ• vattamÄ• navacanena vidhÄ«yati. yadi hi hiyyo parib
atÄ«tapaccavekkhaá¹‡ena paccavekkhitabbÄ• ni siyuá¹ƒ,
atÄ«tadutiyadivasatatiyadivasÄ• dimÄ• sasaá¹ƒvaccharÄ• diparibhuttÄ• nipipaccavekkhitab
yathÄ• vuttaaá¹-á¹-hakathÄ• vacanaá¹ƒ niratthakaá¹ƒ siyÄ• , tasmÄ• aá¹-á¹-hakathÄ• vaca
kÄ• tabbaá¹ƒ. yathÄ• ha ---

``buddhena \Be I 143/ \Ne I 110/ dhammo vinayo ca vutto.

yo tassa puttehi tatheva Ã±Ä• to.

so yehi tesaá¹ƒ matimaccajantÄ• .

yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒsu ||

``tasmÄ• hi yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ.

taá¹ƒ vajjayitvÄ• na pamÄ• dalekhaá¹ƒ.

sabbampi sikkhÄ• su sagÄ• ravÄ• naá¹ƒ.

yasmÄ• pamÄ• á¹‡aá¹ƒ idha paá¹‡á¸• itÄ• naâ€™â€™ nti || (Sp (to Vin III) I ganthÄ• rambl

yasmÄ• ca sabbÄ• savasuttÄ• dÄ«su (MN I 23) bhagavatÄ• desitakÄ• le bhikkhukattukatt
vattamÄ• napaá¹-hamapurisavasena ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-isevatÄ«â
tadanukaraá¹‡ena bhikkhÅ«naá¹ƒ paccavekkhaá¹‡akÄ• le attakattukattÄ• amhayogattÄ• v
``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ paá¹-isevÄ• mÄ«â€™â€™ ti paccavekkhitabbÄ• ho
paá¹-ighÄ• tÄ• yÄ• â€™â€™ tiÄ• dÄ«nitadatthasampadÄ• napadÄ• ni ca ``paá¹-isevati, paa
vuttapaá¹-isevanakiriyÄ• yamevasambandhitabbÄ• ni honti, tÄ• ni ca kiriyÄ• padÄ• ni paccu
paccuppannasamÄ«paatÄ«tavasenavÄ• vattamÄ• navibhattiyuttÄ• ni honti, tasmÄ• paccu
atÄ«taparibhuttÄ• naá¹ƒvÄ• paccayÄ• naá¹ƒ paccavekkhaá¹‡akÄ• le ``paá¹-isevÄ• mÄ«â€
vacanassa anugatattÄ• upapannamevÄ• ti daá¹-á¹-habbaá¹ƒ.

anuvacanepi evaá¹ƒ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- ``ajja pÄ• to paribhuttaá¹ƒ sÄ• yaá¹ƒ pa
mayÄ• cÄ«varaá¹ƒ paribhuttantiÄ• dinÄ• atÄ«tavasena paccavekkhaá¹‡Ä• kÄ• tabbÄ• â€
pucchitabbÄ• --- kiá¹ƒ bhavanto bhagavatÄ• atÄ«taparibhuttesu atÄ«tavasena paccavekkh
desitÄ• . kathaá¹ƒ desitÄ• ti? ``paccavekkhatÄ«â€™â€™ ti paccuppannavaseneva\Be I 144
bhagavato kÄ• le atÄ«taparibhuttesu paccavekkhaá¹‡Ä• natthÄ«ti? atthi. atha kasmÄ• bha
paccuppannavaseneva paccavekkhaá¹‡Ä• desitÄ• ti? paccuppannasamÄ«pavasena vÄ• s
evaá¹ƒ sante bhagavato anukaraá¹‡enaidÄ• nipi \Ne I 111/ atÄ«taparibhuttÄ• naá¹ƒ paccay
paccavekkhaá¹‡Ä• kÄ• tabbÄ• ti. ye pana evaá¹ƒ vadanti ``hiyyo paribhuttÄ• nameva atÄ«
kÄ• tabbÄ• , na ajjaparibhuttÄ• naá¹ƒ, tesaá¹ƒ pana paccuppannapaccavekkhaá¹‡Ä• yevÄ•
vattabbÄ• --- kiá¹ƒ bhontoyathÄ• tumhe vadanti, evaá¹ƒ pÄ• á¸·iyaá¹ƒ atthÄ«ti? natthi. aá¹
atthÄ«ti? natthi. evaá¹ƒ sante sÄ• á¹-á¹-hakathesu tepiá¹-akesu buddhavacanesu asaá¹ƒvijj
vacanaá¹ƒkathaá¹ƒ paccetabbanti? Ä• cariyaparamparÄ• vasena. hotu tumhÄ• kaá¹ƒ Ä• ca
kÄ• lo nÄ• ma tividho atÄ«to anÄ• gato paccuppannoti. tattha pariniá¹-á¹-hitakiriyÄ• atÄ«to
abhimukhakiriyÄ• anÄ• gato nÄ• ma, Ä• raddhaaniá¹-á¹-hitakiriyÄ• paccuppanno nÄ• ma.

``Ä• raddhÄ• niá¹-á¹-hito bhÄ• vo, paccuppanno suniá¹-á¹-hito.

atÄ«tÄ• nÄ• gatuppÄ• da-mappattÄ• bhimukhÄ• kiriyÄ• â€™â€™ ti ||

tattha ajja vÄ• hotu hiyyo vÄ• tato pubbe vÄ• , paribhuttapaccayo supariniá¹-á¹-hitabhuÃ±j

nÄ• ma. tattha hiyyo vÄ• tato pubbe vÄ• paribhuttapaccayo atikkantaaruá¹‡uggamanattÄ•
paccavekkhitopi appaccavekkhitoyeva hoti, iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hati. vuttaÃ±
aá¹-á¹-hakathÄ• yaá¹ƒ ``sacassa appaccavekkhatova aruá¹‡o uggacchati, iá¹‡aparibhogaá¹
tiá¹-á¹-hatÄ«â€™â€™ ti. ajjeva pana cÄ«varaÃ±ca senÄ• sanaÃ±ca paribhoge paribhoge, p
Ä• lope, bhesajjaá¹ƒ paá¹-iggahaá¹‡e paribhoge ca \Be I 145/ paccavekkhato
apariniá¹-á¹-hitabhuÃ±janakiriyattÄ• paccuppannaparibhuttapaccavekkhaá¹‡Ä• nÄ• ma hot
pacchÄ• catÅ«su koá¹-á¹-hÄ• sesupaccavekkhato supariniá¹-á¹-hitabhuÃ±janakiriyattÄ•
atÄ«taparibhuttapaccavekkhaá¹‡Ä• nÄ• mahoti. ettakaá¹ƒ paccavekkhaá¹‡Ä• ya khettaá¹ƒ
yathÄ• ha aá¹-á¹-hakathÄ• yaá¹ƒ ``sÄ«lavato appaccavekkhitaparibhogo iá¹‡aparibhogo nÄ
paribhoge paribhoge ... pe ... bhesajjassa paá¹-iggahaá¹‡epi paribhogepi satipaccayatÄ• va
tasmÄ• hiyyo paribhuttassaiá¹‡aparibhogattÄ• taá¹ƒ anÄ• masitvÄ• ajja paribhuttesu atÄ«
bhagavato vacanassaanukaraá¹‡ena vattamÄ• navibhattiyuttena ``paá¹-isevÄ• mÄ«â€™â€
paccavekkhaá¹‡Ä• sÅ«papannÄ• hotÄ«ti daá¹-á¹-habbÄ• . Ä«disapaccavekkhaá¹‡ameva s
(vi0 vi0á¹-Ä«0 I 585) ``paccayasannissitasÄ«lassa atÄ«tapaccavekkhaá¹‡Ä• ya visujjhanato

evaá¹ƒ \Ne I 112/ paccayasannissitasÄ«lassa suddhiá¹ƒ dassetvÄ• idÄ• ni teneva pasaá¹…
suddhiyodassetuá¹ƒ __ ``catubbidhÄ• hi suddhÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha sujjhati e
yathÄ• dhammaá¹ƒdesanÄ• va suddhi __desanÄ• suddhi_. vuá¹-á¹-hÄ• nassapi cettha des
daá¹-á¹-habbo. chinnamÅ«lÄ• pattÄ«naá¹ƒpana abhikkhutÄ• paá¹-iÃ±Ã±Ä• yeva desanÄ• .
saá¹ƒvarova suddhi __saá¹ƒvarasuddhi_. dhammena samena paccayÄ• naá¹ƒ pariyeá¹-á¹-h
__pariyeá¹-á¹-hisuddhi_. catÅ«su paccayesuvuttavidhinÄ• paccavekkhaá¹‡Ä• va suddhi __
esa tÄ• va suddhÄ«su samÄ• sanayo. suddhimantesu sÄ«lesu pana desanÄ• suddhi etass
sesesupi esevanayo. __na punevaá¹ƒ karissÄ• mÄ«_ti ettha __eva_nti saá¹ƒvarabhedaá¹ƒ
__pahÄ• yÄ• _ti \Be I 146/ vajjetvÄ• , akatvÄ• ti attho. vimativinodaniyaá¹ƒ pana ``sujjhati d
sodhÄ«yatÄ«ti vÄ• suddhi, catubbidhasÄ«laá¹ƒ. tenÄ• ha __ `desanÄ• ya sujjhanatoâ€™ _
etthadesanÄ• ggahaá¹‡ena vuá¹-á¹-hÄ• nampi chinnamÅ«lÄ• naá¹ƒ abhikkhutÄ• paá¹-iÃ±Ã
chinnamÅ«lÄ• pattÄ«nampihi pÄ• rÄ• jikÄ• pattivuá¹-á¹-hÄ• nena heá¹-á¹-hÄ• parirakkhitaá
visuddhaá¹ƒ nÄ• ma hoti. tena tesaá¹ƒ maggapaá¹-ilÄ• bhopi sampajjatÄ«â€™â€™ ti vuttaa

tattha desÄ«yati uccÄ• rÄ«yatÄ«ti __desanÄ• , _ disÄ« uccÄ• raá¹‡eti dhÄ• tu, desÄ«yati Ã
__desanÄ• , _ disa pekkhaneti dhÄ• tu. ubhayathÄ• pi
viratipadhÄ• nakusalacittasamuá¹-á¹-hitodesanÄ• vacÄ«bhedasaddo. saá¹ƒvaraá¹‡aá¹ƒ __s
vara saá¹ƒvaraá¹‡eti dhÄ• tu, satipadhÄ• nocittuppÄ• do. pariyesanÄ• __pariyeá¹-á¹-hi, _ p
pariyesaneti dhÄ• tu, vÄ«riyapadhÄ• nocittuppÄ• do. paá¹-i punappunaá¹ƒ ogÄ• hetvÄ• ikk
paá¹-i-pubba ava-pubbaikkha dassanaá¹…kesÅ«ti dhÄ• tu, paÃ±Ã±Ä• padhÄ• no cittuppÄ•
vacÄ«bhedasaddabhÄ• vatovacÄ«bhedaá¹ƒ kÄ• tuá¹ƒ asakkontassa ca dutiyakaá¹ƒ alabha
panacittuppÄ• damattabhÄ• vato vacÄ«bhedaá¹ƒ kÄ• tuá¹ƒ asakkontassapi dutiyakaá¹ƒ ala
tasmÄ• gilÄ• nÄ• dikÄ• lesu paccavekkhaá¹‡Ä• pÄ• á¹-haá¹ƒ paá¹-hitumasakkontenapi att

paccavekkhaá¹‡Ä• kÄ• tabbÄ• ti.

dÄ• tabbaá¹-á¹-hena dÄ• yaá¹ƒ, taá¹ƒ Ä• diyantÄ«ti __dÄ• yÄ• dÄ• , _ ananuÃ±Ã±Ä• tesu s
paribhogÄ• bhÄ• vatoanuÃ±Ã±Ä• tesuyeva ca paribhogasabbhÄ• vabhÄ• vato bhikkhÅ«hi p
bhagavato santakÄ• . __dhammadÄ• yÄ• dasuttaÃ±cettha sÄ• dhaka_nti ``dhammadÄ• yÄ
Ä• misadÄ• yÄ• dÄ• \Ne I 113/, atthi me tumhesu anukampÄ• , kinti me sÄ• vakÄ• dhamm
Ä• misadÄ• yÄ• dÄ• â€™â€™ tievaá¹ƒ pavattaá¹ƒ dhammadÄ• yÄ• dasuttaÃ±ca \Be I 147/
atthesÄ• dhakaá¹ƒ. avÄ«tarÄ• gÄ• naá¹ƒ taá¹‡hÄ• vasÄ«katÄ• ya paccayaparibhoge sÄ• m
tadabhÄ• venavÄ«tarÄ• gÄ• naá¹ƒ tattha sÄ• mibhÄ• vo yathÄ• ruci paribhogasabbhÄ• vat
paá¹-ikÅ«lampiappaá¹-ikÅ«lÄ• kÄ• rena appaá¹-ikÅ«lampi paá¹-ikÅ«lÄ• kÄ• rena tadubhaya
ajjhupekkhaá¹‡Ä• kÄ• renapaccaye paribhuÃ±janti, dÄ• yakÄ• naÃ±ca manorathaá¹ƒ paripÄ
taá¹‡hÄ• yadÄ• sabyaá¹ƒ atÄ«tattÄ• sÄ• mino hutvÄ• paribhuÃ±jantÄ«â€™â€™ _ti. yo pa
puthujjanassapaccavekkhitaparibhogo, so iá¹‡aparibhogassa paccanÄ«kattÄ• Ä• naá¹‡yap
pana iá¹‡Ä• yiko attano ruciyÄ• icchitaá¹ƒ desaá¹ƒ gantuá¹ƒ na labhati, evaá¹ƒ iá¹‡aparibh
nissarituá¹ƒ na labhatÄ«ti tappaá¹-ipakkhattÄ• sÄ«lavato paccavekkhitaparibhogo Ä• naá¹‡
tasmÄ• nippariyÄ• yato catuparibhogavinimutto visuá¹ƒyevÄ• yaá¹ƒ paribhogotiveditabbo, s
dÄ• yajjaparibhogeyeva vÄ• saá¹…gahaá¹ƒ gacchatÄ«ti. sÄ«lavÄ• pihi imÄ• ya sikkhÄ• ya
vuccati.

__sabbesa_nti ariyÄ• naá¹ƒ puthujjanÄ• naÃ±ca. kathaá¹ƒ puthujjanÄ• naá¹ƒ ime paribhogÄ
upacÄ• ravasena. yo hi puthujjanassapi sallekhapaá¹-ipattiyaá¹ƒ á¹-hitassa paccayagedhaá
anupalittena cittena paribhogo, so sÄ• miparibhogo viya hoti. sÄ«lavato panapaccavekkhita
dÄ• yajjaparibhogo viya hoti dÄ• yakÄ• naá¹ƒ manorathassÄ• virÄ• dhanato. tena vuttaá¹ƒ
saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ ti. kalyÄ• á¹‡aputhujjanassa paribhogevattabbameva na
sekkhasaá¹…gahato. sekkhasutta Ã±hetassa (AN a III 86) atthassa sÄ• dhakaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 585) pana ``dÄ• tabbaá¹-á¹-hena dÄ• yaá¹ƒ, taá¹ƒ Ä• d
__sattannaá¹ƒ sekkhÄ• na_nti ettha kalyÄ• á¹‡aputhujjanÄ• pi saá¹…gahitÄ• tesaá¹ƒ
Ä• naá¹‡yaparibhogassadÄ• yajjaparibhoge saá¹…gahitattÄ• ti veditabbaá¹ƒ. __dhammadÄ
``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• â€™â€™ tiÄ•
tattha ``mÄ• me Ä• misadÄ• yÄ• dÄ• ti evaá¹ƒ me-saddaá¹ƒ Ä• netvÄ• attho veditabbo. ev
yathÄ• vuttatthasÄ• dhakaá¹ƒ \Ne I 114/ hotÄ«â€™â€™ ti vuttaá¹ƒ. tattha me mama Ä• mis
catupaccayabhuÃ±jakÄ• ti bhagavato sambandhabhÅ«tassasambandhÄ«bhÅ«tÄ• paccayÄ
dinnÄ• pi paccayÄ• bhagavatÄ• anuÃ±Ã±Ä• tattÄ• bhagavato paccayÄ• yeva hontÄ«ti eta
dhammadÄ• yÄ• dasuttaá¹ƒ sÄ• dhakaá¹ƒ hotÄ«ti atthotivuttaá¹ƒ.

__lajjinÄ• saddhiá¹ƒ paribhogo_ nÄ• ma lajjissa santakaá¹ƒ gahetvÄ• paribhogo. __alajjinÄ
eseva nayo. __Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ« nÄ• ma natthÄ«_ti iminÄ• diá¹-á¹-hadiá¹-á¹

kÄ• tabbÄ• ti dasseti. __attano bhÄ• rabhÅ«tÄ• _ saddhivihÄ• rikÄ• dayo. tepi nivÄ• retabb
nivÄ• retabbÄ• ti pÄ• á¹-ho. aá¹-á¹-hakathÄ• yaá¹ƒ pana __ ``yopi attano bhÄ• rabhÅ«tenaa
paribhogaá¹ƒ karoti, sopi nivÄ• retabboâ€™â€™ _ti pÄ• á¹-ho dissati, tathÄ• piatthato ubha
attano saddhivihÄ• rikÄ• dayopi alajjibhÄ• vato nivÄ• retabbÄ• . alajjÄ«hi saddhivihÄ• rikÄ•
karontÄ• aÃ±Ã±epi nivÄ• retabbÄ• va. __sacena_ \Be I 149/ __oramati, ayampi alajjÄ«yeva
nivÄ• rito sopuggalo alajjinÄ• saddhiá¹ƒ paribhogato oramati viramati, iccetaá¹ƒ kusalaá¹ƒ.
ayampi alajjÄ«yeva hoti, tena saddhiá¹ƒ paribhogaá¹ƒ karonto sopi alajjÄ«yeva hotÄ«tiattho
``evaá¹ƒ eko alajjÄ« alajjisatampi karotÄ«â€™â€™ _ti. __adhammiyo_tianesanÄ• dÄ«hi up
bhikkhÄ• cariyÄ• dÄ«hi uppanno. __saá¹…ghasseva detÄ«_tibhattaá¹ƒ aggahetvÄ• attanÄ

vimativinodaniyaá¹ƒ pana __ ``lajjinÄ• saddhiá¹ƒ paribhogo_ti dhammÄ• misavasena missÄ
__alajjinÄ• saddhi_nti etthÄ• pi eseva nayo. __Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ« nÄ• ma natt
diá¹-á¹-hadiá¹-á¹-hesuÄ• saá¹…kÄ• nÄ• ma na kÄ• tabbÄ• , diá¹-á¹-hasutÄ• dikÄ• raá¹‡e s
__attanobhÄ• rabhÅ«tÄ• _ saddhivihÄ• rikÄ• dayo. __sace na oramatÄ«_ti agatigamanavas
oramati. __Ä• patti nÄ• ma natthÄ«_ti idaá¹ƒ alajjÄ«naá¹ƒ dhammenuppannapaccayaá¹ƒ dh
vuttaá¹ƒ. tesampi hi kuladÅ«sanÄ• disamuppannaá¹ƒ paccayaá¹ƒ paribhuÃ±jantÄ• naá¹ƒ
vaggakammÄ• dÄ«nikarontÄ• naÃ±ca Ä• patti eva. __ `dhammiyÄ• dhammiyaparibhogo pa
_tivuttattÄ• heá¹-á¹-hÄ• lajjiparibhogÄ• lajjiparibhogÄ• paccayavasena ekakammÄ• divas
veditabbaá¹ƒ. teneva duá¹-á¹-hadosasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) II 385
codakacuditakabhÄ• veá¹-hitÄ• dve alajjino dhammaparibhogampi sandhÄ• ya `ekasambh
jÄ«vathÄ• â€™ ti \Ne I 115/ vuttÄ• tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ dhammÄ• misÄ• paribhog
hi alajjinÄ• saha tadubhayaparibhogo na vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

__sace_ \Be I 150/ __pana lajjÄ« alajjiá¹ƒ paggaá¹‡hÄ• ti ... pe ... antaradhÄ• petÄ«_tiettha
paggaá¹‡hitukÄ• matÄ• ya evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, dhammassa pana sÄ• sanassa
vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. purimanayena __ ``so Ä• pattiyÄ• kÄ• retabboâ€™â€™ _tivutt
Ä• pattiyevÄ• ti vadanti. uddesaggahaá¹‡Ä• dinÄ• dhammassa paribhogo __dhammaparib
gaá¹‡hantassa Ä• pattiyÄ• abhÄ• vepi thero tassa alajjibhÄ• vaá¹ƒyeva sandhÄ• ya__ ``pÄ
_ntiÄ• dimÄ• ha. __tassa pana santike_ti mahÄ• rakkhitattherassa santike.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 585) pana imasmiá¹ƒ á¹-hÄ• ne vitthÄ• rato vinicchitaá
__dhammaparibhogo_ti ``ekakammaá¹ƒ ekuddesoâ€™â€™ tiÄ• dinÄ• vuttasaá¹ƒvÄ• so ce
nirÄ• misaparibhogo ca veditabbo. __ ``na so Ä• pattiyÄ• kÄ• retabboâ€™â€™ _tivuttattÄ•
Ä• pattÄ«ti veditabbaá¹ƒ. __itaropÄ«_ti lajjÄ«pi. tassÄ• piattÄ• naá¹ƒ paggaá¹‡hantassa ala
lajjino vaá¹‡á¹‡abhaá¹‡anÄ• dilÄ• bhaá¹ƒ paá¹-icca Ä• misagarukatÄ• yavÄ• gehassitapem
paggaá¹‡hanto lajjÄ« sÄ• sanaá¹ƒ antaradhÄ• peti nÄ• mÄ• tidasseti. evaá¹ƒ gahaá¹-á¹-hÄ
alajjÄ« balaá¹ƒ labhitvÄ• pesale abhibhavitvÄ• nacirasseva sÄ• sanaá¹ƒ uddhammaá¹ƒ ub

__dhammaparibhogopi tattha vaá¹-á¹-atÄ«_ti iminÄ• Ä• misaparibhogato dhammaparibhog
alajjÄ«vivekena kÄ• tabboti dasseti. ``dhammÄ• nuggahena uggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€
alajjussannatÄ• yasÄ• sane osakkante, lajjÄ«su ca appahontesu alajjiá¹ƒpakatattaá¹ƒ gaá¹‡
upasampadÄ• dikaraá¹‡ena ceva keci alajjino dhammÄ• misaparibhogena\Be I 151/ saá¹…
niggahena ca sÄ• sanaá¹ƒ paggaá¹‡hitumpi vaá¹-á¹-atieva.

keci pana ``koá¹-iyaá¹ƒ á¹-hito ganthoti vuttattÄ• ganthapariyÄ• puá¹‡anameva dhammapa
tasmÄ• alajjÄ«hi saddhiá¹ƒ uposathÄ• dikaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, Ä• patti nat
taá¹ƒ na yuttaá¹ƒ, ekakammÄ• dÄ«su bahÅ«su dhammaparibhogesu alajjinÄ• pi saddhiá¹ƒk
I 116/ dhammaparibhogaá¹ƒ dassetuá¹ƒ idha nidassanavasena ganthasseva samuddhaá¹-a
vidhi dhammaparibhogo na hotÄ«ti sakkÄ• vattuá¹ƒ anÄ• misattÄ• dhammÄ• misesuapari
abhÄ• vÄ• . teneva aá¹-á¹-hasÄ• liniyaá¹ƒ dhammapaá¹-isanthÄ• rakathÄ• yaá¹ƒ (Dhs-a 13
kathetabbaá¹ƒ, dhammo vÄ• cetabbo ... pe ... abbhÄ• navuá¹-á¹-hÄ• namÄ• nattaparivÄ• s
pabbÄ• jetabbo, upasampadÄ• raho upasampÄ• detabbo ... pe ... ayaá¹ƒdhammapaá¹-isan
saá¹…ghakammÄ• dipi dhammakoá¹-á¹-hÄ• se dassitaá¹ƒ. tesu panadhammakoá¹-á¹-hÄ• s
alajjino apekkhitvÄ• uposathÄ• di vÄ• tesaá¹ƒ santikÄ• dhammuggahaá¹‡anissayaggahaá
dhammo ceva paribhogo cÄ• ti dhammaparibhogotivuccati, etaá¹ƒ tathÄ• rÅ«papaccayaá¹ƒ
vaá¹-á¹-ati, karontassa alajjiparibhogo cahoti dukkaá¹-aÃ±ca. yaá¹ƒ pana alajjisataá¹ƒ anape
tajjanÄ«yÄ• diniggahakammaá¹ƒ vÄ• parivÄ• sÄ• diupakÄ• rakammaá¹ƒvÄ• uggahaparipu
taá¹ƒ dhammo eva, no paribhogo, etaá¹ƒ anurÅ«pÄ• naá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati, Ä• misadÄ
nissayadÄ• nampi terasasammutidÄ• nÄ• dica vattapaá¹-ipattisÄ• diyanÄ• diparibhogassap

yo pana mahÄ• alajjÄ« uddhammaá¹ƒ ubbinayaá¹ƒ satthusÄ• sanaá¹ƒ karoti, tassa
saddhivihÄ• rikÄ• dÄ«naá¹ƒupasampadÄ• di upakÄ• rakammampi uggahaparipucchÄ• dÄ•
vaá¹-á¹-ati, Ä• patti eva hoti, niggahakammameva kÄ• tabbaá¹ƒ. teneva alajjipaggahopi paá
dhammÄ• misaparibhogavivajjanenapi hi dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahova a
phÄ• suvihÄ• rasaddhammaá¹-á¹-hitivinayÄ• nuggahÄ• diatthÄ• ya etadatthattÄ• sikkhÄ• p
yaá¹ƒ dummaá¹…kÅ«naá¹ƒ upatthambhÄ• ya, pesalÄ• naá¹ƒ aphÄ• suvihÄ• rÄ• ya, saddh
taá¹ƒ sabbampi paribhogo vÄ• hotu aparibhogo vÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati, evaá¹ƒ karon
antaradhÄ• penti, Ä• pattiÃ±ca Ä• pajjanti, dhammÄ• misaparibhogesu cettha alajjÄ«hiekak
pesalÄ• naá¹ƒ aphÄ• suvihÄ• rÄ• ya saddhammaparihÄ• nÄ• diatthÄ• yahoti, na tathÄ• Ä•
alajjÄ«naá¹ƒ paccayaparibhogamattena pesalÄ• naá¹ƒ aphÄ• suvihÄ• rÄ• dihoti, yathÄ• vu
hoti. tapparivajjanena ca phÄ• suvihÄ• rÄ• dayo. tathÄ• hi katasikkhÄ• padavÄ«tikkamÄ• a
uposathÄ• dÄ«su paviá¹-á¹-hÄ• ``tumhe kÄ• yadvÄ• receva vacÄ«dvÄ• re ca vÄ«tikkamaá
bhikkhÅ«hi vattabbÄ• honti. yathÄ• vinayaÃ±ca atiá¹-á¹-hantÄ• saá¹…ghato bahikaraá¹‡Ä
niggahetabbÄ• , tathÄ• akatvÄ• tehisaha saá¹ƒvasantÄ• pi alajjinova honti \Ne I 117/ ``eko
alajjisatampi karotÄ«â€™â€™ tiÄ• divacanato (Sp (to Vin III) II 585). yadi hi te evaá¹ƒ anigg
saá¹…ghe kalahÄ• diá¹ƒ vaá¸• á¸• hetvÄ• uposathÄ• disÄ• maggikammapaá¹-ibÄ• hanÄ• c

kamena te devadattavajjiputtakÄ• dayoviya parisaá¹ƒ vaá¸• á¸• hetvÄ• attano vippaá¹-ipatti
dÄ«pentÄ• saá¹…ghabhedÄ• dimpikatvÄ• na cirasseva sÄ• sanaá¹ƒ antaradhÄ• peyyuá¹ƒ
bahikaraá¹‡Ä• divasenaniggahitesu sabbopi ayaá¹ƒ upaddavo \Be I 153/ na hoti. vuttaÃ±hi
``dussÄ«lapuggalenissÄ• ya uposatho na tiá¹-á¹-hati, pavÄ• raá¹‡Ä• na tiá¹-á¹-hati, saá¹…g
pavattanti, sÄ• maggÄ«na hoti ... pe ... dussÄ«lesu pana niggahitesu sabbopi ayaá¹ƒ upado
tatopesalÄ• bhikkhÅ« phÄ• su viharantÄ«â€™â€™ ti, tasmÄ• ekakammÄ• didhammaparib
Ä• misaparibhogatopiativiya alajjÄ«vivekena kÄ• tabbo, Ä• pattikaro ca saddhammaparihÄ•

apica ``uposatho na tiá¹-á¹-hati, pavÄ• raá¹‡Ä• na tiá¹-á¹-hati, saá¹…ghakammÄ• ni na pav
evaá¹ƒalajjÄ«hi saddhiá¹ƒ saá¹…ghakammÄ• karaá¹‡assa aá¹-á¹-hakathÄ• yaá¹ƒ pakÄ• sit
tathÄ• parivattaliá¹…gassabhikkhuno bhikkhunupassayaá¹ƒ gacchantassa paá¹-ipattikathÄ
hontisaá¹…gÄ• hikÄ• lajjiniyo, tÄ• kopetvÄ• aÃ±Ã±attha na gantabbaá¹ƒ. gacchati ce,
gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡amhÄ• ohÄ«yanÄ• pattÄ«hi na muccati ... p
saá¹…gahaá¹ƒ pana karonti, tÄ• pipariccajitvÄ• aÃ±Ã±attha gantuá¹ƒ labhatÄ«â€™â€™ ti
dutiyikÄ• gahaá¹‡Ä• dÄ«su saá¹ƒvÄ• sÄ• pattiparihÄ• rÄ• yanadÄ«pÄ• rÄ• gamanÄ• digar
anuÃ±Ã±Ä• tattÄ• tatopi alajjisaá¹ƒvÄ• sÄ• patti evasaddhammaparihÄ• niyÄ• hetubhÅ«to
na hi lahukÄ• pattiá¹-á¹-hÄ• naá¹ƒ vÄ• anÄ• pattiá¹-á¹-hÄ• naá¹ƒ vÄ• parihariuá¹ƒ
garukÄ• pattiá¹-á¹-hÄ• navÄ«tikkamaá¹ƒ Ä• cariyÄ• anujÄ• nanti. tathÄ• asaá¹ƒvÄ• sapad
``sabbehipi lajjipuggalehi samaá¹ƒ sikkhitabbabhÄ• vatosamasikkhÄ• tÄ• nÄ• ma. ettha ya
kammÄ• dÄ«su saha vasanti, naekopi tato bahiddhÄ• sandissati, tasmÄ• tÄ• ni sabbÄ• ni
nÄ• mÄ• â€™â€™ tievaá¹ƒ lajjÄ«heva ekakammÄ• disaá¹ƒvÄ• so vaá¹-á¹-atÄ«ti pakÄ• sito

yadi \Be I 154/ evaá¹ƒ kasmÄ• asaá¹ƒvÄ• sikesu alajjÄ« na gahitoti? nÄ• yaá¹ƒ virodho, ye
kataá¹ƒ kammaá¹ƒ kuppati, tesaá¹ƒ pÄ• rÄ• jikÄ• diapakatattÄ• naÃ±Ã±eva asaá¹ƒvÄ• sika
pana pakatattabhÅ«tÄ• pi santi, te ce gaá¹‡apÅ«rakÄ• hutvÄ• kammaá¹ƒsÄ• dhenti, keval
agatigamanena karontÄ• naá¹ƒ Ä• pattikarÄ• honti sabhÄ• gÄ• pattiÄ• pannÄ• viya aÃ±Ã±
alajjitaÃ±ca lajjitaÃ±ca puthujjanÄ• naá¹ƒ cittakkhaá¹‡apaá¹-ibaddhaá¹ƒ, na sabbakÄ• likaá
vÄ«tikkamacitte uppanne alajjino ``na puna Ä«disaá¹ƒ karissÄ• mÄ«â€™â€™ ticittena lajjin

tesu ca ye pesalehi ovadiyamÄ• nÄ• pi na oramanti, punappunaá¹ƒ karonti, te eva asaá¹ƒva
lajjidhamme okkantattÄ• , tasmÄ• pi alajjino asaá¹ƒvÄ• sikesu agaá¹‡etvÄ• tapparivajjanat
uposathÄ• dikaraá¹‡aá¹ƒ anaÃ±Ã±Ä• taá¹ƒ. tathÄ• hi ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• ro
uddisissÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin I 134) aparisuddhÄ• ya parisÄ• ya uposathakaraá
``yassa siyÄ• Ä• patti, so Ä• vikareyya ... pe ... phÄ• su hotÄ«â€™â€™ ti (Vin I 134) evaá¹
lajjidhamme patiá¹-á¹-hÄ• petvÄ• uposathakaraá¹‡appakÄ• ro cavutto, ``kaccittha parisudd
parisuddhetthÄ• yasmantoâ€™â€™ ti (Vin III 233) capÄ• risuddhiuposathe ``parisuddho ah
maá¹ƒ dhÄ• rethÄ• â€™â€™ ti (Vin I 168) ca evaá¹ƒ uposathaá¹ƒ karontÄ• naá¹ƒ parisuddh

vacanamattena anoramantÄ• naÃ±cauposathapavÄ• raá¹‡aá¹-á¹-hapanavidhi ca vutto, sab
anokkamantehi saá¹ƒvÄ• sassa ayuttatÄ• yanissayadÄ• naggahaá¹‡apaá¹-ikkhepo,
tajjanÄ«yÄ• diniggahakammakaraá¹‡aukkhepanÄ«yakammakaraá¹‡ena sÄ• nuvattakapari
asaá¹ƒvÄ• sikattapÄ• panavidhi \Be I 155/ ca vutto, tasmÄ• yathÄ• vuttehi suttantanayehi,
ca pakatattehipi apakatattehipi sabbehi alajjÄ«hi ekakammÄ• disaá¹ƒvÄ• sona vaá¹-á¹-ati, k
eva dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahatthÄ• yeva sabbasikkhÄ• padÄ• naá¹ƒpa
gantabbaá¹ƒ. teneva dutiyasaá¹…gÄ«tiyaá¹ƒ pakatattÄ• pi alajjinovajjiputtakÄ• yasattherÄ•
vÄ• yÄ• mena saá¹…ghato viyojitÄ• . na hi tesupÄ• rÄ• jikÄ• diasaá¹ƒvÄ• sikÄ• patti atthi, t
dasannaá¹ƒ vatthÅ«naá¹ƒ lahukÄ• pattivisayattÄ• tivuttaá¹ƒ.

__tassa santike_ti mahÄ• rakkhitattherassa santike.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

rÅ«piyÄ• dipaá¹-iggahaá¹‡avinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

dvÄ• dasamo paricchedo.

13. dÄ• nalakkhaá¹‡Ä• divinicchayakathÄ•

<69> evaá¹ƒ \Ne I 119/ rÅ«piyÄ• dipaá¹-iggahaá¹‡avinicchayaá¹ƒ kathetvÄ• idÄ• ni
dÄ• navissÄ• saggÄ• halÄ• bhapariá¹‡Ä• manavinicchayaá¹ƒkathetuá¹ƒ __ ``dÄ• navissÄ•
tattha dÄ«yate __dÄ• naá¹ƒ, _ cÄ«varÄ• divatthuá¹ƒÄ• rammaá¹‡aá¹ƒ katvÄ• pavatto alob
kÄ• mÄ• vacarakusalakiriyacittuppÄ• do. sasanaá¹ƒ__sÄ• so, _ sasu hiá¹ƒsÄ• yanti dhÄ• tu
sÄ• so etasmÄ• gÄ• hÄ• ti__vissÄ• so_. gahaá¹‡aá¹ƒ gÄ• ho, vissÄ• sena gÄ• ho __vissÄ
cetthakaraá¹‡avacanaá¹ƒ, vissÄ• savasena gÄ• ho, na theyyacittavasenÄ• ti attho. lacchate
cÄ«varÄ• divatthu, tassa __lÄ• bhassa_. pariá¹‡amiyate __pariá¹‡Ä• manaá¹ƒ, _ aÃ±Ã±esa
\Be I 156/attano, aÃ±Ã±assa vÄ• pariá¹‡Ä• manaá¹ƒ, dÄ• pananti attho. __dÄ• navissÄ• sa
lÄ• bhassapariá¹‡Ä• mana_nti ettha uddese samabhiniviá¹-á¹-hassa ``dÄ• naâ€™â€™ nti p
tÄ• vapaá¹-hamaá¹ƒ evaá¹ƒ veditabboti yojanÄ• . attano santakassa cÄ«varÄ• diparikkhÄ•
__yassa kassacÄ«_ti sampadÄ• naniddeso, yassa kassaci paá¹-iggÄ• hakassÄ• ti attho.

yadidaá¹ƒ ``dÄ• naâ€™â€™ nti vuttaá¹ƒ, tattha kiá¹ƒ lakkhaá¹‡anti Ä• ha __ ``tatridaá¹ƒ dÄ
_nti. ``idaá¹ƒ tuyhaá¹ƒ demÄ«â€™â€™ ti vadatÄ«ti idaá¹ƒ tivaá¹…gasampannaá¹ƒ dÄ• nala
yojanÄ• . tattha __ida_nti deyyadhammanidassanaá¹ƒ. __tuyha_nti paá¹-iggÄ• hakanidassa
dÄ• yakanidassanaá¹ƒ. __dadÄ• mÄ«_tiÄ• dÄ«ni pana pariyÄ• yavacanÄ• ni. vuttaÃ±hi ``d
viyadÄ• nassÄ• â€™â€™ ti, ``tiá¹‡á¹‡aá¹ƒ sammukhÄ«bhÄ• vÄ• kusalaá¹ƒ hotÄ«â€™â€™
``vatthupariccÄ• galakkhaá¹‡attÄ• dÄ• nassÄ• â€™â€™ ti idaá¹ƒ pana ekadesalakkhaá¹‡a

dÄ«yamÄ• naá¹ƒ sammukhÄ• yeva dinnaá¹ƒhoti, udÄ• hu parammukhÄ• pÄ«ti Ä• ha __ ``s
dinnaá¹ƒyeva hotÄ«â€™â€™ _ti. __tuyhaá¹ƒ gaá¹‡hÄ• hÄ«_tiÄ• dÄ«su ayamattho --- ``gaá
``demÄ«â€™â€™ ti vuttasadisaá¹ƒhoti, tasmÄ• mukhyato dinnattÄ• __sudinnaá¹ƒ_ hoti, ``
vutte mukhyatogahaá¹‡aá¹ƒ hoti, tasmÄ• __suggahitaá¹ƒ_ hoti. ``tuyhaá¹ƒ mayhaâ€™â€™
paá¹-iggÄ• hakapaá¹-ibandhatÄ• karaá¹‡evacanÄ• ni. __tava santakaá¹ƒ karohÄ«_tiÄ• dÄ«
dÄ• naggahaá¹‡Ä• ni, tasmÄ• __dudinnaá¹ƒduggahitaÃ±ca_ hoti. loke hi apariccajitukÄ• m
``tavasantakaá¹ƒ hotÅ«â€™â€™ ti niyyÄ• tenti yathÄ• taá¹ƒ kusaraÃ±Ã±o mÄ• tu rajjaniyy
``neva dÄ• tÄ• dÄ• tuá¹ƒ jÄ• nÄ• ti, na itaro gahetuâ€™â€™ _nti. __sace panÄ• _tiÄ• dÄ«
paÃ±Ã±attiyaá¹ƒ akovidatÄ• ya pariyÄ• yavacane vuttepi paá¹-iggÄ• hako \Be I 157/attano
kovidatÄ• ya mukhyavacanena gaá¹‡hÄ• ti, tasmÄ• __ ``suggahitaâ€™â€™ _nti vuttaá¹ƒ.

__sace pana eko_tiÄ• dÄ«su pana dÄ• yako mukhyavacanena deti, paá¹-iggÄ• hakopi muk
tasmÄ• dÄ• yakassa pubbe adhiá¹-á¹-hitampi cÄ«varaá¹ƒ dÄ• navasena adhiá¹-á¹-hÄ• naá
attano asantakattÄ• atirekacÄ«varampi na hoti, tasmÄ• dasÄ• hÄ• tikkamepiÄ• patti na ho
paá¹-ikkhipitattÄ• attano santakaá¹ƒ na hoti, tasmÄ• atirekacÄ«varaá¹ƒ na hotÄ«ti dasÄ• h
natthi. __yassa pana ruccatÄ«_tiettha pana imassa cÄ«varassa assÄ• mikattÄ• paá¹ƒsukÅ
yassa ruccati, tenapaá¹ƒsukÅ«labhÄ• vena gahetvÄ• paribhuÃ±jitabbaá¹ƒ, paribhuÃ±janter
pubbaadhiá¹-á¹-hitampidÄ• navasena adhiá¹-á¹-hÄ• nassa vijahitattÄ• puna adhiá¹-á¹-hahit
itarena pubbeanadhiá¹-á¹-hitattÄ• ti daá¹-á¹-habbaá¹ƒ.

__itthannÄ• massa dehÄ«_tiÄ• dÄ«su pana Ä• á¹‡atyatthe pavattÄ• ya paÃ±camÄ«vibhatti
Ä• á¹‡attenapaá¹-iggÄ• hakassa dinnakÄ• leyeva paá¹-iggÄ• hakassa santakaá¹ƒ hoti, na t
Ä• á¹‡Ä• pakasseva, tasmÄ• __ ``yo pahiá¹‡ati, tasseva santakaâ€™â€™ _nti vuttaá¹ƒ. __
pana paccuppannatthe pavattÄ• ya vattamÄ• navibhattiyÄ• vuttattÄ• tato paá¹-á¹-hÄ• ya
paá¹-iggÄ• hakassevasantakaá¹ƒ hoti, tasmÄ• __ ``yassa pahÄ«yati, tassa santakaâ€™â€™
__tasmÄ• _ti iminÄ• Ä• yasmatÄ• revatattherena Ä• yasmato sÄ• riputtassa cÄ«varapesan
desitesuadhiá¹-á¹-hÄ• nesu idha vuttalakkhaá¹‡ena asammohato jÄ• nitabbanti dasseti.

tattha __dvÄ• dhiá¹-á¹-hitaá¹ƒ, svÄ• dhiá¹-á¹-hita_nti ca na ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ sa
atha kho sÄ• mikejÄ«vante vissÄ• saggÄ• hacÄ«varabhÄ• vena ca sÄ• mike mate matakac
sandhÄ• ya \Be I 158/ vuttaá¹ƒ, tato pana dasÄ• he anatikkanteyeva ticÄ«varÄ• dhiá¹-á¹-hÄ
parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• naá¹ƒvÄ• vikappanaá¹ƒ vÄ• kÄ• tabbaá¹ƒ. __yo pahiá¹‡
sandhÄ• yÄ• ha, __yassa pahÄ«yatÄ«_tipaá¹-iggÄ• hakaá¹ƒ.

__pariccajitvÄ• ... pe ... na labhati, _ Ä• harÄ• pento bhaá¹‡á¸• agghena kÄ• retabboti atth
... nissaggiya_nti iminÄ• parasantakabhÅ«tataá¹ƒ jÄ• nanto theyyapasayhavasenaacchind
dasseti. porÄ• á¹‡aá¹-Ä«kÄ• yaá¹ƒ pana ``sakasaÃ±Ã±Ä• ya vinÄ• gaá¹‡hanto bhaá¹‡á¸• a
Ä• pattiyÄ• kÄ• retabboâ€™â€™ ti vuttaá¹ƒ. sakasaÃ±Ã±Ä• ya vinÄ• pitÄ• vakÄ• likapaá¹

gaá¹‡hanto Ä• pattiyÄ• na kÄ• retabbo. aá¹-á¹-hakathÄ• yaá¹ƒpana pasayhÄ• kÄ• raá¹ƒ sa
``acchindato nissaggiyaâ€™â€™ _nti. __sacepana ... pe ... vaá¹-á¹-atÄ«_ti tuá¹-á¹-hadÄ• na
panÄ• _tiÄ• dinÄ• kupitadÄ• naá¹ƒ. ubhayathÄ• pisayaá¹ƒ dinnattÄ• vaá¹-á¹-ati, gahaá¹‡e

__mama santike ... pe ... evaá¹ƒ pana dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti vatthupariccÄ• galakkha
dÄ• nassaevaá¹ƒ dadanto apariccajitvÄ• dinnattÄ• dÄ• naá¹ƒ na hotÄ«ti na vaá¹-á¹-ati, tat
__Ä• harÄ• petuá¹ƒ pana vaá¹-á¹-atÄ«_ti pubbe ``akarontassa na demÄ«â€™â€™ ti
vuttattÄ• yathÄ• vuttaupajjhÄ• yaggahaá¹‡Ä• dÄ«ni akaronte Ä• cariyasseva santakaá¹ƒ ho
karonte pana antevÄ• sikassa santakaá¹ƒ bhaveyya sabbaso apariccajitvÄ• dinnattÄ• . sak
``Ä• harÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ siyÄ• . á¹-Ä«kÄ• yaá¹ƒ (Sp-á¹- II 635) p
bhatisadisattÄ• Ä• harÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. bhatisadise satipikamm
hoti, tasmÄ• Ä• ropetuá¹ƒ na vaá¹-á¹-eyya. vimativinodaniyaá¹ƒ (vi0vi0 á¹-Ä«0 I 635) pana
vaá¹-á¹-atÄ«_ti kamme akate bhatisadisattÄ• \Be I 159/vuttaâ€™â€™ nti vuttaá¹ƒ, tena kar
na vaá¹-á¹-atÄ«ti siddhaá¹ƒ. upajjhaá¹ƒ gaá¹‡hissatÄ«tisÄ• maá¹‡erassa dÄ• naá¹ƒ dÄ«pet
sÄ• maá¹‡erakÄ• le datvÄ• upasampannakÄ• le acchindatopipÄ• cittiyaá¹ƒ dÄ«peti. __aya
iminÄ• dÄ• navinicchayÄ• dÄ«naá¹ƒtiá¹‡á¹‡aá¹ƒ vinicchayÄ• naá¹ƒ ekapariccheda katabhÄ

vissÄ• saggÄ• halakkhaá¹‡avinicchayakathÄ•

<70> __anuá¹-á¹-hÄ• naseyyÄ• _ nÄ• ma yÄ• ya seyyÄ• ya sayito __yÄ• va jÄ«vitindriyupa
tÄ• va vuccati. __dadamÄ• nena ca matakadhanaá¹ƒ tÄ• va ye tassa dhane issarÄ• gahaá
tesaá¹ƒ dÄ• tabba_nti ettha ke gahaá¹-á¹-hÄ• ke pabbajitÄ• kena kÄ• raá¹‡enatassa dhan
tÄ• va gilÄ• nupaá¹-á¹-hÄ• kabhÅ«tÄ• tena kÄ• raá¹‡ena gilÄ• nupaá¹-á¹-hÄ• kabhÄ• gabh
yesaÃ±ca vÄ• á¹‡ijÄ• naá¹ƒ hatthato kappiyakÄ• rakena pattÄ• diparikkhÄ• ro gÄ• hÄ• pito
dÄ• tabbamÅ«laá¹ƒ, te ca tassa dhane issarÄ• , yesaÃ±ca mÄ• tÄ• pitÅ«naá¹ƒ atthÄ• ya pa
á¹-hapitÄ• ni, tepi tassa dhanassa \Ne I 122/ issarÄ• . evamÄ• dinÄ• yena yena kÄ• raá¹‡e
parikkhÄ• radhanaá¹ƒ yehi yehi gahaá¹-á¹-hehi labhitabbaá¹ƒ hoti, tena tena kÄ• raá¹‡ena t
tassa tassa dhanassa issarÄ• .

pabbajitÄ• pana bÄ• hirakÄ• tatheva sati kÄ• raá¹‡e issarÄ• . paÃ±casu pana sahadhamm
ca matÄ• naá¹ƒ bhikkhusÄ• maá¹‡erÄ• naá¹ƒ dhanaá¹ƒ vinÄ• pi kÄ• raá¹‡ena dÄ• yÄ• dab
bhikkhunÄ«sikkhamÄ• nasÄ• maá¹‡erÄ«nampi dhanaá¹ƒ tÄ• yeva labhanti, na itare. taá¹ƒ
matakadhanabhÄ• janaá¹ƒcatupaccayabhÄ• janavinicchaye Ä• vi bhavissati, bahÅ« pana v
dhanassaissarÄ• gahaá¹-á¹-hÄ• vÄ• pabbajitÄ• vÄ• â€™â€™ ti \Be I 160/ pÄ• á¹-haá¹ƒ
dhanaá¹ƒgahaá¹-á¹-habhÅ«tÄ• Ã±Ä• takÄ• labhantÄ«â€™â€™ ti vinicchinanti, tampi vinic
yuttÄ• yuttabhÄ• vaá¹ƒtattheva vakkhÄ• ma.

__anattamanassa santaka_nti ``duá¹-á¹-hu kataá¹ƒ tayÄ• mayÄ• adinnaá¹ƒ mama santaka

tivacÄ«bhedena vÄ• cittuppÄ• damattena vÄ• domanassappattassa santakaá¹ƒ. __yo pan
``suá¹-á¹-hu kataá¹ƒ tayÄ• mama santakaá¹ƒ gaá¹‡hantenÄ• â€™â€™ ti vacÄ«bhedena vÄ
anumoditvÄ• pacchÄ• kenaci kÄ• raá¹‡ena kupito, paccÄ• harÄ• petuá¹ƒ na labhati. yopia
adhivÄ• seti, na kiÃ±ci vadatÄ«_ti ettha tu porÄ• á¹‡aá¹-Ä«kÄ• yaá¹ƒ (Sp-á¹- II 131) __ ``cit
adhivÄ• setÄ«_ti vuttamevatthaá¹ƒ vibhÄ• vetuá¹ƒ__ `na kiÃ±ci vadatÄ«â€™ _ti vuttaâ€™â
sati ``cittenÄ• â€™â€™ ti idaá¹ƒ adhivÄ• sanakiriyÄ• yakaraá¹‡aá¹ƒ hoti. __adÄ• tukÄ• mo
karaá¹‡aá¹ƒ siyÄ• , tato ``cittena adÄ• tukÄ• mo, cittena adhivÄ• setÄ«â€™â€™ tivacanaá¹
bhaveyya. taá¹ƒ á¹-hapetvÄ• ``adÄ• tukÄ• moâ€™â€™ tiettha kÄ• yenÄ• ti vÄ• vÄ• cÄ• yÄ
na sambhavati, tadasambhave sati visesatthavÄ• cakopana-saddopi niratthako. __na kiÃ±c
vadanakiriyÄ• ya karaá¹‡aá¹ƒ ``vÄ• cÄ• yÄ• â€™â€™ tipadaá¹ƒ icchitabbaá¹ƒ, tathÄ• ca s
adhivÄ• sanakiriyÄ• ya karaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ vadanakiriyÄ• yakaraá¹‡aá¹ƒ, aÃ±Ã±Ä• a
vadanakiriyÄ• , tasmÄ• ``vuttamevatthaá¹ƒ vibhÄ• vetuâ€™â€™ ntivattuá¹ƒ na arahati, tas
adÄ• tukÄ• mo hoti, pana tathÄ• pi vÄ• cÄ• ya adhivÄ• seti, na kiÃ±ci vadatÄ«ti yojanaá¹ƒ k
``adhivÄ• setÄ«ti vuttamevatthaá¹ƒ pakÄ• setuá¹ƒ nakiÃ±ci vadatÄ«ti vuttaâ€™â€™ nti vatt
pana-saddo arucilakkhaá¹‡asÅ«canattho. ``cittenÄ• â€™â€™ ti idaá¹ƒ adÄ• tukÄ• makiriyÄ
``vÄ• cÄ• yÄ• â€™â€™ ti \Be I 161/ adhivÄ• sanakiriyÄ• yaavadanakiriyÄ• ya ca karaá¹‡aá
avadanakiriyÄ• yeva \Ne I 123/. ``adhivÄ• setÄ«â€™â€™ tivutte avadanakiriyÄ• ya apÄ• ka
pakÄ• setuá¹ƒ ``na kiÃ±ci vadatÄ«â€™â€™ ti vuttaá¹ƒ, evaá¹ƒ gayhamÄ• ne pubbÄ• parav
siyÄ• , tasmÄ• ettakavivarehivicÄ• retvÄ• gahetabboti.

lÄ• bhapariá¹‡Ä• manavinicchayakathÄ•

<71> lÄ• bhapariá¹‡Ä• manavinicchaye __tumhÄ• kaá¹ƒ sappiÄ• dÄ«ni Ä• bhatÄ• nÄ«_ti tu
sappiÄ• dÄ«ni. pariá¹‡atabhÄ• vaá¹ƒ jÄ• nitvÄ• pi vuttavidhinÄ• viÃ±Ã±Ä• pentena tesaá¹ƒ
nÄ• ma hotÄ«ti Ä• ha __ ``mayhampi dethÄ• ti vadati, vaá¹-á¹-atÄ«â€™â€™ _ti.

__ ``pupphampi Ä• ropetuá¹ƒ na vaá¹-á¹-atÄ«_ti idaá¹ƒ pariá¹‡ataá¹ƒ sandhÄ• ya vuttaá¹ƒ,
ekasmiá¹ƒcetiye pÅ«jitaá¹ƒ pupphaá¹ƒ gahetvÄ• aÃ±Ã±asmiá¹ƒ cetiye pÅ«jeti, vaá¹-á¹-atÄ«
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 660) vuttaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) II 660
``aÃ±Ã±assacetiyassa atthÄ• ya ropitamÄ• lÄ• vacchatoâ€™â€™ ti vuttattÄ• na kevalaá¹ƒ
kathito, atha kho niyametvÄ• ropitabhÄ• vopi. __pupphampÄ«_ti __pi_-saddena kuto mÄ•
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 660) pana __ ``ropitamÄ• lÄ• vacchato_tikenaci niyam
sandhÄ• ya vuttaá¹ƒ, anocitaá¹ƒ milÄ• yamÄ• naá¹ƒ ocinitvÄ• yatthakatthaci pÅ«jetuá¹ƒ va
vuttaá¹ƒ. __á¹-hitaá¹ƒ disvÄ• _ti sesakaá¹ƒ gahetvÄ• á¹-hitaá¹ƒ disvÄ• . __imassa sunakha
dehÄ«_ti idaá¹ƒ pariá¹‡ateyeva, tiracchÄ• nagatassa pariccajitvÄ• dinne pana taá¹ƒ palÄ• p
bhuÃ±jÄ• petuá¹ƒ vaá¹-á¹-ati, tasmÄ• __ ``kattha demÄ• _tiÄ• dinÄ• ekenÄ• kÄ• rena anÄ
apucchitepi \Be I 162/ `apariá¹‡ataá¹ƒidaâ€™ nti jÄ• nantena attano ruciyÄ• yattha icchati,
vaá¹-á¹-atÄ«â€™â€™ ti tÄ«supi gaá¹‡á¹-hipadesuvuttaá¹ƒ. __yattha icchatha, tattha dethÄ•

``tumhÄ• kaá¹ƒ ruciyÄ• â€™â€™ ti vuttattÄ• yattha icchati, tattha dÄ• petuá¹ƒ labhati.

parivÄ• re (Sp (to Vin V) 329) pana __nava adhammikÄ• ni dÄ• nÄ• nÄ«_ti saá¹…ghassa p
aÃ±Ã±asaá¹…ghassavÄ• cetiyassa vÄ• puggalassa vÄ• pariá¹‡Ä• meti, cetiyassa pariá¹‡
saá¹…ghassavÄ• puggalassa vÄ• pariá¹‡Ä• meti, puggalassa pariá¹‡ataá¹ƒ aÃ±Ã±apugga
cetiyassavÄ• pariá¹‡Ä• metÄ«ti evaá¹ƒ vuttÄ• ni. __nava paá¹-iggahÄ• paribhogÄ• _ \Ne I
etesaá¹ƒyeva dÄ• nÄ• naá¹ƒpaá¹-iggahÄ• ca paribhogÄ• ca. __tÄ«á¹‡i dhammikÄ• ni dÄ•
saá¹…ghasseva deti, cetiyassa ninnaá¹ƒ cetiyasseva deti, puggalassa ninnaá¹ƒ puggalasse
imÄ• nitÄ«á¹‡i. paá¹-iggahapaá¹-ibhogÄ• pi tesaá¹ƒyeva paá¹-iggahÄ• ca paribhogÄ• cÄ•

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

dÄ• nalakkhaá¹‡Ä• divinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

terasamo paricchedo.

14. pathavÄ«khaá¹‡anavinicchayakathÄ•

<72> evaá¹ƒ dÄ• navissÄ• saggÄ• halÄ• bhapariá¹‡Ä• manavinicchayaá¹ƒ kathetvÄ• idÄ•
pathavÄ«vinicchayaá¹ƒkathetuá¹ƒ __ ``pathavÄ«â€™â€™ _tyÄ• dimÄ• ha. tattha pattharat
thara santharaá¹‡etidhÄ• tu, ra-kÄ• rassa va-kÄ• ro, sasambhÄ• rapathavÄ«. tappabhedam
jÄ• tÄ• ca pathavÄ« ajÄ• tÄ• ca pathavÄ«â€™â€™ _ti. tÄ• saá¹ƒ \Be I 163/ visesaá¹ƒ dass
nÄ• ma pathavÄ«â€™â€™ _tyÄ• dimÄ• ha. tattha suddhapaá¹ƒsukÄ• ... pe ... yebhuyyena
pathavÄ« hoti. na kevalaá¹ƒ sÄ• yeva, adaá¸• á¸• hÄ• pathavÄ«pi ``jÄ• tÄ• pathavÄ«â€™â€™
imÄ• dveyeva, yopi paá¹ƒsupuÃ±jo vÄ• ... pe ... cÄ• tumÄ• saá¹ƒ ovaá¹-á¹-ho, sopi ``jÄ• tÄ
vuccatÄ«ti yojanÄ• . itaratrapi eseva nayo.

tattha suddhÄ• paá¹ƒsukÄ• yeva ettha pathaviyÄ• atthi, na pÄ• sÄ• á¹‡Ä• dayoti __suddha
tathÄ• __suddhamattikÄ• _. appÄ• pÄ• sÄ• á¹‡Ä• etthÄ• ti __appapÄ• sÄ• á¹‡Ä• _. itares
paá¹ƒsukÄ• etthÄ• ti __yebhuyyenapaá¹ƒsukÄ• , _ aluttasamÄ• soyaá¹ƒ, tathÄ• __yebhuy
muá¹-á¹-hippamÄ• á¹‡ato upari __pÄ• sÄ• á¹‡Ä• _. muá¹-á¹-hippamÄ• á¹‡Ä• __sakkharÄ•
kapÄ• lakhaá¹‡á¸• Ä• di. __marumpÄ• _ti kaá¹-asakkharÄ• . __vÄ• lukÄ• _ vÄ• lukÄ• yeva.
etthatÄ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• sÄ• paá¹ƒsu, eko pÄ• sÄ• á¹‡Ä• dÄ«su aÃ±Ã
__adaá¸• á¸• hÄ• pÄ«_tiuddhanapattapacanakumbhakÄ• rÄ• tapÄ• divasena tathÄ• tathÄ•
natthi, suddhapaá¹ƒsuÄ• dÄ«suaÃ±Ã±atarÄ• vÄ• ti veditabbÄ• . __yebhuyyenasakkharÄ• _
hatthikucchiyaá¹ƒkira ekaá¹ƒ pacchipÅ«raá¹ƒ Ä• harÄ• petvÄ• doá¹‡iyaá¹ƒ dhovitvÄ• path
yebhuyyenasakkharabhÄ• vaá¹ƒ \Ne I 125/ Ã±atvÄ• sayaá¹ƒ bhikkhÅ« pokkharaá¹‡iá¹ƒ kha
majjhe ``appapaá¹ƒsuappamattikÄ• â€™â€™ tidve padÄ• ni, tÄ• ni yebhuyyenapÄ• sÄ• á¹‡

tesaÃ±Ã±eva hi dvinnaá¹ƒpabhedavacanametaá¹ƒ, yadidaá¹ƒ suddhapÄ• sÄ• á¹‡Ä• diÄ• d

ettha ca kiÃ±cÄ• pi yebhuyyenapaá¹ƒsuá¹ƒ appapaá¹ƒsuÃ±ca pathaviá¹ƒ vatvÄ• upaá¸• á¸
vuttÄ• , tathÄ• pi paá¹‡á¹‡attivajjasikkhÄ• padesu sÄ• vasesapaÃ±Ã±attiyÄ• pi sambhavato
upaá¸• á¸• hapaá¹ƒsukÄ• yapipathaviyÄ• \Be I 164/ pÄ• cittiyamevÄ• ti gahetabbaá¹ƒ. keci
``sabbacchannÄ• dÄ«suupaá¸• á¸• hacchanne dukkaá¹-assa vuttattÄ• idhÄ• pi dukkaá¹-aá
taá¹ƒ na yuttaá¹ƒpÄ• cittiyavatthukaÃ±ca anÄ• pattivatthukaÃ±ca duvidhaá¹ƒ pathaviá¹ƒ á¹-
dukkaá¹-avatthukÄ• yatatiyÄ• ya pathaviyÄ• abhÄ• vato. dveyeva hi pathaviyo vuttÄ• ``jÄ•
capathavÄ«â€™â€™ ti, tasmÄ• dvÄ«su aÃ±Ã±atarÄ• ya pathaviyÄ• bhavitabbaá¹ƒ. vinay
sampattegarukalahukesu garukeyeva á¹-hÄ• tabbattÄ• na sakkÄ• ettha anÄ• pattiyÄ• bha
sabbacchannÄ• dÄ«supana upaá¸• á¸• he dukkaá¹-aá¹ƒ yuttaá¹ƒ tattha tÄ• disassa dukkaá
vimativinodaniyampi (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 86) ``appapaá¹ƒsumattikÄ• ya pathaviyÄ•
anÄ• pattivatthubhÄ• venavuttattÄ• upaá¸• á¸• hapaá¹ƒsumattikÄ• yapi pÄ• cittiyamevÄ• ti
dukkaá¹-avatthÅ«tisakkÄ• vattuá¹ƒ jÄ• tÄ• jÄ• tavinimuttÄ• ya tatiyÄ• ya pathaviyÄ• abhÄ•

__khaá¹‡antassa khaá¹‡Ä• pentassa vÄ• _ti antamaso pÄ• daá¹…guá¹-á¹-hakenapi samma
khaá¹‡antassaaÃ±Ã±ena vÄ• khaá¹‡Ä• pentassa. __ ``pokkharaá¹‡iá¹ƒ khaá¹‡Ä• â€™â€™
``imasmiá¹ƒ okÄ• seâ€™â€™ tianiyametvÄ• vuttattÄ• vaá¹-á¹-ati. __ ``imaá¹ƒ valliá¹ƒ khaá
pathavikhaá¹‡anaá¹ƒ sandhÄ• yapavattavohÄ• rattÄ• iminÄ• va sikkhÄ• padena pÄ• cittiya
bhÅ«tagÄ• masikkhÄ• padena, ubhayampisandhÄ• ya vutte pana dvepi pÄ• cittiyÄ• ni hont

<73> __kuá¹-ehÄ«_ti ghaá¹-ehi. __tanukakaddamo_ti udakamissakakaddamo, so ca udaka
__udakapappaá¹-ako_ti udake antobhÅ«miyaá¹ƒ paviá¹-á¹-he tassa uparibhÄ• gaá¹ƒ chÄ• c
mattikÄ• vÄ• paá¹-alaá¹ƒ hutvÄ• palavamÄ• nÄ• uá¹-á¹-hÄ• ti, tasmiá¹ƒ udake sukkhepita
calamÄ• naá¹ƒ tiá¹-á¹-hati, taá¹ƒ udakapappaá¹-ako nÄ• ma. __omakacÄ• tumÄ• sa_nti\Be
__ovaá¹-á¹-ha_nti devena ovaá¹-á¹-haá¹ƒ. __akatapabbhÄ• re_ti avalaÃ±janaá¹-á¹-hÄ• nad
tÄ• dise hi vammikassa sabbhÄ• voti. __mÅ«sikukkuraá¹ƒ_ nÄ• ma mÅ«sikÄ• hikhaá¹‡itvÄ

__eseva_ \Ne I 126/ __nayo_ti omakacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-hoyeva vaá¹-á¹-atÄ«ti attho
vaá¹-á¹-atÄ«_tiovaá¹-á¹-hacÄ• tumÄ• sato ekadivasÄ• tikkantopi vikopetuá¹ƒ na vaá¹-á¹-ati.
heá¹-á¹-habhÅ«misambandhepica gokaá¹‡á¹-ake bhÅ«mito chinditvÄ• chinditvÄ• uggatatt
chindituá¹ƒgahetuÃ±ca vaá¹-á¹-atÄ«ti vadanti. sakaá¹-á¹-hÄ• ne atiá¹-á¹-hamÄ• naá¹ƒ katvÄ
Ä• loá¸·itakaddamampigahetuá¹ƒ vaá¹-á¹-ati.

__acchadana_ntiÄ• dinÄ• vuttattÄ• ujukaá¹ƒ Ä• kÄ• sato patitavassodakena ovaá¹-á¹-ham
chadanÄ• dÄ«su patitvÄ• tato pavattaudakena tintanti veditabbaá¹ƒ. __tato_ti purÄ• á¹‡ase
__iá¹-á¹-hakaá¹ƒ gaá¹‡hÄ• mÄ«_tiÄ• di suddhacittaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ ``udakenÄ•
Ä• kÄ• satoyevapatitaudakena. sace pana aÃ±Ã±attha paharitvÄ• patitena udakena temita

vaá¹-á¹-atÄ«â€™â€™ tivadanti. __maá¹‡á¸• apatthambha_nti sÄ• khÄ• maá¹‡á¸• apattham

<74> __uccÄ• letvÄ• _ti ukkhipitvÄ• . __tena apadesenÄ• _ti tena lesena. __avisayattÄ• an
nibbÄ• petuá¹ƒ sakkÄ• hoti, paá¹-hamaá¹ƒ suddhacittena dinnattÄ• dahatÅ«ti sallakkhetvÄ
anÄ• patti. __mahÄ• mattika_nti bhittilepanaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

pathavÄ«khaá¹‡anavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

cuddasamo paricchedo.

15. bhÅ«tagÄ• mavinicchayakathÄ•

<75> evaá¹ƒ \Be I 166/ pathavivinicchayaá¹ƒ kathetvÄ• idÄ• ni bhÅ«tagÄ• mavinicchayaá¹
``bhÅ«tagÄ• moâ€™â€™ _tiÄ• dimÄ• ha. tattha bhavanti ahuvuÃ±cÄ• ti __bhÅ«tÄ• , _ jÄ•
jÄ• tÄ• vaá¸• á¸• hitÄ• cÄ• ti attho. __gÄ• mo_ti rÄ• si, bhÅ«tÄ• naá¹ƒ gÄ• moti __bhÅ«tag
__bhÅ«tagÄ• mo, _ patiá¹-á¹-hitaharitatiá¹‡arukkhÄ• dÄ«nametaá¹ƒ adhivacanaá¹ƒ. tattha `
tiimassa vivaraá¹‡aá¹ƒ ``jÄ• yanti vaá¸• á¸• hantÄ«â€™â€™ ti \Ne I 127/, ``ahuvuâ€™â€™
vaá¸• á¸• hitÄ• â€™â€™ ti. evaá¹ƒ bhÅ«ta-saddo paccuppannÄ• tÄ«tavisayo hoti. tenÄ• ha
vi0á¹-Ä«0 pÄ• cittiya II 90) __ ``bhavantÄ«_ti vaá¸• á¸• hanti, __ahuvu_nti babhuvÅ«â€™â€
bhÅ«tagÄ• maá¹ƒ dassento __ ``bhÅ«tagÄ• moti paÃ±cahi bÄ«jehi jÄ• tÄ• naá¹ƒ
rukkhalatÄ• dÄ«nametaá¹ƒadhivacanaâ€™â€™ _nti Ä• ha. __latÄ• dÄ«na_nti __Ä• di_-sad
veditabbÄ• .

idÄ• ni tÄ• ni bÄ«jÄ• ni sarÅ«pato dassento __ ``tatrimÄ• ni paÃ±ca bÄ«jÄ• nÄ«â€™â€™ _
bÄ«jaá¹ƒ __mÅ«labÄ«jaá¹ƒ_. evaá¹ƒ sesesupi. atha vÄ• mÅ«laá¹ƒ bÄ«jaá¹ƒ etassÄ• ti __n
_mÅ«labÄ«jato vÄ• nibbattaá¹ƒ __mÅ«labÄ«jaá¹ƒ_. evaá¹ƒ sesesupi. tattha paá¹-hamena
labbhati, dutiyatatiyehi bhÅ«tagÄ• mo. idÄ• ni te bhÅ«tagÄ• me sarÅ«pato dassento __ ``ta
nÄ• mÄ• â€™â€™ _tyÄ• dimÄ• ha. tattha tesu paÃ±casu mÅ«labÄ«jÄ• dÄ«su haliddi ... pe
mÅ«labÄ«jaá¹ƒ nÄ• ma. na kevalaá¹ƒ imÄ• niyeva mÅ«labÄ«jÄ• ni, atha kho ito aÃ±Ã±Ä• n
bhÅ«tagÄ• majÄ• tÄ• ni atthi santi, mÅ«le jÄ• yanti, mÅ«le saÃ±jÄ• yanti, etaá¹ƒ bhÅ«tagÄ
nÄ• ma hotÄ«ti yojanÄ• . sesesupi eseva nayo. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Vin IV-a 9
bhÅ«tagÄ• maá¹ƒ vibhajitvÄ• dassento `bhÅ«tagÄ• mo nÄ• ma paÃ±ca bÄ«jajÄ• tÄ• nÄ«â
\Be I 167/ bhÅ«tagÄ• mo nÄ• mÄ• ti bhÅ«tagÄ• maá¹ƒ uddharitvÄ• yasmiá¹ƒ sati bhÅ«tag
``paÃ±ca bÄ«jajÄ• tÄ• nÄ«ti Ä• hÄ• â€™â€™ ti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. evaá¹ƒ santep
atthi, mÅ«le jÄ• yantÄ«â€™â€™ tiÄ• dÄ«ni na samenti. na hi mÅ«labÄ«jÄ• dÄ«nimÅ«lÄ• d
jÄ• yamÄ• nÄ• ni pana tÄ• ni bÄ«jajÄ• tÄ• ni, tasmÄ• evamatthavaá¹‡á¹‡anÄ• veditabbÄ•

vibhajitabbapadaá¹ƒ. __paÃ±cÄ• _ti tassa vibhÄ• gapariccheda. __bÄ«jajÄ• tÄ• nÄ«_ti pari
yato bÄ«jehi jÄ• tÄ• ni bÄ«jajÄ• tÄ• ni, rukkhÄ• dÄ«naá¹ƒetaá¹ƒ adhivacananti ca. yathÄ• `
odanaá¹ƒ bhuÃ±jatÄ«â€™â€™ tiÄ• dÄ«su (MN I 76) sÄ• litaá¹‡á¸• ulÄ• naá¹ƒ odano sÄ• li
bÄ«jato sambhÅ«to bhÅ«tagÄ• mo ``bÄ«jaâ€™â€™ nti vuttoti veditabboti ca.

__phaá¸·ubÄ«ja_nti pabbabÄ«jaá¹ƒ. paccayantarasamavÄ• ye sadisaphaluppattiyÄ•
visesakÄ• raá¹‡abhÄ• vatoviruhaá¹‡asamatthe sÄ• raphale niruá¸·ho bÄ«ja-saddo tadattha
mÅ«lÄ• dÄ«supi kesucipavattatÄ«ti mÅ«lÄ• dito nivattanatthaá¹ƒ ekena bÄ«jasaddena vise
``bÄ«jaâ€™â€™ _nti ``rÅ«parÅ«paá¹ƒ, dukkhadukkhaâ€™â€™ nti \Ne I 128/ ca yathÄ• . ni
panaÃ±Ã±Ä• nipi atthi, mÅ«lejÄ• yanti mÅ«le saÃ±jÄ• yantÄ«â€™â€™ ti ettha bÄ«jato nibb
tasmÄ• evamettha atthodaá¹-á¹-habbo --- yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi,
Ä• luvakaserukamalanÄ«luppalapuá¹‡á¸• arÄ«kakuvalayakundapÄ• á¹-alimÅ«lÄ• dibhedem
jÄ• yanti saÃ±jÄ• yanti, tÄ• ni, yamhi mÅ«le jÄ• yanti ceva saÃ±jÄ• yantica, taÃ±ca pÄ• á¸·i
vuttahaliddÄ• di ca, sabbampi etaá¹ƒ mÅ«labÄ«jaá¹ƒ nÄ• ma, etenakÄ• riyopacÄ• rena kÄ•
dasseti. esa nayo khandhabÄ«jÄ• dÄ«su. yevÄ• panakakhandhabÄ«jesupanettha
ambÄ• á¹-akaindasÄ• lanuhipÄ• libhaddakakaá¹‡ikÄ• rÄ• dÄ«ni khandhabÄ«jÄ• ni \Be I 16
ambilÄ• vallicaturassavallikaá¹‡averÄ• dÄ«ni phaá¸·ubÄ«jÄ• ni. makacimallikÄ• sumanajay
ambajambupanasaá¹-á¹-hiÄ• dÄ«ni bÄ«jabÄ«jÄ• nÄ«ti daá¹-á¹-habbÄ• ni. __bhÅ«tagÄ• me
vÄ• chedÄ• peti vÄ• _ti satthakÄ• ni gahetvÄ• sayaá¹ƒ vÄ• chindati, aÃ±Ã±ena vÄ• ched
bhedÄ• peti vÄ• _ti pÄ• sÄ• á¹‡Ä• dÄ«ni gahetvÄ• sayaá¹ƒ vÄ• bhindati, aÃ±Ã±ena vÄ• b
pacÄ• peti vÄ• _ti aggiá¹ƒ upasaá¹ƒharitvÄ• sayaá¹ƒ vÄ• pacati, aÃ±Ã±enavÄ• pacÄ• pet
sambandho. tattha Ä• pattibhedaá¹ƒ dassento __ ``bhÅ«tagÄ• maÃ±hÄ«â€™â€™ _tiÄ• din
__bhÅ«tagÄ• maparimocita_nti bhÅ«tagÄ• mato viyojitaá¹ƒ.

<76> __saÃ±cicca ukkhipituá¹ƒ na vaá¹-á¹-atÄ«_ti ettha ``saÃ±ciccÄ• â€™â€™ ti vuttattÄ•
Ã±atvÄ• pi uá¹-á¹-hahati, ``taá¹ƒ uddharissÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya abhÄ• vato vaá
__anantaka_ggahaá¹‡enasÄ• sapamattikÄ• gahitÄ• . nÄ• maÃ±hetaá¹ƒ tassÄ• sevÄ• lajÄ
abhÄ• vena __ ``asampuá¹‡á¹‡abhÅ«tagÄ• monÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. __abhÅ«tag
mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ etassÄ• tibhÅ«tagÄ• mamÅ«lo, bhÅ«tagÄ• massa vÄ• mÅ«laá¹ƒ
bÄ«jagÄ• mo hi nÄ• mabhÅ«tagÄ• mato sambhavati, bhÅ«tagÄ• massa ca kÄ• raá¹‡aá¹ƒ h
hotÄ«ti ``abhÅ«tagÄ• mamÅ«lattÄ• â€™â€™ tivuttaá¹ƒ.

kiÃ±cÄ• pi hi tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ khÄ• á¹‡u uddhaá¹ƒ avaá¸• á¸• hanato bhÅ«tag
tathÄ• pi bhÅ«tagÄ• masaá¹…khyÅ«pagatanibbattapaá¹‡á¹‡amÅ«labÄ«jato sambhÅ«tattÄ•
nÄ• mahotÄ«ti bÄ«jagÄ• mena saá¹…gahaá¹ƒ gacchati. __so bÄ«jagÄ• mena saá¹…gahito
bhÅ«tagÄ• mamÅ«lattÄ• vuttaá¹ƒ.

__ ``aá¹…kure hariteâ€™â€™ _ti vatvÄ• tamevatthaá¹ƒ vibhÄ• veti __ ``nÄ«lavaá¹‡á¹‡e jÄ

nÄ«lapaá¹‡á¹‡assavaá¹‡á¹‡asadise \Ne I 129/ paá¹‡á¹‡e jÄ• teti \Be I 169/ attho, ``nÄ«lava
ti vÄ• pÄ• á¹-ho gahetabbo. __amÅ«lakabhÅ«tagÄ• me saá¹…gahaá¹ƒ gacchatÄ«_ti idaá¹
katvÄ• vadati. ``pÄ• nÄ«yaghaá¹-Ä• dÄ«naá¹ƒ bahi sevÄ• lo udake aá¹-á¹-hitattÄ• bÄ«jag
dukkaá¹-avatthÅ«â€™â€™ tivadanti. __kaá¹‡á¹‡akampi abbohÄ• rikamevÄ• _ti nÄ«lavaá¹‡

<77> __seleyyakaá¹ƒ_ nÄ• ma silÄ• ya sambhÅ«tÄ• ekÄ• gandhajÄ• ti. __pupphitakÄ• lat
paá¹-á¹-hÄ• yÄ• _tivikasitakÄ• lato pabhuti. __ahicchattakaá¹ƒ gaá¹‡hanto_ti vikasitaá¹ƒ ga
makuá¸·aá¹ƒpana rukkhattacaá¹ƒ akopentenapi gahetuá¹ƒ na vaá¹-á¹-ati. __ ``rukkhattacaá
vuttattÄ• rukkhe jÄ• taá¹ƒ yaá¹ƒ kiÃ±ci ahicchattakaá¹ƒ rukkhattacaá¹ƒ avikopetvÄ• matth
chinditvÄ• gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, tadayuttaá¹ƒ ``ahicchattakaá¹ƒ yÄ• v
tÄ• va dukkaá¹-avatthÅ«â€™â€™ tivuttattÄ• . __rukkhato muccitvÄ• _ti ettha ``yadipi kiÃ±c
allÄ«nÄ• hutvÄ• tiá¹-á¹-hati, rukkhato gayhamÄ• nÄ• pana rukkhacchaviá¹ƒ na vikopeti, va
vadanti. __allarukkhatona vaá¹-á¹-atÄ«_ti etthÄ• pi rukkhattacaá¹ƒ avikopetvÄ• matthakato
vaá¹-á¹-atÄ«tiveditabbaá¹ƒ. __hatthakukkuccenÄ• _ti hatthacÄ• pallena. __pÄ• nÄ«yaá¹ƒ n
idaá¹ƒattano atthÄ• ya nÄ• mitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. kevalaá¹ƒ anupasampannassa att
tato labhitvÄ• na vÄ• setabbanti natthi. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiyaII 92)
``pÄ• nÄ«yaá¹ƒ na vÄ• setabba_nti idaá¹ƒ attano pivanapÄ• nÄ«yaá¹ƒ sandhÄ• ya vuttaá¹ƒ
vaá¹-á¹-ati anuggahitattÄ• . tenÄ• ha __attanÄ• khÄ• ditukÄ• menÄ• â€™â€™ _ti vuttaá¹ƒ.
sÄ• khÄ• ruhatÄ«_ti vuttattÄ• yesaá¹ƒ sÄ• khÄ• na ruhati, tattha kappiyakaraá¹‡akiccaá¹ƒ
vadanti. vimativinodaniyampi __ ``yesaá¹ƒ rukkhÄ• naá¹ƒ sÄ• khÄ• _ \Be I 170/__ruhatÄ«_t
paá¹‡á¹‡amattaniggamanamattenÄ• pi vaá¸• á¸• hati, tattha kappiyampiakaronto
chinnanÄ• á¸·ikeraveá¸·udaá¹‡á¸• Ä• dayo kopetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. __
``caá¹…kamitaá¹-á¹-hÄ• naá¹ƒdassessÄ• mÄ«â€™â€™ _ti vuttattÄ• kevalaá¹ƒ caá¹…kama
maggagamanÄ• dhippÄ• yena vÄ• akkamantassa, tiá¹‡Ä• naá¹ƒ upari nisÄ«danÄ• dhippÄ•
natthi.

<78> __samaá¹‡akappehÄ«_ti samaá¹‡Ä• naá¹ƒ kappiyavohÄ• rehi. kiÃ±cÄ• pi bÄ«jÄ• dÄ«
agginÄ• phuá¹-á¹-hamattena, nakhÄ• dÄ«hi vilikhanamattena ca aviruá¸·hidhammatÄ• na h
evaá¹ƒkateyeva samaá¹‡Ä• naá¹ƒ kappatÄ«ti aggiparijitÄ• dayo samaá¹‡avohÄ• rÄ• nÄ• n
samaá¹‡avohÄ• rehi karaá¹‡abhÅ«tehi phalaá¹ƒ paribhuÃ±jituá¹ƒ anujÄ• nÄ• mÄ«ti adhipp
abÄ«janibbaá¹-á¹-abÄ«jÄ• nipi \Ne I 130/ samaá¹‡Ä• naá¹ƒ kappantÄ«ti paÃ±Ã±attapaá¹‡á
samaá¹‡avohÄ• rÄ• icceva saá¹…khaá¹ƒ gatÄ• ni. atha vÄ• aggiparijitÄ• dÄ«naá¹ƒpaÃ±ca
paÃ±cahi samaá¹‡akappiyabhÄ• vasaá¹…khÄ• tehi kÄ• raá¹‡ehi phalaá¹ƒ paribhuÃ±jituá¹ƒ
adhippÄ• yo veditabbo. __aggiparijita_ntiÄ• dÄ«su ``paricitaâ€™â€™ ntipipaá¹-hanti. __abÄ
taruá¹‡aambaphalÄ• di. __nibbaá¹-á¹-abÄ«jaá¹ƒ_ nÄ• ma ambapanasÄ• di, yaá¹ƒ bÄ«jaá¹ƒ
katvÄ• paribhuÃ±jituá¹ƒ sakkÄ• hoti. nibbaá¹-á¹-etabbaá¹ƒ viyojetabbaá¹ƒbÄ«jaá¹ƒ yasmiá
nibbaá¹-á¹-abÄ«jaá¹ƒ nÄ• ma. __ ``kappiyaâ€™â€™ nti vatvÄ• va kÄ• tabba_ntiyo kappiya
kattabbapakÄ• rasseva vuttattÄ• bhikkhunÄ• avuttepi kÄ• tuá¹ƒvaá¹-á¹-atÄ«ti na gahetabb

kÄ• retabbaâ€™â€™ nti kÄ• rÄ• panassa paá¹-hamameva kathitattÄ• bhikkhunÄ• ``kappiy
anupasampannena ``kappiyaâ€™â€™ nti vatvÄ• aggiparijitÄ• di kÄ• tabbanti gahetabbaá¹ƒ
pana yÄ• ya kÄ• yaci bhÄ• sÄ• yavattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``kappiyanti vat
vacanato paá¹-hamaá¹ƒ \Be I 171/ ``kappiyaâ€™â€™ nti vatvÄ• pacchÄ• aggiÄ• dinÄ• ph
veditabbaá¹ƒ. ``paá¹-hamaá¹ƒaggimhi nikkhipitvÄ• , nakhÄ• dinÄ• vÄ• vijjhitvÄ• taá¹ƒ anu
vattuá¹ƒvaá¹-á¹-atÄ«â€™â€™ tipi vadanti.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 92) pana __ ``kappiyanti vatvÄ• vÄ• _tipub
vuttepi vacanakkhaá¹‡eva aggisatthÄ• dinÄ• bÄ«jagÄ• me vaá¹‡aá¹ƒ kÄ• tabbantivacanat
vaá¹-á¹-ati, taÃ±ca dvidhÄ• akatvÄ• chedanabhedanameva dassetabbaá¹ƒ. karontena ca
karohÄ«â€™ ti yÄ• ya kÄ• yaci bhÄ• sÄ• ya vutteyeva kÄ• tabbaá¹ƒ. bÄ«jagÄ• maparimoc
kÄ• retabbanti kÄ• rÄ• panassa paá¹-hamameva adhikatattÄ• â€™â€™ tivuttaá¹ƒ.

__ekasmiá¹ƒ bÄ«je vÄ• _tiÄ• dÄ«su ``ekaá¹ƒyeva kÄ• remÄ«ti adhippÄ• ye satipi ekÄ• bad
hotÄ«â€™â€™ ti vadanti. __dÄ• ruá¹ƒ vijjhatÄ«_ti ettha ``jÄ• nitvÄ• pi vijjhativÄ• vijjhÄ• pe
vaá¹-á¹-atiyevÄ• â€™â€™ ti vadanti. __bhattasitthe vijjhatÄ«_ti etthÄ• pi esevanayo. __ ``ta
vaá¹-á¹-atÄ«_ti rajjuÄ• dÄ«naá¹ƒ bhÄ• janagatikattÄ• â€™â€™ ti vadanti. __marÄ«capakkÄ
ettha bhattasitthasambandhavasena ekÄ• baddhatÄ• veditabbÄ• , na phalÄ• naá¹ƒyeva aÃ
__ ``kaá¹-Ä• hepi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vuttattÄ• kaá¹-Ä• hatonÄ«haá¹-Ä• ya
yattha katthaci vijjhituá¹ƒ \Ne I 131/ vaá¹-á¹-ati eva. __bhindÄ• petvÄ• kappiyaá¹ƒkÄ• rÄ• p
muttassa kaá¹-Ä• hassa bhÄ• janagatikattÄ• vuttaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

bhÅ«tagÄ• mavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

pannarasamo paricchedo.

16. sahaseyyavinicchayakathÄ•

<79> evaá¹ƒ \Be I 172/ bhÅ«tagÄ• mavinicchayaá¹ƒ kathetvÄ• idÄ• ni sahaseyyavinicchay
``duvidhaá¹ƒ sahaseyyakaâ€™â€™ _ntiÄ• dimÄ• ha. tattha dve vidhÄ• pakÄ• rÄ• yassa s
taá¹ƒ__duvidhaá¹ƒ, _ saha sayanaá¹ƒ, saha vÄ• sayati etthÄ• ti sahaseyyÄ• , sahaseyyÄ•
__sahaseyyakaá¹ƒ_sakatthe ka-paccayavasena. taá¹ƒ pana anupasampannenasahaseyyÄ
duvidhaá¹ƒ. tenÄ• ha ``duvidhaá¹ƒ sahaseyyakaâ€™â€™ nti. __dirattatiratta_nti ettha
vacanasiliá¹-á¹-hatÄ• mattenadirattaggahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. tirattaÃ±hi sahavÄ•
diratte vattabbamevanatthÄ«ti dirattaggahaá¹‡aá¹ƒ visuá¹ƒ na payojeti. tenevÄ• ha ``uttarid
bhagavÄ• sÄ• maá¹‡erÄ• naá¹ƒ saá¹…gahakaraá¹‡atthÄ• ya tirattaparihÄ• raá¹ƒ adÄ• sÄ«

tirattaggahaá¹‡atthaá¹ƒvÄ• dirattaggahaá¹‡aá¹ƒ kataá¹ƒ. kevalaÃ±hi ``tirattaâ€™â€™ nti v
vÄ• sena antarikampitirattaá¹ƒ gaá¹‡heyya. dirattavisiá¹-á¹-haá¹ƒ pana tirattaá¹ƒ vuccamÄ•
anantarikameva tirattaá¹ƒdÄ«peti. vimativinodaniyampi (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 50-51)
``dirattaggahaá¹‡aá¹ƒvacanÄ• laá¹…kÄ• ratthaá¹ƒ. nirantaraá¹ƒ tissova rattiyo sayitvÄ• cat
sayantassevaÄ• patti, na ekantarikÄ• divasena sayantassÄ• ti dassanatthampÄ«ti daá¹-á¹-h
__sahaseyyaá¹ƒ_ekato seyyaá¹ƒ. __seyya_nti cettha kÄ• yappasÄ• raá¹‡asaá¹…khÄ• taá¹
senÄ• sanesayanti, tampi, tasmÄ• __seyyaá¹ƒ kappeyyÄ• _ti ettha senÄ• sanasaá¹…khÄ•
pavisitvÄ• kÄ• yappasÄ• raá¹‡asaá¹…khÄ• taá¹ƒ seyyaá¹ƒ kappeyya sampÄ• deyyÄ• ti att
__diyaá¸• á¸• hahatthubbedhenÄ• _tiettha diyaá¸• á¸• hahattho vaá¸• á¸• hakihatthena gahe
chadanehÄ«_ti iá¹-á¹-hakÄ• silÄ• sudhÄ• tiá¹‡apaá¹‡á¹‡asaá¹…khÄ• tehipaÃ±cahi chadan
paguá¹‡avasena.

__ekÅ«pacÄ• ro_ti \Be I 173/ \Ne I 132/ vaá¸·aÃ±janadvÄ• rassa ekattaá¹ƒ sandhÄ• ya vutt
(vi0 vi0 á¹-Ä«0 pÄ• cittiya II 50-51) pana __ ``ekÅ«pacÄ• ro_ ekena maggena pavisitvÄ• ab
sabbattha anuparigamanayoggo, etaá¹ƒ bahudvÄ• rampi ekÅ«pacÄ• rova. yattha pana kuá
visuá¹ƒ dvÄ• raá¹ƒ yojenti, nÄ• nÅ«pacÄ• ro hoti. sace panarundhati eva, visuá¹ƒ dvÄ• raá
ekÅ«pacÄ• rameva mattikÄ• dÄ«hi pihitadvÄ• roviya gabbhoti gahetabbaá¹ƒ. aÃ±Ã±athÄ•
pamukhÄ• dÄ«su nipannÄ• nupasampannehi sahaseyyÄ• parimuttiyÄ• gabbhadvÄ• raá¹ƒ
uá¹-á¹-hite aruá¹‡e vivarÄ• pentassapi anÄ• patti bhaveyyÄ• â€™â€™ tivuttaá¹ƒ. catusÄ• l
hotÄ«ti sambandho. __tesaá¹ƒ payoge payoge bhikkhussa Ä• pattÄ«_tiettha keci ``anuá¹-á
akiriyasamuá¹-á¹-hÄ• nÄ• Ä• patti vuttÄ• , tasmiá¹ƒ khaá¹‡e niddÄ• yantassakiriyÄ• bhÄ• v
siyÄ• kiriyÄ• ya, siyÄ• akiriyÄ• ya samuá¹-á¹-hÄ• ti. kiriyÄ• ya samuá¹-á¹-hÄ• natÄ• cassa
vuttÄ• â€™â€™ ti vadanti. ``yathÄ• cetaá¹ƒ, evaá¹ƒdivÄ• sayanampi. anuá¹-á¹-hahanena,
cetaá¹ƒ akiriyasamuá¹-á¹-hÄ• nampi hotÄ«â€™â€™ tivadanti, idaÃ±ca yuttaá¹ƒ viya dissati
gahetabbaá¹ƒ.

<80> __uparimatalena saddhiá¹ƒ asambaddhabhittikassÄ• _ti idaá¹ƒ sambaddhabhittike va
natthÄ«tidassanatthaá¹ƒ vuttaá¹ƒ. uparimatale sayitassa saá¹…kÄ• eva natthÄ«ti __ ``heá
_tiÄ• divuttaá¹ƒ. __nÄ• nÅ«pacÄ• re_ti yattha bahi nisseá¹‡iá¹ƒ katvÄ• uparimatalaá¹ƒ Ä• r
tÄ• disaá¹ƒsandhÄ• ya vuttaá¹ƒ __ ``uparimatalepÄ«â€™â€™ _ti. Ä• kÄ• saá¹…gaá¹‡e nip
``chadanabbhantareâ€™â€™ _ti vuttaá¹ƒ. __sabhÄ• saá¹…khepenÄ• _ti sabhÄ• kÄ• rena.
senÄ• sane_tiettha ``aá¸• á¸• hakuá¹-á¹-akaá¹ƒ nÄ• ma yattha upaá¸• á¸• haá¹ƒ muÃ±citvÄ
baddhÄ• honti \Be I 174/, yattha vÄ• ekasmiá¹ƒ passe bhittiá¹ƒ uá¹-á¹-hÄ• petvÄ• ubhosu
upaá¸• á¸• haá¹ƒupaá¸• á¸• haá¹ƒ katvÄ• bhittiyo uá¹-á¹-hÄ• penti, tÄ• disaá¹ƒ senÄ• sana
gaá¹‡á¹-hipadesu vuttaá¹ƒ, gaá¹‡á¹-hipade pana ``aá¸• á¸• hakuá¹-á¹-aketi chadanaá¹ƒ aá¸
asampattakuá¹-á¹-akeâ€™â€™ ti vuttaá¹ƒ, tampi nona yuttaá¹ƒ. vimativinodaniyaá¹ƒ pana _
``sabhÄ• saá¹…khepenÄ• _ti vuttasseva __aá¸• á¸• hakuá¹-á¹-ake_tiiminÄ• saá¹‡á¹-hÄ• na
dvÄ«su vÄ• passesu bhittiyo baddhÄ• , chadanaá¹ƒ vÄ• asampattÄ• aá¸• á¸• habhitti, idaá

nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ. __vÄ• á¸·asaá¹…ghÄ• á¹-o_ nÄ• ma parikkhepassaanto than
vÄ• á¸·arÅ«pehi katasaá¹…ghÄ• á¹-o.

__parikkhepassa bahi gate_ti ettha yattha yasmiá¹ƒ passe parikkhepo natthi, tatthÄ• pi parik
\Ne I 133/ bahi gate anÄ• pattiyevÄ• ti daá¹-á¹-habbaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«
50-51) pana __ ``parikkhepassa bahi gate_ti ettha yasmiá¹ƒ passe parikkhepo natthi, tattha
uccaá¹ƒ hoti, ubhato uccavatthuto heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ nibbakosabbhantarepi anÄ• p
senÄ• sanavohÄ• rÄ• bhÄ• vato. atha vatthu nÄ«caá¹ƒ bhÅ«misamameva senÄ• sanassa
tattha parikkheparahitadisÄ• ya nibbakosabbhantare sabbattha Ä• patti hoti, paricchedÄ• bh
bahi eva anÄ• pattÄ«ti daá¹-á¹-habbaâ€™â€™ nti vuttaá¹ƒ. __aparicchinnagabbhÅ«pacÄ•
vivaá¹-aá¹…gaá¹‡avantÄ• su mahÄ• catusÄ• lÄ• su yathÄ• Ä• kÄ• saá¹…gaá¹‡aá¹ƒ anota
sabbagabbhe pavisituá¹ƒ na sakkÄ• hoti, evaá¹ƒ ekekagabbhassa dvÄ«su passesu kuá¹-á
__paricchinnagabbhÅ«pacÄ• raá¹ƒ_ nÄ• ma, idaá¹ƒ pana tÄ• disaá¹ƒ na hotÄ«ti ``aparicchi
tivuttaá¹ƒ. __sabbagabbhepi pavisantÄ«_ti gabbhÅ«pacÄ• rassa aparicchinnattÄ• Ä• kÄ• s
\Be I 175/ pamukheneva gantvÄ• taá¹ƒ taá¹ƒ gabbhaá¹ƒ pavisanti. atha kuto tassa
parikkhepoyevasabbaparicchinnattÄ• ti vuttanti Ä• ha __ ``gabbhaparikkhepoyeva hissa par
idaÃ±ca samantÄ• gabbhabhittiyo sandhÄ• ya vuttaá¹ƒ. catusÄ• lavasena hi sanniviá¹-á¹-h
senÄ• sanegabbhapamukhaá¹ƒ visuá¹ƒ aparikkhittampi samantÄ• á¹-hitaá¹ƒ gabbhabhittÄ«
parikkhittaá¹ƒnÄ• ma hoti.

<81> ekadisÄ• ya ujukameva dÄ«ghaá¹ƒ katvÄ• sannivesito pÄ• sÄ• do __ekasÄ• lasanni
disÄ• su siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• divasena katÄ• __dvisÄ• lÄ• disannivesÄ• _ve
sÄ• lappabhedadÄ«panameva cettha purimato visesoti. __aá¹-á¹-ha pÄ• cittiyÄ• nÄ«_tiupaa
upaá¸• á¸• haparicchannaá¹ƒ senÄ• sanaá¹ƒ dukkaá¹-avatthussa Ä• diá¹ƒ katvÄ• pÄ• á¸·iy
adhikaá¹ƒ sabbacchannaupaá¸• á¸• haparicchannÄ• dikampi sabbaá¹ƒ pÄ• á¸·iyaá¹ƒ avutta
pÄ• cittiyassevavatthubhÄ• vena dassitaá¹ƒ sikkhÄ• padassa paá¹‡á¹‡attivajjattÄ• , garuke
veditabbaá¹ƒ. __ ``satta pÄ• cittiyÄ• nÄ«â€™â€™ _ti pÄ• á¸·iyaá¹ƒ vuttapÄ• cittiyadvayaá¹
gahetvÄ• vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ (Vin IV 54) ``tatiyÄ• ya rattiyÄ• purÄ• ruá¹‡Ä• nikkhamitv
tiidaá¹ƒ ukkaá¹-á¹-havasena vuttaá¹ƒ, anikkhamitvÄ• purÄ• ruá¹‡Ä• uá¹-á¹-hahitvÄ• antoc
divase sahaseyyena anÄ• patti eva. ettha catubhÄ• go __cÅ«á¸·akaá¹ƒ, _ dvebhÄ• gÄ• __
bhÄ• gesu dve bhÄ• gÄ• yebhuyyanti iminÄ• lakkhaá¹‡ena cÅ«á¸·akacchannaparicchannÄ
dutiyasikkhÄ• padepi yathÄ• vuttanayaá¹ƒ atidisanto __ ``mÄ• tugÄ• mena ... pe ... ayamev
Ä• ha. ``matitthiyÄ• pÄ• rÄ• jikavatthubhÅ«tÄ• yapi anupÄ• dinnapakkhe á¹-hitattÄ• sahase
janetÄ«â€™â€™ ti \Ne I 134/ vadanti. ``atthaá¹…gate sÅ«riye mÄ• tugÄ• me nipanne nipajj
pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 57) vacanato divÄ• tassa sayantassasahaseyyÄ• patti n
daá¹-á¹-habbaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

sahaseyyavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

soá¸·asamo paricchedo.

17. maÃ±capÄ«á¹-hÄ• disaá¹…ghikasenÄ• sanesupaá¹-ipajjitabbavinicchayakathÄ•

<82> evaá¹ƒ sahaseyyavinicchayaá¹ƒ kathetvÄ• idÄ• ni saá¹…ghike vihÄ• re seyyÄ• su
kattabbavinicchayaá¹ƒkathetuá¹ƒ __ ``vihÄ• re saá¹…ghike seyyaâ€™â€™ _ntyÄ• dimÄ• h
samupagacchatÄ«tisaá¹…gho, ayameva vacanattho sabbasaá¹…ghasÄ• dhÄ• raá¹‡o. saá¹
viharati etthÄ• ti__vihÄ• ro, _ tasmiá¹ƒ. sayanti etthÄ• ti __seyyÄ• , _ taá¹ƒ. asantharÄ«ti __
pakkamanaá¹ƒ __pakkamo, _ gamananti attho. ``vihÄ• re saá¹…ghike seyyaá¹ƒ, santharitvÄ
tiimassa uddesapÄ• á¹-hassa saá¹…ghike vihÄ• re ... pe ... pakkamananti attho daá¹-á¹-hab
__tatrÄ• _ti tasmiá¹ƒ pakkamane ayaá¹ƒ Ä«diso mayÄ• vuccamÄ• no vinicchayo veditabbo
vinicchayoti Ä• ha __ ``saá¹…ghike ... pe ... pÄ• cittiyaâ€™â€™ _nti. __aparikkhittassaupac
senÄ• sanato dve leá¸• á¸• upÄ• tÄ• . __pÄ• cittiya_nti paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• me
dutiyÄ• tikkame pÄ• cittiyaá¹ƒ. kathaá¹ƒ viÃ±Ã±Ä• yaticcÄ• ha __ ``yo pana bhikkhu ... pe ..

tattha \Be I 177/ saá¹…ghiko vihÄ• ro pÄ• kaá¹-o, seyyÄ• apÄ• kaá¹-Ä• , sÄ• katividhÄ• ic
pe ... dasavidhÄ• â€™â€™ _ti. tatthÄ• pi katamÄ• bhisi, katamÄ• cimilikÄ• dayotiÄ• ha __
... esa nayo paá¹‡á¹‡asanthÄ• reâ€™â€™ _ti. tattha maÃ±ce attharitabbÄ• ti__maÃ±cakab
__vaá¹‡á¹‡Ä• nurakkhaá¹‡atthaá¹ƒ katÄ• _ti paá¹-akhaá¹‡á¸• Ä• dÄ«hi sibbitvÄ• katÄ• . __
cimilikÄ• ya sati tassÄ• upari, asati suddhabhÅ«miyaá¹ƒ attharitabbÄ• . __sÄ«hadhammÄ•
\Ne I 135/ __paá¹-ikkhepo_ti iminÄ• maÃ±capÄ«á¹-hÄ• dÄ«suattharitvÄ• puna saá¹ƒharitv
attano atthÄ• ya pariharaá¹‡ameva na vaá¹-á¹-ati, bhÅ«mattharaá¹‡Ä• divasenaparibhogo p
pariharaá¹‡aá¹ƒ na hotÄ«ti dasseti. khandhake hi ``antopi maÃ±cepaÃ±Ã±attÄ• ni honti, bal
paÃ±Ã±attÄ• ni hontÄ«â€™â€™ ti evaá¹ƒ attano atthÄ• ya maÃ±cÄ• dÄ«supaÃ±Ã±apetvÄ
bhikkhave, mahÄ• cammÄ• ni dhÄ• retabbÄ• ni sÄ«hacammaá¹ƒ byagghacammaá¹ƒdÄ«pi
dukkaá¹-assÄ• â€™â€™ ti (Vin I 255) paá¹-ikkhepo kato, tasmÄ• vuttanayenevettha adhipp
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiyaIII 112) pana ``yadi evaá¹ƒ `pariharaá¹‡eyeva paá
idaá¹ƒ kasmÄ• vuttanti codanaá¹ƒ katvÄ• `anujÄ• nÄ• mi, bhikkhave, sabbaá¹ƒ pÄ• sÄ• da
320) vacanato puggalikepisenÄ• sane senÄ• sanaparibhogavasena niyamitaá¹ƒ suvaá¹‡á¹‡
paribhuÃ±jituá¹ƒ vaá¹-á¹-amÄ• nampikevalaá¹ƒ attano santakaá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ
evamidaá¹ƒ bhÅ«mattharaá¹‡avasena paribhuÃ±jituá¹ƒvaá¹-á¹-amÄ• nampi attano santakaá
vihÄ• raá¹ƒ haritvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«tidassanatthaá¹ƒ pariharaá¹‡eyeva pa
veditabboâ€™â€™ ti vuttaá¹ƒ.

__pÄ• vÄ• ro kojavo_ti paccattharaá¹‡atthÄ• yeva á¹-hapitÄ• uggatalomÄ• attharaá¹‡avise

aá¹-á¹-hakathÄ• su \Be I 178/ (Sp (to Vin IV) 116) vuttaá¹ƒ. ``idaá¹ƒ
aá¹-á¹-hakathÄ• sutathÄ• vuttabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, aÃ±Ã±ampi tÄ• disaá¹ƒ ma
attharitabbaá¹ƒ attharaá¹‡amevÄ• â€™â€™ titÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ. mÄ• tikÄ•
dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•) pana ``paccattharaá¹‡aá¹ƒ nÄ• ma pÄ• vÄ•
vuttaá¹ƒ, tasmÄ• gaá¹‡á¹-hipadesuvuttaá¹ƒ iminÄ• na sameti, ``vÄ«maá¹ƒsitvÄ• gahetabb
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiya III 116) vuttaá¹ƒ. vÄ«maá¹ƒsite pana evamadhip
mÄ• tikÄ• á¹-á¹-hakathÄ• piaá¹-á¹-hakathÄ• yeva, tasmÄ• mahÄ• aá¹-á¹-hakathÄ• dÄ«su v
kojavoâ€™â€™ ti niyametvÄ• vuttaá¹ƒ, evaá¹ƒ niyamane satipi yathÄ• ``laddhÄ• tapatto rÄ
Ä• tapattassa laddhabhÄ• veyevaniyametvÄ• vuttepi nidassananayavasena rÄ• jakakudha
samÄ• nÄ• vÄ• labÄ«janÄ• dayopivuttÄ• yeva honti, evaá¹ƒ ``pÄ• vÄ• ro kojavoâ€™â€™ t
nidassananayavasenatehi maÃ±capÄ«á¹-hesu attharitabbabhÄ• vasÄ• maÃ±Ã±ena samÄ•
vuttÄ• yeva honti, tasmÄ• gaá¹‡á¹-hipadesu vuttavacanaá¹ƒ aá¹-á¹-hakathÄ• vacanassa pa
anulomamevÄ• ti daá¹-á¹-habbaá¹ƒ.

imasmiá¹ƒ \Ne I 136/ pana á¹-hÄ• ne ``yena vihÄ• ro kÄ• rito, so vihÄ• rassÄ• mikoâ€™â€™
nissÄ• yaekacce vinayadharÄ• ``saá¹…ghikavihÄ• rassa vÄ• puggalikavihÄ• rassa vÄ• vi
soyeva issaro, tassa ruciyÄ• eva vasituá¹ƒ labhati, na saá¹…ghagaá¹‡apuggalÄ• naá¹ƒ ruc
tivinicchayaá¹ƒ karonti, so vÄ«maá¹ƒsitabbo, kathaá¹ƒ ayaá¹ƒ pÄ• á¹-ho kimatthaá¹ƒ sÄ• dh
Ä• pucchitabbatthaá¹ƒ vÄ• ti? evaá¹ƒ vÄ«maá¹ƒsite ``bhikkhumhi sati bhikkhu Ä• pucchitab
tiÄ• divacanatoÄ• pucchitabbatthameva sÄ• dheti, na issaratthanti viÃ±Ã±Ä• yati.

atha \Be I 179/ siyÄ• ``Ä• pucchitabbatthe siddhe issarattho siddhoyeva hoti. issarabhÄ• va
Ä• pucchitabboâ€™â€™ ti. tatthevaá¹ƒ vattabbaá¹ƒ --- ``Ä• pucchantena ca bhikkhumhi sat
tasmiá¹ƒ asati sÄ• maá¹‡ero, tasmiá¹ƒ asati Ä• rÄ• mikoâ€™â€™ tiÄ• divacanatoÄ• yasma
sÄ• maá¹‡eropi Ä• rÄ• mikopi vihÄ• rakÄ• rakopi tassa kuleyo koci puggalopi issaroti Ä• pa
viÃ±Ã±Ä• yamÄ• nepi bhikkhumhi vÄ• sÄ• maá¹‡ere vÄ• Ä• rÄ• mike vÄ• sati teyeva issa
ekasmimpiasatiyeva vihÄ• rakÄ• rako issaro siyÄ• ti. imasmiá¹ƒ pana adhikÄ• re saá¹…ghik
senÄ• sanaá¹ƒrakkhaá¹‡atthÄ• ya Ä• pucchitabbaá¹ƒyeva vadati, na issarabhÄ• vato Ä• pu
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin IV) 116) ``anÄ• pucchaá¹ƒ vÄ• gaccheyyÄ• ti ettha bhikk
Ä• pucchitabboâ€™â€™ tiÄ• di.

athÄ• pi evaá¹ƒ vadeyya ``na sakalassa vÄ• kyapÄ• á¹-hassa adhippÄ• yatthaá¹ƒ sandhÄ•
`vihÄ• rassÄ• mikoâ€™ ti etassa padatthaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. kathaá¹ƒ? saá¹ƒ et
vihÄ• rassa sÄ• miko __vihÄ• rassÄ• miko_. `ko vihÄ• rassÄ• mikonÄ• mÄ• â€™ ti vutte `y
vihÄ• rassÄ• miko nÄ• mÄ• â€™ ti vattabbo, tasmÄ• vihÄ• rakÄ• rako dÄ• yako vihÄ• rass
evaá¹ƒ viÃ±Ã±Ä• yamÄ• nesati sÄ• miko nÄ• ma sassa dhanassa issaro, tassa ruciyÄ• eva
vihÄ• rassÄ• mikabhÅ«tassadÄ• yakassa ruciyÄ• eva bhikkhÅ« vasituá¹ƒ labhanti, na saá¹
ruciyÄ• ti imamatthaá¹ƒsandhÄ• ya vuttaâ€™â€™ nti. te evaá¹ƒ vattabbÄ• --- mÄ• Ä• yas

yathÄ• \Be I 180/nÄ• ma ``ghaá¹-ikÄ• ro brahmÄ• â€™â€™ ti vutto so brahmÄ• idÄ• ni gh
purimattabhÄ• vepana karoti, tasmÄ• ``ghaá¹-aá¹ƒ karotÄ«â€™â€™ ti vacanatthena ``ghaa
labhati. iti pubbe laddhanÄ• mattÄ• pubbavohÄ• ravasena brahmabhÅ«topi \Ne I 137/ ``gha
vuccati, evaá¹ƒ so vihÄ• rakÄ• rako bhikkhÅ«naá¹ƒ pariccattakÄ• lato paá¹-á¹-hÄ• ya vihÄ•
hotivatthupariccÄ• galakkhaá¹‡attÄ• dÄ• nassa, pubbe pana apariccattakÄ• le vihÄ• rassa
nÄ• ma hoti, so evaá¹ƒ pubbe laddhanÄ• mattÄ• pubbavohÄ• ravasena ``vihÄ• rassÄ• mik
pariccattassa vihÄ• rassa issarabhÄ• vato. teneva sammÄ• sambuddhena ``vihÄ• radÄ• ya
vasantÅ«â€™â€™ ti avatvÄ• senÄ• sanapaÃ±Ã±Ä• pako anuÃ±Ã±Ä• toti daá¹-á¹-habbo. t
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 295) ``tesaá¹ƒ gehÄ• nÄ«ti etthabhikkh
katampi yÄ• va na denti, tÄ• va tesaá¹ƒ santakaá¹ƒyeva bhavissatÄ«ti daá¹-á¹-habbaâ€™â€
paá¹-á¹-hÄ• ya tesaá¹ƒ santakÄ• ni na hontÄ«ti dasseti. ayaá¹ƒ pana kathÄ• pÄ• á¹-hassas
imasmiá¹ƒ á¹-hÄ• ne kathitÄ• . vihÄ• ravinicchayo pana catupaccayabhÄ• janavinicchaye (v
Ä• vi bhavissati. __yo kocÄ«_ti Ã±Ä• tako vÄ• aÃ±Ã±Ä• takovÄ• yo koci. yena maÃ±caá¹ƒ
taá¹ƒ __maÃ±capÄ«á¹-hakavÄ• naá¹ƒ_.

<83> __siluccayaleá¹‡a_nti siluccaye leá¹‡aá¹ƒ, pabbataguhÄ• ti attho. ``senÄ• sanaá¹ƒ up
nti imasmiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attattÄ• vatthuanurÅ«pavasena aá¹-á¹-hakathÄ• yaá¹ƒ
upacikÄ• saá¹…kÄ• yaabhÄ• vena anÄ• patti vuttÄ• . vattakkhandhake (Vin II 360 Ä• dayo)
paÃ±Ã±Ä• pentena ``senÄ• sanaá¹ƒ Ä• pucchitabbaâ€™â€™ nti vuttattÄ• kevalaá¹ƒ itikatt
__ ``Ä• pucchanaá¹ƒpana vattaâ€™â€™ _nti vuttaá¹ƒ \Be I 181/, na pana vattabhede dukka
tenevaandhakaá¹-á¹-hakathÄ• yaá¹ƒ ``senÄ• sanaá¹ƒ Ä• pucchitabbaâ€™â€™ nti ettha ``ya
pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ vÄ• pÄ• sÄ• á¹‡atthambhesuvÄ• katasenÄ• sanaá¹ƒ yattha u
anÄ• pucchantassapi anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• yaá¹ƒ vuttaá¹ƒ gaá¹‡á¹-hipa
anÄ• pucchÄ• gacchantassa pÄ• cittiyaá¹ƒnatthi, gamikavatte senÄ• sanaá¹ƒ anÄ• pucchÄ
tasmÄ• dukkaá¹-aá¹ƒÄ• pajjatÄ«â€™â€™ ti, taá¹ƒ na gahetabbaá¹ƒ.

__pacchimassa Ä• bhogena mutti natthÄ«_ti tassa pacchato gacchantassa aÃ±Ã±assa abh
vÄ• pesetvÄ• Ä• pucchitabba_nti ettha gamanacittassa uppannaá¹-á¹-hÄ• nato anÄ• pucc
dutiyapÄ• duddhÄ• re pÄ• cittiyaá¹ƒ. __maá¹‡á¸• ape vÄ• _ti sÄ• khÄ• maá¹‡á¸• ape vÄ• p
__rukkhamÅ«le_ti yassa kassaci rukkhassa heá¹-á¹-hÄ• . __palujjatÄ«_ti vinassati.

<84> __majjhe_ \Ne I 138/ __saá¹ƒkhittaá¹ƒ paá¹‡avasaá¹‡á¹-hÄ• naá¹ƒ katvÄ• baddha_n
veá¹‡iá¹ƒ katvÄ• tÄ• ya veá¹‡iyÄ• ubhosu passesu vitthataá¹-á¹-hÄ• ne bahuá¹ƒ veá¹-hetv
yÄ• va majjhaá¹-á¹-hÄ• naá¹ƒ, tÄ• vaantoÄ• kaá¸• á¸• hanavasena veá¹-hetvÄ• majjhe saá
bandhitvÄ• kataá¹ƒ. __yatthakÄ• kÄ• vÄ• kulalÄ• vÄ• na Å«hadantÄ«_ti yattha dhuvaniv
vasamÄ• nÄ• ete kÄ• kakulalÄ• , aÃ±Ã±e vÄ• sakuá¹‡Ä• taá¹ƒ senÄ• sanaá¹ƒ na Å«hada
rukkhamÅ«lenikkhipituá¹ƒ anujÄ• nÄ• mÄ«ti attho.

<85> __navavÄ• yimo_ti adhunÄ• suttena vÄ«takacchena paliveá¹-hitamaÃ±co. __onaddh
sova __onaddhako_ sakatthe ka-paccayavasena. tena hi vassena sÄ«ghaá¹ƒ na nassati.
__ukkaá¹-á¹-haabbhokÄ• siko_ti idaá¹ƒ tassa sukhapaá¹-ipattidassanamattaá¹ƒ \Be I 182/, u
cÄ«varakuá¹-i vaá¹-á¹-ateva. __kÄ• yÄ• nugatikattÄ• _ti bhikkhuno tattheva nisinnabhÄ• va
vassabhayena sayaá¹ƒ aÃ±Ã±attha gacchantassa Ä• pattiá¹ƒ dasseti. abbhokÄ• sikÄ• naá¹
dÄ• yakehi dinnampi attÄ• naá¹ƒ rakkhantena rakkhitabbameva. ``yasmÄ• pana dÄ• yakehi
satasahassagghanakampi kambalaá¹ƒ `pÄ• dapuÃ±chaniá¹ƒ katvÄ• paribhuÃ±jathÄ• â€™
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, tasmÄ• idampi maÃ±capÄ«á¹-hÄ• disenÄ• sanaá¹ƒ `ajjhokÄ•
paribhuÃ±jathÄ• â€™ ti dÄ• yakehi dinnaá¹ƒ ce, sabbasmimpi kÄ• le ajjhokÄ• se nikkhipitu
vadantÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiya III 108-110) vuttaá¹ƒ. __pe
ettha ``yo bhikkhu imaá¹ƒ á¹-hÄ• naá¹ƒ Ä• gantvÄ• vasati, tassa dethÄ• â€™â€™ tivatvÄ•

__valÄ• hakÄ• naá¹ƒ anuá¹-á¹-hitabhÄ• vaá¹ƒ sallakkhetvÄ• _ti iminÄ• gimhÄ• nepi meghe
abbhokÄ• senikkhipituá¹ƒ na vaá¹-á¹-atÄ«ti dÄ«peti. __tatra tatrÄ• _ti cetiyaá¹…gaá¹‡Ä• dik
abbhokÄ• seniyametvÄ• nikkhittÄ• . __majjhato paá¹-á¹-hÄ• ya pÄ• daá¹-á¹-hÄ• nÄ• bhimu
sammajjitvÄ• aá¹…gaá¹‡amajjhe sabbadÄ• kacavarassa saá¹…kaá¸• á¸• hanena majjhe v
kattabbavidhidassanatthaá¹ƒvuttaá¹ƒ, uccavatthupÄ• daá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ,
bhittipÄ• daá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ vÄ• vÄ• likÄ• haritabbÄ• tiattho. ``yattha vÄ• pana
saÃ±citÄ• , tattha tato paá¹-á¹-hÄ• ya aparadisÄ• bhimukhÄ• haritabbÄ• â€™â€™ ti keci at
``sammaá¹-á¹-haá¹-á¹-hÄ• nassa padavalaÃ±jena avikopanatthÄ• yasayaá¹ƒ asammaá¹-á¹-
attano pÄ• dÄ• bhimukhaá¹ƒ vÄ• likÄ• haritabbÄ• ti vuttaâ€™â€™ nti vadanti. tattha ``majj
ti vacanassa payojanaá¹ƒ na dissati. sÄ• ratthadÄ«paniyaá¹ƒ \Ne I 139/ pana __ ``pÄ• daá¹
nisÄ«dantÄ• naá¹ƒ pÄ• daá¹-á¹-hÄ• nÄ• bhimukhanti keci, sammajjantassa \Be I 183/
pÄ• daá¹-á¹-hÄ• nÄ• bhimukhantiapare, bahivÄ• likÄ• ya agamananimittaá¹ƒ pÄ• daá¹-á¹-h
vuttanti ekeâ€™â€™ tivuttaá¹ƒ. __kacavaraá¹ƒ hatthehi gahetvÄ• bahi chaá¸• á¸• etabba_
chaá¸• á¸• essÄ• mÄ«â€™â€™ tivÄ• likÄ• na chaá¸• á¸• etabbÄ• ti dÄ«peti.

<86> __kappaá¹ƒ labhitvÄ• _ti ``gacchÄ• â€™â€™ ti vuttavacanena kappaá¹ƒ labhitvÄ• . th
Ä• á¹‡attiyÄ• gacchantassa anÄ• patti. __purimanayenevÄ• _ti ``nisÄ«ditvÄ• sayaá¹ƒ gacc
vuttanayeneva.

__aÃ±Ã±attha gacchatÄ«_ti taá¹ƒ maggaá¹ƒ atikkamitvÄ• aÃ±Ã±attha gacchati. leá¸• á¸• u
bahiá¹-hitattÄ• __ ``pÄ• duddhÄ• rena kÄ• retabboâ€™â€™ _ti vuttaá¹ƒ, aÃ±Ã±attha gacc
paá¹-hamapÄ• duddhÄ• redukkaá¹-aá¹ƒ, dutiyapÄ• duddhÄ• re pÄ• cittiyanti attho. __pÄ• k
apaá¹-isÄ• metvÄ• . __antarasannipÄ• te_ti antarantarÄ• sannipÄ• te.

<87> __Ä• vÄ• sikÄ• naá¹ƒyeva palibodho_ti ettha Ä• gantukesu Ä• gantvÄ• kiÃ±ci avatvÄ
nisÄ«ditvÄ• ``Ä• vÄ• sikÄ• yeva uddharissantÄ«â€™â€™ ti gatesupi Ä• vÄ• sikÄ• nameva

pana ``idaá¹ƒ amhÄ• kaâ€™â€™ nti vatvÄ• pi avatvÄ• pi nisinnÄ• namevÄ• tiadhippÄ• yo.
``Ä• pattÄ«â€™â€™ ti pÄ• cittiyameva vuttaá¹ƒ. mahÄ• paccariyaá¹ƒpana santharÄ• pane
anÄ• á¹‡attiyÄ• paÃ±Ã±attattÄ• dukkaá¹-aá¹ƒ vuttaá¹ƒ. __ussÄ• rako_ti sarabhÄ• á¹‡ako.
pÄ• á¸·ipÄ• á¹-haá¹ƒ sÄ• reti pavattetÄ«ti ``ussÄ• rakoâ€™â€™ tivuccati. ``idaá¹ƒ ussÄ• ra
dhammakathikassÄ• â€™â€™ ti visuá¹ƒ paÃ±Ã±attattÄ• anÄ• á¹‡attiyÄ• paÃ±Ã±attepi pÄ
adhippÄ• yena __ ``tasmiá¹ƒ Ä• gantvÄ• nisinne tassapalibodhoâ€™â€™ _ti vuttaá¹ƒ. keci
``anÄ• á¹‡attiyÄ• paÃ±Ã±attepi dhammakathikassaanuá¹-á¹-hÄ• panÄ«yattÄ• pÄ• cittiyen
Ä• gantukassa pana pacchÄ• Ä• gatehivuá¸• á¸• hatarehi uá¹-á¹-hÄ• panÄ«yattÄ• dukkaá

<88> __pÄ• dapuÃ±chanÄ«_ nÄ• ma rajjukehi vÄ• pilotikÄ• ya vÄ• pÄ• dapuÃ±chanattha
__phalakapÄ«á¹-haá¹ƒ_nÄ• ma phalakamayaá¹ƒ pÄ«á¹-haá¹ƒ. atha vÄ• phalakaÃ±ceva dÄ
__dÄ• rumayapÄ«á¹-ha_ntica phalakamayameva pÄ«á¹-haá¹ƒ veditabbaá¹ƒ. __pÄ• dakaá¹
adhotapÄ• daá¹-á¹-hÄ• panakaá¹ƒ. __ajjhokÄ• serajanaá¹ƒ pacitvÄ• \Ne I 140/ ... pe ... paá
theve asati rajanakamme niá¹-á¹-hitepaá¹-isÄ• metabbaá¹ƒ. ``bhikkhu vÄ• sÄ• maá¹‡ero vÄ
hotÄ«ti vuttattÄ• alajjiá¹ƒ Ä• pucchitvÄ• gantuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __otÄ
gacchatÄ«_tiettha ``kiÃ±cÄ• pi `ettakaá¹ƒ dÅ«raá¹ƒ gantabbaâ€™ nti paricchedo natthi, tath
leá¸• á¸• upÄ• taá¹ƒatikkamma nÄ• tidÅ«raá¹ƒ gantabbaâ€™â€™ nti vadanti.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

maÃ±capÄ«á¹-hÄ• disaá¹…ghikasenÄ• sanesupaá¹-ipajjitabba-

vinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

sattarasamo paricchedo.

18. kÄ• likavinicchayakathÄ•

<89> evaá¹ƒ saá¹…ghikasenÄ• sanesu kattabbavinicchayaá¹ƒ kathetvÄ• idÄ• ni catukÄ• li
``kÄ• likÄ• nipi cattÄ• rÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha karaá¹‡aá¹ƒ kÄ• ro, kiriyÄ• . kÄ•
la-kÄ• ro yathÄ• ``mahÄ• sÄ• loâ€™â€™ ti. __kÄ• lo_ti cettha paccuppannÄ• dikiriyÄ• . vu

``Ä• raddhÄ• niá¹-á¹-hito \Be I 185/ bhÄ• vo, paccuppanno suniá¹-á¹-hito.

atÄ«tÄ• nÄ• gatuppÄ• da-mappattÄ• bhimukhÄ• kiriyÄ• â€™â€™ ti ||

ettha pana tassa tassa kiriyÄ• saá¹…khÄ• tassa kÄ• lassa pabhedabhÅ«to
purebhattaekaahorattasattÄ• hajÄ«vikapariyantasaá¹…khÄ• tokÄ• laviseso adhippeto. kÄ•

kÄ• lavisese paribhuÃ±jitabbÄ• nÄ«ti__kÄ• likÄ• ni_. __pi_-saddo samuccayattho, tena kap
samucceti. __cattÄ• rÄ«_ti saá¹…khyÄ• niddeso, tena kÄ• likÄ• ni nÄ• ma cattÄ• ri eva hon
dasseti, idaá¹ƒ mÄ• tikÄ• padassa atthavivaraá¹‡aá¹ƒ. tattha uddese yaá¹ƒ mÄ• tikÄ• yaá¹ƒ
ganthÄ• rambhakathÄ•) ``kÄ• likÄ• nipi cattÄ• rÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ, etthaetasmi
kÄ• likÄ• ni veditabbÄ• nÄ«ti yojanÄ• . katamÄ• ni tÄ• nÄ«tiÄ• ha __ ``yÄ• vakÄ• likaâ€™â
yÄ• vakÄ• likaá¹ƒ ... pe ... yÄ• vajÄ«vikaá¹ƒ iti imÄ• nivatthÅ«ni cattÄ• ri kÄ• likÄ• ni nÄ• mA

idÄ• ni tesaá¹ƒ vatthuÃ±ca visesanaÃ±ca nÄ• malÄ• bhahetuÃ±ca dassento __ ``tattha pure
_ntiÄ• dimÄ• ha. tattha tesu catÅ«su kÄ• likesu yaá¹ƒ kiÃ±ci khÄ• danÄ«yaá¹ƒ bhojanÄ«ya
aá¹-á¹-havidhapÄ• naá¹ƒ yÄ• makÄ• likaá¹ƒ, sappiÄ• dipaÃ±cavidhabhesajjaá¹ƒ sattÄ• hak
sabbampipaá¹-iggahitaá¹ƒ yÄ• vajÄ«vikaá¹ƒ iti vuccatÄ«ti sambandho. __yaá¹ƒ kiÃ±ci
khÄ• danÄ«yabhojanÄ«ya_ntiettha atibyÄ• pitaá¹ƒ parihariuá¹ƒ visesanamÄ• ha __ ``pureb
purebhattaá¹ƒ paá¹-iggahetvÄ• paribhuÃ±jitabbameva yÄ• vakÄ• likaá¹ƒ, na aÃ±Ã±aá¹ƒ khA
bhojanÄ«yantyattho. __yÄ• va ... pe ... paribhuÃ±jitabbato_ti nÄ• malÄ• bhahetuá¹ƒ, etena
__yÄ• vakÄ• lika_nti vacanatthaá¹ƒdasseti. __aá¹-á¹-havidhaá¹ƒ pÄ• na_nti ettha abyÄ• pita
``saddhiá¹ƒ anulomapÄ• nehÄ«â€™â€™ _ti. __yÄ• va ... pe ... tabbato_ti nÄ• malÄ• bhahe
I 186/ assÄ• ti__yÄ• makÄ• lika_nti vacanatthaá¹ƒ dasseti. __sattÄ• haá¹ƒ nidhetabbato_ti
etenasattÄ• ho kÄ• lo assÄ• ti __sattÄ• hakÄ• lika_nti vacanatthaá¹ƒ dasseti. __sabbampi p
atibyÄ• pitaá¹ƒ parihariuá¹ƒ __ ``á¹-hapetvÄ• udakaâ€™â€™ _ntyÄ• ha. __yÄ• va ... pe ...
paribhuÃ±jitabbato_tinÄ• malÄ• bhahetuá¹ƒ, tena yÄ• vajÄ«vaá¹ƒ kÄ• lo assÄ• ti __yÄ• vaj
dasseti.

etthÄ• ha --- ``yo pana bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hareyya aÃ±Ã
pÄ• cittiyaâ€™â€™ nti (Vin IV 265) vacanato nanu udakaá¹ƒ appaá¹-iggahitabbaá¹ƒ, atha k
``á¹-hapetvÄ• udakaá¹ƒ avasesaá¹ƒ sabbampi paá¹-iggahitaâ€™â€™ nti vuttanti? saccaá¹ƒ
appaá¹-iggahitabbaá¹ƒ, kaddamÄ• disahitaá¹ƒ pana paá¹-iggahetabbaá¹ƒ hoti, tasmÄ• paá
antogadhabhÄ• vato ``á¹-hapetvÄ• udakaâ€™â€™ nti vuttanti. evamapi ``sabbampi paá¹-ig
siddhaá¹ƒ paá¹-iggahetabbassaudakassapi gahaá¹‡atoti? saccaá¹ƒ, tathÄ• pi udakabhÄ• ve
paá¹-iggahitaâ€™â€™ ntiettake vutte ekaccassa udakassa paá¹-iggahetabbabhÄ• vato uda
nÄ• mÄ• tiÃ±Ä• yeyya, na pana udakaá¹ƒ yÄ• vajÄ«vikaá¹ƒ suddhassa paá¹-iggahetabbÄ•
vuttaá¹ƒhoti --- ekaccassa udakassa paá¹-iggahetabbabhÄ• ve satipi suddhassa appaá¹-igg
taá¹ƒudakaá¹ƒ á¹-hapetvÄ• sabbampi paá¹-iggahitaá¹ƒ yÄ• vajÄ«vikanti vuccatÄ«ti.

<90> __mÅ«lakamÅ«lÄ• dÄ«ni_ \Ne I 142/ upadesatoyeva veditabbÄ• ni, tÄ• ni pariyÄ• yat
viÃ±Ã±Ä• tuá¹ƒ. pariyÄ• yantarena hi vuccamÄ• ne taá¹ƒ taá¹ƒ nÄ• maá¹ƒ ajÄ• nantÄ• naá
tattha na kiÃ±ci vakkhÄ• ma. __khÄ• danÄ«ye khÄ• danÄ«yattha_nti pÅ«vÄ• dikhÄ• danÄ«
khÄ• danÄ«yakiccaá¹ƒ khÄ• danÄ«yehi kÄ• tabbaá¹ƒ jighacchÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ
__neva pharanti_ na nipphÄ• denti. ekasmiá¹ƒ dese Ä• hÄ• rakiccaá¹ƒ sÄ• dhentaá¹ƒvÄ• a

dese uá¹-á¹-hitabhÅ«mirasÄ• dibhedena Ä• hÄ• rajighacchÄ• haraá¹‡akiccaá¹ƒasÄ• dhenta
``tesu tesu janapadesÅ«â€™â€™ _tiÄ• di. kecipana ``ekasmiá¹ƒ janapade Ä• hÄ• rakiccaá
sesajanapadesupi vikÄ• le na kappatievÄ• ti dassanatthaá¹ƒ idaá¹ƒ vuttaâ€™â€™ ntipi vad
__pakatiÄ• hÄ• ravasenÄ• _ti aÃ±Ã±ehi yÄ• vakÄ• likehiayojitaá¹ƒ attano pakatiyÄ• va Ä• h
__sammohoyeva hotÄ«_ti anekatthÄ• naá¹ƒnÄ• mÄ• naá¹ƒ appasiddhÄ• naÃ±ca sambhav
mayampi mÅ«lakamÅ«lÄ• dÄ«naá¹ƒpariyÄ• yantaradassane Ä• daraá¹ƒ na karimha upades

__ya_nti vaá¹-á¹-akandaá¹ƒ.

__muá¸·Ä• la_nti thÅ«lataruá¹‡amÅ«lameva.

__rukkhavalliÄ• dÄ«na_nti heá¹-á¹-hÄ• vuttameva sampiá¹‡á¸• etvÄ• vuttaá¹ƒ.

__antopathavÄ«gato_ti sÄ• lakalyÄ• á¹‡ikkhandhaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__sabbakappiyÄ• nÄ«_ti mÅ«latacapattÄ• dÄ«naá¹ƒ vasena sabbaso kappiyÄ• ni, tesampi
pariyantaá¹ƒ dassetunti sambandho.

acchivÄ• dÄ«naá¹ƒ aparipakkÄ• neva phalÄ• ni yÄ• vajÄ«vikÄ• nÄ«ti dassetuá¹ƒ __ ``apari

__harÄ«takÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ«nÄ«_ti ettha miÃ±jaá¹ƒ paá¹-icchÄ• detvÄ• á¹-hitÄ• ni k
yÄ• vajÄ«vikÄ• nÄ«tiÄ• cariyÄ• . miÃ±jampi yÄ• vajÄ«vikanti eke. vimativinodaniyaá¹ƒ (vi0
248-249) pana \Ne I 143/ __ ``harÄ«takÄ• dÄ«naá¹ƒ aá¹-á¹-hÄ«nÄ«_ti ettha \Be I 188/ `miÃ
nti keci vadanti, taá¹ƒ na yuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ avuttattÄ• â€™â€™ ti vuttaá¹ƒ.

__hiá¹…gÅ«_ti hiá¹…gurukkhato paggharitaniyyÄ• so. hiá¹…gujatuÄ• dayopi hiá¹…guvikati
__hiá¹…gujatu_ nÄ• ma hiá¹…gurukkhassa daá¹‡á¸• apattÄ• ni pacitvÄ• kataniyyÄ• so. __
hiá¹…gupattÄ• ni pacitvÄ• kataniyyÄ• so. ``aÃ±Ã±ena missetvÄ• katoâ€™â€™ tipi vadant
nikkhantasileso. __takapattÄ«_ti pattato nikkhantasileso. __takapaá¹‡á¹‡Ä«_ti palÄ• se bha
``daá¹‡á¸• ato nikkhantasilesoâ€™â€™ tipivadanti.

<91> __yÄ• makÄ• likesu panÄ• _ti ettha kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ khÄ• danÄ«yabhojanÄ«
yÄ• vakÄ• likamevasaá¹…gahitaá¹ƒ, na yÄ• makÄ• likaá¹ƒ, tathÄ• pi ``anÄ• patti yÄ• makÄ
nidahitvÄ• bhuÃ±jatÄ«â€™â€™ ti idha ceva ``yÄ• makÄ• likena bhikkhave sattÄ• hakÄ• lik
yÄ• vajÄ«vikaá¹ƒtadahupaá¹-iggahitaá¹ƒ yÄ• me kappati, yÄ• mÄ• tikkante na kappatÄ«â€™
305) ca vuttattÄ• ``yÄ• makÄ• likaâ€™â€™ ntivacanasÄ• matthiyato ca bhagavato adhippÄ
aá¹-á¹-hakathÄ• cariyehiyÄ• makÄ• likaá¹ƒ sannidhikÄ• rakaá¹ƒ pÄ• cittiyavatthumeva vutta

__á¹-hapetvÄ• dhaÃ±Ã±aphalarasa_nti ettha ``taá¹‡á¸• uladhovanodakampi dhaÃ±Ã±apha

<92> sattÄ• hakÄ• like __paÃ±ca bhesajjÄ• nÄ«_ti bhesajjakiccaá¹ƒ karontu vÄ• mÄ• vÄ•
paÃ±ca. __ ``gosappÄ«â€™â€™ _tiÄ• dinÄ• loke pÄ• kaá¹-aá¹ƒ dassetvÄ• __ ``yesaá¹ƒm
iminÄ• aÃ±Ã±esampi rohitamigÄ• dÄ«naá¹ƒ sappiá¹ƒ gahetvÄ• dasseti. yesaÃ±hi khÄ«raá
atthiyeva, taá¹ƒ pana sulabhaá¹ƒ vÄ• dullabhaá¹ƒ vÄ• asammohatthaá¹ƒvuttaá¹ƒ \Be I 189
``yesaá¹ƒ maá¹ƒsaá¹ƒ kappatÄ«â€™â€™ ti ca idaá¹ƒ nissaggiyavatthudassanatthaá¹ƒvutta
maá¹ƒsaá¹ƒ na kappati, tesaá¹ƒ sappiÄ• di na kappatÄ«ti dassanatthaá¹ƒ. manussakhÄ«rÄ
kappanti.

<93> __yÄ• va kÄ• lo nÄ• tikkamati, tÄ• va paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«_ti ettha __kÄ• lo_
bhikkhÅ«naá¹ƒbhojanakÄ• lo adhippeto, so ca sabbantimena paricchedena á¹-hitamajjhanh
á¹-hitamajjhanhikopihi \Ne I 144/ kÄ• lasaá¹…gahaá¹ƒ gacchati, tato paá¹-á¹-hÄ• ya pana kh
bhuÃ±jituá¹ƒ vÄ• na sakkÄ• , sahasÄ• pivituá¹ƒ sakkÄ• bhaveyya, kukkuccakena pana na
kÄ• laparicchedajÄ• nanatthaÃ±cakÄ• latthambho yojetabbo. kÄ• lantare vÄ• bhattakiccaá
__paá¹-iggahaá¹‡e_tigahaá¹‡ameva sandhÄ• ya vuttaá¹ƒ. paá¹-iggahitameva hi taá¹ƒ, sanr
puna paá¹-iggahaá¹‡akiccaá¹ƒnatthi, teneva ``ajjhoharitukÄ• matÄ• ya gaá¹‡hantassa paá¹-
vuttaá¹ƒ. mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•
gaá¹‡hantassa gahaá¹‡eâ€™â€™ iccevavuttaá¹ƒ.

__ya_nti yaá¹ƒ pattaá¹ƒ. __sandissatÄ«_ti yÄ• guyÄ• upari sandissati. telavaá¹‡á¹‡e patte
aá¹…guliyÄ• ghaá¹ƒsantassa vaá¹‡á¹‡avaseneva lekhÄ• paÃ±Ã±Ä• yati, tasmÄ• tattha a
``sÄ• abbohÄ• rikÄ• â€™â€™ _ti vuttaá¹ƒ. __sayaá¹ƒ paá¹-iggahetvÄ• apariccattamevahi
vaá¹-á¹-atÄ«_ti ettha paá¹-iggahaá¹‡e anapekkhavissajjanena, anupasampannassa nirapek
vijahitapaá¹-iggahaá¹‡aá¹ƒ pariccattameva hotÄ«ti ``apariccattaâ€™â€™ nti iminÄ•
ubhayathÄ• piavijahitapaá¹-iggahaá¹‡ameva vuttaá¹ƒ, tasmÄ• yaá¹ƒ parassa pariccajitvÄ•
paá¹-iggahaá¹‡enirapekkhavissajjanena vijahitapaá¹-iggahaá¹‡aá¹ƒ hoti, tampi dutiyadivase
veditabbaá¹ƒ. yadi evaá¹ƒ ``patto duddhoto hotÄ«â€™â€™ tiÄ• dÄ«su kasmÄ• Ä• patti vut
``paá¹-iggahaá¹‡aá¹ƒavissajjetvÄ• va \Be I 190/ sayaá¹ƒ vÄ• aÃ±Ã±ena vÄ• tucchaá¹ƒ kat
dhovitvÄ• niá¹-á¹-hÄ• pite patte laggampi avijahitapaá¹-iggahaá¹‡ameva hotÄ«ti tattha Ä• pa
tÄ«supigaá¹‡á¹-hipadesu vuttaá¹ƒ. keci pana ``sÄ• maá¹‡erÄ• naá¹ƒ pariccajantÄ«ti imasm
`apariccattamevÄ• â€™ ti vuttattÄ• anupasampannassa pariccattameva vaá¹-á¹-ati, aparic
Ä• pannaá¹ƒ, tasmÄ• nirÄ• layabhÄ• vena paá¹-iggahaá¹‡e vijahitepi anupasampannassa
vaá¹-á¹-atÄ«â€™â€™ ti vadanti. taá¹ƒ yuttaá¹ƒ viya na dissati. yadaggena hi paá¹-iggahaá¹
tadaggena sannidhimpi na karoti vijahitapaá¹-iggahaá¹‡assa appaá¹-iggahitasadisattÄ• .
paá¹-iggahetvÄ• nidahiteyeva ca sannidhipaccayÄ• Ä• patti vuttÄ• .

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 252-253) pana __ ``apariccattamevÄ• _tini
anupasampannassa adinnaá¹ƒ apariccattaÃ±ca yÄ• vakÄ• likÄ• divatthumeva sandhÄ• yav
taggatapaá¹-iggahaá¹‡aá¹ƒ. na hi vatthuá¹ƒ apariccajitvÄ• tatthagatapaá¹-iggahaá¹‡aá¹ƒ pa
na ca tÄ• disaá¹ƒ vacanaá¹ƒ atthi, yadi bhaveyya \Ne I 145/, `sace patto duddhoto hoti ... pe
pÄ• cittiyaâ€™ nti vacanaá¹ƒ virujjheyya. na hi dhovanena Ä• misaá¹ƒ apanetuá¹ƒvÄ• yama
apekkhÄ• vattati. yena punadivase bhuÃ±jato pÄ• cittiyaá¹ƒ janeyya, patte pana vattamÄ•
Ä• misepi vattati eva nÄ• mÄ• ti Ä• mise anapekkhatÄ• ettha na labbhati, tato Ä• mise avija
punadivase pÄ• cittiyaá¹ƒ janetÄ«tiidaá¹ƒ vuttaá¹ƒ. atha mataá¹ƒ `yadaggenettha Ä• misÄ•
tadaggena paá¹-iggahaá¹‡Ä• napekkhatÄ• pina labbhatÄ«â€™ ti. tathÄ• sati yattha Ä• mis
paá¹-iggahaá¹‡Ä• pekkhÄ• pi na vigacchatÄ«tiÄ• pannaá¹ƒ, evaÃ±ca paá¹-iggahaá¹‡e anap
na vattabbaá¹ƒ siyÄ• , aá¹-á¹-hakathÄ• yaÃ±cetampipaá¹-iggahaá¹‡avijahanaá¹ƒ kÄ• raá¹‡a
idaá¹ƒ suá¹-á¹-hutaraá¹ƒ katvÄ• visuá¹ƒ \Be I 191/vattabbaá¹ƒ cÄ«varÄ• pekkhÄ• ya vattan
adhiá¹-á¹-hÄ• navijahanaá¹ƒ viya. etasmiÃ±ca upÄ• yesati gaá¹‡á¹-hikÄ• hatapattesu avaá¹
siyÄ• ti vuttovÄ• yamattho, tasmÄ• yaá¹ƒ vuttaá¹ƒsÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiy
parassa pariccajitvÄ• adinnampisace paá¹-iggahaá¹‡e nirapekkhavissajjanena vijahitapaá¹-
tampi dutiyadivase vaá¹-á¹-atÄ«â€™ tiÄ• di, taá¹ƒ na sÄ• rato paccetabbaâ€™â€™ nti vutta

pÄ• á¸·iyaá¹ƒ (Vin IV 255) ``sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya paá¹-ig
dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• sannihitesu sattÄ• hakÄ• likayÄ• vajÄ«vikesu purebhat
ajjhoharaá¹‡epi dukkaá¹-assa vuttattÄ• yÄ• makÄ• likepi ajjhohÄ• re visuá¹ƒ dukkaá¹-enab
``Ä• hÄ• ratthÄ• ya ajjhoharato dukkaá¹-ena saddhiá¹ƒ pÄ• cittiyaâ€™â€™ _nti.
__pakatiÄ• mise_tiodanÄ• dikappiyÄ• mise. __dve_ti purebhattaá¹ƒ paá¹-iggahitaá¹ƒ yÄ• m
purebhattaá¹ƒsÄ• misena mukhena bhuÃ±jato sannidhipaccayÄ• ekaá¹ƒ, yÄ• vakÄ• likasa
yÄ• vakÄ• likattabhajanenaanatirittapaccayÄ• ekanti dve __pÄ• cittiyÄ• ni. vikappadvaye_t
sÄ• misanirÄ• misapakkhadvaye. __thullaccayaá¹ƒ dukkaá¹-aÃ±ca vaá¸• á¸• hatÄ«_ti manu
sesaakappiyamaá¹ƒse dukkaá¹-aá¹ƒvaá¸• á¸• hati.

__paá¹-iggahaá¹‡apaccayÄ• tÄ• va dukkaá¹-a_nti ettha sannihitattÄ• purebhattampi dukka
pana sannihitampi sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaÃ±ca bhesajjatthÄ• ya gaá¹‡hantassa
anÄ• pattiyeva.

<94> __uggahitakaá¹ƒ_ \Ne I 146/ __katvÄ• nikkhitta_nti apaá¹-iggahitaá¹ƒ sayameva gahe
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 622) __ ``uggahitaka_nti paribhogatthÄ• ya sayaá¹ƒga
vuttaá¹ƒ. __sayaá¹ƒ karotÄ«_ti \Be I 192/ pacitvÄ• karoti. __purebhatta_ntitadahupurebhatt
savatthukapaá¹-iggahitattÄ• . __sayaá¹ƒkata_nti navanÄ«taá¹ƒ pacitvÄ• kataá¹ƒ. __nirÄ• m
tadahupurebhattaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<95> ajja sayaá¹ƒkataá¹ƒ nirÄ• misameva bhuÃ±jantassa kasmÄ• sÄ• maá¹ƒpÄ• ko na ho
``navanÄ«taá¹ƒtÄ• pentassÄ• â€™â€™ _tiÄ• di. __pacchÄ• bhattaá¹ƒ paá¹-iggahitakehÄ«_
vuttaá¹ƒ. uggahitakehi kataá¹ƒ abbhaÃ±janÄ• dÄ«su upanetabbanti yojanÄ• . __ubhayesam
pacchÄ• bhattaá¹ƒpaá¹-iggahitakhÄ«radadhÄ«hi ca purebhattaá¹ƒ uggahitakehi ca katÄ• na
nissaggiyaá¹ƒna hotÄ«ti attho. __akappiyamaá¹ƒsasappimhÄ«_ti hatthiÄ• dÄ«naá¹ƒ sappim
__kÄ• raá¹‡apatirÅ«pakaá¹ƒvatvÄ• _ti ``sajÄ• tikÄ• naá¹ƒ sappibhÄ• vatoâ€™â€™ ti kÄ• ra
__sappinayenaveditabba_nti nirÄ• misameva sattÄ• haá¹ƒ vaá¹-á¹-atÄ«ti attho. __etthÄ• _ti
__dhotaá¹ƒvaá¹-á¹-atÄ«_ti adhotaÃ±ce, savatthukapaá¹-iggahitaá¹ƒ hoti, tasmÄ• dhotaá¹ƒ
sattÄ• haá¹ƒnikkhipituá¹ƒ vaá¹-á¹-atÄ«ti therÄ• naá¹ƒ adhippÄ• yo.

mahÄ• sÄ«vattherassa pana vatthuno viyojitattÄ• dadhiguá¸·ikÄ• dÄ«hi yuttatÄ• mattena
savatthukapaá¹-iggahitaá¹ƒnÄ• ma na hoti, tasmÄ• takkato uddhaá¹-amattameva paá¹-igga
vÄ• nirÄ• misamevakatvÄ• bhuÃ±jiá¹ƒsÅ«ti adhippÄ• yo, na pana dadhiguá¸·ikÄ• dÄ«hi sa
tenÄ• ha __ ``tasmÄ• navanÄ«taá¹ƒ paribhuÃ±jantena ... pe ... savatthukapaá¹-iggahaá¹ƒ n
_ti. tattha adhotaá¹ƒ paá¹-iggahetvÄ• pi taá¹ƒ navanÄ«taá¹ƒ paribhuÃ±jantena dadhiÄ• dÄ«
paribhuÃ±jitabbantiattho. keci pana ``takkato uddhaá¹-amattameva khÄ• diá¹ƒsÅ«â€™â€™
ajÄ• nantÄ• ``takkato uddhaá¹-amattaá¹ƒ adhotampi dadhiguá¸·ikÄ• disahitaá¹ƒ \Be I 193/ v
paribhuÃ±jituá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. na hi dadhiguá¸·ik
saá¹ƒsaá¹-á¹-harasaá¹ƒ navanÄ«taá¹ƒparibhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti sakkÄ• vattuá¹ƒ. __n
paribhuÃ±jantenÄ• _ti adhovitvÄ• paá¹-iggahitanavanÄ«taá¹ƒparibhuÃ±jantena. dadhi eva
``gÅ«thagataá¹ƒ muttagataâ€™â€™ nti (MN II 119; AN c 9.11). ``khayaá¹ƒ gamissatÄ«â€™
pakkhipitvÄ• pakkasappiÄ• dipivikÄ• le kappatÄ«ti veditabbaá¹ƒ. __khayaá¹ƒ gamissatÄ«_
tasmÄ• vikÄ• lepivaá¹-á¹-atÄ«ti attho. __ettÄ• vatÄ• _ti navanÄ«te laggamattena visuá¹ƒ da
aladdhenaappamattena \Ne I 147/ dadhiÄ• dinÄ• ti attho, etena visuá¹ƒ paá¹-iggahitadadhiÄ
savatthukapaá¹-iggahitasaá¹…khamevagacchatÄ«ti dasseti. __tasmimpÄ«_ti nirÄ• misabhÄ
pana ayaá¹ƒadhippÄ• yo --- paá¹-iggahaá¹‡e tÄ• va dadhiÄ• dÄ«hi asambhinnarasattÄ• bh
sahitaguá¸·apiá¹‡á¸• Ä• di viyasavatthukapaá¹-iggahitaá¹ƒ nÄ• ma hoti. taá¹ƒ pana pacante
pacitabbaá¹ƒ. itarathÄ• pacanakkhaá¹‡epaccamÄ• nadadhiguá¸·ikÄ• dÄ«hi sambhinnarasa
jÄ• taá¹ƒ, tesu khÄ«á¹‡esupi sÄ• maá¹ƒpakkamevahoti, tasmÄ• nirÄ• misameva pacitabba
saddhiá¹ƒ pakkattÄ• â€™â€™ tikÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

ettha cÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- savatthukapaá¹-iggahitattÄ• bhÄ• ve Ä• misena saha bhi
pakkassasayaá¹ƒpÄ• kadoso vÄ• parisaá¹…kÄ«yati, yÄ• vakÄ• likatÄ• vÄ• . tattha na tÄ•
etthasambhavati sattÄ• hakÄ• likattÄ• . yaÃ±hi tattha dadhiÄ• di Ä• misagataá¹ƒ, taá¹ƒ pari
paá¹-iggahitadadhiguá¸·ikÄ• dinÄ• saha attanÄ• pakkattÄ• savatthukapakkaá¹ƒ viya bhav
tadÄ• ``Ä• misena saha paá¹-iggahitattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ, na pana
tathÄ• ca upaá¸• á¸• hattherÄ• naá¹ƒ matameva aá¹…gÄ«kataá¹ƒ siyÄ• . tattha ca sÄ• ma
pakkampiyÄ• vakÄ• likameva siyÄ• paá¹-iggahitakhÄ«rÄ• diá¹ƒ pacitvÄ• anupasampanne

taá¹ƒ yuttaá¹ƒ bhikkhÄ• cÄ• rena laddhanavanÄ«tÄ• dÄ«naá¹ƒ takkÄ• diÄ• misasaá¹ƒsaá¹-
aparibhuÃ±jitabbattÄ• ppasaá¹…gato. na hi gahaá¹-á¹-hÄ• dhovitvÄ• , sodhetvÄ• vÄ• pat
atthi.

aá¹-á¹-hakathÄ• yaÃ±ca ``yathÄ• tattha patitataá¹‡á¸• ulakaá¹‡Ä• dayo na paccanti, evaá¹ƒ
pacitvÄ• deti, purimanayeneva sattÄ• haá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti iminÄ• vacanenapeta
idhakukkuccakÄ• naá¹ƒ kukkuccuppattiyÄ• nimittameva na dissati. yathÄ• cettha, evaá¹ƒ `
yathÄ• tattha taá¹‡á¸• ulakaá¹‡Ä• dayo na paccanti, evaá¹ƒ aggimhi vilÄ«yÄ• petvÄ• ... pe
vacanassÄ• pi nimittaá¹ƒ na dissati. yadi hi etaá¹ƒ yÄ• vakÄ• likasaá¹ƒsaggaparihÄ• rÄ• ya
tathÄ• kÄ• tabbaá¹ƒ bhaveyya. gahaá¹-á¹-hehi dinnasappiÄ• dÄ«su ca Ä• misasaá¹ƒsagga
gahaá¹-á¹-hÄ• evaá¹ƒ vilÄ«yÄ• petvÄ• parissÄ• vetvÄ• kaá¹‡ataá¹‡á¸• ulÄ• diá¹ƒ apanet
bhesajjehi saddhiá¹ƒ khÄ«rÄ• diá¹ƒ pakkhipitvÄ• yathÄ• khÄ«rÄ• di khayaá¹ƒ gacchati, ev
pakkabhesajjatelÄ• dipi yÄ• vakÄ• likameva siyÄ• , na ca tampi yuttaá¹ƒ dadhiÄ• dikhayaka
148/ pacitvÄ• detÄ«â€™â€™ ti vuttattÄ• , tasmÄ• mahÄ• sÄ«vattheravÄ• de kukkuccaá¹ƒ
tadahupi punadivasÄ• dÄ«supi pacituá¹ƒ, taá¹‡á¸• ulÄ• dimissaá¹ƒ sappiÄ• diá¹ƒ attanÄ• pi
puna takkÄ• dikhayatthaá¹ƒ pacituÃ±ca vaá¹-á¹-ati.

tattha vijjamÄ• nassÄ• pi paccamÄ• nakkhaá¹‡e sambhinnarasassa yÄ• vakÄ• likassa abb
savatthukapaá¹-iggahitapurepaá¹-iggahitakÄ• nampiabbohÄ• rikatoti niá¹-á¹-hamettha ganta
``ettÄ• vatÄ• hi savatthukapaá¹-iggahitaá¹ƒnÄ• ma_ \Be I 195/ __na hotÄ«â€™â€™ _ti vut
paá¹-iggahitena pana khÄ«rÄ• dinÄ• Ä• misena navanÄ«tÄ• diá¹ƒ missetvÄ• bhikkhunÄ• v
pakkatelÄ• dibhesajjaá¹ƒ savatthukapaá¹-iggahitasaá¹…khamevagacchati tattha paviá¹-á¹-h
abbohÄ• rikattÄ• bhÄ• vÄ• . yaá¹ƒ pana purepaá¹-iggahitabhesajjehisaddhiá¹ƒ appaá¹-igga
pakkhipitvÄ• pakkatelÄ• dikaá¹ƒ anupasampanneheva pakkampisavatthukapaá¹-iggahitam
pakkhittakhÄ«rÄ• dimissÄ• pi tasmiá¹ƒ khaá¹‡esambhinnarasatÄ• ya purepaá¹-iggahitattÄ•
appaá¹-iggahiteheva, aÃ±Ã±ehi vÄ• pakkatelÄ• dÄ«supi Ä• misaraso paÃ±Ã±Ä• yati, taá¹ƒ
veditabbaá¹ƒ. ayaá¹ƒ kathÄ• maggo vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 622) Ä• gato. sÄ•
(Sp-á¹- II 622) pana __ ``kukkuccÄ• yanti kukkuccakÄ• _ti iminÄ• attanopitattha kukkuccas
teneva mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•) `nibbaá¹-
vÄ• pacituá¹ƒ vaá¹-á¹-atÄ«â€™ ti vuttaâ€™â€™ nti ettakameva Ä• gato.

__uggahetvÄ• _ti sayameva gahetvÄ• . __tÄ• ni paá¹-iggahetvÄ• _ti tÄ• ni khÄ«radadhÄ«n
__gahita_nti taá¹‡á¸• ulÄ• divigamatthaá¹ƒ puna pacitvÄ• gahitanti attho. __paá¹-iggahetvÄ
caá¹-hapitabhesajjehÄ«_ti atirekasattÄ• hapaá¹-iggahitehi yÄ• vajÄ«vikabhesajjehi, etenate
atirekasattÄ• hapaá¹-iggahitaá¹ƒ na hotÄ«ti dasseti. __vaddalisamaye_tivassakÄ• lasamaye
vuttanayena yathÄ• taá¹‡á¸• ulÄ• dÄ«ni na paccanti, tathÄ• lajjÄ«yeva sampÄ• detvÄ• de
lajjisÄ• maá¹‡eraggahaá¹‡aá¹ƒ. apica alajjinÄ• ajjhoharitabbaá¹ƒyaá¹ƒ kiÃ±ci abhisaá¹…kh
vaá¹-á¹-ati, tasmÄ• pi evamÄ• ha.

<96> __tile_ \Be I 196/ __paá¹-iggahetvÄ• katatela_nti attanÄ• bhajjÄ• dÄ«ni akatvÄ• kata
``sÄ• misampi_ \Ne I 149/ __vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __nibbaá¹-á¹-Ä«tattÄ• _ti
yÄ• vakÄ• likatovivecitattÄ• , etena elÄ• abhÄ• vato yÄ• vakÄ• likattÄ• bhÄ• vaá¹ƒ, bhikkhu
savatthukapaá¹-iggahaá¹‡enayÄ• vakÄ• likattupagamanaÃ±ca dasseti. __ubhayampÄ«_ti a

__yÄ• va aruá¹‡uggamanÄ• tiá¹-á¹-hati, nissaggiya_nti sattame divase katatelaá¹ƒ sace yÄ
aruá¹‡uggamanÄ• tiá¹-á¹-hati, nissaggiyaá¹ƒ.

__acchavasa_nti dukkaá¹-avatthuno vasÄ• ya anuÃ±Ã±Ä• tattÄ• taá¹ƒsadisÄ• naá¹ƒ dukka
akappiyamaá¹ƒsasattÄ• naá¹ƒvasÄ• anuÃ±Ã±Ä• tÄ• , na thullaccayavatthu manussÄ• naá
manussavasaâ€™â€™ _nti. __saá¹ƒsaá¹-á¹-ha_nti parissÄ• vitaá¹ƒ. __tiá¹‡á¹‡aá¹ƒ dukkaá
ajjhohÄ• re tÄ«á¹‡i dukkaá¹-Ä• nisandhÄ• ya vuttaá¹ƒ. kiÃ±cÄ• pi paribhogatthÄ• ya vikÄ• l
paá¹-iggahaá¹‡apacanaparissÄ• vanÄ• dÄ«su pubbapayogesupÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakath
tathÄ• pi ettha Ä• pattiyÄ• eva bhavitabbaá¹ƒ paá¹-ikkhittassakaraá¹‡ato Ä• hÄ• ratthÄ• ya
yÄ• makÄ• likÄ• dÄ«naá¹ƒ paá¹-iggahaá¹‡e viya. ``kÄ• le paá¹-iggahitaá¹ƒvikÄ• le anupasa
saá¹ƒsaá¹-á¹-haÃ±ca paribhuÃ±jantassa dvepi dukkaá¹-Ä• ni hontiyevÄ• â€™â€™ tivadanti

yasmÄ• khÄ«rÄ• dÄ«ni pakkhipitvÄ• pakkabhesajjatele kasaá¹-aá¹ƒ Ä• misagatikaá¹ƒ, ten
telaá¹ƒpaá¹-iggahetuá¹ƒ, pacituá¹ƒ vÄ• bhikkhuno na vaá¹-á¹-ati, tasmÄ• vuttaá¹ƒ __ ``pak
viyakukkuccÄ• yatÄ«â€™â€™ _ti. ``sace vasÄ• ya saha pakkattÄ• na vaá¹-á¹-ati, idaá¹ƒ ka
tipucchantÄ• __ ``bhante ... pe ... vaá¹-á¹-atÄ«â€™â€™ _ti Ä• haá¹ƒsu, thero atikukkuccak
``etampiÄ• vuso na vaá¹-á¹-atÄ«â€™â€™ _ti \Be I 197/ Ä• ha, roganiggahatthÄ• ya eva vas
anuÃ±Ã±Ä• tattaá¹ƒsallakkhetvÄ• pacchÄ• __ ``sÄ• dhÅ«â€™â€™ _ti sampaá¹-icchi.

<97> __ ``madhukarÄ«hi madhumakkhikÄ• hÄ«_ti idaá¹ƒ khuddakabhamarÄ• naá¹ƒ dvinna
vadanti. aÃ±Ã±e pana ``daá¹‡á¸• akesu madhukÄ• rikÄ• madhukarimakkhikÄ• nÄ• ma, tÄ
madhumakkhikajÄ• tiyoâ€™â€™ ti vadanti. __bhamaramakkhikÄ• _ti mahÄ• paá¹-alakÄ• ri
sukkhatÄ• ya vÄ• pakkatÄ• ya vÄ• ghanÄ«bhÅ«taá¹ƒ. __itara_nti tanukamadhu. __madhu
kevalaá¹ƒ madhupaá¹-alaá¹ƒ. ``sace madhusahitaá¹ƒ paá¹-alaá¹ƒ paá¹-iggahetvÄ• nikkhipa
bhÄ• janaá¹-á¹-hÄ• niyattÄ• madhuno \Ne I 150/ vasena sattÄ• hÄ• tikkame nissaggiyaá¹ƒ
``madhumakkhitaá¹ƒ pana madhugatikamevÄ• â€™â€™ ti iminÄ• taá¹ƒ sameti.

<98> ``phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ• nibbattaâ€™â€™ nti pÄ• á¸·iyaá¹ƒ (Vin IV 260)
aá¹-á¹-hakathÄ• yaÃ±ca ``ucchurasaá¹ƒ upÄ• dÄ• ya ... pe ... avatthukÄ• ucchuvikati `phÄ•
ntiveditabbÄ• â€™â€™ ti vacanato ucchurasopi nikkasaá¹-o sattÄ• hakÄ• likoti veditabbaá¹
cattÄ• ro kÄ• likÄ• yathÄ• sambhavaá¹ƒ yojetabbÄ• , ucchumhi cÄ• â€™â€™ tivatvÄ• ``sa
madhu yÄ• vakÄ• likaá¹ƒ, anelakaá¹ƒ udakasambhinnaá¹ƒ yÄ• makÄ• likaá¹ƒ, asambhinna

madhusitthaá¹ƒ parisuddhaá¹ƒ yÄ• vajÄ«vikaá¹ƒ, tathÄ• ucchurasosakasaá¹-o yÄ• vakÄ• li
udakasambhinno yÄ• makÄ• liko, asambhinno sattÄ• hakÄ• liko, suddhakasaá¹-aá¹ƒ yÄ• va
uttaripi bahudhÄ• papaÃ±citaá¹ƒ. tattha ``udakasambhinnaá¹ƒmadhu vÄ• ucchuraso vÄ• s
nikkasaá¹-o udakasambhinno yÄ• makÄ• likoâ€™â€™ tiidaá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na aá¹-á
``yÄ• vakÄ• likaá¹ƒ samÄ• naá¹ƒ garutarampi muddikÄ• jÄ• tirasaá¹ƒattanÄ• \Be I 198/ saá
yÄ• makÄ• likabhÄ• vaá¹ƒ upanentaá¹ƒ udakaá¹ƒ lahutaraá¹ƒ sattÄ• hakÄ• likaá¹ƒattanÄ•
garutaraá¹ƒ yÄ• makÄ• likabhÄ• vaá¹ƒ upanetÄ«â€™â€™ ti ettha kÄ• raá¹‡aá¹ƒ soyeva pu
pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca udakasambhinnena garutarassÄ• pi lahubhÄ• vopag
pÄ• á¸·iyampi (Vin I 284) hi ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa guá¸·aá¹ƒ, agilÄ• nassa
vadantena agilÄ• nena paribhuÃ±jituá¹ƒ ayuttopi guá¸·o udakasambhinnoagilÄ• nassapi vaá

yampi ca ``ucchu ce, yÄ• vakÄ• liko, ucchuraso ce, yÄ• makÄ• liko, phÄ• á¹‡itaá¹ƒ ce, sattÄ
yÄ• vajÄ«vikoâ€™â€™ ti aá¹-á¹-hakathÄ• vacanaá¹ƒ dassetvÄ• ``ucchuraso udakasambhi
tiaÃ±Ã±ena kenaci vuttaá¹ƒ, tampi tathÄ• vidhassa aá¹-á¹-hakathÄ• vacanassa samantapÄ•
vinayaá¹-á¹-hakathÄ• yaabhÄ• vato na sÄ• rato paccetabbaá¹ƒ, tatoyeva ca ``ucchuraso ud
asambhinnopisattÄ• hakÄ• likoyevÄ• â€™â€™ ti keci Ä• cariyÄ• vadanti. bhesajjakkhandh
bhikkhave, ucchurasaâ€™â€™ nti ettha tÄ«supi gaá¹‡á¹-hipadesu avisesena vuttaá¹ƒ
``ucchurasosattÄ• hakÄ• likoâ€™â€™ ti. __sayaá¹ƒkataá¹ƒ nirÄ• misameva vaá¹-á¹-atÄ«_ti
I 151/ paá¹-iggahitampikaraá¹‡asamaye parissÄ• vetvÄ• , kasaá¹-aá¹ƒ apanetvÄ• ca attanÄ
ayaá¹ƒ sÄ• ratthadÄ«panÄ«pÄ• á¹-ho (Sp-á¹- II 623).

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 623) pana __ucchurasaá¹ƒ upÄ• dÄ• yÄ• _ti
nikkasaá¹-arasassÄ• pisattÄ• hakÄ• likattaá¹ƒ dasseti ``ucchumhÄ• nibbattaâ€™â€™ nti p
vuttattÄ• . yaá¹ƒ pana __suttantaá¹-á¹-hakathÄ• yaá¹ƒ_ ``ucchu ce, yÄ• vakÄ• liko, ucchura
phÄ• á¹‡itaá¹ƒ ce, sattÄ• hakÄ• likaá¹ƒ, taco ce, yÄ• vajÄ«vikoâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ
ambaphalarasÄ• dimissatÄ• yayÄ• makÄ• likattaá¹ƒ \Be I 199/ sandhÄ• ya vuttanti gahetab
taá¹ƒ appamÄ• á¹‡anti. teneva __ ``purebhattaá¹ƒ paá¹-iggahitena aparissÄ• vitaucchurase
vuttaá¹ƒ. __nirÄ• misamevavaá¹-á¹-ati_ tattha paviá¹-á¹-hayÄ• vakÄ• likassa abbohÄ• rikatt
tattha vijjamÄ• nampikasaá¹-aá¹ƒ pÄ• kena sukkhatÄ• ya yÄ• vajÄ«vikattaá¹ƒ bhajatÄ«ti vu
yÄ• vakÄ• likattehi sÄ• maá¹ƒpÄ• kena purebhattepi anajjhoharaá¹‡Ä«yaá¹ƒ siyÄ• ti. __
``savatthukapaá¹-iggahitattÄ• â€™â€™ _tiidaá¹ƒ ucchurase cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ hutvÄ
sandhÄ• ya vuttaá¹ƒ, tena ca ``aparissÄ• vitenaappaá¹-iggahitena anupasampannehi kataá
vaá¹-á¹-atÄ«ti dassetÄ«â€™â€™ ti vuttaá¹ƒ.

__jhÄ• maucchuphÄ• á¹‡ita_nti aggimhi ucchuá¹ƒ tÄ• petvÄ• kataá¹ƒ.
__koá¹-á¹-itaucchuphÄ• á¹‡ita_ntikhuddÄ• nukhuddakaá¹ƒ chinditvÄ• koá¹-á¹-etvÄ• nippÄ
tattha vijjamÄ• nampikasaá¹-aá¹ƒ pakkakÄ• le yÄ• vakÄ• likattaá¹ƒ vijahatÄ«ti Ä• ha __ ``ta
__sÄ«todakenakata_nti madhukapupphÄ• ni sÄ«todakena madditvÄ• parissÄ• vetvÄ• pac

``aparissÄ• vetvÄ• kataâ€™â€™ nti keci, tattha kÄ• raá¹‡aá¹ƒ na dissati. __khÄ«raá¹ƒ pakk
madhukaphÄ• á¹‡itaá¹ƒyÄ• vakÄ• lika_nti ettha khÄ«raá¹ƒ pakkhipitvÄ• pakkatelaá¹ƒ kasm
ce? tele pakkhittaá¹ƒ khÄ«raá¹ƒ telameva hoti, aÃ±Ã±aá¹ƒ pana khÄ«raá¹ƒ pakkhipitvÄ• ka
khÄ«rabhÄ• vaá¹ƒgaá¹‡hÄ• tÄ«ti idamettha kÄ• raá¹‡aá¹ƒ. yadi evaá¹ƒ khaá¹‡á¸• asakkhar
karonti, taá¹ƒ kasmÄ• vaá¹-á¹-atÄ«ti Ä• ha __ ``khaá¹‡á¸• asakkharaá¹ƒ panÄ• â€™â€™ _
__khÄ«rajallika_nti khÄ«rapheá¹‡aá¹ƒ.

<99> __ ``madhukapupphaá¹ƒ panÄ• â€™â€™ _tiÄ• di yÄ• vakÄ• likarÅ«pena á¹-hitassÄ•
merayabÄ«javatthuá¹ƒdassetuá¹ƒ Ä• raddhaá¹ƒ. Ä• hÄ• rakiccaá¹ƒ karontÄ• ni etÄ• ni kasm
paribhuÃ±jitabbÄ• nÄ«ticodanÄ• parihÄ• rÄ• ya bhesajjodissaá¹ƒ dassentena tappasaá¹…g
odissakÄ• ni \Ne I 152/ ekato dassetuá¹ƒ ``sattavidhaÃ±hÄ«â€™â€™ tiÄ• di vuttaá¹ƒ sama
(to Vin III) II 623). vinayasaá¹…gahappakaraá¹‡e pana taá¹ƒ na vuttaá¹ƒ, ``pacchÄ• bhattat
paccayeti vuttattÄ• paá¹-iggahitabhesajjÄ• ni dutiyadivasato paá¹-á¹-hÄ• ya purebhattampi s
paribhuÃ±jitabbÄ• ni, na Ä• hÄ• ratthÄ• ya bhesajjatthÄ• ya paá¹-iggahitattÄ• â€™â€™ ti va
__dvÄ• ravÄ• tapÄ• nakavÄ• á¹-esÅ«_timahÄ• dvÄ• rassa vÄ• tapÄ• nÄ• naÃ±ca kavÄ• á¹
tÄ• ni attano sabhÄ• vaá¹ƒpariccajantÄ«ti __ ``kasÄ• ve ... pe ... makkhetabbÄ• nÄ«â€™â€
ghuá¹‡apÄ• á¹‡akÄ• diparihÄ• ratthaá¹ƒmakkhetabbÄ• nÄ«ti attho. __adhiá¹-á¹-hetÄ«_ti ``i
ajjhoharaá¹‡Ä«yaá¹ƒ na bhavissati, bÄ• hiraparibhogatthÄ• ya bhavissatÄ«â€™â€™ ti citta
tenevÄ• ha __ ``sappiÃ±catelaÃ±ca vasaÃ±ca muddhani telaá¹ƒ vÄ• abbhaÃ±janaá¹ƒ vÄ•
paribhoge anapekkhatÄ• yapaá¹-iggahaá¹‡aá¹ƒ vijahatÄ«ti adhippÄ• yo. evaá¹ƒ aÃ±Ã±esup
anajjhoharitukÄ• matÄ• yasuddhacittena bÄ• hiraparibhogatthÄ• ya niyamepi paá¹-iggahaá¹
visuá¹ƒ ekaá¹ƒpaá¹-iggahaá¹‡avijahananti daá¹-á¹-habbaá¹ƒ.

__aÃ±Ã±ena bhikkhunÄ• vattabbo_ti ettha suddhacittena dinnattÄ• sayampi Ä• harÄ• petv
paribhuÃ±jituá¹ƒvaá¹-á¹-atiyeva. __dvinnampi anÄ• pattÄ«_ti yathÄ• aÃ±Ã±assa santakaá¹
sattÄ• hÄ• tikkamepinissaggiyaá¹ƒ na hoti parasantakabhÄ• vato, evamidampi avibhattattÄ•
ubhayasÄ• dhÄ• raá¹‡ampivinibbhogÄ• bhÄ• vato nissaggiyaá¹ƒ na hotÄ«ti adhippÄ• yo. __
vaá¹-á¹-atÄ«_tibhikkhunÄ• paá¹-iggahitattÄ• sattÄ• hÄ• tikkame yassa kassaci bhikkhuno
navaá¹-á¹-ati paá¹-iggahitasappiÄ• dÄ«naá¹ƒ paribhogassa sattÄ• heneva paricchinnattÄ• .
paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• nÄ«â€™â€™

__ ``Ä• vuso_ \Be I 201/ __imaá¹ƒ telaá¹ƒ sattÄ• hamattaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â
paá¹-iggahitaá¹ƒ, tena antosattÄ• heyeva parassa vissajjitabhÄ• vaá¹ƒ dasseti. __kassa Ä•
``paá¹-hamaá¹ƒ tÄ• va ubhinnaá¹ƒ sÄ• dhÄ• raá¹‡attÄ• anÄ• patti vuttÄ• , idÄ• ni pana eke
vissaá¹-á¹-habhÄ• vatoubhayasÄ• dhÄ• raá¹‡atÄ• natthÄ«ti vibhattasadisaá¹ƒ hutvÄ• á¹-h
paá¹-iggahitassa sattÄ• hÄ• tikkameekassa Ä• pattiyÄ• bhavitabbaâ€™â€™ nti maÃ±Ã±ar
paá¹-iggahaá¹‡apaccayÄ• paá¹-iggÄ• hakassaÄ• patti, udÄ• hu yassa santakaá¹ƒ jÄ• taá¹ƒ
nissaá¹-á¹-habhÄ• vatoyeva ca idha ``avibhattabhÄ• vatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ avatvÄ•

tena vissajjitattÄ• â€™â€™ _ti vuttaá¹ƒ, idaÃ±ca \Ne I 153/ vissaá¹-á¹-hÄ• bhÄ• vato ubhay
pahÄ• ya ekassa santakaá¹ƒ hontampi yena paá¹-iggahitaá¹ƒ, tato aÃ±Ã±assa santakaá¹ƒ j
parasantakapaá¹-iggahaá¹‡e viya paá¹-iggÄ• hakassa paá¹-iggahaá¹‡apaccayÄ• natthi Ä• p
vuttaá¹ƒ, na pana ``yena paá¹-iggahitaá¹ƒ, tena vissajjitattÄ• â€™â€™ tivacanato avissajjite
sattÄ• hÄ• tikkame Ä• pattÄ«ti dassanatthaá¹ƒ avissajjiteavibhattabhÄ• vatoyeva anÄ• patti
itaro yena paá¹-iggahitaá¹ƒ, tassevaantosattÄ• he attano bhÄ• gampi vissajjeti, sattÄ• hÄ• t
yena paá¹-iggahitaá¹ƒ, tasseva santakabhÄ• vamÄ• pannattÄ• . __ ``itarassa appaá¹-iggahi
tassa santakabhÄ• vepiaÃ±Ã±ehi paá¹-iggahitasakasantake viya tena appaá¹-iggahitabhÄ•
imaá¹ƒpana adhippÄ• yaá¹ƒ ajÄ• nitvÄ• ito aÃ±Ã±athÄ• gaá¹‡á¹-hipadakÄ• rÄ• dÄ«hi pap
paccetabbaá¹ƒ, idaá¹ƒ sÄ• ratthadÄ«panÄ«vacanaá¹ƒ (Sp-á¹- II 625).

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 625) pana --- __sace dvinnaá¹ƒ ... pe ... na vaá¹-á¹-atÄ
pÄ• á¹-ho gaá¸·ito, evaá¹ƒ panettha pÄ• á¹-ho veditabbo --- sace dvinnaá¹ƒ \Be I 202/ santa
paá¹-iggahitaá¹ƒ avibhattaá¹ƒ hoti, sattÄ• hÄ• tikkame dvinnampi anÄ• patti, paribhuÃ±jituá
vaá¹-á¹-atÄ«ti. aÃ±Ã±athÄ• pana saddappayogopi na saá¹…gahaá¹ƒ gacchati, ``gaá¹‡á¹-hi
dassitoâ€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 625) vuttaá¹ƒ. __ ``dvinnampianÄ• pat
avibhattattÄ• vuttaá¹ƒ. __ ``paribhuÃ±jituá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ _ti idaá¹ƒ ``sat
sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbaâ€™â€™ nti (Vin III 623) vacanato vuttaá¹ƒ. __ ``yena
tena vissajjitattÄ• â€™â€™ _ti iminÄ• upasampannassa dÄ• nampi sandhÄ• ya ``vissajjetÄ
dasseti. upasampannassa nirapekkhadinnavatthumhi paá¹-iggahaá¹‡assaavigatattepi sakas
tena nissaggiyaá¹ƒ na hoti. ``attanÄ• va paá¹-iggahitattaá¹ƒsakasantakattaÃ±cÄ• â€™â€™
kÄ• raá¹‡eheva nissaggiyaá¹ƒ hoti, na ekena. anupasampannassanirapekkhadÄ• ne pana t
paribhogopettha vaá¹-á¹-ati, na sÄ• pekkhadÄ• ne dÄ• nalakkhaá¹‡Ä• bhÄ• vato. ``vissajjat
pÄ• á¸·ipade kassaci adatvÄ• anapekkhatÄ• ya chaá¸• á¸• anampi saá¹…gahitantiveditabb
datvÄ• â€™â€™ _ti idaÃ±ca paá¹-iggahaá¹‡avijahanavidhidassanatthameva vuttaá¹ƒ. paá¹
puna paá¹-iggahetvÄ• paribhogo sayameva vaá¹-á¹-issati, tabbijahanaÃ±cavatthuno sakasa
hotÄ«ti. etena ca vatthumhi ajjhoharaá¹‡Ä• pekkhÄ• ya sati paá¹-iggahaá¹‡avissajjanaá¹ƒ n
labbhatÄ«ti sijjhati. itarathÄ• hi ``paá¹-iggahaá¹‡e anapekkhova \Ne I 154/ paá¹-iggahaá¹‡a
puna paá¹-iggahetvÄ• bhuÃ±jatÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• , __ ``appaá¹-iggahitattÄ•
santakaá¹ƒ aÃ±Ã±ena paá¹-iggahitampi nissaggiyaá¹ƒ hotÄ«ti dasseti. __eva_nti ``puna gal
apekkhaá¹ƒ akatvÄ• suddhacittena paricattataá¹ƒ parÄ• masati. __paribhuÃ±jantassaanÄ•
203/ nissaggiyamÅ«likÄ• hi pÄ• cittiyÄ• diÄ• pattÄ«hianÄ• pattidassanatthanti adhippÄ• yo.
anÄ• pattidassanattha_nti ettha pananissaá¹-á¹-hapaá¹-ilÄ• bhassa kÄ• yikaparibhogÄ• dÄ«
vuttÄ• , tÄ• ya anÄ• pattidassanatthantiadhippÄ• yo.

<100> evaá¹ƒ catukÄ• likapaccayaá¹ƒ dassetvÄ• idÄ• ni tesu visesalakkhaá¹‡aá¹ƒ dassent
_tiÄ• dimÄ• ha. tattha akappiyabhÅ«miyaá¹ƒ sahaseyyÄ• pahonake gehe vuttaá¹ƒ saá¹…gh
bhikkhussa, bhikkhuniyÄ• vÄ• santakaá¹ƒ yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likaÃ±caekarattan

__antovutthaá¹ƒ_ nÄ• ma hoti, tattha pakkaÃ±ca __antopakkaá¹ƒ_ nÄ• ma hoti. sattÄ• hak
yÄ• vajÄ«vikaÃ±ca vaá¹-á¹-ati. paá¹-iggahetvÄ• ekarattaá¹ƒ vÄ«tinÄ• mitaá¹ƒpana yaá¹ƒ ki
yÄ• makÄ• likaá¹ƒ vÄ• ajjhoharitukÄ• matÄ• ya gaá¹‡hantassapariggahaá¹‡e tÄ• va dukka
ekamekasmiá¹ƒ ajjhohÄ• re sannidhipaccayÄ• pÄ• cittiyaá¹ƒhotÄ«ti attho. idÄ• ni aÃ±Ã±an
dassento __ ``yÄ• vakÄ• likaá¹ƒ panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __sambhinnarasÄ•
dÄ«ghakÄ• lÄ• ni vatthÅ«ni rassakÄ• lena saá¹ƒsaá¹-á¹-hÄ• nirassakÄ• lameva anuvattant
``yÄ• vakÄ• likaá¹ƒ pana ... pe ... tÄ«á¹‡ipi yÄ• makÄ• likÄ• dÄ«nÄ«â€™â€™ _ti. itaresupi
__tasmÄ• _tiÄ• dÄ«su tadahupurebhattameva vaá¹-á¹-ati, na tadahupacchÄ• bhattaá¹ƒ, na
dutiyadivasÄ• dÄ«sÅ«ti attho.

kasmÄ• ti ce? tadahupaá¹-iggahitena yÄ• vakÄ• likena saá¹ƒsaá¹-á¹-hattÄ• ti. ettha ca
``yÄ• vakÄ• likenasaá¹ƒsaá¹-á¹-hattÄ• â€™â€™ ti ettakameva avatvÄ• ``tadahupaá¹-iggah
vuttattÄ• purepaá¹-iggahitayÄ• vakÄ• likenasaá¹ƒsaá¹-á¹-he sati tadahupurebhattampi na v
anajjhoharaá¹‡Ä«yaá¹ƒ hotÄ«ti viÃ±Ã±Ä• yati. __ ``sambhinnarasaâ€™â€™ _ntiiminÄ• sa
asambhinnarasaá¹ƒ sesakÄ• likattayaá¹ƒ attano attano kÄ• le vaá¹-á¹-atÄ«tidasseti \Be I 20
__yÄ• makÄ• likenÄ• _ti ettha ``tadahupaá¹-iggahitenÄ• â€™â€™ ti tatiyantavisesanapada
pubbavÄ• kyato vÄ• anuvattetabbaá¹ƒ. tassa phalaá¹ƒ vuttanayameva.

potthakesu \Ne I 155/ pana ``yÄ• makÄ• likena saá¹ƒsaá¹-á¹-haá¹ƒ pana itaradvayaá¹ƒ tada
nti dissati, taá¹ƒ na sundaraá¹ƒ. yattha natthi, tameva sundaraá¹ƒ, kasmÄ• ? dutiyantaÃ±hi
visesanapadaá¹ƒitaradvayaá¹ƒ viseseti. tato tadahupaá¹-iggahitameva sattÄ• hakÄ• likaá¹ƒ
yÄ• makÄ• likenasaá¹ƒsaá¹-á¹-he sati yÄ• va aruá¹‡uggamanÄ• vaá¹-á¹-ati, na purepaá¹-ig
bhaveyya, so nayutto. kasmÄ• ? sattÄ• hakÄ• likayÄ• vajÄ«vikÄ• naá¹ƒ asannidhijanakattÄ
``dÄ«ghakÄ• likÄ• nirassakÄ• likaá¹ƒ anuvattantÄ«â€™â€™ ti iminÄ• lakkhaá¹‡ena virudd
tadahupaá¹-iggahitaá¹ƒvÄ• hotu purepaá¹-iggahitaá¹ƒ vÄ• , sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«
tadahupaá¹-iggahitenayÄ• makÄ• likena saá¹ƒsaá¹-á¹-hattÄ• yÄ• va aruá¹‡uggamanÄ• va
evaÃ±ca upari vakkhamÄ• nena ``sattÄ• hakÄ• likena pana tadahupaá¹-iggahitena saddhiá
tadahupaá¹-iggahitaá¹ƒ vÄ• purepaá¹-iggahitaá¹ƒvÄ• yÄ• vajÄ«vikaá¹ƒ sattÄ• haá¹ƒ kappa
samaá¹ƒ bhaveyya.

apica ``yÄ• makÄ• likena saá¹ƒsaá¹-á¹-haá¹ƒ pana itaradvayaá¹ƒ tadahu yÄ• va aruá¹‡ugga
ti pubbapÄ• á¹-henabhavitabbaá¹ƒ, taá¹ƒ lekhakehi aÃ±Ã±esu pÄ• á¹-hesu ``tadahupaá¹-igg
vijjamÄ• naá¹ƒ disvÄ• , idha tadahupadato paá¹-iggahitapadaá¹ƒ gaá¸·itanti maÃ±Ã±amÄ• n
likhitaá¹ƒ bhaveyya, ``tadahÅ«â€™â€™ ti idaá¹ƒ pana ``yÄ• va aruá¹‡uggamanÄ• â€™â€™
yÄ• va tadahuaruá¹‡uggamanÄ• vaá¹-á¹-ati, na dutiyÄ• hÄ• diaruá¹‡uggamanÄ• ti atthaá¹ƒ
uparipÄ• á¹-hepi ``sattÄ• hakÄ• likenapana tadahupaá¹-iggahitenÄ• â€™â€™ ti rassakÄ• li
tulyÄ• dhikaraá¹‡aá¹ƒ visesanapadaá¹ƒ tamevaviseseti, na dÄ«ghakÄ• likatthaá¹ƒ yÄ• vajÄ
tasmÄ• ``tadahupaá¹-iggahitenasattÄ• hakÄ• likena saá¹ƒsaá¹-á¹-haá¹ƒ tadahupaá¹-iggahit

purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ sattÄ• haá¹ƒkappatÄ«â€™â€™ ti vuttaá¹ƒ.

__dvÄ«hapaá¹-iggahitenÄ• _tiÄ• dÄ«supi ``dvÄ«hapaá¹-iggahitena sattÄ• hakÄ• likena saá
tadahupaá¹-iggahitaá¹ƒvÄ• purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ chÄ• haá¹ƒ vaá¹-á
sattÄ• hakÄ• likenasaá¹ƒsaá¹-á¹-haá¹ƒ tadahupaá¹-iggahitaá¹ƒ vÄ• purepaá¹-iggahitaá¹ƒ v
paÃ±cÄ• haá¹ƒ vaá¹-á¹-ati, catÅ«hapaá¹-iggahitenasattÄ• hakÄ• likena saá¹ƒsaá¹-á¹-haá¹ƒ
vÄ• purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ caturÄ• haá¹ƒvaá¹-á¹-ati, paÃ±cÄ• hapaá
sattÄ• hakÄ• likena saá¹ƒsaá¹-á¹-haá¹ƒ tadahupaá¹-iggahitaá¹ƒ vÄ• purepaá¹-iggahitaá¹ƒv
tÄ«haá¹ƒ vaá¹-á¹-ati, chÄ• hapaá¹-iggahitena sattÄ• hakÄ• likena saá¹ƒsaá¹-á¹-haá¹ƒ tadah
purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ dvÄ«haá¹ƒ vaá¹-á¹-ati, sattÄ• hapaá¹-iggahiten
sattÄ• hakÄ• likenasaá¹ƒsaá¹-á¹-haá¹ƒ tadahupaá¹-iggahitaá¹ƒ vÄ• purepaá¹-iggahitaá¹ƒ v
tadaheva vaá¹-á¹-atÄ«â€™â€™ ti \Ne I 156/ evaá¹ƒsattÄ• hakÄ• likasseva atÄ«tadivasaá¹ƒ
sesadivasavasena yojetabbaá¹ƒ, na yÄ• vajÄ«vikassa. na hi yÄ• vajÄ«vikassa hÄ• petabbo
sati paccaye yÄ• vajÄ«vaá¹ƒ paribhuÃ±jitabbato. tenÄ• ha ``sattÄ• hakÄ• likampi attanÄ• s
saá¹ƒsaá¹-á¹-haá¹ƒ yÄ• vajÄ«vikaá¹ƒ attano sabhÄ• vaÃ±Ã±evaupanetÄ«â€™â€™ ti. kesu
saá¹ƒsaá¹-á¹-haá¹ƒ pana itaradvayaá¹ƒ tadahupaá¹-iggahitaâ€™â€™ ntilikhitaá¹ƒ pÄ• á¹-ha
pÄ• á¹-he ``tadahupaá¹-iggahitanti idameva icchitabbaâ€™ ntimaÃ±Ã±amÄ• nÄ•  ``purepaá
pÄ• á¹-haá¹ƒ paá¹-ikkhipanti. kesuci ``purebhattaá¹ƒ paá¹-iggahitaá¹ƒvÄ• â€™â€™ ti likhan
yathÄ• vuttanayaá¹ƒ amanasikarontÄ• vibbhantacittÄ• evaá¹ƒ karontÄ«tidaá¹-á¹-habbaá¹ƒ

imesu \Be I 206/ catÅ«su kÄ• likesu yÄ• vakÄ• likaá¹ƒ majjhanhikakÄ• lÄ• tikkame, yÄ• ma
pacchimayÄ• mÄ• tikkame, sattÄ• hakÄ• likaá¹ƒ sattÄ• hÄ• tikkame paribhuÃ±jantassaÄ• p
katarasikkhÄ• padena Ä• patti hotÄ«ti pucchÄ• yamÄ• ha __ ``kÄ• layÄ• maâ€™â€™ _iccÄ
yÄ• vakÄ• likaá¹ƒ kÄ• lÄ• tikkame paribhuÃ±jantassa ``yo pana bhikkhu vikÄ• lekhÄ• danÄ
khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ nti iminÄ• vikÄ• lebhojanasikkhÄ• p
hoti. yÄ• makÄ• likaá¹ƒ yÄ• mÄ• tikkame paribhuÃ±jantassa ``yopana bhikkhu sannidhikÄ•
bhojanÄ«yaá¹ƒ vÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaâ€™â€™ nti iminÄ• sann
Ä• patti hoti. sattÄ• hakÄ• likaá¹ƒsattÄ• hÄ• tikkame paribhuÃ±jantassa ``yÄ• ni kho pana t
bhikkhÅ«naá¹ƒ paá¹-isÄ• yanÄ«yÄ• nibhesajjÄ• ni, seyyathidaá¹ƒ, sappi navanÄ«taá¹ƒ tela
tÄ• ni paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒsannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• ni, taá¹ƒ
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ ntiiminÄ• bhesajjasikkhÄ• padena (Vin III 622) Ä• patti h

imÄ• ni cattÄ• ri kÄ• likÄ• ni ekato saá¹ƒsaá¹-á¹-hÄ• ni sambhinnarasÄ• ni purimapurimakÄ
paribhuÃ±jitabbÄ• nÄ«ti vuttaá¹ƒ. asambhinnarasÄ• ni ce honti, kathaá¹ƒ paribhuÃ±jitabbÄ•
panÄ• â€™â€™ _tiÄ• di. tassattho suviÃ±Ã±eyyova.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

catukÄ• likavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

aá¹-á¹-hÄ• rasamo paricchedo.

19. kappiyabhÅ«mivinicchayakathÄ•

<101> evaá¹ƒ \Be I 207/ \Ne I 157/ catukÄ• likavinicchayaá¹ƒ kathetvÄ• idÄ• ni
kappiyakuá¹-ivinicchayaá¹ƒkathetuá¹ƒ __ ``kappiyÄ• catubhÅ«miyoâ€™â€™ _tiÄ• dimÄ• h
__kappiyÄ• , _kappa sÄ• matthiyeti dhÄ• tu. bhavanti etÄ• su antovutthaantopakkÄ• nÄ«ti b
__catubhÅ«miyo, _ catasso kappiyakuá¹-iyoti attho. katamÄ• tÄ• ti Ä• ha __ ``ussÄ• vanan
veditabbÄ• â€™â€™ _ti. kathaá¹ƒ viÃ±Ã±Ä• yaticcÄ• ha __ ``anujÄ• nÄ• mi ... pe ... vacana
bhesajjakkhandhakapÄ• á¸·iá¹ƒ (Vin I 295) sandhÄ• yÄ• ha. tattha uddhaá¹ƒ sÄ• vanÄ• us
yassÄ• kappiyabhÅ«miyÄ• ti __ussÄ• vanantikÄ• _. gÄ• vo nisÄ«danti etthÄ• ti __gonisÄ•
ni-pubbasada visaraá¹‡agatyÄ• vasÄ• nesÅ«ti dhÄ• tu. gahapatÄ«hi dinnÄ• ti __gahapati,
_uttarapadalopatatiyÄ• tappurisoyaá¹ƒ. kammavÄ• cÄ• ya sammannitabbÄ• ti __sammutÄ«
kÄ• tabbo. __tatthÄ• _ti kappiyakuá¹-ivinicchaye. __taá¹ƒ pana avatvÄ• pÄ«_tiandhakaá¹-á
vuttanayaá¹ƒ avatvÄ• pi. __pi_-saddena tathÄ• vacanampi anujÄ• nÄ• ti. __aá¹-á¹-hakathÄ•
sesaaá¹-á¹-hakathÄ• su vuttanayena ``kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vÄ• ``kappiya
__sÄ• dhÄ• raá¹‡alakkhaá¹‡a_nti sabbaaá¹-á¹-hakathÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ
ussÄ• vanantikakuá¹-ikaraá¹‡alakkhaá¹‡aá¹ƒ. __caya_nti adhiá¹-á¹-hÄ• naá¹ƒ uccavatthuá¹
paá¹-á¹-hÄ• yÄ• _ti yato iá¹-á¹-hakato silato mattikÄ• piá¹‡á¸• atovÄ• paá¹-á¹-hÄ• ya.
__paá¹-hamiá¹-á¹-hakÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• na vaá¹-á¹-antÄ«_ti paá¹-hamiá¹-á¹-hakÄ• d
heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• piyamÄ• nÄ• iá¹-á¹-hakÄ• dayo bhÅ«migatikattÄ• `
karomÄ• â€™â€™ ti vatvÄ• patiá¹-á¹-hÄ• petuá¹ƒ navaá¹-á¹-anti. yadi evaá¹ƒ bhÅ«miyaá¹
á¹-hapiyamÄ• nÄ• thambhÄ• kasmÄ• tathÄ• vatvÄ• patiá¹-á¹-hÄ• petuá¹ƒvaá¹-á¹-antÄ«t
pe ... vaá¹-á¹-antÄ«â€™â€™ _ti.

__saá¹…ghasantakamevÄ• _ti \Be I 208/ vÄ• satthÄ• ya kataá¹ƒ saá¹…ghikasenÄ• sanaá¹
__bhikkhusantaka_ntivÄ• satthÄ• ya eva kataá¹ƒ bhikkhussa puggalikasenÄ• sanaá¹ƒ.

<102> __mukhasannidhÄ«_ti iminÄ• antovutthadukkaá¹-ameva dÄ«peti.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 295) pana evaá¹ƒ vuttaá¹ƒ --- __taá¹ƒ p
avatvÄ• pÄ«_ti__pi_-saddena tathÄ• vacanampi anujÄ• nÄ• ti. __aá¹-á¹-hakathÄ• sÅ«_ti
andhakaá¹-á¹-hakathÄ• virahitÄ• su sesaá¹-á¹-hakathÄ• su. __sÄ• dhÄ• raá¹‡alakkhaá¹‡a_
saha sabbaá¹-á¹-hakathÄ• naá¹ƒ samÄ• naá¹ƒ. __caya_nti adhiá¹-á¹-hÄ• naá¹ƒ uccavatthu
paá¹-á¹-hÄ• yÄ• _ti yato iá¹-á¹-hakÄ• dito paá¹-á¹-hÄ• ya cayaá¹ƒ Ä• diá¹ƒ katvÄ• bhittiá¹ƒ
uá¹-á¹-hÄ• petukÄ• mÄ• tiattho. __ ``thambhÄ• pana upari uggacchanti, tasmÄ• vaá¹-á¹-an

iá¹-á¹-hakapÄ• sÄ• á¹‡Ä• heá¹-á¹-hÄ• patiá¹-á¹-hÄ• piyamÄ• nÄ• pi yadi cayato, bhÅ«mito
uggatÄ• tiá¹-á¹-hanti, vaá¹-á¹-antÄ«tisiddhaá¹ƒ hoti.

__Ä• rÄ• mo_ti upacÄ• rasÄ«mÄ• paricchinno sakalo vihÄ• ro. __senÄ• sanÄ• nÄ«_ti vihÄ
saá¹…ghassa nivÄ• sagehÄ• ni. __vihÄ• ragonisÄ• dikÄ• nÄ• mÄ• _ti senÄ• sanagonisÄ•
sayaá¹ƒ parikkhittÄ• nipi Ä• rÄ• maparikkhepÄ• bhÄ• vena ``gonisÄ• dikÄ• â€™â€™ tivuttÄ
``upaá¸• á¸• haparikkhittopÄ«â€™â€™ _ti iminÄ• tato Å«naparikkhitto yebhuyyena aparikk
aparikkhittasaá¹…khameva gacchatÄ«ti dasseti. __etthÄ• _ti upaá¸• á¸• hÄ• diparikkhitte. _
vaá¹-á¹-atÄ«_ti gonisÄ• dikÄ• ya abhÄ• vena sesakappiyakuá¹-Ä«su tÄ«suyÄ• kÄ• ci kapp

__tesaá¹ƒ gehÄ• nÄ«_ti ettha bhikkhÅ«naá¹ƒ vÄ• satthÄ• ya katampi yÄ• va na denti, tÄ• v
santakaá¹ƒyevabhavissatÄ«ti daá¹-á¹-habbaá¹ƒ. __vihÄ• raá¹ƒ_ \Be I 209/ __á¹-hapetvÄ• _
vÄ• satthÄ• yakataá¹ƒ gehaá¹ƒ á¹-hapetvÄ• ti attho. __geha_nti nivÄ• sagehaá¹ƒ. tadaÃ±Ã
uposathÄ• gÄ• rÄ• di sabbaá¹ƒanivÄ• sagehaá¹ƒ catukappiyabhÅ«mivimuttÄ• paÃ±camÄ«
hi etÄ• disegehe suá¹-á¹-hu parikkhittÄ• rÄ• maá¹-á¹-hepi abbhokÄ• se viya antovutthÄ• dic
channe paricchanne ca sahaseyyappahonake bhikkhussa, saá¹…ghassa vÄ• nivÄ• sagehe
aÃ±Ã±attha. tenÄ• ha __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha __ ``saá¹…ghikaá¹ƒ vÄ• p
idaá¹ƒ kiÃ±cÄ• pi bhikkhubhikkhunÄ«naá¹ƒ sÄ• maÃ±Ã±ato vuttaá¹ƒ bhikkhÅ«naá¹ƒ pana s
bhikkhunÄ«naá¹ƒ, tÄ• saá¹ƒ saá¹…ghikaá¹ƒ puggalikaÃ±ca bhikkhÅ«naá¹ƒ gihisantakaá¹-á
veditabbaá¹ƒ.

__mukhasannidhÄ«_ti antosannihitadoso hi mukhappavesananimittaá¹ƒ Ä• pattiá¹ƒ karoti, n
``mukhasannidhÄ«â€™â€™ ti (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 295) vuttoti.

__tattha tattha khaá¹‡á¸• Ä• hontÄ«_ti upaá¸• á¸• hato adhikaá¹ƒ khaá¹‡á¸• Ä• honti. __sa
vinaá¹-á¹-he_titiá¹‡apaá¹‡á¹‡Ä• divassaparittÄ• yake chadane vinaá¹-á¹-he. gopÄ• nasÄ«na
baddhadaá¹‡á¸• esuá¹-hitesupi \Ne I 159/ jahitavatthukÄ• honti eva. __pakkhapÄ• sakama
passe tiá¹‡á¹‡aá¹ƒgopÄ• nasÄ«naá¹ƒ upari á¹-hitatiá¹‡apaá¹‡á¹‡Ä• dichadanaá¹ƒ vuccati.

<103> __ ``anupasampannassa datvÄ• tassÄ• â€™â€™ _tiÄ• dinÄ• akappiyakuá¹-iyaá¹ƒ
kappiyaá¹ƒ hoti, sÄ• pekkhadÄ• naÃ±cettha vaá¹-á¹-ati, paá¹-iggahaá¹‡aá¹ƒ viya na hotÄ«ti
antopakkasÄ• maá¹ƒpakkesu pana ``na, bhikkhave, antovutthaá¹ƒ antopakkaá¹ƒ sÄ• maá¹ƒ
paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. anto ce, bhikkhave, vutthaá
210/ sÄ• maá¹ƒpakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ. a
vutthaá¹ƒ antopakkaá¹ƒ aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• pattidvinnaá¹ƒ duk
bhikkhave, vutthaá¹ƒ bahipakkaá¹ƒ sÄ• maá¹ƒpakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dv
bahi ce, bhikkhave, vutthaá¹ƒ antopakkaá¹ƒ sÄ• maá¹ƒpakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä
dukkaá¹-Ä• naá¹ƒ. anto ce, bhikkhave, vutthaá¹ƒ bahipakkaá¹ƒaÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce

dukkaá¹-assa. bahi ce, bhikkhave, vutthaá¹ƒantopakkaá¹ƒ aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce parib
dukkaá¹-assa. bahi ce, bhikkhave, vutthaá¹ƒ bahipakkaá¹ƒ sÄ• maá¹ƒpakkaá¹ƒ, taÃ±ce pari
dukkaá¹-assa. bahi ce, bhikkhave, vutthaá¹ƒ bahipakkaá¹ƒ aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce pari
anÄ• pattÄ«â€™â€™ ti (Vin I 274) vacanato ekaá¹ƒ tirÄ• pattikaá¹ƒ, tÄ«á¹‡i durÄ• pattikÄ•
ekÄ• pattikÄ• ni, ekaá¹ƒ anÄ• pattikanti aá¹-á¹-ha honti. tattha __antovuttha_nti akappiyaku
__antopakkepi_ eseva nayo. __sÄ• maá¹ƒpakka_nti yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ bhikkhussa pa
tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttameva.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

kappiyabhÅ«mivinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

ekÅ«navÄ«satimo paricchedo.

20. paá¹-iggahaá¹‡avinicchayakathÄ•

<104> evaá¹ƒ \Ne I 160/ kappiyabhÅ«mivinicchayaá¹ƒ kathetvÄ• idÄ• ni paá¹-iggahaá¹‡avi
``khÄ• danÄ«yÄ• dipaá¹-iggÄ• hoâ€™â€™ _tiÄ• dimÄ• ha. tattha khÄ• diyateti khÄ• danÄ«
bhojanÄ• ni sabbassa ajjhoharitabbassetaá¹ƒ adhivacanaá¹ƒ. __Ä• di_saddena bhojanÄ«ya
saá¹…gaá¹‡hÄ• ti. paá¹-iggahaá¹‡aá¹ƒ sampaá¹-icchanaá¹ƒ paá¹-iggÄ• ho, khÄ• danÄ«yÄ•
__khÄ• danÄ«yÄ• dipaá¹-iggÄ• ho_. tenÄ• ha __ ``ajjhoharitabbassa yassakassaci khÄ• da
vÄ• paá¹-iggahaá¹‡aâ€™â€™ _nti. paÃ±casu aá¹…gesu __uccÄ• raá¹‡amatta_ntiukkhipan
paá¹-iggahitabbabhÄ• rassa pamÄ• á¹‡aá¹ƒ dasseti. teneva tÄ• disena purisenaanukkhipan
paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«ti dÄ«peti. __ ``hatthapÄ• soâ€™â€™ _ti iminÄ• Ä• sannabh
á¹-hatvÄ• abhiharantassa paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«ti dÄ«peti. __abhihÄ• ro_ti pariá¹
tatraá¹-á¹-hakÄ• dÄ«su na ruhatÄ«ti dÄ«peti. __ ``devovÄ• â€™â€™ _tiÄ• dinÄ• dÄ• yaka
``taÃ±ceâ€™â€™ _tiÄ• dinÄ• paá¹-iggÄ• hakatopayogadvayaá¹ƒ dasseti.

idÄ• ni tesu paÃ±casu aá¹…gesu hatthapÄ• sassa durÄ• jÄ• natÄ• ya taá¹ƒ dassetumÄ• ha
tattha aá¸• á¸• hateyyahattho hatthapÄ• so nÄ• mÄ• ti yojanÄ• . __ ``tassa orimantenÄ• â€™
ujuá¹ƒ á¹-hatvÄ• parena ukkhittaá¹ƒ gaá¹‡hantassÄ• pi Ä• sannaá¹…gabhÅ«tapÄ• datalato
hatthapÄ• soparicchinditabbo, na sÄ«sato paá¹-á¹-hÄ• yÄ• ti dasseti. tattha __ ``orimantenÄ
heá¹-á¹-himantenÄ• tiattho gahetabbo.

ettha ca pavÄ• raá¹‡asikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin IV) 238-239) ``sace pa
Ä• sannassa pacchimantato paá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• dinÄ• paá¹-iggÄ• hakÄ• naá¹ƒ
pÄ• rimantatopaá¹-á¹-hÄ• ya paricchedassa dassitattÄ• idhÄ• pi Ä• kÄ• se á¹-hitassa paá¹-
Ä• sannaá¹…gabhÅ«tapÄ• datalassapÄ• rimantabhÅ«tato paá¹‡hipariyantassa heá¹-á¹-him

dÄ• yakassa pana orimantabhÅ«tatopÄ• daá¹…gulassa heá¹-á¹-himapariyantato paá¹-á¹-hÄ
paricchinditabboti daá¹-á¹-habbaá¹ƒ. iminÄ• va nayena bhÅ«miyaá¹ƒ nipajjitvÄ• ussÄ«sake
paá¹-iggaá¹‡hantassÄ• piÄ• sannasÄ«saá¹…gassa pÄ• rimantabhÅ«tato gÄ«vantato paá¹-
minitabbo, na pÄ• datalatopaá¹-á¹-hÄ• ya. evaá¹ƒ nipajjitvÄ• dÄ• nepi yathÄ• nurÅ«paá¹ƒ v
Ä• sannataraá¹ƒ aá¹…gaâ€™â€™ nti (Sp (to Vin IV) 238-239) hi \Ne I 161/ vuttaá¹ƒ. __akal
sahatthÄ• paribhuÃ±jituá¹ƒasakkonto mukhena paá¹-iggaá¹‡hÄ• ti. vimativinodaniyaá¹ƒ (vi
pÄ• cittiyaII 265) pana __ ``akallako_ti gilÄ• no gahetuá¹ƒ vÄ• â€™â€™ ti ettakameva vutta
gilÄ• no vÄ• atha vÄ• gahetuá¹ƒ akallako asamatthoti attho dassito. tenÄ• ha __ ``sacepi n
dÄ«yamÄ• naá¹ƒ nÄ• sÄ• puá¹-ena akallako vÄ• mukhenapaá¹-iggaá¹‡hÄ• tÄ«â€™â€™ _

<105> __ekadesenÄ• pÄ«_ti aá¹…guliyÄ• phuá¹-á¹-hamattena.

__taÃ±ce paá¹-iggaá¹‡hÄ• ti, sabbaá¹ƒ paá¹-iggahitamevÄ• _ti veá¹‡ukoá¹-iyaá¹ƒ bandhitvÄ
bhÅ«miyaá¹ƒ á¹-hitameva ghaá¹-aá¹ƒ dÄ• yakena hatthapÄ• se á¹-hatvÄ• ``ghaá¹-aá¹ƒ das
veá¹‡ukoá¹-iyÄ• gahaá¹‡avasena paá¹-iggaá¹‡hÄ• ti, ubhayakoá¹-ibaddhaá¹ƒ sabbampi pa
bhikkhussa hattheapÄ«á¸·etvÄ• pakatiyÄ• pÄ«á¸·iyamÄ• naá¹ƒ ucchurasaá¹ƒ sandhÄ• ya
vuttattÄ• __ ``abhihÄ• rona paÃ±Ã±Ä• yatÄ«â€™â€™ _ti vuttaá¹ƒ, hatthapÄ• se á¹-hitassa
pÄ«á¸·iyamÄ• naá¹ƒ ucchutopaggharantaá¹ƒ rasaá¹ƒ gaá¹‡hituá¹ƒ vaá¹-á¹-ati. doá¹‡ikÄ• ya
ucchurasaá¹ƒ majjhe Ä• varitvÄ• vissajjitampi gaá¹‡hituá¹ƒ vaá¹-á¹-ati. __paá¹-iggahaá¹‡asa
``maÃ±cÄ• dinÄ• paá¹-iggahessÄ• mÄ«â€™â€™ tiuppÄ• ditasaÃ±Ã±Ä• ya, iminÄ• ``paá¹-
vattabbakiccaá¹ƒ natthÄ«ti dasseti.

__yattha_ \Be I 213/ __katthaci_ aá¹-á¹-hakathÄ• su, padesesu vÄ• . __asaá¹ƒhÄ• rime pha
asaá¹ƒhÄ• riye. ``tintiá¹‡ikÄ• dipaá¹‡á¹‡esÅ«ti vacanato sÄ• khÄ• su paá¹-iggahaá¹‡aá¹ƒru
daá¹-á¹-habbaâ€™â€™ nti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiya III 265) vuttaá¹ƒ. porÄ
tatheva vuttaá¹ƒ, tadetaá¹ƒ vicÄ• retabbaá¹ƒ. aá¹-á¹-hakathÄ• yaÃ±hi ``bhÅ«miyaá¹ƒ atthato
tintiá¹‡ikÄ• dipaá¹‡á¹‡esu paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ
tintiá¹‡ikÄ• dipaá¹‡á¹‡Ä• naá¹ƒsukhumattÄ• tattha á¹-hapitaÄ• misassa asaá¹‡á¹-hahanato
á¹-hapitasadisattÄ• ``na ruhatÄ«â€™â€™ tivuttaá¹ƒ, tintiá¹‡ikÄ• disÄ• khÄ• su á¹-hapitepi
``sÄ• khÄ• su paá¹-iggahaá¹‡aá¹ƒruhatÄ«â€™â€™ ti vacanaá¹ƒ ayuttaá¹ƒ viya dissati. aá¹-
ruhatÄ«â€™â€™ ti kiriyÄ• padassa ``kasmÄ• â€™â€™ ti hetupariyesane sati na aÃ±Ã±aá¹
``sukhumesÅ«â€™â€™ ti vuttaá¹ƒvisesanapadaá¹ƒyeva hetumantavisesanaá¹ƒ bhavati, tas
tintiá¹‡ikapaá¹‡á¹‡Ä• dÄ«su paá¹-iggahaá¹‡aá¹ƒna ruhati, kasmÄ• ? tesaá¹ƒ sukhumattÄ• .
paduminÄ«paá¹‡á¹‡Ä• dÄ«su ruhati, kasmÄ• ? tesaá¹ƒ oá¸·Ä• rikattÄ• ti hetuphalasamban
I 162/, tasmÄ• ``tadetaá¹ƒvicÄ• retabbaâ€™â€™ nti vuttaá¹ƒ. tathÄ• hi vuttaá¹ƒ aá¹-á¹-hak
tÄ• ni sandhÄ• retuá¹ƒ samatthÄ• nÄ«timahantesu pana paduminÄ«paá¹‡á¹‡Ä• dÄ«su ruha

<106> __puÃ±chitvÄ• paá¹-iggahetvÄ• _ti puÃ±chitepi rajanacuá¹‡á¹‡Ä• saá¹…kÄ• ya sati

paá¹-iggahaá¹‡atthÄ• yavuttaá¹ƒ, nÄ• sati. __taá¹ƒ panÄ• _ti patitarajaá¹ƒ appaá¹-iggahetvÄ•
gahitapiá¹‡á¸• apÄ• taá¹ƒ. __anÄ• pattÄ«_tidurÅ«paciá¹‡á¹‡Ä• didoso natthi. pubbÄ• bhoga
``anupasampannassa datvÄ• ... pe ... vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. yasmÄ• pana taá
dassÄ• mÄ«â€™â€™ ti cittuppÄ• damattena parasantakaá¹ƒna hoti, tasmÄ• tassa adatvÄ•
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. ``anupasampannassadassÄ• mÄ«â€™â€™ tiÄ• dipi vinayaduk
214/ vuttaá¹ƒ, tathÄ• akatvÄ• gahitepi paá¹-iggahetvÄ• paribhuÃ±jato anÄ• pattiyeva. __bh
aÃ±Ã±assa bhikkhussadeti. __kaÃ±jika_nti khÄ«rarasÄ• diá¹ƒ yaá¹ƒ kiÃ±ci dravaá¹ƒ sandh
mocetvÄ• puna gaá¹‡hÄ• ti, uggahitakaá¹ƒ hotÄ«ti Ä• ha __ ``hatthato amocentenevÄ• â€™
__Ä• luá¸·entÄ• na_ntiÄ• loá¸·entÄ• naá¹ƒ, ayameva vÄ• pÄ• á¹-ho. Ä• haritvÄ• bhÅ«miya
natthÄ«tiÄ• ha __ ``patto paá¹-iggahetabboâ€™â€™ _ti.

<107> __paá¹-hamataraá¹ƒ uá¸·uá¹…kato thevÄ• patte patantÄ«_ti ettha ``yathÄ• paá¹-ha
dosonatthi, tathÄ• Ä• kiritvÄ• apanentÄ• naá¹ƒ pacchÄ• patitathevepi abhihaá¹-attÄ• nev
tivadanti. __carukenÄ• _ti khuddakabhÄ• janena. __ ``abhihaá¹-attÄ• _ti dÄ«yamÄ• nakkha
datvÄ• apanayanakÄ• le pana chÄ• rikÄ• vÄ• bindÅ«ni vÄ• patanti, puna paá¹-iggahetab
vigatattÄ• â€™â€™ ti vadanti, taá¹ƒ yathÄ• na patati, tathÄ• apanessÄ• mÄ«ti paá¹-iharan
pakatisaÃ±Ã±Ä• ya apanente abhihÄ• ro na chijjati, supatitaá¹ƒ. paá¹-iggahitameva hitaá¹ƒ
__mukhavaá¹-á¹-iyÄ• pi gahetuá¹ƒ vaá¹-á¹-atÄ«_ti abhihariyamÄ• nassa pattassa mukhava
uparibhÄ• gehatthaá¹ƒ pasÄ• retvÄ• phusituá¹ƒ vaá¹-á¹-ati. __pÄ• dena pelletvÄ• _ti pÄ• d
``paá¹-iggahessÄ• mÄ«â€™â€™ tisaÃ±Ã±Ä• ya akkamitvÄ• . __kecÄ«_ti abhayagirivÄ• sin
paá¹-ibaddhaá¹ƒ paá¹-ibaddhapaá¹-ibaddhantisaddamattameva nÄ• naá¹ƒ, kÄ• yapaá¹-ibad
vacanaá¹ƒ na gahetabbanti adhippÄ• yo. __esa nayo_ti ``paá¹-ibaddhapaá¹-ibaddhampi kÄ
ti ayaá¹ƒ nayo. tathÄ• ca tatthakÄ• yapaá¹-ibaddhe tappaá¹-ibaddhe ca thullaccayameva vu

__tena Ä• harÄ• petu_nti yassa bhikkhuno santikaá¹ƒ gataá¹ƒ, taá¹ƒ ``idha naá¹ƒ Ä• nehÄ«
\Ne I 163/ tena Ä• harÄ• petuá¹ƒ itarassa vaá¹-á¹-atÄ«ti attho. __tasmÄ• _ti yasmÄ• mÅ«la
215/paribhogo anuÃ±Ã±Ä• to, tasmÄ• . taá¹ƒ divasaá¹ƒ hatthena gahetvÄ• dutiyadivase
paá¹-iggahetvÄ• paribhuÃ±jantassa uggahitakapaá¹-iggahitaá¹ƒ hotÄ«ti Ä• ha __ ``anÄ• ma
appaá¹-iggahitattÄ• __ ``sannidhipaccayÄ• anÄ• pattÄ«â€™â€™ _ti vuttaá¹ƒ. appaá¹-iggah
adinnamukhadvÄ• rÄ• pattihotÄ«ti Ä• ha __ ``paá¹-iggahetvÄ• pana paribhuÃ±jitabbaâ€™â€™
para_ntitadaheva sÄ• maá¹ƒ appaá¹-iggahitaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tadaheva paá¹-iggah
punadivasÄ• dÄ«suappaá¹-iggahetvÄ• pi paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti.

<108> __khÄ«yantÄ«_ti khayaá¹ƒ gacchanti, tesaá¹ƒ cuá¹‡á¹‡ehi thullaccayaappaá¹-iggaha
adhippÄ• yo. __satthakenÄ• _ti paá¹-iggahitasatthakena. __navasamuá¹-á¹-hita_nti eteneva
abhinavalaggattÄ• abbohÄ• rikaá¹ƒ na hotÄ«ti dasseti. __eseva nayo_ti sannidhidosÄ• diá¹
tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di. kasmÄ• panettha uggahitapaccayÄ• , sannidhipacc
__ ``na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«â€™â€™ _ti. iminÄ• ca bÄ• hiraparibhogatt

vÄ• anupasampannena dinnaá¹ƒ vÄ• parihariuá¹ƒ vaá¹-á¹-atÄ«tidÄ«peti, tasmÄ• pattasa
sÄ• maá¹ƒ gahetvÄ• pariharitatelÄ• diá¹ƒ sace paribhuÃ±jitukÄ• mohoti, paá¹-iggahetvÄ• p
anÄ• patti. abbhantaraparibhogatthaá¹ƒ pana sÄ• maá¹ƒgahitaá¹ƒ paá¹-iggahetvÄ• paribhu
uggahitapaá¹-iggahaá¹‡aá¹ƒ hoti, appaá¹-iggahetvÄ• paribhuÃ±jantassaadinnamukhadvÄ•
abbhantaraparibhogatthameva anupasampannena dinnaá¹ƒ gahetvÄ• pariharantassasiá¹…
sannidhipaccayÄ• Ä• patti hoti. keci pana ``thÄ• mamajjhimassa purisassauccÄ• raá¹‡ama
vuttapaÃ±caá¹…gasampattiyÄ• paá¹-iggahaá¹‡assa ruhaá¹‡ato bÄ• hiraparibhogatthampis
gaá¹‡hÄ• ti, paá¹-iggahitamevÄ• â€™â€™ ti \Be I 216/ vadanti. evaá¹ƒsati idha bÄ• hirapar
anupasampannena dinnaá¹ƒ gahetvÄ• pariharantassa sannidhipaccayÄ• Ä• patti vattabbÄ
paribhogatthÄ• ya pariharantÄ«â€™â€™ ti ca na vattabbaá¹ƒ, tasmÄ• bÄ• hiraparibhogatt
paá¹-iggahitaá¹ƒ nÄ• ma na hotÄ«ti veditabbaá¹ƒ.

yadi evaá¹ƒ paÃ±casu paá¹-iggahaá¹‡aá¹…gesu ``paribhogatthÄ• yÄ• â€™â€™ ti visesana
vattabbaá¹ƒ. paá¹-iggahaá¹‡aÃ±hi paribhogatthameva hotÄ«ti ``paribhogatthÄ• yÄ• â€™â€
``taÃ±cebhikkhu kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ t
pana ``satipi \Ne I 164/ paá¹-iggahaá¹‡e `na hi taá¹ƒ paribhogatthÄ• ya pariharantÄ«â€™ ti
aparibhogatthÄ• yapariharaá¹‡e anÄ• patti vuttÄ• â€™â€™ ti vadanti. tena ca paá¹-iggahaá
samiddhesu ajjhoharitukÄ• matÄ• yagahitameva paá¹-iggahitaá¹ƒ nÄ• ma hoti ajjhoharitabb
anuÃ±Ã±Ä• tattÄ• ti dasseti. tathÄ• bÄ• hiraparibhogatthÄ• ya gahetvÄ• á¹-hapitatelÄ• diá
sati paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti dasseti. __udukkhalamusalÄ• dÄ«ni kh
udukkhalamusalÄ• naá¹ƒkhayena pisitakoá¹-á¹-itabhesajjesu sace Ä• gantukavaá¹‡á¹‡o pa
__suddhaá¹ƒudakaá¹ƒ hotÄ«_ti rukkhasÄ• khÄ• dÄ«hi gaá¸·itvÄ• patanaudakaá¹ƒ sandhÄ

<109> __patto vÄ• ssa paá¹-iggahetabbo_ti etthÄ• pi pattagataá¹ƒ chupitvÄ• dentassa hatt
dosÄ• bhÄ• vatthaá¹ƒ pattapaá¹-iggahaá¹‡anti abbhantaraparibhogatthameva pattapaá¹-igg
__yaá¹ƒ sÄ• maá¹‡erassa patte patati ... pe ... paá¹-iggahaá¹‡aá¹ƒ na vijahatÄ«_ti ettha
punappunaá¹ƒgaá¹‡hantassa attano patte pakkhittameva attano santakanti sanniá¹-á¹-hÄ• n
hatthagataá¹ƒ paá¹-iggahaá¹‡aá¹ƒna vijahati. paricchinditvÄ• dinnaá¹ƒ pana gaá¹‡hantassa
attano santakantisanniá¹-á¹-hÄ• nassa katattÄ• \Be I 217/ hatthagataá¹ƒ paá¹-iggahaá¹‡aá
atthÄ• yabhattaá¹ƒ pakkhipatÄ«_ti ettha anupasampannassa atthÄ• ya pakkhipantepi Ä• ga
sayamevapakkhipitvÄ• á¹-hapanato paá¹-iggahaá¹‡aá¹ƒ na vijahati. anupasampannassa ha
panaanupasampanneneva á¹-hapitaá¹ƒ nÄ• ma hotÄ«ti paá¹-iggahaá¹‡aá¹ƒ vijahati paricca
__ ``sÄ• maá¹‡era ... pe ... pariccattattÄ• â€™â€™ _ti. __kesaÃ±cÄ«_tiÄ• dÄ«su anupasan
katthaci á¹-hapiyamÄ• nampi hatthato muttamatte eva paá¹-iggahaá¹‡aá¹ƒ na vijahati, atha
paá¹-iggahaá¹‡aá¹ƒ vijahati. bhÄ• janaÃ±ca bhikkhunÄ• punadivasatthÄ• ya apekkhitamev
duddhotapattagataá¹ƒ viya paá¹-iggahaá¹‡aá¹ƒ vijahatÄ«ti saá¹…kÄ• ya ``sÄ• maá¹‡erassa
nti vuttanti veditabbaá¹ƒ. Ä«disesu hi yutti na gavesitabbÄ• , vuttanayeneva paá¹-ipajjitabba

<110> __pattagatÄ• yÄ• gÅ«_ti iminÄ• pattamukhavaá¹-á¹-iyÄ• phuá¹-á¹-hepi kuá¹-e yÄ• uggahitÄ• vÄ• na hoti bhikkhuno anicchÄ• ya phuá¹-á¹-hattÄ• ti dasseti. __Ä• ropetÄ«_ti h __paá¹-iggahaá¹‡Å«pagaá¹ƒ bhÄ• raá¹ƒ_ nÄ• ma thÄ• mamajjhimassa purisassa ukkhepÄ• avissajjetvÄ• va aÃ±Ã±ena hatthena pidahantassa doso natthi, tathÄ• pi na pidahitabbantiaá¹-á¹-hakathÄ• pamÄ• á¹‡eneva gahetabbaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 265) pana __ ``na_ \Ne I 165/ __pidahitabba_nti hatthato muttaá¹ƒ sandhÄ• ya vuttaá¹ƒ, ha itarena hatthena pidahato, hatthato muttampi vÄ• aphusitvÄ• upari pidhÄ• naá¹ƒ pÄ• tenta vuttaá¹ƒ.

<111> __paá¹-iggaá¹‡hÄ• tÄ«_ti chÄ• yatthÄ• ya upari dhÄ• riyamÄ• nÄ• mahÄ• sÄ• khÄ• laggarajaá¹ƒ mukhe pÄ• teyya vÄ• ti kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-iggaá¹‡hÄ• ti.

__macchikavÄ• raá¹‡attha_nti \Be I 218/ ettha ``sacepi sÄ• khÄ• ya laggarajaá¹ƒ patte pata sukhenaparibhuÃ±jituá¹ƒ sakkÄ• ti sÄ• khÄ• ya paá¹-iggahitattÄ• abbhantaraparibhogattha paá¹-iggahaá¹‡antimÅ«lapaá¹-iggahaá¹‡ameva vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. apare par ``macchikavÄ• raá¹‡atthanti vacanamattaá¹ƒgahetvÄ• bÄ• hiraparibhogatthaá¹ƒ gahitaâ€™ __kuá¹‡á¸• ake_ti mahÄ• ghaá¹-e. __tasmimpÄ«_ticÄ• á¹-ighaá¹-epi. __anupasampannaá¹ ajjhoharaá¹‡Ä«yaá¹ƒ bhaá¹‡á¸• aá¹ƒ anupasampannenagÄ• hÄ• petvÄ• .

__therassa pattaá¹ƒ dutiyattherassÄ• _ti ``therassa pattaá¹ƒ mayhaá¹ƒ dethÄ• â€™â€™ ti t pariccajÄ• petvÄ• dutiyattherassa deti. __tuyhaá¹ƒ yÄ• guá¹ƒ mayhaá¹ƒ dehÄ«_ti ettha eva pattaá¹ƒgahetvÄ• attanopi pattaá¹ƒ tassa deti. __ettha panÄ• _ti ``paá¹‡á¸• ito sÄ• maá¹‡e tiÄ• dipattaparivattanakathÄ• yaá¹ƒ. __kÄ• raá¹‡aá¹ƒ upaparikkhitabba_nti yathÄ• mÄ• tuÄ haranto tathÄ• rÅ«pe kicceanupasampannena aparivattetvÄ• va paribhuÃ±jituá¹ƒ labhati, ev pattaparivattanaá¹ƒ akatvÄ• paribhuÃ±jituá¹ƒkasmÄ• na labhatÄ«ti kÄ• raá¹‡aá¹ƒ vÄ«maá pana ``sÄ• maá¹‡erehi gahitataá¹‡á¸• ulesuparikkhÄ«á¹‡esu avassaá¹ƒ amhÄ• kaá¹ƒ sÄ• r karontÄ«ti cittuppatti sambhavati, tasmÄ• taá¹ƒ parivattetvÄ• va paribhuÃ±jitabbaá¹ƒ. mÄ• pana chÄ• yatthÄ• ya vÄ• gahaá¹‡eparibhogÄ• sÄ• natthi, tasmÄ• taá¹ƒ vaá¹-á¹-atÄ«â€™ teneva Ä• cariyabuddhadattattherenapivuttaá¹ƒ ---

``mÄ• tÄ• pitÅ«namatthÄ• ya, telÄ• diá¹ƒ haratopi ca.

sÄ• khaá¹ƒ chÄ• yÄ• diatthÄ• ya, imassa na visesatÄ• ||

``tasmÄ• hissa visesassa, cintetabbaá¹ƒ tu kÄ• raá¹‡aá¹ƒ.

tassa sÄ• layabhÄ• vaá¹ƒ tu, visesaá¹ƒ takkayÄ• mahaâ€™â€™ nti ||

idamevettha \Be I 219/ \Ne I 166/ yuttataraá¹ƒ avassaá¹ƒ tathÄ• vidhavitakkuppattiyÄ• sam
ettha vitakkaá¹ƒ sodhetunti. mÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya haraá¹‡e pana nÄ• vassaá¹ƒ
tathÄ• vidhavitakkuppattÄ«tisakkÄ• vitakkaá¹ƒ sodhetuá¹ƒ. yattha hi vitakkaá¹ƒ sodhetuá¹ƒ
nevatthi doso. teneva vakkhati ``sace pana sakkoti vitakkaá¹ƒ sodhetuá¹ƒ, tato laddhaá¹ƒ kh
vaá¹-á¹-atÄ«â€™â€™ ti. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 265) pana __ ``ett
pattaparivattane. __kÄ• raá¹‡a_nti ettha yathÄ• sÄ• maá¹‡erÄ• ito amhÄ• kampi dentÄ«ti
natathÄ• aÃ±Ã±atthÄ• ti kÄ• raá¹‡aá¹ƒ vadanti, taÃ±ca yuttaá¹ƒ. yassa pana tÄ• diso vitak
tenaaparivattetvÄ• pi bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

<112> __niccÄ• letu_nti cÄ• letvÄ• pÄ• sÄ• á¹‡asakkharÄ• diapanayanaá¹ƒ kÄ• tuá¹ƒ. __u
Ä• ropetabba_ntianaggikaá¹ƒ uddhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. uddhane paccamÄ• nassa
apakkataá¹‡á¸• ulÄ• heá¹-á¹-hÄ• pavisitvÄ• paccantÄ«ti Ä• ha __ ``sÄ• maá¹ƒpÄ• kaÃ±ce

<113> __Ä• dhÄ• rake patto á¹-hapito_ti appaá¹-iggahitÄ• miso patto puna paá¹-iggahaá¹‡a
__cÄ• letÄ«_ti vinÄ• kÄ• raá¹‡aá¹ƒ cÄ• leti, satipi kÄ• raá¹‡e bhikkhÅ«naá¹ƒ paribhogÄ• ra
vaá¹-á¹-ati. kiÃ±cÄ• pi ``anujÄ• nÄ• mi, bhikkhave, amanussikÄ• bÄ• dhe Ä• makamaá¹ƒsa
(Vin I 264) tÄ• dise Ä• bÄ• dhe attano atthÄ• ya Ä• makamaá¹ƒsapaá¹-iggahaá¹‡aá¹ƒ anuÃ
``Ä• makamaá¹ƒsapaá¹-iggahaá¹‡Ä• paá¹-ivirato hotÄ«â€™â€™ ti (DN I 10, 194) ca sÄ• ma
tathÄ• pi attano, aÃ±Ã±assa vÄ• bhikkhuno atthÄ• ya aggahitattÄ• __ ``sÄ«havighÄ• sÄ•
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __sakkoti vitakkaá¹ƒ sodhetu_nti ``mayhampi detÄ«â€™
anuppannabhÄ• vaá¹ƒ sallakkhetuá¹ƒsakkoti \Be I 220/, ``sÄ• maá¹‡erassa dassÄ• mÄ«â€™
gahitanti vÄ• sallakkhetuá¹ƒ sakkoti. __sace pana mÅ«lepi paá¹-iggahitaá¹ƒ hotÄ«_ti ettha `
gatemayhampi dadeyyunti saÃ±Ã±Ä• ya sace paá¹-iggahitaá¹ƒ hotÄ«â€™â€™ ti vadanti.

<114> __koá¹-á¹-hÄ• se karotÄ«_ti ``bhikkhÅ« sÄ• maá¹‡erÄ• ca attano attano abhirucitaá
koá¹-á¹-hÄ• saá¹ƒgaá¹‡hantÅ«â€™â€™ ti sabbesaá¹ƒ samake koá¹-á¹-hÄ• se karoti. __gah
sÄ• maá¹‡erehigahitakoá¹-á¹-hÄ• sato avasesaá¹ƒ. __gaá¹‡hitvÄ• _ti ``mayhaá¹ƒ idaá¹ƒ ga
gahetvÄ• . idha__gahitÄ• vasesaá¹ƒ_ nÄ• ma tena gaá¹‡hitvÄ• puna á¹-hapitaá¹ƒ.

__paá¹-iggahetvÄ• _ti \Ne I 167/ tadahu paá¹-iggahetvÄ• . teneva __ ``yÄ• vakÄ• likena yÄ•
natthÄ«â€™â€™ _ti vuttaá¹ƒ. sace pana purimadivase paá¹-iggahetvÄ• á¹-hapitÄ• hoti, sÄ
vaá¹-á¹-iyÄ• dhÅ«maá¹ƒ pivituá¹ƒ na vaá¹-á¹-ati. __samuddodakenÄ• _ti appaá¹-iggahitasa

__himakarakÄ• _ nÄ• ma kadÄ• ci vassodakena saha patanakÄ• pÄ• sÄ• á¹‡alekhÄ• viya
paá¹-iggahaá¹‡akiccaá¹ƒ natthi. tenÄ• ha __ ``udakagatikÄ• evÄ• â€™â€™ _ti. yasmÄ• ka
pasÄ• detvÄ• visuá¹ƒ tiá¹-á¹-hati, tasmÄ• __ ``abbohÄ• rikaâ€™â€™ _nti vuttaá¹ƒ. iminÄ•
abbohÄ• rikaá¹ƒ, vikÄ• labhojanÄ• pattÄ«hipi abbohÄ• rikantidasseti. __laggatÄ«_ti sukkhe
mattikÄ• vaá¹‡á¹‡aá¹ƒ dassentaá¹ƒ laggati. __bahala_nti hatthamukhesu alagganakampi pa

__vÄ• samatta_nti reá¹‡ukhÄ«rÄ• bhÄ• vaá¹ƒ dasseti. __pÄ• nÄ«yaá¹ƒ gahetvÄ• _ti attano
pana pÄ«tÄ• vasesakaá¹ƒ tattheva Ä• kirissÄ• mÄ«ti gaá¹‡hÄ• ti, puna paá¹-iggahaá¹‡akic
__Ä• kirati, paá¹-iggahetabba_nti puppharasassa paÃ±Ã±Ä• yanato vuttaá¹ƒ. __vikkhambhe
apanetvÄ• ti attho.

<115> __mahÄ• bhÅ«tesÅ«_ti pÄ• á¹‡asarÄ«rasannissitesu pathavÄ«Ä• dimahÄ• bhÅ«tes
vaá¹-á¹-atÄ«_tiattano paresaÃ±ca sarÄ«rasannissitaá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati, akappiyamaá
thullaccayÄ• diá¹ƒna janetÄ«ti adhippÄ• yo. __patatÄ«_ti attano sarÄ«rato chijjitvÄ• patati.
``rukkhatochinditvÄ• â€™â€™ ti vuttattÄ• mattikatthÄ• ya pathaviá¹ƒ khaá¹‡ituá¹ƒ, aÃ±Ã±a
mÅ«lapaá¹‡á¹‡Ä• divisabhesajjaá¹ƒchinditvÄ• chÄ• rikaá¹ƒ akatvÄ• pi appaá¹-iggahitampi
vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

paá¹-iggahaá¹‡avinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

vÄ«satimo paricchedo.

21. pavÄ• raá¹‡Ä• vinicchayakathÄ•

<116> evaá¹ƒ \Ne I 168/ paá¹-iggahaá¹‡avinicchayaá¹ƒ kathetvÄ• idÄ• ni pavÄ• raá¹‡Ä• vi
``paá¹-ikkhepapavÄ• raá¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha. tattha paá¹-ikkhipanaá¹ƒ paá¹-ikkhe
attho. pavÄ• riyate pavÄ• raá¹‡Ä• , paá¹-isedhanantyattho. paá¹-ikkhepasaá¹…khÄ• tÄ• pa
__paá¹-ikkhepapavÄ• raá¹‡Ä• _. atha vÄ• paá¹-ikkhepavasena pavÄ• raá¹‡Ä• __paá¹-ikkh
paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhuÃ±jantassa aÃ±Ã±asmiá¹ƒ bhojane abhi
paá¹-ikkhepasaá¹…khÄ• tÄ• pavÄ• raá¹‡Ä• tisambandho.

<117> __yaá¹ƒ asnÄ• tÄ«_ti yaá¹ƒ bhuÃ±jati. __ambilapÄ• yÄ• sÄ• dÄ«sÅ«_ti __Ä• di_-sa
khÄ«rapÄ• yÄ• sÄ• diá¹ƒsaá¹…gaá¹‡hÄ• ti. tattha __ambilapÄ• yÄ• sa_ggahaá¹‡ena \Be I
ghanayÄ• guvuttÄ• . __khÄ«rapÄ• yÄ• sa_ggahaá¹‡ena khÄ«rasaá¹ƒyuttÄ• yÄ• gu saá¹…
janetÄ«_tianatirittabhojanÄ• pattinibandhanaá¹ƒ paá¹-ikkhepaá¹ƒ sÄ• dheti. katopi paá¹-ikkh
anatirittabhojanÄ• pattinibandhanona hoti, akataá¹-á¹-hÄ• neyeva tiá¹-á¹-hatÄ«ti Ä• ha __ ``
janetÄ«â€™â€™ _ti.

``yÄ• gu-saddassa pavÄ• raá¹‡ajanakayÄ• guyÄ• pi sÄ• dhÄ• raá¹‡attÄ• `yÄ• guá¹ƒ gaá¹
pavÄ• raá¹‡Ä• hotÄ«ti pavÄ• raá¹‡aá¹ƒ janetiyevÄ• ti vuttaâ€™â€™ nti tÄ«supi gaá¹‡á¹-hip
paratotattheva ``bhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ• â€™â€™ ti ettha vuttakÄ• raá¹‡en

vuttaÃ±hitattha --- heá¹-á¹-hÄ• ayÄ• guke nimantane udakakaÃ±jikakhÄ«rÄ• dÄ«hi saddhiá
sandhÄ• ya ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttattÄ•  pavÄ• raá¹‡Ä•  hoti. ``bhattamis
Ä• haritvÄ• â€™â€™ tiettha pana visuá¹ƒ yÄ• guyÄ• vijjamÄ• nattÄ• pavÄ• raá¹‡Ä• na h
vuttanayenevakhÄ«rÄ• dÄ«hi saddhiá¹ƒ madditaá¹ƒ bhattameva sandhÄ• ya ``yÄ• guá¹ƒ ga
yÄ• guyÄ• vatattha abhÄ• vato pavÄ• raá¹‡Ä• hotÄ«ti evamettha kÄ• raá¹‡aá¹ƒ vattabbaá
``yenÄ• pucchito, tassa atthitÄ• yÄ• â€™â€™ ti aá¹-á¹-hakathÄ• ya vuttakÄ• raá¹‡enapi sa
gaá¹‡á¹-hipadesuyevapubbÄ• paravirodho Ä• pajjati, aá¹-á¹-hakathÄ• ya ca na sametÄ«ti. _
paÃ±Ã±Ä• yatÄ«_tiiminÄ• vuttappamÄ• á¹‡assa macchamaá¹ƒsakhaá¹‡á¸• assa nahÄ• ru
__tÄ• hÄ«_tiputhukÄ• hi.

__sÄ• livÄ«hiyavehi katasattÅ«_ti yebhuyyanayena vuttaá¹ƒ, satta dhaÃ±Ã±Ä• ni pana bhaj
tenevÄ• ha __ ``kaá¹…guvaraka ... pe ... sattusaá¹…gahameva gacchatÄ«â€™â€™ _ti. __s
piá¹‡á¸• etvÄ• \Ne I 169/ kato apakko sattuguá¸·o \Be I 223/. vimativinodaniyaá¹ƒ (vi0 vi0 á
238-239) pana __ ``sattumodako_ti sattuá¹ƒ temetvÄ• kato apakko, sattuá¹ƒ pana pisitvÄ•
temetvÄ• pÅ«vaá¹ƒ katvÄ• pacanti, taá¹ƒna pavÄ• retÄ«â€™â€™ ti vuttaá¹ƒ.

paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataravasena vippakatabhojanabhÄ• vassa upacchinn
sÄ• sapamattampi ... pe ... na pavÄ• retÄ«â€™â€™ _ti vuttaá¹ƒ. ``akappiyamaá¹ƒsaá¹ƒ paa
pavÄ• retÄ«â€™â€™ ti vacanatosace saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ attano apÄ• puá¹‡antaá¹ƒ
paá¹-ikkhipati, napavÄ• reti paá¹-ikkhipitabbasseva paá¹-ikkhittattÄ• , alajjisantakaá¹ƒ paá¹-i
pavÄ• reti. __avatthutÄ• yÄ• _ti anatirittÄ• pattisÄ• dhikÄ• ya pavÄ• raá¹‡Ä• ya avatthubhÄ
paá¹-ikkhipitabbassevapaá¹-ikkhittabhÄ• vaá¹ƒ dÄ«peti. yaÃ±hi paá¹-ikkhipitabbaá¹ƒ hoti, ta
Ä• pattiyÄ• aá¹…gaá¹ƒ na hotÄ«ti taá¹ƒ pavÄ• raá¹‡Ä• ya avatthÅ«ti vuccati.

<118> __Ä• sannataraá¹ƒ aá¹…ga_nti hatthapÄ• sato bahi á¹-hatvÄ• onamitvÄ• dentassa
tassa orimantena paricchinditabbaá¹ƒ.

__upanÄ• metÄ«_ti iminÄ• kÄ• yÄ• bhihÄ• raá¹ƒ dasseti. __apanÄ• metvÄ• _ti abhimukha
gaá¹‡hÄ• ti vadatÄ«_ti kiÃ±ci apanÄ• metvÄ• vadati. kevalaá¹ƒ vÄ• cÄ• bhihÄ• rassaanad
gahetuá¹ƒ Ä• raddhaá¹ƒ. hatthapÄ• sato bahi á¹-hitassa satipi dÄ• tukÄ• matÄ• bhihÄ• repa
dÅ«rabhÄ• veneva pavÄ• raá¹‡Ä• ya abhÄ• vato therassapi dÅ«rabhÄ• vamattaá¹ƒ gahetv
dassento __ ``therassa dÅ«rabhÄ• vatoâ€™â€™ _tiÄ• dimÄ• ha, na pana therassa abhihÄ
gato hatthapÄ• se á¹-hito \Be I 224/ hoti, kiÃ±ci pana avatvÄ• Ä• dhÄ• raá¹-á¹-hÄ• neá¹-hita
na hotÄ«ti __ ``dÅ«tassa ca anabhiharaá¹‡atoâ€™â€™ _ti vuttaá¹ƒ. ``gahetvÄ• Ä• gatena `
ti vutte abhihÄ• ro nÄ• ma hotÄ«ti `sace pana gahetvÄ• Ä• gatobhikkhu ... pe ... pavÄ• raá
vuttaâ€™â€™ nti tÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ. keci pana ``pattaá¹ƒ kiÃ±cipi upanÄ•
bhattaá¹ƒ gaá¹‡hathÄ• â€™ ti vuttanti gahetabbaâ€™â€™ ntivadanti, taá¹ƒ yuttaá¹ƒ viya di
idha anadhippetattÄ• .

__parivesanÄ• yÄ• _ti bhattagge. __abhihaá¹-Ä• va hotÄ«_ti parivesakeneva abhihaá¹-Ä• l
__dÄ• tukÄ• matÄ• ya gaá¹‡hantaá¹ƒ paá¹-ikkhipantassa pavÄ• raá¹‡Ä• hotÄ«_ti ettha agg
pavÄ• raá¹‡Ä• hotiyeva. kasmÄ• ? dÄ• tukÄ• matÄ• ya abhihaá¹-attÄ• , ``tasmÄ• sÄ• abh
vuttaá¹ƒ. teneva tÄ«supi gaá¹‡á¹-hipadesu ``dÄ• tukÄ• mÄ• bhihÄ• resati kevalaá¹ƒ `dassÄ
abhihÄ• ro na hoti, `dassÄ• mÄ«â€™ ti gaá¹‡hantepi agaá¹‡hantepidÄ• tukÄ• matÄ• bhihÄ
gahaá¹‡asamaye vÄ• aggahaá¹‡asamaye vÄ• taá¹ƒ paá¹-ikkhipatopavÄ• raá¹‡Ä• hotÄ«â
asati dÄ• tukÄ• matÄ• bhihÄ• re gahaá¹‡asamayepipaá¹-ikkhipato pavÄ• raá¹‡Ä• na hotÄ«
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. kaá¹-acchunÄ• anukkhittampi pubbe eva abhihaá¹-attÄ•
``abhihaá¹-Ä• va hotÄ«â€™â€™ _ti vuttaá¹ƒ. __uddhaá¹-amatte_ti bhÄ• janato viyojitamatte
samabhÄ• repÄ«_ti parivesakassa ca aÃ±Ã±assaca bhattapacchibhÄ• raggahaá¹‡e sambh

<119> __rasaá¹ƒ gaá¹‡hathÄ• _ti ettha kevalaá¹ƒ maá¹ƒsarasassa apavÄ• raá¹‡Ä• janakas
paá¹-ikkhipatopavÄ• raá¹‡Ä• na \Be I 225/ hoti. __maccharasa_ntiÄ• dÄ«su maccho ca ras
vatthunopi tÄ• disattÄ• pavÄ• raá¹‡Ä• hoti. ``idaá¹ƒ gaá¹‡hathÄ• â€™â€™ tipi avatvÄ•
tuá¹‡hÄ«bhÅ«tenaabhihaá¹-aá¹ƒ paá¹-ikkhipatopi hoti eva.

__karambako_ti missakÄ• dhivacanametaá¹ƒ. yaÃ±hi bahÅ«hi missetvÄ• karonti, so ``kara
sacepi maá¹ƒsena missetvÄ• kato hoti, ``karambakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti apavÄ• ra
vuttattÄ• paá¹-ikkhipato pavÄ• raá¹‡Ä• na hoti. ``maá¹ƒsakarambakaá¹ƒ gaá¹‡hathÄ• â€™
``maá¹ƒsamissakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttaá¹ƒ hoti, tasmÄ• pavÄ• raá¹‡Ä• va hot

<120> __ ``uddissakataâ€™â€™ nti maÃ±Ã±amÄ• no_ti ettha ``vatthuno kappiyattÄ•
akappiyasaÃ±Ã±Ä• yapaá¹-ikkhepatopi acittakattÄ• imassa sikkhÄ• padassa pavÄ• raá¹‡Ä
``heá¹-á¹-hÄ• ayÄ• guke nimantane udakakaÃ±jikakhÄ«rÄ• dÄ«hi saddhiá¹ƒ madditaá¹ƒ bh
gaá¹‡hathÄ• â€™ tivuttattÄ• pavÄ• raá¹‡Ä• hoti, `bhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ•
yÄ• guyÄ• vijjamÄ• nattÄ• pavÄ• raá¹‡Ä• na hotÄ«â€™â€™ ti vadanti. __ayamettha adhi
tiÄ• dinÄ• vuttamevatthaá¹ƒ sandhÄ• ya vadati. __kÄ• raá¹‡aá¹ƒ panettha duddasa_nti etth
``yasmÄ• yÄ• gumissakaá¹ƒ nÄ• ma bhattameva na hoti, khÄ«rÄ• dikampi hotiyeva, tasmÄ
na bhavitabbaá¹ƒ, evaÃ±ca sati `yÄ• gu bahutarÄ• vÄ• hoti samasamÄ• vÄ• \Ne I 171/, r
bhattaá¹ƒ bahutaraá¹ƒ, pavÄ• retÄ«â€™ ti ettha kÄ• raá¹‡aá¹ƒ duddasaâ€™â€™ nti. keci p
``yÄ• gumissakaá¹ƒ nÄ• ma bhattaá¹ƒ, tasmÄ• taá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• ya eva
`idha pavÄ• raá¹‡Ä• hoti, na hotÄ«â€™ ti ettha kÄ• raá¹‡aá¹ƒ duddasaâ€™â€™ nti.

yathÄ• \Be I 226/ cettha kÄ• raá¹‡aá¹ƒ duddasaá¹ƒ, evaá¹ƒ parato ``missakaá¹ƒ gaá¹‡hath
etthÄ• pikÄ• raá¹‡aá¹ƒ duddasamevÄ• ti veditabbaá¹ƒ. na hi pavÄ• raá¹‡appahonakassa ap
pavÄ• raá¹‡Ä• yabhÄ• vÄ• bhÄ• vanimittaá¹ƒ, kiÃ±carahi pavÄ• raá¹‡Ä• janakassa nÄ• ma
tasmÄ• ``idaÃ±cakarambakena na samÄ• netabbaâ€™â€™ ntiÄ• dinÄ• yampi kÄ• raá¹‡a

saá¹ƒsandiyamÄ• naá¹ƒna sameti. yadi hi missakanti bhattamissakeyeva ruá¸·haá¹ƒ siyÄ• ,
``bhattamissakaá¹ƒgaá¹‡hathÄ• â€™â€™ ti vutte bhattaá¹ƒ bahutaraá¹ƒ vÄ• samaá¹ƒ vÄ•
pavÄ• retiyeva, evaá¹ƒ ``missakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttepi appatarepi bhatte pav
``missakaâ€™â€™ ntibhattamissakeyeva ruá¸·hattÄ• . tathÄ• hi ``missakanti bhattamissak
ruá¸·havohÄ• rattÄ• idaá¹ƒ pana bhattamissakamevÄ• ti vuttaâ€™â€™ nti tÄ«supi gaá¹‡á¹-
missakantibhattamissake ruá¸·haá¹ƒ na hoti, missakabhattaá¹ƒ pana sandhÄ• ya ``missaka
vuttanti. evampi yathÄ• ayÄ• guke nimantane khÄ«rÄ• dÄ«hi sammadditaá¹ƒ bhattameva s
gaá¹‡hathÄ• â€™â€™ tivutte pavÄ• raá¹‡Ä• hoti, evamidhÄ• pi missakabhattameva sandh
gaá¹‡hathÄ• â€™â€™ tivutte bhattaá¹ƒ appaá¹ƒ vÄ• hotu, bahu vÄ• , pavÄ• raá¹‡Ä• eva
bhattamissakeruá¸·haá¹ƒ vÄ• hotu, missakaá¹ƒ sandhÄ• ya bhÄ• sitaá¹ƒ vÄ• , ubhayathÄ•
sametÄ«tikimettha kÄ• raá¹‡acintÄ• ya. Ä«disesu pana á¹-hÄ• nesu aá¹-á¹-hakathÄ• pamÄ
ayaá¹ƒamhÄ• kaá¹ƒ khanti.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 238-239) pana __ ``uddissakatanti maÃ±Ã±
vatthuno kappiyattÄ• `pavÄ• ritova hotÄ«â€™ ti vuttaá¹ƒ. taÃ±ce uddissakatameva hoti, pa
__ayametthÄ• dhippÄ• yo_ti `yenÄ• pucchitoâ€™ tiÄ• dinÄ• vuttamevatthaá¹ƒsandhÄ• ya
duddasa_nti bhattassa bahutarabhÄ• ve \Be I 227/ pavÄ• raá¹‡Ä• yasambhavakÄ• raá¹‡aá
karambakepi macchÄ• dibahubhÄ• ve pavÄ• raá¹‡Ä• bhaveyyÄ• ti adhippÄ• yo. yathÄ• ce
evaá¹ƒ parato `missakaá¹ƒ gaá¹‡hathÄ• â€™ ti etthÄ• pi kÄ• raá¹‡aá¹ƒ duddasamevÄ• tida
`idaá¹ƒ pana bhattamissakamevÄ• â€™ tiÄ• di \Ne I 172/ kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, tampi `ap
ti vacanena na sametÄ«â€™â€™ ti ettakameva vuttaá¹ƒ.

__ ``visuá¹ƒ katvÄ• detÄ«_ti bhattassa upari á¹-hitaá¹ƒ rasÄ• diá¹ƒ visuá¹ƒ gahetvÄ• detÄ«
gaá¹‡á¹-hipadesu vuttaá¹ƒ. kehici pana ``yathÄ• bhattasitthaá¹ƒ na patati, tathÄ• gÄ• á¸·ha
pÄ«á¸·etvÄ• parissÄ• vetvÄ• detÄ«â€™â€™ ti vuttaá¹ƒ. tatthÄ• pi kÄ• raá¹‡aá¹ƒ na dissat
bhattamissakaá¹ƒ yÄ• guá¹ƒ Ä• haritvÄ• ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• yÄ•
paá¹-ikkhipato pavÄ• raá¹‡Ä• na hoti, evamidhÄ• pi bahukhÄ«rarasÄ• dÄ«su bhattesu ``kh
tiÄ• dÄ«ni vatvÄ• dinnÄ• ni khÄ«rÄ• dÄ«ni vÄ• detu khÄ«rÄ• dimissakaá¹ƒ bhattaá¹ƒ vÄ•
na bhavitabbaá¹ƒ, tasmÄ• ``visuá¹ƒ katvÄ• detÄ«â€™â€™ ti tenÄ• kÄ• rena dentaá¹ƒsand
bhattamissakaá¹ƒ katvÄ• dÄ«yamÄ• naá¹ƒ paá¹-ikkhipato pavÄ• raá¹‡Ä• hotÄ«tidassanat
pana bhattamissakaá¹ƒ katvÄ• dÄ«yamÄ• ne pavÄ• raá¹‡Ä• hotÄ«tiadhippÄ• yena aá¹-á¹-
detÄ«â€™â€™ ti vuttaá¹ƒ, evaá¹ƒ sati aá¹-á¹-hakathÄ• yevetthapamÄ• á¹‡anti gahetabbaá
kÄ• raá¹‡antaraá¹ƒ gavesitabbaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0á¹-Ä«0 pÄ• cittiya II 238-23
katvÄ• detÄ«_ti `rasaá¹ƒ gaá¹‡hathÄ• â€™ tiÄ• dinÄ• vÄ• cÄ• ya visuá¹ƒ katvÄ• detÄ«ti a
kÄ• yena rasÄ• diá¹ƒ viyojetvÄ• titathÄ• aviyojitepi paá¹-ikkhipato pavÄ• raá¹‡Ä• ya asamb
apavÄ• raá¹‡Ä• pahonakassa nÄ• mena vuttattÄ• bhattamissakayÄ• guá¹ƒ Ä• haritvÄ• `yÄ
ti vuttaá¹-á¹-hÄ• nÄ• dÄ«su viya, aÃ±Ã±athÄ• ettha yathÄ• pubbÄ• paraá¹ƒ na virujjhati, ta
gahetabboâ€™â€™ ti vuttaá¹ƒ.

__nÄ• vÄ• vÄ• setu vÄ• _tiÄ• dimhi nÄ• vÄ• diabhiruhanÄ• dikkhaá¹‡e kiÃ±ci á¹-hatvÄ• pi
abhiruhanÄ• dikÄ• tabbattepigamanatapparatÄ• ya á¹-hÄ• naá¹ƒ nÄ• ma na hoti, janasamm
anokÄ• sÄ• dibhÄ• vena á¹-hÄ• tuá¹ƒ na vaá¹-á¹-ati. __acÄ• letvÄ• _ti vuttaá¹-á¹-hÄ• nato a
pÄ«á¹-happadese vÄ• uddhaá¹ƒ vÄ• apelletvÄ• , tasmiá¹ƒeva pana á¹-hÄ• ne parivattetuá
``yena passenÄ• â€™â€™ _tiÄ• di. sace ukkuá¹-ikaá¹ƒnisinno pÄ• de amuÃ±citvÄ• pi bhÅ«
iriyÄ• pathaá¹ƒ vikopento nÄ• ma hotÄ«tiukkuá¹-ikÄ• sanaá¹ƒ avikopetvÄ• sukhena nisÄ«d
heá¹-á¹-hÄ• ... pe ... nisÄ«danakaá¹ƒ dÄ• tabbaâ€™â€™ _nti vuttaá¹ƒ. __ ``Ä• sanaá¹ƒ acA
phuá¹-á¹-hokÄ• satoÄ• nisadamaá¹ƒsaá¹ƒ \Ne I 173/ amocetvÄ• anuá¹-á¹-hahitvÄ• ti vuttaá
á¹-hÄ• nÄ• cÄ• vanaá¹ƒna gahetabbaâ€™â€™ nti tÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ.

<121> __akappiyakata_nti ettha akappiyakatasseva anatirittabhÄ• vato kappiyaá¹ƒ akÄ• rÄ
pakkhittaá¹ƒ mÅ«laphalÄ• diyeva atirittaá¹ƒ na hoti, akappiyabhojanaá¹ƒ vÄ• kuladÅ«sanÄ•
sesaá¹ƒ pana pattapariyÄ• pannaá¹ƒ atirittameva hoti, paribhuÃ±jituá¹ƒvaá¹-á¹-ati, taá¹ƒ pan
paribhuÃ±jitukÄ• mena tato nÄ«haritvÄ• kappiyaá¹ƒ kÄ• rÄ• petvÄ• aÃ±Ã±asmiá¹ƒ bhÄ• ja
kÄ• rÄ• petvÄ• paribhuÃ±jitabbaá¹ƒ.

<122> __so puna kÄ• tuá¹ƒ na labhatÄ«_ti tasmiá¹ƒyeva bhÄ• jane kariyamÄ• naá¹ƒ paá¹-h
saddhiá¹ƒkataá¹ƒ hotÄ«ti puna soyeva kÄ• tuá¹ƒ na labhati, aÃ±Ã±o labhati. aÃ±Ã±asmiá¹ƒ
aÃ±Ã±ena vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. tenÄ• ha \Be I 229/ __ ``yena akataá¹ƒ, tena kÄ• tabb
taá¹ƒ kÄ• tabbaâ€™â€™ _nti. __tenÄ• pÄ«_ti ettha __pi_-saddo na kevalaá¹ƒ aÃ±Ã±enevA
__evaá¹ƒ kata_nti aÃ±Ã±asmiá¹ƒ bhÄ• jane kataá¹ƒ.

__pesetvÄ• _ti anupasampannassa hatthe pesetvÄ• . imassa vinayakammabhÄ• vato __ ``
á¹-hitaá¹ƒ na kÄ• tabbaâ€™â€™ _nti vuttaá¹ƒ.

__sace pana Ä• misasaá¹ƒsaá¹-á¹-hÄ• nÄ«_ti ettha sace mukhagatenÄ• pi anatirittena Ä• m
saá¹ƒsaá¹-á¹-hÄ• nihonti, pÄ• cittiyamevÄ• ti veditabbaá¹ƒ, tasmÄ• pavÄ• ritena bhojanaá¹
kÄ• rÄ• petvÄ• bhuÃ±jantenapi yathÄ• akatena missaá¹ƒ na hoti, evaá¹ƒ mukhaÃ±ca hatth
bhuÃ±jitabbaá¹ƒ. kiÃ±cÄ• pi apavÄ• ritassa purebhattaá¹ƒ yÄ• makÄ• likÄ• dÄ«ni Ä• hÄ• ra
anÄ• patti, pavÄ• ritassa pana pavÄ• raá¹‡amÅ«lakaá¹ƒ dukkaá¹-aá¹ƒ hotiyevÄ• ti ``yÄ• ma
ajjhohÄ• reajjhohÄ• re Ä• patti dukkaá¹-assÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ (Vin IV 240) vuttaá

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

paá¹-ikkhepapavÄ• raá¹‡Ä• vinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

ekavÄ«satimo paricchedo.

22. pabbajjÄ• vinicchayakathÄ•

<123> evaá¹ƒ \Ne I 174/ paá¹-ikkhepapavÄ• raá¹‡Ä• vinicchayaá¹ƒ kathetvÄ• idÄ• ni pabb
kathetuá¹ƒ__ ``pabbajjÄ• ti ettha panÄ• â€™â€™ _tyÄ• dimÄ• ha. tattha paá¹-hamaá¹ƒ vaji
upasampadÄ• topaá¹-hamaá¹ƒ upagacchitabbÄ• ti \Be I 230/ attho. pa-pubba vaja gatimhÄ•
__kulaputta_ntiÄ• cÄ• rakulaputtaá¹ƒ sandhÄ• ya vadati. ye puggalÄ• paá¹-ikkhittÄ• , te va
__pabbajjÄ• dosavirahito_ti pabbajjÄ• ya antarÄ• yakarehi paÃ±cÄ• bÄ• dhÄ• didosehi vira
__nakhapiá¹-á¹-hippamÄ• á¹‡a_nti ettha kaniá¹-á¹-haá¹…gulinakhapiá¹-á¹-hi adhippetÄ• . __
nakhapiá¹-á¹-hippamÄ• á¹‡ampivaá¸• á¸• hanapakkhe á¹-hitaá¹ƒ hoti, na pabbÄ• jetabbo_ti
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ dassitaá¹ƒ, tasmÄ• yattha katthaci sarÄ«rÄ• vayavesu nakhap
vaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ ce, na vaá¹-á¹-atÄ«tisiddhaá¹ƒ. evaÃ±ca sati nakhapiá¹-
avaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ ce, sabbattha vaá¹-á¹-atÄ«ti Ä• pannaá¹ƒ, taÃ±ca na sA
padesaviseseyeva niyametvÄ• dassento __ `sace panÄ• â€™ _tiÄ• dimÄ• ha. sace hi avis
nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ avaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ vaá¹-á¹-eyya,
`nivÄ• sanapÄ• rupanehipakatipaá¹-icchannaá¹-á¹-hÄ• neâ€™ ti padesaniyamaá¹ƒ na karey
nivÄ• sanapÄ• rupanehi pakatipaá¹-icchannaá¹-á¹-hÄ• natoaÃ±Ã±attha nakhapiá¹-á¹-hippam
avaá¸• á¸• hanakapakkhe á¹-hitampi na vaá¹-á¹-atÄ«ti siddhaá¹ƒ. nakhapiá¹-á¹-hippamÄ• á¹
avaá¸• á¸• hanakapakkhe vÄ• vaá¸• á¸• hanakapakkhe vÄ• á¹-hitaá¹ƒ hotu, vaá¹-á¹-ati
nakhapiá¹-á¹-hippamÄ• á¹‡atokhuddakatarassa vaá¸• á¸• hanakapakkhe avaá¸• á¸• hanaka
mukhÄ• dÄ«suyeva paá¹-ikkhittattÄ• â€™â€™ tisÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vag

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga 88-89) pana ``paá¹-icchannaá¹-á¹-hÄ• ne
nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒavaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ hoti, vaá¹-á¹-atÄ«ti vutt
appaá¹-icchannaá¹-á¹-hÄ• ne tÄ• disampi na vaá¹-á¹-ati, paá¹-icchannaá¹-á¹-hÄ• nepi ca va
á¹-hitaá¹ƒ na vaá¹-á¹-atÄ«ti siddhameva hoti. pÄ• kaá¹-aá¹-á¹-hÄ• nepi pananakhapiá¹-á¹-hi
Å«nataraá¹ƒ avaá¸• á¸• hanakaá¹ƒ vaá¹-á¹-atÄ«ti ye gaá¹‡heyyuá¹ƒ, tesaá¹ƒ taá¹ƒ gahaá¹‡
`mukhe panÄ• â€™ _tiÄ• di vuttaâ€™â€™ nti vuttaá¹ƒ. __godhÄ• ... pe ... na vaá¹-á¹-atÄ«
kuá¹-á¹-heyeva \Be I 231/ antogadhoti dasseti. gaá¹‡á¸• epi iminÄ• nayena vinicchayovedit
mukhÄ• dÄ«su kolaá¹-á¹-himattato khuddakataropi gaá¹‡á¸• o na vaá¹-á¹-atÄ«ti visuá¹ƒna c
``appaá¹-icchannaá¹-á¹-hÄ• ne avaá¸• á¸• hanakapakkhe á¹-hitepi na vaá¹-á¹-atÄ«â€™â€™
vuttaá¹ƒ, tathÄ• pi kuá¹-á¹-he vuttanayena mukhÄ• dÄ«su kolaá¹-á¹-hippamÄ• á¹‡ato khudd
vaá¹-á¹-atÄ«ti viÃ±Ã±Ä• yati, tasmÄ• __avaá¸• á¸• hanakapakkhe á¹-hitepÄ«_ti ettha __pi_
avuttasampiá¹‡á¸• anattho, tena kolaá¹-á¹-himattato \Ne I 175/ khuddakataropi na vaá¹-á¹-a
dassitoyevÄ• ti amhÄ• kaá¹ƒ khanti. __pakativaá¹‡á¹‡e jÄ• te_ti rogahetukassa vikÄ• ravaá
sandhÄ• ya vuttaá¹ƒ.

__kolaá¹-á¹-himattako_ti badaraá¹-á¹-hippamÄ• á¹‡o. ``saÃ±jÄ• tachaviá¹ƒ kÄ• retvÄ• â€™

vijjamÄ• nachaviá¹ƒkÄ• retvÄ• ti attho. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II
``sacchaviá¹ƒkÄ• retvÄ• _ti vijjamÄ• nachaviá¹ƒ kÄ• retvÄ• ti attho, saÃ±chavinti vÄ• pÄ• á
saÃ±jÄ• tachaantiattho. gaá¹‡á¸• Ä• dÄ«su vÅ«pasantesupi taá¹ƒ á¹-hÄ• naá¹ƒ vivaá¹‡á¹‡a
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

__padumapuá¹‡á¸• arÄ«kapattavaá¹‡á¹‡a_nti rattapadumasetapadumapupphadalavaá¹‡á¹
vuttanayenevÄ• _ti ``paá¹-icchannaá¹-á¹-hÄ• ne avaá¸• á¸• hanakaá¹ƒ vaá¹-á¹-ati, aÃ±Ã±att
vaá¹-á¹-atÄ«â€™â€™ ti vuttanayaá¹ƒ dasseti. __sosabyÄ• dhÄ«_ti khayarogo. __yakkhum
bhÅ«miyaá¹ƒ pÄ• tetvÄ• hatthamukhÄ• dikaá¹ƒ avayavaá¹ƒ bhÅ«miyaá¹ƒ ghaá¹ƒsanako ya

<124> __mahÄ• matto_ti mahatiyÄ• issariyamattÄ• ya samannÄ• gato. __ ``na dÄ• nÄ• ha
Ä• pucchatÄ«_ti raÃ±Ã±Ä• eva dinnaá¹ƒ á¹-hÄ• nantaraá¹ƒ sandhÄ• ya vuttaá¹ƒ. yo pana
amaccÄ• dÄ«hi á¹-hapito, amaccÄ• dÄ«naá¹ƒ eva vÄ• bhaá¹-o hoti, tena taá¹ƒ taá¹ƒ amac
vaá¹-á¹-atÄ«ti.

<125> __ ``dhajabandhoâ€™â€™ _ti vuttattÄ• apÄ• kaá¹-acoro pabbÄ• jetabboti viÃ±Ã±Ä
ambalabujÄ• dicorakÄ• â€™â€™ tiÄ• di. __evaá¹ƒ jÄ• nantÄ«_ti ``sÄ«lavÄ• jÄ• toâ€™â€™

<126> __bhinditvÄ• _ti andubandhanaá¹ƒ bhinditvÄ• . __chinditvÄ• _ti saá¹…khalikabandh
__muÃ±citvÄ• _ti rajjubandhanaá¹ƒ muÃ±citvÄ• . __vivaritvÄ• _ti gÄ• mabandhanÄ• dÄ«su
__apassamÄ• nÄ• naá¹ƒ vÄ• palÄ• yatÄ«_ti purisaguttiyaá¹ƒ purisÄ• naá¹ƒ gopakÄ• naá¹ƒ

<129> __purimanayenevÄ• _ti ``kasÄ• hato katadaá¹‡á¸• akammoâ€™â€™ ti ettha vuttana

<130> __palÄ• topÄ«_ti \Ne I 176/ iá¹‡assÄ• mikÄ• naá¹ƒ Ä• gamanaá¹ƒ Ã±atvÄ• bhayena
__gÄ«vÄ• hoti_ iá¹‡Ä• yikabhÄ• vaá¹ƒ Ã±atvÄ• anÄ• darena iá¹‡amuttake bhikkhubhÄ• v

__upaá¸• á¸• hupaá¸• á¸• ha_nti thokaá¹ƒ thokaá¹ƒ. __dÄ• tabbamevÄ• _ti iá¹‡Ä• yikena dh
vÄ• , dÄ• ne saussÄ• heneva bhavitabbaá¹ƒ, aÃ±Ã±ehi ca bhikkhÅ«hi ``mÄ• dhuraá¹ƒ nik
sahÄ• yakehi bhavitabbanti dasseti. dhuranikkhepena hissa bhaá¹‡á¸• agghena kÄ• retabb

<131> __dÄ• sacÄ• rittaá¹ƒ Ä• ropetvÄ• kÄ«to_ti iminÄ• dÄ• sabhÄ• vaparimocanatthÄ• y
dhanakkÄ«topi adÄ• so eva. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 97) pana __ ``d
sÄ• vanapaá¹‡á¹‡Ä• ropanÄ• dikaá¹ƒ taá¹ƒ taá¹ƒdesacÄ• rittaâ€™â€™ nti vuttaá¹ƒ. __tatth
tasmiá¹ƒ tasmiá¹ƒ janapadedÄ• sapaá¹‡á¹‡ajjhÄ• panÄ• dinÄ• adÄ• sakaraá¹‡aniyÄ• men
sabbabandhanÄ• ni mocÄ• penti, taá¹ƒ sandhÄ• ya __ ``sabbasÄ• dhÄ• raá¹‡enÄ• â€™â€™

__sace sayameva paá¹‡á¹‡aá¹ƒ Ä• ropenti, na vaá¹-á¹-atÄ«_ti tÄ• bhujissitthiyo ``mayampi

vaá¹‡á¹‡adÄ• siyohomÄ• â€™â€™ ti attano rakkhaá¹‡atthÄ• ya sayameva rÄ• jÅ«naá¹ƒ dÄ
likhÄ• penti, tÄ• saá¹ƒ puttÄ• pi rÄ• jadÄ• sÄ• va honti, tasmÄ• te pabbÄ• jetuá¹ƒ na vaá¹-á
pabbÄ• jetabbÄ• _ti yattakÄ• tesaá¹ƒ sÄ• mino, tesu ekena adinnepi na pabbÄ• jetabbÄ• .
pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«_ti yassa vihÄ• rassa te Ä• rÄ• mikÄ• dinnÄ• , tasmiá¹ƒ vihÄ• r
phÄ• tikammena dhanÄ• diá¹ƒ katvÄ• bhujisse katvÄ• pabbÄ• jetuá¹ƒvaá¹-á¹-ati. vajirabuc
mahÄ• vagga 97) pana ``devadÄ• siputte vaá¹-á¹-atÄ«tilikhitaá¹ƒ. `Ä• rÄ• mikaÃ±ce pabbÄ•
datvÄ• pabbÄ• jetabbaâ€™ nti vuttaá¹ƒ. mahÄ• paccarivÄ• dassa ayamidha adhippÄ• yo,
demÄ• â€™ ti dinnattÄ• na te tesaá¹ƒ dÄ• sÄ• , `Ä• rÄ• miko ca neva dÄ• so na bhujissoâ€
dÄ• sotilikhitaá¹ƒ. takkÄ• siÃ±canaá¹ƒ sÄ«haá¸·adÄ«pe cÄ• rittaá¹ƒ, te ca pabbÄ• jetabbÄ•
nissÄ• mikaá¹ƒ dÄ• saá¹ƒ attanÄ• pi bhujissaá¹ƒ kÄ• tuá¹ƒ labhatÄ«â€™â€™ ti vuttaá¹ƒ.

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 97) pana __ ``takkaá¹ƒ sÄ«se Ä• sittakasa
adÄ• se karontÄ• takkena sÄ«saá¹ƒ dhovitvÄ• adÄ• saá¹ƒ karonti, evaá¹ƒ Ä• rÄ• mikavac
teti adhippÄ• yo. `takkÄ• siÃ±canaá¹ƒ pana sÄ«haá¸·adÄ«pe cÄ• rittaâ€™ nti \Ne I 177/ vac
pabbÄ• jetabboti vutta_nti kappiyavacanena dinnepi \Be I 234/saá¹…ghassa Ä• rÄ• mikadÄ
nti vuttaá¹ƒ. vimativinodaniyampi (vi0vi0 á¹-Ä«0 mahÄ• vagga II 97) __ ``takkaá¹ƒ sÄ«se Ä•
hontÄ«_ti kesucijanapadesu adÄ• se karontÄ• takkaá¹ƒ sÄ«se Ä• siÃ±canti, tena kira te ad
Ä• rÄ• mikavacanena dinnampÄ«ti adhippÄ• yo. tathÄ• dinnepi saá¹…ghassa Ä• rÄ• mikad
pabbÄ• jetabboâ€™ _ti vuttaá¹ƒ. __ `tÄ• vakÄ• liko nÄ• maâ€™ _ti vuttattÄ• kÄ• laparicche
gahetukÄ• matÄ• ya vÄ• dinnaá¹ƒ sabbaá¹ƒ tÄ• vakÄ• likamevÄ• tigahetabbaá¹ƒ. __nissÄ
sÄ• mikulaá¹ƒ aÃ±Ã±Ä• tikaá¹ƒ maraá¹‡ena parikkhÄ«á¹‡aá¹ƒ, na koci tassa dÄ• yÄ• do, s
nivÄ• sagÄ• mavÄ• sÄ«hi vÄ• issarehivÄ• bhujisso katova pabbÄ• jetabbo. devadÄ• sÄ• p
dese rÄ• jadÄ• sÄ• honti, katthaci vihÄ• radÄ• sÄ• vÄ• , tasmÄ• pabbÄ• jetuá¹ƒ na vaá¹-á

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 97) pana __ ``nissÄ• mikadÄ• so_ nÄ• ma
matÄ• honti, na koci tassa pariggÄ• hako, sopi pabbÄ• jetuá¹ƒna vaá¹-á¹-ati, taá¹ƒ pana att
kÄ• tuá¹ƒ vaá¹-á¹-ati. ye vÄ• pana tasmiá¹ƒ raá¹-á¹-he sÄ• mino, tehipi kÄ• rÄ• petuá¹ƒ vaá
`devadÄ• siputtaá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«â€™ ti tÄ«supi gaá¹‡á¹-hipadesuvuttaá¹ƒ.
attano sÄ• mike disvÄ• palÄ• yantassa Ä• patti natthÄ«â€™ tivadantÄ«â€™â€™ ti vuttaá¹
``dÄ• sampi pabbÄ• jetvÄ• sÄ• mike disvÄ• paá¹-icchÄ• danatthaá¹ƒ apanento padavÄ• re
kÄ• retabbo, dÄ• sassa panapalÄ• yato anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ.

<132> hatthacchinnakÄ• divatthÅ«su __kaá¹‡á¹‡amÅ«le_ti sakalassa kaá¹‡á¹‡assa chedaa
__kaá¹‡á¹‡asakkhalikÄ• yÄ• _ti kaá¹‡á¹‡acÅ«á¸·ikÄ• ya \Be I 235/. __yassa pana kaá¹‡á¹‡
kuá¹‡á¸• alÄ• diá¹-hapanachiddaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``taÃ±hi saá¹…ghaá¹-á¹-anakkha
__ajapadake_tiajapadanÄ• sikaá¹-á¹-hikoá¹-iyaá¹ƒ. tato hi uddhaá¹ƒ na vicchindituá¹ƒ sakkÄ
__sandhetu_ntiavirÅ«pasaá¹‡á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, virÅ«paá¹ƒ pana parisadÅ

__khujjasarÄ«ro_ti vaá¹…kasarÄ«ro. brahmuno viya ujukaá¹ƒ gattaá¹ƒ sarÄ«raá¹ƒ yassa so
_bhagavÄ• . __avaseso satto_ti iminÄ• lakkhaá¹‡ena rahitasatto. etena á¹-hapetvÄ• mahÄ
\Ne I 178/ itare sattÄ• khujjapakkhikÄ• ti dasseti. yebhuyyena hi sattÄ• khandhekaá¹-iyaá¹
á¹-hÄ• nesu namanti, te kaá¹-iyaá¹ƒ namantÄ• pacchato namanti, dvÄ«suá¹-hÄ• nesu nam
dÄ«ghasarÄ«rÄ• pana ekena passena vaá¹…kÄ• honti, eke mukhaá¹ƒunnÄ• metvÄ• nak
caranti, eke appamaá¹ƒsalohitÄ• sÅ«lasadisÄ• honti, eke purato pabbhÄ• rÄ• honti, pave
__parivaá¹-umo_ti samantato vaá¹-á¹-akÄ• yo. etena evarÅ«pÄ• eva vÄ• manakÄ• na vaá

<133> __aá¹-á¹-hisirÄ• cammasarÄ«ro_ti aá¹-á¹-hisirÄ• cammamattasarÄ«ro. __kÅ«á¹-akÅ
anekesuá¹-hÄ• nesu piá¹‡á¸• itamaá¹ƒsataá¹ƒ dassetuá¹ƒ Ä• meá¸• itaá¹ƒ kataá¹ƒ. tenÄ• h
``tÄ• laphalapiá¹‡á¸• isadisenÄ• â€™â€™ _ti. tÄ• laphalÄ• naá¹ƒ maÃ±jarÄ« __piá¹‡á¸• i_
sÄ«senÄ• _ti cetiyathÅ«pikÄ• viya kamena kisena sÄ«sena. mahÄ• veá¸·upabbaá¹ƒ viya Ä
pariyosÄ• nÄ• avisamathÅ«lena sÄ«sena samannÄ• gato __nÄ• á¸·isÄ«so_ nÄ• ma. __kap
dvidhÄ• bhinnasÄ«so. __ ``kaá¹‡á¹‡ikakeso vÄ• â€™â€™ _ti imassa vivaraá¹‡aá¹ƒ __ ``pÅ
makkaá¹-asseva nalÄ• á¹-epi kesÄ• naá¹ƒ uá¹-á¹-hitabhÄ• vaá¹ƒ sandhÄ• yÄ• ha __ ``sÄ«s

__makkaá¹-abhamuko_ti \Be I 236/ nalÄ• á¹-alomehi avibhattalomabhamuko. __akkhicakke
__kekaro_ti tiriyaá¹ƒ passanako. __udakatÄ• rakÄ• _ti olokentÄ• naá¹ƒudake paá¹-ibimbika
udakabubbuá¸·anti keci. __akkhitÄ• rakÄ• _ti abhimukheá¹-hitÄ• naá¹ƒ chÄ• yÄ• . akkhibha
__atipiá¹…galakkhi_ majjÄ• rakkhi. __madhupiá¹…gala_ntimadhuvaá¹‡á¹‡apiá¹…galaá¹ƒ. _
__pakhuma_-saddo akkhidalalomesu niruá¸·ho, tadabhÄ• vÄ• nippakhumakkhi. __akkhipÄ
akkhidalapariyantesu pÅ«titÄ• pajjanarogena.

__cipiá¹-anÄ• siko_ti anunnatanÄ• siko. __paá¹-aá¹…gamaá¹‡á¸• Å«ko_ nÄ• ma mahÄ• mu
__bhinnamukho_tiupakkamukhapariyosÄ• no, sabbadÄ• vivaá¹-amukho vÄ• . __vaá¹…kan
apakkammaá¹-hitaheá¹-á¹-himahanukaá¹-á¹-hiko. __oá¹-á¹-hacchinnako_ti ubhosu oá¹-á¹-he
jÄ• tiyÄ• vÄ• pacchÄ• vÄ• satthÄ• dinÄ• apanÄ«tamaá¹ƒsena oá¹-á¹-hena samannÄ• ga
niccapaggharitalÄ• lÄ• mukho.

__bhinnagalo_ti avanatagalo. __bhinnauro_ti atininnauramajjho. evaá¹ƒ __bhinnapiá¹-á¹-hÄ
__sabbaÃ±ceta_nti \Ne I 179/ ``kacchugattoâ€™â€™ tiÄ• diá¹ƒ sandhÄ• ya vuttaá¹ƒ. ettha
kuá¹-á¹-hÄ• dÄ«suvutto evÄ• ti Ä• ha __ ``vinicchayoâ€™â€™ _tiÄ• di.

__vÄ• taá¹‡á¸• iko_ti aá¹‡á¸• akesu vuddhirogena samannÄ• gato, aá¹‡á¸• avÄ• tarogena
uddhutabÄ«jaá¹‡á¸• akosenasamannÄ• gato vÄ• . yassa nivÄ• sanena paá¹-icchannampi u
pabbÄ• jetabbo. __vikaá¹-o_ti tiriyaá¹ƒ gamanapÄ• dehi samannÄ• gato, yassa caá¹…kama
nigacchanti. __saá¹…ghaá¹-á¹-o_ti gacchato parivattanapÄ• dehi samannÄ• gato, yassa ca
pavisanti. __mahÄ• jaá¹…gho_ti thÅ«lajaá¹…gho. __mahÄ• pÄ• do_ti mahantena pÄ• data

__pÄ• davemajjhe_ti piá¹-á¹-hipÄ• davemajjhe. etena aggapÄ• do ca paá¹‡hi ca sadisÄ• vÄ

<134> __majjhe saá¹ƒkuá¹-itapÄ• dattÄ• _ti kuá¹‡á¹-hapÄ• datÄ• ya kÄ• raá¹‡aá¹ƒ dasseti,
saá¹ƒkuá¹-itapÄ• dattÄ• _tikuá¹‡á¹-hapÄ• datÄ• ya. kuá¹‡á¹-hapÄ• dasseva caá¹…kamana
``piá¹-á¹-hipÄ• daggena caá¹…kamantoâ€™â€™ _ti. __ ``pÄ• dassa bÄ• hirantenÄ• â€™â€
``abbhantarantenÄ• â€™â€™ _ti ca idaá¹ƒ pÄ• datalassa ubhohipariyantehi caá¹…kamana

__mammana_nti khalitavacanaá¹ƒ, yo ekamevakkharaá¹ƒ catupaÃ±cakkhattuá¹ƒ vadati, tas
á¹-hÄ• nakaraá¹‡avisuddhiyÄ• abhÄ• vena aphuá¹-á¹-hakkharavacanaá¹ƒ. vacanÄ• nukara
tivutto. yo ca karaá¹‡asampannopi ekamevakkharaá¹ƒ hikkÄ• rabahuso vadati, sopi idheva
pana taá¹ƒ niggahetvÄ• pi anÄ• meá¸• itakkharameva sithilaá¹ƒ siliá¹-á¹-havacanaá¹ƒ vattua
pabbÄ• jetabbo. __Ä• pattito na muccantÄ«_ti Ã±atvÄ• karontÄ• va na muccanti. jÄ«vitanta
kÄ• yasÄ• maggiá¹ƒ dentassa anÄ• patti.

<135> abhabbapuggalakathÄ• su ``yo kÄ• á¸·apakkhe itthÄ« hoti, juá¹‡hapakkhe puriso,
ayaá¹ƒ __pakkhapaá¹‡á¸• akoâ€™â€™ _ti keci vadanti. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``kÄ• á
juá¹‡hapakkhe panassa pariá¸·Ä• ho vÅ«pasammatÄ«â€™â€™ ti apaá¹‡á¸• akapakkhe pa
vuttattÄ• paá¹‡á¸• akapakkhe ussannapariá¸·Ä• hatÄ• paá¹‡á¸• akabhÄ• vÄ• pattÄ«ti viÃ±
yuttataraá¹ƒgahetabbaá¹ƒ. itthibhÄ• vo pumbhÄ• vo vÄ• natthi etassÄ• ti __abhÄ• vako_. _
pabbajjÄ• vÄ• ritÄ• _ti ettha apaá¹‡á¸• akapakkhe pabbÄ• jetvÄ• paá¹‡á¸• akapakkhe nÄ•
gaá¹‡á¹-hipadesu vuttaá¹ƒ. keci pana ``apaá¹‡á¸• akapakkhe \Be I 238/ \Ne I 180/ pabbajito
pÄ• puá¹‡Ä• ti, na nÄ• setabboâ€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. paá¹‡á¸• ak
kilesakkhayÄ• sambhavato, khÄ«á¹‡akilesassa ca paá¹‡á¸• akabhÄ• vÄ• nÄ• paaÄ• to.
ahetukapaá¹-isandhikathÄ• yaÃ±hiavisesena paá¹‡á¸• akassa ahetukapaá¹-isandhitÄ• vutt
Ä• sittausÅ«yapakkhapaá¹‡á¸• akÄ• naÃ±ca paá¹-isandhitopaá¹-á¹-hÄ• yeva paá¹‡á¸• akab
vadanti. teneva ahetukapaá¹-isandhiniddesejaccandhabadhirÄ• dayo viya paá¹‡á¸• ako jÄ•
niddiá¹-á¹-ho. catutthapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yaÃ±ca (Sp (to Vin III) II 233) abhabb
paá¹‡á¸• akatiracchÄ• nagataubhatobyaÃ±janakÄ• tayovatthuvipannÄ• ahetukapaá¹-isand
avÄ• rito, maggo pana vÄ• ritoti avisesatovuttanti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• va

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 109) pana paá¹‡á¸• akavatthusmiá¹ƒ
Ä• sittausÅ«yapakkhapaá¹‡á¸• akÄ• tayopi purisabhÄ• valiá¹…gÄ• diyuttÄ• ahetukapaá¹-is
kilesapariyuá¹-á¹-hÄ• nassabalavatÄ• ya napuá¹ƒsakapaá¹‡á¸• akasadisattÄ• ``paá¹‡á¸• a
Ä• sittausÅ«yapaá¹‡á¸• akÄ• naá¹ƒdvinnaá¹ƒ kilesapariyuá¹-á¹-hÄ• naá¹ƒ yonisomanasikÄ•
nivÄ• retumpisakkÄ• , tena te pabbÄ• jetabbÄ• ti vuttÄ• . pakkhapaá¹‡á¸• akassa pana kÄ•
viyakilesapariá¸·Ä• ho avattharanto Ä• gacchati, vÄ«tikkamaá¹ƒ patvÄ• eva ca nivattati, tas
na pabbÄ• jetabboti vutto, tadetaá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``yassa paresaâ€™â€™ _
__Ä• sittassÄ• _ti mukhe Ä• sittassa attanopi asucimuccanena pariá¸·Ä• hovÅ«pasammati.

usÅ«yÄ• ya vasena attano sevetukÄ• matÄ• rÄ• ge uppanneasucimuttiyÄ• pariá¸·Ä• ho vÅ

__ ``bÄ«jÄ• ni_ \Be I 239/ __apanÄ«tÄ• nÄ«â€™â€™ _ti vuttattÄ• bÄ«jesu á¹-hitesu nimitta
paá¹‡á¸• ako na hoti. bhikkhunopi anÄ• bÄ• dhapaccayÄ• tadapanayane thullaccayameva,
pana apanÄ«tesu aá¹…gajÄ• tampi rÄ• gena kammaniyaá¹ƒ na hoti, pumabhÄ• vovigaccha
upasampadÄ• pi vigacchati, kilesapariá¸·Ä• hopi dunnivÄ• ravÄ«tikkamohoti napuá¹ƒsakapa
Ä«diso upasampannopi nÄ• setabboti vadanti. yadi evaá¹ƒ kasmÄ• bÄ«juddharaá¹‡e pÄ• r
ettha tÄ• va keci vadanti ``paÃ±Ã±attamevetaá¹ƒ bhagavatÄ• `paá¹‡á¸• ako bhikkhave anu
upasampÄ• detabbo, upasampannonÄ• setabboâ€™ ti vuttattÄ• â€™â€™ ti. keci \Ne I 181
bÄ«juddharaá¹‡akkhaá¹‡e paá¹‡á¸• ako na hoti, tasmÄ• tasmiá¹ƒ khaá¹‡e pÄ• rÄ• jikaá¹ƒ
pana so uddhaá¹-abÄ«jo bhikkhu aparenasamayena vuttanayena paá¹‡á¸• akattaá¹ƒ Ä• paj
upasampadÄ• ya avatthu, tatoeva cassa upasampadÄ• vigacchati, tasmÄ• esa paá¹‡á¸• a
paá¹-á¹-hÄ• ya jÄ• tiyÄ• napuá¹ƒsakapaá¹‡á¸• akenasaddhiá¹ƒ yojetvÄ• `upasampanno nA
vutto, na tato pubbe. ayaÃ±cakiÃ±cÄ• pi sahetuko, bhÄ• vakkhayena panassa ahetukasadis
uppajjatÄ«â€™â€™ tivadanti. apare pana ``pabbajjato pubbe upakkamena paá¹‡á¸• akabhA
`upasampannonÄ• setabboâ€™ ti vuttaá¹ƒ, upasampannassa pana pacchÄ• upakkamena
vigacchatÄ«â€™â€™ ti, taá¹ƒ na yuttaá¹ƒ. yadaggena hi pabbajjato pubbe upakkamena ab
pacchÄ• pihotÄ«ti vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

itthattÄ• di bhÄ• vo natthi etassÄ• ti __abhÄ• vako. pabbajjÄ• na vÄ• ritÄ• _ti ettha
__pabbajjÄ• _ggahaá¹‡enevaupasampadÄ• pi gahitÄ• . tenÄ• ha ``yassa cettha pabbajjÄ•
__tasmiá¹ƒ_ \Be I 240/yevassa __pakkhe pabbajjÄ• vÄ• ritÄ• _ti ettha pana apaá¹‡á¸• akap
pabbajjÄ• mattamevalabhati, upasampadÄ• pana tadÄ• pi na vaá¹-á¹-ati, paá¹‡á¸• akapakk
liá¹…ganÄ• sanÄ• ya nÄ• setabbotiveditabbanti vuttaá¹ƒ.

<136> __ubhatobyaÃ±janamassa atthÄ«ti ubhatobyaÃ±janako_ti iminÄ•
asamÄ• nÄ• dhikaraá¹‡avisayobÄ• hiratthasamÄ• soyaá¹ƒ, purimapade ca vibhattialopoti d
cetthapurisanimittaá¹ƒ itthinimittaÃ±ca adhippetaá¹ƒ. atha ubhatobyaÃ±janakassa ekameva
dveti? ekameva hoti, na dve. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``yassa itthindriyaá¹ƒuppajjati,
purisindriyaá¹ƒ uppajjatÄ«ti, no. yassa vÄ• pana purisindriyaá¹ƒ uppajjati, tassa itthindriyaá
noâ€™â€™ ti (Yam III indriyayamaka.188) ekasmiá¹ƒ santÄ• neindriyabhÅ«tabhÄ• vadvaya
paá¹-isedhitattÄ• , taÃ±ca kho itthiubhatobyaÃ±janakassaitthindriyaá¹ƒ, purisaubhatobyaÃ±j
purisindriyanti. yadi evaá¹ƒ dutiyabyaÃ±janassaabhÄ• vo Ä• pajjati indriyaÃ±hi byaÃ±janass
vuttaá¹ƒ, taÃ±ca tassa natthÄ«ti? vuccate --- na tassa indriyaá¹ƒ dutiyabyaÃ±janakÄ• raá¹‡a
abhÄ• vato. itthiubhatobyaÃ±janakassahi yadÄ• itthiyÄ• rÄ• gacittaá¹ƒ uppajjati, tadÄ• pu
pÄ• kaá¹-aá¹ƒ hoti, itthibyaÃ±janaá¹ƒpaá¹-icchannaá¹ƒ guá¸·haá¹ƒ hoti, tathÄ• \Ne I 182/ ita
yadi ca tesaá¹ƒ indriyaá¹ƒ dutiyabyaÃ±janakÄ• raá¹‡aá¹ƒbhaveyya, sadÄ• pi byaÃ±janadva
pana tiá¹-á¹-hati, tasmÄ• veditabbametaá¹ƒ ``na tassa taá¹ƒbyaÃ±janakÄ• raá¹‡aá¹ƒ, kamm

rÄ• gacittamevettha kÄ• raá¹‡aâ€™â€™ nti. yasmÄ• cassa ekamevaindriyaá¹ƒ hoti, tasmÄ
sayampi gabbhaá¹ƒ gaá¹‡hÄ• ti, parampi gaá¹‡hÄ• peti. purisaubhatobyaÃ±janako paraá¹ƒ
na gaá¹‡hÄ• tÄ«ti sÄ• ratthadÄ«paniyaá¹ƒ (sÄ• rattha0á¹-Ä«0 mahÄ• vagga III 116) Ä• gata

vimativinodaniyaá¹ƒ \Be I 241/ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 116) pana ---
__itthiubhatobyaÃ±janako_tiitthindriyayutto, itaro pana purisindriyayutto. ekassa hi bhÄ• vac
uppajjatiyamake (Yam III indriyayamaka.188) paá¹-ikkhittattÄ• . dutiyabyaÃ±janaá¹ƒ pana ka
akusalacittenevabhÄ• varahitaá¹ƒ uppajjati. pakatitthipurisÄ• nampi kammameva byaÃ±jana
kÄ• raá¹‡aá¹ƒ, na bhÄ• vo tassa kenaci paccayena paccayattassa paá¹-á¹-hÄ• ne avuttattÄ
bhÄ• vasahitÄ• naá¹ƒyevabyaÃ±janaliá¹…gÄ• naá¹ƒ pavattadassanatthaá¹ƒ aá¹-á¹-hakathÄ
``itthindriyaá¹ƒ paá¹-iccaitthiliá¹…gÄ• dÄ«nÄ«â€™â€™ tiÄ• dinÄ• indriyassa byaÃ±janakÄ•
idha pana akusalabalenaindriyaá¹ƒ vinÄ• pi byaÃ±janaá¹ƒ uppajjatÄ«ti veditabbaá¹ƒ. ubhinn
ubhatobyaÃ±janakÄ• naá¹ƒ. yadÄ• itthiyÄ• rÄ• go uppajjati, tadÄ• purisabyaÃ±janaá¹ƒ pÄ
paá¹-icchannaá¹ƒ. yadÄ• purise rÄ• go uppajjati, tadÄ• itthibyaÃ±janaá¹ƒ pÄ• kaá¹-aá¹ƒ ho
paá¹-icchannantiÄ• gataá¹ƒ.

<137> theyyÄ• ya saá¹ƒvÄ• so etassÄ• ti __theyyasaá¹ƒvÄ• sako_. so ca na saá¹ƒvÄ• sam
thenakoidhÄ• dhippeto, atha kho liá¹…gassa tadubhayassa ca thenakopÄ«ti Ä• ha __ ``tayo
theyyasaá¹ƒvÄ• sakÄ• â€™â€™ _tiÄ• di. __na yathÄ• vuá¸• á¸• haá¹ƒ vandanaá¹ƒ sÄ• diya
bhikkhÅ«naá¹ƒ vÄ• sÄ• maá¹‡erÄ• naá¹ƒ vÄ• vandanaá¹ƒna sÄ• diyati. __yathÄ• vuá¸• á¸
attanÄ• musÄ• vÄ• daá¹ƒ katvÄ• dassitavassÄ• nurÅ«paá¹ƒyathÄ• vuá¸• á¸• haá¹ƒ vanda
__bhikkhuvassagaá¹‡anÄ• diko_ti iminÄ• na ekakammÄ• dikovaidha saá¹ƒvÄ• so nÄ• mÄ•

<138> __rÄ• ja ... pe ... bhayenÄ• _ti ettha __bhaya_-saddo paccekaá¹ƒ yojetabbo
``rÄ• jabhayenadubbhikkhabhayenÄ• â€™â€™ tiÄ• dinÄ• . __saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• s
suddhamÄ• naso_tirÄ• jabhayÄ• dÄ«hi \Be I 242/ gahitaliá¹…gatÄ• ya \Ne I 183/ so suddha
nÄ• dhivÄ• setÄ«tiattho. yo hi rÄ• jabhayÄ• diá¹ƒ vinÄ• kevalaá¹ƒ bhikkhÅ« vaÃ±cetvÄ• te
saá¹ƒvasitukÄ• matÄ• yaliá¹…gaá¹ƒ gaá¹‡hÄ• ti, so asuddhacittatÄ• ya liá¹…gaggahaá¹‡en
hoti. ayaá¹ƒ pana tÄ• disena asuddhacittena bhikkhÅ« vaÃ±cetukÄ• matÄ• ya abhÄ• vato y
nÄ• dhivÄ• seti, tÄ• va theyyasaá¹ƒvÄ• sako nÄ• ma na hoti. teneva ``rÄ• jabhayÄ• dÄ«hi g
`gihÄ«maá¹ƒ samaá¹‡oti jÄ• nantÅ«â€™ ti vaÃ±canacitte satipi bhikkhÅ«naá¹ƒ vaÃ±cetukÄ
jÄ• toâ€™â€™ ti tÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ. keci pana ``vÅ«pasantabhayatÄ• idha
tivadanti, evaÃ±ca sati so vÅ«pasantabhayo yÄ• va saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, tÄ• va
hotÄ«ti ayamattho viÃ±Ã±Ä• yati. imasmiÃ±ca atthe viÃ±Ã±Ä• yamÄ• ne avÅ«pasantabhay
saá¹ƒvÄ• sasÄ• diyanepitheyyasaá¹ƒvÄ• sako na hotÄ«ti Ä• pajjeyya, na ca aá¹-á¹-hakathÄ
saá¹ƒvÄ• sasÄ• diyanepiatheyyasaá¹ƒvÄ• sakatÄ• dassitÄ• . __sabbapÄ• saá¹‡á¸• iyabha
avÅ«pasantabhayenapisaá¹ƒvÄ• saá¹ƒ asÄ• diyanteneva bhavitabbanti dÄ«peti. teneva tÄ«
vuttaá¹ƒ ``yasmÄ• vihÄ• raá¹ƒ Ä• gantvÄ• saá¹…ghikaá¹ƒ gaá¹‡hantassa saá¹ƒvÄ• saá¹ƒ

tasmÄ• `sabbapÄ• saá¹‡á¸• iyabhattÄ• ni bhuÃ±jantoâ€™ ti idaá¹ƒ vuttaâ€™â€™ nti. tasm
gahitaliá¹…gatÄ• yevetthasuddhacittatÄ• ti gahetabbaá¹ƒ.

__sabbapÄ• saá¹‡á¸• iyabhattÄ• nÄ«_ti sabbasÄ• mayikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ katv
á¹-hapetvÄ• dÄ• tabbabhattÄ• ni. __kÄ• yaparihÄ• riyÄ• nÄ«_ti kÄ• yena pariharitabbÄ• ni.
__abbhuggacchantÄ«_tiabhimukhaá¹ƒ gacchanti. __kammantÄ• nuá¹-á¹-hÄ• nenÄ• _ti kasi
__tadevapattacÄ«varaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gacchatÄ«_ti \Be I 243/ cÄ«varÄ• ni nivÄ•
pattaÃ±ca aá¹ƒsakÅ«á¹-e laggetvÄ• vihÄ• raá¹ƒ gacchati.

__nÄ• pi sayaá¹ƒ jÄ• nÄ• tÄ«_ti ``yo evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hot
kÄ• tuá¹ƒ na labhatÄ«â€™â€™ ti vÄ• ``evaá¹ƒ pabbajito samaá¹‡o nÄ• ma na hotÄ«â€™â
evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«_ti idaá¹ƒ pana nidassanamattaá¹ƒ
__anupasampannakÄ• leyevÄ• _tiiminÄ• upasampannakÄ• le sutvÄ• sacepi nÄ• roceti, th
dÄ«peti.

__sikkhaá¹ƒ_ \Ne I 184/ __appaccakkhÄ• ya ... pe ... theyyasaá¹ƒvÄ• sako na hotÄ«_ti idaá
dinnaliá¹…gassaapariccattattÄ• na liá¹…gatthenako hoti, liá¹…gÄ• nurÅ«passa saá¹ƒvÄ• s
saá¹ƒvÄ• satthenakohotÄ«ti vuttaá¹ƒ. __eko bhikkhu kÄ• sÄ• ye saussÄ• hova odÄ• taá¹ƒ
idameva kÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. parato __ ``sÄ• maá¹‡ero saliá¹…ge á¹-hitoâ€™â
_tiÄ• dinÄ• sÄ• maá¹‡erassa vuttavidhÄ• nesupi atheyyasaá¹ƒvÄ• sapakkhe ayameva nayo
esevanayoâ€™â€™ _ti vuttamevatthaá¹ƒ __ ``sÄ• pi gihibhÄ• vaá¹ƒ patthayamÄ• nÄ• â€™

__sace koci vuá¸• á¸• hapabbajito_ti sÄ• maá¹‡eraá¹ƒ sandhÄ• ya vuttaá¹ƒ. __mahÄ• peá¸
etenagihisantakaá¹ƒ dassitaá¹ƒ. __sÄ• maá¹‡erapaá¹-ipÄ• á¹-iyÄ• ... pe ... theyyasaá¹ƒvÄ•
kiÃ±cÄ• pi theyyasaá¹ƒvÄ• sako na hoti, pÄ• rÄ• jikaá¹ƒ pana Ä• pajjatiyeva. sesametthautt
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 110) vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 110) pana --- theyyÄ• ya liá¹…gaggaha
idhasaá¹ƒvÄ• so evÄ• ti Ä• ha __ ``tayo theyyasaá¹ƒvÄ• sakÄ• â€™â€™ _ti. __na_ \Be I 24
__yathÄ• vuá¸• á¸• haá¹ƒvandana_nti bhikkhÅ«naá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ vÄ• vandanaá
__yathÄ• vuá¸• á¸• haá¹ƒ vandana_ntiattanÄ• musÄ• vÄ• dena dassitavassakkamena bhik
daharasÄ• maá¹‡ero panavuá¸• á¸• hasÄ• maá¹‡erÄ• naá¹ƒ, daharabhikkhÅ« ca vuá¸• á¸•
theyyasaá¹ƒvÄ• sako nahoti. __imasmiá¹ƒ atthe_ti saá¹ƒvÄ• satthenakatthe. __bhikkhuvass
saá¹ƒvÄ• satthenakevuttapÄ• á¹-havasena vuttaá¹ƒ, sayameva pana pabbajitvÄ• sÄ• maá
ubhayatthenakoeva. na kevalaÃ±ca purisova, itthÄ«pi bhikkhÅ«nÄ«su evaá¹ƒ paá¹-ipajjati, t
Ä• dikammikÄ• pi cettha na muccanti. upasampannesu eva paÃ±Ã±attÄ• pattiá¹ƒ paá¹-icca
tenevettha Ä• dikammikopi na mutto.

__rÄ• ja ... pe ... bhayenÄ• _ti ettha __bhaya_-saddo paccekaá¹ƒ yojetabbo. __yÄ• va so su
liá¹…gena bhikkhÅ« vaÃ±cetvÄ• tehi saá¹ƒvasissÄ• mÄ«â€™â€™ ti asuddhacittÄ• bhÄ• v
asuddhacittena liá¹…ge gahitamatte pacchÄ• bhikkhÅ«hi saha saá¹ƒvasatu vÄ• mÄ• vÄ•
pacchÄ• saá¹ƒvasantopi abhabbo hutvÄ• saá¹ƒvasati, tasmÄ• ubhayatthenakopi liá¹…gat
veditabbaá¹ƒ. yo pana rÄ• jÄ• dibhayena suddhacittova liá¹…gaá¹ƒ gahetvÄ• vicaranto \Ne
``bhikkhuvassÄ• ni gaá¹‡etvÄ• jÄ«vassÄ• mÄ«â€™â€™ ti asuddhacittaá¹ƒ uppÄ• deti, so
cittuppÄ• damattenatheyyasaá¹ƒvÄ• sako na hoti suddhacittena gahitaliá¹…gattÄ• . sace pa
santikaá¹ƒgantvÄ• sÄ• maá¹‡eravassagaá¹‡anÄ• diá¹ƒ karoti, tadÄ• saá¹ƒvÄ• satthenako
hotÄ«tidaá¹-á¹-habbaá¹ƒ. yaá¹ƒ pana parato ``saha dhuranikkhepena ayampi theyyasaá¹ƒvÄ
vuttaá¹ƒ, taá¹ƒbhikkhÅ«hi saá¹…gamma saá¹ƒvÄ• sÄ• dhivÄ• sanavasena dhuranikkhepaá
vuttaá¹ƒ __ ``saá¹ƒvÄ• saá¹ƒnÄ• dhivÄ• seti, yÄ• vÄ• â€™â€™ _ti \Be I 245/, tassa tÄ• va t
vuccatÄ«tisambandho daá¹-á¹-habbo. ettha ca corÄ• dibhayaá¹ƒ vinÄ• pi kÄ«á¸·Ä• dhippÄ•
bhikkhÅ«nampisantike pabbajitÄ• layaá¹ƒ dassetvÄ• vandanÄ• diá¹ƒ asÄ• diyantopi ``sobh
pabbajitaliá¹…gaâ€™â€™ ntiÄ• dinÄ• suddhacittena gaá¹‡hantopi theyyasaá¹ƒvÄ• sako na

__sabbapÄ• saá¹‡á¸• iyabhattÄ• nÄ«_ti sabbasÄ• mayikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ katv
idaÃ±ca bhikkhÅ«naÃ±Ã±eva niyamitabhattaggahaá¹‡e saá¹ƒvÄ• sopi sambhaveyyÄ• ti sal
vuttaá¹ƒ. saá¹ƒvÄ• saá¹ƒ pana asÄ• diyitvÄ• abhikkhukavihÄ• rÄ• dÄ«su vihÄ• rabhattÄ• d
theyyasaá¹ƒvÄ• sakona hoti eva. __kammantÄ• nuá¹-á¹-hÄ• nenÄ• _ti kasiÄ• dikammÄ• ka
Ä• dÄ• yÄ• _tibhikkhuliá¹…gavasena sarÄ«rena dhÄ• retvÄ• .

__yo evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«_ti idaá¹ƒ nidassanamattaá¹ƒ
``theyyasaá¹ƒvÄ• sakoâ€™â€™ tipana nÄ• maá¹ƒ ajÄ• nantopi ``evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-
``karonto samaá¹‡o nÄ• ma na hotÄ«â€™â€™ tivÄ• ``yadi Ä• rocessÄ• mi, chaá¸• á¸• ayis
kenaci pabbajjÄ• mena ruhatÄ«â€™â€™ ti jÄ• nÄ• ti, theyyasaá¹ƒvÄ• sako hoti. yo pana p
evaá¹ƒ megahitÄ• â€™â€™ ti saÃ±Ã±Ä« kevalaá¹ƒ antarÄ• attano setavatthanivÄ• sanÄ•
pakÄ• setuá¹ƒlajjanto na katheti, so theyyasaá¹ƒvÄ• sako na hoti. __anupasampannakÄ• le
avadhÄ• raá¹‡ena upasampannakÄ• le theyyasaá¹ƒvÄ• sakalakkhaá¹‡aá¹ƒ Ã±atvÄ• vaÃ±c
theyyasaá¹ƒvÄ• sako na hotÄ«ti dÄ«peti. so hi suddhacittena gahitaliá¹…gattÄ• liá¹…gatth
laddhÅ«pasampadattÄ• tadanuguá¹‡asseva saá¹ƒvÄ• sassa sÄ• ditattÄ• saá¹ƒvÄ• satthe
anupasampanno pana liá¹…gatthenako hoti, saá¹ƒvÄ• sÄ• rahassa liá¹…gassa gahitattÄ•
saá¹ƒvÄ• sasÄ• diyanamattenasaá¹ƒvÄ• satthenako hoti.

__saliá¹…ge_ \Ne I 186/ __á¹-hito_ti saliá¹…gabhÄ• ve á¹-hito. __theyyasaá¹ƒvÄ• sako na h
dinnaliá¹…gassa apariccattattÄ• liá¹…gatthenako na hoti. bhikkhupaá¹-iÃ±Ã±Ä• ya aparicca
saá¹ƒvÄ• satthenakona hoti. yaá¹ƒ pana mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh paá¹-hamapÄ
``liá¹…gÄ• nurÅ«passasaá¹ƒvÄ• sassa sÄ• ditattÄ• nÄ• pi saá¹ƒvÄ• satthenakoâ€™â€™ t
idameva kÄ• raá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. itarathÄ• sÄ• maá¹‡erassÄ• pi bhikkhuvassag

liá¹…gÄ• nurÅ«pasaá¹ƒvÄ• so evasÄ• ditoti saá¹ƒvÄ• satthenakatÄ• na siyÄ• bhikkhÅ«hi
sÄ• dhÄ• raá¹‡attÄ• . yathÄ• cettha bhikkhu, evaá¹ƒ sÄ• maá¹‡eropi pÄ• rÄ• jikaá¹ƒ samÄ
sÄ• maá¹‡erapaá¹-iÃ±Ã±Ä• ya apariccattattÄ• saá¹ƒvÄ• satthenako na hotÄ«ti veditabbo. _
sampaá¹-icchitvÄ• _ti kÄ• sÄ• vadhÄ• raá¹‡edhuraá¹ƒ nikkhipitvÄ• gihibhÄ• vaá¹ƒ sampaá

__sace koci vuá¸• á¸• hapabbajito_ti sÄ• maá¹‡eraá¹ƒ sandhÄ• ya vuttaá¹ƒ. __mahÄ• peá¸
vilÄ«vÄ• dimayesugharadvÄ• resu á¹-hapitesu bhattabhÄ• janavisesesu. etena vihÄ• re bhi
vassagaá¹‡anÄ• dÄ«naá¹ƒakaraá¹‡aá¹ƒ dassetÄ«ti vuttaá¹ƒ.

<139> titthiyapakkantakakathÄ• yaá¹ƒ __tesaá¹ƒ liá¹…ge Ä• dinnamatte titthiyapakkantako
bhavissÄ• mÄ«â€™â€™ ti gatassa liá¹…gaggahaá¹‡eneva tesaá¹ƒ laddhipi gahitÄ• yeva h
pana ``tesaá¹ƒ liá¹…ge Ä• dinnamatte laddhiyÄ• gahitÄ• yapi aggahitÄ• yapititthiyapakkant
vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. na hi ``titthiyo bhavissÄ• mÄ«â€™â€™ tigatassa liá¹…gas
aÃ±Ã±aá¹ƒ laddhiggahaá¹‡aá¹ƒ \Be I 247/ nÄ• ma atthi. liá¹…gasampaá¹-icchanenevahi so
teneva ``vÄ«maá¹ƒsanatthaá¹ƒ kusacÄ«rÄ• dÄ«ni ... pe ... yÄ• vana sampaá¹-icchati, tÄ• va
sampaá¹-icchitamatte titthiyapakkantako hotÄ«â€™â€™ tivuttaá¹ƒ. __naggova Ä• jÄ«vakÄ•
gacchati, padavÄ• re padavÄ• re dukkaá¹-a_nti ``Ä• jÄ«vakobhavissaâ€™â€™ nti asuddha
dukkaá¹-aá¹ƒ vuttaá¹ƒ. naggena hutvÄ• gamanapaccayÄ• pipadavÄ• re dukkaá¹-Ä• na mu
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 110) vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 110) pana --- titthiyapakkantakÄ• dikath
Ä• dinnamatte_ti vÄ«maá¹ƒsÄ• diadhippÄ• yaá¹ƒ vinÄ• ``titthiyo bhavissÄ• mÄ«â€™â€™ t
liá¹…ge kÄ• yena dhÄ• ritamatte. __sayamevÄ• _ti titthiyÄ• naá¹ƒ santikaá¹ƒ agantvÄ• \Ne
saá¹…ghÄ• rÄ• mepi kusacÄ«rÄ• dÄ«ni nivÄ• seti. __Ä• jÄ«vako bhavissanti ... pe ... gacch
santike tesaá¹ƒ pabbajanavidhinÄ• ``Ä• jÄ«vako bhavissÄ• mÄ«â€™â€™ tigacchati. tassa
titthiyabhÄ• vÅ«pagamanaá¹ƒ pati sanniá¹-á¹-hÄ• ne vijjamÄ• nepi ``gantvÄ• bhavissÄ• mÄ
padavÄ• re dukkaá¹-ameva vuttaá¹ƒ. __dukkaá¹-a_nti pÄ• á¸·iyÄ• avuttepi
methunÄ• dÄ«suvuttapubbapayogadukkaá¹-Ä• nulomato vuttaá¹ƒ. etena ca sanniá¹-á¹-hÄ•
sampaá¹-icchitepÄ• rÄ• jikaá¹ƒ, tato purimapayoge thullaccayaÃ±ca vattabbameva. thullacc
nivattantopiÄ• pattiá¹ƒ desÄ• petvÄ• muccati evÄ• ti daá¹-á¹-habbaá¹ƒ. yathÄ• cettha, eva
lohituppÄ• depibhikkhÅ«naá¹ƒ pubbapayogÄ• dÄ«su dukkaá¹-athullaccayapÄ• rÄ• jikÄ• hi
sÄ• sanaviruddhatÄ• yettha Ä• dikammikÄ• nampi anÄ• patti na vuttÄ• . pabbajjÄ• yapi abh
aÃ±Ã±e ca pÄ• rÄ• jikakaá¹‡á¸• e visuá¹ƒ \Be I 248/ sikkhÄ• padena pÄ• rÄ• jikÄ• diá¹ƒ ad
vuttÄ• ti veditabbaá¹ƒ.

__taá¹ƒ laddhÄ«_ti titthiyavese seá¹-á¹-habhÄ• vaggahaá¹‡ameva sandhÄ• ya vuttaá¹ƒ. tes
sassatÄ• diggÄ• haá¹ƒgaá¹‡hantopi liá¹…ge asampaá¹-icchite titthiyapakkantako na hoti, ta
aggahetvÄ• pi ``etesaá¹ƒ vatacariyÄ• sundarÄ• â€™â€™ ti liá¹…gaá¹ƒ sampaá¹-icchanto t

__laddhiyÄ• abhÄ• venÄ• _ti bhikkhubhÄ• ve sÄ• layatÄ• ya titthiyabhÄ• vÅ«pagamanalac
Ä• padÄ• su kusacÄ«rÄ• diá¹ƒ pÄ• rupantassapi naggassa viya anÄ• pattÄ«ti dasseti. __up
kathito_ti ettha saá¹…ghabhedakopi upasampannabhikkhunÄ• va kathito, mÄ• tughÄ• takÄ
anupasampannenÄ• tipi daá¹-á¹-habbanti Ä• gataá¹ƒ.

<140> tiracchÄ• nakathÄ• yaá¹ƒ __ ``yo koci amanussajÄ• tiyo, sabbova imasmiá¹ƒ atthe
tiracchÄ• nagatotiveditabboâ€™â€™ _ti etena eso manussajÄ• tiyo eva bhagavato sÄ• san
upasampajjituá¹ƒvÄ• labhati, na tato aÃ±Ã±eti dÄ«peti. tenÄ• ha bhagavÄ• ``tumhe khotth
aviruá¸·hidhammÄ• imasmiá¹ƒ dhammavinayeâ€™â€™ ti (Vin I 111).

<141> Ä• nantariyakathÄ• yaá¹ƒ tiracchÄ• nÄ• diamanussajÄ• tito manussajÄ• tikÄ• naÃ±Ã
tikkhavisadÄ• honti lokuttaraguá¹‡Ä• viyÄ• ti Ä• ha __ ``manussitthibhÅ«tÄ• janikÄ• mÄ•
manussÄ• naÃ±Ã±eva kusalapavatti tikkhavisadÄ• , evaá¹ƒ akusalapavattipÄ«tiÄ• ha __ ``s
__manussajÄ• tikenevÄ• â€™â€™ _tiÄ• di. atha vÄ• yathÄ• samÄ• najÄ• tiyassa vikopan
vijÄ• tiyassÄ• ti Ä• ha __ ``manussitthibhÅ«tÄ• â€™â€™ _ti. puttasambandhenamÄ• tupitus
dattakittimÄ• divasenapi puttavohÄ• ro loke dissati, so ca kho pariyÄ• yatoti nippariyÄ• yasi
__ ``janikÄ• mÄ• tÄ• â€™â€™ _ti vuttaá¹ƒ. yathÄ• manussattabhÄ• ve á¹-hitasseva kusal
tikkhavisadasÅ«rabhÄ• vÄ• patti yathÄ• taá¹ƒ tiá¹‡á¹‡ampibodhisattÄ• naá¹ƒ bodhittayanib
manussattabhÄ• ve á¹-hitasseva akusaladhammÄ• nampitikkhavisadasÅ«rabhÄ• vÄ• pattÄ
manussajÄ• tikenevÄ• â€™â€™ _ti. __Ä• nantariyenÄ• _tiettha cutianantaraá¹ƒ niraye paá
anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare janakattena niyuttaá¹ƒÄ• nantariyaá¹ƒ, tena. atha v
phalaá¹ƒ anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare niyuttaá¹ƒ, tannibbattanena anantarakara
anantarappayojanaá¹ƒ vÄ• Ä• nantariyaá¹ƒ, tena __Ä• nantariyenamÄ• tughÄ• takakamme
manussabhÅ«to janako pitÄ• sayampimanussajÄ• tikeneva satÄ• saÃ±cicca jÄ«vitÄ• voro
pitughÄ• takakammenapitughÄ• takoâ€™â€™ tiÄ• dinÄ• sabbaá¹ƒ veditabbanti Ä• ha __ `
nayoâ€™â€™ _ti.

parivattitaliá¹…gampi mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• jÄ«vitÄ• voropentassa Ä• nantariyak
hi liá¹…gaparivatte so eva ekakammanibbatto bhavaá¹…gappabandho jÄ«vitappabandho, n
manusso tiracchÄ• nabhÅ«taá¹ƒ pitaraá¹ƒ vÄ• mÄ• taraá¹ƒ vÄ• , sayaá¹ƒ vÄ• tiracchÄ• na
tiracchÄ• noyeva vÄ• tiracchÄ• nabhÅ«taá¹ƒ jÄ«vitÄ• voropeti, tassa kammaá¹ƒ Ä• nantar
pana hoti, Ä• nantariyaá¹ƒ Ä• hacceva tiá¹-á¹-hati. eá¸·akacatukkaá¹ƒ saá¹…gÄ• macatukka
kathetabbaá¹ƒ. ``eá¸·akaá¹ƒ mÄ• remÄ«â€™â€™ ti abhisandhinÄ• pi hi eá¸·akaá¹-á¹-hÄ• n
manussabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• mÄ• rento Ä• nantariyaá¹ƒ \Be I 250/ph
Ä• nantariyavatthuno vikopitattÄ• . eá¸·akÄ• bhisandhinÄ• , pana mÄ• tÄ• pitiabhisandhinÄ
Ä• nantariyaá¹ƒ na phusati Ä• nantariyavatthunoabhÄ• vato. mÄ• tÄ• pitiabhisandhinÄ• mÄ
phussateva. esa nayo itarasmimpicatukkadvaye. yathÄ• ca mÄ• tÄ• pitÅ«su, evaá¹ƒ arahan
veditabbÄ• ni. sabbattha hi purimaá¹ƒ abhisandhicittaá¹ƒ appamÄ• á¹‡aá¹ƒ, vadhakacittaá¹

tadÄ• rammaá¹‡ajÄ«vitindriyaÃ±capamÄ• á¹‡aá¹ƒ. katÄ• nantariyakammo ca ``tassa kamm
paá¹-ibÄ• hessÄ• mÄ«â€™â€™ ti sakalacakkavÄ• á¸·aá¹ƒmahÄ• cetiyappamÄ• á¹‡ehi kaÃ
sakalacakkavÄ• á¸·aá¹ƒ pÅ«retvÄ• nisinnassabhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ \Ne
bhagavato saá¹…ghÄ• á¹-ikaá¹‡á¹‡aá¹ƒ amuÃ±canto vicaritvÄ• pikÄ• yassa bhedÄ• niraya
na labhati. pitughÄ• take __vesiyÄ• putto_tiupalakkhaá¹‡amattaá¹ƒ, kulitthiyÄ• aticÄ• riniy
pitaraá¹ƒ ajÄ• nitvÄ• ghÄ• ntentopipitughÄ• takova hoti.

arahantaghÄ• takakamme __avasesa_nti anÄ• gÄ• miÄ• dikaá¹ƒ. ayamettha saá¹…khepo,
panatatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• to gahetabbo.

__ ``duá¹-á¹-hacittenÄ• â€™â€™ _ti vuttamevatthaá¹ƒ vibhÄ• veti __ ``vadhakacittenÄ• â€™
vadhakacetanÄ• yahi dÅ«sitaá¹ƒ cittaá¹ƒ idha duá¹-á¹-hacittaá¹ƒ nÄ• ma. __lohitaá¹ƒ uppÄ•
tathÄ• gatassa abhejjakÄ• yatÄ• yaparÅ«pakkamena cammacchedaá¹ƒ katvÄ• lohitapaggh
sarÄ«rassa pana antoyevaekasmiá¹ƒ á¹-hÄ• ne lohitaá¹ƒ samosarati, Ä• ghÄ• tena pakuppa
devadattenapaviddhasilato bhijjitvÄ• gatÄ• sakkhalikÄ• pi tathÄ• gatassa pÄ• dantaá¹ƒ pa
pahaá¹-oviya \Be I 251/ pÄ• do antolohitoyeva ahosi. jÄ«vako pana tathÄ• gatassa ruciyÄ• s
chinditvÄ• tamhÄ• á¹-hÄ• nÄ• duá¹-á¹-halohitaá¹ƒ nÄ«haritvÄ• phÄ• sumakÄ• si, tenassa
tenÄ• ha __ ``jÄ«vako viyÄ• â€™â€™ _tiÄ• di.

atha ye parinibbute tathÄ• gate cetiyaá¹ƒ bhindanti, bodhiá¹ƒ chindanti, dhÄ• tumhi upakkar
hotÄ«ti? bhÄ• riyaá¹ƒ kammaá¹ƒ hoti Ä• nantariyasadisaá¹ƒ. sadhÄ• tukaá¹ƒ pana thÅ«paá
bÄ• dhamÄ• naá¹ƒ bodhisÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. sacepi tattha nilÄ«nÄ• sakuá¹‡
pÄ• tenti, chindituá¹ƒ vaá¹-á¹-atiyeva. paribhogacetiyato hi sarÄ«racetiyaá¹ƒgarutaraá¹ƒ. cet
bhinditvÄ• gacchante bodhimÅ«lepi chinditvÄ• harituá¹ƒ vaá¹-á¹-ati. yÄ• pana bodhisÄ• kl
bÄ• dhati, taá¹ƒ geharakkhaá¹‡atthaá¹ƒ chindituá¹ƒ na labhati. bodhiatthÄ• yahi gehaá¹ƒ, na
Ä• sanagharepi eseva nayo. yasmiá¹ƒ pana Ä• sanaghare dhÄ• tunihitÄ• hoti, tassa rakkha
sÄ• khaá¹ƒ chindituá¹ƒ vaá¹-á¹-ati. bodhijagganatthaá¹ƒ ojoharaá¹‡asÄ• khaá¹ƒvÄ• pÅ«tiá¹
chindituá¹ƒ vaá¹-á¹-atiyeva, satthu rÅ«pakÄ• yapaá¹-ijaggane viya puÃ±Ã±ampi hoti.

saá¹…ghabhede __catunnaá¹ƒ kammÄ• na_nti apalokanÄ• dÄ«naá¹ƒ catunnaá¹ƒ kammÄ•
saá¹…ghabhedako_tipakatattaá¹ƒ bhikkhuá¹ƒ \Ne I 190/ sandhÄ• ya vuttaá¹ƒ. pubbe eva pÅ
vÄ• vatthÄ• didosenavipannupasampado vÄ• saá¹…ghaá¹ƒ bhindantopi Ä• nantariyaá¹ƒ n
bhinnova hoti, pabbajjÄ• cassa na vÄ• ritÄ• ti daá¹-á¹-habbaá¹ƒ.

bhikkhunÄ«dÅ«sane __icchamÄ• na_nti odÄ• tavatthavasanaá¹ƒ icchamÄ• naá¹ƒ. tenevÄ•
``gihibhÄ• vesampaá¹-icchitamatteyevÄ• â€™â€™ _ti. neva pabbajjÄ• \Be I 252/ atthÄ«ti y
capaá¹-ikkhitte abhabbe ca puggale Ã±atvÄ• pabbÄ• jeti, upasampÄ• deti vÄ• , dukkaá¹-aá
anÄ• pattÄ«ti veditabbaá¹ƒ.

<142> gabbhamÄ• sehi saddhiá¹ƒ vÄ«sati vassÄ• ni assÄ• ti __gabbhavÄ«so_. __hÄ• yana
adhikesu uttari hÄ• yanaá¹ƒ, Å«nesu vaá¸• á¸• hananti veditabbaá¹ƒ. __ekÅ«navÄ«sativass
mÄ• tukucchismiá¹ƒ vasitvÄ• mahÄ• pavÄ• raá¹‡Ä• ya jÄ• takÄ• lato paá¹-á¹-hÄ• ya ekÅ«
__pÄ• á¹-ipadadivase_ti pacchimikÄ• ya vassÅ«pagamanadivase. ``tiá¹ƒsarattidivo mÄ• soâ
c 8.43; Vibh 1023) vacanato __ ``cattÄ• ro mÄ• sÄ• parihÄ• yantÄ«â€™â€™ _ti vuttaá¹ƒ. _
ukkaá¸• á¸• hantÄ«_ti vassaá¹ƒ uddhaá¹ƒ kaá¸• á¸• hanti, tatiyasaá¹ƒvacchare ekamÄ• sas
mÄ• sapariccajanavasenavassaá¹ƒ uddhaá¹ƒ kaá¸• á¸• hantÄ«ti attho, tasmÄ• tatiyo saá¹ƒ
hoti. saá¹ƒvaccharassapana dvÄ• dasamÄ• sikattÄ• aá¹-á¹-hÄ• rasasu vassesu adhikamÄ•
mÄ• sÄ• vaá¸• á¸• hantÄ«â€™â€™ _tivuttaá¹ƒ. __tato_ti chamÄ• sato. __nikkaá¹…khÄ• h
saddhiá¹ƒ paripuá¹‡á¹‡avÄ«sativassattÄ• nibbematikÄ• hutvÄ• . yaá¹ƒ pana vuttaá¹ƒ tÄ«su
``aá¹-á¹-hÄ• rasannaá¹ƒyeva vassÄ• naá¹ƒadhikamÄ• se gahetvÄ• gaá¹‡itattÄ• sesavassa
honti, tÄ• ni adhikadivasÄ• nisandhÄ• ya `nikkaá¹…khÄ• hutvÄ• â€™ ti vuttaâ€™â€™ nti,
dvÄ«su vassesu adhikadivasÄ• ninÄ• ma visuá¹ƒ upalabbhanti tatiye vasse vassukkaá¸• á¸
pariccatteyeva atirekamÄ• sasambhavato, tasmÄ• dvÄ«su vassesu atirekadivasÄ• ni visuá

``te dve mÄ• se gahetvÄ• vÄ«sati vassÄ• ni paripuá¹‡á¹‡Ä• ni hontÄ«â€™â€™ ti kasmÄ•
ekÅ«navÄ«sativassamhica puna aparasmiá¹ƒ \Be I 253/ vasse pakkhitte vÄ«sati vassÄ• ni p
hontÄ«tiÄ• ha __ ``ettha pana ... pe ... vuttaâ€™â€™ _nti. anekatthattÄ• nipÄ• tÄ• naá¹ƒ _
hisaddattho, ettha \Ne I 191/ hÄ«ti vuttaá¹ƒ hoti. idaÃ±hi vuttassevatthassa samatthanavase
caimaá¹ƒ dÄ«peti --- yaá¹ƒ vuttaá¹ƒ ``ekÅ«navÄ«sativassaá¹ƒ sÄ• maá¹‡eraá¹ƒ nikkhaman
atikkammapÄ• á¹-ipadadivase upasampÄ• dentÄ«â€™â€™ ti, tattha gabbhamÄ• sepi gahe
aparipuá¹‡á¹‡avÄ«sativassaá¹ƒsandhÄ• ya ``ekÅ«navÄ«sativassaâ€™â€™ nti vuttaá¹ƒ, tas
gahitesu evavÄ«sati vassÄ• ni paripuá¹‡á¹‡Ä• ni nÄ• ma hontÄ«ti. __tasmÄ• _ti yasmÄ• g
gaá¹‡anÅ«pagÄ• honti, tasmÄ• . __ekavÄ«sativasso hotÄ«_ti jÄ• tadivasato paá¹-á¹-hÄ• ya
samÄ• nogabbhamÄ• sehi saddhiá¹ƒ ekavÄ«sativasso hoti. __aÃ±Ã±aá¹ƒ upasampÄ• detÄ
kammavÄ• cÄ• cariyovÄ• hutvÄ• upasampÄ• detÄ«ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ•

gabbhe sayitakÄ• lena saddhiá¹ƒ vÄ«satimaá¹ƒ vassaá¹ƒ paripuá¹‡á¹‡amassÄ• ti __gabbha
nikkhamanÄ«yapuá¹‡á¹‡amÄ• sÄ«_tisÄ• vaá¹‡amÄ• sassa puá¹‡á¹‡amiyÄ• Ä• sÄ• á¸·hÄ•
anantarapuá¹‡á¹‡amÄ«. __pÄ• á¹-ipadadivase_ti pacchimikÄ• yavassÅ«panÄ• yikÄ• ya, dv
vasitvÄ• mahÄ• pavÄ• raá¹‡Ä• ya jÄ• taá¹ƒupasampÄ• dentÄ«ti attho. ``tiá¹ƒsarattidivo mÄ
saá¹ƒvaccharoâ€™â€™ ti vacanato__ ``cattÄ• ro mÄ• sÄ• parihÄ• yantÄ«â€™â€™ _ti vut
ukkaá¸• á¸• hantÄ«_ti vassaá¹ƒ uddhaá¹ƒkaá¸• á¸• hanti, ``ekamÄ• saá¹ƒ adhikamÄ• soâ€™
upagacchantÄ«ti attho, tasmÄ• tatiyo tatiyo saá¹ƒvaccharo terasamÄ• siko hoti. __te dve m
nikkhamanÄ«yapuá¹‡á¹‡amÄ• satoyÄ• va jÄ• tadivasabhÅ«tÄ• mahÄ• pavÄ• raá¹‡Ä• , tÄ•
tesaá¹ƒ atthÄ• ya \Be I 254/adhikamÄ• sato laddhe dve mÄ• se gahetvÄ• . tenÄ• ha ``yo pa
bhavissatÄ«â€™â€™ tiÄ• di. __ ``nikkaá¹…khÄ• hutvÄ• â€™â€™ _ti idaá¹ƒ aá¹-á¹-hÄ• ras

adhikamÄ• se gahetvÄ• tato vÄ«satiyÄ• vassesupi cÄ• tuddasÄ«naá¹ƒ atthÄ• ya catunnaá
sabbathÄ• paripuá¹‡á¹‡avÄ«sativassataá¹ƒsandhÄ• ya vuttaá¹ƒ.

__pavÄ• retvÄ• vÄ«sativasso bhavissatÄ«_ti mahÄ• pavÄ• raá¹‡Ä• divase atikkante gabbh
bhavissatÄ«ti attho. __tasmÄ• _ti yasmÄ• gabbhamÄ• sÄ• pi gaá¹‡anÅ«pagÄ• honti, tasm
jÄ• tiyÄ• vÄ«sativassaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __aÃ±Ã±aá¹ƒ upasampÄ• detÄ«_tiupajjhÄ
upasampÄ• deti. __sopÄ«_ti upasampÄ• dentopi anupasampannotivimativinodaniyaá¹ƒ (vi0
406) Ä• gataá¹ƒ.

ettha \Ne I 192/ siyÄ• --- aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ``aá¹-á¹-hÄ• rasasu vassesu cha mÄ
vaá¸• á¸• hantÄ«â€™â€™ ti vuttaá¹ƒ, idÄ• nipana ``ekÅ«navÄ«satiyÄ• vassesu satta mÄ•
kathamettha viÃ±Ã±Ä• tabbanti? vuccate --- aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su sÄ• sanavohÄ• re
tÄ«su tÄ«su saá¹ƒvaccharesumÄ• sachaá¸• á¸• anaá¹ƒ gahetvÄ• ``aá¹-á¹-hÄ• rasasu vass
vaá¸• á¸• hantÄ«â€™â€™ ti vuttaá¹ƒ, idÄ• ni panavedavohÄ• rena candasÅ«riyagatisaá¹…
gaá¹‡ento ``ekÅ«navÄ«satiyÄ• vassesusatta mÄ• sÄ• adhikÄ• â€™â€™ ti vadantÄ«ti, taá
Ä• vi bhavissati.

<143> mÄ• tÄ• vÄ• matÄ• hotÄ«ti sambandho. __soyevÄ• _ti pabbajjÄ• pekkho eva.

<144> __ ``ekasÄ«mÄ• yaÃ±ca_ \Be I 255/ __aÃ±Ã±epi bhikkhÅ« atthÄ«ti_ iminÄ• ekasÄ«
bhaá¹‡á¸• ukammÄ• rocanakiccaá¹ƒ natthÄ«ti dasseti. __khaá¹‡á¸• asÄ«mÄ• ya vÄ• á¹-hat
gantvÄ• pabbÄ• jetabbo_ti etena sabbe sÄ«maá¹-á¹-hakabhikkhÅ« Ä• pucchitabbÄ• , anÄ•
vaá¹-á¹-atÄ«ti dÄ«peti.

<145> __anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• ta_nti aggahitaaggaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ. __sÄ•
Ä• misabhÄ• go_tiettha kiÃ±cÄ• pi sÄ• maá¹‡erÄ• naá¹ƒ Ä• misabhÄ• gassa samakameva
sÄ• maá¹‡erabhÄ• gonÄ• ma natthi, heá¹-á¹-hÄ• gacchantaá¹ƒ pana bhattaá¹ƒ kadÄ• ci m
aggahetvÄ• sÄ• maá¹‡erapÄ• á¸·iyÄ• va gahetvÄ• dÄ• tabboti adhippÄ• yo. niyatapabbajja
teneva __ ``apakkaá¹ƒ pattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. aÃ±Ã±e vÄ• bhikkhÅ« dÄ• tukÄ• n

<146> __sayaá¹ƒ pabbÄ• jetabbo_ti kesacchedanÄ• dÄ«ni sayaá¹ƒ karontena pabbÄ• jetab
kÄ• sÄ• yacchÄ• danaá¹ƒ saraá¹‡adÄ• nanti hi imÄ• ni tÄ«á¹‡i karonto ``pabbÄ• jetÄ«â€™
vÄ• pi karonto tathÄ• voharÄ«yatiyeva, tasmÄ• __etaá¹ƒ pabbÄ• jehÄ«_tikesacchedanaá¹
sandhÄ• ya vuttaá¹ƒ. __upajjhÄ• yaá¹ƒ uddissa pabbÄ• jetÄ«_ti etthÄ• pieseva nayo. __kha
bhaá¹‡á¸• ukammÄ• rocanapariharaá¹‡atthaá¹ƒ vuttaá¹ƒ. tena sabhikkhukevihÄ• re aÃ±Ã±a
chindÄ• â€™â€™ ti vattuá¹ƒ na vaá¹-á¹-ati. __pabbÄ• jetvÄ• _tikesacchedanaá¹ƒ sandhÄ•
aÃ±Ã±o pabbÄ• jetuá¹ƒ na labhatÄ«_ti saraá¹‡adÄ• naá¹ƒ sandhÄ• yavuttaá¹ƒ. tenevÄ• ha
_tiÄ• dÄ«ti \Ne I 193/ sÄ• ratthadÄ«paniyaá¹ƒ (sÄ• rattha á¹-Ä«0mahÄ• vagga III 34) Ä• gat

(vi0 vi0 á¹-Ä«0 mahÄ• vagga II 34) pana --- __sayaá¹ƒpabbÄ• jetabbo_ti \Be I 256/ ettha ``k
ohÄ• retvÄ• â€™â€™ tiÄ• divacanato kesacchedanakÄ• sÄ• yacchÄ• danasaraá¹‡adÄ• nÄ
pacchimadvayaá¹ƒ bhikkhÅ«hi eva kÄ• tabbaá¹ƒ, kÄ• retabbaá¹ƒ vÄ• . __pabbÄ• jehÄ«_tiid
vuttaá¹ƒ. __khaá¹‡á¸• asÄ«maá¹ƒ netvÄ• _ti bhaá¹‡á¸• ukammÄ• rocanapariharaá¹‡atthaá
anÄ• rocetvÄ• ekasÄ«mÄ• ya ``etassa kese chindÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petu
__pabbÄ• jetvÄ• _ti kesÄ• dicchedanameva sandhÄ• ya vuttaá¹ƒ ``kÄ• sÄ• yÄ• ni acchÄ• d
__pabbÄ• jetuá¹ƒ na labhatÄ«_ti saraá¹‡adÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. anupasampanne
dinnampi saraá¹‡aá¹ƒ na ruhatÄ«ti vuttaá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yampi (vajira á¹-Ä«0 mahÄ• vagga 34) --- __khaá¹‡á¸• asÄ«maá¹ƒ ne
bhaá¹‡á¸• ukammÄ• rocanapariharaá¹‡atthaá¹ƒvuttaá¹ƒ, tena sabhikkhuke vihÄ• re aÃ±Ã±a
chindÄ• â€™â€™ ti vattuá¹ƒ na vaá¹-á¹-ati. __ ``pabbÄ• jetvÄ• â€™â€™ _ti imassa adhippA
``kÄ• sÄ• yÄ• ni acchÄ• detvÄ• ehÄ«â€™â€™ _tivuttaá¹ƒ. upajjhÄ• yo ce kesamassuorop
pabbajjatthaá¹ƒ saraá¹‡Ä• ni deti, na ruhati pabbajjÄ• . kammavÄ• cÄ• ya sÄ• vetvÄ• upas
upasampadÄ• . apattacÄ«varÄ• naá¹ƒupasampadÄ• siddhidassanato, kammavipattiyÄ• ab
eke. hoti cettha ---

``saliá¹…gasseva pabbajjÄ• , viliá¹…gassÄ• pi cetarÄ• .

apetapubbavesassa, taá¹ƒdvayÄ• iti cÄ• pareâ€™â€™ ti ||

__bhikkhunÄ• hi sahatthena vÄ• Ä• á¹‡attiyÄ• vÄ• dinnameva kÄ• sÄ• vaá¹ƒ vaá¹-á¹-ati,
vaá¹-á¹-atÄ«_tipana santesveva kÄ• sÄ• vesu, nÄ• santesu asambhavatoti tesaá¹ƒ adhippÄ

__bhabbarÅ«po_ti \Be I 257/ bhabbasabhÄ• vo. tamevatthaá¹ƒ pariyÄ• yantarena vibhÄ• ve
__Ã±Ä• to_ti pÄ• kaá¹-o. __yasassÄ«_ti parivÄ• rasampattiyÄ• samannÄ• gato.

vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• savasena asucijegucchapaá¹-ikÅ«labhÄ• vaá¹ƒ
karontenÄ• tisambandho. tattha __kesÄ• _ nÄ• mete vaá¹‡á¹‡atopi paá¹-ikÅ«lÄ• , saá¹‡á¹-l
Ä• sayatopiokÄ• satopi \Ne I 194/ paá¹-ikÅ«lÄ• . manuÃ±Ã±epi hi yÄ• gupatte vÄ• bhattapa
kiÃ±cidisvÄ• ``kesamissakamidaá¹ƒ, haratha naâ€™â€™ nti jigucchanti, evaá¹ƒ kesÄ• __v
rattiá¹ƒ bhuÃ±jantÄ• pi kesasaá¹‡á¹-hÄ• naá¹ƒ akkavÄ• kaá¹ƒ vÄ• makacivÄ• kaá¹ƒ vÄ• c
evaá¹ƒ __saá¹‡á¹-hÄ• natopi_ paá¹-ikÅ«lÄ• . telamakkhanapupphadhÅ«mÄ• disaá¹…khÄ•
kesÄ• naá¹ƒ__gandho_ paramajeguccho hoti. tato jegucchataro aggimhi pakkhittÄ• naá¹ƒ. l
hivaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikÅ«lÄ• pi siyuá¹ƒ, __gandhena_ pana paá¹-ikÅ«lÄ• y
daharassakumÄ• rakassa vaccaá¹ƒ vaá¹‡á¹‡ato haliddivaá¹‡á¹‡aá¹ƒ, saá¹‡á¹-hÄ• nato
haliddipiá¹‡á¸• isaá¹‡á¹-hÄ• naá¹ƒ. saá¹…karaá¹-á¹-hÄ• nechaá¸• á¸• itaÃ±ca uddhumÄ• ta
vaá¹‡á¹‡ato tÄ• lapakkavaá¹‡á¹‡aá¹ƒ, saá¹‡á¹-hÄ• nato vaá¹-á¹-etvÄ• vissaá¹-á¹-hamudiá¹

dÄ• á¹-hÄ• pissa sumanamakuá¸·asadisÄ• , taá¹ƒ ubhayampi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato s
gandhenapana paá¹-ikÅ«lameva, evaá¹ƒ kesÄ• pi siyuá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appa
paá¹-ikÅ«lÄ• yevÄ• ti.

yathÄ• pana asuciá¹-á¹-hÄ• ne gÄ• manissandena jÄ• tÄ• ni sÅ«peyyapaá¹‡á¹‡Ä• ni nÄ• g
jegucchÄ• nihonti aparibhogÄ• ni, evaá¹ƒ kesÄ• pi pubbalohitamuttakarÄ«sapittasemhÄ• di
jÄ• tattÄ• paramajegucchÄ• ti. evaá¹ƒ __Ä• sayatopi_ paá¹-ikÅ«lÄ• . ime ca kesÄ• nÄ• ma
uá¹-á¹-hitakaá¹‡á¹‡akÄ• viya ekatiá¹ƒsakoá¹-á¹-hÄ• sarÄ• simhi jÄ• tÄ• , te susÄ• nasaá¹…
I 258/ jÄ• tasÄ• kaá¹ƒviya, parikhÄ• dÄ«su jÄ• takamalakuvalayÄ• dipupphaá¹ƒ viya ca asu
paramajegucchÄ• tievaá¹ƒ __okÄ• sato_ paá¹-ikÅ«lÄ• tiÄ• dinÄ• nayena tacapaÃ±cakassa
paá¹-ikÅ«labhÄ• vaá¹ƒpakÄ• sentenÄ• ti attho.

__nijjÄ«vanissattabhÄ• vaá¹ƒ vÄ• pÄ• kaá¹-aá¹ƒ karontenÄ• _ti ime kesÄ• nÄ• ma
sÄ«sakaá¹-Ä• hapaliveá¹-hanacammejÄ• tÄ• , tattha yathÄ• vammikamatthake jÄ• tesu ku
vammikamatthako jÄ• nÄ• ti ``mayi kuá¹‡á¹-hatiá¹‡Ä• ni jÄ• tÄ• nÄ«â€™â€™ ti, nÄ• pi kuá
``mayaá¹ƒ vammikamatthakejÄ• tÄ• nÄ«â€™â€™ ti. evameva na sÄ«sakaá¹-Ä• hapaliveá¹
kesÄ• jÄ• tÄ• â€™â€™ ti, nÄ• pi kesÄ• jÄ• nanti ``mayaá¹ƒ sÄ«sakaá¹-Ä• hapaliveá¹-han
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti ``kesÄ• nÄ• ma
koá¹-á¹-hÄ• so acetano abyÄ• katosuÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«â€™â€™ t
nijjÄ«vanissattabhÄ• vaá¹ƒ pakÄ• sentena. __pubbe_ti purimabuddhÄ• naá¹ƒ santike. __ma
nÄ• marÅ«pavavatthÄ• nena cevapaccayapariggahavasena ca Ã±Ä• á¹‡ena parimadditasa
kalÄ• pasammasanÄ• dinÄ• sabbaso kusalabhÄ• vanÄ• ya pÅ«raá¹‡ena bhÄ• vitabhÄ• va
vaá¹-á¹-atÄ«_ti ettha ``pabbajjÄ• na ruhatÄ«ti vadantÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ
34) vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 34) pana --- __yasassÄ«_ti parivÄ• rasa
__nijjÄ«vanissattabhÄ• va_nti ``kesÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ
suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«â€™â€™ tiÄ• dinayaá¹ƒ saá¹…gaá¹‡hÄ• ti, sa
311) Ä• gatanayena gahetabbaá¹ƒ. __pubbe_ti pubbabuddhuppÄ• desu \Be I 259/. __madd
vipassanÄ• vasena vuttaá¹ƒ. __bhÄ• vitabhÄ• vano_ti samathavasenapi.

__kÄ• sÄ• yÄ• ni tikkhattuá¹ƒ vÄ• ... pe ... paá¹-iggÄ• hÄ• petabbo_ti ettha ``sabbadukkhar
kÄ• sÄ• vaá¹ƒ gahetvÄ• â€™â€™ ti vÄ• ``taá¹ƒ kÄ• sÄ• vaá¹ƒ datvÄ• â€™â€™ ti vÄ• vat
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti evaá¹ƒ yÄ• canapubbakaá¹ƒ cÄ«varaá¹ƒ paá¹-icch
__athÄ• pÄ«_tiÄ• ditikkhattuá¹ƒ paá¹-iggÄ• hÄ• panato paraá¹ƒ kattabbavidhidassanaá¹ƒ, _
parampÄ«ti attho. keci pana ``cÄ«varaá¹ƒ appaá¹-iggÄ• hÄ• petvÄ• pabbÄ• janappakÄ• ra
`athÄ• pÄ«â€™ _tivuttaá¹ƒ. __athÄ• pÄ«_ti atha vÄ• ti atthoâ€™â€™ ti vadanti. __adinnaá
iminÄ• pabbajjÄ• na ruhatÄ«ti dasseti.

<147> __pÄ• de vandÄ• petvÄ• _ti pÄ• dÄ• bhimukhaá¹ƒ namÄ• petvÄ• . dÅ«re vandantop
__upajjhÄ• yena vÄ• _ti ettha yassa santike upajjhaá¹ƒ gaá¹‡hÄ• ti, ayaá¹ƒ __upajjhÄ• yo_.
Ä• bhisamÄ• cÄ• rikesu vinayanatthÄ• ya Ä• cariyaá¹ƒ katvÄ• niyyÄ• tenti, ayaá¹ƒ __Ä• ca
sayameva sabbaá¹ƒ sikkhÄ• peti, aÃ±Ã±ampi na niyyÄ• teti, upajjhÄ• yovassa Ä• cariyopi h
upasampadÄ• kÄ• le sayameva kammavÄ• caá¹ƒ vÄ• cento upajjhÄ• yovakammavÄ• cÄ• c

__anuÃ±Ã±Ä• taupasampadÄ• _ti Ã±atticatutthakammena anuÃ±Ã±Ä• taupasampadÄ• . __
uraÄ• dÄ«ni á¹-hÄ• nÄ• ni, saá¹ƒvutÄ• dÄ«ni karaá¹‡Ä• nÄ«ti veditabbÄ• ni. anunÄ• sikant
antarÄ• vicchedaá¹ƒ akatvÄ• dÄ• tabbÄ• nÄ«ti dassetuá¹ƒ __ ``ekasambandhÄ• nÄ«â€™â
__vicchinditvÄ• _ti ma-kÄ• rantaá¹ƒ katvÄ• dÄ• nasamaye vicchedaá¹ƒ katvÄ• .

<148> __sabbamassa_ \Be I 260/ \Ne I 196/ __kappiyÄ• kappiyaá¹ƒ Ä• cikkhitabba_nti das
parÄ• mÄ• sÄ• parÄ• mÄ• sÄ• dibhedaá¹ƒ kappiyÄ• kappiyaá¹ƒ Ä• cikkhitabbaá¹ƒ. __Ä• bh
``sekhiyaupajjhÄ• yavattÄ• diÄ• bhisamÄ• cÄ• rikasÄ«lamanena pÅ«retabbaá¹ƒ. tattha ca k
akattabbassa ca karaá¹‡e daá¹‡á¸• akammÄ• raho hotÄ«ti dÄ«petÄ«tisÄ• ratthadÄ«paniya
34) vuttaá¹ƒ. anunÄ• sikantaá¹ƒ katvÄ• dÄ• nakÄ• leantarÄ• vicchedo na kÄ• tabboti Ä• ha
_ti. __Ä• bhisamÄ• cÄ• rikesuvinetabbo_ti iminÄ• sekhiyavattÄ• kkhandhakavattesu, aÃ±Ã
sukkavissaá¹-á¹-hiÄ• dilokavajjasikkhÄ• padesuca sÄ• maá¹‡erehi vattitabbaá¹ƒ, tattha ava
daá¹‡á¸• akammÄ• raho ca hotÄ«ti dassetÄ«tivimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• va

urÄ• dÄ«ni __á¹-hÄ• nÄ• ni_ nÄ• ma, saá¹ƒvutÄ• dÄ«ni __karaá¹‡Ä• ni_ nÄ• ma. anunÄ• s
katvÄ• dÄ• nakÄ• le antarÄ• aá¹-á¹-hatvÄ• vattabbaá¹ƒ, vicchinditvÄ• dÄ• nakÄ• lepiyath
vicchedo, aÃ±Ã±atra na vaá¹-á¹-atÄ«ti likhitaá¹ƒ, anunÄ• sikante dÄ«yamÄ• ne khalitvÄ• ``
gacchÄ• mÄ«â€™â€™ ti ma-kÄ• rena missÄ«bhÅ«te khette otiá¹‡á¹‡attÄ• vaá¹-á¹-atÄ«ti_
katvÄ• vattuá¹ƒ vaá¹-á¹-ati, vacanakÄ• le pana anunÄ• sikaá¹-á¹-hÄ• ne vicchedaá¹ƒakatvÄ
__dhammasiritthero_. ``evaá¹ƒ kammavÄ• cÄ• yampÄ«â€™â€™ ti vuttaá¹ƒ. __ubhatosudd
mahÄ• thero patitadantÄ• dikÄ• raá¹‡atÄ• ya acaturassaá¹ƒ katvÄ• vadati, byattasÄ• maá¹
pabbajjÄ• pekkhaá¹ƒ byattaá¹ƒ vadÄ• peti, mahÄ• therena avuttaá¹ƒ vadÄ• petÄ«ti na vaá¹
itaro bhikkhu ce vadati, vaá¹-á¹-atÄ«ti. saá¹…gho hi kammaá¹ƒ karoti, na puggaloti. na,
nÄ• nÄ• sÄ«mapavattakammavÄ• cÄ• sÄ• maÃ±Ã±anayena paá¹-ikkhipitabbattÄ• . atha th
261/ pabbajjÄ• pekkhaá¹ƒ vattuá¹ƒ asakkontaá¹ƒ sÄ• maá¹‡ero sayaá¹ƒ vatvÄ• vadÄ• peti
therena vuttasseva vuttattÄ• . ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchanto asÄ• dhÄ• raá¹‡ebuddha
saraá¹‡aá¹ƒ gacchanto nibbÄ• naá¹ƒ, saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchanto sekkhadhamma
saraá¹‡aá¹ƒ gacchatÄ«â€™â€™ ti aggahitaggahaá¹‡avasena yojanÄ• kÄ• tabbÄ• . aÃ±Ã±
saraá¹‡attayasaá¹…karadoso. __sabbamassa kappiyÄ• kappiya_nti dasasikkhÄ• padavinim
parÄ• mÄ• sÄ• parÄ• mÄ• sÄ• dibhedaá¹ƒ. __ ``Ä• bhisamÄ• cÄ• rikesu vinetabboâ€™â€™
sekhiyaupajjhÄ• yavattÄ• diÄ• bhisamÄ• cÄ• rikasÄ«lamanenapÅ«retabbaá¹ƒ. tattha cÄ• ri

karaá¹‡e daá¹‡á¸• akammÄ• raho hotÄ«â€™â€™ tidÄ«petÄ«ti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ

__anujÄ• nÄ• mi_ \Ne I 197/ __bhikkhave sÄ• maá¹‡erÄ• naá¹ƒ dasa sikkhÄ• padÄ• nÄ«_t
padÄ• ni__sikkhÄ• padÄ• ni, _ sikkhÄ• koá¹-á¹-hÄ• sÄ• ti attho. sikkhÄ• ya vÄ• padÄ• ni _
adhisÄ«laadhicittaadhipaÃ±Ã±Ä• sikkhÄ• naá¹ƒadhigamupÄ• yoti attho. atthato pana
kÄ• mÄ• vacarakusalacittasampayuttÄ• viratiyo, taá¹ƒsampayuttadhammÄ• panettha tagg
__pÄ• á¹‡o_ti paramatthato jÄ«vitindriyaá¹ƒ, tassa atipÄ• tanaá¹ƒ pabandhavasena pavattit
satthÄ• dÄ«hi atikkamma abhibhavitvÄ• pÄ• tanaá¹ƒ__pÄ• á¹‡Ä• tipÄ• to, _ pÄ• á¹‡avadh
pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• vadh
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡i, verahetutÄ• ya verasaá¹…khÄ• taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ•
nÄ«haratÄ«ti virati __ ``veramaá¹‡Ä«â€™â€™ _ti vuccati. viramati etÄ• yÄ• ti vÄ• ``virama
niruttinayena ``veramaá¹‡Ä«â€™â€™ ti samÄ• dÄ• navirati vuttÄ• . esa nayo sesesupi.

adinnassa \Be I 262/ Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ theyyacetanÄ• . __abramhacari
maggenamaggapaá¹-ipattisamuá¹-á¹-hÄ• pikÄ• methunacetanÄ• . __musÄ• _ti abhÅ«tavat
Ã±atvÄ• va bhÅ«tato viÃ±Ã±Ä• panacetanÄ• __musÄ• vÄ• do_. piá¹-á¹-hapÅ«vÄ• dinibbat
pupphÄ• savÄ• dibhedaá¹ƒ merayaÃ±ca __surÄ• merayaá¹ƒ_. tadeva madanÄ«yaá¹-á¹-her
majjaÃ±cevapamÄ• dakÄ• raá¹‡aá¹-á¹-hena pamÄ• daá¹-á¹-hÄ• naÃ±ca, taá¹ƒ yÄ• ya ceta
adhivacanaá¹ƒ.

aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va majjhanhikÄ• , ayaá¹ƒ ariyÄ• naá¹ƒ bhojanassa k
__vikÄ• lo_. bhuÃ±jitabbaá¹-á¹-hena __bhojana_nti idha sabbaá¹ƒ yÄ• vakÄ• likaá¹ƒ vuccat
idhauttarapadalopena bhojananti adhippetaá¹ƒ. vikÄ• le bhojanaá¹ƒ ajjhoharaá¹‡aá¹ƒ __vik
_vikÄ• le vÄ• yÄ• vakÄ• likassa bhojanaá¹ƒ ajjhoharaá¹‡aá¹ƒ __vikÄ• labhojana_ntipi attho
vikÄ• le yÄ• vakÄ• likaajjhoharaá¹‡acetanÄ• va.

sÄ• sanassa ananulomattÄ• visÅ«kaá¹ƒ paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒ dassanaá¹ƒ __ ``visÅ«ka
naccagÄ«tÄ• didassanasavanÄ• naÃ±cevavaá¹-á¹-akayuddhajÅ«takÄ«á¸·Ä• disabbakÄ«á¸·
cettha paÃ±cannampi viÃ±Ã±Ä• á¹‡Ä• naá¹ƒyathÄ• sakaá¹ƒ visayassa Ä• locanasabhÄ• va
saá¹…gahetabbattÄ• savanampi saá¹…gahitaá¹ƒ. naccagÄ«tavÄ• ditasaddehicettha attano
saá¹…gahitÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

__mÄ• lÄ• _ti \Ne I 198/ baddhamabaddhaá¹ƒ vÄ• pupphaá¹ƒ, antamaso suttÄ• dimayamp
piá¸·andhiyamÄ• naá¹ƒmÄ• lÄ• tveva vuccati. __gandha_nti vÄ• sacuá¹‡á¹‡Ä• divilepanato
gandhajÄ• taá¹ƒ. __vilepana_nti pisitvÄ• gahitaá¹ƒ chavirÄ• gakaraá¹‡aÃ±ceva gandhajÄ•
nÄ• mapiá¸·andhanaá¹ƒ. __maá¹‡á¸• anaá¹ƒ_ nÄ• ma Å«naá¹-á¹-hÄ• napÅ«raá¹‡aá¹ƒ. gan
sÄ• diyanaá¹ƒ__vibhÅ«sanaá¹ƒ_ nÄ• ma, mÄ• lÄ• dÄ«su \Be I 263/ vÄ• dhÄ• raá¹‡Ä• dÄ«
tesaá¹ƒ dhÄ• raá¹‡Ä• dÄ«naá¹ƒ á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ vÄ«tikkamacetanÄ• .

__uccÄ• _ti ucca-saddena samÄ• nattho nipÄ• to. __uccÄ• sayanaá¹ƒ_ vuccati pamÄ• á¹‡Ä
__mahÄ• sayanaá¹ƒ_ akappiyattharaá¹‡ehi atthataá¹ƒ salohitavitÄ• naÃ±ca. etesuhi Ä• sar
uccÄ• sayanamahÄ• sayanasaddehi gahitÄ• ni uttarapadalopena. __jÄ• tarÅ«parajatapaá¹-
__rajata_saddena dÄ• rumÄ• sakÄ• di sabbaá¹ƒ rÅ«piyaá¹ƒ saá¹…gahitaá¹ƒ. muttÄ• maá¹±
dhaÃ±Ã±akkhettavatthÄ• dayoca saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . __paá¹-iggahaá¹‡a_-sa
paá¹-iggÄ• hÄ• panasÄ• diyanÄ• nipi saá¹…gahitÄ• ni.

<149> __senÄ• sanaggÄ• ho ca paá¹-ippassambhantÄ«_ti iminÄ• vassacchedaá¹ƒ dasseti
upasampannÄ• nampipÄ• rÄ• jikasamÄ• pattiyÄ• saraá¹‡agamanÄ• disÄ• maá¹‡erabhÄ•
ca paá¹-ippassambhati, saá¹…ghalÄ• bhampi te na labhantÄ«ti veditabbaá¹ƒ. __purimikÄ• y
gahitÄ• nÄ«_tisaraá¹‡agahaá¹‡ena saha tadahevassa vassÅ«pagamanampi dasseti. __pac
vassÄ• vÄ• sika_ntivassÄ• vÄ• sikalÄ• bhaggahaá¹‡adassanamattamevetaá¹ƒ, tato purepi
vassÄ• vÄ• sikaÃ±cacÄ«varamÄ• sesu saá¹…ghe uppannakÄ• lacÄ«varaÃ±ca purimikÄ• y
sÄ• maá¹‡erolabhati eva. __sace pacchimikÄ• ya gahitÄ• nÄ«_ti pacchimikÄ• ya vassÅ«pa
chinnavassataÃ±cadasseti. tassa hi kÄ• lacÄ«varalÄ• bho na pÄ• puá¹‡Ä• ti, tasmÄ• __ ``a
dÄ• tabboâ€™â€™ _tivuttaá¹ƒ. vassÄ• vÄ• sikalÄ• bho pana yadi senÄ• sanassÄ• mikÄ•
senÄ• sanaguttatthÄ• yapacchimikÄ• ya upagantvÄ• vattaá¹ƒ katvÄ• attano senÄ• sane v
vassÄ• vÄ• sikaá¹ƒdÄ• tabbanti vadanti, anapaloketvÄ• pi dÄ• tabbova. yaá¹ƒ pana sÄ• rat
(Sp-á¹- mahÄ• vagga III 108) __ ``pacchimikÄ• ya vassÄ• vÄ• sikaá¹ƒ lacchatÄ«_ti pacchim
upagatattÄ• lacchatÄ«â€™â€™ ti vuttaá¹ƒ, tampi vassÄ• vÄ• sike dÄ• yakÄ• naá¹ƒ imaá¹ƒ
vuttaÃ±ce, sundaraá¹ƒ, saá¹…ghikaá¹ƒ, kÄ• lacÄ«varampi sandhÄ• ya vuttaÃ±ce, na yujjat

__na ajÄ• nitvÄ• _ti ``surÄ• â€™â€™ ti ajÄ• nitvÄ• pivato
pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• disabbasÄ«labhedaá¹ƒsaraá¹‡abhedaÃ±ca \Ne I 199/ na
surÄ• pÄ• nÄ• veramaá¹‡isÄ«labhedo ca hoti mÄ• lÄ• didhÄ• raá¹‡Ä• dÄ«suviyÄ• ti daá¹-á
vikÄ• labhojanÄ• veramaá¹‡iÄ• dÄ«ni. tÄ• nipi hi saÃ±ciccavÄ«tikkamantassa taá¹ƒ taá¹ƒ b
itarÄ«taresaá¹ƒ pana abhijjanena nÄ• sanaá¹…gÄ• ni na honti. teneva __ ``etesu bhinnesÅ«
bhedavacanaá¹ƒ vuttaá¹ƒ.

__accayaá¹ƒ desÄ• petabbo_ti ``accayo maá¹ƒ bhante accÄ• gamÄ• â€™â€™ tiÄ• dinÄ• s
desÄ• petvÄ• saraá¹‡asÄ«laá¹ƒ dÄ• tabbanti adhippÄ• yo pÄ• rÄ• jikattÄ• tesaá¹ƒ. tenÄ• h
``liá¹…ganÄ• sanÄ• yanÄ• setabboâ€™â€™ _ti. __ayameva hi nÄ• sanÄ• idhÄ• dhippetÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hiavaá¹‡á¹‡abhÄ• sanÄ• dÄ«naá¹ƒ saha patitattÄ• vuttaá¹ƒ. nanu
micchÄ• diá¹-á¹-hikoeva, tassa ca heá¹-á¹-hÄ• daá¹‡á¸• akammanÄ• sanÄ• va vuttÄ• , idha
liá¹…ganÄ• sanÄ• vuccati, ko imesaá¹ƒ bhedoti codanaá¹ƒ manasi nidhÄ• yÄ• ha __ ``sass
aÃ±Ã±ataradiá¹-á¹-hikoâ€™â€™ _ti. ettha cÄ• yaá¹ƒ adhippÄ• yo --- yo hi ``attÄ• issaroâ€™
dhuvoâ€™â€™ tiÄ• dinÄ• vÄ• ``attÄ• ucchijjissati vinassissatÄ«â€™â€™ tiÄ• dinÄ• vÄ•

yaá¹ƒkiÃ±ci sassatucchedadiá¹-á¹-hiá¹ƒ daá¸·haá¹ƒ gahetvÄ• voharati, tassa sÄ• pÄ• rÄ• j
soca liá¹…ganÄ• sanÄ• ya nÄ• setabbo. yo pana Ä«disaá¹ƒ \Be I 265/ diá¹-á¹-hiá¹ƒ aggahe
kevalaá¹ƒ buddhavacanÄ• dhippÄ• yaá¹ƒ viparÄ«tato gahetvÄ• bhikkhÅ«hi ovadiyamÄ• no
appaá¹-inissajjitvÄ• voharati, tassa sÄ• diá¹-á¹-hi pÄ• rÄ• jikaá¹ƒ na hoti, so pana kaá¹‡á¹-a
nÄ• setabbotivimativinodaniyaá¹ƒ. imasmiá¹ƒ á¹-hÄ• ne sÄ• ratthadÄ«paniyaá¹ƒ dasasikkhÄ
vitthÄ• ratovaá¹‡á¹‡anÄ• Ä• gatÄ• , sÄ• porÄ• á¹‡aá¹-Ä«kÄ• yaá¹ƒ sabbaso potthakaá¹ƒ A
vitthÄ• rayimha.

<150> __ ``attano pariveá¹‡a_nti idaá¹ƒ puggalikaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti gaá¹‡á
ayaá¹ƒ panettha gaá¹‡á¹-hipadakÄ• rÄ• naá¹ƒ adhippÄ• yo --- __vassaggena pattasenÄ• sa
vassaggena pattaá¹ƒ saá¹…ghikasenÄ• sanaá¹ƒ vuttaá¹ƒ. __attano pariveá¹‡a_nti iminÄ• p
puggalikasenÄ• sanaá¹ƒ vuttanti. ayaá¹ƒ panettha amhÄ• kaá¹ƒ khanti --- __yattha vÄ• vas
saá¹…ghikaá¹ƒ vÄ• hotu puggalikaá¹ƒ vÄ• , tassa nibaddhavasanakasenÄ• sanaá¹ƒ vuttaá
paá¹-ikkamatÄ«_ti iminÄ• pana yaá¹ƒ Ä• cariyupajjhÄ• yassa vasanaá¹-á¹-hÄ• naá¹ƒ
upaá¹-á¹-hÄ• nÄ• dinimittaá¹ƒnibaddhaá¹ƒ pavisati, taá¹ƒ Ä• cariyupajjhÄ• yÄ• naá¹ƒ pavisa
vuttaá¹ƒ, tasmÄ• tadubhayaá¹ƒ dassetuá¹ƒ__ ``ubhayenapi attano pariveá¹‡aÃ±ca vassagg
vuttaâ€™â€™ _nti Ä• ha. tattha__attano pariveá¹‡a_nti iminÄ• Ä• cariyupajjhÄ• yÄ• naá¹ƒ
dassitaá¹ƒ, __vassaggenapattasenÄ• sana_nti \Ne I 200/ iminÄ• pana tassa vasanaá¹-á¹-h
tadubhayampi saá¹…ghikaá¹ƒ vÄ• hotupuggalikaá¹ƒ vÄ• , Ä• varaá¹‡aá¹ƒ kÄ• tabbamevÄ•
mukhadvÄ• rena bhuÃ±jitabbaá¹ƒ. __daá¹‡á¸• akammaá¹ƒ katvÄ• _ti daá¹‡á¸• akammaá¹ƒ
etenÄ• ti daá¹‡á¸• o, soyeva kattabbattÄ• kammanti __daá¹‡á¸• akammaá¹ƒ, _ Ä• varaá¹‡A
karothÄ• _tiassa daá¹‡á¸• akammaá¹ƒ yojetha Ä• á¹‡Ä• petha. __daá¹‡á¸• akamma_nti vÄ•
niggahamassakarothÄ• ti \Be I 266/ vuttaá¹ƒ hoti. esa nayo sabbattha Ä«disesu á¹-hÄ• nesu

__senÄ• sanaggÄ• ho ca paá¹-ippassambhantÄ«_ti iminÄ• chinnavasso hotÄ«ti dÄ«peti. _
Ä• yatiá¹ƒ saá¹ƒvare na tiá¹-á¹-hati, nikkaá¸• á¸• hitabbo_ti ettha sace yÄ• vatatiyaá¹ƒ vucca
saá¹…ghaá¹ƒ apaloketvÄ• nÄ• setabbo, puna pabbajjaá¹ƒ yÄ• camÄ• nopi apaloketvÄ• pa
__pacchimikÄ• ya vassÄ• vÄ• sikaá¹ƒ lacchatÄ«_ti pacchimikÄ• yapuna vassaá¹ƒ upagatat
lÄ• bho dÄ• tabbo_ti chinnavassatÄ• ya vuttaá¹ƒ. __itarÄ• ni paÃ±ca sikkhÄ• padÄ• nÄ«_ti
paÃ±ca. __accayaá¹ƒ desÄ• petabbo_ti ``accayo maá¹ƒ bhante accÄ• gamÄ• â€™â€™ tiÄ
sÄ• ratthadÄ«paniyaá¹ƒ (sÄ• rattha0á¹-Ä«0 mahÄ• vagga III 108) vuttaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

pabbajjÄ• vinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

dvÄ• vÄ«satimo paricchedo.

upasampadÄ• vinicchayakathÄ•

evaá¹ƒ pabbajjÄ• vinicchayaá¹ƒ kathetvÄ• tadanantaraá¹ƒ upasampadÄ• vinicchayo kathet
santepiaá¹-á¹-hakathÄ• yaá¹ƒ upasampadÄ• vinicchayakathÄ• pÄ• á¸·ivaá¹‡á¹‡anÄ• vaser
pÄ• á¸·imuttakavinicchayavasena, imassa pana pakaraá¹‡assa pÄ• á¸·imuttakavinicchayaka
tamakathetvÄ• nissayavinicchayoeva Ä• cariyena kathito, mayaá¹ƒ pana upasampadÄ• vin
\Ne I 201/ atigambhÄ«rattÄ• sudullabhattÄ• sÄ• sanÄ• nuggahatthaá¹ƒ Ä• cariyena \Be I 2
samantapÄ• sÄ• dikatonÄ«haritvÄ• vimativinodanÄ«Ä• dippakaraá¹‡esu Ä• gatavinicchaye
vinicchayaá¹ƒkathayissÄ• ma.

__tena kho pana samayenÄ• _ti yena samayena bhagavatÄ• ``na bhikkhave anupajjhÄ• ya
tiÄ• disikkhÄ• padaá¹ƒapaÃ±Ã±attaá¹ƒ hoti, tena samayena. __anupajjhÄ• yaka_nti upajjha
sabbenasabbaá¹ƒ upajjhÄ• yavirahitaá¹ƒ, evaá¹ƒ upasampannÄ• neva dhammato na Ä• m
teparihÄ• yantiyeva, na vaá¸• á¸• hanti. __na bhikkhave anupajjhÄ• yako_ti upajjhaá¹ƒ agÄ•
na upasampÄ• detabbo, __yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• _tisikkhÄ• padapa
upasampÄ• dentassa Ä• patti hoti, kammaá¹ƒ pana na kuppati. keci ``kuppatÄ«â€™â€™ ti
gahetabbaá¹ƒ. ``saá¹…ghena upajjhÄ• yenÄ• â€™â€™ tiÄ• dÄ«supiubhatobyaÃ±janakupa

__apattakÄ• hatthesu piá¹‡á¸• Ä• ya carantÄ«_ti yo hatthesu piá¹‡á¸• o labbhati, tadatthÄ•
__seyyathÄ• pi titthiyÄ• _ti yathÄ• Ä• jÄ«vakanÄ• makÄ• titthiyÄ• . sÅ«pabyaÃ±janehi mis
á¹-hapitapiá¹‡á¸• ameva hi te bhuÃ±janti. __Ä• patti dukkaá¹-assÄ• _ti evaá¹ƒ upasampÄ• d
kammaá¹ƒ pana na kuppati, acÄ«varakÄ• divatthÅ«supi eseva nayo.

__yÄ• citakenÄ• _ti ``yÄ• va upasampadaá¹ƒ karoma, tÄ• va dethÄ• â€™â€™ ti yÄ• citvÄ•
tÄ• vakÄ• likenÄ• tiattho. Ä«disena hi pattena vÄ• cÄ«varena vÄ• pattacÄ«varena vÄ• up
Ä• pattihoti, kammaá¹ƒ pana na kuppati, tasmÄ• paripuá¹‡á¹‡apattacÄ«varova upasampÄ•
Ä• cariyupajjhÄ• yÄ• cassa dÄ• tukÄ• mÄ• honti \Be I 268/, aÃ±Ã±e vÄ• bhikkhÅ«, nirape
adhiá¹-á¹-hÄ• nÅ«pagaá¹ƒ pattacÄ«varaá¹ƒ dÄ• tabbaá¹ƒ.

__gottenapi anussÄ• vetu_nti ``mahÄ• kassapassa upasampadÄ• pekkhoâ€™â€™ ti evaá¹
anujÄ• nÄ• mÄ«ti attho. __dve ekÄ• nussÄ• vane_ti dve ekato anussÄ• vane, ekena ekass
dvÄ«hi vÄ• Ä• cariyehi ekena vÄ• ekakkhaá¹‡ekammavÄ• caá¹ƒ anussÄ• ventehi upasam
__dve tayo ekÄ• nussÄ• vanekÄ• tuá¹ƒ, taÃ±ca kho ekena_ \Ne I 202/ __upajjhÄ• yenÄ• _t
purimanayeneva ekatoanussÄ• vane kÄ• tuá¹ƒ anujÄ• nÄ• mi, taÃ±ca kho anussÄ• vanakin
upajjhÄ• yenaanujÄ• nÄ• mÄ«ti attho. tasmÄ• ekena Ä• cariyena dve vÄ• tayo vÄ• anuss
vÄ• Ä• cariyehi visuá¹ƒ visuá¹ƒ ekena ekassÄ• ti evaá¹ƒ ekappahÄ• reneva dvetisso vÄ• k
pana nÄ• nÄ• cariyÄ• nÄ• nupajjhÄ• yÄ• honti, tissattherosumanattherassa saddhivihÄ• ri
tissattherassa saddhivihÄ• rikaá¹ƒ anussÄ• veti, aÃ±Ã±amaÃ±Ã±aÃ±ca gaá¹‡apÅ«rakÄ• h

nÄ• nupajjhÄ• yÄ• honti, eko Ä• cariyo hoti, ``na tveva nÄ• nupajjhÄ• yenÄ• â€™â€™ ti pa
vaá¹-á¹-ati. idaá¹ƒ sandhÄ• ya hi esa paá¹-ikkhepo.

__paá¹-hamaá¹ƒ upajjhaá¹ƒ gÄ• hÄ• petabbo_ti ettha vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«ti upa
__upajjhaá¹ƒ_ ``upajjhÄ• yo me, bhante, hohÄ«â€™â€™ ti evaá¹ƒ vadÄ• petvÄ• gÄ• hÄ• p
__vitthÄ• yantÄ«_tivitthaddhagattÄ• honti. __yaá¹ƒ jÄ• ta_nti yaá¹ƒ tava sarÄ«re jÄ• taá¹ƒ
vijjamÄ• naá¹ƒ, taá¹ƒsaá¹…ghamajjhe pucchante santaá¹ƒ atthÄ«ti vattabbantiÄ• di. __ullu
maá¹ƒ.

__tÄ• vadevÄ• _ti \Be I 269/ upasampannasamanantarameva. __chÄ• yÄ• metabbÄ• _ti e
chÄ• yÄ• metabbÄ• . __utuppamÄ• á¹‡aá¹ƒ Ä• cikkhitabba_nti ``vassÄ• nohemanto gimho
Ä• cikkhitabbaá¹ƒ. ettha ca utuyeva utuppamÄ• á¹‡aá¹ƒ. sacevassÄ• nÄ• dayo aparipuá¹‡á
divasehi yassa yo utu aparipuá¹‡á¹‡o, tedivase sallakkhetvÄ• so divasabhÄ• go Ä• cikkhita
nÄ• ma utu, soca kho paripuá¹‡á¹‡o aparipuá¹‡á¹‡o vÄ• â€™â€™ ti evaá¹ƒ utuppamÄ• á¹‡
``pubbaá¹‡ho vÄ• sÄ• yanho vÄ• â€™â€™ ti evaá¹ƒ __divasabhÄ• go Ä• cikkhitabbo. saá¹
ekatokatvÄ• ``tvaá¹ƒ kiá¹ƒ labhasi, kÄ• te chÄ• yÄ• , kiá¹ƒ utuppamÄ• á¹‡aá¹ƒ, ko divasab
puá¹-á¹-ho ``idaá¹ƒ nÄ• ma labhÄ• mi vassaá¹ƒ vÄ• hemantaá¹ƒ vÄ• gimhaá¹ƒ vÄ• , ayaá
utuppamÄ• á¹‡aá¹ƒ, ayaá¹ƒ divasabhÄ• goti vadeyyÄ• sÄ«â€™â€™ ti evaá¹ƒ Ä• cikkhitabb

__ohÄ• yÄ• _ti chaá¸• á¸• etvÄ• . __dutiyaá¹ƒ dÄ• tu_nti upasampadamÄ• á¸·akato pariveá
dÄ• tuá¹ƒ anujÄ• nÄ• mi, cattÄ• ri ca akaraá¹‡Ä«yÄ• ni Ä• cikkhitunti attho. __paá¹‡á¸• upa
patto. __bandhanÄ• pavutto_ti vaá¹‡á¹-ato patito. __abhabbo haritatthÄ• yÄ• _tipuna harito
abhabbo. __puthusilÄ• _ti mahÄ• silÄ• . ayaá¹ƒ samantapÄ• sÄ• dikatonÄ«haritvÄ• Ä• bha

anupajjhÄ• yÄ• divatthÅ«su __sikkhÄ• padaá¹ƒ apaÃ±Ã±atta_nti ``na anupajjhÄ• yako upa
117) idheva paÃ±Ã±Ä• piyamÄ• naá¹ƒ sikkhÄ• padaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __kammaá¹ƒ
upajjhÄ• yÄ• bhÄ• vepi ``itthannÄ• massa upasampadÄ• pekkhÄ• itthannÄ• mena upajjhÄ
matassa vÄ• vibbhantassa vÄ• purÄ• á¹‡aupajjhÄ• yassa, aÃ±Ã±assa vÄ• yassa kassaci
sabbattha upajjhÄ• yakittanassa katattÄ• vuttaá¹ƒ. yadi hi upajjhÄ• yakittanaá¹ƒna kareyya
parÄ• masatÄ«â€™â€™ ti vuttakammavipatti eva siyÄ• . teneva pÄ• á¸·iyaá¹ƒ (Vin I 117) ``
vuttaá¹ƒ, aá¹-á¹-hakathÄ• yampi (Sp (to Vin I) 117) assa ``upajjhÄ• yaá¹ƒ akittetvÄ• â€™â€
``upajjhÄ• yaá¹ƒ agÄ• hÄ• petvÄ• sabbena sabbaá¹ƒ upajjhÄ• yavirahitaá¹ƒâ€™â€™ iccev
__saá¹…ghena upajjhÄ• yenÄ• _ti ``ayaá¹ƒ itthannÄ• mo saá¹…ghassa upasampadÄ• pekk
upasampadaá¹ƒ yÄ• cati saá¹…ghena upajjhÄ• yenÄ• â€™â€™ ti evaá¹ƒ kammavÄ• cÄ• y
upajjhÄ• yaá¹ƒkittetvÄ• ti attho. evaá¹ƒ __gaá¹‡ena upajjhÄ• yenÄ• _ti etthÄ• pi ``ayaá¹ƒ itt
gaá¹‡assaupasampadÄ• pekkhoâ€™â€™ tiÄ• dinÄ• yojanÄ• veditabbÄ• . evaá¹ƒ vuttepi
evadukkaá¹-asseva vuttattÄ• , aÃ±Ã±athÄ• ``so ca puggalo anupasampannoâ€™â€™ ti va
``saá¹…ghenÄ• â€™â€™ _tiÄ• di. tattha paá¹‡á¸• akÄ• diupajjhÄ• yehi kariyamÄ• nesu ka

yadi paÃ±cavaggÄ• digaá¹‡o pÅ«rati, kammaá¹ƒ na kuppati, itarathÄ• kuppatÄ«ti veditabb

apattacÄ«varavatthÅ«supi pattacÄ«varÄ• naá¹ƒ abhÄ• vepi ``paripuá¹‡á¹‡assa pattacÄ«va
kammavÄ• cÄ• yasÄ• vitattÄ• kammakopaá¹ƒ avatvÄ• dukkaá¹-ameva vuttaá¹ƒ. itarathÄ•
kammakopoeva siyÄ• . keci pana ``paá¹-hamaá¹ƒ anuÃ±Ã±Ä• takammavÄ• cÄ• yaá¹ƒ upas
`paripuá¹‡á¹‡assapattacÄ«varaâ€™ nti avatvÄ• kammavÄ• cÄ• ya upasampannÄ• pi sÅ«p
vadanti, taá¹ƒna yuttaá¹ƒ. anuÃ±Ã±Ä• takÄ• lato paá¹-á¹-hÄ• ya hi aparÄ• masanaá¹ƒ sÄ• v
hoti ``itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• catÄ«â€™â€™ ti padassa hÄ• pane
hipacchÄ• anuÃ±Ã±Ä• taá¹ƒ, ``saá¹…ghaá¹ƒ, bhante, upasampadaá¹ƒ yÄ• cÄ• mÄ«â€™â
tampiupasampÄ• dento ``ayaá¹ƒ itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• catÄ«â€™
kammavÄ• caá¹ƒ karoti, kammaá¹ƒ sukatameva hoti. no ce, vipannaá¹ƒ. sabbapacchÄ• hi
kiÃ±cipi parihÄ• petuá¹ƒ na vaá¹-á¹-ati, sÄ• vanÄ• ya hÄ• panameva \Ne I 204/ hoti, aÃ±Ã±
dÄ• tukÄ• mÄ• hontÄ«tisambandho, ayamettha vimativinodaniyÄ• (vi0 vi0 á¹-Ä«0 mahÄ• v
vinicchayo. sÄ• ratthadÄ«panÄ«vinicchayo pana idheva antogadhÄ• hoti appatarattÄ• avis

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 117) pana ``keci kuppatÄ«ti vadanti, taá¹ƒna
yaá¹ƒ vuttaá¹ƒ, taá¹ƒ ``paÃ±cavaggakaraá¹‡Ä«yaÃ±ce, bhikkhave, kammaá¹ƒ, bhikkhunipa
akammaá¹ƒ na ca karaá¹‡Ä«yaâ€™â€™ ntiÄ• dinÄ• (Vin I 390) nayena vuttattÄ• paá¹‡á¸•
gaá¹‡apÅ«raá¹‡abhÄ• ve eva kammaá¹ƒ kuppati, na sabbanti katvÄ• suvuttaá¹ƒ, itarathÄ•
kammaá¹ƒ kareyya, akammaá¹ƒ na ca karaá¹‡Ä«yaâ€™â€™ ntiÄ• dikÄ• ya pÄ• á¸·iyÄ• bh
aparipuá¹‡á¹‡apattacÄ«varassa upasampÄ• danakÄ• le kammavÄ• cÄ• yaá¹ƒ ``paripuá¹‡á
asantaá¹ƒ vatthuá¹ƒ kittetvÄ• upasampadÄ• ya katÄ• ya tasmiá¹ƒ asantepi upasampadÄ• n
buddharakkhito Ä• yasmato dhammarakkhitassa upasampadÄ• pekkhoâ€™â€™ ti avatthuâ
asantaá¹ƒ vÄ• vatthuá¹ƒ kittetvÄ• katÄ• yapi gaá¹‡apÅ«rakÄ• namatthitÄ• ya upasampadÄ
paá¹‡á¸• akupajjhÄ• yena upasampÄ• detabbo, yo upasampÄ• deyya, Ä• pattidukkaá¹-assa
anupasampannoâ€™â€™ tiÄ• divacanassa abhÄ• vÄ• ayamattho siddhova hoti. na hi bud
vadanti. tena vuttaá¹ƒ ``yo pana bhikkhu jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ\Be I 272/ ... pe ...
anupasampannoâ€™â€™ tiÄ• di (Vin IV 403). tathÄ• ``byattena bhikkhunÄ• paá¹-ibalena
ti (Vin I 71) vacanato theyyasaá¹ƒvÄ• sakÄ• diÄ• cariyehianussÄ• vanÄ• ya katÄ• ya upasa
abhikkhuttÄ• ti vacanampi na gahetabbaá¹ƒ.

kiÃ±ca bhiyyo --- ``imÄ• ni cattÄ• ri kammÄ• ni paÃ±cahÄ• kÄ• rehi vipajjantÄ«â€™â€™ tiÄ
kammÄ• naá¹ƒ sampattivipattiyÄ• kathiyamÄ• nÄ• ya ``sattahi Ä• kÄ• rehi kammÄ• nivipaj
vÄ• anussÄ• vanato vÄ• sÄ«mato vÄ• parisato vÄ• upajjhÄ• yatovÄ• Ä• cariyato vÄ• â€
gahetabbaá¹ƒ. ``parisato vÄ• â€™â€™ ti vacanena Ä• cariyupajjhÄ• yÄ• naá¹ƒvÄ• saá¹…g
``dvÄ• dasahi Ä• kÄ• rehi parisato kammÄ• ni vipajjantÄ«â€™â€™ ti etassa vibhaá¹…ge te
ayamattho yasmÄ• tattha tattha sarÅ«pena vuttapÄ• á¸·ivaseneva \Ne I 205/ sakkÄ• jÄ• nit
dassetvÄ• saá¹ƒkhittoti ayamassa yuttigavesanÄ• ti vuttaá¹ƒ.

tatridaá¹ƒ vicÄ• retabbaá¹ƒ --- anupajjhÄ• yakaá¹ƒ upasampÄ• dentÄ• te bhikkhÅ« yathÄ•
abhÅ«taá¹ƒvatthuá¹ƒ kittayiá¹ƒsu, udÄ• hu musÄ• vÄ• dabhayÄ• tÄ• neva padÄ• ni na sÄ•
tÄ• va upajjhÄ• yÄ• bhÄ• vato na sÄ• vesuá¹ƒ, ``puggalaá¹ƒ na parÄ• masatÄ«â€™â€™ ti
atha sÄ• vesuá¹ƒ, musÄ• vÄ• do nesaá¹ƒ bhavatÄ«ti? vuccate --- sÄ• vesuá¹ƒyeva yathÄ•
``kammaá¹ƒ pana na kuppatÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• ca. na, musÄ• v
musÄ• vÄ• denapi kammasambhavato ca. na hi sakkÄ• musÄ• vÄ• dena kammavipattisam
``anupajjhÄ• yakaá¹ƒ upasampÄ• dentÄ«â€™â€™ ti vacanassa ca ubhayadosavinimutto at

ayaÃ±cettha \Be I 273/ yutti --- yathÄ• pubbe pabbajjupasampadupajjhÄ• yesu
vijjamÄ• nesupiupajjhÄ• yaggahaá¹‡akkamena aggahitattÄ• ``tena kho pana samayena bh
ntiÄ• divuttaá¹ƒ, tathÄ• idhÄ• pi upajjhÄ• yassa vijjamÄ• nasseva sato aggahitattÄ• ``anup
upasampÄ• dentÄ«â€™â€™ tivuttaá¹ƒ. kammavÄ• cÄ• cariyena pana ``gahito tena upajjhÄ
upajjhÄ• yaá¹ƒkittetvÄ• kammavÄ• caá¹ƒ sÄ• vetabbaá¹ƒ. kenaci vÄ• kÄ• raá¹‡ena kÄ• ya
upajjhÄ• yassachandaá¹ƒ gahetvÄ• kammavÄ• caá¹ƒ sÄ• veti, upajjhÄ• yo vÄ• upasampa
datvÄ• pacchÄ• upasampanne tasmiá¹ƒ tÄ• dise vatthusmiá¹ƒ samanuyuÃ±jiyamÄ• no vÄ•
upajjhÄ• yadÄ• nato pubbe eva sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti, sikkhÄ• paccakkhÄ• tako vÄ
paá¹-ijÄ• nÄ• ti, chandahÄ• rakÄ• dayo viya upajjhÄ• yo vÄ• aÃ±Ã±asÄ«mÄ• gato hoti. kan
``anujÄ• nÄ• mi bhikkhave paccantimesu janapadesu vinayadharapaÃ±camena gaá¹‡enaup
keci ``vinayadharapaÃ±camena upajjhÄ• yena sannihiteneva bhavitabbaâ€™â€™ ntivadan
vuttaá¹ƒ. so ca pÄ• á¹-ho appamÄ• á¹‡o majjhimesu janapadesutassa vacanassÄ• bhÄ• va
kammavÄ• cÄ• ruhatÄ«ti Ä• pajjatÄ«ti ce? na. kasmÄ• ? kammasampattiyaá¹ƒ ``puggalaá¹
vuttapÄ• á¹-hova no pamÄ• á¹‡aá¹ƒ. na hi tattha asannihito upajjhÄ• yasaá¹…khÄ• to pugg
tasmÄ• tattha saá¹…ghaparÄ• masanaá¹ƒviya puggalaparÄ• masanaá¹ƒ veditabbaá¹ƒ. saá
\Ne I 206/ upasampÄ• denti tesaá¹ƒ atthatopuggalattÄ• , paá¹‡á¸• akÄ• diupajjhÄ• yena up
upasampÄ• danakÄ• le aviditattÄ• ti porÄ• á¹‡Ä• .

__apattacÄ«varaá¹ƒ_ \Be I 274/ __upasampÄ• dentÄ«_ti kammavÄ• cÄ• cariyo ``paripuá¹‡
ntisaÃ±Ã±Ä• ya, kevalaá¹ƒ atthasampattiá¹ƒ anapekkhitvÄ• santapadanÄ«hÄ• rena vÄ• ``
pattacÄ«varaâ€™â€™ ntikammavÄ• caá¹ƒ sÄ• veti. yathÄ• etarahi matavippavuttamÄ• tÄ•
mÄ• tÄ• pitÅ«hÄ«â€™â€™ tipuá¹-á¹-ho ``Ä• ma bhanteâ€™â€™ ti vadati, kiá¹ƒ bahunÄ• ?
``tasmiá¹ƒ samayecattÄ• ri kammÄ• ni paÃ±cahÄ• kÄ• rehi vipajjantÄ«â€™â€™ ti lakkhaá¹
anupajjhÄ• yakÄ• diá¹ƒupasampÄ• denti. vajjanÄ«yapuggalÄ• naá¹ƒ avuttattÄ• paá¹‡á¸• a
upasampÄ• denti, terasantarÄ• yapucchÄ• yaadassanattÄ• apattacÄ«varakaá¹ƒ upasampÄ
Ã±atticatutthena kammenaupasampÄ• detuâ€™â€™ nti (Vin I 69) evaá¹ƒ sabbapaá¹-hama
kammavÄ• cÄ• ya ``paripuá¹‡á¹‡assapattacÄ«varaâ€™â€™ nti avacanamettha sÄ• dhakan
vacanaá¹ƒ anukkamenÄ• nuÃ±Ã±Ä• tanti.

idaá¹ƒ tÄ• va sabbathÄ• hotu, ``mÅ«gaá¹ƒ pabbÄ• jenti badhiraá¹ƒ pabbÄ• jentÄ«â€™â€™
sambhavitumarahatiÄ• dito paá¹-á¹-hÄ• ya ``anujÄ• nÄ• mi bhikkhave imehi tÄ«hi saraá¹‡a
ntiÄ• dinÄ• anuÃ±Ã±Ä• tattÄ• ti? vuccate --- ``evaÃ±ca pana, bhikkhave, pabbÄ• jetabboti,
... pe ... tatiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti ettha ``evaá¹ƒ vadeh
tiimassa vacanassa micchÄ• atthaá¹ƒ gahetvÄ• mÅ«gaá¹ƒ pabbÄ• jesuá¹ƒ. ``evaá¹ƒ vade
pabbajjÄ• pekkhaá¹ƒÄ• á¹‡Ä• petvÄ• sayaá¹ƒ upajjhÄ• yena vattabbo ``tatiyampi saá¹…gh
gacchÄ• mÄ«â€™â€™ ti, so pabbajjÄ• pekkhÄ• tathÄ• Ä• á¹‡atto upajjhÄ• yavacanassa a
tattha tattha bhagavÄ• ``kÄ• yenaviÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã±Ä• peti, kÄ• yena vÄ• c
hoti upajjhÄ• yo. dinno hoti chando, dinnÄ• hoti pÄ• risuddhi, dinnÄ• hoti pavÄ• raá¹‡Ä• â€
275/. tadanumÄ• nena vÄ• kÄ• yena tena pabbajjÄ• pekkhena viÃ±Ã±attaá¹ƒ hoti saraá¹‡a
viÃ±Ã±Ä• pento evaá¹ƒ vadatÄ«ti vuccati, taá¹ƒ pariyÄ• yaá¹ƒ gahetvÄ• mÅ«gaá¹ƒpabbÄ•
porÄ• á¹‡agaá¹‡á¹-hipade ``mÅ«gaá¹ƒ kathaá¹ƒ pabbÄ• jentÄ«ti pucchaá¹ƒkatvÄ• tassa kÄ
kÄ• yena pahÄ• raá¹ƒ datvÄ• hatthamuddÄ• ya viÃ±Ã±Ä• petvÄ• pabbÄ• jesuâ€™â€™ nt

ayaá¹ƒ \Ne I 207/ panettha sÄ• ro --- yathÄ• pubbe pabbajjÄ• dhikÄ• re vattamÄ• ne pabba
upacchinditvÄ• ``paá¹‡á¸• ako, bhikkhave, anupasampanno na upasampÄ• detabboâ€™â€
upasampadavaseneva abhilÄ• po kato. theyyasaá¹ƒvÄ• sakapade asambhavato kiÃ±cÄ• pi
katÄ• , sabbattha pana upasampadÄ• bhilÄ• pena adhippetÄ• tadanubhÄ• vatoupasampad
upasampadÄ• vÄ• ritÄ• hotÄ«ti katvÄ• , tathÄ• idha upasampadÄ• dhikÄ• revattamÄ• ne
upacchinditvÄ• upasampadameva sandhÄ• ya pabbajjÄ• bhilÄ• po katotiveditabbo. kÄ• ma
asambhavato tassa vasena Ä• dito paá¹-á¹-hÄ• yaupasampadÄ• bhilÄ• pova kattabbo viya
mÅ«gapadassa vasena Ä• ditopaá¹-á¹-hÄ• ya pabbajjÄ• bhilÄ• pova kato micchÄ• gahaá¹‡
``mÅ«go, bhikkhave, apattoosÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti, sosÄ• ritoâ€™â€™
mÅ«goupasampanno hotÄ«ti siddhaá¹ƒ, so kevalaá¹ƒ upasampannova hoti, na pana pabba
pabbajjÄ• yaasambhavatoti micchÄ• gÄ• ho hoti, taá¹ƒ parivajjÄ• petvÄ• yo upasampanno
pabbajito pana \Be I 276/ atthi koci upasampanno, atthi koci anupasampannotiimaá¹ƒ samm
bhagavÄ• ti veditabbaá¹ƒ.

apica tesaá¹ƒ hatthacchinnÄ• dÄ«naá¹ƒ pabbajitÄ• naá¹ƒ supabbajitabhÄ• vadÄ«panatthaá
pabbajjÄ• bhÄ• vasaá¹…kÄ• nivÄ• raá¹‡atthaÃ±cetthapabbajjÄ• bhilÄ• po kato. kathaá¹ƒ?
pabbÄ• jetabboâ€™â€™ tiÄ• dinÄ• (Vin I 119) paá¹-ikkhepena, ``pabbajitÄ• supabbajitÄ•
vuttaá¹-á¹-hÄ• nÄ• bhÄ• vena ca tesaá¹ƒpabbajjÄ• bhÄ• vasaá¹…kÄ• bhaveyya, yathÄ• p
pasaá¹…kaá¹ƒ á¹-hapeyya. khandhake upasampadaá¹ƒ sandhÄ• ya ``hatthacchinno, bhikkh
taÃ±ce saá¹…gho osÄ• reti, sosÄ• ritoâ€™â€™ tiÄ• dinÄ• (Vin I 396) nayena bhagavÄ• n
pabbajitÄ• panete sabbepi supabbajitÄ• evÄ• ti dÄ«peti. aÃ±Ã±athÄ• sabbepete upasamp
pabbajitÄ• ti ayamaniá¹-á¹-happasaá¹…goÄ• pajjati. kathaá¹ƒ? ``hatthacchinno, bhikkhave,
pabbajito nÄ• setabboâ€™â€™ tivÄ• ``na, bhikkhave, hatthacchinno pabbÄ• jetabbo, yo pa
dukkaá¹-assa, so ca apabbajitoâ€™â€™ ti (Vin I 119) vÄ• tantiyÄ• á¹-hapitÄ• ya campeyya

``sosÄ• ritoâ€™â€™ tivuttattÄ• kevalaá¹ƒ ``ime hatthacchinnÄ• dayo upasampannÄ• va ho
vÄ• ``upasampannÄ• pi ce pabbajitÄ• , nÄ• setabbÄ• â€™â€™ ti vÄ• aniá¹-á¹-hakoá¹-á¹-h

idaá¹ƒ \Ne I 208/ panettha vicÄ• retabbaá¹ƒ --- ``so ca apabbajitoâ€™â€™ ti vacanÄ• bhÄ•
pabbajjÄ• siddhipasaá¹…gatopabbajjÄ• pi ekatosuddhiyÄ• hotÄ«ti ayamaniá¹-á¹-hakoá¹-á¹
nÄ• pajjatÄ«ti? pabbajjÄ• bhilÄ• penaupasampadÄ• idhÄ• dhippetÄ• ti sammÄ• gÄ• hena
yathÄ• byaÃ±janaá¹ƒ atthe gahiteyathÄ• paÃ±Ã±attadukkaá¹-Ä• bhÄ• vasaá¹…khÄ• to apa
Ä• pajjati. kathaá¹ƒ? ``na, bhikkhave, mÅ«go pabbÄ• jetabbo, yo \Be I 277/ pabbÄ• jeyya, Ä
dukkaá¹-assÄ• â€™â€™ ti vuttadukkaá¹-aá¹ƒpabbajjÄ• pariyosÄ• ne hoti, na tassÄ• vippak
pubbapayogadukkaá¹-ameva hi paá¹-hamaá¹ƒÄ• pajjati, tasmÄ• mÅ«gassa pabbajjÄ• pariy
dukkaá¹-assa okÄ• soca na sabbakÄ• laá¹ƒ sambhaveyya, upasampadÄ• vasena pana atth
kammanibbattito. teneva pÄ• á¸·iyaá¹ƒ ``na, bhikkhave, paá¹‡á¸• ako upasampÄ• detabbo,
Ä• pattidukkaá¹-assÄ• â€™â€™ ti dukkaá¹-aá¹ƒ na paÃ±Ã±attaá¹ƒ. apaÃ±Ã±attattÄ• pubb
cetthasambhavati, netaraá¹ƒ. ettÄ• vatÄ• siddhametaá¹ƒ pabbajjÄ• bhilÄ• pena upasampa
pabbajjÄ• ti. etthÄ• ha sÄ• maá¹‡erapabbajjÄ• na kÄ• yapayogato hotÄ«ti kathaá¹ƒ paÃ±Ã
kÄ• yena viÃ±Ã±Ä• petÄ«tiÄ• dittikÄ• dassanatoti Ä• gato.

``gottenapi anussÄ• vetuâ€™â€™ nti (Vin I 122) vacanato yena vohÄ• rena voharati, tenav
tasmÄ• ``ko nÄ• mo te upajjhÄ• yoâ€™â€™ ti puá¹-á¹-henapi gottameva nÄ• maá¹ƒkatvÄ•
tasmÄ• catubbidhesu nÄ• mesu yena kenaci nÄ• mena anussÄ• vanÄ• kÄ• tabbÄ• ti vada
honti, tattha ekaá¹ƒ nÄ• maá¹ƒ Ã±attiyÄ• , ekaá¹ƒanussÄ• vanÄ• ya kÄ• tuá¹ƒ na vaá¹-á¹-at
abhinnÄ• hi anussÄ• vanÄ• hi bhavitabbanti. kiÃ±cÄ• pi ``itthannÄ• mo itthannÄ• massa Ä•
pÄ• á¸·iyaá¹ƒ ``Ä• yasmatoâ€™â€™ ti padaá¹ƒpacchÄ• vuttaá¹ƒ, kammavÄ• cÄ• pÄ• á¸·iy
buddharakkhito Ä• yasmato dhammarakkhitassÄ• â€™â€™ tipaá¹-hamaá¹ƒ likhanti, taá¹ƒ u
na paccetabbaá¹ƒ. pÄ• á¸·iyaÃ±hi ``itthannÄ• moitthannÄ• massÄ• â€™â€™ ti atthamattaá
pÄ• á¸·iyaá¹ƒ avuttopi ``ayaá¹ƒ buddharakkhitoÄ• yasmato dhammarakkhitassÄ• â€™â€™
payogo dassito. ``na me \Be I 278/diá¹-á¹-ho ito pubbe iccÄ• yasmÄ• sÄ• riputtoâ€™â€™ t
sÄ• riputto atthakusaloâ€™â€™ tica paá¹-hamaá¹ƒ ``Ä• yasmÄ• â€™â€™ ti payogassa das
``Ä• yasmato buddharakkhitassÄ• â€™â€™ tivatvÄ• katthaci kevalaá¹ƒ ``buddharakkhitass
sÄ• vanaá¹ƒ hÄ• petÄ«ti na vuccatinÄ• massa ahÄ• pitattÄ• ti \Ne I 209/ eke. sace katthaci
buddharakkhitassÄ• â€™â€™ ti vatvÄ• katthaci ``buddharakkhitassÄ• yasmatoâ€™â€™ ti
khettameva otiá¹‡á¹‡antipieke. byaÃ±janabhedappasaá¹…gato anussÄ• vanÄ• naá¹ƒ taá¹ƒ
sace pana sabbaá¹-á¹-hÄ• nepiekeneva pakÄ• rena vadati, vaá¹-á¹-ati.

__ekÄ• nussÄ• vane_ti ettha ekato anussÄ• vanaá¹ƒ etesanti ekÄ• nussÄ• vanÄ• ti
asamÄ• nÄ• dhikaraá¹‡avisayobÄ• hiratthasamÄ• soti daá¹-á¹-habbaá¹ƒ. tenevÄ• ha ``dve
tattha __ekato_tiekakkhaá¹‡eti attho, vibhattialopena cÄ• yaá¹ƒ niddeso. __purimanayeneva

anussÄ• vanekÄ• tu_nti ``ekena ekassa, aÃ±Ã±ena itarassÄ• â€™â€™ tiÄ• dinÄ• pubbe v
Ä• cariyehi ekena vÄ• ekato anussÄ• vane kÄ• tuá¹ƒ. vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«tiupa
upajjhÄ• yasaddasamÄ• nattho upajjhÄ• saddopÄ«ti atthaá¹ƒ dassetÄ«ti sÄ• ratthadÄ«pani
123).

__gottenÄ• pÄ«_ti ``Ä• yasmato pippalissa upasampadÄ• pekkhoâ€™â€™ ti evaá¹ƒ nÄ• m
gottanÄ• menapÄ«tiattho, tena ``ko nÄ• mo te upajjhÄ• yoâ€™â€™ ti puá¹-á¹-hena gottanÄ
kassapoâ€™â€™ tivattabbanti siddhaá¹ƒ hoti. tasmÄ• aÃ±Ã±ampi yaá¹ƒ kiÃ±ci tassa nÄ• n
vÄ• khaá¹‡e sukhaggahaá¹‡atthaá¹ƒ nÄ• maá¹ƒ paÃ±Ã±Ä• pitaá¹ƒ, taá¹ƒ sabbaá¹ƒ gahetvÄ
yathÄ• upajjhÄ• yassa, evaá¹ƒ upasampadÄ• pekkhassÄ• pi gottÄ• dinÄ• mena \Be I 279/
anussÄ• vanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmimpi khaá¹‡e ``ayaá¹ƒ tissoâ€™â€™ ti vÄ• ``n
karontehi anusÄ• sakasammutito paá¹-hamameva kÄ• tabbaá¹ƒ. evaá¹ƒ akatvÄ• pi
antarÄ• yikadhammÄ• nusÄ• sanapucchanakÄ• lesu ``kinnÄ• mosi, ahaá¹ƒ bhante nÄ• go
upajjhÄ• yo me bhantetisso nÄ• mÄ• â€™â€™ tiÄ• dinÄ• viÃ±Ã±Ä• pentena ubhinnampi c
yathÄ• saÃ±Ã±aá¹ƒ uppajjati, evaá¹ƒ viÃ±Ã±Ä• petabbaá¹ƒ. sace pana tasmiá¹ƒ khaá¹‡e pa
``tisso nÄ• mÄ• â€™â€™ ti apubbanÄ• mena anussÄ• veti, na vaá¹-á¹-ati.

tattha ca kiÃ±cÄ• pi upajjhÄ• yasseva nÄ• maá¹ƒ aggahetvÄ• yena kenaci nÄ• mena ``tiss
tiÄ• dinÄ• pipuggale parÄ• maá¹-á¹-he kammaá¹ƒ sukatameva hoti anupajjhÄ• yakÄ• dÄ«na
upajjhÄ• yassa abhÄ• vepi abhabbattepi kammavÄ• cÄ• ya puggale parÄ• maá¹-á¹-he kam
upasampadÄ• pekkhassapana yathÄ• sakaá¹ƒ nÄ• maá¹ƒ vinÄ• aÃ±Ã±ena nÄ• mena anu
anupasampannovahoti. tattha á¹-hito aÃ±Ã±o anupasampanno viya gahitanÄ• massa vatthu
etassa ca nÄ• massa anussÄ• vanÄ• ya avuttattÄ• . tasmÄ• upasampadÄ• pekkhassa pak
nÄ• gÄ• dinÄ• mena anussÄ• vitukÄ• mena paá¹-ikacceva ``tvaá¹ƒ nÄ• goâ€™â€™ tiÄ• di
anusÄ• sanaantarÄ• yikadhammÄ• pucchanakkhaá¹‡esupi tassa ca saá¹…ghassa ca yathÄ
pakÄ• setvÄ• va nÄ• gÄ• dinÄ• mena anussÄ• vetabbaá¹ƒ. ekassa bahÅ«ni nÄ• mÄ• ni ho
vaá¹-á¹-ati.

yaá¹ƒ pana upasampadÄ• pekkhaupajjhÄ• yÄ• naá¹ƒ ekattha gahitaá¹ƒ nÄ• maá¹ƒ tadeva
anussÄ• vanÄ• suca gahetabbaá¹ƒ. gahitato hi aÃ±Ã±asmiá¹ƒ gahite byaÃ±janaá¹ƒ bhinna
I 280/vipajjati. atthato hi byaÃ±janato ca abhinnÄ• eva Ã±atti anussÄ• vanÄ• ca vaá¹-á¹-an
upajjhÄ• yanÄ• massapana purato ``Ä• yasmato tissassÄ• â€™â€™ tiÄ• dinÄ• Ä• yasman
anussÄ• veti. tathÄ• ayojitepi doso natthi.

pÄ• á¸·iyaá¹ƒ (Vin I 126) pana kiÃ±cÄ• pi ``itthannÄ• massa Ä• yasmatoâ€™â€™ ti paccha
tipadaá¹ƒ vuttaá¹ƒ, tathÄ• pi ``Ä• yasmÄ• sÄ• riputto atthakusaloâ€™â€™ tiÄ• dinÄ• nÄ• n
`Ä• yasmantapadaâ€™ yogassa dassanato puratova payogo yuttataro, taÃ±ca ekattha yoje
ekattha purato yojetvÄ• aÃ±Ã±attha pacchato yojanepi sÄ• vanÄ• ya hÄ• panaá¹ƒ nÄ• ma

teneva pÄ• á¸·iyampi ``itthannÄ• massa Ä• yasmatoâ€™â€™ ti ekatthayojetvÄ• ``itthannÄ
tiÄ• dÄ«su ``Ä• yasmatoâ€™â€™ ti na yojitanti vadanti. taÃ±ca kiÃ±cÄ• pi evaá¹ƒ, tathÄ• p
ekeneva pakÄ• rena yojetvÄ• eva vÄ• ayojetvÄ• vÄ• anussÄ• vanaá¹ƒ pasatthataranti ga

ekato saheva ekasmiá¹ƒ khaá¹‡e anussÄ• vanaá¹ƒ etesanti ekÄ• nussÄ• vanÄ• , upasamp
ete__ekÄ• nussÄ• vane_ kÄ• tuá¹ƒ. tenÄ• ha ``ekatoanusÄ• vaneâ€™â€™ ti. idaÃ±ca ekaá
daá¹-á¹-habbaá¹ƒ. __ekena vÄ• _ti dvinnampi ekasmiá¹ƒ khaá¹‡e ekÄ• ya eva kammavÄ• c
Ä• cariyenÄ• ti attho. ``ayaá¹ƒ buddharakkhito ca ayaá¹ƒ dhammarakkhito ca Ä• yasmato sa
211/ upasampadÄ• pekkhoâ€™â€™ tiÄ• dinÄ• nayena ekena Ä• cariyena dvinnamekasmi
daá¹-á¹-habbo, iminÄ• va nayena tiá¹‡á¹‡ampi ekena Ä• cariyena ekakkhaá¹‡e anussÄ• va

__purimanayeneva_ \Be I 281/ __ekato anussÄ• vane kÄ• tu_nti ``ekena ekassa, aÃ±Ã±ena
pubbe vuttanayena dvinnaá¹ƒ dvÄ«hi vÄ• tiá¹‡á¹‡aá¹ƒ tÄ«hi vÄ• Ä• cariyehi, ekena vÄ• Ä
ekatoanussÄ• vane kÄ• tunti attho. __ ``taÃ±ca kho ekenaupajjhÄ• yena, na tveva nÄ• nupa
idaá¹ƒ ekena Ä• cariyena dvÄ«hi vÄ• tÄ«hivÄ• upajjhÄ• yehi dve vÄ• tayo vÄ• upasampa
anussÄ• vanÄ• ya ekÄ• nussÄ• vanekÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti paá¹-ikkhepapadaá¹ƒ, na p
nÄ• nupajjhÄ• yehi tayo ekÄ• nussÄ• vanekÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti Ä• ha __ ``sace pana
nÄ• nupajjhÄ• yÄ• ... pe ... vaá¹-á¹-atÄ«â€™â€™ _ti. yaÃ±cettha ``tissatthero sumanatther
saddhivihÄ• rikaá¹ƒ, sumanatthero tissattherassasaddhivihÄ• rikaâ€™â€™ nti evaá¹ƒ upajj
saddhivihÄ• rikÄ• naá¹ƒ anussÄ• vanakaraá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ upalakkhaá¹‡amattaá¹ƒ.
sumanattherassa saddhivihÄ• rikaá¹ƒ, sumanattheronandattherassa saddhivihÄ• rikaá¹ƒ an
aÃ±Ã±amaÃ±Ã±aÃ±ca gaá¹‡apÅ«rakÄ• honti, vaá¹-á¹-atieva. sace pana upajjhÄ• yo sayan
saddhivihÄ• rikaá¹ƒ anussÄ• veti, ettha vattabbamevanatthi, kammaá¹ƒ sukatameva hoti, an
kenaci anussÄ• vite upasampadÄ• hoti, kimaá¹…gaá¹ƒ pana saupajjhÄ• yakassa upajjhÄ• y
daá¹-á¹-habbaá¹ƒ. teneva navaá¹-á¹-anapakkhaá¹ƒdassetuá¹ƒ __ ``sace panÄ• â€™â€™ _t

__upajjhÄ• _ti upajjhÄ• yasaddasamÄ• nattho Ä• kÄ• ranto upajjhÄ• saddoti dasseti. upajjh
upayogapaccattavacanesu ya-kÄ• ra lopaá¹ƒ katvÄ• evaá¹ƒ vutto karaá¹‡avacanÄ• dÄ«su
payogÄ• bhÄ• vÄ• ti daá¹-á¹-habbaá¹ƒ. pÄ• á¸·iyaá¹ƒ __attanÄ• va attÄ• naá¹ƒ sammannita
attanÄ• vakattubhÅ«tena karaá¹‡abhÅ«tena attÄ• nameva kammabhÅ«taá¹ƒ \Be I 282/ pati
sammannanakiccaá¹ƒkÄ• tabbaá¹ƒ, __attÄ• na_nti vÄ• paccatte upayogavacanaá¹ƒ, attan
attho. na kevalaÃ±ca ettheva, aÃ±Ã±atrÄ• pi terasasammutiÄ• dÄ«su iminÄ• va lakkhaá¹‡e
attÄ• sammannitabbova. apica sayaá¹ƒ kammÄ• rahattÄ• attÄ• naá¹ƒ muÃ±citvÄ• catuvag
icchitabbo.

__saccakÄ• lo_ti \Ne I 212/ ``nigÅ«hissÄ• mÄ«â€™â€™ ti vaÃ±canaá¹ƒ pahÄ• ya saccasse
__bhÅ«takÄ• lo_ti vaÃ±canÄ• ya abhÄ• vepi manussattÄ• divatthuno bhÅ«tatÄ• ya avassa
kammakopÄ• diantarÄ• yo hotÄ«ti adhippÄ• yo. __maá¹…kÅ«_ti adhomukho. __uddharatÅ

upasampattiyaá¹ƒ patiá¹-á¹-hapetÅ«ti attho.

sabbakammavÄ• cÄ• su atthakosallatthaá¹ƒ panettha upasampadakammavÄ• cÄ• ya evam
__suá¹‡Ä• tÅ«_tisavanÄ• á¹‡attiyaá¹ƒ paá¹-hamapurisekavacanaá¹ƒ. taÃ±ca kiÃ±cÄ• pi yo
savanakiriyÄ• yaá¹ƒ niyojÄ«yati, tassa sammukhattÄ• ``suá¹‡Ä• hÄ«â€™â€™ ti majjhimap
tathÄ• pi yasmÄ• saá¹…ghasaddasannidhÄ• nepaá¹-hamapurisappayogova saddavidÅ«hi
bhavantabhagavantaÄ• yasmÄ• disaddasannidhÄ• nesuviya ``adhivÄ• setu me bhavaá¹ƒ g
sugata kÄ• lo, yaá¹ƒ bhagavÄ• sÄ• vakÄ• naá¹ƒsikkhÄ• padaá¹ƒ paÃ±Ã±apeyya (Vin III 21
436), suá¹‡antu me Ä• yasmantoâ€™â€™ tiÄ• dÄ«su (Vin I 168). tasmÄ• idha paá¹-hamap
gÄ• ravavasenetaá¹ƒ vuttaá¹ƒ. garuá¹-á¹-hÄ• niyesu hi gÄ• ravavasena majjhimapurisapayo
paá¹-hamapurisappayogaá¹ƒ payujjanti ``desetu sugato dhammaâ€™â€™ ntiÄ• dÄ«su (DN
viyÄ• ti daá¹-á¹-habbaá¹ƒ. keci pana \Be I 283/ ``bhante Ä• vusoti pade apekkhitvÄ•
idhapaá¹-hamapurisappayogoâ€™â€™ ti vadanti, taá¹ƒ na sundaraá¹ƒ ``Ä• cariyo me, bhan
iá¹…ghÄ• vuso upÄ• li, imaá¹ƒ pabbajitaá¹ƒ anuyuÃ±jÄ• hÄ«â€™â€™ tiÄ• dÄ«su (Vin III 51
tappayogepimajjhimapurisappayogasseva dassanato.

__me_ti yo sÄ• veti, tassa attaniddese sÄ• mivacanaá¹ƒ. __bhante_ti Ä• lapanatthe vuá¸• á
__ ``Ä• vusoâ€™â€™ _ti padaá¹ƒ pana navakesu. tadubhayampi nipÄ• to ``tumhebhante tu
bahÅ«supi samÄ• narÅ«pattÄ• . __saá¹…gho_ti avisesato catuvaggÄ• dikepakatattapuggal
paccantimesu janapadesu paÃ±cavaggato paá¹-á¹-hÄ• ya, majjhimesu janapadesu dasavag
saá¹…ghoti gahetabbo. tatrÄ• yaá¹ƒ piá¹‡á¸• attho --- bhante, saá¹…gho mama vacanaá¹ƒ
navakatarena vattabbavacanaá¹ƒ. sace pana anussÄ• vakosabbehi bhikkhÅ«hi vuá¸• á¸• ha
Ä• vuso saá¹…ghoâ€™â€™ ti vattabbaá¹ƒ. sopice ``bhanteâ€™â€™ ti vadeyya, navakatare
kammakopo natthi. kecipana ``ekattha `Ä• vusoâ€™ ti vatvÄ• aÃ±Ã±attha `bhanteâ€™ ti vu
ubhayenapiÄ• lapanassa sijjhanatoâ€™â€™ ti vadanti.

idÄ• ni \Ne I 213/ yamatthaá¹ƒ Ã±Ä• petukÄ• mo ``suá¹‡Ä• tÅ«â€™â€™ ti saá¹…ghaá¹ƒ sa
__ ``ayaá¹ƒitthannÄ• moâ€™â€™ _tiÄ• dimÄ• ha. tattha __aya_nti upasampadÄ• pekkhass
sannihitabhÄ• vadassanaá¹ƒ, tena ca hatthapÄ• se á¹-hitasseva upasampadÄ• ruhatÄ«ti s
á¹-hitassa ``ayaâ€™â€™ ntina vattabbato. teneva anusÄ• sakasammutiyaá¹ƒ so hatthapÄ•
``ayaâ€™â€™ ntina vutto, tasmÄ• \Be I 284/ upasampadÄ• pekkho anupasampanno hatth
itthannÄ• mo_ti ayaá¹ƒ-saddo ca avassaá¹ƒ payujjitabbo, so ca imasmiá¹ƒ paá¹-hamanÄ• m
gahetabbaá¹ƒ. __ ``itthannÄ• moâ€™â€™ _ti idaá¹ƒ aniyamato tassa nÄ• madassanaá¹ƒ, u
buddharakkhitotiÄ• dinÄ• maá¹ƒ dasseti. ``upasampadÄ• pekkhoâ€™â€™ ti bhinnÄ• dhikan
upasampadaá¹ƒ me saá¹…gho apekkhamÄ• noti attho. tassa ca upajjhÄ• yataá¹ƒ samaá¹…
``itthannÄ• massa Ä• yasmatoâ€™â€™ ti vuttaá¹ƒ. etena ``ayaá¹ƒ buddharakkhito Ä• yasm
saddhivihÄ• rikabhÅ«to upasampadÄ• pekkhoâ€™â€™ ti evamÄ• dinÄ• nayena nÄ• mayo
``Ä• yasmatoâ€™â€™ ti padaá¹ƒ avatvÄ• pi ``ayaá¹ƒ buddharakkhito dhammarakkhitassau

vattuá¹ƒ vaá¹-á¹-ati. teneva pÄ• á¸·iyaá¹ƒ ``itthannÄ• mena upajjhÄ• yenÄ• â€™â€™ tiettha
padaá¹ƒ na vuttaá¹ƒ. yaÃ±cettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

nanu cettha upajjhÄ• yopi upasampadÄ• pekkho viya hatthapÄ• se á¹-hito eva icchitabbo, a
itthannÄ• mo imassa itthannÄ• massa upasampadÄ• pekkhoâ€™â€™ ti evaá¹ƒ upajjhÄ• ya
nÄ• maparÄ• masanepiidaá¹ƒ-saddappayogo na katoti? nÄ• yaá¹ƒ virodho upajjhÄ• yassa
kevalaÃ±hi kammanibbattiyÄ• santapadavasena avijjamÄ• nassapi upajjhÄ• yassa nÄ• ma
upasampadÄ• dÄ«supi karÄ«yati, tasmÄ• upajjhÄ• yassa asannihitÄ• yapi tapparÄ• masan
``imassÄ• â€™â€™ ti niddisituá¹ƒ na vaá¹-á¹-atÄ«ti.

__parisuddho antarÄ• yikehi dhammehÄ«_ti abhabbattÄ• dikehi upasampadÄ• ya avatthuka
cevapaÃ±cÄ• bÄ• dhahatthacchinnÄ• dÄ«hi Ä• pattikarehi ca antarÄ• yikasabhÄ• vehi pari
eva Ä• pattimattakarehi paÃ±cÄ• bÄ• dhÄ• dÄ«hi aparimuttassapi upasampadÄ• ruhati, nÄ
pattacÄ«vara_nti paripuá¹‡á¹‡amassa upasampadÄ• pekkhassapattacÄ«varaá¹ƒ. evaá¹ƒ vu
upasampadÄ• ruhati, nÄ• Ã±Ã±athÄ• . __upasampadaá¹ƒyÄ• catÄ«_ti ``saá¹…ghaá¹ƒ, bha
yÄ• cÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin I 126) yÄ• cÄ• pitabhÄ• vaá¹ƒsandhÄ• ya vuttaá¹ƒ.
\Ne I 214/ ``itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• catÄ«â€™â€™ tivutte eva kam
nÄ• Ã±Ã±athÄ• . __upajjhÄ• yenÄ• _ti upajjhÄ• yena karaá¹‡abhÅ«tena, itthannÄ• maá¹ƒ u
kammabhÅ«taá¹ƒ upasampadaá¹ƒ dÄ• tuá¹ƒ nipphÄ• detuá¹ƒ kattubhÅ«taá¹ƒsaá¹…ghaá¹ƒ
pana dvikammakattÄ• ``saá¹…ghaá¹ƒ upasampadaâ€™â€™ nti dvekammapadÄ• ni vuttÄ•

__yadi saá¹…ghassa pattakalla_nti ettha patto kÄ• lo imassa kammassÄ• ti pattakÄ• laá¹ƒ,
apalokanÄ• dicatubbidhaá¹ƒsaá¹…ghagaá¹‡akammaá¹ƒ, tadeva sakatthe ya-paccayena __
vuccati. idha pana Ã±atticatutthaupasampadÄ• kammaá¹ƒadhippetaá¹ƒ, taá¹ƒ kÄ• tuá¹ƒ saá
jÄ• taá¹ƒ. __yadÄ«_ti anumatigahaá¹‡avasena kammassapattakallataá¹ƒ Ã±Ä• peti, yo hi k
apattakallataá¹ƒ maÃ±Ã±issati, so vakkhati. imamevahi atthaá¹ƒ sandhÄ• ya anussÄ• vanÄ
khamati ... pe ... so bhÄ• seyyÄ• â€™â€™ ti (Vin I 127) vuttaá¹ƒ. tadetaá¹ƒ pattakallaá¹ƒ va
antarÄ• yikehi dhammehi cassa parisuddhatÄ• , sÄ«mÄ• sampadÄ• , parisÄ• sampadÄ• , p
paÃ±cahi aá¹…gehi saá¹…gahitaá¹ƒ.

tattha __vatthusampadÄ• _ nÄ• ma yathÄ• vuttehi ekÄ• dasaabhabbapuggalehi ceva antim
paripuá¹‡á¹‡avÄ«sativasso anupasampannabhÅ«to manussapuriso. etasmiÃ±hi puggale \B
saá¹…ghassa upasampadÄ• kammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati, kataÃ±ca kupp

__antarÄ• yikehi dhammehi cassa parisuddhatÄ• _ nÄ• ma yathÄ• vuttasseva upasampadÄ
ime bhagavatÄ• paá¹-ikkhittÄ• paÃ±cÄ• bÄ• dhaphuá¹-á¹-hatÄ• dayo mÄ• tÄ• pitÅ«hi ana
hatthacchinnÄ• dayo ca dosadhammÄ• kÄ• rakasaá¹…ghassa Ä• pattÄ• diantarÄ• yahetut
tivuccanti, tehi antarÄ• yikehi dosadhammehi parimuttatÄ• , imissÄ• ca sati eva idaá¹ƒkam

nÄ• ma hoti, nÄ• sati, kataá¹ƒ pana kammaá¹ƒ sukatameva hoti á¹-hapetvÄ• Å«navÄ«sativa

__sÄ«mÄ• sampadÄ• _ pana uposathakkhandhake (Vin I 138 Ä• dayo) vakkhamÄ• nanaye
sabbadosarahitÄ• yabaddhÄ• baddhavaseneva duvidhÄ• ya sÄ«mÄ• ya vasena veditabbÄ•
idaá¹ƒkammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati, kataÃ±ca kammaá¹ƒ vipajjati.

__parisÄ• sampadÄ• _ \Ne I 215/ pana ye ime upasampadÄ• kammassa sabbantimena par
paÃ±cahi vÄ• anÅ«nÄ• pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• anukkhittÄ• ca samÄ• nasaá¹ƒvÄ• s
hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hÄ• naá¹ƒ, chandÄ• rahÄ• naÃ±ca chandassa Ä• nayanaá¹
sammukhÄ«bhÅ«tÄ• naÃ±caappaá¹-ikosanaá¹ƒ, upasampadÄ• pekkharahitÄ• naá¹ƒ uposa
gahaá¹-á¹-hÄ• dianupasampannÄ• naÃ±cevapÄ• rÄ• jikukkhittakanÄ• nÄ• saá¹ƒvÄ• sakabl
vajjanÄ«yapuggalÄ• naá¹ƒ saá¹…ghassa hatthapÄ• se abhÄ• vocÄ• ti imehi catÅ«hi aá¹…g
ca parisÄ• sampadÄ• ya sati eva idaá¹ƒ pattakallaá¹ƒnÄ• ma hoti, nÄ• sati. tattha purimÄ• n
aá¹…gÄ• naá¹ƒ aÃ±Ã±atarassapi abhÄ• ve kataá¹ƒ kammaá¹ƒvipajjati, na pacchimassa.

__pubbakiccaniá¹-á¹-hÄ• naá¹ƒ_ \Be I 287/ nÄ• ma yÄ• nimÄ• ni ``paá¹-hamaá¹ƒ upajjhaá¹ƒ
tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒ (Vin I 126) vuttÄ• ni ``upajjhÄ• gÄ• hÄ• panaá¹ƒ, pattacÄ«varÄ• cik
taá¹ƒhatthapÄ• sato bahi pesetvÄ• anusÄ• sakasammutikammakaraá¹‡aá¹ƒ, sammatena c
ca paá¹-hamataraá¹ƒ Ä• gantvÄ• saá¹…ghassa Ã±attiá¹ƒ Ã±Ä• petvÄ• upasampadÄ• pekh
tihatthapÄ• se eva abbhÄ• naá¹ƒ, tena bhikkhÅ«naá¹ƒ pÄ• de vandÄ• petvÄ• upasampadÄ
tatoantarÄ• yikadhammapucchakasammutikammakaraá¹‡aá¹ƒ, sammatena ca pucchanaâ€
aá¹-á¹-hapubbakiccÄ• ni, tesaá¹ƒ sabbesaá¹ƒ yÄ• thÄ• vato karaá¹‡ena niá¹-á¹-hÄ• naá¹ƒ.
pubbakiccaniá¹-á¹-hÄ• panesati eva idaá¹ƒ saá¹…ghassa upasampadÄ• kammaá¹ƒ pattaka
etesu pana pubbakammesuakatesupi kataá¹ƒ kammaá¹ƒ yathÄ• vuttesu vatthusampattiÄ• c
akuppamevahoti. tadevamettha pattakallaá¹ƒ imehi paÃ±cahi aá¹…gehi saá¹…gahitanti ved
heá¹-á¹-hÄ• vuttesu, vakkhamÄ• nesu ca sabbesu kammesu pattakallatÄ• yathÄ• rahaá¹ƒ

__itthannÄ• maá¹ƒ upasampÄ• deyyÄ• _ti upasampadÄ• nipphÄ• danena taá¹ƒsamaá¹…gi
karotÅ«tipatthanÄ• yaá¹ƒ, vidhimhi vÄ• idaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• hi ``devadattaá¹ƒ
vuttesukhamassa nipphÄ• detvÄ• taá¹ƒ sukhasamaá¹…ginaá¹ƒ kareyyÄ• ti attho hoti, evam
upasampadamassanipphÄ• detvÄ• taá¹ƒ upasampadÄ• samaá¹…ginaá¹ƒ kareyyÄ• ti attho
yathÄ• sukhayantaá¹ƒ kiÃ±ci suddhakattÄ• raá¹ƒ koci hetukattÄ• sukhahetunipphÄ• danen
evamidhÄ• pi upasampajjantaá¹ƒ suddhakattÄ• raá¹ƒ puggalaá¹ƒ hetukattubhÅ«to saá¹…gh
upasampadÄ• hetunipphÄ• danenaupasampÄ• deyyÄ• ti vutto. etena ca sukhaá¹ƒ viya suk
puggalassa dÄ«yamÄ• nÄ• tathÄ• pavattaparamatthadhamme \Be I 288/ \Ne I 216/ upÄ• dÄ
upasampadÄ• nÄ• ma sammutisaccatÄ• atthÄ«ti samatthitaá¹ƒ hoti. ettha ca ``itthannÄ• m
yÄ• catÄ«â€™â€™ ti (Vin I 127) vuttattÄ• parivÄ• sÄ• dÄ«su viya yÄ• canÄ• nuguá¹‡aá¹ƒ
upasampadaá¹ƒ dadeyyÄ• â€™â€™ tiavatvÄ• ``itthannÄ• maá¹ƒ upasampÄ• deyyÄ• â€™

upasampadÄ• kammaá¹ƒ dÄ• ne asaá¹…gahetvÄ• kammalakkhaá¹‡e eva saá¹…gahitanti d
``itthannÄ• maá¹ƒ upasampÄ• deti, upasampannosaá¹…ghenÄ• â€™â€™ ti etthÄ• pi attho
vattamÄ• nakÄ• laatÄ«takÄ• lavasena, idha pana anÄ• maá¹-á¹-hakÄ• lavasenÄ• ti ettakam

__esÄ• Ã±attÄ«_ti ``saá¹…gho Ã±Ä• petabboâ€™â€™ ti vuttaÃ±Ä• panÄ• esÄ• . idaÃ±ca
sabbhÄ• vasÅ«canatthaá¹ƒvuccati. avassaÃ±cetaá¹ƒ vattabbameva. Ã±attikamme eva taá¹
pana yya-kÄ• revuttamatte eva Ã±attikammaá¹ƒ niá¹-á¹-hitaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. __
__upasampadÄ• _tisaá¹…ghena dÄ«yamÄ• nÄ• nipphÄ• diyamÄ• nÄ• upasampadÄ• , ya
__tuá¹‡hÄ«_ti ca akathanatthe nipÄ• to, akathanako __assa_ bhaveyyÄ• ti attho. khamati s
upasampadÄ• ti pakatena sambandho. tattha kÄ• raá¹‡amÄ• ha __ ``tasmÄ• tuá¹‡hÄ«â€™
ti seso. yasmÄ• ``yassa nakkhamati, so bhÄ• seyyÄ• â€™â€™ ti tikkhattuá¹ƒ vuccamÄ• no
ahosi, tasmÄ• khamati saá¹…ghassÄ• ti attho. __eva_nti iminÄ• pakÄ• rena. tuá¹‡hÄ«bhÄ
ruccanabhÄ• vaá¹ƒ dhÄ• rayÄ• mi, bujjhÄ• mi jÄ• nÄ• mÄ«ti attho. __iti_-saddoparisamÄ• p
kammavÄ• cÄ• ya anaá¹…gaá¹ƒ, tasmÄ• anussÄ• vakena ``dhÄ• rayÄ• mÄ«â€™â€™ tiet
niá¹-á¹-hapetabbaá¹ƒ, iti-saddo na payujjitabboti daá¹-á¹-habbaá¹ƒ. iminÄ• nayena sabbaka
veditabbo.

__ekaporisÄ• _ \Be I 289/ __vÄ• _tiÄ• di sattÄ• naá¹ƒ sarÄ«rachÄ• yaá¹ƒ pÄ• dehi minitvÄ•
chasattapadaparimitÄ• hi chÄ• yÄ• ``porisÄ• â€™â€™ ti vuccati, idaÃ±ca utuppamÄ• á¹‡Ä
saddhiá¹ƒ vÄ«maá¹ƒsitvÄ• vuá¹¬• á¹¬• hanavabhÄ• vaá¹ƒ Ã±atvÄ• vandanavandÄ• panÄ• d
Ä• gacchati, gacchati cÄ• ti utu, sova pamÄ«yate anena saá¹ƒvaccharanti pamÄ• á¹‡anti Ä•
``utuyevautuppamÄ• á¹‡aâ€™â€™ _nti. __aparipuá¹‡á¹‡Ä• _ti upasampadÄ• divasena apa
utuvemajjheupasampÄ• dito, tadÄ• tasmiá¹ƒ utumhi avasiá¹-á¹-hadivasÄ• cikkhaá¹‡aá¹ƒ di
dasseti. tenÄ• ha __ ``yattakehi divasehi yassa yo utu aparipuá¹‡á¹‡o, te divaseâ€™â€™ _
yassataá¹…khaá¹‡aá¹ƒ laddhÅ«pasampadassa \Ne I 217/ puggalassa sambandhÄ« yo utu
aparipuá¹‡á¹‡o, te divaseti yojanÄ• .

chÄ• yÄ• dikameva sabbaá¹ƒ saá¹…gahetvÄ• gÄ• yitabbato kathetabbato saá¹…gÄ«tÄ«ti
_tiÄ• di. tattha ekato katvÄ• Ä• cikkhitabbaá¹ƒ. __tvaá¹ƒ kiá¹ƒ labhasÄ«_ti tvaá¹ƒ upasamp
kataravassaá¹ƒ, katarautuÃ±ca labhasi, katarasmiá¹ƒ te upasampadÄ• laddhÄ• ti attho. __
idaÃ±ca saá¹ƒvaccharÄ• cikkhaá¹‡aá¹ƒ vinÄ• vuttampi na viÃ±Ã±Ä• yatÄ«ti iminÄ• utuÄ•
vÄ• kaliyugavassÄ• dÄ«su vÄ• sahassime vÄ• satime vÄ• asukautuá¹ƒ labhÄ• mÄ«tidas
__chÄ• yÄ• _ti idaá¹ƒ pÄ• á¹¬·iyaá¹ƒ Ä• gatapaá¹-ipÄ• á¹-iá¹ƒ sandhÄ• ya vuttaá¹ƒ, vattabba
kaliyugavassÄ• dÄ«su sabbadesapasiddhesu asukavasse asukautumhi asukamÄ• se asuka
asuke tithivÄ• ravisesayutte pubbaá¹‡hÄ• didivasabhÄ• ge ettakechÄ• yÄ• pamÄ• á¹‡e, nÄ
upasampadÄ• laddhÄ• ti vadeyyÄ• sÄ«ti evaá¹ƒ Ä• cikkhitabbaá¹ƒ. idaá¹ƒ suá¹-á¹-hu ugga
290/ vuá¹¬• á¹¬• hapaá¹-ipÄ• á¹-iá¹ƒ Ã±atvÄ• paá¹-ipajjÄ• hÄ«tivattabbaá¹ƒ. iti ettako kathÄ•
vimativinodaniyaá¹ƒ Ä• gato. vajirabuddhiá¹-Ä«kÄ• nayopana ekacco idheva saá¹…gahaá¹ƒ

asanniá¹-á¹-hÄ• navinicchayattÄ• saá¹ƒsayahetuko hoti, tasmÄ• idha na gahitoti.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

upasampadÄ• vinicchayakathÄ• laá¹…kÄ• ro.

23. nissayavinicchayakathÄ•

<151> evaá¹ƒ upasampadÄ• vinicchayaá¹ƒ kathetvÄ• idÄ• ni nissayavinicchayaá¹ƒ kathetu
panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha nissayanaá¹ƒ __nissayo, _ sevanaá¹ƒ bhajanantyatt
dhÄ• tu bhÄ• vasÄ• dhano, na ``nissÄ• ya naá¹ƒ vasatÄ«ti nissayoâ€™â€™ ti idha viya avu
sevitabbo puggalo labbhati, idha pana sevanakiriyÄ• ti. idÄ• ni taá¹ƒ nissayaá¹ƒpucchÄ• pu
218/ vissajjanÄ• ya vitthÄ• rato á¹-hapetuá¹ƒ __ ``kena dÄ• tabboâ€™â€™ _tiÄ• dimÄ• ha.
kena na dÄ• tabbo_ti nissayadÄ• yakaá¹ƒ kattÄ• raá¹ƒ pucchati, __kassadÄ• tabbo, kassa
nissayapaá¹-iggÄ• hakaá¹ƒ sampadÄ• naá¹ƒ, __kathaá¹ƒ gahito hoti, kathaá¹ƒ paá¹-ippassa
__nissÄ• ya kena vasitabbaá¹ƒ, kena na vasitabba_ntinissayapaá¹-ipannakaá¹ƒ. tato pucch
vissajjetuá¹ƒ __ ``tatthaâ€™â€™ _tyÄ• dimÄ• ha. na kevalaá¹ƒ ettheva, atha kho nissayam
``byattenÄ• â€™â€™ ti Ä• gato.

tattha \Be I 291/ ettha ca ko visesoti Ä• ha __ ``ettha ca `byattoâ€™ ti iminÄ• parisupaá¹-á¹
veditabboâ€™â€™ _ti. idÄ• ni parisupaá¹-á¹-hÄ• pakalakkhaá¹‡aá¹ƒ dassetuá¹ƒ __
``parisupaá¹-á¹-hÄ• pakenahÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __abhivinaye_ti sakale vina
__vinetu_ntisikkhÄ• petuá¹ƒ. __dve vibhaá¹…gÄ• paguá¹‡Ä• vÄ• cuggatÄ• kÄ• tabbÄ• _t
uggaá¹‡hanaá¹ƒsandhÄ• ya vuttanti vadanti. ekassa pamuá¹-á¹-haá¹ƒ, itaresaá¹ƒ paguá¹‡a
``tÄ«hijanehi saddhiá¹ƒ parivattanakkhamÄ• kÄ• tabbÄ• â€™â€™ _ti. __abhidhamme_ti nA
__heá¹-á¹-himÄ• vÄ• tayo vaggÄ• _ti mahÄ• vaggato heá¹-á¹-hÄ• sagÄ• thÄ• vaggo nidÄ
vaggÄ• . ``dhammapadampi saha vatthunÄ• uggahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti mahÄ• p
vuttattÄ• jÄ• takabhÄ• á¹‡akena sÄ• á¹-á¹-hakathaá¹ƒ jÄ• takaá¹ƒ uggahetvÄ• pi dhammap
uggahetabbameva.

__paÃ±cahi bhikkhave aá¹…gehi samannÄ• gatenÄ• _tiÄ• dÄ«su __na sÄ• maá¹‡ero upaá
upajjhÄ• yenahutvÄ• sÄ• maá¹‡ero na upaá¹-á¹-hÄ• petabbo. __asekkhena sÄ«lakkhandh
sÄ«lakkhandhopiasekkho sÄ«lakkhandho nÄ• ma. asekkhassa ayanti hi asekkho, sÄ«lakkh
evaÃ±ca katvÄ• vimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• tassa paccavekkhaá¹‡aÃ±Ä• á¹‡ass
uppannÄ• ayaá¹ƒ kathÄ• . __asekkhasÄ«la_nti ca na aggaphalasÄ«lameva adhippetaá¹ƒ, a
kiÃ±ciasekkhasantÄ• ne pavattasÄ«laá¹ƒ lokiyalokuttaramissakassa sÄ«lassa idhÄ• dhippe
samÄ• dhikkhandhÄ• dÄ«supivimuttikkhandhapariyosÄ• nesu ayameva nayo, tasmÄ• yath
sÄ«lasamÄ• dhipaÃ±Ã±Ä• kkhandhÄ• lokiyamissakÄ• kathitÄ• , evaá¹ƒ vimuttikkhandhopÄ

veditabbÄ• , na paá¹-ippassaddhivimuttieva. vimuttiÃ±Ä• á¹‡adassanaá¹ƒ pana lokiyameva.
saá¹ƒyuttanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ (saá¹ƒ0ni0-a I 1.135) vuttaá¹ƒ ``purimehi \Be I 292/
lokiyalokuttarasÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttiyo \Ne I 219/ kathitÄ• , vimuttiÃ±Ä• á¹‡adas
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ hoti, taá¹ƒ lokiyamevÄ• â€™â€™ ti.

__assaddho_tiÄ• dÄ«su tÄ«su vatthÅ«su saddhÄ• etassa natthÄ«ti __assaddho_. natthi et
akusalasamÄ• pattiyÄ• ajigucchamÄ• nassetaá¹ƒ adhivacanaá¹ƒ. na ottappatÄ«ti__anottap
na bhÄ• yatÄ«ti vuttaá¹ƒ hoti. kucchitaá¹ƒ sÄ«datÄ«ti__kusÄ«to, _ hÄ«navÄ«riyassetaá¹ƒ a
Ä• raddhaá¹ƒ vÄ«riyaá¹ƒ etassÄ• ti __Ä• raddhavÄ«riyo, _sammappadhÄ• nayuttassetaá¹ƒ
sati etassÄ• ti __muá¹-á¹-hassatÄ«, _ naá¹-á¹-hassatÄ«tivuttaá¹ƒ hoti. upaá¹-á¹-hitÄ• sati e
__upaá¹-á¹-hitassatÄ«, _ niccaá¹ƒ Ä• rammaá¹‡Ä• bhimukhapavattasatissetaá¹ƒadhivacana

adhisÄ«le sÄ«lavipanno ca ajjhÄ• cÄ• re Ä• cÄ• ravipanno ca Ä• pajjitvÄ• avuá¹-á¹-hito adh
sassatucchedasaá¹…khÄ• taá¹ƒ antaá¹ƒ gaá¹‡hÄ• ti, gÄ• hayatÄ«ti vÄ• __antaggÄ• hikÄ•
__purimÄ• ni dve padÄ• nÄ«_ti ``na paá¹-ibalo hoti antevÄ• siá¹ƒ vÄ• saddhivihÄ• riá¹ƒ vÄ
gilÄ• naá¹ƒupaá¹-á¹-hÄ• tuá¹ƒ vÄ• upaá¹-á¹-hÄ• petuá¹ƒ vÄ• , anabhirataá¹ƒ vÅ«pakÄ• set
vÄ• â€™â€™ tiimÄ• ni dve padÄ• ni.

abhi visiá¹-á¹-ho uttamo samÄ• cÄ• ro abhisamÄ• cÄ• ro, abhisamÄ• cÄ• rova Ä• bhisamÄ
sikkhÄ• ti ca __Ä• bhisamÄ• cÄ• rikasikkhÄ• _. abhisamÄ• cÄ• raá¹ƒ vÄ• Ä• rabbha paÃ±
__Ä• bhisamÄ• cÄ• rikasikkhÄ• , _ khandhakavattapariyÄ• pannasikkhÄ• yetaá¹ƒ adhivaca
maggabrahmacariyassaÄ• dibhÅ«tÄ• ti __Ä• dibrahmacariyakÄ• , _ ubhatovibhaá¹…gapari
adhivacanaá¹ƒ. teneva ``ubhatovibhaá¹…gapariyÄ• pannaá¹ƒ \Be I 293/ vÄ• Ä• dibrahmac
khandhakavattapariyÄ• pannaá¹ƒÄ• bhisamÄ• cÄ• rikaâ€™â€™ nti visuddhimagge (Vism I
__sekkhapaá¹‡á¹‡attiya_ntiettha sikkhitabbato sekkhÄ• , bhagavatÄ• paÃ±Ã±attattÄ• paá
ubhatovibhaá¹…gapariyÄ• pannÄ• sikkhÄ• padapaá¹‡á¹‡atti ``sekkhapaá¹‡á¹‡attÄ«â€™â€
teneva gaá¹‡á¹-hipadepi vuttaá¹ƒ__ ``sekkhapaá¹‡á¹‡attiya_nti pÄ• rÄ• jikamÄ• diá¹ƒ katvÄ
sikkhitabbasikkhÄ• padapaÃ±Ã±attiyaâ€™â€™ nti. sesamettha uttÄ• natthamevÄ• ti sÄ• ra
mahÄ• vagga III 84).

upajjhÄ• yÄ• cariyakathÄ• yaá¹ƒ __na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo_ti upajjhÄ• yen
asekkhassa \Ne I 220/ ayanti __asekkho, _ lokiyalokuttaro sÄ«lakkhandho.
__antaggÄ• hikÄ• yÄ• _tisassatucchedakoá¹-á¹-hÄ• saggÄ• hikÄ• ya. __pacchimÄ• ni dve_
duppaÃ±Ã±ohotÄ«ti imÄ• ni dve aá¹…gÄ• ni. __pacchimÄ• ni tÄ«á¹‡Ä«_ti na paá¹-ibalo upp
vinodetuá¹ƒ, Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattivuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• tÄ«ti imÄ• ni tÄ«
pÄ• á¸·iaá¹-á¹-hakathÄ• nayasaá¹…khÄ• tadhammato vinodetuá¹ƒ appaá¹-ibalatÄ• nÄ• ma
Ä• pattiaá¹…gameva vuttÄ• .

abhi visiá¹-á¹-ho uttamo samÄ• cÄ• ro abhisamÄ• cÄ• ro, vattappaá¹-ipattisÄ«laá¹ƒ, taá¹ƒ Ä
paÃ±Ã±attÄ• khandhakasikkhÄ• padasaá¹…khÄ• tÄ• sikkhÄ• __Ä• bhisamÄ• cÄ• rikÄ• _
tadatthaparipÅ«raá¹‡atthikehiuggahaá¹‡Ä• divasena sikkhitabbato sikkhÄ• ti vuccati. magga
Ä• dibhÅ«tÄ• kÄ• raá¹‡abhÅ«tÄ• __Ä• dibrahmacariyakÄ• , _ ubhatovibhaá¹…gapariyÄ• p
visuddhimaggepi (Vism I 11) ``ubhatovibhaá¹…gapariyÄ• pannaá¹ƒ sikkhÄ• padaá¹ƒ Ä• dib
khandhakavattapariyÄ• pannaá¹ƒÄ• bhisamÄ• cÄ• rikaâ€™â€™ nti vuttaá¹ƒ, tasmÄ• __se
sikkhitabbato sekkhÄ• , bhagavatÄ• va \Be I 294/ paÃ±Ã±attattÄ• paÃ±Ã±atti. sabbÄ• pi
ubhatovibhaá¹…gapariyÄ• pannÄ• sikkhÄ• padapaá¹‡á¹‡atti ``sekkhapaá¹‡á¹‡attÄ«â€™â€
__nÄ• marÅ«paparicchede_ti ettha kusalattikÄ• dÄ«hivuttaá¹ƒ
jÄ• tibhÅ«mipuggalasampayogavatthÄ• rammaá¹‡akammadvÄ• ralakkhaá¹‡arasÄ• dibhede
vedanÄ• kkhandhÄ• dicatubbidhaá¹ƒsanibbÄ• naá¹ƒ nÄ• maá¹ƒ, bhÅ«topÄ• dÄ• yabhedaá
jÄ• nanapaÃ±Ã±Ä• , tappakÄ• sakoca gantho nÄ• marÅ«paparicchedo nÄ• ma. iminÄ• abl
dasseti. __sikkhÄ• petu_ntiuggaá¹‡hÄ• petunti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• v

<153> __Ä• yasmato nissÄ• ya vacchÄ• mÄ«_ti ettha __Ä• yasmato_ti upayogatthe sÄ• mi
Ä• yasmantaá¹ƒnissÄ• ya vasissÄ• mÄ«ti attho. yaá¹ƒ pana vuttaá¹ƒ samantapÄ• sÄ• dikÄ
``byatto ... pe ... vuttalakkhaá¹‡oyevÄ• â€™â€™ ti, taá¹ƒ parisÅ«paá¹-á¹-hÄ• kabahussutaá
__pabbajjÄ• upasampadadhammantevÄ• sikehi pana ... pe ... tÄ• va vattaá¹ƒ kÄ• tabba_nti
pabbajjÄ• cariyaupasampadÄ• cariyadhammÄ• cariyÄ• naá¹ƒetehi yathÄ• vuttavattaá¹ƒ kÄ
sikkhÄ• padÄ• ni dinnÄ• ni, ayaá¹ƒ __pabbajjÄ• cariyo_. yena upasampadakammavÄ• cÄ•
__upasampadÄ• cariyo_. yo uddesaá¹ƒ vÄ• paripucchaá¹ƒvÄ• deti, ayaá¹ƒ __dhammÄ• c
sesamettha uttÄ• natthameva.

<154> nissayapaá¹-ippassaddhikathÄ• yaá¹ƒ \Ne I 221/ __disaá¹ƒ gato_ti puna Ä• gantukÄ
hutvÄ• vÄ• satthÄ• ya kaÃ±ci disaá¹ƒ gato. __bhikkhussa sabhÄ• gata_nti pesalabhÄ• vaá
__oloketvÄ• _tiupaparikkhitvÄ• . __vibbhante ... pe ... tattha gantabba_nti ettha ``sace kena
tadaheva gantuá¹ƒ asakkonto `katipÄ• hena gamissÄ• mÄ«â€™ ti gamane saussÄ• ho hoti
__mÄ• idha paá¹-ikkamÄ«_ti mÄ• \Be I 295/ idha pavisi. __tatrevavasitabba_nti tattheva ni
vasitabbaá¹ƒ. __taá¹ƒyeva vihÄ• raá¹ƒ ... pe ... vasituá¹ƒvaá¹-á¹-atÄ«_ti ettha upajjhÄ• yena
upajjhÄ• yasamodhÄ• naparihÄ• ro natthi, tasmÄ• upajjhÄ• yasamodhÄ• nagatassapiÄ• ca
paá¹-ippassambhati.

__Ä• cariyamhÄ• nissayapaá¹-ippassaddhÄ«su Ä• cariyo pakkanto vÄ• hotÄ«_ti ettha ``pa
tiÄ• dinÄ• upajjhÄ• yassa pakkamane yo vinicchayo vutto, so tattha vuttanayenevaidhÄ• pi
taá¹ƒ avatvÄ• __ ``koci Ä• cariyo Ä• pucchitvÄ• pakkamatÄ«â€™â€™ _tiÄ• dinÄ• aÃ±Ã±o
nayo upajjhÄ• yapakkamanepi veditabboyeva. Ä«disesu hiá¹-hÄ• nesu ekatthavuttalakkhaá
daá¹-á¹-habbaá¹ƒ. __sace dve leá¸• á¸• upÄ• te atikkamitvÄ• nivattati, paá¹-ippassaddho h
disÄ• pakkanto nÄ• ma hotÄ«ti antevÄ• sike anikkhittadhurepinissayo paá¹-ippassambhati.

leá¸• á¸• upÄ• te atikkamma aÃ±Ã±asmiá¹ƒ vihÄ• revasantÄ«_ti bahiupacÄ• rasÄ«mÄ• yaá
antevÄ• sikasaddhivihÄ• rikÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• teatikkamma
vasanti, antoupacÄ• rasÄ«mÄ• yaá¹ƒ pana dve leá¸• á¸• upÄ• te atikkamitvÄ• pivasato niss
``sacepi Ä• cariyo muÃ±citukÄ• mova hutvÄ• nissayapaá¹‡Ä• manÄ• yapaá¹‡Ä• metÄ«â€
Ä• á¹‡attiyampi veditabbanti sÄ• ratthadÄ«paniyaá¹ƒ (sÄ• rattha0á¹-Ä«0 mahÄ• vagga III 8

153__._ __sÄ• hÅ«_ti sÄ• dhu sundaraá¹ƒ. __lahÅ«_ti agaru, subharatÄ• ti attho.
__opÄ• yika_ntiupÄ• yapaá¹-isaá¹ƒyuttaá¹ƒ, evaá¹ƒ paá¹-ipajjanaá¹ƒ nittharaá¹‡upÄ• yoti a
sÄ• mÄ«cikammamidantiattho \Be I 296/. __pÄ• sÄ• dikenÄ• _ti pasÄ• dÄ• vahena, kÄ• ya
sampÄ• dehÄ«tiattho. __kÄ• yenÄ• _ti etadatthaviÃ±Ã±Ä• pakaá¹ƒ hatthamuddÄ• diá¹ƒ das
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchanaá¹ƒ sandhÄ• yÄ• _ti upajjhÄ• yena ``sÄ• hÅ«â€™â
saddhivihÄ• rikassa ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchanavacanaá¹ƒ sandhÄ• ya ``kÄ• y
vuttanti adhippÄ• yo. __Ä• yÄ• canadÄ• namattenÄ• _ti \Ne I 222/ saddhivihÄ• rikassa paá
tato upajjhÄ• yassaca ``sÄ• hÅ«â€™â€™ tiÄ• dinÄ• vacanamattenÄ• ti attho. Ä• cariyassa
__Ä• yasmatonissÄ• ya vacchÄ• mÄ«_ti Ä• yasmantaá¹ƒ nissÄ• ya vasissÄ• mÄ«ti attho.

154__._ nissayapaá¹-ippassaddhikathÄ• yaá¹ƒ __yo vÄ• ekasambhogaparibhogo, tassa sa
iminÄ• lajjÄ«su eva nissayaggahaá¹‡aá¹ƒ niyojeti alajjÄ«su paá¹-ikkhittattÄ• . ettha ca parib
ekakammÄ• diko saá¹ƒvÄ• so gahito paccayaparibhogassa sambhogasaddenagahitattÄ• .
sambhogasaá¹ƒvÄ• sÄ• naá¹ƒ alajjÄ«hi saddhiá¹ƒ na kattabbataá¹ƒ dasseti. __parihÄ• rona
natthi. __tÄ• diso_ti yattha nissayo gahitapubbo, yo caekasambhogaparibhogo, tÄ• diso. __
``lahuá¹ƒ Ä• gamissatÄ«â€™â€™ ti vuttaÃ±cetiattho. __cattÄ• ri paÃ±ca divasÄ• nÄ«_ti ida
upalakkhaá¹‡amattaá¹ƒ. yadi ekÄ• hadvÄ«hena sabhÄ• gatÄ• paÃ±Ã±Ä• yati, Ã±Ä• tadivas
catupaÃ±cÄ• henapi na paÃ±Ã±Ä• yati, yattakehidivasehi paÃ±Ã±Ä• yati, tattakÄ• ni atikkÄ
olokemÄ«ti pana lesona kÄ• tabbo. __daharÄ• suá¹‡antÄ«_ti ettha asutvÄ• pi ``Ä• gamissa
antarÄ• yenacirÄ• yantÄ«â€™â€™ ti saÃ±Ã±Ä• ya satipi labbhateva parihÄ• ro \Be I 297/.
``idhevÄ• haá¹ƒvasissÄ• mÄ«ti pahiá¹‡ati, parihÄ• ro natthÄ«â€™â€™ _ti. __ekadivasampi
gamanenirussÄ• haá¹ƒ sandhÄ• ya vuttaá¹ƒ, saussÄ• hassa pana senÄ• sanapaá¹-isÄ• ma
doso.

__tatreva vasitabba_nti tatra sabhÄ• gaá¹-á¹-hÄ• ne eva nissayaá¹ƒ gahetvÄ• vasitabbaá¹
... pe ... vasituá¹ƒ vaá¹-á¹-atÄ«_ti iminÄ• upajjhÄ• ye saá¹…gaá¹‡hanteyeva taá¹ƒsamodhÄ
nissayapaá¹-ippassaddhi vuttÄ• , tasmiá¹ƒ pana kodhena vÄ• gaá¹‡anirapekkhatÄ• ya vÄ•
gahito nissayo napaá¹-ippassambhatÄ«ti dasseti.

Ä• cariyamhÄ• nissayapaá¹-ippassaddhiyaá¹ƒ vutto ``koci Ä• cariyoâ€™â€™ tiÄ• diko nay
upajjhÄ• yapakkamanÄ• dÄ«supinetvÄ• tattha ca vutto idhÄ• pi netvÄ• yathÄ• rahaá¹ƒ yo
atikkammaaÃ±Ã±asmiá¹ƒ vihÄ• re vasantÄ«_ti upacÄ• rasÄ«mato bahi aÃ±Ã±asmiá¹ƒ vihÄ

antevÄ• sikÄ• dÄ«naá¹ƒvasanaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamitvÄ• vasanti. t
antevÄ• sikÄ• dÄ«naá¹ƒ vasanaá¹-á¹-hÄ• nato dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ antare Ä
na paá¹-ippassambhatÄ«ti \Ne I 223/ dasseti. antoupacÄ• rasÄ«mÄ• yaá¹ƒ pana dve leá¸• á
vasato nissayo napaá¹-ippassambhatevÄ• ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vag

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

nissayavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

tevÄ«satimo paricchedo.

24. sÄ«mÄ• vinicchayakathÄ•

<156> evaá¹ƒ \Be I 298/ nissayavinicchayaá¹ƒ kathetvÄ• idÄ• ni sÄ«mÄ• vinicchayaá¹ƒ kat
etthaâ€™â€™ _tyÄ• dimÄ• ha. tattha __sÄ«mÄ• _ti sinÄ«yate samaggena saá¹…ghena ka
si bandhaneti dhÄ• tu, ma-paccayo, kiyÄ• digaá¹‡oyaá¹ƒ. vibhÄ• gavantÄ• naá¹ƒsabhÄ• va
vinÄ• na hotÄ«ti Ä• ha __ ``sÄ«mÄ• nÄ• mesÄ• ... pe ... hotÄ«â€™â€™ _ti. tattha baddha
__ ``tattha ekÄ• dasaâ€™â€™ _tyÄ• dimÄ• ha.

vÄ«sativaggakaraá¹‡Ä«yaparamattÄ• saá¹…ghakammassa heá¹-á¹-himantato yattha kamm
ekavÄ«satibhikkhÅ« nisÄ«dituá¹ƒ sakkonti, tattake padese sÄ«maá¹ƒ bandhituá¹ƒ vaá¹-á¹-a
__ ``atikhuddakÄ• nÄ• ma yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒ na sakkontÄ«â€™â€™
disÄ• yÄ• _ti idaá¹ƒ nidassanamattaá¹ƒ, tassaá¹ƒ pana disÄ• yaá¹ƒ nimitte asati yatthaatthi,
paá¹-hamaá¹ƒ ``puratthimÄ• ya anudisÄ• ya, dakkhiá¹‡Ä• ya disÄ• yÄ• â€™â€™ tiÄ• dinÄ•
samantÄ• vijjamÄ• naá¹-á¹-hÄ• nesu nimittÄ• ni kittetvÄ• puna ``puratthimÄ• ya anudisÄ• y
paá¹-hamakittitaá¹ƒpaá¹-ikittetuá¹ƒ vaá¹-á¹-ati tÄ«hi nimittehi siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ•
sammannitabbato. __tikkhattuá¹ƒ sÄ«mamaá¹‡á¸• alaá¹ƒ sambandhantenÄ• _ti vinayadhar
á¹-hÄ• ne á¹-hatvÄ• kevalaá¹ƒ nimittakittanavacaneneva sÄ«mamaá¹‡á¸• alaá¹ƒ samantÄ•
bandhantenÄ• tiattho. taá¹ƒtaá¹ƒnimittaá¹-á¹-hÄ• naá¹ƒ agantvÄ• pi hi kittetuá¹ƒ vaá¹-á¹-ati.
sÄ«mÄ• yasamantato tikkhattuá¹ƒ anuparigamanassa ekadivasena dukkarattÄ• \Ne I 224/
adiá¹-á¹-hampipubbe bhikkhÅ«hi yathÄ• vavatthitaá¹ƒ nimittaá¹ƒ ``pÄ• sÄ• á¹‡o bhanteâ€™
kenacivuttÄ• nusÄ• rena sallakkhetvÄ• ``eso pÄ• sÄ• á¹‡o nimittaâ€™â€™ ntiÄ• dinÄ• kit

__saá¹ƒsaá¹-á¹-haviá¹-apÄ• _ti \Be I 299/ iminÄ• aÃ±Ã±amaÃ±Ã±assa Ä• sannataá¹ƒ dÄ«
hotÄ«_tipacchimadisÄ• bhÄ• ge sÄ«maá¹ƒ sandhÄ• ya vuttaá¹ƒ. ekaratanamattÄ• suviÃ±Ã
katvÄ• vuttaá¹ƒ __ ``pacchimakoá¹-iyÄ• hatthamattÄ• sÄ«mantarikÄ• á¹-hapetabbÄ• â€™
ekaá¹…gulimattÄ• pisÄ«mantarikÄ• vaá¹-á¹-atiyeva. tattakenapi hi sÄ«mÄ• asambhinnÄ•
sÄ«mÄ• naá¹ƒnimittaá¹ƒ hotÄ«_ti nimittassa sÄ«mato bÄ• hirattÄ• sÄ«masambhedo na ho

__sÄ«masaá¹…karaá¹ƒ karotÄ«_ti vaá¸• á¸• hitvÄ• sÄ«mappadesaá¹ƒ paviá¹-á¹-he dvinna
gataá¹-á¹-hÄ• nassa duviÃ±Ã±eyyattÄ• vuttaá¹ƒ, na, pana tattha kammaá¹ƒ kÄ• tuá¹ƒ na va
dassanatthaá¹ƒ. na hi sÄ«mÄ• tattakenaasÄ«mÄ• hoti, dve pana sÄ«mÄ• pacchÄ• vaá¸•
ajjhotthaá¹-attÄ• ekÄ• baddhÄ• honti, tasmÄ• ekattha á¹-hatvÄ• kammaá¹ƒ karontehi itar
kÄ• tabbaá¹ƒ. __tassÄ• padesa_ntiyattha á¹-hatvÄ• bhikkhÅ«hi kammaá¹ƒ kÄ• tuá¹ƒ sakk
padesaá¹ƒ, yattha pana á¹-hitehikammaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• hoti, tÄ• disaá¹ƒ padesaá¹
sÄ«mÄ• ya sÄ«maá¹ƒsaá¹ƒbhindanti nÄ• ma. __na kammavÄ• caá¹ƒ vaggaá¹ƒ karontÄ«_ti
kammaá¹ƒna kopentÄ«ti adhippÄ• yo.

<158> __suddhapaá¹ƒsupabbato_ti na kenaci kato sayaá¹ƒjÄ• tova vutto. tathÄ• sesÄ• pi.
__itaropÄ«_tisuddhapaá¹ƒsupabbatÄ• diko pabbatopi. __hatthippamÄ• á¹‡o_ti ettha bhÅ«m
hatthippamÄ• á¹‡aá¹ƒgahetabbaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 138)
vajirabuddhiá¹-Ä«kÄ• yaÃ±ca (Vjb mahÄ• vagga 138) __ ``hatthippamÄ• á¹‡o nÄ• ma pabb
aá¸• á¸• haá¹-á¹-hamaratanubbedhoâ€™â€™ tivuttaá¹ƒ. __catÅ«hi vÄ• tÄ«hi vÄ• _ti sÄ«m
vÄ• disÄ• su á¹-hitehi, ekissÄ• eva pana disÄ• ya á¹-hitehi tato bahÅ«hipi sammannituá¹ƒ
pana dvÄ«sudisÄ• su á¹-hitehipi na vaá¹-á¹-ati. __tasmÄ• _ti yasmÄ• \Be I 300/ ekena na v
__taá¹ƒ bahiddhÄ• katvÄ• _ti kittitanimittassa asÄ«mattÄ• antosÄ«mÄ• ya karaá¹‡aá¹ƒ ay
__ ``saceâ€™â€™ _tiÄ• di.

__dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• appamÄ• á¹‡atÄ• _ saá¹‡á¹-hÄ• nato gahetabbÄ• , na tula
palaparimÄ• á¹‡aÃ±ca \Ne I 225/ magadhatulÄ• ya gahetabbaá¹ƒ, sÄ• ca lokiyatulÄ• ya dv
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 138) pana __ ``dvattiá¹ƒsapalaguá¸·apiá¹‡
tulatÄ• ya gahetabbÄ• , na tulagaá¹‡anÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. __atimahantopÄ«_ti bh
anugantvÄ• heá¹-á¹-hÄ• bhÅ«miyaá¹ƒotiá¹‡á¹‡aghanato anekayojanappamÄ• á¹‡opi. sace
kÅ«á¹-aá¹ƒ uggacchati, pabbatasaá¹…khamevagacchati. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb m
ekÄ• baddho hoti, na kÄ• tabbo_ti ettha catÅ«su disÄ• su catunnaá¹ƒ pabbatakÅ«á¹-Ä• naá
piá¹-á¹-hipÄ• sÄ• á¹‡asadisepÄ• sÄ• á¹‡e á¹-hitattÄ• ekÄ• baddhabhÄ• ve satipi pathavito
asati heá¹-á¹-hÄ• pathavÄ«gatasambandhamatteabbohÄ• rikaá¹ƒ katvÄ• kittetuá¹ƒ vaá¹-á¹
``piá¹-á¹-hipÄ• sÄ• á¹‡o atimahantopi pÄ• sÄ• á¹‡asaá¹…khyamevagacchatÄ«â€™â€™ ti v
tassa mahantabhÄ• ve gayhamÄ• ne pabbatameva hotÄ«tianugaá¹‡á¹-hipade vuttaá¹ƒ. cini
tiá¹‡agumbarukkhÄ• ce jÄ• yanti, pabbatohotÄ«ti dhammasiritthero, nevÄ• ti upatissatthero
__pÄ• sÄ• á¹‡o_ti sudhÄ• mayapÄ• sÄ• á¹‡opivaá¹-á¹-atÄ«ti vadanti, vÄ«maá¹ƒsitabbaá¹ƒ
paá¹-ikkhittattÄ• . __sopÄ«_ti khÄ• á¹‡uko viyauá¹-á¹-hitapÄ• sÄ• á¹‡opi. __catupaÃ±caruk
ekaccesu nimittasaddo natthÄ«tivuttaá¹ƒ.

__antosÄ• rÄ• na_nti tasmiá¹ƒ khaá¹‡e taruá¹‡atÄ• ya sÄ• re avijjamÄ• nepi pariá¹‡Ä• mer
bhavissamÄ• nasÄ• repisandhÄ• ya vuttaá¹ƒ \Be I 301/. tÄ• disÄ• naÃ±hi sÅ«cidaá¹‡á¸• ak
catupaÃ±camattÄ• nampivanaá¹ƒ vaá¹-á¹-ati. __antosÄ• ramissakÄ• na_nti antosÄ• rehi ru

tacasÄ• rarukkhamissakÄ• nampivanaá¹ƒ vaá¹-á¹-atÄ«ti dasseti. __catupaÃ±carukkhamatta
sandhÄ• ya vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 138) pana ``ettha tayo
dve asÄ• rÄ• , sÄ• rarukkhÄ• naá¹ƒbahuttaá¹ƒ icchitabbaá¹ƒ. susÄ• nampi idha vanamevÄ•
sayaá¹ƒjÄ• tattÄ• ti vuttaá¹ƒ. keci pana `catÅ«su dve antosÄ• rÄ• ce, vaá¹-á¹-ati, antosÄ• r
vaá¹-á¹-ati, tasmÄ• bahÅ«supi dve ce antosÄ• rÄ• atthi, vaá¹-á¹-atÄ«â€™ ti vadantÄ«â€™
__vanamajjhe vihÄ• raá¹ƒkarontÄ«_ti rukkhaghaá¹-Ä• ya antare rukkhe acchinditvÄ• vatiÄ•
vihÄ• rapariccheda á¹ƒ katvÄ• vaantorukkhantaresu eva pariveá¹‡apaá¹‡á¹‡asÄ• lÄ• dÄ«na
antovihÄ• rampi vanamevahoti, evaá¹ƒ vihÄ• raá¹ƒ karontÄ«ti attho. yadi hi sabbaá¹ƒ rukkh
vihÄ• raá¹ƒkareyyuá¹ƒ, vihÄ• rassa avanattÄ• taá¹ƒ parikkhipitvÄ• á¹-hitavanaá¹ƒ ekattha
idha pana antopi vanattÄ• ``vanaá¹ƒ na kittetabbaâ€™â€™ nti vuttaá¹ƒ. sace hi taá¹ƒ kitten
upari vihÄ• ro hotÄ«â€™â€™ tiÄ• dinÄ• anantare vuttadoso Ä• pajjati \Ne I 226/. __ekades
rukkhavirahitaá¹-á¹-hÄ• ne katavihÄ• rassa ekapasse á¹-hitavanassa ekadesanti attho.

__sÅ«cidaá¹‡á¸• akappamÄ• á¹‡o_ti vaá¹ƒsadaá¹‡á¸• appamÄ• á¹‡o. ``lekhanidaá¹‡á¸• ap
mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•) pana avebhaá¹…
aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amattopiveá¸·u ... pe ... garubhaá¹‡á¸• aâ€™â€™ nti vuttat
veá¸·udaá¹‡á¸• oti ca sÅ«cidaá¹‡á¸• oti cagahetabbaá¹ƒ. __vaá¹ƒsanaá¸·akasarÄ• vÄ• dÄ«
naá¸·apabbe vÄ• kapallakÄ• dimattikabhÄ• janesuvÄ• ti attho. __taá¹…khaá¹‡ampÄ«_ti \B
amilÄ• yitvÄ• viruhanajÄ• tikesandhÄ• ya vuttaá¹ƒ. ye pana pariá¹‡atÄ• samÅ«laá¹ƒ uddh
chinnasÄ• khÄ• viya milÄ• yitvÄ• cirena navamÅ«laá¹…kuruppattiyÄ• jÄ«vanti, miyantiyev
na vaá¹-á¹-ati. __eta_nti navamÅ«lasÄ• khÄ• niggamanaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á
__ ``sÅ«cidaá¹‡á¸• akappamÄ• á¹‡o_ti sÄ«haá¸·adÄ«pe lekhanidaá¹‡á¸• appamÄ• á¹‡oti v
cakaniá¹-á¹-haá¹…guliparimÄ• á¹‡oti daá¹-á¹-habbaâ€™â€™ nti vuttaá¹ƒ.

__majjhe_ti sÄ«mÄ• ya mahÄ• disÄ• naá¹ƒ anto. __koá¹‡a_nti sÄ«mÄ• ya catÅ«su koá¹‡es
dvinnaá¹ƒmaggÄ• naá¹ƒ sambandhaá¹-á¹-hÄ• naá¹ƒ. __parabhÄ• ge kittetuá¹ƒ vaá¹-á¹-atÄ«
koá¹‡Ä• naá¹ƒ bahinikkhamitvÄ• á¹-hitesu aá¹-á¹-hasu maggesu ekissÄ• disÄ• ya ekaá¹ƒ,
cÄ• parantievaá¹ƒ cattÄ• ropi maggÄ• catÅ«su disÄ• su kittetuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ•
kittitamattenakathaá¹ƒ ekÄ• baddhatÄ• vigacchatÄ«ti viÃ±Ã±Ä• yati. parato gataá¹-á¹-hÄ• n
cattÄ• romaggÄ• . ``cattÄ• ro maggÄ• catÅ«su disÄ• su gacchantÄ«â€™â€™ ti hi vuttaá¹ƒ
kÄ• raá¹‡aá¹ƒvicinitabbanti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 138) vuttaá¹
evaá¹ƒ kÄ• raá¹‡aá¹ƒ paÃ±Ã±Ä• yati --- pubbavÄ• kyepi ``vihÄ• raá¹ƒ parikkhipitvÄ• cattÄ•
paravÄ• kyepi ``vihÄ• ramajjhena nibbijjhitvÄ• gatamaggopÄ«â€™â€™ ti vihÄ• rameva sa
``koá¹‡aá¹ƒ nibbijjhitvÄ• gataá¹ƒ panÄ• â€™â€™ ti (Sp (to Vin I) 138) aá¹-á¹-hakathÄ• yaá
vihÄ• rassa koá¹‡ameva nibbijjhiá¹ƒsu, na aÃ±Ã±amaÃ±Ã±aá¹ƒ missiá¹ƒsu, tasmÄ• ekÄ• b
catunnaá¹ƒ maggÄ• naá¹ƒ catÅ«su á¹-hÄ• nesu kittetuá¹ƒ vaá¹-á¹-atÄ«ti. sÄ• ratthadÄ«pan
kittetuá¹ƒ vaá¹-á¹-atÄ«_ti bahi nikkhamitvÄ• á¹-hitesu aá¹-á¹-hasu maggesu ekissÄ• disÄ• y
ekanti evaá¹ƒ catÅ«su á¹-hÄ• nesu kittetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ettakameva vuttaá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 138) pana __ ``parabhÄ• ge_ti \Be I 303/ \Ne
baddhaá¹-á¹-hÄ• nato gatattÄ• vaá¹-á¹-ati, tathÄ• dÄ«ghamaggepi gahitaá¹-á¹-hÄ• nato ga
aÃ±Ã±attÄ• tivadantÄ«â€™â€™ ti vuttaá¹ƒ. tampi ekÄ• baddhanimittattÄ• vicÄ• retabbaá¹

__uttarantiyÄ• bhikkhuniyÄ• _ti idaÃ±ca pÄ• á¸·iyaá¹ƒ bhikkhunÄ«naá¹ƒ nadÄ«pÄ• ragama
Ä• gatattÄ• vuttaá¹ƒ, bhikkhÅ«naá¹ƒ antaravÄ• sakatemanamattampi vaá¹-á¹-atiyeva. sÄ• r
(sÄ• rattha0á¹-Ä«0 mahÄ• vagga III 138) ``bhikkhuniyÄ• eva gahaá¹‡aÃ±cettha bhikkhunÄ
bhikkhunÄ«vasenanadÄ«lakkhaá¹‡assa pÄ• á¸·iyaá¹ƒ Ä• gatattÄ• teneva nayena dassana
bandhantÄ• naá¹ƒ nimittaá¹ƒhotÄ«_ti ayaá¹ƒ vuttalakkhaá¹‡Ä• nadÄ« samuddaá¹ƒ vÄ• pa
pabhavato paá¹-á¹-hÄ• ya nimittaá¹ƒhotÄ«â€™â€™ ti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ
``antaravÄ• sakotemiyatÄ«ti vuttattÄ• tattakappamÄ• á¹‡audakeyeva kÄ• tuá¹ƒ vaá¹-á¹-atÄ
tiiminÄ• heá¹-á¹-himakoá¹-iyÄ• nadÄ«lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, evarÅ«pÄ• ya nadiyÄ• yasm
cattÄ• romÄ• se appaá¹ƒ vÄ• bahuá¹ƒ vÄ• udakaá¹ƒ ajjhottharitvÄ• pavattati, tasmiá¹ƒ á¹-
appodakepiá¹-hatvÄ• kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti ekeâ€™â€™ ti vuttaá¹ƒ.

__nadÄ«catukkepi eseva nayo_ti iminÄ• ekattha kittetvÄ• aÃ±Ã±attha parato gataá¹-á¹-hÄ
vaá¹-á¹-atÄ«ti dasseti. teneva ca ``asammissÄ• nadiyo pana catassopi kittetuá¹ƒvaá¹-á¹-atÄ
asammissaggahaá¹‡aá¹ƒ kataá¹ƒ. __ajjhottharitvÄ• Ä• varaá¹‡aá¹ƒ pavattatiyevÄ• _ti Ä• v
sandatiyeva. __apavattamÄ• nÄ• _ti asandamÄ• nudakÄ• . Ä• varaá¹‡aÃ±hi patvÄ• nadiyÄ
asandamÄ• naá¹ƒ santiá¹-á¹-hati, tattha nadÄ«nimittaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, upari
sandamÄ• naá¹-á¹-hÄ• neyeva vaá¹-á¹-ati. asandamÄ• naá¹-á¹-hÄ• ne pana udakanimittaá¹
á¹-hitameva hi udakaá¹ƒ udakanimitte vaá¹-á¹-ati, na sandamÄ• naá¹ƒ. tenevÄ• ha __ ``pav
nadÄ«nimittaá¹ƒ, apavattanaá¹-á¹-hÄ• ne udakanimittaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
\Be I 304/ nadÄ«nimittantivuttattÄ• setuto parato tattakaá¹ƒ udakaá¹ƒ yadi pavattati, nadÄ«
jÄ• tassarÄ• dÄ«suá¹-hitodakaá¹ƒ jÄ• tassarÄ• dipadesena antarikampi nimittaá¹ƒ kÄ• tuá¹
nadÄ«pÄ• rasÄ«mÄ• yanimittaá¹ƒ viya. sace so padeso kÄ• lantarena gÄ• makhettabhÄ• v
aÃ±Ã±aá¹ƒsÄ«maá¹ƒ sammannituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ
__mÅ«le_ti Ä• dikÄ• le. __nadiá¹ƒ bhinditvÄ• _ti yathÄ• udakaá¹ƒ anicchantehi kassakehim
na sakkÄ• , evaá¹ƒ kÅ«laá¹ƒ bhinditvÄ• . __nadiá¹ƒ bhinditvÄ• _ti vÄ• mÄ• tikÄ• mukhadvÄ
bhinditvÄ• .

__ukkhepima_nti \Ne I 228/ dÄ«gharajjunÄ• kÅ«á¹-ehi ussiÃ±canÄ«yaá¹ƒ. __ukkhepima_n
ukkhipitvÄ• gahetabbaá¹ƒ. __ukkhepima_nti vÄ• uddharitvÄ• gahetabbakaá¹ƒ.

__asammissehÄ«_ti sabbadisÄ• su á¹-hitapabbatehi eva vÄ• pÄ• sÄ• á¹‡Ä• dÄ«su aÃ±Ã±
nimittantarÄ• byavahitehi. __sammissehÄ«_ti ekattha pabbato, aÃ±Ã±attha pÄ• sÄ• á¹‡oti e
aá¹-á¹-hahi. __nimittÄ• naá¹ƒsatenÄ• pÄ«_ti iminÄ• ekissÄ• yeva disÄ• ya bahÅ«nipi nimitt
disÄ• yakiá¹ƒ nimittaá¹ƒ, pabbato, bhante. puna puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaá¹ƒ, pa

bhanteâ€™â€™ tiÄ• dinÄ• (Sp (to Vin I) 138) kittetuá¹ƒ vaá¹-á¹-atÄ«ti dasseti.
__siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• _titikoá¹‡Ä• . __siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• _ti
tikoá¹‡aracchÄ• saá¹‡á¹-hÄ• nÄ• . __caturassÄ• _ti samacaturassÄ• . __mudiá¹…gasaá¹‡á
Ä• yatacaturassÄ• , ekakoá¹-iyaá¹ƒ saá¹…kocitÄ• , tadaÃ±Ã±Ä• ya vitthiá¹‡á¹‡Ä• vÄ• hoti.
__mudiá¹…gasaá¹‡á¹-hÄ• nÄ• _ti vÄ• mudiá¹…gabherÄ« viya majjhe vitthatÄ• ubhosu koa

<159> evaá¹ƒ baddhasÄ«mÄ• ya nimittasampattiyuttataá¹ƒ dassetvÄ• idÄ• ni parisasampa
``parisasampattiyuttÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha \Be I 305/. tattha __sabbantimen
paricchedenÄ• _tisabbaheá¹-á¹-himena gaá¹‡anaparicchedena, appataro ce gaá¹‡o hotÄ«ti
sÄ«mÄ• sammutikammassacatuvaggakaraá¹‡Ä«yattÄ• __ ``catÅ«hi bhikkhÅ«hÄ«â€™â€™
samaggÄ• hutvÄ• aÃ±Ã±amaÃ±Ã±assa hatthapÄ• saá¹ƒ avijahitvÄ• sannipatitÄ• . iminÄ•
cattÄ• ro bhikkhÅ« pakatattÄ• kammappattÄ• , te Ä• gatÄ• hontÄ«â€™â€™ ti vuttaá¹ƒ
paá¹-hamasampattilakkhaá¹‡aá¹ƒdasseti. __yÄ• vatikÄ• tasmiá¹ƒ gÄ• makkhette_ti yasmiá
bandhitukÄ• mÄ• , tasmiá¹ƒ ekassa gÄ• mabhojakassa Ä• yuppattiá¹-á¹-hÄ• nabhÅ«te gÄ•
sambandho. __baddhasÄ«maá¹ƒ vÄ• nadÄ«samuddajÄ• tassare vÄ• anokkamitvÄ• _ti ete
gÄ• masÄ«matosÄ«mantarabhÅ«tÄ• , na tÄ• su á¹-hitÄ• gÄ• masÄ«mÄ• ya kammaá¹ƒ kar
tasmÄ• na tesaá¹ƒ chando Ä• haritabboti dasseti. __te sabbe hatthapÄ• se vÄ• katvÄ• _ti
vaggakammapariharaá¹‡atthaá¹ƒsannipatituá¹ƒ samatthe te gÄ• makkhettaá¹-á¹-he sabbe b
hatthapÄ• se katvÄ• ti attho. __chandaá¹ƒ vÄ• Ä• haritvÄ• _ti sannipatituá¹ƒ asamatthÄ• n
tasmiá¹ƒ gÄ• makkhetteyadipi sahassabhikkhÅ« honti, tesu cattÄ• royeva kammappattÄ• , a
tasmÄ• anÄ• gatÄ• naá¹ƒ chando Ä• haritabboti attho, iminÄ• ``chandÄ• rahÄ• naá¹ƒ char
hotÄ«â€™â€™ tivuttaá¹ƒ dutiyasampattilakkhaá¹‡amÄ• ha. ``sammukhÄ«bhÅ«tÄ• na paá¹
tatiyasampattilakkhaá¹‡aá¹ƒpana imesaá¹ƒ sÄ• matthiyena vuttaá¹ƒ hoti.

<160> evaá¹ƒ baddhasÄ«mÄ• ya parisasampattiyuttataá¹ƒ dassetvÄ• idÄ• ni kammavÄ• cÄ
__ ``kammavÄ• cÄ• sampattiyuttÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __ ``suá¹‡Ä•
heá¹-á¹-hÄ• upasampadakammavÄ• cÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ vuttova \Be I 306/. __evaá¹ƒ
anukkamena uposathakkhandhake (Vin I 138-139) bhagavatÄ• vuttÄ• ya.
__parisuddhÄ• yÄ• _tiÃ±attidosaanaussÄ• vanadosehi parisamantato suddhÄ• ya. __Ã±att
ekÄ• yaÃ±attiyÄ• ekÄ• ya anussÄ• vanÄ• ya kariyamÄ• nattÄ• Ã±atti eva dutiyÄ• imissÄ•
kammavÄ• cÄ• yÄ• tiÃ±attidutiyakammavÄ• cÄ• , tÄ• ya. __nimittÄ• naá¹ƒ anto sÄ«mÄ• h
honti_ nimittÄ• ni bahi katvÄ• heá¹-á¹-hÄ• pathavÄ«sandhÄ• raudakaá¹ƒ pariyantaá¹ƒkatv

<161> evaá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammutiyÄ• kammavÄ• cÄ• sampattiá¹ƒ d
adhiá¹-á¹-hitatecÄ«varikÄ• naá¹ƒbhikkhÅ«naá¹ƒ cÄ«vare sukhaparibhogatthaá¹ƒ bhagavatÄ
avippavÄ• sasÄ«mÄ• sammutikammavÄ• cÄ• sampattiá¹ƒdassento __ ``evaá¹ƒ baddhÄ• y
__ticÄ«varena avippavÄ• saá¹ƒ sammanneyyÄ• _tiyathÄ• adhiá¹-á¹-hitatecÄ«variko bhikkh
ticÄ«varena vippavasantopi avippavÄ• soyevahoti, dutiyakathinasikkhÄ• padena (Vin III 471

hoti, evaá¹ƒ taá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒticÄ«varena avippavÄ• saá¹ƒ samman
gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• _tiyadi tissÄ• samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ya an
gÄ• mÅ«pacÄ• raÃ±ca á¹-hapetvÄ• tato vinimuttaá¹ƒ taá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«ma
sammanneyyÄ• ti attho.

__sÄ«masaá¹…khyaá¹ƒyeva gacchatÄ«_ti avippavÄ• sasÄ«masaá¹…khyaá¹ƒyeva gacchat
paviá¹-á¹-haá¹ƒ vÄ• _tiabhinavakatagehesu sabbapaá¹-hamaá¹ƒ ekampi kulaá¹ƒ paviá¹-á¹-h
vÄ• _ti porÄ• á¹‡akagÄ• meaÃ±Ã±esu kulesu gehÄ• ni chaá¸• á¸• etvÄ• gatesupi ekampi k

<162> evaá¹ƒ \Be I 307/ saá¹…khepena sÄ«mÄ• sammutiá¹ƒ dassetvÄ• puna vitthÄ• rena
saá¹…khepo, ayaá¹ƒ pana vitthÄ• roâ€™â€™ _tiÄ• dimÄ• ha. __sÄ«mÄ• ya upacÄ• raá¹ƒ
bandhitabbÄ• ya sÄ«mÄ• ya \Ne I 230/ nesaá¹ƒ vihÄ• rÄ• naá¹ƒ paricchedato bahi sÄ«man
á¹-hapetvÄ• . baddhÄ• sÄ«mÄ• yesu vihÄ• resu, te __baddhasÄ«mÄ• . pÄ• á¹-iyekka_ntip
__baddhasÄ«mÄ• sadisÄ• nÄ«_ti yathÄ• baddhasÄ«mÄ• su á¹-hitÄ• aÃ±Ã±amaÃ±Ã±aá¹
anapekkhitvÄ• paccekaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ labhanti, evaá¹ƒ gÄ• masÄ«mÄ• su á¹-hitÄ
__antonimittagatehipanÄ• _ti ekassa gÄ• massa upaá¸• á¸• haá¹ƒ antokattukÄ• matÄ• ya s
payojanaá¹ƒnatthÄ«ti katvÄ• vuttaá¹ƒ. __Ä• gantabba_nti ca sÄ• mÄ«civasena vuttaá¹ƒ, nÄ
``Ä• gantabbamevÄ• â€™â€™ ti. tenevÄ• ha __ ``Ä• gamanampi anÄ• gamanampi vaá¹-á¹
sÄ«mÄ• ya nÄ• nÄ• gÄ• makkhettÄ• naá¹ƒnÄ• nÄ• sÄ«masabhÄ• vattÄ• tesaá¹ƒ anÄ• ga
anÄ• gamanampi vaá¹-á¹-ati. baddhÄ• ya pana sÄ«mÄ• ya ekasÄ«mabhÄ• vato puna aÃ±Ã
antosÄ«magatehi Ä• gantabbamevÄ• tiÄ• ha __ ``avippavÄ• sasÄ«mÄ• ... pe ... Ä• gantab
nimittakittanakÄ• le asodhitÄ• yapisÄ«mÄ• ya nevatthi doso nimittakittanassa apalokanÄ• d

__bherisaÃ±Ã±aá¹ƒ vÄ• _ti sammannanapariyosÄ• naá¹ƒ karomÄ• ti vatvÄ• ti likhitaá¹ƒ. ter
kappatÄ«ti siddhaá¹ƒ hoti. __bherisaÃ±Ã±aá¹ƒ vÄ• saá¹…khasaÃ±Ã±aá¹ƒ vÄ• _ti pana tes
saá¹…gho sÄ«maá¹ƒ bandhatÄ«ti Ã±atvÄ• Ä• gantukabhikkhÅ«naá¹ƒ taá¹ƒ gÄ• makkhetta
Ä• rÄ• mikÄ• dÄ«naÃ±ca tesaá¹ƒ nivÄ• raá¹‡atthaá¹ƒ kammavÄ• cÄ• raddhakÄ• leyeva sa
karaá¹‡aá¹ƒ sappayojanaá¹ƒ hoti. teneva ``bherisaá¹…khasaddaá¹ƒ katvÄ• â€™â€™ ti ava
``bherisaá¹…khasaÃ±Ã±aá¹ƒkatvÄ• â€™â€™ ti saÃ±Ã±Ä• ggahaá¹‡aá¹ƒ kataá¹ƒ. __ ``saÃ
pubbakÄ• lakiriyaá¹ƒ \Be I 308/vatvÄ• __ ``kammavÄ• cÄ• ya sÄ«mÄ• bandhitabbÄ• â€™
vadati, pariyosÄ• nakÄ• lepana sabbatÅ«riyÄ• tÄ• likasaá¹…ghuá¹-á¹-haá¹ƒ katvÄ• devam
kÄ• retabbaá¹ƒ hotÄ«tiveditabbaá¹ƒ.

<163> bhaá¹‡á¸• ukammÄ• pucchanaá¹ƒ sandhÄ• ya __pabbajjÄ• _ggahaá¹‡aá¹ƒ. __sukha
sannipÄ• tanaparissamaá¹ƒpahÄ• ya appatarehi sukhakaraá¹‡atthaá¹ƒ. __ekavÄ«sati bhikk
vÄ«sativaggakaraá¹‡Ä«yaparamattÄ• saá¹…ghakammassa kammÄ• rahena saddhiá¹ƒ eka

idaÃ±ca nisinnÄ• naá¹ƒ vasenavuttaá¹ƒ. heá¹-á¹-himantato hi yattha ekavÄ«sati bhikkhÅ« n
tattakepadese sÄ«maá¹ƒ bandhituá¹ƒ vaá¹-á¹-ati. idaÃ±ca kammÄ• rahena saha abbhÄ• na
pahonakatthaá¹ƒvuttaá¹ƒ. __nimittupagÄ• pÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• _ti idaá¹ƒ yathÄ•
rukkhanimittÄ• dÄ«naá¹ƒdullabhatÄ• ya vaá¸• á¸• hitvÄ• ubhinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ
pÄ• sÄ• á¹‡animittassa ca tadabhÄ• vatoyattha \Ne I 231/ katthaci Ä• netvÄ• á¹-hapetuá¹ƒ
tathÄ• __sÄ«mantarikapÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• _tietthÄ• pi. __caturaá¹…gulappamÄ
khaá¹‡á¸• asÄ«maparicchedato bahi nimittapÄ• sÄ• á¹‡aá¹ƒcaturaá¹…gulamattaá¹ƒ á¹-hÄ•
avasesaá¹ƒ á¹-hÄ• naá¹ƒ antokhaá¹‡á¸• asÄ«mÄ• yaá¹ƒ hotiyeva, evaá¹ƒ tesu á¹-hapitesu
sÄ«mantarikÄ• hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__sÄ«mantarikapÄ• sÄ• á¹‡Ä• _ti sÄ«mantarikÄ• ya á¹-hapitanimittapÄ• sÄ• á¹‡Ä• . te pan
dakkhiá¹‡atoanupariyÄ• yanteneva kittetabbÄ• . kathaá¹ƒ? khaá¹‡á¸• asÄ«mato hi pacchim
puratthimÄ• bhimukhenaá¹-hatvÄ• ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti tatth
anukkamenakittetvÄ• , tathÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡Ä• bhimukhena á¹-hatvÄ• ``da
nimittaâ€™â€™ ntianukkamena kittetvÄ• , tathÄ• puratthimÄ• ya disÄ• ya pacchimÄ• bhim
``pacchimÄ• yadisÄ• ya \Be I 309/ kiá¹ƒ nimittaâ€™â€™ nti anukkamena kittetvÄ• , tathÄ•
disÄ• yauttarÄ• bhimukhena á¹-hatvÄ• ``uttarÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti tattha
nimittÄ• nianukkamena kittetvÄ• puna pacchimÄ• ya disÄ• ya puratthimÄ• bhimukhena á¹-
purimakittitaá¹ƒvuttanayena puna kittetabbaá¹ƒ. evaá¹ƒ bahÅ«nampi khaá¹‡á¸• asÄ«mÄ• na
sÄ«mantarikapÄ• sÄ• á¹‡Ä• paccekaá¹ƒkittetabbÄ• . __tato_ti pacchÄ• . __avasesanimittÄ
bÄ• hirantaresuavasesanimittÄ• ni. __na sakkhissantÄ«_ti avippavÄ• sasÄ«mÄ• ya baddha
``samÄ• nasaá¹ƒvÄ• sakasÄ«mamevasamÅ«hanissÄ• mÄ• â€™â€™ ti vÄ• yamantÄ• na s
avippavÄ• sasÄ«mÄ• ya taá¹ƒ samÅ«hanitvÄ• ``samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒ samÅ«
kammavÄ• cÄ• ya asamÅ«hatÄ• va hoti sÄ«mÄ• . paá¹-hamaÃ±hi avippavÄ• saá¹ƒ samÅ«
samÅ«hanitabbÄ• . khaá¹‡á¸• asÄ«mato paá¹-á¹-hÄ• ya bandhanaá¹ƒÄ• ciá¹‡á¹‡aá¹ƒ, Ä• c
na hotÄ«ti Ä• ha __ ``khaá¹‡á¸• asÄ«matova paá¹-á¹-hÄ• ya bandhitabbÄ• â€™â€™ _ti. __
ubhinnampi kammaá¹ƒ na kopenti. __evaá¹ƒ baddhÄ• su pana ... pe ... sÄ«mantarikÄ• hi g
bhajatÄ«_ti na Ä• vÄ• savasena sÄ• maggiparicchedo, kintusÄ«mÄ• vasenevÄ• ti dassana

__kuá¹-igehe_ti bhÅ«miyaá¹ƒ katatiá¹‡akuá¹-iyaá¹ƒ. __udukkhala_nti udukkhalÄ• vÄ• á¹-as
__nimittaá¹ƒ na kÄ• tabba_nti rÄ• ji vÄ• udukkhalaá¹ƒ vÄ• nimittaá¹ƒ na kÄ• tabbaá¹ƒ. ida
aá¹-á¹-hasu nimittesu anÄ• gatattena na vaá¹-á¹-atÄ«ti siddhampi ``avinassakasaÃ±Ã±Ä• á
ntisaÃ±Ã±Ä• ya koci mohena nimittaá¹ƒ kareyyÄ• ti dÅ«rato vipattiparihÄ• ratthaá¹ƒ vuttaá¹
__nimittupagapÄ• sÄ• á¹‡e á¹-hapetvÄ• _ti saÃ±cÄ• rimanimittassa \Ne I 232/ kampanatÄ•
``bhittiá¹ƒ akittetvÄ• â€™â€™ tiÄ• dÄ«supi siddhamevatthaá¹ƒ punappunaá¹ƒ kathane kÄ•
sÄ«mÄ• vipatti hi upasampadÄ• disabbakammavipattimÅ«lanti \Be I 310/ tassa dvÄ• raá¹ƒ
vattabbaá¹ƒ. sabbaá¹ƒ vatvÄ• va idha Ä• cariyÄ• vinicchayaá¹ƒ kathesunti daá¹-á¹-habbaá

__bhitti_nti iá¹-á¹-hakadÄ• rumattikÄ• mayaá¹ƒ. silÄ• mayÄ• ya pana bhittiyÄ• nimittupagaá
taá¹ƒtaá¹ƒdisÄ• ya kittetuá¹ƒ vaá¹-á¹-ati. anekasilÄ• hi cinitaá¹ƒ sakalaá¹ƒ bhittiá¹ƒkittetuá¹ƒ
``eso pÄ• sÄ• á¹‡o nimittaâ€™â€™ nti ekavacanena vattabbato. __antokuá¹-á¹-amevÄ• _ti
nimittÄ• naá¹ƒ á¹-hitokÄ• sato anto eva sÄ«mÄ• ti gahetabbaá¹ƒ. __pamukhenimittapÄ• sÄ
gabbhÄ• bhimukhepi bahipamukhe gabbhavitthÄ• rappamÄ• á¹‡e á¹-hÄ• ne pÄ• sÄ• á¹‡eá
gabbhapamukhÄ• naá¹ƒ antare á¹-hitakuá¹-á¹-ampi upÄ• dÄ• ya anto cabahi ca caturassas
__bahÄ«_ti sakalassa kuá¹-ileá¹‡assa samantato bahi.

__anto ca bahi ca sÄ«mÄ• hotÄ«_ti majjhe á¹-hitabhittiyÄ• saha caturassasÄ«mÄ• hoti. _
hotÄ«â€™â€™ _ti iminÄ• gabbhassa ca pamukhassa ca antarÄ• á¹-hitabhittiyÄ• ekattÄ•
bhikkhÅ«naá¹ƒ okÄ• sÄ• bhÄ• vena heá¹-á¹-hÄ• na otarati, uparibhitti pana sÄ«maá¹-á¹-hÄ
__heá¹-á¹-hÄ• na otaratÄ«_ti bhittito oraá¹ƒ nimittÄ• ni á¹-hapetvÄ• kittitattÄ• heá¹-á¹-hÄ•
na otarati, upari kate pÄ• sÄ• deti attho. __heá¹-á¹-himatale kuá¹-á¹-o_tiheá¹-á¹-himatale ca
á¹-hitakuá¹-á¹-o. sace hi dvÄ«su, tÄ«su eva vÄ• disÄ• su kuá¹-á¹-otiá¹-á¹-heyya, heá¹-á¹-hÄ
__heá¹-á¹-hÄ• pi otaratÄ«_ti sace heá¹-á¹-hÄ• antobhittiyaá¹ƒ ekavÄ«satiyÄ• bhikkhÅ«naá
otaramÄ• nÄ• ca na uparisÄ«mappamÄ• á¹‡ena otarati, samantÄ• bhittippamÄ• á¹‡ena o
bhittÄ«naá¹ƒ bÄ• hirantaparicchedena heá¹-á¹-hÄ• bhÅ«mibhÄ• geudakapariyantaá¹ƒ \Be I
pana bhittÄ«naá¹ƒ bahi kesaggamattampiá¹-hÄ• naá¹ƒ. __pÄ• sÄ• dabhittito_ti uparimatale
__otaraá¹‡Ä• notaraá¹‡aá¹ƒ vuttanayeneva veditabba_ntisace heá¹-á¹-hÄ• ekavÄ«satiyÄ•
otarati, no ce, na otaratÄ«tiadhippÄ• yoti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 1
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 138) pana ``uparisÄ«mappamÄ• á¹‡ass
heá¹-á¹-himatalecatÅ«su disÄ• su kuá¹-á¹-Ä• naá¹ƒ tulÄ• rukkhehi ekasambandhataá¹ƒ, tad
pacchimasÄ«mappamÄ• á¹‡atÄ• diÃ±casandhÄ• ya vuttaâ€™â€™ nti vuttaá¹ƒ \Ne I 233/. k
nimittÄ• naá¹ƒ á¹-hitokÄ• satÄ• yabajjhamÄ• nakkhaá¹‡e sÄ«mÄ• na honti, baddhÄ• ya pa
hontÄ«ti daá¹-á¹-habbÄ• .

__pariyantathambhÄ• na_nti nimittagatapÄ• sÄ• á¹‡atthambhe sandhÄ• ya vuttaá¹ƒ. __upa
hotÄ«_tiidaá¹ƒ kuá¹-á¹-Ä• naá¹ƒ antarÄ• sÄ«maá¹-á¹-hÄ• naá¹ƒ thambhÄ• naá¹ƒ abhÄ• va
bhaveyyuá¹ƒ, kuá¹-á¹-euparimatalena asambandhepi sÄ«maá¹-á¹-hathambhÄ• naá¹ƒ upari
sÄ«maá¹-á¹-hova hoti. sacepana bahÅ«naá¹ƒ thambhapantÄ«naá¹ƒ upari katapÄ• sÄ• dass
sabbabÄ• hirÄ• ya thambhapantiyÄ• antonimittapÄ• sÄ• á¹‡e á¹-hapetvÄ• sÄ«mÄ• baddh
etthÄ• pi ``yaá¹ƒ tÄ• va sÄ«maá¹-á¹-hathambhehevadhÄ• riyamÄ• nÄ• naá¹ƒ tulÄ• naá¹ƒ u
sÄ«maá¹-á¹-hameva, ettha vivÄ• do natthi, yaá¹ƒpana sÄ«maá¹-á¹-hathambhapantiyÄ• , as
bÄ• hirathambhapantiyÄ• ca samadhuraá¹ƒ dhÄ• rayamÄ• nÄ• naá¹ƒ tulÄ• naá¹ƒuparimat
sÄ«mÄ• â€™â€™ ti keci vadanti. ``sakalampi gÄ• masÄ«mÄ• â€™â€™ ti apare. ``baddhas
tasmÄ• kammaá¹ƒ karontehi garÅ«hi nirÄ• saá¹…kaá¹-á¹-hÄ• ne á¹-hatvÄ• sabbaá¹ƒtaá¹ƒ
sodhetvÄ• va kammaá¹ƒ kÄ• tabbaá¹ƒ, sanniá¹-á¹-hÄ• nakÄ• raá¹‡aá¹ƒ vÄ• gavesitvÄ• ta

__tÄ• lamÅ«lakapabbate_ti \Be I 312/ tÄ• lakkhandhamÅ«lasadise heá¹-á¹-hÄ• thÅ«lo hutv
uggato hintÄ• lamÅ«lasadiso nÄ• ma hoti. __vitÄ• nasaá¹‡á¹-hÄ• no_ti ahicchattakasaá¹‡á
__paá¹‡avasaá¹‡á¹-hÄ• no_ti majjhe tanuko, heá¹-á¹-hÄ• ca upari ca vitthiá¹‡á¹‡o. __heá¹-
vÄ• _timudiá¹…gasaá¹‡á¹-hÄ• nassa heá¹-á¹-hÄ• , paá¹‡avasaá¹‡á¹-hÄ• nassa majjhe. __s
sappaphaá¹‡oviya khujjo, mÅ«laá¹-á¹-hÄ• nato aÃ±Ã±attha avanatasÄ«so. __Ä• kÄ• sapab
aparikkhittapabbhÄ• raá¹ƒ. __sÄ«mappamÄ• á¹‡o_ti anto Ä• kÄ• sena saddhiá¹ƒ pacchima
pÄ• sÄ• á¹‡osÄ«maá¹-á¹-ho_ti iminÄ• Ä«disehi susirapÄ• sÄ• á¹‡aleá¹‡akuá¹-á¹-Ä• dÄ«hi
sÄ«mÄ• patiá¹-á¹-hÄ• ti, na aparicchinne. te pana sÄ«maá¹-á¹-hattÄ• sÄ«mÄ• honti, na
sarÅ«penasÄ«maá¹-á¹-hamaÃ±cÄ• di viyÄ• ti dasseti. sace pana so susirapÄ• sÄ• á¹‡o bh
Ä• kÄ• sagatoolambati, sÄ«mÄ• na otarati. susirapÄ• sÄ• á¹‡o pana sayaá¹ƒ sÄ«mÄ• paá
kathaá¹ƒ pana pacchimappamÄ• á¹‡arahitehi etehi susirapÄ• sÄ• á¹‡Ä• dÄ«hi sÄ«mÄ• na
idaá¹ƒsaddhÄ• tabbanti? aá¹-á¹-hakathÄ• pamÄ• á¹‡ato.

apicettha susirapÄ• sÄ• á¹‡abhittianusÄ• rena mÅ«sikÄ• dÄ«naá¹ƒ viya sÄ«mÄ• ya heá¹-á
otaraá¹‡akiccaá¹ƒnatthi, heá¹-á¹-hÄ• pana pacchimasÄ«mappamÄ• á¹‡e Ä• kÄ• se dvaá¹.
pÄ• sÄ• á¹‡abhittiÄ• dÄ«hipi \Ne I 234/ uparimatalaá¹ƒ Ä• hacca á¹-hitehi sabbaso, yebhuy
upari bajjhamÄ• nÄ• sÄ«mÄ• tehi pÄ• sÄ• á¹‡Ä• dÄ«hi antaritÄ• ya tappariccchinnÄ• ya he
uparimatalenasaddhiá¹ƒ ekakkhaá¹‡e patiá¹-á¹-hÄ• ti, nadÄ«pÄ• rasÄ«mÄ• viya nadÄ«ant
leá¹‡Ä• dÄ«suapanÄ«tesupi heá¹-á¹-hÄ• otiá¹‡á¹‡asÄ«mÄ• yÄ• va sÄ• sanantaradhÄ• nÄ
paá¹-hamaá¹ƒ pana upari sÄ«mÄ• ya baddhÄ• ya pacchÄ• leá¹‡Ä• dikatesupi heá¹-á¹-hÄ•
keci taá¹ƒ na icchanti, evaá¹ƒ ubhayattha patiá¹-á¹-hitÄ• ca sÄ• sÄ«mÄ• ekÄ• va hoti gott
byattibhedesÅ«ti gahetabbaá¹ƒ. sabbÄ• eva hi baddhasÄ«mÄ• abaddhasÄ«mÄ• ca attan
gÄ• mÄ• raÃ±Ã±Ä• dike khette yathÄ• paricchedaá¹ƒ sabbattha sÄ• kalyena ekasmiá¹ƒ kha
avijjamÄ• nampi te te nissayabhÅ«te paramatthadhamme, taá¹ƒ taá¹ƒ kiriyÄ• visesampivÄ•
sÄ• sanikehi ca yathÄ• rahaá¹ƒ ekattena paÃ±Ã±attattÄ• sanissayekarÅ«pÄ• eva. tathÄ• l
nadÄ« jÄ• tassaro samuddoti evaá¹ƒ loke, ``sammatÄ• sÄ• sÄ«mÄ• saá¹…ghena, agÄ• m
samantÄ• sattabbhantarÄ• , ayaá¹ƒ tattha samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• â€™â€™
dissati, na paramatthato. ekassa anekadhammesubyÄ• panamatthi kasiá¹‡ekadesÄ• divika
ekattahÄ• nitoti ayaá¹ƒ no mati.

__assa heá¹-á¹-hÄ• _ti sappaphaá¹‡apabbatassa heá¹-á¹-hÄ• Ä• kÄ• sapabbhÄ• re. __leá
cekataá¹ƒ, tassa leá¹‡assÄ• ti attho. tameva puna leá¹‡aá¹ƒ paÃ±cahi pakÄ• rehi
vikappetvÄ• otaraá¹‡Ä• notaraá¹‡avinicchayaá¹ƒ dassetuá¹ƒ Ä• ha __ ``sace pana heá¹-á¹-
``heá¹-á¹-hÄ• â€™â€™ tiimassa ``leá¹‡aá¹ƒ hotÄ«â€™â€™ ti iminÄ• sambandho. heá¹-á¹-
padeseti Ä• ha__ ``antoâ€™â€™ _ti, pabbatassa anto, pabbatamÅ«leti attho. tameva antos
sÄ«mÄ• paricchedenavisesetuá¹ƒ __ ``uparimassa sÄ«mÄ• paricchedassa pÄ• ratoâ€™â€
pana apekkhitvÄ• ``oratoâ€™â€™ ti vattabbepi sÄ«mÄ• nissayaá¹ƒ pabbataggaá¹ƒ sandh
vuttantidaá¹-á¹-habbaá¹ƒ. teneva ``bahi leá¹‡aâ€™â€™ nti ettha bahisaddaá¹ƒ visesento __

314/__sÄ«mÄ• paricchedassa oratoâ€™â€™ _ti Ä• ha. __bahisÄ«mÄ• na otaratÄ«_ti ettha
pabbatapÄ• deleá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. leá¹‡assa ca bahibhÅ«te uparisÄ«mÄ• paric
sÄ«mÄ• na otaratÄ«ti attho. __anto sÄ«mÄ• _ti leá¹‡assa ca pabbatapÄ• dassa ca anto att
otaraá¹‡Ä• rahaá¹-á¹-hÄ• nena otaratÄ«ti attho. ``bahi sÄ«mÄ• na otarati, anto sÄ«mÄ• na
cetthaattano otaraá¹‡Ä• rahaá¹-á¹-hÄ• ne leá¹‡Ä• bhÄ• vena sÄ«mÄ• ya sabbathÄ• \Ne I 2
dassitanti gahetabbaá¹ƒ. tattha hi anotarantÄ« upari eva hotÄ«ti ayaá¹ƒ vimativinodaniyaá¹ƒ
mahÄ• vaggaII 138) Ä• gato vinicchayo.

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 138) pana __ ``antoleá¹‡aá¹ƒ hotÄ«_ti pab
hotÄ«â€™â€™ ti ettakameva Ä• gato. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga138) n
pabbatassa antoleá¹‡aá¹ƒ. dvÄ• raá¹ƒ pana sandhÄ• ya __ `pÄ• rato oratoâ€™ _tivuttaá¹ƒ,
bahileá¹‡ena otaratÄ«ti adhippÄ• yoâ€™â€™ ti Ä• gato. ayaá¹ƒ pana antoleá¹‡abahileá¹‡a
duddaso duranubodhoti Ä• cariyÄ• vadanti, tathÄ• pi vimativinodaniyaá¹ƒ (vi0vi0 á¹-Ä«0 ma
Ä• gataá¹ƒ nayaá¹ƒ nissÄ• ya suá¹-á¹-hu vinicchitabbo viÃ±Ã±Å«hÄ«ti. __bahi patitaá¹ƒ asÄ
uparipÄ• sÄ• dÄ• dÄ«su athiranissayesu á¹-hitÄ• sÄ«mÄ• pi tesaá¹ƒvinÄ• sena vinassatÄ«
daá¹-á¹-habbaá¹ƒ.

__pokkharaá¹‡iá¹ƒ khaá¹‡anti, sÄ«mÄ• yevÄ• _ti ettha sace heá¹-á¹-hÄ• umaá¹…ganadÄ«
anÅ«nÄ• paá¹-hamameva pavattÄ• hoti, sÄ«mÄ• ca pacchÄ• baddhÄ• nadito upari eva h
pokkharaá¹‡iyÄ• ca khatÄ• ya sÄ«mÄ• vinassatÄ«ti daá¹-á¹-habbaá¹ƒ. __heá¹-á¹-hÄ• path
bhÅ«mivivare.

__sÄ«mamÄ• á¸·ake_ti \Be I 315/ khaá¹‡á¸• asÄ«maá¹…gaá¹‡e. __vaá¹-arukkho_ti idaá¹ƒ
pÄ• rohopatthambhenaatidÅ«rampi gantuá¹ƒ samatthasÄ• khÄ• samaá¹…gitÄ• ya vuttaá¹ƒ
sambandho na vaá¹-á¹-atieva. teneva nÄ• vÄ• rajjusetusambandhopi paá¹-ikkhitto. __tato_t
__mahÄ• sÄ«mÄ• yapathavÄ«tala_nti ettha Ä• sannatarampi gÄ• masÄ«maá¹ƒ aggahetvÄ
gÄ• masÄ«mabaddhasÄ«mÄ• naá¹ƒaÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandhepi sambhe
nissayanissitabhÄ• vena pavattitotigahetabbaá¹ƒ. yadi hi tÄ• sampi sambandhadoso bhavey
gÄ• masÄ«mÄ• ya baddhasÄ«mÄ• sammannitabbÄ• bhaveyya? yassÄ• hi sÄ«mÄ• ya yÄ
bhaveyya, sÄ• tattha bandhitumevana vaá¹-á¹-ati baddhasÄ«maudakukkhepasÄ«mÄ• su b
anissayabhÅ«tagÄ• masÄ«mÄ• dÄ«suudakukkhepasÄ«mÄ• viya ca, teneva ``sace pana ru
nikkhantapÄ• rohovÄ• bahinadÄ«tÄ«re vihÄ• rasÄ«mÄ• ya vÄ• gÄ• masÄ«mÄ• ya vÄ• pa
udakukkhepasÄ«mÄ• ya attano anissayabhÅ«tagÄ• masÄ«mÄ• dÄ«hi eva sambandhados
236/, evamidhÄ• pÄ«tidaá¹-á¹-habbaá¹ƒ. ayaÃ±cattho upari pÄ• kaá¹-o bhavissati. __Ä• ha

__mahÄ• sÄ«maá¹ƒ vÄ• sodhetvÄ• _ti mahÄ• sÄ«magatÄ• naá¹ƒ sabbesaá¹ƒ bhikkhÅ«na
hatthapÄ• sÄ• nayanachandÄ• haraá¹‡Ä• divasenasakalaá¹ƒ mahÄ• sÄ«maá¹ƒ sodhetvÄ•
pubbe suá¹-á¹-hu baddhÄ• nampidvinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ pacchÄ• rukkhÄ• disam

pÄ• á¸·imuttako sambandhadosoatthÄ«ti dasseti, so ca ``na, bhikkhave, sÄ«mÄ• ya sÄ«mÄ
tiÄ• dinÄ• baddhasÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ sambhedajjhottharaá¹‡aá¹ƒ paá¹-ikk
sÄ«maá¹ƒsammannantena sÄ«mantarikaá¹ƒ á¹-hapetvÄ• sÄ«maá¹ƒ sammannituâ€™â€™
ubhinnaá¹ƒbaddhasÄ«mÄ• naá¹ƒ antarÄ• sÄ«mantarikaá¹ƒ á¹-hapetvÄ• bandhituá¹ƒ \Be I
sambhedajjhottharaá¹‡eviya tÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ phusitvÄ• tiá¹-á¹-hanavasena
vaá¹-á¹-atÄ«ti siddhattÄ• baddhÄ• nampi tÄ• saá¹ƒpacchÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ekarukk
na vaá¹-á¹-atÄ«ti bhagavato adhippÄ• yaÃ±Ã±Å«hisaá¹…gÄ«tikÄ• rakehi niddhÄ• rito band
sambandhadosassa anulomenaakappiyÄ• nulomattÄ• . ayaá¹ƒ pana sambandhadoso pubb
saÃ±jÄ• tattÄ• bajjhamÄ• nakkhaá¹‡eviya asÄ«mattaá¹ƒ kÄ• tuá¹ƒ na sakkoti, tasmÄ• ruk
apanÄ«tamatte tÄ• sÄ«mÄ• pÄ• katikÄ• honti. yathÄ• cÄ• yaá¹ƒ pacchÄ• na vaá¹-á¹-ati,
tÄ• saá¹ƒ rukkhÄ• disambandhesati tÄ• bandhituá¹ƒ na vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ.

keci pana __mahÄ• sÄ«maá¹ƒ vÄ• sodhetvÄ• _ti ettha ``mahÄ• sÄ«magatÄ• bhikkhÅ« ya
pÄ• rohaá¹ƒvÄ• kÄ• yakÄ• yapaá¹-ibaddhehi na phusanti, evaá¹ƒ sodhanameva idhÄ• dhip
sakalasÄ«mÄ• sodhanaâ€™â€™ ntivadanti, taá¹ƒ na yuttaá¹ƒ aá¹-á¹-hakathÄ• ya virujjhana
``mahÄ• sÄ«mÄ• ya pathavÄ«talaá¹ƒ vÄ• tatthajÄ• takarukkhÄ• dÄ«ni vÄ• Ä• hacca tiá¹-á
sÄ• khÄ• pÄ• rohÄ• naá¹ƒ mahÄ• sÄ«maá¹ƒ phusitvÄ• á¹-hÄ• nameva sambandhadose kÄ
á¹-hitabhikkhÅ«hi sÄ• khÄ• dÄ«naá¹ƒ phusanaá¹ƒ. yadi hi bhikkhÅ«naá¹ƒ sÄ• khÄ• diá¹ƒ p
kÄ• raá¹‡aá¹ƒ siyÄ• , ``tassa sÄ• khaá¹ƒ vÄ• tato niggatapÄ• rohaá¹ƒ vÄ• mahÄ• sÄ«mÄ•
tatraá¹-á¹-ho koci bhikkhu phusitvÄ• tiá¹-á¹-hatÄ«â€™â€™ tibhikkhuphusanameva vattabba
mahÄ• sÄ«mÄ• sodhane kÄ• raá¹‡aá¹ƒ, tadeva tasmiá¹ƒvÄ• kye padhÄ• nato dassetabbaá
sÄ• khÄ• diá¹ƒ phusitvÄ• á¹-hito bhikkhusodhetabbo Ä• kÄ• saá¹-á¹-hasÄ• khÄ• diá¹ƒ phus
sodhetabbato, kiá¹ƒ niratthakenaÄ• haccaá¹-á¹-hÄ• navacanena, Ä• kÄ• saá¹-á¹-hasÄ• khÄ
bhikkhuphusanameva kÄ• raá¹‡attena vuttaá¹ƒ \Be I 317/, sodhanaÃ±ca tasseva bhikkhuss
hatthapÄ• sÄ• nayanÄ• divasena sodhanaá¹ƒ vuttaá¹ƒ. idha pana ``mahÄ• sÄ«maá¹ƒsodhe
sakalasÄ«mÄ• sÄ• dhÄ• raá¹‡avacanena sodhanaá¹ƒ vuttaá¹ƒ, api ca sÄ• khÄ• diá¹ƒ phus
abhimate ``mahÄ• sÄ«mÄ• ya pathavÄ«talaâ€™â€™ nti visesasÄ«mopÄ• dÄ• naá¹ƒ niratth
antamaso Ä• kÄ• sepi á¹-hatvÄ• sÄ• khÄ• diá¹ƒ phusitvÄ• á¹-hitassa sodhetabbato.

__chinditvÄ• bahiá¹-á¹-hakÄ• kÄ• tabbÄ• _ti tattha patiá¹-á¹-hitabhÄ• vaviyojanavacanato
visabhÄ• gasÄ«mÄ• naá¹ƒphusaneneva sakalasÄ«mÄ• sodhanahetuko aá¹-á¹-hakathÄ• si
atthevÄ• tigahetabbo. teneva udakukkhepasÄ«mÄ• kathÄ• yampi (Sp (to Vin I) 147) ``vihÄ•
vÄ• gÄ• masÄ«mÄ• ya vÄ• patiá¹-á¹-hitoâ€™â€™ ti ca ``nadÄ«tÄ«re pana khÄ• á¹‡ukaá¹ƒ
baddhanÄ• vÄ• ya vÄ• na vaá¹-á¹-atÄ«â€™â€™ ti ca ``sace pana setu vÄ• setupÄ• dÄ• v
kammaá¹ƒ kÄ• tuá¹ƒna vaá¹-á¹-atÄ«â€™â€™ ti ca evaá¹ƒ visabhÄ• gÄ• su gÄ• masÄ«mÄ•
saá¹…karadosakÄ• raá¹‡attenavuttaá¹ƒ, na bhikkhuphusanaá¹ƒ. tathÄ• hi ``antonadiyaá¹ƒ
kammaá¹ƒ kÄ• tabbaâ€™â€™ ntinadiyaá¹ƒ nÄ• vÄ• bandhanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ udaku
sabhÄ• gattÄ• . yadi hibhikkhÅ«naá¹ƒ phusanameva paá¹-icca sabbattha sambandhadoso

bandhanaá¹ƒ paá¹-ikkhipitabbaá¹ƒbhaveyya. tatthÄ• pi hi bhikkhuphusanaá¹ƒ kammakopak
sabhÄ• gasÄ«mÄ• supavisitvÄ• bhÅ«miÄ• diá¹ƒ phusitvÄ• , aphusitvÄ• vÄ• sÄ• khÄ• dim
sÄ• khÄ• diá¹ƒphusantova bhikkhu sodhetabbo. visabhÄ• gasÄ«mÄ• su pana sÄ• khÄ• dim
taá¹ƒsÄ• khÄ• diá¹ƒ aphusantÄ• pi sabbe bhikkhÅ« sodhetabbÄ• , aphusitvÄ• á¹-hite pana
sÄ• khÄ• diá¹ƒphusantÄ• va bhikkhÅ« sodhetabbÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ.

yaá¹ƒ \Be I 318/ panettha keci ``baddhasÄ«mÄ• naá¹ƒ dvinnaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ viya
baddhasÄ«magÄ• masÄ«mÄ• nampitadaÃ±Ã±Ä• sampi sabbÄ• saá¹ƒ samÄ• nasaá¹ƒvÄ•
rukkhÄ• disambandhe sati tadubhayampiekasÄ«maá¹ƒ viya sodhetvÄ• ekattheva kammaá
kataá¹ƒ kammaá¹ƒ vipajjati, natthettha sabhÄ• gavisabhÄ• gabhedoâ€™â€™ ti vadanti, taá
sabhÄ• gasÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒsambandhadosä• bhÄ• vassa visabhÄ• gas
suttasuttÄ• nulomÄ• divinayanayehi siddhattÄ• . tathÄ• hi ``anujÄ• nÄ• mi, bhikkhave, sÄ«
(Vin I 138) gÄ• masÄ«mÄ• yamevabaddhasÄ«maá¹ƒ sammannituá¹ƒ anuÃ±Ã±Ä• tattÄ• tÄ
sabhÄ• gatÄ• , sambhedajjhottharaá¹‡adosÄ• bhÄ• voca suttatova \Ne I 238/ siddho. bandh
anuÃ±Ã±Ä• tassa sambandhassa anulomato pacchÄ• saÃ±jÄ• tarukkhÄ• disambandhopi t
bhikkhave ... pe ... kappiyaá¹ƒ anulometi, akappiyaá¹ƒpaá¹-ibÄ• hati, taá¹ƒ vo kappatÄ«â€™
vuttattÄ• evaá¹ƒ tÄ• va gÄ• mabaddhasÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒsabhÄ• gatÄ• ,
suttasuttÄ• nulomato siddho, iminÄ• eva nayena
araÃ±Ã±asÄ«masattabbhantarasÄ«mÄ• naá¹ƒnadÄ«Ä• disÄ«maudakukkhepasÄ«mÄ• naÃ
aÃ±Ã±amaÃ±Ã±aá¹ƒ sabhÄ• gatÄ• , sambhedÄ• didosÄ• bhÄ• voca siddhoti veditabbo.

baddhasÄ«mÄ• ya pana aÃ±Ã±Ä• ya baddhasÄ«mÄ• ya nadÄ«Ä• disÄ«mÄ• su ca bandhit
udakukkhepasattabbhantarasÄ«mÄ• naá¹ƒnadÄ«Ä• dÄ«su eva kÄ• tuá¹ƒ niyamanasuttasÄ
baddhasÄ«magÄ• masÄ«mÄ• su karaá¹‡apaá¹-ikkhepasiddhoca tÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã
pacchÄ• ca rukkhÄ• dÄ«hi sambhedÄ• didosasambhavo cavuttanayena suttasuttÄ• nulom
aá¹-á¹-hakathÄ• yaá¹ƒ visabhÄ• gasÄ«mÄ• namevavaá¹-arukkhÄ• divacanehi \Be I 319/ sa
sabhÄ• gÄ• naá¹ƒ baddhasÄ«magÄ• masÄ«mÄ• dÄ«naá¹ƒsambandhadoso na dassito. na
tÄ• saá¹ƒ sabhÄ• gasÄ«mÄ• naá¹ƒ rukkhÄ• disambandhepidosÄ• bhÄ• vopi pÄ• á¸·iaá¹-á¹
hi pÄ• á¸·iyaá¹ƒ (Vin I 138) ``pabbatanimittaá¹ƒpÄ• sÄ• á¹‡animittaá¹ƒ vananimittaá¹ƒ rukkh
ntiÄ• dinÄ• vaá¸• á¸• hanakanimittÄ• ni anuÃ±Ã±Ä• tÄ• ni, tena nesaá¹ƒ rukkhÄ• dinimittÄ
baddhasÄ«magÄ• masÄ«mÄ• naá¹ƒ saá¹…karadosÄ• bhÄ• vo Ã±Ä• pitovahoti, dvinnaá¹ƒ
sambandho na vaá¹-á¹-ati. vuttaÃ±hi ``ekarukkhopi dvinnaá¹ƒsÄ«mÄ• naá¹ƒ nimittaá¹ƒ hoti,
sÄ«masaá¹…karaá¹ƒ karoti, tasmÄ• na kÄ• tabboâ€™â€™ ti. ``anujÄ• nÄ• mi, bhikkhave,
bandhituâ€™â€™ nti (Vin I 140) vacanatopicÄ• yaá¹ƒ Ã±Ä• pito. tiyojanaparamÄ• ya hi sÄ«
rukkhalatÄ• gumbÄ• dÄ«hibaddhagÄ• masÄ«mÄ• naá¹ƒ niyamena aÃ±Ã±amaÃ±Ã±aá¹ƒ sa
sambandhaá¹ƒ vinÄ• setvÄ• vasÄ«mÄ• sammannitabbÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yam

yadi cettha rukkhÄ• disambandhena kammavipatti bhaveyya, avassameva vattabbaá¹ƒ siyÄ

vipattiparihÄ• ratthaÃ±hiÄ• cariyÄ• nirÄ• saá¹…kaá¹-á¹-hÄ• nesupi ``bhittiá¹ƒ akittetvÄ• â€
siddhamevatthaá¹ƒ punappunaá¹ƒavocuá¹ƒ, idha pana ``vanamajjhe vihÄ• raá¹ƒ karonti, va
ntiÄ• dinÄ• rukkhalatÄ• dÄ«hinirantare vanamajjhepi sÄ«mÄ• bandhanamavocuá¹ƒ. tathÄ•
katapÄ• sÄ• dÄ• dÄ«su heá¹-á¹-hÄ• thambhÄ• dÄ«hi ekÄ• baddhesu uparimatalÄ• dÄ«su s
vuttaá¹ƒ, tasmÄ• baddhasÄ«magÄ• masÄ«mÄ• naá¹ƒ \Ne I 239/ rukkhÄ• disambandho teh
gÄ• masÄ«mÄ• nampi pÄ• á¹-ekkaá¹ƒ baddhasÄ«mÄ• sadisatÄ• yaekÄ• ya gÄ• masÄ«mÄ
dabbatiá¹‡amattenapi sambandhÄ• gÄ• mantaraparamparÄ• araÃ±Ã±anadÄ«samuddÄ• c
\Be I 320/ sodhetvÄ• va kÄ• tabbaá¹ƒ siyÄ• . evaá¹ƒ panaasodhetvÄ• paá¹-hamamahÄ• sa
katÄ• naá¹ƒ upasampadÄ• dikammÄ• naá¹ƒ sÄ«mÄ• sammutÄ«naÃ±cavipajjanato sabbesa
anupasampannasaá¹…kÄ• pasaá¹…go ca dunnivÄ• ro hoti, nacetaá¹ƒ yuttaá¹ƒ, tasmÄ• vu
visabhÄ• gasÄ«mÄ• nameva rukkhÄ• disambandhadoso, na baddhasÄ«magÄ• masÄ«mÄ•
gahetabbaá¹ƒ.

mahÄ• sÄ«mÄ• sodhanassa dukkaratÄ• ya khaá¹‡á¸• asÄ«mÄ• yameva yebhuyyena saá¹.
``sÄ«mamÄ• á¸·akeâ€™â€™ _tiÄ• di. mahÄ• saá¹…ghasannipÄ• tesu pana khaá¹‡á¸• asÄ
mahÄ• sÄ«mÄ• ya kamme kariyamÄ• nepiayaá¹ƒ nayo gahetabbova. __ukkhipÄ• petvÄ• _
sÄ«maá¹ƒ phusantopisÄ«maá¹-á¹-hova hotÄ«ti dasseti. __purimanayepÄ«_ti khaá¹‡á¸• asÄ
paviá¹-á¹-hasÄ• khÄ• nayepi. sÄ«maá¹-á¹-harukkhasÄ• khÄ• ya nisinno sÄ«maá¹-á¹-hova h
`hatthapÄ• sameva Ä• netabboâ€™â€™ _ti. ettha ca ``rukkhasÄ• khÄ• dÄ«hi aÃ±Ã±amaÃ±
khaá¹‡á¸• asÄ«mÄ• ya tayo bhikkhÅ«, mahÄ• sÄ«mÄ• yadveti evaá¹ƒ dvÄ«su sÄ«mÄ• su s
hatthapÄ• saÃ±ca avijahitvÄ• á¹-hitehipaÃ±cahi bhikkhÅ«hi upasampadÄ• di kammaá¹ƒ kÄ
keci vadanti, taá¹ƒ na yuttaá¹ƒ ``nÄ• nÄ• sÄ«mÄ• yaá¹ƒ á¹-hitacatuttho kammaá¹ƒ kareyya,
karaá¹‡Ä«yaâ€™â€™ ntiÄ• divacanato (Vin I 389). tenevetthÄ• pi mahÄ• sÄ«maá¹ƒ sodhet
kammakaraá¹‡aá¹ƒvihitaá¹ƒ. aÃ±Ã±athÄ• bhinnasÄ«maá¹-á¹-hatÄ• ya tatraá¹-á¹-hassa gaá
kammakopova hotÄ«ti.

yadi evaá¹ƒ kathaá¹ƒ chandapÄ• risuddhiÄ• haraá¹‡avasena mahÄ• sÄ«mÄ• sodhananti? t
hatthapÄ• sÄ• nayanabahisÄ«makaraá¹‡avasena panettha sodhanaá¹ƒ icchanti, dinnassap
321/anÄ• gamanena mahÄ• sÄ«maá¹-á¹-ho kammaá¹ƒ kopetÄ«ti. yadi cassa chandÄ• di nÄ
kopessatÄ«ti? dvinnaá¹ƒ visabhÄ• gasÄ«mÄ• naá¹ƒ sambandhadosato, so ca
sambandhadosoaá¹-á¹-hakathÄ• vacanappamÄ• á¹‡ato. na hi vinaye sabbattha yutti sakkÄ
buddhagocarattÄ• tiveditabbaá¹ƒ. keci pana ``sace dvepi sÄ«mÄ• yo pÅ«retvÄ• nirantaraá
bhikkhÅ«sukammaá¹ƒ karontesu ekÄ• ya eva sÄ«mÄ• ya gaá¹‡o ca upasampadÄ• pekkho
tiá¹-á¹-hati \Ne I 240/, kammaá¹ƒ sukatameva hoti. sace pana kammÄ• raho vÄ• anussÄ• v
hoti, kammaá¹ƒ vipajjatÄ«â€™â€™ ti vadanti, taÃ±ca baddhasÄ«magÄ• masÄ«mÄ• disabh
aÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandhesupi doso natthi, yÄ• su pana atthi, na tÄ• su, v
rukkhÄ• disambandhe sati ekattha á¹-hito itaraá¹-á¹-hÄ• naá¹ƒ kammaá¹ƒ kopetieva aá¹-á¹-
sodhanassa vuttattÄ• ti amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 138) __ ``ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na
vaá¹-á¹-atÄ«_tikhaá¹‡á¸• asÄ«mÄ• ya anto á¹-hitattÄ• rukkhassa tattha á¹-hito hatthapÄ• s
ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ
pana__ ``ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati, _ kasmÄ• ? anto á¹-hitattÄ• . rukkhassa
heá¹-á¹-hÄ• pathavÄ«gataá¹ƒ mÅ«laá¹ƒ khaá¹‡á¸• asÄ«mÄ• yeva hoti. abbohÄ• rikaá¹ƒ vÄ
chinnemahÄ• sÄ«mÄ• ya á¹-hitaá¹ƒ mÅ«laá¹ƒ mahÄ• sÄ«mameva bhajati, khaá¹‡á¸• asÄ«
khaá¹‡á¸• asÄ«mameva bhajati tadÄ• yattapathavÄ«Ä• dÄ«hianuggahitattÄ• â€™ ti ca vutt
uá¹-á¹-hitarukkhe nisÄ«ditvÄ• kammaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati pacchÄ• sÄ«mÄ• yaá¹ƒ kata
`bandhanakÄ• le á¹-hite rukkhe nisÄ«ditvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati uparisÄ«mÄ• ya agama
vadanti. evaá¹ƒ sati bandhanakÄ• le \Be I 322/ puna Ä• rohaá¹‡aá¹ƒ nÄ• ma natthi, bandhit
Ä• pajjatipacchÄ• uá¹-á¹-hitarukkho pana tappaá¹-ibaddhattÄ• sÄ«mÄ• saá¹…khameva ga
uá¹-á¹-hitarukkhopÄ«tigahetabbaá¹ƒ. ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti vacanato tiá¹‡Ä• dipi saá¹
mahÄ• therÄ• pi tiá¹‡aá¹ƒ sodhetvÄ• vakarontÄ«â€™â€™ ti vuttaá¹ƒ.

__na otaratÄ«_ti paá¹‡avasaá¹‡á¹-hÄ• napabbatÄ• dÄ«su heá¹-á¹-hÄ• pamÄ• á¹‡arahitaá
kiÃ±cÄ• pipanettha bajjhamÄ• nakkhaá¹‡e uddhampi pamÄ• á¹‡arahitapabbatÄ• di nÄ• roh
sÄ«maá¹-á¹-hatÄ• yasÄ«mÄ• hoti. heá¹-á¹-hÄ• paá¹‡avasaá¹‡á¹-hÄ• nÄ• di pana upari ba
sÄ«masaá¹…khaá¹ƒ na gacchati, tassevavasena ``na otaratÄ«â€™â€™ ti vuttaá¹ƒ, itarathÄ
orohaá¹‡Ä• rohaá¹‡Ä• naá¹ƒ sÄ• dhÄ• raá¹‡avasena ``naotaratÄ«â€™â€™ tiÄ• dinÄ• vatt
kiÃ±cÄ«_ti niá¹-á¹-hitasÄ«mÄ• ya upari jÄ• taá¹ƒ vijjamÄ• naá¹ƒpubbe á¹-hitaá¹ƒ pacchÄ• s
paviá¹-á¹-haÃ±ca yaá¹ƒ kiÃ±ci saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaá¹ƒ sabbampÄ«tiattho
hatthikkhandhÄ• disaviÃ±Ã±Ä• á¹‡akesu nisinnopi bhikkhu sÄ«maá¹-á¹-hova hoti. __baddh
pakaraá¹‡avasena upalakkhaá¹‡ato vuttaá¹ƒ. abaddhasÄ«mÄ• supi \Ne I 241/ sabbÄ• suá¹
sÄ«mÄ• saá¹…khameva gacchati. __ekasambandhena gata_nti rukkhalatÄ• ditatrajÄ• tame
tÄ• disaÃ±hi ``ito gataâ€™â€™ nti vattabbataá¹ƒ arahati.

yaá¹ƒ pana ``ito gataâ€™â€™ nti vÄ• ``tato Ä• gataâ€™â€™ nti vÄ• vattuá¹ƒ asakkuá¹‡ey
baddhasÄ«magÄ• masÄ«mÄ• suudakukkhepanadÄ«Ä• dÄ«su ca tiriyaá¹ƒ patitarajjudaá¹‡á
kÄ• tabbanti? etthapana ``baddhasÄ«mÄ• ya patiá¹-á¹-hitabhÄ• go baddhasÄ«mÄ• , gÄ• m
gÄ• masÄ«mÄ• tadubhayasÄ«maá¹-á¹-hapabbatÄ• diviya, baddhasÄ«mato uá¹-á¹-hitavaá¹
gÄ• masÄ«mÄ• ya gÄ• masÄ«mato uá¹-á¹-hitavaá¹-arukkhassa pÄ• roheca baddhasÄ«mÄ
eseva nayo. mÅ«le patiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya hi `ito gataá¹ƒ, tato Ä• gataâ€™ nti
asakkuá¹‡eyyato so bhÄ• go yathÄ• paviá¹-á¹-hasÄ«maá¹-á¹-hasaá¹…khameva gacchati. te
antarÄ• pana Ä• kÄ• saá¹-á¹-hasÄ• khÄ• bhÅ«miyaá¹ƒ sÄ«mÄ• paricchedappamÄ• á¹‡en
keci vadanti. yasmÄ• panassÄ• sÄ• khÄ• ya pÄ• roho paviá¹-á¹-hasÄ«mÄ• ya pathaviyaá¹
yÄ• va sÄ• khaá¹ƒ vinÄ• á¹-hÄ• tuá¹ƒ na sakkoti, tÄ• va mÅ«lasÄ«maá¹-á¹-hataá¹ƒ na vijah
saá¹‡á¹-hÄ• tuá¹ƒ sakkoti, tadÄ• pi pÄ• rohamattameva paviá¹-á¹-hasÄ«mataá¹ƒ samupeti,

sabbopiÄ• kÄ• saá¹-á¹-hasÄ• khÄ• bhÄ• go purimasÄ«maá¹-á¹-hataá¹ƒ na vijahati tato Ä• g
amhÄ• kaá¹ƒkhanti. udakukkhepanadÄ«Ä• dÄ«supi eseva nayo. tattha ca visabhÄ• gasÄ«m
sakalasÄ«mÄ• sodhanaá¹ƒ, sabhÄ• gÄ• ya paviá¹-á¹-he phusitvÄ• á¹-hitamattabhikkhusod
vuttanayameva.

<164> ettha ca nadÄ«pÄ• rasÄ«mÄ• kathÄ• ya __pÄ• rayatÄ«_ti ajjhottharati. nadiyÄ• ubh
tÄ«resupatiá¹-á¹-hahamÄ• nÄ• sÄ«mÄ• nadÄ«ajjhottharÄ• nÄ• ma hotÄ«ti Ä• ha __ ``nad
_nti. antonadiyaÃ±hi sÄ«mÄ• na otarati. nadÄ«lakkhaá¹‡e pana asati otarati. sÄ• ca tadÄ•
hotÄ«ti Ä• ha __ ``nadiyÄ• lakkhaá¹‡aá¹ƒ nadÄ«nimitte vuttanayamevÄ• â€™â€™ _ti. __a
labbhaneyyÄ• pana dhuvanÄ• vÄ• va hotÄ«ti sambandho. __na nÄ• vÄ• yÄ• _ti iminÄ• nÄ
subaddhÄ• eva hoti, Ä• pattiparihÄ• ratthÄ• nÄ• vÄ• ti dasseti.

__rukkhasaá¹…ghÄ• á¹-amayo_ti anekarukkhe ekato ghaá¹-etvÄ• katasetu. rukkhaá¹ƒ chin
__ ``sabbanimittÄ• naá¹ƒ anto á¹-hitabhikkhÅ« hatthapÄ• se katvÄ• _ti idaá¹ƒ ubhinnaá¹ƒtÄ
ekagÄ• makhettabhÄ• vaá¹ƒ \Ne I 242/ sandhÄ• ya vuttaá¹ƒ. __pabbatasaá¹‡á¹-hÄ• nÄ• _t
ekatouggatadÄ«pasikharattÄ• samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttaá¹ƒ.

<165> sÄ«mÄ• samÅ«hanakathÄ• yaá¹ƒ __so_ti bhikkhunisaá¹…gho. __dvepÄ«_ti dve
samÄ• nasaá¹ƒvÄ• saavippavÄ• sasÄ«mÄ• yo. __avippavÄ• sasÄ«mÄ• _ti mahÄ• sÄ«maá
yebhuyyena avippavÄ• sÄ• ti. __avippavÄ• saá¹ƒ ajÄ• nantÄ• pÄ«_ti idaá¹ƒ mahÄ• sÄ«mÄ
tassÄ• bÄ• hirapariccheda Ã±caajÄ• nantÄ• naá¹ƒ vasena vuttaá¹ƒ. evaá¹ƒ ajÄ• nantehipi a
kammavÄ• cÄ• ya katÄ• yasÄ• sÄ«mÄ• samÅ«hatÄ• va hotÄ«ti Ä• ha __ ``samÅ«hanituÃ
sakkhissantÄ«â€™â€™ _ti. __nirÄ• saá¹…kaá¹-á¹-hÄ• ne_ti khaá¹‡á¸• asÄ«mÄ• rahitaá¹-á
vijjamÄ• nÄ• yapi kammakaraá¹‡asukhatthaá¹ƒkhaá¹‡á¸• asÄ«mÄ• icchitÄ• ti taá¹ƒ
cetiyaá¹…gaá¹‡Ä• dibahusannipÄ• taá¹-á¹-hÄ• ne na bandhatÄ«ti vuttaá¹ƒ. tatthÄ• pisÄ• b
mahÄ• sÄ«mÄ• viya. __paá¹-ibandhituá¹ƒ pana na sakkhissantevÄ• _ti idaá¹ƒ khaá¹‡á¸• as
tassÄ• avijjamÄ• nattassa ajÄ• nanato ca mahÄ• sÄ«mÄ• bandhanaá¹ƒ sandhÄ• ya vuttaá
nirÄ• saá¹…kaá¹-á¹-hÄ• ne bandhituá¹ƒ sakkhissanteva. __sÄ«mÄ• sambhedaá¹ƒ katvÄ• _
khaá¹‡á¸• asÄ«mÄ• yavijjamÄ• napakkhe sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharaá¹‡asambhedaa
sambhedasaá¹…kÄ• yaanivattanena sambhedasaá¹…kaá¹ƒ katvÄ• . __avihÄ• raá¹ƒ kareyy
kareyyuá¹ƒ. pubbe hi cetiyaá¹…gaá¹‡Ä• dinirÄ• saá¹…kaá¹-á¹-hÄ• ne kammaá¹ƒ kÄ• tuá¹ƒ
vinÄ• sitantiadhippÄ• yo. __na samÅ«hanitabbÄ• _ti khaá¹‡á¸• asÄ«maá¹ƒ ajÄ• nantehi na
jÄ• nantÄ«_ti ubhinnaá¹ƒ padesaniyamaá¹ƒ vÄ• tÄ• saá¹ƒ dvinnampi vÄ• aÃ±Ã±atarÄ• ya
avijjamÄ• nataá¹ƒ vÄ• na jÄ• nanti, sabbattha saá¹…kÄ• eva hoti. __neva samÅ«hituá¹ƒ
bandhituá¹ƒsakkhissantÄ«_ti idaá¹ƒ nirÄ• saá¹…kaá¹-á¹-hÄ• ne á¹-hatvÄ• samÅ«hituá¹ƒ
paá¹-ibandhituá¹ƒna sakkhissantÄ«ti imamatthaá¹ƒ sandhÄ• ya \Be I 325/ vuttaá¹ƒ. __na ca
kammavÄ• cÄ• kÄ• tu_nti idaá¹ƒ sÄ«mÄ• bandhanakammavÄ• caá¹ƒ sandhÄ• ya vuttaá¹ƒ.
sakkÄ• , tasmÄ• na samÅ«hanitabbÄ• ti attho.

keci pana ``Ä«disesupi vihÄ• resu chapaÃ±camatte bhikkhÅ« gahetvÄ• vihÄ• rakoá¹-ito
paá¹-á¹-hÄ• yavihÄ• raparikkhepassa anto ca bahi ca samantÄ• leá¸• á¸• upÄ• te sabbatth
okÄ• senirantaraá¹ƒ á¹-hatvÄ• paá¹-hamaá¹ƒ avippavÄ• sasÄ«maá¹ƒ, tato samÄ• nasaá¹ƒ
samÅ«hananavasena sÄ«mÄ• yasamugghÄ• te kate tasmiá¹ƒ vihÄ• re khaá¹‡á¸• asÄ«mÄ•
á¹-hitavijjamÄ• natte satiavassaá¹ƒ ekasmiá¹ƒ \Ne I 243/ maÃ±caá¹-á¹-hÄ• ne tÄ• saá¹ƒ ma
samÅ«haneyyuá¹ƒ, tato gÄ• masÄ«mÄ• eva avasisseyya. na hettha sÄ«mÄ• ya, tapparicch
aá¹…gaá¹ƒ. sÄ«mÄ• ya pana antoá¹-hÄ• naá¹ƒ `samÅ«hanissÄ• mÄ• â€™ ti kammavÄ• cÄ
aá¹-á¹-hakathÄ• yaá¹ƒ `khaá¹‡á¸• asÄ«maá¹ƒ pana jÄ• nantÄ• avippavÄ• saá¹ƒ ajÄ• nantÄ
bandhituÃ±ca sakkhissantÄ«â€™ ti evaá¹ƒ mahÄ• sÄ«mÄ• ya paricchedassaajÄ• nanepi s
gÄ• masÄ«mÄ• ya eva ca avasiá¹-á¹-hÄ• ya tattha yathÄ• ruci duvidhampisÄ«maá¹ƒ bandh
upasampadÄ• dikammaá¹ƒ kÄ• tuÃ±ca vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ yuttaá¹ƒ viya
gahetabbanti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 144) Ä• gato vinicchayo. s
(Sp-á¹- mahÄ• vagga III 144) pana __ ``avippavÄ• sasÄ«mÄ• na samÅ«hantabbÄ• _ti mah
__nirÄ• saá¹…kaá¹-á¹-hÄ• nesu á¹-hatvÄ• _ti cetiyaá¹…gaá¹‡Ä• dÄ«naá¹ƒkhaá¹‡á¸• asÄ«n
khaá¹‡á¸• asÄ«maÃ±hi bandhantÄ• tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ pahÄ• ya aÃ±Ã±asmiá¹ƒvivit
nÄ• ma samÅ«hanituá¹ƒ sakkhissantÄ«_ti avippavÄ• sasÄ«maá¹ƒyevasamÅ«hanituá¹ƒ sak
khaá¹‡á¸• asÄ«maá¹ƒ. __paá¹-ibandhituá¹ƒ pana na sakkhissantevÄ• _ti khaá¹‡á¸• asÄ«mA
sakkhissanti. __na samÅ«hanitabbÄ• _ti khaá¹‡á¸• asÄ«maá¹ƒ ajÄ• nantehi na samÅ«hani

<166> evaá¹ƒ \Be I 326/ baddhasÄ«mÄ• vinicchayaá¹ƒ kathetvÄ• idÄ• ni abaddhasÄ«mÄ•
``abaddhasÄ«mÄ• panÄ• â€™â€™ _ti Ä• ha. sÄ• katividhÄ• ti Ä• ha __ ``gÄ• masÄ«mÄ•
udakukkhepasÄ«mÄ• titividhÄ• â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ (Vin I 147) ``asammatÄ• ya, bhi
tiÄ• dinÄ• gÄ• masÄ«mÄ• eva baddhasÄ«mÄ• ya khettaá¹ƒ araÃ±Ã±anadÄ«Ä• dayo viya
sÄ• ca gÄ• masÄ«mÄ• baddhasÄ«mÄ• ya rahitaá¹-á¹-hÄ• ne sayameva samÄ• nasaá¹ƒvÄ
tassagÄ• massa gÄ• masÄ«mÄ• â€™â€™ ti ettha gÄ• maparikkhepassa anto ca bahi ca
khettavatthuaraÃ±Ã±apabbatÄ• dikaá¹ƒsabbaá¹ƒ gÄ• makkhettaá¹ƒ sandhÄ• ya __ ``gÄ• m
antaragharameva, tasmÄ• tassa sakalassagÄ• makkhettassa sambandhanÄ«yÄ• gÄ• mas
hi so antaragharakhettÄ• dÄ«suanekesu bhÅ«mibhÄ• gesu ``gÄ• moâ€™â€™ ti ekattena lo
gÄ• mavohÄ• ro, sova idha ``gÄ• masÄ«mÄ• â€™â€™ tipi vuccatÄ«ti adhippÄ• yo. gÄ• mo
iminÄ• vanayena upari araÃ±Ã±aá¹ƒ nadÄ« samuddo jÄ• tassaroti, evaá¹ƒ tesu tesu bhÅ«m
ekattenalokajanapaÃ±Ã±attÄ• nameva araÃ±Ã±Ä• dÄ«naá¹ƒ araÃ±Ã±asÄ«mÄ• dibhÄ• vo
gÄ• masÄ«mÄ• divohÄ• rogÄ• mÄ• dÄ«naá¹ƒ mariyÄ• dÄ• yameva vattuá¹ƒ vaá¹-á¹-ati, na
sabbattha. sÄ• sane panate gÄ• mÄ• dayo itaranivattiatthena sayameva attano mariyÄ• dÄ
gÄ• masÄ«mÄ• , araÃ±Ã±ameva araÃ±Ã±asÄ«mÄ• , samuddo eva samuddasÄ«mÄ• ti sÄ«
pÄ• á¸·iyaá¹ƒ __nigamassa vÄ• _ti idaá¹ƒ gÄ• masÄ«mappabhedaá¹ƒ upalakkhaá¹‡avasen
tenÄ• ha__ ``nagarampi gahitamevÄ• â€™â€™ _ti.

__baliá¹ƒ labhantÄ«_ti idaá¹ƒ yebhuyyavasena vuttaá¹ƒ. ``ayaá¹ƒ gÄ• mo ettako karÄ«sabh
rÄ• japaá¹‡á¹‡esu Ä• ropitesu \Be I 327/ bhÅ«mibhÄ• gesu yasmiá¹ƒ yasmiá¹ƒ
taá¸·Ä• kamÄ• tikÄ• susÄ• napabbatÄ• dikepadese baliá¹ƒ na gaá¹‡hanti, sopi gÄ• masÄ«m
paricchinnabhÅ«mibhÄ• go hisabbova á¹-hapetvÄ• nadÄ«loá¹‡ijÄ• tassare gÄ• masÄ«mÄ•
``paricchinditvÄ• rÄ• jÄ• kassaci detÄ«â€™â€™ _ti. sace pana tattha rÄ• jÄ• kaÃ±ci pade
so paviá¹-á¹-hagÄ• masÄ«mataá¹ƒ eva bhajati. nadÄ«jÄ• tassare vinÄ• setvÄ• taá¸·Ä• kÄ•
pÅ«retvÄ• khettÄ• dibhÄ• vaá¹ƒ vÄ• pÄ• pitesupi eseva nayo.

ye pana gÄ• mÄ• rÄ• jacorÄ• dibhayapÄ«á¸·itehi manussehi chaá¸• á¸• itÄ• cirampi nimm
samantÄ• pana gÄ• mÄ• santi, tepi pÄ• á¹-ekkaá¹ƒ gÄ• masÄ«mÄ• va. tesu hi rÄ• jÄ• no
vÄ• yehi kehici kasitaá¹-á¹-hÄ• naá¹ƒ likhitvÄ• vÄ• baliá¹ƒ gaá¹‡hanti, aÃ±Ã±ena vÄ• gÄ•
upanenti, ye pana gÄ• mÄ• rÄ• jÅ«hipi pariccattÄ• gÄ• makhettÄ• nantarikÄ• mahÄ• araÃ
agÄ• makÄ• raÃ±Ã±asÄ«mataá¹ƒ pÄ• puá¹‡anti, purimÄ• gÄ• masÄ«mÄ• vinassati, rÄ• j
araÃ±Ã±Ä• dipadese mahantaá¹ƒ gÄ• maá¹ƒ katvÄ• anekasahassÄ• ni kulÄ• nivÄ• sÄ• pe
bhogagÄ• mÄ• ti samantÄ• bhÅ«tagÄ• me paricchinditvÄ• denti, purÄ• á¹‡anÄ• maá¹ƒpa
tepi paccekaá¹ƒ gÄ• masÄ«mÄ• eva, ettÄ• vatÄ• purimagÄ• masÄ«mataá¹ƒna vijahanti. _
``samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• â€™â€™ ti pÄ• á¸·ipadassa (Vin I 143) adhippÄ• j
ca rÄ• jicchÄ• vasena parivattetvÄ• samuppannÄ• abhinavÄ• , itarÄ• ca aparivattÄ• paka
baddhasÄ«mÄ• ya sabbaá¹ƒ saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒvaá¹-á¹-ati, evametÄ• pi sabba
baddhasÄ«mÄ• sadisÄ• samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• tiadhippÄ• yo \Be I 328/. s
``baddhasÄ«mÄ• sadisÄ• â€™â€™ ti vutte ticÄ«varÄ• vippavÄ• sasÄ«maá¹ƒbaddhasÄ«ma
taá¹ƒsadisatÄ• nivattanamukhena \Ne I 245/ uparisattabbhantarasÄ«mÄ• ya taá¹ƒsadisatÄ•
idheva pasaá¹…gaá¹ƒ dassetuá¹ƒ __ ``kevalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__viÃ±jhÄ• á¹-avisadise araÃ±Ã±e_ti yattha ``asukagÄ• massa idaá¹ƒ khettaâ€™â€™ nti gÄ
ca neva kasanti na vapanti, tÄ• dise araÃ±Ã±e. macchabandhÄ• naá¹ƒ agamanapathÄ•
nimmanussÄ• vÄ• sÄ• samuddantaradÄ«pakÄ• pi ettheva saá¹…gayhanti. yaá¹ƒ yaÃ±hi ag
nadÄ«samuddajÄ• tassaravirahitapadesaá¹ƒ, taá¹ƒ sabbaá¹ƒ araÃ±Ã±asÄ«mÄ• ti veditabb
sattabbhantarasÄ«maá¹ƒ vinÄ• sayameva samÄ• nasaá¹ƒvÄ• sÄ• baddhasÄ«mÄ• sadisÄ•
sabbamettha saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. nadÄ«samuddajÄ• tassarÄ• naá¹ƒ
``attano sabhÄ• veneva baddhasÄ«mÄ• sadisÄ• â€™â€™ tiÄ• dinÄ• vuttattÄ• sÄ«matÄ•
sÄ«matÄ• kathanti? sattabbhantarasÄ«mÄ• nujÄ• nanasuttÄ• disÄ• matthiyato. yathÄ• hig
vaggakammaparihÄ• ratthaá¹ƒ bahÅ« baddhasÄ«mÄ• yo anuÃ±Ã±Ä• tÄ• , tÄ• saÃ±ca dvin
aÃ±Ã±amaÃ±Ã±aá¹ƒasambhedatthaá¹ƒ sÄ«mantarikÄ• anuÃ±Ã±Ä• tÄ• , evamidha araÃ±Ã
tÄ• saÃ±ca dvinnaá¹ƒantarÄ• pi sÄ«mantarikÄ• ya pÄ• á¸·iaá¹-á¹-hakathÄ• su vidhÄ• nasÄ
sabhÄ• venevanadÄ«Ä• dÄ«naá¹ƒ viya sÄ«mabhÄ• vo tattha vaggakammaparihÄ• rattham
anuÃ±Ã±Ä• tattÄ• vasiddhoti veditabbaá¹ƒ. tattha sÄ«mÄ• yameva hi á¹-hitÄ• sÄ«maá¹-á¹-
karonti, na asÄ«mÄ• yaá¹ƒ Ä• kÄ• se á¹-hitÄ• viya Ä• kÄ• saá¹-á¹-hÄ• naá¹ƒ. evameva hi s

``sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• â€™â€™ tiÄ• dinÄ• (Vin I 147) paá¹-ikkhittabaddha
nadÄ«samuddajÄ• tassarÄ• naá¹ƒattano sabhÄ• veneva sÄ«mabhÄ• vo aá¹-á¹-hakathÄ• ya
gahetabbo.

__athassa_ \Be I 329/ __á¹-hitokÄ• sato_ti tassa bhikkhussa á¹-hitokÄ• sato. sacepi hibhikk
tiá¹-á¹-hati, tassa á¹-hitokÄ• sassa bÄ• hirantato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ
vaggakammaparihÄ• ratthaá¹ƒsÄ«mÄ• pekkhÄ• ya uppannÄ• ya tÄ• ya saha sayameva up
samÄ• nasaá¹ƒvÄ• sakÄ• ti adhippÄ• yo. yattha pana khuddake araÃ±Ã±e mahantehi bhikk
vaggakammasaá¹…kÄ• bhÄ• vena sattabbhantarasÄ«mÄ• pekkhÄ• natthi, tattha sattabbha
kevalÄ• raÃ±Ã±asÄ«mÄ• yameva, tattha saá¹…ghena kammaá¹ƒkÄ• tabbaá¹ƒ. nadÄ«Ä• dÄ
``sace nadÄ« nÄ• tidÄ«ghÄ• hoti, pabhavatopaá¹-á¹-hÄ• ya yÄ• va mukhadvÄ• rÄ• sabba
udakukkhepasÄ«mÄ• ya kammaá¹ƒ natthÄ«â€™â€™ tiÄ• di (vi0 saá¹…ga0-a 167), iminÄ•
vaggakammaparihÄ• ratthaá¹ƒ sÄ«mÄ• pekkhÄ• ya sati eva udakukkhepasattabbhantarasÄ
daá¹-á¹-habbaá¹ƒ.

keci pana ``samantÄ• abbhantaraá¹ƒ minitvÄ• paricchedakaraá¹‡eneva sÄ«mÄ• saÃ±jÄ•
tivadanti, taá¹ƒ na gahetabbaá¹ƒ. yadi hi abbhantaraparicchedakaraá¹‡appakÄ• rena sÄ«mÄ
abaddhasÄ«mÄ• va na siyÄ• bhikkhÅ«naá¹ƒ kiriyÄ• pakÄ• rasiddhito. apica vaá¸• á¸• hakil
pakatihatthÄ• naÃ±caloke anekavidhattÄ• , vinaye ``Ä«disaá¹ƒ hatthapamÄ• á¹‡aâ€™â€™
kenaciminite bhagavatÄ• anuÃ±Ã±Ä• tena nu kho hatthena minitaá¹ƒ, na nu khoâ€™â€™ t
vipattisaá¹…kÄ• bhaveyya, minantehi ca anumattampi Å«namadhikamakatvÄ• minituá¹ƒ as
siyÄ• , parisavasena cÄ• yaá¹ƒ vaá¸• á¸• hamÄ• nÄ• tesaá¹ƒ minanena vaá¸• á¸• hati, hÄ•
kammaá¹ƒkatvÄ• gate ayaá¹ƒ bhikkhÅ«naá¹ƒ payogena samuppannÄ• sÄ«mÄ• tesaá¹ƒ p
ca, kathaá¹ƒ baddhasÄ«mÄ• viya yÄ• va sÄ• sanantaradhÄ• nÄ• na tiá¹-á¹-heyya, á¹-hitiyÄ
\Be I 330/ viya sakalepi visuá¹ƒ araÃ±Ã±e katasÄ«mÄ• sambhedasaá¹…kÄ• na bhaveyya,
samuppajjati, tabbigamena vigacchatÄ«ti gahetabbaá¹ƒ. yathÄ• cettha, evaá¹ƒudakukkhep
nadÄ«Ä• dÄ«supi.

tatthÄ• pi hi majjhimapuriso na paÃ±Ã±Ä• yati, tathÄ• sabbathÄ• mena khipanaá¹ƒ, ubhaya
yassaá¹ƒdisÄ• yaá¹ƒ sattabbhantarassa, udakukkhepassa vÄ• okÄ• so nappahoti, tattha ka
khipanaá¹ƒ vÄ• bhaveyya, gÄ• makkhettÄ• dÄ«su pavisanato akhette sÄ«mÄ• paviá¹-á¹-h
vipajjeyya. apekkhÄ• ya sÄ«muppattiyaá¹ƒ pana yato pahoti, tattha sattabbhantaraudakukkh
paripuá¹‡á¹‡Ä• jÄ• yanti. yato pana nappahoti, tattha attano khettappamÄ• á¹‡eneva jÄ• ya
panettha abbhantaraminanappamÄ• á¹‡assa vÄ• lukÄ• dikhipanakammassa ca dassanaá¹ƒ
á¹-hitaá¹-á¹-hÄ• nassa paricchedanatthaá¹ƒ kataá¹ƒ gÄ• mÅ«pacÄ• ragharÅ«pacÄ• rajÄ• n
leá¸• á¸• usuppÄ• dikhipanavidhÄ• nadassanaá¹ƒviya. teneva mÄ• tikÄ• á¹-á¹-hakathÄ• yaá
Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•) ``sÄ«maá¹ƒvÄ• sammannati, udakukkhepa
vuttaá¹ƒ. evaá¹ƒ katepi tassa paricchedassayÄ• thÄ• vato Ã±Ä• tuá¹ƒ asakkuá¹‡eyyattena p

tiá¹-á¹-hantehi nirÄ• saá¹…kaá¹-á¹-hÄ• ne á¹-hÄ• tabbaá¹ƒ, aÃ±Ã±aá¹ƒ bahi karontehi atidÅ
nirÄ• saá¹…kaá¹-á¹-hÄ• ne pesetabbaá¹ƒ.

apare \Ne I 247/ pana ``sÄ«mÄ• pekkhÄ• ya kiccaá¹ƒ natthi, maggagamananahÄ• nÄ• diatt
vÄ• nadÄ«Ä• dÄ«su vÄ• paviá¹-á¹-he taá¹ƒ parikkhipitvÄ• sattabbhantaraudakukkhepasÄ
padÄ«passa samuppajjati. gÄ• makkhettÄ• dÄ«su tasmiá¹ƒ otiá¹‡á¹‡amatte vigacchati. tene
saá¹…ghÄ• naá¹ƒ visuá¹ƒ kammaá¹ƒ karontÄ• naá¹ƒ sÄ«mÄ• dvayassa antarÄ• sÄ«manta
sattabbhantaraá¹ƒ udakukkhepaÃ±ca á¹-hapetuá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. sÄ«mÄ• pariyante hi
pesitassa bhikkhuno samantÄ• saÃ±jÄ• tÄ• sÄ«mÄ• itaresaá¹ƒ sÄ«mÄ• ya phusitvÄ• sÄ«
hotÅ«ti vÄ• , itarathÄ• hatthacaturaá¹…gulamattÄ• yapettha sÄ«mantarikÄ• yaanujÄ• nitab
á¹-hitassa ubhayattha kammakopavacanatopi cetaá¹ƒ sijjhatitampi parikkhipitvÄ• sayameva
ubhinnampi sÄ«mÄ• naá¹ƒ, ekÄ• ya eva vÄ• saá¹…karato. itarathÄ• tassa kammakopavac
mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (kaá¹…khÄ• 0-a nidÄ• navaá¹‡á¹‡anÄ•) `paricchedabbhar
á¹-hitopi paricchedatobahi aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamitvÄ• á¹-hito
ti. kiÃ±ca agÄ• makÄ• raÃ±Ã±e á¹-hitassa kammakaraá¹‡icchÄ• virahitassapi bhikkhuno
sattabbhantaraparicchinneabbhokÄ• se cÄ«varavippavÄ• so bhagavatÄ• anuÃ±Ã±Ä• to, so
evaá¹ƒapekkhaá¹ƒ vinÄ• samuppannÄ• . tenevettha `ayaá¹ƒ sÄ«mÄ• cÄ«varavippavÄ• sa
(to Vin I) 147) vuttaá¹ƒ, tasmÄ• kammakaraá¹‡icchaá¹ƒ vinÄ• pi vuttanayena samuppatti ga
tivadanti. taá¹ƒ na yuttaá¹ƒ padÄ«papabhÄ• viya sabbapuggalÄ• nampi paccekaá¹ƒ sÄ«mÄ
gaá¹‡e vÄ• kammaá¹ƒ karonte tattha á¹-hitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ samantÄ• paccekaá¹ƒ
anekasÄ«mÄ• naá¹ƒaÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…karadosappasaá¹…gato. parisavasena cas
sambhavati, pacchÄ• Ä• gatÄ• naá¹ƒabhinavasÄ«mantaruppatti eva, gatÄ• naá¹ƒ samantÄ
bhaveyya.

pÄ• á¸·iyaá¹ƒ (Vin I 147) pana ``samantÄ• sattabbhantarÄ• , ayaá¹ƒ tattha samÄ• nasaá¹ƒv
eva sattabbhantarÄ• udakukkhepÄ• ca anuÃ±Ã±Ä• tÄ• , na cesÄ• sÄ«mÄ• sabhÄ• vena
viya padÄ«passa uppajjati, kintu \Be I 332/ bhagavato anujÄ• naneneva. bhagavÄ• ca imÄ•
bhikkhÅ«naá¹ƒ vaggakammaparihÄ• rena kammakaraá¹‡asukhatthameva anuÃ±Ã±Ä• sÄ«t
paviá¹-á¹-hÄ• nampi samantÄ• tÄ• saá¹ƒ sÄ«mÄ• naá¹ƒ samuppatti payojanÄ• bhÄ• vÄ• ,
payojananti kathaá¹ƒ paccekaá¹ƒ bhikkhugaá¹‡anÄ• ya anekasÄ«mÄ• samuppatti. ``ekasÄ
avijahitvÄ• á¹-hitÄ• â€™â€™ ti (Kkh nidÄ• navaá¹‡á¹‡anÄ•) hi \Ne I 248/ vuttaá¹ƒ. yaá¹ƒ p
sÄ«mÄ• naá¹ƒ antarÄ• tattakaparicchedeneva sÄ«mantarikÄ• á¹-hapanavacanaá¹ƒ, tattha
á¹-hitÄ• naá¹ƒkammakopavacanaÃ±ca, tampi imÄ• saá¹ƒ sÄ«mÄ• naá¹ƒ paricchedassa dub
sambhedasaá¹…kaá¹ƒ kammakopasaá¹…kaÃ±cadÅ«rato pariharituá¹ƒ vuttaá¹ƒ.

yo ca cÄ«varavippavÄ• satthaá¹ƒ bhagavatÄ• abbhokÄ• se dassito sattabbhantaraparicche
khettataá¸·Ä• kÄ• diparicchedo viya ayamettha eko paricchedova. tattha ca bahÅ«subhikkhA
tesaá¹ƒ visuá¹ƒ visuá¹ƒ attano á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya samantÄ•

sattabbhantaraparicchedabbhantareeva cÄ«varaá¹ƒ á¹-hapetabbaá¹ƒ, na parisapariyantato.
paá¹-á¹-hÄ• ya hi abbhantare gayhamÄ• nesattabbhantarapariyosÄ• ne á¹-hapitacÄ«varaá¹
sattabbhantarato bahi hotÄ«ti taá¹ƒaruá¹‡uggamane nissaggiyaá¹ƒ siyÄ• . sÄ«mÄ• pana p
gahetabbÄ• . cÄ«varavippavÄ• saparihÄ• ropetthaajjhokÄ• sapariccheda ssa vijjamÄ• nattÄ
sÄ«mÄ• paricchedaá¹ƒ labbhamÄ• nattÄ• mahÄ• sÄ«mÄ• ya avippavÄ• sasÄ«mÄ• vohÄ•
gÄ• magÄ• mÅ«pacÄ• resu cÄ«varaá¹ƒnissaggiyaá¹ƒ hoti, idhÄ• pi majjhe á¹-hitassa sÄ«m
hoti, tasmÄ• yathÄ• vuttasÄ«mÄ• pekkhÄ• vasenevatÄ• saá¹ƒ sattabbhantaraudakukkhepa
tabbigamena vinÄ• so ca gahetabboti \Be I 333/ amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsitvÄ• gahe
pakÄ• ro ito yuttatarogavesitabbo.

idha pana ``araÃ±Ã±e samantÄ• sattabbhantarÄ• â€™â€™ ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ (Vin I 1
``viÃ±jhÄ• á¹-avisadisearaÃ±Ã±e samantÄ• sattabbhantarÄ• â€™â€™ ti aá¹-á¹-hakathÄ• y
rukkhÄ• dinirantarepiaraÃ±Ã±e sattabbhantarasÄ«mÄ• ya vihitattÄ• attano nissayabhÅ«tÄ
etissÄ• rukkhÄ• disambandhe dosÄ• bhÄ• vo, pageva agÄ• make rukkheti nissitepi padese
cÄ«varavippavÄ• sassarukkhaparihÄ• raá¹ƒ vinÄ• va ajjhokÄ• saparihÄ• ro ca anumatoti si

__upacÄ• ratthÄ• yÄ• _ti sÄ«mantarikatthÄ• ya. sattabbhantarato adhikaá¹ƒ vaá¹-á¹-ati, Å«
vaá¹-á¹-atieva sattabbhantaraparicchedassa dubbijÄ• nattÄ• . tasmÄ• saá¹…ghaá¹ƒ vinÄ•
bahitiá¹-á¹-hantena aÃ±Ã±aá¹ƒ sattabbhantaraá¹ƒ atikkamitvÄ• dÅ«re eva á¹-hÄ• tabbaá¹ƒ
kammakopasaá¹…karato. udakukkhepepi eseva nayo. teneva vakkhati ``Å«nakaá¹ƒ pana n
saá¹…ga0-a 167). idaÃ±cettha \Ne I 249/ sÄ«mantarikÄ• vidhÄ• naá¹ƒ dvinnaá¹ƒ baddhasÄ
sÄ«mantarikÄ• nujÄ• nanasuttÄ• nulomatosiddhanti daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pi hi bhaga
ekagÄ• manissitÄ• naá¹ƒ ekasabhÄ• gÄ• naÃ±cadvinnaá¹ƒ baddhasÄ«mÄ• nameva aÃ±Ã
sambhedaajjhottharaá¹‡adosaparihÄ• rÄ• ya sÄ«mantarikÄ• anuÃ±Ã±Ä• tÄ• , tathÄ• pi ta
araÃ±Ã±asÄ«maá¹ƒ nadÄ«Ä• disÄ«maÃ±ca nissitÄ• naá¹ƒ ekasabhÄ• gÄ• naá¹ƒ dvinnaá¹
udakukkhepasÄ«mÄ• nampi aÃ±Ã±amaÃ±Ã±aá¹ƒ sambhedajjhottharaá¹‡aá¹ƒ, sÄ«mantari
á¹-hÄ• naÃ±ca bhagavatÄ• anabhimatamevÄ• ti Ã±atvÄ• aá¹-á¹-hakathÄ• cariyÄ• idhÄ• p
sÄ«mantarikÄ• vidhÄ• namakaá¹ƒsu. visabhÄ• gasÄ«mÄ• nampi hi ekasÄ«mÄ• nissitataá¹
dvÄ«haá¹…gehi samannÄ• gamesati \Be I 334/ eva sÄ«mantarikaá¹ƒ vinÄ• á¹-hÄ• naá¹ƒ s
daá¹-á¹-habbaá¹ƒ. sÄ«mantarikavidhÄ• nasÄ• matthiyeneva cetÄ• saá¹ƒ rukkhÄ• disambar
aÃ±Ã±amaÃ±Ã±aá¹ƒna vaá¹-á¹-atÄ«ti ayampi nayato dassitovÄ• ti gahetabbaá¹ƒ.

<167> __sabhÄ• venevÄ• _ti iminÄ• gÄ• masÄ«mÄ• viya abaddhasÄ«mÄ• ti dasseti. __s
saá¹…ghakammaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• ti das
antamasosÅ«karÄ• dinÄ• sattena. mahoghena pana uá¹‡á¹‡ataá¹-á¹-hÄ• nato ninnaá¹-á¹-h
khuddako vÄ• mahanto vÄ• lakkhaá¹‡ayutto ``jÄ• tassaroâ€™â€™ tveva vuccati. etthapi k
udakukkhepakiccaá¹ƒnatthi. samudde pana sabbattha udakukkhepasÄ«mÄ• yameva kamm
dukkarattÄ• . __puna tatthÄ• _ti lokavohÄ• rasiddhÄ«su eva tÄ• su nadÄ«Ä• dÄ«su tÄ«su a

vaggakammaparihÄ• ratthaá¹ƒsÄ• sanavohÄ• rasiddhÄ• ya abaddhasÄ«mÄ• ya pariccheda
pÄ• á¸·iyaá¹ƒ (Vin I 147) ``yaá¹ƒ majjhimassa purisassÄ• â€™â€™ tiÄ• dÄ«su udakaá¹ƒ uk
etthÄ• tiudakukkhepo, udakassa patanokÄ• so, tasmÄ• __udakukkhepÄ• , _ ayaÃ±hettha p
parisapariyantato paá¹-á¹-hÄ• ya samantÄ• yÄ• va majjhimassa purisassa udakukkhepo ud
tÄ• va yaá¹ƒ taá¹ƒ paricchinnaá¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ tattha nadÄ«Ä• dÄ«su aparÄ•
samÄ• nasaá¹ƒvÄ• sÄ• udakukkhepasÄ«mÄ• ti.

__tassa anto_ti tassa udakukkhepaparicchinnassa á¹-hÄ• nassa anto. na kevalaÃ±ca tasse
``ekassa udakukkhepassa anto á¹-hÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vacanaá¹ƒ
udakukkhepaparicchedassadubbijÄ• nato kammakopasaá¹…kÄ• hotÄ«ti \Be I 335/. teneva
(kaá¹…khÄ• 0-a nidÄ• navaá¹‡á¹‡anÄ•) ``paricchedabbhantare hatthapÄ• saá¹ƒ vijahitvÄ•
\Ne I 250/ aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamitvÄ• á¹-hitopi kammaá¹ƒ ko
idaá¹ƒsabbaaá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. yaá¹ƒ panettha sÄ•
mahÄ• vagga III 147) __ ``tassa antohatthapÄ• saá¹ƒ vijahitvÄ• á¹-hito kammaá¹ƒ kopetÄ«
bahi yattha katthaci á¹-hito kammaá¹ƒ na kopetÄ«â€™â€™ ti vatvÄ•
mÄ• tikÄ• á¹-á¹-hakathÄ• vacanampipaá¹-ikkhipitvÄ• ``neva pÄ• á¸·iyaá¹ƒ na aá¹-á¹-hakath
tiÄ• di bahu papaÃ±citaá¹ƒ, taá¹ƒ na sundaraá¹ƒ idha aá¹-á¹-hakathÄ• vacanena mÄ• tikÄ•
nayato saá¹ƒsandanato saá¹…ghaá¹-anato. tathÄ• hi dvinnaá¹ƒ udakukkhepapaacchedÄ•
vidatthicaturaá¹…gulamattampi sÄ«mantarikaá¹ƒaá¹-hapetvÄ• ``aÃ±Ã±o udakukkhepo sÄ«
``tato adhikaá¹ƒ vaá¹-á¹-ati eva, Å«nakaá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ idheva
aá¹-á¹-hakathÄ• vacanena sÄ«mantarikopacÄ• reudakukkhepato Å«nake á¹-hapite sÄ«mÄ•
kammakopopi vutto eva. yadaggenaca evaá¹ƒ vutto, tadaggena ca tattha ekabhikkhuno pav
sÄ«maá¹-á¹-habhÄ• vato kammakopovutto eva hoti. aá¹-á¹-hakathÄ• yaá¹ƒ ``Å«nakaá¹ƒ pa
kathanaÃ±cetaá¹ƒ udakukkhepaparicchedassadubbijÄ• nantenapi sÄ«mÄ• sambhedasaá¹.
sattabbhantarasÄ«mÄ• namantarÄ• tattakaparicchedenevasÄ«mantarikavidhÄ• navacanat
dubbijÄ• naparicchedatÄ• , tattha ca á¹-hitÄ• naá¹ƒ kammakopasaá¹…kÄ• sijjhati. kammak
Ä• cariyÄ• dÅ«rato parihÄ• ratthaá¹ƒ ``kammakopaá¹-á¹-hÄ• naâ€™â€™ ntivatvÄ• va á¹-h

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 147) pana --- __aparicchinnÄ• yÄ• _ti
baddhasÄ«mÄ• vasenaakataparicchedÄ• ya. __yena kenaci khaá¹‡itvÄ• akato_ti antamas
tiracchÄ• nenapikhaá¹‡itvÄ• akato. __tassa antohatthapÄ• saá¹ƒ vijahitvÄ• á¹-hito kamma
iminÄ• paricchedato bahi yattha katthaci á¹-hito kammaá¹ƒ na kopetÄ«ti dÄ«peti. yaá¹ƒ pan
vuttaá¹ƒmÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) ``paricchedabbhanta
vijahitvÄ• á¹-hitopi paricchedato bahi aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamit
kopeti, idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• naâ€™â€™ nti. tattha __aÃ±Ã±aá¹ƒ
paricchedaá¹ƒanatikkamitvÄ• á¹-hitopi kammaá¹ƒ kopetÄ«_ti idaá¹ƒ neva pÄ• á¸·iyaá¹ƒ, na
upalabbhati, yadi cetaá¹ƒ dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ visuá¹ƒ uposathÄ• dikammakaraá¹‡
udakukkhepatobahi aÃ±Ã±aá¹ƒ udakukkhepaá¹ƒ anatikkamitvÄ• uposathÄ• dikaraá¹‡attha

sÄ«mÄ• sambhedasambhavatokammaá¹ƒ kopetÄ«ti iminÄ• adhippÄ• yena vuttaá¹ƒ siyÄ• mÄ• tikÄ• á¹-á¹-hakathÄ• yalÄ«natthappakÄ• saniyaá¹ƒ (kaá¹…khÄ• 0 á¹-Ä«0 nidÄ• navaá¹ ``aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedantidutiyaá¹ƒ udakukkhepaá¹ƒ anatikkantopi kopeti. k udakukkhepasÄ«mÄ• yaparesaá¹ƒ udakukkhepasÄ«mÄ• ya ajjhotthaá¹-attÄ• sÄ«mÄ• sam ti. ``idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• naâ€™â€™ nti ca iminÄ• va adhippÄ• y gahetabbaá¹ƒsabbÄ• supi aá¹-á¹-hakathÄ• su sÄ«mÄ• sambhedassa anicchitattÄ• . teneva aÃ±Ã±esaÃ±caudakukkhepaparicchedassa antarÄ• aÃ±Ã±o udakukkhepo sÄ«mantarikatth vuttaá¹ƒ. aÃ±Ã±e panettha aÃ±Ã±athÄ• pi papaÃ±centi, taá¹ƒ na gahetabbaá¹ƒ.

__sabbattha saá¹…gho nisÄ«datÄ«_ti hatthapÄ• saá¹ƒ avijahitvÄ• nisÄ«dati. __udakukkhe kammaá¹ƒnatthÄ«_ti yasmÄ• sabbopi nadÄ«padeso bhikkhÅ«hi ajjhotthaá¹-o, tasmÄ• sam abhÄ• vÄ• udakukkhepappayojanaá¹ƒ natthi. udakukkhepappamÄ• á¹‡Ä• sÄ«mantarikÄ• sÄ«mÄ• sambhedasaá¹…kÄ• ca na siyÄ• ti sÄ• mÄ«cidassanatthaá¹ƒ __ ``aÃ±Ã±o udakul sÄ«mantarikatthÄ• yaá¹-hapetabboâ€™â€™ _ti vuttaá¹ƒ. yattakena pana sÄ«mÄ• sambhed á¹-hapetuá¹ƒ vaá¹-á¹-atiyeva. tenevÄ• hu porÄ• á¹‡Ä• ``yattakena sÄ«mÄ• sambhedo na h vaá¹-á¹-atÄ«â€™â€™ ti. __Å«nakaá¹ƒ pana na vaá¹-á¹-atÄ«_ti idampi udakukkhepasÄ«mÄ vaá¸• á¸• hanato sÄ«mÄ• sambhedasaá¹…kÄ• siyÄ• ti tannivÄ• raá¹‡atthameva vuttanti vu

vajirabuddhiá¹-Ä«kÄ• yampi (Vjb mahÄ• vagga 147) --- __yaá¹ƒ majjhimassa purisassa sam etissÄ• nadiyÄ• catuvaggÄ• dÄ«naá¹ƒ saá¹…ghÄ• naá¹ƒ visuá¹ƒ catuvaggakaraá¹‡Ä«yÄ• dikammakaraá¹‡akÄ• lesÄ«mÄ• paricchedadassanatthaá¹ƒ vuttaá vippavÄ• sÄ• vippavÄ• saparicchedadassanatthampisattabbhantarasÄ«mÄ• ya parichedad tasmÄ• udakukkhepaparicchedÄ• bhÄ• vepiantonadiyaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-at viseso --- tattha nÄ• vÄ• gato ce, nÄ• vÄ• yaá¹ƒ vuttanayena, satthagato ce, satthe vuttana atirekacÄ• tumÄ• sanivutthoce, gÄ• me vuttanayena ticÄ«varÄ• vippavÄ• so veditabbo. tatt sacesattho udakukkhepassa anto hoti, udakukkhepasÄ«mÄ• pamÄ• á¹‡anti eke. satthova __sace panettha bahÅ« bhikkhÅ«_tiÄ• dimhi keci adhiá¹-á¹-hÄ• nuposathaá¹ƒ, kecigaá¹‡up saá¹…ghuposathanti vattukÄ• matÄ• ya ``bahÅ« saá¹…ghÄ• â€™â€™ ti avatvÄ• ``bhikkhÅ pana na vaá¹-á¹-atÄ«_ti ettha sÄ«mÄ• sambhedasambhavatoti upatissatthero. á¹-hapentehi á¹-hapetabbaá¹ƒ, ``aá¹-á¹-hapetumpi vaá¹-á¹-ati evÄ• â€™â€™ ti vuttanti vuttaá¹ƒ.

__ta_nti \Be I 338/ \Ne I 252/ sÄ«maá¹ƒ. __sÄ«ghameva atikkamatÄ«_ti iminÄ• taá¹ƒ anati parivattamÄ• nÄ• ya kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti dasseti. etadatthameva hi vÄ• likÄ• dÄ«hisÄ« itarathÄ• bahi parivattÄ• nu kho, no vÄ• ti kammakopasaá¹…kÄ• bhaveyyÄ• ti. __aÃ±Ã±is kevalÄ• ya nadÄ«sÄ«mÄ• ya anussÄ• vanÄ• . __antonadiyaá¹ƒ jÄ• tarukkhevÄ• _ti udakuk rukkhe vÄ• . bahinadÄ«tÄ«rameva hi visabhÄ• gasÄ«mattÄ• abandhitabbaá¹-á¹-hÄ• naá¹ƒ, sabhÄ• gattÄ• . teneva ``bahinadÄ«tÄ«re vihÄ• rasÄ«mÄ• yavÄ• â€™â€™ tiÄ• dinÄ• tÄ«r abandhitabbaá¹-á¹-hÄ• nattena dassitaá¹ƒ, na pana nadÄ«. __jÄ• tarukkhepi á¹-hitehÄ«_tiic

antoudakukkhepaá¹-á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi bahiudakukkhepe bhikkhÅ«naá¹ƒ a

__rukkhassÄ• _ti tasseva antoudakukkhepaá¹-á¹-hassa rukkhassa. __sÄ«maá¹ƒ vÄ• sodhe
yathÄ• vuttaá¹ƒvihÄ• re baddhasÄ«maá¹ƒ gÄ• masÄ«maÃ±ca tattha á¹-hitabhikkhÅ«naá¹ƒ
hatthapÄ• sÄ• nayanabahisÄ«makaraá¹‡avaseneva sodhetvÄ• . yathÄ• ca udakukkhepasÄ
evaá¹ƒ baddhasÄ«mÄ• yaá¹ƒ vÄ• gÄ• masÄ«mÄ• yaá¹ƒ vÄ• kammaá¹ƒ karontehipi udaku
kÄ• tabbaá¹ƒ. eteneva sattabbhantaraaraÃ±Ã±asÄ«mÄ• hipisaddhiá¹ƒ udakukkhepasÄ«mÄ
tÄ• saá¹ƒ rukkhÄ• disambandhadosopi nayato dassitovahoti. iminÄ• va nayena sattabbhant
baddhasÄ«magÄ• masÄ«mÄ• hipi saddhiá¹ƒ, etÄ• saÃ±ca sattabbhantarasÄ«mÄ• yasaddh
aá¹-á¹-hakathÄ• yaá¹ƒ panetaá¹ƒ sabbaá¹ƒ vuttanayatova sakkÄ• viÃ±Ã±Ä• tuntiaÃ±Ã±am
dassitaá¹ƒ.

tatridaá¹ƒ suttÄ• nulomato nayaggahaá¹‡amukhaá¹ƒ --- yathÄ• hi baddhasÄ«mÄ• yaá¹ƒ sa
vipattisÄ«mÄ• hotÄ«ti tÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandho na vaá¹-á¹-ati,
sammatÄ• pi baddhasÄ«mÄ• vipattisÄ«mÄ• va hotÄ«ti tÄ• hipi saddhiá¹ƒ tassÄ• rukkhÄ• d
vaá¹-á¹-atÄ«tisijjhati. iminÄ• nayena sattabbhantarasÄ«mÄ• ya gÄ• manadÄ«Ä• dÄ«hi sad
caaraÃ±Ã±Ä• dÄ«hi saddhiá¹ƒ rukkhÄ• disambandhassanavaá¹-á¹-anakabhÄ• vo Ã±Ä• tab
anuÃ±Ã±Ä• tÄ• baddhasÄ«masattabbhantaraudakukkhepasÄ«mÄ• aÃ±Ã±amaÃ±Ã±aÃ±ce
itarÄ«tarÄ• saá¹ƒnissayasÄ«mÄ• hi ca rukkhÄ• disambandhe sati sambhedadosamÄ• pajja
Ã±Ä• tabbova.

attano attano pana nissayabhÅ«tagÄ• mÄ• dÄ«hi saddhiá¹ƒ baddhasÄ«mÄ• dÄ«naá¹ƒ tissa
\Ne I 253/ anuÃ±Ã±Ä• tassa sambhedajjhottharaá¹‡assa anulomanato rukkhÄ• disambandh
daá¹-á¹-habbaá¹ƒ. yadi evaá¹ƒ udakukkhepabaddhasÄ«mÄ• dÄ«naá¹ƒ antarÄ• kasmÄ• sÄ
nissayabhedasabhÄ• vabhedehi sayameva bhinnattÄ• . ekanissayaekasabhÄ• vÄ• nameva
karotÄ«ti vuttovÄ• yamattho. eteneva nadÄ«nimittaá¹ƒ katvÄ• baddhÄ• yasÄ«mÄ• ya saá¹
nadiyampi yÄ• va gÄ• makkhettaá¹ƒ Ä• hacca á¹-hitÄ• ya udakukkhepasÄ«mÄ• yaaÃ±Ã±es
vaá¹-á¹-atÄ«ti siddhaá¹ƒ hoti. yÄ• panetÄ• lokavohÄ• rasiddhÄ• gÄ• mÄ• raÃ±Ã±anadÄ«s
tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandhepi sambhedadosaá¹ƒ nÄ• pajjati tathÄ• lok
gÄ• mÄ• dayo gÄ• mantarÄ• dÄ«hi nadÄ«Ä• dÄ«hi ca rukkhÄ• disambandhamattena samb
lokavohÄ• rasiddhÄ• naÃ±ca lokavohÄ• ratova sambhedo vÄ• asambhedo vÄ• gahetabbo
aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ katthacipi sambhedanayo na dassito
dassitoti.

ettha pana baddhasÄ«mÄ• ya tÄ• va ``heá¹-á¹-hÄ• pathavÄ«sandhÄ• rakaá¹ƒ udakaá¹ƒ pa
gatÄ• hotÄ«â€™â€™ tiÄ• dinÄ• adhobhÄ• gaparicchedo \Be I 340/ aá¹-á¹-hakathÄ• yaá¹ƒ
gÄ• masÄ«mÄ• dÄ«naá¹ƒpana na dassito. kathamayaá¹ƒ jÄ• nitabboti? keci tÄ• vettha ``gÄ
baddhasÄ«mÄ• viya pathavÄ«sandhÄ• rakaá¹ƒ udakaá¹ƒ Ä• hacca tiá¹-á¹-hatÄ«â€™â€™ t

keci pana taá¹ƒ paá¹-ikkhipitvÄ• ``nadÄ«samuddajÄ• tassarasÄ«mÄ• , tÄ• va tannissitauda
pathaviyÄ• uparitale heá¹-á¹-hÄ• ca udakena ajjhottharaá¹‡appadese eva tiá¹-á¹-hanti, na
heá¹-á¹-hÄ• udakassa ajjhottharaá¹‡Ä• bhÄ• vÄ• . sace pana udakoghÄ• dinÄ• yojanappa
hoti, nadÄ«sÄ«mÄ• dayova honti, na tato heá¹-á¹-hÄ• . tasmÄ• nadÄ«Ä• dÄ«naá¹ƒ heá¹-á
umaá¹…gena, iddhiyÄ• vÄ• paviá¹-á¹-ho bhikkhu nadiyaá¹ƒ á¹-hitÄ• naá¹ƒ kammaá¹ƒ na k
bhikkhÅ«naá¹ƒkammaá¹ƒ kopeti. sace pana so ubhinnaá¹ƒ tÄ«ragÄ• mÄ• naá¹ƒ majjhe nisi
ubhayagÄ• maá¹-á¹-hÄ• naá¹ƒkammaá¹ƒ kopeti. sace pana tÄ«raá¹ƒ gÄ• makkhettaá¹ƒ na
tattha panatÄ«radvayepi sattabbhantarasÄ«maá¹ƒ vinÄ• kevalÄ• ya khuddakÄ• raÃ±Ã±asÄ
sace sattabbhantarasÄ«mÄ• ya karonti, tadÄ• yadi tesaá¹ƒ sattabbhantarasÄ«mÄ• ya pari
etassanisinnokÄ• sassa parato ekaá¹ƒ sattabbhantaraá¹ƒ atikkamitvÄ• á¹-hito na kammako
gÄ• masÄ«mÄ• yaá¹ƒ pana antoumaá¹…ge vÄ• bile vÄ• khaá¹‡itvÄ• \Ne I 254/ vÄ• yatth
vÄ• suvaá¹‡á¹‡amaá¹‡iÄ• diá¹ƒ khaá¹‡itvÄ• gaá¹‡hanti, gahetuá¹ƒ sakkÄ• ti vÄ• sambhÄ
heá¹-á¹-hÄ• pi gÄ• masÄ«mÄ• , tattha iddhiyÄ• anto nisinnopi kammaá¹ƒ kopeti. yattha pa
pavesasambhÄ• vanÄ• pi natthi, taá¹ƒ sabbaá¹ƒ yÄ• va pathavÄ«sandhÄ• rakaudakÄ• ara
araÃ±Ã±asÄ«mÄ• yampi eseva nayo. tatthapi hi yattake padesepavesasambhÄ• vanÄ• , ta
araÃ±Ã±asÄ«mÄ• pavattati. tato pana heá¹-á¹-hÄ• na araÃ±Ã±asÄ«mÄ• tattha uparitalena
ekÄ• raÃ±Ã±avohÄ• rÄ• bhÄ• vato. na hi tattha paviá¹-á¹-haá¹ƒ araÃ±Ã±aá¹ƒpaviá¹-á¹-hoti
tatraá¹-á¹-ho upari araÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ kammaá¹ƒ na kopeti umaá¹…ganadiyaá¹ƒ á¹-h
á¹-hitÄ• naá¹ƒ. ekasmiÃ±hi cakkavÄ• á¸·e gÄ• manadÄ«samuddajÄ• tassare muÃ±citvÄ• ta
devabrahmalokaá¹ƒ upÄ• dÄ• ya sabbaá¹ƒ araÃ±Ã±ameva. `gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ
nadÄ«samuddajÄ• tassarÄ• dipi araÃ±Ã±ameva. idha pana nadÄ«Ä• dÄ«naá¹ƒ visuá¹ƒsÄ«
tadavasesameva araÃ±Ã±aá¹ƒ gahetabbaá¹ƒ. tattha ca yattake padese ekaá¹ƒaraÃ±Ã±anti
araÃ±Ã±asÄ«mÄ• . indapuraÃ±hi sabbaá¹ƒ ekÄ• raÃ±Ã±asÄ«mÄ• , tathÄ• asurayakkhapu
Ä• kÄ• saá¹-á¹-hadevabrahmavimÄ• nÄ• ni pana samantÄ• Ä• kÄ• saparicchinnÄ• ni pacc
pabbatadÄ«pakÄ• viya. tattha sabbattha sattabbhantarasÄ«mÄ• yaá¹ƒ, araÃ±Ã±asÄ«mÄ•
kÄ• tabbaá¹ƒ, tasmÄ• idhÄ• pi upariaraÃ±Ã±atalena saddhiá¹ƒ heá¹-á¹-hÄ• pathaviyÄ•
ekÄ• raÃ±Ã±avohÄ• rÄ• bhÄ• vÄ• visuá¹ƒ araÃ±Ã±asÄ«mÄ• ti gahetabbaá¹ƒ. tenevettha g
aá¹-á¹-hakathÄ• yaá¹ƒ (Vin I-a 138) `iddhimÄ• bhikkhu heá¹-á¹-hÄ• pathavitale á¹-hito kam
baddhasÄ«mÄ• yaá¹ƒ dassitanayona dassitoâ€™â€™ ti vadanti.

idaÃ±cetÄ• saá¹ƒ gÄ• masÄ«mÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• pamÄ• á¹‡adassanaá¹ƒ suttÄ• div
dissati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. evaá¹ƒ gahaá¹‡e ca gÄ• masÄ«mÄ• yaá¹ƒ samma
uparigÄ• masÄ«maá¹ƒ, heá¹-á¹-hÄ• udakapariyantaá¹ƒ araÃ±Ã±asÄ«maÃ±ca avattharatÄ
khettanti sijjhati. bhagavatÄ• ca ``sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• â€™â€™ tiÄ• dinÄ
nadÄ«samuddajÄ• tassarÄ• baddhasÄ«mÄ• ya akhettabhÄ• vena vuttÄ• , na pana araÃ±Ã
baddhasÄ«mÄ• ya khettamevÄ• tigahetabbaá¹ƒ. yadi evaá¹ƒ kasmÄ• \Be I 342/ tattha sÄ•
payojanÄ• bhÄ• vÄ• . sÄ«mÄ• pekkhÄ• nantaramevahi sattabbhantarasÄ«mÄ• ya sambha

baddhasÄ«mÄ• ya sambhedajjhottharaá¹‡Ä• nulomatovipattisÄ«mÄ• eva siyÄ• . gÄ• makk
agÄ• makÄ• raÃ±Ã±ekadesampi antokaritvÄ• sammatÄ• kiÃ±cÄ• pi susammatÄ• agÄ• ma
vihitÄ• ya sattabbhantarasÄ«mÄ• yapi anivattanato, tattha pana kammaá¹ƒ kÄ• tuá¹ƒ paviá
kevalÄ• raÃ±Ã±e karontÄ• nampi antarÄ• tÄ«á¹‡i sattabbhantarÄ• ni á¹-hapetabbÄ• ni. aÃ±
sabbathÄ• niratthakamevaagÄ• make araÃ±Ã±e baddhasÄ«mÄ• karaá¹‡anti veditabbaá¹ƒ

__antonadiyaá¹ƒ paviá¹-á¹-hasÄ• khÄ• yÄ• _ti nadiyÄ• pathavÄ«talaá¹ƒ Ä• hacca á¹-hitÄ•
anÄ• haccaá¹-hitÄ• ya. pÄ• rohepi eseva nayo. etena sabhÄ• ganadÄ«sÄ«maá¹ƒ phusitvÄ•
visabhÄ• gasÄ«mÄ• sambandhasÄ• khÄ• dinÄ• udakukkhepasÄ«mÄ• ya sambandho na v
mahÄ• sÄ«maá¹ƒ gÄ• masÄ«maÃ±ca phusitvÄ• á¹-hitena sÄ• khÄ• dinÄ• mÄ• á¸·akasÄ«m
Ã±Ä• pitoti daá¹-á¹-habbo. __antonadiyaá¹ƒyevÄ• _tisetupÄ• dÄ• naá¹ƒ tÄ«raá¹-á¹-hitattaá¹
udakukkhepaparicchedato bahinadiyaá¹ƒ patiá¹-á¹-hitattepisambhedÄ• bhÄ• vaá¹ƒ dasseti.
patiá¹-á¹-hitÄ• â€™â€™ _tiÄ• di. yadi hi udakukkhepatobahi antonadiyampi patiá¹-á¹-hitatte
tampi paá¹-ikkhipitabbaá¹ƒ bhaveyya kammakopassasamÄ• nattÄ• , na ca paá¹-ikkhittaá¹ƒ,
nissayasÄ«mÄ• ya sambhedadoso natthevÄ• tigahetabbaá¹ƒ.

__Ä• varaá¹‡ena vÄ• _ti dÄ• ruÄ• dÄ«ni khaá¹‡itvÄ• udakanivÄ• raá¹‡ena. __koá¹-á¹-akab
pÅ«retvÄ• katasetubandhanena vÄ• , ubhayenÄ• pi Ä• varaá¹‡ameva dasseti. ``nadiá¹ƒvin
vuttamevatthaá¹ƒ vibhÄ• veti __ ``heá¹-á¹-hÄ• pÄ• á¸·i_ \Be I 343/ __baddhÄ• â€™â€™ _ti
Ä• varitvÄ• pÄ• á¸·i baddhÄ• ti attho. __chaá¸• á¸• itodaka_nti atirittodakaá¹ƒ. __nadiá¹ƒota
sandanaá¹-á¹-hÄ• nato_ti iminÄ• taá¸·Ä• kanadÄ«naá¹ƒ antarÄ• pavattanaá¹-á¹-hÄ• ne na
__uppatitvÄ• _ti tÄ«rÄ• dibhindanavasena vipulÄ• hutvÄ• . __vihÄ• rasÄ«ma_nti baddhasÄ

__agamanapathe_ti tadaheva gantvÄ• nivattituá¹ƒ asakkuá¹‡eyye. __araÃ±Ã±asÄ«mÄ• sa
gacchatÄ«_tilokavohÄ• rasiddhaá¹ƒ agÄ• makÄ• raÃ±Ã±asÄ«maá¹ƒ sandhÄ• ya vadati. __
macchabandhÄ• naá¹ƒgamanapathesu dÄ«pakesu.

__taá¹ƒ á¹-hÄ• na_nti tesaá¹ƒ Ä• vÄ• á¹-Ä• dÄ«naá¹ƒ kataá¹-á¹-hÄ• nameva, na akatanti at
samuddodakassauppattiveganinno mÄ• tikÄ• kÄ• rena pavattanako.

sÄ• ratthadÄ«paniyaá¹ƒ \Ne I 256/ (Sp-á¹- mahÄ• vagga III 147) pana --- __gacchantiyÄ• p
vaá¹-á¹-atÄ«_ti ettha udakukkhepamanatikkamitvÄ• parivattamÄ• nÄ• ya kÄ• tuá¹ƒ vaá¹-á¹
__sÄ«maá¹ƒ vÄ• sodhetvÄ• _ti ettha sÄ«mÄ• sodhanaá¹ƒ nÄ• ma gÄ• masÄ«mÄ• dÄ«su
``nadiá¹ƒ vinÄ• setvÄ• taá¸·Ä• kaá¹ƒ karontÄ«â€™â€™ ti vuttamevatthaá¹ƒ vibhÄ• veti __
pÄ• á¸·ibaddhÄ• â€™â€™ _ti, heá¹-á¹-hÄ• nadiá¹ƒ Ä• varitvÄ• pÄ• á¸·i baddhÄ• ti attho. _
taá¸·Ä• karakkhaá¹‡atthaá¹ƒekamantena chaá¸• á¸• itamudakaá¹ƒ. __deve avassante_ti du
deveavassante. __uppatitvÄ• _ti uttaritvÄ• . __gÄ• manigamasÄ«maá¹ƒ ottharitvÄ• pavatta
vassakÄ• le cattÄ• ro mÄ• se abbocchinnÄ• pavattati. __vihÄ• rasÄ«ma_ntibaddhasÄ«maá

__agamanapathe_ti yattha tadaheva gantvÄ• paccÄ• gantuá¹ƒ na sakkoti, tÄ• dise padese
__araÃ±Ã±asÄ«mÄ• saá¹…khyamevagacchatÄ«_ti sattabbhantarasÄ«maá¹ƒ sandhÄ• ya v
macchabandhÄ• naá¹ƒ. __gamanapariyantassa_\Be I 344/ __orato_ti gamanapariyantassa
pabbataÃ±ca sandhÄ• ya vuttaá¹ƒ, na samuddappadesanti vuttaá¹ƒ.

__sambhindantÄ«_ti yattha catÅ«hi bhikkhÅ«hi nisÄ«dituá¹ƒ na sakkÄ• , tattha tato paá¹-á¹
yÄ• vakesaggamattampi attano sÄ«mÄ• ya karontÄ• sambhindanti, catunnampi bhikkhÅ«n
yÄ• va sakalampi antokarontÄ• ajjhottharantÄ«ti veditabbaá¹ƒ. __saá¹ƒsaá¹-á¹-haviá¹-apÄ•
sibbitvÄ• á¹-hitamahÄ• sÄ• khamÅ«lÄ• , etena aÃ±Ã±amaÃ±Ã±assa atiÄ• sannataá¹ƒ dÄ«
phusantÄ• pi hi dÅ«raá¹-á¹-hÄ• pi siyuá¹ƒ, tato ekaá¹ƒsato sambhedalakkhaá¹‡aá¹ƒ na das
dassetuá¹ƒ viá¹-apaggahaá¹‡aá¹ƒ kataá¹ƒ. evaÃ±hi bhikkhÅ«naá¹ƒ nisÄ«dituá¹ƒ appahonal
sÄ«mÄ• ya antosÄ«maá¹-á¹-haá¹ƒ karitvÄ• purÄ• á¹‡avihÄ• raá¹ƒ karontÄ• sÄ«mÄ• ya sÄ
tato paranti dassitameva hoti. __baddhÄ• hotÄ«_ti porÄ• á¹‡akavihÄ• rasÄ«maá¹ƒ sandhÄ
amba_nti aparena samayena purÄ• á¹‡avihÄ• raparikkhepÄ• dÄ«naá¹ƒ vinaá¹-á¹-hattÄ• aj
purÄ• á¹‡avihÄ• rasÄ«mÄ• ya nimittabhÅ«taá¹ƒ ambaá¹ƒ. attano sÄ«mÄ• ya antosÄ«maá¹-
karitvÄ• purÄ• á¹‡avihÄ• rasÄ«maá¹-á¹-haá¹ƒ jambuá¹ƒ kittetvÄ• ambajambÅ«naá¹ƒ antar
attano sÄ«mÄ• yapavesetvÄ• baddhÄ• ti attho. ettha ca purÄ• á¹‡asÄ«mÄ• ya nimittabhÅ«
ambarukkhassaantosÄ«maá¹-á¹-hÄ• ya jambuyÄ• saha saá¹ƒsaá¹-á¹-haviá¹-apattepi sÄ«m
vÄ• pacchÄ• gÄ• masÄ«mÄ• yasaha sambhedo vÄ• kammavipatti vÄ• nÄ• hosÄ«ti mukh

__padesa_nti \Ne I 257/ saá¹…ghassa nisÄ«danappahonakaá¹ƒ padesaá¹ƒ. __sÄ«mantarik
á¹-hapetvÄ• _tiÄ• dinÄ• sambhedajjhottharaá¹‡aá¹ƒ katvÄ• baddhasÄ«mÄ• pi aÃ±Ã±amaÃ
abyavadhÄ• nena baddhasÄ«mÄ• pi asÄ«mÄ• evÄ• ti dasseti, tasmÄ• ekadvaá¹…gulama
eva. sÄ• pana dubbodhÄ• ti aá¹-á¹-hakathÄ• su caturaá¹…gulÄ• dikÄ• vuttÄ• ti \Be I 345/ d
__dvinnaá¹ƒ sÄ«mÄ• na_nti dvinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ. __nimittaá¹ƒhotÄ«_ti nimittas
bandhanakÄ• le tÄ• va sambhedadoso natthÄ«ti adhippÄ• yo. na kevalaÃ±ca nimittakato ev
kho sÄ«mantarikÄ• ya á¹-hito aÃ±Ã±opi rukkhokaroti eva, tasmÄ• appamattikÄ• ya sÄ«man
vaá¸• á¸• hanakarukkhÄ• dayo na vaá¹-á¹-anti eva. etthaca upari dissamÄ• nakhandhasÄ• l
saá¹…karadosassa sabbattha dassitattÄ• adissamÄ• nÄ• naá¹ƒmÅ«lÄ• naá¹ƒ pavesepi bh
sijjhati. sace pana mÅ«lÄ• nipi dissamÄ• nÄ• nineva pavisanti, saá¹…karova, pabbatapÄ• s
bhÅ«migatikÄ• yeva. yadi panabandhanakÄ• le eva eko thÅ«larukkho ubhayampi sÄ«maá¹
pacchÄ• baddhÄ• asÄ«mÄ• hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__sÄ«masaá¹…kara_nti sÄ«masambhedaá¹ƒ. yaá¹ƒ panettha sÄ• ratthadÄ«paniyaá¹ƒ (Sp-
vuttaá¹ƒ __ ``sÄ«masaá¹…karaá¹ƒ karotÄ«_ti vaá¸• á¸• hitvÄ• sÄ«mappadesaá¹ƒ paviá¹-á¹
gataá¹-á¹-hÄ• nassadubbiÃ±Ã±eyyattÄ• vuttaâ€™â€™ nti, taá¹ƒ na yuttaá¹ƒ gÄ• masÄ«mA
karotÄ«ti vattabbato. tatthÄ• pi hi nimitte vaá¸• á¸• hite gÄ• masÄ«mabaddhasÄ«mÄ• naá¹ƒ

dubbiÃ±Ã±eyyameva hoti. tattha pana avatvÄ• dvinnaá¹ƒ baddhasÄ«mÄ• nameva saá¹…k
yathÄ• vuttasambandhadosova saá¹…karasaddenavuttoti gahetabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ (Vin
``yesaá¹ƒ, bhikkhave, sÄ«mÄ• pacchÄ• sammatÄ• , tesaá¹ƒ taá¹ƒ kammaá¹ƒ adhammikaâ
sammatÄ• ya asÄ«matte vuttepidvÄ«su gÄ• masÄ«mÄ• su á¹-hatvÄ• dvÄ«hi saá¹…ghehi
ajjhottharaá¹‡aá¹ƒ vÄ• katvÄ• sÄ«mantarikaá¹ƒaá¹-á¹-hapetvÄ• vÄ• rukkhapÄ• rohÄ• dis
ekasmiá¹ƒ khaá¹‡e kammavÄ• cÄ• niá¹-á¹-hÄ• panavasenaekato sammatÄ• naá¹ƒ dvinnam
pakÄ• sitÄ• ti veditabbaá¹ƒ.

sÄ• ratthadÄ«paniyaá¹ƒ \Be I 346/ (Sp-á¹- mahÄ• vagga III 148) __ ``saá¹ƒsaá¹-á¹-haviá¹-ap
aÃ±Ã±amaÃ±Ã±assa Ä• sannataá¹ƒ dÄ«peti. __baddhÄ• hotÄ«_ti pacchimadisÄ• bhÄ• ge
__tassÄ• padesa_nti yattha á¹-hatvÄ• bhikkhÅ«hi kammaá¹ƒ kÄ• tuá¹ƒ sakkÄ• hoti, tÄ• di
pana á¹-hitehi kammaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• hoti, tÄ• disaá¹ƒ padesaá¹ƒ anto karitvÄ• ba
sÄ«maá¹ƒ sambhindanti \Ne I 258/ nÄ• ma. __dvinnaá¹ƒ sÄ«mÄ• naá¹ƒ nimittaá¹ƒ hotÄ«_ti
bÄ• hirattÄ• sÄ«masambhedo na hotÄ«ti vuttaá¹ƒ. __sÄ«masaá¹…karaá¹ƒ karotÄ«_tivaá¸•
paviá¹-á¹-he dvinnaá¹ƒ sÄ«mÄ• naá¹ƒ gataá¹-á¹-hÄ• nassa duviÃ±Ã±eyyattÄ• vuttaá¹ƒ, na
kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ. na hi sÄ«mÄ• tattakena asÄ«mÄ• hoti, dve pa
vaá¸• á¸• hitena rukkhena ajjhotthaá¹-Ä• ekÄ• baddhÄ• honti, tasmÄ• ekattha á¹-hatvÄ• k
sodhetvÄ• kÄ• tabbaâ€™â€™ nti vuttaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

sÄ«mÄ• vinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

catuvÄ«satimo paricchedo.

sÄ«mÄ• bandhanavinicchayakathÄ•

evaá¹ƒ sÄ«mÄ• vinicchayaá¹ƒ kathetvÄ• pÄ• á¸·iyaá¹ƒ sÄ«makathÄ• ya uposathakkhandh
uposathakkhandhakÄ• nantaraÃ±capavÄ• raá¹‡akkhandhakassa Ä• gatattÄ• tadanukkame
uposathapavÄ• raá¹‡avinicchayaá¹ƒ kathetumÄ• raddhepisÄ• sanavuddhikaraá¹‡atthaá¹ƒ
upasampadÄ• divinayakammakaraá¹‡aá¹-á¹-hÄ• nabhÅ«taá¹ƒ sÄ«maá¹ƒ bandhitukÄ• mÄ•
lajjipesalabahussutasikkhÄ• kÄ• mabhikkhÅ«naá¹ƒpaÃ±Ã±Ä• sativÄ«riyajananatthaá¹ƒ sÄ«
Ä• rabhÄ«yate \Be I 347/. tatthaapalokanÄ• dicatubbidhakammakaraá¹‡aá¹-á¹-hÄ• nabhÅ«t
baddhaabaddhavasena duvidhÄ• hoti. tatthÄ• pi baddhasÄ«mÄ• khaá¹‡á¸• asÄ«mÄ• , sa
avippavÄ• sasÄ«mÄ• ti tibbidhÄ• hoti, tathÄ• abaddhasÄ«mÄ• pi gÄ• masÄ«mÄ• , udakul
sattabbhantarasÄ«mÄ• ti. vuttaÃ±hetaá¹ƒ Ä• cariyabuddhadattattherenavinayavinicchaye --

``khaá¹‡á¸• asamÄ• nasaá¹ƒvÄ• sÄ• -vippavÄ• sÄ• ti bhedato.

iti baddhÄ• tidhÄ• vuttÄ• , abaddhÄ• pi tidhÄ• matÄ• ||

``gÄ• mato udakukkhepÄ• , sattabbhantaratopi ca.

tattha gÄ• mapariccheda, gÄ• masÄ«mÄ• ti vuccatÄ«â€™â€™ ti ||

tattha \Ne I 259/ baddhasÄ«maá¹ƒ bandhitukÄ• mena atikhuddikÄ• , atimahatÄ«, khaá¹‡á¸•
chÄ• yÄ• nimittÄ• , animittÄ• , bahisÄ«me á¹-hitasammatÄ• , nadiyÄ• sammatÄ• , samudd
sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantena sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ ajjh
ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• nimittasampatti, parisasampatti, kammavÄ• cÄ• s
tividhasampattiyÄ• yuttaá¹ƒ katvÄ• paá¹-hamaá¹ƒ kittitanimittena sabbapacchimakittitanim
katvÄ• bandhitabbÄ• . vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• cariyena kaá¹…khÄ• vitaraá¹‡iyaá¹
nidÄ• navaá¹‡á¹‡anÄ•) ``tattha ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• tividhasampattiy
sambandhitvÄ• sammatÄ• sÄ«mÄ• baddhasÄ«mÄ• nÄ• mÄ• â€™â€™ ti. etena etesuek
yuttÄ• ya, tividhasampattÄ«su ekÄ• yapi ayuttÄ• ya, nimittenanimittaá¹ƒ asambandhaá¹ƒ ka
sÄ«mÄ• na hotÄ«ti dasseti.

evaá¹ƒ sÄ«maá¹ƒ bandhitukÄ• mena bhikkhunÄ• sabbalakkhaá¹‡aparipÅ«ratthaá¹ƒ mahan
tasmÄ• sÄ«mÄ• bandhanakÄ• le \Be I 348/ tÄ«su sampattÄ«su parisasampattisiddhiyÄ• p
upaparikkhitabbÄ• . etthÄ• ha ``nanu baddhasÄ«mÄ• vÄ• bandhitabbÄ• , atha kasmÄ•
gÄ• masÄ«mÄ• upaparikkhitabbÄ• â€™â€™ ti? gÄ• masÄ«mÄ• yaá¹ƒ á¹-hatvÄ• baddhas
bhagavatÄ• ``asammatÄ• ya, bhikkhave, sÄ«mÄ• ya aá¹-á¹-hapitÄ• ya yaá¹ƒ gÄ• maá¹ƒ vÄ
viharati, yÄ• tassa vÄ• gÄ• massa gÄ• masÄ«mÄ• , nigamassa vÄ• nigamasÄ«mÄ• , aya
ekÅ«posathÄ• â€™â€™ ti (Vin I 147). idha pÄ• á¸·iyaá¹ƒ sarÅ«pena anÄ• gatampi aá¹-á¹-h
147) ``gÄ• maggahaá¹‡enacettha nagarampi gahitameva hotÄ«â€™â€™ ti vuttattÄ• nagar
tasmÄ• yasmiá¹ƒabaddhasÄ«mavihÄ• re bhikkhÅ« yaá¹ƒ gÄ• maá¹ƒ upanissÄ• ya viharan
gÄ• masÄ«mÄ• nÄ• ma. yaá¹ƒ nigamaá¹ƒ upanissÄ• ya viharanti, tassa nigamassa paricch
nagaraá¹ƒ upanissÄ• ya viharanti, tassa nagarassa pariccheda nagarasÄ«mÄ• nÄ• ma. tÄ
vuccanti. tesaá¹ƒ bhikkhÅ«naá¹ƒ samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathabaddhasÄ«mÄ• viy
uposathÄ• disaá¹…ghakammakaraá¹‡Ä• rahÄ• honti, Ä«diseyeva ca padese sÄ«maá¹ƒ ba
uposathÄ• disaá¹…ghakammÄ• narahe padeseti vuttaá¹ƒ hoti.

tattha ``yattake padese tassa tassa gÄ• massa gÄ• mabhojakÄ• baliá¹ƒ labhanti, so padese
vÄ• , gÄ• masÄ«mÄ• tveva saá¹…khyaá¹ƒ gacchatÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ va
I 260/ balilabhanaá¹-á¹-hÄ• naá¹ƒ gÄ• masÄ«mÄ• hoti, idaÃ±ca yebhuyyavasena vuttaá¹ƒ.
rÄ• japaá¹‡á¹‡eÄ• ropitapadese tassa gÄ• massa gÄ• masÄ«mÄ• yeva. vuttaÃ±hi vimativin
mahÄ• vagga II 147) __ ``baliá¹ƒ labhantÄ«_ti idaá¹ƒ yebhuyyavasena vuttaá¹ƒ. `ayaá¹ƒ gÄ

karÄ«sabhÄ• goâ€™ tiÄ• dinÄ• pana rÄ• japaá¹‡á¹‡esu Ä• ropitesu bhÅ«mibhÄ• gesuyas
taá¸·Ä• kamÄ• tikÄ• susÄ• napabbatÄ• dike padese baliá¹ƒ na gaá¹‡hanti, sopi gÄ• masÄ«
paricchinnabhÅ«mibhÄ• go hi sabbova á¹-hapetvÄ• nadÄ«loá¹‡ijÄ• tassare gÄ• masÄ«mÄ
pakatigÄ• masÄ«mÄ• nÄ• ma. ``yampi ekasmiá¹ƒyeva gÄ• makkhette ekaá¹ƒpadesaá¹ƒ, `
paricchinditvÄ• rÄ• jÄ• kassaci deti, sopi visuá¹ƒgÄ• masÄ«mÄ• hotiyevÄ• â€™â€™ ti aá
Vin I) 147) vacanato rÄ• jÄ• ``pakatigÄ• makkhetteyevapakatigÄ• mato visuá¹ƒ pakatigÄ• r
hotÅ«â€™â€™ ti yaá¹ƒ padesaá¹ƒ deti, so padeso visuá¹ƒgÄ• masÄ«mÄ• nÄ• ma. iti paka
icchÄ• vasena pavattÄ• visuá¹ƒgÄ• masÄ«mÄ• ca baddhasÄ«mÄ• viya sabbakammÄ• ra
bandhitukÄ• mehipakatigÄ• masÄ«maá¹ƒ vÄ• visuá¹ƒgÄ• masÄ«maá¹ƒ vÄ• sodhetvÄ• k
vuttaá¹ƒaá¹-á¹-hakathÄ• yaá¹ƒ ``tasmÄ• sÄ• ca itarÄ• ca pakatigÄ• managaranigamasÄ«
hontÄ«â€™â€™ ti. vimativinodaniyaÃ±ca (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 147) ``tattha hi sÄ
rÄ• jicchÄ• vasenaparivattitvÄ• samuppannÄ• abhinavÄ• ca itarÄ• ca aparivattÄ• pakati
baddhasÄ«mÄ• yaá¹ƒsabbaá¹ƒ saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, evametÄ• pi sab
baddhasÄ«mÄ• sadisÄ• , sÄ• samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• ti adhippÄ• yoâ€™â

keci pana Ä• cariyÄ• ``mayaá¹ƒ sÄ«maá¹ƒ bandhitukÄ• mÄ• , tasmÄ• ettako bhÅ«mipari
hotÅ«â€™â€™ ti rÄ• jÄ• naá¹ƒ Ä• pucchitvÄ• tena okÄ• se kate ``idaá¹ƒ á¹-hÄ• naá¹ƒ
visuá¹ƒgÄ• makkhettaá¹ƒhotÄ«â€™â€™ ti manasi katvÄ• tatraá¹-á¹-heyeva bhikkhÅ« \Be I
hatthapÄ• sÄ• nayanÄ• dinÄ• sodhetvÄ• sÄ«mÄ• samÅ«hanasÄ«mÄ• bandhanÄ• dÄ«ni k
visuá¹ƒgÄ• mo hotÅ«ti paricchinditvÄ• rÄ• jÄ• kassaci detÄ«â€™â€™ ti aá¹-á¹-hakathÄ• va
rÄ• jicchÄ• vasena parivattitvÄ• samuppannÄ• abhinavÄ• cÄ• â€™â€™ ti Ä• gatena vima
samentaá¹ƒ viya na dissati. kathaá¹ƒ? aá¹-á¹-hakathÄ• vacane tÄ• va ``ayaá¹ƒ visuá¹ƒgÄ• r
na kevalaá¹ƒ purimagÄ• moyevagÄ• mo hotu, atha kho idÄ• ni paricchinnapadesopi visuá¹ƒ
ekaá¹ƒyevagÄ• makkhettaá¹ƒ dve \Ne I 261/ gÄ• me karotÄ«ti dasseti. ``rÄ• jÄ• kassaci de
gÄ• mabhojakassadinnabhÄ• vaá¹ƒ pakÄ• seti, idha pana neva dve gÄ• me karoti, na ca gÄ
kevalaá¹ƒbhikkhÅ«naá¹ƒ anumatiyÄ• yÄ• vakÄ• likavaseneva okÄ• saá¹ƒ karoti, evaá¹ƒ
aá¹-á¹-hakathÄ• vacanenapisamentaá¹ƒ viya na dissati. vimativinodanÄ«á¹-Ä«kÄ• vacanen
parivattitvÄ• â€™â€™ tiiminÄ• agÄ• mabhÅ«taá¹ƒ khettaá¹ƒ rÄ• jicchÄ• vasena parivattitv
``abhinavÄ• cÄ• â€™â€™ ti iminÄ• purÄ• á¹‡agÄ• masÄ«mÄ• ca abhinavagÄ• masÄ«m
visuá¹ƒgÄ• malakkhaá¹‡aá¹ƒ dasseti. idha pana rÄ• jicchÄ• vasena parivattitvÄ• khettassa
ca abhinavabhÄ• vena visuá¹ƒgÄ• malakkhaá¹‡aÃ±ca na dissati, evaá¹ƒ á¹-Ä«kÄ• vacanen
dissati.

vinayavinicchayaá¹-Ä«kÄ• yaÃ±ca __ ``gÄ• maparicchedo_ti sabbadisÄ• su sammÄ• paric
ettako karoâ€™ ti evaá¹ƒ karena niyamito gÄ• mappadesoâ€™â€™ ti evaá¹ƒ Ä• yavasenev
na anumatikaraá¹‡amattena, tasmÄ• visuá¹ƒgÄ• malakkhaá¹‡aá¹ƒ appattatÄ• ya pakatigÄ
tattha uposathÄ• disaá¹…ghakammaá¹ƒ kÄ• tumarahati, uposathÄ• disaá¹…ghakammakara
sÄ«mÄ• samÅ«hananasÄ«mÄ• bandhanakammampi karaá¹‡Ä• rahaá¹ƒ hoti Ã±attidutiyaka

tesaá¹ƒ Ä• cariyÄ• naá¹ƒ taá¹ƒ karaá¹‡aá¹ƒ aÃ±Ã±e Ä• cariyÄ• na icchanti. aÃ±Ã±e pana
paricchinnappadesaá¹ƒ `visuá¹ƒgÄ• mo hotÅ«â€™ ti rÄ• jÄ• kassacideti, gÄ• mabhojako c
paá¹-iggaá¹‡hÄ• ti, tadÄ• visuá¹ƒgÄ• mo hoti, na tato pubbeâ€™â€™ tivadanti. tesaá¹ƒ taá
karena niyamito padesoâ€™â€™ ti vinicchayaá¹-Ä«kÄ• vacanaÃ±ca ``gÄ• mÄ• dÄ«naá¹ƒ k
padeso gÄ• masÄ«mÄ• â€™â€™ ti sÄ«mÄ• laá¹…kÄ• ragaá¹‡á¹-hivacanaÃ±casandhÄ• ya
padesassa ettako karoâ€™â€™ ti evaá¹ƒ karaparicchindanaá¹ƒvuttaá¹ƒ, na gÄ• mabhojaka
aá¹-á¹-hakathÄ• yaÃ±ca ``rÄ• jÄ• kassaci detÄ«â€™â€™ ti dÄ• namevavadati, na ``gÄ• m
gaá¹‡hÄ• tÄ«â€™â€™ ti paá¹-iggahaá¹‡aá¹ƒ, tasmÄ• tampi vacanaá¹ƒaÃ±Ã±e paá¹‡á¸• it
pathavissaro rÄ• jÄ• ``imasmiá¹ƒ gÄ• makkhette ettakakarÄ«samattopadeso purimagÄ• ma
ti paricchinditvÄ• deti, ettÄ• vatÄ• so padesobaliá¹ƒ paá¹-iggahito vÄ• hotu appaá¹-iggahit
nÄ• ma hotÄ«ti daá¹-á¹-habbo.

evaá¹ƒ pakatigÄ• malakkhaá¹‡aÃ±ca visuá¹ƒgÄ• malakkhaá¹‡aÃ±ca tathato Ã±atvÄ• badd
yadipakatigÄ• masÄ«mÄ• nÄ• tivitthÄ• rÄ• hoti sukharakkhitÄ• , tameva pakatigÄ• masÄ«
\Ne I 262/ suá¹-á¹-hu sodhetvÄ• sÄ«mÄ• samÅ«hananasÄ«mÄ• sammutikammÄ• ni kÄ• ta
pakatigÄ• masÄ«mÄ• ativitthÄ• rÄ• hoti, nigamasÄ«mÄ• , nagarasÄ«mÄ• vÄ• honti, bahÅ
nisinnaá¹-á¹-hÄ• nasaÃ±caraá¹‡aá¹-á¹-hÄ• nattÄ• sodhetuá¹ƒ vÄ• rakkhituá¹ƒ vÄ• na sakk
pathavissararÄ• jÅ«hi paricchinnÄ• yavisuá¹ƒgÄ• masÄ«mÄ• ya suá¹-á¹-hu sodhetvÄ• sura
sÄ«mÄ• samÅ«hananasÄ«mÄ• sammutikammaá¹ƒkÄ• tabbaá¹ƒ. kathaá¹ƒ pana suá¹-á¹-hu
rakkhaá¹‡aÃ±ca kÄ• tabbaá¹ƒ? sÄ«maá¹ƒbandhitukÄ• mena hi sÄ• mantavihÄ• resu bhikkh
sÄ«mÄ• paricchedaá¹ƒ pucchitvÄ• baddhasÄ«mavihÄ• rÄ• naá¹ƒ sÄ«mÄ• ya sÄ«mantarika
sÄ«mÄ• ya upacÄ• raá¹ƒ á¹-hapetvÄ• disÄ• cÄ• rikabhikkhÅ«naá¹ƒ nissaÃ±cÄ• rasamaye
sÄ«maá¹ƒ bandhitukÄ• mÄ• , ye tattha baddhasÄ«mavihÄ• rÄ• , tesu bhikkhÅ«naá¹ƒ ``may
bandhissÄ• ma, tumhe sakasakasÄ«mÄ• yaparicchedato mÄ• nikkhamathÄ• â€™â€™ ti p
abaddhasÄ«mavihÄ• rÄ• , tesu bhikkhÅ«ekajjhaá¹ƒ sannipÄ• tetabbÄ• , chandÄ• rahÄ• naá
evaá¹ƒ sannipatitesupana bhikkhÅ«su chandÄ• rahÄ• naá¹ƒ chande Ä• haá¹-e tesu tesu ma
nadÄ«titthagÄ• madvÄ• rÄ• dÄ«suca Ä• gantukabhikkhÅ«naá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ hatt
bahisÄ«makaraá¹‡atthaÃ±ca Ä• rÄ• mikeceva samaá¹‡uddese ca á¹-hapetvÄ• bherisaÃ±Ã
vÄ• katvÄ• sÄ«mÄ• samÅ«hanitabbÄ• ti.

nanu ca idaá¹ƒ sodhanaá¹ƒ rakkhaá¹‡aÃ±ca sÄ«mÄ• sammutikÄ• leyeva aá¹-á¹-hakathÄ• y
idhasÄ«mÄ• samÅ«hanane vuttanti? imassapi sÄ«mÄ• samÅ«hananakammassa Ã±attiduti
parisasampattijananatthaá¹ƒvuttanti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ santepi idaá¹ƒ sÄ«mÄ• samÅ
yadi porÄ• á¹‡Ä• baddhasÄ«mÄ• atthi, tadaá¹-á¹-hakasaá¹…ghe hatthapÄ• sagate aÃ±Ã±e
paviá¹-á¹-hesupi kammabhedonatthi. yadi porÄ• á¹‡Ä• baddhasÄ«mÄ• natthi, evampi sati
gÄ• masÄ«mÄ• bhÅ«tattÄ• sÄ«mÄ• samÅ«hananakammeasampajjantepi doso natthi, atha
saccaá¹ƒ, tathÄ• pi samÅ«hanitabbÄ• porÄ• á¹‡asÄ«mÄ• paricchedassa duviÃ±Ã±eyyattÄ•
porÄ• á¹‡abaddhasÄ«mÄ• ya ekasmiá¹ƒpadese sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• ti saá¹…g

aÃ±Ã±asmiá¹ƒ padesebhikkhumhi paviá¹-á¹-he ajÄ• nantassapi kammaá¹ƒ vipajjati, tasmÄ•
sodhetabbÄ• vÄ• ti\Be I 353/ daá¹-á¹-habbaá¹ƒ. evaá¹ƒ gÄ• masÄ«masodhanaá¹ƒ ``parisas
sabbantimenaparicchedena catÅ«hi bhikkhÅ«hi sannipatitvÄ• yÄ• vatikÄ• tasmiá¹ƒ gÄ• ma
nadÄ«samuddajÄ• tassare vÄ• anokkamitvÄ• á¹-hitÄ• bhikkhÅ«, te sabbe hatthapÄ• se v
Ä• haritvÄ• sammatÄ• â€™â€™ ti kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•
Ä• gatattÄ• parisasampattikÄ• raá¹‡aá¹ƒ \Ne I 263/ hotÄ«ti viÃ±Ã±Ä• yati. tato ``sÄ«mÄ• ya
sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharantena sammatÄ• â€™â€™ ti vuttehi dvÄ«hi v
muccanatthaá¹ƒsÄ«masamÅ«hananakammaá¹ƒ kÄ• tabbaá¹ƒ.

sÄ«mÄ• ya asamÅ«hatÄ• ya sati kathaá¹ƒ vipattidvayaá¹ƒ Ä• pajjeyyÄ• ti, tathÄ• sodhitÄ•
porÄ• á¹‡abaddhasÄ«mÄ• vijjamÄ• nÄ• bhaveyya, tassÄ• vijjamÄ• nabhÄ• vaá¹ƒ ajÄ• na
baddhasÄ«maá¹ƒbandheyyuá¹ƒ. porÄ• á¹‡asÄ«mÄ• ya hi nimittaá¹ƒ anto katvÄ• tassa sam
antoá¹-hitaá¹ƒ aÃ±Ã±aá¹ƒ nimittaá¹ƒ katvÄ• navaá¹ƒ baddhasÄ«maá¹ƒ bandheyyuá¹ƒ, sÄ«
sambhindantenasammatÄ• nÄ• ma hoti. tena vuttaá¹ƒ kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nid
``sÄ«mÄ• yasÄ«maá¹ƒ sambhindantena sammatÄ• _ nÄ• ma attano sÄ«mÄ• ya paresaá¹ƒ
sace hi porÄ• á¹‡akassa vihÄ• rassa puratthimÄ• ya disÄ• ya ambo ceva jambÅ« cÄ• ti dve
saá¹ƒsaá¹-á¹-haviá¹-apÄ• honti, tesu ambassa pacchimadisÄ• bhÄ• ge jambÅ«. vihÄ• rasÄ
ambaá¹ƒ kittetvÄ• baddhÄ• hoti, atha pacchÄ• tassa vihÄ• rassa puratthimadisÄ• yaá¹ƒvi
bandhantÄ• bhikkhÅ« ambaá¹ƒ anto katvÄ• jambuá¹ƒ kittetvÄ• bandhanti, sÄ«mÄ• ya sÄ«
hotÄ«â€™â€™ ti. porÄ• á¹‡asÄ«mÄ• ya ca ekadesaá¹ƒ vÄ• sakalaporÄ• á¹‡asÄ«maá¹ƒvÄ
bandheyyuá¹ƒ, sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharantena sammatÄ• nÄ• ma \Be I 354/. vutta
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) __ ``sÄ«mÄ• yasÄ«maá¹ƒ ajjhott
attano sÄ«mÄ• ya paresaá¹ƒ sÄ«maá¹ƒ ajjhottharantena sammatÄ• . sace hi paresaá¹ƒ bad
tassÄ• padesaá¹ƒ vÄ• anto katvÄ• attano sÄ«maá¹ƒ sammannanti, sÄ«mÄ• ya sÄ«maá¹ƒ
hotÄ«â€™â€™ ti.

yasmiá¹ƒ padese cattÄ• ro bhikkhÅ« nisÄ«ditvÄ• kammaá¹ƒ kÄ• tuá¹ƒ na sakkonti, tattha ta
kesaggamattampi aÃ±Ã±esaá¹ƒ porÄ• á¹‡abaddhasÄ«mappadesaá¹ƒ attano sÄ«mÄ• ya an
sambhindati nÄ• ma. catunnaá¹ƒ bhikkhÅ«naá¹ƒ nisÄ«dituá¹ƒ pahonakaá¹-á¹-hÄ• nato paá¹
aÃ±Ã±esaá¹ƒ porÄ• á¹‡abaddhasÄ«mÄ• padesaá¹ƒ attano sÄ«mÄ• ya anto karonto sÄ«mÄ
vuttaÃ±hetaá¹ƒ kaá¹…khÄ• vitaraá¹‡iyÄ• lÄ«natthapakÄ• saniyaá¹ƒ (kaá¹…khÄ• 0 abhi0 á
``tassÄ• padesa_nti tassÄ• ekadesaá¹ƒ, yattha á¹-hatvÄ• catÅ«hi bhikkhÅ«hi kammaá¹ƒk
tÄ• disaá¹ƒ ekadesanti vuttaá¹ƒ hoti. yattha pana á¹-hitehi kammaá¹ƒkÄ• tuá¹ƒ na sakkÄ• ,
padesaá¹ƒ anto karitvÄ• sÄ«mÄ• ya sÄ«maá¹ƒ sambhindanti nÄ• ma, na tu ajjhottharanti n
nti. vimativinodaniyampi (vi0 vi0 á¹-Ä«0 mahÄ• vaggaII 148) ``yattha catÅ«hi bhikkhÅ«hi nis
tattakato paá¹-á¹-hÄ• ya yÄ• va kesaggamattampiattano sÄ«mÄ• ya karontÄ• sambhindant
pahonakato paá¹-á¹-hÄ• ya yÄ• vasakalampi anto karontÄ• ajjhottharantÄ«ti veditabbaâ€™

evaá¹ƒ hotu, tasmiá¹ƒ gÄ• masÄ«mapariccheda porÄ• á¹‡akasÄ«mÄ• ya vijjamÄ• nÄ• ya vipattidvayamocanatthaá¹ƒsÄ«mÄ• samÅ«hananakammaá¹ƒ sÄ• tthakaá¹ƒ, avijjamÄ• nÄ• bhaveyyÄ• ti saá¹…kÄ• nivattanatthaá¹ƒ\Be I 355/ sÄ«mÄ• samÅ«hananakammaá¹ƒ akatv bajjhamÄ• nÄ• ya saá¹…kÄ• uppajjeyya, bhagavato dharamÄ• nakÄ• lato paá¹-á¹-hÄ• ya vÄ«tikkantÄ• bhikkhÅ« upasampadÄ• dikammakaraá¹‡atthaá¹ƒtasmiá¹ƒ tasmiá¹ƒ padese ettha atthi, ettha natthÄ«ti na sakkÄ• jÄ• nituá¹ƒ, tasmÄ• ``amhÄ• kaá¹ƒ sÄ«mÄ• bandhana porÄ• á¹‡akasÄ«mÄ• bhaveyya nu khoâ€™â€™ ti saá¹…kÄ• bhaveyya, evaá¹ƒ sati sÄ• a hotÄ«ti sÄ«mÄ• yaá¹ƒ kataá¹ƒ upasampadÄ• dikammampiÄ• saá¹…kanÄ«yaá¹ƒ hoti, tasm abhinavasÄ«maá¹ƒ bandhitukÄ• mehi yatipuá¹…gavehiavassaá¹ƒ sÄ«mÄ• samÅ«hananak samÅ«hanantehi pana ``sÄ«maá¹ƒ, bhikkhave, samÅ«hanantena paá¹-hamaá¹ƒ ticÄ«varen pacchÄ• sÄ«mÄ• samÅ«hantabbÄ• â€™â€™ ti (Vin I 144) vacanato paá¹-hamaá¹ƒ avippa tato samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• samÅ«hanitabbÄ• . tasmiá¹ƒ samÅ«hananakÄ• le ca avippavÄ• sasÄ«mÄ• nasamÅ«hantabbÄ• , tathÄ• avippavÄ• sasÄ«mÄ• ya á¹-hatvÄ• kh khaá¹‡á¸• asÄ«mÄ• ya pana á¹-hitena khaá¹‡á¸• asÄ«mÄ• vasamÅ«hanitabbÄ• , tathÄ• ita aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 144) vacanato khaá¹‡á¸• asÄ«mÄ• yaá¹ƒá¹-hatvÄ• va k samÅ«hanitabbÄ• , mahÄ• sÄ«mÄ• yameva á¹-hatvÄ• mahÄ• sÄ«mÄ• samÅ«hanitabbÄ• sÄ«mÄ• na samÅ«hanitabbÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ __avippavÄ• sasÄ«mÄ• _ti mahÄ• cÄ«varena vippavasanato.

``tattha sace khaá¹‡á¸• asÄ«maÃ±ca avippavÄ• sasÄ«maÃ±ca jÄ• nanti, samÅ«hanituÃ±c khaá¹‡á¸• asÄ«maá¹ƒ pana jÄ• nantÄ• avippavÄ• saá¹ƒ ajÄ• nantÄ• pi samÅ«hanituÃ±cev khaá¹‡á¸• asÄ«maá¹ƒ pana ajÄ• nantÄ• avippavÄ• saá¹ƒyeva jÄ• nantÄ• cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡auposathÄ• gÄ• rÄ• dÄ«sunirÄ• saá¹…kaá¹-á¹-hÄ• nesu samÅ«hanituá¹ƒ sakkhissanti, paá¹-ibandhituá¹ƒpana \Ne I 265/ na sakkhissanteva. sace ba sÄ«mÄ• sambhedaá¹ƒ katvÄ• vihÄ• raá¹ƒ avihÄ• raá¹ƒ kareyyuá¹ƒ, tasmÄ• na samÅ«han jÄ• nanti, teneva samÅ«hanituá¹ƒ na bandhituá¹ƒ sakkhissanti. ayaÃ±hi sÄ«mÄ• nÄ• ma k hoti sÄ• sanantaradhÄ• nena vÄ• , na ca sakkÄ• sÄ«maá¹ƒ ajÄ• nantehi kammavÄ• cÄ• k samÅ«hanitabbÄ• , sÄ• dhukaá¹ƒ pana Ã±atvÄ• yevasamÅ«hanitabbÄ• ca bandhitabbÄ• (Sp (to Vin I) 144) vacanato ``idÄ• nisÄ«maá¹ƒ samÅ«hanissÄ• mÄ• â€™â€™ ti paricchinn khaá¹‡á¸• asÄ«mamahÄ• sÄ«mÄ• naá¹ƒ atthibhÄ• vaá¹ƒvÄ• natthibhÄ• vaá¹ƒ vÄ• tÄ• saa jÄ• nanti, evaá¹ƒ ajÄ• nantÄ• bhikkhÅ« tÄ• porÄ• á¹‡asÄ«mÄ• yosamÅ«hanituá¹ƒ na sakk samÅ«hanituá¹ƒ asakkontÄ• ca kathaá¹ƒ abhinavasÄ«maá¹ƒbandhituá¹ƒ sakkuá¹‡issantÄ« sammÄ• vinicchitaá¹ƒ anulomanayaá¹ƒnissÄ• ya mahantaá¹ƒ ussÄ• haá¹ƒ karitvÄ• aá¹…g vihitanayena porÄ• á¹‡asÄ«maá¹ƒsamÅ«hanituá¹ƒ sakkhissanti.

kathaá¹ƒ? tasmiá¹ƒ sÄ«mÄ• samÅ«hananakÄ• le yadi pakatigÄ• masÄ«mÄ• yaá¹ƒ Ä• radd pakatigÄ• mapariccheda á¹ƒ, yadi visuá¹ƒgÄ• masÄ«mÄ• yaá¹ƒ Ä• raddhaá¹ƒ, taá¹ƒ visuá¹ƒ aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ appavisanatthÄ• yasamantato susaá¹ƒvihitÄ• rakkhaá¹ƒ kÄ• n

sÄ• vetuá¹ƒ samatthena byattibalasampannenavinayadharena saha samÄ• nasaá¹ƒvÄ• sak
catuvaggakaraá¹‡Ä«yattÄ• cattÄ• robhikkhÅ« kammappatte bhikkhÅ«naá¹ƒ pakatattabhÄ•
tato adhikappamÄ• á¹‡ebhikkhÅ« gahetvÄ• idÄ• ni bandhitabbÄ• ya sÄ«mÄ• ya nimittÄ• n
antoca sabbattha bahi ca samantÄ• leá¸• á¸• upÄ• tamatte padese sabbattha maÃ±cappan
á¹-hÄ• nehatthapÄ• saá¹ƒ avijahitvÄ• \Be I 357/ tiá¹-á¹-hantÄ• , nisÄ«dantÄ• vÄ• hutvÄ•
avippavÄ• sasÄ«mÄ• samÅ«hananakammavÄ• caá¹ƒ, tato samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ
sÄ«mÄ• ya samugghÄ• te kate porÄ• á¹‡asÄ«mÄ• suvijjamÄ• nÄ• supi pacchimantena eka
nisÄ«danÄ• rahattÄ• sÄ«mÄ• ya maÃ±cappamÄ• á¹‡emaÃ±cappamÄ• á¹‡e á¹-hÄ• ne tiá¹
sÄ«mÄ• su tiá¹-á¹-hantÄ• bhaveyyuá¹ƒ, tasmÄ• sÄ«maá¹-á¹-hÄ• hutvÄ• sÄ«mÄ• samÅ«h
sÄ«mÄ• samÅ«haneyyuá¹ƒ. tato porÄ• á¹‡abaddhasÄ«mÄ• naá¹ƒsamÅ«hatattÄ• gÄ• ma
bhaveyyÄ• ti. vuttaÃ±hetaá¹ƒ vimativinodaniyaá¹ƒ (vi0vi0 á¹-Ä«0 mahÄ• vagga II 144) ``kec
vihÄ• resu chapaÃ±camatte bhikkhÅ«gahetvÄ• vihÄ• rakoá¹-ito paá¹-á¹-hÄ• ya vihÄ• rapan
samantÄ• leá¸• á¸• upÄ• tesabbattha maÃ±cappamÄ• á¹‡e maÃ±cappamÄ• á¹‡e okÄ• se
avippavÄ• sasÄ«maá¹ƒ \Ne I 266/, tato samÄ• nasaá¹ƒvÄ• sakasÄ«maÃ±ca samÅ«hanana
tasmiá¹ƒ vihÄ• re khaá¹‡á¸• asÄ«mÄ• yamahÄ• sÄ«mÄ• ya ca vijjamÄ• natte satipi avassa
tÄ• saá¹ƒ majjhagatÄ• te bhikkhÅ«tÄ• samÅ«haneyyuá¹ƒ, tato gÄ• masÄ«mÄ• eva avasis

``sÄ• dhukaá¹ƒ pana Ã±atvÄ• yeva samÅ«hanitabbÄ• ceva bandhitabbÄ• cÄ• â€™â€™ t
Vin I) 144) vacanato sÄ«maá¹ƒ jÄ• nantÄ• yeva samÅ«hanituá¹ƒ sakkhissanti, kathaá¹ƒ ajÄ
imasmiá¹ƒsÄ«mÄ• samÅ«hananÄ• dhikÄ• re sÄ«maá¹ƒ vÄ• sÄ«mÄ• paricchedaá¹ƒ vÄ• jÄ
antosÄ«mÄ• yaá¹ƒá¹-hitabhÄ• vo, ``sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• â€™â€™ ti kammavÄ•
aá¹…gaá¹ƒ hoti, tasmÄ• iminÄ• aá¹…gadvayena sampanne sati imaá¹ƒ ajÄ• nantÄ• pi sam
iminÄ• aá¹…gadvayena sampanne sati sÄ«maá¹ƒ ajÄ• nantÄ• naá¹ƒ samÅ«hanituá¹ƒ sama
viÃ±Ã±Ä• tabboti? aá¹-á¹-hakathÄ• yaá¹ƒ ``khaá¹‡á¸• asÄ«maá¹ƒ pana jÄ• nantÄ• avippav
358/ samÅ«hanituÃ±cevabandhituÃ±ca sakkhissantÄ«â€™â€™ ti evaá¹ƒ mahÄ• sÄ«mÄ• y
ajÄ• nanaá¹-á¹-hÄ• nepi samÅ«hananassa vuttattÄ• vimativinodaniyampi (vi0 vi0 á¹-Ä«0 ma
hettha sÄ«mÄ• ya, tapparicchedassavÄ• jÄ• nanaá¹ƒ aá¹…gaá¹ƒ, sÄ«mÄ• ya pana antoá¹
ti kammavÄ• cÄ• karaá¹‡aÃ±ca aá¹…gaá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 144) `khaá
jÄ• nantÄ• avippavÄ• saá¹ƒ ajÄ• nantÄ• pi samÅ«hanituÃ±cevabandhituÃ±ca sakkhissant
paricchedassa ajÄ• nanepi samÅ«hananassa vuttattÄ• â€™â€™ tivuttaá¹ƒ. tato porÄ• á¹‡a
samÅ«hatattÄ• gÄ• masÄ«mÄ• yeva avasiá¹-á¹-hÄ• bhaveyyÄ• ti tasmiá¹ƒavasiá¹-á¹-hÄ•
kÄ• tabbanti. gÄ• masÄ«mÄ• ya avasiá¹-á¹-hÄ• ya sati taá¹ƒ gÄ• masÄ«maá¹ƒ pubbevuttan
rakkhaá¹‡aÃ±ca katvÄ• tissaá¹ƒ gÄ• masÄ«mÄ• yaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ mahÄ• sÄ«m
labhati, sÄ«maá¹ƒ abandhitvÄ• va kevalÄ• ya gÄ• masÄ«mÄ• ya upasampadÄ• disaá¹…gh

vuttaÃ±hi vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 144) --- ``gÄ• masÄ«mÄ• ya
avasiá¹-á¹-hÄ• yatattha yathÄ• ruci duvidhampi sÄ«maá¹ƒ bandhituÃ±ceva upasampadÄ• d
vaá¹-á¹-atÄ«ti vadanti, taá¹ƒ yuttaá¹ƒ viya dissati, vÄ«maá¹ƒsitvÄ• gahetabbaâ€™â€™ nti.

saá¹-á¹-hihatthÄ• yÄ• maá¹ƒ cattÄ• lÄ«sahatthavitthÄ• raá¹ƒkhaá¹‡á¸• asÄ«mameva kattuk
maÃ±caá¹-á¹-hÄ• naá¹ƒ gaá¹‡hanto pamÄ• á¹‡ayuttakomaÃ±coti sabbapacchimappamÄ• á
pakatividatthiyÄ• navavidatthiko, aá¹-á¹-havidatthiko vÄ• hoti. tato khuddako maÃ±co sÄ«s
á¹-hapetvÄ• pÄ• daá¹ƒ pasÄ• retvÄ• \Ne I 267/ nipajjituá¹ƒ nappahotÄ«ti sabbapacchiman
Ä• yÄ• mappamÄ• á¹‡assa samantapÄ• sÄ• dikÄ• yaá¹ƒ vuttattÄ• tato adhikÄ• yÄ• mopi h
Ä• yÄ• massa upaá¸• á¸• ho hoti, tasmÄ• maÃ±cappamÄ• á¹‡aá¹-á¹-hÄ• naá¹ƒ Ä• yÄ• mat
paÃ±cavidatthikanti gahetvÄ• tena \Be I 359/ pamÄ• á¹‡ena gaá¹‡hanto saá¹-á¹-hihatthÄ•
sÄ«maá¹-á¹-hÄ• naá¹ƒ catuvÄ«satimaÃ±cakaá¹ƒ hoti, cattÄ• lÄ«sahatthavitthÄ• raá¹ƒaá¹-á
evaá¹ƒ gaá¹‡hanto dakkhiá¹‡uttarÄ• yÄ• mo maÃ±co hoti, saá¹-á¹-hihatthÄ• yÄ• maá¹ƒ
sÄ«maá¹-á¹-hÄ• naá¹ƒdvÄ• dasamaÃ±cakaá¹ƒ hoti, cattÄ• lÄ«sahatthavitthÄ• raá¹ƒ soá¸·as
gaá¹‡hanto pÄ• cÄ«napacchimÄ• yÄ• momaÃ±co hoti. duvidhepi Ä• yÄ• maá¹ƒ vitthÄ• rena
antosÄ«maá¹-á¹-hÄ• naá¹ƒdvÄ• nahuttarasatamaÃ±cakaá¹ƒ hoti, bahisÄ«maá¹-á¹-hÄ• nam
dvitimaÃ±cakaá¹ƒvÄ• gahetabbaá¹ƒ. tena saha gaá¹‡anaá¹ƒ vaá¸• á¸• hetabbaá¹ƒ. vimativ
á¹-Ä«0 mahÄ• vaggaII 144) pana ``samantÄ• leá¸• á¸• upÄ• toâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ p
vihÄ• raparikkhepassabahiupacÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ siyÄ• . khaá¹‡á¸• asÄ«mÄ• ya
natthi, dukkarattÄ• pana kÄ• rakÄ• naá¹ƒ pamÄ• á¹‡aá¹ƒ jÄ• nitabbaá¹ƒ. kalyÄ• á¹‡iyaá¹ƒ n
Ä• yÄ• mato ca vitthÄ• ratoca paÃ±cahatthappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ ekakoá¹-á¹-hÄ• s
pacchimamaÃ±cappamÄ• á¹‡ato adhikamevÄ• tikatvÄ• kataá¹ƒ. idÄ• ni amheti vuttaá¹-á¹-h
pakaraá¹‡anayena saá¹ƒsandanattÄ• yuttataranti daá¹-á¹-habbaá¹ƒ.

samÅ«hananÄ• kÄ• ro pana evaá¹ƒ veditabbo --- idÄ• ni bandhitabbÄ• ya sÄ«mÄ• ya nimit
yathÄ• vuttanayena samÅ«hanitabbasÄ«maá¹-á¹-hÄ• naá¹ƒ Ä• dÄ• satalaá¹ƒ viya samaá¹ƒ
katvÄ• yathÄ• vuttamaÃ±cappamÄ• á¹‡aá¹ƒ maÃ±cappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ aá¹-á¹-h
daá¹‡á¸• ena vÄ• lekhaá¹ƒkÄ• rÄ• petvÄ• lekhÄ• nusÄ• rena tambamattikacuá¹‡á¹‡ena vÄ
vaá¹‡á¹‡avisesaá¹ƒkÄ• rÄ• petvÄ• panti panti koá¹-á¹-hÄ• saá¹ƒ koá¹-á¹-hÄ• saá¹ƒ kÄ• rÄ•
Ä• rakkhaá¹ƒsodhanaÃ±ca kÄ• rÄ• petvÄ• ``idÄ• ni sÄ«maá¹ƒ samÅ«hanissÄ• mÄ• â€™â
vÄ• taduttari vÄ• samÄ• nasaá¹ƒvÄ• sakabhikkhÅ« gahetvÄ• paá¹-hamapantiyaá¹ƒ paá¹-h
maÃ±caá¹-á¹-hÄ• ne á¹-hatvÄ• paá¹-hamaá¹ƒ avippavÄ• sasÄ«mÄ• samÅ«hananakammav
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• samÅ«hananakammavÄ• caá¹ƒsÄ• vetvÄ• tasmiá¹ƒ koá¹
á¹-hitaá¹-á¹-hÄ• naá¹ƒ parivattetvÄ• parivattetvÄ• tikkhattuá¹ƒvÄ• sattakkhattuá¹ƒ vÄ• sa
nikkhamitvÄ• paá¹-hamapantiyaá¹ƒyeva dutiyakoá¹-á¹-hÄ• se á¹-hatvÄ• tatheva katvÄ• tat
anulomanayena yÄ• va antimakoá¹-á¹-hÄ• sÄ• ekekasmiá¹ƒ koá¹-á¹-hÄ• setatheva katvÄ•
parikkhÄ«á¹‡Ä• ya dutiyapantiyÄ• antimakoá¹-á¹-hÄ• se á¹-hatvÄ• tatheva katvÄ• tato pa
dutiyapantiyaá¹ƒyeva paá¹-ilomanayena yÄ• va Ä• dikoá¹-á¹-hÄ• sÄ• \Ne I 268/ tatheva kat
evaá¹ƒtatiyapantiÄ• dÄ«supi ekadÄ• anulomato ekadÄ• paá¹-ilomato gantvÄ• sabbÄ• su
koá¹-á¹-hÄ• se parikkhÄ«á¹‡e idaá¹ƒ sÄ«mÄ• samÅ«hananakammaá¹ƒ niá¹-á¹-hitaá¹ƒ nÄ•
vÄ• â€™â€™ ti idaá¹ƒ pana imassa kammassa catuvaggakaraá¹‡Ä«yattÄ• vuttaá¹ƒ. vimati
á¹-Ä«0 mahÄ• vagga II 144) pana bhikkhÅ«naá¹ƒ pakatattabhÄ• vassa duviÃ±Ã±eyyattÄ•

lajjÄ«pesalabhikkhÅ«naÃ±cadullabhattÄ• ``chapaÃ±camatteâ€™â€™ ti vuttaá¹ƒ.

kalyÄ• á¹‡Ä«sÄ«mÄ• yaá¹ƒ pana sÄ«haá¸·adÄ«pato abhinavasikkhaá¹ƒ gahetvÄ• nivattan
garahavivÄ• damattampialabhantehi dhammacetiyaraÃ±Ã±Ä• vicinitvÄ• gahitehi cuddasah
pÄ• sÄ• á¹‡alekhÄ• yaá¹ƒÄ• gataá¹ƒ. ratanapÅ«ranagare pana sirÄ«sudhammarÄ• jÄ• dhi
kÄ• lemahÄ• sÄ«haá¸·appattoti vissuto sirÄ«saddhammakittinÄ• mako mahÄ• theravaro att
vasanaá¹-á¹-hÄ• nassaavidÅ«re pabbatamatthake sÄ«maá¹ƒ bandhanto attano nissitake ag
361/abhirucite lajjipesalabahussutasikkhÄ• kÄ• mabhÅ«te aÃ±Ã±e mahÄ• there gahetvÄ•
karotÄ«ti vadanti. taá¹ƒ imassa kammassa catuvaggakaraá¹‡Ä«yattÄ• tesaÃ±ca therÄ• naá
nirÄ• saá¹…kattÄ• kataá¹ƒ bhaveyya, evaá¹ƒ santepi bhikkhÅ«naá¹ƒ pakatattabhÄ• vassa
dubbiÃ±Ã±eyyattÄ• catuvaggakaraá¹‡Ä«yakammassa atirekacatuvaggena karaá¹‡e dosÄ•
atirekabhikkhÅ«hikatabhÄ• vo pasatthataro hoti. teneva ca kÄ• raá¹‡ena vimativinodanÄ«nA
vinayaá¹-Ä«kÄ• yaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 144) ``chapaÃ±camatte bhikkhÅ« gah
kalyÄ• á¹‡Ä«sÄ«mÄ• yaÃ±cacuddasahi bhikkhÅ«hi katanti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ niá¹-á
sÄ«mÄ• samÅ«hananakamme nÄ• nÄ• vÄ• dÄ• naá¹ƒnÄ• nÄ• cariyÄ• naá¹ƒ nÄ• nÄ• nikÄ
bhikkhÅ«naá¹ƒ cittÄ• rÄ• dhanatthaá¹ƒ garahavivÄ• damocanatthaÃ±capunappunaá¹ƒ tehip
kÄ• rÄ• petabbaá¹ƒ. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin V) 482-483; vi0 saá¹…ga0
pana kÄ• tabbaá¹ƒ. taÃ±hi kuppassa kammassakammaá¹ƒ hutvÄ• tiá¹-á¹-hati, akuppassa t
hotÄ«â€™â€™ ti. teneva ca kÄ• raá¹‡enahaá¹ƒsÄ• vatÄ«nagare anekapaá¹‡á¸• arahatthis
sahapuÃ±Ã±akammabhÅ«tato mahÄ• cetiyatocatÅ«su disÄ• su sÄ«mÄ• samÅ«hananakÄ•
mahÄ• therehi ca marammadesavÄ• sÄ«himahÄ• therehi ca visuá¹ƒ visuá¹ƒ kÄ• rÄ• pesÄ«

yadi pana mahÄ• sÄ«maá¹ƒ bandhitukÄ• mo hoti, tadÄ• usabhamattaá¹ƒ vÄ• dviusabham
padesaá¹ƒ sallakkhetvÄ• ``ettake á¹-hÄ• ne vihÄ• raá¹ƒ karissÄ• mÄ• â€™â€™ ti parikkhe
vihÄ• raparikkhepassa \Ne I 269/ anto ca sabbattha bahi ca samantÄ• leá¸• á¸• upÄ• taá¹-á
maÃ±cappamÄ• á¹‡emaÃ±cappamÄ• á¹‡e \Be I 362/ okÄ• se heá¹-á¹-hÄ• vuttanayena pa
kammappattehibhikkhÅ«hi saddhiá¹ƒ nirantaraá¹ƒ á¹-hatvÄ• paá¹-hamaá¹ƒ avippavÄ• sasÄ
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ca samÅ«hanitabbÄ• . evaá¹ƒ sÄ«mÄ• ya samugghÄ• te
khaá¹‡á¸• asÄ«mÄ• ya mahÄ• sÄ«mÄ• ya ca vijjamÄ• nattesati avassaá¹ƒ ekasmiá¹ƒ maÃ±
majjhagatÄ• te bhikkhÅ« tÄ• samÅ«haneyyuá¹ƒ, tato gÄ• masÄ«mÄ• eva avasisseyya, ta
khaá¹‡á¸• asÄ«mÄ• mahÄ• sÄ«mÄ• vasena duvidhÄ• sÄ«mÄ• yathÄ• rucibandhitabbÄ• .
vakkhÄ• ma.

kasmÄ• pana nimittÄ• naá¹ƒ bahipi sÄ«mÄ• samÅ«hananaá¹ƒ kataá¹ƒ, nanu nimittÄ• naá¹
abhinavasÄ«mÄ• icchitabbÄ• ti tattheva sambhedajjhottharaá¹‡avimocanatthaá¹ƒ porÄ• á¹‡
kÄ• tabbanti? saccaá¹ƒ, duviÃ±Ã±eyyattÄ• pana evaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. duviÃ±Ã
porÄ• á¹‡akasÄ«mÄ• yavijjamÄ• nÄ• vijjamÄ• nabhÄ• vo, tasmÄ• yadi nimittÄ• naá¹ƒ anto
kareyya, tato bahi porÄ• á¹‡akasÄ«mÄ• tiá¹-á¹-heyya, tato appamattakaá¹ƒ á¹-hÄ• naá¹ƒ a

á¹-hÄ• naá¹ƒkammavÄ• cÄ• pÄ• á¹-hakena saha sÄ«mÄ• samÅ«hananakÄ• rakasaá¹…gha
bhaveyya, evaá¹ƒsante sÄ• porÄ• á¹‡akasÄ«mÄ• asamÅ«hatÄ• va bhaveyya. taá¹ƒ samÅ
sÄ«mÄ• sammannanakÄ• leantonimittaá¹-á¹-hÄ• naá¹ƒ sammanneyyuá¹ƒ, taá¹ƒ
asamÅ«hataporÄ• á¹‡asÄ«mÄ• koá¹-ipaviá¹-á¹-hattÄ• sÄ«mÄ• ya sÄ«maá¹ƒsambhedados
catunnaá¹ƒ nisinnappahonakaá¹ƒ bhaveyya, sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharaá¹‡adoso, ya
nirantaraá¹ƒ phuá¹-á¹-hamattaá¹ƒ hoti, evampi sÄ«mÄ• saá¹…karadosoti imasmÄ• dosattay
nimittÄ• naá¹ƒ bahipi sÄ«mÄ• samÅ«hananaá¹ƒ kataá¹ƒ. teneva vimativinodaniyaá¹ƒ (vi0 vi
144) ``bahi ca samantÄ• leá¸• á¸• upÄ• teâ€™â€™ tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ.

keci \Be I 363/ pana Ä• cariyÄ• samantÄ• nimittÄ• naá¹ƒ anto rajjupasÄ• raá¹‡aá¹ƒ katvÄ•
heá¹-á¹-hÄ• pÄ• de pavesetvÄ• rajjuto bahi kiÃ±cimattaá¹ƒ á¹-hÄ• naá¹ƒ atikkamitvÄ• sÄ«
tadetaá¹ƒ vicÄ• retabbaá¹ƒ. pÄ• daggaá¹-á¹-hapanamattena porÄ• á¹‡asÄ«mÄ• samugghÄ
kammavÄ• cÄ• pÄ• á¹-hakena saha kammapattasaá¹…ghassa patiá¹-á¹-hÄ• nena kammav
hoti. vuttaÃ±hi vimativinodanippakaraá¹‡e (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 144) ``sÄ«mÄ• ya
`samÅ«hanissÄ• mÄ• â€™ ti kammavÄ• cÄ• ya karaá¹‡aÃ±cettha aá¹…gaâ€™â€™ nti, tas
\Ne I 270/ ca ekasambandhena á¹-hitÄ• ya porÄ• á¹‡akabaddhasÄ«mÄ• ya samugghÄ• te
mucceyya, tasmÄ• nimittato bahipi á¹-hatvÄ• samÅ«hananakaraá¹‡abhÄ• vovapÄ• saá¹ƒs
Ä• cariyÄ• kammakÄ• rakabhikkhÅ«naá¹ƒ padavalaÃ±jasambandhaá¹ƒ katvÄ• samÅ«hana
katanti gayhamÄ• ne doso natthi. ekacce pana therÄ• ``kÄ• rakasaá¹…ghassa akkantaá¹-á
samÅ«hatÄ• , na anakkantaá¹-á¹-hÄ• neti saÃ±Ã±Ä• ya paá¹-hamataraá¹ƒsÄ• laá¹ƒ karitvÄ
samÅ«hatÄ• ya thambhaá¹-á¹-hÄ• ne akkamituá¹ƒ na labhati, tasmÄ• asamÅ«hatÄ• sÄ«m

pubbepi sirÄ«khettanagare mahÄ• sattadhammarÄ• jassa kÄ• le tena raÃ±Ã±Ä• katassa n
raÃ±Ã±o aggamahesiyÄ• sÄ«mÄ• ya patiá¹-á¹-hÄ• pitÄ• ya paá¹-hamaá¹ƒ jetavanasÄ• laá
samÅ«haniá¹ƒsu, tadÄ• tasmiá¹ƒ nagare mahÄ• rukkhamÅ«liko nÄ• ma eko gaá¹‡apÄ• mo
vijjhitvÄ• pÄ• de á¹-hapetuá¹ƒ sakkhissÄ• mi, evaá¹ƒ sante ahaá¹ƒ Ä• gacchissÄ• mÄ«â€™
sabbe therÄ• ``na thambhamattena porÄ• á¹‡asÄ«mÄ• tiá¹-á¹-hati, thambhassa samantato
kammavÄ• cÄ• ya katÄ• ya sÄ«mÄ• samÅ«hatÄ• hotÄ«â€™â€™ ti vatvÄ• tassa vacanaa
bandhiá¹ƒsu ca. haá¹ƒsÄ• vatÄ«nagare dhammacetiyaraÃ±Ã±o kalyÄ• á¹‡iyasÄ«mÄ• band
karitvÄ• va pacchÄ• samÅ«haniá¹ƒsu, na ca pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• dÄ«su ``pa
sÄ«mÄ• samÅ«hanitabbÄ• â€™â€™ ti pÄ• á¹-ho atthi, ``maÃ±cappamÄ• á¹‡e maÃ±cappa
á¹-Ä«0 mahÄ• vagga II 144) pana atthi. porÄ• á¹‡asÄ«mÄ• ya anto á¹-hatvÄ• ekasmiá¹ƒ
á¹-hÄ• nesÄ«mÄ• samÅ«hananakammavÄ• cÄ• ya katÄ• ya sakalÄ• pi sÄ«mÄ• samÅ«ha
``padavalaÃ±jasambandhaá¹ƒkatvÄ• samÅ«hanitabbaâ€™â€™ nti vacanaá¹ƒ paá¹‡á¸• itÄ
Ä«disaá¹ƒ pana vacanaá¹ƒ garukaraá¹‡avasenavuttanti gayhamÄ• ne kiÃ±cÄ• pi doso natth
sissÄ• nusissÄ• naá¹ƒ diá¹-á¹-hÄ• nugatiÄ• pajjanakÄ• raá¹‡aá¹ƒhoti. te hi ``amhÄ• kaá¹ƒ Ä
evaá¹ƒ karontÄ«â€™â€™ ti daá¸·hÄ«kammavasenagahetvÄ• tathÄ• akate sÄ«mÄ• samÅ
tasmÄ• pakaraá¹‡Ä• gatanayavasenevakaraá¹‡aá¹ƒ varaá¹ƒ pasatthaá¹ƒ hotÄ«ti daá¹-á¹-h

aparampi imasmiá¹ƒ sÄ«mÄ• samÅ«hananÄ• dhikÄ• re dhammagÄ• ravehi vinayadharehi
gambhÄ«raá¹ƒduddasaá¹ƒ á¹-hÄ• naá¹ƒ atthi, taá¹ƒ katamanti ce? ``anujÄ• nÄ• mi, bhikkha
sÄ«maá¹ƒ sammannituâ€™â€™ nti (Vin I 140) vacanato nÄ• nÄ• gÄ• makkhettÄ• ni avatth
tiyojanikÄ• dikÄ• yo \Ne I 271/ mahÄ• sÄ«mÄ• yo bhagavatÄ• anuÃ±Ã±Ä• tÄ• atthi, atha
sodhetvÄ• Ä• rakkhaá¹ƒ datvÄ• sÄ«mÄ• ya samÅ«hatÄ• ya yadi tato aÃ±Ã±esu gÄ• makk
gÄ• masÄ«mÄ• baddhasÄ«maá¹ƒparicchindituá¹ƒ sakkoti, tasmÄ• te bhikkhÅ« tasmiá¹ƒ k
evaá¹ƒsati sÄ«mÄ• samÅ«hatÄ• na bhaveyya, tÄ• ya asamÅ«hatÄ• ya sati abhinavasÄ«m
iti idaá¹ƒ á¹-hÄ• naá¹ƒ dujjÄ• naá¹ƒ duddasaá¹ƒ, tasmÄ• pÄ• sÄ• á¹‡acchattaá¹ƒ viya bhag
garuá¹ƒ karontehi lajjipesalabahussutasikkhÄ• kÄ• mabhÅ«tehi vinayavidÅ«hi suá¹-á¹-hu ci

imasmiá¹ƒ adhikÄ• re cintento gavesanto vicinanto idaá¹ƒ kÄ• raá¹‡aá¹ƒ dissati ---
tiyojanikÄ• dimahÄ• sÄ«mÄ• yoiddhimantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ dharamÄ• nakÄ• le sanr
sakkuá¹‡eyyabhÄ• vatotamÄ• rabbha bhagavatÄ• anujÄ• nitÄ• bhaveyyuá¹ƒ. sabbasmiá¹
sabbebhikkhÅ« tÄ• disaá¹ƒ mahÄ• sÄ«maá¹ƒ sodhetuá¹ƒ vÄ• sannipatituá¹ƒ vÄ• na sakk
asakkuá¹‡eyyaá¹ƒalabbhaneyyaá¹ƒ kÄ• raá¹‡aá¹ƒ vadeyya. bhagavato dharamÄ• nakÄ• le
mahÄ• vihÄ• rÄ• ekasÄ«mÄ• va dhammasenÄ• patisÄ• riputtattherena sammatÄ• ti. sÄ«ha
mahÄ• vihÄ• rasÄ«mÄ• anurÄ• dhapuraá¹ƒ antokatvÄ• pavattÄ• mahÄ• mahindattherena
dissati, na tathÄ• imasmiá¹ƒ nÄ• ma dese dviyojanikÄ• vÄ• tiyojanikÄ• vÄ• sÄ«mÄ• asu
dissati. imasmiÃ±ca marammadese tÄ• disÄ• naá¹ƒ sÄ«mÄ• naá¹ƒ natthibhÄ• vo upaparikk
anekasataanekasahassavassakÄ• lato uppannÄ• baddhasÄ«mÄ• pÄ• sÄ• á¹‡athambhan
padese dissanti. arimaddanapure ca anuruddhamahÄ• rÄ• jena sammannÄ• pitÄ• dvÄ• saá
sattacattÄ• lÄ«sÄ• dhikasatahatthavitthÄ• rÄ• mahÄ• sÄ«mÄ• nimittena sahadissati. ratan
narapatijeyyasÅ«ramahÄ• rÄ• jakÄ• le aá¹-á¹-hasattatÄ• dhikacatusatakaliyugesammannitÄ
saddhiá¹ƒ dissati. yadi tiyojanaparamÄ• dimahÄ• sÄ«mÄ• yoatthi, porÄ• á¹‡Ä• cariyÄ• nav
na bandheyyuá¹ƒ, atha ca pana bandhanti, tÄ• suca navasÄ«mÄ• su upasampadÄ• disaá¹.
ca gaá¹‡anapathamatikkantÄ• bhikkhÅ« paramparatovaá¸• á¸• hentÄ• yÄ• vajjatanÄ• \Be
patiá¹-á¹-hapenti. iminÄ• ca kÄ• raá¹‡ena imasmiá¹ƒpadese tiyojanÄ• sÄ«mÄ• yo natthÄ«

atha vÄ• ``vihÄ• raparikkhepassa anto ca bahi ca samantÄ• leá¸• á¸• upÄ• teâ€™â€™ ti v
vihÄ• rÅ«pacÄ• rabhÅ«te bahi leá¸• á¸• upÄ• te ca á¹-hÄ• neyeva sÄ«mÄ• samÅ«hananas
(vi0 vi0 á¹-Ä«0 mahÄ• vagga II 144) vuttattÄ• pi tÄ• disÄ• mahÄ• sÄ«mÄ• yo natthÄ«ti viÃ±
sÄ«mÄ• samÅ«hananaá¹ƒ pakaraá¹‡Ä• cariyÄ• na katheyyuá¹ƒ. kathentÄ• pi samantÄ• ti
sÄ«mÄ• samÅ«hananaá¹ƒ kareyyuá¹ƒ, tathÄ• pana akathetvÄ• vihÄ• ravihÄ• rÅ«pacÄ• re
kathitattÄ• tiyojanikÄ• dayo mahÄ• sÄ«mÄ• yo natthÄ«ti viÃ±Ã±Ä• yati.

atha vÄ• ``khaá¹‡á¸• asÄ«maá¹ƒ pana jÄ• nantÄ• avippavÄ• saá¹ƒ ajÄ• nantÄ• pi samÅ«h
sakkhissantÄ«â€™â€™ tiaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 144) vacanatopi tesu tesu jan

tiyojanikÄ• dikÄ• yomahÄ• sÄ«mÄ• yo natthÄ«ti viÃ±Ã±Ä• yati. kathaá¹ƒ? yadi tÄ• disÄ• s
taá¹ƒsÄ«maá¹ƒ asodhetvÄ• sÄ«mÄ• samÅ«hananaá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• na kathey
khaá¹‡á¸• asÄ«maá¹ƒ jÄ• nantÄ• avippavÄ• saá¹ƒ ajÄ• nantÄ• pi sÄ«maá¹ƒ samÅ«hanituá
kathenti, sÄ• kathÄ• khandhasÄ«mÄ• ya sÄ«mantarikantaritamattÄ• hutvÄ• tasmiá¹ƒ gÄ•
bhaveyya, tasmÄ• tasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ• samÅ«hanituá¹ƒ samatthabhÄ• vena aá¹-
kathÄ«yati, nanÄ• nÄ• gÄ• makkhettÄ• ni avattharitvÄ• sammatÄ• ya tiyojanikÄ• dibhedÄ•
gÄ• makkhettesuaÃ±Ã±esu bhikkhÅ«su santesupi samÅ«hanituá¹ƒ samatthabhÄ• vena, ter
367/sabbesu á¹-hÄ• nesu tiyojanikÄ• dibhedÄ• yo mahÄ• sÄ«mÄ• yo na santÄ«â€™â€™ ti
Ä• á¹‡aá¹ƒ garuá¹ƒ karontehi vinayatthavidÅ«hi vinayadharehi punappunaá¹ƒ cintetabbÄ• n
aÃ±Ã±Ä• nipi kÄ• raá¹‡Ä• ni gavesitabbÄ• nÄ«ti.

ito parampi ``sace aÃ±Ã±Ä• nipi gÄ• makkhettÄ• ni antokÄ• tukÄ• mÄ• , tesu gÄ• mesu ye
Ä• gantabbaâ€™â€™ ntiÄ• divacanato (Sp (to Vin I) 138) ekasmiá¹ƒyeva gÄ• makkhettesÄ
aÃ±Ã±Ä• nipi gÄ• makkhettÄ• ni antokaritvÄ• pi bandhanti, tasmÄ• idÄ• ni sammannitabbÄ
pakatigÄ• makkhettaá¹ƒ vÄ• visuá¹ƒgÄ• makkhettaá¹ƒvÄ• sodhitanti manasi na kÄ• tabba
sÄ«mÄ• samÅ«hananakammavÄ• cÄ• bhaá¹‡anasamayetena gÄ• makkhettena sambandh
bhikkhÅ«pi yÄ• citvÄ• tatogÄ• makkhettato bahi dÅ«re vÄ• sÄ• petabbÄ• . evaÃ±hi karonte
antokaritvÄ• porÄ• á¹‡asÄ«mÄ• ya vijjamÄ• nÄ• yapi te vaggaá¹ƒ kÄ• tuá¹ƒ na sakkonti. ta
sÄ«mÄ• samÅ«hananakammavÄ• cÄ• sampajjati, tasmÄ• evarÅ«po sukhumo nipuá¹‡o at
evaá¹ƒ sÄ«mÄ• samÅ«hananavidhÄ• nena \Ne I 273/ sÄ«mÄ• ya sÄ«maá¹ƒ sambhindante
ajjhottharantena sammatÄ• ti vuttehidvÄ«hi vipattidosehi muttÄ• hoti.

tato ``atikhuddikÄ• atimahantÄ«â€™â€™ ti (Vin V 486) vuttehi vipattidosehi vimuccanattha
pamÄ• á¹‡aá¹ƒ jÄ• nitabbaá¹ƒ. kathaá¹ƒ? sÄ«mÄ• nÄ• ma ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ
atikhuddikÄ• nÄ• ma hoti, sammatÄ• pi sÄ«mÄ• na hoti. tiyojanato paraá¹ƒkesaggamattan
sati atimahatÄ« nÄ• ma hoti, sammatÄ• pi sÄ«mÄ• nahoti \Be I 368/, tasmÄ• ekavÄ«satiy
nisÄ«danappahonakato paá¹-á¹-hÄ• ya tiyojanaá¹ƒanatikkamitvÄ• yattha yaá¹ƒ pamÄ• á¹‡a
tattha taá¹ƒ pamÄ• á¹‡aá¹ƒ katvÄ• sÄ«mÄ• sammannitabbÄ• . kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti
nÄ• ma yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒna sakkonti. atimahantÄ« nÄ• ma antamas
tiyojanaá¹ƒ atikkamitvÄ• sammatÄ• â€™â€™ tikaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• nava
viÃ±Ã±Ä• yati. evaá¹ƒ sÄ«mÄ• ya pamÄ• á¹‡aggahaá¹‡ena ``atikhuddikÄ• atimahantÄ«â€
muttÄ• hoti.

tato ``khaá¹‡á¸• animittÄ• chÄ• yÄ• nimittÄ• animittÄ• â€™â€™ ti (Vin V 486) vuttehi tÄ«h
vimuccanatthaá¹ƒ nimittakittanaá¹ƒ kÄ• tabbaá¹ƒ, tattha asambandhakittanena nimittÄ• sÄ«
nÄ• ma. kathaá¹ƒ? sÄ«mÄ• ya catÅ«su disÄ• su á¹-hapitanimittesu puratthimadisÄ• yanimit
dakkhiá¹‡apacchimauttaradisÄ• su nimittÄ• ni kittetvÄ• puna puratthimadisÄ• ya nimittaá¹ƒ
kate akhaá¹‡á¸• animittÄ• nÄ• ma hoti. yadi pana puratthimadisÄ• ya nimittaá¹ƒ kittetvÄ• a

dakkhiá¹‡apacchimauttaradisÄ• sunimittÄ• ni kittetvÄ• á¹-hapeti, puna puratthimadisÄ• ya
evaá¹ƒ__khaá¹‡á¸• animittÄ• _ nÄ• ma hoti. aparÄ• pi __khaá¹‡á¸• animittÄ• _ nÄ• ma yÄ•
vÄ• bahisÄ• rarukkhaá¹ƒ vÄ• khÄ• á¹‡ukaá¹ƒ vÄ• paá¹ƒsupuÃ±jaá¹ƒ vÄ• antarÄ• ekaá¹ƒ
pabbatacchÄ• yÄ• dÄ«su yaá¹ƒ kiÃ±ci chÄ• yaá¹ƒ nimittaá¹ƒ katvÄ• sammatÄ• __chÄ• yÄ
nimittaá¹ƒ akittetvÄ• sammatÄ• __animittÄ• _ nÄ• ma. imehi tÄ«hi dosehi vimuccanatthÄ•
kÄ• tabbaá¹ƒ.

kathaá¹ƒ? kammavÄ• cÄ• ya porÄ• á¹‡asÄ«mÄ• samÅ«hananaá¹ƒ katvÄ• parisuddhÄ• ya
\Ne I 274/ yathÄ• jjhÄ• sayaá¹ƒ gahitappamÄ• á¹‡assa \Be I 369/ sÄ«mamaá¹‡á¸• alassa c
aá¹-á¹-hasu vÄ• disÄ• su nimittupage heá¹-á¹-himaparicchedena dvattiá¹ƒsapalaguá¸·apiá¹‡
ukkaá¹-á¹-haparicchedenahatthippamÄ• á¹‡ato Å«nappamÄ• á¹‡e pÄ• sÄ• á¹‡e á¹-hapetvÄ
kammavÄ• cÄ• pÄ• á¹-hakenavinayadharena ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€
``pÄ• sÄ• á¹‡o, bhanteâ€™â€™ ti vattabbaá¹ƒ. puna vinayadharena ``eso pÄ• sÄ• á¹‡o nim
kittetabbaá¹ƒ. iminÄ• nayena sÄ«mamaá¹‡á¸• alaá¹ƒ padakkhiá¹‡aá¹ƒ karontena ``puratthi
dakkhiá¹‡Ä• yadisÄ• ya, dakkhiá¹‡Ä• ya anudisÄ• ya, pacchimÄ• ya disÄ• ya, pacchimÄ• y
disÄ• ya, uttarÄ• ya anudisÄ• ya kiá¹ƒ nimittaá¹ƒ? pÄ• sÄ• á¹‡o, bhante. eso pÄ• sÄ• á¹‡o
puna ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaá¹ƒ? pÄ• sÄ• á¹‡o, bhante. eso pÄ• sÄ• á¹‡oni
niá¹-á¹-hapetabbaá¹ƒ. vuttaÃ±hi kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) ``
aghaá¹-itanimittÄ• vuccatÄ«â€™â€™ tiÄ• di. evaá¹ƒ nimittakittanena ``khaá¹‡á¸• animittÄ•
animittÄ• â€™â€™ ti vuttehi tÄ«hi vipattidosehi vimuttÄ• hoti.

tato paraá¹ƒ ``bahisÄ«me á¹-hitasammatÄ• â€™â€™ ti (Vin V 486) vuttavipattidosato
vimuccanatthaá¹ƒsÄ«mÄ• sammutikammavÄ• cÄ• pÄ• á¹-hakÄ• le saá¹…ghassa á¹-hitaá¹-
kathaá¹ƒ? yadi nimittÄ• nikittetvÄ• saá¹…gho nimittÄ• naá¹ƒ bahi á¹-hatvÄ• kammavÄ• cÄ
bahisÄ«me á¹-hitasammatÄ• nÄ• ma hoti, sÄ«mÄ• na hoti, tasmÄ• nimittÄ• ni kittetvÄ• sa
antoá¹-hatvÄ• kammavÄ• cÄ• ya sÄ«mÄ• sammannitabbÄ• . vuttaÃ±hetaá¹ƒ kaá¹…khÄ•
``bahisÄ«meá¹-hitasammatÄ• nÄ• ma nimittÄ• ni kittetvÄ• nimittÄ• naá¹ƒ bahi á¹-hitena sa
evaá¹ƒsÄ«mÄ• sammannanaá¹-á¹-hÄ• naniyamena ``bahisÄ«me á¹-hitasammatÄ• â€™â€™
vuttavipattidosatomuttÄ• hoti.

tato \Be I 370/ paraá¹ƒ ``nadiyaá¹ƒ sammatÄ• , samudde sammatÄ• , jÄ• tassare sammatÄ
vuttehi tÄ«hi vipattidosehi ca vimuccanatthaá¹ƒ evaá¹ƒ manasi kÄ• tabbaá¹ƒ --- ``sabbÄ• , b
asÄ«mÄ• , sabbo samuddo asÄ«mo, sabbo jÄ• tassaro asÄ«moâ€™â€™ ti (Vin I 147) bha
nadÄ«samuddajÄ• tassaresu sammatÄ• sÄ«mÄ• na hoti, porÄ• á¹‡asÄ«mavigatÄ• yasud
sÄ«mÄ• hoti, tasmÄ• gÄ• masÄ«mÄ• yameva baddhasÄ«mÄ• sammannitabbÄ• , na nad
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) ``nadiyÄ• samudde jÄ• tassare sa
nadÄ«Ä• dÄ«su sammatÄ• â€™â€™ tiÄ• di. ettÄ• vatÄ• ``ayaá¹ƒsÄ«mÄ• atikhuddikÄ• \N
khaá¹‡á¸• animittÄ• , chÄ• yÄ• nimittÄ• , animittÄ• , bahisÄ«meá¹-hitasammatÄ• , nadiyaá¹

sammatÄ• , jÄ• tassare sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantenasammatÄ• , sÄ
sammatÄ• â€™â€™ ti (Vin V 486) vuttehi ekÄ• dasahidosehi vimuttÄ• hutvÄ• ``abbhÄ• m
rÄ• hÅ«â€™â€™ ti vuttehi paÃ±cahi upakkilesehimuttaá¹ƒ candamaá¹‡á¸• alaá¹ƒ viya, sÅ«
suparisuddhÄ• hoti.

tividhasampatti nÄ• ma nimittasampattiparisasampattikammavÄ• cÄ• sampattiyo. tÄ• su
``pabbatanimittaá¹ƒpÄ• sÄ• á¹‡animittaá¹ƒ vananimittaá¹ƒ rukkhanimittaá¹ƒ magganimittaá¹
nadÄ«nimittaá¹ƒudakanimittaâ€™â€™ nti (Vin I 138) vuttesu aá¹-á¹-hasu nimittesu tassaá¹ƒ
disÄ• yaá¹ƒyathÄ• laddhÄ• ni nimittÄ• ni kittetvÄ• sammannitabbÄ• . vuttaÃ±hi kaá¹…khÄ•
(kaá¹…khÄ• 0-a nidÄ• navaá¹‡á¹‡anÄ•) ``puratthimÄ• ya disÄ• ya kiá¹ƒnimittaá¹ƒ? pÄ• sÄ
pÄ• sÄ• á¹‡onimittantiÄ• dinÄ• nayena kittetvÄ• sammatÄ• â€™â€™ ti. tesu ca aá¹-á¹-has
rukkhanimittÄ• dÄ«naá¹ƒyathÄ• jjhÄ• sayaá¹-á¹-hÄ• nesu dullabhabhÄ• vato vaá¸• á¸• hitvÄ
saá¹…karakaraá¹‡ato ca pÄ• sÄ• á¹‡animittassapana tathÄ• \Be I 371/ saá¹…karakaraá¹‡Ä
yathicchitaá¹-á¹-hÄ• naá¹ƒ Ä• haritvÄ• á¹-hapetuá¹ƒ sukarabhÄ• vatoca sÄ«maá¹ƒ bandha
sÄ«mamaá¹‡á¸• alassa samantÄ• nimittÅ«pagÄ• pÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• . tena vut
mahÄ• vaggaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 138) ``taá¹ƒ bandhantehi samantÄ• nimittÄ
á¹-hapetabbÄ• â€™â€™ ti. vimativinodaniyaÃ±ca (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 138) __ ``
á¹-hapetabbÄ• _ti idaá¹ƒ yathÄ• rucitaá¹-á¹-hÄ• ne rukkhanimittÄ• dÄ«naá¹ƒ dullabhatÄ• yÄ
nimittasampattisaá¹…khÄ• taá¹ƒ paá¹-hamaá¹…gaá¹ƒ sÅ«papannaá¹ƒ hoti.

tato sÄ«mÄ• sammutikaraá¹‡atthaá¹ƒ sabbantimena paricchedena cattÄ• ro bhikkhÅ« sann
gÄ• me baddhasÄ«maá¹ƒ vÄ• nadÄ«samuddajÄ• tassare vÄ• anokkamitvÄ• á¹-hitÄ• bhi
vÄ• katvÄ• chandaá¹ƒ vÄ• Ä• haritvÄ• yÄ• sÄ«mÄ• sammatÄ• , sÄ• parisasampattiyut
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) ``parisasampattiyuttÄ• nÄ• ma sa
catÅ«hi bhikkhÅ«hi sannipatitvÄ• â€™â€™ tiÄ• di. atha taá¹ƒ sÄ«maá¹ƒbandhantÄ• bhikkh
vasante bhikkhÅ« tassa tassa vihÄ• rassa sÄ«mÄ• paricchedaá¹ƒpucchitvÄ• ye baddhasÄ
sÄ«mantarikaá¹ƒ á¹-hapetvÄ• , ye abaddhasÄ«mavihÄ• rÄ• , tesaá¹ƒ sÄ«mÄ• ya upacÄ• ra
disÄ• cÄ• rikabhikkhÅ«naá¹ƒ nissaÃ±cÄ• rasamaye yadi ekasmiá¹ƒyevagÄ• makkhette sÄ«
276/, tasmiá¹ƒ ye bhikkhÅ« baddhasÄ«mavihÄ• rÄ• , tesaá¹ƒ pesetabbaá¹ƒ ``ajja mayaá¹ƒ
tumhe sakasakasÄ«mÄ• paricchedato mÄ• nikkhamathÄ• â€™â€™ ti. ye abaddhasÄ«mav
sannipÄ• tÄ• petabbÄ• , chandÄ• rahÄ• naá¹ƒ chando Ä• haritabbo.

yadi aÃ±Ã±aá¹ƒ gÄ• makkhettampi antokattukÄ• mÄ• , tattha nivÄ• sino bhikkhÅ«
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammannanakÄ• leÄ• gantumpi \Be I 372/ anÄ• gantump
avippavÄ• sasÄ«mÄ• sammannanakÄ• lepana antonimittagatehi bhikkhÅ«hi Ä• gantabbaá¹
Ä• haritabbo. vuttaÃ±hetaá¹ƒsamantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin I) 138) ``taá¹ƒ bandhi
sÄ• mantavihÄ• resu bhikkhÅ«â€™â€™ tiÄ• di. evaá¹ƒ bhikkhÅ«su sannipatitesu chandÄ•
tesu tesu maggesu nadÄ«titthagÄ• madvÄ• rÄ• dÄ«suca Ä• gantukabhikkhÅ«naá¹ƒ sÄ«gha

hatthapÄ• sÄ• nayanatthaÃ±ca bahisÄ«makaraá¹‡atthaÃ±ca Ä• rÄ• mikasÄ• maá¹‡ereá¹-h
saá¹…khasaÃ±Ã±aá¹ƒ vÄ• kÄ• rÄ• petvÄ• nimittakittanÄ• nantaraá¹ƒ vuttÄ• ya ``suá¹‡Ä•
tiÄ• dikÄ• ya (Vin I 139) kammavÄ• cÄ• ya sÄ«mÄ• bandhitabbÄ• . vuttaÃ±hi aá¹-á¹-hakat
``evaá¹ƒ sannipatitesu pana bhikkhÅ«sÅ«â€™â€™ tiÄ• di. ettÄ• vatÄ• parisasampattisaá¹.
sÅ«papannaá¹ƒ hoti.

tato paraá¹ƒ kammavÄ• cÄ• pÄ• á¹-hasamaye ``sÄ«maá¹ƒ, bhikkhave, sammannantena pa
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammannitabbÄ• , pacchÄ• ticÄ«varena avippavÄ• so sa
vacanatopaá¹-hamaá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammannitabbÄ• , pacchÄ• avip
samÄ• nasaá¹ƒvÄ• sakakammavÄ• cÄ• pariyosÄ• neyevanimittÄ• ni bahi katvÄ• nimittÄ• n
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• catunahutÄ• dhikadvilakkhayojanaputhulaá¹ƒmahÄ• path
pathavÄ«sandhÄ• rakaudakaá¹ƒ pariyantaá¹ƒ katvÄ• gatÄ• . tena vuttaá¹ƒsamantapÄ• sÄ•
``kammavÄ• cÄ• pariyosÄ• neyeva ... pe ... gatÄ• hotÄ«â€™â€™ ti.
avippavÄ• sakammavÄ• cÄ• pariyosÄ• neavippavÄ• sasÄ«mÄ• yadi antosÄ«mÄ• ya gÄ• n
muÃ±citvÄ• samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yagatapariccheddeneva gatÄ• . iti ticÄ«varena
gÄ• mÅ«pacÄ• raÃ±ca na avattharati, samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• va avattharati, sam
dhammatÄ• ya \Be I 373/gacchati. avippavÄ• sasÄ«mÄ• pana yattha samÄ• nasaá¹ƒvÄ• s
tena vuttaá¹ƒsamantapÄ• sÄ• dikÄ• yaá¹ƒ ``iti bhikkhÅ«naá¹ƒ avippavÄ• sasÄ«mÄ• ... pe .
tasmÄ• ---

``suá¹‡Ä• tu \Ne I 277/ me, bhante saá¹…gho, yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• . yadi
pattakallaá¹ƒ, saá¹…gho etehi nimittehi sÄ«maá¹ƒ sammanneyya samÄ• nasaá¹ƒvÄ• saá¹ƒ

``suá¹‡Ä• tu me, bhante saá¹…gho, yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• , saá¹…gho eteh
sammannati samÄ• nasaá¹ƒvÄ• saá¹ƒ ekÅ«posathaá¹ƒ. yassÄ• yasmato khamati etehi nim
samÄ• nasaá¹ƒvÄ• sÄ• ya ekÅ«posathÄ• ya, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• se
saá¹…ghena etehi nimittehi samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• , khamati saá¹…ghassa
dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 139).

esÄ• samÄ• nasaá¹ƒvÄ• sakakammavÄ• cÄ• ,

``suá¹‡Ä• tu me, bhante saá¹…gho, yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• na
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ samm
gÄ• mÅ«pacÄ• raÃ±ca, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante saá¹…gho, yÄ• sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• na
taá¹ƒ sÄ«maá¹ƒ ticÄ«varena avippavÄ• saá¹ƒ sammannati á¹-hapetvÄ• gÄ• maÃ±ca gÄ• n

yassÄ• yasmatokhamati etissÄ• sÄ«mÄ• ya ticÄ«varena avippavÄ• sasammuti á¹-hapetvÄ
gÄ• maÃ±cagÄ• mÅ«pacÄ• raÃ±ca, so tuá¹‡hassa. yassa nakkhamati, so bhÄ• seyya. sam
saá¹…ghenaticÄ«varena avippavÄ• sÄ• á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca
tuá¹‡hÄ«. evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 144).

esÄ• avippavÄ• sakammavÄ• cÄ• Ã±attidosaanussÄ• vanÄ• dose anuá¹-á¹-hapetvÄ• suá
kammavÄ• cÄ• sampattisaá¹…khÄ• taá¹ƒ tatiyaá¹…gaá¹ƒ sÅ«papannaá¹ƒ hoti.

evamayaá¹ƒ sÄ«mÄ• anto maá¹‡ivimÄ• naá¹ƒ bahi rajataparikkhittaá¹ƒ vimÄ• nasÄ• mikad
aá¹…gehi sampannaá¹ƒ candamaá¹‡á¸• alaá¹ƒ viya, anto kanakavimÄ• naá¹ƒ bahi
phalikaparikkhittaá¹ƒvimÄ• nasÄ• mikadevaputtoti \Ne I 278/ imehi tÄ«hi aá¹…gehi sampan
sÅ«riyamaá¹‡á¸• alaá¹ƒ viya ca nimittasampattiparisasampattikammavÄ• cÄ• sampattisaá¹.
sampannÄ• hutvÄ• ativiya sobhati virocati, jinasÄ• sanassa ciraá¹-á¹-hitikÄ• raá¹‡abhÅ«tÄ
daá¹-á¹-habbaá¹ƒ. vuttaÃ±hetaá¹ƒ uposathakkhandhakapÄ• á¸·iyaá¹ƒ ``sÄ«maá¹ƒ, bhikkhav
sammannantenapaá¹-hamaá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• sammannitabbÄ• â€™â€

``nimittena nimittaá¹ƒ sambandhitvÄ• â€™â€™ ti ettha pana pubbe vuttanayeneva puratthi
padakkhiá¹‡aá¹ƒ katvÄ• sabbanimittÄ• ni kittetvÄ• uttarÄ• nudisaá¹ƒ patvÄ• tattheva aá¹-
kittitaá¹ƒ puratthimadisÄ• ya nimittaá¹ƒ puna kittetvÄ• sammatÄ• ti attho. evaá¹ƒsammatÄ•
ekÄ• dasahi vipattÄ«hi muttÄ• , tÄ«hi sampattÄ«hi samannÄ• gatÄ• hutvÄ• sabbÄ• kÄ• ra
paÃ±cavassasahassaparimÄ• á¹‡akÄ• laá¹ƒ aparimÄ• á¹‡aá¹ƒ bhikkhÅ«naá¹ƒ
apalokanÄ• dicatubbidhakammakaraá¹‡aá¹-á¹-hÄ• nabhÅ«tÄ• baddhasÄ«mÄ• hotÄ«ti daá

yadi \Be I 375/ pana sakhaá¹‡á¸• asÄ«maá¹ƒ mahÄ• sÄ«maá¹ƒ bandhitukÄ• mÄ• , pubbe v
samÅ«hanitaporÄ• á¹‡asÄ«mÄ• ya kevalÄ• ya pakatigÄ• masÄ«mÄ• ya vÄ• visuá¹ƒgÄ• m
dvÄ«su sÄ«mÄ• supabbajjupasampadÄ• dÄ«naá¹ƒ saá¹…ghakammÄ• naá¹ƒ sukhakaraá¹‡
bandhitabbÄ• , taá¹ƒ pana bandhantehi vattaá¹ƒ jÄ• nitabbaá¹ƒ. sace hi
bodhicetiyabhattasÄ• lÄ• dÄ«nisabbavatthÅ«ni patiá¹-á¹-hÄ• petvÄ• katavihÄ• re bandhant
samosaraá¹‡aá¹-á¹-hÄ• neabandhitvÄ• vihÄ• rapaccante vivittokÄ• se bandhitabbÄ• . akat
bodhicetiyÄ• dÄ«naá¹ƒsabbavatthÅ«naá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• yathÄ• patiá
vihÄ• rapaccante vivittokÄ• sehoti, evaá¹ƒ bandhitabbÄ• . tathÄ• hi vuttaá¹ƒ samantapÄ• s
I) 138) ``imaá¹ƒpana samÄ• nasaá¹ƒvÄ• sakasÄ«maá¹ƒ sammannantehÄ«â€™â€™ tiÄ• di

kittakappamÄ• á¹‡Ä• pana khaá¹‡á¸• asÄ«mÄ• bandhitabbÄ• ti? heá¹-á¹-himapariccheden
bhikkhÅ«gaá¹‡hÄ• ti, vaá¹-á¹-ati, tato oraá¹ƒ na vaá¹-á¹-ati. paraá¹ƒ bhikkhusahassaá¹ƒ gaá
vaá¹-á¹-ati. vuttaÃ±hiaá¹-á¹-hakathÄ• yaá¹ƒ (Vin I 138) ``sÄ• heá¹-á¹-himapariccheden Ä• â
__ekavÄ«sati bhikkhÅ«_tica nisinne sandhÄ• ya vuttaá¹ƒ, idaÃ±ca abbhÄ• nakaraá¹‡akÄ• l
saddhiá¹ƒ vÄ«satigaá¹‡assasaá¹…ghassa nisÄ«danappahonakatthaá¹ƒ vuttaá¹ƒ. vuttaÃ±hi

vi0 á¹-Ä«0 mahÄ• vaggaII 138) ``ekavÄ«sati \Ne I 279/ bhikkhÅ«â€™â€™ tiÄ• di. taá¹ƒ kha
bandhantehi bhikkhÅ«hi sÄ«mamÄ• á¸·akassasamantÄ• nimittÅ«pagÄ• pÄ• sÄ• á¹‡Ä• á¹
antokhaá¹‡á¸• asÄ«mÄ• yameva á¹-hatvÄ• khaá¹‡á¸• asÄ«mÄ• bandhitabbÄ• . ``eso pÄ•
nimittÄ• ni kittetvÄ• kammavÄ• cÄ• ya sÄ«mÄ• bandhitabbÄ• , tassÄ• yeva sÄ«mÄ• ya da
avippavÄ• sakammavÄ• cÄ• kÄ• tabbÄ• . vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 13
bandhantehÄ«â€™â€™ tiÄ• di. evaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ sammannitvÄ• bahisÄ«mant
sÄ«mantarikÄ• pacchimakoá¹-iyÄ• ekaratanappamÄ• á¹‡Ä• \Be I 376/vaá¹-á¹-ati, vidatthip
caturaá¹…gulappamÄ• á¹‡Ä• pi vaá¹-á¹-ati. sace pana vihÄ• ro mahÄ• hoti, dvepi tissopi ta
khaá¹‡á¸• asÄ«mÄ• yo bandhitabbÄ• . vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ ``sÄ«maá¹ƒsamma

evaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ sammannitvÄ• mahÄ• sÄ«mÄ• sammutikÄ• le khaá¹‡á¸• asA
mahÄ• sÄ«mÄ• yaá¹-hatvÄ• samantÄ• anupariyÄ• yantehi sÄ«mantarikapÄ• sÄ• á¹‡Ä• k
avasesanimittÄ• nikittetvÄ• hatthapÄ• saá¹ƒ avijahantehi kammavÄ• cÄ• ya samÄ• nasaá¹
tassadaá¸·hÄ«kammatthaá¹ƒ avippavÄ• sakammavÄ• cÄ• pi kÄ• tabbÄ• . tathÄ• hi vuttaá¹
138) ``evaá¹ƒ khaá¹‡á¸• asÄ«maá¹ƒ sammannitvÄ• â€™â€™ tiÄ• di.

``samantÄ• anupariyÄ• yantehi sÄ«mantarikapÄ• sÄ• á¹‡Ä• kittetabbÄ• â€™â€™ ti vutta
dakkhiá¹‡ato anupariyÄ• yanteneva kittetabbÄ• . tathÄ• hi khaá¹‡á¸• asÄ«mato pacchimÄ•
puratthÄ• bhimukhenaá¹-hatvÄ• ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti tattha s
anukkamenakittetvÄ• tathÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡Ä• bhimukhena á¹-hatvÄ• ``dak
nimittaâ€™â€™ ntianukkamena kittetvÄ• tathÄ• puratthimÄ• ya disÄ• ya pacchimÄ• bhim
``pacchimÄ• yadisÄ• ya kiá¹ƒ nimittaâ€™â€™ nti anukkamena kittetvÄ• tathÄ• dakkhiá¹‡Ä
uttarÄ• bhimukhenaá¹-hatvÄ• ``uttarÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti tattha sabbÄ•
anukkamenakittetvÄ• puna pacchimÄ• ya disÄ• ya puratthÄ• bhimukhena á¹-hatvÄ• purim
vuttanayenevapuna kittetabbaá¹ƒ. evaá¹ƒ bahÅ«nampi khaá¹‡á¸• asÄ«mÄ• naá¹ƒ sÄ«mant
kittetabbÄ• , tato pacchÄ• avasesanimittÄ• nÄ«ti mahÄ• sÄ«mÄ• ya bÄ• hirabandhanesu n
evaá¹ƒsÄ«mantarikapÄ• sÄ• á¹‡Ä• mahÄ• sÄ«mÄ• ya anto nimittÄ• ni honti dvinnaá¹ƒ sÄ«
377/saá¹…karadosÄ• pagamanatthaá¹ƒ sÄ«mantarikapÄ• sÄ• á¹‡Ä• naá¹ƒ á¹-hapetabbattÄ
anupariyÄ• yantenasÄ«mantarikapÄ• sÄ• á¹‡Ä• kittetabbÄ• . tathÄ• hi vuttaá¹ƒ vimativinod
mahÄ• vagga II 138) __ ``sÄ«mantarikapÄ• sÄ• á¹‡Ä• _ti \Ne I 280/ sÄ«mantarikÄ• ya á¹-ha
tepana kittentena padakkhiá¹‡ato anupariyÄ• yanteneva kittetabbÄ• â€™â€™ tiÄ• di.

kiá¹ƒ iminÄ• anukkameneva sÄ«mÄ• sammannitabbÄ• , udÄ• hu aÃ±Ã±enapi anukkamen
khaá¹‡á¸• asÄ«mÄ• ya nimittÄ• ni kittetvÄ• tato sÄ«mantarikÄ• ya nimittÄ• ni kittetvÄ• mah
kittenti, evaá¹ƒ tÄ«su á¹-hÄ• nesu nimittÄ• ni kittetvÄ• yaá¹ƒsÄ«maá¹ƒ icchanti, taá¹ƒ paá¹-
vaá¹-á¹-ati. evaá¹ƒ santepi yathÄ• vuttanayena khaá¹‡á¸• asÄ«matovapaá¹-á¹-hÄ• ya bandh
vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 138) ``sace pana khaá¹‡á¸• asÄ«mÄ• yanimitt
evaá¹ƒ khaá¹‡á¸• asÄ«mamahÄ• sÄ«mabandhanena bhikkhÅ«naá¹ƒ ko guá¹‡oti ce? evaá¹

khaá¹‡á¸• asÄ«mÄ• ya á¹-hitÄ• bhikkhÅ« mahÄ• sÄ«mÄ• yaá¹ƒ kammaá¹ƒ karontÄ• naá¹ƒ
mahÄ• sÄ«mÄ• ya vÄ• á¹-hitÄ• khaá¹‡á¸• asÄ«mÄ• ya kammaá¹ƒ karontÄ• naá¹ƒ, sÄ«ma
na kopenti. gÄ• makkhette á¹-hatvÄ• kammaá¹ƒ karontÄ• naá¹ƒpana sÄ«mantarikÄ• ya á¹-
hi gÄ• makkhettaá¹ƒ bhajati. tathÄ• hivuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``evaá¹ƒ baddhÄ• su
tiÄ• di, evaá¹ƒ baddhasÄ«mavihÄ• resu vasantÄ• bhikkhÅ« ticÄ«varÄ• dhiá¹-á¹-hÄ• nena a
vinÄ• yathÄ• ruci vasituá¹ƒ labhanti. sace pana gÄ• mo atthi, gÄ• magÄ• mÅ«pacÄ• resu r
daá¹-á¹-habbaá¹ƒ.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

sÄ«mÄ• bandhanavinicchayakathÄ• laá¹…kÄ• ro.

25. uposathapavÄ• raá¹‡Ä• vinicchayakathÄ•

<168> evaá¹ƒ \Be I 378/ sÄ«mÄ• vinicchayaá¹ƒ kathetvÄ• idÄ• ni uposathapavÄ• raá¹‡Ä•
``uposathapavÄ• raá¹‡Ä• ti etthaâ€™â€™ _tyÄ• dimÄ• ha. tattha uposathasaddo tÄ• va ---

``uddese \Ne I 281/ pÄ• timokkhassa, paá¹‡á¹‡attiyamuposatho.

upavÄ• se ca aá¹-á¹-haá¹…ge, uposathadine siyÄ• â€™â€™ ti || ---

vacanato pÄ• timokkhuddese paá¹‡á¹‡attiyaá¹ƒ upavÄ• se aá¹-á¹-haá¹…gasÄ«le uposatha
``Ä• yÄ• mÄ• vuso kappina uposathaá¹ƒ gamissÄ• mÄ• â€™â€™ tiÄ• dÄ«su (Sv I 150; Ps
``uposatho nÄ• ma nÄ• garÄ• jÄ• â€™â€™ tiÄ• dÄ«su (DN II 246) paá¹‡á¹‡attiyaá¹ƒ, ``sud
suddhassa uposatho sadÄ• â€™â€™ tiÄ• dÄ«su (MN I 79) upavÄ• se, ``evaá¹ƒ aá¹-á¹-haá
visÄ• khe, uposatho upavutthoâ€™â€™ tiÄ• dÄ«su (AN c 8.43) aá¹-á¹-haá¹…gasÄ«le. ``na
sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhukoÄ• vÄ• soâ€™â€™ tiÄ• dÄ«su (Vin IV 1048) uposath
``pÄ• risuddhiuposatho adhiá¹-á¹-hÄ• nuposathoâ€™â€™ tiÄ• dÄ«supÄ• risuddhiadhiá¹-á¹-
pÄ• timokkhuddese antogadhÄ• ti katvÄ• visuá¹ƒna vuttÄ• . idha pana pÄ• timokkhuddese
tattha pÄ• timokkhuddese upavasanaá¹ƒ__uposatho, _ sÄ«lena upetÄ• hutvÄ• vasananty
upavasanti etthÄ• ti __uposatho, _etasmiá¹ƒ divase sÄ«lena upetÄ• hutvÄ• vasantÄ«tyatt

pavÄ• raá¹‡Ä• -saddo pana ``pavÄ• raá¹‡Ä• paá¹-ikkhepe, kathitÄ• jjhesanÄ• ya cÄ• â€™
abhidhÄ• nappadÄ«pikÄ• yaá¹ƒvacanato paá¹-ikkhepe ajjhesane ca vattati. tattha ``yo pana
pavÄ• ritoanatirittaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• \Be I 379/ khÄ• deyya vÄ
pÄ• cittiyaâ€™â€™ ntiÄ• dÄ«su (Vin IV 238) paá¹-ikkhepe, ``saá¹…gho pavÄ• reyyÄ• â€™
ajjhesane, ``ajjapavÄ• raá¹‡Ä• cÄ• tuddasÄ«â€™â€™ tiÄ• dÄ«su (Sp (to Vin I) 212) pavÄ•
ajjhesanadivasoyevÄ• ti visuá¹ƒ na vutto. idha pana ajjhesane vattati, tasmÄ• pavÄ• rÄ«yat

pakÄ• rena icchÄ«yatetyattho. pa-pubba varadhÄ• tu curÄ• digaá¹‡ikÄ• yaá¹ƒ.

ettha ca kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ uposathakkhandhakÄ• nantaraá¹ƒ vassÅ«panÄ• yikakkha
pavÄ• raá¹‡akkhandhakosaá¹…gÄ«to, tathÄ• pi uposathapavÄ• raá¹‡akammÄ• naá¹ƒ yebh
bhÅ«tattÄ• missetvÄ• kathento suviÃ±Ã±eyyo hoti sallahukagantho cÄ• ti mantvÄ• khandh
atthaá¹ƒ \Ne I 282/ ekenevaparicchedena dasseti Ä• cariyo. tattha cÄ• tuddasiko pannarasi
divasavasenatayo uposathÄ• hontÄ«ti sambandho. catuddasiyaá¹ƒ niyutto __cÄ• tuddasik
sÄ• maggÄ«uposatho_ nÄ• ma saá¹…ghasÄ• maggikadivase kÄ• tabbauposatho. __hema
utÅ«na_nti ettha __hemantautu_ nÄ• ma aparakattikakÄ• á¸·apakkhassa pÄ• á¹-ipadato
paá¹-á¹-hÄ• yaphaggunapuá¹‡á¹‡amapariyosÄ• nÄ• cattÄ• ro mÄ• sÄ• . __gimhautu_ nÄ•
kÄ• á¸·apakkhapÄ• á¹-ipadatopaá¹-á¹-hÄ• ya Ä• sÄ• á¸·hipuá¹‡á¹‡amapariyosÄ• nÄ• cattÄ
nÄ• ma Ä• sÄ• á¸·hassakÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya aparakattikapuá¹‡á¹‡
mÄ• sÄ• . __tatiyasattamapakkhesudve dve katvÄ• cha cÄ• tuddasikÄ• _ti hemantassa utu
pakkhe dve cÄ• tuddasikÄ• , migasiramÄ• sassa kÄ• á¸·apakkhe, mÄ• ghamÄ• sassa kÄ• á
gimhassa utunotatiye cittamÄ• sassa kÄ• á¸·apakkhe sattame jeá¹-á¹-hamÄ• sassa \Be I 38
vassÄ• nassautuno tatiye sÄ• vaá¹‡assa kÄ• á¸·apakkhe ca sattame assayujamÄ• sassa kÄ
__sesÄ• pannarasikÄ• _ti sesÄ• aá¹-á¹-hÄ• rasa pannarasikÄ• .

hoti cettha ---

``kattikassa ca kÄ• á¸·amhÄ• .

yÄ• va phaggunapuá¹‡á¹‡amÄ• .

hemantakÄ• loti viÃ±Ã±eyyo.

aá¹-á¹-ha honti uposathÄ• ||

``phaggunassa ca kÄ• á¸·amhÄ• .

yÄ• va Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• .

gimhakÄ• loti viÃ±Ã±eyyo.

aá¹-á¹-ha honti uposathÄ• ||

``Ä• sÄ• á¸·hassa ca kÄ• á¸·amhÄ• .

yÄ• va kattikapuá¹‡á¹‡amÄ• .

vassakÄ• loti \Ne I 283/ viÃ±Ã±eyyo.

aá¹-á¹-ha honti uposathÄ• ||

``utÅ«naá¹ƒ pana tiá¹‡á¹‡annaá¹ƒ, pakkhe tatiyasattame.

catuddasoti pÄ• timokkhaá¹ƒ, uddisanti nayaÃ±Ã±unoâ€™â€™ ti || (kaá¹…khÄ• 0 abhi0 á¹-

__evaá¹ƒ ekasaá¹ƒvacchare catuvÄ«sati uposathÄ• _ti evaá¹ƒ iminÄ• vuttanayena hemant
tiá¹‡á¹‡aá¹ƒutÅ«naá¹ƒ ekekasmiá¹ƒ utumhi paccekaá¹ƒ aá¹-á¹-haaá¹-á¹-hauposathattÄ• ut
ekasmiá¹ƒsaá¹ƒvacchare catuvÄ«sati uposathÄ• hontÄ«ti attho. __idaá¹ƒ tÄ• va pakaticÄ•
saá¹ƒvacchare chacÄ• tuddasikaaá¹-á¹-hÄ• rasapannarasikauposathakaraá¹‡aá¹ƒ tÄ• va pa
sabhÄ• venacÄ• rittaá¹ƒ kÄ• tabbaá¹ƒ kammaá¹ƒ hoti, na bahutarÄ• vÄ• sikÄ• dinÄ• kÄ• r

__tathÄ• rÅ«papaccaye_ \Be I 381/ __sati aÃ±Ã±asmimpi cÄ• tuddase uposathaá¹ƒ kÄ• tuá
pakkhassa cÄ• tuddase vÄ• pannarase vÄ• pÄ• timokkhaá¹ƒ uddisituâ€™â€™ nti (Vin I 1
Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaâ€™â€™ ntiÄ• divacanato (Vin I 178) ca tath
aÃ±Ã±asmimpi cÄ• tuddase uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti attho. tattha __saki_nti ek
__Ä• vÄ• sikÄ• naá¹ƒ anuvattitabba_nti Ä• vÄ• sikehi ``ajjuposatho cÄ• tuddasoâ€™â€™ ti
anuvattitabbaá¹ƒ, na paá¹-ikkositabbaá¹ƒ. __Ä• di_-saddena ``Ä• vÄ• sikehi Ä• gantukÄ• na
nti vacanaá¹ƒ, ``anujÄ• nÄ• mi, bhikkhave, tehi bhikkhÅ«hi dve tayo uposathe cÄ• tuddasike
mayaá¹ƒ tehi bhikkhÅ«hipaá¹-hamataraá¹ƒ pavÄ• reyyÄ• mÄ• â€™â€™ ti (Vin I 240) vacan
ca paá¹-hamasuttassa ekekassautuno tatiyasattamapakkhassa cÄ• tuddase vÄ• avasesass
pÄ• timokkhaá¹ƒ uddisitabbanti. pakaticÄ• rittavasenapi atthasambhavato ``Ä• gantukehÄ«â
dassitÄ• nÄ«tiveditabbaá¹ƒ. __tathÄ• rÅ«papaccaye satÄ«_ti aÃ±Ã±asmimpi cÄ• tuddase u
anurÅ«peÄ• vÄ• sikÄ• bahutarÄ• hontÄ«ti evamÄ• dike paccaye sati. __aÃ±Ã±asmimpi cÄ
utÅ«naá¹ƒ tatiyasattamapakkhacÄ• tuddasato aÃ±Ã±asmiá¹ƒ cÄ• tuddase.

tatrÄ• yaá¹ƒ \Ne I 284/ pÄ• á¸·i (Vin I 178) ---

``idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ• tuddaso hoti, Ä• gantukÄ• n
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace sa
Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace Ä• gantukÄ• \Be I 382/ bahutarÄ• honti, Ä• vÄ
anuvattitabbaá¹ƒ.

``idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pannaraso hoti, Ä• gantukÄ• na

Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sacesan
Ä• vÄ• sikÄ• naá¹ƒ anuvattitabbaá¹ƒ. sace Ä• gantukÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä•
anuvattitabbaá¹ƒ.

``idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• á¹-ipado hoti, Ä• gantukÄ•
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• vÄ• sikehi Ä• gantukÄ• naá¹ƒ nÄ• kÄ• mÄ• dÄ• tabbÄ•
gantvÄ• uposatho kÄ• tabbo. sace samasamÄ• honti, Ä• vÄ• sikehi Ä• gantukÄ• naá¹ƒ nÄ
Ä• gantukehi nissÄ«maá¹ƒ gantvÄ• uposatho kÄ• tabbo. sace Ä• gantukÄ• bahutarÄ• hon
Ä• gantukÄ• naá¹ƒsÄ• maggÄ« vÄ• dÄ• tabbÄ• , nissÄ«maá¹ƒ vÄ• gantabbaá¹ƒ.

``idha pana, bhikkhave, Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pannaraso hoti, Ä• gantukÄ• na
Ä• vÄ• sikÄ• bahutarÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ sÄ• maggÄ« vÄ• dÄ• tabl
sace samasamÄ• honti, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ sÄ• maggÄ«vÄ• dÄ• tabbÄ• , ni
Ä• gantukÄ• bahutarÄ• honti, Ä• gantukehiÄ• vÄ• sikÄ• naá¹ƒ nÄ• kÄ• mÄ• dÄ• tabbÄ•
gantvÄ• uposathokÄ• tabboâ€™â€™ ti.

tatrÄ• yaá¹ƒ \Be I 383/ aá¹-á¹-hakathÄ• (Sp (to Vin I) 178) ---

__Ä• vÄ• sikÄ• naá¹ƒ_ \Ne I 285/ __bhikkhÅ«naá¹ƒ cÄ• tuddaso hoti, Ä• gantukÄ• naá¹ƒ pa
yesaá¹ƒpannaraso, te tiroraá¹-á¹-hato vÄ• Ä• gatÄ• , atÄ«taá¹ƒ vÄ• uposathaá¹ƒ cÄ• tudda
akaá¹ƒsÅ«tiveditabbÄ• . __Ä• vÄ• sikÄ• naá¹ƒ anuvattitabba_nti Ä• vÄ• sikehi ``ajjuposatho
tipubbakicce kariyamÄ• ne anuvattitabbaá¹ƒ, na paá¹-ikkositabbaá¹ƒ. __nÄ• kÄ• mÄ• dÄ• t
dÄ• tabbÄ• ti.

``anujÄ• nÄ• mi bhikkhaveâ€™â€™ tiÄ• dimhi ayaá¹ƒ pavÄ• raá¹‡akkhandhakÄ• gatÄ• pÄ
bhikkhave, sambahulÄ• sandiá¹-á¹-hÄ• sambhattÄ• bhikkhÅ« aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• s
tesaá¹ƒ sÄ• mantÄ• aÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• da
adhikaraá¹‡akÄ• rakÄ• vassaá¹ƒ upagacchanti ``mayaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ vassaá¹ƒ
pavÄ• raá¹‡aá¹ƒ á¹-hapessÄ• mÄ• â€™â€™ ti. anujÄ• nÄ• mi, bhikkhave, tehi bhikkhÅ«hi d
kÄ• tuá¹ƒ, kathaá¹ƒ mayaá¹ƒ tehi bhikkhÅ«hi paá¹-hamataraá¹ƒ pavÄ• reyyÄ• mÄ• ti.

tatrÄ• yaá¹ƒ aá¹-á¹-hakathÄ• (Sp (to Vin I) 240) --- __dve tayo uposathe cÄ• tuddasike kÄ•
etthacatutthapaÃ±camÄ• dve, tatiyo pana pakatiyÄ• pi cÄ• tuddasikoyevÄ• ti, tasmÄ• tatiy
vÄ• tatiyacatutthapaÃ±camÄ• vÄ• dve tayo cÄ• tuddasikÄ• kÄ• tabbÄ• . atha catutthe kat
cÄ• tuddasiko kÄ• tabbo, evampi dve cÄ• tuddasikÄ• honti. evaá¹ƒ karontÄ• bhaá¹‡á¸• ana
cÄ• tuddase vÄ• ime pannarasÄ«pavÄ• raá¹‡aá¹ƒ pavÄ• ressantÄ«ti.

tattha \Be I 384/ ayaá¹ƒ sÄ• ratthadÄ«panÄ«pÄ• á¹-ho (Sp-á¹- mahÄ• vagga III 240) --- __c

suá¹‡antÄ«_ti catutthe pannarasikuposathe kate amhÄ• kaá¹ƒ pavÄ• raá¹‡aá¹ƒ á¹-hapessa
dve cÄ• tuddasikÄ• hontÄ«_ti tatiyena saddhiá¹ƒ dve cÄ• tuddasikÄ• hontÄ«ti.

tatrÄ• yaá¹ƒ vimativinodanÄ«pÄ• á¹-ho (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 240) --- __dve cÄ• tu
tatiyapakkhe cÄ• tuddasiyÄ• saddhiá¹ƒ dve cÄ• tuddasikÄ• honti. __bhaá¹‡á¸• anakÄ• rak
vÄ• ime pannarasÄ«pavÄ• raá¹‡aá¹ƒ pavÄ• ressantÄ«_ti iminÄ• yathÄ• sakaá¹ƒuposatha
bhikkhÅ«naá¹ƒ cÄ• tuddasÄ«pannarasÄ«vohÄ• ro, na candagatisiddhiyÄ• tithiyÄ• vasenÄ•
``anujÄ• nÄ• mi, bhikkhave, rÄ• jÅ«naá¹ƒ anuvattituâ€™â€™ nti (Vin I 186) vacanato panet
anuvattantehipi attano uposathakkamena cÄ• tuddasiá¹ƒ pannarasiá¹ƒ vÄ• pannarasiá¹ƒ cA
vÄ• karonteheva anuvattitabbaá¹ƒ, na pana soá¸·asamadivasaá¹ƒvÄ• terasamadivasaá¹ƒ
karontehi. teneva pÄ• á¸·iyampi (Vin I 240) ``dve tayo uposathe cÄ• tuddasike kÄ• tuâ€™â€
aÃ±Ã±athÄ• ``dvÄ• dasiyaá¹ƒ, terasiyaá¹ƒvÄ• uposatho kÄ• tabboâ€™â€™ ti vattabbato.
cÄ• tuddase vÄ• pannarase vÄ• â€™â€™ tiÄ• divacanampi (Vin I 136) upavuttakkamenev
gahetabbanti.

na kevalaá¹ƒ uposathadivasÄ• yeva tayo honti, atha kho pavÄ• raá¹‡Ä• divasÄ• pÄ«ti Ä• ha
``purimavassaá¹ƒvutthÄ• naá¹ƒpanÄ• â€™â€™ _tiÄ• di. __mÄ• _iti cando vuccati tassa gat
soettha sabbakalÄ• papÄ• ripÅ«riyÄ• puá¹‡á¹‡oti __puá¹‡á¹‡amÄ• _. pubbakattikÄ• ya pu
__pubbakattikapuá¹‡á¹‡amÄ• , _assayujapuá¹‡á¹‡amÄ• . sÄ• hi pacchimakattikaá¹ƒ nivatt
__tesaá¹ƒyevÄ• _ti \Be I 385/ purimavassaá¹ƒvutthÄ• naá¹ƒyeva. __bhaá¹‡á¸• anakÄ• rake
__paccukkaá¸• á¸• hantÄ«_ti ukkaá¸• á¸• hanti, bhaá¹‡á¸• anakÄ• rake anuvÄ• davasena a
pariccajantÄ• pavÄ• raá¹‡aá¹ƒ kÄ• á¸·apakkhaá¹ƒ juá¹‡hapakkhanti uddhaá¹ƒ kaá¸• á¸• ha
Ä• yasmantoÄ• vÄ• sikÄ• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• ni uposathaá¹ƒ kare
pÄ• timokkhaá¹ƒuddiseyyÄ• ma, Ä• game kÄ• á¸·e pavÄ• reyyÄ• mÄ• â€™â€™ ti, ``suá¹‡a
yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, idÄ• ni uposathaá¹ƒ kareyyÄ• ma, pÄ• timokkhaá¹ƒ
pavÄ• reyyÄ• mÄ• â€™â€™ ti (Vin I 240) ca evaá¹ƒ Ã±attiyÄ• pavÄ• raá¹‡aá¹ƒ uddhaá¹ƒk

__athÄ• _ti anantaratthe nipÄ• to. catuddasannaá¹ƒ pÅ«raá¹‡o __cÄ• tuddaso, _ divaso. ya
kÄ• á¸·e pavÄ• reyyÄ• mÄ• â€™â€™ ti Ã±attiá¹ƒ á¹-hapayiá¹ƒsu. __pacchimakattikapuá¹‡á
vÄ• _tikomudicÄ• tumÄ• sinipuá¹‡á¹‡amadivaso vÄ• . yaá¹ƒ sandhÄ• ya ``Ä• game juá¹‡he
tiÃ±attiá¹ƒ á¹-hapayiá¹ƒsu. tasmiá¹ƒ pana Ä• game juá¹‡he komudiyÄ• cÄ• tumÄ• siniyÄ•
na hi taá¹ƒ atikkamitvÄ• pavÄ• retuá¹ƒ labbhati. vuttaÃ±hetaá¹ƒ ``te ce, bhikkhave,
bhikkhÅ«bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ• vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ•
juá¹‡haá¹ƒ anuvaseyyuá¹ƒ. tehi, bhikkhave, bhikkhÅ«hi sabbeheva Ä• game juá¹‡hekomud
akÄ• mÄ• pavÄ• retabbaâ€™â€™ nti (Vin I 240). tenevÄ• ha __
``pacchimavassaá¹ƒvutthÄ• naÃ±capacchimakattikapuá¹‡á¹‡amÄ• eva vÄ• â€™â€™ _ti. y
pavÄ• reyya, dukkaá¹-Ä• pattiá¹ƒÄ• pajjeyyuá¹ƒ. vuttaÃ±hetaá¹ƒ ``na ca, bhikkhave, apavÄ•

pavÄ• retabbaá¹ƒ aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• â€™â€™ ti (Vin I 233). visuddhipavÄ
__pavÄ• raá¹‡Ä• divasÄ• _. __pi_-saddena na kevalaá¹ƒpavÄ• raá¹‡Ä• divasÄ• va \Be I 38
uposathadivasÄ• pi hontÄ«ti dasseti. __idampÄ«_tipavÄ• raá¹‡attayampi. __tathÄ• rÅ«papa
bahutarÄ• vÄ• sikÄ• dipaccaye. __dvinnaá¹ƒ kattikapuá¹‡á¹‡amÄ• na_ntipubbakattikapacch
dvinnaá¹ƒ assayujakomudipuá¹‡á¹‡amÄ• naá¹ƒ.

idÄ• ni yo so sÄ• maggiuposathadivaso vutto, taÃ±ca tappasaá¹…gena sÄ• maggipavÄ• ra
``yadÄ• panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __osÄ• rite tasmiá¹ƒ bhikkhusmi_nti ukkhitt
taá¹ƒ gahetvÄ• sÄ«maá¹ƒ gantvÄ• Ä• pattiá¹ƒ desÄ• petvÄ• kammavÄ• cÄ• ya kammapa
vuttaá¹ƒ hoti. __tassa vatthussÄ• _ti tassa adhikaraá¹‡assa. tadÄ• á¹-hapetvÄ• cuddasapa
divaso uposathadivaso nÄ• ma hotÄ«ti sambandho. kasmÄ• tiÄ• ha __ ``tÄ• vadeva uposat
uddisitabbaâ€™ nti vacanatoâ€™â€™ _ti. tattha __tÄ• vadevÄ• _ti taá¹ƒ divasameva. __va
kosambakakkhandhake (Vin I 475) vuttattÄ• . yatra pana pattacÄ«varÄ• dÄ«naá¹ƒ atthÄ• ya
vivadantÄ• uposathaá¹ƒvÄ• pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapenti, tattha tasmiá¹ƒ adhikaraá¹‡e
jÄ• tamhÄ• â€™â€™ tiantarÄ• sÄ• maggiuposathaá¹ƒ kÄ• tuá¹ƒ na labhanti, karontehi anu
hoti.

__kattikamÄ• sabbhantare_ti ettha __kattikamÄ• so_ nÄ• ma pubbakattikamÄ• sassa
kÄ• á¸·apakkhapÄ• á¹-ipadatopaá¹-á¹-hÄ• ya yÄ• va aparakattikapuá¹‡á¹‡amÄ• , tÄ• va ek
abbhantare. tatopure vÄ• pana pacchÄ• vÄ• vaá¹-á¹-ati. __ayamevÄ• _ti yo koci divasoye
kosambakakkhandhakesÄ• maggiyÄ• sadisÄ• va sÄ• maggÄ« veditabbÄ• . ye pana kismiÃ
387/pavÄ• raá¹‡aá¹ƒ á¹-hapetvÄ• samaggÄ• honti, tehi pavÄ• raá¹‡Ä• yameva pavÄ• raá¹
kÄ• tabbÄ• , karontehi apavÄ• raá¹‡Ä• ya pavÄ• raá¹‡Ä• katÄ• nÄ• ma hoti, ``na kÄ• tabb
karoti, dukkaá¹-anti dasseti. tattha hi uposathakaraá¹‡e dukkaá¹-aá¹ƒ. vuttaÃ±hetaá¹ƒ ``na,
anuposathe uposatho kÄ• tabbo aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• â€™â€™ ti (Vin I 183)

<169> __saá¹…ghe uposatho_ nÄ• ma ekasÄ«mÄ• yaá¹ƒ sannipatitena catuvaggÄ• disaá¹
pÄ• timokkhuddesoyeva. __gaá¹‡e uposatho_ nÄ• ma ekasÄ«mÄ• yaá¹ƒ sannipatitehidvÄ«
kattabbo uposatho, so ca pÄ• risuddhiuposathoyeva. __puggaleuposatho_ nÄ• ma ekasÄ«m
ekena bhikkhunÄ• kattabbo uposatho, soca adhiá¹-á¹-hÄ• nuposathoyeva. tenÄ• ha __ ``kÄ
uposathÄ• â€™â€™ _ti. kattabbÄ• kÄ• ravasena vuttesu tÄ«su uposathesu __suttuddeso_
duvidho ovÄ• dapÄ• timokkhuddeso ca Ä• á¹‡Ä• pÄ• timokkhuddeso ca. tatra ovÄ• dova pÄ
sarÅ«pena kathanaá¹ƒ __ovÄ• dapÄ• timokkhuddeso_. ``imasmiá¹ƒ vÄ«tikkame ayaá¹ƒnÄ•
Ä• pattivasena Ä• á¹‡Ä• panaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ __Ä• á¹‡Ä• _. sesaá¹ƒ anantarasadis

tattha ovÄ• dapÄ• timokkhuddeso nÄ• ma ---

``khanti paramaá¹ƒ tapo titikkhÄ• .

nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• .

na hi pabbajito parÅ«paghÄ• tÄ«.

na samaá¹‡o hoti paraá¹ƒ viheá¹-hayanto ||

``sabbapÄ• passa \Be I 388/ akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaá¹ƒ ||

``anupavÄ• do anupaghÄ• to, pÄ• timokkhe ca saá¹ƒvaro.

mattaÃ±Ã±utÄ• ca bhattasmiá¹ƒ, pantaÃ±ca sayanÄ• sanaá¹ƒ.

adhicitte ca Ä• yogo, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (DN II 90; Dhp 183-185) --

imÄ• tisso gÄ• thÄ• .

tattha __khanti paramaá¹ƒ tapo_ti adhivÄ• sanakhanti nÄ• ma paramaá¹ƒ tapo. __titikkhÄ• vevacanaá¹ƒ, titikkhÄ• saá¹…khÄ• tÄ• adhivÄ• sanakhanti uttamaá¹ƒ tapoti attho. __nibbÄ vadantÄ«_ti sabbÄ• kÄ• rena pana nibbÄ• naá¹ƒ paramanti vadanti buddhÄ• . __na hi pabb adhivÄ• sanakhantivirahitattÄ• paraá¹ƒ upaghÄ• teti bÄ• dhati vihiá¹ƒsati, so pabbajitonÄ• catutthapÄ• do pana tasseva vevacanaá¹ƒ. ``na hi pabbajitoâ€™â€™ ti etassahi __na sama vevacanaá¹ƒ. ``parÅ«paghÄ• tÄ«â€™â€™ ti etassa __paraá¹ƒ viheá¹-hayanto_ti vevacana __parÅ«paghÄ• tÄ«_ti sÄ«lÅ«paghÄ• tÄ«. sÄ«laÃ±hi uttamaá¹-á¹-hena paranti vuccati. yo c kaÃ±ci sattaá¹ƒ viheá¹-hayanto parÅ«paghÄ• tÄ« hoti attano sÄ«lavinÄ• sako, so pabbajito atha vÄ• yo adhivÄ• sanakhantiyÄ• abhÄ• vÄ• parÅ«paghÄ• tÄ« hoti, paraá¹ƒantamaso â jÄ«vitÄ• voropeti, __so na hi pabbajito_. kiá¹ƒkÄ• raá¹‡Ä• ? malassa apabbajitattÄ• . ``pab malaá¹ƒ, tasmÄ• `pabbajitoâ€™ ti vuccatÄ«â€™â€™ ti (Dhp 388) idaÃ±hi pabbajitalakkhaâ upaghÄ• teti na mÄ• reti, apicadaá¹‡á¸• Ä• dÄ«hi viheá¹-heti, sopi __paraá¹ƒ viheá¹-hayant kiá¹ƒkÄ• raá¹‡Ä• ? vihesÄ• ya asamitattÄ• . ``samitattÄ• hi pÄ• pÄ• naá¹ƒ, samaá¹‡oti pav idaÃ±hi samaá¹‡alakkhaá¹‡aá¹ƒ.

dutiyagÄ• thÄ• ya \Be I 389/ __sabbapÄ• passÄ• _ti sabbÄ• kusalassa. __akaraá¹‡a_nti an __kusalassÄ• _ti catubhÅ«makakusalassa. __upasampadÄ• _ti upasampÄ• danaá¹ƒ paá¹-i __sacittapariyodapana_ntiattano cittassa vodÄ• panaá¹ƒ pabhassarabhÄ• vakaraá¹‡aá¹ƒ sa taá¹ƒ pana arahattena hoti, iti sÄ«lasaá¹ƒvarena sabbapÄ• paá¹ƒ pahÄ• ya lokiyalokuttarÄ•

kusalaá¹ƒ sampÄ• detvÄ• arahattaphalena cittaá¹ƒ pariyodapetabbanti __etaá¹ƒ buddhÄ• n
anusiá¹-á¹-hi.

tatiyagÄ• thÄ• ya __anupavÄ• do_ti vÄ• cÄ• ya kassaci anupavadanaá¹ƒ. __anupaghÄ• to_
upaghÄ• tÄ• karaá¹‡aá¹ƒ. __pÄ• timokkhe_ti yaá¹ƒ taá¹ƒ pÄ• timokkhaá¹ƒ paatimokkhaá¹ƒ
atipamokkhaá¹ƒuttamasÄ«laá¹ƒ. pÄ• ti vÄ• agativisesehi mokkheti duggatibhayehi, yo vÄ•
mokkhetÄ«ti pÄ• timokkhanti vuccati, tasmiá¹ƒ __pÄ• timokkhe ca. saá¹ƒvaro_ti sattannaá¹
avÄ«tikkamalakkhaá¹‡o saá¹ƒvaro. __mattaÃ±Ã±utÄ• _ti paá¹-iggahaá¹‡aparibhogavasena
__pantaÃ±ca sayanÄ• sana_nti janasaá¹…ghaá¹-á¹-anavirahitaá¹ƒ nijjanasambÄ• dhaá¹ƒ v
ettha ca dvÄ«hiyeva paccayehi catupaccayasantoso dÄ«pitoti veditabbo paccayasantosasÄ
lakkhaá¹‡ahÄ• ranayena jotitattÄ• . __adhicitte ca Ä• yogo_ti vipassanÄ• pÄ• dakaá¹ƒaá¹-á
adhicittaá¹ƒ, tatopi maggaphalacittameva adhicittaá¹ƒ, tasmiá¹ƒ yathÄ• vutteadhicitte Ä• yog
attho. __etaá¹ƒ buddhÄ• na sÄ• sana_nti etaá¹ƒ parassa anupavadanaá¹ƒ, anupaghÄ• tana
pÄ• timokkhasaá¹ƒvaro, paá¹-iggahaá¹‡aparibhogesu mattaÃ±Ã±utÄ• \Be I 390/, aá¹-á¹-ha
vivittasenÄ• sanasevanaÃ±ca buddhÄ• naá¹ƒ sÄ• sanaá¹ƒ ovÄ• do anusiá¹-á¹-hÄ«ti. imÄ•
sabbabuddhÄ• naá¹ƒ pÄ• timokkhuddesagÄ• thÄ• hontÄ«ti veditabbÄ• , taá¹ƒ buddhÄ• ev
``suá¹‡Ä• tu me bhante saá¹…ghoâ€™â€™ tiÄ• dinÄ• (Vin I 134) nayena vuttaá¹ƒ __Ä• á¹
taá¹ƒ sÄ• vakÄ• eva uddisanti, na buddhÄ• . idameva ca imasmiá¹ƒ atthe pÄ• timokkhanti a

__anupagato_ nÄ• ma tattheva upasampanno, asatiyÄ• purimikÄ• ya __anupagato_ vÄ• .
__cÄ• tumÄ• siniya_nticatumÄ• siyaá¹ƒ. sÄ• hi catunnaá¹ƒ mÄ• sÄ• naá¹ƒ pÄ• ripÅ«ribhÅ«
``cÄ• tumÄ• sinÄ«â€™â€™ tivuccati, tassaá¹ƒ cÄ• tumÄ• siniyaá¹ƒ, pacchimakattikapuá¹‡á
__kÄ• yasÄ• maggi_ntikÄ• yena samaggabhÄ• vaá¹ƒ, hatthapÄ• sÅ«pagamananti vuttaá¹ƒ

ayaá¹ƒ panettha vinicchayo --- sace purimikÄ• ya paÃ±ca bhikkhÅ« vassaá¹ƒ upagatÄ• pac
purimehi Ã±attiá¹ƒ á¹-hapetvÄ• pavÄ• rite pacchimehi tesaá¹ƒ santike pÄ• risuddhiuposath
uposathagge dve Ã±attiyo á¹-hapetabbÄ• . sace pacchimikÄ• ya upagatÄ• cattÄ• ro tayo dv
atha purimikÄ• ya cattÄ• ro, pacchimikÄ• yapicattÄ• ro tayo dve eko vÄ• , eseva nayo. atha
pacchimikÄ• ya tayodve eko vÄ• , eseva nayo. idaÃ±hettha lakkhaá¹‡aá¹ƒ --- sace purimikÄ
pacchimikÄ• yaupagatÄ• thokatarÄ• ceva honti samasamÄ• ca, saá¹…ghapavÄ• raá¹‡Ä•
saá¹…ghapavÄ• raá¹‡Ä• vasenaÃ±atti á¹-hapetabbÄ• . sace pana \Be I 391/ pacchimikÄ• y
tecattÄ• ro honti, catunnaá¹ƒ saá¹…ghaÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• retuá¹ƒ na vaá¹-á¹-ati.
gaá¹‡apÅ«rako hoti, tasmÄ• gaá¹‡avasena Ã±attiá¹ƒ á¹-hapetvÄ• purimehi pavÄ• retabba
pÄ• risuddhiuposatho kÄ• tabbo. sace purimikÄ• ya dve, pacchimikÄ• yadve vÄ• eko vÄ• ,
purimikÄ• yapi eko, pacchimikÄ• yapieko, ekena ekassa santike pavÄ• retabbaá¹ƒ, ekena p
kÄ• tabbo. sace purimehi vassÅ«pagatehi pacchÄ• vassÅ«pagatÄ• ekenapi adhikatarÄ• h
pÄ• timokkhaá¹ƒuddisitvÄ• pacchÄ• thokatarehi tesaá¹ƒ santike pavÄ• retabbaá¹ƒ.
kattikacÄ• tumÄ• sinipavÄ• raá¹‡Ä• yapana sace paá¹-hamavassÅ«pagatehi mahÄ• pavÄ•

upagatÄ• adhikatarÄ• vÄ• samasamÄ• vÄ• honti, pavÄ• raá¹‡Ä• Ã±attiá¹ƒ á¹-hapetvÄ• p
pacchÄ• itarehi pÄ• risuddhiuposatho kÄ• tabbo. atha mahÄ• pavÄ• raá¹‡Ä• ya \Ne I 291/ p
pacchÄ• vassÅ«pagatÄ• thokÄ• vÄ• eko vÄ• , pÄ• timokkhe uddiá¹-á¹-he pacchÄ• tesaá
tenapavÄ• retabbanti.

__á¹-hapetvÄ• pana pavÄ• raá¹‡Ä• divasaá¹ƒ aÃ±Ã±asmiá¹ƒ kÄ• le_ti aÃ±Ã±asmiá¹ƒ upos
__uddiá¹-á¹-hamattepÄ• timokkhe_ti ``pariyositamatte uddissamÄ• neâ€™â€™ ti apariyosit
avasesassapÄ• timokkhassa sotabbattÄ• pÄ• risuddhiuposathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati
__avuá¹-á¹-hitÄ• yÄ• _tiÄ• dÄ«nipipÄ• timokkhassa niá¹-á¹-hitakÄ• lameva parisÄ• ya vises
vÄ• _ti purimehisamaparimÄ• á¹‡Ä• . __thokatarÄ• vÄ• _ti purimehi thokataraparimÄ• á¹‡Ä
puna pÄ• timokkhaá¹ƒ uddisitabbaá¹ƒ, na pÄ• risuddhiuposatho kÄ• tabboti dasseti.

__ekaá¹ƒsaá¹ƒ_ \Be I 392/ __uttarÄ• saá¹…gaá¹ƒ karitvÄ• _ti ekasmiá¹ƒ aá¹ƒse sÄ• dhukaa
uttarÄ• saá¹…gaá¹ƒkaritvÄ• ti attho. suttanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ (Sn-a II 345) pana _
cÄ«varaá¹ƒkatvÄ• _ti ettha pana puna saá¹‡á¹-hÄ• panena evaá¹ƒ vuttaá¹ƒ. __ekaá¹ƒsa_nt
pÄ• rupitvÄ• á¹-hitassetaá¹ƒ adhivacanaá¹ƒ. yato yathÄ• vÄ• maá¹ƒsaá¹ƒ pÄ• rupitvÄ• á¹-
cÄ«varaá¹ƒ katvÄ• tievamassa attho veditabboâ€™â€™ ti vuttaá¹ƒ. __aÃ±jaliá¹ƒ paggahetv
dasanakhasamodhÄ• nasamujjalaá¹ƒaÃ±jaliá¹ƒ ukkhipitvÄ• . sace pana tattha pÄ• rivÄ• sik
saá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«ditvÄ• tattheva nisinnena attano pÄ• á¸·iyÄ• pÄ• risudd
pÄ• timokkhe pana uddisiyamÄ• nepÄ• á¸·iyÄ• anisÄ«ditvÄ• pÄ• á¸·iá¹ƒ vihÄ• ya hatthapÄ
nisÄ«ditabbaá¹ƒ. pavÄ• raá¹‡Ä• yapieseva nayo.

__sabbaá¹ƒ pubbakaraá¹‡Ä«ya_nti sammajjanÄ• dinavavidhaá¹ƒ pubbakiccaá¹ƒ. iminÄ• ba
vasanaá¹-á¹-hÄ• neyevauposathadivase pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ na hoti, atha kho ekas
kÄ• tabbaá¹ƒyevÄ• tidasseti. yathÄ• ca sabbo saá¹…gho sabhÄ• gÄ• pattiá¹ƒ Ä• pajjitvÄ•
saá¹…gho ... pe ... paá¹-ikarissatÄ«â€™â€™ ti (Vin I 171) Ã±attiá¹ƒ á¹-hapetvÄ• uposathaá
evametthÄ• pitÄ«hi ``suá¹‡antu me, Ä• yasmantÄ• , ime bhikkhÅ« sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ
aÃ±Ã±aá¹ƒbhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá¹ƒ passissanti, tadÄ• tassa santike taá¹ƒ Ä•
paá¹-ikarissantÄ«â€™â€™ tigaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• , dvÄ«hipi ``aÃ±Ã±aá¹ƒ suddhaá¹
paá¹-ikarissÄ• mÄ• â€™â€™ ti vatvÄ• uposathaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-ati. ekenapi ``parisud
paá¹-ikarissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati.

__tadahÅ«_ti \Ne I 292/ tasmiá¹ƒ ahu, tasmiá¹ƒ divaseti attho. __nÄ• nÄ• saá¹ƒvÄ• sakehÄ
laddhinÄ• nÄ• saá¹ƒvÄ• sakehi. __anÄ• vÄ• so_ nÄ• ma navakammasÄ• lÄ• diko yo koci p
saá¹…ghenÄ• _tisaá¹…ghappahonakehi bhikkhÅ«hi vinÄ• . __aÃ±Ã±atra antarÄ• yÄ• _ti pu
dasavidhamantarÄ• yaá¹ƒvinÄ• . sabbantimena pana paricchedena attacatutthe vÄ• antarÄ
vaá¹-á¹-ati. yathÄ• ca Ä• vÄ• sÄ• dayo na gantabbÄ• , evaá¹ƒ sace vihÄ• re uposathaá¹ƒ k
uposathÄ• dhiá¹-á¹-hÄ• natthaá¹ƒsÄ«mÄ• pi nadÄ«pi na gantabbÄ• . sace panettha koci bh

gantuá¹ƒvaá¹-á¹-ati, vissaá¹-á¹-hauposathÄ• pi Ä• vÄ• sÄ• gantuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ gat
labhati. Ä• raÃ±Ã±akenapibhikkhunÄ• uposathadivase gÄ• me piá¹‡á¸• Ä• ya caritvÄ• atta
Ä• gantabbaá¹ƒ. saceaÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ okkamati, tattha uposathaá¹ƒ katvÄ• va Ä• ga
Ä• gantuá¹ƒ navaá¹-á¹-ati, yaá¹ƒ jaÃ±Ã±Ä• ``ajjeva tattha gantuá¹ƒ sakkomÄ«â€™â€™ ti e
gantabbo. tattha bhikkhÅ«hi saddhiá¹ƒ uposathaá¹ƒ karontenapi hi iminÄ• neva uposathant
katobhavissatÄ«ti.

<170> __bahi uposathaá¹ƒ katvÄ• Ä• gatenÄ• _ti nadiyÄ• vÄ• sÄ«mÄ• ya vÄ• yattha kat
Ä• gatena chando dÄ• tabbo, ``kato mayÄ• uposathoâ€™â€™ ti acchituá¹ƒ na labhatÄ«ti a
vÄ• _ti gilÄ• nupaá¹-á¹-hÄ• nÄ• dikiccapasuto vÄ• . __saá¹…gho nappahotÄ«_ti dvinnaá¹ƒ c
hatthapÄ• saá¹ƒ avijahitvÄ• paá¹-ipÄ• á¹-iyÄ• á¹-hÄ• tuá¹ƒ nappahoti.

``adhammena vaggaâ€™â€™ nti ettha ekasÄ«mÄ• ya catÅ«su bhikkhÅ«su vijjamÄ• nesu
tÄ«su dvÄ«su ca pÄ• risuddhiuposathova, idha pana tathÄ• akatattÄ• ``adhammenÄ• â€™
chandapÄ• risuddhi saá¹…ghe eva Ä• gacchati, na gaá¹‡e na puggale, tasmÄ• ``vaggaâ€™
dve saá¹…ghÄ• ekasÄ«mÄ• yaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ chandaá¹ƒ Ä• haritvÄ• ekasmiá¹ƒ
karonti, ettha kathanti? keci pana ``taá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒna gahetabb
vaggakammaá¹ƒ karontÄ• naÃ±hi chandapÄ• risuddhi \Be I 394/aÃ±Ã±attha na gacchati tat
visuá¹ƒ kammakaraá¹‡atthameva sÄ«mÄ• ya anuÃ±Ã±Ä• tattÄ• cÄ• ti gahetabbaá¹ƒ. vihÄ•
vijjamÄ• nepi kenaci paccayena khaá¹‡á¸• asÄ«mÄ• ya tÄ«su, dvÄ«su vÄ• pÄ• risuddhiup
dhammena samaggameva bhinnasÄ«maá¹-á¹-hattÄ• ti daá¹-á¹-habbaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, tadahuposathe pÄ• risuddhiá¹ƒ dentena chandampi dÄ• tuá¹ƒ,
karaá¹‡Ä«yaâ€™â€™ nti \Ne I 293/ (Vin I 165) vuttattÄ• bhagavato Ä• á¹‡aá¹ƒ karontena _
dammÄ«â€™â€™ _tivuttaá¹ƒ. ``chandahÄ• rako ce, bhikkhave, dinne chande tattheva pakk
dÄ• tabbochandoâ€™â€™ tiÄ• divacanato (Vin I 165) puna attano chandadÄ• naparissama
``chandaá¹ƒme harÄ• â€™â€™ _ti vuttaá¹ƒ. ``chandahÄ• rako ce, bhikkhave, dinne chande
saÃ±ciccanÄ• roceti, Ä• haá¹-o hoti chando, chandahÄ• rakassa Ä• patti dukkaá¹-assÄ• â€
taá¹ƒ mocetuá¹ƒ __ ``chandaá¹ƒ me Ä• rocehÄ«â€™â€™ _ti vuttaá¹ƒ. __kÄ• yena vÄ• vÄ•
viÃ±Ã±Ä• petabbo_ti manasÄ• va acintetvÄ• kÄ• yappayogaá¹ƒ karontena yenakenaci aá¹
pana nicchÄ• retuá¹ƒ sakkontena tatheva vÄ• cÄ• ya vÄ• , ubhayathÄ• pisakkontena kÄ• y
jÄ• nÄ• petabboti attho. __ ``ayamatthoâ€™â€™ _tivacanatopana yÄ• ya kÄ• yacipi bhÄ• s
vaá¹-á¹-ati.

pÄ• risuddhidÄ• nepi chandadÄ• ne vuttasadisova vinicchayo, taá¹ƒ pana dentena paá¹-har
Ä• pattidesetabbÄ• . na hi sÄ• pattiko samÄ• no ``pÄ• risuddhiá¹ƒ dammi, pÄ• risuddhiá¹ƒ n
Ä• rocehÄ«â€™â€™ ti vattumarahati. ``santi saá¹…ghassa karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti v
``santi saá¹…ghassa karaá¹‡Ä«yaâ€™â€™ _nti vuttaá¹ƒ. __tesaÃ±ca attano ca chandapÄ•

chando \Be I 395/ ca pÄ• risuddhi ca chandapÄ• risuddhi ca __chandapÄ• risuddhi, _taá¹ƒ
attho daá¹-á¹-habbo. __itarÄ• _ti aÃ±Ã±esaá¹ƒ chandapÄ• risuddhi. __biá¸·Ä• lasaá¹…khali
ettha __biá¸·Ä• lasaá¹…khalikÄ• _ nÄ• ma biá¸·Ä• labandhanaá¹ƒ. tattha hi saá¹…khalikÄ•
dutiyavalayaá¹ƒyeva pÄ• puá¹‡Ä• ti, na tatiyaá¹ƒ, evamayampi chandapÄ• risuddhi dÄ• yak
aÃ±Ã±attha na gacchati, tasmÄ• sÄ• biá¸·Ä• lasaá¹…khalikasadisattÄ• ``biá¸·Ä• lasaá¹…
biá¸·Ä• lasaá¹…khalikÄ• ggahaá¹‡aÃ±cettha yÄ• saá¹ƒ kÄ• saÃ±ci saá¹…khalikÄ• naá¹ƒ
upalakkhaá¹‡amattantidaá¹-á¹-habbaá¹ƒ.

<173> pavÄ• raá¹‡Ä• dÄ• nepi eseva nayo. ayaá¹ƒ pana viseso --- tattha ``chandaá¹ƒ me Ä
pana ``mamatthÄ• ya pavÄ• rehÄ«â€™â€™ ti. tattha chandahÄ• rake saá¹…ghassa hattha
Ä• gatÄ• hoti. idha pana evaá¹ƒ dinnÄ• ya pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡Ä• hÄ• rakena saa
evaá¹ƒ pavÄ• retabbaá¹ƒ ``tisso, bhante, bhikkhu ... pe ... paá¹-ikarissÄ• mÄ«â€™â€™ ti. vi
``evametaá¹ƒ dhÄ• rayÄ• mi, sutÄ• kho panÄ• yasmantehÄ«_ti ettha `evametaá¹ƒ dhÄ• ray
uddiá¹-á¹-haá¹ƒ khoÄ• yasmanto nidÄ• naá¹ƒ, sutÄ• kho panÄ• yasmantehi cattÄ• ro pÄ• r
tiÄ• dinÄ• vattabbaá¹ƒ. mÄ• tikÄ• á¹-á¹-hakathÄ• yaÃ±hi evameva vuttaá¹ƒ. __sutenÄ• _ti s

<174> nidÄ• nuddese aniá¹-á¹-hite pÄ• timokkhaá¹ƒ niddiá¹-á¹-haá¹ƒ nÄ• ma na hotÄ«ti Ä•
``dutiyÄ• dÄ«suuddesesÅ«â€™â€™ _tiÄ• di.

<175> __tÄ«hipi vidhÄ«hÄ«_ti osÄ• raá¹‡akathanasarabhaÃ±Ã±ehi. ettha ca atthaá¹ƒ bhaá
bhaá¹‡Ä• petukÄ• matÄ• ya vÄ• suttassa otÄ• raá¹‡aá¹ƒ __osÄ• raá¹‡aá¹ƒ_ nÄ• ma. tasse
atthappakÄ• sanÄ• __kathanaá¹ƒ_ nÄ• ma. kevalaá¹ƒ pÄ• á¹-hasseva sarena bhaá¹‡anaá¹
nÄ• ma. __sajjhÄ• yaá¹ƒadhiá¹-á¹-hahitvÄ• _ti ``sajjhÄ• yaá¹ƒ karomÄ«â€™â€™ ti cittaá¹ƒ
__osÄ• retvÄ• pana kathentenÄ• _ti sayameva pÄ• á¹-haá¹ƒ vatvÄ• pacchÄ• atthaá¹ƒ kath
saá¹…ghagaá¹‡apuggalesutayo, suttuddesapÄ• risuddhiadhiá¹-á¹-hÄ• navasena tayo,
cÄ• tuddasÄ«pannarasÄ«sÄ• maggivasena tayotinavavidhaá¹ƒ. __catubbidha_nti adhamm
__duvidha_nti bhikkhubhikkhunÄ«naá¹ƒpÄ• timokkhavasena duvidhaá¹ƒ pÄ• timokkhaá¹ƒ.
paÃ±ca, bhikkhunÄ«naá¹ƒcattÄ• roti navavidhaá¹ƒ pÄ• timokkhuddesaá¹ƒ. __katimÄ«_ti ka
itthiliá¹…gaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__utuvasseyevÄ• _ti hemantagimhesuyeva. __viÃ±Ã±Ä• petÄ«_ti ettha manasÄ• cintetvÄ•
kÄ• yavikÄ• rakaraá¹‡amevaviÃ±Ã±Ä• pananti daá¹-á¹-habbaá¹ƒ. pÄ• á¸·iyaá¹ƒ __aÃ±Ã±as
pÄ• risuddhidÄ• yakenapuna aÃ±Ã±assa bhikkhuno santike dÄ• tabbÄ• . ``bhÅ«taá¹ƒ eva s
Ä• rocetÄ«â€™â€™ tivuttattÄ• Å«navÄ«sativassakÄ• le upasampannassa,
antimavatthuajjhÄ• pannasikkhÄ• paccakkhÄ• takÄ• dÄ«naá¹ƒvÄ• yÄ• va bhikkhupaá¹-iÃ±
Ä• haá¹-Ä• pi chandapÄ• risuddhi Ä• gacchati. yadÄ• pana te attano sÄ• maá¹‡erÄ• dibhÄ•
paá¹-á¹-hÄ• ya nÄ• gacchatÄ«ti dassitanti daá¹-á¹-habbaá¹ƒ. pÄ• á¸·iyampi (Vin I 164) hi ``d
pÄ• risuddhiyÄ• saá¹…ghappatto vibbhamati ... pe ... paá¹‡á¸• ako paá¹-ijÄ• nÄ• ti, tiracch

paá¹-ijÄ• nÄ• ti, ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, Ä• haá¹-Ä• hoti pÄ• risuddhÄ«â€™â€
paá¹‡á¸• akÄ• dÄ«naá¹ƒ bhikkhupaá¹-iÃ±Ã±Ä• ya vattamÄ• nakÄ• lesupana chandapÄ• ris
siddhameva. tenÄ• ha __ ``esa nayo sabbatthÄ• â€™â€™ _ti. ummattakakhittacittavedanÄ
pakatattÄ• antarÄ• magge ummattakÄ• dibhÄ• ve paá¹-iÃ±Ã±Ä• tepi tesaá¹ƒ saá¹…ghappa
chandÄ• diÄ• gacchatÄ«ti dasseti.

__bhikkhÅ«naá¹ƒ_ \Be I 397/ \Ne I 295/ __hatthapÄ• sa_nti iminÄ• gaá¹‡apuggalesu chand
anÄ• gamanaá¹ƒdasseti. ``saá¹…ghappattoâ€™â€™ ti hi pÄ• á¸·iyaá¹ƒ (Vin I 165) vuttaá¹ƒ
paá¹-hamaá¹ƒkÄ• tabbaá¹ƒ __pubbakaraá¹‡aá¹ƒ_ saá¹…ghasannipÄ• te kÄ• tabbaá¹ƒ __p
pÄ• á¸·iyaá¹ƒ ``noce adhiá¹-á¹-haheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti ettha asaÃ±cicc
yathÄ• cettha, evaá¹ƒ uparipi, yattha pana acittakÄ• patti atthi, tattha vakkhÄ• ma. __paÃ±
iminÄ• na sÄ• pattikena uposatho kÄ• tabboti visuá¹ƒ paá¹-ikkhepÄ• bhÄ• vepi
yathÄ• vuttasuttasÄ• matthiyatopaÃ±Ã±attamevÄ• ti dasseti. iminÄ• eva nayena ``aá¹-á¹-hA
anavakÄ• so, yaá¹ƒtathÄ• gato aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒ kareyya, pÄ• timo
tiÄ• disuttanayatova (AN c 8.20; Ud 45; Vin II 386) alajjÄ«hi saddhiá¹ƒ uposathakaraá¹‡amp
paá¹-ikkhittamevaalajjÄ«niggahatthattÄ• sabbasikkhÄ• padÄ• nanti daá¹-á¹-habbaá¹ƒ.
__pÄ• risuddhidÄ• napaÃ±Ã±Ä• panenÄ• _tiiminÄ• sÄ• pattikena pÄ• risuddhipi na dÄ• ta

<176> __ubhopi dukkaá¹-a_nti ettha sabhÄ• gÄ• pattibhÄ• vaá¹ƒ ajÄ• nitvÄ• kevalaá¹ƒ Ä•
paá¹-iggaá¹‡hantassa ca acittakameva dukkaá¹-aá¹ƒ hotÄ«ti vadanti. yathÄ• saá¹…gho sa
Ã±attiá¹ƒ á¹-hapetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ labhati, evaá¹ƒ tayopi ``suá¹‡antu me, Ä• yas
sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ Ä• pannÄ• â€™â€™ tiÄ• dinÄ• vuttanayÄ• nusÄ• renevagaá¹‡a
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rocetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. ekenapana sÄ• pattik
paá¹-ikÄ• tumeva vaá¹-á¹-ati, asampÄ• puá¹‡antena ``bhikkhÅ« labhitvÄ• paá¹-ikarissÄ• mA
kÄ• tabbo, paá¹-ikaritvÄ• ca puna uposatho kÄ• tabbo \Be I 398/. __kenaci karaá¹‡Ä«yena
sÄ«mÄ• paricchedato bahibhÅ«taá¹ƒ gÄ• maá¹ƒvÄ• araÃ±Ã±aá¹ƒ vÄ• gantvÄ• ti attho. et
á¹-hapanakÄ• le samaggÄ• eva te Ã±attiá¹ƒá¹-hapesunti siddhaá¹ƒ. teneva pÄ• á¸·iyaá¹ƒ (V
``uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haâ€™â€™ nti sabbapannarasakesupivuttaá¹ƒ.

__sace pana vuá¸• á¸• hataro hotÄ«_ti pavÄ• raá¹‡adÄ• yako bhikkhu vuá¸• á¸• hataro hoti
tassatthÄ• yapavÄ• ritaá¹ƒ hotÄ«_ti ettha evaá¹ƒ tena appavÄ• ritepi tassa saá¹…ghappatta
pavÄ• raá¹‡Ä• kammaá¹ƒsamaggakammameva hotÄ«ti daá¹-á¹-habbaá¹ƒ. __tena ca bhikkh
bhikkhunÄ• . __bahÅ«pi samÄ• navassikÄ• ekato pavÄ• retuá¹ƒ labhantÄ«_ti ekasmiá¹ƒ sa
laddhupasampadatÄ• yasamÄ• nupasampadavassÄ• sabbe ekato pavÄ• retuá¹ƒ labhantÄ

ettha \Ne I 296/ pana paá¹‡á¸• itehi cintetabbaá¹ƒ vicÄ• retabbaá¹ƒ kÄ• raá¹‡aá¹ƒ atthi, kiá¹
idÄ• nipÄ• timokkhuddesakÄ• le ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccati ||

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccati ||

``uposatho yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• .

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti.

pattakallanti vuccatÄ«â€™â€™ ti || (Sp (to Vin I) 168) ---

imÄ• gÄ• thÄ• yo dhammajjhesakena pÄ• á¹-haá¹ƒyeva bhaá¹‡Ä• petvÄ• pÄ• timokkhudd
pubbakaraá¹‡apubbakiccÄ• ni sammÄ• niá¹-á¹-hÄ• petvÄ• ``desitÄ• pattikassa samaggas
bhikkhusaá¹…ghassa anumatiyÄ• pÄ• timokkhaá¹ƒ uddisituá¹ƒ Ä• rÄ• dhanaá¹ƒ karomÄ• â
pÄ• á¹-hameva ajjhesakena bhaá¹‡Ä• petvÄ• atthaá¹ƒ avatvÄ• va ``sÄ• dhÅ«â€™â€™ ti v
pavÄ• raá¹‡Ä• yapi eseva nayo. ``pavÄ• raá¹‡Ä• ya etÄ• nÄ«â€™â€™ ti ca ``pavÄ• raá¹‡a
padÄ• niyeva visiá¹-á¹-hÄ• ni.

kiá¹ƒ imÄ• ni dhammajjhesakassa vacanÄ• ni, udÄ• hu pÄ• timokkhuddesakassÄ• ti? kiÃ±c
yadidhammajjhesakassa vacanÄ• ni, evaá¹ƒ sati gÄ• thÄ• ttayaá¹ƒ vatvÄ• tÄ• saá¹ƒ atthan
pubbakaraá¹‡Ä• ni ca etÄ• ni pubbakiccÄ• ni ca saá¹…ghena katÄ• ni, idaÃ±ca saá¹…ghas
pattakallaá¹ƒsamÄ• nÄ«taá¹ƒ, tasmÄ• ``uddisatu, bhante, pÄ• timokkhaâ€™â€™ nti teneva
athapÄ• timokkhuddesakassa vacanÄ• ni, evaÃ±ca sati ``saá¹…gho, bhante, theraá¹ƒ pÄ• t
uddisatu, bhante, thero pÄ• timokkhaâ€™â€™ nti dhammajjhesakena yÄ• vatatiyaá¹ƒ ajjho
pe ... vuccatÄ«â€™â€™ ti gÄ• thaá¹ƒ vatvÄ• iti ``aá¹-á¹-hakathÄ• cariyehi vuttÄ• nietÄ• ni
katÄ• nÄ«â€™â€™ ti pucchitvÄ• dhammajjhesakena ``Ä• ma, bhanteâ€™â€™ ti vutte ``ch
pe ... vuccatÄ«â€™â€™ ti gÄ• thaá¹ƒ vatvÄ• iti ``aá¹-á¹-hakathÄ• cariyehi vuttÄ• nietÄ• ni
katÄ• nÄ«â€™â€™ ti pucchitvÄ• ``Ä• ma, bhanteâ€™â€™ ti vutte ``uposatho ... pe ... vucc
vatvÄ• iti ``aá¹-á¹-hakathÄ• cariyehi vuttaá¹ƒ idaá¹ƒ pattakallaá¹ƒ samÄ• nÄ«taâ€™â€™ nt
bhanteâ€™â€™ ti vutte ``pubbakaraá¹‡apubbakiccÄ• ni sammÄ• niá¹-á¹-hÄ• petvÄ• pattak
bhikkhusaá¹…ghassa anumatiyÄ• pÄ• timokkhaá¹ƒ uddisituá¹ƒ Ä• rÄ• dhanaá¹ƒmayaá¹ƒ k
pÄ• timokkhuddesakena vattabbaá¹ƒ siyÄ• , evaá¹ƒ sati ajjhesakaajjhesitabbÄ• naá¹ƒvacan
jÄ• nitabbaá¹ƒ bhaveyyÄ• ti.

ettha \Be I 400/ ca gÄ• thÄ• ttayassa aá¹-á¹-hakathÄ• cariyehi vuttabhÄ• vo aá¹-á¹-hakathÄ
pacchimavÄ• kyaá¹ƒ pana neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• yaá¹ƒ, na á¹-Ä«kÄ• dÄ«s
khuddasikkhÄ• pakaraá¹‡epi ---

``pubbakicce ca karaá¹‡e.

pattakalle samÄ• nite.

suttaá¹ƒ uddisati saá¹…gho.

paÃ±cadhÄ• so vibhÄ• vitoâ€™â€™ ti ca ||

``pubbakicce ca karaá¹‡e.

pattakalle samÄ• nite.

Ã±attiá¹ƒ vatvÄ• na saá¹…ghena.

kattabbevaá¹ƒ pavÄ• raá¹‡Ä• â€™â€™ ti ca || ---

vuttaá¹ƒ, na vuttaá¹ƒ tathÄ• . mÅ«lasikkhÄ• pakaraá¹‡eyeva tathÄ• vuttaá¹ƒ, tasmÄ• Ä• ca
attanomatibhaveyya.

tattha ``pubbakaraá¹‡apubbakiccÄ• ni sammÄ• niá¹-á¹-hÄ• petvÄ• â€™â€™ ti iminÄ• puri
atthamevakathetvÄ• tatiyagÄ• thÄ• ya attho na kathito. ``desitÄ• pattikassÄ• â€™â€™ ti im
Ä• pattiyÄ• desitabhÄ• voyeva kathito, na sabbaá¹ƒ pattakallaá¹ƒ. Ä• pattiyÄ• desitabhÄ• v
sabhÄ• gÄ• pattiyÄ• desitabhÄ• voyeva \Ne I 298/ pattakallasmiá¹ƒ antogadho, na itaro. vut
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (kaá¹…khÄ• 0-a nidÄ• navaá¹‡á¹‡anÄ•) ``etÄ• su hi sabhÄ• gÄ
visabhÄ• gÄ• pattÄ«suvijjamÄ• nÄ• supi pattakallaá¹ƒ hotiyevÄ• â€™â€™ ti. ``pubbakaraá¹
sammÄ• niá¹-á¹-hÄ• petvÄ• desitÄ• pattikassa samaggassa bhikkhusaá¹…ghassa anumati
uddisituá¹ƒÄ• rÄ• dhanaá¹ƒ karomÄ• â€™â€™ ti ettakeyeva vutte avasesÄ• ni tÄ«á¹‡i patta
seyyathidaá¹ƒ --- uposatho, yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• , vajjanÄ«yÄ• ca pugg
(Sp (to Vin I) 168). tesu asantesupi uposatho \Be I 401/ kÄ• tabboti Ä• pajjati, na pana kÄ• t
``na, bhikkhave, anuposathe uposatho kÄ• tabbo, yokareyya, Ä• patti dukkaá¹-assÄ• â€™â
``anujÄ• nÄ• mi, bhikkhave, catunnaá¹ƒpÄ• timokkhaá¹ƒ uddisituâ€™â€™ nti (Vin I 168) ca
sagahaá¹-á¹-hÄ• ya parisÄ• ya pÄ• timokkhaá¹ƒuddisitabbaâ€™â€™ ntiÄ• di (Vin I 154) ca
saá¹…ghe sannipatite sacepubbeva sammato dhammajjhesako atthi, iccetaá¹ƒ kusalaá¹ƒ. n

paá¹-ibalaá¹ƒbhikkhuá¹ƒ saá¹…ghena sammannÄ• petvÄ• tena dhammajjhesakena pÄ• tim
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• a
evamassavacanÄ«yo --- saá¹…gho, bhante, theraá¹ƒ pÄ• timokkhuddesaá¹ƒ ajjhesati, uddis
dutiyampi, bhante, saá¹…gho ... pe ... tatiyampi, bhante, saá¹…gho ... pe ... uddisatu therop
tikkhattuá¹ƒ yÄ• cÄ• petvÄ• tato pÄ• timokkhuddesakena ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

uposathassa etÄ• ni, pubbakaraá¹‡anti vuccatÄ«ti || (Sp (to Vin I) 168; Kkh nidÄ• navaá¹‡á¹

aá¹-á¹-hakathÄ• cariyehi vuttÄ• ni cattÄ• ri pubbakaraá¹‡Ä• ni, kiá¹ƒ tÄ• ni katÄ• nÄ«â€™â
pucchitedhammajjhesakena ``Ä• ma, bhanteâ€™â€™ ti vutte puna pÄ• timokkhuddesakena

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

uposathassa etÄ• ni, pubbakiccanti vuccatÄ«ti || (Sp (to Vin I) 168; Kkh nidÄ• navaá¹‡á¹‡an

aá¹-á¹-hakathÄ• cariyehi \Ne I 299/ vuttÄ• ni paÃ±ca pubbakiccÄ• ni, kiá¹ƒ tÄ• ni katÄ• nÄ«
pucchitedhammajjhesakena ``Ä• ma bhanteâ€™â€™ ti vutte puna pÄ• timokkhuddesakena

``uposatho \Be I 402/ yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• .

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti.

pattakallanti vuccatÄ«ti || (Sp (to Vin I) 168; kaá¹…khÄ• -a nidÄ• navaá¹‡á¹‡anÄ•) ---

aá¹-á¹-hakathÄ• cariyehi vuttÄ• ni cattÄ• ri pattakallaá¹…gÄ• ni, kiá¹ƒ tÄ• ni samÄ• nÄ«tÄ•
pucchitedhammajjhesakena ``Ä• ma, bhanteâ€™â€™ ti vutte puna pÄ• timokkhuddesako
``pubbakaraá¹‡apubbakiccÄ• nisammÄ• niá¹-á¹-hÄ• petvÄ• pattakallaá¹…ge samÄ• nÄ«te
pÄ• timokkhaá¹ƒ uddisissÄ• mÄ• â€™â€™ tivatvÄ• ``sÄ• dhu sÄ• dhÅ«â€™â€™ ti bhikkh
``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™ tiÄ• dinÄ• pÄ• timokkhuddesako pÄ• timokkh
khanti.

ettha ca ``dhammajjhesakena ... pe ... evamassa vacanÄ«yoâ€™â€™ ti vuttaá¹ƒ, so dhamm
vacanÄ«yabhÄ• vokathaá¹ƒ veditabboti? ``na, bhikkhave, saá¹…ghamajjhe anajjhiá¹-á¹-hen
uddisitabbaá¹ƒ, yo uddiseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 154) vacanatoti. ``sa

sammannÄ• petvÄ• â€™â€™ tivuttaá¹ƒ, taá¹ƒ kathanti? ``ajjhesanÄ• cettha saá¹…ghena s
vÄ• saá¹…ghattherÄ• yattÄ• vÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• . ``saá¹…gho
pÄ• timokkhuddesaá¹ƒ ajjhesati, uddisatu, bhante, thero pÄ• timokkhaâ€™â€™ nti ayaá¹ƒ a
labbhatÄ«ti? pÄ• á¸·ito. pÄ• á¸·iyaÃ±hi (Vin I 155) ``te theraá¹ƒ ajjhesanti, uddisatu, bhante,
pÄ• timokkhaâ€™â€™ ntiÄ• gato.

sace pana dhammajjhesako vuá¸• á¸• hataro, pÄ• timokkhuddesako navako, ``saá¹…gho, Ä
Ä• yasmantaá¹ƒpÄ• timokkhuddesaá¹ƒ ajjhesati, uddisatu Ä• yasmÄ• pÄ• timokkhaâ€™â€
kutolabbhati? pÄ• á¸·itoyeva. pÄ• á¸·iyaÃ±hi \Be I 403/ (Vin I 155) ``eteneva upÄ• yenayÄ•
ajjhesanti uddisatu Ä• yasmÄ• pÄ• timokkhaâ€™â€™ nti Ä• gato. tato ``pÄ• timokkhuddes
... pe ... pucchite dhammajjhesakena `Ä• ma, bhanteâ€™ ti vutteâ€™â€™ ti idaá¹ƒ kutolabb
aá¹-á¹-hakathÄ• to ca. nidÄ• napÄ• á¸·iyampi hi ``kiá¹ƒ saá¹…ghassa pubbakiccaâ€™â€™
aá¹-á¹-hakathÄ• yampi (Kkh nidÄ• navaá¹‡á¹‡anÄ•) __ ``kiá¹ƒ saá¹…ghassa pubbakicca_n
kareyyÄ• ti ... pe ... evaá¹ƒ dvÄ«hi nÄ• mehi navavidhaá¹ƒ pubbakiccaá¹ƒ dassitaá¹ƒ, kiá¹ƒ
pucchatÄ«â€™â€™ ti Ä• gatanti.

nanu cetaá¹ƒ antonidÄ• neyeva Ä• gataá¹ƒ, atha kasmÄ• pÄ• timokkhuddesakena pubbab
tathÄ• pi tadanulomato jÄ• nitabbato vattabbaá¹ƒ. aá¹-á¹-hakathÄ• yaÃ±hi imÄ• gÄ• thÄ• y
sammajjanÄ• dÄ«naá¹ƒpubbakaraá¹‡Ä• dibhÄ• vaÃ±Ä• pakabhÄ• veneva vuttÄ• , na pÄ• t
bhaá¹‡itabbabhÄ• vena. athaca pana idÄ• ni bhaá¹‡anti, evaá¹ƒ sante kimatthaá¹ƒ bhaá¹‡a
antonidÄ• ne ``kiá¹ƒ saá¹…ghassapubbakiccaâ€™â€™ nti vuttapucchÄ• nulomena pubbak
niá¹-á¹-habhÄ• vapucchanatthaá¹ƒ bhaá¹‡antÄ«tijÄ• nitabbaá¹ƒ. vuttaÃ±hi ``evaá¹ƒ vuttaá¹ƒ
pubbakaraá¹‡aá¹ƒ katvÄ• va uposatho kÄ• tabboâ€™â€™ ti (vi0 saá¹…ga0-a 177), tasmÄ•
pÄ• á¸·iaá¹-á¹-hakathÄ• nulomato iminÄ• anukkamena kate satidhammajjhesako paÃ±Ã±Ä
paÃ±Ã±Ä• yati, pÄ• timokkhuddesako paÃ±Ã±Ä• yati, tassa pubbakaraá¹‡Ä• dÄ«naá¹ƒ niá¹
paÃ±Ã±Ä• yati, dhammajjhesakassa vissajjanaá¹ƒ paÃ±Ã±Ä• yati, tÄ• ni niá¹-á¹-hÄ• petvÄ•
pÄ• timokkhaá¹ƒ uddisituá¹ƒ paá¹-iÃ±Ã±Ä• paÃ±Ã±Ä• yati, evaá¹ƒ imesaá¹ƒ gÄ• thÄ• vÄ•
paÃ±Ã±Ä• yatÄ«ti katvÄ• paá¹‡á¸• itehi vinayaÃ±Ã±Å«hicirapaá¹-icchanno ayaá¹ƒ kathÄ• n
pavÄ• raá¹‡Ä• yapi eseva nayo.

pÄ• á¸·iyaá¹-á¹-hakathÄ• dÄ«naÃ±hi \Be I 404/, anurÅ«paá¹ƒ imaá¹ƒ nayaá¹ƒ.

punappunaá¹ƒ cintayantu, paá¹‡á¸• itÄ• vinayaÃ±Ã±uno ||

punappunaá¹ƒ cintayitvÄ• , yuttaá¹ƒ ce dhÄ• rayantu taá¹ƒ.

no ce yuttaá¹ƒ chaá¸• á¸• ayantu, sammÄ• sambuddhasÄ• vakÄ• ti ||

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

uposathapavÄ• raá¹‡Ä• vinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

paÃ±cavÄ«satimo paricchedo.

26. vassÅ«panÄ• yikavinicchayakathÄ•

<179> evaá¹ƒ \Ne I 301/ uposathapavÄ• raá¹‡Ä• vinicchayaá¹ƒ kathetvÄ• idÄ• ni vassÅ«pa
kathetuá¹ƒ__ ``vassÅ«panÄ• yikÄ• ti etthaâ€™â€™ _tyÄ• dimÄ• ha. tattha vasanaá¹ƒ __va
vasanakiriyÄ• bhÄ• vatthe á¹‡ya-paccayavasena. upanayanaá¹ƒ __upanayo_. ko so? upag
__vassÅ«panayo, _ so etissÄ• paÃ±Ã±attiyÄ• atthi, tasmiá¹ƒ vÄ• vijjatÄ«ti __vassÅ«panÄ
vassÅ«panÄ• yikapaÃ±Ã±atti. atha vÄ• upanayati etÄ• yÄ• ti __upanÄ• yikÄ• _ majjhedÄ«
upanÄ• yikÄ• __vassÅ«panÄ• yikÄ• , _ sÄ• eva pure bhavÄ• __purimÄ• _bhavatthe ima-
__purimikÄ• _ sakatthe ka-paccayavasena, tasmiá¹ƒ pareitthiliá¹…ge a-kÄ• rassa i-kÄ• rÄ•
__pacchimÄ• , _ sÄ• va __pacchimikÄ• _.

__assatiyÄ• pana vassaá¹ƒ na upetÄ«_ti ``imasmiá¹ƒ vihÄ• re imaá¹ƒ temÄ• saá¹ƒ vassaá
tivacÄ«bhedaá¹ƒ katvÄ• na upeti. ``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabba
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 204) vacÄ«bhedaá¹ƒ katvÄ• vassÅ«pagamanaá¹ƒ
Ä• layakaraá¹‡avasena upagamanaá¹ƒ \Be I 405/ sandhÄ• yÄ• ti vadanti. pÄ• á¸·iyaá¹ƒ par
aá¹-á¹-hakathÄ• yaÃ±ca dutiyapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ (Vin III-a I 84) ``vassaá
nÄ• lakapaá¹-ipadaá¹ƒ paá¹-ipannenapi paÃ±cannaá¹ƒ chadanÄ• naá¹ƒ aÃ±Ã±atarenachan
senÄ• sane upagantabbaá¹ƒ, tasmÄ• vassakÄ• le sace senÄ• sanaá¹ƒ labhati, iccetaá¹ƒku
hatthakammaá¹ƒ pariyesitvÄ• pi kÄ• tabbaá¹ƒ. hatthakammaá¹ƒ alabhantenasÄ• mampi kÄ
asenÄ• sanikena vassaá¹ƒ upagantabbaâ€™â€™ nti (Vin I 204) daá¸·haá¹ƒ katvÄ• vuttattÄ
nÄ• vÄ• diá¹ƒ vinÄ• aÃ±Ã±attha Ä• layamattena upagantuá¹ƒ navaá¹-á¹-atÄ«ti amhÄ• kaá¹
nÄ• vÄ• satthavajesuyeva hi ``anujÄ• nÄ• mi, bhikkhave, nÄ• vÄ• yavassaá¹ƒ upagantuâ€™
sati, asati vÄ• senÄ• sane vassÅ«pagamanassavisuá¹ƒ anuÃ±Ã±Ä• tattÄ• ``na, bhikkhave
upagantabbaâ€™â€™ nti (Vin I 204) ayaá¹ƒ paá¹-ikkhepo. __tattha na labhatÄ«_ti asati sen
nÄ• vÄ• dÄ«suupagamanaá¹ƒ vuttaá¹ƒ. catÅ«su hi senÄ• sanesu vihÄ• rasenÄ• sanaá¹ƒ id
itarattayaá¹ƒ.

__á¹-aá¹…kitamaÃ±cÄ• dibhedÄ• kuá¹-Ä«_ti ettha __á¹-aá¹…kitamaÃ±co_ nÄ• ma dÄ«ghe
vijjhitvÄ• aá¹-aniyo \Ne I 302/ pavesetvÄ• kato maÃ±co, tassa idaá¹ƒ upari, idaá¹ƒ heá¹-á¹-
parivattetvÄ• atthatopi tÄ• disova hoti, taá¹ƒ susÄ• ne devaá¹-á¹-hÄ• ne ca á¹-hapenti, catu
pÄ• sÄ• á¹‡Ä• naá¹ƒ uparipÄ• sÄ• á¹‡aá¹ƒ attharitvÄ• kataá¹ƒ gehampi ``á¹-aá¹…kitamaÃ±

__ ``idha vassaá¹ƒ upemÄ«â€™â€™ ti tikkhattuá¹ƒ vattabba_nti satthassa avihÄ• rattÄ• ``i
ti avatvÄ• ``idha vassaá¹ƒ upemÄ«â€™â€™ ti ettakameva vattabbaá¹ƒ. __satthe pana vas
vaá¹-á¹-atÄ«_ti kuá¹-ikÄ• dÄ«naá¹ƒ abhÄ• vena ``idha vassaá¹ƒ upemÄ«â€™â€™ ti vacÄ«
vaá¹-á¹-ati, Ä• layakaraá¹‡amatteneva vaá¹-á¹-atÄ«ti adhippÄ• yo. __vippakiratÄ«_tivisuá¹ƒ
__tÄ«su_ \Be I 406/ __á¹-hÄ• nesu natthi vassacchede Ä• pattÄ«_titehi saddhiá¹ƒ gacchant
tehi viyujjitvÄ• gamane pana Ä• pattiyeva, pavÄ• retuÃ±ca na labhati.

__pavisanadvÄ• raá¹ƒ yojetvÄ• _ti sakavÄ• á¹-abaddhameva yojetvÄ• . __purimikÄ• ya ... p
iminÄ• Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amÄ• ya anantare pÄ• á¹-ipadadivase purimavassaá¹ƒ upag
mÄ• sesu sabbapacchimamÄ• saá¹ƒ á¹-hapetvÄ• purimaá¹ƒ temÄ• saá¹ƒ vasitabbaá¹ƒ. sÄ
pÄ• á¹-ipadadivase pacchimavassaá¹ƒ upagantvÄ• sabbapaá¹-hamamÄ• saá¹ƒ á¹-hapetvÄ
vasitabbaá¹ƒ. evaá¹ƒ avasitvÄ• purimikÄ• ya vassaá¹ƒ upagatena bhikkhunÄ• mahÄ• pavÄ
anuá¹-á¹-hÄ• petvÄ• pacchimikÄ• ya upagatena cÄ• tumÄ• sinipavÄ• raá¹‡Ä• yaanto aruá
antarÄ• cÄ• rikaá¹ƒ pakkameyya, upacÄ• rasÄ«mÄ• tikkameyevatassa bhikkhuno dukkaá¹
imamatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ __ ``nabhikkhave ... pe ... vacanatoâ€™â€™ _ti v
vassaá¹ƒ upagantvÄ• sati karaá¹‡Ä«yepakkamantassa sabbathÄ• pi Ä• pattiyeva siyÄ• ti c
``vassaá¹ƒ upagantvÄ• panÄ• â€™â€™ _tiÄ• di. evaá¹ƒ sante tadaheva sattÄ• hakaraá¹‡Ä
anÄ• patti siyÄ• , na dvÄ«hatÄ«haá¹ƒ vasitvÄ• pakkamantassÄ• ti Ä• ha __ ``ko pana vÄ• c

<180> idÄ• ni sattÄ• hakaraá¹‡Ä«yalakkhaá¹‡aá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``anujÄ• nÄ•
_tiÄ• dimÄ• ha. tattha ``anujÄ• nÄ• mi, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena pa
appahite, bhikkhussa bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eriyÄ•
ti (Vin I 187) ekaá¹ƒ, ``anujÄ• nÄ• mi, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena \Ne
appahitepigantuá¹ƒ, pageva pahite, bhikkhussa bhikkhuniyÄ• \Be I 407/ sikkhamÄ• nÄ• ya
sÄ• maá¹‡erassasÄ• maá¹‡eriyÄ• mÄ• tuyÄ• ca pitussa cÄ• â€™â€™ ti (Vin I 198) ekaá¹
vÄ• aÃ±Ã±o vÄ• Ã±Ä• tako gilÄ• no hotÄ«â€™â€™ ti ekaá¹ƒ, ``ekasmiá¹ƒ vihÄ• re bhikkh
bhikkhubhattikoâ€™â€™ ti ekaá¹ƒ, ``sace bhikkhussa ... pe ... anabhirati vÄ• kukkuccaá¹ƒ v
vÄ• uppannaá¹ƒ hotÄ«â€™â€™ ti ekaá¹ƒ, ``koci bhikkhu garudhammaá¹ƒajjhÄ• panno hot
ekaá¹ƒ, ``bhikkhuniyÄ• pi mÄ• nattÄ• rahÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``sÄ• maá¹‡ero upasam
sikkhamÄ• nÄ• vÄ• ... pe ... sÄ• maá¹‡erÄ« vÄ• â€™â€™ tiekaá¹ƒ, ``bhikkhussa bhikkhun
kattukÄ• mo tajjanÄ«yaá¹ƒ vÄ• â€™â€™ ti ekaá¹ƒ, ``sacepi kataá¹ƒyeva hoti kammaâ€™â€
bhikkhave, saá¹…ghakaraá¹‡Ä«yenagantuâ€™â€™ nti (Vin I 199) ekanti ekÄ• dasa á¹-hÄ•
paá¹-hamatatiyacatutthavasenatÄ«su á¹-hÄ• nesu pahite eva gantabbaá¹ƒ, no appahite. ses
appahitepi gantabbaá¹ƒ, pageva pahite. vuttaÃ±hi vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ
``gantabba_ntisaá¹…ghakaraá¹‡Ä«yena appahitepi gantabbaâ€™â€™ nti. ettha ca anupÄ•
Ã±Ä• tukÄ• mehipahite tesaá¹ƒ pasÄ• davaá¸• á¸• hisampattehipi sattÄ• hakaraá¹‡Ä«yena
gahetabbaá¹ƒ. __bhikkhubhattiko_tibhikkhunissitako. so pana yasmÄ• bhikkhÅ«hi saddhiá¹
vuttaá¹ƒ __ ``bhikkhÅ«hisaddhiá¹ƒ vasantoâ€™â€™ _ti.

<181> __apicetthÄ• _ti apica etthÄ• ti chedo, ettha etasmiá¹ƒ sattÄ• hakaraá¹‡Ä«yavinicch
Ä«diso pÄ• á¸·imuttakanayo vassÅ«panÄ• yikakkhandhakapÄ• á¸·ito mutto nayo veditabbo
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin I) 199) pana ``pÄ• á¸·imuttakaratticchedavinicchay
\Be I 408/ hi vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 199) __ ``ratticchedavinicc
sattÄ• hakaraá¹‡Ä«yena gantvÄ• bahiddhÄ• aruá¹‡uá¹-á¹-hÄ• panasaá¹…khÄ• tassa ratti
sÄ• ratthadÄ«paniyampi (Sp-á¹- mahÄ• vagga III 199) ``sattÄ• hakaraá¹‡Ä«yenagantvÄ• b
aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ ratticchedoâ€™â€™ ti. __animantitena gantuá¹ƒ na vaá¹-á¹-atÄ«
sattÄ• hakiccaá¹ƒ adhiá¹-á¹-hahitvÄ• gacchantassapi vassacchedo ceva dukkaá¹-aÃ±caho
yathÄ• vuttaÃ±hi ratticchedakÄ• raá¹‡aá¹ƒ vinÄ• tirovihÄ• re vasitvÄ• Ä• gamissÄ• mÄ«ti g
vadanti. __gantuá¹ƒ vaá¹-á¹-atÄ«_ti antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hiteneva sattÄ• hakara
sallakkhetvÄ• iminÄ• nimittena gantvÄ• ``sattÄ• habbhantare \Ne I 304/ Ä• gacchissÄ• m
katvÄ• gantuá¹ƒ vaá¹-á¹-ati. purimakkhaá¹‡e Ä• bhogaá¹ƒ katvÄ• gamanakkhaá¹‡evisaritv
``sakaraá¹‡Ä«yo pakkamatÄ«â€™â€™ ti (Vin I 207) vuttattÄ• sabbathÄ• Ä• bhogaá¹ƒ akat
vadanti. yo pana sattÄ• hakaraá¹‡Ä«yanimittÄ• bhÄ• vepi ``sattÄ• habbhantare Ä• gamissÄ
katvÄ• gantvÄ• sattÄ• habbhantare Ä• gacchati, tassa Ä• pattiyeva, vassacchedo natthi sa
sannivattattÄ• ti vadanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

__bhaá¹‡á¸• aka_nti cÄ«varabhaá¹‡á¸• aá¹ƒ. __pahiá¹‡antÄ«_ti cÄ«varadhovanÄ• dikamm
__sampÄ• puá¹‡ituá¹ƒna sakkoti, vaá¹-á¹-atÄ«_ti ettha ``ajjeva Ä• gamissÄ• mÄ«â€™â€™
gantvÄ• punaÄ• gacchantassa antarÄ• magge sace aruá¹‡uggamanaá¹ƒ hoti, vassacched
ratticchedadukkaá¹-aÃ±canatthÄ«ti vadanti, tadaheva Ä• gamane saussÄ• hattÄ• vassacc
hotÄ«tiadhippÄ• yo. __Ä• cariyaá¹ƒ passissÄ• mÄ«ti pana gantuá¹ƒ labhatÄ«_ti ``agilÄ• na
upajjhÄ• yaá¹ƒ vÄ• passissÄ• mÄ«â€™â€™ ti sattÄ• hakaraá¹‡Ä«yena gantuá¹ƒ labhati, n
dhammÄ• cariyaÃ±ca, pageva \Be I 409/ upasampadÄ• cariyaupajjhÄ• ye. __sace naá¹ƒ Ä
gacchÄ• â€™â€™ tivadati, vaá¹-á¹-atÄ«_ti evaá¹ƒ sattÄ• hakaraá¹‡Ä«yena Ä• gatÄ• naá¹ƒ
Ä• gacchantaá¹ƒsace Ä• cariyo, upajjhÄ• yo vÄ• ``ajja mÄ• gacchÄ• â€™â€™ ti vadati, va
sattÄ• hÄ• tikkamepianÄ• pattÄ«ti adhippÄ• yo. vassacchedo pana hotiyevÄ• ti daá¹-á¹-hab
vÄ«tinÄ• mitattÄ• .

__sace dÅ«raá¹ƒ gato sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabbo_ti iminÄ• vassacche
satisattÄ• hakaraá¹‡Ä«yena gantumpi vaá¹-á¹-atÄ«ti dÄ«peti. ettha cha divasÄ• ni bahiddhÄ
divase purÄ• ruá¹‡Ä• eva antoupacÄ• rasÄ«mÄ• yaá¹ƒ pavisitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• p
adhiá¹-á¹-hÄ• ya gantabbanti adhippÄ• yo. keci pana ``sattame divase Ä• gantvÄ• aruá¹‡a
tadaheva divasabhÄ• gepi gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹
``aruá¹‡ouá¹-á¹-hÄ• petabboâ€™â€™ ti vuttattÄ• . sattame divase tattha aruá¹‡uá¹-á¹-hÄ• p
pÄ• á¸·iyaá¹ƒ (Vin I 199) ``sattÄ• haá¹ƒ sannivatto kÄ• tabboâ€™â€™ ti vuttaá¹ƒ. aruá¹‡aá¹
anuá¹-á¹-hÄ• petvÄ• gacchanto ca anto appavisitvÄ• bahiddhÄ• va sattÄ• haá¹ƒ vÄ«tinÄ• n

bhavissati aruá¹‡assa bahi eva uá¹-á¹-hÄ• pitattÄ• . itarathÄ• ``aruá¹‡o uá¹-á¹-hÄ• petabbo
vacanaá¹ƒniratthakaá¹ƒ siyÄ• . ``sattÄ• havÄ• rena antovihÄ• re \Ne I 305/ pavisitvÄ• aruá
anuá¹-á¹-hÄ• petvÄ• gantabbaâ€™â€™ ntivattabbato aÃ±Ã±esu ca á¹-hÄ• nesu aruá¹‡uá
vakkhati hi cÄ«varakkhandhake (Sp (to Vin I) 364) ``ekasmiá¹ƒ vihÄ• re vasanto itarasmiá¹ƒ
aruá¹‡ameva uá¹-á¹-hÄ• petÄ«â€™â€™ ti.

athÄ• pi \Be I 410/ yaá¹ƒ te vadeyyuá¹ƒ ``sattame divase yadÄ• kadÄ• ci paviá¹-á¹-hena
taá¹ƒdivasanissitoatÄ«tÄ• ruá¹‡o uá¹-á¹-hÄ• pito nÄ• ma hotÄ«ti imamatthaá¹ƒ sandhÄ• ya
vuttaâ€™â€™ nti, taá¹ƒ saddagatiyÄ• pina sameti. na hi uá¹-á¹-hite aruá¹‡e pacchÄ• paviá
uá¹-á¹-hÄ• pako bhavitumarahati. yadi bhaveyya, ``vassaá¹ƒ upagantvÄ• pana aruá¹‡aá¹ƒ
tadaheva sattÄ• hakaraá¹‡Ä«yenapakkamantassÄ• â€™â€™ pÄ«ti (Sp (to Vin I) 207) ettha
anuá¹-á¹-hÄ• petvÄ• â€™â€™ ti vacanaá¹ƒ virujjheyya. tenapi taá¹ƒdivasanissitassa aruá¹‡
Ä• raÃ±Ã±akassapi bhikkhuno sÄ• yanhasamayeaá¹…gayuttaá¹ƒ araÃ±Ã±aá¹ƒ gantvÄ• ta
uá¹-á¹-hÄ• pito dhutaá¹…gaÃ±ca visodhitaá¹ƒ siyÄ• , na cetaá¹ƒ yuttaá¹ƒ aruá¹‡uggamanak
aruá¹‡uá¹-á¹-hÄ• panassa vuttattÄ• . vuttaÃ±hi ``kÄ• lassevapana nikkhamitvÄ• aá¹…gayu
uá¹-á¹-hÄ• petabbaá¹ƒ. sace aruá¹‡uá¹-á¹-hÄ• navelÄ• yaá¹ƒ tesaá¹ƒÄ• bÄ• dho vaá¸• á¸•
kÄ• tabbaá¹ƒ, na dhutaá¹…gavisuddhikena bhavitabbaâ€™â€™ nti (Vism I 31). tathÄ• pÄ•
aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• vattaá¹ƒ nikkhipantÄ• naá¹ƒratticchedo vutto. ``uggate aru
nikkhipitabbaâ€™â€™ nti (Sp (to Vin II) 97) hi vuttaá¹ƒ. sahaseyyasikkhÄ• padepi anupasan
nivutthabhÄ• vaparimocanatthaá¹ƒ ``purÄ• ruá¹‡Ä• nikkhamitvÄ• â€™â€™ tiÄ• di (Vin IV 5
cÄ«varavippavÄ• sÄ• dÄ«su ca sabbattha rattipariyosÄ• ne Ä• gÄ• miaruá¹‡avasenevaaru
na atÄ«tÄ• ruá¹‡avasena, tasmÄ• vuttanayenevettha aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ veditabbaá
vassacchedattÄ• .

yaá¹ƒ pana vassaá¹ƒ upagatassa tadaheva aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• sakaraá¹‡Ä«y
taá¹ƒvassaá¹ƒ upagatakÄ• lato paá¹-á¹-hÄ• ya yadÄ• kadÄ• ci nimitte sati gamanassa anu
napana sattÄ• havÄ• rena gatassa aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• tadahevagamanaá¹ƒ \
uá¹-á¹-hÄ• petabboâ€™â€™ tivuttattÄ• . yathÄ• vÄ• ``sattÄ• hÄ• nÄ• gatÄ• ya pavÄ• raá
Ä• gaccheyyavÄ• so, bhikkhave, bhikkhu taá¹ƒ Ä• vÄ• saá¹ƒ na vÄ• Ä• gaccheyyÄ• â€™â
pacchimasattÄ• he anÄ• gamane anuÃ±Ã±Ä• tepi aÃ±Ã±asattÄ• hesu taá¹ƒ na vaá¹-á¹-ati.
paá¹-hamasattÄ• hearuá¹‡aá¹ƒ \Ne I 306/ anuá¹-á¹-hÄ• petvÄ• gamane anuÃ±Ã±Ä• tepi ta
Ä• gatassa aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• gamanaá¹ƒ na vaá¹-á¹-ati evÄ• ti niá¹-á¹-hamet

__sace pavÄ• ritakÄ• le vassÄ• vÄ• sikaá¹ƒ dentÄ«_tiÄ• dinÄ• vassÄ• vÄ• sikacÄ«varamp
vassaá¹ƒvutthavihÄ• rapaá¹-ibaddhanti viÃ±Ã±Ä• yati. __ ``yadi sattÄ• havÄ• renaaruá¹‡aá
gahetabbaâ€™â€™ _nti pana vuttattÄ• sattÄ• hakaraá¹‡Ä«yena gantvÄ• sattÄ• habbhant
kathinÄ• nisaá¹ƒsacÄ«varaá¹ƒ pana saá¹…ghaá¹ƒ anÄ• pucchÄ• te na labhanti. vakkhatihi
gatÄ• pi bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ labhantÅ«ti vÄ• evarÅ«paá¹ƒ adhammikavattaá¹ƒ na

saá¹…ga0-a 182). __idha Ä• haá¹-a_nti vihÄ• rato bahi Ä• gataá¹-á¹-hÄ• ne Ä• nÄ«taá¹ƒ.

__vÄ• á¸·ehi ubbÄ• á¸·hÄ• honti, gaá¹‡hantipi paripÄ• tentipÄ«_ti ettha __gaá¹‡hantÄ«_ti g
__paripÄ• tentÄ«_ti palÄ• penti, anubandhantÄ«ti attho. imesu ``gÄ• á¸·ehiubbÄ• á¸·hÄ• ho
saá¹…ghabhedapariyantesu vatthÅ«su kevalaá¹ƒ anÄ• patti hoti, pavÄ• retuá¹ƒ pana na lab
__sace panÄ• _tiÄ• dÄ«su yasmÄ• nÄ• nÄ• sÄ«mÄ• yaá¹ƒ dvÄ«suÄ• vÄ• sesu vassaá¹ƒ u
vasissÄ• mÄ«â€™â€™ ti upacÄ• rato nikkhantamatte paá¹-hamosenÄ• sanaggÄ• ho paá¹-
pÄ• á¸·iyaá¹ƒ (Vin I 207) ``tassa, bhikkhave, bhikkhunopurimikÄ• ca na paÃ±Ã±Ä• yatÄ«â€
senÄ• sanaggÄ• haá¹ƒ sandhÄ• ya vuttaá¹ƒ. dutiyasenÄ• sanaggÄ• hepana purimikÄ• paÁ
vasanto \Be I 412/ purimavassaá¹ƒvutthoeva hoti. tato vÄ• pana dutiyadivasÄ• dÄ«su ``paá
vasissÄ• mÄ«â€™â€™ ti upacÄ• rÄ• tikkamepurimikÄ• pi na paÃ±Ã±Ä• yatÄ«ti daá¹-á¹-hal

paá¹-issavassa visaá¹ƒvÄ• danapaccayÄ• hontampi dukkaá¹-aá¹ƒ satiyeva paá¹-issave hot
paá¹-issavassa visaá¹ƒvÄ• de dukkaá¹-aâ€™â€™ _nti. tenevÄ• ha __ ``taÃ±ca kho ... pe ...
visaá¹ƒvÄ• danapaccayÄ• â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ (Vin I 207) ``so sattÄ• hÄ• nÄ• gatÄ•
sakaraá¹‡Ä«yo pakkamatÄ«â€™â€™ tivuttattÄ• pavÄ• raá¹‡Ä• divasepi sattÄ• hakaraá¹‡Ä
vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. imasmiá¹ƒá¹-hÄ• ne ``navamito paá¹-á¹-hÄ• ya gantuá¹ƒ v
aá¹-á¹-hakathÄ• vacanaá¹ƒ kacci uposathadivasato upanidhÄ• yanavamÄ« icchitabbÄ• , ud
Ä• saá¹…kanti. tatrevaá¹ƒ vinicchitabbaá¹ƒ --- purimabhaddapadamÄ• sakÄ• á¸·apakkhaup
icchitabbÄ• , na lokiyatithivasena. bhaddapadamÄ• sassa hi kÄ• á¸·apakkhauposathadivasa
tadanantarapÄ• á¹-ipadadivasato \Ne I 307/ paá¹-á¹-hÄ• ya gaá¹‡iyamÄ• ne sati yo divaso n
paá¹-á¹-hÄ• yÄ• ti vuttaá¹ƒ hoti. tithipekkhÄ• yapana itthiliá¹…gavohÄ• ro, tato navamito paá
anÄ• gatasattÄ• he pavÄ• raá¹‡Ä• hoti.

sattÄ• haá¹ƒ anÄ• gatÄ• ya assÄ• ti __sattÄ• hÄ• nÄ• gatÄ• _. kÄ• sÄ• ? pavÄ• raá¹‡Ä• .
assayujamÄ• sassasukkapakkhanavamiyaá¹ƒ sattÄ• hakaraá¹‡Ä«yaá¹ƒ adhiá¹-á¹-hÄ• ya ga
sattÄ• hamattÄ• vasiá¹-á¹-hattÄ• sattamaaruá¹‡e uggatamatte vutthavasso hoti, dasamiyaá
ekÄ• dasamiyaá¹ƒ paÃ±cÄ• hamattaá¹ƒ, dvÄ• dasiyaá¹ƒ caturÄ• hamattaá¹ƒ, terasiyaá¹ƒ tÄ
dvÄ«hamattaá¹ƒ, pannarasiyaá¹ƒ ekÄ• hamattaá¹ƒavasiá¹-á¹-haá¹ƒ hoti, tasmÄ• pavÄ• raá
pariyosÄ• nabhÅ«taaruá¹‡asmiá¹ƒ uggate vutthavassohoti, tasmÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ
\Be I 413/ bhagavÄ• dhammassÄ• mÄ« ``so sattÄ• hÄ• nÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya sa
vÄ• so, bhikkhave, bhikkhu taá¹ƒ Ä• vÄ• saá¹ƒ na vÄ• Ä• gaccheyya, tassa, bhikkhave, bh
paÃ±Ã±Ä• yati, paá¹-issave ca anÄ• pattÄ«â€™â€™ ti (Vin I 207) Ä• ha. __sattÄ• hÄ• nÄ•
cÄ• tumÄ• siniyÄ• _tietthÄ• pi eseva nayo. tattha __komudiyÄ• cÄ• tumÄ• siniyÄ• _ti pacc
sÄ• hi kumudÄ• naá¹ƒ atthitÄ• ya __komudÄ«, _ catunnaá¹ƒ vassikamÄ• sÄ• naá¹ƒ pariyo
vuccati. tadÄ• hi kumudÄ• ni supupphitÄ• ni honti, tasmÄ• kumudÄ• ettha pupphantÄ«ti ko
kumudavatÄ«ti vuttaá¹ƒ hoti.

<182> antovassavattakathÄ• yaá¹ƒ __nibaddhavattaá¹ƒ á¹-hapetvÄ• _ti sajjhÄ• yamanasikÄ
nirantarakaraá¹‡Ä«yesukattabbaá¹ƒ katikavattaá¹ƒ katvÄ• . __kasÄ• vaparibhaá¹‡á¸• a_nti
bhÅ«miparikammaá¹ƒ. __vatta_nti katikavattaá¹ƒ.

__evarÅ«paá¹ƒ adhammikavattaá¹ƒ na kÄ• tabba_nti nÄ• nÄ• verajjakÄ• hi bhikkhÅ« sann
appathÄ• mÄ• evarÅ«paá¹ƒ vattaá¹ƒ anupÄ• letuá¹ƒ na sakkonti, tasmÄ• idha
Ä• gataÃ±cacatutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin III) II 227) Ä• gataá¹ƒ Ä• vÄ
vÄ• sÄ«maá¹ƒvÄ• yaá¹ƒ kiÃ±ci á¹-hÄ• naá¹ƒ paricchinditvÄ• ``yo imamhÄ• Ä• vÄ• sÄ• p
taá¹ƒ `arahÄ• â€™ ti jÄ• nissÄ• mÄ• â€™â€™ ti katÄ• ya katikÄ• ya yo ``maá¹ƒ `arahÄ• â€
á¹-hÄ• nÄ• paá¹-hamaá¹ƒ pakkamati, pÄ• rÄ• jiko hoti. yo pana Ä• cariyupajjhÄ• yÄ• naá¹ƒ
vÄ• \Ne I 308/ kenacideva karaá¹‡Ä«yena bhikkhÄ• cÄ• ravattaá¹ƒ vÄ• uddesaparipucchÄ
vÄ• tÄ• disena karaá¹‡Ä«yena taá¹ƒ á¹-hÄ• naá¹ƒ atikkamitvÄ• gacchati, anÄ• patti. sacep
pacchÄ• icchÄ• cÄ• ro uppajjati \Be I 414/ ``na dÄ• nÄ• haá¹ƒ tattha gamissÄ• mi, evaá¹ƒ
sambhÄ• vessantÄ«â€™â€™ ti, anÄ• pattiyeva.

yopi kenacideva karaá¹‡Ä«yena taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• sajjhÄ• yamanasikÄ• rÄ• divas
corÄ• dÄ«hi vÄ• anubaddho meghaá¹ƒ vÄ• uá¹-á¹-hitaá¹ƒ disvÄ• anovassakaá¹ƒ pavisitu
atikkamati, anÄ• patti, yÄ• nena vÄ• iddhiyÄ• vÄ• gacchantopi pÄ• rÄ• jikaá¹ƒnÄ• pajjati,
tampi yehi saha katikÄ• katÄ• , tehi saddhiá¹ƒ apubbaá¹ƒacarimaá¹ƒ gacchanto nÄ• pajjati
sabbepi aÃ±Ã±amaÃ±Ã±aá¹ƒ rakkhanti. sacepimaá¹‡á¸• aparukkhamÅ«lÄ• dÄ«su kiÃ±ci á
ettha nisÄ«dati vÄ• caá¹…kamativÄ• , taá¹ƒ `arahÄ• â€™ ti jÄ• nissÄ• maâ€™â€™, pupph
imÄ• ni gahetvÄ• pÅ«jaá¹ƒ karissati, taá¹ƒ `arahÄ• â€™ ti jÄ• nissÄ• mÄ• â€™â€™ tiÄ• di
tatrÄ• pi icchÄ• cÄ• ravasena tathÄ• karontassa pÄ• rÄ• jikameva. sacepi upÄ• sakena an
hoti, cÄ«varÄ• dÄ«ni vÄ• á¹-hapitÄ• ni honti ``ye arahanto, te imasmiá¹ƒvihÄ• re vasantu, c
gaá¹‡hantÅ«â€™â€™ ti, tatrÄ• pi icchÄ• cÄ• ravasena vasantassa vÄ• tÄ• ni vÄ• gaá¹‡ha
pana adhammikakatikavattaá¹ƒ, tasmÄ• na kÄ• tabbaá¹ƒ, aÃ±Ã±aá¹ƒ vÄ• evarÅ«paá¹ƒ ``i
sabbeva Ä• raÃ±Ã±akÄ• hontu piá¹‡á¸• apÄ• tikadhutaá¹…gÄ• diavasesadhutaá¹…gadhar
khÄ«á¹‡Ä• savÄ• hontÅ«â€™â€™ ti evamÄ• di. nÄ• nÄ• verajjakÄ• hi bhikkhÅ« sannipata
appathÄ• mÄ• evarÅ«paá¹ƒ vattaá¹ƒ anupÄ• letuá¹ƒ na sakkonti, tasmÄ• evarÅ«pampivat
``imaá¹ƒ temÄ• saá¹ƒ sabbeheva na uddisitabbaá¹ƒ, na paripucchitabbaá¹ƒ, napabbÄ• jetal
gaá¹‡hitabbaá¹ƒ, bahisÄ«maá¹-á¹-hassapi saá¹…ghalÄ• bho dÄ• tabboâ€™â€™ ti evamÄ•

__tividhampÄ«_ti \Be I 415/ pariyattipaá¹-ipattipaá¹-ivedhavasena tividhampi. __sodhetvÄ• p
bhabbe Ä• cÄ• rakulaputte upaparikkhitvÄ• pabbÄ• jetha. __bhasse mattaá¹ƒ jÄ• nitvÄ• _ti
Ã±atvÄ• . __dasakathÄ• vatthu_ nÄ• ma appicchÄ• kathÄ• santuá¹-á¹-hikathÄ• pavivekak
vÄ«riyÄ• rambhakathÄ• sÄ«lakathÄ• samÄ• dhikathÄ• paÃ±Ã±Ä• kathÄ• vimuttikathÄ• v

viggahasaá¹ƒvattanikaá¹ƒ \Ne I 309/ vacanaá¹ƒ __viggÄ• hikaá¹ƒ. caturÄ• rakkhaá¹ƒ ahÄ• p

buddhÄ• nussatimettÄ• asubhaá¹ƒ maraá¹‡Ä• nussatÄ«ti imaá¹ƒ caturÄ• rakkhaá¹ƒ ahÄ• p
__dantakaá¹-á¹-hakhÄ• danavattaá¹ƒÄ• cikkhitabba_nti ettha idaá¹ƒ dantakaá¹-á¹-hakhÄ• d
devasikaá¹ƒ saá¹…ghamajjhe osarati, tena sÄ• maá¹‡erÄ• dÄ«hi Ä• haritvÄ• bhikkhÅ«naá
bhuÃ±janatthÄ• ya dantakaá¹-á¹-hamÄ• á¸·ake nikkhittesudantakaá¹-á¹-hesu divase divase
dantakaá¹-á¹-haá¹ƒ gahetabbaá¹ƒ. yo pana devasikaá¹ƒ na osarati, padhÄ• naghare vasitvÄ
uposathagge vÄ• dissati, tena pamÄ• á¹‡aá¹ƒ sallakkhetvÄ• cattÄ• ri paÃ±ca dantakaá¹-á¹
vasanaá¹-á¹-hÄ• ne á¹-hapetvÄ• khÄ• ditabbÄ• ni. tesu khÄ«á¹‡esusace punapi dantakaá¹
hontiyeva, punapi Ä• haritvÄ• khÄ• ditabbÄ• ni. yadi pana pamÄ• á¹‡aá¹ƒ asallakkhetvÄ•
akhÄ«á¹‡esuyeva mÄ• á¸·ake khÄ«yati, tatokeci therÄ• ``yehi gahitÄ• ni, te paá¹-iharantÅ«
keci ``khÄ• dantu, punasÄ• maá¹‡erÄ• Ä• harissantÄ«â€™â€™ ti, tasmÄ• vivÄ• daparihÄ
sallakkhetabbaá¹ƒ, gahaá¹‡epana doso natthi. maggaá¹ƒ gacchantenapi ekaá¹ƒ vÄ• dve vÄ
gantabbanti. bhikkhÄ• cÄ• ravattaá¹ƒ piá¹‡á¸• apÄ• tikavatte Ä• vibhavissati.

__antogÄ• me ... pe ... na kathetabbÄ• _ti ettha catÅ«su paccayesu cÄ«vare ca piá¹‡á¸• ap
vaá¹-á¹-ati nimittobhÄ• saparikathÄ• pi. senÄ• sane viÃ±Ã±attimeva na vaá¹-á¹-ati, sesÄ• ni
vaá¹-á¹-anti. gilÄ• napaccaye sabbampi vaá¹-á¹-ati. evaá¹ƒ santepiÄ• jÄ«vaá¹ƒ sodhentehi b
rakkhitabbÄ• ti. iminÄ• Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ dassitaá¹ƒ. __rakkhitindriyehi bhavita
indriyasaá¹ƒvarasÄ«laá¹ƒ. __khandhakavattaÃ±ca sekhiyavattaÃ±capÅ«retabba_nti pÄ• tim
paccayasannissitasÄ«laá¹ƒ pana tÄ«hipi sÄ• matthiyatodassitaá¹ƒ. iti catupÄ• risuddhisÄ«la
evarÅ«pÄ• niyyÄ• nikakathÄ• bahukÄ• pivattabbÄ• ti adhippÄ• yo.

imasmiá¹ƒ vassÅ«panÄ• yikavisaye tesu tesu nagaresu tasmiá¹ƒ tasmiá¹ƒ rÄ• jakÄ• le apan
kathaá¹ƒ? vassÅ«panÄ• yikakkhandhake (Vin I 186) ``tena kho panasamayena rÄ• jÄ• mÄ
vassaá¹ƒ ukkaá¸• á¸• hitukÄ• mo bhikkhÅ«naá¹ƒsantike dÅ«taá¹ƒ pÄ• hesi `yadi panÄ• yyÄ
upagaccheyyuâ€™ nti. bhagavatoetamatthaá¹ƒ Ä• rocesuá¹ƒ, `anujÄ• nÄ• mi, bhikkhave, rÄ
â€™ nti vacanaá¹ƒnissÄ• ya bhagavatÄ• adhimÄ• saá¹ƒ paÃ±Ã±attanti maÃ±Ã±amÄ• nÄ•
gayhamÄ• nÄ• anekavihitaá¹ƒ vivÄ• daá¹ƒ karonti. vedasamaye kira dve adhimÄ• sÄ• ni yÄ
pattÄ• dhimÄ• saÃ±ca. tattha kaliyugagaá¹‡ane ekÅ«navÄ«satigaá¹‡anena \Ne I 310/ bhÄ•
dvepaÃ±caá¹-á¹-hadasaterasasoá¸·asaá¹-á¹-hÄ• rasavasena sattadhÄ• seso hoti, tesaá¹ƒ v
paÃ±cÄ• dhimÄ• sa pasvÄ• dhimÄ• sa dasÄ• dhimÄ• sa terasÄ• dhimÄ• sasoá¸·asÄ• dhim
voharanti. aá¹-á¹-hÄ• rasÄ• dhimÄ• saá¹ƒ pana avasÄ• nÄ• dhimÄ• santipivoharanti. tesu p
adhimÄ• sapatanakaliyuge saá¹ƒvaccharamÄ• sÄ• divisamabhayenayÄ• citvÄ• mÄ• sassa
__yÄ• cÄ• dhimÄ• sa_nti voharanti, sesÄ• ni pana paÃ±camatteyevaadhimÄ• sapatanakaliy
Ä• kaá¸• á¸• hitabbato __pattÄ• dhimÄ• sa_nti. tatretaá¹ƒ yÄ• cÄ• dhimÄ• salakkhaá¹‡aá¹ƒ
ajÄ• nantÄ• pÄ• á¸·iyÄ• saá¹ƒsanditvÄ• bimbisÄ• raraÃ±Ã±Ä• bhagavato yÄ• citÄ• dhim
bhavati, tasmÄ• dvÄ«su eva yÄ• cÄ• dhimÄ• sesu divasena saha mÄ• so Ä• kaá¸• á¸• hita
aÃ±Ã±e pana paÃ±casu pattÄ• dhimÄ• sesu eva saha divasena mÄ• so Ä• kaá¸• á¸• hitabb

apare pana --- ``dvemÄ• , bhikkhave, vassÅ«panÄ• yikÄ• purimikÄ• pacchimikÄ• ti, apara
purimikÄ• upagantabbÄ• , mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimikÄ• upagantabbÄ• â
vassÅ«panÄ• yikakkhandhake (Vin I 184) Ä• gatÄ• ya pÄ• á¸·iyÄ• atthaá¹ƒ ayonisogahetv
vassÅ«pagamanaá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ, tasmÄ• Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• y
puá¹‡á¹‡Ä• tithiyÄ• ca yutto hotu, pubbÄ• sÄ• á¸·hauttarÄ• sÄ• á¸·hasaá¹…khÄ• tesudvÄ«
ca, evaá¹ƒbhÅ«to kÄ• lo yadi vinÄ• divasena mÄ• sakaá¸• á¸• hanesampajjati, tathÄ• ca s
mÄ• samattÄ• kaá¸• á¸• hanameva kÄ• tabbaá¹ƒ, yadi na sampajjati, saha divasenamÄ• sÄ
piá¹-akena ca vedena ca anulomo vinicchayoti vadanti.

tatrÄ• pyeke vadanti --- ``mÄ• iti cando vuccati tassa gatiyÄ• divasassa minitabbato, soett
sabbakalÄ• pÄ• ripÅ«riyÄ• puá¹‡á¹‡oti puá¹‡á¹‡amÄ• â€™â€™ tiÄ• dinÄ• vinayatthamaÃ
á¹-Ä«0 nidÄ• navaá¹‡á¹‡anÄ•) Ä• gamanato puá¹‡á¹‡Ä• tithiyogopi puá¹‡á¹‡amiyÄ• eva i
tathÄ• nakkhattayogopi Ä• sÄ• á¸·hisukkapakkhassa pannarase uposathe ``uttarÄ• sÄ• á¸·
patiá¹-á¹-hitÄ• â€™â€™ ti mahÄ• vaá¹ƒse vacanatoti. tattha purimÄ• vadanti --- evaá¹ƒ sa
candaggÄ• ho ca sÅ«riyaggÄ• ho \Be I 418/ ca bhaveyya, idÄ• ni panakÄ• á¸·apakkhapÄ• a
candaggÄ• ho, sukkapakkhapÄ• á¹-ipadÄ• dÄ«suyeva sÅ«riyaggÄ• ho paÃ±Ã±Ä• yati, tas
tithinakkhattayogo icchitabboti. pacchimÄ• pi vadanti --- tumhÄ• disÄ• naá¹ƒ vÄ• dÄ«naá¹ƒ
Ä• kaá¸• á¸• hitabbadivasÄ• naá¹ƒ anÄ• kaá¸• á¸• hitattÄ• divasapuÃ±jabhÄ• venaevaá¹ƒ
uposathadivaseyeva candaggÄ• ho sÅ«riyaggÄ• ho ca icchitabboti. hotu, yathÄ• icchatha,
bhÅ«tapubbo sÄ• á¹-á¹-hakathe tepiá¹-ake buddhavacane atthÄ«ti? atthi. gandhÄ• rajÄ• ta
gandhÄ• rajÄ• takavaá¹‡á¹‡anÄ•) hi uposathadivase candaggÄ• hodvikkhattuá¹ƒ Ä• gato.
piá¹-akesu suttapariyÄ• pannaá¹ƒ, paÃ±casu nikÄ• yesukhuddakanikÄ• yapariyÄ• pannaá¹
jÄ• takapariyÄ• pannanti. evaá¹ƒ vutte purimakÄ• paá¹-ivacanaá¹ƒ dÄ• tuá¹ƒ na sakkuá¹‡e

athekacce ``piá¹-akattaye adhikamÄ• sÄ• yeva santi, na adhikadivasÄ• sÄ• ratthadÄ«pani
pÄ• cittiya III 404) `yaá¹ƒ pana vuttaá¹ƒ tÄ«supi gaá¹‡á¹-hipadesu aá¹-á¹-hÄ• rasannaá¹ƒye
vassÄ• naá¹ƒadhikamÄ• se gahetvÄ• gaá¹‡itattÄ• sesavassadvayassapi adhikÄ• ni divas
tÄ• niadhikadivasÄ• ni sandhÄ• ya nikkaá¹…khÄ• hutvÄ• ti vuttanti, taá¹ƒ na gahetabbaá¹ƒ
adhikadivasÄ• nÄ• ma visuá¹ƒ upalabbhanti tatiye vasse vassukkaá¸• á¸• hanavasena adh
adhikamÄ• sasambhavato, tasmÄ• dvÄ«su vassesu atirekadivasÄ• nÄ• ma visuá¹ƒna sam
ti vadanti. athaÃ±Ã±e vadanti --- piá¹-akattaye adhikadivasÄ• ti Ä• gatÄ• atthi vajirabuddhiá¹
pÄ• cittiya 404) ``avasesÄ• naá¹ƒ dvinnaá¹ƒ vassÄ• naá¹ƒadhikadivasÄ• ni honteva, tasmÄ
upasampÄ• dentÄ«â€™â€™ ti vacanatoti. itoparampi vividhena Ä• kÄ• rena kathenti. suddh
evaá¹ƒ vadanti, vinayadharÄ• bhikkhÅ« vinayasamayavasena vadanti. amhÄ• kaá¹ƒ pana
hatthagatagaá¹‡anavasenevajÄ• nitabbanti alamatipapaÃ±cena. atthikehi tivassÄ• dhikasah
dhammarÄ• jenapucchitattÄ• kataá¹ƒ adhimÄ• sapakaraá¹‡aá¹ƒ oloketvÄ• jÄ• nitabbaá¹ƒ.

idha pana adhippetavinicchayameva kathayÄ• ma. paá¹-hamadutiyavÄ• desu na bimbisÄ• n

bhagavantaá¹ƒadhimÄ• sapaÃ±Ã±Ä• panaá¹ƒ yÄ• cati, na ca bhagavÄ• paÃ±Ã±apeti, na ``
adhimÄ• saá¹ƒhotÄ«â€™â€™ ti vÄ• ``mÄ• samattaá¹ƒ vÄ• sahadivasaá¹ƒ vÄ• Ä• kaá¸• á
pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• á¹-Ä«kÄ• suca atthi, rÄ• jÄ• pana upakaá¹-á¹-hÄ• ya vassÅ«
vassukkaá¸• á¸• hanasambhavato bhikkhÅ«naá¹ƒpaá¹-hamaÄ• sÄ• á¸·hamÄ• se vassaá¹ƒ
upagamanatthaá¹ƒ \Ne I 312/ ``yadi panÄ• yyÄ• Ä• game juá¹‡he vassaá¹ƒ upagaccheyyuâ
yadi pana upagaccheyyuá¹ƒ, sÄ• dhuvatÄ• ti sambandhitabbaá¹ƒ. bhikkhÅ« pana raÃ±Ã±o
Ä• rocesuá¹ƒ. bhagavÄ• panavassukkaá¸• á¸• hane bhikkhÅ«naá¹ƒ guá¹‡aparihÄ• niyÄ• a
bhikkhave, rÄ• jÅ«naá¹ƒ anuvattituâ€™â€™ nti (Vin I 186) avoca. tena vuttaá¹ƒ aá¹-á¹-haka
I) 185) __ ``anujÄ• nÄ• mi bhikkhaverÄ• jÅ«naá¹ƒ anuvattitu_nti ettha vassukkaá¸• á¸• hana
parihÄ• ni nÄ• ma natthÄ«tianuvattituá¹ƒanuÃ±Ã±Ä• taâ€™â€™ nti. vimativinodaniyaÃ±ca
II 185) vuttaá¹ƒ __ ``parihÄ• nÄ«_tiguá¹‡aparihÄ• nÄ«â€™â€™ ti, tasmÄ• yÄ• cÄ• dhimÄ•
vÄ• , yasmiá¹ƒ yasmiá¹ƒkÄ• le anuvattanena bhikkhÅ«naá¹ƒ sÄ«lÄ• diguá¹‡ampi parihÄ• n
kÄ• leanuvattitabbaá¹ƒ.

kathaá¹ƒ pana anuvattitabbaá¹ƒ, kathaá¹ƒ na anuvattitabbaá¹ƒ? yadi anuvattante pubbe upa
upavasitabbauposathadivaso cÄ• tuddaso vÄ• pannaraso vÄ• hoti, tathÄ• \Be I 420/sati a
pana terasamo vÄ• soá¸·asamo vÄ• hoti, na anuvattitabbaá¹ƒ. anuvattantohi anuposathe u
``na, bhikkhave, anuposathe uposatho kÄ• tabbo, yo kareyya, Ä• patti dukkaá¹-assÄ• â€™â
vuttadukkaá¹-aá¹ƒ Ä• pajjati, tasmÄ• sÄ«laguá¹‡aparihÄ• nisambhavato na anuvattitabbaá¹
vimativinodaniyaá¹ƒ (vi0 vi0á¹-Ä«0 mahÄ• vagga II 240) ``anujÄ• nÄ• mi, bhikkhave, rÄ• jÅ«
vacanato panetthalokiyÄ• naá¹ƒ tithiá¹ƒ anuvattantehipi attano uposathakkamena cÄ• tudda
pannarasiá¹ƒcÄ• tuddasiá¹ƒ vÄ• karonteheva anuvattitabbaá¹ƒ, na pana soá¸·asamadivasa
vÄ• uposathadivasaá¹ƒ karontehÄ«â€™â€™ ti.

tatiyacatutthavÄ• depi ``kati vassÅ«panÄ• yikÄ• â€™â€™ ti saá¹ƒsayantÄ• naá¹ƒ saá¹ƒsay
bhikkhave, vassÅ«panÄ• yikÄ• purimikÄ• pacchimikÄ• â€™â€™ ti (Vin I 184) bhagavÄ• a
vassÅ«panÄ• yikÄ• naá¹ƒ upagamanakÄ• laá¹ƒ dassetuá¹ƒ ``aparajjugatÄ• ya Ä• sÄ• á¸·hi
mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimikÄ• upagantabbÄ• â€™â€™ ti vuttaá¹ƒ. tatrÄ• y
Ä• sÄ• á¸·hipuá¹‡á¹‡amiyÄ• anantare pÄ• á¹-ipadadivase purimikÄ• upagantabbÄ• , sÄ• v
pÄ• á¹-ipadadivase pacchimikÄ• upagantabbÄ• ti. tena vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp
Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• ya anantare pÄ• á¹-ipadadivase, Ä• sÄ• á¸·hipuá¹‡á¹‡amito \Ne
puá¹‡á¹‡amÄ• ya anantare pÄ• á¹-ipadadivaseyeva vihÄ• raá¹ƒ paá¹-ijaggitvÄ• pÄ• nÄ«ya
paribhojanÄ«yaá¹ƒupaá¹-á¹-hÄ• petvÄ• sabbaá¹ƒ cetiyavandanÄ• disÄ• mÄ«cikammaá¹ƒ n
vihÄ• re imaá¹ƒtemÄ• saá¹ƒ vassaá¹ƒ upemÄ«â€™ ti sakiá¹ƒ vÄ• dvattikkhattuá¹ƒ vÄ• vÄ
vassaá¹ƒupagantabbaâ€™â€™ nti \Be I 421/, sÄ• ratthadÄ«paniyampi (Sp-á¹- mahÄ• vagg
Ä• sÄ• á¸·hito aparaá¹ƒ dinaá¹ƒ, pÄ• á¹-ipadanti atthoâ€™â€™ ti, vimativinodaniyampi (vi0
II 184) __ ``aparasmiá¹ƒ divase_ti dutiye pÄ• á¹-ipadadivaseâ€™â€™ tievaá¹ƒ pÄ• á¸·iaá¹-â
pÄ• á¹-ipadadivaseyeva vassÅ«pagamanaá¹ƒ vuttaá¹ƒ, na vuttaá¹ƒ ``amukatithiyogeâ€™â€

``amukanakkhattayogeâ€™â€™ ti vÄ• , tasmÄ• pÄ• á¹-ipadadivase pÄ• to aruá¹‡uggaman
paá¹-á¹-hÄ• yasakaladivasaá¹ƒ sakalaratti yÄ• va dutiyaaruá¹‡uggamanÄ• yathÄ• rucite kÄ
upagantabbantidaá¹-á¹-habbaá¹ƒ. tato eva vassÅ«panÄ• yikakÄ• le puá¹‡á¹‡Ä• tithiyÄ• yo
uttarÄ• sÄ• á¸·hanakkhattenayogo hotÅ«ti vadantÄ• naá¹ƒ vacanaá¹ƒ vinayaviruddhaá¹ƒ ho
gahetvÄ• puá¹‡á¹‡Ä• tithiyogaá¹ƒuttarÄ• sÄ• á¸·hanakkhattayogaÃ±ca Ä• gametvÄ• vass
apaÃ±Ã±attaá¹ƒ paÃ±Ã±apetinÄ• mÄ• ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca puá¹‡á¹‡Ä• tithiyoge eva vassaá¹ƒ upagant
tithiyÄ• yutteti vÄ• uttarÄ• sÄ• á¸·hanakkhattayogeyeva, na sÄ• vaá¹‡anakkhattayogeti vÄ•
chÄ• yaá¹ƒgahetvÄ• tathÄ• gatena paÃ±Ã±attaá¹ƒ viya potthakesu likhitvÄ• kehici á¹-hapit
sakalaá¹ƒvinayapiá¹-akaá¹ƒ apassantÄ• vedasÄ• mayikÄ• taá¹ƒ vacanaá¹ƒ saddahitvÄ• v
puá¹‡á¹‡Ä• tithiuttarÄ• sÄ• á¸·hayogamevagavesantÄ• mÄ• sadivasena saha Ä• kaá¸• á¸•
Ä• kaá¸• á¸• hanti, mÄ• samattamevaÄ• kaá¸• á¸• hitabbakÄ• lepi saha divasena Ä• kaá¸• a
bhikkhÅ« ``apaÃ±Ã±attaá¹ƒtathÄ• gatena paÃ±Ã±attaá¹ƒ tathÄ• gatenÄ• ti dÄ«petÄ«â€™â
Ä• pajjanti, tasmÄ• bhagavatigÄ• ravasahitÄ• lajjino paá¹‡á¸• itÄ• evaá¹ƒ na gaá¹‡hantÄ«
pana uposathadivaseyevabahudhÄ• piá¹-akattaye Ä• gato, porÄ• á¹‡avedaganthesu \Be I 4
kadÄ• cipana vohÄ• rakÄ• lo tithiyÄ• nakkhattena ca visamo hoti, tasmÄ• taá¹ƒ sametuá¹ƒ
adhimÄ• sapatanakÄ• lemÄ• sampi divasampi Ä• kaá¸• á¸• hanti, tasmÄ• aÃ±Ã±asmiá¹ƒ k
samÄ• petabbaá¹ƒ. evaá¹ƒ sati mÄ• sautusaá¹ƒvaccharÄ• naá¹ƒ samabhÄ• vo hotÄ«ti daá¹

paÃ±camachaá¹-á¹-havÄ• desu __adhimÄ• so_ti aá¹-á¹-hÄ• rasavassato adhikamÄ• saá¹ƒ
\Ne I 314/ mÄ• so __adhimÄ• soâ€™â€™ _ti kammadhÄ• rayasamÄ• sattÄ• pulliá¹…gaá¹
panamÄ• sapuÃ±jato adhikaghaá¹-iyo gahetvÄ• vutto, tasmÄ• ``mÄ• sato adhikaá¹ƒ __adh
_ntiabyayÄ«bhÄ• vasamÄ• sattÄ• napuá¹ƒsakaliá¹…gaá¹ƒ katvÄ• vuttaá¹ƒ. idha pana ``po
ekÅ«navÄ«sativassaá¹ƒsÄ• maá¹‡eraá¹ƒ nikkhamanÄ«yapuá¹‡á¹‡amÄ• siá¹ƒ atikkamma p
taá¹ƒ kasmÄ• ti? vuccate --- ekasmiá¹ƒ vasse cha cÄ• tuddasikauposathadivasÄ• honti, iti
vassesucattÄ• ro mÄ• sÄ• parihÄ• yanti, rÄ• jÄ• no tatiye tatiye vasse vassaá¹ƒ upakaá¸• a
itiaá¹-á¹-hÄ• rasasu vassesu cha mÄ• sÄ• vaá¸• á¸• hanti, tato uposathavasena parihÄ«ne
apanetvÄ• dve mÄ• sÄ• avasesÄ• honti, te dve mÄ• se gahetvÄ• vÄ«sati vassÄ• ni parip
hontÄ«tinikkaá¹…khÄ• hutvÄ• nikkhamanÄ«yapuá¹‡á¹‡amÄ• siá¹ƒ atikkamma pÄ• á¹-ipad
aá¹-á¹-hakathÄ• vacane (Sp (to Vin IV) 404) __ ``nikkaá¹…khÄ• hutvÄ• _ti adhikamÄ• sehi
paripuá¹‡á¹‡avÄ«sativassattÄ• nibbematikÄ• hutvÄ• â€™â€™ ti attho sÄ• ratthadÄ«paniya
404) vutto.

tatra nanu ca ``tÄ«supi gaá¹‡á¹-hipadesu aá¹-á¹-hÄ• rasannaá¹ƒ ... pe ... vuttaâ€™â€™ nti
kathanticodanaá¹ƒ sandhÄ• ya ``yaá¹ƒ pana vuttaá¹ƒ ... pe ... taá¹ƒ na gahetabbaâ€™â€™
tathÄ• pi taá¹ƒ gaá¹‡á¹-hipadesu vuttavacanaá¹ƒ na \Be I 423/ gahetabbanti attho, kasmÄ•
``na hÄ«â€™â€™ _tiÄ• di. hi yasmÄ• na upalabbhanti, tasmÄ• na gahetabbanti yojanÄ• .

Ä• ha __ ``tatiyeâ€™â€™ _tiÄ• di. pariccatteyeva sambhavato, apariccatteasambhavato na
byatirekavasena hetuphalayojanÄ• . __tasmÄ• _tiÄ• di laddhaguá¹‡aá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ pana gaá¹‡á¹-hipadesu vuttameva gahetvÄ• vadati. etÄ• ni va
sÄ• maá¹‡erÄ• naá¹ƒvÄ«sativassaparipuá¹‡á¹‡abhÄ• vasÄ• dhakÄ• niyeva honti, na adhi
sadivasamÄ• sÄ• kaá¹…• á¹…• hanabhÄ• vasÄ• dhakÄ• ni, tasmÄ• imÄ• ni Ä• haritvÄ• taá¹ƒ
sakkonti. bhikkhÅ« pana bahÅ«naá¹ƒsannipÄ• te kiÃ±ci pÄ• á¹-haá¹ƒ Ä• haritvÄ• kathetuá
katvÄ• Ä«disaá¹ƒ pÄ• á¹-haá¹ƒÄ• haranti. sutasannicayapaá¹‡á¹…• itÄ• pana icchitatthassa
na Ä• haranti. suddhavedikÄ• nampivacane vinayadharÄ• vinayameva jÄ• nanti, na bÄ• hi
kathÄ• bÄ• hirasamaye pavattÄ• , tasmÄ• vinayadharÄ• naá¹ƒ avisayoti maÃ±Ã±antÄ• va

vinayadharÄ• pana ekacce vinayameva jÄ• nanti, ekacce sakalaá¹ƒ piá¹-akattayaá¹ƒ jÄ• na
sabÄ• hirasamayaá¹ƒ piá¹-akattayaá¹ƒ jÄ• nanti, tasmÄ• kathetuá¹ƒ samatthabhÄ• voyeva
vedikÄ• nampivacanaá¹ƒ vedappakaraá¹‡Ä• gatameva pamÄ• á¹‡aá¹ƒ. na yaá¹ƒ kiÃ±ci hat
tasmÄ• yadÄ• pathavissarorÄ• jÄ• sadivasaá¹ƒ mÄ• saá¹ƒ Ä• kaá¹…• á¹…• hitukÄ• mo
``jeá¹-á¹-hamÄ• sakÄ• á¹…·apakkhauposathaá¹ƒ pannarasiyaá¹ƒ karontÅ«â€™â€™ tiyÄ• cis
pakkhassa cÄ• tuddase vÄ• pannarase vÄ• â€™â€™ ti vacanato pannarasiyaá¹ƒuposatha
suddhamÄ• sameva Ä• kaá¹…• á¹…• hitukÄ• mo ``cÄ• tuddasiyaá¹ƒ karontÅ«â€™â€™ tiyÄ• ci
jeá¹-á¹-hamÄ• sakÄ• á¹…·apakkhuposatho cÄ• tuddasoyevÄ• ti katvÄ• doso natthi, ubhayath
sukatoyeva hoti, tasmÄ• anuvattitabbo. tato paraá¹ƒ paá¹-hamÄ• sÄ• á¹…·hamÄ• sassa juá¹
dutiyÄ• sÄ• á¹…·hamÄ• sassa juá¹‡hapakkhepipannarasÄ«uposathaá¹ƒ katvÄ• pÄ• á¹-ipada
nakkhattayogaá¹ƒ vÄ• anoloketvÄ• pÄ• to aruá¹‡uggamanÄ• nantarato paá¹-á¹-hÄ• ya yÄ•
sakaladivasarattiyaá¹ƒ yathÄ• jjhÄ• sayaá¹ƒvassaá¹ƒ upagacchanto sÅ«pagatova hoti, natt
daá¹-á¹-habbo. bhavatvevaá¹ƒ, pÄ• tovavassaá¹ƒ upagacchanto atthÄ«ti? atthi. vuttaÃ±heta
senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ (Vin II-a 318) ``sace pÄ• tova gÄ• hite senÄ• s
bhikkhu Ä• gantvÄ• senÄ• sanaá¹ƒ yÄ• cati, `gahitaá¹ƒ, bhante, senÄ• sanaá¹ƒ, vassÅ«pa
vihÄ• ro, rukkhamÅ«lÄ• dÄ«su yattha icchatha, tattha vasathÄ• â€™ ti vattabboâ€™â€™ ti

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

vassÅ«panÄ• yikavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

chabbÄ«satimo paricchedo.

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayÄ• laá¹…kÄ• ra-á¹-Ä«kÄ• (dutiyo bhÄ• go)

27. upajjhÄ• yÄ• divattavinicchayakathÄ•

upajjhÄ• yavattakathÄ• vaá¹‡anÄ•

<183> evaá¹ƒ \Be II 1/ \Ne II 1/ vassÅ«panÄ• yikavinicchayaá¹ƒ kathetvÄ• idÄ• ni upajjhÄ•
kathetuá¹ƒ __ ``vattanti etthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha vattetabbaá¹ƒ pavattetabbar
saddhivihÄ• rikÄ• dÄ«hi upajjhÄ• yÄ• dÄ«su pavattetabbaá¹ƒ Ä• bhisamÄ• cÄ• rikasÄ«laá¹
__ ``vattaá¹ƒ nÄ• metaá¹ƒ ... pe ... bahuvidhaâ€™â€™ _nti. __vaccakuá¹-ivatta_nti ettha __
tena saddhivihÄ• rikavattaantevÄ• sikavattaanumodanavattÄ• ni saá¹…gayhanti. vuttaÃ±hi
aá¹-á¹-hakathÄ• su ``cuddasa khandhakavattÄ• nÄ«â€™â€™ ti. vattakkhandhake (Vin II 35
Ä• gatameva, tattha pana \Ne II 2/ Ä• gantukavattato paá¹-á¹-hÄ• ya Ä• gataá¹ƒ, idha upajjh
aÃ±Ã±Ä• nipi paÃ±casattati sekhiyavattÄ• ni dveasÄ«ti mahÄ• vattÄ• ni ca vattameva. tesu
mahÄ• vibhaá¹…ge Ä• gatÄ• ni, mahÄ• vattÄ• ni kammakkhandhakapÄ• rivÄ• sikakkhandh
idha cuddasa khandhakavattÄ• niyeva dassitÄ• ni. tesu upajjhÄ• yavattaá¹ƒ paá¹-hamaá¹ƒ
upajjhÄ• yavattaá¹ƒ tÄ• va evaá¹ƒ veditabbaâ€™â€™ _ntyÄ• dimÄ• ha.

tattha \Be II 2/ ko upajjhÄ• yo, kenaá¹-á¹-hena upajjhÄ• yo, kathaá¹ƒ gahito upajjhÄ• yo, ken
upajjhÄ• yavattaá¹ƒ, katamaá¹ƒ taá¹ƒ vattanti? tattha __ko upajjhÄ• yo_ti ``anujÄ• nÄ• mi, b
bhikkhunÄ• paá¹-ibalena dasavassena vÄ• atirekadasavassena vÄ• upasampÄ• detuâ€™
byattibalasampanno upasampadato paá¹-á¹-hÄ• ya dasavasso vÄ• atirekadasavasso vÄ•
__kenaá¹-á¹-hena upajjhÄ• yo_ti vajjÄ• vajjaá¹ƒ upanijjhÄ• yatÄ«ti __upajjhÄ• yo, _ saddhiv
khuddakaá¹ƒ vajjaá¹ƒ vÄ• mahantaá¹ƒ vajjaá¹ƒ vÄ• bhuso cintetÄ«ti attho. __kathaá¹ƒ gah
saddhivihÄ• rikena ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• a
``upajjhÄ• yo me, bhante, hohÄ«â€™â€™ ti tikkhattuá¹ƒ vutte sace upajjhÄ• yo ``sÄ• hÅ«â
ti vÄ• ``opÄ• yikaâ€™â€™ nti vÄ• ``patirÅ«paâ€™â€™ nti vÄ• ``pÄ• sÄ• dikena sampÄ•
paÃ±casu padesu yassa kassaci padassa vasena kÄ• yena vÄ• vÄ• cÄ• ya vÄ• kÄ• yavÄ•
upajjhÄ• yoâ€™â€™ ti upajjhÄ• yaggahaá¹‡aá¹ƒ viÃ±Ã±Ä• peti, gahito hoti upajjhÄ• yo. tat
__lahÅ«_ti agaru, subharatÄ• ti attho. __opÄ• yika_nti upÄ• yapaá¹-isaá¹ƒyuttaá¹ƒ, evaá¹ƒ
nittharaá¹‡upÄ• yoti attho. __patirÅ«pa_nti sÄ• mÄ«cikammamidanti attho. __pÄ• sÄ• diker
kÄ• yavacÄ«payogena sampÄ• dehÄ«ti attho.

__kena vattitabbaá¹ƒ upajjhÄ• yavatta_nti gahitaupajjhÄ• yena saddhivihÄ• rikena vattitabb
vatta_nti idaá¹ƒ Ä• gatameva, tattha __kÄ• lasseva uá¹-á¹-hÄ• ya upÄ• hanÄ• omuÃ±citvÄ
caá¹…kamanatthÄ• ya vÄ• dhotapÄ• dapariharaá¹‡atthÄ• ya vÄ• paá¹-imukkÄ• upÄ• har
kÄ• lasseva uá¹-á¹-hÄ• ya \Be II 3/ apanetvÄ• . __tÄ• disameva mukhadhovanodakaá¹ƒ dÄ
sarÄ«rasabhÄ• ve ca ekÄ• kÄ• re tÄ• disameva dÄ• tabbaá¹ƒ.

__saguá¹‡aá¹ƒ_ \Ne II 3/ __katvÄ• _ti uttarÄ• saá¹…gaá¹ƒ saá¹…ghÄ• á¹-iÃ±cÄ• ti dve cÄ«
dvepi saá¹…ghÄ• á¹-iyo dÄ• tabbÄ• . sabbaÃ±hi cÄ«varaá¹ƒ saá¹…ghaá¹-itattÄ• saá¹…gh
vuttaá¹ƒ __ ``saá¹…ghÄ• á¹-iyo dÄ• tabbÄ• â€™â€™ _ti. __padavÄ«tihÄ• rehÄ«_ti ettha pa
__padavÄ«tihÄ• ro, _ padavÄ«tihÄ• raá¹-á¹-hÄ• naá¹ƒ. dutavilambitaá¹ƒ akatvÄ• samagam
antare muá¹-á¹-hiratanamattaá¹ƒ. padÄ• naá¹ƒ vÄ• vÄ«tiharaá¹‡aá¹ƒ abhimukhaá¹ƒ haritvÄ
__padavÄ«tihÄ• ro_ti evamettha attho daá¹-á¹-habbo. __na upajjhÄ• yassa bhaá¹‡amÄ• na
opÄ• tetabbÄ• _ti antaraghare vÄ• aÃ±Ã±atra vÄ• bhaá¹‡amÄ• nassa aniá¹-á¹-hite tassa v
samuá¹-á¹-hÄ• petabbÄ• . __ito paá¹-á¹-hÄ• yÄ• _ti ``na upajjhÄ• yassa bhaá¹‡amÄ• nassÄ
paá¹-á¹-hÄ• ya. tena __nÄ• tidÅ«re_tiÄ• dÄ«su na-kÄ• rapaá¹-isiddhesu Ä• patti natthÄ«ti d
dukkaá¹-Ä• pattÄ«_ti Ä• padÄ• ummattakhittacittavedanÄ• á¹-á¹-atÄ• dÄ«hi vinÄ• paá¹‡á¹‡
vadantassa gilÄ• nassa ca dukkaá¹-ameva. Ä• padÄ• su hi antarantarÄ• kathÄ• vattuá¹ƒ v
na-kÄ• rapaá¹-isiddhesu Ä«disesu, itaresu pana gilÄ• nopi na muccati. __sabbattha dukkaá
``Ä«disesu gilÄ• nopi na muccatÄ«â€™â€™ ti dassanatthaá¹ƒ vuttaá¹ƒ. aÃ±Ã±ampi hi yath
upajjhÄ• yavattaá¹ƒ anÄ• dariyena akarontassa agilÄ• nassa vattabhede sabbattha dukkaá
``agilÄ• nena hi saddhivihÄ• rikena saá¹-á¹-hivassenapi sabbaá¹ƒ upajjhÄ• yavattaá¹ƒ kÄ• t
akarontassa vattabhede dukkaá¹-aá¹ƒ. na-kÄ• rapaá¹-isaá¹ƒyuttesu pana padesu gilÄ• nass
paá¹-ikkhittakiriyaá¹ƒ karontassa dukkaá¹-amevÄ• â€™â€™ ti. __Ä• pattisÄ• mantÄ• bhaá
(Vin IV 44 Ä• dayo) -duá¹-á¹-hullÄ• divasena \Be II 4/ (Vin III 283) Ä• pattiyÄ• Ä• sannavÄ•
__Ä• pattiyÄ• Ä• sannavÄ• ca_nti ca Ä• pattijanakameva vacanaá¹ƒ sandhÄ• ya vadati. yÄ
Ä• pajjati, sÄ• vÄ• cÄ• Ä• pattiyÄ• Ä• sannÄ• ti vuccati.

__cÄ«varena pattaá¹ƒ veá¹-hetvÄ• _ti ettha ``uttarÄ• saá¹…gassa ekena kaá¹‡á¹‡ena veá¹-
gaá¹‡á¹-hipadesu vuttaá¹ƒ. __heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒ vÄ• parÄ• masitvÄ• _ti idaá¹ƒ pubb
á¹-hapitapattÄ• dinÄ• asaá¹…ghaá¹-á¹-anatthÄ• ya vuttaá¹ƒ. cakkhunÄ• oloketvÄ• pi aÃ±Ã
Ã±atvÄ• pi á¹-hapetuá¹ƒ vaá¹-á¹-ati eva. __caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• _t
caturaá¹…gulappamÄ• á¹‡aá¹ƒ atirekaá¹ƒ katvÄ• evaá¹ƒ cÄ«varaá¹ƒ saá¹…gharitabbaá¹ƒ.
kÄ• tabba_nti kÄ• yabandhanaá¹ƒ saá¹…gharitvÄ• cÄ«varabhoge pakkhipitvÄ• á¹-hapetab
hotÄ«_ti ettha yo gÄ• meyeva vÄ• antaraghare vÄ• paá¹-ikkamane vÄ• bhuÃ±jitvÄ• Ä• g
labhati, tassa piá¹‡á¸• apÄ• to na hoti, gÄ• me abhuttassa pana laddhabhikkhassa \Ne II 4/
``sace piá¹‡á¸• apÄ• to hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. tattha __gÄ• me_ti gÄ• mapariyÄ• p
padese. __antaraghare_ti antogehe. __paá¹-ikkamane_ti Ä• sanasÄ• lÄ• yaá¹ƒ. sacepi tass
ca hoti, udakaá¹ƒ datvÄ• attanÄ• laddhatopi piá¹‡á¸• apÄ• to upanetabbo. tikkhattuá¹ƒ pÄ•
sambandho, Ä• dimhi majjhe anteti evaá¹ƒ tikkhattuá¹ƒ pucchitabboti attho. __upakaá¹-á¹-h
__dhotavÄ• likÄ• yÄ• _ti udakena gataá¹-á¹-hÄ• ne nirajÄ• ya parisuddhavÄ• likÄ• ya.

__niddhÅ«me_ti jantÄ• ghare jalamÄ• naaggidhÅ«marahite. jantÄ• gharaÃ±hi nÄ• ma hima
tappaccayarogapÄ«á¸·Ä• dinivÄ• raá¹‡atthaá¹ƒ sarÄ«rasedatÄ• panaá¹-á¹-hÄ• naá¹ƒ. tattha

andhakÄ• rapaá¹-icchannatÄ• ya \Be II 5/ bahÅ«pi ekato pavisitvÄ• cÄ«varaá¹ƒ nikkhipitvÄ
mattikÄ• ya mukhaá¹ƒ limpitvÄ• sarÄ«raá¹ƒ yÄ• vadatthaá¹ƒ sedetvÄ• cuá¹‡á¹‡Ä• dÄ«hi u
teneva pÄ• á¸·iyaá¹ƒ (Vin I 66) ``cuá¹‡á¹‡aá¹ƒ sannetabbaâ€™â€™ ntiÄ• di vuttaá¹ƒ. __sac
pahoti. vuttamevatthaá¹ƒ vibhÄ• veti __ ``kenaci gelaÃ±Ã±ena anabhibhÅ«to hotÄ«â€™â€™
__apaá¹-ighaá¹ƒsantenÄ• _ti bhÅ«miyaá¹ƒ apaá¹-ighaá¹ƒsantena. __kavÄ• á¹-apÄ«á¹-ha_n
piá¹-á¹-hasaá¹…ghÄ• taÃ±ca acchupantena. __santÄ• naka_nti yaá¹ƒ kiÃ±ci kÄ«á¹-akulÄ•
__ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabba_nti ullokato paá¹-hamaá¹ƒ ullokaá¹ƒ Ä• diá¹ƒ katvÄ•
__ulloka_nti ca uddhaá¹ƒ olokanaá¹-á¹-hÄ• naá¹ƒ, uparibhÄ• ganti attho. __Ä• lokasandhika
Ä• lokasandhibhÄ• gÄ• ca kaá¹‡á¹‡abhÄ• gÄ• ca, abbhantarabÄ• hiravÄ• tapÄ• nakavÄ•
koá¹‡Ä• sammajjitabbÄ• ti attho.

__aÃ±Ã±attha netabbo_ti yattha vihÄ• rato sÄ• sane anabhirati uppannÄ• , tato aÃ±Ã±attha
kalyÄ• á¹‡amittÄ• disampattiyuttaá¹-á¹-hÄ• ne netabbo. __na ca acchinne theve pakkamitab
yÄ• va appamattakampi rajanaá¹ƒ gaá¸·ati, na tÄ• va pakkamitabbaá¹ƒ. __na upajjhÄ• yaá¹
patto dÄ• tabbo_tiÄ• di sabbaá¹ƒ upajjhÄ• yassa visabhÄ• gapuggalÄ• naá¹ƒ vasena kathit
__visabhÄ• gapuggalÄ• na_nti lajjino vÄ• alajjino vÄ• upajjhÄ• yassa avaá¸• á¸• hikÄ• me
pana upajjhÄ• yo alajjÄ« ovÄ• dampi na gaá¹‡hÄ• ti, lajjino ca etassa visabhÄ• gÄ• honti, t
vihÄ• ya lajjÄ«heva saddhiá¹ƒ Ä• misÄ• diparibhogo kÄ• tabbo. upajjhÄ• yÄ• dibhÄ• vo het
daá¹-á¹-habbaá¹ƒ. __pariveá¹‡aá¹ƒ gantvÄ• _ti upajjhÄ• yassa pariveá¹‡aá¹ƒ gantvÄ• . __s
idaá¹ƒ upalakkhaá¹‡aá¹ƒ. upacÄ• rasÄ«mato \Be II 6/ bahi gantukÄ• mena anÄ• pucchÄ• g
__vuá¹-á¹-hÄ• namassa Ä• gametabba_nti gelaÃ±Ã±ato vuá¹-á¹-hÄ• naá¹ƒ assa Ä• gameta

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ•

<184> Ä• cariyavattakathÄ• yaá¹ƒ ko Ä• cariyo, kenaá¹-á¹-hena Ä• cariyo, katividho Ä• cari
Ä• cariyo, kena vattitabbaá¹ƒ Ä• cariyavattaá¹ƒ, katamaá¹ƒ taá¹ƒ vattanti? tattha __ko Ä• ca
``anujÄ• nÄ• mi, bhikkhave, dasavassaá¹ƒ nissÄ• ya vatthuá¹ƒ dasavassena nissayaá¹ƒ dÄ
(Vin I 77) byattibalasampanno dasavasso vÄ• atirekadasavasso vÄ• bhikkhu Ä• cariyo. __
Ä• cariyo_ti antevÄ• sikena Ä• bhuso caritabboti __Ä• cariyo, _ upaá¹-á¹-hÄ• tabboti attho.
nissayÄ• cariyapabbajjÄ• cariyaupasampadÄ• cariyadhammÄ• cariyavasena catubbidho. ta
nissÄ• ya vatthabbo __nissayÄ• cariyo_. pabbajitakÄ• le sikkhitabbasikkhÄ• pako __pabbaj
upasampadakÄ• le kammavÄ• cÄ• nussÄ• vako __upasampadÄ• cariyo_. buddhavacanasi
__kathaá¹ƒ gahito hoti Ä• cariyo_ti antevÄ• sikena ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ
nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``Ä• cariyo me, bhante, hohi, Ä• yasmato nissÄ• ya va
tikkhattuá¹ƒ vutte Ä• cariyo ``sÄ• hÅ«â€™â€™ ti vÄ• ``lahÅ«â€™â€™ ti vÄ• ``opÄ• yikaâ€
``patirÅ«paâ€™â€™ nti vÄ• ``pÄ• sÄ• dikena sampÄ• dehÄ«â€™â€™ ti vÄ• kÄ• yena viÃ

viÃ±Ã±Ä• peti, kÄ• yavÄ• cÄ• hi viÃ±Ã±Ä• peti, gahito hoti Ä• cariyo.

__kena vattitabbaá¹ƒ Ä• cariyavatta_nti antevÄ• sikena vattitabbaá¹ƒ Ä• cariyavattaá¹ƒ. bya
paÃ±ca vassÄ• ni nissÄ• ya vatthabbaá¹ƒ, abyattena yÄ• vajÄ«vaá¹ƒ. ettha sacÄ• yaá¹ƒ bh
Ä• cariyaá¹ƒ na labhati, upasampadÄ• ya saá¹-á¹-hivasso vÄ• sattativasso vÄ• hoti, navak
santike ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``Ä• cariyo me, Ä• vuso, hohi, Ä
vacchÄ• mÄ«â€™â€™ ti evaá¹ƒ tikkhattuá¹ƒ vatvÄ• nissayo gahetabbo. gÄ• mappavesana
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``gÄ• mappavesanaá¹ƒ Ä• pucchÄ• mi
vattabbaá¹ƒ. esa nayo sabbaÄ• pucchanesu. __katamaá¹ƒ taá¹ƒ vatta_nti ettha upajjhÄ• ya
natthÄ«ti Ä• ha __ ``idameva ca ... pe ... Ä• cariyavattanti vuccatÄ«â€™â€™ _ti. nanu upajj
bhinnapadatthÄ• , atha kasmÄ• idameva ``Ä• cariyavattaâ€™â€™ nti vuccatÄ«ti Ä• ha __
kattabbattÄ• â€™â€™ _ti. yathÄ• ekopi bhikkhu mÄ• tubhÄ• tÄ• bhÅ«tattÄ• ``mÄ• tuloâ€™
sikkhÄ• pakattÄ• ``Ä• cariyoâ€™â€™ ti ca vuccati, evaá¹ƒ ekameva vattaá¹ƒ upajjhÄ• yass
``upajjhÄ• yavattaâ€™â€™ nti ca Ä• cariyassa kattabbattÄ• ``Ä• cariyavattaâ€™â€™ nti ca
evaá¹ƒ santepi nÄ• me bhinne attho bhinno siyÄ• ti Ä• ha __ ``nÄ• mamattameva hettha nÄ
``indo sakkoâ€™â€™ tiÄ• dÄ«su nÄ• mamattameva bhinnaá¹ƒ, na attho, evametthÄ• pÄ«ti

idÄ• ni tasmiá¹ƒ vatte saddhivihÄ• rikaantevÄ• sikÄ• naá¹ƒ vasena labbhamÄ• naá¹ƒ kaÃ±c
``tattha yÄ• va cÄ«vararajanaâ€™â€™ _ntyÄ• dimÄ• ha. tato upajjhÄ• yÄ• cariyÄ• naá¹ƒ v
``upajjhÄ• yeâ€™â€™ _tyÄ• dimÄ• ha. tesu vattaá¹ƒ sÄ• diyantesu Ä• patti, asÄ• diyantesu
\Be II 8/, ekassa bhÄ• rakaraá¹‡epi anÄ• pattÄ«ti ayamettha piá¹‡á¸• attho. idÄ• ni antevÄ•
labbhamÄ• navisesaá¹ƒ dassetumÄ• ha __ ``ettha cÄ• â€™â€™ _tiÄ• di.

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhivihÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ•

saddhivihÄ• rikavatte ko saddhivihÄ• riko, kenaá¹-á¹-hena saddhivihÄ• riko, kena vattitabba
saddhivihÄ• rikavattaá¹ƒ, katamaá¹ƒ taá¹ƒ vattanti? tattha __ko saddhivihÄ• riko_ti upasamp
sÄ• maá¹‡ero vÄ• , yo upajjhaá¹ƒ gaá¹‡hÄ• ti, so saddhivihÄ• riko nÄ• ma. __kenaá¹-á¹-he
upajjhÄ• yena saddhiá¹ƒ vihÄ• ro etassa atthÄ«ti saddhivihÄ• rikoti atthena. __kena vattitab
saddhivihÄ• rikavatta_nti upajjhÄ• yena vattitabbaá¹ƒ. tena vuttaá¹ƒ vattakkhandhake (Vin I
bhikkhave, upajjhÄ• yÄ• naá¹ƒ saddhivihÄ• rikesu vattaá¹ƒ paÃ±Ã±apessÄ• mi, yathÄ• upa
vattitabbaâ€™â€™ nti. __katamaá¹ƒ taá¹ƒ vatta_nti idÄ• ni pakaraá¹‡Ä• gataá¹ƒ. imasmiá¹
7/ saá¹…kheparucittÄ• , Ä• cariyasaddhivihÄ• rikaantevÄ• sikavattÄ• naÃ±ca samÄ• nattÄ•
vattakkhandhake visuá¹ƒ visuá¹ƒ Ä• gatattÄ• visuá¹ƒ visuá¹ƒyeva kathayÄ• ma.

__saá¹…gahetabbo anuggahetabbo_ti uddesÄ• dÄ«hissa saá¹…gaho ca anuggaho ca kÄ•

pÄ• á¸·ivacanaá¹ƒ. __paripucchÄ• _ti pÄ• á¸·iyÄ• atthavaá¹‡á¹‡anÄ• . __ovÄ• do_ti anotiá
``idaá¹ƒ karohi, idaá¹ƒ mÄ• karitthÄ• â€™â€™ ti vacanaá¹ƒ. __anusÄ• sanÄ«_ti otiá¹‡á¹‡e
otiá¹‡á¹‡e vÄ• anotiá¹‡á¹‡e vÄ• paá¹-hamaá¹ƒ vacanaá¹ƒ __ovÄ• do, _ punappunaá¹ƒ va
II 9/ daá¹-á¹-habbaá¹ƒ. __sace upajjhÄ• yassa patto hotÄ«_ti sace atirekapatto hoti. esa nay
__parikkhÄ• ro_ti aÃ±Ã±opi samaá¹‡aparikkhÄ• ro. idha __ussukkaá¹ƒ_ nÄ• ma dhammiye
uppajjamÄ• naupÄ• yapariyesanaá¹ƒ. ito paraá¹ƒ dantakaá¹-á¹-hadÄ• naá¹ƒ Ä• diá¹ƒ katvÄ
udakasiÃ±canapariyosÄ• naá¹ƒ vattaá¹ƒ gilÄ• nasseva saddhivihÄ• rikassa kÄ• tabbaá¹ƒ. a
pana agilÄ• nassapi kattabbameva. __cÄ«varaá¹ƒ rajantenÄ• _ti ``evaá¹ƒ rajeyyÄ• sÄ«â€™
upÄ• yaá¹ƒ sutvÄ• rajantena. sesaá¹ƒ vuttanayeneva veditabbaá¹ƒ. __saá¹…gahetabbo an
anÄ• dariyaá¹ƒ paá¹-icca dhammÄ• misehi asaá¹…gaá¹‡hantÄ• naá¹ƒ Ä• cariyupajjhÄ• yÄ•
vattabhedattÄ• . teneva parivÄ• repi (Vin V 322) ``na dento Ä• pajjatÄ«â€™â€™ ti vuttaá¹ƒ.
suviÃ±Ã±eyyameva.

saddhivihÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

antevÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

antevÄ• sikavatte ko antevÄ• siko, kenaá¹-á¹-hena antevÄ• siko, katividhÄ• antevÄ• sikÄ•
antevÄ• sikavattaá¹ƒ, katamaá¹ƒ taá¹ƒ vattanti? tattha __ko antevÄ• siko_ti upasampanno v
vÄ• , yo Ä• cariyassa santike nissayaá¹ƒ gaá¹‡hÄ• ti, yo vÄ• Ä• cariyassa ovÄ• daá¹ƒ gahe
tenÄ• nussÄ• vito hutvÄ• upasampajjati, yo vÄ• tassa santike dhammaá¹ƒ pariyÄ• puá¹‡Ä
veditabbo. tattha paá¹-hamo nissayantevÄ• siko nÄ• ma, dutiyo \Be II 10/ pabbajjantevÄ• si
upasampadantevÄ• siko nÄ• ma, catuttho dhammantevÄ• siko nÄ• ma. aÃ±Ã±attha pana s
nÄ• dhippeto \Ne II 8/. __kenaá¹-á¹-hena antevÄ• siko_ti ante vasatÄ«ti antevÄ• siko alutta
__katividhÄ• antevÄ• sikÄ• _ti yathÄ• vuttanayena catubbidhÄ• antevÄ• sikÄ• .

__kena vattitabbaá¹ƒ antevÄ• sikavatta_nti catubbidhehi Ä• cariyehi antevÄ• sikesu vattitab
vattakkhandhake (Vin II 382) ``tena hi, bhikkhave, Ä• cariyÄ• naá¹ƒ antevÄ• sikesu vattaá¹ƒ
yathÄ• Ä• cariyehi antevÄ• sikesu vattitabbaâ€™â€™ nti. __katamaá¹ƒ taá¹ƒ vatta_nti yaá
vattakkhandhake vuttaá¹ƒ, idha ca saá¹…khepena dassitaá¹ƒ, taá¹ƒ vattanti. idha pana atth
saddhivihÄ• rikavatte vuttanayeneva veditabbo. ayaá¹ƒ pana viseso --- etesu pabbajjantevÄ
upasampadantevÄ• siko ca Ä• cariyassa yÄ• vajÄ«vaá¹ƒ bhÄ• ro, nissayantevÄ• siko ca dh
samÄ«pe vasanti, tÄ• vadeva, tasmÄ• Ä• cariyehipi tesu sammÄ• vattitabbaá¹ƒ. Ä• cariya
sammÄ• vattati, tassa tassa Ä• patti veditabbÄ• .

antevÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• gantukavattakathÄ• vaá¹‡á¹‡anÄ•

<185> Ä• gantukavatte Ä• gacchatÄ«ti Ä• gantuko, tena vattitabbanti __Ä• gantukavattaá¹ƒ pavisissÄ• mÄ«â€™â€™ ti iminÄ• upacÄ• rasÄ«mÄ• samÄ«paá¹ƒ dasseti, tasmÄ• upacÄ upÄ• hanÄ• omuÃ±canÄ• di sabbaá¹ƒ kÄ• tabbaá¹ƒ. __gahetvÄ• _ti \Be II 11/ upÄ• hanada __upÄ• hanapuÃ±chanacoá¸·akaá¹ƒ pucchitvÄ• upÄ• hanÄ• puÃ±chitabbÄ• _ti ``katarasn upÄ• hanapuÃ±chanacoá¸·akaâ€™â€™ nti Ä• vÄ• sike bhikkhÅ« pucchitvÄ• . __pattharitab Ä• tape pattharitabbaá¹ƒ. __sace navako hoti, abhivÄ• dÄ• petabbo_ti tassa vasse pucchite sayameva vandissati, tadÄ• iminÄ• vandÄ• pito hoti. __nilloketabbo_ti oloketabbo. __bahi nikkhamantassa ahino vÄ• amanussassa vÄ• maggaá¹ƒ á¹-hatvÄ• á¹-hitena nilloketabbo. vuttanayeneva veditabbaá¹ƒ.

Ä• gantukavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• vÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

<186> Ä• vÄ• sikavatte \Ne II 9/ Ä• vasatÄ«ti Ä• vÄ• siko, tena vattitabbanti __Ä• vÄ• sikav __Ä• vÄ• sikena bhikkhunÄ• Ä• gantukaá¹ƒ bhikkhuá¹ƒ vuá¸• á¸• hataraá¹ƒ disvÄ• Ä• san pÄ• á¸·iyaá¹ƒ (Vin II 359) Ä• gataÃ±ca aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gataÃ±ca (Sp (to Vin II) 35 gahetvÄ• vuttattÄ• pÄ• kaá¹-ameva, upÄ• hanapuÃ±chanaá¹ƒ pana attano rucivasena kÄ• ``sace ussahatÄ«â€™â€™ _ti vuttaá¹ƒ, tasmÄ• upÄ• hanÄ• apuÃ±chantassapi anÄ• patti paÃ±Ã±apetabba_nti ettha ``kattha mayhaá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti p paÃ±Ã±apetabbaá¹ƒ, ``etaá¹ƒ senÄ• sanaá¹ƒ tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti ev papphoá¹-etvÄ• pattharituá¹ƒ pana vaá¹-á¹-atiyeva. etena maÃ±capÄ«á¹-hÄ• diá¹ƒ pappho upari paccattharaá¹‡aá¹ƒ datvÄ• dÄ• nampi senÄ• sanapaÃ±Ã±Ä• panamevÄ• ti dasseti. n 12/ santikaá¹ƒ sampattassa Ä• gantukassa vattaá¹ƒ akÄ• tuá¹ƒ na labbhati. sesaá¹ƒ purima

Ä• vÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gamikavattakathÄ• vaá¹‡á¹‡anÄ•

<187> gamikavatte gantuá¹ƒ bhabboti gamiko, tena vattitabbanti __gamikavattaá¹ƒ_. tatrÄ• anuttÄ• napadavaá¹‡á¹‡anÄ• --- __dÄ• rubhaá¹‡á¸• a_nti senÄ• sanakkhandhake (Vin II 3 maÃ±capÄ«á¹-hÄ• di. __mattikÄ• bhaá¹‡á¸• ampi rajanabhÄ• janÄ• di sabbaá¹ƒ_ tattha vut sabbaá¹ƒ aggisÄ• lÄ• yaá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ vÄ• guttaá¹-á¹-hÄ• ne paá¹-isÄ• metvÄ pabbhÄ• repi á¹-hapetuá¹ƒ vaá¹-á¹-ati. __senÄ• sanaá¹ƒ Ä• pucchitvÄ• pakkamitabba_nti e pÄ• sÄ• á¹‡apiá¹-á¹-hiyaá¹ƒ vÄ• pÄ• sÄ• á¹‡atthambhesu vÄ• katasenÄ• sanaá¹ƒ, yattha anÄ• pucchantassapi anÄ• patti. __catÅ«su pÄ• sÄ• á¹‡esÅ«_tiÄ• di upacikÄ• naá¹ƒ uppat paá¹‡á¹‡asÄ• lÄ• disenÄ• sane kattabbÄ• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ. __appeva nÄ• m

ayaá¹ƒ ajjhokÄ• se á¹-hapitamhi Ä• nisaá¹ƒso. ovassakagehe pana tiá¹‡esu ca mattikÄ• piá
patantesu maÃ±capÄ«á¹-hÄ• naá¹ƒ aá¹…gÄ• nipi vinassanti.

gamikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhattaggavattakathÄ• vaá¹‡á¹‡anÄ•

<188> vattakkhandhake \Ne II 10/ imasmiá¹ƒ á¹-hÄ• ne anumodanavattaá¹ƒ Ä• gataá¹ƒ, tat
sÄ• ratthadÄ«paniyaÃ±ca (Sp-á¹- cÅ«á¸·avagga III 373-374) ``imasmiá¹ƒ vattakkhandhake
Ä• gatÄ• ni
Ä• gantukÄ• vÄ• sikagamiyÄ• numodanabhattaggapiá¹‡á¸• acÄ• rikÄ• raÃ±Ã±ikasenÄ• sa
ariyasaddhivihÄ• rikaantevÄ• sikavattÄ• ni cuddasa mahÄ• vattÄ• ni nÄ• mÄ• â€™â€™ ti a
vinayasaá¹…gahappakaraá¹‡e gamikavattato bhattaggavattaá¹ƒ Ä• gataá¹ƒ, anumodanava
bhattaggavatteyeva antogadhaá¹ƒ katvÄ• pacchÄ• vuttaá¹ƒ bhattaggaá¹ƒ gantvÄ• bhatte
anumodanÄ• karaá¹‡ato, pÄ• á¸·iyaÃ±ca aÃ±Ã±esu vattesu viya ``tena hi, bhikkhave, bhikk
paÃ±Ã±Ä• pessÄ• mÄ«â€™â€™ ti visuá¹ƒ vattabhÄ• vena anÄ• gatattÄ• bhattaggavattey
adhippÄ• yo siyÄ• . imassa ca vinayÄ• laá¹…kÄ• rapakaraá¹‡assa tassÄ• vaá¹‡á¹‡anÄ• b
saá¹ƒvaá¹‡á¹‡etabbakkameneva saá¹ƒvaá¹‡á¹‡anaá¹ƒ kathayissÄ• ma.

bhuÃ±jitabbanti __bhattaá¹ƒ_. ajati gacchati pavattati etthÄ• ti aggaá¹ƒ. ``Ä• dikoá¹-á¹-hÄ• s
puratoggaá¹ƒ vare tÄ«sÅ«â€™â€™ ti abhidhÄ• nappadÄ«pikÄ• yaá¹ƒ Ä• gatepi __ ``rÄ• ja
__salÄ• kagga_nti salÄ• kaggahaá¹‡aá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dÄ«su aÃ±Ã±atthesupi p
bhattaggaá¹ƒ, bhattaparivisanaá¹-á¹-hÄ• naá¹ƒ, bhattagge vattitabbaá¹ƒ vattaá¹ƒ __bhattag
tattha __Ä• rÄ• me kÄ• lo Ä• rocito hotÄ«_ti ``kÄ• lo bhante, niá¹-á¹-hitaá¹ƒ bhattaâ€™â€™
__timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentenÄ• _ti dve jÄ• á¹‡umaá¹‡á¸• alÄ• ni nÄ• bhimaá¹‡á
__parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• _ti samantato maá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• . uddhaá¹
jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena jÄ• á¹‡umaá¹‡á¸• alassa heá¹-á¹-hÄ• jaá¹…
aá¹-á¹-haá¹…gulamattaá¹ƒ nivÄ• sanaá¹ƒ otÄ• retvÄ• nivÄ• setabbaá¹ƒ, tato paraá¹ƒ otÄ•
vuttaá¹ƒ, yathÄ• nisinnassa jÄ• á¹‡umaá¹‡á¸• alato heá¹-á¹-hÄ• caturaá¹…gulamattaá¹ƒ pa
mahÄ• paccariyaá¹ƒ \Be II 14/ vuttaá¹ƒ. __kÄ• yabandhanaá¹ƒ bandhitvÄ• _ti tassa nivÄ• s
kÄ• yabandhanaá¹ƒ bandhitvÄ• ``na, bhikkhave, akÄ• yabandhanena gÄ• mo pavisitabbo,
dukkaá¹-assÄ• â€™â€™ ti (Vin II 278) vuttattÄ• . __saguá¹‡aá¹ƒ katvÄ• _ti idaá¹ƒ upajjhÄ•
``gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• _ti pÄ• sake gaá¹‡á¹-hikaá¹ƒ pavesetvÄ• antogÄ• mo
manussÄ• naá¹ƒ parivisanaá¹-á¹-hÄ• naá¹ƒ gacchantena cÄ«varaá¹ƒ pÄ• rupitvÄ• kÄ• yab
gamanameva vaá¹-á¹-atÄ«â€™â€™ ti \Ne II 11/ mahÄ• aá¹-á¹-hakathÄ• su vuttaá¹ƒ. ettha
parivisanaá¹-á¹-hÄ• na_nti yattha antovihÄ• repi manussÄ• saputtadÄ• rÄ• Ä• vasitvÄ• b

__suppaá¹-icchannenÄ• _ti na sasÄ«saá¹ƒ pÄ• rutena, atha kho gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ

gÄ«vaá¹ƒ paá¹-icchÄ• detvÄ• ubho kaá¹‡á¹‡e samaá¹ƒ katvÄ• paá¹-isaá¹ƒharitvÄ• yÄ• va
paá¹-icchÄ• dentena. __susaá¹ƒvutenÄ• _ti hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ• akÄ«á¸·Ä• pente
__okkhittacakkhunÄ• _ti heá¹-á¹-hÄ• khittacakkhunÄ• . yo anÄ• dariyaá¹ƒ paá¹-icca tahaá¹ƒ
taá¹ƒ taá¹ƒ disÄ• bhÄ• gaá¹ƒ pÄ• sÄ• daá¹ƒ kÅ«á¹-Ä• gÄ• raá¹ƒ vÄ«thiá¹ƒ olokento gaccha
ekasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• hatthiassÄ• diparissayÄ• bhÄ• vaá¹ƒ oloketuá¹ƒ vaá¹-
ettha kittÄ• vatÄ• appasaddo hoti? dvÄ• dasahatthe gehe Ä• dimhi saá¹…ghatthero majjhe
tatiyattheroti evaá¹ƒ nisinnesu saá¹…ghatthero dutiyena saddhiá¹ƒ manteti, dutiyatthero tas
suá¹‡Ä• ti, kathaÃ±ca vavatthapeti, tatiyatthero pana saddameva suá¹‡Ä• ti, kathaá¹ƒ na va
appasaddo hoti. sace pana tatiyatthero kathaá¹ƒ vavatthapeti, mahÄ• saddo nÄ• ma hoti.

__na_ \Be II 15/ __ukkhittakÄ• yÄ• _ti na ukkhepena, itthambhÅ«talakkhaá¹‡e karaá¹‡avac
vÄ• ukkhittacÄ«varo hutvÄ• ti attho. antoindakhÄ«lato paá¹-á¹-hÄ• ya na evaá¹ƒ gantabbaá
dhamakaraá¹‡aá¹ƒ nÄ«harantenapi cÄ«varaá¹ƒ anukkhipitvÄ• va nÄ«haritabbaá¹ƒ. __na uj
mahÄ• hasitaá¹ƒ hasanto, vuttanayenevettha karaá¹‡avacanaá¹ƒ. __na kÄ• yappacÄ• laka
kÄ• yaá¹ƒ paggahetvÄ• niccalaá¹ƒ katvÄ• ujukena kÄ• yena samena iriyÄ• pathena. __na
acÄ• letvÄ• bÄ• huá¹ƒ paggahetvÄ• niccalaá¹ƒ katvÄ• . __na sÄ«sappacÄ• laka_nti sÄ«sa
paggahetvÄ• niccalaá¹ƒ ujuá¹ƒ á¹-hapetvÄ• . __na khambhakato_ti khambhakato nÄ• ma k
á¹-hapetvÄ• katakhambho. __na ukkuá¹-ikÄ• yÄ• _ti ettha ukkuá¹-ikÄ• vuccati paá¹‡hiyo u
vÄ• aggapÄ• de ukkhipitvÄ• paá¹‡hehiyeva vÄ• bhÅ«miá¹ƒ phusantassa gamanaá¹ƒ. kar
vuttalakkhaá¹‡ameva. __na oguá¹‡á¹-hitenÄ• _ti sasÄ«saá¹ƒ pÄ• rutena. __na pallatthikÄ•
dussapallatthikÄ• ya. ettha Ä• yogapallatthikÄ• pi dussapallatthikÄ• eva. __na there bhikkh
there bhikkhÅ« atiallÄ«yitvÄ• na nisÄ«ditabbaá¹ƒ. __na saá¹…ghÄ• á¹-iá¹ƒ ottharitvÄ• _ti n
attharitvÄ• nisÄ«ditabbaá¹ƒ.

__sakkacca_nti \Ne II 12/ satiá¹ƒ upaá¹-á¹-hÄ• petvÄ• . __pattasaÃ±Ã±Ä«_ti patte saÃ±Ã±a
__samasÅ«pako_ nÄ• ma yattha bhattassa catutthabhÄ• gappamÄ• á¹‡o sÅ«po hoti. __sa
samabharitaá¹ƒ. __thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá
__thÅ«pÄ«kato_ nÄ• ma pattassa antomukhavaá¹-á¹-ilekhaá¹ƒ atikkamitvÄ• kato, patte pal
attho. evaá¹ƒ kataá¹ƒ aggahetvÄ• antomukhavaá¹-á¹-ilekhÄ• samappamÄ• á¹‡o gahetabb
bhattaá¹ƒ vÄ• phalÄ• phalaá¹ƒ vÄ• Ä• misajÄ• tikaá¹ƒ samatitthikameva gahetabbaá¹ƒ, ta
adhiá¹-á¹-hÄ• nupagena \Be II 16/ pattena, itarena pana thÅ«pÄ«katampi vaá¹-á¹-ati.
yÄ• makÄ• likasattÄ• hakÄ• likayÄ• vajÄ«vikÄ• ni pana adhiá¹-á¹-hÄ• nupagapatte thÅ«pÄ«
pana dvÄ«su pattesu bhattaá¹ƒ gahetvÄ• ekasmiá¹ƒ pÅ«retvÄ• vihÄ• raá¹ƒ pesetuá¹ƒ vaá
mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. yaá¹ƒ patte pakkhipiyamÄ• naá¹ƒ pÅ«vaucchukhaá¹‡á¸• aph
orohati, taá¹ƒ thÅ«pÄ«kataá¹ƒ nÄ• ma na hoti. pÅ«vavaá¹-aá¹ƒsakaá¹ƒ á¹-hapetvÄ• piá¹‡á
thÅ«pÄ«katameva hoti. pupphavaá¹-aá¹ƒsakatakkolakaá¹-ukaphalÄ• divaá¹-aá¹ƒsake pana
thÅ«pÄ«kataá¹ƒ na hoti. bhattassa upari thÄ• lakaá¹ƒ vÄ• pattaá¹ƒ vÄ• á¹-hapetvÄ• pÅ«re
thÅ«pÄ«kataá¹ƒ nÄ• ma na hoti. kurundiyampi vuttaá¹ƒ ``thÄ• lake vÄ• patte vÄ• pakkhipit

á¹-hapetvÄ• denti, pÄ• á¹-ekkabhÄ• janaá¹ƒ vaá¹-á¹-ati. idha anÄ• pattiyaá¹ƒ gilÄ• no na Ä
gilÄ• nassapi thÅ«pÄ«kataá¹ƒ na vaá¹-á¹-ati, sabbattha pana paá¹-iggahetumeva na vaá¹-á
pana bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti.

``sakkaccaâ€™â€™ nti ca ``pattasaÃ±Ã±Ä«â€™â€™ ti ca ubhayaá¹ƒ vuttanayameva. __s
odhiá¹ƒ akatvÄ• anupaá¹-ipÄ• á¹-iyÄ• . samasÅ«pake vattabbaá¹ƒ vuttameva. __thÅ«paka
vemajjhatoti attho. __na sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• _tiÄ• di pÄ• kaá¹-ameva. viÃ±Ã±
natthi. ujjhÄ• nasaÃ±Ã±Ä«sikkhÄ• padepi gilÄ• no na muÃ±cati. __nÄ• timahanto kabaá¸·o
atimahantaá¹ƒ, kukkuá¹-aá¹‡á¸• aá¹ƒ atikhuddakaá¹ƒ, tesaá¹ƒ vemajjhappamÄ• á¹‡o. __pa
nÄ• tidÄ«gho Ä• lopo. __anÄ• haá¹-e_ti anÄ• harite, mukhadvÄ• raá¹ƒ asampÄ• piteti attho
hatthasaddo tadekadesesu aá¹…gulÄ«su daá¹-á¹-habbo ``hatthamuddoâ€™â€™ tiÄ• dÄ«s
pavattavohÄ• rassa avayave pavattanato. ekaá¹…gulimpi mukhe pakkhipituá¹ƒ na vaá¹-á¹-a
ettha dhammaá¹ƒ kathento harÄ«takaá¹ƒ vÄ• laá¹-á¹-himadhukaá¹ƒ vÄ• \Be II 17/ mukhe p
yattakena vacanaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, tattake mukhamhi sante kathetuá¹ƒ vaá¹-á¹-ati.

__piá¹‡á¸• ukkhepaka_nti piá¹‡á¸• aá¹ƒ ukkhipitvÄ• ukkhipitvÄ• . __kabaá¸·Ä• vacchedaka
avachinditvÄ• \Ne II 13/ avachinditvÄ• . __avagaá¹‡á¸• akÄ• raka_nti makkaá¹-o viya gaá¹-
__hatthaniddhunaka_nti hatthaá¹ƒ niddhunitvÄ• niddhunitvÄ• . __sitthÄ• vakÄ• raka_nti sit
avakiritvÄ• . __jivhÄ• nicchÄ• raka_nti jivhaá¹ƒ nicchÄ• retvÄ• nicchÄ• retvÄ• . __capucap
``capucapÅ«â€™â€™ ti evaá¹ƒ saddaá¹ƒ katvÄ•  katvÄ• . __surusurukÄ• raka_nti ``surusu
katvÄ• katvÄ• . __hatthanillehaka_nti hatthaá¹ƒ nillehitvÄ• nillehitvÄ• . bhuÃ±jantena hi aá
nillehituá¹ƒ na vaá¹-á¹-ati, ghanayÄ• guphÄ• á¹‡itapÄ• yÄ• sÄ• dike pana aá¹…gulÄ«hi gah
pavesetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati. pattanillehakaoá¹-á¹-hanillehakesupi eseva nayo, tasm
patto na nillehitabbo, ekaoá¹-á¹-hopi jivhÄ• ya na nillehitabbo, oá¹-á¹-hamaá¹ƒsehi eva pana
pavesetuá¹ƒ vaá¹-á¹-ati.

__na sÄ• misena hatthena pÄ• nÄ«yathÄ• lako_ti etaá¹ƒ paá¹-ikÅ«lavasena paá¹-ikkhittaá¹
puggalikampi gihisantakampi attano santakampi saá¹…khampi sarÄ• vampi Ä• misamakkhi
gaá¹‡hantassa dukkaá¹-aá¹ƒ. sace pana hatthassa ekadeso Ä• misamakkhito na hoti, tena
vaá¹-á¹-ati. __na sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• etabba_nti ettha __
sitthÄ• ni ekato uddharitvÄ• ekasmiá¹ƒ á¹-hÄ• ne rÄ• siá¹ƒ katvÄ• udakaá¹ƒ chaá¸• á¸• eti
udakagatikÄ• ni katvÄ• chaá¸• á¸• eti, paá¹-iggahena sampaá¹-icchanto naá¹ƒ paá¹-iggahe
nÄ«haritvÄ• vÄ• chaá¸• á¸• eti, evaá¹ƒ chaá¸• á¸• entassa anÄ• patti. __na tÄ• va therena
hatthadhovanaudakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. antarÄ• pipÄ• sitena \Be II 18/, pana gale vil
pÄ• nÄ«yaá¹ƒ pivitvÄ• na dhovitabbÄ• ti.

bhattaggavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anumodanavattakathÄ• vaá¹‡á¹‡anÄ•

anumodanavatte anu punappunaá¹ƒ modiyate pamodiyateti anumodanÄ• . kÄ• sÄ• ? dham
kattabbaá¹ƒ vattaá¹ƒ __anumodanavattaá¹ƒ_. __paÃ±came nisinne_ti anumodanatthÄ• ya
nÄ• ma bahÅ«su sannipatitesu parikathÄ• kathanaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

anumodanavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

piá¹‡á¸• acÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ•

<189> piá¹‡á¸• acÄ• rikavatte \Ne II 14/ piá¹‡á¸• itabbo saá¹…gharitabboti piá¹‡á¸• o, piá¹‡
piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ sÄ«lamassÄ• ti piá¹‡á¸• acÄ• rÄ«, so eva piá¹‡á¸• acÄ• riko sal
piá¹‡á¸• acÄ• rikena vattitabbaá¹ƒ vattaá¹ƒ __piá¹‡á¸• acÄ• rikavattaá¹ƒ_. tatrÄ• yamanuttÄ
__nivesanaá¹ƒ_ nÄ• ma itthikumÄ• rikÄ• dÄ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ. yasmÄ• pavisa
asallakkhetvÄ• sahasÄ• pavisanto visabhÄ• gÄ• rammaá¹‡aá¹ƒ vÄ• passeyya, parissayo
``nivesanaá¹ƒ ... pe ... pavisitabbaâ€™â€™ _nti vuttaá¹ƒ. atidÅ«re tiá¹-á¹-hanto apassanto v
``aÃ±Ã±assa gehe tiá¹-á¹-hatÄ«â€™â€™ ti vÄ• maÃ±Ã±eyya. accÄ• sanne tiá¹-á¹-hanto ap
asuá¹‡itabbaá¹ƒ vÄ• suá¹‡eyya, tena manussÄ• naá¹ƒ agÄ• ravo vÄ• appasÄ• do vÄ• bh
nÄ• ccÄ• sanne á¹-hÄ• tabbaâ€™â€™ _nti vuttaá¹ƒ. aticiraá¹ƒ tiá¹-á¹-hanto adÄ• tukÄ• mÄ
bhaveyya, aÃ±Ã±attha bhikkhÄ• ca parikkhayeyya, atilahukaá¹ƒ nivattanto dÄ• tukÄ• mÄ•
bhaveyya, bhikkhuno ca bhikkhÄ• ya asampajjanaá¹ƒ, tasmÄ• __ ``nÄ• ticiraá¹ƒ á¹-hÄ• tab
nivattitabbaá¹ƒ, á¹-hitena sallakkhetabbaâ€™â€™ _nti vuttaá¹ƒ. sallakkhaá¹‡Ä• kÄ• raá¹ƒ c
kammaá¹ƒ vÄ• nikkhipatÄ«â€™â€™ _tiÄ• dinÄ• . tattha __kammaá¹ƒ vÄ• nikkhipatÄ«_ti k
musalaá¹ƒ vÄ• yaÃ±ca gahetvÄ• kammaá¹ƒ karonti, á¹-hitÄ• vÄ• nisinnÄ• vÄ• honti, taá
__parÄ• masatÄ«_ti gaá¹‡hÄ• ti. __á¹-hapeti vÄ• _ti ``tiá¹-á¹-hatha bhanteâ€™â€™ ti vadan
__avakkÄ• rapÄ• tÄ«_ti atirekapiá¹‡á¸• apÄ• taá¹ƒ apanetvÄ• á¹-hapanatthÄ• ya ekÄ• sam
__samuggapÄ• ti_ nÄ• ma samuggapuá¹-asadisÄ• pÄ• ti. sesaá¹ƒ vuttanayameva.

piá¹‡á¸• acÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• raÃ±Ã±ikavattakathÄ• vaá¹‡á¹‡anÄ•

<190> Ä• raÃ±Ã±ikavatte na ramanti janÄ• etthÄ• ti araÃ±Ã±aá¹ƒ. vuttaÃ±hi ---

``ramaá¹‡Ä«yÄ• ni araÃ±Ã±Ä• ni, yattha na ramatÄ« jano.

vÄ«tarÄ• gÄ• ramissanti, na te kÄ• magavesinoâ€™â€™ ti || (Dhp 99).

araÃ±Ã±e \Ne II 15/ vasatÄ«ti Ä• raÃ±Ã±iko, tena vattitabbaá¹ƒ vattaá¹ƒ __Ä• raÃ±Ã±ikavat
visesapadÄ• namattho --- __kÄ• lasseva uá¹-á¹-hÄ• yÄ• _ti araÃ±Ã±asenÄ• sanassa gÄ• m
kÄ• raá¹‡ena ``pattaá¹ƒ gahetvÄ• cÄ«varaá¹ƒ pÄ• rupitvÄ• gacchanto parissamo hotÄ«â€
thavikÄ• ya pakkhipitvÄ• aá¹ƒse laggetvÄ• cÄ«varaá¹ƒ khandhe karitvÄ• _ araÃ±Ã±amagg
kaá¹‡á¹-akasarÄ«sapÄ• diparissayavimocanatthaá¹ƒ __upÄ• hanÄ• Ä• rohitvÄ• _. araÃ±Ã
corÄ• dÄ«naá¹ƒ vicaraá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• __ ``dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bh
dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• vasanaá¹-á¹-hÄ• nato nikkhamitabbaâ€™â€™ _nti vutta
bhattaggavattapiá¹‡á¸• acÄ• rikavattesu vuttasadisÄ• neva. gÄ• mato nikkhamitvÄ• sace b
antogÄ• meyeva bhattakiccaá¹ƒ katvÄ• , atha bahigÄ• me atthi, bhattakiccaá¹ƒ katvÄ• patt
katvÄ• thavikÄ• ya pakkhipitvÄ• cÄ«varaá¹ƒ saá¹…gharitvÄ• aá¹ƒse karitvÄ• upÄ• hanÄ

__bhÄ• janaá¹ƒ alabhantenÄ• _tiÄ• di araÃ±Ã±asenÄ• sanassa dullabhadabbasambhÄ• ra
upaá¹-á¹-hÄ• petabbo_tiÄ• di vÄ• á¸·amigasarÄ«sapÄ• dibÄ• hiraparissayakÄ• le ca vÄ• ta
ca icchitabbattÄ• . bahÅ«naá¹ƒ pana vasanaá¹-á¹-hÄ• ne tÄ• disÄ• ni sulabhÄ• ni hontÄ«ti
pana tena vinÄ• pi vaá¹-á¹-atÄ«â€™â€™ _ti. kattaradaá¹‡á¸• o nÄ• ma parissayavinodano
viharantena avassaá¹ƒ icchitabboti vuttaá¹ƒ __ ``kattaradaá¹‡á¸• o upaá¹-á¹-hÄ• petabboâ€
nakkhattÄ• neva nakkhattapadÄ• ni. corÄ• dÄ«su Ä• gantvÄ• ``ajja, bhante, kena nakkhatt
pucchitesu ``na jÄ• nÄ• mÄ• â€™â€™ ti vutte kujjhanti, tasmÄ• vuttaá¹ƒ __ ``nakkhattapad
sakalÄ• ni vÄ• ekadesÄ• ni vÄ• â€™â€™ _ti, tathÄ• disÄ• mÅ«á¸·hesu ``katamÄ• yaá¹ƒ,
pucchitesu, tasmÄ• __ ``disÄ• kusalena bhavitabbaâ€™â€™ _nti.

Ä• raÃ±Ã±ikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

senÄ• sanavattakathÄ• vaá¹‡á¹‡anÄ•

<191> senÄ• sanavatte sayanti etthÄ• ti senaá¹ƒ, sayananti attho. Ä• vasanti etthÄ• ti Ä• sa
Ä• sanaÃ±ca senÄ• sanaá¹ƒ. senÄ• sanesu kattabbaá¹ƒ vattaá¹ƒ __senÄ• sanavattaá¹ƒ_ \
vattabbaá¹ƒ, taá¹ƒ upajjhÄ• yavattakathÄ• yaá¹ƒ (vi0 saá¹…ga0-a 183) vuttameva. tattha p
vutthavihÄ• ro vutto, idha pana attanÄ• vutthavihÄ• roti ayameva viseso. __na vuá¸• á¸• ha
II 16/ ettha tassa ovarake tadupacÄ• re ca Ä• pucchitabbanti vadanti. __bhojanasÄ• lÄ• dÄ
paá¹-ipajjitabba_nti bhojanasÄ• lÄ• dÄ«supi uddesadÄ• nÄ• di Ä• pucchitvÄ• va kÄ• tabbar

senÄ• sanavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

jantÄ• gharavattakathÄ• vaá¹‡á¹‡anÄ•

<192> jantÄ• gharavatte jÄ• yatÄ«ti jaá¹ƒ, kiá¹ƒ taá¹ƒ? sarÄ«raá¹ƒ. jaá¹ƒ tÄ• yati rakkhatÄ«
tikicchÄ• . gayhateti gharaá¹ƒ, kiá¹ƒ taá¹ƒ? nivesanaá¹ƒ, jantÄ• ya sarÄ«ratikicchÄ• ya kata

jantÄ• gharaá¹ƒ, jantÄ• ghare kattabbaá¹ƒ vattaá¹ƒ __jantÄ• gharavattaá¹ƒ_. tattha __parib
bahijagati. sesaá¹ƒ upajjhÄ• yavatte vuttanayattÄ• suviÃ±Ã±eyyameva.

jantÄ• gharavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vaccakuá¹-ivattakathÄ• vaá¹‡á¹‡anÄ•

<193> vaccakuá¹-ivatte vaccayate Å«hadayateti vaccaá¹ƒ, karÄ«saá¹ƒ. kuá¹-Ä«yati chindÄ«
kuá¹-i, vaccatthÄ• ya katÄ• kuá¹-i vaccakuá¹-i, vaccakuá¹-iyÄ• vattitabbaá¹ƒ vattaá¹ƒ __va
idha ca vattakkhandhake Ä• camanavattaá¹ƒ paá¹-hamaá¹ƒ Ä• gataá¹ƒ, pacchÄ• vaccakuá
pakaraá¹‡e paá¹-hamaá¹ƒ vaccaá¹ƒ katvÄ• pacchÄ• Ä• camatÄ«ti \Be II 22/ adhippÄ• yen
paá¹-hamaá¹ƒ Ä• gataá¹ƒ, tasmÄ• tadanukkamena kathayissÄ• ma. __dantakaá¹-á¹-haá¹ƒ
vaccakuá¹-iyÄ• pi sabbattheva paá¹-ikkhepo. __nibaddhagamanatthÄ• yÄ• _ti attanÄ• niba
__puggalikaá¹-á¹-hÄ• naá¹ƒ vÄ• _ti attano vihÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ. sesaá¹ƒ suviÃ±

vaccakuá¹-ivattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

upajjhÄ• yavattÄ• divattavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

sattavÄ«satimo paricchedo.

28. catupaccayabhÄ• janÄ«yavinicchayakathÄ•

cÄ«varabhÄ• janakathÄ• vaá¹‡á¹‡anÄ•

<194> evaá¹ƒ \Ne II 17/ upajjhÄ• yÄ• divattasaá¹…khÄ• tÄ• ni cuddasa khandhakavattÄ• n
paccayÄ• naá¹ƒ bhÄ• janaá¹ƒ kathento __ ``catupaccayabhÄ• janaâ€™â€™ _ntiÄ• dimÄ• h
saá¹…khyÄ• sabbanÄ• mapadaá¹ƒ. paá¹-icca eti sÄ«tapaá¹-ighÄ• tÄ• dikaá¹ƒ phalaá¹ƒ etas
paccayo ca paccayo ca paccayÄ• , cattÄ• ro paccayÄ• catupaccayaá¹ƒ, bhÄ• jÄ«yate vibh
catupaccayassa bhÄ• janaá¹ƒ __catupaccayabhÄ• janaá¹ƒ_. tenÄ• ha __ ``cÄ«varÄ• dÄ«na
bhÄ• janaâ€™â€™ _nti. __tattha_ tasmiá¹ƒ catupaccayabhÄ• jane samabhiniviá¹-á¹-he __c
paá¹-hamaá¹ƒ __cÄ«varapaá¹-iggÄ• hako ... pe ... veditabbo_. kasmÄ• ? saá¹…ghikacÄ«va
sambandho. tattha Ä• gatÄ• gataá¹ƒ cÄ«varaá¹ƒ paá¹-iggaá¹‡hÄ• ti, paá¹-iggahaá¹‡amattan
__cÄ«varapaá¹-iggÄ• hako_. cÄ«varapaá¹-iggÄ• hakena paá¹-iggahitaá¹ƒ cÄ«varaá¹ƒ nidah
bhÄ• roti __cÄ«varanidahako_. bhaá¹‡á¸• Ä• gÄ• re niyutto __bhaá¹‡á¸• Ä• gÄ• riko_. cÄ«v
á¹-hapanaá¹-á¹-hÄ• nabhÅ«taá¹ƒ agÄ• raá¹ƒ __bhaá¹‡á¸• Ä• gÄ• raá¹ƒ_. cÄ«varaá¹ƒ bhÄ•

23/ __cÄ«varabhÄ• jako_. cÄ«varassa bhÄ• janaá¹ƒ vibhÄ• gakaraá¹‡aá¹ƒ __cÄ«varabhÄ•

tattha ``cÄ«varapaá¹-iggÄ• hako veditabboâ€™â€™ ti vutto, so kuto labbhateti Ä• ha __ ``p
... sammannitabboâ€™â€™ _ti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``anujÄ• nÄ• mi ... pe
chandanaá¹ƒ __chando, _ icchanaá¹ƒ pihananti attho. gamanaá¹ƒ karaá¹‡aá¹ƒ gati, kiriyÄ•
chandena agati __chandÄ• gati_. sesesupi eseva nayo. kathaá¹ƒ chandÄ• gatiá¹ƒ gacchatÄ
pacchÄ• Ä• gatÄ• nampÄ«â€™â€™ _tiÄ• di. evamitaresupi. paÃ±camaá¹…gaá¹ƒ pana sa
dasseti. sukkapakkhepi ito paá¹-ipakkhavasena veditabbo. tenÄ• ha __ ``tasmÄ• â€™â€™

__imÄ• ya kammavÄ• cÄ• ya vÄ• apalokanena vÄ• _ti idaá¹ƒ imassa sammutikammassa l
hi vuttaá¹ƒ parivÄ• raá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin V) 482) ``avasesÄ• terasa sammutiy
senÄ• sanaggÄ• hamatakacÄ«varadÄ• nÄ• disammutiyo cÄ• ti etÄ• ni lahukakammÄ• ni a
vaá¹-á¹-antÄ«â€™â€™ ti. __antovihÄ• re sabbasaá¹…ghamajjhepi khaá¹‡á¸• asÄ«mÄ• yar
vaá¹-á¹-atÄ«_ti ettha __antovihÄ• re_ti \Ne II 18/ baddhasÄ«mavihÄ• raá¹ƒ sandhÄ• ya vutt
abaddhasÄ«mavihÄ• re apalokanÄ• dicatubbidhakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati dubbisod
__dhuravihÄ• raá¹-á¹-hÄ• ne_ti vihÄ• radvÄ• rassa sammukhaá¹-á¹-hÄ• ne.

<197> bhaá¹‡á¸• Ä• gÄ• rasammutiyaá¹ƒ __vihÄ• ramajjheyevÄ• _ti avippavÄ• sasÄ«mÄ•
majjheyeva sammannitabbÄ• . imasmiá¹ƒ pana á¹-hÄ• ne imaá¹ƒ pana bhaá¹‡á¸• Ä• gÄ• ra
khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ nisinnehi sammannituá¹ƒ na vaá¹-á¹-ati, vihÄ• ramajjheyeva ``su
saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho \Be II 24/ itthannÄ• maá¹ƒ vihÄ• raa
sammanneyyÄ• â€™â€™ tiÄ• dinÄ• nayena ``kammavÄ• cÄ• ya vÄ• apalokanena vÄ• s
nissÄ• ya Ã±attidutiyakammaá¹ƒ upacÄ• rasÄ«mÄ• yaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti gahetvÄ
abaddhasÄ«mÄ• bhÅ«te vihÄ• re upacÄ• rasÄ«mÄ• yaá¹ƒ karonti, ekacce Ã±attikammamp
abaddhasÄ«mavihÄ• re upacÄ• rasÄ«mÄ• matteyeva uposathapavÄ• raá¹‡aá¹ƒ karonti, ta
panettha kathinavinicchayakathÄ• yaá¹ƒ (vi0 saá¹…ga0-a 226) Ä• vi bhavissati.

<198> __tulÄ• bhÅ«to_ti tulÄ• sadiso. __ida_nti sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• hapaá¹-iv
pÄ• á¹-haá¹ƒ amanasikarontÄ• idÄ• ni kÄ• lacÄ«varampi sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸•
__phÄ• tikamma_nti pahonakakammaá¹ƒ, yattakena vinayÄ• gatena sammuÃ±janÄ«bandh
Å«natÄ• na hoti, tattakaá¹ƒ katvÄ• ti attho. __sabbesa_nti tatruppÄ• davassÄ• vÄ• sikaá¹ƒ
sabbesaá¹ƒ bhikkhÅ«naá¹ƒ sÄ• maá¹‡erÄ• naÃ±ca. __bhaá¹‡á¸• Ä• gÄ• racÄ«varepÄ«_ti
vuttaá¹ƒ. __ukkuá¹-á¹-hiá¹ƒ karontÄ«_ti mahÄ• saddaá¹ƒ karonti. __eta_nti ukkuá¹-á¹-hiyÄ•
samabhÄ• gadÄ• naá¹ƒ. __virajjhitvÄ• karontÄ«_ti kattabbakÄ• lesu akatvÄ• yathÄ• rucita
__samapaá¹-ivÄ«so dÄ• tabbo_ti karissÄ• mÄ• ti yÄ• cantÄ• naá¹ƒ paá¹-iÃ±Ã±Ä• mattenap
dÄ• tabbo.

__atirekabhÄ• genÄ• _ti dasa bhikkhÅ« honti, sÄ• á¹-akÄ• pi daseva, tesu eko dvÄ• dasa a

dasagghanakÄ• . sabbesu dasagghanakavasena kuse pÄ• tite yassa bhikkhuno dvÄ• dasa
``ettakena mama cÄ«varaá¹ƒ pahotÄ«â€™â€™ ti tena atirekabhÄ• gena gantukÄ• mo hoti.
cÄ«varaá¹ƒ pahotÄ«_ti dvÄ• dasagghanakena mama cÄ«varaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, na
gahetukÄ• moti \Be II 25/ attho. bhikkhÅ« ``atirekaá¹ƒ Ä• vuso saá¹…ghassa santakaâ€™â
sutvÄ• bhagavÄ• ``saá¹…ghike ca gaá¹‡asantake ca appakaá¹ƒ nÄ• ma natthi, sabbattha
kÄ• tabbo, gaá¹‡hantenapi kukkuccÄ• yitabbaâ€™â€™ nti dassetuá¹ƒ __ ``anujÄ• nÄ• mi,
dinneâ€™â€™ _ti Ä• ha. tattha anukkhepo nÄ• ma yaá¹ƒ kiÃ±ci anukkhipitabbaá¹ƒ anuppa
kappiyabhaá¹‡á¸• aá¹ƒ, yattakaá¹ƒ tassa paá¹-ivÄ«se adhikaá¹ƒ, tattake agghanake yasmiá
kappiyabhaá¹‡á¸• e dinneti atthoti imamatthaá¹ƒ saá¹…khepena dassetuá¹ƒ __ ``sace dasa
_tyÄ• di vuttaá¹ƒ.

__vikalake tosetvÄ• _ti ettha cÄ«varavikalakaá¹ƒ puggalavikalakanti dve vikalakÄ• . tattha _
nÄ• ma sabbesaá¹ƒ paÃ±ca paÃ±ca vatthÄ• ni pattÄ• ni, sesÄ• nipi atthi, ekekaá¹ƒ pana na
dÄ• tabbÄ• ni. chindantehi ca aá¸• á¸• hamaá¹‡á¸• alÄ• dÄ«naá¹ƒ vÄ• upÄ• hanathavikÄ•
khaá¹‡á¸• Ä• ni katvÄ• dÄ• tabbÄ• ni, heá¹-á¹-himaparicchedena caturaá¹…gulavitthÄ• ran
anuvÄ• tappahonakÄ• yÄ• maá¹ƒ khaá¹‡á¸• aá¹ƒ katvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati. aparibhoga
evamettha cÄ«varassa appahonakabhÄ• vo cÄ«varavikalakaá¹ƒ. chinditvÄ• dinne panetaá
kusapÄ• to kÄ• tabbo, sacepi ekassa bhikkhuno koá¹-á¹-hÄ• se ekaá¹ƒ vÄ• dve vÄ• vatthÄ
aÃ±Ã±aá¹ƒ sÄ• maá¹‡akaá¹ƒ parikkhÄ• raá¹ƒ á¹-hapetvÄ• yo tena tussati, tassa taá¹ƒ bhÄ
kusapÄ• to kÄ• tabbo. idampi cÄ«varavikalakanti andhaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ.

__puggalavikalakaá¹ƒ_ nÄ• ma dasa dasa bhikkhÅ« gaá¹‡etvÄ• vaggaá¹ƒ karontÄ• naá¹ƒ
aá¹-á¹-ha vÄ• nava vÄ• honti, tesaá¹ƒ aá¹-á¹-ha vÄ• nava vÄ• koá¹-á¹-hÄ• sÄ• ``tumhe i
bhÄ• jethÄ• â€™â€™ ti dÄ• tabbÄ• . evamayaá¹ƒ puggalÄ• naá¹ƒ appahonakabhÄ• vo pug
dinne pana taá¹ƒ tositaá¹ƒ \Be II 26/ hoti, evaá¹ƒ tosetvÄ• kusapÄ• to kÄ• tabboti. atha vÄ•
tosetvÄ• _ti yo cÄ«varavibhÄ• go Å«nako, taá¹ƒ aÃ±Ã±ena parikkhÄ• rena samaá¹ƒ katvÄ•
imamatthaá¹ƒ dasseti __ ``sace sabbesaá¹ƒ paÃ±ca paÃ±ca vatthÄ• nÄ«â€™â€™ _tiÄ• di

<199> ito paraá¹ƒ tesu tesu vatthÅ«su Ä• gatavasena aá¹-á¹-hakathÄ• yaá¹ƒ vuttesu vinicch
vinicchayÄ• naá¹ƒ aá¹-á¹-hamÄ• tikÄ• vinicchayato avimuttattÄ• aá¹-á¹-hamÄ• tikÄ• vinicch
dassetuá¹ƒ __ ``idÄ• ni aá¹-á¹-himÄ• , bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. yÄ• tÄ• aá¹-á¹-
vuttÄ• , tÄ• saá¹ƒ aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ vasena vinicchayo idÄ• ni veditabboti y
__parikkhepÄ• rahaá¹-á¹-hÄ• nena paricchinnÄ• _ti iminÄ• aparikkhittassa vihÄ• rassa
dhuvasannipÄ• taá¹-á¹-hÄ• nÄ• dito paá¹-hamaleá¸• á¸• upÄ• tassa \Ne II 20/ anto upacÄ•
dutiyaleá¸• á¸• upÄ• tassa antopi upacÄ• rasÄ«mÄ• yevÄ• ti dassetuá¹ƒ __ ``apicÄ• â€™â
dhuvasannipÄ• taá¹-á¹-hÄ• nampi pariyantagatameva gahetabbaá¹ƒ. ``evaá¹ƒ sante tiyojan
gaá¹‡hissantÄ«â€™â€™ tiÄ• dinÄ• ime lÄ• bhaggahaá¹‡Ä• dayo upacÄ• rasÄ«mÄ• vasen
avippavÄ• sasÄ«mÄ• vasenÄ• ti dasseti, tena ca imÄ• ni lÄ• bhaggahaá¹‡Ä• dÄ«niyeva up

na apalokanakammÄ• dÄ«ni cattÄ• ri kammÄ• ni, tÄ• ni pana avippavÄ• sasÄ«mÄ• dÄ«suy
tathÄ• hi vuttaá¹ƒ sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 379) ``bhikkhunÄ«naá¹ƒ
Ä• rÄ• mappavesanasenÄ• sanapucchanÄ• di parivÄ• samÄ• nattÄ• rocanavassacchedani
idaá¹ƒ sabbaá¹ƒ imissÄ• yeva upacÄ• rasÄ«mÄ• ya vasena veditabbaâ€™â€™ nti.

lÄ• bhatthÄ• ya \Be II 27/ á¹-hapitÄ• sÄ«mÄ• __lÄ• bhasÄ«mÄ• _. loke gÄ• masÄ«mÄ• da
visuá¹ƒ pasiddhÄ• natthi, kenÄ• yaá¹ƒ anuÃ±Ã±Ä• tÄ• ti Ä• ha __ ``neva sammÄ• sambud
nÄ• yaá¹ƒ sÄ• sanavohÄ• rasiddhÄ• , lokavohÄ• rasiddhÄ• evÄ• ti dasseti. __janapadapar
lokapasiddhasÄ«mÄ• saddatthavasena vuttaá¹ƒ, paricchedabbhantarampi sabbaá¹ƒ janapa
janapado eva __janapadasÄ«mÄ• , _ evaá¹ƒ raá¹-á¹-hasÄ«mÄ• dÄ«supi. tenÄ• ha __ ``Ä•
_ntiÄ• di. __pathavÄ«vemajjhagatassÄ• _ti yÄ• va udakapariyantÄ• khaá¹‡á¸• asÄ«mattÄ•
upacÄ• rasÄ«mÄ• dÄ«su pana abaddhasÄ«mÄ• su heá¹-á¹-hÄ• pathaviyaá¹ƒ sabbattha á¹-
kÅ«pÄ• dipavesÄ• rahaá¹-á¹-hÄ• ne á¹-hitÄ• naÃ±Ã±eva pÄ• puá¹‡Ä• tÄ«ti heá¹-á¹-hÄ• sÄ
taá¹ƒtaá¹ƒsÄ«maá¹-á¹-habhÄ• vo veditabbo. cakkavÄ• á¸·asÄ«mÄ• ya dinnaá¹ƒ pathavÄ«s
á¹-hitÄ• naá¹ƒ pÄ• puá¹‡Ä• ti sabbattha cakkavÄ• á¸·avohÄ• rattÄ• ti. samÄ• nasaá¹ƒvÄ• s
idaá¹ƒ nÄ• nattaá¹ƒ --- ``avippavÄ• sasÄ«mÄ• ya dammÄ«â€™â€™ ti dinnaá¹ƒ gÄ• maá¹-á
kasmÄ• ? ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti (Vin I 144) vutta
``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yadammÄ«â€™â€™ ti dinnaá¹ƒ pana gÄ• me á¹-hitÄ• n

200-1__._ __buddhÄ• dhivuttho_ti buddhena bhagavatÄ• adhivuttho. __ekasmi_nti ekasmi
__pÄ• kavatta_nti nibaddhadÄ• naá¹ƒ. __vattatÄ«_ti pavattati. __tehi vattabba_nti yesaá¹ƒ
tehi bhikkhÅ«hi vattabbaá¹ƒ.

<202> __dutiyabhÄ• ge pana therÄ• sanaá¹ƒ Ä• ruá¸·he_ti yÄ• va saá¹…ghanavakaá¹ƒ eka
datvÄ• \Ne II 21/ cÄ«vare aparikkhÄ«á¹‡e puna sabbesaá¹ƒ dÄ• tuá¹ƒ dutiyabhÄ• ge thera
vuttanayenÄ• _ti ``tuyheva bhikkhu tÄ• ni cÄ«varÄ• nÄ«â€™â€™ ti (Vin I 363) bhagavatÄ•
__paá¹ƒsukÅ«likÄ• nampi vaá¹-á¹-atÄ«_ti ``tuyhaá¹ƒ demÄ• â€™â€™ ti avatvÄ• , `bhikkhÅ
demÄ• â€™â€™ ti vuttattÄ• ``paá¹ƒsukÅ«likÄ• nampi vaá¹-á¹-atÄ«â€™â€™ ti sÄ• ratthad
III 379) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 379) pana __paá¹ƒsuk
vaá¹-á¹-atÄ«_ti ettha ``tuyhaá¹ƒ demÄ• â€™â€™ ti avuttattÄ• ti kÄ• raá¹‡aá¹ƒ vadanti. yadi
demÄ• â€™â€™ ti vuttepi vaá¹-á¹-eyya, ``bhikkhÅ«naá¹ƒ dema, therÄ• naá¹ƒ dema, saá¹…
vacanato bhedo na dissati, vÄ«maá¹ƒsitabbamettha kÄ• raá¹‡anti. __pÄ• rupituá¹ƒ vaá¹-á¹-
paá¹ƒsukÅ«likÄ• naá¹ƒ vaá¹-á¹-ati. __sÄ• mikehi vicÄ• ritamevÄ• _ti upÄ• hanatthavikÄ• dÄ

<203> __upaá¸• á¸• haá¹ƒ dÄ• tabba_nti yaá¹ƒ ubhatosaá¹…ghassa dinnaá¹ƒ, tato upaá¸• á
upaá¸• á¸• haá¹ƒ bhikkhunÄ«naá¹ƒ dÄ• tabbaá¹ƒ. sacepi eko bhikkhu hoti, ekÄ• vÄ• bhikk
anupasampannassapi upaá¸• á¸• hameva dÄ• tabbaá¹ƒ. __ ``bhikkhusaá¹…ghassa ca bhik

vutte pana na majjhe bhinditvÄ• dÄ• tabba_nti ettha yasmÄ• bhikkhunipakkhe saá¹…ghas
aparÄ• maá¹-á¹-hattÄ• bhikkhunÄ«naá¹ƒ gaá¹‡anÄ• ya bhÄ• go dÄ• tabboti dÄ• yakassa a
dÄ• naÃ±ca bhikkhÅ«pi gaá¹‡etvÄ• dinne eva yujjati. itarathÄ• hi ``kittakaá¹ƒ bhikkhÅ«naá
kittakaá¹ƒ bhikkhunÄ«naâ€™â€™ nti na viÃ±Ã±Ä• yati, tasmÄ• ``bhikkhusaá¹…ghassÄ• â
``bhikkhÅ«naâ€™â€™ nti vuttavacanasadisamevÄ• ti Ä• ha __ ``bhikkhÅ« ca bhikkhuniyo c
_nti. tenÄ• ha __ ``puggalo ... pe ... bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• â€™â€™ _ti.
ca bhikkhunÄ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vutte pana puggalo visuá¹ƒ na labhatÄ«_ti id
aá¹-á¹-hakathÄ• pamÄ• á¹‡eneva gahetabbaá¹ƒ, na hettha visesakÄ• raá¹‡aá¹ƒ upalabbha
``ubhatosaá¹…ghassa ca tuyhaÃ±ca dammÄ«â€™â€™ ti vutte sÄ• maÃ±Ã±avisesavacane
visuá¹ƒ labhati, evamidhÄ• pi ``bhikkhusaá¹…ghassa ca tuyhaÃ±cÄ• â€™â€™ ti \Be II 29/
sÄ• maÃ±Ã±avisesavacanasabbhÄ• vato bhavitabbameva visuá¹ƒ puggalapaá¹-ivÄ«senÄ•
aá¹-á¹-hakathÄ• vacanamevettha pamÄ• á¹‡aá¹ƒ. __pÄ• puá¹‡anaá¹-á¹-hÄ• nato ekameva
pattaá¹-á¹-hÄ• nato ekameva koá¹-á¹-hÄ• saá¹ƒ labhati. tattha kÄ• raá¹‡amÄ• ha __ ``kasm
bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• â€™â€™ _ti, bhikkhusaá¹…ghaggahaá¹‡eneva p
adhippÄ• yoti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 379) vuttaá¹ƒ.

vimativinodaniyaá¹ƒ \Ne II 22/ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 379) pana bhikkhusaá¹…ghas
bhikkhÅ«naÃ±Ã±eva gahitattÄ• , puggalassa pana ``tuyhaÃ±cÄ• â€™â€™ ti visuá¹ƒ gahita
aggahitattÄ• daá¹-á¹-habbÄ• , ``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca tuyhaÃ±cÄ• â€™â€™
vuttaá¹-á¹-hÄ• nasadisattÄ• ti adhippÄ• yo. puggalappadhÄ• no hettha saá¹…gha-saddo da
``bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• â€™â€™ ti pÄ• á¹-haá¹ƒ likhanti, taá¹ƒ na sund
lÄ• bhaggahaá¹‡e kÄ• raá¹‡avacanattÄ• . tathÄ• hi ``visuá¹ƒ saá¹…ghaggahaá¹‡ena gahit
puggalassapi bhÄ• gaggahaá¹‡e kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. yathÄ• cettha puggalassa aggaha
``bhikkhusaá¹…ghassa ca tuyhaÃ±cÄ• â€™â€™ tiÄ• dÄ«supi visuá¹ƒ saá¹…ghÄ• disaddeh
daá¹-á¹-habbaá¹ƒ. yadi hi gahaá¹‡aá¹ƒ siyÄ• , saá¹…ghatopi visumpÄ«ti bhÄ• gadvayaá¹ƒ
gahitattÄ• ti vuttaá¹ƒ. __pÅ«jetabba_ntiÄ• di gihikammaá¹ƒ na hotÄ«ti dassanatthaá¹ƒ vutta
__bhikkhusaá¹…ghassa harÄ• _ti idaá¹ƒ piá¹‡á¸• apÄ• taharaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ.
vaá¹-á¹-atÄ«â€™â€™ _ti. __ ``bhikkhusaá¹…ghassa harÄ• â€™â€™ ti vuttepi haritabba_nt
gihiveyyÄ• vaccaá¹ƒ na hotÄ«ti katvÄ• vuttaá¹ƒ.

<204> __antohemante_ti iminÄ• anatthate kathine vassÄ• naá¹ƒ pacchime mÄ• se dinnaá
purimavassaá¹ƒvutthÄ• naÃ±Ã±eva pÄ• puá¹‡Ä• ti, tato paraá¹ƒ hemante dinnaá¹ƒ pacchin
vutthavassattÄ• \Be II 30/ pÄ• puá¹‡Ä• ti, hemantato pana paraá¹ƒ piá¹-á¹-hisamaye
``vassaá¹ƒvutthasaá¹…ghassÄ• â€™â€™ ti evaá¹ƒ paricchinditvÄ• dinnaá¹ƒ anantare vass
yattha katthaci tasmiá¹ƒ bhikkhubhÄ• ve vutthavassÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. ye
avutthavassÄ• , tesaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti dasseti. __lakkhaá¹‡aÃ±Ã±Å« vadantÄ«_ti vi
Ä• cariyÄ• vadanti. __lakkhaá¹‡aÃ±Ã±Å« vadantÄ«_ti idaá¹ƒ sanniá¹-á¹-hÄ• navacanaá¹ƒ,
anÄ• gatattÄ• pana evaá¹ƒ vuttaá¹ƒ. __bahiupacÄ• rasÄ«mÄ• yaá¹ƒ ... pe ... sabbesaá¹ƒ p

katthaci vutthavassÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti adhippÄ• yo. teneva mÄ• tikÄ•
(kaá¹…kha0-a akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•) ``sace pana bahiupacÄ• rasÄ«r
`vassaá¹ƒvutthasaá¹…ghassa dammÄ«â€™ ti vadati, yattha katthaci vutthavassÄ• naá¹ƒ sa
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vuttaá¹ƒ. gaá¹‡á¹-hipadesu pana ``vassÄ• vÄ• sassa ananurÅ«
vassaá¹ƒvutthÄ• naÃ±ca avutthÄ• naÃ±ca sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vuttaá¹
``vassaá¹ƒvutthasaá¹…ghassa dammÄ«â€™â€™ ti vutte avutthavassÄ• naá¹ƒ pÄ• puá¹‡Ä
bhikkhubhÄ• ve vutthavassÄ• naá¹ƒ sabbesampÄ«ti attho daá¹-á¹-habbo ``vassaá¹ƒvutthas
vuttattÄ• . __sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesampÄ«_ti etthÄ• pi eseva nayo. __evaá¹ƒ v
vassaá¹ƒvutthasaá¹…ghassa dammÄ«ti vadati. __atÄ«tavassa_nti anantarÄ• tÄ«tavassaá¹

<205> idÄ• ni \Ne II 23/ ``Ä• dissa detÄ«â€™â€™ ti padaá¹ƒ vibhajanto __ ``Ä• dissa detÄ«
_tiÄ• dimÄ• ha. tattha yÄ• guyÄ• vÄ• ... pe ... bhesajje vÄ• Ä• disitvÄ• paricchinditvÄ• de
deti nÄ• mÄ• ti yojanÄ• . sesaá¹ƒ pÄ• kaá¹-ameva.

<206> idÄ• ni ``puggalassa detÄ«â€™â€™ ti padaá¹ƒ vibhajanto Ä• ha __ ``puggalassa det
saá¹…ghato ca gaá¹‡ato ca vinimuttassa \Be II 31/ attano kulÅ«pakÄ• dipuggalassa dento d
nÄ• ma. taá¹ƒ pana puggalikadÄ• naá¹ƒ parammukhÄ• vÄ• hoti sammukhÄ• vÄ• . tattha
cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti nÄ• maá¹ƒ uddharitvÄ• deti, sammukhÄ
cÄ«varaá¹ƒ á¹-hapetvÄ• ``idaá¹ƒ, bhante, tumhÄ• kaá¹ƒ dammÄ«â€™â€™ ti vatvÄ• deti, t
puggalassa deti nÄ• mÄ• ti attho. na kevalaá¹ƒ ekasseva dento puggalassa deti nÄ• ma, ath
saddhiá¹ƒ dentopi puggalassa deti nÄ• mÄ• ti dassetuá¹ƒ __ ``sace panÄ• â€™â€™ _tiÄ• d
gahetuá¹ƒ Ä• gato_ti tassa santike uddesaá¹ƒ aggahitapubbassapi uddesaá¹ƒ gaá¹‡hissÄ•
paá¹-á¹-hÄ• ya antevÄ• sikabhÄ• vÅ«pagamanato vuttaá¹ƒ. __gahetvÄ• gacchanto_ti parin
gacchanto. __vattaá¹ƒ katvÄ• uddesaparipucchÄ• dÄ«ni gahetvÄ• vicarantÄ• na_nti idaá¹
``uddesantevÄ• sikÄ• naâ€™â€™ nti imasseva visesanaá¹ƒ. tena uddesakÄ• le Ä• gantvÄ•
aÃ±Ã±attha nivasante anibaddhacÄ• rike nivatteti.

evaá¹ƒ cÄ«varakkhandhake (Vin I 379) Ä• gataaá¹-á¹-hamÄ• tikÄ• vasena cÄ«varavibhajan
tasmiá¹ƒyeva cÄ«varakkhandhake majjhe Ä• gatesu vatthÅ«su Ä• gatanayaá¹ƒ nivattetvÄ•
bhikkhÅ«â€™â€™ _tiÄ• dimÄ• ha. __tattha kiá¹ƒ kÄ• tabba_nti pucchÄ• ya __tasseva tÄ• n
sesÄ• ni Ã±Ä• pakÄ• divasena vuttÄ• ni. __paÃ±ca mÄ• se_ti accantasaá¹ƒyoge upayogav
payojetvÄ• á¹-hapitaupanikkhepato_ti vassÄ• vÄ• sikatthÄ• ya veyyÄ• vaccakarehi vaá¸• á
á¹-hapitaupanikkhepato. __tatruppÄ• dato_ti nÄ• á¸·ikerÄ• rÄ• mÄ• ditatruppÄ• dato. aá¹-á¹
``idaá¹ƒ idha vassaá¹ƒvutthasaá¹…ghassa demÄ• ti vÄ• vassÄ• vÄ• sikaá¹ƒ demÄ• ti vÄ•
taá¹ƒ anatthatakathinassapi paÃ±ca mÄ• se pÄ• puá¹‡Ä• tÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ vas
uppanne labbhamÄ• navisesaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. tattha __idhÄ• _ti abhilÄ• pamattam
vinÄ• ``vassaá¹ƒvutthasaá¹…ghassa demÄ• â€™â€™ ti vuttepi so eva nayo. __anatthatak
pÄ• puá¹‡Ä• tÄ«_ti vassÄ• vÄ• sikalÄ• bhavasena uppannattÄ• anatthatakathinassapi vutt

pÄ• puá¹‡Ä• ti, tato paraá¹ƒ pana uppannavassÄ• vÄ• sikaá¹ƒ pucchitabbaá¹ƒ \Ne II 24/ ``k
vassÄ• vÄ• sikaá¹ƒ, udÄ• hu anÄ• gatavasseâ€™â€™ ti. tattha __tato para_nti paÃ±camÄ•
paá¹-hamadivasato paá¹-á¹-hÄ• yÄ• ti attho.

__á¹-hitikÄ• pana na tiá¹-á¹-hatÄ«_ti ettha aá¹-á¹-hitÄ• ya á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ
eko bhikkhu Ä• gacchati, majjhe chinditvÄ• dvÄ«hipi gahetabbaá¹ƒ. á¹-hitÄ• ya pana á¹-hiti
aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sace navakataro Ä• gacchati, á¹-hitikÄ• heá¹-á¹-hÄ• gac
Ä• gacchati, á¹-hitikÄ• uddhaá¹ƒ Ä• rohati. atha aÃ±Ã±o natthi, puna attano pÄ• petvÄ• ga
__duggahitÄ• nÄ«_ti aggahitÄ• ni, saá¹…ghikÄ• neva hontÄ«ti attho. __ ``pÄ• tite kuseâ€™
kusadaá¹‡á¸• ake pÄ• titamatte sacepi bhikkhusahassaá¹ƒ hoti, gahitameva nÄ• ma cÄ«var
dÄ• tabboâ€™â€™ ti aá¹-á¹-hakathÄ• vacanaá¹ƒ (Sp (to Vin I) 363), tattha __gahitameva n
pattaâ€™â€™ nti kiÃ±cÄ• pi na viditaá¹ƒ, te pana bhÄ• gÄ• atthato tesaá¹ƒ pattÄ• yevÄ• ti

__sattÄ• havÄ• rena aruá¹‡ameva uá¹-á¹-hÄ• petÄ«_ti idaá¹ƒ nÄ• nÄ• sÄ«mavihÄ• resu ka
dvÄ«su senÄ• sanesu nivutthabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, aruá¹‡uá¹-á¹-hÄ• paneneva
vassacchedaparihÄ• rÄ• ya. antoupacÄ• rasÄ«mÄ• ya \Be II 33/ hi yattha katthaci aruá¹‡aá
gahitasenÄ• sanaá¹ƒ appaviá¹-á¹-hopi vutthavasso eva hoti. gahitasenÄ• sane pana nivutth
aruá¹‡uá¹-á¹-hÄ• pane sati hoti. tenÄ• ha __ ``purimasmiá¹ƒ bahutaraá¹ƒ nivasati nÄ• mÄ•
itarasmiá¹ƒ sattÄ• havÄ• renapi aruá¹‡uá¹-á¹-hÄ• pane sati eva appataraá¹ƒ nivasati nÄ• m
dÄ«pitaá¹ƒ hoti. __ida_nti ekÄ• dhippÄ• yadÄ• naá¹ƒ. __nÄ• nÄ• lÄ• bhehÄ«_tiÄ• dÄ«su n
etesÅ«ti nÄ• nÄ• lÄ• bhÄ• , dve vihÄ• rÄ• , tehi __nÄ• nÄ• lÄ• bhehi_. nÄ• nÄ• visuá¹ƒ vis
paricchinno upacÄ• ro etesanti nÄ• nÅ«pacÄ• rÄ• , tehi __nÄ• nÅ«pacÄ• rehi_. __ekasÄ«m
dvÄ«hi vihÄ• rehÄ«ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 364) vuttaá¹ƒ. __nÄ•
visuá¹ƒ nibaddhavassÄ• vÄ• sikalÄ• bhehi. __nÄ• nÅ«pacÄ• rehÄ«_ti nÄ• nÄ• parikkhepar
__ekasÄ«mavihÄ• rehÄ«_ti dvinnaá¹ƒ vihÄ• rÄ• naá¹ƒ ekena pÄ• kÄ• rena parikkhittattÄ•
antogatehi dvÄ«hi vihÄ• rehÄ«ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 364). _
paá¹-ippassambhatÄ«_ti paá¹-hamaá¹ƒ gahito paá¹-ippassambhati. __tatthÄ• _ti yattha sen
paá¹-ippassambhati, tattha.

<207> __bhikkhussa_ \Ne II 25/ __kÄ• lakate_ti ettha kÄ• lakata-saddo bhÄ• vasÄ• dhanoti
``kÄ• lakiriyÄ• yÄ• â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ cÄ«varadÄ• n
ticÄ«varÄ• dhiá¹-á¹-hÄ• nÄ• bhÄ• vÄ• ``cÄ«varaÃ±ca pattaÃ±cÄ• â€™â€™ tiÄ• di sabbatt

<208> sacepi sahassaá¹ƒ agghati, gilÄ• nupaá¹-á¹-hÄ• kÄ• naÃ±Ã±eva dÄ• tabbanti samba
ticÄ«varapattato aÃ±Ã±aá¹ƒ. __appaggha_nti atijiá¹‡á¹‡Ä• dibhÄ• vena nihÄ«naá¹ƒ. __tato
__sabba_nti pattaá¹ƒ cÄ«varaÃ±ca. __tattha tattha saá¹…ghassevÄ• _ti tasmiá¹ƒ tasmiá¹ƒ
saá¹…ghasseva. bhikkhuno kÄ• lakataá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya ``idhÄ• â€™â€™ ti vatta
vuttattÄ• vicchÄ• vacanattÄ• ca parikkhÄ• rassa á¹-hapitaá¹-á¹-hÄ• naá¹ƒ vuttanti viÃ±Ã±Ä

__avissajjikaá¹ƒ avebhaá¹…gika_nti Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghasseva
avissajjikaá¹ƒ avebhaá¹…gikaÃ±ca bhavituá¹ƒ anujÄ• nÄ• mÄ«ti attho. __ ``sante patirÅ«pe
vuttattÄ• gÄ• hake asati adatvÄ• bhÄ• jitepi subhÄ• jitamevÄ• ti daá¹-á¹-habbaá¹ƒ. __dakk
pamÄ• á¹‡a_nti ettha sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 376) tÄ• va __ ``yatt
pamÄ• á¹‡a_nti bhikkhÅ« yasmiá¹ƒ raá¹-á¹-he dakkhiá¹‡odakapaá¹-iggahaá¹‡amattenapi de
hontÄ«ti adhippÄ• yoâ€™â€™ ti vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga
``dakkhiá¹‡odakaá¹ƒ pamÄ• á¹‡a_nti ettakÄ• ni cÄ«varÄ• ni dassÄ• mÄ«ti paá¹-hamaá¹ƒ u
denti, taá¹ƒ yehi gahitaá¹ƒ, te bhÄ• ginova hontÄ«ti adhippÄ• yoâ€™â€™ ti vuttaá¹ƒ. __para
tambapaá¹‡á¹‡idÄ«paÃ±hi upÄ• dÄ• yesa evaá¹ƒ vutto.

``matakacÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti ettha maggaá¹ƒ gacchanto tassa kÄ• lak
avihÄ• raá¹-á¹-hÄ• ne ce dvÄ• dasahatthabbhantare aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ abhÄ• va
cÄ«varaá¹ƒ mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti adhiá¹-á¹-hÄ• ti, svÄ• dhiá¹-á¹-hitaá¹ƒ. te
aÃ±Ã±ataro bhikkhu bahubhaá¹‡á¸• o bahuparikkhÄ• ro kÄ• lakato hoti. bhagavato etamatth
``bhikkhussa, bhikkhave, kÄ• lakate saá¹…gho sÄ• mÄ« pattacÄ«vare. apica gilÄ• nupaá¹-á
anujÄ• nÄ• mi, bhikkhave, ticÄ«varaÃ±ca pattaÃ±ca gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tuá
lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• raá¹ƒ, taá¹ƒ sammukhÄ«bhÅ«tena saá¹…ghena bhÄ• jet
garubhaá¹‡á¸• aá¹ƒ garuparikkhÄ• raá¹ƒ, taá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa \Be II
avissajjikaá¹ƒ avebhaá¹…gikaâ€™â€™ nti (Vin I 369) iminÄ• pÄ• á¹-hena bhagavÄ• sabba
Ä• misadÄ• yajjaá¹ƒ vicÄ• resi.

tattha \Ne II 26/ ticÄ«varapattaavasesalahubhaá¹‡á¸• agarubhaá¹‡á¸• avasena Ä• misadÄ•
tesu __ticÄ«varapattaá¹ƒ_ gilÄ• nupaá¹-á¹-hÄ• kassa bhÄ• go hoti, __avasesalahubhaá¹‡á¸
sammukhÄ«bhÅ«tasaá¹…ghassa, paÃ±cavÄ«satividha __garubhaá¹‡á¸• aá¹ƒ_ cÄ• tuddisa
tividhabhaá¹‡á¸• ato aÃ±Ã±aá¹ƒ bhikkhubhaá¹‡á¸• aá¹ƒ nÄ• ma natthi, imehi tividhehi pugg
nÄ• ma natthÄ«ti dasseti. idÄ• ni pana vinayadharÄ• ``bhikkhÅ«naá¹ƒ akappiyabhaá¹‡á¸• a
labhantÄ«â€™â€™ ti vadanti, taá¹ƒ kasmÄ• ti ce? ``ye tassa dhane issarÄ• gahaá¹-á¹-hÄ•
tesaá¹ƒ dÄ• tabbaâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatattÄ• ti. saccaá¹ƒ Ä• gato, so p
vissÄ• saggÄ• havisaye Ä• gato, na dÄ• yajjagahaá¹‡aá¹-á¹-hÄ• ne. ``gahaá¹-á¹-hÄ• vÄ• p
Ä• gato, na ``Ã±Ä• takÄ• aÃ±Ã±Ä• takÄ• vÄ• â€™â€™ ti, tasmÄ• Ã±Ä• takÄ• vÄ• hontu
gilÄ• naá¹ƒ upaá¹-á¹-hahanti, te gilÄ• nupaá¹-á¹-hÄ• kabhÄ• gabhÅ«tassa dhanassa issarÄ
antamaso mÄ• tugÄ• mÄ• pi. te sandhÄ• ya ``tesaá¹ƒ dÄ• tabbaâ€™â€™ nti vuttaá¹ƒ, na p
nupaá¹-á¹-hahanti, te sandhÄ• ya. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 369) ``gilÄ
nÄ• ma gihÄ« vÄ• hotu pabbajito vÄ• , antamaso mÄ• tugÄ• mopi, sabbe bhÄ• gaá¹ƒ labha

atha vÄ• yo bhikkhu attano jÄ«vamÄ• nakÄ• leyeva sabbaá¹ƒ attano parikkhÄ• raá¹ƒ nissa
vÄ• aÃ±Ã±Ä• takassa vÄ• gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• adÄ• si, koci ca Ã±Ä• t
gahaá¹-á¹-ho vÄ• pabbajito vÄ• vissÄ• saá¹ƒ aggahesi, tÄ• dise sandhÄ• ya ``ye tassa dha

gahaá¹-á¹-hÄ• vÄ• pabbajitÄ• vÄ• , tesaá¹ƒ dÄ• tabbaâ€™â€™ nti \Be II 36/ vuttaá¹ƒ, na
vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 369) ``sace pana so jÄ«vamÄ• noyeva sabba
parikkhÄ• raá¹ƒ nissajjitvÄ• kassaci adÄ• si, koci vÄ• vissÄ• saá¹ƒ aggahesi, yassa dinnaá
tasseva hoti, tassa ruciyÄ• eva gilÄ• nupaá¹-á¹-hÄ• kÄ• labhantÄ«â€™â€™ ti. evaá¹ƒ hotu
kathanti? tampi ``gihiÃ±Ä• takÄ• naá¹ƒ dÄ• tabbaâ€™â€™ nti pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hak
vÄ• natthi, tasmÄ• vicÄ• retabbametaá¹ƒ.

cÄ«varabhÄ• janakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

piá¹‡á¸• apÄ• tabhÄ• janakathÄ• vaá¹‡á¹‡anÄ•

<209> idÄ• ni \Ne II 27/ piá¹‡á¸• apÄ• tabhÄ• janavinicchayaá¹ƒ kathetuá¹ƒ __ ``piá¹‡á¸• ap
_tiÄ• dimÄ• ha. tattha senÄ• sanakkhandhake senÄ• sanabhÄ• janeyeva paá¹-hamaá¹ƒ Ä•
catupaccayabhÄ• janavinicchayattÄ• paccayÄ• nukkamena piá¹‡á¸• apÄ• tabhÄ• janaá¹ƒ
piá¹‡á¸• apÄ• tabhÄ• jane pana saá¹…ghabhattÄ• dÄ«su ayaá¹ƒ vinicchayoti sambandho.
saá¹…ghabhattÄ• dÄ«ni bhagavatÄ• anuÃ±Ã±Ä• tÄ• nÄ«ti Ä• ha __ ``anujÄ• nÄ• mi ... pe
saá¹…ghassa atthÄ• ya Ä• bhataá¹ƒ bhattaá¹ƒ __saá¹…ghabhattaá¹ƒ_ yathÄ• ``Ä• gantuk
Ä• gantukabhattaâ€™â€™ nti. saá¹…ghato uddissa uddisitvÄ• dÄ• tabbaá¹ƒ bhattaá¹ƒ __u
dÄ• tabbaá¹ƒ bhattaá¹ƒ __nimantanabhattaá¹ƒ_. salÄ• kaá¹ƒ pÄ• tetvÄ• gÄ• hetabbaá¹ƒ b
pakkhe pakkhadivase dÄ• tabbaá¹ƒ bhattaá¹ƒ __pakkhabhattaá¹ƒ_. uposathe uposathadiva
__uposathabhattaá¹ƒ_. pÄ• á¹-ipade uposathadivasato dutiyadivase dÄ• tabbaá¹ƒ bhattaá¹ƒ
viggaho. __á¹-hitikÄ• nÄ• ma natthÄ«_ti saá¹…ghattherato paá¹-á¹-hÄ• ya vassaggena gÄ•
nÄ• ma.

__attano_ \Be II 37/ __vihÄ• radvÄ• re_ti vihÄ• rassa dvÄ• rakoá¹-á¹-hakasamÄ«paá¹ƒ sano
__bhojanasÄ• lÄ• yÄ• _ti bhattuddesaá¹-á¹-hÄ• nabhÅ«tÄ• ya bhojanasÄ• lÄ• yaá¹ƒ. __vas
vassakoá¹-á¹-hÄ• sena. __dinnaá¹ƒ panÄ• _ti vatvÄ• yathÄ• so dÄ• yako vadati, taá¹ƒ vidh
``saá¹…ghato bhanteâ€™â€™ _tiÄ• dimÄ• ha. __antaraghare_ti antogehe. __antoupacÄ• n
gÄ• madvÄ• ravÄ«thicatukkesu dvÄ• dasahatthabbhantaraá¹ƒ upacÄ• ro nÄ• ma.

antaragharassa upacÄ• re pana labbhamÄ• navisesaá¹ƒ dassetuá¹ƒ __ ``gharÅ«pacÄ• ro c
__ekavaá¸·aÃ±ja_nti ekena dvÄ• rena vaá¸·aÃ±jitabbaá¹ƒ. __nÄ• nÄ• nivesanesÅ«_ti nÄ• n
nivesanesu. lajjÄ« pesalo agatigamanaá¹ƒ vajjetvÄ• medhÄ• vÄ« ca upaparikkhitvÄ• uddis
lajjÄ« medhÄ• vÄ« icchitabboâ€™â€™ _ti. __nisinnassapi niddÄ• yantassapÄ«_ti anÄ• dan
vuá¸• á¸• hatare niddÄ• yante navakassa gÄ• hitaá¹ƒ suggÄ• hitanti attho. __ticÄ«varapariv
``udakamattalÄ• bhÄ« viya aÃ±Ã±opi uddesabhattaá¹ƒ alabhitvÄ• vatthÄ• dianekappakÄ• n
taâ€™â€™ nti gaá¹‡á¹-hipadesu vuttaá¹ƒ. attano rucivasena yaá¹ƒ kiÃ±ci vatvÄ• Ä• haritua
__vissaá¹-á¹-hadÅ«to_ nÄ• ma. __yaá¹ƒ icchatÄ«_ti ``uddesabhattaá¹ƒ dethÄ• â€™â€™ tiÄ

icchati. __pucchÄ• sabhÄ• genÄ• _ti pucchÄ• sadisena.

__ ``ekÄ• _ \Ne II 28/ __kÅ«á¹-aá¹-á¹-hitikÄ• nÄ• ma hotÄ«â€™â€™ _ti vatvÄ• tameva á¹-
``raÃ±Ã±o vÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. aÃ±Ã±ehi uddesabhattÄ• dÄ«hi amissetvÄ•
gahetabbattÄ• __ ``ekacÄ• rikabhattÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __theyyÄ• ya harantÄ«_
__gÄ«vÄ• hotÄ«_ti Ä• á¹‡Ä• pakassa gÄ«vÄ• hoti. __sabbaá¹ƒ pattassÄ• mikassa hotÄ«_
pattassÄ• mikasseva hoti, ``mayÄ• \Be II 38/ bhattameva sandhÄ• ya vuttaá¹ƒ, na cÄ«varÄ
gahetuá¹ƒ vaá¹-á¹-atÄ«ti attho. __manussÄ• naá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti vuttÄ
manussÄ• naá¹ƒ vacanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti tena bhikkhunÄ• vuttÄ• gacchanti. __
Ä• gantukabhÄ• go nÄ• ma, adinnapubbabhÄ• goti attho. __sabbo saá¹…gho paribhÅ«Ã±ja
``paá¹-hamameva `sabbasaá¹…ghikabhattaá¹ƒ dethÄ• â€™ ti vatvÄ• pacchÄ• `sabbo saá
avuttepi bhÄ• jetvÄ• paribhuÃ±jitabbaâ€™â€™ nti gaá¹‡á¹-hipadesu vuttaá¹ƒ. __kiá¹ƒ Ä• h
``katarabhattaá¹ƒ tayÄ• Ä• harÄ«yatÄ«â€™â€™ ti dÄ• yakaá¹ƒ apucchitvÄ• . __pakatiá¹-h
uddesabhattaá¹-hitikÄ• ya.

piá¹‡á¸• apÄ• tabhÄ• janakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nimantanabhattakathÄ• vaá¹‡á¹‡anÄ•

<210> ``ettake bhikkhÅ« saá¹…ghato uddisitvÄ• dethÄ• â€™â€™ tiÄ• dÄ«ni avatvÄ• ``ett
bhattaá¹ƒ dethÄ• â€™â€™ ti vatvÄ• dinnaá¹ƒ saá¹…ghikaá¹ƒ nimantanaá¹ƒ nÄ• ma. __piá
vaá¹-á¹-atÄ«_ti bhikkhÄ• pariyÄ• yena vuttattÄ• vaá¹-á¹-ati. __paá¹-ipÄ• á¹-iyÄ• _ti laddhap
__vicchinditvÄ• _ti ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti padaá¹ƒ avatvÄ• . tenevÄ• ha __ ``
avadantenÄ• â€™â€™ _ti. __Ä• lopasaá¹…khepenÄ• _ti ekekapiá¹‡á¸• avasena. ayaÃ±ca
uddesabhatte. tassa hi ekassa pahonakappamÄ• á¹‡aá¹ƒyeva bhÄ• jetabbaá¹ƒ, tasmÄ• ud
Ä• lopaá¹-á¹-hitikÄ• nÄ• ma natthi.

__Ä• ruá¸·hÄ• yeva mÄ• tikaá¹ƒ. saá¹…ghato aá¹-á¹-ha bhikkhÅ«_ti ettha ye mÄ• tikaá¹ƒ Ä•
bhikkhÅ«ti yojetabbaá¹ƒ. uddesabhattanimantanabhattÄ• disaá¹…ghikabhattamÄ• tikÄ• su
á¹-hitikÄ• vasena Ä• ruá¸·he bhattuddesakena vÄ• sayaá¹ƒ vÄ• saá¹…ghato uddisÄ• petv
attanÄ• \Be II 39/ rucite gahetvÄ• ti adhippÄ• yo. __mÄ• tikaá¹ƒ Ä• ropetvÄ• _ti ``saá¹…gh
tiÄ• dinÄ• vuttamÄ• tikÄ• bhedaá¹ƒ dÄ• yakassa viÃ±Ã±Ä• petvÄ• ti attho. __ ``ekavÄ• ra_
vasanti bhikkhÅ« \Ne II 29/, sabbe labhantÄ«â€™â€™ ti gaá¹‡á¹-hipadesu vuttaá¹ƒ. ayaá¹ƒ
--- __ekavÄ• ra_nti na ekadivasaá¹ƒ sandhÄ• ya vuttaá¹ƒ, yattakÄ• pana bhikkhÅ« tasmiá¹
sabbe. ekasmiá¹ƒ divase gahitabhikkhÅ« aÃ±Ã±adÄ• aggahetvÄ• yÄ• va ekavÄ• raá¹ƒ sa
jÄ• nÄ• ti ce, ye jÄ• nanti, te gahetvÄ• gantabbanti. __paá¹-ibaddhakÄ• lato paá¹-á¹-hÄ• yÄ
nibaddhakÄ• lato paá¹-á¹-hÄ• ya.

nimantanabhattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

salÄ• kabhattakathÄ• vaá¹‡á¹‡anÄ•

<211> __upanibandhitvÄ• _ti likhitvÄ• . __gÄ• mavasenapÄ«_ti yebhuyyena samalÄ• bhag
salÄ• kabhattÄ• nÄ«_ti tiá¹ƒsaá¹ƒ vÄ• cattÄ• rÄ«saá¹ƒ vÄ• bhattÄ• ni. sace hontÄ«ti ajjhÄ
__sallakkhetvÄ• _ti tÄ• ni bhattÄ• ni pamÄ• á¹‡avasena sallakkhetvÄ• . __niggahena datvÄ
anicchantassa niggahena sampaá¹-icchÄ• petvÄ• . __puna vihÄ• raá¹ƒ Ä• gantvÄ• _ti ettha
bhattaá¹ƒ gahetvÄ• pacchÄ• vihÄ• re attano pÄ• petvÄ• bhuÃ±jitumpi vaá¹-á¹-ati. __ekag
ekapasse gharapÄ• á¸·iyÄ• vasena. __uddisitvÄ• pÄ«_ti ``asukakule salÄ• kabhattÄ• ni tuy
ti vatvÄ• .

<212> __vÄ• ragÄ• me_ti atidÅ«rattÄ• vÄ• rena gantabbagÄ• me. __saá¹-á¹-hito vÄ• paá¹
daá¹‡á¸• akammatthÄ• ya udakaghaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __vihÄ• ravÄ• ro_ti sabb
40/ gatesu vihÄ• rarakkhaá¹‡avÄ• ro. __nesa_nti vihÄ• ravÄ• rikÄ• naá¹ƒ. __phÄ• tikamma
vihÄ• rarakkhaá¹‡akiccassa pahonakapaá¹-ipÄ• danameva. dÅ«rattÄ• niggahetvÄ• pi vÄ•
__vÄ• ragÄ• mo_. vihÄ• ravÄ• re niyuttÄ• __vihÄ• ravÄ• rikÄ• , _ vÄ• rena vihÄ• rarakkha
pasÄ• daÃ±Ã±athattaá¹ƒ. __phÄ• tikammameva bhavantÄ«_ti vihÄ• rarakkhaá¹‡atthÄ• ya
atirekalÄ• bhÄ• honti. __ekasseva pÄ• puá¹‡antÄ«_ti divase divase ekekasseva pÄ• pitÄ•
__saá¹…ghanavakena laddhakÄ• le_ti divase divase ekekassa pÄ• pitÄ• ni dve tÄ«á¹‡i eka
niyÄ• mena attano pÄ• puá¹‡anaá¹-á¹-hÄ• ne saá¹…ghanavakena laddhakÄ• le.

__yassa_ \Ne II 30/ __kassaci sammukhÄ«bhÅ«tassa pÄ• petvÄ• _ti ettha ``yebhuyyena ce
honti, sammukhÄ«bhÅ«tassa yassa kassaci pÄ• petabbaá¹ƒ sabhÄ• gattÄ• ekena laddhaá
asati attano pÄ• petvÄ• dÄ• tabbaâ€™â€™ nti gaá¹‡á¹-hipadesu vuttaá¹ƒ. __rasasalÄ• ka
__salÄ• kavasena pana gÄ• hitattÄ• na sÄ• ditabbÄ• _ti idaá¹ƒ asÄ• ruppavasena vuttaá¹ƒ
``saá¹…ghato nirÄ• misasalÄ• kÄ• ... pe ... vaá¹-á¹-atiyevÄ• â€™â€™ ti hi visuddhimagge
sÄ• ratthadÄ«paniyampi (Sp-á¹- cÅ«á¸·avagga III 325) --- saá¹…ghato nirÄ• misasalÄ• kÄ•
vaá¹-á¹-atiyevÄ• ti sÄ• dhÄ• raá¹‡aá¹ƒ katvÄ• visuddhimagge (Vism I 26) vuttattÄ• , ``evaá
sÄ• ditabbaá¹ƒ, evaá¹ƒ na sÄ• ditabbaâ€™â€™ nti visesetvÄ• avuttattÄ• ca ``bhesajjÄ• di
kiÃ±cÄ• pi piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-anti, salÄ• kavasena pana gÄ• hitattÄ• na sÄ
adhippÄ• yo vÄ«maá¹ƒsitabbo. yadi hi bhesajjÄ• disalÄ• kÄ• salÄ• kavasena gÄ• hitÄ• na
``saá¹…ghato nirÄ• misasalÄ• kÄ• vaá¹-á¹-atiyevÄ• â€™â€™ ti \Be II 41/ na vadeyya, ``ati
saá¹…ghabhattaá¹ƒ uddesabhattaâ€™â€™ ntiÄ• divacanato (Vin I 128) ca ``atirekalÄ• bha
ti salÄ• kavasena gÄ• hetabbaá¹ƒ bhattameva paá¹-ikkhittaá¹ƒ, na bhesajjaá¹ƒ. saá¹…ghab
bhattÄ• niyeva tena na sÄ• ditabbÄ• nÄ«ti vuttÄ• ni. khandhakabhÄ• á¹‡akÄ• naá¹ƒ vÄ• m
gahetabbanti vuttaá¹ƒ. aggato dÄ• tabbÄ• bhikkhÄ• __aggabhikkhÄ• . aggabhikkhÄ• matt
ekakaá¹-acchubhikkhÄ• mattaá¹ƒ. __laddhÄ• vÄ• aladdhÄ• vÄ• svepi gaá¹‡heyyÄ• sÄ«_

vuttaá¹ƒ. tenÄ• ha __ ``yÄ• vadatthaá¹ƒ labhati ... pe ... alabhitvÄ• sve gaá¹‡heyyÄ• sÄ«ti v
__aggabhikkhamatta_nti hi ettha __matta_-saddo bahubhÄ• vaá¹ƒ nivatteti.

salÄ• kabhattaá¹ƒ nÄ• ma vihÄ• reyeva uddisÄ«yati vihÄ• rameva sandhÄ• ya dÄ«yamÄ• r
apÄ• pitaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __tatra Ä• sanasÄ• lÄ• yÄ• _ti tasmiá¹ƒ gÄ• me Ä• s
Ä• netvÄ• gÄ• hetabba_nti tathÄ• vatvÄ• tasmiá¹ƒ divase dinnabhattaá¹ƒ vihÄ• rameva Ä
gÄ• hetabbaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ disÄ• bhÄ• ge. __taá¹ƒ gahetvÄ• _ti taá¹ƒ vÄ• ragÄ
gahetvÄ• . __tenÄ• _ti yo attano pattavÄ• ragÄ• me salÄ• kaá¹ƒ disÄ• gamikassa adÄ• si, t
tasmiá¹ƒ tassa salÄ• kÄ• gÄ• hetabbÄ• _ti yasmÄ• upacÄ• rasÄ«maá¹-á¹-hasseva salÄ• k
tasmiá¹ƒ disaá¹ƒgamike upacÄ• rasÄ«maá¹ƒ anatikkanteyeva tassa disaá¹ƒgamikassa patta
gÄ• hetabbÄ• .

__devasikaá¹ƒ_ \Ne II 31/ __pÄ• petabbÄ• _ti upacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitassa yassa kas
pÄ• petabbÄ• . evaá¹ƒ etesu anÄ• gatesu Ä• sannavihÄ• re bhikkhÅ«naá¹ƒ bhuÃ±jituá¹ƒ va
saá¹…ghikaá¹ƒ hoti. __anÄ• gatadivase_ti ettha kathaá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ Ä• gatÄ•
viÃ±Ã±Ä• yatÄ«ti ce? yasmÄ• tato tato Ä• gatÄ• bhikkhÅ« tasmiá¹ƒ gÄ• me Ä• sanasÄ• lÄ
tesaá¹ƒ Ä• gatÄ• nÄ• gatabhÄ• vo sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. __amhÄ• kaá¹ƒ gocaragÄ• me
gÄ• me. __bhuÃ±jituá¹ƒ Ä• gacchantÄ«_ti ``mahÄ• thero ekakova vihÄ• re ohÄ«no avassaa
pÄ• petvÄ• á¹-hitoâ€™â€™ ti maÃ±Ã±amÄ• nÄ• Ä• gacchanti.

salÄ• kabhattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakkhikabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<213> abhilakkhitesu catÅ«su pakkhadivasesu dÄ• tabbaá¹ƒ bhattaá¹ƒ __pakkhikaá¹ƒ. abh
__abhÄ«_ti upasÄ• ramattaá¹ƒ, lakkhaá¹‡iyesuiccevattho,
uposathasamÄ• dÄ• nadhammassavanapÅ«jÄ• sakkÄ• rÄ• dikaraá¹‡atthaá¹ƒ lakkhitabbes
upalakkhetabbesÅ«ti vuttaá¹ƒ hoti. __sve pakkhoti ajjapakkhikaá¹ƒ na gÄ• hetabba_nti aá¹-
bhuÃ±jitabbaá¹ƒ, sattamiyÄ• bhuÃ±janatthÄ• ya na gÄ• hetabbaá¹ƒ, dÄ• yakehi niyamitadi
attho. tenÄ• ha __ ``sace panÄ• â€™â€™ _tiÄ• di. __sve lÅ«kha_nti ajja Ä• vÄ• hamaá¹…g
atipaá¹‡Ä«taá¹ƒ bhojanaá¹ƒ karÄ«yati, sve tathÄ• na bhavissati, ajjeva bhikkhÅ« bhojessÄ
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga III 325) pana aÃ±Ã±athÄ• vuttaá¹ƒ. pakkhika
uposathikabhattassa bhedaá¹ƒ dassento Ä• ha __ ``uposathaá¹…gÄ• ni samÄ• diyitvÄ• â€™
dÄ• tabbaá¹ƒ bhattaá¹ƒ __uposathikaá¹ƒ_.

pakkhikabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• gantukabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<214> __nibandhÄ• pita_nti \Be II 43/ ``asukavihÄ• re Ä• gantukÄ• bhuÃ±jantÅ«â€™â€™
Ä• gantukabhattampÄ«_ti gÄ• mantarato Ä• gantvÄ• avÅ«pasantena gamikacittena vasitvÄ
gacchantaá¹ƒ \Ne II 32/ sandhÄ• ya vuttaá¹ƒ, Ä• vÄ• sikassa pana gantukÄ• massa gamika
``lesaá¹ƒ oá¸• á¸• etvÄ• â€™â€™ _ti vuttattÄ• lesÄ• bhÄ• vena yÄ• va gamanaparibandho
vaá¹-á¹-atÄ«ti Ã±Ä• pitanti daá¹-á¹-habbaá¹ƒ.

dhurabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<215> __taá¹‡á¸• ulÄ• dÄ«ni pesenti ... pe ... vaá¹-á¹-atÄ«_ti abhihaá¹-abhikkhattÄ• vaá¹-á

<216> __tathÄ• paá¹-iggahitattÄ• _ti bhikkhÄ• nÄ• mena paá¹-iggahitattÄ• . __pattaá¹ƒ pÅ«
dinna_nti ``guá¸·akabhattaá¹ƒ demÄ• â€™â€™ ti dinnaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

piá¹‡á¸• apÄ• tabhÄ• janakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gilÄ• napaccayabhÄ• janakathÄ• vaá¹‡á¹‡anÄ•

<217> ito paraá¹ƒ paccayÄ• nukkamena senÄ• sanabhÄ• janakathÄ• ya vattabbÄ• yapi tas
gilÄ• napaccayabhÄ• janÄ«yakathÄ• ya pana appavisayattÄ• , piá¹‡á¸• apÄ• tabhÄ• janÄ«
tadanantaraá¹ƒ taá¹ƒ dassetumÄ• ha __ ``gilÄ• napaccayabhÄ• janÄ«yaá¹ƒ panÄ• â€™â€™
__rÄ• jarÄ• jamahÄ• mattÄ• _ti upalakkhaá¹‡amattamevetaá¹ƒ. brÄ• hmaá¹‡amahÄ• sÄ• la
karontiyeva. __ghaá¹‡á¹-iá¹ƒ paharitvÄ• _tiÄ• di heá¹-á¹-hÄ• vuttanayattÄ• ca pÄ• kaá¹-att
suviÃ±Ã±eyyameva. __upacÄ• rasÄ«maá¹ƒ ... pe ... bhÄ• jetabba_nti idaá¹ƒ saá¹…ghaá¹ƒ
__kumbhaá¹ƒ pana Ä• vajjetvÄ• _ti kumbhaá¹ƒ disÄ• mukhaá¹ƒ katvÄ• . __sace thinaá¹ƒ sa
sappi hoti. __thokaá¹ƒ thokampi pÄ• petuá¹ƒ vaá¹-á¹-atÄ«_ti evaá¹ƒ kate á¹-hitikÄ• pi tiá¹-á¹
__siá¹…giveramaricÄ• dibhesajjampi avasesapattathÄ• lakÄ• disamaá¹‡aparikkhÄ• ropÄ«_
bhesajjameva gilÄ• napaccayo hoti, atha kho avasesaparikkhÄ• ropi gilÄ• napaccaye antog

gilÄ• napaccayabhÄ• janakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

senÄ• sanaggÄ• hakathÄ• vaá¹‡á¹‡anÄ•

<218> senÄ• sanabhÄ• janakathÄ• yaá¹ƒ \Ne II 33/ __senÄ• sanaggÄ• he vinicchayo_ti se
utukÄ• le senÄ• sanaggÄ• ho ca vassÄ• vÄ• se senÄ• sanaggÄ• ho cÄ• ti kÄ• lavasena se
hotÄ«ti yojanÄ• . tattha __utukÄ• le_ti hemantagimhÄ• nautukÄ• le. __vassÄ• vÄ• se_ti vas
uá¹-á¹-hÄ• petvÄ• senÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, akÄ• lo nÄ• ma natthi dÄ• yakehi ``Ä• gat
saá¹…ghassa dammÄ«â€™â€™ ti dinnasaá¹…ghikasenÄ• sanattÄ• . __ekekaá¹ƒ pariveá¹

ekekaá¹ƒ pariveá¹‡aá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ laddhapariveá¹‡e. __dÄ«ghasÄ• lÄ• _ti caá
__maá¹‡á¸• alamÄ• á¸·o_ti upaá¹-á¹-hÄ• nasÄ• lÄ• . __anudahatÄ«_ti pÄ«á¸·eti. __adÄ• tu
saÃ±cicca adentassa paá¹-ibÄ• hane pavisanato dukkaá¹-anti dÄ«peti. __jambudÄ«pe panÄ
sandhÄ• ya vuttaá¹ƒ. te kira tathÄ• paÃ±Ã±Ä• penti.

<219> __na_ \Be II 45/ __gocaragÄ• mo ghaá¹-á¹-etabbo_ti vuttamevatthaá¹ƒ vibhÄ• veti _
vattabbÄ• â€™â€™ _tiÄ• dinÄ• . __vitakkaá¹ƒ chinditvÄ• _ti ``iminÄ• nÄ«hÄ• rena gaccha
paccaye dassantÄ«â€™â€™ ti evarÅ«paá¹ƒ vitakkaá¹ƒ anuppÄ• detvÄ• . __tesu ce eko_ti
paá¹‡á¸• itapuriso. __bhaá¹‡á¸• apaá¹-icchÄ• dana_nti paá¹-icchÄ• danabhaá¹‡á¸• aá¹ƒ, sa
cÄ«varanti attho. __suddhacittattÄ• va anavajja_nti idaá¹ƒ pucchitakkhaá¹‡e kÄ• raá¹‡Ä• ci
vuttaá¹ƒ na hoti asuddhacittassapi pucchitapaÃ±havissajjane dosÄ• bhÄ• vÄ• . evaá¹ƒ pana
pucchissantÄ«ti saÃ±Ã±Ä• ya agamanaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ.

__paá¹-ijaggitabbÄ• nÄ«_ti khaá¹‡á¸• aphullÄ• bhisaá¹…kharaá¹‡asammajjanÄ• dÄ«hi paá
__muá¹‡á¸• avedikÄ• yÄ• _ti cetiyassa hammiyavedikÄ• ya ghaá¹-Ä• kÄ• rassa upari catura
pucchitabba_nti pucchÄ• ya yato pakatiyÄ• labbhati, tattha pucchitabbanti vissajjanÄ• . __k
pucchitabba_ntiÄ• di yato pakatiyÄ• labbhati, tatthÄ• pi pucchanassa kÄ• raá¹‡asandassan
__paá¹-ikkammÄ• _ti vihÄ• rato apasakkitvÄ• . tamatthaá¹ƒ dassento __ ``yojanadviyojanan
Ä• ha. __upanikkhepa_nti khettaá¹ƒ vÄ• nÄ• á¸·ikerÄ• diÄ• rÄ• maá¹ƒ vÄ• kahÄ• paá¹‡Ä•
niyyÄ• tetvÄ• ``ito uppannÄ• vaá¸• á¸• hi vassÄ• vÄ• sikatthÄ• ya hotÅ«â€™â€™ ti dinnaa
tasmiá¹ƒ senÄ• sane \Ne II 34/ kattabbavattaá¹ƒ katvÄ• . __iti saddhÄ• deyye_ti evaá¹ƒ heâ
saddhÄ• ya dÄ• tabbe vassÄ• vÄ• sikalÄ• bhavisayeti attho.

__vatthu panÄ• _ti tatruppÄ• de uppannarÅ«piyaá¹ƒ, taÃ±ca ``tato catupaccayaá¹ƒ paribhuÄ
dinnakhettÄ• dito uppannattÄ• kappiyakÄ• rakÄ• naá¹ƒ hatthe ``kappiyabhaá¹‡á¸• aá¹ƒ pan
dÄ• yakehi dinnavatthusadisaá¹ƒ hotÄ«ti Ä• ha __ ``kappiyakÄ• rakÄ• naÃ±hÄ«â€™â€™ _
__saá¹…ghasuá¹-á¹-hutÄ• yÄ• _ti saá¹…ghassa hitÄ• ya \Be II 46/. __puggalavaseneva kÄ
vakkhamÄ• nanayena bhikkhÅ« cÄ«varena kilamanti, ettakaá¹ƒ nÄ• ma taá¹‡á¸• ulabhÄ• g
kÄ• tuá¹ƒ ruccatÄ«tiÄ• dinÄ• puggalaparÄ• mÄ• savaseneva kÄ• tabbaá¹ƒ, ``saá¹…gho cÄ
tiÄ• dinÄ• pana saá¹…ghaparÄ• mÄ• savasena na kÄ• tabbaá¹ƒ. __kappiyabhaá¹‡á¸• ava
vuttamevatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``cÄ«varataá¹‡á¸• ulÄ• divaseneva cÄ• â€™â€™ _ti vu
panasaddatthe vattati, na samuccayattheti daá¹-á¹-habbaá¹ƒ. puggalavaseneva kappiyabha
apalokanappakÄ• raá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ pana evaá¹ƒ kattabbaâ€™â€™ _ntiÄ• di vutt

__cÄ«varapaccayaá¹ƒ sallakkhetvÄ• _ti saddhÄ• deyyatatruppÄ• davasena tasmiá¹ƒ vassÄ
labbhamÄ• nacÄ«varasaá¹…khÄ• taá¹ƒ paccayaá¹ƒ ``ettakaâ€™â€™ nti paricchinditvÄ• . _
senÄ• sanaggÄ• hÄ• paá¹‡assa. __vutta_nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. kasmÄ
``evaÃ±hÄ«â€™â€™ _tiÄ• di, senÄ• sanaggÄ• hÄ• pakassa attanÄ• va attano gahaá¹‡aá¹

aÃ±Ã±amaÃ±Ã±aá¹ƒ gÄ• hessantÄ«ti adhippÄ• yo. sammatasenÄ• sanaggÄ• hÄ• pakassa
gÄ• ho ruhatiyevÄ• ti veditabbaá¹ƒ. __aá¹-á¹-hapi soá¸·asapi jane sammannituá¹ƒ vaá¹-á¹-a
sammannituá¹ƒ vaá¹-á¹-ati, udÄ• hu ekatoti? ekatopi vaá¹-á¹-ati. ekakammavÄ• cÄ• ya sabb
vaá¹-á¹-ati. niggahakammameva hi saá¹…gho saá¹…ghassa na karoti. sammutidÄ• naá¹ƒ p
kÄ• tuá¹ƒ vaá¹-á¹-ati. teneva sattasatikakkhandhake ubbÄ• hikasammutiyaá¹ƒ aá¹-á¹-hapi ja
__Ä• sanaghara_nti paá¹-imÄ• gharaá¹ƒ. __maggo_ti upacÄ• rasÄ«mabbhantaragate gÄ• n
vuccati, evaá¹ƒ pokkharaá¹‡irukkhamÅ«lÄ• dÄ«supi. rukkhamÅ«lÄ• dayo \Be II 47/ channÄ
senÄ• sanaá¹ƒ. ito parÄ• ni suviÃ±Ã±eyyÄ• ni.

<220> mahÄ• lÄ• bhapariveá¹‡akathÄ• yaá¹ƒ __labhantÄ«_ti tatra vÄ• sino bhikkhÅ« labha
ekekassa pahonakappamÄ• á¹‡ena viyojetvÄ• . __Ä• vÄ• sesÅ«_ti senÄ• sanesu. __pakkh
__pakkhipanaá¹ƒ_ \Ne II 35/ nÄ• ma tesu vasantÄ• naá¹ƒ ito uppannavassÄ• vÄ• sikadÄ• n
aÃ±Ã±ehi bhikkhÅ«hi tasmiá¹ƒ mahÄ• lÄ• bhe pariveá¹‡e vasitvÄ• cetiye vattaá¹ƒ katvÄ• v
adhippÄ• yo.

<221> __paccayaá¹ƒ vissajjetÄ«_ti cÄ«varapaccayaá¹ƒ nÄ• dhivÄ• seti. __ayampÄ«_ti tena
__pÄ• damÅ«le á¹-hapetvÄ• sÄ• á¹-akaá¹ƒ dentÄ«_ti paccayadÄ• yakÄ• denti. etena gaha
á¹-hapetvÄ• dinnampi paá¹ƒsukÅ«likÄ• nampi vaá¹-á¹-atÄ«ti dasseti. __atha vassÄ• vÄ• si
ettha ``paá¹ƒsukÅ«likÄ• naá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti ajjhÄ• haritvÄ• yojetabbaá¹ƒ. __
vutthabhikkhÅ«na_nti paá¹ƒsukÅ«likato aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ. __upanibandhitvÄ• g
rukkhe vÄ• maá¹‡á¸• ape vÄ• vasitvÄ• cetiye vattaá¹ƒ katvÄ• gaá¹‡hathÄ• â€™â€™ ti ev
gÄ• hetabbaá¹ƒ.

__pÄ• á¹-ipadaaruá¹‡ato_tiÄ• di vassÅ«panÄ• yikadivasaá¹ƒ sandhÄ• ya vuttaá¹ƒ. antarÄ•
pÄ• á¹-ipadaá¹ƒ atikkamitvÄ• pi gÄ• hetuá¹ƒ vaá¹-á¹-ati. ``kattha nu kho vasissÄ• mi, kattha
bhavissati, kattha vÄ• paccaye labhissÄ• mÄ«â€™â€™ ti evaá¹ƒ uppannena vitakkena car
idÄ• ni yaá¹ƒ dÄ• yakÄ• pacchimavassaá¹ƒvutthÄ• naá¹ƒ vassÄ• vÄ• sikaá¹ƒ deti, tattha pa
dassetuá¹ƒ __ ``pacchimavassÅ«panÄ• yikadivase panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.
cÄ«vare gÄ• hite pacchÄ• Ä• gato Ä• gantuko bhikkhu. __pattaá¹-á¹-hÄ• ne_ti vassaggena
48/ pattaá¹-á¹-hÄ• ne. __paá¹-hamavassÅ«pagatÄ• _ti Ä• gantukassa Ä• gamanato puretar
vassÅ«panÄ• yikÄ• ya vassÅ«pagatÄ• . __laddhaá¹ƒ laddha_nti punappunaá¹ƒ dÄ• yakÄ•
Ä• gatÄ• gatasÄ• á¹-akaá¹ƒ.

__sÄ• diyantÄ• pi hi teneva vassÄ• vÄ• sikassa sÄ• mino_ti chinnavassattÄ• vuttaá¹ƒ. paá
katattÄ• __ ``neva adÄ• tuá¹ƒ labhantÄ«â€™â€™ _ti vuttaá¹ƒ, dÄ• tabbaá¹ƒ vÄ• rentÄ• na
adhippÄ• yo. __tesameva dÄ• tabba_nti vassÅ«pagatesu aladdhavassÄ• vÄ• sikÄ• naá¹ƒ e
__bhatiniviá¹-á¹-ha_nti bhatiá¹ƒ katvÄ• viya niviá¹-á¹-haá¹ƒ pariyiá¹-á¹-haá¹ƒ. __bhatiniviá¹-
pÄ• nÄ«yupaá¹-á¹-hÄ• nÄ• dibhatiá¹ƒ katvÄ• laddhaá¹ƒ. __saá¹…ghikaá¹ƒ panÄ• _tiÄ• di k

tattha __saá¹…ghikaá¹ƒ pana apalokanakammaá¹ƒ katvÄ• gÄ• hita_nti tatruppÄ• daá¹ƒ sa
__apalokanakammaá¹ƒ katvÄ• gÄ• hita_nti ``chinnavassÄ• vÄ• sikaÃ±ca idÄ• ni uppajjana
dÄ• tuá¹ƒ ruccatÄ«â€™â€™ ti anantare vuttanayena \Ne II 36/ apalokanaá¹ƒ katvÄ• gÄ• h
__vibbhantopi labhateva, _ pageva chinnavasso. __paccayavasena gÄ• hitaá¹ƒ_ pana temÄ
attanÄ• dÄ• yakehi ca anumatattÄ• bhatiniviá¹-á¹-hampi chinnavassopi vibbhantopi __na la
Ä• cariyÄ• __vadanti_. idaÃ±ca pacchÄ• vuttattÄ• pamÄ• á¹‡aá¹ƒ, teneva vassÅ«panÄ• y
dinnaá¹ƒ vassÄ• vÄ• sikaá¹ƒ gahitabhikkhuno vassacchedaá¹ƒ akatvÄ• vÄ• sova heá¹-á¹-h
pÄ• nÄ«yupaá¹-á¹-hÄ• nÄ• dibhatikaraá¹‡amattaá¹ƒ. yadi hi taá¹ƒ bhatiniviá¹-á¹-hameva siy
vidhÄ• tabbaá¹ƒ, tasmÄ• vassaggena gÄ• hitaá¹ƒ chinnavassÄ• dayo na labhantÄ«ti vedita

``idha, bhikkhave, vassaá¹ƒvuttho bhikkhu vibbhamati, saá¹…ghasseva taâ€™â€™ nti (Vin
``vataá¹-á¹-hÄ• ne ... pe ... saá¹…ghikaá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ \Be II 49/. __saá¹…g
vutthavassÄ• nampi vassÄ• vÄ• sikabhÄ• go saá¹…ghikato amocito tesaá¹ƒ vibbhamena sa
__manusse_ti dÄ• yakamanusse. __labhatÄ«_ti ``mama pattabhÄ• vaá¹ƒ etassa dethÄ• â€
sampaá¹-icchÄ• penteneva saá¹…ghikato viyojitaá¹ƒ hotÄ«ti vuttaá¹ƒ. __varabhÄ• gaá¹ƒ sÄ
paá¹-hamagÄ• hattÄ• , therena pubbe paá¹-hamabhÄ• gassa gahitattÄ• , idÄ• ni gayhamÄ•
vuttaá¹ƒ.

<222> idÄ• ni antarÄ• muttasenÄ• sanaggÄ• haá¹ƒ dassetuá¹ƒ __ ``ayamaparopÄ«â€™â€
__aparopÄ«_ti pubbe vuttasenÄ• sanaggÄ• hadvayato aÃ±Ã±opÄ«ti attho. nanu ca ``ayaá¹
duvidho hoti utukÄ• le ca vassÄ• vÄ• se cÄ• â€™â€™ ti vutto, atha kasmÄ• ``ayamaparop
codanaá¹ƒ sandhÄ• yÄ• ha __ ``divasavasena hÄ«â€™â€™ _tiÄ• di. __aparajjugatÄ• ya Ä
paá¹-hamavassÅ«panÄ• yikadivasabhÅ«taá¹ƒ Ä• sÄ• á¸·hipuá¹‡á¹‡amiyÄ• pÄ• á¹-ipadaá¹
__mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• _ti dutiyavassÅ«panÄ• yikadivasabhÅ«tasÄ• vaá¹‡apuá
__aparajjugatÄ• ya pavÄ• raá¹‡Ä• _ti assayujapuá¹‡á¹‡amiyÄ• pÄ• á¹-ipadaá¹ƒ.

<223> __utukÄ• le paá¹-ibÄ• hituá¹ƒ na labhatÄ«_ti hemantagimhesu aÃ±Ã±e sampattabhi
labhati. __navakamma_nti navakammasammuti. __akata_nti aparisaá¹…khataá¹ƒ. __vippak
__ekaá¹ƒ maÃ±caá¹-á¹-hÄ• naá¹ƒ datvÄ• _ti ekaá¹ƒ maÃ±caá¹-á¹-hÄ• naá¹ƒ puggalikaá¹ƒ d
tatiyabhÄ• gaá¹ƒ. evaá¹ƒ vissajjanampi thÄ• varena thÄ• varaá¹ƒ parivattanaá¹-á¹-hÄ• neye
sabbasenÄ• sanavissajjanato \Ne II 37/. __sace saddhivihÄ• rikÄ• dÄ«naá¹ƒ dÄ• tukÄ• mo
bhaá¹‡á¸• aá¹-hapanaá¹-á¹-hÄ• naá¹ƒ vÄ• aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• n
attano saddhivihÄ• rikÄ• dÄ«naÃ±Ã±eva dÄ• tukÄ• mo hoti, tÄ• disassa \Be II 50/ ``tuyhaá¹
jaggÄ• hÄ«â€™â€™ ti na sabbaá¹ƒ dÄ• tabbanti adhippÄ• yo. tatthassa kattabbavidhiá¹ƒ d
``kammaâ€™â€™ _ntiÄ• di. __evaÃ±hÄ«_tiÄ• dimhi cayÄ• nurÅ«paá¹ƒ tatiyabhÄ• ge vÄ•
taá¹ƒ bhÄ• gaá¹ƒ dÄ• tuá¹ƒ labhatÄ«ti attho. __yenÄ• _ti tesu dvÄ«su tÄ«su bhikkhÅ«su ye
bhÅ«miyÄ• vihÄ• rakaraá¹‡e sova sÄ• mÄ«, taá¹ƒ paá¹-ibÄ• hitvÄ• itarena na kÄ• tabbant

<224> __akataá¹-á¹-hÄ• ne_ti senÄ• sanato bahi cayÄ• dÄ«naá¹ƒ akataá¹-á¹-hÄ• ne. __cay
saá¹…ghikasenÄ• sanaá¹ƒ nissÄ• ya tato bahi bandhitvÄ• ekaá¹ƒ senÄ• sanaá¹ƒ vÄ• . __b
bahi, attano kataá¹-á¹-hÄ• neti attho. sesaá¹ƒ suviÃ±Ã±eyyameva.

senÄ• sanaggÄ• hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catupaccayasÄ• dhÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<225> catupaccayasÄ• dhÄ• raá¹‡akathÄ• yaá¹ƒ __sammatena appamattakavissajjakenÄ•
vÄ• apalokanakammena vÄ• sammatena appamattakavissajjakasammutiladdhena. __avib
saá¹…ghikabhaá¹‡á¸• anti pucchitabbakiccaá¹ƒ natthÄ«ti ettha avibhattaá¹ƒ saá¹…ghikabha
kukkuccuppattiÄ• kÄ• radassanaá¹ƒ, evaá¹ƒ kukkuccaá¹ƒ katvÄ• pucchitabbakiccaá¹ƒ natt
dÄ• tabbanti adhippÄ• yo. kasmÄ• ti ce? ettakassa saá¹…ghikabhaá¹‡á¸• assa vissajjanatth
saá¹…ghassa anumatiyÄ• katasammutikammattÄ• . __guá¸·apiá¹‡á¸• e ... pe ... dÄ• tabbo
tÄ• lapakkappamÄ• á¹‡anti veditabbaá¹ƒ. __piá¹‡á¸• Ä• ya paviá¹-á¹-hassapÄ«_ti idaá¹ƒ up
aÃ±Ã±ena kÄ• raá¹‡ena bahisÄ«magatassapi eseva \Be II 51/ nayo. __odanapaá¹-ivÄ«so_
saá¹…ghabhattÄ• disaá¹…ghikaodanapaá¹-ivÄ«so. __antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitas
antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hitasseva gÄ• hetuá¹ƒ vaá¹-á¹-ati, na bahiupacÄ• rasÄ«ma
vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 325) ``bahiupacÄ• rasÄ«mÄ• ya á¹-hit
vadanti, na gÄ• hetabbaâ€™â€™ nti. __antogÄ• maá¹-á¹-hÄ• nampÄ«_ti ettha __pi_-saddo
antogÄ• maá¹-á¹-hÄ• nampi bahigÄ• maá¹-á¹-hÄ• nampi \Ne II 38/ gÄ• hetuá¹ƒ vaá¹-á¹-atÄ
vÄ• , tena antogÄ• maá¹-á¹-hÄ• nampi gÄ• hetuá¹ƒ vaá¹-á¹-ati, pageva bahigÄ• maá¹-á¹-hÄ

catupaccayasÄ• dhÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

catupaccayabhÄ• janÄ«yavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

aá¹-á¹-havÄ«satimo paricchedo.

vihÄ• ravinicchayakathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni catupaccayantogadhattÄ• vihÄ• rassa catupaccayabhÄ• janakathÄ• nantaraá¹ƒ vih
Ä• rabhÄ«yate. tatridaá¹ƒ vuccati ---

``ko vihÄ• ro kenaá¹-á¹-hena.

vihÄ• ro so kativdho.

kena so kassa dÄ• tabbo.

kathaá¹ƒ ko tassa issaro ||

``kena so gÄ• hito kassa.

anuá¹-á¹-hÄ• paniyÄ• kati.

katihaá¹…gehi yuttassa.

dhuvavÄ• sÄ• ya dÄ«yateâ€™â€™ ti ||

tattha \Be II 52/ __ko vihÄ• ro_ti catÅ«su paccayesu senÄ• sanasaá¹…khÄ• to catÅ«su sen
vihÄ• rasenÄ• sanasaá¹…khÄ• to bhikkhÅ«naá¹ƒ nivÄ• sabhÅ«to patissayaviseso. __kenaá
etthÄ• ti __vihÄ• ro, _ iriyÄ• pathadibbabrahmaariyasaá¹…khÄ• tehi catÅ«hi vihÄ• rehi ariyÄ
viharantÄ«tyattho. \Ne II 39/ __so kativdho_ti saá¹…ghikavihÄ• ragaá¹‡asantakavihÄ• rapu
tibbidho. vuttaÃ±hetaá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ ``cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddis
vihÄ• raá¹ƒ vÄ• pariveá¹‡aá¹ƒ vÄ• Ä• vÄ• saá¹ƒ vÄ• mahantampi khuddakampi abhiyuÃ±
acchinditvÄ• gaá¹‡hitumpi na sakkoti. kasmÄ• ? sabbesaá¹ƒ dhuranikkhepÄ• bhÄ• vato. na
bhikkhÅ« dhuranikkhepaá¹ƒ karontÄ«ti. dÄ«ghabhÄ• á¹‡akÄ• dibhedassa pana gaá¹‡assa,
abhiyuÃ±jitvÄ• gaá¹‡hanto sakkoti te dhuraá¹ƒ nikkhipÄ• petuá¹ƒ, tasmÄ• tattha Ä• rÄ• me
veditabboâ€™â€™ ti. iminÄ• dÄ• yakasantako vihÄ• ro nÄ• ma natthÄ«ti dÄ«peti.

__kena so dÄ• tabbo_ti khattiyena vÄ• brÄ• hmaá¹‡ena vÄ• yena kenaci so vihÄ• ro dÄ• t
saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• dÄ• tabbo. __kathaá¹ƒ dÄ• tabbo_ti ya
vihÄ• raá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghassa dammÄ«â€™â€™ ti, yadi g
Ä• yasmantÄ• naá¹ƒ dammÄ«â€™â€™ ti, yadi puggalassa, ``imaá¹ƒ vihÄ• raá¹ƒ Ä• yasmat
__ko tassa issaro_ti yadi saá¹…ghassa deti, saá¹…gho tassa vihÄ• rassa issaro. yadi gaá¹‡
tassa issaro. yadi puggalassa deti, puggalo tassa issaroti. tathÄ• \Be II 53/ hi vuttaá¹ƒ aá¹-á
``dÄ«ghabhÄ• á¹‡akÄ• dikassa pana gaá¹‡assa ekapuggalassa vÄ• santakaâ€™â€™ nti.

__kena so gÄ• hito_ti senÄ• sanaggÄ• hÄ• pakena so vihÄ• ro gÄ• hito. vuttaÃ±hetaá¹ƒ bh
bhikkhave, paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammanni
gaccheyya, na dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, evaÃ±ca, bhikkhave
paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bhikkhunÄ• paá¹-ibalena saá¹…gh

``suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammanneyya, esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, saá¹…gho itthannÄ• maá¹ƒ bhikkhuá¹ƒ senÄ• sanaggÄ yassÄ• yasmato khamati itthannÄ• massa bhikkhuno senÄ• sanaggÄ• hÄ• pakassa sammu nakkhamati, so bhÄ• seyya.

``sammato \Ne II 40/ saá¹…ghena itthannÄ• mo bhikkhu senÄ• sanaggÄ• hÄ• pako, khama tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin II 317).

__kassa so gÄ• hito_ti bhikkhÅ«naá¹ƒ so vihÄ• ro gÄ• hito. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``a paá¹-hamaá¹ƒ bhikkhÅ« gaá¹‡etuá¹ƒ, bhikkhÅ« gaá¹‡etvÄ• seyyÄ• gaá¹‡etuá¹ƒ, seyyÄ• g gÄ• hetuâ€™â€™ nti (Vin II 318). __anuá¹-á¹-hÄ• paniyÄ• katÄ«_ti cattÄ• ro anuá¹-á¹-hÄ• gilÄ• no bhaá¹‡á¸• Ä• gÄ• riko saá¹…ghato laddhasenÄ• sanoti. vuttaÃ±hetaá¹ƒ kaá¹…khÄ (kaá¹…akhÄ• 0-a anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•) ``vuá¸• á¸• ho hi attano vuá¸• á¸ \Be II 54/, gilÄ• no gilÄ• natÄ• ya, saá¹…gho pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• dhammakathikavinayadharagaá¹‡avÄ• cakÄ• cariyÄ• naá¹ƒ vÄ• bahÅ«pakÄ• rataá¹ƒ guá¹ sallakkhetvÄ• dhuvavÄ• satthÄ• ya vihÄ• raá¹ƒ sallakkhetvÄ• sammannitvÄ• deti, tasmÄ• sopi anuá¹-á¹-hÄ• panÄ«yoâ€™â€™ ti.

__katihaá¹…gehi yuttassa dhuvavÄ• sÄ• ya dÄ«yate_ti ukkaá¹-á¹-haparicchedena dvÄ«hi a dhuvavÄ• satthÄ• ya vihÄ• ro dÄ«yate. katamehi dvÄ«hi? bahÅ«pakÄ• ratÄ• ya guá¹‡avisiá viÃ±Ã±Ä• yatÄ«ti ce? __ ``bahÅ«pakÄ• rata_nti bhaá¹‡á¸• Ä• gÄ• rikatÄ• dibahuupakÄ• rab idamevÄ• ti Ä• ha __ `guá¹‡avisiá¹-á¹-hataÃ±cÄ• â€™ _ti. tena bahÅ«pakÄ• rattepi guá¹‡av guá¹‡avisiá¹-á¹-hattepi bahÅ«pakÄ• rattÄ• bhÄ• ve dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti dassetÄ«â€™â vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ (kaá¹…akhÄ• 0 abhi0 á¹-Ä«0 anupakhajjasikkhÄ• padavaá¹‡á omakaparicchedena ekena aá¹…gena yuttassapi. katamena ekena aá¹…gena? bahÅ«pakÄ guá¹‡avisiá¹-á¹-hatÄ• ya vÄ• . kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? __ ``bahÅ«pakÄ• rataá¹ƒ guá sallakkhento_ti bhaá¹‡á¸• Ä• gÄ• rikassa bahÅ«pakÄ• rataá¹ƒ, dhammakathikÄ• dÄ«naá¹ƒ sallakkhentoâ€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiya III 119-121) vacanato.

senÄ• sanaggÄ• ho pana duvidho utukÄ• le ca vassÄ• vÄ• se cÄ• ti kÄ• lavasena. atha vÄ purimako pacchimako antarÄ• muttakoti. tesaá¹ƒ viseso heá¹-á¹-hÄ• vuttova. ``utukÄ• le se antarÄ• muttako ca taá¹…khaá¹‡apaá¹-isallÄ• no cÄ• ti dubbidho. vassÄ• vÄ• se senÄ• sar pacchimako cÄ• ti dubbidhoti cattÄ• ro senÄ• sanaggÄ• hÄ• â€™â€™ ti Ä• cariyÄ• \Ne II 4 pÄ• á¸·iyampi aá¹-á¹-hakathÄ• yampi na Ä• gataá¹ƒ \Be II 55/. pÄ• á¸·iyaá¹ƒ (Vin II 318) par senÄ• sanaggÄ• hÄ• purimako pacchimako antarÄ• muttakoâ€™â€™ icceva Ä• gato, aá¹- 318) ``tÄ«su senÄ• sanaggÄ• hesu purimako ca pacchimako cÄ• ti ime dve gÄ• hÄ• thÄ• v

vinicchayoâ€™â€™ ti Ä• gato.

idÄ• ni pana ekacce Ä• cariyÄ• ``imasmiá¹ƒ kÄ• le sabbe vihÄ• rÄ• saá¹…ghikÄ• va, pugg
kasmÄ• ? vihÄ• radÄ• yakÄ• naá¹ƒ vihÄ• radÄ• nakÄ• le kulÅ«pakÄ• `imaá¹ƒ vihÄ• raá¹ƒ
saá¹…ghassa demÄ• â€™ ti vacÄ«bhedaá¹ƒ kÄ• rÄ• penti, tasmÄ• navavihÄ• rÄ• pi saá¹.
evaá¹ƒ avatvÄ• dentesupi `tasmiá¹ƒ jÄ«vante puggaliko hoti, mate saá¹…ghikoyevÄ• â€™
porÄ• á¹‡akavihÄ• rÄ• pi saá¹…ghikÄ• va hontÄ«â€™â€™ ti vadanti. tatrevaá¹ƒ vicÄ• retab
kÄ• rÄ• petvÄ• dinnavihÄ• resupi dÄ• yakÄ• saá¹…ghaá¹ƒ uddissa karontÄ• nÄ• ma app
imaá¹ƒ nÄ• ma theraá¹ƒ vasÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• puttadÄ• ramittÄ• maccÄ
patiá¹-á¹-hÄ• penti, patiá¹-á¹-hÄ• nakÄ• le avadantÄ• pi dÄ• nakÄ• le yebhuyyena vadanti.
dÄ• nakÄ• le sikkhÄ• petvÄ• vadÄ• penti, evaá¹ƒ vadantÄ• pi dÄ• yakÄ• appakÄ• saá¹…
attano kulÅ«pakameva uddissa denti. evaá¹ƒ sante kulÅ«pakÄ• naá¹ƒ vacanaá¹ƒ navasu a
``puggalassa pariá¹‡ataá¹ƒ saá¹…ghassa pariá¹‡Ä• metÄ«â€™â€™ ti (Vin III 660; Vin IV 4
adhammikadÄ• naá¹ƒ Ä• pajjati. ``tasmiá¹ƒ jÄ«vante puggaliko, mate saá¹…ghikoâ€™â€™
mÅ«lapuggalikavisaye na Ä• gato, mÅ«lasaá¹…ghikavihÄ• raá¹ƒ jaggÄ• petuá¹ƒ puggalikak
tasmÄ• navavihÄ• rÄ• pi puggalaá¹ƒ uddissa dinnÄ• santiyeva. porÄ• á¹‡akavihÄ• rÄ• pi
56/ dinnÄ• saddhivihÄ• rikÄ• dÄ«naá¹ƒ puggalikavaseneva dÄ«yamÄ• nÄ• pi tasmiá¹ƒ jÄ«
gayhamÄ• nÄ• pi puggalikÄ• hontiyeva, tasmÄ• sabbaso puggalikavihÄ• rassa abhÄ• vav

aÃ±Ã±e pana Ä• cariyÄ• ``imasmiá¹ƒ kÄ• le saá¹…ghikavihÄ• rÄ• nÄ• ma na santi, sabbe
navavihÄ• rÄ• pi patiá¹-á¹-hÄ• panakÄ• le dÄ• nakÄ• le ca kulÅ«pakabhikkhuá¹ƒyeva uddis
porÄ• á¹‡akavihÄ• rÄ• pi sissÄ• nusissehi vÄ• aÃ±Ã±ehi vÄ• puggalehi eva pariggahitattÄ
pariggahitattÄ• puggalikÄ• va honti, na saá¹…ghikÄ• â€™â€™ ti vadanti. tatrÄ• pyevaá¹ƒ
navavihÄ• repi patiá¹-á¹-hÄ• nakÄ• lepi dÄ• nakÄ• lepi ekacce saá¹…ghaá¹ƒ uddissa \Ne II
puggalaá¹ƒ. pubbeva puggalaá¹ƒ uddissa katepi atthakÄ• mÄ• naá¹ƒ paá¹‡á¸• itÄ• naá¹ƒ va
puggalikadÄ• nato saá¹…ghikadÄ• nameva mahapphalataranti saddahitvÄ• saá¹…ghike ka
puggalikavasena paá¹-iggahite porÄ• á¹‡akavihÄ• repi keci bhikkhÅ« maraá¹‡akÄ• le saá¹.
kassaci adatvÄ• maranti, tadÄ• so vihÄ• ro saá¹…ghiko hoti. savatthukamahÄ• vihÄ• re pa
rÄ• jarÄ• jamahÄ• mattÄ• dayo ``paÃ±cavassasahassaparimÄ• á¹‡aá¹ƒ sÄ• sanaá¹ƒ yÄ• v
vasitvÄ• saá¹…gho cattÄ• ro paccaye paribhuÃ±jatÅ«â€™â€™ ti paá¹‡idhÄ• ya cirakÄ• la
paccayuppÄ• dakaraá¹ƒ gÄ• makhettÄ• dikaá¹ƒ ``amhÄ• kaá¹ƒ vihÄ• rassa demÄ• â€™â€™
vihÄ• re vasanakasaá¹…ghassa uddissa denti, na kulÅ«pakabhÅ«tassa ekapuggalassa eva
saá¹…ghikÄ• dissanti, pÄ• sÄ• á¹‡esu akkharaá¹ƒ likhitvÄ• pi á¹-hapenti, tasmÄ• sabbaso
saá¹…ghikavihÄ• rÄ• bhÄ• vavÄ• dopi vicÄ• retabbova.

apare \Be II 57/ pana Ä• cariyÄ• ``imasmiá¹ƒ kÄ• le vihÄ• radÄ• yakasantakÄ• va, tasmÄ•
issarÄ• , na saá¹…gho, na puggalo. vihÄ• radÄ• yake asantepi tassa puttadhÄ«tunattapana
kulaparamparÄ• tassa vihÄ• rassa issarÄ• va honti. kasmÄ• ti ce? `yena vihÄ• ro kÄ• rito,

(Sp (to Vin IV) 116) Ä• gatattÄ• ca `tassa vÄ• kule yo koci Ä• pucchitabboâ€™ ti (Sp (to Vi
vacanato vihÄ• rassÄ• mibhÅ«to dÄ• yako vÄ• tassa vaá¹ƒse uppanno vÄ• vicÄ• retuá¹ƒ i
yo tassa janapadassa sÄ• miko, so acchinditvÄ• puna deti cittalapabbate bhikkhunÄ• nÄ«
aá¸·anÄ• garÄ• jamahesÄ« viya, evampi vaá¹-á¹-atÄ«â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to
vacanato vihÄ• radÄ• yakassa kulavaá¹ƒse pacchinnepi tassa janapadassa issaro rÄ• jÄ•
koci issaro vÄ• vihÄ• raá¹ƒ vicÄ• retuá¹ƒ yathÄ• jjhÄ• sayaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™
aÃ±Ã±e paá¹‡á¸• itÄ• nÄ• nujÄ• nanti.

kathaá¹ƒ? ``yena vihÄ• ro kÄ• rito, so vihÄ• rasÄ• mikoâ€™â€™ ti vacanaá¹ƒ pubbavohÄ•
issaravasena yathÄ• jetavanaá¹ƒ, pattassÄ• mikotyÄ• di. yathÄ• hi jetassa rÄ• jakumÄ• ra
jetavananti viggahe kate yadipi anÄ• thapiá¹‡á¸• ikena kiá¹‡itvÄ• vihÄ• rapatiá¹-á¹-hÄ• pan
rÄ• jakumÄ• ro tassa uyyÄ• nassa issaro na hoti, tathÄ• pi anÄ• thapiá¹‡á¸• ikena kiá¹‡itak
issarabhÅ«tapubbattÄ• pubbavohÄ• ravasena sabbadÄ• pi jetavanantveva \Ne II 43/ vohar
sÄ• miko pattassÄ• mikoti viggahe kate yadipi dÄ• yakehi kiá¹‡itvÄ• bhikkhussa dinnakÄ• l
kammÄ• ro pattassa issaro na hoti, tathÄ• pi dÄ• yakena kiá¹‡itakÄ• lato \Be II 58/ pubbe is
pubbavohÄ• ravasena pattassÄ• mikotveva voharÄ«yati, evaá¹ƒ yadipi bhikkhussa dinnakÄ
vihÄ• rassa issaro na hoti vatthupariccÄ• galakkhaá¹‡attÄ• dÄ• nassa, tathÄ• pi dÄ• nakÄ•
issarabhÅ«tapubbattÄ• pubbavohÄ• ravasena vihÄ• rassÄ• mikotveva voharÄ«yati, na mu
viÃ±Ã±Ä• yati, tasmÄ• saá¹…ghassa vÄ• gaá¹‡assa vÄ• puggalassa vÄ• dinnakÄ• lato p
paá¹-iggÄ• hakÄ• eva vicÄ• retuá¹ƒ issarÄ• , na dÄ• yako.

kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? santesupi anÄ• thapiá¹‡á¸• ikÄ• dÄ«su vihÄ• radÄ• yakesu
paÃ±cahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammanni
saá¹…ghena sammataá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ anujÄ• nitvÄ• , ``anujÄ• nÄ• mi, bh
gÄ• hetuâ€™â€™ ntiÄ• dinÄ• (Vin II 318) senÄ• sanaggÄ• hÄ• pakasseva vicÄ• retuá¹ƒ is
bhikkhÅ« saá¹…ghikaá¹ƒ bhÅ«miá¹ƒ gahetvÄ• sodhetvÄ• saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ
paá¹-hamaá¹ƒ gahitÄ• , so sÄ• mÄ«â€™â€™ ti ca ``ubhopi puggalikaá¹ƒ karonti, soyeva sÄ
saá¹…ghikaá¹ƒ vallimattampi aggahetvÄ• Ä• harimena upakaraá¹‡ena saá¹…ghikÄ• ya bh
kÄ• reti, upaá¸• á¸• haá¹ƒ saá¹…ghikaá¹ƒ upaá¸• á¸• haá¹ƒ puggalikaâ€™â€™ nti ca saá¹…
sÄ• mibhÄ• vassa aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• ca viÃ±Ã±Ä• yati.

``tassa vÄ• kule yo koci Ä• pucchitabboâ€™â€™ ti aá¹-á¹-hakathÄ• vacanampi tesaá¹ƒ vih
issarabhÄ• vadÄ«pakaá¹ƒ na hoti, atha kho gamiko bhikkhu disaá¹ƒ gantukÄ• mo vihÄ• re
Ä• pucchitabbabhikkhusÄ• maá¹‡eraÄ• rÄ• mikesu \Be II 59/ asantesu te Ä• pucchitvÄ• ga
vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``imaá¹ƒ pana dasavidhampi seyyaá¹ƒ saá¹…ghike v
santharÄ• petvÄ• vÄ• pakkamantena Ä• pucchitvÄ• pakkamitabbaá¹ƒ, Ä• pucchantena ca
Ä• pucchitabbo ... pe ... tasmiá¹ƒ asati Ä• rÄ• miko, tasmimpi asati yena vihÄ• ro kÄ• rito, s
tassa vÄ• kule yo koci Ä• pucchitabboâ€™â€™ ti. evaá¹ƒ Ä• rÄ• mikassapi Ä• pucchitabba

vattasÄ«seneva Ä• pucchitabbo, na tesaá¹ƒ saá¹…ghikasenÄ• sanassa issarabhÄ• vatoti d

``pacchinne \Ne II 44/ kulavaá¹ƒseâ€™â€™ tyÄ• divacanaÃ±ca akappiyavasena katÄ• naá
paá¹-iggahitÄ• naá¹ƒ khettavatthutaá¸·Ä• kÄ• dÄ«naá¹ƒ akappiyattÄ• bhikkhÅ«hi pariccattÄ
kappiyakaraá¹‡atthÄ• ya rÄ• jÄ• dÄ«hi gahetvÄ• puna tesaá¹ƒyeva bhikkhÅ«naá¹ƒ dÄ• na
rÄ• jÄ• dÄ«naá¹ƒ tehi bhikkhÅ«hi aÃ±Ã±esaá¹ƒ saá¹…ghagaá¹‡apuggalacetiyÄ• naá¹ƒ dÄ•
adhammikadÄ• naadhammikapaaggahaadhammikaparibhogÄ• siyuá¹ƒ. vuttaÃ±hetaá¹ƒ pa
``nava adhammikÄ• ni dÄ• nÄ• ni saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghassa vÄ• c
pariá¹‡Ä• meti, cetiyassa pariá¹‡ataá¹ƒ aÃ±Ã±acetiyassa vÄ• saá¹…ghassa vÄ• puggalas
puggalassa pariá¹‡ataá¹ƒ aÃ±Ã±apuggalassa vÄ• saá¹…ghassa vÄ• cetiyassa vÄ• pariá¹
aá¹-á¹-hakathÄ• yaÃ±ca (Sp (to Vin V) 329) __ ``nava adhammikÄ• ni dÄ• nÄ• nÄ«_ti ... pe
__nava paá¹-iggahaparibhogÄ• _ti etesaá¹ƒyeva dÄ• nÄ• naá¹ƒ paá¹-iggahÄ• ca paribhogÄ
tasmÄ• yadi rÄ• jÄ• dayo issarÄ• ti gahetvÄ• aÃ±Ã±assa deyyuá¹ƒ, tampi dÄ• naá¹ƒ adha
dÄ• naá¹ƒ paá¹-iggahÄ• \Be II 60/ ca adhammikapaá¹-iggahÄ• honti, taá¹ƒ dÄ• naá¹ƒ parib
adhammikaparibhogÄ• hontÄ«ti daá¹-á¹-habbaá¹ƒ.

athÄ• pi evaá¹ƒ vadeyyuá¹ƒ ``vihÄ• radÄ• naá¹ƒ saá¹…ghassa, aggaá¹ƒ buddhena vaá¹‡á¹
315) `saá¹…ghassÄ• â€™ ti ayaá¹ƒ saddo `dÄ• naâ€™ nti ettha sÄ• misambandho na hoti,
`dÄ• yakassÄ• â€™ ti pana sÄ• misambandho ajjhÄ• haritabbo, tasmÄ• sÄ• mibhÅ«to dÄ•
sampadÄ• nabhÅ«to saá¹…ghoâ€™â€™ ti. te evaá¹ƒ vattabbÄ• --- ``vihÄ• radÄ• naá¹ƒ sa
dÄ• nasamaye pavattavasena vuttaá¹ƒ, na dinnasamaye pavattavasena. dÄ• nakÄ• le hi dÄ
vihÄ• raá¹ƒ saá¹…ghassa pariccajitvÄ• deti, tasmÄ• tasmiá¹ƒ samaye dÄ• yako sÄ• mÄ«
dinnakÄ• le pana saá¹…ghova sÄ• mÄ« hoti vihÄ• rassa paá¹-iggahitattÄ• , na dÄ• yako pa
saá¹…gho vicÄ• retuá¹ƒ issaro. tenÄ• ha bhagavÄ• ``pariccattaá¹ƒ taá¹ƒ, bhikkhave, dÄ• y
273). idaá¹ƒ pana saddalakkhaá¹‡agarukÄ• saddahissantÄ«ti vuttaá¹ƒ, atthato pana cÄ«va
paccayÄ• naá¹ƒ dÄ• nakÄ• leyeva dÄ• yakasantakabhÄ• vo dinnakÄ• lato paá¹-á¹-hÄ• ya p
sabbesaá¹ƒ pÄ• kaá¹-o, tasmÄ• idampi vacanaá¹ƒ dÄ• yakasantakabhÄ• vasÄ• dhakaá¹ƒ

evaá¹ƒ hotu, tathÄ• pi ``sace bhikkhÅ«hi pariccattabhÄ• vaá¹ƒ Ã±atvÄ• sÄ• miko vÄ• tass
vÄ• aÃ±Ã±o vÄ• koci vaá¹ƒse uppanno puna kappiyavohÄ• rena deti, vaá¹-á¹-atÄ«â€™â€™
(to Vin III) II 538-539) vuttattÄ• vihÄ• rassÄ• mikabhÅ«tadÄ• yakassa vÄ• tassa puttadhÄ«
uppannÄ• naá¹ƒ vÄ• dÄ• tuá¹ƒ issarabhÄ• vo siddhoyevÄ• ti. na siddho. kasmÄ• ti ce? nan
pariccattabhÄ• vaá¹ƒ Ã±atvÄ• â€™â€™ ti, tasmÄ• akappiyattÄ• bhikkhÅ«hi pariccattamev
dÄ• yakÄ• dÄ«hi puna \Be II 61/ kappiyavohÄ• rena deti, vaá¹-á¹-ati. yathÄ• appaá¹-iggahit
aparibhuttameva khÄ• danÄ«yabhojanÄ«yaá¹ƒ bhikkhusantakaá¹ƒyeva Ä• pattimocanattha
paá¹-iggahÄ• peti, na paribhuttaá¹ƒ, yathÄ• ca bÄ«jagÄ• mapariyÄ• pannaá¹ƒyeva bhikkhu
bÄ«jagÄ• mabhÅ«tagÄ• mabhÄ• vato parimocanatthaá¹ƒ kappiyakÄ• rakÄ• dayo kappiyaá¹
evaá¹ƒ akappiyaá¹ƒ bhikkhÅ«hi pariccattaá¹ƒyeva taá¸·Ä• kÄ• dikaá¹ƒ kappiyakaraá¹‡atthaa

denti, na apariccattaá¹ƒ, tasmÄ• idampi vacanaá¹ƒ kappiyakaraá¹‡attaá¹ƒyeva sÄ• dheti, n
viÃ±Ã±Ä• yati.

tathÄ• pi evaá¹ƒ vadeyyuá¹ƒ ``jÄ• tibhÅ«miyaá¹ƒ jÄ• tibhÅ«mikÄ• upÄ• sakÄ• Ä• yasmant
jÄ• tibhÅ«mikavihÄ• rehi pabbÄ• jayiá¹ƒsÅ«ti vacanato dÄ• yako vihÄ• rassa issaroti viÃ±Ã
te theraá¹ƒ pabbÄ• jetuá¹ƒ sakkÄ• , no anissarÄ• â€™â€™ ti, na kho panevaá¹ƒ daá¹-á¹-ha
``jÄ• tibhÅ«mikÄ•  upÄ• sakÄ• â€™â€™ icceva hi vuttaá¹ƒ, na ``vihÄ• radÄ• yakÄ• â€™â€
vasantÄ• bahavo upÄ• sakÄ• Ä• yasmantaá¹ƒ dhammikattheraá¹ƒ ayuttacÄ• rittÄ• sakala
pabbÄ• jayiá¹ƒsu, na attano vihÄ• radÄ• yakabhÄ• vena issarattÄ• , tasmÄ• idampi udÄ• h
issarabhÄ• vadÄ«pakaá¹ƒ, atha kho aparÄ• dhÄ• nurÅ«pakaraá¹‡abhÄ• vadÄ«pakanti daá
dÄ• yako vihÄ• raá¹ƒ patiá¹-á¹-hÄ• petvÄ• deti, tassa muÃ±cacetanaá¹ƒ patvÄ• dinnakÄ•
tassa vaá¹ƒse uppanno vÄ• janapadassÄ• mikarÄ• jÄ• dayo vÄ• issarÄ• bhavituá¹ƒ vÄ•
paá¹-iggÄ• hakabhÅ«to saá¹…gho vÄ• gaá¹‡o vÄ• puggalo vÄ• soyeva issaro bhavituá¹ƒ
labhatÄ«ti daá¹-á¹-habbaá¹ƒ.

tattha dÄ• yakÄ• dÄ«naá¹ƒ issaro bhavituá¹ƒ alabhanabhÄ• vo kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti
``vatthupariccÄ• galakkhaá¹‡attÄ• dÄ• nassa, pathavÄ• divatthupariccÄ• gena \Be II 62/ ca
ayuttattÄ• â€™â€™ ti vimativinodaniyaá¹ƒ vacanato ``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ dÄ«
sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ, pariccattaá¹ƒ taá¹ƒ, bhikkhave, dÄ• yakehÄ«â€™â€
bhagavatÄ• vuttattÄ• ca ``pariccattaá¹ƒ taá¹ƒ, bhikkhave, dÄ• yakehÄ«ti vacanena panetth
dÄ«pitoâ€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ \Ne II 46/ vuttattÄ• ca viÃ±Ã±Ä• yati. saá¹…ghÄ•
bhavituá¹ƒ labhanabhÄ• vo kathaá¹ƒ Ã±Ä• tabboti ce? saá¹…ghiko nÄ• ma vihÄ• ro saá¹…
``puggalike puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike Ä• patti dukkaá¹-assa, attano puggal
pÄ• cittiyapÄ• á¸·iyaá¹ƒ (Vin IV 117, 127) Ä• gamanato ca ``antamaso caturaá¹…gulapÄ• da
paá¹ƒsvÄ• gÄ• rakesu kÄ«á¸·antehi katampi saá¹…ghassa dinnato paá¹-á¹-hÄ• ya garubha
(to Vin II) 321) samantapÄ• sÄ• dikÄ• yaá¹ƒ vacanato ca ``abhiyogepi cettha cÄ• tuddisaá¹ƒ
bhikkhÅ«naá¹ƒ dinnaá¹ƒ vihÄ• raá¹ƒ vÄ• pariveá¹‡aá¹ƒ vÄ• Ä• vÄ• saá¹ƒ vÄ• mahantamp
abhiyogo na ruhati, acchinditvÄ• gaá¹‡hitumpi na sakkoti. kasmÄ• ? sabbesaá¹ƒ dhuranikk
sabbe cÄ• tuddisÄ• bhikkhÅ« dhuranikkhepaá¹ƒ karontÄ«ti. dÄ«ghabhÄ• á¹‡akÄ• dibheda
ekapuggalassa vÄ• santakaá¹ƒ abhiyuÃ±jitvÄ• gaá¹‡hanto sakkoti te dhuraá¹ƒ nikkhipÄ• p
dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin III) I 102) vacanato ca viÃ±Ã±Ä• yati.

kathaá¹ƒ dÄ• yakÄ• dÄ«naá¹ƒ vicÄ• retuá¹ƒ alabhanabhÄ• vo viÃ±Ã±Ä• yatÄ«ti ce? santes
veá¸·uvanavihÄ• rÄ• didÄ• yakesu tesaá¹ƒ vicÄ• raá¹‡aá¹ƒ ananujÄ• nitvÄ• ``anujÄ• nÄ• n
samannÄ• gataá¹ƒ bhikkhuá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannituâ€™â€™ nti bhik
senÄ• sanaggÄ• hÄ• pakasammutianujÄ• nato ca bhaá¹‡á¸• anakÄ• rakesu \Be II 63/ kosa
Ä• gatesu anÄ• thapiá¹‡á¸• ikena ca visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya ca ``kathÄ• haá¹ƒ
paá¹-ipajjÄ• mÄ«â€™â€™ ti (Vin I 468) evaá¹ƒ jetavanavihÄ• radÄ• yakapubbÄ• rÄ• mavih

Ä• rocitesupi tesaá¹ƒ senÄ• sanavicÄ• raá¹‡aá¹ƒ avatvÄ• Ä• yasmatÄ• sÄ• riputtattherena
tesu bhikkhÅ«su senÄ• sane paá¹-ipajjitabbaâ€™â€™ nti Ä• rocite ``tena hi, sÄ• riputta, viv
dÄ• tabbaâ€™â€™ nti vatvÄ• ``sace pana, bhante, vivittaá¹ƒ na hoti, kathaá¹ƒ paá¹-ipajjita
``tena hi vivittaá¹ƒ katvÄ• pi dÄ• tabbaá¹ƒ, na tvevÄ• haá¹ƒ, sÄ• riputta, kenaci pariyÄ• yena
bhikkhuno senÄ• sanaá¹ƒ paá¹-ibÄ• hitabbanti vadÄ• mi, yo paá¹-ibÄ• heyya, Ä• patti dukka
473) therasseva senÄ• sanassa vicÄ• raá¹‡assa anuÃ±Ã±Ä• tattÄ• ca viÃ±Ã±Ä• yati.

kathaá¹ƒ pana saá¹…ghÄ• dÄ«naá¹ƒ senÄ• sanaá¹ƒ vicÄ• retuá¹ƒ labhanabhÄ• vo viÃ±Ã±
\Ne II 47/ sammannitabbo --- paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ• byattena bhikk
saá¹…gho Ã±Ä• petabbo ---

suá¹‡Ä• tu me, bhante, saá¹…gho ... pe ... sammato saá¹…ghena itthannÄ• mo bhikkhu sen
saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«ti (Vin II 317).

evaá¹ƒ saá¹…ghena senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannÄ• petvÄ• puna tena saá¹…g
senÄ• sanaggÄ• hakavidhÄ• naá¹ƒ anujÄ• nituá¹ƒ anujÄ• nÄ• mi, bhikkhave, paá¹-hamaá¹
gaá¹‡etvÄ• seyyÄ• gaá¹‡etuá¹ƒ, seyyÄ• gaá¹‡etvÄ• seyyaggena gÄ• hetuâ€™â€™ nti v
\Be II 64/ saá¹…ghena vicÄ• retuá¹ƒ labhanabhÄ• vo viÃ±Ã±Ä• yati.

``dÄ«ghabhÄ• á¹‡akÄ• dibhedassa pana gaá¹‡assa ekapuggalassa vÄ• dinnavihÄ• rÄ• di
dhuranikkhepasambhavÄ• pÄ• rÄ• jikaâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) I
``attano puggalike anÄ• pattÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ (Vin IV 117) Ä• gamanato ca ``yas
ruhati, tassa santakaá¹ƒ attano puggalikamiva hotÄ«ti mahÄ• paccariÄ• dÄ«su vuttaâ€™â€
(Sp (to Vin IV) 112) vacanato ca gaá¹‡assa dinno gaá¹‡asantakavihÄ• ro gaá¹‡eneva vicÄ•
dÄ• yakÄ• dÄ«hi. puggalassa dinno puggalikavihÄ• ropi paá¹-iggÄ• hakapuggaleneva vicÄ•
viÃ±Ã±Ä• yati. evaá¹ƒ vinayapÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca vihÄ• rassa
saá¹…ghikagaá¹‡asantakapuggalikavasena tividhasseva vacanato ca tesaá¹ƒyeva saá¹…g
vihÄ• ravicÄ• raá¹‡assa anuÃ±Ã±Ä• tattÄ• ca dÄ• yakasantakassa vihÄ• rassa visuá¹ƒ avu
vihÄ• ravicÄ• raá¹‡assa ananuÃ±Ã±Ä• tattÄ• ca saá¹…ghÄ• dayo eva vihÄ• rassa issarÄ•
labhantÄ«ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ hotu, tesu paá¹-iggÄ• hakabhÅ«tesu saá¹…ghagaá¹‡apuggalesu so vihÄ• ro kassa
vicÄ• retabboti? vuccate --- saá¹…ghikavihÄ• re tÄ• va ``Ä• gatÄ• nÄ• gatassa cÄ• tuddisas
ti dinnattÄ• paá¹-iggÄ• hakesu kÄ• lakatesupi tadaÃ±Ã±o cÄ• tuddisasaá¹…gho ca anÄ• g
santako, tena vicÄ• retabbo. gaá¹‡asantake pana tasmiá¹ƒ gaá¹‡e yÄ• va ekopi atthi, tÄ• va
avasiá¹-á¹-hena bhikkhunÄ• vicÄ• retabbo. sabbesu kÄ• lakatesu \Ne II 48/ yadi sakalagaá
taá¹ƒgaá¹‡apariyÄ• pannaavasiá¹-á¹-hapuggalo \Be II 65/ vÄ• jÄ«vamÄ• nakÄ• leyeva yas
vissÄ• saggÄ• havasena gahito, so issaro. sacepi sakalagaá¹‡o jÄ«vamÄ• nakÄ• leyeva aÃ

saá¹…ghassa vÄ• puggalassa vÄ• deti, te aÃ±Ã±agaá¹‡asaá¹…ghapuggalÄ• issarÄ• hon
vihÄ• rassÄ• miko attano jÄ«vamÄ• nakÄ• leyeva saá¹…ghassa vÄ• gaá¹‡assa vÄ• pugga
honti. yo vÄ• pana tassa jÄ«vamÄ• nasseva vissÄ• saggÄ• havasena gaá¹‡hÄ• ti, sova iss

kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? saá¹…ghike vihÄ• rassa garubhaá¹‡á¸• attÄ• avissajjiyaá¹ƒ
kassaci dÄ• tabbaá¹ƒ. gaá¹‡asantakapuggalikesu pana tesaá¹ƒ sÄ• mikattÄ• dÄ• navissÄ•
so jÄ«vamÄ• noyeva sabbaá¹ƒ attano parikkhÄ• raá¹ƒ nissajjitvÄ• kassaci adÄ• si, koci vÄ
yassa dinnaá¹ƒ, yena ca gahitaá¹ƒ, tasseva hotÄ«â€™â€™ ti ca ``dvinnaá¹ƒ santakaá¹ƒ ho
ekasmiá¹ƒ kÄ• lakate itaro sÄ• mÄ«, bahÅ«nampi santake eseva nayoâ€™â€™ ti (Sp (to V
aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• viÃ±Ã±Ä• yati.

evaá¹ƒ pana vissajjetvÄ• adinnaá¹ƒ ``mamaccayena asukassa hotÅ«â€™â€™ ti dÄ• naá¹ƒ
vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 419) ``sace hi paÃ±casu sahadhammik
karonto `mamaccayena mayhaá¹ƒ parikkhÄ• ro upajjhÄ• yassa hotu, Ä• cariyassa hotu, sac
antevÄ• sikassa hotu, mÄ• tu hotu, pitu hotu, aÃ±Ã±assa vÄ• kassaci hotÅ«â€™ ti vadati,
saá¹…ghasseva hoti. na hi paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ accayadÄ• naá¹ƒ ruhati,
ti. ettha ca ekacce pana vinayadharÄ• ``gihÄ«nanti \Be II 66/ padaá¹ƒ sampadÄ• nanti gah
santakaá¹ƒ accayadÄ• navasena gihÄ«naá¹ƒ dadante ruhati, paÃ±cannaá¹ƒ pana sahadha
ruhatÄ«â€™â€™ ti vadanti. evaá¹ƒ sante mÄ• tÄ• pitÅ«naá¹ƒ dadantopi ruheyya tesaá¹ƒ gi
pana `mÄ• tu hotu, pitu hotu, aÃ±Ã±assa vÄ• kassaci hotÅ«â€™ ti vadati, tesaá¹ƒ na hotÄ«
ruhatÄ«ti viÃ±Ã±Ä• yati, tasmÄ• ``gihÄ«naá¹ƒ panÄ• â€™â€™ ti idaá¹ƒ na sampadÄ• nava
sÄ• mivacanamevÄ• ti daá¹-á¹-habbaá¹ƒ. tena gihÄ«naá¹ƒ pana santakaá¹ƒ accayadÄ• naá
kÄ• tabbo.

kiÃ±ca bhiyyo --- ``sace hi paÃ±casu sahadhammikesu yo koci kÄ• laá¹ƒ karonto mamacca
parikkhÄ• roâ€™â€™ ti Ä• rabhitvÄ• ``na hi paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ accaya
pana ruhatÄ«â€™â€™ ti vuttattÄ• sÄ• myatthe chaá¹-á¹-hÄ«bahuvacanaá¹ƒ samatthitaá¹ƒ
``gihÄ«naâ€™â€™ nti padassa asampadÄ• natte sati katamaá¹ƒ sampadÄ• naá¹ƒ hotÄ«ti?
padaá¹ƒ. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 419) ``mÄ• tu hotu, pitu hotu, aÃ±Ã
hotÅ«â€™â€™ ti. ayamattho ajjukavatthunÄ• (Vin III 158) dÄ«petabbo. evaá¹ƒ jÄ«vamÄ• n
vinicchayo amhehi Ã±Ä• to, kassaci adatvÄ• matesu vinicchayo kathaá¹ƒ Ã±Ä• tabboti? tat
heá¹-á¹-hÄ• vuttanayena saá¹…ghova issaro, gaá¹‡asantake pana ekaccesu avasesÄ• iss
saá¹…ghova issaro. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 369) ``sabbesu matesu s
hotÄ«â€™â€™ ti. puggalike pana vihÄ• rassa garubhaá¹‡á¸• attÄ• avissajjiyaá¹ƒ avebhaá¹
hoti.

kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``bhikkhussa, bhikkhave, kÄ• lakate saá¹…gho sÄ• mÄ« pat
gilÄ• nupaá¹-á¹-hÄ• kÄ• bahÅ«pakÄ• rÄ• , anujÄ• nÄ• mi \Be II 67/, bhikkhave, saá¹…ghe

gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ dÄ• tuá¹ƒ. yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• ra
sammukhÄ«bhÅ«tena saá¹…ghena bhÄ• jetuá¹ƒ. yaá¹ƒ tattha garubhaá¹‡á¸• aá¹ƒ garupari
Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghassa avissajjiyaá¹ƒ avebhaá¹…gikaâ€™â€™
jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena vuttattÄ• viÃ±Ã±Ä• yati. evampi ``g
garuparikkhÄ• raá¹ƒâ€™â€™ icceva bhagavatÄ• vuttaá¹ƒ, na ``vihÄ• raâ€™â€™ nti, tasm
garubhaá¹‡á¸• abhÄ• voti viÃ±Ã±Ä• yatÄ«ti? ``vihÄ• ro vihÄ• ravatthu, idaá¹ƒ dutiyaá¹ƒ ave
pÄ• á¸·iyaá¹ƒ,

``dvisaá¹…gahÄ• ni dve honti, tatiyaá¹ƒ catusaá¹…gahaá¹ƒ.

catutthaá¹ƒ navakoá¹-á¹-hÄ• saá¹ƒ, paÃ±camaá¹ƒ aá¹-á¹-habhedanaá¹ƒ ||

``iti paÃ±cahi rÄ• sÄ«hi, paÃ±canimmalalocano.

paÃ±cavÄ«savidhaá¹ƒ nÄ• tho, garubhaá¹‡á¸• aá¹ƒ pakÄ• sayÄ«â€™â€™ ti || (Sp (to Vin I

aá¹-á¹-hakathÄ• yaÃ±ca vuttattÄ• viÃ±Ã±Ä• yati.

iti \Ne II 50/ dÄ• yako vihÄ• raá¹ƒ katvÄ• kulÅ«pakabhikkhussa deti, tassa muÃ±cacetanup
dÄ• yako vihÄ• rassÄ• miko hoti, dÄ• tuá¹ƒ vÄ• vicÄ• retuá¹ƒ vÄ• issaro, muÃ±cacetanupp
paá¹-iggÄ• hakabhikkhu sÄ• miko hoti, paribhuÃ±jituá¹ƒ vÄ• aÃ±Ã±esaá¹ƒ dÄ• tuá¹ƒ vÄ• i
jÄ«vamÄ• nakkhaá¹‡eyeva saddhivihÄ• rikÄ• dÄ«naá¹ƒ nissajjitvÄ• deti, tadÄ• te saddhivi
honti, paribhuÃ±jituá¹ƒ vÄ• aÃ±Ã±assa vÄ• dÄ• tuá¹ƒ issarÄ• . yadi pana kassaci adatvÄ•
saá¹…ghova tassa vihÄ• rassa sÄ• miko hoti, na dÄ• yako vÄ• puggalo vÄ• , saá¹…ghÄ• n
paribhuÃ±jituá¹ƒ labhati, na attano issaravatÄ• yÄ• ti daá¹-á¹-habbo.

evaá¹ƒ \Be II 68/ mÅ«latoyeva saá¹…ghassa dinnattÄ• saá¹…ghikabhÅ«tavihÄ• ro vÄ• mÅ
dinnattÄ• gaá¹‡asantakapuggalikabhÅ«topi tesaá¹ƒ gaá¹‡apuggalÄ• naá¹ƒ aÃ±Ã±assa nis
kÄ• lakatattÄ• pacchÄ• saá¹…ghikabhÄ• vaá¹ƒ pattavihÄ• ro vÄ• saá¹…ghena vicÄ• reta
bhagavato anumatiyÄ• senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannitvÄ• gÄ• hÄ• petabbo. vu
(Vin II 317) ``atha kho bhikkhÅ«naá¹ƒ etadahosi `kena nu kho senÄ• sanaá¹ƒ gÄ• hetabbaâ
etamatthaá¹ƒ Ä• rocesuá¹ƒ --- `anujÄ• nÄ• mi, bhikkhave, paÃ±cahaá¹…gehi samannÄ• ga
senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannituâ€™ ntiâ€™â€™ Ä• di.

imasmiá¹ƒ á¹-hÄ• ne ``senÄ• sanaggÄ• ho nÄ• ma vassakÄ• lavasena senÄ• sanaggÄ• ho
dhuvavÄ• savasena senÄ• sanaggÄ• hoti tividho hoti. tesu vassakÄ• lavasena senÄ• sanag
senÄ• sanaggÄ• ho, pacchimavassavasena senÄ• sanaggÄ• hoti duvidho. utukÄ• lavasena
antarÄ• muttakavasena senÄ• sanaggÄ• ho, taá¹…khaá¹‡apaá¹-isallÄ• navasena senÄ• sa

Ä• cariyÄ• vadanti, etaá¹ƒ pÄ• á¸·iyÄ• ca aá¹-á¹-hakathÄ• ya ca asamentaá¹ƒ viya dissati.
318) ``atha kho bhikkhÅ«naá¹ƒ etadahosi `kati nu kho senÄ• sanaggÄ• hoâ€™ ti. bhagavat
--- tayome, bhikkhave, senÄ• sanaggÄ• hÄ• purimako pacchimako antarÄ• muttako. apara
purimako gÄ• hetabbo, mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimako gÄ• hetabbo, aparajju
Ä• yatiá¹ƒ vassÄ• vÄ• satthÄ• ya antarÄ• muttako gÄ• hetabbo. ime kho, bhikkhave, tayo s
evaá¹ƒ Ä• gato, aá¹-á¹-hakathÄ• yampi \Be II 69/ (Sp (to Vin II) 318) ``tÄ«su senÄ• sanaggÄ
pacchimako \Ne II 51/ cÄ• ti ime dve gÄ• hÄ• thÄ• varÄ• . antarÄ• muttake ayaá¹ƒ vinicch
antovasse vassÅ«panÄ• yikÄ• divasena pÄ• á¸·iyaá¹ƒ Ä• gatasenÄ• sanaggÄ• hakathÄ• ,
duvidho hoti utukÄ• le ca vassÄ• vÄ• se cÄ• â€™â€™ ti evaá¹ƒ Ä• gato, tasmÄ• saá¹…gh
sammatasenÄ• sanaggÄ• hÄ• pakena vicÄ• retabbÄ• .

senÄ• sanaggÄ• ho nÄ• ma utukÄ• le senÄ• sanaggÄ• ho, vassÄ• vÄ• se senÄ• sanaggÄ•
hemantautugimhautuvasena aá¹-á¹-ha mÄ• sÄ• , tasmiá¹ƒ kÄ• le bhikkhÅ« aniyatÄ• vÄ• sÄ
Ä• gacchanti, tesaá¹ƒ tadÄ• bhikkhÅ« uá¹-á¹-hÄ• petvÄ• senÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, ak
utukÄ• le senÄ• sanaggÄ• ho nÄ• ma. vassÄ• vÄ• se senÄ• sanaggÄ• ho pana ``purimako
pÄ• á¸·iyaá¹ƒ Ä• gatanayena tividho hoti. antarÄ• muttakopi hi Ä• yatiá¹ƒ vassÄ• vÄ• satthÄ
vassÄ• vÄ• se senÄ• sanaggÄ• hameva pavisati, na utukÄ• le senÄ• sanaggÄ• ho. vuttaÃ±
pavÄ• raá¹‡Ä• ya Ä• yatiá¹ƒ vassÄ• vÄ• satthÄ• ya antarÄ• muttako gÄ• hetabboâ€™â€™
taá¹…khaá¹‡apaá¹-isallÄ• navasena senÄ• sanaggÄ• hoti ca neva pÄ• á¸·iyaá¹ƒ na aá¹-á¹-
Ä• gato, utukÄ• le senÄ• sanaggÄ• hoyeva tadaá¹…gasenÄ• sanaggÄ• hotipi taá¹…khaá¹‡
senÄ• sanaggÄ• hotipi vadanti, tasmÄ• utukÄ• lavasena senÄ• sanaggÄ• hopi ``antarÄ• m
taá¹…khaá¹‡apaá¹-isallÄ• navasena senÄ• sanaggÄ• hoti dubbidhoâ€™â€™ ti na vattabb

athÄ• pi \Be II 70/ vadanti ``yathÄ• vuttesu paÃ±casu senÄ• sanaggÄ• hesu cattÄ• ro senÄ
paÃ±caá¹…gasamannÄ• gatena senÄ• sanaggÄ• hÄ• pakasammutiladdhena bhikkhunÄ•
antosÄ«maá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yathÄ• vinayaá¹ƒ vicÄ• retabbÄ• honti, te pana
thÄ• varÄ• hutvÄ• na tiá¹-á¹-hanti, dhuvavÄ• savasena vicÄ• raá¹‡ameva yÄ• vajjakÄ• lÄ•
tiá¹-á¹-hatÄ«â€™â€™ ti, tampi tathÄ• na sakkÄ• vattuá¹ƒ. kasmÄ• ? senÄ• sanaggÄ• hÄ•
senÄ• sanaggÄ• hoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca natthi. dhuvavÄ• sav
sammutiladdhena senÄ• sanaggÄ• hÄ• pakena vicÄ• retabbaá¹ƒ na hoti, atha kho samagg
apalokanakammavasena duvaá¹…gasamannÄ• gatassa bhikkhussa anuá¹-á¹-hÄ• panÄ«ya
samaggo saá¹…gho bahÅ«pakÄ• ratÄ• guá¹‡avisiá¹-á¹-hatÄ• saá¹…khÄ• tehi dvÄ«hi aá¹…
apalokanakammavasena sammannitvÄ• \Ne II 52/ tassa phÄ• sukaá¹ƒ Ä• vÄ• saá¹ƒ dhuva
anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• deti, taá¹ƒ yÄ• vajjakÄ• lÄ• thÄ• varaá¹ƒ hutvÄ• tiá¹-á¹-h

samaggo saá¹…ghova dhuvavÄ• savasena deti, na senÄ• sanaggÄ• hÄ• pakoti ayamattho
``saá¹…gho pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• dhammakathikavinayadharÄ• dÄ«naá¹ƒ v
bahÅ«pakÄ• rataá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhento dhuvavÄ• satthÄ• ya vihÄ• raá¹

ti (Sp (to Vin IV) 120; Kkh anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•) ``saá¹…gho pana bahus
uddesaparipucchÄ• dÄ«hi bahÅ«pakÄ• rassa bhÄ• ranitthÄ• rakassa phÄ• sukaá¹ƒ Ä• vÄ•
katvÄ• detÄ«â€™â€™ ti ca ``saá¹…gho pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ•
dhammakathikavinayadharagaá¹‡avÄ• cakÄ• cariyÄ• naá¹ƒ vÄ• bahÅ«pakÄ• rataá¹ƒ guá¹
sallakkhetvÄ• dhuvavÄ• satthÄ• ya vihÄ• raá¹ƒ sallakkhetvÄ• sammannitvÄ• detÄ«â€™â
saá¹…ghabhÄ• ranitthÄ• rakassa \Be II 71/ bhikkhuno anuá¹-á¹-hÄ• panÄ«yasenÄ• sanamp
495-496) ca __ ``apalokanakammaá¹ƒ_ nÄ• ma sÄ«maá¹-á¹-hakaá¹ƒ saá¹…ghaá¹ƒ sodhetv
Ä• haritvÄ• samaggassa saá¹…ghassa anumatiyÄ• tikkhattuá¹ƒ sÄ• vetvÄ• kattabbaá¹ƒ k
aá¹-á¹-hakathÄ• su (Sp (to Vin V) 482) vacanato sÄ• dhukaá¹ƒ nissaá¹ƒsayena Ã±Ä• tabbo

kathaá¹ƒ pana apalokanakammena dÄ• tabbabhÄ• vo viÃ±Ã±Ä• yatÄ«ti? ``bahussutassa sa
bhikkhuno anuá¹-á¹-hÄ• panÄ«yasenÄ• sanampi saá¹…ghakiccaá¹ƒ karontÄ• naá¹ƒ kappiy
bhattavetanampi apalokanakammena dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti parivÄ• raá¹-á¹-hal
495-496) kammavagge Ä• gatattÄ• viÃ±Ã±Ä• yati. kathaá¹ƒ pana duvaá¹…gasamannÄ• ga
dÄ• tabbabhÄ• vo viÃ±Ã±Ä• yatÄ«ti? __ ``bahÅ«pakÄ• rata_nti bhaá¹‡á¸• Ä• gÄ• rikatÄ• di
kevalaá¹ƒ idamevÄ• ti Ä• ha __ `guá¹‡avisiá¹-á¹-hataÃ±cÄ• â€™ _tiÄ• di. tena bahÅ«pakÄ•
guá¹‡avisiá¹-á¹-hattÄ• bhÄ• ve, guá¹‡avisiá¹-á¹-hattepi bahÅ«pakÄ• rattÄ• bhÄ• ve dÄ• tuá
dassetÄ«â€™â€™ ti vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ (Kkh-anuá¹- anupakhajjasikkhÄ• padava
viÃ±Ã±Ä• yati.

kasmÄ• pana senÄ• sanaggÄ• hÄ• pakena vicÄ• retabbo senÄ• sanaggÄ• ho yÄ• vajjakÄ
paÃ±caá¹…gasamannÄ• gatassa senÄ• sanaggÄ• hÄ• pakassa bhikkhuno dullabhattÄ• , n
nÄ• nÄ• cariyakulasambhavÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ekasambhogaparibhogassa dukkaratt
\Ne II 53/ na tiá¹-á¹-hati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``anujÄ• nÄ• mi, bhikkhave, paÃ±caha
samannÄ• gataá¹ƒ bhikkhuá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannituá¹ƒ, yo na chandÄ
dosÄ• gatiá¹ƒ gaccheyya, na mohÄ• gatiá¹ƒ gaccheyya, na bhayÄ• gatiá¹ƒ gaccheyya \Be I
jÄ• neyyÄ• â€™â€™ ti (Vin II 317). aá¹-á¹-hakathÄ• yampi (Sp (to Vin IV) 122) ``evarÅ«pen
ekavihÄ• re vÄ• ekapariveá¹‡e vÄ• vasantena attho natthÄ«â€™â€™ ti vuttaá¹ƒ. kasmÄ•
dÄ• navicÄ• ro yÄ• vajjakÄ• lÄ• tiá¹-á¹-hatÄ«ti? paÃ±caá¹…gasamannÄ• gatÄ• bhÄ• vepi s
saá¹…ghassa anumatiyÄ• kattabbattÄ• . vuttaÃ±hi ``apalokanakammaá¹ƒ nÄ• ma sÄ«maá
sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• samaggassa saá¹…ghassa anum
kattabbaá¹ƒ kammaâ€™â€™ nti (Sp (to Vin V) 482).

utukÄ• le saá¹…ghikasenÄ• sane vasantena Ä• gato bhikkhu na paá¹-ibÄ• hetabbo aÃ±Ã±a
vuttaÃ±hi bhagavatÄ• ``anujÄ• nÄ• mi, bhikkhave, vassÄ• naá¹ƒ temÄ• saá¹ƒ paá¹-ibÄ• hit
paá¹-ibÄ• hituâ€™â€™ nti (Vin II 318). ``aÃ±Ã±atra anuá¹-á¹-hÄ• panÄ«yÄ• â€™â€™ ti vut
anuá¹-á¹-hÄ• panÄ«yÄ• ti? cattÄ• ro anuá¹-á¹-hÄ• panÄ«yÄ• vuá¸• á¸• hataro, bhaá¹‡á¸• Ä
laddhasenÄ• sano ca. tattha __vuá¸• á¸• hataro_ bhikkhu tasmiá¹ƒ vihÄ• re antosÄ«maá¹-á

vuá¸• á¸• hatarassa aÃ±Ã±assa abhÄ• vÄ• yathÄ• vuá¸• á¸• haá¹ƒ kenaci anuá¹-á¹-hÄ• pa
saá¹…ghena sammannitvÄ• bhaá¹‡á¸• Ä• gÄ• rassa dinnatÄ• ya saá¹…ghassa bhaá¹‡á¸•
tasmÄ• so bhaá¹‡á¸• Ä• gÄ• riko kenaci anuá¹-á¹-hÄ• panÄ«yo. __gilÄ• no_ gelaÃ±Ã±Ä• b
vasanto kenaci anuá¹-á¹-hÄ• panÄ«yo. __saá¹…ghato laddhasenÄ• sano_ samaggena saá
kenaci anuá¹-á¹-hÄ• panÄ«yo. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 343) ``cattÄ• r
vuá¹-á¹-hÄ• petabbÄ• vuá¸• á¸• hataro, bhaá¹‡á¸• Ä• gÄ• riko, gilÄ• no, saá¹…ghato laddh
vuá¸• á¸• hataro attano vuá¸• á¸• hatÄ• ya navakatarena na \Be II 73/ vuá¹-á¹-hÄ• petabbo,
saá¹…ghena sammannitvÄ• bhaá¹‡á¸• Ä• gÄ• rassa dinnatÄ• ya, gilÄ• no attano gilÄ• nat
bahussutassa uddesaparipucchÄ• dÄ«hi bahÅ«pakÄ• rassa bhÄ• ranitthÄ• rakassa phÄ• s
anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• deti, tasmÄ• so upakÄ• rakatÄ• ya ca saá¹…ghato laddh
vuá¹-á¹-hÄ• petabboâ€™â€™ ti. á¹-hapetvÄ• ime cattÄ• ro avasesÄ• vuá¹-á¹-hÄ• panÄ«y

aparasmiá¹ƒ bhikkhumhi Ä• gate vuá¹-á¹-hÄ• petvÄ• senÄ• sanaá¹ƒ dÄ• petabbaá¹ƒ. vutta
(to Vin II) 318) ``utukÄ• le tÄ• va keci Ä• gantukÄ• bhikkhÅ« purebhattaá¹ƒ Ä• gacchanti, k
pacchÄ• bhattaá¹ƒ paá¹-hamayÄ• maá¹ƒ vÄ• majjhimayÄ• maá¹ƒ vÄ• pacchimayÄ• maá¹
tesaá¹ƒ tadÄ• va bhikkhÅ« uá¹-á¹-hÄ• petvÄ• senÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, akÄ• lo nÄ• m
pana saddhÄ• pasannÄ• manussÄ• vihÄ• raá¹ƒ katvÄ• appekacce paá¹‡á¸• itÄ• naá¹ƒ v
dinnaá¹ƒ mahapphalaâ€™â€™ nti Ã±atvÄ• cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ Ä• rabbha ``imaá
cÄ• tuddisassa saá¹…ghassa demÄ• â€™â€™ ti vatvÄ• denti, appekacce attanÄ• pasann
vihÄ• raá¹ƒ katvÄ• pi dÄ• nakÄ• le tena uyyojitÄ• hutvÄ• cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ Ä•
appekacce karaá¹‡akÄ• lepi dÄ• nakÄ• lepi attano kulÅ«pakabhikkhumeva Ä• rabbha paric
dakkhiá¹‡odakapÄ• tanakÄ• le tena sikkhÄ• pitÄ• yathÄ• vuttapÄ• á¹-haá¹ƒ vacÄ«bhedaá¹
kulÅ«pakasseva denti, na sabbasaá¹…ghasÄ• dhÄ• raá¹‡atthaá¹ƒ icchanti.

imesu tÄ«su dÄ• nesu paá¹-hamaá¹ƒ pubbakÄ• lepi dÄ• nakÄ• lepi saá¹…ghaá¹ƒ uddissa p
hoti. dutiyaá¹ƒ pubbakÄ• le puggalaá¹ƒ uddissa pavattamÄ• nampi dÄ• nakÄ• le saá¹…gha
saá¹…ghikameva. tatiyaá¹ƒ pana pubbakÄ• lepi dÄ• nakÄ• lepi \Be II 74/ kulÅ«pakapuggala
saá¹…ghaá¹ƒ, kevalaá¹ƒ bhikkhunÄ• vuttÄ• nusÄ• reneva vacÄ«bhedaá¹ƒ karonti. evaá¹ƒ
cittavasena puggaliko hoti, vacÄ«bhedavasena saá¹…ghikoâ€™â€™ ti cintÄ• yaá¹ƒ ekacce

``manopubbaá¹…gamÄ• dhammÄ• , manoseá¹-á¹-hÄ• manomayÄ• .

manasÄ• ce pasannena, bhÄ• sati vÄ• karoti vÄ• .

tato naá¹ƒ sukhamanveti, chÄ• yÄ• va anapÄ• yinÄ«ti || (Dhp 2) ---

vacanato cittavasena puggaliko hotÄ«â€™â€™ ti. aÃ±Ã±e ``yathÄ• dÄ• yakÄ• vadanti, tat
(Sp (to Vin II) 325) vacanato vacÄ«bhedavasena saá¹…ghiko hotÄ«â€™â€™ ti.

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- idaá¹ƒ dÄ• naá¹ƒ pubbe puggalassa pariá¹‡ataá¹ƒ pacchÄ•
pariá¹‡Ä• mitaá¹ƒ, tasmÄ• ``saá¹…ghikoâ€™â€™ ti vutte navasu adhammikadÄ• nesu ``pu
saá¹…ghassa pariá¹‡Ä• metÄ«â€™â€™ ti (Vin III 660) vuttaá¹ƒ aá¹-á¹-hamaá¹ƒ adhammika
dÄ• nassa paá¹-iggahÄ• pi paribhogÄ• pi adhammikapaá¹-iggahÄ• adhammikaparibhogÄ•
vutte tÄ«su dhammikadÄ• nesu ``puggalassa dinnaá¹ƒ puggalasseva detÄ«â€™â€™ ti vutt
hoti, tassa \Ne II 55/ paá¹-iggahÄ• pi paribhogÄ• pi dhammikapaá¹-iggahÄ• dhammikaparib
puggalikapakkhaá¹ƒ bhajati. appekacce suttantikÄ• digaá¹‡e pasÄ«ditvÄ• vihÄ• raá¹ƒ kÄ•
``imaá¹ƒ vihÄ• raá¹ƒ Ä• yasmantÄ• naá¹ƒ dammÄ«â€™â€™ ti. appekacce puggale pasÄ«d
puggalassa denti ``imaá¹ƒ vihÄ• raá¹ƒ Ä• yasmato dammÄ«â€™â€™ ti. ete pana gaá¹‡asa
dÄ• nakÄ• lato paá¹-á¹-hÄ• ya paá¹-iggÄ• hakasantakÄ• va honti, na dÄ• yakasantakÄ• . te
ekaccesu matesu avasesÄ• naá¹ƒ santako, tesu dharamÄ• nesuyeva \Be II 75/ kassaci den
adatvÄ• sabbesu matesu saá¹…ghiko hoti. vuttÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 3
santakaá¹ƒ hoti avibhattaá¹ƒ, ekasmiá¹ƒ kÄ• lakate itaro sÄ• mÄ«, bahÅ«naá¹ƒ santakepi e
matesu saá¹…ghikaá¹ƒva hotÄ«â€™â€™ ti.

puggalikavihÄ• ropi yadi so paá¹-iggÄ• hakapuggalo attano jÄ«vamÄ• nakÄ• leyeva saddhi
koci vÄ• tassa vissÄ• sena taá¹ƒ vihÄ• raá¹ƒ aggahesi, tassa santako hoti. kassaci adatvÄ•
hoti. vuttÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ ``so jÄ«vamÄ• noyeva sabbaá¹ƒ attano parikkhÄ• raá
adÄ• si, koci vÄ• vissÄ• saá¹ƒ aggahesi. yassa dinno, yena ca gahito, tasseva hotÄ«â€™â
I 369) ``bhikkhussa, bhikkhave, kÄ• lakate saá¹…gho sÄ• mÄ« pattacÄ«vare, apica gilÄ• nu
bahÅ«pakÄ• rÄ• . anujÄ• nÄ• mi, bhikkhave, saá¹…ghena ticÄ«varaÃ±ca pattaÃ±ca gilÄ• n
yaá¹ƒ tattha lahubhaá¹‡á¸• aá¹ƒ lahuparikkhÄ• raá¹ƒ, taá¹ƒ sammukhÄ«bhÅ«tena saá¹…gh
tattha garubhaá¹‡á¸• aá¹ƒ garuparikkhÄ• raá¹ƒ, taá¹ƒ Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa
avebhaá¹…gikaâ€™â€™ nti (Vin I 369) vuttaá¹ƒ, tasmÄ• iminÄ• nayena vinicchayo kÄ• ta

saá¹…ghike pana pÄ• á¸·iyaá¹ƒ Ä• gatÄ• naá¹ƒ ``purimako pacchimako antarÄ• muttako cÄ
vuttÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ senÄ• sanaggÄ• hÄ• naÃ±ca aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I
``utukÄ• le ca vassÄ• vÄ• se cÄ• â€™â€™ ti vuttÄ• naá¹ƒ dvinnaá¹ƒ senÄ• sanaggÄ• hÄ•
anuá¹-á¹-hÄ• panÄ«yapÄ• á¸·iyaá¹ƒ Ä• gatassa attano sabhÄ• vena anuá¹-á¹-hÄ• panÄ«ya
saá¹…ghena dinnatÄ• ya anuá¹-á¹-hÄ• panÄ«yassa vaseneva vinicchayo hoti. vuá¸• á¸• ha
attano sabhÄ• vena anuá¹-á¹-hÄ• panÄ«yÄ• honti. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (
``vuá¸• á¸• hataro attano vuá¸• á¸• hatÄ• ya navakatarena na vuá¹-á¹-hÄ• petabbo, gilÄ• no
ti. bhaá¹‡á¸• Ä• gÄ• rikadhammakathikÄ• dayo \Ne II 56/ dhuvavÄ• satthÄ• ya saá¹…ghena
anuá¹-á¹-hÄ• panÄ«yÄ• honti. vuttaÃ±hi ``saá¹…gho pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ•
dhammakathikavinayadharÄ• dÄ«naá¹ƒ vÄ• ... pe ... dhuvavÄ• satthÄ• ya vihÄ• raá¹ƒ sam
saá¹…ghena dinno, sopi anuá¹-á¹-hÄ• panÄ«yoâ€™â€™ ti (Sp (to Vin IV) 120; Kkh
anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•). so evaá¹ƒ veditabbo --- etarahi saá¹…ghikavihÄ•

yathÄ• kammaá¹…gatesu tasmiá¹ƒ vihÄ• re yo bhikkhu vuá¸• á¸• hataro, sopi ``ayaá¹ƒ vihÄ
ti vadati. yo tattha byatto paá¹-ibalo, sopi tatheva vadati. yena so vihÄ• ro kÄ• rito, sopi ``ma
pasÄ«ditapuggalo Ä• ropetabboâ€™â€™ ti vadati. saá¹…ghopi ``mayameva issarÄ• , tasm
Ä• ropetabboâ€™â€™ ti vadati. evaá¹ƒdvidhÄ• vÄ• tidhÄ• vÄ• catudhÄ• vÄ• bhinnesu
hoti.

tesu vuá¸• á¸• hataro ``na tvevÄ• haá¹ƒ, bhikkhave, kenaci pariyÄ• yena vuá¸• á¸• hatarass
paá¹-ibÄ• hitabbanti vadÄ• mi, yo paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti pÄ•
Vin II 316), ``vuá¸• á¸• hataro attano vuá¸• á¸• hatÄ• ya navakatarena na vuá¹-á¹-hÄ• petab
aá¹-á¹-hakathÄ• vacanaÃ±ca (Sp (to Vin IV) 119 Ä• dayo; Kkh anupakhajjasikkhÄ• padavaá
``ahameva ettha vuá¸• á¸• hataro, mayÄ• vuá¸• á¸• hataro aÃ±Ã±o natthi, tasmÄ• ahamev
vasitumanucchavikoâ€™â€™ ti saÃ±Ã±Ä« hoti. byattopi ``bahussutassa saá¹…ghabhÄ• ra
anuá¹-á¹-hÄ• panÄ«yasenÄ• sanampÄ«â€™â€™ ti parivÄ• raá¹-á¹-hakathÄ• vacanaÃ±ca (
``anujÄ• nÄ• mi, bhikkhave, byattena \Be II 77/ bhikkhunÄ• paá¹-ibalena dasavassena vÄ•
upasampÄ• detuá¹ƒ, nissayaá¹ƒ dÄ• tuâ€™â€™ ntiÄ• dipÄ• á¸·ivacanaÃ±ca (Vin I 76, 82) g
byatto paá¹-ibalo, na mayÄ• aÃ±Ã±o byattataro atthi, tasmÄ• ahameva imassa vihÄ• rassa
saÃ±Ã±Ä«. vihÄ• rakÄ• rakopi ``yena vihÄ• ro kÄ• rito, so vihÄ• rasÄ• mikoti vinayapÄ• á¹-
atthi, mayÄ• ca bahuá¹ƒ dhanaá¹ƒ cajitvÄ• ayaá¹ƒ vihÄ• ro kÄ• rito, tasmÄ• mayÄ• pasa
aÃ±Ã±oâ€™â€™ ti saÃ±Ã±Ä«. saá¹…ghopi ``saá¹…ghiko nÄ• ma vihÄ• ro saá¹…ghassa d
tiÄ• dipÄ• á¸·ivacanaÃ±ca (Vin IV 116, 121, 126, 131), antamaso caturaá¹…gulapÄ• dakaá
paá¹ƒsvÄ• gÄ• rakesu kÄ«á¸·antehi katampi saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• ya ga
tiÄ• diaá¹-á¹-hakathÄ• vacanaÃ±ca (Sp (to Vin II) 321) gahetvÄ• ``ayaá¹ƒ vihÄ• ro saá¹…g
saá¹…ghasantako, tasmÄ• amhehi abhirucitapuggalova Ä• ropetabbo, na aÃ±Ã±oâ€™â€™

tattha vuá¸• á¸• hatarassa vacanepi ``na tvevÄ• haá¹ƒ, bhikkhaveâ€™â€™ tyÄ• divacanaá
Ä• sanasÄ• lÄ• dÄ«su aggÄ• sanassa vuá¸• á¸• hatarÄ• rahattÄ• bhattaá¹ƒ bhuÃ±jitvÄ• n
Ä• gate vuá¹-á¹-hÄ• ya Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ sandhÄ• ya bhagavatÄ• vuttaá¹ƒ, na dhu
``vuá¸• á¸• hataro attano vuá¸• á¸• hatÄ• yaâ€™â€™ tyÄ• divacanaÃ±ca (Sp (to Vin IV) 120
anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•) yathÄ• vuá¸• á¸• haá¹ƒ senÄ• sane dÄ«yamÄ• ne
vuá¹-á¹-hÄ• petabbo, vuá¹-á¹-hÄ• petvÄ• vuá¸• á¸• hatarassa senÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ
navakatarena na vuá¹-á¹-hÄ• petabbo. kasmÄ• ? ``attano vuá¸• á¸• hataratÄ• yÄ• â€™â€™
yathÄ• vuá¸• á¸• haá¹ƒ senÄ• sanadÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, na dhuvavÄ• satthÄ• ya
tasmÄ• idampi vacanaá¹ƒ upaparikkhitabbaá¹ƒ, na sÄ«ghaá¹ƒ anujÄ• nitabbaá¹ƒ.

byattavacanepi ``bahussutassa saá¹…ghabhÄ• ranitthÄ• rakassaâ€™â€™ tyÄ• divacanaÃ±
bahussutamattena saá¹…ghikavihÄ• rassa issarabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho
bahÅ«pakÄ• rataá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhetvÄ• saá¹…ghena phÄ• sukaá¹ƒ Ä
anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• dinne so bhikkhu kenaci tamhÄ• vihÄ• rÄ• anuá¹-á¹-hÄ•

sandhÄ• ya vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhaveâ€™â€™ tyÄ• divacanaÃ±ca (Vin I 82) nis
lakkhaá¹‡aá¹ƒ pakÄ• setuá¹ƒ bhagavatÄ• vuttaá¹ƒ, na saá¹…ghikavihÄ• rassa issarattaá¹ƒ
upaparikkhitabbaá¹ƒ, na sÄ«ghaá¹ƒ anujÄ• nitabbaá¹ƒ.

dÄ• yakavacanaá¹ƒ pana nÄ• nujÄ• nitabbaá¹ƒ paá¹-ibÄ• hitabbaá¹ƒ. kasmÄ• ? ``yena vihÄ
tyÄ• dipÄ• á¹-hassa amukhyavohÄ• rattÄ• . yathÄ• hi puthujjanakÄ• le rÅ«pÄ• dÄ«su saÃ±
bhÅ«tapubbagatiyÄ• arahÄ• pi ``sattoâ€™â€™ ti, evaá¹ƒ dÄ• nakÄ• lato pubbe tassa vihÄ
dÄ• yako ``vihÄ• rasÄ• mikoâ€™â€™ ti vuccati, na issarattÄ• . na hi sakale vinayapiá¹-ake
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca ``vissajjetvÄ• dinnassa vihÄ• rassa dÄ• yako issaroâ€™â€
vicÄ• retabboâ€™â€™ ti vÄ• ``dÄ• yakasantakavihÄ• roâ€™â€™ ti vÄ• pÄ• á¹-ho atthi, ``
puggalikoâ€™â€™ icceva atthi, tasmÄ• tassa vacanaá¹ƒ nÄ• nujÄ• nitabbaá¹ƒ.

saá¹…ghassa \Ne II 58/ vacanepi ``saá¹…ghiko nÄ• ma vihÄ• roâ€™â€™ tyÄ• divacanaá¹ƒ
saá¹…ghasantakabhÄ• vaá¹ƒ saá¹…ghena vicÄ• retabbabhÄ• vaá¹ƒ dÄ«peti, saá¹…gho pa
paÃ±caá¹…gasamannÄ• gataá¹ƒ bhikkhuá¹ƒ senÄ• sanaggÄ• hÄ• pakaá¹ƒ sammannitvÄ•
vicÄ• retabbo vÄ• hoti, samaggena saá¹…ghena duvaá¹…gasamannÄ• gatassa bhikkhuno
dhuvavÄ• satthÄ• ya dÄ• tabbo vÄ• . tesu paÃ±caá¹…gasamannÄ• gatassa bhikkhuno dull
senÄ• sanaggÄ• hÄ• pakasammutiyÄ• abhÄ• ve sati duvaá¹…gasamannÄ• gato bhikkhu p
apariyesitvÄ• bhaá¹‡á¸• Ä• gÄ• rikatÄ• dibahaÅ«pakÄ• ratÄ• yuttassa bahussutatÄ• diguá
bhikkhuno Ä• misagarukatÄ• divasena saá¹…ghena vihÄ• ro dÄ• tabbo na hoti, tasmÄ• sa
upaparikkhitabbaá¹ƒ, na tÄ• va anujÄ• nitabbaá¹ƒ.

atha tÄ«á¹‡ipi vacanÄ• ni saá¹ƒsandetabbÄ• ni. tattha saá¹…ghassa issarattÄ• saá¹…gho
tumhehi abhirucitoâ€™â€™ ti, pucchitvÄ• ``esoâ€™â€™ ti vutte ``kasmÄ• abhirucitoâ€™â
puggalo amhe cÄ«varÄ• dipaccayehi anuggahetÄ• , amhÄ• kaá¹ƒ Ã±Ä• tisÄ• lohito, upajjhÄ
saddhivihÄ• riko, antevÄ• siko, samÄ• nupajjhÄ• yako, samÄ• nÄ• cariyako, piyasahÄ• yo,
amhehi abhirucitoâ€™â€™ ti vutte ``na ettÄ• vatÄ• dhuvavÄ• satthÄ• ya vihÄ• ro dÄ• tabb
paá¹-ikkhipitabbo. atha ``eso puggalo sabbehi amhehi vuá¸• á¸• hataro aggÄ• sanaá¹ƒ aggo
arahati, dhuvavÄ• satthÄ• ya vihÄ• ro pana tassa dÄ• tabboti aá¹-á¹-hakathÄ• cariyehi na v
paá¹-ikkhipitabbo. atha ``dhammakathiko, vinayadharo, gaá¹‡avÄ• cakaÄ• cariyoâ€™â€™ t
dhuvavÄ• satthÄ• ya dinnavihÄ• rassa anucchaviko, etassa dÄ• tabboâ€™â€™ ti anumodit
ce? ``saá¹…gho pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• dhammakathikavinayadharÄ• dÄ«naá
vÄ• bahÅ«pakÄ• rataá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhento dhuvavÄ• satthÄ• ya vihÄ
detÄ«â€™â€™ ti vacanato viÃ±Ã±Ä• yati (Sp (to Vin IV) 129; Kkh anupakhajjasikkhÄ• pada

idha \Be II 80/ pana sÄ• dhakapÄ• á¹-he ``bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• â€™â€™ ti vijjamÄ
bhaá¹‡á¸• Ä• gÄ• riko na vuttoti? etarahi bhaá¹‡á¸• Ä• gÄ• rassa abhÄ• vÄ• . yadi kesuci vi
sammanneyya, so bhaá¹‡á¸• Ä• gÄ• ravihÄ• re nisinno saá¹…ghassa pattacÄ«vararakkhaá

kareyya, tassa bahÅ«pakÄ• rataá¹ƒ sallakkhento saá¹…gho bhaá¹‡á¸• Ä• gÄ• rikassa phÄ•
dhuvavÄ• satthÄ• ya \Ne II 59/ dadeyya, so tassa visuá¹ƒ dhuvavÄ• savihÄ• roti. ettha sÄ•
``dhammakathikavinayadharÄ• dÄ«naá¹ƒ vÄ• â€™â€™ tiÄ• disaddena bahussuto Ä• gatÄ•
mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ• moti vuttag
athÄ• pi ``eso puggalo bahussuto uddesaparipucchÄ• dÄ«hi bhikkhÅ«naá¹ƒ bahÅ«pakÄ• ro
saá¹…ghabhÄ• ranitthÄ• rakoâ€™â€™ ti vadati, ``sÄ• dhu esopi phÄ• sukÄ• vÄ• sassa ara
katvÄ• dhuvavÄ• satthÄ• ya vihÄ• ro etassapi dÄ• tabboâ€™â€™ ti vatvÄ• anumoditabbo
``saá¹…gho pana bahussutassa uddesaparipucchÄ• dÄ«hi bahÅ«pakÄ• rassa bhÄ• ranitth
Ä• vÄ• saá¹ƒ anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• detÄ«â€™â€™ ti (Sp (to Vin I) 343) vacana

athÄ• pi ``ayaá¹ƒ puggalo dhammakathiko vinayadharo gaá¹‡avÄ• cakÄ• cariyo saá¹…ghas
visiá¹-á¹-haguá¹‡ayuttoâ€™â€™ ti vadati, ``sÄ• dhu etassapi puggalassa dhuvavÄ• satthÄ•
sallakkhetvÄ• sammannitvÄ• va dÄ• tabboâ€™â€™ ti vatvÄ• anumoditabbo. kathaá¹ƒ viÃ
pana bhaá¹‡á¸• Ä• gÄ• rikassa vÄ• dhammakathikavinayadharÄ• dÄ«naá¹ƒ vÄ• gaá¹‡avÄ
bahÅ«pakÄ• rataá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakkhetvÄ• dhuvavÄ• satthÄ• ya \Be II 81
detÄ«â€™â€™ ti (Sp (to Vin IV) 120; Kkh anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•) vacanat

athÄ• pi ``eso puggalo bahussuto saá¹…ghabhÄ• ranitthÄ• rakoâ€™â€™ ti vadati, ``sÄ• dh
anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• dÄ• tabboâ€™â€™ ti vatvÄ• anumoditabbo. kathaá¹ƒ vi
``bahussutassa saá¹…ghabhÄ• ranitthÄ• rakassa bhikkhuno anuá¹-á¹-hÄ• panÄ«yasenÄ• s
parivÄ• raá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin V) 495-496) vuttattÄ• viÃ±Ã±Ä• yati. tato ``evaá
puggalo antosÄ«maá¹-á¹-ho vÄ• bahisÄ«maá¹-á¹-ho vÄ• â€™â€™ ti pucchitvÄ• ``antosÄ«
``sÄ• dhu suá¹-á¹-hu tassa dÄ• tabboâ€™â€™ ti sampaá¹-icchitabbaá¹ƒ. ``bahisÄ«maá¹-á¹-
dÄ• tabboâ€™â€™ ti paá¹-ikkhipitabbaá¹ƒ. kasmÄ• ti ce? ``na, bhikkhave, nissÄ«me á¹-hita
gÄ• hetabbaá¹ƒ, yo gÄ• heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 318) vacanatoti.

atha ``duvaá¹…gasamannÄ• gate antosÄ«maá¹-á¹-he asati ekaá¹…gasamannÄ• gato antos
pucchitvÄ• ``atthÄ«â€™â€™ ti vutte ``sÄ• dhu suá¹-á¹-hu etassa dÄ• tabboâ€™â€™ ti san
kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? __ ``bahÅ«pakÄ• rataá¹ƒ guá¹‡avisiá¹-á¹-hataÃ±ca sallakkh
bhaá¹‡á¸• Ä• gÄ• rikassa bahÅ«pakÄ• rataá¹ƒ dhammakathikÄ• dÄ«naá¹ƒ \Ne II 60/ guá¹‡á
sallakkhentoâ€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiya III 119-121) ekekaá¹…g
viÃ±Ã±Ä• yati. ``antosÄ«maá¹-á¹-ho ekaá¹…gasamannÄ• gatopi natthi, bahisÄ«maá¹-á¹-hov
``Ä• gantvÄ• antosÄ«me á¹-hitassa dÄ• tabboâ€™â€™ ti vattabbo. kasmÄ• ti ce? ``asamp
paviá¹-á¹-hÄ• naá¹ƒ antevÄ• sikÄ• dÄ«su gaá¹‡hantesu dÄ• tabbamevÄ• â€™â€™ ti aá¹-á
379) vacanato viÃ±Ã±Ä• yati.

sace \Be II 82/ pana ekaá¹…gayuttabhÄ• vena vÄ• duvaá¹…gayuttabhÄ• vena vÄ• samÄ•
antosÄ«mÄ• yaá¹ƒ vijjamÄ• nÄ• bhaveyyuá¹ƒ, kassa dÄ• tabboti? vaá¸• á¸• hatarassÄ• ti.

``na ca, bhikkhave, saá¹…ghikaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ paá¹-ibÄ• hitabbaá¹ƒ, yo paá¹-ib
dukkaá¹-assÄ• â€™â€™ ti (Vin II 311) vacanatoti. sace pana antosÄ«mÄ• yaá¹ƒ ekaá¹…ga
bhikkhu natthi, sabbeva Ä• vÄ• sikÄ• bÄ• lÄ• abyattÄ• , evaá¹ƒ sati kassa dÄ• tabboti? yo
Ä• gacchati Ä• gantuko bhikkhu, so ce lajjÄ« hoti pesalo bahussuto sikkhÄ• kÄ• mo, so tehi
aÃ±Ã±attha agamanatthaá¹ƒ saá¹…gahaá¹ƒ katvÄ• so Ä• vÄ• so dÄ• tabbo.

ayamattho kathaá¹ƒ jÄ• nitabboti ce? ``idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se
viharanti bÄ• lÄ• abyattÄ• , te na jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• pÄ•
pÄ• timokkhuddesaá¹ƒ vÄ• . tattha aÃ±Ã±o bhikkhu Ä• gacchati bahussuto Ä• gatÄ• gamo
mÄ• tikÄ• dharo paá¹‡á¸• ito byatto medhÄ• vÄ« lajjÄ« kukkuccako sikkhÄ• kÄ• mo, tehi, b
bhikkhu saá¹…gahetabbo anuggahetabbo upalÄ• petabbo upaá¹-á¹-hÄ• petabbo cuá¹‡á¹‡e
dantakaá¹-á¹-hena mukhodakena. no ce saá¹…gaá¹‡heyyuá¹ƒ anuggaá¹‡heyyuá¹ƒ upalÄ•
cuá¹‡á¹‡ena mattikÄ• ya dantakaá¹-á¹-hena mukhodakena, Ä• patti dukkaá¹-assÄ• â€™â€
sammÄ• sambuddhena paÃ±Ã±attattÄ• , aá¹-á¹-hakathÄ• yaÃ±ca (Sp (to Vin I) 163) __ ``sa
bhante, Ä• gatattha, idha bhikkhÄ• sulabhÄ• sÅ«pabyaÃ±janaá¹ƒ atthi, vasatha anukkaá¹‡
piyavacanena saá¹…gahetabbo, punappunaá¹ƒ tathÄ• karaá¹‡avasena __anuggahetabbo,
paá¹-ivacanadÄ• panena \Be II 83/ __upalÄ• petabbo_. atha vÄ• catÅ«hi paccayehi saá¹…
anuggahetabbo ca, piyavacanena upalÄ• petabbo, kaá¹‡á¹‡asukhaá¹ƒ Ä• lapitabboti attho,
__upaá¹-á¹-hÄ• petabbo. Ä• patti dukkaá¹-assÄ• _ti sace sakalopi saá¹…gho na karoti, sabl
idha neva therÄ• , na daharÄ• \Ne II 61/ muccanti, sabbehi vÄ• rena upaá¹-á¹-hÄ• tabbo, a
anupaá¹-á¹-hahantassa Ä• patti. tena pana mahÄ• therÄ• naá¹ƒ pariveá¹‡asammajjanadant
sÄ• ditabbÄ• ni. evampi sati mahÄ• therehi sÄ• yaá¹ƒpÄ• taá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ Ä• gant
Ä• gamanaá¹ƒ Ã±atvÄ• paá¹-hamataraá¹ƒ mahÄ• therÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ gantab
bhikkhÅ« upaá¹-á¹-hÄ• kÄ• atthi, `mayhaá¹ƒ upaá¹-á¹-hÄ• kÄ• atthi, tumhe appossukkÄ•
vattabbaá¹ƒ. athÄ• pissa saddhiá¹ƒ carÄ• natthi, tasmiá¹ƒyeva pana vihÄ• re eko vÄ• dve
vadanti `mayhaá¹ƒ therassa kattabbaá¹ƒ karissÄ• ma, avasesÄ• phÄ• su viharantÅ«â€™ ti
anÄ• pattÄ«â€™â€™ ti vuttattÄ• . evaá¹ƒ tÄ• disaá¹ƒ bahisÄ«mato antosÄ«mamÄ• gataá¹ƒ
lajjÄ«pesalabahussutasikkhÄ• kÄ• mabhÅ«taá¹ƒ bhikkhuá¹ƒ antosÄ«mÄ• ya dhuvanivÄ• sa
anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• dÄ• tabboti viÃ±Ã±Ä• yati.

nanu ca ``na, bhikkhave, nissÄ«me á¹-hitassa senÄ• sanaá¹ƒ gÄ• hetabbaá¹ƒ, yo gÄ• heyy
dukkaá¹-assÄ• â€™â€™ ti (Vin II 318) bhagavatÄ• vuttaá¹ƒ, atha kasmÄ• nissÄ«mato Ä•
vihÄ• ro dÄ• tabboti? vuccate --- ``nissÄ«me á¹-hitassÄ• â€™â€™ ti idaá¹ƒ anÄ• dare sÄ• n
nissÄ«me á¹-hitaá¹ƒyeva senÄ• sanaá¹ƒ na gÄ• hetabbanti attho daá¹-á¹-habbo, na nissÄ«m
bhikkhussa antosÄ«maá¹ƒ paviá¹-á¹-hassapi senÄ• sanaá¹ƒ na gÄ• hetabbanti attho, tasmÄ
á¹-hitepi idÄ• ni antosÄ«maá¹ƒ paviá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya catupaccayabhÄ• go lab
aá¹-á¹-hakathÄ• yaá¹ƒ \Be II 84/ (Sp (to Vin I) 379) ``asukavihÄ• re kira bahuá¹ƒ cÄ«varaá¹ƒ
yojanantarikavihÄ• ratopi bhikkhÅ« Ä• gacchanti, sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ

dÄ• tabbaâ€™â€™ nti. antosÄ«maá¹-á¹-hesu pÄ• timokkhaá¹ƒ uddisituá¹ƒ asakkontesu yat
atthi, so Ä• vÄ• so gantabbo hoti. antovassepi pÄ• timokkhuddesakena vinÄ• vassaá¹ƒ vas
pÄ• timokkhuddesako atthi, tattha gantvÄ• vassaá¹ƒ vasitabbaá¹ƒ, tasmÄ• bahisÄ«mato Ä
lajjÄ«pesalabahussutasikkhÄ• kÄ• mabhikkhu saá¹…gahetabbo hoti. vuttaÃ±hetaá¹ƒ bhaga

``idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sambahulÄ• bhikkhÅ
te na jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• pÄ• timokkhaá¹ƒ vÄ• pÄ• timokk
bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• hetabbo `gacch
vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• â€™ ti. evaÃ±cetaá¹ƒ la
no ce labhetha, tehi, bhikkhave, bhikkhÅ«hi sabbeheva yattha jÄ• nanti \Ne II 62/ uposathaá
uposathakammaá¹ƒ vÄ• pÄ• timokkhaá¹ƒ vÄ• pÄ• timokkhuddesaá¹ƒ vÄ• , so Ä• vÄ• so g
Ä• patti dukkaá¹-assa. idha pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se sambahulÄ• bh
bÄ• lÄ• abyattÄ• , te na jÄ• nanti uposathaá¹ƒ vÄ• uposathakammaá¹ƒ vÄ• pÄ• timokkha
vÄ• . tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ• sajjukaá¹ƒ pÄ• heta
saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• â€™
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, eko bhikkhu sattÄ• hakÄ• likaá¹ƒ \Be II 85/ pÄ• hetabb
saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• pÄ• timokkhaá¹ƒ pariyÄ• puá¹‡itvÄ• Ä• gacchÄ• â€™
iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, na, bhikkhave, tehi bhikkhÅ«hi tasmiá¹ƒ Ä• vÄ• se vas
vaseyyuá¹ƒ ce, Ä• patti dukkaá¹-assÄ• tiâ€™â€™ (Vin I 163).

evaá¹ƒ bahisÄ«mato Ä• gatassapi saá¹…ghassa upakÄ• raá¹ƒ kÄ• tuá¹ƒ sakkontassa visiá
dÄ• tabbabhÄ• vo viÃ±Ã±Ä• yati, tasmÄ• ``amhÄ• kaá¹ƒ gaá¹‡o na hoti, amhÄ• kaá¹ƒ vaá
amhÄ• kaá¹ƒ sandiá¹-á¹-hasambhatto na hotÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• na paá¹-ikkhipit
appamÄ• á¹‡aá¹ƒ, yathÄ• vuttabahÅ«pakÄ• ratÄ• dibhÄ• voyeva pamÄ• á¹‡aá¹ƒ. sÄ• mag
samÄ• nagaá¹‡o hoti. tathÄ• hi ukkhittÄ• nuvattakÄ• naá¹ƒ laddhinÄ• nÄ• saá¹ƒvÄ• sakÄ•
tividhaukkhepanÄ«yakammakatÄ• naá¹ƒ kammanÄ• nÄ• saá¹ƒvÄ• sakÄ• nampi osÄ• raá¹‡
saá¹ƒvÄ• so bhagavatÄ• anuÃ±Ã±Ä• to. alajjiá¹ƒ pana bahussutampi saá¹…gahaá¹ƒ kÄ• tu
alajjÄ«parisaá¹ƒ vaá¸• á¸• hÄ• peti, lajjÄ«parisaá¹ƒ hÄ• peti. bhaá¹‡á¸• anakÄ• rakaá¹ƒ pan
nikkaá¸• á¸• hitabbaá¹ƒ. tathÄ• hi ``bhaá¹‡á¸• anakÄ• rakakalahakÄ• rakameva sakalasaá¹
nikkaá¸• á¸• hituá¹ƒ labhati. so hi pakkhaá¹ƒ labhitvÄ• saá¹…ghampi bhindeyya. alajjÄ«Ä•
vasanaá¹-á¹-hÄ• natoyeva nikkaá¸• á¸• hitabbÄ• , sakalasaá¹…ghÄ• rÄ• mato nikkaá¸• á¸•
ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin IV) 128) vuttaá¹ƒ.

vuá¸• á¸• hÄ• pacÄ• yanÄ• disÄ• maggirasarahitaá¹ƒ visabhÄ• gapuggalampi saá¹…gahaá
``evarÅ«pena hi visabhÄ• gapuggalena ekavihÄ• re vÄ• ekapariveá¹‡e vÄ• vasantena atth
sabbatthevassa nivÄ• so vÄ• ritoâ€™â€™ ti (Sp (to Vin IV) 122), tasmÄ• Ä• vÄ• siko vÄ•
vÄ• , sagaá¹‡o vÄ• hotu aÃ±Ã±agaá¹‡o \Be II 86/ vÄ• , bahussutasÄ«lavantabhÅ«to bhikkh
vuttaÃ±hi bhagavatÄ• ---

``bahussutaá¹ƒ dhammadharaá¹ƒ, sappaÃ±Ã±aá¹ƒ buddhasÄ• vakaá¹ƒ.

nekkhaá¹ƒ jambonadasseva, ko taá¹ƒ nanditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti || (AN a IV 6) ---

ayaá¹ƒ antosÄ«maá¹-á¹-hena saá¹…ghena bahÅ«pakÄ• ratÄ• guá¹‡avisiá¹-á¹-hatÄ• saá¹…
saá¹…ghabhÄ• ranitthÄ• rakassa bhikkhuno phÄ• sukaá¹ƒ Ä• vÄ• saá¹ƒ anuá¹-á¹-hÄ• panÄ

yadÄ• pana saá¹…ghatthero jarÄ• dubbalatÄ• ya vÄ• rogapÄ«á¸·itatÄ• ya vÄ• vivekajjhÄ•
apariharitukÄ• mo aÃ±Ã±assa dÄ• tukÄ• mo, attano accayena vÄ• kalahavivÄ• dÄ• bhÄ• v
saddhivihÄ• rikÄ• dÄ«naá¹ƒ niyyÄ• tetukÄ• mo hoti, tadÄ• na attano issaravatÄ• ya dÄ• ta
saá¹…ghiko, tasmÄ• saá¹…ghaá¹ƒ sannipÄ• tÄ• petvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ Ä• cikkhitvÄ•
bahÅ«pakÄ• ratÄ• guá¹‡avisiá¹-á¹-hatÄ• yuttapuggalo vicinÄ• petabbo. tato saá¹…gho catt
anupagantvÄ• bhagavato ajjhÄ• sayÄ• nurÅ«paá¹ƒ lajjÄ«pesalabahussutasikkhÄ• kÄ• mab
``ayaá¹ƒ bhikkhu imassa vihÄ• rassa anucchavikoâ€™â€™ ti Ä• roceti. mahÄ• therassapi ta
kusalaá¹ƒ. no ce ruccati, attano bhÄ• rabhÅ«taá¹ƒ vuttappakÄ• raaá¹…gaviyuttaá¹ƒ puggala
evaá¹ƒ sante saá¹…gho chandÄ• diagatiá¹ƒ na gacchati, puggalova gacchati, tasmÄ• saá¹
vihÄ• ro dÄ• tabbo.

sace pana saá¹…gho yaá¹ƒ kaÃ±ci Ä• misaá¹ƒ labhitvÄ• yathÄ• vuttaguá¹‡aviyuttassa bhik
puggalo \Be II 87/ pana bhagavato ajjhÄ• sayÄ• nurÅ«paá¹ƒ vuttappakÄ• raaá¹…gayuttabh
dÄ• tukÄ• mo, tadÄ• puggalopi saá¹…ghapariyÄ• pannoyevÄ• ti katvÄ• dhammakammakÄ
vihÄ• ro dÄ• tabbo, na saá¹…ghÄ• numatiyÄ• . vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (
``sace saá¹…gho kiÃ±ci labhitvÄ• Ä• misagarukatÄ• ya na nivÄ• reti, eko bhikkhu nivÄ• ret
saá¹…ghikesu hi kammesu yo dhammakammaá¹ƒ karoti, sova issaroâ€™â€™ ti. vuttaÃ±hi

``chandÄ• \Ne II 64/ dosÄ• bhayÄ• mohÄ• .

yo dhammaá¹ƒ ativattati.

nihÄ«yati tassa yaso.

kÄ• á¸·apakkheva candimÄ• ||

``chandÄ• dosÄ• bhayÄ• mohÄ• .

yo dhammaá¹ƒ nÄ• tivattati.

Ä• pÅ«rati tassa yaso.

sukkapakkheva candimÄ• â€™â€™ ti || (DN III 246; AN a IV 17-18; pÄ• ri0 382, 386).

yadÄ• pana theropi kiÃ±ci avatvÄ• yathÄ• kammaá¹…gato, saá¹…ghopi na kassaci vicÄ• saá¹…ghikavihÄ• re abhikkhuke suÃ±Ã±e vattamÄ• ne tasmiá¹ƒ dese yena kenaci sÄ• sana Ä• cariyena antosÄ«maá¹-á¹-hakÄ• bhikkhÅ« evaá¹ƒ samussÄ• hetabbÄ• ``mÄ• tumhe Ä antosÄ«maá¹-á¹-hakesu bhikkhÅ«su bahÅ«pakÄ• ratÄ• diyuttaá¹ƒ puggalaá¹ƒ vicinatha, vic puggalassa samaggena saá¹…ghena dhuvavÄ• satthÄ• ya vihÄ• raá¹ƒ anuá¹-á¹-hÄ• panÄ« antosÄ«maá¹-á¹-hakesu bhikkhÅ«su alattha, atha bahisÄ«maá¹-á¹-hakesu bhikkhÅ«su vicin bahisÄ«maá¹-á¹-hakesu bhikkhÅ«su vicinitvÄ• yathÄ• vuttaaá¹…gayuttapuggale labbhamÄ antosÄ«maá¹ƒ pavesetvÄ• \Be II 88/ antosÄ«maá¹-á¹-hakassa saá¹…ghassa anumatiyÄ• sammannitvÄ• anuá¹-á¹-hÄ• panÄ«yaá¹ƒ katvÄ• detha. evaá¹ƒ karontÄ• hi tumhe Ä• yasm appicchakathÄ• -santosakathÄ• -sallekhakathÄ• -pavivittakathÄ• vÄ«riyÄ• rambhakathÄ• -s ±Ã±Ä• kathÄ• -vimuttikathÄ• -vimuttiÃ±Ä• á¹‡adassanakathÄ• saá¹…khÄ• tadasakathÄ• va upanissÄ• ya assutapubbaá¹ƒ dhammaá¹ƒ suá¹‡issatha, sutapubbaá¹ƒ dhammaá¹ƒ pariyod vinodissatha, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karissatha, cittaá¹ƒ pasÄ• dessatha. yassa lajjino pesalass sikkhÄ• kÄ• massa bhikkhuno bhikkhaá¹ƒ anusikkhamÄ• nÄ• saddhÄ• ya vaá¸• á¸• hissan sutena vaá¸• á¸• hissanti, cÄ• gena vaá¸• á¸• hissanti, paÃ±Ã±Ä• ya vaá¸• á¸• hissantÄ«â€ visuddhimagge (Vism I 14) ``katamo upanissayagocaro dasakathÄ• vatthuguá¹‡asamannÄ• nissÄ• ya assutaá¹ƒ suá¹‡Ä• ti, sutaá¹ƒ pariyodapeti, kaá¹…khaá¹ƒ vitarati, diá¹-á¹-hiá¹ƒ uju cittaá¹ƒ pasÄ• deti. yassa vÄ• anusikkhamÄ• no saddhÄ• ya vaá¸• á¸• hati, sÄ«lena vaá¸• \Ne II 65/, cÄ• gena vaá¸• á¸• hati, paÃ±Ã±Ä• ya vaá¸• á¸• hati, ayaá¹ƒ vuccati upanissayag samussÄ• hetvÄ• dhammakathaá¹ƒ katvÄ• antosÄ«maá¹-á¹-hakasaá¹…gheneva dhuvavÄ

evaá¹ƒ jinasÄ• sanassa, vaá¸• á¸• hikÄ• mo supesalo.

akÄ• si paÃ±Ã±avÄ• bhikkhu, suá¹-á¹-hu Ä• vÄ• sanicchayanti ||

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

vihÄ• ravinicchayakathÄ• laá¹…kÄ• ro.

29. kathinatthÄ• ravinicchayakathÄ•

<226> evaá¹ƒ \Be II 89/ catupaccayabhÄ• janavinicchayaá¹ƒ kathetvÄ• idÄ• ni kathinavinic

``kathinanti ettha panÄ• â€™â€™ _tiÄ• di. tattha __kathina_nti katamaá¹ƒ kathinaá¹ƒ? sam
paramatthato kathinaá¹ƒ nÄ• ma eko dhammo atthi, purimavassaá¹ƒvutthÄ• bhikkhÅ«, anÅ
cÄ«varamÄ• so, dhammena samena uppannacÄ«varantiÄ• dÄ«su yesu nÄ• marÅ«pesu sa
nÄ• marÅ«padhammÄ• naá¹ƒ samÅ«hasamavÄ• yasaá¹…khÄ• taá¹ƒ samÅ«hapaÃ±Ã±attim
kathaá¹ƒ jÄ• nitabboti? ``tesaÃ±Ã±eva dhammÄ• naá¹ƒ saá¹…gaho samavÄ• yo nÄ• maá¹ƒ
nirutti byaÃ±janaá¹ƒ abhilÄ• po, yadidaá¹ƒ kathinaâ€™â€™ nti parivÄ• rapÄ• á¸·iyaá¹ƒ (Vin
__ ``tesaÃ±Ã±eva dhammÄ• na_nti yesu rÅ«pÄ• didhammesu sati kathinaá¹ƒ nÄ• ma hoti,
missÄ«bhÄ• vo. __nÄ• maá¹ƒ nÄ• makamma_ntiÄ• dinÄ• pana `kathinaâ€™ nti idaá¹ƒ bah
paramatthato eko dhammo atthÄ«ti dassetÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin
``yesu rÅ«pÄ• didhammesÅ«_ti purimavassaá¹ƒvutthÄ• bhikkhÅ«, paÃ±cahi anÅ«no saá¹.
samena samuppannaá¹ƒ cÄ«varanti evamÄ• dÄ«su yesu rÅ«pÄ• rÅ«padhammesu. __satÄ
saá¹ƒsaggatÄ• samÅ«hapaÃ±Ã±attimattaá¹ƒ. tenÄ• ha na paramatthato eko dhammo atthÅ
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 parivÄ• ra II 412) Ä• gatattÄ• ca jÄ• nitabboti.

kenaá¹-á¹-hena \Ne II 66/ kathinanti? thiraá¹-á¹-hena. kasmÄ• thiranti?
anÄ• mantacÄ• raasamÄ• dÄ• nacÄ• ragaá¹‡abhojanayÄ• vadatthacÄ«varayocatatthacÄ«v
paÃ±cÄ• nisaá¹ƒse antokaraá¹‡asamatthatÄ• ya. vuttaÃ±hi sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹-
``paÃ±cÄ• nisaá¹ƒse antokaraá¹‡asamatthatÄ• ya thiranti atthoâ€™â€™ ti, tathÄ• vimativi
á¹-Ä«0 mahÄ• vagga II 306) vajirabuddhiá¹-Ä«kÄ• yaÃ±ca \Be II 90/ (Vjb mahÄ• vagga 306
kathinanti? saá¹…gaá¹‡hanaá¹-á¹-hena. kathaá¹ƒ saá¹…gaá¹‡hÄ• tÄ«ti? paÃ±cÄ• nisaá¹ƒs
adatvÄ• saá¹…gaá¹‡hÄ• ti saá¹…khipitvÄ• gaá¹‡hÄ• ti. vuttaÃ±hi vinayatthamaÃ±jÅ«sÄ• y
á¹-Ä«0 kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``paÃ±cÄ• nisaá¹ƒse aÃ±Ã±attha gantuá¹ƒ adat
kathinaâ€™â€™ nti.

kathina-saddo kÄ• ya dhÄ• tuyÄ• kena paccayena sijjhatÄ«ti? á¹-Ä«kÄ• cariyÄ• dhÄ• tupa
anipphannapÄ• á¹-ipadikavaseneva vaá¹‡á¹‡enti, tasmÄ• ayaá¹ƒ saddo ruá¸·hÄ«suddhanÄ
anipphannapÄ• á¹-ipadikasaddoti vuccati. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? tÄ«supi vinayaá¹-
mahÄ• vagga III 306; vi0 vi0 á¹-Ä«0 mahÄ• vagga II 306; Vjb mahÄ• vagga 306; kaá¹…khÄ
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``thiranti atthoâ€™â€™ icceva vaá¹‡á¹‡itattÄ• . paÃ±cÄ
antokaraá¹‡asamatthatÄ• yÄ• ti pana thiratÄ• cassa hetupadameva. atha vÄ• kathina-sad
inapaccayena sijjhati. kathaá¹ƒ? katha saá¹…gahaá¹‡etimassa laddhadhÄ• tusaÃ±Ã±Ä• dis
aÃ±Ã±attha gantuá¹ƒ adatvÄ• saá¹…gaá¹‡hÄ• tÄ«ti atthe ``ina sabbatthÄ• â€™â€™ ti yog
cÄ• â€™â€™ ti ettha ca-saddena vÄ• inapaccayaá¹ƒ katvÄ• parakkharaá¹ƒ netvÄ• kathin
kate rÅ«paá¹ƒ. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``saá¹…gaá¹‡hanaá¹-á¹-henÄ• â€™â€™ ti v
kaá¹…khÄ• vitaraá¹‡Ä«á¹-Ä«kÄ• pÄ• á¹-haá¹ƒ nissÄ• ya viÃ±Ã±Ä• yati. atha vÄ• kaá¹-ha k
inapaccayaá¹ƒ katvÄ• sijjhati. ayamattho ``kaá¹-ha kicchajÄ«vane, muddhajadutiyanto dhÄ
abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• yaá¹ƒ vuttattÄ• viÃ±Ã±Ä• yati.

bahÅ« pana paá¹‡á¸• itÄ• imaá¹ƒ pÄ• á¹-haá¹ƒyeva gahetvÄ• ``kathina-saddo muddhajad
dantajoâ€™â€™ ti vadanti ceva likhanti ca, na panevaá¹ƒ ekantato vattabbaá¹ƒ. kasmÄ• ?
abhidhÄ• nappadÄ«pikÄ• á¹-Ä«kÄ• yaá¹ƒ kakkhaá¸·apariyÄ• yaá¹ƒ guá¹‡asaddabhÅ«taá¹ƒ
sandhÄ• ya vuttaá¹ƒ, na sÄ• sanavohÄ• rato nÄ• masaddabhÅ«taá¹ƒ. tenevÄ• ha ``paÃ±ca
anekesu pana pÄ• á¸·iaá¹-á¹-hakathÄ• dipotthakesu jinasÄ• sanavohÄ• rato nÄ• masaddab
dantajoyeva yebhuyyena paÃ±Ã±Ä• yati \Ne II 67/, teneva ca kÄ• raá¹‡ena abhidhÄ• nappa
vaá¹‡á¹‡avipariyÄ• ye kathinantipi vuttaá¹ƒ. atha vÄ• kattha silÄ• ghÄ• yanti dhÄ• tuto inap
sasaá¹ƒyogatthakÄ• raá¹ƒ nisaá¹ƒyogaá¹ƒ katvÄ• sijjhati. ayamattho silÄ• ghÄ• disuttassa
katthaneâ€™â€™ ti vacanato, saddanÄ«tiyaÃ±ca ``katthanaá¹ƒ pasaá¹ƒsanaâ€™â€™ nti v
viÃ±Ã±Ä• yati. idaÃ±ca vacanaá¹ƒ ``idaÃ±hi kathinavattaá¹ƒ nÄ• ma buddhappasatthaâ€™â
aá¹-á¹-hakathÄ• vacanena (Sp (to Vin I) 306) sameti. Ä• cariyÄ• pana ``kaá¹-hadhÄ• tu ina
vikappetvÄ• ``kaá¹-ha samatthaneâ€™â€™ ti atthaá¹ƒ vadanti, taá¹ƒ á¹-Ä«kÄ• su (Sp-á¹- m
vi0 á¹-Ä«0 mahÄ• vagga II 306; Vjb mahÄ• vagga 306; kaá¹…khÄ• 0 abhi0 á¹-Ä«0 kathinas
``thiranti atthoâ€™â€™ ti vacanaá¹ƒ anapekkhitvÄ• ``paÃ±cÄ• nisaá¹ƒse antokaraá¹‡asam
hetumeva atthabhÄ• vena gahetvÄ• vuttaá¹ƒ siyÄ• , taá¹ƒ pana thirabhÄ• vassa hetuyeva.

kathaá¹ƒ viggaho kÄ• tabboti? ayaá¹ƒ kathina-saddo catÅ«su padesu nÄ• mapadaá¹ƒ, paÃ±
suddhanÄ• maá¹ƒ, catÅ«su suddhanÄ• mesu ruá¸·hÄ«suddhanÄ• maá¹ƒ, dvÄ«su pÄ• á¹-ip
anipphannapÄ• á¹-ipadikasaddao, tasmÄ• viggaho na kÄ• tabbo. vuttaÃ±hi ---

``ruá¸·hÄ«khyÄ• taá¹ƒ nipÄ• taÃ±cu-pasaggÄ• lapanaá¹ƒ tathÄ• .

sabbanÄ• mikametesu, na kato viggaho chasÅ«â€™â€™ ti ||

ayamattho ``kathinanti ... pe ... thiranti atthoâ€™â€™ ti á¹-Ä«kÄ• su (Sp-á¹- mahÄ• vagga II
á¹-Ä«0 mahÄ• vagga II 306; Vjb mahÄ• vagga 306; kaá¹…khÄ• 0 abhi0 á¹-Ä«0 kathinasikkh
viÃ±Ã±Ä• yati. atha vÄ• paÃ±cÄ• nisaá¹ƒse aÃ±Ã±attha gantuá¹ƒ \Be II 92/ adatvÄ• katha
__kathinaá¹ƒ, _ ayaá¹ƒ vacanattho yathÄ• vuttavinayatthamaÃ±jÅ«sÄ• pÄ• á¹-havasena (ka
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) viÃ±Ã±Ä• yati. atha vÄ• kaá¹-hati kicchena jÄ«vatÄ«ti
esoti kathino, thirabhÄ• vo, so etassa atthÄ«ti __kathinaá¹ƒ, _ paÃ±Ã±attijÄ• taá¹ƒ á¹-ha-kÄ
katvÄ• kathinanti vuttaá¹ƒ. ayaá¹ƒ nayo ``kaá¹-ha kicchajÄ«vaneâ€™â€™ ti dhÄ• tvatthasa
``paÃ±cÄ• nisaá¹ƒse antokaraá¹‡asamatthatÄ• ya thiranti atthoâ€™â€™ ti á¹-Ä«kÄ• vacan
306; vi0 vi0 á¹-Ä«0 mahÄ• vagga II 306; Vjb mahÄ• vagga 306; kaá¹…khÄ• 0 abhi0 kathina
sametÄ«ti daá¹-á¹-habbo. atha vÄ• kathÄ«yate \Ne II 68/ silÄ• ghate pasaá¹ƒsÄ«yate budd
__kathinaá¹ƒ, _ ayaá¹ƒ nayo ``kattha silÄ• ghÄ• yaâ€™â€™ nti dhÄ• tvatthasaá¹ƒvaá¹‡á¹‡a
kathinavattaá¹ƒ nÄ• ma buddhappasatthaâ€™â€™ nti (Sp (to Vin I) 306) aá¹-á¹-hakathÄ• va
daá¹-á¹-habbo.

ettha pana saá¹…kheparucittÄ• Ä• cariyassa saddalakkhaá¹‡aá¹ƒ avicÄ• retvÄ• atthamev
vissajjetuá¹ƒ __ ``kathinaá¹ƒ attharituá¹ƒ ke labhanti, ke na labhantÄ«â€™â€™ _tiÄ• dimÄ•
labhantÄ«_ti ke sÄ• dhentÄ«ti attho. __paÃ±ca janÄ• labhantÄ«_ti paÃ±ca janÄ• sÄ• dher
dÄ• yakÄ• pacchimakoá¹-iyÄ• cattÄ• ro honti, eko paá¹-iggÄ• hakoti. ``tatra, bhikkhave, yv
bhikkhusaá¹…gho á¹-hapetvÄ• tÄ«á¹‡i kammÄ• ni upasampadaá¹ƒ pavÄ• raá¹‡aá¹ƒ abbhÄ
campeyyakkhandhake (Vin I 388) vuttattÄ• na paÃ±cavaggakaraá¹‡Ä«yanti gahetabbaá¹ƒ.
pavÄ• ritÄ• _ti idaá¹ƒ vassacchedaá¹ƒ akatvÄ• vassaá¹ƒvutthabhÄ• vasandassanatthaá¹ƒ
apavÄ• ritÄ• nampi vutthavassÄ• naá¹ƒ kathinatthÄ• rasambhavato. teneva ``appavÄ• ritÄ•
``chinnavassÄ• vÄ• pacchimikÄ• ya upagatÄ• vÄ• na labhantÄ«â€™â€™ _ti ettakameva
vihÄ• re vutthavassÄ• pi_ \Be II 93/__ na_ __labhantÄ«_ti nÄ• nÄ• sÄ«mÄ• ya aÃ±Ã±asmiá
imasmiá¹ƒ vihÄ• re kathinatthÄ• raá¹ƒ na labhantÄ«ti attho. __sabbe_ti chinnavassÄ• dayo,
saá¹…gahitÄ• . __Ä• nisaá¹ƒsa_nti kathinÄ• nisaá¹ƒsacÄ«varaá¹ƒ. ekaá¹ƒ atthatacÄ«varaá
nÄ• ma hoti, avasesÄ• ni cÄ«varÄ• ni vÄ• sÄ• á¹-akÄ• vÄ• kathinÄ• nisaá¹ƒsÄ• yeva nÄ•
``avasesakathinÄ• nisaá¹ƒse balavavatthÄ• ni vassÄ• vÄ• sikaá¹-hitikÄ• ya dÄ• tabbÄ• nÄ«
226) __itaresa_nti purimikÄ• ya upagatÄ• naá¹ƒ.

__so ce pacchimikÄ• ya upasampajjati, gaá¹‡apÅ«rako ceva hoti, Ä• nisaá¹ƒsaÃ±ca labhat
sÄ• maá¹‡erÄ• naá¹ƒ vassÅ«pagamanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hoti. so hi purimikÄ• ya vassÅ
labhati, pacchimikÄ• ya pana upasampajjitattÄ• gaá¹‡apÅ«rako hotÄ«ti. __sace purimikÄ•
kathinatthÄ• rakusalÄ• na hontÄ«_tiÄ• dinÄ• ``aá¹-á¹-hadhammakovido bhikkhu, kathinatth
vinayavinicchaye (vi0 vi0 2704) Ä• gatattÄ• sayaá¹ƒ ce aá¹-á¹-hadhammakusalo, sayameva
aÃ±Ã±e aá¹-á¹-hadhammakusale pariyesitvÄ• netabbÄ• , evaá¹ƒ akatvÄ• kathinaá¹ƒ attha
dasseti. __kathinaá¹ƒ attharÄ• petvÄ• _ti sakÄ• ritavacanena tehi bÄ• hirato Ä• gatatthereh
attharitabbaá¹ƒ, sabbapubbakiccÄ• dikaá¹ƒ saá¹ƒvidahitvÄ• te \Ne II 69/ purimikÄ• ya vass
antosÄ«maá¹-á¹-habhikkhÅ«yeva attharÄ• petabbÄ• ti dasseti, aÃ±Ã±athÄ• aÃ±Ã±o kathin
Ä• nisaá¹ƒsaá¹ƒ labhatÄ«ti Ä• pajjati, na panevaá¹ƒ yujjati. vakkhati hi ``Ä• nisaá¹ƒso pana
hotÄ«â€™â€™ ti. __dÄ• naÃ±ca bhuÃ±jitvÄ• _ti khÄ• danÄ«yabhojanÄ«yabhÅ«taá¹ƒ anna
hi te vatthudÄ• naá¹ƒ labhanti.

__kathinacÄ«varaá¹ƒ_ \Be II 94/ __demÄ• ti dÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti ettha ``saá¹…ghassa
demÄ• â€™â€™ ti vattabbaá¹ƒ. evaÃ±hi sati ``idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppan
kammavÄ• cÄ• ya sameti. atha ca pana pubbe kataparicayattÄ• ``saá¹…ghassÄ• â€™â€™
pÄ• kaá¹-anti katvÄ• avuttaá¹ƒ siyÄ• ti. ettheke Ä• cariyÄ• vadanti ``saá¹…ghassÄ• ti avut
saá¹…ghikaá¹ƒ hotÄ«â€™â€™ ti, tatrevaá¹ƒ vattabbaá¹ƒ ``na kÄ• le dinnaá¹ƒ sabbaá¹ƒ saá
ti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``yaÃ±ca kÄ• lepi saá¹…ghassa vÄ• idaá¹ƒ akÄ• lacÄ«va
idaá¹ƒ tuyhaá¹ƒ dammÄ«tiÄ• dinÄ• nayena dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ• mÄ• â
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh akÄ• lacivarasikkhÄ• padavaá¹‡á¹‡anÄ•) Ä• gatattÄ• pug
viÃ±Ã±Ä• yati, tasmÄ• parammukhÄ• pi nÄ• maá¹ƒ vatvÄ• sammukhÄ• pi pÄ• damÅ«le á

hoti, na saá¹…ghikaá¹ƒ. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 379) __ ``pugg
`imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™ ti evaá¹ƒ parammukhÄ• vÄ• , pÄ• dam
tumhÄ• kaá¹ƒ dammÄ«â€™ ti evaá¹ƒ sammukhÄ• vÄ• detÄ«â€™â€™ ti. evaá¹ƒ puggalik
saá¹…ghassa bhÄ• jetabbaá¹ƒ hoti vÄ• na hoti vÄ• ti? so puggalo attano saddhivihÄ• rikaa
saá¹…ghassa vÄ• aÃ±Ã±assa sahadhammikasaá¹…ghassa vÄ• bhÄ• jetukÄ• mo bhÄ• je
``bhÄ• jetÅ«â€™â€™ ti na kenaci vacanÄ«yo. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``na hi pugga
kenaci bhÄ• janÄ«yaá¹ƒ hotÄ«â€™â€™ ti á¹-Ä«kÄ• su Ä• gamanato viÃ±Ã±Ä• yati. atheke
``kathinassa ekaá¹ƒ mÅ«laá¹ƒ saá¹…ghoti (Vin V 408) vuttattÄ• puggalaá¹ƒ uddissa dinnep
saá¹…ghikaá¹ƒ hoti. yathÄ• kiá¹ƒ `sÄ«mÄ• ya dammi, senÄ• sanassa dammÄ«â€™ ti vutte
saá¹…ghikaá¹ƒ hoti, yathÄ• ca `kathinacÄ«varaá¹ƒ dammÄ«â€™ ti vutte saá¹…ghikaá¹ƒ h

tatrevaá¹ƒ \Be II 95/ vicÄ• retabbaá¹ƒ --- ``kathinassa ekaá¹ƒ mÅ«laá¹ƒ saá¹…ghoâ€™â€™
kathinassa mÅ«laá¹ƒ kathinassa kÄ• raá¹‡aá¹ƒ dasseti. yathÄ• hi mÅ«le vijjamÄ• ne rukkh
avijjamÄ• ne na tiá¹-á¹-hati, tasmÄ• mÅ«laá¹ƒ rukkhassa kÄ• raá¹‡aá¹ƒ hoti, patiá¹-á¹-haá¹
saá¹…ghe vijjamÄ• ne \Ne II 70/ kathinaá¹ƒ hoti, no avijjamÄ• ne, tasmÄ• saá¹…gho kathi
kÄ• raá¹‡aá¹ƒ nÄ• ma hoti. kathaá¹ƒ saá¹…ghe vijjamÄ• ne kathinaá¹ƒ hoti? sabbantimena
catuvaggabhÅ«tena saá¹…ghena atthÄ• rÄ• rahassa bhikkhuno Ã±attidutiyakammavÄ• cÄ
tena cÄ«varena atthataá¹ƒ kathinaá¹ƒ nÄ• ma hoti, no adinne, tasmÄ• catuvaggasaá¹…gh
sahassakkhattuá¹ƒ ``kathinaá¹ƒ dammÄ«â€™â€™ ti vuttepi kathinaá¹ƒ nÄ• ma na hoti, tas
paricchinne vihÄ• re eko vÄ• dve vÄ• tayo vÄ• cattÄ• ro vÄ• bhikkhÅ« viharanti, tattha ka
aÃ±Ã±ato pariyesitvÄ• catuvaggasaá¹…gho eko paá¹-iggÄ• hakoti paÃ±cannaá¹ƒ bhikkhÅ
kathinaá¹ƒ atthariuá¹ƒ labhati, nÄ• sati, evaá¹ƒ saá¹…ghe vijjamÄ• neyeva kathinaá¹ƒ nÄ•
avijjamÄ• ne, tasmÄ• saá¹…ghassa kathinassa mÅ«labhÅ«tataá¹ƒ kÄ• raá¹‡abhÅ«tataá¹ƒ
mÅ«laá¹ƒ saá¹…ghoâ€™â€™ ti vuttaá¹ƒ. ``kathinaâ€™â€™ nti vutte saá¹…ghikaá¹ƒyeva h
adhippÄ• yo etasmiá¹ƒ pÄ• á¹-he na labbhati. yathÄ• kiá¹ƒ ``kiccÄ• dhikaraá¹‡assa ekaá¹ƒ
ti (Vin II 219) ettha apalokanakammaÃ±attikammaÃ±attidutiyakammaÃ±atticatutthakammas
kiccÄ• dhikaraá¹‡aá¹ƒ catuvaggÄ• dike saá¹…ghe vijjamÄ• neyeva hoti, no avijjamÄ• ne, ta
kiccÄ• dhikaraá¹‡assa mÅ«labhÅ«tataá¹ƒ kÄ• raá¹‡abhÅ«tataá¹ƒ sandhÄ• ya ``kiccÄ• dhik
saá¹…ghoâ€™â€™ ti vuccati, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

yadipi \Be II 96/ vuttaá¹ƒ ``yathÄ• `sÄ«mÄ• ya dammi, senÄ• sanassa dammÄ«â€™ tiÄ• d
saá¹…ghÄ• yattameva hoti, tathÄ• `kathina dammÄ«â€™ ti vutte puggalaá¹ƒ uddissa dinne
saá¹…ghikameva hotÄ«â€™â€™ ti, tathÄ• pi evaá¹ƒ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- ``sÄ«m
dammÄ«â€™â€™ tiÄ• dÄ«su sÄ«mÄ• ca senÄ• sanaÃ±ca dÄ• napaá¹-iggÄ• hakÄ• na h
senÄ• sanaá¹-á¹-hassa ca saá¹…ghassa Ä• yattaá¹ƒ hoti, puggalo pana dÄ• napaá¹-iggÄ•
kathinacÄ«varaá¹ƒ itthannÄ• massa bhikkhuno dammÄ«â€™â€™ ti parammukhÄ• vÄ• ta
á¹-hapetvÄ• sammukhÄ• vÄ• dinnaá¹ƒ kathaá¹ƒ saá¹…ghÄ• yattaá¹ƒ saá¹…ghasantakaá
apariá¹‡ataá¹ƒ puggalikacÄ«varaá¹ƒ saá¹…ghassa pariá¹‡Ä• meyya, navasu adhammikad

cÄ«varassa paá¹-iggahopi navasu adhammikapaá¹-iggahesu eko bhaveyya, tassa cÄ«varas
adhammikaparibhogesu eko bhaveyya. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? __nava adhammikÄ
pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghassa vÄ• cetiyassa vÄ• puggalassa vÄ• pariá¹‡Ä• meti, ce
aÃ±Ã±acetiyassa vÄ• saá¹…ghassa vÄ• puggalassa vÄ• pariá¹‡Ä• meti, puggalassa pari
\Ne II 71/ vÄ• saá¹…ghassa vÄ• cetiyassa vÄ• pariá¹‡Ä• meti, ``nava adhammikÄ• parib
parivÄ• rapÄ• á¸·iÃ±ca (Vin V 329) __ ``nava paá¹-iggahaparibhogÄ• _ti etesaá¹ƒyeva dÄ•
paribhogÄ• cÄ• â€™â€™ ti Ä• gataá¹ƒ aá¹-á¹-hakathaÃ±ca (Sp (to Vin V) 329) oloketvÄ•

athÄ• pi evaá¹ƒ vadanti --- dÄ• yako saá¹…ghattherassa vÄ• ganthadhutaá¹…gavasena ab
bhattuddesakassa vÄ• pahiá¹‡ati ``amhÄ• kaá¹ƒ bhattaggahaá¹‡atthÄ• ya aá¹-á¹-ha bhikkh
Ä• gacchathÄ• â€™â€™ ti, sacepi Ã±Ä• tiupaá¹-á¹-hÄ• kehi pesitaá¹ƒ \Be II 97/ hoti, ime ta
labhanti. Ä• ruá¸·hÄ• yeva mÄ• tikaá¹ƒ, saá¹…ghato aá¹-á¹-ha bhikkhÅ« uddisÄ• petvÄ• at
kasmÄ• ? bhikkhusaá¹…ghassa hi ete bhikkhÅ« nissÄ• ya lÄ• bho uppajjatÄ«ti. ganthadhut
anabhiÃ±Ã±Ä• to Ä• vÄ• sikabhikkhu pucchituá¹ƒ labhati, tasmÄ• tena ``kiá¹ƒ saá¹…ghato
jÄ• nÄ• mi, tehi saddhiá¹ƒ Ä• gacchÄ• mÄ«â€™â€™ ti mÄ• tikaá¹ƒ Ä• ropetvÄ• yathÄ• dÄ
paá¹-ipajjitabbanti (Sp (to Vin II) 325), Ä«disesu á¹-hÄ• nesu ``saá¹…ghassa lÄ• bho pugga
uppajjatÄ«â€™â€™ ti vacanaá¹ƒ upanidhÄ• ya ``saá¹…ghassa lÄ• bho puggalaá¹ƒ nissÄ•
pattalÄ• bho saá¹…ghaá¹ƒ Ä• masitvÄ• dento saá¹…ghÄ• yatto hotÄ«â€™â€™ ti viÃ±Ã±Ä

imasmimpi vacane evaá¹ƒ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- tasmiá¹ƒ tu nimantane na puggala
sasaá¹…ghaá¹ƒ puggalaá¹ƒ nimanteti. tattha tu ``saá¹…ghaâ€™â€™ nti avatvÄ• ``aá¹-á¹-h
vuttattÄ• ``kiá¹ƒ saá¹…ghato gaá¹‡hÄ• mi, udÄ• hu ye jÄ• nÄ• mi, tehi saddhiá¹ƒ Ä• gacch
anabhiÃ±Ã±Ä• to puggalo pucchituá¹ƒ labhati. saá¹…ghattherassa pana saá¹…ghaá¹ƒ pari
``aá¹-á¹-ha bhikkhÅ«â€™â€™ ti vutte saá¹…ghaá¹ƒ á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ gahaá¹‡akÄ
ganthadhutaá¹…gavasena abhiÃ±Ã±Ä• tapuggalopi saá¹…ghassa puÃ±Ã±anissitattÄ• ``aá
vutte saá¹…ghatoyeva gaá¹‡hÄ• ti, bhattuddesakassapi devasikaá¹ƒ saá¹…ghasseva bhatt
``aá¹-á¹-ha bhikkhÅ«â€™â€™ ti vutte saá¹…ghaá¹ƒ á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ gahaá¹‡akÄ
``aá¹-á¹-ha bhikkhÅ« gahetvÄ• Ä• gacchathÄ• â€™â€™ ti saha saá¹…ghena nimantitattÄ•
na labhantÄ«â€™â€™ ti vuttaá¹ƒ, na ``tvaá¹ƒ Ä• gacchÄ• hÄ«â€™â€™ ti puggalasseva nim
\Be II 98/ gahetvÄ• Ä• gantabbatoti. evaá¹ƒ ``aá¹-á¹-ha bhikkhÅ« gahetvÄ• Ä• gacchathÄ•
puggalassa nimantitattÄ• saá¹…gho gahetabbo hoti, na ``tumhe Ä• gacchathÄ• â€™â€™ t
tasmÄ• ``puggalassa lÄ• bho saá¹…ghÄ• yattoâ€™â€™ ti na sakkÄ• vattuá¹ƒ \Ne II 72/, a
pakaraá¹‡esupi ``puggalaá¹ƒ nissÄ• ya saá¹…ghassa lÄ• bho uppajjatiâ€™â€™ icceva vutt
saá¹…ghÄ• yattoâ€™â€™ ti. cÄ«varalÄ• bhakhettabhÅ«tÄ• su aá¹-á¹-hasu mÄ• tikÄ• su ca
ca visuá¹ƒ, ``puggalassa detÄ«â€™â€™ ti ca visuá¹ƒ Ä• gataá¹ƒ. __puggalassa detÄ«_ti ``i
itthannÄ• massa dammÄ«â€™â€™ ti evaá¹ƒ parammukhÄ• vÄ• , pÄ• damÅ«le á¹-hapetvÄ
dammÄ«â€™â€™ ti evaá¹ƒ sammukhÄ• vÄ• detÄ«ti.

idÄ• ni pana cÄ«varaá¹ƒ dÄ• tukÄ• mÄ• upÄ• sakÄ• vÄ• upÄ• sikÄ• yo vÄ• sayaá¹ƒ anÄ
Ä• á¹‡Ä• pentÄ• pi ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa therassa dethÄ• â€™â€™ ti vatv
sÄ• maá¹ƒ gantvÄ• dadantÄ• pi pÄ• damÅ«le á¹-hapetvÄ• vÄ• hatthe á¹-hapetvÄ• vÄ• h
dadanti ``imaá¹ƒ, bhante, cÄ«varaá¹ƒ tumhe uddissa ettakaá¹ƒ dhanaá¹ƒ pariccajitvÄ• kata
hatthakammaá¹ƒ katvÄ• sampÄ• ditaá¹ƒ, tasmÄ• tumhe nivÄ• satha pÄ• rupatha paribhuÃ
vadanti, tassa puggalassa paribhogakaraá¹‡ameva icchanti, na saá¹…ghassa dÄ• naá¹ƒ. ke
kathenti. evaá¹ƒ puggalameva uddissa dinnacÄ«varassa saá¹…ghena Ä• yattakÄ• raá¹‡aá¹
`idaá¹ƒ tumhÄ• kaÃ±ca tumhÄ• kaá¹ƒ antevÄ• sikÄ• naÃ±ca dammÄ«â€™ ti evaá¹ƒ vadati,
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti (Sp (to Vin I) 379) Ä• gamanato evaá¹ƒ vatvÄ• dente pana Ä•
pÄ• puá¹‡Ä• ti, anantevÄ• sikassa pana na pÄ• puá¹‡Ä• ti. ``uddesaá¹ƒ gahetuá¹ƒ Ä• gato
tassapi pÄ• puá¹‡Ä• tÄ«â€™â€™ ti Ä• gamanato \Be II 99/ bahisÄ«maá¹-á¹-hassa dhamma
``tumhehi saddhiá¹ƒ nibaddhacÄ• rikabhikkhÅ«naá¹ƒ dammÄ«ti vutte uddesantevÄ• sikÄ• n
uddesaparipucchÄ• dÄ«ni gahetvÄ• vicarantÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€
Ä• gamanato evaá¹ƒ vatvÄ• dente dhammantevÄ• sikÄ• naá¹ƒ vattapaá¹-ipattikÄ• rakÄ• na
pÄ• puá¹‡Ä• ti. evaá¹ƒ dÄ• yakÄ• naá¹ƒ vacanÄ• nurÅ«pameva dÄ• nassa pavattanato ``ya
paá¹-ipajjitabbaâ€™â€™ nti (Sp (to Vin II) 325) aá¹-á¹-hakathÄ• cariyÄ• vadanti.

evaá¹ƒ idÄ• ni dÄ• yakÄ• yebhuyyena puggalasseva denti, satesu sahassesu ekoyeva paá
saá¹…ghassa dadeyya, puggalikacÄ«varaÃ±ca saá¹…ghikabhavanatthÄ• ya akariyamÄ• na
ca arahaá¹ƒ hoti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? Ã±attikammavÄ• cÄ• virodhato. kathaá¹ƒ v
kammavÄ• cÄ• ya ca ``idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaâ€™â€™ nti kathina
saá¹…ghikabhÄ• vo vutto, idÄ• ni pana taá¹ƒ cÄ«varaá¹ƒ ``puggalassa dinnaá¹ƒ puggalikaâ
vacanatthÄ• nurÅ«pato puggalikaá¹ƒ hoti, evampi virodho. ``saá¹…gho imaá¹ƒ kathinadussa
bhikkhuno dadeyya kathinaá¹ƒ atthariuâ€™â€™ nti ettha ca saá¹…ghoti dhÄ• tuyÄ• kattÄ
sampadÄ• naá¹ƒ, idha pana saá¹…ghassa tasmiá¹ƒ kathinacÄ«vare anissarabhÄ• vato saá
paá¹-iggÄ• halakkhaá¹‡Ä• bhÄ• vato sampadÄ• naá¹ƒ na hoti, evampi virodho. dÄ• yakena
pariccattattÄ• saá¹…ghikabhÅ«taá¹ƒ kathinacÄ«varaá¹ƒ yasmiá¹ƒ kÄ• le saá¹…gho kathina
aá¹-á¹-haá¹…gasamannÄ• gatassa bhikkhuno deti, tasmiá¹ƒ kÄ• le Ã±attidutiyakammavÄ• c
``Ã±attÄ«â€™â€™ ti voharanti, taÃ±ca cÄ«varaá¹ƒ ``Ã±attiladdhacÄ«varaâ€™â€™ nti, taá¹
``Ã±attiladdhadÄ• yakoâ€™â€™ ti \Be II 100/, tasmÄ• saá¹…ghikacÄ«varameva Ã±attiladd
puggalikacÄ«varaá¹ƒ. Ã±attiladdhakÄ• lato pana paá¹-á¹-hÄ• ya taá¹ƒ cÄ«varaá¹ƒ puggalika
atthÄ• rakapuggalassa cÄ«varabhÄ• vatoti.

athÄ• pi vadanti ``dinnanti pÄ• á¹-haÃ±ca `sÄ• dhentÄ«â€™ ti pÄ• á¹-haÃ±ca `Ä• nisaá¹ƒsa
pÄ• á¹-haÃ±ca upanidhÄ• ya ayamattho viÃ±Ã±Ä• yatÄ«â€™â€™ ti, tatthÄ• yamÄ• cariyÄ•
idaá¹ƒ saá¹…ghenÄ• â€™â€™ ti ettha dÄ• -dhÄ• tuyÄ• saá¹…ghenÄ• ti kattÄ• , idanti kam
kathinacÄ«varassa saá¹…ghikattÄ• saá¹…ghena dinnaá¹ƒ hoti, tena viÃ±Ã±Ä• yati ``kathin
saá¹…ghikaá¹ƒ hotÄ«ti. __ ``kathinatthÄ• raá¹ƒ ke labhantÄ«_ti ettha __ke labhantÄ«_ti ke

paÃ±ca janÄ• sÄ• dhentÄ«â€™â€™ ti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 306)
janÄ• _ti saá¹…gho vutto, iminÄ• pi viÃ±Ã±Ä• yati ``kathinanti vutte saá¹…ghikaá¹ƒ hotÄ«â€
__Ä• nisaá¹ƒsaá¹ƒ labhantÄ«_ti ettha ca saá¹…ghikattÄ• sabbe sÄ«maá¹-á¹-hakabhikkhÅ«
iminÄ• pi viÃ±Ã±Ä• yati ``kathinanti vutte saá¹…ghikaá¹ƒ hotÄ«â€™â€™ ti.

tatrÄ• pyevaá¹ƒ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- pubbedÄ• yakÄ• cattÄ• ropi paccaye yebhu
tasmÄ• saá¹…ghassa catupaccayabhÄ• janakathÄ• ativitthÄ• rÄ• hoti. appakato pana pu
saá¹…ghassa dinnaá¹ƒ kathinacÄ«varaá¹ƒ saá¹…ghena atthÄ• rakassa puggalassa dinnaá
__sÄ• dhentÄ«_ti ca kathinadussassa dÄ• yakÄ• cattÄ• ro, paá¹-iggÄ• hako ekoti paÃ±ca
sÄ• dhentÄ«ti vuttaá¹ƒ. __Ä• nisaá¹ƒsaá¹ƒ labhantÄ«_ti idaÃ±ca atthÄ• rakassa ca anumod
Ä• nisaá¹ƒsalÄ• bhameva vuttaá¹ƒ, na etehi pÄ• á¹-hehi ``kathinaâ€™â€™ nti vutte saá¹…g
viÃ±Ã±Ä• tabbo hotÄ«ti daá¹-á¹-habbo. saá¹…ghassa uppannacÄ«varaá¹ƒ saá¹…ghena att
dinnabhÄ• vo kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? ``idaá¹ƒ \Be II 101/ saá¹…ghassa kathinadussaá
imaá¹ƒ kathinadussaá¹ƒ itthannÄ• massa bhikkhuno deti kathinaá¹ƒ attharituâ€™â€™ nti vu
pÄ• á¸·ipÄ• á¹-haÃ±ca (Vin I 307) ``saá¹…gho ajja kathinadussaá¹ƒ labhitvÄ• punadivase c
nicayasannidhÄ«â€™â€™ ti vuttaá¹ƒ aá¹-á¹-hakathÄ• pÄ• á¹-haÃ±ca disvÄ• viÃ±Ã±Ä• yat
cÄ«varameva dÄ• nakiriyÄ• ya kammaá¹ƒ, saá¹…gho kattÄ• , puggalo sampadÄ• naá¹ƒ bh
yathÄ• vuttapÄ• á¸·ipÄ• á¹-hameva upanidhÄ• ya viÃ±Ã±Ä• yatÄ«ti.

evaá¹ƒ sante puggalassa dinnaá¹ƒ puggalikacÄ«varaá¹ƒ saá¹…ghikaá¹ƒ kÄ• tuá¹ƒ kathaá¹ƒ
so paá¹-iggÄ• hakapuggalo dÄ• yakÄ• naá¹ƒ evaá¹ƒ vadati ``upÄ• saka dÄ• naá¹ƒ nÄ• ma
dinnaá¹ƒ mahapphalataraá¹ƒ hoti, tasmÄ• saá¹…ghassa dehi, saá¹…ghassa datvÄ• puna
bhikkhuno kammavÄ• cÄ• ya datvÄ• tena puggalena yathÄ• vinayaá¹ƒ atthateyeva kathina
datvÄ• puggalena sÄ• maá¹ƒyeva atthate, tasmÄ• saá¹…ghassa dehÄ«â€™â€™ ti uyyoje
taá¹ƒ cÄ«varaá¹ƒ saá¹…ghikaá¹ƒ hoti kathinatthÄ• rÄ• rahaá¹ƒ. yadi pana dÄ• yako appass
bhante, kiÃ±ci jÄ• nÄ• mi, imaá¹ƒ cÄ«varaá¹ƒ tumhÄ• kameva dammÄ«â€™â€™ ti vakkhat
puggalikavaseneva sampaá¹-icchitvÄ• tena puggalena taá¹ƒ cÄ«varaá¹ƒ saá¹…ghassa din

yadi evaá¹ƒ samaá¹‡eneva samaá¹‡assa dinnaá¹ƒ cÄ«varaá¹ƒ kathaá¹ƒ kathinatthÄ• rÄ• ra
bhaveyya. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 306) ``kathinaá¹ƒ kena dinna
kenaci devena vÄ• manussena vÄ• paÃ±cannaá¹ƒ vÄ• sahadhammikÄ• naá¹ƒ aÃ±Ã±atar
ti. atha kasmÄ• paramparabhÅ«tehi Ä• cariyehi Ã±attiladdhacÄ«varato avasesÄ• ni cÄ«var
bhÄ• jetvÄ• eva paribhuÃ±jitÄ• nÄ«ti? vuccate --- ekacce bhikkhÅ« Ä• cariyaparamparÄ• g
102/ paá¹-ipajjanti, keci bahÅ«naá¹ƒ kiriyaá¹ƒ disvÄ• diá¹-á¹-hÄ• nugativasena paá¹-ipajjan
keci therÄ• aruccantÄ• pi paveá¹‡ibhedabhayena paá¹-ipajjanti, apare rucivasena atthaÃ±c
pariá¹‡Ä• metvÄ• gaá¹‡hanti, pakaraá¹‡amevÄ• nugatabhikkhÅ« pana yathÄ• pakaraá¹‡Ä
saá¹…ghikaÃ±ca puggalikaÃ±ca amissaá¹ƒ katvÄ• , kÄ• lacÄ«varaÃ±ca akÄ• lacÄ«varaÃ±
bhikkhunivibhaá¹…ge (Vin IV 738) ``thÅ«lanandÄ• bhikkhunÄ« akÄ• lacÄ«varaá¹ƒ `kÄ• lac

adhiá¹-á¹-hahitvÄ• bhÄ• jÄ• pessati, atha bhagavÄ• nissaggiyapÄ• cittiyÄ• pattiá¹ƒ paÃ±Ã
Ä• gataá¹ƒ, tasmÄ• lajjÄ«pesalabahussutasikkhÄ• kÄ• mabhÅ«tena bhikkhunÄ• aneka-pÄ
75/ pakaraá¹‡e oloketvÄ• saá¹ƒsanditvÄ• pakaraá¹‡amevÄ• nugantabbaá¹ƒ, na aÃ±Ã±esa
saddahitabbaá¹ƒ, na ca anugantabbaá¹ƒ. bhagavato hi dharamÄ• nakÄ• le vÄ• tato pacchÄ
yebhuyyena cattÄ• ro paccaye saá¹…ghasseva denti, tasmÄ• saá¹…ghikasenÄ• sanassa s
bÄ• hullato pubbÄ• cariyÄ• saá¹…ghassa bhÄ• jetvÄ• eva paribhuÃ±jiá¹ƒsu.

idÄ• ni pana dÄ• yakÄ• yebhuyyena cattÄ• ro paccaye puggalasseva denti, tasmÄ• senÄ•
puggalikameva bahulaá¹ƒ hoti, cÄ«varampi puggalikameva bahulaá¹ƒ. daliddÄ• pi suttakant
``imaá¹ƒ cÄ«varaá¹ƒ kathinakÄ• le itthannÄ• massa bhikkhuno dassÄ• mÄ«â€™â€™ ti cint
sabbakiccÄ• ni karonti, mahaddhanÄ• ca sÄ• á¹-akassa kÄ«á¹‡itakÄ• lato paá¹-á¹-hÄ• ya t
karonti, dÄ• nakÄ• le ca ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dehÄ«â€™â€™ ti puttadÄ• s
vÄ• gantvÄ• cÄ«varaá¹ƒ tassa bhikkhussa pÄ• damÅ«le vÄ• hatthe vÄ• á¹-hapetvÄ• ``im
II 103/ dammÄ«â€™â€™ ti vatvÄ• vÄ• cintetvÄ• vÄ• denti, satesu vÄ• sahassesu vÄ• e
``puggalassa dinnadÄ• nato saá¹…ghassa dinnaá¹ƒ mahapphalaâ€™â€™ nti Ã±atvÄ• ``im
saá¹…ghassa dammÄ«â€™â€™ ti vatvÄ• vÄ• cintetvÄ• vÄ• deti, tassa sÄ• dakkhiá¹‡Ä•
dÄ• yako puggalassa dÄ• tukÄ• mo hoti, puggalo pana tassa mahapphalabhÄ• vamicchante
dakkhiá¹‡Ä• -vibhaá¹…gasuttÄ• didhammadesanÄ• ya (MN III 376 Ä• dayo) puggalikadÄ• n
mahapphalabhÄ• vaá¹ƒ jÄ• nÄ• petvÄ• ``imaá¹ƒ tava cÄ«varaá¹ƒ saá¹…ghassa dehÄ«â€™
vacanaá¹ƒ sampaá¹-icchitvÄ• ``imaá¹ƒ kathinacÄ«varaá¹ƒ saá¹…ghassa dammÄ«â€™â€™
deti, evampi sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• hoti.

yadi pana bhikkhunÄ• uyyojitopi duppaÃ±Ã±o dÄ• yako tassa vacanaá¹ƒ anÄ• diyitvÄ• pug
dakkhiá¹‡Ä• puggalagatÄ• hoti. atha pana so puggalo sayaá¹ƒ sampaá¹-icchitvÄ• puna sa
evampi taá¹ƒ cÄ«varaá¹ƒ saá¹…ghikaá¹ƒ hoti, taá¹ƒ saá¹…ghikavasena bhÄ• jetabbaá¹ƒ. ya
puggalasseva deti, puggalopi sampaá¹-icchitvÄ• na pariccajati, evaá¹ƒ sante taá¹ƒ cÄ«vara
hoti, na kathinakÄ• lamattena vÄ• kathinavacanamattena vÄ• saá¹…ghikaá¹ƒ hoti. idÄ• ni
puggalikacÄ«varaá¹ƒyeva bahulaá¹ƒ hoti. evaá¹ƒ santepi Ä• cariyaparamparÄ• paveá¹‡iá¹ƒ
saá¹…ghikaá¹ƒ viya katvÄ• bhÄ• jetvÄ• paribhuÃ±jiá¹ƒsu \Ne II 76/. yadi mukhyato saá¹…
saá¹…ghena dinnato paraá¹ƒ ekasÅ«cimattampi puggalo adhikaá¹ƒ gaá¹‡hituá¹ƒ na labhey

ekacce therÄ• saá¹…ghikanti pana vadanti, bhÄ• janakÄ• le pana issaravatÄ• ya yathÄ• ru
bhikkhÅ« mukhyasaá¹…ghikanti \Be II 104/ maÃ±Ã±amÄ• nÄ• abhÄ• jetukÄ• mampi pugga
bhÄ• jÄ• penti, tassa puggalassa mÄ• tÄ• pitÄ• Ã±Ä• takÄ• upÄ• sakÄ• dayo ``amhÄ• ka
Ã±Ä• takabhikkhussa dema, amhÄ• kaá¹ƒ kulÅ«pakassa demÄ• â€™â€™ ti, aÃ±Ã±epi sad
``itthannÄ• massa puggalassa demÄ• â€™â€™ ti vicÄ• retvÄ• parammukhÄ• pi ``imaá¹ƒ c
dammÄ«â€™â€™ ti vatvÄ• sammukhÄ• pi pÄ• damÅ«le vÄ• hatthe vÄ• á¹-hapetvÄ• den
puggalikaá¹ƒ hoti, saá¹…ghaá¹ƒ Ä• masitvÄ• avuttattÄ• saá¹…ghÄ• yattaá¹ƒ na hoti, ``kat

ti vÄ• ``kathinaá¹ƒ dÄ• tuá¹ƒ gatoâ€™â€™ ti vÄ• ``kathinacÄ«varaâ€™â€™ nti vÄ• pubb
mukhyakathinabhÅ«tassa saá¹…ghikacÄ«varassa kÄ• le dinnattÄ• tadupacÄ• rato vohÄ• r
``uposathikaâ€™â€™ nti vuttaá¹ƒ bhattaá¹ƒ cuddasasu saá¹…ghikabhattesu antogadhaá¹ƒ
samÄ• dinnauposathÄ• dÄ• yakÄ• sÄ• yaá¹ƒ bhuÃ±jitabbabhattabhÄ• gaá¹ƒ saá¹…ghass
salÄ• kabhattaá¹ƒ viya á¹-hitikaá¹ƒ katvÄ• bhuÃ±jati, iti saá¹…ghassa dinnattÄ• saá¹…ghik
dÄ• yakÄ• attano attano kulÅ«pakassa vÄ• Ã±Ä• tibhikkhussa vÄ• uposathadivasesu bha
saá¹…ghassa adinnattÄ• saá¹…ghikaá¹ƒ na hoti. evaá¹ƒ santepi uposathadivase dinnattÄ•
pavattauposathabhattaá¹ƒ viya tadupacÄ• rena ``uposathabhattaâ€™â€™ nti voharÄ«yati,
daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ imasmiá¹ƒ kÄ• le yebhuyyena puggalasseva dinnattÄ• puggalikabhÅ«taá¹ƒ cÄ«vara
Ã±attikammavÄ• cÄ• rahaá¹ƒ na hoti, saá¹…ghikameva Ã±attikammavÄ• cÄ• rahaá¹ƒ hoti,
paÃ±cÄ• nisaá¹ƒsakÄ• raá¹‡aá¹ƒ hoti, tasmÄ• paá¹‡á¸• itena puggalena ``upÄ• sakÄ• saá
dinnaá¹ƒ mahapphalaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• niyojetvÄ• dÄ• petabbaá¹ƒ, sayaá¹ƒ v
saá¹…ghassa pariccajitabbaá¹ƒ. evaá¹ƒ pariccajitattÄ• saá¹…ghikabhÅ«taá¹ƒ cÄ«varaá¹ƒ
\Be II 105/ hoti paÃ±cÄ• nisaá¹ƒsanipphÄ• dakaÃ±ca. evaá¹ƒ niyojanaÃ±ca ``saá¹…ghe go
dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi saá¹…gho cÄ• â€™â€™ ti (MN III 376) bhagavatÄ•
hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__parikammaá¹ƒ_ \Ne II 77/ __karontÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• gubhattaÃ±ca dÄ• tuá¹ƒ
pucchitattÄ• doso natthÄ«ti katvÄ• vuttaá¹ƒ, apucchite pana evaá¹ƒ kathetuá¹ƒ na vaá¹-á¹-
__khalimakkhitasÄ• á¹-ako_ti ahatavatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __suá¹-á¹-hu dhovitvÄ•
sapubbakaraá¹‡aá¹ƒ atthÄ• raá¹ƒ dasseti. dhovanasibbanarajanakappakaraá¹‡ena hi vicÄ•
dassitÄ• niyeva honti, atthÄ• radassanena paccuddhÄ• raadhiá¹-á¹-hÄ• nÄ• nipi dasseti. __
cÄ«varakammupakaraá¹‡Ä• ni sajjetvÄ• bahÅ«hi bhikkhÅ«hi saddhi_nti idaá¹ƒ pana sibba
upakaraá¹‡anidassanaá¹ƒ. __tadahevÄ• _ti idaá¹ƒ pana karaá¹‡asannidhimocanatthaá¹ƒ vu
hatthato sÄ• á¹-akaá¹ƒ laddhadivaseyeva saá¹…ghena atthÄ• rakassa bhikkhuno dÄ• tabba
nicayasannidhi hoti. atthÄ• rakenapi saá¹…ghato laddhadivaseyeva kathinaá¹ƒ attharitabba
karaá¹‡asannidhi hoti.

__aÃ±Ã±Ä• ni ca bahÅ«ni Ä• nisaá¹ƒsavatthÄ• ni detÄ«_ti iminÄ• attharitabbasÄ• á¹-akoye
tato aÃ±Ã±e sÄ• á¹-akÄ• bahavopi kathinÄ• nisaá¹ƒsÄ• yeva nÄ• mÄ• ti dasseti. etena ca
vatthÄ• niyeva vuttÄ• ni na agghoti dÄ«peti. yadi aggho vutto siyÄ• , evaá¹ƒ sati ``bahvÄ• n
kathinavatthÄ• ni detÄ«â€™â€™ ti vattabbaá¹ƒ, evaá¹ƒ pana avatvÄ• ``bahÅ«ni kathinÄ• n
detÄ«â€™â€™ ti vuttaá¹ƒ, tena Ã±Ä• yati ``na aggho vuttoâ€™â€™ ti, tasmÄ• bahvÄ• nisa
gahetabbo, atha kho vatthavaseneva gahetabboti. __itaro_ti aÃ±Ã±o dÄ• yako. __tathÄ• _
ovaditvÄ• saÃ±Ã±Ä• petabbo_ti ``upÄ• saka dÄ• naá¹ƒ nÄ• ma saá¹…ghassa dinnakÄ• lat
hoti mahÄ• nisaá¹ƒsaá¹ƒ, atthÄ• ro pana bhikkhÅ«naá¹ƒ upakÄ• ratthÄ• ya bhagavatÄ• an

Ã±attiladdhampi aladdhampi mahapphalamevÄ• â€™â€™ ti vÄ• ``upÄ• saka ayampi dÄ• y
saá¹…ghasseva desi, bhagavatÄ• ca ---

`yo sÄ«lavÄ• sÄ«lavantesu dadÄ• ti dÄ• naá¹ƒ.

dhammena laddhaá¹ƒ supasannacitto.

abhisaddahaá¹ƒ kammaphalaá¹ƒ uá¸·Ä• raá¹ƒ.

taá¹ƒ ve dÄ• naá¹ƒ vipulaphalanti brÅ«mÄ«â€™ ti || (MN III 382) ---

vuttaá¹ƒ, tasmÄ• saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• ya mahapphalamevÄ• â€™â€™
saÃ±Ã±Ä• petabbo.

yassa \Ne II 78/ saá¹…gho kathinacÄ«varaá¹ƒ deti, tena bhikkhunÄ• kathinaá¹ƒ attharitabb
jiá¹‡á¹‡acÄ«varo hoti bhikkhu, tassa dÄ• tabbanti sambandho. imasmiá¹ƒ á¹-hÄ• ne idÄ• ni

``paá¹-iggahaá¹‡aÃ±ca sappÄ• yaá¹ƒ, Ã±atti ca anusÄ• vanaá¹ƒ.

kappabindu paccuddhÄ• ro, adhiá¹-á¹-hÄ• nattharÄ• ni ca.

niyojanÄ• numodÄ• ca, iccayaá¹ƒ kathine vidhÄ«â€™â€™ ti || ---

imaá¹ƒ gÄ• thaá¹ƒ Ä• haritvÄ• kathinadÄ• nakammavÄ• cÄ• ya paá¹-hamaá¹ƒ kathinacÄ«v
sappÄ• yapucchanaÃ±ca karonti, tadayuttaá¹ƒ viya dissati. kasmÄ• ti ce? ``aá¹-á¹-hahaá¹…
puggalo bhabbo kathinaá¹ƒ attharituá¹ƒ ... pe ... pubbakaraá¹‡aá¹ƒ jÄ• nÄ• ti, paccuddhÄ• r
adhiá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti, atthÄ• raá¹ƒ jÄ• nÄ• ti, mÄ• tikaá¹ƒ jÄ• nÄ• ti, palibodhaá¹ƒ j
jÄ• nÄ• ti, Ä• nisaá¹ƒsaá¹ƒ jÄ• nÄ• tÄ«â€™â€™ ti parivÄ• rapÄ• á¸·iyaÃ±ca (Vin V 409),

``aá¹-á¹-hadhammavido \Be II 107/ bhikkhu, kathinatthÄ• ramarahati.

pubbapaccuddhÄ• rÄ• dhiá¹-á¹-hÄ• -natthÄ• ro mÄ• tikÄ• ti ca.

palibodho ca uddhÄ• ro, Ä• nisaá¹ƒsÄ• panaá¹-á¹-himeâ€™â€™ ti || (vi0 vi0 2704, 2706) --

vinayavinicchayappakaraá¹‡e ca Ä• gatesu aá¹-á¹-hasu aá¹…gesu anÄ• gatattÄ• ca ``pubb
dhammehi saá¹…gahitaá¹ƒ dhovanena vicÄ• raá¹‡ena chedanena bandhanena sibbanena
ti parivÄ• rapÄ• á¸·iyaÃ±ca (Vin V 408),

``dhovanaÃ±ca vicÄ• ro ca, chedanaá¹ƒ bandhanampi ca.

sibbanaá¹ƒ rajanaá¹ƒ kappaá¹ƒ, pubbakiccanti vuccatÄ«â€™â€™ ti || (vi0 vi0 2707) ---

vinayavinicchayappakaraá¹‡e ca vuttesu sattasu pubbakaraá¹‡esu anÄ• gatattÄ• ca.

na \Ne II 79/ kevalaÃ±ca pakaraá¹‡esu anÄ• gatameva, atha kho yuttipi na dissati. kathaá¹ƒ
nÄ• ma ``yo pana bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hÄ• reyya aÃ±Ã±at
pÄ• cittiyaâ€™â€™ nti (Vin IV 265) yÄ• vakÄ• likÄ• dÄ«su ajjhoharitabbesu catÅ«su kÄ• lik
vuttaá¹ƒ, na cÄ«vare, taá¹ƒ pana pÄ• damÅ«le á¹-hapetvÄ• dinnampi parammukhÄ• dinna
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 379) ``imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«ti e
pÄ• damÅ«le á¹-hapetvÄ• `imaá¹ƒ tumhÄ• kaâ€™ nti evaá¹ƒ sammukhÄ• vÄ• detÄ«â€™
paá¹-iggahaá¹‡akiccaá¹ƒ natthi, dÄ• yakena cÄ«vare dinne saá¹…ghassa cittena sampaá¹-i
pamÄ• á¹‡aá¹ƒ hoti.

sappÄ• yapucchanaÃ±ca evaá¹ƒ karonti --- ekena bhikkhunÄ• ``bhonto saá¹…ghÄ• saá¹…
puggalassa sappÄ• yÄ• rahaá¹ƒ hotÄ«â€™â€™ ti pucchite eko bhikkhu nÄ• maá¹ƒ \Be II 1
therassa sappÄ• yÄ• rahaá¹ƒ hotÄ«â€™â€™ ti vadati, sappÄ• yaiti ca nivÄ• sanapÄ• rupan
etasmiá¹ƒ vacane saddato ca atthato ca adhippÄ• yato ca yutti gavesitabbÄ• hoti. kathaá¹ƒ
satiyeva bahuvacanaá¹ƒ kattabbaá¹ƒ, na abhede, evaá¹ƒ saddato. sappÄ• yaitivacanaÃ±ca
vattabbaá¹ƒ, na nivÄ• sanapÄ• rupanatthe, evaá¹ƒ atthato. idaÃ±ca cÄ«varaá¹ƒ saá¹…gho
puggalassa deti, na nivÄ• sanapÄ• rupanatthaá¹ƒ. vuttaÃ±hi pÄ• á¹·iyaá¹ƒ (Vin I 307) ``saá¹
kathinadussaá¹ƒ itthannÄ• massa bhikkhuno deti kathinaá¹ƒ atthariâ€™â€™ nti, tasmÄ•
``paá¹-iggahaá¹‡aÃ±ca sappÄ• yaâ€™â€™ ntiÄ• digÄ• thÄ• pi katthaci pÄ• á¹·iyaá¹ƒ aá¹-á
dissati, tasmÄ• idha vuttanayeneva paá¹-ipajjitabbaá¹ƒ.

__sace bahÅ« jiá¹‡á¹‡acÄ«varÄ• , vuá¹• á¹• hassa dÄ• tabba_nti idaá¹ƒ kathinacÄ«varassa
bhikkhave, saá¹…ghikaá¹ƒ yathÄ• vuá¹• á¹• haá¹ƒ paá¹-ibÄ• hitabbaá¹ƒ, yo paá¹-ibÄ• heyya
dukkaá¹-assÄ• â€™â€™ ti iminÄ• pÄ• á¹·inayena (Vin II 311) vuttaá¹ƒ. eteneva nayena sa
santesupi vuá¹• á¹• hasseva dÄ• tabbanti siddhaá¹ƒ. __vuá¹• á¹• hesu ... pe ... dÄ• tabba_n
karaá¹‡asannidhimocanatthaá¹ƒ vuttaá¹ƒ. tenevÄ• ha __ ``sace vuá¹• á¹• hoâ€™â€™ _tyÄ
karaá¹‡asannidhiá¹ƒ mocetvÄ• kathine atthate anumodanaá¹ƒ karontassa saá¹…ghassa pa
hotÄ«ti. __apicÄ• _tiÄ• dinÄ• saá¹…ghena kattabbavattaá¹ƒ dasseti. vacanakkamo pana e
kathinadussaá¹ƒ labhitvÄ• saá¹…ghe sÄ«mÄ• ya sannipatite ekena bhikkhunÄ• ``bhante,
kathinadussaá¹ƒ uppannaá¹ƒ, saá¹…gho imaá¹ƒ kathinadussaá¹ƒ kathannÄ• massa bhikkh
kathinaá¹ƒ atthariâ€™â€™ nti vutte aÃ±Ã±ena ``yo jiá¹‡á¹‡acÄ«varo, tassÄ• â€™â€™ ti
purimena ``bahÅ« \Be II 109/ jiá¹‡á¹‡acÄ«varÄ• â€™â€™ ti vÄ• ``natthi idha jiá¹‡á¹‡acÄ«v

aparena ``tena hi vuá¸• á¸• hassÄ• â€™â€™ ti vattabbaá¹ƒ, puna purimena ``ko ettha vuá¸•
itarena ``itthannÄ• mo bhikkhÅ«â€™â€™ ti vattabbaá¹ƒ, puna purimena ``so bhikkhu tadah
attharituá¹ƒ sakkotÄ«â€™â€™ ti vutte itarena ``so sakkotÄ«â€™â€™ ti vÄ• ``saá¹…gho m
karissatÄ«â€™â€™ ti vÄ• vattabbaá¹ƒ, puna purimena ``so mahÄ• thero aá¹-á¹-hahi aá¹…
vutte itarena ``Ä• ma samannÄ• gatoâ€™â€™ ti vattabbaá¹ƒ, tato ``sÄ• dhu suá¹-á¹-hu tass
vutte byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• tabbo.

ettha ca ``bhante, saá¹…ghassÄ• â€™â€™ tiÄ• divacanaá¹ƒ ``suá¹‡Ä• tu me, bhante, saá¹
kathinadussaá¹ƒ uppannaá¹ƒ, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ kathinadu
bhikkhuno dadeyya kathinaá¹ƒ attharituâ€™â€™ nti imÄ• ya Ã±attipÄ• á¸·iyÄ• sameti. ``yo
tassÄ• â€™â€™ tiÄ• di ``saá¹…ghena kassÄ• â€™â€™ tiÄ• di ``saá¹…ghena kassa dÄ• ta
hotÄ«â€™â€™ tiÄ• dinÄ• aá¹-á¹-hakathÄ• vacanena (Sp (to Vin I) 306) sameti. ``so mahÄ•
samannÄ• gatoâ€™â€™ tiÄ• di ``aá¹-á¹-hahaá¹…gehi samannÄ• gato puggalo bhabbo kat
ntiÄ• dikÄ• ya parivÄ• rapÄ• á¸·iyÄ• (Vin V 409) sametÄ«ti daá¹-á¹-habbaá¹ƒ. yassa pana
Ã±attidutiyakammavÄ• cÄ• ya dÄ• tabbanti sambandho. iminÄ• imassa kathinadÄ• nakam
apalokanamattena dÄ• tabbanti imamatthaá¹ƒ pakÄ• seti. garukalahukÄ• naá¹ƒ bhedo kam
Ä• vi bhavissati.

evaá¹ƒ dinne pana kathine paccuddharitabbÄ• adhiá¹-á¹-hÄ• tabbÄ• vÄ• cÄ• bhinditabbÄ
kathinadussaá¹ƒ niá¹-á¹-hitaparikammameva hotÄ«_ti iminÄ• kathinadussaá¹ƒ nÄ• ma na k
pakatisÄ• á¹-akameva \Be II 110/ hoti, atha kho pariniá¹-á¹-hitasattavidhapubbakiccacÄ«var
tasmÄ• niá¹-á¹-hitacÄ«varasmiá¹ƒ dinne sattavidhapubbakiccakaraá¹‡ena attho natthi, keva
paccuddharaá¹‡Ä• dÄ«niyeva kÄ• tabbÄ• ni. sace pana kiÃ±ci apariniá¹-á¹-hitaá¹ƒ hoti, ant
kappabindumattampi, taá¹ƒ niá¹-á¹-hÄ• petvÄ• yeva paccuddharaá¹‡Ä• dÄ«ni kÄ• tabbÄ• n
gaá¹‡á¹-hikapaá¹-á¹-apÄ• sakapaá¹-á¹-Ä• ni pana sibbanantogadhÄ• ni, tÄ• nipi niá¹-á¹-hÄ•
aniá¹-á¹-hÄ• pento aniá¹-á¹-hitasibbanakiccameva hoti. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp
462-463) ``tattha __kata_nti sÅ«cikammapariyosÄ• nena \Ne II 81/ kataá¹ƒ, __sÅ«cikamma
yaá¹ƒ kiÃ±ci sÅ«ciyÄ• kattabbaá¹ƒ. pÄ• sakapaá¹-á¹-agaá¹‡á¹-hikapaá¹-á¹-apariyosÄ• naá¹
paá¹-isÄ• manaâ€™â€™ nti. __idaÃ±hi kathinavattaá¹ƒ nÄ• ma buddhappasattha_nti ``atth
bhikkhave paÃ±ca kappissantÄ«â€™â€™ tiÄ• dinÄ• pasatthaá¹ƒ.

__katapariyositaá¹ƒ pana kathinaá¹ƒ gahetvÄ• _ti ---

``dhovanaÃ±ca vicÄ• ro ca, chedanaá¹ƒ bandhanampi ca.

sibbanaá¹ƒ rajanaá¹ƒ kappaá¹ƒ, pubbakiccanti vuccatÄ«â€™â€™ ti || (vi0 vi0 2707) ---

vuttÄ• ni sattavidhapubbakaraá¹‡Ä• ni katvÄ• pariyosÄ• pitaá¹ƒ kathinacÄ«varaá¹ƒ gahetv

bhikkhunÄ• paccuddharitabbÄ• adhiá¹-á¹-hÄ• tabbÄ• vÄ• cÄ• bhinditabbÄ• ti sambandho
attharitukÄ• mo bhikkhu pubbe ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hitaá¹ƒ porÄ• á¹‡ika
``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti vatvÄ• paccuddharitabbÄ• , tat
saá¹…ghÄ• á¹-iá¹ƒ ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vatvÄ• adhia
attharaá¹‡akÄ• le tameva adhiá¹-á¹-hitasaá¹…ghÄ• á¹-iá¹ƒ ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• ka
ti vÄ• cÄ• bhinditabbÄ• ti attho. esa nayo itaresu. etena kathinatthÄ• raá¹‡aá¹ƒ nÄ• ma vac
hoti, na kiÃ±ci kÄ• yavikÄ• rakaraá¹‡anti imamatthaá¹ƒ dÄ«peti \Be II 111/. tathÄ• hi vuttaá
vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ (kaá¹…khÄ• 0 abhi0 á¹-Ä«0 kathinasikkhÄ• padavaá¹‡á¹‡anÄ
attharaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ, taÃ±ca kho tathÄ• vacÄ«bhedakaraá¹‡amevÄ• ti daá¹-á¹-hab

tattha paccuddhÄ• ro tividho ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti sa
``imaá¹ƒ uttarÄ• saá¹…gaá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti uttarÄ• saá¹…gassa paccuddh
paccuddharÄ• mÄ«â€™â€™ ti antaravÄ• sakassa paccuddhÄ• roti. vuttaÃ±hetaá¹ƒ parivÄ•
tÄ«hi dhammehi saá¹…gahito saá¹…ghÄ• á¹-iyÄ• uttarÄ• saá¹…gena antaravÄ• sakenÄ• â
tividhaá¹ƒ ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti saá¹…ghÄ• á¹-iyÄ• a
uttarÄ• saá¹…gaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti uttarÄ• saá¹…gassa adhiá¹-á¹-hÄ• naá¹
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti antaravÄ• sakassa adhiá¹-á¹-hÄ• nanti. vuttaÃ±hetaá¹ƒ pariv
``adhiá¹-á¹-hÄ• naá¹ƒ tÄ«hi dhammehi saá¹…gahitaá¹ƒ saá¹…ghÄ• á¹-iyÄ• uttarÄ• saá¹…g
ti.

atha \Ne II 82/ vÄ• adhiá¹-á¹-hÄ• naá¹ƒ duvidhaá¹ƒ kÄ• yena adhiá¹-á¹-hÄ• naá¹ƒ, vÄ• cÄ•
tattha porÄ• á¹‡ikaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«â
navaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ hatthena gahetvÄ• ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• n
Ä• bhogaá¹ƒ katvÄ• kÄ• yavikÄ• rakaraá¹‡ena kÄ• yena vÄ• adhiá¹-á¹-hÄ• tabbaá¹ƒ, vacÄ
adhiá¹-á¹-hÄ• tabbaá¹ƒ. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) II 469; Kkh
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``tattha yasmÄ• dve cÄ«varassa adhiá¹-á¹-hÄ• nÄ• ni
vÄ• cÄ• ya vÄ• adhiá¹-á¹-hetÄ«ti vuttaá¹ƒ, tasmÄ• ... pe ... adhiá¹-á¹-hÄ• tabbÄ• â€™â€™
adhiá¹-á¹-hÄ• naá¹ƒ duvidhaá¹ƒ sammukhÄ• dhiá¹-á¹-hÄ• naparammukhÄ• dhiá¹-á¹-hÄ• na
hatthapÄ• se á¹-hitaá¹ƒ hoti, ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vac
adhiá¹-á¹-hÄ• tabbaá¹ƒ, atha antogabbhe vÄ• sÄ• mantavihÄ• re vÄ• hoti, á¹-hapitaá¹-á¹-h
``etaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vacÄ«bhedaá¹ƒ katvÄ• adhiá¹-á
II 112/ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin III) II 469; Kkh kathinasikkhÄ• padavaá¹‡á¹‡anÄ•)
adhiá¹-á¹-hÄ• naá¹ƒ sace hatthapÄ• se hotÄ«â€™â€™ tiÄ• di, vinayatthamaÃ±jÅ«sÄ• yaÃ±
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) __ ``duvidha_nti sammukhÄ• parammukhÄ• bhedena c

atthÄ• ro katividho? atthÄ• ro ekavidho. vacÄ«bhedakaraá¹‡eneva hi atthÄ• ro sampajjati, n
kÄ• yavikÄ• rakaraá¹‡ena. ayamattho yathÄ• vutta-parivÄ• rapÄ• á¸·iyÄ• ca __ ``attharitab
kÄ• tabbaá¹ƒ, taÃ±ca kho tathÄ• vacÄ«bhedakaraá¹‡amevÄ• ti daá¹-á¹-habbaâ€™â€™ nti

ca viÃ±Ã±Ä• yati. atha vÄ• atthÄ• ro tividho vatthuppabhedena. tattha yadi saá¹…ghÄ• á¹-i
attharitukÄ• mo hoti, porÄ• á¹‡ikÄ• saá¹…ghÄ• á¹-i paccuddharitabbÄ• , navÄ• saá¹…ghÄ
``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ• .
kathinaá¹ƒ attharitukÄ• mo hoti, porÄ• á¹‡ako uttarÄ• saá¹…go paccuddharitabbo, navo utta
adhiá¹-á¹-hÄ• tabbo, ``iminÄ• uttarÄ• saá¹…gena kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ•
antaravÄ• sakena kathinaá¹ƒ attharitukÄ• mo hoti, porÄ• á¹‡ako antaravÄ• sako paccuddha
adhiá¹-á¹-hÄ• tabbo, ``iminÄ• antaravÄ• sakena kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• c
vuttaÃ±hetaá¹ƒ parivÄ• re (Vin V 413) ``sace saá¹…ghÄ• á¹-iyÄ• â€™â€™ tiÄ• di.

ettha siyÄ• --- kiá¹ƒ pana ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti vises
paccuddharitabbÄ• , udÄ• hu ``imaá¹ƒ paccuddharÄ• mÄ«â€™â€™ ti sÄ• maÃ±Ã±atopi pa
parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• nena \Ne II 83/ adhiá¹-á¹-hitaá¹ƒ cÄ«varaá¹ƒ ``imaá¹ƒ pac
sÄ• maÃ±Ã±ato paccuddharitabbaá¹ƒ, na ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«â
paccuddharitabbaá¹ƒ. kasmÄ• ? pubbe aladdhanÄ• mattÄ• . ticÄ«varÄ• dhiá¹-á¹-hÄ• nena a
cÄ«varaá¹ƒ visesatoyeva paccuddharitabbaá¹ƒ, na sÄ• maÃ±Ã±ato. kasmÄ• ? paá¹-iladdha
idha pana kathinÄ• dhikÄ• re pubbeva ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hitattÄ• vise
paccuddharitabbanti daá¹-á¹-habbaá¹ƒ. vuttaÃ±hetaá¹ƒ parivÄ• re (Vin V 408) kathinÄ• dhik
tÄ«hi dhammehi saá¹…gahito saá¹…ghÄ• á¹-iyÄ• uttarÄ• saá¹…gena antaravÄ• sakenÄ• â
niccatecÄ«varikoyeva kathinaá¹ƒ atthariuá¹ƒ labhati, udÄ• hu avatthÄ• tecÄ«varikopÄ«ti? t
dhutaá¹…gatecÄ«varikavinayatecÄ«varikavasena. tattha dhutaá¹…gatecÄ«variko ``atirekac
paá¹-ikkhipÄ• mi, tecÄ«varikaá¹…gaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hahitvÄ• d
dhÄ• reti. vinayatecÄ«variko pana yadÄ• ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hahitvÄ•
tathÄ• adhiá¹-á¹-hahitvÄ• dhÄ• reti. yadÄ• pana parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• nena a
dhÄ• retukÄ• mo hoti, tadÄ• tathÄ• adhiá¹-á¹-hahitvÄ• dhÄ• reti, tasmÄ• ticÄ«varÄ• dhiá
dupparihÄ• rattÄ• sabbadÄ• dhÄ• retuá¹ƒ asakkonto hutvÄ• parikkhÄ• racoá¸·avasena dh
paccuddharitvÄ• Ä• sanne kÄ• le ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hahantopi kathina
labhatiyevÄ• ti daá¹-á¹-habbaá¹ƒ.

kacci nu bho kathinadÄ• nakammavÄ• cÄ• bhaá¹‡anasÄ«mÄ• yameva kathinaá¹ƒ attharita
aÃ±Ã±asÄ«mÄ• yÄ• ti? yadi kathinadÄ• nakammavÄ• cÄ• bhaá¹‡anabaddhasÄ«mÄ•
vassÅ«panÄ• yikakhettabhÅ«taupacÄ• rasÄ«mÄ• ya anto á¹-hitÄ• , evaá¹ƒ sati tasmiá¹ƒyev
attharaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``pariniá¹-á¹-hitapubbakaraá¹‡
saá¹…ghassa deti, sampaá¹-icchitvÄ• kammavÄ• cÄ• ya dÄ• tabbaá¹ƒ. tena ca tasmiá¹ƒye
adhiá¹-á¹-hahitvÄ• attharitvÄ• saá¹…gho anumodÄ• petabboâ€™â€™ ti vajirabuddhiá¹-Ä«
308) Ä• gatattÄ• viÃ±Ã±Ä• yatÄ«ti. yadi evaá¹ƒ ``tasmiá¹ƒyeva sÄ«mamaá¹‡á¸• aleâ€™â€
vuttattÄ• ``yasmiá¹ƒ kismiÃ±ci \Be II 114/ sÄ«mamaá¹‡á¸• ale kammavÄ• caá¹ƒ bhaá¹‡itvÄ
sÄ«mamaá¹‡á¸• ale attharitabbaâ€™â€™ nti vattabbaá¹ƒ, na ``kathinadÄ• nakammavÄ• cÄ
vassÅ«panÄ• yikakhettabhÅ«taupacÄ• rasÄ«mÄ• ya anto á¹-hitÄ• â€™â€™ ti visesaá¹ƒ ka

vattabbaá¹ƒ. kammavÄ• cÄ• bhaá¹‡anasÄ«mÄ• hi baddhasÄ«mÄ• bhÅ«tÄ• , kathinatthÄ•
upacÄ• rasÄ«mÄ• bhÅ«tÄ• , upacÄ• rasÄ«mÄ• ca nÄ• ma baddhasÄ«maá¹ƒ avattharitvÄ•
baddhasÄ«mÄ• ca hoti upacÄ• rasÄ«mÄ• cÄ• ti tasmiá¹ƒyeva sÄ«mamaá¹‡á¸• ale kathina
bhaá¹‡itvÄ• tattheva attharaá¹‡aá¹ƒ kÄ• tabbaá¹ƒ, na yasmiá¹ƒ kismiÃ±ci sÄ«mamaá¹‡á¸•
bhaá¹‡itvÄ• tattheva attharaá¹‡aá¹ƒ kattabbanti daá¹-á¹-habbaá¹ƒ. evampi ``upacÄ• rasÄ«
vattabbaá¹ƒ, na ``vassÅ«panÄ• yikakhettabhÅ«taupacÄ• rasÄ«mÄ• yÄ• â€™â€™ ti, tampi
bhikkhÅ«naá¹ƒ vassÅ«panÄ• yikakhettabhÅ«tÄ• ya eva upacÄ• rasÄ«mÄ• ya kathinatthÄ•
aÃ±Ã±aupacÄ• rasÄ«mÄ• ya. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 306) ``aÃ±Ã±a
vutthavassÄ• pi na labhantÄ«ti mahÄ• paccariyaá¹ƒ vuttaâ€™â€™ nti.

yathicchasi, tathÄ• bhavatu, api tu khalu ``kammavÄ• cÄ• bhaá¹‡anasÄ«mÄ• baddhasÄ«
kathinatthÄ• rasÄ«mÄ• upacÄ• rasÄ«mÄ• bhÅ«tÄ• â€™â€™ ti tumhehi vuttaá¹ƒ, tathÄ• bh
jÄ• nitabboti? vuccate --- kathinatthÄ• rasÄ«mÄ• yaá¹ƒ tÄ• va upacÄ• rasÄ«mÄ• bhÅ«tabh
bahÅ« vihÄ• rÄ• honti, sabbe bhikkhÅ« sannipÄ• tetvÄ• ekattha kathinaá¹ƒ attharitabbaâ€
aá¹-á¹-hakathÄ• ya (Sp (to Vin I) 306) atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ ``ekasÄ«mÄ• yÄ• _
attho yujjatÄ«â€™â€™ ti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 306) Ä• gatattÄ• v
kammavÄ• cÄ• bhaá¹‡anasÄ«mÄ• ya baddhasÄ«mÄ• bhÅ«tabhÄ• vo pana ``te ca kho hat
ekasÄ«mÄ• yaá¹ƒ á¹-hitÄ• . sÄ«mÄ• ca nÄ• mesÄ• baddhasÄ«mÄ• \Be II 115/ abaddhas
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) Ä• gatattÄ• ca ``sÄ«mÄ• ca nÄ•
hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hitÄ• kammappattÄ• nÄ• ma hontÄ«ti anuyogaá¹ƒ sandhÄ
vibhÄ• gavantÄ• naá¹ƒ sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanamukheneva hotÄ«ti __
_tiÄ• dimÄ• hÄ• â€™â€™ ti vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ (kaá¹…khÄ• 0 abhi0 á¹-Ä«0 nidÄ
viÃ±Ã±Ä• yati.

tattha katividhÄ• baddhasÄ«mÄ• , katividhÄ• abaddhasÄ«mÄ• ti? tividhÄ• baddhasÄ«mÄ
khaá¹‡á¸• asÄ«mÄ• samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• avippavÄ• sasÄ«mÄ• vasena. tividhÄ•
gÄ• masÄ«mÄ• udakukkhepasÄ«mÄ• sattabbhantarasÄ«mÄ• vasenÄ• ti daá¹-á¹-habbÄ• .
``evaá¹ƒ ekÄ• dasa vipattisÄ«mÄ• yo atikkamitvÄ• tividhasampattiyuttÄ• nimittena nimittaá
sammatÄ• sÄ«mÄ• baddhasÄ«mÄ• ti veditabbÄ• . khaá¹‡á¸• asÄ«mÄ• samÄ• nasaá¹ƒvÄ
tassÄ• yeva bhedo. abaddhasÄ«mÄ• pana gÄ• masÄ«mÄ• sattabbhantarasÄ«mÄ• udaku
kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) Ä• gatattÄ• viÃ±Ã±Ä• yati. evaá¹
85/, tÄ«su abaddhasÄ«mÄ• sÅ«ti chasuyeva sÄ«mÄ• su kammappattasaá¹…ghassa catuv
kattabbabhÄ• vavacanato suddhÄ• ya upacÄ• rasÄ«mÄ• ya kammavÄ• cÄ• ya abhaá¹‡itab
antoupacÄ• rasÄ«mÄ• ya baddhasÄ«mÄ• ya sati taá¹ƒ baddhasÄ«maá¹ƒ avattharitvÄ• pi u
baddhasÄ«mÄ• kammavÄ• cÄ• bhaá¹‡anÄ• rahÄ• ca hoti kathinatthÄ• rÄ• rahÄ• cÄ• ti v

nanu ca pannarasavidhÄ• sÄ«mÄ• aá¹-á¹-hakathÄ• su (Sp (to Vin I) 379; Kkh akÄ• lacÄ«v
Ä• gatÄ• , atha kasmÄ• chaá¸·eva vuttÄ• ti? saccaá¹ƒ, tÄ• su pana pannarasasu sÄ«mÄ• s

saá¹…ghalÄ• bhavibhajanÄ• diá¹-á¹-hÄ• nameva hoti, lÄ• bhasÄ«mÄ• \Be II 116/ tatruppÄ
hotÄ«ti imÄ• dve sÄ«mÄ• yo saá¹…ghakammakaraá¹‡aá¹-á¹-hÄ• naá¹ƒ na honti, nigamasÄ
janapadasÄ«mÄ• raá¹-á¹-hasÄ«mÄ• rajjasÄ«mÄ• dÄ«pasÄ«mÄ• cakkavÄ• á¸·asÄ«mÄ•
samÄ• nagatikÄ• gÄ• masÄ«mÄ• yameva antogadhÄ• ti na visuá¹ƒ vuttÄ• ti daá¹-á¹-habba
baddhasÄ«maá¹ƒ avattharitvÄ• gatabhÄ• vo kathaá¹ƒ jÄ• nitabboti? ``upacÄ• rasÄ«mÄ• p
parikkhepena, aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• nena paricchinnÄ• â€™â€™ ti aá
Vin I) 379) vuttattÄ• parikkhepaparikkhepÄ• rahaá¹-á¹-hÄ• nÄ• naá¹ƒ anto baddhasÄ«mÄ•
avattharitvÄ• upacÄ• rasÄ«mÄ• gatÄ• . tathÄ• hi ``imissÄ• upacÄ• rasÄ«mÄ• ya `saá¹…
pana khaá¹‡á¸• asÄ«masÄ«mantarikÄ• su á¹-hitÄ• nampi pÄ• puá¹‡Ä• tÄ«â€™â€™ ti (Sp
Ã±Ä• yati ``upacÄ• rasÄ«mÄ• ya anto á¹-hitÄ• baddhasÄ«mÄ• upacÄ• rasÄ«mÄ• pi nÄ• n
sati antoupacÄ• rasÄ«mÄ• yaá¹ƒ baddhasÄ«mÄ• ya sati tattheva kathinadÄ• nakammavÄ•
kathinaá¹ƒ attharitabbaá¹ƒ bhaveyya, antoupacÄ• rasÄ«mÄ• yaá¹ƒ baddhasÄ«mÄ• ya avijja
karissantÄ«ti? antoupacÄ• rasÄ«mÄ• yaá¹ƒ baddhasÄ«mÄ• ya avijjamÄ• nÄ• ya bahiupacÄ
vijjamÄ• nabaddhasÄ«maá¹ƒ vÄ• udakukkhepalabhanaá¹-á¹-hÄ• naá¹ƒ vÄ• gantvÄ• kami
vihÄ• raá¹ƒ Ä• gantvÄ• vassÅ«panÄ• yikakhettabhÅ«tÄ• ya upacÄ• rasÄ«mÄ• yaá¹ƒ á¹-ha
daá¹-á¹-habbaá¹ƒ.

nanu ca bho evaá¹ƒ sante aÃ±Ã±issÄ• sÄ«mÄ• ya Ã±atti, aÃ±Ã±issÄ• atthÄ• ro hoti, evaá
``pariniá¹-á¹-hitapubbakaraá¹‡ameva ce dÄ• yako saá¹…ghassa deti, sampaá¹-icchitvÄ• ka
tena ca tasmiá¹ƒyeva sÄ«mamaá¹‡á¸• ale adhiá¹-á¹-hahitvÄ• attharitvÄ• saá¹…gho anumo
\Ne II 86/ vajirabuddhiá¹-Ä«kÄ• vacanena (Vjb mahÄ• vagga 308) virujjhatÄ«ti? nanu \Be II
``kammavÄ• cÄ• bhaá¹‡anasÄ«mÄ• baddhasÄ«mÄ• bhÅ«tÄ• , kathinatthÄ• rasÄ«mÄ• up
vajirabuddhiá¹-Ä«kÄ• vacanena na virujjhati. tattha pubbe yebhuyyena baddhasÄ«mavihÄ•
saá¹…ghaá¹ƒ sannipÄ• tetvÄ• kammavÄ• caá¹ƒ vÄ• cÄ• petvÄ• upacÄ• rasÄ«mabaddhas
attharaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. baddhasÄ«mavihÄ• re ahontepi antoupacÄ• rasÄ«mÄ
vijjamÄ• nÄ• ya tattheva sÄ«mamaá¹‡á¸• ale kammavÄ• caá¹ƒ vÄ• cÄ• petvÄ• tattheva att
vuttoyeva. yadi pana na ceva baddhasÄ«mavihÄ• ro hoti, na ca antoupacÄ• rasÄ«mÄ• yaá¹
evarÅ«pe vihÄ• re kammavÄ• caá¹ƒ vÄ• cÄ• petuá¹ƒ na labhati, aÃ±Ã±aá¹ƒ baddhasÄ«ma
gantvÄ• kammavÄ• caá¹ƒ vÄ• cÄ• petvÄ• attano vihÄ• raá¹ƒ Ä• gantvÄ• vassÅ«panÄ• yi
á¹-hatvÄ• kathinaá¹ƒ attharitabbaá¹ƒ. evameva paramparabhÅ«tÄ• bahavo Ä• cariyavarÄ•
daá¹-á¹-habbaá¹ƒ.

apare pana Ä• cariyÄ• ``baddhasÄ«mavirahÄ• ya suddhaupacÄ• rasÄ«mÄ• ya sati tassaá¹
Ã±attikammavÄ• cÄ• pi vÄ• cetabbÄ• , kathinaá¹ƒ attharitabbaá¹ƒ, na aÃ±Ã±issÄ• sÄ«mÄ•
attharaá¹‡aá¹ƒ kÄ• tabbaâ€™â€™ nti vadanti. ayaá¹ƒ pana nesamadhippÄ• yo --- __ ``kath
upacÄ• rasÄ«maá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ•
kathinatthÄ• raá¹-á¹-hÄ• nabhÅ«tÄ• ya sÄ«mÄ• ya upacÄ• rasÄ«mÄ• bhÄ• vo vutto, tassaâ
mahÄ• vagga 308) pubbe niddiá¹-á¹-hapÄ• á¹-he ``tasmiá¹ƒyeva sÄ«mamaá¹‡á¸• ale adhiá

saá¹…gho anumodÄ• petabboâ€™â€™ ti kammavÄ• cÄ• bhaá¹‡anasÄ«mÄ• yameva attha
aÃ±Ã±issÄ• sÄ«mÄ• ya Ã±atti, aÃ±Ã±issÄ• attharaá¹‡aá¹ƒ na kÄ• tabbaá¹ƒ, tassaá¹ƒyeva
kammavÄ• caá¹ƒ sÄ• vetvÄ• tasmiá¹ƒyeva atthÄ• ro kÄ• tabbo, upacÄ• rasÄ«mato bahi á¹
attharaá¹‡akiccaá¹ƒ natthÄ«ti.

tatrevaá¹ƒ \Be II 118/ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- idaá¹ƒ bhÄ• santaresu ``Ã±attÄ«â€™â€
kathinadÄ• nakammaá¹ƒ catÅ«su saá¹…ghakammesu Ã±attidutiyakammaá¹ƒ hoti, Ã±attidu
kathinadÄ• naá¹ƒ, garukalahukesu garukaá¹ƒ, yadi ``upacÄ• rasÄ«mÄ• yaá¹ƒ cattÄ• ri saá¹
kÄ• tabbÄ• nÄ«â€™â€™ ti pakaraá¹‡esu Ä• gataá¹ƒ abhavissÄ• , evaá¹ƒ sante tesaá¹ƒ Ä•
upacÄ• rasÄ«mÄ• yaá¹ƒ kathinadÄ• naÃ±attikammavÄ• caá¹ƒ vÄ• cetabbaá¹ƒ abhavissÄ•
``upacÄ• rasÄ«mÄ• yaá¹ƒ cattÄ• ri saá¹…ghakammÄ• ni kÄ• tabbÄ• nÄ«â€™â€™ ti Ä• ga
``saá¹…ghalÄ• bhavibhajanaá¹ƒ, Ä• gantukavattaá¹ƒ katvÄ• Ä• rÄ• mappavisanaá¹ƒ \Ne II
senÄ• sanaÄ• pucchanaá¹ƒ, nissayapaappassambhanaá¹ƒ, pÄ• rivÄ• sikamÄ• nattacÄ• rik
aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ, bhikkhunÄ«naá¹ƒ Ä• rÄ• mappavisanaÄ• pucchanaá¹ƒ iccevam
kattabbÄ• nÄ«â€™â€™ ti Ä• gataá¹ƒ, tasmÄ• kathinadÄ• naÃ±attidutiyakammavÄ• cÄ• k
na vÄ• cetabbÄ• ti siddhÄ• . kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``avippavÄ• sasÄ«mÄ• nÄ• m
sante tiyojane á¹-hitÄ• lÄ• bhaá¹ƒ gaá¹‡hissanti, tiyojane á¹-hatvÄ• Ä• gantukavattaá¹ƒ pÅ
pavisitabbaá¹ƒ bhavissati, gamiko tiyojanaá¹ƒ gantvÄ• senÄ• sanaá¹ƒ Ä• pucchissati, nissa
bhikkhuno tiyojanÄ• tikkame nissayo paá¹-ippassambhissati, pÄ• rivÄ• sikena tiyojanaá¹ƒ a
uá¹-á¹-hapetabbaá¹ƒ bhavissati, bhikkhuniyÄ• tiyojane á¹-hatvÄ• Ä• rÄ• mappavisanaá¹ƒ Ä
bhavissati, sabbampetaá¹ƒ upacÄ• rasÄ«mÄ• ya paricchedavaseneva kÄ• tuá¹ƒ vaá¹-á¹-ati
upacÄ• rasÄ«mÄ• yameva bhÄ• jetabbaâ€™â€™ nti evamÄ• diaá¹-á¹-hakathÄ• pÄ• á¹-hat
viÃ±Ã±Ä• yatÄ«ti.

athevaá¹ƒ \Be II 119/ vadeyyuá¹ƒ --- ``upacÄ• rasÄ«mÄ• Ã±attidutiyakammavÄ• cÄ• ya á¹-
tumhehi vuttaá¹ƒ, atha ca pana katapubbaá¹ƒ atthi. tathÄ• hi
cÄ«varapaá¹-iggÄ• hakasammuticÄ«varanidahakasammuticÄ«varabhÄ• jakasammutÄ«naá
dhÄ• rayÄ• mÄ«ti imÄ• ya kammavÄ• cÄ• ya vÄ• apalokanena vÄ• antovihÄ• re sabbasa
sammannituá¹ƒ vaá¹-á¹-atiyevÄ• â€™â€™ ti upacÄ• rasÄ«mÄ• yaá¹ƒ Ã±attidutiyakammavÄ
aá¹-á¹-hakathÄ• yaá¹ƒ (vi0 saá¹…ga0-a 194) Ä• gato. bhaá¹‡á¸• Ä• gÄ• rassa pana ``imaá¹
khaá¹‡á¸• asÄ«maá¹ƒ gantvÄ• khaá¹‡á¸• asÄ«mÄ• ya nisinnehi sammannituá¹ƒ na vaá¹-á¹
`suá¹‡Ä• tu me, bhante, saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• n
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ sammanneyyÄ• â€™ tiÄ• dinÄ• nayena kammavÄ• cÄ• ya vÄ• ap
aá¹-á¹-hakathÄ• yaá¹ƒ (vi0 saá¹…ga0-a 197) upacÄ• rasÄ«mÄ• yameva Ã±attidutiyakamma
Ä• gatoti.

te evaá¹ƒ vattabbÄ• --- sacepi aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gataá¹ƒ ``antovihÄ• reâ€™â€™ ti
``vihÄ• ramajjheâ€™â€™ ti pÄ• á¹-ho ca upacÄ• rasÄ«maá¹ƒ sandhÄ• ya vuttoti maÃ±Ã±a

avacuttha, te pana pÄ• á¹-hÄ• upacÄ• rasÄ«maá¹ƒ sandhÄ• ya aá¹-á¹-hakathÄ• cariyehi n
avippavÄ• sasÄ«mÄ• saá¹…khÄ• taá¹ƒ mahÄ• sÄ«maá¹ƒ sandhÄ• ya vuttÄ• . kathaá¹ƒ viÃ
khaá¹‡á¸• asÄ«mÄ• ya vakkhamÄ• nattÄ• . khaá¹‡á¸• asÄ«mÄ• ya hi mahÄ• sÄ«mÄ• eva
ayamattho kathaá¹ƒ \Ne II 88/ jÄ• nitabboti ce? ``imaá¹ƒ pana samÄ• nasaá¹ƒvÄ• sakasÄ«
pabbajjÅ«pasampadÄ• dÄ«naá¹ƒ saá¹…ghakammÄ• naá¹ƒ sukhakaraá¹‡atthaá¹ƒ paá¹-har
sammannitabbÄ• ... pe ... evaá¹ƒ baddhÄ• su pana sÄ«mÄ• su khaá¹‡á¸• asÄ«mÄ• ya á¹-
kammaá¹ƒ karontÄ• naá¹ƒ na kopenti \Be II 120/, mahÄ• sÄ«mÄ• ya vÄ• á¹-hitÄ• khaá¹‡á
karontÄ• naá¹ƒ. sÄ«mantarikÄ• ya pana á¹-hitÄ• ubhinnampi na kopentÄ«â€™â€™ ti
vuttaá¹-á¹-hakathÄ• pÄ• á¹-havasena (Sp (to Vin I) 138) jÄ• nitabboti. atha vÄ• tehi Ä• yas
Ä• bhatabhaá¹‡á¸• Ä• gÄ• rasammutipÄ• á¹-havasenapi ayamattho viÃ±Ã±Ä• yati. kathaá¹ƒ
cÄ«varapaá¹-iggÄ• hakÄ• dipuggalasammutiyo pana antovihÄ• re sabbasaá¹…ghamajjhepi
sammannituá¹ƒ vaá¹-á¹-ati, bhaá¹‡á¸• Ä• gÄ• rasaá¹…khÄ• tavihÄ• rasammuti pana vihÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, tattha visesakÄ• raá¹‡aá¹ƒ pariyesitabbaá¹ƒ.

tatrevaá¹ƒ visesakÄ• raá¹‡aá¹ƒ paÃ±Ã±Ä• yati --- ``aÃ±Ã±issÄ• sÄ«mÄ• ya vatthu aÃ±Ã±is
vattabbadosaparihÄ• ratthaá¹ƒ vuttaá¹ƒ. puggalasammutiyo hi puggalassa vatthuttÄ• yadi
antovihÄ• re kattukÄ• mÄ• honti, sabbasaá¹…ghamajjhe taá¹ƒ vatthubhÅ«taá¹ƒ puggalaá¹
kareyyuá¹ƒ. yadi khaá¹‡á¸• asÄ«mÄ• ya kattukÄ• mÄ• , taá¹ƒ vatthubhÅ«taá¹ƒ puggalaá¹ƒ
tattha sannipatitakammappattasaá¹…ghassa hatthapÄ• se katvÄ• kareyyuá¹ƒ. ubhayathÄ•
bhaá¹‡á¸• Ä• gÄ• rasammuti pana bhaá¹‡á¸• Ä• gÄ• rassa vihÄ• rattÄ• khaá¹‡á¸• asÄ«ma
yadi taá¹ƒ sammutiá¹ƒ khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ á¹-hatvÄ• kareyyuá¹ƒ, vatthu mahÄ• sÄ«
khaá¹‡á¸• asÄ«mÄ• yanti yathÄ• vuttadoso hoti, tasmiÃ±ca dose sati vatthuvipannattÄ• ka
mahÄ• sÄ«mabhÅ«tavihÄ• ramajjheyeva sÄ• sammuti kÄ• tabbÄ• ti aá¹-á¹-hakathÄ• cariy
upacÄ• rasÄ«mÄ• ya Ã±attidutiyakammaá¹ƒ kÄ• tabbanti.

athÄ• pi evaá¹ƒ vadeyyuá¹ƒ ``vihÄ• rasaddena avippavÄ• sasÄ«mabhÅ«tÄ• mahÄ• sÄ«mÄ
upacÄ• rasÄ«mÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ kathaá¹ƒ paccetabbanti? iminÄ• yeva aá¹-
upacÄ• rasÄ«mÄ• \Be II 121/ vuttÄ• bhaveyya, upacÄ• rasÄ«mÄ• nÄ• ma baddhasÄ«ma
Ä• vÄ• sesu vÄ• bhikkhÅ«su vÄ• vaá¸• á¸• hantesu aniyamavasena vaá¸• á¸• hati, tasmÄ•
avattharitvÄ• pavattanato vihÄ• rena saha khaá¹‡á¸• asÄ«mÄ• ekasÄ«mÄ• yeva hoti, eva
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ khaá¹‡á¸• asÄ«mÄ• ya á¹-hatvÄ• sammannituá¹ƒ sakkÄ• bhaveyy
``khaá¹‡á¸• asÄ«mÄ• ya nisinnehi sammannituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti aá¹-á¹-hakath
paá¹-isiddhattÄ• . tena Ã±Ä• yati ``imasmiá¹ƒ \Ne II 89/ á¹-hÄ• ne vihÄ• rasaddena avippavÄ
mahÄ• sÄ«mÄ• vuttÄ• , na upacÄ• rasÄ«mÄ• â€™â€™ ti. upacÄ• rasÄ«mÄ• ya aniyamav
jÄ• nitabboti? ``upacÄ• rasÄ«mÄ• parikkhittassa vihÄ• rassa parikkhepena, aparikkhittassa
parikkhepÄ• rahaá¹-á¹-hÄ• nena paricchinnÄ• hoti. apica bhikkhÅ«naá¹ƒ dhuvasannipÄ• ta
á¹-hitabhojanasÄ• lato vÄ• nibaddhavasanakaÄ• vÄ• sato vÄ• thÄ• mamajjhimassa purisa
leá¸• á¸• upÄ• tÄ• naá¹ƒ anto upacÄ• rasÄ«mÄ• veditabbÄ• , sÄ• pana Ä• vÄ• sesu vaá¸•

parihÄ• yantesu parihÄ• yati. mahÄ• paccariyaá¹ƒ pana `bhikkhÅ«supi vaá¸• á¸• hantesu va
tasmÄ• sace vihÄ• re sannipatitabhikkhÅ«hi saddhiá¹ƒ ekÄ• baddhÄ• hutvÄ• yojanasatan
yojanasatampi upacÄ• rasÄ«mÄ• va hoti, sabbesaá¹ƒ lÄ• bho pÄ• puá¹‡Ä• tÄ«â€™â€™ ti
I) 379) vacanatoti.

yadi evaá¹ƒ upacÄ• rasÄ«mÄ• ya kathinatthatabhÄ• vo kasmÄ• vuttoti? kathinattharaá¹‡aá
saá¹…ghakammaá¹ƒ, puggalakammameva hoti, tasmÄ• vassÅ«panÄ• yikakhettabhÅ«tÄ• y
hoti. Ã±attikammavÄ• cÄ• pana saá¹…ghakammabhÅ«tÄ• , tasmÄ• upacÄ• rasÄ«mÄ• ya
suvisodhitaparisÄ• ya baddhÄ• baddhasÄ«mÄ• yameva vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. na
atthituá¹ƒ ke labhanti, ke na labhanti? gaá¹‡anavasena \Be II 122/ tÄ• va pacchimakoá¹-iy
labhanti, uddhaá¹ƒ satasahassampi, paÃ±cannaá¹ƒ heá¹-á¹-hÄ• na labhantÄ«â€™â€™ ti a
vuttaá¹ƒ, atha kasmÄ• ``kathinattharaá¹‡aá¹ƒ nÄ• ma na saá¹…ghakammaá¹ƒ, puggalakar
vuttanti? ``na saá¹…gho kathinaá¹ƒ attharati, na gaá¹‡o kathinaá¹ƒ attharati, puggalo kathin
attharatÄ«â€™â€™ ti parivÄ• re (Vin V 414) vuttattÄ• ca apalokanakammÄ• dÄ«naá¹ƒ catu
á¹-hÄ• nesu apaviá¹-á¹-hattÄ• ca. aá¹-á¹-hakathÄ• yaá¹ƒ pana kathinatthÄ• rassa upacÄ• r
kathinadÄ• nakammavÄ• cÄ• bhaá¹‡anakÄ• laá¹ƒ sandhÄ• ya vuttaá¹ƒ. tasmiÃ±hi kÄ• le ka
paá¹-iggÄ• hako ekoti pacchimakoá¹-iyÄ• paÃ±ca honti, tato heá¹-á¹-hÄ• na labhatÄ«ti. Ã±
saá¹…ghakammabhÄ• vo kathaá¹ƒ jÄ• nitabboti? ``catunnaá¹ƒ saá¹…ghakammÄ• naá¹ƒ Ã±
á¹-hÄ• nesu kathinadÄ• naâ€™â€™ nti Ä• gatattÄ• , ``suá¹‡Ä• tu me, bhante, saá¹…gho, id
kathinadussaá¹ƒ uppannaâ€™â€™ ntiÄ• dinÄ• vuttattÄ• cÄ• ti.

apare pana Ä• cariyÄ• ``bhÄ• santaresu Ã±attÄ«ti vuttÄ• kathinadÄ• nakammavÄ• cÄ• at
atthÄ• rakiriyÄ• ca upacÄ• rasÄ«mÄ• yaá¹ƒ kÄ• tabbÄ• , tasmÄ• kathinadÄ• nakammavÄ
kÄ• tabbÄ• yevÄ• â€™â€™ ti vadanti, tesaá¹ƒ ayamadhippÄ• yo --- mahÄ• vaggapÄ• á¸·iya
``evaÃ±ca pana, bhikkhave, kathinaá¹ƒ attharitabbaâ€™â€™ nti Ä• rabhitvÄ• ``byattena bh
saá¹…gho Ã±Ä• petabbo ... pe ... evaá¹ƒ kho, bhikkhave, atthataá¹ƒ hoti kathinaâ€™â€™ n
kathinadÄ• naÃ±attikammavÄ• cÄ• to paá¹-á¹-hÄ• ya yÄ• va anumodanÄ• pÄ• á¹-ho Ä• ga
412) ``kathinatthÄ• ro jÄ• nitabboâ€™â€™ ti uddesassa niddese ``sace saá¹…ghassa kathi
hoti, saá¹…ghena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ, atthÄ• rakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ,
paá¹-ipajjitabbaâ€™â€™ nti pucchaá¹ƒ nÄ«haritvÄ• ``saá¹…ghena Ã±attidutiyena \Be II 12
kathinatthÄ• rakassa bhikkhuno dÄ• tabbaá¹ƒ ... pe ... anumodÄ• mÄ• â€™â€™ ti Ã±attito
anumodanÄ• pÄ• á¹-ho Ä• gato, tasmÄ• Ã±attito paá¹-á¹-hÄ• ya yÄ• va anumodanÄ• sab
kathinatthÄ• rakiriyÄ• yaá¹ƒ pavisati, tato kathinatthÄ• rakiriyÄ• ya upacÄ• rasÄ«mÄ• yaá¹ƒ
Ã±attisaá¹…khÄ• takathinadÄ• nakammavÄ• cÄ• pi upacÄ• rasÄ«mÄ• yaá¹ƒ kattabbÄ• yev

tatrevaá¹ƒ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- atthÄ• rakiriyÄ• ya visuá¹ƒ anÄ• gatÄ• ya sati ``sa
atthÄ• rakiriyÄ• yaá¹ƒ pavisatÄ«â€™â€™ ti vattabbaá¹ƒ bhaveyya, atha ca pana mahÄ• va
parivÄ• rapÄ• á¸·iyaÃ±ca atthÄ• rakiriyÄ• visuá¹ƒ Ä• gatÄ• yeva, tasmÄ• Ã±attisaá¹…khÄ

atthÄ• rakiriyÄ• yaá¹ƒ na pavisati, kevalaá¹ƒ atthÄ• rakiriyÄ• ya upacÄ• rabhÅ«tattÄ• pana
anukkamena vuttaá¹ƒ. yathÄ• ``anujÄ• nÄ• mi, bhikkhave, sÄ«maá¹ƒ sammannituâ€™â€™
anujÄ• nitvÄ• ``evaÃ±ca pana, bhikkhave, sammannitabbÄ• â€™â€™ ti sÄ«mÄ• sammutiv
nimittÄ• kittetabbÄ• ... pe ... evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti nimittakittanena saha
sÄ«mÄ• sammutikammavÄ• cÄ• desitÄ• , tattha nimittakittanaá¹ƒ sÄ«mÄ• sammutikamma
sÄ«mÄ• sammutikammaá¹ƒ hoti, tathÄ• pi sÄ«mÄ• sammutikammavÄ• cÄ• ya upacÄ• rabh
sÄ«mÄ• sammutikammavÄ• cÄ• desitÄ• . yathÄ• ca upasampadÄ• kammavidhiá¹ƒ desen
gÄ• hÄ• petabbo ... pe ... evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti upajjhÄ• yagÄ• hÄ• pan
desitaá¹ƒ, tattha upajjhÄ• yagÄ• hÄ• panÄ• di upasampadÄ• kammaá¹ƒ na hoti, Ã±atticatut
upasampadÄ• kammaá¹ƒ hoti, tathÄ• pi upasampadÄ• kammassa samÄ«pe bhÅ«tattÄ• up
Ã±atticatutthakammavÄ• cÄ• desitÄ• , evamettha kathinadÄ• nakammavÄ• cÄ• atthÄ• rak
124/ atthÄ• rakiriyÄ• ya upacÄ• rabhÅ«tattÄ• kathinadÄ• naÃ±attidutiyakammavÄ• cÄ• ya
desitÄ• , tasmÄ• kathinadÄ• nakammavÄ• cÄ• atthÄ• rakiriyÄ• yaá¹ƒ na pavisatÄ«ti daá¹-

atha \Ne II 91/ vÄ• Ã±attidutiyakammavÄ• cÄ• ca atthÄ• ro cÄ• ti ime dve dhammÄ• atuly
atulyakammÄ• atulyakÄ• lÄ• ca honti, tena viÃ±Ã±Ä• yati ``bhÄ• santaresu Ã±attÄ«ti vuttÄ
atthÄ• rakiriyÄ• yaá¹ƒ na pavisatÄ«â€™â€™ ti. tattha kathaá¹ƒ atulyakiriyÄ• honti? kamma
hoti, atthÄ• ro pannarasadhammÄ• naá¹ƒ kÄ• raá¹‡abhÅ«tÄ• atthÄ• rakiriyÄ• , evaá¹ƒ atul
atulyakattÄ• roti? kammavÄ• cÄ• ya kattÄ• saá¹…gho hoti, atthÄ• rassa kattÄ• puggalo, e
kathaá¹ƒ atulyakammÄ• honti? kammavÄ• cÄ• ya kammaá¹ƒ kathinadussaá¹ƒ hoti, atthÄ•
kathinasaá¹…khÄ• tÄ• samÅ«hapaÃ±Ã±atti, evaá¹ƒ atulyakammÄ• honti. kathaá¹ƒ atulyak
kathinadÄ• nakammavÄ• cÄ• pubbakaraá¹‡apaccuddhÄ• raadhiá¹-á¹-hÄ• nÄ• naá¹ƒ pubb
evaá¹ƒ atulyakÄ• lÄ• hontÄ«ti. atha vÄ• atthÄ• ro ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹
tiÄ• dinÄ• vacÄ«bhedasaá¹…khÄ• tena ekena dhammena saá¹…gahito, na Ã±attianussÄ•
saá¹…gahito. vuttaÃ±hetaá¹ƒ parivÄ• re (Vin V 408) ``atthÄ• ro ekena dhammena saá¹…ga
ti. iminÄ• pi kÄ• raá¹‡ena jÄ• nitabbaá¹ƒ ``na Ã±atti atthÄ• re paviá¹-á¹-hÄ• â€™â€™ ti.

aÃ±Ã±e pana Ä• cariyÄ• evaá¹ƒ vadanti --- ``kathinatthÄ• raá¹ƒ ke labhanti, ke na labhantÄ
tÄ• va pacchimakoá¹-iyÄ• paÃ±ca janÄ• labhanti, uddhaá¹ƒ satasahassampi, paÃ±cannaá
labhantÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 306) Ä• gatattÄ• ``heá¹-á¹-himar
bhikkhÅ« kathinatthÄ• raá¹ƒ labhanti, tato appakatarÄ• na labhantÄ«â€™â€™ ti viÃ±Ã±Ä•
janÄ• naá¹ƒ vaá¹-á¹-atÄ«_ti pacchimakoá¹-iyÄ• cattÄ• ro kathinadussassa dÄ• yakÄ• , eko
paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti kaá¹…khÄ• vitaraá¹‡Ä«á¹-Ä«kÄ• yaá¹ƒ
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) Ä• gatattÄ• tasmiá¹ƒ vÄ• kye ``vaá¹-á¹-atÄ«â€™â€™
kathinatthÄ• roâ€™â€™ ti vuccati, tasmÄ• atthÄ• roti iminÄ• ``imÄ• ya saá¹…ghÄ• á¹-iyÄ•
attharÄ• mÄ«â€™â€™ ti vuttaattharaá¹‡akiriyÄ• na adhippetÄ• , catÅ«hi bhikkhÅ«hi atthÄ•
Ã±attiyÄ• dÄ• naá¹ƒ adhippetanti viÃ±Ã±Ä• yati. ``kathinatthÄ• raá¹ƒ ke labhanti ... pe ... ud
satasahassanti idaá¹ƒ atthÄ• rakassa bhikkhuno saá¹…ghassa kathinadussadÄ• nakamma

vinayavinicchayaá¹-Ä«kÄ• yaá¹ƒ vuttaá¹ƒ. tasmimpi pÄ• á¹-he Ã±attiyÄ• dinnaá¹ƒyeva sand
atthÄ• raá¹ƒ labhantÄ«â€™â€™ ti idaá¹ƒ vacanaá¹ƒ aá¹-á¹-hakathÄ• cariyehi vuttaá¹ƒ, ``im
kathinaá¹ƒ attharÄ• mÄ«â€™â€™ tiÄ• di puggalassa attharaá¹‡aá¹ƒ sandhÄ• ya na vuttant
adhippÄ• yo. evaá¹ƒ kaá¹…khÄ• vitaraá¹‡Ä«á¹-Ä«kÄ• -vinayavinicchayaá¹-Ä«kÄ• kÄ• rakel
``Ã±attidutiyakammaá¹ƒ atthÄ• ro nÄ• mÄ• â€™â€™ ti \Ne II 92/ vinicchitattÄ• upacÄ• rasA
kathinadÄ• naÃ±attikammavÄ• cÄ• karaá¹‡aá¹ƒ yuttanti viÃ±Ã±Ä• yatÄ«ti vadanti.

tatrevaá¹ƒ vicÄ• raá¹‡Ä• kÄ• tabbÄ• --- ``Ã±attidutiyakammaá¹ƒyeva atthÄ• ro nÄ• mÄ• â€
vadeyyuá¹ƒ. vadeyyuá¹ƒ ce, aá¹-á¹-hakathÄ• ya viruddho siyÄ• . kathaá¹ƒ viruddhoti ce? ``c
pacchimikÄ• ya upagatÄ• vÄ• na labhanti, aÃ±Ã±asmiá¹ƒ vihÄ• re vutthavassÄ• pi na labh
vuttaâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 306) Ä• gatattÄ• ``te chinnavassÄ• c
labhantÄ«â€™â€™ ti viÃ±Ã±Ä• yati. yadi Ã±attidutiyakammaá¹ƒ atthÄ• ro nÄ• ma siyÄ• , e
Ã±attidutiyakammepi gaá¹‡apÅ«rakabhÄ• vena appaviá¹-á¹-hÄ• siyuá¹ƒ. atha ca pana ``pu
upagatÄ• naá¹ƒ pana sabbe gaá¹‡apÅ«rakÄ• hontÄ«â€™â€™ ti aá¹-á¹-hakathÄ• ya (Sp (t
Ã±attidutiyakamme paviá¹-á¹-hÄ• va honti, tasmÄ• aá¹-á¹-hakathÄ• cariyo paÃ±cÄ• nisaá¹ƒ
saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ tiÄ• dikaá¹ƒ vacÄ«bhedaá¹ƒyeva ``a
Ã±attidutiyakammaá¹ƒ, tasmÄ• te chinnavassÄ• dayo paÃ±cÄ• nisaá¹ƒsahetubhÅ«taá¹ƒ ka
Ã±attidutiyakamme pana catuvaggasaá¹…ghapÅ«rakabhÄ• vaá¹ƒ labhantÄ«ti viÃ±Ã±Ä• ya
aá¹-á¹-hakathÄ• yaá¹ƒ ``sace purimikÄ• ya upagatÄ• cattÄ• ro vÄ• honti tayo vÄ• dve vÄ•
gaá¹‡apÅ«rake katvÄ• kathinaá¹ƒ attharitabbaâ€™â€™ nti. evaá¹ƒ alabbhamÄ• nakathina
gaá¹‡apÅ«rake katvÄ• Ã±attidutiyakammavÄ• cÄ• ya kathinadussaá¹ƒ dÄ• petvÄ• purimik
attharitabbabhÄ• vato ``Ã±attidutiyakammaá¹ƒyeva atthÄ• ro nÄ• mÄ• ti á¹-Ä«kÄ• cariyÄ•
avacimhÄ• ti.

nanu ca bho imasmimpi aá¹-á¹-hakathÄ• vacane ``itare gaá¹‡apÅ«rake katvÄ• kathinaá¹ƒ a
vacanena catuvaggasaá¹…ghena kattabbaá¹ƒ Ã±attidutiyakammaá¹ƒyeva ``atthÄ• roâ€™â€
pubbÄ• paravirodhato. pubbe hi chinnavassÄ• dÄ«naá¹ƒ kathinaá¹ƒ attharituá¹ƒ alabbhamÄ
``Ã±attidutiyakammaá¹ƒ atthÄ• roâ€™â€™ ti vutte tesampi labbhamÄ• nabhÄ• vo vutto bha
aá¹-á¹-hakathÄ• cariyÄ• pubbÄ• paraviruddhaá¹ƒ katheyyuá¹ƒ, tasmÄ• ``katvÄ• â€™â€™
``attharitabbaâ€™â€™ nti padena sambajjhantena samÄ• nakÄ• lavisesanaá¹ƒ akatvÄ• pu
sambandhitabbaá¹ƒ, evaá¹ƒ sati pubbavacanenÄ• paravacanaá¹ƒ gaá¹…godakena yamuno
pacchÄ• pi ca ``kammavÄ• caá¹ƒ sÄ• vetvÄ• kathinaá¹ƒ attharÄ• petvÄ• dÄ• naÃ±ca bhuA
visuá¹ƒ kammavÄ• cÄ• sÄ• vanaá¹ƒ visuá¹ƒ kathinattharaá¹‡aá¹ƒ \Ne II 93/ pubbÄ• parÄ• n
127/, tasmÄ• Ã±attidutiyakammaá¹ƒ atthÄ• ro nÄ• ma na hoti, kevalaá¹ƒ atthÄ• rassa kÄ• n
hotÄ«ti daá¹-á¹-habbaá¹ƒ. kiÃ±ca bhiyyo --- ``na saá¹…gho kathinaá¹ƒ attharati, na gaá¹‡o k
attharati, puggalo kathinaá¹ƒ attharatÄ«â€™â€™ ti parivÄ• ravacanena (Vin V 414) ayamat

yadi evaá¹ƒ kaá¹…khÄ• vitaraá¹‡Ä«á¹-Ä«kÄ• -vinayavinicchayaá¹-Ä«kÄ• su Ä• gatapÄ• á¹-

bhÄ• sitabbo bhaveyya. nanu kaá¹…khÄ• vitaraá¹‡Ä«á¹-Ä«kÄ• yaá¹ƒ ``vaá¹-á¹-atÄ«â€™â€
``so kathinatthÄ• roâ€™â€™ ti vutto, vinayavinicchayaá¹-Ä«kÄ• yaÃ±ca ``kathinadussadÄ•
``sandhÄ• yÄ• â€™â€™ ti kiriyÄ• ya kammaá¹ƒ, kathinatthÄ• ro ... pe ... idaá¹ƒ ``vuttaâ€™â
kammaá¹ƒ hoti. evaá¹ƒ á¹-Ä«kÄ• su nÄ«tatthato Ä• gatapÄ• á¹-hesu santesu ``Ã±attidutiyak
nÄ• mÄ• ti á¹-Ä«kÄ• cariyÄ• na vadeyyuâ€™â€™ nti na vattabbanti? yenÄ• kÄ• rena aá¹-â
á¹-Ä«kÄ• vacanaÃ±ca pubbÄ• paraaá¹-á¹-hakathÄ• vacanaÃ±ca aviruddhaá¹ƒ bhaveyya, te
á¹-Ä«kÄ• pÄ• á¹-hÄ• naá¹ƒ adhippÄ• yo gahetabbo. kathaá¹ƒ? kaá¹…khÄ• vitaraá¹‡Ä«aá¹-
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``so sabbantimena paricchedena paÃ±cannaá¹ƒ janÄ•
Ä• gato, tasmiá¹ƒ aá¹-á¹-hakathÄ• vacane codakena codetabbassa atthitÄ• ya taá¹ƒ parihar
janÄ• naá¹ƒ vaá¹-á¹-atÄ«_ti pacchimakoá¹-iyÄ• cattÄ• ro kathinadussassa dÄ• yakÄ• , eko
paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti pÄ• á¹-ho á¹-Ä«kÄ• cariyena vutto, kath
bho aá¹-á¹-hakathÄ• cariya ``so sabbantimena paricchedena paÃ±cannaá¹ƒ janÄ• naá¹ƒ va
evaá¹ƒ sati paÃ±cannaá¹ƒ kathinatthÄ• rakÄ• naá¹ƒ eva so kathinatthÄ• ro vaá¹-á¹-ati, na
ekadviticatupuggalÄ• nanti attho Ä• pajjati, evaá¹ƒ sati ``na saá¹…gho kathinaá¹ƒ attharati,
kathinaá¹ƒ attharati, puggalo kathinaá¹ƒ attharatÄ«â€™â€™ ti Ä• gatapÄ• á¸·iyÄ• virujjhan
II 128/ Ä• pajjati, taá¹ƒ codanaá¹ƒ pariharanto __ ``paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-atÄ«
cattÄ• ro kathinadussassa dÄ• yakÄ• , eko paá¹-iggÄ• hakoti paÃ±cannaá¹ƒ janÄ• naá¹ƒ va
á¹-Ä«kÄ• cariyena vutto. tatthÄ• yamadhippÄ• yo --- bho codakÄ• cariya aá¹-á¹-hakathÄ• ca
paÃ±cannaá¹ƒ atthÄ• rakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vasena ``so sabbantimena paricchedena
vaá¹-á¹-atÄ«â€™â€™ ti pÄ• á¹-ho na vutto, atha kho saá¹…ghena atthÄ• rakassa kathinadu
pacchimakoá¹-iyÄ• cattÄ• ro kathinadussassa dÄ• yakÄ• , eko paá¹-iggÄ• hakoti paÃ±cann
dÄ• yakapaá¹-iggÄ• hakapuggalÄ• naá¹ƒ atthitÄ• ya so pacchÄ• kattabbo atthÄ• ro vaá¹-á¹
phalasampatti hoti, tasmÄ• tasmiá¹ƒ aá¹-á¹-hakathÄ• vacane Ä• gamavirodho nÄ• pajjatÄ«

vinayavinicchayaá¹-Ä«kÄ• yampi \Ne II 94/ ``kathinatthÄ• raá¹ƒ ke labhanti, ke na labhantÄ«
tÄ• va pacchimakoá¹-iyÄ• paÃ±ca janÄ• labhanti, uddhaá¹ƒ satasahassampi, paÃ±cannaá
labhantÄ«â€™â€™ ti aá¹-á¹-hakathÄ• vacane parehi pucchitabbassa atthitÄ• ya taá¹ƒ pucc
``idaá¹ƒ atthÄ• rakassa bhikkhuno saá¹…ghassa kathinadussadÄ• nakammaá¹ƒ sandhÄ• y
á¹-Ä«kÄ• cariyena vutto. kathaá¹ƒ pucchitabbanti ce? bho aá¹-á¹-hakathÄ• cariya ``heá¹-á¹-
paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti idaá¹ƒ vacanaá¹ƒ kiá¹ƒ paÃ±cÄ• nisaá¹
``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ tiÄ• diatthÄ• rakiriyaá¹ƒ sa
atthÄ• rassa kÄ• raá¹‡abhÅ«taá¹ƒ kathinadussadÄ• nakammanti. kathaá¹ƒ vissajjanÄ• ti? b
``heá¹-á¹-himakoá¹-iyÄ• paÃ±cannaá¹ƒ janÄ• naá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti idaá¹ƒ paÃ±cÄ
kÄ• raá¹‡abhÅ«taá¹ƒ ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ tiÄ•
sandhÄ• ya aá¹-á¹-hakathÄ• cariyena na vuttaá¹ƒ, atha kho atthÄ• rassa kÄ• raá¹‡abhÅ«ta
sandhÄ• ya vuttanti \Be II 129/. tatrÄ• yamadhippÄ• yo --- saá¹…ghena atthÄ• rakassa dinn
kathinatthÄ• ro sambhavati, na á¹-hitikÄ• ya laddhacÄ«varena vÄ• puggalikacÄ«varena vÄ
kathinadussadÄ• nakammaá¹ƒ cattÄ• ro kathinadussadÄ• yakÄ• , eko paá¹-iggÄ• hakoti pa

vijjamÄ• nesuyeva sampajjati, na tato Å«nesÅ«ti pacchimakoá¹-iyÄ• paÃ±cannaá¹ƒ vaá¹-á¹
phalasiddhi hoti, teneva ca kÄ• raá¹‡ena ``kathinadussadÄ• nakammaá¹ƒ vuttaâ€™â€™ nt
``sandhÄ• ya vuttaâ€™â€™ nti upacÄ• ravasenÄ• ha. evaá¹ƒ vutteyeva aá¹-á¹-hakathÄ• va
natthi, aá¹-á¹-hakathÄ• vacanena ca á¹-Ä«kÄ• vacanaá¹ƒ viruddhaá¹ƒ na hotÄ«ti daá¹-á¹-ha
``apalokanÄ• disaá¹…ghakammakaraá¹‡atthaá¹ƒ baddhasÄ«mÄ• bhagavatÄ• anuÃ±Ã±Ä•
vinayalakkhaá¹‡ena ca sameti.

``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ tiÄ• dikÄ• pana atthÄ• ra
saá¹…ghakammesu appaviá¹-á¹-hÄ• , adhiá¹-á¹-hÄ• nÄ• dayo viya paÃ±cÄ• nisaá¹ƒsalÄ• b
puggalakiriyÄ• va hotÄ«ti vassÅ«panÄ• yikakhettabhÅ«tÄ• ya antoupacÄ• rasÄ«mÄ• ya kÄ
antoupacÄ• rasÄ«mÄ• yaá¹ƒ baddhasÄ«mÄ• ya avijjamÄ• nÄ• ya bahiupacÄ• rasÄ«mÄ• y
udakukkhepasattabbhantaralabhamÄ• naá¹-á¹-hÄ• naá¹ƒ vÄ• gantvÄ• Ã±attidutiyakamme
puna vihÄ• raá¹ƒ Ä• gantvÄ• antoupacÄ• rasÄ«mÄ• yameva kathinattharaá¹‡aá¹ƒ pubbÄ•
sukatameva hotÄ«ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ aggahetvÄ• suddhaupacÄ• rasÄ«mÄ• yame
kÄ• tabbanti gayhamÄ• ne sati tesaá¹ƒ Ä• yasmantÄ• naá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjan
dhuvavÄ• satthÄ• ya vihÄ• radÄ• nÄ• diapalokanakammaá¹ƒ vÄ• uposathapavÄ• raá¹‡Ä•
sÄ«mÄ• sammannanÄ• diÃ±attidutiyakammaá¹ƒ \Ne II 95/ vÄ• upasampadÄ• diÃ±atticatut
upacÄ• rasÄ«mÄ• yameva kareyyuá¹ƒ, evaá¹ƒ karontÄ• bhagavato \Be II 130/ sÄ• sane m
gumbaá¹ƒ mahantaá¹ƒ visamaá¹ƒ kareyyuá¹ƒ, tasmÄ• tamakaraá¹‡atthaá¹ƒ yuttito ca Ä• g
kÄ• raá¹‡Ä• ni Ä• haritvÄ• kathayimhÄ• ti.

sÄ• sane gÄ• ravaá¹ƒ katvÄ• , saddhammassÄ• nulomato.

mayÄ• kataá¹ƒ vinicchayaá¹ƒ, sammÄ• cintentu sÄ• dhavo ||

punappunaá¹ƒ vicintetvÄ• , yuttaá¹ƒ ce hoti gaá¹‡hantu.

no ce yuttaá¹ƒ mÄ• gaá¹‡hantu, sammÄ• sambuddhasÄ• vakÄ• ti ||

ito parÄ• nipi kÄ• raá¹‡asÄ• dhakÄ• ni Ä• haranti Ä• cariyÄ• , tesaá¹ƒ paá¹-ivacanena ativit
upacÄ• rasÄ«mÄ• ya catunnaá¹ƒ saá¹…ghakammÄ• naá¹ƒ kataá¹-á¹-hÄ• nabhÄ• vo pubbe
manasi katvÄ• saá¹ƒsayaá¹ƒ akatvÄ• dhÄ• retabboti.

__ ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• cÄ• bhinditabbÄ
vacÄ«bhedena kathinaá¹ƒ atthataá¹ƒ hoti, udÄ• hu aÃ±Ã±o koci kÄ• yavikÄ• ro kÄ• tabbo?
vacÄ«bhedena atthataá¹ƒ hoti, kathinaá¹ƒ. vuttaÃ±hetaá¹ƒ parivÄ• re (Vin V 408) ``atthÄ• ro
saá¹…gahito vacÄ«bhedenÄ• â€™â€™ ti.

evaá¹ƒ kathinatthÄ• raá¹ƒ dassetvÄ• anumodÄ• panaanumodane dassento __ ``tena kathi
_tiÄ• dimÄ• ha. tattha yena bhikkhunÄ• ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ•
vacÄ«bhedena kathinaá¹ƒ atthataá¹ƒ, tena ``kathinassa atthÄ• rÄ• pannarasa dhammÄ• jÄ
(Vin V 403) Ä• gatattÄ• kathinatthÄ• rena saheva paÃ±ca Ä• nisaá¹ƒsÄ• Ä• gatÄ• , atha k
anumodÄ• petÄ«ti? kiÃ±cÄ• pi atthÄ• rakassa bhikkhuno paÃ±ca Ä• nisaá¹ƒsÄ• Ä• gatÄ• ,
tasmÄ• saá¹…ghassa ca Ä• gamanatthaá¹ƒ saá¹…ghaá¹ƒ anumodÄ• peti, saá¹…gho \Be I
evaá¹ƒ kate ubhinnampi Ä• nisaá¹ƒsÄ• Ä• gatÄ• honti. vuttaÃ±hetaá¹ƒ parivÄ• re (Vin V 4
puggalÄ• naá¹ƒ atthataá¹ƒ hoti kathinaá¹ƒ atthÄ• rakassa ca anumodakassa cÄ• â€™â€™
kathinatthÄ• rakabhikkhuto vuá¸• á¸• hataro bhikkhu tasmiá¹ƒ \Ne II 96/ saá¹…ghe atthi, idh
atthÄ• rakena ``bhanteâ€™â€™ ti vattabbaá¹ƒ, anumodakena ``Ä• vusoâ€™â€™ ti. yadi pa
sabbesaá¹ƒ vuá¸• á¸• hataro hoti, tena ``Ä• vusoâ€™â€™ ti vattabbaá¹ƒ, itarehi ``bhanteâ€
sesanayadvayepi. evaá¹ƒ sabbesaá¹ƒ atthataá¹ƒ hoti kathinanti. imesu pana saá¹…ghapug
vihÄ• re purimikÄ• ya vassaá¹ƒ upagantvÄ• paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ• ritÄ• , teye
chinnavassÄ• vÄ• pacchimikÄ• ya upagatÄ• vÄ• aÃ±Ã±asmiá¹ƒ vihÄ• re vutthavassÄ• v
Ä• nisaá¹ƒsaá¹ƒ na labhanti.

evaá¹ƒ kathinatthÄ• raá¹ƒ dassetvÄ• idÄ• ni cÄ«varavibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``evaá¹ƒ
_tiÄ• dimÄ• ha. tattha __sace kathinacÄ«varena saddhiá¹ƒ Ä• bhataá¹ƒ Ä• nisaá¹ƒsa_nti im
atthatacÄ«varameva kathinacÄ«varaá¹ƒ nÄ• ma, tato aÃ±Ã±aá¹ƒ tena saddhiá¹ƒ Ä• bhataá
kathinÄ• nisaá¹ƒsacÄ«varaá¹ƒ nÄ• mÄ• ti dasseti. vakkhati hi ``avasesakathinÄ• nisaá¹ƒse
tiÄ• di. tena Ã±Ä• yati ``vatthameva idha Ä• nisaá¹ƒso nÄ• ma, na aggho, kathinasÄ• á¹-ake
Ä• bhatÄ• naá¹ƒ aÃ±Ã±asÄ• á¹-akÄ• naá¹ƒ bahulavasena attharitabbaá¹ƒ, na kathinasÄ• á
ti. __bhikkhusaá¹…gho anissaro, _ atthatakathino bhikkhuyeva issaro. kasmÄ• ? dÄ• yakeh
__bhikkhusaá¹…gho issaro, _ kasmÄ• ? dÄ• yakehi avicÄ• ritattÄ• , mÅ«lakathinassa ca sa
__avasesakathinÄ• nisaá¹ƒse_ti \Be II 132/ tassa dinnavatthehi avasesakathinÄ• nisaá¹ƒsa
__balavavatthÄ• nÄ«_ti attharitabbakathinasÄ• á¹-akaá¹ƒyeva ahataá¹ƒ vÄ• ahatakappaá¹
Ä• nisaá¹ƒsacÄ«varaá¹ƒ pana yathÄ• satti yathÄ• balaá¹ƒ purÄ• á¹‡aá¹ƒ vÄ• abhinavaá¹ƒ
vÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• tesu dubbalavatthe á¹-hitikÄ• ya dinne laddhabhikkhuss
tasmÄ• upakÄ• raá¹‡ayoggÄ• ni balavavatthÄ• ni dÄ• tabbÄ• nÄ«ti adhippÄ• yo. __vassÄ•
dÄ• tabbÄ• nÄ«_ti yattakÄ• bhikkhÅ« vassÄ• vÄ• sikacÄ«varaá¹ƒ labhiá¹ƒsu, te á¹-hapetvÄ
paá¹-á¹-hÄ• ya yathÄ• kkamaá¹ƒ dÄ• tabbÄ• ni. __therÄ• sanato paá¹-á¹-hÄ• yÄ• _ti yattak
kathinatthatasÄ«mÄ• yaá¹ƒ santi, tesu jeá¹-á¹-hakabhikkhuto paá¹-á¹-hÄ• ya dÄ• tabbÄ• ni.
yathÄ• vuá¸• á¸• haá¹ƒ nisinne sandhÄ• ya kataá¹ƒ. etena vassÄ• vÄ• sikakathinÄ• nisaá¹ƒ
dÄ«peti. __garubhaá¹‡á¸• aá¹ƒ na bhÄ• jetabba_nti kathinasÄ• á¹-akena saddhiá¹ƒ Ä• bhat
garubhaá¹‡á¸• aá¹ƒ na bhÄ• jetabbaá¹ƒ, saá¹…ghikavaseneva paribhuÃ±jitabbanti attho. ta
garubhaá¹‡á¸• avinicchayo anantarakathÄ• yaá¹ƒ Ä• vi bhavissati.

imasmiá¹ƒ pana á¹-hÄ• ne vattabbaá¹ƒ atthi. kathaá¹ƒ? idÄ• ni bhikkhÅ« kathinÄ• nisaá¹ƒsa

katvÄ• \Ne II 97/ vibhajanti, taá¹ƒ yuttaá¹ƒ viya na dissatÄ«ti. kasmÄ• ti ce? ``avasesakathi
balavavatthÄ• ni vassÄ• vÄ• sikaá¹-hitikÄ• ya dÄ• tabbÄ• ni, á¹-hitikÄ• ya abhÄ• ve therÄ•
dÄ• tabbÄ• nÄ«â€™â€™ ti vacanatoti. evaá¹ƒ sante kattha kusapÄ• to kÄ• tabboti? bhaá¹‡
á¹-hapitacÄ«vareti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? __ ``ussannaá¹ƒ hotÄ«_ti bahu rÄ• sikat
bhaá¹‡á¸• Ä• gÄ• raá¹ƒ na gaá¹‡hÄ• ti. __sammukhÄ«bhÅ«tenÄ• _ti antoupacÄ• rasÄ«mÄ
kÄ• laá¹ƒ ghosÄ• petvÄ• paá¹-ipÄ• á¹-iyÄ• bhÄ• jetuá¹ƒ ... pe ... evaá¹ƒ á¹-hapitesu cÄ«va
pÄ• tetabboâ€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ \Be II 133/ (Sp (to Vin I) 343) vuttattÄ• , tasm
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva bhÄ• jetabbanti amhÄ• kaá¹ƒ khanti.

ekacce pana bhikkhÅ« ekekassa ekekasmiá¹ƒ cÄ«vare appahonte cÄ«varaá¹ƒ parivattetvÄ
gahetvÄ• bhÄ• jenti, taá¹ƒ atioá¸·Ä• rikameva. aÃ±Ã±epi ekaccÄ• naá¹ƒ cÄ«varÄ• naá¹ƒ m
appagghatÄ• ya samagghaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• ti tatheva karonti, tampi oá¸·Ä• rikamev
akappiyavatthunÄ• parivattanepi tassa vicÄ• raá¹‡epi bhÄ• gaggahaá¹‡epi Ä• pattiyeva ho
dubbicÄ• raá¹‡Ä«yaâ€™â€™ nti vatvÄ• attharaá¹‡aá¹ƒ na karonti, puggalikavaseneva yat
taá¹ƒ pana yadi dÄ• yakehi puggalasseva dinnaá¹ƒ, puggalena ca saá¹…ghassa apariccajit
santakattÄ• yuttaá¹ƒ viya dissati. yadi pana saá¹…ghassa vÄ• gaá¹‡assa vÄ• dinnaá¹ƒ, p
saá¹…ghassa vÄ• gaá¹‡assa vÄ• pariccajitaá¹ƒ, evaá¹ƒ sante saá¹…ghagaá¹‡Ä• naá¹ƒ sa
bhaveyya. apare pana kathinavasena paá¹-iggahite vicÄ• retuá¹ƒ dukkaranti maÃ±Ã±amÄ•
kathinavasena paá¹-iggaá¹‡hÄ• ma, vassÄ• vÄ• sikabhÄ• veneva paá¹-iggaá¹‡hÄ• mÄ• â€
vicÄ• renti, tampi ayuttaá¹ƒ. vassÄ• vÄ• sikampi hi saá¹…ghassa dinnaá¹ƒ saá¹…ghikaá¹ƒ
dinnaá¹ƒ puggalikaá¹ƒ. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``sace pana tesaá¹ƒ senÄ• sane paá
Ä• gataÃ±ca taá¹ƒ disvÄ• `tumhÄ• kaá¹ƒ vassÄ• vÄ• sikaá¹ƒ demÄ• â€™ ti vadanti, tena s
sace tÄ• ni kulÄ• ni saá¹…ghassa dÄ• tuá¹ƒ na icchanti, `tumhÄ• kaá¹ƒyeva demÄ• â€™ ti
`vattaá¹ƒ katvÄ• gaá¹‡hÄ• hÄ«â€™ ti vattabbo, paá¹ƒsukÅ«likassa panetaá¹ƒ na vaá¹-á¹-a
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 318; vi0 saá¹…ga0-a 219) vuttattÄ• .

vassÄ• vÄ• sikaá¹ƒ \Be II 134/ duvidhaá¹ƒ saddhÄ• deyyatatruppÄ• davasena. vuttaÃ±hi aá
Vin II) 318) ``iti \Ne II 98/ saddhÄ• deyye dÄ• yakamanussÄ• pucchitabbÄ• , tatruppÄ• de p
pucchitabbÄ• â€™â€™ ti. saddhÄ• deyyavassÄ• vÄ• sikampi savihÄ• rÄ• vihÄ• ravasena
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 318) ``mahÄ• padumatthero panÄ• ha na evaá¹ƒ kÄ• t
attano Ä• vÄ• sapaá¹-ijagganatthÄ• ya paccayaá¹ƒ denti, tasmÄ• aÃ±Ã±ehi bhikkhÅ«hi tat
``yesaá¹ƒ pana senÄ• sanaá¹ƒ natthi, kevalaá¹ƒ paccayameva denti, tesaá¹ƒ paccayaá¹ƒ a
gÄ• hetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ca. tatruppÄ• davassÄ• vÄ• sikaá¹ƒ nÄ• ma kappiyak
kappiyavatthupaabhuÃ±janatthÄ• ya dinnavatthuto nibbattaá¹ƒ. vuttampi cetaá¹ƒ aá¹-á¹-hak
II) 318) ``kappiyakÄ• rakÄ• naÃ±hi hatthe `kappiyabhaá¹‡á¸• aá¹ƒ paribhuÃ±jathÄ• â€™ ti
kappiyaá¹ƒ, taá¹ƒ sabbaá¹ƒ paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taâ€™â€™ nti. evaá¹ƒ vassÄ• vÄ
yebhuyyena saá¹…ghasseva denti, tasmÄ• ``kathinacÄ«varaá¹ƒ demÄ• â€™â€™ ti vutte k
paá¹-iggahetabbaá¹ƒ, ``vassÄ• vÄ• sikaá¹ƒ demÄ• â€™â€™ ti vutte vassÄ• vÄ• sikacÄ«va

paá¹-iggahetabbaá¹ƒ. kasmÄ• ? ``yathÄ• dÄ• yakÄ• vadanti, tathÄ• paá¹-ipajjitabbaâ€™â
vacanato.

kiÃ±ci avatvÄ• hatthe vÄ• pÄ• damÅ«le vÄ• á¹-hapetvÄ• gate kiá¹ƒ kÄ• tabbanti? tattha s
cetiyassa vÄ• saá¹…ghassa vÄ• parapuggalassa vÄ• atthÄ• ya pariá¹‡ataâ€™â€™ nti jÄ
paá¹-iggahetabbaá¹ƒ. atha ``mamatthÄ• ya pariá¹‡ataâ€™â€™ nti jÄ• neyya, attano atthÄ•
vuttaÃ±hetaá¹ƒ parivÄ• re (Vin V 329) ``nava adhammikadÄ• nÄ• nÄ«â€™â€™ tiÄ• di. atha
hatthe vÄ• pÄ• damÅ«le vÄ• kiÃ±ci avatvÄ• á¹-hapitaá¹ƒ tasseva puggalikaá¹ƒ hoti. na hi
atthÄ• ya pariá¹‡ataá¹ƒ \Be II 135/ kiÃ±ci avatvÄ• bhikkhussa hatthe vÄ• pÄ• damÅ«le vÄ
vuttaÃ±hetaá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin I) 379) __ ``puggalassa detÄ«_ti `i
itthannÄ• massa dammÄ«â€™ ti evaá¹ƒ parammukhÄ• vÄ• pÄ• damÅ«le á¹-hapetvÄ• `im
dammÄ«â€™ ti evaá¹ƒ sammukhÄ• vÄ• detÄ«â€™â€™ tiÄ• di.

``imissaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva bhÄ• jetabbaâ€™â€™ nti vuttaá¹ƒ, katha
``avasesakathinÄ• nisaá¹ƒse balavavatthÄ• ni vassÄ• vÄ• sikaá¹-hitikÄ• ya dÄ• tabbÄ• nÄ«
bhikkhÅ« imasmiá¹ƒ vasse vassÄ• vÄ• sikaá¹ƒ na labhiá¹ƒsu, tesaá¹ƒ heá¹-á¹-hato paá¹-á¹-
cÄ«varaá¹ƒ vÄ• sÄ• á¹-akaá¹ƒ vÄ• dÄ• tabbaá¹ƒ. atha cÄ«varÄ• naá¹ƒ vÄ• sÄ• á¹-akÄ• n
santesu puna therÄ• sanato paá¹-á¹-hÄ• ya dutiyabhÄ• go dÄ• tabbo. tato cÄ«varesu vÄ• s
ye labhanti, tesu pacchimassa \Ne II 99/ vassÄ• dÄ«ni sallakkhetabbÄ• ni. na kevalaá¹ƒ tas
kathinatthatadivase dinnadussÄ• ni eva kathinÄ• nisaá¹ƒsÄ• ni nÄ• ma honti, atha kho yÄ•
saá¹…ghaá¹ƒ uddissa dinnacÄ«varÄ• nipi saá¹…ghikena tatruppÄ• dena Ä• rÄ• mikehi Ä• l
kathinÄ• nisaá¹ƒsÄ• niyeva honti. tasmÄ• tÄ• disesu cÄ«varesu uppajjamÄ• nesu yathÄ• v
bhikkhuno heá¹-á¹-hato paá¹-á¹-hÄ• ya punappunaá¹ƒ gÄ• hetabbaá¹ƒ. ``á¹-hitikÄ• ya abhÄ
paá¹-á¹-hÄ• ya dÄ• tabbÄ• nÄ«â€™â€™ ti (Sp (to Vin I) 306) vacanato tasmiá¹ƒ vasse vass
anuppajjanato vÄ• uppajjamÄ• nesupi á¹-hitikÄ• ya agÄ• hÄ• panato vÄ• vassÄ• vÄ• sikaá
laddhabbakathinÄ• nisaá¹ƒse tassaá¹ƒ upacÄ• rasÄ«mÄ• yaá¹ƒ sabbe bhikkhÅ« paá¹-ipÄ•
therÄ• sanato paá¹-á¹-hÄ• ya á¹-hitikaá¹ƒ katvÄ• ekekassa bhikkhuno ekekaá¹ƒ cÄ«varaá¹
dÄ• tabbaá¹ƒ. saá¹…ghanavakassa \Be II 136/ dÄ• nakÄ• lepi mahÄ• therÄ• Ä• gacchanti,
dÄ«yati, tumhÄ• kaá¹ƒ á¹-hitikÄ• atikkantÄ• â€™â€™ ti na vattabbÄ• , á¹-hitikaá¹ƒ á¹-hape
pacchÄ• á¹-hitikÄ• ya dÄ• tabbaá¹ƒ. dutiyabhÄ• ge pana therÄ• sanaá¹ƒ Ä• ruá¸·he pacchÄ
paá¹-hamabhÄ• go na pÄ• puá¹‡Ä• ti, dutiyabhÄ• gato vassaggena dÄ• tabbo. ayaá¹ƒ á¹-hi
catupaccayabhÄ• janakathÄ• to (vi0 saá¹…ga0-a 202) gahetabboti.

nanu ca bho ekaccÄ• ni kathinÄ• nisaá¹ƒsacÄ«varÄ• ni mahagghÄ• ni, ekaccÄ• ni appaggh
ekekasmiá¹ƒ dinne agghasamattaá¹ƒ bhaveyyÄ• ti? vuccate --- bhaá¹‡á¸• Ä• gÄ• racÄ«vara
icchitabbaá¹ƒ. tathÄ• hi vuttaá¹ƒ cÄ«varakkhandhake (Vin I 343) ``tena kho pana samayena
bhaá¹‡á¸• Ä• gÄ• re cÄ«varaá¹ƒ ussannaá¹ƒ hoti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ ---
sammukhÄ«bhÅ«tena saá¹…ghena bhÄ• jetuá¹ƒ ... pe ... atha kho cÄ«varabhÄ• jakÄ• naá¹

`kathaá¹ƒ nu kho cÄ«varaá¹ƒ bhÄ• jetabbaâ€™ nti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ -
paá¹-hamaá¹ƒ uccinitvÄ• tulayitvÄ• vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ katvÄ• bhikkhÅ« gaá¹‡etvÄ
cÄ«varapaá¹-ivÄ«saá¹ƒ á¹-hapetuâ€™â€™ nti. aá¹-á¹-hakathÄ• yaÃ±ca (Sp (to Vin I) 343) _
`idaá¹ƒ thÅ«laá¹ƒ, idaá¹ƒ saá¹‡haá¹ƒ, idaá¹ƒ ghanaá¹ƒ, idaá¹ƒ tanukaá¹ƒ, idaá¹ƒ paribhuttaá
aparibhuttaá¹ƒ, idaá¹ƒ dÄ«ghato ettakaá¹ƒ, puthulato ettakaâ€™ nti evaá¹ƒ vatthÄ• ni vicinit
__tulayitvÄ• _ti `idaá¹ƒ ettakaá¹ƒ agghati, idaá¹ƒ ettakaâ€™ nti evaá¹ƒ agghaparicchedaá¹ƒ
__vaá¹‡á¹‡Ä• vaá¹‡á¹‡aá¹ƒ katvÄ• _ti sace sabbesaá¹ƒ ekekameva dasadasaagghanakaá
kusalaá¹ƒ. no ce pÄ• puá¹‡Ä• ti, yaá¹ƒ nava vÄ• aá¹-á¹-ha vÄ• agghati, taá¹ƒ aÃ±Ã±ena e
dviagghanakena ca saddhiá¹ƒ bandhitvÄ• etena upÄ• yena \Ne II 100/ same paá¹-ivÄ«se á
137/. __bhikkhÅ« gaá¹‡etvÄ• vaggaá¹ƒ bandhitvÄ• _ti sace ekekassa dÄ«yamÄ• ne divasc
bhikkhÅ« gaá¹‡etvÄ• dasa dasa cÄ«varapaá¹-ivÄ«se ekavaggaá¹ƒ bandhitvÄ• ekaá¹ƒ bha
cÄ«varapaá¹-ivÄ«saá¹ƒ á¹-hapetuá¹ƒ anujÄ• nÄ• mÄ«ti attho. evaá¹ƒ á¹-hapitesu cÄ«varap
pÄ• tetabboâ€™â€™ ti vuttaá¹ƒ. tena Ã±Ä• yati ``bhaá¹‡á¸• Ä• gÄ• racÄ«varabhÄ• jane ag
kusapÄ• to ca kÄ• tabboâ€™â€™ ti.

imasmiá¹ƒ pana kathinÄ• nisaá¹ƒsacÄ«varabhÄ• jane agghasamattaá¹ƒ na icchitabbaá¹ƒ, k
tathÄ• hi vuttaá¹ƒ kathinakkhandhakaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 306) ``evaá¹ƒ atth
kathinacÄ«varena saddhiá¹ƒ Ä• bhataá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dÄ• yakÄ• `yena amhÄ• kaá¹ƒ k
demÄ• â€™ ti denti, bhikkhusaá¹…gho anissaro. atha avicÄ• retvÄ• va datvÄ• gacchanti, b
tasmÄ• sace kathinatthÄ• rakassa sesacÄ«varÄ• nipi dubbalÄ• ni honti, saá¹…ghena apal
vatthÄ• ni dÄ• tabbÄ• ni, kammavÄ• cÄ• pana ekÄ• yeva vaá¹-á¹-ati. avasesakathinÄ• nisa
vassÄ• vÄ• sikaá¹-hitikÄ• ya dÄ• tabbÄ• ni. á¹-hitikÄ• ya abhÄ• ve therÄ• sanato paá¹-á¹-hÅ
icceva vuttaá¹ƒ, na vuttaá¹ƒ ``agghaparicchedaá¹ƒ katvÄ• â€™â€™ ti vÄ• ``kusapÄ• to kÄ
Ã±Ä• yati ``kathinÄ• nisaá¹ƒsacÄ«varÄ• ni vassÄ• vÄ• sikaá¹-hitikÄ• ya vÄ• vuá¸• á¸• hata
dÄ• tabbÄ• ni, neva agghasamattaá¹ƒ kÄ• tabbaá¹ƒ, na kuso pÄ• tetabboâ€™â€™ ti.

idÄ• ni pana vassÄ• vÄ• sikabhÄ• vena adinnattÄ• vassÄ• vÄ• sikaá¹-hitikÄ• ya akatattÄ•
kathinatthÄ• rakassa avasesacÄ«varatthÄ• ya dinnavatthato ca avasesakathinÄ• nisaá¹ƒse
vuá¸• á¸• hatarato paá¹-á¹-hÄ• ya ekassa bhikkhussa ekaá¹ƒ vatthaá¹ƒ dÄ• tabbaá¹ƒ, tesu p
vuá¸• á¸• hassa dÄ• tabbaá¹ƒ \Be II 138/. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``pacchimavassÅ«
kÄ• laá¹ƒ ghosetvÄ• sannipatite saá¹…ghe koci dasahatthaá¹ƒ vatthaá¹ƒ Ä• haritvÄ• vass
Ä• gantuko sace bhikkhusaá¹…ghatthero hoti, tassa dÄ• tabbaá¹ƒ. navako ce hoti, sammat
saá¹…ghatthero vattabbo `sace, bhante, icchatha, paá¹-hamabhÄ• gaá¹ƒ muÃ±citvÄ• idaá
ti. amuÃ±cantassa na dÄ• tabbaá¹ƒ. sace pana pubbe gÄ• hitaá¹ƒ muÃ±citvÄ• gaá¹‡hÄ• ti
upÄ• yena dutiyattherato paá¹-á¹-hÄ• ya parivattetvÄ• pattaá¹-á¹-hÄ• ne Ä• gantukassa dÄ
paá¹-hamavassÅ«pagatÄ• dve tÄ«á¹‡i cattÄ• ri paÃ±ca vÄ• vatthÄ• ni alatthuá¹ƒ, laddhaá
upÄ• yena vissajjÄ• petvÄ• yÄ• va Ä• gantukassa samakaá¹ƒ hoti, tÄ• va dÄ• tabbaá¹ƒ. te
avasiá¹-á¹-ho anubhÄ• go therÄ• sane dÄ• tabboâ€™â€™ ti \Ne II 101/ senÄ• sanakkhandh

(to Vin II) 318) vacanato taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«tÄ• yaá¹ƒ vimativinodaniyaÃ±ca (vi0
II 318) __ ``Ä• gantuko sace bhikkhÅ«_ti cÄ«vare gÄ• hite pacchÄ• Ä• gato Ä• gantuko bh
__pattaá¹-á¹-hÄ• ne_ti vassaggena pattaá¹-á¹-hÄ• ne. __paá¹-hamavassÅ«pagatÄ• _ti Ä• g
puretarameva pacchimikÄ• ya vassÅ«panÄ• yikÄ• ya vassÅ«pagatÄ• . __laddhaá¹ƒ laddha
Ä• gatÄ• gatasÄ• á¹-akaâ€™â€™ nti vacanato, vajirabuddhiá¹-Ä«kÄ• yaÃ±ca (Vjb cÅ«á¸·av
``paá¹-hamabhÄ• gaá¹ƒ muÃ±citvÄ• _ti idaá¹ƒ ce paá¹-hamagÄ• hitavatthuto mahagghaá¹ƒ
vacanato ca viÃ±Ã±Ä• yati. evaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ á¹-Ä«kÄ• su ca vassÄ• vÄ• sikad
mahagghavatthaá¹ƒ mahÄ• therato paá¹-á¹-hÄ• ya parivattetvÄ• tehi anicchitaá¹ƒyeva vass
Ä• gatassa bhikkhuno dÄ• tabbabhÄ• vassa vuttattÄ• varaá¹ƒ varaá¹ƒ vuá¸• á¸• hassa dÄ•

``sace \Be II 139/ paá¹-hamavassÅ«pagatÄ• dve tÄ«á¹‡i cattÄ• ri paÃ±ca vÄ• vatthÄ• ni a
vatthagaá¹‡anÄ• ya eva vuttattÄ• , agghagaá¹‡anÄ• ya avuttattÄ• ca kathinÄ• nisaá¹ƒsava
vassÄ• vÄ• sikagatikabhÄ• vassa vacanato kathinÄ• nisaá¹ƒsavatthÄ• ni vatthagaá¹‡anÄ•
agghasamabhÄ• venÄ• ti ca daá¹-á¹-habbÄ• ni, teneva ca kÄ• raá¹‡ena ``yo bahÅ«ni kathi
tassa santakeneva attharitabbaâ€™â€™ nti (Sp (to Vin I) 306) vuttaá¹ƒ. bahÅ«ni hi kathinÄ
vibhajanakÄ• le saá¹…ghassa upakÄ• rakÄ• ni hontÄ«ti.

pÄ• á¸·iaá¹-á¹-hakathÄ• dÄ«hi, netvÄ• vuttaá¹ƒ vinicchayaá¹ƒ.

kathine cÄ«vare mayhaá¹ƒ, cintayantu vicakkhaá¹‡Ä• ||

cintayitvÄ• punappunaá¹ƒ, yuttaá¹ƒ ce dhÄ• rayantu taá¹ƒ.

ayuttaÃ±ce ito aÃ±Ã±aá¹ƒ, pariyesantu kÄ• raá¹‡anti ||

``yo ca tattha cÄ«varuppÄ• do, so nesaá¹ƒ bhavissatÄ«â€™â€™ ti cÄ«varasseva atthataka
santakabhÄ• vassa bhagavatÄ• vuttattÄ• cÄ«varato aÃ±Ã±Ä• ni saá¹…ghaá¹ƒ uddissa di
vatthÅ«ni upacÄ• rasÄ«maá¹ƒ paviá¹-á¹-hassa Ä• gatÄ• gatassa saá¹…ghassa santakaá¹ƒ
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 306) ``kathinaá¹ƒ attharÄ• petvÄ• dÄ• naÃ±ca bhuÃ±ji
102/, Ä• nisaá¹ƒso pana itaresaá¹ƒyeva hotÄ«â€™â€™ ti. ``anujÄ• nÄ• mi, bhikkhave, sÄ•
upaá¸• á¸• hapaá¹-ivÄ«saá¹ƒ dÄ• tuâ€™â€™ nti (Vin I 343) pÄ• á¹-haá¹ƒ upanissÄ• ya kath
sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• hapaá¹-ivÄ«saá¹ƒyeva denti, na panevaá¹ƒ kÄ• tabbaá¹ƒ.
á¹-hapitaÃ±hi akÄ• lacÄ«varameva sÄ• maá¹‡erÄ• naá¹ƒ upaá¸• á¸• hapaá¹-ivÄ«saá¹ƒ katv
vassÄ• vÄ• sikakathinÄ• nisaá¹ƒsÄ• dikÄ• lacÄ«varaá¹ƒ pana samakameva dÄ• tabbaá¹ƒ.
cÄ«varakkhandhakaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 343) __ ``sÄ• maá¹‡erÄ• naá¹ƒ upa
ettha ye sÄ• maá¹‡erÄ• attissarÄ• bhikkhusaá¹…ghassa \Be II 140/ kattabbakammaá¹ƒ na
uddesaparipucchÄ• su yuttÄ• Ä• cariyupajjhÄ• yÄ• naá¹ƒyeva vattapaá¹-ipattiá¹ƒ karonti, a
etesaá¹ƒyeva upaá¸• á¸• habhÄ• go dÄ• tabbo. ye pana purebhattaÃ±ca pacchÄ• bhattaÃ±

kattabbakiccaá¹ƒ karonti, tesaá¹ƒ samako dÄ• tabbo. idaÃ±ca piá¹-á¹-hisamaye uppannena
á¹-hapitena akÄ• lacÄ«vareneva kathitaá¹ƒ, kÄ• lacÄ«varaá¹ƒ pana samakameva dÄ• tabba

kacci nu kho sÄ• maá¹‡erÄ• vassaá¹ƒ upagatÄ• , yena Ä• nisaá¹ƒsaá¹ƒ labheyyunti? Ä• m
viÃ±Ã±Ä• yatÄ«ti? ``atha cattÄ• ro bhikkhÅ« upagatÄ• , eko paripuá¹‡á¹‡avasso sÄ• maá¹‡
upasampajjati, gaá¹‡apÅ«rako ceva hoti, Ä• nisaá¹ƒsaÃ±ca labhatÄ«â€™â€™ ti aá¹-á¹-hak
306) vacanato vajirabuddhiá¹-Ä«kÄ• yaÃ±ca (Vjb mahÄ• vagga 306) ``pacchimikÄ• ya upas
paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ• retumpi labhati, vassiko ca hoti, Ä• nisaá¹ƒsaÃ±ca labha
vassÅ«pagamanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ hoti. sÄ• maá¹‡erÄ• kathinÄ• nisaá¹ƒsaá¹ƒ labhant
vacanatoti.

tatruppÄ• desu kathinÄ• nisaá¹ƒsesu yadi Ä• rÄ• mikÄ• taá¹‡á¸• ulÄ• dÄ«hi vatthÄ• ni cetÄ
taá¹‡á¸• ulÄ• dÄ«ni cetÄ• penti, tattha kathaá¹ƒ paá¹-ipajjitabbanti? vibhajanakÄ• le vijjamÄ
kÄ• tabbaá¹ƒ. tathÄ• hi vuttaá¹ƒ vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 306) ``tatru
taá¹‡á¸• ulÄ• dinÄ• vatthÅ«su cetÄ• pitesu atthatakathinÄ• nameva tÄ• ni vatthÄ• ni pÄ• p
taá¹‡á¸• ulÄ• dÄ«su cetÄ• pitesu sabbesaá¹ƒ tÄ• ni pÄ• puá¹‡antÄ«ti vuttaâ€™â€™ nti. ``s
bahÅ« vihÄ• rÄ• hontÄ«â€™â€™ ti ettha katarasÄ«mÄ• adhippetÄ• ti? upacÄ• rasÄ«mÄ•
saá¹…ghalÄ• bhavibhajanÄ• dikaá¹ƒ sijjhati. vuttaÃ±hetaá¹ƒ \Be II 141/ vajirabuddhiá¹-Ä«kÄ
306) __ ``kathinatthatasÄ«mÄ• ya_nti \Ne II 103/ upacÄ• rasÄ«maá¹ƒ sandhÄ• ya vuttaá¹ƒ,
matakacÄ«varÄ• dibhÄ• giyatÄ• ya baddhasÄ«mÄ• ya tatruppÄ• dÄ• bhÄ• vato viÃ±Ã±eyy
adhippetÄ• â€™ tiâ€™â€™.

evaá¹ƒ kathinatthÄ• raá¹ƒ dassetvÄ• saá¹…ghe rucitÄ• ya mÄ• tikÄ• palibodhaubbhÄ• re a
Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ __ ``atthatakathinÄ• naá¹ƒ vo bhikkhaveâ€™â€™ _tiÄ• dimÄ•
mÄ• tikÄ• pakkamanantikÄ• , niá¹-á¹-hÄ• nantikÄ• , sanniá¹-á¹-hÄ• nantikÄ• , nÄ• sanantik
Ä• sÄ• vacchedikÄ• , sÄ«mÄ• tikkantikÄ• , sahubbhÄ• rÄ• ti. tattha atthatakathino bhikkhu
cÄ«varaá¹ƒ Ä• dÄ• ya ``imaá¹ƒ vihÄ• raá¹ƒ na paccessÄ• mÄ«â€™â€™ ti pakkamati, tassa
upacÄ• rasÄ«mÄ• tikkameneva kathinubbhÄ• ro bhavati, paÃ±cÄ• nisaá¹ƒsÄ• ni alabhaney
pakkamanamevassa antabhÅ«tattÄ• __pakkamanantiko_ nÄ• ma hoti.

atthatakathino bhikkhu aniá¹-á¹-hitameva attano bhÄ• gabhÅ«taá¹ƒ cÄ«varaá¹ƒ Ä• dÄ• ya a
tassa bahiupacÄ• rasÄ«magatassa evaá¹ƒ hoti ``imasmiá¹ƒyeva vihÄ• re imaá¹ƒ cÄ«varaá¹
purÄ• á¹‡avihÄ• raá¹ƒ paccessÄ• mÄ«â€™â€™ ti, so bahisÄ«mÄ• yameva taá¹ƒ cÄ«varaá
tasmiá¹ƒ cÄ«vare niá¹-á¹-hite kathinubbhÄ• ro hoti. ayaá¹ƒ kathinubbhÄ• ro cÄ«varaniá¹-á¹-
__niá¹-á¹-hÄ• nantiko_ nÄ• ma.

bhikkhu atthatakathino akatacÄ«varamÄ• dÄ• ya pakkamati, tassa bahiupacÄ• rasÄ«magat
cÄ«varaá¹ƒ neva kÄ• ressÄ• mi, porÄ• á¹‡avihÄ• raÃ±ca na paccessÄ• mÄ«â€™â€™ ti, ta

sanniá¹-á¹-hÄ• nena kathinubbhÄ• ro hoti. ayaá¹ƒ kathinubbhÄ• ro sanniá¹-á¹-hÄ• namevas
__sanniá¹-á¹-hÄ• nantiko_ nÄ• ma.

atthatakathino \Be II 142/ bhikkhu akatameva cÄ«varaá¹ƒ Ä• dÄ• ya pakkamati, bahisÄ«ma
``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressÄ• mi, na ca porÄ• á¹‡avihÄ• raá¹ƒ paccessÄ• mÄ«â€™
kurumÄ• naá¹ƒ corÄ• dÄ«hi nassati, agyÄ• dÄ«hi vinassati, kathinubbhÄ• ro hoti. ayaá¹ƒ ka
nÄ• sanamevassa antoti __nÄ• sanantiko_ nÄ• ma.

atthatakathino bhikkhu akatacÄ«varamÄ• dÄ• ya ``imaá¹ƒ vihÄ• raá¹ƒ paccessÄ• mÄ«â€™
II 104/, tassa bahisÄ«magatassa evaá¹ƒ hoti ``idhevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressÄ• mÄ«â€™
suá¹‡Ä• ti ``vihÄ• re kira saá¹…ghena kathinaá¹ƒ ubbhataâ€™â€™ nti, tena savanamattena
hoti. ayaá¹ƒ kathinabbhÄ• ro savanamevassa antoti __savanantiko_ nÄ• ma.

atthatakathino bhikkhu aÃ±Ã±attha paccÄ• sÄ• cÄ«varakÄ• raá¹‡Ä• pakkamati, tassa bahi
``idha bahisÄ«mÄ• yameva cÄ«varapaccÄ• saá¹ƒ payirupÄ• sÄ• mi, na vihÄ• raá¹ƒ pacces
taá¹ƒ cÄ«varapaccÄ• saá¹ƒ payirupÄ• sati, so taá¹ƒ cÄ«varapaccÄ• saá¹ƒ alabhamÄ• no cÄ
teneva tassa bhikkhuno kathinubbhÄ• ro bhavati. ayaá¹ƒ kathinubbhÄ• ro Ä• sÄ• vaccheda
__Ä• sÄ• vacchediko_ nÄ• ma.

atthatakathino bhikkhu akatacÄ«varaá¹ƒ Ä• dÄ• ya ``imaá¹ƒ vihÄ• raá¹ƒ paccessÄ• mÄ«â€™
so bahisÄ«magato taá¹ƒ cÄ«varaá¹ƒ kÄ• reti, so katacÄ«varo ``vihÄ• raá¹ƒ paccessÄ• mÄ«
bahiupacÄ• rasÄ«mÄ• yameva kathinubbhÄ• rakÄ• laá¹ƒ vÄ«tinÄ• meti, tassa kathinubbhÄ
kathinubbhÄ• ro cÄ«varakÄ• lassa antimadivasasaá¹…khÄ• tÄ• ya sÄ«mÄ• ya atikkantattÄ

atthatakathino bhikkhu cÄ«varaá¹ƒ Ä• dÄ• ya ``imaá¹ƒ vihÄ• raá¹ƒ paccessÄ• mÄ«â€™â€™
katacÄ«varo ``vihÄ• raá¹ƒ \Be II 143/ paccessÄ• mÄ«â€™â€™ ti cintento paccÄ• gantvÄ•
pappoti, tassa bhikkhuno vihÄ• re bhikkhÅ«hi saha kathinubbhÄ• ro bhavati. ayaá¹ƒ kathinu
bhikkhÅ«hi saha katattÄ• __sahubbhÄ• ro_ nÄ• ma. ayaá¹ƒ aá¹-á¹-havidho kathinubbhÄ• r
vuttaÃ±hetaá¹ƒ kathinakkhandhakapÄ• á¸·iyaá¹ƒ (Vin I 310) ``aá¹-á¹-himÄ• , bhikkhave, mÄ
ubbhÄ• rÄ• ya pakkamanantikÄ• niá¹-á¹-hÄ• nantikÄ• sanniá¹-á¹-hÄ• nantikÄ• nÄ• sanan
Ä• sÄ• vacchedikÄ• sÄ«mÄ• tikkantikÄ• sahubbhÄ• rÄ• ti. bhikkhu atthatakathino katacÄ«
paccessaâ€™ nti, tassa bhikkhuno pakkamanantiko kathinubbhÄ• roâ€™â€™ tiÄ• di, vinay
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``pakkamanaÃ±ca \Ne II 105/ niá¹-á¹-hÄ• naá¹ƒ, sanniá¹-á¹-hÄ• naÃ±ca nÄ• sanaá¹ƒ.

savanamÄ• sÄ• ca sÄ«mÄ• ca, sahubbhÄ• roti aá¹-á¹-himÄ• â€™â€™ ti || (vi0 vi0 2709).

palibodho duvidho Ä• vÄ• sapalibodho, cÄ«varapalibodhoti. tattha ``yasmiá¹ƒ vihÄ• re kathi
tasmiá¹ƒ vasissÄ• mÄ«â€™â€™ ti aÃ±Ã±attha gacchantopi ``puna taá¹ƒ vihÄ• raá¹ƒ Ä• gac
sÄ• pekkho hoti. ayaá¹ƒ __Ä• vÄ• sapalibodho_ nÄ• ma. tassa bhikkhuno cÄ«varaá¹ƒ akata
vÄ• , ``aÃ±Ã±ato cÄ«varaá¹ƒ lacchÄ• mÄ«â€™â€™ ti Ä• sÄ• vÄ• anupacchinnÄ• hoti. ay
vuttaÃ±hetaá¹ƒ kathinakkhandhake (Vin I 325) ``katame ca, bhikkhave, dve kathinassa palib
Ä• vÄ• sapalibodho ca cÄ«varapalibodho ca. kathaÃ±ca, bhikkhave, Ä• vÄ• sapalibodho ho
vasati vÄ• tasmiá¹ƒ Ä• vÄ• se, sÄ• pekkho vÄ• pakkamati `paccessaâ€™ nti, evaá¹ƒ kho,
hoti. kathaÃ±ca, bhikkhave, cÄ«varapalibodho hoti? idha, bhikkhave, bhikkhuno cÄ«varaá¹ƒ
vÄ• hoti vippakataá¹ƒ vÄ• , cÄ«varÄ• sÄ• vÄ• anupacchinnÄ• , evaá¹ƒ kho, bhikkhave, cÄ
ti.

ubbhÄ• ro duvidho aá¹-á¹-hamÄ• tikÄ• ubbhÄ• raantarubbhÄ• ravasena. tattha bahiupacÄ•
bhikkhÅ«naá¹ƒ vasena vuttÄ• satta kathinubbhÄ• rÄ• ca bahiupacÄ• rasÄ«maá¹ƒ gantvÄ•
kathinatthatavihÄ• re antarubbhÄ• raá¹ƒ patvÄ• bhikkhÅ«hi saha antarubbhÄ• rassa katatt
eko kathinubbhÄ• ro cÄ• ti ime aá¹-á¹-ha kathinubbhÄ• rÄ• aá¹-á¹-hamÄ• tikÄ• ya paviá¹-á
__aá¹-á¹-hamÄ• tikÄ• ubbhÄ• ro_ nÄ• ma. bahisÄ«maá¹ƒ agantvÄ• tasmiá¹ƒyeva vihÄ• re
Ã±attidutiyakammavÄ• cÄ• ya kathinubbhÄ• ro aá¹-á¹-hamÄ• tikÄ• ya appaviá¹-á¹-ho hutvÄ
antarÄ• yeva katattÄ• __antarubbhÄ• ro_ nÄ• ma.

antarubbhÄ• rasahubbhÄ• rÄ• Ã±attidutiyakammavÄ• cÄ• yeva katÄ• , evaá¹ƒ sante ko tes
bahisÄ«maá¹ƒ agantvÄ• antosÄ«mÄ• yameva á¹-hitehi bhikkhÅ«hi kato. sahubbhÄ• ro bah
paccÄ• gantvÄ• taá¹ƒ antarubbhÄ• raá¹ƒ patvÄ• tehi antosÄ«maá¹-á¹-hehi bhikkhÅ«hi sah
viseso. pakkamanantikÄ• dayo satta kathinubbhÄ• rÄ• na kammavÄ• cÄ• ya \Ne II 106/ ka
palibodhÄ• naá¹ƒ upacchedena paÃ±cahi Ä• nisaá¹ƒsehi vigatattÄ• kathinubbhÄ• rÄ• nÄ•
Ä• cariyabuddhadattattherena vinayavinicchaye ---

``aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ vÄ• , antarubbhÄ• ratopi vÄ• .

ubbhÄ• rÄ• pi duve vuttÄ• , kathinassa mahesinÄ• â€™â€™ ti ||

taá¹-á¹-Ä«kÄ• yampi __ ``aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• na_nti bahisÄ«magatÄ• naá¹ƒ vasena
satta mÄ• tikÄ• bahisÄ«maá¹ƒ gantvÄ• antarubbhÄ• raá¹ƒ \Be II 145/ sampattassa vasena
imÄ• saá¹ƒ aá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ vasena ca. __antarubbhÄ• ratopi vÄ• _ti bahis
vasitvÄ• kathinubbhÄ• rakammena ubbhatakathinÄ• naá¹ƒ vasena labbhanato antarubbhÄ
ubbhÄ• rÄ• duve vuttÄ• ti yojanÄ• . bahisÄ«maá¹ƒ gantvÄ• Ä• gatassa vasena saubbhÄ•
vasena antarubbhÄ• roti ekoyeva ubbhÄ• ro dvidhÄ• vuttoâ€™â€™ ti vuttaá¹ƒ.

kasmÄ• pana antarubbhÄ• ravasena kammavÄ• cÄ• ya kathinaá¹ƒ ubbhatanti? mahÄ• dÄ•

Ä• gatassa saá¹…ghassa akÄ• lacÄ«varaá¹ƒ dÄ• tukÄ• mehi yÄ• citattÄ• . vuttaÃ±hi bhikkh
(Vin IV 925) ``tena kho pana samayena aÃ±Ã±atarena upÄ• sakena saá¹…ghaá¹ƒ uddissa
tassa vihÄ• rassa mahe ubhatosaá¹…ghassa akÄ• lacÄ«varaá¹ƒ dÄ• tukÄ• mo hoti. tena kh
ubhatosaá¹…ghassa kathinaá¹ƒ atthataá¹ƒ hoti. atha kho so upÄ• sako saá¹…ghaá¹ƒ upasa
kathinuddhÄ• raá¹ƒ yÄ• cÄ«â€™â€™ tiÄ• di. kathaá¹ƒ pana kammavÄ• cÄ• kÄ• tabbÄ• ti?
saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho kathinaá¹ƒ uddhareyya, esÄ• Ã±att
saá¹…gho, saá¹…gho kathinaá¹ƒ uddharati. yassÄ• yasmato khamati kathinassa uddhÄ• ro
nakkhamati, so bhÄ• seyya. ubbhataá¹ƒ saá¹…ghena kathinaá¹ƒ, khamati saá¹…ghassa, ta
dhÄ• rayÄ• mÄ«â€™â€™ ti evaá¹ƒ kÄ• tabbÄ• ti. vuttaÃ±hi bhikkhunÄ«vibhaá¹…ge ``anujÄ
uddharituá¹ƒ, evaÃ±ca pana, bhikkhave, kathinaá¹ƒ uddharitabbaá¹ƒ. byattena bhikkhunÄ•
Ã±Ä• petabbo --- suá¹‡Ä• tu me ... pe ... dhÄ• rayÄ• mÄ«â€™â€™ ti.

etena \Be II 146/ \Ne II 107/ ca kathinubbhÄ• rena pubbe kataá¹ƒ kathinadussadÄ• naÃ±atti
ubbhatanti vadanti, na pana kathinadussadÄ• naÃ±attidutiyakammaá¹ƒ ubbhataá¹ƒ, atha kh
daá¹-á¹-habbaá¹ƒ. yadi hi kathinadussadÄ• naÃ±attidutiyakammaá¹ƒ ubbhataá¹ƒ bhaveyya,
kathinadussadÄ• nassa sijjhanato imÄ• ya kathinubbhÄ• rakammavÄ• cÄ• ya taá¹ƒ pubbe
Ä• harÄ• petabbaá¹ƒ siyÄ• , na paÃ±cÄ• nisaá¹ƒsavigamanaá¹ƒ. yasmÄ• pana imÄ• ya ka
paÃ±cÄ• nisaá¹ƒsavigamanameva hoti, na pubbe dinnakathinadussassa puna Ä• harÄ• par
``paÃ±cÄ• nisaá¹ƒsalÄ• bhakÄ• raá¹‡aá¹ƒ attharaá¹‡akammameva imÄ• ya kathinabbhÄ• r
kathinadussadÄ• naÃ±attidutiyakammavÄ• cÄ• ti, tasmÄ• kathinubbhÄ• rakammavÄ• cÄ•
uppannaá¹ƒ cÄ«varaá¹ƒ akÄ• lacÄ«varaá¹ƒ hoti, saá¹…gho paÃ±cÄ• nisaá¹ƒse na labhati,
sabbasaá¹…ghikaá¹ƒ hutvÄ• Ä• gatÄ• gatassa saá¹…ghassa bhÄ• janÄ«yaá¹ƒ hotÄ«ti daá
kathinadussadÄ• naÃ±attidutiyakammavÄ• cÄ• ya ca kathinubbhÄ• rakammavÄ• cÄ• ya ca
suá¹-á¹-hu vinicchinitvÄ• pubbÄ• paraá¹ƒ saá¹ƒsanditvÄ• paccetabboti.

ettha siyÄ• --- kathinubbhÄ• raá¹ƒ yÄ• cantÄ• naá¹ƒ sabbesaá¹ƒ kathinubbhÄ• ro dÄ• tabb
kiÃ±cettha --- yadi tÄ• va sabbesaá¹ƒ dÄ• tabbo, kathinubbhÄ• rakammena paÃ±cÄ• nisaá
lÄ• bhantarÄ• yo bhaveyya, atha ekaccÄ• naá¹ƒ mukholokanaá¹ƒ viya siyÄ• ti? yadi kathina
kathinubbhÄ• ramÅ«lakalÄ• bho mahanto bhaveyya, tesaá¹ƒ yÄ• cantÄ• naá¹ƒ kathinubbhÄ
dÄ• tabbo. yadi samo, kulappasÄ• datthÄ• ya dÄ• tabboti. tathÄ• hi vuttaá¹ƒ aá¹-á¹-hakathÄ
927) ``kÄ«diso kathinuddhÄ• ro dÄ• tabbo, kÄ«diso na dÄ• tabboti? yassa \Be II 147/ atthÄ•
mahÄ• , ubbhÄ• ramÅ«lako appo, evarÅ«po na dÄ• tabbo. yassa pana atthÄ• ramÅ«lako Ä
ubbhÄ• ramÅ«lako mahÄ• , evarÅ«po dÄ• tabbo. samÄ• nisaá¹ƒsopi saddhÄ• paripÄ• lana
iminÄ• pi viÃ±Ã±Ä• yati ``paÃ±cÄ• nisaá¹ƒsÄ• naá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ atthÄ• rakamma
kathinadussadÄ• nabhÅ«taá¹ƒ Ã±attidutiyakammaâ€™â€™ nti.

Ä• nisaá¹ƒsakathÄ• yaá¹ƒ __paÃ±cÄ• _ti idÄ• ni vuccamÄ• nÄ• anÄ• mantacÄ• rÄ• dayo p
kappÄ• bhavissanti, anÄ• pattikÄ• raá¹‡Ä• bhavissantÄ«ti attho. __anÄ• mantacÄ• ro_ti a

yo hi dÄ• yakehi bhattena nimantito hutvÄ• sabhatto samÄ• no vihÄ• re santaá¹ƒ \Ne II 108
anÄ• mantetvÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjati, tassa bhikkhuno cÄ• rittasikkhÄ• padena pÄ
Ä• patti atthatakathinassa na hotÄ«ti attho. tattha cÄ• rittasikkhÄ• padaá¹ƒ nÄ• ma ``yo pan
sabhatto samÄ• no santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• purebhattaá¹ƒ vÄ• pacchÄ• bhatta
Ä• pajjeyya aÃ±Ã±atra samayÄ• , pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo cÄ«varadÄ• nasama
tattha samayoâ€™â€™ ti acelakavagge paÃ±camasikkhÄ• padaá¹ƒ (Vin IV 299-300). __cÄ
tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±atarena vÄ• sabbena vÄ• vinÄ• hatthapÄ• se akatvÄ•
evaá¹ƒ karotopi dutiyakathinasikkhÄ• padena Ä• patti na hotÄ«ti adhippÄ• yo. tattha ca
dutiyakathinasikkhÄ• padaá¹ƒ nÄ• ma ``niá¹-á¹-hitacÄ«varasmiá¹ƒ pana bhikkhunÄ• ubbha
ekarattampi ce bhikkhu ticÄ«varena vippavaseyya aÃ±Ã±atra bhikkhusammutiyÄ• , nissagg
nti Ä• gataá¹ƒ nissaggiyesu dutiyasikkhÄ• padaá¹ƒ (Vin III 472).

__gaá¹‡abhojana_nti \Be II 148/ etena gaá¹‡abhojanasikkhÄ• padena anÄ• patti vuttÄ• ti sa
gaá¹‡abhojanaá¹ƒ nÄ• ma ``amhÄ• kaá¹ƒ bhattaá¹ƒ dethÄ• â€™â€™ ti bhikkhÅ«naá¹ƒ viÃ±
bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dÄ• yakÄ• naá¹ƒ nimantanena vÄ• akappiyavohÄ• rena
bhikkhÅ« ekato paá¹-iggaá¹‡hitvÄ• ekato bhuÃ±janaá¹ƒ. gaá¹‡abhojanasikkhÄ• padaá¹ƒ n
aÃ±Ã±atra samayÄ• pÄ• cittiyaá¹ƒ. tatthÄ• yaá¹ƒ samayo gilÄ• nasamayo cÄ«varadÄ• nas
addhÄ• nagamanasamayo nÄ• vÄ• bhiruhanasamayo mahÄ• samayo samaá¹‡abhattasam
Ä• gataá¹ƒ bhojanavagge dutiyasikkhÄ• padaá¹ƒ (Vin IV 215). __anadhiá¹-á¹-hitaá¹ƒ avikap
paá¹-hamakathinasikkhÄ• padena Ä• patti na hotÄ«ti adhippÄ• yo. tattha paá¹-hamakathina
``niá¹-á¹-hitacÄ«varasmiá¹ƒ pana bhikkhunÄ• ubbhatasmiá¹ƒ kathine dasÄ• haparamaá¹ƒ a
dhÄ• retabbaá¹ƒ, taá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti Ä• gataá¹ƒ nis
paá¹-hamasikkhÄ• padaá¹ƒ (Vin III 472). __kathinatthatasÄ«mÄ• yÄ• _ti upacÄ• rasÄ«maá¹
__matakacÄ«vara_nti matassa cÄ«varaá¹ƒ. __tatruppÄ• denÄ• _ti saá¹…ghasantakena
Ä• rÄ• muyyÄ• nakhettavatthuÄ• dinÄ• . __yaá¹ƒ saá¹…ghikaá¹ƒ cÄ«varaá¹ƒ uppajjati, taá¹
iminÄ• cÄ«varameva kathinatthÄ• rakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ santakaá¹ƒ hoti, tato aÃ±Ã±
piá¹‡á¸• apÄ• tabhesajjÄ• dikaá¹ƒ Ä• gatÄ• gatassa saá¹…ghassa santakaá¹ƒ hotÄ«ti dass

evaá¹ƒ \Ne II 109/ aá¹-á¹-haá¹…gasampanno, lajjÄ« bhikkhu supesalo.

kareyya kathinatthÄ• raá¹ƒ, ubbhÄ• raÃ±cÄ• pi sÄ• dhukanti ||

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

kathinatthÄ• ravinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

ekÅ«natiá¹ƒsatimo paricchedo.

30. garubhaá¹‡á¸• avinicchayakathÄ•

<227> evaá¹ƒ \Be II 149/ kathinavinicchayaá¹ƒ kathetvÄ• idÄ• ni garubhaá¹‡á¸• Ä• divinicc
``garubhaá¹‡á¸• Ä• nÄ«ti etthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __garÅ«_ti ---

``pume Ä• cariyÄ• dimhi, garu mÄ• tÄ• pitÅ«supi.

garu tÄ«su mahante ca, dujjarÄ• lahukesu cÄ• â€™â€™ ti || ---

vuttesu anekatthesu alahukavÄ• cako. __bhaá¹‡á¸• a_-saddo ``bhÄ• janÄ• diparikkhÄ• re,
cÄ• â€™â€™ ti ettha bhÄ• janÄ• diparikkhÄ• rattho hoti. vacanattho pana garanti uggaccha
hontÄ«ti garÅ«ni, bhaá¸• itabbÄ• ni icchitabbÄ• nÄ«ti bhaá¹‡á¸• Ä• ni, garÅ«ni ca tÄ• ni bha
__garubhaá¹‡á¸• Ä• ni, _ Ä• rÄ• mÄ• dÄ«ni vatthÅ«ni. iti Ä• dinÄ• nayena senÄ• sanakkha
imÄ• ni paÃ±ca vatthÅ«ni garubhaá¹‡á¸• Ä• ni nÄ• mÄ• ti yojetabbaá¹ƒ.

maÃ±cesu __masÄ• rako_ti maÃ±capÄ• de vijjhitvÄ• tattha aá¹-aniyo pavesetvÄ• kato. __
aá¹-anÄ«hi maÃ±capÄ• de á¸• aá¹ƒsÄ• petvÄ• pallaá¹…kasaá¹…khepena kato. __kuá¸·Ä«
assameá¹‡á¸• akÄ• dÄ«naá¹ƒ pÄ• dasadisehi pÄ• dehi kato. yo vÄ• pana koci vaá¹…kapÄ
``kuá¸·Ä«rapÄ• dakoâ€™â€™ ti. __Ä• haccapÄ• dako_ti ayaá¹ƒ pana ``Ä• haccapÄ• dako
kato hotÄ«â€™â€™ ti evaá¹ƒ parato pÄ• á¸·iyaá¹ƒyeva (Vin IV 131) vutto, tasmÄ• aá¹-aniy
tattha pÄ• dasikhaá¹ƒ pavesetvÄ• upari Ä• á¹‡iá¹ƒ datvÄ• katamaÃ±co Ä• haccapÄ• dako
nayo.

__uá¹‡á¹‡abhisiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ aÃ±Ã±atarÄ• _ti uá¹‡á¹‡abhisi coá¸·abhisi vÄ•
paá¹‡á¹‡abhisÄ«ti imesaá¹ƒ paÃ±cannaá¹ƒ bhisÄ«naá¹ƒ aÃ±Ã±atarÄ• \Be II 150/. __paÃ±
uá¹‡á¹‡Ä• dÄ«hi pÅ«ritabhisiyo. tÅ«lagaá¹‡anÄ• ya hi etÄ• saá¹ƒ gaá¹‡anÄ• . tattha uá¹‡á¹
kevalaá¹ƒ eá¸·akalomameva gahitaá¹ƒ, á¹-hapetvÄ• pana manussalomaá¹ƒ yaá¹ƒ kiÃ±ci
kappiyÄ• kappiyamaá¹ƒsajÄ• tÄ«naá¹ƒ pakkhicatuppadÄ• naá¹ƒ lomaá¹ƒ, sabbaá¹ƒ idha uá
gahitaá¹ƒ, tasmÄ• channaá¹ƒ cÄ«varÄ• naá¹ƒ, channaá¹ƒ anulomacÄ«varÄ• naÃ±ca aÃ±Ã
taá¹ƒ sabbaá¹ƒ pakkhipitvÄ• bhisiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. eá¸·akalomÄ• ni pana apakkhip
catugguá¹‡aá¹ƒ vÄ• paÃ±caguá¹‡aá¹ƒ vÄ• pakkhipitvÄ• katÄ• pi uá¹‡á¹‡abhisisaá¹…kha
coá¸·abhisiÄ• dÄ«su yaá¹ƒ kiÃ±ci navacoá¸·aá¹ƒ vÄ• purÄ• á¹‡acoá¸·aá¹ƒ vÄ• saá¹ƒharitv
vÄ• katÄ• __coá¸·abhisi, _ yaá¹ƒ kiÃ±ci vÄ• kaá¹ƒ pakkhipitvÄ• katÄ• __vÄ• kabhisi, _ ya
pakkhipitvÄ• katÄ• __tiá¹‡abhisi, _ aÃ±Ã±atra suddhatamÄ• lapattaá¹ƒ yaá¹ƒ kiÃ±ci paá¹‡
katÄ• __paá¹‡á¹‡abhisÄ«_ti veditabbÄ• . tamÄ• lapattaá¹ƒ pana aÃ±Ã±ena missameva va
vaá¹-á¹-ati. bhisiyÄ• pamÄ• á¹‡aniyamo natthi, maÃ±cabhisi pÄ«á¹-habhisi bhÅ«mattharaá
pÄ• dapuÃ±chanabhisÄ«ti etÄ• saá¹ƒ anurÅ«pato sallakkhetvÄ• attano rucivasena pamÄ•
panetaá¹ƒ uá¹‡á¹‡Ä• dipaÃ±cavidhatÅ«lampi bhisiyaá¹ƒ vaá¹-á¹-ati, taá¹ƒ masÅ«rakepi vaá

vuttaá¹ƒ. tattha __masÅ«rake_ti cammamayabhisiyaá¹ƒ. etena masÅ«rakaá¹ƒ paribhuÃ±jitu
siddhaá¹ƒ hoti.

bimbohane tÄ«á¹‡i tÅ«lÄ• ni rukkhatÅ«laá¹ƒ latÄ• tÅ«laá¹ƒ poá¹-akÄ«tÅ«lanti. tattha __rukk
simbalirukkhÄ• dÄ«naá¹ƒ yesaá¹ƒ kesaÃ±ci rukkhÄ• naá¹ƒ tÅ«laá¹ƒ. __latÄ• tÅ«la_nti khÄ«
kÄ• saÃ±ci latÄ• naá¹ƒ tÅ«laá¹ƒ. __poá¹-akÄ«tÅ«la_nti poá¹-akÄ«tiá¹‡Ä• dÄ«naá¹ƒ yesaá¹
tiá¹‡ajÄ• tikÄ• naá¹ƒ antamaso ucchunaá¸·Ä• dÄ«nampi tÅ«laá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ
297) pana __ ``poá¹-akÄ«tÅ«la_nti erakatiá¹‡atÅ«laâ€™â€™ nti vuttaá¹ƒ, etehi tÄ«hi sabba
saá¹…gahitÄ• honti. rukkhavallitiá¹‡ajÄ• tiyo \Be II 151/ hi muÃ±citvÄ• aÃ±Ã±o bhÅ«tagÄ•
yassa kassaci bhÅ«tagÄ• massa tÅ«laá¹ƒ bimbohane vaá¹-á¹-ati, bhisiá¹ƒ pana pÄ• puá¹‡it
``akappiyatÅ«laâ€™â€™ nti vuccati na kevalaÃ±ca bimbohane etaá¹ƒ tÅ«lameva, haá¹ƒsan
sabbasakuá¹‡Ä• naá¹ƒ, sÄ«hÄ• dÄ«naá¹ƒ sabbacatuppadÄ• naÃ±ca \Ne II 111/ lomampi v
piyaá¹…gupupphabakuá¸·apupphÄ• di pana yaá¹ƒ kiÃ±ci pupphaá¹ƒ na vaá¹-á¹-ati. tamÄ• l
vaá¹-á¹-ati, missakaá¹ƒ pana vaá¹-á¹-ati, bhisÄ«naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ paÃ±cavidhaá¹ƒ uá
vaá¹-á¹-ati. addhakÄ• yikÄ• ni pana bimbohanÄ• ni na vaá¹-á¹-anti. __addhakÄ• yikÄ• nÄ«_
upaá¸• á¸• hakÄ• yappamÄ• á¹‡Ä• ni, yesu kaá¹-ito paá¹-á¹-hÄ• ya yÄ• va sÄ«saá¹ƒ upada
sÄ«sappamÄ• á¹‡aá¹ƒ pana vaá¹-á¹-ati, __sÄ«sappamÄ• á¹‡aá¹ƒ_ nÄ• ma yassa vitthÄ• ra
kaá¹‡á¹‡Ä• naá¹ƒ antaraá¹ƒ miniyamÄ• naá¹ƒ vidatthi ceva caturaá¹…gulaÃ±ca hoti, majjha
muá¹-á¹-hiratanaá¹ƒ hoti, dÄ«ghato pana diyaá¸• á¸• haratanaá¹ƒ vÄ• dviratanaá¹ƒ vÄ• ti ku
ayaá¹ƒ sÄ«sappamÄ• á¹‡assa ukkaá¹-á¹-haparicchedo, ito uddhaá¹ƒ na vaá¹-á¹-ati, heá¹-á¹
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 297) vuttaá¹ƒ. tattha ``tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ ka
nti pÄ• á¹-haá¹ƒ upanidhÄ• ya bimbohanassa ubhosu antesu á¹-hapetabbacoá¸·akaá¹ƒ tikoá
``idaÃ±ca á¹-hÄ• naá¹ƒ gaá¹‡á¹-hiá¹-á¹-hÄ• naâ€™â€™ nti vadanti.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 297) pana __ ``sÄ«sappamÄ• á¹‡aá¹ƒ_
saha sakalaá¹ƒ sÄ«saá¹ƒ á¹-hapetuá¹ƒ sakkÄ• , tassa ca muá¹-á¹-hiratanaá¹ƒ vitthÄ• rappa
`vitthÄ• ratoâ€™ _tiÄ• dimÄ• ha. idaÃ±ca bimbohanassa ubhosu antesu á¹-hapetabbacoá¸·
vasena bimbohanassa vitthÄ• rappamÄ• á¹‡aá¹ƒ paricchijjati, taá¹ƒ vaá¹-á¹-aá¹ƒ vÄ• catura
sibbitaá¹ƒ yathÄ• koá¹-ito koá¹-i vitthÄ• rato puthulaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-hiratanappam
sibbitabbaá¹ƒ, ito adhikaá¹ƒ na vaá¹-á¹-ati. taá¹ƒ pana antesu á¹-hapitacoá¸·aá¹ƒ koá¹-iyÄ•
diguá¹‡aá¹ƒ kataá¹ƒ \Be II 152/ tikaá¹‡á¹‡aá¹ƒ hoti, tesu tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ kaá¹
antaraá¹ƒ vidatthicaturaá¹…gulaá¹ƒ hoti, majjhaá¹-á¹-hÄ• naá¹ƒ koá¹-ito koá¹-iá¹ƒ Ä• hacca
hoti, idamassa ukkaá¹-á¹-happamÄ• á¹‡aâ€™â€™ nti vuttattÄ• bimbohanassa ubhosu ante
pakatiyÄ• yeva tikaá¹‡á¹‡aá¹ƒ na hoti, atha kho koá¹-iyÄ• koá¹-iá¹ƒ Ä• hacca diguá¹‡akata
taá¹ƒ coá¸·akaá¹ƒ vaá¹-á¹-aá¹ƒ vÄ• hotu caturassaá¹ƒ vÄ• , diguá¹‡aá¹ƒ katvÄ• miniyamÄ
hoti, dvinnaÃ±ca kaá¹‡á¹‡Ä• naá¹ƒ antaraá¹ƒ caturaá¹…gulÄ• dhikavidatthimattaá¹ƒ hoti, ta
majjhaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-hiratanaá¹ƒ hoti, tasseva coá¸·akassa pamÄ• á¹‡ena bimbo
majjhaá¹-á¹-hÄ• nampi muá¹-á¹-hiratanaá¹ƒ hotÄ«ti viÃ±Ã±Ä• yatÄ«ti.

__ ``kambalameva ... pe ... uá¹‡á¹‡abhisisaá¹…khameva gacchatÄ«_ti sÄ• maÃ±Ã±ato vutt
uá¹‡á¹‡amayattharaá¹‡aá¹ƒ bhisiyaá¹ƒ pakkhipitvÄ• sayituá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habba
cammamayabhisiyaá¹ƒ, cammamayaá¹ƒ pana bimbohanaá¹ƒ tÅ«lapuá¹‡á¹‡ampi na vaá¹-á
vimativinodaniyaá¹ƒ \Ne II 112/ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 297) vuttaá¹ƒ. sÄ• ratthadÄ«
cÅ«á¸·avagga III 297) pana __ ``sÄ«sappamÄ• á¹‡a_nti yattha galavÄ• á¹-akato paá¹-á¹-hÄ
upadahanti, taá¹ƒ sÄ«sappamÄ• á¹‡aá¹ƒ hoti, taÃ±ca ukkaá¹-á¹-haparicchedato tiriyaá¹ƒ mu
hotÄ«ti dassetuá¹ƒ __ `yattha vitthÄ• rato tÄ«su kaá¹‡á¹‡esÅ«â€™ _tiÄ• dimÄ• ha. __majjh
muá¹-á¹-hiratanaá¹ƒ hotÄ«_ti bimbohanassa majjhaá¹-á¹-hÄ• naá¹ƒ tiriyato muá¹-á¹-hiratana
hotÄ«â€™â€™ ti vuttaá¹ƒ. __araÃ±jaro_ti bahuudakagaá¹‡hanakÄ• mahÄ• cÄ• á¹-i. jalaá¹
__araÃ±jaro, _ vaá¹-á¹-acÄ• á¹-i viya hutvÄ• thokaá¹ƒ dÄ«ghamukho majjhe paricchedaá¹ƒ
gaá¹‡á¹-hipadesu vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yanti ajjhÄ• hÄ• rasambandho.

__dvisaá¹…gahÄ• ni_ \Be II 153/ __dve hontÄ«_ti dve paá¹-hamadutiyaavissajjiyÄ• ni ``Ä• r
Ä• rÄ• mavatthÅ«â€™â€™ ti ca ``vihÄ• ro vihÄ• ravatthÅ«â€™â€™ ti ca vuttadvedvevatthu
__tatiyaá¹ƒ avissajjiyaá¹ƒ_ ``maÃ±co pÄ«á¹-haá¹ƒ bhisi bimbohanaâ€™â€™ nti vuttacatuva
__catutthaá¹ƒ avissajjiyaá¹ƒ_ ``lohakumbhÄ« lohabhÄ• á¹‡akaá¹ƒ lohavÄ• rako lohakaá¹-Ä•
kuá¹-hÄ• rÄ« kudÄ• lo nikhÄ• danaâ€™â€™ nti vuttanavakoá¹-á¹-hÄ• savantaá¹ƒ hoti. __pa
``valli veá¸·u muÃ±jaá¹ƒ pabbajaá¹ƒ tiá¹‡aá¹ƒ mattikÄ• dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaa
vuttaaá¹-á¹-habhedanaá¹ƒ aá¹-á¹-hapabhedavantaá¹ƒ hotÄ«ti yojanÄ• . __paÃ±canimmalalo
maá¹ƒsacakkhudibbacakkhudhammacakkhubuddhacakkhusamantacakkhÅ«naá¹ƒ vasena n

__senÄ• sanakkhandhake avissajjiyaá¹ƒ kÄ«á¹-Ä• girivatthusmiá¹ƒ avebhaá¹…giya_nti etth
gÄ• makÄ• vÄ• savatthusmiá¹ƒ avissajjiyaá¹ƒ kÄ«á¹-Ä• girivatthusmiá¹ƒ avebhaá¹…giyaâ€™
dvinnampi vatthÅ«naá¹ƒ senÄ• sanakkhandhake Ä• gatattÄ• . __senÄ• sanakkhandhake_ti
__gÄ• makÄ• vÄ• savatthusmiá¹ƒ kÄ«á¹-Ä• girivatthusmi_nti visesÄ• dhÄ• ro. ayamattho pA
paccetabbo. teneva hi samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 321) ``senÄ• sanakkhand
``idhaâ€™â€™ icceva vuttaá¹ƒ, __idhÄ• _ti iminÄ• gÄ• makÄ• vÄ• savatthuá¹ƒ dasseti, kÄ
sarÅ«pato dassitameva. sÄ• maÃ±Ã±Ä• dhÄ• ro pana taá¹ƒsaá¹ƒvaá¹‡á¹‡anÄ• bhÄ• vato a
viÃ±Ã±Ä• yati.

<228> __thÄ• varena ca thÄ• varaá¹ƒ, garubhaá¹‡á¸• ena ca garubhaá¹‡á¸• a_nti ettha paÃ
purimadvayaá¹ƒ __thÄ• varaá¹ƒ, _ pacchimattayaá¹ƒ __garubhaá¹‡á¸• a_nti veditabbaá¹ƒ. _
ettha Å«nakaá¹ƒ dentampi vihÄ• ravatthusÄ• mantaá¹ƒ \Ne II 113/ gahetvÄ• dÅ«rataraá¹ƒ
vissajjetuá¹ƒ vaá¹-á¹-atÄ«ti \Be II 154/ daá¹-á¹-habbaá¹ƒ. vakkhati hi ``bhikkhÅ«naÃ±ce mah
... sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. __jÄ• nÄ• petvÄ• _ti bhikkhusaá¹…ghassa j
attho. __nanu tumhÄ• kaá¹ƒ bahutaraá¹ƒ rukkhÄ• ti vattabba_nti idaá¹ƒ sÄ• mikesu attano b
mahagghataá¹ƒ ajÄ• nitvÄ• dentesu taá¹ƒ Ã±atvÄ• theyyacittena gaá¹‡hato avahÄ• ro hot

vihÄ• ro parivattetabbo_ti savatthukena aÃ±Ã±esaá¹ƒ bhÅ«miyaá¹ƒ katapÄ• sÄ• dÄ• dinÄ•
savatthukaá¹ƒ parivattetabbaá¹ƒ, avatthukaá¹ƒ pana avatthukeneva parivattetabbaá¹ƒ keval
bhÅ«mito athÄ• varattÄ• . evaá¹ƒ thÄ• varesupi thÄ• varavibhÄ• gaá¹ƒ Ã±atvÄ• va parivatte

__ ``kappiyamaÃ±cÄ• sampaá¹-icchitabbÄ• _ti iminÄ• suvaá¹‡á¹‡Ä• divicittaá¹ƒ akappiyan
ti vuttepi sampaá¹-icchituá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. `vihÄ• rassa demÄ• â€™ ti vutte saá
vaá¹-á¹-ati, na puggalassa khettÄ• di viyÄ• ti daá¹-á¹-habbaâ€™â€™ nti vimativinodaniyaá¹
cÅ«á¸·avagga II 321) vuttaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·vagga III 321) pana _
sampaá¹-icchitabbÄ• _ti `saá¹…ghassa demÄ• â€™ ti dinnaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sace
vadanti, suvaá¹‡á¹‡arajatamayÄ• diakappiyamaÃ±cepi sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™
kevalaá¹ƒ ... pe ... parivattetuá¹ƒ vaá¹-á¹-antÄ«_ti iminÄ• athÄ• varena thÄ• varampi athÄ•
parivattetuá¹ƒ vaá¹-á¹-atÄ«ti dasseti. thÄ• varena athÄ• varameva hi parivattetuá¹ƒ na vaá¹-
``akappiyaá¹ƒ vÄ• mahagghaá¹ƒ kappiyaá¹ƒ vÄ• _ti ettha __akappiyaá¹ƒ_ nÄ• ma suvaá¹‡
akappiyabhisibimbohanÄ• ni ca. __mahagghaá¹ƒ kappiyaá¹ƒ_ nÄ• ma dantamayamaÃ±cÄ•
pÄ• vÄ• rÄ• dikappiyaattharaá¹‡Ä• dÄ«ni cÄ• â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ vuttaá¹ƒ
``akappiyaá¹ƒ vÄ• _ti Ä• sandiÄ• di, pamÄ• á¹‡Ä• tikkantaá¹ƒ bimbohanÄ• di ca. __mahagg
suvaá¹‡á¹‡Ä• divicittaá¹ƒ kappiyavohÄ• rena dinnaâ€™â€™ nti vuttaá¹ƒ.

<229> __ ``kÄ• á¸·aloha_ \Be II 155/ __ ... pe ... bhÄ• jetabboâ€™â€™ _ti vuttattÄ• vaá¹-á
bhÄ• janaá¹ƒ puggalikampi sampaá¹-icchitumpi pariharitumpi vaá¹-á¹-ati puggalÄ• naá¹ƒ pa
bhÄ• jetabbattÄ• ti vadanti, taá¹ƒ upari ``kaá¹ƒsalohavaá¹-á¹-alohabhÄ• janavikati saá¹…gh
gihivikaá¹-Ä• vÄ• vaá¹-á¹-atÄ«â€™â€™ tiÄ• dikena mahÄ• paccarivacanena virujjhati. ima
``vaá¹-á¹-alohakaá¹ƒsalohÄ• naá¹ƒ yena kenaci kato sÄ«haá¸·adÄ«pe pÄ• daggaá¹‡hanako
vuttassa mahÄ• aá¹-á¹-hakathÄ• vacanassa paá¹-ikkhepÄ• ya taá¹ƒ mahÄ• paccarivacanaâ
vaá¹-á¹-alohakaá¹ƒsalohamayaá¹ƒ yaá¹ƒ kiÃ±ci pÄ• daggaá¹‡hanakavÄ• rakampi upÄ• dÄ•
dÄ«yamÄ• nampi puggalassa sampaá¹-icchitumpi \Ne II 114/ na vaá¹-á¹-ati. __pÄ• rihÄ• riy
pattÄ• diparikkhÄ• raá¹ƒ viya sayameva paá¹-isÄ• metvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati.
Ä• rÄ• mikÄ• dayo ce sayameva gopetvÄ• viniyogakÄ• le Ä• netvÄ• paá¹-identi, paribhuÃ±
``paá¹-isÄ• metvÄ• bhikkhÅ«naá¹ƒ dethÄ• â€™â€™ ti vattumpi vaá¹-á¹-atÄ«ti.

__paá¹‡á¹‡asÅ«ci_ nÄ• ma lekhanÄ«ti vadanti. __attanÄ• laddhÄ• nipÄ«_tiÄ• dinÄ• paá¹-
pariharitvÄ• paribhogova Ä• pattikaroti dasseti. yathÄ• cettha, evaá¹ƒ upari bhÄ• janÄ«yav
santakesupi.

__anÄ• mÄ• sampÄ«_ti suvaá¹‡á¹‡Ä• dimayampi, sabbaá¹ƒ taá¹ƒ Ä• masitvÄ• paribhuÃ±j

__upakkhare_ti upakaraá¹‡e. __sikharaá¹ƒ_ nÄ• ma yena paribbhamantÄ• chindanti. __pa
gaá¹‡á¹-hiÄ• dikÄ• rako. ``paá¹-imÄ• naá¹ƒ suvaá¹‡á¹‡Ä• dipattakÄ• rakoâ€™â€™ tipi vad

__ ``aá¸• á¸• habÄ• hÅ«_ti kapparato paá¹-á¹-hÄ• ya yÄ• va aá¹ƒsakÅ«á¹-aâ€™â€™ nti ga
``aá¸• á¸• habÄ• hu_ nÄ• ma vidatthicaturaá¹…gulantipi vadantÄ«â€™â€™ ti \Be II 156/ sÄ
cÅ«á¸·avagga II 321) vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yampi (Vjb cÅ«á¸·avagga 321) __ ``aá
kapparato paá¹-á¹-hÄ• ya yÄ• va aá¹ƒsakÅ«á¹-anti likhitaâ€™â€™ nti vuttaá¹ƒ. vimativinoda
cÅ«á¸·avagga II 321) pana __ ``aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• _ nÄ• ma aá¸• á¸• habÄ• l
aá¸• á¸• habyÄ• mamattÄ• tipi vadantÄ«â€™â€™ ti vuttaá¹ƒ. __yottÄ• nÄ«_ti cammarajjuk
saá¹…ghikabhÅ«miyaá¹ƒ jÄ• tÄ• .

__ ``aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amatto_ti dÄ«ghaso aá¹-á¹-haá¹…gulamatto pariá¹‡Ä•
paá¹‡á¹‡asÅ«cidaá¹‡á¸• amattoâ€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹-. cÅ«á¸·avagga
pana (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 321) __ ``aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amatto_ti
saradaá¹‡á¸• Ä• disÅ«ciÄ• kÄ• ratanudaá¹‡á¸• akamattopÄ«â€™â€™ ti vuttaá¹ƒ. __aá¹-á¹-
dÄ«ghato aá¹-á¹-haá¹…gulappamÄ• á¹‡o. __rittapotthakopÄ«_ti alikhitapotthakopi, idaÃ±ca
vuttaá¹ƒ.

__Ä• sandiko_ti caturassapÄ«á¹-haá¹ƒ vuccati ``uccakampi Ä• sandikaâ€™â€™ nti (Vin II 2
ekatobhÄ• gena dÄ«ghapÄ«á¹-hameva hi aá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ vaá¹-á¹-ati, catura
pamÄ• á¹‡Ä• tikkantopi vaá¹-á¹-atÄ«ti veditabbo. __sattaá¹…go_ nÄ• ma tÄ«su disÄ• su ap
katamaÃ±co, ayampi pamÄ• á¹‡Ä• tikkantopi vaá¹-á¹-ati. __bhaddapÄ«á¹-ha_nti vettamaya
__pÄ«á¹-hikÄ• _ti pilotikabandhaá¹ƒ pÄ«á¹-hameva. __eá¸·akapÄ• dapÄ«á¹-haá¹ƒ_ nÄ• ma
á¹-hapetvÄ• bhojanaphalakaá¹ƒ viya katapÄ«á¹-haá¹ƒ vuccati. __Ä• maá¹‡á¸• akavaá¹‡á¹-
Ä• malakÄ• kÄ• rena yojitabahaupÄ• dapÄ«á¹-haá¹ƒ. imÄ• ni tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatap
sabbampi pÄ«á¹-haá¹ƒ vaá¹-á¹-ati.

__ ``ghaá¹-á¹-anaphalakaá¹ƒ_ nÄ• ma yattha á¹-hapetvÄ• rajitacÄ«varaá¹ƒ hatthena ghaá¹
__ghaá¹-á¹-anamuggaro_ nÄ• ma anuvÄ• tÄ• dighaá¹-á¹-anatthaá¹ƒ katoti vadantÄ«â€™â€™
(Sp-á¹- cÅ«á¸·avagga III 321) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II
``ghaá¹-á¹-anaphalakaá¹ƒ ghaá¹-á¹-anamuggaro_ti idaá¹ƒ rajitacÄ«varaá¹ƒ ekasmiá¹ƒ maá¹
\Be II 157/ veá¹-hetvÄ• ekassa maá¹-á¹-haphalakassa upari á¹-hapetvÄ• upari aparena ma
nikkujjitvÄ• eko upari akkamitvÄ• tiá¹-á¹-hati, dve janÄ• upariphalakaá¹ƒ dvÄ«su koá¹-Ä«s
aparÄ• paraá¹ƒ Ä• kaá¸• á¸• hanavikaá¸• á¸• hanaá¹ƒ karonti, etaá¹ƒ sandhÄ• ya vuttaá¹ƒ.
hatthena paharaá¹‡aá¹ƒ pana niá¹-á¹-hitarajanassa cÄ«varassa allakÄ• le kÄ• tabbaá¹ƒ, ida
phalakamuggarehi ghaá¹-á¹-anaá¹ƒ sukkhakÄ• le thaddhabhÄ• vavimocanatthanti daá¹-á¹-h
``ambaá¹‡a_nti phalakehi pokkharaá¹‡Ä«sadisakatapÄ• nÄ«yabhÄ• janaá¹ƒ. __rajanadoá¹
Ä• kiritvÄ• á¹-hapentÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ. vimativinodaniyaá¹ƒ pana __ `
ekadoá¹‡ikanÄ• vÄ• phalakehi pokkharaá¹‡Ä«sadisaá¹ƒ kataá¹ƒ. pÄ• nÄ«yabhÄ• janantipi
ekadÄ• runÄ• va kataá¹ƒ rajanabhÄ• janaá¹ƒ. __udakadoá¹‡Ä«_ti ekadÄ• runÄ• va kataá¹ƒ

vuttaá¹ƒ.

__ ``bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti akappiyacammaá¹ƒ sandhÄ• ya vuttaá
__paccattharaá¹‡agatika_nti iminÄ• maÃ±capÄ«á¹-hepi attharituá¹ƒ vaá¹-á¹-atÄ«ti dÄ«peti.
pÄ• vÄ• rÄ• dipaccattharaá¹‡ampi garubhaá¹‡á¸• anti eke. noti apare, vÄ«maá¹ƒsitvÄ• gah
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga III 321) vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ
pana __ ``daá¹‡á¸• amuggaro_ nÄ• ma `yena rajitacÄ«varaá¹ƒ pothenti, tampi garubhaá¹‡á
`paccattharaá¹‡agatikaâ€™ nti vuttattÄ• ca api-saddena pÄ• vÄ• rÄ• dipaccattharaá¹‡aá¹ƒ
garubhaá¹‡á¸• amevÄ• ti vadanti. eteneva suttena aÃ±Ã±athÄ• atthaá¹ƒ vatvÄ• pÄ• vÄ• r
garubhaá¹‡á¸• aá¹ƒ, bhÄ• janÄ«yameva, senÄ• sanatthÄ• ya dinnapaccattharaá¹‡ameva g
upaparikkhitabbaâ€™â€™ nti vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II
__ ``bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti akappiyacammaá¹ƒ sandhÄ• ya vuttaá
bhÅ«mattharaá¹‡asaá¹…khepena sayitumpi vaá¹-á¹-atiyeva. __paccattharaá¹‡agatika_nti in
158/ attharitabbaá¹ƒ mahÄ• cammaá¹ƒ eá¸·akacammaá¹ƒ nÄ• mÄ• ti dassetÄ«â€™â€™ ti
__chattamuá¹-á¹-hipaá¹‡á¹‡a_nti tÄ• lapaá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pattakaá¹-Ä• l
pattapacanakaá¹-Ä• haá¹ƒ. __gaá¹‡á¹-hikÄ• _ti cÄ«varagaá¹‡á¹-hikÄ• . __vidho_ti kÄ• yaba

idÄ• ni vinayatthamaÃ±jÅ«sÄ• yaá¹ƒ (kaá¹…khÄ• 0 abhi0 á¹-Ä«0 dubbalasikkhÄ• padavaá¹
--- __Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . __Ä• rÄ• mavatthu_ nÄ
atthÄ• ya paricchinditvÄ• á¹-hapitokÄ• so. tesu vÄ• Ä• rÄ• mesu vinaá¹-á¹-hesu tesaá¹ƒ po
__vihÄ• ro_ nÄ• ma yaá¹ƒ kiÃ±ci pÄ• sÄ• dÄ• disenÄ• sanaá¹ƒ. __vihÄ• ravatthu_ nÄ• ma
__maÃ±co_ nÄ• ma masÄ• rako bundikÄ• baddho kuá¸·Ä«rapÄ• dako Ä• haccapÄ• dakoti
catunnaá¹ƒ maÃ±cÄ• naá¹ƒ aÃ±Ã±ataro. __pÄ«á¹-haá¹ƒ_ nÄ• ma masÄ• rakÄ• dÄ«naá¹ƒy
aÃ±Ã±ataraá¹ƒ. __bhisi_ nÄ• ma uá¹‡á¹‡abhisiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ bhisÄ«naá¹ƒ aÃ
nÄ• ma rukkhatÅ«lalatÄ• tÅ«lapoá¹-akÄ«tÅ«lÄ• naá¹ƒ aÃ±Ã±atarena puá¹‡á¹‡aá¹ƒ. __loha
vÄ• tambalohena vÄ• yena kenaci katakumbhÄ«. __lohabhÄ• á¹‡akÄ• _dÄ«supi eseva na
araÃ±jaro vuccati. __vÄ• rako_ti ghaá¹-o. __kaá¹-Ä• haá¹ƒ_ kaá¹-Ä• hameva. __vÄ• si_Ä• d
duviÃ±Ã±eyyaá¹ƒ nÄ• ma natthi ... pe ....

__tattha thÄ• varena thÄ• vara_nti vihÄ• ravihÄ• ravatthunÄ• Ä• rÄ• maÄ• rÄ• mavatthuá¹
__itarenÄ• _ti athÄ• varena, pacchimarÄ• sittayenÄ• ti vuttaá¹ƒ hoti. __akappiyenÄ• _ti suv
ceva akappiyabhisibimbohanehi ca. __mahagghakappiyenÄ• _ti dantamayamaÃ±cÄ• dinÄ•
__itara_nti athÄ• varaá¹ƒ. __kappiyaparivattanena parivattetu_nti yathÄ• akappiyaá¹ƒ na h
parivattetuá¹ƒ ... pe ... evaá¹ƒ \Be II 159/ tÄ• va thÄ• varena thÄ• varaparivattanaá¹ƒ veditab
itaraparivattane_ pana maÃ±capÄ«á¹-haá¹ƒ mahantaá¹ƒ vÄ• hotu, khuddakaá¹ƒ vÄ• , anta
caturaá¹…gulapÄ• dakaá¹ƒ gÄ• madÄ• rakehi paá¹ƒsvÄ• gÄ• rakesu kÄ«á¸·antehi katampi
paá¹-á¹-hÄ• ya garubhaá¹‡á¸• aá¹ƒ hoti ... pe ... satagghanakena vÄ• sahassagghanakena
maÃ±casatampi labhati, parivattetvÄ• gahetabbaá¹ƒ. na kevalaá¹ƒ maÃ±cena maÃ±coyeva

Ä• rÄ• maÄ• rÄ• mavatthuvihÄ• ravihÄ• ravatthupÄ«á¹-habhisibimbohanÄ• nipi parivattetuá
pÄ«á¹-habhisibimbohanesupi.

__kÄ• á¸·alohatambalohakaá¹ƒsalohavaá¹-á¹-alohÄ• na_nti ettha kaá¹ƒsalohaá¹ƒ vaá¹-á¹-al
tÄ«á¹‡i hi \Ne II 117/ kittimalohÄ• ni kaá¹ƒsalohaá¹ƒ vaá¹-á¹-alohaá¹ƒ hÄ• rakÅ«á¹-anti. tatth
missetvÄ• kataá¹ƒ __kaá¹ƒsalohaá¹ƒ_. sÄ«satambe missetvÄ• kataá¹ƒ __vaá¹-á¹-alohaá¹
kataá¹ƒ __hÄ• rakÅ«á¹-aá¹ƒ_. tena vuttaá¹ƒ ``kaá¹ƒsalohaá¹ƒ vaá¹-á¹-alohaÃ±ca kittimaloha
atireka_nti tato atirekagaá¹‡hanako. __sÄ• rako_ti majjhe makuá¸·aá¹ƒ dassetvÄ• mukhava
katvÄ• piá¹-á¹-hito nÄ• metvÄ• kÄ• tabbaá¹ƒ ekaá¹ƒ bhÄ• janaá¹ƒ. sarÄ• vantipi vadanti. Ä
kaÃ±canakÄ• dÄ«naá¹ƒ gihiupakaraá¹‡Ä• naá¹ƒ gahaá¹‡aá¹ƒ. tÄ• ni hi khuddakÄ• nipi garu
gihiupakaraá¹‡attÄ• . pi-saddena pageva mahantÄ• nÄ«ti dasseti, imÄ• ni pana bhÄ• janÄ«
bhikkhupakaraá¹‡attÄ• ti adhippÄ• yo. yathÄ• ca etÄ• ni, evaá¹ƒ kuá¹‡á¸• ikÄ• pi bhÄ• janÄ
ca mattikÄ• bhaá¹‡á¸• e, evaá¹ƒ lohabhaá¹‡á¸• epi kuá¹‡á¸• ikÄ• bhÄ• janÄ«yakoá¹-á¹-hÄ•
__saá¹…ghikaparibhogenÄ• _ti Ä• gantukÄ• naá¹ƒ vuá¸• á¸• hatarÄ• naá¹ƒ datvÄ• paribho
gihÄ«hi vikatÄ• paÃ±Ã±attÄ• , attano vÄ• santakakaraá¹‡ena virÅ«paá¹ƒ katÄ• . __puggal
vaá¹-á¹-atÄ«_ti Ä• gantukÄ• naá¹ƒ adatvÄ• attano santakaá¹ƒ viya gahetvÄ• \Be II 160/ pa
vaá¹-á¹-ati. __pipphaliko_ti kattari. __Ä• rakaá¹‡á¹-akaá¹ƒ_ sÅ«civedhakaá¹ƒ. __tÄ• á¸·aá¹ƒ
__kattarayaá¹-á¹-hivedhako_ kattarayaá¹-á¹-hivalayaá¹ƒ. __yathÄ• tathÄ• ghanakataá¹ƒ lo
lohaguá¸·o lohapiá¹‡á¸• i lohacakkalikanti evaá¹ƒ ghanakataá¹ƒ lohaá¹ƒ. __khÄ«rapÄ• sÄ•
mudukakhÄ«ravaá¹‡á¹‡apÄ• sÄ• á¹‡amayÄ• ni.

__gihivikaá¹-Ä• nipi na vaá¹-á¹-anti_ anÄ• mÄ• sattÄ• . __pi_-saddena pageva saá¹…ghika
puggalikaparibhogena vÄ• ti dasseti. senÄ• sanaparibhogo pana sabbakappiyo, tasmÄ• jÄ
senÄ• sanaparikkhÄ• rÄ• Ä• mÄ• sÄ• . tenÄ• ha __ ``senÄ• sanaparibhoge panÄ• â€™â€

__sesÄ• _ti tato mahattarÄ« vÄ• si. __yÄ• panÄ• _ti yÄ• kuá¹-hÄ• rÄ« pana. __kudÄ• lo_
caturaá¹…gulamattopi garubhaá¹‡á¸• ameva. __nikhÄ• danaá¹ƒ_ caturassamukhaá¹ƒ vÄ•
vaá¹…kaá¹ƒ vÄ• ujukaá¹ƒ vÄ• , antamaso sammuÃ±janÄ«daá¹‡á¸• avedhanampi, daá¹‡á¸
garubhaá¹‡á¸• ameva. tenÄ• ha ``kudÄ• lo daá¹‡á¸• abandhanikhÄ• danaá¹ƒ vÄ• agarubha
ti. __sipÄ• á¹-ikÄ• _ nÄ• ma khurakoso, sikharaá¹ƒ pana daá¹‡á¸• abandhanikhÄ• danaá¹ƒ
``sikharampi nikhÄ• daneneva saá¹…gahitaâ€™â€™ _nti. sace pana vÄ• si adaá¹‡á¸• akaá
bhÄ• janÄ«yaá¹ƒ. __upakkhare_ti vÄ• siÄ• dibhaá¹‡á¸• e.

__pattabandhako_ nÄ• ma pattassa gaá¹‡á¹-hikÄ• dikÄ• rako. ``paá¹-imÄ• naá¹ƒ suvaá¹‡á¹
vadanti. tipucchedanakasatthaá¹ƒ suvaá¹‡á¹‡acchedanakasatthaá¹ƒ kataparikammacamma
imÄ• ni \Ne II 118/ cettha tÄ«á¹‡i pipphalikaá¹ƒ anulomantÄ«ti Ä• ha __ ``ayaá¹ƒ pana vises
__itarÄ• nÄ«_ti mahÄ• kattariÄ• dÄ«ni.

__aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• _ti \Be II 161/ kapparato paá¹-á¹-hÄ• ya yÄ• va aá¹ƒsak
vidatthicaturaá¹…gulappamÄ• á¹‡Ä• ti vuttaá¹ƒ hoti. __tatthajÄ• takÄ• _ti saá¹…ghikabhÅ«
Ä• rakkhasaá¹ƒvidhÄ• nena rakkhitattÄ• rakkhitÄ• ca sÄ• maÃ±jÅ«sÄ• dÄ«su pakkhittaá¹
nassati, evaá¹ƒ gopanato gopitÄ• cÄ• ti __rakkhitagopitÄ• _. tatthajÄ• takÄ• pi pana arakkh
na hoti. __saá¹…ghakamme ca cetiyakamme ca kate_ti iminÄ• saá¹…ghasantakena cetiya
parivattituÃ±ca vaá¹-á¹-atÄ«ti dÄ«peti. __suttaá¹ƒ panÄ• _ti vaá¹-á¹-itaÃ±ceva avaá¹-á¹-itaÃ

__aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amatto_ti antamaso dÄ«ghaso aá¹-á¹-haá¹…gulamatto p
sÄ«haá¸·a-paá¹‡á¹‡asÅ«cidaá¹‡á¸• amatto. __etthÄ• _ti veá¸·ubhaá¹‡á¸• e. daá¸• á¸• haá¹
__daá¸• á¸• hagehÄ• . na vÄ• retabbÄ• _ti ``mÄ• gaá¹‡hitvÄ• gacchathÄ• â€™â€™ ti na n
sampattavihÄ• re saá¹…ghikÄ• vÄ• se á¹-hapetabbÄ• .

__avasesaÃ±ca chadanatiá¹‡a_nti muÃ±japabbajehi avasesaá¹ƒ yaá¹ƒ kiÃ±ci chadanatiá¹‡
__aá¹-á¹-haá¹…gulappamÄ• á¹‡opÄ«_ti vitthÄ• rato aá¹-á¹-haá¹…gulappamÄ• á¹‡o. likhitap
garubhaá¹‡á¸• aá¹ƒ na hoti. __kappiyacammÄ• nÄ«_ti migÄ• dÄ«naá¹ƒ cammÄ• ni. __sabb
rathasakaá¹-Ä• dikaá¹ƒ sabbaá¹ƒ cakkayuttayÄ• naá¹ƒ. visaá¹…khatacakkaá¹ƒ pana yÄ• na
__anuÃ±Ã±Ä• tavÄ• si_ nÄ• ma yÄ• sipÄ• á¹-ikÄ• ya pakkhipitvÄ• parihariuá¹ƒ sakkÄ• ti
__muá¹-á¹-hipaá¹‡á¹‡aá¹ƒ_ tÄ• lapattaá¹ƒ. taÃ±hi muá¹-á¹-hinÄ• gahetvÄ• pariharantÄ«ti
``muá¹-á¹-hipaá¹‡á¹‡aâ€™â€™ nti vuccati. __ ``muá¹-á¹-hipaá¹‡á¹‡a_nti chattacchadapaá¹
keci. __araá¹‡Ä«sahita_nti araá¹‡Ä«yugaá¸·aá¹ƒ, uttarÄ• raá¹‡Ä« adharÄ• raá¹‡Ä«ti araá¹‡
__phÄ• tikammaá¹ƒ katvÄ• _ti antamaso taá¹ƒagghanakavÄ• likÄ• yapi thÄ• varaá¹ƒ vaá¸•
__kuá¹‡á¸• ikÄ• _ti ayakuá¹‡á¸• ikÄ• ceva tambalohakuá¹‡á¸• ikÄ• ca. __bhÄ• janÄ«yako
bhÄ• janÄ«yapakkhameva sevati \Be II 162/, na tu garubhaá¹‡á¸• anti attho. kaÃ±canako pa
adhippÄ• yo.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

garubhaá¹‡á¸• avinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

tiá¹ƒsatimo paricchedo.

31. codanÄ• divinicchayakathÄ•

<230> evaá¹ƒ \Ne II 119/ garubhaá¹‡á¸• avinicchayaá¹ƒ kathetvÄ• idÄ• ni codanÄ• divinicc
``codanÄ• divinicchayoti ettha panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha codÄ«yate __codanÄ
__Ä• di_-saddena sÄ• raá¹‡Ä• dayo saá¹…gaá¹‡hÄ• ti. vuttaÃ±hetaá¹ƒ kammakkhandhake
kataá¹ƒ hoti, sÄ• retvÄ• kataá¹ƒ hoti, Ä• pattiá¹ƒ ropetvÄ• kataá¹ƒ hotÄ«â€™â€™ ti. __ ``c
labhati, ko na labhatÄ«â€™â€™ _ti idaá¹ƒ anuddhaá¹ƒsanÄ• dhippÄ• yaá¹ƒ vinÄ• pi codan

vuttaá¹ƒ. __sÄ«lasampanno_ti idaá¹ƒ dussÄ«lassa vacanaá¹ƒ appamÄ• á¹‡anti adhippÄ• y
bhikkhunÄ«naá¹ƒ pana bhikkhuá¹ƒ codetuá¹ƒ anissarattÄ• __ `bhikkhunimevÄ• â€™ _ti vu
bhikkhunÄ«naá¹ƒ bhikkhÅ«su anissarabhÄ• ve tÄ• hi katacodanÄ• pi codanÄ• rahattÄ• co
``paÃ±capi sahadhammikÄ• labhantÄ«â€™â€™ _ti vuttaá¹ƒ. __bhikkhussa sutvÄ• codetÄ
sutvÄ• codeti, tesampi vacanaá¹ƒ pamÄ• á¹‡amevÄ• ti sampaá¹-icchitattÄ• tesaá¹ƒ codan
``thero suttaá¹ƒ nidassesÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 385-386) vuttaá¹ƒ
(vi0 vi0 á¹-Ä«0 I 386) pana ``amÅ«lakacodanÄ• pasaá¹…gena samÅ«lakacodanÄ• lakkhaá
`codetuá¹ƒ pana ko_ \Be II 163/ __labhati, ko na labhatÄ«â€™ _tiÄ• di Ä• raddhaá¹ƒ. __ `bh
codetÄ«â€™ _tiÄ• disuttaá¹ƒ yasmÄ• ye codakassa aÃ±Ã±esaá¹ƒ vipattiá¹ƒ pakÄ• senti, te
codakabhÄ• ve á¹-hatvÄ• va pakÄ• senti, tesaÃ±ca vacanaá¹ƒ gahetvÄ• itaropi yasmÄ• co
asampaá¹-icchantaá¹ƒ tehi titthiyasÄ• vakapariyosÄ• nehi paá¹-hamacodakehi sampaá¹-icch
tasmÄ• idha sÄ• dhakabhÄ• vena uddhaá¹-anti veditabbaâ€™â€™ nti vuttaá¹ƒ.

__garukÄ• naá¹ƒ dvinna_nti pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• naá¹ƒ. __avasesÄ• na_nti thul
Ä• pattÄ«naá¹ƒ. __micchÄ• diá¹-á¹-hi_ nÄ• ma ``natthi dinnaâ€™â€™ ntiÄ• dinayappavattÄ
``antavÄ• loko anantavÄ• lokoâ€™â€™ tiÄ• dikÄ• antaá¹ƒ gaá¹‡hÄ• pakadiá¹-á¹-hi __ant
__Ä• jÄ«vahetu paÃ±Ã±attÄ• naá¹ƒ channa_nti Ä• jÄ«vahetupi Ä• pajjitabbÄ• naá¹ƒ uttarim
saÃ±caritte saá¹…ghÄ• diseso, ``yo te vihÄ• re vasati, so arahÄ• â€™â€™ ti pariyÄ• yena t
paá¹‡Ä«tabhojanaviÃ±Ã±attiyÄ• pÄ• cittiyaá¹ƒ, bhikkhuniyÄ• paá¹‡Ä«tabhojanaviÃ±Ã±atti
sÅ«podanaviÃ±Ã±attiyÄ• dukkaá¹-anti imesaá¹ƒ parivÄ• re (Vin V 287) vuttÄ• naá¹ƒ chann
Ä• jÄ«vahetu eva paÃ±Ã±attÄ• saÃ±carittÄ• dÄ«naá¹ƒ aÃ±Ã±athÄ• pi Ä• pajjitabbato. Ä• jÄ
etÄ• saá¹ƒ Ä• pajjanaá¹ƒ sandhÄ• ya evaá¹ƒ vuttaá¹ƒ, Ä• jÄ«vahetupi paÃ±Ã±attÄ• nanti at
diá¹-á¹-hivipattiÄ• jÄ«vavipattÄ«hi codentopi tammÅ«likÄ• ya Ä• pattiyÄ• eva codeti.

``kasmÄ• maá¹ƒ na vandasÄ«â€™â€™ ti pucchite ``assamaá¹‡osi, asakyaputtiyosÄ«â€™
vuttattÄ• antimavatthuá¹ƒ ajjhÄ• panno na vanditabboti vadanti. codetukÄ• matÄ• ya eva a
vattabbassa vuttamatthaá¹ƒ á¹-hapetvÄ• \Be II 164/ avandiyabhÄ• ve taá¹ƒ kÄ• raá¹‡aá¹ƒ n
cÅ«á¸·agaá¹‡á¹-hipade majjhimagaá¹‡á¹-hipade ca vuttaá¹ƒ. antimavatthuajjhÄ• pannassa
tena saddhiá¹ƒ sayantassa sahaseyyÄ• pattiyÄ• abhÄ• vato, tassa ca paá¹-iggahaá¹‡assa
yuttataranti viÃ±Ã±Ä• yati. kiÃ±cÄ• pi yÄ• va so bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nÄ• ti, tÄ• va
``assamaá¹‡omhÄ«â€™â€™ ti paá¹-ijÄ• nÄ• ti, tadÄ• na vanditabboti ayamettha viseso ve
ajjhÄ• pannassa hi bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nantasseva bhikkhubhÄ• vo, na tato paraá
appaá¹-ijÄ• nanto hi anupasampannapakkhaá¹ƒ bhajati. yasmÄ• Ä• misaá¹ƒ dento attano i
tasmÄ• paá¹-ipÄ• á¹-iyÄ• nisinnÄ• naá¹ƒ yÄ• gubhattÄ• dÄ«ni dentena ekassa codetukÄ•
na hotÄ«ti Ä• ha __ ``na tÄ• va tÄ• codanÄ• hotÄ«â€™â€™ _ti.

<231> codetabboti cudito, cudito eva __cuditako, _ aparÄ• dhavanto puggalo. codetÄ«ti __c
aparÄ• dhapakÄ• sako. cuditako ca codako ca cuditakacodakÄ• . __ubbÄ• hikÄ• yÄ• _ti ub

alajjÄ«naá¹ƒ tajjaniá¹ƒ vÄ• kalahaá¹ƒ vÄ• ti ubbÄ• hikÄ• , saá¹…ghasammuti, tÄ• ya. vinic
sammatabhikkhÅ«hi vinicchinanameva. alajjussannÄ• ya hi parisÄ• ya samathakkhandhake
samannÄ• gatÄ• dve tayo bhikkhÅ« tattheva vuttÄ• ya Ã±attidutiyakammavÄ• cÄ• ya samr
samathakkhandhake (Vin II 231-232) ---

``tehi ce, bhikkhave, bhikkhÅ«hi tasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ• ne anantÄ• ni ceva b
cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati \Be II 165/. anujÄ• nÄ• mi, bhikkhave, evarÅ«paá
ubbÄ• hikÄ• ya vÅ«pasametuá¹ƒ. dasahaá¹…gehi samannÄ• gato bhikkhu ubbÄ• hikÄ• ya
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ragocarasampanno aá¹‡umattesu vajjesu
sikkhati sikkhÄ• padesu \Ne II 121/, bahussuto hoti sutadharo sutasannicayo, ye te dhammÄ
majjhekalyÄ• á¹‡Ä• pariyosÄ• nakalyÄ• á¹‡Ä• sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparipuá
brahmacariyaá¹ƒ abhivadanti, tathÄ• rÅ«passa dhammÄ• bahussutÄ• honti dhÄ• tÄ• vaca
manasÄ• nupekkhitÄ• diá¹-á¹-hiyÄ• suppaá¹-ividdhÄ• , ubhayÄ• ni kho panassa pÄ• timok
svÄ• gatÄ• ni honti suvibhattÄ• ni suppavattÄ«ni suvinicchitÄ• ni suttaso anubyaÃ±janaso,
hoti asaá¹ƒhÄ«ro, paá¹-ibalo hoti ubho atthapaccatthike assÄ• setuá¹ƒ saÃ±Ã±Ä• petuá¹ƒ n
pekkhetuá¹ƒ passituá¹ƒ pasÄ• detuá¹ƒ, adhikaraá¹‡asamuppÄ• davÅ«pasamakusalo hoti, a
adhikaraá¹‡asamudayaá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡anirodhaá¹ƒ jÄ• nÄ• ti, adhikaraá¹‡anirod
jÄ• nÄ• ti. anujÄ• nÄ• mi, bhikkhave, imehi dasahaá¹…gehi samannÄ• gataá¹ƒ bhikkhuá¹ƒ

``evaÃ±ca pana, bhikkhave, sammannitabbo. paá¹-hamaá¹ƒ bhikkhu yÄ• citabbo, yÄ• citvÄ
paá¹-ibalena saá¹…gho Ã±Ä• petabbo ---

``suá¹‡Ä• tu me, bhante, saá¹…gho, amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ• n
\Be II 166/ jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. yadi saá¹…ghassa pattal
itthannÄ• maÃ±ca itthannÄ• maÃ±ca bhikkhuá¹ƒ sammanneyya ubbÄ• hikÄ• ya imaá¹ƒ adh
esÄ• Ã±atti.

``suá¹‡Ä• tu me, bhante, saá¹…gho, amhÄ• kaá¹ƒ imasmiá¹ƒ adhikaraá¹‡e vinicchiyamÄ• n
jÄ• yanti, na cekassa bhÄ• sitassa attho viÃ±Ã±Ä• yati. saá¹…gho itthannÄ• maÃ±ca itthan
sammannati ubbÄ• hikÄ• ya imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ. yassÄ• yasmato kh
itthannÄ• massa ca bhikkhuno sammuti ubbÄ• hikÄ• ya imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasam
nakkhamati, so bhÄ• seyya.

``sammato saá¹…ghena itthannÄ• mo ca itthannÄ• mo ca bhikkhu ubbÄ• hikÄ• ya imaá¹ƒ a
khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti.

tehi \Ne II 122/ ca sammatehi visuá¹ƒ vÄ• nisÄ«ditvÄ• tassÄ• eva vÄ• parisÄ• ya ``aÃ±Ã
kathetabbaâ€™â€™ nti sÄ• vetvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vinicchitabbaá¹ƒ. __tumhÄ• ka_

vuttaá¹ƒ.

__ ``kimhÄ«_ti kismiá¹ƒ vatthusmiá¹ƒ. __kimhi nampi na jÄ• nÄ• sÄ«_ti kimhi nanti vacanan
__nÄ• ssa anuyogo dÄ• tabbo_ti nÄ• ssa pucchÄ• paá¹-ipucchÄ• dÄ• tabbÄ• â€™â€™ ti
385-386) vuttaá¹ƒ, vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 386) pana --- __kimhÄ«_ti kismiá¹ƒ
kataravipattiyanti attho. __kimhi naá¹ƒ nÄ• mÄ• _ti idaá¹ƒ ``katarÄ• ya vipattiyÄ• \Be II 167/
codesÄ«â€™â€™ ti yÄ• ya kÄ• yaci viÃ±Ã±Ä• yamÄ• nÄ• ya bhÄ• sÄ• ya vuttepi codakass
``sÄ«lÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattÄ«su katarÄ• yÄ• ti maá¹ƒ pucchatÄ«â€™â€™ ti viÃ
pucchÄ• , na pana ``kimhÄ«â€™â€™ tiÄ• dipadatthamattaá¹ƒ ajÄ• nantassa. na hi anuvijja
aparicitabhÄ• sÄ• ya ``kimhi naâ€™â€™ nti pucchati. __kimhi nampi na jÄ• nÄ• sÄ«_ti idan
sandhÄ• ya vuttaá¹ƒ na hoti. ``kataravipattiyÄ• â€™â€™ ti vutte ``asukÄ• ya vipattiyÄ• â€™
jÄ• nÄ• sÄ«â€™â€™ ti vacanassa adhippÄ• yameva sandhÄ• ya vuttanti gahetabbaá¹ƒ. ter
dÄ• tabboâ€™â€™ ti.

__ ``tassa nayo dÄ• tabboâ€™â€™ _ti __tassÄ• _ti bÄ• lassa lajjissa. ``tassa nayo dÄ• tab
``kimhi naá¹ƒ codesÄ«ti sÄ«lavipattiyÄ• â€™â€™ tiÄ• di adhippÄ• yappakÄ• sanameva nay
__kimhi-naá¹ƒ-padÄ• naá¹ƒ_pariyÄ• yamattadassanaá¹ƒ. na hi bÄ• lo ``kataravipattiyaá¹ƒ n
imassa vacanassa atthe Ã±Ä• tepi vipattippabhedaá¹ƒ, attanÄ• codiyamÄ• naá¹ƒ vipattisan
sakkoti, tasmÄ• teneva ajÄ• nanena alajjÄ« apasÄ• detabbo. __kimhi na_nti idampi upalak
vÄ• yena kenaci Ä• kÄ• rena aviÃ±Ã±utaá¹ƒ pakÄ• setvÄ• vissajjetabbova. ``dummaá¹…k
niggahÄ• yÄ• â€™â€™ tiÄ• divacanato __ ``alajjÄ«niggahatthÄ• ya ... pe ... paÃ±Ã±attaâ€™
__ehitÄ«_ti eti, __hi_-kÄ• ro ettha Ä• gamo daá¹-á¹-habbo, Ä• gamissatÄ«ti attho. __diá¹-á¹
diá¹-á¹-haniyÄ• mena. __alajjissa paá¹-iÃ±Ã±Ä• ya eva kÄ• tabba_nti vacanapaá¹-ivacanak
alajjissa ``asuddho ahaâ€™â€™ nti dosasampaá¹-icchanapaá¹-iÃ±Ã±Ä• ya eva Ä• pattiyÄ•
pana ``alajjissa etaá¹ƒ natthÄ«ti suddhapaá¹-iÃ±Ã±Ä• ya eva anÄ• pattiyÄ• kÄ• tabbanti ay
saá¹…gahitoâ€™â€™ ti \Be II 168/ vadanti, taá¹ƒ \Ne II 123/ na yuttaá¹ƒ anuvijjakasseva nir
codakeneva alajjipaá¹-iÃ±Ã±Ä• ya á¹-hÄ• tabbato. dosopagamapaá¹-iÃ±Ã±Ä• eva hi idha p
teneva vakkhati ``etampi natthi, etampi natthÄ«ti paá¹-iÃ±Ã±aá¹ƒ na detÄ«â€™â€™ tiÄ• di.

__tadatthadÄ«panattha_nti alajjissa dose Ä• vibhÅ«tepi tassa dosopagamapaá¹-iÃ±Ã±Ä• ya
kÄ• tabbatÄ• dÄ«panatthaá¹ƒ. vivÄ• davatthusaá¹…khÄ• te atthe paccatthikÄ• __atthapac
datvÄ• _ti tesaá¹ƒ kathÄ• pacchedatthaá¹ƒ abhimukhakaraá¹‡atthaÃ±ca saddaá¹ƒ katvÄ• .
ananucchaviko_ti asuddhoti saÃ±Ã±Ä• ya codakapakkhe paviá¹-á¹-hattÄ• anuvijjakabhÄ• v
anuvijjituá¹ƒ asakkuá¹‡eyyattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sandehe eva hi sati anuvijjituá¹ƒ sal
asuddhaladdhiyÄ• pana sati cuditakena vuttaá¹ƒ sabbaá¹ƒ asaccatopi paá¹-ibhÄ• ti, kathaá
siyÄ• ti.

__tathÄ• nÄ• sitakova bhavissatÄ«_ti iminÄ• vinicchayampi adatvÄ• saá¹…ghato viyojana

viya ayampi eko nÄ• sanappakÄ• roti dasseti. __ekasambhogaparibhogÄ• _ti idaá¹ƒ attano
vimocanatthaá¹ƒ vuttaá¹ƒ, na pana tesaá¹ƒ aÃ±Ã±amaÃ±Ã±asambhoge yojanatthaá¹ƒ.

__viraddhaá¹ƒ hotÄ«_ti saÃ±cicca Ä• pattiá¹ƒ Ä• panno hoti. __Ä• dito paá¹-á¹-hÄ• ya alajjÄ
idaá¹ƒ ``pakkhÄ• naá¹ƒ anurakkhaá¹‡atthÄ• ya paá¹-iÃ±Ã±aá¹ƒ na detÄ«â€™â€™ ti imassa
alajjÄ«lakkhaá¹‡asambhavassa karaá¹‡avacanaá¹ƒ. paá¹-icchÄ• ditakÄ• lato paá¹-á¹-hÄ• y
lajjibhÄ• vo na rakkhatÄ«ti attho. __paá¹-iÃ±Ã±aá¹ƒ na detÄ«_ti ``sace mayÄ• katadosaá¹ƒ
anuvattakÄ• bhijjissantÄ«â€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ na deti. __á¹-hÄ• ne na tiá¹-á¹-hatÄ«
tiá¹-á¹-hati, kÄ• yavÄ• cÄ• su vÄ«tikkamo \Be II 169/ hoti evÄ• ti adhippÄ• yo. tenÄ• ha __ `
dÄ• tabboâ€™â€™ _ti, pubbe pakkhikÄ• naá¹ƒ paá¹-iÃ±Ã±Ä• ya vÅ«pasamitassapi adhikar
ayampi tathÄ• nÄ• sitakova bhavissatÄ«ti adhippÄ• yo.

<232> __adinnÄ• dÄ• navatthuá¹ƒ vinicchinantena paÃ±cavÄ«sati avahÄ• rÄ• sÄ• dhukaá
__paÃ±cavÄ«sati avahÄ• rÄ• _ nÄ• ma paÃ±ca paÃ±cakÄ• ni, tattha __paÃ±ca paÃ±cakÄ•
nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaá¹ƒ ekabhaá¹‡á¸• apaÃ±cakaá¹ƒ sÄ• hatthikapaÃ±cakaá¹ƒ p
theyyÄ• vahÄ• rapaÃ±cakanti. tathÄ• hi vuttaá¹ƒ kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ (Kkh dutiyapÄ
pana avahÄ• rÄ• paÃ±ca \Ne II 124/ paÃ±cakÄ• ni samodhÄ• netvÄ• sÄ• dhukaá¹ƒ sallak
nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaekabhaá¹‡á¸• apaÃ±cakÄ• ni padabhÄ• jane (Vin III 92) vutt
avahareyya, iriyÄ• pathaá¹ƒ vikopeyya, á¹-hÄ• nÄ• cÄ• veyyÄ• â€™â€™ ti imesaá¹ƒ padÄ
tathÄ• hi vuttaá¹ƒ porÄ• á¹‡ehi ---

``Ä• diyanto harantova.

haranto iriyÄ• pathaá¹ƒ.

vikopento tathÄ• á¹-hÄ• nÄ• .

cÄ• ventopi parÄ• jikoâ€™â€™ ti ||

tattha nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaá¹ƒ saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akavasena daá¹
saviÃ±Ã±Ä• á¹‡akavaseneva. kathaá¹ƒ? __Ä• diyeyyÄ• _ti Ä• rÄ• maá¹ƒ abhiyuÃ±jati, Ä• p
vimatiá¹ƒ uppÄ• deti, Ä• patti thullaccayassa. sÄ• miko ``na mayhaá¹ƒ bhavissatÄ«â€™â€™
Ä• patti pÄ• rÄ• jikassa. __hareyyÄ• _ti aÃ±Ã±assa bhaá¹‡á¸• aá¹ƒ haranto sÄ«se bhÄ• raa
dukkaá¹-aá¹ƒ. phandÄ• peti, thullaccayaá¹ƒ. khandhaá¹ƒ oropeti, pÄ• rÄ• jikaá¹ƒ. __avahare
bhaá¹‡á¸• aá¹ƒ ``dehi \Be II 170/ me bhaá¹‡á¸• aâ€™â€™ nti vuccamÄ• no ``nÄ• haá¹ƒ gaa
dukkaá¹-aá¹ƒ. sÄ• mikassa vimatiá¹ƒ uppÄ• deti, thullaccayaá¹ƒ. sÄ• miko ``na mayhaá¹ƒ b
dhuraá¹ƒ nikkhipati, pÄ• rÄ• jikaá¹ƒ. __iriyÄ• pathaá¹ƒ vikopeyyÄ• _ti ``sahabhaá¹‡á¸• ahÄ•
ti paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, thullaccayaá¹ƒ. dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, p

__á¹-hÄ• nÄ• cÄ• veyyÄ• _ti thalaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ theyyacitto Ä• masati, dukka
thullaccayaá¹ƒ. á¹-hÄ• nÄ• cÄ• veti, pÄ• rÄ• jikaá¹ƒ. evaá¹ƒ tÄ• va nÄ• nÄ• bhaá¹‡á¸• apa
sassÄ• mikassa pana dÄ• sassa vÄ• tiracchÄ• nagatassa vÄ• yathÄ• vuttena abhiyogÄ• c
avaharaá¹‡a iriyÄ• pathavikopana á¹-hÄ• nÄ• cÄ• vanavasena __ekabhaá¹‡á¸• apaÃ±caka
porÄ• á¹‡Ä• ---

``tattha nÄ• nekabhaá¹‡á¸• Ä• naá¹ƒ, paÃ±cakÄ• naá¹ƒ vasÄ• pana.

Ä• diyanÄ• dipaÃ±cakÄ• , duvidhÄ• ti udÄ«ritÄ• â€™â€™ ti ||

katamaá¹ƒ \Ne II 125/ __sÄ• hatthikapaÃ±cakaá¹ƒ_? sÄ• hatthiko Ä• á¹‡attiko nissaggiyo a
dhuranikkhepoti. tathÄ• hi vuttaá¹ƒ ---

``sÄ• hatthÄ• á¹‡attiko ceva, nissaggiyotthasÄ• dhako.

dhuranikkhepako cÄ• ti, idaá¹ƒ sÄ• hatthapaÃ±cakaâ€™â€™ nti ||

tattha __sÄ• hatthiko_ nÄ• ma parassa bhaá¹‡á¸• aá¹ƒ sahatthÄ• avaharati. __Ä• á¹‡attiko
bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti. __nissaggiyo_ nÄ• ma suá
anto á¹-hatvÄ• bahi pÄ• tanaá¹ƒ. __atthasÄ• dhako_ nÄ• ma ``asukassa bhaá¹‡á¸• aá¹ƒ ya
avaharÄ• â€™â€™ ti Ä• á¹‡Ä• peti. tattha sace paro anantarÄ• yiko hutvÄ• taá¹ƒ avaharat
Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. parassa vÄ• pana telakumbhiyÄ• pÄ• dagghanak
pivanakÄ• ni upÄ• hanÄ• dÄ«ni pakkhipati \Be II 171/, hatthato muttamatteyeva pÄ• rÄ• jika
pana Ä• rÄ• mÄ• bhiyogaupanikkhittabhaá¹‡á¸• avasena veditabbo. tÄ• vakÄ• likabhaá¹‡á¸
nayoti idaá¹ƒ sÄ• hatthikapaÃ±cakaá¹ƒ.

katamaá¹ƒ __pubbapayogapaÃ±cakaá¹ƒ_? pubbapayogo sahapayogo saá¹ƒvidÄ• vahÄ• ro
nimittakammanti. tena vuttaá¹ƒ ---

``pubbasahapayogo ca, saá¹ƒvidÄ• haraá¹‡aá¹ƒ tathÄ• .

saá¹…ketakammaá¹ƒ nimittaá¹ƒ, idaá¹ƒ sÄ• hatthapaÃ±cakaâ€™â€™ nti ||

tattha Ä• á¹‡attivasena __pubbapayogo_ veditabbo. á¹-hÄ• nÄ• cÄ• vanavasena, khilÄ• dÄ
khettÄ• diggahaá¹‡avasena ca __sahapayogo_ veditabbo. __saá¹ƒvidÄ• vahÄ• ro_ nÄ• ma
avaharissÄ• mÄ• â€™â€™ ti saá¹ƒvidahitvÄ• sammantayitvÄ• avaharaá¹‡aá¹ƒ. evaá¹ƒ sa
ekenapi tasmiá¹ƒ bhaá¹‡á¸• e á¹-hÄ• nÄ• cÄ• vite sabbesaá¹ƒ avahÄ• ro hoti. __saá¹…ket
saÃ±jÄ• nanakammaá¹ƒ. sace hi purebhattÄ• dÄ«su yaá¹ƒ kiÃ±ci kÄ• laá¹ƒ paricchinditvÄ•

itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti vutto saá¹…ketato apacchÄ• apure
saá¹…ketakÄ• rakassa saá¹…ketakaraá¹‡akkhaá¹‡eyeva avahÄ• ro. __nimittakammaá¹ƒ_
akkhinikhaá¹‡anÄ• dinimittakaraá¹‡aá¹ƒ \Ne II 126/. sace hi evaá¹ƒ katanimittato apacchÄ•
avaharÄ• â€™â€™ ti vutto, taá¹ƒ avaharati, nimittakÄ• rakassa nimittakkhaá¹‡eyeva avahÄ
pubbapayogapaÃ±cakaá¹ƒ.

katamaá¹ƒ __theyyÄ• vahÄ• rapaÃ±cakaá¹ƒ_? theyyÄ• vahÄ• ro pasayhÄ• vahÄ• ro parika
kusÄ• vahÄ• roti. tena vuttaá¹ƒ ---

``theyyÄ• \Be II 172/ pasayhÄ• parikappÄ• , paá¹-icchannÄ• kusÄ• tathÄ• .

avahÄ• rÄ• ime paÃ±ca, theyyÄ• vahÄ• rapaÃ±cakaâ€™â€™ nti ||

tattha yo sandhicchedÄ• dÄ«ni katvÄ• adissamÄ• no avaharati, kÅ«á¹-atulÄ• kÅ«á¹-amÄ•
vÄ• vaÃ±cetvÄ• gaá¹‡hÄ• ti, tassevaá¹ƒ gaá¹‡hato avahÄ• ro __theyyÄ• vahÄ• ro_ti vedit
balakkÄ• rena paresaá¹ƒ santakaá¹ƒ gaá¹‡hÄ• ti gÄ• maghÄ• takÄ• dayo viya, attano patta
adhikaá¹ƒ gaá¹‡hÄ• ti rÄ• jabhaá¹-Ä• dayo viya, tassevaá¹ƒ gaá¹‡hato avahÄ• ro __pasayh
parikappetvÄ• gahaá¹‡aá¹ƒ pana __parikappÄ• vahÄ• ro_ nÄ• ma.

so bhaá¹‡á¸• okÄ• sassa vasena duvidho. tatrÄ• yaá¹ƒ __bhaá¹‡á¸• aparikappo_ --- sÄ• á¹
pavisitvÄ• ``sace sÄ• á¹-ako bhavissati, gaá¹‡hissÄ• mi. sace suttaá¹ƒ, na gaá¹‡hissÄ• mÄ
andhakÄ• re pasibbakaá¹ƒ gaá¹‡hÄ• ti. tatra ce sÄ• á¹-ako hoti, uddhÄ• reyeva pÄ• rÄ• jika
rakkhati. bahi nÄ«haritvÄ• muÃ±citvÄ• ``suttaâ€™â€™ nti Ã±atvÄ• puna Ä• haritvÄ• á¹-h
``suttaâ€™â€™ nti Ã±atvÄ• pi yaá¹ƒ laddhaá¹ƒ, taá¹ƒ gahetabbanti gacchati, padavÄ• rena
á¹-hapetvÄ• gaá¹‡hÄ• ti, uddhÄ• re pÄ• rÄ• jikaá¹ƒ. ``coro coroâ€™â€™ ti anubandho cha
rakkhati. sÄ• mikÄ• disvÄ• gaá¹‡hanti, rakkhatiyeva. aÃ±Ã±o ce gaá¹‡hÄ• ti, bhaá¹‡á¸• ad
nivattantesu sayaá¹ƒ disvÄ• paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya ``pagevetaá¹ƒ mayÄ• gahitaá¹ƒ, n
gaá¹‡hantassapi bhaá¹‡á¸• adeyyameva. tattha yvÄ• yaá¹ƒ ``sace sÄ• á¹-ako bhavissati, ga
tiÄ• dinÄ• nayena pavatto parikappo, ayaá¹ƒ bhaá¹‡á¸• aparikappo nÄ• ma. __okÄ• sapari
--- ekacco pana parapariveá¹‡Ä• dÄ«ni paviá¹-á¹-ho kiÃ±ci lobhaneyyabhaá¹‡á¸• aá¹ƒ disvÄ
gabbhadvÄ• rapamukhaheá¹-á¹-hÄ• \Be II 173/ pÄ• sÄ• dadvÄ• rakoá¹-á¹-hakarukkhamÅ«
``sace maá¹ƒ etthantare passissanti, daá¹-á¹-hukÄ• matÄ• ya gahetvÄ• vicaranto viya dass
\Ne II 127/, harissÄ• mÄ«â€™â€™ ti parikappeti, tassa taá¹ƒ Ä• dÄ• ya parikappitaparicche
avahÄ• ro hoti. iti yvÄ• yaá¹ƒ vuttanayeneva pavatto parikappo, ayaá¹ƒ okÄ• saparikappo n
dvinnaá¹ƒ parikappÄ• naá¹ƒ vasena parikappetvÄ• gaá¹‡hato avahÄ• ro parikappÄ• vahÄ•

paá¹-icchÄ• detvÄ• pana avaharaá¹‡aá¹ƒ __paá¹-icchannÄ• vahÄ• ro_. so evaá¹ƒ veditabb
uyyÄ• nÄ• dÄ«su paresaá¹ƒ omuÃ±citvÄ• á¹-hapitaá¹ƒ aá¹…gulimuddikÄ• diá¹ƒ disvÄ• ``p

ti paá¹ƒsunÄ• vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• deti, tassa ettÄ• vatÄ• uddhÄ• ro natthÄ
yadÄ• pana sÄ• mikÄ• vicinantÄ• apassitvÄ• ``sve jÄ• nissÄ• mÄ• â€™â€™ ti sÄ• layÄ•
uddharato uddhÄ• re avahÄ• ro. ``paá¹-icchannakÄ• leyeva etaá¹ƒ mama santakaâ€™â€™
``gatÄ• dÄ• ni te, chaá¸• á¸• itabhaá¹‡á¸• aá¹ƒ idaâ€™â€™ nti paá¹ƒsukÅ«lasaÃ±Ã±Ä• ya
bhaá¹‡á¸• adeyyaá¹ƒ. tesu dutiyatatiyadivase Ä• gantvÄ• vicinitvÄ• adisvÄ• dhuranikkhep
gahitaá¹ƒ bhaá¹‡á¸• adeyyameva. pacchÄ• Ã±atvÄ• codiyamÄ• nassa adadato sÄ• mikÄ•
hoti. kasmÄ• ? yasmÄ• tassa payogena tehi na diá¹-á¹-haá¹ƒ. yo pana tathÄ• rÅ«paá¹ƒ bha
á¹-hitaá¹ƒyeva appaá¹-icchÄ• detvÄ• theyyacitto pÄ• dena akkamitvÄ• kaddame vÄ• vÄ•
pavesitamatteyeva avahÄ• ro.

kusaá¹ƒ saá¹…kÄ• metvÄ• pana avaharaá¹‡aá¹ƒ __kusÄ• vahÄ• ro_ nÄ• ma. sopi evaá¹ƒ
vilÄ«vamayaá¹ƒ vÄ• tÄ• lapaá¹‡á¹‡amayaá¹ƒ vÄ• katasaÃ±Ã±Ä• á¹‡aá¹ƒ yaá¹ƒ kiÃ±ci kus
174/ bhÄ• jiyamÄ• ne attano koá¹-á¹-hÄ• sassa samÄ«pe á¹-hitaá¹ƒ samagghataraá¹ƒ vÄ•
samasamaá¹ƒ vÄ• agghena parassa koá¹-á¹-hÄ• saá¹ƒ haritukÄ• mo attano koá¹-á¹-hÄ• se
koá¹-á¹-hÄ• se pÄ• tetukÄ• matÄ• ya uddharati, rakkhati tÄ• va. parassa koá¹-á¹-hÄ• se pÄ
pana tasmiá¹ƒ patite parassa koá¹-á¹-hÄ• sato parassa kusaá¹ƒ uddharati, uddhaá¹-amatte
paá¹-hamataraá¹ƒ parassa koá¹-á¹-hÄ• sato kusaá¹ƒ uddharati, attano koá¹-á¹-hÄ• se pÄ• t
rakkhati, pÄ• tanepi rakkhati. attano koá¹-á¹-hÄ• sato pana attano kusaá¹ƒ uddharato uddhÄ
taá¹ƒ uddharitvÄ• parakoá¹-á¹-hÄ• se pÄ• tentassa hatthato muttamatte avahÄ• ro hoti, aya
ayamettha saá¹…khepo, vitthÄ• ro pana samantapÄ• sÄ• dikato (Sp (to Vin III) I 92) gaheta

__tulayitvÄ• _ti \Ne II 128/ upaparikkhitvÄ• .

__sÄ• mÄ«cÄ«_ti vattaá¹ƒ, Ä• patti pana natthÄ«ti adhippÄ• yo.

__mahÄ• janasammaddo_ti mahÄ• janasaá¹…khobho. __bhaá¹-á¹-he janakÄ• ye_ti apagat
kÄ• sÄ• vaá¹ƒ attano santakaá¹ƒ katvÄ• etasseva bhikkhuno dehÄ«â€™â€™ _ti kiá¹ƒ kÄ•
cÄ«varassÄ• mikena dhuranikkhepo kato, tasmÄ• tassa adinnaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-at
vippaá¹-isÄ• rassa uppannakÄ• lato paá¹-á¹-hÄ• ya cÄ«varassÄ• mikaá¹ƒ pariyesanto vicar
cÄ«varassÄ• mikena ca ``mametaâ€™â€™ nti vutte etenapi avahÄ• rakena Ä• layo paricca
evaá¹ƒ cÄ«varassÄ• mikoyeva ``attano santakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti kasmÄ• na v
kukkuccavinodanatthaá¹ƒ. kathaá¹ƒ? avahÄ• rakassa ``mayÄ• sahatthena na dinnaá¹ƒ, bha
kukkuccaá¹ƒ uppajjeyya \Be II 175/, itarassa ``mayÄ• paá¹-hamaá¹ƒ dhuranikkhepaá¹ƒ katv
gahitaâ€™â€™ nti kukkuccaá¹ƒ uppajjeyyÄ• ti.

__samaggha_nti appagghaá¹ƒ.

__dÄ• ruatthaá¹ƒ pharatÄ«_ti dÄ• rÅ«hi kattabbakiccaá¹ƒ sÄ• dheti. __mayi sante_tiÄ• di sa

pasÄ• dena vuttaá¹ƒ, therena pana ``ananucchavikaá¹ƒ kataâ€™â€™ nti na maÃ±Ã±itabba

ekadivasaá¹ƒ dantakaá¹-á¹-hacchedanÄ• dinÄ• yÄ• ayaá¹ƒ agghahÄ• ni vuttÄ• , sÄ• bhaa
gahitameva sandhÄ• ya vuttÄ• . sabbaá¹ƒ panetaá¹ƒ aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡ena
sakkharaÃ±ca __pÄ• sÄ• á¹‡asakkharaá¹ƒ_.

``dhÄ• reyya atthaá¹ƒ vicakkhaá¹‡oâ€™â€™ ti imasseva vivaraá¹‡aá¹ƒ __ ``Ä• pattiá¹ƒ vÄ
_tiÄ• di. ``sikkhÄ• padaá¹ƒ samaá¹ƒ tenÄ• â€™â€™ ti ito pubbe ekÄ• gÄ• thÄ• ---

``dutiyaá¹ƒ adutiyena, yaá¹ƒ jinena pakÄ• sitaá¹ƒ.

parÄ• jitakilesena, pÄ• rÄ• jikapadaá¹ƒ idhÄ• â€™â€™ ti ||

tÄ• ya \Ne II 129/ saddhiá¹ƒ ghaá¹-etvÄ• adutiyena parÄ• jitakilesena jinena dutiyaá¹ƒ yaá¹
pÄ• rÄ• jikapadaá¹ƒ pakÄ• sitaá¹ƒ, idha tena samaá¹ƒ anekanayavokiá¹‡á¹‡aá¹ƒ gambhÄ«
kiÃ±ci sikkhÄ• padaá¹ƒ na vijjatÄ«ti yojanÄ• . tattha __parÄ• jitakilesenÄ• _ti santÄ• ne pun
anuppattidhammatÄ• pÄ• dane catÅ«hi maggaÃ±Ä• á¹‡ehi saha vÄ• sanÄ• ya samucchinn
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 159) pana __ ``parÄ• jitakilesenÄ• _ti vijitakilesena, nik
atthoâ€™â€™ ti vuttaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sÄ• sane.

__tenÄ• _ti tena dutiyapÄ• rÄ• jikasikkhÄ• padena. __attho_ nÄ• ma pÄ• á¸·iattho. __vinicc
pÄ• á¸·imuttavinicchayo. attho ca vinicchayo ca __atthavinicchayÄ• , _ te gambhÄ«rÄ• yas
__gambhÄ«ratthavinicchayaá¹ƒ_ \Be II 176/ __. vatthumhi otiá¹‡á¹‡eti_ codanÄ• vasena vÄ
vÄ«tikkamÄ• rocanavasena vÄ• saá¹…ghamajjhe adinnÄ• dÄ• navatthusmiá¹ƒ otiá¹‡á¹‡e.
vatthusmiá¹ƒ. __vinicchayo_ti Ä• pattÄ• nÄ• pattiniyamanaá¹ƒ. __avatvÄ• vÄ• _ti ``tvaá¹ƒ p
Ä• pannoâ€™â€™ ti avatvÄ• va. __kappiyepi ca vatthusmi_nti attanÄ• gahetuá¹ƒ kappiye
vatthusmiá¹ƒ. __lahuvattino_ti theyyacittuppÄ• dena lahuparivattino. __Ä• sÄ«visa_nti sÄ«g
pharaá¹‡asamatthavisaá¹ƒ.

<233> pakatimanussehi uttaritarÄ• naá¹ƒ buddhÄ• diuttamapurisÄ• naá¹ƒ adhigamadhamm
paresaá¹ƒ Ä• rocanaá¹ƒ __uttarimanussadhammÄ• rocanaá¹ƒ_. taá¹ƒ vinicchinantena cha a
yojanÄ• . tattha __kiá¹ƒ te adhigata_nti adhigamapucchÄ• . __kinti te adhigata_nti upÄ• yap
adhigata_nti kÄ• lapucchÄ• . __kattha te adhigata_nti okÄ• sapucchÄ• . __katame te kilesÄ
pahÄ«nakilesapucchÄ• . __katamesaá¹ƒ tvaá¹ƒ dhammÄ• naá¹ƒ lÄ• bhÄ«_ti paá¹-iladdhad
chaá¹-á¹-hÄ• navisodhanaá¹ƒ vitthÄ• retumÄ• ha __ ``sace hÄ«â€™â€™ _tiÄ• di. tattha __
byÄ• karaá¹‡avacanamattena na sakkÄ• ro kÄ• tabbo. byÄ• karaá¹‡aÃ±hi ekassa ayÄ• thÄ
á¹-hÄ• nesu sodhanatthaá¹ƒ evaá¹ƒ vattabbo_ti yathÄ• nÄ• ma jÄ• tarÅ«papatirÅ«pakamp
khÄ• yatÄ«ti jÄ• tarÅ«paá¹ƒ nighaá¹ƒsanatÄ• panachedanehi sodhetabbaá¹ƒ, evameva idÄ

á¹-hÄ• nesu pakkhipitvÄ• sodhanatthaá¹ƒ vattabbo. __vimokkhÄ• dÄ«sÅ«_ti __Ä• di_-sadd
samÄ• pattiÃ±Ä• á¹‡adassanamaggabhÄ• vanÄ• phalasacchikiriyÄ• diá¹ƒ saá¹…gaá¹‡hÄ•
adhigatavisesassa satisammosÄ• bhÄ• vato. sesapucchÄ• supi __ ``pÄ• kaá¹-o hotÄ«â€™

__sabbesaÃ±hi_ \Be II 177/ \Ne II 130/ __attanÄ• adhigatamaggena pahÄ«nÄ• kilesÄ• pÄ
yebhuyyavasena vuttaá¹ƒ. kassaci hi attanÄ• adhigatamaggavajjhakilesesu sandeho uppaj
sakkassa viya. so hi sakadÄ• gÄ• mÄ« samÄ• nopi ``tassa mayhaá¹ƒ, bhante, evaá¹ƒ hoti -
ajjhattaá¹ƒ appahÄ«no, yena me ekadÄ• lobhadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-h
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti, mohadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«
bhagavantaá¹ƒ pucchi. ayaá¹ƒ kira rÄ• jÄ• sakadÄ• gÄ• mimaggena lobhadosamohÄ• nira
ahosÄ«ti.

yÄ• ya paá¹-ipadÄ• ya yassa ariyamaggo Ä• gacchati, sÄ• pubbabhÄ• gapaá¹-ipatti __Ä• g
sodhetabbÄ• _ti suddhÄ• , udÄ• hu na suddhÄ• ti vicÄ• raá¹‡avasena sodhetabbÄ• . __ ``n
pamÄ• dapaá¹-ipattisambhavato. __apanetabbo_ti attano paá¹-iÃ±Ã±Ä• ya apanetabboâ€™
(Sp-á¹- II 197-198). vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 197) pana __ ``na sujjhatÄ«_ti puc
paá¹-ipattikkamaá¹ƒ ullaá¹…ghitvÄ• kathesi. __apanetabbo_ti tayÄ• vuttakkamenÄ• yaá¹ƒ
adhigantunti adhigatamÄ• nato apanetabboâ€™â€™ ti vuttaá¹ƒ. ``sujjhatÄ«â€™â€™ ti vatv
dassetuá¹ƒ __ ``dÄ«gharattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __paÃ±Ã±Ä• yatÄ«_ti etthÄ• pi ``y
Ä• netvÄ• yadi so bhikkhu tÄ• ya paá¹-ipadÄ• ya paÃ±Ã±Ä• yatÄ«ti sambandho. catÅ«su p
``Ä• kÄ• se pÄ• á¹‡isamena cetasÄ• â€™â€™ _ti vuttaá¹ƒ. vuttasadisaá¹ƒ byÄ• karaá¹‡aá¹
__vuttasadisa_nti tassa bhikkhuno byÄ• karaá¹‡aá¹ƒ imasmiá¹ƒ sutte vuttena sadisaá¹ƒ, sa
__khÄ«á¹‡Ä• savassa paá¹-ipattisadisÄ• paá¹-ipatti hotÄ«_ti dÄ«gharattaá¹ƒ \Be II 178/
suvikkhambhitakilesattÄ• , idaÃ±ca arahattaá¹ƒ paá¹-ijÄ• nantassa vasena vuttaá¹ƒ. tenÄ• h
nÄ• mÄ• â€™â€™ _tiÄ• di. __khÄ«á¹‡Ä• savassa nÄ• ma ... pe ... na hotÄ«_ti pahÄ«navip
ca abhÄ• vato na hoti, puthujjanassa pana appahÄ«navipallÄ• sattÄ• jÄ«vitanikantisabbhÄ
hoti, evaá¹ƒ suvikkhambhitakilesassa vattanasekkhadhammapaá¹-ijÄ• nanaá¹ƒ iminÄ• bha
ambilÄ• didassane kheá¸·uppÄ• dÄ• dinÄ• ca na sakkÄ• vÄ«maá¹ƒsituá¹ƒ, tasmÄ• tassa
saddhÄ• tabbaá¹ƒ.

__ayaá¹ƒ bhikkhu sampannaveyyÄ• karaá¹‡o_ti idaá¹ƒ na kevalaá¹ƒ abhÄ• yanakameva sa
sÅ«rajÄ• tikassa puthujjanassapi abhÄ• yanato, rajjanÄ«yÄ• rammaá¹‡Ä• naá¹ƒ
badarasÄ• á¸·avÄ• diaabalamaddanÄ• dÄ«naá¹ƒ \Ne II 131/ upayojanepi kheá¸·uppÄ• dÄ•
sabbathÄ• suvisodhitameva sandhÄ• ya vuttanti veditabbaá¹ƒ.

<234> __ ``nÄ«haritvÄ• _ti sÄ• sanato nÄ«haritvÄ• â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) pana __ ``nÄ«haritvÄ• _ti pÄ• á¸·ito uddharitvÄ• â€
``paÃ±cahupÄ• li, aá¹…gehi samannÄ• gatena bhikkhunÄ• nÄ• nuyuÃ±jitabbaá¹ƒ. katamel

jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ tiÄ• dipÄ• á¸·ito (Vin V 442) suttaá¹ƒ s
nÄ«hariá¹ƒsu, ``anÄ• patti evaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ uggaho paripucchÄ• ti bha
Ä• cariyavÄ• daá¹ƒ, ``Ä• yasmÄ• upÄ• li evamÄ• ha `anÄ• patti Ä• vuso supinantenÄ• â€™
attanomatiá¹ƒ nÄ«hariá¹ƒsu. sÄ• ca therassa attanomati suttena saá¹…gahitattÄ• suttaá¹ƒ
evamaÃ±Ã±Ä• pi suttÄ• dÄ«hi saá¹…gahitÄ• va gahetabbÄ• , netarÄ• ti veditabbaá¹ƒ. atha
179/ vibhajitvÄ• , sÄ• á¹-á¹-hakathaá¹ƒ sakalaá¹ƒ vinayapiá¹-akaá¹ƒ suttÄ• dÄ«su catÅ«su p
catudhÄ• vibhajitvÄ• vinayaá¹ƒ pakÄ• sesuá¹ƒ tabbinimuttassa abhÄ• vÄ• ti adhippÄ• yo.
(Vjb pÄ• rÄ• jika 45) __ ``nÄ«haritvÄ• _ti ettha sÄ• sanato nÄ«haritvÄ• ti attho ... pe ... tÄ• y
thero etadaggaá¹-á¹-hapanaá¹ƒ labhati. apica vuttaÃ±hetaá¹ƒ bhagavatÄ• `anupasampann
apaÃ±Ã±attena vÄ• vuccamÄ• no ... pe ... anÄ• dariyaá¹ƒ karoti, Ä• patti dukkaá¹-assÄ• â€
__paÃ±Ã±attaá¹ƒ_ nÄ• ma suttaá¹ƒ, sesattayaá¹ƒ __apaÃ±Ã±attaá¹ƒ_ nÄ• ma. tenÄ• yaá¹ƒ
mahÄ• therÄ• â€™ ti gÄ• thÄ• suvuttÄ• â€™â€™ ti vuttaá¹ƒ.

__vutta_nti milindapaÃ±he nÄ• gasenattherena vuttaá¹ƒ. pajjate anena atthoti padaá¹ƒ, bha
kaá¹‡á¹-hÄ• divaá¹‡á¹‡uppattiá¹-á¹-hÄ• naá¹ƒ Ä• hacca visesetvÄ• bhÄ• sitaá¹ƒ padaá¹ƒ _
bhagavatoyeva vacanaá¹ƒ. tenÄ• ha __ ``Ä• haccapada_nti suttaá¹ƒ adhippetaâ€™â€™ nti
(Sp-á¹- II 45) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) pana
``kaá¹‡á¹-hÄ• divaá¹‡á¹‡uppattiá¹-á¹-hÄ• nakaraá¹‡Ä• dÄ«hi nÄ«haritvÄ• attano vacÄ«viÃ±
vacanaá¹ƒ __Ä• haccapadaâ€™â€™ _nti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ
vaá¹‡á¹‡aá¹-á¹-hÄ• nÄ• ni Ä• hacca vuttena padanikÄ• yenÄ• ti attho, udÄ• haá¹-ena kaá¹‡
padasamÅ«henÄ• ti adhippÄ• yoâ€™â€™ ti vuttaá¹ƒ. ``idaá¹ƒ kappati, idaá¹ƒ na kappatÄ«â
avisesetvÄ• ``yaá¹ƒ bhikkhave mayÄ• `idaá¹ƒ na kappatÄ«â€™ ti appaá¹-ikkhittaá¹ƒ \Ne II
akappiyaá¹ƒ anulometi, kappiyaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ vo na kappatÄ«â€™â€™ tiÄ• dinÄ•
vuttasÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ idha rasoti adhippetanti Ä• ha __ ``rasoti suttÄ• nulomaâ€
sÄ• ro ``pattarasoâ€™â€™ tiÄ• dÄ«su (Dhs 628-630) viya, paá¹-ikkhittÄ• nuÃ±Ã±Ä• tasutta
vÄ• \Be II 180/ lakkhaá¹‡aá¹ƒ paá¹-ivatthukaá¹ƒ anuddharitvÄ• lakkhaá¹‡Ä• nulomena vutt
tassa Ä• haccabhÄ• sitassa rasena, tato uddhaá¹-ena vinicchayenÄ• ti attho. suttachÄ• yÄ•
dhammasaá¹…gÄ• hakapabhutiÄ• cariyaparamparato Ä• nÄ«tÄ• aá¹-á¹-hakathÄ• tanti idha
adhippetÄ• ti Ä• ha __ ``Ä• cariyavaá¹ƒsoti Ä• cariyavÄ• doâ€™â€™ _ti, Ä• cariyavÄ• do ``
vutto pÄ• á¸·iyaá¹ƒ vuttÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ paramparÄ• ya Ä• bhatova pamÄ• á¹‡an
__adhippÄ• yo_ti kÄ• raá¹‡opapattisiddho uhÄ• pohanayapavatto paccakkhÄ• dipamÄ• á¹‡
ettha ``attanomatÄ«â€™â€™ ti keci atthaá¹ƒ vadanti.

__vinayapiá¹-ake pÄ• á¸·Ä«_ti idha adhikÄ• ravasena vuttaá¹ƒ, sesapiá¹-akesupi suttÄ• dica
yathÄ• nurÅ«paá¹ƒ labbhanteva.

__ ``mahÄ• padesÄ• _ti mahÄ• okÄ• sÄ• . mahantÄ• ni vinayassa patiá¹-á¹-hÄ• panaá¹-á¹-
patiá¹-á¹-hÄ• pito vinayo vinicchinÄ«yati asandehato, mahantÄ• ni vÄ• kÄ• raá¹‡Ä• ni __m

vinayavinicchayakÄ• raá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. atthato pana `yaá¹ƒ bhikkhaveâ€™ tiÄ• di
pÄ• á¸·iyeva mahÄ• padesÄ• ti vadanti. tenevÄ• ha __ `ye bhagavatÄ• evaá¹ƒ vuttÄ• â€™
khandhake Ä• gatÄ• , tasmÄ• tesaá¹ƒ vinicchayakathÄ• tattheva Ä• vi bhavissatÄ«ti idha
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 45) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) par
``mahÄ• padesÄ• _ti mahÄ• okÄ• sÄ• mahÄ• visayÄ• , te atthato `yaá¹ƒ bhikkhavetiÄ• dip
kappiyÄ• nulomato ca puggalehi nayato tathÄ• tathÄ• gayhamÄ• nÄ• atthanayÄ• eva. te
avuttesupi paá¹-ikkhittÄ• nulomesu anuÃ±Ã±Ä• tÄ• nulomesu \Be II 181/ ca sesesu kiccesu
mahÄ• gocarÄ• ti `mahÄ• padesÄ• â€™ ti vuttÄ• , na pana `yaá¹ƒ bhikkhave mayÄ• idaá¹
vuttÄ• sÄ• dhippÄ• yÄ• pÄ• á¸·iyeva tassÄ• sutte paviá¹-á¹-hattÄ• . `suttÄ• nulomampi su
... suttameva balavataraâ€™ nti (Sp (to Vin III) I 45) hi vuttaá¹ƒ. na hesÄ• sÄ• dhippÄ• yÄ•
otÄ• retabbÄ• , na gahetabbÄ• \Ne II 133/ vÄ• hoti. yenÄ• yaá¹ƒ suttÄ• nulomaá¹ƒ siyÄ• ,
pÄ• á¸·iadhippÄ• yaá¹ƒ nissÄ• ya puggalehi gahitÄ• yathÄ• vuttaatthÄ• va suttÄ• nulomaá
ayaá¹ƒ pÄ• á¸·ipi suttÄ• nulomanti gahetabbaá¹ƒ. tenÄ• ha __ `ye bhagavatÄ• evaá¹ƒ vuttÄ
bhikkhaveâ€™ tiÄ• dipÄ• á¸·inayena hi puggalehi gahitabbÄ• ye akappiyÄ• nulomÄ• dayo
mahÄ• padesÄ• ti atthoâ€™â€™ ti vuttaá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yampi (Vjb pÄ• rÄ• jika 45) ``parivÄ• raá¹-á¹-hakathÄ• yaá¹ƒ idha ca k
`suttÄ• nulomaá¹ƒ nÄ• ma cattÄ• ro mahÄ• padesÄ• â€™ ti vuttaá¹ƒ, atha kho mahÄ• pade
paá¹-ikkhittÄ• paá¹-ikkhittaá¹ƒ anuÃ±Ã±Ä• tÄ• nanuÃ±Ã±Ä• taá¹ƒ kappiyÄ• kappiyanti attha
yasmÄ• `á¹-hÄ• naá¹ƒ okÄ• so padesoti kÄ• raá¹‡avevacanÄ• ni `aá¹-á¹-hÄ• nametaá¹ƒ, Ä
sÄ• sanato, `niggahaá¹-á¹-hÄ• naâ€™ nti ca `asandiá¹-á¹-hiá¹-á¹-hÄ• naâ€™ nti ca `asandia
padesoâ€™ ti ca lokato, tasmÄ• mahÄ• padesÄ• ti mahÄ• kÄ• raá¹‡Ä• nÄ«ti attho. kÄ• raa
idhÄ• dhippetaá¹ƒ, mahantabhÄ• vo pana tesaá¹ƒ mahÄ• visayattÄ• mahÄ• bhÅ«tÄ• naá¹
vinayamahÄ• padesÄ• suttantikamahÄ• padesÄ• cÄ• ti. tattha vinayamahÄ• padesÄ• vin
ubhayatthÄ• pi, teneva parivÄ• re (Vin V 442) anuyogavatte \Be II 182/ `dhammaá¹ƒ na jÄ•
na jÄ• nÄ• tÄ«â€™ tiâ€™â€™ vuttaá¹ƒ. tattha __dhamma_nti á¹-hapetvÄ• vinayapiá¹-akaá
piá¹-akadvayaá¹ƒ, __dhammÄ• nuloma_nti suttantike cattÄ• ro mahÄ• padesetiÄ• di.

yadi sÄ• pi tattha tattha bhagavatÄ• pavattitÄ• pakiá¹‡á¹‡akadesanÄ• va aá¹-á¹-hakathÄ•
dhammasaá¹…gÄ• hakehi paá¹-hamaá¹ƒ tÄ«á¹‡i piá¹-akÄ• ni saá¹…gÄ• yitvÄ• tassa attha
vÄ• canÄ• maggaá¹ƒ Ä• ropitattÄ• ``Ä• cariyavÄ• doâ€™â€™ ti vuccati ``Ä• cariyÄ• vada
pÄ• á¸·iá¹ƒ etenÄ• â€™â€™ ti katvÄ• . tenÄ• ha __ ``Ä• cariyavÄ• do nÄ• ma ... pe ... aá¹-
_ti. tisso hi saá¹…gÄ«tiyo Ä• ruá¸·hoyeva buddhavacanassa atthasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«
mahÄ• mahindattherena tambapaá¹‡á¹‡idÄ«paá¹ƒ Ä• bhato, pacchÄ• tambapaá¹‡á¹‡iyehi
sÄ«haá¸·abhÄ• sÄ• ya á¹-hapito nikÄ• yantaraladdhisaá¹…karapariharaá¹‡atthaá¹ƒ. bhagav
pakiá¹‡á¹‡akadesanÄ• bhÅ«tÄ• ca suttÄ• nulomabhÅ«tÄ• ca aá¹-á¹-hakathÄ• yasmÄ• d
pÄ• á¸·ivaá¹‡á¹‡anÄ• kkamena saá¹…gahetvÄ• vuttÄ• , tasmÄ• Ä• cariyavÄ• doti vuttÄ• .
suttasuttÄ• nulomesu atthato saá¹…gayhatÄ«ti veditabbaá¹ƒ. yathÄ• ca esÄ• , evaá¹ƒ atta

pamÄ• á¹‡abhÅ«tÄ• . na hi bhagavato vacanaá¹ƒ vacanÄ• nulomaÃ±ca anissÄ• ya \Ne II 1
Ã±Ä• á¹‡abalena suttÄ• bhidhammavinayesu kiÃ±ci sammutiparamatthabhÅ«taá¹ƒ atthaá¹ƒ
sabbampi vacanaá¹ƒ sutte suttÄ• nulome ca saá¹…gayhati. visuá¹ƒ pana aá¹-á¹-hakathÄ• d
tadavasesaá¹ƒ suttasuttÄ• nulomato gahetvÄ• catudhÄ• vinayo niddiá¹-á¹-ho.

kiÃ±cÄ• pi attanomati suttÄ• dÄ«hi saá¹ƒsanditvÄ• va parikappÄ«yati, tathÄ• pi sÄ• na sutt
niddiá¹-á¹-hÄ• ti Ä• ha __ ``suttasuttÄ• nulomaÄ• cariyavÄ• de muÃ±citvÄ• â€™â€™ _ti. __
suttÄ• dÄ«niyeva anugatabuddhiyÄ• . __nayaggÄ• henÄ• _ti suttÄ• dito \Be II 183/ labbhan
attanomatiá¹ƒ sÄ• maÃ±Ã±ato paá¹-hamaá¹ƒ dassetvÄ• idÄ• ni tameva visesetvÄ• dasser
_tiÄ• dimÄ• ha. tattha __ ``suttantÄ• bhidhammavinayaá¹-á¹-hakathÄ• sÅ«â€™â€™ _ti vac
sÄ• dhÄ• raá¹‡Ä• esÄ• kathÄ• ti veditabbÄ• . __theravÄ• do_ti mahÄ• sumattherÄ• dÄ«na
paá¹-ipajjitabbÄ• kÄ• raá¹ƒ dassento Ä• ha __ ``taá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha __att
gahitena atthena. __pÄ• á¸·i_nti attano gÄ• hassa nissayabhÅ«taá¹ƒ sÄ• á¹-á¹-hakathaá¹ƒ p
__pÄ• á¸·iyÄ• _ti tappaá¹-ikkhepatthaá¹ƒ parenÄ• bhatÄ• ya sÄ• á¹-á¹-hakathÄ• ya pÄ• á¸·i
atthaá¹ƒ nissÄ• ya, pÄ• á¸·iÃ±ca saá¹ƒsanditvÄ• ti attho. __Ä• cariyavÄ• de_ti attanÄ• pare
samuddhaá¹-aaá¹-á¹-hakathÄ• ya. __otÄ• retabbÄ• _ti Ã±Ä• á¹‡ena anuppavesetabbÄ• . __
attanÄ• uddhaá¹-ehi saá¹ƒsandanavasena otarati, parena uddhaá¹-ena sameti. __sabbadu
asabbaÃ±Ã±upuggalassa dosavÄ• sanÄ• ya yÄ• thÄ• vato atthasampaá¹-ipattiabhÄ• vato v

pamÄ• dapÄ• á¹-havasena Ä• cariyavÄ• dassa suttÄ• nulomena asaá¹ƒsandanÄ• pi siyÄ• t
gahetabboâ€™â€™ _ti. __samentameva gahetabba_nti ye suttena saá¹ƒsandanti, evarÅ«p
uddharitabbÄ• ti dasseti tathÄ• tathÄ• uddhaá¹-aatthÄ• naá¹ƒyeva suttÄ• nulomattÄ• . ten
hi suttameva balavataraâ€™â€™ _nti. atha vÄ• suttÄ• nulomassa suttekadesattepi sutte vi
idaá¹ƒ na kappatÄ«â€™â€™ ti paricchinditvÄ• Ä• haccabhÄ• sitaá¹ƒ kiÃ±ci natthÄ«ti Ä• ha
balavataraâ€™â€™ _nti. __appaá¹-ivattiya_nti appaá¹-ibÄ• hiyaá¹ƒ. __kÄ• rakasaá¹…ghas
saá¹…gÄ«tikÄ• rakasaá¹…ghasadisaá¹ƒ. __ ``buddhÄ• naá¹ƒ á¹-hitakÄ• lasadisaâ€™â€™
kathitadhammabhÄ• vaá¹ƒ dasseti, dharamÄ• nabuddhasadisanti vuttaá¹ƒ \Be II 184/ hoti. s
buddhova paá¹-ibÄ• hito hoti. __ ``sakavÄ• dÄ« suttaá¹ƒ gahetvÄ• kathetÄ«_ti sakavÄ• dÄ
voharati. __paravÄ• dÄ« suttÄ• nuloma_nti \Ne II 135/ aÃ±Ã±anikÄ• yavÄ• dÄ« attano nikÄ
gahetvÄ• kathetÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 45) vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) pana __ ``sakavÄ• dÄ« suttaá¹ƒ gahetvÄ• kathetÄ
yathÄ• bhÅ«tamatthaá¹ƒ gahetvÄ• kathanasÄ«lo, so sakavÄ• dÄ«. __sutta_nti saá¹…gÄ«t
pÄ• á¸·ivacanaá¹ƒ. __paravÄ• dÄ«_ti mahÄ• vihÄ• ravÄ• sÄ« vÄ• hotu aÃ±Ã±anikÄ• yavÄ
gahetvÄ• kathanasÄ«lo, sova idha `paravÄ• dÄ«â€™ ti vutto. __suttÄ• nuloma_nti saá¹…g
anÄ• ruá¸·haá¹ƒ vÄ• yaá¹ƒ kiÃ±ci vipallÄ• sato vÄ• vaÃ±canÄ• ya vÄ• `saá¹…gÄ«tittayÄ•
dassiyamÄ• naá¹ƒ suttÄ• nulomaá¹ƒ. keci `aÃ±Ã±anikÄ• ye suttÄ• nulomaâ€™ nti vadanti,
sakavÄ• dÄ«paravÄ• dÄ«naá¹ƒ ubhinnampi saá¹…gÄ«tittayÄ• ruá¸·hasuttÄ• dÄ«nameva g

`tisso saá¹…gÄ«tiyo Ä• ruá¸·haá¹ƒ pÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä• yati, gahetabbaâ€™ ntiÄ•
na hi sakavÄ• dÄ« aÃ±Ã±anikÄ• yasuttÄ• diá¹ƒ pamÄ• á¹‡ato gaá¹‡hÄ• ti. yena tesu suttÄ•
á¹-hÄ• tabbaá¹ƒ bhaveyya, vakkhati ca `paro tassa akappiyabhÄ• vasÄ• dhakaá¹ƒ suttato b
vinicchayaÃ±ca dasseti ... pe ... sÄ• dhÅ«ti sampaá¹-icchitvÄ• akappiyeyeva á¹-hÄ• tabbaâ
I 45), tasmÄ• paravÄ• dinÄ• pi saá¹…gÄ«tittaye anÄ• ruá¸·hampi anÄ• ruá¸·hamicceva das
tassa suttÄ• dino saá¹…gÄ«tittaye anÄ• gatassa kÅ«á¹-atÄ• , Ä• gatassa ca byaÃ±janacch
adhippÄ• yayojanÄ• ca visesÄ• , tattha ca yaá¹ƒ kÅ«á¹-aá¹ƒ, taá¹ƒ apanÄ«yati. yaá¹ƒ aÃ±Ã
tassa viparÄ«tatÄ• dassanatthaá¹ƒ tadaÃ±Ã±ena suttÄ• dinÄ• \Be II 185/ saá¹ƒsandanÄ•
paravÄ• dinÄ• gahito adhippÄ• yo suttantÄ• dinÄ• saá¹ƒsandati, so sakavÄ• dinÄ• pi attan
gahetabboti ubhinnampi saá¹…gÄ«tittayÄ• gatameva suttaá¹ƒ pamÄ• á¹‡anti veditabbaá¹ƒ.
kathÄ• vatthupakaraá¹‡e `sakavÄ• de paÃ±ca suttasatÄ• ni paravÄ• de paÃ±cÄ• â€™ ti, su
adhippÄ• yaggahaá¹‡anÄ• nattena saá¹…gÄ«tittayÄ• gatameva gahitaá¹ƒ, na nikÄ• yantar

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 45) pana __ ``paravÄ• dÄ«_ti amhÄ• kaá¹ƒ sa
aÃ±Ã±anikÄ• yikoti vuttaá¹ƒ. __paravÄ• dÄ« suttÄ• nuloma_nti kathaá¹ƒ? `aÃ±Ã±atra udak
sakavÄ• dissa, tadanulomato nÄ• á¸·ikeraphalassa udakampi udakameva hotÄ«ti paravÄ• d

`nÄ• á¸·ikerassa \Ne II 136/ yaá¹ƒ toyaá¹ƒ, purÄ• á¹‡aá¹ƒ pittavaá¸• á¸• hanaá¹ƒ.

tameva taruá¹‡aá¹ƒ toyaá¹ƒ, pittaghaá¹ƒ balavaá¸• á¸• hanaâ€™ nti || ---

evaá¹ƒ paravÄ• dinÄ• vutte sakavÄ• dÄ« dhaÃ±Ã±aphalassa gatikattÄ• , Ä• hÄ• ratthassa
`yÄ• vakÄ• likameva taâ€™ nti vadanto paá¹-ikkhipatÄ«â€™â€™ ti. __khepaá¹ƒ vÄ• garah
iminÄ• â€™â€™ ti khepaá¹ƒ paá¹-ikkhepaá¹ƒ chaá¸• á¸• anaá¹ƒ vÄ• ``kimesa bÄ• lo vadat
jÄ• nÄ• tÄ«â€™â€™ ti garahaá¹ƒ nindaá¹ƒ vÄ• akatvÄ• . __suttÄ• nuloma_nti attanÄ• avu
suttÄ• nulomaá¹ƒ. __ ``sutte otÄ• retabba_nti sakavÄ• dinÄ• sutte otÄ• retabbaâ€™â€™ n
(Sp-á¹- II 45). vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) pana __ ``sutte otÄ• retabba_nti yas
anulomanato idaá¹ƒ suttÄ• nulomaá¹ƒ akÄ• si, tasmiá¹ƒ, tadanurÅ«pe vÄ• aÃ±Ã±atarasmi
suttÄ• nulomaá¹ƒ atthato saá¹ƒsandanavasena otÄ• retabbaá¹ƒ. `iminÄ• ca iminÄ• ca kÄ•
saá¹ƒsandatÄ«â€™ ti saá¹ƒsandetvÄ• dassetabbanti atthoâ€™â€™ ti \Be II 186/ vuttaá¹ƒ.
á¹-hÄ• tabba_nti attano sutteyeva á¹-hÄ• tabbaá¹ƒ. __aya_nti sakavÄ• dÄ«. __paro_ti parav
sutte otÄ• retabbo_ti yassa suttassa saá¹ƒvaá¹‡á¹‡anÄ• vasena ayaá¹ƒ Ä• cariyavÄ• do pa
aÃ±Ã±asmiá¹ƒ sutte pubbÄ• paraatthasaá¹ƒsandanavasena otÄ• retabbaá¹ƒ. __gÄ• rayhÄ•
bhinnaladdhikehi ca á¹-hapito, esa nayo sabbattha.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 45) pana --- __paro Ä• cariyavÄ• da_nti ``suá¹
ettha upacÄ• raá¹ƒ okkamitvÄ• kiÃ±cÄ• pi pariharati, avahÄ• ro evÄ• â€™â€™ ti aá¹-á¹-ha
karonto pÄ• rÄ• jikamÄ• pajjatÄ«â€™â€™ ti paravÄ• dinÄ• vutte sakavÄ• dÄ« ``suá¹…kaâ

dukkaá¹-assÄ• â€™â€™ ti suttaá¹ƒ tattheva Ä• gatamahÄ• aá¹-á¹-hakathÄ• vacanena sadd
tathÄ• karontassa dukkaá¹-amevÄ• ti. __paro attanomati_nti ettha __ ``purebhattaá¹ƒ paras
purebhattameva harissÄ• mÄ«ti vÄ• yamantassa pacchÄ• bhattaá¹ƒ hoti, purebhattapayogo
na muccatÄ«ti tumhÄ• kaá¹ƒ theravÄ• dattÄ• mÅ«laá¹-á¹-hassa pÄ• rÄ• jikamevÄ• â€™â€
sakavÄ• dÄ« ``taá¹ƒ saá¹…ketaá¹ƒ pure vÄ• pacchÄ• vÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati
anÄ• pattÄ«â€™â€™ ti suttaá¹ƒ dassetvÄ• paá¹-ikkhipati.

__paro sutta_nti ``aniyatahetudhammo sammattaniyatahetudhammassa Ä• rammaá¹‡apacc
suttaá¹ƒ \Ne II 137/ paá¹-á¹-hÄ• ne likhitaá¹ƒ dassetvÄ• ``ariyamaggassa na nibbÄ• namev
paravÄ• dinÄ• vutte sakavÄ• dÄ« Ä• rammaá¹‡attikÄ• disuttÄ• nulomena otaratÄ«ti paá¹-ik
otarantaá¹ƒyeva hi suttaá¹ƒ nÄ• ma, netaraá¹ƒ. tena vuttaá¹ƒ ``pÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä
ettakenapi \Be II 187/ siddhe __ ``tisso saá¹…gÄ«tiyo Ä• ruá¸·haá¹ƒ pÄ• á¸·iÄ• gataá¹ƒ paÃ
_tiÄ• di. tÄ• disaÃ±hi pamÄ• dalekhanti Ä• cariyo. ``appamÄ• do amatapadaá¹ƒ, pamÄ• do
21) vacanato dinnabhojane bhuÃ±jitvÄ• parissayÄ• ni parivajjitvÄ• satiá¹ƒ paccupaá¹-á¹-ha
hotÄ«ti. evarÅ«passa atthassa Ä• ruá¸·hampi suttaá¹ƒ na gahetabbaá¹ƒ. tena vuttaá¹ƒ ``no
paÃ±Ã±Ä• yatÄ«â€™â€™ ti siddhepi __ ``no ce tathÄ• paÃ±Ã±Ä• yati, na otarati na samet
vÄ• â€™â€™ _ti vuttattÄ• attano suttampi atthena asamentaá¹ƒ na gahetabbaá¹ƒ. __paro
dvÄ«su nayesu pamÄ• dalekhavasena tattha tattha Ä• gataá¹-á¹-hakathÄ• vacanaá¹ƒ thera
veditabbaá¹ƒ.

__athÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ gahetvÄ• katheti, paro sutta_nti paravÄ• dinÄ• ``mÅ«la
siá¹…giveraá¹ƒ vacÄ• ... pe ... bÄ«je bÄ«jasaÃ±Ã±Ä« chindati vÄ• chedÄ• peti vÄ• bhinda
Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 91) tumhÄ• kaá¹ƒ pÄ• á¹-hattÄ• ``haliddigaá¹‡á
pÄ• cittiyaâ€™â€™ nti vutte sakavÄ• dÄ« ``yÄ• ni vÄ• panaÃ±Ã±Ä• ni atthi mÅ«le jÄ• yant
tiÄ• diá¹ƒ dassetvÄ• tassa aá¹-á¹-hakathÄ• saá¹…khÄ• tena Ä• cariyavÄ• dena paá¹-ikkhip
gaá¹‡á¹-hi jÄ• yatÄ«ti. __paro suttÄ• nuloma_nti paravÄ• dinÄ• ``anÄ• patti evaá¹ƒ amhÄ•
uggahoâ€™â€™ ti vacanassÄ• nulomato ``amhÄ• kaá¹ƒ porÄ• á¹‡abhikkhÅ« ekapÄ• sÄ• d
anupasampannena sayituá¹ƒ vaá¹-á¹-atÄ«ti tathÄ• katvÄ• Ä• gatÄ• , tasmÄ• amhÄ• kaá¹
ekaccesu vadantesu ``tumhÄ• kaá¹ƒ na kiÃ±ci vattuá¹ƒ sakkÄ• â€™â€™ ti vutte sakavÄ• d
suttÄ• nulomaÃ±ca uggahitakÄ• naá¹ƒyeva Ä• cariyÄ• naá¹ƒ uggaho pamÄ• á¹‡aâ€™â€™
dassetvÄ• paá¹-isedheti. __paro attanomati_nti ``dvÄ• raá¹ƒ \Be II 188/ vivaritvÄ• anÄ• pu
muccantÄ«â€™â€™ ti ettha pana dvepi janÄ• muccanti --- yo ca yakkhagahitako, yo ca ba
tumhÄ• kaá¹ƒ theravÄ• dattÄ• aÃ±Ã±e sabbepi yathÄ• tathÄ• vÄ• nipannÄ• dayopi mucc

__atha panÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro sutta_nti ``Ä• pattiá¹ƒ Ä• pajjantÄ
paravÄ• dinÄ• vutte sakavÄ• dÄ« ``divÄ• kilantarÅ«po maÃ±ce nisinno pÄ• de bhÅ«mito a
II 138/ nipajjati, tassa anÄ• pattÄ«â€™â€™ tiÄ• diaá¹-á¹-hakathÄ• vacanaá¹ƒ dassetvÄ• el
nipannÄ• dayopi muccantÄ«ti paá¹-isedheti.

__athÄ• yaá¹ƒ attanomatiá¹ƒ gahetvÄ• katheti, paro suttÄ• nuloma_nti ``domanassampÄ•
vadÄ• mi sevitabbampi asevitabbampÄ«tiÄ• divacanehi (DN II 360) saá¹ƒsandanato sadÄ•
natthi, tena vuttaá¹ƒ `puttadÄ• rassa saá¹…gahoâ€™â€™ ti (Khp 5.6; Sn 265) paravÄ• dinÄ
sakavÄ• dÄ« bahussuto na hoti, atha kho rÄ• gasahiteneva akusalena bhavitabbaâ€™â€™
iminÄ• nayena aÃ±Ã±athÄ• pi anurÅ«pato yojetabbaá¹ƒ, idaá¹ƒ sabbaá¹ƒ upatissattherÄ•
pana ``ettha __paro_ti vutto aÃ±Ã±anikÄ• yiko, so pana attano suttÄ• dÄ«niyeva Ä• harati,
suttÄ• dimhi otÄ• retvÄ• sace sameti, gaá¹‡hÄ• ti. no ce, paá¹-ikkhipatÄ«â€™â€™ ti vadat

nanu ca ``suttÄ• nulomato suttameva balavataraâ€™â€™ nti heá¹-á¹-hÄ• vuttaá¹ƒ, idha pa
suttÄ• nulome otÄ• retabbaâ€™â€™ ntiÄ• di kasmÄ• vuttanti? nÄ• yaá¹ƒ virodho, ``suttÄ•
balavataraâ€™â€™ nti idaÃ±hi sakamateyeva suttaá¹ƒ \Be II 189/ sandhÄ• ya vuttaá¹ƒ. tatt
sakamatipariyÄ• pannameva suttÄ• diá¹ƒ sandhÄ• ya ``attanomati sabbadubbalÄ• , attanor
balavataro, Ä• cariyavÄ• dato suttÄ• nulomaá¹ƒ balavataraá¹ƒ, suttÄ• nulomato suttameva
vuttaá¹ƒ. idha pana paravÄ• dinÄ• Ä• nÄ«taá¹ƒ aÃ±Ã±anikÄ• ye suttaá¹ƒ sandhÄ• ya ``sut
otÄ• retabbaâ€™â€™ ntiÄ• di vuttaá¹ƒ, tasmÄ• paravÄ• dinÄ• Ä• nÄ«taá¹ƒ suttÄ• di attar
suttÄ• nulomaÄ• cariyavÄ• daattanomatÄ«su otÄ• retvÄ• samentaá¹ƒyeva gahetabbaá¹ƒ,
nayo idha vuccatÄ«ti na koci pubbÄ• paravirodhoti ayaá¹ƒ sÄ• ratthadÄ«paniyÄ• gato (Sp-á
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) pana ``yaá¹ƒ kiÃ±ci kÅ«á¹-asuttaá¹ƒ bÄ• hirakasut
gahetabbanti dassetuá¹ƒ suttaá¹ƒ suttÄ• nulome otÄ• retabbantiÄ• di vuttaâ€™â€™ nti vutt

__bÄ• hirakasutta_nti tisso saá¹…gÄ«tiyo anÄ• ruá¸·haguá¸·havessantarÄ• dÄ«ni ca
mahÄ• saá¹…ghikanikÄ• yavÄ• sÄ«naá¹ƒ suttÄ• ni. __vedallÄ• dÄ«na_nti __Ä• di_-sadder
veditabbaá¹ƒ \Ne II 139/. itaraá¹ƒ gÄ• rayhasuttaá¹ƒ na gahetabbaá¹ƒ. ``attanomatiyameva
iminÄ• aÃ±Ã±anikÄ• yato Ä• nÄ«tasuttatopi sakanikÄ• ye attanomatiyeva balavatarÄ• ti da
suttaá¹ƒ gahetvÄ• katheti, paravÄ• dÄ« suttamevÄ• â€™â€™ ti evamÄ• dinÄ• samÄ• naj
vutto. suttassa sutteyeva otÄ• raá¹‡aá¹ƒ bhinnaá¹ƒ viya hutvÄ• na paÃ±Ã±Ä• yati, vuttana
yojetunti.

idÄ• ni sakavÄ• dÄ«paravÄ• dÄ«naá¹ƒ kappiyÄ• kappiyÄ• dibhÄ• vaá¹ƒ sandhÄ• ya vivÄ•
paá¹-ipajjitabbavidhiá¹ƒ dassento Ä• ha __ ``atha panÄ• yaá¹ƒ kappiyanti gahetvÄ• kathetÄ
vÄ• evaá¹ƒ suttasuttÄ• nulomÄ• dimukhena sÄ• maÃ±Ã±ato vivÄ• daá¹ƒ \Be II 190/ dasset
vivÄ• davatthuá¹ƒ tabbinicchayamukhena suttÄ• diÃ±ca dassetuá¹ƒ __ ``atha panÄ• yaá¹ƒ
vuttaá¹ƒ. tattha __sutte ca suttÄ• nulome ca otÄ• retabba_nti sakavÄ• dinÄ• attanoyeva su
otÄ• retabbaá¹ƒ. __paro kÄ• raá¹‡aá¹ƒ na vindatÄ«_ti paravÄ• dÄ« kÄ• raá¹‡aá¹ƒ na labha
kÄ• raá¹‡aÃ±ca vinicchayaÃ±ca dassetÄ«_ti paravÄ• dÄ« attano suttato bahuá¹ƒ kÄ• raá¹‡
Ä• haritvÄ• dasseti, __ ``sÄ• dhÅ«ti sampaá¹-icchitvÄ• akappiyeyeva á¹-hÄ• tabbaâ€™â€™
suttÄ• dÄ«ni alabhantena sakavÄ• dinÄ• paravÄ• dÄ«vacaneyeva á¹-hÄ• tabbanti vadati. _

cÄ• _ti ettha __ca_-kÄ• ro vikappanattho, tena Ä• cariyavÄ• dÄ• dÄ«nampi saá¹…gaho. ter
vinicchayaÃ±ca dassetÄ«â€™â€™ ti. tattha __kÄ• raá¹‡a_nti suttÄ• dinayaá¹ƒ nissÄ• ya at
hetuá¹ƒ. __vinicchaya_nti aá¹-á¹-hakathÄ• vinicchayaá¹ƒ.

__dvinnampi kÄ• raá¹‡acchÄ• yÄ• dissatÄ«_ti sakavÄ• dÄ«paravÄ• dÄ«naá¹ƒ ubhinnampi
kappiyÄ• kappiyabhÄ• vasÄ• dhakaá¹ƒ kÄ• raá¹‡apatirÅ«pakacchÄ• yÄ• dissati. tattha __k
suttÄ• dÄ«su ``kappiyaâ€™â€™ nti gÄ• hassa, ``akappiyaâ€™â€™ nti gÄ• hassa ca nimitta
paá¹-ipÄ• danÄ«yaá¹ƒ avibhÅ«takÄ• raá¹‡aá¹ƒ kÄ• raá¹‡acchÄ• yÄ• , kÄ• raá¹‡apatirÅ«pa
kÄ• raá¹‡acchÄ• yÄ• dissati, kasmÄ• akappiyeyeva á¹-hÄ• tabbanti Ä• ha __ ``vinayaÃ±hi
``vinayaá¹ƒ patvÄ• â€™â€™ ti vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ katvÄ• dassento Ä• ha
``kappiyÄ• kappiyavicÄ• raá¹‡aá¹ƒ Ä• gammÄ• â€™â€™ _ti. __rundhitabba_ntiÄ• dÄ«su d
kappiyÄ• kappiyabhÄ• ve sati ``kappiyaâ€™â€™ nti gahaá¹‡aá¹ƒ rundhitabbaá¹ƒ, ``akappiy
__gÄ• á¸·haá¹ƒ kÄ• tabbaá¹ƒ, _ aparÄ• parappavattaá¹ƒ kappiyaggahaá¹‡aá¹ƒ __sotaá¹ƒ p
garukabhÄ• vasaá¹…khate \Be II 191/ akappiyeyeva á¹-hÄ• tabbanti attho. atha vÄ• __rund
kappiyasaÃ±Ã±Ä• ya \Ne II 140/ vÄ«tikkamakÄ• raá¹‡aá¹ƒ rundhitabbaá¹ƒ, taá¹ƒnivÄ• raá¹‡
kÄ• tabbaá¹ƒ. __sotaá¹ƒ pacchinditabba_nti tattha vÄ«tikkamappavatti pacchinditabbÄ• . __
akappiyabhÄ• veti attho.

__bahÅ«hi suttavinicchayakÄ• raá¹‡ehÄ«_ti bahÅ«hi suttehi ceva tato Ä• nÄ«tavinicchayak
suttena aá¹-á¹-hakathÄ• vinicchayena ca laddhakÄ• raá¹‡ehi. __attano gahaá¹‡aá¹ƒ na viss
sakavÄ• dinÄ• attano ``akappiyaâ€™â€™ nti gahaá¹‡aá¹ƒ na vissajjetabbanti attho.

idÄ• ni vuttamevatthaá¹ƒ nigamento __ ``evaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __yo_ti saka
keci pana ``sakavÄ• dÄ«suyeva yo koci idhÄ• dhippetoâ€™â€™ ti vadanti, evaá¹ƒ sante ``a
gahetvÄ• kathetÄ«â€™â€™ tiÄ• dÄ«su sabbattha ubhopi sakavÄ• dinoyeva siyuá¹ƒ heá¹-a
nigamanavasena ``evaâ€™â€™ ntiÄ• dinÄ• vuttattÄ• , tasmÄ• taá¹ƒ na gahetabbaá¹ƒ. __
labhatÄ«_ti ettha suttÄ• dÄ«su purimaá¹ƒ purimaá¹ƒ atirekakÄ• raá¹‡aá¹ƒ nÄ• ma, yo vÄ•
bahutaraá¹ƒ kÄ• raá¹‡aá¹ƒ labhati, so atirekakÄ• raá¹‡aá¹ƒ labhati nÄ• ma.

suá¹-á¹-hu pavatti etassÄ• ti, suá¹-á¹-hu pavattati sÄ«lenÄ• ti vÄ• __suppavatti_. tenÄ• ha
suá¹-á¹-hu pavattaâ€™â€™ _nti. vÄ• cÄ• ya uggataá¹ƒ __vÄ• cuggataá¹ƒ, _ vacasÄ• sugg
vÄ• __vÄ• cuggata_nti vÄ• cÄ• ya uggataá¹ƒ, tattha nirantaraá¹ƒ á¹-hitanti attho. __suttato
vivaraá¹‡aá¹ƒ __ ``pÄ• á¸·itoâ€™â€™ _ti. ettha ca ``suttaá¹ƒ nÄ• ma sakalaá¹ƒ vinayapiá¹-a
puna __suttato_ti tadatthapaá¹-ipÄ• dakaá¹ƒ suttÄ• bhidhammapÄ• á¸·ivacanaá¹ƒ adhippet
imassa vivaraá¹‡aá¹ƒ __ ``paripucchato ca aá¹-á¹-hakathÄ• to cÄ• â€™â€™ _ti. pÄ• á¸·iá¹ƒ
byaÃ±janato pakÄ• sanato \Be II 192/ __ ``anubyaÃ±janaâ€™â€™ _nti hi paripucchÄ• aá¹-
ettha ca aá¹-á¹-hakathÄ• ya visuá¹ƒ gahitattÄ• __ ``paripucchÄ• â€™â€™ _ti theravÄ• do v
__paripucchÄ• _ti Ä• cariyassa santikÄ• pÄ• á¸·iyÄ• atthasavanaá¹ƒ. __aá¹-á¹-hakathÄ• _

pÄ• á¸·imuttakavinicchayo. tadubhayampi pÄ• á¸·iá¹ƒ anugantvÄ• atthassa byaÃ±janato ``a
vuttaá¹ƒ.

__vinaye_ti vinayÄ• cÄ• re. teneva vakkhati __ ``vinayaá¹ƒ ajahanto avokkamantoâ€™â€™
patiá¹-á¹-hÄ• naá¹ƒ nÄ• ma saÃ±cicca Ä• pattiyÄ• anÄ• pajjanÄ• dinÄ• hotÄ«ti Ä• ha __ ``
patiá¹-á¹-hitoâ€™â€™ _ti, tena lajjÄ« hotÄ«ti vuttaá¹ƒ hoti. vinayadharassa lakkhaá¹‡e vatta
lajjibhÄ• venÄ• ti \Ne II 141/ Ä• ha __ ``alajjÄ« hÄ«â€™â€™ _tiÄ• di. tattha __bahussutopÄ
paá¹-hamalakkhaá¹‡asamannÄ• gamaá¹ƒ dasseti. __lÄ• bhagarukatÄ• yÄ• _ti iminÄ• vina
paá¹-hamalakkhaá¹‡ayogÄ• kiccakaro na hoti, atha kho akiccakaro anatthakaro evÄ• ti das
pubbabhÄ• ge pavattakalahassetaá¹ƒ adhivacanaá¹ƒ __saá¹…gharÄ• jÄ«_ti. __kukkuccako
bhayadassanavasena kukkuccaá¹ƒ uppÄ• dento. __tantiá¹ƒ avisaá¹ƒvÄ• detvÄ• _ti pÄ• á¸·i
__avokkamanto_ti anatikkamanto.

__vitthunatÄ«_ti atthaá¹ƒ adisvÄ• nitthunati, vitthambhati vÄ• . __vipphandatÄ«_ti kampati.
__santiá¹-á¹-hituá¹ƒ na sakkotÄ«_ti ekasmiá¹ƒyeva atthe patiá¹-á¹-hÄ• tuá¹ƒ na sakkoti. tenA
yaá¹ƒ parena vuccati, taá¹ƒ taá¹ƒ anujÄ• nÄ• tÄ«â€™â€™ _ti. __sakavÄ• daá¹ƒ chaá¸• á¸•
gaá¹‡hÄ• tÄ«_ti ``ucchumhi kasaá¹-aá¹ƒ yÄ• vajÄ«vikaá¹ƒ, raso sattÄ• hakÄ• liko, tadubhay
visuá¹ƒ natthi, tasmÄ• ucchupi vikÄ• le vaá¹-á¹-atÄ«â€™â€™ ti paravÄ• dinÄ• vutte tampi
__ekekaloma_nti palitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __yamhÄ«_ti yasmiá¹ƒ puggale. __parikkh
atthato ekaá¹ƒ.

__Ä• cariyaparamparÄ• _ti \Be II 193/ Ä• cariyÄ• naá¹ƒ vinicchayaparamparÄ• . teneva vak
pahÄ• ya ... pe ... yathÄ• Ä• cariyo ca Ä• cariyÄ• cariyo ca pÄ• á¸·iÃ±ca paripucchaÃ±ca v
vaá¹-á¹-atÄ«â€™â€™ ti. na hi Ä• cariyÄ• naá¹ƒ nÄ• mamattato paramparajÄ• nane payojan
__pubbÄ• parÄ• nusandhito_ti pubbavacanassa aparavacanena saha atthasambandhajÄ• n
saddatthapiá¹‡á¸• atthaadhippetatthÄ• dito. __kÄ• raá¹‡ato_ti tadatthupapattito. __Ä• cariya
vevacanaá¹ƒ ``theravÄ• daá¹…gaâ€™â€™ nti, therapaá¹-ipÄ• á¹-inti attho. __dve tayo pariv
paramparÄ• .

__imehi ca pana tÄ«hi lakkhaá¹‡ehÄ«_ti ettha paá¹-hamena lakkhaá¹‡ena vinayassa suá¹-á
vutto, dutiyena tattha lajjibhÄ• vena ceva acalatÄ• ya ca suppatiá¹-á¹-hitatÄ• , tatiyena
pÄ• á¸·iaá¹-á¹-hakathÄ• su sarÅ«pena anÄ• gatÄ• nampi tadanulomato Ä• cariyehi dinnana
samatthatÄ• . __otiá¹‡á¹‡e vatthusmi_nti codanÄ• vasena vÄ«tikkamavatthusmiá¹ƒ saá¹…g
__codakena ca cuditakena ca vutte vattabbe_ti evaá¹ƒ otiá¹‡á¹‡avatthuá¹ƒ nissÄ• ya codak
sutaâ€™â€™ ntiÄ• dinÄ• , cuditakena ``atthÄ«â€™â€™ tiÄ• dinÄ• ca yaá¹ƒ vattabbaá¹ƒ, t
attho. __vatthu oloketabba_nti tassa tassa sikkhÄ• padassa vatthu oloketabbaá¹ƒ. ``tiá¹‡ena
II 142/ vÄ• ... pe ... yo Ä• gaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti hidaá¹ƒ nissaggiy
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padassa (Vin III 517) vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

thullaccayadubbhÄ• sitÄ• pattÄ«naá¹ƒ mÄ• tikÄ• ya anÄ• gatattÄ• __ ``paÃ±cannaá¹ƒ Ä• p
_nti vuttaá¹ƒ. __tikadukkaá¹-a_nti ``anupasampanne upasampannasaÃ±Ã±Ä« ujjhÄ• yati kh
dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• (Vin IV 106) Ä• gataá¹ƒ tikadukkaá¹-aá¹ƒ. __aÃ±Ã±ata
194/ ``kÄ• le vikÄ• lasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa, kÄ• le vematiko, Ä• patti dukkaá¹-as
(Vin IV 250) dukadukkaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__antarÄ• patti_nti ettha tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pade Ä• gatavatthuvÄ«tikkamaá¹ƒ vinÄ
vatthuvÄ«tikkame nidÄ• nato pabhuti vinÄ«tavatthupariyosÄ• nÄ• antarantarÄ• vuttÄ• Ä•
``vatthuá¹ƒ oloketÄ«â€™â€™ ti visuá¹ƒ gahitattÄ• tadavasesÄ• antarÄ• pattÄ«ti gahitÄ• .
ukkhipatÄ«_ti idampi visibbanasikkhÄ• pade (Vin IV 350) Ä• gataá¹ƒ, tattha á¸• ayhamÄ• na
aggikapÄ• lÄ• dito bahi patitaá¹ƒ avijjhÄ• tameva paá¹-iukkhipati, puna yathÄ• á¹-hÄ• ne á¹-
vijjhÄ• taá¹ƒ pana paá¹-ikkhipantassa pÄ• cittiyameva.

__anÄ• patti_nti ettha antarantarÄ• vuttÄ• anÄ• pattipi atthi, ``anÄ• patti, bhikkhave, iddhi
iddhivisayeâ€™â€™ tiÄ• di viya sÄ• pi saá¹…gayhati. __sikkhÄ• padantaresÅ«_ti vinÄ«tava
ekekasmiá¹ƒ sikkhÄ• padantare.

__pÄ• rÄ• jikÄ• pattÄ«ti na vattabba_nti idaá¹ƒ Ä• pannapuggalena lajjidhamme á¹-hatvÄ•
Ä• vikaraá¹‡epi dubbinicchayaá¹ƒ adinnÄ• dÄ• nÄ• diá¹ƒ sandhÄ• ya vuttaá¹ƒ. yaá¹ƒ pana
taá¹ƒ vattabbameva. tenÄ• ha __ ``methunadhammavÄ«tikkamo hÄ«â€™â€™ _tiÄ• di. yo p
adatvÄ• vikkhepaá¹ƒ karoti, tassa Ä• patti na sakkÄ• oá¸·Ä• rikÄ• pi vinicchinituá¹ƒ. yÄ• va
nÄ• vikaroti, saá¹…ghassa ca Ä• pattisandeho na vigacchati, tÄ• va nÄ• sitakova bhavissat
duviÃ±Ã±eyyasabhÄ• vassa lahuparivattino cittassa sÄ«ghaparivattitÄ• ya vuttaá¹ƒ. __sukh
cittaparivattiyÄ• sukhumatÄ• ya sukhumÄ• . tenÄ• ha __ ``cittalahukÄ• â€™â€™ _ti, cittaá
lahukÄ• ti attho. atha vÄ• cittaá¹ƒ lahu sÄ«ghaparivatti etesanti \Ne II 143/ __cittalahukÄ• .
vÄ«tikkame. __taá¹ƒvatthuka_nti te adinnÄ• dÄ• namanaussaviggahavÄ«tikkamÄ• vatthu a
kÄ• raá¹‡ametassÄ• ti taá¹ƒvatthukaá¹ƒ.

__yaá¹ƒ Ä• cariyo bhaá¹‡ati, taá¹ƒ karohÄ«_tiÄ• di sabbaá¹ƒ lajjÄ«pesalaá¹ƒ kukkuccakam
yo yÄ• thÄ• vato pakÄ• setvÄ• suddhimeva gavesati, __tenapi. pÄ• rÄ• jikosÄ«ti na vattabl
saá¹…kiyamÄ• nattÄ• vuttaá¹ƒ. teneva __ ``pÄ• rÄ• jikacchÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. _
yaá¹ƒvatthukaá¹ƒ kukkuccaá¹ƒ uppannaá¹ƒ, taá¹ƒ amanasikaritvÄ• avasesasÄ«lÄ• ni sodh
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 45) vuttaá¹ƒ, vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 45) par
sodhetvÄ• _ti yasmiá¹ƒ vÄ«tikkame pÄ• rÄ• jikÄ• saá¹…kÄ• vattati, tattha pÄ• rÄ• jikÄ• bh
desanÄ• vuá¹-á¹-hÄ• nagÄ• minÄ«naá¹ƒ Ä• pattÄ«naá¹ƒ sodhanavasena sÄ«lÄ• ni sodhetv
sukhavalaÃ±jatÄ• ya ca __ ``dvattiá¹ƒsÄ• kÄ• raá¹ƒ tÄ• va manasi karohÄ«â€™â€™ _ti vut
vÄ• . aÃ±Ã±asmiá¹ƒ kammaá¹-á¹-hÄ• ne kataparicayena tameva manasi kÄ• tabbaá¹ƒ. yaá

manasi kÄ• tuá¹ƒ vaá¹-á¹-ateva. __kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayatÄ«_ti antarantarÄ• kh
cittena saddhiá¹ƒ Ä• rammaá¹‡abhÄ• vena cirakÄ• laá¹ƒ ghaá¹-ayati. __saá¹…khÄ• rÄ• pÄ
upaá¹-á¹-hahantÄ«_ti vipassanÄ• kammaá¹-á¹-hÄ• niko ce, tassa saá¹…khÄ• rÄ• pÄ• kaá¹

sace katapÄ• rÄ• jikavÄ«tikkamo bhaveyya, tassa satipi asaritukÄ• matÄ• ya vippaá¹-isÄ• r
taá¹ƒ upaá¹-á¹-hahatÄ«ti cittekaggataá¹ƒ na vindati. tena vuttaá¹ƒ __ ``kammaá¹-á¹-hÄ• naá
ghaá¹-ayatÄ«â€™â€™ _tiÄ• di. __kammaá¹-á¹-hÄ• naá¹ƒ na ghaá¹-ayatÄ«_ti cittakkhobhÄ
cittaá¹ƒ na samÄ• dhiyati, taá¹ƒ idha \Be II 196/ pÄ• rÄ• jikamÅ«lanti na gahetabbaá¹ƒ. kata
vippaá¹-isÄ• renevettha cittassa asamÄ• dhiyanaá¹ƒ sandhÄ• ya ``kammaá¹-á¹-hÄ• naá¹ƒ r
vuttaá¹ƒ. tenÄ• ha __ ``vippaá¹-isÄ• ragginÄ• â€™â€™ _tiÄ• di. __attanÄ• _ti cittena karaá
kattÄ• jÄ• nÄ• ti, paccatte vÄ• karaá¹‡avacanaá¹ƒ, attÄ• sayaá¹ƒ jÄ• nÄ• tÄ«ti attho. __a
jÄ• nantÄ«_ti Ä• rakkhadevatÄ• hi aÃ±Ã±Ä• paracittaviduniyo devatÄ• jÄ• nanti.

imasmiá¹ƒ á¹-hÄ• ne paá¹‡á¸• itehi vicÄ• retabbaá¹ƒ kÄ• raá¹‡aá¹ƒ atthi. kathaá¹ƒ? idÄ• ni
paá¹-hamapÄ• rÄ• jikavisaye vatthumhi otiá¹‡á¹‡e itthiyÄ• vÄ• purisena vÄ• gahaá¹-á¹-he
codiyamÄ• ne cuditakaá¹ƒ bhikkhuá¹ƒ pucchitvÄ• paá¹-iÃ±Ã±Ä• ya adÄ«yamÄ• nÄ• ya taá
\Ne II 144/ sayÄ• penti, evaá¹ƒ sayÄ• piyamÄ• no so bhikkhu sace bhayasantÄ• savirahito s
susÄ• ne sayituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• sakkoti, taá¹ƒ ``parisuddho esoâ€™â€™ ti vinicc
bhayasantÄ• sappatto sabbarattiá¹ƒ sayituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• na sakkoti, taá¹ƒ ``asu
vinicchinanti, taá¹ƒ ayuttaá¹ƒ viya dissati. kasmÄ• ti ce? aá¹-á¹-hakathÄ• ya viruddhoti, aá¹-
dutiyatatiyapÄ• rÄ• jikavisaye eva tathÄ• rÅ«po vicÄ• ro vutto, na paá¹-hamacatautthapÄ• r
tattha ``methunadhammavÄ«tikkamo hi uttarimanussadhammavÄ«tikkamo ca oá¸·Ä• riko,
adinnÄ• dÄ• namanussaviggahavÄ«tikkamÄ• pana sukhumÄ• cittalahukÄ• , te sukhumen
rakkhati, tasmÄ• visesena taá¹ƒvatthukaá¹ƒ kukkuccaá¹ƒ pucchiyamÄ• noâ€™â€™ ti. á¹-Ä
vuttaá¹ƒ __ ``taá¹ƒvatthuka_nti te adinnÄ• dÄ• namanussaviggahavÄ«tikkamÄ• vatthu adh
kÄ• raá¹‡ametassÄ• ti taá¹ƒvatthukaâ€™â€™ nti, idampi ekaá¹ƒ kÄ• raá¹‡aá¹ƒ.

tatthÄ• pi \Be II 197/ aÃ±Ã±e paá¹‡á¸• itepi vinicchinÄ• petvÄ• tesampi pÄ• rÄ• jikacchÄ• y
vinicchayo kÄ• tabbo, na suddhabhÄ• vadissane. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• patt
Ä• cariyo dharati ... pe ... atha daharassapi pÄ• rÄ• jikacchÄ• yÄ• va upaá¹-á¹-hÄ• ti, tenapi
na vattabbo. dullabho hi buddhuppÄ• do, tato dullabhatarÄ• pabbajjÄ• ca upasampadÄ• c
vattabbaâ€™â€™ nti, idamekaá¹ƒ. nisÄ«dÄ• piyamÄ• nopi vivittokÄ• seyeva nisÄ«dÄ• peta
tattha ``vivittaá¹ƒ okÄ• saá¹ƒ sammajjitvÄ• divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• â€™â€™ tiÄ• di,
nisÄ«dÄ• piyamÄ• nopi divÄ• yeva nisÄ«dÄ• petabbo, na rattiá¹ƒ. tathÄ• hi vuttaá¹ƒ ``divas
jÄ• nÄ• ti, so divasÄ• tikkame upaá¹-á¹-hÄ• naá¹ƒ Ä• gato evaá¹ƒ vattabboâ€™â€™ ti, idam

Ä«disaá¹ƒ vidhÄ• naá¹ƒ sayaá¹ƒ Ä• rocite eva vidhÄ• tabbaá¹ƒ, na parehi codiyamÄ• ne. ta
katavÄ«tikkamena bhikkhunÄ• sayameva Ä• gantvÄ• Ä• rocite paá¹-ipajjitabbaâ€™â€™ n

karontÄ«ti? gihÄ«naá¹ƒ asakkhikaaá¹-á¹-akaraá¹‡e udake nimujjÄ• panaá¹ƒ viya maÃ±Ã±a
tampi mÄ• yÄ• kusalÄ• manussÄ• vividhehi upÄ• yehi vitathaá¹ƒ karonti, tasmÄ• saccam
teneva ca kÄ• raá¹‡ena mahosadhapaá¹‡á¸• itÄ• dayo bodhisattÄ• asakkhikampi aá¹-á¹-aá
na vinicchinanti, ubhinnaá¹ƒ vacanaá¹ƒ parisaá¹ƒ gÄ• hÄ• petvÄ• tesaá¹ƒ vacanaÃ±ca kiriy
saccaÃ±ca vitathaÃ±ca Ã±atvÄ• va vinicchinanti. sÄ• sane \Ne II 145/ pana bhikkhÅ« sÅ«ra
bhÄ«rukajÄ• tikÄ• pi santi. susÄ• naÃ±ca nÄ• ma pakatimanussÄ• nampi bhayasantÄ• sak
ativiya bhayÄ• nakaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti \Be II 198/, evaá¹ƒbhÅ«te susÄ• ne rattiyaá¹
nipajjÄ• piyamÄ• no bhÄ«rukajÄ• tiko bhikkhu parisuddhasÄ«lopi samÄ• no kiá¹ƒ na bhÄ• y
sayituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• sakkuá¹‡eyya, tathÄ• rÅ«paá¹ƒ bhikkhuá¹ƒ ``aparisuddhoâ
kiccakaro bhavissati.

alajjÄ« pana sÅ«rajÄ• tiko attano vajjaá¹ƒ paá¹-icchÄ• detukÄ• mo bhÄ• yantopi abhÄ• yan
vikÄ• raá¹ƒ dassessÄ• mi, anatthaá¹ƒ me karissantÄ«â€™â€™ ti anatthabhayena adhivÄ• s
nisÄ«dituá¹ƒ vÄ• sakkuá¹‡eyya, evarÅ«paá¹ƒ puggalaá¹ƒ ``parisuddhoâ€™â€™ ti vadanto
bhavissatÄ«ti. idampi ekaá¹ƒ kÄ• raá¹‡aá¹ƒ.

athÄ• pi vadeyyuá¹ƒ --- yathÄ• udake nimujjÄ• pitamanussÄ• naá¹ƒ asaccavÄ• dÄ«naá¹ƒ d
kumbhÄ«lÄ• dayo Ä• gantvÄ• gaá¹‡hantÄ• viya upaá¹-á¹-hahanti, tasmÄ• asaccavÄ• dinn
saccavÄ• dÄ«naá¹ƒ pana na upaá¹-á¹-hahanti, tasmÄ• te sukhena nisÄ«dituá¹ƒ sakkonti, e
bhikkhÅ«naá¹ƒ aparisuddhasÄ«lÄ• naá¹ƒ devatÄ• nubhÄ• vena sÄ«habyagghÄ• dayo Ä• g
sabbarattiá¹ƒ sayituá¹ƒ vÄ• nisÄ«dituá¹ƒ vÄ• na sakkonti. parisuddhasÄ«lÄ• naá¹ƒ pana ta
tasmÄ• te sabbarattiá¹ƒ devatÄ• hi rakkhitÄ• hutvÄ• bhayasantÄ• sarahitÄ• susÄ• ne say
sakkonti, evaá¹ƒ devatÄ• sakkhiá¹ƒ katvÄ• vinicchitattÄ• suvinicchitameva hotÄ«ti, tampi
vattuá¹ƒ. kasmÄ• ? aá¹-á¹-hakathÄ• á¹-Ä«kÄ• dÄ«su tathÄ• avuttattÄ• . aá¹-á¹-hakathÄ• ya
sammajjitvÄ• divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• sÄ«lÄ• ni sodhetvÄ• `dvattiá¹ƒsÄ• kÄ• raá¹ƒ
vattabbo. sace tassa arogaá¹ƒ sÄ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayati, saá¹…khÄ• rÄ
upaá¹-á¹-hahanti, upacÄ• rappanÄ• ppattaá¹ƒ viya cittaá¹ƒ ekaggaá¹ƒ hoti, divasaá¹ƒ atikka
pe ... yassa pana sÄ«laá¹ƒ bhinnaá¹ƒ hoti, tassa kammaá¹-á¹-hÄ• naá¹ƒ na \Be II 199/ ghaá
patodÄ• bhitunnaá¹ƒ viya cittaá¹ƒ kampati, vippaá¹-isÄ• ragginÄ• á¸• ayhati, tattapÄ• sÄ• á
taá¹…khaá¹‡aÃ±Ã±eva vuá¹-á¹-hÄ• tÄ«â€™â€™ ti ettakameva vuttaá¹ƒ.

á¹-Ä«kÄ• yampi (Sp-á¹- II 45) __ ``kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayatÄ«_ti antarantarÄ• kh
cittena saddhiá¹ƒ Ä• rammaá¹‡abhÄ• vena cirakÄ• laá¹ƒ ghaá¹-ayati. __saá¹…khÄ• rÄ• pÄ
vipassanÄ• kammaá¹-á¹-hÄ• niko \Ne II 146/ ce, tassa saá¹…khÄ• rÄ• pÄ• kaá¹-Ä• hutvÄ•
katapÄ• rÄ• jikavÄ«tikkamo bhaveyya, tassa satipi asaritukÄ• matÄ• ya vippaá¹-isÄ• ravatth
taá¹ƒ upaá¹-á¹-hahatÄ«ti cittekaggataá¹ƒ na vindatÄ«â€™â€™ ti ettakameva vuttaá¹ƒ.

vimativinodaniyampi (vi0 vi0 á¹-Ä«0 I 45) __ ``kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-ayatÄ«_ti vippa

vikkhepena antarantarÄ• khaá¹‡á¸• aá¹ƒ adassetvÄ• pabandhavasena cittena saá¹…ghaá
vipassanÄ• kammaá¹-á¹-hÄ• navasena vuttaá¹ƒ. sÄ• pattikassa hi paguá¹‡ampi kammaá¹-á
upaá¹-á¹-hÄ• ti. pageva pÄ• rÄ• jikassa. tassa hi vippaá¹-isÄ• raninnatÄ• ya cittaá¹ƒ ekagga
pana vitakkavikkhepÄ• dibahulassa suddhasÄ«lassapi cittaá¹ƒ na samÄ• dhiyati, taá¹ƒ idha
gahetabbaá¹ƒ. katapÄ• pamÅ«lakena vippaá¹-isÄ• renevettha cittassa asamÄ• dhiyanaá¹ƒ
`kammaá¹-á¹-hÄ• naá¹ƒ na ghaá¹-ayatÄ«â€™ _tiÄ• di vuttaâ€™â€™ nti ettakameva vuttaá
``devatÄ• nubhÄ• venÄ• â€™â€™ tiÄ• di, tasmÄ• yadi buddhasÄ• sane sagÄ• ravo sikkhÄ
dutiyatatiyapÄ• rÄ• jikavisaye attano kaÃ±ci vÄ«tikkamaá¹ƒ disvÄ• ``pÄ• rÄ• jikaá¹ƒ Ä• par
khoâ€™â€™ ti saá¹ƒsayapakkhando vinayadharaá¹ƒ upasaá¹…kamitvÄ• taá¹ƒ vÄ«tikkama
Ä• cikkhitvÄ• puccheyya, tato vinayadharena aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva ``sabba
katvÄ• vivittaá¹ƒ okÄ• saá¹ƒ sammajjitvÄ• divÄ• vihÄ• raá¹ƒ nisÄ«ditvÄ• sÄ«lÄ• ni sodhet
tÄ• va manasikarohÄ«â€™â€™ ti ettakameva vattabbo \Be II 200/, na vattabbo ``susÄ• ne
tiÄ• di. Ä• gatakÄ• lepi aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayeneva pucchitvÄ• aá¹-á¹-hakathÄ
suddhÄ• suddhabhÄ• vo vattabboti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ hotu, evaá¹ƒ sante idÄ• ni paá¹-hamapÄ• rÄ• jikavisaye codentÄ• naá¹ƒ kathaá¹ƒ vi
codakena vatthusmiá¹ƒ Ä• rocite cuditako pucchitabbo ``santametaá¹ƒ, noâ€™â€™ ti evaá
upaparikkhitvÄ• bhÅ«tena vatthunÄ• codetvÄ• sÄ• retvÄ• Ã±attisampadÄ• ya anussÄ• v
adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ. evampi alajjÄ« nÄ• ma ``etampi natthi, etampi natthÄ
paá¹-iÃ±Ã±aá¹ƒ na dadeyya, atha kiá¹ƒ kÄ• tabbanti? evampi alajjissa paá¹-iÃ±Ã±Ä• ya eva
kÄ• retabbaá¹ƒ yathÄ• taá¹ƒ tipiá¹-akacÅ«á¸·Ä• bhayattherenÄ• ti. vuttÃ±hetaá¹ƒ aá¹-á¹-h
III) II 385-386) ``evaá¹ƒ lajjinÄ• codiyamÄ• no alajjÄ« bahÅ«supi vatthÅ«su uppannesu paá
so `neva suddhoâ€™ ti vattabbo, na `asuddhoâ€™ ti, jÄ«vamatako nÄ• ma Ä• makapÅ«tiko
sace panassa aÃ±Ã±ampi tÄ• disaá¹ƒ vatthu uppajjati, na vinicchitabbaá¹ƒ, tathÄ• nÄ• sita
tiÄ• di.

<235> evaá¹ƒ vinayadharalakkhaá¹‡aÃ±ca chaá¹-á¹-hÄ• naolokanaÃ±ca viditvÄ• idÄ• ni ...
veditabboti yojanÄ• . kimatthanti Ä• ha __ ``yÄ• sÄ• ... pe ... jÄ• nanatthaâ€™â€™ _nti. yÄ
vuttappabhedÄ• codanÄ• atthi, tassÄ• yeva sampattivipattijÄ• nanatthaá¹ƒ Ä• dimajjhapaa
vinicchayo veditabbo, na avuttacodanÄ• pabhedajÄ• nanatthanti attho. __seyyathida_nti pu
vinicchayo katamoti attho.

__codanÄ• ya_ \Be II 201/ __kati mÅ«lÄ• ni, kati vatthÅ«ni, kati bhÅ«miyo_ti ettha ``katihÄ•
vattabbaá¹ƒ. vuttÃ±hetaá¹ƒ parivÄ• re (Vin V 362) codanÄ• kaá¹‡á¸• e ``codanÄ• ya kati m
kati bhÅ«miyo, katihÄ• kÄ• rehi codetÄ«â€™â€™ ti. __mettacitto vakkhÄ• mi, no dosantaro
``codanÄ• ya imÄ• paÃ±ca bhÅ«miyo. katamehi dvÄ«hÄ• kÄ• rehi codeti, kÄ• yena vÄ• co
imehi dvÄ«hÄ• kÄ• rehi codetÄ«â€™â€™ ti vattabbaá¹ƒ. kasmÄ• ? codanÄ• kaá¹‡á¸• e (Vi
__pannarasasu dhammesu patiá¹-á¹-hÄ• tabba_nti parisuddhakÄ• yasamÄ• cÄ• ratÄ• , par

mettacitte paccupaá¹-á¹-hitatÄ• , bahussutatÄ• , ubhayapÄ• timokkhasvÄ• gatatÄ• , kÄ• len
vacanatÄ• , saá¹‡hena vacanatÄ• , atthasaÃ±hitena vacanatÄ• , mettacitto hutvÄ• vacanat
hitesitÄ• , anukampatÄ• , Ä• pattivuá¹-á¹-hÄ• natÄ• , vinayapurekkhÄ• ratÄ• ti. vuttaÃ±heta
436) ``codakenupÄ• li bhikkhunÄ• paraá¹ƒ codetukÄ• mena evaá¹ƒ paccavekkhitabbaá¹ƒ -
nu khomhi ... pe ... parisuddhavacÄ«samÄ• cÄ• ro nu khomhi ... pe ... mettaá¹ƒ nu kho me c
paccupaá¹-á¹-hitaá¹ƒ sabrahmacÄ• rÄ«su ... pe ... bahussuto nu khomhi sutadharo sutasan
ubhayÄ• ni kho me pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni ... pe ... kÄ• lena vakkhÄ• n
vakkhÄ• mi, no abhÅ«tena, saá¹‡hena vakkhÄ• mi, no pharusena, atthasaÃ±hitena vakkhÄ
mettacitto vakkhÄ• mi, no dosantaro ... pe ... kÄ• ruÃ±Ã±atÄ• , hitesitÄ• , anukampatÄ• , Ä•
vinayapurekkhÄ• ratÄ• â€™â€™ ti.

tattha __kÄ• ruÃ±Ã±atÄ• _ti kÄ• ruá¹‡ikabhÄ• vo. iminÄ• karuá¹‡Ä• ca karuá¹‡Ä• pubbab
__hitesitÄ• _ti hitagavesanatÄ• \Be II 202/. __anukampatÄ• _ti tena hitena saá¹ƒyojanatÄ•
__Ä• pattivuá¹-á¹-hÄ• natÄ• _ti Ä• pattito vuá¹-á¹-hÄ• petvÄ• suddhante patiá¹-á¹-hÄ• pana
sÄ• retvÄ• paá¹-iÃ±Ã±aá¹ƒ Ä• ropetvÄ• yathÄ• paá¹-iÃ±Ã±Ä• ya kammakaraá¹‡aá¹ƒ __vin
amÅ«lakampi samÅ«lakampi ``mÅ«laâ€™â€™ nti gahetvÄ• vadantÄ«ti Ä• ha __ ``dve mÅ
vakkhÄ• mÄ«_tiÄ• dÄ«su eko ekaá¹ƒ okÄ• saá¹ƒ kÄ• retvÄ• codento __kÄ• lena vadati_ n
gaá¹‡amajjhe salÄ• kaggayÄ• guaggavitakkamÄ• á¸·akabhikkhÄ• cÄ• ramaggaÄ• sanasÄ•
parivÄ• ritakkhaá¹‡e vÄ• codento __akÄ• lena vadati_ nÄ• ma. tacchena vatthunÄ• coden
tucchena codento __abhÅ«tena vadati_ nÄ• ma. ``ambho mahallaka parisÄ• vacara paá¹ƒs
patirÅ«paá¹ƒ tava idaâ€™â€™ nti vadanto __pharusena vadati_ nÄ• ma. ``bhante, mahalla
paá¹ƒsukÅ«likÄ• dhammakathikÄ• patirÅ«paá¹ƒ tumhÄ• kaá¹ƒ idaâ€™â€™ nti vadanto __
kÄ• raá¹‡anissitaá¹ƒ katvÄ• vadanto __atthasaÃ±hitena vadati_ nÄ• ma. __mettacitto vakk
mettacittaá¹ƒ upaá¹-á¹-hÄ• petvÄ• vakkhÄ• mi, na duá¹-á¹-hacitto hutvÄ• . __sacce ca akup
akuppatÄ• ya ca. cuditakena hi saccaÃ±ca vattabbaá¹ƒ, kopo ca na kÄ• tabbo, attanÄ• ca
ca na ghaá¹-á¹-etabboti attho.

imasmiá¹ƒ á¹-hÄ• ne ``saá¹…ghena otiá¹‡á¹‡Ä• notiá¹‡á¹‡aá¹ƒ jÄ• nitabbaá¹ƒ --- anuvijjake
vinayena yena satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, tathÄ• taá¹ƒ adhik
vÅ«pasametabbaâ€™â€™ nti vattabbaá¹ƒ. vuttaÃ±hetaá¹ƒ codanÄ• kaá¹‡á¸• e (Vin V 363)
paá¹-ipajjitabbaá¹ƒ? cuditakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ? saá¹…ghena kathaá¹ƒ paá¹-ip
anuvijjakena kathaá¹ƒ paá¹-ipajjitabbaá¹ƒ? codakena \Be II 203/ kathaá¹ƒ paá¹-ipajjitabbanti
paÃ±casu dhammesu patiá¹-á¹-hÄ• ya paro codetabbo. kÄ• lena vakkhÄ• mi no akÄ• lena,
abhÅ«tena, saá¹‡hena vakkhÄ• mi no pharusena, atthasaÃ±hitena vakkhÄ• mi no anatthas
vakkhÄ• mi no dosantaroti. codakena evaá¹ƒ paá¹-ipajjitabbaá¹ƒ. cuditakena kathaá¹ƒ paá¹-
cuditakena dvÄ«su dhammesu patiá¹-á¹-hÄ• tabbaá¹ƒ sacce ca akuppe ca. cuditakena evaá
saá¹…ghena kathaá¹ƒ paá¹-ipajjitabbanti? saá¹…ghena otiá¹‡á¹‡Ä• notiá¹‡á¹‡aá¹ƒ jÄ• nitab
paá¹-ipajjitabbaá¹ƒ. anuvijjakena kathaá¹ƒ paá¹-ipajjitabbanti? anuvijjakena yena dhammena

satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammati, tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«
anuvijjakena evaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti.

aá¹-á¹-hakathÄ• yampi \Ne II 149/ (Sp (to Vin V) 362-363) __ ``codanÄ• ya ko Ä• dÄ«_tiÄ• c
__sacce akuppe cÄ• _ti ettha sacce patiá¹-á¹-hÄ• tabbaá¹ƒ akuppe ca, yaá¹ƒ kataá¹ƒ vÄ• a
vattabbaá¹ƒ, na codake vÄ• anuvijjake vÄ• saá¹…ghe vÄ• kopo uppÄ• detabbo. __otiá¹‡á
jÄ• nitabba_nti otiá¹‡á¹‡aÃ±ca anotiá¹‡á¹‡aÃ±ca vacanaá¹ƒ jÄ• nitabbaá¹ƒ. tatrÄ• yaá¹ƒ jÄ
codakassa pubbakathÄ• , ettakÄ• pacchimakathÄ• , ettakÄ• cuditakassa pubbakathÄ• , et
jÄ• nitabbÄ• . codakassa pamÄ• á¹‡aá¹ƒ gaá¹‡hitabbaá¹ƒ, cuditakassa pamÄ• á¹‡aá¹ƒ gaá
pamÄ• á¹‡aá¹ƒ gaá¹‡hitabbaá¹ƒ. anuvijjako appamattakampi ahÄ• pento `Ä• vuso, samann
Ä• harÄ• â€™ ti vattabbo, saá¹…ghena evaá¹ƒ paá¹-ipajjitabbaá¹ƒ. __yena dhammena yen
satthusÄ• sanena taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasammatÄ«_ti ettha __dhammo_ti bhÅ«taá¹ƒ
ceva sÄ• raá¹‡Ä• ca. __satthusÄ• sana_nti Ã±attisampadÄ• ceva anussÄ• vanasampadÄ
dhammena ca vinayena ca satthusÄ• sanena ca adhikaraá¹‡aá¹ƒ vÅ«pasammati, tasmÄ• a
vatthunÄ• codetvÄ• Ä• pattiá¹ƒ sÄ• retvÄ• Ã±attisampadÄ• ya ceva anussÄ• vanasampad
vÅ«pasametabbaá¹ƒ, anuvijjakena evaá¹ƒ paá¹-ipajjitabbaâ€™â€™ nti Ä• gataá¹ƒ, tasmÄ•
dvayanti.

evaá¹ƒ ekadesena codanÄ• kaá¹‡á¸• anayaá¹ƒ dassetvÄ• idÄ• ni ekadeseneva mahÄ• saá
``anuvijjakena codako pucchitabboâ€™â€™ _tiÄ• dimÄ• ha. tattha __yaá¹ƒ kho tvaá¹ƒ, Ä• v
codesi, kimhi naá¹ƒ codesÄ«_ti codanÄ• sÄ• maÃ±Ã±ato vuttaá¹ƒ, pÄ• á¸·iyaá¹ƒ (Vin I 237)
pavÄ• raá¹‡aá¹-á¹-hapanavasena codanaá¹ƒ sandhÄ• ya ``yaá¹ƒ kho tvaá¹ƒ, Ä• vuso, imas
á¹-hapesÄ«â€™â€™ ti vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ ekadesena mahÄ• saá¹…gÄ• manayaá¹ƒ dassetvÄ• idÄ• ni ekadeseneva cÅ«á¸·as
``saá¹…gÄ• mÄ• vacarena bhikkhunÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __saá¹…gÄ• mÄ• v
vuccati adhikaraá¹‡avinicchayatthÄ• ya saá¹…ghasannipÄ• to. tatra hi attapaccatthikÄ• cev
ca uddhammaá¹ƒ ubbinayaá¹ƒ satthusÄ• sanaá¹ƒ dÄ«pentÄ• samosaranti vesÄ• likÄ• vajj
tesaá¹ƒ paccatthikÄ• naá¹ƒ laddhiá¹ƒ madditvÄ• sakavÄ• dadÄ«panatthÄ• ya tattha avacar
vinicchayaá¹ƒ pavatteti, so __saá¹…gÄ• mÄ• vacaro_ nÄ• ma yasatthero viya, tena saá¹…g
saá¹…ghaá¹ƒ upasaá¹…kamantena nÄ«cacittena saá¹…gho upasaá¹…kamitabbo. __nÄ«ca
nipÄ• tetvÄ• nihatamÄ• nacittena \Ne II 150/. __rajoharaá¹‡asamenÄ• _ti pÄ• dapuÃ±chan
rajoharaá¹‡assa saá¹ƒkiliá¹-á¹-he vÄ• asaá¹ƒkiliá¹-á¹-he vÄ• pÄ• de puÃ±chiyamÄ• ne \Be
doso, evaá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hesu arajjantena adussantenÄ• ti attho. __yathÄ• patirÅ«pe
yathÄ• patirÅ«paá¹ƒ Ä• sanaá¹ƒ Ã±atvÄ• attano pÄ• puá¹‡anaá¹-á¹-hÄ• ne therÄ• naá¹ƒ b
adassetvÄ• nisÄ«ditabbaá¹ƒ.

__anÄ• nÄ• kathikenÄ• _ti nÄ• nÄ• vidhaá¹ƒ taá¹ƒ taá¹ƒ anatthakathaá¹ƒ akathentena. __a

diá¹-á¹-hasutamutampi rÄ• jakathÄ• dikaá¹ƒ tiracchÄ• nakathaá¹ƒ akathentena. __sÄ• maá
saá¹…ghasannipÄ• taá¹-á¹-hÄ• ne kappiyÄ• kappiyasannissitÄ• vÄ•
rÅ«pÄ• rÅ«paparicchedasamathacÄ• ravipassanÄ• cÄ• raá¹-á¹-hÄ• nanisajjavattÄ• dinissit
evarÅ«po dhammo sayaá¹ƒ vÄ• bhÄ• sitabbo, paro vÄ• ajjhesitabbo. yo bhikkhu tathÄ• rÅ
pahoti, so vattabbo ``Ä• vuso, saá¹…ghamajjhamhi paÃ±he uppanne tvaá¹ƒ katheyyÄ• sÄ«
tuá¹‡hÄ«bhÄ• vo nÄ• timaÃ±Ã±itabbo_ti ariyÄ• tuá¹‡hÄ« nisÄ«dantÄ• na bÄ• laputhujjan
aÃ±Ã±ataraá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va nisÄ«danti. iti kammaá¹-á¹-hÄ• namana
ariyo tuá¹‡hÄ«bhÄ• vo nÄ• ma, so nÄ• timaÃ±Ã±itabbo, ``kiá¹ƒ kammaá¹-á¹-hÄ• nÄ• nuyog
attano patirÅ«paá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• va nisÄ«ditabbanti attho.

__na upajjhÄ• yo pucchitabbo_ti ``ko nÄ• ma tuyhaá¹ƒ upajjhÄ• yoâ€™â€™ ti na pucchitab
__na jÄ• tÄ«_ti ``khattiyajÄ• tiyo tvaá¹ƒ brÄ• hmaá¹‡ajÄ• tiyoâ€™â€™ ti evaá¹ƒ jÄ• ti na pu
Ä• gamo_ti ``dÄ«ghabhÄ• á¹‡ako tvaá¹ƒ majjhimabhÄ• á¹‡akoâ€™â€™ ti evaá¹ƒ Ä• gamo
khattiyakulÄ• divaseneva veditabbo. __atrassa pemaá¹ƒ vÄ• doso vÄ• _ti tatra puggale ete
aÃ±Ã±ataravasena pemaá¹ƒ vÄ• bhaveyya doso vÄ• .

__no_ \Be II 206/ __parisakappikenÄ• _ti parisakappakena parisÄ• nuvidhÄ• yakena na bha
parisÄ• ya ruccati, tadeva cetetvÄ• kappetvÄ• na kathetabbanti attho. __na hatthamuddÄ•
kathetabbe ca akathetabbe ca saÃ±Ã±Ä• jananatthaá¹ƒ hatthavikÄ• ro na kÄ• tabbo.

__atthaá¹ƒ anuvidhiyantenÄ• _ti vinicchayapaá¹-ivedhameva sallakkhentena, ``idaá¹ƒ suttaa
imasmiá¹ƒ vinicchaye idaá¹ƒ vakkhÄ• mÄ«â€™â€™ ti evaá¹ƒ paritulayantena nisÄ«ditabba
\Ne II 151/ __vuá¹-á¹-hÄ• tabba_nti na Ä• sanÄ• vuá¹-á¹-hÄ• ya sannipÄ• tamaá¹‡á¸• ale v
hi uá¹-á¹-hite sabbÄ• parisÄ• vuá¹-á¹-hahanti, tasmÄ• na vuá¹-á¹-hÄ• tabbaá¹ƒ. __na vÄ«
vinicchayo hÄ• petabbo. __na kummaggo sevitabbo_ti na Ä• patti dÄ«petabbÄ• . __asÄ• ha
sahasÄ• kÄ• rinÄ• bhavitabbaá¹ƒ, na sahasÄ• duruttavacanaá¹ƒ kathetabbanti attho. __v
duruttavÄ• caá¹ƒ khamanasÄ«lena. __hitaparisakkinÄ• _ti hitesinÄ• hitagavesinÄ• karuá¹‡
karuá¹‡Ä• pubbabhÄ• go ca upaá¹-á¹-hÄ• petabboti ayaá¹ƒ padadvayepi adhippÄ• yo. __an
asuruttaá¹ƒ vuccati viggÄ• hikakathÄ• saá¹…khÄ• taá¹ƒ asundaravacanaá¹ƒ, taá¹ƒ na kathe
pariggahetabbo_ti ``vinicchituá¹ƒ vÅ«pasametuá¹ƒ sakkhissÄ• mi nu kho, noâ€™â€™ ti e
pariggahetabbo, attano pamÄ• á¹‡aá¹ƒ jÄ• nitabbanti attho. __paro pariggahetabbo_ti ``lajji
parisÄ• sakkÄ• saÃ±Ã±Ä• petuá¹ƒ, udÄ• hu noâ€™â€™ ti evaá¹ƒ paro pariggahetabbo. _
``dhammacodako nu kho, noâ€™â€™ ti evaá¹ƒ pariggahetabbo. __cuditako pariggahetabb
kho, noâ€™â€™ ti evaá¹ƒ pariggahetabbo. __adhammacodako pariggahetabbo_ti tassa pa
sesesupi eseva nayo.

__vuttaá¹ƒ_ \Be II 207/ __ahÄ• pentenÄ• _ti codakacuditakehi vuttavacanaá¹ƒ ahÄ• penten
apakÄ• sentenÄ• _ti anosaá¹-aá¹ƒ vatthuá¹ƒ apakÄ• sentena. __mando hÄ• setabbo_ti ma

paggaá¹‡hitabbo, ``nanu tvaá¹ƒ kulaputtoâ€™â€™ ti uttejetvÄ• anuyogavattaá¹ƒ kathÄ• pe
gaá¹‡hitabbo. __bhÄ«ru assÄ• setabbo_ti yassa saá¹…ghamajjhaá¹ƒ vÄ• gaá¹‡amajjhaá¹ƒ
sÄ• rajjaá¹ƒ uppajjati, tÄ• diso ``mÄ• bhÄ• yi, vissattho kathayÄ• hi, mayaá¹ƒ te upatthamb
ti vatvÄ• pi anuyogavattaá¹ƒ kathÄ• petabbo. __caá¹‡á¸• o nisedhetabbo_ti apasÄ• retabbo
vibhÄ• vetabbo_ti alajjiá¹ƒ pakÄ• setvÄ• Ä• pattiá¹ƒ desÄ• petabbo. __ujumaddavenÄ• _ti
kÄ• yavaá¹…kÄ• dirahito, so maddaveneva upacaritabbo. __dhammesu ca puggalesu cÄ• _
na puggalagaruko, ayameva dhammesu ca puggalesu ca majjhattoti veditabbo. sesaá¹ƒ suv

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

codanÄ• divinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

ekatiá¹ƒsatimo paricchedo.

32. garukÄ• pattivuá¹-á¹-hÄ• navinicchayakathÄ•

paá¹-icchannaparivÄ• sakathÄ•

<236> evaá¹ƒ \Ne II 152/ codanÄ• divinicchayaá¹ƒ kathetvÄ• idÄ• ni garukÄ• pattivuá¹-á¹-h
kathetuá¹ƒ __ ``garukÄ• pattivuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha garu alahukaá
etissÄ• Ä• pattiyÄ• ti garukÄ• , Ä• pajjitabbÄ• ti Ä• patti, garukÄ• ca sÄ• Ä• patti \Be II 208
vuá¹-á¹-hahate vuá¹-á¹-hÄ• naá¹ƒ, garukÄ• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ __garukÄ• patti vuá
taá¹ƒ? saá¹…ghÄ• disesÄ• pattito parisuddhabhÄ• vo. tenÄ• ha __ ``parivÄ• samÄ• nattÄ•
vinayakammehigarukÄ• pattito vuá¹-á¹-hÄ• naâ€™â€™ _nti. kiÃ±cÄ• pi catubbidho parivÄ•
appaá¹-icchannaparivÄ• sopana idha nÄ• dhippetoti Ä• ha __ ``tividho parivÄ• soâ€™â€™
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 75) ``tattha catubbidho parivÄ• so --- appaá¹-icc
paá¹-icchannaparivÄ• sosuddhantaparivÄ• so samodhÄ• naparivÄ• soti. tesu `yo so, bhikkh
aÃ±Ã±atitthiyapubboimasmiá¹ƒ dhammavinaye Ä• kaá¹…khati pabbajjaá¹ƒ, Ä• kaá¹…khati
mÄ• se parivÄ• sodÄ• tabboâ€™ ti evaá¹ƒ mahÄ• khandhake (Vin I 86) vutto titthiyaparivÄ•
__appaá¹-icchannaparivÄ• so_nÄ• ma. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ vuttameva. ayaá¹ƒ p
anadhippetoâ€™â€™ ti. ito paraá¹ƒaá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva suviÃ±Ã±eyyoti ta
dubbiÃ±Ã±eyyaá¹-á¹-hÄ• neyeva vaá¹‡á¹‡ayissÄ• ma.

<237> __evaá¹ƒ yo yo Ä• panno hoti, tassa tassa nÄ• maá¹ƒ gahetvÄ• kammavÄ• cÄ• kÄ
sabbasÄ• dhÄ• raá¹‡avasena ``suá¹‡Ä• tu me, bhante, saá¹…gho, ayaá¹ƒ itthannÄ• mo bh
saá¹…ghassa pattakallaá¹ƒ, saá¹…gho itthannÄ• massa bhikkhunoâ€™â€™ ti ca Ä• gatepi
kammavÄ• cÄ• bhaá¹‡anakÄ• letathÄ• abhaá¹‡itvÄ• ``ayaá¹ƒ buddharakkhito bhikkhÅ«â€
buddharakkhitassa bhikkhunoâ€™â€™ tica evaá¹ƒ sakasakanÄ• maá¹ƒ uddharitvÄ• va kan

__mÄ• á¸·akasÄ«mÄ• yameva vattaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, _ na tato bahi. kasmÄ• ? ``aÃ
samÄ• dÄ• naâ€™â€™ nti vattabbadosappasaá¹…gato. asamÄ• dinnavattassa Ä• rocanÄ•
II 209/ sannipatitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ekassapi anÄ• rocane sati ratticchedasambhavato
samÄ• diyÄ• mi, vattaá¹ƒ samÄ• diyÄ• mÄ«_ti imesu dvÄ«su padesu ekekenavÄ• ubhohi p
samÄ• dÄ• tabbaá¹ƒ. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce? ``ekapadenapi cetthanikkhitto hoti pari
sunikkhittoyeva, samÄ• dÄ• nepi eseva nayoâ€™â€™ tivakkhamÄ• nattÄ• . __samÄ• diyitv
Ä• rocetabbaá¹ƒ, _ na tattha anÄ• rocetvÄ• aÃ±Ã±atthagantabbaá¹ƒ. kasmÄ• ? vuá¹-á¹-hit
sannipÄ• tetuá¹ƒ dukkarattÄ• , ekassapi bhikkhunoanÄ• rocetvÄ• aruá¹‡uá¹-á¹-hÄ• pane s

Ä• rocentena evaá¹ƒ Ä• rocetabbanti sambandho. ``ahaá¹ƒ bhante ... pe ... saá¹…gho dhÄ•
vatvÄ• yÄ• cane viya ``dutiyampi tatiyampÄ«â€™â€™ ti avuttattÄ• accÄ• yikakaraá¹‡esat
upapannamevÄ• ti daá¹-á¹-habbaá¹ƒ. __vediyÄ• mahaá¹ƒ bhante, vediyatÄ«timaá¹ƒ saá¹…
``vediyÄ• mÄ«_ti cittena sampaá¹-icchitvÄ• sukhaá¹ƒ anubhavÄ• mi, na tappaccayÄ• ahaá
adhippÄ• yoâ€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avaggaIII 97) vuttaá¹ƒ. ettha
vedanaâ€™â€™ ntiÄ• dÄ«su viya __pi_-saddo anubhavanatthohoti. vajirabuddhiá¹-Ä«kÄ• y
pana ``vediyÄ• mÄ«ti jÄ• nemi, cittena sampaá¹-icchitvÄ• sukhaá¹ƒ anubhavÄ• mi, na tapp
adhippÄ• yotilikhitaâ€™â€™ nti vuttaá¹ƒ. ettha pana ``dÄ«paá¹…karo lokavidÅ«â€™â€™ ti
anubhavanatthoca. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 97) pana __ ``vediy
jÄ• nÄ• pemahaá¹ƒ, Ä• rocemÄ«ti attho, anubhavÄ• mÄ«tipissa atthaá¹ƒ vadanti. purimaá¹ƒ
Ä• rocanavacanattÄ• â€™â€™ ti. ettha tu ---

``sampannaá¹ƒ \Be II 210/ sÄ• likedÄ• raá¹ƒ, suvÄ• khÄ• danti brÄ• hmaá¹‡a.

paá¹-ivedemi te brahme, na naá¹ƒ vÄ• retumussaheâ€™â€™ ti || ---

Ä• dÄ«su viya Ä• rocanatthoti daá¹-á¹-habbo.

__Ä• rocetvÄ• ... pe ... nikkhipitabba_nti dukkaá¹-aparimocanatthaá¹ƒ vuttaá¹ƒ. keci pana `
vattaá¹ƒ samÄ• diyitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petukÄ• massa ratticchedaparihÄ• ratthamp
mÄ• á¸·ake nÄ• rocitaá¹ƒ, tassa Ä• rocetvÄ• nikkhipitabbaá¹ƒ. yassa Ä• rocitaá¹ƒ, tassa pu
natthi, kevalaá¹ƒ nikkhipitabbameva. ``sabhÄ• gÄ• bhikkhÅ«vasantÄ«â€™â€™ ti vuttattÄ•
vasanaá¹-á¹-hÄ• ne vattaá¹ƒ asamÄ• diyitvÄ• bahi eva kÄ• tumpi vaá¹-á¹-atÄ«ti daá¹-á¹-ha
leá¸• á¸• upÄ• te_ \Ne II 154/ __atikkamitvÄ• _ti idaá¹ƒ vihÄ• re bhikkhÅ«naá¹ƒ
sajjhÄ• yÄ• disaddasavanÅ«pacÄ• ravijahanatthaá¹ƒvuttaá¹ƒ, __mahÄ• maggato okkammÄ
maggapaá¹-ipannÄ• naá¹ƒ bhikkhÅ«naá¹ƒ savanÅ«pacÄ• rÄ• tikkamanatthaá¹ƒ, __gumben
dassanÅ«pacÄ• ravijahanatthaá¹ƒ. __sopi kenaci kammena purearuá¹‡e evagacchatÄ«_ti i
sabbesu bhikkhÅ«su bahivihÄ• raá¹ƒ gatesupi Å«negaá¹‡ecaraá¹‡adosovÄ• vippavÄ• sad

Ä• rocanatthattÄ• sahavÄ• sassÄ• ti dasseti. tenÄ• ha __ ``ayaÃ±cÄ• â€™â€™ _tiÄ• di. an
antoupacÄ• ragatÄ• naá¹ƒ sabbesampi Ä• rocetabbÄ• . __ ``ayaá¹ƒ nikkhittavattassaparihÄ
tattha __nikkhittavattassÄ• _ti vattaá¹ƒ nikkhipitvÄ• parivasantassÄ• tiattho. ayaá¹ƒ panetth
adhippÄ• yo --- vattaá¹ƒ nikkhipitvÄ• parivasantassa upacÄ• ragatÄ• naá¹ƒsabbesaá¹ƒ Ä•
diá¹-á¹-harÅ«pÄ• naá¹ƒ sutasaddÄ• naá¹ƒ Ä• rocetabbaá¹ƒ, adiá¹-á¹-haasutÄ• nampiantodv
Ä• rocetabbaá¹ƒ. idaá¹ƒ vattaá¹ƒ nikkhipitvÄ• parivasantassa lakkhaá¹‡anti. __therassÄ• _
mahÄ• padumattherassa.

<238> __kukkuccavinodanatthÄ• yÄ• _ti imesu paá¹-icchannadivasappamÄ• á¹‡ena pariva
tividharatticchedakÄ• raá¹‡ayuttÄ• ni \Be II 211/ kÄ• nici divasÄ• ni, evaá¹ƒ sati
aparipuá¹‡á¹‡aparivÄ• sadivasattÄ• na mÄ• nattÄ• raho bhaveyya, asati ca mÄ• nattÄ• ral
adinnaá¹ƒyeva bhaveyya, evaÃ±ca sati Ä• pannÄ• pattito vuá¹-á¹-hÄ• naá¹ƒ na bhaveyyÄ•
vinayakukkuccassa vinodanatthÄ• ya. ekena vÄ• dvÄ«hi vÄ• tÄ«hi vÄ• divasehiadhikatar
nanu cÄ• yaá¹ƒ parivutthaparivÄ• so, tasmÄ• nena mÄ• nattamevayÄ• citabbaá¹ƒ, atha kas
mÄ• nattaá¹ƒ yÄ• citabbanti Ä• hÄ• ti codanaá¹ƒ manasikarontena vuttaá¹ƒ __ ``ayaÃ±hi va
_tiÄ• di. hi yasmÄ• ayaá¹ƒ bhikkhu vattesamÄ• dinne eva mÄ• nattÄ• raho hoti, na asamÄ•
samÄ• diyitvÄ• mÄ• nattaá¹ƒyÄ• citabbanti sambandho. nanu ca kammavÄ• cÄ• yaá¹ƒ ``so
saá¹…ghaá¹ƒ mÄ• nattaá¹ƒyÄ• catiâ€™â€™ icceva vuttaá¹ƒ, na vuttaá¹ƒ ``samÄ• dinnavat
``vatte samÄ• dinneeva mÄ• nattÄ• raho hotÄ«â€™â€™ ti vuttanti codanaá¹ƒ sandhÄ• yÄ•
parivutthattÄ• â€™â€™ _ti. yasmÄ• ayaá¹ƒ bhikkhu nikkhittavattena hutvÄ• parivuttho hot
tasmÄ• nikkhittavattena hutvÄ• parivutthattÄ• ayaá¹ƒ bhikkhu vatte samÄ• dinne eva mÄ•
asamÄ• dinneti yojanÄ• . tathÄ• hi vuttaá¹ƒ __ ``anikkhittavattassa pana puna samÄ• dÄ• n
paá¹-icchannadivasÄ• tikkameneva mÄ• nattÄ• raho hoti, tasmÄ• tassa mÄ• nattaá¹ƒ dÄ•

__catÅ«hi_ \Ne II 155/ __paÃ±cahi vÄ• bhikkhÅ«hi saddhi_nti Å«negaá¹‡ecaraá¹‡adosÄ•
__parikkhittassa vihÄ• rassa parikkhepato_tiÄ• di kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ natthi, atha kho
aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒvacanena tathÄ• eva paá¹-ipajjitabbanti ca vuttaá¹ƒ. __ ``atth
sallakkhetvÄ• _ti dvÄ• dasahattheupacÄ• re sallakkhetvÄ• , anikkhittavattÄ• naá¹ƒ upacÄ•
sallakkhetvÄ• \Be II 212/sahavÄ• sÄ• dikaá¹ƒ veditabbanti ca vuttaá¹ƒ. `nikkhipantena Ä• r
nikkhipitabbaá¹ƒ payojanaá¹ƒatthÄ«â€™ ti ca vuttaá¹ƒ, na pana taá¹ƒ payojanaá¹ƒ dassitaâ
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (vajira0á¹-Ä«0 cÅ«á¸·avagga 97) vuttaá¹ƒ, vattabhedadukkaá¹-
hotÄ«ti veditabbaá¹ƒ.

<239> __abbhÄ• naá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti katampi akatameva hotÄ«ti attho. __ ``
samÄ• diyitvÄ• Ä• rocetvÄ• abbhÄ• naá¹ƒ yÄ• citabbaâ€™â€™ _nti vuttattÄ• abbhÄ• nay
samÄ• diyanakÄ• lepi Ä• rocetabbameva. pubbe mÄ• nattacÄ• ritakÄ• le Ä• rocitamevÄ• ti
yÄ• citabbanti viÃ±Ã±Ä• yati. evaá¹ƒ mÄ• nattayÄ• canakÄ• lepi parivÄ• saá¹ƒsamÄ• diyitv
daá¹-á¹-habbaá¹ƒ.

<240> __ciá¹‡á¹‡amÄ• natto bhikkhu abbhetabbo_ti ciá¹‡á¹‡amÄ• nattassa ca abbhÄ• nÄ•
ninnÄ• nÄ• karaá¹‡attÄ• vuttaá¹ƒ. aÃ±Ã±athÄ• ``abbhÄ• nÄ• raho abbhetabboâ€™â€™ ti
ukkhepanÄ«yakammakatopiattano laddhiggahaá¹‡avasena sabhÄ• gabhikkhumhi sati tassa

``anantarÄ• yikassa pana antarÄ• yikasaÃ±Ã±Ä• ya chÄ• dayato acchannÄ• vÄ• â€™â€™
averibhÄ• venasabhÄ• go __averisabhÄ• go_. ``sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• panna
vaá¹-á¹-atÄ«â€™â€™ ti pasaá¹…gato idheva pakÄ• sitaá¹ƒ. lahukesu paá¹-ikkhepo natthi. t
katvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ anuÃ±Ã±Ä• tattÄ• lahukasabhÄ• gaá¹ƒ Ä• vi kÄ• tuá¹ƒ vaá¹
sabhÄ• gasaá¹…ghÄ• disesaá¹ƒpana Ã±attiyÄ• Ä• rocanaá¹ƒ na vaá¹-á¹-atÄ«ti kira. ``tassa
paá¹-ikarissatÄ«ti (Vin I 171) vuttattÄ• lahukassevÄ• yaá¹ƒ samanuÃ±Ã±Ä• tÄ• . na hi sakk
ekassasantike saá¹…ghÄ• disesassa \Be II 213/ paá¹-ikaraá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti likhit
lahukesupisabhÄ• gaá¹ƒ Ä• vi kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti. tasmÄ• eva hi Ã±attiyÄ• Ä• vika
itarathÄ• taá¹ƒ niratthakaá¹ƒ siyÄ• . aÃ±Ã±amaÃ±Ã±Ä• rocanassa vaá¹-á¹-ati, tato na vaá¹-
dÄ«panatthameva Ã±attiyÄ• Ä• vikaraá¹‡amanuÃ±Ã±Ä• taá¹ƒ \Ne II 156/, teneva idha __ ``
Ä• pannassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, ayamattho ``ettÄ• vatÄ• te dve nirÄ• pattikÄ• ho
sabhÄ• gÄ• pattiyodesetabbÄ• â€™â€™ ti vacanena kaá¹…khÄ• vitaraá¹‡iyampi (Kkh nidÄ
saá¹…ghÄ• disesaá¹ƒ pana Ã±attiyÄ• Ä• rocetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. tass
yadÄ• suddhaá¹ƒ bhikkhuá¹ƒ passissati, tassa santike aÃ±Ã±amaÃ±Ã±Ä• rocanavasena p
paá¹-ikate ``na ca, bhikkhave, sÄ• pattikena pÄ• timokkhaá¹ƒ sotabbaá¹ƒ, yo suá¹‡eyya,
Ä• pattidukkaá¹-assÄ• â€™â€™ ti (Vin II 386) vuttÄ• pattito mokkho hoti, tasmÄ• ``garukaá
vÄ• , Ã±attiyÄ• Ä• vi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. ubhosu nayesu yuttataraá
``nÄ• maÃ±ceva Ä• patti cÄ• _ti tena tena vÄ«tikkamenÄ• pannÄ• patti __Ä• patti. nÄ• ma_
nÄ• maâ€™â€™ nti likhitaá¹ƒ. __Ä• rocetvÄ• nikkhipitabba_nti etthaÄ• rocanaá¹ƒ
vattabhedadukkaá¹-apariharaá¹‡appayojananti veditabbaá¹ƒ.

``satiyeva antarÄ• ye antarÄ• yikasaÃ±Ã±Ä« chÄ• deti, acchannÄ• hoti. antarÄ• yikassa p
vÄ• anantarÄ• yikasaÃ±Ã±Ä• ya vÄ• chÄ• dayato acchannÄ• vÄ• â€™â€™ tipi pÄ• á¹-ho
aruá¹‡e_ti uá¹-á¹-hite aruá¹‡e. __suddhassa santike_tisabhÄ• gasaá¹…ghÄ• disesaá¹ƒ anÄ
__vatthu_nti asucimocanÄ• divÄ«tikkamaá¹ƒ. __sukkavissaá¹-á¹-hÄ«ti vatthu ceva gottaÃ±c
``sukkavissaá¹-á¹-hÄ«â€™â€™ ti idaá¹ƒ asucimocanalakkhaá¹‡assavÄ«tikkamassa pakÄ•
ceva hoti, sajÄ• tiyasÄ• dhÄ• raá¹‡avijÄ• tiyavinivattasabhÄ• vÄ• yasukkavissaá¹-á¹-hiyÄ•
hotÄ«ti attho. gaá¹ƒ tÄ• yatÄ«ti hi gottaá¹ƒ. __saá¹…ghÄ• disesoti nÄ• maÃ±ceva Ä• patti c
tena tena vÄ«tikkamenaÄ• pannassa Ä• pattinikÄ• yassa nÄ• mapakÄ• sanato nÄ• maÃ±ce
Ä• pattica.

__suddhassÄ• _ti sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ anÄ• pannassa, tato vuá¹-á¹-hitassa vÄ

suddhantaparivÄ• savasenaÄ• pattivuá¹-á¹-hÄ• nato aÃ±Ã±asmiá¹ƒ Ä• pattivuá¹-á¹-hÄ• ne.
paá¹-icchannÄ• . kÄ• sÄ• ? Ä• patti. divasÄ• dÄ«hi paricchinditvÄ• vasanaá¹ƒ parivÄ• so. k
vinayakammakaraá¹‡aá¹ƒ. paá¹-icchannÄ• ya Ä• pattiyÄ• parivÄ• so __paá¹-icchannapariv

paá¹-icchannaparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

suddhantaparivÄ• sakathÄ•

<242> sujjhanaá¹ƒ \Ne II 157/ suddho, ko so? Ä• pattivigamo. amati osÄ• nabhÄ• vaá¹ƒ gac
anto yassa parivÄ• sassÄ• ti suddhanto, suddhanto ca so parivÄ• so cÄ• ti __suddhantapar
pariyantaá¹ƒ katvÄ• asuddhakÄ• lappamÄ• á¹‡ena paricchinditvÄ• kataparivÄ• so.

suddhantaparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

odhÄ• nasamodhÄ• naparivÄ• sakathÄ•

<243> samodhÄ«yate samodhÄ• naá¹ƒ, nÄ• nÄ• kÄ• likÄ• nÄ• nÄ• vatthukÄ• Ä• pattiyo a
ekÄ«karaá¹‡aá¹ƒ \Be II 215/, samodhÄ• netvÄ• kato parivÄ• so __samodhÄ• naparivÄ• so
``paá¹-ikassito saá¹…ghena itthannÄ• mo bhikkhu antarÄ• sambahulÄ• naá¹ƒÄ• pattÄ«naá
mÅ«lÄ• yapaá¹-ikassanÄ• , khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒdhÄ• ray
gatyatthadhÄ• tuyÄ• kammani ca nayanatthadhÄ• tuyÄ• kammani ca tadatthasampadÄ• n
imesu catÅ«su á¹-hÄ• nesu Ä• yÄ• desassa vuttattÄ• , paá¹-ipubbakasadhÄ• tuyÄ• ca naya
ti idaá¹ƒ ``paá¹-ikassitoâ€™â€™ ti ettha kammaá¹ƒ, tasmÄ• ``paá¹-ikassito ... pe ... mÅ«lÄ•
ettakameva bhavitabbaá¹ƒ, na ``mÅ«lÄ• yapaá¹-ikassanÄ• â€™â€™ ti evaá¹ƒ maÃ±Ã±amÄ
``paá¹-ikassanÄ• â€™â€™ ti idaá¹ƒ adhikanti vÄ• vadeyyuá¹ƒ makkheyyuá¹ƒ vÄ• , na pano
navapÄ• á¹-hesuyeva ayaá¹ƒ pÄ• á¹-ho saddalakkhaá¹‡ayutto vÄ• ayutto vÄ• ti cintetabbo
pÄ• á¸·iyaá¹-á¹-hakathÄ• ditoÄ• gatesu porÄ• á¹‡apÄ• á¹-hesu. tesu pana kathaá¹ƒ yojiyam
saddayuttiyÄ• caatthayuttiyÄ• ca samannÄ• gato bhaveyyÄ• ti yojanÄ• kÄ• royeva cinteta
pÄ• á¹-hoporÄ• á¹‡apÄ• á¸·ipÄ• á¹-hova, tasmÄ• ``mÅ«lÄ• yapaá¹-ikassanÄ• â€™â€™ ti i
vipariá¹‡Ä• metvÄ• ``mÅ«lÄ• yapaá¹-ikassanÄ• ya paá¹-ikassitoâ€™â€™ ti yojetabbaá¹ƒ.

kathaá¹ƒ panetassa porÄ• á¹‡apÄ• á¹-habhÄ• vo jÄ• nitabboti? pakaraá¹‡e Ä• gatattÄ• . vu
(vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 102) ``pÄ• á¸·iyaá¹ƒ paá¹-ikassito saá¹…ghena udÄ• yi bhik
Ä• pattiyÄ• ... pe ... mÅ«lÄ• yapaá¹-ikassanÄ• ti idaá¹ƒ karaá¹‡avasena vipariá¹‡Ä• metvÄ•
mÅ«lÄ• yapaá¹-ikassanÄ• ya paá¹-ikassitoti yojetabbaâ€™â€™ nti. atha vÄ• ``mÅ«lÄ• ya
paá¹-ikassanÄ• mÅ«lÄ• yapaá¹-ikassanÄ• â€™â€™ ti aluttasamÄ• savasena uttarapadena
itthannÄ• mobhikkhu antarÄ• sambahulÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ \Be II 216/ appaá¹-icchan
sÄ• mÅ«lÄ• yapaá¹-ikassanÄ• khamati saá¹…ghassÄ• ti yojetabbaá¹ƒ. tathÄ• hi vuttaá¹ƒ

cÅ«á¸·avagga II 102) ``atha vÄ• mÅ«lÄ• yapaá¹-ikassanÄ• khamati saá¹…ghassÄ• ti uttar
paccattavaseneva yojetumpi vaá¹-á¹-atÄ«â€™â€™ ti.

__taá¹ƒ dentena paá¹-hamaá¹ƒ mÅ«lÄ• ya paá¹-ikassitvÄ• pacchÄ• parivÄ• so dÄ• tabbo_
odhÄ• nasamodhÄ• naparivÄ• saá¹ƒdentena paá¹-hamaá¹ƒ taá¹ƒ bhikkhuá¹ƒ mÅ«lÄ• ya pa
Ä• kaá¸• á¸• hitvÄ• tassa antarÄ• pattiyÄ• samodhÄ• naparivÄ• so dÄ• tabboti attho. yathÄ
(vi0 vi0 á¹-Ä«0cÅ«á¸·avagga II 102) ``udÄ• yiá¹ƒ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• .
paá¹-ikassitvÄ• tiettha antarÄ• ekissÄ• Ä• pattiyÄ• hetubhÅ«tÄ• ya udÄ• yiá¹ƒ bhikkhuá¹ƒ
paá¹-ikassitvÄ• mÅ«ladivase Ä• kaá¸• á¸• hitvÄ• tassÄ• antarÄ• pattiyÄ• samodhÄ• napa
yojanÄ• â€™â€™ ti vuttaá¹ƒ. mahÄ• sumattheravÄ• de __Ä• vikÄ• rÄ• petvÄ• vissajjetabb
tenevasaá¹…ghassa pÄ• kaá¹-aá¹ƒ kÄ• retvÄ• lajjÄ«gaá¹‡ato viyojanavasena vissajjetabb

odhÄ• nasamodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

agghasamodhÄ• naparivÄ• sakathÄ•

<244> agghena agghavasena arahavasena samodhÄ• naá¹ƒ agghasamodhÄ• naá¹ƒ, Ä• pa
Ä• pattiyo ciratarappaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena samodhÄ• ya tÄ• saá¹ƒ rattiparic
Å«natarappaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ parivÄ• so dÄ«yati, ayaá¹ƒ vuccati __aggh
sataá¹ƒ Ä• pattiyo_ti kÄ• yasaá¹ƒsaggÄ• divasena ekadivase Ä• pannÄ• sataá¹ƒÄ• pattiyo
sahassaÄ• pattiyo. rattisataá¹ƒ chÄ• dayitvÄ• nÄ• ti yojetabbaá¹ƒ. __ ``agghasamodhÄ• no
sambahulÄ• Ä• pattiyo Ä• pannassa bahurattiá¹ƒ paá¹-icchÄ• ditÄ• pattiyaá¹ƒnikkhipitvÄ•
nÄ• nÄ• vatthukÄ• naá¹ƒ vasenÄ• ti ayametesaá¹ƒ visesoâ€™â€™ ti vajirabuddhiá¹-Ä«kÄ•
vuttaá¹ƒ.

agghasamodhÄ• naparivÄ• sakathÄ• niá¹-á¹-hitÄ• .

<246> liá¹…gaparivattanakakathÄ• yaá¹ƒ \Ne II 159/ yadi kassaci bhikkhuno itthiliá¹…gaá¹ƒ
kiá¹ƒtena puna upajjhÄ• gahetabbÄ• , puna upasampadÄ• kÄ• tabbÄ• , kiá¹ƒ bhikkhÅ«pas
vassagaá¹‡anÄ• kÄ• tabbÄ• , udÄ• hu ito paá¹-á¹-hÄ• yÄ• ti pucchÄ• ya sati taá¹ƒ pariharit
_tiÄ• di. evaá¹ƒ sante sÄ• bhikkhunÄ« bhikkhÅ«naá¹ƒ majjheyeva vasitabbaá¹ƒ bhaveyyÄ•
sandhÄ• yÄ• ha__ ``appatirÅ«paâ€™â€™ _ntiÄ• di. evaá¹ƒ sante bhikkhubhÅ«takÄ• le Ä•
kathaá¹ƒkÄ• tabbÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``yÄ• desanÄ• gÄ• miniyo vÄ• â
tattha__bhikkhÅ«naá¹ƒ bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• _ti saÃ±carittÄ• dayo. __asÄ• dhÄ•
sukkavissaá¹-á¹-hiÄ• dayo. hotu bhagavato anuÃ±Ã±Ä• tavasena liá¹…ge parivatte asÄ• dh
vuá¹-á¹-hitabhÄ• vo, puna pakatiliá¹…geuppanne puna Ä• patti siyÄ• ti Ä• saá¹…kaá¹ƒ paril
pakatiliá¹…geâ€™â€™ _tiÄ• divuttaá¹ƒ. idÄ• ni tamatthaá¹ƒ pÄ• á¸·iyÄ• sÄ• dhetuá¹ƒ __ ``
_ntiÄ• dimÄ• ha. tassatthopaá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• ya á¹-Ä«kÄ• su (Sp-á¹- II 69

vuttanayenevadaá¹-á¹-habbo, idha pana garukÄ• pattivuá¹-á¹-hÄ• nakathÄ• bhÅ«tattÄ• sÄ•

<247> tattha \Be II 218/ __bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• ya paá¹-icchannÄ• ya Ä• pattiyÄ
saÃ±carittÄ• diÄ• pattiyÄ• , hetvatthe cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __parivasantassÄ• _ti ar
__pakkhamÄ• nattamevadÄ• tabbaá¹ƒ, _ na puna parivÄ• so dÄ• tabbo bhikkhunibhÄ• ve a
adhippÄ• yo. __mÄ• nattaá¹ƒ carantassÄ• _ti anÄ• dareyeva sÄ• mivacanaá¹ƒ, chÄ• rattam
parivattati, puna pakkhamÄ• nattameva dÄ• tabbanti. tena vakkhati ``sace ciá¹‡á¹‡amÄ• na
__akusalavipÄ• keparikkhÄ«á¹‡e_ti purisindriyassa antaradhÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ.
itthindriyapatiá¹-á¹-hÄ• naá¹ƒ panakusalavipÄ• kameva. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ ``u
antaradhÄ• yati, kusalenapaá¹-ilabbhatÄ«â€™â€™ ti. __chÄ• rattaá¹ƒ mÄ• nattameva dÄ•
dÄ• tabbo, na vÄ• pakkhamÄ• nattaá¹ƒdÄ• tabbaá¹ƒ.

``ayaá¹ƒ pana visesoâ€™â€™ ti vatvÄ• taá¹ƒ visesaá¹ƒ dassetumÄ• ha __ ``saceâ€™â€™
__parivÄ• sadÄ• naá¹ƒnatthi, chÄ• rattaá¹ƒ mÄ• nattameva dÄ• tabbaá¹ƒ_. kasmÄ• ? bhikk
bhikkhukÄ• lechannÄ• yeva hi Ä• patti parivÄ• sÄ• rahÄ• hoti, no bhikkhunikÄ• leti ayamet
__pakkhamÄ• nattaá¹ƒ carantiyÄ• _ti anÄ• dare sÄ• mivacanaá¹ƒ, pakkhamÄ• natte Ä• ciá
vakkhati ``ciá¹‡á¹‡amÄ• nattÄ• yÄ• â€™â€™ tiÄ• di. __chÄ• rattaá¹ƒ mÄ• nattaá¹ƒ caranta

parivÄ• savinicchayakathÄ•

idÄ• ni \Ne II 160/ saá¹…ghÄ• disesÄ• patti yasmÄ• sÄ• vasesagarukÄ• patti hoti satekicch
rogÄ• turo puggalo kiÃ±ci attano hitasukhakÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ na sakkoti, tamenaá¹ƒkA
karuá¹‡Ä• saÃ±codito tikicchaá¹ƒ katvÄ• gelaÃ±Ã±ato vuá¹-á¹-hÄ• petvÄ• \Be II 219/ hitas
saá¹…ghÄ• disesÄ• pattisamaá¹…gÄ« puggalo Ä• á¹‡Ä• vÄ«tikkamantarÄ• yikabhÄ• vatos
sakkoti, tamenaá¹ƒ mahÄ• kÄ• ruá¹‡iko bhagavÄ• mahÄ• karuá¹‡Ä• yasaÃ±coditamÄ• nas
vuá¹-á¹-hÄ• naá¹ƒ katvÄ• saggamokkhasukhe patiá¹-á¹-hapeti, bhagavato adhippÄ• yaÃ±Ã
aá¹-á¹-hakathÄ• cariyÄ• pi anekehi kÄ• raá¹‡ehi bhagavato vacanassa atthaá¹ƒpakÄ• setvÄ
nayaá¹ƒ denti, tathÄ• á¹-Ä«kÄ• cariyÄ• dayopi. evaá¹ƒ dinne pananaye yoniso manasi kÄ•
paá¹‡á¸• itÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanti, asakkontÄ• aÃ±Ã±athÄ• atthaá¹ƒ gahe
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanti, tesaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ anugacchantÄ• sissÄ• d
tasmÄ• bhagavato vacanaÃ±ca pubbenÄ• paraá¹ƒ saá¹ƒsanditvÄ• aá¹-á¹-hakathÄ• á¹-Ä«k
tulayitvÄ• tathato bhagavato adhippÄ• yaá¹ƒ Ã±atvÄ• yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjant
garukÄ• pattitovuá¹-á¹-hahanatthaá¹ƒ yogo karaá¹‡Ä«yo.

tasmÄ• yadÄ• bhikkhÅ« Ä• gacchanti vinayadharassa santikaá¹ƒ ``garukÄ• pattivuá¹-á¹-hÄ
ti, tadÄ• vinayadharena ``tvaá¹ƒ katarÄ• pattiá¹ƒ Ä• pannoâ€™â€™ ti pucchitabbo. ``saá¹…
Ä• pannoâ€™â€™ tivutte ``katarasaá¹…ghÄ• disesaâ€™â€™ nti pucchitvÄ• ``imaá¹ƒ nÄ•
sukkavissaá¹-á¹-hiyaá¹ƒmocetukÄ• macetanÄ• , upakkamo, muccananti tÄ«á¹‡i aá¹…gÄ• n

manussitthÄ«, itthisaÃ±Ã±itÄ• , kÄ• yasaá¹ƒsaggarÄ• go, tena rÄ• gena vÄ• yÄ• mo, hattha
paÃ±caaá¹…gÄ• ni. duá¹-á¹-hullavÄ• cÄ• yaá¹ƒ manussitthÄ«, itthisaÃ±Ã±itÄ• , duá¹-á¹-hul
tenarÄ• gena obhÄ• sanaá¹ƒ, taá¹…khaá¹‡avijÄ• nananti paÃ±ca aá¹…gÄ• ni. attakÄ• me
attakÄ• mapÄ• ricariyÄ• ya rÄ• go, tena rÄ• gena vaá¹‡á¹‡abhaá¹‡anaá¹ƒ, taá¹…khaá¹‡avi
saÃ±caritte yesu saÃ±carittaá¹ƒ samÄ• pajjati, tesaá¹ƒ manussajÄ• tikatÄ• \Be II 220/, nÄ•
paá¹-iggaá¹‡hanavÄ«maá¹ƒsanapaccÄ• haraá¹‡Ä• nÄ«ti paÃ±ca aá¹…gÄ• ni. kuá¹-ikÄ• re
heá¹-á¹-himapamÄ• á¹‡asambhavo, adesitavatthukatÄ• , pamÄ• á¹‡Ä• tikkantatÄ• , attudde
lepaghaá¹-anÄ• ti satta pamÄ• á¹‡ayuttÄ• dÄ«su chadhÄ• aá¹…gÄ• ni. vihÄ• rakÄ• re tÄ•
duá¹-á¹-hadose yaá¹ƒ codeti, tassa upasampannoti saá¹…khyupagamanaá¹ƒ, tasmiá¹ƒ sud
pÄ• rÄ• jikenacodeti \Ne II 161/, tassa diá¹-á¹-hÄ• divasena amÅ«lakatÄ• , cÄ• vanÄ• dhipp
tassa taá¹…khaá¹‡avijÄ• nanantipaÃ±ca aá¹…gÄ• ni. aÃ±Ã±abhÄ• giye aÃ±Ã±abhÄ• giyas
lesamattaá¹ƒ upÄ• diyanatÄ• , purimÄ• ni paÃ±cÄ• ti cha aá¹…gÄ• ni. saá¹…ghabhede bhe
dhammakammena samanubhÄ• sanaá¹ƒ, kammavÄ• cÄ• pariyosÄ• naá¹ƒ, appaá¹-inissajja
bhedÄ• nuvattake aá¹…gesuyathÄ• tattha parakkamanaá¹ƒ, evaá¹ƒ idha anuvattananti cat
aá¹…gesu yathÄ• tattha parakkamanaá¹ƒ, evaá¹ƒ idha avacanÄ«yakaraá¹‡atÄ• ti cattÄ• ri
aá¹…gesuyathÄ• tattha parakkamanaá¹ƒ, evaá¹ƒ idha chandÄ• dÄ«hi pÄ• pananti cattÄ• r
aá¹…gÄ• nisodhetvÄ• sace aá¹…gapÄ• ripÅ«rÄ« hoti, ``saá¹…ghÄ• disesoâ€™â€™ ti vat
``nÄ• yaá¹ƒsaá¹…ghÄ• diseso, thullaccayÄ• dÄ«su aÃ±Ã±atarÄ• pattÄ«â€™â€™ ti vatvÄ•
vuá¹-á¹-hÄ• nagÄ• minÄ«, desanÄ• gÄ• minÄ«ayaá¹ƒ Ä• patti, tasmÄ• patirÅ«passa bhikk
vatvÄ• desÄ• petabbo.

atha pana anÄ• patticchÄ• yÄ• paÃ±Ã±Ä• yati, ``anÄ• pattÄ«â€™â€™ ti vatvÄ• uyyojetab
saá¹…ghÄ• disesacchÄ• yÄ• paÃ±Ã±Ä• yati, ``tvaá¹ƒ imaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• chÄ•
pucchitvÄ• ``na chÄ• demÄ«â€™â€™ ti vutte ``tena hi tvaá¹ƒ na parivÄ• sÄ• raho, mÄ• na
tivattabbo. ``chÄ• demÄ«â€™â€™ ti pana vutte ``dasasu Ä• kÄ• resu aÃ±Ã±atarakÄ• raá¹‡
udÄ• hu aÃ±Ã±akÄ• raá¹‡enÄ• â€™â€™ ti pucchitvÄ• ``dasasu aÃ±Ã±atarakÄ• raá¹‡enÄ
mÄ• nattÄ• raho hoti, na parivÄ• sÄ• rahoâ€™â€™ ti vattabbo. atha ``aÃ±Ã±akÄ• raá¹‡enÄ
santepi ``tvaá¹ƒ Ä• pattiÄ• pannabhÄ• vaá¹ƒ jÄ• nanto paá¹-icchÄ• desi, udÄ• hu ajÄ• nant
``ajÄ• nanto paá¹-icchÄ• demÄ«â€™â€™ ti vutte ca ``Ä• pattiÄ• pannabhÄ• vaá¹ƒ saranto
visaritvÄ• paá¹-icchÄ• desÄ«â€™â€™ ti pucchitvÄ• ``visaritvÄ• paá¹-icchÄ• demÄ«â€™â
``Ä• pattiÄ• pannabhÄ• ve vematiko hutvÄ• paá¹-icchÄ• desi, udÄ• hu nibbematiko hutvÄ•
``vematiko hutvÄ• â€™â€™ ti vutte ca ``na tvaá¹ƒ parivÄ• sÄ• raho, mÄ• nattÄ• rahovahot

atha ``jÄ• nanto paá¹-icchÄ• demÄ«â€™â€™ ti vutte ca ``saranto paá¹-icchÄ• demÄ«â€™â
``nibbematikohutvÄ• paá¹-icchÄ• demÄ«â€™â€™ ti vutte ca ``tvaá¹ƒ parivÄ• sÄ• rahoâ€™
vuttaÃ±hetaá¹ƒsamuccayakkhandhake (Vin II 144) ``so evaá¹ƒ vadati `yÄ• yaá¹ƒ, Ä• vuso,
jÄ• napaá¹-icchannÄ• , dhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sadÄ• naá¹ƒ, dhammattÄ
Ä• vuso, Ä• patti ajÄ• nappaá¹-icchannÄ• , adhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sad

162/ ruhati. ekissÄ• , Ä• vuso, Ä• pattiyÄ• bhikkhu mÄ• nattÄ• rahoâ€™â€™ â€™ ti ca, ``s
Ä• patti saramÄ• napaá¹-icchannÄ• , dhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sadÄ• naá¹
khvÄ• yaá¹ƒ Ä• patti asaramÄ• napaá¹-icchannÄ• , adhammikaá¹ƒ tassÄ• Ä• pattiyÄ• pariv
ruhati. ekissÄ• , Ä• vuso, Ä• pattiyÄ• bhikkhu mÄ• nattÄ• rahoâ€™â€™ â€™ tica, ``so eva
Ä• vuso, Ä• patti nibbematikapaá¹-icchannÄ• , dhammikaá¹ƒtassÄ• Ä• pattiyÄ• parivÄ• sa
yÄ• ca khvÄ• yaá¹ƒ, Ä• vuso, Ä• patti \Be II 222/ vematikapaá¹-icchannÄ• , adhammikaá¹ƒ
parivÄ• sadÄ• naá¹ƒ, adhammattÄ• na ruhati. ekissÄ• , Ä• vuso, Ä• pattiyÄ• bhikkhumÄ• n

evaá¹ƒ parivÄ• sÄ• rahabhÄ• vaá¹ƒ pakÄ• setvÄ• ``ayaá¹ƒ bhikkhu parivÄ• sÄ• raho, tÄ«s
kataraparivÄ• sÄ• rahoâ€™â€™ ticintetvÄ• ``bhikkhu tvaá¹ƒ kati Ä• pattiyo chÄ• desÄ«â€™
Ä• pattiâ€™â€™ ntivÄ• ``dve tÄ«á¹‡i tatuttari vÄ• Ä• pattiyo chÄ• demÄ«â€™â€™ ti vÄ•
Ä• pattiá¹ƒpaá¹-icchÄ• desÄ«â€™â€™ ti pucchitvÄ• ``ekÄ• hamevÄ• haá¹ƒ paá¹-icchÄ• de
tÄ«haá¹ƒtatuttari vÄ• paá¹-icchÄ• demÄ«â€™â€™ ti vÄ• vutte ``yÄ• vatÄ«haá¹ƒ paá¹-icch
tvaá¹ƒpaá¹-ivasissasÄ«â€™â€™ ti vattabbo. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``yÄ• vatÄ«haá¹ƒ
tÄ• vatÄ«haá¹ƒtena bhikkhunÄ• akÄ• mÄ• parivatthabbaâ€™â€™ nti. tato ``ayaá¹ƒ bhikkh
jÄ• nÄ• ti, tasmÄ• paá¹-icchannaparivÄ• sÄ• rahoâ€™â€™ ti (Vin III 442) Ã±atvÄ• tadanu
kÄ• tabbÄ• .

ettha ca Ä• pattipariyantapucchanaá¹ƒ kammavÄ• cÄ• karaá¹‡atthameva hoti, rattipariyanta
panatadatthaÃ±ceva suddhantaparivÄ• sassa ananurÅ«pabhÄ• vadassanatthaÃ±ca hoti. vu
(Vin II-a 102) ``so duvidho cÅ«á¸·asuddhanto mahÄ• suddhantoti, duvidhopi cesa rattiparico
ekaccaá¹ƒ vÄ• ajÄ• nantassa ca asarantassa ca tattha vematikassa ca dÄ• tabbo. Ä• pattip
ettakÄ• Ä• pattiyo Ä• pannoâ€™ ti jÄ• nÄ• tu vÄ• , mÄ• vÄ• , akÄ• raá¹‡ametaâ€™â€™ n
nisÄ«danaá¹-á¹-hÄ• naá¹ƒ jÄ• nitabbaá¹ƒ. duvidhaÃ±hi nisÄ«danaá¹-á¹-hÄ• naá¹ƒ
anikkhittavattenanisÄ«ditabbaá¹-á¹-hÄ• naá¹ƒ, nikkhittavattena nisÄ«ditabbaá¹-á¹-hÄ• nanti

tattha \Be II 223/ appabhikkhuke vihÄ• re sabhÄ• gabhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• ne
upacÄ• rasÄ«mÄ• paricchinnoantovihÄ• ro anikkhittavattena nisÄ«ditabbaá¹-á¹-hÄ• naá¹ƒ h
atikkamma mahÄ• maggatookkamma \Ne II 163/ gumbavatipaá¹-icchannaá¹-á¹-hÄ• naá¹ƒ n
nisÄ«ditabbaá¹-á¹-hÄ• naá¹ƒ hoti. vuttaÃ±hiaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 102) ``sace
vihÄ• ro hoti, sabhÄ• gÄ• bhikkhÅ«vasanti, vattaá¹ƒ anikkhipitvÄ• vihÄ• reyeva rattiparigga
sakkÄ• sodhetuá¹ƒ, vuttanayeneva vattaá¹ƒ nikkhipitvÄ• paccÅ«sasamaye ekena bhikkhun
mÄ• nattavaá¹‡á¹‡anÄ• yaá¹ƒvuttanayeneva upacÄ• rasÄ«maá¹ƒ atikkamitvÄ• mahÄ• ma
paá¹-icchannaá¹-á¹-hÄ• ne nisÄ«ditvÄ• antoaruá¹‡eyeva vuttanayeneva vattaá¹ƒ samÄ• diy
parivÄ• so Ä• rocetabboâ€™â€™ ti. ``mÄ• nattavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayenevÄ• â€™â
vihÄ• ro hoti, sabhÄ• gÄ• bhikkhÅ« vasanti, vattaá¹ƒ anikkhipitvÄ• antovihÄ• reyeva rattiyo
sakkÄ• sodhetuá¹ƒ, vuttanayeneva vattaá¹ƒ nikkhipitvÄ• paccÅ«sasamaye catÅ«hi paÃ±ca
parikkhittassa vihÄ• rassa parikkhepato, aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• nato dv

leá¸• á¸• upÄ• teatikkamitvÄ• mahÄ• maggato okkamma gumbena vÄ• vatiyÄ• vÄ• paá¹-
nisÄ«ditabbaâ€™â€™ nti (vi0 saá¹…ga0-a 238) idaá¹ƒ vacanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

tattha __appabhikkhuko vihÄ• ro hotÄ«_ti idaá¹ƒ bahubhikkhuke vihÄ• re aÃ±Ã±e bhikkhÅ«
bhikkhÅ« Ä• gacchanti, tasmÄ• ratticchedavattabhedakÄ• raá¹‡Ä• ni sodhetuá¹ƒ dukkaratt
``atha na sakkÄ• sodhetuâ€™â€™ nti. __sabhÄ• gÄ• bhikkhÅ« vasantÄ«_tiidaá¹ƒ visabhÄ
santike vattaá¹ƒ Ä• rocento pakÄ• setukÄ• mo hoti \Be II 224/, tasmÄ• vuttaá¹ƒ. vuttaÃ±hi a
(Sp (to Vin II) 102; vi0 saá¹…ga0-a 236) ``tasmÄ• averisabhÄ• gassa santike Ä• rocetabbÄ
hotisutvÄ• pakÄ• setukÄ• mo, evarÅ«passa upajjhÄ• yassapi santike nÄ• rocetabbÄ• â€™
visabhÄ• gÄ• naá¹ƒvasanaá¹-á¹-hÄ• ne vattaá¹ƒ asamÄ• diyitvÄ• bahiyeva kÄ• tumpi vaá¹
__vihÄ• reyevÄ• _tiantoupacÄ• rasÄ«mÄ• yameva. vakkhati hi ``atha na sakkÄ• ... pe ... up
atikkamitvÄ• â€™â€™ ti. __rattipariggaho kÄ• tabbo_ti rattigaá¹‡anÄ• kÄ• tabbÄ• . vuttaÃ±
mÄ• nattavaá¹‡á¹‡anÄ• yaá¹ƒ ``rattiyogaá¹‡etabbÄ• â€™â€™ ti. __atha na sakkÄ• sodhet
vihÄ• rassa visabhÄ• gÄ• naá¹ƒvasanaá¹-á¹-hÄ• nattÄ• vÄ• ratticchedavattÄ• bhedakÄ• ra
sakkÄ• . __vattaá¹ƒ nikkhipitvÄ• _tiparivÄ• savattaá¹ƒ nikkhipitvÄ• . __paccÅ«sasamaye_ti
aruá¹‡odayato puretarameva. tathÄ• hi vakkhati ``antoaruá¹‡eyeva vuttanayena vattaá¹ƒ sa
bhikkhuno parivÄ• soÄ• rocetabboâ€™â€™ ti. __ekena bhikkhunÄ• saddhi_nti vippavÄ• sa
vinÄ• pakatattena sabhikkhukaÄ• vÄ• saaakkhukaanÄ• vÄ• sagamanasaá¹…khÄ• tavattab
vuttaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä
abhikkhukoanÄ• vÄ• so gantabbo aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• â€™â€™

__mÄ• nattavaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayenÄ• _ti ``parikkhittassa vihÄ• rassa parikkhepato
aparikkhittassaparikkhepÄ• rahaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamitvÄ• â€™â€™
visamamidaá¹ƒnayadassanaá¹ƒ, parikkhepaparikkhepÄ• rahaá¹-á¹-hÄ• ne eva hi upacÄ• ra
upacÄ• rasÄ«matodveleá¸• á¸• upÄ• tÄ• tikkamo vutto, idha pana upacÄ• rasÄ«mÄ• tikkam
tathÄ• pi vihÄ• re bhikkhÅ«naá¹ƒ sajjhÄ• yÄ• disaddasavanasabbhÄ• vato suvidÅ«rÄ• tikka
upacÄ• rasÄ«mato atikkamamattopi atikkamoyevÄ• ti katvÄ• vutto. buddhamataÃ±Ã±unoh
tathÄ• hi vuttaá¹ƒ vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb cÅ«á¸·avagga 97) ``parikkhittassa vihÄ•
parikkhepatotiÄ• di kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ natthi, atha kho aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ
paá¹-ipajjitabbanti ca vuttaâ€™â€™ nti.

mÄ• nattavaá¹‡á¹‡anÄ• yaá¹ƒ __catÅ«hi paÃ±cahi vÄ• bhikkhÅ«hi saddhi_nti idaá¹ƒ pana
Å«negaá¹‡ecaraá¹‡aratticchedavimuccanatthaá¹ƒvuttaá¹ƒ. __dve leá¸• á¸• upÄ• te atikkam
bhikkhÅ«naá¹ƒ savanÅ«pacÄ• radassanÅ«pacÄ• ravijahanatthaá¹ƒvuttaá¹ƒ. tenevÄ• ha á¹-
leá¸• á¸• upÄ• te atikkamitvÄ• _ti idaá¹ƒ vihÄ• rebhikkhÅ«naá¹ƒ sajjhÄ• yÄ• disaddasavanÅ
vuttaá¹ƒ, __ `mahÄ• maggato okkammÄ• _ti idaá¹ƒmaggapaá¹-ipannÄ• naá¹ƒ bhikkhÅ«naá
savanÅ«pacÄ• ravijahanatthaá¹ƒ, __gumbena vÄ• _tiÄ• di dassanÅ«pacÄ• ravijahanatthaâ
yathÄ• vuttaá¹ƒ duvidhaá¹ƒ á¹-hÄ• naá¹ƒ parivasantamÄ• nattacÄ• rikabhikkhÅ«hi nisÄ«dita

tesu ca yadi antovihÄ• reyeva nisÄ«ditvÄ• parivasati, upacÄ• rasÄ«magatÄ• naá¹ƒ sabbes
bhikkhÅ«naá¹ƒÄ• rocetabbaá¹ƒ hoti. atha bahiupacÄ• rasÄ«mÄ• yaá¹ƒ, diá¹-á¹-harÅ«pÄ• n
Ä• rocetabbaá¹ƒ. adiá¹-á¹-haasutÄ• nampiantodvÄ• dasahatthagatÄ• naá¹ƒ Ä• rocetabbam
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ ``vattaá¹ƒ nikkhipitvÄ• vasantassa upacÄ• rasÄ«magatÄ• naá¹
Ä• rocanakiccaá¹ƒ natthi, diá¹-á¹-harÅ«pÄ• naá¹ƒ sutasaddÄ• naá¹ƒ Ä• rocetabbaá¹ƒ. adiá¹
antodvÄ• dasahatthagatÄ• naá¹ƒ Ä• rocetabbaá¹ƒ. idaá¹ƒ vattaá¹ƒ nikkhipitvÄ• vasantassa
nti. idaÃ±ca vattaá¹ƒ anikkhipitvÄ• vasantassa antovihÄ• reyeva rattipariggahassaca nikkhi
upacÄ• rasÄ«maá¹ƒ atikkamitvÄ• vattasamÄ• dÄ• nassa ca aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ
II 226/ antosÄ«mÄ• ya \Ne II 165/ á¹-hitÄ• naá¹ƒ sakalaupacÄ• rasÄ«mÄ• hoti, bahiupacÄ•
dvÄ• dasahatthamattaá¹ƒ. teneva hi uddesabhattÄ• disaá¹…ghalÄ• bho yadi antosÄ«mÄ• y
sÄ«maá¹-á¹-hakasaá¹…ghassa hoti. yadi bahisÄ«mÄ• yaá¹ƒ, dvÄ• dasahatthabbhantare pa
upacÄ• ravasenapi esa attho viÃ±Ã±Ä• yati. tathÄ• hi vuttaá¹ƒ vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ
cÅ«á¸·avagga 97) __ ``atthibhÄ• vaá¹ƒ sallakkhetvÄ• _ti dvÄ• dasahatthe upacÄ• re sallakk
anikkhittavattÄ• naá¹ƒupacÄ• rasÄ«mÄ• ya Ä• gatabhÄ• vaá¹ƒ sallakkhetvÄ• sahavÄ• sÄ•
vuttaâ€™â€™ nti.

evaá¹ƒ anikkhittavattÄ• naá¹ƒ hutvÄ• parivasantÄ• naá¹ƒ antovihÄ• reyeva vasanassa, nik
parivasantÄ• naá¹ƒ vihÄ• rato bahi dve leá¸• á¸• upÄ• te atikkamitvÄ• vasanassa ca aá¹-á¹
Ä• gatattÄ• tathÄ• gatanayo pakaraá¹‡Ä• gatanayo hoti. idÄ• ni pana Ä• cariyÄ• anikkhitta
ratticchedavattabhedadose parihariuá¹ƒ atidukkarattÄ• , nikkhittavattassa ca devasikaá¹ƒpa
bahisÄ«magamanassa dukkhattÄ• , vÄ• á¸·asarÄ«sapÄ• diparisayassa ca Ä• saá¹…kitabba
ratticchedavattabhedapariharaá¹‡avasenalakkhaá¹‡apÄ• ripÅ«rimeva manasi karontÄ• nik
antovihÄ• reyeva parivÄ• savasanaÃ±camÄ• nattacaraá¹‡aÃ±ca karonti.

ekacce Ä• cariyÄ• bahiupacÄ• rasÄ«mÄ• yaá¹ƒ patirÅ«paá¹-á¹-hÄ• ne pakatattÄ• naá¹ƒ bh
kÄ• rÄ• petvÄ• pÄ• rivÄ• sikabhikkhÅ«naá¹ƒ nipajjanamaÃ±caá¹ƒ sabbato channaparicchin
suguttaá¹ƒkÄ• rÄ• petvÄ• taá¹ƒ padesaá¹ƒ vatiyÄ• parikkhipÄ• petvÄ• sÄ• yanhasamaye
upaá¹-á¹-hÄ• kasÄ• maá¹‡erÄ• dayonivattÄ• petvÄ• purimayÄ• me vÄ• majjhimayÄ• me v
pakatattabhikkhÅ«sÄ• lÄ• yaá¹ƒ nipajjÄ• petvÄ• pÄ• rivÄ• sikabhikkhÅ« \Be II 227/ vattaá¹
Ä• rocÄ• petvÄ• attano attano maÃ±cakesu nipajjÄ• petvÄ• pacchimayÄ• makÄ• le uá¹-á¹-
uá¹-á¹-hiteÄ• rocÄ• petvÄ• vattaá¹ƒ nikkhipÄ• penti. esa nayo pakaraá¹‡esu anÄ• gatattÄ•
matenakatattÄ• __Ä• cariyanayo_ nÄ• ma. esa nayopi yathÄ• rutato pakaraá¹‡esu anÄ• ga
pakaraá¹‡Ä• nulomavasenaratticchedavattabhedadose pariharitvÄ• lajjipesalehi bahussute
pakataÃ±Ã±Å«hi vicÄ• rito samÄ• no sundaro pasatthova hoti, tasmÄ• ``anulomanayoâ€™

nanu ca anikkhittavattÄ• naá¹ƒyeva antovihÄ• re vasanaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ
nikkhittavattÄ• pi samÄ• nÄ• vasantÄ«ti? saccaá¹ƒ, tattha pana appabhikkhukattÄ• sabhÄ

vasanaá¹-á¹-hÄ• nattÄ• \Ne II 166/ ca ratticchedavattabhedadose ca parihariuá¹ƒ sakkuá¹‡
sakalarattindivampi vattaá¹ƒanikkhipitvÄ• vasanaá¹ƒ vuttaá¹ƒ, idha pana tathÄ• asakkuá¹‡
vattaá¹ƒ nikkhipitvÄ• rattiyaá¹ƒ samÄ• diyanto Ä• gantukÄ• naá¹ƒ anÄ• gamanakÄ• labhÄ•
saddachijjanakÄ• labhÄ• vato ca ratticchedÄ• didoseparihariuá¹ƒ sakkuá¹‡eyyattÄ• tadanu
Ä• cariyÄ• evaá¹ƒ karontÄ«tidaá¹-á¹-habbaá¹ƒ.

evaá¹ƒ hotu, bahiupacÄ• rasÄ«mÄ• ya vasantÄ• naá¹ƒ paá¹-icchannaá¹-á¹-hÄ• ne nisÄ«da
vuttaá¹ƒ, na pakatattasÄ• lÄ• karaá¹‡amaÃ±cakaraá¹‡Ä• dÄ«ni, atha kasmÄ• etÄ• ni karon
tathÄ• pipakatattasÄ• lÄ• karaá¹‡aá¹ƒ pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pakatattehi bhi
vippavÄ• saratticchedavattabhedadosapariharaá¹‡atthaá¹ƒ, taá¹ƒ ``tayo kho, upÄ• li, pÄ• riv
ratticchedÄ• sahavÄ• so, vippavÄ• so, anÄ• rocanÄ• â€™â€™ ti vuttapÄ• á¹-haá¹ƒ \Be II 2
maÃ±cakaraá¹‡aá¹ƒ sahavÄ• saratticchedavattabhedadosapariharaá¹‡atthaá¹ƒ, taá¹ƒ ``na,
bhikkhunÄ• pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• sevatthabbaá¹ƒ, na ek
vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vatthabbaâ€™â€™ ntivutta
yathÄ• vuttapÄ• á¹-haÃ±ca anulometi. Ä• di-saddena sÄ• yanhasamaye gamanÄ• dÄ«nisa
aá¹-á¹-hakathÄ• yaá¹ƒ paccÅ«sasamaye gamane eva vuttepi sÄ• yanhasamaye gamanaá¹
rattigamanassabahuparissayattÄ• parissayavinodanatthaá¹ƒ, taá¹ƒ ``antarÄ• yato parimucc
gantabbamevÄ• â€™â€™ tivuttaá¹ƒ aá¹-á¹-hakathÄ• pÄ• á¹-haá¹ƒ (Sp (to Vin II) 76) anulom
upaá¹-á¹-hÄ• kasÄ• maá¹‡erÄ• dÄ«naá¹ƒ nivattÄ• panaá¹ƒanupasampannena sahaseyyas
``yo pana bhikkhu anupasampannena sahaseyyaá¹ƒkappeyya, pÄ• cittiyaâ€™â€™ nti vutta
IV 49) anulometi. purimayÄ• mevÄ• majjhimayÄ• me vÄ• samantato saddachijjanakÄ• le p
nipajjÄ• petvÄ• pÄ• rivÄ• sikabhikkhÅ«naá¹ƒ vattasamÄ• dÄ• panaá¹ƒ aÃ±Ã±abhikkhÅ«na
taá¹ƒ anÄ• rocanaratticchedadosapariharaá¹‡atthaá¹ƒ, taá¹ƒ yathÄ• vuttaratticchedapÄ• á¹-

nanu ca aá¹-á¹-hakathÄ• yaá¹ƒ antoaruá¹‡eyeva vattasamÄ• dÄ• panaá¹ƒ vuttaá¹ƒ, atha ka
``purimayÄ• mamajjhimayÄ• mesÅ«â€™â€™ tivuttanti? nÄ• yaá¹ƒ doso, hiyyoaruá¹‡uggan
ajjaaruá¹‡uggamanÄ• ekorattindivo ajjaaruá¹‡assa anto nÄ• ma, ajjaaruá¹‡ato paá¹-á¹-hÄ•
aruá¹‡assa bahi nÄ• ma, tasmÄ• purimamajjhimayÄ• mesu katavattasamÄ• dÄ• nampi aru
katattÄ• antoaruá¹‡ekataá¹ƒyeva hoti. vattaá¹ƒ asamÄ• diyitvÄ• nipajjane ca sati niddÄ• va
aruá¹‡uggamanakÄ• laá¹ƒajÄ• nitvÄ• vattasamÄ• dÄ• naá¹ƒ atikkantaá¹ƒ \Be II 229/ bhave
samÄ• dÄ• naá¹ƒkatvÄ• nipajjanaá¹ƒ Ã±Ä• yÄ• gataá¹ƒ hoti, ``antoaruá¹‡eyeva vuttanayen
samÄ• diyitvÄ• â€™â€™ tivuttaaá¹-á¹-hakathÄ• pÄ• á¹-haÃ±ca (Sp (to Vin II) 102) anulome

evaá¹ƒ hotu, evaá¹ƒ santepi kasmÄ• ``Ä• rocÄ• petvÄ• â€™â€™ ti vuttaá¹ƒ, nanu mÄ• á¸·a
samÄ• dinnakÄ• leyevavattamÄ• rocitanti? saccaá¹ƒ Ä• rocitaá¹ƒ, ayaá¹ƒ pana bhikkhu div
nikkhipitvÄ• nisinno, idÄ• ni samÄ• dinno, tasmÄ• mÄ• á¸·akasÄ«mÄ• ya Ä• rocitampi pun
``antoaruá¹‡eyeva vuttanayeneva vattaá¹ƒ samÄ• diyitvÄ• tassa bhikkhunoparivÄ• so Ä• ro
pÄ• á¹-haá¹ƒ (Sp (to Vin II) 102) anulometi. atha ``attano attanomaÃ±cakesu nipajjÄ• petvÄ

vuttaá¹ƒ, nanu aÃ±Ã±amaÃ±Ã±assa maÃ±cesu nipajjamÄ• nÄ• pipakatattasÄ• lato nibboda
nipajjamÄ• nÄ• sahavÄ• saraaÄ• cchedadosato muttÄ• yevÄ• ti? na panevaá¹ƒ daá¹-á¹-ha
pakatattabhikkhÅ«heva ekacchanne nipanno sahavÄ• saratticchedappattohoti, atha kho aÃ
vuttaÃ±cetaá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 81) ``sace hi dve pÄ• rivÄ• sikÄ
aÃ±Ã±amaÃ±Ã±assa ajjhÄ• cÄ• raá¹ƒ Ã±atvÄ• agÄ• ravÄ• vÄ• vippaá¹-isÄ• rino vÄ• hutv
Ä• pattiá¹ƒ Ä• pajjeyyuá¹ƒ vibbhameyyuá¹ƒvÄ• , tasmÄ• nesaá¹ƒ sahaseyyÄ• sabbappakÄ
``pacchimayÄ• makÄ• le uá¹-á¹-hÄ• petvÄ• aruá¹‡e uá¹-á¹-hite Ä• rocÄ• petvÄ• vattaá¹ƒ ni
aruá¹‡e anuá¹-á¹-hiteyevavattanikkhipane kariyamÄ• ne ratticchedo hoti, sÄ• ratti gaá¹‡anÄ
tasmÄ• paá¹-hamaparicchede vuttaá¹ƒ aruá¹‡akathÄ• vinicchayaá¹ƒ oloketvÄ• aruá¹‡ugga
jÄ• nitabbo.

``Ä• rocÄ• petvÄ• \Be II 230/ vattaá¹ƒ nikkhipÄ• petabbaâ€™â€™ nti vuttaá¹ƒ. kasmÄ• Ä
samÄ• dinnakÄ• leyeva Ä• rocitanti? saccaá¹ƒ, tathÄ• pi pÄ• rivÄ• sikavattasamÄ• dÄ• nak
ekacce nikkhipanakÄ• le gacchanti, aÃ±Ã±e Ä• gacchanti, evaá¹ƒ parisasaá¹…kamanampis
abhinavÄ• gatÄ• naá¹ƒ sabbhÄ• vÄ• Ä• rocetabbaá¹ƒ hoti, asati pana abhinavÄ• gatabhikk
evaá¹ƒ santepi Ä• rocane dosÄ• bhÄ• vato puna Ä• rocanaá¹ƒ Ã±Ä• yÄ• gataá¹ƒ hoti, mÄ•
samÄ• dÄ• ne Ä• rocitepi nikkhipane avassaá¹ƒ Ä• rocetabbameva \Ne II 168/. kasmÄ• ? d
``devasikaá¹ƒ Ä• rocetabbaâ€™â€™ nti (Sp (to Vin II) 90) hi vuttaá¹ƒ. evaá¹ƒ santepi sÄ• y
Ä• rocessati, tasmÄ• nikkhipane Ä• rocanakiccaá¹ƒnatthÄ«ti ce? na, sÄ• yaá¹ƒ samÄ• dÄ•
Ä• gacchissantipi, na Ä• gacchissantipi, anÄ• gatÄ• naá¹ƒ kathaá¹ƒ Ä• rocetuá¹ƒ labhissati,
ratticchedo siyÄ• , tasmÄ• tasmiá¹ƒ divase aruá¹‡e uá¹-á¹-hite vattanikkhipanato pureyeva
mati, suá¹-á¹-hutaraá¹ƒ upadhÄ• retvÄ• gahetabbaá¹ƒ. evaá¹ƒ pakaraá¹‡Ä• gatanayena vÄ
pakaraá¹‡Ä• nulomaÄ• cariyanayenavÄ• sammÄ• sambuddhassa Ä• á¹‡aá¹ƒ patiá¹-á¹-hÄ•
bahussutena lajjÄ«pesalabhÅ«tenavinayadharena visuddhikÄ• mÄ• naá¹ƒ pesalÄ• naá¹ƒ bh
sÄ«lavisuddhatthÄ• ya suá¹-á¹-hu vicÄ• retvÄ• parivÄ• savattÄ• mÄ• nattacaraá¹‡avattÄ• n

imasmiá¹ƒ á¹-hÄ• ne lajjÄ«bhikkhÅ«naá¹ƒ parivÄ• sÄ• dikathÄ• ya kusalatthaá¹ƒ nÄ• nÄ• v
bhikkhÅ« ``pakatattasÄ• laá¹ƒ kurumÄ• nena tassÄ• sÄ• lÄ• ya majjhe thambhaá¹ƒ nimitta
dvÄ• dasahatthamattaá¹ƒ padesaá¹ƒ sallakkhetvÄ• yathÄ• paÃ±Ã±atte \Be II 231/ pÄ• rivÄ
maÃ±cenipannassa bhikkhussa gÄ«vÄ• tassa padesassa upari hoti, tathÄ• paÃ±Ã±Ä• pet
hotÄ«â€™â€™ ti vadanti karonti ca. ekacce ``maÃ±ce nipannassa bhikkhussa kaá¹-itassa p
yathÄ• paÃ±Ã±Ä• petabbo, evaá¹ƒ kate sukataá¹ƒ hotÄ«â€™â€™ ti vadantikaronti ca, taá¹
pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• á¹-Ä«kÄ• dÄ«su vijjati, kevalaá¹ƒ tesaá¹ƒparikappameva.
adhippÄ• yo siyÄ• --- ``dvÄ• dasahatthaá¹ƒ pana upacÄ• raá¹ƒ muÃ±citvÄ• nisÄ«dituá¹ƒ va
aá¹-á¹-hakathÄ• yaá¹ƒ vuttavacanaÃ±ca ``atha dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ okkamitvÄ
ratticchedo hoti eva, vattabhedo pana natthÄ«â€™â€™ ti aá¹-á¹-hakathÄ• vacanaÃ±ca (Sp
``adiá¹-á¹-haassutÄ• nampi antodvÄ• dasahatthagatÄ• naá¹ƒ Ä• rocetabbaâ€™â€™ nti vutt
cÅ«á¸·avagga III 97) ``adiá¹-á¹-haassutÄ• nampi antodvÄ• dasahatthagatÄ• naá¹ƒ Ä• roceta

nikkhipitvÄ• vasantassa lakkhaá¹‡aâ€™ nti vuttaâ€™â€™ nti vuttavajirabuddhiá¹-Ä«kÄ• va
cÅ«á¸·avagga 97) __ ``atthibhÄ• vaá¹ƒ sallakkhetvÄ• _ti dvÄ• dasahatthe upacÄ• re sallakk
anikkhittavattÄ• naá¹ƒ upacÄ• rasÄ«mÄ• ya Ä• gatabhÄ• vaá¹ƒ sallakkhetvÄ• sahavÄ• sÄ
ntivuttaá¹ƒ vajirabuddhiá¹-Ä«kÄ• vacanaÃ±ca passitvÄ• ayoniso atthaá¹ƒ gahetvÄ• sabbat
dvÄ• dasahatthamevapamÄ• á¹‡aá¹ƒ, tato Å«nampi adhikampi na vaá¹-á¹-ati, tasmÄ• yath
thambhato dvÄ• dasahatthamattepadese nipannassa bhikkhussa \Ne II 169/ gÄ«vÄ• vÄ• k
dvÄ• dasahatthappadesepÄ• rivÄ• sikabhikkhu hoti, tato sahavÄ• sato vÄ• vippavÄ• sato v
ratticchedavattabhedadosÄ• na hontÄ«ti.

tatrevaá¹ƒ yuttÄ• yuttavicÄ• raá¹‡Ä• kÄ• tabbÄ• . yathÄ• vuttapÄ• á¹-hesu paá¹-hamapÄ• a
pakatattabhikkhumhi chamÄ• ya \Be II 232/ nisinne yadi pÄ• rivÄ• sikabhikkhu Ä• sane nisÄ
bhikkhuno nisinnaá¹-á¹-hÄ• nato dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ muÃ±citvÄ• va nisÄ«dit
dvÄ• dasahatthabbhantareti. etena dvÄ«supi chamÄ• ya nisinnesu dvÄ• dasahatthabbhanta
dvÄ• dasahatthappadesato bahi nisÄ«danto Ä• sanepi nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«ti dasseti. t
nisinne_ti pakatatte bhÅ«miyaá¹ƒ nisinne itarena antamaso tiá¹‡asantharepi uccatarevÄ• lik
nisÄ«ditabbaá¹ƒ, dvÄ• dasahatthaá¹ƒ pana upacÄ• raá¹ƒ muÃ±citvÄ• nisÄ«dituá¹ƒ vaá¹-á¹
II) 81). iti pakatatte chamÄ• ya nisinne pÄ• rivÄ• sikena nisÄ«ditabbaá¹-á¹-hÄ• nadÄ«pakoa
maÃ±capaÃ±Ã±Ä• panaá¹-á¹-hÄ• nasayanaá¹-á¹-hÄ• nadÄ«pako, taá¹ƒ pubbÄ• paraparipu
pÄ• á¹-haá¹ƒanoloketvÄ• ekadesamattameva passitvÄ• parikappavasena ayoniso adhippÄ

dutiyapÄ• á¹-hassa pana ayamadhippÄ• yo --- bahi upacÄ• rasÄ«mÄ• ya paá¹-icchannaá¹-a
samÄ• diyitvÄ• nisinne bhikkhusmiá¹ƒ tassa nisinnaá¹-á¹-hÄ• nato dvÄ• dasahatthaá¹ƒ upa
ajÄ• nantassevaaÃ±Ã±o bhikkhu gacchati, tassa pÄ• rivÄ• sikassa bhikkhuno ratticchedo h
natthi. kasmÄ• ratticchedo hoti? upacÄ• raá¹ƒ okkamitattÄ• . kasmÄ• na vattabhedo? ajÄ•
bahiupacÄ• rasÄ«mÄ• ya upacÄ• ro dvÄ• dasahatthappamÄ• á¹‡o hoti Ä• rocanakkhettabh
vÄ• vatiyÄ• vÄ• paá¹-icchannaá¹-á¹-hÄ• ne nisÄ«ditabbaá¹ƒ, antoaruá¹‡eyevavuttanayen
Ä• rocetabbaá¹ƒ. sace aÃ±Ã±o koci bhikkhu kenacidevakaraá¹‡Ä«yena taá¹ƒ á¹-hÄ• naá¹ƒ
passati, saddaá¹ƒ vÄ• ssa suá¹‡Ä• ti, Ä• rocetabbaá¹ƒ. anÄ• rocentassa ratticchedo ceva v
dvÄ• dasahatthaá¹ƒ \Be II 233/ upacÄ• raá¹ƒokkamitvÄ• ajÄ• nantasseva gacchati, ratticch
pana natthÄ«â€™â€™ ti (Sp (to Vin II) 97). iti ayampi pÄ• á¹-ho Ä• rocanakkhettadÄ«pako
maÃ±capaÃ±Ã±Ä• panÄ• didÄ«pakotidaá¹-á¹-habbaá¹ƒ.

tatiyapÄ• á¹-hassa pana ayamadhippÄ• yo --- kiá¹ƒ bahiupacÄ• rasÄ«mÄ• ya vattasamÄ• d
Ä• gatabhikkhÅ«naá¹ƒ \Ne II 170/ diá¹-á¹-harÅ«pÄ• naá¹ƒ sutasaddÄ• naá¹ƒyeva Ä• roceta
adiá¹-á¹-haassutÄ• nampi antodvÄ• dasahatthagatÄ• naá¹ƒÄ• rocetabbanti vissajjetabbanti
adiá¹-á¹-haassutÄ• naá¹ƒ pana antodvÄ• dasahatthagatÄ• naá¹ƒyevaÄ• rocetabbaá¹ƒ, na b
diá¹-á¹-hasutÄ• naá¹ƒ pana antodvÄ• dasahatthagatÄ• nampi bahidvÄ• dasahatthagatÄ• na
Ä• rocetabbamevÄ• ti dasseti. tenÄ• ha ``ayaá¹ƒ panettha therassa adhippÄ• yo --- vattaá¹ƒ

parivasantassa upacÄ• ragatÄ• naá¹ƒ sabbesaá¹ƒ Ä• rocanakiccaá¹ƒ natthi, diá¹-á¹-harÅ«p
Ä• rocetabbaá¹ƒ, adiá¹-á¹-haassutÄ• nampi antodvÄ• dasahatthagatÄ• naá¹ƒ Ä• rocetabba
nikkhipitvÄ• parivasantassa lakkhaá¹‡aâ€™â€™ nti (Sp-á¹- cÅ«á¸·avagga III 97). itiayampi
Ä• rocetabbalakkhaá¹‡adÄ«pako hoti, na maÃ±capaÃ±Ã±Ä• panÄ• didÄ«pakoti. catutthapÄ
tatiyapÄ• á¹-hassa adhippÄ• yasadisova.

paÃ±camapÄ• á¹-hassa pana ayamadhippÄ• yo --- __atthibhÄ• vaá¹ƒ sallakkhetvÄ• _ti etth
aá¹-á¹-hakathÄ• vacanenikkhittavattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ attano nisinnaá¹-á¹-hÄ• nato d
aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒatthibhÄ• vaá¹ƒ sallakkhetvÄ• anikkhittavattÄ• naá¹ƒ upacÄ•
bhikkhÅ«naá¹ƒ Ä• gatabhÄ• vaá¹ƒsallakkhetvÄ• sahavÄ• sÄ• dikaá¹ƒ veditabbaá¹ƒ. __Ä• (
vippavÄ• saanÄ• rocanaÅ«negaá¹‡ecaraá¹‡Ä• nisaá¹…gaá¹‡hÄ• ti. ayaÃ±ca yasmÄ• gaá
atthibhÄ• vaá¹ƒ sallakkhetvÄ• vasi \Be II 234/, tasmÄ• nikkhittavattÄ• naá¹ƒ bahiupacÄ• ra
attano nisinnaá¹-á¹-hÄ• natodvÄ• dasahatthe upacÄ• re aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ atthib
anikkhittavattÄ• naá¹ƒ antovihÄ• resamÄ• dinnattÄ• upacÄ• rasÄ«mÄ• ya aÃ±Ã±esaá¹ƒ bh
sallakkhetvÄ• sahavÄ• savippavÄ• saanÄ• rocanaÅ«negaá¹‡ecaraá¹‡asaá¹…khÄ• tÄ• niv
veditabbÄ• nÄ«ti. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 97) ``ayaÃ±cayasmÄ• gaa
bhikkhÅ«naÃ±ca atthibhÄ• vaá¹ƒ sallakkhetvÄ• va vasi, tenassa Å«negaá¹‡ecaraá¹‡adosov
hotÄ«â€™â€™ ti. iti ayaÃ±ca pÄ• á¹-ho pakatattabhikkhÅ«su gatesupi vattaá¹ƒÄ• rocetvÄ•
atthibhÄ• vaá¹ƒ sallakkhetvÄ• vasitattÄ• dosÄ• bhÄ• vameva dÄ«peti, na maÃ±capaÃ±Ã±
pÄ• á¹-hÄ• naá¹ƒ ayoniso adhippÄ• yaá¹ƒ gahetvÄ• ``sabbattha dvÄ• dasahatthameva par
vicÄ• riá¹ƒsu, tesaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjamÄ• nÄ• sissÄ• nusissÄ• dayopi tathev
appamÄ• á¹‡aá¹ƒ.

kathaá¹ƒ? yaá¹ƒ tattha pakatattasÄ• lÄ• ya majjhe thambhaá¹ƒ nimittaá¹ƒ katvÄ• dvÄ• das
tadappamÄ• á¹‡aá¹ƒ \Ne II 171/. na hi thambhena vÄ• sÄ• lÄ• ya vÄ• sahavÄ• so vÄ• vip
pakatattabhikkhunÄ• va. vuttaÃ±hi samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 83) ``tattha _
pakatattenabhikkhunÄ• saddhiá¹ƒ ekacchannetiÄ• dinÄ• nayena vutto ekato vÄ• so. __vip
ekakassevavÄ• soâ€™â€™ ti. yaÃ±hi tato dvÄ• dasahatthamattaá¹-á¹-hÄ• ne bhikkhussa g
kaá¹-iá¹-á¹-hapanaá¹ƒ vÄ• vadanti, tadapi appamÄ• á¹‡aá¹ƒ. bahiupacÄ• rasÄ«mÄ• ya hi p
sakalasarÄ«raá¹ƒ pakatattabhikkhÅ«naá¹ƒantodvÄ• dasahatthe upacÄ• re á¹-hapetabbaá¹ƒ

tesaá¹ƒ \Be II 235/ pana ayamadhippÄ• yo siyÄ• --- dvÄ• dasahatthappadesato sakalasarÄ
sahavÄ• so bhaveyya, bahikaraá¹‡e sati vippavÄ• so, tena upaá¸• á¸• haá¹ƒ anto upaá¸• á¸
micchÄ• Ã±Ä• á¹‡avasena hoti. na hi sahavÄ• sadoso dvÄ• dasahatthena kathito, atha kho
vuttaÃ±hetaá¹ƒ bhagavatÄ• pÄ• rivÄ• sikakkhandhake (Vin II 81) ``na, bhikkhave, pÄ• rivÄ
pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchanne Ä• vÄ• se vatthabbaá¹ƒ, naekacchanne an
ekacchanne Ä• vÄ• se vÄ• anÄ• vÄ• se vÄ• vatthabbaâ€™â€™ nti. aá¹-á¹-hakathÄ• yamp
``ekacchanne Ä• vÄ• seâ€™â€™ _tiÄ• dÄ«su __Ä• vÄ• so_ nÄ• ma vasanatthÄ• yakatase

cetiyagharaá¹ƒ bodhigharaá¹ƒ sammuÃ±janiaá¹-á¹-ako dÄ• ruaá¹-á¹-akopÄ• nÄ«yamÄ• á¸·d
dvÄ• rakoá¹-á¹-hakoti evamÄ• di. tatiyapadena tadubhayampi gahitaá¹ƒ, `etesuyattha kattha
udakapatanaá¹-á¹-hÄ• naparicchinne okÄ• se ukkhittako vasituá¹ƒna labhati, pÄ• rivÄ• siko
labhatÄ«â€™ ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒpana `aviseser
nti vuttaá¹ƒ. kurundiyaá¹ƒ `etesu ettakesupaÃ±cavaá¹‡á¹‡achadanabaddhaá¹-á¹-hÄ• nesu p
ukkhittakassa ca pakatattena saddhiá¹ƒ udakapÄ• tenavÄ• ritaâ€™ nti vuttaá¹ƒ, tasmÄ• nÄ
na vaá¹-á¹-ati. sace panettha tadahupasampannepipakatatte paá¹-hamaá¹ƒ pavisitvÄ• nipa
pÄ• rivÄ• siko pacchÄ• pavisitvÄ• jÄ• nantonipajjati, ratticchedo ceva vattabhedadukkaá¹-a
ratticchedova, na vattabhedadukkaá¹-aá¹ƒ. sace pana tasmiá¹ƒ paá¹-hamaá¹ƒ nipanne pacc
nipajjati, pÄ• rivÄ• sikoca jÄ• nÄ• ti, ratticchedo ceva vattabhedadukkaá¹-aÃ±ca. no ce jÄ• n
ratticchedova, na vattabhedadukkaá¹-anti, tasmÄ• sÄ• lÄ• yapi vihÄ• repi chadanato udaka
muttamatteyevasahavÄ• sadoso na vijjatÄ«ti daá¹-á¹-habbaá¹ƒ.

ekacce \Ne II 172/ pana majjhimatthambhato dvÄ• dasahatthÄ• yÄ• mena daá¹‡á¸• akena d
bÄ• hirelekhaá¹ƒ karonti, evaá¹ƒ kate sÄ• bÄ• hiralekhÄ• Ä• vaá¹-á¹-ato dvÄ• sattatihattha
padesaá¹ƒ dvÄ• dasahatthena daá¹‡á¸• akena minitvÄ• bhÄ• jiyamÄ• naá¹ƒ chabhÄ• gam
tesaá¹ƒchabhÄ• gÄ• naá¹ƒ sÄ«mÄ• ya ekekasmiá¹ƒ maÃ±ce paÃ±Ã±apiyamÄ• ne chaá¸·e
tasmÄ• ekasmiá¹ƒ vaá¹-á¹-amaá¹‡á¸• ale cha bhikkhÅ«yeva apubbaá¹ƒ acarimaá¹ƒ vasituá
uddhantivadanti. kasmÄ• pana evaá¹ƒ karontÄ«ti? pubbe vuttanayena ``sabbattha
dvÄ• dasahatthamattamevapamÄ• á¹‡aâ€™â€™ nti gahitattÄ• . evaá¹ƒ kira nesamadhippÄ
pakatattassa bhikkhunodvÄ• dasahatthabbhantare sayamÄ• no sahavÄ• so siyÄ• , bÄ• hire
aÃ±Ã±amaÃ±Ã±assapÄ«ti. evaá¹ƒ karontÄ• naá¹ƒ pana nesaá¹ƒ sakaadhippÄ• yopi na sijjh
adhippÄ• yo.

kathaá¹ƒ? pÄ• rivÄ• siko bhikkhu pakatattabhikkhÅ«naÃ±ca aÃ±Ã±amaÃ±Ã±assa ca dvÄ• d
hotÅ«tinesamadhippÄ• yo. atha pana majjhimatthambhaá¹ƒ nimittaá¹ƒ katvÄ• miniyamÄ• n
bÄ• hiralekhÄ• thambhatoyeva dvÄ• dasahatthamattÄ• hoti, na pakatattabhikkhÅ«hi. te hi t
ekaratanadvitiratanÄ• diá¹-á¹-hÄ• neá¹-hitÄ• , bÄ• hiratopi lekhÄ• yeva thambhato dvÄ• das
tassÅ«pari nipannabhikkhu. so hi dviratanamattenapi tiratanamattenapi lekhÄ• ya antopi hot
aÃ±Ã±amaÃ±Ã±assapichabhÄ• gasÄ«mÄ• yeva aÃ±Ã±amaÃ±Ã±assa dvÄ• dasahatthamat
paÃ±Ã±attamaÃ±covÄ• tattha nipannabhikkhu vÄ• . maÃ±co hi ekaratanamattena vÄ• dvi
atikkamitvÄ• á¹-hito, bhikkhÅ«pi sayamÄ• nÄ• na sÄ«mÄ• ya upariyeva sayanti, vidatthima
vÄ• sÄ«maá¹ƒ atikkamitvÄ• vÄ• appatvÄ• vÄ• sayanti, tasmÄ• te pÄ• rivÄ• sikÄ• bhikkh
pakatattabhikkhÅ«nampiaÃ±Ã±amaÃ±Ã±assapi dvÄ• dasahatthamattaá¹-á¹-hÄ• yino na ho
sakaadhippÄ• yopina sijjhati.

bhagavato pana adhippÄ• yo --- yadi appabhikkhukÄ• diaá¹…gasampannattÄ• vihÄ• rassa
anikkhipitvÄ• antovihÄ• reyeva parivasati, evaá¹ƒ sati pakatattena bhikkhunÄ• na ekacchan

vasitabbaá¹ƒ. yadi tÄ• disaÄ• vÄ• se vÄ• anÄ• vÄ• se vÄ• chadanato udakapatanaá¹-á¹-h
sahavÄ• sonÄ• ma, ratticchedo hotÄ«ti ayamattho yathÄ• vutta-pÄ• á¸·iyÄ• ca aá¹-á¹-haka
ekacchanne Ä• vÄ• se dvÄ«hi vatthabbaá¹ƒ. yadi vaseyya, vuá¸• á¸• hassa ratticchedoyeva
ceva vattabhedadukkaá¹-aÃ±ca hoti. samavassÄ• ce, ajÄ• nantassa ratticchedoyeva \Ne II
ubhayampÄ«ti ayamattho ``tayo kho, upÄ• li, pÄ• rivÄ• sikassa bhikkhuno ratticchedÄ• saha
anÄ• rocanÄ• â€™â€™ ti ca ``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• siken
ekacchanne Ä• vÄ• se vatthabbaâ€™â€™ nti (Vin II 82) ca __ ``vuá¸• á¸• hatarenÄ• _tietth
pÄ• rivÄ• sikÄ• ekato vaseyyuá¹ƒ, te aÃ±Ã±amaÃ±Ã±assa ajjhÄ• cÄ• raá¹ƒÃ±atvÄ• agÄ•
hutvÄ• pÄ• piá¹-á¹-hataraá¹ƒ vÄ• Ä• pattiá¹ƒ Ä• pajjeyyuá¹ƒvibbhameyyuá¹ƒ vÄ• , tasmÄ•
sabbappakÄ• rena paá¹-ikkhittÄ• â€™â€™ ti (Sp (to Vin II) 81) ca imehi pÄ• á¸·iaá¹-á¹-haka
pakÄ• setabbo. vippavÄ• sepi pÄ• rivÄ• sikena abhikkhuke \Be II 238/ Ä• vÄ• se na vatthab
abhikkhuko Ä• vÄ• so na gantabbo, bahisÄ«mÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• na
upacÄ• rassa anto nisÄ«ditabbantibhagavato adhippÄ• yo.

ayamattho ``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikk
aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• â€™â€™ tiÄ• di (Vin II 76) ca ``tayokho, upA
anÄ• rocanÄ• â€™â€™ ti ca ``cattÄ• ro kho, upÄ• li, mÄ• nattacÄ• rikassabhikkhuno ratticc
vippavÄ• so, anÄ• rocanÄ• , Å«negaá¹‡ecaraá¹‡aâ€™â€™ nti (Vin II 92) ca __ ``vippavÄ•
ti ca ``ayaÃ±ca yasmÄ• gaá¹‡assa Ä• rocetvÄ• bhikkhÅ«naÃ±ca atthibhÄ• vaá¹ƒ sallakkhe
Å«negaá¹‡ecaraá¹‡adoso vÄ• vippavÄ• sovÄ• na hotÄ«â€™â€™ ti ca __ ``atthibhÄ• vaá¹
dvÄ• dasahatthe upacÄ• re sallakkhetvÄ• , anikkhittavattÄ• naá¹ƒupacÄ• rasÄ«mÄ• ya Ä• g
sahavÄ• sÄ• dikaá¹ƒ veditabbaâ€™â€™ nti ca Ä• gatehi
pÄ• á¸·iyaá¹-á¹-hakathÄ• -vajirabuddhiá¹-Ä«kÄ• pÄ• á¹-hehipakÄ• setabbo, tasmÄ• vihÄ• n
upacÄ• rasÄ«mÄ• ya abbhantare yattha katthaci vasantassanatthi vippavÄ• so, bahiupacÄ•
parivasantassa bhikkhÅ«naá¹ƒ nisinnapariyantato dvÄ• dasahatthabbhantarevasantassa ca
taÃ±ca parivÄ• sakÄ• le ``ekena bhikkhunÄ• saddhiâ€™â€™ ntivacanato ekassapi bhikkhu
``catÅ«hi paÃ±cahi vÄ• bhikkhÅ«hi saddhiâ€™â€™ nti (Sp (to Vin II) 102) vacanato ca catu
bhikkhÅ«naá¹ƒ hatthapÄ• sabhÅ«te dvÄ• dasahatthabbhantarepivasituá¹ƒ labhati, natthi vip
daá¹-á¹-habbaá¹ƒ.

vattaá¹ƒ samÄ• diyitvÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ Ä• rocitakÄ• lato pana paá¹-á¹-hÄ• ya kena
II 174/ bhikkhÅ«su gatesupi \Be II 239/ yathÄ• vuttaaá¹-á¹-hakathÄ• pÄ• á¹-hanayena vippa
vuttaá¹ƒ vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 97) __ ``sopi kenacikammena
gacchatÄ«_ti iminÄ• Ä• rocanÄ• ya katÄ• ya sabbesupi bhikkhÅ«su bahivihÄ• raá¹ƒgatesu
vippavÄ• sadoso vÄ• na hoti Ä• rocitattÄ• sahavÄ• sassÄ• tidasseti. tenÄ• ha __ `ayaÃ±cA
apare pana Ä• cariyÄ• ``bahisÄ«mÄ• ya vattasamÄ• dÄ• naá¹-á¹-hÄ• nevatiparikkhepopi p
na kammÄ• rahabhikkhÅ«hi. yathÄ• lokebandhanÄ• gÄ• rÄ• di daá¹‡á¸• akÄ• rakehi eva k
evamidhÄ• pÄ«â€™â€™ ti vadanti, tampi aá¹-á¹-hakathÄ• dÄ«su na dissati. na hi vatiparikk

daá¹‡á¸• akammatthÄ• ya kÄ• rito, athakho dassanÅ«pacÄ• ravijahanatthameva. tathÄ• hi
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avaggaIII 97) __ ``gumbena vÄ• vatiyÄ• vÄ• paá¹-i
dassanÅ«pacÄ• ravijahanatthaâ€™â€™ nti. tathÄ• vimativinodaniyampi (vi0 vi0 á¹-Ä«0 cÅ«
``gumbena vÄ• _tiÄ• di dassanÅ«pacÄ• ravijahanatthaâ€™â€™ nti. ito paraá¹ƒ aá¹-á¹-haka
parivÄ• sadÄ• naÃ±ca mÄ• nattadÄ• naÃ±ca veditabbaá¹ƒ. yatthapana saá¹ƒsayitabbaá¹ƒ
saá¹ƒsayavinodanatthÄ• ya kathetabbaá¹ƒ kathayÄ• ma.

ekacce bhikkhÅ« evaá¹ƒ vadanti --- pÄ• rivÄ• siko bhikkhu vuá¸• á¸• hataropi samÄ• no vat
samÄ• dinnenavakaá¹-á¹-hÄ• ne á¹-hito. tathÄ• hi vuttaá¹ƒ ``yattha pana nisÄ«dÄ• petvÄ•
sÄ• maá¹‡erÄ• naá¹ƒjeá¹-á¹-hakena, bhikkhÅ«naá¹ƒ saá¹…ghanavakena hutvÄ• nisÄ«dita
75) tasmÄ• Ä• rocitakÄ• lÄ• dÄ«su ``ahaá¹ƒ bhanteâ€™â€™ icceva vattabbaá¹ƒ, na ``ahaá
tatrevaá¹ƒvicÄ• raá¹‡Ä• kÄ• tabbÄ• --- pÄ• rivÄ• sikÄ• dayo bhikkhÅ« seyyÄ• pariyantaÄ•
navakaá¹-á¹-hÄ• neá¹-hitÄ• , na ekantena \Be II 240/ navakabhÅ«tattÄ• . tathÄ• hi vuttaá¹ƒ
``anujÄ• nÄ• mi, bhikkhave, pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paÃ±ca yathÄ• vuá¸• á¸•
pavÄ• raá¹‡aá¹ƒ vassikasÄ• á¹-ikaá¹ƒoá¹‡ojanaá¹ƒ bhattaâ€™â€™ nti (Vin II 75). aá¹-á¹-ha
II) 81) ``pakatattaá¹ƒ bhikkhuá¹ƒdisvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, pakatatto bhikkhu
nimantetabboâ€™â€™ ti etissÄ• pÄ• á¸·iyÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya __ ``vuá¹-á¹-hÄ• tabba
tadahupasampannampi disvÄ• vuá¹-á¹-hÄ• tabbameva, vuá¹-á¹-hÄ• ya ca `ahaá¹ƒ iminÄ• s
vuá¹-á¹-hÄ• pitoâ€™ ti parammukhena na gantabbaá¹ƒ, `idaá¹ƒ Ä• cariya Ä• sanaá¹ƒ, ettha
nimantetabboyevÄ• â€™â€™ ti ettheva ``Ä• cariyÄ• â€™â€™ tiÄ• lapanaviseso vutto, na a
vuá¸• á¸• hatarenapi ``bhanteâ€™â€™ icceva vattabbo siyÄ• , idhÄ• pi ``idaá¹ƒ, bhante, Ä•
vattabbaá¹ƒ bhaveyya, na pana vuttaá¹ƒ, tasmÄ• na tesaá¹ƒ taá¹ƒ vacanaá¹ƒ sÄ• rato pac
II 175/ pana vinayasaá¹…gahappakaraá¹‡e (vi0 saá¹…ga0-a 237) ``Ä• rocentenasace nava
vattabbaá¹ƒ. sace vuá¸• á¸• hataro, `bhanteâ€™ ti vattabbaâ€™â€™ ntivuttaá¹ƒ, idaÃ±ca ``
saddhiâ€™â€™ nti heá¹-á¹-hÄ• vuttattÄ• taá¹ƒ paá¹-iggÄ• hakabhÅ«taá¹ƒpakatattaá¹ƒ bhi
daá¹-á¹-habbaá¹ƒ.

bahavo pana bhikkhÅ« pÄ• rivÄ• sikaá¹ƒ bhikkhuá¹ƒ saá¹…ghamajjhe nisÄ«dÄ• petvÄ• va
kammavÄ• cÄ• pariyosÄ• nesamÄ• dÄ• petvÄ• Ä• rocanamakÄ• retvÄ• saá¹…ghamajjha
nisÄ«dÄ• petvÄ• tattha nisinnena Ä• rocÄ• petvÄ• vattaá¹ƒ nikkhipÄ• penti, evaá¹ƒ karontÄ
ayamadhippÄ• yo --- ayaá¹ƒ bhikkhu vatte asamÄ• dinne vuá¸• á¸• haá¹-á¹-hÄ• niyopi hoti,
kammavÄ• cÄ• savanakÄ• leca vattasamÄ• dÄ• nakÄ• le ca saá¹…ghamajjhe nisÄ«danÄ•
navakaá¹-á¹-hÄ• niyo, tasmÄ• na saá¹…ghamajjhe nisÄ«danÄ• raho, Ä• sanapariyantabhÄ
parisapariyanteyevanisÄ«danÄ• rahoti, tadetaá¹ƒ evaá¹ƒ vicÄ• retabbaá¹ƒ --- ayaá¹ƒ bhikkh
nisÄ«damÄ• no Ä• sanaá¹ƒgahetvÄ• yathÄ• vuá¸• á¸• haá¹ƒ nisinno na hoti, atha kho kam
aggahetvÄ• aÃ±jaliá¹ƒpaggahetvÄ• ukkuá¹-ikameva nisinno hoti, kammÄ• raho ca nÄ• ma
á¹-hapetabbohoti, no bahi, tasmÄ• ``saá¹…ghamajjhe nisÄ«danÄ• raho na hotÄ«â€™â€™
tasmiá¹ƒkÄ• le, nikkhamÄ• pite ca vattÄ• rocanavattanikkhipanÄ• naá¹ƒ aniá¹-á¹-hitattÄ• a

suá¹-á¹-hunisinnaá¹ƒ bhikkhusaá¹…ghaá¹ƒ pariharitumasakkuá¹‡eyyattÄ• , cÄ«varakaá¹‡á¹
bÄ• dhitattÄ• agÄ• ravakiriyÄ• viya dissati, Ä• rocanakiriyaÃ±ca vattanikkhipanaÃ±ca saá¹.
kattabbaá¹ƒpariyante nisÄ«ditvÄ• karonto aá¹-á¹-hakathÄ• virodho hoti. vuttaÃ±hi aá¹-á¹-ha
97) ``vattaá¹ƒ samÄ• diyitvÄ• tattheva saá¹…ghassa Ä• rocetabbaá¹ƒ ... pe ... Ä• rocetvÄ•
vuttanayeneva saá¹…ghamajjhe nikkhipitabbaâ€™â€™ nti. kasmÄ• ? samÄ• dÄ• naá¹-á¹-h
nikkhipÄ• petvÄ• niá¹-á¹-hitasabbakiccameva nikkhamÄ• petvÄ• attano Ä• sanenisÄ«dÄ•
khanti.

tathÄ• sÄ• yaá¹ƒ vattÄ• rocanakÄ• le bahÅ«su pÄ• rivÄ• sikesu vuá¸• á¸• hataraá¹ƒ paá¹-h
Ä• rocÄ• petvÄ• anukkamena sabbapacchÄ• navakataraá¹ƒ samÄ• dÄ• penti Ä• rocÄ• per
pananavakataraá¹ƒ paá¹-hamaá¹ƒ Ä• rocÄ• petvÄ• nikkhipÄ• penti, tato anukkamena vuá¸
Ä• rocÄ• petvÄ• nikkhipÄ• penti. tesaá¹ƒ ayamadhippÄ• yo siyÄ• --- yadÄ• dasa bhikkhÅ«
bhikkhÅ« pÄ• rivÄ• sikÄ• honti, tadÄ• vuá¸• á¸• hatarena paá¹-hamaá¹ƒ samÄ• diyitvÄ• Ä
avasesÄ• ekÅ«navÄ«sati bhikkhÅ« \Be II 242/ suá¹‡anti, dutiyassa aá¹-á¹-hÄ• rasa, tatiyas
anukkamena hÄ• yitvÄ• sabbanavakassa Ä• rocanaá¹ƒ dasa pakatattÄ• suá¹‡antisesÄ• n
nikkhipanakÄ• le sabbanavako pubbe attanÄ• Ä• rocitÄ• naá¹ƒdasannaá¹ƒ bhikkhÅ«naá¹ƒ
paá¹-ilomena dutiyo ekÄ• dasannaá¹ƒ, tatiyodvÄ• dasannanti anukkamena vaá¸• á¸• hitvÄ•
pubbe Ä• rocitÄ• naá¹ƒ ekÅ«navÄ«satibhikkhÅ«naá¹ƒÄ• rocetvÄ• nikkhipati, evaá¹ƒ yathÄ•
hoti. sabbajeá¹-á¹-hake pana paá¹-hamaá¹ƒnikkhitte sati pubbe attanÄ• Ä• rocitÄ• naá¹ƒ na
tadÄ• apakatattabhÄ• vato Ä• rocitÄ• naá¹ƒsantike nikkhipanaá¹ƒ na hoti, tathÄ• sesÄ• na
ekaccÄ• naá¹ƒ Å«naá¹ƒ hoti, ekaccÄ• naá¹ƒ adhikaá¹ƒ, tasmÄ• yathÄ• vuttanayena sabba
anukkamena nikkhipitabbanti.

evaá¹ƒvÄ• dÄ«naá¹ƒ pana tesamÄ• yasmantÄ• naá¹ƒ vÄ• de pakatattÄ• yeva bhikkhÅ« Ä•
pubbe Ä• rocitÄ• naá¹ƒyeva santike vattaá¹ƒ nikkhipitabbaá¹ƒ hoti, no anÄ• rocitÄ• naá¹ƒ. e
pakatattÄ• yeva bhikkhÅ« Ä• rocetabbÄ• na honti, atha kho apakatattÄ• pi ``sacedve pÄ• r
aÃ±Ã±amaÃ±Ã±aá¹ƒ passanti, ubhohi aÃ±Ã±amaÃ±Ã±assa Ä• rocetabbaâ€™â€™ ntiaá¹-á
Ä• rocitÄ• nampi anÄ• rocitÄ• nampi santike Ä• rocetvÄ• nikkhipitabbameva ``sace so bhikk
pakkanto hoti, yaá¹ƒ aÃ±Ã±aá¹ƒsabbapaá¹-hamaá¹ƒ passati, tassa Ä• rocetvÄ• nikkhipitab
II) 102) vuttattÄ• , tasmÄ• tathÄ• akarontepi sabbesaá¹ƒ Ä• rocitattÄ• natthi doso. appeka
``pakatattassevÄ• yaá¹ƒÄ• rocanÄ• â€™â€™ ti maÃ±Ã±amÄ• nÄ• sÄ• yaá¹ƒ vuá¸• á¸• hap
samÄ• diyitvÄ• Ä• rocetvÄ• \Be II 243/ attano sayanaá¹ƒ pavisitvÄ• dvÄ• rajagganasayan
aÃ±Ã±esaá¹ƒ Ä• rocitaá¹ƒna suá¹‡anti. appekacce pÄ• to sayaá¹ƒ Ä• rocetvÄ• nikkhipitvÄ•
Ä• rocanaá¹ƒvÄ• nikkhipanaá¹ƒ vÄ• anÄ• gametvÄ• bhikkhÄ• cÄ• rÄ• dÄ«naá¹ƒ atthÄ• y
karontÄ• naá¹ƒtesaá¹ƒ Ä• rocanaá¹ƒ ekaccÄ• naá¹ƒ asutabhÄ• vasambhavato sÄ• saá¹…k
aÃ±Ã±amaÃ±Ã±Ä• rocanassapakaraá¹‡esu Ä• gatattÄ• . na kevalaá¹ƒ sÄ• ratthadÄ«paniya
vajirabuddhiá¹-Ä«kÄ• yampi (Vjb cÅ«á¸·avagga 76) ``sace dve pÄ• rivÄ• sikÄ• gataá¹-á¹-hÄ
passanti, ubhohipiaÃ±Ã±amaÃ±Ã±assa Ä• rocetabbaá¹ƒ avisesena `Ä• gantukena Ä• rocet

Ä• rocetabbaâ€™ ntivuttattÄ• â€™â€™ ti vuttaá¹ƒ.

tathÄ• \Ne II 177/ appekacce pakatattÄ• bhikkhÅ« pÄ• rivÄ• sikesu bhikkhÅ«su sÄ• yaá¹ƒ
vattasamÄ• dÄ• natthaá¹ƒpakatattasÄ• lato nikkhamitvÄ• attano attano sayanasamÄ«paá¹
sayanapaÃ±Ã±Ä• panapaakkhÄ• raá¹-hapanaaÃ±Ã±amaÃ±Ã±aÄ• lÄ• pasallÄ• pakaraá¹‡Ä
pÄ• rivÄ• sikÄ• naá¹ƒ vattÄ• rocanaá¹ƒ na suá¹‡anti, na manasi karonti. appekaccepÄ• to v
pÄ• rivÄ• sikabhikkhÅ«su vattÄ• rocanavattanikkhipanÄ• ni karontesupiniddÄ• pasutÄ• hut
karontÄ• nampi tesaá¹ƒ ekaccÄ• naá¹ƒ assutasambhavatovattÄ• rocanaá¹ƒ sÄ• saá¹…kaá¹
suá¹‡antÄ• naá¹ƒ assutasambhavepi Ä• rocakÄ• naá¹ƒsammÄ• Ä• rocanena vattassa parip
Ä• rocakÄ• naá¹ƒ sammÄ• Ä• rocitattÄ• vatte paripuá¹‡á¹‡epi vattabhedadukkaá¹-atova vi
ratticchedato. vuttaÃ±hisamantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 76) ``sace vÄ• yamanto
sÄ• vetuá¹ƒ \Be II 244/ vÄ• na sakkoti, ratticchedova hoti, na vattabhedadukkaá¹-aâ€™â€™

athaÃ±Ã±e bhikkhÅ« vattaá¹ƒ samÄ• diyitvÄ• rattiá¹ƒ nipannÄ• niddÄ• bhÄ• vena manuss
bheriÄ• disaddampi suá¹‡anti, sakaá¹-anÄ• vÄ• diyÄ• nasaddampi suá¹‡anti, te tena sadde
``bhikkhÅ«naá¹ƒ nu kho ayaâ€™â€™ nti, te tena kÄ• raá¹‡ena ratticchedaá¹ƒ maÃ±Ã±anti.
chattasaddaá¹ƒ vÄ• ukkÄ• sitasaddaá¹ƒ vÄ• khipitasaddaá¹ƒ vÄ• sutvÄ• Ä• gantukabhÄ
Ä• rocetabbaá¹ƒ. gatakÄ• le jÄ• nantenapi anubandhitvÄ• Ä• rocetabbameva. sampÄ• puá
ratticchedova hoti, na vattabhedadukkaá¹-aâ€™â€™ nti (Vin II-a 76) vuttattÄ• ti. te evaá¹ƒ s
mÄ• yasmanto evaá¹ƒ maÃ±Ã±ittha, nÄ• yaá¹ƒ pÄ• á¹-hobahisÄ«maá¹-á¹-havasena vutto, a
upacÄ• rasÄ«maá¹-á¹-havasena vutto. vuttaÃ±hi tattheva ``yepiantovihÄ• raá¹ƒ appavisitvÄ
okkamitvÄ• gacchantÄ«â€™â€™ ti. tatthapi Ä• gantukabhÄ• vassajÄ• nitattÄ• ratticchedo
dÅ«resaddasavanamattena ratticchedo natthi, ``ayaá¹ƒ bhikkhÅ«naá¹ƒsaddo, ayaá¹ƒ bhikkh
vÄ• ditabherighaá¹‡á¹-Ä• disaddo, ayaá¹ƒ bhikkhÅ«hi pÄ• jitasakaá¹-anÄ• vÄ• disaddoâ€™
jÄ• nantoyeva ratticchedakaro hoti. tenÄ• ha ``Ä• yasmÄ• karavÄ«katissatthero `samaá¹‡o
vavatthÄ• nameva pamÄ• á¹‡aâ€™â€™ nti.

divÄ• dÅ«re gacchantaá¹ƒ janakÄ• yaá¹ƒ disvÄ• pi ``ime bhikkhÅ« nu khoâ€™â€™ ti parik
ratticchedaá¹ƒmaÃ±Ã±anti, tampi akÄ• raá¹‡aá¹ƒ. kasmÄ• ? ``bhikkhÅ«â€™â€™ ti vavatth
vuttaÃ±hiaá¹-á¹-hakathÄ• yaá¹ƒ ``nadÄ«Ä• dÄ«su nÄ• vÄ• ya gacchantampi paratÄ«re á¹-h
gacchantampipabbatathalaaraÃ±Ã±Ä• dÄ«su \Ne II 178/ dÅ«re á¹-hitampi bhikkhuá¹ƒ disvÄ
vavatthÄ• naá¹ƒ atthi, nÄ• vÄ• dÄ«hi vÄ• gantvÄ• mahÄ• saddaá¹ƒ katvÄ• \Be II 245/ vÄ•
vÄ• Ä• rocetabbaâ€™â€™ nti. iti bhikkhuá¹ƒ disvÄ• pi ``bhikkhÅ«â€™â€™ ti vavatthÄ• nan
abhikkhuá¹ƒ pana ``bhikkhÅ«â€™â€™ ti vavatthÄ• ne santepi vÄ• asantepi vÄ• kiá¹ƒ vatta
bhikkhÅ« idaá¹ƒ rÅ«padassanaá¹ƒ saddasavanaÃ±ca Ä• saá¹…kantÄ• ``pabhÄ• te sati taá
tasmÄ• manussÄ• naá¹ƒ gamanakÄ• lasaddakaraá¹‡akÄ• lato pubbeyeva vattaá¹ƒ nikkhipi
maÃ±Ã±amÄ• nÄ• anuggateyeva aruá¹‡e vattaá¹ƒ nikkhipanti, tadayuttaá¹ƒ ratticchedattÄ•

atha pana vinayadharena ``kittakÄ• te Ä• pattiyo, chÄ• desi, kÄ«vatÄ«haá¹ƒ paá¹-icchÄ• de
samÄ• no ``ahaá¹ƒ, bhante, Ä• pattipariyantaá¹ƒ na jÄ• nÄ• mi, rattipariyantaá¹ƒ na jÄ• nÄ•
nassarÄ• mi, rattipariyantaá¹ƒ nassarÄ• mi, Ä• pattipariyante vematiko, rattipariyantevemati
``ayaá¹ƒ bhikkhu suddhantaparivÄ• sÄ• rahoâ€™â€™ ti Ã±atvÄ• tassapi
duvidhattÄ• cÅ«á¸·asuddhantamahÄ• suddhantavasena ``tesu ayaá¹ƒ bhikkhu imassa arah
upasampadatopaá¹-á¹-hÄ• ya anulomakkamena vÄ• Ä• rocitadivasato paá¹-á¹-hÄ• ya paá¹
``kittakaá¹ƒkÄ• laá¹ƒ tvaá¹ƒ Ä• rocanaÄ• vikaraá¹‡Ä• divasena suddhoâ€™â€™ ti pucchitv
ettakaá¹ƒkÄ• laá¹ƒ ahaá¹ƒ suddhomhÄ«â€™â€™ ti vutte ``ayaá¹ƒ bhikkhu ekaccaá¹ƒ rattip
tasmÄ• cÅ«á¸·asuddhantÄ• rahoâ€™â€™ ti Ã±atvÄ• tassa suddhakÄ• laá¹ƒ apanetvÄ• as
katvÄ• cÅ«á¸·asuddhantaparivÄ• so dÄ• tabbo. ayaá¹ƒ uddhampi Ä• rohati, adhopi orohati.
paá¹-ilomavasena vÄ• pucchiyamÄ• no ``sakalampi rattipariyantaá¹ƒ ahaá¹ƒ najÄ• nÄ• mi
homÄ«â€™â€™ ti vutte ``ayaá¹ƒ bhikkhu sakalampi rattipariyantaá¹ƒna jÄ• nÄ• ti, tasmÄ•
ti Ã±atvÄ• tassa upasampadato paá¹-á¹-hÄ• ya yÄ• va vattasamÄ• dÄ• nÄ• ettakaá¹ƒ kÄ•
mahÄ• suddhantaparivÄ• so \Be II 246/ dÄ• tabbo. uddhaá¹ƒÄ• rohanaadhoorohanabhÄ• v
(Sp (to Vin II) 102) vuttoyeva. ito parampi vidhÄ• naá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒÄ• gatanayen

idÄ• ni pana bahavo bhikkhÅ« ``ayaá¹ƒ cÅ«á¸·asuddhantÄ• raho, ayaá¹ƒ mahÄ• suddhantÄ
avicinantÄ• antokammavÄ• cÄ• yaá¹ƒ ``Ä• pattipariyantaá¹ƒ na jÄ• nÄ• ti, rattipariyantaá¹ƒ
Ä• pattipariyantaá¹ƒnassarati, rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipa
vematikoâ€™â€™ ti \Ne II 179/ avisesavacanameva manasi karontÄ• ``imÄ• ya kammavÄ
suddhantaparivÄ• saá¹ƒ gahetvÄ• paÃ±cÄ• hamattaá¹ƒ vÄ• dasÄ• hamattaá¹ƒ vÄ• pariva
apariyantarattipaá¹-icchÄ• ditÄ• hi apariyantÄ• hiÄ• pattÄ«hi mokkho hotÄ«â€™â€™ ti maÃ
vÄ• dasÄ• hamattaá¹ƒ vÄ• parivasitvÄ• mÄ• nattaá¹ƒ yÄ• canti, evaá¹ƒ karontÄ• te bhikk
parivasantÄ• pi Ä• pattitona mucceyyuá¹ƒ. kasmÄ• ti ce? pÄ• á¸·iyÄ• ca aá¹-á¹-hakathÄ• y
vuttaÃ±hi pÄ• á¸·iyaá¹ƒ (Vin III 442) ``yÄ• vatÄ«haá¹ƒ jÄ• naá¹ƒ paá¹-icchÄ• deti, tÄ• vatÄ«
akÄ• mÄ• parivatthabbaá¹ƒ. parivutthaparivÄ• sena bhikkhunÄ• uttari chÄ• rattaá¹ƒ bhikkh
paá¹-ipajjitabbaá¹ƒ. ciá¹‡á¹‡amÄ• nattobhikkhu yattha siyÄ• vÄ«satigaá¹‡o bhikkhusaá¹…g
abbhetabboâ€™â€™ ti, tasmÄ• paá¹-icchannadivasamattaá¹ƒ aparivasitvÄ• mÄ• nattÄ• ra
amÄ• nattÄ• rahassa mÄ• nattadÄ• naá¹ƒna ruhati, aciá¹‡á¹‡amÄ• natto abbhÄ• nÄ• raho
abbhÄ• naá¹ƒ na ruhati, anabbhitobhikkhu Ä• pattimutto pakatatto na hotÄ«ti ayamettha bha

aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 102) pana cÅ«á¸·asuddhante ``taá¹ƒ gahetvÄ• parivas
yattakaá¹ƒkÄ• laá¹ƒ attano suddhiá¹ƒ jÄ• nÄ• ti, tattakaá¹ƒ apanetvÄ• \Be II 247/ avasesaá
vÄ• dvimÄ• saá¹ƒ vÄ• parivasitabbaâ€™â€™ nti, mahÄ• suddhante ``taá¹ƒ gahetvÄ• gahi
upasampadadivaso, tÄ• va rattiyo gaá¹‡etvÄ• parivasitabbaâ€™â€™ nti vuttaá¹ƒ, tasmÄ•
paá¹-icchannarattippamÄ• á¹‡aá¹ƒ parivasantoyevamÄ• nattÄ• raho hoti, na paÃ±cÄ• hada
parivasantoti ayaá¹ƒ aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒadhippÄ• yo. teneva ca kÄ• raá¹‡ena de
sabbakÄ• laá¹ƒ Ä• pattiá¹ƒ sodhetvÄ• vasantÄ• naá¹ƒ lajjÄ«pesalÄ• naá¹ƒ sikkhÄ• kÄ• mÄ

suddhantaparivÄ• saá¹ƒ dÄ• tuá¹ƒ ayuttarÅ«po, desanÄ• Ä• rocanÄ• dÄ«hi Ä• pattiá¹ƒ aso
cirakÄ• laá¹ƒ vasantÄ• naá¹ƒ janapadavÄ• sikÄ• dÄ«naá¹ƒdÄ• tuá¹ƒ yuttarÅ«poti veditabba
avasesavinicchayo aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayenevaveditabbo.

atha pana vinayadharena ``tvaá¹ƒ, Ä• vuso, kataraÄ• pattiá¹ƒ Ä• panno, kati rattiyo te chÄ•
tipuá¹-á¹-ho ``ahaá¹ƒ, bhante, saá¹…ghÄ• disesaá¹ƒ Ä• pattiá¹ƒ Ä• pajjitvÄ• pakkhamattaá
tenÄ• haá¹ƒ saá¹…ghaá¹ƒ pakkhaparivÄ• saá¹ƒ yÄ• citvÄ• saá¹…ghena dinne pakkhapariv
anikkhittavattovahutvÄ• antarÄ• saá¹…ghÄ• disesÄ• pattiá¹ƒ Ä• pajjitvÄ• paÃ±cÄ• hamat
vutte ``ayaá¹ƒbhikkhu samodhÄ• naparivÄ• sÄ• raho, tÄ«su ca samodhÄ• naparivÄ• sesu c
Ã±atvÄ• \Ne II 180/ ``tena hi bhikkhu tvaá¹ƒ mÅ«lÄ• yapaá¹-ikassanÄ• rahoâ€™â€™ ti vatv
paá¹-ikassitvÄ• parivutthadivase adivase katvÄ• antarÄ• paá¹-icchanne paÃ±ca divase mÅ
paá¹-icchannesudivasesu samodhÄ• netvÄ• odhÄ• nasamodhÄ• no dÄ• tabbo. ito parÄ• n
vattabbavacanÄ• nipÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca vuttanayeneva veditabbÄ• ni.

atha pana vinayadharena puá¹-á¹-ho ``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä
sambahulÄ• Ä• pattiyo \Be II 248/ ekÄ• happaá¹-icchannÄ• yo ... pe ... sambahulÄ•
Ä• pattiyodasÄ• happaá¹-icchannÄ• yoâ€™â€™ ti vutte ``ayaá¹ƒ bhikkhu agghasamodhÄ•
tÄ• saá¹ƒÄ• pattÄ«naá¹ƒ yÄ• Ä• pattiyo ciratarappaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena sa
tatrevaá¹ƒ vadanti --- ``yÄ• Ä• pattiyo ciratarappaá¹-icchannÄ• yo, tÄ• saá¹ƒ agghena
samodhÄ• naparivÄ• sodÄ• tabboâ€™â€™ ti vutto, evaá¹ƒ sante pakkhappaá¹-icchannamÄ
kathanti? tesupi ``yÄ• Ä• pattiyo pakkhappaá¹-icchannÄ• yo, yÄ• Ä• pattiyo mÄ• sappaá¹-i
vattabboti. yadi evaá¹ƒ pÄ• á¸·ivirodho Ä• pajjati. pÄ• á¸·iyaÃ±hi dasÄ• happaá¹-icchannapa
Ä• pattidassitÄ• , na pakkhappaá¹-icchannamÄ• sappaá¹-icchannÄ• dayoti? saccaá¹ƒ, pÄ•
pananayadassanamattaá¹ƒ. tathÄ• hi vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 102) ``p
divasÄ• nipaá¹-icchannÄ• ya `pakkhappaá¹-icchannaâ€™ nti vatvÄ• yojanÄ• kÄ• tabbÄ•
saá¹-á¹-hisaá¹ƒvaccharaá¹ƒ, atirekasaá¹-á¹-hisaá¹ƒvaccharappaá¹-icchannanti vÄ• tato vÄ•
yojanÄ• kÄ• tabbÄ• â€™â€™ ti. mahÄ• padumattherenapi vuttaá¹ƒ ``ayaá¹ƒ samuccayakk
á¹-hitakÄ• lasadiso, Ä• patti nÄ• ma paá¹-icchannÄ• vÄ• hotu appaá¹-icchannÄ• vÄ•
samakaÅ«nataraatirekappaá¹-icchannÄ• vÄ• , vinayadharassa kammavÄ• caá¹ƒ yojetuá¹ƒ
pamÄ• á¹‡aâ€™â€™ nti, tasmÄ• pakkhappaá¹-icchannÄ• dÄ«naá¹ƒkammavÄ• cÄ• karaá¹

hotu, evampi pakkhappaá¹-icchannaá¹ƒ pariyantaá¹ƒ katvÄ• katÄ• ya kammavÄ• cÄ• ya ta
kathaá¹ƒ jÄ• neyyÄ• ti? idÄ• ni sikkhÄ• kÄ• mÄ• bhikkhÅ« devasikampi desanÄ• rocanÄ• v
ekÄ• hikadvÄ«hikÄ• divasenapi, kiccapasutÄ• hutvÄ• tathÄ• asakkontÄ• pi uposathadivas
gilÄ• nÄ• divasena tadatikkantÄ• pi atikkantabhÄ• vaá¹ƒ \Be II 249/ jÄ• nanti, tasmÄ• tadat
atirekapakkhappaá¹-icchannamÄ• sappaá¹-icchannÄ• divasena vaá¸• á¸• hetvÄ• kammavÄ
tadatikkantabhÄ• ve pana asati pakkhappaá¹-icchannapariyantÄ• \Ne II 181/ hoti, tasmÄ•
pakkhapariyantakammavÄ• cÄ• karaá¹‡aá¹ƒ Ã±Ä• yÄ• gataá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ hotu, tathÄ• pi yadetaá¹ƒ ``sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ• yo ... pe
pakkhappaá¹-icchannÄ• yoâ€™â€™ ti vuttaá¹ƒ, tattha iminÄ• yeva anukkamena mayÄ• pa
hontÄ«ti kathaá¹ƒ jÄ• neyya, ajÄ• nane ca sati ``yÄ• ca khvÄ• yaá¹ƒ, Ä• vuso, Ä• pattiajÄ•
adhammikaá¹ƒ tassÄ• Ä• pattiyÄ• parivÄ• sadÄ• naá¹ƒ, adhammattÄ• na ruhatÄ«â€™â€
nÄ• pajjati. tattha hi Ä• pattiyÄ• Ä• pannabhÄ• vaá¹ƒ ajÄ• nanto hutvÄ• paá¹-icchÄ• deti, ta
Ä• pattisaÃ±Ã±Ä« cÄ• â€™â€™ ti vuttaÄ• pattisaÃ±Ã±itÄ• bhÄ• vÄ• appaá¹-icchannameva
Ä• pattiyÄ• parivÄ• sadÄ• naá¹ƒ adhammikaá¹ƒ hoti. idha pana ``ettakÄ• rattiyo mayÄ• ch
channakÄ• lameva na jÄ• nÄ• ti, tadajÄ• nabhÄ• ve satipiparivÄ• sadÄ• naá¹ƒ ruhati. tenev
suddhantaparivÄ• se (Vin II 156-157) ``Ä• pattipariyantaá¹ƒna jÄ• nÄ• ti, rattipariyantaá¹ƒ na
Ä• pattipariyantaá¹ƒ nassarati, rattipariyantaá¹ƒ nassarati, Ä• pattipariyante vematiko, rattipa
vematikoâ€™â€™ ti rattipariyantassa ajÄ• nanaasaraá¹‡avematikabhÄ• vesatipi parivÄ• sa
chÄ• ditakÄ• laá¹ƒ tathato ajÄ• nantopi ``sambahulÄ• Ä• pattiyoekÄ• happaá¹-icchannÄ• y
Ä• pattiyo pakkhappaá¹-icchannÄ• yoâ€™â€™ ti ettha appaviá¹-á¹-hassaabhÄ• vÄ• sampa

athÄ• pi \Be II 250/ evaá¹ƒ vadeyyuá¹ƒ --- ``sambahulÄ• Ä• pattiyo ekÄ• happaá¹-icchannÄ
Ä• pattiyo pakkhappaá¹-icchannÄ• yoâ€™â€™ ti vutte tesu divasesu Ä• pattiyo atthipaá¹-ic
appaá¹-icchannÄ• yopi, atthi cirappaá¹-icchannÄ• yopi, atthi acirappaá¹-icchannÄ• yopi, atth
sambahulÄ• pi, sabbÄ• tÄ• Ä• pattiyo eteneva padena saá¹…gahitÄ• siyunti? saá¹…gahit
kÄ• tabbo. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 102) ``aÃ±Ã±asmiá¹ƒ pana
idaá¹ƒ lakkhaá¹‡aá¹ƒ --- yo appaá¹-icchannaá¹ƒ Ä• pattiá¹ƒ `paá¹-icchannÄ• â€™ tivinayaka
Ä• patti vuá¹-á¹-hÄ• ti. yo paá¹-icchannaá¹ƒ `appaá¹-icchannÄ• â€™ tivinayakammaá¹ƒ karo
vuá¹-á¹-hÄ• ti. acirappaá¹-icchannaá¹ƒ `cirappaá¹-icchannÄ• â€™ ti karontassapivuá¹-á¹-hÄ
cirappaá¹-icchannaá¹ƒ `acirappaá¹-icchannÄ• â€™ ti karontassa na vuá¹-á¹-hÄ• ti. ekaá¹ƒ Ä
`sambahulÄ• â€™ ti karontassapi vuá¹-á¹-hÄ• ti ekaá¹ƒ vinÄ• sambahulÄ• naá¹ƒ abhÄ• va
Ä• pajjitvÄ• \Ne II 182/ `ekaá¹ƒ Ä• pajjiâ€™ nti karontassa na vuá¹-á¹-hÄ• tÄ«â€™â€™ ti, t
sabbÄ• saá¹ƒ paá¹-icchannÄ• pattÄ«naá¹ƒ saá¹…gahitattÄ• tÄ• hi Ä• pattÄ«hi vuá¹-á¹-hÄ•
sambhavatÄ«tidaá¹-á¹-habbaá¹ƒ.

atha pana vinayadharena puá¹-á¹-ho ``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä
sukkavissaá¹-á¹-hiá¹ƒ, ekaá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ, ekaá¹ƒ duá¹-á¹-hullavÄ• caá¹ƒ, ekaá¹ƒ
saÃ±carittaá¹ƒ, ekaá¹ƒ kuá¹-ikÄ• raá¹ƒ, ekaá¹ƒ vihÄ• rakÄ• raá¹ƒ, ekaá¹ƒ duá¹-á¹-hadosaá¹
ekaá¹ƒaÃ±Ã±abhÄ• giyaá¹ƒ, ekaá¹ƒ saá¹…ghabhedaá¹ƒ, ekaá¹ƒ bhedÄ• nuvattakaá¹ƒ, eka
kuladÅ«sakaâ€™â€™ ntivutte ``ayaá¹ƒ bhikkhu missakasamodhÄ• naparivÄ• sÄ• rahoâ€™
aá¹-á¹-hakathÄ• yaá¹ƒ (Vin II-a 102) Ä• gatanayena parivÄ• so dÄ• tabbo. etthÄ• ha ---
agghasamodhÄ• namissakasamodhÄ• nÄ• naá¹ƒ koviseso, kiá¹ƒ nÄ• nÄ• karaá¹‡anti? vuc
acirappaá¹-icchannÄ• \Be II 251/Ä• pattiyo cirappaá¹-icchannÄ• yaá¹ƒ Ä• pattiyaá¹ƒ samod

cirappaá¹-icchannÄ• ya Ä• pattiyÄ• agghavasena dÄ«yati, missakasamodhÄ• naparivÄ• so
samodhÄ• netvÄ• tÄ• saá¹ƒ missakavasena dÄ«yati, ayametesaá¹ƒ viseso. atha vÄ• aggh
sabhÄ• gavatthÅ«naá¹ƒÄ• pattÄ«naá¹ƒ samodhÄ• navasena hoti, itaro visabhÄ• gavatthÅ«
Ä• cariyavajirabuddhitthero (Vjb cÅ«á¸·avagga 102) __ ``agghasamodhÄ• no_ nÄ• ma sabh
Ä• pattiyoÄ• pannassa bahurattiá¹ƒ paá¹-icchÄ• ditÄ• pattiyaá¹ƒ nikkhipitvÄ• dÄ• tabbo, ita
nÄ• nÄ• vatthukÄ• naá¹ƒvasenÄ• ti ayametesaá¹ƒ visesoâ€™â€™ ti.

atha siyÄ• ``evaá¹ƒ cirappaá¹-icchannÄ• yo ca acirappaá¹-icchannÄ• yo ca nÄ• nÄ• vatthu
Ä• pattiyoÄ• pajjantassa ko parivÄ• so dÄ• tabbo agghasamodhÄ• no vÄ• missakasamodh
tadubhayÄ• vÄ• â€™â€™ ti. kiÃ±cettha --- yadi agghasamodhÄ• naá¹ƒ dadeyya, cirappaá¹
acirappaá¹-icchannÄ• hica sabhÄ• gavatthukÄ• hi Ä• pattÄ«hi vuá¹-á¹-hito bhaveyya, cirapp
acirappaá¹-icchannÄ• hica no visabhÄ• gavatthukÄ• hi. yadi ca missakasamodhÄ• naá¹ƒ da
samÄ• nakÄ• lappaá¹-icchannÄ• hivisabhÄ• gavatthÅ«hi Ä• pattÄ«hi vuá¹-á¹-hito bhaveyya
asamÄ• nakaÄ• lappaá¹-icchannÄ• hi sabhÄ• gavatthukÄ• hica, atha tadubhayampi dadey
parivÄ• sÄ• dÄ• tabbÄ• â€™â€™ ti neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti?
sabbampi parivÄ• sÄ• dikaá¹ƒ vinayakammaá¹ƒvatthuvasena vÄ• gottavasena vÄ• nÄ• m
kÄ• tuá¹ƒ vaá¹-á¹-atiyeva.

tattha \Be II 252/ \Ne II 183/ sukkavissaá¹-á¹-hÄ«ti __vatthu_ ceva __gotta_Ã±ca. saá¹…ghÄ
__nÄ• ma_Ã±ceva__Ä• patti_ ca. tattha ``sukkavissaá¹-á¹-hiá¹ƒ kÄ• yasaá¹ƒsaggaâ€™â€™
``nÄ• nÄ• vatthukÄ• yoâ€™â€™ tivacanenapi vatthu ceva gottaÃ±ca gahitaá¹ƒ hoti, ``saá¹.
vacanenapi ``Ä• pattiyoâ€™â€™ tivacanenapi nÄ• maÃ±ceva Ä• patti ca gahitÄ• hoti, tasm
parivÄ• se dinne ``ahaá¹ƒ, bhante, sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiâ€™
vatthussaca gottassa ca nÄ• massa ca Ä• pattiyÄ• ca gahitattÄ• cirappaá¹-icchannÄ• hi a
sabhÄ• gavatthukÄ• hi ca visabhÄ• gavatthukÄ• hi ca sabbÄ• hi Ä• pattÄ«hi vuá¹-á¹-hÄ• tÄ
vuttaÃ±hetaá¹ƒ samantapÄ• sÄ• dikÄ• yaá¹ƒ ``ettha ca `saá¹…ghÄ• disesÄ• Ä• pattiyo Ä•
tipi `saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiâ€™ ntipi evaá¹ƒ pubbe vuttanayena vatthuvase
gottavasenapinÄ• mavasenapi Ä• pattivasenapi yojetvÄ• kammavÄ• caá¹ƒ kÄ• tuá¹ƒ vaá¹-
missakasamodhÄ• noâ€™â€™ ti, imasmiÃ±ca vinayasaá¹…gahappakaraá¹‡e (vi0 saá¹…g
na idha visuá¹ƒkammavÄ• caá¹ƒ yojetvÄ• dassayissÄ• ma, pubbe sabbÄ• pattisÄ• dhÄ• ra
dassitÄ• yaeva kammavÄ• cÄ• ya nÄ• nÄ• vatthukÄ• hipi Ä• pattÄ«hi vuá¹-á¹-hÄ• nasambh
kammavÄ• cÄ• alaâ€™â€™ nti.

yadi evaá¹ƒ Ä• cariyavajirabuddhittherena dvinnaá¹ƒ viseso na vattabbo, atha kasmÄ• vutt
samodhÄ• naparivÄ• sesu odhÄ• nasamodhÄ• no mÅ«lÄ• yapaá¹-ikassanÄ• ya odhÅ«nital
agghasamodhÄ• namissakasamodhÄ• naparivÄ• sÄ• pana visuá¹ƒyeva dÄ• tabbÄ• . ``eva
visesoâ€™â€™ ti cintÄ• yaá¹ƒ visesasambhavamattadassanatthaá¹ƒ vutto. aá¹-á¹-hakathÄ•
parivÄ• sÄ• dikammassa lakkhaá¹‡aá¹ƒ dassetuá¹ƒ ``vatthuvasena vÄ• â€™â€™ tiÄ• dimÄ

sabhÄ• gavatthukÄ• hipi Ä• pattÄ«hi vuá¹-á¹-hÄ• naá¹ƒ sambhavati. teneva ca
kÄ• raá¹‡enasÄ• ratthadÄ«paninÄ• mikÄ• yaá¹ƒ vinayaá¹-Ä«kÄ• yaÃ±ca vimativinodaninÄ•
vinayaá¹-Ä«kÄ• yaÃ±cana koci viseso vuttoti daá¹-á¹-habbo.

yadi evaá¹ƒ missakasamodhÄ• nakammavÄ• cÄ• yapi cirappaá¹-icchannÄ• hi acirappaá¹-ic
Ä• pattÄ«hivuá¹-á¹-hÄ• naá¹ƒ sambhaveyya. tatthapi hi ``ahaá¹ƒ, bhante, sambahulÄ• saá
Ä• pajjiá¹ƒnÄ• nÄ• vatthukÄ• yoâ€™â€™ tipi ``ekÄ• sukkavissaá¹-á¹-hi ... pe ... ekÄ• kula
tipivattabbaá¹ƒ. evaá¹ƒ sati ``sambahulÄ• â€™â€™ tipi ``saá¹…ghÄ• disesÄ• Ä• pattiyoâ€
vatthugottanÄ• mÄ• pattÄ«hikittanasambhavato cirappaá¹-icchannÄ• hipi acirappaá¹-icchan
vuá¹-á¹-hÄ• naá¹ƒ sambhaveyyÄ• ti? na panevaá¹ƒ daá¹-á¹-habbaá¹ƒ. vatthÄ• dikittanaÃ±h
gaá¹‡hanatthaá¹ƒ hoti. evaá¹ƒ gaá¹‡hantepipaá¹-icchannakÄ• lassa \Ne II 184/ akathitattÄ•
kÄ• laá¹ƒ parivasitabbaâ€™â€™ nti na paÃ±Ã±Ä• yati, tasmiá¹ƒ apaÃ±Ã±Ä• yamÄ• ne tena
hoti, tasmiá¹ƒ asati Ä• pattito vuá¹-á¹-hÄ• naá¹ƒna sambhavati, tasmÄ• missakasamodhÄ•
cirappaá¹-icchannÄ• hipi acirappaá¹-icchannÄ• hipiÄ• pattÄ«hi vuá¹-á¹-hÄ• naá¹ƒ na sambh

parivÄ• savinicchayakathÄ• niá¹-á¹-hitÄ• .

mÄ• nattavinicchayakathÄ•

mÄ• nattakathÄ• yampi mÄ• nattaá¹ƒ nÄ• ma appaá¹-icchannamÄ• nattaá¹ƒ paá¹-icchanna
samodhÄ• namÄ• nattanticatubbidhaá¹ƒ hoti. tattha \Be II 254/ yo bhikkhu saá¹…ghÄ• dises
Ä• pajjitvÄ• taá¹ƒ divasameva Ä• roceti, ekarattimattampi na paá¹-icchÄ• deti, tassa parivÄ•
adatvÄ• vadinnaá¹ƒ mÄ• nattaá¹ƒ __appaá¹-icchannamÄ• nattaá¹ƒ_ nÄ• ma. yo Ä• pajjitvÄ
divasaá¹ƒ nÄ• roceti, ekarattÄ• divasena paá¹-icchÄ• deti, tattha yathÄ• paá¹-icchannadivas
parivutthaparivÄ• sassa dinnaá¹ƒ mÄ• nattaá¹ƒ __paá¹-icchannamÄ• nattaá¹ƒ_ nÄ• ma. Ä•
Ä• pajjitvÄ• paá¹-icchannÄ• ya vÄ• appaá¹-icchannÄ• ya vÄ• bhikkhuniyÄ• pakkhamattan
__pakkhamÄ• nattaá¹ƒ_nÄ• ma. bhikkhu pana paá¹-icchannÄ• ya Ä• pattiyÄ• parivasitvÄ•
punaÄ• pajjitvÄ• na paá¹-icchÄ• deti, tassa mÅ«lÄ• ya paá¹-ikassitvÄ• parivutthadivase ad
katvÄ• appaá¹-icchÄ• ditattÄ• samodhÄ• naparivÄ• saá¹ƒ adatvÄ• dinnaá¹ƒ mÄ• nattaá¹ƒ
nÄ• ma. mÄ• nattÄ• rahakÄ• lepi mÄ• nattacaraá¹‡akÄ• lepi abbhÄ• nÄ• rahakÄ• lepi esev
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayena suviÃ±Ã±eyyattÄ• na vuttÄ• ni. pakkhamÄ• nattaá¹ƒ pa

yÄ• ni pana parivÄ• samÄ• nattÄ• ni anavaá¹-á¹-hitattÄ• puthujjanassa gihiÄ• divasena par
dÄ• tabbÄ• dÄ• tabbabhÄ• ve saá¹…kitabbÄ• ni, tÄ• ni dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ anekehi p
tesu bhikkhÅ«naá¹ƒ saá¹ƒsayavinodanatthÄ• ya ekadesaá¹ƒ dassetuá¹ƒ __ ``sacekocÄ«â€
__vibbhamatÄ«_ti virÅ«po hutvÄ• bhamati, hÄ«nÄ• yÄ• vattatigihÄ« hotÄ«ti attho. __sÄ• m
upasampannabhÄ• vaá¹ƒ jahitvÄ• sÄ• maá¹‡erabhÄ• vaá¹ƒ upagacchati. tattha pÄ• rÄ• jik

maá¹ƒ dhÄ• rethÄ• â€™â€™ tiÄ• dinÄ• sikkhÄ• paccakkhÄ• nena vÄ• gihÄ« hoti \Ne II 18
upasampadÄ• ya abhabbattÄ• puna parivÄ• so na ruhatiyeva, dutiyena pana puna upasam
puna upasampajjatÄ«â€™â€™ _ti \Be II 255/vuttaá¹ƒ. itaro pana pÄ• rÄ• jikappattabhÄ• ve
kasmÄ• ? saraá¹‡agamanÄ• dÄ«naá¹ƒvinassanato. vuttaÃ±hi vimativinodaniyaá¹ƒ (vi0 vi0 a
``upasampannÄ• nampipÄ• rÄ• jikasamaÄ• pattiyÄ• saraá¹‡agamanÄ• disÄ• maá¹‡erabhÄ
senÄ• sanaggÄ• ho ca paá¹-ippassambhati, saá¹…ghalÄ• bhampi tena labhantÄ«ti veditabb
hutvÄ• puna sÄ• maá¹‡erabhÄ• vamattaá¹ƒladdhabbaá¹ƒ hoti. ``sÄ• maá¹‡eroti maá¹ƒ dhÄ
sikkhÄ• paccakkhÄ• ne katesiyÄ• sÄ• maá¹‡erabhÄ• vo, tatopi puna upasampajjitukÄ• ma
upasampannabhÄ• vo. ``gihÄ«ti maá¹ƒ dhÄ• rethÄ• â€™â€™ tiÄ• dinÄ• sikkhÄ• paccakkh
upagatepipuna sÄ• maá¹‡erapabbajjaá¹ƒ pabbajitvÄ• sÄ• maá¹‡ero hoti. tato puna upasam
``puna upasampajjatÄ«â€™â€™ ti vutto. tesaá¹ƒ bhikkhubhÄ• ve parivÄ• se aniá¹-á¹-hitepi
gihisÄ• maá¹‡erabhÄ• vaá¹ƒpattattÄ• parivÄ• so na ruhati upasampannÄ• nameva parivÄ•
paÃ±Ã±attattÄ• ti attho.

evaá¹ƒ sante puna upasampajjantassa kiá¹ƒ parivÄ• so puna dÄ• tabboti Ä• ha __ ``so ce p
_tiÄ• di. tassattho --- so vibbhantako so vÄ• sÄ• maá¹‡ero puna upasampannabhÄ• vaá¹ƒ
bhikkhubhÅ«takÄ• le dinnaá¹ƒ parivÄ• sadÄ• naá¹ƒ eva idÄ• ni parivÄ• sadÄ• naá¹ƒ hoti. y
bhikkhubhÅ«takÄ• le dinno, so parivÄ• so sudinno, dudinno na hoti. yoyattako kÄ• lo parivu
suparivutthoyeva hoti, na duparivuttho, tasmÄ• avaseso kÄ• lo parivasitabboti. idaá¹ƒ vutta
bhikkhukÄ• lepakkhappaá¹-icchannÄ• ya Ä• pattiyÄ• parivÄ• saá¹ƒ gahetvÄ• dasadivasam
aniá¹-á¹-hiteyevaparivÄ• se vibbhamitvÄ• sÄ• maá¹‡ero \Be II 256/ vÄ• hutvÄ• puna upas
avasesapaÃ±cadivaseparivasitvÄ• parivÄ• so niá¹-á¹-hÄ• petabboti. mÄ• nattÄ• rahÄ• dÄ«
ummattakÄ• dÄ«supitasmiá¹ƒ kÄ• le ajÄ• nantattÄ• ``parivÄ• so na ruhatÄ«â€™â€™ ti vut
ukkhittakÄ• naá¹ƒkammanÄ• nÄ• saá¹ƒvÄ• sakattÄ• tehi sahasaá¹ƒvÄ• soyeva natthÄ«ti u
ruhatÄ«tivuttaá¹ƒ.

__sace puna osÄ• rÄ«yatÄ«_ti ukkhepanÄ«yakammaá¹ƒ paá¹-ippassambhanavasena
samÄ• nasaá¹ƒvÄ• sakabhÄ• vaá¹ƒpavesÄ«yati. ``sace kassaci bhikkhuno itthiliá¹…gaá¹ƒ p
tiÄ• dÄ«su aá¹-á¹-hakathÄ• yaá¹ƒvuttanayeneva attho suviÃ±Ã±eyyo hoti. yaá¹ƒ pana vutta
pacchÄ• Ä• gamissatÄ«â€™â€™ ti, tatrevaá¹ƒ \Ne II 186/ jÄ• nitabbaá¹ƒ --- __pakkhamÄ•
dÄ• tabbamÄ• nattaá¹ƒ. taá¹ƒ pana paá¹-icchannÄ• yapi appaá¹-icchannÄ• yapi Ä• pattiyÄ•
dÄ• tabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ``garudhammaá¹ƒ ajjhÄ• pannÄ• yabhikkhuniyÄ• ubhatosaá
caritabbaâ€™â€™ nti (Vin IV 149; Vin II 403; AN c 8.51). taá¹ƒ pana bhikkhunÄ«hi attano sa
vihÄ• rasÄ«mÄ• ya vÄ• vihÄ• rasÄ«maá¹ƒsodhetuá¹ƒ asakkontÄ«hi khaá¹‡á¸• asÄ«mÄ• y
catuvaggagaá¹‡aá¹ƒ sannipÄ• tÄ• petvÄ• dÄ• tabbaá¹ƒ. sace ekÄ• Ä• patti hoti, ekissÄ• v
vÄ• sambahulÄ• vÄ• ekavatthukÄ• vÄ• nÄ• nÄ• vatthukÄ• vÄ• , tÄ• saá¹ƒ tÄ• saá¹ƒ vas
vatthugottanÄ• maÄ• pattÄ«suyaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ Ä• dÄ• ya yojanÄ• kÄ• tabb

tatridaá¹ƒ ekÄ• pattivasena mukhamattanidassanaá¹ƒ --- tÄ• ya Ä• pannÄ• ya bhikkhuniyÄ•
upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhu
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• evamassa vacanÄ«yo ``ahaá¹ƒ \Be II 25
Ä• pattiá¹ƒ Ä• pajjiá¹ƒgÄ• mantaraá¹ƒ, sÄ• haá¹ƒ, ayya, e ekissÄ• Ä• pattiyÄ• gÄ• mantar
yÄ• cÄ• mÄ«â€™â€™ ti. evaá¹ƒ tikkhattuá¹ƒ yÄ• cÄ• petvÄ• byattÄ• ya bhikkhuniyÄ• paá
``suá¹‡Ä• tume, ayye, saá¹…gho, ayaá¹ƒ itthannÄ• mÄ• bhikkhunÄ« ekaá¹ƒ Ä• pattiá¹ƒ Ä•
saá¹…ghaá¹ƒekissÄ• Ä• pattiyÄ• gÄ• mantarÄ• ya pakkhamÄ• nattaá¹ƒ yÄ• cati. yadi saá
saá¹…ghoitthannÄ• mÄ• ya bhikkhuniyÄ• ekissÄ• Ä• pattiyÄ• gÄ• mantarÄ• ya pakkham
suá¹‡Ä• tu me, ayye, saá¹…gho ... pe ... dutiyampi. tatiyampi etamatthaá¹ƒ vadÄ• mi. suá¹‡
saá¹…gho ... pe ... bhÄ• seyya. dinnaá¹ƒ saá¹…ghena itthannÄ• mÄ• ya bhikkhuniyÄ• ekiss
pakkhamÄ• nattaá¹ƒ, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒdhÄ• rayÄ• mÄ

kammavÄ• cÄ• pariyosÄ• ne vattaá¹ƒ samÄ• diyitvÄ• bhikkhumÄ• nattakathÄ• yaá¹ƒ vutta
Ä• rocetvÄ• nikkhittavattaá¹ƒ vasitukÄ• mÄ• ya tatheva saá¹…ghassa majjhe vÄ• pakkantÄ
ekabhikkhuniyÄ• vÄ• dutiyikÄ• ya vÄ• santike vuttanayeneva nikkhipitabbaá¹ƒ. aÃ±Ã±issÄ
Ä• rocetvÄ• nikkhipitabbaá¹ƒ, nikkhittakÄ• lato paá¹-á¹-hÄ• ya pakatattaá¹-á¹-hÄ• ne tiá¹-á¹

puna samÄ• diyitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hapentiyÄ• pana bhikkhunÄ«naá¹ƒyeva santike va
187/. ``ubhatosaá¹…ghe pakkhamÄ• nattaá¹ƒ caritabbaâ€™â€™ nti hi vuttaá¹ƒ, tasmÄ• as
Ä• cariyupajjhÄ• yÄ• hivihÄ• raá¹ƒ gantvÄ• saá¹…gÄ• hakapakkhe á¹-hito eko mahÄ• ther
bhikkhuvattabbo ``ekissÄ• bhikkhuniyÄ• vinayakammaá¹ƒ kattabbamatthi, tatra no ayyÄ•
pesethÄ• â€™â€™ ti. saá¹…gahaá¹ƒ akÄ• tuá¹ƒ na labbhati, ``pesessÄ• mÄ• â€™â€™ ti v
catÅ«hipakatattabhikkhunÄ«hi mÄ• nattacÄ• riniá¹ƒ bhikkhuniá¹ƒ \Be II 258/ gahetvÄ• anto
nikkhipitvÄ• gÄ• mÅ«pacÄ• rato dve leá¸• á¸• upÄ• te atikkamitvÄ• maggÄ• okkamma gun
paá¹-icchanneá¹-hÄ• ne nisÄ«ditabbaá¹ƒ, vihÄ• rÅ«pacÄ• ratopi dve leá¸• á¸• upÄ• tÄ• atik
catÅ«hipakatattabhikkhÅ«hipi tattha gantabbaá¹ƒ, gantvÄ• pana bhikkhunÄ«hi saddhiá¹ƒ n
nisÄ«ditabbaá¹ƒ, paá¹-ikkamitvÄ• avidÅ«re á¹-hÄ• ne nisÄ«ditabbaá¹ƒ. kurundimahÄ• pacc
``bhikkhunÄ«hibyattaá¹ƒ ekaá¹ƒ vÄ• dve vÄ• upÄ• sikÄ• yo bhikkhÅ«hipi ekaá¹ƒ vÄ• dve
attarakkhaá¹‡atthÄ• yagahetvÄ• gantabbaâ€™â€™ nti vuttaá¹ƒ. kurundiyaá¹ƒyeva ca ``bhi
vihÄ• rassaca upacÄ• raá¹ƒ muÃ±cituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, ``gÄ• massÄ• â

evaá¹ƒ nisinnesu pana bhikkhunÄ«su ca bhikkhÅ«su ca tÄ• ya bhikkhuniyÄ• ``mÄ• nattaá¹
samÄ• diyÄ• mÄ«â€™â€™ ti vattaá¹ƒ samÄ• diyitvÄ• bhikkhunisaá¹…ghassa tÄ• va evaá¹
ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ gÄ• mantaraá¹ƒ, sÄ• haá¹ƒ saá¹…ghaá¹ƒ ekissÄ• Ä• pattiyÄ
pakkhamÄ• nattaá¹ƒ yÄ• ciá¹ƒ, tassÄ• me saá¹…gho ekissÄ• Ä• pattiyÄ• gÄ• mantarÄ• y
sÄ• haá¹ƒ mÄ• nattaá¹ƒ carÄ• mi, vediyÄ• mahaá¹ƒ ayye, vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ

tato bhikkhusaá¹…ghassa santikaá¹ƒ gantvÄ• evaá¹ƒ Ä• rocetabbaá¹ƒ ``ahaá¹ƒ, ayyÄ• , ek

... pe ... vediyÄ• mahaá¹ƒ ayyÄ• , vediyatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ«â€™â€™ ti. idhÄ
Ä• rocetuá¹ƒ vaá¹-á¹-ati. Ä• rocetvÄ• ca bhikkhunisaá¹…ghasseva santikenisÄ«ditabbaá¹ƒ,
paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ gantuá¹ƒ vaá¹-á¹-ati. sace sÄ• saá¹…kÄ• hoti, bhikkhuniyo t
paccÄ• sÄ«santi, á¹-hÄ• tabbaá¹ƒ. sace aÃ±Ã±o bhikkhu vÄ• bhikkhunÄ«vÄ• taá¹ƒ á¹-hÄ•
Ä• rocetabbaá¹ƒ. no ce Ä• roceti, ratticchedo cevavattabhedadukkaá¹-aÃ±ca \Be II 259/. sa
upacÄ• raá¹ƒ okkamitvÄ• gacchati, ratticchedova hoti, na vattabhedadukkaá¹-aá¹ƒ. sace bh
upajjhÄ• yÄ• dÄ«naá¹ƒ vattakaraá¹‡atthaá¹ƒpageva gantukÄ• mÄ• honti,
rattivippavÄ• sagaá¹‡aohÄ«yanagÄ• mantarÄ• pattirakkhaá¹‡atthaá¹ƒ \Ne II 188/ ekaá¹ƒbh
gantabbaá¹ƒ, tÄ• ya aruá¹‡e uá¹-á¹-hite tassÄ• santike vattaá¹ƒ nikkhipitabbaá¹ƒ. etenupÄ•
paÃ±cadasa rattiyo mÄ• nattaá¹ƒ caritabbaá¹ƒ.

anikkhittavattÄ• ya pana pÄ• rivÄ• sikakkhandhake vuttanayeneva sammÄ• vattitabbaá¹ƒ.
``Ä• gantukassa Ä• rocetabbaâ€™â€™ nti ettha yattakÄ• purebhattaá¹ƒ vÄ• pacchÄ• bha
bhikkhÅ« vÄ• bhikkhuniyo vÄ• Ä• gacchanti, sabbesaá¹ƒ Ä• rocetabbaá¹ƒ. anÄ• rocentiyÄ
vattabhedadukkaá¹-aÃ±ca. sacepi rattiá¹ƒ koci bhikkhu taá¹ƒ gÄ• mÅ«pacÄ• raá¹ƒokkamitv
hotiyeva, ajÄ• nanapaccayÄ• pana vattabhedato muccati. kurundÄ«Ä• dÄ«su pana ``anikk
vuttanayeneva kathetabbaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ pÄ• rivÄ• sikavattÄ• dÄ«naá¹ƒ upac
yuttataraá¹ƒ dissati. uposatheÄ• rocetabbaá¹ƒ, pavÄ• raá¹‡Ä• ya Ä• rocetabbaá¹ƒ, catunna
bhikkhunÄ«naÃ±ca devasikaá¹ƒÄ• rocetabbaá¹ƒ. sace bhikkhÅ«naá¹ƒ tasmiá¹ƒ gÄ• me bhi
tattheva gantabbaá¹ƒ. no ce sampajjati, aÃ±Ã±atra caritvÄ• pi tatra Ä• gantvÄ• attÄ• naá¹ƒ
bahigÄ• mevÄ• saá¹…ketaá¹-á¹-hÄ• naá¹ƒ kÄ• tabbaá¹ƒ ``asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne
saá¹…ketaá¹-á¹-hÄ• naá¹ƒgantvÄ• Ä• rocetabbaá¹ƒ, saá¹…ketaá¹-á¹-hÄ• ne adisvÄ• vihÄ
vihÄ• resabbabhikkhÅ«naá¹ƒ Ä• rocetabbaá¹ƒ. sace sabbesaá¹ƒ sakkÄ• na hoti Ä• rocetuá
upacÄ• rasÄ«mÄ• yaá¹-hatvÄ• bhikkhuniyo pesetabbÄ• , tÄ• hi Ä• nÄ«tÄ• naá¹ƒ catunnaá
sacevihÄ• ro dÅ«ro hoti sÄ• saá¹…ko, upÄ• sake ca upÄ• sikÄ• yo \Be II 260/ ca gahetvÄ•
ayaá¹ƒ ekÄ• vasati, rattivippavÄ• saá¹ƒ Ä• pajjati, tasmÄ• ssÄ• ekÄ• pakatattÄ• bhikkhu
ekacchanne vasanatthÄ• ya.

evaá¹ƒ akhaá¹‡á¸• aá¹ƒ mÄ• nattaá¹ƒ caritvÄ• vÄ«satigaá¹‡e bhikkhunisaá¹…ghe vuttanay
kÄ• tabbaá¹ƒ. ``sace mÄ• nattaá¹ƒ caramÄ• nÄ• antarÄ• pattiá¹ƒ Ä• pajjati, mÅ«lÄ• ya paá
Ä• pattiyÄ• mÄ• nattaá¹ƒ dÄ• tabbaâ€™â€™ nti kurundiyaá¹ƒ vuttaá¹ƒ, idaá¹ƒ pakkhamÄ•
pakkhamÄ• nattaá¹ƒsamantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin II) 102) pÄ• á¸·imuttavinayavi
imasmiá¹ƒvinayasaá¹…gahappakaraá¹‡e Ä• cariyena anuddhaá¹-aá¹ƒ. ayaá¹ƒ panÄ• cariya
idaá¹ƒ pakkhamÄ• nattaá¹ƒbhikkhuniyoyeva sandhÄ• ya bhagavatÄ• visuá¹ƒ paÃ±Ã±attaá
asÄ• dhÄ• raá¹‡aá¹ƒ, imasmiÃ±ca kÄ• lebhikkhunisaá¹…gho natthi, tasmÄ• ganthassa lah
aÃ±Ã±ampi Ä«disaá¹ƒ ajjhupekkhitabbanti. amhehi pana bhikkhunisaá¹…ghe avijjamÄ• nep
189/ bhikkhunÄ«hi samÄ• dÄ• tabbavattaá¹ƒjÄ• nissati. `dubbalajÄ• tikÄ• hi bhÄ«rukajÄ• ti
Ä• á¹‡aá¹ƒ patiá¹-á¹-hÄ• pentiyoevarÅ«paá¹ƒ dukkaraá¹ƒ durabhisambhavaá¹ƒ vattaá¹ƒ sa

pana mayaâ€™ nti manasi karontÄ• bhagavato Ä• á¹‡aá¹ƒ patiá¹-á¹-hÄ• pentÄ• parivÄ• sÄ
samÄ• diyissantÄ«â€™â€™ ti mantvÄ• Ä• cariyena anuddhaá¹-ampiimasmiá¹ƒ vinayÄ• laa
uddhaá¹-aá¹ƒ, tasmÄ• sammÄ• sambuddhe saÃ±jÄ• tasaddhÄ• pemagÄ• ravÄ• diyuttehis
sammÄ• sikkhitabbaá¹ƒ. ito parÄ• ni aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayenevaveditabbÄ• ni

mÄ• nattavinicchayakathÄ• niá¹-á¹-hitÄ• .

<248> pÄ• rivÄ• sikavattakathÄ• yaá¹ƒ __navakataraá¹ƒ pÄ• rivÄ• sika_nti attanÄ• navaka
pÄ• rivÄ• sikassa hi \Be II 261/ attanÄ• navakataraá¹ƒ pÄ• rivÄ• sikaá¹ƒá¹-hapetvÄ• aÃ±Ã
mÅ«lÄ• yapaá¹-ikassanÄ• raha mÄ• nattÄ• raha mÄ• nattacÄ• rika abbhÄ• nÄ• rahÄ• pi
pakatattaá¹-á¹-hÄ• neyevatiá¹-á¹-hanti. tenÄ• ha __ ``antamaso mÅ«lÄ• yapaá¹-ikassanÄ• r
__antamaso mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dÄ«nampÄ«_ti__Ä• di_-saddena mÄ• nattÄ•
saá¹…gaá¹‡hÄ• ti. te hi pÄ• rivÄ• sikÄ• naá¹ƒ, pÄ• rivÄ• sikÄ• ca tesaá¹ƒ pakatattaá¹-á¹-hÄ
__adhotapÄ• daá¹-á¹-hapanaka_nti yattha á¹-hatvÄ• pÄ• de dhovanti, tÄ• disaá¹ƒ dÄ• ruph
__pÄ• daghaá¹ƒsana_nti sakkharakathalÄ• diá¹ƒ. pÄ• deghaá¹ƒsanti etenÄ• ti __pÄ• dagha
sakkharakathalÄ• di. vuttaÃ±hi bhagavatÄ• ``anujÄ• nÄ• mi, bhikkhave, tisso pÄ• daghaá¹ƒ
kathalaá¹ƒ samuddapheá¹‡aâ€™â€™ nti (Vin II 269). __saddhivihÄ• rikÄ• nampisÄ• diyant
saddhivihÄ• rikÄ• nampi abhivÄ• danÄ• diá¹ƒ sÄ• diyantassa. __vattaá¹ƒ karontÄ«_tiettaka
saddhivihÄ• rikÄ• dÄ«hipi abhivÄ• danÄ• diá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. ``mÄ• maá¹ƒ gÄ• n
Ä• pucchathÄ• â€™â€™ ti vutte anÄ• pucchÄ• pi gÄ• maá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati.

__yo yo vuá¸• á¸• ho_ti pÄ• rivÄ• sikesu bhikkhÅ«su yo yo vuá¸• á¸• ho. __navakatarassa
sÄ• ditu_ntipÄ• rivÄ• sikanavakatarassa abhivÄ• danÄ• diá¹ƒ sÄ• dituá¹ƒ. __ ``pÄ• risuddhi
_tiidaá¹ƒ pavÄ• raá¹‡adivasesu saá¹…ghe pavÄ• rente anupagatachinnavassÄ• dÄ«hi kariy
pÄ• risuddhiuposathampisandhÄ• ya vuttaá¹ƒ. __tatthevÄ• _ti saá¹…ghanavakaá¹-á¹-hÄ• n
pavÄ• retabba_ntiattano vassaggena pattapÄ• á¸·iyÄ• pavÄ• retabbaá¹ƒ, na pana sabbesu

__oá¹‡ojanaá¹ƒ_ \Ne II 190/ nÄ• ma vissajjanaá¹ƒ, taá¹ƒ pana pÄ• rivÄ• sikena pÄ• pitassa
sampaá¹-icchitassevapunadivasÄ• diatthÄ• ya vissajjanaá¹ƒ kÄ• tabbaá¹ƒ. asampaá¹-icchit
labhatÄ«ti \Be II 262/ vuttaá¹ƒ. __yadi pana na gaá¹‡hÄ• ti na vissajjetÄ«_ti yadi purimadiva
gaá¹‡hÄ• ti, gahetvÄ• ca na vissajjeti.

__catussÄ• labhatta_nti bhojanasÄ• lÄ• ya paá¹-ipÄ• á¹-iyÄ• dÄ«yamÄ• naá¹ƒ bhattaá¹ƒ. _
á¹-hitenÄ• _tidÄ• yakassa hatthapÄ• se á¹-hitena, paá¹-iggahaá¹‡aruhanaá¹-á¹-hÄ• neti adh
__mahÄ• peá¸·abhattepÄ«_timahantesu bhattapacchiÄ• dibhÄ• janesu á¹-hapetvÄ• dÄ«ya
pÄ• rivÄ• sikavattaá¹ƒpÄ• á¸·iyaá¹ƒ (Vin II 75) Ä• gatanayeneva veditabbaá¹ƒ. tattha pana a
Ä• gatanayenevaattho suviÃ±Ã±eyyo hoti, tasmÄ• dubbiÃ±Ã±eyyaá¹-á¹-hÄ• neyeva kathay

``na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabboâ€™â€™ ti ettha dubbidhaá¹ƒ sÄ• maá¹‡eraá¹ƒ d
_tiÄ• dimÄ• ha. ``na bhikkhuniyo ovaditabbÄ• â€™â€™ ti ettha laddhasammutikena Ä• á¹‡
vÄ• ovadituá¹ƒ na labhatÄ«ti Ä• ha __ ``paá¹-ibalassa vÄ• bhikkhussa bhÄ• ro kÄ• tabboâ
bhikkhuniyo vattabbÄ• ti sambandho. __savacanÄ«ya_nti sadosaá¹ƒ. __jeá¹-á¹-hakaá¹-á¹-h
padhÄ• naá¹-á¹-hÄ• naá¹ƒ na kÄ• tabbaá¹ƒ. kiá¹ƒ tanti Ä• ha __ ``pÄ• timokkhuddesakenÄ•

rajehi hatÄ• upahatÄ• bhÅ«mi etissÄ• ti __rajohatabhÅ«mi, _ rajokiá¹‡á¹‡abhÅ«mÄ«ti atth
__paccaya_ntivassÄ• vÄ• sikalÄ• bhaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ekapasse á¹-hatvÄ• _ti pÄ
bhikkhÅ«naá¹ƒ pacchatoá¹-hatvÄ• . __senÄ• sanaá¹ƒ na labhatÄ«_ti seyyapariyantabhÄ• g
gaá¹‡hituá¹ƒ na labhati. __assÄ• _ti bhaveyya. ``Ä• gantukena Ä• rocetabbaá¹ƒ, Ä• gantuk
ntiavisesena vuttattÄ• sace dve pÄ• rivÄ• sikÄ• gataá¹-á¹-hÄ• ne aÃ±Ã±amaÃ±Ã±aá¹ƒ pa
ubhohipiaÃ±Ã±amaÃ±Ã±assa Ä• rocetabbaá¹ƒ. yathÄ• bahi disvÄ• Ä• rocitassa bhikkhun
Ä• gatena puna Ä• rocanakiccaá¹ƒ natthi, evaá¹ƒ aÃ±Ã±avihÄ• raá¹ƒ gatenapi tattha pubbe
Ä• rocanakiccaá¹ƒ natthÄ«ti vadanti. __avisesenÄ• _ti pÄ• rivÄ• sikassaca ukkhittakassa ca

__obaddha_nti palibuddhaá¹ƒ. __sahavÄ• so_ti vuttappakÄ• re channe bhikkhunÄ• saddhi
na sesairiyÄ• pathakappanaá¹ƒ. sesamettha suviÃ±Ã±eyyameva.

__pÄ• piá¹-á¹-hatarÄ• ti_ \Ne II 191/ __pÄ• rÄ• jikÄ• pattÄ«_ti ukkaá¹ƒsavasena vuttaá¹ƒ.
saÃ±carittÄ• dipaá¹‡á¹‡attivajjatopana sukkavissaá¹-á¹-hÄ• dikÄ• lokavajjÄ• va. tatthapi sa
pÄ• piá¹-á¹-hatarÄ• eva. __kammantipÄ• rivÄ• sikakammavÄ• cÄ• _ti etena ``kammabhÅ«
kammavÄ• cÄ• saddassaatthopi siddhoti veditabbo. __savacanÄ«yanti_ ettha __sa_-saddo
vadati, attano vacanena attano pavattanakammanti evamettha attho daá¹-á¹-habbo, ``mÄ•
``ehi vinayadharÄ• naá¹ƒ sammukhÄ«bhÄ• vaâ€™â€™ nti vÄ• evaá¹ƒ attano Ä• á¹‡Ä• ya
kÄ• tabbanti adhippÄ• yo. evaÃ±hi kenaci savacanÄ«ye kate anÄ• darena atikkamituá¹ƒna
saá¹…ghassa Ä• á¹‡Ä• atikkantÄ• nÄ• ma hoti. __rajohatabhÅ«mÄ«_ti paá¹‡á¹‡asÄ• lÄ•
vassÄ• vÄ• sikacÄ«varaá¹ƒ. __senÄ• sanaá¹ƒ na labhatÄ«_ti vassaggena na labhati.
__apaá¹‡á¹‡akapaá¹-ipadÄ• _tiaviraddhapaá¹-ipadÄ• . __sace vÄ• yamantopÄ«_ti ettha av
avÄ• yamantopi saá¹…gayhati. __avisesenÄ• _ti pÄ• rivÄ• sikukkhittakÄ• naá¹ƒ sÄ• maÃ±
__paÃ±cavaá¹‡á¹‡achadanabandhanaá¹-á¹-hÄ• nesÅ«_tipaÃ±cappakÄ• rachadanehi chan
uá¹-á¹-hÄ• nÄ• dibyÄ• pÄ• rapaá¹-ibaddhaá¹ƒ, pÄ«á¸·itantiattho. __maÃ±ce vÄ• pÄ«á¹-he
samuccayattho. tena taá¹-á¹-ikÄ• cammakhaá¹‡á¸• Ä• dÄ«sudÄ«ghÄ• sanesupi nisÄ«dituá¹
hoti. __na vattabhedadukkaá¹-a_ntivuá¸• á¸• hatarassa \Be II 264/ jÄ• nantassapi vattabhed
natthÄ«ti dasseti. __vattaá¹ƒnikkhipÄ• petvÄ• _ti idampi parivÄ• sÄ• dimeva sandhÄ• ya vu

__ ``senÄ• sanaá¹ƒ na labhati_ seyyapariyantabhÄ• gitÄ• ya. uddesÄ• dÄ«ni dÄ• tumpi na
`tadahupasampannepi pakatatteâ€™ ti vacanato anupasampannehi vasituá¹ƒ vaá¹-á¹-ati. __
apacchÄ• apurimaá¹ƒ nipajjane dvinnampi vattabhedÄ• pattibhÄ• vaá¹ƒ dÄ«peti. __attanoa

pÄ• rivÄ• sikÄ• dinavakataraá¹ƒ. paá¹-hamaá¹ƒ saá¹…ghamajjhe parivÄ• saá¹ƒ gahetvÄ• n
santike samÄ• diyituá¹ƒ nikkhipituÃ±ca vaá¹-á¹-ati, mÄ• nattepana nikkhipituá¹ƒ vaá¹-á¹-ati.
Å«negaá¹‡ecaraá¹‡adosattÄ• na gahetunti eke. paá¹-hamaá¹ƒ Ä• dinnavattaá¹ƒekassa sar
vaá¹-á¹-ati, tathÄ• samÄ• diyitumpi vaá¹-á¹-atÄ«ti porÄ• á¹‡agaá¹‡á¹-hipadeâ€™â€™ tivaji
(Vjb cÅ«á¸·avagga 76) vuttanti.

idaá¹ƒ ettha yaá¹ƒ vattaá¹ƒ ``catunavutipÄ• rivÄ• sikavattaâ€™â€™ nti pÄ• rivÄ• sikakkhan
75) Ä• gataá¹ƒ, samantapÄ• sÄ• dikÄ• yampi ettakÄ• ya pÄ• á¸·iyÄ• (Sp (to Vin II) 75-84) v
``pÄ• rivÄ• sikavattakathÄ• niá¹-á¹-hitÄ• â€™â€™ ti Ä• ha. imasmiá¹ƒ vinayasaá¹…gahapa
saá¹…ga0-a 248) pana ``na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kamitabbaâ€
``pÄ• rivÄ• sikacatutthoce, bhikkhaveâ€™â€™ tiÄ• dÄ«ni aggahetvÄ• ``na, bhikkhave, pÄ•
sÄ• ditabbaâ€™â€™ ntiÄ• dÄ«nipaá¹-hamaá¹ƒ paÃ±Ã±attapadÄ• ni gahetvÄ• tesaá¹ƒ pad
katvÄ• ``idaá¹ƒ pÄ• rivÄ• sikavattaâ€™â€™ ntiaÃ±Ã±athÄ• anukkamo vutto, so pÄ• á¸·iyÄ
sameti. Ä• cariyassa pana ayamadhippÄ• yosiyÄ• --- ``pÄ• rivÄ• sikacatuttho ce, bhikkhave
pÄ• rivÄ• sikabhikkhÅ«naá¹ƒ samÄ• diyitabbÄ• nina honti \Be II 265/, atha kho kammakÄ• n
kattabbÄ• kattabbakammadassanametaá¹ƒ, tasmÄ• pÄ• rivÄ• sikavatte na pavesetabbaá¹
pÄ• rivÄ• sikena bhikkhunÄ• sÄ• ditabbaâ€™â€™ ntiÄ• dÄ«ni pana pÄ• rivÄ• sikabhikkhÅ«
sammÄ• vattitabbavattÄ• niyeva honti, tasmÄ• imÄ• niyeva pÄ• rivÄ• sikavatte pavesetabb
pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• suÄ• gatÄ• nukkamena paá¹-hamaá¹ƒ paÃ±Ã±attavattÄ•
dassetvÄ• pacchÄ• paÃ±Ã±attapadÄ• naá¹ƒattho pacchÄ• vuttoti daá¹-á¹-habbo.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

garukÄ• pattivuá¹-á¹-hÄ• navinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

dvattiá¹ƒsatimo paricchedo.

33. kammÄ• kammavinicchayakathÄ•

<249> evaá¹ƒ garukÄ• pattivuá¹-á¹-hÄ• navinicchayakathaá¹ƒ kathetvÄ• idÄ• ni
kammÄ• kammavinicchayakathaá¹ƒkathetuá¹ƒ __ ``kammÄ• kammanti ettha panÄ• â€™â€
saá¹…ghena karÄ«yatetanti kammaá¹ƒ, apalokanÄ• dicatubbidhavinayakammaá¹ƒ. itarasm
a-kÄ• rovuddhiattho, na vuddhippattaá¹ƒ kammaá¹ƒ akammaá¹ƒ. kammaÃ±ca akammaÃ±c
vajjÄ• vajjaá¹ƒviya, phalÄ• phalaá¹ƒ viya ca. tattha ca __kamma_nti apalokanakammaÃ±att
__akamma_ntiÃ±attidutiyakammaÃ±atticatautthakammadvayaá¹ƒ. atha vÄ• __kamma_nti c
lahukakammaá¹ƒ. __akamma_nti garukakammaá¹ƒ. kammÄ• kammanti ettha pana viniccha
tattha __panÄ• _ti pakkhantaratthe nipÄ• to \Ne II 193/, garukÄ• pattivuá¹-á¹-hÄ• navinicchay
kammÄ• kammavinicchayakathÄ• pakkho veditabboti vÄ• mayÄ• vuccateti vÄ• attho.

__cattÄ• ri_ \Be II 266/ __kammÄ• nÄ«_ti ettha __cattÄ• rÄ«_ti paricchedanidassanaá¹ƒ. te
cattÄ• ri eva honti, na ito Å«nÄ• dhikÄ• nÄ«ti dasseti. __kammÄ• nÄ«_tiparicchinnakamma
__apalokanakamma_ntiÄ• dÄ«ni paricchinnakammÄ• naá¹ƒ uddesakathanaá¹ƒ. tattha apal
apalokanaá¹ƒ, apapubbalokadhÄ• tu Ä• yÄ• canatthe, yupaccayobhÄ• vatthavÄ• cako. apa
kammaá¹ƒ __apalokanakammaá¹ƒ, _ sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒapaloketvÄ• saá¹…gh
Ã±Ä• panÄ• Ã±atti, saá¹…ghassa jÄ• nÄ• panÄ• ti attho. Ã±attiyÄ• kattabbaá¹ƒ kammaá¹
anussÄ• vanaá¹ƒ akatvÄ• suddhaÃ±attiyÄ• yeva kattabbakammaá¹ƒ. dvinnaá¹ƒ pÅ«raá¹‡Ä
etassa kammassÄ• ti Ã±attidutiyaá¹ƒ, Ã±attidutiyaÃ±cataá¹ƒ kammaÃ±cÄ• ti __Ã±attidutiya
Ã±attiyÄ• ekÄ• ya anussÄ• vanÄ• ya kattabbakammaá¹ƒ. catunnaá¹ƒ pÅ«raá¹‡Ä« catutthÄ
kammassÄ• ti Ã±atticatutthaá¹ƒ, Ã±atticatutthaÃ±cataá¹ƒ kammaÃ±cÄ• ti __Ã±atticatutthak
Ã±attiyÄ• tÄ«hi anussÄ• vanÄ• hi kattabbakammaá¹ƒ. tena vakkhati ``apalokanakammaá¹
sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒ sodhetvÄ• â€™â€™ tiÄ• di.

evaá¹ƒ cattÄ• ri kammÄ• ni uddisitvÄ• parivÄ• re (Vin V 482 Ä• dayo) kammavagge Ä• gat
kammÄ• naá¹ƒ vipattikÄ• raá¹‡Ä• ni pucchitvÄ• vissajjetuá¹ƒ __ ``imÄ• ni cattÄ• rikammÄ•
vipajjanti? paÃ±cahÄ• kÄ• rehi vipajjantÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha__vatthuto_ti vina
kÄ• raá¹‡abhÅ«tavatthuto. __Ã±attito anussÄ• vanato_ti dvepikammavÄ• cÄ• yameva. __s
kammakaraá¹‡aá¹-á¹-hÄ• nabhÅ«tabaddhasÄ«mato. __parisato_ti kammappattachandÄ• ra
tÄ• niyeva hi paÃ±ca sabbesaá¹ƒ vinayakammÄ• naá¹ƒ vipattikÄ• raá¹‡Ä• ni honti.

tato \Be II 267/ taá¹ƒ kammavipattikÄ• raá¹‡abhÅ«taá¹ƒ vatthuá¹ƒ pÄ• á¸·inayena vitthÄ• re
``sammukhÄ• karaá¹‡Ä«yaá¹ƒkammaá¹ƒ asammukhÄ• karoti, vatthuvipannaá¹ƒ adhamma
sammukhÄ• karaá¹‡Ä«yaá¹ƒpaá¹-ipucchÄ• karaá¹‡Ä«yaá¹ƒ paá¹-iÃ±Ã±Ä• yakaraá¹‡Ä«yan
atathÄ• karaá¹‡ena, sativinayo amÅ«á¸·havinayotassapÄ• piyasikÄ• tajjanÄ«yakammaá¹ƒ
pabbÄ• janÄ«yakammaá¹ƒ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ ukkhepanÄ«yakammaá¹ƒparivÄ
mÄ• nattaá¹ƒ abbhÄ• naá¹ƒ upasampadanti \Ne II 194/ imesaá¹ƒ terasakammÄ• naá¹ƒ
aÃ±Ã±akammÄ• rahassaaÃ±Ã±akammakaraá¹‡ena, uposatho pavÄ• raá¹‡Ä• ti imesaá¹ƒ d
paá¹‡á¸• ako theyyasaá¹ƒvÄ• sakotitthiyapakkantako tiracchÄ• nagato mÄ• tughÄ• tako pit
lohituppÄ• dakosaá¹…ghabhedako bhikkhunidÅ«sako ubhatobyaÃ±janako Å«navÄ«sativas
antimavatthuajjhÄ• pannapubbotiimesaá¹ƒ terasannaá¹ƒ puggalÄ• naá¹ƒ upasampadÄ• kar
ekatiá¹ƒsa kammÄ• ni __vatthuvipannaá¹ƒadhammakammaá¹ƒ_ hoti. Ã±attito paÃ±ca, anus
dasa kÄ• raá¹‡Ä• ni antokammavÄ• cÄ• yamevalabhanti, sÄ«mato ekÄ• dasa kÄ• raá¹‡Ä•
parisato dvÄ• dasa kÄ• raá¹‡Ä• nicatuvaggapaÃ±cavaggadasavaggavÄ«sativaggasaá¹…kh
ekekasmiá¹ƒ kammapattachandÄ• rahasammukhÄ«bhÅ«tasaá¹…khÄ• tÄ• naá¹ƒtiá¹‡á¹‡aá
vasena labhantÄ«ti.

evaá¹ƒ kammavipattikÄ• raá¹‡Ä• ni dassetvÄ• puna catuvaggasaá¹…ghÄ• dÄ«su sannisin

bhikkhÅ«naá¹ƒvisesanÄ• maá¹ƒ dassetuá¹ƒ __ ``catuvaggakaraá¹‡e kammeâ€™â€™ _tiÄ•
suviÃ±Ã±eyyameva.

<250> tato paraá¹ƒ catunnaá¹ƒ kammÄ• naá¹ƒ á¹-hÄ• naá¹ƒ saá¹…khepato dassetuá¹ƒ __
katiá¹-hÄ• nÄ• ni gacchatÄ«â€™â€™ _tiÄ• dimÄ• ha. tampi suviÃ±Ã±eyyameva.

<251> tato \Be II 268/ tÄ• niyeva kammÄ• ni tesu á¹-hÄ• nesu pavattÄ• ni vitthÄ• rato pakÄ
tÄ• va pÄ• á¸·inayo. ayaá¹ƒ panettha Ä• dito paá¹-á¹-hÄ• ya vinicchayakathÄ• â€™â€™ _ti
vinicchayakathÄ• yaá¹ƒ catÅ«su kammesu katamaá¹ƒ apalokanakammaá¹ƒ nÄ• mÄ• ti puc
``apalokanakammaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• di. tattha __sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒ
sodhetvÄ• _tiavippavÄ• sasaá¹…khÄ• tamahÄ• sÄ«maá¹-á¹-hakaá¹ƒ saá¹…ghaá¹ƒ sodhetv
sannipatite saá¹…ghe sodhetabbakiccaá¹ƒatthi, avippavÄ• sasÄ«mÄ• saá¹…khÄ• tÄ• ya m
bahÅ«naá¹ƒ bhikkhÅ«naá¹ƒ vasanaá¹-á¹-hÄ• nattÄ• samaggabhÄ• vatthaá¹ƒ sodhetabbaá¹
chandaá¹ƒ Ä• haritvÄ• _ti tissaá¹ƒ sÄ«mÄ• yaá¹ƒcatuvaggÄ• digaá¹‡aá¹ƒ pÅ«retvÄ• hattha
á¹-hitehi bhikkhÅ«hi aÃ±Ã±esaá¹ƒ hatthapÄ• saá¹ƒanÄ• gatÄ• naá¹ƒ pakatattabhikkhÅ«naá
vuttaÃ±hi ``catuvaggakaraá¹‡e kammecattÄ• ro bhikkhÅ« pakatattÄ• kammappattÄ• , avas
chandÄ• rahÄ• â€™â€™ ti (Vin V 497). __samaggassa saá¹…ghassa anumatiyÄ• _ti chand
hatthapÄ• saá¹ƒ Ä• gatÄ• pi anÄ• gatÄ• pisabbe bhikkhÅ« samaggÄ• yeva honti, tasmÄ• s
anumatiyÄ• . __tikkhattuá¹ƒ sÄ• vetvÄ• _ti ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™ tiÄ
abhaá¹‡itvÄ• \Ne II 195/ ``ruccati saá¹…ghassa. dutiyampi ... pe ... tatiyampi ruccati saá¹…
tikkhattuá¹ƒ sÄ• vetvÄ• kattabbakammaá¹ƒ apalokanakammaá¹ƒnÄ• mÄ• ti yojanÄ• . __vu
vuttanayeneva. iminÄ• ``sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒsodhetvÄ• , chandÄ• rahÄ• naá¹ƒ
idaá¹ƒ dvayaá¹ƒ atidisati. itaresupi esevanayo.

tattha \Be II 269/ tesu catÅ«su kammesu kiá¹ƒ aÃ±Ã±akammaá¹ƒ itarakammavasena kÄ• ta
sandhÄ• yÄ• ha __ ``tatraâ€™â€™ _iccÄ• di. evaá¹ƒ hotu, evaá¹ƒ sante avisesena sabbam
kattabbanti Ä• ha __ ``Ã±attidutiyakammaá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha __pana_-sado
Ã±attidutiyakamme pana viseso atthÄ«ti attho. ito parÄ• ni suviÃ±Ã±eyyÄ• neva.
paá¹-ikkhittamevaaá¹-á¹-hakathÄ• yanti ajjhÄ• hÄ• rasambandho. yadi evaá¹ƒ akkharaparih
kammakoposiyÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha __ ``sace panÄ• â€™â€™ _tiÄ• di. tat
``suá¹‡Ä• tu meâ€™â€™ tiÄ• dÄ«su su-kÄ• ra á¹‡Ä• -kÄ• ra tu-kÄ• rÄ• dÄ«naá¹ƒ bhassan
__padaparihÄ«na_ntisuá¹‡Ä• tÅ«tiÄ• dÄ«naá¹ƒ vibhatyantapadÄ• naá¹ƒ bhassanaá¹ƒ. __d
vakkhati.

idÄ• ni punappunavacane payojanaá¹ƒ dassento __ ``idaá¹ƒ akuppakamme daá¸·hikammaá
hutvÄ• tiá¹-á¹-hatÄ«â€™â€™ _ti Ä• ha. tattha __ida_nti idaá¹ƒ punappunaá¹ƒ vuttakammaá
akuppe á¹-hÄ• nÄ• rahe purekatakamme. __daá¸·hikammaá¹ƒ hotÄ«_tithiratarakammaá¹ƒ h
bandhitabbabhÄ• re dutiyatatiyÄ• dirajjÅ«hi bandhanaá¹ƒ viya. __kuppakamme_ti akkharap

aá¹-á¹-hÄ• nÄ• rahe purekatakamme. __kammaá¹ƒhutvÄ• tiá¹-á¹-hatÄ«_ti punappunaá¹ƒ v
akkharaparihÄ«nÄ• dÄ«naá¹ƒ sodhitattÄ• parisuddhakammaá¹ƒhutvÄ• tiá¹-á¹-hati. __akup
bhÄ• venabhÄ• valakkhaá¹‡atthe bhummavacanaá¹ƒ. puretaraá¹ƒ katakammasmiá¹ƒ akupp
punappunaá¹ƒ vuttakammaá¹ƒ daá¸·hikammaá¹ƒhoti, purekatakammasmiá¹ƒ kuppakamme
vuttakammaá¹ƒ akuppaá¹ƒá¹-hÄ• nÄ• rahaá¹ƒ parisuddhakammaá¹ƒ hutvÄ• tiá¹-á¹-hatÄ«ti.
Ä• cariyavarÄ• ekapuggalampianekakkhattuá¹ƒ upasampadakammaá¹ƒ karonti. kasmÄ• p
lajjÄ«pesalabahussutasikkhÄ• kÄ• mabhÅ«tÄ• naá¹ƒattano \Be II 270/ Ä• cariyupajjhÄ• yÄ•
gaá¹‡hantÄ«ti? na te attanoÄ• cariyupajjhÄ• yÄ• naá¹ƒ santikÄ• laddhasikkhaá¹ƒ paccakkh
atha kho tÄ• ya eva saddhiá¹ƒdiguá¹‡atiguá¹‡aá¹ƒ karonti. evaá¹ƒ santepi purimasikkhÄ• ya
kareyyuá¹ƒ, no saddahantÄ• ti? no asaddahantÄ• \Ne II 196/, saddahantÄ• pi te bhikkhÅ«
yuttitopi Ä• gamatopiÄ• dÄ«navaá¹ƒ apassantÄ• Ä• nisaá¹ƒsameva passantÄ• karontÄ«ti.

kathaá¹ƒ yuttito Ä• nisaá¹ƒsaá¹ƒ passanti? yathÄ• hi loke abhisittampi rÄ• jÄ• naá¹ƒ
punappunÄ• bhisiÃ±caneÄ• dÄ«navaá¹ƒ na passanti, atha kho abhisekÄ• nubhÄ• vena rÄ•
kÄ• raá¹‡ehiÄ• nisaá¹ƒsameva passanti, yathÄ• ca sÄ• sane cetiyaá¹ƒ vÄ• paá¹-imaá¹ƒ v
``anekajÄ• tisaá¹ƒsÄ• raâ€™â€™ ntiÄ• dÄ«hibhagavato vacanehi abhisekamaá¹…galaá¹ƒ
Ä• dÄ«navaá¹ƒ apassantÄ• atirekataraá¹ƒmahiddhikatÄ• mahÄ• nubhÄ• vatÄ• diÄ• nisaá¹
karontiyeva, evameva kataupasampadakammaá¹ƒbhikkhuá¹ƒ punadeva kammavÄ• cÄ• bh
pubbe katakammasmiá¹ƒ vatthuÄ• dÄ«supaÃ±casu aá¹…gesu ekasmimpi aá¹…ge aparipua
idÄ• ni katakammenaparipuá¹‡á¹‡aaá¹…ge sati kammasampattisambhavaÃ±ca pubbeva ka
daá¸·hikammathiratarasambhavaÃ±caÄ• nisaá¹ƒsaá¹ƒ passantÄ• karonti. kathaá¹ƒ Ä• gam
yathÄ• vuttaparivÄ• raá¹-á¹-hakathÄ• pÄ• á¹-havinayasaá¹…gahapÄ• á¹-hesuduruttapadass
vattabbabhÄ• vassa upalakkhaá¹‡anayena vacanato.
sesaÃ±attidosaanussÄ• vanadosÄ• naÃ±cavatthuvipattisÄ«mavipattiparisavipattidosÄ• naÃ
hoti. teneva cakÄ• raá¹‡ena ayampi pacchimapÄ• á¹-ho Ä• cariyena vutto. tassattho heá¹-á
vuttova. iti pubbe katakammassa kopasambhavepi idÄ• ni katakammena sampajjanasaá¹…
Ä• nisaá¹ƒsaá¹ƒÄ• gamato passantÄ«ti daá¹-á¹-habbaá¹ƒ.

keci pana Ä• cariyÄ• imaá¹ƒ ``punappunaá¹ƒ vattuá¹ƒ vaá¹-á¹-atÄ«ti pÄ• á¹-haá¹ƒ tasmiá¹ƒ
paá¹-hamakammakaraá¹‡akÄ• leduruttasodhanatthaá¹ƒ vattabbataá¹ƒ sandhÄ• ya vuttaá¹ƒ
vadanti, tadetaá¹ƒ vacanaá¹ƒneva aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gataá¹ƒ, na á¹-Ä«kÄ• dÄ«su vi
matimattameva, tasmÄ• nagahetabbaá¹ƒ. apica tasmiá¹ƒ khaá¹‡e punappunaá¹ƒ vacanato
mahapphalaá¹ƒ hoti mahÄ• nisaá¹ƒsaá¹ƒ. tasmiÃ±hi kÄ• le punappunaá¹ƒ bhaá¹‡ane Ã±att
pacchimabhaá¹‡ane suá¹-á¹-hu bhaá¹‡antosodhetuá¹ƒ sakkuá¹‡eyya, na
vatthuvipattisÄ«mavipattiparisavipattidosÄ• ni. tasmiÃ±hikhaá¹‡e tameva vatthu, sÄ• eva s
parisÄ• , tasmÄ• tÄ• ni punappunavacanena sodhetumasakkuá¹‡eyyÄ• nihonti. aparabhÄ•
aparipuá¹‡á¹‡avÄ«sativassabhÄ• vena vatthuvipattibhÅ«tepiidÄ• ni paripuá¹‡á¹‡avÄ«sativa
hoti, pubbe sÄ«masaá¹…karÄ• dibhÄ• vena sÄ«mavipattisambhavepiidÄ• ni tadabhÄ• vatth

sÄ«masampatti hoti, pubbe vaggakammÄ• divasena \Ne II 197/ parisavipattisambhavepi idÄ
suá¹-á¹-hu sodhitattÄ• parisasampatti hoti, evaá¹ƒ paÃ±ca vipattiyo sodhetvÄ• paÃ±ca sam
kÄ• tuá¹ƒ sakkuá¹‡eyyato paá¹-hamakÄ• lepunappunaá¹ƒ bhaá¹‡anatopi aparabhÄ• ge bha
mahÄ• nisaá¹ƒ santi veditabbaá¹ƒ.

yadi evaá¹ƒ upasampadasikkhÄ• ya daharo bhaveyyÄ• ti? na bhaveyya. kasmÄ• ? porÄ• á
appaccakkhitvÄ• tÄ• ya eva patiá¹-á¹-hitattÄ• ti. evaá¹ƒ santepi purekatakammassa sampaj
272/tiá¹-á¹-hante sati tÄ• ya á¹-hitattÄ• adaharo siyÄ• . purimakammassa asampajjanabhÄ
upasampadabhÄ• vena tiá¹-á¹-hante sati kasmÄ• daharo na bhaveyyÄ• ti? evaá¹ƒ sante da
samÄ• no purimasikkhÄ• ya vassaá¹ƒ gaá¹‡etvÄ• yathÄ• vuá¸• á¸• haá¹ƒ vandanÄ• dÄ«ni
bhaveyyÄ• ti? evaá¹ƒ purimasikkhÄ• ya aá¹-á¹-hitabhÄ• vaá¹ƒ pacchimasikkhÄ• ya eva lad
jÄ• nanto evaá¹ƒ karonto sÄ• vajjo hoti, evaá¹ƒ pana ajÄ• nanto ``purimasikkhÄ• yamevaá¹
evaá¹ƒ karonto anavajjoti veditabbo. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«tice? __ ``anÄ• patti Å«navÄ«
paripuá¹‡á¹‡asaÃ±Ã±Ä«_ti ettha kiÃ±cÄ• pi upasampÄ• dentassaanÄ• patti, puggalo pana
pana so dasavassaccayena aÃ±Ã±aá¹ƒ upasampÄ• deti, taá¹ƒ ce muÃ±citvÄ• gaá¹‡o pÅ«
yÄ• va na jÄ• nÄ• ti, tÄ• vassa nevasaggantarÄ• yo, na mokkhantarÄ• yo. Ã±atvÄ• pana p
samantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin IV) 406) Ä• gatattÄ• viÃ±Ã±Ä• yati. evaá¹ƒ vatthu
anupasampannassapuggalassa upajjhÄ• yo bhavituá¹ƒ yuttakÄ• le puna upasampajjanena
aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatattÄ• iminÄ• nayena sÄ«mavipannapaasavipannaÃ±attivipan
kammakopatopubbe anupasampannabhÅ«taá¹ƒ puggalampi aparabhÄ• ge vuá¸• á¸• hippat
vipattidosÄ• nisodhetvÄ• puna upasampadakammavÄ• cÄ• karaá¹‡ena upasampÄ• detuá
pubbakammakÄ• leanupasampanno hutvÄ• pi aparakammakÄ• le upasampanno hotÄ«ti da

ekacce pana bhikkhÅ« porÄ• á¹‡asikkhaá¹ƒ paccakkhÄ• ya navasikkhameva gaá¹‡hiá¹ƒ su,
navasikkhÄ• vasenadaharÄ• va bhavanti, evaá¹ƒ \Be II 273/ karaá¹‡aÃ±ca ativiya guá¹‡avis
navakataraá¹ƒ bhikkhuá¹ƒ disvÄ• tasmiá¹ƒ puggale payirupÄ• situkÄ• mo taá¹ƒ puggalaá¹ƒ
kÄ• tukÄ• moattÄ• naá¹ƒ daharaá¹ƒ kÄ• tukÄ• mo hutvÄ• dhammagÄ• ravena karonto yutt
sikkhÄ• sampannaá¹ƒ \Ne II 198/ kattukÄ• mo evaá¹ƒ kareyya, sikkhÄ• nÄ• ma paÃ±caá¹
sampajjati, sÄ«lavisuddhiyevakÄ• raá¹‡aá¹ƒ hoti, tasmÄ• yadi purimasikkhÄ• aá¹-á¹-hitÄ•
paccakkhÄ• nakiccaá¹ƒ natthi, sayamevapatitÄ• hoti. purimasikkhÄ• ya á¹-hitÄ• ya sati vibb
paccakkhÄ• naá¹ƒ kareyya, na bhikkhubhavitukÄ• mo, so pana catupÄ• risuddhisÄ«lameva
tasmÄ• porÄ• á¹‡asikkhÄ• yapaccakkhÄ• naá¹ƒ ayuttaá¹ƒ viya dissati. tato porÄ• á¹‡asikk
navasikkhÄ• gahaá¹‡ato punappunaá¹ƒ karaá¹‡aá¹ƒ yeva yuttataraá¹ƒ dissati. kasmÄ• ? por
paccakkhÄ• ya navasikkhÄ• gahaá¹‡e purimakammaá¹ƒ asampajjitvÄ• pacchimakammasa
purimasikkhÄ• natthi, yÄ• paccakkhÄ• tabbÄ• , tathÄ• pi navasikkhÄ• ya sampajjitattÄ• d
pattopi yuttarÅ«poyeva.

yadi purimakammampi pacchimakammampi sampajjatiyeva, evaá¹ƒ sati purimasikkhÄ• ya p

pacchimasikkhÄ• ya á¹-hitopi daharabhÄ• vaá¹ƒ pattattÄ• ayuttarÅ«po. yadi pana purimaka
pacchimakammaá¹ƒ, evaá¹ƒ sati pubbe á¹-hitaporÄ• á¹‡asikkhÄ• pi paccakkhÄ• nena patitÄ
pacchimakammassa paÃ±cannaá¹ƒ vipattÄ«naá¹ƒ aÃ±Ã±atarena yogato na sampajjati, tasm
patitattÄ• pacchimasikkhÄ• ya ca aladdhattÄ• ubhato bhaá¹-á¹-hattÄ• ayuttova hoti. porÄ•
appaccakkhÄ• ya navasikkhÄ• gahaá¹‡e pana sati purimakammaá¹ƒ sampannaá¹ƒ hutvÄ•
hontampi purimasikkhÄ• ya patiá¹-á¹-hitoyeva, purimaá¹ƒ asampannaá¹ƒ hutvÄ• pacchimaá
pacchimasikkhÄ• ya á¹-hito eva. purimapacchimakammadvayampi paÃ±cahaá¹…gehi
sampannampidaá¸¸hikammathiratarabhÅ«tÄ• ya purimasikkhÄ• ya á¹-hitoyeva so bhikkhu h
purimasikkhaá¹ƒpaccakkhÄ• ya navasikkhÄ• gahaá¹‡ato purimasikkhaá¹ƒ appaccakkhÄ• ya
navasikkhÄ• gahaá¹‡aá¹ƒ yuttataraá¹ƒhotÄ«ti daá¹-á¹-habbaá¹ƒ.

imaá¹ƒ pana punappunaá¹ƒ karontÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ vÄ• daá¹ƒ amanasikarontÄ• a
anekappakÄ• raá¹ƒanicchitakathaá¹ƒ kathenti. kathaá¹ƒ? ekacce therÄ• evaá¹ƒ vadanti ``ki
karontÄ• pÄ• rÄ• jikappattaá¹ƒ bhikkhuá¹ƒ puna sikkhÄ• ya patiá¹-á¹-hÄ• pessÄ• mÄ• ti ma
therÄ• punappunaá¹ƒ kammavÄ• caá¹ƒ bhaá¹‡ante bhikkhÅ« disvÄ• ``ime bhikkhÅ« iminÄ
karontÄ«â€™â€™ ti cintetvÄ• evamÄ• haá¹ƒsu. ekacce pana therÄ• ``kasmÄ• ime bhikkh
yathÄ• nÄ• ma asani ekavÄ• rameva patantÄ« satte jÄ«vitakkhayaá¹ƒ pÄ• peti, evameva b
kammavÄ• cÄ• \Ne II 199/ ekavÄ• raá¹ƒ bhaá¹‡amÄ• nÄ• kammaá¹ƒ sijjhÄ• peti, na anek
``kammasijjhanatthÄ• ya punappunaá¹ƒ bhaá¹‡antÄ«â€™â€™ ti cintetvÄ• evamÄ• haá¹ƒsu
punappunaá¹ƒ karonte disvÄ• evaá¹ƒ vadanti ``ime bhikkhÅ« Ä• cariyupajjhÄ• yehidinnasik
evaá¹ƒ karonti, Ä• cariyupajjhÄ• yaguá¹‡Ä• parÄ• dhakÄ• ete samaá¹‡Ä• â€™â€™ ti. te ``
punappunaá¹ƒ karontÄ«â€™â€™ ti maÃ±Ã±antÄ• evamÄ• haá¹ƒsu.

apare pana therÄ• ``paá¹-hamaá¹ƒ upasampadakammavÄ• cÄ• bhaá¹‡anakÄ• leyeva puna
aparabhÄ• geâ€™â€™ ti, tattha kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. aÃ±Ã±e evamÄ• ha
``Ã±attidutiyakammavÄ• cÄ• yameva punappunaá¹ƒvattabbanti aá¹-á¹-hakathÄ• yaá¹ƒ vutta
atha ca panime bhikkhÅ« Ã±atticatutthakammabhÅ«tÄ• yaupasampadakammavÄ• cÄ• ya p
aá¹-á¹-hakathÄ• ya na sametÄ«â€™â€™ ti, taá¹ƒ nÄ«tatthamevagahetvÄ• \Be II 275/ vadia
iminÄ• nayena catÅ«supi kammesu punappunaá¹ƒkÄ• tabbanti dasseti. kammasaá¹…kara
visesato vadati, punappunaá¹ƒvattabbabhÄ• vo pana sabbesÅ«ti daá¹-á¹-habbo. teneva hi
Ã±atticatutthakammavÄ• cÄ• ya upasampannaá¹-á¹-hÄ• neyevapubbe anupasampannassa
upasampajjitabbabhÄ• vo aá¹-á¹-hakathÄ• yaá¹ƒ vuttoti.

__paá¹-ipucchÄ• karaá¹‡Ä«yÄ• dÄ«supÄ«_ti ettha __Ä• di_saddena paá¹-iá¹ƒÃ±Ã±Ä• ya ka
saá¹…gaá¹‡hÄ• ti. tattha __paá¹-ipucchÄ• ya karaá¹‡Ä«yaá¹ƒ appaá¹-ipucchÄ• karotÄ«_ti
sÄ• retvÄ• kÄ• tabbaá¹ƒ apucchitvÄ• acodetvÄ• asÄ• retvÄ• karoti. __paá¹-iÃ±Ã±Ä• ya ka
appaá¹-iÃ±Ã±Ä• yakarotÄ«_ti paá¹-iÃ±Ã±aá¹ƒ Ä• ropetvÄ• yathÄ• dinnÄ• ya paá¹-iÃ±Ã±Ä•
paá¹-iÃ±Ã±aá¹ƒakarontassa vilapantassa balakkÄ• rena karoti. __sativinayÄ• rahassÄ• _ti

dabbamallaputtattherasadisassakhÄ«á¹‡Ä• savassa. __amÅ«á¸·havinayÄ• rahassÄ• _ti ga
ummattakassa. __tassapÄ• piyasikakammÄ• rahassÄ• _tiupavÄ• á¸·abhikkhusadisassa uss
__tajjanÄ«yakammÄ• rahassÄ• _ti paá¹‡á¸• akalohitakabhikkhusadisassabhaá¹‡á¸• anakÄ
__niyasakammÄ• rahassÄ• _ti seyyasakabhikkhusadisassa abhiá¹‡hÄ• pattikassa. __pabb
assajipunabbasukabhikkhusadisassa kuladÅ«sakassa. __paá¹-isÄ• raá¹‡Ä«yakammÄ• raha
upÄ• sake jÄ• tiÄ• dÄ«hi dÅ«sentassa. __ukkhepanÄ«yakammÄ• rahassÄ• _tichannabhikk
apassantassa Ä• pattiá¹ƒ adesentassa ariá¹-á¹-habhikkhusadisassa micchÄ• diá¹-á¹-hiá¹ƒ av
__parivÄ• sÄ• rahassÄ• _ti paá¹-icchannasaá¹…ghÄ• disesÄ• pattikassa.
__mÅ«lÄ• yapaá¹-ikassanÄ• rahassÄ• _tiantarÄ• pattiá¹ƒ \Ne II 200/ Ä• pannassa. __mÄ• r
appaá¹-icchannasaá¹…ghÄ• disesÄ• pattikaá¹ƒ. __abbhÄ• nÄ• raha_nti ciá¹‡á¹‡amÄ• natta
__upasampÄ• detÄ«_ti upasampadakammaá¹ƒ karoti.

__anuposathe_ \Be II 276/ __uposathaá¹ƒ karotÄ«_ti anuposathadivase uposathaá¹ƒ karoti
á¹-hapetvÄ• kattikamÄ• saá¹ƒ avasesesu ekÄ• dasasu mÄ• sesu bhinnassa saá¹…ghassa
cÄ• tuddasapannarasÄ• ca, etaá¹ƒ tippakÄ• rampi uposathadivasaá¹ƒ á¹-hapetvÄ• aÃ±Ã±a
karonto anuposathe uposathaá¹ƒ karoti nÄ• ma. yatra hi pattacÄ«varÄ• diatthÄ• yaappamat
vivadantÄ• uposathaá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• á¹-hapenti, tattha tasmiá¹ƒ adhikaraá¹‡
jÄ• tamhÄ• â€™â€™ ti antarÄ• sÄ• maggÄ«uposathaá¹ƒ kÄ• tuá¹ƒ na labhanti, karontehia
hoti.

__appavÄ• raá¹‡Ä• ya pavÄ• retÄ«_ti appavÄ• raá¹‡adivase pavÄ• reti. pavÄ• raá¹‡adivas
bhinnassa saá¹…ghassa sÄ• maggidivaso ca paccukkaá¸• á¸• hitvÄ• á¹-hapitadivaso ca dv
catubbidhaá¹ƒ pavÄ• raá¹‡adivasaá¹ƒ á¹-hapetvÄ• aÃ±Ã±asmiá¹ƒ divase pavÄ• rento appa
idhÄ• pi appamattakassa vivÄ• dassa vÅ«pasame sÄ• maggÄ«pavÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒn
appavÄ• raá¹‡Ä• ya pavÄ• raá¹‡Ä• katÄ• hotÄ«ti ayaá¹ƒ aá¹-á¹-hakathÄ• pÄ• á¹-ho (Vin V

``ummattakassa bhikkhuno ummattakasammuti ummattakena yÄ• citvÄ• kate asammukhÄ
nisinnepi na kuppati niyamÄ• bhÄ• vato. asammukhÄ• kate pana dosÄ• bhÄ• vaá¹ƒdasset
sukataá¹ƒ hotÄ«â€™ _ti vuttaá¹ƒ. dÅ«tena upasampadÄ• pana sammukhÄ• kÄ• tuá¹ƒ na s
kammavÄ• cÄ• nÄ• nattasambhavato. pattanikkujjanÄ• dayo hatthapÄ• sato apanÄ«tamatt
__saá¹…ghasammukhatÄ• _tiÄ• dÄ«su yÄ• vatikÄ• bhikkhÅ« kammappattÄ• , te Ä• gatÄ•
277/ chando Ä• hato hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti, ayaá¹ƒ __saá¹…ghasam
vinayena yena satthusÄ• sanena saá¹…gho kammaá¹ƒ karoti, ayaá¹ƒ __dhammasammukh
__dhammo_ti bhÅ«taá¹ƒ vatthu. __vinayo_ticodanÄ• ceva sÄ• raá¹‡Ä• ca. __satthusÄ• sa
ceva anussÄ• vanasampadÄ• \Ne II 201/ ca. yassa saá¹…gho kammaá¹ƒ karoti, tassa sam
__puggalasammukhatÄ• _. kattikamÄ• sassapavÄ• raá¹‡amÄ• sattÄ• __ `á¹-hapetvÄ• kat
__paccukkaá¸• á¸• hitvÄ• á¹-hapitadivasocÄ• _ti kÄ• á¸·apakkhe cÄ• tuddasiá¹ƒ pannarasi
__dve puá¹‡á¹‡amÄ• siyo_tipaá¹-hamapacchimavassÅ«pagatÄ• naá¹ƒ vasena vuttaâ€™â€

(Sp-á¹- parivÄ• raIII 483) Ä• gataá¹ƒ.

``á¹-hapitauposathapavÄ• raá¹‡Ä• naá¹ƒ kattikamÄ• se sÄ• maggiyÄ• katÄ• ya sÄ• magg
muÃ±citvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti Ä• ha __ `á¹-hapetvÄ• kattikamÄ• saâ
tesaá¹ƒnÄ• nÄ• sÄ«mÄ• su mahÄ• pavÄ• raá¹‡Ä• ya visuá¹ƒ pavÄ• ritÄ• naá¹ƒ kattikamÄ•
sÄ• maggÄ«uposatho eva tehi kÄ• tabbo, na pavÄ• raá¹‡Ä• ekasmiá¹ƒ vasse katapavÄ• ra
pavÄ• raá¹‡Ä• yaavihitattÄ• . __sÄ• maggÄ«divaso hotÄ«_ti anuposathadivase sÄ• maggÄ
vuttaá¹ƒ. sace pana cÄ• tuddasiyaá¹ƒ pannarasiyaá¹ƒ vÄ• saá¹…gho sÄ• maggiá¹ƒ karoti,
sÄ• maggÄ«uposathadivasona hoti, cÄ• tuddasÄ«pannarasÄ«uposathova hoti. upari pavÄ•
__paccukkaá¸• á¸• hitvÄ• á¹-hapitadivaso cÄ• _ti bhaá¹‡á¸• anakÄ• rakehi upaddutÄ• vÄ•
pavÄ• raá¹‡asaá¹…gahaá¹ƒvÄ• katvÄ• á¹-hapito kÄ• á¸·apakkhacÄ• tuddasÄ«divaso ca. _
pubbakattikapuá¹‡á¹‡amÄ• pacchimakattikapuá¹‡á¹‡amÄ• cÄ• ti dve puá¹‡á¹‡amÄ• siyo. _
__catubbidha_ntipuá¹‡á¹‡amÄ• sidvayena saddhiá¹ƒ sÄ• maggÄ«pavÄ• raá¹‡aá¹ƒ cÄ• tud
sampiá¹‡á¸• etvÄ• , idaÃ±capakaticÄ• rittavasena vuttaá¹ƒ. tathÄ• rÅ«papaccaye pana sati
puá¹‡á¹‡amÄ• sÄ«naá¹ƒ purimÄ• dve cÄ• tuddasiyo, kÄ• á¸·apakkhacÄ• tuddasiyÄ• anant
divasÄ• pavÄ• raá¹‡Ä• divasÄ• evÄ• ti imaá¹ƒ sattavidhampi pavÄ• raá¹‡Ä• divasaá¹ƒ á¹-h
pavÄ• retuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ tivimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 parivÄ• ra II 48

evaá¹ƒ vatthuvipattivinicchayaá¹ƒ dassetvÄ• idÄ• ni Ã±attivipattivinicchayaá¹ƒ
anussÄ• vanavipattivinicchayaÃ±cadassento __ ``Ã±attito vipattiyaá¹ƒ panÄ• â€™â€™ _tiÄ
paÃ±camaÃ±attivipattiyaá¹ƒ ``pacchÄ• vÄ• Ã±attiá¹ƒ á¹-hapetÄ«â€™â€™ ti etassa saá¹ƒva
__anussÄ• vanakammaá¹ƒ katvÄ• _ti paá¹-hamaá¹ƒ anussÄ• vanaá¹ƒsÄ• vetvÄ• ``esÄ• Ã
anussÄ• vanÄ• nantarameva sakalaá¹ƒ Ã±attiá¹ƒ vatvÄ• , pariyosÄ• ne ``esÄ• Ã±attÄ«â€™

<252> catutthaanussÄ• vanavipattisaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ \Ne II 202/ __ ``yvÄ• ya_nti by
adhippeto. __dasadhÄ• byaÃ±janabuddhiyÄ• pabhedo_ti ettha dasadhÄ• dasavidhena by
yojetabbaá¹ƒ. kenÄ• yaá¹ƒ pabhedoti Ä• ha __ `byaÃ±janabuddhiyÄ• â€™ _ti. yathÄ• dhipp
byaÃ±janasaá¹…khÄ• tÄ• naá¹ƒakkharÄ• naá¹ƒ janikÄ• buddhi byaÃ±janabuddhi, tÄ• ya _
akkharasamuá¹-á¹-hÄ• pakacittabhedenevÄ• tiattho. yaá¹ƒ vÄ• saá¹ƒyogaparaá¹ƒ katvÄ• v
yojanÄ• â€™â€™ ti vimativinodaniyaá¹ƒvuttaá¹ƒ.

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- parivÄ• ra III 485) pana ``á¹-hÄ• nakaraá¹‡Ä• ni sithilÄ• ni
katvÄ• uccÄ• retabbamakkharaá¹ƒ __sithilaá¹ƒ, _ tÄ• niyeva dhanitÄ• ni asithilÄ• ni katvÄ•
uccÄ• retabbamakkharaá¹ƒ__dhanitaá¹ƒ_. dvimattakÄ• laá¹ƒ __dÄ«ghaá¹ƒ, _ ekamattakÄ•
byaÃ±janabuddhiyÄ• pabhedo_ti evaá¹ƒ sithilÄ• divasena byaÃ±janabuddhiyÄ• akkharupp
\Be II 279/pabhedo. sabbÄ• ni hi akkharÄ• ni cittasamuá¹-á¹-hÄ• nÄ• ni yathÄ• dhippetattha
byaÃ±janÄ• nica. saá¹ƒyogo paro etasmÄ• ti saá¹ƒyogaparo. na saá¹ƒyogaparo __asaá¹ƒyo
buddharakkhitatherassayassa na khamatÄ«â€™ ti ettha ta-kÄ• ra na-kÄ• rasahitÄ• ro asaá

__karaá¹‡Ä• nÄ«_ti kaá¹‡á¹-hÄ• dÄ«niâ€™â€™ iti ettakaá¹ƒ vuttaá¹ƒ.

puna vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 parivÄ• ra II 485) ``tattha __Ä• yasmato_tiÄ• dÄ«s
sa-kÄ• ra ma-kÄ• rÄ• dibyaÃ±janÄ• ni `saá¹ƒyogoâ€™ ti vuccanti. yo saá¹ƒyogoparo yassa
__saá¹ƒyogaparo_ nÄ• ma. __rassa_nti a-kÄ• rÄ• dibyaÃ±janarahitaá¹ƒpadaá¹ƒ. __asaá¹ƒy
khamatÄ«â€™ tiÄ• dÄ«su sa-kÄ• ra na-kÄ• rÄ• dibyaÃ±janasahitaá¹ƒpadaá¹ƒ sandhÄ• ya
tha-kÄ• raá¹ƒ akatvÄ• `suá¹‡Ä• tu meâ€™ tiÄ• diá¹ƒ avatvÄ• vaggantaresithilameva katvÄ
tiÄ• diá¹ƒ vadantopi duruttaá¹ƒ karotiyeva á¹-hapetvÄ• anurÅ«paá¹ƒÄ• desaá¹ƒ. yaÃ±hi
`saccikatthaparamatthenÄ• â€™ ti vattabbe `saccikaá¹-á¹-haparamaá¹-á¹-henÄ• â€™ ti ca `
vattabbe `aá¹-á¹-hakathÄ• â€™ ti ca tattha tattha vuccati, tÄ• disaá¹ƒ pÄ• á¸·iaá¹-á¹-hakathÄ
diá¹-á¹-hapayogaá¹ƒtadanurÅ«paÃ±ca vattuá¹ƒ vaá¹-á¹-ati, tato aÃ±Ã±aá¹ƒ na vaá¹-á¹-ati. te
`anukkamÄ• gataá¹ƒ paveá¹‡iá¹ƒ avinÄ• sentenÄ• â€™ _tiÄ• di. __ `dÄ«ghe vattabbe rassa
`bhikkhÅ«naâ€™ nti vattabbe `bhikkhunaâ€™ nti vÄ• `bahÅ«sÅ«â€™ tivattabbe `bahusÅ«
ti vattabbe `na khamatÄ«â€™ ti vÄ• `upasampadÄ• pekkhoâ€™ tivattabbe `upasampadÄ•
anurÅ«paá¹-á¹-hÄ• nesu eva dÄ«gharassÄ• dirassadÄ«ghÄ• divasenaparivattetuá¹ƒ vaá¹-á
vattabbe `nagoâ€™ ti vÄ• `saá¹…ghoâ€™ ti \Ne II 203/ vattabbe `saghoâ€™ ti vÄ• `tissoâ
ti vÄ• `yÄ• catÄ«â€™ ti vattabbe `yÄ• cantÄ«â€™ ti vÄ• evaá¹ƒananurÅ«paá¹-á¹-hÄ• nesu
sambandhaá¹ƒ pana vavatthÄ• naÃ±ca sabbathÄ• pi vaá¹-á¹-atÄ«tigahetabbaâ€™â€™ nti
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva suá¹-á¹-hu sallakkhetabbÄ• ni.

<253> sÄ«mavipattivinicchayo pana heá¹-á¹-hÄ• sÄ«makathÄ• yaá¹ƒ sabbena kathito, tasm
vuttanayenevagahetabbo.

parisavipattikathÄ• ya __catuvaggakaraá¹‡e_ti catuvaggena saá¹…ghena kattabbe.
__anissÄ• ritÄ• _tiuposathaá¹-á¹-hapanÄ• dinÄ• vÄ• laddhinÄ• nÄ• saá¹ƒvÄ• sakabhÄ• ve
aá¹-á¹-hakathÄ• yaÃ±hi __ ``apakatattassÄ• _tiukkhittakassa vÄ• yassa vÄ• uposathapavÄ
hontÄ«â€™â€™ ti (Sp (to Vin V) 425) vuttattÄ• á¹-hapitauposathapavÄ• raá¹‡o bhikkhu apa
gahetabbaá¹ƒ. __parisuddhasÄ«lÄ• _ti pÄ• rÄ• jikaá¹ƒanÄ• pannÄ• adhippetÄ• . parivÄ• s
garukaá¹-á¹-hÄ• pi apakatattÄ• evÄ• ti gahetabbaá¹ƒ. __avasesÄ• ... pe ... chandÄ• rahÄ•
hatthapÄ• saá¹ƒ vijahitvÄ• á¹-hite sandhÄ• yavuttaá¹ƒ, avijahitvÄ• á¹-hitÄ• pana chandÄ•
catuvaggÄ• dito adhikÄ• hatthapÄ• saá¹ƒvijahitvÄ• va chandÄ• rahÄ• honti, tasmÄ• saá¹
vijahitvÄ• á¹-hiteneva chando vÄ• pÄ• risuddhi vÄ• dÄ• tabbÄ• .

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- parivÄ• ra III 488) pana ``anukkhittÄ• pÄ• rÄ• jikaá¹ƒ anÄ•
Ä• ha __ `pakatattÄ• anukkhittÄ• â€™ _tiÄ• di. tattha __anissÄ• ritÄ• _ti purimapadasseva
__parisuddhasÄ«lÄ• _ti pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• . __na tesaá¹ƒ chando vÄ• pÄ• risud
vÄ• nisinnesu ekassa vÄ• dvinnaá¹ƒ vÄ• chandapÄ• risuddhi Ä• haá¹-Ä• pianÄ• haá¹-Ä•
Ä• gato. evaá¹ƒ pÄ• á¸·iyaÃ±ca aá¹-á¹-hakathÄ• ya ca catunnampikammÄ• naá¹ƒ sampatti

á¹-Ä«kÄ• cariyehi ca vinicchitÄ• , tasmÄ• \Be II 281/aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva
kattabbÄ• ni, na avuttanayena. vuttaÃ±hisamantapÄ• sÄ• dikÄ• yaá¹ƒ (Sp (to Vin III) 1. gan
431) ---

``buddhena \Ne II 204/ dhammo vinayo ca vutto.

yo tassa puttehi tatheva Ã±Ä• to.

so yehi tesaá¹ƒ matimaccajantÄ• .

yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒsu ||

``tasmÄ• hi yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ.

taá¹ƒ vajjayitvÄ• na pamÄ• dalekhaá¹ƒ.

sabbampi sikkhÄ• su sagÄ• ravÄ• naá¹ƒ.

yasmÄ• pamÄ• á¹‡aá¹ƒ idha paá¹‡á¸• itÄ• naâ€™â€™ nti ||

imasmiÃ±hi kammavagge apalokanÄ• dÄ«naá¹ƒ catunnaá¹ƒ kammÄ• naá¹ƒ karaá¹‡aá¹-á¹-
ekÄ• dasavipattisÄ«mavimuttaá¹ƒbaddhasÄ«mabhÅ«taá¹ƒyeva vuttaá¹ƒ, ``ekÄ• dasahi Ä•
vipajjantÄ«â€™â€™ ti (Vin V 486) vacanato na abaddhaupacÄ• rasÄ«mabhÅ«taá¹ƒ. na hi t
atthi. aá¹-á¹-hakathÄ• yampi (Sp (to Vin V) 482) __ ``apalokanakammaá¹ƒ_ nÄ• ma sÄ«maa
sodhetvÄ• chandÄ• rahÄ• naá¹ƒchandaá¹ƒ Ä• haritvÄ• samaggassa saá¹…ghassa anuma
kattabbaá¹ƒ kammaâ€™â€™ ntiapalokanakammassÄ• pi baddhasÄ«mÄ• yameva kattabba
upacÄ• rasÄ«mÄ• yaá¹ƒ. na hitattha sÄ«maá¹-á¹-hakasaá¹…ghasodhanaÃ±ca chandÄ• rah
paviá¹-á¹-hapaviá¹-á¹-hÄ• naá¹ƒ saá¹…ghalÄ• bho dÄ• tabboyevahoti, tasmÄ• ``Ã±attikam
uposathapavÄ• raá¹‡Ä• kammaá¹ƒ abaddhasÄ«mavihÄ• repi kattabbaâ€™â€™ ntigaá¹‡ha
``Ã±attidutiyakammabhÅ«taá¹ƒ kathinadÄ• nakammaá¹ƒ upacÄ• rasÄ«mÄ• yamevakattabb
Ä• cariyÄ• naá¹ƒ vÄ• dopi pÄ• á¸·ivirodho aá¹-á¹-hakathÄ• virodho ca hotÄ«tiveditabbo. yan
uposathapavÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ• yaÃ±ca \Be II 282/ kathinakathÄ• vaá¹‡á¹‡anÄ
tattha suá¹-á¹-hu oloketvÄ• saá¹ƒsayo vinodetabbo.

idÄ• ni sabbe bhikkhÅ« lekhakÄ• rehi paricayavasena sabbaganthÄ• naá¹ƒ Ä• dimhi likhitaa
mahÄ• namakkÄ• rapÄ• á¹-haá¹ƒsaraá¹‡agamanassa, kammavÄ• cÄ• ya ca Ä• rambhakÄ•
pana pÄ• á¹-ho nevasaraá¹‡agamanapariyÄ• panno, na kammavÄ• cÄ• pariyÄ• panno, nÄ•
pubbakaraá¹‡apariyÄ• panno, tasmiá¹ƒ abhaá¹‡itepi na saraá¹‡agamanassa vÄ• kammavÄ

bhaá¹‡ite vaá¸• á¸• hi, tasmÄ• pakaraá¹‡Ä• cariyÄ• saraá¹‡agamanÄ• rambhepi kammav
mahÄ• namakkÄ• rapÄ• á¹-hassa \Ne II 205/ vaá¹‡á¹‡anaá¹ƒna vadanti, vadanto pana ``bh
sammÄ• sambuddhassaâ€™â€™ iti padÄ• naá¹ƒ attho
visuddhimaggasamantapÄ• sÄ• dikÄ• sÄ• ratthadÄ«panÄ«Ä• dippakaraá¹‡esu ``bhagavÄ•
itipadÄ• naá¹ƒ attho viya vitthÄ• rena vattabbo siyÄ• , evaá¹ƒsantepi bhagavato yathÄ• bhÅ
pavattattÄ• sabbepi Ä• cariyÄ• sabbesu ganthÄ• rambhesutikkhattuá¹ƒ maá¹…galatthaá¹ƒ
pana na-kÄ• ra mo-kÄ• rÄ• dÄ«naá¹ƒ á¹-hÄ• nakaraá¹‡Ä• disampadaá¹ƒahÄ• pentena sith
manasi karontena samaá¹‡asÄ• ruppena parimaá¹‡á¸• alenapadabyaÃ±janena bhaá¹‡itabb
gÄ«tasaddasadisena saddena. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``na, bhikkhave, Ä• yatakena g
gÄ• yitabbo, yo gÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 249).

``ekamatto bhave rasso, dvimatto dÄ«ghamuccate.

timatto tu pluto Ã±eyyo, byaÃ±janaÃ±caá¸• á¸• hamattikaâ€™â€™ nti || ---

saddappakaraá¹‡Ä• cariyehi vuttaá¹ƒ saddalakkhaá¹‡aá¹ƒ nissÄ• ya na-kÄ• rÄ• dÄ«su rass
na-byaÃ±jane aá¸• á¸• hamattaá¹ƒ sampiá¹‡á¸• etvÄ• \Be II 283/ diyaá¸• á¸• hamattakÄ• la
uccÄ• rÄ«yate. mo-kÄ• rÄ• dÄ«su dÄ«ghabhÅ«te o-kÄ• rÄ• disare dvimattaá¹ƒ, ma-kÄ• rÄ
sampiá¹‡á¸• etvÄ• aá¸• á¸• hateyyamattÄ• kÄ• laá¹ƒ pamÄ• á¹‡aá¹ƒ katvÄ• uccÄ• rÄ«yate
timattoÃ±eyyoâ€™â€™ ti vuttanti? saccaá¹ƒ, sÄ• pana dÅ«rato avhÄ• yanÄ• dÄ«suyeva la
vuttaÃ±hi kÄ• rikÄ• yaá¹ƒ ---

``dÅ«rato avhÄ• ne gÄ«te, tatheva rodanepi ca.

plutÄ• timattikÄ• vuttÄ• , sabbete nettha gayhareâ€™â€™ ti || ---

kittakena pana kÄ• lena ekamattÄ• viÃ±Ã±eyyÄ• ti? akkhinimisaummisamattakÄ• lenÄ• tiÄ
``aá¹…guliphoá¹-anakÄ• lappamÄ• á¹‡enÄ• â€™â€™ ti vadanti. vuttaÃ±hiÄ• cariyadhamm

``pamÄ• á¹‡aá¹ƒ ekamattassa, nimisummisatobravuá¹ƒ.

aá¹…guliphoá¹-akÄ• lassa, pamÄ• á¹‡enÄ• pi abravuâ€™â€™ nti ||

evaá¹ƒ \Ne II 206/ saddasatthÄ• cariyehi vacanato suddharassasaraá¹-á¹-hÄ• ne ekamattÄ
sabyaÃ±janarassasaraá¹-á¹-hÄ• ne diyaá¸• á¸• hamattÄ• pamÄ• á¹‡aá¹ƒ, suddhadÄ«ghasa
dvimattÄ• pamÄ• á¹‡aá¹ƒ, sabyaÃ±janadÄ«ghasaraá¹-á¹-hÄ• ne aá¸• á¸• hateyyamattÄ• pa
sallakkhetvÄ• uccÄ• rÄ«yate.

idÄ• ni pana bhikkhÅ« mahÄ• namakkÄ• rabhaá¹‡ane balavaussÄ• haá¹ƒ katvÄ• bhaá¹‡an
dvitimattÄ• kÄ• laá¹ƒdÄ«ghaá¹-á¹-hÄ• nesu catupaÃ±camattÄ• kÄ• laá¹ƒ saraá¹ƒ paá¹-hape
viya dissati. apare paá¹-hamavÄ• re bhaá¹‡itvÄ• ``sammÄ• sambuddhassÄ• â€™â€™ ti pa
tattha aá¹-á¹-hapetvÄ• puna ``namo tassÄ• â€™â€™ ti bhaá¹‡itvÄ• sa-kÄ• re á¹-hapetvÄ•
dutiyavÄ• re ``bhagavatoâ€™â€™ ti idaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va pariyosÄ• naá¹ƒ bhaá¹‡
tatiyavÄ• repana Ä• dito paá¹-á¹-hÄ• ya pariyosÄ• ne á¹-hapenti. evaá¹ƒ bhaá¹‡antaÃ±ca b
pana kÄ• tabbantineva \Be II 284/ pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• yaá¹ƒ vijjati. yathÄ• Ã±
kariyamÄ• netÄ«á¹‡i anussÄ• vanÄ• ni saddato ca atthato ca abhinnÄ• ni aÃ±Ã±amaÃ±Ã±a
katvÄ• bhaá¹‡itabbÄ• ni, evaá¹ƒ mahÄ• namakkÄ• rapÄ• á¹-he tikkhattuá¹ƒ bhaÃ±Ã±amÄ•
atthatoca abhinne katvÄ• saá¹…karavirahite katvÄ• Ä• dito Ä• rabhitvÄ• pariyosÄ• ne á¹-h

tatrÄ• yamekeevaá¹ƒ vadanti --- yathÄ• nÄ• ma javena gacchantassa á¹-hÄ• tabbaá¹-á¹-hÄ
á¹-hÄ• tuá¹ƒna sakkoti, ekapÄ• damattaá¹ƒ gantvÄ• tiá¹-á¹-hati, evaá¹ƒ Ä• dito bhaá¹‡antas
pariyosÄ• nepattepi á¹-hapetuá¹ƒ na sakkoti, ``namo tassÄ• â€™â€™ ti dvipadamattaá¹ƒ bh
evaá¹ƒsante dutiyatatiyavÄ• resu kasmÄ• sakkotÄ«ti? tadÄ• pana dutiyavÄ• re thokaá¹ƒ v
hutvÄ• sakkotÄ«ti. evaá¹ƒ te Ä• yasmanto sayameva attÄ• naá¹ƒ vighÄ• taá¹ƒ pÄ• penti. n
bhaá¹‡antena paá¹-hamavÄ• re balavaussÄ• hena bhaá¹‡itabboâ€™â€™ ti bhagavatÄ• pa
dhammasaá¹…gÄ• hakattherehi vÄ• á¹-hapito atthi. evaá¹ƒ sante yathÄ• pÄ• timokkhudde
pÄ• timokkhaá¹ƒuddisantena yattakÄ• bhikkhÅ« pÄ• timokkhaá¹ƒ suá¹‡anti, tesaá¹ƒ savan
pariyosÄ• nÄ• uddisituá¹ƒ attano sarappamÄ• á¹‡aá¹ƒ gahetvÄ• pÄ• timokkho uddisitabbo
bhaá¹‡antenapisÄ«mamaá¹‡á¸• ale nisinnabhikkhÅ«naá¹ƒ savanappamÄ• á¹‡ena yÄ• va p
sarappamÄ• á¹‡aá¹ƒ gahetvÄ• bhaá¹‡itabbÄ• ti.

apare pana Ä• cariyÄ• mo-kÄ• rÄ• dÄ«su o-kÄ• rantapadesu aÃ±Ã±esaá¹ƒ padÄ• naá¹ƒ a
\Ne II 207/ anukaraá¹‡asaddaá¹ƒ anubandhÄ• payamÄ• nÄ• bhaá¹‡anti, tesaá¹ƒ Ä• cariyÄ
bhaá¹‡anaá¹ƒsutvÄ• paricayappattÄ• aÃ±Ã±e bhikkhÅ« vÄ• gahaá¹-á¹-hÄ• vÄ• aÃ±Ã±e
Ä• cariyÄ• naá¹ƒkammavÄ• caá¹ƒ na garuá¹ƒ karonti, tÄ• ya kammavÄ• cÄ• ya upasampad
tÄ• disaá¹ƒ pana bhaá¹‡anaá¹ƒ tesaá¹ƒ Ä• cariyÄ• naá¹ƒ sissÄ• nusissÄ• eva tathÄ• bhaá
te pana porÄ• á¹‡Ä• cariyÄ• naá¹ƒ sarasampannÄ• naá¹ƒ anukaraá¹‡asaddarahitampi sahi
suá¹‡antÄ• naá¹ƒatimanorathaá¹ƒ saddaá¹ƒ sutvÄ• diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ• eva
vinayevÄ• saddasatthesu vÄ• tathÄ• bhaá¹‡itabbanti atthi, tasmÄ• vicÄ• retabbametanti.

bahÅ« pana bhikkhÅ« ``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaâ€™â€™ ntiÄ• dinÄ• vinaye ka
``etthapaÃ±casu vaggesÅ«â€™â€™ tiÄ• dinÄ• saddasatthesu katavinicchayaÃ±ca ajÄ• na
piá¹-akattayakovidÄ• naá¹ƒvinayadharabahussutattherÄ• naá¹ƒ santikÄ• aladdhopadesÄ•
upasampadaá¹ƒ karontÄ• naá¹ƒbhikkhÅ«naá¹ƒ vacanameva gahetvÄ• heyyopÄ• deyyaá¹ƒ
Ä• gatÄ• naá¹ƒ puÃ±Ã±avantÄ• naá¹ƒsarasampannÄ• naá¹ƒ mahÄ• therÄ• naá¹ƒ anosaren
tesaá¹ƒ theravarÄ• naá¹ƒ matiá¹ƒapucchitvÄ• va yathÄ• diá¹-á¹-haá¹ƒ yathÄ• sutaá¹ƒ likhitv

anukkamena paá¹‡á¸• itehi hasitabbaá¹ƒayuttaá¹ƒ kathaá¹ƒ dÄ«pentÄ• ``imasmiá¹ƒ á¹-hÄ•
saddasadisaá¹ƒ saddaá¹ƒ karonti, imasmiá¹ƒá¹-hÄ• ne sakuá¹‡iyÄ• saddasadisaá¹ƒ sadda
á¹-hÄ• ne tambulakasaá¹-apÄ• taá¹ƒ karonti, imasmiá¹ƒ á¹-hÄ• ne dakkhiá¹‡ato namantÄ•
á¹-hÄ• ne vÄ• mato namantÄ• bhaá¹‡anti, imasmiá¹ƒá¹-hÄ• ne vilÄ• saá¹ƒ kurumÄ• nÄ• b
vatvÄ• tadeva saddahantÄ• rukkhamÅ«laumaá¹…galeá¹‡Ä• dÄ«sunisÄ«ditvÄ• tameva va
tadanurÅ«paá¹ƒ kammavÄ• caá¹ƒ bhaá¹‡antÄ• ``ahaá¹ƒ kammavÄ• cÄ• kusaloâ€™â€™ t
tesaá¹ƒ tesaá¹ƒ upasampadÄ• pekkhÄ• naá¹ƒ kammavÄ• caá¹ƒ bhaá¹‡anti, imebhikkhÅ« b
atikkÄ• menti, sÄ• sanaá¹ƒ osakkÄ• pentÄ«ti daá¹-á¹-habbÄ• .

athÄ• parepi \Be II 286/ bhikkhÅ« gÄ• makÄ• vÄ• sÄ• dÄ«su vasantÄ• paá¹‡á¸• itÄ• naá¹ƒ
apayirupÄ• samÄ• nÄ• vatthusampattimpi vatthuvipattimpi Ã±attianussÄ• vanasÄ«maparisa
ajÄ• nantÄ• bahavo sisse á¹-hapetvÄ• pabbajjaÃ±ca upasampadaÃ±ca karontÄ• parisaá¹
bhagavato sÄ• sanaá¹ƒ osakkÄ• penti, tasmÄ• bhagavato Ä• á¹‡aá¹ƒ karontehi lajjÄ«pesa
sikkhÄ• kÄ• mehi sappurisabhikkhÅ«hi evarÅ«pÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sahÄ• yakehi
upatthambhakehiekasambhogasaá¹ƒvÄ• sakarehi na bhavitabbaá¹ƒ. idÄ• ni bhikkhÅ« ---

``ca-kÄ• rantaá¹ƒ \Ne II 208/ sa-kÄ• rantaá¹ƒ, ta-kÄ• rantasamaá¹ƒ vade.

Ã±a-kÄ• rantaá¹ƒ la-kÄ• rantaá¹ƒ, na-kÄ• rantasamaá¹ƒ vadeâ€™â€™ ti || ---

imaá¹ƒ silokaá¹ƒ upanissÄ• ya saraá¹‡agamanepi ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â
``buddhaá¹ƒsaraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti paá¹-hanti. kammavÄ• cÄ• yampi ``paá¹-
gÄ• hÄ• petabboâ€™â€™ tiÄ• dipÄ• á¹-haá¹ƒ ``paá¹-hamaá¹ƒ upajjhaá¹ƒ gÄ• hÄ• petabbo
ettha yuttitopi Ä• gamatopikÄ• raá¹‡aá¹ƒ cintetabbaá¹ƒ.

tatrÄ• yaá¹ƒ yutticintÄ• --- ``ca-kÄ• rantaá¹ƒ sa-kÄ• rantaá¹ƒ, ta-kÄ• rantasamaá¹ƒ vadeâ€™
ca-kÄ• rotÄ• lujo, ta-kÄ• ro dantajo, evamete akkharÄ• á¹-hÄ• natopi asamÄ• nÄ• . ca-kÄ•
ta-kÄ• ro jivhaggakaraá¹‡o, evaá¹ƒ karaá¹‡atopi asamÄ• nÄ• . ca-kÄ• ro dutiyavaggapariyÄ
catutthavaggapariyÄ• panno, evaá¹ƒ vaggatopi asamÄ• nÄ• . saá¹ƒyogakkharavasena na p
saravisesaá¹ƒ pÄ• puá¹‡anti, teneva ca-kÄ• rena saddasatthakÄ• rÄ• cariyÄ• ``saá¹ƒyogep
``saá¹ƒyogapubbÄ• e-kÄ• ro-kÄ• rÄ• rassÄ• iva vattabbÄ• â€™â€™ ti ca vadanti. evaá¹ƒ
asamÄ• naá¹-á¹-hÄ• nikena asamÄ• nakaraá¹‡ena asamÄ• navaggena saá¹ƒyogakkharena
aÃ±Ã±ena asamÄ• naá¹-á¹-hÄ• nikena asamÄ• nakaraá¹‡ena asamÄ• navaggena \Be II 28
saá¹ƒyogakkharenaladdhasamÄ• nasutikÄ• bhaveyyuá¹ƒ. na kevalaÃ±ca ete akkharÄ• as
asamÄ• nakaraá¹‡Ä• asamÄ• navaggÄ• va honti, atha kho anÄ• sannaá¹-á¹-hÄ• nikÄ• anÄ
ca honti. yathÄ• ca vÄ«á¹‡aá¹ƒ vÄ• dentÄ• naá¹ƒ dÅ«re tantissarena tato dÅ«re tantissaro
dÅ«raá¹-á¹-hÄ• nikena akkharena dÅ«rakaraá¹‡ena tato dÅ«raá¹-á¹-hÄ• niko dÅ«rakaraá¹‡
bhaveyya, vaggakkharÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karavasena asamÄ• nasutiv

vaggeâ€™â€™ ti sutte niggahitassa vaggantakaraá¹‡e sati aÃ±Ã±avaggasmiá¹ƒ pare aÃ±Ã
pÄ• puá¹‡Ä• ti, ``vagge ghosÄ• ghosÄ• naá¹ƒ tatiyapaá¹-hamÄ• â€™â€™ ti suttena ca
asadisadvebhÄ• vakaraá¹‡eaÃ±Ã±avagge aÃ±Ã±avaggadvebhÄ• vo na hoti.

yadi ca ca-kÄ• rantakkharo ta-kÄ• rantakkharena samÄ• nasutiko siyÄ• , evaá¹ƒ sati kiá¹ƒ
ca-kÄ• rantakkharalekhanenasabbattha ta-kÄ• rantameva likheyya, tathÄ• pana alikhitvÄ•
paá¹-hamakkharassa sadisadvebhÄ• vaá¹-á¹-hÄ• ne ``kacco kaccÄ• yanoâ€™â€™ ti, asad
``vaccho vacchÄ• yanoâ€™â€™ ti tatiyakkharassasadisadvebhÄ• vaá¹-á¹-hÄ• ne ``majjaá¹
asadisadvebhÄ• vaá¹-á¹-hÄ• ne ``upajjhÄ• \Ne II 209/ upajjhÄ• yoâ€™â€™
tisamÄ• naá¹-á¹-hÄ• nasamÄ• nakaraá¹‡asamÄ• navaggakkharÄ• nameva dvebhÄ• vo likh
payogÄ• nurÅ«paá¹ƒca-kÄ• ranta ja-kÄ• rantaá¹-á¹-hÄ• nesu sakavaggasutivaseneva vatta
aÃ±Ã±avaggasutivasena. sa-kÄ• rante pana sa-kÄ• rassa ta-kÄ• rena samÄ• naá¹-á¹-hÄ• r
vaggaavaggavasenabhinnepi avaggakkharÄ• naá¹ƒ vaggakkharehi sÄ• dhÄ• raá¹‡attÄ• ca
vaggakkharÄ• naá¹ƒ viya visuá¹ƒsutiyÄ• abhÄ• vato ca sa-kÄ• rantassa ta-kÄ• rantabhaá¹
sa-kÄ• ropi hi dantajo, ta-kÄ• ropi, sa-kÄ• ropi jivhaggakaraá¹‡o, ta-kÄ• ropi \Be II 288/, tas
samÄ• naá¹-á¹-hÄ• nikÄ• naá¹ƒsamÄ• nakaraá¹‡Ä• naá¹ƒ akkharÄ• naá¹ƒ samÄ• nasutibh
la-kÄ• rantÄ• naá¹ƒ na-kÄ• rantabhaá¹‡anepiiminÄ• nayena Ã±a-kÄ• ranta na-kÄ• rantÄ• r
la-kÄ• ranta na-kÄ• rantÄ• naá¹ƒ samÄ• nasutibhÄ• vodaá¹-á¹-habboti. ayamettha yutticintÄ

Ä• gamacintÄ• pana evaá¹ƒ kÄ• tabbÄ• ---

``ca-kÄ• rantaá¹ƒ sa-kÄ• rantaá¹ƒ, ta-kÄ• rantasamaá¹ƒ vade.

Ã±a-kÄ• rantaá¹ƒ la-kÄ• rantaá¹ƒ, na-kÄ• rantasamaá¹ƒ vadeâ€™â€™ ti || ---

ayaá¹ƒ siloko kuto pabhavo, kattha Ä• gato, kena kÄ• ritoti? tattha __kuto pabhavo_tibhaga
dhammasaá¹…gÄ• hakattherehi vÄ• aá¹-á¹-hakathÄ• cariyehi vÄ• pabhavo. __kattha Ä• g
abhidhamme vÄ• pÄ• á¸·iyaá¹ƒ vÄ• aá¹-á¹-hakathÄ• ya vÄ• á¹-Ä«kÄ• dÄ«su vÄ• Ä• gato
nettiniruttipeá¹-akopadesakaccÄ• yanappakaraá¹‡akÄ• rakena Ä• yasmatÄ• mahÄ• kaccÄ•
mukhamattadÄ«panikÄ• rakena vajirabuddhÄ• cariyena vÄ• padarÅ«pasiddhikÄ• rakenabu
saddanÄ«tippakaraá¹‡akÄ• rakena aggavaá¹ƒsÄ• cariyena vÄ• tadaÃ±Ã±asatthakÄ• rakeh
evaá¹ƒ Ä• gamacintÄ• yaá¹ƒ sati ayaá¹ƒ siloko bhagavantasmÄ• pabhavodhammasaá¹…g
aá¹-á¹-hakathÄ• cariyehi vÄ• ti na paÃ±Ã±Ä• yati. ``vinaye vÄ• suttantevÄ• abhidhamme v
aá¹-á¹-hakathÄ• ya vÄ• á¹-Ä«kÄ• su vÄ• Ä• gatoâ€™â€™ ti hi na sakkÄ• vattuá¹ƒ. kaccÄ
saddasatthakÄ• rakehi Ä• cariyehi katotipi na dissati. evaá¹ƒ santeappÄ• á¹-ihÄ«rakataá¹ƒ i
Ä• pajjati.

evaá¹ƒ pana mayaá¹ƒ cintayimhÄ• --- rÄ• maÃ±Ã±adese kira sakabhÄ• sÄ• yaá¹ƒ ca-kÄ• r

II 210/, teneva rÄ• maÃ±Ã±adesiyÄ• bhikkhÅ« \Be II 289/ ``saccaâ€™â€™ iti imaá¹ƒ pÄ• á
``satcaâ€™â€™ iti vadanti, ``paÃ±caá¹…gaâ€™â€™ iti pÄ• á¹-haá¹ƒ vadantÄ• ``pancaá¹…
tasmÄ• attano visaye avijjamÄ• naá¹ƒ ca-kÄ• ranta Ã±a-kÄ• rantaá¹ƒ yathÄ• pÄ• á¹-haá¹ƒ
tehibhikkhÅ«hi sakabhÄ• sÄ• nurÅ«pato ayaá¹ƒ siloko kÄ• rito bhavissatÄ«ti. evaá¹ƒ santep
ca-kÄ• ranta Ã±a-kÄ• rantapadÄ• naá¹ƒ sutivisesavasena visuá¹ƒ paÃ±Ã±Ä• yanato maram
silokaá¹ƒ anuvattitvÄ• ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti vÄ•  ``paá¹-hama
upatjhaá¹ƒgÄ• hÄ• petabboâ€™â€™ ti vÄ• ``hetupatcayo Ä• rammaá¹‡apatcayoâ€™â€™
rÄ• maÃ±Ã±adesiyÄ• pi sakabhÄ• sÄ• ya visuá¹ƒ avijjamÄ• nampi ca-kÄ• ranta Ã±a-kÄ• ra
sakabhÄ• sÄ• kathanakÄ• leyevabhÄ• sÄ• nurÅ«paá¹ƒ ta-kÄ• ranta na-kÄ• rantabhÄ• vena
mÄ• gadhabhÄ• sÄ• kathanakÄ• le pana mÄ• gadhabhÄ• sÄ• yaca-kÄ• ranta Ã±a-kÄ• rant
mÄ• gadhabhÄ• sÄ• nurÅ«paá¹ƒ ca-kÄ• ranta Ã±a-kÄ• rantapadÄ• naá¹ƒvisuá¹ƒ sutivasen
kathetabbÄ• nÄ«ti no mati. ayamettha Ä• gamacintÄ• .

jinasÄ• sanamÄ• rabbha, kathÄ• yaá¹ƒ kathitÄ• mayÄ• .

yuttÄ• yuttaá¹ƒ cintayantu, paá¹‡á¸• itÄ• jinasÄ• vakÄ• ||

yuttÄ• yuttaá¹ƒ cintayitvÄ• , yuttaÃ±ce dhÄ• rayantu taá¹ƒ.

ayuttaÃ±ce pajahantu, mÄ• nadosavivajjitÄ• ti ||

<254> evaá¹ƒ catunnaá¹ƒ kammÄ• naá¹ƒ sampattivipattiá¹ƒ dassetvÄ• idÄ• ni tesaá¹ƒ kam
á¹-hÄ• nappabhedaá¹ƒdassento __ ``apalokanakammaá¹ƒ katamÄ• ni paÃ±ca á¹-hÄ• nÄ• n
tatthavinicchayo aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva veditabbo. anuttÄ• napadatthameva
``etarahi sacepi sÄ• maá¹‡eroâ€™â€™ _tiÄ• dÄ«su buddhÄ• dÄ«naá¹ƒ avaá¹‡á¹‡abhÄ• sa
kappiyÄ• dibhÄ• venadÄ«panampi diá¹-á¹-hivipattiyaá¹ƒyeva pavisati, teneva vakkhati ``taá
vissajjÄ• petabboâ€™â€™ ti. bhikkhÅ«nampi eseva \Be II 290/ nayo. __micchÄ• diá¹-á¹-hik
buddhavacanÄ• dhippÄ• yaá¹ƒ viparÄ«tatogaá¹‡hanto, so eva __ ``antaggÄ• hikÄ• ya diá¹-
_ti vutto. kecipana ``sassatucchedÄ• naá¹ƒ aÃ±Ã±ataradiá¹-á¹-hiyÄ• samannÄ• gatoâ€™â
yuttaá¹ƒ. sassatucchedagÄ• hassasÄ• maá¹‡erÄ• naá¹ƒ liá¹…ganÄ• sanÄ• ya kÄ• raá¹‡att
aá¹-á¹-hakathÄ• yameva vuttattÄ• idha ca daá¹‡á¸• akammanÄ• sanÄ• yaeva adhippetattÄ
\Ne II 211/ sahaseyyapaá¹-iggahaá¹‡Ä• di. __sorato_ti subherato, suá¹-á¹-hu oratoti vÄ• __
nivÄ• tavuttÄ«_ti nÄ«cavutti.

__tassÄ• pi dÄ• tabbo_ti vijjamÄ• naá¹ƒ mukharÄ• dibhÄ• vaá¹ƒ nissÄ• ya appaá¹-ipucchitv
paá¹-iÃ±Ã±aá¹ƒaggahetvÄ• pi Ä• pattiá¹ƒ anÄ• ropetvÄ• pi desitÄ• yapi Ä• pattiyÄ• khuá¹ƒ
anoramantassadÄ• tabbova. oramantassa pana khamÄ• pentassa na dÄ• tabbo. __brahma
kharadaá¹‡á¸• assaukkaá¹-á¹-hadaá¹‡á¸• assa dÄ• naá¹ƒ. tajjanÄ«yÄ• dikamme hi kate

ovÄ• dÄ• nusÄ• sanippadÄ• napaá¹-ikkheponatthi, dinnabrahmadaá¹‡á¸• e pana tasmiá¹ƒ s
tajjanÄ«yakammÄ• dikatehi paá¹-ikkhittampi kÄ• tuá¹ƒna vaá¹-á¹-ati ``neva vattabboâ€™â€
Ä• lÄ• pasallÄ• pamattassapi na-kÄ• rena paá¹-ikkhitattÄ• . taÃ±hi disvÄ• bhikkhÅ« gÄ«va
olokanamattampi na karonti, evaá¹ƒ vivajjetabbaá¹ƒnimmadanakaraá¹‡atthameva tassa daá
anuÃ±Ã±Ä• tattÄ• . teneva channattheropi ukkhepanÄ«yÄ• dikammakatopiabhÄ• yitvÄ• br
``saá¹…ghenÄ• haá¹ƒ sabbathÄ• vivajjitoâ€™â€™ ti mucchito papati. yo pana brahmadaá
Ã±atvÄ• saá¹ƒsaá¹-á¹-ho avivajjetvÄ• viharati, tassa dukkaá¹-amevÄ• tigahetabbaá¹ƒ. aÃ±
brahmadaá¹‡á¸• avidhÄ• nassa niratthakatÄ• pasaá¹…gato. __tenÄ• _ti brahmadaá¹‡á¸• a
tajjanÄ«yÄ• dikammakatehi, evameva tato adhikampi saá¹…ghaá¹ƒ Ä• rÄ• dhentena samm
``sorato \Be II 291/ nivÄ• tavuttÄ«â€™â€™ tiÄ• dinÄ• sarÅ«pato dassitameva. tenÄ• ha__
khamÄ• pentassa brahmadaá¹‡á¸• o paá¹-ippassambhetabboâ€™â€™ _ti. __paá¹-isaá¹…k
Ã±Ä• á¹‡ena upaparikkhitvÄ• .

yaá¹ƒ taá¹ƒ bhagavatÄ• avandiyakammaá¹ƒ anuÃ±Ã±Ä• tanti sambandho. ``tassa bhikkhu
daá¹‡á¸• akammaá¹ƒkÄ• tuâ€™â€™ nti sÄ• maÃ±Ã±ato anuÃ±Ã±Ä• tappakÄ• raá¹ƒ dasse
anuÃ±Ã±Ä• tappakÄ• raá¹ƒdassetuá¹ƒ __ ``atha khoâ€™â€™ _tiÄ• di pÄ• á¸·iuddhaá¹-Ä• t
apalokanakammassaá¹-hÄ• naá¹ƒ hotÄ«_ti apalokanakammasÄ• maÃ±Ã±assa pavattiá¹-á¹
visesabyatirekena avijjamÄ• nampitadaÃ±Ã±attha appavattiá¹ƒ dassetuá¹ƒ visesanissitaá¹ƒ
``kammaÃ±Ã±eva lakkhaá¹‡aâ€™â€™ _ntiiminÄ• osÄ• raá¹‡Ä• divasena gahitÄ• vasesÄ•
apalokanakammasÄ• maÃ±Ã±alakkhaá¹‡avasena gahitattÄ• ``kammaÃ±Ã±eva lakkhaá¹‡a
nti nibbacanaá¹ƒ dasseti, idaÃ±ca vuttÄ• vasesÄ• naá¹ƒkammÄ• naá¹ƒ niá¹-á¹-hÄ• naá¹-á¹-
saá¹…khÄ• rakkhandhadhammÄ• yatanÄ• dÄ«ni viya vuttÄ• vasesakhandhÄ• yatanÄ• nan
``ayaá¹ƒ panettha pÄ• á¸·imuttakopi kammalakkhaá¹‡avinicchayoâ€™â€™ tiÄ• di. yathÄ• c
upari Ã±attikammÄ• dÄ«supi kammalakkhaá¹‡aá¹ƒ vuttanti veditabbaá¹ƒ. sÄ• ratthadÄ«par
III 495-496) pana ``kammameva lakkhaá¹‡anti __kammalakkhaá¹‡aá¹ƒ_.
osÄ• raá¹‡anissÄ• raá¹‡abhaá¹‡á¸• ukammÄ• dayoviya kammaÃ±ca hutvÄ• aÃ±Ã±aÃ±ca
hutvÄ• upalakkhÄ«yatÄ«ti kammalakkhaá¹‡antivuccatÄ«â€™â€™ ti vuttaá¹ƒ. vajirabuddhi
parivÄ• ra 495-496) pana ``imassaapalokanakammassa á¹-hÄ• naá¹ƒ hotÄ«ti evampi apalo
attho. kammaÃ±Ã±evalakkhaá¹‡anti __kammalakkhaá¹‡aá¹ƒ_. osÄ• raá¹‡anissÄ• raá¹‡abh
kammaÃ±ca hutvÄ• aÃ±Ã±aÃ±canÄ• maá¹ƒ na labhati, kammameva hutvÄ• upalakkhÄ«y
__kammalakkhaá¹‡aá¹ƒ_ upanissayoviya. hetupaccayÄ• dilakkhaá¹‡avimutto hi sabbo pacc
saá¹…gayhatÄ«â€™â€™ ti vuttaá¹ƒ. __tassa karaá¹‡a_nti avandiyakammassa karaá¹‡avid
vanditabbo_ti, iminÄ• vandantiyÄ• dukkaá¹-anti dassetÄ«ti daá¹-á¹-habbaá¹ƒ. saá¹…ghena
Ã±atvÄ• maddanaá¹ƒ viya hi saá¹…ghasammutiá¹ƒanÄ• darena atikkamantassa Ä• patti ev

<255> __bhikkhusaá¹…ghassapi panetaá¹ƒ labbhatiyevÄ• _ti avandiyakammassa upalakkh
gahitattÄ• bhikkhusaá¹…ghassapi kammalakkhaá¹‡aá¹ƒ labbhati eva. salÄ• kadÄ• naá¹-á¹-
nÄ• ma, yÄ• gubhattÄ• naá¹ƒbhÄ• janaá¹-á¹-hÄ• nÄ• ni __yÄ• gaggabhattaggÄ• ni_ nÄ• m

saá¹…gho uposatheviya sannipatito, kammaÃ±ca vaggakammaá¹ƒ na hoti, ``mayametaá¹ƒ
pacchÄ• khÄ«yantÄ• pi na honti, khaá¹‡á¸• asÄ«mÄ• ya pana kate khÄ«yanti. saá¹…ghika
acchinnacÄ«varÄ• dÄ«naá¹ƒdÄ• tuá¹ƒ apalokentehi upacÄ• rasÄ«maá¹-á¹-hÄ• naá¹ƒ sabb
kÄ• tabbaá¹ƒ. yo panavisabhÄ• gapuggalo dhammikaá¹ƒ apalokanaá¹ƒ paá¹-ibÄ• hati, taá¹
bahiupacÄ• rasÄ«magataá¹ƒ vÄ• katvÄ• khaá¹‡á¸• asÄ«maá¹ƒ vÄ• pavisitvÄ• kÄ• tuá¹ƒ
``apalokanakammaá¹ƒ karotÄ«â€™â€™ tisÄ• maÃ±Ã±ato dasseti, taá¹ƒ apalokanakamma
``acchinnacÄ«varaá¹ƒâ€™â€™ _iccÄ• di. yadi apaloketvÄ• va cÄ«varaá¹ƒ dÄ• tabbaá¹ƒ, ki
appamattakavissajjakasammutiyÄ• ti Ä• ha__ ``appamattakavissajjakena panÄ• â€™â€™ _
upaá¸• á¸• hanÄ• á¸·i vÄ• _ti divasedivase apaloketvÄ• dÄ• tabbassa pamÄ• á¹‡adassana
apaloketabbaá¹ƒ, naadhikanti dasseti. __ekadivasaá¹ƒyeva vÄ• _tiÄ• di dasavÄ«satidivasÄ
divaseyevadÄ• tabbaparicchedadassanaá¹ƒ. tena ``yÄ• vajÄ«vaâ€™â€™ nti vÄ• ``yÄ• var
vuá¹-á¹-hahatÄ«â€™â€™ tivÄ• evaá¹ƒ apaloketuá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. __iá¹‡apalib
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«tisambandho. taÃ±ca iá¹‡Ä• yikehi palibuddhassa lajjÄ«pesalassa sÄ
pamÄ• á¹‡ayuttamevakappiyabhaá¹‡á¸• aá¹ƒ niyametvÄ• \Ne II 213/ bhikkhÅ«hi apaloketv
sahassaá¹ƒ vÄ• satasahassaá¹ƒvÄ• mahÄ• iá¹‡aá¹ƒ. tÄ• disaÃ±hi bhikkhÄ• cariyavattena
tÄ• disassa bhikkhunopariyesitvÄ• dÄ• tabbaá¹ƒ.

__ ``chattaá¹ƒ vÄ• vedikaá¹ƒ vÄ• _ti ettha __vedikÄ• _ti cetiyassa upari caturassacayo vuc
tato uddhaá¹ƒ valayÄ• ni dassetvÄ• kato aggacayo vuccatÄ«â€™â€™ ti sÄ• ratthadÄ«pan
495-496) vuttaá¹ƒ. __cetiyassa upanikkhepato_ti cetiyassapaá¹-ijagganatthÄ• ya vaá¸• á¸• h
kappiyakÄ• rakehi á¹-hapitavatthuto. __saá¹…ghikenapÄ«_tina kevalaÃ±ca tatruppÄ• dato
catupaccayatthÄ• ya saá¹…ghassa dinnavatthunÄ• pÄ«ti attho. __saá¹…ghabhattaá¹ƒ kÄ•
mahÄ• dÄ• naá¹ƒ dadantehipi kariyamÄ• naá¹ƒ saá¹…ghabhattaá¹ƒ viyakÄ• retuá¹ƒ na vaá
``yathÄ• sukhaá¹ƒ paribhuÃ±jituá¹ƒ ruccatÄ«â€™â€™ _ti vuttattÄ• attano attano paribhoga
bahuá¹ƒ vÄ• gahetabbaá¹ƒ, adhikaá¹ƒ pana gahetuá¹ƒna labhati.

__uposathadivase_ti nidassanamattaá¹ƒ, yasmiá¹ƒ kismiÃ±ci divasepi kataá¹ƒ sukatameva
imasmiá¹ƒ vihÄ• re antosÄ«mÄ• ya saá¹…ghasantakaá¹ƒ ... pe ... yathÄ• sukhaá¹ƒ paribhu
ruccatÄ«â€™â€™ ti evaá¹ƒ katikÄ• kÄ• tabbÄ• . tathÄ• dvÄ«hi tÄ«hipi ``Ä• yasmantÄ• na
vacanameva hettha viseso. __tesampÄ«_ti rukkhÄ• naá¹ƒ. __sÄ• eva katikÄ• _tivisuá¹ƒ ka
attho.

__tesa_nti \Be II 294/ rukkhÄ• naá¹ƒ, saá¹…gho sÄ• mÄ«ti sambandho. __purimavihÄ• re_
paribhogatthÄ• ya katakatike vihÄ• re. __pariveá¹‡Ä• ni katvÄ• jaggantÄ«_ti yatthaarakkhi
rukkhÄ• ca vinassanti, tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, tatthasaá¹…ghassa
adhippÄ• yo. yehi pana rukkhabÄ«jÄ• ni ropetvÄ• Ä• ditopaá¹-á¹-hÄ• ya paá¹-ijaggitÄ• , tep
ropakeheva paribhuÃ±jitabbÄ• ni. __tehÄ«_tijaggitehi.

__tatthÄ• _ti tasmiá¹ƒ vihÄ• re. __mÅ«le_tiÄ• dikÄ• le, pubbeti attho. __dÄ«ghÄ• katikÄ• _
yathÄ• sukhaá¹ƒ paribhogatthÄ• ya katikÄ• . __nikkukkuccenÄ• _ti ``abhÄ• jitamidaâ€™â€
akatvÄ• ti attho. __khÄ«yanamattameva ta_nti tena khÄ«yanena bahuá¹ƒ khÄ• dantÄ• naá
paribhogappamÄ• á¹‡asseva gahitattÄ• , khÄ«yantepi attano pahonakaá¹ƒ gahetvÄ• khÄ•

__gaá¹‡hathÄ• ti na vattabbÄ• _ti tathÄ• vutte teneva bhikkhunÄ• dinnaá¹ƒ viya maÃ±Ã±e
nissÄ• yamicchÄ• jÄ«vasambhavo hotÄ«ti vuttaá¹ƒ. tenÄ• ha __ ``anuvicaritvÄ• â€™â€™ _
__upaá¸• á¸• habhÄ• go_tiekassa bhikkhuno paá¹-ivÄ«sato upaá¸• á¸• habhÄ• go, dentena
saá¹…gho anuÃ±Ã±Ä• sÄ«â€™â€™ tievaá¹ƒ attÄ• naá¹ƒ parimocetvÄ• yathÄ• te saá¹…g
dÄ• tabbaá¹ƒ. __apaccÄ• sÄ«santenÄ• _tigilÄ• nagamikissarÄ• dÄ«naá¹ƒ anuÃ±Ã±Ä• tapu
dentena apaccÄ• sÄ«santenevadÄ• tabbaá¹ƒ. ananuÃ±Ã±Ä• tapuggalÄ• naá¹ƒ pana apacc
vaá¹-á¹-atÄ«ti. saá¹…ghikamevayathÄ• katikÄ• ya dÄ• petabbaá¹ƒ. attano santakampi pacc
vissÄ• sena gaá¹‡hanti, na vÄ• retabbÄ• , ``laddhakappiyaâ€™â€™ nti tuá¹‡hÄ« bhavitabb
``kuddhohi so rukkhepi chindeyyÄ• â€™â€™ tiÄ• dinÄ• tuá¹‡hÄ«bhÄ• ve kÄ• raá¹‡aá¹ƒ pu
tehikataanatthÄ• bhÄ• vepi \Be II 295/ kÄ• ruÃ±Ã±ena tuá¹‡hÄ« bhavituá¹ƒ vaá¹-á¹-ati, ``ga
tiÄ• dipana vattuá¹ƒ na vaá¹-á¹-ati.

__garubhaá¹‡á¸• attÄ• ... pe ... na dÄ• tabba_nti jÄ«varukkhÄ• naá¹ƒ Ä• rÄ• maá¹-á¹-hÄ• n
gehasambhÄ• rÄ• nupagatattÄ• ``sabbaá¹ƒ tvameva gaá¹‡hÄ• ti dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«
__akatÄ• vÄ• saá¹ƒ vÄ• katvÄ• _tipubbe avijjamÄ• naá¹ƒ senÄ• sanaá¹ƒ katvÄ• . __jaggita
__jagganakÄ• le_tijaggituá¹ƒ Ä• raddhakÄ• le.

<256> __Ã±attikammaá¹-á¹-hÄ• nabhede_ti Ã±attikammassa á¹-hÄ• nabhede.

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

kammÄ• kammavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

tettiá¹ƒsatimo paricchedo.

34. pakiá¹‡á¹‡akavinicchayakathÄ•

evaá¹ƒ \Ne II 215/ kammÄ• kammavinicchayakathaá¹ƒ kathetvÄ• idÄ• ni pakiá¹‡á¹‡akavini
__ ``idÄ• ni pakiá¹‡á¹‡akakathÄ• veditabbÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha pakÄ• rena k
divÄ• seyyÄ• tikathÄ• viya visuá¹ƒ visuá¹ƒ appavattitvÄ• ekasmiá¹ƒyeva paricchede karaá
pavattÄ• gaá¹‡abhojanakathÄ• dayo. __pakiá¹‡á¹‡akÄ• _ sakatthe ka-paccayavasena.

tatrÄ• yaá¹ƒ pakiá¹‡á¹‡akamÄ• tikÄ• ---

gaá¹‡abhojanakathÄ• ca, paramparÄ• ca bhojanÄ• .

anÄ• pucchÄ• paá¹ƒsukÅ«laá¹ƒ, tato acchinnacÄ«varaá¹ƒ ||

paá¹-ibhÄ• nacittaá¹ƒ vippa-katabhojanameva ca.

uddisantuddisÄ• pentÄ• , tivassantarikÄ• tathÄ• ||

dÄ«ghÄ• sanaá¹ƒ \Be II 296/ gilÄ• nupa-á¹-á¹-hÄ• naá¹ƒ maraá¹‡avaá¹‡á¹‡akaá¹ƒ.

attapÄ• tanamappacca-vekkhitvÄ• nisinnaá¹ƒ tathÄ• ||

davÄ• ya silÄ• vijjhanaá¹ƒ, dÄ• yÄ• á¸·impanakaá¹ƒ tathÄ• .

micchÄ• diá¹-á¹-hikulÄ• bhataá¹ƒ, gopakadÄ• nameva ca ||

dhammikÄ• yÄ• canÄ• ceva, uccÄ• rÄ• dÄ«na chaá¸• á¸• anaá¹ƒ.

nhÄ• ne rukkhaghaá¹ƒsanÄ• ni, valikÄ• dÄ«na dhÄ• raá¹‡aá¹ƒ ||

dÄ«ghakesÄ• Ä• dÄ• sÄ• di, naccÄ• dyaá¹…gacchedÄ• di ca.

patto sabbapaá¹ƒsukÅ«laá¹ƒ, parissavana naggiyaá¹ƒ ||

gandhapupphaá¹ƒ \Ne II 216/ Ä• sittakaá¹ƒ, maá¸·orikekabhÄ• janaá¹ƒ.

celapati pÄ• daghaá¹ƒsÄ«, bÄ«janÄ« chattameva ca ||

nakhÄ• lomÄ• kÄ• yabandhÄ• , nivÄ• sanapÄ• rupanÄ• .

kÄ• ja dantakaá¹-á¹-haÃ±ceva, rukkhÄ• rohanakampi ca ||

chandÄ• ropÄ• lokÄ• yatÄ• , khipitaá¹ƒ lasuá¹‡aá¹ƒ tathÄ• .

na akkamitabbÄ• dÄ«ni, avandiyÄ• ca vandiyÄ• ||

vandanÄ• kÄ• rakathÄ• ca, Ä• sandÄ• dikathÄ• pi ca.

uccÄ• sanamahÄ• sanaá¹ƒ, pÄ• sÄ• daparibhogakaá¹ƒ ||

upÄ• hanaá¹ƒ yÄ• naÃ±ceva, cÄ«varaá¹ƒ chinnacÄ«varaá¹ƒ.

akappiyacÄ«varaÃ±ca, cÄ«varassa vicÄ• raá¹‡Ä• ||

daá¹‡á¸• akathinakaÃ±ceva, gahapaticÄ«varaá¹ƒ tathÄ• .

chacÄ«varaá¹ƒ rajanÄ• di, atirekaÃ±ca cÄ«varaá¹ƒ ||

aá¹-á¹-havaraá¹ƒ nisÄ«danaá¹ƒ, adhammakammameva ca.

okÄ• so saddhÄ• deyyo ca, santaruttarakopi ca ||

cÄ«varanikkhepo ceva, satthavatthikammaá¹ƒ tathÄ• .

nahÄ• pito dasabhÄ• go, pÄ• theyyaá¹ƒ padesopi ca ||

saá¹ƒsaá¹-á¹-haá¹ƒ paÃ±cabhesajjaá¹ƒ, dutiyaá¹ƒ vasÄ• mÅ«lakaá¹ƒ.

piá¹-á¹-haá¹ƒ kasÄ• va paá¹‡á¹‡aÃ±ca, phalaÃ±ca jatu loá¹‡akaá¹ƒ ||

cuá¹‡á¹‡aá¹ƒ \Be II 297/ \Ne II 217/ amanussÄ• bÄ• dhaá¹ƒ, aÃ±janaá¹ƒ natthumeva ca.

dhÅ«manettaá¹ƒ telapÄ• kaá¹ƒ, sedaá¹ƒ lohitamocanaá¹ƒ ||

pÄ• dabbhaÃ±jaá¹ƒ gaá¹‡á¸• Ä• bÄ• dho, visaÃ±ca gharadinnako.

duá¹-á¹-hagahaá¹‡iko paá¹‡á¸• u-rogo chavidosopi ca ||

abhisannadosakÄ• yo, loá¹‡asuvÄ«rako tathÄ• .

antovutthÄ• dikathÄ• ca, uggahitapaá¹-iggaho ||

tato nihatakathÄ• ca, purebhattapaá¹-iggaho.

vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-haÃ±ca, tathÄ• akatakappataá¹ƒ ||

yÄ• gukathÄ• guá¸·akathÄ• , mahÄ• padesameva ca.

Ä• nisaá¹ƒsakathÄ• ceti, pakiá¹‡á¹‡akamhi Ä• gatÄ• ||

gaá¹‡abhojanakathÄ•

<1> tattha gaá¹‡itabbo saá¹…khyÄ• tabboti gaá¹‡o, yo koci samÅ«ho, idha pana catuvaggÄ
bhuÃ±jate bhojanaá¹ƒ, byavaharaá¹‡abhÄ• vasaá¹…khÄ• tÄ• bhojanakiriyÄ• , gaá¹‡assa b
tasmiá¹ƒ. __gaá¹‡abhojane pÄ• cittiyaá¹ƒ hotÄ«_ti ettha janakahetumhi bhummavacanaá¹ƒ
gilÄ• nÄ• disattavidhaá¹ƒ samayaá¹ƒ á¹-hapetvÄ• . imassa sikkhÄ• padassa viÃ±Ã±attiá¹ƒ k
paÃ±Ã±attattÄ• viÃ±Ã±attito gaá¹‡abhojanaá¹ƒ vatthuvaseneva pÄ• kaá¹-anti taá¹ƒ avatvÄ
nÄ• ma yattha ... pe ... nimantitÄ• bhuÃ±jantÄ«â€™â€™ ti nimantanavasenevassa padabh
vuttaá¹ƒ. kiÃ±ci pana sikkhÄ• padaá¹ƒ vatthuanurÅ«pampi siyÄ• ti ``padabhÄ• jane vuttana
hotÄ«â€™â€™ ti kesaÃ±ci Ä• saá¹…kÄ• bhaveyyÄ• ti tannivattanatthaá¹ƒ __ ``gaá¹‡abhoj
pasavatÄ«â€™â€™ _ti vuttaá¹ƒ. __ekato gaá¹‡hantÄ«_ti ettha aÃ±Ã±amaÃ±Ã±assa dvÄ• d
á¹-hitÄ• ekato gaá¹‡hanti nÄ• mÄ• ti gahetabbaá¹ƒ. ``amhÄ• kaá¹ƒ catunnampi \Be II 298/b
viÃ±Ã±Ä• peyyuâ€™â€™ nti vacanato, heá¹-á¹-hÄ• ``tvaá¹ƒ ekassa bhikkhuno bhattaá¹ƒ d
evaá¹ƒ viÃ±Ã±Ä• petvÄ• â€™â€™ ti \Ne II 218/ vacanato ca attano atthÄ• ya aÃ±Ã±ena viÃ
gaá¹‡abhojanaá¹ƒ hotiyevÄ• ti daá¹-á¹-habbaá¹ƒ. __evaá¹ƒ viÃ±Ã±attito pasavatÄ«_ti ettha
gaá¹‡antassa ekato hutvÄ• gahaá¹‡e iminÄ• sikkhÄ• padena Ä• patti, visuá¹ƒgahaá¹‡e
paá¹‡Ä«tabhojanasÅ«podanaviÃ±Ã±attÄ«hi Ä• patti veditabbÄ• .

__paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ nÄ• maá¹ƒ gahetvÄ• _ti ettha ``bhojanaá¹ƒ gaá¹‡hathÄ• t
hotiyevÄ• â€™â€™ tivadanti. ``heá¹-á¹-hÄ• addhÄ• nagamanavatthusmiá¹ƒ, nÄ• vÄ• bhiru
bhante, bhuÃ±jathÄ• â€™ tivutte yasmÄ• kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hiá¹ƒsu, tasm
vuttepi gaá¹‡abhojanaá¹ƒhotiyevÄ• â€™â€™ ti tÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ. ``paÃ±c
nÄ• maá¹ƒ gahetvÄ• nimantetÄ«â€™â€™ ti vuttattÄ• pana ``odanaá¹ƒ bhuÃ±jathÄ• â€™â
bhuÃ±jathÄ• â€™â€™ ti vÄ• bhojananÄ• maá¹ƒ gahetvÄ• va vutte gaá¹‡abhojanaá¹ƒ hoti,
bhante, bhuÃ±jathÄ• â€™â€™ tietthÄ• pi ``odanaâ€™â€™ nti vÄ• ``bhattaâ€™â€™ nti vÄ
nimantesunti gahetabbaá¹ƒ. gaá¹‡avasena vÄ• nimantitattÄ• te bhikkhÅ« apakataÃ±Ã±utÄ
paá¹-iggaá¹‡hiá¹ƒsÅ«tiayaá¹ƒ amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsitvÄ• yuttataraá¹ƒ gahetabba
(vi0vi0 á¹-Ä«0 pÄ• cittiya II 217-218) pana __ ``yena kenaci vevacanenÄ• _ti vuttattÄ• `bho
tiÄ• disÄ• maÃ±Ã±anÄ• menapi gaá¹‡abhojanaá¹ƒ hoti. yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ addhÄ• n
bhuÃ±jathÄ• â€™ ti vuttavacanassa kukkuccÄ• yanaá¹ƒ, tampi odanÄ• dinÄ• maá¹ƒ gahetv
veditabbaâ€™â€™ nti vuttaá¹ƒ.

kurundÄ«vacane \Be II 299/ __vicÄ• retÄ«_ti paÃ±cakhaá¹‡á¸• Ä• divasena saá¹ƒvidahati.

__ghaá¹-á¹-etÄ«_tianuvÄ• taá¹ƒ chinditvÄ• hatthena, daá¹‡á¸• akena vÄ• ghaá¹-á¹-eti. __s
suttaá¹ƒ vaá¹-á¹-eti. __valetÄ«_ti daá¹‡á¸• ake vÄ• hatthe vÄ• Ä• vaá¹-á¹-eti. ``abhinavass
karaá¹‡aá¹ƒ idha__cÄ«varakammaá¹ƒ_ nÄ• ma, purÄ• á¹‡acÄ«vare sÅ«cikammaá¹ƒ cÄ«va
ti vadanti. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 217-218) pana __
``Ä• gantukapaá¹-á¹-a_ntiacchinditvÄ• anvÄ• dhiá¹ƒ Ä• ropetvÄ• karaá¹‡acÄ«varaá¹ƒ san
__á¹-hapetÄ«_ti ekaá¹ƒantaá¹ƒ cÄ«vare bandhanavasena á¹-hapeti. __paccÄ• gataá¹ƒ sibb
dutiyaantaá¹ƒ parivattitvÄ• Ä• hataá¹ƒ sibbati. __Ä• gantukapaá¹-á¹-aá¹ƒ bandhatÄ«_ti cÄ«v
punappunaá¹ƒ tatthatattha suttena bandhati. __ghaá¹-á¹-etÄ«_ti pamÄ• á¹‡ena gahetvÄ• d
ghaá¹-á¹-eti. __suttaá¹ƒ karotÄ«_tisuttaá¹ƒ tiguá¹‡Ä• dibhÄ• vena vaá¹-á¹-eti. __valetÄ«_ti a
hatthena \Ne II 219/ vÄ• cakkadaá¹‡á¸• enavÄ• vaá¹-á¹-eti ekattaá¹ƒ karoti. __parivattanaá
parivattanadaá¹‡á¸• ayantakaá¹ƒ karoti. yasmiá¹ƒ suttaguá¸·aá¹ƒ pavesetvÄ• veá¸·unÄ• á¸
paribbhamÄ• petvÄ• suttakoá¹-itopaá¹-á¹-hÄ• ya Ä• kaá¸• á¸• hantÄ«â€™â€™ ti vuttaá¹ƒ.
(Vjb pÄ• cittiya 209-218) na ``Ä• gantukapaá¹-á¹-aá¹ƒ moghasuttena sibbitvÄ• á¹-hapenti. t
ekatalaá¹ƒ hoti, tathÄ• hatthehi ghaá¹-á¹-eti. __valetÄ«_ti Ä• vaá¹-á¹-eti. __parivattana_nti s
gaá¹‡hantÄ• naá¹ƒ sukhaggahaá¹‡atthaá¹ƒsuttaparivattanaá¹ƒ karoti, paá¹-á¹-aá¹ƒ sibbantÄ
sukhasibbanatthaá¹ƒ paá¹-á¹-aparivattanaÃ±ca, navacÄ«varakÄ• rakoidhÄ• dhippeto, na ita

__animantitacatuttha_nti animantito catuttho yassa bhikkhucatukkassa, taá¹ƒ animantitacatu
sesesupi. tenÄ• ha __ ``paÃ±cannaá¹ƒ catukkÄ• naâ€™â€™ _nti, ``catutthe Ä• gate na yÄ•
vacanato sace aÃ±Ã±o koci Ä• gacchanto natthi, cattÄ• royeva ca tattha nisinnÄ• yÄ• petuâ
vaá¹-á¹-atÄ«â€™â€™ ti vadanti. gaá¹‡abhojanÄ• pattijanakanimantanabhÄ• vato __ ``akap
_ntivuttaá¹ƒ. __sampavesetvÄ• _ti nisÄ«dÄ• petvÄ• . __gaá¹‡o bhijjatÄ«_ti gaá¹‡o Ä• pattiâ
adhippÄ• yo. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 220) pana __ ``sampavesetvÄ
__gaá¹‡o bhijjatÄ«_ti nimantitasaá¹…gho nahotÄ«ti atthoâ€™â€™ ti vuttaá¹ƒ.

``yattha cattÄ• ro bhikkhÅ« ... pe ... bhuÃ±jantÄ«â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• saá¹ƒsan
``itaresaá¹ƒpana gaá¹‡apÅ«rako hotÄ«â€™â€™ _ti vuttaá¹ƒ. __avisesenÄ• _ti ``gilÄ• no vÄ
ti avisesetvÄ• sabbasÄ• dhÄ• raá¹‡avacanena. __tasmÄ• _ti avisesitattÄ• .

__adhivÄ• setvÄ• gatesÅ«_ti ettha akappiyanimantanÄ• dhivÄ• sanakkhaá¹‡e pubbapayog
viÃ±Ã±attito pasavane pana viÃ±Ã±attikkhaá¹‡e itarasikkhÄ• padehi dukkaá¹-aá¹ƒ hotÄ«tiga
gatesÅ«_ti ettha Ä• gatesupi bhojanakicce niá¹-á¹-hite gaá¹‡hituá¹ƒ vaá¹-á¹-ati. __tÄ• ni ca t
gahitÄ• nÄ«_ti yehi bhojanehi visaá¹…keto natthi, tÄ• ni bhojanÄ• nitehi bhikkhÅ«hi ekato n
pacchÄ• gahitattÄ• . __mahÄ• there_ti bhikkhÅ« sandhÄ• yavuttaá¹ƒ. __nimantanaá¹ƒ sÄ•
nimantanabhattaá¹ƒ paá¹-iggaá¹‡hatha. __yÄ• nÄ«_ti kummÄ• sÄ• dÄ«nitehi bhikkhÅ«hi ek
na gahitÄ• ni. __bhattuddesakena paá¹‡á¸• itenabhavitabbaá¹ƒ ... pe ... mocetabbÄ• _ti ete
II 220/ akappiyanimantane sÄ• dite sabbesampisÄ• ditaá¹ƒ hoti, ekato gaá¹‡hantÄ• naá¹ƒ g
hotÄ«ti dasseti. dÅ«tassa dvÄ• reÄ• gantvÄ• puna ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti \Be

``gÄ• madvÄ• re aá¹-á¹-hatvÄ• â€™â€™ _tivuttaá¹ƒ. __tattha tattha gantvÄ• _ti antaravÄ«t
á¹-hitÄ• naá¹ƒ santikaá¹ƒ gantvÄ• . bhikkhÅ«naá¹ƒ atthÄ• ya gharadvÄ• re á¹-hapetvÄ• dÄ
__nivattathÄ• ti vutte pananivattituá¹ƒ vaá¹-á¹-atÄ«_ti ``nivattathÄ• â€™â€™ ti vicchinditvÄ•
``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ tivuttattÄ• vaá¹-á¹-ati.

paramparabhojanakathÄ•

<2> paramparabhojanakathÄ• yaá¹ƒ pana parassa parassa bhojanaá¹ƒ __paramparabhojan
paá¹-hamaá¹ƒnimantitabhattaá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa bhojanakiriyÄ• . paramparabhoja
viÃ±Ã±attitoca nimantanato ca na pasavatÄ«ti Ä• ha __ ``paramparabhojanaá¹ƒ panÄ• â€™
visesatthajotako. vikappanÄ• vaseneva taá¹ƒ bhattaá¹ƒ asantaá¹ƒ nÄ• ma hotÄ«ti anupaÃ±
aá¹-á¹-hapetvÄ• yathÄ• paÃ±Ã±attasikkhÄ• padameva á¹-hapitaá¹ƒ. parivÄ• re (Vin V 86) p
anujÄ• nanampianupaÃ±Ã±attisadisanti katvÄ• ``catasso anupaÃ±Ã±attiyoâ€™â€™ ti vutta
mahÄ• paccariyÄ• dÄ«suvuttanayaá¹ƒ pacchÄ• vadanto pÄ• á¸·iyÄ• saá¹ƒsandanato para
patiá¹-á¹-hÄ• peti. kecipana ``tadÄ• attano santike á¹-hapetvÄ• bhagavantaá¹ƒ aÃ±Ã±assa
sammukhÄ• vikappanaá¹ƒnÄ• kÄ• si, bhagavatÄ• ca visuá¹ƒ sammukhÄ• vikappanÄ• na
sammukhÄ• vikappanÄ• pivaá¹-á¹-atÄ«â€™â€™ ti vadanti. teneva mÄ• tikÄ• á¹-á¹-hakathÄ
paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•) ``yo bhikkhu paÃ±casu sahadhammikesu a
bhattapaccÄ• saá¹ƒ tuyhaá¹ƒ dammÄ«â€™ tivÄ• `vikappemÄ«â€™ ti vÄ• evaá¹ƒ sammuk
dammÄ«â€™ ti vÄ• `vikappemÄ«â€™ tivÄ• evaá¹ƒ parammukhÄ• vÄ• paá¹-hamanimant
nimantitakule laddhabhikkhatoekasitthampi ajjhoharati, pÄ• cittiyaâ€™â€™ nti vuttaá¹ƒ.

paÃ±cahi \Be II 302/ bhojanehi nimantitassa yena yena paá¹-hamaá¹ƒ nimantito, tassa tassa
bhojanatouppaá¹-ipÄ• á¹-iyÄ• avikappetvÄ• vÄ• parassa parassa bhojanaá¹ƒ paramparab
mÅ«lanimantanaá¹ƒ heá¹-á¹-hÄ• hoti, pacchimaá¹ƒ pacchimaá¹ƒ upari, taá¹ƒ uparito paá¹-á
bhuÃ±jantassaÄ• pattÄ«â€™â€™ _ti. hatthaá¹ƒ anto pavesetvÄ• sabbaheá¹-á¹-himaá¹ƒ ga
á¹-hitampi antohatthagataá¹ƒ hotÄ«ti Ä• ha __ ``hatthaá¹ƒ_ \Ne II 221/ __pana ... pe ... yath
bhuÃ±jantassa anÄ• pattÄ«â€™â€™ _ti. khÄ«rassarasassa ca bhattena amissaá¹ƒ hutvÄ•
``khÄ«raá¹ƒ vÄ• rasaá¹ƒ vÄ• pivato anÄ• pattÄ«â€™â€™ _tivuttaá¹ƒ.

__ ``mahÄ• upÄ• sako_ti gehassÄ• miko. mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ `Ä• pattÄ«â€™ ti v
`vaá¹-á¹-atÄ«â€™ ti vacanaá¹ƒ viruddhaá¹ƒ viya dissati. dvinnampi adhippÄ• yo mahÄ• pac
vibhÄ• vitoâ€™â€™ timahÄ• gaá¹‡á¹-hipade vuttaá¹ƒ.

__sabbe nimantentÄ«_ti akappiyanimantanavasena nimantenti. ``paramparabhojanaá¹ƒ nÄ•
paÃ±cannaá¹ƒbhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena nimantito, taá¹ƒ á¹-hapetvÄ• aÃ±Ã
bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒbhojanaá¹ƒ bhuÃ±jati, etaá¹ƒ paramparabhojanaá¹ƒ nÄ• mÄ
bhikkhÄ• cariyÄ• ya paá¹-hamaá¹ƒladdhabhÄ• ve ``piá¹‡á¸• Ä• ya caritvÄ• laddhaá¹ƒ bhatt

Ä• pattÄ«â€™â€™ ti vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 229) pana __ ``khÄ«raá¹ƒ vÄ• rasaá¹ƒ
vÄ• _tipaÃ±cabhojanÄ• missaá¹ƒ bhattato upari á¹-hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi abh
uppaá¹-ipÄ• á¹-iyÄ• pivatopi anÄ• patti. tenÄ• ha __ `bhuÃ±jantenÄ• â€™ _tiÄ• dÄ«â€™â€
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• cittiya 229) pana ``ettha `mahÄ• upÄ• sako bhikkhÅ« n
pacchÄ• laddhaá¹ƒ bhattaá¹ƒ bhuÃ±jantassa Ä• patti. piá¹‡á¸• Ä• ya caritvÄ• laddhabhatta
Ä• pattÄ«â€™ tiaá¹-á¹-hakathÄ• yaá¹ƒ vacanato, `kÄ• lasseva piá¹‡á¸• Ä• ya caritvÄ• \Be
pÄ• á¸·ito, khandhake `na ca, bhikkhave, aÃ±Ã±atra nimantane aÃ±Ã±assa bhojjayÄ• gu pa
bhuÃ±jeyya, yathÄ• dhammo kÄ• retabboâ€™ ti vacanato ca nimantetvÄ• vÄ• pavedetu a
paá¹-hamagahitanimantitassabhikkhuno paá¹-hamanimantanabhojanato aÃ±Ã±aá¹ƒ yaá¹ƒ k
bhojanaá¹ƒ paramparabhojanÄ• pattiá¹ƒkaroti. attano santakaá¹ƒ, saá¹…ghagaá¹‡ato laddh
agahaá¹-á¹-hasantakaá¹ƒ vaá¹-á¹-ati, nimantanato paá¹-hamaá¹ƒnibaddhattÄ• pana niccab
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

anÄ• pucchÄ• kathÄ•

<3> anÄ• pucchÄ• kathÄ• yaá¹ƒ __ ``pakativacanenÄ• _ti ettha yaá¹ƒ dvÄ• dasahatthabbha
bhaveyya, taá¹ƒ pakativacanaá¹ƒ nÄ• ma. __Ä• pucchitabbo_ti `ahaá¹ƒ itthannÄ• massa gh
`cÄ• rittakaá¹ƒ \Ne II 222/ Ä• pajjÄ• mÄ«â€™ ti vÄ• Ä«disena vacanena Ä• pucchitabbo. se
paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena nimantanasÄ• diyanaá¹ƒ, santaá¹ƒ bhikkhuá
aÃ±Ã±agharappavesanaá¹ƒ, majjhanhikÄ• natikkamo, samayassa vÄ• Ä• padÄ• naá¹ƒvÄ•
aá¹…gÄ• nÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- pÄ• cittiyaIII 298) ettakameva vut
(vi0 vi0 á¹-Ä«0 pacittiya II 298) pana __ ``pariyesitvÄ• Ä• rocanakiccaá¹ƒ natthÄ«_ti vuttattÄ
apariyesitabboupasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• ne dissati, so sacepi pakativacanassa sa
atikkamma á¹-hito, upasaá¹…kamitvÄ• Ä• pucchitabbo. tenÄ• ha __ `apica ... pe ... yaá¹ƒ p
Ä• pucchitabboâ€™ _tiÄ• di. anÄ• pattivÄ• re cettha antarÄ• rÄ• mÄ• dÄ«naÃ±Ã±eva vutta
anuÃ±Ã±Ä• takÄ• raá¹‡aá¹ƒvinÄ• atikkamantassÄ• pi Ä• patti hoti, na pana gharÅ«pacÄ• n
atikkamantasseva. yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ `aÃ±Ã±assa gharÅ«pacÄ• raá¹ƒ okkamantass
paá¹-hamapÄ• daá¹ƒ ummÄ• raá¹ƒ atikkÄ• metÄ«â€™ tiÄ• divuttaá¹ƒ, taá¹ƒ gÄ• me paviá¹
tathÄ• pi aÃ±Ã±assa gharÅ«pacÄ• raá¹ƒ anokkamitvÄ• vÄ«thimajjhenevagantvÄ• icchitic
á¹-hatvÄ• manusse oloketvÄ• gacchantassapi pÄ• cittiyameva. tattha keci `vÄ«thiyaá¹ƒ ati
gharÅ«pacÄ• ragaá¹‡anÄ• ya Ä• pattiyoâ€™ ti vadanti. aÃ±Ã±epana `yÄ• ni kulÄ• ni uddiss
gaá¹‡anÄ• yÄ• â€™ ti. paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarenanimantanasÄ• diyana
anÄ• pucchanÄ• , bhattiyagharato aÃ±Ã±agharÅ«pasaá¹…kamanaá¹ƒ, majjhanhikÄ• natikk
abhÄ• voti imÄ• nettha paÃ±ca aá¹…gÄ• nÄ«â€™â€™ ti. vikÄ• lagÄ• mappavesanepi __ `
adinnÄ• dÄ• ne vuttanayeneva veditabboâ€™â€™ _ti iminÄ• dutiyaleá¸• á¸• upÄ• toidha u
uttÄ• nameva. santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchanÄ• , anuÃ±Ã±Ä• takÄ• raá¹‡Ä• bhÄ• vo,

panettha tÄ«á¹‡i aá¹…gÄ• ni.

paá¹ƒsukÅ«lakathÄ•

<4> paá¹ƒsukÅ«lakathÄ• yaá¹ƒ __abhinne sarÄ«re_ti abbhuá¹‡he allasarÄ«re. ``abbhuá¹‡h
vuttameva pariyÄ• yabhedamantarena vibhÄ• vetuá¹ƒ __ ``allasarÄ«reâ€™â€™ _ti vuttaá¹ƒ

__visabhÄ• gasarÄ«re_ti itthisarÄ«re. visabhÄ• gasarÄ«rattÄ• accÄ• sannena na bhavitabl
vÄ• â€™â€™ _tiÄ• di. __vaá¹-á¹-atÄ«_ti visabhÄ• gasarÄ«repi attanÄ• va vuttavidhiá¹ƒ kÄ•
gahetuá¹ƒ vaá¹-á¹-ati \Ne II 223/. keci pana ``kiÃ±cÄ• pi iminÄ• sikkhÄ• padena anÄ• patti,
Ä• masantassa dukkaá¹-aâ€™â€™ nti vadanti. __ ``yathÄ• kammaá¹ƒ gato_ti tato petattabl
dasseti. __abbhuá¹‡he_ti Ä• sannamaraá¹‡atÄ• ya sarÄ«rassa uá¹‡hasamaá¹…gitaá¹ƒ das
`allasarÄ«reâ€™ _ti. kuá¹‡apasabhÄ• vaá¹ƒ \Be II 305/ upagatampi bhinnameva allabhÄ• v
__visabhÄ• gasarÄ«re_ti itthisarÄ«re. __ `sÄ«se vÄ• â€™ _tiÄ• di adhakkhake ubbhajÄ• á¹
cittavikÄ• rappattiá¹ƒ sandhÄ• ya vuttaá¹ƒ, yattha katthaci anÄ• masantena kataá¹ƒ sukatan
yena kenaci Ä• kÄ• rena saÃ±cicca phusantassa anÄ• mÄ• sadukkaá¹-amevÄ• tivadanti, ta
apÄ• rÄ• jikavatthukepi cittÄ• diitthirÅ«pe bhavantaá¹ƒ dukkaá¹-aá¹ƒpÄ• rÄ• jikavatthubhÅ«
nivattatÄ«â€™â€™ ti vimativinodaniyaá¹ƒ (vi0 vi0á¹-Ä«0 I 135) vutta.

imasmiá¹ƒ á¹-hÄ• ne Ä• cariyena avuttÄ• pi paá¹ƒsukÅ«lakathÄ• paá¹ƒsukÅ«lasÄ• maÃ±Ã
cÄ«varakkhandhake (Vin I 340) evaá¹ƒ Ä• gatÄ• ``tena kho pana samayena ye te bhikkhÅ«
sÄ• diyanti, te kukkuccÄ• yantÄ• paá¹ƒsukÅ«laá¹ƒ na sÄ• diyanti `ekaá¹ƒyevabhagavatÄ•
na dveâ€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, gahapat
paá¹ƒsukÅ«lampi sÄ• diyituá¹ƒ, tadubhayenapÄ• haá¹ƒ, bhikkhave, santuá¹-á¹-hiá¹ƒvaá¹‡á¹
``ekaá¹ƒyeva bhagavatÄ• cÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, na dve_ti te `kiraitarÄ«tarena cÄ«
`gahapatikena vÄ• paá¹ƒsukÅ«lena vÄ• â€™ ti evaá¹ƒ atthaá¹ƒ sallakkhiá¹ƒsu. tattha pana
appagghenapi mahagghenapi yena kenacÄ«ti atthoâ€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒvutto,
asamÄ• diyitvÄ• vinayapaá¹ƒsukÅ«lamattasÄ• diyakena bhikkhunÄ• gahapaticÄ«varampis
paá¹ƒsukÅ«ladhutaá¹…gadharassa pana gahapaticÄ«varaá¹ƒ na vaá¹-á¹-ati ``gahapaticÄ«v
paá¹ƒsukÅ«likaá¹…gaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti samÄ• dÄ• natoti daá¹-á¹-habbaá¹ƒ

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapadesu addhÄ• namaggapp
bhikkhÅ« susÄ• naá¹ƒ okkamiá¹ƒsu \Be II 306/ paá¹ƒsukÅ«lÄ• ya, ekacce bhikkhÅ«nÄ• gan
susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, te paá¹ƒsukÅ«lÄ• nilabhiá¹ƒsu. ye te bhikkhÅ«
evamÄ• haá¹ƒsu ``amhÄ• kampi, Ä• vuso, bhÄ• gaá¹ƒdethÄ• â€™â€™ ti. te evamÄ• haá¹ƒ
tumhÄ• kaá¹ƒ bhÄ• gaá¹ƒ dassÄ• ma, kissa tumhenÄ• gamitthÄ• â€™â€™ ti. bhagavato et
anujÄ• nÄ• mi, bhikkhave, nÄ• gamentÄ• naá¹ƒnÄ• kÄ• mÄ• bhÄ• gaá¹ƒ dÄ• tunti. tattha _
susÄ• nato \Ne II 224/ Ä• gacchanti, tÄ• vate na acchiá¹ƒsu, pakkamiá¹ƒsuyeva. __nÄ• kÄ•

anicchÄ• ya dÄ• tuá¹ƒ. yadi pana icchanti, dÄ• tabbo.

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapadesu addhÄ• namaggapp
bhikkhÅ« susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, ekacce bhikkhÅ« Ä• gamesuá¹ƒ. ye
okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, te paá¹ƒsukÅ«lÄ• ni labhiá¹ƒsu. ye tebhikkhÅ« Ä• gamesua
``amhÄ• kampi, Ä• vusÄ• , e bhÄ• gaá¹ƒ dethÄ• â€™â€™ ti. teevamÄ• haá¹ƒsu ``na maya
bhÄ• gaá¹ƒ dassÄ• ma, kissa tumhe na okkamitthÄ• â€™â€™ ti. bhagavato etamatthaá¹ƒ Ä
bhikkhave, Ä• gamentÄ• naá¹ƒ akÄ• mÄ• bhÄ• gaá¹ƒdÄ• tunti.

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapadesu addhÄ• namaggapp
bhikkhÅ« paá¹-hamaá¹ƒ susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, ekacce bhikkhÅ« pac
bhikkhÅ« paá¹-hamaá¹ƒ susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya, te paá¹ƒsukÅ«lÄ• ni
pacchÄ• okkamiá¹ƒsu, te na labhiá¹ƒsu. te evamÄ• haá¹ƒsu ``amhÄ• kampi, Ä• vuso, bhÄ•
evamÄ• haá¹ƒsu ``na mayaá¹ƒ, Ä• vuso, tumhÄ• kaá¹ƒ bhÄ• gaá¹ƒ dassÄ• ma, kissa tumh
bhagavato \Be II 307/ etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, pacchÄ• ok
bhÄ• gaá¹ƒ dÄ• tunti.

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapadesu addhÄ• namaggapp
susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya. ekacce bhikkhÅ« paá¹ƒsukÅ«lÄ• ni labhiá¹ƒsu
labhiá¹ƒsu. ye te bhikkhÅ« na labhiá¹ƒsu, te evamÄ• haá¹ƒsu ``amhÄ• kampi, Ä• vuso, bhÄ
evamÄ• haá¹ƒsu ``na mayaá¹ƒ, Ä• vuso, tumhÄ• kaá¹ƒ bhÄ• gaá¹ƒdassÄ• ma, kissa tumhe
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, sadisÄ• naá¹ƒ okkantÄ
dÄ• tunti.

tattha __Ä• gamesu_nti upacÄ• re acchiá¹ƒsu. tenÄ• ha bhagavÄ• ``anujÄ• nÄ• mi, bhikkh
bhÄ• gaá¹ƒ dÄ• tuâ€™â€™ nti. __upacÄ• re_ti susÄ• nassa Ä• sannappadese. yadi pana n
gaá¹‡hantÅ«â€™â€™ ti denti, saÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• katvÄ• gacchanti ``sampattÄ• gaá¹
sampattÄ• naá¹ƒ sabbesampi pÄ• puá¹‡Ä• ti. sace chaá¸• á¸• etvÄ• gatÄ• , yena gahitaá¹ƒ
susÄ• naá¹ƒ okkamiá¹ƒsÅ«_ti sabbe samaá¹ƒ okkamiá¹ƒsu, ekadisÄ• ya vÄ• okkamiá¹ƒsÅ

tena kho pana samayena sambahulÄ• bhikkhÅ« kosalesu janapadesu addhÄ• namaggapp
katvÄ• susÄ• naá¹ƒ okkamiá¹ƒsu paá¹ƒsukÅ«lÄ• ya. ekacce bhikkhÅ« paá¹ƒsukÅ«lÄ• nilab
labhiá¹ƒsu. ye te bhikkhÅ« na labhiá¹ƒsu, te evamÄ• haá¹ƒsu ``amhÄ• kampi, Ä• vuso, bhÄ
evamÄ• haá¹ƒsu ``na mayaá¹ƒ, Ä• vuso, tumhÄ• kaá¹ƒ bhÄ• gaá¹ƒdassÄ• ma, kissa tumhe
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, katikaá¹ƒ katvÄ• okka
bhÄ• gaá¹ƒ dÄ• tunti. tattha __te katikaá¹ƒkatvÄ• _ti ``laddhaá¹ƒ paá¹ƒsukÅ«laá¹ƒ sabbe bh
gaá¹‡hissÄ• mÄ• â€™â€™ ti bahimevakatikaá¹ƒ katvÄ• . __chaá¸• á¸• etvÄ• gatÄ• _ti kiÃ±
gatÄ• . etena ``bhikkhÅ«gaá¹‡hantÅ«â€™â€™ ti chaá¸• á¸• ite eva akÄ• mÄ• bhÄ• gadÄ•

chaá¸• á¸• ite pana katikÄ• yaasati ekato bahÅ«su paviá¹-á¹-hesu yena gahitaá¹ƒ, tena akÄ
dÄ• tabboti dasseti. samÄ• nÄ• disÄ• puratthimÄ• dibhedÄ• etesanti sadisÄ• ti Ä• ha __ ``
okkamiá¹ƒsÅ«â€™â€™ _ti.

acchinnacÄ«varakathÄ•

<5> acchinnacÄ«varakathÄ• yaá¹ƒ __anupubbakathÄ• _ti anupubbena vinicchayakathÄ• .
sesaparikkhÄ• rÄ• naá¹ƒsaddhivihÄ• rikehi gahitattÄ• nivÄ• sanapÄ• rupanameva avasiá¹-
``nivÄ• sanapÄ• rupanamattaá¹ƒyevaharitvÄ• â€™â€™ _ti. saddhivihÄ• rikÄ• naá¹ƒ tÄ• va
vÄ• ajÄ• nanatÄ• ya vuttaá¹ƒ__ ``therehi neva tÄ• va ... pe ... bhuÃ±jitabbaâ€™â€™ _nti. _
labhantÄ«_ti attanocÄ«varaá¹ƒ dadamÄ• nÄ• sayaá¹ƒ sÄ• khÄ• bhaá¹…gena paá¹-icchÄ•
bhaÃ±jituá¹ƒ labhanti. ``tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• gantabbaâ€
bhÅ«tagÄ• mapÄ• tabyatÄ• pianuÃ±Ã±Ä• tÄ• yeva hotÄ«ti Ä• ha __ ``neva bhÅ«tagÄ• map
hotÄ«â€™â€™ _ti. __na tesaá¹ƒ dhÄ• raá¹‡e dukkaá¹-a_nti tesaá¹ƒ titthiyadhajÄ• naá¹ƒ dh
natthi.

yÄ• ni ca nesaá¹ƒ vatthÄ• ni dentÄ«ti sambandho. therÄ• naá¹ƒ sayameva dinnattÄ• vuttaá
``acchinnacÄ«varaá¹-á¹-hÄ• ne_ \Ne II 226/ __á¹-hitattÄ• â€™â€™ _ti. yadi laddhiá¹ƒ gaá¹‡
titthiyapakkantako nÄ• ma hoti. tasmÄ• vuttaá¹ƒ __ ``laddhiá¹ƒ aggahetvÄ• â€™â€™ _ti. ``
vihÄ• racÄ«varaá¹ƒ vÄ• ... pe ... Ä• patti dukkaá¹-assÄ• â€™â€™ ti iminÄ• antarÄ• magge
nikkhamitvÄ• aÃ±Ã±attha attano\Be II 309/ abhirucitaá¹-á¹-hÄ• naá¹ƒ gacchantassa dukkaá
ca ``yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒupagacchatÄ«â€™â€™ ti vuttaá¹ƒ antarÄ• magge á¹
hutvÄ• gacchati, dukkaá¹-amevÄ• tiveditabbaá¹ƒ. yadi evaá¹ƒ tattha kasmÄ• na vuttanti ce
hi ``anujÄ• nÄ• mi, bhikkhave, acchinnacÄ«varassa vÄ• ... pe ... cÄ«varaá¹ƒ viÃ±Ã±Ä• petu
sambandhenasaá¹…ghikampi cÄ«varaá¹ƒ nivÄ• setuá¹ƒ pÄ• rupituÃ±ca anujÄ• nanto ``yaá
pe ... gahetvÄ• pÄ• rupituâ€™â€™ nti Ä• ha, tasmÄ• tattha anokÄ• sattÄ• dukkaá¹-aá¹ƒ n

__vihÄ• racÄ«vara_nti senÄ• sanacÄ«varaá¹ƒ. __cimilikÄ• hÄ«_ti paá¹-apilotikÄ• hi. __tass
bhÅ«mattharaá¹‡assa upari. __videsagatenÄ• _ti aÃ±Ã±aá¹ƒ cÄ«varaá¹ƒ alabhitvÄ• videsa
... á¹-hapetabba_nti ettha sesena gahetvÄ• Ä• gatattÄ• á¹-hapentena ca saá¹…ghikaparib
aÃ±Ã±asmiá¹ƒ senÄ• sane niyamitampi aÃ±Ã±attha á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti vadanti.
__paribhogenevÄ• _tiaÃ±Ã±aá¹ƒ cÄ«varaá¹ƒ alabhitvÄ• paribhuÃ±janena.

__paribhogajiá¹‡á¹‡a_nti yathÄ• tena cÄ«varena sarÄ«raá¹ƒ paá¹-icchÄ• detuá¹ƒ na sakkÄ
__kappiyavohÄ• renÄ• _ti kayavikkayÄ• pattito mocanatthaá¹ƒ vuttaá¹ƒ. ``viÃ±Ã±Ä• pentas
atthaá¹ƒ vibhÄ• veti __ ``cetÄ• pentassa parivattÄ• pentassÄ• â€™â€™ _ti. attano dhanena
parivattanamevÄ• ti adhippÄ• yo. saá¹…ghavasena pavÄ• ritÄ• naá¹ƒ viÃ±Ã±Ä• panevattaá
vaá¹-á¹-atÄ«â€™â€™ _ti. saá¹…ghavasena hi pavÄ• rite sabbesaá¹ƒ sÄ• dhÄ• raá¹‡attÄ• a

vaá¹-á¹-ati. __yaá¹ƒ yaá¹ƒ pavÄ• retÄ«_ti yaá¹ƒ yaá¹ƒ cÄ«varÄ• diá¹ƒ dassÄ• mÄ«ti pavÄ•
__viÃ±Ã±Ä• panakiccaá¹ƒ natthÄ«_ti vinÄ• viÃ±Ã±attiyÄ• dÄ«yamÄ• nattÄ• viÃ±Ã±Ä• pe
adhippÄ• yo. __aÃ±Ã±assatthÄ• yÄ• _ti etthapi ``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™
anuvattatiyevÄ• ti Ä• ha __ ``attano Ã±Ä• takapavÄ• riteâ€™â€™ _tiÄ• di. vikappanupagac
aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 515) pana pÄ• á¸·iyaá¹ƒ __dhammanimantanÄ• _ti
samaá¹‡esuvattabbÄ• cÄ• radhammamattavasena \Ne II 227/ nimantanÄ• , dÄ• tukÄ• matÄ
attho. teneva ``viÃ±Ã±Ä• pessatÄ«â€™â€™ ti vuttaá¹ƒ. aÃ±Ã±Ä• takaappavÄ• ritato hi viÃ±

``tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• gantabbaâ€™â€™ nti iminÄ• bhÄ
anuÃ±Ã±Ä• tantiÄ• ha __ ``nevabhÅ«tagÄ• mapÄ• tabyatÄ• yÄ• â€™â€™ _tiÄ• di. paá¹-ha
gahetvÄ• pacchÄ• laddhiá¹ƒ gaá¹‡hantopi titthiyapakkantako evÄ• ti Ä• ha __ ``nivÄ• setvÄ
gahetabbÄ• â€™â€™ _ti.

__yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒ upagacchatÄ«_ti etthapi vihÄ• racÄ«varÄ• diatthÄ• ya
tiá¹‡Ä• dÄ«hipaá¹-icchÄ• detvÄ• va gantabbaá¹ƒ, ``na tveva naggena Ä• gantabbaâ€™â€™
vuttattÄ• . __cimilikÄ• hÄ«_ti paá¹-apilotikÄ• hi. __paribhogenevÄ• _ti aÃ±Ã±aá¹ƒ cÄ«varaá
alabhitvÄ• paribhuÃ±janena. __paribhogajiá¹‡á¹‡a_nti yathÄ• taá¹ƒ cÄ«varaá¹ƒ paribhuÃ±j
obhaggavibhaggatÄ• yaasÄ• ruppaá¹ƒ hoti, evaá¹ƒ jiá¹‡á¹‡aá¹ƒ.

__aÃ±Ã±assatthÄ• yÄ• _ti etthapi ``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti idaá¹ƒ an
``attanoÃ±Ä• takapavÄ• riteâ€™â€™ _tiÄ• di. idha pana aÃ±Ã±assa acchinnanaá¹-á¹-hacÄ
aÃ±Ã±Ä• takaappavÄ• riteviÃ±Ã±Ä• pentassa nissaggiyena anÄ• pattÄ«ti attho gahetabbo,
pavÄ• ritÄ• naâ€™â€™ ntiiminÄ• viseso na bhaveyya, teneva anantarasikkhÄ• pade \Be II
``aá¹-á¹-hakathÄ• su (Sp (to Vin III) II 526) pana Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne ... pe ... pa
vaá¹-á¹-atÄ«ti vuttaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• na sametÄ«â€™â€™ ti ca ``yasmÄ• panidaá¹ƒ s
aÃ±Ã±assatthÄ• ya viÃ±Ã±Ä• panavatthusmiá¹ƒyevapaÃ±Ã±attaá¹ƒ, tasmÄ• idha `aÃ±Ã±a
vuttaâ€™â€™ nti ca. vikappanupagacÄ«varatÄ• , samayÄ• bhÄ• vo, aÃ±Ã±Ä• takaviÃ±Ã±a
imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

``taÃ±ce aÃ±Ã±Ä• tako gahapati vÄ• gahapatÄ• nÄ« vÄ• bahÅ«hi cÄ«varehi abhihaá¹-á¹-
santaruttaraparamaá¹ƒtena bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaá¹ƒ, tato ce uttari sÄ• d
pÄ• cittiyaâ€™â€™ ntiimasmiá¹ƒ taduttarisikkhÄ• pade (Vin III 523) __abhihaá¹-á¹-hu_nti et
upasaggo, haritunti attho, gaá¹‡hitunti vuttaá¹ƒ hoti. __pavÄ• reyyÄ• _ti icchÄ• peyya, iccha
228/ uppÄ• deyya vadeyya nimanteyyÄ• ti attho. abhihaá¹-á¹-huá¹ƒ pavÄ• rentena pana yat
Ä• kÄ• raá¹ƒ dassetuá¹ƒ ``yÄ• vattakaá¹ƒ icchasi, tÄ• vattakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti
padabhÄ• janaá¹ƒvuttaá¹ƒ. atha vÄ• yathÄ• ``nekkhammaá¹ƒ daá¹-á¹-hu khematoâ€™â€™

evamidhapi__abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti abhiharitvÄ• pavÄ• reyyÄ• ti attho. tattha
kÄ• yÄ• bhihÄ• rovÄ• cÄ• bhihÄ• roti duvidho abhihÄ• ro. kÄ• yena vÄ• hi vatthÄ• dÄ«ni a
pÄ• damÅ«leá¹-hapetvÄ• ``yattakaá¹ƒ icchasi, tattakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vadant
``amhÄ• kaá¹ƒdussakoá¹-á¹-hÄ• gÄ• raá¹ƒ paripuá¹‡á¹‡aá¹ƒ, yattakaá¹ƒ icchasi, tattakaá¹ƒ
vadanto pavÄ• reyya, tadubhayampi ekajjhaá¹ƒ katvÄ• ``abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• â

__santaruttaraparama_nti saantaraá¹ƒ uttaraá¹ƒ paramaá¹ƒ assa cÄ«varassÄ• ti santarutta
nivÄ• sanenasaddhiá¹ƒ pÄ• rupanaá¹ƒ ukkaá¹-á¹-hapariccheda assÄ• ti \Be II 312/ vuttaá¹ƒ
cÄ«varaá¹ƒsÄ• ditabba_nti tato abhihaá¹-acÄ«varato ettakaá¹ƒ cÄ«varaá¹ƒ gahetabbaá¹ƒ, n
yasmÄ• pana acchinnasabbacÄ«varena tecÄ«varikeneva bhikkhunÄ• evaá¹ƒ paá¹-ipajjitab
aÃ±Ã±enaaÃ±Ã±athÄ• pi, tasmÄ• taá¹ƒ vibhÄ• gaá¹ƒ dassetuá¹ƒ ``sace tÄ«á¹‡i naá¹-á¹-hÄ
nayenassapadabhÄ• janaá¹ƒ vuttaá¹ƒ.

tatrÄ• yaá¹ƒ vinicchayo --- yassa tÄ«á¹‡i naá¹-á¹-hÄ• ni, tena dve sÄ• ditabbÄ• ni, ekaá¹ƒ n
ekaá¹ƒpÄ• rupitvÄ• aÃ±Ã±aá¹ƒ sabhÄ• gaá¹-á¹-hÄ• nato pariyesissati. yassa dve naá¹-á¹-h
sÄ• ditabbaá¹ƒ. sace pakatiyÄ• va santaruttarena carati, dve sÄ• ditabbÄ• ni, evaá¹ƒ ekaá¹
samobhavissati. yassa tÄ«su ekaá¹ƒ naá¹-á¹-haá¹ƒ, na sÄ• ditabbaá¹ƒ. yassa pana dvÄ«su
ekaá¹ƒsÄ• ditabbaá¹ƒ. yassa ekaá¹ƒyeva hoti, taÃ±ca naá¹-á¹-haá¹ƒ, dve sÄ• ditabbÄ• ni. b
panapaÃ±casupi naá¹-á¹-hesu dve sÄ• ditabbÄ• ni, catÅ«su naá¹-á¹-hesu ekaá¹ƒ sÄ• ditabb
kiÃ±cina sÄ• ditabbaá¹ƒ, ko pana vÄ• do dvÄ«su vÄ• ekasmiá¹ƒ vÄ• . yena kenaci hi
santaruttaraparamatÄ• yaá¹-hÄ• tabbaá¹ƒ, tato uttari na labbhatÄ«ti idamettha lakkhaá¹‡aá

__sesakaá¹ƒ Ä• harissÄ• mÄ«_ti dve cÄ«varÄ• ni katvÄ• sesaá¹ƒ puna Ä• harissÄ• mÄ«ti
__naacchinnakÄ• raá¹‡Ä• _ti bÄ• husaccÄ• diguá¹‡avasena denti. __Ã±Ä• takÄ• na_ntiÄ•
sÄ• diyantassa, pavÄ• ritÄ• naá¹ƒ dentÄ• naá¹ƒ sÄ• diyantassa, attano dhanena sÄ• diyant
aá¹-á¹-hakathÄ• su pana ``Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne pakatiyÄ• bahumpi vaá¹-á¹-ati,
acchinnakÄ• raá¹‡Ä• pamÄ• á¹‡ameva \Ne II 229/ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ p
panidaá¹ƒ sikkhÄ• padaá¹ƒ aÃ±Ã±assatthÄ• yaviÃ±Ã±Ä• panavatthusmiá¹ƒyeva paÃ±Ã±att
``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti na vuttaá¹ƒ. sesaá¹ƒuttÄ• natthameva. samuá¹-á¹-hÄ• nA
chasamuá¹-á¹-hÄ• naá¹ƒ \Be II 313/, kiriyaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒ, acittakaá¹ƒ, paá¹
kÄ• yakammavacÄ«kammaá¹ƒ, ticittaá¹ƒ, tivedananti.

sattame pÄ• á¸·iyaá¹ƒ __paggÄ• hikasÄ• la_nti dussavÄ• á¹‡ijakÄ• naá¹ƒ Ä• paá¹‡aá¹ƒ, ``p
ntipipaá¹-hanti. __abhÄ«ti upasaggo_ti tassa visesatthÄ• bhÄ• vaá¹ƒ dasseti. tenÄ• ha __ ``
_ti. varasaddassa icchÄ• yaá¹ƒ vattamÄ• nattÄ• Ä• ha __ ``icchÄ• peyyÄ• â€™â€™ _ti. __
gÄ• thÄ• bandhavasena anunÄ• sikalopo daá¹-á¹-habbo. __saantara_nti antaravÄ• sakasal
uttarÄ• saá¹…gaá¹ƒ. __assa cÄ«varassÄ• _ti sÄ• ditabbacÄ«varassa. __acchinnasabbacÄ«
sabbÄ• ni tÄ«á¹‡i cÄ«varÄ• ni assÄ• ti acchinnasabbacÄ«varo, tenÄ• ti attho. yassa hi acch

cÄ«varÄ• ni sannihitÄ• ni honti, tÄ• ni sabbÄ• ni acchinnÄ• nÄ«tiso ``acchinnasabbacÄ«var
__ ``acchinnasabbacÄ«varena tecÄ«varikenÄ• â€™â€™ _tivuttaá¹ƒ. __tecÄ«varikenÄ• _ti
ticÄ«varassa sannihitabhÄ• vaá¹ƒ sandhÄ• yavuttaá¹ƒ, na pana vinaye tecÄ«varikÄ• bhÄ• v
dhutaá¹…gatecÄ«varikabhÄ• vaá¹ƒ vÄ• sandhÄ• ya. __evaá¹ƒpaá¹-ipajjitabba_nti ``santaru
bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaâ€™â€™ nti vuttavidhinÄ• paá¹-ipajjitabbaá¹ƒ. __a
acchinnaasabbacÄ«varena. yassa tÄ«su cÄ«varesu ekaá¹ƒ vÄ• dve vÄ• cÄ«varÄ• ni acchi
__aÃ±Ã±athÄ• pÄ«_ti ``santaruttaraparamaâ€™â€™ ntivuttavidhÄ• nato aÃ±Ã±athÄ• pi. ya
acchinnÄ• ni honti, ekaá¹ƒsÄ• ditabbaá¹ƒ, ekasmiá¹ƒ acchinne na sÄ• ditabbanti na tassa
santaruttaraparamasÄ• diyanaá¹ƒ sambhavati. ayameva ca attho padabhÄ• janena vibhÄ• v
vibhÄ• gaá¹ƒ dassetuâ€™â€™ _nti.

keci pana ``tecÄ«varikenÄ• ti vuttattÄ• ticÄ«varaá¹ƒ parikkhÄ• racoá¸·avasena adhiá¹-á¹-ha
tasmiá¹ƒ naá¹-á¹-he bahÅ«nipi gahetuá¹ƒ labhatÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá
\Be II 314/ adhippÄ• yaá¹ƒ dassentena yasmÄ• pana ``acchinnasabbacÄ«varena ... pe ... ta
dassetuâ€™â€™ nti vuttaá¹ƒ, padabhÄ• jane ca na tÄ• diso attho upalabbhati, tasmÄ• taá¹
mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ (Kkh tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``yassa a
tÄ«á¹‡i naá¹-á¹-hÄ• nÄ«â€™â€™ ti, tatthapi adhiá¹-á¹-hitaggahaá¹‡aá¹ƒ sarÅ«pakathanam
pana ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hitacÄ«varassevÄ• ti evamattho gahetabbo pÄ
aá¹-á¹-hakathÄ• yaÃ±ca tathÄ• atthassÄ• sambhavato \Ne II 230/. na hi ticÄ«varÄ• dhiá¹-á
adhiá¹-á¹-hitacÄ«varasseva idaá¹ƒ sikkhÄ• padaá¹ƒpaÃ±Ã±attanti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ.
acchinnacÄ«varassa aÃ±Ã±Ä• takaviÃ±Ã±attiyÄ• anuÃ±Ã±Ä• tattÄ• pamÄ• á¹‡aá¹ƒ ajÄ• n
pamÄ• á¹‡ato sÄ• diyanaá¹ƒ anujÄ• nantenabhagavatÄ• idaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±a
parikkhÄ• racoá¸·ikassa bahumpi sÄ• dituá¹ƒ vaá¹-á¹-atÄ«tiayamattho neva pÄ• á¸·iyÄ• sa
adhippÄ• yaá¹ƒ anulometi.

__yassa tÄ«á¹‡i naá¹-á¹-hÄ• ni, tena dve sÄ• ditabbÄ• nÄ«_ti ettha yassa ticÄ«varato adhik
cÄ«varaá¹ƒaÃ±Ã±attha á¹-hitaá¹ƒ atthi, tadÄ• tassa cÄ«varassa alabbhanÄ«yabhÄ• vato te
vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __pakatiyÄ• va santaruttarena caratÄ«_ti sÄ• saá¹…kasikkhÄ•
avippavÄ• sasammutivasena vÄ• tatiyassa alÄ• bhena vÄ• carati. ``dve naá¹-á¹-hÄ• nÄ«â€
vuttaá¹ƒ __ ``dve sÄ• ditabbÄ• nÄ«â€™â€™ _ti. __ekaá¹ƒ sÄ• diyanteneva samo bhavissa
cÄ«varÄ• naá¹ƒ dvÄ«su naá¹-á¹-hesu ekaá¹ƒ sÄ• diyantenasamo bhavissati ubhinnampi sa
avaá¹-á¹-hÄ• nato. __yassa ekaá¹ƒyeva hotÄ«_tiaÃ±Ã±ena kenaci kÄ• raá¹‡ena vinaá¹-á¹-h
vuttaá¹ƒ.

``sesakaá¹ƒ tumheva hotÅ«ti dentÄ«â€™â€™ ti vuttattÄ• ``pamÄ• á¹‡ayuttaá¹ƒ gaá¹‡hiss
sesakaá¹ƒÄ• harissÄ• mÄ• â€™â€™ ti vatvÄ• \Be II 315/ gahetvÄ• gamanasamayepi ``se
tumhÄ• kaá¹ƒyevahotÅ«â€™â€™ ti vadanti, laddhakappiyameva. __pavÄ• ritÄ• na_nti acch
pavÄ• ritÄ• naá¹ƒ. __pÄ• á¸·iyÄ• na sametÄ«_ti santaruttaraparamato uttari sÄ• diyane an

``anÄ• pattiÃ±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti vuttattÄ• na sameti. santaruttarap
hiÄ• pattippasaá¹…goyeva natthi, sati ca sikkhÄ• padena Ä• pattippasaá¹…ge anÄ• patti yu
keci pana __ ``pamÄ• á¹‡ameva vaá¹-á¹-atÄ«_ti idaá¹ƒ sallekhadassanatthaá¹ƒ vuttaâ€™â€

__yasmÄ• panidaá¹ƒ ... pe ... na vutta_nti etthÄ• yamadhippÄ• yo --- ``aÃ±Ã±assatthÄ• yÄ
vuccamÄ• neaÃ±Ã±esaá¹ƒ atthÄ• ya pamÄ• á¹‡aá¹ƒ atikkamitvÄ• pi gaá¹‡hituá¹ƒ vaá¹-á¹-a
aÃ±Ã±assatthÄ• yaviÃ±Ã±Ä• panavatthusmiá¹ƒ paÃ±Ã±attattÄ• vatthunÄ• saá¹ƒsandiyam
vatthuá¹ƒnissÄ• ya sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, tasmiá¹ƒyeva anÄ• pattivacanaá¹ƒ yut
panatÄ«supi ``imassa sikkhÄ• padassa attano sÄ• diyanapaá¹-ibaddhatÄ• vasena pavattatt
tivattuá¹ƒ okÄ• soyeva natthi, tasmÄ• na vuttaâ€™â€™ nti kathitaá¹ƒ. idha ``aÃ±Ã±assatth
tiavuttattÄ• aÃ±Ã±esaá¹ƒ atthÄ• ya \Ne II 231/ Ã±Ä• takapavÄ• ritesu adhikaá¹ƒ viÃ±Ã±Ä•
na, tattha purimasikkhÄ• padeneva anÄ• pattisiddhito. tatuttaritÄ• , acchinnÄ• dikÄ• raá¹‡at
aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 522-524) pana ``pÄ• á¸·iyaá¹ƒ __paggÄ• hikasÄ• la_nt
taÃ±hi vÄ• á¹‡ijakehi dussÄ• ni paggahetvÄ• dassanaá¹-á¹-hÄ• natÄ• ya `paggÄ• hikasÄ•
cÄ«varassÄ• _ti sÄ• ditabbacÄ«varassa. __tecÄ«varikenÄ• _ti iminÄ• acchinnaticÄ«varato
nihitassa cÄ«varassa abhÄ• vaá¹ƒ dasseti \Be II 316/. yadi bhaveyya, viÃ±Ã±Ä• petuá¹ƒ na
tÄ• vakÄ• likaá¹ƒ nivÄ• setvÄ• attano cÄ«varaá¹ƒ gahetabbaá¹ƒ. tÄ• vakÄ• likampialabhan
katvÄ• tiá¹‡apaá¹‡á¹‡ehi chadanaá¹ƒ viya viÃ±Ã±Ä• panampi vaá¹-á¹-atieva. __aÃ±Ã±enÄ
acchinnaasabbacÄ«varena. `dve naá¹-á¹-hÄ• nÄ«â€™ ti adhikÄ• rato vuttaá¹ƒ __ `dvesÄ• c
__pÄ• á¸·iyÄ• na sametÄ«_ti `anÄ• patti Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™ nti (Vin III 5
sameti tatuttari viÃ±Ã±Ä• panaÄ• pattippasaá¹…ge eva vuttattÄ• . __aÃ±Ã±assatthÄ• yÄ• t
aÃ±Ã±assatthÄ• ya tatuttari viÃ±Ã±Ä• pane nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒhotÄ«ti imamatthaá
pÄ• cittiyaá¹ƒ yesaá¹ƒ atthÄ• ya viÃ±Ã±Ä• peti, tesaá¹ƒ vÄ• siyÄ• viÃ±Ã±Ä• pakasseva vÄ
aviÃ±Ã±Ä• pitattÄ• , nÄ• pi viÃ±Ã±Ä• pakassa, attÄ• naá¹ƒ uddissa aviÃ±Ã±attattÄ• . tasmÄ
viÃ±Ã±Ä• pentassapi nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒna dissati. pÄ• á¸·iyaá¹ƒ pana imassa sikk
sÄ• diyanapaá¹-ibaddhatÄ• vasena pavattattÄ• `aÃ±Ã±assatthÄ• yÄ• â€™ ti anÄ• pattivÄ•
yuttaá¹ƒ viya dissati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. tatuttaricÄ«varatÄ• , acchinnÄ• dikÄ• n
aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ• bhotiimÄ• nettha cattÄ• ri aá¹…gÄ• nÄ«â€™â€

idaá¹ƒ tatuttarisikkhÄ• padavinicchayaá¹ƒ Ä• cariyena avuttampi acchinnacÄ«varÄ• dhikÄ•
gahitaá¹ƒ, aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padassa samayesu acchinnacÄ«varakÄ• le
aÃ±Ã±Ä• takÄ• naá¹ƒviÃ±Ã±Ä• petabbabhÄ• vo bhagavatÄ• vutto, tehi dinnacÄ«varassa n
tatuttarisikkhÄ• padenavutto. tasmÄ• acchinnacÄ«varaadhikÄ• royeva hotÄ«ti.

cÄ«varaacchindanavinicchayakathÄ•

ito \Be II 317/ \Ne II 232/ paraá¹ƒ acchindanasÄ• maÃ±Ã±ena cÄ«varaacchindanavinicchay
__yampi tyÄ• ha_nti yampi te ahaá¹ƒ. so kira ``mama pattacÄ«varaupÄ• hanapaccattharaá
mayÄ• saddhiá¹ƒ cÄ• rikaá¹ƒ pakkamissatÄ«â€™â€™ ti adÄ• si. tenevamÄ• ha ``mayÄ• s
janapadacÄ• rikaá¹ƒpakkamissatÄ«â€™â€™ ti. __acchindÄ«_ti balakkÄ• rena aggahesi, sa
panassapÄ• rÄ• jikaá¹ƒ natthi, kilametvÄ• gahitattÄ• Ä• patti paÃ±Ã±attÄ• .

__sayaá¹ƒ acchindati, nissaggiyaá¹ƒ pÄ• cittiya_nti ekaá¹ƒ cÄ«varaá¹ƒ ekÄ• baddhÄ• ni cal
Ä• patti, ekato abaddhÄ• ni visuá¹ƒ visuá¹ƒ á¹-hitÄ• ni bahÅ«ni acchindato, ``saá¹…ghÄ• á
uttarÄ• saá¹…gaá¹ƒ Ä• harÄ• â€™â€™ ti evaá¹ƒ Ä• harÄ• payato ca vatthugaá¹‡anÄ• ya Ä
sabbÄ• ni Ä• harÄ• â€™â€™ ti vadatopi ekavacaneneva sambahulÄ• Ä• pattiyo.

__aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assÄ• _ti ``cÄ«varaá¹ƒ gaá¹‡hÄ• â€™â€™ ti
ekaá¹ƒdukkaá¹-aá¹ƒ. Ä• á¹‡atto bahÅ«ni gaá¹‡hÄ• ti, ekaá¹ƒ pÄ• cittiyaá¹ƒ. ``saá¹…ghÄ• á
uttarÄ• saá¹…gaá¹ƒgaá¹‡hÄ• â€™â€™ ti vadato vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹-aá¹ƒ. ``ma
gaá¹‡hÄ• â€™â€™ ti vadatoekavÄ• cÄ• ya sambahulÄ• Ä• pattiyo.

__aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti vikappanupagapacchimaá¹ƒ cÄ«varaá¹ƒ á¹-hapetvÄ• yaá¹ƒ
veá¹-hetvÄ• á¹-hapitasÅ«cÄ«supi vatthugaá¹‡anÄ• ya dukkaá¹-Ä• ni. sithilaveá¹-hitÄ• su ev
baddhÄ• su pana ekameva dukkaá¹-anti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. sÅ«cighare pakkhitt
thavikÄ• ya pakkhipitvÄ• sithilabaddhagÄ• á¸·habaddhesu tikaá¹-ukÄ• dÄ«su bhesajjesupie

__so vÄ• detÄ«_ti ``bhante, tumhÄ• kaá¹ƒyeva idaá¹ƒ sÄ• ruppaâ€™â€™ nti evaá¹ƒ vÄ• c
mayaá¹ƒ tuyhaá¹ƒ `vattapaá¹-ipattiá¹ƒ \Be II 318/ karissati, amhÄ• kaá¹ƒsantike upajjhaá¹ƒ g
dhammaá¹ƒ pariyÄ• puá¹‡issatÄ«â€™ ti cÄ«varaá¹ƒ adamhÄ• , sodÄ• nitvaá¹ƒ na vattaá¹ƒ
gaá¹‡hÄ• si, na dhammaá¹ƒ pariyÄ• puá¹‡Ä• sÄ«â€™â€™ ti evamÄ• dÄ«hi vutto ``bhante,
bhaá¹‡atha, idaá¹ƒ \Ne II 233/ vo cÄ«varaâ€™â€™ nti deti, evampi so vÄ• deti. disÄ• pakk
daharaá¹ƒ ``nivattetha naâ€™â€™ nti bhaá¹‡ati, so na nivattati. ``cÄ«varaá¹ƒgahetvÄ• run
evaá¹ƒ ce nivattati, sÄ• dhu. sace ``pattacÄ«varatthÄ• ya maÃ±Ã±e tumhebhaá¹‡atha, gaá
evampi soyeva deti. vibbhantaá¹ƒ vÄ• disvÄ• ``mayaá¹ƒ tuyhaá¹ƒ `vattaá¹ƒ karissatÄ«â€™
adamhÄ• , sodÄ• ni tvaá¹ƒ vibbhamitvÄ• carasÄ«â€™â€™ ti vadati, itaro ``gaá¹‡hatha tum
pattacÄ«varaâ€™â€™ nti deti, evampi so vÄ• deti. ``mama santikeupajjhaá¹ƒ gaá¹‡hantas
gaá¹‡hantassa na demi. vattaá¹ƒ karontasseva demi, akarontassa na demi. dhammaá¹ƒ pa
apariyÄ• puá¹‡antassa na demi. avibbhamantasseva demi, vibbhamantassa na demÄ«â€™
vaá¹-á¹-ati, dadato dukkaá¹-aá¹ƒ, Ä• harÄ• petuá¹ƒ pana vaá¹-á¹-ati. cajitvÄ• dinnaá¹ƒ acch
bhaá¹‡á¸• agghena kÄ• retabbo. sesamettha uttÄ• nameva. ayaá¹ƒ samantapÄ• sÄ• dikato

__yampi tyÄ• ha_nti ettha __ya_nti kÄ• raá¹‡avacanaá¹ƒ, tasmÄ• evamettha sambandho v
``mayÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissatÄ«ti yaá¹ƒ kÄ• raá¹‡aá¹ƒ nissÄ• ya ah

cÄ«varaá¹ƒadÄ• siá¹ƒ, taá¹ƒ na karosÄ«â€™â€™ ti kupito anattamano acchindÄ«ti. __ya_n
parÄ• masati. tattha ``mayÄ• saddhiá¹ƒ janapadacÄ• rikaá¹ƒ pakkamissatÄ«ti yampi te aha
taá¹ƒ cÄ«varaá¹ƒgaá¹‡hissÄ• mÄ«â€™â€™ ti kupito anattamano acchindÄ«ti sambandhital

__Ä• á¹‡atto_ \Be II 319/ __bahÅ«ni gaá¹‡hÄ• ti, ekaá¹ƒ pÄ• cittiya_nti ``cÄ«varaá¹ƒ gaá¹‡h
tiÄ• á¹‡attiyÄ• ekacÄ«varavisayattÄ• ekameva pÄ• cittiyaá¹ƒ. __vÄ• cÄ• ya vÄ• cÄ• ya du
vatthugaá¹‡anÄ• ya pÄ• cittiyÄ• ni. __ekavÄ• cÄ• ya sambahulÄ• Ä• pattiyo_tiidaá¹ƒ acchi
Ä• pajjitabbaá¹ƒ pÄ• cittiyÄ• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ, Ä• á¹‡attiyÄ• Ä• pajjitabbaá¹ƒ pa

__eva_nti iminÄ• ``vatthugaá¹‡anÄ• ya dukkaá¹-Ä• nÄ«â€™â€™ ti idaá¹ƒ parÄ• masati. __
gÄ• á¸·haÃ±ca pakkhittÄ• su Ä• pattiyÄ• bahuttaá¹ƒ ekattaÃ±ca atidisati.

__Ä• vuso maya_ntiÄ• dÄ«su gaá¹‡hitukÄ• matÄ• ya evaá¹ƒ vuttepi teneva dinnattÄ• anÄ•
234/ __santike upajjhaá¹ƒ gaá¹‡hissatÄ«_ti idaá¹ƒ sÄ• maá¹‡erassapi dÄ• naá¹ƒ dÄ«peti, ta
pÄ• á¸·iyaá¹ƒ ``bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• â€™â€™ ti vuttaá¹ƒ, tathÄ• pi an
upasampannakÄ• le acchindantassa pÄ• cittiyamevÄ• ti veditabbaá¹ƒ. acchindanasamayeu
pamÄ• á¹‡aá¹ƒ. __detÄ«_ti tuá¹-á¹-ho vÄ• kupito vÄ• deti. __ruddhathÄ• _tinivÄ• retha. __
vaá¹-á¹-atÄ«_ti ettha evaá¹ƒ dinnaá¹ƒ na tÄ• va ``tassa santakaâ€™â€™ ntianadhiá¹-á¹-hah
paribhuÃ±jitabbanti veditabbaá¹ƒ. __Ä• harÄ• petuá¹ƒ pana vaá¹-á¹-atÄ«_ti evaá¹ƒ dinnaá¹ƒ
Ä• harÄ• petuá¹ƒ vaá¹-á¹-ati. __cajitvÄ• dinna_nti vuttanayena adatvÄ• anapekkhenahutvÄ
__bhaá¹‡á¸• agghena kÄ• retabbo_ti sakasaÃ±Ã±Ä• ya vinÄ• gaá¹‡hanto bhaá¹‡á¸• aá¹ƒa
kÄ• retabbo. vikappanupagapacchimacÄ«varatÄ• , sÄ• maá¹ƒ dinnatÄ• , sakasaÃ±Ã±itÄ• ,
acchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ vÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• ni. ayaá¹ƒsÄ•
II 635).

vimativinodaniyaá¹ƒ \Be II 320/ (vi0 vi0 á¹-Ä«0 I 631) pana __ ``yampi ... pe ... acchindÄ«_ti
ahaá¹ƒ cÄ«varaá¹ƒ adÄ• siá¹ƒ, taá¹ƒ `mayÄ• saddhiá¹ƒ pakkamissatÄ«â€™ ti saÃ±Ã±Ä• y
kupito acchindÄ«ti evaá¹ƒ ajjhÄ• haritvÄ• yojetabbaá¹ƒ. __ekaá¹ƒ dukkaá¹-a_ntiyadi Ä• á¹‡
acchindati, Ä• á¹‡attikkhaá¹‡e eva pÄ• cittiyaá¹ƒ. yadi na acchindati, tadÄ• eva dukkaá¹-an
__ekavÄ• cÄ• ya sambahulÄ• pattiyo_ti yadi Ä• á¹‡attoanantarÄ• yena acchindati, Ä• á¹‡at
vatthugaá¹‡anÄ• ya pÄ• cittiyÄ• pattiyo payogakaraá¹‡akkhaá¹‡eyevaÄ• pattiyÄ• Ä• pajjita
acchinneyeva nissaggiyaá¹ƒ hoti. yadi so naacchindati, Ä• á¹‡attikkhaá¹‡e ekameva dukkaá
daá¹-á¹-habbaá¹ƒ. evamaÃ±Ã±atthapi Ä«disesunayo Ã±Ä• tabbo. __upajjhaá¹ƒ gaá¹‡hissat
dÄ• naá¹ƒ dÄ«peti, tena ca sÄ• maá¹‡erakÄ• ledatvÄ• upasampannakÄ• le acchindatopi p
``bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒdatvÄ• â€™â€™ ti idaá¹ƒ ukkaá¹-á¹-havasena vuttaá¹ƒ
vaá¹-á¹-atÄ«_ti kamme akate bhatisadisattÄ• vuttaá¹ƒ. vikappanupagapacchimacÄ«varatÄ•
sakasaÃ±Ã±itÄ• , upasampannatÄ• , kodhavasena acchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ

aá¹…gÄ• nÄ«â€™â€™ ti vuttaá¹ƒ.

paá¹-ibhÄ• nacittakathÄ•

<6> paá¹-ibhÄ• nacittakathÄ• yaá¹ƒ \Ne II 235/ aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva suviÃ±
sÄ• ratthadÄ«paniyaá¹ƒna kiÃ±ci vuttaá¹ƒ, vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagg
``karohÄ«tivattuá¹ƒ na vaá¹-á¹-atÄ«_ti Ä• á¹‡attiyÄ• eva paá¹-ikkhittattÄ• dvÄ• rapÄ• laá¹ƒ
tiÄ• dinÄ• pariyÄ• yena vattuá¹ƒ vaá¹-á¹-ati. __jÄ• takapakaraá¹‡a_nti jÄ• takapaá¹-isaá¹ƒyu
itthipurisÄ• diyaá¹ƒ kiÃ±ci rÅ«paá¹ƒ adhippetaá¹ƒ. __ `parehi kÄ• rÄ• petuâ€™ _nti vuttattÄ
sayaá¹ƒkÄ• tuá¹ƒ na labhatÄ«â€™â€™ ti vuttaá¹ƒ.

vippakatabhojanakathÄ•

<7> vippakatabhojanakathÄ• yampi \Be II 321/ sÄ• ratthadÄ«panÄ« vimativinodanÄ« vajirab
vuttaá¹ƒ. paá¹-hamaá¹ƒ kataá¹ƒ pakataá¹ƒ, vi aniá¹-á¹-hitaá¹ƒ pakataá¹ƒ vippakataá¹ƒ, vippa
yena so __vippakatabhojano, _ paá¹-hamaá¹ƒ bhuÃ±jitvÄ• aniá¹-á¹-hitabhojanakicco bhikkh
pavisitabbanti sambandho. __rittahatthampi uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-atÄ«_ti etthakÄ•
``vippakatabhojanoyeva hi so hotÄ«â€™â€™ _ti, yÄ• gukhajjakÄ• dÄ«supi pÄ«tesukhÄ• dit
aniá¹-á¹-hitabhojanakicco hoti. __pavÄ• rito hoti, tena vattabbo_ti pavÄ• ritena Ä• sanÄ• vu
bhuÃ±jituá¹ƒ alabhamÄ• nattÄ• attano santikeudake asante vattabboti attho. sesaá¹ƒ suviÃ

uddisantauddisÄ• panakathÄ•

<8> uddisantauddisÄ• panakathÄ• yaá¹ƒ __uddisantenÄ• _ti uddesaá¹ƒ dentena, pÄ• á¸·iá¹
__uddisÄ• pentenÄ• _ti uddesaá¹ƒ gaá¹‡hantena, pÄ• á¸·iá¹ƒ vÄ• cÄ• pentenÄ• ti attho. __
samÄ• nÄ• sanaá¹ƒ sampiá¹‡á¸• eti. __nÄ«catarepÄ«_ti etthÄ• pi eseva nayo.

tivassantarikakathÄ•

<9> tivassantarikakathÄ• yaá¹ƒ tÄ«á¹‡i vassÄ• ni tivassaá¹ƒ, tÄ«á¹‡i vÄ• vassÄ• ni tivassÄ
II 236/ antaraá¹ƒ tivassantaraá¹ƒ, tivassantare á¹-hitoti tivassantaro, tena __tivassantarena,
majjhatthavÄ• cako, á¹‡a-paccayo á¹-hitatthe. tenÄ• ha vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (vajira0
320) __ ``tivassantarenÄ• _ti tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ \Be II 322/ anto á¹-hitenÄ• â€™â€™
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 320) pana sarÅ«pameva dassento __ ``tivassantaro nÄ
_tiÄ• dimÄ• ha. __ime sabbe_ti sabbe tividhÄ• ime samÄ• nÄ• sanikÄ• . sesaá¹ƒ suviÃ±Ã±

dÄ«ghÄ• sanakathÄ•

<10> dÄ«ghÄ• sanakathÄ• yaá¹ƒ __saá¹ƒhÄ• rimaá¹ƒ vÄ• _ti saá¹ƒharituá¹ƒ yuttaá¹ƒ kaá¹-
__asaá¹ƒhÄ• rimaá¹ƒvÄ• _ti saá¹ƒharituá¹ƒ asakkuá¹‡eyyaá¹ƒ pÄ• sÄ• á¹‡Ä• di Ä• sanaá¹ƒ
sÄ• ratthadÄ«paniyaá¹ƒ (sÄ• rattha0á¹-Ä«0 cÅ«á¸·avagga III 320) __ ``dÄ«ghÄ• sanaá¹ƒ_ r
maÃ±capÄ«á¹-havinimuttaá¹ƒ yaá¹ƒ kiÃ±ci tiá¹‡á¹‡annaá¹ƒekato sukhaá¹ƒ nisÄ«dituá¹ƒ pal
pana ``tiá¹‡á¹‡annaá¹ƒ pahotÄ«â€™â€™ ti vuttaá¹ƒ, nanu dvinnaá¹ƒ pahonakÄ• sanampi c
sandhÄ• yÄ• ha __ ``anujÄ• nÄ• mi ... pe ... ettakaá¹ƒ pacchimaá¹ƒ dÄ«ghÄ• sananti hi vutt
pahonake hi adÄ«ghÄ• sanesamÄ• nÄ• sanikeheva saha nisÄ«dituá¹ƒ vaá¹-á¹-ati, tiá¹‡á¹‡a
paá¹-á¹-hÄ• ya gahite dÄ«ghÄ• sanepana asamÄ• nÄ• sanikehipi saha nisÄ«dituá¹ƒ vaá¹-á
paá¹‡á¸• akÄ• dÄ«hipi saha nisÄ«dituá¹ƒvaá¹-á¹-eyyÄ• ti codanaá¹ƒ manasi katvÄ• Ä• ha
á¹-hapetvÄ• paá¹‡á¸• akaâ€™â€™ _ntiÄ• di. tattha attho suviÃ±Ã±eyyova.

gilÄ• nupaá¹-á¹-hÄ• nakathÄ•

<11> gilÄ• nupaá¹-á¹-hÄ• nakathÄ• yaá¹ƒ __palipanno_ti nimuggo, makkhitoti attho. __uccÄ
__samÄ• nÄ• cariyako_ti ettha ``sacepi ekassa Ä• cariyassa eko antevÄ• sikohoti, eko sad
aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• nÄ• cariyakÄ• evÄ• â€™â€™ ti vadanti. __bhesajjaá¹ƒ yojetu
``idaÃ±cidaÃ±ca bhesajjaá¹ƒ \Be II 323/gahetvÄ• iminÄ• yojetvÄ• dÄ• tabbaâ€™â€™ nti
asamatthoti attho. __nÄ«hÄ• tu_ntinÄ«harituá¹ƒ, chaá¸• á¸• etunti attho. vimativinodaniyaá¹
mahÄ• vagga II 365-366) pana __ ``bhÅ«miyaá¹ƒ paribhaá¹‡á¸• aá¹ƒ akÄ• sÄ«_ti gilÄ• nen
kiliá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ dhovitvÄ• haritÅ«palittaá¹ƒ kÄ• resÄ«ti attho. __bhesajjaá¹ƒ yoje
parehi vuttavidhimpikÄ• tuá¹ƒ asamatthoâ€™â€™ ti vuttaá¹ƒ.

maraá¹‡avaá¹‡á¹‡akathÄ•

<12> maraá¹‡avaá¹‡á¹‡akathÄ• yaá¹ƒ \Ne II 237/ __maraá¹‡atthikÄ• va hutvÄ• _ti imassa k
saggapÄ• panÄ• dhippÄ• yattÄ• atthato maraá¹‡atthikÄ• va hutvÄ• . __maraá¹‡atthikabhÄ
adhippÄ• yino maraá¹‡atthikÄ• nÄ• ma hontÄ«â€™â€™ ti attano maraá¹‡atthikabhÄ• vaá¹
cittappavattiá¹ƒna jÄ• nanti. __vohÄ• ravasenÄ• _ti pubbabhÄ• gavohÄ• ravasena, maraá¹‡
sanniá¹-á¹-hÄ• pakacetanÄ• kkhaá¹‡ekaruá¹‡Ä• ya abhÄ• vato kÄ• ruÃ±Ã±ena pÄ• se bad
hotÄ«ti adhippÄ• yo. ``yathÄ• yunÄ• â€™â€™ ti vuttamevatthaá¹ƒ __yathÄ• nusandhinÄ• _
yathÄ• nusandhinÄ• yathÄ• yuparicchedenÄ• ti vuttaá¹ƒ hoti. atha vÄ• __yathÄ• nusandhi
yÄ• vatasmiá¹ƒ bhave santÄ• nassa anuppabandho avicchinnapavatti hoti, tÄ• va á¹-hatvÄ•

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 180) __ ``vohÄ• ravasenÄ• _ti
pubbabhÄ• gavohÄ• ravasenamaraá¹‡Ä• dhippÄ• yassa sanniá¹-á¹-hÄ• pakacetanÄ• kkha
kÄ• ruÃ±Ã±ena pÄ• se baddhasÅ«karamocanaá¹ƒviya na hotÄ«ti adhippÄ• yo. `yathÄ• yun
__yathÄ• nusandhinÄ• _ti pariyÄ• yantarenavuttaâ€™â€™ nti vuttaá¹ƒ. vajirabuddhiá¹-Ä«k
180) pana __ ``maraá¹‡atthikÄ• vahutvÄ• _ti \Be II 324/ imassa kÄ• yassa bhedena saggap

atthato maraá¹‡atthikÄ• vahutvÄ• . ``evaá¹ƒadhippÄ• yino maraá¹‡atthikÄ• nÄ• ma hontÄ«
maraá¹‡atthikabhÄ• vaá¹ƒajÄ• nantÄ• Ä• pannÄ• pÄ• rÄ• jikaá¹ƒ. na hi te attano cittappav
vuccanti. __vohÄ• ravasenÄ• _ti pubbabhÄ• ge vohÄ• ravasena, sanniá¹-á¹-hÄ• ne panetaa
baddhasÅ«karamocaneviya na hoti. __yathÄ• nusandhinÄ• _ti antarÄ• amaritvÄ• ti atthoâ€

attapÄ• tanakathÄ•

<13> attapÄ• tanakathÄ• yaá¹ƒ __vibhattibyattayenÄ• _ti vibhattivipariá¹‡Ä• mena. __vises
vipassanÄ• ca. ativiya pÄ• kaá¹-attÄ• __ ``hatthappatto viya dissatÄ«â€™â€™ _ti vuttaá¹ƒ
visesÄ• dhigamassa vikkhepo mÄ• hotÅ«ti Ä• hÄ• raá¹ƒ upacchindati.
__visesÄ• dhigama_ntilokuttaradhammapaá¹-ilÄ• bhaá¹ƒ. __byÄ• karitvÄ• _ti Ä• rocetvÄ• .
vaá¹-á¹-atÄ«_tiyasmÄ• sabhÄ• gÄ• naá¹ƒ lajjÄ«bhikkhÅ«naá¹ƒyeva ariyÄ• attanÄ• adhiga
kÄ• raá¹‡e satiÄ• rocenti, te ca bhikkhÅ« \Ne II 238/ appatirÅ«pÄ• ya anesanÄ• ya paccaya
tasmÄ• tehipariyesitapaccaye kukkuccaá¹ƒ uppÄ• detvÄ• Ä• hÄ• raá¹ƒ upacchindituá¹ƒ na
sabhÄ• gÄ• naÃ±hi byÄ• katattÄ• upacchindituá¹ƒ na labhati. te hi kappiyakhettaá¹ƒ Ä• roc
``sabhÄ• gÄ• naÃ±hi lajjÄ«bhikkhÅ«naá¹ƒ kathetuá¹ƒ vaá¹-á¹-atÄ«ti idaá¹ƒ `upacchindati, n
tiimassa kÄ• raá¹‡aá¹ƒ dassentena vuttaâ€™â€™ nti tÄ«supi gaá¹‡á¹-hipadesu vuttaá¹ƒ. at
__visesÄ• dhigamaá¹ƒbyÄ• karitvÄ• _ti idaá¹ƒ visesassa adhigatabhÄ• vadassanatthaá¹ƒ v
Ä• saá¹…kantenevaca Ä• hÄ• rupacchedo kÄ• tabboti anuÃ±Ã±Ä• tattÄ• adhigatena na kÄ
``visesÄ• dhigamaá¹ƒbyÄ• karitvÄ• Ä• hÄ• raá¹ƒ upacchindati, na vaá¹-á¹-atÄ«â€™â€™ _t
attanÄ• adhigatavisesaá¹ƒ aÃ±Ã±esaá¹ƒ \Be II 325/ Ä• rocentÄ«ti imissÄ• codanÄ• ya __
``sabhÄ• gÄ• naÃ±hilajjÄ«bhikkhÅ«naá¹ƒ kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ, aya
amhÄ• kaá¹ƒ khanti, gaá¹‡á¹-hipadepi ayamattho dassitoyevÄ• ti.

vimativinodaniyampi (vi0 vi0 á¹-Ä«0 I 182-183) __ ``vibhattibyattayenÄ• _ti vibhattivipariá¹‡Ä
__visesÄ• dhigamo_ti samÄ• dhi vipassanÄ• ca. __visesÄ• dhigama_nti lokuttaradhammap
__byÄ• karitvÄ• _ti Ä• rocetvÄ• , idaÃ±ca visesassa adhigatabhÄ• vadassanatthaá¹ƒ vuttaá
diá¹-á¹-hÄ• nugatiÄ• pajjanatthaá¹ƒ lajjÄ«bhikkhÅ«naá¹ƒ avassaá¹ƒ adhigamaá¹ƒ byÄ• karo
abyÄ• karitvÄ• pi Ä• hÄ• raá¹ƒ upacchindituá¹ƒ na vaá¹-á¹-ati, adhigamantarÄ• yavinodanat
Ä• hÄ• rupacchedassaanuÃ±Ã±Ä• tattÄ• tadadhigame so na kÄ• tabbova. kiá¹ƒ panÄ• dhi
vaá¹-á¹-atÄ«ti Ä• hasabhÄ• gÄ• naÃ±hÄ«tiÄ• dÄ«â€™â€™ ti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ
181-183) ``hatthappatto viya dissati, `tassa vikkhepo mÄ• hotÅ«â€™ ti __upacchindati,
visesÄ• dhigamaá¹ƒbyÄ• karitvÄ• _ tappabhavaá¹ƒ sakkÄ• raá¹ƒ lajjÄ• yanto __Ä• hÄ• raá
byÄ• katattÄ• . te hi kappiyakhettaá¹ƒ Ä• rocentÄ«â€™â€™ ti vuttaá¹ƒ.

appaccavekkhitvÄ• nisinnakathÄ•

<14> appaccavekkhitvÄ• nisinnakathÄ• yaá¹ƒ __appaá¹-ivekkhitvÄ• _ti anupaparikkhitvÄ•

saá¹…kamantÄ«_ti pacchÄ• Ä• gatÄ• naá¹ƒ okÄ• sadÄ• natthaá¹ƒ nisinnapÄ• á¸·iyÄ• udo
__paá¹-ivekkhaá¹‡akiccaá¹ƒ natthÄ«_ti pacchÄ• Ä• gatehi upaparikkhaá¹‡akiccaá¹ƒ natthi.
vijjamÄ• ne sÄ• á¹-akaá¹ƒ valiá¹ƒ gaá¹‡hÄ• tÄ«ti Ä• ha __ ``yasmiá¹ƒ vali napaÃ±Ã±Ä• yatÄ
paá¹-ivekkhaá¹‡aÃ±cetaá¹ƒ \Ne II 239/ gihÄ«naá¹ƒ santakeyevÄ• ti daá¹-á¹-habbaá¹ƒ. vima
á¹-Ä«0 I 180) ``heá¹-á¹-hÄ• kismiÃ±ci vijjamÄ• ne sÄ• á¹-akaá¹ƒ valiá¹ƒ gaá¹‡hÄ• tÄ«tiÄ• h
`yasmiá¹ƒ vali na paÃ±Ã±Ä• yatÄ«â€™ _ti. paá¹-ivekkhaá¹‡aÃ±cetaá¹ƒ gihÄ«naá¹ƒsantake
nti ettakameva vuttaá¹ƒ, vajirabuddhiá¹-Ä«kÄ• yampi (Vjb pÄ• rÄ• jika 180) __ ``appaá¹-ivek
avicÄ• retvÄ• . heá¹-á¹-himabhÄ• ge hi kismiÃ±civijjamÄ• ne vali paÃ±Ã±Ä• yatÄ«â€™â€™

davÄ• yasilÄ• vijjhanakathÄ•

<15> davÄ• yasilÄ• vijjhanakathÄ• yaá¹ƒ __davÄ• _saddo hasÄ• dhippÄ• yavÄ• cako.
paá¹-ipubbavidha-dhÄ• tupavaá¹-á¹-anatthoti Ä• ha __ ``hasÄ• dhippÄ• yena pÄ• sÄ• á¹‡o
_ti. __silÄ• _saddassa pÄ• sÄ• á¹‡avÄ• cakattÄ• so eva na paá¹-ivijjhitabboti codanaá¹ƒ sa
kevalaÃ±cÄ• â€™â€™ _tiÄ• di. yadi evaá¹ƒsabbesampi atthÄ• ya na vaá¹-á¹-eyyÄ• ti Ä• ha
atthÄ• yÄ• â€™â€™ _tiÄ• di. __dhovanadaá¹‡á¸• aka_ntibhaá¹‡á¸• adhovanadaá¹‡á¸• aá¹
á¹-Ä«0 I 182-183) pana __ ``bhaá¹‡á¸• akaá¹ƒvÄ• dhovantÄ• _ti cÄ«varaá¹ƒ vÄ• dhovantÄ
cÄ«varadhovanadaá¹‡á¸• aâ€™â€™ nti vuttaá¹ƒ.

dÄ• yÄ• limpanakathÄ•

<16> dÄ• yÄ• limpanakathÄ• yaá¹ƒ __alla ... pe ... pÄ• cittiya_nti sukkhaá¹-á¹-hÄ• nepi agg
adhippÄ• yena Ä• limpentassa pÄ• cittiyameva. __dukkaá¹-a_nti sukkhaá¹-á¹-hÄ• nevÄ• su
avavatthapetvÄ• vÄ• aggiá¹ƒ pÄ• tentassa dukkaá¹-aá¹ƒ. kÄ«á¸·Ä• dhippÄ• yepieseva nay
paá¹-apaá¹-Ä• yamÄ• nasaddassÄ• davaseneva veditabbo. paá¹-ipakkhabhÅ«toaggi __paá
Ä• rakkhakaraá¹‡aá¹ƒ. __sayaá¹ƒ vÄ• uá¹-á¹-hita_nti vÄ• teritÄ• naá¹ƒveá¸·uÄ• dÄ«naá¹ƒ
aÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á¹-anena samuá¹-á¹-hitaá¹ƒ. __nirupÄ• dÄ• no_ti indhanarah
vi0 á¹-Ä«0 I 190) pana __ ``khiá¸• á¸• Ä• dhippÄ• yenapi dukkaá¹-a_nti sukkhatiá¹‡Ä• dÄ«s
vuttaá¹ƒ. allesu pana \Be II 327/ kÄ«á¸·Ä• dhippÄ• yenapi karontassapÄ• cittiyameva. paá¹-
paá¹-imukhaá¹ƒ gacchanto vÄ• aggi __paá¹-aggi, _ tassa allatiá¹‡Ä• dÄ«supidÄ• naá¹ƒ an
dentena dÅ«ratova Ä• gacchantaá¹ƒ dÄ• vaggiá¹ƒ disvÄ• vihÄ• rassasamantato ekakkhaá
paá¹-á¹-hÄ• ya vihÄ• rassa samantato saá¹‡ikaá¹ƒ jhÄ• petvÄ• yathÄ• mahantopi aggi vihÄ
sakkoti, evaá¹ƒ vihÄ• rassa samantÄ• \Ne II 240/ abbhokÄ• saá¹ƒkatvÄ• paá¹-aggi dÄ• ta
paá¹-ipathaá¹ƒ gantvÄ• ekato hutvÄ• tena saha nibbÄ• ti. __parittakaraá¹‡a_nti samantÄ•
rukkhatiá¹‡Ä• dicchedanaparikhÄ• khaá¹‡anÄ• diÄ• rakkhakaraá¹‡aá¹ƒ. tenÄ• ha__ `tiá¹‡a
bhÅ«mitacchanaâ€™ _ntiÄ• dÄ«â€™â€™ ti, vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (vajira0á¹-Ä«0 pÄ
``paritta_nti rakkhaá¹‡aá¹ƒ, taá¹ƒ dassetuá¹ƒ __ `samantÄ• bhÅ«mitacchanaâ€™ _ntiÄ• di
ettakameva vuttaá¹ƒ.

micchÄ• diá¹-á¹-hikulÄ• bhatakathÄ•

<17> micchÄ• diá¹-á¹-hikulÄ• bhatakathÄ• yaá¹ƒ natthi saddhÄ• etesÅ«ti assaddhÄ• , mac
micchÄ• diá¹-á¹-hiyÄ• yuttÄ• ni kulÄ• ni __micchÄ• diá¹-á¹-hikulÄ• ni, _ majjhelopatatiyÄ• t
``natthi dinnaâ€™â€™ ntiÄ• dinayappavattÄ• ya dasavatthukÄ• ya micchÄ• diá¹-á¹-hiyÄ• y
micchÄ• diá¹-á¹-hikulesu labhitvÄ• ti sambandho. asakkaccakÄ• rÄ«naá¹ƒ tesaá¹ƒ sakkacca
appaá¹‡Ä«tadÄ• yÄ«naá¹ƒ tesaá¹ƒ paá¹‡Ä«tadÄ• nena bhavitabbamettha kÄ• raá¹‡enÄ• ti
upaparikkhitvÄ• vabhuÃ±jituá¹ƒ yuttanti Ä• ha __ ``anupaparikkhitvÄ• neva attanÄ• bhuÃ±
paresaá¹ƒdÄ• tabbaâ€™â€™ _nti. yena kÄ• raá¹‡ena bhavitabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __
_tiÄ• divuttaá¹ƒ. na kevalaá¹ƒ piá¹‡á¸• apÄ• tamevÄ• ti Ä• ha __ ``yampÄ«â€™â€™ _tiÄ• d
``apihitavatthusmimpi hÄ«â€™â€™ _tiÄ• di. tato aÃ±Ã±ampi dasseti __gandhahaliddÄ• dim
328/. tatthapi kÄ• raá¹‡aá¹ƒ dassetumÄ• ha __ ``sarÄ«re rogaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _

gopakadÄ• nakathÄ•

<18> gopakadÄ• nakathÄ• yaá¹ƒ paresaá¹ƒ santakaá¹ƒ gopeti rakkhatÄ«ti gopako, tassa dÄ
_uyyÄ• napÄ• lakÄ• dÄ«hi bhikkhÅ«naá¹ƒ dÄ• tabbadÄ• naá¹ƒ. tattha __paá¹‡á¹‡aá¹ƒ Ä• r
ettakameva gahetabbaâ€™â€™ nti paá¹‡á¹‡aá¹ƒ Ä• ropetvÄ• , likhitvÄ• ti vuttaá¹ƒ hoti.
__nimittasaÃ±Ã±aá¹ƒkatvÄ• _ti saá¹…ketaá¹ƒ katvÄ• . __dÄ• rakÄ• _ti tesaá¹ƒ puttanattÄ•
keci gopakÄ• honti, te sabbepi vuttÄ• . sabbatthapi gihÄ«naá¹ƒ gopakadÄ• ne yattakaá¹ƒg
gahetabbaá¹ƒ. saá¹…ghike pana yathÄ• paricchedameva gahetabbanti dÄ«pitattÄ• __ ``att
vuttaá¹ƒ. vimativinodaniyampi (vi0 vi0 á¹-Ä«0 I 156) __ ``paá¹‡á¹‡aá¹ƒÄ• ropetvÄ• _ti `ettak
\Ne II 241/ tato ettakaá¹ƒ gahetabbaâ€™ nti paá¹‡á¹‡aá¹ƒ Ä• ropetvÄ• . __nimittasaÃ±Ã±aa
saá¹…ketaá¹ƒ katvÄ• . __dÄ• rakÄ• _ti tesaá¹ƒ puttanattÄ• dayo yekeci gopenti, te sabbepi
vuttÄ• â€™â€™ ti, vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (vajira0á¹-Ä«0 pÄ• rÄ• jika 156) pana __ ``Ä
vissatthavasena gahetabbaá¹ƒ. __adhippÄ• yaá¹ƒÃ±atvÄ• _ti ettha yassa dÄ• naá¹ƒ paá¹-ig
bhÄ• gaá¹ƒ vÄ• sÄ• mikÄ• na rakkhanti nadaá¹‡á¸• enti, tassa dÄ• naá¹ƒ appaá¹-icchÄ• d
vaá¹-á¹-atÄ«ti idha sanniá¹-á¹-hÄ• naá¹ƒ, tampi `navaá¹-á¹-ati saá¹…ghikeâ€™ ti vuttaâ€™â

__yatthÄ• _ti yasmiá¹ƒ Ä• vÄ• se. __aÃ±Ã±esaá¹ƒ abhÄ• va_nti aÃ±Ã±esaá¹ƒ Ä• gantukab
__tatthÄ• _ti tÄ• dise Ä• vÄ• se. __bhÄ• jetvÄ• khÄ• dantÄ«_ti Ä• gantukÄ• nampi sampat
adhippÄ• yo. __catÅ«su paccayesu sammÄ• upanentÄ«_ti \Be II 329/ambaphalÄ• dÄ«ni vi
catÅ«su paccayesu sammÄ• upanenti. __cÄ«varatthÄ• yaniyametvÄ• dinnÄ• _ti ``imesaá¹
vikkiá¹‡itvÄ• cÄ«varesuyeva upanetabbÄ• ni, na bhÄ• jetvÄ• khÄ• ditabbÄ• nÄ«â€™â€™
__tesupi Ä• gantukÄ• anissarÄ• _tipaccayaparibhogatthÄ• ya niyametvÄ• dinnattÄ• bhÄ•
__na tesu ... pe ... á¹-hÄ• tabba_nti ettha Ä• gantukehi heá¹-á¹-hÄ• vuttanayena bhÄ• jetvÄ
adhippÄ• yo. __tesaá¹ƒ katikÄ• ya á¹-hÄ• tabba_nti ``bhÄ• jetvÄ• na khÄ• ditabbaâ€™â€™

rukkhesuphalÄ• ni gaá¹‡hissÄ• mÄ• â€™â€™ ti vÄ• ``ettakÄ• ni phalÄ• ni gaá¹‡hissÄ• mÄ
``ettakÄ• naá¹ƒdivasÄ• naá¹ƒ abbhantare gaá¹‡hissÄ• mÄ• â€™â€™ ti vÄ• ``na kiÃ±ci gaá
evaá¹ƒ katÄ• yaÄ• vÄ• sikÄ• naá¹ƒ katikÄ• ya Ä• gantukehi á¹-hÄ• tabbaá¹ƒ. mahÄ• aá¹-á¹
``anissarÄ• â€™â€™ tivacanena dÄ«pitoyeva attho mahÄ• paccariyaá¹ƒ __ ``catunnaá¹ƒ p
vitthÄ• retvÄ• dassito. __paribhogavasenevÄ• _ti ettha __eva_-saddo aá¹-á¹-hÄ• nappayutt
tamevabhÄ• jetvÄ• ti yojetabbaá¹ƒ. __ettha_ etasmiá¹ƒ vihÄ• re, raá¹-á¹-hevÄ• .

__senÄ• sanapaccaya_nti senÄ• sanaÃ±ca tadatthÄ• ya niyametvÄ• á¹-hapitaÃ±ca. __lÄ•
Ä• diá¹ƒ katvÄ• , lÄ• makasenÄ• sanato paá¹-á¹-hÄ• yÄ• ti vuttaá¹ƒ hoti. senÄ• sanepi tiá¹‡
vissajjetabbÄ• ni, senÄ• sanaparikkhÄ• rÄ• pi lÄ• makakoá¹-iyÄ• va vissajjetabbÄ• . __mÅ«
katvÄ• na upanetabba_nti iminÄ• kiá¹ƒ vuttaá¹ƒ hoti? tÄ«supi gaá¹‡á¹-hipadesutÄ• va idaá
senÄ• sanÄ• ni na vissajjetabbÄ• nÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ ti. lÄ• makakoá¹-iyÄ• vissa
senÄ• sanabhÅ«miyo na vissajjetabbÄ• ti ayamattho vutto hotÄ«ti no khanti. vÄ«maá¹ƒsitvÄ
gahetabbaá¹ƒ.

dhammasantakena \Be II 330/ buddhapÅ«jaá¹ƒ kÄ• tuá¹ƒ, buddhasantakena vÄ• dhammap
vaá¹-á¹-atÄ«ti? ``tathÄ• gatassa kho etaá¹ƒ, vÄ• seá¹-á¹-ha, adhivacanaá¹ƒ dhammakÄ• yo
kho, vakkali, dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ ti (SN b III 87) cavacanato v
keci pana ``evaá¹ƒ sante `yo, bhikkhave, maá¹ƒ upaá¹-á¹-haheyya, sogilÄ• naá¹ƒ upaá¹-á¹-h
365) vacanato buddhasantakena gilÄ• nassapi bhesajjaá¹ƒkÄ• tuá¹ƒ yuttanti Ä• pajjeyya, ta
vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ akÄ• raá¹‡aá¹ƒ. na hi ``yo, bhikkhave, maá¹ƒ upaá¹-á
gilÄ• naá¹ƒ upaá¹-á¹-haheyyÄ• â€™â€™ ti (Vin I 365) iminÄ• attano cagilÄ• nassa ca ekas
tadupaá¹-á¹-hÄ• nassa vÄ• samaphalatÄ• vuttÄ• . ayaÃ±hettha attho --- ``yomaá¹ƒ ovÄ• d
upaá¹-á¹-haheyya, so gilÄ• naá¹ƒ upaá¹-á¹-haheyya, mama ovÄ• dakÄ• rakena gilÄ• noupa
(to Vin I) 365). bhagavato ca gilÄ• nassa ca upaá¹-á¹-hÄ• naá¹ƒ ekasadisanti evaá¹ƒpanetth
tasmÄ• ``yo vo, Ä• nanda, mayÄ• dhammo ca vinayo ca desitopaÃ±Ã±atto, so vo mamacc
216) vacanato ``ahaÃ±ca kho panidÄ• niekakova ovadÄ• mi anusÄ• sÄ• mi, mayi parinibbu
buddhasahassÄ• nitumhe ovadissanti anusÄ• sissantÄ«â€™â€™ ti (Sv II 216) vuttattÄ• ca
pasaá¹ƒsantena ca ``yo bahussuto, na so tumhÄ• kaá¹ƒ sÄ• vako nÄ• ma, buddho nÄ• mae
dhammagarukattÄ• ca tathÄ• gatassa pubbanayo eva pasatthataroti amhÄ• kaá¹ƒkhanti. v
``yatthÄ• _ti yasmiá¹ƒ Ä• vÄ• se. __aÃ±Ã±esa_nti aÃ±Ã±esaá¹ƒ Ä• gantukÄ• naá¹ƒ. __tesu
senÄ• sane nirantaraá¹ƒ vasantÄ• naá¹ƒ cÄ«varatthÄ• ya dÄ• yakehi, bhikkhÅ«hi vÄ• niya
khÄ• dituá¹ƒ anissarÄ• . Ä• gantukehipiicchantehi tasmiá¹ƒ \Be II 331/ vihÄ• re vassÄ• nÄ•
cÄ«varatthÄ• ya gahetabbaá¹ƒ. __tesaá¹ƒ katikÄ• ya á¹-hÄ• tabba_nti sabbÄ• ni phalÄ• ph
rukkhesuphalÄ• ni bhÄ• jetvÄ• paribhuÃ±jissÄ• ma, aÃ±Ã±esu phalÄ• phalehi senÄ• sanÄ
`piá¹‡á¸• apÄ• tÄ• dipaccayaá¹ƒ sampÄ• dessÄ• mÄ• â€™ ti vÄ• `kiÃ±cipi abhÄ• jetvÄ• c
ti vÄ• evaá¹ƒ sammÄ• upanentÄ• naá¹ƒ Ä• vÄ• sikÄ• naá¹ƒ katikÄ• ya Ä• gantukehi á¹-hÄ
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ `anissarÄ• â€™ ti vacanena dÄ«pito eva attho, mahÄ• pacca

paccayÄ• naâ€™ ntiÄ• dinÄ• vitthÄ• retvÄ• dassito. __paribhogavasenevÄ• _ti ettha __eva
aá¹-á¹-hÄ• nappayutto, paribhogavasenatameva bhÄ• jetvÄ• ti yojetabbaá¹ƒ. __etthÄ• _ti et
raá¹-á¹-he vÄ• . __senÄ• sanapaccaya_ntisenÄ• sanaÃ±ca tadatthÄ• ya niyametvÄ• á¹-hap
varasenÄ• sanÄ• ni á¹-hapetvÄ• â€™ tivuttamevatthaá¹ƒ puna byatirekamukhena dassetuá
pana katvÄ• na upanetabbaâ€™ _ntivuttaá¹ƒ, senÄ• sanasaá¹…khÄ• tavatthuno mÅ«lacch
senÄ• sanÄ• ni na vissajjetabbÄ• nÄ«tiattho. keci panettha `ekaá¹ƒ vÄ• dve vÄ• varasenÄ
lÄ• makato paá¹-á¹-hÄ• ya vissajjantehipisenÄ• sanabhÅ«miyo na vissajjetabbÄ• ti ayamatt
tampi yuttameva imassapiatthassa avassaá¹ƒ vattabbato, itarathÄ• keci saha vatthunÄ• pi
maÃ±Ã±eyyuâ€™â€™ nti.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• rÄ• jika 153) __ ``ettha_ etasmiá¹ƒ vihÄ• re paracakkÄ
__mÅ«lavatthuccheda_nti `sabbasenÄ• sanÄ• naá¹ƒ ete issarÄ• â€™ ti vacanato itare anis
__ayameva bhikkhu issaro_ti yattha so icchati, tattha attaÃ±Ä• tahetuá¹ƒ \Be II 332/ labhatÄ
ca `daharoâ€™ ti vadanti. __savatthuka_nti sahabhÅ«miyÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ ti.

dhammikÄ• rakkhayÄ• canakathÄ•

<19> dhammikÄ• rakkhayÄ• canakathÄ• yaá¹ƒ __ ``gÄ«vÄ• yevÄ• _ti Ä• á¹‡attiyÄ• abhÄ•
anatthakÄ• matÄ• yÄ• _ti `coroâ€™ ti vuttaá¹ƒ mama vacanaá¹ƒ sutvÄ• keci daá¹‡á¸• issa
voropessantÄ«tievaá¹ƒ saÃ±Ã±Ä• ya. etena kevalaá¹ƒ bhayena vÄ• parikkhÄ• raggahaá¹‡
ti vuttedaá¹‡á¸• itepi na dosoti dasseti. rÄ• japurisÄ• naÃ±hi `coro ayaâ€™ nti uddissakatha
bhikkhÅ«naá¹ƒ, pana Ä• rÄ• mikÄ• dÄ«naá¹ƒ vÄ• sammukhÄ• `asuko coro evamakÄ• sÄ«
nissÄ• ya Ä• rÄ• mikÄ• dÄ«su rÄ• japurisÄ• naá¹ƒ vatvÄ• daá¹‡á¸• Ä• pentesupibhikkhuss
avuttattÄ• , yesaÃ±ca vuttaá¹ƒ, tehi sayaá¹ƒ corassa adaá¹‡á¸• itattÄ• tigahetabbaá¹ƒ. `tvaâ
acchindÄ• â€™ ti Ä• á¹‡attopi hi sace aÃ±Ã±ena acchindÄ• peti, Ä• á¹‡Ä• pakassa anÄ• pa
vacanakara_nti idaá¹ƒ sÄ• mÄ«civasena vuttaá¹ƒ. vacanaá¹ƒ akarontÄ• naá¹ƒ rÄ• japurisÄ•
gahitaparikkhÄ• raá¹ƒ Ä• harÄ• pehi, mÄ• cassa daá¹‡á¸• aá¹ƒkarohÄ«â€™ ti uddissa vad
na gÄ«vÄ• eva daá¹‡á¸• aggahaá¹‡assa paá¹-ikkhittattÄ• \Ne II 244/ `asukabhaá¹‡á¸• aá¹
Ä• á¹‡Ä• petvÄ• vippaá¹-isÄ• re uppanne puna paá¹-ikkhipane (Vin III 121) viya. dÄ• sÄ• d
viya tadatthÄ• ya aá¸• á¸• akaraá¹‡e bhikkhÅ«nampi dukkaá¹-antiÄ• ha __ `kappiyaaá¸• á¸•
_ti. kenaci pana bhikkhunÄ• khettÄ• diatthÄ• ya vohÄ• rikÄ• naá¹ƒsantikaá¹ƒ gantvÄ• aá¸•
khettÄ• disampaá¹-icchane viya sabbesaá¹ƒ akappiyaá¹ƒ nahoti pubbe eva saá¹…ghasanta
payogavasena \Be II 333/ Ä• pattiyohonti. dÄ• sÄ• dÄ«nampi pana atthÄ• ya rakkhaá¹ƒ yÄ•
puá¹-á¹-hena saá¹…ghassa uppannaá¹ƒkappiyakkamaá¹ƒ vattuá¹ƒ Ä• rÄ• mikÄ• dÄ«hi ca a
vaá¹-á¹-ati eva. vihÄ• ravatthÄ• dikappiyaá¸• á¸• aá¹ƒpana bhikkhunÄ• sayampi kÄ• tuá¹ƒ
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiyaII 679) Ä• gato.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb pÄ• cittiya 681) __ ``gÄ«vÄ• _ti kevalaá¹ƒ gÄ«vÄ• evahoti

__kÄ• rÄ• petvÄ• dÄ• tabbÄ• _ti ettha sace Ä• vudhabhaá¹‡á¸• aá¹ƒ hoti, tassadhÄ• rÄ• n
pana Ä• kÄ• rena saÃ±Ã±Ä• petabbaâ€™â€™ nti vuttaá¹ƒ.

uccÄ• rÄ• dichaá¸• á¸• anakathÄ•

<20> uccÄ• rÄ• dichaá¸• á¸• anakathÄ• yaá¹ƒ aá¹-á¹-hame uccÄ• rÄ• dichaá¸• á¸• ane ``uc
vaá¸·aÃ±janaá¹-á¹-hÄ• naá¹ƒ, tirokuá¹-á¹-apÄ• kÄ• ratÄ• , chaá¸• á¸• anaá¹ƒ vÄ• chaá¸• á¸
panettha paÃ±ca aá¹…gÄ• ni, navame haritÅ«pari chaá¸• á¸• ane __sabbesa_nti bhikkhuss
khettapÄ• lakÄ• Ä• rÄ• mÄ• digopakÄ• ca sÄ• mikÄ• evÄ• â€™â€™ ti ettakameva sÄ• ra
III 830) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 830) pana ``aá¹-á¹-hame
vaá¸·aÃ±jiyamÄ• natirokuá¹-á¹-Ä• ditÄ• , anapaloketvÄ• uccÄ• rÄ• dÄ«naá¹ƒ chaá¸• á¸• an
`matthakacchinnanÄ• á¸·ikerampÄ«â€™ tivuttattÄ• haritÅ«pari chaá¸• á¸• anameva paá¹-ik
`anikkhittabÄ«jesÅ«â€™ _tiÄ• di. yattha ca chaá¸• á¸• etuá¹ƒ vaá¹-á¹-ati, tattha harite vaccÄ
vaá¹-á¹-ati eva. __sabbesa_nti bhikkhubhikkhunÄ«naâ€™â€™ ntivuttaá¹ƒ. vajirabuddhiá¹-Ä
pÄ• cittiya 832) pana ``sÄ• mike apaloketvÄ• vachaá¸• á¸• etÄ«ti katthaci potthake natthi, ka
atthibhÄ• vova seyyo kiriyÄ• kiriyattÄ• sikkhÄ• padassa. idha khettapÄ• lakÄ• Ä• rÄ• mÄ•
`saá¹…ghassa khette Ä• rÄ• me ca tattha kacavaraá¹ƒ \Be II 334/ na chaá¸• á¸• etabbanti k
bhikkhussa \Ne II 245/ chaá¸• á¸• etuá¹ƒ vaá¹-á¹-ati saá¹…ghapariyÄ• pannattÄ• , na bhikkh
bhikkhunisaá¹…ghasantake vuttanayenavaá¹-á¹-ati, na tattha bhikkhussa. evaá¹ƒ santepi sÄ
kÄ• tabbanti vuttaâ€™â€™ nti vuttaá¹ƒ.

bhikkhuvibhaá¹…ge pana sekhiyavaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin IV) 651) __ ``asaÃ±ciccÄ
paá¹-icchannaá¹-á¹-hÄ• naá¹ƒgacchantassa sahasÄ• uccÄ• ro vÄ• passÄ• vo vÄ• nikkhan
anÄ• patti. __na harite_ti ettha yampi jÄ«varukkhassa mÅ«laá¹ƒ pathaviyaá¹ƒ dissamÄ• naá
vÄ• bhÅ«milaggÄ• gacchati, sabbaá¹ƒ haritasaá¹…khÄ• tameva, khandhe nisÄ«ditvÄ• app
pÄ• tetuá¹ƒvaá¹-á¹-ati. appaharitaá¹-á¹-hÄ• naá¹ƒ olokentasseva sahasÄ• nikkhamati, gilÄ•
hoti, vaá¹-á¹-ati. __appaharite kato_ti appaharitaá¹ƒ alabhantena tiá¹‡aá¹‡á¸• upakaá¹ƒ vÄ•
palÄ• laá¹‡á¸• upakaá¹ƒvÄ• á¹-hapetvÄ• katopi pacchÄ• haritaá¹ƒ ottharati, vaá¹-á¹-atiyev
siá¹…ghÄ• á¹‡ikÄ• pisaá¹…gahitÄ• â€™ ti mahÄ• paccariyaá¹ƒ vuttaá¹ƒ. __na udake_ti eta
sandhÄ• ya vuttaá¹ƒ. vaccakuá¹-isamauddÄ• diudakesu pana aparibhogesu anÄ• patti. dev
hoti, anudakaá¹-á¹-hÄ• naá¹ƒ olokentasseva nikkhamati, vaá¹-á¹-ati. mahÄ• paccariyaá¹ƒ vu
anudakaá¹-á¹-hÄ• naá¹ƒ alabhantena kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. tassaá¹ƒ
vaá¹‡á¹‡anÄ• yaá¹ƒvimativinodaniyaÃ±ca (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 652) __ ``kheá¸·ena
siá¹…ghÄ• á¹‡ikÄ• pisaá¹…gahitÄ• _ti ettha udakagaá¹‡á¸• usakaá¹ƒ katvÄ• ucchukacava
udakesuchaá¸• á¸• etuá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habbaâ€™â€™ nti vuttaá¹ƒ.

imasmiá¹ƒ á¹-hÄ• ne paá¹‡á¸• itehi vicÄ• retabbaá¹ƒ atthi --- ``vaccakuá¹-isamuddÄ• diudak
aparibhogesuanÄ• pattÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, evaá¹ƒ sante nadÄ«jÄ

anÄ• pattivÄ• ti. tattha __samuddÄ• dÄ«_ti __Ä• di_-saddena nadÄ«jÄ• tassarÄ• pi saá¹…
anÄ• pattÄ«tice? na cevaá¹ƒ daá¹-á¹-habbaá¹ƒ. yadi hi __samuddÄ• dÄ«_ti ettha __Ä• di_-
\Be II 335/saá¹…gahitÄ• , evaá¹ƒ sati á¹-Ä«kÄ• cariyÄ• vadeyyuá¹ƒ, na pana vadanti, aá¹-á
``vaccakuá¹-isamuddÄ• diudakesÅ«â€™â€™ tiettakameva vadeyya, tathÄ• pana avatvÄ•
hetumantavisesanapadampi gahitaá¹ƒ. tena Ã±Ä• yati ``Ä• disaddena aparibhogÄ• ni canda
gahitÄ• ni, na paribhogÄ• ninadÄ«jÄ• tassarÄ• diudakÄ• nÄ«â€™â€™ ti. tena ca vaccakuá
aparibhogattÄ• anÄ• pattikarÄ• nihonti, nadÄ«jÄ• tassarÄ• diudakÄ• ni pana \Ne II 246/ pa
Ä• pattikarÄ• nÄ«ti. kathaá¹ƒ pana ``aparibhogesÅ«â€™â€™ tiimassa padassa hetumantap
yuttito Ä• gamato ca. kathaá¹ƒ yuttito? ``vaccakuá¹-isamuddÄ• diudakÄ• ni paribhogÄ• nipi
aparibhogÄ• nipÄ«â€™â€™ ti abyabhicÄ• riyabhÄ• vato. byabhicÄ• re hi sambhave eva sa
siyÄ• . kathaá¹ƒ Ä• gamato? vuttaÃ±hetaá¹ƒÄ• cariyabuddhadattattherena vinayavinicchaye
aparibhogattÄ• â€™â€™ ti. tasmÄ• Ä• di-saddena aparibhogÄ• niyeva udakÄ• ni gahitÄ• n
vuttaÃ±hetaá¹ƒvinayavinicchayaá¹-Ä«kÄ• yaá¹ƒ __ ``vaccakuá¹-isamuddÄ• diudakesÅ«_ti e
sabbaá¹ƒaparibhogajalaá¹ƒ saá¹…gayhati, teneva tesaá¹ƒ aparibhogattameva kÄ• raá¹‡am
manussÄ• naá¹ƒparibhogesu nadÄ«jÄ• tassarataá¸·Ä• kapokkharaá¹‡iyÄ• diudakesu uccÄ•
vaá¹-á¹-atÄ«tijÄ• nitabbametaá¹ƒ. ``deve vassante samantato udakogho hoti, anudakaá¹-á¹-
olokentassevanikkhamati, vaá¹-á¹-ati. mahÄ• paccariyaá¹ƒ vuttaá¹ƒ etÄ• dise kÄ• le anudak
alabhantenakÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti vuttaâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatattÄ• n
nadÄ«jÄ• tassarÄ• dÄ«su \Be II 336/nÄ• vÄ• dÄ«hi gatakÄ• le tÄ• dise kÄ• raá¹‡e sati ``tÄ«
vatvÄ• ``upanetuá¹ƒasakkuá¹‡eyyaá¹-á¹-hÄ• ne udakepi kÄ• tuá¹ƒ vaá¹-á¹-ati, anÄ• pattÄ«
aá¹-á¹-hakathÄ• nulomato viÃ±Ã±Ä• yati, upaparikkhitvÄ• gahetabbaá¹ƒ.

nahÄ• nerukkhÄ• dighaá¹ƒsanakathÄ•

<21> nahÄ• ne rukkhÄ• dighaá¹ƒsananti ettha __aá¹-á¹-hapadÄ• kÄ• renÄ• _ti aá¹-á¹-hapa
jÅ«taphalakasadisantivuttaá¹ƒ hoti. __mallakamÅ«lakasaá¹‡á¹-hÄ• nenÄ• _ti kheá¸·amallak
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 243) pana __ ``aá¹-á¹-hapadÄ• kÄ• ren
aá¹-á¹-hagabbharÄ• jiÄ• kÄ• rena. __mallakamÅ«lasaá¹‡á¹-hÄ• nenÄ• _ti kheá¸·amallakam
vaá¹-á¹-Ä• dhÄ• rakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. kaá¹‡á¹-ake uá¹-á¹-hÄ• petvÄ• katavaá¹-á¹-
adhivacanaá¹ƒ. __puthupÄ• á¹‡ika_nti muá¹-á¹-hiá¹ƒ akatvÄ• vikasitahatthatalehi piá¹-á¹-hip
etameva sandhÄ• ya __hatthaparikammaâ€™â€™ _ntivuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹
``puthupÄ• á¹‡inÄ• kattabbaá¹ƒkammaá¹ƒ __puthupÄ• á¹‡ikammaâ€™â€™ _nti vuttaá¹ƒ.

evaá¹ƒ pÄ• á¸·ianusÄ• reneva nahÄ• ne kattabbÄ• kattabbaá¹ƒ dassetvÄ• idÄ• ni nahÄ• n
nahÄ• yantÄ• naá¹ƒbhikkhÅ«naá¹ƒ \Ne II 247/ nahÄ• navidhiá¹ƒ dassento __ ``idaá¹ƒ panet
_ntiÄ• dimÄ• ha. tattha passantÄ• naá¹ƒappasÄ• dÄ• vahanato, gihipurisÄ• naá¹ƒ kammaá
ca vuttaá¹ƒ __ ``yattha vÄ• tattha vÄ• ... pe ... na otaritabbaâ€™â€™ _nti. aÃ±Ã±esu samn
anudakasÄ• á¹-akenanahÄ• yituá¹ƒ dukkarattÄ• __ ``sabbadisÄ• pana oloketvÄ• vivittabh

vuttaá¹ƒ. evampi khÄ• á¹‡ugumbalatÄ• dÄ«hi paá¹-icchannÄ• pi hutvÄ• tiá¹-á¹-heyyunti Ä•
... ukkÄ• sitvÄ• â€™â€™ _ti. uddhaá¹ƒmukhena cÄ«varÄ• panayanaá¹ƒ harÄ• yitabbaá¹ƒ s
... pe ... apanetvÄ• â€™â€™ _ti. tato kÄ• yabandhanaá¹-á¹-hapanavattamÄ• ha __ ``kÄ• ya
\Be II 337/. tato udakasÄ• á¹-ikÄ• ya sati taá¹ƒ nivÄ• setvÄ• otaritabbaá¹ƒ siyÄ• , tÄ• ya as
kÄ• tabbanticodanaá¹ƒ sandhÄ• yÄ• ha __ ``saceâ€™â€™ _tiÄ• di. tattha pubbe ``á¹-hitake
ntiahirikÄ• kÄ• rassa paá¹-isiddhattÄ• idha hirimantÄ• kÄ• raá¹ƒ dasseti __udakante ukkuá
nivÄ• sanaá¹ƒ mocetvÄ• _ti. uá¹‡á¹‡aá¹-á¹-hÄ• ne, samaá¹-á¹-hÄ• ne vÄ• pasÄ• rite sati v
gaccheyyÄ• ti Ä• ha __ ``sace ninnaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di.

otarantena kiá¹ƒ kÄ• tabbanti pucchaá¹ƒ sandhÄ• ya __ ``otarantena saá¹‡ikaâ€™â€™ _nt
``vegena na otaritabbaâ€™â€™ nti paá¹-isiddhÄ• nurÅ«pamÄ• ha __ ``saá¹‡ikaâ€™â€™ _
udakoghataraá¹…gavÄ• tÄ• dÄ«hi paharanto calitakÄ• yo siyÄ• , atiuttÄ• ne nisÄ«danto ap
vuttaá¹ƒ __ ``nÄ• bhippamÄ• á¹‡amattaá¹ƒ otaritvÄ• â€™â€™ _ti. attano hatthavikÄ• rÄ• d
uá¹-á¹-hÄ• pento, saddaÃ±ca karonto uddhaá¹-acapalabhÄ• vo siyÄ• ti vuttaá¹ƒ __ ``vÄ«ciá
anuá¹-á¹-hapentenasaddaá¹ƒ akarontena nivattitvÄ• â€™â€™ _ti. nivattitvÄ• kiá¹ƒ kÄ• tabb
__Ä• gatadisÄ• bhimukhenanimujjitabbaâ€™â€™ _nti, abhimukhena hutvÄ• ti pÄ• á¹-hases
__ ``evaâ€™â€™ _ntyÄ• dimÄ• ha. tato ummujjantena kiá¹ƒ kÄ• tabbanti pucchÄ• yamÄ• h
_tiÄ• di. sesaá¹ƒsuviÃ±Ã±eyyameva. __cÄ«varaá¹ƒ pÄ• rupitvÄ• va á¹-hÄ• tabbaá¹ƒ, _ kas
udakaá¹ƒotarati, tasmÄ• thokaá¹ƒ kÄ• laá¹ƒ uttarÄ• saá¹…gaá¹ƒ cÄ«varaá¹ƒ ubhohi hatthe
puratokatvÄ• á¹-hÄ• tabbaá¹ƒ. tato kÄ• yassa sukkhabhÄ• vaá¹ƒ Ã±atvÄ• cÄ«varaá¹ƒ pÄ•
gantabbanti.

valikÄ• dikathÄ•

<22> valikÄ• dikathÄ• yaá¹ƒ \Be II 338/ __ ``muttolambakÄ• dÄ«na_nti __Ä• di_-saddena
kuá¹‡á¸• alÄ• diá¹ƒsaá¹…gaá¹‡hÄ• ti. __palambakasutta_nti \Ne II 248/ yaÃ±Ã±opacitÄ• kÄ
nti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga III 245). vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«
245) pana __ ``muttolambakÄ• dÄ«na_nti __Ä• di_-saddena kuá¹‡á¸• alÄ• diá¹ƒ saá¹…gaá
__palambakasutta_ntibrÄ• hmaá¹‡Ä• naá¹ƒ yaÃ±Ã±opacitasuttÄ• diÄ• kÄ• raá¹ƒ vuccati. _
hatthapÄ• davalayaâ€™â€™ nti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb cÅ«á¸·avagga 2
nikkhantamuttolambakÄ• dÄ«naá¹ƒkuá¹‡á¸• alÄ• dÄ«nanti likhitaá¹ƒ. `kÄ• yÅ«raâ€™ nti pÄ
`keyÅ«rÄ• dÄ«nÄ«â€™ ti Ä• cariyenuddhaá¹-aâ€™â€™ ntivuttaá¹ƒ.

dÄ«ghakesakathÄ•

<23> dÄ«ghakesakathÄ• yaá¹ƒ sÄ• ratthadÄ«paniyaá¹ƒ na kiÃ±ci vuttaá¹ƒ. vimativinodaniy
cÅ«á¸·avagga II 246) pana __ ``dvaá¹…gule_ti upayogabahuvacanaá¹ƒ, dvaá¹…gulappamÄ
vaá¹-á¹-atÄ«ti attho. ettha ca dumÄ• sassa vÄ• dvaá¹…gulassa vÄ• atikkantabhÄ• vaá¹ƒ a

kesamassugaá¹‡anÄ• yaacittakÄ• pattiyo hontÄ«ti vadanti. __kocchenÄ• _ti usÄ«rahÄ«rÄ•
samakaá¹ƒchinditvÄ• gahitakocchena. __cikkalenÄ• _ti silesayuttatelena.
__uá¹‡hÄ• bhitattarajasirÄ• nampÄ«_tiuá¹‡hÄ• bhitattÄ• naá¹ƒ rajokiá¹‡á¹‡asirÄ• naá¹ƒ. __
allahatthenÄ• â€™â€™ ti vuttaá¹ƒ.

upari pana pÄ• á¹·iyaá¹ƒ (Vin II 275) ``tena kho pana samayena chabbaggiyÄ• bhikkhÅ« m
massuá¹ƒ vaá¹• á¹• hÄ• penti. golomikaá¹ƒ kÄ• rÄ• penti. caturassakaá¹ƒ kÄ• rÄ• penti. pa
aá¹• á¹• hadukaá¹ƒ kÄ• rÄ• penti. dÄ• á¹-hikaá¹ƒ á¹-hapenti. sambÄ• dhelomaá¹ƒ saá¹ƒhar
khÄ«yanti vipÄ• centi `seyyathÄ• pi gihÄ«kÄ• mabhoginoâ€™ ti \Be II 339/. bhagavato etan
na, bhikkhave, massukappÄ• petabbaá¹ƒ. na massu vaá¹• á¹• hÄ• petabbaá¹ƒ. na golomika
caturassakaá¹ƒkÄ• rÄ• petabbaá¹ƒ. na parimukhaá¹ƒ kÄ• rÄ• petabbaá¹ƒ. na aá¹• á¹• hadu
dÄ• á¹-hikÄ• á¹-hapetabbÄ• . na sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petabbaá¹ƒ, yo saá¹ƒhar
dukkaá¹-assÄ• â€™â€™ tiÄ• gataá¹ƒ. aá¹-á¹-hakathÄ• yampi (Sp (to Vin II) 275) __ ``mass
kattariyÄ• massuá¹ƒ chedÄ• penti. __massuá¹ƒ vaá¹• á¹• hÄ• pentÄ«_ti massuá¹ƒ dÄ«ghaá
__golomika_ntihanukamhi dÄ«ghaá¹ƒ katvÄ• á¹-hapitaá¹ƒ eá¹·akamassu vuccati. __catura
__parimukha_nti udare lomasaá¹ƒharaá¹‡aá¹ƒ. __aá¹• á¹• haduka_nti udare lomarÄ• jiá¹-á
__Ä• pattidukkaá¹-assÄ• _ti massukappÄ• panÄ• dÄ«su sabbattha Ä• patti dukkaá¹-assÄ•

puna \Ne II 249/ pÄ• á¹·iyaá¹ƒ (Vin II 275) ``tena kho pana samayena bhikkhÅ« sakkharikÄ•
madhusitthakenapinÄ• sikÄ• lomaá¹ƒ gÄ• hÄ• penti, nÄ• sikÄ• dukkhÄ• honti. anujÄ• nÄ•
tena kho pana samayena chabbaggiyÄ• bhikkhÅ« palitaá¹ƒ gÄ• hÄ• penti. manussÄ• ujjhÄ
`seyyathÄ• pi gihÄ« kÄ• mabhoginoâ€™ ti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- na, bh
gÄ• hÄ• petabbaá¹ƒ, yo gÄ• hÄ• peyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti Ä• gataá¹ƒ. ``sa
nÄ• sikÄ• lomaggÄ• hÄ• pane Ä• patti natthi, anurakkhaá¹‡atthaá¹ƒ pana saá¹‡á¹• Ä• so an
tiaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __ ``na, bhikkhave, palitaá¹ƒ gÄ• hÄ• petabba_nti ettha bh
vÄ• dÄ• á¹-hikÄ• ya vÄ• uggantvÄ• bÄ«bhacchaá¹ƒ á¹-hitaá¹ƒ, tÄ• disaá¹ƒ lomaá¹ƒ palita
gÄ• hÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ca vuttaá¹ƒ.

Ä• dÄ• sÄ• dikathÄ•

<24> Ä• dÄ• sÄ• dikathÄ• yaá¹ƒ __Ä• dÄ• so_ nÄ• ma maá¹‡á¹• anapakatikÄ• naá¹ƒ manu
mukhacchÄ• yÄ• dassanatthaá¹ƒkaá¹ƒsalohÄ• dÄ«hi \Be II 340/ kato bhaá¹‡á¹• aviseso. __
udakaá¹-á¹-hapanakopÄ• tisarÄ• vÄ• diko bhÄ• janaviseso. __kaá¹ƒsapattÄ• dÄ«nÄ«_ti Ä•
parisuddhabhÄ• venaÄ• lokakarÄ• ni vatthÅ«ni. __Ä• di_-saddena suvaá¹‡á¹‡arajatajÄ• tip
__kaÃ±jiyÄ• dÄ«nÄ«_tiettha __Ä• di_-saddena dravajÄ• tikÄ• ni telamadhukhÄ«rÄ• dÄ«ni.
attanomukhe uppannavaá¹‡apaccayÄ• . tenÄ• ha __ ``saÃ±chavi nu kho me vaá¹‡oâ€™â€
saá¹…kharotÄ«tiÄ• yusaá¹…khÄ• ro. ko so? attabhÄ• vo, taá¹ƒ __Ä• yusaá¹…khÄ• raá¹ƒ, _
kenÄ• kÄ• renaolokeyyÄ• ti pucchÄ• yamÄ• ha __ ``jiá¹‡á¹‡o nu khomhi noti evaâ€™â€™ _

mamaattabhÄ• vo jiá¹‡á¹‡o nu kho vÄ• , no jiá¹‡á¹‡o nu kho vÄ• ti evaá¹ƒ iminÄ• manasik
kammaá¹-á¹-hÄ• nasÄ«senaoloketuá¹ƒ vaá¹-á¹-ati. ``sobhati nu kho me attabhÄ• vo, no vÄ•
pavattena attasinehavasenaoloketuá¹ƒ na vaá¹-á¹-atÄ«ti.

__na mukhaá¹ƒ Ä• limpitabba_nti vippasannachavivaá¹‡á¹‡akarehi mukhalepanehi na limpi
__naummadditabba_nti nÄ• nÄ• ummaddanehi na ummadditabbaá¹ƒ. __na cuá¹‡á¹‡etabba
makkhetabbaá¹ƒ. __na manosilikÄ• ya mukhaá¹ƒ laÃ±jetabba_nti manosilÄ• ya tilakÄ• dila
II 250/. na kevalaá¹ƒ manosilÄ• yameva, haritÄ• lÄ• dÄ«hipi tÄ• ni na vaá¹-á¹-antiyeva. __a
pÄ• kaá¹-Ä• yeva.

naccÄ• dikathÄ•

<25> naccÄ• dikathÄ• yaá¹ƒ __ ``sÄ• dhugÄ«ta_nti aniccatÄ• dipaá¹-isaá¹ƒyuttagÄ«taá¹ƒ. _
paripuá¹‡á¹‡ena uccÄ• raá¹‡avattena. taraá¹…gavattÄ• dÄ«naá¹ƒ uccÄ• raá¹‡avidhÄ• nÄ•
tisÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga III 248-249) vuttaá¹ƒ, vimativinodaniyampi (
cÅ«á¸·avagga II 248-249) __ ``sÄ• dhugÄ«ta_nti aniccatÄ• dipaá¹-isaÃ±Ã±uttaá¹ƒ \Be II 34
__caturassena vattenÄ• _ti paripuá¹‡á¹‡ena uccÄ• raá¹‡avattena. taraá¹…gavattÄ• dÄ«naá
sabbesaá¹ƒsÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ dassetuá¹ƒ __ `sabbesaá¹ƒ ... pe ... lakkhaá¹‡aâ€™
mattÄ• hiakkharaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti, tatopi adhikamattÄ• yuttaá¹ƒ katvÄ• kathanaá¹
__vikÄ• rakathanaá¹ƒ_nÄ• ma, tathÄ• akatvÄ• kathanameva lakkhaá¹‡anti atthoâ€™â€™
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (vajira0á¹-Ä«0 cÅ«á¸·avagga 248-249) pana __ ``sÄ• dhugÄ«ta
parinibbutaá¹-á¹-hÄ• ne gÄ«tanti likhitaá¹ƒ. __dantagÄ«taá¹ƒ_ gÄ• yitukÄ• mÄ• naá¹ƒ vÄ• k
dantagÄ«tassa vibhÄ• vanatthaá¹ƒ __ `yaá¹ƒ gÄ• yissÄ• mÄ• â€™ _tiÄ• dimÄ• ha. __catur
catupÄ• dagÄ• thÄ• vattaá¹ƒ. `taraá¹…gavattÄ• dÄ«ni uccÄ• raá¹‡avidhÄ• nÄ• ni naá¹-á¹-h
tilikhitaâ€™â€™ nti vuttaá¹ƒ.

aá¹…gacchedÄ• dikathÄ•

<26> aá¹…gacchedÄ• dikathÄ• yaá¹ƒ ``attano aá¹…gajÄ• taá¹ƒ chindantasseva thullaccaya
aÃ±Ã±aá¹ƒchindantassa dukkaá¹-aá¹ƒ, Ä• bÄ• dhapaccayÄ• chindantassa anÄ• pattÄ«â€™
vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 251) pana __ ``aá¹…gajÄ• ta_
purisanimittaá¹ƒ. bÄ«je hi chinne opakkamikapaá¹‡á¸• ako nÄ• ma abhabbo hotÄ«ti vadanti
`bÄ«jassapichedanakkhaá¹‡e dukkaá¹-Ä• patti eva, kamena purisindriyÄ• dike antarahite pa
hoti, tadÄ• liá¹…ganÄ• sanÄ• ya nÄ• setabboâ€™ ti vadanti. __tÄ• disaá¹ƒ vÄ• dukkhaá¹ƒ
uppÄ• dentassÄ• _timuá¹-á¹-hippahÄ• rÄ• dÄ«hi attano dukkhaá¹ƒ uppÄ• dentassÄ• â€™â

pattakathÄ•

<28> pattakathÄ• yaá¹ƒ \Ne II 251/ __ ``bhÅ«miÄ• dhÄ• rake_ti valayÄ• dhÄ• rake.
__dÄ• ruÄ• dhÄ• rakadaá¹‡á¸• Ä• dhÄ• rakesÅ«_tiekadÄ• runÄ• kataÄ• dhÄ• rake, bahÅ«
vÄ• ti attho \Be II 342/. tÄ«hi daá¹‡á¸• ehi kato pana na vaá¹-á¹-ati. __bhÅ«miyaá¹ƒ pana ni
á¹-hapetabba_ntiettha `dve á¹-hapentena upari á¹-hapitapattaá¹ƒ ekena passena bhÅ«miya
á¹-hapetuá¹ƒvaá¹-á¹-atÄ«â€™ ti vadanti. __Ä• lindakamiá¸• á¸• hikÄ• dÄ«na_nti pamukham
__parivattetvÄ• tattheva patiá¹-á¹-hÄ• tÄ«_ti ettha `parivattetvÄ• tatiyavÄ• re tattheva miá¸•
patiá¹-á¹-hÄ• tÄ«â€™ ti gaá¹‡á¹-hipadesuvuttaá¹ƒ. __paribhaá¹‡á¸• ante_ti ettha __paribha
gehassa bahikuá¹-á¹-apÄ• dassa thirabhÄ• vatthaá¹ƒkatÄ• tanukamiá¸• á¸• hikÄ• vuccati.
khuddakamiá¸• á¸• hikÄ• ya. miá¸• á¸• hantepiÄ• dhÄ• rake á¹-hapetuá¹ƒ vaá¹-á¹-ati. `anujÄ
Ä• dhÄ• rakaâ€™ nti hi vacanato miá¸• á¸• hÄ• dÄ«suyattha katthaci Ä• dhÄ• rakaá¹ƒ á¹-ha
á¹-hapetuá¹ƒ vaá¹-á¹-ati Ä• dhÄ• rake á¹-hapanokÄ• sassa aniyamitattÄ• tivadanti. __ `patta
vaá¹-á¹-etvÄ• pattÄ• naá¹ƒ agamanatthaá¹ƒ vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• iá¹-á¹-hakÄ
katoâ€™ ti gaá¹‡á¹-hipadesu vuttaá¹ƒ. __ghaá¹-ika_nti upari yojitaá¹ƒaggaá¸·aá¹ƒ. __tÄ• va
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«_ti sakideva gahetvÄ• tena Ä• misaá¹ƒparibhuÃ±jitvÄ• chaá¸
vaá¹-á¹-atÄ«ti adhippÄ• yo. __ghaá¹-ikaá¹-Ä• he_ti bhÄ• janakapÄ• le. pÄ• á¸·iyaá¹ƒ__abhu
bhÅ«, vaá¸• á¸• hi. na bhÅ«ti __abhÅ«, _ avaá¸• á¸• hi. bhayavasena pana sÄ• itthÄ« __ `a
mayhanti attho. __chavasÄ«sassa patta_nti chavasÄ«samayaá¹ƒpattaá¹ƒ. pakativikÄ• rasa
sÄ• mivacanaá¹ƒ. abhedepi vÄ• tadupacÄ• ravasenevÄ• yaá¹ƒvohÄ• ro `silÄ• puttakassa s
__cabbetvÄ• _ti khÄ• ditvÄ• . __ekaá¹ƒudakagaá¹‡á¸• usaá¹ƒ gahetvÄ• _ti vÄ• mahatthene
mukhena gaá¹‡á¸• usaá¹ƒ gahetvÄ• . __ucchiá¹-á¹-hahatthenÄ• _ti sÄ• misena hatthena. __
ekagaá¹‡á¸• usaá¹ƒ gahaá¹‡amattena. __luÃ±citvÄ• _titato maá¹ƒsaá¹ƒ uddharitvÄ• . etesu
jÄ• nÄ• tu vÄ• , mÄ• vÄ• , Ä• pattiyevÄ• â€™â€™ tisÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸

vimativinodaniyaá¹ƒ \Be II 343/ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 252) pana __
``gihivikaá¹-Ä• nÄ«_tigihisantakÄ• ni. pÄ• á¸·iyaá¹ƒ __na acchupiyantÄ«_ti na phussitÄ• ni
__rÅ«pakÄ• kiá¹‡á¹‡Ä• ni_itthirÅ«pÄ• diÄ• kiá¹‡á¹‡Ä• ni. __bhÅ«miÄ• dhÄ• rake_ti dantÄ•
etassa valayÄ• dhÄ• rakassa anucchavitÄ• ya á¹-hapitÄ• pattÄ• na parivattantÄ«ti `tayo pa
á¹-hapetuá¹ƒvaá¹-á¹-atÄ«â€™ ti vuttaá¹ƒ. anuccataÃ±hi sandhÄ• ya ayaá¹ƒ `bhÅ«miÄ• dhÄ
__dÄ• ruÄ• dhÄ• rakadaá¹‡á¸• Ä• dhÄ• rakesÅ«_tiekadÄ• runÄ• \Ne II 252/ kataÄ• dhÄ• r
kataÄ• dhÄ• rake ca, ete ca uccatarÄ• honti pattehi saha patanasabhÄ• vÄ• , tena __ `susa
__bhamakoá¹-isadisenÄ• _tiyattha dhamakaraá¹‡Ä• diá¹ƒ pavesetvÄ• likhanti, tassa bham
tÄ• disassa dÄ• ruÄ• dhÄ• rakassaavitthiá¹‡á¹‡atÄ• ya á¹-hapitopi patto patatÄ«ti `anokÄ• s
__Ä• lindakamiá¸• á¸• hikÄ• dÄ«na_ntipamukhamiá¸• á¸• hikÄ• dÄ«naá¹ƒ, uccavatthukÄ• n
pÄ• sÄ• dÄ• dÄ«naá¹ƒ bahikuá¹-á¹-e. __tanukamiá¸• á¸• hikÄ• yÄ• _ti vedikÄ• ya. sabbatth
abbhantare á¹-hapetuá¹ƒ vaá¹-á¹-ati, Ä• dhÄ• rake pana tato bahipi vaá¹-á¹-ati. __aÃ±Ã±ena
bhaá¹‡á¸• akenÄ• _ti aÃ±Ã±ena bhÄ• rabhaá¹‡á¸• ena bhaá¹‡á¸• akena. __ `bandhitvÄ• o
pattatthavikÄ• ya aá¹ƒsabaddhako yathÄ• laggitaá¹-á¹-hÄ• natona parigaá¸·ati, tathÄ• sab
á¹-hapetuá¹ƒ vaá¹-á¹-ati. __bandhitvÄ• pi upari á¹-hapetuá¹ƒna vaá¹-á¹-atÄ«_ti `upari nisÄ«

bhindantÄ«â€™ ti vuttaá¹ƒ. __tattha á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«_tinisÄ«danasaá¹…kÄ• bhÄ•
__bandhitvÄ• vÄ• _ti bandhitvÄ• á¹-hapitachatte vÄ• . __yo kocÄ«_tibhattapÅ«ropi tuccha
divase divase piá¹‡á¸• Ä• ya caraá¹‡atthÄ• ya á¹-hapetuá¹ƒ. pattaá¹ƒ alabhantena pana eka
caritvÄ• bhuÃ±jitvÄ• chaá¸• á¸• etuá¹ƒ vaá¹-á¹-ati. paá¹‡á¹‡apuá¹-Ä• dÄ«supieseva nayo.
344/ __patto_ti chavasÄ«samayo patto, pakativikÄ• rasambandhecetaá¹ƒ sÄ• mivacanaá¹ƒ
niá¹-á¹-hubhitvÄ• . `paá¹-iggahaá¹ƒ katvÄ• â€™ ti vuttattÄ• ucchiá¹-á¹-hahatthenaudakaá¹ƒ
paripphositvÄ• dhovanaghaá¹ƒsanavasena hatthaá¹ƒ dhovituá¹ƒ vaá¹-á¹-ati. ettakenahi pat
katvÄ• hattho dhovito nÄ• ma na hoti. __ekaá¹ƒ udakagaá¹‡á¸• usaá¹ƒ gahetvÄ• _tipattaá¹
udakameva ucchiá¹-á¹-hahatthena ukkhipitvÄ• gaá¹‡á¸• usaá¹ƒ katvÄ• , vÄ• mahattheneva
mukhena gaá¹‡á¸• usaá¹ƒ gahetumpi vaá¹-á¹-ati. __bahi udakena vikkhÄ• letvÄ• _tidvÄ«su
vikkhÄ• letvÄ• bahi gahetumpi vaá¹-á¹-ati. __paá¹-ikhÄ• ditukÄ• mo_tiettha sayaá¹ƒ na khÄ
khÄ• danÄ• rahaá¹ƒ á¹-hapetuá¹ƒ labhati. __tattheva katvÄ• _tipatteyeva yathÄ• á¹-hapitaá
anuddharitvÄ• . __luÃ±citvÄ• _ti tato maá¹ƒsameva niravasesaá¹ƒ uppaá¹-á¹-etvÄ• â€™â€™

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb cÅ«á¸·avagga 254) pana __
``Ä• lindakamiá¸• á¸• hikÄ• dÄ«na_ntipamukhamiá¸• á¸• hikÄ• dÄ«naá¹ƒ. __parivattetvÄ• t
`parivattetvÄ• tatiyavÄ• re tatthevamiá¸• á¸• hikÄ• ya patiá¹-á¹-hÄ• tÄ«â€™ ti likhitaá¹ƒ. __
nÄ• ma gehassa bahikuá¹-á¹-apÄ• dassa thirabhÄ• vatthaá¹ƒkatÄ• tanukamiá¸• á¸• hikÄ•
`parivattetvÄ• patto bhijjatÄ«_ti adhikaraá¹‡abhedÄ• saá¹…kÄ• raabhÄ• veá¹-hÄ• ne á¹-ha
likhitaá¹ƒ. pattamÄ• á¸·o vattetvÄ• pattÄ• naá¹ƒ apatanatthaá¹ƒ vaá¹-á¹-aá¹ƒ vÄ• caturassa
iá¹-á¹-hakÄ• dÄ«hi parikkhipitvÄ• \Ne II 253/ mÄ• á¸·akacchannena kato. `pattamaá¹‡á¸• a
pattapacchikÄ• kÄ• lapaá¹‡á¹‡Ä• dÄ«hi katÄ• â€™ ti ca likhitaá¹ƒ. miá¸• á¸• hante Ä• dhÄ•
vaá¹-á¹-ati pattasandhÄ• raá¹‡atthaá¹ƒvuttattÄ• . maÃ±ce Ä• dhÄ• rakepi na vaá¹-á¹-ati nisÄ
vÄ• ritattÄ• . Ä• sannabhÅ«mikattÄ• __olambetuá¹ƒ vaá¹-á¹-ati_. `aá¹ƒsakÅ«á¹-e laggetvÄ•
vacanato aggahatthe\Be II 345/ laggetvÄ• aá¹…ke á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«â€™ ti kec
sundaraá¹ƒ. __nakevalaá¹ƒ yassa patto_tiÄ• di yadi hatthena gahitapatte bhedasaÃ±Ã±Ä• ,
sarÄ«rÄ• vayavenÄ• tikatvÄ• vuttaá¹ƒ. pÄ• á¸·iyaá¹ƒ pana pacuravohÄ• ravasena vuttaá¹ƒ
__ghaá¹-ikaá¹-Ä• haá¹ƒ. chavasÄ«sassa patta_nti `silÄ• puttakassa sarÄ«raá¹ƒ, khÄ«rassa
tiÄ• divohÄ• ravasena vuttaá¹ƒ, maÃ±ce nisÄ«dituá¹ƒ Ä• gatoti attho. __pisÄ• cillikÄ• _ti pis
vadanti. __dinnakameva_ paá¹-iggahitameva. __cabbetvÄ• _ti khÄ• ditvÄ• . aá¹-á¹-hÄ«ni ca
ca__aá¹-á¹-hikaá¹‡á¹-akÄ• ni_. etesu sabbesu paá¹‡á¹‡attiá¹ƒ jÄ• nÄ• tu vÄ• , mÄ• vÄ• , Ä
nti vuttaá¹ƒ.

sabbapaá¹ƒsukÅ«lÄ• dikathÄ•

<29> sabbapaá¹ƒsukÅ«lÄ• dikathÄ• yaá¹ƒ paá¹ƒsu viya kucchitabhÄ• vena ulati pavattatÄ«
sabbaá¹ƒ taá¹ƒ etassÄ• ti __sabbapaá¹ƒsukÅ«liko, _ pattacÄ«varÄ• dikaá¹ƒ sabbaá¹ƒ
samaá¹‡aparikkhÄ• raá¹ƒpaá¹ƒsukÅ«laá¹ƒyeva katvÄ• dhÄ• raá¹‡asÄ«loti attho. samaá¹‡a

paá¹ƒsukÅ«laá¹ƒkatvÄ• dhÄ• retuá¹ƒ vaá¹-á¹-atÄ«ti pucchaá¹ƒ sandhÄ• yÄ• ha __ ``ettha p
maÃ±capÄ«á¹-haÃ±ca paá¹ƒsukÅ«laá¹ƒvaá¹-á¹-atÄ«â€™â€™ _ti. tattha ca cÄ«varaá¹ƒ vina
dhutaá¹…gasamÄ• dÄ• navasena ca vaá¹-á¹-ati, maÃ±capÄ«á¹-haá¹ƒ vinayavaseneva. kata
vaá¹-á¹-atÄ«ti Ä• ha __ ``ajjhoharaá¹‡Ä«yaá¹ƒ pana dinnameva gahetabbaâ€™â€™ _nti, na
paá¹ƒsukÅ«laá¹ƒ na vaá¹-á¹-atÄ«ti adhippÄ• yo. ettha ca __ ``ajjhoharaá¹‡Ä«yaâ€™â€™ _n
piá¹‡á¸• apÄ• tagilÄ• napaccayabhesajjapaakkhÄ• ravasena ubhopi paccaye dasseti.

parissÄ• vanakathÄ•

<30> parissÄ• vanakathÄ• yaá¹ƒ __addhÄ• namaggo_ nÄ• ma sabbantimaparicchedena aa
tattakaá¹ƒmaggaá¹ƒ parissÄ• vanaá¹ƒ aggahetvÄ• \Be II 346/ gacchantopi aÃ±Ã±ena apar
bhikkhunÄ• yÄ• ciyamÄ• no hutvÄ• adentopi na vaá¹-á¹-ati, Ä• pattiyeva. ``anujÄ• nÄ• mi,
parissÄ• vanaâ€™â€™ ntianujÄ• nitvÄ• ``coá¸·akaá¹ƒ nappahoti. bhagavato etamatthaá¹ƒ
\Ne II 254/, bhikkhave, kaá¹-acchuparissÄ• vanaâ€™â€™ nti (Vin II 258) vuttattÄ• pakatipa
kaá¹-acchuparissÄ• vanaá¹ƒkhuddakanti viÃ±Ã±Ä• yati. pakatiparissÄ• vanassa vidhÄ• naá
vuttaá¹ƒ, kaá¹-acchuparissÄ• vanassapana vidhÄ• naá¹ƒ __ ``kaá¹-acchuparissÄ• vanaá¹ƒ_
vinandhitvÄ• kataâ€™â€™ nti (Vin II-a 258) vuttaá¹ƒ. kaá¹-acchuparissÄ• vanaá¹ƒ vatvÄ•
nappahoti. bhagavato etamatthaá¹ƒÄ• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, dhamakaraá
vuttattÄ• kaá¹-acchuparissÄ• vanatopidhamakaraá¹‡o khuddakataroti viÃ±Ã±Ä• yati. dham
heá¹-á¹-hÄ• parikkhÄ• rakathÄ• yaá¹ƒ vuttameva. ``bhikkhÅ« navakammaá¹ƒ karonti, paris
bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, daá¹‡á¸• aparissÄ• va
vuttattÄ• pakatiparissÄ• vanatopidaá¹‡á¸• aparissÄ• vanaá¹ƒ mahantataranti viÃ±Ã±Ä• yat
``daá¹‡á¸• aparissÄ• vanaá¹ƒ na sammati. bhagavatoetamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ•
ottharakaâ€™â€™ nti (Vin II 259) vacanatodaá¹‡á¸• aparissÄ• vanatopi ottharakaá¹ƒ maha
tesaá¹ƒ pana dvinnampi parissÄ• vanÄ• naá¹ƒvidhÄ• naá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to V

naggakathÄ•

<31> naggakathÄ• yaá¹ƒ __na naggena naggo abhivÄ• detabbo_ti naggena navakatarena b
bhikkhu na abhivÄ• detabbo na vanditabbo. kasmÄ• ? ``na, bhikkhave, naggenanaggo abhi
abhivÄ• deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 261) bhagavatÄ• vacanato na abh
II 347/. ettha pana __vadi_ abhivÄ• danathutÄ«sÅ«tidhÄ• tussa curÄ• digaá¹‡attÄ• á¹‡e-pa
hetvatthattÄ• .

``akammakehi dhÄ• tÅ«hi, bhÄ• ve kiccÄ• bhavanti te.

sakammakehi kammatthe, arahasakkatthadÄ«pakÄ• â€™â€™ ti || ---

vacanato kammatthe tabba-paccayoti daá¹-á¹-habbo. __na naggena abhivÄ• detabba_nti et
na abhivÄ• detabbanti ettakameva yojanÄ• . nanu ca bho ---

``kiccÄ• \Ne II 255/ dhÄ• tuhyakammehi, bhÄ• veyeva napuá¹ƒsake.

tadantÄ• pÄ• yato kamme, sakammehi tiliá¹…gikÄ• â€™â€™ ti || ---

vacanato, imissÄ• ca dhÄ• tuyÄ• sakammattÄ• kammaá¹ƒ ajjhÄ• haritabbaá¹ƒ, kammÄ• n
liá¹…gaá¹ƒá¹-hapetabbaá¹ƒ, atha kasmÄ• ettakameva yojanÄ• katÄ• ti? kammavacanicch

``kammassÄ• vacanicchÄ• yaá¹ƒ, sakammÄ• khyÄ• tapaccayÄ• .

bhÄ• vepi taá¹ƒ yathÄ• gehe, devadattena paccateâ€™â€™ ti ||

yathÄ• Ä• khyÄ• tapaccayasaá¹…khÄ• tÄ• vibhattiyo sakammakadhÄ• tuto bhavantÄ• pi k
avatvÄ• bhÄ• vatthameva vadanti, evaá¹ƒ kiccapaccayÄ• pi sakammakadhÄ• tuto
bhavantÄ• pikammavacanicchÄ• yÄ• bhÄ• vato kammaá¹ƒ avatvÄ• bhÄ• vatthameva vada
anajjhÄ• haritaá¹ƒ, kammÄ• nurÅ«paÃ±ca liá¹…gaá¹ƒ na á¹-hapitaá¹ƒ, bhÄ• vatthÄ• nurÅ«p
daá¹-á¹-habbaá¹ƒ. ettha hi ``ayaá¹ƒnÄ• ma puggalo abhivÄ• detabboâ€™â€™ ti acintetvÄ•
gahetvÄ• á¹-hapitotiveditabbo.

__na naggena naggo abhivÄ• dÄ• petabbo_ti ettha pana naggena vuá¸• á¸• hatarena bhikk
na abhivÄ• dÄ• petabbo, na vandÄ• petabboti yojanÄ• . ettha hi sakÄ• ritassa kiccapaccaya
dhÄ• tuyÄ• ca sakammakattÄ• navakataro bhikkhu dhÄ• tukattÄ• hoti, vuá¸• á¸• hataro bh
348/, puna kÄ• ritasambandhe vuá¸• á¸• hataro bhikkhu kÄ• ritakattÄ• hoti, navakataro bhik
vuttaÃ±hi ---

``hetukriyÄ• ya sambandhÄ«-bhÄ• vÄ• kammanti manyate.

hetukriyÄ• padhÄ• nattÄ• , aÃ±Ã±athÄ• nupapattitoâ€™â€™ ti ||

__na naggena abhivÄ• dÄ• petabba_nti ettha tu naggena vuá¸• á¸• hatarena bhikkhunÄ• n
vandÄ• petabbanti yojanÄ• , etthÄ• pi kammavacanicchÄ• yÄ• bhÄ• vato vuttanayena bhÄ•
daá¹-á¹-habbo. nanu vandÄ• pake sati vandÄ• petabbo labbhatiyeva, atha ``kasmÄ•
kammavacanicchÄ• yÄ• bhÄ• vatoâ€™â€™ ti \Ne II 256/ vuttanti? ``vatticchÄ• nupubbikÄ•
vacanato vatticchÄ• bhÄ• vatona vuttanti. vuttaÃ±hetaá¹ƒ pubbÄ• cariyehi ---

``vatticchÄ• na bhave santa-mapyasantampi sÄ• bhave.

taá¹ƒ yathÄ• nudarÄ• kaÃ±Ã±Ä• , samuddo kuá¹‡á¸• ikÄ• ti cÄ• â€™â€™ ti ||

itaresupi suviÃ±Ã±eyyameva. paá¹-icchÄ• denti aá¹…gamaá¹…gÄ• ni etÄ• hÄ«ti __paá¹-icc

gandhapupphakathÄ•

<32> gandhapupphakathÄ• yaá¹ƒ __ ``gandhagandhaá¹ƒ pana gahetvÄ• kavÄ• á¹-e paÃ±c
vaá¹-á¹-atÄ«â€™â€™ _tivacanato gandhe dinne paá¹-iggahituá¹ƒ vaá¹-á¹-ati, no limpitunti s
manussÄ• bhikkhÅ« bhojetvÄ• hatthadhovanÄ• vasÄ• ne hatthavÄ• satthÄ• ya gandhavile
bhikkhÅ«paá¹-iggahetvÄ• ekacce hatthameva limpenti, ekacce kÄ• yampi mukhampi Ä• lim
vatÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• raá¹ƒ karonti, taá¹ƒ vaá¹-á¹
``kavÄ• á¹-e paÃ±caá¹…gulikaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vihÄ• re kavÄ• á¹-adhÅ
vuttattÄ• kÄ• yadhÅ«panassa avuttattÄ• , ``mÄ• lÄ• gandhavilepanadhÄ• raá¹‡amaá¹‡á¸• a
veramaá¹‡Ä«â€™â€™ ti \Be II 349/vacanassÄ• nulomato ca na vaá¹-á¹-atÄ«ti dissati, vÄ«m
__ ``pupphaá¹ƒ gahetvÄ• vihÄ• re ekamantaá¹ƒ nikkhipituâ€™â€™ _nti vacanato pupphe d
na piá¸·andhanÄ• dÄ«nikÄ• tunti siddhaá¹ƒ. idÄ• ni pana bhikkhÅ«su gandhapupphesu lado
vatidaá¹ƒpupphaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• pahaá¹-á¹-hÄ• kÄ• raá¹ƒ katvÄ• siá¹…ghant
vaá¹-á¹-atÄ«ti? tampi vihÄ• reyeva ekamantaá¹ƒ á¹-hapanassa vuttattÄ• siá¹…ghitabbÄ• di
mÄ• lÄ• gandhÄ• dipÄ• á¹-hassaanulomato ca na vaá¹-á¹-atÄ«ti dissati, vÄ«maá¹ƒsitvÄ• g
nikkhipituâ€™â€™ ntivacanassa pana sÄ• matthiyato cetiyapaá¹-imÄ• pÅ«janÄ• dÄ«ni ca k
viÃ±Ã±Ä• yati.

Ä• sittakÅ«padhÄ• nakathÄ•

<33> Ä• sittakÅ«padhÄ• nakathÄ• yaá¹ƒ manussÄ• naá¹ƒ bharaá¹‡asÄ«lataá¹ƒ sandhÄ• ya
rajatenavÄ• â€™â€™ _ti \Ne II 257/ vuttaá¹ƒ, vikappanatthena pana __vÄ• _-saddena hiraÅ
vÄ• tiÄ• diá¹ƒsaá¹…gaá¹‡hÄ• ti. __paá¹-ikkhittattÄ• panÄ• _ti bhagavatÄ• pana Ä• sittakÅ
sÄ• maÃ±Ã±avasena paá¹-ikkhittattÄ• . na kevalaá¹ƒ ratanapeá¸·Ä• eva na vaá¹-á¹-ati, atha
__dÄ• rumayÄ• pÄ«_ti. ettha __pi_-saddo sampiá¹‡á¸• anattho, taá¹ƒ na
vilÄ«vamayatÄ• lapaá¹‡á¹‡amayavettamayÄ• dikaá¹ƒ sampiá¹‡á¸• eti.

maá¸·orikakathÄ•

<34> maá¸·orikakathÄ• yaá¹ƒ __ ``anujÄ• nÄ• mi, bhikkhave, maá¸·orikaâ€™â€™ _nti gilÄ•
sakkoti hatthena pattaá¹ƒ sandhÄ• retuá¹ƒ, tasmÄ• anuÃ±Ã±Ä• taá¹ƒ. pubbe pattasaá¹…g
anuÃ±Ã±Ä• to, idÄ• ni bhuÃ±janatthaá¹ƒ. __daá¹‡á¸• Ä• dhÄ• rako vuccatÄ«_ti daá¹‡á¸• Ä•
maá¸·orikoti vuccati. yaá¹-á¹-hi ... pe ... pÄ«á¹-hÄ• dÄ«nipi Ä• dhÄ• rakasÄ• maÃ±Ã±ena ett

paviá¹-á¹-hÄ• nÄ«ti sambandho. Ä• dhÄ• rakaá¹ƒ nÄ• ma chiddaá¹ƒ viddhampi atthi, aviddh
vaá¹-á¹-atÄ«ti Ä• ha __ ``Ä• dhÄ• rasaá¹…khepagamanato hi ... pe ... vaá¹-á¹-atiyevÄ• â€™

ekabhÄ• janÄ• dikathÄ•

<35> ekabhÄ• janÄ• dikathÄ• yaá¹ƒ __ekatobhuÃ±janaá¹ƒ_ nÄ• ma ekabhÄ• janasmiá¹ƒ e
na nÄ• nÄ• bhÄ• jane. ekabhÄ• janasmimpi na nÄ• nÄ• kkhaá¹‡eti Ä• ha __ ``sace panÄ• â
apagate_ tassa apagatattÄ• __itarassa sesakaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati_. iminÄ•
ekakkhaá¹‡eabhuÃ±janabhÄ• vaá¹ƒ dasseti. __itarassapÄ«_tiÄ• dÄ«su __itarassapÄ«_ti ita
sesabhuÃ±jakaitaratoitarassÄ• ti attho. tena paá¹-hamaá¹ƒ gahetvÄ• gatabhikkhumevÄ• ha
tassa khaá¹‡attÄ• paá¹-hamaá¹ƒ gahitavatthussa khÄ«á¹‡attÄ• __puna gahetuá¹ƒ vaá¹-á¹-
sahaabhuÃ±janabhÄ• vaá¹ƒ dasseti.

__na ekamaÃ±ce nipajjitabbaá¹ƒ_ satipi nÄ• nÄ• attharaá¹‡e ``na ekamaÃ±ce tuvaá¹-á¹-ital
tuvaá¹-á¹-eyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 264) vacanato. __na ekattharaá¹‡
satipinÄ• nÄ• maÃ±ce ``na ekattharaá¹‡Ä• tuvaá¹-á¹-itabbaâ€™â€™ nti (Vin II 264) vacana
ekatteti attho. yadi evaá¹ƒ nÄ• nÄ• maÃ±canÄ• nÄ• attharaá¹‡esu asantesu kathaá¹ƒ anÄ•
cintÄ• yamÄ• ha __ ``vavatthÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. __ekattharaá¹‡apÄ• vuraá¹
ayaá¹ƒekattharaá¹‡apÄ• vuraá¹‡asaddo na catthasamÄ• so hoti, atha kho bÄ• hiratthasam
``ekaá¹ƒattharaá¹‡aÃ±ceva pÄ• vuraá¹‡aÃ±ca etesanti ekattharaá¹‡apÄ• vuraá¹‡Ä• â€™â€
tipadatulyÄ• dhikaraá¹‡abÄ• hiratthasamÄ• soyaá¹ƒ. kesametamadhivacanantyÄ• ha __ ``e
ekaá¹ƒ pÄ• rupitvÄ• nipajjantÄ• nametaá¹ƒadhivacanaâ€™â€™ _nti, evaá¹ƒ nipajjantÄ• na
ekattharaá¹‡apÄ• vuraá¹‡apadaá¹ƒ \Be II 351/adhivacanaá¹ƒ hotÄ«ti adhippÄ• yo. kesaá¹ƒ
``saá¹ƒhÄ• rimÄ• naâ€™â€™ _ntiÄ• di.

celapaá¹-ikakathÄ•

<36> celapaá¹-ikakathÄ• yaá¹ƒ __celapaá¹-ika_nti celasantharaá¹ƒ. kiá¹ƒ pana bhagavato
sikkhÄ• padapaÃ±Ã±Ä• panekÄ• raá¹‡anti? ``bodhirÄ• jakumÄ• ro kira `sace ahaá¹ƒ puttaâ
mebhagavÄ• celapaá¹-ikaâ€™ nti iminÄ• ajjhÄ• sayena santhari, abhabbo cesa puttalÄ• b
akkami. yadi akkameyya, pacchÄ• puttaá¹ƒ alabhanto `nÄ• yaá¹ƒ sabbaÃ±Ã±Å«â€™ ti diá¹
tÄ• va bhagavato anakkamane kÄ• raá¹‡aá¹ƒ. yasmÄ• pana bhikkhÅ«pi ye ajÄ• nantÄ• ak
paribhÅ«tÄ• bhaveyyuá¹ƒ, tasmÄ• bhikkhÅ« paribhavato mocetuá¹ƒ sikkhÄ• padaá¹ƒ paÃ±
sikkhÄ• padapaÃ±Ã±Ä• pane kÄ• raá¹‡aâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 2

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga III 268) pana __ ``bhagavÄ• tuá¹‡hÄ« ahosÄ
atthÄ• ya rÄ• jakumÄ• rena ayaá¹ƒ mahÄ• sakkÄ• ro katoâ€™ ti Ä• vajjento puttapatthanÄ•
hi rÄ• japutto aputtako, sutaÃ±cÄ• nena ahosi `buddhÄ• naá¹ƒkira adhikÄ• raá¹ƒ katvÄ• m

labhantÄ«â€™ ti, so `sacÄ• haá¹ƒ puttaá¹ƒ labhissÄ• mi, sammÄ• sambuddho imaá¹ƒ celap
ce labhissÄ• mi, na akkamissatÄ«â€™ tipatthanaá¹ƒ katvÄ• santharÄ• pesi. atha bhagavÄ
etassa puttoâ€™ ti Ä• vajjetvÄ• `na nibbattissatÄ«â€™ ti addasa. pubbe kira so ekasmiá¹ƒ
bhariyÄ• ya samÄ• nacchandoanekasakuá¹‡apotake khÄ• di. `sacassa mÄ• tugÄ• mo puÃ±
labheyya, ubhohi pana samÄ• nacchandehi hutvÄ• pÄ• pakammaá¹ƒ kataá¹ƒ \Be II 352/, te
nibbattissatÄ«tiÃ±Ã±Ä• si. dusse pana akkante `buddhÄ• naá¹ƒ adhikÄ• raá¹ƒ katvÄ• patt
lokeanussavo, mayÄ• ca mahÄ• adhikÄ• ro \Ne II 259/ kato, na ca puttaá¹ƒ labhÄ• mi, tucc
ntimicchÄ• gÄ• haá¹ƒ gaá¹‡heyya. titthiyÄ• pi `natthi samaá¹‡Ä• naá¹ƒ akattabbaá¹ƒ nÄ• m
maddantÄ• Ä• hiá¹‡á¸• antÄ«â€™ ti ujjhÄ• yeyyuá¹ƒ, etarahi ca akkamantesu bahÅ« bhikkh
bhabbattaá¹ƒ jÄ• nitvÄ• akkamissanti. abhabbataá¹ƒ jÄ• nitvÄ• na akkamissanti. anÄ• gate
bhavissati, anÄ• gataá¹ƒ na jÄ• nissanti. tesu akkamantesu sacepatthitaá¹ƒ samijjhissati, ico
no ce ijjhissati, `pubbe bhikkhusaá¹…ghassaadhikÄ• raá¹ƒ katvÄ• icchiticchitaá¹ƒ labhanti,
teyeva maÃ±Ã±e bhikkhÅ« paá¹-ipattipÅ«rakÄ• ahesuá¹ƒ, ime pana paá¹-ipattiá¹ƒ pÅ«retuâ
manussÄ• vippaá¹-isÄ• rinobhavissantÄ«ti imehi tÄ«hi kÄ• raá¹‡ehi bhagavÄ• akkamituá¹ƒ
ahosi. __pacchimaá¹ƒ janataá¹ƒ tathÄ• gato anukampatÄ«_ti idaá¹ƒ pana thero vuttesu kÄ•
tatiyakÄ• raá¹‡aá¹ƒsandhÄ• yÄ• hÄ• â€™â€™ ti vuttaá¹ƒ.

pÄ• á¸·iyaá¹ƒ (Vin II 268) ``yÄ• ciyamÄ• nena celapaá¹-ikaá¹ƒ akkamituâ€™â€™ nti vacana
akkamitabbaá¹ƒ, no ayÄ• ciyamÄ• nenÄ• ti siddhaá¹ƒ, tatthapi ``maá¹…galatthÄ• yÄ• â€™â
maá¹…galatthÄ• ya yÄ• ciyamÄ• nena akkamitabbaá¹ƒ, na sirisobhaggÄ• diatthÄ• ya yÄ• c
``gihÄ«naâ€™â€™ nti (Vin II 268) vacanato gihÄ«naá¹ƒ eva celasantharaá¹ƒ akkamitabbaâ
ca. aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 268) __ ``yÄ• kÄ• ci itthÄ« apagatagabbhÄ• vÄ• h
vÄ• â€™â€™ _ti aniyamavÄ• cakena __vÄ• _-saddena vacanato na kevalaá¹ƒ imÄ• dveye
``patiá¹-á¹-hitagabbhÄ• vÄ• vijÄ• tiputtÄ• vÄ• â€™â€™ tiÄ• dinÄ• yÄ• kÄ• ci\Be II 353/ n
purisÄ• pi gahetabbÄ• . __ ``evarÅ«pesu á¹-hÄ• nesÅ«â€™â€™ _tivuttattÄ• na kevalaá¹ƒ
yathÄ• vuttaá¹-á¹-hÄ• nesuyeva, atha kho taá¹ƒsadisesu yesu kesuci maá¹…galaá¹-á¹-hÄ• n
gihÄ«naá¹ƒ maá¹…galatthÄ• ya yÄ• ciyamÄ• nÄ• naá¹ƒ celasantharaá¹ƒ akkamituá¹ƒ vaá¹-
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ (Vin II 268) ``anujÄ• nÄ• mi, bhikkhave, dhota
akkamituâ€™â€™ nti sÄ• maÃ±Ã±avasena vacanato, aá¹-á¹-hakathÄ• yaÃ±ca (Sp (to Vin I
vaá¹-á¹-atÄ«â€™â€™ ti avisesena vuttattÄ• dhotapÄ• dakaá¹ƒ ayÄ• ciyamÄ• nenapi bhikk
siddhaá¹ƒ, __ ``dhotehi pÄ• dehi akkamanatthÄ• yÄ• â€™â€™ _ti pana vuttattÄ• adhotehi
vaá¹-á¹-atÄ«ti ca, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

pÄ• daghaá¹ƒsanÄ«yakathÄ•

<37> pÄ• daghaá¹ƒsanÄ«yakathÄ• yaá¹ƒ \Ne II 260/ paá¹-hamaá¹ƒ tÄ• va akappiyapÄ• dag
``katakaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _tiÄ• ha. katakaá¹ƒ nÄ• ma kÄ«disanti pucchÄ• ya sa
nÄ• ma padumakaá¹‡á¹‡ikÄ• kÄ• raâ€™â€™ _ntiÄ• di. kasmÄ• paá¹-ikkhittanti vuttaá¹ƒ __

_ti. tato kappiyapÄ• daghaá¹ƒsaniyodassetumÄ• ha __ ``anujÄ• nÄ• mi, bhikkhave, tisso pÄ
_tiÄ• di. sesaá¹ƒ suviÃ±Ã±eyyameva.

bÄ«janÄ«kathÄ•

<38> bÄ«janÄ«kathÄ• yaá¹ƒ paá¹-hamaá¹ƒ tÄ• va akappiyabÄ«janiá¹ƒ dassetuá¹ƒ __ ``cam
vaá¹-á¹-atÄ«â€™â€™ _ti Ä• ha. tato kappiyachabÄ«janiyo dassetuá¹ƒ __ ``makasabÄ«janÄ
_tiÄ• ha. tattha __kappiyachabÄ«janiyo_ nÄ• ma makasabÄ«janÄ«, vÄ• kamayabÄ«janÄ«,
morapiÃ±chamayabÄ«janÄ«, vidhÅ«panaá¹ƒ, tÄ• lavaá¹‡á¹-aÃ±cÄ• ti. tÄ• saá¹ƒ visesaá¹ƒ
``vidhÅ«panantibÄ«janÄ« vuccatÄ«â€™â€™ _tiÄ• dimÄ• ha \Be II 354/. usÄ«ramayaá¹ƒ m
suviÃ±Ã±eyyattÄ• na vuttaá¹ƒ. __ ``bÄ«jani_nti caturassabÄ«janiá¹ƒ. __tÄ• lavaá¹‡á¹-a_nti
kataá¹ƒmaá¹‡á¸• alikabÄ«janiâ€™â€™ nti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga II

chattakathÄ•

<39> chattakathÄ• yaá¹ƒ __chattaá¹ƒ_ nÄ• ma tÄ«á¹‡i chattÄ• ni setacchattaá¹ƒ, kilaÃ±jac
paá¹‡á¹‡acchattanti. tattha __setacchatta_nti vatthapaliguá¹‡á¹-hitaá¹ƒ paá¹‡á¸• aracchatta
__kilaÃ±jacchatta_nti vilÄ«vacchattaá¹ƒ. __paá¹‡á¹‡acchatta_nti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi ye
__maá¹‡á¸• alabaddhaá¹ƒ salÄ• kabaddha_ntiidaá¹ƒ pana tiá¹‡á¹‡ampi chattÄ• naá¹ƒ paÃ±
tÄ• ni hi maá¹‡á¸• alabaddhÄ• ni ceva hontisalÄ• kabaddhÄ• ni ca. yampi tatthajÄ• takadaá
ekapaá¹‡á¹‡acchattaá¹ƒ hoti, tampi chattameva. __ ``vilÄ«vacchatta_nti veá¹‡uvilÄ«vehi ka
__tatthajÄ• takadaá¹‡á¸• akena kata_ntitÄ• lapaá¹‡á¹‡aá¹ƒ saha daá¹‡á¸• akena chinditvÄ•
karonti gopÄ• lakÄ• dayo viya, taá¹ƒsandhÄ• yetaá¹ƒ vuttaâ€™â€™ nti sÄ• ratthadÄ«paniy
634) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 pÄ• cittiya II 634) pana __ ``vilÄ«vacchatt
veá¹‡upesikÄ• hikataá¹ƒ. __maá¹‡á¸• alabaddhÄ• nÄ«_ti dÄ«ghasalÄ• kÄ• su tiriyaá¹ƒ vala
á¹-hapetvÄ• suttehibaddhÄ• ni dÄ«ghaÃ±ca tiriyaÃ±ca ujukameva salÄ• kÄ• yo á¹-hapetvÄ
tiriyaá¹ƒ á¹-hapetvÄ• dÄ«ghadaá¹‡á¸• akeheva saá¹…kocÄ• rahaá¹ƒ katvÄ• sutteheva tiriy
__tatthajÄ• takadaá¹‡á¸• akenakata_nti saha daá¹‡á¸• akena chinnatÄ• lapaá¹‡á¹‡Ä• dÄ«h
idha pana chattadhÄ• rakapuggalavasenavuttaá¹ƒ, tasmÄ• agilÄ• nassa bhikkhuno chattaâ
vaá¹-á¹-ati. sesaá¹ƒ suviÃ±Ã±eyyameva.

nakhakathÄ•

<40> nakhakathÄ• yaá¹ƒ dÄ«ghanakhadhÄ• raá¹‡apaccayÄ• uppanne vatthusmiá¹ƒ ``na, b
dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti \Be II 355/ (Vin II 274) v
dhÄ• rentassaÄ• patti. ``nakhenapi nakhaá¹ƒ chindanti, mukhenapi nakhaá¹ƒ chindanti, kuá
aá¹…guliyo dukkhÄ• honti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkh
nti (Vin II 274) vacanato nakhacchedanasatthakaá¹ƒ dhÄ• retuá¹ƒ vaá¹-á¹-ati. heá¹-á¹-hÄ• c

valitakaá¹ƒyevakaronti, tasmÄ• taá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (t
vuttaá¹ƒ. __ ``valitaka_ntinakhacchedanakÄ• le daá¸·haggahaá¹‡atthaá¹ƒ valÄ«hi yuttamev
vaá¹-á¹-atÄ«â€™â€™ ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 85) vuttaá¹ƒ. __maá¹ƒsappam
aá¹…gulaggamaá¹ƒsappamÄ• á¹‡ena. __vÄ«satimaá¹-á¹-ha_ntivÄ«satipi hatthapÄ• danakh
sesaá¹ƒ suviÃ±Ã±eyyameva.

lomakathÄ•

lomakathÄ• yaá¹ƒ ``sambÄ• dhelomaá¹ƒ saá¹ƒharÄ• penti. manussÄ• ujjhÄ• yanti khÄ«yan
kÄ• mabhoginoâ€™â€™ ti vatthusmiá¹ƒ uppanne ``na, bhikkhave ... pe ... dukkaá¹-assÄ• â
vacanato saá¹ƒharÄ• pentassa Ä• patti. aÃ±Ã±atarassa bhikkhuno sambÄ• dhe vaá¹‡ohoti,
tiá¹-á¹-hatÄ«ti imissÄ• aá¹-á¹-huppattiyÄ• ``anujÄ• nÄ• mi, bhikkhave, Ä• bÄ• dhapaccayÄ
saá¹ƒharÄ• petuâ€™â€™ nti (Vin II 275) vacanato Ä• bÄ• dhapaccayÄ• bhesajjapatiá¹-á¹-
lomaá¹ƒ harÄ• pentassa anÄ• patti. ``seyyathÄ• pi pisÄ• cillikÄ• â€™â€™ ti manussÄ• naá
bhikkhave, dÄ«ghaá¹ƒ nÄ• sikÄ• lomaá¹ƒ dhÄ• retabbaá¹ƒ, yo dhÄ• reyya, Ä• pattidukkaá¹-
(Vin II 275) vacanato dhÄ• raá¹‡apaccayÄ• Ä• patti. ``anujÄ• nÄ• mi, bhikkhave, saá¹‡á¸• A
anurakkhaá¹‡atthÄ• ya saá¹‡á¸• Ä• so anuÃ±Ã±Ä• to, tasmÄ• nÄ• sikÄ• lomaá¹ƒ saá¹‡á¸•
__palita_nti paá¹‡á¸• arakesaá¹ƒ. __gÄ• hetuá¹ƒ na vaá¹-á¹-ati_ ``mÄ• \Be II 356/me jarÄ•
manasi katattÄ• . __bÄ«bhacchaá¹ƒ hutvÄ• _ti virÅ«paá¹ƒ hutvÄ• . __palitaá¹ƒvÄ• apalitaá
vÄ• apaá¹‡á¸• araá¹ƒ vÄ• . __gÄ• hÄ• petuá¹ƒ vaá¹-á¹-ati_ appasÄ• dÄ• vahattÄ• ti.

kÄ• yabandhanakathÄ•

<41> kÄ• yabandhanakathÄ• yaá¹ƒ __akÄ• yabandhanenÄ• _ti abandhitakÄ• yabandhanen
__akÄ• yabandhanenÄ• _ti abandhitakÄ• yabandhano hutvÄ• ti itthambhÅ«tatthe karaá¹‡av
sÄ«sena paggharantena lohitena paá¹-ivisake ujjhÄ• pesÄ«â€™â€™ ti. tenÄ• ha __ ``aban
sarati, tattha bandhitabbaâ€™â€™ _nti. __kÄ• yabandhanaá¹ƒ_ nÄ• ma cha kÄ• yabandha
deá¸• á¸• ubhakaá¹ƒ, murajaá¹ƒ, maddavÄ«á¹‡aá¹ƒ, paá¹-á¹-ikaá¹ƒ, sÅ«karantakanti. tattha
bahurajjukaá¹ƒ. __deá¸• á¸• ubhakaá¹ƒ_ nÄ• ma udakasappasÄ«sasadisaá¹ƒ. __murajaá¹ƒ
murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒveá¹-hetvÄ• kataá¹ƒ. __maddavÄ«á¹‡aá¹ƒ_ nÄ• ma pÄ•
Ä«disaÃ±hi ekampi na vaá¹-á¹-ati, pagevabahÅ«ni. tasmÄ• paá¹-ikkhittÄ• ni akappiyakÄ• y
cattÄ• ri honti, paá¹-á¹-ikaá¹ƒ, sÅ«karantakanti imÄ• ni dve kÄ• yabandhanÄ• ni bhagavatÄ
kappiyakÄ• yabandhanÄ• ninÄ• ma, tassa pakativÄ«tÄ• vÄ• macchakaá¹‡á¹-akavÄ• yimÄ
sesÄ• kuÃ±jaracchikÄ• dibhedÄ• na vaá¹-á¹-ati. __sÅ«karantakaá¹ƒ_ nÄ• ma kuÃ±cikakos
ekarajjukaá¹ƒ, panamuddikakÄ• yabandhanaÃ±ca sÅ«karantakaá¹ƒ anulometi. imehi pana
kÄ• yabandhanÄ• nihonti. ``anujÄ• nÄ• mi, bhikkhave, murajaá¹ƒ maddavÄ«á¹‡aâ€™â€™
anuÃ±Ã±Ä• tantipÄ• maá¹…gadasÄ• cettha catunnaá¹ƒ upari na vaá¹-á¹-ati. __sobhakaá¹ƒ
mukhavaá¹-á¹-isibbanaá¹ƒ. __guá¹‡akaá¹ƒ_ nÄ• ma mudiá¹…gasaá¹‡á¹-hÄ• nena sibbanaa

thirÄ• hontÄ«tivuccati. __pavananto_ti pÄ• santo vuccati. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb
pana ``muddikakÄ• yabandhanaá¹ƒ nÄ• ma caturassaá¹ƒ akatvÄ• sajjitaá¹ƒ \Be II 357/. __
caturassÄ• . __mudiá¹…gasaá¹‡á¹-hÄ• nenÄ• _ti saá¹…ghÄ• á¹-iyÄ• mudiá¹…gasibbanÄ•
__pavananto_ti pÄ• santo, `dasÄ• mÅ«laâ€™ nti ca likhitaá¹ƒ. akÄ• yabandhanenasaÃ±cic
gÄ• mappavesane Ä• patti. saritaá¹-á¹-hÄ• nato bandhitvÄ• pavisitabbaá¹ƒ, nivattitabbaá¹ƒ
vuttaá¹ƒ.

nivÄ• sanapÄ• rupanakathÄ•

<42> nivÄ• sanapÄ• rupanakathÄ• yaá¹ƒ \Ne II 263/ __hatthisoá¹‡á¸• Ä• divasena gihinivat
nivÄ• setabba_ntiettha __hatthisoá¹‡á¸• akaá¹ƒ_ (Sp (to Vin II) 280; Kkh parimaá¹‡á¸• alasi
nÄ• manÄ• bhimÅ«lato hatthisoá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ olambakaá¹ƒ katvÄ• nivatthaá¹ƒ
nivÄ• sanaá¹ƒ viya. __macchavÄ• á¸·akaá¹ƒ_ nÄ• ma ekato dasantaá¹ƒ ekato pÄ• santaá¹ƒ
__catukaá¹‡á¹‡akaá¹ƒ_nÄ• ma uparito dve, heá¹-á¹-hato dveti evaá¹ƒ cattÄ• ro kaá¹‡á¹‡e c
__tÄ• lavaá¹‡á¹-akaá¹ƒ_nÄ• ma tÄ• lavaá¹‡á¹-Ä• kÄ• rena sÄ• á¹-akaá¹ƒ olambitvÄ• nivÄ•
nÄ• ma dÄ«ghasÄ• á¹-akaá¹ƒanekakkhattuá¹ƒ obhujitvÄ• ovaá¹-á¹-ikaá¹ƒ karontena nivatth
vÄ• madakkhiá¹‡apassesu vÄ• nirantaraá¹ƒ valiyo dassetvÄ• nivatthaá¹ƒ. sace pana jÄ• á¹
vÄ• dve vÄ• valiyopaÃ±Ã±Ä• yanti, vaá¹-á¹-ati. __saá¹ƒvelliyaá¹ƒ nivÄ• sentÄ«_ti mallakan
kacchaá¹ƒbandhitvÄ• nivÄ• senti, evaá¹ƒ nivÄ• setuá¹ƒ gilÄ• nassapi maggappaá¹-ipannas
__setapaá¹-apÄ• rutÄ• divasena na gihipÄ• rutaá¹ƒ pÄ• rupitabba_nti ettha yaá¹ƒ kiÃ±ci
setapaá¹-apÄ• rutaá¹ƒparibbÄ• jakapÄ• rutaá¹ƒ ekasÄ• á¹-akapÄ• rutaá¹ƒ soá¹‡á¸• apÄ• ru
mahÄ• jeá¹-á¹-hakapÄ• rutaá¹ƒkuá¹-ipavesakapÄ• rutaá¹ƒ brÄ• hmaá¹‡apÄ• rutaá¹ƒ pÄ• á¸
parimaá¹‡á¸• alalakkhaá¹‡atoaÃ±Ã±athÄ• pÄ• rutaá¹ƒ sabbametaá¹ƒ __gihipÄ• rutaá¹ƒ_ n
setapaá¹-Ä• aá¸• á¸• hapÄ• lakanigaá¹‡á¹-hÄ• \Be II 358/ pÄ• rupanti, yathÄ• ca ekacce p
vivaritvÄ• dvÄ«su aá¹ƒsakÅ«á¹-esupÄ• vuraá¹‡aá¹ƒ á¹-hapenti, yathÄ• ca ekasÄ• á¹-akÄ•
nivatthasÄ• á¹-akassa ekena antena piá¹-á¹-hiá¹ƒpÄ• rupitvÄ• ubho kaá¹‡á¹‡e ubhosu aá¹ƒ
yathÄ• ca surÄ• soá¹‡á¸• Ä• dayo sÄ• á¹-akenagÄ«vaá¹ƒ parikkhipitvÄ• ubho ante ure vÄ
vÄ• khipenti, yathÄ• caantepurikÄ• yo akkhitÄ• rakamattaá¹ƒ dassetvÄ• oguá¹‡á¹-hikaá¹ƒ
mahÄ• jeá¹-á¹-hÄ• dÄ«ghasÄ• á¹-akaá¹ƒ nivÄ• setvÄ• tasseva ekena antena sakalasarÄ«r
kassakÄ• khettakuá¹-iá¹ƒ pavisantÄ• sÄ• á¹-akaá¹ƒ paliveá¹-hetvÄ• upakacchake pakkhipi
sarÄ«raá¹ƒ pÄ• rupanti, yathÄ• ca brÄ• hmaá¹‡Ä• ubhinnaá¹ƒ upakacchakÄ• naá¹ƒ antare
aá¹ƒsakÅ«á¹-esu pÄ• rupanti, yathÄ• ca pÄ• á¸·ikÄ• rako bhikkhu ekaá¹ƒsapÄ• rupanenap
vivaritvÄ• cÄ«varaá¹ƒ aá¹ƒsakÅ«á¹-e Ä• ropeti. evaá¹ƒ apÄ• rupitvÄ• sabbepi ete aÃ±Ã±e
vajjetvÄ• nibbikÄ• raá¹ƒ parimaá¹‡á¸• alaá¹ƒ pÄ• rupitabbaá¹ƒ. tathÄ• apÄ• rupitvÄ• Ä• rÄ
anÄ• darena yaá¹ƒ kiÃ±ci vikÄ• raá¹ƒ karontassadukkaá¹-aá¹ƒ.

kÄ• jakathÄ•

<43> kÄ• jakathÄ• yaá¹ƒ \Ne II 264/ __muá¹‡á¸• aveá¹-hÄ«_ti yathÄ• raÃ±Ã±o kuhiÃ±ci ga
parikkhÄ• rabhaá¹‡á¸• aggahaá¹‡amanussÄ• tiadhippÄ• yo. __ubhatokÄ• ja_nti ekasmiá¹ƒ
ca ubhosu bhÄ• gesulaggetvÄ• vahitabbabhÄ• raá¹ƒ. __ekatokÄ• ja_nti ekato pacchatoyev
vahitabbabhÄ• raá¹ƒ. __antarÄ• kÄ• ja_nti majjhe laggetvÄ• dvÄ«hi vahitabbabhÄ• raá¹ƒ.
sÄ«sÄ• dÄ«hivahitabbabhÄ• rÄ• dayo eva. __olambaka_nti hatthena olambitvÄ• vahitabba
etesuubhatokÄ• jameva na vaá¹-á¹-ati, sesÄ• vaá¹-á¹-anti.

dantakaá¹-á¹-hakathÄ•

<44> dantakaá¹-á¹-hakathÄ• yaá¹ƒ \Be II 359/ dantakaá¹-á¹-hassa akhÄ• dane paÃ±ca dose
paÃ±cÄ• nisaá¹ƒseca dassetvÄ• bhagavatÄ• bhikkhÅ«naá¹ƒ dantakaá¹-á¹-haá¹ƒ anuÃ±Ã±
dosÄ• _ nÄ• ma acakkhussaá¹ƒ, mukhaá¹ƒ duggandhaá¹ƒ, rasaharaá¹‡iyo na visujjhanti, pi
pariyonandhati, bhattamassa nacchÄ• detÄ«ti. tattha __acakkhussa_nti cakkhÅ«naá¹ƒ hitaá
parihÄ• niá¹ƒjaneti. __nacchÄ• detÄ«_ti na ruccati. __paÃ±cÄ• nisaá¹ƒsÄ• _ vuttapaá¹-ipak
dÄ«ghadantakaá¹-á¹-hakhÄ• dane ca atimadÄ• hakadantakaá¹-á¹-hakhÄ• dane ca dukkaá¹
aá¹-á¹-haá¹…gulaparamaá¹ƒcaturaá¹…gulapacchimaá¹ƒ dantakaá¹-á¹-haá¹ƒ anuÃ±Ã±Ä• ta
aá¹-á¹-haá¹…gulaá¹ƒ paramaá¹ƒ etassa dantakaá¹-á¹-hassÄ• ti__aá¹-á¹-haá¹…gulaparamaá
pacchimaá¹ƒ pamÄ• á¹‡aá¹ƒ etassa dantakaá¹-á¹-hassÄ• ti __caturaá¹…gulapacchimaá¹ƒ.
atikhuddakaá¹ƒ. aá¹-á¹-haá¹…gulaá¹ƒ mahÄ• dantakaá¹-á¹-haá¹ƒ nÄ• ma, caturaá¹…gulaá¹
khuddakadantakaá¹-á¹-haá¹ƒnÄ• ma, paÃ±cachasattaá¹…gulaá¹ƒ majjhimadantakaá¹-á¹-ha
``duvidhena udakena tividhenadantakaá¹-á¹-henÄ• â€™â€™ ti. __ ``aá¹-á¹-haá¹…gulaparam
pamÄ• á¹‡aá¹…gulena aá¹-á¹-haá¹…gulaparamaâ€™â€™ ntiaá¹-á¹-hakathÄ• ya (Sp (to Vin

ettha ca __pamÄ• á¹‡aá¹…gulenÄ• _ti idaá¹ƒ pakatiaá¹…gulenÄ• ti gahetvÄ• manussÄ• na
pakatiaá¹…gulenaaá¹-á¹-haá¹…gulato adhikappamÄ• á¹‡aá¹ƒ dantakaá¹-á¹-haá¹ƒ na vaá¹-á
tattakameva ca katvÄ• khÄ• danti. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``manussÄ• naá¹ƒ pamÄ• á
vuttaá¹ƒ, na ``pakatiaá¹…gulenÄ• â€™â€™ ti. tasmÄ• yaá¹ƒ vaá¸• á¸• hakihatthato aá¹…g
manussÄ• gehÄ• dÄ«ni minanti, tenamanussÄ• naá¹ƒ pamÄ• á¹‡aá¹…gulabhÅ«tena vaá¸•
aá¹-á¹-haá¹…gulaparamanti attho gahetabbo. vuttaÃ±hi sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«
__ ``pamÄ• á¹‡aá¹…gulenÄ• _ti \Ne II 265/ vaá¸• á¸• hakiaá¹…gulaá¹ƒsandhÄ• ya vuttaâ€™
(vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 282) __ ``pamÄ• á¹‡aá¹…gulenÄ• _tivaá¸• á¸• hakiaá¹…gul
`pakatiaá¹…gulenÄ• â€™ ti vadanti, taá¹ƒ caturaá¹…gulapacchimavacanenasameti. na hi p
360/ caturaá¹…gulappamÄ• á¹‡aá¹ƒ dantakaá¹-á¹-haá¹ƒ kaá¹‡á¹-he avilaggaá¹ƒkhÄ• dituá¹

rukkharohanakathÄ•

<45> rukkhÄ• rohanakathÄ• yaá¹ƒ puriso pamÄ• á¹‡o yassa rukkhassÄ• ti __poriso, _ uddh
ukkhipitahatthenasaddhiá¹ƒ manussakÄ• yappamÄ• á¹‡o paÃ±cahatthamattaucco rukkhapa

rukkhaá¹ƒ, _avayave samudÄ• yavohÄ• ro yathÄ• ``samuddo diá¹-á¹-hoâ€™â€™ ti, Ä• bhu
pavattantÄ«ti__Ä• padÄ• , _ parissayÄ• . yÄ• va attho atthi etasmiá¹ƒ rukkheti __yÄ• vadatt
attha-saddopayojanavÄ• cako. yÄ• va tasmiá¹ƒ rukkhe bhikkhussa attho payojanaá¹ƒ atthi,
abhiruhitabbotiadhippÄ• yo. sesaá¹ƒ suviÃ±Ã±eyyameva.

chandÄ• ropanakathÄ•

<46> chandÄ• ropanakathÄ• yaá¹ƒ __chandaso_ti sakkaá¹-abhÄ• sÄ• ya. __na Ä• ropetab
Ä• ropetabbaá¹ƒ. __sakÄ• ya niruttiyÄ• _ti mÄ• gadhabhÄ• sÄ• ya. tattha santehi katÄ• ti s
aá¹-á¹-hakavÄ• makÄ• dÄ«hi samitapÄ• pehi isÄ«hi katÄ• ti attho. atha vÄ• sakkaritabbÄ•
manussÄ• naá¹ƒ hitasukhÄ• vahanato, tadatthikehi manussehi pÅ«jitabbÄ• ti attho. bhÄ• sÄ
ca sÄ• bhÄ• sÄ• cÄ• ti __sakkaá¹-abhÄ• sÄ• _. vedattayagatÄ• nirutti, sassa esÄ• ti __sa
vacanantyattho. magadhe jÄ• tÄ• __mÄ• gadhikÄ• , _ Ä• dikappakÄ• lemagadharaá¹-á¹-he
nÄ«haritvÄ• utti __nirutti, _ piá¹-akattayatonÄ«haritvÄ• kathÄ«yatetyattho. vuttaÃ±hetaá¹ƒ

``sÄ• \Be II 361/ mÄ• gadhÄ« mÅ«labhÄ• sÄ• .

narÄ• yÄ• yÄ• dikappikÄ• .

brahmÄ• no \Ne II 266/ cÄ• ssutÄ• lÄ• pÄ• .

sambuddhÄ• cÄ• pi bhÄ• sareâ€™â€™ ti ||

sesaá¹ƒ suviÃ±Ã±eyyameva.

lokÄ• yatakathÄ•

<47> lokÄ• yatakathÄ• yaá¹ƒ lokiyanti patiá¹-á¹-hahanti puÃ±Ã±Ä• puÃ±Ã±Ä• ni tabbipÄ• k
Ä• bhuso yatanti vÄ«riyaá¹ƒ karonti etthÄ• ti Ä• yataá¹ƒ, lokassaÄ• yataá¹ƒ __lokÄ• yataá¹ƒ
vÄ«riyakaraá¹‡aá¹-á¹-hÄ• nantyattho. kiá¹ƒ taá¹ƒ? titthiyasatthaá¹ƒ. __sabbaá¹ƒ ucchiá¹-á¹-
sakuá¹‡Ä• dÄ«hi paribhuttapubbattÄ• . __sabbaá¹ƒ anucchiá¹-á¹-haá¹ƒ_imassa avasesabh
aparibhuttapubbattÄ• . __seto kÄ• ko_ aá¹-á¹-hissa setattÄ• , __kÄ• á¸·o bako_ pÄ• dassa
attho etthÄ• ti niratthakaá¹ƒ, niratthakamevakÄ• raá¹‡aá¹ƒ niratthakakÄ• raá¹‡aá¹ƒ. tena pa
__niratthakakÄ• raá¹‡apaá¹-isaá¹ƒyuttaá¹ƒ_. tarantietthÄ• ti titthaá¹ƒ, paá¹-á¹-anaá¹ƒ. titthaa
titthaá¹ƒ, laddhi, taá¹ƒ etesaá¹ƒ atthÄ«ti titthiyÄ• , viparÄ«tadassanÄ• . sÄ• santi attano sÄ•
satthaá¹ƒ, titthiyÄ• naá¹ƒ satthaá¹ƒ __titthiyasatthaá¹ƒ. na tiracchÄ• navijjÄ• pariyÄ• puá¹‡i
__tiracchÄ• navijjÄ• _ nÄ• ma yÄ• kÄ• cibÄ• hirakÄ• anatthasaÃ±hitÄ• . __na pariyÄ• puá
pariyÄ• puá¹‡itabbÄ• . __navÄ• cetabbÄ• _ti paresaá¹ƒ na vÄ• cetabbÄ• . sesaá¹ƒ suviÃ±Ã

khipitakathÄ•

<48> khipitakathÄ• yaá¹ƒ khipÄ«yitthÄ• ti khipito. khipi abyattasaddeti dhÄ• tu.
bhÄ• venabhÄ• valakkhaá¹‡attÄ• tasmiá¹ƒ __khipite_ti \Be II 362/ vibhatyantaá¹ƒ. ``yasmiá
puggaleâ€™â€™ tilakkhaá¹‡avantakattÄ• ajjhÄ• haritabbo. __jÄ«vÄ• _ti jÄ«va pÄ• á¹‡adh
vibhattilopo. yasmiá¹ƒ kismiÃ±ci puggale khipite bhikkhunÄ• ``jÄ«vÄ• â€™â€™ ti vacanaá
bhikkhusmiá¹ƒkhipite gihinÄ• ``jÄ«vatha bhanteâ€™â€™ ti vuccamÄ• ne sati ``ciraá¹ƒ jÄ«v
bhikkhunÄ• vattuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• . ``vuccamÄ• neâ€™â€™ ti ettha pana lakkhaá
tenasamÄ• nÄ• dhikaraá¹‡aá¹ƒ kammabhÅ«taá¹ƒ ``bhikkhusmiâ€™â€™ nti lakkhaá¹‡avant
yathÄ• kiá¹ƒ ``gosu duyhamÄ• nÄ• su puriso Ä• gatoâ€™â€™ ti \Ne II 267/. apare pana Ä•
``santesÅ«â€™â€™ ti padaá¹ƒ ajjhÄ• haritvÄ• idameva lakkhaá¹‡apadaá¹ƒ, ``gosu duyhar
padadvayaá¹ƒpana ``santesÅ«â€™â€™ ti ettha pakativikativasena kattÄ• evÄ• ti vadanti, v
gahetabbaá¹ƒ.

lasuá¹‡akathÄ•

<49> lasuá¹‡akathÄ• yaá¹ƒ ``lasuá¹‡aá¹ƒ nÄ• ma mÄ• gadhakaâ€™â€™ nti (Vin IV 795) pA
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin IV) 795) pana __ ``mÄ• gadhaka_nti magadhesu jÄ• taá
jÄ• talasuá¹‡amevahi idha lasuá¹‡anti adhippetaá¹ƒ, tampi bhaá¹‡á¸• ikalasuá¹‡ameva, na
kurundiyaá¹ƒpana `jÄ• tidesaá¹ƒ avatvÄ• `mÄ• gadhakaá¹ƒ nÄ• ma bhaá¹‡á¸• ikalasuá¹‡aá
vuttaá¹ƒ. sacedve tayo bhaá¹‡á¸• ike ekatoyeva saá¹…kharitvÄ• ajjhoharati, ekaá¹ƒ pÄ• cit
bhinditvÄ• ekekaá¹ƒ miÃ±jaá¹ƒ khÄ• dantiyÄ• pana payogagaá¹‡anÄ• ya pÄ• cittiyÄ• ni, id
pÄ• cittiyaá¹ƒ, bhikkhussa pana dukkaá¹-aá¹ƒ.

palaá¹‡á¸• ukÄ• dÄ«naá¹ƒ vaá¹‡á¹‡ena vÄ• miÃ±jÄ• ya vÄ• nÄ• nattaá¹ƒ veditabbaá¹ƒ. va
__palaá¹‡á¸• uko_nÄ• ma paá¹‡á¸• uvaá¹‡á¹‡o hoti. __bhaÃ±janako_ lohitavaá¹‡á¹‡o, hari
miÃ±jÄ• ya \Be II 363/ pana palaá¹‡á¸• ukassa ekÄ• miÃ±jÄ• hoti, bhaÃ±janakassa dve, h
cÄ• palasuá¹‡o amiÃ±jako. aá¹…kuramattameva hi tassa hoti. mahÄ• paccariyÄ• dÄ«su pa
miÃ±jÄ• ni, bhaÃ±janakassa dve, haritakassa ekaâ€™â€™ nti vuttaá¹ƒ. ete palaá¹‡á¸• ukÄ
vaá¹-á¹-anti, sÅ«pasampÄ• kÄ• dÄ«su pana mÄ• gadhakampi vaá¹-á¹-ati. taÃ±hi paccamÄ•
macchamaá¹ƒsavikatiyÄ• vÄ• telÄ• dÄ«su vÄ• badarasÄ• á¸·avÄ• dÄ«su vÄ• ambilapÄ•
yattha katthaci antamaso yÄ• gupattepi pakkhipituá¹ƒ vaá¹-á¹-atÄ«ti vuttaá¹ƒ. __
``sabhÄ• venevÄ• _tisÅ«pasampÄ• kÄ• diá¹ƒ vinÄ• va. __badarasÄ• á¸·avaá¹ƒ_ nÄ• ma ba
cuá¹‡á¹‡etvÄ• kattabbÄ• khÄ• danÄ«yavikatÄ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹
vuttaá¹ƒ.

naakkamitabbÄ• dikathÄ•

<50> naakkamitabbÄ• dikathÄ• yaá¹ƒ __ ``paribhaá¹‡á¸• akatabhÅ«mi_ nÄ• ma saá¹‡hama
kÄ• á¸·avaá¹‡á¹‡Ä• dibhÅ«mi \Ne II 268/. __senÄ• sanaá¹ƒ_ maÃ±capÄ«á¹-hÄ• dikÄ• yeva
vaá¹-á¹-atÄ«_ti aÃ±Ã±ehi Ä• vÄ• sikehibhikkhÅ«hi paribhuttanÄ«hÄ• rena paribhuÃ±jituá¹ƒ
pakatiyÄ• anatthatÄ• yabhÅ«miyÄ• á¹-hapenti ce, tesampi anÄ• pattiyevÄ• â€™ ti gaá¹‡á¹
`dvÄ• rampÄ«â€™ tiÄ• dinÄ• vuttadvÄ• ravÄ• tapÄ• nÄ• dayo aparikammakatÄ• pi na apas
lomesuphusantesÅ«â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- cÅ«á¸·avagga III 324) vutta
(vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 324) __ ``paribhaá¹‡á¸• akatabhÅ«mi vÄ• _ti
kÄ• á¸·avaá¹‡á¹‡Ä• dikatasaá¹‡habhÅ«mivÄ• . __senÄ• sanaá¹ƒ vÄ• _ti maÃ±capÄ«á¹-hÄ•
vaá¸·aÃ±jetuá¹ƒ vaá¹-á¹-atÄ«_ti iminÄ• nevÄ• sikehidhotapÄ• dÄ• dÄ«hi vaá¸·aÃ±janaá¹-á¹
adhotapÄ• dÄ• dÄ«hi vaá¸·aÃ±jantasseva Ä• patti paÃ±Ã±attÄ• tidasseti \Be II 364/, __ `dv
sÄ• maÃ±Ã±ato vuttattÄ• dvÄ• ravÄ• tapÄ• nÄ• dayoaparikammakatÄ• pi na apassayitabb
idha lomagaá¹‡anÄ• ya Ä• pattÄ«â€™â€™ tivuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb cÅ«
``nevÄ• sikÄ• pakatiyÄ• anatthatÄ• ya bhÅ«miyÄ• á¹-hapenti ce, tesampi anÄ• pattiyevÄ•
dvÄ• ravÄ• tapÄ• nÄ• dayoaparikammakatÄ• pi na apassayitabbÄ• ti likhitaâ€™â€™ nti vu

avandiyavandiyakathÄ•

<51> avandiyavandiyakathÄ• yaá¹ƒ idha pakaraá¹‡Ä• cariyena senÄ• sanakkhandhakapÄ•
vandiyÄ• ca vuttÄ• , aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su ca na kiÃ±ci vuttÄ• , tasmÄ• idha Ä• ga
daá¹-á¹-habbo. parivÄ• rapÄ• á¸·iyaá¹ƒ (Vin V 467 Ä• dayo) pana upÄ• lipaÃ±cake paÃ±cap
avandiyÄ• , paÃ±ca vandiyÄ• ca vuttÄ• . kathaá¹ƒ? ``kati nu kho, bhante, avandiyÄ• ti? pa
avandiyÄ• . katame paÃ±ca? antaragharaá¹ƒ paviá¹-á¹-ho avandiyo, racchagatoavandiyo, o
asamannÄ• haranto avandiyo, sutto avandiyo. imekho, upÄ• li, paÃ±ca avandiyÄ• . aparepi
avandiyÄ• . katame paÃ±ca? yÄ• gupÄ• ne avandiyo, bhattagge avandiyo, ekÄ• vatto avan
naggo avandiyo. ime kho, upÄ• li, paÃ±ca avandiyÄ• . aparepi, upÄ• li, paÃ±ca avandiyÄ• .
avandiyo, bhuÃ±janto avandiyo, uccÄ• raá¹ƒ karonto avandiyo, passÄ• vaá¹ƒkaronto avand
ime kho, upÄ• li, paÃ±ca avandiyÄ• . aparepi, upÄ• li, paÃ±ca avandiyÄ• . katame paÃ±ca?
269/ pacchÄ• upasampanno avandiyo, anupasampanno avandiyo \Be II 365/, nÄ• nÄ• saá¹
adhammavÄ• dÄ« avandiyo, mÄ• tugÄ• mo avandiyo, paá¹‡á¸• ako avandiyo. ime kho, upÄ
upÄ• li, paÃ±ca avandiyÄ• . katame paÃ±ca? pÄ• rivÄ• siko avandiyo, mÅ«lÄ• yapaá¹-ikass
mÄ• nattÄ• raho avandiyo, mÄ• nattacÄ• riko avandiyo, abbhÄ• nÄ• raho avandiyo. ime kho
avandiyÄ• â€™â€™ ti.

``kati nu kho, bhante, vandiyÄ• ti? paÃ±cime, upÄ• li, vandiyÄ• . katame paÃ±ca?
pacchÄ• upasampannenapureupasampanno vandiyo, nÄ• nÄ• saá¹ƒvÄ• sako vuá¸• á¸• hat
Ä• cariyovandiyo, upajjhÄ• yo vandiyo, sadevake loke samÄ• rake sabrahmake sassamaá¹
pajÄ• yasadevamanussÄ• ya tathÄ• gato arahaá¹ƒ sammÄ• sambuddho vandiyo. ime kho,

ti.

aá¹-á¹-hakathÄ• yaÃ±ca (Sp (to Vin V) 467) __ ``otamasito_ti andhakÄ• ragato. taÃ±hi vanc
maÃ±capÄ• dÄ• dÄ«supinalÄ• á¹-aá¹ƒ paá¹-ihaÃ±Ã±eyya. __asamannÄ• haranto_ti kiccap
asamannÄ• haranto. __sutto_ti niddaá¹ƒ okkanto. __ekÄ• vatto_ti ekato Ä• vatto sapattapal
visabhÄ• gapuggalo vuccati, ayaá¹ƒ avandiyo. ayaÃ±hi vandiyamÄ• no pÄ• denapi paharey
aÃ±Ã±aá¹ƒ cintayamÄ• no. __khÄ• danto_ti piá¹-á¹-hakhajjakÄ• dÄ«ni khÄ• danto. __uccÄ•
anokÄ• sagatattÄ• avandiyo. __ukkhittako_ti tividhenapi ukkhepanÄ«yakammenaukkhittak
tajjanÄ«yÄ• dikammakatÄ• pana cattÄ• ro vanditabbÄ• , uposathapavÄ• raá¹‡Ä• pitehi sac
paá¹-á¹-hÄ• ya ca vuttesu avandiyesu naggaÃ±ca ukkhittakaÃ±cavandantasseva hoti Ä• pa
pana asÄ• ruppaá¹-á¹-hena ca antarÄ• vuttakÄ• raá¹‡enaca vandanÄ• paá¹-ikkhittÄ• . ito
pacchÄ• upasampannÄ• dayo dasapi Ä• pattivatthubhÄ• veneva avandiyÄ• . te vandantass
imesu paÃ±casu paÃ±cakesu terasa jane vandantassaanÄ• patti, dvÄ• dasannaá¹ƒ vandan
vandiyo_ti pabbajjÄ• cariyoupasampadÄ• cariyo nissayÄ• cariyo uddesÄ• cariyo ovÄ• dÄ•
Ä• cariyovandiyoâ€™â€™ ti Ä• gato.

__ ``antarÄ• _ \Ne II 270/ __vuttakÄ• raá¹‡enÄ• _ti taÃ±hi vandantassa maÃ±capÄ• dÄ• dÄ
paá¹-ihaÃ±Ã±eyyÄ• tiÄ• dinÄ• vuttakÄ• raá¹‡enÄ• â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp
vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-i0 parivÄ• ra II 467) pana __ ``maÃ±capÄ• dÄ• dÄ«
paá¹-ihaÃ±Ã±eyyÄ• _tiandhakÄ• re cammakhaá¹‡á¸• aá¹ƒ paÃ±Ã±apetvÄ• vandituá¹ƒ ona
vÄ• maÃ±cÄ• dÄ«supaá¹-ihaÃ±Ã±ati. etena vandatopi Ä• pattiabhÄ• vaá¹ƒ vatvÄ• vandan
paá¹-ikkhepÄ• bhÄ• vaÃ±cadÄ«peti. evaá¹ƒ sabbattha suttantarehi appaá¹-ikkhittesu. nagg
navaá¹-á¹-atÄ«ti. __ekato Ä• vatto_ti ekasmiá¹ƒ dosÄ• gatipakkhe parivatto, paviá¹-á¹-hoti a
`sapattapakkhe á¹-hitoâ€™ _ti. __vandiyamÄ• no_ti onamitvÄ• vandiyamÄ• no. vanditabbe
nissayÄ• cariyo ca yasmÄ• navakÄ• pi honti, tasmÄ• `te vuá¸• á¸• hÄ• eva vandiyÄ• â€™
Ä• gataá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb parivÄ• ra 467) __ ``ekÄ• vatto_tipipaá¹-hanti,
kodhÄ• bhibhÅ«toti kira attho. ekavatthotipi keci, uttarÄ• saá¹…gaá¹ƒapanetvÄ• á¹-hitoti kir
sabbaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ uddhaá¹-apÄ• á¸·iyÄ• virujjhati. ekÄ• vattotihi uddhaá¹-aá¹
gahetabbaá¹ƒ. __antarÄ• vuttakÄ• raá¹‡enÄ• _ti kiccappasutattÄ• asamannÄ• haranto\Be
paá¹-ihaÃ±Ã±eyyÄ• â€™ tiÄ• divuttakÄ• raá¹‡enÄ• â€™â€™ ti Ä• gataá¹ƒ.

dutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin V) 477) __ ``dasa puggalÄ•
senÄ• sanakkhandhakevuttÄ• dasa janÄ• . __aÃ±jalisÄ• mÄ«cena cÄ• _ti sÄ• mÄ«cikamm
tesaá¹ƒna kÄ• tabbo. neva pÄ• nÄ«yapucchanatÄ• lavaá¹‡á¹-aggahaá¹‡Ä• di khandhakava
naaÃ±jali paggaá¹‡hitabboti attho. __dasannaá¹ƒ dukkaá¹-a_nti tesaá¹ƒyeva dasannaá¹ƒ ev
karontassadukkaá¹-aá¹ƒ hotÄ«â€™â€™ ti Ä• gataá¹ƒ, tasmÄ• aÃ±jalikammamattampi nes

``navakatarena, bhante, bhikkhunÄ• vuá¸• á¸• hatarassa bhikkhuno pÄ• de vandantena ka

ajjhattaá¹ƒupaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vanditabbÄ• ti? navakatarenupÄ• li, bhikkhunÄ• v
bhikkhunopÄ• de vandantena paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• v
navakatarenupÄ• li, bhikkhunÄ• vuá¸• á¸• hatarassa bhikkhuno pÄ• de vandantena ekaá¹ƒ
katvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ubhohi pÄ• á¹‡italehi pÄ• dÄ• ni parisambÄ• hantena pema
upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vanditabbÄ• . navakatarenupÄ• li, bhikkhunÄ• vuá¸• á¸• hat
vandantena \Ne II 271/ ime paÃ±ca dhamme ajjhattaá¹ƒupaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vand
imasmiá¹ƒ á¹-hÄ• ne sammÄ• sambuddhena Ä• yasmatoupÄ• lissa vandanÄ• nayova Ä• ci

__paÃ±capatiá¹-á¹-hitena vanditvÄ• _ti ettha paÃ±casarÅ«paÃ±ca kathitaá¹ƒ. kathaá¹ƒ? vua
vandantenaubho aá¹ƒse vivaritvÄ• vanditabbÄ• , na ca ubho aá¹ƒse pÄ• rupitvÄ• vanditab
ekaá¹ƒsaá¹ƒuttarÄ• saá¹…gaá¹ƒ karitvÄ• vanditabbÄ• ti. etena saá¹…ghÄ• á¹-i pana ekaá¹
natthidosoti pakÄ• sito \Be II 368/ hoti. ``dasanakhasamodhÄ• nasamujjalaá¹ƒ karapuá¹-asa
paggahetvÄ• va vanditabbÄ• , na hatthatalapakÄ• sanamattena vÄ• na hatthamuá¹-á¹-hipa
vÄ• vanditabbÄ• â€™â€™ ti ca ``na ekena hatthena cÄ«varakaá¹‡á¹‡achupanÄ• dimattena
pÄ• á¹‡italehi pÄ• dÄ• ni parisambÄ• hantena vanditabbÄ• â€™â€™ ti ca ``evaá¹ƒ vandant
anÄ• daraÃ±ca upaá¹-á¹-hÄ• petvÄ• vanditabbÄ• , atha kho pemaÃ±ca gÄ• ravaÃ±ca upaá
pÄ• dÄ• vanditabbÄ• â€™â€™ ti ca evaá¹ƒ vandanÄ• nayo Ä• cikkhito hoti.

kathaá¹ƒ paÃ±capatiá¹-á¹-hitasarÅ«paá¹ƒ kathitaá¹ƒ? idha ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ
aÃ±jaliá¹ƒ paggahetvÄ• tiekaá¹ƒ, ubhohi pÄ• á¹‡italehi pÄ• dÄ• ni parisambÄ• hantenÄ• ti e
upaá¹-á¹-hÄ• petvÄ• tiekaá¹ƒ, gÄ• ravaÃ±ca upaá¹-á¹-hÄ• petvÄ• ti ekaá¹ƒ, evaá¹ƒ paÃ±ca
kathitaá¹ƒ hoti. tenÄ• ha ``paÃ±ca dhamme ajjhattaá¹ƒ upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vand
sakalalokassa hitasukhakÄ• rakenadhammassÄ• minÄ• kÄ• yapaá¹‡Ä• mamanopaá¹‡Ä• n
pavattanatthaá¹ƒ Ä• yasmato upÄ• littherassaÄ• cikkhitena vandanÄ• nayena vandituá¹ƒ va

idÄ• ni pana Ä• cariyÄ• abhinavaÄ• gatÄ• naá¹ƒ daharÄ• naÃ±ca sÄ• maá¹‡erÄ• naÃ±ca
naimaá¹ƒ Ä• haccabhÄ• sitaá¹ƒ pÄ• á¸·iá¹ƒ gahetvÄ• sikkhanti, atha kho paveá¹‡Ä«Ä• gata
gahetvÄ• sikkhanti. kathaá¹ƒ? yadi á¹-hatvÄ• vandatha, dve pÄ• datalÄ• ni samaá¹ƒ bhÅ«m
patiá¹-á¹-hÄ• petvÄ• dve hatthatalÄ• ni samaá¹ƒ phusÄ• petvÄ• nalÄ• á¹-e patiá¹-á¹-hÄ• pe
onamitvÄ• vandathÄ• ti, ayaá¹ƒ nayo ``evaá¹ƒ mahÄ• satto suvaá¹‡á¹‡akadali viya bÄ• rÄ•
onamitvÄ• mÄ• tÄ• pitarovanditvÄ• â€™â€™ ti imaá¹ƒ jÄ• takaá¹-á¹-hakathÄ• vacanaÃ±ca
``dasanakhasamodhÄ• nasamujjalaá¹ƒ aÃ±jaliá¹ƒ paggayha sirasmiá¹ƒpatiá¹-á¹-hÄ• petvÄ•
tiÄ• diaá¹-á¹-hakathÄ• vacanaÃ±ca \Be II 369/ anulometi. idha pana dve pÄ• datalÄ• ni, dve
nalÄ• á¹-aÃ±cÄ• ti paÃ±casu patiá¹-á¹-hitÄ• nÄ«ti sarÅ«paá¹ƒ vadanti. yadi nisÄ«ditvÄ• van
pÄ• datalÄ• ni \Ne II 272/ bhÅ«miyaá¹ƒ samaá¹ƒ patiá¹-á¹-hÄ• petvÄ• dve jÄ• á¹‡umaá¹‡á¸
ussÄ• petvÄ• dve kapparÄ• ni dvinnaá¹ƒ jÄ• á¹‡Å«naá¹ƒ upari samaá¹ƒ á¹-hapetvÄ• dve h
phusitÄ• ni katvÄ• aÃ±jalisaá¹…khÄ• taá¹ƒ karapuá¹-aá¹ƒ sirasaá¹…khÄ• te nalÄ• á¹-e pati
tato onamitvÄ• dvejÄ• á¹‡umaá¹‡á¸• alÄ• ni ca dve kapparÄ• ni ca bhÅ«miyaá¹ƒ samaá¹ƒ

hatthatalÄ• ni pasÄ• retvÄ• samaá¹ƒ bhÅ«miyaá¹ƒ á¹-hapetvÄ• sÄ«saá¹ƒ ubhinnaá¹ƒ hatth
katvÄ• bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petvÄ• vandathÄ• ti. ettha tu dve pÄ• datalÄ• ni ekaá¹ƒ
jÄ• á¹‡umaá¹‡á¸• alÄ• ni ekaá¹ƒ, dvekapparÄ• ni ekaá¹ƒ, dve hatthatalÄ• ni ekaá¹ƒ, sÄ«saá
paÃ±capatiá¹-á¹-hitasarÅ«paá¹ƒ kathenti. esa nayo pÄ• á¸·iaá¹-á¹-hakathÄ• á¹-Ä«kÄ• su na

samÄ«paá¹ƒ gantvÄ• pÄ• dÄ• naá¹ƒ vandanakÄ• le pana ekacce paá¹-hamaá¹ƒ attano sÄ«
parÄ• masitvÄ• tena hatthadvayena therÄ• naá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ cÄ«varassa upa
paá¹-hamaá¹ƒtherÄ• naá¹ƒ jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ sacÄ«varaá¹ƒyeva parÄ• masitvÄ• ter
sÄ«saá¹ƒ parÄ• masanti. ekacce chupanamattameva karonti. esapi nayo na kismiÃ±ci diá¹-
rÄ• maÃ±Ã±adesiyÄ• pana bhikkhÅ« evaá¹ƒ samÄ«paá¹ƒ gantvÄ• vandanakÄ• le therÄ• n
pariyesitvÄ• cÄ«varato nÄ«haritvÄ• pÄ• daggameva punappunaá¹ƒ hatthena sambÄ• hitvÄ
cumbitvÄ• lehitvÄ• cirappavÄ• sÄ• gatapiyamanÄ• paupajjhÄ• yaá¹ƒ vÄ• Ä• cariyaá¹ƒ vÄ•
vandanti. taá¹ƒ kiriyaá¹ƒ parivÄ• rapÄ• á¸·iyaá¹ƒ ``ubhohi pÄ• á¹‡italehi pÄ• dÄ• ni parisam
pemaÃ±cagÄ• ravaÃ±ca upaá¹-á¹-hÄ• petvÄ• pÄ• dÄ• vanditabbÄ• â€™â€™ ti Ä• gatapÄ
viyadissati. tepi na sabbe pÄ• á¸·iá¹ƒ passanti, paveá¹‡Ä«vaseneva karonti, tasmÄ• sabbes
pÄ• á¸·inayo amhehi uddhaá¹-o. paveá¹‡Ä«Ä• gatanayato hi pÄ• á¸·inayo balavataro, tasmÄ
garuá¹ƒ karontehi sappurisehi pÄ• á¸·inayo samÄ• sevitabboti amhÄ• kaá¹ƒ khanti, vÄ«maá

Ä• sandÄ• dikathÄ•

<55> Ä• sandÄ• dikathÄ• yaá¹ƒ __caturassapÄ«á¹-ha_nti samacaturassaá¹ƒ. __aá¹-á¹-haá
vaá¹-á¹-atÄ«_ti aá¹-á¹-haá¹…gulapÄ• dakamevavaá¹-á¹-ati. __pamÄ• á¹‡Ä• tikkantopi vaá¹-
samacaturassameva sandhÄ• ya vuttaá¹ƒ. Ä• yatacaturassÄ• pana sattaá¹…gapaÃ±caá¹…
vaá¹-á¹-anti. vetteheva caturassÄ• diÄ• kÄ• rena kataá¹ƒ bhaddapÄ«á¹-hantiÄ• ha __ ``vett
__dÄ• rupaá¹-á¹-ikÄ• ya uparÄ«_ti aá¹-aniÄ• kÄ• rena á¹-hitadÄ• rupaá¹-alassaheá¹-á¹-hÄ•
pavesanakÄ• laÃ±hi sandhÄ• ya ``uparÄ«â€™â€™ ti vuttaá¹ƒ. eá¸·akassa \Ne II 273/ paccl
vaá¹…kÄ• kÄ• rena á¹-hitattÄ• panetaá¹ƒ __ ``eá¸·akapÄ• dapÄ«á¹-haâ€™â€™ _nti (vi0 vi
vuttaá¹ƒ.

uccÄ• sayanamahÄ• sayanakathÄ•

<56> uccÄ• sayanamahÄ• sayanakathÄ• yaá¹ƒ __ ``vÄ• á¸·arÅ«pÄ• nÄ«_ti Ä• harimÄ• ni v
`akappiyarÅ«pÄ• kuloakappiyamaÃ±co pallaá¹…koâ€™ ti sÄ• rasamÄ• se vuttaá¹ƒ. __dÄ«
mahÄ• kojavo_ticaturaá¹…gulÄ• dhikalomo kÄ• á¸·akojavo. `caturaá¹…gulÄ• dhikÄ• ni kira
vacanatocaturaá¹…gulato heá¹-á¹-hÄ• vaá¹-á¹-atÄ«ti vadanti. __vÄ• nacitro uá¹‡á¹‡Ä• may
bhitticchedÄ• divasenavicitro uá¹‡á¹‡Ä• mayattharaá¹‡o. __ghanapupphako uá¹‡á¹‡Ä• may
uá¹‡á¹‡Ä• mayalohitattharaá¹‡o \Be II 371/. __pakatitÅ«likÄ• _ti
rukkhatÅ«lalatÄ• tÅ«lapoá¹-akÄ«tÅ«lasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ tÅ«lÄ• naá¹ƒaÃ±Ã

`uddalomÄ«_ti ubhatodasaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __ekantalomÄ«_tiekatodasaá
uá¹‡á¹‡Ä• mayattharaá¹‡aâ€™ nti dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. sÄ• rasa
`uddalomÄ«_tiekatouggatapupphaá¹ƒ. __ekantalomÄ«_ti ubhatouggatapupphaâ€™ nti vutta
`koseyyakaá¹-á¹-issamaya_ntikoseyyakasaá¹-amayaâ€™ nti Ä• cariyadhammapÄ• lattheren
__suddhakoseyya_nti ratanaparisibbanarahitaá¹ƒ. dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ pa
tÅ«likaá¹ƒ sabbÄ• neva gonakÄ• dÄ«ni ratanaparisibbitÄ• nina vaá¹-á¹-antÄ«â€™ ti vuttaá¹
tÅ«likaâ€™ nti etena ratanaparisibbanarahitÄ• pitÅ«likÄ• na vaá¹-á¹-atÄ«ti dÄ«peti. `ratana
vaá¹-á¹-antÄ«â€™ ti iminÄ• pana yÄ• ni ratanaparisibbitÄ• ni, tÄ• ni bhÅ«mattharaá¹‡avas
maÃ±cÄ• dÄ«su ca upanetuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitanti veditabbaá¹ƒ. ettha ca vinayapariy
á¹-hÄ• tabbattÄ• idha vuttanayenevettha vinicchayo veditabbo. suttantikadesanÄ• ya pana
vasena vuttattÄ• tesaá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ `á¹-hapetvÄ• tÅ«likaá¹ƒ ... pe ... vaá¹-á¹
apare.

__ajinacammehÄ«_ti ajinamigacammehi. tÄ• ni kira cammÄ• ni sukhumatarÄ• ni, tasmÄ•
dupaá¹-á¹-atipaá¹-á¹-Ä• nikatvÄ• sibbanti. tena vuttaá¹ƒ __ `ajinappaveá¹‡Ä«â€™ _ti. uttara
chÄ• detÄ«ti__uttaracchado, _ vitÄ• naá¹ƒ, taÃ±ca lohitavitÄ• naá¹ƒ idhÄ• dhippetanti Ä• ha
rattavitÄ• nenÄ• â€™ _ti, `rattavitÄ• nesu ca kÄ• sÄ• vaá¹ƒ vaá¹-á¹-ati, kusumbhÄ• dirattam
gaá¹‡á¹-hipadesuvuttaá¹ƒ. __mahÄ• upadhÄ• na_nti pamÄ• á¹‡Ä• tikkantaá¹ƒ upadhÄ• naá
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ `alohitakÄ• ni dvepi vaá¹-á¹-antiyeva, tato uttari labhit
II 372/ dÄ• tabbÄ• ni. dÄ• tumasakkonto \Ne II 274/ maÃ±ce tiriyaá¹ƒ attharitvÄ• uparipacc
nipajjitumpi labhatÄ«â€™ tiavisesena vuttaá¹ƒ, senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• yaá¹ƒ
`agilÄ• nassa sÄ«sÅ«padhÄ• naÃ±capÄ• dÅ«padhÄ• naÃ±cÄ• ti dvayameva vaá¹-á¹-ati. gil
santharitvÄ• upari ca paccattharaá¹‡aá¹ƒdatvÄ• nipajjitumpi vaá¹-á¹-atÄ«â€™ ti vuttattÄ•
tiriyaá¹ƒ attharitvÄ• nipajjituá¹ƒvaá¹-á¹-atÄ«ti veditabbaá¹ƒ. __abhinissÄ• ya nisÄ«ditu_nti a
nisÄ«dituâ€™â€™ nti ettakovinicchayo sÄ• ratthadÄ«paniyaá¹ƒ Ä• gato.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 254) --- pana __vÄ• á¸·arÅ«pÄ• nÄ«_ti
Ä• harimÄ• nivÄ• á¸·arÅ«pÄ• ni. __caturaá¹…gulÄ• dhikÄ• nÄ«_ti uddalomÄ«ekantalomÄ«
caturaá¹…gulatohi Å«nÄ• ni kira uddalomÄ«Ä• dÄ«su pavisanti. __vÄ• nacitro uá¹‡á¹‡Ä• m
nÄ• nÄ• vaá¹‡á¹‡ehiuá¹‡á¹‡Ä• mayasuttehi bhitticchedÄ• divasena vÄ• yitvÄ• katacittattha
__ghanapupphako_tibahalarÄ• go. __pakatitÅ«likÄ• _ti tÅ«lapuá¹‡á¹‡Ä• bhisi. __vikatikÄ•
sÄ«harÅ«pÄ• divasenavÄ• nacitrÄ• va gayhati. __ ``uddalomÄ«_ti ubhatodasaá¹ƒ uá¹‡á¹‡Ä
__ekantalomÄ«_ti ekantadasaá¹ƒuá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nti dÄ«ghanikÄ• yaá
__koseyyakaá¹-á¹-issamaya_nti kosiyasuttÄ• naá¹ƒantarÄ• suvaá¹‡á¹‡amayasuttÄ• ni pav
suvaá¹‡á¹‡asuttaá¹ƒ kira kaá¹-á¹-issaá¹ƒ kasaá¹-antica vuccati. teneva ``koseyyakasaá¹-am
Ä• cariyadhammapÄ• lattherena vuttanti vadanti. __ratanaparisibbita_nti suvaá¹‡á¹‡alittaá¹
ratanaparisibbanarahitaá¹ƒ.

ajinamigacammÄ• naá¹ƒ atisukhumattÄ• dupaá¹-á¹-atipaá¹-á¹-Ä• ni katvÄ• sibbantÄ«ti vut
``ajinappaveá¹‡Ä«â€™â€™ _ti. __rattavitÄ• nenÄ• _ti sabbarattena \Be II 373/ vitÄ• nena. y
nÄ• nÄ• vaá¹‡á¹‡aá¹ƒ vÄ• nacittaá¹ƒvÄ• lepacittaá¹ƒ vÄ• , taá¹ƒ vaá¹-á¹-ati. ubhatolohitakÅ
__citraá¹ƒ vÄ• _tiidaá¹ƒ pana sabbathÄ• kappiyattÄ• vuttaá¹ƒ, na pana ubhatoupadhÄ• ne
lohitakasaddocitte vaá¹-á¹-ati. paá¹-aliggahaá¹‡eneva cittakassapi attharaá¹‡assa saá¹…ga
kÄ• sÄ• vaá¹ƒpana lohitaá¹…gavohÄ• raá¹ƒ na gacchati, tasmÄ• vitÄ• nepi ubhatoupadhÄ
pamÄ• á¹‡ayutta_ntiÄ• diaÃ±Ã±assa pamÄ• á¹‡Ä• tikkantassa bimbohanassa paá¹-ikkhitta
na pana uccÄ• sayanamahÄ• sayanabhÄ• vadassanatthaá¹ƒtathÄ• avuttattÄ• , taá¹ƒ pana
gahaá¹-á¹-hÄ• naá¹ƒ vaá¹-á¹-ati. uccÄ• sayanamahÄ• sayanamevahi tadÄ• tesaá¹ƒ na vaá
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• dÄ«su kiÃ±cÄ• pi ``á¹-hapetvÄ• tÅ«likaá¹ƒ sabbÄ• neva go
ratanaparisibbitÄ• ni na vaá¹-á¹-antÄ«â€™â€™ ti vuttaá¹ƒ, vinayaá¹-á¹-hakathÄ• \Ne II 275
kappiyÄ• kappiyabhÄ• vepamÄ• á¹‡anti gahetabbaá¹ƒ. __abhinissÄ• yÄ• _ti apassÄ• yÄ• t

pÄ• sÄ• daparibhogakathÄ•

pÄ• sÄ• daparibhogakathÄ• yaá¹ƒ sÄ• ratthadÄ«paniyaá¹ƒ vajirabuddhiá¹-Ä«kÄ• yaÃ±ca na
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 cÅ«á¸·avagga II 320) pana __ ``suvaá¹‡á¹‡arajatÄ• divi
saá¹…ghikasenÄ• sanaá¹ƒsandhÄ• ya vuttaá¹ƒ. puggalikaá¹ƒ pana suvaá¹‡á¹‡Ä• divicitraá
sampaá¹-icchitumeva navaá¹-á¹-ati `na kenaci pariyÄ• yena jÄ• tarÅ«parajataá¹ƒ sÄ• ditabb
vuttattÄ• . tenevettha aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin II) 320) `saá¹…ghikavihÄ• re vÄ• p
tivuttaá¹ƒ. gonakÄ• diakappiyabhaá¹‡á¸• avisaye eva vuttaá¹ƒ ekabhikkhussapi tesaá¹ƒ gah
tivuttaá¹ƒ.

upÄ• hanakathÄ•

upÄ• hanakathÄ• yaá¹ƒ \Be II 374/ __ ``addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• _ti abhinavÄ• riá¹-á¹-
udakenatintakÄ• kapattavaá¹‡á¹‡Ä• tipi vadanti. __uá¹‡á¹‡Ä• hi katapÄ• dukÄ• _ti uá¹‡á¹‡A
uá¹‡á¹‡Ä• lomehi eva vÄ• katapÄ• dukÄ• . __kÄ• á¸·asÄ«ho_ti kÄ• á¸·amukhavÄ• narajÄ•
aá¹-á¹-hakathÄ• to ca suviÃ±Ã±eyyamevÄ• â€™â€™ ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- ma
vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 246) pana __
``addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• _tiallÄ• riá¹-á¹-haphalavaá¹‡á¹‡Ä• , tintakÄ• kapakkhavaá¹‡
__rajana_nti uparilittanÄ«lÄ• divaá¹‡á¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ `coá¸·akena
taÃ±hi tathÄ• puÃ±chite vigacchati. yaá¹ƒ pana cammassa duggandhÄ• panayanatthaá¹ƒ k
raÃ±jitattÄ• kÄ• á¸·arattÄ• divaá¹‡á¹‡aá¹ƒ hoti, taá¹ƒ coá¸·Ä• dÄ«hi apanetuá¹ƒ na sakkÄ•
taá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. __khallaka_ntisabbapaá¹‡hipidhÄ• nacammaá¹ƒ apa
paá¹‡hiyÄ• uparibhÄ• ge apidhÄ• ya Ä• ropanabandhanamattaá¹ƒvaá¹-á¹-ati. __vicitrÄ• _ti
vicitrapaá¹-á¹-Ä• adhippetÄ• , na vaá¹‡á¹‡ato sabbaso apanetabbesukhallakÄ• dÄ«su pavi
biá¸·Ä• lasadisamukhattÄ• mahÄ• ulÅ«kÄ• __pakkhibiá¸·Ä• lÄ• _ti vuccanti, tesaá¹ƒ camm

__uá¹‡á¹‡Ä• hi katapÄ• dukÄ• _ti ettha uá¹‡á¹‡Ä• mayakambalehikatapÄ• dukÄ• saá¹…ga
276/ kÄ• á¸·amukhavÄ• narajÄ• ti. __cammaá¹ƒ na vaá¹-á¹-atÄ«_tinisÄ«danattharaá¹‡aá¹ƒ
bhÅ«mattharaá¹‡Ä• divasena paribhogo vaá¹-á¹-atevÄ• â€™â€™ ti vuttaá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 259) pana __ ``migamÄ• tuko_ti tassa nÄ• m
nÄ• maá¹ƒ. __ `kÄ• á¸·asÄ«ho_ kÄ• á¸·amukho kapÄ«â€™ ti likhitaá¹ƒ. __cammaá¹ƒna vaá
cammaá¹ƒ vaá¹-á¹-issati, so parato Ä• vibhavissati. `attano puggalikavasena \Be II 375/ pac
paá¹-ikkhittoâ€™ ti vuttaá¹ƒ. `na, bhikkhave, kiÃ±ci cammaá¹ƒdhÄ• retabbaâ€™ nti ettÄ• va
bhikkhave, gocammaâ€™ nti idaá¹ƒ parato `anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu
attharaá¹‡Ä• nÄ«â€™ ti (Vin I 259) ettha anumatippasaá¹…gabhayÄ• vuttanti veditabbaâ€™

yÄ• nakathÄ•

yÄ• nakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, purisayuttaá¹ƒ hatthavaá¹-á¹-akaâ€™â€™
etthaanujÄ• nÄ• mi, bhikkhave, purisayuttaá¹ƒ, anujÄ• nÄ• mi, bhikkhave, hatthavaá¹-á¹-aka
paccekaá¹ƒvÄ• kyaparisamÄ• panaá¹ƒ adhippetanti Ä• ha __ ``purisayuttaá¹ƒ itthisÄ• rathi
purisÄ• vÄ• , vaá¹-á¹-atiyevÄ• â€™â€™ _ti. __ ``pÄ«á¹-hakasivika_nti pÄ«á¹-hakayÄ• naá¹
andolikÄ• yetaá¹ƒadhivacanaâ€™â€™ nti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III
``pÄ«á¹-hakasivika_ntiphalakÄ• dinÄ• kataá¹ƒ pÄ«á¹-hakayÄ• naá¹ƒ. __paá¹-apotalikaá¹ƒ_
yÄ• naá¹ƒupÄ• hanenapi gantuá¹ƒ asamatthassa gilÄ• nassa anuÃ±Ã±Ä• taâ€™â€™ nti vi
mahÄ• vagga II 253).

cÄ«varakathÄ•

<57> cÄ«varakathÄ• yaá¹ƒ __ ``ahatakappÄ• na_nti ekavÄ• radhotÄ• naá¹ƒ. __utuddhaá¹-
uddhaá¹-Ä• naá¹ƒ hatavatthakÄ• naá¹ƒ, pilotikÄ• nanti vuttaá¹ƒ hoti. __pÄ• paá¹‡ike_tiantar
patitapilotikacÄ«vare. __ussÄ• ho karaá¹‡Ä«yo_ti pariyesanÄ• kÄ• tabbÄ• . paricchedo pa
paá¹-á¹-asatampi vaá¹-á¹-ati. sabbamidaá¹ƒ sÄ• diyantassa bhikkhuno vasenavuttaá¹ƒ. __a
ettha uddharitvÄ• allÄ«yÄ• panakhaá¹‡á¸• aá¹ƒ __aggaá¸·aá¹ƒ, _ suttenasaá¹ƒsibbitaá¹ƒ _
vaá¹-á¹-etvÄ• karaá¹‡aá¹ƒ __ovaá¹-á¹-ikaá¹ƒ. kaá¹‡á¸• upakaá¹ƒ_ \Ne II 277/ vuccati mudd
__daá¸·Ä«kamma_nti anuddharitvÄ• va upassayaá¹ƒ katvÄ• allÄ«yÄ• panakaá¹ƒ \Be II 376
ntiaá¹-á¹-hakathÄ• yaá¹ƒ Ä• gataá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 348)
``acchupeyya_ntipatiá¹-á¹-hapeyyaá¹ƒ. __hatavatthakÄ• na_nti kÄ• lÄ• tÄ«tavatthÄ• naá¹ƒ.
allÄ«yÄ• panakhaá¹‡á¸• a_ntidubbalaá¹-á¹-hÄ• naá¹ƒ apanetvÄ• allÄ«yÄ• panavatthakhaá
__diguá¹‡aá¹ƒ saá¹…ghÄ• á¹-i_ntidupaá¹-á¹-aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ. __ekacciya_nti ekapa
aggapaá¹-á¹-aá¹ƒ. __aggaá¸·aá¹ƒ ajjhÄ• pessa_nti jiá¹‡á¹‡aá¹-á¹-hÄ• nepilotikakhaá¹‡á¸• a

chinnacÄ«varakathÄ•

chinnacÄ«varakathÄ• yaá¹ƒ __tÄ«su pana cÄ«varesu dve vÄ• ekaá¹ƒ vÄ• chinditvÄ• kÄ•
``anujÄ• nÄ• mi, bhikkhave, chinnakaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ chinnakaá¹ƒ uttarÄ• saá¹…gaá
antaravÄ• sakaâ€™â€™ nti (Vin I 345) vacanato paÃ±cakhaá¹‡á¸• asattakhaá¹‡á¸• Ä• diva
kÄ• tabbaá¹ƒ, na acchinditvÄ• tiattho. __sace nappahoti, Ä• gantukapaá¹-á¹-aá¹ƒ dÄ• tabba
chinditvÄ• kate tiá¹‡á¹‡ampicÄ«varÄ• naá¹ƒ atthÄ• ya sÄ• á¹-ako nappahoti, dve cÄ«varÄ•
kÄ• tabbÄ• ni, ekaá¹ƒcÄ«varaá¹ƒ acchinnakaá¹ƒ kattabbaá¹ƒ. dvÄ«su cÄ«varesu chinditvÄ•
nappahoti, dve cÄ«varÄ• ni acchinnakÄ• ni, ekaá¹ƒ cÄ«varaá¹ƒ chinnakaá¹ƒ kÄ• tabbaá¹ƒ.
cÄ«varechinditvÄ• kate sÄ• á¹-ako nappahoti, evaá¹ƒ sati acchinditvÄ• Ä• gantukapaá¹-á¹
tamatthaá¹ƒ pÄ• á¸·iyÄ• sÄ• dhetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __
evaá¹ƒ appahonte sati Ä• gantukapaá¹-á¹-ampi Ä• ropetuá¹ƒ anujÄ• nÄ• mÄ«tiattho.

akappiyacÄ«varakathÄ•

akappiyacÄ«varakathÄ• yaá¹ƒ ``naggiyaá¹ƒ kusacÄ«raá¹ƒ phalakacÄ«raá¹ƒ kesakambalaá
vÄ• á¸·akambalaá¹ƒulÅ«kapakkhikaá¹ƒ ajinakkhipaâ€™â€™ nti imÄ• ni titthiyasamÄ• dÄ• n
bhagavatÄ• paá¹-ikkhittÄ• ni \Be II 377/. tattha __naggiya_nti naggabhÄ• vo acelakabhÄ• v
ganthetvÄ• katacÄ«varaá¹ƒ. __vÄ• kacÄ«ra_nti tÄ• pasÄ• naá¹ƒ vakkalaá¹ƒ.
__phalakacÄ«ra_ntiphalakasaá¹‡á¹-hÄ• nÄ• ni phalakÄ• ni sibbitvÄ• katacÄ«varaá¹ƒ. __ke
vÄ• yitvÄ• katakambalaá¹ƒ. __vÄ• lakambala_nti cÄ• marÄ«vÄ• lehi vÄ• yitvÄ• katakamba
ulÅ«kasakuá¹‡assa pakkhehi katanivÄ• sanaá¹ƒ \Ne II 278/. __ajinakkhipa_nti salomaá¹ƒsa
ajinamigacammaá¹ƒ. tÄ• ni titthiyaddhajabhÅ«tÄ• ni acÄ«varabhÄ• vena pÄ• kaá¹-Ä• nÄ«ti
potthako pana apÄ• kaá¹-oti taá¹ƒ vatvÄ• sabbanÄ«lakÄ• dÄ«ni dukkaá¹-avatthukÄ• nivutt
``tipaá¹-á¹-acÄ«varassa vÄ• majjhe dÄ• tabbÄ• nÄ«â€™â€™ _ti vuttattÄ• tipaá¹-á¹-acÄ«va
dhÄ• retuá¹ƒvaá¹-á¹-atÄ«ti siddhaá¹ƒ. tipaá¹-á¹-Ä• dÄ«naÃ±ca bahupaá¹-á¹-acÄ«varÄ• naá
asÄ• ruppavaá¹‡á¹‡Ä• ni paá¹-apilotikÄ• nikÄ• tabbÄ• nÄ«ti dasseti. __kaÃ±cukaá¹ƒ_ nÄ• n
kÄ• yÄ• ruá¸·havatthaá¹ƒ. tenÄ• ha __ ``phÄ• letvÄ• rajitvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«
__veá¹-hana_nti sÄ«saveá¹-hanaá¹ƒ. __tirÄ«á¹-a_nti makuá¹-aá¹ƒ. tassa visesaá¹ƒ dassetu
panÄ• â€™â€™ _tiÄ• dimÄ• ha.

cÄ«varavicÄ• raá¹‡akathÄ•

cÄ«varavicÄ• raá¹‡akathÄ• yaá¹ƒ ``paá¹‡á¸• ito, bhikkhave, Ä• nando, mahÄ• paÃ±Ã±o, bh
nÄ• ma mayÄ• saá¹ƒkhittena bhÄ• sitassa vitthÄ• rena atthaá¹ƒ Ä• jÄ• nissati, kusimpi nÄ•
aá¸• á¸• hakusimpi nÄ• ma karissati, maá¹‡á¸• alampi nÄ• ma karissati, aá¸• á¸• hamaá¹‡á¸
vivaá¹-á¹-ampi nÄ• ma karissati, anuvivaá¹-á¹-ampi nÄ• ma karissati, gÄ«veyyakampinÄ• m
jaá¹…gheyyakampi nÄ• ma karissati, bÄ• hantampi nÄ• ma karissati, chinnakaá¹ƒbhavissat
samaá¹‡asÄ• ruppaá¹ƒ paccatthikÄ• naÃ±ca anabhicchitaâ€™â€™ nti (Vin I 345) vacanato

tvaá¹ƒ, Ä• nanda, magadhakhettaá¹ƒ acchibaddhaá¹ƒ pÄ• á¸·ibaddhaá¹ƒ
mariyÄ• dabaddhaá¹ƒsiá¹…ghÄ• á¹-akabaddhaâ€™â€™ nti bhagavato saá¹ƒkhittena vuttav
Ä• nando bhagavato ajjhÄ• sayÄ• nurÅ«paá¹ƒsambahulÄ• naá¹ƒ bhikkhÅ«naá¹ƒ cÄ«varaá¹
evarÅ«paá¹ƒ cÄ«varaá¹ƒ saá¹ƒvidahitabbaá¹ƒ.

tattha __ ``acchibaddha_nti caturassakedÄ• rabaddhaá¹ƒ. __pÄ• á¸·ibaddha_nti Ä• yÄ• ma
dÄ«ghamariyÄ• dabaddhaá¹ƒ. __mariyÄ• dabaddha_nti antarantarÄ• rassamariyÄ• dabad
__siá¹…ghÄ• á¹-akabaddha_ntimariyÄ• dÄ• ya mariyÄ• daá¹ƒ vinivijjhitvÄ• gataá¹-á¹-hÄ• n
catukkasaá¹‡á¹-hÄ• nanti attho. __yatra hi nÄ• mÄ• _ti yo nÄ• ma. __kusimpi nÄ• mÄ• _tiÄ
Ä• yÄ• matoca vitthÄ• rato ca anuvÄ• tÄ• dÄ«naá¹ƒ dÄ«ghapaá¹-á¹-Ä• nametaá¹ƒ adhivaca
antarantarÄ• rassapaá¹-á¹-Ä• naá¹ƒnÄ• maá¹ƒ. __maá¹‡á¸• ala_nti paÃ±cakhaá¹‡á¸• ikass
khaá¹‡á¸• e mahÄ• maá¹‡á¸• alaá¹ƒ. __aá¸• á¸• hamaá¹‡á¸• ala_ntikhuddakamaá¹‡á¸• alaá
maá¹‡á¸• alaÃ±ca aá¸• á¸• hamaá¹‡á¸• alaÃ±ca ekato katvÄ• sibbitaá¹ƒ majjhimakhaá¹‡á¸
tassa ubhosu passesu dve khaá¹‡á¸• Ä• ni. __gÄ«veyyaka_nti gÄ«vÄ• veá¹-hanaá¹-á¹-hÄ•
aÃ±Ã±asuttasaá¹ƒsibbitaá¹ƒ \Ne II 279/ Ä• gantukapaá¹-á¹-aá¹ƒ. __jaá¹…gheyyaka_nti
jaá¹…ghapÄ• puá¹‡anaá¹-á¹-hÄ• netatheva saá¹ƒsibbitaá¹ƒ paá¹-á¹-aá¹ƒ. gÄ«vÄ• á¹-á¹-hÄ•
ca paá¹-á¹-Ä• nametaá¹ƒ nÄ• manti. __bÄ• hanta_ntianuvivaá¹-á¹-Ä• naá¹ƒ bahi ekekaá¹ƒ k
paÃ±cakhaá¹‡á¸• ikacÄ«varenetaá¹ƒ vicÄ• ritanti. athavÄ• __anuvivaá¹-á¹-a_nti vivaá¹-á¹-a
dvinnaá¹ƒ ekapassato dvinnanti catunnampi khaá¹‡á¸• Ä• nametaá¹ƒnÄ• maá¹ƒ. __bÄ• han
cÄ«varaá¹ƒ pÄ• rupantena saá¹ƒharitvÄ• bÄ• hÄ• ya upari á¹-hapitÄ• ubho antÄ• bahimuk
etaá¹ƒ nÄ• maá¹ƒ. ayameva hi nayo mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒvuttoâ€™â€™ ti aá¹-á¹-h
345) Ä• gato.

cÄ«varasibbanakathÄ•

daá¹‡á¸• akathinenacÄ«varasibbanakathÄ• yaá¹ƒ \Be II 379/ --- tena kho pana samayena b
tatthakhÄ«laá¹ƒ nikkhanitvÄ• sambandhitvÄ• cÄ«varaá¹ƒ sibbenti, cÄ«varaá¹ƒ vikaá¹‡á¹‡a
bhagavatoetamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, kathinaá¹ƒ kathinarajjua
obandhitvÄ• cÄ«varaá¹ƒ sibbetunti. visame kathinaá¹ƒ pattharanti, kathinaá¹ƒ paribhijjati ...
bhikkhave, visame kathinaá¹ƒ pattharitabbaá¹ƒ, yo patthareyya, Ä• patti dukkaá¹-assÄ• ti.

chamÄ• ya kathinaá¹ƒ pattharanti, kathinaá¹ƒ paá¹ƒsukitaá¹ƒ hoti. anujÄ• nÄ• mi, bhikkhave
kathinassa anto jÄ«rati. anujÄ• nÄ• mi, bhikkhave, anuvÄ• taá¹ƒ paribhaá¹‡á¸• aá¹ƒ Ä• rope
nappahoti. anujÄ• nÄ• mi, bhikkhave, daá¹‡á¸• akathinaá¹ƒ bidalakaá¹ƒ salÄ• kaá¹ƒ
vinandhanarajjuá¹ƒvinandhanasuttakaá¹ƒ vinandhitvÄ• cÄ«varaá¹ƒ sibbetunti. suttantarikÄ•
anujÄ• nÄ• mi, bhikkhave, kaá¸·imbhakanti. suttÄ• vaá¹…kÄ• honti. anujÄ• nÄ• mi, bhikkh

tena kho pana samayena bhikkhÅ« adhotehi pÄ• dehi kathinaá¹ƒ akkamanti, kathinaá¹ƒ dus

etamatthaá¹ƒ Ä• rocesuá¹ƒ --- na, bhikkhave, adhotehi pÄ• dehi kathinaá¹ƒ akkamitabbaá¹ƒ
dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« allehi pÄ• dehi kathinaá¹ƒ akkamanti, kathinaá¹ƒ dussat
etamatthaá¹ƒ Ä• rocesuá¹ƒ --- na, bhikkhave, allehi pÄ• dehi kathinaá¹ƒ akkamitabbaá¹ƒ, yo
dukkaá¹-assÄ• ti.

tena kho pana samayena bhikkhÅ« saupÄ• hanÄ• kathinaá¹ƒ akkamanti, kathinaá¹ƒ dussa
Ä• rocesuá¹ƒ --- na, bhikkhave, saupÄ• hanena kathinaá¹ƒ akkamitabbaá¹ƒ. yo akkameyya,

tena \Be II 380/ kho pana samayena bhikkhÅ« cÄ«varaá¹ƒ sibbantÄ• aá¹…guliyÄ• paá¹-igg
aá¹…guliyodukkhÄ• honti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkh

tena kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vace paá¹-iggahe dhÄ• renti suva
rÅ«piyamayaá¹ƒ. manussÄ• ujjhÄ• yanti khÄ«yanti vipÄ• centi ``seyyathÄ• pi gihÄ« kÄ• ma
bhagavatoetamatthaá¹ƒ Ä• rocesuá¹ƒ --- na, bhikkhave, uccÄ• vacÄ• paá¹-iggahÄ• dhÄ• r
Ä• pattidukkaá¹-assÄ• ti. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ

tena kho pana samayena sÅ«ciyopi satthakÄ• pi paá¹-iggahÄ• pi nassanti. bhagavato etam
anujÄ• nÄ• mi, bhikkhave, Ä• vesanavitthakanti. Ä• vesanavitthake samÄ• kulÄ• honti. bha
Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, paá¹-iggahathavikanti. aá¹ƒsabaddhakona hoti .
bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakanti.

tena kho pana samayena bhikkhÅ« abbhokÄ• se cÄ«varaá¹ƒ sibbantÄ• sÄ«tenapi uá¹‡hen
etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, kathinasÄ• laá¹ƒ kathinamaá¹‡á¸·
nÄ«cavatthukÄ• hoti, udakena ottharÄ«yati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anuj
uccavatthukaá¹ƒ kÄ• tunti. cayo paripatati. anujÄ• nÄ• mi, bhikkhave, cituá¹ƒ tayo caye iá¹
silÄ• cayaá¹ƒ, dÄ• rucayanti. Ä• rohantÄ• vihaÃ±Ã±anti. anujÄ• nÄ• mi, bhikkhave, tayo so
iá¹-á¹-hakasopÄ• naá¹ƒ, silÄ• sopÄ• naá¹ƒ, dÄ• rusopÄ• nanti. Ä• rohantÄ• paripatanti. an
Ä• lambanabÄ• hanti. kathinasÄ• lÄ• ya tiá¹‡acuá¹‡á¹‡aá¹ƒparipatati \Ne II 281/. anujÄ• nÄ
ogumphetvÄ• \Be II 381/ ullittÄ• valittaá¹ƒkÄ• tuá¹ƒ setavaá¹‡á¹‡aá¹ƒ kÄ• á¸·avaá¹‡á¹‡aá¹
mÄ• lÄ• kammaá¹ƒ latÄ• kammaá¹ƒ makaradantakaá¹ƒpaÃ±capaá¹-ikaá¹ƒ cÄ«vararajjunti.

tena kho pana samayena bhikkhÅ« cÄ«varaá¹ƒ sibbetvÄ• tatheva kathinaá¹ƒ ujjhitvÄ• pak
undÅ«rehipiupacikÄ• hipi khajjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi,
kathinaá¹ƒsaá¹…gharitunti. kathinaá¹ƒ paribhijjati. anujÄ• nÄ• mi, bhikkhave, goghaá¹ƒsikÄ
kathinaá¹ƒsaá¹…gharitunti. kathinaá¹ƒ viniveá¹-hiyati. anujÄ• nÄ• mi, bhikkhave, bandhanar

tena kho pana samayena bhikkhÅ« kuá¹-á¹-epi thambhepi kathinaá¹ƒ ussÄ• petvÄ• pakkan
paripatitvÄ• kathinaá¹ƒ bhijjati. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhi
bhittikhÄ«levÄ• nÄ• gadante vÄ• laggetunti. ayaá¹ƒ khuddakavatthukhandhake Ä• gato pÄ

__ ``kathina_nti nisseá¹‡impi, tattha attharitabbakaá¹-asÄ• rakakilaÃ±jÄ• naá¹ƒ aÃ±Ã±atara
__kathinarajju_ntiyÄ• ya dupaá¹-á¹-acÄ«varaá¹ƒ sibbantÄ• kathine cÄ«varaá¹ƒ vibandhanti
nappahotÄ«_ti dÄ«ghassabhikkhuno pamÄ• á¹‡ena kataá¹ƒ kathinaá¹ƒ ittarassa bhikkhuno
patthariyamÄ• naá¹ƒ nappahoti, antoyeva hoti, daá¹‡á¸• ake na pÄ• puá¹‡Ä• tÄ«ti attho. __
tassa majjhe ittarassabhikkhuno pamÄ• á¹‡ena aÃ±Ã±aá¹ƒ nisseá¹‡iá¹ƒ bandhituá¹ƒ anujÄ•
__bidalaka_ntidaá¹‡á¸• akathinappamÄ• á¹‡ena kaá¹-asÄ• rakassa pariyante paá¹-isaá¹ƒha
__salÄ• ka_ntidupaá¹-á¹-acÄ«varassa antare pavesanasalÄ• kaá¹ƒ. __vinandhanarajju_nti
saddhiá¹ƒkhuddakanisseá¹‡iá¹ƒ vinandhituá¹ƒ rajjuá¹ƒ. __vinandhanasuttaka_nti khuddakan
vinandhituá¹ƒ suttakaá¹ƒ. __vinandhitvÄ• cÄ«varaá¹ƒ sibbitu_nti tena suttakenatattha cÄ«v
\Be II 382/ sibbetuá¹ƒ. __visamÄ• hontÄ«_ti kÄ• cikhuddakÄ• honti, kÄ• ci mahantÄ• . __k
pamÄ• á¹‡asaÃ±Ã±Ä• karaá¹‡aá¹ƒ yaá¹ƒ kiÃ±ci tÄ• lapaá¹‡á¹‡Ä• diá¹ƒ. __moghasuttaka_n
kÄ• á¸·asuttena viya haliddisuttena saÃ±Ã±Ä• karaá¹‡aá¹ƒ. __aá¹…guliyÄ• paá¹-iggaá¹‡ha
aá¹…guliyÄ• paá¹-icchanti. __paá¹-iggaha_ntiaá¹…gulikosakaá¹ƒ. __Ä• vesanavitthakaá¹ƒ
pÄ• ticaá¹…koá¹-akÄ• di. __uccavatthuka_ntipaá¹ƒsuá¹ƒ Ä• kiritvÄ• uccavatthukaá¹ƒ kÄ• t
__ogumphetvÄ• ullittÄ• valittaá¹ƒ kÄ• tu_nti chadanaá¹ƒ odhunitvÄ• ghanadaá¹‡á¸• akaá¹ƒ
mattikÄ• ya limpitunti attho. __goghaá¹ƒsikÄ• yÄ• _ti veá¸·uá¹ƒ vÄ• rukkhadaá¹‡á¸• akaá¹ƒ
katvÄ• tena saddhiá¹ƒ saá¹ƒharitunti attho. __bandhanarajju_nti tathÄ• saá¹ƒharitassaban
ayaá¹ƒ aá¹-á¹-hakathÄ• pÄ• á¹-ho (Sp (to Vin II) 256).

__ ``anuvÄ• taá¹ƒ paribhaá¹‡á¸• a_nti kilaÃ±jÄ• dÄ«su karotÄ«ti gaá¹‡á¹-hipadesu vuttaá¹ƒ
__bidalaka_ntiduguá¹‡akaraá¹‡asaá¹…khÄ• tassa kiriyÄ• visesassa adhivacanaá¹ƒ. kassa
kilaÃ±jÄ• dinÄ• mahantaá¹ƒ kathinaá¹ƒ atthataá¹ƒ, tassa. taÃ±hi daá¹‡á¸• akathinappamÄ•
saá¹ƒharitvÄ• duguá¹‡aá¹ƒkÄ• tabbaá¹ƒ. __paá¹-iggaha_nti aá¹…gulikaÃ±cukaá¹ƒ. __pÄ•
paá¹-iggahasaá¹‡á¹-hÄ• nena kato bhÄ• janaviseso. __na sammatÄ«_ti nappahoti. __nÄ«c
bahikuá¹-á¹-assa samantato nÄ«cavatthukaá¹ƒkatvÄ• cituâ€™â€™ nti sÄ• ratthadÄ«pani
III 260-262).

__ ``nisseá¹‡impÄ«_ti catÅ«hi daá¹‡á¸• ehi cÄ«varappamÄ• á¹‡ena Ä• yatacaturassaá¹ƒ ka
ettha hi cÄ«varakoá¹-iyo samakaá¹ƒ bandhitvÄ• cÄ«varaá¹ƒ yathÄ• sukhaá¹ƒ sibbanti. __ta
attharitabba_ntitassÄ• nisseá¹‡iyÄ• upari cÄ«varassa upatthambhanatthÄ• ya attharitabba
kathinasaá¹…khÄ• tÄ• ya nisseá¹‡iyÄ• cÄ«varassa bandhanakarajju kathinarajjÅ«ti \Be II 3
samÄ• soti Ä• ha __ ``yÄ• yÄ• â€™â€™ _tiÄ• di. tattha yasmÄ• dvinnaá¹ƒ paá¹-alÄ• naá¹ƒ
valiyo honti, tasmÄ• dupaá¹-á¹-acÄ«varassapaá¹-aladvayampi samakaá¹ƒ katvÄ• bandhan
veditabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ (Vin II 256) __kathinassa anto jÄ«ratÄ«_ti kathine baddhassa c

jÄ«ratÄ«â€™â€™ tivimativinodaniyaá¹ƒ vuttaá¹ƒ.

__ ``bidalakaá¹ƒ_ nÄ• ma diguá¹‡akaraá¹‡asaá¹…khÄ• tassa kiriyÄ• visesassa adhivacana
diguá¹‡akaraá¹‡aá¹ƒ? yena kilaÃ±jÄ• dinÄ• mahantaá¹ƒ kathinaá¹ƒ atthataá¹ƒ, tassa. taÃ±
daá¹‡á¸• akathinappamÄ• á¹‡ena pariyantesaá¹ƒharitvÄ• diguá¹‡aá¹ƒ kÄ• tabbaá¹ƒ, aÃ±Ã
anuvÄ• taparibhaá¹‡á¸• Ä• dividhÄ• nakaraá¹‡ehatthassa okÄ• so na hoti. salÄ• kÄ• ya sat
aÃ±Ã±ataraá¹ƒ Ã±atvÄ• sibbitÄ• sibbitaá¹ƒsukhaá¹ƒ paÃ±Ã±Ä• yati. daá¹‡á¸• akathine kat
payojanaá¹ƒ. `asaá¹ƒkuá¹-itvÄ• cÄ«varaá¹ƒ samaá¹ƒ hoti, koá¹‡Ä• pi samÄ• hontÄ«â€™ ti
`haliddisuttena saÃ±Ã±Ä• karaá¹‡aâ€™ ntivuttattÄ• `haliddisuttena cÄ«varaá¹ƒ sibbetumpi
siddhaá¹ƒ. tattha hi keci akappiyasaÃ±Ã±ino. __paá¹-iggaho_ nÄ• ma aá¹…gulikoso. __pÄ•
paá¹-iggahasaá¹‡á¹-hÄ• naá¹ƒ. __paá¹-iggahathavika_nti \Ne II 283/ aá¹…gulikosathavikaâ
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb cÅ«á¸·avagga 256) Ä• gataá¹ƒ.

gahapaticÄ«varÄ• dikathÄ•

gahapaticÄ«varÄ• dikathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, gahapaticÄ«varaá¹ƒ, yo icch
icchati, gahapaticÄ«varaá¹ƒ sÄ• diyatu, itarÄ«tarenapÄ• haá¹ƒ, bhikkhave, santuá¹-á¹-hiá¹ƒ
(Vin I 337) vacanato asamÄ• dinnadhutaá¹…go yo bhikkhu paá¹ƒsukÅ«laá¹ƒ dhÄ• retuá¹ƒic
paá¹ƒsukÅ«likena bhavitabbaá¹ƒ \Be II 384/. yo pana gihÄ«hi dinnaá¹ƒ gahapaticÄ«varaá¹ƒ
tena gahapaticÄ«varasÄ• diyakena bhavitabbaá¹ƒ. samÄ• dinnadhutaá¹…go panabhikkhu `
paá¹-ikkhipÄ• mi, paá¹ƒsukÅ«likaá¹…gaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hahana
sÄ• diyituá¹ƒ na vaá¹-á¹-ati. __gahapaticÄ«vara_nti gahapatÄ«hi dinnaá¹ƒ cÄ«varaá¹ƒ. __ita
appagghenapi mahagghenapi yena kenacÄ«ti attho.

__ ``itarÄ«tarenÄ• _ti itarena itarena. __itara_-saddo pana aniyamavacano dvikkhattuá¹ƒ
vuccamÄ• noyaá¹ƒkiÃ±ci-saddehi samÄ• nattho hotÄ«ti vuttaá¹ƒ __appagghenapi mahaggh
_tisÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 337), ``anujÄ• nÄ• mi, bhikkhave, pÄ• v
bhikkhave, koseyyapÄ• vÄ• raá¹ƒ, anujÄ• nÄ• mi, bhikkhave, kojavaâ€™â€™ nti (Vin I 337
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. tattha __pÄ• vÄ• ro_ti salomako kappÄ• sÄ• dibhedo. __anu
kojava_nti ettha pakatikojavameva vaá¹-á¹-ati, mahÄ• piá¹-á¹-hiyakojavaá¹ƒna vaá¹-á¹-ati. __
uá¹‡á¹‡Ä• mayo pÄ• vÄ• rasadiso. __ ``mahÄ• piá¹-á¹-hi kojava_ntihatthipiá¹-á¹-hÄ«su atth
`mahÄ• piá¹-á¹-hiyaâ€™ nti laddhasamaÃ±Ã±aá¹ƒ caturaá¹…gulapupphaá¹ƒ kojavaâ€™â€™
(Sp-á¹- mahÄ• vagga III 337) vuttaá¹ƒ. vimativinodaniyampi (vi0vi0 á¹-Ä«0 mahÄ• vagga II 3
``mahÄ• piá¹-á¹-hiyakojava_nti hatthipiá¹-á¹-hiyaá¹ƒ attharitabbatÄ• ya `mahÄ• piá¹-á¹-hiyaâ
ntiladdhasamaÃ±Ã±aá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nti vuttaá¹ƒ. vajirabuddhiá¹-Ä«
mahÄ• vagga337) pana __ ``mahÄ• piá¹-á¹-hiyakojavaá¹ƒ_ nÄ• ma atirekacaturaá¹…gulapu
vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, kambalaâ€™â€™ nti (Vin I 338) vacanato aá¸• á¸• ha
mahagghÄ• nipikambalÄ• ni vaá¹-á¹-anti \Ne II 284/. __aá¸• á¸• hakÄ• siya_nti ettha __kÄ•

taá¹ƒagghanakokÄ• siyo. ayaá¹ƒ pana paÃ±ca satÄ• ni agghati, tasmÄ• aá¸• á¸• hakÄ• siy

chacÄ«varakathÄ•

chacÄ«varakathÄ• yaá¹ƒ \Be II 385/ ``anujÄ• nÄ• mi, bhikkhave, cha cÄ«varÄ• ni khomaá¹ƒ
kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…gaâ€™â€™ nti (Vin I 339) vacanato khomÄ• dÄ«ni cha cÄ
anulomacÄ«varÄ• ni ca vaá¹-á¹-anti. tattha __ ``khoma_nti khomasuttehivÄ• yitaá¹ƒ khomap
__kappÄ• sika_nti kappÄ• sato nibbattasuttehi vÄ• yitaá¹ƒ. __koseyya_nti kosakÄ• rakapÄ•
vÄ• yitaá¹ƒ. __kambala_nti uá¹‡á¹‡Ä• mayacÄ«varaá¹ƒ. __sÄ• á¹‡a_nti sÄ• á¹‡asuttehi kat
khomasuttÄ• dÄ«ni sabbÄ• ni, ekaccÄ• nivÄ• missetvÄ• katacÄ«varaá¹ƒ. bhaá¹…gampi v
dukÅ«laá¹ƒ paá¹-á¹-uá¹‡á¹‡aá¹ƒ somÄ• rapaá¹-aá¹ƒcÄ«napaá¹-aá¹ƒ iddhijaá¹ƒ devadinnant
cÄ«varÄ• ni etesaá¹ƒyeva anulomÄ• nÄ«ti visuá¹ƒna vuttÄ• ni. __dukÅ«la_Ã±hi sÄ• á¹‡ass
paá¹-á¹-uá¹‡á¹‡adese saÃ±jÄ• tavatthaá¹ƒ__paá¹-á¹-uá¹‡á¹‡aá¹ƒ_. `paá¹-á¹-uá¹‡á¹‡akosey
abhidhÄ• nakose vuttaá¹ƒ. somÄ• radesecÄ«nadese ca jÄ• tavatthÄ• ni __somÄ• racÄ«nap
paá¹-á¹-uá¹‡á¹‡Ä• dÄ«ni tÄ«á¹‡i koseyyassa anulomÄ• nipÄ• á¹‡akehi katasuttamayattÄ• .
ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• nibbattacÄ«varaá¹ƒ, taá¹ƒ khomÄ• dÄ«naá¹ƒ aÃ±Ã±ata
anulomaá¹ƒ. devatÄ• hi dinnaá¹ƒ cÄ«varaá¹ƒ __devadinnaá¹ƒ_. kapparukkhe nibbattaá¹ƒ jÄ
anuruddhattherassa dinnavatthasadisaá¹ƒ, tampikhomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒ hoti te
ti sÄ• ratthadÄ«paniyaá¹ƒ (sÄ• rattha0á¹-Ä«0 II 462-463) vuttaá¹ƒ.

vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 I 463) pana __ ``khoma_nti khomasuttehi vÄ• yitaá¹ƒkho
taá¹ƒ vÄ• kamayanti vadanti. kappÄ• sasuttehi vÄ• yitaá¹ƒ __kappÄ• sikaá¹ƒ_. evaá¹ƒ sesÄ
eá¸·akÄ• dÄ«naá¹ƒ lomamayasuttena vÄ• yitaá¹ƒ paá¹-aá¹ƒ. __bhaá¹…ga_ntikhomasuttÄ•
missetvÄ• vÄ• yitaá¹ƒ cÄ«varaá¹ƒ, bhaá¹…gampi vÄ• kamayamevÄ• tikeci \Be II 386/. duk
somÄ• rapaá¹-aá¹ƒ cÄ«napaá¹-aá¹ƒ iddhijaá¹ƒ devadinnantiimÄ• ni cha cÄ«varÄ• ni etesaÃ
visuá¹ƒ na vuttÄ• ni. __dukÅ«la_Ã±hisÄ• á¹‡assa anulomaá¹ƒ vÄ• kamayattÄ• . `paá¹-á¹-uá
ti abhidhÄ• nakose vuttaá¹ƒ. somÄ• radese cÄ«nadese ca jÄ• tavatthÄ• ni __somÄ• racÄ«n
paá¹-á¹-uá¹‡á¹‡Ä• dÄ«ni tÄ«á¹‡i \Ne II 285/ koseyyassaanulomÄ• ni pÄ• á¹‡akehi katasutta
ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• nibbattacÄ«varaá¹ƒ, kapparukkhehi nibbattaá¹ƒ, devadin
aÃ±Ã±ataraá¹ƒ hotÄ«titesaá¹ƒ sabbesaá¹ƒ anulomÄ• nÄ«â€™â€™ ti vuttaá¹ƒ.

rajanÄ• dikathÄ•

rajanÄ• dikathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, cha rajanÄ• ni mÅ«larajanaá¹ƒ khandha
pattarajanaá¹ƒpuppharajanaá¹ƒ phalarajanaâ€™â€™ nti vacanato imesu chasu rajanesu ek
rajitabbaá¹ƒ, na chakaá¹‡ena vÄ• paá¹‡á¸• umattikÄ• ya vÄ• rajitabbaá¹ƒ. tÄ• ya rajitacÄ«
hoti. charajanÄ• naá¹ƒsarÅ«paá¹ƒ heá¹-á¹-hÄ• parikkhÄ• rakathÄ• yaá¹ƒ vuttameva. tattha
gomayena. __paá¹‡á¸• umattikÄ• yÄ• _titambamattikÄ• ya. ``anujÄ• nÄ• mi, bhikkhave, raja

rajanakumbhiâ€™â€™ nti (Vin I 344) vacanato sÄ«tudakÄ• ya cÄ«varaá¹ƒ na rajitabbaá¹ƒ.
duggandhaá¹ƒhoti. tattha __sÄ«tudakÄ• _ti apakkarajanaá¹ƒ vuccati. ``anujÄ• nÄ• mi, bhikk
uttarÄ• á¸·umpaá¹ƒbandhituâ€™â€™ nti vacanato uttarÄ• á¸·umpaá¹ƒ bandhituá¹ƒ vaá¹-á¹-
__uttarÄ• á¸·umpa_nti vaá¹-á¹-Ä• dhÄ• rakaá¹ƒ, rajanakumbhiyÄ• majjhe á¹-hapetvÄ• taá¹
parikkhipitvÄ• rajanaá¹ƒ pakkhipituá¹ƒ anujÄ• nÄ• mÄ«tiattho. evaÃ±hi kate rajanaá¹ƒ na u
``rajanakumbhiyÄ• majjhe á¹-hapetvÄ• _tiantorajanakumbhiyÄ• majjhe á¹-hapetvÄ• . evaá
antorajanakumbhiyÄ• pakkhitte majjheudakaá¹ƒ tiá¹-á¹-hati, vaá¹-á¹-Ä• dhÄ• rakato bahi sa
rajanacchalli. __pakkhipitu_nti \Be II 387/ rajanacchalliá¹ƒ pakkhipituâ€™â€™ nti sÄ• rattha
(Sp-á¹- mahÄ• vaggaIII 344) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 3
``evaÃ±hikate_ti vaá¹-á¹-Ä• dhÄ• rassa anto rajanodakaá¹ƒ, bahi challikaÃ±ca katvÄ• viyoj
__nauttaratÄ«_ti kevalaá¹ƒ udakato pheá¹‡uá¹-á¹-hÄ• nÄ• bhÄ• vÄ• na uttaratÄ«â€™â€™
vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 344) pana ``gomaye Ä• patti natthi, virÅ«pat
kuá¹…kumapupphaá¹ƒna vaá¹-á¹-atÄ«ti vadantÄ«â€™â€™ ti vuttaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, udake vÄ• nakhapiá¹-á¹-hikÄ• ya vÄ• thevakaá¹ƒ dÄ• tuâ€™
tathÄ• katvÄ• rajanassa pakkÄ• pakkabhÄ• vo jÄ• nitabbo. tattha __udake vÄ• nakhapiá¹
paripakkaá¹ƒ hoti, udakapÄ• tiyÄ• dinno thevo sahasÄ• na visarati, nakhapiá¹-á¹-hiyampia
``anujÄ• nÄ• mi, bhikkhave, rajanuá¸·uá¹…kaá¹ƒ daá¹‡á¸• akathÄ• lakaâ€™â€™ nti (Vin I 3
rajanassa olokanakÄ• le kumbhiyÄ• rakkhaá¹‡atthaá¹ƒ uá¸·uá¹…kadaá¹‡á¸• akathÄ• likÄ•
__rajanuá¸·uá¹…ka_nti rajanauá¸·uá¹…kaá¹ƒ. __daá¹‡á¸• akathÄ• laka_nti daá¹‡á¸• ameva
``anujÄ• nÄ• mi, bhikkhave, rajanakolambaá¹ƒ rajanaghaá¹-aâ€™â€™ nti (Vin I 344) vacan
tattha __rajanakolamba_nti rajanakuá¹‡á¸• aá¹ƒ. tattha __rajanakuá¹‡á¸• a_nti pakkarajana
mahÄ• ghaá¹-aá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, rajanadoá¹‡ikaâ€™â€™ nti (Vin I 344) vaca
pattecÄ«vare maddante cÄ«varassa paribhijjanato cÄ«vararakkhaá¹‡atthaá¹ƒ rajanadoá¹‡ik
``anujÄ• nÄ• mi, bhikkhave, tiá¹‡asantharakaâ€™â€™ nti (Vin I 344) vacanato chamÄ• ya c
cÄ«varassapaá¹ƒsukitattÄ• tato rakkhaá¹‡atthaá¹ƒ tiá¹‡asantharaá¹ƒ kÄ• tabbaá¹ƒ. ``anujÄ
cÄ«varavaá¹ƒsaá¹ƒcÄ«vararajjuâ€™â€™ nti (Vin I 344) vacanato tiá¹‡asanthÄ• rake upacik
cÄ«varavaá¹ƒsevÄ• cÄ«vararajjuyÄ• \Be II 388/ vÄ• cÄ«varaá¹ƒ pattharitabbaá¹ƒ majjhen
rajanassaubhato gaá¸·itattÄ• .

``anujÄ• nÄ• mi, bhikkhave, kaá¹‡á¹‡e bandhituâ€™â€™ nti (Vin I 344) vacanato kaá¹‡á¹‡
bandhitabbaá¹ƒcÄ«varassa kaá¹‡á¹‡e bandhiyamÄ• ne kaá¹‡á¹‡assa jiá¹‡á¹‡attÄ• . ``anujÄ
kaá¹‡á¹‡asuttakaâ€™â€™ nti (Vin I 344) vacanato kaá¹‡á¹‡asuttakena bandhitabbaá¹ƒ eva
ekato gaá¸·itattÄ• . ``anujÄ• nÄ• mi, bhikkhave, samparivattakaá¹ƒ samparivattakaá¹ƒ rajetu
thevepakkamituâ€™â€™ nti (Vin I 344) vacanato tathÄ• rajitabbaá¹ƒ. yÄ• va rajanabindu g
tÄ• va na aÃ±Ã±atra gantabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, udake osÄ• retuâ€™â€™ n
patthinnaá¹ƒ cÄ«varaá¹ƒ udake osÄ• retabbaá¹ƒ. tattha __patthinna_ntiatirajitattÄ• thaddha
osÄ• retu_nti udake pakkhipitvÄ• á¹-hapetuá¹ƒ. rajanepana nikkhante taá¹ƒ udakaá¹ƒ chaá

madditabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, pÄ• á¹‡inÄ• Ä• koá¹-etuâ€™â€™ nti (Vin I 344
cÄ«varaá¹ƒ pÄ• á¹‡inÄ• Ä• koá¹-etabbaá¹ƒ. ``na, bhikkhave, acchinnakÄ• ni cÄ«varÄ• ni d
dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 344) vacanato acchinnakÄ• ni cÄ«var
dhÄ• retabbÄ• ni. tattha__dantakÄ• sÄ• vÄ• nÄ«_ti ekaá¹ƒ vÄ• dve vÄ• vÄ• re rajitvÄ• da

atirekacÄ«varakathÄ•

atirekacÄ«varakathÄ• yaá¹ƒ \Ne II 287/ ``na, bhikkhave, atirekacÄ«varaá¹ƒ dhÄ• retabbaá¹ƒ
yathÄ• dhammokÄ• retabboâ€™â€™ ti (Vin I 347) vacanato niá¹-á¹-hitacÄ«varasmiá¹ƒ ubb
dasÄ• hatoparaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• rentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ. ``anujÄ•
dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retuâ€™â€™ nti (Vin I 347) vacanato ubbhate
\Be II 389/ dhÄ• rentassa atthatakathinÄ• naá¹ƒ anubbhatepi kathine paÃ±camÄ• sabbhant
dasÄ• habbhantare anatthatakathinÄ• nampi dasÄ• habbhantare atirekacÄ«varaá¹ƒ anÄ• p
bhikkhave, atirekacÄ«varaá¹ƒ vikappetuâ€™â€™ nti (Vin I 347) vacanatodasÄ• hato paraá¹
atirekacÄ«varaá¹ƒ dhÄ• retuá¹ƒ vaá¹-á¹-ati. kittakaá¹ƒ pana cÄ«varaá¹ƒ vikappetabbanti? ``
bhikkhave, Ä• yÄ• mena aá¹-á¹-haá¹…gulaá¹ƒ sugataá¹…gulena caturaá¹…gulavitthataá¹ƒ
vikappetuâ€™â€™ nti (Vin I 358) vacanato sabbantimena paricchedena sugataá¹…gulenaa
caturaá¹…gulavitthÄ• raá¹ƒ cÄ«varaá¹ƒ vikappetuá¹ƒ vaá¹-á¹-ati. tattha __sugataá¹…gulaá¹
majjhimapurisaá¹…gulasaá¹…khÄ• tena vaá¸• á¸• hakÄ«aá¹…gulena tivaá¹…gulaá¹ƒ hoti, n
pakatiaá¹…gulenaaá¸• á¸• hapaÃ±cakaá¹…gulaá¹ƒ, tasmÄ• dÄ«ghato vaá¸• á¸• hakÄ«hatt
diyaá¸• á¸• hahatthaá¹ƒ vitthÄ• ratovaá¸• á¸• hakÄ«hatthena vidatthippamÄ• á¹‡aá¹ƒ pakati
chaá¸·aá¹…gulÄ• dhikavidatthippamÄ• á¹‡aá¹ƒ pacchimaá¹ƒ cÄ«varaá¹ƒvikappetuá¹ƒ vaá¹-
Å«nappamÄ• á¹‡aá¹ƒ na vaá¹-á¹-ati, adhikappamÄ• á¹‡aá¹ƒ pana vaá¹-á¹-atÄ«ti daá¹-á¹-ha

aá¹-á¹-havarakathÄ•

aá¹-á¹-havarakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, vassikasÄ• á¹-ikaá¹ƒ Ä• gantukabha
gamikabhattaá¹ƒgilÄ• nabhattaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ gilÄ• nabhesajjaá¹ƒ dhu
bhikkhunisaá¹…ghassa udakasÄ• á¹-ikaâ€™â€™ ntivacanato imÄ• ni aá¹-á¹-ha dÄ• nÄ• ni
vaá¹-á¹-ati. tattha nikkhittacÄ«varÄ• hutvÄ• kÄ• yaá¹ƒovassantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ na
jegucchaá¹ƒ paá¹-ikÅ«laá¹ƒ hoti, tasmÄ• vassikasÄ• á¹-ikÄ• anuÃ±Ã±Ä• tÄ• . Ä• gantuko b
na gocarakusalo, kilantopiá¹‡á¸• Ä• ya carati, tasmÄ• Ä• gantukabhattaá¹ƒ anuÃ±Ã±Ä• taá
bhattaá¹ƒ pariyesamÄ• nosatthÄ• vÄ• vihÄ• yissati \Be II 390/, yattha vÄ• vÄ• saá¹ƒ gant
vikÄ• lenaupagacchissati, kilanto addhÄ• naá¹ƒ gamissati, tasmÄ• gamikabhattaá¹ƒ. gilÄ• n
bhikkhunosappÄ• yÄ• ni bhojanÄ• ni alabhantassa Ä• bÄ• dho vÄ• abhivaá¸• á¸• hissati, k
tasmÄ• gilÄ• nabhattaá¹ƒ. gilÄ• nupaá¹-á¹-hÄ• ko bhikkhu attano bhattaá¹ƒ pariyesamÄ• n
bhattaá¹ƒ nÄ«harissati, tasmÄ• gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ. gilÄ• nassa bhikkhuno sa
alabhantassa \Ne II 288/ Ä• bÄ• dho vÄ• abhivaá¸• á¸• hissati, kÄ• lakiriyÄ• vÄ• bhavissa

tasmÄ• gilÄ• nabhesajjaá¹ƒ. yasmÄ• bhagavatÄ• andhakavinde dasÄ• nisaá¹ƒse sampass
tasmÄ• dhuvayÄ• gu. yasmÄ• mÄ• tugÄ• massa naggiyaá¹ƒ asuci jegucchaá¹ƒ paá¹-ikÅ«
bhikkhunisaá¹…ghassa udakasÄ• á¹-ikÄ• anuÃ±Ã±Ä• tÄ• .

nisÄ«danÄ• dikathÄ•

nisÄ«danÄ• dikathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, kÄ• yaguttiyÄ• cÄ«varaguttiyÄ•
senÄ• sanaguttiyÄ• nisÄ«danaâ€™â€™ nti (Vin I 353) vacanato kÄ• yÄ• dÄ«naá¹ƒ asucim
nisÄ«danaá¹ƒdhÄ• retuá¹ƒ vaá¹-á¹-ati. tassa vidhÄ• naá¹ƒ heá¹-á¹-hÄ• vuttameva. ``anujÄ•
yÄ• vamahantaá¹ƒpaccattharaá¹‡aá¹ƒ Ä• kaá¹…khati, tÄ• vamahantaá¹ƒ paccattharaá¹‡aá
atikhuddakena nisÄ«danenasenÄ• sanassa agopanattÄ• mahantampi paccattharaá¹‡aá¹ƒ
``anujÄ• nÄ• mi, bhikkhave, yassa kaá¹‡á¸• u vÄ• pÄ«á¸·akÄ• vÄ• assÄ• vo vÄ• thullaka
kaá¹‡á¸• upaá¹-icchÄ• diâ€™â€™ ntivacanato Ä«disesu Ä• bÄ• dhesu santesu cÄ«varÄ• d
kaá¹‡á¸• upaá¹-icchÄ• di vaá¹-á¹-ati. tattha pamÄ• á¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. ``anujÄ
391/, mukhapuÃ±chanacoá¸·aâ€™â€™ nti (Vin I 355) vacanato mukhasodhanatthÄ• ya mu
vaá¹-á¹-ati. tampi heá¹-á¹-hÄ• vuttameva. ``anujÄ• nÄ• mi, bhikkhave, parikkhÄ• racoá¸·aka
ticÄ«vare paripuá¹‡á¹‡e parissÄ• vanathavikÄ• dÄ«hiatthe sati parikkhÄ• racoá¸·aá¹ƒ vaá¹-
bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒna vikappetuá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ vassÄ• n
adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuá¹ƒ, nisÄ«danaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikapp
paccattharaá¹‡aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ, kaá¹‡á¸• upaá¹-icchÄ• diá¹ƒyÄ• va
adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuá¹ƒ, mukhapuÃ±chanacoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tu
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™â€™ nti (Vin I 358) vacanato vu
adhiá¹-á¹-hÄ• naÃ±cavikappanÄ• ca kÄ• tabbÄ• . ayamettha saá¹…khepo, vitthÄ• ro pana

adhammakammakathÄ•

<58> adhammakammakathÄ• yaá¹ƒ \Ne II 289/ __na, bhikkhave ... pe ... dukkaá¹-assÄ• _ti
panasamayena chabbaggiyÄ• bhikkhÅ« saá¹…ghamajjhe adhammakammaá¹ƒ karonti. bha
--- na, bhikkhave, adhammakammaá¹ƒ kÄ• tabbaá¹ƒ, yo kareyya, Ä• patti dukkaá¹-assÄ• â€
uposathakkhandhake Ä• gatapÄ• á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ. __anujÄ• nÄ• mi ... pe ... p
Ä• gataá¹ƒ ``bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, adhamma
paá¹-ikkosituâ€™â€™ nti imaá¹ƒ. tattha __karontiyevÄ• _ti paÃ±Ã±attampi sikkhÄ• padaá¹ƒ
karontiyevÄ• ti attho. ``anujÄ• nÄ• mi ... pe ... paá¹-ikkosituâ€™â€™ ntievaá¹ƒ adhammaka
``pesalehi bhikkhÅ«hi taá¹ƒ adhammakammaá¹ƒ akataá¹ƒ, kammaá¹ƒ dukkaá¹-aá¹ƒ kamma
evaá¹ƒ paá¹-ikkositabbaá¹ƒ, na tuá¹‡hÄ«bhÄ• vena khamitabbanti\Be II 392/ attho. __iti vac
pubbapÄ• á¹-haá¹ƒ gahetvÄ• iti vacanato. __adhammakammaá¹ƒna kÄ• tabba_nti aparapÄ
vacanato kayiramÄ• naÃ±ca adhammakammaá¹ƒ bhikkhÅ«hinivÄ• retabbanti dvidhÄ• yoja

__nivÄ• rentehi cÄ• _tiÄ• di pana ``tena kho pana samayena pesalÄ• bhikkhÅ« chabbaggiy
kayiramÄ• ne paá¹-ikkosanti, chabbaggiyÄ• bhikkhÅ« labhanti Ä• ghÄ• taá¹ƒ, labhantiappa
tajjenti. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ --- anujÄ• nÄ• mi, bhikkhave, diá¹-á¹-himpi Ä
(Vin I 154) pÄ• á¹-haÃ±ca ``tesaá¹ƒyeva santike diá¹-á¹-hiá¹ƒ Ä• vikaronti, chabbaggiyÄ• bh
Ä• ghÄ• taá¹ƒ, labhanti appaccayaá¹ƒ, vadhena tajjenti. bhagavatoetamatthaá¹ƒ Ä• rocesuá
bhikkhave, catÅ«hi paÃ±cahi paá¹-ikkosituá¹ƒ, dvÄ«hitÄ«hi diá¹-á¹-hiá¹ƒ Ä• vikÄ• tuá¹ƒ, eke
na metaá¹ƒ khamatÄ«â€™â€™ ti ime pÄ• á¹-he sandhÄ• yavuttaá¹ƒ. __vacanato_ti idaá¹ƒ
sampadÄ• nÄ• ni gahetvÄ• tÄ«hi kiriyÄ• padehivisuá¹ƒ visuá¹ƒ yojetabbaá¹ƒ. sabbaÃ±ceta
vuttaá¹ƒ, na Ä• pattisabbhÄ• vatotiyojanÄ• . kathaá¹ƒ anupaddavasambhavoti? niggahakam
asakkuá¹‡eyyabhÄ• vato, aÃ±Ã±assaupaddavassa ca nivÄ• raá¹‡ato. tena vuttaá¹ƒ vajirabu
mahÄ• vagga 154) __ ``tesaá¹ƒ anupaddavatthÄ• yÄ• _ti saá¹…gho saá¹…ghassa kammaá
bahÅ«naá¹ƒhoti, tasmÄ• vuttaâ€™â€™ nti.

okÄ• sakatakathÄ•

<59> okÄ• sakatakathÄ• yaá¹ƒ \Ne II 290/ __na, bhikkhave, anokÄ• sakato_tiÄ• di ``tena kh
samayenachabbaggiyÄ• bhikkhÅ« anokÄ• sakataá¹ƒ \Be II 393/ bhikkhuá¹ƒ Ä• pattiyÄ• co
Ä• rocesuá¹ƒ --- na, bhikkhave, anokÄ• sakato bhikkhu Ä• pattiyÄ• codetabbo, yo codeyya
anujÄ• nÄ• mi, bhikkhave, okÄ• saá¹ƒ kÄ• rÄ• petvÄ• Ä• pattiyÄ• codetuá¹ƒ, karotu Ä• yas
vattukÄ• moâ€™â€™ ti (Vin I 153) idaá¹ƒpÄ• á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ. adhippÄ• yesu
sÄ• sanato cÄ• vetukÄ• mo. __akkosÄ• dhippÄ• yo_ti paraá¹ƒ akkositukÄ• mo paribhÄ• sit
__kammÄ• dhippÄ• yo_titajjanÄ«yÄ• dikammaá¹ƒ kattukÄ• mo. __vuá¹-á¹-hÄ• nÄ• dhippÄ•
vuá¹-á¹-hÄ• petukÄ• mo. __uposathappavÄ• raá¹‡aá¹-á¹-hapanÄ• dhippÄ• yo_ti uposathaá
á¹-hapetukÄ• mo. __anuvijjanÄ• dhippÄ• yo_tiupaparikkhitukÄ• mo. __dhammakathÄ• dhip
iti paraá¹ƒ codentÄ• naá¹ƒbhikkhÅ«naá¹ƒ adhippÄ• yabhedo anekavidho hotÄ«ti attho. __pu
adhippÄ• yesÅ«_ticÄ• vanÄ• dhippÄ• yaakkosÄ• dhippÄ• yakammÄ• dhippÄ• yavuá¹-á¹-hÄ
akÄ• rÄ• pentassadukkaá¹-aá¹ƒ. kÄ• rÄ• petvÄ• pi sammukhÄ• codentassa yathÄ• nurÅ«p
saá¹…ghÄ• disesapÄ• cittiyadukkaá¹-Ä• ni, asammukhÄ• pana dukkaá¹-amevÄ• ti ayamett
suviÃ±Ã±eyyameva.

 ``á¹-hapanakkhettaá¹ƒ pana jÄ• nitabbaâ€™â€™ nti vatvÄ•  taá¹ƒ dassento __ ``suá¹‡Ä• tu
anuvijjakassa anuvijjanÄ• dhippÄ• yena vadantassa okÄ• sakammaá¹ƒ natthÄ«ti yojanÄ• .
kammaá¹ƒ kathentassa okÄ• sakammaá¹ƒ natthi. sace pana odissa katheti, Ä• patti, tasmÄ
gantabbanti yojetabbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

saddhÄ• deyyavinipÄ• tanakathÄ•

<60> saddhÄ• deyyavinipÄ• tanakathÄ• yaá¹ƒ \Be II 394/ ``mÄ• tÄ• pitaroti kho, bhikkhave,

vadeyyÄ• ma. anujÄ• nÄ• mi, bhikkhave, mÄ• tÄ• pitÅ«naá¹ƒ dÄ• tuá¹ƒ, na ca, bhikkhave, saddhÄ• deyyaá¹ƒvinipÄ• tetabbaá¹ƒ, yo vinipÄ• teyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti vacanatodÄ• yakehi saddhÄ• ya bhikkhussa dinnaá¹ƒ vinipÄ• tetvÄ• gihÄ«naá¹ƒ dÄ• tuá¹ƒ bhikkhave, saddhÄ• deyya_nti \Ne II 291/ ettha sesaÃ±Ä• tÄ«naá¹ƒ dento vinipÄ• tetiyeva. rajje á¹-hitÄ• pi patthayanti, dÄ• tabbaâ€™â€™ nti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 361) vuttattÄ• bhÄ• tubhaginÄ«Ä• dÄ«naá¹ƒ Ã±Ä• takÄ• nampi dÄ• tuá¹ƒ na vaá¹-á¹-ati. vuttaÃ± Ä• cariyadhammasirittherenakhuddasikkhÄ• yaá¹ƒ ---

``na labbhaá¹ƒ vinipÄ• tetuá¹ƒ, saddhÄ• deyyaÃ±ca cÄ«varaá¹ƒ.

labbhaá¹ƒ pitÅ«naá¹ƒ sesÄ• naá¹ƒ, Ã±Ä• tÄ«nampi na labbhatÄ«â€™â€™ ti ||

kayavikkayasamÄ• pattisikkhÄ• padavaá¹‡á¹‡anÄ• yampi ``mÄ• taraá¹ƒ pana pitaraá¹ƒ vÄ• vadatoviÃ±Ã±atti na hoti, `imaá¹ƒ gaá¹‡hÄ• hÄ«â€™ ti vadato saddhÄ• deyyavinipÄ• tanaá `imaá¹ƒ dehÄ«â€™ ti vadato viÃ±Ã±atti hoti, `imaá¹ƒ gaá¹‡hÄ• hÄ«â€™ ti vadato saddhÄ• `iminÄ• imaá¹ƒ dehÄ«â€™ ti kayavikkayaá¹ƒ Ä• pajjato nissaggiyaá¹ƒ hotÄ«â€™â€™ ti aá Vin III) II 595) vuttaá¹ƒ. tattha ``sesaÃ±Ä• takesu saddhÄ• deyyavinipÄ• tasambhavato tadabhÄ• vaá¹-á¹-hÄ• nampidassetuá¹ƒ `mÄ• taraá¹ƒ pana pitaraá¹ƒ vÄ• â€™ ti vuttaâ€™â (vi0 vi0á¹-Ä«0 I 593-595) vuttaá¹ƒ.

santaruttarakathÄ•

<61> santaruttarakathÄ• yaá¹ƒ __antara_-saddo majjhavÄ• cako. vasati sÄ«lenÄ• ti vÄ• sa antaravÄ• sakoâ€™â€™ ti \Be II 395/ vattabbe ``rÅ«pabhavo rÅ«paâ€™â€™ ntiÄ• dÄ«su viyauttarapadalopÄ«samÄ• savasena ``antaroâ€™â€™ ti vutto. uttarasaddo uparivÄ• cako, sajjatÄ«tiÄ• saá¹…go, ``uttare Ä• saá¹…go uttarÄ• saá¹…goâ€™â€™ ti vattabbe vuttanaye antaro ca uttaro ca antaruttarÄ• , saha antaruttarehi yo vattatÄ«ti __santaruttaro, _ sahapubbapadabhinnÄ• dhikaraá¹‡advipadabahubbÄ«hisamÄ• so. atha vÄ• saha antarena __santaruttaro, _ tipadabahubbÄ«hisamÄ• so. saá¹…ghÄ• á¹-iá¹ƒ á¹-hapetvÄ• antaravÄ• s hutvÄ• gÄ• mo na pavisitabboti attho. ``paribbÄ• jakamadakkhi tidaá¹‡á¸• akenÄ• â€™â€™ itthambhÅ«talakkhaá¹‡e cetaá¹ƒ karaá¹‡avacanaá¹ƒ, tasmÄ• antaravÄ• sakaá¹ƒ timaá¹‡á¸ parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhanaá¹ƒ bandhitvÄ• saá¹…ghÄ• á¹-iÃ±ca utta katvÄ• pÄ• rupitvÄ• gÄ• mo pavisitabbo.

cÄ«varanikkhepakathÄ•

<62> cÄ«varanikkhepakathÄ• yaá¹ƒ \Ne II 292/ saá¹ƒharÄ«yateti saá¹…ghÄ• á¹-i, tassÄ• _ bhÄ• vayoge kammatthechaá¹-á¹-hÄ«. __nikkhepÄ• yÄ• _ti á¹-hapanÄ• ya, saá¹…ghÄ• á¹-i

á¹-hapetvÄ• gamanÄ• ya paÃ±cakÄ• raá¹‡Ä• ni hontÄ«ti attho. __gilÄ• no vÄ• hotÄ«_ti ga
gilÄ• novÄ• hoti. __vassikasaá¹…ketaá¹ƒ vÄ• hotÄ«_ti ``vassikakÄ• lo ayaâ€™â€™ nti sa
__nadÄ«pÄ• ragataá¹ƒ vÄ• hotÄ«_ti nadiyÄ• pÄ• raá¹ƒ gantvÄ• bhuÃ±jitabbaá¹ƒ hoti. __a
hotÄ«_ti aggaá¸·aá¹ƒ datvÄ• pi dÄ• tabbo suguttavihÄ• ro vÄ• hoti. __atthatakathinaá¹ƒvÄ•
vihÄ• re kathinaá¹ƒ atthataá¹ƒ vÄ• hoti atthatakathinÄ• naá¹ƒ asamÄ• dÄ• nacÄ• rasambha
suviÃ±Ã±eyyameva. __Ä• raÃ±Ã±ikassa pana vihÄ• ro na sugutto hotÄ«_ti \Be II 396/appal
gamanaá¹-á¹-hÄ• nato ca. __bhaá¹‡á¸• ukkhalikÄ• yÄ• _ti cÄ«varÄ• diá¹-á¹-hapanabhaá¹‡á
suviÃ±Ã±eyyaá¹ƒ.

satthakammavatthikammakathÄ•

<63> satthakammavatthikammakathÄ• yaá¹ƒ __satthakammaá¹ƒ vÄ• vatthikammaá¹ƒ vÄ•
satthÄ• dinÄ• chindanÄ• di __satthakammaá¹ƒ_ nÄ• ma hoti. yena kenaci cammÄ• dinÄ•
vatthipÄ«á¸·anaá¹ƒ__vatthikammaá¹ƒ_ nÄ• ma. ``sambÄ• dhe dahanakammaá¹ƒ paá¹-ikkhe
ti sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 279). vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0
pana __ ``vatthipÄ«á¸·ana_nti yathÄ• vatthigatatelÄ• di antosarÄ«re Ä• rohanti, evaá¹ƒ
hatthenavatthimaddanaâ€™â€™ nti vuttaá¹ƒ.

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 279) pana __ ``sambÄ• dhe_ti vaccamagge,
passÄ• vamaggepi anulomato dahanaá¹ƒ paá¹-ikkhepÄ• bhÄ• vÄ• vaá¹-á¹-ati. satthavatthik
vaá¹-á¹-atÄ«ti ce? na, paá¹-ikkhittapaá¹-ikkhepÄ• , paá¹-ikkhipitabbassa tapparamatÄ• dÄ«p
hoti? pubbe paá¹-ikkhittampi satthakammaá¹ƒ sampiá¹‡á¸• etvÄ• pacchÄ• `na, bhikkhave
thullaccayassÄ• â€™ ti dvikkhattuá¹ƒ satthakammassa parikkhepo kato. tena sambÄ• dhas
paá¹-ikkhipitabbaá¹ƒ nÄ• ma satthavatthikammato uddhaá¹ƒ natthÄ«ti dasseti. kiÃ±ca bhiyy
sambÄ• dheyeva satthakammaá¹ƒ paá¹-ikkhittaá¹ƒ, pacchÄ• sambÄ• dhassa sÄ• mantÄ•
\Ne II 293/, tasmÄ• tasseva paá¹-ikkhepo, netarassÄ• ti siddhaá¹ƒ. ettha __ `satthaá¹ƒ_ nÄ
vÄ• ssapariyeseyyÄ• â€™ tiÄ• dÄ«su (Vin III 167) viya yena chindati, taá¹ƒ sabbaá¹ƒ. tena
vÄ• â€™ tiÄ• di. khÄ• rudÄ• naá¹ƒ panettha bhikkhunÄ«vibhaá¹…ge pasÄ• khe pamukhe a
pana `satthakammaá¹ƒ vÄ• â€™ ti \Be II 397/ pÄ• á¹-haá¹ƒ vikappetvÄ• vatthikammaá¹ƒka
agghikÄ• vuccati, tÄ• ya chindanaá¹ƒ vatthikammaá¹ƒ nÄ• mÄ• tica atthaá¹ƒ vaá¹‡á¹‡ayan
vÄ• ssa pariyeseyyÄ• â€™ ti imassa padabhÄ• janÄ«yaá¹ƒ dassetvÄ• paá¹-ikkhipitabbÄ• .
vÄ• taá¹‡á¸• akÄ• , __Ä• dÄ• navattÄ«_ti anÄ• havattÄ«â€™â€™ ti vuttaá¹ƒ. sesaá¹ƒ aá¹-á
veditabbaá¹ƒ.

nahÄ• pitapubbakathÄ•

<64> nahÄ• pitapubbakathÄ• yaá¹ƒ nahÄ• pito pubbeti nahÄ• pitapubbo, pubbe nahÄ• pito
attho. tena __nahÄ• pitapubbena_ bhikkhunÄ• . __khurabhaá¹‡á¸• a_nti khurÄ• dinahÄ• pit

``laddhÄ• tapatto rÄ• jakumÄ• roâ€™â€™ tiÄ• dÄ«su viya upalakkhaá¹‡anayoyaá¹ƒ. ``na, b
pabbajitenaakappiyaá¹ƒ samÄ• dapetabbaá¹ƒ, yo samÄ• dapeyya, Ä• patti dukkaá¹-assa. n
nahÄ• pitapubbenakhurabhaá¹‡á¸• aá¹ƒ pariharitabbaá¹ƒ, yo parihareyya, Ä• patti dukkaá¹-
303) ca dvidhÄ• paÃ±Ã±atti, tasmÄ• nahÄ• pitapubbena vÄ• anahÄ• pitapubbena vÄ• pa
akappiyasamÄ• dapanaá¹ƒna kÄ• tabbaá¹ƒ. nahÄ• pitapubbena pana bhikkhunÄ• khurena
khurabhaá¹‡á¸• aá¹ƒ, khurabhaá¹‡á¸• akhurakosanisitapÄ• sÄ• á¹‡akhurathavikÄ• dayona
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva veditabbaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ
bhikkhave, pabbajitena akappiye samÄ• dapetabbantivuttattÄ• anupasampannassapi na ke
sikkhÄ• padesu, atha kho yaá¹ƒ bhikkhussana kappati, tasmimpÄ«ti adhippÄ• yoâ€™â€™ t

dasabhÄ• gakathÄ•

<65> dasabhÄ• gakathÄ• yaá¹ƒ __saá¹…ghikÄ• nÄ«_ti saá¹…ghasantakÄ• ni __bÄ«jÄ• ni.
santakÄ• ya bhÅ«miyÄ• . __bhÄ• gaá¹ƒ datvÄ• _ti \Be II 398/ mÅ«labhÄ• gasaá¹…khÄ• taá
dasamabhÄ• gaá¹ƒbhÅ«misÄ• mikÄ• naá¹ƒ datvÄ• . __paribhuÃ±jitabbÄ• nÄ«_ti tesaá¹ƒ bA
paribhuÃ±jitabbÄ• nÄ«ti attho. sesaá¹ƒ suviÃ±Ã±eyyameva \Ne II 294/. __idaá¹ƒ kira jambu
porÄ• á¹‡akacÄ• ritta_ntiÄ• dikappakÄ• le paá¹-hamakappikÄ• manussÄ• bodhisattaá¹ƒ m
rÄ• jÄ• naá¹ƒ katvÄ• sabbepi attano attano taá¹‡á¸• ulaphalasÄ• likhettato pavattataá¹‡á¸•
koá¹-á¹-hÄ• sekatvÄ• ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ bhÅ«misÄ• mikabhÅ«tassa mahÄ• samma
paribhuÃ±jiá¹ƒsu. tato paá¹-á¹-hÄ• ya jambudÄ«pikÄ• naá¹ƒ manussÄ• naá¹ƒ cÄ• ritattÄ• v
sÄ• ratthadÄ«panÄ«nÄ• mikÄ• yampivinayaá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 304) __ ``da
dasamabhÄ• gaá¹ƒ datvÄ• . tenevÄ• ha `dasa koá¹-á¹-hÄ• se katvÄ• eko koá¹-á¹-hÄ• so bh
tiâ€™â€™ vuttaá¹ƒ.

pÄ• theyyakathÄ•

<66> pÄ• theyyakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhaveâ€™â€™ tiÄ• di bhaddiyanagare
amitaparibhogabhÅ«tenameá¹‡á¸• akaseá¹-á¹-hinÄ• abhiyÄ• cito hutvÄ• anuÃ±Ã±Ä• taá¹ƒ
``anujÄ• nÄ• mi, bhikkhave, paÃ±ca gorase khÄ«raá¹ƒ dadhiá¹ƒ takkaá¹ƒ navanÄ«taá¹ƒ sap
paÃ±ca gorasÄ• anuÃ±Ã±Ä• tÄ• . tato paraá¹ƒ seá¹-á¹-hino abhiyÄ• canÄ• nurÅ«paá¹ƒ vatv
bhikkhave, maggÄ• kantÄ• rÄ• â€™â€™ _tiÄ• dimÄ• ha. sesaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ v
__tathÄ• alabhantena aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nato yÄ• citvÄ• pi gahetabba_nt
kÄ• lesuviÃ±Ã±attipaccayÄ• doso natthÄ«ti dasseti. __ ``ekadivasena gamanÄ«ye magge
ekabhattatthÄ• yapariyesitabbaâ€™â€™ _nti vuttattÄ• pana tato upari yÄ• canaá¹ƒ na vaá
``dÄ«gheaddhÄ• neâ€™â€™ _tiÄ• dinÄ• sace mÄ• sagamanÄ«ye \Be II 399/ magge sattÄ
tattha sattÄ• hayÄ• panÄ«yamattameva pÄ• theyyaá¹ƒ pariyesitabbaá¹ƒ, tato paraá¹ƒ
piá¹‡á¸• acÄ• rikÄ• divasenasubhikkhasulabhapiá¹‡á¸• amaggattÄ• na pariyesitabbanti.

mahÄ• padesakathÄ•

<67> mahÄ• padesakathÄ• yaá¹ƒ mahÄ• padesÄ• nÄ• ma appaá¹-ikkhittÄ• dve, ananuÃ±
__ ``yaá¹ƒ bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. tesu appaá¹-ikkhittepi akappiyÄ• nulomakap
ananuÃ±Ã±Ä• tepÄ«ti.

tattha \Ne II 295/ __ ``parimaddantÄ• _ti upaparikkhantÄ• . paá¹-á¹-aá¹‡á¹‡udese saÃ±jÄ• t
__paá¹-á¹-uá¹‡á¹‡aá¹ƒ_. `paá¹-á¹-uá¹‡á¹‡aá¹ƒkoseyyavisesoâ€™ ti hi abhidhÄ• nakose vut
somÄ• radese ca saÃ±jÄ• tavatthÄ• nicÄ«nasomÄ• rapaá¹-Ä• ni. paá¹-á¹-uá¹‡á¹‡Ä• dÄ«ni
pÄ• á¹‡akehi katasuttamayattÄ• . __iddhimayaá¹ƒ_ ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• nib
khomÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ hotÄ«titesaá¹ƒyeva anulomaá¹ƒ. devatÄ• hi dinnacÄ«var
taá¹ƒ kapparukkhe nibbattaá¹ƒjÄ• liniyÄ• devakaÃ±Ã±Ä• ya anuruddhattherassa dinnavatth
khomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒhoti tesu aÃ±Ã±atarabhÄ• vato. __dve paá¹-Ä• ni desar
sarÅ«padassanamattametaá¹ƒ, nÄ• Ã±Ã±anivattanapadaá¹ƒ paá¹-á¹-uá¹‡á¹‡apaá¹-á¹-assa
__tumbÄ• _ti tÄ«á¹‡i bhÄ• janÄ• ni. __phalakatumbo_ lÄ• buÄ• di. __udakatumbo_ udakuk
__kilaÃ±jacchatta_ntiveá¸·uvilÄ«vehi vÄ• yitvÄ• katachattaâ€™â€™ nti sÄ• ratthadÄ«paniy
III 305) vuttaá¹ƒ.

__ ``yÄ• vakÄ• likapakkÄ• na_nti \Be II 400/ pakke sandhÄ• ya vuttaá¹ƒ. Ä• mÄ• ni pana ar
madditvÄ• parissÄ• vetvÄ• dinnapÄ• naá¹ƒ pacchÄ• bhattampi kappati eva. ayaÃ±ca attho
sarÅ«pato avuttoti Ä• ha __ `kurundiyaá¹ƒ panÄ• â€™ _tiÄ• di. __ucchurasonikasaá¹-o_ti id
pÄ• tabbatÄ• sÄ• maÃ±Ã±ena yÄ• makÄ• likakathÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ pana sattÄ• hak
cattÄ• ro rasÄ• _ti phalapattapupphaucchurasÄ• cattÄ• roâ€™â€™ ti vimativinodaniyaá¹ƒ
II 300) vuttaá¹ƒ. __ ``dve paá¹-Ä• desanÄ• menevÄ• _ti cÄ«napaá¹-asomÄ• rapaá¹-Ä• ni. _
paá¹-á¹-uá¹‡á¹‡ena saha tÄ«á¹‡i. __iddhimayaá¹ƒ_ ehibhikkhÅ«naá¹ƒ nibbattaá¹ƒ.
__devadattiyaá¹ƒ_anuruddhattherena laddhaâ€™â€™ nti vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb

saá¹ƒsaá¹-á¹-hakathÄ•

saá¹ƒsaá¹-á¹-hakathÄ• yaá¹ƒ __tadahupaá¹-iggahitaá¹ƒ kÄ• le kappatÄ«_tiÄ• di sabbaá¹ƒ s
vuttaá¹ƒ. sace hi challimpi apanetvÄ• sakaleneva nÄ• á¸·ikeraphalena saddhiá¹ƒ pÄ• nakaa
nÄ• á¸·ikeraá¹ƒ apanetvÄ• taá¹ƒ vikÄ• lepi kappati. upari sappipiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• sA
yaá¹ƒ pÄ• yÄ• sena asaá¹ƒsaá¹-á¹-haá¹ƒ sappi, taá¹ƒ apanetvÄ• sattÄ• haá¹ƒ paribhuÃ±jit
baddhamadhuphÄ• á¹‡itÄ• dÄ«supi eseva nayo. takkolajÄ• tiphalÄ• dÄ«hi alaá¹…karitvÄ•
uddharitvÄ• dhovitvÄ• yÄ• vajÄ«vaá¹ƒ paribhuÃ±jitabbÄ• ni, yÄ• guyaá¹ƒ pakkhipitvÄ• din
telÄ• dÄ«su pakkhipitvÄ• dinnalaá¹-á¹-himadhukÄ• dÄ«supi \Ne II 296/ eseva nayo. evaá¹ƒ
asambhinnarasaá¹ƒ hoti, taá¹ƒ taá¹ƒ ekato paá¹-iggahitampi yathÄ• suddhaá¹ƒ hoti, tathÄ•
tacchetvÄ• vÄ• tassa tassa kÄ• lassa vasena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

sace \Be II 401/ pana sambhinnarasaá¹ƒ hoti saá¹ƒsaá¹-á¹-haá¹ƒ, na vaá¹-á¹-ati. yÄ• vakÄ•
attanÄ• saddhiá¹ƒ sambhinnarasÄ• ni tÄ«á¹‡ipi yÄ• makÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ
yÄ• makÄ• likaá¹ƒdvepi sattÄ• hakÄ• likÄ• dÄ«ni attano sabhÄ• vaá¹ƒ upaneti. sattÄ• hakÄ
saddhiá¹ƒsaá¹ƒsaá¹-á¹-haá¹ƒ yÄ• vajÄ«vikaá¹ƒ attano sabhÄ• vaÃ±Ã±eva upaneti, tasmÄ•
saddhiá¹ƒtadahupaá¹-iggahitaá¹ƒ vÄ• purepaá¹-iggahitaá¹ƒ vÄ• yÄ• vajÄ«vikaá¹ƒ sattÄ• h
dvÄ«hapaá¹-iggahitenachÄ• haá¹ƒ ... pe ... sattÄ• hapaá¹-iggahitena tadaheva kappatÄ«ti v
hi ``sattÄ• hakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitaâ€™â€™ nti avat
``paá¹-iggahitaá¹ƒsattÄ• haá¹ƒ kappatÄ«â€™â€™ ti vuttaá¹ƒ.

kÄ• layÄ• masattÄ• hÄ• tikkamesu cettha vikÄ• labhojanasannidhibhesajjasikkhÄ• padÄ• n
Ä• pattiyoveditabbÄ• . imesu ca pana catÅ«su kÄ• likesu yÄ• vakÄ• likaá¹ƒ yÄ• makÄ• likan
antovutthakaÃ±ceva sannidhikÄ• rakaÃ±ca hoti, sattÄ• hakÄ• likaÃ±ca yÄ• vajÄ«vikaÃ±ca
akappiyakuá¹-iyaá¹ƒnikkhipitumpi vaá¹-á¹-ati, sannidhimpi na janetÄ«ti. sesaá¹ƒ sabbattha u

paÃ±cabhesajjakathÄ•

paÃ±cabhesajjakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, tÄ• ni paÃ±ca bhesajjÄ• ni kÄ• le
paribhuÃ±jituâ€™â€™ nti (Vin I 261) vacanato sÄ• radikena Ä• bÄ• dhena phuá¹-á¹-hÄ• na
pÄ«tÄ• uggacchati, bhattampi bhuttaá¹ƒ uggacchati, te tena kisÄ• honti lÅ«khÄ•
dubbaá¹‡á¹‡Ä• uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• dhamanisanthatagattÄ• . tesaá¹ƒ yaá¹ƒ
bhesajjasammataÃ±ca, lokassa Ä• hÄ• ratthaÃ±ca phareyya, na ca oá¸·Ä• riko Ä• hÄ• ro \B
tatrimÄ• ni paÃ±ca bhesajjÄ• ni. seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ•
tÄ• nibhesajjÄ• ni kÄ• le paá¹-iggahetvÄ• kÄ• le paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. tattha __
``sÄ• radikenaÄ• bÄ• dhenÄ• _ti saradakÄ• le uppannena pittÄ• bÄ• dhena. tasmiÃ±hi kÄ•
kaddamampi maddanti, antarantarÄ• \Ne II 297/ Ä• bÄ• dhopi kharo hoti, tena tesaá¹ƒ pitta
koá¹-á¹-habbhantaragataá¹ƒhoti. __Ä• hÄ• ratthaÃ±ca phareyyÄ• _ti Ä• hÄ• ratthaá¹ƒ sÄ• c
aá¹-á¹-hakathÄ• yaá¹ƒ (Vin I-a 260) vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vag
``pittaá¹ƒkoá¹-á¹-habbhantaragataá¹ƒ hotÄ«_ti bahisarÄ«re byÄ• petvÄ• á¹-hitaá¹ƒ abaddha
koá¹-á¹-habbhantaragataá¹ƒhoti, tena pittaá¹ƒ kupitaá¹ƒ hotÄ«ti adhippÄ• yoâ€™â€™ ti vutt

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 260) __ ``yaá¹ƒ bhesajjaÃ±ceva assÄ• _ti pa
bhiyyosomattÄ• ya kisÄ• hontÄ«â€™ tiÄ• dinÄ• virodhadassanato nidÄ• nÄ• napekkhaá¹ƒ
veditabbaá¹ƒ. yathÄ• nidÄ• naá¹ƒ kasmÄ• na vuttanti ce? tadaÃ±Ã±Ä• pekkhÄ• dhippÄ• ya
sappiÄ• dÄ«naá¹ƒ sattÄ• hakÄ• likabhÄ• vÄ• pekkhoti. tathÄ• vacanena bhagavatoadhipp
phareyya, na ca oá¸·Ä• riko Ä• hÄ• ro paÃ±Ã±Ä• yeyyÄ• â€™ tivuttaá¹ƒ. tathÄ• hi kÄ• le p
paribhuÃ±jitunti ettha ca kÄ• laparicchedona kato, kutoyeva pana labbhÄ• tadaÃ±Ã±Ä• pek
mÅ«labhesajjÄ• dÄ«ni tÄ• nipaá¹-iggahetvÄ• yÄ• vajÄ«vanti kÄ• laparicchedo. yaá¹ƒ pana

tÄ• nibhesajjÄ• ni kÄ• le paá¹-iggahetvÄ• kÄ• le paribhuÃ±jituâ€™ nti (Vin I 260) vacanaá¹
`sannidhiá¹ƒkatvÄ• aparÄ• parasmiá¹ƒ divase kÄ• le eva paribhuÃ±jituá¹ƒ anujÄ• nÄ• mÄ«
veditabbaá¹ƒ. aÃ±Ã±athÄ• atisayattÄ• bhagavato \Be II 403/ `yaá¹ƒ bhesajjaÃ±ceva assÄ•
tiÄ• divitakkuppÄ• dona sambhavati. paá¹‡Ä«tabhojanÄ• numatiyÄ• pasiddhattÄ• Ä• bÄ•
vuttÄ• nÄ«tice? taÃ±ca na, `bhiyyosomattÄ• yÄ• â€™ ti kisÄ• dibhÄ• vÄ• pattidassanato. y
upÄ• dÄ• yaphÄ• á¹‡itanti vuttaá¹ƒ, tathÄ• navanÄ«taá¹ƒ upÄ• dÄ• ya sappÄ«ti vattabbato
navattabbanti ce? na visesadassanÄ• dhippÄ• yato. yathÄ• phÄ• á¹‡itaggahaá¹‡ena siddh
anuÃ±Ã±Ä• to ucchusÄ• maÃ±Ã±ato guá¸·odakaá¹-á¹-hÄ• ne á¹-hapanÄ• dhippÄ• yato, tat
visesavidhidassanÄ• dhippÄ• yatonavanÄ«taá¹ƒ visuá¹ƒ anuÃ±Ã±Ä• tanti veditabbaá¹ƒ. vis
bhesajjasikkhÄ• padaá¹-á¹-hakathÄ• vasena (Sp (to Vin III) II 619-621) veditabbo. vuttaÃ±hi
sappiá¹ƒ katvÄ• paribhuÃ±jitukÄ• menaadhotampi pacituá¹ƒ vaá¹-á¹-atÄ«â€™ ti. tattha sap
nÄ• pakkÄ• , tathÄ• phÄ• á¹‡itampi. navanÄ«taá¹ƒ apakkamevÄ• â€™â€™ tiÄ• di.

dutiyabhesajjakathÄ•

dutiyabhesajjakathÄ• yaá¹ƒ \Ne II 298/ ``anujÄ• nÄ• mi, bhikkhave, tÄ• ni paÃ±ca bhesajjÄ•
kÄ• lepivikÄ• lepi paribhuÃ±jituâ€™â€™ nti (Vin I 261) vacanato ``tÄ• ni paÃ±ca bhesajjÄ•
kÄ• le paribhuÃ±jantÄ• naá¹ƒ tesaá¹ƒ bhikkhÅ«naá¹ƒ yÄ• nipi tÄ• ni pÄ• katikÄ• ni lÅ«khÄ•
nacchÄ• denti, pageva senesitÄ• ni. te tena ceva sÄ• radikena Ä• bÄ• dhenaphuá¹-á¹-hÄ•
tadubhayena bhiyyosomattÄ• ya kisÄ• hontÄ«â€™â€™ ti imasmiá¹ƒvatthusmiá¹ƒ kÄ• lepi
vikÄ• lepi paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. tattha __ ``nacchÄ• dentÄ«_ti na jÄ«ranti, na vÄ• tar
paá¹-ippassambhetuá¹ƒ sakkonti. __senesitÄ• nÄ«_tisiniddhÄ• ni. __bhattÄ• cchÄ• dakenÄ
arocikenÄ• â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 261) vuttaá¹ƒ, á¹-Ä«kÄ• su (Sp-
vi0 vi0 á¹-Ä«0mahÄ• vagga II 261-262) pana __ ``nacchÄ• dentÄ«_ti ruciá¹ƒ na uppÄ• dent
ettakamevavuttaá¹ƒ, mahÄ• vibhaá¹…ge (Vin III 622) pana ``yÄ• ni kho pana tÄ• ni gilÄ• nÄ
paá¹-isÄ• yanÄ«yÄ• nibhesajjÄ• ni. seyyathidaá¹ƒ --- sappi navanÄ«taá¹ƒ telaá¹ƒ madhu ph
paá¹-iggahetvÄ• sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• ni, taá¹ƒ atikk
pÄ• cittiyaâ€™â€™ ntivacanato imesaá¹ƒ paÃ±cabhesajjÄ• naá¹ƒ sattÄ• hakÄ• likabhÄ• vo
aá¹-á¹-huppattivasenavuttoti.

vasÄ• bhesajjakathÄ•

vasÄ• bhesajjakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, vasÄ• ni bhesajjÄ• ni acchavasaá¹
susukÄ• vasaá¹ƒsÅ«karavasaá¹ƒ gadrabhavasaá¹ƒ kÄ• le paá¹-iggahitaá¹ƒ kÄ• le nippakka
telaparibhogenaparibhuÃ±jituá¹ƒ. vikÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ vikÄ• le nippakka
vikÄ• lesaá¹ƒsaá¹-á¹-haá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ
paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ, taÃ±ce paribhuÃ±jeyya,
dukkaá¹-Ä• naá¹ƒ. kÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ vikÄ• lesaá¹ƒs

paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. kÄ• le ce, bhikkhave, paá¹-iggahitaá¹ƒkÄ• le nippak
saá¹ƒsaá¹-á¹-haá¹ƒ, taÃ±ce paribhuÃ±jeyya, anÄ• pattÄ«â€™â€™ ti (Vin I 262). tattha __ ``
paá¹-iggahita_ntiÄ• dÄ«su majjhanhike avÄ«tivatte paá¹-iggahetvÄ• pacitvÄ• parissÄ• vetv
__telaparibhogena paribhuÃ±jitu_nti \Ne II 299/ sattÄ• hakÄ• likatelaparibhogenaparibhuÃ±
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 262) vuttaá¹ƒ, á¹-Ä«kÄ• su (Sp-á¹- mahÄ• vagga III 262
mahÄ• vagga II 261-262) pana __ ``susukÄ• _ti \Be II 405/samudde bhavÄ• ekÄ• maccha
__saá¹ƒsaá¹-á¹-ha_nti parissÄ• vitaá¹ƒ. __telaparibhogenÄ• _ti sattÄ• hakÄ• likaparibhogaá
nti vuttaá¹ƒ. ayametthasaá¹…khepo, vitthÄ• ro pana heá¹-á¹-hÄ• catukÄ• likakathÄ• yaá¹ƒ

mÅ«labhesajjakathÄ•

mÅ«labhesajjakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, mÅ«lÄ• ni bhesajjÄ• ni, haliddiá¹ƒ
vacattaá¹ƒ ativisaá¹ƒ kaá¹-ukarohiá¹‡iá¹ƒ usÄ«raá¹ƒ bhaddamuttakaá¹ƒ, yÄ• ni vÄ• panaÃ±
bhesajjÄ• ni neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«y
paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ pariharituá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒ. asatipaccaye
Ä• patti dukkaá¹-assÄ• â€™â€™ ti. tattha __vacatta_nti setavacaá¹ƒ. sesaá¹ƒheá¹-á¹-hÄ•

piá¹-á¹-habhesajjakathÄ•

piá¹-á¹-habhesajjakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, nisadaá¹ƒ nisadapotakaâ€™â€
pisitehi cuá¹‡á¹‡akatehi mÅ«labhesajjehi atthe sati nisadaÃ±ca nisadapotakaÃ±ca pariharit
tattha __nisadaá¹ƒ nisadapotaka_nti pisanasilÄ• ca pisanapoto ca. nisadantipisanti cuá¹‡á¹
karonti mÅ«labhesajjÄ• dayo etthÄ• ti __nisadaá¹ƒ, _ pisanasilÄ• . nisadantipisanti cuá¹‡á¹
karonti mÅ«labhesajjÄ• dayo etenÄ• ti nisadaá¹ƒ, posetabboti poto, dÄ• rako. khuddakappa
poto, nisadaÃ±ca taá¹ƒ poto cÄ• ti nisadapoto, __taá¹ƒ nisadapotakaá¹ƒ_. nipubbasada cuá
dhÄ• tu.

kasÄ• vabhesajjakathÄ•

kasÄ• vabhesajjakathÄ• yaá¹ƒ \Be II 406/ ``anujÄ• nÄ• mi, bhikkhave, kasÄ• vÄ• ni bhesajj
nimbakasÄ• vaá¹ƒkuá¹-ajakasÄ• vaá¹ƒ paá¹-olakasÄ• vaá¹ƒ phaggavakasÄ• vaá¹ƒ nattamÄ
panaÃ±Ã±Ä• nipiatthi kasÄ• vÄ• ni \Ne II 300/ bhesajjÄ• ni neva khÄ• danÄ«ye khÄ• danÄ«
bhojanÄ«ye bhojanÄ«yatthaá¹ƒpharanti, tÄ• ni paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ pariharituá
paribhuÃ±jituá¹ƒ, asatipaccaye paribhuÃ±jantassa Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I
kasÄ• vabhesajjÄ• nipaá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ pariharituá¹ƒ sati paccaye paribhuÃ±
tattha __phaggava_ntilatÄ• jÄ• ti. __nattamÄ• la_nti karaÃ±jaá¹ƒ. __ ``kasÄ• vehÄ«_ti tacÄ
tÄ• petvÄ• gahitaÅ«sarehÄ«â€™â€™ ti vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga I

paá¹‡á¹‡abhesajjakathÄ•

paá¹‡á¹‡abhesajjakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, paá¹‡á¹‡Ä• ni bhesajjÄ• ni nim
kuá¹-ajapaá¹‡á¹‡aá¹ƒpaá¹-olapaá¹‡á¹‡aá¹ƒ nattamÄ• lapaá¹‡á¹‡aá¹ƒ phaggavapaá¹‡á¹‡aá
kappÄ• sapaá¹‡á¹‡aá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipiatthi paá¹‡á¹‡Ä• ni bhesajjÄ• ni neva
khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒpharanti, tÄ• ni paá¹-igga
parihariuá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒ, asatipaccaye paribhuÃ±jantassa Ä• patti dukka
(Vin I 263) vacanato khÄ• danÄ«yabhojanÄ«yatthaá¹ƒapharantÄ• ni tÄ• nipi paá¹‡á¹‡Ä• ni
yÄ• vajÄ«vaá¹ƒ parihariuá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒvaá¹-á¹-ati. __acchavasa_ntiÄ•
nissaggiyavaá¹‡á¹‡anÄ• yaá¹ƒ (Sp (to Vin III) II 623) vuttanayenevaattho veditabbo.
mÅ«labhesajjÄ• divinicchayopi khuddakavaá¹‡á¹‡anÄ• yaá¹ƒ vuttoyeva, tasmÄ• idha yaá¹ƒ
taá¹ƒ tadeva vaá¹‡á¹‡ayissÄ• ma.

phalabhesajjakathÄ•

phalabhesajjakathÄ• yaá¹ƒ \Be II 407/ ``anujÄ• nÄ• mi, bhikkhave, phalÄ• ni bhesajjÄ• ni bi
maricaá¹ƒ harÄ«takaá¹ƒ vibhÄ«takaá¹ƒ Ä• malakaá¹ƒ goá¹-á¹-haphalaá¹ƒ, yÄ• ni vÄ• pana
bhesajjÄ• ni neva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhojanÄ«y
paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ parihariuá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒ, asatipaccaye
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 263) vacanato khÄ• danÄ«yabhojanÄ«yatthaá¹ƒap
paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ parihariuá¹ƒ, sati paccaye paribhuÃ±jitumpivaá¹-á¹-ati.

jatubhesajjakathÄ•

jatubhesajjakathÄ• yaá¹ƒ \Ne II 301/ ``anujÄ• nÄ• mi, bhikkhave, jatÅ«ni bhesajjÄ• ni hiá¹…
hiá¹…gusipÄ• á¹-ikaá¹ƒtakaá¹ƒ takapattiá¹ƒ takapaá¹‡á¹‡iá¹ƒ sajjulasaá¹ƒ, yÄ• ni vÄ• pana
jatÅ«ni bhesajjÄ• nineva khÄ• danÄ«ye khÄ• danÄ«yatthaá¹ƒ pharanti, na bhojanÄ«ye bhoj
tÄ• ni paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒ parihariuá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒ, asati pa
paribhuÃ±jantassa Ä• pattidukkaá¹-assÄ• â€™â€™ ti (Vin I 263) vacanato tÄ• ni jatÅ«ni bh
yÄ• vajÄ«vaá¹ƒpariharituá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. tattha
__hiá¹…guhiá¹…gujatuhiá¹…gusipÄ• á¹-ikÄ• _hiá¹…gujÄ• tiyoyeva. __takatakapattitakapaá

vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mahÄ• vagga 263) pana __ ``hiá¹…gujatu_ nÄ• ma
hiá¹…gurukkhassadaá¹‡á¸• apallavapavÄ• á¸·apÄ• kanipphannÄ• . __hiá¹…gusipÄ• á¹-ikÄ
mÅ«lasÄ• khapÄ• kanipphannÄ• . __takaá¹ƒ_ nÄ• ma tassa rukkhassa tacapÄ• kodakaá¹ƒ
pattapÄ• kodakaá¹ƒ. __takapaá¹‡á¹‡Ä«_ti tassa phalapÄ• kodakaá¹ƒ. atha vÄ• __ `takaá¹ƒ
__takapattÄ«_tikittimalohasÄ• khÄ• \Be II 408/. __takapaá¹‡á¹‡Ä«_ti pakkalÄ• khÄ• â€™ t
__satipaccaye_ti ettha satipaccayatÄ• gilÄ• nÄ• gilÄ• navasena dvidhÄ• veditabbÄ• . vikÄ

anÄ• pattivÄ• re yÄ• makÄ• likÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi avisesena satipaccayatÄ• vuttÄ•
`anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa guá¸·aá¹ƒ agilÄ• nassa guá¸·odakaá¹ƒ. anujÄ• nÄ•
loá¹‡asovÄ«rakaá¹ƒ, agilÄ• nassa udakasambhinnaâ€™ nti (Vin I 273) vuttaá¹ƒ, tasmÄ• si
gilÄ• nÄ• gilÄ• navasena duvidhÄ• â€™ ti, aÃ±Ã±athÄ• asati paccayeguá¸·odakÄ• di Ä• pa
__Ä• hÄ• rattha_nti Ä• hÄ• rapayojanaá¹ƒ, Ä• hÄ• rakiccayÄ• panantiatthoti ca. __telaparib
sattÄ• hakÄ• likaparibhogena. __piá¹-á¹-hehÄ«_ti pisitatelehi. __koá¹-á¹-haphala_nti koá¹-á
phalaá¹ƒ, madanaphalaá¹ƒ vÄ• ti ca likhitaâ€™â€™ nti vuttaá¹ƒ.

loá¹‡abhesajjakathÄ•

loá¹‡abhesajjakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, loá¹‡Ä• ni bhesajjÄ• ni sÄ• muddik
kÄ• á¸·aloá¹‡aá¹ƒsindhavaá¹ƒ ubbhidaá¹ƒ bilaá¹ƒ, yÄ• ni vÄ• panaÃ±Ã±Ä• nipi atthi loá¹‡Ä
khÄ• danÄ«yekhÄ• danÄ«yatthaá¹ƒ \Ne II 302/ pharanti, na bhojanÄ«ye bhojanÄ«yatthaá¹ƒ
paá¹-iggahetvÄ• yÄ• vajÄ«vaá¹ƒpariharituá¹ƒ, sati paccaye paribhuÃ±jituá¹ƒ, asati paccaye
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 263) vacanato tÄ• ni loá¹‡Ä• ni paá¹-iggahetvÄ• y
pariharituá¹ƒ, sati paccayeparibhuÃ±jituá¹ƒ vaá¹-á¹-ati. tattha __sÄ• mudda_nti samuddatÄ«
santiá¹-á¹-hati. __kÄ• á¸·aloá¹‡a_nti pakatiloá¹‡aá¹ƒ. __sindhava_nti setavaá¹‡á¹‡aá¹ƒ pab
__ubbhida_ntibhÅ«mito aá¹…kuraá¹ƒ viya uá¹-á¹-hahati. __bila_nti dabbasambhÄ• rehi sad
rattavaá¹‡á¹‡aá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 263) pana __ ``ubbhida
Å«sarapaá¹ƒsumayaâ€™â€™ nti\Be II 409/ vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 m
__ ``ubbhida_ntiÅ«sarapaá¹ƒsumayaá¹ƒ loá¹‡aá¹ƒ. __bila_nti loá¹‡avisesoâ€™â€™ ti vutta
vajirabuddhiá¹-Ä«kÄ• yampitatheva vuttaá¹ƒ.

cuá¹‡á¹‡akathÄ•

cuá¹‡á¹‡akathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, yassa kaá¹‡á¸• u vÄ• pÄ«á¸·akÄ• vÄ•
Ä• bÄ• dho kÄ• yo vÄ• duggandho cuá¹‡á¹‡Ä• ni bhesajjÄ• ni, agilÄ• nassa chakaá¹‡aá¹ƒ
anujÄ• nÄ• mi, bhikkhave, udukkhalaá¹ƒ musalaâ€™â€™ nti (Vin I 264). __ ``kÄ• yo vÄ• d
assÄ• dÄ«naá¹ƒ viya kÄ• yagandho hoti, tassapi sirÄ«sakosumbÄ• dicuá¹‡á¹‡Ä• nivÄ• gan
vaá¹-á¹-anti. __chakaá¹‡a_nti gomayaá¹ƒ. __rajananippakka_ntirajanakasaá¹-aá¹ƒ, pÄ• kati
koá¹-á¹-etvÄ• udakena temetvÄ• nhÄ• yituá¹ƒ vaá¹-á¹-ati, etampirajananippakkasaá¹…kha
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 264) vuttaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• v
``chakaá¹‡a_nti gomayaá¹ƒ. __pÄ• katikacuá¹‡á¹‡aá¹ƒ_nÄ• ma apakkakasÄ• vacuá¹‡á¹‡aá
gandhacuá¹‡á¹‡aá¹ƒ sabbaá¹ƒ vaá¹-á¹-atÄ«ti vadantÄ«â€™â€™ ti vuttaá¹ƒ. vimativinodaniy
mahÄ• vagga II 264-265) __ ``chakaá¹‡a_nti gomayaá¹ƒ. __pÄ• katikacuá¹‡á¹‡a_nti apakka
gandhacuá¹‡á¹‡aá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yamp
``chakaá¹‡a_nti gomayaá¹ƒ. __pÄ• katikacuá¹‡á¹‡aá¹ƒ_nÄ• ma apakkakasÄ• vacuá¹‡á¹‡aá
gandhacuá¹‡á¹‡aá¹ƒ sabbaá¹ƒ vaá¹-á¹-atÄ«ti vadantÄ«â€™â€™ ti vuttaá¹ƒ. ``anujÄ• nÄ• m

cuá¹‡á¹‡acÄ• liniâ€™â€™ nti (Vin I 264) vacanato gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒcuá¹‡á¹‡
atthe sati cuá¹‡á¹‡acÄ• linÄ« vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, dussacÄ• liniâ€™â€™
vacanato saá¹‡hehi cuá¹‡á¹‡ehi atthe sati dussacÄ• linÄ«vaá¹-á¹-ati \Ne II 303/. __ ``cuá¹‡á
udukkhale koá¹-á¹-itacuá¹‡á¹‡aparissÄ• vaniâ€™â€™ nti vimativinodaniyaá¹ƒ \Be II 410/ (vi
mahÄ• vagga II 264-265) vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yampi (Vjb mahÄ• vagga 264) __
parissÄ• vitehÄ«â€™â€™ ti vuttaá¹ƒ.

amanussikÄ• bÄ• dhakathÄ•

amanussikÄ• bÄ• dhakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, amanussikÄ• bÄ• dhe Ä• m
Ä• makamaá¹ƒsalohitaâ€™â€™ nti (Vin I 264) vacanato yassa bhikkhuno Ä• makamaá¹ƒsa
Ä• makalohitaá¹ƒ pivitassaso amanussÄ• bÄ• dho paá¹-ippassambhati, tassa anÄ• patti. tat
khÄ• di, Ä• makalohitaÃ±capivÄ«_ti na taá¹ƒ bhikkhu khÄ• di, na pivi, amanusso khÄ• ditvÄ
pakkanto. tena vuttaá¹ƒ ``tassa so amanussikÄ• bÄ• dho paá¹-ippassambhÄ«â€™â€™ ti.

aÃ±janakathÄ•

aÃ±janakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, aÃ±janaá¹ƒ kÄ• á¸·aÃ±janaá¹ƒ rasaÃ±jan
gerukaá¹ƒkapallaâ€™â€™ nti (Vin I 265) vacanato bhikkhÅ«naá¹ƒ cakkhuroge sati aÃ±janÄ
tattha __ ``aÃ±jana_nti sabbasaá¹…gÄ• hikavacanametaá¹ƒ. __kÄ• á¸·aÃ±jana_nti ekÄ• a
__rasaÃ±jana_nti nÄ• nÄ• sambhÄ• rehi kataá¹ƒ. __sotaÃ±jana_nti nadÄ«sotÄ• dÄ«su upp
nÄ• ma suvaá¹‡á¹‡ageruko. __kapalla_nti dÄ«pasikhato gahitamasÄ«â€™â€™ ti aá¹-á¹-ha
264) vuttaá¹ƒ. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 265) __
``suvaá¹‡á¹‡ageruko_tisuvaá¹‡á¹‡atutthÄ• dÄ«â€™â€™ ti vuttaá¹ƒ. vimativinodaniyampi (v
II 264-265) tatheva vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, candanaá¹ƒ tagaraá¹ƒ kÄ• á¸·Ä• n
tÄ• lÄ«saá¹ƒbhaddamuttakaâ€™â€™ nti (Vin I 265) vacanato aÃ±janÅ«papisanehi atthe sa
candanÄ• dÄ«nivaá¹-á¹-anti. tattha __ ``candana_nti lohitacandanÄ• dikaá¹ƒ yaá¹ƒ kiÃ±ci ca
__tagarÄ• dÄ«ni_\Be II 411/ pÄ• kaá¹-Ä• ni. aÃ±Ã±Ä• nipi nÄ«luppalÄ• dÄ«ni vaá¹-á¹-antiye
__aÃ±janÅ«papisanehÄ«_tiaÃ±janehi saddhiá¹ƒ ekato pisitabbehi. na hi kiÃ±ci aÃ±janÅ«pa
vaá¹-á¹-atÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 264) á¹-Ä«kÄ• yaá¹ƒ (Sp-á¹- m
__ ``aÃ±janÅ«papisana_ntiaÃ±janatthÄ• ya upapisitabbaá¹ƒ yaá¹ƒ kiÃ±ci \Ne II 304/ cuá¹‡á
vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 264-265) pana ``pÄ• á¸·iyaá¹ƒ
__aÃ±janÅ«papisana_nti aÃ±jane upanetuá¹ƒpisitabbabhesajjaâ€™â€™ nti vuttaá¹ƒ.

``anujÄ• nÄ• mi, bhikkhave, aÃ±janiâ€™â€™ nti (Vin I 265) vacanato aÃ±janaá¹-hapanaá¹
``na, bhikkhave, uccÄ• vacÄ• aÃ±janÄ« dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-a
aá¹-á¹-himayaá¹ƒ dantamayaá¹ƒ visÄ• á¹‡amayaá¹ƒ naá¸·amayaá¹ƒ veá¸·umayaá¹ƒ kaá¹-á¹
jatumayaá¹ƒlohamayaá¹ƒ saá¹…khanÄ• bhimayaâ€™â€™ nti (Vin I 265) vacanato etÄ• ni k

__aá¹-á¹-himaya_ntimanussaá¹-á¹-hiá¹ƒ á¹-hapetvÄ• avasesaaá¹-á¹-himayaá¹ƒ. __dantama
hatthidantÄ• disabbadantamayaá¹ƒ. __visÄ• á¹‡amayepi_akappiyaá¹ƒ nÄ• ma natthi. __naa
ekantakappiyÄ• yeva.

``anujÄ• nÄ• mi, bhikkhave, apidhÄ• naâ€™â€™ nti (Vin I 265) vacanato aÃ±janÄ«apidhÄ•
``anujÄ• nÄ• mi, bhikkhave, suttakena bandhitvÄ• aÃ±janiyÄ• bandhituâ€™â€™ nti (Vin I
suttakena bandhitvÄ• aÃ±janiyÄ• bandhitabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, suttakena s
265) vacanato apatanatthÄ• ya aÃ±janÄ«suttakena sibbetuá¹ƒvaá¹-á¹-ati. ``anujÄ• nÄ• mi, b
aÃ±janisalÄ• kaâ€™â€™ nti (Vin I 265) vacanato aÃ±janisalÄ• kampivaá¹-á¹-ati. ``na, bhikk
aÃ±janisalÄ• kÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• pattidukkaá¹-assa. anujÄ• nÄ• mi, bhi
pe ... saá¹…khanÄ• bhimayaâ€™â€™ nti (Vin I 265) vacanato etÄ• yeva aÃ±janisalÄ• kÄ•
bhikkhave, salÄ• kaá¹-á¹-hÄ• niyaâ€™â€™ nti (Vin I 265) vacanato aÃ±janisalÄ• kaá¹-á¹-hÄ
tattha __salÄ• kaá¹-á¹-hÄ• niya_nti yatthasalÄ• kaá¹ƒ odahanti, taá¹ƒ susiradaá¹‡á¸• akaá¹ƒ
anujÄ• nÄ• mÄ«ti \Be II 412/attho. ``anujÄ• nÄ• mi, bhikkhave, aÃ±janitthavikaâ€™â€™ nti
thavikampivaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakaâ€
vacanatoaÃ±janitthavikÄ• ya aá¹ƒse lagganatthÄ• ya aá¹ƒsabaddhakampi bandhanasuttaka

natthukathÄ•

natthukathÄ• yaá¹ƒ \Ne II 305/ ``anujÄ• nÄ• mi, bhikkhave, muddhani telakaâ€™â€™ nti (V
sÄ«sÄ• bhitÄ• passabhikkhuno muddhani telaá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, n
I 266) vacanato nakkhamanÄ«ye sati natthukammaá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkha
nti (Vin I 266) vacanato natthuyÄ• agaá¸·anatthaá¹ƒ natthukaraá¹‡Ä« vaá¹-á¹-ati. ``na, bhik
uccÄ• vacÄ• natthukaraá¹‡Ä« dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-assa. anujÄ
aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• bhimayaâ€™â€™ nti (Vin I 266) vacanato etÄ• yev
vaá¹-á¹-anti. ``anujÄ• nÄ• mi, bhikkhave, yamakanatthukaraá¹‡iâ€™â€™ nti (Vin I 266) vac
visamaá¹ƒÄ• siÃ±cayanti ce, yamakanatthukaraá¹‡iá¹ƒ dhÄ• retabbaá¹ƒ. tattha __yamakan
samasotÄ• hi dvÄ«hi panÄ• á¸·ikÄ• hi ekaá¹ƒ natthukaraá¹‡iá¹ƒ.

dhÅ«manettakathÄ•

dhÅ«manettakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, dhÅ«maá¹ƒ pÄ• tuâ€™â€™ nti (Vin
vacanatoyamakanatthukaraá¹‡iyÄ• nakkhamanÄ«ye sati dhÅ«maá¹ƒ pÄ• tuá¹ƒ vaá¹-á¹-ati.
dhÅ«manettaâ€™â€™ nti (Vin I 266) vacanato tameva vaá¹-á¹-iá¹ƒ Ä• limbetvÄ• pivanapa
dhÅ«manettadhÅ«mopivitabbo. ``na, bhikkhave, uccÄ• vacÄ• ni dhÅ«manettÄ• ni dhÄ• reta
dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-himayaá¹ƒ ... pe ... saá¹…khanÄ• bhimayaâ
vacanato etÄ• ni eva dhÅ«manettÄ• ni dhÄ• retabbÄ• ni. ``anujÄ• nÄ• mi \Be II 413/, bhikkh
(Vin I 266) vacanato pÄ• á¹‡akÄ• diappavisanatthaá¹ƒ dhÅ«manettatthavikampivaá¹-á¹-ati.

bhikkhave, yamakatthavikaâ€™â€™ nti (Vin I 266) vacanato ekatoghaá¹ƒsiyamÄ• ne sati ya
vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, aá¹ƒsabaddhakaá¹ƒ bandhanasuttakaâ€™â€™ nti
dhÅ«manettatthavikassa aá¹ƒsabaddhabandhanasuttaá¹ƒ vaá¹-á¹-ati.

telapÄ• kakathÄ•

telapÄ• kakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, telapÄ• kaâ€™â€™ nti (Vin I 267) vaca
306/ sati telapÄ• ko vaá¹-á¹-ati. tattha __anujÄ• nÄ• mi, bhikkhave, telapÄ• ka_nti yaá¹ƒ
kiÃ±cibhesajjapakkhittaá¹ƒ sabbaá¹ƒ anuÃ±Ã±Ä• tameva hoti. ``na, bhikkhave, atipakkhittan
telaá¹ƒpÄ• tabbaá¹ƒ, yo piveyya, yathÄ• dhammo kÄ• retabbo. anujÄ• nÄ• mi, bhikkhave, y
vaá¹‡á¹‡o na gandho na raso paÃ±Ã±Ä• yati, evarÅ«paá¹ƒ majjapakkhittaá¹ƒ telaá¹ƒ pÄ• tu
vacanato yasmiá¹ƒ telapÄ• ke pakkhittassa majjassa vaá¹‡á¹‡o vÄ• gandho vÄ• rasovÄ•
telaá¹ƒ pivitabbaá¹ƒ. tattha __atipakkhittamajjÄ• nÄ«_ti ativiyakhittamajjÄ• ni, bahuá¹ƒ majja
yojitÄ• nÄ«ti attho. ``anujÄ• nÄ• mi, bhikkhave, abbhaÃ±janaá¹ƒ adhiá¹-á¹-hÄ• tuâ€™â€™
atipakkhittamajjattÄ• apivitabbe telesati abbhaÃ±janaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati. ``a
bhikkhave, tÄ«á¹‡i tumbÄ• ni lohatumbaá¹ƒkaá¹-á¹-hatumbaá¹ƒ phalatumbaâ€™â€™ nti (V
telapakkabhÄ• janÄ• ni imÄ• ni tÄ«á¹‡itumbÄ• ni vaá¹-á¹-anti.

sedakammakathÄ•

sedakammakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, sedakammaâ€™â€™ nti (Vin I 267)
sedakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati \Be II 414/. tattha __aá¹…gavÄ• to_ti hatthapÄ• de vÄ
``anujÄ• nÄ• mi, bhikkhave, sambhÄ• rasedaâ€™â€™ nti (Vin I 267) vacanatosedakammen
sambhÄ• rasedaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. tattha __sambhÄ• raseda_nti nÄ• nÄ• vidhapaá¹
nakkhamanÄ«yo hoti, ``anujÄ• nÄ• mi, bhikkhave, mahÄ• sedaâ€™â€™ nti (Vin I 267)
vacanatosambhÄ• rasedanakkhamanÄ«ye sati mahÄ• sedaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. tattha
sedaá¹ƒ, porisappamÄ• á¹‡aá¹ƒ Ä• vÄ• á¹-aá¹ƒ aá¹…gÄ• rÄ• naá¹ƒ pÅ«retvÄ• paá¹ƒsuvÄ
nÄ• nÄ• vidhÄ• nivÄ• taharaá¹‡apaá¹‡á¹‡Ä• ni santharitvÄ• telamakkhitena gattena tattha
samparivattantena sarÄ«raá¹ƒsedetuá¹ƒ anujÄ• nÄ• mÄ«ti attho. nakkhamanÄ«yo hoti, ``an
bhaá¹…godakaâ€™â€™ nti (Vin I 267) vacanato mahÄ• sedena nakkhamanÄ«ye sati bhaá
vaá¹-á¹-ati. tattha __bhaá¹…godaka_ntinÄ• nÄ• paá¹‡á¹‡abhaá¹…gakuthitaá¹ƒ udakaá¹ƒ, te
ca siÃ±citvÄ• siÃ±citvÄ• sedetabbo. nakkhamanÄ«yo hoti, ``anujÄ• nÄ• mi, bhikkhave, ud
(Vin I 267) vacanato bhaá¹…godakena nakkhamanÄ«ye sati udakakoá¹-á¹-hakaá¹ƒ kÄ• tuá
__udakakoá¹-á¹-haka_nti \Ne II 307/ udakakoá¹-á¹-he cÄ• á¹-iá¹ƒ vÄ• doá¹‡iá¹ƒ vÄ• uá¹‡h
tattha pavisitvÄ• sedakammakaraá¹‡aá¹ƒanujÄ• nÄ• mÄ«ti attho.

lohitamocanakathÄ•

lohitamocanakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, lohitaá¹ƒ mocetuâ€™â€™ nti (Vin I
sati lohitaá¹ƒ mocetuá¹ƒ vaá¹-á¹-ati. tattha __pabbavÄ• to hotÄ«_ti pabbe pabbe vÄ• tovijjha
mocetu_nti satthakena lohitaá¹ƒ mocetuá¹ƒ. nakkhamanÄ«yo hoti, anujÄ• nÄ• mi, bhikkhav
visÄ• á¹‡ena gÄ• hetunti (Vin I 267).

pÄ• dabbhaÃ±janakathÄ•

pÄ• dabbhaÃ±janakathÄ• yaá¹ƒ \Be II 415/ ``anujÄ• nÄ• mi, bhikkhave, pÄ• dabbhaÃ±janaá
vacanato pÄ• desu phalitesu pÄ• dabbhaÃ±janaá¹ƒ pacitabbaá¹ƒ. nakkhamanÄ«yo hoti, ``a
pajjaá¹ƒ abhisaá¹…khariturâ€™â€™ nti (Vin I 267) vacanato pÄ• dabbhaÃ±janatelena nakkh
abhisaá¹…kharitabbaá¹ƒ. __tattha pajjaá¹ƒ abhisaá¹…kharitu_nti yena phalitapÄ• dÄ• pÄ•
nÄ• á¸·ikerÄ• dÄ«su nÄ• nÄ• bhesajjÄ• ni pakkhipitvÄ• pajjaá¹ƒ abhisaá¹…khariturá¹ƒ, pÄ•
pacitunti attho.

gaá¹‡á¸• Ä• bÄ• dhakathÄ•

gaá¹‡á¸• Ä• bÄ• dhakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, satthakammaâ€™â€™ nti (V
vacanatogaá¹‡á¸• Ä• bÄ• dhe sati satthakammaá¹ƒ kÄ• tabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkha
I 267) vacanato kasÄ• vodakena atthe sati kasÄ• vodakaá¹ƒ dÄ• tabbaá¹ƒ. ``anujÄ• nÄ• mi
nti (Vin I 267) vacanato tilakakkena atthe sati tilakakkaá¹ƒdÄ• tabbaá¹ƒ. __tilakakkena attho
tilehi attho. ``anujÄ• nÄ• mi bhikkhavekabaá¸·ikaâ€™â€™ nti (Vin I 267) vacanato kabaá¸·ik
kabaá¸·ikÄ• dÄ• tabbÄ• . tattha __kabaá¸·ika_nti vaá¹‡amukhe sattupiá¹‡á¸• aá¹ƒ pakkhipi
bhikkhave, vaá¹‡abandhanacoá¸·aâ€™â€™ nti (Vin I 267) vacanato \Ne II 308/ vaá¹‡aband
vaá¹‡abandhanacoá¸·aá¹ƒ dÄ• tabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sÄ• sapakuá¹-á¹-ena
267) vacanato sacevaá¹‡o kuá¹‡á¸• avatÄ«, sÄ• sapakuá¹-á¹-ena phositabbaá¹ƒ. tattha __s
sÄ• sapapiá¹-á¹-hena.

``anujÄ• nÄ• mi, bhikkhave, dhÅ«maá¹ƒ kÄ• tuâ€™â€™ nti (Vin I 267) vacanato yadi vaá¹‡
kÄ• tuá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, loá¹‡asakkharikÄ• ya chindituâ€™â€™ n
yadi vaá¸• á¸• hamaá¹ƒsaá¹ƒ vuá¹-á¹-hÄ• ti \Be II 416/, chinditabbaá¹ƒ. tattha
__vaá¸• á¸• hamaá¹ƒsa_ntiadhikamaá¹ƒsaá¹ƒ Ä• á¹‡Ä« viya uá¹-á¹-hahati. __loá¹‡asakkhar
khÄ• rena chindituá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, vaá¹‡atelaâ€™â€™ nti (Vin I 267) vacar
ruhati, vaá¹‡aruhanatelaá¹ƒ pacitabbaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, vikÄ• sikaá¹ƒ sabbaá
vaá¹‡apaá¹-ikammaâ€™â€™ nti (Vin I 267) vacanato yadi telaá¹ƒ gaá¸·ati, vikÄ• sikaá¹ƒ dÄ
vaá¹‡apaá¹-ikammaá¹ƒkÄ• tabbaá¹ƒ. tattha __vikÄ• sika_nti telarundhanapilotikaá¹ƒ. __sab
vaá¹‡apaá¹-ikamma_ntiyaá¹ƒ kiÃ±ci vaá¹‡apaá¹-ikammaá¹ƒ nÄ• ma atthi, sabbaá¹ƒ anujÄ•
mahÄ• vikaá¹-akathÄ• pubbe vuttÄ• va.

__sÄ• maá¹ƒ gahetvÄ• _ti idaá¹ƒ na kevalaá¹ƒ sappadaá¹-á¹-hasseva, aÃ±Ã±asmimpi daá¹
sÄ• maá¹ƒgahetvÄ• paribhuÃ±jitabbaá¹ƒ, aÃ±Ã±esu pana kÄ• raá¹‡esu paá¹-iggahitameva

visapÄ«takathÄ•

visapÄ«takathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, gÅ«thaá¹ƒ pÄ• yetuâ€™â€™ nti (Vin I 2
bhikkhuá¹ƒ gÅ«thaá¹ƒ pÄ• yetuá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, yaá¹ƒ karontopa
paá¹-iggaho kato, na puna paá¹-iggahetabboâ€™â€™ ti (Vin I 268) vacanatotadeva vaá¹-á¹
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 268) pana __na puna paá¹-iggahetabbo_ti sacebhÅ«mi
paá¹-iggahÄ• petabbo, appattaá¹ƒ pana gahetuá¹ƒ vaá¹-á¹-ati.

gharadinnakÄ• bÄ• dhakathÄ•

gharadinnakÄ• bÄ• dhakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, sÄ«tÄ• loá¸·iá¹ƒ pÄ• yetu
vacanato \Ne II 309/ gharadinnakÄ• bÄ• dhassa bhikkhuno sÄ«tÄ• loá¸·iá¹ƒ pÄ• yetuá¹ƒ va
__gharadinnakÄ• bÄ• dho_tivasÄ«karaá¹‡apÄ• á¹‡akasamuá¹-á¹-hitarogo. á¹-Ä«kÄ• yaá¹ƒ
pana \Be II 417/__ ``gharadinnakÄ• bÄ• dho_ nÄ• ma vasÄ«karaá¹‡atthÄ• ya gharaá¹‡iyÄ•
Ä• bÄ• dho. tenÄ• ha `vasÄ«karaá¹‡apÄ• á¹‡akasamuá¹-á¹-hitarogoâ€™ ti. __ghara_-sadd
vattamÄ• noadhippetoâ€™â€™ ti vuttaá¹ƒ. vimativinodaniyampi (vi0 vi0 á¹-Ä«0 mahÄ• vagg
``gharadinnakÄ• bÄ• dho_ nÄ• ma gharaá¹‡iyÄ• dinnavasÄ«karaá¹‡abhesajjasamuá¹-á¹-h
__sÄ«tÄ• loá¸·i_nti naá¹…galena kasantassa phÄ• le laggamattikaá¹ƒ udakena Ä• loá¸·etvÄ
attho.

duá¹-á¹-hagahaá¹‡ikakathÄ•

duá¹-á¹-hagahaá¹‡ikakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, Ä• misakhÄ• raá¹ƒ pÄ• yetu
vacanato duá¹-á¹-hagahaá¹‡ikassa bhikkhuno Ä• misakhÄ• raá¹ƒ pÄ• yetuá¹ƒ vaá¹-á¹-ati. ta
__duá¹-á¹-hagahaá¹‡iko_tivipannagahaá¹‡iko, kicchena uccÄ• ro nikkhamatÄ«ti attho. __Ä•
sukkhodanaá¹ƒjhÄ• petvÄ• tÄ• ya chÄ• rikÄ• ya paggharitaá¹ƒ khÄ• rodakaá¹ƒ. vimativinod
á¹-Ä«0mahÄ• vagga II 267-269) pana __ ``tÄ• ya chÄ• rikÄ• ya paggharitaá¹ƒ khÄ• rodaka_
taá¹ƒchÄ• rikaá¹ƒ pakkhipitvÄ• udake abhisiÃ±cite tato chÄ• rikato heá¹-á¹-hÄ• paggharita
ntivuttaá¹ƒ.

paá¹‡á¸• urogÄ• bÄ• dhakathÄ•

paá¹‡á¸• urogÄ• bÄ• dhakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, muttaharÄ«takaá¹ƒ pÄ•
vacanato paá¹‡á¸• urogÄ• bÄ• dhassa bhikkhuno muttaharÄ«takaá¹ƒ pÄ• yetuá¹ƒ vaá¹-á¹-a
__muttaharÄ«taka_ntigomuttaparibhÄ• vitaá¹ƒ harÄ«takaá¹ƒ.

chavidosÄ• bÄ• dhakathÄ•

chavidosÄ• bÄ• dhakathÄ• yaá¹ƒ \Be II 418/ ``anujÄ• nÄ• mi, bhikkhave, gandhÄ• lepaá¹ƒ
vacanato chavidosÄ• bÄ• dhassa bhikkhuno gandhÄ• lepaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

abhisannakÄ• yakathÄ•

abhisannakÄ• yakathÄ• yaá¹ƒ \Ne II 310/ ``anujÄ• nÄ• mi, bhikkhave, virecanaá¹ƒ pÄ• tuâ€
vacanato abhisannakÄ• yassa bhikkhuno virecanaá¹ƒ pÄ• tuá¹ƒ vaá¹-á¹-ati. tattha
__abhisannakÄ• yo_tiussannadosakÄ• yo. acchakaÃ±jiyÄ• attho hoti, ``anujÄ• nÄ• mi, bhi
nti (Vin I 269) vacanato acchakaÃ±jiyaá¹ƒ pÄ• tuá¹ƒ vaá¹-á¹-ati. tattha __acchakaÃ±jiya_nti
taá¹‡á¸• ulodakamaá¹‡á¸• o. akaá¹-ayÅ«sena attho hoti, ``anujÄ• nÄ• mi, bhikkhave, akaá¹-
269) vacanato akaá¹-ayÅ«saá¹ƒ pÄ• tuá¹ƒ vaá¹-á¹-ati. tattha __akaá¹-ayÅ«sa_nti asiniddho
sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- mahÄ• vagga III 269) pana vimativinodaniyaÃ±ca (vi0 vi0á¹
267-269) __ ``akaá¹-ayÅ«senÄ• _ti anabhisaá¹…khatena muggayÅ«senÄ• â€™â€™ ti vutta
hoti, ``anujÄ• nÄ• mi, bhikkhave, kaá¹-Ä• kaá¹-aâ€™â€™ nti (Vin I 269) vacanato kaá¹-Ä• k
vaá¹-á¹-ati. tattha __kaá¹-Ä• kaá¹-a_nti sova dhotasiniddho. sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹-
vimativinodaniyaÃ±ca (vi0 vi0 á¹-Ä«0 mahÄ• vagga II 267-269) __ ``kaá¹-Ä• kaá¹-enÄ• _ti m
acÄ• letvÄ• va parissÄ• vitena muggayÅ«senÄ• â€™â€™ ti vuttaá¹ƒ. paá¹-icchÄ• danÄ«ye
bhikkhave, paá¹-icchÄ• danÄ«yaâ€™â€™ nti (Vin I 269) vacanato paá¹-icchÄ• danÄ«yaá¹ƒ
tattha __paá¹-icchÄ• danÄ«yenÄ• _ti maá¹ƒsarasena.

loá¹‡asovÄ«rakakathÄ•

loá¹‡asovÄ«rakakathÄ• yaá¹ƒ \Be II 419/ ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa loá¹‡asov
udakasambhinnaá¹ƒ pÄ• naparibhogena paribhuÃ±jituâ€™â€™ nti (Vin I 273) vacanatogilÄ
loá¹‡asovÄ«rakaá¹ƒ pÄ• tabbaá¹ƒ, agilÄ• nena udakasambhinnaá¹ƒ katvÄ• paribhuÃ±jitab
``pÄ• naparibhogenÄ• â€™â€™ ti vacanato vikÄ• lepi vaá¹-á¹-ati.

tattha __loá¹‡asovÄ«rakaá¹ƒ_ nÄ• ma sabbarasÄ• bhisaá¹…khataá¹ƒ ekaá¹ƒ bhesajjaá¹ƒ, t
harÄ«takÄ• malakavibhÄ«takakasÄ• vesabbadhaÃ±Ã±Ä• ni sabbaaparaá¹‡á¹‡Ä• ni sattann
kadaliphalÄ• dÄ«ni sabbaphalÄ• nivettaketakakhajjÅ«rikaá¸·Ä«rÄ• dayo sabbakaá¸·Ä«re m
anekÄ• ni \Ne II 311/ ca madhuphÄ• á¹‡itasindhavaloá¹‡atikaá¹-ukÄ• dÄ«nibhesajjÄ• ni pak
limpitvÄ• ekaá¹ƒ dve tÄ«á¹‡i saá¹ƒvaccharÄ• ni á¹-hapenti, taá¹ƒ paripaccitvÄ• jamburasa
vÄ• takÄ• sakuá¹-á¹-hapaá¹‡á¸• ubhagaá¹‡á¸• alÄ• dÄ«naá¹ƒ siniddhabhojanabhuttÄ• naÃ
bhattajÄ«raá¹‡akabhesajjaá¹ƒ tÄ• disaá¹ƒ natthi, taá¹ƒ panetaá¹ƒ bhikkhÅ«naá¹ƒ pacchÄ• b
gilÄ• nÄ• naá¹ƒ pÄ• katikameva. agilÄ• nÄ• naá¹ƒ pana udakasambhinnaá¹ƒ pÄ• naparibho

sÄ• ratthadÄ«paniyaá¹ƒ (Sp-á¹- II 191-192) pana ``pÄ• naparibhogenÄ• ti vuttattÄ•
loá¹‡asovÄ«rakaá¹ƒyÄ• makÄ• likaâ€™â€™ nti vuttaá¹ƒ. vimativinodaniyaá¹ƒ (vi0 vi0 á¹-Ä«
``pÄ• naparibhogenavaá¹-á¹-atÄ«ti sambandho. evaá¹ƒ pana vuttattÄ• loá¹‡asovÄ«rakaá¹ƒ
vadanti, keci pana `gilÄ• nÄ• naá¹ƒ pÄ• katikameva, agilÄ• nÄ• naá¹ƒ pana udakasambhinn
guá¸·aá¹ƒviya sattÄ• hakÄ• likaâ€™â€™ nti vuttaá¹ƒ. vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ (Vjb mah
``avisesena satipaccayatÄ• vuttÄ• \Be II 420/. imasmiá¹ƒ khandhake `anujÄ• nÄ• mi, bhikk
guá¸·aá¹ƒ, agilÄ• nassa guá¸·odakaá¹ƒ, gilÄ• nassa loá¹‡asovÄ«rakaá¹ƒ, agilÄ• nassaudak
284) vuttaá¹ƒ, tasmÄ• siddhaá¹ƒ `satipaccayatÄ• gilÄ• nÄ• gilÄ• navasenaduvidhÄ• â€™

antovutthÄ• dikathÄ•

antovutthÄ• dikathÄ• yaá¹ƒ ``tena kho pana samayena bhagavato udaravÄ• tÄ• bÄ• dho ho
`pubbepi bhagavato udaravÄ• tÄ• bÄ• dho tekaá¹-ulayÄ• guyÄ• phÄ• su hotÄ«â€™ ti sÄ•
muggampi viÃ±Ã±Ä• petvÄ• anto vÄ• setvÄ• anto sÄ• maá¹ƒ pacitvÄ• bhagavatoupanÄ•
tekaá¹-ulayÄ• guâ€™ nti. jÄ• nantÄ• pi tathÄ• gatÄ• pucchanti, jÄ• nantÄ• pina pucchanti,
pucchanti, kÄ• laá¹ƒ viditvÄ• na pucchanti, atthasaÃ±hitaá¹ƒtathÄ• gatÄ• pucchanti, no an
anatthasaÃ±hite setughÄ• to tathÄ• gatÄ• naá¹ƒ. dvÄ«hiÄ• kÄ• rehi buddhÄ• bhagavanto
`dhammaá¹ƒ vÄ• desessÄ• ma, sÄ• vakÄ• naá¹ƒvÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apessÄ• m

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi `kutÄ• yaá¹ƒ, Ä• nanda, yÄ•
Ä• yasmÄ• Ä• nando bhagavato etamatthaá¹ƒ Ä• rocesi. vigarahi buddho bhagavÄ• anan
ananulomikaá¹ƒ appatirÅ«paá¹ƒ assamaá¹‡akaá¹ƒ akappiyaá¹ƒ akaraá¹‡Ä«yaá¹ƒ, kathaÃ±
evarÅ«pÄ• ya bÄ• hullÄ• ya cetessasi, yadapi, Ä• nanda, anto vutthaá¹ƒ, tadapi akappiyaá¹
tadapi akappiyaá¹ƒ. yadapi sÄ• maá¹ƒ pakkaá¹ƒ, tadapi akappiyaá¹ƒ. netaá¹ƒ, Ä• nanda, ap
pasÄ• dÄ• ya ... pe ... vigarahitvÄ• dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikkhÅ«Ä• mantesi --- na
vutthaá¹ƒ anto \Be II 421/ pakkaá¹ƒ sÄ• maá¹ƒ pakkaá¹ƒ paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±
dukkaá¹-assa. anto ce, bhikkhave, vutthaá¹ƒ anto pakkaá¹ƒsÄ• maá¹ƒ pakkaá¹ƒ, taÃ±ce pa
tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naá¹ƒ. anto ce, bhikkhave, vutthaá¹ƒ anto pakkaá¹ƒ aÃ±Ã±ehi pakk
paribhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. anto ce, bhikkhave, vutthaá¹ƒ bahi pa
pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• pattidvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. bahi ce, bhikkhave,
sÄ• maá¹ƒ pakkaá¹ƒ, taÃ±ceparibhuÃ±jeyya, Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ. anto ce,
pakkaá¹ƒaÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. bahi ce, bhikk
pakkaá¹ƒ aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. bahi ce, bhikk
pakkaá¹ƒ sÄ• maá¹ƒ pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, Ä• patti dukkaá¹-assa. bahi ce, bhik
pakkaá¹ƒ aÃ±Ã±ehi pakkaá¹ƒ, taÃ±ce paribhuÃ±jeyya, anÄ• pattÄ«â€™â€™ ti (Vin I 274) v
á¹-hÄ• ne vutthatÄ• , tattha pakkatÄ• , upasampannenasÄ• maá¹ƒ pakkatÄ• ti imesaá¹ƒ tiá¹
sambhave sati tisso Ä• pattiyo, dvinnaá¹ƒ sambhavedve Ä• pattiyo, ekassa aá¹…gassa sam

veditabbaá¹ƒ.

__anto vuttha_nti akappiyakuá¹-iyaá¹ƒ vutthaá¹ƒ. __sÄ• maá¹ƒ pakka_nti ettha yaá¹ƒ kiÃ±ci
pacituá¹ƒ na vaá¹-á¹-ati. sacepissa uá¹‡hayÄ• guyÄ• sulasipaá¹‡á¹‡Ä• ni vÄ• siá¹…givera
pakkhipanti, tampi cÄ• letuá¹ƒ na vaá¹-á¹-ati. ``yÄ• guá¹ƒ nibbÄ• pemÄ«â€™â€™ ti panacÄ
uttaá¹‡á¸• ubhattaá¹ƒ labhitvÄ• pi pidahituá¹ƒ na vaá¹-á¹-ati. sace pana manussÄ• pidahitvÄ
vaá¹-á¹-ati. ``bhattaá¹ƒ vÄ• mÄ• nibbÄ• yatÅ«â€™â€™ ti pidahituá¹ƒ vaá¹-á¹-ati. ``anujÄ•
pÄ• kaá¹ƒ pacituâ€™â€™ nti (Vin I 274) vacanato pubbeanupasampannehi pakkaá¹ƒ puna
vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 274) ``khÄ«ratakkÄ• dÄ«su \Be II 422/ pana s
aggiá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati punapÄ• kassaanuÃ±Ã±Ä• tattÄ• â€™â€™ ti. ``anujÄ• nÄ• m
vÄ• setuâ€™â€™ nti (Vin I 274) vacanato \Ne II 313/ dubbhikkhasamaye taá¹‡á¸• ulÄ• dÄ«
vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, anto pacituâ€™â€™ nti (Vin I 274) vacanato dubbh
pacituá¹ƒ vaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, sÄ• maá¹ƒ pacituâ€™â€™ nti (Vin I 274)
dubbhikkhasamaye sÄ• mampi pacituá¹ƒvaá¹-á¹-ati. ``anujÄ• nÄ• mi, bhikkhave, anto vuttha
sÄ• maá¹ƒ pakkaâ€™â€™ nti (Vin I 274) vacanato dubbhikkhasamaye tÄ«á¹‡ipi vaá¹-á¹-an

uggahitapaá¹-iggahitakathÄ•

uggahitapaá¹-iggahitakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, yattha phalakhÄ• danÄ«yaá
kappiyakÄ• rakoca na hoti, sÄ• maá¹ƒ gahetvÄ• haritvÄ• kappiyakÄ• rake passitvÄ• bhÅ«
nikkhipitvÄ• paá¹-iggahÄ• petvÄ• paribhuÃ±jituá¹ƒ, anujÄ• nÄ• mi, bhikkhave, uggahitaá¹ƒ
(Vin I 275) vacanato tathÄ• katvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, Ä• patti na hotÄ«ti.

tatonÄ«haá¹-akathÄ•

tato nÄ«haá¹-akathÄ• yaá¹ƒ ``paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ±jatha. anujÄ• nÄ• m
tatonÄ«haá¹-aá¹ƒ bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ paribhuÃ±jituâ€™â€™ nti (Vin I 2
dÄ• ne nimantitÄ• hutvÄ• bhikkhÅ« bhuÃ±janti, tato dÄ• nato nÄ«haá¹-aá¹ƒ bhojanaá¹ƒ pa
bhuÃ±jitabbaá¹ƒ, na pavÄ• ritasikkhÄ• padena Ä• patti hoti. vuttaÃ±hi aá¹-á¹-hakathÄ• yaá¹
``tato nÄ«haá¹-a_nti yattha nimantitÄ• bhuÃ±janti, tato nÄ«haá¹-aâ€™â€™ nti.

purebhattapaá¹-iggahitakathÄ•

purebhattapaá¹-iggahitakathÄ• yaá¹ƒ \Be II 423/ ``paá¹-iggaá¹‡hatha, bhikkhave, paribhuÃ±
bhikkhave, purebhattaá¹ƒ paá¹-iggahitaá¹ƒ bhuttÄ• vinÄ• pavÄ• ritena anatirittaá¹ƒ paribhu
I 277) vacanato purebhattaá¹ƒ paá¹-iggahetvÄ• nikkhipitaá¹ƒ pavÄ• ritena bhikkhunÄ• atiri
bhuÃ±jituá¹ƒ vaá¹-á¹-ati, pavÄ• ritasikkhÄ• padena Ä• patti na hoti.

vanaá¹-á¹-hapokkharaá¹-á¹-hakathÄ•

vanaá¹-á¹-hapokkharaá¹-á¹-hakathÄ• yaá¹ƒ \Ne II 314/ ``tena kho pana samayena Ä• yasma
kÄ• yaá¸• Ä• hÄ• bÄ• dho hoti. atha kho Ä• yasmÄ• mahÄ• moggallÄ• no yenÄ• yasmÄ•
upasaá¹…kamitvÄ• Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ etadavoca `pubbe te, Ä• vuso sÄ• riputta
kenaphÄ• su hotÄ«â€™ ti. bhisehi ca me, Ä• vuso, muá¸·Ä• likÄ• hi cÄ• ti ... pe ... atha kho
bhise ca muá¸·Ä• likÄ• yo ca paribhuttassa kÄ• yaá¸• Ä• hÄ• bÄ• dho paá¹-ippassambhi ...
bhikkhave, paribhuÃ±jatha. anujÄ• nÄ• mi, bhikkhave, vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-haá¹ƒ
anatirittaá¹ƒ paribhuÃ±jituâ€™â€™ nti (Vin I 278) vacanato vanaá¹-á¹-haá¹ƒ pokkharaá¹-á¹-
bhikkhunÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, pavÄ• ritasikkhÄ• padena Ä• patti na hoti. tattha__
pokkharaá¹-á¹-ha_nti vane ceva paduminigacche ca jÄ• taá¹ƒ.

akatakappakathÄ•

akatakappakathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, abÄ«jaá¹ƒ nibbaá¹-á¹-abÄ«jaá¹ƒ akata
paribhuÃ±jituâ€™â€™ nti (Vin I 278) vacanato abÄ«jaÃ±ca nibbaá¹-á¹-abÄ«jaÃ±ca \Be II 42
aggisatthanakhehi samaá¹‡akappaá¹ƒakatvÄ• pi paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. tattha __abÄ«
taruá¹‡aphalaá¹ƒ, yassa bÄ«jaá¹ƒ aá¹…kuraá¹ƒna janeti. __nibbaá¹-á¹-abÄ«ja_nti bÄ«jaá¹ƒ
apanetvÄ• paribhuÃ±jitabbakaá¹ƒ ambapanasÄ• di, tÄ• ni phalÄ• ni kappiyakÄ• rake asati
paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

yÄ• gukathÄ•

yÄ• gukathÄ• yaá¹ƒ ``dasayime, brÄ• hmaá¹‡a, Ä• nisaá¹ƒsÄ• yÄ• guyÄ• . katame dasa, y
vaá¹‡á¹‡aá¹ƒ deti, sukhaá¹ƒ deti, balaá¹ƒ deti, paá¹-ibhÄ• naá¹ƒ deti, yÄ• gupÄ«tÄ• khudaa
pipÄ• saá¹ƒ vineti, vÄ• taá¹ƒ anulometi, vatthiá¹ƒ sodheti, Ä• mÄ• vasesaá¹ƒ pÄ• ceti. ime k
dasÄ• nisaá¹ƒsÄ• yÄ• guyÄ• ti.

`yo \Ne II 315/ saÃ±Ã±atÄ• naá¹ƒ paradattabhojinaá¹ƒ.

kÄ• lena sakkacca dadÄ• ti yÄ• guá¹ƒ.

dasassa á¹-hÄ• nÄ• ni anuppavecchati.

Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca ||

`paá¹-ibhÄ• namassa upajÄ• yate tato.

khuddaá¹ƒ pipÄ• saÃ±ca byapaneti vÄ• taá¹ƒ.

sodheti vatthiá¹ƒ pariá¹‡Ä• meti bhattaá¹ƒ.

bhesajjametaá¹ƒ sugatena vaá¹‡á¹‡itaá¹ƒ ||

`tasmÄ• hi yÄ• guá¹ƒ alameva dÄ• tuá¹ƒ.

niccaá¹ƒ manussena sukhatthikena.

dibbÄ• ni vÄ• patthayatÄ• sukhÄ• ni.

mÄ• nussasobhagyatamicchatÄ• vÄ• â€™ ti ||

atha kho bhagavÄ• taá¹ƒ brÄ• hmaá¹‡aá¹ƒ imÄ• hi gÄ• thÄ• hi anumoditvÄ• uá¹-á¹-hÄ• yÄ
khobhagavÄ• etasmiá¹ƒ nidÄ• ne etasmiá¹ƒ pakaraá¹‡e dhammiá¹ƒ kathaá¹ƒ katvÄ• bhikk
anujÄ• nÄ• mi, bhikkhave, yÄ• guÃ±ca madhugoá¸·akaÃ±cÄ• â€™â€™ ti \Be II 425/ (Vin I 2
madhugoá¸·akaÃ±ca sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. anumodanÄ• gÄ• thÄ• ya ``patthayata
ntipadÄ• naá¹ƒ ``alameva dÄ• tuâ€™â€™ nti iminÄ• sambandho. sace pana ``patthayatÄ•
pÄ• á¹-hoatthi, soyeva gahetabbo. ``na, bhikkhave, aÃ±Ã±atra nimantitena aÃ±Ã±assa bhoj
paribhuÃ±jitabbÄ• , yo paribhuÃ±jeyya, yathÄ• dhammo kÄ• retabboâ€™â€™ ti (Vin I 283)
bhuÃ±jantassaparamparabhojanasikkhÄ• padena Ä• patti hoti. __bhojjayÄ• gÅ«_ti yÄ• pav
__yathÄ• dhammokÄ• retabbo_ti paramparabhojanena kÄ• retabbo.

guá¸·akathÄ•

guá¸·akathÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa guá¸·aá¹ƒ, agilÄ• nassa guá¸·o
vacanato \Ne II 316/ gilÄ• no bhikkhu guá¸·apiá¹‡á¸• aá¹ƒ vikÄ• lepi khÄ• dituá¹ƒ vaá¹-á¹-ati
panaudakasambhinnaá¹ƒ katvÄ• guá¸·odakaparibhogena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. __ ``
guá¸·a_ntitathÄ• rÅ«pena byÄ• dhinÄ• gilÄ• nassa pacchÄ• bhattaá¹ƒ guá¸·aá¹ƒ anujÄ• nÄ
aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin I) 284) vuttaá¹ƒ. ``tathÄ• rÅ«pena byÄ• dhinÄ• â€™â€™
byÄ• dhinÄ• gilÄ• nassa guá¸·o paribhuÃ±jitabbo hoti, tathÄ• rÅ«pena eva byÄ• dhinÄ• gil
dissati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

ettakÄ• su kathÄ• su yÄ• yÄ• saá¹ƒvaá¹‡á¹‡etabbappakaraá¹‡e na dissati, sÄ• sÄ• amh
kosallatthaá¹ƒ pÄ• á¸·ito ca aá¹-á¹-hakathÄ• to ca gahetvÄ• á¹-Ä«kÄ• cariyÄ• naá¹ƒ vacane
alaá¹…karitvÄ• á¹-hapitÄ• , tasmÄ• nikkaá¹…khÄ• hutvÄ• paá¹‡á¸• itÄ• upadhÄ• rentu.

catumahÄ• padesakathÄ•

67__._ __yaá¹ƒ_ \Be II 426/ __bhikkhave_tiÄ• di mahÄ• padesakathÄ• nÄ• ma. tattha mah
etehÄ«ti __mahÄ• padesÄ• , _ mahantÄ• vÄ• atthÄ• padissanti paÃ±Ã±Ä• yanti etthÄ• ti_
mahantÄ• naá¹ƒ vÄ• atthÄ• naá¹ƒ padeso pavattidesoti __mahÄ• padesÄ• _. ke te? imeye
vÄ• . tena vuttaá¹ƒ __ ``ime cattÄ• ro mahÄ• padeseâ€™â€™ _tiÄ• di. tattha __dhammasa
mahÄ• kassapÄ• dayo. __suttaá¹ƒ gahetvÄ• _ti ``á¹-hapetvÄ• dhaÃ±Ã±aphalarasaâ€™â€
upadhÄ• rento. __satta dhaÃ±Ã±Ä• nÄ«_ti ---

``sÄ• li vÄ«hi ca kudrÅ«so, godhumo varako yavo.

kaá¹…gÅ«ti satta dhaÃ±Ã±Ä• ni, nÄ«vÄ• rÄ• dÄ« tu tabbhidÄ• â€™â€™ ti --- ||

vuttÄ• ni satta dhaÃ±Ã±Ä• ni. __sabbaá¹ƒ aparaá¹‡á¹‡a_nti muggamÄ• sÄ• dayo. __aá¹-á¹
jambupÄ• naá¹ƒ cocapÄ• naá¹ƒ mocapÄ• naá¹ƒ sÄ• lukapÄ• naá¹ƒ muddikapÄ• naá¹ƒ mac

__iminÄ• nayenÄ• _ti suttÄ• nulomanayena. vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ __ ``su
cattÄ• ro mahÄ• padesÄ• â€™â€™ ti. __pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca anapekkhitvÄ• _
nÄ«tatthatoÄ• gatameva aggahetvÄ• \Ne II 317/. __aÃ±Ã±Ä• nipÄ«_ti tato aÃ±Ã±Ä• nipi. e
nakevalaá¹ƒ yathÄ• vuttÄ• eva, atha kho anekÄ• ni nÄ• nappakÄ• rÄ• ni vinayadharassa
Ã±Ä• á¹‡Ä• nubhÄ• vappakÄ• sitÄ• nÄ«tidasseti.

Ä• nisaá¹ƒsakathÄ•

<68> Ä• nisaá¹ƒsakathÄ• yaá¹ƒ vinayaá¹ƒ dhÄ• retÄ«ti __vinayadharo, _
sikkhanavÄ• canamanasikÄ• ravinicchayanatadanulomakaraá¹‡Ä• dinÄ• vinayapariyattikus
vinayapariyattimÅ«laá¹ƒ etesanti __vinayapariyattimÅ«lakÄ• _. ke te? paÃ±cÄ• nisaá¹ƒsÄ•
mÅ«laá¹ƒ kÄ• raá¹‡aá¹ƒ katvÄ• labhitabbaÄ• nisaá¹ƒsÄ• , na aÃ±Ã±apariyattiá¹ƒ vÄ• paá
katvÄ• ti attho. atha vÄ• pariyÄ• puá¹‡anaá¹ƒpariyatti, vinayassa pariyatti vinayapariyatti, s
etesanti __vinayapariyattimÅ«lakÄ• , _vinayapariyÄ• puá¹‡anahetubhavÄ• Ä• nisaá¹ƒsÄ• t
_tiÄ• dinÄ• tesaá¹ƒ paÃ±cÄ• nisaá¹ƒsÄ• dÄ«naá¹ƒsarÅ«paá¹ƒ pucchitvÄ• __ ``attanoâ€™
taá¹ƒ vacanaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ__ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha.

evaá¹ƒ paÃ±cÄ• nisaá¹ƒsÄ• naá¹ƒ sarÅ«paá¹ƒ dassetvÄ• idÄ• ni teyeva vitthÄ• rato dasse
_tiÄ• dinÄ• pucchitvÄ• __ ``idhekaccoâ€™â€™ _tiÄ• dinÄ• vissajjeti. tattha attano sÄ«lak
Ä• pattianÄ• pajjanabhÄ• veneva hoti, no aÃ±Ã±athÄ• ti Ä• pattiÄ• pajjanakÄ• raá¹‡aá¹ƒ da
anÄ• pajjanaá¹ƒ dassetuá¹ƒ __ ``Ä• pattiá¹ƒ Ä• pajjanto chahÄ• kÄ• rehi Ä• pajjatÄ«â€™â€

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati.

Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati.

ediso vuccati alajjipuggaloâ€™â€™ ti || (Vin V 359) ---

vuttena alajjÄ«lakkhaá¹‡ena na lajjati na hirÄ«yatÄ«ti alajjÄ«, tassa bhÄ• vo __alajjitÄ• _. na
etassÄ• ti aÃ±Ã±Ä• á¹‡aá¹ƒ, tassa bhÄ• vo __aÃ±Ã±Ä• á¹‡atÄ• _. kukatassa bhÄ• vo kukk
kukkuccapakato, tassa bhÄ• vo __kukkuccapakatatÄ• _. kappatÄ«tikappiyaá¹ƒ, na kappiyaá
318/, tasmiá¹ƒ __akappiye_ \Be II 428/, kappiyaá¹ƒ itisaÃ±Ã±Ä• yassa so kappiyasaÃ±Ã±Ä
__kappiyasaÃ±Ã±itÄ• _. itaraá¹ƒ tappaá¹-ipakkhatokÄ• tabbaá¹ƒ, imesu paÃ±casu padesu y
``alajjitÄ• ya Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• dinÄ• yojetabbÄ• ni. hetvatthe cetaá¹ƒ nis
saratÄ«ti sati, samussanaá¹ƒ sammoso. satiyÄ• sammoso satisammoso, tasmÄ• __satisa
karaá¹‡avacanaá¹ƒ. idÄ• ni tÄ• ni kÄ• raá¹‡Ä• ni vitthÄ• rato dassetuá¹ƒ __ ``kathaâ€™â€™
nayÄ• nuyogenaviÃ±Ã±eyyameva.

ariá¹-á¹-ho iti bhikkhu ariá¹-á¹-habhikkhu, kaá¹‡á¹-ako iti sÄ• maá¹‡ero kaá¹‡á¹-akasÄ• maá
vesÄ• liyÄ• jÄ• tÄ• vesÄ• likÄ• , vajjÄ«naá¹ƒ puttÄ• vajjiputtÄ• , vesÄ• likÄ• ca te vajjiputt
vesÄ• likavajjiputtÄ• , ariá¹-á¹-habhikkhu ca kaá¹‡á¹-akasÄ• maá¹‡ero ca vesÄ• likavajjiputt
__ariá¹-á¹-habhikkhukaá¹‡á¹-akasÄ• maá¹‡eravesÄ• likavajjiputtakÄ• _. parÅ«pahÄ• ro ca
kaá¹…khÄ• vitaraá¹‡aÃ±ca__parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• vitaraá¹‡Ä• _. ke te
parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• vitaraá¹‡Ä• dayo. vadanti etehÄ«ti vÄ• dÄ• ,
parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• vitaraá¹‡Ä• dayo vÄ• dÄ• etesanti parÅ« ... pe ...
micchÄ• vÄ• dino. ariá¹-á¹-ha ... pe ... puttÄ• ca parÅ«pahÄ• ra ... pe ... vÄ• dÄ• ca mahÄ•
sÄ• sanapaccatthikÄ• nÄ• mÄ• ti samuccayadvandavasena yojanÄ• kÄ• tabbÄ• . sesaá¹ƒ

Ä• nisaá¹ƒsakathÄ• niá¹-á¹-hitÄ• .

iti vinayasaá¹…gahasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«te vinayÄ• laá¹…kÄ• re

pakiá¹‡á¹‡akavinicchayakathÄ• laá¹…kÄ• ro nÄ• ma

catuttiá¹ƒsatimo paricchedo.

nigamanakathÄ• vaá¹‡á¹‡anÄ•

nigamagÄ• thÄ• su \Be II 429/ paá¹-hamagÄ• thÄ• yaá¹ƒ saddhammaá¹-á¹-hitikÄ• mena sÄ
parakkamabÄ• hunÄ• narindena ajjhesito so ahaá¹ƒ vinayasaá¹…gahaá¹ƒ akÄ• sinti yojanÄ

dutiyatatiyagÄ• thÄ• yaá¹ƒ \Ne II 319/ __teneva_ parakkamabÄ• hunarindeneva __kÄ• rite
ramaá¹‡Ä«ye__pÄ• sÄ• dasatamaá¹‡á¸• ite_ pÄ• sÄ• dÄ• naá¹ƒ satena paá¹-imaá¹‡á¸• ite
bhÄ• vanÄ• bhiratÄ• laye_bhÄ• vanÄ• ya abhiratÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• layabhÅ«te __
jetavananÄ• makevihÄ• re __vasaá¹ƒ_ vasanto hutvÄ• , atha vÄ• __vasaá¹ƒ_ vasanto __s
__yogÄ«naá¹ƒ hitaá¹ƒ_hitabhÅ«taá¹ƒ __sÄ• raá¹ƒ_ sÄ• ravantaá¹ƒ __imaá¹ƒ_ Ä«disaá¹ƒ _
akÄ• sinti yojanÄ• .

sesagÄ• thÄ• su __iminÄ• _ ganthakaraá¹‡ena __yaá¹ƒ puÃ±Ã±aá¹ƒ_ mayhaá¹ƒ __siddha
ganthakaraá¹‡atoaÃ±Ã±abhÅ«taá¹ƒ yaá¹ƒ puÃ±Ã±aá¹ƒ __mayÄ• pasutaá¹ƒ_ hoti, etena p
attasambhavetÄ• vatiá¹ƒse pamodento sÄ«lÄ• cÄ• raguá¹‡e rato paÃ±cakÄ• mesu alaggo
__paá¹-hamaá¹ƒ_paá¹-hamabhÅ«taá¹ƒ __phalaá¹ƒ_ sotÄ• pattiphalaá¹ƒ patvÄ• na antime
lokaggapuggalaá¹ƒ __nÄ• thaá¹ƒ_nÄ• thabhÅ«taá¹ƒ sabbasattahite rataá¹ƒ __metteyyaá¹ƒ
__munipuá¹…gavaá¹ƒ_ muniseá¹-á¹-haá¹ƒdisvÄ• na tassa dhÄ«rassa saddhammadesanaá
arahattaphalaá¹ƒ __adhigantvÄ• _labhitvÄ• jinasÄ• sanaá¹ƒ __sobheyyaá¹ƒ_ sobhÄ• peyy

etissÄ• ya pana yojanÄ• ya sati Ä• cariyavarassa vacanaá¹ƒ na sampaá¹-icchanti paá¹‡á¸•
ito dutiyabhave tÄ• vatiá¹ƒsabhavane devaputto hutvÄ• sotÄ• pattiphalaá¹ƒ patvÄ• antima
bhagavato dhammadesanaá¹ƒ sutvÄ• arahattaphalaá¹ƒ labheyyanti Ä• cariyassa patthanÄ
430/ hoti. sotÄ• pannassa hi sattabhavato uddhaá¹ƒ paá¹-isandhi natthi, tÄ• vatiá¹ƒsÄ• naÃ
bhavasatenapi bhavasahassenapi bhavasatasahassenapi metteyyassa bhagavato uppajjan
athÄ• pi vadeyya ``antarÄ• brahmaloke nibbattitvÄ• metteyyassa bhagavatokÄ• le manuss
evampi na yujjati. na hi brahmalokagatÄ• naá¹ƒ ariyÄ• naá¹ƒ punakÄ• mabhavÅ«papatti att
yamakappakaraá¹‡e (Yam II anusayayamaka. 312) ``rÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ
anusayÄ• anusentÄ«â€™â€™ ti. athÄ• pivadeyya ``brahmalokeyeva á¹-hatvÄ• aggaphala
ca Ä• cariyassa vacane nadissati, ``sobheyyaá¹ƒ jinasÄ• sanaâ€™â€™ nti vuttattÄ• bhikkh
na hibhikkhubhÅ«to sÄ• sanaá¹ƒ sobhÄ• petuá¹ƒ sakkoti. abhidhammatthavibhÄ• vaniyaÃ±

``jotayantaá¹ƒ \Ne II 320/ tadÄ• tassa, sÄ• sanaá¹ƒ suddhamÄ• nasaá¹ƒ.

passeyyaá¹ƒ sakkareyyaÃ±ca, garuá¹ƒ me sÄ• risambhavaâ€™â€™ nti || ---

bhikkhubhÅ«tameva vuttaá¹ƒ. athÄ• pi vadeyya ``antarÄ• dÄ«ghÄ• yuko bhummadevo hut
bhaveyyÄ• â€™â€™ ti, evampi ekassa buddhassa sÄ• vakabhÅ«to ariyapuggalo puna aÃ±
bhaveyyÄ• ti, Ä• cariyo pana sabbapariyattidharo anekaganthakÄ• rako anekesaá¹ƒganthal

Ä• cariyapÄ• cariyabhÅ«to, tena na kevalaá¹ƒ idheva imÄ• gÄ• thÄ• yoá¹-hapitÄ• , atha kh
sÄ• ratthadÄ«panÄ«nÄ• mikÄ• ya vinayaá¹-Ä«kÄ• ya avasÄ• ne ca á¹-hapitÄ• , tasmÄ• bh
vÄ«maá¹ƒsitabbametaá¹ƒ.

atha vÄ• iminÄ• ... pe ... devaputto hutvÄ• paá¹-hamaá¹ƒ tÄ• va phalaá¹ƒ yathÄ• vuttaá¹ƒ
tÄ• vatiá¹ƒsepamodanasÄ«lÄ• cÄ• raguá¹‡e rataá¹ƒ \Be II 431/ paÃ±cakÄ• mesu alaggabh
Ä• nisaá¹ƒsaá¹ƒpatvÄ• na antime attabhÄ• vamhi ... pe ... sobheyyanti yojanÄ• . atha vÄ• i
paÃ±cakÄ• mesu alaggo hutvÄ• antime attabhÄ• vamhi ... pe ... saddhammadesanaá¹ƒ su
sotÄ• pattiphalaá¹ƒ patvÄ• tato paraá¹ƒ aggaphalaá¹ƒ arahattaphalaá¹ƒ adhigantvÄ• jinas
yojanÄ• . yathÄ• amhÄ• kaá¹ƒ bhagavato dhammacakkappavattanasuttantadhammadesan
sutvÄ• aÃ±Ã±Ä• takoá¹‡á¸• aÃ±Ã±atthero sotÄ• pattiphalaá¹ƒ patvÄ• pacchÄ• arahattaph
jinasÄ• sanaá¹ƒsobhesi, evanti attho. ito aÃ±Ã±Ä• nipi nayÄ• ni yathÄ• therassa vacanÄ• n
tÄ• nipaá¹‡á¸• itehi cintetabbÄ• ni.

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

<1> á¹• 21 jambudÄ«patale \Be II 432/ ramme, marammavisaye sute.

tambadÄ«paraá¹-á¹-he á¹-hitaá¹ƒ, puraá¹ƒ ratananÄ• makaá¹ƒ ||

<2> á¹• 21 jinasÄ• sanapajjotaá¹ƒ \Ne II 321/, anekaratanÄ• karaá¹ƒ.

sÄ• dhujjanÄ• namÄ• vÄ• saá¹ƒ, soá¹‡á¹‡apÄ• sÄ• dalaá¹…kataá¹ƒ ||

<3> á¹• 21 tasmiá¹ƒ ratanapuramhi, rÄ• jÄ• nekaraá¹-á¹-hissaro.

sirÄ«sudhammarÄ• jÄ• ti, mahÄ• adhipatÄ«ti ca ||

<4> á¹• 21 evaá¹ƒnÄ• mo mahÄ• tejo, rajjaá¹ƒ kÄ• resi dhammato.

kÄ• rÄ• pesi rÄ• jÄ• __maá¹‡i-cÅ«á¸·aá¹ƒ_ mahantacetiyaá¹ƒ ||

<5> á¹• 21 tassa kÄ• le brahÄ• raÃ±Ã±e, __tiriyo_ nÄ• ma __pabbato_.

pubbakÄ• raÃ±Ã±avÄ• sÄ«naá¹ƒ, nivÄ• so bhÄ• vanÄ• raho ||

<6> á¹• 21 aá¹-á¹-hÄ• rasahi dosehi, mutto paÃ±caá¹…gupÄ• gato.

araÃ±Ã±alakkhaá¹‡aá¹ƒ patto, baddhasÄ«mÄ• yalaá¹…kato ||

<7> á¹• 21 tasmiá¹ƒ pabbate vasanto, mahÄ• thero supÄ• kaá¹-o.

__tipeá¹-akÄ• laá¹…kÄ• ro_ti, dvikkhattuá¹ƒ laddhalaÃ±chano ||

<8> á¹• 21 tebhÄ• tukanarindÄ• naá¹ƒ, garubhÅ«to supesalo.

kusalo pariyattimhi, paá¹-ipattimhi kÄ• rako ||

<9> á¹• 21 sohaá¹ƒ lajjÄ«pesalehi, bhikkhÅ«hi abhiyÄ• cito.

sÄ• sanassopakÄ• rÄ• ya, akÄ• siá¹ƒ sÄ«lavaá¸• á¸• hanaá¹ƒ ||

<10> á¹• 21 __vinayÄ• laá¹…kÄ• raá¹ƒ_ nÄ• ma, lajjÄ«naá¹ƒ upakÄ• rakaá¹ƒ.

suá¹-á¹-hu vinayasaá¹…gaha-vaá¹‡á¹‡anaá¹ƒ sÄ• dhusevitaá¹ƒ ||

<11> á¹• 21 rÅ«pachiddanÄ• sakaá¹‡á¹‡e \Be II 433/ \Ne II 322/, sampatte jinasÄ• sane.

chiddasuÃ±Ã±asuÃ±Ã±arÅ«pe, kaliyugamhi Ä• gate ||

<12> á¹• 21 niá¹-á¹-hÄ• pitÄ• ayaá¹ƒ á¹-Ä«kÄ• , mayÄ• sÄ• sanakÄ• raá¹‡Ä• .

dvÄ«su soá¹‡á¹‡avihÄ• resu, dvikkhattuá¹ƒ laddhaketunÄ• ||

<13> á¹• 21 iminÄ• puÃ±Ã±akammena, aÃ±Ã±ena kusalena ca.

ito cutÄ• haá¹ƒ dutiye, attabhÄ• vamhi Ä• gate ||

<14> á¹• 21 himavantapadesamhi, pabbate gandhamÄ• dane.

Ä• sanne maá¹‡iguhÄ• ya, maÃ±jÅ«sakadumassa ca ||

<15> á¹• 21 tasmiá¹ƒ hessaá¹ƒ bhummadevo, atidÄ«ghÄ• yuko varo.

paÃ±Ã±Ä• vÄ«riyasampanno, buddhasÄ• sanamÄ• mako ||

<16> á¹• 21 yÄ• va tiá¹-á¹-hati sÄ• sanaá¹ƒ, tÄ• va cetiyavandanaá¹ƒ.

bodhipÅ«jaá¹ƒ saá¹…ghapÅ«jaá¹ƒ, kareyyaá¹ƒ tuá¹-á¹-hamÄ• naso ||

<17> á¹• 21 bhikkhÅ«naá¹ƒ paá¹-ipannÄ• naá¹ƒ, veyyÄ• vaccaá¹ƒ kareyyahaá¹ƒ.

pariyattÄ• bhiyuttÄ• naá¹ƒ, kaá¹…khÄ• vinodayeyyahaá¹ƒ ||

<18> á¹• 21 sÄ• sanaá¹ƒ paggaá¹‡hantÄ• naá¹ƒ, rÄ• jÅ«naá¹ƒ sahÄ• yo assaá¹ƒ.

sÄ• sanaá¹ƒ niggaá¹‡hantÄ• naá¹ƒ, vÄ• retuá¹ƒ samattho assaá¹ƒ ||

<19> á¹• 21 sÄ• sanantaradhÄ• ne tu, maÃ±jÅ«saá¹ƒ rukkhamuttamaá¹ƒ.

nandamÅ«laÃ±ca pabbhÄ• raá¹ƒ, niccaá¹ƒ pÅ«jaá¹ƒ kareyyahaá¹ƒ ||

<20> á¹• 21 yadÄ• \Ne II 323/ tu paccekabuddhÄ• , uppajjanti mahÄ• yasÄ• .

tadÄ• tesaá¹ƒ niccakappaá¹ƒ, upaá¹-á¹-hÄ• naá¹ƒ kareyyahaá¹ƒ ||

<21> á¹• 21 teneva attabhÄ• vena, yÄ• va buddhuppÄ• dÄ• ahaá¹ƒ.

tiá¹-á¹-hanto buddhuppÄ• damhi, manussesu bhavÄ• mahaá¹ƒ ||

<22> á¹• 21 metteyyassa \Be II 434/ bhagavato, pabbajitvÄ• na sÄ• sane.

tosayitvÄ• na jinaá¹ƒ taá¹ƒ, labhe byÄ• karaá¹‡uttamaá¹ƒ ||

<23> á¹• 21 byÄ• karaá¹‡aá¹ƒ labhitvÄ• na, pÅ«retvÄ• sabbapÄ• ramÄ«.

anÄ• gatamhi addhÄ• ne, buddho hessaá¹ƒ sadevaketi ||

vinayÄ• laá¹…kÄ• raá¹-Ä«kÄ• samattÄ• .

Visit with Aunt Vicky Ch. 1 (A horny teenager visits his busty aunt)
byzaxxon©

I was 18, and had just graduated from high school. This was my last summer of freedom bef
college. I had never really had a serious girlfriend in high school, so I was looking forward to
college and losing my virginity finally. I was going to be going to one of the biggest party sch
state, so I was counting the days until college started. The summer had just begun, graduati
occurred a couple weeks ago, and there was quite a bit of time to do nothing.

I guess I was a pretty typical teenager, except that I liked to jerk off… a lot. Sure, most teena
off a lot, but I jerked off more than a few times a day. Some times I would masturbate thinkir
popular cheerleaders in school, and those tight little uniforms they would wear, but most of t
jerking off thinking about my mother.

My mom was a total babe. She was thirty nine years old, but was in excellent shape for her
often kept her body nice and firm. She was a blonde, with short hair and a figure straight out
has nice hips and a full, firm rear-end, and her waist was thin and toned from working out. A
contrasted against her huge, voluptuous tits. Her breasts were the first thing you'd notice ab
sticking out from her chest like watermelons. She didn't do much to conceal them either, in f
completely flaunted them, usually walking around the house wearing just a flimsy wife-beate
sports bra.

My parents had an active sex life, it seemed like they had sex every night. And some days o
would wake up in the morning hearing the thumping of their bed. Of course I wasn't resentfu
blame my dad? If I was him, I would screw mom every minute I got the chance. Almost ever
in my bed, listening to the sounds of my mother moaning down the hall and the thumping of
underneath my covers I'd stroke my cock furiously, imagining mom's huge tits, or what it wo
my cock inside her.

- - - - - - - -

One day I was bringing a load of laundry down to the basement. I set the laundry basket dov
machine, noticing another basket full of laundry waiting to be washed. I went back up the ba
looked to make sure no one was around, then closed the door. Going back to the laundry ba
through the clothes until he found one of his mom's bras. This is something I did once in a w

The bra was a demi-cup, satin with lace embroidering. Looking at the tag, I saw that it read 3
my pants and pulled out my already stiff cock. I held one of the cups of the bra in the palm o

wrapped it around my thick shaft. Then I began stroking my hand up and down, sliding the s
and down my hard cock.

Fantasies of his mom filled my head as I fucked my cock through her bra. I imagined diving
her massive melons and sucking every inch of them. Then I'd kneel her down and slide my s
them, tittyfucking her until I came all over.

By now my cock was really aching, and I was oozing precum out all over the bra as I stroked

Suddenly I heard the basement door open behind me, and my mother's voice called down th
you down there?"

I damn near had a heart-attack. I quickly tossed the bra back into the laundry basket and be
stuff my huge hardon back into my pants as I called back, "Yeah, just a second, I'm doing la

"Come up stairs, your father and I need to talk to you." She answered bac, before closing the

My heart was racing, and my cock was still rock-hard; It just wouldn't go down! What do they
maybe they know I've been jerking off like this.

I shoved mom's bra down into the bottom of the laundry basket, hiding it, and then waited se
my cock to go soft before walking upstairs into the living room.

My parents were sitting on the couch as I came into the room. Mom was wearing a pair of de
tube top that caused her breasts to bulge out at the top.

"Jake," My mom began, "Your father and I are going to go to Europe on vacation for three w

"Oh, well that's great." I replied. Yes, I'm going to have the house to myself.

"You're going to go live with your aunt Vicky while we're away." My father then said.

"Aunt Vicky?" I asked in surprise, "But, it's so far, and I haven't even met her before."

"The last time she saw you, you were three years old." Mom replied, "And it would be good t
you move off to college, she's excited to have you go stay with her. And besides, we aren't g
stay here by yourself for three weeks!"

Aunt Vicky was my mom’s twin sister who lived in Texas. Since we lived in New York, we ra
Apparently my dad had some important conference to go to in London, and my mom was go
they would turn the trip into a vacation. It was probably just an excuse for them to fuck like ra
day.

In any case, a week later I was packed up and on an airplane to Texas to stay with my aunt

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The plane pulled into the terminal in Dallas and I stood up, taking my carry-on bag from the
I made my way through the tunnel into the airport terminal. As I walked out into the arrivals a
looking around at the people waiting, trying to spot Aunt Vicky. Actually, I could hardly reme
looked like. I couldn’t even remember the last time I saw her, so I only vaguely knew what sl
from some old photos in the family album. I scanned around the lobby quickly, and at first gl
sign of her.

“Jake?” A young woman’s voice spoke from behind me.

I turned around to see a stunningly beautiful woman. Not quite what I expected, this young w
early twenties. Her blonde curls framed her young, sweet face as she smiled at me, but that
beginning of her assets. Her skin was smooth and tanned bronze, and quite a bit of it was sl
skimpy clothes. She wore a short nylon miniskirt that gave a great view of her luscious thigh
had on a tight little tank-top which bulged around an impressive rack. Her tits were great, nic
probably a double D cup, or at least a large D.

“Umm…. Aunt Vicky?” I asked incredulously.

“Oh heavens no!” She laughed, “I’m Brigette, Vicky’s daughter, your cousin, we’ve never me
to come pick you up at the airport today.”

“I didn’t know Aunt Vicky was married.” I was confused.

“She’s not; it’s just me and her.” Brigette replied, and we left for the car.

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A few hours later we pulled into the driveway of Brigette and Aunt Vicky’s house. As I reache
unbuckle my seat belt, I noticed the cool air conditioning in the car had caused Brigette’s nip

up, and they were poking through the thin little tanktop she wore.

We walked in through the front door of the house and Brigette took my suitcase and tossed
room. “Well, here we are.” She said.

“This must be my nephew…” came another voice in the room.

I turned to hear the source of the voice as his Aunt Vicky walked into the room from the kitch
dropped. Vicky looked exactly like my mother, a mirror image, except that she had long blon
short like mom’s. Other than that, I would have thought I was looking right at my own mother
the same gigantic tits. Vicky was wearing a button-up blouse that was tied in front, holding h
up like a bra.

“Aunt Vicky!” I smiled as she came over and gave me a big hug.

Vicky squeezed me tightly in a big hug, crushing her massive melons against my chest. She
while, patting my back gently. “I haven’t seen you since you were just a little boy. My you’ve

I felt my cock getting hard as I was pressed up against my aunt. Her tits rubbed and squeez
tightly, and my growing member was pressed right up against her hips. I quickly stepped ba
hadn’t noticed the firmness in my crotch.

“Looks like you’re still growing too.” She winked. “Well, I’ve got dinner all ready, so lets eat!”
exclaimed happily, clasping her hands together.

It turned out that Brigette was going to go out to eat that night with some friends from college
was going to be out all night, so it was just me and Aunt Vicky. We ate together pleasantly, c
each other’s lives. I told Vicky all about the college I was going to go to, and Aunt Vicky told
life as well. It turned out that Vicky had never been married; Brigette’s father was a man she
only a few months.

After dinner, Vicky showed me the room I was going to be sleeping in, then she said she wa
shower before bed. She left me alone in the room, and then left down the hallway into the ba

I sat down on the edge of the bed and sighed. My cock was raging hard inside my pants, an
off since I hadn’t done it all day. It didn’t help that I had been staring at my Aunt’s tits the wh
during dinner. Quietly, I undid my jeans and pulled out my rock-solid member. I stroked my h
it a couple times as I thought about my aunt’s gorgeous body, just like I thought about my ow

down the hallway toward the bathroom, cock still sticking out of my pants.

I listened at the door, hearing the shower running. Very carefully and quietly, I opened the d
for me to peek inside. Aunt Vicky was in the shower, but unfortunately she was hidden behi
Looking down at the floor, I spotted her clothes lying there; among them was her bra and pa
up her bra and headed back to down to my room.

I closed the door behind me and walked to the bed, lying down on top of it. Clutching the bra
stroked it a little. The bra was white silk and fringed with lot of lace. I wrapped one of the cu
hardon tightly, feeling that the fabric was still warm, and then started to stroke.

I laid there for a few minutes, enjoying the feeling of thrusting my cock through my Auntie's
imagining what it would be like to shove my cock between her tits for real.

Then suddenly I froze as I heard her voice. “What in heaven’s name are you doing??”

I sat up quickly, seeing Vicky standing in the doorway with a towel wrapped around her. I wa
there was no explanation.

“Is that my bra?” She asked as she walked into the room further, getting closer to the bed.

Vicky’s bra laid there wrapped around my cock, while the member throbbed and the head o
dripping down over the lace. “Umm.. I … yes.” I sighed, completely embarrassed.

“Ohhhh, I see.” She said softly, sitting on the edge of the bed. She reached over, taking the
it off my oozing dick. She looked the bra over, inspecting the precum which had dripped ove
actually smiled.

“Aunt Vicky…” I began, searching for the words. “I uh… I just… I’m sorry…”

“Shhh” she said, “I know what you need.” And then she leaned forward a little, wrapping her
stiff pole!

I groaned, I couldn’t believe my aunt had her hands wrapped around my cock! God it felt go
doing??

Vicky began stroking her delicate hands up and down her nephew’s swollen cock (that’s me
the edge of the bed, jerking me off as I just laid back half in shock, half in sheer pleasure. I

Vicky figured I was too surprised to move, or too horny to stop her.

She climbed up onto the bed, kneeling over my legs at the base of the bed. She sat down, p
up against my shins. I looked down; my aunt's thighs were spread apart, and the towel push
could see between her legs at her exposed pussy. Her cunt lips were completely shaved, th
mound was a thin little strip of black hair just above her slit. My cock throbbed, sticking straig
air like a flagpole.

Then Vicky reached up and undid her towel, letting it slip off her body and fall behind her. He
jiggled slightly as they were freed. They were gorgeous, like huge suckable melons, surprisi
self-supporting and perky, and her big nipples were stiff. She leaned over, letting her tits pre
thighs as she licked the tip of my cock, lapping up some of the oozing precum.

"Ohhhh Aunt Vicky!" I moaned out.

She opened her lips and let the swollen head of my cock slide into her warm, wet mouth. Sh
around the cockhead tightly like a rubber band and began sucking hard. She didn't let up at
hard that her cheeks caved in, and she nuzzled her head down further, taking me deeper int

I groaned as I watched my Aunt suck my cock. Was this wrong? At this point, I didn't care to
I felt her tongue wiggling along the underside of my shaft while she bobbed her head up and
of my dick. Her hands were wrapped around the base of my fuckrod, jerking me off into her

I wish I could have held out a little longer and enjoyed the wonderful sensation, but my cock
ready to erupt before Vicky had started sucking it, and now I was really ready to blow my wa

"Aaah, Aunt Vicky.. I'm gonna cum!"

She lifted her head, taking her mouth off the cock and moaned, "Oh that's it, Jake, go ahead
your jizz all over me!"

Her hands were stroking me up and down furiously, and I had already started to cum before
talking. I blasted a jet of cum straight up, streaking across her cheek. Another squirt of cum
splattering across her chin and lower lip. I continued to erupt, sending shot after shot of hot j
my Aunt's face. She had her mouth open, and so I was able to send a few ropes of goey cu

Finally I finished cumming, and sank back into the mattress, completely drained. Suddenly t
what had just happened hit me.

“Goodnight, big boy.” Vicky said, climbing off the bed, completely naked, her face plastered
have a feeling you’ll sleep well tonight.” She said with a wink, and left the room, shutting off

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

visuddhimagga-mahÄ• á¹-Ä«kÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

saddhammaraá¹ƒsimÄ• lÄ« \Be I 1/ \Ne I 1/ yo, vineyyakamalÄ• kare.

vibodhesi mahÄ• moha-tamaá¹ƒ hantvÄ• na sabbaso ||

Ã±Ä• á¹‡Ä• tisayabimbaá¹ƒ taá¹ƒ, visuddhakaruá¹‡Ä• ruá¹‡aá¹ƒ.

vanditvÄ• nirupaklesaá¹ƒ, __buddhÄ• diccaá¹ƒ_ mahodayaá¹ƒ ||

lokÄ• lokakaraá¹ƒ __dhammaá¹ƒ, _ guá¹‡arasmisamujjalaá¹ƒ.

__ariyasaá¹…ghaÃ±ca_ samphullaá¹ƒ, visuddhakamalÄ• karaá¹ƒ ||

vandanÄ• janitaá¹ƒ \Ne I 2/ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

sampannasÄ«lÄ• cÄ• rena, dhÄ«matÄ• sucivuttinÄ• .

ajjhesito __dÄ• á¹-hÄ• nÄ• gattherena_ thiracetasÄ• ||

visuddhacarito nÄ• tho, yaá¹ƒ visuddhimanuttaraá¹ƒ.

patvÄ• desesi karuá¹‡Ä• samussÄ• hitamÄ• naso ||

tassÄ• adhigamÅ«pÄ• yo, visuddhanayamaá¹‡á¸• ito.

__visuddhimaggo_ yo vutto, suvisuddhapadakkamo ||

suvisuddhaá¹ƒ asaá¹ƒkiá¹‡á¹‡aá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, samayaá¹ƒ avilomayaá¹ƒ ||

tassa \Be I 2/ nissÄ• ya porÄ• á¹‡aá¹ƒ, kathÄ• maggaá¹ƒ anÄ• kulaá¹ƒ.

tantinayÄ• nugaá¹ƒ suddhaá¹ƒ, karissÄ• ma__tthavaá¹‡á¹‡anaá¹ƒ_ ||

iti Ä• kaá¹…khamÄ• nassa, saddhammassa ciraá¹-á¹-hitiá¹ƒ.

vibhajantassa tassatthaá¹ƒ, nisÄ• mayatha sÄ• dhavoti ||

nidÄ• nÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<1> svÄ• yaá¹ƒ __visuddhimaggo_ yaá¹ƒ suttapadaá¹ƒ nissÄ• ya paá¹-á¹-hapÄ«yati, taá¹ƒ
nidÄ• nÄ• diniddhÄ• raá¹‡amukhena nÄ• nappakÄ• rato atthaá¹ƒ saá¹ƒvaá¹‡á¹‡etuá¹ƒ __ `
_tiÄ• di Ä• raddhaá¹ƒ. dhammaá¹ƒ saá¹ƒvaá¹‡á¹‡entena hi Ä• dito tassa nidÄ• naá¹ƒ vattab
piá¹‡á¸• attho padattho sambandho adhippÄ• yo codanÄ• sodhanaá¹ƒ vattabbaá¹ƒ. tathÄ•
paá¹-ipannaá¹ƒ. ettha hi __bhagavantaá¹ƒ kirÄ• _tiÄ• di desanÄ• ya nidÄ• napayojananiddh
__visuddhimaggaá¹ƒ bhÄ• sissa_ntiÄ• di piá¹‡á¸• atthaniddhÄ• raá¹‡aá¹ƒ \Ne I 3/, __sÄ«le
padatthasambandhÄ• dhippÄ• yavibhÄ• vanÄ• , __kiá¹ƒ sÄ«la_ntiÄ• di codanÄ• , tato para
samÄ• dhipaÃ±Ã±Ä• kathÄ• supi eseva nayo. kasmÄ• panettha vissajjanagÄ• thÄ• Ä• din
pucchÄ• gÄ• thÄ• . pucchÄ• pubbikÄ• hi vissajjanÄ• ti? vuccate --- tadatthassa maá¹…gala
Ä• dikalyÄ• á¹‡Ä• dibhÄ• vavibhÄ• vanato, bhayÄ• diupaddavanivÄ• raá¹‡ena antarÄ• yavi
saá¹ƒvaá¹‡á¹‡etabbadhammasaá¹…gahato cÄ• ti veditabbaá¹ƒ.

etthÄ• ha --- kasmÄ• panÄ• yaá¹ƒ visuddhimaggakathÄ• vatthupubbikÄ• Ä• raddhÄ• , na
vuccate --- visuá¹ƒ asaá¹ƒvaá¹‡á¹‡anÄ• dibhÄ• vato. __sumaá¹…galavilÄ• sinÄ«_Ä• dayo
dÄ«ghanikÄ• yÄ• dÄ«naá¹ƒ nÄ• yaá¹ƒ visuá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• , na pakaraá¹‡antaraá¹ƒ
abhidhammÄ• vatÄ• rasumatÄ• vatÄ• rÄ• di viya. tÄ• saá¹ƒyeva pana sumaá¹…galavilÄ• s
tenevÄ• ha __ ``majjhe visuddhimaggoâ€™â€™ _tiÄ• di (Sv I ganthÄ• rambhakathÄ• ; Ps I
1.ganthÄ• rambhakathÄ• ; Mp I 1.ganthÄ• rambhakathÄ•). atha vÄ• thomanÄ• pubbikÄ• p
vatthupubbikÄ• vÄ• ti daá¹-á¹-habbaá¹ƒ. sÄ• sane hi vatthukittanaá¹ƒ na loke viya kevalaá¹ƒ
sÄ• sanasampattikittanattÄ• pana satthu aviparÄ«tadhammadesanÄ• bhÄ• vavibhÄ• vaner
ulliá¹…gantameva pavattati. tathÄ• hi vakkhati ``ettÄ• vatÄ• tisso sikkhÄ• â€™â€™ tiÄ• di
__sotÄ• pannÄ• dibhÄ• vassa ca kÄ• raá¹‡a_nti ettha hi __Ä• di_-saddena sabbasakadÄ•
sabbepi arahanto saá¹…gayhanti vibhÄ• gassa anuddhaá¹-attÄ• . tena tiá¹‡á¹‡ampi bodhisa
nibbedhabhÄ• giyÄ• sÄ«lÄ• dayo idha ``sÄ«le patiá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• divacanena
daá¹-á¹-habbaá¹ƒ. tiá¹‡á¹‡ampi hi nesaá¹ƒ carimabhave visesato saá¹ƒsÄ• rabhayikkhaá¹‡á
patiá¹-á¹-hÄ• ya samathavipassanaá¹ƒ ussukkÄ• petvÄ• taá¹‡hÄ• jaá¹-Ä• vijaá¹-anapaá¹-ip

vÄ• ``so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti sÄ• dhÄ• raá¹‡avacanena sÄ• tisayaá¹ƒ, nira
taá¹‡hÄ• jaá¹-Ä• vijaá¹-anaá¹ƒ gahitaá¹ƒ. tattha yaá¹ƒ niratisayaá¹ƒ savÄ• sanappahÄ• natÄ
pahÄ• nasampadÄ• kittitÄ• hoti, tannimittÄ• Ã±Ä• á¹‡asampadÄ• ca. tadubhayena nÄ• n
Ä• nubhÄ• vasampadÄ• dayopÄ«ti. evampi thomanÄ• pubbikÄ• yaá¹ƒ kathÄ• ti veditabbaá
evÄ• yaá¹ƒ kathÄ• ti daá¹-á¹-habbaá¹ƒ, ``sabbadhammesu appaá¹-ihataÃ±Ä• á¹‡acÄ• roâ€
thomanaá¹ƒ purakkhatvÄ• saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• raddhattÄ• . sÄ• panÄ• yaá¹ƒ yasmÄ
ajjhÄ• sayÄ• nurÅ«paá¹ƒ byÄ• karaá¹‡asamatthatÄ• ya vibhÄ• vanavasena pavattitÄ• , Ä•
yadidaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbadhammÄ• nukÅ«laá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• rambhe satthu a
iminÄ• kÄ• raá¹‡ena evamettha thomanÄ• pavattitÄ• ti. thomanÄ• kÄ• rassa vuccamÄ• na
paá¹-hamaá¹ƒ vissajjanagÄ• thaá¹ƒ nikkhipitvÄ• tassÄ• nidÄ• nacodanÄ• mukhena pucchÄ
atthato ca dassetvÄ• tassÄ• pucchÄ• ya aviparÄ«tabyÄ• karaá¹‡asamatthabhÄ• vÄ• vajot
purakkhatvÄ• yathÄ• dhippetadhammasaá¹ƒvaá¹‡á¹‡anÄ• katÄ• . tenÄ• ha ``sÄ«le patiá¹-
tattha gÄ• thÄ• ya attho parato Ä• vi bhavissati.

__itÄ«_tiÄ• dÄ«su __itÄ«_ti ayaá¹ƒ __iti_-saddo hetu
parisamÄ• panÄ• dipadatthavipariyÄ• yapakÄ• rÄ• vadhÄ• raá¹‡anidassanÄ• dianekatthap
kho, bhikkhave, tasmÄ• `rÅ«paâ€™ nti vuccatÄ«â€™â€™ tiÄ• dÄ«su (SN b III 79) hetumh
bhikkhave, dhammadÄ• yÄ• dÄ• bhavatha, mÄ• Ä• misadÄ• yÄ• dÄ• . atthi me tumhesu a
dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ, no Ä• misadÄ• yÄ• dÄ• â€™â€™ tiÄ• dÄ«su (MN I 29
evarÅ«pÄ• naccagÄ«tavÄ• ditavisÅ«kadassanÄ• paá¹-iviratoâ€™â€™ tiÄ• dÄ«su (DN I 19
``mÄ• gaá¹‡á¸• iyoti tassa brÄ• hmaá¹‡assa saá¹…khÄ• samaÃ±Ã±Ä• paÃ±Ã±atti vohÄ• n
nÄ• makammaá¹ƒ nÄ• madheyyaá¹ƒ nirutti byaÃ±janaá¹ƒ abhilÄ• poâ€™â€™ tiÄ• dÄ«su (
padatthavipariyÄ• ye. ``iti kho, bhikkhave, sappaá¹-ibhayo bÄ• lo, appaá¹-ibhayo paá¹‡á¸• it
anupaddavo paá¹‡á¸• ito. saupasaggo bÄ• lo, anupasaggo paá¹‡á¸• itoâ€™â€™ tiÄ• dÄ«su
idappaccayÄ• jarÄ• maraá¹‡anti iti puá¹-á¹-hena satÄ• , Ä• nanda, atthÄ«tissa vacanÄ«yaâ
jarÄ• maraá¹‡anti iti ce vadeyya, jÄ• tipaccayÄ• jarÄ• maraá¹‡anti iccassa vacanÄ«yaâ€™
avadhÄ• raá¹‡e, sanniá¹-á¹-hÄ• neti attho. ``atthÄ«ti kho, kaccÄ• na, ayameko anto, natthÄ«
ayaá¹ƒ dutiyo antoâ€™â€™ tiÄ• dÄ«su (SN a II 15; b III 90) nidassane. idhÄ• pi nidassane
pakÄ• retipi vattuá¹ƒ vaá¹-á¹-ateva. paá¹-hamo pana iti-saddo parisamÄ• pane daá¹-á¹-habb
avadhÄ• raá¹‡e. __ida_nti Ä• sannapaccakkhavacanaá¹ƒ yathÄ• dhigatassa suttapadassa

__vutta_nti ayaá¹ƒ __vutta_-saddo saupasaggo, anupasaggo ca
vappanavÄ• pasamÄ«karaá¹‡akesohÄ• raá¹‡ajÄ«vitavuttipamuttabhÄ• vapÄ• vacanapavat
dissati. tathÄ• hi ayaá¹ƒ ---

``gÄ• vo \Ne I 5/ tassa pajÄ• yanti, khette vuttaá¹ƒ virÅ«hati.

vuttÄ• naá¹ƒ phalamasnÄ• ti, yo mittÄ• naá¹ƒ na dubbhatÄ«â€™â€™ ti || ---

Ä• dÄ«su (J II 22.19) vappane Ä• gato. ``no ca kho paá¹-ivuttaâ€™â€™ ntiÄ• dÄ«su (Vin III
aá¹-á¹-hadantakÄ• dÄ«hi vÄ• pasamÄ«karaá¹‡e. ``kÄ• paá¹-iko mÄ• á¹‡avo daharo vuttasi
426) kesohÄ• raá¹‡e. ``pannalomo paradattavutto migabhÅ«tena cetasÄ• viharatÄ«â€™â€
jÄ«vitavuttiyaá¹ƒ. ``seyyathÄ• pi nÄ• ma paá¹‡á¸• upalÄ• so bandhanÄ• pavutto abhabbo h
tiÄ• dÄ«su (MN III 59; Vin III 92; Vin IV 666; Vin I 129) bandhanato pamuttabhÄ• ve. ``yesan
porÄ• á¹‡aá¹ƒ mantapadaá¹ƒ gÄ«taá¹ƒ pavuttaá¹ƒ samihitaâ€™â€™ ntiÄ• dÄ«su (DN I 285
pÄ• vacanabhÄ• vena pavattite. loke pana ``vutto guá¹‡o vutto pÄ• rÄ• yanoâ€™â€™ tiÄ• d
kho \Be I 5/ panetaá¹ƒ bhagavatÄ• `dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha, mÄ•
Ä• dÄ«su (MN I 30) kathane. idhÄ• pi kathane eva daá¹-á¹-habbo. tasmÄ• ``iti hi evameva i
desitaâ€™â€™ nti yathÄ• nikkhittaá¹ƒ gÄ• thaá¹ƒ desitabhÄ• vena nidasseti. tassÄ• vÄ• d
avadhÄ• reti.

__kasmÄ• _ti hetumhi nissakkaá¹ƒ. __panÄ• _ti vacanÄ• laá¹…kÄ• ramattaá¹ƒ. ubhayenÄ•
__eta_nti yathÄ• vuttaá¹ƒ suttapadaá¹ƒ paccÄ• masati. __vutta_nti pucchÄ• nimittaá¹ƒ. tada
buddhiyaá¹ƒ viparivattamÄ• nataá¹ƒ upÄ• dÄ• ya ``idaâ€™â€™ nti vatvÄ• puna bhagavatÄ
``etaâ€™â€™ nti vuttaá¹ƒ. sakalena panÄ• nena vacanena desanÄ• ya nidÄ• naá¹ƒ jotitaá¹
desakadesakÄ• lapaá¹-iggÄ• hake vibhÄ• vetuá¹ƒ __ ``bhagavantaá¹ƒ kirÄ• â€™â€™ _tiÄ•
anussavanatthe nipÄ• to. tena vuccamÄ• nassatthassa anu anu suyyamÄ• nataá¹ƒ dÄ«peti
ekasmiá¹ƒ koá¹-á¹-hÄ• se, majjhimayÄ• meti adhippÄ• yo. vessavaá¹‡Ä• dayo viya apÄ• ka
__aÃ±Ã±ataro_. devo eva __devaputto. saá¹ƒsayasamugghÄ• á¹-attha_nti vicikicchÄ• salla
pucchÄ«ti yojanÄ• . ``saá¹ƒsayasamugghÄ• á¹-atthaâ€™â€™ nti ca iminÄ• paÃ±casu pucc
vimaticchedanÄ• pucchÄ• ti dasseti. yena atthena taá¹‡hÄ• ``jaá¹-Ä• â€™â€™ ti vuttÄ• , ta
__ ``jÄ• liniyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. sÄ• hi aá¹-á¹-hasatataá¹‡hÄ• vicaritappabhedo
jÄ• lo etissÄ• atthÄ«ti ``jÄ• linÄ«â€™â€™ ti vuccati.

idÄ• nissÄ• \Ne I 6/ jaá¹-Ä• kÄ• rena pavattiá¹ƒ dassetuá¹ƒ __ ``sÄ• hÄ«â€™â€™ _tiÄ• di
__rÅ«pÄ• dÄ«su Ä• rammaá¹‡esÅ«_ti tassÄ• pavattiá¹-á¹-hÄ• namÄ• ha, rÅ«pÄ• dichaá¸·
taá¹‡hÄ• visayassa abhÄ• vato. __heá¹-á¹-hupariyavasenÄ• _ti kadÄ• ci rÅ«pÄ• rammaá¹‡
dhammÄ• rammaá¹‡e kadÄ• ci dhammÄ• rammaá¹‡e kadÄ• ci yÄ• va rÅ«pÄ• rammaá¹‡et
pavattivasena. desanÄ• kkamena cettha heá¹-á¹-hupariyatÄ• daá¹-á¹-habbÄ• . kadÄ• ci kÄ
kadÄ• ci arÅ«pabhave kadÄ• ci vÄ• arÅ«pabhave ... pe ... kadÄ• ci kÄ• mabhaveti evamet
pavatti veditabbÄ• . sabbasaá¹…khÄ• rÄ• naá¹ƒ khaá¹‡e khaá¹‡e bhijjanasabhÄ• vattÄ• a
saá¹ƒsibbananti Ä• ha __ ``punappunaá¹ƒ uppajjanatoâ€™â€™ _ti. __ ``saá¹ƒsibbanaá¹-á¹
yena sambandhena jaá¹-Ä• viyÄ• ti jaá¹-Ä• ti \Be I 6/ jaá¹-Ä• taá¹‡hÄ• naá¹ƒ upamÅ«pame
ayaá¹ƒ hettha attho --- yathÄ• jÄ• lino veá¸·ugumbassa sÄ• khÄ• , kosasaÃ±cayÄ• dayo ca
saá¹ƒsibbitÄ• vinaddhÄ• ``jaá¹-Ä• â€™â€™ ti vuccanti, evaá¹ƒ taá¹‡hÄ• pi saá¹ƒsibbanas
``saá¹ƒsibbitaá¹-á¹-henÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, attanÄ• va attano saá¹ƒsibbitabhÄ• v

taá¹‡hÄ• kosakÄ• rakimi viya attanÄ• va attÄ• nampi saá¹ƒsibbantÄ« pavattati. tenÄ• ha bl
loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ, etthesÄ• taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, ettha niv
tiÄ• di (DN II 400; MN I 86; Vibh 203). ime sattÄ• ``mama idaâ€™â€™ nti pariggahitaá¹ƒ va
attanibbisesaá¹ƒ maÃ±Ã±amÄ• nÄ• abbhantarimaá¹ƒ karonti. abbhantarattho ca antosadd
uppajjamÄ• nÄ• pi taá¹‡hÄ• ``antojaá¹-Ä• â€™â€™ ti vuttÄ• . pabbajitassa pattÄ• di, gaha
sakaparikkhÄ• ro.

``attÄ• â€™â€™ ti bhavati ettha abhimÄ• noti __attabhÄ• vo, _ upÄ• dÄ• nakkhandhapaÃ±
mama attabhÄ• vo sundaro, asukassa viya mama attabhÄ• vo bhaveyyÄ• ti vÄ• Ä• dinÄ•
uppajjamÄ• nÄ• kÄ• ro veditabbo. attano cakkhÄ• dÄ«ni __ajjhattikÄ• yatanÄ• ni_. attano,
__bÄ• hirÄ• yatanÄ• ni_. paresaá¹ƒ sabbÄ• ni vÄ• , saparasantatipariyÄ• pannÄ• ni vÄ• ca
__ajjhattikÄ• yatanÄ• ni_. tathÄ• rÅ«pÄ• dÄ«ni __bÄ• hirÄ• yatanÄ• ni_. parittamahaggata
taá¹‡hÄ• ya __antojaá¹-Ä• bahijaá¹-Ä• _bhÄ• vo veditabbo. kÄ• mabhavo hi kassacipi kiles
kathaÃ±cipi avimutto ajjhattaggahaá¹‡assa visesapaccayoti ``ajjhattaá¹ƒ, antoâ€™â€™ ti ca
tabbipariyÄ• yato rÅ«pÄ• rÅ«pabhavo ``bahiddhÄ• , bahÄ«â€™â€™ ti ca. tenÄ• ha bhagav
puggalo, bahiddhÄ• saá¹ƒyojano puggaloâ€™â€™ ti (AN a II 37). visayabhedena, pavattiÄ•
anekabhedabhinnampi taá¹‡haá¹ƒ \Ne I 7/ jaá¹-Ä• bhÄ• vasÄ• maÃ±Ã±ena ekanti gahetvÄ•
uppajjamÄ• nÄ• ya jaá¹-Ä• yÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ• pana ``pajÄ• â€™â€™ ti vuttasa
hutvÄ• punappunaá¹ƒ taá¹ƒ jaá¹-entÄ« vinandhantÄ« pavattatÄ«ti Ä• ha __ ``jaá¹-Ä• ya jaá
tathÄ• hi paramatthato yadipi avayavabyatirekena samudÄ• yo natthi, ekadeso pana samu
avayavato samudÄ• yaá¹ƒ bhinnaá¹ƒ katvÄ• upamÅ«pameyyaá¹ƒ dassento __ ``yathÄ• nA
__veá¸·ujaá¹-Ä• dÄ«hi ... pe ... saá¹ƒsibbitÄ• â€™â€™ _ti Ä• ha. imaá¹ƒ jaá¹-anti sambandh
ekampi asesetvÄ• saá¹ƒsibbanena __tedhÄ• tukaá¹ƒ jaá¹-etvÄ• á¹-hitaá¹ƒ_. tenassÄ• ma
vijaá¹-anassa ca sudukkarabhÄ• vamÄ• ha. __ ``vijaá¹-etuá¹ƒ ko samatthoâ€™â€™ _ti imin
padaá¹ƒ sattiatthaá¹ƒ, na vidhiÄ• diatthanti dasseti.

evaá¹ƒ ``antojaá¹-Ä• â€™â€™ tiÄ• dinÄ• puá¹-á¹-ho pana assa devaputtassa imaá¹ƒ gÄ•
``edisova imaá¹ƒ paÃ±haá¹ƒ vissajjeyyÄ• â€™â€™ ti satthÄ• raá¹ƒ guá¹‡ato dassento __ ``
appaá¹-ihataÃ±Ä• á¹‡acÄ• roâ€™â€™ _tiÄ• dimÄ• ha. tattha __sabbadhammesÅ«_ti atÄ«t
Ã±eyyadhammesu. __appaá¹-ihataÃ±Ä• á¹‡acÄ• ro_ti anavasesaÃ±eyyÄ• varaá¹‡appahÄ•
navihataÃ±Ä• á¹‡apavattiko. etena tÄ«su kÄ• lesu appaá¹-ihataÃ±Ä• á¹‡atÄ• vibhÄ• vanen
Ä• veá¹‡ikadhammÄ• naá¹ƒ gahaá¹‡eneva tadekalakkhaá¹‡atÄ• ya tadavinÄ• bhÄ• vato ca
sesÄ• veá¹‡ikadhammÄ• nampi gahitabhÄ• vo veditabbo. dibbanti kÄ• maguá¹‡Ä• dÄ«hi kA
viharanti, vijayasamatthatÄ• yogena paccatthike vijetuá¹ƒ icchanti, issariyadhanÄ• disakkÄ•
taá¹ƒtaá¹ƒatthÄ• nusÄ• sanaÃ±ca karontÄ• voharanti, puÃ±Ã±Ä• tisayayogÄ• nubhÄ• vapp
yathÄ• dhippetaÃ±ca visayaá¹ƒ appaá¹-ighÄ• tena gacchanti, yathicchitanipphÄ• dane ca s
vÄ• devanÄ«yÄ• taá¹ƒtaá¹ƒbyasananittharaá¹‡atthikehi saraá¹‡aá¹ƒ parÄ• yaá¹‡anti gama
vÄ• , sobhÄ• visesayogena kamanÄ«yÄ• ti vÄ• __devÄ• _. te tividhÄ• --- sammutidevÄ• u

bhagavÄ• pana niratisayÄ• ya abhiÃ±Ã±Ä• kÄ«á¸·Ä• ya uttamehi dibbabrahmaariyavihÄ• r
saparasantÄ• nagatapaÃ±cavidhamÄ• ravijayicchÄ• nipphattiyÄ• cittissariyasattadhanÄ• d
aveccapasÄ• dasakkÄ• radÄ• naggahaá¹‡asaá¹…khÄ• tena,
dhammasabhÄ• vapuggalajjhÄ• sayÄ• nurÅ«pÄ• nusÄ• sanÄ«saá¹…khÄ• tena ca vohÄ• rÄ
paÃ±Ã±Ä• sarÄ«rappabhÄ• saá¹…khÄ• tÄ• ya jutiyÄ• , anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• ya Ã±Ã
mÄ• ravijayasabbasabbaÃ±Ã±uguá¹‡aparahitanipphÄ• danesu appaá¹-ihatÄ• ya sattiyÄ• c
lokena ``saraá¹‡aâ€™â€™ nti gamanÄ«yato, abhitthavanÄ«yato, bhattivasena kamanÄ«ya
tehi guá¹‡ehi abhibhuyya á¹-hitattÄ• tesaá¹ƒ devÄ• naá¹ƒ seá¹-á¹-ho uttamo devoti __deva
I 8/ pÅ«janÄ«yataro devoti vÄ• , visuddhidevabhÄ• vassa vÄ• sabbaÃ±Ã±uguá¹‡Ä• laá¹…k
aÃ±Ã±esaá¹ƒ devÄ• naá¹ƒ atisayena devoti __devadevo_.

aparimÄ• á¹‡Ä• su lokadhÄ• tÅ«su aparimÄ• á¹‡Ä• naá¹ƒ sakkÄ• naá¹ƒ, mahÄ• brahmÄ• r
atisayo atirekataro vÄ• sakko brahmÄ• cÄ• ti __sakkÄ• naá¹ƒ atisakko brahmÄ• naá¹ƒ atib
Ã±Ä• á¹‡appahÄ• nadesanÄ• visesesu sadevake loke kenaci avikkhambhanÄ«yaá¹-á¹-hÄ•
utrastÄ• bhÄ• vato catÅ«hi vesÄ• rajjehi visÄ• radoti __catuvesÄ• rajjavisÄ• rado_. yaá¹ƒ s
``sammÄ• sambuddhassa te paá¹-ijÄ• nato ime dhammÄ• anabhisambuddhÄ• ti tatra vata
vesÄ• rajjappatto viharÄ• mÄ«â€™â€™ ti (MN I 150; AN a IV 8). á¹-hÄ• nÄ• á¹-hÄ• naÃ±Ä•
Ã±Ä• á¹‡abalehi samannÄ• gatattÄ• __dasabaladharo_. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``idha
á¹-hÄ• nato, aá¹-á¹-hÄ• naÃ±ca aá¹-á¹-hÄ• nato yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™
yaá¹ƒ kiÃ±ci Ã±eyyaá¹ƒ nÄ• ma, tattha sabbattheva anÄ• vaá¹-aÃ±Ä• á¹‡atÄ• ya __anÄ• va
sabbaá¹ƒ samantato sabbÄ• kÄ• rato hatthatale Ä• malakaá¹ƒ viya paccakkhato dassanasa
samannÄ• gatattÄ• __samantacakkhu, _ sabbaÃ±Ã±Å«ti attho. imehi pana dvÄ«hi padehi
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni gahitÄ• ni. bhÄ• gyavantatÄ• dÄ«hi kÄ• raá¹‡ehi __bhagav
taá¹ƒ parato __buddhÄ• nussatiniddese_ (Vism I 123 Ä• dayo) vitthÄ• rato Ä• gamissati.

ettha ca ``sabbadhammesu appaá¹-ihataÃ±Ä• á¹‡acÄ• roâ€™â€™ ti iminÄ• tiyaddhÄ• ruá
bhagavato byÄ• karaá¹‡asamatthatÄ• ya dassitÄ• ya kiá¹ƒ devatÄ• nampi pucchaá¹ƒ byÄ•
Ä• saá¹…kÄ• ya tannivattanatthaá¹ƒ ``devadevoâ€™â€™ ti vuttaá¹ƒ. devÄ• naá¹ƒ atidevo s
devatÄ• naá¹ƒ paÃ±haá¹ƒ vissajjeti, ``tato imassa ko visesoâ€™â€™ ti cintentÄ• naá¹ƒ tann
``sakkÄ• naá¹ƒ atisakkoâ€™â€™ ti vuttaá¹ƒ. sakkenapi pucchitamatthaá¹ƒ sanaá¹…kumÄ•
vissajjenti, ``tato imassa ko atisayoâ€™â€™ ti cintentÄ• naá¹ƒ tannivattanatthaá¹ƒ ``brahmÄ
atibrahmÄ• â€™â€™ ti vuttaá¹ƒ. ayaá¹ƒ cassa viseso catuvesÄ• rajjadasabalaÃ±Ä• á¹‡ehi
dassanatthaá¹ƒ ``catu ... pe ... \Be I 9/ dharoâ€™â€™ ti vuttaá¹ƒ. imÄ• ni ca Ã±Ä• á¹‡Ä• ni
Ã±Ä• á¹‡advayassa adhigamena saheva siddhÄ• nÄ«ti dassanatthaá¹ƒ ``anÄ• varaá¹‡aÃ±Ä
vuttaá¹ƒ. tayidaá¹ƒ Ã±Ä• á¹‡advayaá¹ƒ puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÅ«pacayasiddhÄ• ya
dassento ``bhagavÄ• â€™â€™ ti avocÄ• ti. evametesaá¹ƒ \Ne I 9/ padÄ• naá¹ƒ gahaá¹‡e p
veditabbÄ• . yaá¹ƒ panetaá¹ƒ pacchimaá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã
taá¹ƒ atthato abhinnaá¹ƒ. ekameva hi taá¹ƒ Ã±Ä• á¹‡aá¹ƒ visayapavattimukhena aÃ±Ã±ehi

asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ dvidhÄ• katvÄ• vuttaá¹ƒ.
anavasesasaá¹…khatÄ• saá¹…khatasammutidhammÄ• rammaá¹‡atÄ• ya sabbaÃ±Ã±utaÃ±
nissaá¹…gacÄ• ramupÄ• dÄ• ya ``anÄ• varaá¹‡aÃ±Ä• á¹‡aâ€™â€™ ntipi vuttaá¹ƒ. yaá¹ƒ p
parato __buddhÄ• nussatiniddese_ (Vism I 123 Ä• dayo) vakkhÄ• ma.

<2> mahante sÄ«lakkhandhÄ• dike esÄ« gavesÄ«ti mahesi, bhagavÄ• . tena __mahesinÄ•
vitthÄ• rento. __yathÄ• bhÅ«ta_nti aviparÄ«taá¹ƒ. __sÄ«lÄ• dibhedana_nti sÄ«lasamÄ• dhi
__sudullabha_nti aá¹-á¹-hakkhaá¹‡avajjitena navamena khaá¹‡ena laddhabbattÄ• suá¹-á¹-
__sÄ«lÄ• disaá¹…gaha_nti sÄ«lÄ• dikkhandhattayasaá¹…gahaá¹ƒ. ariyamaggo hi tÄ«hi kha
sappadesattÄ• nagaraá¹ƒ viya rajjena, na tayo khandhÄ• ariyamaggena nippadesattÄ• . vu
Ä• vuso visÄ• kha, ariyena aá¹-á¹-haá¹…gikena maggena tayo khandhÄ• saá¹…gahitÄ• ; tA
khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…gahitoâ€™â€™ ti (MN I 462). kilesacorehi
__khemaá¹ƒ_. antadvayaparivajjanato, mÄ• yÄ• dikÄ• yavaá¹…kÄ• dippahÄ• nato ca __uju
saá¹ƒkilesadhammÄ• naá¹ƒ mÄ• raá¹‡avasena gamanato pavattanato, nibbÄ• nassa magg
maggitabbato ca __maggaá¹ƒ. visuddhiyÄ• _ti nibbÄ• nÄ• ya, visuddhibhÄ• vÄ• ya vÄ• , ar

__yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• _ti evaá¹ƒ sÄ«lavisuddhiÄ• divisuddhiparamparÄ• ya adh
evaá¹ƒkiccako evamatthoti yÄ• thÄ• vato anavabujjhantÄ• . sakalasaá¹ƒkilesato, saá¹ƒsÄ• r
vimuttiá¹ƒ kÄ• menti patthentÄ«ti __suddhikÄ• mÄ• . api_-saddo sambhÄ• vane. tena na ke
parituá¹-á¹-hÄ• , atha kho visuddhikÄ• mÄ• pi samÄ• nÄ• ti dasseti. __idhÄ• _ti imasmiá¹ƒ s
yuttapayuttatÄ• ya __yogino vÄ• yamantÄ• pi_ visuddhiá¹ƒ \Be I 10/ uddissa payogaá¹ƒ par
upÄ• yassa anadhigatattÄ• __visuddhiá¹ƒ nÄ• dhigacchantÄ«_ti yojanÄ• . __tesa_nti yogÄ
visuddhimaggo samantabhaddakattÄ• savanadhÄ• raá¹‡aparicayÄ• dipasutÄ• naá¹ƒ sabb
pana sÄ• tisayaá¹ƒ pamodahetÅ«ti Ä• ha __ ``tesaá¹ƒ pÄ• mojjakaraá¹‡aâ€™â€™ _nti. bÄ
asammissatÄ• ya suá¹-á¹-hu visuddhavinicchayattÄ• __suvisuddhavinicchayaá¹ƒ. mahÄ• v
apassayabhÅ«taá¹ƒ nikÄ• yaá¹ƒ dasseti \Ne I 10/. __desanÄ• nayanissita_nti
dhammasaá¹ƒvaá¹‡á¹‡anÄ• nayasannissitaá¹ƒ. ettha ca ``tesaá¹ƒ pÄ• mojjakaraá¹‡aâ€™â
sabbasaá¹ƒkilesamalavisuddhatÄ• ya visuddhiá¹ƒ nibbÄ• naá¹ƒ patthentÄ• naá¹ƒ yogÄ«naa
pÄ• mojjakaro Ã±Ä• á¹‡uttarehi sammÄ• paá¹-ipannehi adhiá¹-á¹-hitattÄ• suá¹-á¹-hu samm
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ kathÄ• maggoti dasseti. __sakkaccaá¹ƒ me bhÄ• sato_ sakka
yojetabbaá¹ƒ.

ettha ca ``imissÄ• dÄ• ni gÄ• thÄ• yÄ• â€™â€™ ti iminÄ• visuddhimaggabhÄ• sanassa n
mahesinÄ• â€™â€™ ti iminÄ• tassa pamÄ• á¹‡abhÄ• vaá¹ƒ, ``yathÄ• bhÅ«taá¹ƒ atthaá¹ƒ s
iminÄ• aviparÄ«tapiá¹‡á¸• atthaá¹ƒ, ``sudullabhaá¹ƒ ... pe ... yoginoâ€™â€™ ti iminÄ• nim
pÄ• mojjakaraá¹‡aâ€™â€™ _nti iminÄ• payojanaá¹ƒ, ``vaá¹‡á¹‡ayanto atthaá¹ƒ, suvisuddh
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ desanÄ• nayanissitaá¹ƒ, sakkaccaâ€™â€™ nti ca iminÄ• ka
``visuddhikÄ• mÄ• sabbepi, nisÄ• mayatha sÄ• dhavoâ€™â€™ ti iminÄ• tattha sakkaccas

sÄ• dhukaá¹ƒ savanapaá¹-ibaddhÄ• hi sÄ• sanasampatti.

<3> vacanatthavibhÄ• vanena paveditavisuddhimaggasÄ• maÃ±Ã±atthassa visuddhimagg
uppÄ• detÄ«ti padatthato visuddhimaggaá¹ƒ vibhÄ• vetuá¹ƒ __ ``tattha visuddhÄ«â€™â€™
__tatthÄ• _ti yadidaá¹ƒ ``visuddhimaggaá¹ƒ bhÄ• sissaâ€™â€™ nti ettha visuddhimaggapa
__sabbamalavirahita_nti sabbehi rÄ• gÄ• dimalehi, sabbehi saá¹ƒkilesamalehi ca virahitaá¹
__accantaparisuddhaá¹ƒ, _ sabbadÄ• sabbathÄ• ca visuddhanti attho. yathÄ• vuttaá¹ƒ vis
adhigacchati etenÄ• ti __visuddhimaggo_. tenÄ• ha __ ``maggoti adhigamÅ«pÄ• yo vuccat
visuddhimaggoti ca nippariyÄ• yena lokuttaramaggo veditabbo, tadupÄ• yattÄ• pana pubba
kathÄ• pabandho ca tathÄ• vuccati.

svÄ• yaá¹ƒ \Be I 11/ visuddhimaggo satthÄ• rÄ• desanÄ• vilÄ• sato, veneyyajjhÄ• sayato
tesu ayameko nayo gahitoti dassetuá¹ƒ __ ``so panÄ• yaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. t
kismiÃ±ci sutte. __vipassanÄ• mattavasenevÄ• _ti avadhÄ• raá¹‡ena samathaá¹ƒ nivatteti.
na sÄ«lÄ• di. matta-saddena ca visesanivattiatthena savisesaá¹ƒ samÄ• dhiá¹ƒ nivatteti. so
vipassanÄ• yÄ• nikassa desanÄ• ti katvÄ• na samÄ• dhimattaá¹ƒ. na hi \Ne I 11/ khaá¹‡ika
vipassanÄ• sambhavati. vipassanÄ• ti ca tividhÄ• pi anupassanÄ• veditabbÄ• , na aniccÄ•
aniccadassanamattena saccÄ• bhisamayo sambhavati. yaá¹ƒ pana gÄ• thÄ• yaá¹ƒ aniccala
kataá¹ƒ, taá¹ƒ yassa tadeva suá¹-á¹-hutaraá¹ƒ pÄ• kaá¹-aá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, tÄ• dis
itaraá¹ƒ lakkhaá¹‡advayaá¹ƒ vibhÅ«tataraá¹ƒ katvÄ• sammasitvÄ• visesaá¹ƒ adhigacchati
aniccalakkhaá¹‡ameva.

__sabbe saá¹…khÄ• rÄ• _ti sabbe tebhÅ«makasaá¹…khÄ• rÄ• , te hi sammasanÄ«yÄ• . _
ittarÄ• khaá¹‡abhaá¹…gurÄ• ti. __paÃ±Ã±Ä• yÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya. __passati_
udayabbayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ uppattiyÄ• uttarakÄ• laá¹ƒ. __nibbindati dukkhe_ti tasmi
diá¹-á¹-he ``sabbe saá¹…khÄ• rÄ• â€™â€™ ti vutte tebhÅ«make khandhapaÃ±cakasaá¹…k
nibbidÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-ilabhati. __esa maggo visuddhiyÄ• _ti esa nibbidÄ• nupassanÄ
virÄ• gÄ• dÄ«naá¹ƒ kÄ• raá¹‡abhÅ«to nibbÄ• nassa adhigamÅ«pÄ• yo.

__jhÄ• napaÃ±Ã±Ä• vasenÄ• _ti samathavipassanÄ• vasena. __jhÄ• na_nti cettha vipassa
jhÄ• naá¹ƒ adhippetaá¹ƒ. __yamhÄ«_ti yasmiá¹ƒ puggale. __jhÄ• naÃ±ca paÃ±Ã±Ä• cÄ• _
puggalo jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• taá¹ƒ ussukkÄ• p
nibbÄ• nasantike_ti so byattaá¹ƒ nibbÄ• nassa samÄ«pe ekantato nibbÄ• naá¹ƒ adhigaccha

__kamma_nti maggacetanÄ• . sÄ• hi apacayagÄ• mitÄ• ya sattÄ• naá¹ƒ suddhiá¹ƒ Ä• vah
sammÄ• diá¹-á¹-hi. __sÄ«la_nti sammÄ• vÄ• cÄ• kammantÄ• . __jÄ«vitamuttama_nti samm
cattÄ• ro ariyamaggadhammÄ• . atha vÄ• __kamma_nti sammÄ• kammantassa gahaá¹‡aa
sammÄ• diá¹-á¹-hi, yo ca \Be I 12/ sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhand

462) vacanato. __vijjÄ• _ti sammÄ• diá¹-á¹-hisammÄ• saá¹…kappÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __
``evaá¹ƒdhammÄ• te bhagavanto ahesuâ€™â€™ ntiÄ• dÄ«su (SN c V 378) viya. taggahaá
sammÄ• vÄ• yÄ• mo, yÄ• ca sammÄ• sati, yo ca sammÄ• samÄ• dhi, ime dhammÄ• sam
vacanato sammÄ• vÄ• yÄ• masatÄ«nampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __sÄ«la_nti san
__jÄ«vitamuttama_nti evarÅ«passa ariyapuggalassa jÄ«vitaá¹ƒ uttamaá¹ƒ jÄ«vitanti evamet
ariyamaggo vuttoti veditabbo.

__sÄ«lÄ• divasenÄ• _ti \Ne I 12/ sÄ«lasamÄ• dhipaÃ±Ã±Ä• vÄ«riyavasena. __sabbadÄ• _
sabbakÄ• laá¹ƒ. __sÄ«lasampanno_ti catupÄ• risuddhisÄ«lasampadÄ• ya sampanno sama
lokiyalokuttarÄ• ya paÃ±Ã±Ä• ya samannÄ• gato. __susamÄ• hito_ti taá¹ƒsampayuttena sa
samÄ• hito. __Ä• raddhavÄ«riyo_ti akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya, kusalÄ•
paggahitavÄ«riyo. __pahitatto_ti nibbÄ• naá¹ƒ patipesitattatÄ• ya kÄ• ye ca jÄ«vite ca nirap
__ogha_nti kÄ• moghÄ• dicatubbidhampi oghaá¹ƒ, saá¹ƒsÄ• ramahoghameva vÄ• .

__ekÄ• yano_ti ekamaggo. maggapariyÄ• yo hi idha ayana-saddo, tasmÄ• ekapathabhÅ«
na dvedhÄ• pathabhÅ«toti attho. ekaá¹ƒ vÄ• nibbÄ• naá¹ƒ ayati gacchatÄ«ti ekÄ• yano, ek
gaá¹‡asaá¹…gaá¹‡ikaá¹ƒ pahÄ• ya vivekaá¹-á¹-hena ayitabbo paá¹-ipajjitabboti ekÄ• yano,
ayano, ekassa seá¹-á¹-hassa bhagavato ayanoti ekÄ• yano, tena uppÄ• ditattÄ• , ekasmiá¹
dhammavinaye ayanoti ekÄ• yano. __sattÄ• naá¹ƒ visuddhiyÄ• _ti rÄ• gÄ• dimalehi,
abhijjhÄ• visamalobhÄ• diupakkilesehi ca sattÄ• naá¹ƒ visuddhatthÄ• ya visujjhanatthÄ• ya
imeti attho. pubbe saraá¹‡alakkhaá¹‡ena maggaá¹-á¹-hena ca maggoti vuttasseva kÄ• yÄ•
catubbidhattÄ• __ ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ _ti vuttaá¹ƒ. __sammappadhÄ•
__Ä• di_-saddena appamÄ• dÄ• bhiratiÄ• dÄ«naá¹ƒ saá¹…gaho veditabbo \Be I 13/. appam
katthaci visuddhimaggo desito. yathÄ• ha ---

``appamÄ• darato bhikkhu, pamÄ• de bhayadassi vÄ• .

abhabbo parihÄ• nÄ• ya, nibbÄ• nasseva santikeâ€™â€™ ti || (Dhp 32).

<4> __tatrÄ• _ti tassaá¹ƒ gÄ• thÄ• yaá¹ƒ. upari vuccamÄ• nÄ• gÄ• thÄ• ya vitthÄ• rasaá¹
niddesapaá¹-iniddesaá¹-á¹-hÄ• niyÄ• , tato saá¹ƒkhittatarÄ• atthavaá¹‡á¹‡anÄ• uddesaá¹-
``ayaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ• â€™â€™ _ti. yathÄ• uddiá¹-á¹-hassa hi atthassa nidde
subodhÄ• ca hontÄ«ti. __sÄ«le patiá¹-á¹-hÄ• yÄ• _ti ettha __sÄ«le_ti kusalasÄ«le. yadipi ``
akusalÄ• sÄ«lÄ• â€™â€™ tiÄ• dÄ«su akusalÄ• dhammÄ• pi sÄ«lanti Ä• gatÄ• . vuccamÄ
cittapaÃ±Ã±Ä• bhÄ• vanÄ• ya adhiá¹-á¹-hÄ• nÄ• yogyatÄ• ya kiriyasÄ«lÄ• nampi asambha
kusalasÄ«lamevettha adhippetaá¹ƒ. __sÄ«laá¹ƒ paripÅ«rayamÄ• no_tiÄ• dÄ«su __paripÅ«
parivaá¸• á¸• hento vÄ• , sabbabhÄ• gehi saá¹ƒvaranto \Ne I 13/, avÄ«tikkamanto cÄ• ti att
avijahanto tattha patiá¹-á¹-hito nÄ• ma hoti. ``sÄ«leâ€™â€™ ti hi idaá¹ƒ Ä• dhÄ• re bhumma

__patiá¹-á¹-hÄ• yÄ• _ti duvidhÄ• patiá¹-á¹-hÄ• nissayÅ«panissayabhedato. tattha upanissa
itarÄ• lokuttarÄ• abhinditvÄ• gahaá¹‡e. bhinditvÄ• pana gahaá¹‡e yathÄ• lokiyacittuppÄ
purimapacchimÄ• naÃ±ca vasena nissayÅ«panissayapatiá¹-á¹-hÄ• sambhavati, evaá¹ƒ lok
heá¹-á¹-himamaggaphalasÄ«lavasena upanissayapatiá¹-á¹-hÄ• pi sambhavati. ``patiá¹-á¹-hÄ
yadÄ• upanissayapatiá¹-á¹-hÄ• adhippetÄ• , tadÄ• ``saddhaá¹ƒ upanissÄ• yÄ• â€™â€™
viya purimakÄ• lakiriyÄ• vasena attho veditabbo. tenÄ• ha ``pubbeva kho panassa kÄ• yaka
Ä• jÄ«vo suparisuddho hotÄ«â€™â€™ ti (MN III 431). yadÄ• pana nissayapatiá¹-á¹-hÄ• ad
``cakkhuÃ±ca paá¹-iccÄ• â€™â€™ tiÄ• dÄ«su (MN I 204; III 421; SN b IV 60) viya samÄ• n
veditabbo. sammÄ• vÄ• cÄ• dayo hi attanÄ• sampayuttÄ• naá¹ƒ sammÄ• diá¹-á¹-hiÄ• dÄ«
nissayapaccayÄ• hontÄ«ti.

narati \Be I 14/ netÄ«ti __naro, _ puriso. yathÄ• hi paá¹-hamapakatibhÅ«to satto, itarÄ• ya
seá¹-á¹-haá¹-á¹-hena puri ucce á¹-hÄ• ne seti pavattatÄ«ti ``purisoâ€™â€™ ti vuccati, evaá¹
``naroâ€™â€™ ti vuccati. puttabhÄ• tubhÅ«topi hi puggalo mÄ• tujeá¹-á¹-habhaginÄ«naá¹ƒ
tiá¹-á¹-hati, pageva itaro itarÄ• saá¹ƒ. narena yogato, narassa ayanti vÄ• nÄ• rÄ«, itthÄ«. sÄ
kÄ• maá¹ƒ taá¹‡hÄ• jaá¹-Ä• vijaá¹-anasamatthatÄ• atthi, padhÄ• nameva pana sattaá¹ƒ da
yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti (DN I 157, 255). aá¹-á¹-hakathÄ• yaá¹ƒ pa
puggalapariyÄ• yo ayanti dassetuá¹ƒ __ ``naroti sattoâ€™â€™ _ti vuttaá¹ƒ. __sapaÃ±Ã±o_
paÃ±Ã±Ä• ya pavattatÄ«ti sapaÃ±Ã±o. tÄ• ya hi Ä• dito paá¹-á¹-hÄ• ya santÄ• navasena ba
ayaá¹ƒ satto savisesaá¹ƒ ``sapaÃ±Ã±oâ€™â€™ ti vattabbataá¹ƒ arahati. vipÄ• kapaÃ±Ã±Ä
bhÄ• vanÄ• paÃ±Ã±uppattiyÄ• upanissayo hoti ahetukadvihetukÄ• naá¹ƒ tadabhÄ• vato. s
taá¹ƒ taá¹ƒ kiccakÄ• rikÄ• ya paÃ±Ã±Ä• ya vasena ``sapaÃ±Ã±oâ€™â€™ ti vattuá¹ƒ vaá¹-á¹
pana nipaka-saddena pÄ• rihÄ• rikapaÃ±Ã±Ä• gayhatÄ«ti vipÄ• kapaÃ±Ã±Ä• vasenevettha
__kammajatihetukapaá¹-isandhipaÃ±Ã±Ä• yÄ• _ti kammajÄ• ya tihetukapaá¹-isandhiyaá¹ƒ
tihetuka-saddo paá¹-isandhi-saddena sambandhitabbo, na paÃ±Ã±Ä• -saddena. na hi paÃ±
paá¹-isandhito pabhuti pavattamÄ• nÄ• paÃ±Ã±Ä• ``paá¹-isandhiyaá¹ƒ paÃ±Ã±Ä• â€™â€™
na paá¹-isandhikkhaá¹‡e pavattÄ• eva.

cinteti \Ne I 14/ Ä• rammaá¹‡aá¹ƒ upanijjhÄ• yatÄ«ti __cittaá¹ƒ, _ samÄ• dhi. so hi sÄ• tisa
upanijjhÄ• nakicco. na hi vitakkÄ• dayo vinÄ• samÄ• dhinÄ• tamatthaá¹ƒ sÄ• dhenti, samÄ
sÄ• dhetÄ«ti. paguá¹‡abalavabhÄ• vÄ• pÄ• danena paccayehi citaá¹ƒ, tathÄ• santÄ• naá¹
samÄ• dhi. paá¹-hamajjhÄ• nÄ• divasena cittavicittatÄ• ya, iddhividhÄ• dicittakaraá¹‡ena ca
vinÄ• pi paropadesenassa cittapariyÄ• yo labbhateva. aá¹-á¹-hakathÄ• yaá¹ƒ pana citta-sad
niruá¸·hoti katvÄ• vuttaá¹ƒ __ ``cittasÄ«sena hettha samÄ• dhi niddiá¹-á¹-hoâ€™â€™ _ti. y
pakÄ• rehi jÄ• nÄ• tÄ«ti __paÃ±Ã±Ä• _. sÄ• yadipi kusalÄ• dibhedato bahuvidhÄ• . ``bhÄ•
bhÄ• vetabbÄ• idhÄ• dhippetÄ• ti taá¹ƒ dassetuá¹ƒ __ ``vipassanaâ€™â€™ _nti vuttaá¹ƒ. `
idaá¹ƒ paccekaá¹ƒ \Be I 15/ yojetabbaá¹ƒ ``cittaÃ±ca bhÄ• vayaá¹ƒ, paÃ±Ã±aÃ±ca bhÄ• va
dvayaá¹ƒ kiá¹ƒ lokiyaá¹ƒ, udÄ• hu lokuttaranti? lokuttaranti daá¹-á¹-habbaá¹ƒ ukkaá¹-á¹-han

bhÄ• vayamÄ• no ariyamaggakkhaá¹‡e taá¹‡hÄ• jaá¹-aá¹ƒ samucchedavasena vijaá¹-etÄ«t
nÄ• nantariyabhÄ• vena panettha lokiyÄ• pi gahitÄ• va honti lokiyasamathavipassanÄ• ya v
samathayÄ• nikassa hi upacÄ• rappanÄ• ppabhedaá¹ƒ samÄ• dhiá¹ƒ itarassa khaá¹‡ikasan
vimokkhamukhattayaá¹ƒ vinÄ• na kadÄ• cipi lokuttarÄ• dhigamo sambhavati. tenÄ• ha __ `
vipassanaÃ±ca bhÄ• vayamÄ• noâ€™â€™ _ti. tattha yadÄ• lokiyÄ• samathavipassanÄ• a
``bhÄ• vayaâ€™â€™ nti idaá¹ƒ bhÄ• vanÄ• kiriyÄ• ya hetubhÄ• vakathanaá¹ƒ, bhÄ• vanÄ•
taá¹ƒbhÄ• vanÄ• hetukÄ• hi vijaá¹-anakiriyÄ• ti. yadÄ• pana lokuttarÄ• adhippetÄ• , tadÄ•
vattamÄ• nabhÄ• vaniddeso. tadubhayabhÄ• vanÄ• samakÄ• lameva hi taá¹‡hÄ• jaá¹-Ä• v

__ ``Ä• tÄ• pÄ« nipakoâ€™â€™ _ti idaá¹ƒ yathÄ• vuttabhÄ• vanÄ• ya upakÄ• rakadhamm
anuyuÃ±jantassa hi vÄ«riyaá¹ƒ sati sampajaÃ±Ã±anti ime tayo dhammÄ• bahÅ«pakÄ• rÄ•
kammaá¹-á¹-hÄ• naá¹ƒ satisampajaÃ±Ã±Ä• nupÄ• litaá¹ƒ na paripatati, upari ca visesaá¹ƒ Ä
patiá¹-á¹-hÄ• siddhiyÄ• cettha saddhÄ• siddhi, saddhÅ«panissayattÄ• sÄ«lassa, vÄ«riyÄ•
saddheyyavatthuá¹ƒ asaddahantassa yathÄ• vuttavÄ«riyÄ• dayo sambhavanti, tathÄ• sam
hetubhÄ• vato vÄ«riyÄ• dÄ«hi saddhÄ• siddhi, evaá¹ƒ phalabhÄ• vato tehi samÄ• dhisiddhi
sampajjamÄ• nesu samÄ• dhi sampannova hoti asamÄ• hitassa tadabhÄ• vato. kathaá¹ƒ p
nipakaggahaá¹‡ato. tikkhavisadabhÄ• vappattÄ• hi sati ``nepakkaâ€™â€™ nti vuccati. yath
satinepakkena samannÄ• gatoâ€™â€™ ti. aá¹-á¹-hakathÄ• yaá¹ƒ pana ``nepakkaá¹ƒ paÃ±Ã
dassito. taggahaá¹‡eneva \Ne I 15/ satipi gahitÄ• va hoti. na hi sativirahitÄ• paÃ±Ã±Ä• atth
``sapaÃ±Ã±oâ€™â€™ ti iminÄ• va pÄ• rihÄ• rikapaÃ±Ã±Ä• pi gayhatÄ«ti ``nipakoâ€™â€™
atthaá¹ƒ vadanti. yadipi kilesÄ• naá¹ƒ pahÄ• naá¹ƒ Ä• tÄ• panaá¹ƒ, taá¹ƒ sammÄ• diá¹-á¹-h
Ä• tappasaddo viya pana Ä• tÄ• pasaddo vÄ«riyeyeva \Be I 16/ niruá¸·hoti Ä• ha __ ``Ä• tÄ•
_ti. atha vÄ• paá¹-ipakkhappahÄ• ne sampayuttadhammÄ• naá¹ƒ abbhussahanavasena pa
sÄ• tisayaá¹ƒ tadÄ• tÄ• pananti vÄ«riyameva tathÄ• vuccati, na aÃ±Ã±e dhammÄ• . __Ä• t
pasaá¹ƒsÄ• ya, atisayassa vÄ• dÄ«pako. __vÄ«riyavÄ• _ti vÄ• -saddopi tadattho eva daá¹-
sammappadhÄ• nasamaá¹…gitÄ• vuttÄ• hoti. tenÄ• ha __ ``kilesÄ• naá¹ƒ Ä• tÄ• panapari
Ä• tÄ• panaggahaá¹‡ena cettha Ä• rambha dhÄ• tumÄ• ha Ä• dito vÄ«riyÄ• rambhoti katvÄ
nikkamaparakkamadhÄ• tuyo sabbaso paá¹-ipakkhato nikkhantataá¹ƒ, uparÅ«pari visesapp
nipayati visoseti paá¹-ipakkhaá¹ƒ, tato vÄ• attÄ• naá¹ƒ nipÄ• ti rakkhatÄ«ti __nipako, _ sam
kammaá¹-á¹-hÄ• nassa pariharaá¹‡e niyuttÄ• ti __pÄ• rihÄ• rikÄ• _.

abhikkamÄ• dÄ«ni sabbakiccÄ• ni sÄ• tthakasampajaÃ±Ã±Ä• divasena paricchijja netÄ«ti
kammaá¹-á¹-hÄ• nassa vÄ• uggaho paripucchÄ• bhÄ• vanÄ• rambho manasikÄ• ravidhi, t
sÄ• taccakÄ• ritÄ• sappÄ• yakÄ• ritÄ• nimittakusalatÄ• pahitattatÄ• antarÄ• asaá¹…koc
vÄ«riyasamatÄ• pÄ• danaá¹ƒ vÄ«riyasamatÄ• yojananti evamÄ• dÄ«naá¹ƒ sabbesaá¹ƒ kic
__sabbakiccapariá¹‡Ä• yikÄ• . bhayaá¹ƒ ikkhatÄ«ti bhikkhÅ«_ti sÄ• dhÄ• raá¹‡ato bhikkhul
paá¹-ipattiyÄ• va bhikkhubhÄ• vo, na bhikkhakabhinnapaá¹-adharÄ• dibhÄ• venÄ• ti dasset
sÄ• maá¹‡erÄ• dÄ«naá¹ƒ, paá¹-ipannÄ• naÃ±ca apabbajitÄ• nampi saá¹…gaho kato hoti. id

attho veditabbo. bhindati pÄ• pake akusale dhammeti vÄ• __bhikkhu. so imaá¹ƒ vijaá¹-aye_
sÄ«le patiá¹-á¹-hÄ• ya Ä• tÄ• pÄ« nipako cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayanti vutto, so bhik
taá¹‡hÄ• jaá¹-aá¹ƒ vijaá¹-ayeti sambandho. idÄ• ni tampi vijaá¹-anaá¹ƒ veá¸·ugumbavijaá¹-a
dassetuá¹ƒ gÄ• thÄ• ya yathÄ• vutte sÄ«lÄ• didhamme ``iminÄ• ca sÄ«lenÄ• â€™â€™ tiÄ
yasmÄ• yogÄ• vacarasantÄ• nagatÄ• nÄ• nÄ• kkhaá¹‡ikÄ• missakÄ• sÄ«lÄ• didhammÄ
ekaccaá¹ƒ gaá¹‡hanto __ ``chahi dhammehi samannÄ• gatoâ€™â€™ _ti Ä• ha. na hi te cha
ekasmiá¹ƒ khaá¹‡e \Be I 17/ labbhanti. yasmÄ• ca puggalÄ• dhiá¹-á¹-hÄ• nena gÄ• thÄ• b
puggalÄ• dhiá¹-á¹-hÄ• nameva upamaá¹ƒ dassento __ ``seyyathÄ• pi nÄ• ma purisoâ€™â€
tattha __sunisita_nti suá¹-á¹-hu nisitaá¹ƒ, ativiya tikhiá¹‡anti attho. satthassa nisÄ• nasilÄ• y
nisitatarabhÄ• vakaraá¹‡aá¹ƒ, bÄ• hubalena cassa ukkhipananti ubhayampetaá¹ƒ atthÄ• pa
vuttÄ• ti tadubhayaá¹ƒ upameyye dassento __ ``samÄ• dhisilÄ• yaá¹ƒ sunisitaá¹ƒ ... pe ... p
ukkhipitvÄ• â€™â€™ _ti Ä• ha. samÄ• dhiguá¹‡ena hi paÃ±Ã±Ä• ya tikkhabhÄ• vo. tenÄ• h
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti (SN b III 5; b IV 99; c V 1071; Nett 40; Mil II 1.1
upatthambhakaá¹ƒ paggaá¹‡hanato. __vijaá¹-eyyÄ• _ti vijaá¹-etuá¹ƒ sakkuá¹‡eyya.
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• ya hi vattamÄ• nÄ• ya yogÄ• vacaro taá¹‡hÄ• jaá¹-aá¹ƒ
vijaá¹-anaá¹ƒ cettha samucchedavasena pahÄ• nanti Ä• ha __ ``saÃ±chindeyya sampadÄ•
dakkhiá¹‡aá¹ƒ arahatÄ«ti dakkhiá¹‡eyyo, aggo ca so dakkhiá¹‡eyyo cÄ• ti __aggadakkhiá¹‡
dakkhiá¹‡Ä• aggadakkhiá¹‡Ä• , taá¹ƒ arahatÄ«ti __aggadakkhiá¹‡eyyo_.

<5> __tatrÄ• _ti tassaá¹ƒ gÄ• thÄ• yaá¹ƒ. __aya_nti ``naroâ€™â€™ ti ca ``bhikkhÅ«â€™â
puna __tatrÄ• _ti tassaá¹ƒ paÃ±Ã±Ä• yaá¹ƒ. __assÄ• _ti bhikkhuno. kattari cetaá¹ƒ sÄ• miv
__karaá¹‡Ä«yaá¹ƒ natthi_ visesÄ• dhÄ• nassa tihetukapaá¹-isandhipaÃ±Ã±Ä• ya abhÄ• vat
``purimakammÄ• nubhÄ• veneva hissa sÄ• siddhÄ• â€™â€™ _ti. __tenÄ• _ti yoginÄ• . bh
satatapavattitavÄ«riyatÄ• ya __sÄ• taccakÄ• rinÄ• . paÃ±Ã±Ä• vasenÄ• _ti
yathÄ• vuttanepakkasaá¹…khÄ• tapaÃ±Ã±Ä• vasena. yaá¹ƒ kiÃ±ci kattabbaá¹ƒ, tassa sabb
karaá¹‡asÄ«lo, tattha vÄ• sampajÄ• nakÄ• ro etassa atthi, sampajÄ• nassa vÄ• asammoh
sampajÄ• nakÄ• rÄ«, tena __sampajÄ• nakÄ• rinÄ• . atrÄ• _ti assaá¹ƒ gÄ• thÄ• yaá¹ƒ. sÄ«
tesaá¹ƒ aá¹…gabhÄ• vato taá¹ƒ visuá¹ƒ aggahetvÄ• __ ``sÄ«lasamÄ• dhipaÃ±Ã±Ä• mukhe

``visuddhimaggaá¹ƒ dassetÄ«â€™â€™ ti avibhÄ• gato desanÄ• ya piá¹‡á¸• atthaá¹ƒ vatvÄ
dassetuá¹ƒ __ ``ettÄ• vatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ettÄ• vatÄ• _ti ettakÄ• ya c
sikkhitabbaá¹-á¹-hena sikkhÄ• . sikkhanaá¹ƒ cettha Ä• sevanaá¹ƒ daá¹-á¹-habbaá¹ƒ. sÄ«lÄ•
saá¹ƒvaraá¹‡Ä• divasena Ä• sevanto te sikkhatÄ«ti \Be I 18/ vuccati. __sÄ• sana_nti paá¹-ip
__upanissayo_ balavakÄ• raá¹‡aá¹ƒ. __vajjanaá¹ƒ_ anupagamanaá¹ƒ. __sevanÄ• _ bhÄ• v
pahÄ• yakapaá¹-ipakkho. yadipi gÄ• thÄ• yaá¹ƒ ``sÄ«leâ€™â€™ ti sÄ• maÃ±Ã±ato vuttaá¹
taá¹ƒ pana taá¹‡hÄ• jaá¹-Ä• vijaá¹-anassa patiá¹-á¹-hÄ• bhÅ«taá¹ƒ adhippetanti Ä• ha __ ``
pakÄ• sitÄ• â€™â€™ _ti. bhavagÄ• mi hi sÄ«laá¹ƒ sÄ«lameva, vibhavagÄ• mi \Ne I 17/ sÄ«
sÄ• maÃ±Ã±ajotanÄ• hi visese avatiá¹-á¹-hatÄ«ti. esa nayo sesasikkhÄ• supi.

__sÄ«lenÄ• _ti adhisÄ«lasikkhÄ• bhÅ«tena sÄ«lena. taá¹ƒ hi anaÃ±Ã±asÄ• dhÄ• raá¹‡atÄ
Ä• dikalyÄ• á¹‡ataá¹ƒ pakÄ• seti, na yamaniyamÄ• dimattaá¹ƒ. tena vuttaá¹ƒ __ ``sÄ«laÃ±c
sabbapÄ• passa akaraá¹‡aâ€™â€™ _nti ca. __kusalÄ• na_nti maggakusalÄ• naá¹ƒ. __kus
tena ariyaphaladhammÄ• nampi saá¹…gaho siddho hoti. __sabbapÄ• passa akaraá¹‡a_nti
akiriyÄ• anajjhÄ• pajjanaá¹ƒ. etena cÄ• rittavÄ• rittabhedassa sabbassa sÄ«lassa gahaá¹‡
kattabbÄ• karaá¹‡ampi hi sÄ• vajjamevÄ• ti. __Ä• divacanato_ti gÄ• thÄ• yaá¹ƒ vuttasamÄ
vacanato. Ä• dibhÄ• vo cassa tammÅ«lakattÄ• uttarimanussadhammÄ• naá¹ƒ. Ä• dÄ«naá
Ä• disaddena cettha ``sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ• â€™â€™ ti (
saá¹…gaho daá¹-á¹-habbo. sÄ«lassa visuddhattÄ• vippaá¹-isÄ• rÄ• dihetÅ«naá¹ƒ dÅ«rÄ«k
avippaá¹-isÄ• rÄ• diguá¹‡Ä• vahaá¹ƒ. ``avippaá¹-isÄ• rÄ• diguá¹‡Ä• vahattÄ• â€™â€™ ti e
kalyÄ• á¹‡atÄ• va vibhÄ• vitÄ• , atha kho Ä• dibhÄ• vopÄ«ti daá¹-á¹-habbaá¹ƒ. tathÄ• hissa
avippaá¹-isÄ• rÄ• dÄ«naá¹ƒ vimuttiÃ±Ä• á¹‡apariyosÄ• nÄ• naá¹ƒ paramparapaccayatÄ• v
adhicittasikkhÄ• bhÅ«tena samÄ• dhinÄ• . sakalaá¹ƒ sÄ• sanaá¹ƒ saá¹…gahetvÄ• pavattÄ
Ä• dimhi paá¹-ipajjitabbassa sÄ«lassa, tatiyapadena pariyosÄ• ne paá¹-ipajjitabbÄ• ya paÃ±
majjhe paá¹-ipajjitabbo samÄ• dhi pÄ• risesato dutiyapadena gayhatÄ«ti __ ``kusalassa upa
hi samÄ• dhi sÄ• sanassa majjheâ€™â€™ _ti vuttaá¹ƒ, na kusalasaddassa samÄ• dhipariy
hi samÄ• hitatÄ• diaá¹-á¹-haá¹…gasamannÄ• gamena abhinÄ«hÄ• rakkhamatÄ• samÄ• dh
iddhividhÄ• diguá¹‡Ä• vahattaá¹ƒ, aggamaggapaÃ±Ã±Ä• ya adhigatÄ• ya yadatthaá¹ƒ pabb
__paÃ±Ã±Ä• sÄ• sanassa_ \Be I 19/ __pariyosÄ• naá¹ƒ_. tenÄ• ha bhagavÄ• ``sikkhÄ• ni
brahmacariyaá¹ƒ vussati saddhÄ• dhipateyyaá¹ƒ paÃ±Ã±uttaraá¹ƒ vimuttisÄ• raâ€™â€™ n
cittaá¹ƒ sacittaá¹ƒ, sacittassa sabbaso kilesÄ• naá¹ƒ samucchindanena visodhanaá¹ƒ __sa
evaá¹ƒ pana paÃ±Ã±Ä• kicce matthakappatte uttari karaá¹‡Ä«yÄ• bhÄ• vato sÄ• sanassa p
__tÄ• dibhÄ• vÄ• vahanato_ti yÄ• diso iá¹-á¹-hesu, lÄ• bhÄ• dÄ«su ca anunayÄ• bhÄ• vato
alÄ• bhÄ• dÄ«su ca paá¹-ighÄ• bhÄ• vato. tato eva vÄ• yÄ• diso anÄ• pÄ• thagatesu iá¹-á
Ä• pÄ• thagatesupÄ«ti __tÄ• dÄ«_. tassa bhÄ• vo __tÄ• dibhÄ• vo, _ tassa Ä• vahanato. _
vÄ• tahetu. __na samÄ«ratÄ«_ti na calati. __na samiÃ±jantÄ«_ti na phandanti, kuto calana

__tathÄ• _ti yathÄ• sÄ«lÄ• dayo adhisÄ«lasikkhÄ• dÄ«naá¹ƒ pakÄ• sakÄ• , tathÄ• tevijja
tesaá¹ƒ pakÄ• sanÄ• kÄ• rÅ«pasaá¹ƒhÄ• rattho tathÄ• -saddo. yasmÄ• sÄ«laá¹ƒ visujjham
satisampajaÃ±Ã±abalena, kammassakataÃ±Ä• á¹‡abalena ca saá¹ƒkilesamalato visujjhati p
tasmÄ• sÄ«lasampadÄ• sijjhamÄ• nÄ• upanissayasampattibhÄ• vena satibalaá¹ƒ, Ã±Ä• a
paccupaá¹-á¹-hapetÄ«ti tassÄ• vijjattayÅ«panissayatÄ• veditabbÄ• sabhÄ• gahetusampÄ
pubbenivÄ• savijjÄ• siddhi, sampajaÃ±Ã±ena sabbakiccesu sudiá¹-á¹-hakÄ• ritÄ• paricayen
cutÅ«papÄ• taÃ±Ä• á¹‡Ä• nubandhÄ• ya dutiyavijjÄ• siddhi, vÄ«tikkamÄ• bhÄ• vena saá¹ƒ
vivaá¹-á¹-Å«panissayatÄ• vasena ajjhÄ• sayasuddhiyÄ• tatiyavijjÄ• siddhi. puretaraá¹ƒ sidd
samÄ• dhipaÃ±Ã±Ä• naá¹ƒ pÄ• ripÅ«riá¹ƒ vinÄ• sÄ«lassa Ä• savakkhayaÃ±Ä• á¹‡Å«panis
sukkhavipassakakhÄ«á¹‡Ä• savehi dÄ«petabbÄ• . samÄ• dhipaÃ±Ã±Ä• viya abhiÃ±Ã±Ä• p

sabhÄ• gahetÅ«ti katvÄ• vuttaá¹ƒ __ ``na tato paraâ€™â€™ _nti. ``samÄ• hito yathÄ• bhÅ
(SN b III 5; b IV 99; Nett 40; Mil II 1.14) vacanato samÄ• dhisampadÄ• chaá¸·abhiÃ±Ã±atÄ
paÃ±Ã±Ä• viya paá¹-isambhidÄ• naá¹ƒ samÄ• dhi na sabhÄ• gahetÅ«ti vuttaá¹ƒ __ ``na ta
ve jÄ• yate bhÅ«rÄ«â€™â€™ ti (Dhp 282) vacanato pubbayogena, garuvÄ• sadesabhÄ• sÄ
ca paribhÄ• vitÄ• paÃ±Ã±Ä• sampatti paá¹-isambhidÄ• pabhedassa upanissayo \Be I 20/
paccekabodhisammÄ• sambodhiyopi paÃ±Ã±Ä• sampattisannissayÄ• ti paÃ±Ã±Ä• ya anad
tassÄ• ca paá¹-isambhidÄ• pabhedassa ekantikakÄ• raá¹‡ato heá¹-á¹-hÄ• viya ``na tato pa
``na aÃ±Ã±ena kÄ• raá¹‡enÄ• â€™â€™ _ti vuttaá¹ƒ.

ettha ca ``sÄ«lasampattiÃ±hi nissÄ• yÄ• â€™â€™ ti vuttattÄ• yassa samÄ• dhivijambhana
abhiÃ±Ã±Ä• na ijjhanti, tassa ukkaá¹-á¹-haparicchedavasena na samÄ• dhisampadÄ• atth
abhiÃ±Ã±ekadesabhÄ• ve sÄ«lasampattisamudÄ• gatÄ• eva tisso vijjÄ• gahitÄ• . yathÄ•
paÃ±Ã±Ä• sampattisamudÄ• gatÄ• catasso paá¹-isambhidÄ• upanissayasampannassa ma
eva tÄ• saá¹ƒ paá¹-ilabhitabbato, evaá¹ƒ sÄ«lasampattisamudÄ• gatÄ• tisso vijjÄ• samÄ•
cha abhiÃ±Ã±Ä• upanissayasampannassa maggeneva ijjhantÄ«ti maggÄ• dhigameneva \N
veditabbo. paccekabuddhÄ• naá¹ƒ, sammÄ• sambuddhÄ• naÃ±ca paccekabodhisammÄ• s
imesaá¹ƒ ariyÄ• naá¹ƒ ime visesÄ• dhigamÄ• ti. vinayasuttÄ• bhidhammesu sammÄ• paá¹-
upanissayatÄ• pi yathÄ• vuttavidhinÄ• veditabbÄ• .

sampannasÄ«lassa kÄ• masevanÄ• bhÄ• vato sÄ«lena paá¹-hamantavivajjanaá¹ƒ vuttaá¹ƒ
kÄ• mahetu pÄ• á¹‡Ä• tipÄ• tÄ• divasenÄ• pi asuddhapayogÄ• honti. jhÄ• nasukhalÄ• bhi
natthÄ«ti samÄ• dhinÄ• dutiyantavivajjanaá¹ƒ vuttaá¹ƒ jhÄ• nasamuá¹-á¹-hÄ• napaá¹‡Ä«ta
__paÃ±Ã±Ä• yÄ• _ti maggapaÃ±Ã±Ä• ya. ukkaá¹-á¹-haniddesena hi ekaá¹ƒsato ariyamagg
nÄ• ma. evaá¹ƒ santepi lokiyapaÃ±Ã±Ä• vasenapi antadvayavivajjanaá¹ƒ vibhÄ• vetabbaá¹

sÄ«laá¹ƒ taá¹ƒsamaá¹…gino kÄ• masugatÄ«suyeva nibbattÄ• panato catÅ«hi apÄ• yehi vi
``sÄ«lena apÄ• yasamatikkamanupÄ• yo pakÄ• sito hotÄ«â€™â€™ _ti. na hi pÄ• á¹‡Ä• tip
duggatiparikilesaá¹ƒ Ä• vahati. samÄ• dhi taá¹ƒsamaá¹…gino mahaggatabhÅ«miyaá¹ƒyeva
sakalakÄ• mabhavato vimocetÄ«ti vuttaá¹ƒ __ ``samÄ• dhinÄ• kÄ• madhÄ• tusamatikkama
_ti. na hi kÄ• mÄ• vacarakammassa anubalappadÄ• yÄ«naá¹ƒ kÄ• macchandÄ• dÄ«naá¹ƒ
kÄ• madhÄ• tuparikilesÄ• vahaá¹ƒ hoti. na cettha upacÄ• rajjhÄ• naá¹ƒ nidassetabbaá¹ƒ, a
adhippetattÄ• . nÄ• pi ``sÄ«leneva atikkamitabbassa apÄ• yabhavassa samÄ• dhinÄ• atikk
vacanokÄ• so. sugatibhavampi atikkamantassa duggatisamatikkamane kÄ• kathÄ• ti.
__sabbabhavasamatikkamanupÄ• yo_ti kÄ• mabhavÄ• dÄ«naá¹ƒ navannampi bhavÄ• naá¹
sÄ«lasamÄ• dhÄ«hi atikkantÄ• pi bhavÄ• anatikkantÄ• eva, kÄ• raá¹‡assa apahÄ«nattÄ•
suppahÄ«nattÄ• te samatikkantÄ• eva.

__tadaá¹…gappahÄ• navasenÄ• _ti dÄ«pÄ• lokeneva tamassa puÃ±Ã±akiriyavatthugatena

tassa akusalaá¹…gassa pahÄ• navasena. __samÄ• dhinÄ• vikkhambhanappahÄ• navasen
samÄ• dhinÄ• pavattinivÄ• raá¹‡ena ghaá¹-appahÄ• reneva jalatale sevÄ• lassa tesaá¹ƒ te
nÄ«varaá¹‡Ä• didhammÄ• naá¹ƒ pahÄ• navasena. __paÃ±Ã±Ä• yÄ• _ti ariyamaggapaÃ±Ã
__samucchedappahÄ• navasenÄ• _ti catunnaá¹ƒ ariyamaggÄ• naá¹ƒ bhÄ• vitattÄ• taá¹ƒta
``diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Dhs 277) vuttassa \Ne I 20/ sa
kilesagaá¹‡assa accantaá¹ƒ appavattisaá¹…khÄ• tasamucchindanappahÄ• navasena.

__kilesÄ• naá¹ƒ vÄ«tikkamapaá¹-ipakkho_ti saá¹ƒkilesadhammÄ• naá¹ƒ, kammakilesÄ• na
vÄ«tikkamo ajjhÄ• cÄ• ro, tassa paá¹-ipakkho __sÄ«lena pakÄ• sito hoti, _ avÄ«tikkamasab
okÄ• sÄ• dÄ• navasena kilesÄ• naá¹ƒ citte kusalappavattiá¹ƒ pariyÄ• diyitvÄ• uá¹-á¹-hÄ• n
__pariyuá¹-á¹-hÄ• naá¹ƒ_. taá¹ƒ samÄ• dhi vikkhambhetÄ«ti Ä• ha __ ``samÄ• dhinÄ• pari
pakÄ• sito hotÄ«â€™â€™ _ti, samÄ• dhissa pariyuá¹-á¹-hÄ• nappahÄ• yakattÄ• . appahÄ«
sayanato kÄ• raá¹‡alÄ• bhe uppattirahÄ• __anusayÄ• , _ te pana anurÅ«paá¹ƒ kÄ• raá¹‡a
thÄ• magatÄ• kÄ• marÄ• gÄ• dayo satta kilesÄ• veditabbÄ• . te ariyamaggapaÃ±Ã±Ä• ya
``paÃ±Ã±Ä• ya anusayapaá¹-ipakkho pakÄ• sito hotÄ«â€™â€™ _ti.

kÄ• yaduccaritÄ• di duá¹-á¹-hu caritaá¹ƒ, kilesehi vÄ• dÅ«sitaá¹ƒ caritanti __duccaritaá¹ƒ,
uppannaá¹ƒ, taá¹ƒ santÄ• naá¹ƒ saá¹ƒkileseti vibÄ• dhati, upatÄ• peti cÄ• ti __saá¹ƒkileso,
sÄ«lena tadaá¹…gavasena pahÄ• naá¹ƒ vÄ«tikkamapaá¹-ipakkhattÄ• sÄ«lassa. taá¹‡hÄ• s
vikkhambhanavasena \Be I 22/ pahÄ• naá¹ƒ pariyuá¹-á¹-hÄ• napaá¹-ipakkhattÄ• samÄ• dh
ujuvipaccanikabhÄ• vato. diá¹-á¹-hisaá¹ƒkilesassa visodhanaá¹ƒ samucchedavasena pahÄ•
anusayapaá¹-ipakkhattÄ• paÃ±Ã±Ä• ya, diá¹-á¹-higatÄ• naÃ±ca ayÄ• thÄ• vagÄ• hÄ«naá¹
ujuvipaccanikabhÄ• vato.

__kÄ• raá¹‡a_nti upanissayapaccayo. __sÄ«lesu paripÅ«rakÄ• rÄ«_ti maggabrahmacariya
Ä• dibrahmacariyakÄ• naá¹ƒ pÄ• rÄ• jikasaá¹…ghÄ• disesasaá¹…khÄ• tÄ• naá¹ƒ mahÄ• s
avÄ«tikkamanato khuddÄ• nukhuddakÄ• naá¹ƒ Ä• pajjane sahasÄ• va tehi vuá¹-á¹-hÄ• nen
taá¹ƒ paripÅ«raá¹ƒ samatthaá¹ƒ karotÄ«ti __sÄ«lesu paripÅ«rakÄ• rÄ«. tathÄ• sakadÄ• gÄ
paripÅ«rakÄ• rÄ«â€™â€™ ti etaá¹ƒ upasaá¹ƒharati tathÄ• -saddena. ete hi dve ariyÄ• sam
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ paÃ±Ã±Ä• pÄ• ripanthikassa saccapaá¹-icchÄ• dakamoh
samÄ• dhiá¹ƒ, paÃ±Ã±aÃ±ca bhÄ• ventÄ• pi samÄ• dhipaÃ±Ã±Ä• su yaá¹ƒ kattabbaá¹ƒ, ta
padesamattameva karontÄ«ti samÄ• dhismiá¹ƒ, paÃ±Ã±Ä• ya ca mattaso kÄ• rino ``sÄ«les
icceva vuccanti. anÄ• gÄ• mÄ« \Ne I 21/ pana kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ samucchi
paripÅ«rakÄ• rÄ«_. arahÄ• sabbaso sammohassa susamÅ«hatattÄ• __paÃ±Ã±Ä• ya pari

vuttaá¹ƒ hetaá¹ƒ bhagavatÄ• (AN a III 87) ---

``idha, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhismiá¹ƒ mattaso kÄ• rÄ

kÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni, tÄ• ni Ä• pajjatipi vuá¹
hetu? na hi mettha, bhikkhave, abhabbatÄ• vuttÄ• . yÄ• ni ca kho tÄ• ni sikkhÄ• padÄ• ni Ä
brahmacariyasÄ• ruppÄ• ni, tattha dhuvasÄ«lo ca hoti á¹-hitasÄ«lo ca, samÄ• dÄ• ya sikkha
tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• sotÄ• panno hoti avinipÄ• tadhammo niyato
pana, bhikkhave, bhikkhu sÄ«lesu ... pe ... so tiá¹‡á¹‡aá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ•
tanuttÄ• sakadÄ• gÄ• mÄ« hoti. sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒ ka
bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« \Be I 23/ hoti, samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ«, paÃ±
yÄ• ni tÄ• ni ... pe ... sikkhati sikkhÄ• padesu. so paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ ... p
tasmÄ• lokÄ• . idha pana, bhikkhave, bhikkhu sÄ«lesu paripÅ«rakÄ• rÄ« hoti, samÄ• dhism
paÃ±Ã±Ä• ya paripÅ«rakÄ• rÄ«. so yÄ• ni tÄ• ni khuddÄ• nukhuddakÄ• ni ... pe ... sikkhati
Ä• savÄ• naá¹ƒ khayÄ• ... pe ... upasampajja viharatÄ«â€™â€™ ti.

``kathaâ€™â€™ nti pucchitvÄ• sikkhÄ• dike vibhajitvÄ• vuttamevatthaá¹ƒ nigametuá¹ƒ __
vuttaá¹ƒ. tattha __aÃ±Ã±e cÄ• _ti tayo vivekÄ• , tÄ«á¹‡i kusalamÅ«lÄ• ni, tÄ«á¹‡i vimokkha
indriyÄ• nÄ«ti evamÄ• dayo, sikkhattikÄ• dÄ«hi aÃ±Ã±e ca guá¹‡attikÄ• . __evarÅ«pÄ• _ti
idha sÄ«lÄ• dÄ«hi pakÄ• sitÄ• honti, edisÄ• .

ettha hi vivaá¹-á¹-asannissitassa sÄ«lassa idhÄ• dhippetattÄ• sÄ«lena kÄ• yaviveko pakÄ
cittaviveko, paÃ±Ã±Ä• ya upadhiviveko. tathÄ• sÄ«lena adoso kusalamÅ«laá¹ƒ pakÄ• sitaá
titikkhappadhÄ• natÄ• ya, aparÅ«paghÄ• tasabhÄ• vatÄ• ya ca sÄ«lassa. samÄ• dhinÄ• a
lobhapaá¹-ipakkhato, alobhapadhÄ• natÄ• ya ca samÄ• dhissa. paÃ±Ã±Ä• ya pana amohoy
animittavimokkhamukhaá¹ƒ pakÄ• sitaá¹ƒ hoti. adosappadhÄ• naá¹ƒ hi sÄ«lasampadaá¹ƒ n
Ä• dÄ«navadassino aniccÄ• nupassanÄ• sukheneva ijjhati, aniccÄ• nupassanÄ• ca animit
samÄ• dhinÄ• appaá¹‡ihitavimokkhamukhaá¹ƒ. paÃ±Ã±Ä• ya suÃ±Ã±atavimokkhamukhaá
kÄ• manissaraá¹‡aá¹ƒ samÄ• dhisampadaá¹ƒ nissÄ• ya kÄ• mesu Ä• dÄ«navadassino duk
dukkhÄ• nupassanÄ• ca appaá¹‡ihitavimokkhamukhaá¹ƒ. paÃ±Ã±Ä• sampadaá¹ƒ nissÄ• y
ijjhati, anattÄ• nupassanÄ• ca suÃ±Ã±atavimokkhamukhaá¹ƒ. tathÄ• sÄ«lena anaÃ±Ã±Ä•
pakÄ• sitaá¹ƒ hoti. taá¹ƒ hi sÄ«lesu paripÅ«rakÄ• rino aá¹-á¹-hamakassa indriyaá¹ƒ. samÄ•
taá¹ƒ hi ukkaá¹ƒsagataá¹ƒ samÄ• dhismiá¹ƒ paripÅ«rakÄ• rino anÄ• gÄ• mino, aggamagga
paÃ±Ã±Ä• ya aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ pakÄ• sitaá¹ƒ hoti. taduppattiyÄ• hi arahÄ• paÃ±Ã
iminÄ• nayena aÃ±Ã±e ca evarÅ«pÄ• guá¹‡attikÄ• sÄ«lÄ• dÄ«hi pakÄ• setabbÄ• .

1. sÄ«laniddesavaá¹‡á¹‡anÄ•

sÄ«lasarÅ«pÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<6> __eva_nti \Be I 24/ vuttappakÄ• rena. __anekaguá¹‡asaá¹…gÄ• hakenÄ• _ti adhisÄ«l
aÃ±Ã±esaÃ±ca anekesaá¹ƒ guá¹‡Ä• naá¹ƒ saá¹…gÄ• hakena. __sÄ«lasamÄ• dhipaÃ±Ã±Ä

aniccÄ• â€™â€™ tiÄ• dÄ«su (Dhp 277; Th 676; Nett 5) viya vipassanÄ• mattÄ• dimukhena
sÄ«lasamÄ• dhipaÃ±Ã±Ä• mukhena desitopi, sattatiá¹ƒsÄ• yapi vÄ• bodhipakkhiyadhamm
visuddhimaggantogadhattÄ• tattha sÄ«lasamÄ• dhipaÃ±Ã±Ä• mukhaá¹ƒ pamukhaá¹ƒ katv
sÄ«lasamÄ• dhipaÃ±Ã±Ä• su avasesabodhipakkhiyadhammÄ• naá¹ƒ sabhÄ• vato, upakÄ•
veditabbaá¹ƒ. atisaá¹…khepadesitoyeva hoti sabhÄ• vavibhÄ• gÄ• dito avibhÄ• vitattÄ• . __
na samatthaá¹ƒ. __sabbesa_nti nÄ• tisaá¹…khepanÄ• tivitthÄ• rarucÄ«nampi, vipaÃ±citaÃ±
saá¹…khepadesanÄ• hi saá¹ƒkhittarucÄ«naá¹ƒ, ugghaá¹-itaÃ±Ã±Å«naá¹ƒyeva ca upakÄ•
__assa_ visuddhimaggassa. pucchanaá¹-á¹-hena paÃ±hÄ• , kiriyÄ• karaá¹‡aá¹ƒ kammaá¹
__paÃ±hÄ• kammaá¹ƒ, _ pucchanapayogo.

__kiá¹ƒ sÄ«la_nti sarÅ«papucchÄ• . __kenaá¹-á¹-hena sÄ«la_nti kena atthena sÄ«lanti vuc
padaá¹ƒ kaá¹ƒ abhidheyyaá¹ƒ nissÄ• ya pavattanti attho. tayidaá¹ƒ sÄ«laá¹ƒ sabhÄ• vato, k
upaá¹-á¹-hÄ• nÄ• kÄ• rato, Ä• sannakÄ• raá¹‡ato ca kathaá¹ƒ jÄ• nitabbanti Ä• ha __ ``kÄ•
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _ti. paá¹-ipatti nÄ• ma
hotÄ«ti Ä• ha __ ``kimÄ• nisaá¹ƒsaâ€™â€™ _nti. __katividha_nti pabhedapucchÄ• . vibhÄ•
sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanamukheneva hotÄ«ti. __vodÄ• naá¹ƒ_ visuddhi.
taá¹ƒ icchantena yasmÄ• upÄ• yakosallatthinÄ• anupÄ• yakosallaá¹ƒ viya saá¹ƒkileso jÄ•
cassa saá¹ƒkilesoâ€™â€™ _ti.

__tatrÄ• _ti \Ne I 24/ tasmiá¹ƒ, tassa vÄ• paÃ±hÄ• kammassa. __vissajjana_nti vivaraá¹‡aá
avibhÄ• vitattÄ• nigÅ«á¸·ho muá¹-á¹-hiyaá¹ƒ kato viya tiá¹-á¹-hati. tassa vivaraá¹‡aá¹ƒ vissa
vibhÅ«tabhÄ• vakÄ• raá¹‡ato. __pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hÄ«_ti ettha \Be I 25/ __pÄ• á¹‡o_
paramatthato jÄ«vitindriyaá¹ƒ. tassa saraseneva patanasabhÄ• vassa antare eva ativa pÄ•
saá¹‡ikaá¹ƒ patituá¹ƒ adatvÄ• sÄ«ghaá¹ƒ pÄ• tananti attho, atikkamma vÄ• satthÄ• dÄ«hi
atipÄ• to, pÄ• á¹‡aghÄ• to. __Ä• di_saddena adinnÄ• dÄ• nÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. teh
dussÄ«lyakammehi. __viramantassÄ• _ti samÄ• dÄ• navirativasena, sampattavirativasena
__vattapaá¹-ipatti_nti upajjhÄ• yavattÄ• divattakaraá¹‡aá¹ƒ. __cetanÄ• dayo dhammÄ• _ti s
vuttamatthaá¹ƒ pÄ• á¸·ivasena vibhajitvÄ• dassetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di
cetayatÄ«ti __cetanÄ• , _ attanÄ• sampayuttadhammehi saddhiá¹ƒ Ä• rammaá¹‡e abhisan
anukÅ«lavaseneva hi taá¹ƒsampayuttÄ• dhammÄ• Ä• rammaá¹‡e pavattanti. cetanÄ• kÄ
kusalattikasÄ• dhÄ• raá¹‡Ä• , idha pana sÄ«lacetanÄ• adhippetÄ• ti katvÄ• ``kusalÄ• â€™
niyuttaá¹ƒ __cetasikaá¹ƒ, _ cittasampayuttanti attho. cetanÄ• ya satipi cetasikatte ``cetanÄ•
visuá¹ƒ gahitattÄ• tadaÃ±Ã±ameva viratianabhijjhÄ• dikaá¹ƒ __cetasikaá¹ƒ sÄ«laá¹ƒ_ daá¹
gobalÄ«baddaÃ±Ä• yena. saá¹ƒvaraá¹‡aá¹ƒ __saá¹ƒvaro_. yathÄ• akusalÄ• dhammÄ• ci
pidahanaá¹ƒ. __avÄ«tikkamo_ vÄ«tikkamassa paá¹-ipakkhabhÅ«tÄ• avÄ«tikkamavasena p
__cetanÄ• sÄ«laá¹ƒ nÄ• mÄ• _tiÄ• di yathÄ• vuttassa suttapadassa vivaraá¹‡aá¹ƒ. __viran
viratisampayuttaá¹ƒ padhÄ• nabhÅ«taá¹ƒ cetanamÄ• ha. __pÅ«rentassa cetanÄ• _ti vattap
__viramantassa viratÄ«_ti viratiyÄ• padhÄ• nabhÄ• vaá¹ƒ gahetvÄ• vuttaá¹ƒ.

ettha hi yadÄ• ``tividhÄ• , bhikkhave, kÄ• yasaÃ±cetanÄ• kusalaá¹ƒ kÄ• yakammaâ€™â€
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ paá¹-ipakkhabhÅ«tÄ• tabbirativisiá¹-á¹-hÄ• cetanÄ• tathÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• dipaá¹-iviratisÄ• dhikÄ• hoti, tadÄ• taá¹ƒsampayuttÄ• viratianabhijjhÄ
vÄ• , abbohÄ• rikÄ• vÄ• ti imamatthaá¹ƒ sandhÄ• ya cetanÄ• sÄ«laá¹ƒ vuttaá¹ƒ. yadÄ• pa
saá¹…kocaá¹ƒ Ä• pajjantassa tato viramaá¹‡Ä• kÄ• rena pavattamÄ• nÄ• cetanÄ• visiá¹-á
ca tattha tattha padhÄ• nabhÄ• vena kiccasÄ• dhikÄ• honti, tadÄ• taá¹ƒsampayuttÄ• ceta
I 26/ vÄ• hoti, abbohÄ• rikÄ• vÄ• ti imamatthaá¹ƒ sandhÄ• ya cetasikasÄ«laá¹ƒ vuttaá¹ƒ.

idÄ• ni \Ne I 25/ __sutte_ Ä• gatanayena kusalakammapathavasena cetanÄ• cetasikasÄ«lÄ
__ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __pajahantassÄ• _ti samÄ• dÄ• navasena ``ito paá¹
karissÄ• mÄ«â€™â€™ ti sampattavatthukÄ• nipi anajjhÄ• caraá¹‡ena pajahantassa. __satt
pÄ• á¹‡Ä• tipÄ• tÄ• dipahÄ• nasÄ• dhikÄ• paá¹-ipÄ• á¹-iyÄ• satta kusalakammapathaceta
paradÄ• ragamanÄ• di karÄ«yati, tassa pahÄ• yakÄ• anabhijjhÄ• dayo sÄ«lanti Ä• ha __ ``
anabhijjhÄ• ... pe ... sammÄ• diá¹-á¹-hidhammÄ• â€™â€™ _ti. yathÄ• hi abhijjhÄ• byÄ• pÄ
micchÄ• cÄ• rapÄ• á¹‡Ä• tipÄ• tÄ• dayo karÄ«yanti, evaá¹ƒ micchÄ• diá¹-á¹-hivasenÄ• pi te
karÄ«yanti. tesaÃ±ca pajahanakÄ• anabhijjhÄ• dayoti. __pÄ• timokkhasaá¹ƒvaro_ cÄ• ritta
vinayapariyÄ• pannaá¹ƒ sikkhÄ• padasÄ«laá¹ƒ. __satisaá¹ƒvaro_ manacchaá¹-á¹-hÄ• naá¹
sÄ• ca tathÄ• pavattÄ• satiyeva. __Ã±Ä• á¹‡asaá¹ƒvaro_ paÃ±Ã±Ä• . __khantisaá¹ƒvaro_
tathÄ• pavattÄ• adosapadhÄ• nÄ• khandhÄ• , adoso eva vÄ• . __vÄ«riyasaá¹ƒvaro_ kÄ• m
vinodanavasena pavattaá¹ƒ vÄ«riyaá¹ƒ. pÄ• timokkhasaá¹ƒvarasatisaá¹ƒvarÄ• dÄ«su yaá¹ƒ
Ä• vi bhavissati.

__sotÄ• nÄ«_ti taá¹‡hÄ• diá¹-á¹-hiavijjÄ• duccaritaavasiá¹-á¹-hakilesasotÄ• ni. ``sotÄ• naá¹
brÅ«mÄ«â€™â€™ ti vatvÄ• ``paÃ±Ã±Ä• yete pidhiyyareâ€™â€™ ti vacanena sotÄ• naá¹ƒ
samucchedanaá¹ƒ Ã±Ä• á¹‡anti viÃ±Ã±Ä• yati.

idamatthikataá¹ƒ manasi katvÄ• yena Ã±Ä• á¹‡ena yoniso paccavekkhitvÄ• paccayÄ• pa
__paccayapaá¹-isevanampi_ Ã±Ä• á¹‡asabhÄ• vattÄ• __ettheva_ Ã±Ä• á¹‡asaá¹ƒvare eva
__gacchati_. khamati adhivÄ• setÄ«ti __khamo. uppanna_nti tasmiá¹ƒ tasmiá¹ƒ Ä• rammaá
__kÄ• mavitakka_nti kÄ• mÅ«pasaá¹ƒhitaá¹ƒ vitakkaá¹ƒ. __nÄ• dhivÄ• setÄ«_ti cittaá¹ƒ Ä•
vÄ• seti. __Ä• jÄ«vapÄ• risuddhipÄ«_ti buddhapaá¹-ikuá¹-á¹-haá¹ƒ micchÄ• jÄ«vaá¹ƒ pahÄ
paccayapariyesanena sijjhanakaá¹ƒ Ä• jÄ«vapÄ• risuddhisÄ«lampi __ettheva_ vÄ«riyasaá¹
gacchati vÄ«riyasÄ• dhanattÄ• . ettha ca yathÄ• Ã±Ä• á¹‡aá¹ƒ taá¹‡hÄ• disotÄ• naá¹ƒ pav
pidahanaá¹-á¹-hena saá¹ƒvaraá¹‡ato saá¹ƒvaro ca, parato pavattanakaguá¹‡Ä• naá¹ƒ Ä• dh
sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ \Be I 27/, evaá¹ƒ khanti anadhivÄ• sanena uppajjanakakilesÄ•
saá¹ƒvaraá¹‡ato saá¹ƒvaro ca, khamanahetu uppajjanakaguá¹‡Ä• naá¹ƒ Ä• dhÄ• rÄ• dibhÄ
sÄ«laá¹ƒ, vÄ«riyaá¹ƒ vinodetabbÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ vinodanena saá¹ƒvaraá¹‡

uppajjanakaguá¹‡Ä• naá¹ƒ Ä• dhÄ• rÄ• dibhÄ• vato sÄ«lanaá¹-á¹-hena sÄ«lanti \Ne I 26/ ve
pÄ• timokkhasÄ«lÄ• di tassa tassa pÄ• padhammassa pavattituá¹ƒ appadÄ• navasena saá
taá¹ƒ upÄ• dÄ• ya saá¹ƒvaro, evaá¹ƒ asamÄ• dinnasÄ«lassa Ä• gatavatthuto viramaá¹‡am
pÄ• pabhÄ«rukÄ• naá¹ƒ ... pe ... saá¹ƒvarasÄ«lanti veditabbaâ€™â€™ _nti. na vÄ«tikkama
__avÄ«tikkamo_. tathÄ• pavatto kusalacittuppÄ• do.

<7> __avasesesu_ pana paÃ±hesu. __samÄ• dhÄ• naá¹ƒ_ saá¹‡á¹-hapanaá¹ƒ. dussÄ«lya
kÄ• yakammÄ• dayo sampati, Ä• yatiÃ±ca ahitadukkhÄ• vahÄ• , na sammÄ• á¹-hapitÄ• ti a
visaá¹-Ä• ca nÄ• ma honti, susÄ«lyavasena pana pavattÄ• tabbipariyÄ• yato saá¹‡á¹-hapit
avisaá¹-Ä• ca nÄ• ma honti yathÄ• taá¹ƒ okkhittacakkhutÄ• abÄ• huppacÄ• lanÄ• di. tenÄ
susÄ«lyavasena avippakiá¹‡á¹‡atÄ• ti atthoâ€™â€™ _ti. etena samÄ• dhikiccato sÄ«lanaá
samÄ• dhÄ• naá¹ƒ sampayuttadhammÄ• naá¹ƒ avikkhepahetutÄ• . idaá¹ƒ kÄ• yakammÄ• d
saá¹ƒyamanaá¹ƒ. __upadhÄ• raá¹‡aá¹ƒ_ adhiá¹-á¹-hÄ• naá¹ƒ mÅ«labhÄ• vo. tathÄ• hissa
tena pathavÄ«dhÄ• tukiccato sÄ«lanaá¹ƒ visesitaá¹ƒ hoti. sÄ• hi sahajÄ• tarÅ«padhammÄ•
pavattati. idaá¹ƒ pana anavajjadhammÄ• naá¹ƒ mÅ«lÄ• dhiá¹-á¹-hÄ• nabhÄ• vena. tenÄ• ha
dhammÄ• naâ€™â€™ _ntiÄ• di. tattha kusaladhammÄ• nÄ• ma sapubbabhÄ• gÄ• mahag
Ä• cariyÄ• . __siraá¹-á¹-ho_ti yathÄ• sirasi chinne sabbo attabhÄ• vo vinassati, evaá¹ƒ sÄ«
guá¹‡asarÄ«raá¹ƒ vinassati. tasmÄ• tassa uttamaá¹…gaá¹-á¹-ho __sÄ«laá¹-á¹-ho_. ``siro s
vattabbe niruttinayena ``sÄ«laâ€™â€™ nti vuttanti adhippÄ• yo. __sÄ«talaá¹-á¹-ho_
pariá¸·Ä• havÅ«pasamanaá¹-á¹-ho. tena ta-kÄ• rassa lopaá¹ƒ katvÄ• niruttinayeneva ``sÄ«
dasseti. tathÄ• hidaá¹ƒ payogasampÄ• ditaá¹ƒ sabbakilesapariá¸·Ä• havÅ«pasamakaraá¹ƒ
I 28/ __Ä• di_-saddena sayanti akusalÄ• etasmiá¹ƒ sati apaviá¹-á¹-hÄ• hontÄ«ti sÄ«laá¹ƒ,
vihatussÄ• hÄ• ni sabbaduccaritÄ• nÄ«ti sÄ«laá¹ƒ, sabbesaá¹ƒ vÄ• kusaladhammÄ• naá¹ƒ
evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

<8> ``sÄ«lanaá¹-á¹-hena sÄ«laâ€™â€™ nti pubbe saddatthuddhÄ• rena pakÄ• sitopi bhÄ•
``sÄ«lanaá¹ƒ lakkhaá¹‡aá¹ƒ tassÄ• â€™â€™ _ti. na hi tassa cetanÄ• dibhedabhinnassa an
aÃ±Ã±o attho atthi, yo lakkhaá¹‡abhÄ• vena vucceyya. nanu ca anekabhedasaá¹…gÄ• hak
nÄ• ma siyÄ• , na visesalakkhaá¹‡anti anuyogaá¹ƒ manasi katvÄ• Ä• ha __ ``sanidassanat
bhinnassanekadhÄ• â€™â€™ _ti.

yathÄ• \Ne I 27/ hi nÄ«lÄ• divasena anekabhedabhinnassÄ• pi rÅ«pÄ• yatanassa sanidas
visesalakkhaá¹‡aá¹ƒ tadaÃ±Ã±adhammÄ• sÄ• dhÄ• raá¹‡ato. na aniccatÄ• di viya, ruppana
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ, evamidhÄ• pi daá¹-á¹-habbaá¹ƒ. kiá¹ƒ panetaá¹ƒ sanidassana
daá¹-á¹-habbatÄ• cakkhuviÃ±Ã±Ä• á¹‡assa gocarabhÄ• vo. tassa pana rÅ«pÄ• yatanato a
rÅ«pÄ• yatanaá¹ƒ visesetuá¹ƒ aÃ±Ã±aá¹ƒ viya katvÄ• saha nidassanena __sanidassana_r
dhammasabhÄ• vasÄ• maÃ±Ã±ena hi ekÄ«bhÅ«tesu dhammesu yo nÄ• nattakaro sabhÄ•
upacarituá¹ƒ yutto. evaá¹ƒ hi atthavisesÄ• vabodho hotÄ«ti. atha vÄ• ``saha nidassanenÄ•

tabbhÄ• vattho saha-saddo yathÄ• nandirÄ• gasahagatÄ• ti (SN c V 1081; Vin I 14; Paá¹-is

__dussÄ«lyaviddhaá¹ƒsanarasa_nti kÄ• yikaasaá¹ƒvarÄ• dibhedassa dussÄ«lyassa vidhar
__anavajjarasa_nti agÄ• rayhasampattikaá¹ƒ agarahitabbabhÄ• vena sampajjanakaá¹ƒ, ava
sampajjanakaá¹ƒ. __lakkhaá¹‡Ä• dÄ«sÅ«_ti lakkhaá¹‡arasÄ• dÄ«su vuccamÄ• nesu kiccar
vuccati, na rasÄ• yatanarasÄ• dÄ«ti adhippÄ• yo. keci pana ``kiccamevÄ• â€™â€™ ti avad
itararasato balavabhÄ• vadassanatthanti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, kiccameva, s
imassa atthassa adhippetattÄ• .

__soceyyapaccupaá¹-á¹-hÄ• na_nti \Be I 29/ kÄ• yÄ• dÄ«hi sucibhÄ• vena paccupaá¹-á¹-h
gahetabbabhÄ• vaá¹ƒ. tena upaá¹-á¹-hÄ• nÄ• kÄ• raá¹-á¹-hena paccupaá¹-á¹-hÄ• naá¹ƒ vu
avippaá¹-isÄ• rapaccupaá¹-á¹-hÄ• naá¹ƒ, samÄ• dhipaccupaá¹-á¹-hÄ• naá¹ƒ vÄ• . sÄ«laá¹ƒ
avippaá¹-isÄ• raá¹ƒ paccupaá¹-á¹-hÄ• peti, paramparÄ• ya samÄ• dhiá¹ƒ. imassa pana Ä• r
Ä• nisaá¹ƒsakathÄ• yaá¹ƒ vakkhamÄ• nattÄ• idha aggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. keci p
idha aggahaá¹‡anti vadanti, tadayuttaá¹ƒ phalassa anekavidhattÄ• , lokiyÄ• disÄ«lassÄ• pi
tathÄ• hi vakkhati ``nissitÄ• nissitavasenÄ• â€™â€™ tiÄ• di (Vism I 10). yathÄ• pathavÄ«d
dÅ«rakÄ• raá¹‡aá¹ƒ, sesabhÅ«tattayaá¹ƒ Ä• sannakÄ• raá¹‡aá¹ƒ, yathÄ• ca vatthassa tan
dÅ«rakÄ• raá¹‡aá¹ƒ, tantavo Ä• sannakÄ• raá¹‡aá¹ƒ, evaá¹ƒ sÄ«lassa saddhammassavanA
hiriottappamassa Ä• sannakÄ• raá¹‡anti dassento Ä• ha __ ``hirottappaÃ±ca panÄ• â€™â€
hÄ«_tiÄ• di tassa Ä• sannakÄ• raá¹‡abhÄ• vasÄ• dhanaá¹ƒ. tattha __uppajjati_ samÄ• dÄ•
avÄ«tikkamavasenÄ• ti veditabbaá¹ƒ.

sÄ«lÄ• nisaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ•

<9> __avippaá¹-isÄ• rÄ• dÄ«_ti \Ne I 28/ ettha vippaá¹-isÄ• rapaá¹-ipakkho kusalacittuppÄ•
pana visesato ``lÄ• bhÄ• vata me, suladdhaá¹ƒ vata me, yassa me suparisuddhaá¹ƒ sÄ«laÃ
paccavekkhaá¹‡avasena pavattoti veditabbo. __Ä• di_-saddena pÄ• mojjabhogasampattikit
saá¹…gaá¹‡hÄ• ti. __avippaá¹-isÄ• ratthÄ• nÄ«_ti avippaá¹-isÄ• rappayojanÄ• ni. __kusalÄ
__avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ• nÄ«_ti avippaá¹-isÄ• ruddayÄ• ni. etena avippaá¹-isÄ• ro n
uddayamattaá¹ƒ, saá¹ƒvaá¸• á¸• hitassa rukkhassa chÄ• yÄ• pupphasadisaá¹ƒ. aÃ±Ã±o eva
samÄ• dhiÄ• diguá¹‡oti dasseti.

__sÄ«lavato sÄ«lasampadÄ• yÄ• _ti parisuddhaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• sÄ«lassa sam
eva sÄ«lasampadÄ• ya. __appamÄ• dÄ• dhikaraá¹‡a_nti appamÄ• dakÄ• raá¹‡Ä• . __bhog
__kalyÄ• á¹‡o kittisaddo abbhuggacchatÄ«_ti ``itipi sÄ«lavÄ• , itipi kalyÄ• á¹‡adhammoâ€™
thutighoso uá¹-á¹-hahati, lokaá¹ƒ pattharati. __visÄ• rado_ti attani kiÃ±ci garahitabbaá¹ƒ \Be
upavaditabbaá¹ƒ apassanto vigatasÄ• rajjo nibbhayo. __amaá¹…kubhÅ«to_ti avilakkho. __a
vata me kalyÄ• á¹‡aâ€™â€™ ntiÄ• dinÄ• (MN III 248) vippaá¹-isÄ• rÄ• bhÄ• vato, kusalak

upaá¹-á¹-hÄ• nato amÅ«á¸·ho pasannamÄ• naso eva kÄ• laá¹ƒkaroti. __kÄ• yassa bhedÄ•
upÄ• dinnakkhandhapariccÄ• gÄ• , jÄ«vitindriyassa upacchedÄ• . __paraá¹ƒ maraá¹‡Ä• _ti
__sugati_nti sundaraá¹ƒ gatiá¹ƒ. tena manussagatipi saá¹…gayhati. __sagga_nti devagatiá¹
visayehi suá¹-á¹-hu aggoti saggo, lokiyati ettha uá¸·Ä• raá¹ƒ puÃ±Ã±aphalanti __loko_ti ca v

__Ä• kaá¹…kheyya ce_ti yadi iccheyya. __piyo ca assa_nti piyÄ• yitabbo piyacakkhÅ«hi pa
bhaveyyanti attho. __manÄ• po_ti sabrahmacÄ• rÄ«naá¹ƒ manavaá¸• á¸• hanako, tesaá¹ƒ v
mettacittena pharitabboti vuttaá¹ƒ hoti. __garÅ«_ti garuá¹-á¹-hÄ• niyo pÄ• sÄ• á¹‡achattasa
``addhÄ• ayamÄ• yasmÄ• jÄ• naá¹ƒ jÄ• nÄ• ti, passaá¹ƒ passatÄ«â€™â€™ ti sambhÄ• v
paripÅ«rakÄ• rÄ«_ti catupÄ• risuddhisÄ«lesu eva paripÅ«rakÄ• rÄ« assa, anÅ«nakÄ• rÄ« p
samannÄ• gato bhaveyya. ``Ä• dinÄ• nayenÄ• â€™â€™ ti etena ``ajjhattaá¹ƒ cetosamatha
anirÄ• katajjhÄ• no vipassanÄ• ya samannÄ• gato brÅ«hetÄ• suÃ±Ã±Ä• gÄ• rÄ• naâ€™â€
sÄ«lathomanasuttÄ• gate sattarasa sÄ«lÄ• nisaá¹ƒse saá¹…gaá¹‡hÄ• ti.

idÄ• ni na kevalamime eva avippaá¹-isÄ• rÄ• dayo, atha kho aÃ±Ã±epi bahÅ« sÄ«lÄ• nisaá
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __sÄ• sane_ti imasmiá¹ƒ
sakalalokiyalokuttaraguá¹‡Ä• vahe satthusÄ• sane. Ä• cÄ• ra__kulaputtÄ• naá¹ƒ yaá¹ƒ_ sÄ
patiá¹-á¹-hÄ• _ avaá¹-á¹-hÄ• naá¹ƒ __natthi, tassa_ evaá¹ƒ mahÄ• nubhÄ• vassa __sÄ«las
__paricchedaá¹ƒ_ parimÄ• á¹‡aá¹ƒ __ko vade_ ko vattuá¹ƒ sakkuá¹‡eyyÄ• ti attho. etena s
lokiyalokuttarÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ sÄ«lameva mÅ«labhÅ«tanti dassetvÄ• tato parampi
pariá¸·Ä• havÅ«pasamanena, sucigandhavÄ• yanena, sagganibbÄ• nÄ• dhigamÅ«pÄ• yab
sobhÄ• laá¹…kÄ• rasÄ• dhanatÄ• ya bhayavidhamanena, kittipÄ• mojjajanena ca sÄ«lasad
hitasukhÄ• vahaá¹ƒ natthÄ«ti dassento __ ``na gaá¹…gÄ• â€™â€™ _tiÄ• dikÄ• gÄ• thÄ•

tattha \Be I 31/ __sarabhÅ«_ti ekÄ• nadÄ«, ``yaá¹ƒ loke sarabhÅ«â€™â€™ ti vadanti. __n
``aciravatÄ«â€™â€™ ti evaá¹ƒnÄ• mikÄ• nadÄ«, __vÄ• _ti sabbattha vÄ• -saddo aniyama
godhÄ• varÄ«candabhÄ• gÄ• dikÄ• saá¹…gaá¹‡hÄ• ti. pÄ• á¹‡anaá¹-á¹-hena __pÄ• á¹‡Ä«
__sÄ«lajalaá¹ƒ visodhayati, taá¹ƒ malaá¹ƒ visodhetuá¹ƒ na sakkuá¹‡anti_ gaá¹…gÄ• dayo n
paá¹-hamagÄ• thÄ• ya na-kÄ• raá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __hÄ• rÄ• _ti muttÄ• h
veá¸·uriyÄ• dimaá¹‡ayo. __ariya_nti visuddhaá¹ƒ. sÄ«lasamuá¹-á¹-hÄ• no kittisaddo gandho
disÄ• su abhibyÄ• panato ca __ ``sÄ«lagandhoâ€™â€™ _ti vutto. so hi paá¹-ivÄ• tepi pavat
``sataÃ±ca gandho paá¹-ivÄ• tametÄ«â€™â€™ ti (Dhp 54; AN a III 80; Mil V 4.1). __dosÄ•
vatthujjhÄ• cÄ• ro, taá¹ƒ tesaá¹ƒ kÄ• tuá¹ƒ adentaá¹ƒ sÄ«laá¹ƒ dosÄ• naá¹ƒ balaá¹ƒ ghÄ• t

sÄ«lappabhedakathÄ• vaá¹‡á¹‡anÄ•

<10> __ ``katividhaâ€™â€™ _nti ettha __vidha_-saddo koá¹-á¹-hÄ• sapariyÄ• yo ``ekavidh
tiÄ• dÄ«su viya, pakÄ• rattho vÄ• , katippakÄ• raá¹ƒ kittakÄ• sÄ«lassa pakÄ• rabhedÄ• ti a

__sÄ«lanalakkhaá¹‡enÄ• _ti sÄ«lanasaá¹…khÄ• tena sabhÄ• vena.

caranti \Ne I 30/ tena sÄ«lesu paripÅ«rakÄ• ritaá¹ƒ upagacchantÄ«ti carittaá¹ƒ, carittameva
vÄ• ritato tena attÄ• naá¹ƒ tÄ• yanti rakkhantÄ«ti __vÄ• rittaá¹ƒ_. adhiko samÄ• cÄ• ro abh
niyuttaá¹ƒ, so vÄ• payojanaá¹ƒ etassÄ• ti __Ä• bhisamÄ• cÄ• rikaá¹ƒ_. Ä• di brahmacariya
tadeva __Ä• dibrahmacariyakaá¹ƒ_. viramati etÄ• ya, sayaá¹ƒ vÄ• viramati, viramaá¹‡aá¹ƒ
viratÄ«ti __avirati_. nissayatÄ«ti __nissitaá¹ƒ, _ na nissitanti __anissitaá¹ƒ_. pariyanto etass
__pariyantaá¹ƒ, _ kÄ• lena pariyantaá¹ƒ __kÄ• lapariyantaá¹ƒ, _ yathÄ• paricchinno vÄ• kÄ
__kÄ• lapariyantaá¹ƒ_. yÄ• va pÄ• á¹‡anaá¹ƒ jÄ«vanaá¹ƒ koá¹-i etassÄ• ti __Ä• pÄ• á¹‡ako
loke niyuttaá¹ƒ, tattha vÄ• viditanti __lokiyaá¹ƒ_. lokaá¹ƒ uttaratÄ«ti __lokuttaraá¹ƒ_.

paccayato, phalato ca majjhimapaá¹‡Ä«tehi nihÄ«naá¹ƒ, tesaá¹ƒ vÄ• guá¹‡ehi parihÄ«nar
paccayehi padhÄ• nabhÄ• vaá¹ƒ nÄ«tanti __paá¹‡Ä«taá¹ƒ_. ubhinnameva vemajjhe \Be I 3
attÄ• dhipatito Ä• gataá¹ƒ __attÄ• dhipateyyaá¹ƒ_. sesapadadvayepi eseva nayo. taá¹‡hÄ•
parÄ• maá¹-á¹-haá¹ƒ padhaá¹ƒsitanti __parÄ• maá¹-á¹-haá¹ƒ_. tappaá¹-ikkhepato __aparÄ•
paá¹-ippassaddhakilesaá¹ƒ __paá¹-ippassaddhaá¹ƒ_. sikkhÄ• su jÄ• taá¹ƒ, sekkhassa idant
pariniá¹-á¹-hitasikkhÄ• kiccatÄ• ya asekkhadhammapariyÄ• pannaá¹ƒ __asekkhaá¹ƒ_. tadu
__nevasekkhanÄ• sekkhaá¹ƒ_. hÄ• naá¹ƒ bhajati, hÄ• nabhÄ• go vÄ• etassa atthÄ«ti __hÄ
eseva nayo. appaparimÄ• á¹‡attÄ• pariyantavantaá¹ƒ, pÄ• risuddhivantaÃ±ca sÄ«laá¹ƒ
__pariyantapÄ• risuddhisÄ«laá¹ƒ_. anappaparimÄ• á¹‡attÄ• apariyantaá¹ƒ, pÄ• risuddhiva
__apariyantapÄ• risuddhisÄ«laá¹ƒ_. sabbaso puá¹‡á¹‡aá¹ƒ, pÄ• risuddhivantaÃ±ca sÄ«laá
__paripuá¹‡á¹‡apÄ• risuddhisÄ«laá¹ƒ_.

<11> __vuttanayenÄ• _ti ``sÄ«lanaá¹-á¹-hena sÄ«laâ€™â€™ ntiÄ• dinÄ• (Vism I 7) heá¹-á
__idaá¹ƒ kattabbanti paÃ±Ã±attasikkhÄ• padapÅ«raá¹‡a_nti idaá¹ƒ Ä• bhisamÄ• cÄ• rikaá¹
paá¹-ipajjitabbanti evaá¹ƒ paÃ±Ã±attassa sikkhÄ• padasÄ«lassa pÅ«raá¹‡aá¹ƒ. sikkhÄ• pad
sikkhÄ• padampi pÅ«reti pÄ• leti nÄ• ma. sikkhÄ• eva vÄ• sikkhitabbato, paá¹-ipajjitabbato
tassa pÅ«raá¹‡antipi yojetabbaá¹ƒ. __idaá¹ƒ na kattabbanti paá¹-ikkhittassa akaraá¹‡a_nti i
na kattabbanti bhagavatÄ• paá¹-ikkhittassa akaraá¹‡aá¹ƒ viramaá¹‡aá¹ƒ. __caranti tasmi_n
taá¹ƒsamaá¹…gino carantÄ«ti sÄ«lassa adhikaraá¹‡ataá¹ƒ vibhÄ• vento tesaá¹ƒ pavattiá¹-á
dasseti. tenÄ• ha __ ``sÄ«lesu paripÅ«rakÄ• ritÄ• ya pavattantÄ«â€™â€™ _ti. __vÄ• rita_n
paá¹-ikkhittaá¹ƒ akappiyaá¹ƒ \Ne I 31/. __tÄ• yantÄ«_ti akaraá¹‡eneva tÄ• yanti. __tenÄ• _t
vÄ• reti vÄ• satthÄ• ettha, etena vÄ• ti __vÄ• ritaá¹ƒ, _ sikkhÄ• padaá¹ƒ. taá¹ƒ avikopento
__vÄ• rittaá¹ƒ. saddhÄ• vÄ«riyasÄ• dhana_nti saddhÄ• ya, uá¹-á¹-hÄ• navÄ«riyena ca sÄ•
kusÄ«to ca vattapaá¹-ipattiá¹ƒ paripÅ«reti, saddho eva satthÄ• rÄ• paá¹-ikkhitte aá¹‡umatte
bhayadassÄ• vÄ« samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«ti Ä• ha __ ``saddhÄ• sÄ• dhana

adhisÄ«lasikkhÄ• pariyÄ• pannattÄ• abhivisiá¹-á¹-ho samÄ• cÄ• roti abhisamÄ• cÄ• roti Ä

``uttamasamÄ• cÄ• roâ€™â€™ _ti. abhisamÄ• cÄ• rova __Ä• bhisamÄ• cÄ• rikaá¹ƒ, _ yath
8) adhippÄ• yo. abhisamÄ• cÄ• ro ukkaá¹-á¹-haniddesato \Be I 33/ maggasÄ«laá¹ƒ, phalasÄ
uddissa tadatthaá¹ƒ tappayojanaá¹ƒ paÃ±Ã±attaá¹ƒ __Ä• bhisamÄ• cÄ• rikaá¹ƒ_. suparisud
kÄ• yakammÄ• ni, cattÄ• ri vacÄ«kammÄ• ni, suparisuddho Ä• jÄ«voti idaá¹ƒ __Ä• jÄ«vaá¹
kÄ• maá¹ƒ Ä• jÄ«vahetukato sattavidhaduccaritato virati sammÄ• Ä• jÄ«voti sopi sattavidho
sammÄ• jÄ«vatÄ• sÄ• maÃ±Ã±ena pana taá¹ƒ ekaá¹ƒ katvÄ• vuttaá¹ƒ. atha vÄ• tividhaku
micchÄ• jÄ«vato viratiá¹ƒ ekajjhaá¹ƒ katvÄ• vutto __ ``Ä• jÄ«vo suparisuddhoâ€™â€™ _ti.
maggo eva brahmacariyanti __maggabrahmacariyaá¹ƒ, _ tassa. __Ä• dibhÄ• vabhÅ«ta_nti
nipphÄ• detabbataá¹ƒ bhÅ«taá¹ƒ pattaá¹ƒ Ä• dibhÄ• vabhÅ«taá¹ƒ. kiÃ±cÄ• pi desanÄ• nuk
paá¹-ipattikkamena pana Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹ƒ Ä• dÄ«ti. __tassa sampattiyÄ• _ti
sampajjanena paripÅ«raá¹‡ena __Ä• dibrahmacariyakaá¹ƒ sampajjati_. yo hi lahukÄ• nipi a
parivajjeti, so garukÄ• ni mahÄ• sÄ• vajjÄ• ni bahvÄ• dÄ«navÄ• ni parivajjessatÄ«ti vattabb
pana etamatthaá¹ƒ byatirekavasena vibhÄ• veti. tattha __dhamma_nti sÄ«laá¹ƒ. taá¹ƒ hi up
dhÄ• raá¹‡aá¹-á¹-hena dhammoti vuccati.

viratisÄ«lassa itarasÄ«lena satipi sampayogÄ• dike asammissakatÄ• dassanatthaá¹ƒ __ ``v
_nti vuttaá¹ƒ.

``nissitÄ• nissitavasenÄ• â€™â€™ ti ettha labbhamÄ• nanissayaá¹ƒ tÄ• va dassetuá¹ƒ __
vuttaá¹ƒ. tattha taá¹‡hÄ• caritena nissayitabbato taá¹‡hÄ• va __taá¹‡hÄ• nissayo_. tathÄ•
diá¹-á¹-hicarito hi asatipi diá¹-á¹-hiyÄ• taá¹‡hÄ• virahe diá¹-á¹-hinissitova pavattati. __devo_
catumahÄ• rÄ• jasakkasuyÄ• mÄ• dipÄ• kaá¹-adevamÄ• ha \Ne I 32/. __devaÃ±Ã±ataro_ti
nissitanti __taá¹‡hÄ• nissitaá¹ƒ_. taá¹‡hÄ• ya nissitanti ca keci vadanti. tesaá¹ƒ ``dve nissay
tiÄ• dinÄ• virujjhati. __suddhidiá¹-á¹-hiyÄ• _ti ``iti saá¹ƒsÄ• rasuddhi bhavissatÄ«â€™â€™
pavattadiá¹-á¹-hiyÄ• , lokuttaraá¹ƒ sÄ«lanti adhippÄ• yo. __tassevÄ• _ti lokuttarasseva sam
kÄ• raá¹‡abhÅ«taá¹ƒ, vivaá¹-á¹-Å«panissayanti attho.

__kÄ• laparicchedaá¹ƒ katvÄ• _ti ``imaÃ±ca rattiá¹ƒ, imaÃ±ca divaâ€™â€™ ntiÄ• dinÄ• (A
paricchedaá¹ƒ katvÄ• . kÄ• laparicchedaá¹ƒ akatvÄ• samÄ• dinnampi antarÄ• vicchinnaá¹ƒ
sampattaviraivasena yÄ• vajÄ«vaá¹ƒ pavattitampi Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ na hotÄ«ti dasse
samÄ• diyitvÄ• tatheva pavattitaâ€™â€™ _nti vuttaá¹ƒ.

__lÄ• bhayasaÃ±Ä• tiaá¹…gajÄ«vitavasenÄ• _ti lÄ• bhayasÄ• naá¹ƒ anuppannÄ• naá¹ƒ up
rakkhaá¹‡avasena ceva vaá¸• á¸• hanavasena ca Ã±Ä• tiaá¹…gajÄ«vitÄ• naá¹ƒ avinÄ• san
vÄ«tikkamissatÄ«_ti yo vÄ«tikkamÄ• ya cittampi na uppÄ• deti, so kÄ• yavÄ• cÄ• hi vÄ«tikk
natthetanti attho. paá¹-ikkhepe hi ayaá¹ƒ __kiá¹ƒ_-saddo.

Ä• rammaá¹‡abhÄ• vena vaá¹‡o viya Ä• save kÄ• mÄ• savÄ• dike paggharatÄ«ti sampayo

__sÄ• savaá¹ƒ_. tebhÅ«makadhammajÄ• tanti sÄ«laá¹ƒ tappariyÄ• pannanti Ä• ha __ ``sÄ•
_nti. __bhavavisesÄ• _ sampattibhavÄ• . __vinayo_ti vinayapariyatti, tattha vÄ• Ä• gatasikh
__pÄ• mojjaá¹ƒ_ taruá¹‡apÄ«ti. __yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ_ sapaccayanÄ• ma
tadadhiá¹-á¹-hÄ• nÄ• vÄ• taruá¹‡avipassanÄ• . __nibbidÄ• _ti nibbidÄ• Ã±Ä• á¹‡aá¹ƒ. tena
__virÄ• go_ maggo. __vimutti_ arahattaphalaá¹ƒ. __vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ paccave
vinayakathÄ• . __mantanÄ• _ti vinayavicÄ• raá¹‡Ä• . __upanisÄ• _ti yathÄ• vuttakÄ• raá¹‡a
upanissayo. __lokuttaraá¹ƒ_ maggaphalacittasampayuttaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«laá¹
__bhavanissaraá¹‡Ä• vahaá¹ƒ hoti, paccavekkhaá¹‡aÃ±Ä• á¹‡assa ca bhÅ«mi, _ phalasÄ«
paccavekkhaá¹‡Ä• Ã±Ä• á¹‡asseva bhÅ«mi.

<12> hÄ«nÄ• dhimuttivasena chandÄ• dÄ«nampi hÄ«natÄ• . paá¹‡Ä«tÄ• dhimuttivasena p
tadubhayavemajjhatÄ• vasena majjhimatÄ• . yatheva hi kammaá¹ƒ Ä• yÅ«hanavasena hÄ«
evaá¹ƒ \Ne I 33/ chandÄ• dayopi pavattiÄ• kÄ• ravasena. so ca nesaá¹ƒ pavattiÄ• kÄ• ro ac
daá¹-á¹-habbaá¹ƒ. __yasakÄ• matÄ• yÄ• _ti kittisilokÄ• bhiratiyÄ• , parivÄ• ricchÄ• ya vÄ• .
Ä«disaá¹ƒ kareyyÄ• â€™â€™ ti pÄ• pajigucchÄ• ya __ariyabhÄ• vaá¹ƒ nissÄ• ya. anupakk
attukkaá¹ƒsanaparavambhanÄ• hi, aÃ±Ã±ehi ca upakkilesehi anupakkiliá¹-á¹-haá¹ƒ. __bhav
bhavasampattiatthaÃ±ceva bhogasampattiatthaÃ±ca. __attano vimokkhatthÄ• ya pavattita_
sÄ• vakapaccekabodhisattasÄ«lamÄ• ha. __sabbasattÄ• naá¹ƒ vimokkhatthÄ• yÄ• _ti sabb
saá¹ƒsÄ• rabandhanato \Be I 35/ vimocanatthÄ• ya. __pÄ• ramitÄ• sÄ«laá¹ƒ_ mahÄ• bodhi
karuá¹‡Å«pÄ• yakosallapariggahitÄ• mahÄ• bodhiá¹ƒ Ä• rabbha pavattÄ• paramukkaá¹ƒs
desakÄ• lasattÄ• divikapparahitÄ• sÄ«lapÄ• ramitÄ• .

__ananurÅ«pa_nti asÄ• ruppaá¹ƒ. attÄ• eva garu adhipati etassÄ• ti __attagaru, _ lajjÄ• d
Ä• gataá¹ƒ __attÄ• dhipateyyaá¹ƒ_. loko adhipati garu etassÄ• ti __lokÄ• dhipati, _ ottappÄ
nÄ• mÄ• yaá¹ƒ mahÄ• nubhÄ• vo ekantaniyyÄ• niko, so ca paá¹-ipattiyÄ• va pÅ«jetabbo. ta
pÅ«jessÄ• mÄ«â€™â€™ ti evaá¹ƒ __dhammamahattaá¹ƒ pÅ«jetukÄ• mena_.

__parÄ• maá¹-á¹-hattÄ• _ti parÄ• bhavavasena Ä• maá¹-á¹-hattÄ• . taá¹‡hÄ• diá¹-á¹-hiyo h
devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• , iminÄ• me sÄ«lena saá¹ƒsÄ• rasuddhi bhavis
sÄ«laá¹ƒ parÄ• masantiyo taá¹ƒ parÄ• bhavaá¹ƒ pÄ• penti maggassa anupanissayabhÄ• va
__puthujjanakalyÄ• á¹‡akassÄ• _ti puthujjanesu kalyÄ• á¹‡akassa. so hi puthujjanova hutvÄ
sÄ«lÄ• dÄ«hi samannÄ• gato. parÄ• masanakilesÄ• naá¹ƒ vikkhambhanato, samucchindan
parÄ• maá¹-á¹-hanti __aparÄ• maá¹-á¹-haá¹ƒ_. tassa tassa kilesadarathassa paá¹-ippassan
__paá¹-ippassaddhaá¹ƒ_.

__katapaá¹-ikamma_nti vuá¹-á¹-hÄ• nadesanÄ• hi yathÄ• dhammaá¹ƒ katapaá¹-ikÄ• raá¹ƒ
paá¹-ipÄ• katikameva hoti. tenÄ• ha __ ``taá¹ƒ visuddhaâ€™â€™ _nti. ``katapaá¹-ikammaâ
punevaá¹ƒ karissaâ€™â€™ nti adhiá¹-á¹-hÄ• nampi saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. ``ac

sÅ«karamaá¹ƒsaá¹ƒ nu khoâ€™â€™ tiÄ• dinÄ• __vatthumhi vÄ• , _ ``pÄ• cittiyaá¹ƒ nu kho
tiÄ• dinÄ• __Ä• pattiyÄ• vÄ• , _ ``mayÄ• taá¹ƒ vatthu vÄ«tikkantaá¹ƒ nu kho, na nu kho vÄ
ntiÄ• dinÄ• __ajjhÄ• cÄ• re vÄ• vematikassa_ saá¹ƒsayÄ• pannassa. __visodhetabbaá¹ƒ_
paá¹-ikammena. vimati eva vematikaá¹ƒ, tasmiá¹ƒ __vematike_ sati, vimatiyÄ• uppannÄ• y
paá¹-ivinetabbÄ• _ti sayaá¹ƒ vÄ• taá¹ƒ vatthuá¹ƒ \Ne I 34/ vicÄ• retvÄ• , vinayadhare vÄ• p
vinodetabbÄ• . nikkaá¹…khena pana kappiyaá¹ƒ ce kÄ• tabbaá¹ƒ, akappiyaá¹ƒ ce chaá¸• á¸
``iccassa phÄ• su bhavissatÄ«â€™â€™ _ti.

__ ``catÅ«hi_ \Be I 36/ __ariyamaggehÄ«â€™â€™ _tiÄ• dinÄ• maggaphalapariyÄ• panna
maggaphalasampayuttaá¹ƒ vuttaá¹ƒ. samudÄ• yesu pavattavohÄ• rÄ• avayavesupi pavatta
lokiyasÄ«laá¹ƒ.

__pakatipÄ«_ti sabhÄ• vopi. __sukhasÄ«lo_ sakhilo sukhasaá¹ƒvÄ• so. __tena pariyÄ• yen
pakatiatthavÄ• cakatthena. ekaccaá¹ƒ abyÄ• kataá¹ƒ sÄ«laá¹ƒ idhÄ• dhippetasÄ«lena ekas
akusalassevÄ• yujjamÄ• nataá¹ƒ dassetuá¹ƒ __ ``tattha akusalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ
idha gahitaá¹ƒ, idha na upanÄ«taá¹ƒ kusalattikanti adhippÄ• yo. __vuttanayenevÄ• _ti vutte
kusalattikaá¹ƒ aggahetvÄ• hÄ«nattikÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ tikÄ• naá¹ƒ vasena __ass
veditabbÄ• _.

<13> __yodhÄ• _ti yo idha. __vatthuvÄ«tikkame_ti Ä• pattiyÄ• vatthuno vÄ«tikkamane ajjh
kÄ• masaá¹…kappÄ• dayo nava mahÄ• vitakkÄ• __micchÄ• saá¹…kappÄ• . evarÅ«passÄ
anupasaá¹…kamitvÄ• dussÄ«le sevantassa tato eva tesaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajja
paá¹‡á¹‡attivÄ«tikkame adosadassÄ• vino micchÄ• saá¹…kappabahulatÄ• ya manacchaá¹-
sÄ«laá¹ƒ ekaá¹ƒseneva __hÄ• nabhÄ• giyaá¹ƒ_ hoti, na á¹-hitibhÄ• giyaá¹ƒ, kuto visesÄ• d
__sÄ«lasampattiyÄ• _ti sÄ«lapÄ• ripÅ«riyÄ• catupÄ• risuddhisÄ«lena. __aghaá¹-antassa u
visesÄ• dhigamÄ• ya avÄ• yamantassa. __á¹-hitibhÄ• giyaá¹ƒ sÄ«laá¹ƒ bhavati_ asamÄ• d
sampÄ• dite hi samÄ• dhismiá¹ƒ sÄ«lassa samÄ• dhisaá¹ƒvattaniyatÄ• nicchiyati. __samÄ
samathavasena samÄ• dhÄ• natthÄ• ya. __nibbida_nti vipassanaá¹ƒ. balavavipassanÄ• da
nibbidÄ• gahaá¹‡aá¹ƒ tÄ• vatÄ• pi sÄ«lassa nibbedhabhÄ• giyabhÄ• vasiddhito.

yÄ• ni ca sikkhÄ• padÄ• ni nesaá¹ƒ rakkhitabbÄ• nÄ«ti sambandho, tÄ• ni pana asÄ• dhÄ•
__nesa_nti ``rakkhitabbÄ• nÄ«â€™â€™ ti padaá¹ƒ apekkhitvÄ• kattari sÄ• mivacanaá¹ƒ, te
__sati vÄ• ussÄ• he_ti ussakkitvÄ• sÄ«lÄ• ni rakkhituá¹ƒ ussÄ• he sati. __dasÄ• _ti sÄ• m
rakkhitabbasÄ«lamÄ• ha ghaá¹-ikÄ• rÄ• dÄ«naá¹ƒ viya. __aá¹-á¹-hÄ• _ti naccÄ• dimÄ• lÄ•
sabbapacchimavajjÄ• ni aá¹-á¹-ha.

__avÄ«tikkamo_ti \Be I 37/ \Ne I 35/ paÃ±cannaá¹ƒ sÄ«lÄ• naá¹ƒ avÄ«tikkamo. __pakatisÄ
sabhÄ• vasÄ«laá¹ƒ. tatrÅ«papattiniyataá¹ƒ hi sÄ«laá¹ƒ uttarakurukÄ• naá¹ƒ. __mariyÄ• dÄ•

sÄ• vajjassa akaraá¹‡e mariyÄ• dabhÅ«taá¹ƒ, tattha tattha kulÄ• dÄ«su pubbapurisehi á¹-h
kuladesapÄ• saá¹‡á¸• adhammo hi ``Ä• cÄ• rasÄ«laâ€™â€™ nti adhippetaá¹ƒ. tattha kulad
brÄ• hmaá¹‡Ä• dÄ«naá¹ƒ amajjapÄ• nÄ• di, desadhammo ekaccajanapadavÄ• sÄ«naá¹ƒ a
titthiyÄ• naá¹ƒ yamaniyamÄ• di. titthiyamataá¹ƒ hi diá¹-á¹-hipÄ• sena, taá¹‡hÄ• pÄ• sena ca
pÄ• saá¹ƒ vÄ• bÄ• dhaá¹ƒ ariyavinayassa á¸• etÄ«ti ``pÄ• saá¹‡á¸• aâ€™â€™ nti vuccati.
hotÄ«â€™â€™ ti (DN II 20) vacanato bodhisattamÄ• tu paÃ±casikkhÄ• padasÄ«laá¹ƒ parip
ukkaá¹ƒsagataá¹ƒ bodhisattapitaripi cittuppÄ• damattenapi asaá¹ƒkiliá¹-á¹-haá¹ƒ ``dhammat
vuttaá¹ƒ. __kÄ• maguá¹‡Å«pasaá¹ƒhita_nti kÄ• makoá¹-á¹-hÄ• sesu assÄ• dÅ«pasaá¹ƒhita
__dhammatÄ• sÄ«la_nti dhammatÄ• ya kÄ• raá¹‡aniyÄ• mena Ä• gataá¹ƒ sÄ«laá¹ƒ. sÄ«lap
pÄ• petvÄ• kucchigatassa mahÄ• bodhisattassa sÄ«latejena guá¹‡Ä• nubhÄ• vena bodhis
paramasallekhappattaá¹ƒ sÄ«laá¹ƒ hoti. __mahÄ• kassapÄ• dÄ«na_nti __Ä• di_-saddena b
te kira suciraá¹ƒ kÄ• laá¹ƒ suparisuddhasÄ«lÄ• eva hutvÄ• Ä• gatÄ• . tenÄ• ha __ ``suddh
__tÄ• su tÄ• su jÄ• tÄ«sÅ«_ti sÄ«lavarÄ• jamahiá¹ƒsarÄ• jÄ• dijÄ• tÄ«su. pubbe purimajÄ•
__pubbahetukasÄ«laá¹ƒ_. idaá¹ƒ pana pakatisÄ«lÄ• disamÄ• dÄ• nena vinÄ• avÄ«tikkama
sampattaviratisaá¹…gahaá¹ƒ daá¹-á¹-habbaá¹ƒ.

yaá¹ƒ bhagavatÄ• evaá¹ƒ vuttaá¹ƒ sÄ«lanti sambandho. __idhÄ• _ti vakkhamÄ• nasÄ«lap
sannissayabhÅ«tasÄ• sanaparidÄ«panaá¹ƒ, aÃ±Ã±asÄ• sanassa ca tathÄ• bhÄ• vapaá¹-is
``idheva, bhikkhave, samaá¹‡o ... pe ... suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±eh
I 139; AN a IV 241). __bhikkhÅ«_ti tassa sÄ«lassa paripÅ«rakapuggalaparidÄ«panaá¹ƒ.
__pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto_ti idamassa pÄ• timokkhasÄ«le patiá¹-á¹-hitabhÄ• vapa
__viharatÄ«_ti idamassa tadanurÅ«pavihÄ• rasamaá¹…gibhÄ• vaparidÄ«panaá¹ƒ. __Ä• cÄ
pÄ• timokkhasaá¹ƒvarassa, upariadhigantabbaguá¹‡Ä• naÃ±ca upakÄ• rakadhammaparidÄ
bhayadassÄ• vÄ«_ti idaá¹ƒ pÄ• timokkhato acavanabhÄ• vaparidÄ«panaá¹ƒ. __samÄ• dÄ•
anavasesato Ä• dÄ• naparidÄ«panaá¹ƒ. __sikkhatÄ«_ti sikkhÄ• ya samaá¹…gibhÄ• vaparid
__sikkhÄ• padesÅ«_ti sikkhitabbadhammaparidÄ«panaá¹ƒ. yaá¹ƒ panettha vattabbaá¹ƒ, taá

__so_ti \Ne I 36/ pÄ• timokkhasaá¹ƒvarasÄ«le patiá¹-á¹-hitabhikkhu. tena yÄ• disassa indriy
icchitabbaá¹ƒ, taá¹ƒ dasseti. __cakkhunÄ• _ti yato so saá¹ƒvaro, taá¹ƒ dasseti. __rÅ«pa_nti
saá¹ƒvaro, taá¹ƒ dasseti. __disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«_ti s
dasseti. __yatvÄ• dhikaraá¹‡a ... pe ... anvÄ• ssaveyyu_nti saá¹ƒvarassa paá¹-ipakkhaá¹ƒ t
dasseti. __saá¹ƒvarÄ• ya paá¹-ipajjatÄ«_ti pageva satiyÄ• upaá¹-á¹-hapetabbataá¹ƒ dasset
cakkhundriya_nti satiyÄ• upaá¹-á¹-hÄ• panameva cakkhundriyassa Ä• rakkhÄ• ti dasseti. _
Ä• pajjatÄ«_ti tathÄ• bhÅ«tÄ• satiyevettha saá¹ƒvaroti dasseti. vÄ«tikkamassa vasenÄ• ti s
sikkhÄ• padÄ• na_nti ``Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• asantaá¹ƒ abhÅ«taá¹ƒ uttariman
tiÄ• dinÄ• Ä• gatÄ• naá¹ƒ channaá¹ƒ pÄ• rÄ• jikÄ• dipaá¹-isaá¹ƒyuttÄ• naá¹ƒ sikkhÄ• padÄ
tividhena kuhanavatthunÄ• vimhÄ• panaá¹ƒ __kuhanÄ• _. attÄ• naá¹ƒ, dÄ• yakaá¹ƒ vÄ• u

dadÄ• ti, evaá¹ƒ kathanaá¹ƒ __lapanÄ• _. nimittaá¹ƒ vuccati paccayadÄ• nasaÃ±Ã±uppÄ• c
tena nimittena carati, nimittaá¹ƒ vÄ• karotÄ«ti nemittiko, tassa bhÄ• vo __nemittikatÄ• _. ga
lÄ• bhÄ• ya paresaá¹ƒ akkosanÄ• dinÄ• nipisatÄ«ti nippeso, nippesova nippesiko, tassa bh
mahicchatÄ• ya attanÄ• laddhalÄ• bhena parato lÄ• bhapariyesanÄ• __lÄ• bhena lÄ• bha
evamÄ• dÄ«na_nti __Ä• di_-saddena anuppiyabhÄ• á¹‡itÄ• cÄ• á¹-ukamyatÄ• diá¹ƒ saá¹…
paccavekkhaá¹‡Ä• ya parisuddho asaá¹ƒkiliá¹-á¹-ho __paá¹-isaá¹…khÄ• naparisuddho_. ca
paribhuÃ±jÄ«yanti etenÄ• ti __catupaccayaparibhogo, _ tathÄ• pavattÄ• anavajjacetanÄ• .

pÄ• timokkhasaá¹ƒvarasÄ«lavaá¹‡á¹‡anÄ•

<14> __tatrÄ• _ti tesu pÄ• timokkhasaá¹ƒvarÄ• dÄ«su. __Ä• dito paá¹-á¹-hÄ• yÄ• _ti ``idha
(Vibh 508; DN I 194) Ä• gatadesanÄ• ya Ä• dito pabhuti. __vinicchayakathÄ• _ti tattha saá¹
vinicchayÄ• vahÄ• kathÄ• . paá¹-hamassa atthassa \Be I 39/ sabbasÄ• dhÄ• raá¹‡attÄ• as
pabbajitÄ• veá¹‡ikaá¹ƒ pariyÄ• yaá¹ƒ dassento __ ``chinnabhinnapaá¹-adharÄ• ditÄ• ya vÄ•
hissa paripuá¹‡á¹‡apÄ• timokkhasaá¹ƒvarayogyatÄ• dassitÄ• hoti. bhinnapaá¹-adharÄ• di
daliddassÄ• pi niggahitassa hotÄ«ti tato visesetuá¹ƒ ``saddhÄ• pabbajitoâ€™â€™ ti vatvÄ•
yogyabhÄ• vadassanatthaá¹ƒ __ ``kulaputtoâ€™â€™ _ti vuttaá¹ƒ. Ä• cÄ• rakulaputto vÄ• h
jÄ• tikulaputto vÄ• . __sikkhÄ• padasÄ«la_nti cÄ• rittavÄ• rittappabhedaá¹ƒ sikkhÄ• padava
sÄ«laá¹ƒ. __yo_ti \Ne I 37/ aniyamaniddeso yo koci puggalo. __na_nti vinayapariyÄ• panna
puggalaá¹ƒ. __mokkheti_ sahakÄ• rikÄ• raá¹‡abhÄ• vato. apÄ• ye bhavÄ• ni __Ä• pÄ• yikÄ
sabbasaá¹ƒsÄ• radukkhaá¹ƒ saá¹…gaá¹‡hÄ• ti. __saá¹ƒvaraá¹‡aá¹ƒ_ kÄ• yavacÄ«dvÄ• rÄ
saá¹ƒvutÄ• pihitÄ• honti, so saá¹ƒvaro. yasmÄ• pana so sattannaá¹ƒ Ä• pattikkhandhÄ• n
vÄ«tikkamapaá¹-ipakkhoti katvÄ• , tasmÄ• vuttaá¹ƒ __ ``kÄ• yikavÄ• casikassa avÄ«tikkam
_nti. __pÄ• timokkhasaá¹ƒvarena saá¹ƒvuto_ti pÄ• timokkhasaá¹ƒvarena pihitakÄ• yavacÄ«
yasmÄ• taá¹ƒ upeto tena ca samaá¹…gÄ« nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``upagato sam

aparo nayo --- kilesÄ• naá¹ƒ balavabhÄ• vato, pÄ• pakiriyÄ• ya sukarabhÄ• vato, puÃ±Ã±a
dukkarabhÄ• vato bahukkhattuá¹ƒ apÄ• yesu patanasÄ«loti __pÄ• tÄ«, _ puthujjano. anicca
kammavegakkhitto ghaá¹-iyantaá¹ƒ viya anavaá¹-á¹-hÄ• nena paribbhamanato gamanasÄ«
maraá¹‡avasena vÄ• tamhi tamhi sattanikÄ• ye attabhÄ• vassa pÄ• tanasÄ«loti __pÄ• tÄ«
vÄ• . taá¹ƒ pÄ• tinaá¹ƒ saá¹ƒsÄ• radukkhato mokkhetÄ«ti pÄ• timokkhaá¹ƒ. cittassa hi vimo
``vimuttoâ€™â€™ ti vuccati. vuttaá¹ƒ hi ``cittavodÄ• nÄ• visujjhantÄ«â€™â€™ ti, ``anupÄ•
vimuttaâ€™â€™ nti (Vin I 28) ca. atha vÄ• avijjÄ• dinÄ• hetunÄ• saá¹ƒsÄ• re patati gacch
__pÄ• tÄ«, _ ``avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ taá¹‡hÄ• saá¹ƒyojanÄ• naá¹ƒ sand
nti (SN a II 124) hi vuttaá¹ƒ. tassa pÄ• tino sattassa taá¹‡hÄ• disaá¹ƒkilesattayato mokkho e
pÄ• timokkhaá¹ƒ \Be I 40/. ``kaá¹‡á¹-hekÄ• á¸·oâ€™â€™ tiÄ• dÄ«naá¹ƒ viyassa samÄ• sas
pÄ• teti vinipÄ• teti dukkheti __pÄ• ti, _ cittaá¹ƒ. vuttaá¹ƒ hi ``cittena nÄ«yati loko, cittena

parikassatÄ«â€™â€™ ti (SN a I 62). tassa pÄ• tino mokkho etenÄ• ti pÄ• timokkhaá¹ƒ, pata
apÄ• yadukkhe, saá¹ƒsÄ• radukkhe cÄ• ti __pÄ• tÄ«, _ taá¹‡hÄ• disaá¹ƒkileso. vuttaá¹ƒ hi
purisaá¹ƒ (SN a I 55-57), taá¹‡hÄ• dutiyo purisoâ€™â€™ ti (It 15, 105; AN a IV 9; Nidd I 19
pÄ• rÄ• yanÄ• nugÄ«tigÄ• thÄ• niddesa) ca Ä• di. tato pÄ• tito mokkhoti pÄ• timokkhaá¹ƒ.
pÄ• tÄ«ni, cha ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni. vuttaá¹ƒ hi ``chasu loko samuppanno, ch
santhavaâ€™â€™ nti (SN a I 70; Sn 171). tato chaajjhattikabÄ• hirÄ• yatanasaá¹…khÄ• tat
pÄ• timokkhaá¹ƒ. atha vÄ• pÄ• to vinipÄ• to assa \Ne I 38/ atthÄ«ti __pÄ• tÄ«, _ saá¹ƒsÄ•
pÄ• timokkhaá¹ƒ, atha vÄ• sabbalokÄ• dhipatibhÄ• vato dhammissaro bhagavÄ• ``patÄ«â
etenÄ• ti mokkho, patino mokkho tena paÃ±Ã±attattÄ• ti patimokkho, patimokkho eva pÄ• ti
sabbaguá¹‡Ä• naá¹ƒ vÄ• mÅ«labhÄ• vato uttamaá¹-á¹-hena pati ca so yathÄ• vuttenatthen
patimokkho eva pÄ• timokkhaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``pÄ• timokkhanti mukhametaá¹ƒ pam
135) vitthÄ• ro.

atha vÄ• pa-iti pakÄ• re, atÄ«-ti accantatthe nipÄ• to, tasmÄ• pakÄ• rehi accantaá¹ƒ mok
idaá¹ƒ hi sÄ«laá¹ƒ sayaá¹ƒ tadaá¹…gavasena, samÄ• dhisahitaá¹ƒ paÃ±Ã±Ä• sahitaÃ±ca v
samucchedavasena ca accantaá¹ƒ mokkheti mocetÄ«ti pÄ• timokkhaá¹ƒ, pati pati mokkhoti
tamhÄ• vÄ«tikkamadosato paccekaá¹ƒ mokkhoti attho, patimokkho eva pÄ• timokkhaá¹ƒ. n
tassa mokkhassa paá¹-ibimbabhÅ«toti patimokkho. sÄ«lasaá¹ƒvaro hi sÅ«riyassa aruá¹‡ugg
nibbÄ• nassa udayabhÅ«to tappaá¹-ibhÄ• go viya yathÄ• rahaá¹ƒ kilesanibbÄ• panato, pati
atha vÄ• mokkhaá¹ƒ pati vattati, mokkhÄ• bhimukhanti vÄ• patimokkhaá¹ƒ, patimokkhame
pÄ• timokkha-saddassa attho veditabbo. __iriyatÄ«_ti attabhÄ• vaá¹ƒ pavatteti. ``viharatÄ«â
pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hitassa \Be I 41/ bhikkhuno iriyÄ• pathavihÄ• ro dassito. __
__jhÄ• navibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 508 Ä• dayo).

tattha kÄ• maá¹ƒ samaá¹‡acÄ• raá¹ƒ, samaá¹‡agocaraÃ±ca dassetuá¹ƒ __ ``Ä• cÄ• ragoc
vuttaá¹ƒ, yathÄ• pana maggaá¹ƒ Ä• cikkhanto ``vÄ• maá¹ƒ muÃ±ca, dakkhiá¹‡aá¹ƒ gaá¹‡h
vajjetabbapubbakaá¹ƒ gahetabbaá¹ƒ vadeyya, yathÄ• vÄ• sasÄ«sanhÄ• nena pahÄ«nase
mÄ• lÄ• gandhavilepanÄ• divibhÅ«sanasaá¹ƒvidhÄ• naá¹ƒ yuttarÅ«paá¹ƒ, evaá¹ƒ pahÄ«na
kalyÄ• á¹‡adhammasamÄ• yogo yuttarÅ«poti ``atthi Ä• cÄ• ro, atthi anÄ• cÄ• roâ€™â€™ ti
anÄ• cÄ• raá¹ƒ tÄ• va vibhajituá¹ƒ __ ``tattha katamo anÄ• cÄ• roâ€™â€™ _tiÄ• di vuttaá¹
vÄ«tikkamo_ti tividhaá¹ƒ kÄ• yaduccaritaá¹ƒ. __vÄ• casiko vÄ«tikkamo_ti catubbidhaá¹ƒ va
__kÄ• yikavÄ• casiko_ti tadubhayaá¹ƒ.

evaá¹ƒ Ä• jÄ«vaá¹-á¹-hamakasÄ«lassa vÄ«tikkamo dassito. idÄ• ni mÄ• nasaá¹ƒ anÄ• cÄ•
\Ne I 39/ dussÄ«lyaá¹ƒ anÄ• cÄ• roâ€™â€™ ti vatvÄ• tattha ekacciyaá¹ƒ dassento __ ``idh
vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __veá¸·udÄ• nenÄ• _ti paccayuppÄ• danatthena veá¸·
eseva nayo. __veá¸·Å«_ti manussÄ• naá¹ƒ payojanÄ• vaho yo koci veá¸·udaá¹‡á¸• o. __pa
gandhapaliveá¹-hanÄ• diatthaá¹ƒ vÄ• , tÄ• lanÄ• á¸·ikerÄ• dipattaá¹ƒ vÄ• . __pupphaá¹ƒ_ y

payojanÄ• vahaá¹ƒ. tathÄ• __phalaá¹ƒ. sinÄ• naá¹ƒ_ sirÄ«sacuá¹‡á¹‡Ä• dinhÄ• niyacuá¹‡
saá¹…gahaá¹ƒ gacchati. __dantakaá¹-á¹-haá¹ƒ_ yaá¹ƒ kiÃ±ci mukhasodhanatthaá¹ƒ dantap
attÄ• naá¹ƒ dÄ• saá¹ƒ viya nÄ«caá¹-á¹-hÄ• ne á¹-hapetvÄ• parassa khalitavacanaá¹ƒ saá¹
paggayhavacanaá¹ƒ. __muggasÅ«pyatÄ• _ti muggasÅ«pasamatÄ• saccÄ• likena jÄ«vitaka
paccante bahÅ« muggÄ• paccanti, katipayÄ• na paccanti, evaá¹ƒ saccÄ• likena jÄ«vitakap
appakaá¹ƒ saccanti. paribhaá¹-atÄ«ti paribhaá¹-o, paresaá¹ƒ dÄ• rake pariharanto. paribhaá
__pÄ• ribhaá¹-yaá¹ƒ, _ sÄ• eva __pÄ• ribhaá¹-yatÄ• , _ alaá¹…karaá¹‡Ä• dinÄ• kuladÄ• ra
nÄ• maá¹ƒ. tesaá¹ƒ tesaá¹ƒ gihÄ«naá¹ƒ gÄ• mantaradesantarÄ• dÄ«su sÄ• sanapaá¹-isÄ•
__jaá¹…ghapesanikaá¹ƒ. aÃ±Ã±ataraÃ±Ã±atarenÄ• _ti etesaá¹ƒ vÄ• veá¸·udÄ• nÄ• dÄ«na
vejjakammabhaá¹‡á¸• Ä• gÄ• rikakammapiá¹‡á¸• apaá¹-ipiá¹‡á¸• akammasaá¹…ghuppÄ• d
ƒ vÄ• micchÄ• jÄ«vena jÄ«vitakappanakakammÄ• naá¹ƒ yena kenaci \Be I 42/. __buddhap
buddhehi garahitena paá¹-isiddhena. __micchÄ• jÄ«venÄ• _ti na sammÄ• Ä• jÄ«vena. __ay
ayaá¹ƒ sabbopi ``anÄ• cÄ• roâ€™â€™ ti kathÄ«yati. Ä• cÄ• raniddeso vuttapaá¹-ipakkhana

gocaraniddesepi paá¹-hamaá¹ƒ agocarassa vacane kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttanayen
__gocaro_ti piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• ya upasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• naá¹
__agocaro_. vesiyÄ• gocaro assÄ• ti __vesiyÄ• gocaro, _ mittasanthavavasena upasaá¹…
attho. vesiyÄ• nÄ• ma rÅ«pÅ«pajÄ«viniyo, tÄ• mittasanthavavasena na upasaá¹…kamitab
antarÄ• yakarattÄ• , parisuddhÄ• sayassÄ• pi garahahetuto, tasmÄ• dakkhiá¹‡Ä• dÄ• nava
upaá¹-á¹-hapetvÄ• va upasaá¹…kamitabbÄ• . __vidhavÄ• _ vuccanti matapatikÄ• , pavuttha
__thullakumÄ• rikÄ• _ti mahallikÄ• aniviá¹-á¹-hakumÄ• riyo, __paá¹‡á¸• akÄ• _ti napuá¹ƒsa
avÅ«pasantapariá¸·Ä• hÄ• lokÄ• misasannissitakathÄ• bahulÄ• , tasmÄ• na upasaá¹…kam
ussannabrahmacariyÄ• . tathÄ• bhikkhÅ«pi. tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ visabhÄ• gavatth
upasaá¹…kamane katipÄ• heneva brahmacariyantarÄ• yo siyÄ• , tasmÄ• na upasaá¹…kam
gilÄ• napucchanÄ• divasena upasaá¹…kamane satokÄ• rinÄ• bhavitabbaá¹ƒ. __pÄ• nÄ• g
taá¹ƒ soá¹‡á¸• ajanehi \Ne I 40/ avivittaá¹ƒ hoti. tattha tehi soá¹‡á¸• atÄ• divasena na upasa
brahmacariyantarÄ• yakarattÄ• . __saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hÄ«_tiÄ• dÄ«su __rÄ• jÅ
rajjamanusÄ• santi. __rÄ• jamahÄ• mattÄ• _ rÄ• jissariyasadisÄ• ya issariyamattÄ• ya sam
viparÄ«tadassanÄ• bÄ• hirakaparibbÄ• jakÄ• . __titthiyasÄ• vakÄ• _ti tesu daá¸·habhattÄ•
__ananulomikena saá¹ƒsaggenÄ• _ti tissannaá¹ƒ sikkhÄ• naá¹ƒ ananulomikena paccanÄ«k
saá¹ƒsaá¹-á¹-ho viharati, yena brahmacariyantarÄ• yaá¹ƒ vÄ• sallekhaparihÄ• niá¹ƒ vÄ• pA

idÄ• ni aparenapi pariyÄ• yena agocaraá¹ƒ dassetuá¹ƒ __ ``yÄ• ni vÄ• pana tÄ• nÄ«â€™â
__assaddhÄ• nÄ«_ti buddhÄ• dÄ«su saddhÄ• virahitÄ• ni. tato eva __appasannÄ• ni, _ kam
abhÄ• vena __assaddhÄ• ni_. ratanattayappasÄ• dÄ• bhÄ• vena __appasannÄ• ni. akkosa
akkosavatthÅ«hi \Be I 43/ akkosakÄ• ni ceva bhayadassanena santajjanakÄ• ni ca. atthaá¹ƒ
icchantÄ«ti __anatthakÄ• mÄ• ni_. hitaá¹ƒ na icchanti ahitameva icchantÄ«ti __ahitakÄ• mÄ
aphÄ• suá¹ƒyeva icchantÄ«ti __aphÄ• sukakÄ• mÄ• ni_. yogakkhemaá¹ƒ nibbhayaá¹ƒ na ic

icchantÄ«ti __ayogakkhemakÄ• mÄ• ni. bhikkhÅ«na_nti ettha sÄ• maá¹‡erÄ• nampi saá¹…
sikkhamÄ• nasÄ• maá¹‡erÄ«naá¹ƒ. sabbesaá¹ƒ hi sÄ• sanikÄ• naá¹ƒ anatthakÄ• matÄ• dÄ
__tathÄ• rÅ«pÄ• ni kulÄ• nÄ«_ti tÄ• disÄ• ni khattiyakulÄ• dÄ«ni. __sevatÄ«_ti nissÄ• ya jÄ
upasaá¹…kamati. __payirupÄ• satÄ«_ti punappunaá¹ƒ upagacchati. __ayaá¹ƒ vuccatÄ«_ti
rÄ• jÄ• diko, assaddhakulÄ• diko ca taá¹ƒ taá¹ƒ sevantassa tippakÄ• ropi ayutto gocaroti __
vesiyÄ• diko paÃ±cakÄ• maguá¹‡anissayato __agocaro_. yathÄ• ha ``ko ca, bhikkhave, bhi
yadidaá¹ƒ paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ ti (SN c V 372). rÄ• jÄ• diko samaá¹‡adhamm
lÄ• bhasakkÄ• rÄ• sanivicakkanippothanadiá¹-á¹-hivipattihetuto ca. assaddhakulÄ• diko
saddhÄ• hÄ• nicittasantÄ• sÄ• vahato __agocaro_.

gocaraniddese ``na vesiyÄ• gocaroâ€™â€™ tiÄ• dÄ«ni vuttapaá¹-ipakkhavasena veditabb
udapÄ• nabhÅ«tÄ• ni bhikkhusaá¹…ghassa, bhikkhunÄ«saá¹…ghassa ca catumahÄ• pathe
yathÄ• sukhaá¹ƒ ogÄ• hanakkhamÄ• ni. __kÄ• sÄ• vapajjotÄ• nÄ«_ti bhikkhÅ«naá¹ƒ, bhikk
nivatthapÄ• rutakÄ• sÄ• vÄ• naá¹ƒyeva pabhÄ• hi ekobhÄ• sÄ• ni. __isivÄ• tapaá¹-ivÄ• tÄ•
\Ne I 41/, nikkhamantÄ• naÃ±ca bhikkhubhikkhunÄ«saá¹…khÄ• tÄ• naá¹ƒ isÄ«naá¹ƒ cÄ«va
samiÃ±janapasÄ• raá¹‡Ä• dijanitasarÄ«ravÄ• tena ca paá¹-ivÄ• tÄ• ni pavÄ• yitÄ• ni vinidd

idÄ• ni niddese Ä• gatanayenÄ• pi Ä• cÄ• ragocare dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ•
etasmiá¹ƒ pÄ• timokkhasÄ«laniddese. __iminÄ• pi nayenÄ• _ti idÄ• ni vuccamÄ• navidhinÄ
saá¹…ghasannipÄ• taá¹ƒ gato. __acittÄ«kÄ• rakato_ti akatacittÄ«kÄ• ro, akatagÄ• ravoti at
sarÄ«rena, cÄ«varena vÄ• ghaá¹ƒsanto. puratopi tiá¹-á¹-hati acittÄ«kÄ• rakatoti \Be I 44/ sa
__á¹-hitakopÄ«_ti upari tiá¹-á¹-hanto viya Ä• sannataraá¹-á¹-hÄ• ne á¹-hitakopi bhaá¹‡ati. __
bÄ• huá¹ƒ vikkhipanto. __anupÄ• hanÄ• na_nti anÄ• dare sÄ• mivacanaá¹ƒ. __saupÄ• han
bhikkhÅ« anupakhajjÄ• _ti therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ anupavisitvÄ
Ä• sannataraá¹-á¹-hÄ• naá¹ƒ upagantvÄ• . __kaá¹-á¹-haá¹ƒ pakkhipati_ aggikuá¹‡á¸• e. __v
atikkamitvÄ• . __gÅ«á¸·hÄ• ni_ sabhÄ• vato paá¹-icchannÄ• ni sÄ• á¹‡ipÄ• kÄ• rÄ• dinÄ• p
__anÄ• pucchÄ• _ti anÄ• pucchitvÄ• . __assÄ• _ti anÄ• cÄ• rassa.

__apica bhikkhÅ«_tiÄ• di sabbasseva bhikkhuno Ä• cÄ• radassanavasena pavattaá¹ƒ aá¹-
niddesapÄ• á¸·i. saddhÄ• sÄ«lasutacÄ• gÄ• diguá¹‡ahetuko garubhÄ• vo garukaraá¹‡aá¹ƒ
__sagÄ• ravo_. garuá¹-á¹-hÄ• niyesu gÄ• ravasÄ• rajjÄ• divasena paá¹-issÄ• yanÄ• patiss
saha patissÄ• yÄ• ti __sappatisso_. savisesaá¹ƒ hirimanatÄ• ya, ottappibhÄ• vena ca __hir
sekhiyadhammapÄ• ripÅ«rivasena __sunivattho supÄ• ruto. pÄ• sÄ• dikenÄ• _ti pasÄ• dÄ•
cetaá¹ƒ karaá¹‡avacanaá¹ƒ. eseva nayo ito paresupi chasu padesu. __abhikkantenÄ• _ti ab
__iriyÄ• pathasampanno_ti sampannairiyÄ• patho. tena sesairiyÄ• pathÄ• nampi pÄ• sÄ• d
guttadvÄ• ro_ti cakkhundriyÄ• dÄ«su chasu dvÄ• resu susaá¹ƒvihitÄ• rakkho. __bhojane m
paribhuÃ±jitabbato bhojanasaÃ±Ã±ite catubbidhepi paccaye pariyesanapaá¹-iggahaá¹‡apan
pamÄ• á¹‡aÃ±Ã±Å«. __jÄ• gariyamanuyutto_ti pubbarattÄ• pararattaá¹ƒ bhÄ• vanÄ• mana

jÄ• gariyaá¹ƒ sÄ• taccakÄ• ritÄ• vasena anu anu yutto tattha yuttapayutto. __satisampajaÃ±
samannÄ• gato_tiÄ• di yathÄ• vuttassa Ä• cÄ• rassa sambhÄ• radassanaá¹ƒ. tattha __app
__santuá¹-á¹-ho_ti yathÄ• lÄ• bhÄ• divasena santosena tuá¹-á¹-ho. __sakkaccakÄ• rÄ«_ti Ä
__garucittÄ«kÄ• rabahulo_ti \Ne I 42/ garuá¹-á¹-hÄ• niyesu garukaraá¹‡abahulo. __ayaá¹ƒ
ayaá¹ƒ sagÄ• ravatÄ• di atthakÄ• mehi Ä• caritabbato Ä• cÄ• ro.

sÄ«lÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ upanissayabhÅ«to __upanissayagocaro_. satisaá¹…khÄ•
gocaro __Ä• rakkhagocaro_. kammaá¹-á¹-hÄ• nasaá¹…khÄ• to cittassa upanibandhanaá¹-á
__upanibandhagocaro_. appicchatÄ• dÄ«hi \Be I 45/ dasahi vivaá¹-á¹-anissitÄ• ya kathÄ• y
samannÄ• gato __dasakathÄ• vatthuguá¹‡asamannÄ• gato_. tato eva kalyÄ• á¹‡o sundaro
tassa lakkhaá¹‡aá¹ƒ parato Ä• gamissati. __assutaá¹ƒ_ suttageyyÄ• diá¹ƒ. __suá¹‡Ä• tÄ«_
uppÄ• deti. __sutaá¹ƒ pariyodÄ• petÄ«_ti tameva yathÄ• sutaá¹ƒ avisadatÄ• ya apariyodÄ•
paripucchanÄ• dinÄ• visodheti nijjaá¹-aá¹ƒ nigumbaá¹ƒ karoti. tattha ca ye kaá¹…khaá¹-á¹-
saá¹ƒsayaá¹ƒ chindanto __kaá¹…khaá¹ƒ vitarati_. kammakammaphalesu, ratanattaye ca sa
ujukaraá¹‡ena __diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti_. tato eva ca duvidhÄ• yapi saddhÄ• sampadÄ•
pasÄ• deti_. atha vÄ• yathÄ• sutaá¹ƒ dhammaá¹ƒ pariyodapetvÄ• tatthÄ• gate rÅ«pÄ• rÅ«
sapaccayaá¹ƒ nÄ• marÅ«paá¹ƒ pariggaá¹‡hanto sattadiá¹-á¹-hivaá¹…kavidhamanena __diá
dhammÄ• naá¹ƒ paccayapaccayuppannatÄ• mattadassanena tÄ«supi addhÄ• su __kaá¹…
udayabbayaÃ±Ä• á¹‡Ä• divasena vipassanaá¹ƒ vaá¸• á¸• hetvÄ• ariyabhÅ«miá¹ƒ okkaman
__cittaá¹ƒ pasÄ• deti_. tathÄ• bhÅ«tova tassa kalyÄ• á¹‡amittassa anusikkhanena saddhÄ•
aÃ±Ã±adatthu vaá¸• á¸• hateva. tenÄ• ha __ ``yassa vÄ• â€™â€™ _tiÄ• di.

__antaraghara_nti antare antare gharÄ• ni ettha, taá¹ƒ etassÄ• ti vÄ• ``antaragharaâ€™â€
gocaragÄ• maá¹ƒ paviá¹-á¹-ho. tattha ghare ghare bhikkhÄ• pariyesanÄ• ya vÄ«thiá¹ƒ paá¹
__okkhittacakkhÅ«_ti heá¹-á¹-hÄ• khittacakkhu. kittakena pana okkhittacakkhu hotÄ«ti Ä• h
``yugamattadassÄ• vÄ«â€™â€™ _ti. __susaá¹ƒvuto_ti saá¹ƒyato. yathÄ• panettha susaá¹
dassetuá¹ƒ __ ``na hatthiá¹ƒ olokentoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__yatthÄ• _ti yesu satipaá¹-á¹-hÄ• nesu. __cittaá¹ƒ_ bhÄ• vanÄ• cittaá¹ƒ. __upanibandhat
nibandhati. vuttaÃ±hetaá¹ƒ ---

``yathÄ• \Ne I 43/ thambhe nibandheyya, vacchaá¹ƒ damaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒ cittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·haâ€™â€™ nti || (Vism I 217; S
(to Vin III) II 165; Paá¹-is-a II 1.163).

satipaá¹-á¹-hÄ• nÄ• naá¹ƒ upanibandhagocarabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``vuttaÃ±hetaâ€™
tattha __sako pettiko visayo_ti attano pitu sammÄ• sambuddhassa santako, tena diá¹-á¹-ho

__aá¹‡uppamÄ• á¹‡esÅ«_ti \Be I 46/ paramÄ• á¹‡uppamÄ• á¹‡esu.
__asaÃ±ciccaÄ• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesÅ«_ti asaÃ±cicca Ä• pannase
akusalacittuppÄ• dÄ• dibhedesÅ«ti evaá¹ƒ asaÃ±ciccaggahaá¹‡aá¹ƒ sekhiyavisesanaá¹ƒ da
sekhiyaggahaá¹‡ena cettha __vattakkhandhakÄ• dÄ«su_ (Vin II 356 Ä• dayo) Ä• gatavattÄ
hi sikkhitabbaá¹-á¹-hena ``sekhiyÄ• â€™â€™ ti icchitÄ• . tathÄ• hi __mÄ• tikÄ• yaá¹ƒ_ pÄ•
sekhiyÄ• naá¹ƒ paricchedo na kato. evaÃ±ca katvÄ• ``asaÃ±cicca Ä• pannasekhiyÄ• â€™â
samatthitaá¹ƒ hoti. na hi __mÄ• tikÄ• yaá¹ƒ_ Ä• gatesu paÃ±casattatiyÄ• sekhiyesu nosaÃ
asaÃ±ciccaggahaá¹‡eneva cettha asatiajÄ• nanÄ• nampi saá¹…gaho kato. keci panettha as
acittakÄ• pattiyo gahitÄ• ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, garukÄ• pattÄ«supi kÄ• saÃ
acittakabhÄ• vasabbhÄ• vato, adhiá¹-á¹-hÄ• nÄ• vikammassa, desanÄ• vikammasseva vÄ•
idhÄ• dhippetattÄ• . tenÄ• ha ``yÄ• ni tÄ• ni vajjÄ• ni appamattakÄ• ni oramattakÄ• ni lahuk
tiÄ• di. Ä• disaddena pÄ• timokkhasaá¹ƒvaravisuddhatthaá¹ƒ anatikkamanÄ«yÄ• naá¹ƒ anÄ
saá¹…gaho daá¹-á¹-habbo. __bhayadassanasÄ«lo_ti paramÄ• á¹‡umattaá¹ƒ vajjaá¹ƒ
aá¹-á¹-hasaá¹-á¹-hiyojanasatasahassubbedhasinerupabbatasadisaá¹ƒ katvÄ• dassanasabh
dubbhÄ• sitamattaá¹ƒ pÄ• rÄ• jikasadisaá¹ƒ katvÄ• dassanasabhÄ• vo. __yaá¹ƒ kiÃ±cÄ«_
mÅ«lapaÃ±Ã±attianupaÃ±Ã±attisabbatthapaÃ±Ã±attipadesapaÃ±Ã±attiÄ• dibhedaá¹ƒ yaá¹
paá¹-ipajjitabbaá¹ƒ pÅ«retabbaá¹ƒ sÄ«laá¹ƒ. __sammÄ• Ä• dÄ• yÄ• _ti sammadeva sakka
ayaá¹ƒ pana Ä• cÄ• ragocarasampadÄ• kiá¹ƒ pÄ• timokkhasÄ«le pariyÄ• pannÄ• , udÄ• h
pariyÄ• pannÄ• . yadi evaá¹ƒ kasmÄ• puna vuttÄ• ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ettha

indriyasaá¹ƒvarasÄ«lavaá¹‡á¹‡anÄ•

<15> indriyasaá¹ƒvarasÄ«laá¹ƒ \Ne I 44/ pÄ• timokkhasaá¹ƒvarasÄ«lassa sambhÄ• rabhÅ«
icchitabbanti vuttaá¹ƒ __ ``soti pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hito bhikkhÅ«â€™â€™ _ti. s
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ suguttaá¹ƒ surakkhitameva hoti, susaá¹ƒvihitakaá¹‡á¹-akav
__kÄ• raá¹‡avasenÄ• _ti asÄ• dhÄ• raá¹‡akÄ• raá¹‡assa vasena. asÄ• dhÄ• raá¹‡akÄ• raá
apadisÄ«yati, yathÄ• yavaá¹…kuro bherisaddoti. nissayavohÄ• rena vÄ• etaá¹ƒ nissitavac
ukkuá¹-á¹-hiá¹ƒ karontÄ«ti. __rÅ«pa_nti rÅ«pÄ• yatanaá¹ƒ. __cakkhunÄ• rÅ«paá¹ƒ disvÄ• _
rÅ«paá¹ƒ passeyya, aÃ±Ã±aviÃ±Ã±Ä• á¹‡asamaá¹…ginopi passeyyuá¹ƒ, na cetaá¹ƒ atthi, k
cakkhussa. tenÄ• ha __ ``cakkhu rÅ«paá¹ƒ na passati acittakattÄ• â€™â€™ _ti. atha viÃ±Ã
passeyya, tirokuá¹-á¹-Ä• digatampi naá¹ƒ passeyya appaá¹-ighabhÄ• vato, idampi natthi sal
dassanÄ• bhÄ• vato. tenÄ• ha __ ``cittaá¹ƒ na passati acakkhukattÄ• â€™â€™ _ti. tattha ya
viÃ±Ã±Ä• á¹‡aá¹ƒ passati, na yaá¹ƒ kiÃ±ci. taÃ±ca kenaci kuá¹-á¹-Ä• dinÄ• antarite na upp
Ä• lokassa vibandho. yattha pana na vibandho phalikagabbhapaá¹-alÄ• dike, tattha antarite
viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ cakkhu passati, na yaá¹ƒ kiÃ±cÄ«ti viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á
sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ _ti.

__dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-á¹-e_ti dvÄ• rassa Ä• rammaá¹‡ena saá¹…ghaá¹-á¹-e
Ä• pÄ• thagateti adhippÄ• yo. __pasÄ• davatthukena cittenÄ• _ti cakkhupasÄ• davatthuken
viÃ±Ã±Ä• á¹‡ena, yaá¹ƒ ``cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti vuccati. __passatÄ«_ti oloketi
hi viÃ±Ã±Ä• á¹‡e Ä• lokÄ• nuggahitaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ sannissayaguá¹‡ena obhÄ•
``rÅ«paá¹ƒ passatÄ«â€™â€™ ti vuccati. obhÄ• sanaÃ±cettha Ä• rammaá¹‡assa yathÄ• sal
``paccakkhato gahaá¹‡aâ€™â€™ nti vuccati. usunÄ• lakkhassa vedhe sijjhante tassa saml
vijjhatÄ«ti vacanaá¹ƒ viya viÃ±Ã±Ä• á¹‡ena rÅ«padassane sijjhante cakkhunÄ• rÅ«paá¹ƒ p
sasambhÄ• rakathÄ• nÄ• mesÄ• hoti_. sasambhÄ• rÄ• kathÄ• __sasambhÄ• rakathÄ• ,
attho. sasambhÄ• rassa vÄ• dassanassa kathÄ• __sasambhÄ• rakathÄ• . tasmÄ• _ti yasm
vÄ• viÃ±Ã±Ä• á¹‡ena rÅ«padassanaá¹ƒ natthi, tasmÄ• .

__itthipurisanimittaá¹ƒ vÄ• _ti ettha itthisantÄ• nanissitarÅ«pamukhena gayhamÄ• naá¹ƒ sa
thanamaá¹ƒsÄ• visadatÄ• \Ne I 45/ nimmassumukhatÄ• kesabandhanavatthaggahaá¹‡aá¹
ca sabbaá¹ƒ ``itthÄ«â€™â€™ ti saÃ±jÄ• nanassa kÄ• raá¹‡abhÄ• vato __itthinimittaá¹ƒ_. vu
__purisanimittaá¹ƒ_ veditabbaá¹ƒ. __subhanimittÄ• dikaá¹ƒ vÄ• _ti ettha rÄ• guppattihetubh
__subhanimittaá¹ƒ. Ä• di_-saddena paá¹-ighanimittÄ• dÄ«naá¹ƒ \Be I 48/ saá¹…gaho. so pa
dosuppattiÄ• dihetubhÅ«to aniá¹-á¹-hÄ• diÄ• kÄ• ro veditabbo. kÄ• maÃ±cettha pÄ• á¸·iyaá
sarÅ«pato Ä• gatÄ• , upekkhÄ• nimittassÄ• pi pana saá¹…gaho icchitabbo, asamapekkhan
asaá¹ƒvarabhÄ• vato. tathÄ• hi vakkhati ``muá¹-á¹-hasaccaá¹ƒ vÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ vÄ•
__upekkhÄ• nimitta_nti cettha aÃ±Ã±Ä• á¹‡upekkhÄ• ya vatthubhÅ«taá¹ƒ Ä• rammaá¹‡aá¹
asamapekkhanavasena veditabbaá¹ƒ. evaá¹ƒ saá¹…khepato rÄ• gadosamohÄ• naá¹ƒ kÄ•
``subhanimittÄ• dikaâ€™â€™ nti vuttaá¹ƒ. tenÄ• ha __ ``kilesavatthubhÅ«taá¹ƒ nimittaâ€™
__diá¹-á¹-hamatteyeva saá¹‡á¹-hÄ• tÄ«_ti ``diá¹-á¹-he diá¹-á¹-hamattaá¹ƒ bhavissatÄ«â€™â
vuttanayena vaá¹‡á¹‡Ä• yatane cakkhuviÃ±Ã±Ä• á¹‡ena, vÄ«thicittehi ca gahitamatteyeva t
paraá¹ƒ kiÃ±ci subhÄ• diÄ• kÄ• raá¹ƒ parikappeti. __pÄ• kaá¹-abhÄ• vakaraá¹‡ato_ti pariby
vibhÅ«tabhÄ• vakaraá¹‡ato. visabhÄ• gavatthuno hi hatthÄ• diavayavesu subhÄ• dito parik
tattha uppajjamÄ• nÄ• kilesÄ• paribyattÄ• hontÄ«ti te tesaá¹ƒ __anubyaÃ±janÄ• _ nÄ• ma
tathÄ• sanniviá¹-á¹-hÄ• naá¹ƒ bhÅ«tupÄ• dÄ• yarÅ«pÄ• naá¹ƒ sannivesÄ• kÄ• ro. na hi taâ
hatthÄ• di nÄ• ma koci atthi. tasmÄ• vuttaá¹ƒ __ ``hatthapÄ• da ... pe ... Ä• kÄ• raá¹ƒ na ga
kiá¹ƒ pana gaá¹‡hÄ• tÄ«ti Ä• ha __ ``yaá¹ƒ tattha bhÅ«taá¹ƒ, tadeva gaá¹‡hÄ• tÄ«â€™â€™
sarÄ«re vijjamÄ• naá¹ƒ kesalomÄ• di bhÅ«tupÄ• dÄ• yamattaá¹ƒ vÄ• , tadeva yÄ• thÄ• vat
asubhÄ• kÄ• ragahaá¹‡assa nidassanaá¹ƒ dassento __ ``cetiyapabbatavÄ• sÄ«â€™â€™ _
mahÄ• tissattheravatthuá¹ƒ Ä• hari.

tattha __sumaá¹‡á¸• itapasÄ• dhitÄ• _ti suá¹-á¹-hu maá¹‡á¸• itÄ• pasÄ• dhitÄ• ca. Ä• bha
maá¹‡á¸• anaá¹ƒ. sarÄ«rassa ucchÄ• danÄ• divasena paá¹-isaá¹…kharaá¹‡aá¹ƒ pasÄ• dha
pana vatthÄ• laá¹…kÄ• rÄ• dÄ«hi ca alaá¹…karaá¹‡aá¹ƒ pasÄ• dhanaá¹ƒ. Å«naá¹-á¹-hÄ• n
__vipallatthacittÄ• _ti rÄ• gavasena viparÄ«tacittÄ• . __olokento_ti thero kammaá¹-á¹-hÄ• n

gacchanto saddakaá¹‡á¹-akattÄ• pubbabhÄ• gamanasikÄ• rassa hasitasaddÄ• nusÄ• rena
__asubhasaÃ±Ã±a_nti aá¹-á¹-hikasaÃ±Ã±aá¹ƒ. aá¹-á¹-hikakammaá¹-á¹-hÄ• naá¹ƒ hi thero t
__arahattaá¹ƒ pÄ• puá¹‡Ä«_ti thero \Be I 49/ kira tassÄ• hasantiyÄ• dantaá¹-á¹-hidassane
pubbabhÄ• gabhÄ• vanÄ• ya subhÄ• vitattÄ• paá¹-ibhÄ• ganimittaá¹ƒ, sÄ• tisayaÃ±ca upa
yathÄ• á¹-hitova tattha paá¹-hamajjhÄ• naá¹ƒ adhigantvÄ• taá¹ƒ pÄ• dakaá¹ƒ katvÄ• \Ne I
vaá¸• á¸• hetvÄ• maggaparamparÄ• ya Ä• savakkhayaá¹ƒ pÄ• puá¹‡i. __pubbasaÃ±Ã±aá¹
yathÄ• raddhaá¹ƒ kÄ• lena kÄ• laá¹ƒ anuyuÃ±jiyamÄ• naá¹ƒ aá¹-á¹-hikakammaá¹-á¹-hÄ• na
__anumagga_nti anupathaá¹ƒ tassÄ• padÄ• nupadaá¹ƒ. therassa kira bhÄ• vanÄ• ya pagu
dantaá¹-á¹-hidassaneneva tassÄ• sakalasarÄ«raá¹ƒ aá¹-á¹-hikasaá¹…ghÄ• tabhÄ• vena up
``itthÄ«â€™â€™ ti vÄ• ``purisoâ€™â€™ ti vÄ• saÃ±jÄ• ni. tenÄ• ha __ ``nÄ• bhijÄ• nÄ• m
_ti.

__ ``yassa cakkhundriyÄ• saá¹ƒvarassa hetÅ«â€™â€™ _ti vatvÄ• puna __ ``tassa cakkhun
pidahanatthÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ, na asaá¹ƒvarassÄ• ti. yadidaá¹ƒ yaá¹ƒ cakkhundr
abhijjhÄ• dianvÄ• ssavanaá¹ƒ dassitaá¹ƒ, taá¹ƒ asaá¹ƒvutacakkhundriyasseva hetu pavatta
vuttaá¹ƒ. cakkhudvÄ• rikassa hi abhijjhÄ• dianvÄ• ssavanassa taá¹ƒdvÄ• rikaviÃ±Ã±Ä• á¹‡a
padhÄ• nakÄ• raá¹‡aá¹ƒ. cakkhundriyassa asaá¹ƒvutatte sati te anvÄ• ssavantÄ«ti
asaá¹ƒvariyamÄ• nacakkhundriyahetuko so asaá¹ƒvaro tathÄ• vuttoti. yatvÄ• dhikaraá¹‡an
cakkhundriyassa kÄ• raá¹‡Ä• ti attho. kÄ«disassa ca kÄ• raá¹‡Ä• ti? asaá¹ƒvutassa, kiÃ±ca
cakkhundriyÄ• saá¹ƒvarassa hetu abhijjhÄ• dayo anvÄ• ssavanti, __tassa saá¹ƒvarÄ• yÄ• _

__javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ vÄ• _tiÄ• di puna avacanatthaá¹ƒ idheva sabb
dvÄ• resu yathÄ• sambhavaá¹ƒ veditabbaá¹ƒ. na hi paÃ±cadvÄ• re kÄ• yavacÄ«duccaritas
atthi, tasmÄ• dussÄ«lyÄ• saá¹ƒvaro manodvÄ• ravasena, sesÄ• saá¹ƒvaro chadvÄ• ravase
muá¹-á¹-hasaccÄ• dÄ«naá¹ƒ hi satipaá¹-ipakkhÄ• kusaladhammÄ• dibhÄ• vato siyÄ• paÃ±
kÄ• yikavÄ• casikavÄ«tikkamabhÅ«tassa dussÄ«lyassa tattha uppatti, paÃ±cadvÄ• rikajava
aviÃ±Ã±attijanakattÄ• . dussÄ«lyÄ• dayo cettha paÃ±ca asaá¹ƒvarÄ• sÄ«lasaá¹ƒvarÄ• dÄ«
saá¹ƒvarÄ• naá¹ƒ paá¹-ipakkhabhÄ• vena vuttÄ• . __tasmiá¹ƒ satÄ«_ti tasmiá¹ƒ asaá¹ƒvare

__yathÄ• _ \Be I 50/ __ki_nti yena pakÄ• rena javane uppajjamÄ• no asaá¹ƒvaro ``cakkhun
vuccati, taá¹ƒ nidassanaá¹ƒ kinti attho. __yathÄ• _tiÄ• dinÄ• nagaradvÄ• re asaá¹ƒvare sat
gharÄ• dÄ«naá¹ƒ asaá¹ƒvutatÄ• viya javane asaá¹ƒvare sati taá¹ƒsambandhÄ• naá¹ƒ dvÄ•
evaá¹ƒ aÃ±Ã±Ä• saá¹ƒvare aÃ±Ã±Ä• saá¹ƒvutatÄ• sÄ• maÃ±Ã±ameva nidasseti, na pubb
antobahisÄ• maÃ±Ã±aá¹ƒ vÄ• . sati vÄ• dvÄ• rabhavaá¹…gÄ• dike puna uppajjamÄ• naá¹
katvÄ• nagaradvÄ• rasamÄ• naá¹ƒ vuttaá¹ƒ \Ne I 47/, itaraÃ±ca antonagare gharÄ• disam
purimanipphannaá¹ƒ javanakÄ• le asantampi bhavaá¹…gÄ• di cakkhÄ• di viya phalanippha
hoti. na hi dharamÄ• naá¹ƒyeva ``santaâ€™â€™ nti vuccati. ``bÄ• hiraá¹ƒ viya katvÄ• â€™
javanassa bÄ• hirabhÄ• ve, itarassa ca abbhantarabhÄ• ve asatipi ``pabhassaramidaá¹ƒ, bh

kho Ä• gantukehi upakkiliá¹-á¹-haâ€™â€™ ntiÄ• di (AN a I 49) vacanato Ä• gantukabhÅ«ta
uppajjamÄ• nassa javanassa bÄ• hirabhÄ• vo, tabbidhurasabhÄ• vassa itarassa abbhantar
hotÄ«ti katvÄ• vuttaá¹ƒ. javane vÄ• asaá¹ƒvare uppanne tato paraá¹ƒ dvÄ• rabhavaá¹…gÄ
asaá¹ƒvarahetubhÄ• vÄ• pattito. asaá¹ƒvarassa hi uppattiyÄ• dvÄ• rabhavaá¹…gÄ• dÄ«na
paÃ±Ã±Ä• yatÄ«ti. nagaradvÄ• rasadisena javanena pavisitvÄ• dussÄ«lyÄ• dicorÄ• naá¹ƒ
musanaá¹ƒ kusalabhaá¹‡á¸• avinÄ• sanaá¹ƒ kathitaá¹ƒ. yasmiá¹ƒ hi dvÄ• re asaá¹ƒvaro up
dvÄ• rÄ• dÄ«naá¹ƒ saá¹ƒvarÅ«panissayabhÄ• vaá¹ƒ upacchindantoyeva pavattatÄ«ti. dvÄ•
javanena saha sambandho ekasantatipariyÄ• pannato daá¹-á¹-habbo.

ettha ca cakkhudvÄ• re rÅ«pÄ• rammaá¹‡e Ä• pÄ• thagate niyamitÄ• divasena kusalÄ• ku
uppajjitvÄ• bhavaá¹…gaá¹ƒ otiá¹‡á¹‡e tadanurÅ«pameva manodvÄ• rikajavane tasmiá¹ƒye
sattakkhattuá¹ƒyeva uppajjitvÄ• bhavaá¹…gaá¹ƒ otiá¹‡á¹‡e puna tasmiá¹ƒyeva dvÄ• re tad
``itthÄ« purisoâ€™â€™ tiÄ• dinÄ• vavatthapentaá¹ƒ pasÄ• darajjanÄ• divasena sattakkhat
evaá¹ƒ pavattamÄ• naá¹ƒ javanaá¹ƒ sandhÄ• ya __ ``javane dussÄ«lyÄ• dÄ«su uppannesu
dvÄ• rampi aguttaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__tasmiá¹ƒ_ pana javane. __sÄ«lÄ• dÄ«sÅ«_ti
sÄ«lasaá¹ƒvarasatisaá¹ƒvaraÃ±Ä• á¹‡asaá¹ƒvarakhantisaá¹ƒvaravÄ«riyasaá¹ƒvaresu __up
satiÄ• rakkhaá¹ƒ anupaá¹-á¹-hapentassa \Be I 51/ dussÄ«lyÄ• dÄ«naá¹ƒ uppatti, evaá¹ƒ pa
upaá¹-á¹-hapentassa sÄ«lÄ• dÄ«naá¹ƒ uppatti veditabbÄ• . saddÄ• dÄ«supi yathÄ• rahaá¹ƒ
veditabbÄ• ni. sotaviÃ±Ã±Ä• á¹‡ena hi saddaá¹ƒ sutvÄ• ``itthisaddoâ€™â€™ ti vÄ• ``puris
iá¹-á¹-hÄ• niá¹-á¹-hÄ• dikaá¹ƒ vÄ• kilesavatthubhÅ«taá¹ƒ nimittaá¹ƒ na gaá¹‡hÄ• ti, sutama
yo ca gÄ«tasaddÄ• dikassa kilesÄ• naá¹ƒ anu anu byaÃ±janato ``anubyaÃ±janaâ€™â€™ n
mandatÄ• rÄ• divasena vavatthito chajjÄ• dibhedabhinno Ä• kÄ• ro, tampi na gaá¹‡hÄ• tÄ«
yathÄ• rahaá¹ƒ vattabbaá¹ƒ. manodvÄ• re pana sÄ• vajjanabhavaá¹…gaá¹ƒ manodvÄ• raá
dhammÄ• rammaá¹‡e \Ne I 48/ Ä• pÄ• thagate taá¹ƒ javanamanasÄ• va viÃ±Ã±Ä• ya vijÄ•
kileso anubandho etassÄ• ti kilesÄ• nubandho, so eva nimittÄ• digÄ• ho, tato parivajjanalak
__kilesÄ• nubandhanimittÄ• diggÄ• haparivajjanalakkhaá¹‡aá¹ƒ. Ä• di_-saddena anubyaÃ±

Ä• jÄ«vapÄ• risuddhisÄ«lavaá¹‡á¹‡anÄ•

<16> __vutte_ti idheva uddesavasena pubbe vutte. tathÄ• hi ``Ä• jÄ«vahetu paÃ±Ã±attÄ•
sikkhÄ• padÄ• naâ€™â€™ nti paduddhÄ• raá¹ƒ katvÄ• tÄ• ni pÄ• á¸·ivaseneva dassetuá¹ƒ
_tiÄ• di Ä• raddhaá¹ƒ. tattha yÄ• ni tÄ• ni evaá¹ƒ paÃ±Ã±attÄ• ni cha sikkhÄ• padÄ• nÄ«ti s
__Ä• jÄ«vahetÅ«_ti jÄ«vikanimittaá¹ƒ, ``evÄ• haá¹ƒ paccayehi akilamanto jÄ«vissÄ• mÄ«â€
__Ä• jÄ«vakÄ• raá¹‡Ä• _ti tasseva vevacanaá¹ƒ. __pÄ• piccho_ti pÄ• pikÄ• ya asantaguá¹
samannÄ• gato. __icchÄ• pakato_ti icchÄ• ya apakato upadduto, abhibhÅ«to vÄ• . __asant
__abhÅ«ta_nti anuppannaá¹ƒ. anuppannattÄ• hi tassa taá¹ƒ asantanti purimassa pacchima

__uttarimanussadhamma_nti uttarimanussÄ• naá¹ƒ ukkaá¹-á¹-hapurisÄ• naá¹ƒ dhammaá¹ƒ
ukkaá¹-á¹-haá¹ƒ. __ullapatÄ«_ti uggatÄ• yuko lapati. sÄ«laá¹ƒ hi bhikkhuno Ä• yu, taá¹ƒ tas
tathÄ• lapanasamakÄ• lameva vigacchati. tenÄ• ha __ ``Ä• patti pÄ• rÄ• jikassÄ• â€™â€™
Ä• patti assa, pÄ• rÄ• jikasaÃ±Ã±itassa vÄ• vÄ«tikkamassa Ä• pajjanaá¹ƒ ullapananti attho
samÄ• pajjatÄ«_ti saÃ±caraá¹‡abhÄ• vaá¹ƒ Ä• pajjati, itthiyÄ• vÄ• purisamatiá¹ƒ, purisass
Ä• rocetÄ«ti adhippÄ• yo. ``imesaá¹ƒ channaá¹ƒ sikkhÄ• padÄ• naá¹ƒ vÄ«tikkamassa vase
heá¹-á¹-hÄ• dassito eva.

__kuhanÄ• tiÄ• dÄ«sÅ«_ti \Be I 52/ heá¹-á¹-hÄ• uddiá¹-á¹-hapÄ• á¸·iyÄ• va paduddhÄ• ro
ayaá¹ƒ __vibhaá¹…ge_ (Vibh 861) Ä• gatÄ• niddesapÄ• á¸·i.

<17> cÄ«varÄ• dipaccayÄ• labbhantÄ«ti lÄ• bhÄ• . te eva sakkaccaá¹ƒ Ä• daravasena diy
patthaá¹-ayasatÄ• kittisaddo. taá¹ƒ __lÄ• bhaÃ±ca sakkÄ• raÃ±ca kittisaddaÃ±ca. sannissi
taá¹‡hÄ• nissayo adhippetoti Ä• ha __ ``patthayantassÄ• â€™â€™ _ti. __asantaguá¹‡adÄ«
attani avijjamÄ• ne saddhÄ• diguá¹‡e sambhÄ• vetukÄ• massa. asantaguá¹‡asambhÄ• var
\Ne I 49/ ca amattaÃ±Ã±utÄ• lakkhaá¹‡Ä• hi pÄ• picchatÄ• . __icchÄ• ya apakatassÄ• _ti p
sammÄ• Ä• jÄ«vato apeto katoti apakato. tathÄ• bhÅ«to ca Ä• jÄ«vÅ«paddavena upadduto
``upaddutassÄ• ti atthoâ€™â€™ _ti.

kuhanameva paccayuppÄ• danassa vatthÅ«ti __kuhanavatthu. tividhampetaá¹ƒ_ tattha Ä•
nissayabhÅ«tÄ• ya imÄ• ya pÄ• á¸·iyÄ• __dassetu_nti evamattho daá¹-á¹-habbo. __tadatth
cÄ«varÄ• dÄ«hi atthikasseva. __paá¹-ikkhipanenÄ• _ti cÄ«varÄ• dÄ«naá¹ƒ paá¹-ikkhipanah
__paá¹-iggahaá¹‡ena cÄ• _ti __ca_-saddena pubbe vuttaá¹ƒ paá¹-ikkhipanaá¹ƒ samuccinot

__bhiyyokamyata_nti bahukÄ• mataá¹ƒ. __ya_nti kiriyÄ• parÄ• masanaá¹ƒ, tasmÄ• ``dhÄ•
yadetaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ katvÄ• dhÄ• raá¹‡aá¹ƒ, etaá¹ƒ samaá¹‡assa sÄ• ruppanti yo
Ä• paá¹‡ato chaá¸• á¸• itÄ• ni. __nantakÄ• nÄ«_ti antarahitÄ• ni coá¸·akhaá¹‡á¸• Ä• ni. __u
cinitvÄ• saá¹…gahetvÄ• . __uÃ±chÄ• cariyÄ• yÄ• _ti uÃ±chÄ• cariyÄ• ya laddhena. gilÄ• n
bhesajjasaá¹…khÄ• tÄ• jÄ«vitaparikkhÄ• rÄ• __gilÄ• napaccayabhesajjaparikkhÄ• rÄ• . pA
apurÄ• á¹‡assa ca sabbassa gomuttassetaá¹ƒ nÄ• maá¹ƒ. __pÅ«timuttenÄ• _ti pÅ«tibhÄ• v
chaá¸• á¸• itena, pÅ«tibhÅ«tena vÄ• gomuttena. __dhutavÄ• do_ti paresampi dhutaguá¹‡a
__sammukhÄ«bhÄ• vÄ• _ti sammukhato vijjamÄ• nattÄ• , labbhamÄ• natÄ• yÄ• ti attho.

attÄ• naá¹ƒ uttarimanussadhammÄ• dhigamassa sÄ• mante katvÄ• jappanaá¹ƒ __sÄ• man
mahÄ• nubhÄ• vo, uttarimanussadhammÄ• dhigamenÄ• ti adhippÄ• yo. ``mittoâ€™â€™ ti s
viseseti ``sandiá¹-á¹-ho sambhattoâ€™â€™ ti \Be I 53/. diá¹-á¹-hamatto hi mitto __sandiá¹-á
daá¸·habhattiko __sambhatto. sahÄ• yo_ti saha Ä• yanako, sakhÄ• ti attho. sattapadino hi `
vuccanti. __vihÄ• ro_ pÄ• kÄ• raparicchinno sakalo Ä• vÄ• so. __aá¸• á¸• hayogo_ dÄ«gha

garuá¸·asaá¹‡á¹-hÄ• napÄ• sÄ• dotipi vadanti. __pÄ• sÄ• do_ caturassapÄ• sÄ• do. __ham
muá¹‡á¸• acchadanapÄ• sÄ• do. __kÅ«á¹-Ä• gÄ• raá¹ƒ_ dvÄ«hi kaá¹‡á¹‡ikÄ• hi kattabbap
paá¹-irÄ• jÅ«nampi paá¹-ibÄ• hanayogyo catupaÃ±cabhÅ«mako paá¹-issayaviseso. __mÄ•
anekakoá¹‡avanto paá¹-issayaviseso. __uddaá¹‡á¸• o_ agabbhikÄ• ekadvÄ• rÄ• dÄ«ghas
bhaá¹‡anti --- __vihÄ• ro_ nÄ• ma dÄ«ghamukhapÄ• sÄ• do. __aá¸• á¸• hayogo_ ekapasse
kira ekapasse bhitti uccatarÄ• hoti, itarapasse nÄ«cÄ• , tena taá¹ƒ ekapassachadanakaá¹ƒ
__pÄ• sÄ• do_ Ä• yatacaturassapÄ• sÄ• do. __hammiyaá¹ƒ_ muá¹‡á¸• acchadanaá¹ƒ cano
kevalÄ• pabbataguhÄ• . __leá¹‡aá¹ƒ_ dvÄ• rabaddhaá¹ƒ. __kÅ«á¹-Ä• gÄ• raá¹ƒ_ yo koci k
__aá¹-á¹-o_ bahalabhittigehaá¹ƒ. yassa gopÄ• nasiyo aggahetvÄ• iá¹-á¹-hakÄ• hi eva chad
aá¹-á¹-Ä• lakÄ• kÄ• rena karÄ«yatÄ«tipi vadanti. __mÄ• á¸·o_ vaá¹-á¹-Ä• kÄ• rena katasenA
eko paá¹-issayaviseso. yo ``bhaá¹‡á¸• asÄ• lÄ• , udositaâ€™â€™ ntipi vuccati. __upaá¹-á¹-
sannipatanaá¹-á¹-hÄ• naá¹ƒ.

kucchitarajabhÅ«tÄ• ya pÄ• picchatÄ• ya niratthakaá¹ƒ kÄ• yavacÄ«vipphandaniggaá¹‡han
atthÄ«ti korajiko, kohaÃ±Ã±ena saá¹ƒyatakÄ• yo, ativiya, abhiá¹‡haá¹ƒ vÄ• korajiko __kora
atiparisaá¹…kitoti keci. ativiya kuho __kuhakakuhako, _ sÄ• tisayavimhÄ• pakoti attho. ativi
__lapakalapako. mukhasambhÄ• viko_ti korajikakorajikÄ• dibhÄ• vena pavattavacanehi atta
sambhÄ• viko. so evarÅ«po evarÅ«patÄ• ya eva attÄ• naá¹ƒ paraá¹ƒ viya katvÄ• __ ``ayaá
_tiÄ• dÄ«ni katheti. __gambhÄ«ra_ntiÄ• di tassÄ• kathÄ• ya uttarimanussadhammapaá¹-ib

__sambhÄ• vanÄ• dhippÄ• yakatenÄ• _ti ``kathaá¹ƒ nu kho maá¹ƒ jano `ariyoâ€™ ti vÄ• `v
sambhÄ• veyyÄ• â€™â€™ ti iminÄ• adhippÄ• yena katena. __gamanaá¹ƒ saá¹‡á¹-hapetÄ
viya attano gamanaá¹ƒ sakkaccaá¹ƒ á¹-hapeti \Be I 54/, sato sampajÄ• nova gacchanto viya
__paá¹‡idhÄ• yÄ• _ti ``arahÄ• ti maá¹ƒ jÄ• nantÅ«â€™â€™ ti cittaá¹ƒ saá¹‡á¹-hapetvÄ• , p
viyÄ• _ti jhÄ• nasamÄ• dhinÄ• samÄ• hito viya. __Ä• pÄ• thakajjhÄ• yÄ«_ti manussÄ• naá
samÄ• dhisamÄ• panno viya nisÄ«danto Ä• pÄ• thake janassa pÄ• kaá¹-aá¹-á¹-hÄ• ne jhÄ•
__iriyÄ• pathasaá¹…khÄ• ta_nti iriyÄ• pathasaá¹‡á¹-hapanasaá¹…khÄ• taá¹ƒ.

__paccayapaá¹-isevanasaá¹…khÄ• tenÄ• _ti ayoniso uppÄ• ditÄ• naá¹ƒ paccayÄ• naá¹ƒ p
kathitena, tena vÄ• paccayapaá¹-isevanena saá¹…khÄ• tabbena kathitabbena. aÃ±Ã±aá¹ƒ
bhaá¹‡anaá¹ƒ __sÄ• mantajappitaá¹ƒ_. Ä• -kÄ• rassa rassattaá¹ƒ katvÄ• __ ``aá¹-á¹-hapan
kuhanaá¹ƒ kuho, tassa ayanÄ• pavatti __kuhÄ• yanÄ• , _ kuhassa vÄ• puggalassa ayanÄ
kuheti, kuhena vÄ• itoti __kuhito, _ kuhako.

__puá¹-á¹-hassÄ• _ti \Ne I 51/ ``ko tisso, ko rÄ• japÅ«jitoâ€™â€™ ti puá¹-á¹-hassa. __uddh
ukkhipitvÄ• vibhavasampattiÄ• dinÄ• paggahetvÄ• .

__unnahanÄ• _ti uddhaá¹ƒ uddhaá¹ƒ bandhanÄ• paliveá¹-hanÄ• . dve kira bhikkhÅ« ekaá¹

Ä• sanasÄ• lÄ• ya nisÄ«ditvÄ• ekaá¹ƒ kumÄ• rikaá¹ƒ pakkosiá¹ƒsu. tÄ• ya Ä• gatÄ• ya tatr
bhante, kassa kumÄ• rikÄ• â€™â€™ ti? ``amhÄ• kaá¹ƒ upaá¹-á¹-hÄ• yikÄ• ya telakandarik
mayi gehaá¹ƒ gate sappiá¹ƒ dadamÄ• nÄ• ghaá¹-eneva deti, ayampi mÄ• tÄ• viya ghaá¹-e
862) ukkÄ• cesi. imaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``telakandarikavatthu cettha vattabbaâ€™â

__dhammÄ• nurÅ«pÄ• vÄ• _ti mattÄ• vacanÄ• nurÅ«paá¹ƒ vÄ• . mattÄ• vacanaá¹ƒ hi ``dh
``subhÄ• sitaá¹ƒ uttamamÄ• hu santo, dhammaá¹ƒ bhaá¹‡e nÄ• dhammaá¹ƒ taá¹ƒ dutiyaâ€
tena bahuá¹ƒ vippalapanamÄ• ha, saccato vÄ• aÃ±Ã±Ä• subhÄ• sitÄ• vÄ• cÄ• ``dhamm
muggasÅ«pasadisakammo puggalo muggasÅ«pyo. tenÄ• ha __ ``ayaá¹ƒ puggalo muggasÅ
paribhaá¹-assa kammaá¹ƒ pÄ• ribhaá¹-yaá¹ƒ, tadeva __pÄ• ribhaá¹-yatÄ• _.

nimittena caranto, jÄ«vanto vÄ• nimittako, tassa bhÄ• vo __nemittikatÄ• _. attano icchÄ• y
__obhÄ• so_. ko pana soti \Be I 55/? ``ajja bhikkhÅ«naá¹ƒ paccayÄ• dullabhÄ• jÄ• tÄ• â€™
__paccayapaá¹-isaá¹ƒyuttakathÄ• _. icchitavatthussa samÄ«pe kathanaá¹ƒ __sÄ• mantajap

akkosanabhayenÄ• pi dadeyyÄ• ti __dasahi akkosavatthÅ«hi akkosanaá¹ƒ_. tathÄ• __van
upÄ• sakÄ• naá¹ƒ dÄ• yakÄ• dibhÄ• vato bahi chaá¸• á¸• anÄ• . __khipanÄ• _ti khepavaca
vacanaá¹ƒ hotÄ«ti Ä• ha __ ``uppaá¹‡á¸• anÄ• â€™â€™ _ti. __pÄ• panÄ• _ti adÄ• yakattas
patiá¹-á¹-hÄ• panaá¹ƒ. paresaá¹ƒ piá¹-á¹-himaá¹ƒsakhÄ• danasÄ«lo parapiá¹-á¹-himaá¹ƒsik
__parapiá¹-á¹-himaá¹ƒsikatÄ• . abbhaá¹…ga_nti abbhaÃ±janaá¹ƒ. __nipisitvÄ• gandhamag
alabbhamÄ• nassa gandhassa nipisane lÄ• bho viya paraguá¹‡e anippisite alabbhamÄ• nÄ
nipisanena lÄ• bho daá¹-á¹-habboti.

nikattuá¹ƒ \Ne I 52/ appena lÄ• bhena bahukaá¹ƒ vaÃ±cetvÄ• gahetuá¹ƒ icchanaá¹ƒ nijigÄ
__nijigÄ«sanatÄ• _. tasseva icchanassa pavattiÄ• kÄ• ro, taá¹ƒsahajÄ• taá¹ƒ vÄ• gavesan

__aá¹…ga_nti hatthapÄ• dÄ• diaá¹…gÄ• ni uddissa pavattaá¹ƒ vijjaá¹ƒ. __nimitta_nti nimitta
__uppÄ• ta_nti ukkÄ• pÄ• tadisÄ• á¸• Ä• ha-bhÅ«micÄ• lÄ• diuppÄ• tapaá¹-ibaddhavijjaá¹ƒ
__lakkhaá¹‡a_nti itthipurisÄ• naá¹ƒ lakkhaá¹‡ajÄ• nanasatthaá¹ƒ. __mÅ«sikacchinna_nti va
asukabhÄ• ge mÅ«sikacchede sati idaá¹ƒ nÄ• ma phalaá¹ƒ hotÄ«ti jÄ• nanakasatthaá¹ƒ. pa
nÄ• ma agginÄ• hute idaá¹ƒ nÄ• ma hotÄ«ti aggivasena homavidhÄ• naá¹ƒ __aggihomaá¹
__dabbihomaá¹ƒ_ veditabbaá¹ƒ. __Ä• di_-saddena thusahomÄ• dÄ«naá¹ƒ, aÃ±Ã±esaÃ±ca
micchÄ• jÄ«vÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. vÄ«riyasÄ• dhanattÄ• Ä• jÄ«vapÄ• risud
``paccayapariyesanavÄ• yÄ• moâ€™â€™ ti vuttaá¹ƒ. tassa __pÄ• risuddhi_ anavajjabhÄ• v
paccayalÄ• bho hoti. na hi alaso Ã±Ä• yena paccaye pariyesituá¹ƒ sakkotÄ«ti.

paccayasannissitasÄ«lavaá¹‡á¹‡anÄ•

<18> __paá¹-isaá¹…khÄ• _ti ayaá¹ƒ ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (Vin I 11)
__yoniso_ti cettha upÄ• yattho yoniso-saddoti dassento Ä• ha __ ``upÄ• yena pathenÄ• â€
``paá¹-isaá¹…khÄ• ya Ã±atvÄ• â€™â€™ _ti \Be I 56/ vatvÄ• tayidaá¹ƒ paá¹-isaá¹…khÄ• na
dassetuá¹ƒ __ ``paccavekkhitvÄ• ti atthoâ€™â€™ _tiÄ• di vuttaá¹ƒ. yathÄ• hi __paccavekk
sÄ«tapaá¹-ighÄ• tÄ• dikaá¹ƒ taá¹ƒ taá¹ƒ payojanaá¹ƒ pati pati avekkhitvÄ• , Ã±Ä• á¹‡ena pa
__paá¹-isaá¹…khÄ• yÄ• _ti tadeva payojanaá¹ƒ pati pati saá¹…khÄ• ya, jÄ• nitvÄ• ti attho.
saá¹…khÄ• -saddoti. ettha ca ``paá¹-isaá¹…khÄ• yonisoâ€™â€™ tiÄ• di kÄ• maá¹ƒ paccay
dhÄ• tuvasena pana paá¹-ikÅ«lavasena vÄ• paccavekkhaá¹‡Ä• ya paccayasannissitasÄ«la
bhijjatÄ«ti keci. eke pana paá¹-hamaá¹ƒ eva pariyattanti vadanti, vÄ«maá¹ƒsitabbaá¹ƒ. ``cÄ«
ekavacanaá¹ƒ ekattamattaá¹ƒ vÄ• cakanti adhippÄ• yena __ ``antaravÄ• sakÄ• dÄ«su yaá¹
jÄ• tisaddatÄ• ya pana tassa pÄ• á¸·iyaá¹ƒ ekavacananti yattakÄ• ni cÄ«varÄ• ni yoginÄ• p
sabbesaá¹ƒ ekajjhaá¹ƒ gahaá¹‡anti sakkÄ• viÃ±Ã±Ä• tuá¹ƒ, __yaá¹ƒ kiÃ±cÄ«_ti vÄ• anava
na aniyamavacanaá¹ƒ. ``nivÄ• seti vÄ• pÄ• rupati vÄ• â€™â€™ ti vikappanaá¹ƒ pana paá¹
paribhogassa \Ne I 53/ vibhÄ• gadassananti taá¹ƒ paÃ±Ã±apetvÄ•
sayananisÄ«dana-cÄ«varakuá¹-ikaraá¹‡Ä• divasenÄ• pi paribhogassa saá¹…gaho daá¹-á¹-

payojanÄ• naá¹ƒ mariyÄ• dÄ• payojanÄ• vadhi, tassa paricchindanavasena yo niyamo, tas
... pe ... vacanaá¹ƒ_. idÄ• ni taá¹ƒ niyamaá¹ƒ vivaritvÄ• dassetuá¹ƒ __ ``ettakameva hÄ«â€
vuttaá¹ƒ. tattha avadhÄ• raá¹‡ena lÄ«á¸·Ä• vibhÅ«sÄ• vilambanÄ• naá¹-ambarÄ• divasena
tenÄ• ha __ ``na ito bhiyyoâ€™â€™ _ti. lÄ«á¸·Ä• vasena hi ekacce sattÄ• vatthÄ• ni parida
upasaá¹ƒviyanti ca. yathÄ• taá¹ƒ yobbane á¹-hitÄ• nÄ• garikamanussÄ• . ekacce vibhÅ«sa
rÅ«pÅ«pajÄ«viniÄ• dayo. vilambanavasena vilambakÄ• . naá¹-ambaravasena bhojÄ• dayo.
sÄ«tarogÄ• diuppÄ• dako. __utupariá¹‡Ä• manavasenÄ• _ti utuno parivattanavasena
visabhÄ• gasÄ«tautusamuá¹-á¹-hÄ• nena. __vÄ• _-saddena hemantÄ• dÄ«su himapÄ• tÄ•
daá¹-á¹-habbo, na uppÄ• deti sÄ«tanti adhippÄ• yo. yadatthaá¹ƒ pana taá¹ƒ vinodanaá¹ƒ, ta
dassetuá¹ƒ __ ``sÄ«tabbhÄ• hateâ€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbatthÄ• _ti ``uá¹‡hassa
tiÄ• dÄ«su sabbesu sesapayojanesu. yadipi sÅ«riyasantÄ• popi uá¹‡hova, tassa pana Ä• ta
``aggisantÄ• passÄ• â€™â€™ ti \Be I 57/ vuttaá¹ƒ. ekacco dÄ• vaggisantÄ• po kÄ• yaá¹ƒ c
sakkÄ• vinodetunti Ä• ha __ ``tassa vanadÄ• hÄ• dÄ«su sambhavo veditabboâ€™â€™ _ti
piá¹…galamakkhikÄ• . te pana yasmÄ• á¸• aá¹ƒsanasÄ«lÄ• , tasmÄ• vuttaá¹ƒ __ ``á¸• aá¹
__sappÄ• dayo_ti sappasatapadiuá¹‡á¹‡anÄ• bhisarabÅ«vicchikÄ• dayo. __phuá¹-á¹-hasan
phuá¹-á¹-havisamÄ• ha. tividhÄ• hi sappÄ• --- daá¹-á¹-havisÄ• phuá¹-á¹-havisÄ• diá¹-á¹-h
dve eva gahitÄ• . satapadiÄ• dÄ«nampi tÄ• disÄ• naá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ. __niyatap
sabbakÄ• likaÃ±ca payojanaá¹ƒ. __hirÄ« kuppati_ nillajjatÄ• saá¹‡á¹-hÄ• ti. tenÄ• ha __ ``v
kÅ«pÄ• vataraá¹‡aá¹ƒ vÄ• paá¹-icchÄ• danaá¹ƒ arahatÄ«ti kopinaá¹ƒ. hiriyitabbaá¹-á¹-hena
kopinaÃ±cÄ• ti __hirikopina_nti evamettha attho daá¹-á¹-habbo. __tassa cÄ• _ti __ca_-sado
vuttapayojanÄ• naá¹ƒ sampiá¹‡á¸• anattho.

__yaá¹ƒ kiÃ±ci Ä• hÄ• ra_nti khÄ• danÄ«yabhojanÄ«yÄ• dibhedaá¹ƒ yaá¹ƒ kiÃ±ci Ä• harita
bhikkhÄ• ya ulatÄ«ti piá¹‡á¸• olo, tassa kammaá¹ƒ piá¹‡á¸• olyaá¹ƒ. tena __piá¹‡á¸• olyena
__patitattÄ• _ti pakkhipitattÄ• . __piá¹‡á¸• apÄ• to_ patte pakkhittabhikkhÄ• hÄ• ro. __piá¹‡
ghare ghare laddhabhikkhÄ• naá¹ƒ sannipÄ• to. ``natthi davÄ• â€™â€™ tiÄ• dÄ«su (Sv III
I 54/ ``davÄ• â€™â€™ ti vuccati, tato visesanatthaá¹ƒ __ ``davatthaá¹ƒ, kÄ«á¸·Ä• nimittanti
_ti Ä• ha. __muá¹-á¹-hikamallÄ• _ muá¹-á¹-hiyuddhayujjhanakÄ• . __Ä• di_-saddena nibudd
gahaá¹‡aá¹ƒ. __balamadanimitta_nti balaá¹ƒ nissÄ• ya uppajjanakamado balamado. taá¹ƒ
uppÄ• danatthanti attho. __porisamadanimitta_nti porisamado vuccati purisamÄ• no ``ahaá
uppajjanakamÄ• no. asaddhammasevanÄ• samatthataá¹ƒ nissÄ• ya pavatto mÄ• no, rÄ• g
taá¹ƒ nimittaá¹ƒ. __antepurikÄ• _ rÄ• jorodhÄ• . sabbesaá¹ƒ sannivesayogyatÄ• ya __vesiy
__maá¹‡á¸• anaá¹ƒ_ nÄ• ma idhÄ• vayavapÄ• ripÅ«rÄ«ti Ä• ha __ ``aá¹…gapaccaá¹…gÄ•
_nti, paribrÅ«hanahetÅ«ti attho. __naá¹-Ä• _ nÄ• ma raá¹…ganaá¹-Ä• . __naccakÄ• _ laá¹.
__vibhÅ«sanaá¹ƒ_ sobhÄ• samuppÄ• dananti Ä• ha __ ``pasannacchavivaá¹‡á¹‡atÄ• nimit

__etaá¹ƒ_ padaá¹ƒ. __mohÅ«panissayappahÄ• nattha_nti mohassa upanissayatÄ• pahÄ•
mohaÃ±ca vaá¸• á¸• hetÄ«ti tassÄ• vajjanena mohassa anupanissayatÄ• . __dosÅ«paniss
balamadassa, purisamadassa \Be I 58/ ca dosahetuno vasena vuttaá¹ƒ, itarassa pana vase
``rÄ• gÅ«panissayappahÄ• natthaâ€™â€™ nti vattabbaá¹ƒ. maá¹‡á¸• anavibhÅ«sanapaá¹-
mohÅ«panissayappahÄ• nÄ• yapi, rÄ• gÅ«panissayatÄ• ya pana ujupaá¹-ipakkhoti vuttaá¹ƒ
``rÄ• gÅ«panissayappahÄ• natthaâ€™â€™ _nti. yadipi ekaccassa davamade Ä• rabbha pa
paá¹-ighasaá¹ƒyojanÄ• dÄ«naá¹ƒ uppatti hotiyeva manopadosikadevÄ• dÄ«naá¹ƒ viya, atta
yesaá¹ƒ savisesaá¹ƒ rÄ• gamohamÄ• nÄ• dayo pÄ• padhammÄ• uppajjanti. te sandhÄ• ya
saá¹ƒyojanuppattipaá¹-isedhanatthaâ€™â€™ _nti vatvÄ• maá¹‡á¸• anavibhÅ«sanÄ• ni paâ
rÄ• gamohÄ• dayo pavattantÄ«ti __ ``parassapi saá¹ƒyojanuppattipaá¹-isedhanatthaâ€™â€
paá¹-ipattiyÄ• _ti ettha kÄ• masukhallikÄ• nuyogaá¹ƒ muÃ±citvÄ• sabbÄ• pi micchÄ• paá¹-
purimehi dvÄ«hi padehi ayoniso paá¹-ipattiyÄ• , pacchimehi dvÄ«hi kÄ• masukhallikÄ• nuyo
vadanti. __ ``catÅ«hipi cetehÄ«â€™â€™ _ti pana vacanato sabbehi ubhinnampi pahÄ• naá
kÄ• makÄ«á¸·Ä• pi davantogadhÄ• hotiyeva, purisamadopi kÄ• masukhallikÄ• nuyogassa

__cÄ• tumahÄ• bhÅ«tikassÄ• _ti catumahÄ• bhÅ«te sannissitassa. __rÅ«pakÄ• yassÄ• _ti
__á¹-hitiyÄ• _ti á¹-hitatthaá¹ƒ. sÄ• panassa á¹-hiti pabandhavasena icchitÄ• ti Ä• ha __
``pabandhaá¹-á¹-hitatthaâ€™â€™ _nti. __pavattiyÄ• _ti jÄ«vitindriyappavattiyÄ• . tathÄ• hi
``yÄ• panÄ• vattanÄ• â€™â€™ ti \Ne I 55/ (Dhs 19, 634) ca niddiá¹-á¹-haá¹ƒ. tassÄ• ca av
hoti. kÄ• yassa cirataraá¹ƒ yÄ• va Ä• yukappo, tÄ• va avatthÄ• naá¹ƒ yÄ• panÄ• ti dassento
``cirakÄ• laá¹-á¹-hitatthaá¹ƒ vÄ• â€™â€™ _ti Ä• ha. idÄ• ni vuttamevatthaá¹ƒ pÄ• kaá¹-atar
``gharÅ«patthambhamivÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tatthÄ• yaá¹ƒ yojanÄ• --- yathÄ• jiá
upatthambhanaá¹ƒ karoti tassa apatanatthaá¹ƒ, yathÄ• ca sÄ• kaá¹-iko akkhabbhaÃ±janaá
sampavattanatthaá¹ƒ, evamesa yogÄ« kÄ• yassa á¹-hitatthaá¹ƒ, yÄ• panatthaÃ±ca piá¹‡á¸•

paribhuÃ±jatÄ«ti. etena á¹-hiti nÄ• ma apatanaá¹ƒ yÄ• panÄ• pavattÄ«ti dasseti. __na
davamadamaá¹‡á¸• anavibhÅ«sanattha_nti idaá¹ƒ ``yÄ• vadevÄ• â€™â€™ ti avadhÄ• raá¹
tiá¹-á¹-hanti upÄ• dinnadhammÄ• etÄ• yÄ• ti __á¹-hiti, _ Ä• yÅ«ti Ä• ha __ ``á¹-hitÄ«ti jÄ«vi
adhivacanaâ€™â€™ _nti. tathÄ• hi taá¹ƒ Ä• yu ``á¹-hitÄ«â€™â€™ ti niddiá¹-á¹-haá¹ƒ, __á¹
kÄ• yassa \Be I 59/ á¹-hitihetutÄ• ya ``á¹-hitÄ«â€™â€™ ti laddhavohÄ• rassa jÄ«vitindriyass
attho. tenÄ• ha __ ``jÄ«vitindriyapavattÄ• panatthaâ€™â€™ _nti. __Ä• bÄ• dhaá¹-á¹-henÄ•
rogaá¹-á¹-hena vÄ• . jighacchÄ• paramÄ• hi rogÄ• . __uparamattha_nti vÅ«pasamatthaá¹ƒ
vaá¹‡iko. uá¹‡hasÄ«tÄ• dÄ«su abhibhavantesu tappaá¹-ikÄ• raá¹ƒ sÄ«tuá¹‡haá¹ƒ viya paá¹
maggabrahmacariyaá¹ƒ á¹-hapetvÄ• sikkhattayasaá¹…gahÄ• sÄ• sanÄ• vacaritabbÄ• an
Ä• ha __ ``sakalasÄ• sanabrahmacariyassa ca maggabrahmacariyassa cÄ• â€™â€™ _ti. _
gaá¹‡hanatthaá¹ƒ sampÄ• danatthaá¹ƒ. __kÄ• yabalaá¹ƒ nissÄ• yÄ• _ti yathÄ• samÄ• radd
guá¹‡avisesapÄ• ripÅ«rihetubhÅ«taá¹ƒ kÄ• yabalamattaá¹ƒ nissÄ• ya. tenÄ• ha __ ``sikkha
_tiÄ• di. kantÄ• ranittharaá¹‡atthikÄ• jÄ• yampatikÄ• , __nadÄ«samuddanittharaá¹‡atthikÄ
yathÄ• agiddhÄ• amucchitÄ• kevalaá¹ƒ taá¹ƒ taá¹ƒ atthasiddhimeva avekkhantÄ• paá¹-is
asijjhanato, evamayampi kevalaá¹ƒ bhavakantÄ• ranittharaá¹‡atthiko agiddho amucchito ten
piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevatÄ«ti upamÄ• saá¹ƒsandanaá¹ƒ.

__itÄ«_ti pakÄ• ratthe nipÄ• tapadaá¹ƒ. tena paá¹-iseviyamÄ• nassa piá¹‡á¸• apÄ• tassa p
gayhatÄ«ti Ä• ha __ ``evaá¹ƒ iminÄ• piá¹‡á¸• apÄ• tapaá¹-isevanenÄ• â€™â€™ _ti. __pur
purimakÄ• likattÄ• purÄ• tanaá¹ƒ. __paá¹-ihaá¹…khÄ• mÄ«_ti paá¹-ihanissÄ• mi. __navaÃ
uppÄ• dessÄ• mÄ«_ti paá¹-isevatÄ«ti yojanÄ• . kÄ«disaá¹ƒ, kathaÃ±cÄ• ti Ä• ha __ ``aparim
viyÄ• â€™â€™ _ti. aparimitaá¹ƒ aparimÄ• á¹‡aá¹ƒ bhojanaá¹ƒ paccayo etissÄ• ti aparimita
__aparimitabhojanapaccayaá¹ƒ_ attano gahaá¹‡Ä«tejapamÄ• á¹‡ato atikkantapamÄ• á¹‡ab
bahuá¹ƒ bhuÃ±jitvÄ• attano \Ne I 56/ dhammatÄ• ya uá¹-á¹-hÄ• tuá¹ƒ asakkonto ``Ä• hara
ayaá¹ƒ __Ä• harahatthako_. yo bhuÃ±jitvÄ• accuddhumÄ• takucchitÄ• ya uá¹-á¹-hitopi sÄ•
sakkoti, ayaá¹ƒ __alaá¹ƒsÄ• á¹-ako_. yo bhuÃ±jitvÄ• uá¹-á¹-hÄ• tuá¹ƒ asakkonto tattheva p
__tatravaá¹-á¹-ako_. yo yathÄ• kÄ• kehi Ä• masituá¹ƒ sakkÄ• , evaá¹ƒ yÄ• va mukhadvÄ•
__kÄ• kamÄ• sako_. yo bhuÃ±jitvÄ• mukhe sandhÄ• retuá¹ƒ asakkonto tattheva vamati, ay
etesaá¹ƒ aÃ±Ã±ataro viya. atha vÄ• __purÄ• á¹‡avedanÄ• _ nÄ• ma abhuttapaccayÄ• upp
``paá¹-ihanissÄ• mÄ«â€™â€™ ti \Be I 60/ paá¹-isevati. __navavedanÄ• _ nÄ• ma atibhuttap
uppajjanakavedanÄ• . taá¹ƒ ``na uppÄ• dessÄ• mÄ«â€™â€™ ti paá¹-isevati. atha vÄ• __n
abhuttapaccayena uppajjanakavedanÄ• , tassÄ• anuppannÄ• ya anuppajjanatthameva paá
uppajjanakÄ• ti cetaá¹ƒ khuddÄ• ya visesanaá¹ƒ. yassÄ• appavatti bhojanena kÄ• tabbÄ• ,
abhuttapaccayena, bhuttapaccayena ca uppajjanakÄ• nuppajjanakavedanÄ• su purimÄ• ya
jighacchÄ• nimittÄ• vedanÄ• . sÄ• hi abhuÃ±jantassa bhiyyopavaá¸• á¸• hanavasena uppa
khuddÄ• nimittÄ• va aá¹…gadÄ• hasÅ«lÄ• divedanÄ• pavattÄ• . sÄ• hi bhuttapaccayÄ• p
nuppajjissatÄ«ti ayametÄ• saá¹ƒ viseso. vihiá¹ƒsÄ• nimittatÄ• cetÄ• saá¹ƒ vihiá¹ƒsÄ• ya vis

__yÄ• _ vedanÄ• . __adhunÄ• _ti etarahi. __asappÄ• yÄ• parimitabhojanaá¹ƒ nissÄ• yÄ• _
Ä• hÄ• rassa bhuÃ±janapayogaá¹ƒ Ä• gamma uppajjatÄ«ti attho. __purÄ• á¹‡akammapacc
purimajÄ• tiyaá¹ƒ katattÄ• purÄ• á¹‡assa kammassa paccayatÄ• vasena payogavipattiá¹ƒ
taá¹ƒ vajjetvÄ• payogasampattiyÄ• upaá¹-á¹-hÄ• panaá¹ƒ dukkhavedanÄ• paccayaghÄ• to
Ä• ha __ ``tassÄ• paccayaá¹ƒ vinÄ• sento taá¹ƒ purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…kh
__ayuttaparibhogo_ paccaye apaccavekkhitvÄ• paribhogo. so eva katÅ«pacitakammatÄ• y
__nissÄ• ya_ paá¹-icca __Ä• yatiá¹ƒ_ anÄ• gate kÄ• le uppajjanato yÄ• cÄ• yaá¹ƒ ``navave
yojanÄ• . __yuttaparibhogavasenÄ• _ti paccavekkhitvÄ• paccayÄ• naá¹ƒ paribhogavasena
mÅ«laá¹ƒ ayuttaparibhogakammaá¹ƒ anibbattento sabbena sabbaá¹ƒ anuppÄ• dento. __ett
purÄ• á¹‡aâ€™â€™ ntiÄ• dinÄ• vuttena padadvayena. ``vihiá¹ƒsÅ«paratiyÄ• â€™â€™ tiÄ
__yuttaparibhogasaá¹…gaho_ pabbajitÄ• nucchavikassa paccayaparibhogassa vuttattÄ• .
__attakilamathÄ• nuyogappahÄ• naá¹ƒ_ jighacchÄ• didukkhapaá¹-ighÄ• tassa bhÄ• sitattÄ
57/ paccayabhÅ«tassa kÄ• yasukhassa avissajjanato __dhammikasukhÄ• pariccÄ• go_ ca

asappÄ• yÄ• parimitÅ«payogena jÄ«vitindriyupacchedako, iriyÄ• pathabhaÃ±janako vÄ• s
sappÄ• yaparimitÅ«payogena pana so na hoti. tathÄ• sati cirakÄ• lappavattisaá¹…khÄ• tÄ
I 61/ yÄ• panÄ• bhavissatÄ«ti imamatthaá¹ƒ dassento __ ``parimitaparibhogena ... pe ... bh
Ä• ha. yo rogo sÄ• ddho asÄ• ddho ca na hoti, so yÄ• pyarogo, so etassa atthÄ«ti __yÄ• py
niccakÄ• laá¹ƒ bhesajjaá¹ƒ upasevati, tathÄ• ayampÄ«ti. yadi yÄ• trÄ• pi yÄ• panÄ• , pubb
vuttaá¹ƒ, ko ettha visesoti? pubbe ``yÄ• panÄ• yÄ• â€™â€™ ti jÄ«vitindriyayÄ• panÄ• adh
catunnampi iriyÄ• pathÄ• naá¹ƒ avicchedasaá¹…khÄ• tÄ• yÄ• panÄ• yÄ• trÄ• ti ayamettha
buddhapaá¹-ikuá¹-á¹-hena micchÄ• jÄ«vena paccayapariyesanÄ• __ayuttapariyesanÄ• _. c
attano ca pamÄ• á¹‡aá¹ƒ ajÄ• nitvÄ• paá¹-iggahaá¹‡aá¹ƒ, saddhÄ• deyyavinipÄ• tanatthaá
__ayuttapaá¹-iggahaá¹‡aá¹ƒ, _ yena vÄ• Ä• pattiá¹ƒ Ä• pajjati. apaccavekkhitvÄ• paribhog
tesaá¹ƒ parivajjanaá¹ƒ dhammena samena paccayuppÄ• danÄ• divasena veditabbaá¹ƒ. dha
dhammena paá¹-iggahetvÄ• paccavekkhitvÄ• paribhuÃ±janaá¹ƒ __anavajjatÄ• _ nÄ• ma.

__aratÄ«_ti ukkaá¹‡á¹-hÄ• . pantasenÄ• sanesu, adhikusaladhammesu ca anabhirati. __ta
niddÄ• . __vijambhitÄ• _ti thinamiddhÄ• bhibhavena kÄ• yassa vijambhanÄ• . viÃ±Ã±Å«hi g
ekacco hi anavajjaá¹ƒyeva sÄ• vajjaá¹ƒ karoti, ``laddhaá¹ƒ meâ€™â€™ ti pamÄ• á¹‡Ä• dhi
jÄ«rÄ• petuá¹ƒ asakkonto uddhaá¹ƒvirecanaadhovirecanÄ• dÄ«hi kilamati, sakalavihÄ• re b
sarÄ«rapaá¹-ijagganabhesajjapariyesanÄ• pasutÄ• honti. aÃ±Ã±e te ``kiá¹ƒ idaâ€™â€™ nt
udaraá¹ƒ uddhumÄ• taâ€™â€™ ntiÄ• dÄ«ni sutvÄ• ``niccakÄ• lamesa evaá¹ƒpakatiko atta
jÄ• nÄ• tÄ«â€™â€™ ti nindanti, evaá¹ƒ anavajjaá¹ƒyeva sÄ• vajjaá¹ƒ karoti. evaá¹ƒ akatvÄ
bhavissatÄ«â€™â€™ ti paá¹-isevati. attano hi pakatiaggibalÄ• diá¹ƒ jÄ• nitvÄ• ``evaá¹ƒ me
abhÄ• vena kÄ• yasukhatÄ• , agarahitabbatÄ• ca bhavissatÄ«â€™â€™ ti pamÄ• á¹‡ayutta
bhojanena attho, tassa sÄ• dhanena yÄ• vadatthaá¹ƒ udarassa paripÅ«raá¹‡ena udarÄ• va
__yÄ• vadatthaudarÄ• vadehakabhojanaá¹ƒ, _ tassa __parivajjanena_. seyyÄ• ya sayanen

seyyasukhaá¹ƒ, ubhohi passehi \Be I 62/ samparivattanakaá¹ƒ sayantassa uppajjanasukhaá
58/, middhena niddÄ• yanena uppajjanasukhaá¹ƒ middhasukhaá¹ƒ, tesaá¹ƒ __seyya ... pe .
catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ yogyabhÄ• vassa paá¹-ipÄ• danaá¹ƒ kÄ• yassa
__catuiriyÄ• pathayogyabhÄ• vapaá¹-ipÄ• danaá¹ƒ, _ tato. sukho iriyÄ• pathavihÄ• ro __ph
vikappe, sabbavikappesu vÄ• vuttaá¹ƒ phÄ• suvihÄ• ralakkhaá¹‡aá¹ƒ Ä• gamena samatthe
hetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tÄ«supi vikappesu Ä• hÄ• rassa Å«naparibhogavaseneva

__ettÄ• vatÄ• _ti ``yÄ• trÄ• â€™â€™ tiÄ• dinÄ• vuttena padattayena. ``yÄ• trÄ• ca me bh
payojanapariggahadÄ«panÄ• . yÄ• trÄ• hi naá¹ƒ Ä• hÄ• rÅ«payogaá¹ƒ payojetÄ«ti. dhamm
phÄ• suvihÄ• ro __majjhimÄ• paá¹-ipadÄ• _ antadvayaparivajjanato. imasmiá¹ƒ pana á¹-hÄ
samodhÄ• netabbÄ• ni --- ``neva davÄ• yÄ• â€™â€™ ti ekaá¹ƒ aá¹…gaá¹ƒ, ``na madÄ• yÄ
maá¹‡á¸• anÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``na vibhÅ«sanÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``yÄ• va
yÄ• panÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``vihiá¹ƒsÅ«paratiyÄ• brahmacariyÄ• nuggahÄ• yÄ• â€
purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi, navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ• m
me bhavissatÄ«â€™â€™ ti ekaá¹ƒ. ``anavajjatÄ• ca phÄ• suvihÄ• ro cÄ• â€™â€™ ti ayam
__mahÄ• sivatthero_ panÄ• ha ``heá¹-á¹-hÄ• cattÄ• ri aá¹…gÄ• ni paá¹-ikkhepo nÄ• ma, u
samodhÄ• netabbÄ• nÄ«â€™â€™ ti. tattha ``yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• â€™
``yÄ• panÄ• yÄ• â€™â€™ ti ekaá¹ƒ, ``vihiá¹ƒsÅ«paratiyÄ• â€™â€™ ti ekaá¹ƒ, ``brahmacar
ekaá¹ƒ, ``iti purÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mÄ«â€™â€™ ti ekaá¹ƒ, ``navaÃ±
uppÄ• dessÄ• mÄ«â€™â€™ ti ekaá¹ƒ, ``yÄ• trÄ• ca me bhavissatÄ«â€™â€™ ti ekaá¹ƒ, ``
ekaá¹ƒ. phÄ• suvihÄ• ro pana bhojanÄ• nisaá¹ƒsoti. evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ• gata
paá¹-isaá¹…khÄ• yoniso piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevati nÄ• ma.

__yattha yatthÄ• _ti bhummaniddesena __sena_-saddassa adhikaraá¹‡atthavuttimÄ• ha. ta
__Ä• sana_-saddassÄ• ti. __aá¸• á¸• hayogÄ• dimhÄ«_ti __Ä• di_-saddena pÄ• sÄ• dÄ• di
saá¹…gaá¹‡hÄ• ti. yattha yattha vihÄ• re vÄ• aá¸• á¸• hayogÄ• dimhi vÄ• Ä• satÄ«ti vihÄ•
Ä• netvÄ• sambandhitabbaá¹ƒ. idha __Ä• di-_saddena pÄ«á¹-hasanthatÄ• dÄ«nampi saá¹
__parisahanaá¹-á¹-henÄ• _ti abhibhavanaá¹-á¹-hena, vibÄ• dhanaá¹-á¹-henÄ• ti attho. __ut
sÄ«tuá¹‡hÄ• diutuyeva \Be I 63/ asappÄ• yo vuttanayena utuparissayo. tassa utuparissayas
anuppannassa anuppÄ• danatthaá¹ƒ, uppannassa vÅ«pasamanatthaÃ±cÄ• ti attho. nÄ• nÄ
paá¹-isaá¹ƒharitvÄ• kammaá¹-á¹-hÄ• nabhÅ«te ekasmiá¹ƒyeva Ä• rammaá¹‡e cittassa sam
paá¹-isallÄ• naá¹ƒ, tattha Ä• rÄ• mo abhirati __paá¹-isallÄ• nÄ• rÄ• mo, _ tadatthaá¹ƒ. senÄ
yogino bhÄ• vanÄ• nukÅ«laá¹ƒ suÃ±Ã±Ä• gÄ• rabhÄ• vato. taá¹ƒ panetaá¹ƒ atthadvayaá¹ƒ
sarÄ«rÄ• bÄ• dhacittavikkhepakaroâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ekÄ«bhÄ• vasukhat
sukhaá¹ƒ ekÄ«bhÄ• vasukhaá¹ƒ, tadatthaá¹ƒ. gaá¹‡asaá¹…gaá¹‡ikakilesasaá¹…gaá¹‡ikÄ•

yadi utuyeva utuparissayo, ``utu ca sÄ«tuá¹‡haâ€™â€™ nti sÄ«tuá¹‡hapaá¹-ighÄ• taá¹ƒ va

utuparissayavinodanaá¹ƒ kasmÄ• vuttanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``kÄ• maÃ±cÄ• â
``niyataá¹ƒ utuparissayavinodanaâ€™â€™ nti etena ``sÄ«tassa paá¹-ighÄ• tÄ• ya uá¹‡hass
ti ettha vuttaá¹ƒ sÄ«tuá¹‡haá¹ƒ aniyataá¹ƒ kadÄ• ci kadÄ• ci uppajjanakaá¹ƒ, utuparissayo
__sabbadÄ• bhÄ• vÄ«_ adhippetoti dasseti. __vuttappakÄ• ro_ti ``sÄ«tÄ• diko, asappÄ• yo
vuttappakÄ• ro vivaá¹-aá¹…gaá¹‡arukkhamÅ«lÄ• dÄ«su nisinnassa apariguttiyÄ• asaá¹ƒvu
__pÄ• kaá¹-aparissayÄ• , _ asappÄ• yarÅ«padassanÄ• dinÄ• __apÄ• kaá¹-aparissayÄ• _
__Ä• bÄ• dhaá¹ƒ_ kareyyuá¹ƒ. __yattha_ gutte senÄ• sane __Ä• bÄ• dhaá¹ƒ na karonti. ev
ubhayaparissayarahitanti evaá¹ƒ Ã±atvÄ• paá¹-isevanto bhikkhu veditabboti sambandho.

dhÄ• tukkhobhalakkhaá¹‡assa, taá¹ƒhetukadukkhavedanÄ• lakkhaá¹‡assa vÄ• __rogassa
__paá¹-iayanaá¹-á¹-ho_. tenÄ• ha __ ``paccanÄ«kagamanaá¹-á¹-henÄ• ti atthoâ€™â€™ _ti
vuttaá¹ƒ hoti. __yassa kassacÄ«_ti sappiÄ• dÄ«su yassa kassaci. __sappÄ• yassÄ• _ti hi ta
vikÄ• ravÅ«pasamenÄ• ti adhippÄ• yo. __bhisakkassa kammaá¹ƒ_ tena vidhÄ• tabbato. ten
anuÃ±Ã±Ä• tattÄ• â€™â€™ _ti. __nagaraparikkhÄ• rehÄ«_ti nagaraá¹ƒ parivÄ• retvÄ• rak
vivaá¹-aparikkhepo parikkhÄ• uá¸• á¸• Ä• po pÄ• kÄ• ro esikÄ• paligho pÄ• kÄ• rapatthaá
``nagaraparikkhÄ• rÄ• â€™â€™ ti vadanti. __sÄ«laparikkhÄ• ro_ti suvisuddhasÄ«lÄ• laá¹…
hi idha ``rathoâ€™â€™ ti adhippeto. tassa ca sammÄ• vÄ• cÄ• dayo alaá¹…kÄ• raá¹-á¹-hen
vuttÄ• . __jÄ«vitaparikkhÄ• rÄ• _ti jÄ«vitassa pavattikÄ• raá¹‡Ä• ni. __samudÄ• netabbÄ• _
Ä• netabbÄ• pariyesitabbÄ• . __parivÄ• ropi hoti_ antarÄ• yÄ• naá¹ƒ parito vÄ• raá¹‡ato. te
... rakkhaá¹‡atoâ€™â€™ _ti.

tattha __antara_nti vivaraá¹ƒ, okÄ• soti attho. verikÄ• naá¹ƒ antaraá¹ƒ adatvÄ• attano sÄ•
parivÄ• retvÄ• á¹-hitasevakÄ• viya __rakkhaá¹‡ato. assÄ• _ti jÄ«vitassa. __kÄ• raá¹‡abhÄ
kÄ• raá¹‡abhÄ• vato. rasÄ• yanabhÅ«taá¹ƒ hi bhesajjaá¹ƒ sucirampi kÄ• laá¹ƒ jÄ«vitaá¹ƒ pa
anuppannÄ• eva dukkhavedanÄ• bhesajjaparibhogena paá¹-ihaÃ±Ã±anti, na uppannÄ• tÄ
uppannasadisÄ• pana ``uppannÄ• â€™â€™ ti vuccanti. bhavati hi taá¹ƒsadisesu tabbohÄ•
tÄ• niyeva osadhÄ• nÄ«ti. tasmÄ• vuttaá¹ƒ __ ``uppannÄ• nanti jÄ• tÄ• naá¹ƒ bhÅ«tÄ• naá
saÃ±cayato paá¹-á¹-hÄ• ya so dhÄ• tukkhobho samuá¹-á¹-hÄ• naá¹ƒ etesanti __taá¹ƒsamu
``dukkhavedanÄ• â€™â€™ _ti vatvÄ• sÄ• akusalasabhÄ• vÄ• pi atthÄ«ti tato visesetuá¹ƒ
``akusalavipÄ• kavedanÄ• â€™â€™ _ti vuttaá¹ƒ. byÄ• bÄ• dhanaá¹-á¹-hena byÄ• bÄ• dho,
dukkhanti attho. natthi ettha byÄ• bajjhanti __abyÄ• bajjhaá¹ƒ, _ niddukkhatÄ• . tenÄ• ha __
``abyÄ• bajjhaparamatÄ• yÄ• â€™â€™ _ti __niddukkhaparamatÄ• yÄ• _ti. __taá¹ƒ dukkha

cÄ«varÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ nissayanaá¹ƒ paribhogo evÄ• ti dassetuá¹ƒ __ ``te pa
vatvÄ• __ ``paribhuÃ±jamÄ• nÄ• â€™â€™ _ti vuttaá¹ƒ. __pavattantÄ«_ti jÄ«vanti. jÄ«vana
jÄ«vitindriyaá¹ƒ ``pavattanarasaâ€™â€™ nti vuccati.

catupÄ• risuddhisampÄ• danavidhivaá¹‡á¹‡anÄ•

<19> evaá¹ƒ pÄ• timokkhasaá¹ƒvarÄ• dibhedena niddiá¹-á¹-haá¹ƒ sÄ«laá¹ƒ puna sÄ• dhan
``evametasmiâ€™â€™ _ntiÄ• dimÄ• raddhaá¹ƒ. tattha sÄ• dhÄ«yati sampÄ• diyati etenÄ• t
sÄ• dhanaá¹ƒ etassÄ• ti __saddhÄ• sÄ• dhano_. nanu ca vÄ«riyasatipaÃ±Ã±Ä• hipi vinÄ•
sijjhatÄ«ti? saccaá¹ƒ na sijjhati, saddhÄ• ya pana visesahetubhÄ• vaá¹ƒ sandhÄ• ya evaá¹ƒ

__ ``sÄ• vakavisayÄ• tÄ«tattÄ• _ \Be I 65/ __sikkhÄ• padapaÃ±Ã±attiyÄ• â€™â€™ _ti. gan
vatthusmiá¹ƒ tassa tassa aparÄ• dhassa anurÅ«paá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ nÄ•
buddhÄ• naá¹ƒ eva visayo. sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ tÄ• va tiá¹-á¹-hatu, tassa kÄ• l
avisayo, buddhÄ• naá¹ƒ eva visayoti dassento __ ``sikkhÄ• padapaÃ±Ã±attiyÄ• canapaá¹-ik
nidassanaâ€™â€™ _nti Ä• ha. tathÄ• hi vuttaá¹ƒ ``Ä• gamehi tvaá¹ƒ sÄ• riputta, Ä• gameh
tathÄ• gatova tattha kÄ• laá¹ƒ \Ne I 61/ jÄ• nissatÄ«â€™â€™ ti (Vin III 21). tattha __ca-_sa
tena ``apaÃ±Ã±attaá¹ƒ na paÃ±Ã±apema, paÃ±Ã±attaá¹ƒ na samucchindÄ• ma, yathÄ• pa
samÄ• dÄ• ya vattÄ• mÄ• â€™â€™ ti (Vin III 565) evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-h
saddahanena satthari, dhamme ca saddhÄ• ya paccupaá¹-á¹-hÄ• panena. __jÄ«vitepi_ pag
adhippÄ• yo.

__kikÄ«va aá¹‡á¸• a_nti kikÄ«sakuá¹‡ikÄ• viya attano aá¹‡á¸• aá¹ƒ. sÄ• kira jÄ«vitampi p
aá¹‡á¸• ameva rakkhati. __camarÄ«va vÄ• ladhi_nti camarÄ«migo viya attano vÄ• ladhiá¹ƒ.
byÄ• dhena paripÄ• tiyamÄ• nÄ• jÄ«vitampi pariccajitvÄ• kaá¹‡á¸• akagumbÄ• dÄ«su lag
rakkhanti. __piyaá¹ƒva puttaá¹ƒ ekaka_nti Ä• netvÄ• sambandhitabbaá¹ƒ. yathÄ• hi ekapu
ekaputtaá¹ƒ, ekanayano ca taá¹ƒ ekanayanaá¹ƒ suá¹-á¹-hutaraá¹ƒ rakkhati. __tatheva sÄ«la
anurakkhamÄ• nakÄ• _ti anukampanavasena vuttaá¹ƒ. __supesalÄ• _ti suá¹-á¹-hu piyasÄ«
daharamajjhimatherakÄ• lesu. channampi gÄ• ravÄ• naá¹ƒ vasena __sagÄ• ravÄ• , _ garul

__evameva kho_ti yathÄ• mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tikkamati, evamev
ariyasÄ• vake sandhÄ• yÄ• ha. te hi dhuvasÄ«lÄ• . __imasmiá¹ƒ atthe_ti jÄ«vitahetupi sÄ«l

__mahÄ• vattaniaá¹-avÄ«_ nÄ• ma viÃ±jhÄ• á¹-avÄ«. himavantapasse aá¹-avÄ«ti keci. __t
apaÃ±Ã±Ä• taá¹ƒ ekaá¹ƒ __theraá¹ƒ. nipajjÄ• pesuá¹ƒ_ gantvÄ• kassaci mÄ• Ä• roceyyÄ•

__pÅ«tilatÄ• yÄ• _ti \Be I 66/ gaá¸·ocilatÄ• ya. __samasÄ«sÄ«_ti jÄ«vitasamasÄ«sÄ«. yas
avijjaá¹ƒ maggapaá¹-ipÄ• á¹-iyÄ• arahattamaggo pariyÄ• diyati, tato ekÅ«navÄ«satime pac
patiá¹-á¹-hÄ• ya bhavaá¹…gottaraá¹‡e vaá¹-á¹-asÄ«saá¹ƒ jÄ«vitindriyaá¹ƒ cuticittaá¹ƒ pariy
vÄ• rasamatÄ• ya ``jÄ«vitasamasÄ«sÄ«â€™â€™ ti vuccati. so ca thero tathÄ• parinibbÄ• y
``samasÄ«sÄ« hutvÄ• parinibbÄ• yÄ«â€™â€™ _ti. __abhayatthero_ kira mahÄ• bhiÃ±Ã±o
kÄ• rÄ• pesÄ«ti vadanti. __appevÄ• _ti appeva nÄ• ma attano jÄ«vitampi jaheyya, __na bhi

vÄ«tikkameyya.

__satiyÄ• _ \Ne I 62/ __adhiá¹-á¹-hitÄ• na_nti pageva upaá¹-á¹-hitÄ• ya satiyÄ• Ä• rakkhav
adhiá¹-á¹-hitÄ• naá¹ƒ indriyÄ• naá¹ƒ. __ananvÄ• ssavanÄ«yato_ti dvÄ• rabhÄ• vena abhijjh
__vara_nti seá¹-á¹-haá¹ƒ. __tattÄ• yÄ• _ti uá¹‡hÄ• ya. __Ä• dittÄ• yÄ• _ti Ä• dito paá¹-á¹-hÅ
__sampajjalitÄ• yÄ• _ti samantato jalantiyÄ• . __sajotibhÅ«tÄ• yÄ• _ti ekajÄ• lÄ«bhÅ«tÄ• y
sabbaso Ä• maá¹-á¹-haá¹ƒ, aÃ±citanti attho. __na tveva vara_nti Ä• netvÄ• sambandhitabb
rÅ«pÄ• rammaá¹‡esu. __anubyaÃ±janaso nimittaggÄ• ho_ti kilesÄ• naá¹ƒ anu anu byaÃ±ja
pÄ• kaá¹-Ä«karaá¹‡avasena subhÄ• dinimittaggÄ• ho, atha vÄ• __anubyaÃ±janaso_ti hatth
__nimittaggÄ• ho_ti itthipurisÄ• disubhÄ• dinimittaggahaá¹‡aá¹ƒ. __cakkhudvÄ• rÄ• dipava
cakkhudvÄ• rÄ• dÄ«hi pavattassa. __viÃ±Ã±Ä• á¹‡assÄ• _ti javanaviÃ±Ã±Ä• á¹‡assa. nimi
sampÄ• detabboti sambandho. __asaá¹ƒvihitasÄ• khÄ• parivÄ• ra_nti sammÄ• avihitavatip
__parassahÄ• rÄ«hÄ«_ti parasantakÄ• vahÄ• rakehi corehi. __samativijjhatÄ«_ti sabbaso a

__rÅ«pesÅ«_ti rÅ«pahetu rÅ«panimittaá¹ƒ. uppajjanakaanatthato __rakkha indriya_nti sam
__ete hi dvÄ• rÄ• _ti ete cakkhÄ• didvÄ• rÄ• . satikavÄ• á¹-ena asaá¹ƒvutattÄ• __vivaá¹-Ä•
kilesuppattiyÄ• hetubhÄ• vena taá¹ƒsamaá¹…ginaá¹ƒ __hanantÄ«_ti kÄ• raá¹‡Å«pacÄ• re
rÅ«pÄ• dayo. kilesÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• dvÄ• rÄ• cakkhÄ• didvÄ• rÄ• . te kÄ«d
asaá¹ƒvutacakkhÄ• dihetuá¹ƒ taá¹ƒsamaá¹…ginaá¹ƒ hanantÄ«ti kÄ• raá¹‡Å«pacÄ• reneva
gehaá¹ƒ. __ducchanna_nti na sammÄ• chÄ• ditaá¹ƒ. __abhÄ• vita_nti lokuttarabhÄ• vanÄ•

__sampÄ• dite_tiÄ• dissa \Be I 67/ vodÄ• napakkhassa attho vuttavipariyÄ• yena veditabbo
kilesÄ• naá¹ƒ anuppÄ• do __atiukkaá¹-á¹-hadesanÄ• _ maggenÄ• gatasadisattÄ• . __samp
karissaâ€™â€™ nti adhiá¹-á¹-hÄ• nasuddhiyÄ• sampÄ• detabbo.

__adhunÄ• pabbajitenÄ• _ti na cirapabbajitena, navapabbajitenÄ• ti attho. __kÄ• marÄ• ge
kÄ• marÄ• gagginÄ• pariá¸• ayhÄ• mi. so ca pana dÄ• ho idÄ• ni cittagatoti dassento Ä• ha
pariá¸• ayhatÄ«â€™â€™ _ti. __sÄ• dhÅ«_ti Ä• yÄ• canÄ• . __nibbÄ• pana_nti tassa nibbÄ
theraá¹ƒ gottena Ä• lapati.

__saÃ±Ã±Ä• ya_ \Ne I 63/ __vipariyesÄ• _ti ``asubhe subhaâ€™â€™ nti pavattasaÃ±Ã±Ä•
viparÄ«tasaÃ±Ã±Ä• nimittaá¹ƒ. __nimittaá¹ƒ parivajjehi_ kÄ«disaá¹ƒ? __rÄ• gÅ«pasaÃ±hita
rÄ• guppattihetubhÅ«taá¹ƒ subhanimittaá¹ƒ parivajjehi na manasi karohi. na kevalaá¹ƒ
subhanimittassÄ• manasikÄ• ro eva, atha kho __asubha_bhÄ• vanÄ• ya attano __cittaá¹ƒ b
__ekaggaá¹ƒ susamÄ• hitaá¹ƒ_ yathÄ• taá¹ƒ asubhÄ• rammaá¹‡e vikkhepÄ• bhÄ• vena el
appitabhÄ• vena susamÄ• hitaÃ±ca hoti, evaá¹ƒ bhÄ• vehÄ«ti. evaá¹ƒ samathabhÄ• vanÄ•
vikkhambhanaá¹ƒ dassetvÄ• idÄ• ni samucchedanavidhiá¹ƒ dassetuá¹ƒ __ ``saá¹…khÄ• re
tattha __saá¹…khÄ• re parato passÄ• _ti sabbepi saá¹…khÄ• re avidheyyakatÄ• ya ``pareâ

pana udayabbayapaá¹-ipÄ«á¸·itattÄ• __dukkhato, _ anattasabhÄ• vattÄ• , attavirahato ca _
evaá¹ƒ lakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• vipassanaá¹ƒ vaá¸• á¸• hento maggapaá¹-ipÄ• á¹-i
__nibbÄ• pehi mahÄ• rÄ• gaá¹ƒ_ tebhÅ«makassa abhibhavanato mahÄ• visayatÄ• ya mah
etarahi, evaá¹ƒ __mÄ• á¸• ayhittho punappuna_nti daá¸·hataraá¹ƒ rÄ• gavinodane niyojesi.

evaá¹ƒ indriyasaá¹ƒvarasÄ«lassa sampÄ• dane vidhiá¹ƒ dassetvÄ• evaá¹ƒ taá¹ƒ susampÄ
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• dinÄ• tattha paripÅ«rakÄ• rino there nidasseti. tatth
ullokitapubbaâ€™â€™ _nti idaá¹ƒ sabbattheva therassa yugamattadassitÄ• ya vuttaá¹ƒ. kiá
senÄ• sanaá¹ƒ na sodheti \Be I 68/? ``ullokÄ• paá¹-hamaá¹ƒ ohÄ• retabbaâ€™â€™ nti hi v
eva kirassa senÄ• sanaá¹ƒ sodhenti. __assa_ nÄ• garukkhassa.

__tasmiá¹ƒ gÄ• me_ti mahÄ• gÄ• me. taruá¹‡Ä• thaÃ±Ã±apivanakÄ• puttadhÄ«taro yÄ• s
tÄ• saá¹ƒ. __laÃ±jÄ• pesÄ«_ti thanapaá¹-á¹-ikÄ• ya thane bandhÄ• petvÄ• rÄ• jamuddikÄ•
theraá¹ƒ cirataraá¹ƒ daá¹-á¹-huá¹ƒ kÄ• lavikkhepaá¹ƒ karonto ``sve sÄ«lÄ• ni gaá¹‡hissÄ• n
raÃ±Ã±o ca deviyÄ• ca vandanakÄ• le sattÄ• kÄ• ramattaá¹ƒ gaá¹‡hÄ• ti. itthÄ« purisoti pa
karoti. tenÄ• ha __ ``vavatthÄ• naá¹ƒ na karomÄ«â€™â€™ _ti. ``aho suparisuddhasÄ«lo va
daá¹‡á¸• adÄ«pikaá¹ƒ gahetvÄ• aá¹-á¹-hÄ• si. __atiparisuddhaá¹ƒ pÄ• kaá¹-a_nti sappÄ• y
kammaá¹-á¹-hÄ• naá¹ƒ ativiya parisuddhaá¹ƒ vibhÅ«taá¹ƒ ahosi. __sakalaá¹ƒ pabbataá¹ƒ u
pathavikampanena sakalaá¹ƒ pabbataá¹ƒ ekaá¹ƒ ninnÄ• daá¹ƒ karonto. tannivÄ• sidevatÄ•
keci. __bhanto_ti anavaá¹-á¹-hito. __bÄ• lo_ti taruá¹‡adÄ• rako. __utrasto_ti Ã±Ä• takehi vi
santrasto.

__visagaá¹‡á¸• akarogo_ti \Ne I 64/ thanakandaá¸·arogamÄ• ha. mÄ• sarogÄ• dikopi visag
__yato pabbajito, tato paá¹-á¹-hÄ• ya_ pabbajitakÄ• lato pabhutÄ«ti attho. __indriyÄ• nÄ«_t
indriyasaá¹ƒvarasÄ«lÄ• ni. tesu hi bhinnesu indriyÄ• nipi bhinnÄ• nÄ«ti vuccanti Ä• rakkhÄ•
vÄ• nimittÄ• nubyaÃ±janaggÄ• hassa dvÄ• rabhÅ«tÄ• ni bhinnÄ• ni nÄ• ma taá¹ƒsamaá¹…
vipariyÄ• yato abhinnÄ• nÄ«ti veditabbÄ• ni. indriyÄ• naá¹ƒ vÄ• ayoniso upasaá¹ƒhÄ• ro b
upasaá¹ƒhÄ• ro abhedananti apare. __mittattherovÄ• _ti mahÄ• mittatthero viya. __vare_ti s

__tathÄ• vÄ«riyenÄ• _ti __tathÄ• _-saddena vÄ«riyaá¹ƒ viseseti. yathÄ• sati anavajjalakk
indriyasaá¹ƒvarasÄ• dhanaá¹ƒ, tathÄ• vÄ«riyaá¹ƒ anavajjalakkhaá¹‡aá¹ƒ Ä• jÄ«vapÄ• risu
vÄ«riyÄ• pekkhameva visesanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tenevÄ• ha __ ``sammÄ• Ä• raddhav
esanÄ• anesanÄ• , yathÄ• vuttamicchÄ• jÄ«vasaá¹…gahÄ• . sÄ• eva satthusÄ• sanassa
taá¹ƒ __anesanaá¹ƒ appatirÅ«paá¹ƒ_. atha vÄ• patirÅ«pavirodhinÄ« appatirÅ«pÄ• , parigg
69/ dhutaá¹…ganiyamavirodhinÄ« yassa kassaci sallekhavikopinÄ« paá¹-ipatti. imasmiá¹ƒ p
luttaniddiá¹-á¹-ho, anesanaá¹ƒ, appatirÅ«paÃ±ca pahÄ• yÄ• ti. paá¹-isevamÄ• nena parivaj
sambandho. ``parisuddhuppÄ• deâ€™â€™ ti iminÄ• va dhammadesanÄ• dÄ«naá¹ƒ parisu
dÄ«pitÄ• hotÄ«ti __ ``dhammadesanÄ• dÄ«hi cassa guá¹‡ehi pasannÄ• naâ€™â€™ _nti v

bÄ• husaccavattaparipÅ«raá¹‡airiyÄ• pathasampattiÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹
pasannÄ• na_nti etthÄ• pi eseva nayo. __piá¹‡á¸• apÄ• tacariyÄ• dÄ«hÄ«_ti __Ä• di_-sadd
mittasuhajjapaá¹ƒsukÅ«lacariyÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __dhutaá¹…ganiyan
taá¹ƒtaá¹ƒdhutaá¹…ganiyatÄ• ya paá¹-ipattiyÄ• anulomavasena, avikopanavasenÄ• ti attho
micchÄ• jÄ«vena jÄ«vikÄ• , na appicchassa. appicchatÄ• ya ukkaá¹ƒsagatÄ• ya micchÄ• jÄ
dassetuá¹ƒ __ ``ekabyÄ• dhivÅ«pasamatthaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __pÅ«tiharit
pÅ«timuttaparibhÄ• vitaá¹ƒ, pÅ«tibhÄ• vena vÄ• chaá¸• á¸• itaá¹ƒ haritakaá¹ƒ. ariyavaá¹ƒse
ariyavaá¹ƒse vÄ• niyuttoti ariyavaá¹ƒsiko, paccayagedhassa dÅ«rasamussÄ• ritattÄ• uttam
cÄ• ti __uttamaariyavaá¹ƒsiko. yassa kassacÄ«_ti pariggahitÄ• pariggahitadhutaá¹…gesu y

__nimittaá¹ƒ_ nÄ• ma paccaye uddissa yathÄ• adhippÄ• yo Ã±Ä• yati evaá¹ƒ nimittakamm
65/ ujukameva akathetvÄ• yathÄ• adhippÄ• yo vibhÅ«to hoti, evaá¹ƒ obhÄ• sanaá¹ƒ. __pa
kathanaá¹ƒ. __tathÄ• uppanna_nti nimittÄ• divasena uppannaá¹ƒ.

__dvÄ• raá¹ƒ dinna_nti rogasÄ«sena paribhogassa dvÄ• raá¹ƒ dinnaá¹ƒ. tasmÄ• arogakÄ
vaá¹-á¹-ati, Ä• patti na hotÄ«ti attho. tenÄ• ha __ ``kiÃ±cÄ• pi Ä• patti na hotÄ«â€™â€™ _ti
vaá¹-á¹-atÄ«_ti sallekhapaá¹-ipattiyaá¹ƒ á¹-hitassa na vaá¹-á¹-ati, sallekhaá¹ƒ kopetÄ«ti adh
``Ä• jÄ«vaá¹ƒ pana kopetÄ«â€™â€™ ti iminÄ• va senÄ• sanapaá¹-isaá¹ƒyuttadhutaá¹…gad
vaá¹-á¹-antÄ«ti vadanti. tadaÃ±Ã±adhutaá¹…gadharassÄ• pi na vaá¹-á¹-antiyevÄ• ti apare.
yathÄ• sakaá¹ƒ anuÃ±Ã±Ä• tavisayepi akaronto. __aÃ±Ã±atrevÄ• _ti á¹-hapetvÄ• eva.

gaá¹‡avÄ• saá¹ƒ \Be I 70/ pahÄ• ya araÃ±Ã±Ä• yatane paá¹-ippassaddhivivekassa muddh
aggaphalasamÄ• pattiyÄ• viharanto mahÄ• thero __ ``pavivekaá¹ƒ brÅ«hayamÄ• noâ€™â€
vÄ• tÄ• bÄ• dho __udaravÄ• tÄ• bÄ• dho_. asambhinnaá¹ƒ khÄ«raá¹ƒ etassÄ• ti asambhin
__asambhinnakhÄ«rapÄ• yÄ• saá¹ƒ, _ udakena asammissakhÄ«rena pakkapÄ• yÄ• santi a
__uppattimÅ«la_nti ``gihikÄ• le me, Ä• vuso, mÄ• tÄ• sappimadhusakkarÄ• dÄ«hi yojetvÄ•
adÄ• si, tena me phÄ• su ahosÄ«â€™â€™ ti attano vacÄ«nicchÄ• raá¹‡asaá¹…khÄ• taá¹ƒ
``aparibhogÄ• raho piá¹‡á¸• apÄ• toâ€™â€™ _ti kasmÄ• vuttaá¹ƒ, nanu therassa obhÄ• sa
natthÄ«ti? saccaá¹ƒ natthi, ajjhÄ• sayaá¹ƒ pana ajÄ• nantÄ• ekacce puthujjanÄ• tathÄ• m
sabrahmacÄ• rino evaá¹ƒ mama diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjeyyunti paá¹-ikkhipi. apica ma
paramukkaá¹ƒsagatÄ• sallekhapaá¹-ipatti. tathÄ• hi daharabhikkhuno ``kassa sampannaá¹
(Vin IV 209, 257, 612, 1228, 1234; Vin II 343) vacanaá¹ƒ nissÄ• ya yÄ• va parinibbÄ• nÄ• p
na khÄ• dati.

__vacÄ«viÃ±Ã±attivipphÄ• rÄ• _ti vacÄ«nicchÄ• raá¹‡ahetu. atthaviÃ±Ã±Ä• panavasena p
viÃ±Ã±attiyÄ• tassa kenaci paccayena paccayabhÄ• ve vacÄ«viÃ±Ã±attivaseneva pavattat
``vacÄ«viÃ±Ã±attivipphÄ• roâ€™â€™ ti vuccati. __bhutto_ti bhuttavÄ• __sace bhaveyyaá¹
akÄ• ralopena hi niddeso ``evaá¹ƒsa teâ€™â€™ tiÄ• dÄ«su (MN I 23; AN b VI 58; c 8.7) viy

antabhogo. __bahi care_ti Ä• sayato nikkhamitvÄ• gocaraggahaá¹‡avasena \Ne I 66/ bahi
paramappicchaá¹ƒ dassetuá¹ƒ lokavohÄ• renevamÄ• ha. loke hi ayuttabhojanaá¹ƒ odariyaá
vadanti ``kiá¹ƒsu nÄ• ma tassa antÄ• ni bahi carantÄ«â€™â€™ ti. __Ä• rÄ• dhemÄ«_ti Ä•
vase vattemÄ«ti attho.

__mahÄ• tissatthero_ kira dubbhikkhakÄ• le maggaá¹ƒ gacchanto bhattacchedena, magga
dubbalo aÃ±Ã±atarassa phalitassa ambassa mÅ«le nipajji, bahÅ«ni ambaphalÄ• ni tahaá¹ƒ
tattheko vuá¸• á¸• hataro upÄ• sako therassa santikaá¹ƒ upagantvÄ• parissamaá¹ƒ Ã±atvÄ
pÄ• yetvÄ• attano piá¹-á¹-hiá¹ƒ Ä• ropetvÄ• vasanaá¹-á¹-hÄ• naá¹ƒ neti. thero ---

``na pitÄ• napi te mÄ• tÄ• , na Ã±Ä• ti napi bandhavo.

karotetÄ• disaá¹ƒ kiccaá¹ƒ, sÄ«lavantassa kÄ• raá¹‡Ä• â€™â€™ ti || (Vism I 20) ---

attÄ• naá¹ƒ ovaditvÄ• sammasanaá¹ƒ Ä• rabhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• tassa
maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ sacchÄ• kÄ• si. imaá¹ƒ sandhÄ• ya vuttaá¹ƒ __
``ambakhÄ• dakamahÄ• tissattheravatthupi cettha kathetabbaâ€™â€™ _nti. __sabbathÄ•
anesanavasena, cittuppattivasenapi, pageva kÄ• yavacÄ«vipphanditavasenÄ• ti adhippÄ•
``anesanÄ• yÄ• â€™â€™ _tiÄ• di.

apaccavekkhitaparibhoge iá¹‡aparibhogaÄ• pattiÄ• dÄ«navassa, tabbipariyÄ• yato paccave
Ä• nisaá¹ƒsassa ca dassanaá¹ƒ __Ä• dÄ«navÄ• nisaá¹ƒsadassanaá¹ƒ_. tassa pana paccay
``paccayesÅ«â€™â€™ ti. kÄ• raá¹‡akÄ• raá¹‡ampi hi kÄ• raá¹‡abhÄ• vena vuccati yathÄ•
yena kÄ• raá¹‡ena bhikkhuno apaccavekkhitaparibhogo nÄ• ma siyÄ• , tasmiá¹ƒ vajjite pac
sijjhati, visujjhati cÄ• ti dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __paccaya
gedhaggahaá¹‡eneva sammohopi gahitoti daá¹-á¹-habbo tena saha pavattanato, tadupaniss
samena uppanne_ti idaá¹ƒ paccayÄ• naá¹ƒ Ä• gamanasuddhidassanaá¹ƒ, na paccayasann
paccayÄ• naá¹ƒ hi idamatthitaá¹ƒ upadhÄ• retvÄ• paribhuÃ±janaá¹ƒ paccayasannissitasÄ«
paccayÄ• Ã±Ä• yÄ• dhigatÄ• eva bhikkhunÄ• paribhuÃ±jitabbÄ• , tasmÄ• vuttaá¹ƒ __ ``d
paccayeâ€™â€™ _ti. __yathÄ• vuttena vidhinÄ• _ti ``sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€™
58; Nidd I 206) vuttavidhinÄ• .

__dhÄ• tuvasena_ \Ne I 67/ __vÄ• _ti ``yathÄ• paccayaá¹ƒ vattamÄ• naá¹ƒ dhÄ• tumattam
cÄ«varÄ• di, tadupabhuÃ±jako ca puggaloâ€™â€™ ti evaá¹ƒ dhÄ• tumanasikÄ• ravasena
piá¹‡á¸• apÄ• te tÄ• va Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• vasena, ``sabbÄ• ni pana imÄ• ni
ajigucchanÄ«yÄ• ni, imaá¹ƒ pÅ«tikÄ• yaá¹ƒ patvÄ• ativiya jigucchanÄ«yÄ• ni jÄ• yantÄ«â€
paá¹-ikÅ«lamanasikÄ• ravasena vÄ• . __tato uttarÄ«_ti paá¹-ilÄ• bhakÄ• lato upari. __anava
I 72/ Ä• ditova paÃ±Ã±Ä• ya parisodhitattÄ• adhiá¹-á¹-hahitvÄ• á¹-hapitapattacÄ«varÄ• na

paccavekkhaá¹‡Ä• ya Ä• disuddhidassanaparametaá¹ƒ, na paribhogakÄ• le paccavekkhaá
__ ``paribhogakÄ• lepÄ«â€™â€™ _tiÄ• di. __tatrÄ• _ti tasmiá¹ƒ paribhogakÄ• le paccavekk
__sanniá¹-á¹-hÄ• nakaro_ti asandehakaro ekantiko.

__theyyaparibhogo_ nÄ• ma anarahassa paribhogo. bhagavatÄ• pi attano sÄ• sane sÄ«lav
na dussÄ«lassa. dÄ• yakÄ• nampi sÄ«lavato eva pariccÄ• go, na dussÄ«lassa. attano kÄ•
paccÄ• sÄ«sanato. iti satthÄ• rÄ• ananuÃ±Ã±Ä• tattÄ• , dÄ• yakehi ca apariccattattÄ• dus
theyyÄ• ya paribhogo __theyyaparibhogo_. iá¹‡avasena paribhogo __iá¹‡aparibhogo, _ paá
dakkhiá¹‡Ä• visuddhiyÄ• abhÄ• vato iá¹‡aá¹ƒ gahetvÄ• paribhogo viyÄ• ti attho. __tasmÄ•
tiÄ• dinÄ• vuttamevatthaá¹ƒ kÄ• raá¹‡abhÄ• vena paccÄ• masati. cÄ«varaá¹ƒ kÄ• yato mo
purebhatta ... pe ... pacchimayÄ• mesu paccavekkhitabbanti sambandho. tathÄ• asakkonte
yathÄ• vuttakÄ• lavisesavasena ekadivase catukkhattuá¹ƒ tikkhattuá¹ƒ dvikkhattuá¹ƒ sakiá¹
paccavekkhitabbaá¹ƒ. sace aruá¹‡aá¹ƒ uggacchati, __iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-ha
cÄ«varaá¹ƒ paribhuttaá¹ƒ, taá¹ƒ yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• ya ... pe ...
hirikopÄ«napaá¹-icchÄ• danatthaá¹ƒ. hiyyo yo mayÄ• piá¹‡á¸• apÄ• to paribhutto, so ``neva
tiÄ• dinÄ• sace atÄ«taparibhogapaccavekkhaá¹‡aá¹ƒ na kareyyÄ• ti vadanti, taá¹ƒ vÄ«maá
__senÄ• sanampi paribhoge paribhoge_ti pavese pavese. __satipaccayatÄ• _ti satiyÄ• pac
paá¹-iggahaá¹‡assa, paribhogassa ca paccavekkhaá¹‡asatiyÄ• paccayabhÄ• vo yujjati, pa
paá¹-iggahetabbaá¹ƒ, paribhuÃ±jitabbaÃ±cÄ• ti attho. tenevÄ• ha __ ``satiá¹ƒ katvÄ• â€™â
santepÄ«_ti yadipi dvÄ«supi á¹-hÄ• nesu paccavekkhaá¹‡Ä• yuttÄ• , evaá¹ƒ santepi. apare
paccayatÄ• _ti sati bhesajjaparibhogassa paccayabhÄ• ve, sati paccayeti attho. __evaá¹ƒ s
satipÄ«ti. taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. tathÄ• hi paccayasannissitasÄ«laá¹ƒ paccavekkhaá
paccayassa bhÄ• vamattena.

evaá¹ƒ \Ne I 68/ paccayasannissitasÄ«lassa visuddhiá¹ƒ dassetvÄ• teneva pasaá¹…gena
dassetuá¹ƒ __ ``catubbidhÄ• hi suddhÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha sujjhati \Be I 73/ e
yathÄ• dhammaá¹ƒ desanÄ• va suddhi __desanÄ• suddhi_. vuá¹-á¹-hÄ• nassÄ• pi cettha d
daá¹-á¹-habbo. chinnamÅ«lÄ• pattÄ«naá¹ƒ pana abhikkhutÄ• paá¹-iÃ±Ã±Ä• va desanÄ• . a
saá¹ƒvarova suddhi __saá¹ƒvarasuddhi_. dhammena samena paccayÄ• naá¹ƒ pariyeá¹-á¹-h
__pariyeá¹-á¹-hisuddhi_. catÅ«supi paccayesu vuttavidhinÄ• paccavekkhaá¹‡Ä• va suddhi
esa tÄ• va suddhÄ«su samÄ• sanayo. suddhimantesu pana desanÄ• suddhi etassÄ• ti __d
nayo. __suddhi_-saddo pana vuttanayova. __eva_nti saá¹ƒvarabhedaá¹ƒ sandhÄ• yÄ• ha.
akatvÄ• ti attho.

dÄ• tabbaá¹-á¹-hena dÄ• yaá¹ƒ, taá¹ƒ Ä• diyantÄ«ti __dÄ• yÄ• dÄ• _. ananuÃ±Ã±Ä• tesu s
paribhogÄ• bhÄ• vato, anuÃ±Ã±Ä• tesu eva ca paribhogasambhavato bhikkhÅ«hi paribhuÃ
santakÄ• _. ``dhammadÄ• yÄ• dÄ• me, bhikkhave, bhavatha mÄ• Ä• misadÄ• yÄ• dÄ• . a
sÄ• vakÄ• dhammadÄ• yÄ• dÄ• bhaveyyuá¹ƒ no Ä• misadÄ• yÄ• dÄ• â€™â€™ â€™ ti (M

__dhammadÄ• yÄ• dasuttaÃ±ca_ ettha etasmiá¹ƒ atthe __sÄ• dhakaá¹ƒ_.

avÄ«tarÄ• gÄ• naá¹ƒ taá¹‡hÄ• paravasatÄ• ya paccayaparibhoge sÄ• mibhÄ• vo natthi, ta
tattha sÄ• mibhÄ• vo yathÄ• ruciparibhogasambhavato. tathÄ• hi te paá¹-ikÅ«lampi appaá¹
appaá¹-ikÅ«lampi paá¹-ikÅ«lÄ• kÄ• rena, tadubhayampi vajjetvÄ• ajjhupekkhanÄ• kÄ• rena
dÄ• yakÄ• naÃ±ca manorathaá¹ƒ paripÅ«renti. tenÄ• ha __ ``te hi taá¹‡hÄ• ya dÄ• sabyaá¹
paribhuÃ±jantÄ«â€™â€™ _ti.

__sabbesa_nti ariyÄ• naá¹ƒ, puthujjanÄ• naÃ±ca. kathaá¹ƒ puthujjanÄ• naá¹ƒ ime paribho
upacÄ• ravasena. yo hi puthujjanassÄ• pi sallekhapaá¹-ipattiyaá¹ƒ á¹-hitassa paccayagedha
tattha anupalittena cittena paribhogo, so __sÄ• miparibhogo_ viya hoti. __sÄ«lavato_ pana
paccavekkhitaparibhogo dÄ• yajjaparibhogo viya hoti, dÄ• yakÄ• naá¹ƒ manorathassa avirÄ
vuttaá¹ƒ __ ``dÄ• yajjaparibhogeyeva vÄ• saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ _ti. kalyÄ• á
vattabbameva natthi, tassa sekkhasaá¹…gahato. __sekkhasuttaá¹ƒ_ (SN c V 13) hetassatth
tenÄ• ha __ ``sÄ«lavÄ• pi_ \Be I 74/ __hÄ«â€™â€™ _tiÄ• di. __paccanÄ«kattÄ• _ti yathÄ•
icchitadesaá¹ƒ gantuá¹ƒ na \Ne I 69/ labhati, evaá¹ƒ iá¹‡aparibhogayutto lokato nissarituá¹ƒ
tappaá¹-ipakkhattÄ• sÄ«lavato paccavekkhitaparibhogo Ä• á¹‡aá¹‡yaparibhogoti Ä• ha __
vÄ• â€™â€™ _ti. etena nippariyÄ• yato catuparibhogavinimutto visuá¹ƒyevÄ• yaá¹ƒ paribho
sikkhÄ• yÄ• _ti sÄ«lasaá¹…khÄ• tÄ• ya sikkhÄ• ya. __kiccakÄ• rÄ«_ti paá¹-iÃ±Ã±Ä• nurÅ«
yuttapattakÄ• rÄ«.

idÄ• ni tameva kiccakÄ• ritaá¹ƒ suttapadena vibhÄ• vetuá¹ƒ __ ``vuttampi cetaâ€™â€™ _n
__vihÄ• ra_nti patissayaá¹ƒ. __sayanÄ• sana_nti maÃ±cÄ• diá¹ƒ. ubhayenapi senÄ• sanam
udakaá¹ƒ. __saá¹…ghÄ• á¹-irajÅ«pavÄ• hana_nti paá¹ƒsumalÄ• dino saá¹…ghÄ• á¹-igatara
dhammaá¹ƒ sugatena desita_nti cÄ«varÄ• dÄ«su ``paá¹-isaá¹…khÄ• yoniso cÄ«varaá¹ƒ pa
paá¹-ighÄ• tÄ• yÄ• â€™â€™ tiÄ• dinÄ• (MN I 23; AN b VI 58; Nidd I 206) nayena bhagava
sutvÄ• . __saá¹…khÄ• ya seve varapaÃ±Ã±asÄ• vako_ti ``piá¹‡á¸• aâ€™â€™ nti vuttaá¹ƒ p
vihÄ• rÄ• dipadehi vuttaá¹ƒ senÄ• sanaá¹ƒ, ``pipÄ• sÄ• gelaÃ±Ã±assa vÅ«pasamanato pÄ•
ti Ä• pamukhena dassitaá¹ƒ gilÄ• napaccayaá¹ƒ, saá¹…ghÄ• á¹-iyÄ• dicÄ«varanti catubbidh
``yÄ• vadeva imassa kÄ• yassa á¹-hitiyÄ• â€™â€™ tiÄ• dinÄ• (MN I 23; II 24; III 75; SN b I
8.9; Dhs 1355) nayena paccavekkhitvÄ• . __seve_ sevituá¹ƒ sakkuá¹‡eyya uttamapaÃ±Ã±a
vÄ• puthujjano vÄ• .

yasmÄ• ca saá¹…khÄ• ya sevÄ« varapaÃ±Ã±asÄ• vako, __tasmÄ• hi piá¹‡á¸• e ... pe ...
tathÄ• hoti. __kÄ• lenÄ• _ti ariyÄ• naá¹ƒ bhojanakÄ• le. __laddhÄ• _ti labhitvÄ• . __parato
__anuggahÄ• _ti anukampÄ• ya bahumhi upanÄ«te __mattaá¹ƒ_ so __jaÃ±Ã±Ä• _ jÄ• neyy
__upaá¹-á¹-hito_ upaá¹-á¹-hitassati. __Ä• lepanarÅ«hane yathÄ• _ti bhesajjalepanena vaá¹
mattaá¹ƒ jÄ• neyyÄ• ti yojanÄ• . __Ä• hare_ti Ä• hareyya. ``Ä• hareyyÄ• hÄ• raâ€™â€™ nt

__yÄ• panattha_nti sarÄ«rassa yÄ• panÄ• ya. __amucchito_ti taá¹‡hÄ• mucchÄ• ya amucc
anÄ• panno.

attano \Be I 75/ mÄ• tulassa saá¹…gharakkhitattherasseva nÄ• massa gahitattÄ•
__bhÄ• gineyyasaá¹…gharakkhitasÄ• maá¹‡ero. sÄ• likÅ«ra_nti sÄ• libhattaá¹ƒ. __sunibbu
__asaÃ±Ã±ato_ti apaccavekkhaá¹‡aá¹ƒ sandhÄ• yÄ• ha. __sabbÄ• savaparikkhÄ«á¹‡o_ti p

paá¹-hamasÄ«lapaÃ±cakavaá¹‡á¹‡anÄ•

<20> pariyanto \Ne I 70/ etesaá¹ƒ atthÄ«ti pariyantÄ• ni, pariyantÄ• ni sikkhÄ• padÄ• ni yes
pariyantasikkhÄ• padÄ• , tesaá¹ƒ __pariyantasikkhÄ• padÄ• naá¹ƒ. upasampannÄ• na_nti a
kalyÄ• á¹‡aputhujjanasekkhÄ• sekkhe tadaÃ±Ã±esaá¹ƒ upasampannÄ• naá¹ƒ. sÄ• maÃ±Ã
tiá¹-á¹-hati. __kusaladhamme yuttÄ• na_nti vipassanÄ• cÄ• re yuttapayuttÄ• naá¹ƒ. sekkhad
mariyÄ• dÄ• etassÄ• ti __sekkhapariyanto_. nÄ• marÅ«papariccheda to, kusaladhammasan
paá¹-á¹-hÄ• ya yÄ• va gotrabhÅ«, tÄ• va pavattakusaladhammappabandho sekkhadhamme
sekkhapariyanto. sekkhadhammÄ• naá¹ƒ vÄ• heá¹-á¹-himantabhÅ«tÄ• sikkhitabbÄ• lokiyÄ
sekkhapariyanto, tasmiá¹ƒ __sekkhapariyante. paripÅ«rakÄ• rÄ«na_nti kiÃ±cipi sikkhaá¹ƒ a
pÅ«rentÄ• naá¹ƒ. uparivisesÄ• dhigamatthaá¹ƒ __kÄ• ye ca jÄ«vite ca anapekkhÄ• naá¹ƒ_.
sÄ«lapÄ• ripÅ«riatthaá¹ƒ __pariccattajÄ«vitÄ• naá¹ƒ_. diá¹-á¹-hisaá¹ƒkilesena aparÄ• masa
pÄ• risuddhivantaá¹ƒ sÄ«laá¹ƒ __aparÄ• maá¹-á¹-hapÄ• risuddhisÄ«laá¹ƒ_. kilesÄ• naá¹ƒ s
pÄ• risuddhivantaá¹ƒ sÄ«laá¹ƒ __paá¹-ippassaddhipÄ• risuddhisÄ«laá¹ƒ_.

anupasampannÄ• naá¹ƒ asekkhÄ• naá¹ƒ, sekkhÄ• naá¹ƒ, kalyÄ• á¹‡aputhujjanÄ• naÃ±ca
Ä• nubhÄ• vato apariyantamevÄ• ti Ä• ha __ ``gaá¹‡anavasena sapariyantattÄ• â€™â€™ _
saá¹ƒvaraá¹‡ato, vinayanato ca __saá¹ƒvaravinayÄ• . peyyÄ• lamukhena niddiá¹-á¹-hÄ• _ti
desitavitthÄ• ranayena yathÄ• vuttagaá¹‡anato niddiá¹-á¹-hÄ• . __sikkhÄ• _ti sÄ«lasaá¹…kh
__vinayasaá¹ƒvare_ti vinayapiá¹-ake. gaá¹‡anavasena sapariyantampi upasampannÄ• naá
vuttaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. yaá¹ƒ kiÃ±ci hi upasampannena sikkhitabbaá¹ƒ sÄ
kassacipi anavasesato __anavasesavasena_ \Be I 76/. __samÄ• dÄ• nabhÄ• va_nti samÄ•
... pe ... vasena adiá¹-á¹-hapariyantabhÄ• vo_ lÄ• bhÄ• dihetu sÄ«lassa avÄ«tikkamo.

__dhanaá¹ƒ caje aá¹…gavarassa hetu_ pÄ• ripanthikacorÄ• dÄ«hi upadduto. __aá¹…gaá¹
rakkhamÄ• no_ sappadaá¹-á¹-hÄ• dikÄ• le. __aá¹…gaá¹ƒ dhanaá¹ƒ jÄ«vitaÃ±cÄ• pi sabbaa
dhammamanussaranto_ sutasomamahÄ• bodhisattÄ• dayo viya. tenÄ• ha __ ``imaá¹ƒ sapp
avijahantoâ€™â€™ _ti. jighacchÄ• parissamena __jÄ«vitasaá¹ƒsaye_ satipi. __sikkhÄ• pad
assÄ• mikesu ambaphalesu \Ne I 71/ bhÅ«miyaá¹ƒ patitesu samÄ«peyeva santesupi paá¹-i
aparibhuÃ±janto __paá¹-iggahaá¹‡asikkhÄ• padaá¹ƒ_ avÄ«tikkamitvÄ• .

__sÄ«lavantassÄ• _ti sÄ«lavantabhÄ• vassa __kÄ• raá¹‡Ä• , _ sÄ«lavantassa vÄ• tuyhaá
vÄ• haá¹‡Ä• dikaá¹ƒ kiccaá¹ƒ karoti, kÄ• raá¹‡Ä• sÄ«lassÄ• ti adhippÄ• yo. __sudhotajÄ• t
pÄ• sÄ• á¹‡esu sammadeva dhotajÄ• timaá¹‡i viya. __mahÄ• saá¹…gharakkhitabhÄ• gineyy
viyÄ• _ti mahÄ• saá¹…gharakkhitattherassa, tasseva bhÄ• gineyyasaá¹…gharakkhitatthera
mayaá¹ƒ idhÄ• gatÄ• â€™â€™ ti mahÄ• janassa vippaá¹-isÄ• ro bhavissatÄ«ti adhippÄ• yo
aá¹…guliphoá¹-anena. __asatiyÄ• _ti satisammosena. __aÃ±Ã±Ä• á¹‡apakata_nti aÃ±Ã±Ä•
ajÄ• nitvÄ• katanti attho.

__appassutopi ce hotÄ«_ti suttageyyÄ• disutarahito hoti ce. __sÄ«lesu asamÄ• hito_ti
pÄ• timokkhasaá¹ƒvarÄ• disÄ«lesupi na sammÄ• patiá¹-á¹-hito hoti ce. __nÄ• ssa sampajja
sÄ«larahitassa puggalassa sutaá¹ƒ attano, paresaÃ±ca katthaci bhavasampattiÄ• vahaá¹ƒ n
purisapuggaloâ€™â€™ ti hi sikkhÄ• kÄ• mÄ• na tassa santikaá¹ƒ upasaá¹…kamanti. __ba
__ce_-ti nipÄ• tamattaá¹ƒ. __pasaá¹ƒsito_ti pasaá¹ƒsito eva nÄ• ma.

rÄ• gavasena aparÄ• maá¹-á¹-hagahaá¹‡ena taá¹‡hÄ• parÄ• mÄ• sÄ• bhÄ• vamÄ• ha. __
aparÄ• maá¹-á¹-haá¹ƒ. __bhinditvÄ• _ti hanitvÄ• . __saÃ±Ã±apessÄ• mÄ«_ti saÃ±Ã±attiá¹ƒ
appakaá¹ƒ velaá¹ƒ maá¹ƒ vissejjetunti adhippÄ• yo. __aá¹-á¹-iyÄ• mÄ«_ti jigucchÄ• mi. __h

__palipanno_ti sÄ«danto, sammakkhito vÄ• . __sÄ«leneva saddhiá¹ƒ marissÄ• mÄ«_ti sÄ«
saheva marissÄ• mi, na idÄ• ni kadÄ• cipi taá¹ƒ pariccajissÄ• mi. sati hi bhavÄ• dÄ• ne sÄ«
bhavameva nÄ• diyissÄ• mÄ«ti adhippÄ• yo. __rogaá¹ƒ sammasanto_ti rogabhÅ«taá¹ƒ ved
sesÄ• rÅ«padhamme, rÅ«padhamme ca pariggahetvÄ• vipassanto.

__ruppato_ti vikÄ• raá¹ƒ Ä• pÄ• diyamÄ• nasarÄ«rassa. __parisussatÄ«_ti samantato suss
__pupphaá¹ƒ yathÄ• paá¹ƒsuni Ä• tape kataá¹ƒ_ sÅ«riyÄ• tapasantatte paá¹ƒsuni á¹-hapita
viyÄ• ti \Ne I 72/ attho. __ajaÃ±Ã±a_nti amanuÃ±Ã±aá¹ƒ jigucchanÄ«yaá¹ƒ. __jaÃ±Ã±asaá¹
``jaÃ±Ã±aâ€™â€™ nti evaá¹ƒ kittitaá¹ƒ. __jaÃ±Ã±arÅ«paá¹ƒ apassato_ti yathÄ• bhÅ«taá¹ƒ
``jaÃ±Ã±aâ€™â€™ nti pasaá¹ƒsitaá¹ƒ. __dhiratthuma_nti dhi atthu imaá¹ƒ, dhi-saddayogen
upayogavacanaá¹ƒ, imassa pÅ«tikÄ• yassa dhikÄ• ro hotÅ«ti attho. __duggandhiya_nti dug
duggandhavantaá¹ƒ. __yattha_ yathÄ• vutte pÅ«tikÄ• ye rÄ• gahetu __pamattÄ• _ pamÄ• d
sattÄ• . __hÄ• penti maggaá¹ƒ sugatÅ«papattiyÄ• _ti sugatÅ«papattiyÄ• maggaá¹ƒ, sÄ«lan
jhÄ• nÄ• dinti adhippÄ• yo. kevalaá¹ƒ ``arahantoâ€™â€™ ti vattabbÄ• sÄ• vakakhÄ«á¹‡Ä•
paccekabuddhÄ• sammÄ• sambuddhÄ• ti saha visesanenÄ• ti Ä• ha __ ``arahantÄ• dÄ«na
__sabbadarathappaá¹-ippassaddhiyÄ• _ti sabbakilesadarathappaá¹-ippassaddhiyÄ• .

dutiyasÄ«lapaÃ±cakavaá¹‡á¹‡anÄ•

__pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«na_nti __Ä• di_-saddena adinnÄ• dÄ• nÄ• dÄ«naá¹ƒ aggamagg

saá¹…gaho daá¹-á¹-habbo. __pahÄ• nÄ• dÄ«_ti __Ä• di_-saddena veramaá¹‡iÄ• dÄ«naá¹ƒ
``pahÄ• navasenÄ• â€™â€™ ti likhanti, sÄ• pamÄ• dalekhÄ• . __pÄ• á¹‡Ä• tipÄ• tassa pa
hirottappakaruá¹‡Ä• lobhÄ• dipamukhena yena kusalacittuppÄ• dena pÄ• á¹‡Ä• tipÄ• to pa
pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá¹ƒ sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. tathÄ• pÄ• á¹‡Ä• tipÄ• tÄ
__veramaá¹‡Ä« sÄ«laá¹ƒ_. pÄ• á¹‡Ä• tipÄ• tassa paá¹-ipakkhacetanÄ• __cetanÄ• sÄ«laá
saá¹ƒvaraá¹‡aá¹ƒ pavesadvÄ• rapidhÄ• naá¹ƒ __saá¹ƒvaro sÄ«laá¹ƒ_. pÄ• á¹‡Ä• tipÄ• tas
__avÄ«tikkamo sÄ«laá¹ƒ. adinnÄ• dÄ• nassÄ• _tiÄ• dÄ«supi eseva nayo. __abhijjhÄ• _dÄ«
pahÄ• naá¹ƒ veditabbaá¹ƒ. veramaá¹‡Ä« cetanÄ• taá¹ƒsampayuttÄ• saá¹ƒvarÄ• vÄ«tikka

evaá¹ƒ dasakusalakammapathavasena pahÄ• nasÄ«lÄ• dÄ«ni dassetvÄ• idÄ• ni saupÄ• y
samÄ• pattÄ«naá¹ƒ, aá¹-á¹-hÄ• rasannaá¹ƒ mahÄ• vipassanÄ• naá¹ƒ, ariyamaggÄ• naÃ±ca
``nekkhammenÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __nekkhammenÄ• _ti alobhappad
kusalÄ• hi dhammÄ• kÄ• mapaá¹-ipakkhÄ• idha ``nekkhammaâ€™â€™ nti adhippetÄ• . t
pahÄ• naá¹ƒ sÄ«laâ€™â€™ _ntiÄ• di. tattha __pahÄ• nasÄ«lÄ• _dÄ«ni heá¹-á¹-hÄ• vuttan
visesameva vakkhÄ• ma. __abyÄ• pÄ• denÄ• _ti mettÄ• ya. __Ä• lokasaÃ±Ã±Ä• yÄ• _ti vib
upaá¹-á¹-hitaÄ• lokasaÃ±jÄ• nanena \Ne I 73/. __avikkhepenÄ• _ti samÄ• dhinÄ• . __dham
kusalÄ• didhammÄ• naá¹ƒ yÄ• thÄ• vanicchayena. sapaccayanÄ• marÅ«pavavatthÄ• nenÄ

evaá¹ƒ kÄ• macchandÄ• dinÄ«varaá¹‡appahÄ• nena ``abhijjhaá¹ƒ loke pahÄ• yÄ• â€™â€™
paá¹-hamajjhÄ• nÄ• dhigamassa upÄ• yabhÅ«tÄ• ya pubbabhÄ• gapaá¹-ipadÄ• ya vasena
idÄ• ni saupÄ• yÄ• naá¹ƒ aá¹-á¹-hasamÄ• pattiÄ• dÄ«naá¹ƒ vasena dassetuá¹ƒ __ ``Ã±Ä• a
nÄ• marÅ«papariggahakaá¹…khÄ• vitaraá¹‡Ä• naá¹ƒ hi vibandhabhÅ«tassa mohassa dÅ«r
á¹-hitassa aniccasaÃ±Ã±Ä• dayo sijjhanti. tathÄ• jhÄ• nasamÄ• pattÄ«su abhiratinimittena
anabhiratiyÄ• vinoditÄ• ya jhÄ• nÄ• dÄ«naá¹ƒ samadhigamoti samÄ• pattivipassanÄ• naá¹
arativinodanaavijjÄ• padÄ• lanÄ• dinÄ• upÄ• yoti vuttaá¹ƒ __ ``Ã±Ä• á¹‡ena avijjÄ• ya, pÄ•
_ti. uppaá¹-ipÄ• á¹-iniddeso pana nÄ«varaá¹‡asabhÄ• vÄ• ya avijjÄ• ya heá¹-á¹-hÄ• nÄ«var
saá¹…gahadassanatthanti daá¹-á¹-habbaá¹ƒ.

__ ``paá¹-hamena_ \Be I 79/ __jhÄ• nena nÄ«varaá¹‡Ä• naâ€™â€™ _ntiÄ• dÄ«su kathaá¹
kathaá¹ƒ vÄ• tattha viratiyÄ• sambhavo. suvisuddhakÄ• yakammÄ• dikassa hi cittasamÄ•
pavattanti, na parittakusalÄ• ni viya kÄ• yakammÄ• divisodhanavasena, nÄ• pi maggaphala
duccaritadurÄ• jÄ«vasamucchedapaá¹-ippassambhanavasenÄ• ti? saccametaá¹ƒ. mahagga
natthi sÄ«lanaá¹-á¹-ho, kuto viramaá¹‡aá¹-á¹-ho. pariyÄ• yena panetaá¹ƒ vuttanti daá¹-á¹-ha
pariyÄ• yo? yadaggena mahaggatÄ• kusaladhammÄ• paá¹-ipakkhe pajahanti, tadaggena
cittaá¹ƒ nÄ• rohanti, evaá¹ƒ saá¹ƒvutÄ• nÄ• ma honti. pariyuá¹-á¹-hÄ• nasaá¹…khÄ• to ma
etesÅ«ti avÄ«tikkamÄ• ti ca vuccanti, cetanÄ• pana taá¹ƒsampayuttÄ• ti. soyamattho parat
katvÄ• vitakkÄ• dipahÄ• navacanampi samatthitaá¹ƒ hoti. na hi nippariyÄ• yato sÄ«laá¹ƒ ku
pahÄ• yakaá¹ƒ yujjati, na cettha akusalavitakkÄ• dayo adhippetÄ• . kiÃ±cÄ• pi paá¹-hamajjh

dukkhassa, catutthajjhÄ• nÅ«pacÄ• re ca sukhassa pahÄ• naá¹ƒ hoti, atisayapahÄ• naá¹ƒ p
``catutthena jhÄ• nena sukhadukkhÄ• naá¹ƒ pahÄ• naâ€™â€™ _nti. __ ``Ä• kÄ• sÄ• naÃ±
_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ __Ä• ruppakathÄ• yaá¹ƒ_ (Vism I 275 Ä• dayo) Ä• ga

aniccassa, aniccanti vÄ• anupassanÄ• __aniccÄ• nupassanÄ• _. tebhÅ«mikadhammÄ• n
74/ pavattÄ• ya vipassanÄ• yetaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±Ä• yÄ• _ti ``saá¹…khatadha
evaá¹ƒ pavattÄ• ya micchÄ• saÃ±Ã±Ä• ya, saÃ±Ã±Ä• ggahaá¹‡eneva diá¹-á¹-hicittÄ• nampa
esa nayo ito parÄ• supi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu nibbindanÄ• kÄ•
__nandiyÄ• _ti sappÄ«tikataá¹‡hÄ• ya. __virÄ• gÄ• nupassanÄ• yÄ• _ti virajjanÄ• kÄ• rena
__rÄ• gassÄ• _ti saá¹…khÄ• resu rÄ• gassa. __nirodhÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• rÄ
yathÄ• vÄ• saá¹…khÄ• rÄ• nirujjhantiyeva, Ä• yatiá¹ƒ punabbhavavasena na uppajjanti, e
nirodhÄ• nupassanÄ• . tenevÄ• ha ``nirodhÄ• nupassanÄ• ya nirodheti no samudetÄ«â€™â
muÃ±citukÄ• matÄ• ya hi ayaá¹ƒ balappattÄ• . saá¹…khÄ• rÄ• naá¹ƒ paá¹-inissajjanÄ• kÄ•
__paá¹-inissaggÄ• nupassanÄ• _. paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• hi ayaá¹ƒ \Be I 80/. _
niccÄ• divasena gahaá¹‡assa. santatisamÅ«hakiccÄ• rammaá¹‡avasena ekattagahaá¹‡aá¹
__ghanasaÃ±Ã±Ä• ya. Ä• yÅ«hanassÄ• _ti abhisaá¹…kharaá¹‡assa. saá¹…khÄ• rÄ• naá¹ƒ
__vipariá¹‡Ä• mo. dhuvasaÃ±Ã±Ä• yÄ• _ti thirabhÄ• vagahaá¹‡assa. __nimittassÄ• _ti sam
sakiccaparicchedatÄ• ya ca saá¹…khÄ• rÄ• naá¹ƒ saviggahatÄ• ya. __paá¹‡idhiyÄ• _ti rÄ•
taá¹‡hÄ• vasena saá¹…khÄ• resu ninnatÄ• yÄ• ti attho. __abhinivesassÄ• _ti attÄ• nudiá¹-
aniccadukkhÄ• divasena sabbatebhÅ«makadhammatiraá¹‡Ä• __adhipaÃ±Ã±Ä• dhammavi
sÄ• rÄ• dÄ• nÄ• bhinivesassÄ• _ti asÄ• resu sÄ• ragahaá¹‡avipallÄ• sassa. __yathÄ• bhÅ
thirabhÄ• vapattÄ• aniccÄ• dianupassanÄ• va. udayabbayaÃ±Ä• á¹‡anti keci. sappaccaya
``issarakuttÄ• divasena loko samuppannoâ€™â€™ ti abhiniveso __sammohÄ• bhiniveso_.
keci. ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayappavattÄ• (MN I 18;
saá¹ƒsayÄ• patti sammohÄ• bhinivesoti apare. saá¹…khÄ• resu tÄ• á¹‡aleá¹‡abhÄ• vagaha
``Ä• layaratÄ• Ä• layasammuditÄ• â€™â€™ ti (DN II 67; MN I 281; II 337; SN a I 172; Vin I
taá¹‡hÄ• . sÄ• eva cakkhÄ• dÄ«su, rÅ«pÄ• dÄ«su ca abhinivisanavasena pavattiyÄ• Ä• la
``evaá¹ƒ á¹-hitÄ• te saá¹…khÄ• rÄ• paá¹-inissajjÄ«yantÄ«â€™â€™ ti pavattaá¹ƒ Ã±Ä• á¹‡
__paá¹-isaá¹…khÄ• nupassanÄ• . appaá¹-isaá¹…khÄ• _ paá¹-isaá¹…khÄ• ya paá¹-ipakkhal
akusaladhammÄ• . vaá¹-á¹-ato vigatattÄ• vivaá¹-á¹-aá¹ƒ nibbÄ• naá¹ƒ, tattha ninnabhÄ• va
anupassanena pavatti __vivaá¹-á¹-Ä• nupassanÄ• , _ saá¹…khÄ• rupekkhÄ• ceva anuloma
__saÃ±Ã±ogÄ• bhiniveso_ saá¹ƒyujjanavasena saá¹…khÄ• resu abhinivisanaá¹ƒ.

__diá¹-á¹-hekaá¹-á¹-hÄ• na_nti \Ne I 75/ diá¹-á¹-hiyÄ• sahajekaá¹-á¹-hÄ• naÃ±ca pahÄ• ne
__oá¸·Ä• rikÄ• na_nti uparimaggavajjhe kilese upÄ• dÄ• ya vuttaá¹ƒ. aÃ±Ã±athÄ• dassane
dutiyamaggavajjhehi oá¸·Ä• rikÄ• . __aá¹‡usahagatÄ• na_nti aá¹‡ubhÅ«tÄ• naá¹ƒ, idaá¹ƒ h
upÄ• dÄ• ya vuttaá¹ƒ. __sabbakilesÄ• na_nti avasiá¹-á¹-hasabbakilesÄ• naá¹ƒ. na hi paá¹-h
kilesÄ• puna pahÄ«yanti.

__ ``cittassa_ \Be I 81/ __avippaá¹-isÄ• rÄ• ya saá¹ƒvattantÄ«â€™â€™ _tiÄ• dÄ«su saá¹ƒ
avippaá¹-isÄ• ratthÄ• ya. ``avippaá¹-isÄ• ratthÄ• ni kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• nÄ«â€
vacanato cetaso avippaá¹-isÄ• ratthÄ• ya bhavanti. avippaá¹-isÄ• ro pÄ• mojjatthÄ• ya. ``yo
pÄ• mojjaá¹ƒ jÄ• yatÄ«â€™â€™ ti (DN III 359) vacanato __pÄ• mojjÄ• ya saá¹ƒvattanti_. pÄ
``pamuditassa pÄ«ti jÄ• yatÄ«â€™â€™ ti (DN I 466; III 359; AN a III 96; b VI 10; c 1I 12) va
saá¹ƒvattanti_. pÄ«ti passaddhatthÄ• ya. ``pÄ«timanassa kÄ• yo passambhatÄ«â€™â€™ ti
III 96; b VI 10; c 1I 12) vacanato __passaddhiyÄ• saá¹ƒvattanti_. passaddhi sukhatthÄ• ya.
sukhaá¹ƒ vedetÄ«â€™â€™ ti (DN I 466; III 359; AN a III 96; b VI 10; c 1I 12) vacanato __so
saá¹ƒvattantÄ«_ti. ``sukhatthÄ• ya sukhaá¹ƒ vedetÄ«â€™â€™ ti cettha somanassaá¹ƒ ``su
__Ä• sevanÄ• yÄ• _ti samÄ• dhissa Ä• sevanÄ• ya. nirÄ• mise hi sukhe siddhe ``sukhino c
(DN I 466; III 359; AN a III 96; b VI 10; c 1I 12) vacanato samÄ• dhi siddhoyeva hoti, tasmÄ
Ä• sevanÄ• ya paguá¹‡abalavabhÄ• vÄ• ya saá¹ƒvattantÄ«ti attho. __bhÄ• vanÄ• yÄ• _ti ta
vaá¸• á¸• hiyÄ• . __bahulÄ«kammÄ• yÄ• _ti punappunaá¹ƒ kiriyÄ• ya. __alaá¹…kÄ• rÄ• yÄ
pasÄ• dhanabhÅ«tasaddhindriyÄ• dinipphattiyÄ• alaá¹…kÄ• rÄ• ya __saá¹ƒvattanti. parikk
avippaá¹-isÄ• rÄ• dikassa samÄ• dhisambhÄ• rassa siddhiyÄ• tasseva samÄ• dhissa parik
sambhÄ• rattho hi idha parikkhÄ• ra-saddo. ``ye ca kho ime pabbajitena jÄ«vitaparikkhÄ• rÄ
tiÄ• dÄ«su (MN I 191) viya sambhÄ• roti ca paccayo veditabbo. kÄ• maÃ±cÄ• yaá¹ƒ parikkh
sÄ«laparikkhÄ• roâ€™â€™ tiÄ• dÄ«su (SN c V 4) alaá¹…kÄ• rattho. ``sattahi nagaraparikk
hotÄ«â€™â€™ tiÄ• dÄ«su (AN b 7.67) parivÄ• rattho vutto. idha pana alaá¹…kÄ• raparivÄ
``sambhÄ• ratthoâ€™â€™ ti vuttaá¹ƒ \Ne I 76/. __parivÄ• rÄ• yÄ• _ti mÅ«lakÄ• raá¹‡abhÄ
parivÄ• rabhÅ«tasativÄ«riyÄ• didhammavisesasÄ• dhanena parivÄ• rasampattiyÄ• saá¹ƒva
vasÄ«bhÄ• vasampÄ• panena, vipassanÄ• ya padaá¹-á¹-hÄ• nabhÄ• vÄ• pÄ• danena ca p
samÄ• dhissa pÄ• ripÅ«riyÄ• __saá¹ƒvattanti_.

evaá¹ƒ suparisuddhasÄ«lamÅ«lakaá¹ƒ sabbÄ• kÄ• raparipÅ«raá¹ƒ samÄ• dhiá¹ƒ dassetvÄ
pajÄ• nÄ• ti passati, yathÄ• bhÅ«taá¹ƒ jÄ• naá¹ƒ passaá¹ƒ nibbindati, nibbindaá¹ƒ virajjati \B
vimuccatÄ«â€™â€™ ti (AN c 10.2; sAN b III 14) vacanato sÄ«lamÅ«lakÄ• ni samÄ• dhipad
dassetuá¹ƒ __ ``ekantanibbidÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nibbidÄ• ya hi dassitÄ• ya t
padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ dassitameva hoti, tasmiá¹
asijjhanato. nibbidÄ• dayo atthato vibhattÄ• eva. yathÄ• bhÅ«taÃ±Ä• á¹‡adassananti pane
sappaccayanÄ• marÅ«padassanaá¹ƒ adhippetaá¹ƒ. evamettha amatamahÄ• nibbÄ• napari
dassitanti veditabbaá¹ƒ.

idÄ• ni pahÄ• nÄ• dÄ«su sÄ«latthaá¹ƒ dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di Ä• rado
anuppÄ• danirodho __pahÄ• na_nti tassa bhÄ• vasÄ• dhanataá¹ƒ sandhÄ• ya __ ``pahÄ• n
natthÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• panassa dhammabhÄ• vo sambhavati, tathÄ• heá¹-á
evaá¹ƒ hissa sÄ«labhÄ• vo suá¹-á¹-hu yujjati. __taá¹ƒ taá¹ƒ pahÄ• na_nti ``pÄ• á¹‡Ä• tipÄ•

adinnÄ• dÄ• nassa pahÄ• naâ€™â€™ nti evaá¹ƒ vuttaá¹ƒ taá¹ƒ taá¹ƒ pahÄ• naá¹ƒ. __tassa
pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá¹ƒ mettÄ• dikusaladhammassa, adinnÄ• dÄ• nassa pahÄ•
evaá¹ƒ tassa tassa kusaladhammassa. __patiá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti patiá¹-á¹-hÄ• nabl
tasmiá¹ƒ sati hoti, asati na hoti, tassa ``patiá¹-á¹-hÄ• naâ€™â€™ nti vattabbataá¹ƒ labhatÄ«
santÄ• ne pÄ• á¹‡Ä• tipÄ• tÄ• dayo tassa pakampahetavoti tappahÄ• naá¹ƒ __vikampÄ• bh
samÄ• dhÄ• naá¹ƒ_ vuttaá¹ƒ. evaá¹ƒ sesapahÄ• nesupi vattabbaá¹ƒ. __samÄ• dhÄ• naá¹ƒ
saá¹ƒyamanaá¹ƒ vÄ• . __itare cattÄ• ro_ti veramaá¹‡iÄ• dayo cattÄ• ro dhammÄ• na pahÄ
adhippÄ• yo. __tato tato_ti tamhÄ• tamhÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dito. __tassa tassÄ• _ti pÄ
saá¹ƒvaraá¹‡avasena, tassa tassa vÄ• saá¹ƒvarassa vasena. __tadubhayasampayuttaceta
veramaá¹‡Ä«hi, saá¹ƒvaradhammehi ca sampayuttÄ• ya cetanÄ• ya vasena. __taá¹ƒ taá¹ƒ
taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒ avÄ«tikkamantassa puggalassa, dhammasamÅ«hassa vÄ•
pavattisabbhÄ• vaá¹ƒ sandhÄ• ya vuttÄ• _. tasmÄ• ekakkhaá¹‡epi labbhantÄ«ti adhippÄ• y

sÄ«lasaá¹ƒkilesavodÄ• navaá¹‡á¹‡anÄ•

<21> saá¹ƒkilissati \Be I 83/ \Ne I 77/ tenÄ• ti __saá¹ƒkileso_. ko pana soti Ä• ha __ ``khaá
sÄ«lassa saá¹ƒkilesoâ€™â€™ _ti. vodÄ• yati visujjhati etenÄ• ti __vodÄ• naá¹ƒ, akhaá¹‡á¸
lÄ• bhayasÄ• dÄ«_ti __Ä• di_-saddena Ã±Ä• tiaá¹…gajÄ«vitÄ• dÄ«naá¹ƒ saá¹…gaho. __sa
vÄ• ante vÄ• vemajjhe_ti ca idaá¹ƒ tesaá¹ƒ uddesÄ• dipÄ• á¸·ivasena vuttaá¹ƒ. na hi aÃ±Ã
Ä• pattikkhandhÄ• naá¹ƒ anukkamo atthi. __khaá¹‡á¸• a_nti khaá¹‡á¸• avantaá¹ƒ, khaá¹‡á¸
etthÄ• pi eseva nayo. __pariyante chinnasÄ• á¹-ako viyÄ• _ti vatthante, dasante vÄ• chinna

__eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena. __methunasaá¹ƒyogavasenÄ• _ti rÄ• gapariyuá
sadisabhÄ• vÄ• pattiyÄ• mithunÄ• naá¹ƒ idanti methunaá¹ƒ, nibandhanaá¹ƒ. methunavase
methunasaá¹ƒyogo. idha pana methunasaá¹ƒyogo viyÄ• ti methunasaá¹ƒyogo, tassa vasen
loke. __ekacco_ti eko. __samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• _ti pabbajjÄ• mattena samaá¹‡
brÄ• hmaá¹‡o vÄ• . __dvayaá¹ƒdvayasamÄ• patti_nti dvÄ«hi dvÄ«hi samÄ• pajjitabbaá¹ƒ, n
kho samÄ• pajjatÄ«_ti sambandho. __ucchÄ• danaá¹ƒ_ ubbattanaá¹ƒ. __sambÄ• hanaá¹ƒ_
__sÄ• diyatÄ«_ti adhivÄ• seti. __tadassÄ• detÄ«_ti taá¹ƒ ucchÄ• danÄ• diá¹ƒ abhiramati. _
__vitti_nti tuá¹-á¹-hiá¹ƒ. __idampi kho_ti ettha __ida_nti yathÄ• vuttaá¹ƒ sÄ• diyanÄ• diá¹ƒ
khaá¹‡á¸• abhÄ• vÄ• divasena ekaá¹ƒ katvÄ• vuttaá¹ƒ. __pi_-saddo vakkhamÄ• naá¹ƒ upÄ
__kho_-saddo avadhÄ• raá¹‡attho. idaá¹ƒ vuttaá¹ƒ hoti --- yadetaá¹ƒ brahmacÄ• rÄ«paá¹-iÃ
dvayaá¹ƒdvayasamÄ• pattiyaá¹ƒ mÄ• tugÄ• massa ucchÄ• dananhÄ• panasambÄ• hanasÄ
brahmacariyassa khaá¹‡á¸• Ä• dibhÄ• vÄ• pÄ• danato khaá¹‡á¸• ampi chiddampi sabalamp
khaá¹‡á¸• Ä• dibhÄ• vÄ• pattiyÄ• so aparisuddhaá¹ƒ brahmacariyaá¹ƒ carati, na parisuddh
methunasaá¹ƒyogena, na visaá¹ƒyutto. tato cassa na jÄ• tiÄ• dÄ«hi parimuttÄ«ti dassento _
vuccatÄ«â€™â€™ _tiÄ• dimÄ• ha.

__saÃ±jagghatÄ«_ti kilesavasena mahÄ• hasitaá¹ƒ hasati. __saá¹ƒkÄ«á¸·atÄ«_ti kÄ• yasa
__saá¹ƒkelÄ• yatÄ«_ti sabbaso mÄ• tugÄ• maá¹ƒ kelÄ• yanto \Be I 84/ viharati. __cakkhun
__cakkhu_nti mÄ• tugÄ• massa cakkhuá¹ƒ. __upanijjhÄ• yatÄ«_ti upecca nijjhÄ• yati oloket
kuá¹-á¹-assa \Ne I 78/ parato. tathÄ• __tiropÄ• kÄ• rÄ• _. mattikÄ• mayÄ• bhitti kuá¹-á¹-aá
pÄ• kÄ• roti vadanti. yÄ• kÄ• ci vÄ• bhitti porisato diyaá¸• á¸• haratanuccappamÄ• á¹‡Ä•
adhiko pÄ• kÄ• ro.

__assÄ• _ti brahmacÄ• rÄ«paá¹-iÃ±Ã±assa. __pubbe_ti vatasamÄ• dÄ• nato pubbe. __kÄ
kÄ• makoá¹-á¹-hÄ• sehi. __samappita_nti suá¹-á¹-hu appitaá¹ƒ sahitaá¹ƒ. __samaá¹…gÄ«b
__paricÄ• rayamÄ• na_nti kÄ«á¸·antaá¹ƒ, upaá¹-á¹-hahiyamÄ• naá¹ƒ vÄ• . __paá¹‡idhÄ• yA
__sÄ«lenÄ• _tiÄ• dÄ«su yamaniyamÄ• disamÄ• dÄ• navasena __sÄ«laá¹ƒ_. avÄ«tikkamav
__sÄ«laá¹ƒ_. dukkaracariyavasena pavattitaá¹ƒ __vataá¹ƒ_. taá¹ƒtaá¹ƒakiccasammatato vÄ
__sÄ«laá¹ƒ_. taá¹ƒtaá¹ƒsamÄ• dÄ• navato vesabhojanakiccakaraá¹‡Ä• divisesapaá¹-ipatti
dukkaracariyÄ• __tapo_. methunavirati __brahmacariyaá¹ƒ_.

__sabbaso_ti anavasesato, sabbesaá¹ƒ vÄ• . __abhedenÄ• _ti avÄ«tikkamena. aparÄ• ya
anuppattiyÄ• , guá¹‡Ä• naá¹ƒ uppattiyÄ• saá¹…gahitoti yojanÄ• . tattha kujjhanalakkhaá¹‡o
upanandhanalakkhaá¹‡o __upanÄ• ho_. paresaá¹ƒ guá¹‡amakkhanalakkhaá¹‡o __makkho
__paá¸·Ä• so_. parasampattiusÅ«yanalakkhaá¹‡Ä• __issÄ• _. attasampattinigÅ«hanalakkh
santadosapaá¹-icchÄ• danalakkhaá¹‡Ä• __mÄ• yÄ• _. asantaguá¹‡asambhÄ• vanalakkhaá
cittassa thaddhabhÄ• valakkhaá¹‡o __thambho_. karaá¹‡uttariyalakkhaá¹‡o __sÄ• rambho
__mÄ• no_. abbhunnatilakkhaá¹‡o __atimÄ• no_. majjanalakkhaá¹‡o __mado_. cittavosagg
Ä• di_-saddena lobhamohaviparÄ«tamanasikÄ• rÄ• dÄ«naá¹ƒ saá¹…gaho.

idÄ• ni ``akhaá¹‡á¸• Ä• dibhÄ• vo panÄ• â€™â€™ tiÄ• dinÄ• vuttamevatthaá¹ƒ pÄ• kaá¹-a
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __anupahatÄ• nÄ«_ti anupaddutÄ• ni. vivaá¹-á¹-Å«pan
mocanena __bhujissabhÄ• vakaraá¹‡aá¹ƒ_. aviÃ±Ã±Å«naá¹ƒ appamÄ• á¹‡attÄ• vuttaá¹ƒ
pasatthattÄ• â€™â€™ _ti. samÄ• dhisaá¹ƒvattanaá¹ƒ vÄ• etesaá¹ƒ payojanaá¹ƒ, samÄ• dh
niyuttÄ• nÄ«ti __samÄ• dhisaá¹ƒvattanikÄ• ni_. niddÄ• nena sassasampatti viya paá¹-ipakk
sÄ• ca tattha \Be I 85/ sati dosadassaneti Ä• ha __ ``sÄ«lavipattiyÄ• ca Ä• dÄ«navadassan
nisammakÄ• rÄ«naá¹ƒ payojanagarukatÄ• ya diá¹-á¹-haguá¹‡eyeva sammÄ• paá¹-ipattÄ«ti
``sÄ«lasampattiyÄ• ca Ä• nisaá¹ƒsadassanenÄ• â€™â€™ _ti.

tattha \Ne I 79/ sÄ«lavipattiyÄ• Ä• dÄ«navo sÄ«lasampadÄ• ya heá¹-á¹-hÄ• dassitaÄ• nis
veditabbo, taá¹ƒ suviÃ±Ã±eyyanti avitthÄ• retvÄ• pakÄ• rantarehi dassetuá¹ƒ __ ``apicÄ• â
tattha yathÄ• sÄ«lasampadÄ• sattÄ• naá¹ƒ manuÃ±Ã±abhÄ• vakÄ• raá¹‡aá¹ƒ, evaá¹ƒ sÄ
amanuÃ±Ã±abhÄ• vakÄ• raá¹‡anti Ä• ha __ ``dussÄ«lo ... pe ... devamanussÄ• naâ€™â€™
jigucchitabbato. __dukkhito_ti saÃ±jÄ• tadukkho. __vippaá¹-isÄ• rÄ«_ti ``akataá¹ƒ vata me l

ntiÄ• dinÄ• paccÄ• nutÄ• pÄ«. __dubbaá¹‡á¹‡o_ti guá¹‡avaá¹‡á¹‡ena, kÄ• yavaá¹‡á¹‡ena
dussÄ«lassa. samphassitÄ• naá¹ƒ dukkho dukkhÄ• vaho samphasso etassÄ• ti __dukkhasa
guá¹‡Ä• nubhÄ• vÄ• bhÄ• vato appaá¹ƒ agghatÄ«ti __appaggho. anekavassagaá¹‡ikagÅ«t
anekavassasamÅ«he saÃ±citukkÄ• rÄ• vÄ• á¹-o viya. __dubbisodhano_ sodhetuá¹ƒ asakku
chavaá¸• Ä• he santajjanummukkaá¹ƒ. __ubhato paribÄ• hiro_ti sÄ• maÃ±Ã±ato, gihibhoga
verÄ«, sabbe vÄ• verÄ« etassÄ• ti sabbaverÄ«, so eva __sabbaveriko, puriso_. saá¹ƒvÄ• s
__asaá¹ƒvÄ• sÄ• raho. saddhamme_ti paá¹-ipattisaddhamme, paá¹-ivedhasaddhamme ca.

``aggikkhandhapariyÄ• ye vuttadukkhabhÄ• gitÄ• yÄ• â€™â€™ ti saá¹…khepena vuttamat
__ ``dussÄ«lÄ• naÃ±hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. paÃ±cakÄ• maguá¹‡aparibhogas
kayiramÄ• navandanamÄ• nanÄ• disukhe ca assÄ• dena gadhitacittÄ• __paÃ±cakÄ• ma ..
tesaá¹ƒ. te yathÄ• vuttasukhassÄ• dÄ• paccayÄ• etassÄ• ti __tappaccayaá¹ƒ_. dukkhanti

__passatha no_ti passatha nu, api passatha. __mahanta_nti vipulaá¹ƒ. __aggikkhandha_nt
__Ä• ditta_nti padittaá¹ƒ. __sampajjalita_nti samantato pajjalitaá¹ƒ acchivipphuliá¹…gÄ• ni r
__sajotibhÅ«ta_nti sapabhaá¹ƒ samantato uá¹-á¹-hitÄ• hi jÄ• lÄ• hi ekappabhÄ• samudayab
maÃ±Ã±athÄ• _ti taá¹ƒ idÄ• ni mayÄ• vuccamÄ• namatthaá¹ƒ kiá¹ƒ maÃ±Ã±athÄ• ti anum
__Ä• liá¹…getvÄ• _ti upagÅ«hitvÄ• . __upanisÄ«deyyÄ• _ti teneva Ä• liá¹…ganena upecca
satthÄ• aggikkhandhÄ• liá¹…ganaá¹ƒ, kaÃ±Ã±Ä• liá¹…ganaÃ±ca Ä• nesi, tamatthaá¹ƒ vibh
``Ä• rocayÄ• mÄ«â€™â€™ _tiÄ• dimÄ• ha \Be I 86/. tattha __Ä• rocayÄ• mÄ«_ti Ä• mante
__paá¹-ivedayÄ• mÄ«_ti pabodhemi. __dussÄ«lassÄ• _ti nissÄ«lassa sÄ«lavirahitassa. __p
dussÄ«lattÄ• eva hÄ«najjhÄ• sayatÄ• ya lÄ• makasabhÄ• vassa. __asucisaá¹…kassarasa
aparisuddhakÄ• yasamÄ• cÄ• rÄ• ditÄ• ya asucissa hutvÄ• saá¹…kÄ• ya saritabbasamÄ•
asÄ• ruppaá¹ƒ disvÄ• ``idaá¹ƒ \Ne I 80/ asukena kataá¹ƒ bhavissatÄ«â€™â€™ ti paresaá¹
kenacideva vÄ• karaá¹‡Ä«yena mantayante bhikkhÅ« disvÄ• ``kacci nu kho ime mayÄ• k
mantentÄ«â€™â€™ ti attanoyeva saá¹…kÄ• ya saritabbasamÄ• cÄ• roti. __paá¹-icchannak
paá¹-icchÄ• detabbakammantassa. __assamaá¹‡assÄ• _ti na samaá¹‡assa. salÄ• kaggaha
samaá¹‡oâ€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya __samaá¹‡apaá¹-iÃ±Ã±assa_. aseá¹-á¹-ha
uposathÄ• dÄ«su ``ahampi brahmacÄ• rÄ«â€™â€™ ti micchÄ• paá¹-iÃ±Ã±Ä• ya __brahma
kammena sÄ«lavipattiyÄ• anto anupaviá¹-á¹-hattÄ• __antopÅ«tikassa_. chahi dvÄ• rehi rÄ
tintattÄ• __avassutassa_. saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• , sÄ«lavantehi chaá¸• á¸• etab
__kasambujÄ• tassa. aggikkhandhÅ«pamÄ• ya_ hÄ«nÅ«pamabhÅ«tÄ• yÄ• ti attho. tenÄ• h
varaâ€™â€™ nti. bhagavÄ• dukkhaá¹ƒ dassetvÄ• dukkhaá¹ƒ dassetÄ«ti sambandho.

__vÄ• á¸·arajjuyÄ• _ti vÄ• á¸·ehi katarajjuyÄ• . sÄ• hi kharatarÄ• hoti. __ghaá¹ƒseyyÄ• _t
ghaá¹ƒseyya. __teladhotÄ• yÄ• _ti telena nisitÄ• ya. __paccorasmi_nti patiurasmiá¹ƒ urÄ• b
adhippÄ• yo. __ayosaá¹…kunÄ• _ti saá¹‡á¸• Ä• sena. __pheá¹‡uddehaka_nti pheá¹‡aá¹ƒ u
pheá¹‡aá¹ƒ uá¹-á¹-hapetvÄ• ti attho.

aggikkhandhÄ• liá¹…ganadukkhatopi adhimattadukkhatÄ• ya kaá¹-ukabhÅ«taá¹ƒ dukkhaá¹
__aggikkhandhÄ• liá¹…ganadukkhÄ• dhikadukkhakaá¹-ukaphalaá¹ƒ_. kÄ• masukhaá¹ƒ avij
dussÄ«lassa __kuto_ tassa __sukhaá¹ƒ_ natthevÄ• ti adhippÄ• yo. __sÄ• dane_ti sÄ• diyan
aÃ±jalikammasÄ• danaá¹ƒ. __asÄ«lino_ti dussÄ«lassa. __upahata_nti sÄ«labyasanena upa
kusalamÅ«lÄ• naá¹ƒ khaá¹‡anena khataá¹ƒ, khaá¹‡itaá¹ƒ vÄ• guá¹‡aá¹ƒ sarÄ«reti adhippÄ
attÄ• nuvÄ• dÄ• disabbabhayehi. upacÄ• rajjhÄ• naá¹ƒ upÄ• dÄ• ya __sabbehi adhigamas

__vuttappakÄ• raviparÄ«tato_ti \Be I 87/ sÄ«lavipattiyaá¹ƒ vuttÄ• kÄ• rapaá¹-ipakkhato ``m
devamanussÄ• naâ€™â€™ ntiÄ• dinÄ• . __kÄ• yagandhopi pÄ• mojjaá¹ƒ, sÄ«lavantassa b
ettha ``gandho isÄ«naá¹ƒ ciradikkhitÄ• naâ€™â€™ ntiÄ• dikÄ• (J II 17.55) gÄ• thÄ• vitthÄ
__avighÄ• tÄ«_ti appaá¹-ighÄ• tÄ«. vadhabandhÄ• diparikilesÄ• __diá¹-á¹-hadhammikÄ• Ä
__samparÄ• yikadukkhÄ• naá¹ƒ mÅ«laá¹ƒ_ nÄ• ma dussÄ«lyaá¹ƒ. antamatikkantaá¹ƒ acca
__accantasantÄ• _ \Ne I 81/ kilesapariá¸·Ä• hasaá¹…khÄ• tadarathÄ• naá¹ƒ abhÄ• vena sa
__ubbijjitvÄ• _ti Ã±Ä• á¹‡utrÄ• sena uttasitvÄ• . __vodÄ• petabba_nti visodhetabbaá¹ƒ.

sÄ«laniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paá¹-hamapariccheda vaá¹‡á¹‡anÄ• .

2. dhutaá¹…ganiddesavaá¹‡á¹‡anÄ•

<22> appÄ• \Be I 88/ \Ne I 82/ icchÄ• etassÄ• ti appiccho, paccayagedharahito. tassa bhÄ
alobhajjhÄ• sayatÄ• ti attho. samaá¹ƒ tuá¹-á¹-hi, santena, sakena vÄ• tuá¹-á¹-hi santuá¹-á¹-
eva __santuá¹-á¹-hitÄ• , _ aÃ±Ã±aá¹ƒ apatthetvÄ• yathÄ• laddhehi itarÄ«tarehi paccayehi p
__santuá¹-á¹-hitÄ• dÄ«hÄ«_ti __ta_-kÄ• ro vÄ• padasandhikaro. ``santuá¹-á¹-hiÄ• dÄ«hÄ«
__te guá¹‡e_ti te sÄ«lavodÄ• nassa hetubhÅ«te appicchatÄ• diguá¹‡e. __sampÄ• detu_nti
sÄ«lavisuddhiyÄ• paá¹-iladdhamattÄ• hutvÄ• dhutadhammehi sampannatarÄ• honti. __d
kilesÄ• naá¹ƒ dhunanakaaá¹…gÄ• naá¹ƒ viddhaá¹ƒsanakÄ• raá¹‡Ä• naá¹ƒ sammadeva Ä•
dhutaá¹…gasamÄ• dÄ• ne kateti attho. __assa_ yogino. __sallekho_ kilesÄ• naá¹ƒ sammad
tanukaraá¹‡aá¹ƒ. __paviveko_ cittavivekassa upÄ• yabhÅ«tÄ• vivekaá¹-á¹-hakÄ• yatÄ• . __
paá¹-ipajjanato kilesÄ• naá¹ƒ apacinanti na Ä• cinanti, tathÄ• paá¹-ipajjanÄ• . __vÄ«riyÄ• n
anuppannÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ anuppÄ• danÄ• divasena Ä• raddhavÄ«riyatÄ•
yathÄ• vuttaappicchabhÄ• vÄ• disiddhÄ• upaá¹-á¹-hakÄ• naá¹ƒ sukhabharaá¹‡Ä«yatÄ• su
appakiccatÄ• sallahukavuttiÄ• dike saá¹…gaá¹‡hÄ• ti. __sÄ«laÃ±ceva_ yathÄ• samÄ• dinn
dÅ«rÄ«bhÄ• vena __suparisuddhaá¹ƒ bhavissati. vatÄ• ni ca_ dhutadhammÄ• ca __sampa
bhavissanti, nipphajjissanti vÄ• . yÄ• thirabhÅ«tÄ• itarÄ«taracÄ«varapiá¹‡á¸• apÄ• tasenÄ
porÄ• á¹‡Ä• naá¹ƒ buddhÄ• dÄ«naá¹ƒ ariyÄ• naá¹ƒ paveá¹‡ibhÄ• vena á¹-hitÄ• , tattha pat

sandhÄ• yÄ• ha __ ``porÄ• á¹‡e ariyavaá¹ƒsattaye patiá¹-á¹-hÄ• yÄ• â€™â€™ _ti. bhÄ• va
Ä• rÄ• mo etassÄ• ti bhÄ• vanÄ• rÄ• mo, tabbhÄ• vo __bhÄ• vanÄ• rÄ• matÄ• , _ samatha
yuttappayuttatÄ• . yasmÄ• adhigamÄ• raho bhavissati, __tasmÄ• _ti sambandho.

lÄ• bhasakkÄ• rÄ• di taá¹‡hÄ• ya Ä• masitabbato, lokapariyÄ• pannatÄ• ya ca __lokÄ• mis
anulomato __anulomapaá¹-ipadÄ• _ vipassanÄ• bhÄ• vanÄ• . __atthato_ti vacanatthato. __
vibhÄ• gato. __bhedato_ti vinÄ• sato. __dhutÄ• dÄ«na_nti dhutadhutavÄ• dadhutadhamma
__samÄ• sabyÄ• sato_ti saá¹…khepavitthÄ• rato.

<23> __rathikÄ• _ti \Be I 89/ racchÄ• . __saá¹…kÄ• rakÅ«á¹-Ä• dÄ«na_nti niddhÄ• raá¹‡e
__abbhuggataá¹-á¹-henÄ• _ti ussitaá¹-á¹-hena. ``nadiyÄ• kÅ«laâ€™â€™ ntiÄ• dÄ«su viya
__kÅ«la_-saddoti Ä• ha __ ``paá¹ƒsukÅ«lamiva paá¹ƒsukÅ«laâ€™â€™ _nti. __ku_-saddo k
gatiatthoti Ä• ha __ ``kucchitabhÄ• vaá¹ƒ gacchatÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ _ti, paá¹ƒsu
pavattatÄ«ti vÄ• __paá¹ƒsukÅ«laá¹ƒ_. paá¹ƒsukÅ«lassa dhÄ• raá¹‡aá¹ƒ __paá¹ƒsukÅ«laá
sÄ«lamassÄ• ti paá¹ƒsukÅ«liko, yathÄ• ``Ä• pÅ«pikoâ€™â€™ ti. aá¹…gati attano phalaá¹ƒ
gacchatÄ«ti __aá¹…gaá¹ƒ, _ kÄ• raá¹‡aá¹ƒ. yena puggalo ``paá¹ƒsukÅ«likoâ€™â€™ ti vuc
samÄ• dÄ• nacetanÄ• saá¹…khÄ• to dhammo paá¹ƒsukÅ«likassa aá¹…ganti __paá¹ƒsukÅ«
``paá¹ƒsukÅ«likassÄ• â€™â€™ _tiÄ• di. __tassÄ• _ti samÄ• dÄ• nassa. samÄ• diyati etenÄ
cetanÄ• .

__eteneva nayenÄ• _ti yathÄ• paá¹ƒsukÅ«ladhÄ• raá¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ, taá¹ƒsÄ«lo
aá¹…gaá¹ƒ samÄ• dÄ• nacetanÄ• ``paá¹ƒsukÅ«likaá¹…gaâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ et
ticÄ«varadhÄ• raá¹‡aá¹ƒ ticÄ«varaá¹ƒ, taá¹ƒsÄ«lo tecÄ«variko, tassa aá¹…gaá¹ƒ samÄ• dÄ
``tecÄ«varikaá¹…gaâ€™â€™ _nti veditabbaá¹ƒ. saá¹…ghÄ• á¹-iÄ• dÄ«su eva tÄ«su cÄ«va
kaá¹‡á¸• upaá¹-icchÄ• divassikasÄ• á¹-ikÄ• dÄ«sÅ«ti tÄ• ni sarÅ«pato dassento __
``saá¹…ghÄ• á¹-iuttarÄ• saá¹…gaantaravÄ• sakasaá¹…khÄ• taâ€™â€™ _nti Ä• ha.

__taá¹ƒ piá¹‡á¸• apÄ• ta_nti parehi diyyamÄ• nÄ• naá¹ƒ piá¹‡á¸• Ä• naá¹ƒ patte patanasaá
piá¹‡á¸• apÄ• taá¹ƒ, taá¹ƒ uÃ±chatÄ«ti __piá¹‡á¸• apÄ• tiko, _ yathÄ• bÄ• dariko sÄ• mÄ•
piá¹‡á¸• apÄ• tiko, yathÄ• bhaddo eva bhaddako. __avakhaá¹‡á¸• anaá¹ƒ_ vicchindanaá¹ƒ
tappaá¹-ikkhepato __anavakhaá¹‡á¸• anaá¹ƒ_ avicchindanaá¹ƒ nirantarappavatti. __saha a
anavakhaá¹‡á¸• anena. __sapadÄ• na_nti padassa kiriyÄ• visesanabhÄ• vaá¹ƒ, yattha ca t
taÃ±ca dassetuá¹ƒ __ ``avakhaá¹‡á¸• anarahitaá¹ƒ anugharanti vuttaá¹ƒ hotÄ«â€™â€™ _ti
iriyÄ• pathantarena anantaritÄ• ya ekÄ• yayeva nisajjÄ• ya. __patte piá¹‡á¸• o_ti ettha vatth
na sÄ• maÃ±Ã±aá¹ƒ. eva-kÄ• ro ca luttaniddiá¹-á¹-hoti dassento __ ``kevalaá¹ƒ ekasmiá¹ƒy
Ä• ha. uttarapadalopaá¹ƒ katvÄ• ayaá¹ƒ niddesoti dassento __ ``pattapiá¹‡á¸• agahaá¹‡e p
katvÄ• â€™â€™ _ti Ä• ha. esa nayo ito paresupi.

__pacchÄ• bhattaá¹ƒ_ \Be I 90/ \Ne I 84/ nÄ• ma pavÄ• raá¹‡ato pacchÄ• laddhabhattaá¹ƒ
paá¹-isedhatthavÄ• cakattÄ• tena samÄ• natthaá¹ƒ na-kÄ• raá¹ƒ gahetvÄ• Ä• ha __ ``na p
sikkhÄ• padassa visayo sikkhÄ• padeneva paá¹-ikkhitto. yo tassa avisayo, so eva samÄ• dÄ
``samÄ• dÄ• navasena paá¹-ikkhittÄ• tirittabhojanassÄ• â€™â€™ _ti. abbhokÄ• se nivÄ• so
nivÄ• so __susÄ• naá¹ƒ, _ taá¹ƒ sÄ«laá¹ƒ assÄ• tiÄ• dinÄ• sabbaá¹ƒ vattabbanti Ä• ha __
yathÄ• santhataá¹ƒ viya __yathÄ• santhataá¹ƒ, _ Ä• dito yathÄ• uddiá¹-á¹-haá¹ƒ. taá¹ƒ hesa
bahumaá¹…kuá¹‡aá¹ƒ duggandhapavÄ• taâ€™â€™ ntiÄ• divasena appaá¹-ikkhipitvÄ• va s
``idaá¹ƒ tuyhaâ€™â€™ _ntiÄ• di. __sayana_nti nipajjanamÄ• ha. __tena tena samÄ• dÄ• n
paá¹ƒsukÅ«likaá¹…gÄ• dikassa samÄ• dÄ• nena __dhutakilesattÄ• _ti viddhaá¹ƒsitakilesatt
pahÄ«nataá¹‡hupÄ• dÄ• nÄ• dipÄ• padhammattÄ• ti attho. yehi taá¹ƒ kilesadhunanaá¹ƒ, tÄ
bhikkhuno aá¹…gÄ• nÄ«ti adhippetÄ• ni, na aÃ±Ã±Ä• ni yÄ• ni kÄ• nici, aÃ±Ã±ena vÄ• dh
Ä• panno. ``Ã±Ä• á¹‡aá¹ƒ aá¹…gaá¹ƒ etesaâ€™â€™ nti iminÄ• Ã±Ä• á¹‡apubbakataá¹ƒ te
__paá¹-ipattiyÄ• _ti sÄ«lÄ• disammÄ• paá¹-ipattiyÄ• . samÄ• diyati etenÄ• ti samÄ• dÄ• na
pavattÄ• cetanÄ• , taá¹ƒ lakkhaá¹‡aá¹ƒ etesanti __samÄ• dÄ• nacetanÄ• lakkhaá¹‡Ä• ni_.
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``samÄ• dÄ• nakiriyÄ• ya, sÄ• dhakatamabhÄ• vato.

sampayuttadhammÄ• yenÄ• ti, karaá¹‡abhÄ• vena dassitÄ• â€™â€™ ti ||

samÄ• dÄ• nacetanÄ• ya gahaá¹‡aá¹ƒ taá¹ƒmÅ«lakattÄ• pariharaá¹‡acetanÄ• pi dhutaá¹.
ca kusalabhaá¹‡á¸• assa bhusaá¹ƒ viluppanaá¹-á¹-hena __loluppaá¹ƒ_ taá¹‡hÄ• cÄ• ro, tas
__loluppaviddhaá¹ƒsanarasÄ• ni_. tato eva nilloluppabhÄ• vena paccupatiá¹-á¹-hanti, taá¹ƒ
paccupaá¹-á¹-hÄ• pentÄ«ti __nilloluppabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• ni. ariyadhammapada
parisuddhasÄ«lÄ• disaddhammapadaá¹-á¹-hÄ• nÄ• ni.

__bhagavatova santike samÄ• dÄ• tabbÄ• nÄ«_ti idaá¹ƒ antarÄ• avicchedanatthaá¹ƒ vutta
paá¹-iÃ±Ã±Ä• tÄ• rahassa atthassa tadupajÄ«vino ekaá¹ƒsato avisaá¹ƒvÄ• danaá¹ƒ viya. se
samÄ• dÄ• nepi eseva nayo. __ekasaá¹…gÄ«tikassÄ• _ti \Be I 91/ paÃ±casu dÄ«ghanikÄ•
ekanikÄ• yikassa. __aá¹-á¹-hakathÄ• cariyassÄ• _ti yassa aá¹-á¹-hakathÄ• tantiyeva visesa
__etthÄ• _ti attanÄ• pi samÄ• dÄ• nassa ruhane. __jeá¹-á¹-hakabhÄ• tu dhutaá¹…gappicch
thero nesajjiko \Ne I 85/, tassa taá¹ƒ na koci jÄ• nÄ• ti. athekadivasaá¹ƒ rattiyÄ• sayanapiá
vijjulatobhÄ• sena disvÄ• itaro pucchi ``kiá¹ƒ, bhante, tumhe nesajjikÄ• â€™â€™ ti. thero o
tÄ• vadeva nipajjitvÄ• pacchÄ• samÄ• diyÄ«ti evamÄ• gataá¹ƒ vatthu.

1. paá¹ƒsukÅ«likaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<24> __gahapatidÄ• nacÄ«vara_nti ettha dÄ• yakabhÄ• vena samaá¹‡Ä• pi ukkaá¹-á¹-has

paviá¹-á¹-hÄ• ti daá¹-á¹-habbaá¹ƒ. ``pabbajito gaá¹‡hissatÄ«â€™â€™ ti á¹-hapitakaá¹ƒ siyÄ
na pana gahapatidÄ• nacÄ«varanti tÄ• disaá¹ƒ nivattetuá¹ƒ __dÄ• na_ggahaá¹‡aá¹ƒ. __aÃ±
samÄ• dÄ• navacanena tÄ• va samÄ• dinnaá¹ƒ hotu, paá¹-ikkhepavacanena pana kathanti
``devadatto divÄ• na bhuÃ±jatÄ«â€™â€™ ti vutte ``rattiyaá¹ƒ bhuÃ±jatÄ«â€™â€™ ti atthat
tassa Ä• hÄ• rena vinÄ• sarÄ«raá¹-á¹-hiti natthÄ«ti, evamidhÄ• pi bhikkhuno gahapatidÄ• n
tadaÃ±Ã±acÄ«varappaá¹-iggaho atthato Ä• panno eva hoti, cÄ«varena vinÄ• sÄ• sane á¹-h

__evaá¹ƒ samÄ• dinnadhutaá¹…genÄ• _tiÄ• dividhÄ• naá¹ƒ paá¹ƒsukÅ«likaá¹…ge paá¹-ipa
__sosÄ• nikaá¹ƒ_. taá¹ƒ pana yasmÄ• tattha kenaci chaá¸• á¸• itattÄ• patitaá¹ƒ hoti, tasmÄ
patitakaâ€™â€™ _nti. evaá¹ƒ __pÄ• paá¹‡ika_mpi daá¹-á¹-habbaá¹ƒ. __tÄ• laveá¸·imaggo_
vÄ«thi. anurÄ• dhapureti ca vadanti. á¸• aá¸• á¸• ho padeso etassÄ• ti __á¸• aá¸• á¸• happa
patitakaá¹ƒ bahudivasÄ• tikkantaá¹ƒ gahetabbanti vadanti. ``dvattidivasÄ• tikkantaâ€™â€™
rakkhitvÄ• _ti katipayaá¹ƒ kÄ• laá¹ƒ Ä• gametvÄ• . vÄ• tÄ• hatampi sÄ• mikÄ• naá¹ƒ satisa
``sÄ• mike apassantena gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. tasmÄ• thokaá¹ƒ Ä•

``saá¹…ghassa demÄ• â€™â€™ ti dinnaá¹ƒ, coá¸·akabhikkhÄ• vasena laddhaÃ±ca laddha
``samaá¹‡acÄ«varaá¹ƒ siyÄ• nu kho, noâ€™â€™ ti Ä• saá¹…kaá¹ƒ nivattetuá¹ƒ __ ``na taá
vuttaá¹ƒ. na hi taá¹ƒ tevÄ«satiyÄ• uppattiá¹-á¹-hÄ• nesu katthaci pariyÄ• pannaá¹ƒ. idÄ• ni
yaá¹ƒ bhikkhudattiye lakkhaá¹‡apattaá¹ƒ \Be I 92/ paá¹ƒsukÅ«laá¹ƒ, tassa ca
ukkaá¹-á¹-hÄ• nukkaá¹-á¹-havibhÄ• gaá¹ƒ dassetuá¹ƒ __ ``bhikkhudattiyepÄ«â€™â€™ _tiÄ
__gÄ• hetvÄ• vÄ• dÄ«yatÄ«_ti saá¹…ghassa vÄ• gaá¹‡assa vÄ• dentehi yaá¹ƒ cÄ«varaá
bhikkhÅ«naá¹ƒ dÄ«yati. __senÄ• sanacÄ«vara_nti senÄ• sanaá¹ƒ kÄ• retvÄ• ``etasmiá¹ƒ s
paribhuÃ±jantÅ«â€™â€™ ti \Ne I 86/ dinnacÄ«varaá¹ƒ. __na taá¹ƒ paá¹ƒsukÅ«la_nti apaá¹
vuttakÄ• raá¹‡ato, gÄ• hetvÄ• dinnattÄ• ca. tenÄ• ha __ ``no gÄ• hÄ• petvÄ• dinnameva
__tatrapÄ«_ti yaá¹ƒ gÄ• hetvÄ• na dinnaá¹ƒ bhikkhudattiyaá¹ƒ, tatrapi yena bhikkhunÄ• cÄ
lÄ• bhe, dÄ• ne ca visuá¹ƒ visuá¹ƒ ubhayattha Ä• daragÄ• ravÄ• naá¹ƒ sabbhÄ• vato, tadal
ekatosuddhi ubhatosuddhi anukkaá¹-á¹-hatÄ• hontÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``yaá¹ƒ
_tiÄ• di vuttaá¹ƒ, pÄ• damÅ«le á¹-hapetvÄ• dinnakaá¹ƒ samaá¹‡enÄ• ti adhippÄ• yo. __ya
ukkaá¹-á¹-hÄ• dÄ«su yassa kassaci. __ruciyÄ• _ti chandena. __khantiyÄ• _ti nijjhÄ• nakkha

__nissayÄ• nurÅ«papaá¹-ipattisabbhÄ• vo_ti upasampannasamanantaraá¹ƒ Ä• cariyena vu
attanÄ• yathÄ• paá¹-iÃ±Ã±Ä• tadutiyanissayÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• vijjamÄ• natÄ•
cÄ«varÄ• rakkhanadukkhassa abhÄ• vo paá¹ƒsukÅ«lacÄ«varassa alobhanÄ«yattÄ• . __pa
savisesalÅ«khasabhÄ• vattÄ• . __pÄ• sÄ• dikatÄ• _ti paresaá¹ƒ pasÄ• dÄ• vahatÄ• . __ap
phalanipphatti_ dhutaá¹…gapariharaá¹‡assa appicchatÄ• dÄ«hiyeva nipphÄ• detabbato. dh
vattanaá¹ƒ yÄ• vadeva upari sammÄ• paá¹-ipattisampÄ• danÄ• yÄ• ti vuttaá¹ƒ __ ``sammÄ
anubrÅ«hanaâ€™â€™ _nti. __mÄ• rasenavighÄ• tÄ• yÄ• _ti mÄ• rassa, mÄ• rasenÄ• ya c
kÄ• yavÄ• cÄ• cittehi yato saá¹ƒyatoti __yati, _ bhikkhu. __dhÄ• ritaá¹ƒ yaá¹ƒ lokagarunÄ•

ko na dhÄ• raye, _ yasmÄ• vÄ• __lokagarunÄ• paá¹ƒsukÅ«laá¹ƒ dhÄ• ritaá¹ƒ, _ tasmÄ• yojanÄ• yaá¹ƒtaá¹ƒsaddÄ• naá¹ƒ ekantasambandhibhÄ• vato. __paá¹-iÃ±Ã±aá¹ƒ samanus ``Ä• ma bhanteâ€™â€™ ti Ä• cariyapamukhassa saá¹…ghassa sammukhÄ• dinnaá¹ƒ paá

iti paá¹ƒsukÅ«likaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

2. tecÄ«varikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<25> __catutthakacÄ«vara_nti \Be I 93/ nivÄ• sanapÄ• rupanayogyaá¹ƒ catutthakacÄ«vara aá¹ƒsakÄ• sÄ• vassa appaá¹-ikkhipitabbato. __aÃ±Ã±ataravacanenÄ• _ti ettha yaá¹ƒ vattab vuttanayameva. yÄ• va na sakkoti, yÄ• va na labhati, yÄ• va na sampajjatÄ«ti paccekaá¹ƒ _ sambandhitabbo. __na sampajjatÄ«_ti na sijjhati. __nikkhittapaccayÄ• doso natthÄ«_ti nicayasannidhidhutaá¹…gasaá¹ƒkilesadoso \Ne I 87/ natthi. __Ä• sanne_ti cÄ«varassa Ä• s rajanakkhaá¹‡e paribhuÃ±janakÄ• sÄ• vaá¹ƒ __rajanakÄ• sÄ• vaá¹ƒ. tatraá¹-á¹-hakapaccat parassa vÄ• santakaá¹ƒ senÄ• sane paccattharaá¹‡avasena adhiá¹-á¹-hitaá¹ƒ. ``aá¹ƒsakÄ• parikkhÄ• racoá¸·aá¹ƒ hoti, iti paccattharaá¹‡aá¹ƒ, aá¹ƒsakÄ• sÄ• vanti imÄ• ni dvepi atireka á¹-hitÄ• nipi dhutaá¹…gabhedaá¹ƒ na karontÄ«â€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttan pana na vaá¹-á¹-atÄ«_ti rajanakÄ• le eva anuÃ±Ã±Ä• tattÄ• niccaparibhogavasena na vaá¹ __aá¹ƒsakÄ• sÄ• va_nti khandhe á¹-hapetabbakÄ• sÄ• vaá¹ƒ. __kÄ• yaparihÄ• rikenÄ• _ti kÄ• yassa pariharaá¹‡amattena. __samÄ• dÄ• yevÄ• _ti gahetvÄ• eva. __appasamÄ• ram mattakÄ• ritÄ• yÄ• _ti nisÄ«danÄ• divasena, parikkhÄ• racoá¸·avasena ca bahÅ«su cÄ«var ticÄ«varamatte á¹-hitattÄ• . saha pattacaraá¹‡Ä• yÄ• ti __sapattacaraá¹‡o. pakkhÄ«_ sapak

iti tecÄ«varikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

3. piá¹‡á¸• apÄ• tikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<26> __atirekalÄ• bha_nti ``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• yÄ• â€™â€™ ti (Vin I 73, vuttabhikkhÄ• hÄ• ralÄ• bhato atirekalÄ• bhaá¹ƒ, saá¹…ghabhattÄ• dinti attho. sakalassa s dÄ• tabbabhattaá¹ƒ __saá¹…ghabhattaá¹ƒ_. katipaye bhikkhÅ« uddisitvÄ• dÄ• tabbabhatta ekasmiá¹ƒ pakkhe ekadivasaá¹ƒ dÄ• tabbabhattaá¹ƒ __pakkhikaá¹ƒ_. uposathe uposathe d __uposathikaá¹ƒ_. paá¹-ipadadivase dÄ• tabbabhattaá¹ƒ __pÄ• á¹-ipadikaá¹ƒ_. vihÄ• raá¹ƒ __vihÄ• rabhattaá¹ƒ_. dhuragehe eva á¹-hapetvÄ• dÄ• tabbabhattaá¹ƒ __dhurabhattaá¹ƒ_. dÄ• tabbabhattaá¹ƒ \Be I 94/ __vÄ• rakabhattaá¹ƒ. ``saá¹…ghabhattaá¹ƒ gaá¹‡hathÄ• tiÄ• __Ä• di_-saddena uddesabhattÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __sÄ• dituá¹ƒ vaá¹-á¹-antÄ«_ti b vuttattÄ• . bhesajjÄ• dipaá¹-isaá¹ƒyuttÄ• __nirÄ• misasalÄ• kÄ• _. yÄ• vakÄ• likavajjÄ• ti c pakkabhattampÄ«_ti upÄ• sakÄ• idheva bhattaá¹ƒ pacitvÄ• ``sabbesaá¹ƒ ayyÄ• naá¹ƒ das bhattaá¹ƒ sampÄ• denti, taá¹ƒ piá¹‡á¸• apÄ• tikÄ• nampi vaá¹-á¹-ati. __Ä• haritvÄ• _ti patta

Ä• netvÄ• . __taá¹ƒ divasaá¹ƒ nisÄ«ditvÄ• _ti ``mÄ• , bhante, piá¹‡á¸• Ä• ya carittha, vihÄ•
Ä• nÄ«yatÄ«â€™â€™ ti vadantÄ• naá¹ƒ sampaá¹-icchanena taá¹ƒ divasaá¹ƒ nisÄ«ditvÄ• .
aparÄ• yattavihÄ• ritÄ• sukhaá¹ƒ \Ne I 88/. __ariyavaá¹ƒso_ti __ariyavaá¹ƒsasutta_paá¹-isa
AN a IV 28) dhammakathÄ• . __dhammarasa_nti dhammÅ«pasaÃ±hitaá¹ƒ pÄ• mojjÄ• diras

jaá¹…ghabalaá¹ƒ nissÄ• ya piá¹‡á¸• apariyesanato __kosajjanimmaddanatÄ• _. ``yathÄ• p
ntiÄ• dinÄ• (Dhp 49; Nett 123) vuttavidhinÄ• Ä• hÄ• rapariyesanato __parisuddhÄ• jÄ«vat
antaragharaá¹ƒ pavisantasseva suppaá¹-icchannagamanÄ• dayo sekhiyadhammÄ• sampa
__sekhiyapaá¹-ipattipÅ«raá¹‡aá¹ƒ_. paá¹-iggahaá¹‡e mattaÃ±Ã±utÄ• ya, saá¹ƒsaá¹-á¹-havi
__aparapositÄ• _. kule kule appakaappakapiá¹‡á¸• agahaá¹‡ena __parÄ• nuggahakiriyÄ• _
avaá¹-á¹-hÄ• nena __mÄ• nappahÄ• naá¹ƒ_. vuttaÃ±hetaá¹ƒ ``antamidaá¹ƒ, bhikkhave, jÄ«
piá¹‡á¸• olyaâ€™â€™ ntiÄ• di (It 91; SN b III 80). missakabhattena yÄ• panato __rasataá¹‡
nimantanÄ• sampaá¹-icchanato gaá¹‡abhojanÄ• disikkhÄ• padehi __anÄ• pattitÄ• _.

appaá¹-ihatavuttitÄ• ya catÅ«supi disÄ• su vattanaá¹-á¹-hena __cÄ• tuddiso. Ä• jÄ«vassa v
assa visujjhati. __attabharassÄ• _ti appÄ• navajjasulabharÅ«pehi paccayehi attano bharaá¹
eva ekavihÄ• ritÄ• ya saddhivihÄ• rikÄ• dÄ«nampi aÃ±Ã±esaá¹ƒ aposanato __anaÃ±Ã±apo
kÄ• yaparihÄ• rikena cÄ«varena kucchiparihÄ• rikena piá¹‡á¸• apÄ• tena vicaraá¹‡ato salla
subharataá¹ƒ, paramaappicchataá¹ƒ, santuá¹-á¹-hiÃ±ca dasseti. __devÄ• pi pihayanti tÄ• di
bhusaá¹ƒ ativiya santakÄ• yavacÄ«manokammatÄ• ya upasantassa paramena satinepakke
satimato piá¹‡á¸• apÄ• tikassa bhikkhussa sakkÄ• dayo \Be I 95/ devÄ• pi pihayanti patther
sÄ«lÄ• diguá¹‡esu bahumÄ• naá¹ƒ uppÄ• dentÄ• Ä• daraá¹ƒ janenti, pageva manussÄ• . s
__lÄ• bhasakkÄ• rasilokasannissito_ na hoti, tadabhikaá¹…khÄ« na hotÄ«ti attho.

iti piá¹‡á¸• apÄ• tikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

4. sapadÄ• nacÄ• rikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<27> __iminÄ• _ti sapadÄ• nacÄ• rikena. __kÄ• latara_nti kÄ• lasseva. __aphÄ• sukaá¹-á¹
saparissayÄ• divasena \Ne I 89/ duppavesanaá¹-á¹-hÄ• naá¹ƒ. __purato_ti vÄ«thiyaá¹ƒ gac
apaviá¹-á¹-hasseva. __pattavissaá¹-á¹-haá¹-á¹-hÄ• na_nti pesakÄ• ravÄ«thiyaá¹ƒ pesakÄ• n
á¹-hitassa sakkassa gharadvÄ• re pattavissaá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. ukkaá¹-á¹-hapiá¹‡á¸• a
na bhikkhaá¹ƒ Ä• gamayamÄ• no nisÄ«dati, tasmÄ• taá¹ƒ __anulometi_. katthacipi kule nib
upasaá¹…kamanÄ• bhÄ• vato paricayÄ• bhÄ• vena __kulesu niccanavakatÄ• _. sabbattha
sommabhÄ• vena ca __candÅ«pamatÄ• . kulesu_ pariggahacittÄ• bhÄ• vena tattha __mac
vibhÄ• gÄ• bhÄ• vato __samÄ• nukampitÄ• _. kulÄ• naá¹ƒ saá¹…gaá¹‡hanasaá¹ƒsaá¹-á¹-h
avhÄ• nÄ• nabhinandanÄ• _ti nimantanavasena avhÄ• nassa asampaá¹-icchanÄ• . __abhi
__sericÄ• ra_nti yathÄ• ruci vicaraá¹‡aá¹ƒ.

iti sapadÄ• nacÄ• rikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

5. ekÄ• sanikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<28> __nÄ• nÄ• sanabhojana_nti anekasmiá¹ƒ Ä• sane bhojanaá¹ƒ, ekanisajjÄ• ya eva ab
nisajjÄ• su Ä• hÄ• raparibhoganti attho. __patirÅ«pa_nti yuttarÅ«paá¹ƒ anuá¹-á¹-hÄ• panÄ«
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti vattaá¹ƒ kÄ• tuá¹ƒ yujjati. vattaá¹ƒ nÄ• ma garuá¹-á¹-hÄ• nÄ«ye k
pana paá¹-ipajjanavidhiá¹ƒ dassetuá¹ƒ yaá¹ƒ theravÄ• daá¹ƒ Ä• ha __ ``Ä• sanaá¹ƒ vÄ• ral
vÄ• â€™â€™ _tiÄ• di. tassattho --- ekÄ• sanikaá¹ƒ bhikkhuá¹ƒ bhuÃ±jantaá¹ƒ Ä• sanaá¹ƒ v
dhutaá¹…gabhedato yÄ• va bhojanapariyosÄ• nÄ• na vuá¹-á¹-hÄ• tabbanti vuttaá¹ƒ hoti \B
rakkheyya dhutaá¹…gabhedato, abhuÃ±jiyamÄ• naá¹ƒ yÄ• va bhuÃ±jituá¹ƒ nÄ• rabhati, tÄ•
attho. yasmÄ• tayidaá¹ƒ dvayaá¹ƒ idha natthi, tasmÄ• vattakaraá¹‡aá¹ƒ dhutaá¹…gaá¹ƒ na
tenÄ• ha __ ``ayaÃ±cÄ• â€™â€™ _tiÄ• di. ``bhesajjatthamevÄ• â€™â€™ ti iminÄ• bhesaj
sappiÄ• dÄ«nipi vaá¹-á¹-antÄ«ti dasseti. __appÄ• bÄ• dhatÄ• _ti arogatÄ• . __appÄ• taá¹…
sarÄ«radukkhÄ• bhÄ• vo. __lahuá¹-á¹-hÄ• na_nti kÄ• yassa lahuparivattitÄ• . __bala_nti sa
__phÄ• suvihÄ• ro_ti sukhavihÄ• ro. sabbametaá¹ƒ bahukkhattuá¹ƒ bhuÃ±janapaccayÄ•
uppajjanavikÄ• rapaá¹-ikkhepapadaá¹ƒ. __rujÄ• _ti rogÄ• . __na kammamattano_ti attano y
pacchÄ• bhattaÃ±ca na parihÄ• peti, bahuso bhojane abyÄ• vaá¹-abhÄ• vato, arogabhÄ• v

iti ekÄ• sanikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

6. pattapiá¹‡á¸• ikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<29> __appaá¹-ikÅ«laá¹ƒ_ \Ne I 90/ __katvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-ati_ paá¹-ikÅ«lassa bhu
siyÄ• ti adhippÄ• yo. __pamÄ• á¹‡ayuttameva gaá¹‡hitabba_nti ``ekabhÄ• janameva gaá¹‡
gahetvÄ• na chaá¸• á¸• etabbaá¹ƒ. __nÄ• nÄ• rasataá¹‡hÄ• vinodana_nti nÄ• nÄ• rasabho
atra atra nÄ• nÄ• bhÄ• jane á¹-hite nÄ• nÄ• rase icchÄ• etassÄ• ti atriccho, tassa bhÄ• vo
__atricchatÄ• ya pahÄ• naá¹ƒ. Ä• hÄ• re payojanamattadassitÄ• _ti asambhinnanÄ• nÄ• ra
satthÄ• rÄ• anuÃ±Ã±Ä• tapayojanamattadassitÄ• . visuá¹ƒ visuá¹ƒ bhÄ• janesu á¹-hitÄ• ni
tattha tattha sÄ• bhogatÄ• ya siyÄ• vikkhittabhojitÄ• , na tathÄ• imassa ekapattagatasaÃ±
``avikkhittabhojitÄ• â€™â€™ _ti. __okkhittalocano_ti pattasaÃ±Ã±itÄ• ya heá¹-á¹-hÄ• khitta
__paribhuÃ±jeyyÄ• _ti paribhuÃ±jituá¹ƒ sakkuá¹‡eyya.

iti pattapiá¹‡á¸• ikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

7. khalupacchÄ• bhattikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<30> bhuÃ±jantassa \Be I 97/ yaá¹ƒ upanÄ«taá¹ƒ, tassa paá¹-ikkhepena taá¹ƒ atirittaá¹ƒ bh
__atirittabhojanaá¹ƒ. puna bhojanaá¹ƒ kappiyaá¹ƒ kÄ• retvÄ• na bhuÃ±jitabbaá¹ƒ, _ tabbisa
dhutaá¹…gassa. tenÄ• ha __ ``idamassa vidhÄ• naâ€™â€™ _nti. __yasmiá¹ƒ bhojane_ti ya
bhojane. __tadeva bhuÃ±jati, _ na aÃ±Ã±aá¹ƒ. anatirittabhojanapaccayÄ• Ä• patti __anatir
tato dÅ«rÄ«bhÄ• vo anÄ• pajjanaá¹ƒ. __odarikattaá¹ƒ_ ghasmarabhÄ• vo kucchipÅ«rakatÄ
ekapiá¹‡á¸• enÄ• pi yÄ• panato. __nirÄ• misasannidhitÄ• _ nihitassa abhuÃ±janato. puna p
__pariyesanÄ• ya khedaá¹ƒ na yÄ• ti_. abhisallekhakÄ• naá¹ƒ santosaguá¹‡Ä• dÄ«naá¹ƒ v
__santosaguá¹‡Ä• divuá¸• á¸• hisaÃ±jananaá¹ƒ. ida_nti khalupacchÄ• bhattikaá¹…gaá¹ƒ.

iti khalupacchÄ• bhattikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

8. Ä• raÃ±Ã±ikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<31> __gÄ• mantasenÄ• sanaá¹ƒ_ \Ne I 91/ __pahÄ• ya araÃ±Ã±e aruá¹‡aá¹ƒ uá¹-á¹-hÄ•
araÃ±Ã±aÃ±ca sarÅ«pato dassetuá¹ƒ __ ``tattha saddhiá¹ƒ upacÄ• renÄ• â€™â€™ _tiÄ• d
gÄ• mapariyÄ• pannattÄ• gÄ• mantasenÄ• sanassa __ ``gÄ• moyeva gÄ• mantasenÄ• sa
satthopi gÄ• mo nÄ• mÄ• ti sambandho. __indakhÄ«lÄ• _ti ummÄ• rÄ• . __tassÄ• _ti leá¸•
araÃ±Ã±alakkhaá¹‡aá¹ƒ __adinnÄ• dÄ• napÄ• rÄ• jike_ (Vin III 92) Ä• gataá¹ƒ. tattha hi ``g
vÄ• â€™â€™ ti anavasesato avahÄ• raá¹-á¹-hÄ• napariggahe tadubhayaá¹ƒ asaá¹…karato
gÄ• maÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. gÄ• mÅ«pacÄ• ro hi loke gÄ• masaá¹…khameva
gÄ• mavinimuttaá¹ƒ á¹-hÄ• naá¹ƒ araÃ±Ã±ameva hotÄ«ti __abhidhamme_ (Vibh 529) gÄ• r
indakhÄ«lÄ• , sabbametaá¹ƒ araÃ±Ã±aâ€™â€™ _nti vuttaá¹ƒ. __suttantikapariyÄ• yena_ Ä
III 654) ``paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti Ä• gataá¹ƒ Ä• raÃ±Ã±ikaá¹ƒ bhikkhu
vinayapariyÄ• yike ``araÃ±Ã±e vasanato Ä• raÃ±Ã±iko pantasenÄ• sanoâ€™â€™ ti sutte v
suttasaá¹ƒvaá¹‡á¹‡anÄ• ti idha sabbattha suttantakathÄ• va \Be I 98/ pamÄ• á¹‡aá¹ƒ. tasm
lakkhaá¹‡aá¹ƒ gahetabbanti dassento __ ``taá¹ƒ Ä• ropitena Ä• cariyadhanunÄ• â€™â€™ _
Ä• ha. teneva hi majjhimaá¹-á¹-hakathÄ• nayova (Ps I 296) __idamettha pamÄ• á¹‡a_nti ca

__tato tato magga_nti tattha tattha khuddakamaggaá¹ƒ __pidahati. dhutaá¹…gasuddhikena_
dhutaá¹…gasodhanapasutena. __yathÄ• paricchinne kÄ• le_ti ukkaá¹-á¹-hassa tayopi utÅ«,
mudukassa eko utu. tatthapi __dhutaá¹…gaá¹ƒ na bhijjati_ saussÄ• hattÄ• . __nipajjitvÄ• g
sithilabhÄ• vena dhutaá¹…gaá¹ƒ bhijjatÄ«ti vuttaá¹ƒ. __araÃ±Ã±asaÃ±Ã±aá¹ƒ manasi karon
vivekavÄ• saá¹ƒ vasissÄ• mi, yathÄ• laddhova kÄ• yaviveko sÄ• tthako kÄ• tabboâ€™â€™
``bhabbo ... pe ... rakkhituâ€™â€™ _nti vuttaá¹ƒ. __assa_ Ä• raÃ±Ã±ikassa __cittaá¹ƒ na vi
Ä• pÄ• thamanupagamanato. __vigatasantÄ• so hoti_ vivekaparicayato. __jÄ«vitanikantiá¹ƒ
araÃ±Ã±e nivÄ• seneva maraá¹‡abhayassa dÅ«rÄ«karaá¹‡ato. __pavivekasukharasaá¹ƒ as
janasaá¹ƒsaggÄ• bhÄ• vato. __Ä• rÄ• dhayanto_ti anunayanto. yathÄ• nusiá¹-á¹-haá¹ƒ paá
adhiá¹-á¹-hÄ• nabhÄ• vato Ä• raÃ±Ã±ikaá¹…gayogino vÄ• hanasadisanti katvÄ• vuttaá¹ƒ _

_ti, avasiá¹-á¹-hadhutadhammÄ• yudhoti attho.

iti Ä• raÃ±Ã±ikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

9. rukkhamÅ«likaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<32> __channa_nti \Ne I 92/ iá¹-á¹-hakÄ• chadanÄ• dÄ«hi chÄ• ditaá¹ƒ, Ä• vasathanti atth
__sÄ«mantarikarukkho_ti dvinnaá¹ƒ rÄ• jÅ«naá¹ƒ rajjasÄ«mÄ• ya á¹-hitarukkho. tattha hi te
balakÄ• yo upagantvÄ• antarantarÄ• yuddhaá¹ƒ kareyya, corÄ• pi pÄ• ripanthikÄ• samos
nisÄ«dituá¹ƒ na denti. __cetiyarukkho_ ``devatÄ• dhiá¹-á¹-hitoâ€™â€™ ti manussehi samm
upagatehi manussehi avivitto hoti. __niyyÄ• sarukkho_ sajjarukkhÄ• di. __vaggulirukkho_ v
sÄ«mantarikarukkhÄ• dayo saparissayÄ• , dullabhavivekÄ• cÄ• ti Ä• ha __ ``ime rukkhe vi
__paá¹‡á¹‡asaá¹-a_nti \Be I 99/ rukkhato patitapaá¹‡á¹‡aá¹ƒ. __paá¹-icchanne á¹-hÄ• ne ni
rukkhamÅ«likabhÄ• vassa paá¹-icchÄ• danatthaá¹ƒ. __channe_ vÄ• sakappanÄ• dhamma
tasmÄ• __ ``jÄ• nitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pitamatteâ€™â€™ _ti vuttaá¹ƒ.

__abhiá¹‡haá¹ƒ tarupaá¹‡á¹‡avikÄ• radassanenÄ• _ti abhikkhaá¹‡aá¹ƒ tarÅ«su, tarÅ«naá
vikÄ• rassa khaá¹‡abhaá¹…gassa dassanena. __senÄ• sanamaccherakammÄ• rÄ• matÄ•
Ä• vÄ• samacchariyanavakammaratabhÄ• vÄ• naá¹ƒ. __devatÄ• hÄ«_ti rukkhadevatÄ• hi.
vasantiyo rukkhesu vasanti. ayampi rukkheti __sahavÄ• sitÄ• . vaá¹‡á¹‡ito_ti ``appÄ• ni cev
pasaá¹ƒsito. ``rukkhamÅ«lasenÄ• sanaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™ ti (Vin I 73, 128) e
bhÄ• sito. abhirattÄ• ni_ taruá¹‡akÄ• le, __nÄ«lÄ• ni_ majjhimakÄ• le, __paá¹‡á¸• Å«ni_ jiá
milÄ• yanavasena. evaá¹ƒ __passanto tarupaá¹‡á¹‡Ä• ni_ paccakkhato eva niccasaÃ±Ã±a
aniccasaÃ±Ã±Ä• evassa saá¹‡á¹-hÄ• ti. yasmÄ• bhagavato jÄ• tibodhidhammacakkapava
rukkhamÅ«leyeva jÄ• tÄ• ni, tasmÄ• vuttaá¹ƒ __ ``buddhadÄ• yajjaá¹ƒ rukkhamÅ«laâ€™â€

iti rukkhamÅ«likaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

10. abbhokÄ• sikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<33> ``rukkhamÅ«laá¹ƒ paá¹-ikkhipÄ• mÄ«â€™â€™ ti ettake vutte channaá¹ƒ appaá¹-ikkhi
``channaÃ±ca_ \Ne I 93/ __rukkhamÅ«laÃ±ca paá¹-ikkhipÄ• mÄ«â€™â€™ _ti vuttaá¹ƒ. dhu
paá¹-iyogipaá¹-ikkhepena hi samÄ• dÄ• naá¹ƒ ijjhati, no aÃ±Ã±athÄ• ti. ``dhammassavanÄ•
dhammaá¹ƒ kathentenÄ• pi uposathadivasÄ• dÄ«su suá¹‡antÄ• naá¹ƒ cittÄ• nurakkhaá¹‡a
channaá¹ƒ pavisituá¹ƒ vaá¹-á¹-ati, dhammaá¹ƒ pana kathetvÄ• abbhokÄ• sova gantabbo. r
nayo. __uposathatthÄ• yÄ• _ti uposathakammÄ• ya. __uddisantenÄ• _ti paresaá¹ƒ uddesa
__uddisÄ• pentenÄ• _ti sayaá¹ƒ uddesaá¹ƒ gaá¹‡hantena. __maggamajjhe á¹-hitaá¹ƒ sÄ• l
maggÄ• anokkamma ujukameva pavisitabbasÄ• laá¹ƒ. __vegena gantuá¹ƒ na vaá¹-á¹-ati_

vassÅ«paramÄ• á¹-hatvÄ• gantabbaá¹ƒ, _ na tÄ• va dhutaá¹…gabhedo hotÄ«ti adhippÄ• y

__rukkhassa_ \Be I 100/ __anto_ nÄ• ma rukkhamÅ«laá¹ƒ. pabbatassa pana pabbhÄ• rasa
__acchannamariyÄ• da_nti yathÄ• vassodakaá¹ƒ anto na pavisati, evaá¹ƒ chadanasaá¹…k
akatamariyÄ• daá¹ƒ. anto pana pabbhÄ• rassa vassodakaá¹ƒ pavisati ce, abbhokÄ• sasaá¹
pavisituá¹ƒ vaá¹-á¹-ati. __sÄ• khÄ• maá¹‡á¸• apo_ti rukkhasÄ• khÄ• hi viraá¸·acchannamaá
khalitthaddhasÄ• á¹-ako.

__paviá¹-á¹-hakkhaá¹‡e dhutaá¹…gaá¹ƒ bhijjati_ yathÄ• vuttapabbhÄ• rÄ• dike á¹-hapetvÄ
__jÄ• nitvÄ• _ti dhammassavanÄ• diatthaá¹ƒ channaá¹ƒ rukkhamÅ«laá¹ƒ pavisitvÄ• nisinn
uá¹-á¹-hahatÄ«â€™â€™ ti jÄ• nitvÄ• . rukkhamÅ«lepi katthaci attheva nivÄ• saphÄ• sukatÄ
Ä• saá¹…gapubbako Ä• vÄ• sapalibodho, na pana abbhokÄ• seti idheva __Ä• vÄ• sapalibo
__pasaá¹ƒsÄ• yÄ• nurÅ«patÄ• ti aniketÄ• _ti vuttapasaá¹ƒsÄ• ya anÄ• layabhÄ• vena anuc
Ä• vÄ• sapariggahÄ• bhÄ• veneva tattha nissaá¹…gatÄ• . asukadisÄ• ya vasanaá¹-á¹-hÄ•
gantuá¹ƒ neva sakkÄ• ti edisassa parivitakkassa abhÄ• vato __cÄ• tuddiso. migabhÅ«tenÄ•
migassa viya bhÅ«tena. __sito_ti nissito. __vindatÄ«_ti labhati.

iti abbhokÄ• sikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

11. sosÄ• nikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<34> __na_ \Ne I 94/ __susÄ• na_nti asusÄ• naá¹ƒ. aÃ±Ã±attho __na_-kÄ• ro, susÄ• nala
vasanaá¹-á¹-hÄ• nanti adhippÄ• yo. __na tatthÄ• _ti ``susÄ• naâ€™â€™ nti vavatthapitama
__vasitabbaá¹ƒ_. na hi nÄ• mamattena susÄ• nalakkhaá¹‡aá¹ƒ sijjhati. tenÄ• ha __ ``na hÄ
__jhÄ• pitakÄ• lato pana paá¹-á¹-hÄ• ya ... pe ... susÄ• nameva_ chavena sayitamattÄ• ya
chavasayanaá¹ƒ hi ``susÄ• naâ€™â€™ nti vuccati.

sosÄ• nikena nÄ• ma appakiccena sallahukavuttinÄ• bhavitabbanti dassetuá¹ƒ __ ``tasmiâ
_tiÄ• di vuttaá¹ƒ. __garuka_nti dupparihÄ• raá¹ƒ. tameva hi dupparihÄ• rabhÄ• vaá¹ƒ dasse
_tiÄ• di vuttaá¹ƒ. tattha __uppannaparissayavighÄ• tatthÄ• yÄ• _ti \Be I 101/ ``susÄ• naá¹ƒ
manussarÄ• hasseyyakaâ€™â€™ nti corÄ• katakammÄ• pi akatakammÄ• pi osaranti, tatth
disvÄ• bhikkhusamÄ«pe bhaá¹‡á¸• aá¹ƒ chaá¸• á¸• etvÄ• palÄ• tesu manussÄ• bhikkhuá
potheyyuá¹ƒ, tasmÄ• vihÄ• re __saá¹…ghattheraá¹ƒ vÄ• _ gocaragÄ• me raÃ±Ã±Ä• niyutt
attano sosÄ• nikabhÄ• vaá¹ƒ __jÄ• nÄ• petvÄ• _ yathÄ• tÄ• diso, aÃ±Ã±o vÄ• parissayo n
vasitabbaá¹ƒ_. caá¹…kamantassa yadÄ• Ä• á¸·ahanaá¹ƒ abhimukhaá¹ƒ na hoti, tadÄ• pi s
diá¹-á¹-hi vissajjetabbÄ• ti dassetuá¹ƒ __ ``addhakkhikena Ä• á¸·ahanaá¹ƒ olokentenÄ• â€™

__uppathamaggena gantabbaá¹ƒ_ attano sosÄ• nikabhÄ• vassa apÄ• kaá¹-abhÄ• vatthaá

susÄ• ne ``ayaá¹ƒ vammiko, ayaá¹ƒ rukkho, ayaá¹ƒ khÄ• á¹‡ukoâ€™â€™ tiÄ• dinÄ• __div
vavatthapetabbaá¹ƒ. bhayÄ• naka_nti bhayajanakaá¹ƒ vammikÄ• diá¹ƒ. __kenaci_ leá¸• á¸•
vicarantÄ«ti __na paharitabbÄ• . tilapiá¹-á¹-haá¹ƒ_ vuccati palalaá¹ƒ. mÄ• samissaá¹ƒ bhatt
__mÄ• sabhattaá¹ƒ. guá¸·Ä• dÄ«_ti __Ä• di_-saddena tilasaá¹ƒguá¸·ikÄ• dighanapÅ«vaÃ±c
__kulagehaá¹ƒ na pavisitabba_nti petadhÅ«mena vÄ• sitattÄ• , pisÄ• cÄ• nubandhattÄ• ca
na pavisitabbaá¹ƒ. devasikaá¹ƒ chavaá¸• Ä• ho __dhuvaá¸• Ä• ho_. mataÃ±Ä• takÄ• naá¹ƒ
rodanaá¹ƒ __dhuvarodanaá¹ƒ. vuttanayenÄ• _ti ``jhÄ• pitakÄ• lato pana paá¹-á¹-hÄ• yÄ• â€
``pacchimayÄ• me paá¹-ikkamituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti icchitattÄ• __ ``susÄ• naá¹ƒ a
__aá¹…guttarabhÄ• á¹‡akÄ• _.

susÄ• ne niccakÄ• laá¹ƒ sivathikadassanena __maraá¹‡assatipaá¹-ilÄ• bho_. tato eva __ap
95/. tattha chaá¸• á¸• itassa matakaá¸·evarassa dassanena __asubhanimittÄ• dhigamo_. ta
__kÄ• marÄ• gavinodanaá¹ƒ_. bahulaá¹ƒ sarÄ«rassa asuciduggandhajegucchabhÄ• vasalla
kÄ• yasabhÄ• vadassanaá¹ƒ_. tato maraá¹‡assatipaá¹-ilÄ• bhato ca __saá¹ƒvegabahulatÄ•
jarÄ• jiá¹‡á¹‡Ä• naÃ±ca matÄ• naá¹ƒ tattha dassanena __Ä• rogya_yobbanajÄ«vita__mada
mahato ca bhayassa abhibhavanato __bhayabheravasahanatÄ• _. saá¹ƒviggassa yoniso pa
__amanussÄ• naá¹ƒ garubhÄ• vanÄ«yatÄ• . niddÄ• gatampÄ«_ti suttampi, supinantepÄ«ti

iti sosÄ• nikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

12. yathÄ• santhatikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<35> senÄ• sanagÄ• haá¹‡e \Be I 102/ pare uá¹-á¹-hÄ• petvÄ• gahaá¹‡aá¹ƒ, ``idaá¹ƒ sund
sundaraâ€™â€™ nti paritulayitvÄ• pucchanÄ• , olokanÄ• ca __senÄ• sanaloluppaá¹ƒ. tuá
tussitabbaá¹ƒ. vihÄ• rassa pariyantabhÄ• vena __dÅ«re_ti vÄ• bahÅ«naá¹ƒ sannipÄ• taá¹-
__accÄ• sanneti vÄ• pucchituá¹ƒ na labhati, _ pucchanenapissa dhutaá¹…gassa saá¹ƒkilis
loluppavasena passituá¹ƒ. __sacassa taá¹ƒ na ruccatÄ«_ti assa yathÄ• santhatikassa taá¹ƒ
senÄ• sanaá¹ƒ aphÄ• sukabhÄ• vena sace na ruccati, mudukassa asati roge yathÄ• gÄ• hi
senÄ• sanassa gahaá¹‡aá¹ƒ loluppaá¹ƒ, majjhimassa gantvÄ• olokanÄ• , ukkaá¹-á¹-hassa
uá¹-á¹-hÄ• petvÄ• gahaá¹‡e vattabbameva natthi.

upaá¹-á¹-hÄ• panÄ«yÄ• nampi anuá¹-á¹-hÄ• panena __sabrahmacÄ• rÄ«naá¹ƒ hitesitÄ• _.
karuá¹‡Ä• vihÄ• rÄ• nuguá¹‡atÄ• . sundarÄ• sundaravibhÄ• gÄ• karaá¹‡ato __hÄ«napaá¹‡
tÄ• dilakkhaá¹‡Ä• nuguá¹‡atÄ• . tato eva __anurodhavirodhappahÄ• naá¹ƒ. dvÄ• rapidahan
__yathÄ• santhatarÄ• mata_nti yathÄ• gÄ• hite yathÄ• niddiá¹-á¹-he senÄ• sane abhiratabh

iti yathÄ• santhatikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

13. nesajjikaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

<36> __seyya_nti \Ne I 96/ iriyÄ• pathalakkhaá¹‡aá¹ƒ seyyaá¹ƒ. tappaá¹-ikkhepeneva hi ta
bhisÄ«â€™â€™ ti evamÄ• dikÄ• (Vin II 321, 322) seyyÄ• paá¹-ikkhittÄ• eva honti. ``nesaj
sayanaá¹ƒ paá¹-ikkhipitvÄ• nisajjÄ• ya eva viharituá¹ƒ sÄ«lamassÄ• ti imassa atthassa idha
evettha paá¹-iyoginÄ«, na itare tathÄ• aniá¹-á¹-hattÄ• , asambhavato ca. kosajjapakkhiyo h
paá¹-iyogibhÄ• vena icchito, na itare. na ca sakkÄ• á¹-hÄ• nagamanehi vinÄ• nisajjÄ• ya e
pavattetunti seyyÄ• vettha paá¹-iyoginÄ«. tenÄ• ha __ ``tena panÄ• â€™â€™ _tiÄ• di. __ca
``nesajjiko ahaâ€™â€™ nti sabbarattiá¹ƒ nisÄ«ditabbaá¹ƒ. iriyÄ• pathantarÄ• nuggahito hi k
hoti.

cattÄ• ro \Be I 103/ pÄ• dÄ• , piá¹-á¹-hiapassayo cÄ• ti imehi paÃ±cahi aá¹…gehi __paÃ±c
aá¹-á¹-anÄ«hi, piá¹-á¹-hiapassayena ca paÃ±caá¹…goti apare. __ubhosu passesu_ piá¹-á¹-
yathÄ• sukhaá¹ƒ apassÄ• ya viharato nesajjikassa ``anesajjikato ko visesoâ€™â€™ ti gÄ• k
__abhayatthero_ nidassito __ ``thero anÄ• gÄ• mÄ« hutvÄ• parinibbÄ• yÄ«â€™â€™ _ti.

upacchedÄ«yati etenÄ• ti __upacchedana_nti vinibandhupacchedassa sÄ• dhakatamabhÄ
__sabbakammaá¹-á¹-hÄ• nÄ• nuyogasappÄ• yatÄ• _ alÄ«nÄ• nuddhaccapakkhikattÄ• nisa
__pÄ• sÄ• dikairiyÄ• pathatÄ• . vÄ«riyÄ• rambhÄ• nukÅ«latÄ• _ vÄ«riyasamatÄ• yojanassa
__sammÄ• paá¹-ipattiyÄ• anubrÅ«hanatÄ• . paá¹‡idhÄ• yÄ• _ti á¹-hapetvÄ• . __tanu_nti u
__vikampetÄ«_ti cÄ• leti, icchÄ• vighÄ• taá¹ƒ karotÄ«ti adhippÄ• yo. __vata_nti dhutaá¹…g

iti nesajjikaá¹…gakathÄ• vaá¹‡á¹‡anÄ• .

dhutaá¹…gapakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<37> sekkhaputhujjanÄ• naá¹ƒ vasena __siyÄ• kusalÄ• ni, _ khÄ«á¹‡Ä• savÄ• naá¹ƒ vase
I 97/. tattha sekkhaputhujjanÄ• paá¹-ipattipÅ«raá¹‡atthaá¹ƒ, khÄ«á¹‡Ä• savÄ• phÄ• suvihÄ
pariharanti. __akusalampi dhutaá¹…ga_nti akusalacittenÄ• pi dhutaá¹…gasevanÄ• atthÄ«t
yuttaá¹ƒ, yena akusalacittena pabbajitassa Ä• raÃ±Ã±ikattaá¹ƒ, taá¹ƒ dhutaá¹…gaá¹ƒ nÄ• n
lakkhaá¹‡Ä• bhÄ• vato. yaá¹ƒ hidaá¹ƒ kilesÄ• naá¹ƒ dhunanato dhutassa puggalassa, Ã±Ä•
aá¹…gattaá¹ƒ, na taá¹ƒ akusaladhammesu sambhavati. tasmÄ• araÃ±Ã±avÄ• sÄ• dimatten
hontu, Ä• raÃ±Ã±ikaá¹…gÄ• dÄ«ni pana na hontÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``na may
tattha __imÄ• nÄ«_ti dhutaá¹…gÄ• ni. __vuttaá¹ƒ_ heá¹-á¹-hÄ• vacanatthaniddese. __na c
nÄ• ma hoti, _ kilesÄ• naá¹ƒ dhunanaá¹-á¹-henÄ• ti adhippÄ• yo. __yassa_ bhikkhuno __et
__aá¹…gÄ• ni, _ etena paá¹-hamenÄ• pi atthavikappena ``natthi akusalaá¹ƒ dhutaá¹…gaâ€
akusalaá¹ƒ kiÃ±ci dhunÄ• tÄ«_ti akusalaá¹ƒ kiÃ±ci pÄ• paá¹ƒ na ca dhunÄ• ti eva appaá¹-ip
samÄ• dÄ• nÄ• naá¹ƒ __taá¹ƒ_ akusalaá¹ƒ Ã±Ä• á¹‡aá¹ƒ viya \Be I 104/ aá¹…ganti katvÄ•

vucceyyuá¹ƒ_. iminÄ• dutiyenÄ• pi atthavikappena ``natthi akusalaá¹ƒ dhutaá¹…gaâ€™â€

akusala_ntiÄ• di tatiyaatthavikappavasena yojanÄ• . __tasmÄ• _tiÄ• di vuttassevatthassa n

__yesa_nti abhayagirivÄ• sike sandhÄ• yÄ• ha. te hi dhutaá¹…gaá¹ƒ nÄ• ma paÃ±Ã±attÄ«

paramatthato avijjamÄ• nattÄ• kilesÄ• naá¹ƒ dhunanaá¹-á¹-hopi na siyÄ• , samÄ• dÄ• tabb

pÄ• á¸·iyÄ• virujjhatÄ«ti dassetuá¹ƒ __ ``kusalattikavinimuttaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. _

paÃ±Ã±attipakkhe ete dosÄ• dunnivÄ• rÄ• , tasmÄ• __taá¹ƒ_ tesaá¹ƒ vacanaá¹ƒ __na gah

cetanÄ• pakkhoyeva gahetabboti attho. yasmÄ• ete dhutaguá¹‡Ä• kusalattike paá¹-hamata

tasmÄ• siyÄ• sukhÄ• ya vedanÄ• ya sampayuttÄ• , siyÄ• adukkhamasukhÄ• ya vedanÄ•

vipÄ• kadhammadhammÄ• , siyÄ• nevavipÄ• kanavipÄ• kadhammadhammÄ• , siyÄ• anu

asaá¹ƒkiliá¹-á¹-hasaá¹ƒkilesikÄ• ti evaá¹ƒ sesatikadukapadehipi nesaá¹ƒ yathÄ• rahaá¹ƒ sa

kÄ• maá¹ƒ sabbopi arahÄ• dhutakileso, idha pana dhutaá¹…gasevanÄ• mukhena kilese vi

khÄ«á¹‡Ä• savo __ ``dhutakileso puggaloâ€™â€™ _ti adhippeto. tathÄ• sabbopi ariyamag

__kilesadhunano dhammo, _ visesato aggamaggo. pariyÄ• yena pana vipassanÄ• Ã±Ä• á¹±

dhutaá¹…gacetanÄ• sampayuttaÃ±Ä• á¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. evaá¹ƒ dhutaá¹ƒ dassetvÄ

yasmÄ• dhutavÄ• dabhedena \Ne I 98/ dhuto viya dhutabhedena dhutavÄ• dopi duvidho, ta

tadubhayapaá¹-ikkhepassa ca vasena catukkamettha sambhavatÄ«ti taá¹ƒ dassetuá¹ƒ __ ``

vuttaá¹ƒ.

__tayida_nti nipÄ• to, tassa ``so ayaâ€™â€™ nti attho. __dhutadhammÄ• nÄ• mÄ• _ti dhu

paá¹-ipakkhabhÅ«tÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ dhunanavasena pavattiyÄ• ``dhutoâ€™

dhutaá¹…gacetanÄ• ya upakÄ• rakÄ• dhammÄ• ti katvÄ• dhutadhammÄ• nÄ• ma. asamp

alubbhanÄ• kÄ• rena pavattanato __appicchatÄ• santuá¹-á¹-hitÄ• _ ca atthato alobho. pace

lolatÄ• dÄ«naá¹ƒ saá¹ƒkilesÄ• naá¹ƒ sammadeva likhanato \Be I 105/ chedanato gaá¹‡asaa

saá¹ƒsaggato cittassa vivecanato __sallekhatÄ• pavivekatÄ• _ ca alobho amohoti imesu __

anupatanti_ tadantogadhÄ• tappariyÄ• pannÄ• honti, tadubhayasseva pavattivisesabhÄ• v

atthÄ« idamatthÄ«, yena Ã±Ä• á¹‡ena pabbajitena nÄ• ma paá¹ƒsukÅ«likaá¹…gÄ• dÄ«su p

yathÄ• nusiá¹-á¹-haá¹ƒ dhutaguá¹‡e samÄ• diyati ceva pariharati ca, taá¹ƒ Ã±Ä• á¹‡aá¹ƒ ida

``idamatthitÄ• Ã±Ä• á¹‡amevÄ• â€™â€™ _ti. __paá¹-ikkhepavatthÅ«sÅ«_ti gahapaticÄ«va

dhutaá¹…gehi paá¹-ikkhipitabbavatthÅ«su. __lobha_nti taá¹‡haá¹ƒ. __tesveva vÄ• _ti paá¹-

__Ä• dÄ«navapaá¹-icchÄ• daka_nti Ä• rakkhadukkhaparÄ• dhÄ«navutticorabhayÄ• diÄ• dÄ

__anuÃ±Ã±Ä• tÄ• na_nti satthÄ• rÄ• nicchandarÄ• gaparibhogavasena anuÃ±Ã±Ä• tÄ• na

sukhasamphassaattharaá¹‡apÄ• vuraá¹‡Ä• dÄ«naá¹ƒ. __paá¹-isevanamukhenÄ• _ti paá¹-is

attho. __atisallekhamukhenÄ• _ti ativiya sallekhapaá¹-ipattimukhena, ukkaá¹-á¹-hassa vatta

paá¹-ikkhipanavasenÄ• ti attho.

sukhumakaraá¹‡asannissayo rÄ• go dukkhÄ• ya paá¹-ipattiyÄ• patiá¹-á¹-haá¹ƒ na labhatÄ

``dukkhÄ• paá¹-ipadaÃ±ca nissÄ• ya rÄ• go vÅ«pasammatÄ«â€™â€™ _ti. sallekho nÄ• ma
satisampajaÃ±Ã±e moho apatiá¹-á¹-hova appamÄ• dasambhavatoti vuttaá¹ƒ __ ``sallekhaá
moho pahÄ«yatÄ«â€™â€™ _ti. __etthÄ• _ti etesu dhutaá¹…gesu. __tatthÄ• _ti araÃ±Ã±aru

__sÄ«saá¹…gÄ• nÄ«_ti sÄ«sabhÅ«tÄ• ni aá¹…gÄ• ni, paresampi kesaÃ±ci nÄ• nantarikat
saá¹…gaá¹‡hanato uttamaá¹…gÄ• nÄ«ti attho. __asambhinnaá¹…gÄ• nÄ«_ti kehici sambh
aá¹…gÄ• nÄ«ti vuttaá¹ƒ hoti. __kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hati_ rÄ• gacaritassa moh
taá¹ƒ ekaccaá¹ƒ \Ne I 99/ __dhutaá¹…gaá¹ƒ sevantassÄ• _ti adhippÄ• yo. __hÄ• yati_ kam
sukumÄ• rabhÄ• venalÅ«khapaá¹-ipattiá¹ƒ asahantassa. __vaá¸• á¸• hateva_ mahÄ• purisa
vaá¸• á¸• hati_ kammaá¹-á¹-hÄ• naá¹ƒ upanissayarahitassa. __ekameva hi dhutaá¹…gaá¹ƒ
kilesadhunanaá¹-á¹-hena, evaá¹ƒ cetanÄ• sabhÄ• vattÄ• . tenÄ• ha __ ``samÄ• dÄ• naceta

terasÄ• pi \Be I 106/ dhutaá¹…gÄ• ni samÄ• dÄ• ya pariharantÄ• naá¹ƒ puggalÄ• naá¹ƒ vas
hontÄ«â€™â€™ _ti vatvÄ• bhikkhÅ«naá¹ƒ terasannampi pariharaá¹‡assa ekajjhaá¹ƒyeva s
``sace hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``ekappahÄ• rena sabbadhutaá¹…gÄ• ni pa
sakkotÄ«â€™â€™ _ti vuttaá¹ƒ. kathaá¹ƒ abbhokÄ• se viharantassa rukkhamÅ«likaá¹…gaá
paá¹-ikkhipÄ• mi, rukkhamÅ«likaá¹…gaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti (Vism I 32) vacana
uá¹-á¹-hÄ• pitamatte dhutaá¹…gaá¹ƒ bhijjati, na abbhokÄ• se, tasmÄ• bhedahetuno abhÄ•
tathÄ• senÄ• sanaloluppassa abhÄ• vena yathÄ• santhatikaá¹…ganti daá¹-á¹-habbaá¹ƒ. __
gaá¹‡amhÄ• __ohÄ«yanasikkhÄ• padena_ (Vin IV 691-692) paá¹-ikkhittaá¹ƒ, __khalupacch
anatirittabhojanasikkhÄ• padena (Vin IV 238-240). pavÄ• ritÄ• ya hi bhikkhuniyÄ• atirittaá¹ƒ
na labbhati. kappiye ca vatthusmiá¹ƒ lolatÄ• pahÄ• nÄ• ya dhutaá¹…gasamÄ• dÄ• naá¹ƒ, n
paá¹-ikkhittattÄ• . __aá¹-á¹-heva honti_ bhikkhuniyÄ• saá¹ƒkaccikacÄ«varÄ• dÄ«hi saddhiá
ticÄ«varasaá¹…khameva gacchantÄ«ti katvÄ• . __yathÄ• vuttesÅ«_ti bhikkhÅ«naá¹ƒ vuttes
ticÄ«varÄ• dhiá¹-á¹-hÄ• navinayakammÄ• bhÄ• vato __á¹-hapetvÄ• tecÄ«varikaá¹…gaá¹ƒ
sattÄ• _ti bhikkhunÄ«naá¹ƒ vuttesu aá¹-á¹-hasu ekaá¹ƒ pahÄ• ya satta
ticÄ«varÄ• dhiá¹-á¹-hÄ• navinayakammÄ• bhÄ• vato. ``á¹-hapetvÄ• tecÄ«varikaá¹…gaâ€™
anuvattamÄ• nameva katvÄ• __ ``satta sikkhamÄ• nasÄ• maá¹‡erÄ«naâ€™â€™ _nti vutta
upÄ• sakabhÄ• vassa anucchavikÄ• ni.

dhutaá¹…ganiddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti dutiyaparicchedavaá¹‡á¹‡anÄ• .

3. kammaá¹-á¹-hÄ• naggahaá¹‡aniddesavaá¹‡á¹‡anÄ•

<38> __appicchatÄ• dÄ«hÄ«_ti \Be I 107/ \Ne I 100/
appicchatÄ• santuá¹-á¹-hisallekhapavivekÄ• pacayavÄ«riyÄ• rambhÄ• dÄ«hi. __pariyodÄ•

nirupakkilese. __imasmiá¹ƒ sÄ«le_ti yathÄ• vutte catupÄ• risuddhisÄ«le. ``cittaá¹ƒ bhÄ• vay
desanaá¹ƒ sandhÄ• yÄ• ha __ ``atisaá¹…khepadesitattÄ• â€™â€™ _ti. __ko samÄ• dhÄ«_
__kenaá¹-á¹-hena samÄ• dhÄ«_ti kena atthena samÄ• dhÄ«ti vuccati, ``samÄ• dhÄ«â€™â€
abhidheyyatthaá¹ƒ nissÄ• ya pavattanti attho. __katividho_ti pabhedapucchÄ• .

``ko samÄ• dhÄ«â€™â€™ ti kÄ• maÃ±cÄ• yaá¹ƒ sarÅ«papucchÄ• , vibhÄ• gavantÄ• naá¹
vibhÄ• gadassanamukheneva hotÄ«ti vibhÄ• go tÄ• va anavasesato dassetabbo. taá¹ƒdass
dassetuá¹ƒ __ ``samÄ• dhi bahuvidhoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __bahuvidho_ti kusa
__nÄ• nappakÄ• rako_ti
Ä• lambanamanasikÄ• rachandapaá¹‡idhiadhimokkhaabhinÄ«hÄ• rasaÃ±Ã±Ä• nÄ• nattÄ•
lokiyasamÄ• dhissa bhÄ• vanÄ• idha adhippetattho, taÃ±ca na sÄ• dheyya. jhÄ• navimokk
uddharitvÄ• tassa labbhamÄ• nehi vibhÄ• gehi vissajjane kariyamÄ• ne __jhÄ• navibhaá¹…
Ä• gato sabbo samÄ• dhipabhedo vissajjetabbo siyÄ• . tathÄ• ca sati yvÄ• yaá¹ƒ lokiyasam
adhippeto, tassa vissajjanÄ• ya okÄ• sova na bhaveyya. kiÃ±ca yenassa tikacatukkajhÄ• ni
hÄ«nÄ• dibhedabhinnena pavattivibhÄ• gena brahmapÄ• risajjÄ• divasena navavidho, paÃ±
vehapphalÄ• divasena dasavidho vÄ• ekÄ• dasavidho vÄ• bhavappabhedo nippajjati. svÄ
soti niddhÄ• retvÄ• vuccamÄ• no vikkhepÄ• ya siyÄ• , yathÄ• taá¹ƒ avisaye. tenÄ• ha __ `
saá¹ƒvatteyyÄ• â€™â€™ _ti. __kusalacittekaggatÄ• _ti __kusalÄ• _ anavajjasukhavipÄ• ka
__cittekaggatÄ• _.

cittacetasikÄ• naá¹ƒ samaá¹ƒ avisÄ• ravasena sampiá¹‡á¸• entassa viya Ä• dhÄ• naá¹ƒ __
avisÄ• ralakkhaá¹‡o \Ne I 101/ hi samÄ• dhi, sampiá¹‡á¸• anaraso ca. sammÄ• avikkhipan
samÄ• dhÄ• naá¹ƒ. avikkhepalakkhaá¹‡o vÄ• hi \Be I 108/ samÄ• dhi, vikkhepaviddhaá¹ƒs
yasmÄ• ekÄ• rammaá¹‡e cittassa á¹-hitihetu, tasmÄ• __ ``á¹-hapananti vuttaá¹ƒ hotÄ«â€™
``cittassa á¹-hiti saá¹‡á¹-hiti avaá¹-á¹-hitÄ«â€™â€™ ti (Dhs 15) niddiá¹-á¹-ho. ekÄ• rammaá
samÄ• dhissa santÄ• naá¹-á¹-hitibhÄ• vadassanatthaá¹ƒ. tathÄ• hissa __aá¹-á¹-hakathÄ• y
nidassitÄ• . __Ä• nubhÄ• venÄ• _ti balena, paccayabhÄ• venÄ• ti attho. __avikkhipamÄ• nA
vÅ«pasamamÄ• nÄ• . upasamapaccupaá¹-á¹-hÄ• no hi samÄ• dhi. etenassa vikkhepapaá¹-
__avippakiá¹‡á¹‡Ä• _ti avisaá¹-Ä• . etena avisÄ• ralakkhaá¹‡ataá¹ƒ.

sayaá¹ƒ na vikkhipati, sampayuttÄ• vÄ• na vikkhipanti etenÄ• ti avikkhepo, so lakkhaá¹‡a
__avikkhepalakkhaá¹‡o_. vikkhepaá¹ƒ viddhaá¹ƒseti, tathÄ• vÄ• sampajjatÄ«ti __vikkhepa
uddhacce avikampanavasena paccupatiá¹-á¹-hati, sampayuttÄ• naá¹ƒ vÄ• taá¹ƒ paccupaá¹
__avikampanapaccupaá¹-á¹-hÄ• no. sukha_nti nirÄ• misaá¹ƒ sukhaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<39> avikkhepalakkhaá¹‡aá¹ƒ nÄ• ma samÄ• dhissa Ä• veá¹‡iko sabhÄ• vo, na tenassa k
__ ``avikkhepalakkhaá¹‡ena tÄ• va ekavidhoâ€™â€™ _ti. sampayuttadhamme Ä• rammaá
vitakko __appanÄ• _. tathÄ• hi so ``appanÄ• byappanÄ• â€™â€™ ti (Dhs 7) niddiá¹-á¹-ho

sabbasmiá¹ƒ mahaggatÄ• nuttare jhÄ• nadhamme ``appanÄ• â€™â€™ ti __aá¹-á¹-hakathÄ
anuppattiá¹-á¹-hÄ• nabhÅ«te parittajhÄ• ne upacÄ• ravohÄ• ro. gÄ• mÄ• dÄ«naá¹ƒ samÄ«p
gÄ• mÅ«pacÄ• rÄ• disamaÃ±Ã±Ä• viyÄ• ti Ä• ha __ ``upacÄ• rappanÄ• vasena duvidhoâ€
veditabbaá¹ƒ. lujjanapalujjanaá¹-á¹-hena lokoti vuccati vaá¹-á¹-aá¹ƒ, tappariyÄ• pannatÄ• ya
tattha vÄ• viditoti __lokiyo_. tattha apariyÄ• pannatÄ• ya lokato uttaro uttiá¹‡á¹‡oti __lokutt
kÄ• maÃ±cettha lokiyasamÄ• dhi bhÄ• vetabbabhÄ• vena gayhati, ubhayaá¹ƒ pana ekajjha
niddhÄ• retuá¹ƒ __ ``lokiyalokuttaravasena duvidhoâ€™â€™ _ti vuttaá¹ƒ. __sappÄ«tikanipp
pÄ«tiyÄ• vattatÄ«ti sappÄ«tiko, pÄ«tisampayutto. natthi etassa pÄ«tÄ«ti nippÄ«tiko, pÄ«tiv
vasena. sukhena saha ekuppÄ• dÄ• dibhÄ• vaá¹ƒ gatoti __sukhasahagato_ \Be I 109/, sukh
__upekkhÄ• sahagate_pi eseva nayo. __upekkhÄ• _ti cettha adukkhamasukhavedanÄ• ad
sukhadukkhÄ• kÄ• rapavattiá¹ƒ upekkhati majjhattÄ• kÄ• rasaá¹‡á¹-hitattÄ• . sukhasahagat
sappÄ«tiko, nippÄ«tikekadeso ca saá¹…gahito, upekkhÄ• sahagata-padena pana nippÄ«tik
padÄ• naá¹ƒ viseso.

sabhÄ• vato, paccayato, phalato ca majjhimapaá¹‡Ä«tehi nihÄ«no, tesaá¹ƒ vÄ• guá¹‡ehi p
attano paccayehi padhÄ• nabhÄ• vaá¹ƒ nÄ«to __paá¹‡Ä«to, _ ubhinnaá¹ƒ majjhe bhavo __
pavattamÄ• nena saha vitakkena savitakko, saha vicÄ• rena savicÄ• ro, savitakko ca so sav
__savitakkasavicÄ• ro. Ä• di_-saddena avitakkavicÄ• ramatto, avitakkÄ• vicÄ• ro ca gahito.
vitakkena sampayogÄ• bhÄ• vato avitakko ca so vicÄ• ramatto cÄ• ti __avitakkavicÄ• rama
__matta_-saddo. savitakkasavicÄ• ro hi samÄ• dhi vitakkavisiá¹-á¹-hena vicÄ• rena savicÄ•
vicÄ• ramattena vitakkasaá¹…khÄ• tavisesarahitena, tasmÄ• avitakkavicÄ• ramatto. atha v
vitakkÄ• bhÄ• venÄ• yaá¹ƒ vicÄ• ramatto, na vicÄ• rato aÃ±Ã±assa attano sampayuttadhar
dassetuá¹ƒ avitakka-vacanena vicÄ• ramatta-padaá¹ƒ visesetvÄ• vuttaá¹ƒ. ubhayarahito __
pÄ«tisahagatÄ• divasenÄ• _ti pÄ«tisahagatasukhasahagataupekkhÄ• sahagatavasena. yad
sukhasahagataduke vuttanayameva. paá¹-ipakkhehi samantato khaá¹‡á¸• itattÄ• __paritto_
appamattakaá¹ƒ vuccati, ayampi appÄ• nubhÄ• vatÄ• ya paritto viyÄ• ti __paritto_. kilesavik
vipulaphalato, dÄ«ghasantÄ• nato ca mahantabhÄ• vaá¹ƒ gato, mahantehi vÄ• uá¸·Ä• racc
paá¹-ipannoti __mahaggato_. Ä• rammaá¹‡akaraá¹‡avasenÄ• pi natthi etassa pamÄ• á¹‡ak
paá¹-ipakkhoti __appamÄ• á¹‡o_.

paá¹-ipajjati jhÄ• naá¹ƒ etÄ• yÄ• ti paá¹-ipadÄ• , pubbabhÄ• gabhÄ• vanÄ• . dukkhÄ• kicc
__dukkhÄ• paá¹-ipado_. pakatipaÃ±Ã±Ä• ya abhivisiá¹-á¹-hattÄ• abhiÃ±Ã±Ä• nÄ• ma app
dandhÄ• mandÄ• abhiÃ±Ã±Ä• etassÄ• ti __dandhÄ• bhiÃ±Ã±o_. dukkhÄ• paá¹-ipado ca
__dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±o_ \Be I 110/, samÄ• dhi. tadÄ• divasena. __catu
catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ aá¹…gabhÄ• vavasena, catukkanayavasena cetaá¹ƒ vuttaá¹ƒ. _
hÄ• nakoá¹-á¹-hÄ• sikÄ• divasena.

samÄ• dhiekakadukavaá¹‡á¹‡anÄ•

__channaá¹ƒ_ \Ne I 103/ __anussatiá¹-á¹-hÄ• nÄ• na_nti buddhÄ• nussatiÄ• dÄ«naá¹ƒ cha
anussatikammaá¹-á¹-hÄ• nÄ• naá¹ƒ. __imesaá¹ƒ vasenÄ• _ti imesaá¹ƒ dasannaá¹ƒ kamma
``pubbabhÄ• ge ekaggatÄ• â€™â€™ ti iminÄ• appanÄ• ya upakÄ• rakanÄ• nÄ• vajjanupa
na ekÄ• vajjanasseva. __appanÄ• samÄ• dhÄ«na_nti upakattabbaupakÄ• rakasambandhe
atthoâ€™â€™ tiÄ• dÄ«su viya. __parikamma_nti gotrabhu. aparitto samÄ• dhÄ«ti dassetuá
jhÄ• nassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__tÄ«su bhÅ«mÄ«sÅ«_ti kÄ• marÅ«pÄ• rÅ«pabhÅ«mÄ«su. kusalacittekaggatÄ• ya adhipp
``ariyamaggasampayuttÄ• â€™â€™ _ti vuttaá¹ƒ. __siyÄ• sappÄ«tiko, siyÄ• nippÄ«tiko_ti
upacÄ• rasamÄ• dhisÄ• maÃ±Ã±ena sabbesampi vÄ• jhÄ• nÄ• naá¹ƒ nÄ• nÄ• vajjanavÄ«
sappÄ«tiko, siyÄ• nippÄ«tiko. ekÄ• vajjanavÄ«thiyaá¹ƒ pana Ä• dito dukatikajjhÄ• nÄ• naá
sappÄ«tikova, itaresaá¹ƒ nippÄ«tikova, visabhÄ• gavedanassa cittassa Ä• sevanapaccayat
vedanÄ• parivattanÄ• bhÄ• vato ca. __siyÄ• sukhasahagato, siyÄ• upekkhÄ• sahagato_ti
veditabbo. tattha pana ``dukatikajjhÄ• nÄ• naâ€™â€™ nti vuttaá¹ƒ, idha ``tikacatukkajjhÄ• n
vattabbaá¹ƒ.

samÄ• dhitikavaá¹‡á¹‡anÄ•

__paá¹-iladdhamatto_ti adhigatamatto anÄ• sevito abahulÄ«kato. so hi paridubbalabhÄ• ve
__nÄ• tisubhÄ• vito_ti ativiya paguá¹‡abhÄ• vaá¹ƒ apÄ• pito. __subhÄ• vito_ti suá¹-á¹-hu b
paguá¹‡ataá¹ƒ upanÄ«to. tenÄ• ha __ ``vasippattoâ€™â€™ _ti. chandÄ• dÄ«naá¹ƒ hÄ«nat
hÄ«nÄ• ditÄ• veditabbÄ• . tathÄ• hi uá¸·Ä• rapuÃ±Ã±aphalakÄ• matÄ• vasena pavattito _
lokiyÄ• bhiÃ±Ã±Ä• sampÄ• danÄ• ya pavattito __majjhimo, _ vivekakÄ• matÄ• ya ariyabhÄ
__paá¹‡Ä«to_ \Be I 111/. attahitÄ• ya bhavasampattiatthaá¹ƒ pavattito vÄ• __hÄ«no, _ kev
alobhajjhÄ• sayena pavattito __majjhimo, _ parahitÄ• ya pavattito __paá¹‡Ä«to_. vaá¹-á¹-aj
pavattito __hÄ«no, _ vivekajjhÄ• sayena pavattito __majjhimo, _ vivaá¹-á¹-ajjhÄ• sayena lok
pavattito __paá¹‡Ä«to_.

__saddhiá¹ƒ upacÄ• rasamÄ• dhinÄ• _ti sabbesampi jhÄ• nÄ• naá¹ƒ upacÄ• rasamÄ• dhin
Ä• dÄ«navaá¹ƒ_ \Ne I 104/ __disvÄ• _ti vitakkeyeva oá¸·Ä• rikato upaá¹-á¹-hahante ``cittass
ayaâ€™â€™ nti Ä• dÄ«navaá¹ƒ disvÄ• vicÄ• raÃ±ca santato manasi karitvÄ• . tenÄ• ha __
__taá¹ƒ sandhÄ• yÄ• _ti taá¹ƒ evaá¹ƒ paá¹-iladdhaá¹ƒ samÄ• dhiá¹ƒ sandhÄ• ya. __etaá¹ƒ_
samÄ• dhÄ«â€™â€™ ti dutiyapadaá¹ƒ __vuttaá¹ƒ. tÄ«sÅ«_ti Ä• dito tÄ«su.

__tesvevÄ• _ti tesu eva catukkapaÃ±cakanayesu. __tatiye catutthe_ti catukkanaye tatiye, p
catuttheti yojetabbaá¹ƒ. __avasÄ• ne_ti dvÄ«supi nayesu pariyosÄ• najjhÄ• ne. yathÄ• kkan
vÄ• . __pÄ«tisukhasahagato vÄ• _ti etthÄ• pi heá¹-á¹-hÄ• vuttanayeneva attho veditabbo. e

pÄ«tisahagatassÄ• pi samÄ• dhissa sukhasahagatatte tÄ«á¹‡ipi padÄ• ni asaá¹…karato da
sappÄ«tikasukhassa visesadassanatthaá¹ƒ satthu pÄ«titikadesanÄ• ti nippÄ«tikasseva sukh
sukhasahagato samÄ• dhi gahitoti daá¹-á¹-habbo.

__upacÄ• rabhÅ«miya_nti upacÄ• rajjhÄ• nasampayuttacittuppÄ• de. cittuppÄ• do hi sahaj
uppattiá¹-á¹-hÄ• natÄ• ya ``bhÅ«mÄ«â€™â€™ ti vuccati ``sukhabhÅ«miyaá¹ƒ kÄ• mÄ• vac
viya. __paritto samÄ• dhi_ kÄ• mÄ• vacarabhÄ• vato.

samÄ• dhicatukkavaá¹‡á¹‡anÄ•

__paá¹-hamasamannÄ• hÄ• ro_ bhÄ• vanaá¹ƒ Ä• rabhantassa ``pathavÄ« pathavÄ«â€™â
paá¹-hamÄ• bhiniveso. __tassa tassa jhÄ• nassa upacÄ• ra_nti nÄ«varaá¹‡avitakkavicÄ• ra
thirabhÅ«taá¹ƒ kÄ• mÄ• vacarajjhÄ• naá¹ƒ. ``yÄ• va appanÄ• â€™â€™ ti iminÄ• pubbabh
abhiÃ±Ã±Ä• bhÄ• vo vutto viya dissatÄ«ti vadanti \Be I 112/. appanÄ• paÃ±Ã±Ä• pana __a
pubbabhÄ• gapaÃ±Ã±Ä• ya dandhasÄ«ghatÄ• , tadaggena appanÄ• paÃ±Ã±Ä• yapÄ«ti. __
samudÄ• cÄ• rassa gahaá¹‡abhÄ• vena, pavattibÄ• hullatoti attho. __asukhÄ• sevanÄ• _ti

__palibodhupacchedÄ• dÄ«nÄ«_ti __Ä• di_-saddena bhÄ• vanÄ• vidhÄ• nÄ• parihÄ• panÄ
__asappÄ• yasevÄ«_ti upacÄ• rÄ• dhigamato pubbe asappÄ• yasevitÄ• ya __dukkhÄ• paá
asappÄ• yasevitÄ• ya __dandhÄ• abhiÃ±Ã±Ä• hoti. sappÄ• yasevino_ti etthÄ• pi eseva na
upacÄ• rajjhÄ• nÄ• dhigamato \Ne I 105/ orabhÄ• ge. __aparabhÄ• ge_ti tato uddhaá¹ƒ. __
pubbabhÄ• ge asappÄ• yaá¹ƒ sevitvÄ• aparabhÄ• ge sappÄ• yasevÄ«, tassa dukkhÄ• pa
itarassa sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• hoti. evaá¹ƒ paá¹-hamacatutthÄ• naá¹ƒ
dutiyatatiyÄ• ti attho. akatapalibodhupacchedassa saparipanthatÄ• ya paá¹-ipadÄ• dukkhÄ
asampÄ• ditaappanÄ• kosallassa Ã±Ä• á¹‡assa avisadatÄ• ya __dandhÄ• abhiÃ±Ã±Ä• ho
abhiÃ±Ã±Ä• _.

__taá¹‡hÄ• avijjÄ• vasenÄ• _ti taá¹‡hÄ• avijjÄ• naá¹ƒ abhibhavÄ• nabhibhavavasena.
__samathavipassanÄ• dhikÄ• ravasenÄ• _ti samathavipassanÄ• su asato, sato ca adhikÄ•
samÄ• dhissa ujupaá¹-ipakkhattÄ• sÄ• samathapaá¹-ipadÄ• ya paripanthinÄ«ti Ä• ha __ ``
dukkhÄ• paá¹-ipadÄ• hotÄ«â€™â€™ _ti. abhibhavo cassÄ• itarakilesehi adhikatÄ• ya __a
taá¹‡hÄ• yÄ• ti adhikÄ• rato veditabbaá¹ƒ. tathÄ• avijjÄ• paÃ±Ã±Ä• ya ujupaá¹-ipakkhÄ• ti
dandhÄ• bhiÃ±Ã±atÄ• vuttÄ• . __akatÄ• dhikÄ• ro_ti bhavantare akataparicayo yathÄ• pa
vissaá¹-á¹-hagantho appamattakena payogena suppavatti vÄ• cuggatova hoti, evaá¹ƒ pubb
bhÄ• vanÄ• appakasireneva ijjhatÄ«ti Ä• ha __ ``katÄ• dhikÄ• rassa sukhÄ• â€™â€™ _ti.
adhikÄ• ro samathanissito paá¹-ipadÄ• yaá¹ƒ vutto samÄ• dhippadhÄ• nattÄ• paá¹-ipadÄ•
abhiÃ±Ã±Ä• yaá¹ƒ Ã±Ä• á¹‡appadhÄ• nattÄ• appanÄ• ya. __kilesindriyavasenÄ• _ti tikkhÄ
kilesindriyÄ• naá¹ƒ vasena. tenÄ• ha __ ``tibbakilesassÄ• â€™â€™ _tiÄ• di \Be I 113/. tatth

kÄ• macchandÄ• dayo, __indriyÄ• ni_ saddhÄ• dÄ«ni.

yathÄ• vuttÄ• paá¹-ipadÄ• bhiÃ±Ã±Ä• puggalÄ• dhiá¹-á¹-hÄ• nÄ• ti dhammaniddesampi p
dassetuá¹ƒ __ ``yo puggaloâ€™â€™ _tiÄ• di vuttaá¹ƒ. __appaguá¹‡o_ti na subhÄ• vito vas
tenÄ• ha __ ``uparijhÄ• nassa paccayo bhavituá¹ƒ na sakkotÄ«â€™â€™ _ti. __ayaá¹ƒ parit
appÄ• nubhÄ• vatÄ• ya paritto. __avaá¸• á¸• hite_ti ekaá¹…guladvaá¹…gulamattampi na va
yathÄ• upaá¹-á¹-hite Ä• rammaá¹‡e. ekaá¹…gulamattampi hi vaá¸• á¸• hitaá¹ƒ appamÄ• á¹‡
subhÄ• vitoâ€™â€™ ti vatvÄ• ``uparijhÄ• nassa paccayo bhavituá¹ƒ sakkotÄ«â€™â€™ ti i
uparijhÄ• nassa paccayo bhavituá¹ƒ asakkonto samÄ• dhi parittoyeva hoti, na appamÄ• á¹‡
ekÄ• saneneva uparijhÄ• nanibbattanenÄ• ti subhÄ• vitopi uparijhÄ• nassa paccayabhÄ• va
subhÄ• vitakiccasiddhiyÄ• __ ``appamÄ• á¹‡oâ€™â€™ _tveva vuccati. apare pana sace su
vasÄ«bhÄ• vaá¹ƒ patto \Ne I 106/ uparijhÄ• nassa paccayo ahontopi appamÄ• á¹‡o eva, pa
rÄ• gÄ• dipaá¹-ipakkhÄ• naá¹ƒ suvidÅ«rabhÄ• vatoti vadanti. __vuttalakkhaá¹‡avomissatÄ•
uparijhÄ• nassa paccayo bhavituá¹ƒ na sakkoti, vaá¸• á¸• hite Ä• rammaá¹‡e pavatto, ayaá
appamÄ• á¹‡Ä• rammaá¹‡o. yo pana paguá¹‡o uparijhÄ• nassa paccayo bhavituá¹ƒ sakkot
pavatto, ayaá¹ƒ appamÄ• á¹‡o parittÄ• rammaá¹‡oti evaá¹ƒ paá¹-hamacatutthasamÄ• dhÄ«
vomissakabhÄ• vena dutiyatatiyasamÄ• dhisaá¹…gÄ• hako vomissakanayo veditabbo.

__tato_ti tato paá¹-hamajjhÄ• nato uddhaá¹ƒ. __virattapÄ«tika_nti atikkantapÄ«tikaá¹ƒ vÄ•
vÄ• . avayavo samudÄ• yassa aá¹…ganti vuccati, ``senaá¹…gaá¹ƒ rathaá¹…gaâ€™â€™ nt
``catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ aá¹…gabhÅ«tÄ• cattÄ• ro samÄ• dhÄ«â€™â€™ _ti.

hÄ• naá¹ƒ bhajatÄ«ti __hÄ• nabhÄ• giyo, _ hÄ• nabhÄ• go vÄ• etassa atthÄ«ti __hÄ• nab
parihÄ• nakoá¹-á¹-hÄ• sikoti attho. Ä• layassa apekkhÄ• ya apariccajanato á¹-hitiá¹ƒ bhajat
__á¹-hitibhÄ• giyo_. visesaá¹ƒ bhajatÄ«ti __visesabhÄ• giyo. paccanÄ«kasamudÄ• cÄ• rav
114/ jhÄ• nassa paccanÄ«kÄ• naá¹ƒ nÄ«varaá¹‡avitakkavicÄ• rÄ• dÄ«naá¹ƒ pavattivasena
tadanurÅ«pabhÅ«tÄ• ya satiyÄ• . __saá¹‡á¹-hÄ• navasenÄ• _ti saá¹‡á¹-hahanavasena pati
tadassÄ• dasaá¹…khÄ• tÄ• , tadassÄ• dasampayuttakkhandhasaá¹…khÄ• tÄ• vÄ• micch
__sammohavinodaniyaá¹ƒ_ (Vibh-a 799) vuttaá¹ƒ. tattha sÄ• pekkhassa upari visesaá¹ƒ nib
asakkuá¹‡eyyattÄ• avigatanikantikÄ• taá¹ƒtaá¹ƒpariharaá¹‡asatÄ«tipi vattuá¹ƒ vaá¹-á¹-ati.
``satiyÄ• vÄ• nikantiyÄ• vÄ• â€™â€™ ti vikappavacanaÃ±ca yuttaá¹ƒ hoti. __visesÄ• dhig
visesÄ• dhigamassa paccayabhÄ• vavasena, visesaá¹ƒ vÄ• adhigacchati etenÄ• ti visesÄ•
__nibbidÄ• sahagatasaÃ±Ã±Ä• manasikÄ• rasamudÄ• cÄ• ravasenÄ• _ti
Ä• dÄ«navadassanapubbaá¹…gamanibbindanaÃ±Ä• á¹‡asampayuttasaÃ±Ã±Ä• ya ca Ä• b
__nibbedhabhÄ• giyatÄ• _ti saccÄ• naá¹ƒ nibbijjhanapakkhikatÄ• vipassanÄ• ya saá¹ƒvatt

__kÄ• masahagatÄ• _ti kÄ• mÄ• rammaá¹‡Ä• , kÄ• masaÃ±Ã±Ä• hi vÄ• vokiá¹‡á¹‡Ä• . __
kho me avitakkaá¹ƒ jhÄ• naá¹ƒ bhaveyyÄ• â€™â€™ ti evaá¹ƒ avitakkÄ• rammaá¹‡Ä• avita

``paá¹-hamassa jhÄ• nassÄ• â€™â€™ tiÄ• diko pÄ• á¹-ho paÃ±Ã±Ä• vasena Ä• gato, sam
I 107/ atthevÄ• ti udÄ• haraá¹‡assa sÄ• tthakataá¹ƒ dassetuá¹ƒ __ ``tÄ• ya pana paÃ±Ã±Ä•
cattÄ• ro hontÄ«â€™â€™ _ti tesaá¹ƒ vasena evaá¹ƒ vuttanti attho.

bhÄ• vanÄ• mayassa samÄ• dhissa idhÄ• dhippetattÄ• upacÄ• rekaggatÄ• __ ``kÄ• mÄ•
vuttaá¹ƒ. __adhipatiá¹ƒ karitvÄ• _ti ``chandavato ce samÄ• dhi hoti, mayhampi evaá¹ƒ hotÄ
adhipatiá¹ƒ, chandaá¹ƒ dhuraá¹ƒ jeá¹-á¹-hakaá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• . __labhati sam
samÄ• dhiá¹ƒ labhati, __ayaá¹ƒ vuccati chandasamÄ• dhi, _ chandÄ• dhipatisamÄ• dhÄ«ti
vÄ«riyasamÄ• dhiÄ• dayopi veditabbÄ• .

__catukkabhede_ti catukkavasena samÄ• dhippabhedaniddese. aÃ±Ã±attha sampayogava
vitakko paÃ±cakanaye dutiyajjhÄ• ne viyojitopi na suá¹-á¹-hu viyojitoti, tena saddhiá¹ƒyeva
vicÄ• rasamatikkamaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ __ ``vitakkavicÄ• rÄ• tikkamena tatiyaâ€™â€™
bhinditvÄ• catukkabhede vuttaá¹ƒ dutiyaá¹ƒ jhÄ• nanti yojanÄ• . __paÃ±cajhÄ• naá¹…gava
jhÄ• nÄ• naá¹ƒ aá¹…gabhÄ• vavasena samÄ• dhissa paÃ±cavidhatÄ• veditabbÄ• .

<40> __vibhaá¹…ge_ti Ã±Ä• á¹‡avibhaá¹…ge. tattha hi ``jhÄ• navimokkhasamÄ• dhisamÄ
saá¹ƒkilesavodÄ• naâ€™â€™ nti, ettha __ ``saá¹ƒkilesaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha
apaguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ kÄ
__visesabhÄ• giyo dhammo_ti paguá¹‡ehi paá¹-hamajjhÄ• nÄ• dÄ«hi vuá¹-á¹-hitassa saÃ±
dutiyajjhÄ• nÄ• dianupakkhandanaá¹ƒ. tenÄ• ha __ ``paá¹-hamassa jhÄ• nassa lÄ• bhiâ€™
(Vibh-a 828) --- apaguá¹‡assa paá¹-hamassa jhÄ• nassa lÄ• bhÄ«naá¹ƒ tato vuá¹-á¹-hitaá¹ƒ
kÄ• masahagatÄ• hutvÄ• __saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti_ codenti tudanti,
saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ vasena sÄ• paá¹-hamajjhÄ• napaÃ±Ã±Ä• hÄ• yati, tasmÄ
avitakkasahagatÄ• _ti avitakkaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ santato paá¹‡Ä«tato manasi karoto
__avitakkasahagatÄ• samudÄ• caranti_ paguá¹‡apaá¹-hamajjhÄ• nato vuá¹-á¹-hitaá¹ƒ duti
codenti tudanti, tassa dutiyajjhÄ• nÄ• nupakkhandÄ• naá¹ƒ saÃ±Ã±Ä• manasikÄ• rÄ• naá¹ƒ
paá¹-hamajjhÄ• napaÃ±Ã±Ä• visesabhÅ«tassa dutiyajjhÄ• nassa uppattiyÄ• padaá¹-á¹-hÄ
paÃ±Ã±Ä• _. taá¹ƒsampayutto samÄ• dhi idhÄ• dhippeto. __iminÄ• nayenÄ• _ti iminÄ• pa
vidhinÄ• dutiyajjhÄ• nÄ• dÄ«supi hÄ• nabhÄ• giyadhammo, visesabhÄ• giyadhammo ca v

dasapalibodhavaá¹‡á¹‡anÄ•

<41> __ariyamaggasampayutto_ti \Ne I 108/ lokuttaraappamÄ• á¹‡aapariyÄ• pannaggahaa
asÄ• dhÄ• raá¹‡ato, sappÄ«tikÄ• diggahaá¹‡ena sÄ• dhÄ• raá¹‡ato ca ariyamaggasampay
hoti_ saÃ±Ã±Ä• ya sampayuttattÄ• . __ta_nti ariyamaggasamÄ• dhiá¹ƒ. __visu_nti paÃ±Ã±
__na vadÄ• ma_.

kammaá¹-á¹-hÄ• nabhÄ• vanaá¹ƒ \Be I 116/ paribundheti uparodheti pavattituá¹ƒ na detÄ«t
ra-kÄ• rassa la-kÄ• raá¹ƒ katvÄ• , paripanthoti attho. __upacchinditvÄ• _ti samÄ• panena, s
uparundhitvÄ• , apalibodhaá¹ƒ katvÄ• ti attho.

Ä• vasanti etthÄ• ti __Ä• vÄ• so_. paricchedavasena veá¹‡iyati dissatÄ«ti pariveá¹‡aá¹ƒ. vi
taá¹ƒ taá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ. __svÄ• yaá¹ƒ_ Ä• vÄ• so. __navakammÄ• dÄ«sÅ«_ti _
tadaÃ±Ã±aá¹ƒ abhivuddhikÄ• raá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti. __kÄ• raá¹‡enÄ• _ti ``chÄ• yÅ«
sulabhabhikkhaâ€™â€™ ntiÄ• dinÄ• kÄ• raá¹‡ena. __apekkhavÄ• _ti sÄ• layo.

__tatrÄ• _ti tasmiá¹ƒ palibodhÄ• bhÄ• ve. __pÄ• cÄ«nakhaá¹‡á¸• arÄ• ji_nti puratthimadis
pabbatakhaá¹‡á¸• Ä• naá¹ƒ antare vanarÄ• jiá¹-á¹-hÄ• naá¹ƒ. ``nÄ• mÄ• â€™â€™ ti iminÄ•
samaÃ±Ã±Ä• ti dasseti. __paá¹-isÄ• mitamevÄ• _ti niccakÄ• laá¹ƒ paá¹-isÄ• metvÄ• va vih
dasseti. __dhÄ• tunidhÄ• naá¹-á¹-hÄ• na_nti
kÄ• yabandhanadhammakaraá¹‡anhÄ• nasÄ• á¹-ikaakkhakadhÄ• tusaá¹…khÄ• tÄ• naá¹ƒ
nidahitaá¹-á¹-hÄ• naá¹ƒ. Ä«disassa ayaá¹ƒ thero viya alaggacittassa. etena ``bhikkhunÄ• n
evarÅ«pena bhavitabbaâ€™â€™ nti ovÄ• do dinno hoti. ito paresupi vatthÅ«su eseva nayo

__kula_nti kulaggahaá¹‡ena kulamanussÄ• naá¹ƒ gahaá¹‡aá¹ƒ gÄ• maggahaá¹‡ena gÄ• n
__upaá¹-á¹-hÄ• kakulampÄ«_ti __pi_-saddena pageva Ã±Ä• tikulanti dasseti. __uddesattha
pÄ• á¹-haá¹ƒ uddisÄ• petvÄ• sajjhÄ• yitunti attho. __idhevÄ• _ti imasmiá¹ƒyeva padese, ya
attho. __taá¹ƒ vihÄ• ra_nti taá¹ƒ koraá¹‡á¸• akavihÄ• raá¹ƒ.

__upagato_ti \Ne I 109/ vassaá¹ƒ upagato. __sadÄ• _ti gatakÄ• lato pabhuti visesato pavÄ
paá¹-á¹-hÄ• ya sabbadÄ• divase divase. __paridevamÄ• nÄ• _ti taá¹ƒtaá¹ƒvilapanavasena
__sabbaá¹ƒ pavatti_nti attanÄ• tattha diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya pacchÄ• samÄ• ga
daharassa sabbaá¹ƒ pavattiá¹ƒ.

__kÄ• yasakkhi_nti \Be I 117/ ``passa imaâ€™â€™ nti mukhapaá¹-iggÄ• hakaá¹ƒ katvÄ• .
__rathavinÄ«tapaá¹-ipada_nti dasakathÄ• vatthukittanapubbikaá¹ƒ rathavinÄ«tÅ«pamÄ• hi
__rathavinÄ«tasutte_ (MN I 252) Ä• gataá¹ƒ sattavisuddhipaá¹-ipadaá¹ƒ. __nÄ• lakapaá¹-ip
upaÃ±Ã±issaâ€™â€™ ntiÄ• dinÄ• (Sn 706) satthÄ• rÄ• __nÄ• lakattherassa_ desitapaá¹-
__tuvaá¹-akapaá¹-ipada_nti ``mÅ«laá¹ƒ papaÃ±casaá¹…khÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Sn
desitapaá¹-ipadaá¹ƒ. tattha hi yathÄ• kkamaá¹ƒ ---

``na munÄ« gÄ• mamÄ• gamma, kulesu sahasÄ• care.

ghÄ• sesanaá¹ƒ chinnakatho, na vÄ• caá¹ƒ payutaá¹ƒ bhaá¹‡eâ€™â€™ || (Sn 716).

``gÄ• me ca nÄ• bhisajjeyya, lÄ• bhakamyÄ• janaá¹ƒ na lapayeyyÄ• â€™â€™ ti || (Sn 935)

evamÄ• dikÄ• paramappicchakathÄ• Ä• gatÄ• . __catupaccayasantosabhÄ• vanÄ• rÄ• ma
catÅ«su paccayesu santosassa, bhÄ• vanÄ• rÄ• matÄ• ya ca pakÄ• sakaá¹ƒ.

labbhatÄ«ti __lÄ• bho_. tenÄ• ha __ ``cattÄ• ro paccayÄ• â€™â€™ _ti. __mahÄ• parivÄ• r
piá¹‡á¸• apÄ• taá¹ƒ tÄ• va dentÄ• buddhapÅ«jÄ• pattacÄ«varÄ• dÄ«ni tassa parivÄ• rÄ• n
cÄ«varÄ• didÄ• nepi. __bÄ• hullikapiá¹‡á¸• apÄ• tikÄ• _ti piá¹‡á¸• apÄ• tikÄ• hutvÄ• pacc
purimadivase bhikkhÄ• ya Ä• hiá¹‡á¸• anakÄ• le yathÄ• sutaá¹ƒ vadanti. __niccabyÄ• vaá¹-
saá¹…gaá¹‡hane.

__tassÄ• _ti gaá¹‡assa. __so_ti gaá¹‡apalibodho. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rer
pariyesanampi lahukameva icchitabbanti Ä• ha __ ``yojanato paraá¹ƒ agantvÄ• â€™â€™ _t
samaá¹‡adhammamÄ• ha.

__katÄ• kate_ti \Ne I 110/ kate ca akate ca kamme jÄ• nanavasena __ussukkaá¹ƒ Ä• pajjit
appake ca mahante ca kate, yathÄ• ``phalÄ• phaleâ€™â€™ ti. sace bahuá¹ƒ avasiá¹-á¹-ha
__bhÄ• rahÄ• rÄ• _ saá¹…ghakiccapariá¹‡Ä• yakÄ• .

__pabbajjÄ• pekkho_ti \Be I 118/ sÄ«haá¸·adÄ«pe kira kuladÄ• rakÄ• naá¹ƒ pabbajjÄ• Ä•
taá¹ƒ paricchinnadivasaá¹ƒ atikkametuá¹ƒ na sakkÄ• . __ ``sace taá¹ƒ alabhanto na sakkoti
_ntiÄ• dinÄ• samÄ• panena palibodhupacchedo vutto, byatirekato pana ``sace taá¹ƒ alabha
adhivÄ• setuá¹ƒ, araÃ±Ã±aá¹ƒ pavisitvÄ• samaá¹‡adhammova kÄ• tabboâ€™â€™ ti ayam
palibodhupacchedo veditabbo. esa nayo sesesupi.

__tathÄ• _ti yathÄ• upajjhÄ• yo gilÄ• no yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• tabbo, tathÄ• upas
kammavÄ• caá¹ƒ vatvÄ• upasampÄ• dito.

__yo koci rogo_ti mÅ«labhÅ«to, anubandho vÄ• attano uppanno. __anamatagge_ti anu an

``ganthoâ€™â€™ ti iminÄ• ganthapalibodho idha vuttoti Ä• ha __ ``pariyattiharaá¹‡aâ€™â
__sajjhÄ• yÄ• dÄ«hÄ«_ti sajjhÄ• yadhÄ• raá¹‡aparicayapucchÄ• dÄ«hi. __itarassÄ• _ti aby
ganthadhuraá¹ƒ vissajjetvÄ• á¹-hitassÄ• pi gantho vattateva, na tassa gantho palibodho. ya
vatthumhi Ä• gatattherÄ• naá¹ƒ, nÄ• pi sabbena sabbaá¹ƒ aganthapasutassa. __majjhimap
suttapadesÄ• naá¹ƒ vÄ• rÄ• naÃ±ca sadisatÄ• ya byÄ• muyhanato. __puna na olokessÄ• n
gahetvÄ• ganthadhuraá¹ƒ vissajjemÄ«ti attho.

__gÄ• mavÄ• sikattherehÄ«_ti anurÄ• dhapuravÄ• sÄ«hi. __anuggahetvÄ• _ti aggahetvÄ•

__paÃ±canikÄ• yamaá¹‡á¸• ale_ti dÄ«ghÄ• gamÄ• dike paÃ±capi nikÄ• ye sikkhitaparisÄ•
vaá¹‡á¹‡ayissÄ• mi. __suvaá¹‡á¹‡abheri_nti seá¹-á¹-habheriá¹ƒ. __katamÄ• cariyÄ• naá¹ƒ
Ä• cariyÄ• naá¹ƒ uggaho, kena parivattÄ«yatÄ«ti adhippÄ• yo. __Ä• cariyamaggo_ti Ä• cari
__attano Ä• cariyÄ• na_nti attano kathetuá¹ƒ yuttÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ. suvinicchitÄ•
tipiá¹-akapariyatti \Ne I 111/ etasmiá¹ƒ atthÄ«ti __sabbapariyattiko, _ tepiá¹-akoti attho. pÄ«
tato otaritvÄ• bhÅ«miyaá¹ƒ __taá¹-á¹-ikÄ• ya nisÄ«ditvÄ• . gatakassÄ• _ti paá¹-ipattigaman
diá¹-á¹-hasaccassa. __cÄ«varaá¹ƒ pÄ• rupitvÄ• _ti Ä• cariyassa apacitidassanatthaá¹ƒ \Be
parimaá¹‡á¸• alaá¹ƒ cÄ«varaá¹ƒ pÄ• rupitvÄ• . sÄ• á¹-heyyÄ• bhÄ• vato __uju_. kÄ• raá¹‡Ä
__Ä• jÄ• nÄ«yo_.

__pothujjanikÄ• _ti puthujjane bhavÄ• . __dupparihÄ• rÄ• _ bahuparissayatÄ• ya. tathÄ• h
__uttÄ• naseyyakadÄ• rako, taruá¹‡asassa_Ã±ca nidassitaá¹ƒ. __vipassanÄ• ya palibodho
vipassanÄ• yÄ• nikassa. yebhuyyena hi jhÄ• nalÄ• bhÄ« samathayÄ• nikova hoti vipassanÄ
samathatthikena. __avasesÄ• _ nava palibodhÄ• .

kammaá¹-á¹-hÄ• nadÄ• yakavaá¹‡á¹‡anÄ•

<42> kammaá¹-á¹-hÄ• ne niyutto kammaá¹-á¹-hÄ• niko, bhÄ• vanamanuyuÃ±janto. tena __
paricchinditvÄ• _ti ``imasmiá¹ƒ vihÄ• re sabbe bhikkhÅ«â€™â€™ ti evaá¹ƒ paricchinditvÄ•
bhikkhÅ«naá¹ƒ. __muducittata_nti attani muducittataá¹ƒ __janeti, _ ayaÃ±ca sahavÄ• sÄ«na
cittamaddavajananÄ• diattho ``manussÄ• naá¹ƒ piyo hotÄ«â€™â€™ tiÄ• dinayappavattena
c 1I 15; Paá¹-is II 22; Mil IV 4.6) dÄ«petabbo. __anolÄ«navuttiko hoti_ sammÄ• paá¹-ipattiya
Ä• rammaá¹‡Ä• ni_ pageva itarÄ• ni. __sabbattha_ sabbasmiá¹ƒ samaá¹‡akaraá¹‡Ä«ye, sa
kammaá¹-á¹-hÄ• nÄ• nuyoge. pubbÄ• sevanavasena __atthayitabbaá¹ƒ_. yogassa bhÄ• va
yogÄ• nuyogo, tadeva karaá¹‡Ä«yaá¹-á¹-hena kammaá¹ƒ, tassa __yogÄ• nuyogakammassa

__niccaá¹ƒ pariharitabbattÄ• _ti sabbatthakakammaá¹-á¹-hÄ• naá¹ƒ viya ekadÄ• va ananuy
pariharaá¹‡Ä«yattÄ• anuyuÃ±jitabbattÄ• . __evamÄ• diguá¹‡asamannÄ• gata_nti piyabhÄ•
sampannaá¹ƒ. kalyÄ• á¹‡amitto hi saddhÄ• sampanno hoti sÄ«lasampanno sutasampanno
satisampanno samÄ• dhisampanno paÃ±Ã±Ä• sampanno. tattha saddhÄ• sampattiyÄ• sad
kammaphalaÃ±ca, tena sammÄ• sambodhiyÄ• hetubhÅ«taá¹ƒ sattesu hitesitaá¹ƒ na paricc
sattÄ• naá¹ƒ piyo hoti garu bhÄ• vanÄ«yo codako pÄ• pagarahÄ« vattÄ• vacanakkhamo, s
saccapaá¹-iccasamuppÄ• dÄ• dipaá¹-isaá¹ƒyuttÄ• naá¹ƒ gambhÄ«rÄ• naá¹ƒ kathÄ• naá¹ƒ
appiccho hoti \Ne I 112/ santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho, vÄ«riyasampattiyÄ• Ä• ra
attahitaparahitapaá¹-ipattiyaá¹ƒ, satisampattiyÄ• \Be I 120/ upaá¹-á¹-hitassati hoti, samÄ• d
avikkhitto samÄ• hitacitto, paÃ±Ã±Ä• sampattiyÄ• aviparÄ«taá¹ƒ pajÄ• nÄ• ti. so satiyÄ• k
dhammÄ• naá¹ƒ gatiyo samannesamÄ• no paÃ±Ã±Ä• ya sattÄ• naá¹ƒ hitÄ• hitaá¹ƒ yathÄ•
tattha ekaggacitto hutvÄ• vÄ«riyena satte ahitaá¹ƒ nisedhetvÄ• hite niyojeti. tena vuttaá¹ƒ

niyojakoti evamÄ• diguá¹‡asamannÄ• gataâ€™â€™ nti.

taá¹ƒ pana kalyÄ• á¹‡amittaá¹ƒ paramukkaá¹ƒsagataá¹ƒ dassetuá¹ƒ __ ``mamaá¹ƒ hÄ«â€™
__kÄ• rakabhÄ• vaá¹ƒ_ yogakammassa. __pakÄ• seti_ attÄ• naá¹ƒ paá¹-ipattiyÄ• amogha
sampahaá¹ƒsanÄ• ya ca, nanu kathesi paveá¹‡ipÄ• lanatthanti adhippÄ• yo. __evarÅ«po_t
__tantidharo_ti suttadharo tattha kehicipi asaá¹ƒhÄ«ro. __vaá¹ƒsÄ• nurakkhako_ti buddhÄ•
anurakkhako. __paveá¹‡ipÄ• lako_ti paveá¹‡iyÄ• Ä• cariyuggahaá¹‡assa anupÄ• lako. __Ä
Ä• cariyamatiyaá¹ƒ niyutto tassÄ• anativattanato. na attanomatiá¹ƒ pakÄ• seti kathetÄ«ti __
attano matiá¹ƒ paggayha vattÄ• na hotÄ«ti attho.

``pubbe vuttakhÄ«á¹‡Ä• savÄ• dayoâ€™â€™ tiÄ• di ekaccakhÄ«á¹‡Ä• savato bahussutov
dassanatthaá¹ƒ Ä• raddhaá¹ƒ. tattha __pubbe vuttakhÄ«á¹‡Ä• savÄ• dayo_ti ``yaá¹ƒ kamm
gahetukÄ• moâ€™â€™ tiÄ• dinÄ• vuttakhÄ«á¹‡Ä• savÄ• dikÄ• . __uggahaparipucchÄ• na
``uggahoâ€™â€™ ti laddhanÄ• mÄ• ya kammaá¹-á¹-hÄ• nupakÄ• rÄ• ya pÄ• á¸·iyÄ• , tada
``paripucchÄ• â€™â€™ ti laddhasamaÃ±Ã±Ä• ya atthasaá¹ƒvaá¹‡á¹‡anÄ• ya ca visesato s
nijjaá¹-aá¹ƒ katvÄ• gahitattÄ• . __ito cito ca suttaÃ±ca kÄ• raá¹‡aÃ±ca sallakkhetvÄ• _ti pa
ito cito ca tassa tassa kammaá¹-á¹-hÄ• nassa anurÅ«paá¹ƒ suttapadaÃ±ceva suttÄ• nugata
upalakkhetvÄ• . __sappÄ• yÄ• sappÄ• yaá¹ƒ yojetvÄ• _ti yassa kammaá¹-á¹-hÄ• naá¹ƒ Ä•
upakÄ• rÄ• nupakÄ• raá¹ƒ yuttiá¹ƒ magganena yojetvÄ• , samÄ• dÄ• ya vÄ• sammadeva
__mahÄ• maggaá¹ƒ dassento_ti kammaá¹-á¹-hÄ• navidhiá¹ƒ mahÄ• maggaá¹ƒ katvÄ• das

__sabbatthÄ• _ti \Be I 121/ tattha tattha vihÄ• re. __vattapaá¹-ipattiá¹ƒ kurumÄ• nenÄ• _ti
Ä• gantukavattaá¹ƒ, nikkhamanakÄ• le gamikavattanti yathÄ• rahaá¹ƒ taá¹ƒ taá¹ƒ vattaá¹ƒ
__sabbapÄ• rihÄ• riyatela_nti sabbesaá¹ƒ aá¹…gÄ• naá¹ƒ \Ne I 113/, sabbesaá¹ƒ vÄ• bhik
pariharitabbatelaá¹ƒ. __á¹-hapemÄ«_ti anujÄ• nÄ• panaá¹ƒ. yaá¹ƒ taá¹ƒ sammÄ• vattaá¹ƒ
ekadivasaá¹ƒ sÄ• yaá¹ƒ vissajjitenÄ• pÄ«ti yojanÄ• . __Ä• rocetabbaá¹ƒ Ä• gamanakÄ• raá
sarÄ«racittÄ• naá¹ƒ kallasamayo.

cariyÄ• vaá¹‡á¹‡anÄ•

<43> santÄ• ne rÄ• gassa ussannabhÄ• vena caraá¹‡aá¹ƒ pavatti __rÄ• gacariyÄ• , _ sÄ•
daá¹-á¹-habbÄ• . tathÄ• __dosacariyÄ• _dayo. saá¹ƒsaggo sampayogÄ• rahavasena vedita
``rÄ• gamohacariyÄ• dosamohacariyÄ• â€™â€™ tiÄ• di. __sannipÄ• to_ ekasantatipariyÄ•
``rÄ• gadosacariyÄ• rÄ• gadosamohacariyÄ• â€™â€™ tiÄ• di. imÄ• eva hi sandhÄ• ya __
vuttaá¹ƒ. __tathÄ• _ti yathÄ• rÄ• gÄ• dÄ«naá¹ƒ, tathÄ• saddhÄ• dÄ«naá¹ƒ __saá¹ƒsaggas
saddhÄ• buddhicariyÄ• saddhÄ• vitakkacariyÄ• buddhivitakkacariyÄ• saddhÄ• buddhivita
catasso. __eva_nti saá¹ƒsaggasannipÄ• tavasena. __saá¹ƒsagga_nti saá¹ƒsajjanaá¹ƒ miss
``rÄ• gasaddhÄ• cariyÄ• dosasaddhÄ• cariyÄ• â€™â€™ tiÄ• dinÄ• . __anekÄ• _ti tesaá¹-á

pana asammohantena __saá¹ƒyuttasuttaá¹-Ä«kÄ• yaá¹ƒ_ vitthÄ• rato dassitÄ• ti tattha vutta
``pakatÄ«â€™â€™ _ti iminÄ• asati paá¹-ipakkhabhÄ• vanÄ• yaá¹ƒ tattha tattha santÄ• ne
sabhÄ• vabhÅ«tataá¹ƒ dasseti. __ussannatÄ• _ aÃ±Ã±adhammehi rÄ• gÄ• dÄ«naá¹ƒ adhik
paccayasamavÄ• ye rÄ• gÄ• dayo balavanto honti, abhiá¹‡haÃ±ca pavattanti. __tÄ• saá¹ƒ
mÅ«lacariyÄ• naá¹ƒ vasena __chaá¸·eva puggalÄ• honti_. aÃ±Ã±athÄ• anekapuggalÄ• s
adhippetatthasiddhi ca na siyÄ• ti adhippÄ• yo.

__saddhÄ• balavatÄ« hoti_ rÄ• gussanne santÄ• ne tadanuguá¹‡assa dhammassa niyoga
tenÄ• ha __ ``rÄ• gassa Ä• sannaguá¹‡attÄ• â€™â€™ _ti, sinehapariyesanÄ• pariccajaneh
sabhÄ• go hi dÅ«repi Ä• sanneyevÄ• ti sabhÄ• gatÄ• lakkhaá¹‡amidha Ä• sannaggahaá¹‡a
siniyhanaá¹ƒ pasÄ• davasena akÄ• lussiyaá¹ƒ alÅ«khatÄ• \Be I 122/, rÄ• gassa pana raÃ±
pariyesanaá¹ƒ adhimuccanavasena tanninnatÄ• , rÄ• gassa taá¹‡hÄ• yanavasena. saddhÄ
okappanavasena anupakkhandanaá¹ƒ, rÄ• gassa abhisaá¹…gavasenÄ• ti evaá¹ƒ bhinnasa
yathÄ• alÅ«khatÄ• disÄ• maÃ±Ã±ena sabhÄ• gatÄ• , evaá¹ƒ taá¹ƒsamaá¹…gÄ«nampi pug
``rÄ• gacaritassa saddhÄ• carito sabhÄ• goâ€™â€™ _ti.

__paÃ±Ã±Ä• balavatÄ« hoti_ dosussanne santÄ• ne tadanuguá¹‡assa dhammassa niyoga
tenÄ• ha __ ``dosassa Ä• sannaguá¹‡attÄ• â€™â€™ _ti, anallÄ«yanapariyesanaparivajjane
attho. tattha paÃ±Ã±Ä• ya Ä• rammaá¹‡assa anallÄ«yanaá¹ƒ tassa yathÄ• sabhÄ• vÄ• vab
visaá¹ƒsaá¹-á¹-hatÄ• , dosassa pana byÄ• pajjanavasena. paÃ±Ã±Ä• ya pariyesanaá¹ƒ yath
dosassa abhÅ«tadosanijigÄ«sÄ• . paÃ±Ã±Ä• ya parivajjanaá¹ƒ nibbindanÄ• divasena Ã±Ä•
ahitÄ• dhÄ• navasena chaá¸• á¸• ananti evaá¹ƒ bhinnasabhÄ• vÄ• nampi tesaá¹ƒ yathÄ• a
sabhÄ• gatÄ• , evaá¹ƒ taá¹ƒsamaá¹…gÄ«nampi puggalÄ• nanti Ä• ha __ ``dosacaritassa bu
_ti.

__antarÄ• yakarÄ• vitakkÄ• _ti micchÄ• vitakkÄ• micchÄ• saá¹…kappÄ• uppajjanti mohu
tadanuguá¹‡assa dhammassa yebhuyyena pavattisabbhÄ• vato. tenÄ• ha __ ``mohassa Ä•
anavaá¹-á¹-hÄ• nacaÃ±calabhÄ• vehi sabhÄ• gadhammattÄ• ti attho. tattha vitakkassa ana
parikappavasena savipphÄ• ratÄ• ya, mohassa sammÅ«á¸·hatÄ• vasena byÄ• kulatÄ• ya. t
lahuparivitakkanena tadaá¹…gacalatÄ• ya caÃ±calatÄ• , mohassa anogÄ• á¸·hatÄ• yÄ• ti e
tesaá¹ƒ yathÄ• anavaá¹-á¹-hÄ• nÄ• disÄ• maÃ±Ã±ena sabhÄ• gatÄ• , evaá¹ƒ taá¹ƒsamaá¹
``mohacaritassa vitakkacarito sabhÄ• goâ€™â€™ _ti.

__taá¹‡hÄ• rÄ• goyeva_ sabhÄ• vato, tasmÄ• rÄ• gacariyÄ• vinimuttÄ• taá¹‡hÄ• cariyÄ•
__taá¹ƒsampayutto_ti tena rÄ• gena sampayutto, dosÄ• dayo viya tena vippayutto natthÄ«ti
__tadubhaya_nti taá¹‡hÄ• mÄ• nadvayaá¹ƒ. __nÄ• tivattatÄ«_ti sabhÄ• vato, sampayogava
vaá¹-á¹-ati. kÄ• maÃ±cettha yathÄ• rÄ• gadosehi sampayogavasena saha \Be I 123/ vattan
ussannatÄ• vasena visuá¹ƒ cariyÄ• bhÄ• vo, na kevalaá¹ƒ mohasseva, tathÄ• saddhÄ• bu

rÄ• gena satipi sampayoge mÄ• nassÄ• pi visuá¹ƒ cariyÄ• bhÄ• vo yutto siyÄ• , evaá¹ƒ san
rÄ• gapaá¹-ighamÄ• nadiá¹-á¹-hivicikicchÄ• vijjÄ• naá¹ƒ viya anusayaá¹-á¹-ho imesaá¹ƒ rÄ•
Ä• veá¹‡iko cariyaá¹-á¹-hoti, nattheva mÄ• nacariyÄ• . yato cariyÄ• ``pakatÄ«â€™â€™ ti v
sabhÄ• voti. eteneva diá¹-á¹-hiyÄ• pi visuá¹ƒ cariyÄ• bhÄ• vÄ• bhÄ• vo saá¹ƒvaá¹‡á¹‡itoti c
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana mohacariyantogadhÄ• va \Ne I 115/ diá¹-á¹-hicariyÄ• ti das
``mohanidÄ• nattÄ• cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ca_-saddena sampayogaá¹ƒ s
mohasampayuttattÄ• cÄ• ti.

<44> __kiá¹ƒ sappÄ• ya_nti kÄ«disaá¹ƒ senÄ• sanÄ• disappÄ• yaá¹ƒ. __pubbÄ• ciá¹‡á¹‡a
Ä• caritaá¹ƒ. __ekacce_ti __upatissattheraá¹ƒ_ sandhÄ• yÄ• ha. tena hi __vimuttimagge_ ta
kirÄ• _ti __kira_-saddo arucisÅ«canattho. __iá¹-á¹-happayogo_ manÄ• pakiriyÄ• . __subhal
sobhanakammakÄ• rÄ«. na sabbe rÄ• gacaritÄ• eva honti, aluddhÄ• nampi pubbe
iá¹-á¹-happayogasubhakammabahulatÄ• sambhavato, saggÄ• cavitvÄ• idhÅ«papattisamb
pubbahetuniyÄ• me yathÄ• vuttakÄ• raá¹‡amattena na tesaá¹ƒ luddhatÄ• , luddhabhÄ• vah
imamatthaá¹ƒ dasseti.

__itare_ti chedanÄ• dikammabahulÄ• nirayÄ• dito idhÅ«papannÄ• ca na sabbe dosamoh
idhÄ• pi yathÄ• vuttakÄ• raá¹‡assa kodhanabhÄ• ve, mÅ«á¸·habhÄ• ve ca anekantikattÄ•
anekaá¹ƒsikatÄ• veditabbÄ• . dhÄ• tÅ«naá¹ƒ ussadaniyamo yadi pamÄ• á¹‡ato, so natthi,
ekaá¹ƒsiko na upalabbhatÄ«ti dassento Ä• ha __ ``yathÄ• vutteneva nayena ussadaniyamo
tattha __yathÄ• vuttenevÄ• _ti ``dvinnaá¹ƒ pana dhÄ• tÅ«naâ€™â€™ ntiÄ• dinÄ• vuttappa
semhÄ• didosÄ• dhikatÄ• ya rÄ• gÄ• dicarito hotÄ«ti dosavasena cariyÄ• niyame ``semhÄ•
vatvÄ• puna ``semhÄ• dhiko mohacaritoâ€™â€™ ti, ``vÄ• tÄ• dhiko mohacaritoâ€™â€™ t
rÄ• gacaritoâ€™â€™ ti ca vuttattÄ• __tampi_ dosavasena niyamavacanaá¹ƒ __pubbÄ• pa
__aparicchinnavacana_nti \Be I 124/ paricchedakÄ• rikÄ• ya paÃ±Ã±Ä• ya na paricchinditv
anupaparikkhitavacananti attho.

__ussadakittane_ti vipÄ• kakathÄ• yaá¹ƒ gahitaussadakittane. __pubbahetuniyÄ• menÄ• _
pavattalobhÄ• dihetuniyÄ• mena. __niyÄ• mo_ti ca tesaá¹ƒyeva lobhÄ• dÄ«naá¹ƒ paá¹-iniy
daá¹-á¹-habbo. lobho ussado etesanti __lobhussadÄ• , _ ussannalobhÄ• , lobhÄ• dhikÄ• ti a
cÄ• _ti ettha __ca_-saddo sampiá¹‡á¸• anattho. tena ye ime lobhussadatÄ• dÄ«naá¹ƒ pacc
pabhedÄ• icchitÄ• , te anavasesato sampiá¹‡á¸• eti yathÄ• vuttesu chasveva tesaá¹ƒ anto
cettha lobhussadatÄ• dayo daá¹-á¹-habbÄ• .

idÄ• ni \Ne I 116/ taá¹ƒ nesaá¹ƒ lobhussadatÄ• dÄ«naá¹ƒ paccekaá¹ƒ vomissakatÄ• diá¹ƒ
``yassa hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __kammÄ• yÅ«hanakkhaá¹‡e_ti kammakaraá¹
lobho tajjÄ• ya paccayasÄ• maggiyÄ• sÄ• matthiyato adhiko hoti. __alobho mando_ti tappa
kathaá¹ƒ panete lobhÄ• lobhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ujuvipaccanÄ«kabhÅ«tÄ• ekakkhaá¹

panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ ``ekakkhaá¹‡e pavattantÄ«â€™â€™ ti. nikantikkhaá¹‡a
Ä• yÅ«hanapakkhiyameva katvÄ• evaá¹ƒ vuttaá¹ƒ. eseva nayo sesesupi. __pariyÄ• dÄ• tu
sakkoti_. yo hi ``evaá¹ƒsundaraá¹ƒ evaá¹ƒvipulaá¹ƒ evaá¹ƒmahagghaÃ±ca na sakkÄ• dÄ•
amuttacÄ• gatÄ• divasena pavattÄ• ya cetanÄ• ya sampayutto alobho, so sammadeva lobh
sakkoti. dosamohÄ• naá¹ƒ anuppattiyÄ• , tÄ• disapaccayalÄ• bhena ca __adosÄ• mohÄ• b
lobhÄ• dosÄ• mohÄ• naá¹ƒ balavabhÄ• vato, alobhadosamohÄ• naÃ±ca dubbalabhÄ• vato
paccÄ• masati. __so_ti taá¹ƒsamaá¹…gÄ«puggalo. __tena kammenÄ• _ti tena lobhÄ• diupa
__sukhasÄ«lo_ti sakhilo. tamevatthaá¹ƒ __ ``akkodhanoâ€™â€™ _ti pariyÄ• yena vadati.

__purimanayenevÄ• _ti pubbe vuttanayÄ• nusÄ• rena mandÄ• alobhÄ• dosÄ• lobhadose
amoho pana balavÄ• mohaá¹ƒ pariyÄ• dÄ• tuá¹ƒ sakkotÄ«ti evaá¹ƒ tattha tattha vÄ• re yat
I 125/ veditabbo. __duá¹-á¹-ho_ti kodhano. __dandho_ti mandapaÃ±Ã±o. __sÄ«lako_ti sukh

ettha ca lobhavasena, dosamohalobhadosalobhamohadosamohalobhadosamohavasenÄ•
tikoti lobhÄ• diussadavasena akusalapakkheyeva satta vÄ• rÄ• , tathÄ• kusalapakkhe alob
cuddasa vÄ• rÄ• labbhanti. tattha alobhadosÄ• mohÄ• , alobhÄ• dosamohÄ• , alobhadosa
kusalapakkhe tatiyadutiyapaá¹-hamavÄ• rehi dosussadamohussadadosamohussadavÄ• rÄ•
akusalapakkhe lobhÄ• dosamohÄ• , lobhadosÄ• mohÄ• , lobhÄ• dosÄ• mohÄ• balavantoti
tatiyadutiyapaá¹-hamavÄ• rehi adosussadaamohussadaadosÄ• mohussadavÄ• rÄ• gahitÄ•
tayo tayo vÄ• re antogadhe katvÄ• aá¹-á¹-heva vÄ• rÄ• dassitÄ• . ye pana ubhayesaá¹ƒ m
lobhÄ• lobhussadavÄ• rÄ• dayo apare ekÅ«napaÃ±Ã±Ä• sa vÄ• rÄ• dassetabbÄ• , te alab
ekasmiá¹ƒ santÄ• ne antarena avatthantaraá¹ƒ ``lobho ca balavÄ• , alobho cÄ• â€™â€™ ti
paá¹-ipakkhavasena vÄ• hi etesaá¹ƒ balavadubbalabhÄ• vo, sahajÄ• tadhammavasena \N
tÄ• va paá¹-ipakkhavasena alobhena anadhibhÅ«tatÄ• ya balavabhÄ• vo, tathÄ• dosamoh
alobhÄ• dÄ«naá¹ƒ pana lobhÄ• diabhibhavanato, sabbesaÃ±ca samÄ• najÄ• tiyamabhibhu
sahajÄ• tadhammato balavabhÄ• vo. tena vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``lobho balav
adosÄ• mohÄ• balavanto dosamohÄ• mandÄ• â€™â€™ ti. so ca nesaá¹ƒ mandabalavabh
Ä• sayassa paribhÄ• vitatÄ• ya veditabbo.

__yo luddhoti vutto_ti yo ussadakittane ``luddhoâ€™â€™ ti vutto, __ayaá¹ƒ_ idha cariyÄ• v
``rÄ• gacaritoâ€™â€™ _ti veditabbo. __duá¹-á¹-hadandhÄ• _ti ``duá¹-á¹-ho, dandhoâ€™â€
yathÄ• kkamaá¹ƒ __dosamohacaritÄ• . paÃ±Ã±avÄ• _ti sÄ• tisayaá¹ƒ sappaÃ±Ã±o. yato sa
__buddhicarito_ti vuccati. alobhÄ• dosÄ• naá¹ƒ \Be I 126/ balavabhÄ• vo saddhÅ«panissay
Ä• ha __ ``aluddhaaduá¹-á¹-hÄ• pasannapakatitÄ• ya saddhÄ• caritÄ• â€™â€™ _ti.

ayaÃ±ca nayo sÄ• dhÄ• raá¹‡ato vuttoti nibbattitapubbahetuniyÄ• mavaseneva buddhicarit
``yathÄ• vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __amohaparivÄ• renÄ• _ti amohaparikkhitte
sampayogato ca paÃ±Ã±Ä• ya abhisaá¹…khatenÄ• ti attho. sesapadattayepi eseva nayo. _

vomissaparivÄ• renÄ• _ti ettha lobhamohÄ• dinÄ• aÃ±Ã±amaÃ±Ã±aaviruddhavomissapari
yugaggÄ• havasena appavattiyÄ• veditabbo. tathÄ• hi saddhÄ• nusÄ• ridhammÄ• nusÄ•
bhinnasabhÄ• vÄ• neva. ekaá¹ƒsena ca missakacariyÄ• pi sampaá¹-icchitabbÄ• pubbahet
tathÄ• ceva ussadakittanaá¹ƒ pavattaá¹ƒ yathÄ• rahaá¹ƒ lobhÄ• lobhÄ• dÄ«naá¹ƒ vipÄ• ka
__paá¹-isambhidÄ• magge_ (Paá¹-is I 232) ---

``gatisampattiyÄ• Ã±Ä• á¹‡asampayutte katamesaá¹ƒ aá¹-á¹-hannaá¹ƒ hetÅ«naá¹ƒ paccay
kusalakammassa javanakkhaá¹‡e tayo hetÅ« kusalÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya s
vuccati kusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . nikantikkhaá¹‡e dve hetÅ« akusalÄ• tas
sahajÄ• tapaccayÄ• honti, tena vuccati akusalamÅ«lapaccayÄ• pi saá¹…khÄ• rÄ• . paá¹-is
abyÄ• katÄ• tasmiá¹ƒ khaá¹‡e jÄ• tacetanÄ• ya sahajÄ• tapaccayÄ• honti, tena vuccati nÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• pi nÄ• marÅ«paâ€™â€™ nti ---

Ä• di \Ne I 118/. pubbahetuniyÄ• mena ca yathÄ• tihetukassa paÃ±Ã±Ä• veyyattiyaá¹ƒ, na
ca duhetukassa itikattabbatÄ• nepakkaá¹ƒ, na tathÄ• ahetukassa. evaá¹ƒ lobhussadÄ• da
rÄ• gacaritÄ• dayo hontÄ«ti niá¹-á¹-hamettha gantabbanti. yathÄ• vuttamatthaá¹ƒ nigamava
``evaá¹ƒ lobhÄ• dÄ«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<45> __tatrÄ• _ti \Be I 127/ tasmiá¹ƒ pucchÄ• vacane. __nayo_ti jÄ• nananayo. puggalÄ• d
attho dhammamukheneva paÃ±Ã±Ä• yatÄ«ti dhammÄ• dhiá¹-á¹-hÄ• nenÄ• ha __ ``cariyÄ•
__pakatigamanenÄ• _ti akittimena sabhÄ• vagamanena. __cÄ• turiyenÄ• _ti cÄ• turabhÄ• v
__ukkuá¹-ika_nti asamphuá¹-á¹-hamajjhaá¹ƒ. __khaá¹‡anto viyÄ• _ti bhÅ«miá¹ƒ khaá¹‡anto
__anukaá¸• á¸• hita_nti pÄ• danikkhepasamaye kaá¸• á¸• hanto viya pÄ• daá¹ƒ nikkhipati. t
anukaá¸• á¸• hitaá¹ƒ pacchato aÃ±chitaá¹ƒ hoti. __paribyÄ• kulÄ• yÄ• _ti parito Ä• luá¸·itÄ•
vitthÄ• yanto viya. bhÄ«to viyÄ• ti keci. __sahasÄ• nupÄ«á¸·ita_nti aggapÄ• dena, paá¹‡hiy
sannirujjhitaá¹ƒ. __vivaá¹-á¹-acchadassÄ• _ti vinivaá¹-á¹-acchadanassa pahÄ«nakilesassa.
pada_nti bhagavato padaá¹ƒ disvÄ• vadati.

__pÄ• sÄ• dika_nti pasÄ• dÄ• vahaá¹ƒ. __madhurÄ• kÄ• ra_nti iá¹-á¹-hÄ• kÄ• raá¹ƒ. __tha
thambhitÄ• kÄ• raá¹ƒ. __ataramÄ• no_ti nataramÄ• no, saá¹‡ikanti attho. __samodhÄ• yÄ•
avikkhipitvÄ• . __nipajjitvÄ• _ti kÄ• yapasÄ• raá¹‡alakkhaá¹‡Ä• ya nipajjÄ• ya seyyÄ• ya ni
niddÄ• yati. __pakkhittakÄ• yo_ti avakkhittakÄ• yo avaso viya sahasÄ• patitakÄ• yo. __dus
virÅ«pasannivesaá¹ƒ. __vikkhittakÄ• yo_ti ito cito ca khittaaá¹…gapaccaá¹…go.

__samparivattaka_nti samparivattitvÄ• . __Ä• loá¸·ayamÄ• no_ vÄ• likÄ• kacavarÄ• ni Ä• k

__nipuá¹‡amadhurasamasakkaccakÄ• rÄ«_ti sukosallaá¹ƒ sundaraá¹ƒ avisamaá¹ƒ sÄ• bhi
karaá¹‡asÄ«lo. __gÄ• á¸·hathaddhavisamakÄ• rÄ«_ti thiraá¹ƒ asithilaá¹ƒ visamaÃ±ca karaá

__aparicchinnaá¹ƒ_ apariniá¹-á¹-hitaá¹ƒ.

__mukhapÅ«raka_nti mukhassa pÅ«raá¹‡aá¹ƒ mahantaá¹ƒ. __arasapaá¹-isaá¹ƒvedÄ«_ti n
__bhÄ• jane chaá¸• á¸• ento_ti bhojanabhÄ• jane sitthÄ• ni chaá¸• á¸• ento. __mukhaá¹ƒ m
makkhento.

__kilantarÅ«po_ \Ne I 119/ __viyÄ• _ti tassa asahanena khedappatto viya. __aÃ±Ã±Ä• á¹‡
aÃ±Ã±Ä• á¹‡abhÅ«tÄ• ya upekkhÄ• ya. aÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• ya upekkhÄ• yÄ• ti k

__mÄ• yÄ• _dÄ«su \Be I 128/ santadosapaá¹-icchadanalakkhaá¹‡Ä• __mÄ• yÄ• _. asanta
__sÄ• á¹-heyyaá¹ƒ_. unnatilakkhaá¹‡o __mÄ• no_. asantaguá¹‡asambhÄ• vanÄ• mukhena
amattaÃ±Ã±utÄ• lakkhaá¹‡Ä• __pÄ• picchatÄ• _. santaguá¹‡asambhÄ• vanÄ• mukhena p
amattaÃ±Ã±utÄ• lakkhaá¹‡Ä• __mahicchatÄ• _. sakalÄ• bhena asantussanalakkhaá¹‡Ä•
vijjhanaá¹-á¹-hena __siá¹…gaá¹ƒ, _ siá¹…gÄ• ratÄ• nÄ• garikabhÄ• vasaá¹…khÄ• taá¹ƒ kil
sarÄ«rassa, cÄ«varÄ• diparikkhÄ• rassa ca maá¹‡á¸• anavasena pavattaá¹ƒ loluppaá¹ƒ __
ettha __Ä• di_-saddena ahirikÄ• nottappamadappamÄ• dÄ• dayo saá¹…gayhanti.

parÄ• parÄ• dhassa upanayhanalakkhaá¹‡o __upanÄ• ho_. paresaá¹ƒ guá¹‡amakkhaá¹‡a
guá¹‡e á¸• aá¹ƒsitvÄ• apanento viya yugaggÄ• halakkhaá¹‡o __paá¸·Ä• so_. parasampatti
__issÄ• _. attasampattinigÅ«hanalakkhaá¹‡aá¹ƒ __macchariyaá¹ƒ_. idha __Ä• di_-saddena
dovacassatÄ• pÄ• pamittatÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

anussÄ• hanaá¹ƒ __thinaá¹ƒ_. asattivighÄ• to __middhaá¹ƒ_. cetaso avÅ«pasamo __uddh
__kukkuccaá¹ƒ_. saá¹ƒsayo __vicikicchÄ• _. ayoniso daá¸·haggÄ• ho __Ä• dhÄ• naggÄ• h
micchÄ• gÄ• hassa dubbiveá¹-hiyatÄ• __duppaá¹-inissaggiyatÄ• _. idha __Ä• di_-saddena
muá¹-á¹-hasaccaasampajaÃ±Ã±Ä• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

__muttacÄ• gatÄ• _ti vissaá¹-á¹-hacÄ• gatÄ• nissaá¹…gapariccÄ• go. yathÄ• mÄ• yÄ• da
akusalakkhandhÄ• , yathÄ• __ariyÄ• naá¹ƒ dassanakÄ• matÄ• _dayo, tathÄ• pavattÄ• ku

__pasÄ• danÄ«yaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma vatthuttayaá¹ƒ. __saá¹ƒvejanÄ«yaá¹-á¹-hÄ• nÄ
__kusalÄ• nuyoge_ti kusaladhammabhÄ• vanÄ• yaá¹ƒ. ``evaÃ±ca evaÃ±ca karissÄ• mÄ«â
parivitakkanaá¹ƒ __rattiá¹ƒ dhÅ«mÄ• yanÄ• _. tathÄ• vitakkitÄ• naá¹ƒ tesaá¹ƒ divasabhÄ• g
__divÄ• pajjalanÄ• . hurÄ• huraá¹ƒ dhÄ• vanÄ• _ti ito cito ca tattha tattha Ä• rammaá¹‡e ci
``idaá¹ƒ pure cittamacÄ• ri cÄ• rikaá¹ƒ, yenicchakaá¹ƒ \Ne I 120/ yatthakÄ• maá¹ƒ yathÄ• s
326), ``cittamassa vidhÄ• vatÄ«â€™â€™ ti (SN a I 55) ca.

dhammappavattidassanÄ• di \Be I 129/ ca pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ• yaÃ±ca anÄ• gat

__ ``sabbÄ• kÄ• renÄ• â€™â€™ _ti vuttaá¹ƒ. kiÃ±ci kiÃ±ci Ä• gatampi atthevÄ• ti hi adhipp
paccetabbaâ€™â€™ nti vatvÄ• tattha kÄ• raá¹‡aá¹ƒ dassento __ ``rÄ• gacaritassa hÄ«â€™
__appamÄ• davihÄ• rino_ti tattha vinidhÄ• ya bhÄ• vaá¹ƒ paá¹-ipajjanena appamÄ• dakÄ•
iriyÄ• pathÄ• dayo_ti cÄ• turiyena acÄ• turiyena saá¹‡ikaá¹ƒ, sahasÄ• ca gamanÄ• dayo. _
yujjanti. __pucchitvÄ• jÄ• nitabba_nti dhammappavattiÄ• diá¹ƒ pucchitvÄ• jÄ• nitabbaá¹ƒ.

<46> __sappÄ• yaá¹ƒ_ hitaá¹ƒ, kilesavighÄ• tÄ«ti attho. __adhotavedika_nti aparisuddhap
__bhÅ«maá¹-á¹-haka_nti bhÅ«mitaleyeva uá¹-á¹-hÄ• pitaá¹ƒ uparimatalarahitaá¹ƒ. ekato on
heá¹-á¹-hÄ• bhÄ• go akatabhittibhÅ«miparikammo __akatapabbhÄ• ro. jatukÄ• bharita_nti a
olambamÄ• namukhÄ• hi khuddakavaggulÄ«hi paripuá¹‡á¹‡aá¹ƒ. __oluggavilugga_nti chin
__ujjaá¹…galaá¹ƒ_ lÅ«khadhÅ«saraá¹ƒ chÄ• yÅ«dakarahitaá¹ƒ. sÄ«habyagghÄ• dibhayena
virÅ«paá¹ƒ. __dubbaá¹‡á¹‡a_nti asundaravaá¹‡á¹‡aá¹ƒ, dussaá¹‡á¹-hÄ• naá¹ƒ vÄ• . jÄ• lÄ
__jÄ• lapÅ«vaá¹ƒ. sÄ• á¹‡i viya kharasamphassa_nti sÄ• á¹‡iphalako viya dukkhasamphas
antarantarÄ• tunnakaraá¹‡ena ca __kicchapariharaá¹‡aá¹ƒ. Ä• á¹‡igaá¹‡á¹-hikÄ• hato_ti Ä
ca hatasobho. idaá¹ƒ rÄ• gacaritassa sappÄ• yaá¹ƒ, evamassa kilesasamudÄ• cÄ• ro na ho
sesesupi.

__disÄ• mukha_nti disÄ• bhimukhaá¹ƒ, abbhokÄ• sÄ• bhimukhanti adhippÄ• yo. __mahÄ•
kasiá¹‡amaá¹‡á¸• alaá¹ƒ. __sesaá¹ƒ_ senÄ• sanÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ mohacaritass
vuttasadisameva.

__vitakkavidhÄ• vanasseva paccayo hoti_ yathÄ• taá¹ƒ Ä• yasmato __meghiyattherassa.
pabbatavivare. __paritta_nti suppasarÄ• vamattaá¹ƒ.

pabhedaparicchedato nidÄ• naparicchedato vibhÄ• vanaparicchedato sappÄ• yaparicched
__pariccheda_-saddo yojetabbo. __vibhÄ• vanÄ• _ti ``ayaá¹ƒ rÄ• gacaritoâ€™â€™ tiÄ• din
ekaccakasiá¹‡Ä• nussatiá¹-á¹-hÄ• namattassa \Ne I 121/ pasaá¹…gena kathitattÄ• vuttaá¹ƒ
cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ sabbÄ• kÄ• rena Ä• vikataâ€™â€™ _nti.

cattÄ• lÄ«sakammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<47> __saá¹…khÄ• taniddesato_ti \Be I 130/ saá¹…khÄ• tÄ• naá¹ƒ ``cattÄ• lÄ«sÄ• yÄ• â€
gahitÄ• naá¹ƒ uddiá¹-á¹-hÄ• naá¹ƒ niddesato. ``ettha ettakÄ• ni upacÄ• rajjhÄ• nÄ• vahÄ• n
appanÄ• jjhÄ• nÄ• vahÄ• nÄ«â€™â€™ ti __upacÄ• rappanÄ• vahato_. ``ettakÄ• ni ekajjhÄ
dukatikajjhÄ• nikÄ• ni, ettakÄ• ni sakalajjhÄ• nikÄ• nÄ«â€™â€™ ti __jhÄ• nappabhedato_.
etesu Ä• rammaá¹‡asamatikkamoâ€™â€™ ti evaá¹ƒ __samatikkamato_. ``ettakÄ• nettha v
na vaá¸• á¸• hetabbÄ• nÄ«â€™â€™ ti __vaá¸• á¸• hanÄ• vaá¸• á¸• hanato. Ä• rammaá¹‡at
sabhÄ• vadhammanimittanavattabbavasena, calitÄ• calitavasena ca Ä• rammaá¹‡avibhÄ• g

kÄ• mÄ• vacarÄ• dibhÅ«mivibhÄ• gato. __gahaá¹‡ato_ti diá¹-á¹-hÄ• divasena gahaá¹‡avib
Ä• ruppÄ• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ paccayabhÄ• vato. __cariyÄ• nukÅ«lato_ti rÄ• gacariy

__kammaá¹-á¹-hÄ• nÄ• nÄ«_ti Ä• rammaá¹‡abhÄ• vena yogakammassa pavattiá¹-á¹-hÄ• r
catubbidharÅ«pÄ• vacarajjhÄ• navanto, tesaá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• ti attho. catukkanay
__tikacatukkajjhÄ• nikesÅ«_ti tikajjhÄ• nikesu purimesu brahmavihÄ• resu, catukkajjhÄ• nik
Ä• nÄ• pÄ• nakasiá¹‡esu. __sesesÅ«_ti vuttÄ• vasesesu ekavÄ«satiyÄ• kammaá¹-á¹-hÄ•

dibbacakkhunÄ• diá¹-á¹-hahadayarÅ«passa sattassa cittaá¹ƒ Ä• dikammiko cetopariyaÃ±Ä
sakkoti, na itarassÄ• ti kasiá¹‡apharaá¹‡aá¹ƒ cetopariyaÃ±Ä• á¹‡assa paccayo hoti. tena vu
``parasattÄ• naÃ±ca cetasÄ• cittamaÃ±Ã±Ä• tuá¹ƒ samattho hotÄ«â€™â€™ _ti. __okÄ• se
á¹-hitokÄ• sena paricchinnattÄ• . tathÄ• uggahakosallassa sampÄ• ditattÄ• paricchinnÄ• k
upatiá¹-á¹-hanti, tasmÄ• na tattha vaá¸• á¸• hanÄ• ti adhippÄ• yo. sace pana koci vaá¸• á¸•
guá¹‡oti dassento Ä• ha __ ``Ä• nisaá¹ƒsÄ• bhÄ• vÄ• cÄ• â€™â€™ _ti. __ ``tesu panÄ• â€
Ä• nisaá¹ƒsÄ• bhÄ• vaá¹ƒ vivarati. yasmÄ• vaá¸• á¸• hitesu kuá¹‡aparÄ• siyeva vaá¸• á¸• h
kÄ• marÄ• gavikkhambhanÄ• \Ne I 122/ hotiyeva, tasmÄ• Ä• nisaá¹ƒsÄ• bhÄ• vo. __vibhÅ
supÄ• kaá¹-Ä• , vaá¸• á¸• hitanimittatÄ• ya appamÄ• á¹‡Ä• rammaá¹‡abhÄ• vena paribyatt

__kevala_nti \Be I 131/ sakalaá¹ƒ anavasesaá¹ƒ. __ ``pathaviá¹ƒ imaâ€™â€™ _nti vacana
upaá¹-á¹-hÄ• nÄ• kÄ• rena vuttaá¹ƒ, na nimittassa vaá¸• á¸• hanenÄ• ti adhippÄ• yo. __lÄ•
lÄ• bhitÄ• ya, ukkaá¹ƒsagatavasibhÄ• vatoti attho. thero hi paramÄ• ya vasipattiyÄ• assam
sÄ• rento viya yattha tattha nisinnopi á¹-hitopi taá¹ƒ jhÄ• naá¹ƒ samÄ• pajjateva. tenassa sa
vaá¸• á¸• hitaá¹ƒ viya upaá¹-á¹-hÄ• si. tena vuttaá¹ƒ __ ``sabbadisÄ• sÅ«â€™â€™ _tiÄ• di.

__vuttÄ• _ti __dhammasaá¹…gahe_ vuttÄ• . __mahante_ti vipule. ninnathalÄ• divasena hi
samantato gahaá¹‡avasena sakalasarÄ«re nimittaá¹ƒ gaá¹‡hantassa taá¹ƒ mahantaá¹ƒ hot
__appake_ti sarÄ«rassa ekadese __nimittaá¹ƒ gaá¹‡hÄ• tÄ«_ti yojanÄ• . __appake_ vÄ• k
__eta_nti asubhanimittaá¹ƒ. __Ä• dÄ«nava_nti ``asubharÄ• si eva vaá¸• á¸• hati, na ca koci
__vuttaá¹ƒ_ Ä• dÄ«navaá¹ƒ.

__sesÄ• nipi na vaá¸• á¸• hetabbÄ• nÄ«_ti saá¹…khepato vuttamatthaá¹ƒ upapattito vivarit
_tiÄ• di vuttaá¹ƒ. picupiá¹‡á¸• Ä• divasena upaá¹-á¹-hahantampi nimittaá¹ƒ vÄ• tasaá¹…ghÄ
vuttaá¹ƒ __ ``vÄ• tarÄ• siyeva vaá¸• á¸• hatÄ«â€™â€™ _ti. __okÄ• sena paricchinna_nti
nÄ• sikaggamukhanimittÄ• diokÄ• sena saparicchedaá¹ƒ. vÄ• yokasiá¹‡avaá¸• á¸• hane viy
kevalaá¹ƒ vÄ• tavaá¸• á¸• hanamevÄ• ti Ä• ha __ ``sÄ• dÄ«navattÄ• â€™â€™ _ti. __tesa_n
__nimitta_nti Ä• rammaá¹‡aá¹ƒ. __na ca tena attho atthÄ«_ti tena sattarÄ• sivaá¸• á¸• hane
pathavÄ«kasiá¹‡Ä• divaá¸• á¸• hane viya kiÃ±ci payojanaá¹ƒ natthi. __pariggahavasenÄ• _
bhÄ• vanÄ• visayassa pariggahavasena, na nimittavaá¸• á¸• hanavasena. tenÄ• ha __ ``ek

_tiÄ• di. __etthÄ• _ti brahmavihÄ• rabhÄ• vanÄ• yaá¹ƒ. __yadaya_nti yaá¹ƒ paá¹-ibhÄ• gan
sÄ«mÄ• sambhedeneva hettha upacÄ• rajjhÄ• nuppatti, na nimittuppattiyÄ• . yadi evaá¹ƒ ka
parittÄ• diÄ• rammaá¹‡atÄ• jhÄ• nassÄ• ti Ä• ha __ ``parittaappamÄ• á¹‡Ä• rammaá¹‡atÄ
_ti, katipaye satte pariggahetvÄ• pavattÄ• mettÄ• dayo parittÄ• rammaá¹‡Ä• , bahuke app
attho. __Ä• kÄ• saá¹ƒ kasiá¹‡ugghÄ• á¹-imattÄ• _ na vaá¸• á¸• hetabbanti yojanÄ• . vakkha
sambandhitabbaá¹ƒ. parikappajameva Ä• rammaá¹‡aá¹ƒ vaá¸• á¸• hetuá¹ƒ sakkÄ• , na itara
sabhÄ• vadhammaá¹ƒ_ \Ne I 123/ __vaá¸• á¸• hetuâ€™â€™ _nti \Be I 132/. Ä• ruppÄ• naá
parittaappamÄ• á¹‡Ä• rammaá¹‡atÄ• parittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• se, vipulakasiá¹‡u
pavattiyÄ• veditabbÄ• . __sesÄ• ni_ buddhÄ• nussatiÄ• dÄ«ni dasa kammaá¹-á¹-hÄ• nÄ• n
paá¹-ibhÄ• ganimittÄ• bhÄ• vÄ• .

__paá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• nÄ«_ti paá¹-ibhÄ• ganimittabhÅ«tÄ• ni Ä• rammaá¹‡
aá¹-á¹-hÄ• rasa. __sesÄ• ni chÄ• _ti cattÄ• ro brahmavihÄ• rÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatan
imÄ• ni sesÄ• ni cha. vissandamÄ• napubbatÄ• ya __vipubbakaá¹ƒ_. paggharamÄ• nalohit
kimÄ«naá¹ƒ pacalanena __puá¸·uvakaá¹ƒ, _ calitÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. vÄ• tapÄ• nav
antopaviá¹-á¹-hassa sÅ«riyÄ• lokÄ• dikassa calanÄ• kÄ• ro paÃ±Ã±Ä• yatÄ«ti __obhÄ• sam
calitÄ• rammaá¹‡aá¹ƒ vuttaá¹ƒ. __pubbabhÄ• ge_ti paá¹-ibhÄ• ganimittappavattiyÄ• pubba
__sannisinnamevÄ• _ti santaá¹ƒ niccalameva.

__devesÅ«_ti kÄ• mÄ• vacaradevesu, tattha asubhÄ• naá¹ƒ paá¹-ikÅ«lassa ca Ä• hÄ• rass
assÄ• sapassÄ• sÄ• naá¹ƒ brahmaloke abhÄ• vato __ ``Ä• nÄ• pÄ• nassati cÄ• â€™â€™ _

__diá¹-á¹-henÄ• _ti diá¹-á¹-hena vatthunÄ• kÄ• raá¹‡abhÅ«tena. __gahetabbÄ• nÄ«_ti ugg
uppÄ• detabbauggahanimittÄ• nÄ«ti attho. tenÄ• ha __ ``pubbabhÄ• geâ€™â€™ _tiÄ• di. _
ucchusassÄ• dÄ«naá¹ƒ pattesu pacalamÄ• navaá¹‡á¹‡aggahaá¹‡amukhena vÄ• tassa gah
``vÄ• yokasiá¹‡aá¹ƒ diá¹-á¹-haphuá¹-á¹-henÄ• â€™â€™ _ti. __na Ä• dikammikena gahetab
gahetabbÄ• ni, bhÄ• vanÄ• rambhavasena na paá¹-á¹-hapetabbÄ• ni, heá¹-á¹-hime tayo bra
rÅ«pÄ• vacaracatutthajjhÄ• naÃ±ca anadhigantvÄ• sampÄ• detuá¹ƒ asakkuá¹‡eyyattÄ• .

__imesu pana kammaá¹-á¹-hÄ• nesÅ«_ti ettha kammaá¹-á¹-hÄ• naggahaá¹‡ena yathÄ• ral
jhÄ• nÄ• naÃ±ca gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __sukhavihÄ• rassÄ• _ti diá¹-á¹-hadhammasu

__ ``ekÄ• dasa kammaá¹-á¹-hÄ• nÄ• ni anukÅ«lÄ• nÄ«â€™â€™ _ti ujuvipaccanÄ«kavasen
sesesupi. vakkhati hi ``sabbaÃ±cetaâ€™â€™ ntiÄ• di. __anukÅ«lÄ• ni_ rÄ• gavikkhambhan
aá¹-á¹-ha anukÅ«lÄ• nÄ«ti yojanÄ• . evaá¹ƒ sesesu. __eka_nti idaá¹ƒ anussatiapekkhaá¹ƒ a
mohacaritavitakkacaritÄ• pekkhaá¹ƒ tesaá¹ƒ aÃ±Ã±assÄ• pi anukÅ«lassa alabbhanato \Ne
``saddhÄ• caritassa_ \Be I 133/ __purimÄ• cha anussatiyoâ€™â€™ _ti idaá¹ƒ atisappÄ• ya
ujuvipaccanÄ«kaá¹ƒ imassa atisappÄ• yanti gahetabbassa visesassa abhÄ• vato __sabbac

paritta_nti sarÄ• vamattaá¹ƒ, __appamÄ• á¹‡a_nti tato adhikapamÄ• á¹‡aá¹ƒ. __parittaá¹ƒ_
suppasarÄ• vamattaá¹ƒ, __appamÄ• á¹‡aá¹ƒ_ adhikapamÄ• á¹‡aá¹ƒ khalamaá¹‡á¸• alÄ• d

__cattÄ• ro dhammÄ• _ti cattÄ• ro manasikaraá¹‡Ä«yÄ• dhammÄ• . __uttarÄ«_ti sÄ«lasa
sappÄ• yadhammassavanaá¹ƒ, vÄ«riyaá¹ƒ; paÃ±Ã±Ä• ti imesu paÃ±casu dhammesu patiá
asubhabhÄ• vanÄ• ekÄ• dasasu asubhakammaá¹-á¹-hÄ• nesu bhÄ• vanÄ• nuyogÄ• . __m
pavattÄ• mettÄ• bhÄ• vanÄ• . __Ä• nÄ• pÄ• nassatÄ«_ti soá¸·asavatthukÄ• Ä• nÄ• pÄ• n
__vitakkupacchedÄ• yÄ• _ti micchÄ• vitakkÄ• naá¹ƒ upacchindanatthÄ• ya. __aniccasaÃ±Ã
aniccÄ• â€™â€™ ti (AN a III 137; Dhp 277; Nidd I 27) evaá¹ƒ pavattÄ• aniccÄ• nupassanÄ
__asmimÄ• nasamugghÄ• tÄ• yÄ• _ti ``asmÄ«â€™â€™ ti uppajjanakassa navavidhassÄ• p
hi ekasseva cattÄ• ro dhammÄ• bhÄ• vetabbÄ• vuttÄ• , na ekassa catucariyatÄ• ya. tena
kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• kusalavikkhambhanÄ• ni sabbakusalaparibrÅ«hanÄ• nÄ«â€

__ekasseva satta kammaá¹-á¹-hÄ• nÄ• ni vuttÄ• ni, _ na cÄ• yasmÄ• rÄ• hulo sabbacarito
__vacanamatte_ti ``asukakammaá¹-á¹-hÄ• naá¹ƒ asukacaritassa anukÅ«laâ€™â€™ nti eva
__adhippÄ• yo_ti tathÄ• vacanassa adhippÄ• yo. so pana ``sabbaÃ±cetaâ€™â€™ ntiÄ• dir

<48> ``piyo garÅ«â€™â€™ tiÄ• dinÄ• (AN b 7.37) vuttappakÄ• raá¹ƒ __kalyÄ• á¹‡amittaá
pattacÄ«varaá¹ƒ sayameva gahetvÄ• â€™â€™ tiÄ• dinÄ• vuttanayena __upasaá¹…kamitv
``evaá¹ƒ bahuparissayoyaá¹ƒ attabhÄ• vo á¹-hÄ• neyeva mayÄ• niyyÄ• titoâ€™â€™ ti. ten
_tiÄ• di.

__atajjanÄ«yo_ti na tajjetabbo na niggahetabbo. svÄ• yaá¹ƒ atajjanÄ«yabhÄ• vo dovacassa
aniviá¹-á¹-hapematÄ• ya vÄ• ti tadubhayaá¹ƒ dassetuá¹ƒ __ ``dubbaco vÄ• â€™â€™ _tiÄ•
tajjiyamÄ• no kopaÃ±ca dosaÃ±ca apaccayaÃ±ca pÄ• tukaroti, yo vÄ• ``kimassa \Be I 134/
vÄ• senÄ• â€™â€™ ti pakkamati, ayaá¹ƒ duvidhopi atajjanÄ«yo. __dhammenÄ• _ti ovÄ• dA
__gÅ«á¸·haá¹ƒ gantha_nti kammaá¹-á¹-hÄ• naganthaá¹ƒ, saccapaá¹-iccasamuppÄ• dÄ• dis
suÃ±Ã±atÄ• paá¹-isaá¹ƒyuttaÃ±ca.

__tumhÄ• kamatthÄ• yÄ• ti vutte_ti ``sataporise papÄ• te patanena tumhÄ• kaá¹ƒ koci atth
vutte. __ghaá¹ƒsento_ti ``manussakakkena tumhÄ• kaá¹ƒ koci atthoâ€™â€™ ti vutte ghaá¹
attabhÄ• vaá¹ƒ __khepetuá¹ƒ ussaheyyaá¹ƒ_. ``mama assÄ• sapassÄ• sanirundhanena tum
rogavÅ«pasamÄ• diko attho atthÄ«â€™â€™ ti kenaci vutte. tÄ«hipi bhikkhÅ«hi Ä• cariye bh
vÄ«riyÄ• rambho eva pavedito.

<49> aÃ±Ã±attha pavattitvÄ• pi cittaá¹ƒ Ä• gamma yattha seti, so tassa Ä• sayo ``migÄ• sa
eva __ajjhÄ• sayo_. so duvidho vipanno, sampannoti. tattha vipanno sassatÄ• dimicchÄ• bh

duvidho vaá¹-á¹-anissito, vivaá¹-á¹-anissitoti. tesu vivaá¹-á¹-anissito ajjhÄ• sayo
``sampannajjhÄ• sayenÄ• â€™â€™ ti idhÄ• dhippeto. idÄ• ni naá¹ƒ vibhÄ• gena dassetuá¹
vasenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __chahÄ• kÄ• rehÄ«_ti alubbhanÄ• dÄ«hi chahi
__sampannajjhÄ• sayenÄ• _ti pubbabhÄ• giyÄ• naá¹ƒ sÄ«lasampadÄ• dÄ«naá¹ƒ sÄ• dhar
upanissayabhÄ• vena ca sampanno ajjhÄ• sayo etassÄ• ti sampannajjhÄ• sayo, tena. alob
anekadosavidhamanato, anekaguá¹‡Ä• vahato ca sattÄ• naá¹ƒ bahukÄ• rÄ• visesato yogi
maccheramalÄ• dÄ«naá¹ƒ paá¹-ipakkhabhÄ• vena pavattanti. vuttaá¹ƒ hetaá¹ƒ (Dhs-a 1 mÅ

``alobho maccheramalassa paá¹-ipakkho, adoso dussÄ«lyamalassa, amoho kusalesu dham
cettha dÄ• nahetu, adoso sÄ«lahetu, amoho bhÄ• vanÄ• hetu. tesu ca alobhena anadhikaá
adhikaggahaá¹‡ato, adosena anÅ«naá¹ƒ duá¹-á¹-hassa Å«naggahaá¹‡ato, amohena avipar
viparÄ«taggahaá¹‡ato.

``alobhena \Be I 135/ cettha vijjamÄ• naá¹ƒ dosaá¹ƒ dosato dhÄ• rento dose pavattati, luddh
paá¹-icchÄ• deti. adosena vijjamÄ• naá¹ƒ guá¹‡aá¹ƒ guá¹‡ato dhÄ• rento guá¹‡e pavattati,
makkheti. amohena yÄ• thÄ• vasabhÄ• vaá¹ƒ yÄ• thÄ• vasabhÄ• vato dhÄ• rento yÄ• thÄ•
mÅ«á¸·ho hi tacchaá¹ƒ `atacchaâ€™ nti, atacchaÃ±ca `tacchaâ€™ nti gaá¹‡hÄ• ti. alobhen
piyavippayogadukkhaá¹ƒ na hoti luddhassa piyasabbhÄ• vato, piyavippayogÄ• sahanato ca
appiyasampayogadukkhaá¹ƒ na hoti duá¹-á¹-hassa appiyasabbhÄ• vato, appiyasampayogÄ
icchitÄ• lÄ• bhadukkhaá¹ƒ na hoti, amÅ«á¸·hassa hi `taá¹ƒ kutettha labbhÄ• â€™ ti
evamÄ• dipaccavekkhaá¹‡asabbhÄ• vato.

``alobhena cettha jÄ• tidukkhaá¹ƒ na hoti alobhassa taá¹‡hÄ• paá¹-ipakkhato, taá¹‡hÄ• mÅ
jÄ• tidukkhassa, adosena jarÄ• dukkhaá¹ƒ na hoti tikkhadosassa khippaá¹ƒ jarÄ• sambhava
maraá¹‡adukkhaá¹ƒ na hoti, sammohamaraá¹‡aÃ±hi dukkhaá¹ƒ, na ca taá¹ƒ amÅ«á¸·hassa
gahaá¹-á¹-hÄ• naá¹ƒ, amohena pabbajitÄ• naá¹ƒ, adosena pana sabbesampi sukhasaá¹ƒvÄ

``visesato cettha alobhena pettivisaye upapatti na hoti, yebhuyyena hi sattÄ• taá¹‡hÄ• ya p
upapajjanti, taá¹‡hÄ• ya ca paá¹-ipakkho alobho. adosena niraye upapatti na hoti, dosena h
dosasadisaá¹ƒ nirayaá¹ƒ upapajjanti, dosassa ca paá¹-ipakkho adoso. amohena tiracchÄ• n
hoti, mohena hi niccasammÅ«á¸·haá¹ƒ tiracchÄ• nayoniá¹ƒ upapajjanti, mohapaá¹-ipakkho
rÄ• gavasena upagamanassa abhÄ• vakaro, adoso dosavasena apagamanassa, amoho m

``tÄ«hipi \Be I 136/ cetehi yathÄ• paá¹-ipÄ• á¹-iyÄ• nekkhammasaÃ±Ã±Ä• abyÄ• pÄ• dasa
imÄ• tisso, asubhasaÃ±Ã±Ä• appamÄ• á¹‡asaÃ±Ã±Ä• dhÄ• tusaÃ±Ã±Ä• ti imÄ• ca tisso
kÄ• masukhallikÄ• nuyogaantassa, adosena attakilamathÄ• nuyogaantassa parivajjanaá¹ƒ
paá¹-ipattiyÄ• paá¹-ipajjanaá¹ƒ. tathÄ• alobhena abhijjhÄ• kÄ• yaganthassa pabhedanaá¹ƒ
byÄ• pÄ• dakÄ• yaganthassa, amohena sesaganthadvayassa. purimÄ• ni ca dve satipaá¹-â

dvinnaá¹ƒ Ä• nubhÄ• vena, pacchimÄ• ni pacchimasseva Ä• nubhÄ• vena ijjhanti.

``alobho \Ne I 127/ cettha Ä• rogyassa paccayo hoti, aluddho hi lobhanÄ«yampi asappÄ• ya
arogo hoti. adoso yobbanassa, aduá¹-á¹-ho hi valitapalitÄ• vahena dosagginÄ• aá¸• ayham
hoti. amoho dÄ«ghÄ• yukatÄ• ya, amÅ«á¸·ho hi hitÄ• hitaá¹ƒ Ã±atvÄ• ahitaá¹ƒ parivajjento
paá¹-isevamÄ• no dÄ«ghÄ• yuko hoti.

``alobho cettha bhogasampattiyÄ• paccayo cÄ• gena bhogapaá¹-ilÄ• bhato, adoso mittasa
mittÄ• naá¹ƒ paá¹-ilÄ• bhato, aparihÄ• nato ca, amoho attasampattiyÄ• , amÅ«á¸·ho hi attar
attÄ• naá¹ƒ sampÄ• deti. alobho ca dibbavihÄ• rassa paccayo hoti, adoso brahmavihÄ• ras

``alobhena cettha sakapakkhesu sattasaá¹…khÄ• resu nibbuto hoti tesaá¹ƒ vinÄ• sena abhi
dukkhassa abhÄ• vÄ• , adosena parapakkhesu, aduá¹-á¹-hassa hi verÄ«supi verisaÃ±Ã±Ä•
udÄ• sÄ«napakkhesu amÅ«á¸·hassa sabbÄ• bhisaá¹…gatÄ• ya abhÄ• vato.

``alobhena \Be I 137/ ca aniccadassanaá¹ƒ hoti, luddho hi upabhogÄ• sÄ• ya aniccepi saá¹.
passati. adosena dukkhadassanaá¹ƒ, adosajjhÄ• sayo hi pariccattaÄ• ghÄ• tavatthuparigga
dukkhato passati. amohena anattadassanaá¹ƒ, amÅ«á¸·ho hi yÄ• thÄ• vagahaá¹‡akusalo a
khandhapaÃ±cakaá¹ƒ apariá¹‡Ä• yakato bujjhati. yathÄ• ca etehi aniccadassanÄ• dÄ«ni, e
aniccadassanÄ• dÄ«hi honti. aniccadassanena hi alobho hoti, dukkhadassanena adoso, an
nÄ• ma `aniccamidaâ€™ nti sammÄ• Ã±atvÄ• tassatthÄ• ya pihaá¹ƒ uppÄ• deyya, saá¹…
jÄ• nanto aparampi accantatikhiá¹‡aá¹ƒ kodhadukkhaá¹ƒ uppÄ• deyya, attasuÃ±Ã±ataÃ±ca
Ä• pajjeyyÄ• â€™â€™ ti.

tena vuttaá¹ƒ ``pubbabhÄ• giyÄ• naá¹ƒ sÄ«lasampadÄ• dÄ«naá¹ƒ sÄ• dhanavasena lokutt
ca sampanno ajjhÄ• sayo etassÄ• ti sampannajjhÄ• sayoâ€™â€™ ti. tenÄ• ha __ ``evaá¹ƒ
aÃ±Ã±ataraá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti.

idÄ• ni \Ne I 128/ te ajjhÄ• saye pÄ• á¸·iyÄ• va vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™ _
__chÄ• _ti gaá¹‡anaparicchedo. __ajjhÄ• sayÄ• _ti paricchinnadhammanidassanaá¹ƒ. ubha
chabbidhÄ• ajjhÄ• sayÄ• ti attho. __bodhisattÄ• _ti bujjhanakasattÄ• , bodhiyÄ• vÄ• niyat
adhimuttÄ• tanninnÄ• tappoá¹‡Ä• ti attho. __bodhiparipÄ• kÄ• ya saá¹ƒvattantÄ«_ti yathÄ
pattabbabodhiyÄ• paripÄ• canÄ• ya bhavanti. __alobhajjhÄ• sayÄ• _ti alubbhanÄ• kÄ• ren
``kathaá¹ƒ nu kho mayaá¹ƒ sabbattha, sabbadÄ• ca aluddhÄ• eva hessÄ• mÄ• â€™â€™ r
pacchÄ• ca tasseva rocanavasena pavattaajjhÄ• sayÄ• . __lobhe dosadassÄ• vino_ti lubb
sabbappakÄ• rena Ä• dÄ«navadassÄ• vino. idaá¹ƒ tassa ajjhÄ• sayassa ekadesato brÅ«ha
Ä• dÄ«navaá¹ƒ, alobhe ca Ä• nisaá¹ƒsaá¹ƒ passantassa alobhajjhÄ• sayo parivaá¸• á¸• hat
Ä• dÄ«navÄ• nisaá¹ƒsadassanavidhi vibhÄ• vitoyeva. sesapadesupi iminÄ• nayena attho v

pana viseso --- __nekkhamma_nti idha pabbajjÄ• . __paviveko_ tadaá¹…gaviveko, vikkham
cittaviveko ca. __nissaraá¹‡aá¹ƒ_ nibbÄ• naá¹ƒ. __sabbabhavagatÄ«sÅ«_ti sabbesu bhave
__tadadhimuttatÄ• yÄ• _ti yadatthaá¹ƒ bhÄ• vanÄ• nuyogo, yadatthÄ• ca pabbajjÄ• , tadad
``samÄ• dhÄ• dhimuttenÄ• â€™â€™ _tiÄ• di.

<50> __ ``kiá¹ƒ caritosÄ«â€™â€™ _ti pucchito sace ``na jÄ• nÄ• mÄ«â€™â€™ ti vadeyya
bahulaá¹ƒ samudÄ• carantÄ«â€™â€™ _ti pucchitabbo. __kiá¹ƒ vÄ• _ti kiá¹ƒ asubhaá¹ƒ vÄ•
aÃ±Ã±aá¹ƒ vÄ• . __kiá¹ƒ te manasi karoto phÄ• su hotÄ«_ti cittassa ekaggabhÄ• vena sukh
namatÄ«_ti pakatiyÄ• va abhirativasena namati. __evamÄ• dÄ«hÄ«_ti __Ä• di_-saddena iri
daá¹-á¹-habbo. tepi hi na sabbassa ekaá¹ƒsato byabhicÄ• rino eva. tathÄ• hi samudÄ• cÄ•
``asukaÃ±ca asukaÃ±ca manasikÄ• ravidhiá¹ƒ katipayadivasaá¹ƒ anuyuÃ±jÄ• hÄ«â€™â€™

__ ``pakatiyÄ• uggahitakammaá¹-á¹-hÄ• nassÄ• â€™â€™ _ti idaá¹ƒ yaá¹ƒ kammaá¹-á¹-hÄ
sajjhÄ• yavasena vÄ• manasikÄ• ravasena vÄ• kataparicayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __e
ekaá¹ƒ vÄ• dve vÄ• uá¹‡hÄ• sanÄ• ni. __sajjhÄ• yaá¹ƒ kÄ• retvÄ• _ attano sammukhÄ• v
_ so ce aÃ±Ã±attha gantukÄ• moti adhippÄ• yo. tenÄ• ha __ ``santike vasantassÄ• â€™â€™
kathetabbaá¹ƒ, _ pavattiá¹ƒ sutvÄ• ti adhippÄ• yo.

__pathavÄ«kasiá¹‡a_nti \Ne I 129/ pathavÄ«kasiá¹‡akammaá¹-á¹-hÄ• naá¹ƒ. __katassÄ• _
__taá¹ƒ taá¹ƒ Ä• kÄ• ra_nti Ä• cariyena kammaá¹-á¹-hÄ• ne vuccamÄ• ne padapadatthÄ• c
Ã±Ä• á¹‡assa paccupaá¹-á¹-hitaá¹ƒ taá¹ƒ taá¹ƒ Ä• kÄ• raá¹ƒ, yaá¹ƒ yaá¹ƒ nimittanti vuttaá¹ƒ
upanetvÄ• nibaddhaá¹ƒ viya katvÄ• , hadaye á¹-hapetvÄ• apamussantaá¹ƒ katvÄ• ti attho
upaá¹-á¹-hitassatitÄ• ya __nimittaá¹ƒ gahetvÄ• _ tattha sampajÄ• nakÄ• ritÄ• ya __sakkacc
taá¹ƒ yathÄ• vuttaá¹ƒ suggahitaá¹ƒ nissÄ• ya. __itarassÄ• _ti tathÄ• agaá¹‡hantassa. __sa
kassacipi pakÄ• rassa tattha asesitattÄ• vuttaá¹ƒ.

kammaá¹-á¹-hÄ• naggahaá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti tatiyaparicchedavaá¹‡á¹‡anÄ• .

4. pathavÄ«kasiá¹‡aniddesavaá¹‡á¹‡anÄ•

<51> __phÄ• su_ \Be I 139/ \Ne I 130/ __hotÄ«_ti Ä• vÄ• sasappÄ• yÄ• dilÄ• bhena mana
bhÄ• vanÄ• nukÅ«latÄ• hoti. __parisodhentenÄ• _ti tesaá¹ƒ tesaá¹ƒ gaá¹‡á¹-hiá¹-á¹-hÄ• nÄ
visodhentena. __akilamantoyevÄ• _ti akilantakÄ• yo eva. sati hi kÄ• yakilamathe siyÄ•
kammaá¹-á¹-hÄ• namanasikÄ• rassa antarÄ• yoti adhippÄ• yo. __gaá¹‡á¹-hiá¹-á¹-hÄ• na_n
dubbinivedhatÄ• ya gaá¹‡á¹-hibhÅ«taá¹ƒ á¹-hÄ• naá¹ƒ. __chinditvÄ• _ti yÄ• thÄ• vato attha
vibhÄ• vanena chinditvÄ• , vibhÅ«taá¹ƒ supÄ• kaá¹-aá¹ƒ katvÄ• ti adhippÄ• yo. __suvisudd

visuddhaá¹ƒ, nigumbaá¹ƒ nijjaá¹-anti attho.

ananurÅ«pavihÄ• ravaá¹‡á¹‡anÄ•

<52> __aÃ±Ã±atarenÄ• _ti aÃ±Ã±atarenÄ• pi, pageva anekehÄ«ti adhippÄ• yo. mahantab
sesesu. soá¹‡á¸• avÄ• __soá¹‡á¸• Ä«_. tathÄ• __paá¹‡á¹‡a_ntiÄ• dÄ«su. bodhiaá¹…gaá¹
``vattaâ€™â€™ _nti adhippetanti Ä• ha __ ``pÄ• nÄ«yaghaá¹-aá¹ƒ vÄ• rittaâ€™â€™ _nti. _
paviá¹-á¹-hapaviá¹-á¹-hÄ• naá¹ƒ dÄ• nena parikkhÄ«á¹‡Ä• ya. jiá¹‡á¹‡avihÄ• repi yatra bhik
``Ä• yasmÄ• , yathÄ• sukhaá¹ƒ samaá¹‡adhammaá¹ƒ karotu, mayaá¹ƒ paá¹-ijaggissÄ• mÄ•
vihÄ• tabba_nti ayampi nayo labbhati, vuttanayattÄ• pana na vutto.

__mahÄ• pathavihÄ• re_ti mahÄ• pathasamÄ«pe vihÄ• re. __bhÄ• janadÄ• rudoá¹‡ikÄ• dÄ
rajanatthÄ• ya dÄ• ru, dÄ• rumayadoá¹‡ikÄ• , rajanapacanaá¹-á¹-hÄ• naá¹ƒ, dhovanaphala
__sÄ• kahÄ• rikÄ• _ti sÄ• kahÄ• riniyo itthiyo. __visabhÄ• gasaddo_ kÄ• maguá¹‡Å«pasaá
kevalopi itthisaddo visabhÄ• gasaddo eva. __tatrÄ• _ti pupphavante vihÄ• re. __tÄ• disoyev
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• â€™â€™ tiÄ• dinÄ• yÄ• diso paá¹‡á¹‡avante vihÄ• re up
``pupphahÄ• rikÄ• yo pupphaá¹ƒ ocinantiyoâ€™â€™ ti pana vattabbaá¹ƒ. ayamidha viseso

__patthanÄ«ye_ti \Ne I 131/ tattha vasantesu sambhÄ• vanÄ• vasena upasaá¹…kamanÄ•
``leá¹‡asammateâ€™â€™ _ti. __dakkhiá¹‡Ä• girÄ«_ti magadhavisaye dakkhiá¹‡Ä• girÄ«ti

__visabhÄ• gÄ• rammaá¹‡Ä• ni_ \Be I 140/ iá¹-á¹-hÄ• ni, aniá¹-á¹-hÄ• ni ca. aniá¹-á¹-hÄ• n
``ghaá¹-ehi nighaá¹ƒsantiyoâ€™â€™ _tiÄ• di vuttaá¹ƒ. dabbÅ«pakaraá¹‡ayoggÄ• rukkhÄ•

__yo pana_ vihÄ• ro. __khala_nti dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. __gÄ• vo rundhanti_
khÄ• diá¹ƒsÅ«â€™â€™ ti. __udakavÄ• ra_nti kedÄ• resu sassÄ• naá¹ƒ dÄ• tabbaudakavÄ
mahÄ• saá¹…ghabhogopi vihÄ• ro. __vÄ• riyamÄ• nÄ• _ kammaá¹-á¹-hÄ• nikena bhikkhun

samuddasÄ• muddikanadÄ«nissitaá¹ƒ __udakapaá¹-á¹-anaá¹ƒ_. mahÄ• nagarÄ• naá¹ƒ Ä•
aá¹-avimukhÄ• dinissitaá¹ƒ __thalapaá¹-á¹-anaá¹ƒ. appasannÄ• honti_. tenassa tattha phÄ
adhippÄ• yo. __maÃ±Ã±amÄ• nÄ• _ rÄ• jamanussÄ• .

__samosaraá¹‡enÄ• _ti ito cito saÃ±caraá¹‡ena. __papÄ• te_ti papÄ• tasÄ«se __á¹-hatvÄ
idhÄ• gataá¹ƒ papÄ• te pÄ• tetvÄ• khÄ• dissÄ• mÄ«â€™â€™ ti. __vegena gahetvÄ• _ti ve
yÄ• sÄ«â€™â€™ ti khandhe gahetvÄ• .

__yatthÄ• _ti yasmiá¹ƒ vihÄ• re, vihÄ• rasÄ• mantÄ• vÄ• na sakkÄ• hoti __kalyÄ• á¹‡am

vihÄ• re so alÄ• bho mahÄ• dosoti yojanÄ• .

__panthani_nti panthe nÄ«to pavattitoti panthanÄ«, magganissito vihÄ• ro. taá¹ƒ panthaniá
soá¹‡á¸• isahito vihÄ• ro soá¹‡á¸• Ä«, taá¹ƒ soá¹‡á¸• iá¹ƒ. tathÄ• __paá¹‡á¹‡a_ntiÄ• dÄ«su
__nagara_nti vuttaá¹ƒ uttarapadalopena yathÄ• ``bhÄ«maseno bhÄ«moâ€™â€™ ti. __dÄ•
__visabhÄ• genÄ• _ti yo visabhÄ• gehi vusÄ«yati, visabhÄ• gÄ• naá¹ƒ vÄ• nivÄ• so, so vih
visabhÄ• gena saddhiá¹ƒ. paccantanissitaÃ±ca sÄ«mÄ• nissitaÃ±ca asappÄ• yaÃ±ca __pa
yattha mitto na labbhati, _ tampÄ«ti sabbattha á¹-hÄ• na-saddÄ• pekkhÄ• ya napuá¹ƒsakan
viÃ±Ã±Ä• yÄ• _ti ``bhÄ• vanÄ• ya ananurÅ«pÄ• nÄ«â€™â€™ ti evaá¹ƒ vijÄ• nitvÄ• .

anurÅ«pavihÄ• ravaá¹‡á¹‡anÄ•

<53> __ayaá¹ƒ_ \Ne I 132/ __anurÅ«po nÄ• mÄ• _ti ayaá¹ƒ vihÄ• ro bhÄ• vanÄ• ya anurÅ
gocaraá¹-á¹-hÄ• nato aá¸• á¸• hagÄ• vutato orabhÄ• gatÄ• ya na \Be I 141/ atidÅ«raá¹ƒ. __
pamÄ• á¹‡ena gocaraá¹-á¹-hÄ• nato paÃ±cadhanusatikatÄ• ya na atiÄ• sannaá¹ƒ. tÄ• ya ca
nÄ• tidÅ«ranÄ• ccÄ• sannatÄ• ya, gocaraá¹-á¹-hÄ• naá¹ƒ parissayÄ• dirahitamaggatÄ• ya
yuttarÅ«pattÄ• __gamanÄ• gamanasampannaá¹ƒ_. divasabhÄ• ge mahÄ• janasaá¹ƒkiá¹‡á
appÄ• kiá¹‡á¹‡aá¹ƒ_. abhÄ• vattho hi ayaá¹ƒ __appa_-saddo ``appicchoâ€™â€™ tiÄ• dÄ«
janÄ• lÄ• pasaddÄ• bhÄ• vena __rattiá¹ƒ appasaddaá¹ƒ_. sabbadÄ• pi janasannipÄ• tanigg
__appanigghosaá¹ƒ. appakasirenÄ• _ti akasirena sukheneva. sÄ«lÄ• diguá¹‡Ä• naá¹ƒ thira
suttageyyÄ• di bahu sutaá¹ƒ etesanti __bahussutÄ• _. vÄ• cuggatakaraá¹‡ena, sammadeva
Ä• gamitabhÄ• vena ca Ä• gato pariyattidhammasaá¹…khÄ• to Ä• gamo etesanti __Ä• gatÄ
suttÄ• bhidhammasaá¹…khÄ• tassa dhammassa dhÄ• raá¹‡ena __dhammadharÄ• _. vinay
tesaá¹ƒyeva dhammavinayÄ• naá¹ƒ mÄ• tikÄ• ya dhÄ• raá¹‡ena __mÄ• tikÄ• dharÄ• _. tat
__paripucchati_. atthaparipucchÄ• ya __paripaÃ±hati_ vÄ«maá¹ƒsati vicÄ• reti. __idaá¹ƒ, b
ko attho_ti paripucchanaparipaÃ±hÄ• kÄ• radassanaá¹ƒ. __avivaá¹-aÃ±ceva_ pÄ• á¸·iyÄ•
padesantarapÄ• á¸·idassanena Ä• gamato __vivaranti. anuttÄ• nÄ«kataÃ±ca_ yuttivibhÄ• v
kaá¹…khaá¹-á¹-hÄ• niyesu dhammesu_ saá¹ƒsayuppattiyÄ• hetutÄ• ya gaá¹‡á¹-hiá¹-á¹-hÄ•
yÄ• thÄ• vato vinicchayadÄ• nena __kaá¹…khaá¹ƒ paá¹-ivinodenti_. ettha ca ``nÄ• tidÅ«raá
gamanÄ• gamanasampannaâ€™â€™ nti ekaá¹ƒ aá¹…gaá¹ƒ, ``divÄ• appÄ• kiá¹‡á¹‡aá¹ƒ,
appanigghosaâ€™â€™ nti ekaá¹ƒ, ``appaá¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasampha
kho pana senÄ• sane viharantassa ... pe ... parikkhÄ• rÄ• â€™â€™ ti ekaá¹ƒ, ``tasmiá¹ƒ kh
... pe ... kaá¹…khaá¹ƒ paá¹-ivinodentÄ«â€™â€™ ti ekaá¹ƒ. evaá¹ƒ paÃ±ca aá¹…gÄ• ni ved

khuddakapalibodhavaá¹‡á¹‡anÄ•

<54> khuddakapalibodhupacchede payojanaá¹ƒ parato Ä• gamissati. aggaá¸·aanuvÄ• tapa
__daá¸·hÄ«kammaá¹ƒ vÄ• _. tantacchedÄ• dÄ«su __tunnakammaá¹ƒ vÄ• _ kÄ• tabbaá¹ƒ.

bhÄ• vanÄ• vidhÄ• navaá¹‡á¹‡anÄ•

<55> __sabbakammaá¹-á¹-hÄ• navasenÄ• _ti \Be I 142/ \Ne I 133/ anukkamena niddisiyam
sabbassa kammaá¹-á¹-hÄ• nassa vasena. __piá¹‡á¸• apÄ• tapaá¹-ikkantenÄ• _ti piá¹‡á¸• a
paá¹-inivattena, piá¹‡á¸• apÄ• tabhuttÄ• vinÄ• onÄ«tapattapÄ• á¹‡inÄ• ti attho. __bhattasa
paá¹-ivinodetvÄ• _ti bhojananimittaá¹ƒ parissamaá¹ƒ vinodetvÄ• . Ä• hÄ• re hi Ä• sayaá¹ƒ p
Ä• gantukatÄ• ya yebhuyyena siyÄ• sarÄ«rassa koci parissamo, taá¹ƒ vÅ«pasametvÄ• . ta
sarÄ«rakhedena cittaá¹ƒ ekaggataá¹ƒ na labheyyÄ• ti. __pavivitte_ti janavivitte. __sukhanis
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya nisajjÄ• ya sukhanisinnena. __
``katÄ• ya vÄ• â€™â€™ tiÄ• dinÄ• pathaviyÄ• nimittaggahaá¹‡aá¹ƒ idha vuccati, vuttaá¹ƒ
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ.

idÄ• ni taá¹ƒ aá¹-á¹-hakathÄ• pÄ• á¸·iá¹ƒ dassento __ ``pathavÄ«kasiá¹‡aá¹ƒ uggaá¹‡hant
tatthÄ• yaá¹ƒ saá¹…khepattho --- __pathavÄ«kasiá¹‡aá¹ƒ uggaá¹‡hanto_ti uggahanimittabh
pathavÄ«kasiá¹‡aá¹ƒ gaá¹‡hanto Ä• diyanto, uggahanimittabhÅ«taá¹ƒ pathavÄ«kasiá¹‡aá¹
uppÄ• danaÃ±cettha tathÄ• nimittassa upaá¹-á¹-hÄ• panaá¹ƒ daá¹-á¹-habbaá¹ƒ. __pathaviy
pathavÄ«maá¹‡á¸• ale. __nimittaá¹ƒ gaá¹‡hÄ• tÄ«_ti tattha cakkhunÄ• Ä• dÄ• satale mukh
bhÄ• vanÄ• Ã±Ä• á¹‡ena vakkhamÄ• navisesaá¹ƒ pathavÄ«nimittaá¹ƒ gaá¹‡hÄ• ti. ``pathav
maá¹‡á¸• alÄ• pekkhÄ• ya napuá¹ƒsakaniddeso. __kate_ti vakkhamÄ• navidhinÄ• abhisaá
aniyamattho. __akate_ti pÄ• katike khalamaá¹‡á¸• alÄ• dike pathavÄ«maá¹‡á¸• ale. __sÄ•
saparicchede evÄ• ti attho. sÄ• vadhÄ• raá¹‡aÃ±hetaá¹ƒ vacanaá¹ƒ. tathÄ• hi tena nivattita
anantakeâ€™â€™ _ti vuttaá¹ƒ. __sakoá¹-iye_tiÄ• dÄ«nipi tasseva vevacanÄ• ni. __suppam
suppasarÄ• vÄ• ni samappamÄ• á¹‡Ä• ni icchitÄ• ni. keci pana vadanti ``sarÄ• vamattaá¹ƒ
hoti, suppamattaá¹ƒ tato adhikappamÄ• á¹‡anti. kittimaá¹ƒ kasiá¹‡amaá¹‡á¸• alaá¹ƒ heá¹-á
sarÄ• vamattaá¹ƒ, uparimaparicchedena suppamattaá¹ƒ, na tato adho, uddhaá¹ƒ vÄ• ti
parittappamÄ• á¹‡abhedasaá¹…gaá¹‡hanatthaá¹ƒ __ `suppamatte vÄ• sarÄ• vamatte vÄ•
yathÄ• upaá¹-á¹-hite Ä• rammaá¹‡e ekaá¹…gulamattampi vaá¸• á¸• hitaá¹ƒ appamÄ• á¹‡an
pana ``chattamattampi kasiá¹‡amaá¹‡á¸• alaá¹ƒ kÄ• tabbaâ€™â€™ nti vadanti.

__so_ \Be I 143/ __taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karotÄ«_ti so yogÄ• vacaro taá¹ƒ pathavÄ
suggahitaá¹ƒ nimittaá¹ƒ \Ne I 134/ karoti. yadÄ• cakkhuá¹ƒ ummÄ«letvÄ• oloketvÄ• tattha
nimmÄ«letvÄ• Ä• vajjentassa ummÄ«letvÄ• olokitakkhaá¹‡e viya upaá¹-á¹-hÄ• ti, tadÄ• su
athettha satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• abahigatena mÄ• nasena punappunaá¹ƒ sallakk
upadhÄ• reti_ nÄ• ma. evaá¹ƒ upadhÄ• ritaá¹ƒ pana naá¹ƒ punappunaá¹ƒ Ä• vajjento mana
Ä• sevanaá¹ƒ bhÄ• vanaá¹ƒ bahulaá¹ƒ pavattento __suvavatthitaá¹ƒ vavatthapeti_ nÄ• ma.
evaá¹ƒ suggahitakaraá¹‡Ä• dinÄ• sammadeva upaá¹-á¹-hite tasmiá¹ƒ pathavÄ«kasiá¹‡asa
__cittaá¹ƒ upanibandhatÄ«_ti attano cittaá¹ƒ upacÄ• rajjhÄ• naá¹ƒ upanetvÄ• nibandhati a

vinivattaá¹ƒ karoti. __addhÄ• imÄ• yÄ• _tiÄ• di Ä• nisaá¹ƒsadassÄ• vitÄ• dassanaá¹ƒ.

idÄ• ni yathÄ• dassitassa aá¹-á¹-hakathÄ• pÄ• á¹-hassa atthappakÄ• sanena saddhiá¹ƒ bh
vibhÄ• vetukÄ• mo akate tÄ• va nimittaggahaá¹‡aá¹ƒ dassento __ ``tattha yena atÄ«tabhav
tattha __tatthÄ• _ti tasmiá¹ƒ aá¹-á¹-hakathÄ• pÄ• á¹-he. __catukkapaÃ±cakajjhÄ• nÄ• nÄ«_
catukkapaÃ±cakanayavasena vadati. __puÃ±Ã±avato_ti bhÄ• vanÄ• mayapuÃ±Ã±avato. __
tÄ• diseneva upanissayena samannÄ• gatassa. __khalamaá¹‡á¸• ale_ti maá¹‡á¸• alÄ• kÄ•
__taá¹ƒá¹-hÄ• nappamÄ• á¹‡amevÄ• _ti olokitaá¹-á¹-hÄ• nappamÄ• á¹‡ameva.

__avirÄ• dhetvÄ• _ti avirajjhitvÄ• vuttavidhinÄ• eva. __nÄ«lapÄ«talohitaodÄ• tasambheda
nÄ«lÄ• divaá¹‡á¹‡Ä• hi mattikÄ• hi paccekaá¹ƒ, ekajjhaÃ±ca saá¹ƒsaggavasena. __gaá¹…g
sÄ«haá¸·adÄ«pe kira rÄ• vaá¹‡agaá¹…gÄ• nÄ• ma nadÄ«, tassÄ• sotena chinnataá¹-aá¹-a
aruá¹‡avaá¹‡á¹‡Ä• . taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``gaá¹…gÄ• vahe mattikÄ• sadisÄ• ya a
_ti. __aruá¹‡avaá¹‡á¹‡Ä• ya_ aruá¹‡anibhÄ• ya, aruá¹‡appabhÄ• vaá¹‡á¹‡Ä• yÄ• ti attho.

evaá¹ƒ kasiá¹‡adose dassetvÄ• idÄ• ni kasiá¹‡akaraá¹‡Ä• dike sesÄ• kÄ• re dassetuá¹ƒ _
_tiÄ• di vuttaá¹ƒ. __saá¹ƒhÄ• rima_nti saá¹ƒharitabbaá¹ƒ gahetvÄ• caraá¹‡ayoggaá¹ƒ. __ta
kataá¹ƒ, tattheva tiá¹-á¹-hanakaá¹ƒ. __vuttappamÄ• á¹‡a_nti \Be I 144/ ``suppamatte vÄ• s
ti vuttappamÄ• á¹‡aá¹ƒ. __vaá¹-á¹-a_nti maá¹‡á¸• alasaá¹‡á¹-hÄ• naá¹ƒ. __parikammakÄ•
bhÄ• vanÄ• kÄ• le. __etadevÄ• _ti yaá¹ƒ vidatthicaturaá¹…gulavitthÄ• raá¹ƒ, etadeva pamÄ
``suppamattaá¹ƒ vÄ• sarÄ• vamattaá¹ƒ vÄ• â€™â€™ _ti vuttaá¹ƒ. suppaá¹ƒ hi nÄ• timahan
mahantaá¹ƒ cÄ• á¹-ipidhÄ• nappahonakanti samappamÄ• á¹‡aá¹ƒ hoti.

<56> __tasmÄ• _ti \Ne I 135/ paricchedatthÄ• ya vuttattÄ• . __evaá¹ƒ vuttapamÄ• á¹‡aá¹ƒ
yathÄ• vuttappamÄ• á¹‡aá¹ƒ vidatthicaturaá¹…gulavitthÄ• raá¹ƒ paricchedaá¹ƒ katvÄ• , eva
kasiá¹‡amaá¹‡á¸• alaá¹ƒ visabhÄ• gavaá¹‡á¹‡ena paricchedaá¹ƒ katvÄ• . __rukkhapÄ• á¹‡
kucandanÄ• dirukkhapÄ• á¹‡ikÄ• aruá¹‡avaá¹‡á¹‡assa __visabhÄ• gavaá¹‡á¹‡aá¹ƒ samua
aggahetvÄ• ti vuttaá¹ƒ. pakatirukkhapÄ• á¹‡ikÄ• pana pÄ• sÄ• á¹‡apÄ• á¹‡ikÄ• gatikÄ• va
ninnunnataá¹-á¹-hÄ• nÄ• bhÄ• vena __bherÄ«talasadisaá¹ƒ_ katvÄ• . __tato dÅ«ratare_tiÄ
pÄ«á¹-hato ca aÃ±Ã±asmiá¹ƒ Ä• dÄ«navadassanaá¹ƒ. __kasiá¹‡adosÄ• _ti hatthapÄ• á¹‡ip

__vuttanayenevÄ• _ti ``aá¸• á¸• hateyyahatthantare padese, vidatthicaturaá¹…gulapÄ• dak
vuttavidhinÄ• va. __kÄ• mesu Ä• dÄ«nava_nti ``kÄ• mÄ• nÄ• mete aá¹-á¹-hikaá¹…kalÅ«pa
tiá¹‡ukkÅ«pamÄ• anudahanaá¹-á¹-hena, aá¹…gÄ• rakÄ• sÅ«pamÄ• mahÄ• bhitÄ• paá¹-á
ittarapaccupaá¹-á¹-hÄ• naá¹-á¹-hena, yÄ• citakÅ«pamÄ• tÄ• vakÄ• likaá¹-á¹-hena, rukkhap
sabbaá¹…gapaccaá¹…gapalibhaÃ±janaá¹-á¹-hena, asisÅ«nÅ«pamÄ• adhikuá¹-á¹-anaá¹-á¹
vinivijjhanaá¹-á¹-hena, sappasirÅ«pamÄ• sapaá¹-ibhayaá¹-á¹-henÄ• â€™â€™ tiÄ• dinÄ• (
234) ``appassÄ• dÄ• kÄ• mÄ• bahudukkhÄ• bahupÄ• yÄ• sÄ• â€™â€™ tiÄ• dinÄ• (Vin

``kÄ• masukhaÃ±ca nÄ• metaá¹ƒ bahuparissayaá¹ƒ, sÄ• saá¹…kaá¹ƒ, sabhayaá¹ƒ, saá¹ƒki
mÄ«á¸·haparibhogasadisaá¹ƒ, hÄ«naá¹ƒ, gammaá¹ƒ, pothujjanikaá¹ƒ, anariyaá¹ƒ, anatthas
ca anekÄ• kÄ• ravokÄ• raá¹ƒ vatthukÄ• makilesakÄ• mesu Ä• dÄ«navaá¹ƒ dosaá¹ƒ paccav
kÄ• mÄ• naá¹ƒ nissaraá¹‡abhÅ«te, tehi vÄ• nissaá¹-e. aggamaggassa pÄ• dakabhÄ• vena
upÄ• yabhÅ«te. nekkhamme_ti jhÄ• ne. __jÄ• tÄ• bhilÄ• sena_ saÃ±jÄ• tacchandena. ``sar
aviparÄ«tadhammadesanattÄ• , svÄ• kkhÄ• to \Be I 145/ dhammo ekantaniyyÄ• nikattÄ• , s
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanatoâ€™â€™ ti evaá¹ƒ __buddhadhammasaá¹…ghaguá¹
ratanattayavisayaá¹ƒ __pÄ«tipÄ• mojjaá¹ƒ janayitvÄ• _. nekkhammaá¹ƒ paá¹-ipajjati etÄ• yA
__nekkhammapaá¹-ipadÄ• , _ saupacÄ• rassa jhÄ• nassa, vipassanÄ• ya, maggassa, nibbA
attho. pubbe pana paá¹-hamajjhÄ• nameva nekkhammanti vuttattÄ• vuttÄ• vasesÄ• sabbe
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``pabbajjÄ• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, nibbÄ• naá¹ƒ ca vipassanÄ• .

sabbepi kusalÄ• dhammÄ• , `nekkhammaâ€™ nti pavuccareâ€™â€™ ti || (It-a 109).

__pavivekasukharasassÄ• _ti \Ne I 136/ cittavivekÄ• divivekajassa sukharasassa. evametel
``Ä• nisaá¹ƒsadassÄ• vÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ attho dassitoti daá¹-á¹-habb
atiummÄ«lanaatimandÄ• locanÄ• ni vajjetvÄ• nÄ• tiummÄ«lananÄ• timandÄ• locanasaá¹…
__nimittaá¹ƒ gaá¹‡hantenÄ• _ti pathavÄ«kasiá¹‡e cakkhunÄ• gahitanimittaá¹ƒ manasÄ• g
__bhÄ• vetabba_nti tathÄ• pavattaá¹ƒ nimittaggahaá¹‡aá¹ƒ vaá¸• á¸• hetabbaá¹ƒ Ä• sevitab

__cakkhu kilamati_ atisukhumaá¹ƒ, atibhÄ• suraÃ±ca rÅ«pagataá¹ƒ upanijjhÄ• yato viya. _
attano sabhÄ• vÄ• vibhÄ• vato. tathÄ• ca vaá¹‡á¹‡ato vÄ• lakkhaá¹‡ato vÄ• upatiá¹-á¹-he
``tenassa nimittaá¹ƒ nuppajjatÄ«â€™â€™ _ti. __avibhÅ«taá¹ƒ hoti_ gajanimmÄ«lanena pek
viya. __cittaÃ±ca lÄ«naá¹ƒ hoti_ dassane mandabyÄ• pÄ• ratÄ• ya kosajjapÄ• tato. tenÄ• h
nuppajjatÄ«â€™â€™ _ti. __Ä• dÄ• satale mukhanimittadassinÄ• viyÄ• _ti yathÄ• Ä• dÄ• s
puriso na tattha atigÄ• á¸·haá¹ƒ ummÄ«lati, nÄ• pi atimandaá¹ƒ, na Ä• dÄ• satalassa vaá¹‡
nÄ• pi lakkhaá¹‡aá¹ƒ manasi karoti. atha kho samena Ä• kÄ• rena olokento attano mukhani
ayampi pathavÄ«kasiá¹‡aá¹ƒ samena Ä• kÄ• rena olokento nimittaggahaá¹‡appasutoyeva
``samena Ä• kÄ• renÄ• â€™â€™ _tiÄ• di. __na vaá¹‡á¹‡o paccavekkhitabbo_ti yo tattha pa
aruá¹‡avaá¹‡á¹‡o, so na cintetabbo. cakkhuviÃ±Ã±Ä• á¹‡ena pana gahaá¹‡aá¹ƒ na sakkÄ•
``na oloketabboâ€™â€™ ti \Be I 146/ avatvÄ• paccavekkhaá¹‡aggahaá¹‡aá¹ƒ kataá¹ƒ. __n
kÄ• tabba_nti yaá¹ƒ tattha pathavÄ«dhÄ• tuyÄ• thaddhalakkhaá¹‡aá¹ƒ, taá¹ƒ na manasi kÄ

disvÄ• gahetabbattÄ• ``vaá¹‡á¹‡aá¹ƒ amuÃ±citvÄ• â€™â€™ ti vatvÄ• pi vaá¹‡á¹‡avasene
pana vaá¹‡á¹‡o nissayagatiko kÄ• tabboti dassento Ä• ha __ ``nissayasavaá¹‡á¹‡aá¹ƒ katv
samÄ• nÄ• kÄ• rasannissito so vaá¹‡á¹‡o tÄ• ya pathaviyÄ• samÄ• nagatikaá¹ƒ katvÄ• , v

``pathavÄ«â€™â€™ ti manasi kÄ• tabbanti attho. __ussadavasena paá¹‡á¹‡attidhamme_ti
ussannabhÄ• vena sattito adhikabhÄ• vena sasambhÄ• rapathaviyaá¹ƒ ``pathavÄ«â€™â€™
paá¹‡á¹‡attidhamme __cittaá¹ƒ paá¹-á¹-hapetvÄ• _ ``pathavÄ«, pathavÄ«â€™â€™ ti __ma
lokavohÄ• rena paá¹‡á¹‡attimatte cittaá¹ƒ á¹-hapetabbaá¹ƒ, nÄ• mantaravasenapi pathavÄ«
bhaveyyÄ• ti, hotu, ko dosoti dassento __ ``mahÄ« medinÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha
nÄ• maá¹ƒ vattuá¹ƒ icchati, __taá¹ƒ vattabbaá¹ƒ_. taÃ±ca kho __yadassa saÃ±Ã±Ä• nukÅ«
yaá¹ƒ nÄ• maá¹ƒ assa yogino pubbe tattha gahitasaÃ±Ã±Ä• vasena anukÅ«laá¹ƒ pacuratÄ•
Ä• gacchati, __taá¹ƒ vattabbaá¹ƒ. vattabba_nti ca paá¹-hamasamannÄ• hÄ• re kassaci vacÄ«
vuttaá¹ƒ, Ä• cariyena vÄ• vattabbataá¹ƒ sandhÄ• ya. kiá¹ƒ vÄ• bahunÄ• , pÄ• kaá¹-abhÄ•
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __kÄ• lena ummÄ«letvÄ• kÄ• lena nimm
cakkhuá¹ƒ ummÄ«letvÄ• nimittaggahaá¹‡avasena pathavÄ«maá¹‡á¸• alaá¹ƒ oloketvÄ• pu
nimmÄ«letvÄ• Ä• vajjitabbaá¹ƒ. yenÄ• kÄ• rena oloketvÄ• gahitaá¹ƒ, tenÄ• kÄ• rena puna

<57> __Ä• pÄ• thamÄ• gacchatÄ«_ti manodvÄ• rikajavanÄ• naá¹ƒ gocarabhÄ• vaá¹ƒ upag
uggahanimittassa. __na tasmiá¹ƒ á¹-hÄ• ne nisÄ«ditabbaá¹ƒ_. kasmÄ• ? yadi uggahanimitte
pathavÄ«maá¹‡á¸• alaá¹ƒ oloketvÄ• bhÄ• veti, paá¹-ibhÄ• ganimittuppatti na siyÄ• . samÄ«
oloketuá¹ƒ na sakkÄ• . tena vuttaá¹ƒ __ ``attano vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• â€™â€™
nissaddabhÄ• vÄ• ya __ekapaá¹-alikÅ«pÄ• hanÄ• _gahaá¹‡aá¹ƒ, parissayavinodanatthaá¹ƒ
__kattaradaá¹‡á¸• a_ggahaá¹‡aá¹ƒ. sace nassati, athÄ• nena bhÄ• vetabbanti sambandho.
__kenacideva_ asappÄ• yena kÄ• raá¹‡abhÅ«tena. __nimittaá¹ƒ Ä• dÄ• yÄ• _ti yathÄ• jÄ•
gahetvÄ• . __samannÄ• haritabba_nti Ä• vajjitabbaá¹ƒ nimittanti adhippÄ• yo, sammÄ• vÄ•
Ä• haritabbaá¹ƒ kammaá¹-á¹-hÄ• nanti attho. __takkÄ• hataá¹ƒ vitakkÄ• hata_nti takkanato
``takko, vitakkoâ€™â€™ ti ca evaá¹ƒ laddhanÄ• mena bhÄ• vanÄ• cittasampayuttena samm
Ä• hananapariyÄ• hananakiccena aparÄ• paraá¹ƒ vattamÄ• nena kammaá¹-á¹-hÄ• naá¹ƒ Ä
kÄ• tabbaá¹ƒ, balappattavitakko manasikÄ• ro bahulaá¹ƒ pavattetabboti attho. __evaá¹ƒ kam
kammaá¹-á¹-hÄ• naá¹ƒ takkÄ• hataá¹ƒ vitakkÄ• hataá¹ƒ karontassa. yathÄ• bhÄ• vanÄ• p
Ä• vahati, evaá¹ƒ anuyuÃ±jantassa. __anukkamenÄ• _ti bhÄ• vanÄ• nukkamena. yadÄ• sa
suvisadÄ• ni tikkhÄ• ni pavattanti, tadÄ• assaddhiyÄ• dÄ«naá¹ƒ dÅ«rÄ«bhÄ• vena sÄ• tisa
balehi laddhÅ«patthambhÄ• ni vitakkÄ• dÄ«ni kÄ• mÄ• vacarÄ• neva jhÄ• naá¹…gÄ• ni ba
eva tesaá¹ƒ ujuvipaccanÄ«kabhÅ«tÄ• kÄ• macchandÄ• dayo saddhiá¹ƒ tadekaá¹-á¹-hehi p
bhavanti, paá¹-ibhÄ• ganimittuppattiyÄ• saddhiá¹ƒ taá¹ƒ Ä• rabbha upacÄ• rajjhÄ• naá¹ƒ u
``nÄ«varaá¹‡Ä• ni vikkhambhantÄ«â€™â€™ _tiÄ• di. tattha __sannisÄ«dantÄ«_ti sammade
attho.

__imassÄ• _ti paá¹-ibhÄ• ganimittassa. aá¹…gulipadapÄ• á¹‡ipadÄ• diko __kasiá¹‡adoso_
Ä• dÄ• samaá¹‡á¸• alÅ«pamÄ• dÄ«hi \Ne I 138/ uggahanimittato paá¹-ibhÄ• ganimittassa s
saá¹‡hasukhumataÃ±ca dasseti. __taÃ±ca kho_ paá¹-ibhÄ• ganimittaá¹ƒ __neva vaá¹‡á¹‡a
saá¹‡á¹-hÄ• navantaá¹ƒ_ aparamatthasabhÄ• vattÄ• . __Ä«disa_nti vaá¹‡á¹‡asaá¹‡á¹-hÄ•

__tilakkhaá¹‡abbhÄ• hata_nti uppÄ• dÄ• dilakkhaá¹‡attayÄ• nupaviá¹-á¹-haá¹ƒ, aniccatÄ• d
vÄ• . yadi __na panetaá¹ƒ tÄ• disaá¹ƒ_ vaá¹‡á¹‡Ä• divantaá¹ƒ, kathaá¹ƒ jhÄ• nassa Ä• ram
``kevalaÃ±hÄ«â€™â€™ _tiÄ• di. __saÃ±Ã±aja_nti bhÄ• vanÄ• saÃ±Ã±Ä• janitaá¹ƒ, bhÄ• v
saÃ±jÄ• tamattaá¹ƒ. na hi asabhÄ• vassa kutoci samuá¹-á¹-hÄ• naá¹ƒ atthi. tenÄ• ha __
``upaá¹-á¹-hÄ• nÄ• kÄ• ramattaâ€™â€™ _nti.

<58> __vikkhambhitÄ• neva sannisinnÄ• va, _ na pana tadatthaá¹ƒ ussÄ• ho kÄ• tabboti a
``upacÄ• rasamÄ• dhinÄ• â€™â€™ ti vutte itaropi samÄ• dhi atthÄ«ti atthato Ä• pannanti ta
``duvidho hi samÄ• dhÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __dvÄ«hÄ• kÄ• rehÄ«_ti jhÄ• nad
paá¹-ipakkhadÅ«rÄ«bhÄ• vo, thirabhÄ• vappatti cÄ• ti imehi dvÄ«hi kÄ• raá¹‡ehi. idÄ• ni tÄ
avatthÄ• mukhena dassetuá¹ƒ __ ``upacÄ• rabhÅ«miyaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
upacÄ• rÄ• vatthÄ• yaá¹ƒ. yadipi tadÄ• jhÄ• naá¹…gÄ• ni paá¹-utarÄ• ni mahaggatabhÄ• v
tesaá¹ƒ \Be I 148/ pana paá¹-ipakkhadhammÄ• naá¹ƒ vikkhambhanena cittaá¹ƒ samÄ• dhiy
``nÄ«varaá¹‡appahÄ• nena cittaá¹ƒ samÄ• hitaá¹ƒ hotÄ«â€™â€™ _ti. __paá¹-ilÄ• bhabhÅ«
adhigamÄ• vatthÄ• yaá¹ƒ. tadÄ• hi appanÄ• pattÄ• naá¹ƒ jhÄ• nadhammÄ• naá¹ƒ uppattiy
tenÄ• ha __ ``aá¹…gapÄ• tubhÄ• venÄ• â€™â€™ _ti. cittaá¹ƒ samÄ• hitaá¹ƒ hotÄ«ti samba

__na thÄ• majÄ• tÄ• nÄ«_ti na jÄ• tathÄ• mÄ• ni, na bhÄ• vanÄ• balaá¹ƒ pattÄ• nÄ«ti atth
__kevalampi rattiá¹ƒ kevalampi divasaá¹ƒ tiá¹-á¹-hatÄ«_ti samÄ• pattivelaá¹ƒ sandhÄ• yÄ• l
nimittavaá¸• á¸• hanaá¹ƒ yuttanti katvÄ• vuttaá¹ƒ __ ``nimittaá¹ƒ vaá¸• á¸• hetvÄ• â€™â€™
__laddhaparihÄ• nÄ«_ti laddhaupacÄ• rajjhÄ• naparihÄ• ni. nimitte avinassante tadÄ• ramm
aparihÄ«nameva hoti, nimitte pana Ä• rakkhÄ• bhÄ• vena vinaá¹-á¹-he laddhaá¹ƒ laddhaá¹ƒ
tadÄ• yattavuttito. tenÄ• ha __ ``Ä• rakkhamhÄ«â€™â€™ _tiÄ• di.

sattasappÄ• yavaá¹‡á¹‡anÄ•

<59> ``thÄ• varaÃ±ca hotÄ«â€™â€™ ti vatvÄ• yathÄ• thÄ• varaá¹ƒ hoti, taá¹ƒ dassetuá¹ƒ
cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• laddhaÃ±hi nimittaá¹ƒ tattha satiá¹ƒ s
katvÄ• ekaggataá¹ƒ vindantassa \Ne I 139/ thiraá¹ƒ nÄ• ma hoti, surakkhitaÃ±ca. __sati_-g
sampajaÃ±Ã±aá¹ƒ, samÄ• dhiggahaá¹‡ena vÄ«riyaÃ±ca saá¹…gahitaá¹ƒ hoti nÄ• nantariya
Ä• vÄ• sesu. __tÄ«á¹‡i tÄ«á¹‡Ä«_ti ekekasmiá¹ƒ Ä• vÄ• se avutthaavutthaá¹-á¹-hÄ• ne vas
divase __vasitvÄ• _.

__uttarena vÄ• dakkhiá¹‡ena vÄ• _ti vuttaá¹ƒ gamanÄ• gamane sÅ«riyÄ• bhimukhabhÄ• v
sahassadhanuppamÄ• á¹‡aá¹ƒ __diyaá¸• á¸• hakosaá¹ƒ_.

__dvattiá¹ƒsa tiracchÄ• nakathÄ• _ti __rÄ• jakathÄ• dike_ (DN I 17; MN II 223; SN c V 108
508) sandhÄ• yÄ• ha. tÄ• hi pÄ• á¸·iyaá¹ƒ sarÅ«pato anÄ• gatÄ• pi araÃ±Ã±apabbatanadÄ

saá¹…gahetvÄ• saggamokkhÄ• naá¹ƒ tiracchÄ• nabhÄ• vato ``dvattiá¹ƒsa tiracchÄ• nakat
__dasakathÄ• vatthunissita_nti ``appicchatÄ• , santuá¹-á¹-hi, paviveko, asaá¹ƒsaggo, vÄ«ri
samÄ• dhi, paÃ±Ã±Ä• , vimutti, vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ nti imÄ• ni appicchakath
tannissitaá¹ƒ bhassaá¹ƒ __sappÄ• yaá¹ƒ_.

__atiracchÄ• nakathiko_ti \Be I 149/ natiracchÄ• nakathiko, tiracchÄ• nakathÄ• vidhuraá¹ƒ
kammaá¹-á¹-hÄ• napaá¹-isaá¹ƒyuttameva kathaá¹ƒ kathetÄ«ti adhippÄ• yo. __sÄ«lÄ• diguá
sÄ«lasamÄ• dhiÄ• diguá¹‡asampanno. yo hi samÄ• dhikammaá¹-á¹-hÄ• niko, samÄ• dhika
patto, so imassa yogino sappÄ• yo. tenÄ• ha __ ``yaá¹ƒ nissÄ• yÄ• â€™â€™ _tiÄ• di. __kÄ
kÄ• yassa santappanaposanappasuto. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``yÄ• vadatthaá¹ƒ udarÄ•
seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto viharatÄ«â€™â€™ ti (DN III 320;

bhojanaá¹ƒ yebhuyyena madhurambilarasavasena sattÄ• naá¹ƒ upayogaá¹ƒ gacchati dadh
kaá¹-ukÄ• dirasÄ• pana kevalaá¹ƒ abhisaá¹…khÄ• rakÄ• evÄ• ti Ä• ha __ ``kassaci madhu
sappÄ• yaá¹ƒ hotÄ«â€™â€™ _ti.

__yasmiá¹ƒ iriyÄ• pathe_ Ä• dhÄ• rabhÅ«te, vattamÄ• ne vÄ• , yasmiá¹ƒ vÄ• iriyÄ• pathe
__nimittÄ• sevanabahulassÄ• _ti nimitte Ä• sevanÄ• bahulassa paá¹-ibhÄ• ganimitte visaya
bhÄ• vanÄ• manasikÄ• raá¹ƒ \Ne I 140/ bahulaá¹ƒ Ä• sevantassa, nimittassa vÄ• gocarÄ•
Ä• sevanÄ• bahulassa. yena hi bhÄ• ventassa bhÄ• vanÄ• sevanÄ• , tena gocarÄ• sevanÄ

dasavidhaappanÄ• kosallavaá¹‡á¹‡anÄ•

<60> __na hoti_ appanÄ• . yena vidhinÄ• appanÄ• yaá¹ƒ kusalo hoti, so dasavidho vidhi _
tannibbattaá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ. __vatthuvisadakiriyato_ti vatthÅ«naá¹ƒ visadabhÄ• vaka
appanÄ• kosallaá¹ƒ icchitabbanti sambandho. evaá¹ƒ sesesupi.

<61> cittacetasikÄ• naá¹ƒ hi pavattiá¹-á¹-hÄ• nabhÄ• vato sarÄ«raá¹ƒ, tappaá¹-ibaddhÄ• n
``vatthÅ«nÄ«â€™â€™ ti adhippetÄ• ni. tÄ• ni yathÄ• cittassa sukhÄ• vahÄ• ni honti, tathÄ•
__visadabhÄ• vakaraá¹‡aá¹ƒ_. tena vuttaá¹ƒ __ ``ajjhattikabÄ• hirÄ• naâ€™â€™ _ntiÄ• di.
__vÄ• _-saddo aá¹-á¹-hÄ• nappayutto, sarÄ«raá¹ƒ sedamalaggahitaá¹ƒ vÄ• aÃ±Ã±ena vÄ•
vibÄ• dhitanti adhippÄ• yo. __senÄ• sanaá¹ƒ vÄ• _ti __vÄ• _-saddena pattÄ• dÄ«nampi sa
cÄ• yaá¹ƒ nayo \Be I 150/ khuddakapalibodhupacchedena saá¹…gahito, puna kasmÄ• vutt
so ca kho bhÄ• vanÄ• ya Ä• rambhakÄ• le. idha pana Ä• raddhakammaá¹-á¹-hÄ• nassa up
appanÄ• parivÄ• saá¹ƒ vasantassa kÄ• lantare jÄ• te tathÄ• paá¹-ipatti appanÄ• kosallÄ• ya
visayabhÅ«te vÄ• . kathaá¹ƒ bhÄ• vanamanuyuÃ±jantassa tÄ• ni visayo? antarantarÄ•
pavattanakacittuppÄ• davasenevaá¹ƒ vuttaá¹ƒ. te hi cittuppÄ• dÄ• cittekaggatÄ• ya aparisu
saá¹ƒvattanti. __cittacetasikesu_ nissayÄ• dipaccayabhÅ«tesu. __Ã±Ä• á¹‡ampÄ«_ti __pi_

tena ``na kevalaá¹ƒ taá¹ƒ vatthuyeva, atha kho tasmiá¹ƒ aparisuddhe Ã±Ä• á¹‡ampi aparisu
dassitaá¹ƒ. taá¹ƒsampayuttÄ• naá¹ƒ pana aparisuddhatÄ• avuttasiddhÄ• , Ã±Ä• á¹‡assa ca
appanÄ• ya bahukÄ• rattÄ• . tathÄ• hi jhÄ• naá¹ƒ ``dandhÄ• bhiÃ±Ã±aá¹ƒ, khippÄ• bhiÃ±Ã
niddiá¹-á¹-haá¹ƒ. nissayanissayopi nissayotveva vuccatÄ«ti Ä• ha __ ``dÄ«pakapallikavaá¹-
nissÄ• yÄ• â€™â€™ _ti. Ã±Ä• á¹‡e avisade vipassanÄ• bhÄ• vanÄ• viya samÄ• dhibhÄ• v
dassetuá¹ƒ __ ``aparisuddhena Ã±Ä• á¹‡enÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __kammaá
samathakammaá¹-á¹-hÄ• naá¹ƒ Ä• ha. __vuá¸• á¸• hiá¹ƒ_ aá¹…gapÄ• tubhÄ• vena, __virÅ
__vepullaá¹ƒ_ sabbaso vasibhÄ• vappattiyÄ• veditabbaá¹ƒ. __visade panÄ• _ti sukkapakk
vuttavipariyÄ• yena attho veditabbo.

<62> __samabhÄ• vakaraá¹‡a_nti \Ne I 141/ kiccato anÅ«nÄ• dhikabhÄ• vakaraá¹‡aá¹ƒ. y
saddheyyavatthusmiá¹ƒ adhimokkhakiccassa paá¹-utarabhÄ• vena, paÃ±Ã±Ä• ya avisadatÄ
sithilatÄ• dinÄ• __saddhindriyaá¹ƒ balavaá¹ƒ hoti_. tenÄ• ha __ ``itarÄ• ni mandÄ• nÄ«â€™
saddhindriyassa balavabhÄ• vato, itaresaÃ±ca mandattÄ• . kosajjapakkhe patituá¹ƒ adatvÄ
paggaá¹‡hanaá¹ƒ anubalappadÄ• naá¹ƒ paggaho, paggahova kiccaá¹ƒ, __paggahakiccaá¹
sambandhitabbaá¹ƒ. Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hÄ• naá¹ƒ, anissajjanaá¹ƒ vÄ• __up
vikkhepapaá¹-ipakkho. yena vÄ• sampayuttÄ• avikkhittÄ• honti, so __avikkhepo_. rÅ«pag
yena yÄ• thÄ• vato visayasabhÄ• vaá¹ƒ passati, taá¹ƒ __dassanakiccaá¹ƒ kÄ• tuá¹ƒ na sak
saddhindriyena abhibhÅ«tattÄ• . sahajÄ• tadhammesu hi indaá¹-á¹-haá¹ƒ kÄ• rentÄ• naá¹ƒ
dhammÄ• naá¹ƒ ekarasatÄ• vaseneva atthasiddhi, na aÃ±Ã±athÄ• . __tasmÄ• _ti vuttamev
paccÄ• masati \Be I 151/. __ta_nti saddhindriyaá¹ƒ. __dhammasabhÄ• vapaccavekkhaá¹‡e
saddheyyavatthuno uá¸·Ä• ratÄ• diguá¹‡e adhimuccanassa sÄ• tisayappavattiyÄ• saddhin
tassa paccayapaccayuppannÄ• divibhÄ• gato yÄ• thÄ• vato vÄ«maá¹ƒsanena. evaÃ±hi eva
sabhÄ• varasato pariggayhamÄ• ne savipphÄ• ro adhimokkho na hoti, ``ayaá¹ƒ imesaá¹ƒ d
ti parijÄ• nanavasena paÃ±Ã±Ä• byÄ• pÄ• rassa sÄ• tisayattÄ• . dhuriyadhammesu hi yath
paÃ±Ã±Ä• ya mandabhÄ• vo hoti, evaá¹ƒ paÃ±Ã±Ä• ya balavabhÄ• ve saddhÄ• ya mandab
``taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena hÄ• petabbaâ€™â€™ _nti.

__tathÄ• amanasikÄ• renÄ• _ti yenÄ• kÄ• rena bhÄ• vanamanuyuÃ±jantassa saddhindriy
tenÄ• kÄ• rena bhÄ• vanÄ• ya ananuyuÃ±janatoti vuttaá¹ƒ hoti. idha duvidhena saddhindriy
vÄ• paccayavisesato kiccuttariyena, vÄ«riyÄ• dÄ«naá¹ƒ vÄ• mandakiccatÄ• ya. tattha paá
dassito, dutiyavikappe pana yathÄ• manasi karoto vÄ«riyÄ• dÄ«naá¹ƒ mandakiccatÄ• ya s
jÄ• taá¹ƒ, tathÄ• amanasikÄ• rena vÄ«riyÄ• dÄ«naá¹ƒ paá¹-ukiccabhÄ• vÄ• vahena manas
samarasaá¹ƒ karontena hÄ• petabbaá¹ƒ. iminÄ• nayena sesindriyesupi hÄ• panavidhi vedi

__vakkalittheravatthÅ«_ti so hi Ä• yasmÄ• saddhÄ• dhimuttatÄ• ya katÄ• dhikÄ• ro satthu
eva hutvÄ• viharanto satthÄ• rÄ• ``kiá¹ƒ te, vakkali, iminÄ• pÅ«tikÄ• yena diá¹-á¹-hena? y
dhammaá¹ƒ passati, so maá¹ƒ passatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 87) ovaditvÄ• \Ne I 1

niyojitopi taá¹ƒ ananuyuÃ±janto paá¹‡Ä• mito attÄ• naá¹ƒ vinipÄ• tetuá¹ƒ papÄ• taá¹-á¹-hÄ•
naá¹ƒ satthÄ• yathÄ• nisinnova obhÄ• saá¹ƒ visajjento attÄ• naá¹ƒ dassetvÄ• ---

``pÄ• mojjabahulo bhikkhu, pasanno buddhasÄ• sane.

adhigacche padaá¹ƒ santaá¹ƒ, saá¹…khÄ• rÅ«pasamaá¹ƒ sukhaâ€™â€™ nti || (Dhp 381) --

gÄ• thaá¹ƒ vatvÄ• ``ehi vakkalÄ«â€™â€™ ti Ä• ha. so tena amateneva abhisitto haá¹-á¹-ha
vipassanaá¹ƒ paá¹-á¹-hapesi. saddhÄ• ya pana balavabhÄ• vato \Be I 152/ vipassanÄ• vÄ«
Ã±atvÄ• bhagavÄ• indriyasamataá¹ƒ paá¹-ipÄ• dento kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• a
dinnanayena vipassanaá¹ƒ ussukkÄ• petvÄ• maggapaá¹-ipÄ• á¹-iyÄ• arahattaá¹ƒ pÄ• puá
``vakkalittheravatthu cettha nidassanaâ€™â€™ _nti.

__itarakiccabheda_nti upaá¹-á¹-hÄ• nÄ• dikiccavisesaá¹ƒ. __passaddhÄ• dÄ«_ti __Ä• di_-
samÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __hÄ• petabba_n
balavabhÄ• vo dhammasabhÄ• vapaccavekkhaá¹‡ena hÄ• yati, evaá¹ƒ vÄ«riyindriyassa ad
passaddhiÄ• dibhÄ• vanÄ• ya hÄ• yati, samÄ• dhipakkhiyattÄ• tassÄ• . tathÄ• hi sÄ• san
kosajjapÄ• tato rakkhantÄ« vÄ«riyÄ• dibhÄ• vanÄ• viya vÄ«riyindriyassa adhimattataá¹ƒ ud
ekaá¹ƒsato hÄ• peti. tena vuttaá¹ƒ __ ``passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaâ€™â€™

__soá¹‡attherassa vatthÅ«_ti (Vin I 243) sukumÄ• rassa soá¹‡attherassa vatthu. so hi Ä• y
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• sÄ«tavane viharanto ``mama sarÄ«raá¹ƒ sukhumÄ• laá¹ƒ
sukhaá¹ƒ adhigantuá¹ƒ, kÄ• yaá¹ƒ kilametvÄ• pi samaá¹‡adhammo kÄ• tabboâ€™â€™ ti á
adhiá¹-á¹-hÄ• ya padhÄ• namanuyuÃ±janto pÄ• datalesu phoá¹-esu uá¹-á¹-hitesupi vedana
daá¸·haá¹ƒ vÄ«riyaá¹ƒ karonto accÄ• raddhavÄ«riyatÄ• ya visesaá¹ƒ nibbattetuá¹ƒ nÄ• sak
gantvÄ• vÄ«á¹‡ovÄ• dena ovaditvÄ• vÄ«riyasamatÄ• yojanavidhiá¹ƒ dassento kammaá¹-á
gijjhakÅ«á¹-aá¹ƒ gato. theropi satthÄ• rÄ• dinnanayena vÄ«riyasamataá¹ƒ yojento vipassan
arahatte patiá¹-á¹-hÄ• si. tena vuttaá¹ƒ __ ``soá¹‡attherassa vatthu dassetabbaâ€™â€™ _n

__sesesupÄ«_ti \Ne I 143/ satisamÄ• dhipaÃ±Ã±indriyesupi. __ekassÄ• _ti ekekassa. sÄ• n
daá¹-á¹-habbo. evaá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ paccekaá¹ƒ adhimattatÄ• ya pana hÄ•
dassetvÄ• idÄ• ni tattha yesaá¹ƒ visesato asÄ• dhÄ• raá¹‡ato, sÄ• dhÄ• raá¹‡ato ca samat
dassetuá¹ƒ __ ``visesato panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __etthÄ• _ti etesu paÃ±casu ind
saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ anÅ«nÄ• nadhikabhÄ• vaá¹ƒ. tathÄ• samÄ
hi saddhÄ• paÃ±Ã±Ä• naá¹ƒ visuá¹ƒ visuá¹ƒ dhuriyadhammabhÅ«tÄ• naá¹ƒ kiccato aÃ±Ã±a
visesato icchitabbameva, yato nesaá¹ƒ samadhuratÄ• ya appanÄ• sampajjatÄ«ti, evaá¹ƒ sa
kosajjauddhaccapakkhikÄ• naá¹ƒ samarasatÄ• ya sati aÃ±Ã±amaÃ±Ã±Å«patthambhanato
antadvayapÄ• tÄ• bhÄ• vena sammadeva appanÄ• ijjhati.

__ ``balavasaddho hÄ«â€™â€™ _tiÄ• di nidassanavasena vuttaá¹ƒ. tassattho --- yo balava
samannÄ• gato avisadaÃ±Ä• á¹‡o, so muddhappasanno hoti, na aveccappasanno. tathÄ•
pasÄ«dati_ seyyathÄ• pi titthiyasÄ• vakÄ• . __kerÄ• á¹-ikapakkha_nti sÄ• á¹-heyyapakkhaá
paÃ±Ã±Ä• ya atidhÄ• vanto ``deyyavatthupariccÄ• gena vinÄ• cittuppÄ• damattenapi dÄ• n
hotÄ«â€™â€™ tiÄ• dÄ«ni parikappeti hetupaá¹-irÅ«pakehi vaÃ±cito. evaá¹ƒ bhÅ«to pana su
paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ nÄ• diyati, saÃ±Ã±attiá¹ƒ na gacchati. tenÄ• ha __ ``bhesajja
rogo atekiccho hotÄ«â€™â€™ _ti. yathÄ• cettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ aÃ±Ã±amaÃ±Ã
anatthÄ• vaho ca, evamidhÄ• pi samÄ• dhivÄ«riyÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aviraho na avikk
veditabbaá¹ƒ. __kosajjaá¹ƒ abhibhavati, _ tena appanaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti adhippÄ• y
abhibhavatÄ«_ti etthÄ• pi eseva nayo. __tadubhaya_nti taá¹ƒ saddhÄ• paÃ±Ã±Ä• dvayaá¹ƒ
__samaá¹ƒ kÄ• tabba_nti samarasaá¹ƒ kÄ• tabbaá¹ƒ.

__samÄ• dhikammikassÄ• _ti samathakammaá¹-á¹-hÄ• nikassa. __eva_nti evaá¹ƒ sante, s
satÄ«ti attho. __saddahanto_ti ``pathavÄ« pathavÄ«â€™â€™ ti manasikaraá¹‡amattena ka
acintetvÄ• ``addhÄ• sammÄ• sambuddhena vuttavidhi ijjhissatÄ«â€™â€™ ti saddahanto s
__okappento_ti Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya adhimuccanavasena okappento pakk
balavatÄ« vaá¹-á¹-ati_ samÄ• dhipadhÄ• nattÄ• jhÄ• nassa. __ubhinna_nti samÄ• dhipaÃ±
samÄ• dhino adhimattatÄ• pi icchitabbÄ• ti Ä• ha __ ``samatÄ• yapÄ«â€™â€™ _ti, samabh
__appanÄ• _ti idhÄ• dhippetaappanÄ• . tathÄ• hi __ ``hotiyevÄ• â€™â€™ _ti sÄ• saá¹…ka
lokuttarappanÄ• pana tesaá¹ƒ samabhÄ• veneva icchitÄ• . yathÄ• ha --- ``samathavipassa
bhÄ• vetÄ«â€™â€™ ti (Paá¹-is II 1, 5).

yadi \Be I 154/ visesato saddhÄ• paÃ±Ã±Ä• naá¹ƒ, samÄ• dhivÄ«riyÄ• naÃ±ca samatÄ• ic
__ ``sati pana sabbattha balavatÄ« vaá¹-á¹-atÄ«â€™â€™ _ti. __sabbatthÄ• _ti lÄ«nuddhacc
indriyesu. uddhaccapakkhiye gaá¹‡hanto __ ``saddhÄ• vÄ«riyapaÃ±Ã±Ä• naâ€™â€™ _nti
gahetabbÄ• siyÄ• . tathÄ• hi __ ``kosajjapakkhena samÄ• dhinÄ• â€™â€™ _ icceva vutta
``passaddhisamÄ• dhiupekkhÄ• hÄ«â€™â€™ ti. __sÄ• _ sati. sabbesu rÄ• jakammesu niyu
kÄ• raá¹‡ena sabbattha icchitabbatthena. __Ä• ha_ aá¹-á¹-hakathÄ• yaá¹ƒ. sabbattha niyutt
sabbena vÄ• lÄ«nuddhaccapakkhiyena bojjhaá¹…gaggahaá¹‡ena atthetabbÄ• sabbatthiyÄ
__sabbatthikÄ• . citta_nti kusalacittaá¹ƒ. tassa hi __sati paá¹-isaraá¹‡aá¹ƒ_ parÄ• yaá¹‡aá¹
pattiyÄ• anadhigatassa adhigamÄ• ya. tenÄ• ha __ ``Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• â€™

<63> __cittekaggatÄ• nimittassÄ• _ti cittekaggatÄ• ya nimittassa, cittekaggatÄ• saá¹…khÄ
cittassa hi samÄ• hitÄ• kÄ• raá¹ƒ sallakkhetvÄ• samathanimittaá¹ƒ rakkhantoyeva kasiá¹‡a
tasmÄ• __pathavÄ«kasiá¹‡Ä• dikassÄ• _ti __Ä• di_-saddena na kevalaá¹ƒ paá¹-ibhÄ• gan
samathanimittassÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __ta_nti rakkhaá¹‡akosallaá¹ƒ. __idh
appanÄ• kosallakathÄ• yaá¹ƒ ``nimittakosallaâ€™â€™ nti __adhippetaá¹ƒ, _ karaá¹‡abhÄ•

siddhattÄ• ti adhippÄ• yo.

<64> __atisithilavÄ«riyatÄ• dÄ«hÄ«_ti __Ä• di_-saddena pamodanasaá¹ƒvejanavipariyÄ• y
__lÄ«na_nti saá¹…kucitaá¹ƒ kosajjapakkhapatitaá¹ƒ. __citta_nti bhÄ• vanÄ• cittaá¹ƒ.
__dhammavicayasambojjhaá¹…gÄ• dayo bhÄ• vetÄ«_ti ettha ``tayoâ€™â€™ ti padaá¹ƒ Ä•
yathÄ• pana te bhÄ• vetabbÄ• , taá¹ƒ sayameva vakkhati.

__paritta_nti appakaá¹ƒ. __ujjÄ• letukÄ• mo_ti padÄ«petukÄ• mo. __udakavÄ• taá¹ƒ dadey
vÄ• taá¹ƒ upaneyya. __akÄ• lo_ti nakÄ• lo, ayuttakÄ• lo vÄ• . satiÄ• didhammasÄ• maggisa
bujjhati etÄ• yÄ• ti katvÄ• , taá¹ƒsamaá¹…gino vÄ• bujjhatÄ«ti bodhino yogino aá¹…ganti b
pasattho, sundaro vÄ• bojjhaá¹…go sambojjhaá¹…go \Be I 155/. kÄ• yacittadarathavÅ«pas
passaddhiyeva sambojjhaá¹…go passaddhisambojjhaá¹…go, tassa __passaddhisambojjhaa
samÄ• dhisambojjhaá¹…gÄ• dÄ«_supi eseva nayo. ayaá¹ƒ pana viseso --- samÄ• dhissa tÄ
heá¹-á¹-hÄ• Ä• gatÄ• neva. upapattito ikkhatÄ«ti __upekkhÄ• _. sÄ• panÄ• yaá¹ƒ atthato t
idha bojjhaá¹…gupekkhÄ• veditabbÄ• . __dusamuá¹-á¹-hÄ• paya_nti samuá¹-á¹-hÄ• petuá
asakkuá¹‡eyyaá¹ƒ. dhammÄ• naá¹ƒ, dhammesu vÄ• vicayo __dhammavicayo, _ paÃ±Ã±Ä
kammaá¹ƒ vÄ• , vidhinÄ• vÄ• Ä«retabbaá¹ƒ pavattetabbanti __vÄ«riyaá¹ƒ, _ ussÄ• ho. pÄ
ca santappetÄ«ti __pÄ«ti_.

yaá¹ƒ yaá¹ƒ sakaá¹ƒ __yathÄ• sakaá¹ƒ, _ attano attanoti attho. __Ä• hÄ• ravasenÄ• _ti pa
__bhÄ• vanÄ• _ti uppÄ• danÄ• , vaá¸• á¸• hanÄ• ca. __kusalÄ• kusalÄ• _ti kosallasambhÅ
tappaá¹-ipakkhato akusalÄ• . ye akusalÄ• , te sÄ• vajjÄ• . ye kusalÄ• , te anavajjÄ• . akusal
__paá¹‡Ä«tÄ• _. kusalÄ• pi vÄ• hÄ«nehi chandÄ• dÄ«hi Ä• raddhÄ• __hÄ«nÄ• , _ itare __
kÄ• á¸·akÄ• cittassa apabhassarabhÄ• vakaraá¹‡Ä• , __sukkÄ• _ti odÄ• tÄ• cittassa pabh
kaá¹‡hÄ• bhijÄ• tihetuto vÄ• __kaá¹‡hÄ• , _ sukkÄ• bhijÄ• tihetuto __sukkÄ• _. te eva __s
hi ujuvipaccanÄ«katÄ• ya sukkehi sappaá¹-ibhÄ• gÄ• . tathÄ• sukkÄ• pi itarehi. atha vÄ• k
sappaá¹-ibhÄ• gÄ• ca __kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• _. sukhÄ• hi vedanÄ• dukkhÄ•
dukkhÄ• ca vedanÄ• sukhÄ• ya sappaá¹-ibhÄ• gÄ• ti. __anuppannassÄ• _ti anibbattassa.
uppÄ• danatthÄ• ya. __uppannassÄ• _ti nibbattassa. __bhiyyobhÄ• vÄ• yÄ• _ti punappuna
vipulabhÄ• vÄ• ya. __bhÄ• vanÄ• yÄ• _ti vaá¸• á¸• hiyÄ• . __pÄ• ripÅ«riyÄ• _ti paripÅ«raá¹

__tatthÄ• _ti ``atthi bhikkhaveâ€™â€™ tiÄ• dinÄ• dassitapÄ• á¹-he.
__sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivedhavasenÄ• _ti ekajjhaá¹ƒ katvÄ• gahaá¹‡e
visuá¹ƒ visuá¹ƒ pana phusanÄ• dikassa sabhÄ• valakkhaá¹‡assa, aniccÄ• dikassa sÄ• maÃ
paá¹-ivijjhanavasena. __pavattamanasikÄ• ro_ti kusalÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒsabhÄ• valakk
avabujjhanavasena uppannajavanacittuppÄ• do. so hi aviparÄ«tamanasikÄ• ratÄ• ya __ ``y
vutto. tadÄ• bhogatÄ• ya Ä• vajjanÄ• pi taggatikÄ• va. ruppanalakkhaá¹‡Ä• dikampi \Be I 15
sÄ• maÃ±Ã±alakkhaá¹‡eneva saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. kusalakiriyÄ• ya Ä• diÄ• ra

dhitisabhÄ• vatÄ• ya ``dhÄ• tÅ«â€™â€™ ti vuttanti Ä• ha __ ``Ä• rambhadhÄ• tÅ«ti paá¹-ha
_ti. laddhÄ• sevanaá¹ƒ vÄ«riyaá¹ƒ balappattaá¹ƒ \Ne I 146/ hutvÄ• paá¹-ipakkhaá¹ƒ vidham
``kosajjato nikkhantattÄ• tato balavataraâ€™â€™ _nti. adhimattÄ• dhimattatarÄ• naá¹ƒ paa
vidhamanasamatthaá¹ƒ paá¹-upaá¹-utarÄ• dibhÄ• vappattaá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``paraá¹ƒ
akkamanato tatopi balavataraâ€™â€™ _nti. tiá¹-á¹-hati pavattati etthÄ• ti á¹-hÄ• niyÄ• , pÄ«
á¹-hÄ• niyÄ• __pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• _. á¹-hÄ• tabbo vÄ• á¹-hÄ• niyo, pÄ«
etesÅ«ti __pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• , _ aparÄ• paraá¹ƒ vattamÄ• nÄ• pÄ«tisa
dhammÄ• . yasmÄ• pana tesu pÄ«tiyeva pÄ«tisambojjhaá¹…gassa visesakÄ• raá¹‡aá¹ƒ, ta
eva etaá¹ƒ nÄ• maâ€™â€™ _nti. __uppÄ• dakamanasikÄ• ro_ti yathÄ• manasi karoto anu
uppajjati, uppanno ca vaá¸• á¸• hati, tathÄ• pavattamanasikÄ• ro.

__paripucchakatÄ• _ti pariyogÄ• hetvÄ• pucchakabhÄ• vo. paÃ±capi hi nikÄ• ye uggahetv
tassa tassa atthaá¹ƒ paripucchantassa, te vÄ• saha aá¹-á¹-hakathÄ• ya pariyogÄ• hetvÄ•
gaá¹‡á¹-hiá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ taá¹ƒ ``idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko atthoâ€™â€™
dhammavicayasambojjhaá¹…go uppajjatÄ«ti. __vatthuvisadakiriyÄ• indriyasamattapaá¹-ipÄ
vitthÄ• rato ca pakÄ• sitÄ• eva. tattha pana samÄ• dhisaá¹ƒvattaniyabhÄ• vena Ä• gatÄ• ,
paÃ±Ã±Ä• saá¹ƒvattaniyabhÄ• vena. yadaggena hi samÄ• dhisaá¹ƒvattanikÄ• , tadaggena
samÄ• dhissa Ã±Ä• á¹‡apaccupaá¹-á¹-hÄ• nato. ``samÄ• hito yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ•
1071) vuttaá¹ƒ. __duppaÃ±Ã±apuggalaparivajjanÄ• _ nÄ• ma duppaÃ±Ã±Ä• naá¹ƒ mandab
bhattanikkhittakÄ• kamaá¹ƒsanikkhittasunakhasadisÄ• naá¹ƒ momÅ«hapuggalÄ• naá¹ƒ dÅ«
__paÃ±Ã±avantapuggalasevanÄ• _ nÄ• ma paÃ±Ã±Ä• ya katÄ• dhikÄ• rÄ• naá¹ƒ saccapaa
ariyÄ• naá¹ƒ, vipassanÄ• kammikÄ• naá¹ƒ vÄ• mahÄ• paÃ±Ã±Ä• naá¹ƒ kÄ• lena kÄ• laá¹ƒ
__gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• _ti gambhÄ«raÃ±Ä• á¹‡ehi caritabbÄ• na
khandhÄ• yatanadhÄ• tÄ• dÄ«naá¹ƒ, saccapaccayÄ• kÄ• rÄ• didÄ«panÄ• naá¹ƒ vÄ• suÃ±
suttantÄ• naá¹ƒ paccavekkhaá¹‡Ä• . __tadadhimuttatÄ• _ti paÃ±Ã±Ä• dhimuttatÄ• , paÃ±Ã
ninnapoá¹‡apabbhÄ• ratÄ• ti attho.

__apÄ• yÄ• dÄ«_ti \Be I 157/ __Ä• di_-saddena jÄ• tiÄ• diá¹ƒ atÄ«te vaá¹-á¹-amÅ«lakaá¹ƒ
vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaÃ±ca dukkh
vÄ«riyÄ• yattassa lokiyalokuttaravisesassa adhigamo eva Ä• nisaá¹ƒso, tassa dassanasÄ«l
pe ... dassitÄ• _. sapubbabhÄ• go nibbÄ• nagÄ• mimaggo __gamanavÄ«thi_ gantabbÄ• pa
katvÄ• \Ne I 147/. __dÄ• yakÄ• naá¹ƒ mahapphalabhÄ• vakaraá¹‡ena piá¹‡á¸• Ä• pacÄ• y
attani kÄ• rassa attano sammÄ• paá¹-ipattiyÄ• mahapphalakÄ• rabhÄ• vassa karaá¹‡ena p
paá¹-ipÅ«janÄ• . __itarathÄ• _ti Ä• misapÅ«jÄ• ya. __kusÄ«tapuggalaparivajjanatÄ• _ti alas
nÄ• mamattampi ajÄ• nantÄ• naá¹ƒ kÄ• yadaá¸·hÄ«bahulÄ• naá¹ƒ yÄ• vadatthaá¹ƒ bhuÃ±j
seyyasukhÄ• dianuyuÃ±janakÄ• naá¹ƒ tiracchÄ• nakathikÄ• naá¹ƒ puggalÄ• naá¹ƒ dÅ«rato
__Ä• raddhavÄ«riyapuggalasevanatÄ• _ti ``divasaá¹ƒ caá¹…kamena nisajjÄ• yÄ• â€™â€™
16) bhÄ• vanÄ• rambhavasena Ä• raddhavÄ«riyÄ• naá¹ƒ daá¸·haparakkamÄ• naá¹ƒ pugga

upasaá¹…kamanÄ• . __sammappadhÄ• napaccavekkhaá¹‡atÄ• _ti catubbidhasammappad
paccavekkhaá¹‡atÄ• . __tadadhimuttatÄ• _ti tasmiá¹ƒ vÄ«riyasambojjhaá¹…ge adhimutti sa
ninnapoá¹‡apabbhÄ• ratÄ• . ettha ca
thinamiddhavinodanakusÄ«tapuggalaparivajjanaÄ• raddhavÄ«riyapuggalasevanatadadhimu
paá¹-ipakkhavidhamanapaccayÅ«pasaá¹ƒhÄ• ravasena, apÄ• yÄ• dibhayapaccavekkhaá¹‡
__vÄ«riyasambojjhaá¹…gassa_ uppÄ• dakÄ• daá¹-á¹-habbÄ• .

buddhÄ• dÄ«su pasÄ• dasinehÄ• bhÄ• vena thusakharahadayÄ• __lÅ«khapuggalÄ• , _ ta
__siniddhapuggalÄ• _ veditabbÄ• . buddhÄ• dÄ«naá¹ƒ guá¹‡aparidÄ«panÄ• sampasÄ• da
Ä• dayo) __pasÄ• danÄ«yasuttantÄ• . imehi Ä• kÄ• rehÄ«_ti yathÄ• vuttehi kusalÄ• dÄ«na
sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivijjhanÄ• diÄ• kÄ• rehi ceva paripucchakatÄ• diÄ•
kusalÄ• dÄ«su yonisomanasikÄ• rÄ• dike ceva dhammatthaÃ±Ã±utÄ• dike ca.

<65> __accÄ• raddhavÄ«riyatÄ• dÄ«hÄ«_ti ativiya paggahitavÄ«riyatÄ• dÄ«hi. __Ä• di_-sa
saá¹ƒvejanapamodanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __uddhata_nti samÄ• dhiÄ• dÄ«naá¹ƒ ma
__duvÅ«pasamaya_nti vÅ«pasametuá¹ƒ samÄ• dhÄ• tuá¹ƒ asakkuá¹‡eyyaá¹ƒ.

__taá¹ƒ_ \Be I 158/ __Ä• kÄ• raá¹ƒ sallakkhetvÄ• _ti yenÄ• kÄ• rena assa yogino passadd
passaddhiÄ• dayo dhammÄ• pubbe yathÄ• rahaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ kÄ• le uppannapubb
cittataá¹ƒsampayuttadhammÄ• naá¹ƒ passaddhÄ• kÄ• raá¹ƒ, samÄ• hitÄ• kÄ• raá¹ƒ, ajjhup
upadhÄ• retvÄ• . __tÄ«supi padesÅ«_ti ``atthi, bhikkhave, kÄ• yappassaddhÄ«â€™â€™ tiÄ
vÄ• kyesu, tehi vÄ• pakÄ• sitesu tÄ«su dhammakoá¹-á¹-hÄ• sesu. yathÄ• samÄ• hitÄ• kÄ•
\Ne I 148/ samatho eva samathanimittanti Ä• ha __ ``samathanimittanti ca samathassevetan
nÄ• nÄ• rammaá¹‡e paribbhamanena vividhaá¹ƒ aggaá¹ƒ etassÄ• ti byaggo, vikkhepo. tath
anavaá¹-á¹-hÄ• naraso, bhantatÄ• paccupaá¹-á¹-hÄ• no ca vutto. ekaggatÄ• bhÄ• vato bya
samÄ• dhi. so eva nimittanti pubbe viya vattabbaá¹ƒ. tenÄ• ha __ ``avikkhepaá¹-á¹-hena ca
abyagganimittanti adhivacanaâ€™â€™ _nti.

sarÄ«rÄ• vatthaá¹ƒ Ã±atvÄ• mattaso paribhutto paá¹‡Ä«tÄ• hÄ• ro kÄ• yalahutÄ• dÄ«naá
passaddhiyÄ• paccayo hoti, tathÄ• utusappÄ• yaá¹ƒ, iriyÄ• pathasappÄ• yaÃ±ca sevitaá¹ƒ
pavattitoti Ä• ha __ ``paá¹‡Ä«tabhojanasevanatÄ• â€™â€™ _tiÄ• di. payogasamatÄ• dÄ«n
sadarathakÄ• yacittÄ• puggalÄ• __sÄ• raddhapuggalÄ• _. vuttavipariyÄ• yena __passadd

__nirassÄ• dassÄ• _ti bhÄ• vanassÄ• darahitassa. bhÄ• vanÄ• hi vÄ«thipaá¹-ipannÄ• pu
pavattamÄ• nÄ• cittassa assÄ• daá¹ƒ upasamasukhaá¹ƒ Ä• vahati, tadabhÄ• vato nirassÄ•
__saddhÄ• saá¹ƒvegavasenÄ• _ti saddhÄ• vasena, saá¹ƒvegavasena ca. __sampahaá¹ƒsa
pahaá¹ƒsanatÄ• saá¹ƒvejanapubbakapasÄ• duppÄ• danena bhÄ• vanÄ• cittassa tosanÄ•

lÄ«nuddhaccavirahena, samathavÄ«thipaá¹-ipattiyÄ• ca samaá¹ƒ, savisesaÃ±ca pavattiyÄ•
bhÄ• vanÄ• cittassa. __ajjhupekkhanatÄ• _ti paggahaniggahasampahaá¹ƒsanesu abyÄ• va
__jhÄ• navimokkhapaccavekkhaá¹‡atÄ• _ti paá¹-hamÄ• dÄ«ni jhÄ• nÄ• ni paccanÄ«kadha
teyeva vimokkhÄ• tesaá¹ƒ ``evaá¹ƒ bhÄ• vanÄ• , evaá¹ƒ samÄ• pajjanÄ• , evaá¹ƒ adhiá¹-á
vuá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ saá¹ƒkileso, evaá¹ƒ vodÄ• naâ€™â€™ nti pati pati avekkhaá¹‡Ä

__sattamajjhattatÄ• _ti \Be I 159/ sattesu piyaá¹-á¹-hÄ• niyesupi gahaá¹-á¹-hapabbajitesu m
ajjhupekkhanÄ• . __saá¹…khÄ• ramajjhattatÄ• _ti ajjhattikesu cakkhÄ• dÄ«su, bÄ• hiresu p
majjhattÄ• kÄ• ro ajjhupekkhanÄ• . sattasaá¹…khÄ• rÄ• naá¹ƒ mamÄ• yanaá¹ƒ __sattasaá
imehÄ• kÄ• rehÄ«_ti imehi yathÄ• vuttehi kÄ• yacittÄ• naá¹ƒ passaddhÄ• kÄ• rasallakkhaá
sappÄ• yÄ• hÄ• rasevanÄ• diÄ• kÄ• rehi ca. __ete dhamme_ti ete passaddhiÄ• didhamme

<66> __paÃ±Ã±Ä• payogamandatÄ• yÄ• _ti paÃ±Ã±Ä• byÄ• pÄ• rassa appabhÄ• vena. ya
alobhÄ• dosappadhÄ• nÄ• ni \Ne I 149/, evaá¹ƒ bhÄ• vanÄ• amohappadhÄ• nÄ• visesato
paÃ±Ã±Ä• na balavatÄ« hoti, tadÄ• bhÄ• vanÄ• cittassa anabhisaá¹…khato viya Ä• hÄ• r
janeti, tena taá¹ƒ nirassÄ• daá¹ƒ hoti. yadÄ• ca bhÄ• vanÄ• pubbenÄ• paraá¹ƒ visesÄ• va
avÄ«thipaá¹-ipattiyÄ• , tadÄ• upasamasukhassa alÄ• bhena cittaá¹ƒ nirassÄ• daá¹ƒ hoti. ta
``paÃ±Ã±Ä• payogamandatÄ• yÄ• â€™â€™ tiÄ• di. __na_nti cittaá¹ƒ. __jÄ• tijarÄ• byÄ• dh
sugatiyaá¹ƒ, duggatiyaÃ±ca hontÄ«ti tadaÃ±Ã±ameva
paÃ±cavidhabandhanÄ• dikhuppipÄ• sÄ• diaÃ±Ã±amaÃ±Ã±avibÄ• dhanÄ• dihetukaá¹ƒ __
tayidaá¹ƒ sabbaá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ paccuppannabhavanissitaá¹ƒ gahitanti atÄ
vaá¹-á¹-amÅ«lakadukkhÄ• ni visuá¹ƒ gahitÄ• ni. ye pana sattÄ• Ä• hÄ• rÅ«pajÄ«vino, tatth
uá¹-á¹-hÄ• naphalÅ«pajÄ«vino, tesaá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ jÄ«vitadukkhaá¹ƒ a
saá¹ƒvegavatthu vuttanti daá¹-á¹-habbaá¹ƒ.

__assÄ• _ti cittassa. __alÄ«na_ntiÄ• dÄ«su kosajjapakkhiyÄ• naá¹ƒ dhammÄ• naá¹ƒ anad
uddhaccapakkhikÄ• naá¹ƒ dhammÄ• naá¹ƒ anadhimattatÄ• ya __anuddhataá¹ƒ_. paÃ±Ã±Ä
upasamasukhÄ• dhigamena ca __anirassÄ• daá¹ƒ_. pubbenÄ• paraá¹ƒ savisesaá¹ƒ tato ev
__samappavattaá¹ƒ, samathavÄ«thipaá¹-ipanna_Ã±ca. tattha alÄ«natÄ• ya paggahe, anudd
anirassÄ• datÄ• ya sampahaá¹ƒsane __na byÄ• pÄ• raá¹ƒ Ä• pajjati_. alÄ«nÄ• nuddhatatÄ
samappavattaá¹ƒ anirassÄ• datÄ• ya samathavÄ«thipaá¹-ipannaá¹ƒ. samappavattiyÄ• vÄ•
samathavÄ«thipaá¹-ipattiyÄ• anirassÄ• danti daá¹-á¹-habbaá¹ƒ.

__nekkhammapaá¹-ipada_nti jhÄ• napaá¹-ipattiá¹ƒ. __samÄ• dhiadhimuttatÄ• _ti samÄ• dh
yuttappayuttatÄ• . sÄ• pana yasmÄ• samÄ• dhiá¹ƒ garuá¹ƒ katvÄ• tattha ninnapoá¹‡apab
pavattiyÄ• hoti, tasmÄ• __ ``samÄ• dhigarÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<67> paá¹-iladdhe nimittasmiá¹ƒ evaá¹ƒ hi sampÄ• dayato appanÄ• kosallaá¹ƒ imaá¹ƒ app

sambandho. __sÄ• _ti appanÄ• . __hitvÄ• hÄ«_ti __hi_-saddo hetuattho. yasmÄ• __á¹-hÄ
tasmÄ• __cittappavattiÄ• kÄ• raá¹ƒ_ bhÄ• vanÄ• cittassa lÄ«nuddhatÄ• divasena pavattiÄ
upadhÄ• rento. __samataá¹ƒ vÄ«riyasseva_ vÄ«riyassa samÄ• dhinÄ• samarasataá¹ƒyeva
yojayethÄ• ti Ä• ha __ ``Ä«sakampÄ«â€™â€™ _tiÄ• di. tattha __laya_nti lÄ«nabhÄ• vaá¹ƒ,
__yanta_nti gacchantaá¹ƒ \Ne I 150/, __paggaá¹‡hetheva_ samabhÄ• vÄ• yÄ• ti adhippÄ•
``accÄ• raddhaá¹ƒ nisedhetvÄ• samameva pavattayeâ€™â€™ _ti. kathaá¹ƒ pana samame
``reá¹‡umhÄ«â€™â€™ _tiÄ• di. __yathÄ• _ti reá¹‡uÄ• dÄ«su yathÄ• madhukarÄ• dÄ«naá
aá¹-á¹-hakathÄ• yaá¹ƒ __sammavaá¹‡á¹‡itÄ• , evaá¹ƒ lÄ«nuddhatabhÄ• vehi mocayitvÄ• _
__nimittÄ• bhimukhaá¹ƒ mÄ• nasaá¹ƒ paá¹-ipÄ• daye_ paá¹-ibhÄ• ganimittÄ• bhimukhaá¹ƒ
sampÄ• deyyÄ• ti attho.

nimittÄ• bhimukhapaá¹-ipÄ• danavaá¹‡á¹‡anÄ•

<68> __tatrÄ• _ti tasmiá¹ƒ ``reá¹‡umhÄ«â€™â€™ tiÄ• dinÄ• vuttagÄ• thÄ• dvaye. __attha
upamÅ«pameyyatthavibhÄ• vanÄ• . __acheko_ti akusalo. __pakkhando_ti dhÄ• vituá¹ƒ Ä•
sarasaá¹ƒ kusumaparÄ• gaá¹ƒ hoti, pacchÄ• vÄ• tÄ• dÄ«hi paripatati, virasaá¹ƒ vÄ• hoti. t
khÄ«yatÄ«ti Ä• ha __ ``khÄ«á¹‡e reá¹‡umhi sampÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. __pupphar
nissitaá¹ƒ pupphasaÃ±cayaá¹ƒ.

__sallakattaantevÄ• sikesÅ«_ti sallakattaÄ• cariyassa antevÄ• sikesu. __udakathÄ• lagate
á¹-hapite. __satthakamma_nti sirÄ• vedhanÄ• disatthakammaá¹ƒ. phusitumpi uppalapattant
purimakÄ• viya garuá¹ƒ, mandaÃ±ca payogaá¹ƒ akatvÄ• samappamÄ• á¹‡ena payogena.
__pariyodÄ• tasippo_ti suvisuddhasippo nipphannasippo.

__makkaá¹-akasutta_nti \Be I 161/ lÅ«tasuttaá¹ƒ. __niyÄ• mako_ nÄ• vÄ• sÄ• rathÄ«. __laá
kilaÃ±jÄ• dimayaá¹ƒ nÄ• vÄ• kaá¹-asÄ• rakaá¹ƒ. __telena achaá¸• á¸• ento nÄ• á¸·iá¹ƒ pÅ«
telena achaá¸• á¸• ento sukhumacchiddakaá¹ƒ telanÄ• á¸·iá¹ƒ pÅ«reti. __evamevÄ• _ti yath
vuttamadhukarasallakattaantevÄ• sisuttÄ• kaá¸• á¸• hakaniyÄ• makatelapÅ«rakÄ• vegena
bhikkhu ``sÄ«ghaá¹ƒ appanaá¹ƒ pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti gÄ• á¸·haá¹ƒ vÄ«riyaá¹ƒ k
vuttamadhukarÄ• dayo viya vÄ«riyaá¹ƒ na karoti, ime dvepi vÄ«riyasamatÄ• bhÄ• vena app
sakkonti. yo pana avasÄ• ne vuttamadhukarÄ• dayo viya samappayogo, ayaá¹ƒ appanaá¹ƒ
vÄ«riyasamatÄ• yogatoti upamÄ• saá¹ƒsandanaá¹ƒ veditabbaá¹ƒ. tena vuttaá¹ƒ __ ``eko bh
__lÄ«naá¹ƒ_ bhÄ• vanÄ• cittanti adhippÄ• yo.

paá¹-hamajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<69> __eva_nti \Ne I 151/ vuttappakÄ• rena. vÄ«riyasamatÄ• yojanavasena vÄ«thipaá¹-ipa
bhÄ• vanÄ• __mÄ• nasaá¹ƒ_ paá¹-ibhÄ• ganimitteyeva á¹-hapanavasena __nimittÄ• bhimu

yogino. __ijjhissatÄ«_ti samijjhissati, uppajjissatÄ«ti attho. __anuyogavasenÄ• _ti bhÄ• van
__sesÄ• nÄ«_ti sesÄ• ni tÄ«á¹‡i, cattÄ• ri vÄ• . __pakaticittehÄ«_ti pÄ• katikehi kÄ• mÄ• va
pe ... cittekaggatÄ• ni_ bhÄ• vanÄ• balena paá¹-utarasabhÄ• vappattiyÄ• . __parikammattÄ
paá¹-isaá¹…khÄ• rakattÄ• . yadi Ä• sannattÄ• upacÄ• ratÄ• , gotrabhuno eva upacÄ• rasa
``samÄ«pacÄ• rittÄ• vÄ• â€™â€™ _ti. anaccÄ• sannopi hi nÄ• tidÅ«rapavattÄ« samÄ«pac
upecca carantÄ«ti __upacÄ• rÄ• ni. ito pubbe parikammÄ• na_nti nÄ• nÄ• vajjanavÄ«thiyaá
__etthÄ• _ti etesu parikammupacÄ• rÄ• nulomasaÃ±Ã±itesu. __sabbantima_nti tatiyaá¹ƒ, c
__parittagottÄ• bhibhavanato_ti parittassa gottassa abhibhavanato. gaá¹ƒtÄ• yatÄ«ti hi gott
nti pavattamÄ• naá¹ƒ abhidhÄ• naá¹ƒ, buddhiÃ±ca ekaá¹ƒsikavisayatÄ• ya rakkhatÄ«ti __p
buddhi Ä• rammaá¹‡abhÅ«tena atthena vinÄ• na pavattati, evaá¹ƒ abhidhÄ• naá¹ƒ abhidhe
tÄ• ni tÄ• yati rakkhatÄ«ti vuccati. taá¹ƒ pana mahaggatÄ• nuttaravidhuraá¹ƒ kÄ• mataá¹‡h
kÄ• mÄ• vacaradhammÄ• naá¹ƒ Ä• veá¹‡ikarÅ«paá¹ƒ daá¹-á¹-habbaá¹ƒ. mahaggatagottep
__bhÄ• vanato_ti uppÄ• danato.

avisesena \Be I 162/ sabbesaá¹ƒ sabbÄ• samaÃ±Ã±Ä• ti paá¹-hamanayo gahitaggahaá¹‡a
``aggahitaggahaá¹‡enÄ• â€™â€™ _tiÄ• di. nÄ• nÄ• vajjanaparikammameva parikammanti
vÄ• upacÄ• raâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __catutthaá¹ƒ appanÄ• cittaá¹ƒ, paÃ±camaá¹ƒ v
vuttanayena sace catutthaá¹ƒ gotrabhu hotÄ«ti attho. __paÃ±camaá¹ƒ vÄ• _ti __vÄ• _-sado
aniyamo iminÄ• kÄ• raá¹‡enÄ• ti dassetuá¹ƒ __ ``taÃ±ca kho khippÄ• bhiÃ±Ã±adandhÄ• b
vuttaá¹ƒ. tattha khippÄ• bhiÃ±Ã±assa catutthaá¹ƒ appeti, dandhÄ• bhiÃ±Ã±assa paÃ±cama
catutthaá¹ƒ, paÃ±camaá¹ƒ vÄ• appeti, na tato paranti Ä• ha __ ``tato paraá¹ƒ javanaá¹ƒ pa
paÃ±camato paraá¹ƒ chaá¹-á¹-haá¹ƒ, sattamaÃ±ca javanaá¹ƒ patantaá¹ƒ viya hoti parikkhÄ«
adhippÄ• yo.

yathÄ• aladdhÄ• sevanaá¹ƒ paá¹-hamajavanaá¹ƒ dubbalattÄ• gotrabhuá¹ƒ na uppÄ• deti,
balavabhÄ• vato \Ne I 152/ dutiyaá¹ƒ, tatiyaá¹ƒ vÄ• gotrabhuá¹ƒ uppÄ• deti, evaá¹ƒ laddhÄ
balavabhÄ• vato chaá¹-á¹-haá¹ƒ, sattamampi appetÄ«ti therassa adhippÄ• yo. tenÄ• ha __
sattamepi appanÄ• hotÄ«â€™â€™ _ti. __ta_nti therassa vacanaá¹ƒ. suttasuttÄ• nulomaÄ•
anupatthambhitattÄ• vuttaá¹ƒ __ ``attanomatimattaâ€™â€™ _nti. ``purimÄ• purimÄ• kusa
(Paá¹-á¹-h I 1.12) pana suttapadamakÄ• raá¹‡aá¹ƒ Ä• sevanapaccayalÄ• bhassa balavabh
hi aladdhÄ• sevanÄ• pi paá¹-hamacetanÄ• diá¹-á¹-hadhammavedanÄ«yÄ• hoti, laddhÄ• s
chaá¹-á¹-hacetanÄ• aparÄ• pariyavedanÄ«yÄ• . __catutthapaÃ±camesuyevÄ• _tiÄ• di vutt
yuttidassanamukhena nigamanatthaá¹ƒ vuttaá¹ƒ. tattha yadi chaá¹-á¹-hasattamaá¹ƒ javanaá
parikkhÄ«á¹‡ajavattÄ• , kathaá¹ƒ sattamajavanacetanÄ• upapajjavedanÄ«yÄ• , Ä• nantariy
viseso Ä• sevanapaccayalÄ• bhena balappattiyÄ• . kiÃ±carahi kiriyÄ• vatthÄ• visesato. kiriy
Ä• rambhamajjhapariyosÄ• navasena tividhÄ• . tattha ca pariyosÄ• nÄ• vatthÄ• ya sanniá¹-
upapajjavedanÄ«yÄ• ditÄ• hoti, na balavabhÄ• venÄ• ti daá¹-á¹-habbaá¹ƒ. paá¹-isandhiyÄ•
vipÄ• kasantÄ• nassa anantarapaccayabhÄ• vena tathÄ• abhisaá¹…khatattÄ• ti ca vadanti

chaá¹-á¹-hasattamÄ• naá¹ƒ papÄ• tÄ• bhimukhatÄ• ya parikkhÄ«á¹‡ajavatÄ• na sakkÄ• n
``yathÄ• hi purisoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

__sÄ• _ \Be I 163/ __ca pana_ appanÄ• . __addhÄ• napariccheda_ti kÄ• lapariccheda. so p
katthaci aparimÄ• á¹‡acittakkhaá¹‡atÄ• ya, katthaci atiittarakhaá¹‡atÄ• ya __natthÄ«_ti vutt
sampuá¹‡á¹‡ajavanavÄ«thi addhÄ• labbhati. tenevÄ• ha __ ``ettha maggÄ• nantaraphalaâ
__sesaá¹-á¹-hÄ• nesÅ«_ti paá¹-hamappanÄ• , lokiyÄ• bhiÃ±Ã±Ä• , maggakkhaá¹‡o, nirodh
phalakkhaá¹‡oti etesu catÅ«su á¹-hÄ• nesu.

__ettÄ• vatÄ• _ti ettakena bhÄ• vanÄ• kkamena __esa_ yogÄ• vacaro __paá¹-hamaá¹ƒ jh
evaá¹ƒ_ viharatÄ• ca __anena_ tadeva __paá¹-hamaá¹ƒ jhÄ• naá¹ƒ adhigataá¹ƒ hoti patha

<70> __tatthÄ• _ti tasmiá¹ƒ jhÄ• napÄ• á¹-he. __viviccitvÄ• _ti visuá¹ƒ hutvÄ• . tenÄ• ha __
apakkamitvÄ• â€™â€™ _ti, pajahanavasena apasakkitvÄ• ti attho. __vivicceva kÄ• mehÄ«
_ti iminÄ• vivecanaá¹ƒ jhÄ• nakkhaá¹‡e kÄ• mÄ• naá¹ƒ abhÄ• vamattaá¹ƒ vuttaá¹ƒ. __ ``vi
iminÄ• ekaá¹ƒsato kÄ• mÄ• naá¹ƒ vivecetabbatÄ• dÄ«panena tappaá¹-ipakkhatÄ• jhÄ• na
jhÄ• nÄ• dhigamÅ«pÄ• yatÄ• \Ne I 153/ dassitÄ• hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ ``paá¹-
ntiÄ• diá¹ƒ vatvÄ• tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• d
sati padÄ«pobhÄ• so viyÄ• â€™â€™ _ti etena yathÄ• padÄ«pobhÄ• sÄ• bhÄ• vena rattiya
jhÄ• nÄ• bhÄ• vena sattasantatiyaá¹ƒ kÄ• mÄ• bhibhavoti dasseti.

__eta_nti pubbapadeyeva avadhÄ• raá¹‡avacanaá¹ƒ. __na kho pana evaá¹ƒ daá¹-á¹-habba
ti avadhÄ• raá¹‡assa akatattÄ• . nissaranti niggacchanti etena, ettha vÄ• ti __nissaraá¹‡aá¹
kÄ• mÄ• , tesaá¹ƒ kÄ• mÄ• naá¹ƒ nissaraá¹‡aá¹ƒ pahÄ• naá¹ƒ __tannissaraá¹‡aá¹ƒ, _ tato
vikkhambhane kÄ• mÄ• namevetaá¹ƒ nissaraá¹‡aá¹ƒ, na byÄ• pÄ• dÄ• dÄ«nanti codanaá¹
__ ``kÄ• madhÄ• tÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __kÄ• madhÄ• tusamatikkamanato_
samatikkamapaá¹-ipadÄ• bhÄ• vato. tena imassa jhÄ• nassa kÄ• mapariÃ±Ã±Ä• bhÄ• vam
__kÄ• marÄ• gapaá¹-ipakkhato_ti vakkhamÄ• navibhÄ• gassa kilesakÄ• massa paccatthika
byÄ• pÄ• dassa, karuá¹‡Ä• vihiá¹ƒsÄ• ya, evamidaá¹ƒ jhÄ• naá¹ƒ kÄ• marÄ• gassa ujuvipa
evamattano pavattiyÄ• , vipÄ• kappavattiyÄ• ca kÄ• marÄ• gato, kÄ• madhÄ• tuto \Be I 16
idaá¹ƒ jhÄ• naá¹ƒ visesato kÄ• mÄ• nameva nissaraá¹‡aá¹ƒ. svÄ• yamattho pÄ• á¹-hagato
``yathÄ• hÄ• â€™â€™ _tiÄ• di. kÄ• maÃ±cetamatthaá¹ƒ dÄ«petuá¹ƒ purimapadeyeva avad
uttarapadepi pana taá¹ƒ gahetabbameva tathÄ• atthasambhavatoti dassetuá¹ƒ __ ``uttarap
vuttaá¹ƒ. __ito_ti kÄ• macchandato. __esa_ niyamo. __sÄ• dhÄ• raá¹‡avacanenÄ• _ti avise
tadaá¹…gavikkhambhanasamucchedappaá¹-ipassaddhinissaraá¹‡avivekÄ• __tadaá¹…gav
cittakÄ• yaupadhivivekÄ• __cittavivekÄ• dayo. tayo eva idha_ jhÄ• nakathÄ• yaá¹ƒ __daá¹
samucchedavivekÄ• dÄ«naá¹ƒ asambhavato.

__niddese_ti mahÄ• niddese (Nidd I 1, 7). tattha hi ``uddÄ• nato dve kÄ• mÄ• --- vatthukÄ
cÄ• â€™â€™ ti uddisitvÄ• ``tattha katame vatthukÄ• mÄ• ? manÄ• piyÄ• rÅ«pÄ• ... pe ...
phoá¹-á¹-habbÄ• â€™â€™ tiÄ• dinÄ• vatthukÄ• mÄ• niddiá¹-á¹-hÄ• . te pana kÄ• mÄ«yan
__tatthevÄ• _ti niddese eva. __vibhaá¹…ge_ti jhÄ• navibhaá¹…ge (Vibh 564). patthanÄ• kÄ
lobho chandanaá¹-á¹-hena __chando, _ tato balavÄ• raÃ±janaá¹-á¹-hena __rÄ• go, _ tatopi
__chandarÄ• go_. nimittÄ• nubyaÃ±janÄ• ni saá¹…kappeti etenÄ• ti __saá¹…kappo, _ tath
raÃ±janaá¹-á¹-hena __rÄ• go, _ saá¹…kappanavaseneva pavatto tatopi balavataro __saá¹…
\Ne I 154/ pabhedo ekasseva lobhassa pavattiÄ• kÄ• ravasena, avatthÄ• bhedavasena ca v
dammo balÄ«baddoâ€™â€™ ti. ime __kilesakÄ• mÄ• _. kÄ• mentÄ«ti kÄ• mÄ• , kÄ• menti

__evaÃ±hi satÄ«_ti evaá¹ƒ ubhayesampi kÄ• mÄ• naá¹ƒ saá¹…gahe sati. __vatthukÄ• mel
viviccevÄ• â€™â€™ tipi attho yujjatÄ«ti evaá¹ƒ yujjamÄ• natthantarasamuccayattho __pi_-s
kilesakÄ• masamuccayattho. kasmÄ• ? imasmiá¹ƒ atthe kilesakÄ• mehi vivekassa dutiyapa
vatthukÄ• mavivekena. __kÄ• yaviveko vutto hoti_ puttadÄ• rÄ• dipariggahavivekadÄ«pana
kÄ• yavivekena. __etthÄ• _ti ``vivicceva kÄ• mehi, vivicca akusalehi dhammehÄ«â€™â€™
vÄ• niddhÄ• rite vivekadvaye. akusala-saddena yadipi \Be I 165/ kilesakÄ• mÄ• , sabbÄ• k
sabbathÄ• pana kilesakÄ• mehi viveko vuttoti Ä• ha __ ``dutiyena kilesakÄ• mehi vivekava
__dutiyenÄ• _ti ca cittavivekenÄ• ti attho. __etesa_nti yathÄ• vuttÄ• naá¹ƒ dvinnaá¹ƒ padÄ•
cetaá¹ƒ sÄ• mivacanaá¹ƒ. taá¹‡hÄ• disaá¹ƒkilesÄ• naá¹ƒ vatthuno pahÄ• naá¹ƒ __saá¹ƒkile
lolabhÄ• vo_ nÄ• ma tattha tattha rÅ«pÄ• dÄ«su taá¹‡huppÄ• do, tassa __hetu_ vatthukÄ•
__bÄ• labhÄ• vo_ avijjÄ• , duccintitacintitÄ• di vÄ• , tassa ayonisomanasikÄ• ro, sabbepi vÄ
__hetu_. kÄ• maguá¹‡Ä• dhigamahetupi pÄ• á¹‡Ä• tipÄ• tÄ• diasuddhapayogo hotÄ«ti tabb
vibhÄ• vitÄ• . taá¹‡hÄ• saá¹ƒkilesasodhanena, vivaá¹-á¹-Å«panissayasaá¹ƒvaá¸• á¸• hanen
__Ä• sayaposanaá¹ƒ. kÄ• mesÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ.

__anekabhedo_ti kÄ• mÄ• savakÄ• marÄ• gasaá¹ƒyojanÄ• divasena, rÅ«pataá¹‡hÄ• divas
__kÄ• macchandoyevÄ• _ti kÄ• masabhÄ• voyeva chando, na kattukamyatÄ• chando, nÄ•
__jhÄ• napaá¹-ipakkhato_ti jhÄ• nassa paá¹-ipakkhabhÄ• vato taá¹ƒhetu tannimittaá¹ƒ __vis
akusalabhÄ• vasÄ• maÃ±Ã±ena aggahetvÄ• visuá¹ƒ sarÅ«pena gahito. yadi kilesakÄ• mo
bahuvacananti Ä• ha __ ``anekabhedatoâ€™â€™ _tiÄ• di.

__aÃ±Ã±esampi_ diá¹-á¹-himÄ• naahirikÄ• nottappÄ• dÄ«naá¹ƒ, taá¹ƒsahitaphassÄ• dÄ«n
jhÄ• naá¹…gÄ• ni __uparijhÄ• naá¹…gÄ• ni, _ tesaá¹ƒ attano paccanÄ«kÄ• naá¹ƒ __paá¹-i
tappaccanÄ«kanÄ«varaá¹‡avacanaá¹ƒ. __nÄ«varaá¹‡Ä• ni hi jhÄ• naá¹…gapaccanÄ«kÄ• n
__samÄ• dhi kÄ• macchandassa_ \Ne I 155/ __paá¹-ipakkho_ rÄ• gappaá¹‡idhiyÄ• ujuvipa
nÄ• nÄ• rammaá¹‡ehi palobhitassa paribbhamantassa cittassa samÄ• dhÄ• nato ca. __pÄ«
pÄ• mojjena samÄ• nayogakkhemattÄ• . __vitakko thinamiddhassa_ paá¹-ipakkho yoniso s

savipphÄ• rapavattito. __sukhaá¹ƒ_ avÅ«pasamÄ• nutÄ• pasabhÄ• vassa __uddhaccakukk
vÅ«pasantasÄ«talasabhÄ• vattÄ• . __vicÄ• ro vicikicchÄ• ya_ paá¹-ipakkho Ä• rammaá¹‡e
paÃ±Ã±Ä• paá¹-irÅ«pasabhÄ• vattÄ• . __mahÄ• kaccÄ• nattherena_ desitaá¹ƒ piá¹-akÄ• na
peá¹-akaá¹ƒ, tasmiá¹ƒ __peá¹-ake_.

__paÃ±cakÄ• maguá¹‡abhedavisayassÄ• _ti \Be I 166/ rÅ«pÄ• dipaÃ±cakÄ• maguá¹‡avis
__Ä• ghÄ• tavatthubhedÄ• divisayÄ• na_nti byÄ• pÄ• davivekavacanena ``anatthaá¹ƒ me a
c 9.29; Vibh 960) Ä• diÄ• ghÄ• tavatthubhedavisayassa dosassa, mohÄ• dhikehi thinamiddh
paá¹-icchÄ• danavasena dukkhÄ• dipubbantÄ• dibhedavisayassa mohassa vikkhambhanav
kÄ• marÄ• gabyÄ• pÄ• datadekaá¹-á¹-hathinamiddhÄ• divikkhambhakaÃ±cetaá¹ƒ sabbÄ• k
sabbakusalÄ• naá¹ƒ tena sabhÄ• vena sabbÄ• kusalappahÄ• yakaá¹ƒ hoti, hontampi
kÄ• marÄ• gÄ• divikkhambhanasabhÄ• vameva hoti taá¹ƒsabhÄ• vattÄ• ti avisesetvÄ• nÄ«
``vikkhambhanaviveko vutto hotÄ«â€™â€™ _ti Ä• ha.

<71> yathÄ• paccayaá¹ƒ pavattamÄ• nÄ• naá¹ƒ sabhÄ• vadhammÄ• naá¹ƒ natthi kÄ• ci va
vasavattibhÄ• vanivÄ• raá¹‡atthaá¹ƒ __ ``vitakkanaá¹ƒ vitakkoâ€™â€™ _ti vuttaá¹ƒ. tayidaa
Ä«disamidaâ€™â€™ nti Ä• rammaá¹‡assa parikappananti Ä• ha __ ``Å«hananti vuttaá¹ƒ ho
cittaá¹ƒ vitakkabalena Ä• rammaá¹‡aá¹ƒ abhiniruá¸·haá¹ƒ viya hoti, tasmÄ• so
__Ä• rammaá¹‡Ä• bhiniropanalakkhaá¹‡o_ vutto. yathÄ• hi koci rÄ• javallabhaá¹ƒ, taá¹ƒsa
nissÄ• ya rÄ• jagehaá¹ƒ Ä• rohati anupavisati, evaá¹ƒ vitakkaá¹ƒ nissÄ• ya cittaá¹ƒ Ä• ramm
evaá¹ƒ, kathaá¹ƒ avitakkaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohatÄ«ti? vitakkabaleneva. yath
paricayena tena vinÄ• pi nirÄ• saá¹…ko rÄ• jagehaá¹ƒ pavisati, evaá¹ƒ paricayena vitakken
cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rohati. __paricayenÄ• _ti ca santÄ• ne pavattavitakkabhÄ• va
paricayena. vitakkassa hi santÄ• ne abhiá¹‡haá¹ƒ pavattassa vasena cittassa Ä• rammaá¹‡
ciraparicitaá¹ƒ. tena taá¹ƒ kadÄ• ci vitakkena vinÄ• pi tattha pavattateva. yathÄ• taá¹ƒ Ã±Ä
hutvÄ• sammasanavasena ciraparicitaá¹ƒ kadÄ• ci Ã±Ä• á¹‡avirahitampi sammasanavase
kilesasahitaá¹ƒ hutvÄ• pavattaá¹ƒ sabbaso \Ne I 156/ kilesarahitampi paricayena kilesavÄ•
pavattati, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. Ä• dito, abhimukhaá¹ƒ vÄ• hananaá¹
parivattetvÄ• vÄ• Ä• hananaá¹ƒ __pariyÄ• hananaá¹ƒ_. ``rÅ«paá¹ƒ rÅ«paá¹ƒ, pathavÄ« pa
Ä• koá¹-entassa viya pavatti __ ``Ä• hananaá¹ƒ, pariyÄ• hananaâ€™â€™ _nti ca veditabba
cittassa Ä• rammaá¹‡e upanayanaá¹ƒ, Ä• kaá¸• á¸• hanaá¹ƒ vÄ• .

__anusaÃ±caraá¹‡aá¹ƒ_ \Be I 167/ anuparibbhamanaá¹ƒ. svÄ• yaá¹ƒ viseso santÄ• namhi
pÄ• kaá¹-o hotÄ«ti daá¹-á¹-habbo. sesesupi eseva nayo. __anumajjanaá¹ƒ_ Ä• rammaá¹‡e
parimajjananti attho. tathÄ• hi vicÄ• ro ``parimajjanahattho viya, saÃ±caraá¹‡ahattho viyÄ•
__tatthÄ• _ti Ä• rammaá¹‡e. sahajÄ• tÄ• naá¹ƒ anuyojanaá¹ƒ Ä• rammaá¹‡e anuvicÄ• raá¹
veditabbaá¹ƒ. __anuppabandhanaá¹ƒ_ Ä• rammaá¹‡e cittassa avicchinnassa viya pavatti. ta
``anusandhÄ• natÄ• â€™â€™ ti (Dhs 8) niddiá¹-á¹-ho. teneva ca ``ghaá¹‡á¸• Ä• nuravo viya

viyÄ• â€™â€™ ti ca vutto.

__katthacÄ«_ti paá¹-hamajjhÄ• ne, parittacittuppÄ• desu ca. vicÄ• rato __oá¸·Ä• rikaá¹-á¹-h
__pubbaá¹…gamaá¹-á¹-hena_ anuravato oá¸·Ä• riko, tassa ca pubbaá¹…gamo __ghaá¹‡á¸
yathÄ• hi ghaá¹‡á¸• Ä• bhighÄ• to paá¹-hamÄ• bhinipÄ• to hoti, evaá¹ƒ Ä• rammaá¹‡Ä• bh
__vitakko cetaso paá¹-hamÄ• bhinipÄ• to_ hoti. __abhighÄ• ta_-ggahaá¹‡ena cettha abhigh
veditabbo. __vipphÄ• ravÄ• _ti vicalanayutto saparipphando. __paribbhamanaá¹ƒ viya_
parissayÄ• bhÄ• vavÄ«maá¹ƒsanatthaá¹ƒ. __anuppabandhena pavattiya_nti upacÄ• re vÄ•
pavattiyaá¹ƒ. tattha hi vitakko niccalo hutvÄ• Ä• rammaá¹‡aá¹ƒ anupavisitvÄ• viya pavatta
paá¹-hamÄ• bhinipÄ• te. __pÄ• kaá¹-o hotÄ«_ti vitakkassa viseso abhiniropanÄ• kÄ• ro oá¸
paá¹-hamajjhÄ• ne pÄ• kaá¹-o hoti, tadabhÄ• vato paÃ±cakanaye dutiyajjhÄ• ne vicÄ• rass
pÄ• kaá¹-o hoti.

__vÄ• laá¹‡á¸• upakaá¹ƒ_ eá¸·akalomÄ• dÄ«hi katacumbaá¹-akaá¹ƒ. __uppÄ«á¸·anahattho
uppÄ«á¸·anahattho. tasseva ito cito ca __saÃ±caraá¹‡ahattho. maá¹‡á¸• ala_nti kaá¹ƒsabh
maá¹‡á¸• alaá¹ƒ vaá¹-á¹-alekhaá¹ƒ karontassa. yathÄ• pupphaphalasÄ• khÄ• diavayavavin
``sapuppho saphaloâ€™â€™ ti voharÄ«yati, evaá¹ƒ vitakkÄ• diaá¹…gavinimuttaá¹ƒ avijjam
``savitakkaá¹ƒ savicÄ• raâ€™â€™ nti voharÄ«yatÄ«ti dassetuá¹ƒ __ ``rukkho viyÄ• â€™â€
jhÄ• nabhÄ• vanÄ• ya puggalavasena desetabbattÄ• \Ne I 157/ ``idha bhikkhu vivicceva kÄ
puggalÄ• dhiá¹-á¹-hÄ• nena jhÄ• nÄ• ni uddiá¹-á¹-hÄ• nÄ«ti. yadipi __vibhaá¹…ge_ puggalÄ
katÄ• , __attho pana tatrÄ• pi_ vibhaá¹…gepi yathÄ• idha ``iminÄ• \Be I 168/ ca vitakkenÄ
dhammavasena vutto, __evameva daá¹-á¹-habbo, _ paramatthato puggalasseva abhÄ• vato
pe ... daá¹-á¹-habbo_ jhÄ• nasamaá¹…gino vitakkavicÄ• rasamaá¹…gitÄ• dassanena, jhÄ•
savitakkasavicÄ• ratÄ• ya vuttattÄ• ti evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo.

__vivekÄ• _ti vivekÄ• hetubhÅ«tÄ• ti viveka-saddassa bhÄ• vasÄ• dhanataá¹ƒ sandhÄ• y
kattusÄ• dhanataá¹ƒ, kammasÄ• dhanataá¹ƒ vÄ• . ``vivittoâ€™â€™ ti hi iminÄ• nÄ«varaá¹
vivecitoti ca sÄ• dhanadvayampi saá¹…gahitamevÄ• ti.

<72> __pÄ«á¹‡ayatÄ«_ti tappeti, vaá¸• á¸• heti vÄ• . __sampiyÄ• yanalakkhaá¹‡Ä• _ti pari
__pÄ«á¹‡anarasÄ• _ti paribrÅ«hanarasÄ• . __pharaá¹‡arasÄ• _ti paá¹‡Ä«tarÅ«pehi kÄ• ya
udaggabhÄ• vo __odagyaá¹ƒ. khuddikÄ• _ lahuá¹ƒ lomahaá¹ƒsanamattaá¹ƒ katvÄ• bhinnÄ
__khaá¹‡ikÄ• _ bahulaá¹ƒ uppajjati. ubbegato __pharaá¹‡Ä• _ niccalattÄ• , ciraá¹-á¹-hitikatt
__cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• _ti puá¹‡á¹‡avallikavihÄ• re cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• .
diá¹-á¹-hÄ• rammaá¹‡avasenÄ• _ti pubbe mahÄ• cetiyaá¹ƒ gahitÄ• rammaá¹‡avasena. __c
vicitrÄ• kÄ• rena katageá¹‡á¸• uko. __upanissaye_ti samÄ«pe, tassa vÄ• vihÄ• rassa nissa
gocaraá¹-á¹-hÄ• nabhÅ«teti attho.

__gharÄ• jire_ti gehaá¹…gaá¹‡e. pabbatasikhare katacetiyaá¹ƒ __ ``Ä• kÄ• sacetiyaâ€™â€
__gahitanimittenevÄ• _ti cetiyavandanaá¹ƒ, dhammassavanaÃ±ca uddissa ``dhaÃ±Ã±Ä• va
gahitakusalanimitteneva kÄ• raá¹‡abhÅ«tena. gahitaá¹ƒ vÄ• nimittaá¹ƒ etenÄ• ti gahitanimi
pavattacittaá¹ƒ, tena gahitanimitteneva cittena saha. __pakkhanda_nti anupaviá¹-á¹-haá¹ƒ.
__anuparipphuá¹-a_nti anu anu samantato phuá¹-aá¹ƒ, sabbaso anuvisaá¹-anti attho.

passaddhiyÄ• nimittabhÄ• vena __gabbhaá¹ƒ gaá¹‡hantÄ«_. paripÄ• canavasena __parip
appanÄ• sampayuttÄ• va pÄ«ti appanÄ• samÄ• dhipÅ«rikÄ• . khaá¹‡ikasamÄ• dhipÅ«rikÄ•
appanÄ• samÄ• dhissa vidÅ«ratarÄ• ti tadubhayaá¹ƒ anÄ• masanto __ ``tÄ• su yÄ• appan
_tiÄ• dimÄ• ha \Ne I 158/. __samÄ• dhisampayogaá¹ƒ gatÄ• _ti pubbe upacÄ• rasamÄ• dh
anukkamena vaá¸• á¸• hitvÄ• appanÄ• samÄ• dhinÄ• sampayogaá¹ƒ gatÄ• .

<73> sukhayatÄ«ti \Be I 169/ __sukhaá¹ƒ, _ attanÄ• sampayuttadhamme laddhassÄ• de k
kattuniddeso pariyÄ• yaladdho dhammato aÃ±Ã±assa kattu nivattanattho, nippariyÄ• yena
labbhatÄ«ti __ ``sukhanaá¹ƒ sukhaâ€™â€™ _nti vuttaá¹ƒ. iá¹-á¹-hasabhÄ• vattÄ• taá¹ƒsan
sampayuttadhamme vÄ• attani sÄ• dayatÄ«ti __sÄ• taá¹ƒ_ da-kÄ• rassa ta-kÄ• raá¹ƒ katv
nti vadanti. sÄ• taá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __sÄ• talakkhaá¹‡aá¹ƒ. upabrÅ«hanaá¹ƒ_ sa
saá¹ƒvaá¸• á¸• hanaá¹ƒ. dukkhaá¹ƒ viya avissajjetvÄ• adukkhamasukhÄ• viya anajjhupekk
gaá¹‡hanaá¹ƒ, upakÄ• ritÄ• vÄ• __anuggaho. katthaci_ paá¹-hamajjhÄ• nÄ• dike. __paá¹-
paá¹-ilÄ• bhavasena uppajjanakatuá¹-á¹-hi. __paá¹-iladdharasÄ• nubhavana_nti paá¹-iladdh
anubhavananti sabhÄ• vato pÄ«tisukhÄ• ni vibhajitvÄ• dasseti. __yattha pÄ«ti, tattha sukha
itarena pÄ«tiyÄ• sukhena accantasaá¹ƒyogamÄ• ha. ``yattha sukhaá¹ƒ, tattha na niyamato
vicÄ• rassa viya vitakkena sukhassa pÄ«tiyÄ• anaccantasaá¹ƒyogaá¹ƒ. tena accantÄ• nac
pÄ«tisukhÄ• naá¹ƒ visesaá¹ƒ dasseti. kaá¹ƒ tÄ• renti etthÄ• ti __kantÄ• raá¹ƒ, _ nirudakama
vanameva __vanantaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ samaye_ti iá¹-á¹-hÄ• rammaá¹‡assa paá¹-ilÄ•
rasÄ• nubhavanasamaye, vanacchÄ• yÄ• dÄ«naá¹ƒ savanadassanasamaye, pavesaparibh
__pÄ• kaá¹-abhÄ• vato_ti yathÄ• kkamaá¹ƒ pÄ«tisukhÄ• naá¹ƒ vibhÅ«tabhÄ• vato.

__vivekajaá¹ƒ pÄ«tisukha_nti ettha purimasmiá¹ƒ atthe __vivekaja_nti jhÄ• naá¹ƒ vuttaá¹ƒ.
atthiatthavisesato ``assa jhÄ• nassa, asmiá¹ƒ vÄ• jhÄ• neâ€™â€™ ti ettha __a_-kÄ• ro da
pÄ«tisukhameva vivekajaá¹ƒ. ``vivekajaá¹ƒpÄ«tisukhaâ€™â€™ nti ca aÃ±Ã±apadatthasam
alopo kato. lope vÄ• sati ``vivekajapÄ«tisukhaâ€™â€™ nti pÄ• á¹-hoti ayaá¹ƒ viseso.

__upasampajjÄ• _ti ettha __upa-saá¹ƒ_-saddÄ• ``upalabbhati, saá¹ƒbhuÃ±jatÄ«â€™â€™
dassetuá¹ƒ ``upagantvÄ• â€™â€™ tiÄ• diá¹ƒ vatvÄ• puna tesaá¹ƒ sÄ• tthakabhÄ• vaá¹ƒ d
``upasampÄ• dayitvÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, tasmÄ• patvÄ• , sÄ• dhetvÄ• ti vÄ• atth
__vutti_Ä• dÄ«ni tasseva vevacanÄ• ni. __pÄ• lanÄ• _ti hi ekaá¹ƒ iriyÄ• pathabÄ• dhanaá¹
rakkhaá¹‡Ä• .

paÃ±caá¹…gavippahÄ«nÄ• divaá¹‡á¹‡anÄ•

<74> paÃ±ca \Be I 170/ \Ne I 159/ aá¹…gÄ• ni vikkhambhanavasena pahÄ«nÄ• ni etassÄ•
__paÃ±caá¹…gavippahÄ«naá¹ƒ_. ``agyÄ• hitoâ€™â€™ ti ettha Ä• hita-saddassa viya vippa
paravacanaá¹ƒ daá¹-á¹-habbaá¹ƒ, paÃ±cahi aá¹…gehi vippahÄ«nanti vÄ• __paÃ±caá¹…ga
akusalÄ• dhammÄ• iminÄ• jhÄ• nena pahÄ«yanti, atha kasmÄ• paÃ±caá¹…gavippahÄ«n
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di. jhÄ• nalÄ• bhinopi ajhÄ• nasamaá¹…gikÄ• le jhÄ• napaá¹-
pavattisabbhÄ• vato __ ``jhÄ• nakkhaá¹‡eâ€™â€™ _ti vuttaá¹ƒ. __pahÄ«yantÄ«_ti vigacch
attho. __ekattÄ• rammaá¹‡e_ti pathavÄ«kasiá¹‡Ä• divasena ekasabhÄ• ve, ekaggatÄ• saá
Ä• rammaá¹‡e. __ta_nti taá¹ƒ nÄ• nÄ• visayapalobhitaá¹ƒ cittaá¹ƒ. __kÄ• madhÄ• tuppahÄ
nÄ• nÄ• visayasamÅ«pabyÅ«á¸·hÄ• ya kÄ• madhÄ• tuyÄ• pahÄ• nÄ• ya samatikkamÄ• ya
nappaá¹-ipajjati. __nirantara_nti vikkhepena anantaritaá¹ƒ, sahitanti attho. __akammaÃ±Ã±a
bhÄ• vanÄ• kammassa ayogyanti attho. __uddhaccakukkuccapareta_nti uddhaccakukkucce
__paribbhamati_ anavaá¹-á¹-hÄ• nato, avaá¹-á¹-hÄ• nassa samÄ• dhÄ• nassa abhÄ• vatoti
upahata_nti sÄ• tisayassa vicÄ• rassa abhÄ• vato ``sammÄ• sambuddho nu kho bhagavÄ•
``pathavÄ« pathavÄ«â€™â€™ tiÄ• dinÄ• manasikÄ• rena, ``jhÄ• naá¹ƒ siyÄ• nu kho, na n
pavattÄ• ya vicikicchÄ• ya upahataá¹ƒ. __nÄ• rohati_ appaá¹-ipattinimittattÄ• . __visesena
jhÄ• nantarÄ• yakarattÄ• _ti samÄ• dhiÄ• dÄ«naá¹ƒ ujuvipaccanÄ«kabhÄ• vena jhÄ• nÄ• c

__tehÄ«_ti jhÄ• nÄ• dhigamassa paccayabhÅ«tehi vitakkavicÄ• rehi. __avikkhepÄ• ya sam
evaá¹ƒ samÄ• dhÄ• nÄ• ya nipphÄ• ditabhÄ• vanÄ• payogassa. __cetaso payogasampattis
yathÄ• vuttabhÄ• vanÄ• payogasampattisamuá¹-á¹-hÄ• nÄ• . __pÄ«ti pÄ«á¹‡anaá¹ƒ_ bhÄ•
__upabrÅ«hanaá¹ƒ_ bhÄ• vanÄ• vasena parivuddhiá¹ƒ cetaso __karotÄ«_ti sambandho. __
__sasesasampayuttadhamma_nti avasiá¹-á¹-haphassÄ• didhammasahitaá¹ƒ, samaá¹ƒ sam
indriyasamatÄ• vasena __samaá¹ƒ, _ paá¹-ipakkhadhammÄ• naá¹ƒ. dÅ«rÄ«bhÄ• ve lÄ«nu
á¹-hapetÄ«ti attho. ekaggatÄ• hi samÄ• dhÄ• nakiccena cittaá¹ƒ, sampayuttadhamme ca a
jhÄ• nakkhaá¹‡e sÄ• tisayaá¹ƒ samÄ• hite karotÄ«ti. __uppattivasenÄ• _ti yathÄ• paccayaá
171/. etesu \Ne I 160/ vitakkÄ• dÄ«su jhÄ• naá¹ƒ __uppannaá¹ƒ nÄ• ma_ hoti tattheva jhÄ•
``tasmÄ• â€™â€™ _tiÄ• di. __ ``yathÄ• panÄ• â€™â€™ _tiÄ• dinÄ• pi upamÄ• vasena tan
karoti.

__pakaticittato_ti pÄ• katikakÄ• mÄ• vacaracittato. __suvisadenÄ• _ti suá¹-á¹-hu visadena,
__sabbÄ• vanta_nti sabbÄ• vayavavantaá¹ƒ, anavasesanti attho. __apphuá¹-a_nti asamphu
__Ä• rammaá¹‡esu phusitÄ• _ti appanÄ• vasena pavattamÄ• nÄ• cittekaggatÄ• samantat
hotÄ«ti katvÄ• vuttaá¹ƒ. kasmÄ• panettha jhÄ• napÄ• á¹-he aggahitÄ• cittekaggatÄ• gahi
__ ``tattha cittekaggatÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tatthÄ• _ti tesu jhÄ• naá¹…gesu. __n
sarÅ«pato na niddiá¹-á¹-hÄ• , sÄ• maÃ±Ã±ato pana jhÄ• naggahaá¹‡ena gahitÄ• . __evaá¹

vuttattÄ• , aá¹…gameva cittekaggatÄ• ti sambandho. __yena adhippÄ• yenÄ• _ti yena vitak
dhammaá¹ƒ dÄ«petuá¹ƒ tassa pakÄ• sanÄ• dhippÄ• yena ``savitakkaá¹ƒ savicÄ• raâ€™â€
eva_ adhippÄ• yo __tena_ bhagavatÄ• __vibhaá¹…ge_ ``cittekaggatÄ• â€™â€™ ti niddisa
sÄ• jhÄ• napÄ• á¹-he aggahitÄ• ti na cintetabbaá¹ƒ.

tividhakalyÄ• á¹‡avaá¹‡á¹‡anÄ•

<75> __Ä• dimajjhapariyosÄ• navasenÄ• _ti jhÄ• nassa Ä• dimajjhapariyosÄ• navasena. _
tesaá¹ƒyeva appanÄ• yaá¹ƒ lakkhitabbabhÄ• vavasena.

__tatrÄ• _ti tasmiá¹ƒ kalyÄ• á¹‡atÄ• lakkhaá¹‡Ä• naá¹ƒ vibhÄ• vane. __paá¹-ipadÄ• visudd
jhÄ• naá¹ƒ etÄ• yÄ• ti paá¹-ipadÄ• , gotrabhupariyosÄ• no pubbabhÄ• giyo bhÄ• vanÄ• nay
visuddhi, paá¹-ipadÄ• ya visuddhi __paá¹-ipadÄ• visuddhi_. sÄ• panÄ• yaá¹ƒ yasmÄ• jhÄ•
labbhati, tasmÄ• vuttaá¹ƒ __ ``paá¹-ipadÄ• visuddhi Ä• dÄ«â€™â€™ _ti. __upekkhÄ• nubr
visodhetabbatÄ• dÄ«naá¹ƒ abhÄ• vato jhÄ• napariyÄ• pannÄ• ya tatramajjhattupekkhÄ• ya
anubrÅ«hanÄ• . sÄ• panÄ• yaá¹ƒ visesato jhÄ• nassa á¹-hitikkhaá¹‡e labbhati. tena vuttaá
``upekkhÄ• nubrÅ«hanÄ• majjheâ€™â€™ _ti. __sampahaá¹ƒsanÄ• _ti tattha dhammÄ• na
Ã±Ä• á¹‡assa kiccanipphattivasena pariyodapanÄ• . sÄ• pana yasmÄ• jhÄ• nassa osÄ• n
172/, tasmÄ• vuttaá¹ƒ __ ``sampahaá¹ƒsanÄ• pariyosÄ• naâ€™â€™ _nti. __imÄ• ni tÄ«á¹
paripanthato cittassa visujjhanÄ• kÄ• ro \Ne I 161/, majjhimassa samathanimittassa paá¹-ipa
pakkhandanÄ• kÄ• roti imÄ• ni tÄ«á¹‡i jhÄ• nassa Ä• dito uppÄ• dakkhaá¹‡e appanÄ• patti
vinÄ• appanÄ• pattiyÄ• abhÄ• vato, asati ca appanÄ• ya tadabhÄ• vato. __Ä• dikalyÄ• á¹
visuddhipaá¹-ipadattÄ• . yathÄ• vuttehi lakkhaá¹‡ehi samannÄ• gatattÄ• , sampannalakkha
__tilakkhaá¹‡asampannaÃ±ca_. iminÄ• nayena majjhapariyosÄ• nalakkhaá¹‡Ä• naÃ±ca y

sambharÄ«yati jhÄ• naá¹ƒ etenÄ• ti sambhÄ• ro, nÄ• nÄ• vajjanaparikammaá¹ƒ. saha sam
eva __sasambhÄ• riko. upacÄ• ro_ti ekÄ• vajjanÅ«pacÄ• ramÄ• ha. paggahÄ• dikiccassa p
sÄ• dhitattÄ• yÄ• tattha ekÄ• vajjanÅ«pacÄ• re siddhÄ• ajjhupekkhanÄ• , sÄ• jhÄ• nakkh
hotÄ«ti vuttaá¹ƒ __ ``upekkhÄ• nubrÅ«hanÄ• nÄ• ma appanÄ• â€™â€™ _ti. yathÄ• dhigat
pahaá¹-á¹-hÄ• kÄ• ro cittassa paritoso, taá¹ƒ paccavekkhaá¹‡Ä• vasena pavattaá¹ƒ sandhÄ
``sampahaá¹ƒsanÄ• nÄ• ma paccavekkhaá¹‡Ä• â€™â€™ _ti. __eke_ti abhayagirivÄ• sino
paá¹-ipadÄ• visuddhiÄ• dike vaá¹‡á¹‡ayanti, tadayuttaá¹ƒ. tathÄ• hi sati ajjhÄ• nadhammel
guá¹‡asaá¹ƒkittanaá¹ƒ nÄ• ma kataá¹ƒ hoti. na hi bhÅ«mantaraá¹ƒ bhÅ«mantarapariyÄ• pa
cetaá¹ƒ viruddhanti dassetuá¹ƒ __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ek
indriyÄ• naá¹ƒ ekarasabhÄ• vena, ekaggatÄ• ya ca sikhÄ• ppattiyÄ• tadanuguá¹‡aá¹ƒ eka
sasampayuttaá¹ƒ appanÄ• pattacittaá¹ƒ. tasseva paá¹-ipadÄ• visuddhipakkhandatÄ• di ana
__tasmÄ• _ti yasmÄ• ekasmiá¹ƒyeva appanÄ• cittakkhaá¹‡e paá¹-ipadÄ• visuddhiÄ• di pÄ
__Ä• gamanavasenÄ• _ti parikammÄ• gamanavasena. __anativattanÄ• dÄ«_ti __Ä• di_-sa

indriyekarasatÄ• tadupagavÄ«riyavÄ• hanÄ• sevanÄ• ni saá¹…gaá¹‡hÄ• ti. __pariyodÄ• pa
pabhassarabhÄ• vakarassa. __anativattanÄ• dibhÄ• vasÄ• dhana_meva cettha Ã±Ä• á¹‡as

__tasmi_nti tasmiá¹ƒ vÄ• re, catupaÃ±cacittaparimÄ• á¹‡Ä• ya appanÄ• vÄ«thiyanti attho.
__cittaá¹ƒ visujjhatÄ«_ti yadipi Ä• gamanaá¹ƒ gahetuá¹ƒ avisesena viya vuttaá¹ƒ, parikamm
appanÄ• visuddhi sÄ• tisayÄ• va. tenÄ• ha __ ``visuddhattÄ• â€™â€™ _tiÄ• di. __Ä• varaá
yenÄ• varaá¹‡ena \Be I 173/ Ä• vaá¹-attÄ• cittaá¹ƒ tato pubbe majjhimaá¹ƒ samathanimitta
sakkoti, tena vivittaá¹ƒ hutvÄ• , taá¹ƒ vikkhambhetvÄ• ti attho. lÄ«nuddhaccasaá¹…khÄ• tÄ
antÄ• naá¹ƒ anupagamanena majjhimo, savisesaá¹ƒ paccanÄ«kadhammÄ• naá¹ƒ vÅ«pasa
sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato nimittaÃ±cÄ• ti __majjhimaá¹ƒ samathanimittaá¹ƒ
appanÄ• samÄ• dhiyevÄ• â€™â€™ _ti. __tadanantaraá¹ƒ pana purimacitta_nti tassa appan
anantarapaccayabhÅ«taá¹ƒ purimaá¹ƒ cittaá¹ƒ, gotrabhucittanti attho. __ekasantatipariá¹‡Ä
``tadeva khÄ«raá¹ƒ dadhisampannaâ€™â€™ nti, evaá¹ƒ satipi parittamahaggatabhÄ• vabh
paccayapaccayuppannabhÄ• vabhede ca ekissÄ• eva santatiyÄ• pariá¹‡Ä• mÅ«pagaman
__tathatta_nti tathabhÄ• vaá¹ƒ appanÄ• samÄ• dhivasena samÄ• hitabhÄ• vaá¹ƒ. __evaá¹
vuttÄ• kÄ• rena paá¹-ipajjamÄ• nattÄ• . yasmiÃ±hi khaá¹‡e tathattaá¹ƒ majjhimaá¹ƒ samath
tasmiá¹ƒyeva khaá¹‡e __tathattupagamanena_ appanÄ• samÄ• dhinÄ• samÄ• hitabhÄ• vÅ
nÄ• ma. purimacitte_ti appanÄ• cittassa purimasmiá¹ƒ citte gotrabhucitte. __vijjamÄ• nÄ• kÅ
tasmiá¹ƒ citte vijjamÄ• nÄ• naá¹ƒ paripanthavisuddhimajjhimasamathapaá¹-ipattipakkhanda
nipphÄ• dikÄ• , tenÄ• kÄ• rena nipphajjamÄ• nÄ• ti attho. teyeva hi Ä• kÄ• rÄ• paccayavis
nipphajjamÄ• nÄ• ``paá¹-ipadÄ• visuddhÄ«â€™â€™ ti laddhasamaÃ±Ã±Ä• jhÄ• nassa taá
vuttÄ• . __uppÄ• dakkhaá¹‡eyevÄ• _ti attalÄ• bhavelÄ• yameva. yadi evaá¹ƒ, kathaá¹ƒ te Ä
Ä• ha __ ``Ä• gamanavasenÄ• â€™â€™ _ti.

__tassÄ• _ti cittassa. ``visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhatÄ«â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ (P
puggalÄ• dhiá¹-á¹-hÄ• nena Ä• gatÄ• ti __ ``byÄ• pÄ• raá¹ƒ akarontoâ€™â€™ _ti Ä• ha.
samathapaá¹-ipattitathattupagamanaÃ±ca idha samathabhÄ• vÄ• pattiyevÄ• ti Ä• ha __
``samathabhÄ• vÅ«pagamanenÄ• â€™â€™ _ti. __kilesasaá¹ƒsaggaá¹ƒ pahÄ• ya ekattena
``kathaá¹ƒ nu kho kilesasaá¹ƒsaggaá¹ƒ pajaheyyaâ€™â€™ nti paá¹-ipannassa idÄ• ni sama
pahÄ«nattÄ• kilesasaá¹…gaá¹‡ikÄ• bhÄ• vena ekattena upaá¹-á¹-hitassa jhÄ• nacittassa.
paripanthavisuddhimajjhimasamathapaá¹-ipattipakkhandanehi vuddhippattiyÄ• anubrÅ«hite
tatramajjhattupekkhÄ• sampayuttesu samavÄ• hitabhÄ• vena pavattamÄ• nÄ• te anubrÅ«
``tatramajjhattupekkhÄ• ya kiccavasena upekkhÄ• nubrÅ«hanÄ• veditabbÄ• â€™â€™ _ti.

ye \Be I 174/ panete yuganaddhadhammÄ• ti sambandho. __tatthÄ• _ti tasmiá¹ƒ jhÄ• nacit
aÃ±Ã±amaÃ±Ã±Ä• nativattanavasena kiccakaraá¹‡ato yuge naddhÄ• baddhÄ• viya __yug
vimuccanakiccena, vimuccanasampattiyÄ• vÄ• . __esa_ yogÄ«. __vÄ• hayatÄ«_ti pavattet
jhÄ• nacittassa. __tasmiá¹ƒ khaá¹‡e_ti bhaá¹…gakkhaá¹‡e. uppÄ• dakkhaá¹‡e atÄ«te hi á¹

paá¹-á¹-hÄ• ya __Ä• sevanÄ• _ \Ne I 163/ pavattati nÄ• ma. __te Ä• kÄ• rÄ• _ti aÃ±Ã±ama
dhammÄ• naá¹ƒ pavattiÄ• kÄ• rÄ• . Ä• sevanÄ• pi hi Ä• sevanapaccayabhÄ• vÄ«naá¹ƒ dha
__saá¹ƒkilesavodÄ• nesÅ«_ti samÄ• dhipaÃ±Ã±Ä• naá¹ƒ samarasatÄ• ya akaraá¹‡aá¹ƒ bh
karaá¹‡aá¹ƒ vodÄ• naá¹ƒ. tathÄ• sesesupi. evametesu saá¹ƒkilesavodÄ• nesu __taá¹ƒ taá
__Ä• nisaá¹ƒsaá¹ƒ_ guá¹‡aá¹ƒ puretaraá¹ƒ pÄ• á¹-ihÄ• riyaÃ±Ä• á¹‡ena __disvÄ• _ yathÄ•
aÃ±Ã±amaÃ±Ã±Ä• nativattanÄ• dayo honti, __tathÄ• _ bhÄ• vanÄ• ya __sampahaá¹ƒsitatt
__visodhitattÄ• _. visodhanaá¹ƒ hettha sampahaá¹ƒsanaá¹ƒ. te Ä• kÄ• rÄ• yasmÄ• nippha
``dhammÄ• naá¹ƒ ... pe ... veditabbÄ• ti vuttaâ€™â€™ _nti lakkhaá¹‡asaá¹ƒvaá¹‡á¹‡anÄ• y
nigamanavasena dasseti.

``yasmÄ• upekkhÄ• vasena Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ ti ko sambandho
pariyosÄ• nanti vuttÄ• , na upekkhÄ• nubrÅ«hanÄ• ti codanaá¹ƒ sandhÄ• ya __ ``tattha yas
Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ. __tatthÄ• _ti tasmiá¹ƒ bhÄ• vanÄ•
Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«_ti appanÄ• kÄ• le bhÄ• vanÄ• ya samappavattiyÄ• , pa
paggahÄ• dÄ«su byÄ• pÄ• rassa akÄ• tabbato ajjhupekkhanÄ• va hoti. yaá¹ƒ sandhÄ• ya v
ajjhupekkhanÄ• , visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhatÄ«â€™â€™ ti ca Ä• di. sÄ• panÄ• yaá¹
Ã±Ä• á¹‡assa kiccasiddhiyÄ• hoti, visesato Ã±Ä• á¹‡asÄ• dhanattÄ• appanÄ• byÄ• pÄ• ra
kÄ• raá¹‡Ä• numÄ• naÃ±Ä• yena. yasmÄ• upekkhÄ• vasena Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ
sampahaá¹ƒsanÄ• pariyosÄ• nanti vuttÄ• ti sambandho.

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ __ ``yathÄ• hÄ• â€™â€™ _tiÄ• c
__tathÄ• paggahitaá¹ƒ citta_nti yathÄ• bhÄ• vanÄ• cittaá¹ƒ kosajjapakkhe na patati, tathÄ•
vÄ«riyasambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ• naá¹ƒ bahulÄ«kÄ• ravasena pagg
ajjhupekkhatÄ«_ti paggaá¹‡hantenÄ• pi samÄ• dhissa vÄ«riyasamatÄ• yojanavasena pagg
ajjhupekkhati, tatramajjhattupekkhÄ• okÄ• saá¹ƒ \Be I 175/ labhati. taá¹ƒ pana ajjhupekkha
pubbe pavattapÄ• rihÄ• riyapaÃ±Ã±Ä• vasena appanÄ• paÃ±Ã±Ä• ya kiccÄ• dhikatÄ• ti Ä•
paÃ±Ã±indriyaá¹ƒ adhimattaá¹ƒ hotÄ«â€™â€™ _ti. tassa adhimattattÄ• eva ajjhupekkhant
nÄ«varaá¹‡apamukhehi kilesehi appanÄ• __cittaá¹ƒ vimuccati. vimokkhavasena_ vimuccan
__paÃ±Ã±Ä• vasenÄ• _ti pubbe pavattapÄ• rihÄ• riyapaÃ±Ã±Ä• vasena. __vimuttattÄ• _ti n
__te dhammÄ• _ saddhÄ• dayo, visesato saddhÄ• paÃ±Ã±Ä• vÄ«riyasamÄ• dhayo \Ne I 16
__honti_. evamayaá¹ƒ indriyÄ• naá¹ƒ ekarasaá¹-á¹-hena bhÄ• vanÄ• nipphajjamÄ• nÄ• Ã±
``Ã±Ä• á¹‡akiccabhÅ«tÄ• sampahaá¹ƒsanÄ• pariyosÄ• naâ€™â€™ _nti. evaá¹ƒ tividhÄ• y
laddhavisesÄ• ya tividhÄ• ya upekkhÄ• nubrÅ«hanÄ• ya sÄ• tisayaá¹ƒ paÃ±Ã±indriyassa a
sampahaá¹ƒsanÄ• sijjhatÄ«ti Ä• gamanupekkhÄ• Ã±Ä• á¹‡akiccavasena dasapi Ä• kÄ• rÄ

__gaá¹‡anÄ• nupubbatÄ• _ti gaá¹‡anÄ• nupubbatÄ• ya, gaá¹‡anÄ• nupubbatÄ• mattaá¹ƒ
tena desanÄ• kkamaá¹ƒ ulliá¹…geti. __ ``paá¹-hamaá¹ƒ uppannanti paá¹-hamaâ€™â€™ _n
paá¹-ipattikkamaá¹ƒ, uppannanti hi adhigatanti attho. ``paá¹-hamaá¹ƒ samÄ• pajjitabbanti pa

idaá¹ƒ pana na ekantalakkhaá¹‡anti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Dhs-a 160) paá¹-isiddhattÄ•
Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ lakkhaá¹‡Å«panijjhÄ• nanti duvidhe jhÄ• ne idhÄ• dhippeta
``Ä• rammaá¹‡Å«panijjhÄ• natoâ€™â€™ _ti vuttaá¹ƒ. pathavÄ«kasiá¹‡asaá¹…khÄ• tassa a
rÅ«paá¹ƒ viya cakkhunÄ• upanijjhÄ• yanato. __paccanÄ«kajhÄ• panato_ti nÄ«varaá¹‡Ä• d
paccanÄ«kadhammÄ• naá¹ƒ dahanato vikkhambhanavasena pajahanato. __sakalaá¹-á¹-he
kate vÄ• akate vÄ• paricchijja gahite pathavÄ«bhÄ• ge pathavÄ«maá¹‡á¸• ale sakalÄ• ran
na hi tassa ekadesamÄ• rammaá¹‡aá¹ƒ karÄ«yati. pathavÄ«kasiá¹‡asannissayatÄ• ya nimi
__pathavÄ«kasiá¹‡aá¹ƒ_ yathÄ• ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ ti. taá¹ƒsal
__pathavÄ«kasiá¹‡aá¹ƒ_ yathÄ• ``kuntÄ• pacarantÄ«â€™â€™ ti.

ciraá¹-á¹-hitisampÄ• danavaá¹‡á¹‡anÄ•

<76> lakkhaá¹-á¹-hÄ• ne á¹-hitaá¹ƒ sarena vÄ• laá¹ƒ vijjhatÄ«ti vÄ• lavedhÄ«. idha pana an
vÄ• lassa aá¹ƒsuá¹ƒ vijjhanto ``vÄ• lavedhÄ«â€™â€™ ti adhippeto. __tena_ \Be I 176/ __vÄ
bhattakÄ• rena. __ ``Ä• kÄ• rÄ• pariggahetabbÄ• â€™â€™ _ti saá¹…khepato vuttamatthaa
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sukusalo_ti suá¹-á¹-hu cheko. __dhanuggaho_ti iss
yogyaá¹ƒ. __akkantapadÄ• na_nti vijjhanakÄ• le akkamanavasena pavattapadÄ• naá¹ƒ. __
dhanujiyÄ• sarÄ• naá¹ƒ gahitÄ• kÄ• raá¹ƒ. __pariggaá¹‡heyyÄ• _ti upadhÄ• reyya. __bhoja
__Ä• di_-saddo avuttÄ• kÄ• rÄ• nampi saá¹…gÄ• hako daá¹-á¹-habbo. tena utubhÄ• vanÄ•
pariggaá¹‡hanaá¹ƒ vuttaá¹ƒ hoti. __tasmi_nti tasmiá¹ƒ taruá¹‡asamÄ• dhimhi.

__bhattÄ• ra_nti \Ne I 165/ sÄ• minaá¹ƒ, bhattavetanÄ• dÄ«hi posakanti attho. __parivisant
ruccitvÄ• bhuÃ±janÄ• kÄ• raá¹ƒ sallakkhetvÄ• tassa upanÄ• mentoti yojanÄ• . __ayampi_
bhojanÄ• dayo Ä• kÄ• re_ti pubbe jhÄ• nassa adhigatakkhaá¹‡e kiccasÄ• dhake bhojanÄ•
pariggahetvÄ• sallakkhetvÄ• . __naá¹-á¹-he naá¹-á¹-he_ samÄ• dhimhi __punappunaá¹ƒ ap

mahÄ• nasavijjÄ• paricayena __paá¹‡á¸• ito_. tattha visadaÃ±Ä• á¹‡atÄ• ya __byatto_.
á¹-hÄ• nuppattikakaosallayogena __kusalo. nÄ• naccayehÄ«_ti nÄ• naccayehi nÄ• nÄ• sab
attho. tenÄ• ha __ ``ambilaggehÄ«â€™â€™ _tiÄ• di. __sÅ«pehÄ«_ti byaÃ±janehi. __ambila
ambilakoá¹-á¹-hÄ• sehi, ye vÄ• ambilarasÄ• hutvÄ• aggabhÅ«tÄ• , tehi caturambilÄ• dimi
__tittakaggÄ• _dÄ«supi. __khÄ• rikehÄ«_ti vÄ• tiá¹…gaá¹‡akaá¸·Ä«rÄ• dimissehi. __nimitta
ruccanavasena bhuÃ±janÄ• kÄ• raá¹ƒ. __uggaá¹‡hÄ• tÄ«_ti uparÅ«pari gaá¹‡hÄ• ti upadhÄ
sÅ«peyyassa atthÄ• ya hatthaá¹ƒ __abhiharati. abhihÄ• rÄ• na_nti abhimukhena haritabbÄ•
paá¹‡á¹‡Ä• kÄ• rÄ• naá¹ƒ, pÅ«jÄ• bhihÄ• rÄ• naá¹ƒ vÄ• . __nimittaá¹ƒ uggaá¹‡hÄ• tÄ«_ti `
samÄ• hitaá¹ƒ ahosÄ«â€™â€™ ti nimittaá¹ƒ gaá¹‡hÄ• ti sallakkheti.

__samÄ• dhiparipanthÄ• na_nti samÄ• dhissa paripanthabhÅ«tÄ• naá¹ƒ. __dhammÄ• na_
kÄ• macchandÄ• dinÄ«varaá¹‡adhammÄ• naá¹ƒ. __suvisodhitattÄ• _ti suá¹-á¹-hu visodhita

sammadeva pahÄ«nattÄ• ti attho. __kÄ• mÄ• dÄ«navapaccavekkhaá¹‡Ä• dÄ«hÄ«_ti __Ä• asubhamanasikÄ• ranekkhammÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• dÄ«ni saá¹…gaá¹‡hÄ• ti. n 177/ hi tassa vibandhabhÅ«te kÄ• macchande Ä• dÄ«navo visesato pÄ• kaá¹-o hotÄ«ti. __k kÄ• yadarathaá¹ƒ sÄ• raddhakÄ• yataá¹ƒ. tena kÄ• yacittÄ• naá¹ƒ sÄ• rambhanimittassa by visodhanamÄ• ha. __Ä• rambhadhÄ• tumanasikÄ• rÄ• dÄ«_ti __Ä• di_-saddena vÄ«riyasa Ä• lokasaÃ±Ã±Ä• dÄ«naÃ±ca saá¹…gaho daá¹-á¹-habbo. __samathanimittamanasikÄ• rÄ• samÄ• dhisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habl samÄ• dhiparipanthe_ti vicikicchÄ• á¹-á¹-hÄ• niye, madamÄ• nÄ• dike ca sandhÄ• yÄ• ha. vasanakasusiraá¹ƒ. __suparisuddha_nti Ä• saá¹…kanÄ«yattÄ• bhÄ• vena suá¹-á¹-hu parisu cÄ• yaá¹ƒ pageva kÄ• mÄ• dÄ«navaá¹ƒ paccavekkhitvÄ• samathapaá¹-ipadaá¹ƒ paá¹-ipan jhÄ• nena nÄ«varaá¹‡Ä• ni vikkhambhitÄ• ni, atha kasmÄ• puna kÄ• mÄ• dÄ«navapaccav saccametaá¹ƒ. taá¹ƒ pana pahÄ• namattanti jhÄ• nassa ciraá¹-á¹-hitiyÄ• atisayapahÄ• natt

__uddhacca_ \Ne I 166/ __middha_nti kukkuccaá¹ƒ, thinaÃ±ca tadekaá¹-á¹-hatÄ• ya gahita __suddhantagato_ti suparisuddhapariyantaá¹ƒ sabbaso visodhitakoá¹‡apariyantaá¹ƒ uyyÄ• rame_ti tasmiá¹ƒ jhÄ• ne rameyya divasabhÄ• gampi jhÄ• nasamaá¹…gÄ« eva bhaveyya.

__cittabhÄ• vanÄ• vepullattha_nti samÄ• dhibhÄ• vanÄ• ya vipulabhÄ• vÄ• ya. yathÄ• hi l uppatti, evamassa bhÄ• vanÄ• vaseneva vaá¸• á¸• hanampi. tasmÄ• ekaá¹…gulÄ• divaser punappunaá¹ƒ bahulÄ«kÄ• rena jhÄ• naá¹ƒ bhÄ• vanÄ• pi vuddhiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ __ ``cittabhÄ• vanÄ• vepullatthaÃ±ca yathÄ• laddhaá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ vaá¸• á¸• h __tassÄ• _ti paá¹-ibhÄ• ganimittassa.

nimittavaá¸• á¸• hananayavaá¹‡á¹‡anÄ•

<77> __tatrÄ• _ti sÄ• miatthe bhummavacanaá¹ƒ, tassÄ• ti attho. __avaá¸• á¸• hetvÄ• _ti y mattikÄ• ya pattaá¹ƒ karonto paá¹-hamaá¹ƒ aparicchinditvÄ• va pattaá¹ƒ vaá¸• á¸• heti, eva __pattavaá¸• á¸• hanayogena_ pattavaá¸• á¸• hanayuttiyÄ• avaá¸• á¸• hetvÄ• pÅ«vikassa bhattassa upari bhattapakkhipanaá¹ƒ __bhattavaá¸• á¸• hanaá¹ƒ_. vatthassa tintassa aÃ±ch __dussavaá¸• á¸• hanaá¹ƒ_. paccekaá¹ƒ __yoga_-saddo yojetabbo. aparicchinditvÄ• \Be I saparicchede eva bhÄ• vanÄ• pavattito. tathÄ• hi vuttaá¹ƒ ``sÄ• ntake no anantakeâ€™â€

__haá¹ƒsapotakÄ• _ti javanahaá¹ƒsapotakÄ• . __ukkÅ«laá¹ƒ_ unnataá¹-á¹-hÄ• naá¹ƒ. __vi ninnaá¹-á¹-hÄ• naá¹ƒ. nadÄ«sotena kataá¹ƒ viduggaá¹ƒ __nadÄ«viduggaá¹ƒ_. visamÄ• kÄ• __pabbatavisamo_.

__thÅ«lÄ• ni hutvÄ• upaá¹-á¹-hahanti_ paccavekkhaá¹‡Ä• bÄ• hullena vibhÅ«tabhÄ• vato upaá¹-á¹-hahanti_ paguá¹‡abalavabhÄ• vassa anÄ• pÄ• dikattÄ• . __upari ussukkanÄ• yÄ•

Ä• rohanÄ• ya, dutiyajjhÄ• nÄ• dhigamÄ• yÄ• ti attho.

__pabbateyyÄ• _ti pabbate bahulacÄ• rinÄ«. __akhettaÃ±Ã±Å«_ti agocaraÃ±Ã±Å«. samÄ•
visodhanÄ• nabhiÃ±Ã±Ä• tÄ• ya __bÄ• lo_. jhÄ• nassa paguá¹‡abhÄ• vÄ• pÄ• danaveyyat
uparijhÄ• nassa \Ne I 167/ padaá¹-á¹-hÄ• nabhÄ• vÄ• navabodhena __akhettaÃ±Ã±Å«_. sa
samÄ• pattikosallÄ• bhÄ• vena __akusalo_. samÄ• dhinimittassa vÄ• anÄ• sevanÄ• ya __
abahulÄ«kÄ• rena __akhettaÃ±Ã±Å«_. sammadeva anadhiá¹-á¹-hÄ• nato __akusalo_ti yoje
bhaá¹-á¹-ho_ti ubhayato jhÄ• nato bhaá¹-á¹-ho. so hi appaguá¹‡atÄ• ya na suppatiá¹-á¹-hita
vinÄ• sato, asÄ• matthiyato ca jhÄ• nadvayato parihÄ«no. __ciá¹‡á¹‡avasinÄ• _ti Ä• sevita

paÃ±cavasÄ«kathÄ• vaá¹‡á¹‡anÄ•

<78> vasanaá¹ƒ vasÄ«ti dhÄ• tuniddesatÄ• ya kiriyÄ• niddesoti adhippÄ• yenÄ• ha __ ``va
pavattiyoti attho. Ä• vajjanÄ• ya vasÄ«, Ä• vajjanÄ• vasena vÄ• vasÄ« __Ä• vajjanavasÄ«_
yattha yattha padese icchÄ• __yatthicchakaá¹ƒ_. yadÄ• yadÄ• , yasmiá¹ƒ yasmiá¹ƒ vÄ• jh
__yadicchakaá¹ƒ_. yÄ• va yÄ• va icchÄ• __yÄ• vadicchakaá¹ƒ, _ da-kÄ• ro padasandhikar
idaá¹ƒ bahÅ«naá¹ƒ javanavÄ• rÄ• naá¹ƒ nirantaraá¹ƒ viya tathÄ• pavattanaá¹ƒ sandhÄ• ya
paricchinnacittakkhaá¹‡oti. __Ä• vajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«_ti vuttanayena yat
yadÄ• yadÄ• \Be I 179/ yaá¹ƒ kiÃ±ci jhÄ• naá¹…gaá¹ƒ Ä• vajjentassa yathicchitaá¹ƒ kÄ• la
Ä• vajjanappavattiyÄ• dandhÄ• yitattaá¹ƒ vitthÄ• yitattaá¹ƒ, cirÄ• yitattaá¹ƒ vÄ• natthi. eva
siddhÄ• nÄ• ma hotÄ«ti attho. __sesÄ• _ti vuá¹-á¹-hÄ• naadhiá¹-á¹-hÄ• napaccavekkhaá¹‡

aá¹…gasamudÄ• yabhÄ• vato jhÄ• nassa jhÄ• ne Ä• vajjanavasiá¹ƒ nipphÄ• detukÄ• men
Ä• vajjetabbÄ• nÄ«ti Ä• ha __ ``paá¹-hamaá¹ƒ vitakkaá¹ƒ Ä• vajjayatoâ€™â€™ _ti. yadipi Ä
icchitaá¹ƒ Ä• vajjanavasiyÄ• adhippetattÄ• , Ä• vajjanÄ• ya pana uppannÄ• ya javanehi bh
Ä• vajjanatapparatÄ• ya cittÄ• bhinÄ«hÄ• rassa yathÄ• vajjitajhÄ• naá¹…gÄ• rammaá¹‡Ä•
paripuá¹‡á¹‡Ä• nÄ«ti vuttaá¹ƒ __ ``vitakkÄ• rammaá¹‡Ä• neva cattÄ• ri paÃ±ca vÄ• javanÄ
__cattÄ• ri_ tikkhindriyassa. __paÃ±ca_ nÄ• titikkhindriyassÄ• ti daá¹-á¹-habbaá¹ƒ. __nirant
nirantaraá¹ƒ. __ayaá¹ƒ panÄ• _ti bhavaá¹…gadvayantaritÄ• catujavanacittÄ• yathÄ• vuttÄ
aÃ±Ã±esaá¹ƒ vÄ• _ dhammasenÄ• patiÄ• dÄ«naá¹ƒ. __evarÅ«pe kÄ• le_ti uá¹-á¹-hÄ• ya s
Ä• vajjanavasÄ«nibbattanakÄ• le. sÄ• ca kho ittarÄ• parittakÄ• lÄ• , na satthu yamakamah
I 168/ ciratarappabandhavatÄ«. tathÄ• hi taá¹ƒ sÄ• vakehi asÄ• dhÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. a
sasampayuttassa jhÄ• nassa sammÄ• Ä• pajjanaá¹ƒ paá¹-ipajjanaá¹ƒ __samÄ• pajjanaá¹ƒ

__sÄ«gha_nti ettha samÄ• pajjitukÄ• matÄ• nantaraá¹ƒ dvÄ«su bhavaá¹…gesu uppannesu
uppannÄ• vajjanÄ• nantaraá¹ƒ samÄ• pajjanaá¹ƒ sÄ«ghaá¹ƒ __samÄ• pajjanasamatthatÄ•
__samÄ• pajjanavasÄ«_ satthu dhammadesanÄ• yaá¹ƒ labbhati. yaá¹ƒ sandhÄ• ya vuttaá¹
aggivessana, tassÄ• eva kathÄ• ya pariyosÄ• ne tasmiá¹ƒyeva purimasmiá¹ƒ samÄ• dhinir

saá¹‡á¹-hapemi sannisÄ• demi ekodiá¹ƒ karomi samÄ• dahÄ• mi yenassudaá¹ƒ niccakappa
387). ito sÄ«ghatarÄ• hi samÄ• pajjanavasÄ« nÄ• ma natthi. juá¹‡hÄ• ya rattiyÄ• navoropi
kapotakandarÄ• yaá¹ƒ viharantassa Ä• yasmato sÄ• riputtassa yakkhena mahantampi pabb
samatthe pahÄ• re sÄ«se dinne samÄ• pajjanampettha nidassetabbaá¹ƒ. tathÄ• hi vakkhat
paharaá¹‡asamaye samÄ• pattiá¹ƒ appesÄ«â€™â€™ ti (Vism II 374). __pÄ• á¸·iyaá¹ƒ_ par
samÄ• dhiá¹ƒ samÄ• pajjitvÄ• nisinnoâ€™â€™ ti (Ud 34) vuttaá¹ƒ. ime pana therÄ• \Be I 1
vuá¹-á¹-hÄ• nasamakÄ• laá¹ƒ tena pahÄ• ro dinnoâ€™â€™ ti vadanti.

__accharÄ• matta_nti aá¹…guliphoá¹-amattaá¹ƒ __khaá¹‡aá¹ƒ. á¹-hapetu_nti setu viya sÄ«
oghaá¹ƒ vegena pavattituá¹ƒ adatvÄ• yathÄ• vuttakkhaá¹‡aá¹ƒ jhÄ• naá¹ƒ __á¹-hapetuá¹ƒ
á¹-hapanaá¹ƒ, adhiá¹-á¹-hÄ• naá¹ƒ viyÄ• ti vÄ• adhiá¹-á¹-hÄ• naá¹ƒ. tattha vasÄ« __adhiá¹
lahuá¹ƒ vuá¹-á¹-hÄ• tu_nti accharÄ• mattaá¹ƒ vÄ• dasaccharÄ• mattaá¹ƒ vÄ• lahuá¹ƒ khaá
hutvÄ• jhÄ• nato vuá¹-á¹-hÄ• tuá¹ƒ samatthatÄ• . bhavaá¹…gacittuppattiyeva hettha jhÄ• n
nÄ• ma. ettha ca yathÄ• ``ettakameva khaá¹‡aá¹ƒ jhÄ• naá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ t
adhiá¹-á¹-hÄ• nasamatthatÄ• __adhiá¹-á¹-hÄ• navasÄ«, _ evaá¹ƒ ``ettakameva khaá¹‡aá¹ƒ
jhÄ• nato vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti pubbaparikammavasena vuá¹-á¹-hÄ• nasamatth
veditabbÄ• , yÄ• samÄ• patti ``vuá¹-á¹-hÄ• nakusalatÄ• â€™â€™ ti vuccati. __tadubhayad
adhiá¹-á¹-hÄ• navuá¹-á¹-hÄ• navasÄ«dassanatthaá¹ƒ.

__tatthÄ• _ti tasmiá¹ƒ nimmitapabbate tassa vivare. kiÃ±cÄ• pi ekaá¹ƒyeva taá¹ƒ abhiÃ±Ã±
pabbataá¹ƒ nimmineyya, abhiÃ±Ã±Ä• pÄ• dakassa pana jhÄ• nassa lahutaraá¹ƒ á¹-hapana
nidassitanti daá¹-á¹-habbaá¹ƒ. ``ettakÄ• iddhimantÄ• ekaá¹ƒ upaá¹-á¹-hÄ• kaá¹ƒ garuá¸·at
sakkhiá¹ƒsÅ«â€™â€™ ti gÄ• rayhÄ• assÄ• ma.

__Ä• vajjanÄ• nantarÄ• nÄ«_ti \Ne I 169/ Ä• vajjanavasÄ«bhÄ• vÄ• ya yathÄ• kkamaá¹ƒ v
jhÄ• naá¹…gÄ• naá¹ƒ Ä• vajjanÄ• ya parato yÄ• ni javanÄ• ni pavattÄ• ni, tÄ• ni tesaá¹ƒ pa
Ä• vajjanavasÄ«siddhi, tadaggena paccavekkhaá¹‡Ä• vasÄ«siddhi veditabbÄ• .

dutiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<79> nÄ«varaá¹‡appahÄ• nassa tappaá¹-hamatÄ• ya __Ä• sannanÄ«varaá¹‡apaccatthikÄ
pheggu viya sukhabhaÃ±janÄ«yanti Ä• ha __ ``oá¸·Ä• rikattÄ• aá¹…gadubbalÄ• â€™â€™
karitvÄ• _ti paá¹-hamajjhÄ• naá¹ƒ viya anoá¸·Ä• rikaá¹…gattÄ• , santadhammasamaá¹…git
manasi katvÄ• . ye hi dhammÄ• dutiyajjhÄ• ne pÄ«tisukhÄ• dayo, kÄ• maá¹ƒ te paá¹-hama
santatarÄ• ceva paá¹‡Ä«tatarÄ• ca bhavantÄ«ti. __nikanti_nti nikÄ• manaá¹ƒ, apekkhanti
__pariyÄ• dÄ• yÄ• _ti khepetvÄ• . __cattÄ• ri paÃ±cÄ• _ti vÄ• -saddo luttaniddiá¹-á¹-ho. du
atthÄ«ti dutiyajjhÄ• nikaá¹ƒ. __vuttappakÄ• rÄ• nevÄ• _ti paá¹-hamajjhÄ• ne vuttappakÄ• r
parikammÄ• dinÄ• makÄ• nÄ«ti attho.

<80> __vÅ«pasamÄ• _ti vÅ«pasamahetu, __vÅ«pasamo_ti cettha pahÄ• naá¹ƒ adhippetaá
vitakkavicÄ• rÄ• naá¹ƒ. atikkamo atthato dutiyajjhÄ• nakkhaá¹‡e anuppÄ• doti Ä• ha __ ``sa
katamesaá¹ƒ panettha vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo adhippeto, kiá¹ƒ paá¹-hamajjhÄ•
dutiyajjhÄ• nikÄ• nanti. kiÃ±cettha yadi paá¹-hamajjhÄ• nikÄ• naá¹ƒ, natthi tesaá¹ƒ vÅ«pasa
paá¹-hamajjhÄ• naá¹ƒ vitakkavicÄ• rarahitaá¹ƒ atthi. atha dutiyajjhÄ• nikÄ• naá¹ƒ, evampi n
sabbena sabbaá¹ƒ tesaá¹ƒ tattha abhÄ• vatoti? vuccate --- yehi vitakkavicÄ• rehi paá¹-hama
oá¸·Ä• rikatÄ• , tesaá¹ƒ samatikkamÄ• dutiyassa jhÄ• nassa samadhigamo, na sabhÄ• vat
phassÄ• dÄ«naá¹ƒ samatikkamÄ• ti ayamattho ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™
``kiá¹ƒ paá¹-hamajjhÄ• nikÄ• naá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo idhÄ• dhippeto, udÄ
nti edisÄ« codanÄ• anokÄ• sÄ• va. yasmÄ• diá¹-á¹-hÄ• dÄ«navassa taá¹ƒtaá¹ƒjhÄ• nakkh
anuppattidhammatÄ• pÄ• danaá¹ƒ vÅ«pasamanaá¹ƒ adhippetaá¹ƒ. vitakkÄ• dayo eva jhÄ•
karÄ«yanti, na taá¹ƒsampayuttÄ• phassÄ• dayo, tasmÄ• vitakkÄ• dÄ«naá¹ƒyeva vÅ«pasa
yasmÄ• pana vitakkÄ• dÄ«naá¹ƒ viya taá¹ƒsampayuttadhammÄ• nampi etena ``etaá¹ƒ oá¸
Ä• dÄ«navadassanaá¹ƒ sutte Ä• gataá¹ƒ, tasmÄ• avisesena \Ne I 170/ vitakkÄ• dÄ«naá¹ƒ,
vÅ«pasamÄ• dike vattabbe vitakkÄ• dÄ«naá¹ƒyeva vÅ«pasamo vuccamÄ• no adhikavacan
bodhetÄ«ti katvÄ• kiÃ±ci visesaá¹ƒ dÄ«petÄ«ti dassetuá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ ``oá¸·Ä
_tiÄ• di gahitanti idha ``yehi vitakkavicÄ• rehÄ«â€™â€™ tiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ. `
virÄ• gÄ• â€™â€™ tiÄ• dÄ«supi eseva nayo. tasmÄ• vitakkavicÄ• rapÄ«tisukhasamatikkam
oá¸·Ä• rikoá¸·Ä• rikaá¹…gasamatikkamÄ• dutiyÄ• diadhigamadÄ«pakÄ• nÄ«ti tesaá¹ƒ ekad
vitakkavicÄ• rasamatikkamavacanaá¹ƒ taá¹ƒdÄ«pakaá¹ƒ vuttaá¹ƒ. visuá¹ƒ visuá¹ƒ á¹-hitepi
vitakkavicÄ• rasamatikkamavacanÄ• dike paheyyaá¹…ganiddesatÄ• sÄ• maÃ±Ã±ena citten
vitakkavicÄ• ravÅ«pasamavacanassa tadekadesatÄ• daá¹-á¹-habbÄ• . ayaÃ±ca attho \Be I
samudÄ• yopalakkhaá¹‡anayena vutto. atha vÄ• vitakkavicÄ• ravÅ«pasamavacaneneva ta
dutiyÄ• dhigamadÄ«pakena pÄ«tivirÄ• gÄ• divacanÄ• naá¹ƒ pÄ«tiÄ• disamatikkamÄ• tatiy
hotÄ«ti tassa taá¹ƒdÄ«pakatÄ• vuttÄ• .

__niyakajjhattamadhippetaá¹ƒ_ na ajjhattajjhattÄ• di. tattha kÄ• raá¹‡amÄ• ha __ ``vibhaá¹
_tiÄ• di. __nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viyÄ• _ti nÄ«layogato vatthaá¹ƒ nÄ«laá¹ƒ
yena sampasÄ• danena yogÄ• jhÄ• naá¹ƒ __sampasÄ• danaá¹ƒ_. tasmiá¹ƒ dassite ``samp
samÄ• nÄ• dhikaraá¹‡aniddeseneva taá¹ƒyogÄ• jhÄ• ne taá¹ƒsaddappavatti dassitÄ• ti avi
kathanti ekodimhi dassite ekodibhÄ• vaá¹ƒ jhÄ• nanti samÄ• nÄ• dhikaraá¹‡aniddeseneva j
ekodivaá¸• á¸• hanatÄ• vuttÄ• hotÄ«ti ce? ``ekodibhÄ• vaâ€™â€™ nti padaá¹ƒ uddharitvÄ
kÄ• tabbo siyÄ• ti ekodibhÄ• vasaddo eva samÄ• dhimhi pavatto sampasÄ• danasaddo viy
__imasmiÃ±ca atthavikappe_ti ``cetaso sampasÄ• dayatÄ«â€™â€™ ti etasmiá¹ƒ pakkhe ``
upayogatthe sÄ• mivacanaá¹ƒ. __purimasmi_nti ``sampasÄ• danayogato jhÄ• naá¹ƒ sampa
__cetaso_ti sambandhe sÄ• mivacanaá¹ƒ.

__seá¹-á¹-hopi loke ``ekoâ€™â€™ ti vuccati_ ``yÄ• va pare ekÄ• haá¹ƒ te karomÄ«â€™â€™
``ekÄ• kÄ«bhi khuddakehi jitaâ€™â€™ ntiÄ• dÄ«su asahÄ• yatthopi eka-saddo diá¹-á¹-hoti
hutvÄ• â€™â€™ _ti. saddhÄ• dayopi kÄ• maá¹ƒ sampayuttadhammÄ• naá¹ƒ sÄ• dhÄ• raá
hontiyeva, samÄ• dhi pana jhÄ• nakkhaá¹‡e sampayuttadhammÄ• naá¹ƒ avikkhepalakkhaá
sÄ• tisayaá¹ƒ paccayo hotÄ«ti dassento __ ``sampayuttadhamme ... pe ... adhivacanaâ€™â

``sampasÄ• danaá¹ƒ \Ne I 171/, cetaso ekodibhÄ• vaâ€™â€™ nti visesanadvayaá¹ƒ jhÄ• n
atisayavacanicchÄ• vasena gahitaá¹ƒ. svÄ• yamatisayo yathÄ• imasmiá¹ƒ jhÄ• ne labbhati
paá¹-hamajjhÄ• neti imaá¹ƒ visesaá¹ƒ dassetuá¹ƒ __ ``nanu cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ
Ä• hananapariyÄ• hananavasena, anumajjanaanuyojanavasena ca pavattamÄ• nÄ• dham
kilesakÄ• lussiyÄ• pagame \Be I 183/ sampayuttÄ• naá¹ƒ kaÃ±ci khobhaá¹ƒ karontÄ• viya
hontÄ«ti vuttaá¹ƒ __ ``vitakkavicÄ• rakkhobhena na suppasannaâ€™â€™ _nti. khuddikÄ•
__taraá¹…gÄ• _. satipi indriyasamatte, vÄ«riyasamatÄ• ya ca teneva khobhena, sampasÄ•
na suá¹-á¹-hu pÄ• kaá¹-o_ bahale viya jale maccho. yathÄ• vuttakkhobho eva __palibodho.
yassÄ• saddhÄ• ya vasena sampasÄ• danaá¹ƒ, yassÄ• ca cittekaggatÄ• ya vasena ekodi
vuttaá¹ƒ. tÄ• saá¹ƒ eva ``saddahanÄ• â€™â€™ tiÄ• dinÄ• pavattiÄ• kÄ• rassa visesavibhÄ
vibhaá¹…gapÄ• á¹-hena. ``sampasÄ• danayogato, sampasÄ• danato vÄ• sampasÄ• danaa
ekodibhÄ• vanti jhÄ• naá¹ƒ vuttaâ€™â€™ nti evaá¹ƒ pavattÄ• __ayaá¹ƒ atthavaá¹‡á¹‡anÄ
pana avirodho, so vutto eva.

<81> __santÄ• _ti samaá¹ƒ nirodhaá¹ƒ gatÄ• . __samitÄ• _ti bhÄ• vanÄ• ya samaá¹ƒ gami
__vÅ«pasantÄ• _ti tato eva suá¹-á¹-hu upasantÄ• . __atthaá¹…gatÄ• _ti atthaá¹ƒ vinÄ• saá
__abbhatthaá¹…gatÄ• _ti upasaggena padaá¹ƒ vaá¸• á¸• hetvÄ• vuttaá¹ƒ. __appitÄ• _ti vin
__sositÄ• _ti pavattisaá¹…khÄ• tassa santÄ• nassa abhÄ• vena sosaá¹ƒ sukkhabhÄ• vaá¹ƒ
vigatantakatÄ• .

__ayamattho_ti bhÄ• vanÄ• ya pahÄ«nattÄ• vitakkavicÄ• rÄ• naá¹ƒ abhÄ• vo. codakena v
sampaá¹-icchitvÄ• parihirituá¹ƒ ``evametaá¹ƒ siddhovÄ• yamatthoâ€™â€™ ti vatvÄ• __ ``
vuttaá¹ƒ. tattha __eta_nti ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti etaá¹ƒ vacanaá
tassa vitakkavicÄ• rÄ• bhÄ• vamattasaá¹…khÄ• tassa atthassa dÄ«pakaá¹ƒ. ayaÃ±hettha a
dutiyajjhÄ• nÄ• diadhigamÅ«pÄ• yadÄ«pakena ajjhattasampasÄ• danatÄ• ya, cetaso ekodi
avitakkaavicÄ• rabhÄ• vahetudÄ«pakena ca vitakkavicÄ• ravÅ«pasamavacaneneva vitakka
puna avitakkaavicÄ• ravacanena katenÄ• ti? na, adÄ«pitattÄ• . na hi vitakkavicÄ• ravÅ«pas
vitakkavicÄ• rÄ• naá¹ƒ appavatti vuttÄ• hoti. vitakkavicÄ• resu hi taá¹‡hÄ• ppahÄ• naá¹ƒ e
ye ca saá¹…khÄ• resu taá¹‡hÄ• ppahÄ• naá¹ƒ karonti, tesu maggesu, pahÄ«nataá¹‡hesu \
saá¹…khÄ• rapavatti hoti eva \Be I 184/, evamevidhÄ• pi vikkhambhitavitakkavicÄ• rataá¹‡h
vitakkavicÄ• rasampayogo purimena na nivÄ• rito siyÄ• ti taá¹ƒnivÄ• raá¹‡atthaá¹ƒ, Ä• vajjit
tesaá¹ƒ vÅ«pasamoti dassanatthaÃ±ca __ ``avitakkaá¹ƒ avicÄ• raâ€™â€™ _nti vuttaá¹ƒ. __

paá¹-hamaá¹ƒ jhÄ• nampi.

``dutiyaá¹ƒ uppannantipi dutiyaâ€™â€™ nti vattuá¹ƒ vaá¹-á¹-atiyeva. __na tathÄ• imassa v
yathÄ• paá¹-hamajjhÄ• nassa upacÄ• rakkhaá¹‡e nÄ«varaá¹‡Ä• ni pahÄ«yanti, tathÄ• ima
upacÄ• rakkhaá¹‡e vitakkavicÄ• rÄ• na pahÄ«yanti asaá¹ƒkiliá¹-á¹-hasabhÄ• vattÄ• , upac
pahÄ• tuá¹ƒ asamatthabhÄ• vato. yadipi tÄ• ya tesu taá¹‡hÄ• pahÄ«yati, na pana savisesa
taá¹‡hÄ• ppahÄ• naá¹ƒ appanÄ• ya eva hoti. tena vuttaá¹ƒ __ ``appanÄ• kkhaá¹‡eyevÄ• â€
pahÄ• naá¹…gatÄ• pi atisayappahÄ• navaseneva veditabbÄ• yathÄ• nÄ«varaá¹‡Ä• naá¹ƒ
yasmÄ• tivaá¹…gamevetaá¹ƒ jhÄ• naá¹ƒ, tasmÄ• . __ta_nti vibhaá¹…ge vacanaá¹ƒ. rathas
sampasÄ• do jhÄ• nassa parikkhÄ• ro, na jhÄ• naá¹…ganti Ä• ha __ ``saparikkhÄ• raá¹ƒ jh

tatiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<82> __uppilÄ• vita_nti kÄ• maÃ±cÄ• yaá¹ƒ pariggahesu apariccattapemassa anÄ• dÄ«na
pÄ«tiyÄ• pavattiÄ• kÄ• ro, idha pana dutiyajjhÄ• napÄ«ti adhippetÄ• . tathÄ• pi sabbaso pÄ
sÄ• pi anubandheyyÄ• ti vuttaá¹ƒ. uppilÄ• vitaá¹ƒ viyÄ• ti vÄ• __uppilÄ• vitaá¹ƒ_. Ä• dÄ«na
pÄ• kaá¹-ataraá¹ƒ katvÄ• dassetuá¹ƒ evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

<83> virajjanaá¹ƒ __virÄ• go_. taá¹ƒ pana virajjanaá¹ƒ nibbindanamukhena hÄ«á¸·anaá¹ƒ v
tappaá¹-ibaddharÄ• gappahÄ• naá¹ƒ vÄ• ti tadubhayaá¹ƒ dassetuá¹ƒ __ ``vuttappakÄ• rÄ•
samatikkamo vÄ• â€™â€™ _ti Ä• ha. __vuttappakÄ• rÄ• yÄ• _ti ``yadeva tattha pÄ«tÄ«â€™
vuttappakÄ• rÄ• ya. __sampiá¹‡á¸• anaá¹ƒ_ samuccayo.

__maggo_ti upÄ• yo. __tadadhigamÄ• yÄ• _ti tatiyamaggÄ• dhigamÄ• ya.

<84> __upapattito_ti \Ne I 173/ samavÄ• hitabhÄ• vena patirÅ«pato. jhÄ• nupekkhÄ• pi sa
katvÄ• pavattatÄ«ti Ä• ha __ ``samaá¹ƒ passatÄ«â€™â€™ _ti. __visadÄ• yÄ• _ti \Be I 185
saá¹ƒkilesavigamena. __vipulÄ• yÄ• _ti mahatiyÄ• sÄ• tisayaá¹ƒ mahaggatabhÄ• vappatti
pÄ«tivigamena thirabhÄ• vappattÄ• ya.

__parisuddhapakati_ khÄ«á¹‡Ä• savapakati nikkilesatÄ• . sattesu kammassakatÄ• dassan
samabhÄ• vadassanÄ• kÄ• ro majjhattÄ• kÄ• ro __brahmavihÄ• rupekkhÄ• _.

__sahajÄ• tadhammÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. samappavattiyÄ• bhÄ• va
alÄ«nÄ• nuddhatÄ• nirassÄ• datÄ• ya paggahaniggahasampahaá¹ƒsanesu byÄ• pÄ• rÄ• b
majjhattÄ• kÄ• rabhÅ«tÄ• __bojjhaá¹…gupekkhÄ• _.

__upekkhÄ• nimitta_nti ettha lÄ«nuddhaccapakkhapÄ• tarahitaá¹ƒ majjhattaá¹ƒ vÄ«riyaá¹ƒ

Ä• kÄ• raá¹ƒ gahetvÄ• pavattetabbassa tÄ• disassa vÄ«riyassa nimittabhÄ• vato upekkhÄ•
samappavattikÄ• le upekkhÄ«yatÄ«ti upekkhÄ• , vÄ«riyameva upekkhÄ• __vÄ«riyupekkhÄ

``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya nÄ«varaá¹‡e ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya Ä• kiÃ±caÃ±Ã±
santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 57
samÄ• dhivasena uppajjanti_. ``sotÄ• pattimaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya uppÄ• daá¹ƒ pa
Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ gatiá¹ƒ nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá¹ƒ jaraá¹ƒ byÄ• dhiá¹ƒ
paridevaá¹ƒ upÄ• yÄ• saá¹ƒ. sotÄ• pattiphalasamÄ• pattatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ
paá¹-ilÄ• bhatthÄ• ya uppÄ• daá¹ƒ ... pe ... upÄ• yÄ• saá¹ƒ ... pe ... arahattaphalasamÄ• pa
suÃ±Ã±atÄ• vihÄ• rasamÄ• pattatthÄ• ya animittavihÄ• rasamÄ• pattatthÄ• ya uppÄ• daá¹
Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ gatiá¹ƒ nibbattiá¹ƒ upapattiá¹ƒ jÄ• tiá¹ƒ jaraá¹ƒ byÄ• dhiá¹ƒ
paridevaá¹ƒ upÄ• yÄ• saá¹ƒ paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• ru
evamÄ• gatÄ• imÄ• __dasa vipassanÄ• vasena uppajjanti_. ettha ca paá¹-hamajjhÄ• nÄ•
nÄ«varaá¹‡avitakkavicÄ• rÄ• dÄ«ni paá¹-isaá¹…khÄ• ya sabhÄ• vato upaparikkhitvÄ• sann
tiá¹-á¹-hamÄ• nÄ• __nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• _ diá¹-á¹-hÄ• dÄ«
uppÄ• dane ajjhupekkhantÄ« vipassanÄ• paÃ±Ã±Ä• gahaá¹‡e __majjhattabhÅ«tÄ• upekk

tattha \Be I 186/ \Ne I 174/ __uppÄ• da_nti purimakammapaccayÄ• khandhÄ• naá¹ƒ idha u
tathÄ• uppannassa pavattiá¹ƒ. __nimitta_nti sabbampi tebhÅ«makasaá¹…khÄ• ragataá¹ƒ n
upaá¹-á¹-hÄ• nato. __Ä• yÅ«hana_nti Ä• yatiá¹ƒ paá¹-isandhihetubhÅ«taá¹ƒ kammaá¹ƒ. __
uppattiá¹ƒ. __gati_nti yÄ• ya gatiyÄ• sÄ• paá¹-isandhi hoti. __nibbatti_nti khandhÄ• naá¹ƒ
__upapatti_nti ``samÄ• pannassa vÄ• upapannassa vÄ• â€™â€™ ti (Paá¹-is I 72) ettha ``u
vuttavipÄ• kappavattiá¹ƒ. __jÄ• ti_nti jarÄ• dÄ«naá¹ƒ paccayabhÅ«taá¹ƒ bhavapaccayÄ• jÄ
__jarÄ• byÄ• dhimaraá¹‡Ä• _dayo pÄ• kaá¹-Ä• eva. ettha ca uppÄ• dÄ• dayo paÃ±ceva sa
visayavasena vuttÄ• , sesÄ• tesaá¹ƒ vevacanavasena. ``nibbatti, jÄ• tÄ«â€™â€™ ti idaÃ±h
ceva paá¹-isandhiyÄ• ca vevacanaá¹ƒ, ``gati, upapatti cÄ• â€™â€™ ti idaá¹ƒ dvayaá¹ƒ pav
nimittassÄ• ti veditabbaá¹ƒ. appaá¹‡ihitavimokkhavasena magguppattihetubhÅ«tÄ• catasso
phalasamÄ• pattiyÄ• catasso, suÃ±Ã±atavihÄ• raanimittavihÄ• ravasena dveti dasa saá¹…

__yÄ• _ti vipassanÄ• paÃ±Ã±Ä• . __yadatthÄ«_ti yaá¹ƒ aniccÄ• dilakkhaá¹‡attayaá¹ƒ upal
yaá¹ƒ paccayanibbattattÄ• bhÅ«taá¹ƒ khandhapaÃ±cakaá¹ƒ. __taá¹ƒ pajahatÄ«_ti aniccÄ•
niccasaÃ±Ã±Ä• dayo pajahanto sammadeva diá¹-á¹-hÄ• dÄ«navattÄ• tappaá¹-ibaddhaccha
yathÄ• Ä• yatiá¹ƒ Ä• dÄ• naá¹ƒ na hoti, tathÄ• paá¹-ipattiyÄ• pajahati. tathÄ• bhÅ«to ca ta
paá¹-ilabhati. vicinane_ti aniccÄ• divasena sammasanepi.

sampayuttadhammÄ• naá¹ƒ samappavattihetutÄ• ya __samavÄ• hitabhÅ«tÄ• _.
nÄ«varaá¹‡avitakkavicÄ• rÄ• disabbapaccanÄ«kehi vimuttattÄ• __sabbapaccanÄ«kaparisu

vÅ«pasantattÄ• __paccanÄ«kavÅ«pasamanepi abyÄ• pÄ• rabhÅ«tÄ• _ abyÄ• pÄ• rabhÄ•
pattÄ• .

yadi atthato ekÄ• , kathamayaá¹ƒ bhedoti Ä• ha __ ``tena tenÄ• â€™â€™ _tiÄ• di. __tasm
sabhÄ• vato abhede yehi pana paccayavisesehi svÄ• yamimÄ• saá¹ƒ avatthÄ• bhedo, tesa
tÄ• saá¹ƒ abhedo, ekajjhaá¹ƒ vÄ• pavatti, tasmÄ• . tenÄ• ha __ ``yattha chaá¸·aá¹…gupek

__ekÄ«bhÄ• vo_ti \Be I 187/ ekatÄ• . satipi majjhattÄ• bhÄ• vasÄ• maÃ±Ã±e visayabheder
yamatthaá¹ƒ \Ne I 175/ sandhÄ• ya __ ``kiccavasena dvidhÄ• bhinnÄ• â€™â€™ _ti vuttaá¹
dassento __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. __ayaá¹ƒ vipassanupekkhÄ• _. yaá¹ƒ
__pÄ• á¸·iyaá¹ƒ_ ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati, upekkhaá¹ƒ paá¹-ilabhatÄ«â€™
b 7.55). tattha __yadatthi yaá¹ƒ bhÅ«ta_nti khandhapaÃ±cakaá¹ƒ, taá¹ƒ muÃ±citukamyatÄ•
diá¹-á¹-hasovattikattayassa sabbalakkhaá¹‡avicinane viya diá¹-á¹-halakkhaá¹‡attayassa bhÅ
saá¹…khÄ• ralakkhaá¹‡avicinane upekkhaá¹ƒ paá¹-ilabhati. saá¹…khÄ• rÄ• naá¹ƒ aniccÄ•
sudiá¹-á¹-hattÄ• tesaá¹ƒ vicinane majjhattabhÅ«tÄ• ya __vipassanupekkhÄ• ya siddhÄ• ya
diá¹-á¹-hÄ• dÄ«navÄ• naá¹ƒ tesaá¹ƒ gahaá¹‡epi ajjhupekkhanÄ• __siddhÄ• va hoti, _ sabb
ajjhÄ• sayassa.

__anÄ• bhogarasÄ• _ti paá¹‡Ä«tasukhepi tasmiá¹ƒ avanatipaá¹-ipakkhakiccÄ• ti attho.
__abyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• _ti satipi sukhapÄ• ramippattiyaá¹ƒ tasmiá¹ƒ sukhe a
paccupatiá¹-á¹-hati, sampayuttÄ• naá¹ƒ vÄ• tattha abyÄ• pÄ• raá¹ƒ paccupaá¹-á¹-hapetÄ«t
sampayuttadhammÄ• naá¹ƒ khobhaá¹ƒ, uppilavaÃ±ca Ä• vahantehi vitakkÄ• dÄ«hi abhibhÅ
tattha_ tatramajjhattatÄ• ya __kiccaá¹ƒ_. tadabhÄ• vato __idha paribyattaá¹ƒ_.

niá¹-á¹-hitÄ• ``upekkhako ca viharatÄ«â€™â€™ ti etassa

sabbaso atthavaá¹‡á¹‡anÄ• .

<85> __ ``saratÄ«ti satoâ€™â€™ _ti padassa kattusÄ• dhanatamÄ• ha. __sampajÄ• nÄ• t
saraá¹‡aá¹ƒ cintanaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ lakkhaá¹‡ametissÄ• ti __saraá¹‡alakkhaá¹‡Ä• _
asammussanaá¹ƒ, taá¹ƒ kiccaá¹ƒ etissÄ• ti __asammussanarasÄ• _. kilesehi Ä• rakkhÄ• h
tato vÄ• Ä• rakkhaá¹ƒ paccupaá¹-á¹-hapetÄ«ti __Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• _. asamm
pajÄ• nanaá¹ƒ, sammohapaá¹-ipakkho vÄ• __asammoho. tÄ«raá¹‡aá¹ƒ_ kiccassa pÄ• rag
vÄ«maá¹ƒsÄ• .

kÄ• maá¹ƒ upacÄ• rajjhÄ• nÄ• dÄ«ni upÄ• dÄ• ya paá¹-hamadutiyajjhÄ• nÄ• nipi sukhumÄ
upÄ• dÄ• ya __ ``oá¸·Ä• rikattÄ• â€™â€™ _ti vuttaá¹ƒ. sÄ• ca oá¸·Ä• rikatÄ• vitakkÄ• dith
keci ``bahucetasikatÄ• yÄ• â€™â€™ ti ca vadanti \Be I 188/. __gati sukhÄ• hoti_ tattha jhÄ

__abyattaá¹ƒ tattha satisampajaÃ±Ã±akiccaá¹ƒ_ ``idaá¹ƒ nÄ• ma dukkaraá¹ƒ karÄ«yatÄ«â€
abhÄ• vato. __oá¸·Ä• rikaá¹…gappahÄ• nena sukhumattÄ• _ti ayamattho kÄ• maá¹ƒ dutiya
yebhuyyena \Ne I 176/ avippayogÄ«bhÄ• vena vattamÄ• nesu pÄ«tisukhesu pÄ«tisaá¹…kh
pahÄ• nena sukhumatÄ• ya idha sÄ• tisayo satisampajaÃ±Ã±abyÄ• pÄ• roti vuttaá¹ƒ __ ``p
__punadeva pÄ«tiá¹ƒ upagaccheyyÄ• _ti hÄ• nabhÄ• giyaá¹ƒ jhÄ• naá¹ƒ siyÄ• dutiyajjhÄ•
tenÄ• ha __ ``pÄ«tisampayuttameva siyÄ• â€™â€™ _ti. __ ``idaÃ±ca atimadhuraá¹ƒ sukha
tatiyajjhÄ• nasukhaá¹ƒ sandhÄ• yÄ• ha. atimadhuratÄ• cassa pahÄ• sodagyasabhÄ• vÄ• y
veditabbÄ• . __ida_nti ``sato, sampajÄ• noâ€™â€™ ti padadvayaá¹ƒ.

__tasmÄ• etamatthaá¹ƒ dassento_ti yasmÄ• tassa jhÄ• nasamaá¹…gino yaá¹ƒ nÄ• makÄ
taá¹ƒ so paá¹-isaá¹ƒvedeyya. __yaá¹ƒ vÄ• ta_nti atha vÄ• yaá¹ƒ taá¹ƒ yathÄ• vuttaá¹ƒ __n
sukhaá¹ƒ. taá¹ƒsamuá¹-á¹-hÄ• nena_ tato samuá¹-á¹-hitena __atipaá¹‡Ä«tena rÅ«pena ass
__rÅ«pakÄ• yo yasmÄ• phuá¹-o. yassa_ rÅ«pakÄ• yassa __phuá¹-attÄ• jhÄ• nÄ• vuá¹-á¹
kÄ• yikaá¹ƒ __sukhaá¹ƒ paá¹-isaá¹ƒvedeyya_. tasmÄ• __etaá¹ƒ_
cetasikakÄ• yikasukhapaá¹-isaá¹ƒvedanasaá¹…khÄ• taá¹ƒ __atthaá¹ƒ_ dassento __ ``sukh
paá¹-isaá¹ƒvedetÄ«ti Ä• hÄ• â€™â€™ _ti yojanÄ• . ayaÃ±hettha saá¹…khepattho --- nÄ• m
kÄ• yikasukhaheturÅ«pasamuá¹-á¹-hÄ• panena kÄ• yikasukhaÃ±ca jhÄ• nasamaá¹…gÄ« p
__phuá¹-attÄ• _ti byÄ• pitattÄ• ti attho. yathÄ• hi udakena phuá¹-asarÄ«rassa tÄ• dise nÄ•
vÄ• tÄ• diphoá¹-á¹-habbe phuá¹-e sukhaá¹ƒ uppajjati, evametehi phuá¹-asarÄ«rassÄ• ti. apa
kÄ• yena paá¹-isaá¹ƒvedetÄ«_ti ettha kathamÄ• bhogena vinÄ• sukhapaá¹-isaá¹ƒvedanÄ•
... pe ... evaá¹ƒ santepÄ«â€™â€™ ti. yasmÄ• tassa nÄ• makÄ• yena sampayuttaá¹ƒ sukha
kÄ• yena paá¹-isaá¹ƒvedetÄ«ti yojanÄ• . idÄ• ni sahÄ• pi Ä• bhogena sukhapaá¹-isaá¹ƒved
vÄ• taâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<86> __ya_nti hetuatthe nipÄ• to, yasmÄ• ti attho. tenÄ• ha __ ``yaá¹ƒjhÄ• nahetÅ«â€™â€
``Ä• cikkhantÄ«â€™â€™ _tiÄ• dÄ«ni padÄ• ni kittanatthÄ• nÄ«ti adhippÄ• yenÄ• ha __ ``pa
adhippÄ• yoâ€™â€™ _ti. __kintÄ«_ti pasaá¹ƒsanÄ• kÄ• rapucchÄ• . edisesu \Be I 189/ á¹-
sampajaÃ±Ã±ampi gahitaá¹ƒ hotÄ«ti idha pÄ• á¸·iyaá¹ƒ satiyÄ• eva gahitattÄ• evaá¹ƒ upa
``satimÄ• â€™â€™ _ icceva vuttaá¹ƒ, ``sampajÄ• noâ€™â€™ ti heá¹-á¹-hÄ• vuttattÄ• vÄ•

jhÄ• nakkhaá¹‡e cetasikasukhameva labbhatÄ«ti __ ``sukhaá¹ƒ nÄ• makÄ• yena paá¹-isaá¹
vuttaá¹ƒ. __tatiyanti_ \Ne I 177/ __gaá¹‡anÄ• nupubbatÄ• _ti ito paá¹-á¹-hÄ• ya dutiyatatiya
aviseso, viseso ca vuttoti.

catutthajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<87> idÄ• ni nibbattitavisesaá¹ƒ dassento __ ``ayaá¹ƒ pana visesoâ€™â€™ _ti vatvÄ• __
_tiÄ• dimÄ• ha. Ä• sevanapaccayena paccayo na hoti, aniá¹-á¹-he á¹-hÄ• ne padantarasaá¹

Ä• sevanapaccayattÄ• bhÄ• vato. __adukkhamasukhÄ• ya vedanÄ• ya uppajjitabbaá¹ƒ_ sÄ
sukhavirÄ• gabhÄ• vanÄ• bhÄ• vato. __tÄ• nÄ«_ti appanÄ• vÄ«thiyaá¹ƒ javanÄ• ni sandhÄ

<88> __ ``pubbevÄ• â€™â€™ _ti vuttattÄ• kadÄ• pana tesaá¹ƒ pahÄ• naá¹ƒ hotÄ«ti coda
``catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡eâ€™â€™ _ti. evaá¹ƒ veditabbanti sambanc
pahÄ• yakadhammÄ• naá¹ƒ uppattipaá¹-ipÄ• á¹-i. tena pana vuccamÄ• ne ``dukkhaá¹ƒ dom
somanassaâ€™â€™ nti vattabbaá¹ƒ siyÄ• . kasmÄ• ito aÃ±Ã±athÄ• vacananti Ä• ha __ ``
_tiÄ• di. atha kasmÄ• jhÄ• nesveva nirodho vuttoti sambandho.

__kattha cuppannaá¹ƒ dukkhindriya_nti attano paccayehi uppannaá¹ƒ dukkhindriyaá¹ƒ. __k
nirujjhatÄ«_ti nirodhaá¹-á¹-hÄ• naá¹ƒ pucchati. tena __ ``katthÄ• â€™â€™ _ti pucchÄ• yaá¹
vissajjanepi hetumhi bhummavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. jhÄ• nÄ• nubhÄ• vanimittaá¹ƒ h
``dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ _ti vuttaá¹ƒ. __atisayanirodho_ suá¹-á¹
ujupaá¹-ipakkhena vÅ«pasamo.

__nÄ• nÄ• vajjane_ti yena Ä• vajjanena appanÄ• vÄ«thi, tato bhinnÄ• vajjane, anekÄ• vajj
appanÄ• vÄ«thiyaÃ±hi upacÄ• ro ekÄ• vajjano, itaro anekÄ• vajjano anekakkhattuá¹ƒ pavat
uppannakilamatho __visamÄ• sanupatÄ• po. pÄ«tipharaá¹‡enÄ• _ti pÄ«tiyÄ• pharaá¹‡aras
pÄ«tisamuá¹-á¹-hÄ• nÄ• naá¹ƒ vÄ• paá¹‡Ä«tarÅ«pÄ• naá¹ƒ kÄ• yassa byÄ• panato vuttaá
sukhokkanto hotÄ«â€™â€™ _ti. __vitakkavicÄ• rapaccayepÄ«_ti __pi_-saddo \Be I 190/ aá
``pahÄ«nassÄ• â€™â€™ ti ettha Ä• netvÄ• sambandhitabbo ``pahÄ«nassÄ• pi domanassi
domanassindriyaá¹ƒ uppajjatÄ«ti sambandho. ``tassa mayhaá¹ƒ aticiraá¹ƒ vitakkayato vicÄ•
kilamicittampi uhaÃ±Ã±Ä«â€™â€™ ti vacanato kÄ• yacittakhedÄ• naá¹ƒ vitakkavicÄ• rappa
178/. ``vitakkavicÄ• rabhÄ• ve uppajjati domanassindriyaâ€™â€™ nti Ä• netvÄ• sambandh
uppattÄ«_ti tattha dutiyajjhÄ• nÅ«pacÄ• re assa domanassassa uppatti bhaveyya.

ettha ca yadeke ``tatthassa siyÄ• uppattÄ«â€™â€™ ti vadantena jhÄ• nalÄ• bhÄ«nampi d
dassitaá¹ƒ hoti. tena ca anÄ«varaá¹‡asabhÄ• vo lobho viya dosopi atthÄ«ti dÄ«peti. na hi d
domanassaá¹ƒ pavattati. na cettha __paá¹-á¹-hÄ• napÄ• á¸·iyÄ• _ virodho cintetabbo. yasm
jhÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• naá¹ƒ domanassaá¹ƒ dassitaá¹ƒ, aparihÄ
katvÄ• uppajjamÄ• nassa domanassassa asambhavato. jhÄ• nalÄ• bhÄ«naá¹ƒ sabbaso do
sakkÄ• vattuá¹ƒ, aá¹-á¹-hasamÄ• pattilÄ• bhino api tassa uppannattÄ• . na heva kho so pa
vadanti, taá¹ƒ ayuttaá¹ƒ anÄ«varaá¹‡asabhÄ• vassa dosassa abhÄ• vato. yadi siyÄ• , rÅ«p
uppajjeyya, na ca uppajjati. tathÄ• hi ``arÅ«pe kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-icca th
uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aâ€™â€™ ntiÄ• dÄ«su byÄ• pÄ• dakukkucca
cettha nÄ«varaá¹‡attÄ• parihÄ• ro, kÄ• macchandÄ• dÄ«nampi anÄ«varaá¹‡Ä• naá¹ƒyeva
nÄ«varaá¹‡apariyÄ• yassa vuttattÄ• . yaá¹ƒ pana vuttaá¹ƒ ``aá¹-á¹-hasamÄ• pattilÄ• bhino a
uppannattÄ• â€™â€™ ti, tampi akÄ• raá¹‡aá¹ƒ uppajjamÄ• nena ca domanassena jhÄ• nat

paccayena parihÄ«naá¹ƒ tÄ• disÄ• appakasireneva paá¹-ipÄ• katikaá¹ƒ karontÄ«ti daá¹-á¹-
siyÄ• uppattÄ«â€™â€™ ti idaá¹ƒ pana parikappavacanaá¹ƒ upacÄ• rakkhaá¹‡e domanass
appahÄ«nabhÄ• vadassanatthaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``na tveva antoappanÄ• yaâ€™â€™
domanassaá¹ƒ uppajjeyya, paá¹-hamajjhÄ• nampissa parihÄ«namevÄ• ti daá¹-á¹-habbaá¹ƒ
somanassindriyaá¹ƒ pÄ«ti viya na dÅ«reti katvÄ• \Be I 191/ __ ``Ä• sannattÄ• â€™â€™ _ti
nÄ• nÄ• vajjanÅ«pacÄ• re pahÄ«nampi pahÄ• naá¹…gaá¹ƒ paá¹-ipakkhena avihatattÄ• an
imamatthaá¹ƒ dassento __ ``appanÄ• ppattÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha. tÄ• disÄ• ya Ä
__maggavÄ«thito pubbe dve tayo javanavÄ• rÄ• sadisÄ• nupassanÄ• va pavattanti, _ evan
dve tayo javanavÄ• rÄ• upekkhÄ• sahagatÄ• va pavattantÄ«ti vadanti.

__samÄ• haá¹-Ä• _ti samÄ• nÄ«tÄ• , saá¹…gahetvÄ• vuttÄ• ti attho. sukhadukkhÄ• ni viya
avibhÅ«tatÄ• ya __sukhumÄ• _. tato eva anuminitabbasabhÄ• vattÄ• __duviÃ±Ã±eyyÄ• . d
duá¹-á¹-hapayogassa, duddammassÄ• ti attho. __sakkÄ• hoti esÄ• gÄ• hayituá¹ƒ_ aÃ±Ã±

__adukkhamasukhÄ• ya_ \Ne I 179/ __cetovimuttiyÄ• _ti idameva catutthajjhÄ• naá¹ƒ daá¹
__paccayadassanattha_nti adhigamassa upÄ• yabhÅ«tapaccayadassanatthaá¹ƒ. tenÄ• ha
tassÄ• paccayÄ• â€™â€™ _ti. __dukkhappahÄ• nÄ• dayo_ti ca sopacÄ• rÄ• paá¹-hamajjh

__pahÄ«nÄ• ti vuttÄ• _ ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikk
sukhÄ• dayo vedanÄ• .

__somanassaá¹ƒ rÄ• gassa_ paccayo. vuttaÃ±hi ``sukhÄ• ya kho, Ä• vuso visÄ• kha, veda
anusetÄ«â€™â€™ ti (MN I 465). __domanassaá¹ƒ dosassa_ paccayo. vuttampi cetaá¹ƒ ``d
visÄ• kha, vedanÄ• ya paá¹-ighÄ• nusayo anusetÄ«â€™â€™ ti. __sukhÄ• dighÄ• tenÄ• _ti
__assa_ jhÄ• nassa.

na dukkhanti __adukkhaá¹ƒ, _ dukkhavidhuraá¹ƒ. yasmÄ• tattha dukkhaá¹ƒ natthi, tasmÄ•
``dukkhÄ• bhÄ• venÄ• â€™â€™ _ti. __asukha_nti etthapi eseva nayo. __etenÄ• _ti dukkha
``paá¹-ipakkhabhÅ«taâ€™â€™ _nti idaá¹ƒ idha tatiyavedanÄ• ya dukkhÄ• dÄ«naá¹ƒ samat
vuttaá¹ƒ, na kusalÄ• kusalÄ• naá¹ƒ viya ujuvipaccanÄ«katÄ• ya. iá¹-á¹-hÄ• niá¹-á¹-haviparÄ
majjhattÄ• rammaá¹‡assa, iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«taá¹ƒ vÄ• majjhattÄ• kÄ• rena anub
__iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhavanalakkhaá¹‡Ä• _. tato eva __majjhattarasÄ• .
avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• _ti sukhadukkhÄ• ni viya na vibhÅ«tÄ• kÄ• rÄ• \Be I 192/,
migagatamaggo viya tehi anumÄ• tabbÄ• avibhÅ«tÄ• kÄ• ropaá¹-á¹-hÄ• nÄ• . sukhanirodh
catutthajjhÄ• nÅ«pacÄ• ro, so padaá¹-á¹-hÄ• naá¹ƒ etissÄ• ti __sukhanirodhapadaá¹-á¹-hÄ•

<89> __ ``upekkhÄ• satipÄ• risuddhiâ€™â€™ _nti purimapade uttarapadalopenetaá¹ƒ sam

``upekkhÄ• ya janitasatipÄ• risuddhiâ€™â€™ _nti. sabbapaccanÄ«kadhammaparisuddhÄ•
abyÄ• vaá¹-Ä• ya pÄ• risuddhiupekkhÄ• ya vattamÄ• nÄ• ya catutthajjhÄ• ne sati sampaha
suparisuddhÄ• , suvisadÄ• ca hotÄ«ti Ä• ha __ ``yÄ• ca tassÄ• satiyÄ• pÄ• risuddhi, sÄ•
aÃ±Ã±enÄ• â€™â€™ _ti. yadi tatramajjhattatÄ• idha ``upekkhÄ• â€™â€™ ti adhippetÄ• , l
``parisuddhÄ• â€™â€™ ti vuttÄ• ti Ä• ha __ ``na kevalaâ€™â€™ _ntiÄ• di.

evampi \Ne I 180/ kasmÄ• ayameva sati ``upekkhÄ• satipÄ• risuddhÄ«â€™â€™ ti vuttÄ• t
``tattha kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha heá¹-á¹-hÄ• tÄ«su jhÄ• nesu vijjamÄ
tatramajjhattatÄ• ya paccanÄ«kÄ• bhibhavato, sahÄ• yapaccayavekallato ca apÄ• risuddhi,
taá¹ƒsampayuttÄ• naá¹ƒ. tadabhÄ• vato idha pÄ• risuddhÄ«ti imamatthaá¹ƒ rÅ«pakavasena
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __sÅ«riyappabhÄ• bhibhavÄ• _ti sÅ«riyappabhÄ• ya abh
candalekhÄ• viya rattipi sommasabhÄ• vÄ• sabhÄ• gÄ• ya rattiyameva ca candalekhÄ• s
sabhÄ• gÄ• ti dassento __ ``sommabhÄ• vena ca attano upakÄ• rakattena vÄ• sabhÄ• gÄ•

__ ``ekavÄ«thiyaâ€™â€™ _nti idaá¹ƒ tattha somanassassa ekaá¹ƒsena abhÄ• vato vuttaá
ekaá¹ƒsena bhÄ• vato. yathÄ• pana vitakkÄ• dayo dutiyÄ• dijjhÄ• nakkhaá¹‡eyeva pahÄ«y
ekavÄ«thiyaá¹ƒ purimajavanesu, na evametanti dassetuá¹ƒ vuttaá¹ƒ. __catukkajjhÄ• ne_ti c
nibbattitajjhÄ• nacatukke.

paÃ±cakajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<90> __tatthÄ• _ti paá¹-hamajjhÄ• ne. __catukkanayassa dutiyajjhÄ• ne viyÄ• _ti catukkan
dutiyajjhÄ• ne viya. __taá¹ƒ dvidhÄ• bhinditvÄ• _ti catukkanaye dutiyaá¹ƒ \Be I 193/ ``avital
vicÄ• ramattaá¹ƒ, avitakkaá¹ƒ avicÄ• raâ€™â€™ nti ca evaá¹ƒ dvidhÄ• bhinditvÄ• __paÃ±
tatiyaÃ±ca hoti_ abhidhammeti (Dhs 168) adhippÄ• yo. suttantesu pana sarÅ«pato paÃ±cak

kasmÄ• panettha nayadvayavibhÄ• go gahitoti? abhidhamme nayadvayavasena jhÄ• nÄ•
tattha tathÄ• tÄ• ni desitÄ• ni? puggalajjhÄ• sayato, desanÄ• vilÄ• sato ca. sannipatitadeva
yathÄ• desite paá¹-hamajjhÄ• ne vitakko eva oá¸·Ä• rikato upaá¹-á¹-hÄ• si, itare santato. tes
ca caturaá¹…gikaá¹ƒ avitakkaá¹ƒ vicÄ• ramattaá¹ƒ jhÄ• naá¹ƒ desitaá¹ƒ. yesaá¹ƒ vicÄ• ro, y
sukhaá¹ƒ oá¸·Ä• rikato upaá¹-á¹-hÄ• si, itare santato. tesaá¹ƒ tesaá¹ƒ ajjhÄ• sayavasena tat
desitÄ• ni. ayaá¹ƒ tÄ• va puggalajjhÄ• sayo.

yassÄ• pana dhammadhÄ• tuyÄ• suppaá¹-ividdhattÄ• bhagavÄ• yasmÄ• desanÄ• vilÄ•
Ã±Ä• á¹‡amahantatÄ• ya \Ne I 181/ desanÄ• ya sukusalo yaá¹ƒ yaá¹ƒ aá¹…gaá¹ƒ labbhati,
yathÄ• ruciá¹ƒ desanaá¹ƒ niyÄ• mento catukkanayavasena, paÃ±cakanayavasena ca. tatth
paá¹-hamaá¹ƒ, caturaá¹…gikaá¹ƒ dutiyaá¹ƒ, tivaá¹…gikaá¹ƒ tatiyaá¹ƒ, duvaá¹…gikaá¹ƒ catu
duvaá¹…gikameva paÃ±camaá¹ƒ jhÄ• naá¹ƒ desesÄ«ti ayaá¹ƒ desanÄ• vilÄ• so. ettha ca p

catukkanaye dutiyajjhÄ• napakkhikaá¹ƒ katvÄ• vibhattaá¹ƒ ``yasmiá¹ƒ samaye rÅ«pÅ«papa
avitakkaá¹ƒ vicÄ• ramattaá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasamp
(Dhs 168). kasmÄ• ? ekattakÄ• yanÄ• nattasaÃ±Ã±Ä«sattÄ• vÄ• saphalatÄ• ya dutiyajjhÄ•
paá¹-hamajjhÄ• nasamÄ• dhito jÄ• tattÄ• ca. paá¹-hamajjhÄ• nameva hi ``kÄ• mehi akusal
tadabhÄ• vÄ• na idha ``vivicceva kÄ• mehi vivicca akusalehÄ«â€™â€™ ti sakkÄ• vattuá¹ƒ
nti. suttantadesanÄ• su ca paÃ±cakanaye dutiyatatiyajjhÄ• nÄ• ni dutiyajjhÄ• nameva bhaja
vicÄ• ravÅ«pasamÄ• avitakkattÄ• , avicÄ• rattÄ• ca. evaÃ±ca katvÄ• suttantadesanÄ• ya
siddhaá¹ƒ hoti. nanu suttante cattÄ• riyeva jhÄ• nÄ• ni vibhattÄ• nÄ«ti paÃ±cakanayo na la
``savitakkasavicÄ• ro samÄ• dhÄ«â€™â€™ tiÄ• dinÄ• (DN III 305) samÄ• dhittayÄ• pades
labbhamÄ• nattÄ• . catukkanayanissito pana katvÄ• paÃ±cakanayo vibhattoti suttantadesa
niddhÄ• retabbo. ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti hi vitakkassa, vicÄ• ras
``vitakkavicÄ• rÄ• naâ€™â€™ nti sakkÄ• vattuá¹ƒ. tathÄ• ``avitakkaá¹ƒ, avicÄ• raâ€™â€™
vicÄ• rena vitakkappahÄ• nena avitakkaá¹ƒ, saha, vinÄ• ca vitakkena vicÄ• rappahÄ• nena
avicÄ• raá¹ƒ, avitakkaÃ±ca avicÄ• raÃ±cÄ• ti vÄ• tividhampi sakkÄ• saá¹…gahetuá¹ƒ.

__dutiya_nti ca vitakkarahite, vitakkavicÄ• radvayarahite ca Ã±Ä• yÄ• gatÄ• desanÄ• duti
vicÄ• ramattarahitepi dvayappahÄ• nÄ• dhigatasamÄ• nadhammattÄ• . evaÃ±ca katvÄ• pa
vÅ«pasantopi vitakko sahÄ• yabhÅ«tavicÄ• rÄ• vÅ«pasamena na sammÄ• vÅ«pasantoti vi
vicÄ• ravÅ«pasameneva tadupasamaá¹ƒ, sesadhammÄ• naá¹ƒ samÄ• nataÃ±ca dassenen
vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaá¹ƒ avitakkaá¹ƒ avicÄ• ra
pÄ«tisukhaá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti tatiyaá¹ƒ catukkanay
vibhattaá¹ƒ. duvidhassÄ• pi sahÄ• yavirahena, aÃ±Ã±athÄ• ca vitakkappahÄ• nena avitakk
pÄ«tisukhattaÃ±ca samÄ• nanti samÄ• nadhammattÄ• pi __dutiya_nti niddeso \Ne I 182/. v
vitakkavicÄ• radvayarahitaá¹ƒ viya ``yasmiá¹ƒ samaye rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• v
vicÄ• ramattaá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ
avitakkaá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhanti vibhattaá¹ƒ. paá¹-hamajjhÄ• ne vÄ• sahacÄ• rÄ«
atikkamitvÄ• dutiyampi tatraá¹-á¹-hameva dosato disvÄ• ubhayampi sahÄ• tikkamantassa
vuttaá¹ƒ, tatiyaá¹ƒ adhigantabbattÄ• . paá¹-hamato anantarabhÄ• vena panassa dutiyabhÄ•
kasmÄ• panevaá¹ƒ sarÅ«pato paÃ±cakanayo na vibhattoti? vineyyajjhÄ• sayato. yathÄ• nu
suttantadesanÄ• ti.

pathavÄ«kasiá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti catutthaparicchedavaá¹‡á¹‡anÄ• .

5. sesakasiá¹‡aniddesavaá¹‡á¹‡anÄ•

Ä• pokasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<91> yathÄ• vitthÄ• ritassa \Be I 195/ \Ne I 183/ atthassa atidesopi vitthÄ• raá¹-á¹-hÄ• neye
Ä• ha __ ``vitthÄ• rakathÄ• hotÄ«â€™â€™ _ti. __Ä• pokasiá¹‡a_nti Ä• pokasiá¹‡ajjhÄ• na
Ä• pokasiá¹‡akammaá¹-á¹-hÄ• naá¹ƒ vÄ• . __sabbaá¹ƒ vitthÄ• retabba_nti pathavÄ«kasiá¹‡
vuttanayena vitthÄ• retabbaá¹ƒ. __ettakampÄ«_ti ``kate vÄ• akate vÄ• ti sabbaá¹ƒ vitthÄ• r
ettakampi avatvÄ• . sÄ• muddikena loá¹‡udakena bharito jalÄ• sayo __loá¹‡Ä«_.
nÄ«lÄ• divaá¹‡á¹‡asaá¹…karapariharaá¹‡atthaá¹ƒ __ ``suddhavatthena gahitaâ€™â€™ _n
bhÅ«miá¹ƒ sampattaá¹ƒ. __tathÄ• rÅ«pa_nti yÄ• disaá¹ƒ Ä• kÄ• sajaá¹ƒ udakaá¹ƒ, tÄ• disa
``vippasannaá¹ƒ anÄ• vilaâ€™â€™ _nti, yaá¹ƒ pana udakanti sambandho. __ ``na vaá¹‡á¹‡
_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ pathavÄ«kasiá¹‡akathÄ• yaá¹ƒ vuttameva. __lakkhaá
paggharaá¹‡alakkhaá¹‡aá¹ƒ veditabbaá¹ƒ.

__vuttanayenevÄ• _ti pathavÄ«kasiá¹‡abhÄ• vanÄ• yaá¹ƒ vuttanayeneva. taraá¹…guá¹-á¹-
ca idha __kasiá¹‡adoso. so_ti yogÄ• vacaro. __tassÄ• _ti paá¹-ibhÄ• ganimittassa.

tejokasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<92> __siniddhÄ• ni_ sinehavantÄ• ni. __sÄ• radÄ• rÅ«ni_ na pheggudÄ• rÅ«ni. jÄ• lÄ• ya
siniddhasÄ• radÄ• ruggahaá¹‡aá¹ƒ. __ghaá¹-ikaá¹ƒ ghaá¹-ikaá¹ƒ katvÄ• _ti khandhaso kari
jÄ• letvÄ• . __ghanajÄ• lÄ• yÄ• _ti aviraá¸·avasena pavattaaggijÄ• lÄ• yaá¹ƒ.

__patanasadisa_nti patamÄ• nasadisaá¹ƒ. __akate gaá¹‡hantassÄ• _ti vuttanayena yathÄ•
paÃ±Ã±Ä• yati, evaá¹ƒ anabhisaá¹…khate kevale tejasmiá¹ƒ nimittaá¹ƒ gaá¹‡hantassa.

vÄ• yokasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<93> __vuttaÃ±heta_nti \Ne I 184/ ettha __hi_-saddo hetuattho, yasmÄ• ti attho. tassa ``ta
sambandho. __ucchagga_nti ucchukhette yathÄ• á¹-hitÄ• naá¹ƒ aggaá¹ƒ. __erita_nti \Be I 1
__samerita_nti sabbaso calitaá¹ƒ. __tasmÄ• _ti yasmÄ• ``vÄ• yokasiá¹‡aá¹ƒ ... pe ... upala
evaá¹ƒ vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ, tasmÄ• . __samasÄ«saá¹-á¹-hita_nti upari pattÄ• na
hutvÄ• á¹-hitaá¹ƒ. __veá¸·uá¹ƒ vÄ• rukkhaá¹ƒ vÄ• _ti etthÄ• pi ``samasÄ«saá¹ƒ á¹-hitaá¹ƒ
ghanapattarukkhaá¹ƒ vÄ• â€™â€™ ti Ä• netvÄ• yojetabbaá¹ƒ. ekaá¹…gulÄ• dippamÄ• á¹‡
dÄ«ghataresu olambanato, viraá¸·esu anuppavesato vÄ• tappahÄ• ro na paÃ±Ã±Ä• yatÄ«ti
__caturaá¹…gulappamÄ• á¹‡a_ggahaá¹‡aá¹ƒ, __ghana_ggahaá¹‡aÃ±ca kataá¹ƒ. __etasmi
satiá¹ƒ á¹-hapetvÄ• _ti ucchaggÄ• dÄ«naá¹ƒ pacalanÄ• kÄ• raggahaá¹‡amukhena tesaá¹ƒ
satiá¹ƒ upaá¹-á¹-hapetvÄ• . __tattha satiá¹ƒ á¹-hapetvÄ• _ti tasmiá¹ƒ kÄ• yapadesassa saá¹
pavatte vÄ• yupiá¹‡á¸• e saá¹…ghaá¹-á¹-anÄ• kÄ• raggahaá¹‡amukhena satiá¹ƒ upaá¹-á¹-h
``usumavaá¹-á¹-isadisaâ€™â€™ nti etena purimakasiá¹‡assa viya imassÄ• pi nimittassa sa

``niccalaâ€™â€™ nti iminÄ• niccalabhÄ• voyeva uggahanimittato imassa visesoti paá¹-ibhÄ
usumavaá¹-á¹-isadisatÄ• va vibhÄ• vitÄ• hoti.

nÄ«lakasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<94> aÃ±janarÄ• jivaá¹-á¹-Ä• di __vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• . tathÄ• rÅ«paá¹ƒ mÄ• lÄ• ga
aviraá¸·avikasitanÄ«lavaá¹‡á¹‡apupphasaÃ±channaá¹ƒ pupphagacchaá¹ƒ. __itarenÄ• _ti a
__girikaá¹‡á¹‡ika_ggahanena nÄ«laá¹ƒ girikaá¹‡á¹‡ikamÄ• ha. __karaá¹‡á¸• apaá¹-alaá¹ƒ_
__pattehiyevÄ• _ti nÄ«luppalÄ• dÄ«naá¹ƒ kesaravaá¹‡á¹-Ä• ni apanetvÄ• kevalehi pattehiy
nÄ«lavaá¹‡á¹‡aá¹ƒ vatthaá¹ƒ gahetvÄ• bhaá¹‡á¸• ikaá¹ƒ viya bandhitvÄ• yathÄ• nÄ«lama
paÃ±Ã±Ä• yati, tathÄ• __caá¹…koá¹-akaá¹ƒ vÄ• karaá¹‡á¸• apaá¹-alaá¹ƒ vÄ• pÅ«retabba
assÄ• _ti assa caá¹…koá¹-akassa, karaá¹‡á¸• apaá¹-alassa vÄ• mukhavaá¹-á¹-iyaá¹ƒ __ba
maá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ_ indanÄ«lamaá¹‡imayaá¹ƒ tÄ• lavaá¹‡á¹-aá¹ƒ.

pÄ«takasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<95> pÄ«takasiá¹‡e __mÄ• lÄ• gaccha_nti ikkaá¹-Ä• dimÄ• lÄ• gacchaá¹ƒ. haritÄ• laá¹ƒ, m
pattaá¹…gapupphehÄ«_ti \Ne I 185/ pattaá¹…ganÄ• mikÄ• pÄ«tavaá¹‡á¹‡apupphÄ• ekÄ•
__Ä• sanapÅ«ja_nti cetiyaá¹…gaá¹‡e kataá¹ƒ Ä• sanapÅ«jaá¹ƒ \Be I 197/. __kaá¹‡ikÄ• rap
__Ä• di_-saddena Ä• kulikiá¹…kirÄ• tapupphÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo.

lohitakasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<96> __lohitamaá¹‡i_ lohitaá¹…gamaá¹‡iÄ• di. __lohitadhÄ• tu_ gerukajÄ• tihiá¹…gulikÄ•

odÄ• takasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<97> odÄ• takasiá¹‡e __mÄ• lÄ• gaccha_nti nandiyÄ• vattÄ• dimÄ• lÄ• gacchaá¹ƒ. __dhÄ

Ä• lokakasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<98> __tathÄ• asakkontenÄ• _ti yathÄ• sÅ«riyÄ• lokÄ• divasena obhÄ• sanimittuppÄ• da
obhÄ• samaá¹‡á¸• alassa na ciraá¹-á¹-hititÄ• ya tathÄ• nimittuppÄ• danaá¹ƒ kÄ• tuá¹ƒ asal
niggacchanakaobhÄ• sassa mahantabhÄ• vato __ ``ghaá¹-amukhaá¹ƒ pidahitvÄ• â€™â€™
bhittiabhimukhaá¹ƒ. __uá¹-á¹-hitamaá¹‡á¸• alasadisa_nti bhittiÄ• dÄ«su
uá¹-á¹-hitapÄ• katikaÄ• lokamaá¹‡á¸• alasadisaá¹ƒ. __ghanavippasannaá¹ƒ Ä• lokapuÃ±jas
byÄ• mappabhÄ• viya bahalo, vippasanno ca hutvÄ• puÃ±jabhÅ«to Ä• loko atthi ce, taá¹ƒ

paricchinnÄ• kÄ• sakasiá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<99> __chiddasadisameva hotÄ«_ti yehi bhittipariyantÄ• dÄ«hi paricchinnaá¹ƒ, taá¹ƒ chidd
tenavÄ• kÄ• rena uggahanimittaá¹ƒ upaá¹-á¹-hÄ• tÄ«ti attho. __ ``vaá¸• á¸• hiyamÄ• nampi
uggahanimittassa avaá¸• á¸• hanÄ«yataá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. sabbampi hi uggahanimitta
na vaá¸• á¸• hatiyeva. satipi ca vaá¸• á¸• hetukÄ• matÄ• yaá¹ƒ vaá¸• á¸• hanÄ• na sambha
paridubbalattÄ• . bhÄ• vanÄ• vasena hi nimittavaá¸• á¸• hanÄ• \Ne I 186/. paá¹-ibhÄ• gani
uppanne bhÄ• vanÄ• thirÄ• ti katvÄ• __ ``vaá¸• á¸• hiyamÄ• naá¹ƒ vaá¸• á¸• hatÄ«â€™â€

kiÃ±cÄ• pi \Be I 198/ __pÄ• á¸·iyaá¹ƒ_ ``pathavÄ«kasiá¹‡Ä• dÄ«ni rÅ«pajhÄ• nÄ• rammaá
kasiá¹‡Ä• ni sarÅ«pato Ä• gatÄ• ni, odÄ• takasiá¹‡e pana Ä• lokakasiá¹‡aá¹ƒ, Ä• kÄ• saka
paricchinnÄ• kÄ• sakasiá¹‡aá¹ƒ antogadhaá¹ƒ katvÄ• desanÄ• katÄ• â€™â€™ ti adhippÄ
dasabalo, dasa yÄ• ni avocÄ• â€™â€™ _ti. __pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• _ti pub
tasmiá¹ƒ tasmiá¹ƒ kasiá¹‡e paá¹-iniyatameva atthaá¹ƒ aggahetvÄ• asÄ• dhÄ• raá¹‡ato, sÄ
tattha pakiá¹‡á¹‡akaá¹ƒ visaá¹-aá¹ƒ atthaá¹ƒ gahetvÄ• pavattÄ• pakiá¹‡á¹‡akakathÄ• pi vi

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<100> __Ä• dibhÄ• vo_ti ettha __Ä• di_-saddena yassa kassaci pathavÄ«pakkhiyassa vatt
saá¹…gaá¹‡hÄ• ti. __á¹-hÄ• nanisajjÄ• dikappanaá¹ƒ vÄ• _ti etthÄ• pi ``Ä• kÄ• se vÄ• uda
sambandhitabbaá¹ƒ. __parittaappamÄ• á¹‡anayenÄ• _ti nÄ«lÄ• divaá¹‡á¹‡aá¹ƒ anÄ• masit
parittaappamÄ• á¹‡anayeneva. __evamÄ• dÄ«nÄ«_ti __Ä• di_-saddena sarÄ«rato udakadh
saá¹…gaá¹‡hÄ• ti.

__yadeva so icchati tassa á¸• ahanasamatthatÄ• _ti bahÅ«su kappÄ• sapicusÄ• radÄ• ruÄ
rÄ• sibhÅ«tesu á¹-hitesu yaá¹ƒ yadeva icchati, tassa tasseva á¸• ahanasamatthatÄ• . idha _
andhakÄ• ravidhamanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

vÄ• yugatiyÄ• gamanaá¹ƒ __vÄ• yugatigamanaá¹ƒ, _ atisÄ«ghagamanaá¹ƒ. idha __Ä• di_
yadicchitadesantaraá¹ƒ pÄ• puá¹‡anÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__suvaá¹‡á¹‡anti adhimuccanÄ• _ suvaá¹‡á¹‡abhÄ• vÄ• dhiá¹-á¹-hÄ• naá¹ƒ seyyathÄ• pi
III 619-620) tiá¹‡aá¹‡á¸• upagapÄ• sÄ• dÄ• dÄ«naá¹ƒ. __vuttanayenÄ• _ti suvaá¹‡á¹‡adub

vaá¹‡á¹‡akasiá¹‡esu \Ne I 187/ tattha tattha __Ä• di_-saddena nÄ«lobhÄ• sanimmÄ• nÄ• d
daá¹-á¹-habbo. __pathavÄ«pabbatÄ• dÄ«_ti __Ä• di_-saddena samuddÄ• dÄ«naá¹ƒ saá¹…

__sabbÄ• neva_ \Be I 199/ dasapi kasiá¹‡Ä• ni. __imaá¹ƒ pabhedaá¹ƒ labhantÄ«_ti imaá¹ƒ

pÄ• puá¹‡anti. __eko_ti ekacco. __saÃ±jÄ• nÄ• tÄ«_ti bhÄ• vanÄ• paÃ±Ã±Ä• ya saÃ±jÄ• n
``Ä• pokasiá¹‡aâ€™â€™ ntiÄ• dipÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti.

__uparigaganatalÄ• bhimukhaá¹ƒ_ ``pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• tÄ«â€™â€™ ti pA
sambandhitabbaá¹ƒ. taÃ±ca kho vaá¸• á¸• hanavasena. tenÄ• ha __ ``ekacco hi uddhameva
vaá¸• á¸• hetÄ«â€™â€™ _ti. __heá¹-á¹-hÄ• bhÅ«mitalÄ• bhimukha_ntiÄ• dÄ«supi eseva na
payojanaá¹ƒ anapekkhitvÄ• vaá¸• á¸• hentÄ• naá¹ƒ vasena vuttattÄ• idÄ• ni __ ``tena tena
pasÄ• retÄ«â€™â€™ _ti Ä• ha, kasiá¹‡aá¹ƒ vaá¸• á¸• hetÄ«ti attho. yathÄ• kinti Ä• ha __ `
rÅ«padassanakÄ• moâ€™â€™ _ti. uddhaÃ±ce rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo uddhaá¹ƒ Ä• lo
daá¹-á¹-hukÄ• mo adho Ä• lokaá¹ƒ pasÄ• reti, samantato ce rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo sa
evamayaá¹ƒ kasiá¹‡anti attho.

__ekassÄ• _ti pathavÄ«kasiá¹‡Ä• dÄ«su ekekassa. __aÃ±Ã±abhÄ• vÄ• nupagamanattha_
aÃ±Ã±akasiá¹‡abhÄ• vÄ• nupagamanadÄ«panatthaá¹ƒ, na aÃ±Ã±aá¹ƒ pathavÄ«Ä• di. na h
sasambhÄ• rapathavÄ« atthi. __aÃ±Ã±o kasiá¹‡asambhedo_ti Ä• pokasiá¹‡Ä• dinÄ• saá¹.
Ä• pokasiá¹‡Ä• dÄ«su sesakasiá¹‡esu. ekadese aá¹-á¹-hatvÄ• anavasesena pharaá¹‡appa
pharaá¹‡aá¹ƒ __appamÄ• á¹‡aá¹ƒ_. teneva hi nesaá¹ƒ kasiá¹‡asamaÃ±Ã±Ä• . tathÄ• cÄ•
tattha __cetasÄ• pharanto_ti bhÄ• vanÄ• cittena Ä• lambanaá¹ƒ karonto. bhÄ• vanÄ• citta
vÄ• vipulaá¹ƒ vÄ• ekakkhaá¹‡e sakalameva manasi karoti, na ekadesanti.

<101> __Ä• nantariyakammasamaá¹…gino_ti paÃ±casu Ä• nantariyakammesu yena kenac
__niyatamicchÄ• diá¹-á¹-hikÄ• _ti ahetukadiá¹-á¹-hi akiriyadiá¹-á¹-hi natthikadiá¹-á¹-hÄ«ti tÄ«
micchÄ• diá¹-á¹-hÄ«su yÄ• ya kÄ• yaci niyatÄ• ya micchÄ• diá¹-á¹-hiyÄ• samannÄ• gatÄ•
__ubhatobyaÃ±janakapaá¹‡á¸• akÄ• _ti ubhatobyaÃ±janakÄ• , paá¹‡á¸• akÄ• ca. kÄ• maÃ
vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• honti, tathÄ• pi tibbakilesattÄ• kilesÄ• varaá¹‡ena
__ahetukadvihetukapaá¹-isandhikÄ• _ti ahetukapaá¹-isandhikÄ• \Ne I 188/, dvihetukapaá¹-
duhetukapaá¹-isandhikÄ• nampi hi ariyamaggapaá¹-ivedho, jhÄ• napaá¹-ilÄ• bho \Be I 200/
vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• eva.

__apaccanÄ«kapaá¹-ipadÄ• ya_nti maggassa anulomapaá¹-ipadÄ• yaá¹ƒ saccÄ• nulomikÄ
__acchandikÄ• _ti ``kattukamyatÄ• chandarahitÄ• â€™â€™ ti __sammohavinodaniyaá¹ƒ_ v
nibbÄ• nÄ• dhigamatthameva kattukamyatÄ• chandaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habba
mÄ• rÄ• dayo viya acchandikaá¹-á¹-hÄ• naá¹ƒ paviá¹-á¹-hÄ• nibbutichandarahitattÄ• . __du
bhavaá¹…gapaÃ±Ã±Ä• ya parihÄ«nÄ• . ``bhavaá¹…gapaÃ±Ã±Ä• ya paripuá¹‡á¹‡Ä• yapi ya
pÄ• dakaá¹ƒ na hoti, sopi duppaÃ±Ã±oyevÄ• â€™â€™ ti __sammohavinodaniyaá¹ƒ_ vuttaa
vattamÄ• ne taá¹ƒsantatiyaá¹ƒ lokuttaraá¹ƒ nibbattati, taá¹ƒ tassa pÄ• dakaá¹ƒ nÄ• ma hoti.

__kusalesu dhammesÅ«_ti anavajjadhammesu, sukhavipÄ• kadhammesu vÄ• . __okkamit

__kasiá¹‡eyevÄ• _ti kasiá¹‡akammaá¹-á¹-hÄ• neyeva. __etesa_nti kammÄ• varaá¹‡asama
yasmÄ• ete vipÄ• kantarÄ• yÄ• dayo evaá¹ƒ atthajÄ• nikarÄ• , anatthahetubhÅ«tÄ• ca, tas
antarÄ• yÄ• naá¹ƒ gahaá¹‡aá¹ƒ itarassa sappaá¹-ikÄ• rattÄ• , kammantarÄ• yapakkhikattÄ•
__sappurisÅ«panissayÄ• dÄ«hÄ«_ti __Ä• di_-saddena tajjaá¹ƒ yonisomanasikÄ• rÄ• diá¹ƒ
kammaphalasaddhaá¹ƒ, ratanattayasaddhaÃ±ca. __chanda_nti bhÄ• vanÄ• nuyoge tibbaka
kusalacchandaá¹ƒ. __paÃ±Ã±a_nti pÄ• rihÄ• riyapaÃ±Ã±aá¹ƒ. __vaá¸• á¸• hetvÄ• _ti yathÄ
paribrÅ«hetvÄ• . yaá¹ƒ panettha atthato na vibhattaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyattÄ• , heá¹-á¹-hÄ
vibhattaá¹ƒ.

sesakasiá¹‡aniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paÃ±camaparicchedavaá¹‡á¹‡anÄ• .

6. asubhakammaá¹-á¹-hÄ• naniddesavaá¹‡á¹‡anÄ•

uddhumÄ• takÄ• dipadatthavaá¹‡á¹‡anÄ•

<102> __ ``aviÃ±Ã±Ä• á¹‡akÄ• subhesÅ«â€™â€™ _ti \Be I 201/ \Ne I 189/ idaá¹ƒ uddhum
sabhÄ• vadassanavasena vuttaá¹ƒ. tasmÄ• bhÅ«takathanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ, na
akammaá¹-á¹-hÄ• nabhÄ• vato. tathÄ• hi vakkhati ``na kevalaá¹ƒ matasarÄ«raâ€™â€™ nti
__uddhaá¹ƒ jÄ«vitapariyÄ• dÄ• nÄ• _ti jÄ«vitakkhayato upari maraá¹‡ato paraá¹ƒ. __samug
__uddhumÄ• tattÄ• _ti uddhaá¹ƒ uddhaá¹ƒ dhumÄ• tattÄ• sÅ«nattÄ• . __uddhumÄ• tamev
padavaá¸• á¸• hanamÄ• ha anatthantarato yathÄ• ``pÄ«takaá¹ƒ lohitakaâ€™â€™ nti. __pa
jigucchanÄ«yattÄ• . __kucchitaá¹ƒ uddhumÄ• taá¹ƒ uddhumÄ• taka_nti kucchanatthe vÄ• a
dassetuá¹ƒ vuttaá¹ƒ yathÄ• ``pÄ• pako kittisaddo abbhuggacchatÄ«â€™â€™ ti (Vin I 285;
b V 213). __tathÄ• rÅ«passÄ• _ti ``bhastÄ• viya vÄ• yunÄ• â€™â€™ tiÄ• dinÄ• yathÄ• rÅ
tathÄ• rÅ«passa.

setarattehi paribhinnaá¹ƒ vimissitaá¹ƒ nÄ«laá¹ƒ __vinÄ«laá¹ƒ, _ purimavaá¹‡á¹‡aviparia¹‡Ä
nÄ«laá¹ƒ __vinÄ«laá¹ƒ_.

__paribhinnaá¹-á¹-hÄ• nesu_ kÄ• kakaá¹…kÄ• dÄ«hi. __vissandamÄ• napubba_nti vissava
paggharantapubbanti attho.

__apadhÄ• rita_nti vivaá¹-aá¹ƒ ugghÄ• á¹-itaá¹ƒ. __khitta_nti chaá¸• á¸• itaá¹ƒ, soá¹‡asiá¹…
katvÄ• khÄ• danena sarÄ«rasaá¹…ghÄ• tato luÃ±citvÄ• tahaá¹ƒ tahaá¹ƒ chaá¸• á¸• itaá¹ƒ
__vikkhittaá¹ƒ_.

__purimanayenÄ• _ti ``vividhaá¹ƒ khittaâ€™â€™ ntiÄ• dinÄ• pubbe vuttanayena. __satthe
khaggakaravÄ• lÄ• dinÄ• \Ne I 190/ satthena paharitvÄ• . __vuttanayenÄ• _ti ``aÃ±Ã±ena
pubbe vuttanayena.

abbhantarato nikkhamantehi kimÄ«hi paggharantakimikulaá¹ƒ puá¸·avakanti Ä• ha __ ``kim
_ti.

__uddhumÄ• takÄ• dÄ«ni_ \Be I 202/ Ä• makasusÄ• nÄ• dÄ«su chaá¸• á¸• itÄ• subhÄ• ni.
Ä• rabbha. __nimittÄ• na_nti uggahapaá¹-ibhÄ• ganimittÄ• naá¹ƒ. __etÄ• neva_ uddhumÄ•

uddhumÄ• takakammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<103> __bhÄ• vetukÄ• menÄ• _ti uppÄ• detukÄ• mena. __tenÄ• _ti Ä• cariyena. __assÄ•
__asubhanimittatthÄ• yÄ• _ti asubhanimittassa uggaá¹‡hanatthÄ• ya, asubhe vÄ• uggahan
__gamanavidhÄ• na_nti gamanavidhi. yena vidhinÄ• gantabbaá¹ƒ, so vidhi. uggahanimittas
paá¹-á¹-hÄ• ya pathavÄ«kasiá¹‡e vuttaá¹ƒ paá¹-ipajjanavidhiá¹ƒ sandhÄ• yÄ• ha __
``appanÄ• vidhÄ• napariyosÄ• naâ€™â€™ _nti.

<104> __tÄ• vadevÄ• _ti sutakkhaá¹‡eyeva. __atitthena_ puá¹‡á¹‡anadÄ«Ä• diá¹ƒ __pakk
anupavisantena viya. __kedÄ• rakoá¹-iyÄ• _ti kedÄ• ramariyÄ• dÄ• ya. __visabhÄ• garÅ«p
khettarakkhikÄ• divisabhÄ• gavatthurÅ«paá¹ƒ. __sarÄ«ra_nti uddhumÄ• takakaá¸·evaraá¹ƒ
aciramataá¹ƒ uddhumÄ• takabhÄ• vaá¹ƒ appattaá¹ƒ. __takkayatÄ«_ti sambhÄ• veti bhÄ• ri

<105> __rÅ«pasaddÄ• dÄ«_ti ettha amanussÄ• naá¹ƒ rÅ«pehi, sÄ«habyagghÄ• dÄ«naá¹ƒ
rÅ«pasaddÄ• dÄ«hi. tathÄ• __sÄ«habyagghÄ• dÄ«na_nti yathÄ• rahaá¹ƒ yojetabbaá¹ƒ.
__aniá¹-á¹-hÄ• rammaá¹‡Ä• bhibhÅ«tassÄ• _ti bheravÄ• dibhÄ• vena aniá¹-á¹-hehi Ä• ram
ajjhotthaá¹-assa. __na paá¹-isaá¹‡á¹-hÄ• tÄ«_ti vidÄ• havasena Ä• saye na tiá¹-á¹-hati, ucc
hotÄ«ti attho. __aÃ±Ã±o_ti amanussÄ• dÄ«naá¹ƒ vasena vÄ• aÃ±Ã±athÄ• vÄ• vuttappak
__so_ti saá¹…ghatthero, abhiÃ±Ã±Ä• tabhikkhu vÄ• . yassÄ• nena Ä• rocitaá¹ƒ, so. __kata
__akatakammÄ• _ti theyyakammaá¹ƒ kÄ• tukÄ• mÄ• . katakammÄ• pana idhÄ• dhippetÄ•
saha oá¸• á¸• henÄ• ti __sahoá¸• á¸• haá¹ƒ, _ thenetvÄ• gahiyamÄ• nabhaá¹‡á¸• ena sadd
yaÃ±Ã±aá¹ƒ yajanto \Ne I 191/ yaÃ±Ã±asÄ• miko. ``addhÄ• imÄ• ya paá¹-ipattiyÄ• jarÄ• m
muccissÄ• mÄ«â€™â€™ ti __pÄ«tisomanassaá¹ƒ uppÄ• detvÄ• _.

evaá¹ƒ \Be I 203/ gamanavidhÄ• naá¹ƒ ekadesena vatvÄ• idÄ• ni aá¹-á¹-hakathÄ• su Ä• ga
``aá¹-á¹-hakathÄ• su vuttena vidhinÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __uggaá¹‡hanto_ti u
ayaá¹ƒ __eka_-saddo asahÄ• yattho, na aÃ±Ã±Ä• diatthoti __ ``adutiyoâ€™â€™ _ti vuttaá¹
vavatthÄ• naá¹ƒ ekaá¹ƒsato samuditameva icchitabbaá¹ƒ sabbatthakabhÄ• vato, na tathÄ•

dassanatthaá¹ƒ __ ``vaá¹‡á¹‡atopÄ«â€™â€™ _tiÄ• dinÄ• chasu á¹-hÄ• nesu sampiá¹‡á¸•
__puna eko adutiyo_tiÄ• di gahitanimittassa yogino nivattitvÄ• vasanaá¹-á¹-hÄ• nagamana
__tabbhÄ• giyaÃ±Ã±evÄ• _ti tappakkhiyaá¹ƒyeva asubhanimittamanasikÄ• rasahitameva. _
nisajjaá¹ƒ kappeti. yaá¹ƒ pana ``asubhanimittadisÄ• bhimukhe bhÅ«mippadeseâ€™â€™ ti (
tampi imamevatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi kevalena disÄ• bhimukhabhÄ• vena kiÃ±

__samantÄ• nimittupalakkhaá¹‡Ä• _ti uddhumÄ• takassa samantÄ• pÄ• sÄ• á¹‡Ä• dinimi
__asammohatthÄ• _ti uggahanimitte upaá¹-á¹-hite uppajjanakasammohavigamatthÄ• . __ek
vaá¹‡á¹‡Ä• divasena ekÄ• dasavidhena. __upanibandhanattho_ti asubhÄ• rammaá¹‡e citta
__vÄ«thisampaá¹-ipÄ• danatthÄ• _ti kammaá¹-á¹-hÄ• navÄ«thiyÄ• sammadeva paá¹-ipÄ• (
adhigataá¹ƒ hotÄ«ti sambandho.

<106> __tasmÄ• _ti yasmÄ• asubhanimittassa uggaá¹‡hanaá¹ƒ ariyamaggapadaá¹-á¹-hÄ•
adhigamupÄ• yo, yasmÄ• vÄ• ``asubhanimittaá¹ƒ uggaá¹‡hanto eko adutiyo gacchatÄ«â€
__cittasaÃ±Ã±attatthÄ• yÄ• _ti sarÄ«rasabhÄ• vasallakkhaá¹‡ena, saá¹ƒvegajananena ca a
saÃ±Ã±attiatthaá¹ƒ saÃ±Ã±Ä• panatthaá¹ƒ. ``cittasaÃ±Ã±atatthÄ• yÄ• â€™â€™ ti vÄ• pÄ•
asaá¹ƒyatassa cittassa saá¹ƒyamanatthaá¹ƒ damanatthaá¹ƒ, na kammaá¹-á¹-hÄ• natthanti a
__kammaá¹-á¹-hÄ• nasÄ«senÄ• _ti kammaá¹-á¹-hÄ• nena sÄ«sabhÅ«tena, taá¹ƒ uttamaá¹.
katvÄ• . __mÅ«lakammaá¹-á¹-hÄ• na_nti pakatiyÄ• attanÄ• kÄ• lena kÄ• laá¹ƒ parihariyan
buddhÄ• nussatiÄ• disabbatthakakammaá¹-á¹-hÄ• naá¹ƒ. ``kammaá¹-á¹-hÄ• nasÄ«sena ga
__avissajjetvÄ• _. tenÄ• ha __ ``taá¹ƒ manasikarontenevÄ• â€™â€™ _ti. __sÅ«paá¹-á¹-hita
mÅ«lakammaá¹-á¹-hÄ• ne suá¹-á¹-hu upaá¹-á¹-hitabhÄ• vassa sampÄ• danena. evaá¹ƒ \Be
asammuá¹-á¹-hÄ• nÄ• ma hoti. bahiddhÄ• \Ne I 192/ puthuttÄ• rammaá¹‡e appavattitvÄ•
pavattamÄ• naá¹ƒ mÄ• nasaá¹ƒ __abahigataá¹ƒ_ nÄ• ma. tathÄ• bhÅ«tena cÄ• nena rÅ«pi
katÄ• ni hontÄ«ti Ä• ha __ ``manacchaá¹-á¹-hÄ• naá¹ƒ ... pe ... gantabbaâ€™â€™ _nti.

__dvÄ• raá¹ƒ sallakkhetabba_nti vihÄ• re puratthimÄ• dÄ«su disÄ• su asukadisÄ• ya idaá¹
disÄ• ya sallakkhitena asukadvÄ• rena nikkhantomhÄ«ti dvÄ• raá¹ƒ upadhÄ• retabbaá¹ƒ. __
dvÄ• rasallakkhaá¹‡ato pacchÄ• . __yena maggena gacchati_ sayaá¹ƒ. __nimittaá¹-á¹-hÄ• n
gaá¹‡hanaá¹-á¹-hÄ• naá¹ƒ. __Ä• hÄ• raá¹ƒ chaá¸• á¸• Ä• peyyÄ• _ti vamanaá¹ƒ kÄ• rÄ• pe
kaá¹‡á¹-akavantaá¹ƒ á¹-hÄ• naá¹ƒ.

<107> __disÄ• vavatthapetabbÄ• _ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``ekasm
vuttaá¹ƒ. __khÄ• yatÄ«_ti upaá¹-á¹-hÄ• ti. __kammaniya_nti bhÄ• vanÄ• ya kammakhama
bÄ• dhitassa. __vidhÄ• vatÄ«_ti nÄ• nÄ• rammaá¹‡e visarati. __ukkammÄ• _ti ujukaá¹ƒ an
matakaá¸·evaraá¹ƒ puthujjanassa yebhuyyena bhayato upaá¹-á¹-hÄ• tÄ«ti Ä• ha __ ``accÄ•
bhayamuppajjatÄ«â€™â€™ _ti. __anupÄ• da_nti pÄ• dasamÄ«paá¹ƒ. yattha á¹-hitassa suk
__olokentassa phÄ• sukaá¹-á¹-hÄ• naá¹ƒ_.

<108> __samantÄ• _ti samantato. puna __samantÄ• _ti sÄ• mantÄ• samÄ«pe. __kacchak
``pilakkhoâ€™â€™ tipi vadanti. __kapÄ«tano_ti pippalirukkho. __sindÄ«_ti khuddakakhajjur
pÄ• kaá¹-Ä• eva. __sÄ• mÄ• _ti sÄ• malatÄ• . __kÄ• á¸·avallÄ«_ti kÄ• á¸·avaá¹‡á¹‡Ä• apa
__pÅ«tilatÄ• _ti jÄ«vanavalli, yÄ• ``galocÄ«â€™â€™ ti vuccati.

<109> __taá¹ƒ_ nimittakaraá¹‡Ä• di __idheva_ yathÄ• vutte pÄ• sÄ• á¹‡Ä• dinimittakaraá¹‡
pariyÄ• pannaá¹ƒ. __sanimittaá¹ƒ karotÄ«_ti saha nimittaá¹ƒ karoti, asubhaá¹ƒ pÄ• sÄ• á¹‡
karoti vavatthapeti. atha vÄ• asubhanimittaá¹ƒ, pÄ• sÄ• á¹‡Ä• dinimittaÃ±ca saha ekajjhaá
__ ``sanimittaá¹ƒ karotÄ«â€™â€™ _ti vutto. samÄ• nakÄ• latÄ• dÄ«pakena hi saha-sadder
``sacakkaá¹ƒ dehÄ«â€™â€™ ti. tayidaá¹ƒ nimittakaraá¹‡aá¹ƒ aparÄ• paraá¹ƒ sallakkhaá¹‡e
ekavÄ• ramevÄ• ti Ä• ha __ ``punappunaá¹ƒ vavatthapento hi sanimittaá¹ƒ karotÄ«â€™â€™
pÄ• sÄ• á¹‡Ä• subhanimittÄ• ni. __samÄ• setvÄ• _ saá¹…gahetvÄ• ekajjhaá¹ƒ katvÄ• . __
asubhÄ• rammaá¹‡ena saddhiá¹ƒ pÄ• sÄ• á¹‡Ä• diá¹ƒ samÄ• nÄ• rammaá¹‡aá¹ƒ karoti, sa
ekÄ• rammaá¹‡aá¹ƒ viya ubhayaá¹ƒ \Ne I 193/ Ä• rammaá¹‡aá¹ƒ karoti, ekajjhaá¹ƒ viya ca
sallakkhento pÄ• sÄ• á¹‡Ä• diá¹ƒ, asubhanimittaÃ±cÄ• ti dvayaá¹ƒ Ä• rammaá¹‡aá¹ƒ karot

__attaniyo_ti sako. __vaá¹‡ita_nti sÅ«naá¹ƒ. __sabhÄ• vena sarasenÄ• _ti uddhumÄ• taka
lakkhaá¹‡ena, paresaá¹ƒ jigucchuppÄ• danasaá¹…khÄ• tena attano kiccena ca, sabhÄ• vo
``rasoâ€™â€™ ti vutto.

<110> __chabbidhena nimittaá¹ƒ gahetabba_nti vaá¹‡á¹‡Ä• dinÄ• chappakÄ• rena tÄ• va
gahetabbaá¹ƒ. keci ``kaá¸·evarassa dÄ«gharassÄ• dippamÄ• á¹‡ena saddhiá¹ƒ sattavidher
aá¹-á¹-hakathÄ• yaá¹ƒ natthi. __liá¹…gato_ti ettha __liá¹…gaá¹ƒ_ nÄ• ma vayo liá¹…gaá¹ƒ,
itthipurisaliá¹…ganti dassentena __ ``itthiliá¹…gaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __á¹-hi
__idaá¹ƒ sarÄ«ra_nti sambandho. __uddhumÄ• takasaá¹‡á¹-hÄ• navaseneva, _ na pÄ• kat
yadi tattha koci anuddhumÄ• takabhÄ• vappatto padeso siyÄ• , so na gahetabboti dasseti.
idaá¹ƒ saá¹‡á¹-hÄ• navavatthÄ• naá¹ƒ, na sukhumÄ• vayavavasenÄ• ti sÄ«sasaá¹‡á¹-hÄ•
saá¹‡á¹-hÄ• naá¹ƒ gahitaá¹ƒ.

__imissÄ• disÄ• yÄ• _ti imissÄ• puratthimÄ• ya, dakkhiá¹‡apacchimauttarÄ• ya disÄ• ya,
yojanÄ• . __imasmiá¹ƒ nÄ• ma okÄ• se hatthÄ• _ti imasmiá¹ƒ nÄ• ma bhÅ«mippadese imas
á¹-hitÄ• ti vavatthapetabbanti yojanÄ• .

__adho pÄ• datalenÄ• _tiÄ• di nÄ• bhiyÄ• heá¹-á¹-hÄ• adho, tato uddhaá¹ƒ uparÄ«ti imas
vuttaá¹ƒ. __hatthaparicchedo_ heá¹-á¹-hÄ• aá¹…guliaggena upari aá¹ƒsakÅ«á¹-asandhinÄ
tacapariyantena gahetabbo. esa nayo __pÄ• dapariccheddÄ• _dÄ«supi. __yattakaá¹ƒ vÄ• p
gaá¹‡hatÄ«_ti sace sabbaá¹ƒ sarÄ«raá¹ƒ paricchinditvÄ• gahetuá¹ƒ na sakkoti, padeso tas

206/ yattakaá¹ƒ sarÄ«rappadesaá¹ƒ uddhumÄ• takavasena Ã±Ä• á¹‡ena pariggaá¹‡hÄ• ti,
yathÄ• pariggahitameva. __idaá¹ƒ Ä«disa_nti idaá¹ƒ hatthÄ• dikaá¹ƒ Ä«disaá¹ƒ evamÄ• kÄ
yathÄ• sabhÄ• vato __paricchinditabbaá¹ƒ. visabhÄ• ge sarÄ«re Ä• rammaá¹‡a_nti kamma
paá¹-ikkÅ«lÄ• kÄ• ro __na upaá¹-á¹-hÄ• ti_ na khÄ• yati, subhato upaá¹-á¹-haheyya. tenÄ•
paccayo hotÄ«â€™â€™ _ti, kilesaparipphandanasseva nimittaá¹ƒ hotÄ«ti attho. __ugghÄ•
uddhumÄ• tabhÄ• vappattÄ• pi, sabbaso kuthitasarÄ«rÄ• pÄ«ti vÄ• attho. svÄ• yamattho _
III 67 Ä• dayo) vinÄ«tavatthÅ«hi dÄ«petabbo.

<111> __Ä• sevitakammaá¹-á¹-hÄ• no_ti asubhakammaá¹-á¹-hÄ• ne kataparicayo. sosÄ• n
__parihatadhutaá¹…go_. catudhÄ• tuvavatthÄ• navasena __parimadditamahÄ• bhÅ«to_. sa
__pariggahitasaá¹…khÄ• ro_. paccayapariggahavasena __vavatthÄ• pitanÄ• marÅ«po_.
salakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya ukkaá¹ƒsanena suÃ±Ã±atÄ• nupassanÄ• balena
vipassanÄ• ya paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhisampÄ• panena __katasamaá¹‡adh
kusalavÄ• sanÄ• ya, kusalabhÄ• vanÄ• ya ca pÅ«raá¹‡ena __vÄ• sitavÄ• sano bhÄ• vitabh
vivaá¹-á¹-Å«panissayakusalabÄ«jena __sabÄ«jo_. Ã±Ä• á¹‡assa paripakkabhÄ• vena __Ã±
paá¹-ipattiyÄ• kilesÄ• naá¹ƒ tanukaraá¹‡ena __appakileso. olokitolokitaá¹-á¹-hÄ• neyevÄ• _
uddhumÄ• takÄ• diasubhassa yattha yattha olokitolokitaá¹-á¹-hÄ• ne eva, tÄ• disassa kÄ• la
padesaviseso vÄ• apekkhitabbo natthÄ«ti attho. __no ce evaá¹ƒ upaá¹-á¹-hÄ• tÄ«_ti evaá¹
yathÄ• vuttapurisavisesassa viya paá¹-ibhÄ• ganimittaá¹ƒ no ce upaá¹-á¹-hÄ• ti. __evaá¹ƒ c
vuttÄ• kÄ• rena vaá¹‡á¹‡Ä• divasena chabbidhena. __punapÄ«_ti __pi_-saddo sampiá¹‡á¸
nimittaggahaá¹‡avidhiá¹ƒ sampiá¹‡á¸• eti, na paÃ±cavidhataá¹ƒ. chabbidhena hi pubbe nim
vihitaá¹ƒ. <112> __asÄ«tisatasandhito_ti sabbepi sandhayo tadÄ• pi atthevÄ• ti dassanatth
uddhumÄ• tabhÄ• vena yebhuyyena na paÃ±Ã±Ä• yanti. ye pana paÃ±Ã±Ä• yanti, te vavat
``uddhumÄ• take panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tayo dakkhiá¹‡ahatthasandhÄ«
aá¹ƒsakapparamaá¹‡ibandhÄ• naá¹ƒ vasena \Be I 207/ tayo dakkhiá¹‡ahatthasandhayo. tat
kaá¹-ijaá¹‡á¹‡ugopphakÄ• naá¹ƒ vasena tayo dakkhiá¹‡apÄ• dasandhayo. tathÄ• vÄ• map
kaá¹-isandhÄ«_ti kaá¹-iyÄ• saddhiá¹ƒ piá¹-á¹-hikaá¹‡á¹-akasandhiá¹ƒ sandhÄ• ya vadati. __
dakkhiá¹‡ahatthadakkhiá¹‡apassÄ• naá¹ƒ, vÄ• mahatthavÄ• mapassÄ• naÃ±ca antaraá¹ƒ v
ubhinnaá¹ƒ pÄ• dÄ• naá¹ƒ vemajjhaá¹ƒ. __udarantara_nti nÄ• bhiá¹-á¹-hÄ• nasaÃ±Ã±itaá¹ƒ
vÄ• abbhantaraá¹ƒ. __kaá¹‡á¹‡antara_nti kaá¹‡á¹‡achiddaá¹ƒ. __iti_-saddo Ä• diattho, ten
saá¹…gaho daá¹-á¹-habbo. akkhÄ«naá¹ƒ, mukhassa ca vasenÄ• pi vivaraá¹ƒ labbhatevÄ• t
``akkhÄ«nampÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __samantato_ti evaá¹ƒ sandhiÄ• dito uddhumÄ
nimittaá¹ƒ upatiá¹-á¹-hati, iccetaá¹ƒ kusalaá¹ƒ. no ce, samantato vavatthapetabbanti vavatth
dassetuá¹ƒ __ ``sakalasarÄ«reâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __Ã±Ä• á¹‡aá¹ƒ cÄ• retvÄ
sarÄ«raá¹ƒ \Ne I 195/ Ä• vajjetvÄ• tattha paá¹-ikkÅ«lÄ• kÄ• rasahitaá¹ƒ uddhumÄ• takabhÄ
nirantaraá¹ƒ bhÄ• vanÄ• Ã±Ä• á¹‡aá¹ƒ pavattetvÄ• . __yaá¹ƒ á¹-hÄ• na_nti evaá¹ƒ pana Ã±
tasmiá¹ƒ sarÄ«re yo padeso vibhÅ«to hutvÄ• uddhumÄ• takÄ• kÄ• rena vibhÅ«tabhÄ• ven
__udarapariyosÄ• naá¹ƒ_ uparimasarÄ«raá¹ƒ.

vinicchayakathÄ• vaá¹‡á¹‡anÄ•

<113> __vinicchayakathÄ• _ti vinicchayasahitÄ• atthavaá¹‡á¹‡anÄ• . __yathÄ• vuttanimitt
vaá¹‡á¹‡Ä• dito, sandhiÄ• dito ca vuttappakÄ• rauddhumÄ• takanimittaggahaá¹‡avasena. _
gaá¹‡hitabba_nti yathÄ• uggahanimittaá¹ƒ upaá¹-á¹-hahati, evaá¹ƒ sammadeva asubhanim
idÄ• ni tameva nimittassa suá¹-á¹-hu gahaá¹‡Ä• kÄ• raá¹ƒ upadisanto __ ``satiá¹ƒ sÅ«paá¹-
_tiÄ• dimÄ• ha. tattha __evaá¹ƒ punappunaá¹ƒ karontenÄ• _ti yathÄ• ``imÄ• ya paá¹-ipadÄ
muccissÄ• mÄ«â€™â€™ ti saÃ±jÄ• tÄ• darena satisampajaÃ±Ã±aÃ±ca suá¹-á¹-hu upaá¹-á
paá¹-hamaá¹ƒ Ä• vajjitaá¹ƒ, evaá¹ƒ punappunaá¹ƒ tattha Ä• vajjanaá¹ƒ karontena. __sÄ• dh
upadhÄ• retabbaÃ±ceva vavatthapetabbaÃ±cÄ• _ti sakkaccaá¹ƒ satiyÄ• sallakkhetabbaÃ±
nicchetabbaÃ±ca. sati hi ``dhÄ• raá¹‡Ä• â€™â€™ ti niddiá¹-á¹-hÄ• , __dhÄ• raá¹‡a_Ã±cettl
paÃ±Ã±Ä• ``pavicayoâ€™â€™ ti (Dhs 16) niddiá¹-á¹-hÄ• , __pavicayo_ cettha nicchayoti. a
__upadhÄ• retabba_nti satipubbaá¹…gamÄ• ya paÃ±Ã±Ä• ya upalakkhetabbaá¹ƒ \Be I 208
paÃ±Ã±Ä• atthi. __vavatthapetabba_nti paÃ±Ã±Ä• pubbaá¹…gamÄ• ya satiyÄ• nicchinital
sati idhÄ• dhippetÄ• , na tabbirahitÄ• . addhakkhiapaá¹…gÄ• divasenÄ• pi olokanaá¹ƒ atthÄ
oloketvÄ• â€™â€™ _ti vuttaá¹ƒ. tena paribyattameva olokanaá¹ƒ dasseti. __evaá¹ƒ punapp
vuttappakÄ• rena cakkhuá¹ƒ ummÄ«letvÄ• olokanaá¹ƒ, nimmÄ«letvÄ• Ä• vajjanaÃ±ca apa
karontassa. __uggahanimitta_nti uddhumÄ• take uggaá¹‡hananimittaá¹ƒ. __suggahita_nti s
yathÄ• na vinassati na pamuá¹-á¹-haá¹ƒ hoti, evaá¹ƒ gahitaá¹ƒ. __ekasadisa_nti samÄ• na
hi ayaá¹ƒ __eka_-saddo, yathÄ• ``ariyavinayeti vÄ• , sappurisavinayeti vÄ• , esese eke eka
samabhÄ• ge tajjÄ• te taÃ±Ã±e vÄ• â€™â€™ ti.

__Ä• gamanakÄ• le_ti vihÄ• rato susÄ• naá¹ƒ uddissa Ä• gamanakÄ• le. __vuttanayenevÄ
atthaá¹ƒ ``ekakenÄ• â€™â€™ tiÄ• dinÄ• sarÅ«pato dasseti. tattha __tadeva kammaá¹-á¹-h
uddhumÄ• takakammaá¹-á¹-hÄ• naá¹ƒ. mÅ«lakammaá¹-á¹-hÄ• nanti eke, tadayuttaá¹ƒ. upa
kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• \Ne I 196/ kammaá¹-á¹-hÄ• nantaramanasikÄ• ro raÃ±
videsagamanaá¹ƒ viyÄ• ti. __Ä• gatenÄ• _ti attano vasanaá¹-á¹-hÄ• naá¹ƒ Ä• gatena.

<114> __avelÄ• ya_nti saÃ±jhÄ• velÄ• diayuttavelÄ• yaá¹ƒ. __bÄ«bhaccha_nti virÅ«paá¹ƒ
vetÄ• á¸·asadisaá¹ƒ bhayÄ• nakaá¹ƒ visayaá¹ƒ. __vikkhittacitto_ti bhÄ«rukapuriso viya pisÄ
cittavikkhepaá¹ƒ patto. __ummattako viyÄ• _ti yakkhummattako viya ekacco hoti. __jhÄ• na
viccutako sÄ«lavibbhantakamantavibbhantakÄ• viya. __santhambhetvÄ• _ti uppannaparittÄ
vigatakampatÄ• ya niccalo hutvÄ• . __satiá¹ƒ sÅ«paá¹-á¹-hita_ntiÄ• di santhambhanassa up
__matasarÄ«raá¹ƒ uá¹-á¹-hahitvÄ• anubandhanakaá¹ƒ_ nÄ• ma natthi asati tÄ• dise manta
uddhumÄ• takÄ• dibhÄ• vamappatte avinaá¹-á¹-harÅ«pe eva ijjhati, tathÄ• devatÄ• dhigga
adhippÄ• yo. __saÃ±Ã±ajo_ti bhÄ• vanÄ• parikappasaÃ±Ã±Ä• ya jÄ• to. tato eva __saÃ±Ã
saÃ±Ã±Ä• mattasamuá¹-á¹-hÄ• no. __tÄ• saá¹ƒ vinodetvÄ• _ti nimittupaá¹-á¹-hÄ• nanimitta

vuttappakÄ• rena vinodetvÄ• vÅ«pasametvÄ• \Be I 209/. ``idÄ• ni tava parissamo sapphal
__hÄ• saá¹ƒ_ pÄ«tiá¹ƒ pamodanaá¹ƒ __uppÄ• detvÄ• . cittaá¹ƒ saÃ±carÄ• petabba_nti bhÄ
pavattetabbaá¹ƒ manasikÄ• tabbaá¹ƒ.

__nimittaggÄ• ha_nti nimittassa uggaá¹‡hanaá¹ƒ, uggahanimittaá¹ƒ. __sampÄ• dento_ti sÄ
__kammaá¹-á¹-hÄ• naá¹ƒ upanibandhatÄ«_ti bhÄ• vanaá¹ƒ yathÄ• vutte nimitte upanento n
yogino sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato ``kammaá¹-á¹-hÄ• naâ€™â€™ nti adhippe
pavattiá¹-á¹-hÄ• natÄ• ya yathÄ• upaá¹-á¹-hitanimittaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ bhÄ•
taá¹ƒ panassa upanibandhanaá¹ƒ sandhÄ• ya cittaá¹ƒ saÃ±carÄ• petabbaá¹ƒ. evaá¹ƒ ``vise
vuttanti dassento __ ``tassa hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __tassÄ• _ti yogino, tassa
uddhumÄ• takÄ• subhassa. __mÄ• nasaá¹ƒ cÄ• rentassÄ• _ti bhÄ• vanÄ• cittaá¹ƒ aparÄ• p
uggahanimittaá¹ƒ punappunaá¹ƒ manasi karontassÄ• ti attho.

<115> __ ``vÄ«thisampaá¹-ipÄ• danatthÄ• â€™â€™ _ti padassa ``kammaá¹-á¹-hÄ• navÄ«
sampaá¹-ipÄ• danatthÄ• â€™â€™ ti atthaá¹ƒ vatvÄ• taá¹ƒ pana kammaá¹-á¹-hÄ• navÄ«thi
sampaá¹-ipÄ• danavidhiá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``sace hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ
pakkhassa katamÄ«, kiá¹ƒ dutiyÄ• , tatiyÄ• dÄ«su vÄ• aÃ±Ã±atarÄ• ti attho. __tuá¹‡hÄ«bh
vaá¹-á¹-ati_ pucchantÄ• naá¹ƒ cittassa aÃ±Ã±athattapariharaá¹‡atthaá¹ƒ. appasannÄ• naÃ±
pasannÄ• naÃ±ca bhiyyobhÄ• vÄ• ya sÄ• sanasampaá¹-ipatti. __nassatÄ«_ti na dissati \Ne
upaá¹-á¹-hÄ• tÄ«ti attho. __ ``Ä• gantukapaá¹-isanthÄ• ro kÄ• tabboâ€™â€™ _ti iminÄ• Ä•
dassitanti ``avasesÄ• nipÄ«â€™â€™ ti vatvÄ• Ä• gantukavattaá¹ƒ paripuá¹‡á¹‡aá¹ƒ gahet
__Ä• gantuka_ggahaá¹‡aá¹ƒ kataá¹ƒ. __gamikavattÄ• dÄ«nÄ«_ti __Ä• di_-saddena
Ä• vÄ• sikaanumodanapiá¹‡á¸• acÄ• rikaanumodanapiá¹‡á¸• acÄ• rikaÄ• raÃ±Ã±ikasenÄ•
saá¹…gaho daá¹-á¹-habbo. __vattakkhandhake_ (Vin II 356) hi Ä• gatÄ• ni mahÄ• vattÄ• ni
``khandhakavattÄ• nÄ«â€™â€™ _ti vuttÄ• ni. tajjanÄ«yakammakatÄ• dikÄ• le pana pÄ• riv
imassa bhikkhuno asambhavato idha nÄ• dhippetÄ• ni. __nimittaá¹ƒ vÄ• antaradhÄ• yatÄ«
asubhanimittaá¹ƒ uddhumÄ• takabhÄ• vÄ• pagamena antaradhÄ• yati. tenÄ• ha __ ``uddhu
__tasmÄ• _ti tena \Be I 210/ kÄ• raá¹‡ena, imassa kammaá¹-á¹-hÄ• nassa dullabhattÄ• ti a
paccavekkhitabboti sambandho.

nimittaá¹ƒ gahetuá¹ƒ gamane viya nimittaá¹ƒ gahetvÄ• nivattanepi yathÄ• sallakkhitadisÄ•
yÄ• va nimittavinÄ• sÄ• pavattitakiriyÄ• ya avicchedena upadhÄ• raá¹‡atthaá¹ƒ. sati hi tass
nirantarÅ«padhÄ• raá¹‡e vihÄ• raá¹ƒ pavisitvÄ• nisinnakÄ• le kammaá¹-á¹-hÄ• nassa upaá
samathanimittassa gahaá¹‡e cittassa samÄ• hitÄ• kÄ• ro viya pÄ• kaá¹-o hutvÄ• upatiá¹-á¹
``tassevaá¹ƒ ... pe ... vÄ«thiá¹ƒ paá¹-ipajjatÄ«â€™â€™ _ti. purimÄ• kÄ• rena nimittassa pÄ•
upaá¹-á¹-hitattÄ• purimÄ• kÄ• reneva kammaá¹-á¹-hÄ• namanasikÄ• ro bhÄ• vanÄ• vÄ«thi

<116> uddhumÄ• takaá¹ƒ nÄ• ma ativiya asuciduggandhajegucchapaá¹-ikkÅ«laá¹ƒ bÄ«bha

evarÅ«pe Ä• rammaá¹‡e bhÄ• vanamanuyuÃ±jantassa evaá¹ƒ Ä• baddhaparikammassa th
samijjhatÄ«ti dassetuá¹ƒ __ ``Ä• nisaá¹ƒsadassÄ• vÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __eva_nt
Ä• nisaá¹ƒsadassÄ• vinÄ• . __taá¹ƒ rakkheyyÄ• _ti ``addhÄ• iminÄ• sukhaá¹ƒ jÄ«vissÄ• m
viya taá¹ƒ maá¹‡iratanaá¹ƒ rakkheyya. __catudhÄ• tukammaá¹-á¹-hÄ• niko_tiÄ• di nesaá¹ƒ
sulabhatÄ• dassanaá¹ƒ. tattha __catudhÄ• tukammaá¹-á¹-hÄ• niko_ti catudhÄ• tukammaá¹
niyutto, catudhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ vÄ• pariharanto. __itarÄ• nÄ«_ti vuttÄ• vasiá¹-á
anussatibrahmavihÄ• rÄ• dÄ«ni. __taá¹ƒ nimitta_nti taá¹ƒ yathÄ• laddhaá¹ƒ uggahanimittaá
``rakkhitabbaâ€™â€™ _nti vatvÄ• rakkhaá¹‡avidhiá¹ƒ puna dassetuá¹ƒ __ ``rattiá¹-á¹-hÄ• m
vuttaá¹ƒ.

<117> nÄ• nÄ• karÄ«yati etenÄ• ti __nÄ• nÄ• karaá¹‡aá¹ƒ, _ bhedo. __bÄ«bhacchaá¹ƒ bh
upaá¹-á¹-hÄ• ti_ manasikÄ• rassa \Ne I 198/ anuá¸·Ä• ratÄ• ya, anupasantatÄ• ya ca Ä• ran
``paá¹-ibhÄ• ganimittaá¹ƒ thÅ«laá¹…gapaccaá¹…gapuriso viya upaá¹-á¹-hÄ• tÄ«â€™â€™ t
__bahiddhÄ• _ti gocarajjhattato bahiddhÄ• . __kÄ• mÄ• naá¹ƒ amanasikÄ• rÄ• _ti asubhab
kÄ• masaÃ±Ã±Ä• ya dÅ«rasamussÄ• ritattÄ• kÄ• maguá¹‡e Ä• rabbha manasikÄ• rasseva
manasikÄ• rapaá¹-ipakkhahetu. yÄ• ya hi kÄ• masaÃ±Ã±Ä• ya vasena sattÄ• kÄ• me man
paá¹-ipakkhabhÅ«tÄ• asubhasaÃ±Ã±Ä• kÄ• mÄ• naá¹ƒ amanasikÄ• ro, tannimittanti attho
``vikkhambhanavasena kÄ• macchando pahÄ«yatÄ«â€™â€™ _ti. paá¹-ibhÄ• ganimittÄ• ra
saddhiá¹ƒ balappatto samÄ• dhi uppajjamÄ• nova kÄ• macchandaá¹ƒ vikkhambheti, anuro
mÅ«lakÄ• raá¹‡e vikkhambhite vikkhambhitoyeva hotÄ«ti Ä• ha __ ``anunaya ... pe ... pahÄ
kadÄ• ci pahÄ«nÄ• nunayassa byÄ• pÄ• do sambhavati. yathÄ• vuttaasubhasaÃ±Ã±Ä• sah
pavattamÄ• nÄ• va byÄ• pÄ• daá¹ƒ vikkhambhentÄ« pavattati. __tathÄ• Ä• raddhavÄ«riya
upacÄ• rajjhÄ• naá¹ƒ uppajjati, tathÄ• kammaá¹-á¹-hÄ• namanasikÄ• ravasena paggahitav
paggaá¹‡hantassa sammÄ• saá¹…kappo micchÄ• saá¹…kappaá¹ƒ viya savipphÄ• ratÄ• ya
vikkhambhentameva uppajjati.

vippaá¹-isÄ• ro pacchÄ• nutÄ• po, tappaá¹-ipakkhato __avippaá¹-isÄ• ro_ darathapariá¸·Ä•
nibbutatÄ• . tassa avippaá¹-isÄ• rassa paccayabhÅ«taá¹ƒ sÄ«laá¹ƒ, taá¹ƒsahagatÄ• tadupa
pÄ«tipassaddhisukhÄ• dayo sabhÄ• vato, hetuto ca santasabhÄ• vÄ• , tesaá¹ƒ anuyuÃ±jan
uddhaccakukkuccaá¹ƒ pahÄ«yatÄ«ti Ä• ha __ ``avippaá¹-isÄ• rakarasantadhammÄ• nuyoga
pahÄ«yatÄ«â€™â€™ _ti. bhÄ• vanÄ• ya hi pubbenÄ• paraá¹ƒ visesaá¹ƒ Ä• vahantiyÄ• ya
labbhati, taá¹ƒ anupasantasabhÄ• vaá¹ƒ uddhaccakukkuccaá¹ƒ vikkhambhentameva uppajj
yathÄ• dhigatassa bhÄ• vanÄ• visesassa. __paccakkhatÄ• yÄ• _ti paá¹-ipajjantassa yogino
``sammÄ• sambuddho vata so bhagavÄ• , yo evarÅ«piá¹ƒ sammÄ• paá¹-ipattiá¹ƒ desetÄ«â
satthari. paá¹-ipattiya_nti paá¹-ipajjamÄ• najjhÄ• napaá¹-ipattiyaá¹ƒ. __paá¹-ipattiphale_ti tÄ
lokiyalokuttaraphale. __vicikicchÄ• pahÄ«yati_ dhammanvayavicÄ• rÄ• hitabalena vicÄ• ra
nÄ«varaá¹‡Ä• ni pahÄ«yantÄ«_ti evaá¹ƒ paá¹-ibhÄ• ganimittapaá¹-ilÄ• bhasamakÄ• lameva
pavattabhÄ• vanÄ• nubhÄ• vanipphannehi samÄ• dhiÄ• dÄ«hi kÄ• macchandÄ• dÄ«ni paÃ

vikkhambhanavasena pahÄ«yanti. na hi paá¹-ipakkhena vinÄ• pahÄ• tabbassa pahÄ• naá¹
\Ne I 199/ ca samÄ• dhiÄ• dayo kÄ• macchandÄ• dÄ«naá¹ƒ. yathÄ• ha __peá¹-ake_ ``sam
paá¹-ipakkhoâ€™â€™ tiÄ• di.

teneva \Be I 212/ ca ``imehi tesaá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naâ€™â€™ nti pahÄ• napa
jhÄ• naá¹…gÄ• ni sarÅ«pato dassetuá¹ƒ __ ``tasmiÃ±Ã±eva cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ
yaá¹ƒ taá¹ƒ yathÄ• upaá¹-á¹-hitaá¹ƒ uggahanimittaá¹ƒ bhinditvÄ• viya upaá¹-á¹-hitaá¹ƒ, tas
paá¹-icchannabhÅ«taá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ, tasmiÃ±Ã±eva nimitte. __cetaso_ti attanÄ
__abhiniropanalakkhaá¹‡o_ti Ä• ropanalakkhaá¹‡o, appanÄ• sabhÄ• voti attho. nimittÄ• nu
paá¹-ibhÄ• ganimitte anuvicaraá¹‡aá¹ƒ. Ä• rammaá¹‡e hi bhamarassa padumassÅ«pari anu
vicÄ• rassa anuvicÄ• raá¹‡Ä• kÄ• rena pavatti __anumajjanakiccaá¹ƒ_. viseso eva adhigan
paá¹-iladdho ca so visesÄ• dhigamo cÄ• ti paá¹-i ... pe ... gamo, tappaccayÄ• taá¹ƒhetukÄ•
__paá¹-iladdhavisesÄ• dhigamapaccayÄ• pÄ«ti. pÄ«timanassa_ pÄ«tisahitacittassa. __pas
kÄ• yacittapassaddhÄ«naá¹ƒ saá¹ƒsijjhanato. ``pÄ«timanassa kÄ• yo passambhatÄ«â€™â€
__passaddhinimittaá¹ƒ_ passaddhihetukaá¹ƒ __sukhaá¹ƒ_ ``passaddhakÄ• yo sukhaá¹ƒ ve
__sukhanimittÄ• _ sukhapaccayÄ• __ekaggatÄ• _. ``sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â
c 1I 12) hi vuttaá¹ƒ. __iti jhÄ• naá¹…gÄ• ni pÄ• tubhavantÄ«_ti evaá¹ƒ etÄ• ni vitakkÄ• dÄ«
tasmiá¹ƒyeva nimitte uppajjanti. __paá¹-hamajjhÄ• napaá¹-ibimbabhÅ«ta_nti paá¹-hamajjhÄ
paá¹-icchannabhÅ«taá¹ƒ. __taá¹…khaá¹‡aÃ±Ã±eva_ paá¹-ibhÄ• ganimittapaá¹-ilÄ• bhasam
__nibbattati, _ na nÄ«varaá¹‡appahÄ• namevÄ• ti adhippÄ• yo.

vinÄ«lakÄ• dikammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<118> __vinÄ«lakÄ• dÄ«su_pi kammaá¹-á¹-hÄ• nesu. __lakkhaá¹‡aá¹ƒ vutta_nti yaá¹ƒ taá
nimittaggahaá¹‡alakkhaá¹‡aá¹ƒ vuttaá¹ƒ. __vuttanayenevÄ• _ti uddhumÄ• take vuttanayen
adhippÄ• yena cÄ• ti __savinicchayÄ• dhippÄ• yaá¹ƒ. taá¹ƒ sabbaá¹ƒ_ lakkhaá¹‡aá¹ƒ __ve

__kabarakabaravaá¹‡á¹‡a_nti yebhuyyena sabalavaá¹‡á¹‡aá¹ƒ. __ussadavasenÄ• _ti ratta
ussadassa vaá¹‡á¹‡assa vasena.

__sannisinna_nti \Ne I 200/ niccalabhÄ• veneva sabbaso thirataá¹ƒ.

__corÄ• á¹-aviya_nti corehi pariyuá¹-á¹-hitaaraÃ±Ã±e. __yatthÄ• _ti yasmiá¹ƒ Ä• ghÄ• tane
__chinnapurisaá¹-á¹-hÄ• ne_ti chinnapurisavante á¹-hÄ• ne. __nÄ• nÄ• disÄ• yaá¹ƒ patitam
hutvÄ• sarÄ«rassa khaá¹‡á¸• advayaá¹ƒ visuá¹ƒ disÄ• su patitampi. __ekÄ• vajjanenÄ• _ti
__Ä• pÄ• thamÄ• gacchatÄ«_ti ekajjhaá¹ƒ Ä• pÄ• thaá¹ƒ Ä• gacchati. __vissÄ• saá¹ƒ Ä• pa
upagaccheyya seyyathÄ• pi chavaá¸• Ä• hako. sahatthÄ• aparÄ• masane jigucchÄ• saá¹‡
``kattarayaá¹-á¹-hiyÄ• vÄ• daá¹‡á¸• akena vÄ• ... pe ... upanÄ• metabbaâ€™â€™ _nti.

vicchiddakabhÄ• vapaÃ±Ã±Ä• yanatthaá¹ƒ ekaá¹…gulantarakaraá¹‡aá¹ƒ. __upanÄ• metab

__khÄ• yitasadisamevÄ• _ti khÄ• yitÄ• subhasadisameva. __aá¹…gulaá¹…gulantara_nti vi
sarÄ«rÄ• vayavaá¹ƒ aá¹…gulantaraá¹ƒ aá¹…gulantaraá¹ƒ. __katvÄ• vÄ• _ti kattarayaá¹-á¹-
vÄ• sayaá¹ƒ katvÄ• vÄ• .

__laddhappahÄ• rÄ• na_nti laddhÄ• vudhappahÄ• rÄ• naá¹ƒ mukhatoti sambandho. __mu
__paggharamÄ• nakÄ• le_ti lohitaá¹ƒ paggharamÄ• nakÄ• le. lohitakaá¹ƒ labbhatÄ«ti yojan

__ta_nti puá¸·avakaá¹ƒ. __tesÅ«_ti soá¹‡Ä• disarÄ«resu. __aá¹-á¹-hika_nti aá¹-á¹-hikaasub
vuttanti sambandho. __purimanayenevÄ• _ti pubbe uddhumÄ• take vuttanayeneva.

<119> __ta_nti aá¹-á¹-hikaá¹ƒ. __na upaá¹-á¹-hÄ• tÄ«_ti sabhÄ• vato na upaá¹-á¹-hÄ• ti, pa
upaá¹-á¹-hÄ• tÄ«ti attho. tenÄ• ha __ ``odÄ• takasiá¹‡asambhedo hotÄ«â€™â€™ _ti. aá¹-á
paá¹-hamavayÄ• disaá¹ƒlakkhaá¹‡aá¹ƒ na sakkÄ• ti __ ``liá¹…ganti idha hatthÄ• dÄ«naá¹ƒ
aá¹-á¹-hikasaá¹…khalikÄ• pana ``ayaá¹ƒ daharassa, ayaá¹ƒ yobbane á¹-hitassa, ayaá¹ƒ av
vuddhipattissÄ• â€™â€™ ti evaá¹ƒ vayavasena vavatthapetuá¹ƒ sakkuá¹‡eyyÄ• va, abyÄ•
veditabbaá¹ƒ. yadipi aá¹-á¹-hikasaá¹…khalikÄ• yaá¹ƒ sandhito vavatthÄ• panaá¹ƒ labbhati,
labbhatÄ«ti tassa aniyatabhÄ• vadÄ«panatthaá¹ƒ kamavilaá¹…ghanaá¹ƒ katvÄ• __ ``tassa
ninnaá¹-á¹-hÄ• nathalaá¹-á¹-hÄ• navasenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ninnaá¹-á¹
aá¹-á¹-hino vinatappadeso. __thalaá¹-á¹-hÄ• naá¹ƒ_ unnatappadeso. __ghaá¹-itaghaá¹-itaá
anupagatanhÄ• rubandhÄ• naá¹ƒ, itaresaÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒkiliá¹-á¹-hasaá¹ƒ
__antaravasenÄ• _ti aÃ±Ã±amaÃ±Ã±assa antaravasena, susiravasena ca. __sabbatthevÄ•
aá¹-á¹-hisaá¹…khalikÄ• ya, sabbasmiá¹ƒ vÄ• aá¹-á¹-hike.

<120> __etthÄ• _ti \Be I 214/ \Ne I 201/ etasmiá¹ƒ aá¹-á¹-hikÄ• subhe. __yujjamÄ• navase
yaá¹ƒ nimittaggahaá¹‡aá¹ƒ yattha yujjati, taá¹ƒ tattha uggaá¹‡hanatthaá¹ƒ nimittaggahaá¹‡a
upalakkhetabbaá¹ƒ. __sakalÄ• yÄ• _ti anavasesabhÄ• gÄ• ya paripuá¹‡á¹‡Ä• vayavÄ• ya.
nimittupaá¹-á¹-hÄ• navasena. __tesÅ«_ti aá¹-á¹-hikasaá¹…khalikaá¹-á¹-hikesu. __vuttaá¹ƒ_
__ta_nti ``ekasadisamevÄ• â€™â€™ ti vacanaá¹ƒ. __ekasmiá¹ƒ aá¹-á¹-hike yutta_nti idaá¹ƒ
ubhinnaá¹ƒ nimittÄ• naá¹ƒ yathÄ• rahaá¹ƒ vaá¹‡á¹‡avisesato, paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡
calÄ• calato ca viseso labbhati, na evametassÄ• ti katvÄ• vuttaá¹ƒ, na pana sabbena sabb
tenevÄ• ha __ ``ekaá¹-á¹-hikepi cÄ• â€™â€™ _tiÄ• di. tattha __bÄ«bhacchenÄ• _ti suvibhÄ
aá¹-á¹-hibhÄ• veneva virÅ«pena. __bhayÄ• nakenÄ• _ti teneva pÄ• katikasattÄ• naá¹ƒ bha
__pÄ«tisomanassajanakenÄ• _ti saá¹‡hamaá¹-á¹-habhÄ• vena upaá¹-á¹-hÄ• nato, bhÄ• va
somanassassa ca uppÄ• dakena. tenevÄ• ha __ ``upacÄ• rÄ• vahattÄ• â€™â€™ _ti.

__imasmiá¹ƒ okÄ• se_ti uggahapaá¹-ibhÄ• ganimittÄ• naá¹ƒ vuttaá¹-á¹-hÄ• ne. __dvÄ• raá

``paá¹-ikkÅ«labhÄ• veyeva diá¹-á¹-he nimittaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti ettake eva aá¹-á¹
``duvidhaá¹ƒ idha nimittaâ€™â€™ ntiÄ• dinÄ• uggahapaá¹-ibhÄ• ganimittÄ• ni vibhajitvÄ•
nimittavibhÄ• gassa dvÄ• raá¹ƒ datvÄ• va vuttaá¹ƒ. __nibbikappa_nti ``subhaâ€™â€™ nti v
asubhantvevÄ• ti attho. __vicÄ• retvÄ• _ti ``ekasmiá¹ƒ aá¹-á¹-hike yuttaâ€™â€™ ntiÄ• dinÄ

__mahÄ• tissattherassÄ• _ti cetiyapabbatavÄ• sÄ«mahÄ• tissattherassa. __nidassanÄ• nÄ
dantaá¹-á¹-hikamattadassanena sakalassÄ• pi tassÄ• itthiyÄ• __sarÄ«rassa aá¹-á¹-hisaá¹.
upaá¹-á¹-hÄ• nÄ• dÄ«ni ettha_ aá¹-á¹-hikakammaá¹-á¹-hÄ• ne uggahapaá¹-ibhÄ• ganimittÄ
udÄ• haraá¹‡Ä• ni.

__subhaguá¹‡o_ti savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ«nattÄ• suparisuddhaguá¹‡o. __
sahassakkhena devÄ• namindena. so hi ekÄ• saneneva sahassaatthÄ• naá¹ƒ vicÄ• raá¹‡a
samannÄ• gatattÄ• ``sahassakkhoâ€™â€™ ti vuccati. __thutakittÄ«_ti ``yo dhÄ«ro sabbad
(Vin I 58) abhitthutakittisaddo.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<121> ujupaá¹-ipakkhena \Be I 215/ \Ne I 202/ pahÄ«nabhÄ• vaá¹ƒ sandhÄ• yÄ• ha __
``suvikkhambhitarÄ• gattÄ• â€™â€™ _ti. __asubhappabhedo_ti uddhumÄ• takÄ• diasubha
__sarÄ«rasabhÄ• vappattivasenÄ• _ti sarÄ«rassa attano sabhÄ• vÅ«pagamanavasena. sa
aÃ±Ã±arÅ«pena á¹-hitassa rakkhasassa viya sabhÄ• vappattivaseneva vinassati. __rÄ• gac
rÄ• gacaritavibhÄ• gavasena. yadi sarÄ«rasabhÄ• vappattivasena ayamasubhappabhedo v
__mahÄ• satipaá¹-á¹-hÄ• nÄ• dÄ«su_ (DN II 372 Ä• dayo; MN I 105 Ä• dayo) kathaá¹ƒ nav
sabhÄ• vappattivasena vutto, ayaá¹ƒ pana parÅ«pakkamenÄ• pi. tattha ca idhÄ• gatesu da
gahitÄ• ni, aá¹-á¹-hikaÃ±ca paÃ±cavidhÄ• vibhattaá¹ƒ. tÄ• ni ca vipassanÄ• vasena, imÄ•
pÄ• kaá¹-oyaá¹ƒ bhedoti.

imesaá¹ƒ pana dassanampi asubhabhÄ• vasÄ• maÃ±Ã±ena satipi avisesato rÄ• gacaritÄ•
vuttaá¹ƒ ``rÄ• gacaritabhedavasena cÄ• â€™â€™ ti, taá¹ƒ vibhajitvÄ• dassetuá¹ƒ __ ``vise
vuttaá¹ƒ. sÅ«nabhÄ• vena susaá¹‡á¹-hitampi sarÄ«raá¹ƒ dussaá¹‡á¹-hitameva hotÄ«ti uddh
saá¹‡á¹-hÄ• navipattiá¹ƒ dÄ«petÄ«ti Ä• ha __ ``sarÄ«rasaá¹‡á¹-hÄ• navipattippakÄ• sanato
saá¹‡á¹-hÄ• nasampattiyaá¹ƒ ratto __saá¹‡á¹-hÄ• narÄ• gÄ«, _ tassa __sappÄ• yaá¹ƒ_ saá
vikkhambhanupÄ• yabhÄ• vato. kÄ• yo eva __kÄ• yavaá¹‡o, _ tattha __paá¹-ibaddhassa_ n
__susirabhÄ• vappakÄ• sanato_ti susirassa vivarassa atthibhÄ• vappakÄ• sanato. __sarÄ«
sarÄ«re aá¹…gapaccaá¹…gÄ• naá¹ƒ thirabhÄ• vaá¹ƒ paá¹-icca uppajjanakarÄ• gavato. __v
soá¹‡asiá¹…gÄ• lÄ• dÄ«hi ito cito ca vikkhepassa pakÄ• sanato __aá¹…gapaccaá¹…galÄ«
Ä«disÄ• naá¹ƒ kira anavaá¹-á¹-hitarÅ«pÄ• naá¹ƒ avayavÄ• naá¹ƒ ko lÄ«á¸·Ä• vilÄ• soti virÄ
__saá¹…ghÄ• tabhedavikÄ• rappakÄ• sanato_ti saá¹…ghÄ• tassa aá¹…gapaccaá¹…gÄ• n

susambandhatÄ• ya bhedo eva vikÄ• ro saá¹…ghÄ• tabhedavikÄ• ro, tassa pakÄ• sanato.
paá¹-ikkÅ«labhÄ• vo __lohitamakkhitapaá¹-ikkÅ«labhÄ• vo, _ tassa __pakÄ• sanato. mama
ayaâ€™â€™ nti uppajjanakarÄ• gavato. __dantasampattirÄ• gino_ti dantasampattiyaá¹ƒ ra

kasmÄ• \Be I 216/ panettha uddhumÄ• takÄ• dike paá¹-hamajjhÄ• nameva uppajjati, na du
\Ne I 203/ manasi katvÄ• Ä• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __aparisaá¹‡á¹-hita
pavattiyÄ• samantato aá¹-á¹-hitajalÄ• ya asannisinnasalilÄ• ya. __arittabalenÄ• _ti pÄ• jana
__dubbalattÄ• Ä• rammaá¹‡assÄ• _ti paá¹-ikkÅ«labhÄ• vena attani cittaá¹ƒ á¹-hapetuá¹ƒ a
Ä• rammaá¹‡assa dubbalatÄ• . paá¹-ikkÅ«le hi Ä• rammaá¹‡e sarasato cittaá¹ƒ pavattituá¹ƒ
abhiniropanalakkhaá¹‡ena pana vitakkena abhiniropiyamÄ• nameva cittaá¹ƒ ekaggataá¹ƒ la
vitakkenÄ• _ti vitakkarahitÄ• ni dutiyÄ• dijjhÄ• nÄ• ni tattha patiá¹-á¹-haá¹ƒ na labhanti. tenÄ
``vitakkabalenevÄ• â€™â€™ _tiÄ• di.

yadi paá¹-ikkÅ«labhÄ• vato uddhumÄ• tÄ• diÄ• rammaá¹‡e dutiyÄ• dijjhÄ• nÄ• ni na pavat
paá¹-hamajjhÄ• nenÄ• pi tattha na uppajjitabbaá¹ƒ. na hi tattha pÄ«tisomanassÄ• naá¹ƒ sar
sandhÄ• yÄ• ha __ ``paá¹-ikkÅ«lepi ca etasmiâ€™â€™ _ntiÄ• di. tattha
Ä• nisaá¹ƒsadassÄ• vitÄ• nÄ«varaá¹‡asantÄ• parogavÅ«pasamÄ• naá¹ƒ yathÄ• kkamaá¹ƒ
vamanavirecanaupamÄ• yojetabbÄ• .

<122> yathÄ• vuttakÄ• raá¹‡ena dasadhÄ• vavatthitampi sabhÄ• vato ekavidhamevÄ• ti d
cetaâ€™â€™ _ntiÄ• diá¹ƒ vatvÄ• svÄ• yaá¹ƒ sabhÄ• vo yathÄ• aviÃ±Ã±Ä• á¹‡akesu, eva
labbhateva. tasmÄ• tatthÄ• pi yonisomanasikÄ• ravato bhÄ• vanÄ• ijjhatevÄ• ti dassento _
lakkhaá¹‡enÄ• â€™â€™ _tiÄ• dimÄ• ha. __etthÄ• _ti etasmiá¹ƒ jÄ«vamÄ• nakasarÄ«re. __
paá¹-ijagganapubbakena alaá¹…karaá¹‡ena. __na paÃ±Ã±Ä• yati_ pacurajanassÄ• ti adhip
__atirekatisataaá¹-á¹-hikasamussayaá¹ƒ_ dantaá¹-á¹-hikehi saddhiá¹ƒ, tehi pana vinÄ• ``tim
aá¹-á¹-hisatÄ• nÄ«â€™â€™ ti (Vism I 190) kÄ• yagatÄ• satiyaá¹ƒ vakkhati. __chiddÄ• vach
khuddÄ• nukhuddachiddavantaá¹ƒ. __medakathÄ• likÄ• _ medabharitabhÄ• janaá¹ƒ. __nic
niccakÄ• laá¹ƒ upari, heá¹-á¹-hÄ• ca vissavantaá¹ƒ. __vematta_nti nÄ• nattaá¹ƒ. __nÄ• nÄ
nÄ• nÄ• vaá¹‡á¹‡ehi vatthehi. hiriyÄ• lajjÄ• ya kopanato vinÄ• sanato __hirikopinaá¹ƒ, _ uc
__yÄ• thÄ• vasarasa_nti yathÄ• bhÅ«taá¹ƒ sabhÄ• vaá¹ƒ. yÄ• thÄ• vato rasÄ«yati Ã±Ä• ya
__rati_nti abhiratiá¹ƒ abhirociá¹ƒ. attasinehasaá¹…khÄ• tena \Be I 217/ rÄ• gena rattÄ• __a
vihaÃ±Ã±amÄ• nenÄ• _ti icchitÄ• lÄ• bhena vighÄ• taá¹ƒ Ä• pajjantena.

__kiá¹ƒsuka_nti pÄ• libhaddakaá¹ƒ, palÄ• soti keci, simbalÄ«ti apare. __atilolupo_ti ativiya
204/. __adu_nti etaá¹ƒ. __na_nti kesÄ• disarÄ«rakoá¹-á¹-hÄ• saá¹ƒ. __mucchitÄ• _ti mohitÄ
taá¹‡hÄ• ya vasena mucchaá¹ƒ pattÄ• . __sabhÄ• va_nti paá¹-ikkÅ«labhÄ• vaá¹ƒ.

__ukkarÅ«pamo_ti uccÄ• rapassÄ• vaá¹-á¹-hÄ• nasamo, vaccakÅ«pasamo vÄ• . __cakkhu

paá¹-iladdhapaÃ±Ã±Ä• cakkhukehi, lokassa vÄ• cakkhubhÅ«tehi. __allacammapaá¹-icchan

__dabbajÄ• tikenÄ• _ti uttarimanussadhamme paá¹-iladdhuá¹ƒ bhabbarÅ«pena. __yattha y
vÄ• yattha yattha koá¹-á¹-hÄ• se. __nimittaá¹ƒ gahetvÄ• _ti asubhÄ• kÄ• rassa suá¹-á¹-hu
yathÄ• uggahanimittaá¹ƒ uppajjati, evaá¹ƒ uggaá¹‡hanavasena nimittaá¹ƒ gahetvÄ• , ugga
uppÄ• detvÄ• ti attho. __kammaá¹-á¹-hÄ• naá¹ƒ appanaá¹ƒ pÄ• petabba_nti yathÄ• laddhe
karontena paá¹-ibhÄ• ganimittaá¹ƒ uppÄ• detvÄ• upacÄ• rajjhÄ• ne á¹-hitena tameva bhÄ•
asubhakammaá¹-á¹-hÄ• naá¹ƒ appanaá¹ƒ pÄ• petabbaá¹ƒ. adhigatappano hi paá¹-hamajjhÄ
pÄ• dakaá¹ƒ katvÄ• vipassanaá¹ƒ Ä• rabhitvÄ• saá¹…khÄ• re sammasanto nacirasseva s

asubhakammaá¹-á¹-hÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti chaá¹-á¹-hapariccheda vaá¹‡á¹‡anÄ• .

7. chaanussatiniddesavaá¹‡á¹‡anÄ•

1. buddhÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<123> __asubhÄ• nantara_nti \Be I 218/ \Ne I 205/ asubhakammaá¹-á¹-hÄ• nÄ• nantaraá¹ƒ
anussatikammaá¹-á¹-hÄ• nesu. ``anu anu sati anussatÄ«â€™â€™ ti imamatthaá¹ƒ dassetu
uppajjanatoâ€™â€™ _ti vatvÄ• na ettha __anu_-saddayogena sati-saddo atthantaravÄ• ca
``satiyeva anussatÄ«â€™â€™ _ti vuttaá¹ƒ. tena nÄ• yamanu-saddo ``upalabbhatÄ«â€™â€
anatthako, nÄ• pi ``saÃ±jÄ• nanaá¹ƒ pajÄ• nanaâ€™â€™ ntiÄ• dÄ«su saá¹ƒ-saddÄ• dayo
dasseti. ``pavattitabbaá¹-á¹-hÄ• namhiyeva vÄ• pavattattÄ• â€™â€™ ti iminÄ• ca anussat
anussaritabbÄ• nurÅ«patÄ• vuttÄ• hotÄ«ti pavattakasseva anurÅ«pataá¹ƒ dassetuá¹ƒ __
anurÅ«pÄ• â€™â€™ _ti vuttaá¹ƒ, saddhÄ• pabbajitassa vÄ• kulaputtassa. anurÅ«patÄ• n
pavattitabbaá¹-á¹-hÄ• nassa anurÅ«patÄ• ya eva hotÄ«ti pavattakasseva anurÅ«patÄ• vutt
__anurÅ«pÄ• _ti ca yuttÄ• ti attho. __buddha_nti ye guá¹‡e upÄ• dÄ• ya bhagavati ``buddh
guá¹‡e ekajjhaá¹ƒ gahetvÄ• vuttaá¹ƒ. tenÄ• ha __ ``buddhaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ
__Ä• rabbhÄ• _ti Ä• lambitvÄ• . __dhamma_nti pariyattidhammena saddhiá¹ƒ navavidhamp
nibbÄ• naá¹ƒ visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vena vakkhati? kiÃ±cÄ• pi vakkhati, dhamma
maggaphalehi saddhiá¹ƒ idha pÄ• á¸·iyÄ• saá¹…gahitattÄ• tassÄ• pi dhammÄ• nussatikar
daá¹-á¹-habbaá¹ƒ, asaá¹…khatÄ• matÄ• dibhÄ• vena pana maggaphalehi visiá¹-á¹-hatÄ• ya
kammaá¹-á¹-hÄ• nabhÄ• vena gahaá¹‡aá¹ƒ kataá¹ƒ. __sÄ«lÄ• nussati_Ä• dÄ«naá¹ƒ pana t
visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vena gahaá¹‡aá¹ƒ yogÄ• vacarassa attano eva sÄ«lassa
anussatiá¹-á¹-hÄ• nabhÄ• vena gahetabbattÄ• . __rÅ«pakÄ• yaá¹ƒ gatÄ• _ti attano karajak
Ä• rammaá¹‡akaraá¹‡avasena pavattÄ• . __kÄ• ye_ti kÄ• ye visayabhÅ«te. __koá¹-á¹-hÄ•

kesÄ• dikoá¹-á¹-hÄ• sesu paá¹-ikkÅ«lanimittÄ• rammaá¹‡Ä• ya. ito purimÄ• su sattasu anus
nimittuppatti \Ne I 206/, idha atthÄ«ti dassanatthaá¹ƒ __nimitta_-ggahaá¹‡aá¹ƒ. tathÄ•
__assÄ• sapassÄ• sanimittÄ• rammaá¹‡Ä• yÄ• _ti etthÄ• pi. __upasama_nti sabbasaá¹…k
attho.

<124> avecca \Be I 219/ buddhaguá¹‡e yÄ• thÄ• vato Ã±atvÄ• uppanno pasÄ• do __avec
Ä• gatappasÄ• do, taá¹ƒsadisopi vÄ• yo diá¹-á¹-higatavÄ• tehi acalo asampakampiyo, tena
tÄ• disassa buddhÄ• nussatibhÄ• vanÄ• ijjhati, na itarassa. __patirÅ«pasenÄ• sane_ti
yathÄ• vuttaaá¹-á¹-hÄ• rasadosavajjite paÃ±caá¹…gasamannÄ• gate senÄ• sane. __rahoga
kÄ• yavivekaá¹ƒ dasseti. __paá¹-isallÄ«nenÄ• _ti nÄ• nÄ• rammaá¹‡ato paá¹-isallÄ«nena, b
puthuttÄ• rammaá¹‡ato paá¹-ikkamÄ• petvÄ• kammaá¹-á¹-hÄ• ne sallÄ«nena, susiliá¹-á¹-h
imÄ• ya pÄ• á¸·iyÄ• Ä• gatanayena.

__so bhagavÄ• _ti ettha __so_ti yo so samatiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• sabbakilese bha
sammÄ• sambodhiá¹ƒ abhisambuddho devÄ• naá¹ƒ atidevo brahmÄ• naá¹ƒ atibrahmÄ• lo
kÄ• raá¹‡ehi sadevake loke ``bhagavÄ• â€™â€™ ti patthaá¹-akittisaddo, so. __bhagavÄ• _
nÄ• makittanaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataâ€™
210; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 2). parato pana __bhagavÄ• _ti guá¹‡akittana
navasu á¹-hÄ• nesu paccekaá¹ƒ itipi-saddaá¹ƒ yojetvÄ• buddhaguá¹‡Ä• anussaritabbÄ• ti
arahaá¹ƒ ... pe ... itipi bhagavÄ• ti anussaratÄ«â€™â€™ _ti Ä• ha. ``itipetaá¹ƒ bhÅ«taá¹ƒ iti
tacchaâ€™â€™ ntiÄ• dÄ«su (DN I 6) viya __iti_-saddo Ä• sannapaccakkhakaraá¹‡attho, __
sampiá¹‡á¸• anattho. tena nesaá¹ƒ bahubhÄ• vo dÄ«pito, tÄ• ni ca guá¹‡asallakkhaá¹‡akÄ•
cittassa sammukhÄ«bhÅ«tÄ• ni kÄ• tabbÄ• nÄ«ti dassento __ ``iminÄ• ca iminÄ• ca kÄ• n
hotÄ«â€™â€™ _ti Ä• ha.

<125> dÅ«ratÄ• nÄ• ma Ä• sannatÄ• viya upÄ• dÄ• yupÄ• dÄ• ya vuccatÄ«ti paramukka
dassento __ ``suvidÅ«ravidÅ«reâ€™â€™ _ti Ä• ha, suá¹-á¹-hu vidÅ«rabhÄ• veneva vidÅ«re
kilesato dÅ«ratÄ• tesaá¹ƒ sabbaso pahÄ«nattÄ• ti dassento Ä• ha __ ``maggena kilesÄ• na
viddhaá¹ƒsitattÄ• â€™â€™ _ti. nanu aÃ±Ã±esampi khÄ«á¹‡Ä• savÄ• naá¹ƒ te pahÄ«nÄ• e
vuttaá¹ƒ __ ``savÄ• sanÄ• naâ€™â€™ _nti. na hi bhagavantaá¹ƒ á¹-hapetvÄ• aÃ±Ã±e sah
pahÄ• tuá¹ƒ sakkonti \Ne I 207/, etena aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ \Be I 220/ bhagavato
hoti. kÄ• panÄ• yaá¹ƒ vÄ• sanÄ• nÄ• ma? pahÄ«nakilesassÄ• pi appahÄ«nakilesassa pay
kilesanihito sÄ• matthiyaviseso Ä• yasmato __pilindavacchassa_ (Vin III 621) vasalasamud
kathaá¹ƒ pana ``Ä• rakÄ• â€™â€™ ti vutte ``kilesehÄ«â€™â€™ ti ayamattho labbhatÄ«ti? s
avaá¹-á¹-hÄ• nato, visesatthinÄ• ca visesassa anupayojetabbato, ``Ä• rakÄ• ssa honti pÄ•
dhammÄ• â€™â€™ tiÄ• dÄ«ni (MN I 434) suttapadÄ• nettha udÄ• haritabbÄ• ni. __Ä• rakÄ
rassattaá¹ƒ, ka-kÄ• rassa ca ha-kÄ• raá¹ƒ, sÄ• nusÄ• raá¹ƒ katvÄ• niruttinayena __ ``araha
veditabbÄ• . vuttamevatthaá¹ƒ sukhaggahaá¹‡atthaá¹ƒ __ ``so tato Ä• rakÄ• nÄ• mÄ• â€™

tattha samaÃ±janasÄ«lo samaá¹…gÄ«, na samaá¹…gitÄ• __asamaá¹…gitÄ• _ asamannÄ•

<126> anatthacaraá¹‡ena kilesÄ• eva arayoti __kilesÄ• rayo_. ``arÄ«naá¹ƒ hatattÄ• arihÄ
niruttinayena __ ``arahaâ€™â€™ _nti vuttaá¹ƒ.

<127> yaÃ±cetaá¹ƒ saá¹ƒsÄ• racakkanti sambandho. rathacakkassa nÄ• bhi viya mÅ«lÄ• v
samavaá¹-á¹-hitaá¹ƒ avijjÄ• bhavataá¹‡hÄ• mayaá¹ƒ dvayanti vuttaá¹ƒ __ ``avijjÄ• bhavataá
_ti. nÄ• bhiyÄ• , nemiyÄ• ca sambandhÄ• arasadisÄ• paccayaphalabhÅ«tehi avijjÄ• taá¹‡
sambandhÄ• puÃ±Ã±Ä• disaá¹…khÄ• rÄ• ti vuttaá¹ƒ __ ``puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ•
pariyantabhÄ• vena pÄ• kaá¹-aá¹ƒ jarÄ• maraá¹‡anti taá¹ƒ nemiá¹-á¹-hÄ• niyaá¹ƒ katvÄ• Ä
``jarÄ• maraá¹‡anemÄ«â€™â€™ _ti. yathÄ• ca rathacakkapavattiyÄ• padhÄ• nakÄ• raá¹‡
saá¹ƒsÄ• racakkapavattiyÄ• Ä• savasamudayoti Ä• ha __ ``Ä• savasamudayamayena akk
Ä• savÄ• eva avijjÄ• dÄ«naá¹ƒ kÄ• raá¹‡attÄ• Ä• savasamudayo. yathÄ• ha ``Ä• savasam
(MN I 103). vipÄ• kakaá¹-attÄ• rÅ«pappabhedo kÄ• mabhavÄ• diko tibhavo eva ratho, tasm
paccayehi samaá¹ƒ, sabbaso vÄ• Ä• dito paá¹-á¹-hÄ• ya yojitanti __samÄ• yojitaá¹ƒ_. Ä• d
pavattatÄ«ti katvÄ• __anÄ• dikÄ• lappavattaá¹ƒ_.

``khandhÄ• naÃ±ca \Be I 221/ paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , `saá¹ƒsÄ• roâ€™ ti pavuccatÄ«â€™â€™ ti || (Sv II 95 apas
2.60; Mp II 4.199) ---

evaá¹ƒ \Ne I 208/ vuttasaá¹ƒsÄ• rova __saá¹ƒsÄ• racakkaá¹ƒ. anenÄ• _ti bhagavatÄ• . __b
bodhisaá¹…khÄ• tassa Ã±Ä• á¹‡assa maá¹‡á¸• abhÄ• vappatte á¹-hÄ• ne, kÄ• le vÄ• . __v
saá¹ƒkilesavodÄ• napakkhiyesu sannirumbhanasannikkhipanakiccatÄ• ya dvidhÄ• pavatte
vÄ«riyasaá¹…khÄ• tehi pÄ• dehi. __sÄ«lapathaviya_nti patiá¹-á¹-haá¹-á¹-hena sÄ«lameva p
__patiá¹-á¹-hÄ• yÄ• _ti sampÄ• danavasena patiá¹-á¹-hahitvÄ• . __saddhÄ• hatthenÄ• _ti
anavajjadhammÄ• dÄ• nasÄ• dhanato saddhÄ• va hattho, tena. __kammakkhayakara_nti k
kammassa khayakaraá¹‡ato kammakkhayakaraá¹ƒ. __Ã±Ä• á¹‡apharasu_nti samÄ• dhisilÄ
sunisitamaggaÃ±Ä• á¹‡apharasuá¹ƒ gahetvÄ• .

<128> evaá¹ƒ ``arÄ• naá¹ƒ hatattÄ• â€™â€™ ti ettha vuttaaraghÄ• te saá¹ƒsÄ• raá¹ƒ cakk
atthayojanaá¹ƒ katvÄ• idÄ• ni paá¹-iccasamuppÄ• dadesanÄ• kkamenapi taá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. tattha __anamataggaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-a_nti anu anu amataggaá¹ƒ aviÃ±Ã±
saá¹ƒsÄ• ramaá¹‡á¸• alaá¹ƒ. __sesÄ• dasa dhammÄ• _ saá¹…khÄ• rÄ• dayo jÄ• tipariyos
nÄ• bhiyÄ• avijjÄ• ya mÅ«lato, nemiyÄ• jarÄ• maraá¹‡ena antato sambandhattÄ• ti dasse
``avijjÄ• mÅ«lakattÄ• jarÄ• maraá¹‡apariyantattÄ• cÄ• â€™â€™ _ti. __dukkhÄ• dÄ«sÅ«_
dukkhasamudayanirodhamaggesu. tattha dukkhe __aÃ±Ã±Ä• á¹‡aá¹ƒ_ tadantogadhattÄ• ,

sesesu paá¹-icchÄ• danatova. __dukkha_nti cettha dukkhaá¹ƒ ariyasaccaá¹ƒ adhippetanti ta
tidhÄ• bhinditvÄ• tathÄ• tappaá¹-icchÄ• dikaá¹ƒ avijjaá¹ƒ, avijjÄ• dipaccaye tÄ«su bhaves
paá¹-ipÄ• á¹-iyÄ• dassento __ ``kÄ• mabhave ca avijjÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __
kÄ• mabhave Ä• dÄ«navappaá¹-icchÄ• dikÄ• avijjÄ• . __rÅ«pabhave arÅ«pabhave avijjÄ•
__kÄ• mabhave saá¹…khÄ• rÄ• na_nti kÄ• mabhÅ«mipariyÄ• pannÄ• naá¹ƒ saá¹…khÄ• rÄ
nipphÄ• detabbÄ• ye saá¹…khÄ• rÄ• , tesaá¹ƒ kÄ• mabhavÅ«papattinibbattakasaá¹…khÄ•
hotÄ«_ti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ tÄ• va Ä• rammaá¹‡apaccayena ceva upaniss
paccayo hoti. apuÃ±Ã±Ä• bhisaá¹…khÄ• resu sahajÄ• tassa sahajÄ• tÄ• divasena \Be I 22
anantarasamanantarÄ• divasena, nÄ• nantarassa pana Ä• rammaá¹‡avasena ceva upaniss
__arÅ«pabhave saá¹…khÄ• rÄ• na_nti Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ \Ne I 209/. __p
imasmiá¹ƒ panatthe ettha vitthÄ• riyamÄ• ne atippapaÃ±co hoti, sayameva ca parato Ä• ga
vitthÄ• rayÄ• ma.

__tiá¹‡á¹‡aá¹ƒ Ä• yatanÄ• na_nti cakkhusotamanÄ• yatanÄ• naá¹ƒ. __ekassÄ• yatanassÄ
nayena phassÄ• dÄ«nampi vibhÄ• go veditabbo. __tattha tattha sÄ• sÄ• taá¹‡hÄ• _ti rÅ«p
tattha kÄ• mabhavÄ• dÄ«su uppajjanakÄ• taá¹‡hÄ• .

taá¹‡hÄ• dimÅ«likÄ• kathÄ• atisaá¹ƒkhittÄ• ti taá¹ƒ, upÄ• dÄ• nabhave ca vibhajitvÄ• vitt
``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __ ``kÄ• me paribhuÃ±jissÄ• mÄ«â€™â€™ _ti im
kÄ• mataá¹‡hÄ• pavattimÄ• ha. tathÄ• __ ``saggasampattiá¹ƒ anubhavissÄ• mÄ«â€™â€™
yasmÄ• bhusamÄ• dÄ• navasena pavattamÄ• nÄ• kÄ• mupÄ• dÄ• naá¹ƒ nÄ• ma hoti, tas
``kÄ• mupÄ• dÄ• napaccayÄ• â€™â€™ _ti. __tathevÄ• _ti kÄ• mupÄ• dÄ• napaccayÄ• ev

__brahmalokasampatti_nti rÅ«pÄ«brahmaloke sampattiá¹ƒ. ``sabbepi tebhÅ«makÄ• dham
kÄ• mÄ• â€™â€™ ti (Nidd I 1; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa 8 thoka visadisaá¹ƒ
kÄ• mupÄ• dÄ• namevÄ• ti katvÄ• __ ``kÄ• mupÄ• dÄ• napaccayÄ• eva mettaá¹ƒ bhÄ• v
__sesupÄ• dÄ• namÅ«likÄ• supÄ«_ti etthÄ• yaá¹ƒ yojanÄ• --- idhekacco ``natthi paro lokoâ
natthikadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, so diá¹-á¹-hupÄ• dÄ• napaccayÄ• kÄ• yena duccaritaá¹ƒ
yojetabbaá¹ƒ. aparo ``asukasmiá¹ƒ sampattibhave attÄ• ucchijjatÄ«â€™â€™ ti ucchedadiá
tatrÅ«papattiyÄ• kÄ• yena sucaritaá¹ƒ caratÄ«tiÄ• di vuttanayeneva yojetabbaá¹ƒ. aparo ``
attÄ• ucchijjatÄ«â€™â€™ ti rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• veti. __bhÄ• vanÄ• pÄ• rip
vuttanayeneva veditabbaá¹ƒ. aparo ``arÅ«pabhave uppajjitvÄ• attÄ• ucchijjatÄ«â€™â€™ t
maggaá¹ƒ bhÄ• veti. __bhÄ• vanÄ• pÄ• ripÅ«riyÄ• _ti sabbaá¹ƒ vuttanayeneva veditabbaá¹
attavÄ• dupÄ• dÄ• namÅ«likÄ• pi yojanÄ• saá¹ƒvaá¹‡á¹‡itÄ• ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ
diá¹-á¹-hadhammanibbÄ• navÄ• davasenÄ• pi \Be I 223/ yojanÄ• veditabbÄ• . aparo ``sÄ«
``asuddhimaggaá¹ƒ suddhimaggoâ€™â€™ ti parÄ• masanto sÄ«labbatupÄ• dÄ• napaccay
caratÄ«tiÄ• dinÄ• sabbaá¹ƒ vuttanayeneva yojetabbaá¹ƒ.

idÄ• ni yvÄ• yaá¹ƒ saá¹ƒsÄ• racakkaá¹ƒ dassentena ``kÄ• mabhave avijjÄ• kÄ• mabhave
hotÄ«â€™â€™ tiÄ• dinÄ• \Ne I 210/ avijjÄ• dÄ«naá¹ƒ paccayabhÄ• vo, saá¹…khÄ• rÄ• dÄ
dassito, tameva __paá¹-isambhidÄ• maggapÄ• á¸·iá¹ƒ_ Ä• netvÄ• nigamanavasena dasse
_ntiÄ• dimÄ• ha. tattha yathÄ• saá¹…khÄ• rÄ• hetunibbattÄ• , evaá¹ƒ avijjÄ• pi kÄ• mÄ• s
Ä• ha __ ``ubhopete hetusamuppannÄ• â€™â€™ _ti. __paccayapariggahe_ti nÄ• marÅ«pa
avijjÄ• dÄ«naá¹ƒ paricchijja gahaá¹‡e, nipphÄ• detabbe bhummaá¹ƒ. __paÃ±Ã±Ä• _ti
kaá¹…khÄ• vitaraá¹‡avisuddhisaá¹…khÄ• tÄ• pakÄ• rato jÄ• nanÄ• . __dhammaá¹-á¹-hitiÃ
paá¹-iccasamuppÄ• dÄ• vabodho. idaÃ±ca dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ yasmÄ• addhÄ•
kaá¹…khÄ• malavitaraá¹‡avasena pavattati, tasmÄ• __ ``atÄ«tampi addhÄ• naâ€™â€™ _n
nayenÄ• _ti etena ``avijjÄ• hetÅ«â€™â€™ tiÄ• dinÄ• avijjÄ• yaá¹ƒ vuttena nayena. ``saá¹.
viÃ±Ã±Ä• á¹‡aá¹ƒ hetusamuppannaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 46) __sabbapadÄ• ni v

saá¹ƒkhippanti ettha avijjÄ• dayo, viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti __saá¹…khepo, _ hetu, vipÄ
vÄ• saá¹ƒkhippatÄ«ti __saá¹…khepo, _ avijjÄ• dayo viÃ±Ã±Ä• á¹‡Ä• dayo ca. saá¹…khepa
ekavacanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. te pana saá¹…khepÄ• atÄ«te hetu, etarahi vipÄ• k
Ä• yatiá¹ƒ vipÄ• koti evaá¹ƒ kÄ• lavibhÄ• gena cattÄ• ro jÄ• tÄ• . tenÄ• ha __ ``purimasaá¹.
addhÄ• â€™â€™ _tiÄ• di. saá¹…khepa-saddo vÄ• bhÄ• gÄ• dhivacananti atÄ«to hetubhÄ
nayo sesesupi. __taá¹‡hupÄ• dÄ• nabhavÄ• gahitÄ• va honti_ kilesakammabhÄ• vasÄ• m
avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ sakiccÄ• karaá¹‡ato ca. kammaá¹ƒ taá¹‡hÄ• ca tassa sahakÄ
vaá¹-á¹-anatthena __kammavaá¹-á¹-aá¹ƒ_.

viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassavedanÄ• naá¹ƒ jÄ• tijarÄ• bhaá¹…gÄ• v
nti vuttÄ• ti Ä• ha __ ``jÄ• tijarÄ• maraá¹‡Ä• padesena_ __viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ_ \Be
__niddiá¹-á¹-hattÄ• â€™â€™ _ti. __ime_ti viÃ±Ã±Ä• á¹‡Ä• dayo. __Ä• yatiá¹ƒ vipÄ• kavaá¹
bhÄ• vÄ«naá¹ƒ anÄ• gatÄ• naá¹ƒ gahitattÄ• . __te_ti avijjÄ• dayo. __Ä• kÄ• rato_ti sarÅ«pa
tasmiá¹ƒ saá¹…gahe Ä• kirÄ«yanti avijjÄ• saá¹…khÄ• rÄ• diggahaá¹‡ehi pakÄ• sÄ«yantÄ«
atÄ«tahetuÄ• dÄ«naá¹ƒ vÄ• pakÄ• rÄ• Ä• kÄ• rÄ• , tato Ä• kÄ• rato. __vÄ«satividhÄ• hon
atÄ«tehetupaÃ±cakÄ• dibhedato.

__saá¹…khÄ• raviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ antarÄ• eko sandhÄ«_ti hetuto phalassa avicchedaÃ
hetuphalasambandhabhÅ«to eko sandhi. tathÄ• __bhavajÄ• tÄ«namantarÄ• . vedanÄ• taá
hetuno \Ne I 211/ avicchedappavattibhÄ• vato phalahetusambandhabhÅ«to eko sandhi. pha
aÃ±Ã±assa hetusabhÄ• vassa dhammassa paccayo hotÄ«ti.

__itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. tenÄ• ha __ ``catusaá¹…khepaâ€™â€™ _ntiÄ•
vuttehi, avuttehi ca __paá¹-iccasamuppÄ• davibhaá¹…ge_ (Vibh 225 Ä• dayo), anantanaya
ca Ä• gatehi sabbehi Ä• kÄ• rehi. __jÄ• nÄ• tÄ«_ti avabujjhati. __passatÄ«_ti dassanabhÅ«
paccakkhato passati. __aÃ±Ã±Ä• ti paá¹-ivijjhatÄ«_ti tesaá¹ƒyeva vevacanaá¹ƒ. __ta_nti taá

__Ã±Ä• taá¹-á¹-henÄ• _ti yathÄ• sabhÄ• vato jÄ• nanaá¹-á¹-hena. __pajÄ• nanaá¹-á¹-henÄ
paá¹-ivijjhanaá¹-á¹-hena.

idÄ• ni yadatthamidaá¹ƒ bhavacakkaá¹ƒ idhÄ• nÄ«taá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``iminÄ• â€™
tattha __te dhamme_ti te avijjÄ• dike dhamme. __yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• _ti mahÄ• vaji
jÄ• nitvÄ• . __nibbindanto_ balavavipassanÄ• ya __virajjanto vimuccanto_ ariyamaggehi __
tattha yadÄ• bhagavÄ• virajjati vimuccati, tadÄ• are hanati nÄ• ma. tato paraá¹ƒ pana abh
gahetvÄ• vuttaá¹ƒ __ ``hani vihani viddhaá¹ƒsesÄ«â€™â€™ _ti.

<129> cakkavattino acetane cakkaratane uppanne tattheva loko pÅ«jaá¹ƒ karoti, aÃ±Ã±atth
pacchijjanti, kimaá¹…gaá¹ƒ pana sammÄ• sambuddhe uppanneti dassento __ ``uppanne ta
__ko pana vÄ• do aÃ±Ã±esaá¹ƒ pÅ«jÄ• visesÄ• na_nti yathÄ• vuttato aÃ±Ã±esaá¹ƒ amahe
kariyamÄ• nÄ• naá¹ƒ nÄ• tiuá¸·Ä• rÄ• naá¹ƒ pÅ«jÄ• visesÄ• naá¹ƒ arahabhÄ• ve \Be I 225/
__atthÄ• nurÅ«pa_nti arahattatthassa anurÅ«paá¹ƒ anvatthaá¹ƒ.

<130> __asilokabhayenÄ• _ti akittibhayena. __raho pÄ• paá¹ƒ karonti_ ``mÄ• naá¹ƒ koci j
bhagavÄ• __na kadÄ• ci karoti_ pÄ• pahetÅ«naá¹ƒ bodhimaá¹‡á¸• e eva suppahÄ«nattÄ•
__arahaá¹ƒ, _ suvidÅ«rabhÄ• vatoicceva attho. kuto pana suvidÅ«rabhÄ• vatoti? ye abhÄ•
abhÄ• vitacittÄ• abhÄ• vitapaÃ±Ã±Ä• , tato eva appahÄ«narÄ• gadosamohÄ• ariyadhamm
avinÄ«tÄ• ariyadhammassa adassÄ• vino appaá¹-ipannÄ• micchÄ• paá¹-ipannÄ• ca, tato
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``saá¹…ghÄ• á¹-ikaá¹‡á¹‡ecepi \Ne I 212/ me, bhikkhave, bhikkhu gahetvÄ• piá¹-á¹-hito piá
assa pÄ• de pÄ• daá¹ƒ nikkhipanto, so ca hoti abhijjhÄ• lu kÄ• mesu tibbasÄ• rÄ• go byÄ•
paduá¹-á¹-hamanasaá¹…kappo muá¹-á¹-hassati asampajÄ• no asamÄ• hito vibbhantacitto p
Ä• rakÄ• va mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhammaá¹ƒ hi so, bhikkhave, bhik
apassanto maá¹ƒ na passatÄ«â€™â€™ ti (It 92).

yathÄ• vuttapuggalÄ• hi sacepi sÄ• yaá¹ƒ pÄ• taá¹ƒ satthu santikÄ• vacarÄ• va siyuá¹ƒ, n
santikÄ• â€™â€™ ti vattabbÄ• , tathÄ• satthÄ• pi nesaá¹ƒ. iti asappurisÄ• naá¹ƒ Ä• rakÄ•

``sammÄ• na paá¹-ipajjanti, ye nihÄ«nÄ• sayÄ• narÄ• .

Ä• rakÄ• tehi bhagavÄ• , dÅ«re tenÄ• __rahaá¹ƒ_ matoâ€™â€™ ti ||

tathÄ• Ä• rakÄ• ti __arahaá¹ƒ, _ Ä• sannabhÄ• vatoti attho. kuto pana Ä• sannabhÄ• vato
bhÄ• vitasÄ«lÄ• bhÄ• vitacittÄ• bhÄ• vitapaÃ±Ã±Ä• , tato eva pahÄ«narÄ• gadosamohÄ•
ariyadhamme suvinÄ«tÄ• ariyadhammassa dassÄ• vino sammÄ• paá¹-ipannÄ• , tato Ä• sa

bhagavatÄ• ---

``yojanasate \Be I 226/ cepi me, bhikkhave, bhikkhu vihareyya, so ca hoti anabhijjhÄ• lu kÄ•
tibbasÄ• rÄ• go abyÄ• pannacitto appaduá¹-á¹-hamanasaá¹…kappo upaá¹-á¹-hitassati sam
saá¹ƒvutindriyo. atha kho so santikeva mayhaá¹ƒ, ahaÃ±ca tassa. taá¹ƒ kissa hetu? dhamm
bhikkhu passati, dhammaá¹ƒ passanto maá¹ƒ passatÄ«â€™â€™ ti (It 92).

tathÄ• rÅ«pÄ• hi puggalÄ• satthu yojanasahassantarikÄ• pi honti, na tÄ• vatÄ• te ``satthu
vattabbÄ• , tathÄ• satthÄ• pi nesaá¹ƒ. iti sappurisÄ• naá¹ƒ Ä• rakÄ• Ä• sanneti __arahaá¹

ye \Ne I 213/ sammÄ• paá¹-ipajjanti, suppaá¹‡Ä«tÄ• dhimuttikÄ• .

Ä• rakÄ• tehi Ä• sanne, tenÄ• pi __arahaá¹ƒ_ jino ||

ye ime rÄ• gÄ• dayo pÄ• padhammÄ• yasmiá¹ƒ santÄ• ne uppajjanti, tassa diá¹-á¹-hadhan
anatthaá¹ƒ Ä• vahanti. nibbÄ• nagÄ• miniyÄ• paá¹-ipadÄ• ya ekaá¹ƒseneva ujuvipaccanÄ«
parahitaÃ±ca paripÅ«retuá¹ƒ sammÄ• paá¹-ipajjantehi sÄ• dhÅ«hi dÅ«rato rahitabbÄ• pari
__rahÄ• _ nÄ• ma, te ca yasmÄ• bhagavato bodhimÅ«leyeva ariyamaggena sabbaso pahÄ

``tathÄ• gatassa kho, brÄ• hmaá¹‡a, rÄ• go pahÄ«no doso moho, sabbepi pÄ• pakÄ• akus
ucchinnamÅ«lÄ• tÄ• lÄ• vatthukatÄ• anabhÄ• vaá¹ƒkatÄ• Ä• yatiá¹ƒ anuppÄ• dadhammÄ
samÄ• naá¹ƒ).

tasmÄ• sabbaso na santi etassa rahÄ• ti arahoti vattabbe okÄ• rassa sÄ• nusÄ• raá¹ƒ a-k
``arahaâ€™â€™ _nti vuttaá¹ƒ.

pÄ• padhammÄ• rahÄ• nÄ• ma, sÄ• dhÅ«hi rahitabbato.

tesaá¹ƒ suá¹-á¹-hu pahÄ«nattÄ• , bhagavÄ• __arahaá¹ƒ_ mato ||

ye te sabbaso pariÃ±Ã±Ä• takkhandhÄ• pahÄ«nakilesÄ• bhÄ• vitamaggÄ• sacchikatanir
ye ca sekkhÄ• appattamÄ• nasÄ• anuttaraá¹ƒ \Be I 227/ yogakkhemaá¹ƒ patthayamÄ• nÄ
parisuddhapayogÄ• kalyÄ• á¹‡ajjhÄ• sayÄ• saddhÄ• sÄ«lasutÄ• diguá¹‡asampannÄ• pu
pariccajitabbo, te ca bhagavatÄ• ti __arahaá¹ƒ_. tathÄ• hi ariyapuggalÄ• satthÄ• rÄ• diá¹-
paccakkhakaraá¹‡ato satthu dhammasarÄ«rena avirahitÄ• eva honti. yathÄ• ha Ä• yasmÄ•

``passÄ• mi naá¹ƒ manasÄ• cakkhunÄ• va,

rattindivaá¹ƒ brÄ• hmaá¹‡a appamatto.

namassamÄ• no \Ne I 214/ vivasemi rattiá¹ƒ,

teneva maÃ±Ã±Ä• mi avippavÄ• saá¹ƒ ||

``saddhÄ• ca pÄ«ti ca mano sati ca,

nÄ• pentime gotamasÄ• sanamhÄ• .

yaá¹ƒ yaá¹ƒ disaá¹ƒ vajati bhÅ«ripaÃ±Ã±o,

sa tena teneva natohamasmÄ«â€™â€™ ti || (Sn 1148-1149).

teneva ca te aÃ±Ã±aá¹ƒ satthÄ• raá¹ƒ na uddisanti. yathÄ• ha ---

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so, yaá¹ƒ diá¹-á¹-hisampanno puggalo aÃ±Ã±
uddiseyyÄ• ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (MN III 128; AN a I 276).

kalyÄ• á¹‡aputhujjanÄ• pi yebhuyyena satthari niccalasaddhÄ• eva honti. iti suppaá¹-ipann
avirahitabbato, tesaÃ±ca avirahanato na santi etassa rahÄ• pariccajanakÄ• , natthi vÄ• eta
pariccajitabbatÄ• ti __arahaá¹ƒ_.

``ye sacchikatasaddhammÄ• , ariyÄ• suddhagocarÄ• .

na tehi rahito hoti, nÄ• tho tenÄ• __rahaá¹ƒ_ matoâ€™â€™ ti ||

__raho_ti ca gamanaá¹ƒ vuccati, bhagavato ca nÄ• nÄ• gatÄ«su paribbhamanasaá¹…khÄ•
natthi kammakkhayakarena ariyamaggena bodhimÅ«leyeva sabbaso sasambhÄ• rassa kan
viddhaá¹ƒsitattÄ• . yathÄ• ha ---

``yena \Ne I 215/ devÅ«papatyassa, gandhabbo vÄ• vihaá¹…gamo.

yakkhattaá¹ƒ yena gaccheyyaá¹ƒ, manussattaÃ±ca abbaje.

te mayhaá¹ƒ Ä• savÄ• khÄ«á¹‡Ä• , viddhastÄ• vinaá¸·Ä«katÄ• â€™â€™ ti || (AN a IV 36).

evaá¹ƒ \Be I 228/ natthi etassa rahogamanaá¹ƒ gatÄ«su paccÄ• jÄ• tÄ«tipi __arahaá¹ƒ_.

raho vÄ• gamanaá¹ƒ yassa, saá¹ƒsÄ• re natthi sabbaso.

pahÄ«najÄ• timaraá¹‡o, __arahaá¹ƒ_ sugato mato ||

pÄ• saá¹ƒsattÄ• vÄ• bhagavÄ• __arahaá¹ƒ_. akkharacintakÄ• hi pasaá¹ƒsÄ• yaá¹ƒ arah
pÄ• saá¹ƒsabhÄ• vo ca bhagavato anaÃ±Ã±asÄ• dhÄ• raá¹‡o yathÄ• bhuccaguá¹‡Ä• dhiga
suppatiá¹-á¹-hito. tathÄ• hesa anuttarena sÄ«lena anuttarena samÄ• dhinÄ• anuttarÄ• ya
vimuttiyÄ• asamo asamasamo appaá¹-imo appaá¹-ibhÄ• go appaá¹-ipuggaloti evaá¹ƒ tasm
vibhajitvÄ• vuccamÄ• ne paá¹‡á¸• itapurisehi devehi brahmehi bhagavatÄ• vÄ• pana pari
asakkuá¹‡eyyarÅ«po. iti pÄ• saá¹ƒsattÄ• pi bhagavÄ• __arahaá¹ƒ_.

guá¹‡ehi sadiso natthi, yasmÄ• loke sadevake.

tasmÄ• pÄ• saá¹ƒsiyattÄ• pi, __arahaá¹ƒ_ dvipaduttamo ||

evaá¹ƒ sabbathÄ• pi ---

``Ä• rakÄ• mandabuddhÄ«naá¹ƒ, Ä• rakÄ• ca vijÄ• nataá¹ƒ.

rahÄ• naá¹ƒ suppahÄ«nattÄ• , vidÅ«namaraheyyato.

bhavesu ca rahÄ• bhÄ• vÄ• , pÄ• saá¹ƒsÄ• __arahaá¹ƒ_ jinoâ€™â€™ ti ||

<131> __sammÄ• _ti aviparÄ«taá¹ƒ. __sÄ• ma_nti sayameva. __sambuddho_ti hi ettha __
nti etassa atthassa bodhako daá¹-á¹-habbo. __sabbadhammÄ• na_nti anavasesÄ• naá¹ƒ Ã
panettha sabbadhammÄ• vabodho \Ne I 216/ labbhatÄ«ti? ekadesassa aggahaá¹‡ato. pade
gahetabbassa nippadesatÄ• va viÃ±Ã±Ä• yati yathÄ• ``dikkhito na dadÄ• tÄ«â€™â€™ ti. e
atthavisesÄ• napekkhÄ• kattari eva buddhasaddasiddhi veditabbÄ• kammavacanicchÄ• y
buddhattÄ• sammÄ• sambuddhoâ€™â€™ ti ettakameva hi idha saddato labbhati, ``sabbad
atthato labbhamÄ• naá¹ƒ gahetvÄ• vuttaá¹ƒ. na hi bujjhanakiriyÄ• avisayÄ• yujjati.

idÄ• ni \Be I 229/ tassÄ• visayaá¹ƒ ``sabbadhammeâ€™â€™ ti sÄ• maÃ±Ã±ato vuttaá¹ƒ v
``abhiÃ±Ã±eyye dhammeâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __abhiÃ±Ã±eyye_ti abhivisiá¹-á¹
jÄ• nitabbe. ke pana teti? catusaccadhamme. __abhiÃ±Ã±eyyato buddho_ti abhiÃ±Ã±eyyab
vipassanÄ• paÃ±Ã±Ä• ya, adhigamakkhaá¹‡e maggapaÃ±Ã±Ä• ya, aparabhÄ• ge sabbaÃ±
attho. ito paresupi eseva nayo. __pariÃ±Ã±eyye dhamme_ti dukkhaá¹ƒ ariyasaccamÄ• ha.

samudayapakkhiye. __sacchikÄ• tabbe_ti nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. bahuvacananidde
pariyÄ• yasiddhaá¹ƒ bhedaá¹ƒ gahetvÄ• kato, uddeso vÄ• ayaá¹ƒ catusaccadhammÄ• na
``cakkhuá¹ƒ dukkhasaccaâ€™â€™ ntiÄ• di. uddeso ca avinicchitatthaparicchedassa dhamm
uddesena hi uddisiyamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ atthitÄ• mattaá¹ƒ vuccati, na paricche
bahuvacanena vuttaá¹ƒ yathÄ• ``appaccayÄ• dhammÄ• , asaá¹…khatÄ• dhammÄ• â€™â
__sacchikÄ• tabbe_ti vÄ• phalavimuttÄ«nampi gahaá¹‡aá¹ƒ, na nibbÄ• nassevÄ• ti bahuva
__bhÄ• vetabbe_ti ettha jhÄ• nÄ• nampi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

gÄ• thÄ• yaá¹ƒ __bhÄ• vetabbaÃ±cÄ• _ti ettha __ca_-saddo avuttasamuccayattho, tena sa
veditabbaá¹ƒ. __tasmÄ• buddhosmÄ«_ti yasmÄ• cattÄ• ri saccÄ• ni mayÄ• buddhÄ• ni, s
Ã±eyyaá¹ƒ natthi, tasmÄ• sabbampi Ã±eyyaá¹ƒ buddhosmi, abbhaÃ±Ã±Ä• sinti attho.

<132> evaá¹ƒ saccavasena sÄ• maÃ±Ã±ato vuttamatthaá¹ƒ dvÄ• rÄ• rammaá¹‡ehi saddhi
khandhÄ• dÄ«hi ca saccavaseneva vibhajitvÄ• dassetuá¹ƒ __ ``api cÄ• â€™â€™ _tiÄ• di Ä
__mÅ«lakÄ• raá¹‡abhÄ• venÄ• _ti santesupi avijjÄ• dÄ«su aÃ±Ã±esu kÄ• raá¹‡esu tesamp
taá¹‡hÄ• hi kammassa vicittabhÄ• vahetuto, sahÄ• yabhÄ• vÅ«pagamanato ca dukkhavicit
__samuá¹-á¹-hÄ• pikÄ• _ti uppÄ• dikÄ• . __purimataá¹‡hÄ• _ti purimabhavasiddhÄ• taá¹‡h
\Ne I 217/, taá¹ƒsamudayassa ca. __appavattÄ«_ti appavattinimittaá¹ƒ. __nirodhapajÄ• nan
sacchikiriyÄ• bhisamayavasena nirodhassa paá¹-ivijjhanÄ• . __ekekapaduddhÄ• renÄ• _ti `
cakkhusamudayoâ€™â€™ tiÄ• dinÄ• ekekakoá¹-á¹-hÄ• saniddhÄ• raá¹‡ena \Be I 230/. taá
pariÃ±Ã±eyyabhÄ• vasabbhÄ• vato, upÄ• dÄ• nakkhandhantogadhattÄ• ca dukkhasaccas
``rÅ«pataá¹‡hÄ• dayo cha taá¹‡hÄ• kÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ.

__kasiá¹‡Ä• nÄ«_ti kasiá¹‡ajjhÄ• nÄ• ni. __dvattiá¹ƒsÄ• kÄ• rÄ• _ti dvattiá¹ƒsa koá¹-á¹-hÄ
tadÄ• rammaá¹‡ajjhÄ• nÄ• ni ca. __nava bhavÄ• _ti kÄ• mabhavÄ• dayo tayo, saÃ±Ã±Ä«b
ekavokÄ• rabhavÄ• dayo tayoti nava bhavÄ• . __cattÄ• ri jhÄ• nÄ• nÄ«_ti aggahitÄ• ramma
rÅ«pÄ• vacarajjhÄ• nÄ• ni, vipÄ• kajjhÄ• nÄ• naá¹ƒ vÄ• etaá¹ƒ gahaá¹‡aá¹ƒ. ettha ca kusa
upanissayabhÅ«tÄ• taá¹‡hÄ• samuá¹-á¹-hÄ• pikÄ• purimataá¹‡hÄ• ti veditabbÄ• . kiriyad
tassa attabhÄ• vassa kÄ• raá¹‡abhÅ«tÄ• .

__anubuddho_ti bujjhitabbadhammassa anurÅ«pato buddho. __tenÄ• _ti tasmÄ• . yasmÄ•
ekekapaduddhÄ• rena sabbadhamme buddho, tasmÄ• vuttaá¹ƒ. kinti Ä• ha __ ``sammÄ• s
buddhattÄ• â€™â€™ _ti, sabbassapi Ã±eyyassa sabbÄ• kÄ• rato aviparÄ«taá¹ƒ sayameva
iminÄ• ssa paropadesarahitassa sabbÄ• kÄ• rena sabbadhammÄ• vabodhanasamatthassa
anÄ• varaá¹‡aÃ±Ä• á¹‡asaá¹…khÄ• tassa sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa adhigamo dassi

nanu ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±aá¹ƒ anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ, aÃ±Ã±ath
asÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡Ä• ni buddhaÃ±Ä• á¹‡Ä• nÄ«â€™â€™ ti (Paá¹-is mÄ• tikÄ• I 73

virujjhati, visayapavattibhedavasena aÃ±Ã±ehi asÄ• dhÄ• raá¹‡abhÄ• vadassanatthaá¹ƒ ek
vuttattÄ• . ekameva hi taá¹ƒ Ã±Ä• á¹‡aá¹ƒ anavasesasaá¹…khatÄ• saá¹…khatasammutidha
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tattha ca Ä• varaá¹‡Ä• bhÄ• vato nissaá¹…gacÄ• ramupÄ•
``anÄ• varaá¹‡aÃ±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. yathÄ• ha paá¹-isambhidÄ• yaá¹ƒ ``sabba
anavasesaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, tattha Ä• varaá¹‡aá¹ƒ natthÄ«t
ntiÄ• di (Paá¹-is I 119). tasmÄ• natthi nesaá¹ƒ atthato bhedo, ekantena cetaá¹ƒ evamicchita
sabbaÃ±Ã±utÄ• nÄ• varaá¹‡aÃ±Ä• á¹‡Ä• naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• , asabbadhammÄ• ran
bhagavato Ã±Ä• á¹‡assa aá¹‡umattampi Ä• varaá¹‡aá¹ƒ atthi, anÄ• varaá¹‡aÃ±Ä• á¹‡assa
asabbadhammÄ• rammaá¹‡abhÄ• ve yattha taá¹ƒ na pavattati, tatthÄ• varaá¹‡asabbhÄ• va
siyÄ• . atha vÄ• pana hotu \Be I 231/ aÃ±Ã±ameva anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ sabbaÃ±Ã
sabbattha appaá¹-ihatavuttitÄ• ya \Ne I 218/ anÄ• varaá¹‡aÃ±Ä• á¹‡anti sabbaÃ±Ã±utaÃ±Ã
tassa cÄ• dhigamena bhagavÄ• ``sabbaÃ±Ã±Å«, sabbavidÅ«, sammÄ• sambuddhoâ€™â€
sabbadhammÄ• vabodhato. tathÄ• ca vuttaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 162) ``
buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa
yadidaá¹ƒ ``buddhoâ€™â€™ ti. sabbadhammÄ• vabodhanasamatthaÃ±Ä• á¹‡asamadhigan
anavasesadhamme paá¹-ivijjhituá¹ƒ samatthatÄ• ahosÄ«ti.

etthÄ• ha --- kiá¹ƒ panidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ pavattamÄ• naá¹ƒ sakiá¹ƒyeva sabbasmiá¹ƒ vis
kamenÄ• ti? kiÃ±cettha --- yadi tÄ• va sakiá¹ƒyeva sabbasmiá¹ƒ visaye pavattati,
atÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• dibhedabhinnÄ• naá¹ƒ saá¹…khatadhamm
asaá¹…khatasammutidhammÄ• naÃ±ca ekajjhaá¹ƒ upaá¹-á¹-hÄ• ne dÅ«rato cittapaá¹-aá¹ƒ
paá¹-ivibhÄ• genÄ• vabodho na siyÄ• , tathÄ• ca sati ``sabbe dhammÄ• anattÄ• â€™â€™
anattÄ• kÄ• rena viya sabbadhammÄ• anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡assa visayÄ
``sabbaÃ±eyyadhammÄ• naá¹ƒ á¹-hitalakkhaá¹‡avisayaá¹ƒ vikapparahitaá¹ƒ sabbakÄ• laá¹
pavattati, tena te `sabbavidÅ«â€™ ti vuccanti, evaÃ±ca katvÄ• `caraá¹ƒ samÄ• hito nÄ• go
samÄ• hitoâ€™ ti idampi vacanaá¹ƒ suvuttaá¹ƒ hotÄ«â€™â€™ ti vadanti, tesampi vuttados
á¹-hitalakkhaá¹‡Ä• rammaá¹‡atÄ• ya ca atÄ«tÄ• nÄ• gatasammutidhammÄ• naá¹ƒ tadabhÄ
Ã±Ä• á¹‡aá¹ƒ siyÄ• . tasmÄ• sakiá¹ƒyeva Ã±Ä• á¹‡aá¹ƒ pavattatÄ«ti na yujjati.

atha kamena sabbasmiá¹ƒ visaye Ã±Ä• á¹‡aá¹ƒ pavattati? evampi na yujjati. na hi jÄ• tibhÅ
disÄ• desakÄ• lÄ• divasena ca anekabhedabhinne Ã±eyye kamena gayhamÄ• ne tassa ana
apariyantabhÄ• vato Ã±eyyassa. ye pana ``atthassa avisaá¹ƒvÄ• danato Ã±eyyassa ekades
`sesepi evaâ€™ nti adhimuccitvÄ• vavatthÄ• panena sabbaÃ±Ã±Å« bhagavÄ• , taÃ±ca Ã±
saá¹ƒsayÄ• bhÄ• vato. saá¹ƒsayÄ• nubaddhaá¹ƒ hi loke anumÄ• naÃ±Ä• á¹‡aâ€™â€™ nti
yuttaá¹ƒ. sabbassa hi appaccakkhabhÄ• ve atthÄ• visaá¹ƒvÄ• danena Ã±eyyassa ekadesaa
katvÄ• ``sesepi evaâ€™â€™ nti adhimuccitvÄ• vavatthÄ• panassa asambhavato. yaÃ±hi t
appaccakkhanti.

atha tampi paccakkhaá¹ƒ, tassa sesabhÄ• vo eva na siyÄ• ti? sabbametaá¹ƒ akÄ• raá¹‡aá
avisayavicÄ• raá¹‡abhÄ• vato. vuttaá¹ƒ hetaá¹ƒ bhagavatÄ• ``buddhavisayo, bhikkhave, ac
cinteyya, ummÄ• dassa vighÄ• tassa bhÄ• gÄ« assÄ• â€™â€™ ti (AN a IV 77). idaá¹ƒ pane
yaá¹ƒkiÃ±ci bhagavatÄ• Ã±Ä• tuá¹ƒ icchitaá¹ƒ sakalaá¹ƒ, ekadeso vÄ• , tattha appaá¹-ihata
Ã±Ä• á¹‡aá¹ƒ pavattati, niccasamÄ• dhÄ• naÃ±ca vikkhepÄ• bhÄ• vato. Ã±Ä• tuá¹ƒ icchitas
tassa Ä• kaá¹…khappaá¹-ibaddhavuttitÄ• na siyÄ• , ekanteneva sÄ• icchitabbÄ• ``sabbe
Ä• vajjanappaá¹-ibaddhÄ• Ä• kaá¹…khappaá¹-ibaddhÄ• manasikÄ• rappaá¹-ibaddhÄ• citt
vacanato. atÄ«tÄ• nÄ• gatavisayampi bhagavato Ã±Ä• á¹‡aá¹ƒ anumÄ• nÄ• gamatakkagga

nanu ca etasmiá¹ƒ pakkhe yadÄ• sakalaá¹ƒ Ã±Ä• tuá¹ƒ icchitaá¹ƒ, tadÄ• sakiá¹ƒyeva sak
anirÅ«pitarÅ«pena bhagavato Ã±Ä• á¹‡aá¹ƒ pavatteyyÄ• ti vuttadosÄ• nÄ• tivattiyevÄ• ti? n
visodhito hi so buddhavisayo acinteyyoti. aÃ±Ã±athÄ• pacurajanaÃ±Ä• á¹‡asamÄ• navuttit
bhagavantÄ• naá¹ƒ Ã±Ä• á¹‡assa acinteyyatÄ• na siyÄ• . tasmÄ• sakaladhammÄ• ramma
ekadhammÄ• rammaá¹‡aá¹ƒ viya suvavatthÄ• piteyeva te dhamme katvÄ• pavattatÄ«ti ida
vuttaÃ±hetaá¹ƒ ``yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ, tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yÄ• vatakaá¹ƒ Ã±
Ã±eyyaá¹ƒ. Ã±eyyapariyantikaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyaâ€™â€™
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5). evamekajjhaá¹ƒ, visuá¹ƒ, sakiá¹
icchÄ• nurÅ«paá¹ƒ sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• sammÄ• san

<133> __vijjÄ• hÄ«_ti ettha vindiyaá¹ƒ vindatÄ«ti vijjÄ• , yÄ• thÄ• vato upalabbhatÄ«ti attho
paá¹-ipakkhassa vijjhanaá¹-á¹-hena vijjÄ• , tamokkhandhÄ• dikassa padÄ• lanaá¹-á¹-henÄ•
visayassa viditakaraá¹‡aá¹-á¹-henapi vijjÄ• . __sampannattÄ• _ti samannÄ• gatattÄ• , parip
avikalattÄ• ti attho. tissannaá¹ƒ, aá¹-á¹-hannaá¹ƒ ca vijjÄ• naá¹ƒ tattha tattha sutte gahaá¹‡a
vineyyajjhÄ• sayavasenÄ• ti \Be I 233/ daá¹-á¹-habbaá¹ƒ. __satta saddhammÄ• _ nÄ• ma s
bÄ• husaccaá¹ƒ vÄ«riyaá¹ƒ sati paÃ±Ã±Ä• ca. ye sandhÄ• ya vuttaá¹ƒ ``idha bhikkhu sadd
c 10.11). __cattÄ• ri jhÄ• nÄ• nÄ«_ti yÄ• ni kÄ• nici cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• ni.

kasmÄ• panettha sÄ«lÄ• dayo pannaraseva ``caraá¹‡aâ€™â€™ nti vuttÄ• ti codanaá¹ƒ sa
hÄ«â€™â€™ _tiÄ• di \Ne I 220/. tena tesaá¹ƒ sikkhattayasaá¹…gahato nibbÄ• nupagaman
sÄ• dhanabhÄ• vamÄ• ha. idÄ• ni tadatthasÄ• dhanÄ• ya Ä• gamaá¹ƒ dassento __ ``yathÄ
__bhagavÄ• _tiÄ• di vuttassevatthassa nigamanavasena vuttaá¹ƒ.

nanu cÄ• yaá¹ƒ vijjÄ• caraá¹‡asampadÄ• sÄ• vakesupi labbhatÄ«ti? kiÃ±cÄ• pi labbhati, n
bhagavatoti dassetuá¹ƒ __ ``tattha vijjÄ• sampadÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. caraá¹‡adha
karuá¹‡Ä• brahmavihÄ• rassa, so cettha mahaggatabhÄ• vappattÄ• sÄ• dhÄ• raá¹‡abhÄ•
mahÄ• kÄ• ruá¹‡ikataá¹ƒ pÅ«retvÄ• á¹-hitÄ• â€™â€™ _ti. yathÄ• sattÄ• naá¹ƒ anatthaá¹ƒ
niyojanaá¹ƒ paÃ±Ã±Ä• ya vinÄ• na hoti, evaá¹ƒ nesaá¹ƒ atthÄ• natthajÄ• nanaá¹ƒ satthu k

hotÄ«ti ubhayampi ubhayattha sakiccakameva siyÄ• . yattha pana yassÄ• padhÄ• nabhÄ•
sabbaÃ±Ã±utÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yathÄ• taá¹ƒ vijjÄ• caraá¹‡asamp
vijjÄ• caraá¹‡asampanno, tena vijjÄ• caraá¹‡asampannassevÄ• yaá¹ƒ Ä• veá¹‡ikÄ• paá¹-ip
panÄ• yaá¹ƒ satthu vijjÄ• caraá¹‡asampadÄ• sÄ• sanassa niyyÄ• nikatÄ• ya sÄ• vakÄ• na
ekantakÄ• raá¹‡anti dassetuá¹ƒ __ ``tenassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹ƒ suviÃ±Ã±ey

ettha ca vijjÄ• sampadÄ• ya satthu paÃ±Ã±Ä• mahattaá¹ƒ pakÄ• sitaá¹ƒ hoti, caraá¹‡asam
karuá¹‡Ä• mahattaá¹ƒ. tesu paÃ±Ã±Ä• ya bhagavato dhammarajjappatti, karuá¹‡Ä• ya dha
saá¹ƒsÄ• radukkhanibbidÄ• , karuá¹‡Ä• ya saá¹ƒsÄ• radukkhasahanaá¹ƒ. paÃ±Ã±Ä• ya pa
karuá¹‡Ä• ya paradukkhapatikÄ• rÄ• rambho. paÃ±Ã±Ä• ya parinibbÄ• nÄ• bhimukhabhÄ•
paÃ±Ã±Ä• ya sayaá¹ƒ taraá¹‡aá¹ƒ, karuá¹‡Ä• ya paresaá¹ƒ tÄ• raá¹‡aá¹ƒ. paÃ±Ã±Ä• ya bu
buddhakiccasiddhi. karuá¹‡Ä• ya vÄ• bodhisattabhÅ«miyaá¹ƒ saá¹ƒsÄ• rÄ• bhimukhabhÄ•
anabhirati. tathÄ• karuá¹‡Ä• ya paresaá¹ƒ abhiá¹ƒsÄ• panaá¹ƒ \Be I 234/, paÃ±Ã±Ä• ya sa
karuá¹‡Ä• ya paraá¹ƒ rakkhanto attÄ• naá¹ƒ rakkhati, paÃ±Ã±Ä• ya attÄ• naá¹ƒ rakkhanto p
karuá¹‡Ä• ya aparantapo, paÃ±Ã±Ä• ya anattantapo. tena attahitÄ• ya paá¹-ipannÄ• dÄ«su
catutthapuggalabhÄ• vo siddho hoti. tathÄ• karuá¹‡Ä• ya lokanÄ• thatÄ• , paÃ±Ã±Ä• ya at
cassa ninnatÄ• bhÄ• vo, paÃ±Ã±Ä• ya unnamÄ• bhÄ• vo. tathÄ• karuá¹‡Ä• ya sabbasatte
paÃ±Ã±Ä• nugatattÄ• na ca na sabbattha virattacitto, paÃ±Ã±Ä• ya sabbadhammesu viratt
na ca na sabbasattÄ• nuggahÄ• ya pavatto. yathÄ• hi karuá¹‡Ä• bhagavato sinehasokavir
ahaá¹ƒkÄ• ramamaá¹ƒkÄ• ravinimuttÄ• ti \Ne I 221/ aÃ±Ã±amaÃ±Ã±avisodhitÄ• paramavis
vijjÄ• caraá¹‡asampadÄ• hi pakÄ• sitÄ• ti daá¹-á¹-habbaá¹ƒ.

<134> __gamanampi hi gatanti vuccati_ ``gate á¹-hiteâ€™â€™ tiÄ• dÄ«su (DN I 214; II 376
subhaá¹ƒ. subhabhÄ• vo visuddhatÄ• ya, visuddhatÄ• dosavigamenÄ• ti Ä• ha __ ``parisud
gamanaÃ±ca nÄ• ma bahuvidhanti idhÄ• dhippetaá¹ƒ gamanaá¹ƒ dassento __ ``ariyamagg
nibbÄ• nassa gati adhigamoti katvÄ• ``gataá¹ƒ, gamanaâ€™â€™ nti ca vuccati. idÄ• ni tas
kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``tena hesÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __khemaá¹ƒ disa_nti
__asajjamÄ• no_ti paripanthÄ• bhÄ• vena sugatigamanepi asajjanto saá¹…gaá¹ƒ akaronto,
ekÄ• sane nisÄ«ditvÄ• khippabhiÃ±Ã±Ä• vaseneva catunnampi maggÄ• naá¹ƒ paá¹-iladdh
gato. yaá¹ƒ gamanaá¹ƒ gacchanto sabbamanatthaá¹ƒ apaharati, sabbaÃ±ca anuttaraá¹ƒ sa
sobhanaá¹ƒ nÄ• ma. tena ca bhagavÄ• gatoti Ä• ha __ ``iti sobhanagamanattÄ• sugatoâ€
__su_-saddoti katvÄ• .

asundarÄ• naá¹ƒ dukkhÄ• naá¹ƒ saá¹…khÄ• rappavattÄ«naá¹ƒ abhÄ• vato accantasukhatt
asaá¹…khatÄ• dhÄ• tÅ«ti Ä• ha __ ``sundaraÃ±cesa á¹-hÄ• naá¹ƒ gato amataá¹ƒ nibbÄ• n
``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ nti (MN II 215; Dhp 203-204). __sammÄ• _ti suá
gamanaÃ±ca nÄ• ma paá¹-ipakkhena anabhibhÅ«tassa gamananti Ä• ha __ ``pahÄ«ne kile
_ti. idaÃ±ca sikhÄ• ppattaá¹ƒ sammÄ• gamanaá¹ƒ, yÄ• ya Ä• gamanÄ«yapaá¹-ipadÄ• ya si

sammÄ• gamanamevÄ• ti evampi \Be I 235/ bhagavÄ• sugatoti dassetuá¹ƒ __ ``sammÄ• v
vuttaá¹ƒ. __sammÄ• paá¹-ipattiyÄ• _ti sammÄ• sambodhiyÄ• sampÄ• pane aviparÄ«tapaá
hitasukhameva karontoâ€™â€™ _ti etena mahÄ• bodhiyÄ• paá¹-ipadÄ• avibhÄ• gena sab
hitasukhÄ• vahabhÄ• veneva pavattatÄ«ti dasseti. __ ``sassataá¹ƒ ucchedanti ime ante anu
_ti etena paá¹-iccasamuppÄ• dagatiá¹ƒ dasseti. __ ``kÄ• masukhaá¹ƒ attakilamathanti ime a
gatoâ€™â€™ _ti etena ariyamaggagatiá¹ƒ dasseti.

__tatrÄ• _ti yuttaá¹-á¹-hÄ• ne yuttasseva bhÄ• sane nipphÄ• detabbe, sÄ• dhetabbe cetaá
abhÅ«tatthaá¹ƒ. atthamukhena hi vÄ• cÄ• ya abhÅ«tatÄ• , bhÅ«tatÄ• vÄ• . __ataccha_nti t
__abhÅ«ta_nti \Ne I 222/ vÄ• asantaá¹ƒ avijjamÄ• naá¹ƒ. __ataccha_nti atathÄ• kÄ• raá¹ƒ
__anatthasaÃ±hita_nti diá¹-á¹-hadhammikena, samparÄ• yikena vÄ• anatthena saÃ±hitaá¹
atthoti anattho, atthassa paá¹-ipakkho, abhÄ• vo ca, tena saÃ±hitaá¹ƒ, pisuá¹‡avÄ• caá¹ƒ, s
attho. evamettha catubbidhassÄ• pi vacÄ«duccaritassa saá¹…gaho daá¹-á¹-habbo. ettha ca
sÄ«lavantaá¹ƒ ``dussÄ«loâ€™â€™ ti, acaá¹‡á¸• Ä• lÄ• dimeva ``caá¹‡á¸• Ä• loâ€™â€™ tiÄ
daá¹-á¹-habbÄ• . dutiyÄ• dussÄ«laá¹ƒ ``dussÄ«loâ€™â€™ ti, caá¹‡á¸• Ä• lÄ• dimeva ``caá
avinayena bhÄ• samÄ• nassa. tatiyÄ• nerayikÄ• dikassa nerayikÄ• dibhÄ• vavibhÄ• vanÄ«
devadatto nerayikoâ€™â€™ tiÄ• dikÄ• (Vin II 348). catutthÄ« ``vedavihitena yaÃ±Ã±avidhi
pÄ• á¹‡Ä• tipÄ• tÄ• dikataá¹ƒ sugatiá¹ƒ Ä• vahatÄ«â€™â€™ ti lokassa byÄ• mohanakathÄ
pesuÃ±Ã±Å«pasaá¹ƒhÄ• rÄ• dikathÄ• . chaá¹-á¹-hÄ• yuttappattaá¹-á¹-hÄ• ne pavattitÄ• dÄ
veditabbÄ• . __evaá¹ƒ sammÄ• gadattÄ• _ti yathÄ• vuttaá¹ƒ abhÅ«tÄ• diá¹ƒ vajjetvÄ• bhÅ
atthasaÃ±hitaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ tato eva sammÄ• suá¹-á¹-hu gadanato __sugato_ d
katvÄ• . Ä• pÄ• thagamanamattena kassaci appiyampi hi bhagavato vacanaá¹ƒ piyaá¹ƒ ma
lokassa hitasukhÄ• vahattÄ• .

apica sobhanaá¹ƒ gataá¹ƒ gamanaá¹ƒ etassÄ• ti __sugato_. bhagavato hi veneyyajanupas
tesaá¹ƒ hitasukhanipphÄ• danato sobhanaá¹ƒ bhaddakaá¹ƒ \Be I 236/. tathÄ•
lakkhaá¹‡Ä• nubyaÃ±janapaá¹-imaá¹‡á¸• itarÅ«pakÄ• yatÄ• ya
dutavilambitakhalitÄ• nukaá¸• á¸• hananippÄ«á¸·anukkuá¹-ikakuá¹-ilÄ• kulatÄ• didosarahita
havÄ• raá¹‡amigarÄ• jagamanaá¹ƒ kÄ• yagamanaá¹ƒ, Ã±Ä• á¹‡agamanaÃ±ca
vipulanimmalakaruá¹‡Ä• sativÄ«riyÄ• diguá¹‡avisesasahitaá¹ƒ abhinÄ«hÄ• rato yÄ• va mal
sattÄ• naá¹ƒ hitasukhÄ• vahatÄ• ya ca sobhanameva. atha vÄ• sayambhÅ«Ã±Ä• á¹‡ena s
pariÃ±Ã±Ä• bhisamayavasena parijÄ• nanto sammÄ• gato avagatoti __sugato_. tathÄ• lok
pahÄ• nÄ• bhisamayavasena pajahanto anuppattidhammataá¹ƒ Ä• pÄ• dento sammÄ• gat
lokanirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikiriyÄ• bhisamayavasena sammÄ• gato adhigatoti __su
lokanirodhagÄ• miniá¹ƒ paá¹-ipadaá¹ƒ bhÄ• vanÄ• bhisamayavasena sammÄ• gato paá¹-ip
imassa sadevakassa lokassa diá¹-á¹-haá¹ƒ sutaá¹ƒ mutaá¹ƒ viÃ±Ã±Ä• taá¹ƒ pattaá¹ƒ pariye
manasÄ• , sabbaá¹ƒ taá¹ƒ hatthatale Ä• malakaá¹ƒ viya sammÄ• paccakkhato gato abbha

<135> __sabbathÄ• _ti sabbappakÄ• rena. yo yo loko yathÄ• yathÄ• veditabbo, tathÄ• ta
pakÄ• re dassetuá¹ƒ __ ``sabhÄ• vatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sabhÄ• vato_ti d
loko dukkhasabhÄ• vo. yathÄ• ha ``saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â
__samudayato_ti yato so samudeti, tato taá¹‡hÄ• dito. __nirodhato_ti yattha so nirujjhati, ta
visaá¹…khÄ• rato. __nirodhÅ«pÄ• yato_ti yena vidhinÄ• so nirodho pattabbo, tato ariyama
pakÄ• rassa abhÄ• vÄ• .

iti ``sabbathÄ• lokaá¹ƒ avedÄ«â€™â€™ ti vatvÄ• tadatthasÄ• dhakaá¹ƒ suttaá¹ƒ dassent
Ä• vusoâ€™â€™ _tiÄ• dimÄ• ha. tattha __ ``na jÄ• yatÄ«â€™â€™ _tiÄ• dinÄ• ujukaá¹ƒ jÄ
``na cavati na upapajjatÄ«â€™â€™ _ti padadvayena aparÄ• paraá¹ƒ cavanupapajjanÄ• ni
``na jÄ• yatÄ«tiÄ• di gabbhaseyyakavasena vuttaá¹ƒ, itaraá¹ƒ opapÄ• tikavasenÄ• â€™â€™
jÄ• tiÄ• dirahitaá¹ƒ. __gamanenÄ• _ti padasÄ• gamanena. __Ã±Ä• teyya_nti jÄ• nitabbaá¹
pÄ• á¹-ho, Ã±Ä• tÄ• ayaá¹ƒ nibbÄ• natthikoti adhippÄ• yo.

kÄ• maá¹ƒ \Be I 237/ pÄ• dagamanena gantvÄ• lokassantaá¹ƒ Ã±Ä• tuá¹ƒ, daá¹-á¹-huá¹ƒ,
apica parimitaparicchinnaá¹-á¹-hÄ• ne taá¹ƒ paÃ±Ã±Ä• petvÄ• dassemÄ«ti dassento __ ``a
tattha __sasaÃ±Ã±imhÄ«_ti saÃ±Ã±Ä• sahite. tato eva __samanake_ saviÃ±Ã±Ä• á¹‡ake.
utusamuá¹-á¹-hÄ• narÅ«pasamudÄ• yamatte paÃ±Ã±Ä• petuá¹ƒ na sakkÄ• ti adhippÄ• yo.
__lokanirodha_nti tassa lokassa nirujjhanaá¹ƒ, nibbÄ• nameva vÄ• . adesampi hi taá¹ƒ yesa
vasena upacÄ• rato, desatopi niddisÄ«yati yathÄ• ``cakkhuá¹ƒ loke piyarÅ«paá¹ƒ sÄ• tarÅ«
pahÄ«yamÄ• nÄ• pahÄ«yati, ettha nirujjhamÄ• nÄ• nirujjhatÄ«â€™â€™ ti (DN II 401; MN

__gamanenÄ• _ti pÄ• katikagamanena. __lokassanto_ti saá¹…khÄ• ralokassa anto antakir
nibbÄ• naá¹ƒ. __kudÄ• cana_nti kadÄ• cipi. __apatvÄ• _ti aggamaggena anadhigantvÄ• . _
nissaraá¹‡aá¹ƒ. __tasmÄ• _ti yasmÄ• lokassantaá¹ƒ apatvÄ• vaá¹-á¹-adukkhato mutti natt
nipÄ• tamattaá¹ƒ. __lokavidÅ«_ti sabhÄ• vÄ• dito sabbaá¹ƒ lokaá¹ƒ jÄ• nanto. __sumedho_
__lokantagÅ«_ti pariÃ±Ã±Ä• bhisamayena lokaá¹ƒ viditvÄ• pahÄ• nÄ• bhisamayena lokant
maggabrahmacariyavÄ• sassa pariniá¹-á¹-hitattÄ• __vusitabrahmacariyo_. sabbesaá¹ƒ kile
catusaccadhammÄ• naá¹ƒ \Ne I 224/ vÄ• abhisamitattÄ• __samitÄ• vÄ«. nÄ• sÄ«sati_ na
lokaá¹ƒ, evaá¹ƒ paraÃ±ca lokaá¹ƒ appaá¹-isandhikattÄ• .

<136> evaá¹ƒ yadipi lokavidutÄ• anavasesato dassitÄ• sabhÄ• vato dassitattÄ• , loko par
taá¹ƒ anavasesato dassetuá¹ƒ __ ``apica tayo lokÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha indriy
khandhÄ• naá¹ƒ samÅ«ho, santÄ• no ca __sattaloko_. rÅ«pÄ• dÄ«su sattavisattatÄ• ya sat
kusalÄ• kusalaá¹ƒ, tabbipÄ• ko cÄ• ti lokoti. anindriyabaddhÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ sam
__okÄ• saloko_ lokiyanti ettha tasÄ• , thÄ• varÄ• ca, tesaÃ±ca okÄ• sabhÅ«toti. tadÄ• dhÄ
``bhÄ• janalokoâ€™â€™ tipi vuccati. ubhayepi khandhÄ• __saá¹…khÄ• raloko_ paccayehi
palujjanti cÄ• ti. __Ä• hÄ• raá¹-á¹-hitikÄ• _ti paccayaá¹-á¹-hitikÄ• , paccayÄ• yattavuttikÄ• ti

paccayattho hettha __Ä• hÄ• ra_-saddo ``ayamÄ• hÄ• ro anuppannassa vÄ• kÄ• macchan
(SN c V 232) viya. evaá¹ƒ hi ``sabbe sattÄ• â€™â€™ ti iminÄ• asaÃ±Ã±asattÄ• pi pariggah
panÄ• yaá¹ƒ Ä• hÄ• raá¹-á¹-hitikatÄ• nippariyÄ• yato saá¹…khÄ• radhammo, na sattadham
``Ä• hÄ• raá¹-á¹-hitikÄ• ti Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko veditabboâ€™â€™ _ti.

yadi evaá¹ƒ ``sabbe sattÄ• â€™â€™ ti idaá¹ƒ kathanti? puggalÄ• dhiá¹-á¹-hÄ• nÄ• desanÄ
aÃ±Ã±atthÄ• pi ``ekadhamme, bhikkhave, bhikkhu sammÄ• nibbindamÄ• no sammÄ• vira
sammÄ• pariyantadassÄ• vÄ« sammadatthaá¹ƒ abhisamecca diá¹-á¹-heva dhamme dukkh
ekadhamme? sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (AN c 10.27). diá¹-á¹-higatikÄ
``attÄ• , lokoâ€™â€™ ti ca parikappanÄ• yebhuyyena sattavisayÄ• , na saá¹…khÄ• ravisay
lokoti vÄ• asassato lokoti vÄ• Ä• gataá¹-á¹-hÄ• ne sattaloko veditabboâ€™â€™ _ti.

__yÄ• vatÄ• candimasÅ«riyÄ• pariharantÄ«_ti yattake á¹-hÄ• ne candimasÅ«riyÄ• pariva
__disÄ• bhanti virocamÄ• nÄ• _ti tesaá¹ƒ paribbhamaneneva tÄ• disÄ• pabhassarÄ• hut
sahassadhÄ• loko_ti tattakaá¹ƒ sahassappakÄ• ro okÄ• saloko, sahassalokadhÄ• tuyoti att
sahassavÄ• â€™â€™ ti vÄ• pÄ• á¹-ho.

__tampÄ«_ti \Ne I 225/ taá¹ƒ tividhampi lokaá¹ƒ. tathÄ• hissa sabbathÄ• pi viditoti samban
``sabbe sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti yÄ• ya puggalÄ• dhiá¹-á¹-hÄ• nÄ• ya kath
saá¹…khÄ• rÄ• naá¹ƒ paccayÄ• yattavuttitÄ• vuttÄ• , tÄ• ya sabbo saá¹…khÄ• raloko eko
abhÄ• vato. __dve lokÄ• _tiÄ• dÄ«supi iminÄ• nayena attho veditabbo. __nÄ• ma_-ggahaá
aggahaá¹‡aá¹ƒ, tassa alokasabhÄ• vattÄ• . nanu ca ``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti ettl
maggaphaladhammÄ• nampi lokatÄ• Ä• pajjatÄ«ti? nÄ• pajjati, pariÃ±Ã±eyyÄ• naá¹ƒ dukk
``lokoâ€™â€™ ti adhippetattÄ• . atha vÄ• ``na lujjati na palujjatÄ«â€™â€™ ti \Be I 239/ yo
hoti, so lokoti taá¹ƒgahaá¹‡arahitÄ• naá¹ƒ lokuttarÄ• naá¹ƒ natthi lokatÄ• . upÄ• dÄ• nÄ• na
khandhÄ• __upÄ• dÄ• nakkhandhÄ• . dasÄ• yatanÄ• nÄ«_ti dasa rÅ«pÄ• yatanÄ• ni.

ettha ca ``Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti paccayÄ• yattavuttitÄ• vacanena saá¹…khÄ• r
``yadaniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti (SN b III 15) vac
ca pakÄ• sitÄ• hontÄ«ti tÄ«á¹‡ipi sÄ• maÃ±Ã±alakkhaá¹‡Ä• ni gahitÄ• ni. __nÄ• ma_nti ca
ca atthato phassÄ• dayo. __rÅ«pa_nti bhÅ«tupÄ• dÄ• yarÅ«pÄ• ni, tÄ• ni ca atthato pathav
salakkhaá¹‡ato saá¹…khÄ• rÄ• gahitÄ• . taggahaá¹‡eneva ye tesaá¹ƒ visesÄ• kusalÄ• da
gahitÄ• eva hontÄ«ti Ä• ha __ ``iti ayaá¹ƒ saá¹…khÄ• ralokopi sabbathÄ• viditoâ€™â€™ _

Ä• gamma cittaá¹ƒ seti etthÄ• ti __Ä• sayo_ migÄ• sayo viya. yathÄ• migo gocarÄ• ya gar
vanagahane sayatÄ«ti so tassa Ä• sayo, evaá¹ƒ aÃ±Ã±athÄ• pavattitvÄ• pi cittaá¹ƒ Ä• gam
Ä• sayoti vuccati. so pana sassatadiá¹-á¹-hiÄ• divasena catubbidho. vuttaÃ±ca ---

``sassatucchedadiá¹-á¹-hi ca, khanti cevÄ• nulomikÄ• .

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaâ€™â€™ nti ||

tattha sabbadiá¹-á¹-hÄ«naá¹ƒ sassatucchedadiá¹-á¹-hÄ«hi saá¹…gahitattÄ• sabbepi diá¹-á
eva dve diá¹-á¹-hiyo sannissitÄ• . yathÄ• ha ``dvayanissito khvÄ• yaá¹ƒ, kaccÄ• na, loko ye
natthitaÃ±cÄ• â€™â€™ ti \Ne I 226/ (SN a II 15). __atthitÄ• _ti hi sassataggÄ• ho adhippeto
ucchedaggÄ• ho. ayaá¹ƒ tÄ• va vaá¹-á¹-anissitÄ• naá¹ƒ puthujjanÄ• naá¹ƒ Ä• sayo. vivaá¹-
suddhasattÄ• naá¹ƒ anulomikÄ• khanti, yathÄ• bhÅ«taÃ±Ä• á¹‡anti duvidho Ä• sayo.

__Ä• sayaá¹ƒ jÄ• nÄ• tÄ«_ti catubbidhampi sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti. jÄ• nanto c
diá¹-á¹-higatÄ• naá¹ƒ, tesaÃ±ca Ã±Ä• á¹‡Ä• naá¹ƒ appavattikkhaá¹‡epi jÄ• nÄ• ti. vuttaÃ±h

``kÄ• maá¹ƒ \Be I 240/ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo kÄ• magaruko kÄ• mÄ•
kÄ• maá¹ƒ sevantaÃ±Ã±eva jÄ• nÄ• ti `ayaá¹ƒ puggalo nekkhammagaruko nekkhammÄ• sa
Ä• di (Paá¹-is I 113).

appahÄ«nabhÄ• vena santÄ• ne anu anu sayantÄ«ti __anusayÄ• , _ anurÅ«paá¹ƒ kÄ• raá¹
attho. etena nesaá¹ƒ kÄ• raá¹‡alÄ• bhe uppajjanÄ• rahataá¹ƒ dasseti. appahÄ«nÄ• hi kiles
uppajjanti. ke pana te? rÄ• gÄ• dayo satta anÄ• gatÄ• kilesÄ• , atÄ«tÄ• , paccuppannÄ• c
vuccanti. na hi dhammÄ• naá¹ƒ kÄ• labhedena sabhÄ• vabhedo atthi. taá¹ƒ sattavidhaá¹ƒ a
sattassa santÄ• ne paroparabhÄ• vena pavattamÄ• naá¹ƒ jÄ• nÄ• ti.

__carita_nti sucaritaduccaritaá¹ƒ. taá¹ƒ hi __vibhaá¹…ge_ (Vibh 814, 817) caritaniddese ni
atha vÄ• __carita_nti cariyÄ• veditabbÄ• . tÄ• pana rÄ• gadosamohasaddhÄ• buddhivitak
tÄ• saá¹ƒ apariyanto antarabhedo, saá¹ƒsaggabhedo pana tesaá¹-á¹-hividho. taá¹ƒ caritaá¹
saá¹ƒkilesavodÄ• nato samuá¹-á¹-hÄ• nato phalato nissandatoti evamÄ• dinÄ• pakÄ• rena

__adhimutti_ ajjhÄ• sayadhÄ• tu. sÄ• duvidhÄ• hÄ«nÄ• dhimutti paá¹‡Ä«tÄ• dhimuttÄ«ti.
sattÄ• hÄ«nÄ• dhimuttikeyeva sevanti, paá¹‡Ä«tÄ• dhimuttikÄ• ca paá¹‡Ä«tÄ• dhimuttikey
ajjhÄ• sayasabhÄ• vo adhimutti. taá¹ƒ __adhimuttiá¹ƒ jÄ• nÄ• ti_ ``imassa adhimutti hÄ«nÄ
paá¹‡Ä«tÄ• â€™â€™ ti, tatthÄ• pi ``imassa mudu, imassa mudutarÄ• , imassa mudutamÄ•
indriyÄ• naá¹ƒ hi tikkhamudubhÄ• vÄ• dinÄ• yathÄ• rahaá¹ƒ adhimuttiyÄ• tikkhamudubhÄ
vuttaá¹ƒ __sammohavinodanÄ«yaá¹ƒ_ (Vibh-a 818, 820) ``heá¹-á¹-hÄ• \Ne I 227/ gahitÄ• p
sattÄ• naá¹ƒ tikkhindriyamudindriyabhÄ• vadassanatthaá¹ƒ puna gahitÄ• â€™â€™ ti.

apparajaá¹ƒ akkhaá¹ƒ etesanti apparajakkhÄ• , appaá¹ƒ vÄ• rajaá¹ƒ paÃ±Ã±Ä• maye akkh
apparajakkhÄ• , anussadarÄ• gÄ• dirajÄ• sattÄ• , te __apparajakkhe. mahÄ• rajakkhe_ti e

ussadarÄ• gÄ• dirajÄ• mahÄ• rajakkhÄ• .

__tikkhindriye_ti \Be I 241/ tikhiá¹‡ehi saddhÄ• dÄ«hi indriyehi samannÄ• gate. __mudindri
saddhÄ• dÄ«hi indriyehi samannÄ• gate. upanissayaindriyÄ• ni nÄ• ma idhÄ• dhippetÄ• ni.
kalyÄ• á¹‡apakatike, vivaá¹-á¹-ajjhÄ• sayeti attho. __suviÃ±Ã±Ä• paye_ti sammattaniyÄ• m
sukare saddhe, paÃ±Ã±avante ca. __bhabbe abhabbe_ti ettha __bhabbe_ti
kammÄ• varaá¹‡akilesÄ• varaá¹‡avipÄ• kÄ• varaá¹‡arahite. vuttavipariyÄ• yena __dvÄ• kÄ
veditabbÄ• . ettha ca ``imassa rÄ• garajo appo, imassa dosarajo appoâ€™â€™ tiÄ• dinÄ•
veditabbaá¹ƒ. sesesupi eseva nayo. __tasmÄ• _ti yasmÄ• bhagavÄ• aparimÄ• á¹‡e satte
jÄ• nÄ• ti, tasmÄ• assa bhagavato sattalokopi sabbathÄ• vidito.

nanu ca sattesu pamÄ• á¹‡Ä• dipi jÄ• nitabbo atthÄ«ti? atthi. tassa pana jÄ• nanaá¹ƒ na ni
nirodhÄ• yÄ• ti idha na gahitaá¹ƒ, bhagavato pana tampi suviditaá¹ƒ suvavatthÄ• pitameva,
desanaá¹ƒ nÄ• ruá¸·haá¹ƒ. tena vuttaá¹ƒ ---

``atha kho bhagavÄ• parittaá¹ƒ nakhasikhÄ• yaá¹ƒ paá¹ƒsuá¹ƒ Ä• ropetvÄ• bhikkhÅ« Ä• m
maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho bahutaraá¹ƒ --- yo vÄ• yaá¹ƒ mayÄ• paritto nal
Ä• ropito, ayaá¹ƒ vÄ• mahÄ• pathavÄ«â€™â€™ â€™ tiÄ• di (SN c V 1121).

<137> okÄ• salokopi sabbathÄ• viditoti sambandho. __cakkavÄ• á¸·a_nti lokadhÄ• tu. sÄ•
nemimaá¹‡á¸• alasadisena cakkavÄ• á¸·apabbatena samantato parikkhittattÄ• ``cakkavÄ•
__catutiá¹ƒsasatÄ• ni cÄ• _ti catuadhikÄ• ni tiá¹ƒsasatÄ• ni, tÄ«á¹‡isahassÄ• ni, cattÄ• risa
228/. __aá¸• á¸• huá¸• á¸• hÄ• nÄ«_ti upaá¸• á¸• hacatutthÄ• ni, tÄ«á¹‡isatÄ• ni, paÃ±Ã±Ä•
__nahutÄ• nÄ«_ti dasasahassÄ• ni. __saá¹…khÄ• tÄ• _ti kathitÄ• . __saá¹‡á¹-hitÄ«_ti heá¹
sabbaso á¹-hiti.

__evaá¹ƒ saá¹‡á¹-hite_ti evamavaá¹-á¹-hite. __etthÄ• _ti cakkavÄ• á¸·e. __accuggato tÄ• v
caturÄ• sÄ«ti yojanasahassÄ• niyeva ubbedho \Be I 242/. na kevalaá¹ƒ cettha ubbedhova, a
Ä• yÄ• mavitthÄ• rÄ• pissa tattakÄ• yeva. vuttaÃ±hetaá¹ƒ ---

``sineru, bhikkhave, pabbatarÄ• jÄ• caturÄ• sÄ«ti yojanasahassÄ• ni Ä• yÄ• mena, caturÄ•
vitthÄ• renÄ• â€™â€™ ti (AN b 7.66).

__tato_ti sinerussa heá¹-á¹-hÄ• , upari ca vuttappamÄ• á¹‡ato. __upaá¸• á¸• hupaá¸• á¸• h
upaá¸• á¸• hena. idaá¹ƒ vuttaá¹ƒ hoti --- dvÄ• cattÄ• lÄ«sa yojanasahassÄ• ni samudde ajjh
upari uggato __yugandharapabbato, _ ekavÄ«sa yojanasahassÄ• ni samudde ajjhogÄ• á¸·h
uggato __Ä«sadharo_ pabbatoti iminÄ• nayena sesesupi upaá¸• á¸• hupaá¸• á¸• hapamÄ•
mahÄ• samuddo yÄ• va cakkavÄ• á¸·apÄ• damÅ«lÄ• anupubbaninno, evaá¹ƒ yÄ• va siner

sinerupamÄ• á¹‡ato upaá¸• á¸• hapamÄ• á¹‡opi yugandharapabbato pathaviyaá¹ƒ suppatiá
Ä«sadharÄ• dayopÄ«ti daá¹-á¹-habbaá¹ƒ. vuttaá¹ƒ hetaá¹ƒ ``mahÄ• samuddo, bhikkhave, a
anupubbapabbhÄ• roâ€™â€™ ti (Ud 45; Vin II 384; AN c 8.19). sineruyugandharÄ• dÄ«naá
__sÄ«dantarasamuddÄ• _ nÄ• ma. te vitthÄ• rato yathÄ• kkamaá¹ƒ sineruÄ• dÄ«naá¹ƒ acc
vadanti. __brahÄ• _ti mahanto.

__sinerussa samantato_ti parikkhipanavasena sinerussa samantato á¹-hitÄ• . sineruá¹ƒ tÄ•
á¹-hito yugandharo, taá¹ƒ parikkhipitvÄ• Ä«sadharo. evaá¹ƒ taá¹ƒ taá¹ƒ parikkhipitvÄ• á¹-h
samantatoâ€™â€™ ti vuttÄ• .

__yojanÄ• naá¹ƒ satÄ• nucco, himavÄ• paÃ±ca pabbato_ti himavÄ• pabbato paÃ±ca yoja
ubbedho. __nagavhayÄ• _ti __naga_-saddena avhÄ• tabbÄ• rukkhÄ• bhidhÄ• nÄ• .
__paÃ±Ã±Ä• sayojanakkhandhasÄ• khÄ• yÄ• mÄ• _tiâ€™ ubbedhato paÃ±Ã±Ä• sayojana
__samantato_ ca paÃ±Ã±Ä• sayojanasÄ• khÄ• yÄ• mÄ• \Ne I 229/ ca. tato eva __satayoja
uggatÄ• . yassÄ• nubhÄ• venÄ• _ti yassÄ• mahantatÄ• kappaá¹-á¹-hÄ• yitÄ• dippakÄ• re

__garuá¸·Ä• naá¹ƒ simbalirukkho_ sinerussa dutiyaparibhaá¹‡á¸• e patiá¹-á¹-hito.

__sirÄ«senÄ• _ti \Be I 243/ paccatte karaá¹‡avacanaá¹ƒ. __sattama_nti liá¹…gavipallÄ• se
bhavati sattamoti attho.

tattha __caá¹‡á¸• amaá¹‡á¸• alaá¹ƒ_ heá¹-á¹-hÄ• , __sÅ«riyamaá¹‡á¸• alaá¹ƒ_ upari. tassa
candamaá¹‡á¸• alaá¹ƒ attano chÄ• yÄ• ya vikalabhÄ• vena upaá¹-á¹-hÄ• ti. tÄ• ni yojananta
yugandharaggapamÄ• á¹‡e Ä• kÄ• se vicaranti. __asurabhavanaá¹ƒ_ sinerussa heá¹-á¹-hÄ
__jambudÄ«po_ sakaá¹-asaá¹‡á¹-hÄ• no. __aparagoyÄ• naá¹ƒ_ Ä• dÄ• sasaá¹‡á¹-hÄ• no.
addhacandasaá¹‡á¹-hÄ• no. __uttarakuru_ pÄ«á¹-hasaá¹‡á¹-hÄ• no. taá¹ƒtaá¹ƒnivÄ• sÄ«na
taá¹ƒtaá¹ƒparivÄ• radÄ«pavÄ• sÄ«naÃ±ca manussÄ• naá¹ƒ mukhampi taá¹ƒtaá¹ƒsaá¹‡á¹-h
__tadantaresÅ«_ti tesaá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ antaresu. tiá¹‡á¹‡aá¹ƒ hi pattÄ• naá¹ƒ
aÃ±Ã±amaÃ±Ã±aÄ• sannabhÄ• vena á¹-hapitÄ• naá¹ƒ antarasadise tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aa
ekeko __lokantaranirayo_.

__anantÄ• nÄ«_ti aparimÄ• á¹‡Ä• ni, ``ettakÄ• nÄ«â€™â€™ ti aÃ±Ã±ehi minituá¹ƒ asakku
anantena buddhaÃ±Ä• á¹‡ena avedi_ ``ananto Ä• kÄ• so, ananto sattanikÄ• yo, anantÄ• ni
tividhampi anantaá¹ƒ buddhaÃ±Ä• á¹‡aá¹ƒ paricchindati sayampi anantattÄ• . yÄ• vatakaá¹
tÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ. yÄ• vatakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ. Ã±eyy
Ã±Ä• á¹‡apariyantikaá¹ƒ Ã±eyyanti. tena vuttaá¹ƒ ``anantena buddhaÃ±Ä• á¹‡ena avedÄ«â
anantaÃ±eyyapaá¹-ivijjhaneneva veditabbÄ• tattha appaá¹-ihatacÄ• rattÄ• . nanu cettha viv
viditatÄ• vattabbÄ• ti? saccaá¹ƒ vattabbaá¹ƒ, sÄ• pana parato abhiÃ±Ã±Ä• kathÄ• yaá¹ƒ Ä

gahitÄ• .

<138> __attanÄ• _ti nissakkavacanametaá¹ƒ. guá¹‡ehi attanÄ• visiá¹-á¹-hatarassÄ• ti sam
__tara_-ggahaá¹‡aá¹ƒ cettha __ ``anuttaroâ€™â€™ _ti padassa atthaniddesatÄ• ya kataá¹
kassaci atthitÄ• ya. sadevake hi loke sadisakappopi nÄ• ma koci tathÄ• gatassa natthi, kuto
pana kÄ• \Ne I 230/ kathÄ• . __kassacÄ«_ti kassacipi. __abhibhavatÄ«_ti sÄ«lasampadÄ•
hirottappamettÄ• karuá¹‡Ä• naá¹ƒ, visesapaccayÄ• naá¹ƒ saddhÄ• sativÄ«riyapaÃ±Ã±Ä• n
samudÄ• gamato paá¹-á¹-hÄ• ya anaÃ±Ã±asÄ• dhÄ• raá¹‡o savÄ• sanapaá¹-ipakkhassa p
satthu sÄ«laguá¹‡o. tena bhagavÄ• sadevakaá¹ƒ lokaá¹ƒ aÃ±Ã±adatthu abhibhuyya \Be I 2
kenaci abhibhuyyatÄ«ti adhippÄ• yo. evaá¹ƒ samÄ• dhiguá¹‡Ä• dÄ«supi yathÄ• rahaá¹ƒ va
lokiyalokuttaramissakÄ• veditabbÄ• . __vimuttiÃ±Ä• á¹‡adassanaá¹ƒ_ pana lokiyaá¹ƒ kÄ• n

yadi evaá¹ƒ, kathaá¹ƒ tena sadevakaá¹ƒ lokaá¹ƒ abhibhavatÄ«ti? tassÄ• pi Ä• nubhÄ• vato
visayato, pavattito, pavatti Ä• kÄ• rato ca uttaritarameva. taá¹ƒ hi anaÃ±Ã±asÄ• dhÄ• raá¹‡
vimuttiguá¹‡aá¹ƒ Ä• rabbha pavattati, pavattamÄ• naÃ±ca atakkÄ• vacaraá¹ƒ paramagamb
savisayaá¹ƒ paá¹-ipakkhadhammÄ• naá¹ƒ suppahÄ«nattÄ• suá¹-á¹-hu pÄ• kaá¹-aá¹ƒ vibhÅ
sammadeva ca vasÄ«bhÄ• vassa pÄ• pitattÄ• , bhavaá¹…gaparivÄ• sassa ca atiparittakatt
pavattatÄ«ti.

evaá¹ƒ sÄ«lÄ• diguá¹‡ehi bhagavato uttaritarassa abhÄ• vaá¹ƒ dassetvÄ• idÄ• ni sadisass
dassetuá¹ƒ __ ``asamoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __asamo_ti ekasmiá¹ƒ kÄ• le natth
samÄ• sadisÄ• ti asamo. tathÄ• asamehi atÄ«tÄ• nÄ• gatabuddhehi samo, asamÄ• vÄ•
sÄ«lÄ• diguá¹‡ena natthi etassa paá¹-imÄ• ti __appaá¹-imo_. sesapadadvayepi eseva nayo
paá¹-imÄ• , sadisÅ«pamÄ• paá¹-ibhÄ• go, yugaggÄ• havasena á¹-hito paá¹-ipuggalo vedita

__na kho panÄ• haá¹ƒ samanupassÄ• mÄ«_ti mama samantacakkhunÄ• hatthatale Ä• ma
passantopi tattha sadevake ... pe ... pajÄ• ya attanÄ• attato sÄ«lasampannataraá¹ƒ sampa
puggalaá¹ƒ na kho pana passÄ• mi, tÄ• disassa abhÄ• vatoti adhippÄ• yo. __aggappasÄ• d

``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• catuppadÄ• vÄ• bahuppadÄ•
saÃ±Ã±ino vÄ• asaÃ±Ã±ino vÄ• nevasaÃ±Ã±inÄ• saÃ±Ã±ino vÄ• , tathÄ• gato tesaá¹ƒ ag
sammÄ• sambuddho. ye, bhikkhave, buddhe pasannÄ• , agge \Ne I 231/ te pasannÄ• . agg
vipÄ• ko hotÄ«â€™â€™ ti (AN a IV 34; b V 32; c 10.15; itivu90) ---

idaá¹ƒ \Be I 245/ aggappasÄ• dasuttaá¹ƒ. __Ä• di_-saddena ---

``sadevake ... pe ... sadevamanussÄ• ya tathÄ• gato abhibhÅ« anabhibhÅ«to aÃ±Ã±adatthu
`tathÄ• gatoâ€™ ti vuccatÄ«â€™â€™ ti (AN a IV 24; DN III 188) ---

evamÄ• dÄ«ni suttapadÄ• ni veditabbÄ• ni. __Ä• dikÄ• gÄ• thÄ• yo_ti ettha ---

``ahaá¹ƒ hi arahÄ• loke, ahaá¹ƒ satthÄ• anuttaro.

ekomhi sammÄ• sambuddho, sÄ«tibhÅ«tosmi nibbuto || (Vin I 11; MN I 285; II 341).

``danto damayataá¹ƒ seá¹-á¹-ho, santo samayataá¹ƒ isi.

mutto mocayataá¹ƒ aggo, tiá¹‡á¹‡o tÄ• rayataá¹ƒ varo || (It 112).

``nayimasmiá¹ƒ loke parasmiá¹ƒ vÄ• pana,

buddhena seá¹-á¹-ho sadiso ca vijjati.

yamÄ• hu dakkhiá¹‡eyyÄ• naá¹ƒ aggataá¹ƒ gato,

puÃ±Ã±atthikÄ• naá¹ƒ vipulaphalesinaâ€™â€™ nti || (Vv 1047; Kv 799) ---

evamÄ• dikÄ• gÄ• thÄ• __vitthÄ• retabbÄ• _.

<139> __dametÄ«_ti sameti, kÄ• yasamÄ• dÄ«hi yojetÄ«ti attho. taá¹ƒ pana kÄ• yasamÄ• yathÄ• rahaá¹ƒ tadaá¹…gavinayÄ• dÄ«su patiá¹-á¹-hÄ• panaá¹ƒ hotÄ«ti Ä• ha __ ``vinetÄ«t __dametuá¹ƒ yuttÄ• _ti \Ne I 232/ damanÄ• rahÄ• . __amanussapurisÄ• _ti ettha na manus taá¹ƒsadisatÄ• ettha jotÄ«yati, tena manussattamattaá¹ƒ natthi, aÃ±Ã±aá¹ƒ samÄ• nanti ya ``amanussÄ• â€™â€™ ti adhippetÄ• , na ye keci manussehi aÃ±Ã±e. tathÄ• hi tiracchÄ• n gahaá¹‡aá¹ƒ kataá¹ƒ, yakkhÄ• dayo eva ca niddiá¹-á¹-hÄ• . __apalÄ• lo_ himavantavÄ• sÄ« nÄ• gadÄ«pavÄ• sino. __aggisikhadhÅ«masikhÄ• _ sÄ«haá¸·adÄ«pavÄ• sino. __nibbisÄ• tenÄ• ha __ ``saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pitÄ• â€™â€™ _ti. __kÅ«á¹-adantÄ• ghoá¹-amukhaupÄ• ligahapatiÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __sakkadevarÄ• jÄ• ajakalÄ• payakkhabakabrahmÄ• dÄ«naá¹ƒ \Be I 246/ saá¹…gaho daá¹-á¹-habbo. __idaá¹ƒ kesisuttaá¹ƒ. __vinÄ«tÄ• vicitrehi vinayanÅ«pÄ• yehÄ«_ti etasmiá¹ƒ atthe vitthÄ• retabbaá saá¹‡hÄ• dÄ«hi upÄ• yehi vinayassa dÄ«panato.

__visuddhasÄ«lÄ• dÄ«naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«nÄ«_ti ``visuddhasÄ«lassa paá¹-ham paá¹-hamajjhÄ• nalÄ• bhino dutiyajjhÄ• naâ€™â€™ ntiÄ• dinÄ• tassa tassa uparÅ«pari vis sambandho. __sotÄ• pannÄ• dÄ«na_nti etthÄ• pi eseva nayo. __ ``dantepi dametiyevÄ• â€ ``sabbena sabbaá¹ƒ damathaá¹ƒ anupagatÄ• purisadammÄ• â€™â€™ ti vuttÄ• ti katvÄ• v

vippakatadammabhÄ• vÄ• sabbathÄ• dametabbataá¹ƒ nÄ• tivattÄ• , te satte sandhÄ• ya `
vuttaá¹ƒ. tepi hi purisadammÄ• evÄ• ti, yato ne satthÄ• dameti.

__atthapada_nti atthÄ• bhibyaÃ±jakapadaá¹ƒ, vÄ• kyanti attho. vÄ• kyena hi atthÄ• bhibya
nÄ• mÄ• dipadamattena. ekapadabhÄ• vena ca anaÃ±Ã±asÄ• dhÄ• raá¹‡o satthu purisada
tenÄ• ha __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• di. __aá¹-á¹-ha disÄ• _ti aá¹-á¹-ha samÄ• patti
aÃ±Ã±amaÃ±Ã±asambandhÄ• pi asaá¹ƒkiá¹‡á¹‡abhÄ• vena dissanti apadissantÄ«ti __disÄ
__disÄ• . asajjamÄ• nÄ• _ti na sajjamÄ• nÄ• vasÄ«bhÄ• vappattiyÄ• nissaá¹…gacÄ• rÄ•
__ekaá¹ƒyeva disaá¹ƒ dhÄ• vati, _ attano kÄ• yaá¹ƒ aparivattentoti adhippÄ• yo. satthÄ• rÄ
purisadammÄ• ekiriyÄ• patheneva aá¹-á¹-ha disÄ• dhÄ• vanti. tenÄ• ha __ ``ekapallaá¹…k
__aá¹-á¹-ha disÄ• _ti ca nidassanamattametaá¹ƒ, lokiyehi agatapubbaá¹ƒ nirodhasamÄ• pa
pakkhandanato.

<140> diá¹-á¹-hadhammo vuccati paccakkho attabhÄ• vo, tattha niyuttoti diá¹-á¹-hadhammi
233/. kammakilesavasena samparetabbato sammÄ• gantabbato samparÄ• yo, paraloko, ta
paralokattho. paramo uttamo attho paramattho, nibbÄ• naá¹ƒ. tehi __diá¹-á¹-hadhammikasa
yathÄ• raha_nti yathÄ• nurÅ«paá¹ƒ. tesu atthesu yo yo puggalo yaá¹ƒ yaá¹ƒ arahati, tadanu
__anusÄ• satÄ«_ti vineti tasmiá¹ƒ atthe patiá¹-á¹-hapeti, saha atthena vattatÄ«ti __sattho, _
vÄ• á¹‡ijjÄ• ya desantaraá¹ƒ gacchanto janasamÅ«ho. hitupadesÄ• divasena paripÄ• letabl
I 247/ atthÄ«ti __satthÄ• , _ satthavÄ• ho. so viya bhagavÄ• ti Ä• ha __ ``satthÄ• viyÄ• ti sa
satthavÄ• hoâ€™â€™ _ti.

idÄ• ni tamatthaá¹ƒ niddesapÄ• á¸·inayena dassetuá¹ƒ __ ``yathÄ• satthavÄ• hoâ€™â€™ _
__satthe_ti satthike jane. kaá¹ƒ tÄ• renti etthÄ• ti __kantÄ• ro, _ nirudako araÃ±Ã±appades
itaropi araÃ±Ã±appadeso tathÄ• vuccati. __corakantÄ• ra_nti corehi adhiá¹-á¹-hitakantÄ• ra
__vÄ• á¸·akantÄ• raá¹ƒ. dubbhikkhakantÄ• ra_nti dullabhabhikkhaá¹ƒ kantÄ• raá¹ƒ. __tÄ• r
akhemantaá¹-á¹-hÄ• naá¹ƒ atikkÄ• meti. __uttÄ• retÄ«_tiÄ• di upasaggena padaá¹ƒ vaá¸• á
__uttÄ• retÄ«_ti khemantabhÅ«miá¹ƒ upanento tÄ• reti. __nittÄ• retÄ«_ti akhemantaá¹-á¹-h
tÄ• reti. __patÄ• retÄ«_ti pariggahetvÄ• tÄ• reti, hatthena pariggahetvÄ• viya tÄ• retÄ«ti a
tÄ• raá¹‡uttÄ• raá¹‡Ä• dikhemaá¹-á¹-hÄ• ne á¹-hapanamevÄ• ti Ä• ha __ ``khemantabhÅ«m
__satte_ti veneyyasatte. mahÄ• gahanatÄ• ya, mahÄ• natthatÄ• ya, dunnittharaá¹‡atÄ• ya
jÄ• tikantÄ• ro, taá¹ƒ __jÄ• tikantÄ• raá¹ƒ_.

__ukkaá¹-á¹-haparicchedavasenÄ• _ti ukkaá¹-á¹-hasattaparicchedavasena. devamanussÄ•
na tiracchÄ• nÄ• dayo. __bhabbapuggalaparicchedavasenÄ• _ti sammattaniyÄ• mokkaman
paricchindanavasena. __eta_nti ``devamanussÄ• naâ€™â€™ nti etaá¹ƒ vacanaá¹ƒ. __bhag
yathÄ• ``upajjhÄ• yato ajjhetÄ«â€™â€™ ti, bhagavato santiketi vÄ• attho. __upanissayasa
tihetukapaá¹-isandhiÄ• dikaá¹ƒ maggaphalÄ• dhigamassa balavakÄ• raá¹‡aá¹ƒ.

__gaggarÄ• yÄ• _ti gaggarÄ• ya nÄ• ma raÃ±Ã±o deviyÄ• , tÄ• ya vÄ• kÄ• ritattÄ• ``gagg
__sare nimittaá¹ƒ aggahesÄ«_ti ``dhammo eso vuccatÄ«â€™â€™ ti dhammasaÃ±Ã±Ä• ya
gaá¹‡hanto ca pasannacitto parisapariyante nipajji. __sannirumbhitvÄ• aá¹-á¹-hÄ• sÄ«_ti ta
daá¹‡á¸• assa á¹-hapitabhÄ• vaá¹ƒ apassanto tattha daá¹‡á¸• aá¹ƒ uppÄ«á¸·etvÄ• aá¹-á¹-h
daá¹‡á¸• e á¹-hapitepi \Ne I 234/ uppÄ«á¸·itepi dhammagatena pasÄ• dena vissaramakaron
devaloke nibbattasattÄ• naá¹ƒ ayaá¹ƒ dhammatÄ• , yÄ• ``kutohaá¹ƒ idha nibbatto, tattha ki
kammamakÄ• siâ€™â€™ nti Ä• vajjanÄ• . tasmÄ• attano purimabhavassa diá¹-á¹-hattÄ• Ä
idha_ __nibbattoâ€™â€™ _ti \Be I 248/. __bhagavato pÄ• de vandi_ kataÃ±Ã±utÄ• saá¹ƒva
pemagÄ• ravabahumÄ• nena.

__bhagavÄ• jÄ• nantova_ mahÄ• janassa kammaphalaá¹ƒ, buddhÄ• nubhÄ• vaÃ±ca pacc
vandatÄ«â€™â€™ ti gÄ• thÄ• ya __pucchi_. tattha __ko_ti devanÄ• gayakkhagandhabbÄ•
__me_ti mama. __pÄ• dÄ• nÄ«_ti pÄ• de. __iddhiyÄ• _ti imÄ• ya evarÅ«pÄ• ya deviddhiyÄ
iminÄ• edisena parivÄ• rena, paricchedena ca. __jala_nti vijjotamÄ• no. __abhikkantenÄ• _
kamanÄ«yena sundarena. __vaá¹‡á¹‡enÄ• _ti chavivaá¹‡á¹‡ena sarÄ«ravaá¹‡á¹‡anibhÄ• y
disÄ• _ti sabbÄ• dasapi disÄ• pabhÄ• sento, cando viya, sÅ«riyo viya ca ekobhÄ• saá¹ƒ e
attho.

evaá¹ƒ pana bhagavatÄ• pucchito devaputto attÄ• naá¹ƒ pavedento __ ``maá¹‡á¸• Å«koha
gÄ• thamÄ• ha. tattha __pure_ti purimajÄ• tiyaá¹ƒ. __ ``udakeâ€™â€™ _ti idaá¹ƒ tadÄ• att
uppattiá¹-á¹-hÄ• nadassanaá¹ƒ. __ ``udake maá¹‡á¸• Å«koâ€™â€™ _ti etena uddhamÄ• yi
maá¹‡á¸• Å«kassa nivattanaá¹ƒ kataá¹ƒ hoti. gÄ• vo caranti etthÄ• ti gocaro, gunnaá¹ƒ ghÄ
idha pana gocaro viyÄ• ti gocaro, vÄ• ri udakaá¹ƒ gocaro etassÄ• ti __vÄ• rigocaro_. udaka
kacchapÄ• di avÄ• rigocaropi hotÄ«ti ``vÄ• rigocaroâ€™â€™ ti visesetvÄ• vuttaá¹ƒ. __tava
suá¹‡antassÄ• _ti brahmassarena karavÄ«karutamaÃ±junÄ• desentassa tava dhammaá¹ƒ
sare nimittaggÄ• havasena suá¹‡antassa. anÄ• dare cetaá¹ƒ sÄ• mivacanaá¹ƒ. __avadhi va
rakkhanto gopÄ• ladÄ• rako mama samÄ«paá¹ƒ Ä• gantvÄ• daá¹‡á¸• amolubbha tiá¹-á¹-ha
sannirumbhitvÄ• maá¹ƒ mÄ• resÄ«ti attho.

__sitaá¹ƒ katvÄ• _ti ``tathÄ• parittatarenÄ• pi puÃ±Ã±Ä• nubhÄ• vena evaá¹ƒ ativiya uá¸·Ä
sampattiyo labbhantÄ«â€™â€™ ti pÄ«tisomanassajÄ• to bhÄ• surataradhavalavipphuranta
bhiyyoso mattÄ• ya taá¹ƒ padesaá¹ƒ obhÄ• sento sitaá¹ƒ katvÄ• . pÄ«tisomanassavasena h

``muhuttaá¹ƒ \Be I 249/ cittapasÄ• dassa, iddhiá¹ƒ passa yasaÃ±ca me.

Ä• nubhÄ• vaÃ±ca me passa, vaá¹‡á¹‡aá¹ƒ passa jutiÃ±ca me ||

``ye \Ne I 235/ ca te dÄ«ghamaddhÄ• naá¹ƒ, dhammaá¹ƒ assosuá¹ƒ gotama.

pattÄ• te acalaá¹-á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareâ€™â€™ ti || (Vv 859-860).

imÄ• dve gÄ• thÄ• vatvÄ• pakkÄ• mi.

<141> __yaá¹ƒ pana kiÃ±cÄ«_ti ettha __ya_nti aniyamitavacanaá¹ƒ. tathÄ• __kiÃ±cÄ«_ti.
vacanÄ• laá¹…kÄ• ramattaá¹ƒ. tasmÄ• __yaá¹ƒ kiÃ±cÄ«_ti Ã±eyyassa anavasesapariyÄ•
__panÄ• _ti vÄ• visesatthadÄ«pako nipÄ• to. tena ``sammÄ• sambuddhoâ€™â€™ ti iminÄ
satthu catusaccÄ• bhisambodho vutto. ``buddhoâ€™â€™ ti pana iminÄ• tadaÃ±Ã±assapi
vÄ• satthu paá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vo, pacchimena desanÄ• Ã±Ä• á¹‡Ä• nubhÄ•
jotÄ«yati. sabbaso paá¹-ipakkhehi vimuccatÄ«ti vimokkho, aggamaggo. tassa anto aggapha
tasmiá¹ƒ laddhe laddhabbato __vimokkhantikaÃ±Ä• á¹‡aá¹ƒ, _ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡e
buddhaÃ±Ä• á¹‡aá¹ƒ. __evaá¹ƒ pavatto_ti ettha ---

``sabbaÃ±Ã±utÄ• ya buddho, sabbadassÄ• vitÄ• ya buddho, anaÃ±Ã±aneyyatÄ• ya buddh
khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddho, nirupalepasaá¹…khÄ• tena buddho, ekantavÄ«ta
ekantavÄ«tadosoti buddho, ekantavÄ«tamohoti buddho, ekantanikkilesoti buddho, ekÄ• yan
eko anuttaraá¹ƒ sammÄ• sambodhiá¹ƒ abhisambuddhoti buddho, abuddhivihatattÄ• buddh
buddhoti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá¹ƒ, na pitarÄ• kataá¹ƒ, na bhÄ• tarÄ• kataá¹
na mittÄ• maccehikataá¹ƒ, na Ã±Ä• tisÄ• lohitehi kataá¹ƒ, na samaá¹‡abrÄ• hmaá¹‡ehi kata
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ buddhoâ€™â€™ ti (Nidd I 192) ---

ayaá¹ƒ \Be I 250/ __niddesapÄ• á¸·inayo_. yasmÄ• cettha tassÄ• paá¹-isambhidÄ• pÄ• á¸
dvÄ«su ekenÄ• pi atthasiddhÄ«ti dassanatthaá¹ƒ __ ``paá¹-isambhidÄ• nayo vÄ• â€™â€™
vutto.

tattha \Ne I 236/ yathÄ• loke avagantÄ• ``avagatoâ€™â€™ ti vuccati, evaá¹ƒ __bujjhitÄ•
suddhakattuvasena. yathÄ• paá¹‡á¹‡asosÄ• vÄ• tÄ• ``paá¹‡á¹‡asusÄ• â€™â€™ ti vucca
pajÄ• yÄ• ti buddho_ hetukattuvasena, hetuattho cettha antonÄ«to.

__sabbaÃ±Ã±utÄ• ya buddho_ti sabbadhammabujjhanasamatthÄ• ya buddhiyÄ• buddhoti
buddho_ti sabbadhammÄ• naá¹ƒ Ã±Ä• á¹‡acakkhunÄ• diá¹-á¹-hattÄ• buddhoti attho. __an
aÃ±Ã±ena abodhanÄ«to sayameva buddhattÄ• buddhoti attho. __visavitÄ• ya buddho_ti n
padumamiva vikasanaá¹-á¹-hena buddhoti attho. __khÄ«á¹‡Ä• savasaá¹…khÄ• tena buddh
pariyÄ• yehi niddakkhayavibuddho puriso viya sabbakilesaniddakkhayavibuddhattÄ• buddh
__ekÄ• yanamaggaá¹ƒ gatoti buddho_ti gamanatthÄ• naá¹ƒ buddhiatthatÄ• ya buddhiatthÄ

labbhatÄ«ti ekÄ• yanamaggaá¹ƒ gatattÄ• buddhoti vuccatÄ«ti attho. __eko anuttaraá¹ƒ sam
abhisambuddhoti buddho_ti na parehi buddhattÄ• buddho, atha kho sayameva anuttaraá¹ƒ
abhisambuddhattÄ• buddhoti attho. __abuddhivihatattÄ• buddhipaá¹-ilÄ• bhÄ• buddho_ti
anatthantaraá¹ƒ. tattha yathÄ• rattaguá¹‡ayogato ratto paá¹-o, evaá¹ƒ buddhaguá¹‡ayogato
Ã±Ä• panatthaá¹ƒ vuttaá¹ƒ. tato paraá¹ƒ __buddhoti netaá¹ƒ nÄ• ma_ntiÄ• di atthÄ• nugatÄ
bodhanatthaá¹ƒ vuttanti evamettha iminÄ• pi kÄ• raá¹‡ena bhagavÄ• buddhoti veditabbaá¹

<142> __assÄ• _ti bhagavato. __guá¹‡avisiá¹-á¹-hasabbasattuttamagarugÄ• ravÄ• dhivaca
sÄ«lÄ• diguá¹‡ehi visiá¹-á¹-hassa tato eva sabbasattehi uttamassa garuno gÄ• ravavasena
bhagavÄ• ti. tathÄ• hi lokanÄ• tho aparimitanirupamappabhÄ• vasÄ«lÄ• diguá¹‡avisesasam
sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya \Be I 251/ niravasesahitasukhavidhÄ• natappa
payogasampattiyÄ• sadevamanussÄ• ya pajÄ• ya, accantupakÄ• ritÄ• ya ca aparimÄ• á¹‡
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ uttamagÄ• ravaá¹-á¹-hÄ• nanti.

__bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-ha_nti seá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ seá¹-á¹-haguá¹‡
``seá¹-á¹-haâ€™â€™ nti vuttaá¹ƒ. atha vÄ• vuccatÄ«ti vacanaá¹ƒ, attho. tasmÄ• yo ``bhag
vacanÄ«yo attho, so seá¹-á¹-hoti attho. __bhagavÄ• ti vacanamuttama_nti etthÄ• pi eseva m
garubhÄ• vayutto garuguá¹‡ayogato, garukaraá¹‡aá¹ƒ vÄ• sÄ• tisayaá¹ƒ arahatÄ«ti gÄ• ra
attho.

guá¹‡avisesahetukaá¹ƒ \Ne I 237/ ``bhagavÄ• â€™â€™ ti idaá¹ƒ bhagavato nÄ• manti saá
vitthÄ• rato vibhajitukÄ• mo nÄ• maá¹ƒyeva tÄ• va atthuddhÄ• ravasena dassento __ ``catu
_ntiÄ• dimÄ• ha. tattha __Ä• vatthika_nti avatthÄ• ya viditaá¹ƒ taá¹ƒ taá¹ƒ avatthaá¹ƒ upÄ•
voharitaá¹ƒ. tathÄ• __liá¹…gikaá¹ƒ_ tena tena liá¹…gena voharitaá¹ƒ. __nemittika_nti nimit
__adhiccasamuppanna_nti yadicchÄ• ya pavattaá¹ƒ, yadicchÄ• ya Ä• gataá¹ƒ __yadicchak
__Ä• di_-saddena bÄ• lo, yuvÄ• , vuá¸• á¸• hoti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti, dutiyena n
evamÄ• diá¹ƒ, tatiyena bahussuto, dhammakathiko, jhÄ• yÄ«ti evamÄ• diá¹ƒ, catutthena ag
evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. ``nemittikaâ€™â€™ nti vuttamatthaá¹ƒ byatirekavasena p
mahÄ• mÄ• yÄ• yÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``vimokkhantikaâ€™â€™ _nti iminÄ• id
jÄ• takkhaá¹‡eyeva jÄ• tanti dasseti. yadi vimokkhantikaá¹ƒ, atha kasmÄ• aÃ±Ã±ehi khÄ«á
asÄ• dhÄ• raá¹‡anti Ä• ha __ ``saha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa paá¹-ilÄ• bhÄ• â€™â€
arahattaphalaá¹ƒ nipphajjamÄ• naá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dÄ«hi sabbehi buddhag
nipphajjati. tena vuttaá¹ƒ ``vimokkhantikaâ€™â€™ nti. __sacchikÄ• paÃ±Ã±attÄ«_ti sabbad
sacchikiriyÄ• nimittÄ• paÃ±Ã±atti. atha vÄ• __sacchikÄ• paÃ±Ã±attÄ«_ti paccakkhasiddh
yaá¹ƒguá¹‡animittÄ• hi sÄ• , te satthu paccakkhabhÅ«tÄ• ti guá¹‡Ä• viya sÄ• pi sacchikat
paresaá¹ƒ vohÄ• ramattenÄ• ti adhippÄ• yo.

<143> __vadantÄ«_ti \Be I 252/ mahÄ• therassa garubhÄ• vato bahuvacanenÄ• ha, saá¹…

katamanuvÄ• daá¹ƒ sandhÄ• ya. issariyÄ• dibhedo bhago assa atthÄ«ti __bhagÄ«. akÄ• si
rÄ• gÄ• dipÄ• padhammaá¹ƒ bhaggaá¹ƒ akÄ• si, bhaggavÄ• ti attho. __bahÅ«hi Ã±Ä• yehÄ
anekehi bhÄ• vanÄ• kkamehi. __subhÄ• vitattano_ti sammadeva bhÄ• vitasabhÄ• vassa. p

__niddese vuttanayenÄ• _ti etthÄ• yaá¹ƒ niddesanayo ---

``bhagavÄ• ti gÄ• ravÄ• dhivacanametaá¹ƒ. apica bhaggarÄ• goti bhagavÄ• , bhaggadosoti
bhagavÄ• , bhaggamÄ• noti bhagavÄ• , bhaggadiá¹-á¹-hÄ«ti bhagavÄ• , bhaggataá¹‡hoti b
bhagavÄ• , bhaji vibhaji pavibhaji dhammaratananti bhagavÄ• , bhavÄ• naá¹ƒ antakaroti bh
bhÄ• vitasÄ«lo bhÄ• vitacitto bhÄ• vitapaÃ±Ã±oti bhagavÄ• , bhaji \Ne I 238/ vÄ• bhagavÄ
pantÄ• ni senÄ• sanÄ• ni appasaddÄ• ni appanigghosÄ• ni vijanavÄ• tÄ• ni manussarÄ• ha
paá¹-isallÄ• nasÄ• ruppÄ• nÄ«ti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ•
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• nanti bhagavÄ•
attharasassa dhammarasassa vimuttirasassa adhisÄ«lassa adhicittassa adhipaÃ±Ã±Ä• yÄ•
bhagavÄ• catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ catunnaá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ catunnaá¹ƒ arÅ«p
bhÄ• gÄ« vÄ• bhagavÄ• aá¹-á¹-hannaá¹ƒ vimokkhÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ abhibhÄ• yat
anupubbavihÄ• rasamÄ• pattÄ«nanti bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ saÃ
kasiá¹‡asamÄ• pattÄ«naá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhissa asubhasamÄ• pattiyÄ• ti bha
catunnaá¹ƒ satipaá¹-á¹-hÄ• nÄ• naá¹ƒ catunnaá¹ƒ sammappadhÄ• nÄ• naá¹ƒ catunnaá¹ƒ id
indriyÄ• naá¹ƒ paÃ±cannaá¹ƒ balÄ• naá¹ƒ sattannaá¹ƒ bojjhaá¹…gÄ• naá¹ƒ ariyassa aá¹-á¹
bhagavÄ• , bhÄ• gÄ« vÄ• bhagavÄ• dasannaá¹ƒ tathÄ• gatabalÄ• naá¹ƒ catunnaá¹ƒ vesÄ
paá¹-isambhidÄ• naá¹ƒ channaá¹ƒ abhiÃ±Ã±Ä• naá¹ƒ channaá¹ƒ buddhadhammÄ• nanti bh
nÄ• maá¹ƒ ... pe ... sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• â€™â€™ ti (Nidd I 83).

ettha \Be I 253/ ca __ ``gÄ• ravÄ• dhivacanaâ€™â€™ _ntiÄ• dÄ«ni yadipi gÄ• thÄ• yaá¹ƒ A
niddiá¹-á¹-hÄ• ni, yathÄ• rahaá¹ƒ pana tesaá¹ƒ sabbesampi niddesabhÄ• vena veditabbÄ• n
__gÄ• ravÄ• dhivacana_nti garÅ«naá¹ƒ garubhÄ• vavÄ• cakaá¹ƒ vacanaá¹ƒ. __bhajÄ«_ti b
``vibhajÄ«â€™â€™ _ti. __dhammaratana_nti maggaphalÄ• diariyadhammaratanaá¹ƒ. puna
__bhÄ• gÄ«_ti bhÄ• gadheyyavÄ• . puna __bhÄ• gÄ«_ti bhajanasÄ«lo. __attharasassÄ• _t
vimuttÄ• yatanasÄ«se hi á¹-hatvÄ• dhammaá¹ƒ kathentassa, suá¹‡antassa ca tadatthaá¹ƒ
uppajjanakapÄ«tisomanassaá¹ƒ attharaso. dhammaá¹ƒ Ä• rabbha __dhammaraso_. yaá¹ƒ
atthavedaá¹ƒ, labhati dhammavedaâ€™â€™ nti (AN b VI 10). __vimuttirasassÄ• _ti vimuttib
vimuttisannissayassa vÄ• rasassa. __saÃ±Ã±Ä• bhÄ• vanÄ• na_nti aniccasaÃ±Ã±Ä• dÄ«n
saÃ±Ã±Ä• bhÄ• vanÄ• naá¹ƒ. __channaá¹ƒ buddhadhammÄ• na_nti cha asÄ• dhÄ• raá¹‡a
tattha tattha ``bhagavÄ• â€™â€™ ti saddasiddhi niruttinayena veditabbÄ• .

<144> yadipi ``bhÄ• gyavÄ• â€™â€™ tiÄ• dÄ«hi padehi vuccamÄ• no attho ``bhagÄ« bhaj

saá¹…gahito eva, tathÄ• pi padasiddhi atthavibhÄ• gaatthayojanÄ• disahito saá¹ƒvaá¹‡á¹‡a
aÃ±Ã±Ä• kÄ• roti vuttaá¹ƒ __ ``ayaá¹ƒ pana aparo nayoâ€™â€™ _ti. __Ä• dika_nti __Ä• di
\Ne I 239/, vaá¹‡á¹‡alopo, dhÄ• tuatthena niyojanaÃ±cÄ• ti imaá¹ƒ tividhaá¹ƒ lakkhaá¹‡aá¹ƒ
__saddanayenÄ• _ti byÄ• karaá¹‡anayena. pisodarÄ• dÄ«naá¹ƒ saddÄ• naá¹ƒ Ä• katigaá¹‡
``pisodarÄ• dipakkhepalakkhaá¹‡aá¹ƒ gahetvÄ• â€™â€™ _ti. pakkhipanameva lakkhaá¹‡aá
tappariyÄ• pannatÄ• karaá¹‡aá¹ƒ hi pakkhipanaá¹ƒ. __pÄ• rappatta_nti paramukkaá¹ƒsaga
pÄ• ramibhÄ• vappattaá¹ƒ. __bhÄ• gya_nti kusalaá¹ƒ. tattha maggakusalaá¹ƒ lokuttarasukh
lokiyasukhanibbattakaá¹ƒ, itarampi vÄ• vivaá¹-á¹-Å«panissayaá¹ƒ pariyÄ• yato lokuttarasuk

lobhÄ• dayo ekakavasena gahitÄ• . tathÄ• viparÄ«tamanasikÄ• ro vipallÄ• sabhÄ• vasÄ• r
dukavasena. lobhÄ• dayo ca puna __ ``tividhÄ• kusalamÅ«laâ€™â€™ _nti tikavasena gahit
kÄ• yaduccaritÄ• di-taá¹‡hÄ• saá¹ƒkilesÄ• dirÄ• gamalÄ• dirÄ• gavisamÄ• dikÄ• masaÃ±Ã
cÄ• dayo __tividhaduccaritÄ• _dayo. subhasaÃ±Ã±Ä• dikÄ• __catubbidhavipariyesÄ• _. ``d
taá¹‡hÄ• uppajjamÄ• nÄ• uppajjati, piá¹‡á¸• apÄ• ta \Be I 254/, senÄ• sana, itibhavÄ• bha
IV 9) evamÄ• gatÄ• __cattÄ• ro taá¹‡huppÄ• dÄ• _. ``buddhe kaá¹…khati, dhamme, saá¹…
sabrahmacÄ• rÄ«su kupito hoti anattamano Ä• hatacitto khÄ«lajÄ• toâ€™â€™ ti (DN III 319
9.71; Vibh 941) evamÄ• gatÄ• ni __paÃ±ca cetokhÄ«lÄ• ni_. ``kÄ• me avÄ«tarÄ• go hoti, k
avÄ«tarÄ• go, yÄ• vadatthaá¹ƒ udarÄ• vadehakaá¹ƒ bhuÃ±jitvÄ• seyyasukhaá¹ƒ passasuk
viharati, aÃ±Ã±ataraá¹ƒ devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ caratÄ«â€™â€™
Ä• gatÄ• __paÃ±ca vinibandhÄ• _. rÅ«pÄ• bhinandanÄ• dayo __paÃ±cÄ• bhinandanÄ• _.
sÄ• á¹-heyyaá¹ƒ, pÄ• picchatÄ• , sandiá¹-á¹-hiparÄ• mÄ• soti imÄ• ni __cha vivÄ• damÅ«lÄ
taá¹‡hÄ• kÄ• yÄ• _.

kÄ• marÄ• gapaá¹-ighadiá¹-á¹-hivicikicchÄ• bhavarÄ• gamÄ• nÄ• vijjÄ• __sattÄ• nusayÄ•
__aá¹-á¹-ha micchattÄ• _. ``taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ paá¹-icca lÄ•
paá¹-icca vinicchayo, vinicchayaá¹ƒ paá¹-icca chandarÄ• go, chandarÄ• gaá¹ƒ paá¹-icca ajj
ajjhosÄ• naá¹ƒ paá¹-icca pariggaho, pariggahaá¹ƒ paá¹-icca macchariyaá¹ƒ, macchariyaá¹ƒ
Ä• rakkhÄ• dhikaraá¹‡aá¹ƒ daá¹‡á¸• Ä• dÄ• nÄ• dayoâ€™â€™ ti (DN II 103; III 359) ete __
cattÄ• ro sassatavÄ• dÄ• , cattÄ• ro ekaccasassatavÄ• dÄ• , cattÄ• ro antÄ• nantikÄ• , catt
adhiccasamuppannikÄ• , soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• , aá¹-á¹-ha asaÃ±Ã±Ä«vÄ• dÄ• , aá¹-
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• \Ne I 240/, satta ucchedavÄ• dÄ• , paÃ±ca paramad
etÄ• ni __dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni_. ajjhattikassa upÄ• dÄ• ya ``asmÄ«â€™â€™ ti
ti, ``evasmÄ«â€™â€™ ti, ``aÃ±Ã±athÄ• smÄ«â€™â€™ ti, ``bhavissaâ€™â€™ nti, ``itthaá¹ƒ
``evaá¹ƒ bhavissaâ€™â€™ nti, ``aÃ±Ã±athÄ• bhavissaâ€™â€™ nti, ``asasmÄ«â€™â€™ t
``siyaâ€™â€™ nti, ``itthaá¹ƒ siyaâ€™â€™ nti, ``evaá¹ƒ siyaâ€™â€™ nti, ``aÃ±Ã±athÄ• siy
siyaâ€™â€™ nti, ``apÄ• haá¹ƒ itthaá¹ƒ siyaâ€™â€™ nti, ``apÄ• haá¹ƒ evaá¹ƒ siyaâ€™â€™
siyaâ€™â€™ nti hotÄ«ti aá¹-á¹-hÄ• rasa, bÄ• hirassupÄ• dÄ• ya ``iminÄ• asmÄ«â€™â€™

itthasmÄ«â€™â€™ ti, ``iminÄ• evasmÄ«â€™â€™ ti, ``iminÄ• aÃ±Ã±athÄ• smÄ«â€™â€™
vuttanayÄ• aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa, atÄ«tÄ• chattiá¹ƒsa, anÄ• gatÄ• chattiá¹ƒsa, p
chattiá¹ƒsÄ• ti __aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni_.

__pabheda_-saddo \Be I 255/ paccekaá¹ƒ sambandhitabbo. tatthÄ• yaá¹ƒ yojanÄ• --- lobh
yÄ• va aá¹-á¹-hasatataá¹‡hÄ• vicaritappabhedÄ• ti. sabbÄ• ni sattÄ• naá¹ƒ darathapariá¸·Ä
anekÄ• ni satasahassÄ• ni abhaÃ±jÄ«ti yojanÄ• . Ä• rammaá¹‡Ä• divibhÄ• gato hi pavattiÄ
anantappabhedÄ• kilesÄ• ti. __saá¹…khepato_ti ettha samucchedappahÄ• navasena sabb
__kilesamÄ• raá¹ƒ, _ samudayappahÄ• napariÃ±Ã±Ä• vasena __khandhamÄ• raá¹ƒ, _ sah
sabbathÄ• appavattikaraá¹‡ena __abhisaá¹…khÄ• ramÄ• raá¹ƒ, _ balavidhamanavisayÄ• t
__devaputtamaccumÄ• ra_Ã±ca __abhaÃ±ji_ bhagge akÄ• si. __parissayÄ• na_nti upadda
sattÄ• naá¹ƒ anatthÄ• vahattÄ• mÄ• raá¹‡aá¹-á¹-hena vibÄ• dhanaá¹-á¹-hena kilesÄ• va m
vadhakaá¹-á¹-hena khandhÄ• va mÄ• roti __khandhamÄ• ro_. tathÄ• hi vuttaá¹ƒ ``vadhaka
rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• tÄ«â€™â€™ tiÄ• di (SN b III 85). jÄ• tijarÄ•
abhisaá¹…khÄ• rova mÄ• roti __abhisaá¹…khÄ• ramÄ• ro_. saá¹ƒkilesanimittaá¹ƒ hutvÄ• g
devaputtova mÄ• roti __devaputtamÄ• ro_. sattÄ• naá¹ƒ jÄ«vitassa, jÄ«vitaparikkhÄ• rÄ• na
mahÄ• bÄ• dharÅ«pattÄ• maccu eva mÄ• roti __maccumÄ• ro_.

__satapuÃ±Ã±alakkhaá¹‡adharassÄ• _ti anekasatapuÃ±Ã±anibbattamahÄ• purisalakkhaá¹
dÄ«pitÄ• hoti, _ itarÄ• saá¹ƒ phalasampadÄ• naá¹ƒ mÅ«labhÄ• vato, adhiá¹-á¹-hÄ• nabhÄ•
__dhammakÄ• yasampatti_ dÄ«pitÄ• hoti, pahÄ• nasampadÄ• pubbakattÄ• Ã±Ä• á¹‡asam
lokiyÄ• naá¹ƒ __bahumatabhÄ• vo_. bhaggadosatÄ• ya parikkhakÄ• naá¹ƒ bahumatabhÄ•
yathÄ• saá¹…khyaá¹ƒ yojetabbaá¹ƒ. puÃ±Ã±avantaá¹ƒ hi __gahaá¹-á¹-hÄ• _ khattiyÄ• dayo
pahÄ«nadosaá¹ƒ __pabbajita_tÄ• pasaparibbÄ• jakÄ• dayo \Ne I 241/ ``dosavinayÄ• ya dh
__abhigatÄ• naÃ±ca nesaá¹ƒ kÄ• yacittadukkhÄ• panayane paá¹-ibalabhÄ• vo, Ä• misadÄ•
upakÄ• rasabbhÄ• vato. rÅ«pakÄ• yaá¹ƒ tassa pasÄ• dacakkhunÄ• , dhammakÄ• yaá¹ƒ pa
dukkhadvayassa paá¹-ippassambhanato upagatÄ• naÃ±ca tesaá¹ƒ Ä• misadÄ• nadhamma
Ä• misadÄ• nadhammadÄ• nehi mayÄ• ayaá¹ƒ \Be I 256/ lokaggabhÄ• vo adhigato, tasmÄ
paá¹-ipajjitabbaâ€™â€™ nti evaá¹ƒ sammÄ• paá¹-ipattiyaá¹ƒ niyojanena abhigatÄ• naá¹ƒ _
saá¹ƒyojanasamatthatÄ• ca dÄ«pitÄ• hoti_.

__sakacitte issariyaá¹ƒ_ attano cittassa vasÄ«bhÄ• vÄ• pÄ• danaá¹ƒ, yena paá¹-ikkÅ«lÄ• c
appaá¹-ikkÅ«lasaÃ±Ã±itÄ• divihÄ• rasiddhi, adhiá¹-á¹-hÄ• niddhiÄ• diko iddhividhopi cittissa
cittabhÄ• vanÄ• ya vasÄ«bhÄ• vappattiyÄ• ijjhanato. __aá¹‡imÄ• laghimÄ• dika_nti __Ä• c
pÄ• kammaá¹ƒ Ä«sitÄ• vasitÄ• yatthakÄ• mÄ• vasÄ• yitÄ• ti ime chapi saá¹…gahitÄ• . tat
aá¹‡ubhÄ• vakaraá¹‡aá¹ƒ __aá¹‡imÄ• _. lahubhÄ• vo __laghimÄ• _ Ä• kÄ• se padasÄ• ga
kÄ• yassa mahantatÄ• pÄ• danaá¹ƒ. iá¹-á¹-hadesappatti __patti_. adhiá¹-á¹-hÄ• nÄ• divase
__pÄ• kammaá¹ƒ_. sayaá¹ƒvasitÄ• issarabhÄ• vo __Ä«sitÄ• _. iddhividhe vasÄ«bhÄ• vo _

gacchato, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci karoto yattha katthaci vosÄ• nappatti __yatthakÄ• mÄ• va
``kumÄ• rakarÅ«pÄ• didassanaâ€™â€™ ntipi vadanti. evamidaá¹ƒ aá¹-á¹-havidhaá¹ƒ __lok
taá¹ƒ pana bhagavato iddhividhantogadhaá¹ƒ, anaÃ±Ã±asÄ• dhÄ• raá¹‡aÃ±cÄ• ti Ä• ha __
atthÄ«â€™â€™ _ti.

kesaÃ±ci padesavutti, ayathÄ• bhÅ«taguá¹‡asannissayattÄ• aparisuddho ca yaso hoti, na
dassetuá¹ƒ __ ``lokattayabyÄ• pakoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha idha adhigatasatthugu
uppannÄ• naá¹ƒ ``itipi so bhagavÄ• â€™â€™ tiÄ• dinÄ• bhagavato guá¹‡e anussarantÄ• r
Ä• ha ``lokattayabyÄ• pakoâ€™â€™ ti. yathÄ• bhuccaguá¹‡Ä• dhigatattÄ• eva __ativiya pa
anavasesalakkhaá¹‡Ä• nubyaÃ±janÄ• disampattiyÄ• __sabbÄ• kÄ• raparipÅ«rÄ• . sabbaá
aá¹…gapaccaá¹…gÄ• naá¹ƒ sobhÄ• . ``tiá¹‡á¹‡o tÄ• reyyaâ€™â€™ ntiÄ• dinÄ• __yaá¹ƒ y
__icchitaá¹ƒ_ manovacÄ«paá¹‡idhÄ• navasena, __patthitaá¹ƒ_ kÄ• yapaá¹‡idhÄ• navasen
paá¹‡idhÄ• nÄ• nurÅ«pameva. vÄ«riyapÄ• ramibhÄ• vappatto, ariyamaggapariyÄ• panno c
payatto_.

__bhedehÄ«_ti sabbattikadukapadasaá¹ƒhitehi pabhedehi. __paá¹-iccasamuppÄ• dÄ• dÄ«
kevalaá¹ƒ \Ne I 242/ __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ Ä• gatÄ• satipaá¹-á¹-hÄ• nÄ• dayova sa
saá¹…gahÄ• dayo, samayavimuttÄ• dayo, á¹-hapanÄ• dayo \Be I 257/, tikapaá¹-á¹-hÄ• nÄ•
veditabbaá¹ƒ. __dukkhasaccassa pÄ«á¸·anaá¹-á¹-ho_ taá¹ƒsamaá¹…gino sattassa hiá¹ƒsan
avipphÄ• rikatÄ• karaá¹‡aá¹ƒ. __saá¹…khataá¹-á¹-ho_ sameccasambhÅ«yapaccayehi kata
dukkhadukkhatÄ• dÄ«hi santappanaá¹ƒ paridahanaá¹ƒ. __vipariá¹‡Ä• maá¹-á¹-ho_ jarÄ• ya
vipariá¹‡Ä• metabbatÄ• . __samudayassa Ä• yÅ«hanaá¹-á¹-ho_ dukkhassa nibbattanavase
__nidÄ• naá¹-á¹-ho_ ``idaá¹ƒ taá¹ƒ dukkhaâ€™â€™ nti nidadantassa viya samuá¹-á¹-hÄ• p
__saá¹ƒyogaá¹-á¹-ho_ saá¹ƒsÄ• radukkhena saá¹ƒyojanaá¹ƒ. __palibodhaá¹-á¹-ho_ maggÄ
nirodhassa __nissaraá¹‡aá¹-á¹-ho_ sabbÅ«padhÄ«naá¹ƒ paá¹-inissaggasabhÄ• vattÄ• tato
tannissaraá¹‡animittatÄ• vÄ• . __vivekaá¹-á¹-ho_ sabbasaá¹…khÄ• ravisaá¹ƒyuttatÄ• . __a
kenacipi paccayena anabhisaá¹…khatatÄ• . __amataá¹-á¹-ho_ niccasabhÄ• vattÄ• maraá¹
maraá¹‡Ä• bhÄ• vahetutÄ• vÄ• . __maggassa niyyÄ• naá¹-á¹-ho_ vaá¹-á¹-adukkhato nigga
nibbÄ• nassa sampÄ• pakabhÄ• vo. __dassanaá¹-á¹-ho_ accantasukhumassa nibbÄ• nass
__Ä• dhipateyyaá¹-á¹-ho_ catusaccadassane sampayuttÄ• naá¹ƒ Ä• dhipaccakaraá¹‡aá¹ƒ,
visesato maggÄ• dhipativacanato. satipi hi jhÄ• nÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• dhipatibhÄ•
dhammÄ• â€™â€™ ti evamÄ• diá¹ƒ avatvÄ• ``maggÄ• dhipatino dhammÄ• â€™â€™ icce
``atthi maggassa Ä• rammaá¹‡Ä• dhipatibhÄ• ve visesoâ€™â€™ ti. ete ca pÄ«á¸·anÄ• day
kasmÄ• panettha aÃ±Ã±esu rogagaá¹‡á¹-hÄ• diÄ• kÄ• resu vijjamÄ• nesu eteva pariggayh
saccantaradassanato ca Ä• vibhÄ• vato. svÄ• yamattho parato saccakathÄ• yameva Ä• vi b

__dibbavihÄ• ro_ kasiá¹‡Ä• diÄ• rammaá¹‡Ä• ni rÅ«pÄ• vacarajjhÄ• nÄ• ni. mettÄ• dijjhÄ•
phalasamÄ• patti __ariyavihÄ• ro_. kÄ• mehi vivekaá¹-á¹-hakÄ• yatÄ• vasena ekÄ«bhÄ• vo

paá¹-hamajjhÄ• nÄ• dinÄ• nÄ«varaá¹‡Ä• dÄ«hi vivittacittatÄ• __cittaviveko. upadhiviveko_
lokiyÄ• bhiÃ±Ã±Ä• dike.

kilesÄ• bhisaá¹…khÄ• ravasena bhavesu paribbhamanaá¹ƒ, so ca taá¹‡hÄ• ppadhÄ• noti v
``taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanaâ€™â€™ _nti. __vanta_nti ariyamaggamukhena uggir
chaá¸• á¸• itaá¹ƒ. __bhagavÄ• ti vuccati_ niruttinayenÄ• ti dassento Ä• ha __ ``yathÄ• ... pe
_ti.

aparo \Be I 258/ \Ne I 243/ nayo --- bhÄ• gavÄ• ti bhagavÄ• , bhatavÄ• ti bhagavÄ• , bhÄ•
bhage vanÄ«ti bhagavÄ• , bhattavÄ• ti bhagavÄ• , bhage vamÄ«ti bhagavÄ• . bhÄ• ge vam

bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jino ||

tattha kathaá¹ƒ __bhÄ• gavÄ• ti bhagavÄ• _? ye te sÄ«lÄ• dayo dhammakkhandhÄ• guá¹
anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• tathÄ• gatassa atthi upalabbhanti. tathÄ• hissa s
vimutti vimuttiÃ±Ä• á¹‡adassanaá¹ƒ, hirÄ« ottappaá¹ƒ, saddhÄ• vÄ«riyaá¹ƒ, sati sampajaÃ
diá¹-á¹-hivisuddhi, samatho vipassanÄ• , tÄ«á¹‡i kusalamÅ«lÄ• ni, tÄ«á¹‡i sucaritÄ• ni, tayo
tisso anavajjasaÃ±Ã±Ä• , tisso dhÄ• tuyo, cattÄ• ro satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammap
iddhipÄ• dÄ• , cattÄ• ro ariyamaggÄ• , cattÄ• ri ariyaphalÄ• ni, catasso paá¹-isambhidÄ• ,
catuyoniparicchedakaÃ±Ä• á¹‡Ä• ni, cattÄ• ro ariyavaá¹ƒsÄ• , cattÄ• ri vesÄ• rajjaÃ±Ä• á¹‡
padhÄ• niyaá¹…gÄ• ni, paÃ±caá¹…giko sammÄ• samÄ• dhi, paÃ±caÃ±Ä• á¹‡iko sammÄ•
balÄ• ni, paÃ±ca nissÄ• raá¹‡Ä«yÄ• dhÄ• tuyo, paÃ±ca vimuttÄ• yatanaÃ±Ä• á¹‡Ä• ni, pa
saÃ±Ã±Ä• , cha anussatiá¹-á¹-hÄ• nÄ• ni, cha gÄ• ravÄ• , cha nissÄ• raá¹‡Ä«yÄ• dhÄ• tuy
anuttariyÄ• ni, cha nibbedhabhÄ• giyÄ• saÃ±Ã±Ä• , cha abhiÃ±Ã±Ä• , cha asÄ• dhÄ• raá¹
aparihÄ• niyÄ• dhammÄ• , satta ariyadhammÄ• , satta ariyadhanÄ• ni, satta bojjhaá¹…gÄ•
satta nijjaravatthÅ«ni, satta saÃ±Ã±Ä• , sattadakkhiá¹‡eyyapuggaladesanÄ• , sattaviÃ±Ã±Ä
sattakhÄ«á¹‡Ä• savabaladesanÄ• , aá¹-á¹-hapaÃ±Ã±Ä• paá¹-ilÄ• bhahetudesanÄ• , aá¹-á¹-
aá¹-á¹-halokadhammÄ• tikkamÄ• , aá¹-á¹-ha Ä• rambhavatthÅ«ni, aá¹-á¹-haakkhaá¹‡adesa
mahÄ• purisavitakkÄ• , aá¹-á¹-haabhibhÄ• yatanadesanÄ• , aá¹-á¹-ha vimokkhÄ• , nava yo
dhammÄ• , nava pÄ• risuddhipadhÄ• niyaá¹…gÄ• ni, navasattÄ• vÄ• sadesanÄ• , nava Ä•
saÃ±Ã±Ä• , nava nÄ• nattÄ• , nava anupubbavihÄ• rÄ• , dasa nÄ• thakÄ• raá¹‡Ä• dhamm
kusalakammapathÄ• , dasa sammattÄ• ni, dasa ariyavÄ• sÄ• , dasa asekkhadhammÄ• , da
mettÄ• nisaá¹ƒsÄ• , dvÄ• dasa \Be I 259/ dhammacakkÄ• kÄ• rÄ• , terasa dhutaguá¹‡Ä• , d
paÃ±cadasa vimuttiparipÄ• canÄ«yÄ• dhammÄ• , soá¸·asavidhÄ• Ä• nÄ• pÄ• nassati, soá
aá¹-á¹-hÄ• rasa buddhadhammÄ• , ekÅ«navÄ«sati paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• ni, catucat
I 244/, paÃ±Ã±Ä• sa udayabbayaÃ±Ä• á¹‡Ä• ni, paropaÃ±Ã±Ä• sa kusaladhammÄ• , sattas

catuvÄ«satikoá¹-isatasahassasamÄ• pattisaÃ±cÄ• rimahÄ• vajiraÃ±Ä• á¹‡aá¹ƒ, anantanayasamantapaá¹-á¹-hÄ• napavicayapaccavekkhaá¹‡adesanÄ• Ã±Ä• á¹‡Ä• ni, tathÄ anantÄ• naá¹ƒ sattÄ• naá¹ƒ Ä• sayÄ• divibhÄ• vanaÃ±Ä• á¹‡Ä• ni cÄ• ti evamÄ• dayo ana anaÃ±Ã±asÄ• dhÄ• raá¹‡Ä• niratisayÄ• guá¹‡abhÄ• gÄ• guá¹‡akoá¹-á¹-hÄ• sÄ• saá¹ƒvi yathÄ• vuttavibhÄ• gÄ• guá¹‡abhÄ• gÄ• assa atthÄ«ti bhÄ• gavÄ• ti vattabbe Ä• -kÄ• ras ``bhagavÄ• â€™â€™ ti vutto. evaá¹ƒ tÄ• va bhÄ• gavÄ• ti bhagavÄ• .

yasmÄ• sÄ«lÄ• dayo sabbe, guá¹‡abhÄ• gÄ• asesato.

vijjanti sugate tasmÄ• , ``bhagavÄ• â€™â€™ ti pavuccati ||

kathaá¹ƒ __bhatavÄ• ti bhagavÄ• _? ye te sabbalokahitÄ• ya ussukkamÄ• pannehi manus samodhÄ• netvÄ• sammÄ• sambodhiyÄ• katamahÄ• bhinÄ«hÄ• rehi mahÄ• bodhisattehi sÄ«lanekkhammapaÃ±Ã±Ä• vÄ«riyakhantisaccaadhiá¹-á¹-hÄ• namettÄ• upekkhÄ• pÄ• ram upapÄ• ramiyo, dasa paramatthapÄ• ramiyoti samatiá¹ƒsa pÄ• ramiyo, dÄ• nÄ• dÄ«ni cattÄ saccÄ• dÄ«ni cattÄ• ri adhiá¹-á¹-hÄ• nÄ• ni, attapariccÄ• go, nayana, dhana, rajja, puttadÄ• mahÄ• pariccÄ• gÄ• , pubbayogo, pubbacariyÄ• , dhammakkhÄ• naá¹ƒ, Ã±Ä• tatthacariyÄ• buddhatthacariyÄ• ti evamÄ• dayo, saá¹…khepato vÄ• sabbe puÃ±Ã±asambhÄ• raÃ±Ä• á te mahÄ• bhinÄ«hÄ• rato paá¹-á¹-hÄ• ya kappÄ• naá¹ƒ satasahassÄ• dhikÄ• ni cattÄ• ri as hÄ• nabhÄ• giyÄ• , saá¹ƒkilesabhÄ• giyÄ• , á¹-hitibhÄ• giyÄ• vÄ• na honti, atha kho uttaru honti, evaá¹ƒ sakkaccaá¹ƒ nirantaraá¹ƒ anavasesato bhatÄ• sambhatÄ• assa atthÄ«ti bha ``bhagavÄ• â€™â€™ ti vutto niruttinayena ta-kÄ• rassa ga-kÄ• raá¹ƒ katvÄ• . atha vÄ• __b yathÄ• vutte buddhakÄ• rakadhamme vuttanayena bhari sambhari, paripÅ«resÄ«ti attho. ev

sammÄ• sambodhiyÄ• \Be I 260/ sabbe, dÄ• napÄ• ramiÄ• dike.

sambhÄ• re bhatavÄ• nÄ• tho, tasmÄ• pi bhagavÄ• mato ||

kathaá¹ƒ \Ne I 245/ __bhÄ• ge vanÄ«ti bhagavÄ• _? ye te catuvÄ«satikoá¹-isatasahassasa vaá¸·aÃ±janakasamÄ• pattibhÄ• gÄ• , te anavasesato lokahitatthaá¹ƒ, attano ca diá¹-á¹-hac niccakappaá¹ƒ niccakappaá¹ƒ vani bhaji sevi bahulamakÄ• sÄ«ti bhÄ• ge vanÄ«ti bhagavÄ abhiÃ±Ã±eyyadhammesu, kusalÄ• dÄ«su, khandhÄ• dÄ«su ca ye te pariÃ±Ã±eyyÄ• divase abhisamayabhÄ• gÄ• , vitthÄ• rato pana ``cakkhuá¹ƒ pariÃ±Ã±eyyaá¹ƒ ... pe ... jarÄ• maraá ntiÄ• dinÄ• anekapariÃ±Ã±eyyabhÄ• gÄ• , ``cakkhussa samudayo pahÄ• tabbo ... pe ... ja pahÄ• tabboâ€™â€™ tiÄ• dinÄ• pahÄ• tabbabhÄ• gÄ• , ``cakkhussa nirodho ... pe ... jarÄ sacchikÄ• tabboâ€™â€™ tiÄ• dinÄ• (Paá¹-is I 21) sacchikÄ• tabbabhÄ• gÄ• , ``cakkhussa paá¹-ipadÄ• â€™â€™ tiÄ• dinÄ• , ``cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dinÄ• ca a ca dhammÄ• , te sabbe vani bhaji yathÄ• rahaá¹ƒ gocarabhÄ• vanÄ• sevanÄ• naá¹ƒ vasen

bhagavÄ• . atha vÄ• ye ime sÄ«lÄ• dayo dhammakkhandhÄ• sÄ• vakehi sÄ• dhÄ• raá¹‡Ä
guá¹‡abhÄ• gÄ• , ``kinti nu kho te veneyyasantÄ• nesu patiá¹-á¹-hapeyyaâ€™â€™ nti mahÄ
abhipatthayi, sÄ• cassa abhipatthanÄ• yathÄ• dhippetaphalÄ• vahÄ• ahosi. evampi bhÄ•

yasmÄ• Ã±eyyasamÄ• patti-guá¹‡abhÄ• ge tathÄ• gato.

bhaji patthayi sattÄ• naá¹ƒ, hitÄ• ya bhagavÄ• tato ||

kathaá¹ƒ __bhage vanÄ«ti bhagavÄ• _? samÄ• sato tÄ• va katapuÃ±Ã±ehi payogasampan
bhajÄ«yantÄ«ti bhagÄ• , lokiyalokuttarasampattiyo. tattha lokiye tÄ• va tathÄ• gato sambod
bodhisattabhÅ«to paramukkaá¹ƒsagate vani bhaji sevi, yattha patiá¹-á¹-hÄ• ya niravasesato
samannÄ• nento buddhadhamme paripÄ• cesi. buddhabhÅ«to \Be I 261/ pana te niravajjas
anaÃ±Ã±asÄ• dhÄ• raá¹‡e lokuttarepi vani bhaji sevi. vitthÄ• rato pana
padesarajjaissariyacakkavattisampattidevarajjasampattiÄ• divasena,
jhÄ• navimokkhasamÄ• dhisamÄ• pattiÃ±Ä• á¹‡adassanamaggabhÄ• vanÄ• phalasacchiki
anekavihite anaÃ±Ã±asÄ• dhÄ• raá¹‡e bhage vani bhaji sevi. evampi bhage vanÄ«ti bhaga

yÄ• \Ne I 246/ tÄ• sampattiyo loke, yÄ• ca lokuttarÄ• puthÅ«.

sabbÄ• tÄ• bhaji sambuddho, tasmÄ• pi bhagavÄ• mato ||

kathaá¹ƒ __bhattavÄ• ti bhagavÄ• _? bhattÄ• daá¸habhattikÄ• assa bahÅ« atthÄ«ti bhatt
mahÄ• karuá¹‡Ä• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• diaparimitanirupamappabhÄ• vaguá¹‡avise
sabbasattuttamo sabbÄ• natthaparihÄ• rapubbaá¹…gamÄ• ya niravasesahitasukhavidhÄ• n
payogasampattiyÄ• sadevamanussÄ• ya pajÄ• ya accantupakÄ• ritÄ• ya
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• dianaÃ±Ã±asÄ• d
¸• itarÅ«pakÄ• yatÄ• ya yathÄ• bhuccaguá¹‡Ä• dhigatena ``itipi so bhagavÄ• â€™â€™ tiÄ•
lokattayabyÄ• pinÄ• suvipulena, suvisuddhena ca thutighosena samannÄ• gatattÄ• , ukkaá
appicchatÄ• santuá¹-á¹-hiÄ• dÄ«su supatiá¹-á¹-hitabhÄ• vato,
dasabalacatuvesÄ• rajjÄ• diniratisayaguá¹‡avisesasamaá¹…gibhÄ• vato ca ``rÅ«pappamÄ•
ghosappamÄ• á¹‡o ghosappasanno, lÅ«khappamÄ• á¹‡o lÅ«khappasanno, dhammappamÄ
evaá¹ƒ catuppamÄ• á¹‡ike lokasannivÄ• se sabbathÄ• pi pasÄ• dÄ• vahabhÄ• vena saman
aparimÄ• á¹‡Ä• naá¹ƒ sattÄ• naá¹ƒ sadevamanussÄ• naá¹ƒ Ä• darabahumÄ• nagÄ• ravÄ•
paramapemasambhattiá¹-á¹-hÄ• naá¹ƒ. ye tassa ovÄ• de patiá¹-á¹-hitÄ• aveccappasÄ• den
kenaci asaá¹ƒhÄ• riyÄ• tesaá¹ƒ sambhatti samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena
vÄ• ti. tathÄ• hi te attano jÄ«vitapariccÄ• gepi tattha pasÄ• daá¹ƒ na pariccajanti, tassa vÄ•
daá¸habhattibhÄ• vato. tenevÄ• ha ---

``yo ve kataÃ±Ã±Å« katavedi dhÄ«ro,

kalyÄ• á¹‡amitto daá¸·habhatti ca hotÄ«â€™â€™ ti || (J II 17.78).

``seyyathÄ• pi \Be I 262/, bhikkhave, mahÄ• samuddo á¹-hitadhammo velaá¹ƒ nÄ• tivattati,
yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ mama sÄ• vakÄ• jÄ
ti (Ud 45; Vin II 385) ca.

evaá¹ƒ bhattavÄ• ti bhagavÄ• niruttinayena ekassa ta-kÄ• rassa lopaá¹ƒ katvÄ• itarassa g

guá¹‡Ä• tisayayuttassa \Ne I 247/, yasmÄ• lokahitesino.

sambhattÄ• bahavo satthu, bhagavÄ• tena vuccati ||

kathaá¹ƒ __bhage vamÄ«ti bhagavÄ• _? yasmÄ• tathÄ• gato bodhisattabhÅ«topi purimÄ•
pÅ«rento bhagasaá¹…khÄ• taá¹ƒ siriá¹ƒ, issariyaá¹ƒ, yasaÃ±ca vami uggiri kheá¸·apiá¹‡á¸•
chaá¸• á¸• ayi. tathÄ• hissa __somanassakumÄ• rakÄ• le_ (J I 15.211 Ä• dayo) __hatthipÄ
Ä• dayo) __ayogharapaá¹‡á¸• itakÄ• le_ (J I 15.363 Ä• dayo) __mÅ«gapakkhapaá¹‡á¸• itak
__cÅ«á¸·asutasomakÄ• le_ti (J II 17.195 Ä• dayo) evamÄ• dÄ«su nekkhammapÄ• ramipÅ«
rajjasiriyÄ• pariccattaattabhÄ• vÄ• naá¹ƒ parimÄ• á¹‡aá¹ƒ natthi. carimattabhÄ• vepi hattha
cakkavattisiriá¹ƒ devalokÄ• dhipaccasadisaá¹ƒ catudÄ«pissariyaá¹ƒ, cakkavattisampattisam
sattaratanasamujjalaá¹ƒ yasaÃ±ca tiá¹‡Ä• yapi amaÃ±Ã±amÄ• no nirapekkho pahÄ• ya abh
sammÄ• sambodhiá¹ƒ abhisambuddho, tasmÄ• ime siriÄ• dike bhage vamÄ«ti bhagavÄ• .
nakkhattÄ• ni, tehi samaá¹ƒ gacchanti pavattantÄ«ti bhagÄ• ,
sineruyugandharauttarakuruhimavantÄ• dibhÄ• janalokavisesasannissayÄ• sobhÄ• kappa
bhagavÄ• vami tannivÄ• sasattÄ• vÄ• sasamatikkamanato tappaá¹-ibaddhachandarÄ• gap
bhage vamÄ«ti bhagavÄ• .

cakkavattisiriá¹ƒ yasmÄ• , yasaá¹ƒ issariyaá¹ƒ sukhaá¹ƒ.

pahÄ• si lokacittaÃ±ca, sugato bhagavÄ• tato ||

kathaá¹ƒ __bhÄ• ge vamÄ«ti bhagavÄ• _? bhÄ• gÄ• nÄ• ma sabhÄ• vadhammakoá¹-á¹-h
khandhÄ• yatanadhÄ• tÄ• divasena, tatthÄ• pi rÅ«pavedanÄ• divasena, atÄ«tÄ• divasena
``sabbaá¹ƒ papaÃ±caá¹ƒ, sabbaá¹ƒ yogaá¹ƒ, sabbaá¹ƒ \Be I 263/ ganthaá¹ƒ, sabbaá¹ƒ saá¹
samucchinditvÄ• amataá¹ƒ dhÄ• tuá¹ƒ samadhigacchanto vami uggiri anapekkho chaá¸• á¸
hesa sabbatthakameva pathaviá¹ƒ Ä• paá¹ƒ tejaá¹ƒ vÄ• yaá¹ƒ, cakkhuá¹ƒ sotaá¹ƒ ghÄ• naá
manaá¹ƒ, rÅ«pe sadde gandhe rase phoá¹-á¹-habbe dhamme, cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ...

cakkhusamphassaá¹ƒ ... pe ... manosamphassaá¹ƒ, cakkhusamphassajaá¹ƒ vedanaá¹ƒ ... p
vedanaá¹ƒ, cakkhusamphassajaá¹ƒ saÃ±Ã±aá¹ƒ ... pe ... manosamphassajaá¹ƒ saÃ±Ã±aá¹
cetanaá¹ƒ ... pe ... manosamphassajaá¹ƒ cetanaá¹ƒ, rÅ«pataá¹‡haá¹ƒ \Ne I 248/ ... pe ... dh
rÅ«pavitakkaá¹ƒ ... pe ... dhammavitakkaá¹ƒ, rÅ«pavicÄ• raá¹ƒ ... pe ... dhammavicÄ• raâ€™
anupadadhammavibhÄ• gavasenapi sabbeva dhammakoá¹-á¹-hÄ• se anavasesato vami ug
chaá¸• á¸• ayi. vuttaá¹ƒ hetaá¹ƒ ---

``yaá¹ƒ taá¹ƒ, Ä• nanda, cattaá¹ƒ vantaá¹ƒ muttaá¹ƒ pahÄ«naá¹ƒ paá¹-inissaá¹-á¹-haá¹ƒ, taá
paccÄ• vamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (DN II 183).

evampi bhÄ• ge vamÄ«ti bhagavÄ• . atha vÄ• __bhÄ• ge vamÄ«_ti sabbepi kusalÄ• kusal
hÄ«napaá¹‡Ä«te kaá¹‡hasukkasappaá¹-ibhÄ• ge dhamme ariyamaggaÃ±Ä• á¹‡amukhena
pajahi, paresaÃ±ca tathattÄ• ya dhammaá¹ƒ desesi. vuttampi cetaá¹ƒ ---

``dhammÄ• pi vo, bhikkhave, pahÄ• tabbÄ• , pageva adhammÄ• (MN I 240). kullÅ«pamaá
desessÄ• mi nittharaá¹‡atthÄ• ya, no gahaá¹‡atthÄ• yÄ• â€™â€™ tiÄ• di (MN I 240).

evampi bhÄ• ge vamÄ«ti bhagavÄ• .

khandhÄ• yatanadhÄ• tÄ• di-dhammabhedÄ• mahesinÄ• .

kaá¹‡hÄ• sukkÄ• yato vantÄ• , tatopi bhagavÄ• mato ||

tena vuttaá¹ƒ ---

``bhÄ• gavÄ• bhatavÄ• bhÄ• ge, bhage ca vani bhattavÄ• .

bhage vami tathÄ• bhÄ• ge, vamÄ«ti bhagavÄ• jinoâ€™â€™ ti ||

ettha ca yasmÄ• saá¹…khepato attahitasampattiparahitapaá¹-ipattivasena duvidhÄ• budd
attahitasampatti pahÄ• nasampadÄ• Ã±Ä• á¹‡asampadÄ• bhedato duvidhÄ• , Ä• nubhÄ• v
tadantogadhattÄ• . parahitapaá¹-ipatti payogÄ• sayabhedato \Be I 264/ duvidhÄ• . tattha pa
lÄ• bhasakkÄ• rÄ• dinirapekkhacittassa sabbadukkhaniyyÄ• nikadhammÅ«padeso, Ä• saya
hitesitÄ• , Ã±Ä• á¹‡aparipÄ• kakÄ• lÄ• gamanÄ• diparahitapaá¹-ipatti ca, Ä• misapaá¹-igga
\Ne I 249/ parahitapaá¹-ipatti hotiyeva. tasmÄ• tesaá¹ƒ vibhÄ• vanavasena pÄ• á¸·iyaá¹ƒ ``
ntiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ.

tattha __ ``arahaâ€™â€™ _nti iminÄ• padena pahÄ• nasampadÄ• vasena bhagavato atta

``sammÄ• sambuddho, lokavidÅ«â€™â€™ _ti ca imehi padehi Ã±Ä• á¹‡asampadÄ• vasena
iminÄ• pi sammÄ• sambuddhatÄ• vibhÄ• vÄ«yatÄ«ti? saccaá¹ƒ vibhÄ• vÄ«yati, atthi pana
``sammÄ• sambuddhoâ€™â€™ ti iminÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• nubhÄ• vo vibhÄ• v
Ä• sayÄ• nusayaÃ±Ä• á¹‡Ä• dÄ«nampi Ä• nubhÄ• vo vibhÄ• vitoti. __ ``vijjÄ• caraá¹‡asam
bhagavato attahitasampatti vibhÄ• vitÄ• . __ ``sugatoâ€™â€™ _ti pana iminÄ• samudÄ• ga
bhagavato attahitasampatti, parahitapaá¹-ipatti ca vibhÄ• vitÄ• . __ ``anuttaro purisadamma
devamanussÄ• naâ€™â€™ _nti imehi padehi bhagavato parahitapaá¹-ipatti vibhÄ• vitÄ• . _
bhagavato attahitasampatti, parahitapaá¹-ipatti ca vibhÄ• vitÄ• . evaÃ±ca katvÄ• ``sammÄ•
vatvÄ• ``buddhoâ€™â€™ ti vacanaá¹ƒ samatthitaá¹ƒ hoti. tenevÄ• ha ``attanÄ• pi bujjhi aÃ
bodhesÄ«â€™â€™ tiÄ• di. __ ``bhagavÄ• â€™â€™ _ti ca iminÄ• pi samudÄ• gamato paá¹
attahitasampatti, parahitapaá¹-ipatti ca vibhÄ• vitÄ• .

aparo nayo --- hetuphalasattÅ«pakÄ• ravasena saá¹…khepato tividhÄ• buddhaguá¹‡Ä• . t
sammÄ• sambuddho vijjÄ• caraá¹‡asampanno lokavidÅ«â€™â€™ ti imehi padehi phalasan
vibhÄ• vitÄ• . ``anuttaro purisadammasÄ• rathi satthÄ• devamanussÄ• naâ€™â€™ nti ime
buddhaguá¹‡Ä• pakÄ• sitÄ• . ``buddhoâ€™â€™ ti iminÄ• phalavasena, sattÅ«pakÄ• rava
vibhÄ• vitÄ• . ``sugato bhagavÄ• â€™â€™ ti pana imehi padehi hetuphalasattÅ«pakÄ• rava
vibhÄ• vitÄ• ti veditabbaá¹ƒ.

<145> __tassÄ• _ti \Be I 265/ buddhÄ• nussatikammaá¹-á¹-hÄ• nikassa yogino. __eva_nti
tiÄ• dinÄ• vuttappakÄ• rena. __tasmiá¹ƒ samaye_ti buddhaguá¹‡Ä• nussaraá¹‡asamaye. _
rÄ• gena pariyuá¹-á¹-hitaá¹ƒ, pariyuá¹-á¹-hÄ• nappattehi rÄ• gehi sahitaá¹ƒ cittaá¹ƒ araÃ±Ã±
pariyuá¹-á¹-hitanti vuttaá¹ƒ, tassa pariyuá¹-á¹-hÄ• naá¹-á¹-hÄ• nabhÄ• vato, pariyuá¹-á¹-hita
yaá¹ƒ vÄ• rÄ• gassa pariyuá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ taá¹ƒsahite citte upacaritanti daá¹-á¹-hab
pakkhe __rÄ• genÄ• _ti rÄ• gena hetunÄ• ti \Ne I 250/ attho. __ujugatamevÄ• _ti pageva kÄ
apanÄ«tattÄ• , cittassa ca anujubhÄ• vakarÄ• naá¹ƒ mÄ• yÄ• dÄ«naá¹ƒ abhÄ• vato, rÄ• gÄ
vÄ• onatiunnativirahato ujubhÄ• vameva kataá¹ƒ. atha vÄ• __ujugatamevÄ• _ti kammaá¹-
otiá¹‡á¹‡atÄ• ya lÄ«nuddhaccavigamanato majjhimasamathanimittapaá¹-ipattiyÄ• ujubhÄ•
__tathÄ• gataá¹ƒ Ä• rabbhÄ• _ti tathÄ• gataguá¹‡e Ä• rammaá¹‡aá¹ƒ katvÄ• .

__iccassÄ• _ti iti assa. ``so bhagavÄ• itipi arahaâ€™â€™ ntiÄ• dinÄ• pubbe vuttappakÄ•
anuvitakkayatoti sambandho. __eva_nti ``neva tasmiá¹ƒ samayeâ€™â€™ tiÄ• dinÄ• vuttan
__buddhaguá¹‡apoá¹‡Ä• _ti buddhaguá¹‡aninnÄ• . __ ``vitakkavicÄ• rÄ• pavattantÄ«â€™
buddhaguá¹‡asaá¹…khÄ• taá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ vitakkÄ• hataá¹ƒ, vitakkapariyÄ• ha
anumajjanaÃ±ca karotÄ«ti dasseti. __pÄ«ti uppajjatÄ«_ti bhÄ• vanÄ• vasena upacÄ• rajjhÄ
pÄ«ti uppajjati. __pÄ«timanassa_ vuttappakÄ• rapÄ«tisahitacittassa. __kÄ• yacittadarathÄ•
kÄ• yacittapassaddhÄ«naá¹ƒ paá¹-ipakkhabhÅ«tÄ• sukhumÄ• vatthÄ• uddhaccasahagatÄ
__paá¹-ippassambhantÄ«_ti sannisÄ«danti. __anukkamena ekakkhaá¹‡e_ti yadÄ• buddha

uparÅ«pari visesaá¹ƒ Ä• vahantÄ« pavattati, tadÄ• nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva h
honti, suvisadÄ• ni saddhÄ• dÄ«ni indriyÄ• ni honti, bhÄ• vanÄ• ya paguá¹‡atÄ• ya vitakka
paá¹-ukiccÄ• va honti, balavatÄ« pÄ«ti uppajjati, pÄ«tipadaá¹-á¹-hÄ• nÄ• passaddhi savise
passaddhakÄ• yassa samÄ• dhipadaá¹-á¹-hÄ• naá¹ƒ sukhaá¹ƒ thirataraá¹ƒ hutvÄ• pavatta
cittaá¹ƒ kammaá¹-á¹-hÄ• ne sammadeva samÄ• dhiyati. evaá¹ƒ anukkamena pubbabhÄ• ge
paá¹-upaá¹-utarabhÄ• vena pavattitvÄ• bhÄ• vanÄ• ya majjhimasamathapaá¹-ipattiyÄ• ind
paá¹-utamÄ• ni hutvÄ• ekakkhaá¹‡e __jhÄ• naá¹…gÄ• ni uppajjanti_. yaá¹ƒ sandhÄ• ya vu

``yasmiá¹ƒ \Be I 266/, mahÄ• nÄ• ma, samaye ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, ne
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti ... pe ... sukhino cittaá¹ƒ samÄ• dhiyatÄ«â€™â€™ ti (

kasmÄ• panettha jhÄ• naá¹ƒ appanÄ• pattaá¹ƒ na hotÄ«ti Ä• ha __ ``buddhaguá¹‡Ä• naá
_tiÄ• di. gambhÄ«re hi Ä• rammaá¹‡e gambhÄ«re udake patitanÄ• vÄ• viya samathabhÄ•
251/ na labhati, ``gambhÄ«ratÄ• yÄ• â€™â€™ ti ca iminÄ• sabhÄ• vadhammatÄ• pi saá¹…
gambhÄ«ro na paÃ±Ã±atti. nanu ca tajjÄ• paÃ±Ã±attivasena sabhÄ• vadhammo gayhatÄ«t
pubbabhÄ• ge, bhÄ• vanÄ• ya pana vaá¸• á¸• hamÄ• nÄ• ya paÃ±Ã±attiá¹ƒ samatikkamitv
tiá¹-á¹-hati. nanu ca sabhÄ• vadhammepi katthaci appanÄ• samijjhati dutiyÄ• ruppajjhÄ• nÄ
samijjhati, taÃ±ca kho ekappakÄ• re Ä• rammaá¹‡e, idaá¹ƒ pana nÄ• nappakÄ• ranti dasse
``nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• yÄ• â€™â€™ _ti Ä• ha. evampi yath
kesÄ• dikoá¹-á¹-hÄ• sesu manasikÄ• raá¹ƒ pavattentassa ekasmiá¹ƒyeva koá¹-á¹-hÄ• se ap
avatiá¹-á¹-hati, evamidha kasmÄ• na hotÄ«ti? visamoyaá¹ƒ upaÃ±Ã±Ä• so. tattha hi satipi k
ekappakÄ• reneva bhÄ• vanÄ• vattati paá¹-ikkÅ«lÄ• kÄ• rasseva gahaá¹‡ato, idha pana nÄ
nÄ• nappakÄ• rattÄ• , na ayamekasmiá¹ƒyeva guá¹‡e á¹-hÄ• tuá¹ƒ sakkoti bhÄ• vanÄ• bal
upaá¹-á¹-hahantesu saddhÄ• ya balavabhÄ• vato. teneva hi __ ``adhimuttatÄ• yÄ• â€™â€™
upacÄ• rappattaá¹ƒ jhÄ• naá¹ƒ hoti, kathaá¹ƒ buddhÄ• nussatÄ«ti vuttanti Ä• ha __ ``tadeta

__sagÄ• ravo hoti sappatisso, _ satthu guá¹‡asarÄ«rassa paccakkhato upaá¹-á¹-hahanato.
__saddhÄ• vepullaá¹ƒ_ aveccappasÄ• dasadisaá¹ƒ saddhÄ• mahattaá¹ƒ. buddhaguá¹‡Ä• n
bhÄ• vanÄ• ya pavattattÄ• __sativepullaá¹ƒ_. tesaá¹ƒ paramagambhÄ«ratÄ• ya, nÄ• napp
__paÃ±Ã±Ä• vepullaá¹ƒ_. tesaá¹ƒ uá¸·Ä• rapuÃ±Ã±akkhettatÄ• ya __puÃ±Ã±avepullaÃ±ca
pÄ«tipÄ• mojjabahulo hoti_ pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• nÄ«yattÄ• buddhÄ• nussatiyÄ•
buddhaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• bhayabheravÄ• bhibhavanato. tenÄ• ha bhagavÄ•
bhayaá¹ƒ tumhÄ• ka no siyÄ• â€™â€™ ti (SN a I 249 thokaá¹ƒ visadisaá¹ƒ). __dukkhÄ• dh
buddhÄ• nussatiyÄ• sarÄ«radukkhassa padumapalÄ• se udakassa viya vinivaá¹-á¹-anato \
__saá¹ƒvÄ• sasaÃ±Ã±a_nti sahavÄ• sasaÃ±Ã±aá¹ƒ. __buddhabhÅ«miyaá¹ƒ cittaá¹ƒ namat
mahantabhÄ• vassa paccakkhato upaá¹-á¹-hÄ• nato. buddhÄ• nussatibhÄ• vanÄ• ya sabba
viparivattanato vuttaá¹ƒ __ ``sammukhÄ• satthÄ• raá¹ƒ passato viyÄ• â€™â€™ _ti. __uttar
imÄ• ya bhÄ• vanÄ• ya upari taá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ katvÄ• saccÄ• ni appaá¹-ivijjhanto.

sugatisamparÄ• yo.

__appamÄ• da_nti appamajjanaá¹ƒ sakkaccaá¹ƒ anuyogaá¹ƒ. __kayirÄ• thÄ• _ti kareyya. _
sundarapaÃ±Ã±o \Ne I 252/. __evaá¹ƒ mahÄ• nubhÄ• vÄ• yÄ• _ti vuttappakÄ• rena nÄ«var
satthari sagÄ• ravabhÄ• vÄ• dihetubhÅ«tena mahatÄ• sÄ• matthiyena samannÄ• gatÄ• ya

2. dhammÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<146> __dhammÄ• nussati_nti ettha padattho, sabhÄ• vattho ca Ä• dito vuttoyevÄ• ti taá¹ƒ
bhÄ• vanÄ• vidhÄ• nameva dassetuá¹ƒ __ ``dhammÄ• nussatiá¹ƒ bhÄ• vetukÄ• menÄ• pÄ
panettha buddhÄ• nussatiyaá¹ƒ viya ``aveccappasÄ• dasamannÄ• gatenÄ• â€™â€™ ti na
paá¹-ipÄ• á¹-iyÄ• cha anussatiyo ariyasÄ• vakÄ• naá¹ƒ vasena desanaá¹ƒ Ä• ruá¸·hÄ• ti? s
``parisuddhasÄ«lÄ• diguá¹‡Ä• naá¹ƒ puthujjanÄ• nampi ijjhantÄ«â€™â€™ ti dassanatthaá¹
``aveccappasÄ• dasamannÄ• gatenÄ• â€™â€™ ti idha na vuttaá¹ƒ, ariyasÄ• vakÄ• naá¹ƒ p
tathÄ• pi pÄ• á¸·iyaá¹ƒ Ä• gatattÄ• ca buddhÄ• nussatiniddese vuttanti daá¹-á¹-habbaá¹ƒ, a
Ä• gamissateva.

<147> __pariyattidhammopÄ«_ti __pi_-saddena lokuttaradhammaá¹ƒ sampiá¹‡á¸• eti. __ita
sandiá¹-á¹-hikÄ• dipadesu. __lokuttaradhammovÄ• _ti avadhÄ• raá¹‡aá¹ƒ nippariyÄ• yena s
sandhÄ• ya vuttaá¹ƒ, pariyÄ• yato panete pariyattidhammepi sambhavanteva. tathÄ• hi __p
bahussutena Ä• gatÄ• gamena paramena satinepakkena samannÄ• gatena paÃ±Ã±avatÄ•
sayaá¹ƒ daá¹-á¹-habboti __sandiá¹-á¹-hiko_. Ä• cariyapayirupÄ• sanÄ• ya vinÄ• na labbhÄ
samÄ• ne kalyÄ• á¹‡amittasannissayeneva sijjhanato, tathÄ• satthusandassanepi. ``sandiá
ti ayaá¹ƒ panattho titthiyanimmaddane nippariyÄ• yatova labbhati \Be I 268/, kilesajaye pariy
paramparÄ• hetubhÄ• vato. ``sandiá¹-á¹-haá¹ƒ arahatÄ«â€™â€™ ti ayampi attho labbhatev
saá¹ƒkilesadhammÄ• naá¹ƒ pahÄ• naá¹ƒ, vodÄ• nadhammÄ• naá¹ƒ paribrÅ«hanaÃ±ca udd
``ye kho tvaá¹ƒ, gotami, dhamme jÄ• neyyÄ• si, ime dhammÄ• sarÄ• gÄ• ya saá¹ƒvattanti
saá¹ƒvattanti no visaÃ±Ã±ogÄ• ya, saupÄ• dÄ• nÄ• ya saá¹ƒvattanti no anupÄ• dÄ• nÄ• ya
dhÄ• reyyÄ• si `neso dhammo, neso vinayo, netaá¹ƒ satthusÄ• sanaâ€™â€™ â€™ nti (Vin
``dhammÄ• pi vo, bhikkhave, pahÄ• tabbÄ• , pageva adhammÄ• â€™â€™ ti (MN I 240) ca
vibhÄ• vetabbo. akÄ• likÄ• dhigamupÄ• yatÄ• ya __akÄ• liko_. vijjamÄ• natÄ• parisuddhatÄ
arahatÄ«ti __ehipassiko_. tato eva vaá¹-á¹-adukkhanittharaá¹‡atthikehi \Ne I 253/ attano citt
cittassa vÄ• tattha upanayanaá¹ƒ arahatÄ«ti __opaneyyiko_. vimuttÄ• yatanasÄ«se á¹-hatv
atthavedaá¹ƒ, dhammavedaÃ±ca labhantehi __paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«_ti. eva
sandiá¹-á¹-hikÄ• dipadesu pariyattidhammampi pakkhipitvÄ• manasikÄ• ro yujjateva.

__sÄ• _ti gÄ• thÄ• . __samantabhadrakattÄ• _ti sabbabhÄ• gehi sundarattÄ• . __dhammas
kiÃ±cÄ• pi avayavavinimutto samudÄ• yo nÄ• ma paramatthato koci natthi, yesu pana avay

avekkhitesu ``gÄ• thÄ• â€™â€™ ti samaÃ±Ã±Ä• , taá¹ƒ tato bhinnaá¹ƒ viya katvÄ• saá¹ƒs
dassento __ ``paá¹-hamena pÄ• dena Ä• dikalyÄ• á¹‡Ä• â€™â€™ _tiÄ• dimÄ• ha. __ ``ekÄ
nÄ• tibahuvibhÄ• gaá¹ƒ yathÄ• nusandhinÄ• ekÄ• nusandhikaá¹ƒ sandhÄ• ya vuttaá¹ƒ, itar
desetabbadhammavibhÄ• gena Ä• dimajjhapariyosÄ• nabhÄ• gÄ• labbhantÄ«ti. __nidÄ• n
kÄ• ladesadesakaparisÄ• diapadisanalakkhaá¹‡ena nidÄ• naganthena. __nigamanenÄ• _ti
(SN a I 249), ``iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, idametaá¹ƒ paá¹-icca vuttaâ€™â€™ nti (AN c 10.27)
yathÄ• vuttatthanigamanena.

ayaá¹ƒ kathÄ• visesato suttapiá¹-akasaá¹ƒvaá¹‡á¹‡anÄ• ti katvÄ• suttapiá¹-akavasena dh
Ä• dikalyÄ• á¹‡Ä• dikaá¹ƒ dassetvÄ• idÄ• ni suttapiá¹-akavinayapiá¹-akÄ• naá¹ƒ vasena ta
``sanidÄ• nasauppattikattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sanidÄ• nasauppattikattÄ•
sanidÄ• natÄ• ya, saaá¹-á¹-huppattikatÄ• ya \Be I 269/ ca. __veneyyÄ• naá¹ƒ anurÅ«pato_t
sikkhÄ• padapaÃ±Ã±attiyÄ• , dhammadesanÄ• ya ca taá¹ƒtaá¹ƒsikkhÄ• padabhÄ• vena pa
veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ pavattiyamÄ• nassa anurÅ«pato. __atthassÄ• _ti desiyam
``taá¹ƒ kissa hetu (SN a I 249) ? seyyathÄ• pi, bhikkhaveâ€™â€™ tiÄ• dinÄ• (SN b III 95) t
hetÅ«pamÄ• gahaá¹‡ena __hetudÄ• haraá¹‡ayuttato_.

evaá¹ƒ suttavinayavasena pariyattidhammassa Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡ataá¹ƒ d
piá¹-akÄ• ni ekajjhaá¹ƒ gahetvÄ• taá¹ƒ dassetuá¹ƒ __ ``sakalopÄ«â€™â€™ _tiÄ• di vuttaá
__sÄ• sanadhammo_ti ---

``sabbapÄ• passa \Ne I 254/ akaraá¹‡aá¹ƒ, kusalassa upasampadÄ• .

sacittapariyodapanaá¹ƒ, etaá¹ƒ buddhÄ• na sÄ• sanaâ€™â€™ nti || (Dhp 183; DN II 90) ---

evaá¹ƒ vuttassa satthusÄ• sanassa pakÄ• sako pariyattidhammo. __sÄ«lena Ä• dikalyÄ• á¹
sÄ• sanassa. samathÄ• dÄ«hi __majjhekalyÄ• á¹‡o_ tesaá¹ƒ sÄ• sanasampattiyÄ• vemajj
pariyosÄ• nakalyÄ• á¹‡o_ tadadhigamato uttarikaraá¹‡Ä«yÄ• bhÄ• vato. sÄ• sane sammÄ•
hoti, tassÄ• ca sÄ«laá¹ƒ, samÄ• dhi ca mÅ«lanti Ä• ha __ ``sÄ«lasamÄ• dhÄ«hi Ä• dikalyÄ
pana anubodhapaá¹-ivedhavasena duvidhÄ• ti tadubhayampi gaá¹‡hanto __ ``vipassanÄ• n
majjhekalyÄ• á¹‡oâ€™â€™ _ti Ä• ha. tassa nipphatti phalaá¹ƒ, kiccaá¹ƒ nibbÄ• nasacchikir
kattabbaá¹ƒ natthÄ«ti dassento Ä• ha __ ``phalanibbÄ• nehi pariyosÄ• nakalyÄ• á¹‡oâ€™â
saupÄ• disesanibbÄ• namÄ• ha, itarena itaraá¹ƒ, tadubhayaÃ±ca sÄ• sanasampattiyÄ• os
``phalanibbÄ• nehi pariyosÄ• nakalyÄ• á¹‡oâ€™â€™ _ti.

buddhassa subodhitÄ• sammÄ• sambuddhatÄ• , tÄ• ya __Ä• dikalyÄ• á¹‡o_ tappabhavat
saá¹ƒkilesappahÄ• naá¹ƒ vodÄ• naá¹ƒ, pÄ• ripÅ«rÄ« ca dhammasudhammatÄ• , tÄ• ya __
taá¹ƒsarÄ«rattÄ• . satthÄ• rÄ• yathÄ• nusiá¹-á¹-haá¹ƒ tathÄ• paá¹-ipatti __saá¹…ghasuppa

__pariyosÄ• nakalyÄ• á¹‡o, _ tÄ• ya sÄ• sanassa loke suppatiá¹-á¹-hitabhÄ• vato. __ta_nti
__tathattÄ• yÄ• _ti yathattÄ• ya bhagavatÄ• dhammo desito, tathattÄ• ya tathabhÄ• vÄ• ya
paccekabodhi sÄ• vakabodhÄ«ti tividho \Be I 270/, ito aÃ±Ã±athÄ• nibbÄ• nÄ• dhigamassa
sabbaguá¹‡ehi aggabhÄ• vato, itarabodhidvayamÅ«latÄ• ya ca paá¹-hamÄ• ya bodhiyÄ• _
vemajjhabhÄ• vato dutiyÄ• ya __majjhekalyÄ• á¹‡atÄ• , _ tadubhayÄ• varatÄ• ya, tadosÄ•
tatiyÄ• ya __pariyosÄ• nakalyÄ• á¹‡atÄ• _ vuttÄ• .

__eso_ti sÄ• sanadhammo. __nÄ«varaá¹‡avikkhambhanato_ti vimuttÄ• yatanasÄ«se á¹-ha
suá¹‡antassa nÄ«varaá¹‡Ä• naá¹ƒ vikkhambhanasambhavato. vuttaá¹ƒ hetaá¹ƒ ---

``yathÄ• yathÄ• vuso, bhikkhuno satthÄ• vÄ• dhammaá¹ƒ deseti, aÃ±Ã±ataro vÄ• garuá¹
\Ne I 255/, tathÄ• tathÄ• so tattha labhati atthavedaá¹ƒ labhati dhammavedaâ€™â€™ nti (

``yasmiá¹ƒ, bhikkhave, samaye ariyasÄ• vako ohitasoto dhammaá¹ƒ suá¹‡Ä• ti, paÃ±cassa
samaye pahÄ«nÄ• ni hontÄ«â€™â€™ ti (SN c V 219) ---

ca Ä• di. __samathavipassanÄ• sukhÄ• vahanato_ti samathasukhassa ca vipassanÄ• sukh
cetaá¹ƒ ---

``so vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ• raá¹ƒ vivekajaá¹ƒ
ntiÄ• di (DN I 279; MN II 138).

tathÄ• ---

``yato yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataá¹ƒ.

amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™ ti ca || (Dhp 374, 373).

__tathÄ• paá¹-ipanno_ti yathÄ• samathavipassanÄ• sukhaá¹ƒ Ä• vahati, yathÄ• vÄ• satt
tathÄ• paá¹-ipanno sÄ• sanadhammo. __tÄ• dibhÄ• vÄ• vahanato_ti chaá¸·aá¹…gupekkhÄ
tÄ• dibhÄ• vassa lokadhammehi anupalepassa Ä• vahanato. esa bhagavÄ• vuttanayena ti
desento yaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ, maggabrahmacariyaÃ±ca pakÄ• seti, taá¹ƒ yathÄ
sÄ• tthaá¹ƒ, byaÃ±janasampattiyÄ• sabyaÃ±jananti yojanÄ• .

tattha \Be I 271/ avisesena tisso sikkhÄ• , sakalo ca tantidhammo __sÄ• sanabrahmacariya
vuttaá¹ƒ ``katamesÄ• naá¹ƒ kho, bhante, buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brahmacariya

ahosÄ«â€™â€™ tiÄ• di (Vin III 18). sabbasikkhÄ• naá¹ƒ maá¹‡á¸• abhÅ«tasikkhattayasaá¹
__maggabrahmacariyaá¹ƒ_. yaá¹ƒ sandhÄ• ya \Ne I 256/ vuttaá¹ƒ ``khÄ«á¹‡Ä• jÄ• ti, vusita
kataá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti (Vin I 23; SN c V 186). __yathÄ• nurÅ«pa_nti yathÄ• raha
sikkhattayasaá¹…gahaá¹ƒ hi sÄ• sanabrahmacariyaá¹ƒ atthasampattiyÄ• __sÄ• tthaá¹ƒ_. n
vattabbameva natthi. __atthasampattiyÄ• _ti sampannatthatÄ• ya. sampattiattho hi idha sah
yathÄ• vuttenatthena __sÄ• tthaá¹ƒ, sabyaÃ±jana_Ã±ca. ye panettha ``vacanasabhÄ• vaá¹
atthasabhÄ• vaá¹ƒ __sabyaÃ±janaâ€™â€™ _nti vibhajitvÄ• vadanti, taá¹ƒ na sundaraá¹ƒ,
pariyattidhammassa abhÄ• vato. saddatthÄ• hi abhinnarÅ«pÄ• viya hutvÄ• viniyogaá¹ƒ ga
lokiyÄ• missÄ«bhÄ• vaá¹ƒ paá¹-ijÄ• nanti. satipi vÄ• bhede ``sabyaÃ±janaâ€™â€™ nti etth
``saputto Ä• gatoâ€™â€™ tiÄ• dÄ«su viya, evaá¹ƒ sati ``atthapaá¹-isaraá¹‡Ä• , bhikkhave,
byaÃ±janapaá¹-isaraá¹‡Ä• â€™â€™ ti atthappadhÄ• navÄ• do bÄ• dhito siyÄ• , atha vijjam
sapakkhakoâ€™â€™ tiÄ• dÄ«su viya byaÃ±janasampatti aggahitÄ• siyÄ• . tasmÄ• aá¹-á¹
attho gahetabbo.

__sÄ• tthaá¹ƒ sabyaÃ±jana_nti ettha nettinayenÄ• pi atthaá¹ƒ dassetuá¹ƒ __ ``saá¹…kÄ• s
sabyaÃ±janaâ€™â€™ _nti vuttaá¹ƒ. tattha yadipi nettiyaá¹ƒ byaÃ±janamukhena byaÃ±jana
``akkharaá¹ƒ padaâ€™â€™ ntiÄ• dinÄ• (Nett 4 dvÄ• dasapada) byaÃ±janapadÄ• ni paá¹-h
pana pÄ• á¸·iyaá¹ƒ ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™ nti Ä• gatattÄ• atthapadÄ• niyeva p
``saá¹…kÄ• sanapakÄ• sanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha saá¹…khepato kÄ• sanaá¹
``maÃ±Ã±amÄ• no bhikkhu baddho mÄ• rassa, amaÃ±Ã±amÄ• no muttoâ€™â€™ tiÄ• dÄ«
tena bhikkhunÄ• paá¹-ividdhaá¹ƒ. tenÄ• ha ``aÃ±Ã±Ä• taá¹ƒ bhagavÄ• â€™â€™ tiÄ• di. pa
__pakÄ• sanaá¹ƒ_. Ä• dikammasmiá¹ƒ hi ayaá¹ƒ __pa_saddo ``paÃ±Ã±apeti paá¹-á¹-hapet
20) viya. tikkhindriyÄ• pekkhaá¹ƒ cetaá¹ƒ padadvayaá¹ƒ uddesabhÄ• vato. tikkhindriyo hi sa
paá¹-hamaÃ±ca vuttamatthaá¹ƒ paá¹-ipajjati \Be I 272/. saá¹ƒkhittassa vitthÄ• ravacanaá¹ƒ,
puna vacanaÃ±ca __vivaraá¹‡avibhajanÄ• ni_. yathÄ• ``kusalÄ• dhammÄ• â€™â€™ ti sa
vuttassa atthassa ``katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kus
(Dhs 1) vitthÄ• rato vivaraá¹‡avasena, vibhajanavasena ca puna vacanaá¹ƒ. majjhimindriyÄ
padadvayaá¹ƒ niddesabhÄ• vato. vivaá¹-assa vitthÄ• ratarÄ• bhidhÄ• naá¹ƒ, vibhattassa ca
veneyyÄ• naá¹ƒ cittaparitosanaá¹ƒ __uttÄ• nÄ«karaá¹‡apaÃ±Ã±Ä• panÄ• ni_. yathÄ• ``pha
(Dhs 2) vivaá¹-avibhattassa atthassa ``katamo tasmiá¹ƒ samaye phasso? yo tasmiá¹ƒ sama
samphusanÄ• â€™â€™ tiÄ• dinÄ• \Ne I 257/ (Dhs 2) uttÄ• nÄ«kiriyÄ• , paÃ±Ã±Ä• panÄ•
padadvayaá¹ƒ paá¹-iniddesabhÄ• vato.
``paÃ±Ã±Ä• panapaá¹-á¹-hapanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apakÄ• sanaatthapa
pÄ• á¹-ho.

kathaá¹ƒ panÄ• yaá¹ƒ pÄ• á¹-havikappo jÄ• toti? vuccate --- nettipÄ• á¸·iyaá¹ƒ Ä• gatanaye
tattha hi ---

``saá¹…kÄ• sanÄ• pakÄ• sanÄ• ,

vivaraá¹‡Ä• vibhajanuttÄ• nÄ«kammapaÃ±Ã±atti.

etehi chahi padehi,

attho kammaÃ±ca niddiá¹-á¹-haâ€™â€™ nti || (Nett 4 dvÄ• dasapada) ---

desanÄ• hÄ• rayojanÄ• ya ca etassevatthassa ``saá¹…kÄ• sanÄ• pakÄ• sanÄ• â€™â€™ t
``paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti `passathÄ• â€™ ti cÄ• hÄ• â
sutte Ä• gatanayena byaÃ±janamattakato. evaÃ±ca nesaá¹ƒ dvinnaá¹ƒ pÄ• á¹-hÄ• naá¹ƒ vi
saá¹…khepato ``paá¹-hamaá¹ƒ Ã±Ä• panaá¹ƒ __paÃ±Ã±Ä• panaá¹ƒ, _ paá¹-hamameva á¹-
_nti imÄ• ni padÄ• ni saá¹…kÄ• sanapakÄ• sanapadehi atthato avisiá¹-á¹-hÄ• ni. yaÃ±ca pu
padaá¹ƒ ``pakÄ• rato Ã±Ä• panaâ€™â€™ nti paÃ±Ã±Ä• panaá¹ƒ vuttaá¹ƒ, taá¹ƒ dutiyapÄ•
``nibbisesaá¹ƒ pakÄ• rato kÄ• sanaâ€™â€™ nti katvÄ• . yasmÄ• Ã±Ä• panakÄ• sanÄ• ni a
abhinnÄ• ni, sabbesaÃ±ca veneyyÄ• naá¹ƒ cittassa tosanaá¹ƒ, buddhiyÄ• ca nisÄ• naá¹ƒ y
vatthusabhÄ• vÄ• vabhÄ• sane jÄ• yatÄ«ti. evaá¹ƒ atthapadarÅ«pattÄ• pariyattiatthassa
yathÄ• vuttachaatthapadasamÄ• yogato __sÄ• tthaá¹ƒ_ sÄ• sanaá¹ƒ.

__akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• _ti \Be I 273/ ettha uccÄ• raá¹
pade vaá¹‡á¹‡o __akkharaá¹ƒ_. ``ekakkharaá¹ƒ padaá¹ƒ akkharaâ€™â€™ nti eke ``Ä• eva
ntiÄ• dÄ«su Ä• -kÄ• rÄ• dayo viya. ``visuddhakaraá¹‡Ä• naá¹ƒ manasÄ• desanÄ• vÄ• cÄ•
nti aÃ±Ã±e. vibhattiyantaá¹ƒ atthaÃ±Ä• panato __padaá¹ƒ_. saá¹…khepato vuttaá¹ƒ padÄ•
byaÃ±jetÄ«ti __byaÃ±janaá¹ƒ, _ vÄ• kyaá¹ƒ. ``kiriyÄ• padaá¹ƒ abyayakÄ• rakavisesanayutt
vadanti. pakÄ• rato vÄ• kyavibhÄ• go \Ne I 258/ __Ä• kÄ• ro_. Ä• kÄ• rÄ• bhihitaá¹ƒ nibbac
nibbacanavitthÄ• ro nissesupadesato __niddeso_. etesaá¹ƒ akkharÄ• dÄ«naá¹ƒ byaÃ±jana
sampannatÄ• ya __sabyaÃ±janaá¹ƒ_.

tatrÄ• yamassa atthapadasamÄ• yogo, byaÃ±janasampatti ca --- akkharehi saá¹…kÄ• seti,
byaÃ±janehi vivarati, Ä• kÄ• rehi vibhajati, niruttÄ«hi uttÄ• nÄ«karoti, niddesehi paÃ±Ã±ape
ugghÄ• á¹-etvÄ• padehi vineti ugghaá¹-itaÃ±Ã±uá¹ƒ, byaÃ±janehi vipaÃ±cetvÄ• Ä• kÄ• rel
vipaÃ±citaÃ±Ã±uá¹ƒ, niruttÄ«hi netvÄ• niddesehi vineti neyyaá¹ƒ. evaÃ±cÄ• yaá¹ƒ dhamm
ugghaá¹-itaÃ±Ã±uá¹ƒ vineti, vipaÃ±ciyamÄ• no vipaÃ±citaÃ±Ã±uá¹ƒ, niyyamÄ• no neyyaá¹
vipaÃ±canÄ• majjhe, nayanamante. evaá¹ƒ tÄ«su kÄ• lesu tidhÄ• desito dosattayavidham
tividhaveneyyavinayanoti. evampi tividhakalyÄ• á¹‡oyaá¹ƒ dhammo atthabyaÃ±janapÄ• ripÄ
sabyaÃ±janoâ€™â€™ ti veditabbo ``paripuá¹‡á¹‡o, parisuddhoâ€™â€™ ti ca.

__atthagambhÄ«ratÄ• _tiÄ• dÄ«su __attho_ nÄ• ma tantiattho. __dhammo_ tanti. __paá¹-i

tantiatthassa ca yathÄ• bhÅ«tÄ• vabodho. __desanÄ• _ manasÄ• vavatthÄ• pitÄ• ya tantiy
atthÄ• dayo yasmÄ• sasÄ• dÄ«hi viya mahÄ• samuddo mandabuddhÄ«hi dukkhogÄ• hÄ•
tasmÄ• __gambhÄ«rÄ• _. atha vÄ• __attho_ nÄ• ma hetuphalaá¹ƒ. __dhammo_ hetu. __d
yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• po, anulomapaá¹-ilomasaá¹…khepavitthÄ• rÄ• divase
abhisamayo, atthÄ• nurÅ«paá¹ƒ dhammesu, dhammÄ• nurÅ«paá¹ƒ atthesu, paÃ±Ã±attipat
avabodho, tesaá¹ƒ tesaá¹ƒ vÄ• dhammÄ• naá¹ƒ paá¹-ivijjhitabbo salakkhaá¹‡asaá¹…khÄ•
cete atthÄ• dayo yasmÄ• anupacitakusalasambhÄ• rehi duppaÃ±Ã±ehi \Be I 274/ sasÄ• dÄ
dukkhogÄ• hÄ• , alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ• __gambhÄ«rÄ• _. tesu paá¹-ivedh
vuttaá¹ƒ __ ``atthagambhÄ«ratÄ• paá¹-ivedhagambhÄ«ratÄ• hi sÄ• tthaâ€™â€™ _nti attha
dhammadesanÄ• naá¹ƒ byaÃ±janasannissitattÄ• vuttaá¹ƒ __ ``dhammagambhÄ«ratÄ• des
sabyaÃ±janaâ€™â€™ _nti tÄ• saá¹ƒ byaÃ±janasampattidÄ«panato.

atthesu pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ• _. atthadhammaniruttipaá¹
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __paá¹-ibhÄ• napaá¹-isambhidÄ• _ti imissÄ• pi paá¹-isambh
__ ``atthapaá¹-ibhÄ• napaá¹-isambhidÄ• visayato sÄ• tthaâ€™â€™ _nti, atthasampattiyÄ•
__dhammo_ti tanti \Ne I 259/. __niruttÄ«_ti tantipadÄ• naá¹ƒ niddhÄ• retvÄ• vacanaá¹ƒ. tat
Ã±Ä• á¹‡Ä• ni dhammaniruttipaá¹-isambhidÄ• ti Ä• ha __ ``dhammaniruttipaá¹-isambhidÄ• v
asati byaÃ±janasampattiyÄ• tadabhÄ• vato. __parikkhakajanappasÄ• daka_nti ettha __iti_
parikkhakajanÄ• naá¹ƒ kiá¹ƒkusalagavesÄ«naá¹ƒ pasÄ• dÄ• vahaá¹ƒ, tasmÄ• __sÄ• tthaá
hetuno anumÄ• naá¹ƒ nadÄ«pÅ«rena viya upari vuá¹-á¹-hippavattiyÄ• . sÄ• tthakatÄ• pana
paá¹‡á¸• itavedanÄ«yatÄ• ya, sÄ• paramagambhÄ«rasaá¹‡hasukhumabhÄ• vato veditabb
duddasoâ€™â€™ tiÄ• di (Vin I 8). __lokiyajanappasÄ• dakanti sabyaÃ±jana_nti yasmÄ• lo
pasÄ• dÄ• vahaá¹ƒ, tasmÄ• __sabyaÃ±janaá¹ƒ_. lokiyajano hi byaÃ±janasampattiyÄ• tuss
anumÄ• naá¹ƒ. sabyaÃ±janatÄ• panassa saddheyyatÄ• ya, sÄ• Ä• dikalyÄ• á¹‡Ä• dibhÄ•

atha vÄ• __paá¹‡á¸• itavedanÄ«yato sÄ• tthaâ€™â€™ _nti paÃ±Ã±Ä• padaá¹-á¹-hÄ• natÄ
tato parikkhakajanappasÄ• dakaá¹ƒ. __saddheyyato sabyaÃ±jana_nti saddhÄ• padaá¹-á¹-h
byaÃ±janasampannataá¹ƒ, tato lokiyajanappasÄ• dakanti evamettha attho daá¹-á¹-habbo. _
sÄ• ttha_nti adhippÄ• yato agÄ• dhÄ• pÄ• ratÄ• ya atthasampannaá¹ƒ aÃ±Ã±athÄ• tadabh
sabyaÃ±jana_nti subodhasaddatÄ• ya byaÃ±janasampannaá¹ƒ, paramagambhÄ«rassapi at
suviÃ±Ã±eyyabhÄ• vÄ• pÄ• danato. sabbopesa paá¹-hamassa atthadvayassa pabhedo daá
tattha saá¹ƒvaá¹‡á¹‡itaá¹ƒ. tathÄ• hettha \Be I 275/ vikappassa, samuccayassa vÄ• aggah
__upanetabbassÄ• _ti pakkhipitabbassa vodÄ• natthassa avuttassa __abhÄ• vato. sakalap
sabbabhÄ• gehi paripuá¹‡á¹‡atÄ• ya. __apanetabbassÄ• _ti saá¹ƒkilesadhammassa.

__paá¹-ipattiyÄ• _ti sÄ«lavisuddhiyÄ• disammÄ• paá¹-ipattiyÄ• , tannimittaá¹ƒ. __adhigama
saccapaá¹-ivedhena adhigamaveyyattiyasabbhÄ• vato __sÄ• tthaá¹ƒ_ kapilavatÄ• di viya tu
ahutvÄ• atthasampannanti katvÄ• . __pariyattiyÄ• _ti pariyattidhammaparicayena. __Ä• ga

durakkhÄ• tadhammesu paricayaá¹ƒ karontassa viya sammohaá¹ƒ ajanetvÄ• bÄ• husacca
__sabyaÃ±canaá¹ƒ_. byaÃ±janasampattiyÄ• hi sati Ä• gamabyattÄ«ti. __sÄ«lÄ• dipaÃ±cac
sÄ«lÄ• dÄ«hi paÃ±cahi dhammakoá¹-á¹-hÄ• sehi avirahitattÄ• . __kevalaparipuá¹‡á¹‡aá¹ƒ_
puá¹‡á¹‡aá¹ƒ pÅ«ritaá¹ƒ. __nirupakkilesato_ti diá¹-á¹-himÄ• nÄ• diupakkilesÄ• bhÄ• vato. _
vaá¹-á¹-adukkhato nissaraá¹‡Ä• ya. __lokÄ• misanirapekkhato_ti kathaÃ±cipi taá¹‡hÄ• sann

evaá¹ƒ \Ne I 260/ Ä• dikalyÄ• á¹‡atÄ• diapadesena satthu purimavesÄ• rajjadvayavasena
vibhÄ• vetvÄ• idÄ• ni pacchimavesÄ• rajjadvayavasenÄ• pi taá¹ƒ dassetuá¹ƒ __ ``atthavipa
suá¹-á¹-hu akkhÄ• toti svÄ• kkhÄ• toâ€™â€™ _ti vatvÄ• tamatthaá¹ƒ byatirekamukhena vi
hÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __vipallÄ• samÄ• pajjatÄ«_ti tesaá¹ƒ dhamme ``antarÄ
vuttadhammÄ• naá¹ƒ vipÄ• kÄ• dÄ«naá¹ƒ antarÄ• yikattÄ• bhÄ• vato ekaá¹ƒsena apÄ• yÅ«
__niyyÄ• nikattÄ• bhÄ• vato_ti atammayatÄ• bhÄ• vato, saá¹ƒsÄ• rato ca niyyÄ• nikÄ• ti vu
ekaccayaÃ±Ã±akiriyÄ• pakatipurisantaraÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ tato niyyÄ• nikattÄ• bhÄ•
__tenÄ• _ti atthassa vipallÄ• sÄ• pajjanena. __te_ aÃ±Ã±atitthiyÄ• . __tathÄ• bhÄ• vÄ• nat
kammantarÄ• yÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ antarÄ• yikabhÄ• vassa ariyamaggadhammÄ•
anativattanato.

__nibbÄ• nÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• _ti adhigantabbassa sabbasaá¹…khatavinissaá¹-
sabbasaá¹…khÄ• ranissaraá¹‡Å«pÄ• yabhÅ«tÄ• ya sapubbabhÄ• gÄ• ya sammÄ• paá¹-ipa
yojanÄ• . __paá¹-ipadÄ• nurÅ«passÄ• _ti sabbadukkhaniyyÄ• nikabhÅ«tÄ• Ä• rammaá¹‡a
anÄ• masanÄ«yÄ• yÄ• disÄ« paá¹-ipadÄ• , tadanurÅ«passa. __supaÃ±Ã±attÄ• _ti sÄ«lÄ•
sammÄ• diá¹-á¹-hiÄ• dippabhedÄ• micchÄ• diá¹-á¹-hiÄ• dÄ«naá¹ƒ pahÄ• yikabhÄ• vena su
__saá¹ƒsandati_ kilesamalavisuddhitÄ• ya __sameti_. evaá¹ƒ magganibbÄ• nÄ• naá¹ƒ
paá¹-ipadÄ• paá¹-ipajjanÄ«yabhÄ• vehi aÃ±Ã±amaÃ±Ã±Ä• nurÅ«patÄ• ya svÄ• kkhÄ• tata
lokuttaradhammassa paccekaá¹ƒ svÄ• kkhÄ• tataá¹ƒ dassetuá¹ƒ __ ``ariyamaggo cetthÄ• â
tattha __antadvaya_nti sassatucchedaá¹ƒ, kÄ• masukhaattakilamathÄ• nuyogaá¹ƒ, lÄ«nudd
patiá¹-á¹-hÄ• nÄ• yÅ«hananti evaá¹ƒ pabhedaá¹ƒ antadvayaá¹ƒ. __anupagammÄ• _ti anup
__paá¹-ipassaddhakilesÄ• nÄ«_ti suá¹-á¹-hu vÅ«pasantakilesÄ• ni, paá¹-ipassaddhippahÄ•
pahÄ«nadosÄ• ni. __sassatÄ• disabhÄ• vavasenÄ• _ti ``sassataÃ±ca vo, bhikkhave, dham
tÄ• á¹‡aÃ±ca leá¹‡aÃ±cÄ• â€™â€™ tiÄ• dinÄ• tesu tesu suttesu sassatÄ• dibhÄ• vakittan

<148> __ ``rÄ• gÄ• dÄ«naá¹ƒ abhÄ• vaá¹ƒ karontena ariyapuggalena sÄ• maá¹ƒ daá¹-á¹-h
``ariyamaggena mama rÄ• gÄ• dayo pahÄ«nÄ• â€™â€™ ti sayaá¹ƒ attanÄ• anaÃ±Ã±aney
sandiá¹-á¹-hi, sandiá¹-á¹-hi eva __sandiá¹-á¹-hiko_.

__tena_ \Ne I 261/ __tena_ ariyasÄ• vakena __parasaddhÄ• ya_ parassa saddahanena pa
hitvÄ• _ Ã±Ä• petabbataá¹ƒ pahÄ• ya __paccavekkhaá¹‡aÃ±Ä• á¹‡ena_ karaá¹‡abhÅ«tena
sandiá¹-á¹-hi_ yathÄ• sambojjhaá¹…go. ariyamaggo attanÄ• sampayuttÄ• ya sandiá¹-á¹-hi

ariyaphalaá¹ƒ tÄ• ya eva attano kÄ• raá¹‡abhÅ«tÄ• ya, nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡
sandiá¹-á¹-hiyÄ• kilese jayatÄ«ti yojanÄ• .

__bhÄ• vanÄ• bhisamayavasena_ maggadhammo. __sacchikiriyÄ• bhisamayavasena_ nib
heá¹-á¹-himaá¹ƒ sakadÄ• gÄ• mivipassanÄ• dÄ«naá¹ƒ paccayabhÄ• vena upari maggÄ• dh
pariyÄ• yato __ ``dissamÄ• no vaá¹-á¹-abhayaá¹ƒ nivattetÄ«â€™â€™ _ti vattabbataá¹ƒ labh

<149> __nÄ• ssa_ \Be I 277/ __kÄ• lo_ti nÄ• ssa Ä• gametabbo kÄ• lo atthi. yathÄ• hi loki
aparapariyÄ• yeâ€™â€™ tiÄ• dinÄ• phaladÄ• naá¹ƒ pati Ä• gametabbo kÄ• lo atthi, na eva
``na paÃ±cÄ• hÄ• â€™â€™ _tiÄ• di. __pakaá¹-á¹-ho_ti dÅ«ro. phaladÄ• naá¹ƒ pati kÄ• lo p
__kÄ• liko, _ kÄ• lantaraphaladÄ• yÄ«. tenÄ• ha __ ``attano phaladÄ• neâ€™â€™ _ti. __pa
``akÄ• likoâ€™â€™ ti padaá¹ƒ.

<150> __vidhi_nti vidhÄ• naá¹ƒ, ``ehi passÄ• â€™â€™ ti evaá¹ƒpavattavidhivacanaá¹ƒ. __
paramatthato upalabbhamÄ• nattÄ• . __parisuddhattÄ• _ti kilesamalavirahena sabbathÄ• v
kadÄ• ci payojanavasena yathÄ• sabhÄ• vappakÄ• sanena dassetabbaá¹ƒ bhaveyyÄ• ti ta
``manuÃ±Ã±abhÄ• vappakÄ• sanenÄ• â€™â€™ _ti.

<151> upanetabboti upaneyyo, upaneyyova opaneyyikoti imassa atthassa adhippetattÄ• Ä
opaneyyikoâ€™â€™ _ti. citte upanayanaá¹ƒ uppÄ• dananti Ä• ha __ ``idaá¹ƒ saá¹…khate l
yujjatÄ«â€™â€™ _ti. __citte upanayana_nti pana Ä• rammaá¹‡abhÅ«tassa dhammassa Ä•
adhippete asaá¹…khatepi yujjeyya ``Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• taá¹ƒ __upanayana
opaneyyikoâ€™â€™ _ti. __allÄ«yana_nti phusanaá¹ƒ. __nibbÄ• naá¹ƒ upaneti_ ariyapugga

<152> __viÃ±Ã±Å«hÄ«_ti \Ne I 262/ vidÅ«hi, paá¹-ividdhasaccehÄ«ti attho. te pana ekaá¹ƒ
ugghaá¹-itaÃ±Ã±Å«Ä• dayo hontÄ«ti Ä• ha __ ``ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«hÄ«â€™â€™ _ti
etassa ``pati attanÄ«â€™â€™ ti bhummavasena attho gahetabboti Ä• ha __ ``attani attanÄ•
__veditabbo_ti vuttaá¹ƒ, kathaá¹ƒ veditabboti Ä• ha __ ``bhÄ• vito meâ€™â€™ _tiÄ• di. tatt
iminÄ• ``paccattaâ€™â€™ nti padena vuttamatthaá¹ƒ anvayato dassetvÄ• puna byatireke
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ suviÃ±Ã±eyyameva. __ ``viÃ±Ã±Å«hÄ«â€™â€™ _ti ic
antogadhÄ• vadhÄ• raá¹‡anti dassento __ ``bÄ• lÄ• naá¹ƒ pana avisayo cesÄ• â€™â€™ _

evaá¹ƒ Ä• dikalyÄ• á¹‡atÄ• dinÄ• aÃ±Ã±amaÃ±Ã±assa anurÅ«padesanÄ• ya dhammassa
purimassa purimassa pacchimaá¹ƒ pacchimaá¹ƒ padaá¹ƒ kÄ• raá¹‡avacananti dassento __
_tiÄ• dimÄ• ha. tattha __sandiá¹-á¹-hikattÄ• _ti yasmÄ• \Be I 278/ ayaá¹ƒ dhammo vuttana
daá¹-á¹-habbo, sandiá¹-á¹-hiyÄ• kilese viddhaá¹ƒseti, sandassanaÃ±ca arahati, tasmÄ• __
durakkhÄ• te titthiyadhamme tadabhÄ• vato. iminÄ• nayena sesapadesupi yathÄ• rahaá¹ƒ

<153> __tasseva_ntiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ buddhÄ• nussatiyaá¹ƒ vuttanayena

3. saá¹…ghÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<154> __ariyasaá¹…ghaguá¹‡Ä• _ti Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyan
lokena ``saraá¹‡aâ€™â€™ nti araá¹‡Ä«yato ariyo ca so saá¹…gho ca, ariyÄ• naá¹ƒ vÄ• sa
tassa guá¹‡Ä• .

<155> yaá¹ƒ sammÄ• paá¹-ipadaá¹ƒ paá¹-ipanno ``suá¹-á¹-hu paá¹-ipannoâ€™â€™ ti vucc
ariyamaggapaá¹-ipadÄ• paá¹-ipakkhadhamme anivattidhamme katvÄ• pajahanato payojan
anivattidhammÄ• , adhigantabbassa ca nibbÄ• nassa ekaá¹ƒsato anulomÄ«ti. tato eva apac
ca, tassÄ• __ca_ paá¹-ipannattÄ• ariyasaá¹…gho ``suppaá¹-ipannoâ€™â€™ ti vuttoti dass
paá¹-ipannoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``anivattipaá¹-ipadaâ€™â€™ _nti iminÄ• u
dasseti. punappunaá¹ƒ nivattane hi sati ujuppaá¹-ipatti na hoti. __ ``anulomapaá¹-ipadaá¹ƒ
apaccanÄ«kapaá¹-ipadaâ€™â€™ _nti \Ne I 263/ iminÄ• Ã±Ä• yappaá¹-ipattiá¹ƒ. paá¹-ipajji
anulomanena, apaccanÄ«katÄ• ya cassÄ• Ã±Ä• yato. __ ``dhammÄ• nudhammapaá¹-ipad
sÄ• mÄ«cippaá¹-ipattiá¹ƒ anucchavikabhÄ• vadÄ«panato. etena paá¹-hamapadassa papaÃ
padÄ• nÄ«ti dasseti. tenÄ• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di.

yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjanena kiccasiddhito ariyabhÄ• vÄ• vahaá¹ƒ savanaá¹ƒ sal
vuttaá¹ƒ __ ``sakkaccaá¹ƒ suá¹‡antÄ«ti sÄ• vakÄ• â€™â€™ _ti, tena ariyÄ• eva nippariyÄ
nÄ• mÄ• ti dasseti. __sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±atÄ• yÄ• _ti ariyena sÄ«lena, ariyÄ• ya ca
samÄ• nabhÄ• vena. ariyÄ• naÃ±hi sÄ«ladiá¹-á¹-hiyo majjhe bhinnasuvaá¹‡á¹‡aá¹ƒ viya nir
maggenÄ• gatattÄ• . tena \Be I 279/ te yattha katthaci á¹-hitÄ• pi saá¹ƒhatÄ• va. tenÄ• ha _
``saá¹…ghÄ• tabhÄ• vamÄ• pannoâ€™â€™ _ti. mÄ• yÄ• sÄ• á¹-heyyÄ• dipÄ• padhammas
gomuttavaá¹…kÄ• bhÄ• vena __avaá¹…kÄ• _. candalekhÄ• vaá¹…kÄ• bhÄ• vena __akuá¹
naá¹…galakoá¹-ivaá¹…kÄ• bhÄ• vena __ajimhÄ• _. avaá¹…kÄ• dibhÄ• vena vÄ• __uju_. p
apaá¹‡á¹‡akabhÄ• vena Ã±Ä• yati kamati nibbÄ• naá¹ƒ, taá¹ƒ vÄ• Ã±Ä• yati paá¹-ivijjhÄ«y
vaá¹-á¹-adukkhaniyyÄ• nÄ• ya __anucchavikattÄ• _. anurÅ«pattÄ• __sÄ• mÄ«ci_ opÄ• yik
samaÃ±Ã±aá¹ƒ __gatÄ• _ sammÄ• paá¹-ipatti, tÄ• ya samaá¹…gitÄ• ya __suppaá¹-ipannÄ
paá¹-ipajjantÄ«â€™â€™ ti katvÄ• . vattamÄ• nattho hi ayaá¹ƒ __paá¹-ipanna_-saddo yathÄ
``sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ ti (Pp 206). __atÄ«taá¹ƒ paá¹-ipada
yathÄ• vuttamaggasammÄ• paá¹-ipattiá¹ƒ vadati. ubhayena ca sÄ• maÃ±Ã±aniddesena, ``s
suppaá¹-ipannÄ• ca suppaá¹-ipannÄ• â€™â€™ ti ekasesanayena vÄ• gahitÄ• naá¹ƒ samA
vuttoti dasseti.

evaá¹ƒ Ä• dipadatthaniddesabhÄ• vena itarapadÄ• naá¹ƒ atthaá¹ƒ vatvÄ• idÄ• ni catunnar
atthaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __yathÄ• nusiá¹-á¹-ha_nt

anusiá¹-á¹-haá¹ƒ, tathÄ• anusÄ• sanÄ«anurÅ«panti attho. __apaá¹‡á¹‡akapaá¹-ipada_nti
avirajjhanakapaá¹-ipadaá¹ƒ, anavajjapaá¹-ipattinti attho. ettha ca svÄ• kkhÄ• te dhammavin
apaá¹‡á¹‡akapaá¹-ipadaá¹ƒ paá¹-ipannattÄ• ti evaá¹ƒ sambandhitabbaá¹ƒ. purimapadena s
vattabbaá¹ƒ siyÄ• , nanu ca dutiyapadena sambandhepi paá¹-hamaá¹ƒ padaá¹ƒ na vattabba
paá¹-hamaá¹ƒ apekkhitattÄ• . sÄ• pana sÄ• vakÄ• naá¹ƒ apaá¹‡á¹‡akapaá¹-ipadÄ• yathÄ
dassanatthaá¹ƒ ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipannattÄ• â€™â€™ ti vattabbaá¹ƒ \Ne I 264
suppaá¹-ipannabhÄ• vasÄ• dhanattÄ• ubhayaá¹ƒ vuttaá¹ƒ. tathÄ• hi pi-saddena ubhayaá¹

kilesajimhavasena antadvayagÄ• hoti sabbaso taá¹ƒ pahÄ• ya sammÄ• paá¹-ipadÄ• kÄ• y
ujuppaá¹-ipatti hotÄ«ti Ä• ha __ ``majjhimÄ• ya paá¹-ipadÄ• ya ... pe ... ujuppaá¹-ipannoâ€™

Ã±Ä• yo nÄ• ma yuttappattapaá¹-ipatti, nibbÄ• naÃ±ca, sabbasaá¹…khÄ• rasamathatÄ• ya
vÄ• ajjhupekkhitvÄ• pi paá¹-ipajjitabbamevÄ• ti Ä• ha __ ``Ã±Ä• yo vuccati nibbÄ• naâ€™â
nibbÄ• yanakiriyÄ• mukhena cettha nibbÄ• naá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ \Be I 280/, mag
Ã±Ä• yati paá¹-ivijjhÄ«yati sacchikarÄ«yati cÄ• ti __Ã±Ä• yo nibbÄ• na_nti evamettha attho

guá¹‡asambhÄ• vanÄ• ya parehi kayiramÄ• naá¹ƒ paccupaá¹-á¹-hÄ• nÄ• disÄ• mÄ«cikam
__sÄ• mÄ«cikammÄ• rahÄ• _.

<156> __yadida_nti antogadhaliá¹…gavacanabhedo nipÄ• toti tassa vacanabhedena attha
imÄ• nÄ«â€™â€™ _ti. __eva_nti pakÄ• ratthe nipÄ• to, iminÄ• pakÄ• renÄ• ti attho. tena i
dassitÄ• ni hontÄ«ti Ä• ha __ ``evaá¹ƒ cattÄ• ri purisayugaá¸·Ä• ni hontÄ«â€™â€™ _ti. __e
``purisapuggalÄ• â€™â€™ ti bahuvacanavasena vuttaá¹ƒ padaá¹ƒ. purisÄ• ca te puggalÄ•
tattha __ ``purisÄ• â€™â€™ _ti iminÄ•  paá¹-hamÄ• ya pakatiyÄ•  gahaá¹‡aá¹ƒ, __ ``pugga
dutiyÄ• yapi sattasÄ• maÃ±Ã±enÄ• ti evaá¹ƒ vÄ• ettha attho daá¹-á¹-habbo. __catunnaá¹ƒ
kÄ«disÄ• naá¹ƒ? Ä• netvÄ• hunitabbÄ• nanti adhikÄ• rato pÄ• kaá¹-oyamattho. __dÄ• tabb
``catunnaá¹ƒ paccayÄ• naâ€™â€™ nti padaá¹ƒ apekkhitvÄ• sÄ• mivasena pariá¹‡Ä• meta
kesaÃ±ci catunnaá¹ƒ paccayÄ• naá¹ƒ ``Ä• hunaâ€™â€™ nti samaÃ±Ã±Ä• siyÄ• . Ä• huna
sakkÄ• dÄ«nampi vÄ• Ä• havana_nti sakkÄ• dÄ«hipi diyyamÄ• naá¹ƒ dÄ• naá¹ƒ. __yattha
Ä• vahanÄ«yaggimhi hutaá¹ƒ dadhiÄ• di Ä• huneyyaggigahapataggidakkhiá¹‡eyyaggÄ«su
__tesaá¹ƒ_ brÄ• hmaá¹‡Ä• naá¹ƒ __laddhi. huta_nti dinnaá¹ƒ. __nikÄ• yantare_ti sabbatthi

__á¹-hapetvÄ• _ 165 __te_ti te piyamanÄ• pe Ã±Ä• timitte apanetvÄ• , tesaá¹ƒ adatvÄ• ti a
__ekabuddhantare ca dissatÄ«_ti ekasmiá¹ƒ buddhantare vÄ«tivatte dissati. __ca_-sadden
asaá¹…khyeyyepi kappe vÄ«tivatteti dasseti. __abbokiá¹‡á¹‡a_nti paá¹-ipakkhehi avomissa
kiriyÄ• visesakaÃ±cetaá¹ƒ. __piyamanÄ• pattakaradhammÄ• _ nÄ• ma sÄ«lÄ• dayo, te ariy
ayaá¹ƒ hettha adhippÄ• yo --- Ã±Ä• timittÄ• vippayuttÄ• na cirasseva samÄ• gacchanti, an
piyamanÄ• patÄ• , na evamariyasaá¹…gho. tasmÄ• saá¹…ghova __pÄ• huneyyo_ti. __pub

__sabbappakÄ• renÄ• _ti Ä• daragÄ• ravabahumÄ• nÄ• dinÄ• , deyyadhammassa sakkacc
sabbena pakÄ• rena. svÄ• yaá¹ƒ __pÄ• havanÄ«ya_-saddo ``pÄ• huneyyoâ€™â€™ ti vucc

dakkhanti etÄ• ya sattÄ• yathÄ• dhippetÄ• hi sampattÄ«hi vaá¸• á¸• hantÄ«ti __dakkhiá¹‡A
__dakkhiá¹‡aá¹ƒ arahati_. yathÄ• uá¸·Ä• rÄ• tivipuludrayalÄ• bhena visodhitaá¹ƒ nÄ• ma h
vipulaphalatÄ• yÄ• ti vuttaá¹ƒ __ ``mahapphalakaraá¹‡atÄ• ya visodhetÄ«â€™â€™ _ti.

puÃ±Ã±atthikehi aÃ±jali karaá¹‡Ä«yÄ• etthÄ• ti __aÃ±jalikaraá¹‡Ä«yo_.

yadipi pÄ• á¸·iyaá¹ƒ ``anuttaraâ€™â€™ nti vuttaá¹ƒ. natthi ito uttaraá¹ƒ visiá¹-á¹-hanti hi __
samampissa pana natthÄ«ti dassento __ ``asadisaâ€™â€™ _nti Ä• ha. khittaá¹ƒ vuttaá¹ƒ b
mahapphalabhÄ• vakaraá¹‡ena tÄ• yati rakkhati, khipanti vapanti ettha bÄ«jÄ• nÄ«ti vÄ• k
khettaá¹ƒ viya khettaá¹ƒ, puÃ±Ã±Ä• naá¹ƒ khettaá¹ƒ __puÃ±Ã±akkhettaá¹ƒ_. sesaá¹ƒ budd
vuttanayÄ• nusÄ• rena veditabbaá¹ƒ.

4. sÄ«lÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<158> aho vata sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni, aho vata acchiddÄ• nÄ«ti evaá¹ƒ sabbattha yo
ca sambhÄ• vane nipÄ• to. tenÄ• ha __ ``akhaá¹‡á¸• atÄ• diguá¹‡avasenÄ• â€™â€™ _ti.
akhaá¹‡á¸• abhÄ• vÄ• disampattivasenÄ• ti attho. parassa sÄ«lÄ• ni anussariyamÄ• nÄ• ni
kevalaá¹ƒ mettÄ• ya padaá¹-á¹-hÄ• naá¹ƒ honti, na visuá¹ƒ kammaá¹-á¹-hÄ• nanti Ä• ha __
anussaritabbÄ• nÄ«â€™â€™ _ti. __cÄ• gÄ• _dÄ«supi eseva nayo.

__yesa_nti \Ne I 266/ sÄ«lÄ• dÄ«naá¹ƒ. paá¹-ipÄ• á¹-iyÄ• samÄ• dÄ• ne samÄ• dÄ• nakk
uddesakkamena sÄ«lÄ• naá¹ƒ Ä• diantaá¹ƒ veditabbaá¹ƒ. __pariyante chinnasÄ• á¹-ako viy
vÄ• chinnavatthaá¹ƒ viya, visadisÅ«dÄ• haraá¹‡aá¹ƒ cetaá¹ƒ. evaá¹ƒ sesÄ• nipi udÄ• hara
chinnasÄ• á¹-ako __vinividdhasÄ• á¹-ako_. visabhÄ• gavaá¹‡á¹‡ena gÄ• vÄ« viyÄ• ti samb
__asabalÄ• ni_. tathÄ• __akammÄ• sÄ• ni_. sattavidhamethunasaá¹ƒyogo heá¹-á¹-hÄ• sÄ
__kodhÅ«panÄ• hÄ• dÄ«hÄ«_ti __Ä• di_-saddena makkhapaá¸·Ä• saissÄ• macchariyamÄ•
gahitÄ• . __tÄ• niyeva_ akhaá¹‡á¸• Ä• diguá¹‡Ä• ni sÄ«lÄ• ni. sÄ«lassa __taá¹‡hÄ• dÄ• sa
vivaá¹-á¹-Å«panissayabhÄ• vÄ• pÄ• danaá¹ƒ. tato eva taá¹ƒsamaá¹…gÄ«puggalo serÄ« sa
hoti. tenÄ• ha __ ``bhujissabhÄ• vakaraá¹‡ena bhujissÄ• nÄ«â€™â€™ _ti. ``iminÄ• haá¹ƒ s
devaÃ±Ã±ataro vÄ• , tattha nicco dhuvo sassatoâ€™â€™ ti, ``sÄ«lena suddhÄ«â€™â€™ ti
__taá¹‡hÄ• diá¹-á¹-hÄ«hi_ aparÄ• maá¹-á¹-hattÄ• __ayaá¹ƒ te sÄ«lesu doso_ti catÅ«su vip
vipattiyÄ• dassanena __parÄ• maá¹-á¹-huá¹ƒ_ anuddhaá¹ƒsetuá¹ƒ. samÄ• dhisaá¹ƒvattana
__samÄ• dhisaá¹ƒvattanikÄ• ni_.

<159> __sikkhÄ• ya sagÄ• ravo_ti sÄ«ladhanaá¹ƒ nissÄ• ya paá¹-iladdhasamÄ• dÄ• nattÄ

sagÄ• ravo sappatisso hoti. __sabhÄ• gavuttÄ«_ti sampannasÄ«lehi sabhÄ• gavuttiko, tÄ• sabhÄ• gavutti. yo hi sikkhÄ• gÄ• ravarahito, so tÄ• ya visabhÄ• gavutti nÄ• ma hoti viloma saddhiá¹ƒ attano chiddaá¹ƒ na hoti, evaá¹ƒ dhammÄ• misehi paá¹-isantharaá¹‡aá¹ƒ __paá¹ sagÄ• ravattÄ• eva tattha __appamatto_ hoti. attÄ• nuvÄ• dabhayaá¹ƒ parÄ• nuvÄ• dabha duggatibhayanti evamÄ• dÄ«ni bhayÄ• ni imassa dÅ«rasamussÄ• ritÄ• nÄ«ti Ä• ha __ ``attÄ• nuvÄ• dÄ• dibhayavirahitoâ€™â€™ _ti. sesaá¹ƒ suviÃ±Ã±eyyameva.

5. cÄ• gÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<160> __pakatiyÄ• _ti sabhÄ• vena. __cÄ• gÄ• dhimuttenÄ• _ti deyyadhammapariccÄ• ge tappoá¹‡ena. niccaá¹ƒ sadÄ• pavattÄ• dÄ• nasaá¹ƒvibhÄ• gÄ• yassa so __niccapavattad idhÄ• pi ``pakatiyÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. yaá¹ƒ parassa paá¹-iyattaá __dÄ• naá¹ƒ_. yaá¹ƒ attanÄ• paribhuÃ±jitabbato saá¹ƒvibhajati, so __saá¹ƒvibhÄ• go. ito d paá¹-á¹-hÄ• ya dÄ• ni ajjatagge ajjadivasaá¹ƒ Ä• diá¹ƒ katvÄ• . __adatvÄ• na bhuÃ±jissÄ• dÄ• na__samÄ• dÄ• naá¹ƒ_ katvÄ• \Ne I 267/. __taá¹ƒdivasa_nti tasmiá¹ƒ bhÄ• vanÄ• ram gaá¹‡hitvÄ• _ti tasmiá¹ƒ dÄ• ne pariccÄ• gacetanÄ• ya pavattiÄ• kÄ• rassa sallakkhaá¹‡ava __vigatamalamaccheratÄ• diguá¹‡avasenÄ• _ti vigatÄ• ni malamaccherÄ• ni etasmÄ• ti vig bhÄ• vo __vigatamalamaccheratÄ• _. tadÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ, sampattÄ«naá¹ƒ, Ä•

__sataá¹ƒ_ \Be I 283/ __dhammaá¹ƒ anukkama_nti sÄ• dhÅ«naá¹ƒ bodhisattÄ• naá¹ƒ dha kamanto okkamanto, avokkamanto vÄ• . ye ime __dÄ• yakassa lÄ• bhÄ• _ Ä• yuvaá¹‡á¹‡a piyabhÄ• vÄ• dayo ca bhagavatÄ• __saá¹ƒvaá¹‡á¹‡itÄ• _ pakittitÄ• . __manussattaá¹ƒ vÄ• avuttavikappattho, tena indriyapÄ• á¹-avabhÄ• vakammassakatÄ• Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ sa

__maccheramalenÄ• _ti maccherasaá¹…khÄ• tena malena. atha vÄ• maccheraÃ±ca mala maccherena ceva lobhÄ• dimalena cÄ• ti attho. __pajÄ• yanavasenÄ• _ti yathÄ• sakaá¹ƒ ka __kaá¹‡hadhammÄ• na_nti lobhÄ• diekantakÄ• á¸·akÄ• naá¹ƒ pÄ• padhammÄ• naá¹ƒ. __v __vigatamalamaccherena cetasÄ• _ti itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ. __sotÄ• Ä• vasantassa sotÄ• pannassa samÄ• nassa. __nissayavihÄ• ra_nti nissÄ• ya viharitabbav vaá¸·aÃ±janakakammaá¹-á¹-hÄ• nanti attho. __abhibhavitvÄ• _ti agÄ• raá¹ƒ Ä• vasantÄ• na uppajjanakarÄ• gÄ• diupakkilese abhibhuyya.

yo kiÃ±ci dentopi sÄ• pekkhova deti, so muttacÄ• go na hoti, ayaá¹ƒ pana na evanti __ ``m vuttaá¹ƒ. __vissaá¹-á¹-hacÄ• go_ti nirapekkhapariccÄ• goti attho. yathÄ• pÄ• á¹‡Ä• tipÄ• ta ``lohitapÄ• á¹‡Ä«â€™â€™ ti vuccati, evaá¹ƒ dÄ• nabahulo puggalo ``payatapÄ• á¹‡Ä«â€™ ``dÄ• tuá¹ƒ sadÄ• dhotahatthoyevÄ• â€™â€™ _ti Ä• ha. tattha __sadÄ• _ti niccaá¹ƒ, abhiá __pariccÄ• go_ti deyyadhammapariccÄ• goti adhikÄ• rato viÃ±Ã±Ä• yati. __yaá¹ƒ yaá¹ƒ_ d yÄ• canakÄ• . yÄ• cane yogo __yÄ• canayogo, _ parehi yÄ• cituá¹ƒ yuttoti attho. __yÄ• jen

sadÄ• pariccajanato. __ubhaye_ti yathÄ• vutte dÄ• ne, saá¹ƒvibhÄ• ge ca __rato_ abhirato

<161> yathÄ• parisuddhasÄ«lassa puggalassa akhaá¹‡á¸• atÄ• diguá¹‡avasena attano sÄ
sÄ«lÄ• nussatibhÄ• vanÄ• ijjhati, evaá¹ƒ parisuddhauá¸·Ä• rapariccÄ• gassa puggalassa a
268/ attano pariccÄ• gaá¹ƒ anussarantassa bhÄ• vanÄ• ijjhatÄ«ti dassetuá¹ƒ __
``vigatamalamaccheratÄ• diguá¹‡avasenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ vuttatthameva

__bhiyyoso_ti \Be I 284/ uparipi. __mattÄ• ya_ pamÄ• á¹‡assa mahatiyÄ• mattÄ• ya, vipul
__cÄ• gÄ• dhimutto_ti pariccÄ• ge adhimutto ninnapoá¹‡apabbhÄ• ro. tato eva __alobhajjh
anabhisaá¹…gacitto. paá¹-iggÄ• hakesu mettÄ• yanavasena pariccÄ• go hotÄ«ti __mettÄ• y
__anulomakÄ• rÄ«_ anurÅ«papaá¹-ipatti. __visÄ• rado_ti visado attanova guá¹‡ena katthac
abhibhuyya vihÄ• rÄ«. sesaá¹ƒ suviÃ±Ã±eyyameva.

6. devatÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<162> __ariyamaggavasenÄ• _ti ariyamaggassa adhigamavasena. __samudÄ• gatehÄ«_t
uddhaá¹ƒ Ä• gatehi. yÄ• disÄ• hi ariyÄ• naá¹ƒ santÄ• ne lokiyÄ• pi saddhÄ• dayo, na tÄ• c
saddhÄ• dayo. dibbantÄ«ti __devÄ• _. cattÄ• ro mahÄ• rÄ• jÄ• no etesanti catumahÄ• rÄ• j
__cÄ• tumahÄ• rÄ• jikÄ• _. tettiá¹ƒsa sahapuÃ±Ã±akÄ• rino tatthÅ«papannÄ• ti taá¹ƒsahac
tÄ• vatiá¹ƒsaá¹ƒ, tannivÄ• sinopi devÄ• taá¹ƒsahacaraá¹‡ato eva __tÄ• vatiá¹ƒsÄ• _. dukkh
__yÄ• mÄ• _. tusÄ• ya pÄ«tiyÄ• itÄ• upagatÄ• ti __tusitÄ• _. bhogÄ• naá¹ƒ nimmÄ• ne ra
paranimmitesu bhogesu vasaá¹ƒ vattentÄ«ti __paranimmitavasavattino_. brahmÄ• naá¹ƒ kÄ
tappariyÄ• pannatÄ• ya tattha bhavÄ• ti __brahmakÄ• yikÄ• . tatuttarÄ«_ti tato brahmakÄ• j
parittÄ• bhÄ• dike sandhÄ• ya vadati. __devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• _ti ``yath
__saddhÄ• ya samannÄ• gatÄ• , sÄ«lena sutena cÄ• gena paÃ±Ã±Ä• ya samannÄ• gatÄ•
devatÄ• , _ mayhampi tathÄ• rÅ«pÄ• saddhÄ• sÄ«laá¹ƒ sutaá¹ƒ cÄ• go paÃ±Ã±Ä• ca saá
sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• sakkhiá¹ƒ otÄ• rentena viya __attano saddhÄ• diguá¹‡Ä•

yadi evaá¹ƒ __sutte_ (AN b VI 10) ubhayaguá¹‡Ä• nussaraá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ kathanti
katvÄ• Ä• ha __ ``sutte panÄ• â€™â€™ _tiÄ• di. tattha __kiÃ±cÄ• pi vutta_nti ``attano ca,
devatÄ• naâ€™â€™ nti ubhayaá¹ƒ samadhuraá¹ƒ viya __sutte_ (AN b VI 10) kiÃ±cÄ• pi vu
__taá¹ƒ_ ``devatÄ• naá¹ƒ saddhaÃ±ca sÄ«laÃ±cÄ• â€™â€™ tiÄ• divacanaá¹ƒ. __sakkhiá¹-
``vuttaâ€™â€™ nti parato padaá¹ƒ \Ne I 269/ Ä• netvÄ• sambandhitabbaá¹ƒ. kimatthaá¹ƒ p
á¹-hapananti Ä• ha __ ``devatÄ• naá¹ƒ attano saddhÄ• dÄ«hi samÄ• naguá¹‡adÄ«panattha
kasmÄ• pana sutte yathÄ• rutavasena atthaá¹ƒ aggahetvÄ• evaá¹ƒ attho gayhatÄ«ti Ä• ha
``aá¹-á¹-hakathÄ• yaÃ±hÄ«â€™â€™ _tiÄ• di.

<163> __tasmÄ• _ti yasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetv

guá¹‡Ä• nussaraá¹‡aá¹ƒ daá¸·haá¹ƒ katvÄ• vuttaá¹ƒ, sÄ«lacÄ• gÄ• nussatÄ«su viya idhÄ•
guá¹‡Ä• nussaraá¹‡aá¹ƒ jhÄ• nuppattinimittaá¹ƒ yuttaá¹ƒ, tasmÄ• . __pubbabhÄ• ge_ bhÄ•
__aparabhÄ• ge_ti yathÄ• bhÄ• ventassa upacÄ• rajjhÄ• naá¹ƒ ijjhati, tathÄ• bhÄ• vanÄ•
guá¹‡Ä• anussaritabbÄ• , kathamayaá¹ƒ devatÄ• nussatÄ«ti Ä• ha __ ``devatÄ• naá¹ƒ
guá¹‡asadisasaddhÄ• diguá¹‡Ä• nussaraá¹‡avasenÄ• â€™â€™ _ti. tena sadisakappanÄ•
``devatÄ• nussatÄ«â€™â€™ ti vuttÄ• , na devatÄ• naá¹ƒ, tÄ• saá¹ƒ guá¹‡Ä• naá¹ƒ vÄ• an
pubbabhÄ• ge vÄ• pavattaá¹ƒ devatÄ• guá¹‡Ä• nussaraá¹‡aá¹ƒ upÄ• dÄ• ya ``devatÄ• nu
samaÃ±Ã±Ä• veditabbÄ• . tathÄ• hi vakkhati ``pubbabhÄ• ge devatÄ• Ä• rabbha pavattac
suviÃ±Ã±eyyameva.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<164> __etÄ• sa_nti etÄ• saá¹ƒ buddhÄ• nussatiÄ• dÄ«naá¹ƒ channaá¹ƒ anussatÄ«naá¹ƒ
vitthÄ• ravasena pavattadesanÄ• yaá¹ƒ, __mahÄ• nÄ• masuttaá¹ƒ_ (AN b VI 10; c 1I 11) sa
__bhagavÄ• tiÄ• dÄ«naá¹ƒ attha_nti bhagavÄ• tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ atthaá¹ƒ. __atth
paá¹-icca uppannaá¹ƒ tuá¹-á¹-himÄ• ha. __dhammaveda_nti hetuá¹ƒ paá¹-icca uppannaá¹ƒ
``Ä• rakattÄ• arahaâ€™â€™ nti anussarantassa hi yaá¹ƒ taá¹ƒ bhagavato kilesehi Ä• rakat
cettha hetu adhippeto, na kÄ• rako, sampÄ• pako vÄ• . yonena Ã±Ä• yamÄ• no arahattatth
nayena sesapadesupi hetuphalavibhÄ• go veditabbo. dhammÄ• nussatiÄ• dÄ«supi
``Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡attÄ• â€™â€™ tiÄ• dinÄ• , ``yasmÄ• pana sÄ• samm
tattha tattha hetuapadeso katoyevÄ• ti. __dhammÅ«pasaá¹ƒhita_nti
yathÄ• vuttahetuhetuphalasaá¹…khÄ• taguá¹‡Å«pasaá¹ƒhitaá¹ƒ. __guá¹‡e_ti attano guá¹‡e

<165> __ariyasÄ• vakÄ• naÃ±Ã±eva_ \Be I 286/ __ijjhantÄ«_ti ariyasÄ• vakÄ• naá¹ƒ ijjhan
uttarapadÄ• vadhÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, avadhÄ• raá¹‡aÃ±ca tesaá¹ƒ sukhasiddhi
``tesaá¹ƒ hÄ«â€™â€™ _tiÄ• di. na puthujjanÄ• naá¹ƒ sabbena sabbaá¹ƒ ijjhantÄ«ti. tathÄ•
santepÄ«â€™â€™ tiÄ• di. yadi evaá¹ƒ \Ne I 270/, kasmÄ• __mahÄ• nÄ• masuttÄ• _dÄ«su
suttesu ariyasÄ• vakaggahaá¹‡aá¹ƒ katanti? tesaá¹ƒ bahulavihÄ• ratÄ• yÄ• ti Ä• cariyÄ• .

__nikkhanta_nti niggataá¹ƒ nissaá¹-aá¹ƒ. __mutta_nti vissaá¹-á¹-haá¹ƒ. __vuá¹-á¹-hita_nti a
sabbametaá¹ƒ vikkhambhanameva sandhÄ• ya vadati. __gedhamhÄ• _ti palibodhato. __ida
laddhaá¹ƒ upacÄ• rajjhÄ• namÄ• ha. __Ä• rammaá¹‡aá¹ƒ karitvÄ• _ti paccayaá¹ƒ katvÄ• ,
__visujjhantÄ«_ti paramatthavisuddhiá¹ƒ pÄ• puá¹‡anti.

__sambÄ• dhe_ti taá¹‡hÄ• saá¹ƒkilesÄ• dinÄ• sampÄ«á¸·e saá¹ƒkaá¹-e gharÄ• vÄ• se. __
lokuttaradhammassa adhigamÄ• ya adhigantabbaokÄ• so. anussatiyo eva __anussatiá¹-á¹-
visujjhanasabhÄ• vÄ• , visujjhituá¹ƒ vÄ• bhabbÄ• . __paramatthavisuddhidhammatÄ• yÄ• _
nibbÄ• nassa bhabbabhÄ• vena. __upakkamenÄ• _ti payogena. __pariyodapanÄ• _ti visod

<166> __evaá¹ƒ santepÄ«ti_ evaá¹ƒ __mahÄ• nÄ• masuttÄ• _dÄ«su anekesu suttesu ariy
anussatÄ«su desitÄ• supi. __yassÄ• nubhÄ• venÄ• _ti yassa cittappasÄ• dassa balena. __
anussavavasena buddhÄ• rammaá¹‡aá¹ƒ pÄ«tiá¹ƒ uppÄ• detvÄ• .

chaanussatiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sattamapariccheda vaá¹‡á¹‡anÄ• .

8. anussatikammaá¹-á¹-hÄ• naniddesavaá¹‡á¹‡anÄ•

maraá¹‡assatikathÄ• vaá¹‡á¹‡anÄ•

<167> __ito_ti \Be I 287/ \Ne I 271/ devatÄ• nussatiyÄ• . sÄ• hi chasu anussatÄ«su sabba
niddiá¹-á¹-hattÄ• Ä• sannÄ• , paccakkhÄ• ca. __anantarÄ• yÄ• _ti tadanantaraá¹ƒ uddiá¹-
maraá¹‡assa sati maraá¹‡assatÄ«ti maraá¹‡aá¹ƒ tÄ• va dassetuá¹ƒ __ ``tattha maraá¹‡aâ€
kÄ• maÃ±cettha khandhÄ• naá¹ƒ bhedo ``jarÄ• maraá¹‡aá¹ƒ dvÄ«hi khandhehi saá¹…gahi
vacanato cutikhandhÄ• naá¹ƒ vinÄ• so maraá¹‡anti vattabbaá¹ƒ, visesato pana taá¹ƒ jÄ«viti
vinÄ• sabhÄ• vena kammaá¹-á¹-hÄ• nikÄ• naá¹ƒ paccupatiá¹-á¹-hatÄ«ti __ ``jÄ«vitindriyass
vuttaá¹ƒ. tenevÄ• ha __niddese_ ``kaá¸·evarassa nikkhepo jÄ«vitindriyassupacchedoâ€™â
390; MN I 92, 123). tattha __ekabhavapariyÄ• pannassÄ• _ti ekena bhavena paricchinnass
upacchedo_ti jÄ«vitindriyappabandhassa vicchedo Ä• yukkhayÄ• divasena antaradhÄ• naá
arahato santÄ• nassa sabbaso ucchedabhÅ«taá¹ƒ maraá¹‡aá¹ƒ. __saá¹…khÄ• rÄ• naá¹ƒ k
saá¹…khatadhammÄ• naá¹ƒ udayavayaparicchinnassa pavattikhaá¹‡assa bhaá¹…go nirodh
__khaá¹‡ikamaraá¹‡a_nti yathÄ• vuttakhaá¹‡avantaá¹ƒ tasmiá¹ƒyeva khaá¹‡e labbhamÄ• n
khandhappabandhaá¹ƒ upÄ• dÄ• ya rukkhÄ• disamaÃ±Ã±Ä• , tasmiá¹ƒ anupacchinnepi alla
matavohÄ• ro __sammutimaraá¹‡aá¹ƒ. na taá¹ƒ idha adhippeta_nti taá¹ƒ samucchedakhaá
maraá¹‡Ä• nussatiyaá¹ƒ nÄ• dhippetaá¹ƒ abÄ• hullato, anupaá¹-á¹-hahanato, asaá¹ƒvegava

__adhippetaá¹ƒ_ satiyÄ• Ä• rammaá¹‡abhÄ• vena. Ä• yuÄ• dÄ«naá¹ƒ khayakÄ• le maraá
tesaá¹ƒ aparikkhÄ«á¹‡akÄ• le maraá¹‡aá¹ƒ __akÄ• lamaraá¹‡aá¹ƒ. ``kÄ• lamaraá¹‡aá¹ƒ pu
idaá¹ƒ yathÄ• dhikÄ• raá¹ƒ sampattibhavavasena vuttaá¹ƒ, vipattibhavavasena pana ``pÄ•
vattabbaá¹ƒ.

__Ä• yusantÄ• najanakapaccayasampattiyÄ• _ti \Ne I 272/ Ä• yuppabandhassa pavattÄ• p
Ä• hÄ• rÄ• dipaccayÄ• naá¹ƒ sampattiyaá¹ƒ. __vipakkavipÄ• kattÄ• _ti attano phalÄ• nurÅ«
dinnattÄ• . __gatikÄ• lÄ• hÄ• rÄ• disampattiyÄ• _ __abhÄ• venÄ• _ti \Be I 288/ devÄ• naá¹
paá¹-hamakappiyÄ• naá¹ƒ viya kÄ• lasampattiyÄ• , uttarakurukÄ• dÄ«naá¹ƒ viya Ä• hÄ• ras

__Ä• di_-saddena utusukkasoá¹‡itÄ• diá¹ƒ pariggayhati. __ajjatanakÄ• lapurisÄ• naá¹ƒ viyÄ
aá¹-á¹-hÄ• ne paá¹-á¹-hapito, ajjatanakÄ• lapurisÄ• naá¹ƒ vassasatamattaparimÄ• á¹‡assa
yojanÄ• . evaá¹ƒ hi anÄ• gatepi paramÄ• yuno saá¹…gaho kato hoti, atÄ«te pana gatisamp
kÄ• lÄ• hÄ• rÄ• disampattiyÄ• bhÄ• vena anekavassasahassa parimÄ• á¹‡opi Ä• yu ahosi
antarakappassa vasena vuttoti daá¹-á¹-habbaá¹ƒ. __kalÄ• burÄ• jÄ• dÄ«na_nti __Ä• di_-sa
nandayakkhanandamÄ• á¹‡avakÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __taá¹ƒ sabbamp
akÄ• lamaraá¹‡aá¹ƒ, tatthÄ• pi puÃ±Ã±akkhayamaraá¹‡aá¹ƒ Ä• yukkhayamaraá¹‡aá¹ƒ ubh
upakkamamaraá¹‡aâ€™â€™ nti vuttappabhedaá¹ƒ maraá¹‡aá¹ƒ, taá¹ƒ sabbampi.

<168> __yoniso_ti upÄ• yena. __manasikÄ• ro_ti maraá¹‡Ä• rammaá¹‡o manasikÄ• ro. ye
pavattetabbo, taá¹ƒ byatirekamukhena dassetuá¹ƒ __ ``ayoniso pavattayatoâ€™â€™ _tiÄ•
__ayoniso pavattayato_ti anupÄ• yena satiá¹ƒ, saá¹ƒvegaá¹ƒ, Ã±Ä• á¹‡aÃ±ca anupaá¹-á¹-h
anussarato. __tadetaá¹ƒ sabbampÄ«_ti sokapÄ• mojjÄ• naá¹ƒ uppajjanaá¹ƒ, saá¹ƒvegassa
uppajjanaÃ±ca yathÄ• kkamaá¹ƒ __satisaá¹ƒvegaÃ±Ä• á¹‡aviharato hoti_. yo hi ``maraá¹‡a
ekantikaâ€™â€™ nti paá¹‡á¸• itÄ• naá¹ƒ vacanaá¹ƒ sarati, tattha saá¹ƒvegajÄ• to hoti sam
iá¹-á¹-hajanamaraá¹‡Ä• dinimittaá¹ƒ sokÄ• dayo anokÄ• sÄ• va. __tasmÄ• _ti yasmÄ• ayo
pavattayato ete dosÄ• , tasmÄ• . __tattha tatthÄ• _ti araÃ±Ã±asusÄ• nÄ• dÄ«su. __hatama
sarasena mate ca satte. diá¹-á¹-hapubbÄ• sampatti yesaá¹ƒ te diá¹-á¹-hapubbasampattÄ«,
__diá¹-á¹-hapubbasampattÄ«naá¹ƒ. yojetvÄ• _ti upaá¹-á¹-hapetvÄ• . __ekaccassÄ• _ti tikkh
Ã±Ä• á¹‡uttarassa.

<169> __vadhakapaccupaá¹-á¹-hÄ• nato_ti ghÄ• takassa viya pati pati upaá¹-á¹-hÄ• nato Ä
__sampattivipattito_ti Ä• rogyÄ• disampattÄ«naá¹ƒ viya jÄ«vitasampattiyÄ• vipajjanato. __u
paresaá¹ƒ maraá¹‡aá¹ƒ dassetvÄ• attano \Be I 289/ maraá¹‡assa upanayanato. __kÄ• yab
sarÄ«rassa bahÅ«naá¹ƒ sÄ• dhÄ• raá¹‡abhÄ• vato. __Ä• yudubbalato_ti jÄ«vitassa dubbal
maraá¹‡assa vavatthitanimittÄ• bhÄ• vato \Ne I 273/. __addhÄ• naparicchedato_ti kÄ• lass
__khaá¹‡aparittato_ti jÄ«vitakkhaá¹‡assa ittarabhÄ• vato.

__vadhakapaccupaá¹-á¹-hÄ• nato_ti ettha viya-saddo luttaniddiá¹-á¹-hoti dassento __ ``vad
paccupaá¹-á¹-hÄ• natoâ€™â€™ _ti vatvÄ• tamevatthaá¹ƒ vivaranto __ ``yathÄ• hÄ«â€™â
__cÄ• rayamÄ• no_ti Ä• gurento paharaá¹‡Ä• kÄ• raá¹ƒ karonto. __paccupaá¹-á¹-hitova_ u
eva. __jarÄ• maraá¹‡aá¹ƒ gahetvÄ• va nibbatta_nti ``yathÄ• hi ahicchattakamakuá¸·aá¹ƒ u
paá¹ƒsuvirahitaá¹ƒ na hoti, evaá¹ƒ sattÄ• nibbattantÄ• jarÄ• maraá¹‡avirahitÄ• na hontÄ«
upamÄ• . ahicchattakamakuá¸·aá¹ƒ kadÄ• ci katthaci paá¹ƒsuvirahitampi bhaveyya, sattÄ•
jarÄ• maraá¹‡avirahitÄ• na hontÄ«ti khaá¹‡ikamaraá¹‡aá¹ƒ tÄ• va upamÄ• bhÄ• vena dass
maraá¹‡aá¹ƒ dassetuá¹ƒ __ ``tathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. atha vÄ• yadime sattÄ
gahetvÄ• va nibbattanti, nibbattisamanantarameva maritabbanti codanaá¹ƒ sandhÄ• yÄ• ha
_tiÄ• di. __avassaá¹ƒ maraá¹‡ato_ti avassaá¹ƒ maritabbato, ekantena maraá¹‡asabbhÄ• va

pabbatato Ä• gatÄ• . __hÄ• rahÄ• rinÄ«_ti pavÄ• he patitassa tiá¹‡apaá¹‡á¹‡Ä• dikassa ati
__sandatevÄ• _ti savati eva. __vattatevÄ• _ti pavÄ• havasena vattati eva na tiá¹-á¹-hati.

__yamekaratti_nti yassaá¹ƒ ekarattiyaá¹ƒ, bhummatthe upayogavacanaá¹ƒ daá¹-á¹-habbaá
__paá¹-hama_nti sabbapaá¹-hamaá¹ƒ paá¹-isandhikkhaá¹‡e. __gabbhe_ti mÄ• tukucchiyaá
yebhuyyena sattÄ• rattiyaá¹ƒ paá¹-isandhiá¹ƒ gaá¹‡hantÄ«ti __ratti_ggahaá¹‡aá¹ƒ. __abbh
uá¹-á¹-hitaabbho viya, abhimukhabhÄ• vena vÄ• uá¹-á¹-hitova maraá¹‡assÄ• ti adhippÄ• y
mÄ• á¹‡avo yÄ• ti, paá¹-hamakkhaá¹‡ato paá¹-á¹-hÄ• ya gacchateva. __sa gacchaá¹ƒ na n
gacchanto khaá¹‡amattampi na nivattati, aÃ±Ã±adatthu maraá¹‡aá¹ƒyeva upagacchati.

__kunnadÄ«na_nti pabbatato patitÄ• naá¹ƒ khuddakanadÄ«naá¹ƒ. __pÄ• to Ä• porasÄ• nu
purimadivase divÄ• sÅ«riyasantÄ• pena anto anupavisitvÄ• puna rattiyaá¹ƒ bandhanamÅ«
tintasithilabandhanatÄ• ya pÄ• to Ä• porasÄ• nugatabandhanÄ• naá¹ƒ.

__accayantÄ«_ti \Be I 290/ atikkamanti. __uparujjhatÄ«_ti nirujjhati. udakameva __odakaá¹
\Ne I 274/. yasmÄ• accayanti ahorattÄ• , tasmÄ• jÄ«vitaá¹ƒ uparujjhati. yasmÄ• jÄ«vitaá¹ƒ
__Ä• yu khÄ«yati maccÄ• naá¹ƒ. papatato_ti papatanato __bhayaá¹ƒ_ sÄ• mikÄ• naá¹ƒ ruk
viniyuÃ±jitukÄ• mÄ• naá¹ƒ, heá¹-á¹-hÄ• paviá¹-á¹-hÄ• naá¹ƒ vÄ• . __uggamanaá¹ƒ pati_ ug
maá¹ƒ amma nivÄ• raya_ pabbajjÄ• yÄ• ti adhippÄ• yo.

koci mittamukhasatturandhagavesÄ« saha vattamÄ• nopi na haneyya, ayaá¹ƒ pana ekaá¹ƒ
dassetuá¹ƒ __ ``sahajÄ• tiyÄ• Ä• gatatoâ€™â€™ _ti vatvÄ• __ ``jÄ«vitaharaá¹‡ato cÄ• â€

<170> __na_nti sampattiá¹ƒ. __sukhÄ«_ti dibbasadisehi bhogehi, Ä• dhipateyyena ca sukh
__dehabandhenÄ• _ti sarÄ«rena. __asoko_ti asokamahÄ• rÄ• jÄ• . __sokamÄ• gato_ti soc

__Ä• rogyaá¹ƒ_ yobbanÄ• naá¹ƒ. byÄ• dhijarÄ• pariyosÄ• natÄ• jÄ«vitassa maraá¹‡apariy
udÄ• haraá¹‡avasena Ä• nÄ«tÄ• , paccayabhÄ• gavasena vÄ• . lokoyeva __lokasannivÄ• s
sannivasitabbatÄ• ya vÄ• sattanikÄ• yo __lokasannivÄ• so. anugato_ti anubandho paccatt
anupaviá¹-á¹-ho upavisena viya. __abhibhÅ«to_ti ajjhotthaá¹-o maddahatthÄ«hi viya. __abb
bhÅ«tehi viya.

__selÄ• _ti silÄ• mayÄ• , na paá¹ƒsuÄ• dimayÄ• . __vipulÄ• _ti mahantÄ• anekayojanÄ• y
Ä• haccÄ• _ti vipulattÄ• eva Ä• kÄ• saá¹ƒ abhivihacca sabbadisÄ• su pharitvÄ• . __anupan
__nippothentÄ• _ti attanÄ• Ä• ghÄ• titaá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ karontÄ• . __adhivatta
kulena vÄ• rÅ«pena vÄ• sÄ«lena vÄ• sutena vÄ• saddhÄ• dÄ«hi vÄ• seá¹-á¹-hoti sambh
__na kaÃ±ci parivajjeti_. tehi eva nihÄ«noti avamaÃ±Ã±amÄ• nÄ• ya __suddÄ• _dÄ«su __
aÃ±Ã±adatthu __sabbameva abhimaddati_ nimmathati. daá¹‡á¸• Ä• diupÄ• yÄ• ca tattha a

``na tattha hatthÄ«naá¹ƒ bhÅ«mÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __mantayuddhenÄ• _t
Ä• thabbaá¹‡avedavihitena mantasaá¹…gÄ• mappayogena. __dhanenÄ• _ti dhanadÄ• nen
avuttavikappanattho. tena sÄ• maá¹ƒ, bhedaÃ±ca saá¹…gaá¹‡hÄ• ti.

<171> __parehi saddhiá¹ƒ attano upasaá¹ƒharaá¹‡ato_ti parehi matehi saddhiá¹ƒ ``tepi nÄ
kimaá¹…gaá¹ƒ \Ne I 275/ pana mÄ• disÄ• â€™â€™ ti attano maraá¹‡assa upanayanato. __
parivÄ• ramahattato, vibhavamahattato ca. __puÃ±Ã±amahattato_ti mahÄ• puÃ±Ã±abhÄ• v
vÄ«riyabalamahattato. __yudhiá¹-á¹-hilo_ dhammaputto. __cÄ• nuro_ yo baladevena nibbu

__saha iddhÄ«hÄ«_ti vejayantakampananandopanandadamanÄ• dÄ«su diá¹-á¹-hÄ• nubhÄ
__maccumukhaá¹ƒ paviá¹-á¹-ho_.

__kalaá¹ƒ nagghanti soá¸·asi_nti soá¸·asannaá¹ƒ pÅ«raá¹‡abhÄ• gaá¹ƒ na agghanti. idaá¹
Ä• yasmato therassa sÄ• riputtassa paÃ±Ã±aá¹ƒ soá¸·asabhÄ• ge katvÄ• tato ekaá¹ƒ bhÄ
laddhaá¹ƒ ekabhÄ• gasaá¹…khÄ• taá¹ƒ kalaá¹ƒ sammÄ• sambuddhaá¹ƒ á¹-hapetvÄ• aÃ±Ã
agghantÄ«ti.

sabbassÄ• pi saá¹ƒkilesapakkhassa samugghÄ• to Ã±Ä• yena Ä• raddhavÄ«riyassa hotÄ«
``Ã±Ä• á¹‡avÄ«riyabalenÄ• â€™â€™ _ti. sammÄ• diá¹-á¹-hisammÄ• vÄ• yÄ• mesu hi siddh
siddhova hotÄ«ti. ekÄ• kÄ«bhÄ• vena __khaggavisÄ• á¹‡akappÄ• _. paratoghosena vinÄ•
paá¹-ividdhÄ• kuppÄ• ti __sayambhuno_.

hatthagatasuvaá¹‡á¹‡avalayÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…ghaá¹-á¹-anaá¹ƒ vaá¹ƒsa
asattatÄ• ti evamÄ• dikaá¹ƒ __taá¹ƒ taá¹ƒ nimittaá¹ƒ_ kÄ• raá¹‡aá¹ƒ __Ä• gamma. vÄ«maá
upaparikkhantÄ• . mahantÄ• naá¹ƒ sÄ«lakkhandhÄ• dÄ«naá¹ƒ esanaá¹-á¹-hena __mahesa
ekacariyanivÄ• samattena, na sÄ«lÄ• dinÄ• . khaggamigasiá¹…gasamÄ• upamÄ• yesaá¹ƒ
samÅ«pamÄ• yesaá¹ƒ te __khaggasiá¹…gasamÅ«pamÄ• _.

tambanakhatuá¹…ganakhatÄ• diasÄ«tianubyaÃ±janapaá¹-imaá¹‡á¸¸• itehi suppatiá¹-á¹-hitap
mahÄ• purisalakkhaá¹‡ehi vicitro acchariyabbhuto rÅ«pakÄ• yo etassÄ• ti __asÄ«ti ... pe ...
vÄ• sanÄ• ya sabbesaá¹ƒ kilesÄ• naá¹ƒ \Be I 292/ pahÄ«nattÄ• sabbÄ• kÄ• raparisuddhas
samiddho dhammakÄ• yo etassÄ• ti __sabbÄ• kÄ• ra ... pe ... dhammakÄ• yo. á¹-hÄ• naso

__evaá¹ƒ_ \Ne I 276/ __mahÄ• nubhÄ• vassÄ• _ti evaá¹ƒ yathÄ• vuttarÅ«pakÄ• yasampat
ca viÃ±Ã±Ä• yamÄ• navipulÄ• parimeyyabuddhÄ• nubhÄ• vassa, __vasaá¹ƒ nÄ• gataá¹ƒ_

maraá¹‡aá¹ƒ sÄ• maÃ±Ã±aá¹ƒ etassÄ• ti maraá¹‡asÄ• maÃ±Ã±o, tassa bhÄ• vo __maraá

<172> __kimikulÄ• na_nti kimisamÅ«hÄ• naá¹ƒ, kimijÄ• tÄ«naá¹ƒ vÄ• . __jÄ«yantÄ«_ti jara

__nikkhante_ti vÄ«tivatte. __paá¹-ihitÄ• yÄ• _ti paccÄ• nugatÄ• ya. __so mamassa antarÄ•
kevalaá¹ƒ kÄ• lakiriyÄ• va, atha kho mama atidullabhaá¹ƒ khaá¹‡aá¹ƒ labhitvÄ• á¹-hitassa
satthusÄ• sanamanasikÄ• rassa antarÄ• yo __assa_ bhaveyya. __byÄ• pajjeyyÄ• _ti vipatt
viya aá¹…gapaccaá¹…gÄ• naá¹ƒ kantanakÄ• maraá¹‡akÄ• le sandhibandhanacchedanaka

<173> __abala_nti balahÄ«naá¹ƒ. __dubbala_nti tasseva vevacanaá¹ƒ. abhÄ• vattho hi aya
``dussÄ«lo (AN b V 213; AN c 10.75) duppaÃ±Ã±oâ€™â€™ tiÄ• dÄ«su (MN I 449) viya. __t
__assÄ• sapassÄ• sÄ• naá¹ƒ_ samavuttitÄ• aparÄ• paraá¹ƒ pavesanikkhamova. __bahi ni
apavisante, paviá¹-á¹-he vÄ• anikkhamante_ti ekasseva pavesanikkhamo viya vuttaá¹ƒ, taá
nÄ• sikavÄ• tabhÄ• vasÄ• maÃ±Ã±enÄ• ti daá¹-á¹-habbaá¹ƒ. __adhimattatÄ• ya_ accÄ• sa
tadabhÄ• vo hi iriyÄ• pathÄ• naá¹ƒ samavuttitÄ• . __atisÄ«tena_ abhibhÅ«tassa kÄ• yassa
mahiá¹ƒsaraá¹-á¹-hÄ• dÄ«su himapÄ• takÄ• lena dÄ«petabbaá¹ƒ. tattha hi sattÄ• sÄ«tena
jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡anti. __atiuá¹‡hena_ abhibhÅ«tassa vipajjanaá¹ƒ marukantÄ• re
pacchiá¹ƒ, tattha á¹-hapitaá¹ƒ upari sÄ• á¹-akaá¹ƒ, puttaÃ±ca akkamitvÄ• matÄ• ya itthiyÄ•
__mahÄ• bhÅ«tÄ• naá¹ƒ_ samavuttitÄ• pakopÄ• bhÄ• vo \Be I 293/. __pathavÄ«dhÄ• tu_Ä
vikÄ• rÄ• patti parato __dhÄ• tukammaá¹-á¹-hÄ• nakathÄ• yaá¹ƒ_ Ä• gamissati. __yuttakÄ•
khuddÄ• bhibhÅ«takÄ• le.

<174> __avavatthÄ• nato_ti kÄ• lÄ• divasena vavatthÄ• nÄ• bhÄ• vato. __vavatthÄ• na_nt
na asaá¹…karato vavatthÄ• naá¹ƒ, nicchayo cÄ• ti Ä• ha __ ``paricchedÄ• bhÄ• vatoâ€™â€
Ã±Ä• yanti.

__ito_ \Ne I 277/ __para_nti ettha __para_nti paraá¹ƒ aÃ±Ã±aá¹ƒ kÄ• lanti attho. tena orak
siddho hoti. paramÄ• yuto orakÄ• laá¹ƒ eva cettha ``paraâ€™â€™ nti adhippetaá¹ƒ. tato pa
jÄ«vanassa abhÄ• vato __ ``vavatthÄ• nÄ• bhÄ• vatoâ€™â€™ _ti vattuá¹ƒ na sakkÄ• ti. __
``abbudakÄ• le pesikÄ• leâ€™â€™ tiÄ• dinÄ• __kÄ• la_-saddo paccekaá¹ƒ yojetabbo. __k
pubbaá¹‡hÄ• divelÄ• adhippetÄ• . tenÄ• ha __ ``pubbaá¹‡hepi hÄ«â€™â€™ _tiÄ• di. idhev
sambandho. __anekappakÄ• rato_ti nagare jÄ• tÄ• naá¹ƒ gÄ• me, gÄ• me jÄ• tÄ• naá¹ƒ na
janapade jÄ• tÄ• naá¹ƒ vanetiÄ• dinÄ• anekappakÄ• rato. __ito cutenÄ• _ti ito gatito cuten
gatiyaá¹ƒ. __yantayuttagoá¹‡o viyÄ• _ti yathÄ• yante yuttagoá¹‡o yantaá¹ƒ nÄ• tivattati, ev
gatipaÃ±cakanti ettakena upamÄ• .

<175> __appaá¹ƒ vÄ• bhiyyo_ti vassasatato upari ``dasa vÄ• vassÄ• ni, vÄ«sati vÄ• â€™
vassasataá¹ƒ apÄ• puá¹‡anto appakaá¹ƒ vÄ• jÄ«vatÄ«ti attho. __gamanÄ«yo_ti gandhabb
__samparÄ• yo_ti paraloko.

__hÄ«á¸·eyyÄ• _ti paribhaveyya na sambhÄ• veyya. __na_nti Ä• yuá¹ƒ. __suporiso_ti sÄ•
__careyyÄ• _ti sucaritaá¹ƒ careyya. tenÄ• ha __ ``Ä• dittasÄ«sovÄ• â€™â€™ _ti.

__sattahi upamÄ• hÄ«_ti ---

``seyyathÄ• pi, brÄ• hmaá¹‡a, tiá¹‡agge ussÄ• vabindu sÅ«riye uggacchante khippaá¹ƒyev
ciraá¹-á¹-hitikaá¹ƒ hoti. udake udakapubbuá¸·aá¹ƒ. udake \Be I 294/ daá¹‡á¸• arÄ• ji. nadÄ«
dÅ«raá¹…gamÄ• sÄ«ghasotÄ• hÄ• rahÄ• rinÄ«. balavÄ• puriso jivhagge kheá¸·apiá¹‡á¸•
akasireneva vameyya. divasaá¹ƒ santatte ayokaá¹-Ä• he maá¹ƒsapesi pakkhittÄ• khippaá¹
ciraá¹-á¹-hitikÄ• hoti. gÄ• vÄ« vajjhÄ• Ä• ghÄ• tanaá¹ƒ nÄ«yamÄ• nÄ• yaá¹ƒ yadeva pÄ•
hoti vadhassa, santikeva maraá¹‡assa, evamevaá¹ƒ kho, brÄ• hmaá¹‡a, govajjhÅ«pamaá¹ƒ
parittaá¹ƒ lahukaá¹ƒ bahudukkhaá¹ƒ bahupÄ• yÄ• saá¹ƒ mantÄ• yaá¹ƒ boddhabbaá¹ƒ, katta
caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amaraá¹‡aâ€™â€™ nti (AN b 7.74) ---

evamÄ• gatÄ• hi \Ne I 278/ imÄ• hi sattahi upamÄ• hi __alaá¹…kataá¹ƒ_.

__rattindiva_nti ekaá¹ƒ rattindivaá¹ƒ. __bhagavato sÄ• sana_nti ariyamaggapaá¹-ivedhÄ• v
ovÄ• daá¹ƒ. __bahuá¹ƒ vata me kataá¹ƒ assÄ• _ti bahuá¹ƒ vata mayÄ• attahitaá¹ƒ pabbajit
bhaveyya. __tadantara_nti taá¹ƒ khaá¹‡aá¹ƒ tattakaá¹ƒ velaá¹ƒ. __ekaá¹ƒ piá¹‡á¸• apÄ• ta_
yÄ• panappahonakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ. __dandha_nti mandaá¹ƒ cirÄ• ya. __avissÄ• s

<176> citte dharanteyeva sattÄ• naá¹ƒ jÄ«vitavohÄ• ro, cittassa ca atiittaro khaá¹‡o lahupa
yathÄ• ha bhagavÄ• ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• n
yathayidaá¹ƒ cittaâ€™â€™ nti (AN a I 48; Kv 335). tasmÄ• sattÄ• naá¹ƒ jÄ«vitaá¹ƒ ekacitta
lahusaá¹ƒ ittaranti dassento __ ``paramatthatoâ€™â€™ _tiÄ• dimÄ• ha. tattha __ ``paramat
yÄ• yaá¹ƒ ``yo ciraá¹ƒ jÄ«vati, so vassasataâ€™â€™ ntiÄ• dinÄ• sattÄ• naá¹ƒ (DN II 7; SN
jÄ«vitappavatti vuttÄ• , sÄ• pabandhavisayattÄ• vohÄ• ravasenÄ• ti taá¹ƒ paá¹-ikkhipati. _
_ti iminÄ• ---

``seyyathÄ• pi, bhikkhave, cattÄ• ro daá¸·hadhammÄ• dhanuggahÄ• susikkhitÄ• katahattl
á¹-hitÄ• assu, atha puriso Ä• gaccheyya `ahaá¹ƒ imesaá¹ƒ ... pe ... katÅ«pÄ• sanÄ• naá¹ƒ
khitte appatiá¹-á¹-hite pathaviyaá¹ƒ gahetvÄ• Ä• harissÄ• mÄ«â€™ ti. yathÄ• \Be I 295/ ca
purisassa javo, yathÄ• ca candimasÅ«riyÄ• naá¹ƒ javo, tato sÄ«ghataro. yathÄ• ca, bhikkh
javo, yathÄ• ca candimasÅ«riyÄ• naá¹ƒ javo, yathÄ• ca yÄ• devatÄ• candimasÅ«riyÄ• na
tÄ• saá¹ƒ devatÄ• naá¹ƒ javo, tato sÄ«ghataraá¹ƒ Ä• yusaá¹…khÄ• rÄ• khÄ«yantÄ«â€™â€

evaá¹ƒ vuttaá¹ƒ parittampi paá¹-ikkhipati. tatra hi gamanassÄ• dÄ• naá¹ƒ devaputtÄ• naá¹ƒ
paá¹-imukhaá¹ƒ dhÄ• vantÄ• naá¹ƒ sirasi, pÄ• de ca baddhakhuradhÄ• rÄ• sannipÄ• tatopi

rÅ«pajÄ«vitindriyassa so khaá¹‡o vutto, cittassa pana ativiya parittataro, yassa upamÄ• pi n
``yÄ• vaÃ±cidaá¹ƒ, bhikkhave, upamÄ• pi na sukarÄ• , yÄ• va lahuparivattaá¹ƒ cittaâ€™â€
__jÄ«vitakkhaá¹‡o_ti jÄ«vanakkhaá¹‡o. __ekacittappavattimattoyeva_ ekassa cittassa pava
sattÄ• naá¹ƒ paramatthato jÄ«vanakkhaá¹‡assa paricchinnattÄ• . idÄ• ni tamatthaá¹ƒ upam
``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __pavattamÄ• na_nti pavattantaá¹ƒ. __
ekacittakkhaá¹‡amattavantaá¹ƒ. __tasmiá¹ƒ citte niruddhamatte_ti yena vattamÄ• nacittakk
``jÄ«vatÄ«â€™â€™ ti vuccati, tasmiá¹ƒ citte nirodhaá¹ƒ bhaá¹…gaá¹ƒ pattamatte taá¹ƒsam
niruddho_ matoti __vuccati_. vuttamevatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ•
tena tÄ«supi kÄ• lesu sattÄ• naá¹ƒ paramatthato jÄ«vanaá¹ƒ nÄ• ma cittakkhaá¹‡avasenev

__jÄ«vita_nti jÄ«vitindriyaá¹ƒ. __sukhadukkhÄ• _ti sukhadukkhavedanÄ• . upekkhÄ• pi hi s
antogadhÄ• iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vato. __attabhÄ• vo_ti jÄ«vitavedanÄ• viÃ±Ã±Ä• á¹‡
avasiá¹-á¹-hadhammÄ• vuttÄ• . __kevalÄ• _ti attanÄ• , niccabhÄ• vena vÄ• avomissÄ• . _
ekekena cittena sahitÄ• . __lahuso vattati khaá¹‡o_ti vuttanayena ekacittakkhaá¹‡ikatÄ• ya
jÄ«vitÄ• dÄ«naá¹ƒ khaá¹‡o vattati.

__ye niruddhÄ• marantassÄ• _ti cavantassa sattassa cutito uddhaá¹ƒ ``niruddhÄ• â€™â€
__tiá¹-á¹-hamÄ• nassa vÄ• idhÄ• _ti ye vÄ• idha pavattiyaá¹ƒ tiá¹-á¹-hantassa dharantassa
niruddhÄ• khandhÄ• . __sabbepi sadisÄ• _ te sabbepi ekasadisÄ• . kathaá¹ƒ? __gatÄ• ap
Ä• gantvÄ• paá¹-isandhÄ• nÄ• bhÄ• vena vigatÄ• . yathÄ• \Be I 296/ hi cutikhandhÄ• na
pubbepi khandhÄ• , tasmÄ• ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ«vitanti adhippÄ• yo.

__anibbattena na jÄ• to_ti anuppannena cittena jÄ• to na hoti ajÄ• to nÄ• ma hoti. __paccu
cittena __jÄ«vati_ jÄ«vamÄ• no nÄ• ma hoti. __cittabhaá¹…gÄ• mato loko_ti cuticittassa vi
tassa cittassa bhaá¹…gappattiyÄ• ayaá¹ƒ loko paramatthato mato nÄ• ma hoti niruddhassa
evaá¹ƒ santepi __paÃ±Ã±atti paramatthiyÄ• _ yÄ• taá¹ƒ taá¹ƒ dharantaá¹ƒ cittaá¹ƒ upÄ• dÄ
phusso jÄ«vatÄ«â€™â€™ ti vacanappavattiyÄ• visayabhÅ«tÄ• santÄ• napaÃ±Ã±atti, sÄ•
paramatthabhÅ«tÄ• . tathÄ• hi vadanti ``nÄ• magottaá¹ƒ na jÄ«ratÄ«â€™â€™ ti (SN a I 76

<177> __aÃ±Ã±ataraÃ±Ã±atarena_ Ä• kÄ• rena. __citta_nti kammaá¹-á¹-hÄ• nÄ• rammaá
labhatÄ«_ti bhÄ• vanÄ• sevanaá¹ƒ \Ne I 280/ labhati, bahiddhÄ• vikkhepaá¹ƒ pahÄ• ya eka
maraá¹‡Ä• rammaá¹‡ameva hotÄ«ti. tenÄ• ha __ ``maraá¹‡Ä• rammaá¹‡Ä• sati santiá¹-á¹
sabhÄ• vadhammÄ• naá¹ƒ bhedo sabhÄ• vadhammagatiko evÄ• ti Ä• ha __ ``sabhÄ• vadh
_ti. tenÄ• ha bhagavÄ• ``jarÄ• maraá¹‡aá¹ƒ, bhikkhave, aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-icc
(SN a II 20). __saá¹ƒvejanÄ«yattÄ• _ti saá¹ƒvegajananato mahÄ• bhÅ«tesu mahÄ• vikÄ• ra
maraá¹‡aá¹ƒ anussariyamÄ• naá¹ƒ uparÅ«pari ubbegameva Ä• vahatÄ«ti tattha na bhÄ• va
sakkoti. yadi sabhÄ• vadhammattÄ• appanaá¹ƒ na pÄ• puá¹‡Ä• ti, lokuttarajjhÄ• naá¹ƒ eka
kathanti Ä• ha __ ``lokuttarajjhÄ• naá¹ƒ panÄ• â€™â€™ _tiÄ• di. __visuddhibhÄ• vanÄ• nu

heá¹-á¹-himavisuddhiyÄ• Ä• nubhÄ• vena adhigatÄ• tisayÄ• ya paá¹-ipadÄ• Ã±Ä• á¹‡adas
sabbasaá¹…khÄ• rehi nibbindanavirajjanÄ• divisaá¹ƒyogÄ• dhimuttiappanÄ• ya ca paá¹-ipa
pÄ• padhammÄ• naá¹ƒ vigamoti evaá¹ƒbhÅ«tassa visuddhibhÄ• vanÄ• nukkamassa vasen
appanÄ• ppattameva hoti. __Ä• rammaá¹‡asamatikkamanamattaá¹ƒ tattha hotÄ«_ti aÃ±Ã±
sabhÄ• vadhammÄ• rammaá¹‡akammaá¹-á¹-hÄ• nÄ• naá¹ƒ viya cittassa samÄ• dhÄ• ne b
pana cittena Ä• rammaá¹‡asamatikkamanamattameva bhÄ• vanÄ• ya kÄ• tabbaá¹ƒ, tasmÄ
Ä• ruppajjhÄ• naá¹ƒ appetÄ«ti.

__satataá¹ƒ_ \Be I 297/ __appamatto hoti_ saá¹ƒvegabahulattÄ• , tato evassa sabbabhave
anabhiratisaÃ±Ã±Ä• paá¹-ilÄ• bho. __jÄ«vitanikantiá¹ƒ jahÄ• ti_ maraá¹‡assa avassaá¹ƒbh
__pÄ• pagarahÄ« hoti_ aniccasaÃ±Ã±Ä• paá¹-ilÄ• bhato, tato eva asannidhibahulatÄ• , vig
__tadanusÄ• renÄ• _ti aniccasaÃ±Ã±Ä• paricayÄ• nusÄ• rena. __abhÄ• vitamaraá¹‡Ä• _ti
__abhayo asammÅ«á¸·ho kÄ• laá¹ƒ karoti_ pageva maraá¹‡asaÃ±Ã±Ä• ya sÅ«paá¹-á¹-hita

kÄ• yagatÄ• satikathÄ• vaá¹‡á¹‡anÄ•

<178> buddhÄ• uppajjanti etthÄ• ti __buddhuppÄ• do, _ buddhÄ• naá¹ƒ uppajjanakÄ• lo, t
á¹-hapetvÄ• , aÃ±Ã±asmiá¹ƒ kÄ• leti attho. na pavattapubbanti __apavattapubbaá¹ƒ_. tato e
__sabbatitthiyÄ• naá¹ƒ avisayabhÅ«taá¹ƒ_. nanu ca __sunettasatthÄ• rÄ• dayo_ (AN b VI 5
tÄ• pasaparibbÄ• jakÄ• sarÄ«raá¹ƒ ``asubhaâ€™â€™ nti jÄ• niá¹ƒsu. tathÄ• hi __sumedh
jigucchantena vuttaá¹ƒ ---

``yannÅ«nimaá¹ƒ \Ne I 281/ pÅ«tikÄ• yaá¹ƒ, nÄ• nÄ• kuá¹‡apapÅ«ritaá¹ƒ.

chaá¸• á¸• ayitvÄ• na gaccheyyaá¹ƒ, anapekkho anatthikoâ€™â€™ ti || (Bv II 8) ---

Ä• di. kÄ• maá¹ƒ bodhisattÄ• , aÃ±Ã±e ca tÄ• pasÄ• dayo sarÄ«raá¹ƒ ``asubhaâ€™â€™ nt
kammaá¹-á¹-hÄ• nabhÄ• vena pana na jÄ• nanti. tena vuttaá¹ƒ __ ``aÃ±Ã±atra buddhuppÄ•
__saá¹ƒvegÄ• ya saá¹ƒvattati_ yÄ• thÄ• vato kÄ• yasabhÄ• vappavedanato. __atthÄ• yÄ• _
diá¹-á¹-hadhammikÄ• diatthÄ• ya. __yogakkhemÄ• yÄ• _ti catÅ«hi yogehi khemabhÄ• vÄ•
sabbattha satiavippavÄ• sÄ• ya ca sattaá¹-á¹-hÄ• niyasampajaÃ±Ã±Ä• ya ca. __Ã±Ä• á¹‡a
vipassanÄ• Ã±Ä• á¹‡Ä• dhigamÄ• ya. __vijjÄ• vimuttiphalasacchikiriyÄ• yÄ• _ti tisso vijjÄ•
nibbÄ• naá¹ƒ, cattÄ• ri sÄ• maÃ±Ã±aphalÄ• nÄ«ti etesaá¹ƒ paccakkhakaraá¹‡Ä• ya. amata
adhigamahetutÄ• ya, amatasadisÄ• tappakasukhasahitatÄ• ya ca kÄ• yagatÄ• sati __ ``am
__paribhuÃ±jantÄ«_ti jhÄ• nasamÄ• pajjanena vaá¸·aÃ±janti. __parihÄ«na_nti jinaá¹ƒ. __vi
virajjhitaá¹ƒ. __Ä• raddha_nti sÄ• dhitaá¹ƒ nipphÄ• ditaá¹ƒ. anekehi Ä• kÄ• rehi tesu tesu s
yaá¹ƒ taá¹ƒ kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ niddiá¹-á¹-hanti sambandho \Be I 298/.
niddiá¹-á¹-hanti? __kÄ• yagatÄ• satisutte_ (MN III 153 Ä• dayo). tattha hi ``kathaá¹ƒ bhÄ• vi

bhikkhaveâ€™â€™ tiÄ• dinÄ• ayaá¹ƒ desanÄ• Ä• gatÄ• . tatrÄ• yaá¹ƒ saá¹…khepattho --
kÄ• yagatÄ• satibhÄ• vanÄ• bhÄ• vitÄ• , kena ca pakÄ• rena punappunaá¹ƒ katÄ• Ä• nÄ•
nipphattiyÄ• mahapphalÄ• , tesaá¹ƒ tesaá¹ƒ vijjÄ• bhÄ• giyÄ• naá¹ƒ, abhiÃ±Ã±Ä• sacchika
dhammÄ• naá¹ƒ, aratiratisahanatÄ• dÄ«naÃ±ca saá¹ƒsiddhiyÄ• mahÄ• nisaá¹ƒsÄ• ca hot
Ä• nÄ• pÄ• nakammaá¹-á¹-hÄ• nÄ• vadhi. esa nayo sesesupi.

dhÄ• tumanasikÄ• rakammaá¹-á¹-hÄ• nena yadipi upacÄ• rasamÄ• dhi ijjhati, sammasana
dhÄ• tumanasikÄ• rapabbampi __ ``vipassanÄ• vasena vuttaâ€™â€™ _nti vuttaá¹ƒ. ``ayam
evaá¹ƒbhÄ• vÄ« evaá¹ƒanatÄ«toâ€™â€™ ti (DN II 379; MN I 112) tattha tattha asubhÄ• nic
Ä• dÄ«navassa vibhÄ• vanavasena desanÄ• ya Ä• gatattÄ• __ ``navasivathika ... pe ... vut
__ettha uddhumÄ• takÄ• dÄ«sÅ«_ti etesu sivathikapabbesu Ä• gatauddhumÄ• takÄ• dÄ«su
Ä• nÄ• pÄ• nassatibhÄ• vanÄ• vasena. yo upari ``karÄ«saá¹ƒ matthaluá¹…gaâ€™â€™ nti
gayhati, taá¹ƒ idha __pÄ• á¸·iyaá¹ƒ_ (MN III 154) aá¹-á¹-himiÃ±jeneva saá¹…gaá¹‡hitvÄ• d
dassento __ ``matthaluá¹…gaá¹ƒ aá¹-á¹-himiÃ±jena saá¹…gahetvÄ• â€™â€™ _ti Ä• ha \Ne
anussatiniddese. kÄ• yaá¹ƒ gatÄ• , kÄ• ye vÄ• gatÄ• sati __kÄ• yagatÄ• satÄ«_ti satisÄ«s
dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ adhippetanti yojanÄ• .

<179> __catumahÄ• bhÅ«tika_nti catumahÄ• bhÅ«tasannissayaá¹ƒ. __pÅ«tikÄ• ya_nti pÅ
paramaduggandhakÄ• yaá¹ƒ. á¹-hÄ• nagamanÄ• vatthaá¹ƒ sarÄ«raá¹ƒ sandhÄ• ya, tassa v
sabbaheá¹-á¹-himaá¹ƒ pÄ• datalanti vuttaá¹ƒ __ ``uddhaá¹ƒ pÄ• datalÄ• â€™â€™ _ti. __tiri
ettha nanu kesalomanakhÄ• naá¹ƒ, tacassa ca atacaparicchinnatÄ• atthÄ«ti? kiÃ±cÄ• pi at
tacaparicchinnabahulatÄ• ya pana kÄ• yassa tacaparicchinnatÄ• hotÄ«ti evaá¹ƒ vuttaá¹ƒ. t
tacapariyantoti etena pana vacanena kÄ• yekadesabhÅ«to taco gahito eva, tappaá¹-ibaddhA
tadanupaviá¹-á¹-hamÅ«lÄ• tacapariyantÄ• va hontÄ«ti \Be I 299/ dvattiá¹ƒsÄ• kÄ• rasamÅ«
tacapariyanto vuttoti veditabbo.

__atthÄ«_ti vacanavipallÄ• sena vuttaá¹ƒ, nipÄ• tapadaá¹ƒ vÄ• etaá¹ƒ. tasmÄ• tÄ«supi sa
rÅ«paá¹ƒ. tenÄ• ha __ ``saá¹ƒvijjantÄ«â€™â€™ _ti. akkharacintakehi sarÄ«re kÄ• ya-sadda
asucisamudÄ• yabhÄ• veneva icchitabboti dassento ``asucisaÃ±cayatoâ€™â€™ ti vatvÄ•
dassetuá¹ƒ __ ``kucchitÄ• naâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __Ä• yabhÅ«tato_ti uppatti
``pÅ«raá¹ƒ nÄ• nappakÄ• rassÄ• â€™â€™ _ti vuttaá¹ƒ. ``ke pana te pakÄ• rÄ• ? yehi nÄ• n
vuttaâ€™â€™ nti te kesÄ• dike dassetuá¹ƒ pÄ• á¸·iyaá¹ƒ ``kesÄ• lomÄ• â€™â€™ tiÄ• di v
Ä• ha __ ``ete kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• â€™â€™ _ti. Ä• kÄ• rÄ• pakÄ• rÄ• ti hi ek
sambandho_ti ``atthi imasmiá¹ƒ kÄ• ye nakhÄ• â€™â€™ tiÄ• dinÄ• sabbakoá¹-á¹-hÄ• sesu
ti padattayena sambandho veditabbo.

__parito_ti tiriyaá¹ƒ, samantato vÄ• pÄ• datalakesamÅ«lesu ca tacassa labbhanato. __suc
sabbhÄ• vaá¹ƒ, sucimeva vÄ• .

<180> yena vidhinÄ• uggahe kusalo hoti, so sattavidho vidhi __ ``uggahakosallaâ€™â€™
tannibbattaá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ. __manasikÄ• rakosalle_pi eseva nayo.

__sajjhÄ• yantÄ• vÄ• _ti sajjhÄ• yaá¹ƒ karontÄ• eva. tesaá¹ƒ kira cattÄ• ro mÄ• se sajjhÄ
sajjhÄ• yamaggeneva \Ne I 283/ koá¹-á¹-hÄ• se upadhÄ• rentÄ• naá¹ƒ paá¹-ipÄ• á¹-iyÄ• dv
vibhÅ«tatarÄ• hutvÄ• khÄ• yiá¹ƒsu, paá¹-ikkÅ«lasaÃ±Ã±Ä• saá¹‡á¹-hÄ• si, te tasmiá¹ƒ nir
jhÄ• napÄ• dakaá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• dassanamaggaá¹ƒ paá¹-ivijjhiá¹ƒsu. ter
``sajjhÄ• yantÄ• va sotÄ• pannÄ• ahesuâ€™â€™ _nti.

__paricchinditvÄ• _ti tacapaÃ±cakÄ• divaseneva paricchedaá¹ƒ katvÄ• . pathavÄ«dhÄ• tub
matthaluá¹…gassa karÄ«sÄ• vasÄ• ne tantiÄ• ropanamÄ• ha. ettha ca __maá¹ƒsaá¹ƒ, nhÄ
aá¹-á¹-himiÃ±jaá¹ƒ vakkaá¹ƒ, vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ, aá¹-á¹-hi, nhÄ• ru, maá¹ƒsaá¹ƒ,
lomÄ• , kesÄ• _ti evaá¹ƒ vakkapaÃ±cakÄ• dÄ«su anulomasajjhÄ• yaá¹ƒ vatvÄ• paá¹-iloma
vutto. svÄ• yaá¹ƒ __sammohavinodaniyaá¹ƒ_ \Be I 300/ (Vibh-a 356) visuá¹ƒ tipaÃ±cÄ• haá
tipaÃ±cÄ• hanti chapaÃ±cÄ• haá¹ƒ sajjhÄ• yo vutto, tattha Ä• diantadassanavasena vuttoti
anulomapaá¹-ilomasajjhÄ• yepi hi paá¹-ilomasajjhÄ• yo antimo hoti, sajjhÄ• yappakÄ• ranta
veditabbaá¹ƒ.

__hatthasaá¹…khalikÄ• _ti aá¹…gulipantimÄ• ha.

__manasÄ• sajjhÄ• yo_ti cittena cintanamÄ• ha, yaá¹ƒ mÄ• nasaá¹ƒ ``jappanaâ€™â€™ n
ajjhÄ• yoti vÄ• sajjhÄ• yo, cintananti attho. cirataraá¹ƒ suá¹-á¹-hu pavattanena paguá¹‡abh
kammaá¹-á¹-hÄ• natanti samÄ• vajjitvÄ• manasi karontassa Ä• dito paá¹-á¹-hÄ• ya yÄ• va
asajjamÄ• nÄ• nirantarameva upaá¹-á¹-hÄ• ti, tadanusÄ• rena tadatthopi vibhÅ«tataro hutv
``vacasÄ• sajjhÄ• yo hi ... pe ... paá¹-ivedhassa paccayo hotÄ«â€™â€™ _ti. __lakkhaá¹‡ap
asubhalakkhaá¹‡apaá¹-ivedhassa.

paá¹-ikkÅ«lasabhÄ• vasallakkhaá¹‡assa kassaci vaá¹‡á¹‡aggahaá¹‡amukhena koá¹-á¹-hÄ
gacchanti, kassaci saá¹‡á¹-hÄ• naggahaá¹‡amukhena, kassaci disÄ• vibhÄ• gaggahaá¹‡ar
patiá¹-á¹-hitokÄ• saggahaá¹‡amukhena, kassaci sabbaso paricchijjaggahaá¹‡amukhenÄ• ti
sallakkhaá¹‡aá¹ƒ uggahakosallÄ• vahaá¹ƒ vuttanti taá¹ƒ dassento __ ``kesÄ• dÄ«naá¹ƒ vaá
vavatthapetabboâ€™â€™ _tiÄ• dimÄ• ha.

attano bhÄ• go sabhÄ• go, sabhÄ• gena paricchedo __sabhÄ• gaparicchedo, _ heá¹-á¹-hu
sakoá¹-á¹-hÄ• sikakesantarÄ• dÄ«hi \Ne I 284/ ca paricchedoti attho. __amissakatÄ• vasen
koá¹-á¹-hÄ• santarehi avomissakatÄ• vasena. asabhÄ• go hi idha __ ``visabhÄ• goâ€™â€™
viruddhasabhÄ• go. svÄ• yamattho kesÄ• disaddato eva labbhati. saddantaratthÄ• pohanav

vadatÄ«ti ``kesÄ• â€™â€™ ti vutte ``akesÄ• na hontÄ«â€™â€™ ti ayamattho viÃ±Ã±Ä• ya
lomÄ• dayo, na ca ghaá¹-Ä• dÄ«su pasaá¹…gopakaraá¹‡eneva tesaá¹ƒ nivattitattÄ• .

__paá¹-ikkÅ«lavaseneva kathitaá¹ƒ_ dhÄ• tuvibhÄ• gassa sÄ• maÃ±Ã±atopi agahitattÄ• . t
dhÄ• tukammaá¹-á¹-hÄ• nassa kathitattÄ• ca dhÄ• tuvibhaá¹…go __pakkusÄ• tisuttaá¹ƒ_ \
vibhaá¹…gappakaraá¹‡e __dhÄ• tuvibhaá¹…gapÄ• á¸·i_ (Vibh 172 Ä• dayo) ca. yassa vaá¹
kesÄ• di, __taá¹ƒ_ puggalaá¹ƒ __sandhÄ• ya jhÄ• nÄ• ni_ kesÄ• dÄ«su vaá¹‡á¹‡akasiá¹‡Ä
Ã±atvÄ• Ä• cikkhitabbanti yadatthaá¹ƒ vuttaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``tattha dhÄ• tuvasen
vuttaá¹ƒ. __idhÄ• _ti imasmiá¹ƒ paá¹-ikkÅ«lamanasikÄ• rapabbe. __kÄ• yagatÄ• satisutte_
paá¹-ikkÅ«lamanasikÄ• rapabbaá¹ƒ gahetvÄ• idha kÄ• yagatÄ• satibhÄ• vanÄ• niddisÄ«y

<181> __na ekantarikÄ• yÄ• _ti ekantarikÄ• yapi na manasi kÄ• tabbaá¹ƒ, pageva dvantari
bhÄ• vanaá¹ƒ sampÄ• deti, lakkhaá¹‡apaá¹-ivedhaá¹ƒ na pÄ• puá¹‡Ä• ti ekantarikÄ• ya ma

__okkamanavissajjana_nti paá¹-ipajjitabbavissajjetabbe magge. __pucchitvÄ• va gantabba
gahetabbavissajjetabbaá¹-á¹-hÄ• nassa asallakkhaá¹‡ato. __kammaá¹-á¹-hÄ• naá¹ƒ pariyos
Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• manasikÄ• ramattaá¹ƒ hotÄ«ti adhippÄ• yo. _
paá¹-ikkÅ«lÄ• kÄ• rassa suá¹-á¹-hu asallakkhaá¹‡ato. tato eva __na visesaá¹ƒ Ä• vahati_.

__kammaá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ na gacchatÄ«_ti paá¹-ipÄ• á¹-iyÄ• sabbakoá¹-á
vibhÅ«tÄ• hutvÄ• upaá¹-á¹-hahanti. te sÄ• tisayaá¹ƒ pÄ• á¹-ikkÅ«lato manasi karontassa k
pariyosÄ• naá¹ƒ gaccheyya, imassa pana ativiya dandhaá¹ƒ manasi karoto vibhÅ«tato upaá
kuto paá¹-ikkÅ«latÄ• ya saá¹‡á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``visesÄ• dhigamassa paccayo na

__bahiddhÄ• _ \Ne I 285/ __puthuttÄ• rammaá¹‡e_ti ``asuci paá¹-ikkÅ«laâ€™â€™ nti kesÄ
asubhÄ• nupassanaá¹ƒ hitvÄ• subhÄ• divasena gayhamÄ• nÄ• kesÄ• dayopi idha ``bahid
puthuttÄ• rammaá¹‡amevÄ• â€™â€™ ti veditabbÄ• . rÅ«pÄ• dayo hi nÄ«lÄ• divasena puth
puthuttÄ• rammaá¹‡aá¹ƒ nÄ• ma, nÄ• nÄ• rammaá¹‡anti attho. asamÄ• dhÄ• naá¹ƒ __ceta
so satiá¹ƒ sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• sakkaccaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ manasi karonten
parihÄ• yatÄ«_ti hÄ• yati. __paridhaá¹ƒsatÄ«_ti vinassati.

__yÄ• _ \Be I 302/ __ayaá¹ƒ kesÄ• lomÄ• tiÄ• dikÄ• _ lokasaá¹…ketÄ• nugatÄ• . __paá¹‡
upÄ• dÄ• ya paá¹‡á¹‡atti. __taá¹ƒ_ kesÄ• dipaá¹‡á¹‡attiá¹ƒ. __atikkamitvÄ• _ti paá¹-ikkÅ«la
atikkamitvÄ• ugghÄ• á¹-etvÄ• . tassÄ• ugghÄ• á¹-itattÄ• tasmiá¹ƒ tasmiá¹ƒ koá¹-á¹-hÄ• se
upaá¹-á¹-hahante __ ``paá¹-ikkÅ«laâ€™â€™ nti cittaá¹ƒ á¹-hapetabbaá¹ƒ_. idÄ• ni tamattha
vibhÄ• vento __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dimÄ• ha. tatridaá¹ƒ upamÄ• saá¹ƒsandanaá
yogÄ• vacaro. udapÄ• naá¹ƒ viya koá¹-á¹-hÄ• sÄ• . tÄ• lapaá¹‡á¹‡Ä• disaÃ±Ã±Ä• á¹‡aá¹ƒ
manussÄ• naá¹ƒ udapÄ• ne nhÄ• napivanÄ• di viya yogÄ• vacarassa pubbabhÄ• ge kesÄ•

manasikÄ• ro. abhiá¹‡hasaÃ±cÄ• rena manussÄ• naá¹ƒ saÃ±Ã±Ä• á¹‡ena vinÄ• udapÄ• r
yogÄ• vacarassa manasikÄ• rabalena paá¹‡á¹‡attiá¹ƒ atikkamitvÄ• paá¹-ikkÅ«labhÄ• veye
bhÄ• vanÄ• nuyogo. __pubbabhÄ• ge ... pe ... pÄ• kaá¹-o hotÄ«_ti ``kesÄ• lomÄ• â€™â€™
bhÄ• vanamanuyuÃ±jantassa kesÄ• dipaÃ±Ã±attiyÄ• saddhiá¹ƒyeva koá¹-á¹-hÄ• sÄ• naá¹
pÄ• kaá¹-o hoti. __athÄ• _ti pacchÄ• bhÄ• vanÄ• ya vÄ«thipaá¹-ipannakÄ• le. __paá¹-ikkÅ
á¹-hapetabba_nti koá¹-á¹-hÄ• sÄ• naá¹ƒ paá¹-ikkÅ«lÄ• kÄ• reyeva bhÄ• vanÄ• cittaá¹ƒ pava

anupubbena muÃ±canaá¹ƒ __anupubbamuÃ±canaá¹ƒ, _ anupaá¹-á¹-hahantassa anupaá¹-
attho. kathaá¹ƒ pana anupaá¹-á¹-hÄ• naá¹ƒ hotÄ«ti Ä• ha __ ``Ä• dikammikassÄ• â€™â€™
__pariyosÄ• nakoá¹-á¹-hÄ• sameva Ä• hacca tiá¹-á¹-hatÄ«_ti idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ
kammaá¹-á¹-hÄ• namanasikÄ• ro pavattatÄ«ti katvÄ• vuttaá¹ƒ. tathÄ• hissa manasÄ• sajj
te koá¹-á¹-hÄ• se Ä• maá¹-á¹-hamatte katvÄ• gacchati, na lakkhaá¹‡asallakkhaá¹‡avasena
lakkhaá¹‡asallakkhaá¹‡avasena suá¹-á¹-hu upadhÄ• rento manasi karoti, tadÄ• keci upaá¹-
upaá¹-á¹-hahanti. tattha paá¹-ipajjanavidhiá¹ƒ dassento __ ``athassÄ• â€™â€™ _tiÄ• dimÄ•
manasikÄ• rakammaá¹ƒ __tÄ• va kÄ• tabbaá¹ƒ_. kÄ«va ciranti? __yÄ• va dvÄ«su upaá¹-á¹
__eko suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hahati_ tÄ• va.

__ukkuá¹-á¹-hukkuá¹-á¹-hiá¹-á¹-hÄ• neyeva_ \Ne I 286/ __uá¹-á¹-hahitvÄ• _ti pubbe viya ek
ukkuá¹-á¹-hiyÄ• kamena sabbatÄ• lesu patitvÄ• uá¹-á¹-hahitvÄ• uá¹-á¹-hahitvÄ• pariyanta
Ä• ditÄ• laÃ±ca Ä• gantvÄ• tato tato tattha tattheva katÄ• ya ukkuá¹-á¹-hiyÄ• uá¹-á¹-hahitv

__dve bhikkhÄ• _ti dvÄ«su gehesu laddhabhikkhÄ• .

__appanÄ• to_ti appanÄ• kÄ• rato dvattiá¹ƒsÄ• kÄ• re appanÄ• honti. kiá¹ƒ paccekaá¹ƒ ko
aÃ±Ã±athÄ• ti vicÄ• raá¹‡Ä• yaá¹ƒ Ä• ha __ ``appanÄ• koá¹-á¹-hÄ• satoâ€™â€™ _ti, koá¹-
attho. tenÄ• ha __ ``kesÄ• dÄ«sÅ«â€™â€™ _tiÄ• di.

__adhicitta_nti samathavipassanÄ• cittaá¹ƒ.

__anuyuttenÄ• _ti yuttappayuttena, bhÄ• ventenÄ• ti attho. __kÄ• lenakÄ• la_nti kÄ• le kÄ•
upalakkhitasamÄ• dhÄ• nÄ• kÄ• ro samÄ• dhi eva. __manasi kÄ• tabba_nti citte kÄ• tabba
samÄ• dhikÄ• raá¹‡aá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ __samÄ• dhinimittaá¹ƒ, _ taá¹ƒ Ä• vajjitabb
__paggahanimittaupekkhÄ• nimittesupi_ eseva nayo. __á¹-hÄ• naá¹ƒ_ atthÄ«ti vacanaseso
__cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyya, _ etassa saá¹ƒvattanassa á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ
__taá¹ƒ_ vÄ• manasikaraá¹‡a__cittaá¹ƒ kosajjÄ• ya saá¹ƒvatteyya, _ etassa á¹-hÄ• naá¹ƒ
attho. __mudu_nti subhÄ• vitabhÄ• vena mudubhÅ«taá¹ƒ, vasÄ«bhÄ• vappattanti attho. mu
kammakkhamaá¹ƒ kammayoggaá¹ƒ. __pabhassara_nti upakkilesavigamena parisuddhaá¹ƒ
pabhaá¹…gÅ«_ti kammaniyabhÄ• vÅ«pagamanena na ca pabhijjanasabhÄ• vaá¹ƒ suddhan

viniyogakkhamaá¹ƒ. tenÄ• ha __ ``sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™

__ukkaá¹ƒ bandhatÄ«_ti mÅ«saá¹ƒ sampÄ• deti. __Ä• limpetÄ«_ti Ä• dÄ«peti jÄ• leti. __ta
piá¸·andhanavikatisaá¹…khÄ• taá¹ƒ atthaá¹ƒ payojanaá¹ƒ __assa_ suvaá¹‡á¹‡akÄ• rassa _
__assa_ vÄ• suvaá¹‡á¹‡assa atthaá¹ƒ suvaá¹‡á¹‡akÄ• ro __anubhoti_ pÄ• puá¹‡Ä• ti.

abhiÃ±Ã±Ä• ya iddhividhÄ• diÃ±Ä• á¹‡ena sacchikaraá¹‡Ä«yassa iddhividhapaccanubhava
sacchikaraá¹‡Ä«yassa_ \Ne I 287/. yassa paccakkhaá¹ƒ atthi, so sakkhi. sakkhino bhabbatÄ
sakkhibhavananti vuttaá¹ƒ hoti. sakkhi ca so \Be I 304/ bhabbo cÄ• ti vÄ• sakkhibhabbo. ay
iddhividhÄ• dÄ«naá¹ƒ bhabbo, tattha ca sakkhÄ«ti sakkhibhabbo, tassa bhÄ• vo __sakkhibl
__pÄ• puá¹‡Ä• ti. sati sati Ä• yatane_ti tasmiá¹ƒ tasmiá¹ƒ pubbahetuÄ• dike kÄ• raá¹‡e sati

__sÄ«tibhÄ• va_nti nibbÄ• naá¹ƒ, kilesadarathavÅ«pasamaá¹ƒ vÄ• . __niggaá¹‡hÄ• tÄ«_ti
uddhaccapÄ• tato rakkhaá¹‡avasena niggaá¹‡hÄ• ti. __paggaá¹‡hÄ• tÄ«_ti lÄ«naá¹ƒ cittaá
rakkhaá¹‡avasena paggaá¹‡hÄ• ti. __sampahaá¹ƒsetÄ«_ti samappavattaá¹ƒ cittaá¹ƒ tathÄ•
toseti, uttejeti vÄ• . yadÄ• vÄ• nirassÄ• daá¹ƒ cittaá¹ƒ bhÄ• vanÄ• ya na pakkhandati, tadÄ
__saá¹ƒvegavatthÅ«ni_ (Mp I 1.418; It-a 37) paccavekkhitvÄ• sampahaá¹ƒseti samuttejeti.
yadÄ• pana cittaá¹ƒ alÄ«naá¹ƒ anuddhataá¹ƒ sammadeva bhÄ• vanÄ• vÄ«thiá¹ƒ otiá¹‡á¹‡a
paggahaniggahasampahaá¹ƒsanesu kaÃ±ci byÄ• pÄ• raá¹ƒ akatvÄ• samappavattesu yuge
upekkhakova hoti. __paá¹‡Ä«tÄ• dhimuttiko_ti paá¹‡Ä«te uttame maggaphale adhimutto nir

__suggahitaá¹ƒ katvÄ• _ti yathÄ• vuttaá¹ƒ uggahakosallasaá¹…khÄ• taá¹ƒ vidhiá¹ƒ suá¹-á¹
pariyÄ• puá¹‡anÄ• dinÄ• supariggahitaá¹ƒ katvÄ• . __suá¹-á¹-hu vavatthapetvÄ• _ti manas
vidhiá¹ƒ sammadeva sallakkhaá¹‡avasena upadhÄ• retvÄ• . __visesa_nti pubbenÄ• paraá¹
__punappunaá¹ƒ parivattetvÄ• _ti kammaá¹-á¹-hÄ• natantiá¹ƒ paguá¹‡abhÄ• vaá¹ƒ pÄ• per
manasÄ• ca parivattetvÄ• . __gaá¹‡á¹-hiá¹-á¹-hÄ• na_nti yathÄ• rukkhassa dubbinibhedo a
gahanabhÅ«to padeso ``gaá¹‡á¹-hiá¹-á¹-hÄ• naâ€™â€™ nti vuccati, evaá¹ƒ kammaá¹-á¹-hÄ
dubbinibhedo gahanabhÅ«to ca padeso ``gaá¹‡á¹-hiá¹-á¹-hÄ• naâ€™â€™ nti vuccati. taá¹ƒ
Ã±Ä• á¹‡apharasunÄ• __chinditvÄ• _.

__nimitta_nti kammaá¹-á¹-hÄ• nanimittaá¹ƒ, asubhÄ• kÄ• ro. edisena payojanena luÃ±cana
__ ``luÃ±citvÄ• â€™â€™ _ti vuttaá¹ƒ. __chinnaá¹-á¹-hÄ• ne_ti muá¹‡á¸• itaá¹-á¹-hÄ• ne. __
nissaraá¹‡ajjhÄ• sayena olokanato. __ussadavasenÄ• _ti aphalitÄ• naá¹ƒ, phalitÄ• naá¹ƒ vA
__disvÄ• va nimittaá¹ƒ gahetabbaá¹ƒ_ dassanayogyatÄ• ya tacapaÃ±cakassa, itaresu sutvA
gahetabbaá¹ƒ.

koá¹-á¹-hÄ• savavatthÄ• panakathÄ• vaá¹‡á¹‡anÄ•

<182> __addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• _ti \Be I 305/ \Ne I 288/ abhinavÄ• riá¹-á¹-haphalav
__kaá¹‡á¹‡acÅ«á¸·ikÄ• _ti uparikaá¹‡á¹‡asakkhalikÄ• ya parabhÄ• gaá¹ƒ sandhÄ• ya vutta
aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• , _ kathaá¹ƒ? __dve kesÄ• ekato natthÄ«_ti.

__Ä• sayo_ti nissayo, paccayoti attho.

<184> __asambhinnakÄ• á¸·akÄ• _ aÃ±Ã±ena vaá¹‡á¹‡ena asammissakÄ• á¸·akÄ• .

<185> pattasadisattÄ• nakhÄ• eva __nakhapattÄ• ni_. nakhÄ• __tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã
vavatthitataá¹ƒ sandhÄ• ya vuttaá¹ƒ. tameva hi atthaá¹ƒ dassetuá¹ƒ __ ``dve nakhÄ• ekato
Ä• ha.

<186> __dantapÄ• á¸·iyÄ• _ti dantÄ• valiyÄ• . __yÄ• nakaupatthambhinÄ«_ti sakaá¹-assa
upatthambhakadaá¹‡á¸• o. dantÄ• naá¹ƒ Ä• dhÄ• rabhÅ«tÄ• aá¹-á¹-hi __hanukaá¹-á¹-hi_.

<187> __saá¹…kaá¸• á¸• hiyamÄ• nÄ• _ti sampiá¹‡á¸• iyamÄ• nÄ• . __kosakÄ• rakakoso_
yaá¹ƒ ``koseyyaphalaâ€™â€™ ntipi vuccati. __puá¹-abandhaupÄ• hano_ sakalapiá¹-á¹-hipÄ
__Ä• nisadaá¹ƒ_ Ä• sanapadeso. __tÅ«á¹‡iro_ sarÄ• vÄ• so. __galakaÃ±cukaá¹ƒ_ kaá¹‡á¹
__kÄ«á¹-akulÄ• vakaá¹ƒ_ kharamukhakuá¹-i.

__anulomena paá¹-ilomena cÄ• _ti ettha aá¹ƒsapadesato paá¹-á¹-hÄ• ya bÄ• huno piá¹-á¹-
anulomo, maá¹‡ibandhato paá¹-á¹-hÄ• ya bÄ• huno purimabhÄ• gena Ä• rohanaá¹ƒ paá¹-il
dakkhiá¹‡ahatthe vuttena nayena anulomena paá¹-ilomena cÄ• ti attho. __sukhumampÄ«_t
yathÄ• vuttaoá¸·Ä• rikacammato sukhumaá¹ƒ. antomukhacammÄ• dikoá¹-á¹-hÄ• sesu vÄ•
durupalakkhaá¹‡Ä«yaá¹ƒ, taá¹ƒ ``sukhumaâ€™â€™ nti vuttaá¹ƒ. taÃ±hi vuttanayena Ã±Ä•
passantassa pÄ• kaá¹-aá¹ƒ hoti. idha chavipi tacagatikÄ• evÄ• ti ``taco __upari Ä• kÄ• sen
vutto.

<188> __nisadapoto_ \Be I 306/ \Ne I 289/ silÄ• puttako. __uddhanakoá¹-Ä«_ti mattikÄ• pi
katauddhanassa koá¹-i. __tÄ• laguá¸·apaá¹-alaá¹ƒ_ nÄ• ma pakkatÄ• laphalalasikaá¹ƒ tÄ• l
limpitvÄ• sukkhÄ• petvÄ• uddharitvÄ• gahitapaá¹-alaá¹ƒ. __sukhuma_nti yathÄ• vuttamaá
paá¹‡hikamaá¹ƒsÄ• dithÅ«lÄ• naá¹ƒ sakalasarÄ«rassa kisÄ• naá¹ƒ yebhuyyena maá¹ƒsena
__ ``tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnaâ€™â€™ _nti.

<189> jÄ• lÄ• kÄ• ro kaÃ±cuko __jÄ• lakaÃ±cuko_. visuá¹ƒ vavatthitabhÄ• veneva nhÄ• rÅ
paricchinnÄ• _.

<190> dantÄ• naá¹ƒ visuá¹ƒ gahitattÄ• __ ``á¹-hapetvÄ• dvattiá¹ƒsa dantaá¹-á¹-hÄ«nÄ«â€

__ekaá¹ƒ jaá¹‡á¹‡ukaá¹-á¹-hi, ekaá¹ƒ Å«ruá¹-á¹-hÄ«_ti __eka_-ggahaá¹‡aá¹ƒ ``ekekasmiá¹
adhikatattÄ• . __evaá¹ƒ timattÄ• nÄ«_ti evaá¹ƒ mattasaddehi Ä• nisadaá¹-á¹-hiÄ• dÄ«ni idh
veditabbaá¹ƒ. evaÃ±ca katvÄ• ``atirekatisataaá¹-á¹-hikasamussayaâ€™â€™ nti (Vism I 12
samatthitaá¹ƒ hoti.

__kÄ«á¸·Ä• goá¸·akÄ• ni_ suttena bandhitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ ghaá¹-á¹-etvÄ• kÄ«á¸
__dhanukadaá¹‡á¸• o_ dÄ• rakÄ• naá¹ƒ kÄ«á¸·anakakhuddakadhanukaá¹ƒ. tattha __jaá¹…
patiá¹-á¹-hitaá¹-á¹-hÄ• na_nti jaá¹‡á¹‡ukaá¹-á¹-himhi pavisitvÄ• á¹-hitaá¹-á¹-hÄ• nanti adhip
Å«ruá¹-á¹-hinÄ• patiá¹-á¹-hitaá¹ƒ á¹-hÄ• naá¹ƒ yaá¹ƒ __kaá¹-iá¹-á¹-hino, _ taá¹ƒ
__aggacchinnamahÄ• punnÄ• gaphala_sadisaá¹ƒ.

kumbhakÄ• rena nipphÄ• ditaá¹ƒ uddhanaá¹ƒ __kumbhakÄ• rikauddhanaá¹ƒ. sÄ«sakapaá
á¹-hapitaá¹ƒ sÄ«samayaá¹ƒ paá¹-á¹-akaá¹ƒ. yena suttaá¹ƒ kantanti, tasmiá¹ƒ takkamhi vijjhi
á¹-hapitagoá¸·akÄ• vaá¹-á¹-anÄ• nÄ• ma, vaá¹-á¹-anÄ• naá¹ƒ Ä• vaá¸·i __vaá¹-á¹-anÄ• va

maá¹‡á¸• alÄ• kÄ• rena chinnavaá¹ƒsakaá¸·Ä«rakhaá¹‡á¸• Ä• ni __vaá¹ƒsakaá¸·Ä«racakka
avalekhanasatthakaá¹ƒ_ ucchutacÄ• valekhanasatthakaá¹ƒ.

<192> __vakkabhÄ• gena paricchinna_nti vakkapariyantena bhÄ• gena paricchinnaá¹ƒ. ito
nayo.

<193> __yaá¹ƒ_ \Ne I 290/ __nissÄ• yÄ• _ti yaá¹ƒ lohitaá¹ƒ nissÄ• ya, nissayanissayopi ``n
vuccati. bhavati hi kÄ• raá¹‡akÄ• raá¹‡epi kÄ• raá¹‡avohÄ• ro yathÄ• ``corehi gÄ• mo daá
yasmiá¹ƒ rÅ«pakalÄ• pe hadayavatthu \Be I 307/, tampi lohitagatikameva hutvÄ• tiá¹-á¹-hat
nissÄ• yÄ• â€™â€™ ti vuttaá¹ƒ.

<194> __paá¹‡á¸• ukadhÄ• tuka_nti paá¹‡á¸• usabhÄ• vaá¹ƒ.

<195> __pariyonahanamaá¹ƒsa_nti paá¹-icchÄ• dakamaá¹ƒsaá¹ƒ.

<196> __udarajivhÄ• maá¹ƒsa_nti jivhÄ• saá¹‡á¹-hÄ• naá¹ƒ udarassa matthakapasse tiá¹-
``nÄ«laâ€™â€™ nti vatvÄ• nÄ«laá¹ƒ nÄ• ma bahudhÄ• tukanti Ä• ha __ ``nigguá¹‡á¸• ipup

<197> __papphÄ• samaá¹ƒsa_nti yathÄ• á¹-hÄ• ne eva lambitvÄ• thokaá¹ƒ parivattakama
nihÄ«narasaá¹ƒ. __niroja_nti nippabhaá¹ƒ, ojÄ• rahitaá¹ƒ vÄ• .

<198> __obhaggÄ• _ti avabhujitvÄ• á¹-hitÄ• . __sakkharasudhÄ• vaá¹‡á¹‡a_nti marumbe
``setasakkharasudhÄ• vaá¹‡á¹‡aâ€™â€™ ntipi pÄ• á¹-ho, setasakkharavaá¹‡á¹‡aá¹ƒ, sudh

<199> antassa Ä• bhujitvÄ• Ä• bhujitvÄ• á¹-hitappadesÄ• __antabhogaá¹-á¹-hÄ• nÄ• ni_
antaguá¹‡aá¹ƒ nÄ• mÄ• ti dassento Ä• ha __ ``antaguá¹‡anti antabhogaá¹-á¹-hÄ• nesu ban
__kuddÄ• lapharasukammÄ• dÄ«ni karontÄ• naá¹ƒ antabhoge agaá¸·ante ekato Ä• bandhit
yantasuttakamiva yantaphalakÄ• nÄ«ti. kimiva tattha á¹-hitanti Ä• ha __ ``pÄ• dapuÃ±chana
á¹-hitaâ€™â€™ _nti. purimaÃ±cettha Ä• bandhanassa, dutiyaá¹ƒ á¹-hÄ• nÄ• kÄ• rassa nida

<200> __asitaá¹ƒ_ nÄ• ma bhuttaá¹ƒ odanÄ• di. __pÄ«taá¹ƒ_ nÄ• ma pivanavasena ajjhoh
__khÄ• yitaá¹ƒ_ nÄ• ma saá¹ƒkhÄ• ditaá¹ƒ piá¹-á¹-hamÅ«laphalakhajjÄ• di. __sÄ• yitaá¹ƒ_
ambapakkamadhuphÄ• á¹‡itÄ• di.

__yatthÄ• _ti \Ne I 291/ yasmiá¹ƒ udare. __ya_nti ca udarameva paccÄ• masati. yattha pÄ•
patitvÄ• tiá¹-á¹-hatÄ«ti sambandho. __suvÄ• navamathu_ sÄ• rameyyavantaá¹ƒ. __viveka_

<201> __heá¹-á¹-hÄ• nÄ• bhipiá¹-á¹-hikaá¹‡á¹-akamÅ«lÄ• naá¹ƒ_ \Be I 308/ __antare_ti pu
nÄ• bhiyÄ• heá¹-á¹-hÄ• padesassa pacchimabhÄ• gavasena heá¹-á¹-himapiá¹-á¹-hikaá¹‡á¹
__veá¸·unÄ• á¸·ikasadiso_ padesoti adhippÄ• yo.

<202> __samohita_nti nicitaá¹ƒ.

<204> pÅ«tibhÄ• vaá¹ƒ Ä• pannaá¹ƒ kukkuá¹-aá¹‡á¸• aá¹ƒ __pÅ«tikukkuá¹-aá¹‡á¸• aá¹ƒ. u
kevalo uddhaá¹…gamavÄ• to.

<205> __Ä• cÄ• mo_ avassÄ• vanakaÃ±jikaá¹ƒ.

<206> __vakkahadayayakanapapphÄ• se temayamÄ• na_nti ettha yakanaá¹ƒ heá¹-á¹-hÄ•
itarÄ• ni tesaá¹ƒ upari thokaá¹ƒ thokaá¹ƒ paggharaá¹‡enÄ• ti daá¹-á¹-habbaá¹ƒ.

<207> __utuvikÄ• ro_ uá¹‡havalÄ• hakÄ• dihetuko. visamacchinno bhisÄ• dikalÄ• po visar
evamevaá¹ƒ sarÄ«raá¹ƒ kesakÅ«pÄ• divivarehi upari, heá¹-á¹-hÄ• , tiriyaÃ±ca sedaá¹ƒ visa
dassetuá¹ƒ __visamacchinna_-ggahaá¹‡aá¹ƒ kataá¹ƒ.

<208> __visamÄ• hÄ• ra_nti tadÄ• pavattamÄ• nasarÄ«rÄ• vatthÄ• ya asappÄ• yÄ• hÄ• ra
atikaá¹-ukaaccuá¹‡hÄ• divisabhÄ• gÄ• hÄ• raá¹ƒ vÄ• . __sammohavinodaniyaá¹ƒ_ (Vibh-a
``visabhÄ• gÄ• hÄ• raâ€™â€™ ntveva vuttaá¹ƒ tadÄ• pavattamÄ• nÄ• naá¹ƒ dhÄ• tÅ«naá

<209> __ ``nhÄ• nakÄ• leâ€™â€™ _ti idaá¹ƒ udakassa upari sinehassa sambhavadassana
__paribbhamantasinehabinduvisaá¹-asaá¹‡á¹-hÄ• nÄ• _ti visaá¹-aá¹ƒ hutvÄ• paribbhaman

__utuvisabhÄ• go_ bahiddhÄ• samuá¹-á¹-hÄ• no. __dhÄ• tuvisabhÄ• go_ antosamuá¹-á¹-h
hatthatalÄ• dipadesÄ• .

<210> __kiÃ±cÄ«_ti \Ne I 292/ uá¹‡hÄ• dirasÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• hÄ• ravatthu. __r
__hadayaá¹ƒ Ä• gilÄ• yatÄ«_ti visabhÄ• gÄ• hÄ• rÄ• diá¹ƒ paá¹-icca hadayappadeso vivatt

<211> dadhino \Be I 309/ vissandanaaccharaso __dadhimuttaá¹ƒ. gaá¸·itvÄ• _ti sanditvÄ•
__tÄ• lumatthakavivarena otaritvÄ• _ti matthakavivarato Ä• gantvÄ• tÄ• lumatthakena otari

<212> telaá¹ƒ viya sakaá¹-assa nÄ• bhiakkhasÄ«sÄ• naá¹ƒ __aá¹-á¹-hisandhÄ«naá¹ƒ abbh
sÄ• dhayamÄ• nÄ• . kaá¹-akaá¹-Ä• yantÄ«_ti ``kaá¹-a kaá¹-Ä• â€™â€™ ti saddaá¹ƒ karonti
__dukkhantÄ«_ti dukkhitÄ• ni saÃ±jÄ• tadukkhÄ• ni honti.

<213> samÅ«lakÅ«lamÄ• saá¹ƒ jhÄ• petvÄ• chÄ• rikaá¹ƒ avassÄ• vetvÄ• gahitayÅ«so __
ucchiá¹-á¹-hodakagabbhamalÄ• dÄ«naá¹ƒ chaá¸• á¸• anaá¹-á¹-hÄ• naá¹ƒ __candanikÄ• . ra
pakatiyÄ• sammukhameva hoti. yassa pana Ä• raggamattampi udakassa pavisanamukhaá
``amukhe ravaá¹‡aghaá¹-eâ€™â€™ _ti vuttaá¹ƒ. __Ä• yÅ«hana_nti samÄ«hanaá¹ƒ.

<214> __evaÃ±hÄ«_tiÄ• di yathÄ• vuttÄ• ya uggahakosallapaá¹-ipattiyÄ• nigamanaá¹ƒ. id
manasikÄ• rakosallapaá¹-ipattimpi nigamanavasena gahetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ matt
__ ``anupubbatoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __paá¹‡á¹‡attisamatikkamÄ• vasÄ•
kesÄ• dipaá¹‡á¹‡attisamatikkamavasena pavattÄ• ya bhÄ• vanÄ• ya avasÄ• ne. __apubbÄ
__kesÄ• ti iti_-saddo Ä• diattho, pakÄ• rattho vÄ• , evamÄ• dinÄ• iminÄ• pakÄ• rena vÄ•
vaá¹‡á¹‡Ä• divasena vavatthÄ• pitÄ• paá¹-ikkÅ«lÄ• kÄ• rato upaá¹-á¹-hitÄ• koá¹-á¹-hÄ• sa

__bahiddhÄ• pÄ«_ti sasantÄ• nato bahipi, parasantÄ• nakÄ• yepÄ«ti attho. __manasikÄ• r
yathÄ• vuttaá¹ƒ paá¹-ikkÅ«lamanasikÄ• raá¹ƒ upaneti. yathÄ• idaá¹ƒ, tathÄ• etanti. __evaá
pÄ• kaá¹-Ä«bhÅ«tesÅ«_ti yathÄ• attano kÄ• ye, evaá¹ƒ paresampi kÄ• ye sabbesu kesÄ•
paá¹-ikkÅ«lavasena vibhÅ«tabhÄ• vena upaá¹-á¹-hitesÅ«ti attho. ayamettha kasiá¹‡esu vaá
bhÄ• vanÄ• viseso dassito.

__anupubbamuÃ±canÄ• dÄ«_ti \Ne I 293/ __Ä• di_-saddena suttantanayena vibhÄ• vitaá¹ƒ
saá¹…gaá¹‡hÄ• ti. __punappunaá¹ƒ manasi karoto_ti vuttanayena attano \Be I 310/ kÄ• ye
paá¹-ikkÅ«lÄ• â€™â€™ ti abhiá¹‡haso manasikÄ• raá¹ƒ pavattentassa yadÄ• saddhÄ• dÄ«
visadÄ• ni pavattanti, tadÄ• assaddhiyÄ• dÄ«naá¹ƒ dÅ«rÄ«bhÄ• vena sÄ• tisayaá¹ƒ balapp
laddhÅ«patthambhÄ• ni vitakkÄ• dÄ«ni jhÄ• naá¹…gÄ• ni paá¹-utarÄ• ni hutvÄ• pÄ• tubha
ujuvipaccanÄ«katÄ• ya nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva honti saddhiá¹ƒ tadekaá¹-á¹-h
upacÄ• rasamÄ• dhinÄ• cittaá¹ƒ samÄ• dhiyati, so taá¹ƒyeva nimittaá¹ƒ Ä• sevanto bhÄ• v

appanaá¹ƒ pÄ• puá¹‡Ä• ti. tena vuttaá¹ƒ __ ``anukkamena appanÄ• uppajjatÄ«â€™â€™ _
vaá¹‡á¹‡Ä• divasena paÃ±cadhÄ• pi. __sÄ• _ti appanÄ• .

yadi panetaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ aviÃ±Ã±Ä• á¹‡akÄ• subhakammaá¹-á¹-hÄ• nÄ• ni v
sijjhati, atha kasmÄ• ``kÄ• yagatÄ• satÄ«â€™â€™ ti vuttanti Ä• ha __ ``evaá¹ƒ paá¹-hama
_tiÄ• di. nÄ• nÄ• vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• dÄ«su dvattiá¹ƒsÄ• ya koá¹-á¹-hÄ• sesu pavat
sÄ• tisayanti Ä• ha __ ``satibalena ijjhanatoâ€™â€™ _ti.

pantasenÄ• sanesu, adhikusalesu ca aratiá¹ƒ, kÄ• maguá¹‡esu ca ratiá¹ƒ sahati abhibhava
sarÄ«rasabhÄ• vacintanena anabhiratiyÄ• pahÄ«nattÄ• . tathÄ• koá¹-á¹-hÄ• sabhÄ• vanÄ
parikkhÄ«á¹‡attÄ• __bhayabheravaá¹ƒ sahati, _ sÄ«tÄ• dÄ«naÃ±ca __adhivÄ• sakajÄ• tik
purisassa bhayabheravaá¹ƒ hoti, dukkhassa ca anadhivÄ• sanaá¹ƒ. imaá¹ƒ pana koá¹-á¹-hÄ
na kevalaá¹ƒ paá¹-hamajjhÄ• namattameva, uttaripi paá¹-ivedho atthÄ«ti dassetuá¹ƒ __ ``ke
_ntiÄ• di vuttaá¹ƒ.

Ä• nÄ• pÄ• nassatikathÄ• vaá¹‡á¹‡anÄ•

<215> yaá¹ƒ taá¹ƒ evaá¹ƒ pasaá¹ƒsitvÄ• Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ niddiá
yasmÄ• __ ``kathaá¹ƒ bhÄ• vitoâ€™â€™ _tiÄ• dikÄ• ya pucchÄ• pÄ• á¸·iyÄ• atthe vibhÄ•
vibhÄ• vitoyeva hoti bhedÄ• bhÄ• vato, tasmÄ• taá¹ƒ laá¹…ghitvÄ• __ ``kathaá¹ƒ bhÄ• vito
Ä• rabhati. tattha hi ito pasaá¹ƒsÄ• bhÄ• vo ``ayampi khoâ€™â€™ ti vacanaÃ±ca viseso. te
\Ne I 294/ dassetuá¹ƒ __ ``evaá¹ƒ pasaá¹ƒsitvÄ• â€™â€™ _ti vuttaá¹ƒ. pasaá¹ƒsÄ• ca tatth
ussÄ• hanatthÄ• . taÃ±hi sutvÄ• bhikkhÅ« ``bhagavÄ• imaá¹ƒ samÄ• dhiá¹ƒ anekehi Ä• kA
I 311/ kirÄ• yaá¹ƒ samÄ• dhi paá¹‡Ä«to ca asecanako ca sukho ca vihÄ• ro pÄ• padhamme
antaradhÄ• petÄ«â€™â€™ ti saÃ±jÄ• tÄ• bhirucayo ussÄ• hajÄ• tÄ• sakkaccaá¹ƒ anuyuÃ
maÃ±Ã±anti. ``ayampi khoâ€™â€™ ti padassa ye ime mayÄ• nibbÄ• namahÄ• sarassa ota
kasiá¹‡ajjhÄ• naasubhajjhÄ• nÄ• dayo desitÄ• , na kevalaá¹ƒ te eva, ayampi khoti bhagavÄ
paccakkhabhÅ«taá¹ƒ samÄ• dhiá¹ƒ desanÄ• nubhÄ• vena tesampi bhikkhÅ«naá¹ƒ Ä• sann
sampiá¹‡á¸• anavasena evamÄ• hÄ• ti sambandhamukhena attho veditabbo.

__soá¸·asavatthuka_nti catÅ«su anupassanÄ• su catunnaá¹ƒ catukkÄ• naá¹ƒ vasena soá¸
__sabbÄ• kÄ• raparipÅ«ro_ti kammaá¹-á¹-hÄ• napÄ• á¸·iyÄ• padattho piá¹‡á¸• attho upam
payojananti evamÄ• dÄ«hi sabbehi Ä• kÄ• rehi paripuá¹‡á¹‡o. __niddeso_ti kammaá¹-á¹-hÄ

<216> __katha_nti idaá¹ƒ pucchanÄ• kÄ• ravibhÄ• vanapadaá¹ƒ. pucchÄ• cettha kathetuk
asambhavato. sÄ• ca upari desanaá¹ƒ Ä• ruá¸·hÄ• naá¹ƒ sabbesaá¹ƒ pakÄ• ravisesÄ• naá
imamatthaá¹ƒ dassento __ ``kathanti ... pe ... kamyatÄ• pucchÄ• â€™â€™ _ti Ä• ha. __kath

etthÄ• pi ``Ä• nÄ• pÄ• nassatisamÄ• dhÄ«â€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandhitabba
Ä• nÄ• pÄ• nassatisamÄ• dhibahulÄ«kÄ• raá¹ƒ nÄ• nappakÄ• rato vitthÄ• retukamyatÄ• pu
Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_ti tathÄ• puá¹-á¹-hadhammanidassananti imamatthaá¹ƒ __
atidisati. tathÄ• santabhÄ• vÄ• dayopi tassa yehi bhÄ• vanÄ• bahulÄ«kÄ• rehi siddhÄ• , ta
hontÄ«ti dassetuá¹ƒ __ ``kathaá¹ƒ bahulÄ«kato ... pe ... vÅ«pasametÄ«ti etthÄ• pi eseva na
vuttaá¹ƒ.

``puna ca paraá¹ƒ, udÄ• yi, akkhÄ• tÄ• mayÄ• sÄ• vakÄ• naá¹ƒ paá¹-ipadÄ• , yathÄ• paá
satipaá¹-á¹-hÄ• ne bhÄ• ventÄ«â€™â€™ tiÄ• dÄ«su (MN II 247) uppÄ• danavaá¸• á¸• hana
tadubhayavasena atthaá¹ƒ dassento __ ``bhÄ• vitoti uppÄ• dito vaá¸• á¸• hito vÄ• â€™â€™
vijjamÄ• nataá¹ƒ ito gatoti __bhÄ• vito, _ uppÄ• dito paá¹-iladdhamattoti attho. __uppanno_
__bhÄ• vito_ paguá¹‡abhÄ• vaá¹ƒ Ä• pÄ• dito, vaá¸• á¸• hitoti attho \Be I 312/. __Ä• nÄ• pÄ
dÄ«gharassÄ• divisesehi saddhiá¹ƒ assÄ• sapassÄ• se paricchijjagÄ• hikÄ• ya, te Ä• rabbh
I 295/ paccayabhÅ«tÄ• yanti attho. purimasmiÃ±hi atthe samÄ• dhissa satiyÄ• sahajÄ• tÄ•
sampayuttavacanato, dutiyasmiá¹ƒ pana upanissayabhÄ• vopi. upacÄ• rajjhÄ• nasahagatÄ
upanissayo hotÄ«ti. __bahulÄ«kato_ti bahulaá¹ƒ pavattito, tena Ä• vajjanÄ• divasÄ«bhÄ• va
vasÄ«bhÄ• vaá¹ƒ Ä• pÄ• dito, so icchiticchitakkhaá¹‡e samÄ• pajjitabbato punappunaá¹ƒ p
__ ``punappunaá¹ƒ katoâ€™â€™ _ti. yathÄ• ``idheva, bhikkhave, samaá¹‡oâ€™â€™ ti (M
``vivicceva kÄ• mehÄ«â€™â€™ ti (DN I 226; SN a II 152; AN a IV 123) ca evamÄ• dÄ«su p
eva-saddo dutiyÄ• dÄ«supi vutto eva hoti, evamidhÄ• pÄ«ti Ä• ha __ ``ubhayattha evasadd
_ti. ubhayapadaniyamena laddhaguá¹‡aá¹ƒ dassetuá¹ƒ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di vu

__asubhakammaá¹-á¹-hÄ• na_nti asubhÄ• rammaá¹‡ajhÄ• namÄ• ha. taá¹ƒ hi asubhesu y
sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato ca ``asubhakammaá¹-á¹-hÄ• naâ€™â€™ nti vucc
iminÄ• Ä• rammaá¹‡aá¹ƒ nivatteti. __paá¹-ivedhavasenÄ• _ti jhÄ• napaá¹-ivedhavasena. jh
ijjhantaá¹ƒ attano visayaá¹ƒ paá¹-ivijjhantameva pavattati, yathÄ• sabhÄ• vato paá¹-ivijjhÄ«y
``paá¹-ivedhoâ€™â€™ ti vuccati. __oá¸·Ä• rikÄ• rammaá¹‡attÄ• _ti bÄ«bhacchÄ• rammaá¹
__paá¹-ikkÅ«lÄ• rammaá¹‡attÄ• _ti jigucchitabbÄ• rammaá¹‡attÄ• . __pariyÄ• yenÄ• _ti kÄ
__Ä• rammaá¹‡asantatÄ• yÄ• _ti anukkamena vicetabbataá¹ƒ pattaá¹ƒ Ä• rammaá¹‡assa p
sante hi sannisinne Ä• rammaá¹‡e pavattamÄ• no dhammo sayampi sannisinnova hoti. tenA
nibbutoâ€™â€™ _ti, nibbutasabbapariá¸·Ä• hoti attho. Ä• rammaá¹‡asantatÄ• ya tadÄ• ram
lokuttaradhammÄ• rammaá¹‡Ä• hi paccavekkhaá¹‡Ä• hi dÄ«petabbÄ• .

nÄ• ssa santapaá¹‡Ä«tabhÄ• vÄ• vahaá¹ƒ kiÃ±ci secananti __asecanako_. asecanakattÄ•
anÄ• sittakattÄ• eva __abbokiá¹‡á¹‡o_ asammisso parikammÄ• dinÄ• . tato eva __pÄ• á¹-
__Ä• veá¹‡iko_ asÄ• dhÄ• raá¹‡o. sabbametaá¹ƒ sarasato eva santabhÄ• vaá¹ƒ dassetuá¹
__parikammaá¹ƒ_ vÄ• santabhÄ• vanimittaá¹ƒ, __parikamma_nti ca kasiá¹‡akaraá¹‡Ä• dÄ
nimittuppÄ• dapariyosÄ• naá¹ƒ, tÄ• disaá¹ƒ idha natthÄ«ti adhippÄ• yo. tadÄ• hi kammaá¹-

asantamappaá¹‡Ä«taá¹ƒ siyÄ• . __upacÄ• rena_ vÄ• natthi ettha santatÄ• ti yojanÄ• . yath
nÄ«varaá¹‡avigamena, aá¹…gapÄ• tubhÄ• vena \Ne I 296/ ca paresaá¹ƒ santatÄ• hoti, na
Ä• disamannÄ• ... pe ... paá¹‡Ä«to cÄ• ti yojanÄ• . __kecÄ«_ti uttaravihÄ• ravÄ• sike sand
__anÄ• sittako_ti upasecanena na Ä• sittako. tenÄ• ha __ ``ojavantoâ€™â€™ _ti, ojavantas
__madhÅ«ro_ti iá¹-á¹-ho, cetasikasukhapaá¹-ilÄ• bhasaá¹ƒvattanaá¹ƒ tikacatukkajjhÄ• nava
santabhÄ• vena sukhagatikattÄ• sabbesampi vasena veditabbaá¹ƒ.
jhÄ• nasamuá¹-á¹-hÄ• napaá¹‡Ä«tarÅ«paphuá¹-á¹-hasarÄ«ratÄ• vasena pana kÄ• yikasukh
daá¹-á¹-habbaá¹ƒ, taÃ±ca kho jhÄ• nato vuá¹-á¹-hitakÄ• le. imasmiá¹ƒ pakkhe __ ``appitapp
idaá¹ƒ hetumhi bhummavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __avikkhambhite_ti jhÄ• nena sakasa
appahÄ«ne. __akosallasambhÅ«te_ti akosallaá¹ƒ vuccati avijjÄ• , tato sambhÅ«te. avijjÄ• p
pÄ• padhammÄ• . __khaá¹‡enevÄ• _ti attano pavattikkhaá¹‡eneva. __antaradhÄ• petÄ«_ti
vinÄ• sanaá¹ƒ, taá¹ƒ pana jhÄ• nakattukassa idhÄ• dhippetattÄ• pariyuá¹-á¹-hÄ• nappahÄ•
``vikkhambhetÄ«â€™â€™ _ti. __vÅ«pasametÄ«_ti visesena upasameti. visesena upasama
upasamanaá¹ƒ hotÄ«ti Ä• ha __ ``suá¹-á¹-hu upasametÄ«â€™â€™ _ti.

nanu ca aÃ±Ã±opi samÄ• dhi attano pavattikkhaá¹‡eneva paá¹-ipakkhadhamme antaradhÄ
kasmÄ• ayameva samÄ• dhi evaá¹ƒ visesetvÄ• vuttoti? pubbabhÄ• gato paá¹-á¹-hÄ• ya
nÄ• nÄ• vitakkavÅ«pasamasabbhÄ• vato. vuttaÃ±hetaá¹ƒ --- ``Ä• nÄ• pÄ• nassati bhÄ• vet
ti (AN c 9.1; Ud 31). apica tikkhapaÃ±Ã±assa Ã±Ä• á¹‡uttarassetaá¹ƒ kammaá¹-á¹-hÄ• naá¹
kilesappahÄ• naá¹ƒ itarehi sÄ• tisayaá¹ƒ, yathÄ• saddhÄ• dhimuttehi diá¹-á¹-hippattassa. ta
sandhÄ• ya __ ``á¹-hÄ• naso antaradhÄ• peti vÅ«pasametÄ«â€™â€™ _ti vuttaá¹ƒ. atha vÄ
khaá¹‡eneva aá¹…gapÄ• tubhÄ• vasabbhÄ• vato ayameva samÄ• dhi ``á¹-hÄ• naso antara
vutto. yathÄ• taá¹ƒ mahato akÄ• lameghassa uá¹-á¹-hitassa dhÄ• rÄ• nipÄ• te khaá¹‡eneva
rajojallassa vÅ«pasamo. tenÄ• ha --- ``seyyathÄ• pi, bhikkhave, mahÄ• akÄ• lamegho uá¹-á
V 985; Vin III 165). sÄ• sanikassa jhÄ• nabhÄ• vanÄ• yebhuyyena nibbedhabhÄ• giyÄ• va
``nibbedhabhÄ• giyattÄ• â€™â€™ _ti. buddhÄ• naá¹ƒ pana ekaá¹ƒsena nibbedhabhÄ• giyÄ
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• sabbepi sammÄ• sambuddhÄ• sammÄ• sambodhiá¹ƒ
pÄ• dakabhÅ«to ayaá¹ƒ samÄ• dhi anukkamena vaá¸• á¸• hitvÄ• ariyamaggabhÄ• vaá¹ƒ u
``anupubbena ariyamaggavuddhippattoâ€™â€™ _ti.

ayaá¹ƒ \Ne I 297/ panattho virÄ• ganirodhapaá¹-inissaggÄ• nupassanÄ• naá¹ƒ vasena sam
papaÃ±cavasena vuttamatthaá¹ƒ sukhaggahaá¹‡atthaá¹ƒ saá¹…gahetvÄ• dassento __ ``ay
saá¹…khepatthoâ€™â€™ _ti Ä• ha, piá¹‡á¸• atthoti vuttaá¹ƒ hoti.

<217> __tamattha_nti taá¹ƒ ``kathaá¹ƒ bhÄ• vitoâ€™â€™ tiÄ• dinÄ• pucchÄ• vasena saá¹
``idha tathÄ• gato loke uppajjatÄ«â€™â€™ tiÄ• dÄ«su (DN I 190; MN I 291; AN a III 61) idh
upÄ• dÄ• ya vutto, ``idheva tiá¹-á¹-hamÄ• nassÄ• â€™â€™ tiÄ• dÄ«su (DN II 369) okÄ• sa
bhuttÄ• vÄ« assaá¹ƒ pavÄ• ritoâ€™â€™ tiÄ• dÄ«su (MN I 30) padapÅ«raá¹‡amattaá¹ƒ, ``id

pariyÄ• puá¹‡Ä• tÄ«â€™â€™ tiÄ• dÄ«su (AN b V 73) pana sÄ• sanaá¹ƒ, ``idha, bhikkhave,
sÄ• sanamevÄ• ti dassento ``bhikkhave, imasmiá¹ƒ sÄ• sane bhikkhÅ«â€™â€™ ti vatvÄ• t
katvÄ• dassetuá¹ƒ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha
__sabbappakÄ• raÄ• nÄ• pÄ• nassatisamÄ• dhinibbattakassÄ• _ti sabbappakÄ• raggahaá¹
te hi imasmiá¹ƒyeva sÄ• sane. bÄ• hirakÄ• hi jÄ• nantÄ• Ä• dito catuppakÄ• rameva jÄ• n
``aÃ±Ã±asÄ• sanassa tathÄ• bhÄ• vapaá¹-isedhanoâ€™â€™ _ti, yathÄ• vuttassa puggalas
attho. etena __ ``idha bhikkhaveâ€™â€™ _ti idaá¹ƒ antogadhevasaddanti dasseti. santi hi e
sÄ• vadhÄ• raá¹‡Ä• ni yathÄ• ``vÄ• yubhakkhoâ€™â€™ ti. tenevÄ• ha __ ``idheva, bhikkh
paripuá¹‡á¹‡asamaá¹‡akaraá¹‡adhammo hi so, yo sabbappakÄ• raÄ• nÄ• pÄ• nassatisam
__parappavÄ• dÄ• _ti paresaá¹ƒ aÃ±Ã±atitthiyÄ• naá¹ƒ nÄ• nappakÄ• rÄ• vÄ• dÄ• titthÄ•

araÃ±Ã±Ä• dikasseva \Be I 315/ bhÄ• vanÄ• nurÅ«pasenÄ• sanataá¹ƒ dassetuá¹ƒ __ ``ima
vuttaá¹ƒ. duddamo damathaá¹ƒ anupagato goá¹‡o __kÅ«á¹-agoá¹‡o_. yathÄ• thanehi sabb
paggharati, evaá¹ƒ dohapaá¹-ibandhinÄ« __kÅ«á¹-adhenu_. rÅ«pasaddÄ• dike paá¹-icca up
__rÅ«pÄ• rammaá¹‡Ä• diraso. pubbe Ä• ciá¹‡á¹‡Ä• rammaá¹‡a_nti pabbajjato pubbe, anÄ
paricitÄ• rammaá¹‡aá¹ƒ.

__nibandheyyÄ• _ti bandheyya. __satiyÄ• _ti sammadeva kammaá¹-á¹-hÄ• nasallakkhaá¹‡
__Ä• rammaá¹‡e_ti kammaá¹-á¹-hÄ• nÄ• rammaá¹‡e. __daá¸·ha_nti thiraá¹ƒ, yathÄ• satok
samÄ• dhi ijjhati, tathÄ• thÄ• magataá¹ƒ katvÄ• ti attho.

__visesÄ• dhigamadiá¹-á¹-hadhammasukhavihÄ• rapadaá¹-á¹-hÄ• na_nti \Ne I 298/ sabbes
ekaccÄ• naá¹ƒ paccekabuddhÄ• naá¹ƒ, buddhasÄ• vakÄ• naÃ±ca visesÄ• dhigamassa cev
adhigatavisesÄ• naá¹ƒ diá¹-á¹-hadhammasukhavihÄ• rassa ca padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ

__vatthuvijjÄ• cariyo viya bhagavÄ• _ yogÄ«naá¹ƒ anurÅ«panivÄ• saá¹-á¹-hÄ• nupadisana

__bhikkhu dÄ«pisadiso_ araÃ±Ã±e ekiko viharitvÄ• paá¹-ipakkhanimmathanena icchitattha
__phalamuttama_nti sÄ• maÃ±Ã±aphalamÄ• ha. __parakkamajavayoggabhÅ«mi_nti bhÄ• v
yoggakaraá¹‡abhÅ«mibhÅ«taá¹ƒ.

<218> __evaá¹ƒ vuttalakkhaá¹‡esÅ«_ti __abhidhammapariyÄ• yena_ (Vibh 530), __suttant
vuttalakkhaá¹‡esu. __rukkhasamÄ«pa_nti ``yÄ• vatÄ• majjhanhike kÄ• le samantÄ• chÄ•
paá¹‡á¹‡Ä• ni patanti, ettÄ• vatÄ• rukkhamÅ«lanti vuccatÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ ruk
samÄ«paá¹-á¹-hÄ• naá¹ƒ. __avasesasattavidhasenÄ• sana_nti pabbataá¹ƒ kandaraá¹ƒ giri
vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±janti evaá¹ƒ vuttaá¹ƒ.

__ututtayÄ• nukÅ«laá¹ƒ dhÄ• tucariyÄ• nukÅ«la_nti gimhÄ• diututtayassa, semhÄ• didhÄ•

mohÄ• dicariyattayassa ca anukÅ«laá¹ƒ. tathÄ• hi gimhakÄ• le ca araÃ±Ã±aá¹ƒ anukÅ«laá
vassakÄ• le suÃ±Ã±Ä• gÄ• raá¹ƒ, semhadhÄ• tukassa semhapakatikassa araÃ±Ã±aá¹ƒ, pit
\Be I 316/, vÄ• tadhÄ• tukassa suÃ±Ã±Ä• gÄ• raá¹ƒ anukÅ«laá¹ƒ, mohacaritassa araÃ±Ã±a
rukkhamÅ«laá¹ƒ, rÄ• gacaritassa suÃ±Ã±Ä• gÄ• raá¹ƒ anukÅ«laá¹ƒ. __alÄ«nÄ• nuddhacca
asaá¹…kocÄ• vikkhepapakkhikaá¹ƒ. sayanaÃ±hi kosajjapakkhikaá¹ƒ, á¹-hÄ• nacaá¹…kama
evaá¹ƒ nisajjÄ• . tato evassa santatÄ• . __nisajjÄ• ya daá¸·habhÄ• vaá¹ƒ_ pallaá¹…kÄ• bhu
__assÄ• sapassÄ• sÄ• naá¹ƒ pavattanasukhataá¹ƒ_ uparimakÄ• yassa ujukaá¹-á¹-hapaner
__Ä• rammaá¹‡apariggahÅ«pÄ• yaá¹ƒ_ parimukhaá¹ƒ satiyÄ• á¹-hapanena __dassento. Å
Å«rÅ«namadhobandhanavasena nisajjÄ• . heá¹-á¹-himakÄ• yassa anujukaá¹ƒ á¹-hapanaá¹
bodhitanti __ ``ujuá¹ƒ kÄ• yaâ€™â€™ _nti ettha __kÄ• ya_-saddo uparimakÄ• yavisayoti Ä
ujukaá¹ƒ á¹-hapetvÄ• â€™â€™ _ti. taá¹ƒ pana ujukaá¹-á¹-hapanaá¹ƒ sarÅ«pato, payojanato
``aá¹-á¹-hÄ• rasÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na paá¹‡amantÄ«_ti na onamanti. __na pa
vigacchati vÄ«thiá¹ƒ na vilaá¹…ghati, tato eva pubbenÄ• paraá¹ƒ visesuppattiyÄ• __vuddhi
upagacchati_. idha __pari_-saddo __abhi_-saddena samÄ• natthoti Ä• ha __ ``kammaá¹-á¹
bahiddhÄ• puthuttÄ• rammaá¹‡ato nivÄ• retvÄ• kammaá¹-á¹-hÄ• naá¹ƒyeva purakkhitvÄ•
pariggahaá¹-á¹-ho_ ``pariá¹‡Ä• yikÄ• â€™â€™ tiÄ• dÄ«su (Dhs 16) viya. __niyyÄ• naá¹-á¹-
niggamanaá¹-á¹-ho. tasmÄ• __pariggahitaniyyÄ• na_nti sabbathÄ• gahitÄ• sammosaá¹ƒ p
katvÄ• , paramaá¹ƒ satinepakkaá¹ƒ upaá¹-á¹-hapetvÄ• ti attho.

<219> __satovÄ• _ti satiyÄ• samannÄ• gato eva saranto eva __assasati_ nÄ• ssa kÄ• ci s
assÄ• sappavatti hotÄ«ti attho. __sato passasatÄ«_ti etthÄ• pi satova passasatÄ«ti eva-sad
__satokÄ• rÄ«_ti sato eva hutvÄ• , satiyÄ• eva vÄ• kÄ• tabbassa kattÄ• , karaá¹‡asÄ«lo v
sato passasatÄ«â€™â€™ ti etassa __vibhaá¹…ge_ (MN III 148; SN c V 986; Vin III 165) vu
``assasati passasatiâ€™â€™ cceva avatvÄ• ``satokÄ• rÄ«â€™â€™ ti vuttaá¹ƒ? ekarasaá¹
paá¹-hamacatukke padadvayameva hi vattamÄ• nakÄ• lavasena Ä• gataá¹ƒ, itarÄ• ni anÄ•
ekarasaá¹ƒ desanaá¹ƒ kÄ• tukÄ• matÄ• ya __sabbattha_ (Paá¹-is I 165 Ä• dayo) ``satokÄ•

__dÄ«ghaá¹ƒ_ \Be I 317/ __assÄ• savasenÄ• _ti dÄ«ghaassÄ• savasena vibhattialopaá¹ƒ
vÄ• bhagavatÄ• vuttaassÄ• savasena. __cittassa ekaggataá¹ƒ avikkhepa_nti vikkhepassa
``avikkhepoâ€™â€™ ti laddhanÄ• macittassa ekaggabhÄ• vaá¹ƒ pajÄ• nato. __sati upaá¹-á
Ä• rammaá¹‡aá¹ƒ upagantvÄ• á¹-hitÄ• hoti. __tÄ• ya satiyÄ• tena Ã±Ä• á¹‡enÄ• _ti yathÄ
yathÄ• vuttena ca Ã±Ä• á¹‡ena. idaá¹ƒ vutta hoti --- dÄ«ghaá¹ƒ assÄ• saá¹ƒ Ä• rammaá¹‡a
avikkhittacittassa, asammohato vÄ• pajÄ• nantassa tattha sati upaá¹-á¹-hitÄ• eva hoti, taá¹
Ä• rammaá¹‡akaraá¹‡avasena, asammohavasena vÄ• sampajaÃ±Ã±aá¹ƒ, tadadhÄ«nasati
yogÄ• vacaro satokÄ• rÄ« nÄ• ma hotÄ«ti. __paá¹-inissaggÄ• nupassÄ« assÄ• savasenÄ•
hutvÄ• assasanassa vasena. ``paá¹-inissaggÄ• nupassÄ«assÄ• savasenÄ• â€™â€™ ti vÄ
paá¹-inissaggÄ• nupassino assÄ• sÄ• paá¹-inissaggÄ• nupassÄ«assÄ• sÄ• , tesaá¹ƒ vase
uá¹-á¹-hitasasanaá¹ƒ __assÄ• so, _ bahi uá¹-á¹-hitasasanaá¹ƒ __passÄ• so_. suttantanayen

uá¹-á¹-hahitvÄ• pi anto sasanato __assÄ• so, _ anto uá¹-á¹-hahitvÄ• pi bahi sasanato __pas
---

``assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ \Ne I 300/ satiyÄ• anugacchato ajjhattaá¹ƒ vikkhepag
cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• cÄ• â€™â€™ ti, ``passÄ• sÄ• dimajjh
anugacchato bahiddhÄ• vikkhepagatena cittena kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±
cÄ• â€™â€™ ti (Paá¹-is I 157) ---

imÄ• ya __pÄ• á¸·iyÄ• _ sameti.

__paá¹-hamaá¹ƒ abbhantaravÄ• to bahi nikkhamati, _ tasmÄ• pavattikkamena assÄ• so pa
__tÄ• luá¹ƒ Ä• hacca nibbÄ• yatÄ«_ti tÄ• luá¹ƒ Ä• hacca nirujjhati. tena kira sampatijÄ• to b
karoti. __evaá¹ƒ tÄ• vÄ• _tiÄ• di yathÄ• vuttassa atthassa nigamanaá¹ƒ. keci ``evaá¹ƒ tÄ• v
pavattikkamena assÄ• so bahinikkhamanavÄ• toti gahetabbanti adhippÄ• yoâ€™â€™ ti vac

__addhÄ• navasenÄ• _ti \Be I 318/ kÄ• laddhÄ• navasena. ayaá¹ƒ hi __addhÄ• na_-saddo
tattha desaddhÄ• naá¹ƒ udÄ• haraá¹‡abhÄ• vena dassetvÄ• kÄ• laddhÄ• navasena assÄ•
vibhÄ• vetuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __okÄ• saddhÄ• na_nti o
__pharitvÄ• _ti byÄ• petvÄ• . __cuá¹‡á¹‡avicuá¹‡á¹‡Ä• pi_ anekakalÄ• pabhÄ• vena. __dÄ
padesaá¹ƒ. __tasmÄ• _ti saá¹‡ikaá¹ƒ pavattiyÄ• dÄ«ghasantÄ• natÄ• ya ``dÄ«ghÄ• â€™â
hatthiÄ• disarÄ«re, sunakhÄ• disarÄ«re ca assÄ• sapassÄ• sÄ• naá¹ƒ desaddhÄ• navisiá¹-
dÄ«gharassatÄ• vuttÄ• ti veditabbÄ• . ``saá¹‡ikaá¹ƒ pÅ«retvÄ• saá¹‡ikameva nikkhamanti
pÅ«retvÄ• sÄ«ghameva nikkhamantÄ«â€™â€™ ti ca vacanato. __manussesÅ«_ti samÄ• n
manussasarÄ«resu. __dÄ«ghaá¹ƒ assasantÄ«_ti dÄ«ghaá¹ƒ assÄ• sappabandhaá¹ƒ pavatt
__passasantÄ«_ti etthÄ• pi eseva nayo. sunakhasasÄ• dayo viya rassaá¹ƒ assasanti ca pas
idaá¹ƒ pana dÄ«ghaá¹ƒ, rassaÃ±ca assasanaá¹ƒ, passasanaÃ±ca tesaá¹ƒ sattÄ• naá¹ƒ sar
daá¹-á¹-habbaá¹ƒ. __tesa_nti sattÄ• naá¹ƒ. __te_ti assÄ• sapassÄ• sÄ• . __ittaramaddhÄ•

__navahÄ• kÄ• rehÄ«_ti bhÄ• vanamanuyuÃ±jantassa pubbenÄ• paraá¹ƒ aladdhavisesass
Ä• dito \Ne I 301/ vuttÄ• tayo Ä• kÄ• rÄ• , te ca kho ekacco assÄ• saá¹ƒ suá¹-á¹-hu sallakk
passÄ• saá¹ƒ, ekacco tadubhayanti imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vasena. keci par
passasatipÄ«ti ekajjhaá¹ƒ vacanaá¹ƒ bhÄ• vanÄ• ya nirantaraá¹ƒ pavattidassanatthaâ€™â€
chandavasena pubbe viya tayo, tathÄ• pÄ• mojjavasenÄ• ti imehi navahÄ• kÄ• rehi.

kÄ• maá¹ƒ cettha ekassa puggalassa tayo eva Ä• kÄ• rÄ• labbhanti, tantivasena pana sab
pÄ• á¸·iÄ• ruá¸·hattÄ• , tesaá¹ƒ vasena parikammassa kÄ• tabbattÄ• ca __ ``tatrÄ• yaá¹ƒ b
navahÄ• kÄ• rehÄ«â€™â€™ _ti vuttaá¹ƒ. __evaá¹ƒ pajÄ• nato_ti evaá¹ƒ yathÄ• vuttehi Ä•
pajÄ• nato, tattha manasikÄ• raá¹ƒ pavattentassa. __ekenÄ• kÄ• renÄ• _ti dÄ«ghaá¹ƒ assÄ

ekena Ä• kÄ• rena, navasu tÄ«su vÄ• ekena. tathÄ• hi vakkhati ---

``dÄ«gho rasso ca assÄ• so, passÄ• sopi ca tÄ• diso.

cattÄ• ro vaá¹‡á¹‡Ä• vattanti, nÄ• sikagge va bhikkhunoâ€™â€™ ti ||

ayaá¹ƒ \Be I 319/ bhÄ• vanÄ• assÄ• sapassÄ• sakÄ• yÄ• nupassanÄ• ti katvÄ• vuttaá¹ƒ
``kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• sampajjatÄ«â€™â€™ _ti.

idÄ• ni pÄ• á¸·ivaseneva te nava Ä• kÄ• re, bhÄ• vanÄ• vidhiÃ±ca dassetuá¹ƒ __ ``yathÄ•
Ä• raddhaá¹ƒ. tattha __kathaá¹ƒ pajÄ• nÄ• tÄ«_ti pajÄ• nanavidhiá¹ƒ kathetukamyatÄ• ya p
assÄ• sa_nti vuttalakkhaá¹‡aá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ. __addhÄ• nasaá¹…khÄ• te_ti ``a
gate dÄ«ghe kÄ• le, dÄ«ghaá¹ƒ khaá¹‡anti attho. koá¹-á¹-hÄ• sapariyÄ• yo vÄ• saá¹…khÄ
``theyyasaá¹…khÄ• taâ€™â€™ ntiÄ• dÄ«su (Vin III 91) viya, tasmÄ• addhÄ• nasaá¹…khÄ
desabhÄ• geti attho. __chando uppajjatÄ«_ti bhÄ• vanÄ• ya pubbenÄ• paraá¹ƒ visesaá¹ƒ Ä
tattha sÄ• tisayo kattukÄ• matÄ• lakkhaá¹‡o kusalacchando uppajjati. __chandavasenÄ• _t
vasena savisesaá¹ƒ bhÄ• vanamanuyuÃ±jantassa kammaá¹-á¹-hÄ• naá¹ƒ vuddhiá¹ƒ phÄ• t
sukhumatara_nti yathÄ• vuttachandappavattiyÄ• purimato sukhumataraá¹ƒ. bhÄ• vanÄ• ba
paá¹-ippassaddhadarathapariá¸·Ä• hatÄ• ya kÄ• yassa assÄ• sapassÄ• sÄ• sukhumatarÄ•
__pÄ• mojjaá¹ƒ uppajjatÄ«_ti assÄ• sapassÄ• sÄ• naá¹ƒ sukhumatarabhÄ• vena Ä• ramma
kammaá¹-á¹-hÄ• nassa ca vÄ«thipaá¹-ipannatÄ• ya bhÄ• vanÄ• cittasahagato pamodo khu
taruá¹‡apÄ«ti uppajjati. __cittaá¹ƒ vivattatÄ«_ti anukkamena assÄ• sapassÄ• sÄ• naá¹ƒ ati
sukhumatarabhÄ• vappattiyÄ• anupaá¹-á¹-hahane vicetabbÄ• kÄ• rappattehi cittaá¹ƒ viniva
bhÄ• vanÄ• balena pana sukhumatarabhÄ• vappattesu assÄ• sapassÄ• sesu tattha paá¹-ib
pakatiassÄ• sapassÄ• sato cittaá¹ƒ nivattati. __upekkhÄ• saá¹‡á¹-hÄ• tÄ«_ti tasmiá¹ƒ paá¹
upacÄ• rappanÄ• bhede samÄ• dhimhi uppanne puna jhÄ• nanibbattanatthaá¹ƒ byÄ• pÄ• r
hotÄ«ti. sÄ• panÄ• yaá¹ƒ upekkhÄ• tatramajjhattupekkhÄ• ti veditabbÄ• .

__imehi navahi Ä• kÄ• rehÄ«_ti imehi yathÄ• vuttehi navahi pakÄ• rehi pavattÄ• . __dÄ«gh
kÄ• yo_ti dÄ«ghÄ• kÄ• rÄ• assÄ• sapassÄ• sÄ• cuá¹‡á¹‡avicuá¹‡á¹‡Ä• pi samÅ«haá¹-á¹-
nissÄ• ya uppannanimittampettha assÄ• sapassÄ• sasamaÃ±Ã±ameva vuttaá¹ƒ. __upaá¹-á
Ä• rammaá¹‡aá¹ƒ upagantvÄ• tiá¹-á¹-hatÄ«ti sati upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. __anupassa
__Ã±Ä• á¹‡a_nti samathavasena nimittassa anupassanÄ• , vipassanÄ• vasena assÄ• sapa
``rÅ«paâ€™â€™ nti, cittaá¹ƒ taá¹ƒsampayuttadhamme ca ``arÅ«paâ€™â€™ nti vavatthape
anupassanÄ• ca Ã±Ä• á¹‡aá¹ƒ, tattha yathÄ• bhÅ«tÄ• vabodho. __kÄ• yo upaá¹-á¹-hÄ• na
Ä• rammaá¹‡akaraá¹‡avasena upagantvÄ• sati ettha tiá¹-á¹-hatÄ«ti upaá¹-á¹-hÄ• naá¹ƒ nÄ
upaá¹-á¹-hÄ• naâ€™â€™ nti iminÄ• itarakÄ• yassÄ• pi saá¹…gaho hoti yathÄ• vuttasamm
icchitattÄ• . __no satÄ«_ti so kÄ• yo sati nÄ• ma na hoti. __sati upaá¹-á¹-hÄ• naÃ±ceva sat

saraá¹‡aá¹-á¹-hena, upatiá¹-á¹-hanaá¹-á¹-hena ca. __tÄ• ya satiyÄ• _ti yathÄ• vuttÄ• ya sat
Ã±Ä• á¹‡enÄ• _ti yathÄ• vutteneva Ã±Ä• á¹‡ena. __taá¹ƒ kÄ• ya_nti taá¹ƒ assÄ• sapassÄ•
tannissayarÅ«pakÄ• yaÃ±ca. __anupassatÄ«_ti jhÄ• nasampayuttaÃ±Ä• á¹‡ena ceva vipas
passati. __tena vuccati kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• _ti tena
kÄ• ye ayaá¹ƒ kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• ti vuccati.

idaá¹ƒ vuttaá¹ƒ hoti --- yÄ• ayaá¹ƒ yathÄ• vutte assÄ• sapassÄ• sakÄ• ye, tassa nissayab
kÄ• yasseva anupassanÄ• anudakabhÅ«tÄ• ya marÄ«ciyÄ• udakÄ• nupassanÄ• viya na
niccÄ• dibhÄ• vÄ• nupassanÄ• , atha kho yathÄ• rahaá¹ƒ aniccadukkhÄ• nattÄ• subhabhÄ
kÄ• ye ``ahaâ€™â€™ nti vÄ• ``mamaâ€™â€™ nti vÄ• ``itthÄ«â€™â€™ ti vÄ• ``purisoâ€™
kassaci abhÄ• vato tÄ• disaá¹ƒ ananupassitvÄ• kÄ• yamattasseva anupassanÄ• \Ne I 303
kÄ• yÄ• nupassanÄ• ya sampayuttÄ• satiyeva upaá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ
vaá¸• á¸• hanÄ• __kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• _ti.

__esa nayo_ti ``navahi Ä• kÄ• rehÄ«â€™â€™ tiÄ• dinÄ• vuttavidhiá¹ƒ rassa-pade atidisat
yathÄ• dassite ``kathaá¹ƒ dÄ«ghaá¹ƒ assasantoâ€™â€™ tiÄ• dinÄ• (MN III 148; SN c V 98
pÄ• á¸·inaye. __idhÄ• _ti imasmiá¹ƒ rassapadavasena Ä• gate pÄ• á¸·inaye.

__aya_nti yogÄ• vacaro. __addhÄ• navasenÄ• _ti dÄ«ghakÄ• lavasena. __ittaravasenÄ• _
Ä• kÄ• rehÄ«_ti imehi navahi Ä• kÄ• rehi.

__tÄ• diso_ti \Be I 321/ dÄ«gho, rasso ca. __cattÄ• ro vaá¹‡á¹‡Ä• _ti cattÄ• ro Ä• kÄ• rÄ•
__nÄ• sikagge va bhikkhuno_ti gÄ• thÄ• bandhasukhatthaá¹ƒ rassaá¹ƒ katvÄ• vuttaá¹ƒ __
__vÄ• _-saddo aniyamattho, tena uttaroá¹-á¹-haá¹ƒ saá¹…gaá¹‡hÄ• ti.

<220> __sabbakÄ• yapaá¹-isaá¹ƒvedÄ«_ti sabbassa kÄ• yassa paá¹-i paá¹-i paccekaá¹ƒ s
jÄ• nanasÄ«lo, tassa vÄ• paá¹-i paá¹-i sammadeva vedo etassa atthi, taá¹ƒ vÄ• paá¹-i paá
vedamÄ• noti attho. tattha tattha sabba-ggahaá¹‡ena assÄ• sÄ• dikÄ• yassa anavasesapar
anekakalÄ• pasamudÄ• yabhÄ• vato tassa sabbesampi bhÄ• gÄ• naá¹ƒ saá¹ƒvedanadassa
paá¹-i-saddaggahaá¹‡aá¹ƒ. tattha sakkaccakÄ• rÄ«bhÄ• vadassanatthaá¹ƒ saá¹ƒ-saddagga
dassento __ ``sakalassÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha yathÄ• samÄ• nepi assÄ• sapas
paá¹-ipattividhÄ• ne paccekaá¹ƒ sakkaccaá¹ƒyeva paá¹-ipajjitabbanti dassetuá¹ƒ visuá¹ƒ de
tamevatthaá¹ƒ dÄ«petuá¹ƒ satipi atthassa samÄ• natÄ• ya ``sakalassÄ• â€™â€™ tiÄ• dinÄ
visuá¹ƒ atthavaá¹‡á¹‡anÄ• katÄ• ti veditabbaá¹ƒ. __pÄ• kaá¹-aá¹ƒ karonto_ti vibhÅ«taá¹ƒ k
vibhÄ• ventoti attho. pÄ• kaá¹-Ä«karaá¹‡aá¹ƒ vibhÄ• vanaá¹ƒ tattha asammuyhanaá¹ƒ Ã±Ä
pavattanena hotÄ«ti dassento __ ``evaá¹ƒ viditaá¹ƒ karontoâ€™â€™ _tiÄ• dimÄ• ha. tattha
Ã±Ä• á¹‡asampayuttacitteneva assÄ• sapassÄ• se pavatteti, na vippayuttacittena, tasmÄ•
sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«ti vuccati buddhÄ

__cuá¹‡á¹‡avicuá¹‡á¹‡avisaá¹-e_ti anekakalÄ• patÄ• ya cuá¹‡á¹‡avicuá¹‡á¹‡abhÄ• vena \N
pÄ• kaá¹-o hoti_ satiyÄ• , Ã±Ä• á¹‡assa ca vasena tathÄ• pubbÄ• bhisaá¹…khÄ• rassa pa
bhavitabba_nti catutthapuggalasadisena bhavitabbaá¹ƒ, pageva satiá¹ƒ, Ã±Ä• á¹‡aÃ±ca pa
tÄ«supi á¹-hÄ• nesu Ã±Ä• á¹‡asampayuttameva cittaá¹ƒ pavattetabbanti adhippÄ• yo.

__eva_nti vuttappakÄ• rena sabbakÄ• yapaá¹-isaá¹ƒvedanavaseneva. __ghaá¹-atÄ«_ti uss
vÄ• yÄ• maá¹ƒ karoti, manasikÄ• raá¹ƒ pavattetÄ«ti attho. __tathÄ• bhÅ«tassÄ• _ti Ä• nÄ•
__saá¹ƒvaro_ti sati \Be I 322/, vÄ«riyampi vÄ• . __tÄ• ya satiyÄ• _ti yÄ• Ä• nÄ• pÄ• ne Ä•
tÄ• ya. __tena manasikÄ• renÄ• _ti yo so tattha satipubbaá¹…gamo bhÄ• vanÄ• manasikÄ•
__Ä• sevatÄ«_ti ``tisso sikkhÄ• yoâ€™â€™ ti vutte adhikusaladhamme Ä• sevati. tadÄ• sev
adhippetaá¹ƒ.

__purimanaye_ti purimasmiá¹ƒ bhÄ• vanÄ• naye, paá¹-hamavatthudvayeti adhippÄ• yo. ta
Ã±Ä• á¹‡uppÄ• danaá¹ƒ labbhateva assÄ• sapassÄ• sÄ• naá¹ƒ yÄ• thÄ• vato dÄ«gharassa
tathÄ• pi taá¹ƒ na dukkaraá¹ƒ yathÄ• pavattÄ• naá¹ƒ tesaá¹ƒ gahaá¹‡amattabhÄ• vatoti tatt
kato. idaá¹ƒ pana dukkaraá¹ƒ purisassa khuradhÄ• rÄ• yaá¹ƒ gamanasadisaá¹ƒ, tasmÄ• sÄ
pubbÄ• bhisaá¹…khÄ• rena bhavitabbanti dÄ«petuá¹ƒ anÄ• gatakÄ• lappayogo katoti imam
``tattha yasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __Ã±Ä• á¹‡uppÄ• danÄ• dÄ«sÅ«_ti __Ä•
kÄ• yasaá¹…khÄ• rapassambhanapÄ«tipaá¹-isaá¹ƒvedanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. keci p
``saá¹ƒvarasamÄ• dÄ• nÄ• naá¹ƒ saá¹…gahoâ€™â€™ ti vadanti.

__kÄ• yasaá¹…khÄ• ra_nti assÄ• sapassÄ• saá¹ƒ. so hi cittasamuá¹-á¹-hÄ• nopi samÄ• no
karajakÄ• yappaá¹-ibaddhavuttitÄ• ya tena saá¹…kharÄ«yatÄ«ti kÄ• yasaá¹…khÄ• roti vucc
``kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ• roâ€™â€™ ti (MN I 102) evamÄ• gato kÄ• yasaá¹
dvÄ• rantaruppattiyaá¹ƒ yebhuyyavuttiyÄ• , tabbahulavuttiyÄ• ca kÄ• yadvÄ• rena lakkhito,
__passambhento_tiÄ• dÄ«su pacchimaá¹ƒ pacchimaá¹ƒ padaá¹ƒ purimassa purimassa atth
passambhanaá¹ƒ nÄ• ma vÅ«pasamanaá¹ƒ, taÃ±ca tathÄ• payoge asati uppajjanÄ• rahass
kÄ• yasaá¹…khÄ• rassa payogasampattiyÄ• anuppÄ• dananti daá¹-á¹-habbaá¹ƒ. __tatrÄ• _
kÄ• yasaá¹…khÄ• raá¹ƒ passambhentoâ€™â€™ ti ettha. __apariggahitakÄ• le_ti kammaá¹
tato eva kÄ• yacittÄ• nampi apariggahitakÄ• le. ``nisÄ«dati \Ne I 305/ pallaá¹…kaá¹ƒ Ä• bhu
paá¹‡idhÄ• yÄ• â€™â€™ ti hi iminÄ• kÄ• yapariggaho, ``parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-ha
cittapariggaho vutto. tenevÄ• ha __ ``kÄ• yopi cittampi pariggahitÄ• hontÄ«â€™â€™ _ti. __
__sadarathÄ• _ti sapariá¸·Ä• hÄ• , sÄ• \Be I 323/ ca nesaá¹ƒ sadarathatÄ• garubhÄ• vena
avinÄ• bhÄ• vinÄ«ti Ä• ha __ ``oá¸·Ä• rikÄ• â€™â€™ _ti. __balavatarÄ• _ti sabalÄ• thÅ«lÄ
cittaá¹ƒ tÄ• vaá¹ƒ bahiddhÄ• vikkhepÄ• bhÄ• vena ekaggaá¹ƒ hutvÄ• kammaá¹-á¹-hÄ• na
pavattamÄ• naá¹ƒ santaá¹ƒ hoti vÅ«pasantaá¹ƒ, tato eva taá¹ƒsamuá¹-á¹-hÄ• nÄ• rÅ«padh
lahumudukammaÃ±Ã±abhÄ• vappattÄ• , tadanuguá¹‡atÄ• ya sesaá¹ƒ tisantatirÅ«panti eva
pavattamÄ• ne tannissitÄ• assÄ• sapassÄ• sÄ• santasabhÄ• vÄ• anukkamena sukhumat

tena vuttaá¹ƒ __ ``yadÄ• panassa kÄ• yopÄ«â€™â€™ _tiÄ• di.

Ä• bhujanaá¹ƒ __Ä• bhogo, _ ``passambhemÄ«â€™â€™ ti paá¹-hamÄ• vajjanÄ• . sammÄ
__samannÄ• hÄ• ro, _ tasmiá¹ƒyeva atthe aparÄ• paraá¹ƒ pavattaÄ• vajjanÄ• . tasseva att
citte á¹-hapanaá¹ƒ __manasikÄ• ro_. vÄ«maá¹ƒsÄ• __paccavekkhaá¹‡Ä• _.

__sÄ• raddhe_ti sadarathe sapariá¸·Ä• he. __adhimatta_nti balavaá¹ƒ oá¸·Ä• rikaá¹ƒ. liá¹…
vuttaá¹ƒ. kÄ• yasaá¹…khÄ• roti hi adhippeto. ``adhimattaá¹ƒ hutvÄ• pavattatÄ«â€™â€™ ti
etaá¹ƒ. __sukhuma_nti etthÄ• pi eseva nayo. __kÄ• yamhÄ«_ti ettha ``citte cÄ• â€™â€™ ti
sambandhitabbaá¹ƒ.

<221> paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• ya kariyamÄ• naá¹ƒ dutiyajjhÄ• nassa nÄ• nÄ• va
paá¹-hamajjhÄ• naá¹ƒ viya dÅ«rasamussÄ• ritapaá¹-ipakkhanti katvÄ• taá¹ƒsamuá¹-á¹-hÄ•
paá¹-hamajjhÄ• ne ca dutiyajjhÄ• nÅ«pacÄ• re ca oá¸·Ä• rikoti sadiso vutto. esa nayo sesÅ«
dutiyajjhÄ• nÄ• dÄ«naá¹ƒ adhigamÄ• ya paá¹-ipajjato dukkhÄ• paá¹-ipadÄ• divasena kilam
kÄ• yakilamathacittÅ«paghÄ• tÄ• divasena, vitakkÄ• disaá¹…khobhena ca sapariphandatÄ•
dutiyajjhÄ• nÄ• diupacÄ• resu kÄ• yasaá¹…khÄ• rassa oá¸·Ä• rikatÄ• veditabbÄ• . __atisu
labbhamÄ• no kÄ• yasaá¹…khÄ• ro catutthajjhÄ• ne atikkantasukhumo. sukhumabhÄ• vopi
oá¸·Ä• rikatÄ• appavattanato. tenÄ• ha __ ``appavattimeva pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti.

lÄ• bhissa \Be I 324/ sato anupubbasamÄ• pattisamÄ• pajjanavelaá¹ƒ, ekÄ• saneneva vÄ•
paá¹-ilÄ• bhaá¹ƒ \Ne I 306/ sandhÄ• ya __majjhimabhÄ• á¹‡akÄ• _ heá¹-á¹-himaheá¹-á¹-hi
uparÅ«parijhÄ• nÅ«pacÄ• repi sukhumataraá¹ƒ icchanti. tattha hi sopacÄ• rÄ• naá¹ƒ jhÄ• n
visesavantatÄ• , santatÄ• ca sambhaveyya, ekÄ• vajjanÅ«pacÄ• raá¹ƒ vÄ• sandhÄ• ya ev
heá¹-á¹-hÄ• vuttavÄ• dena imassa vÄ• dassa avirodho siddho bhinnavisayattÄ• . __sabbes
yasmÄ• te sabbepi vuccamÄ• nena vidhinÄ• passaddhimicchantiyeva. __ ``apariggahitakÄ•
pariggahitakÄ• le paá¹-ippassambhatÄ«â€™â€™ _ti idaá¹ƒ sadisasantÄ• natÄ• ya vuttaá¹ƒ
assÄ• sÄ• dayo sukhumÄ• honti. passambhanÄ• kÄ• ro pana nesaá¹ƒ heá¹-á¹-hÄ• vuttoy

__mahÄ• bhÅ«tapariggahe sukhumo_ti catudhÄ• tumukhena vipassanÄ• bhinivesaá¹ƒ san
__sakalarÅ«papariggahe sukhumo_ bhÄ• vanÄ• ya uparÅ«pari paá¹‡Ä«tabhÄ• vato. tenev
sukhumoâ€™â€™ _ti. __lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• _ti kalÄ• pasammasanamÄ•
paá¹-á¹-hÄ• ya __balavavipassanÄ• _. tato oraá¹ƒ __dubbalavipassanÄ• . pubbe vuttanaye
``apariggahitakÄ• leâ€™â€™ tiÄ• dinÄ•  samathanaye vuttena nayena ``apariggahe pavatt
mahÄ• bhÅ«tapariggahe paá¹-ippassambhatÄ«â€™â€™ tiÄ• dinÄ• vipassanÄ• nayepi paá
vuttaá¹ƒ hoti.

__assÄ• _ti imassa ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raâ€™â€™ nti padassa. __coda

anuyogaparihÄ• rehi. __eva_nti idÄ• ni vuccamÄ• nÄ• kÄ• rena.

__katha_nti yaá¹ƒ idaá¹ƒ ``passambhayaá¹ƒ ... pe ... sikkhatÄ«â€™â€™ ti (Paá¹-is I 171) v
kathaá¹ƒ kena pakÄ• rena kÄ• yasaá¹…khÄ• rassa passambhanaá¹ƒ, yogino ca sikkhanaá
pucchitvÄ• kÄ• yasaá¹…khÄ• re sarÅ«pato, oá¸·Ä• rikasukhumato, vÅ«pasamato, anuyoga
``katame kÄ• yasaá¹…khÄ• rÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __kÄ• yikÄ• _ti rÅ«p
__kÄ• yapaá¹-ibaddhÄ• _ti kÄ• yasannissitÄ• . kÄ• ye sati honti, asati na honti, tato eva te
akÄ• yasamuá¹-á¹-hÄ• nÄ• pi kÄ• yena saá¹…kharÄ«yantÄ«ti __kÄ• yasaá¹…khÄ• rÄ• . pa
oá¸·Ä• rikoá¸·Ä• rikaá¹ƒ passambhento. sesapadadvayaá¹ƒ tasseva vevacanaá¹ƒ. oá¸·Ä• ri
avÅ«pasantasabhÄ• vaá¹ƒ sannisÄ«dÄ• pento \Be I 325/ __ ``passambhentoâ€™â€™ _ti v
pÄ• pento __ ``nirodhentoâ€™â€™ _ti, suá¹-á¹-hu santasabhÄ• vaá¹ƒ nayanto __ ``vÅ«pas

__yathÄ• rÅ«pehÄ«_ti \Ne I 307/ yÄ• disehi. __kÄ• yasaá¹…khÄ• rehÄ«_ti oá¸·Ä• rikehi kÄ
__Ä• namanÄ• _ti abhimukhabhÄ• vena kÄ• yassa namanÄ• . __vinamanÄ• _ti visuá¹ƒ visu
__sannamanÄ• _ti sabbato, suá¹-á¹-hu vÄ• namanÄ• . __paá¹‡amanÄ• _ti pacchato nama
Ä• namanÄ• dÄ«naá¹ƒ vevacanÄ• ni, adhimattÄ• ni vÄ• abhimukhaá¹ƒ calanÄ• dÄ«ni Ä• n
iÃ±janÄ• dayo. __passambhayaá¹ƒ kÄ• yasaá¹…khÄ• ra_nti tathÄ• rÅ«paá¹ƒ Ä• namanÄ•
oá¸·Ä• rikaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passambhento. tasmiá¹ƒ hi passambhite Ä• namanÄ
honti.

__santaá¹ƒ sukhuma_nti yathÄ• rÅ«pehi kÄ• yasaá¹…khÄ• rehi kÄ• yassa aparipphandana
honti, tathÄ• rÅ«paá¹ƒ darathÄ• bhÄ• vato santaá¹ƒ, anoá¸·Ä• rikatÄ• ya sukhumaá¹ƒ. __pa
kÄ• yasaá¹…khÄ• ra_nti sÄ• maÃ±Ã±ato ekaá¹ƒ katvÄ• vadati. atha vÄ• pubbe oá¸·Ä• rik
kÄ• yasaá¹…khÄ• raá¹ƒ paá¹-ippassambhento anukkamena kÄ• yassa aparipphandanahetu
uppÄ• detvÄ• tepi paá¹-ippassambhetvÄ• paramasukhumatÄ• ya koá¹-ippattaá¹ƒ yaá¹ƒ kÄ
paá¹-ippassambheti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``santaá¹ƒ sukhumaá¹ƒ passambhayaá¹
_nti.

__itÄ«_tiÄ• di codakavacanaá¹ƒ. tattha __itÄ«_ti pakÄ• ratthe nipÄ• to. __kirÄ• _ti arucisÅ«
attho. ayaÃ±hettha adhippÄ• yo --- vuttappakÄ• rena yadi atisukhumampi kÄ• yasaá¹…khÄ
__evaá¹ƒ sante_ti evaá¹ƒ sati tayÄ• vuttÄ• kÄ• re labbhamÄ• ne. __vÄ• tÅ«paladdhiyÄ• _t
__ca_-saddo samuccayattho, assÄ• sÄ• divÄ• tÄ• rammaá¹‡assa cittassa pabhÄ• vanÄ• u
ca tena passambhetabbÄ• ti adhippÄ• yo. __assÄ• sapassÄ• sÄ• naÃ±ca bhÄ• vanÄ• _ti o
bhÄ• vanÄ• ya paá¹-ippassambhetvÄ• sukhumÄ• naá¹ƒ tesaá¹ƒ pabhÄ• vanÄ• ca na hoti,
paá¹-ippassambhetabbato. __Ä• nÄ• pÄ• nassatiyÄ• _ti Ä• nÄ• pÄ• nÄ• rammaá¹‡Ä• ya sa
Ä• nÄ• pÄ• nÄ• naá¹ƒ abhÄ• vato. tato eva taá¹ƒsampayuttassa __Ä• nÄ• pÄ• nassatisam
uppÄ• danÄ• pi na hoti. na hi kadÄ• ci Ä• rammaá¹‡ena vinÄ• sÄ• rammaá¹‡adhammÄ• s
ettha __na_nti nipÄ• tamattaá¹ƒ \Be I 326/. taá¹ƒ vuttavidhÄ• naá¹ƒ samÄ• pattiá¹ƒ paá¹‡á¸

ceva samÄ• pajjantipi tato na vuá¹-á¹-hahantipÄ«ti yojanÄ• . evaá¹ƒ codako sabbena sabba
passambhananti adhippÄ• yena codeti.

puna __iti kirÄ• _tiÄ• di yathÄ• vuttÄ• ya codanÄ• ya vissajjanÄ• . tattha __kirÄ• _ti ``yadÄ
308/ atthe nipÄ• to. iti kira sikkhati, mayÄ• vuttÄ• kÄ• rena yadi sikkhatÄ«ti attho. __evaá¹ƒ
passambhane sati. __pabhÄ• vanÄ• hotÄ«_ti yadipi oá¸·Ä• rikÄ• kÄ• yasaá¹…khÄ• rÄ• p
pana atthevÄ• ti anukkamena paramasukhumabhÄ• vappattassa vasena nimittuppattiyÄ• Ä
Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ• vanÄ• ijjhatevÄ• ti adhippÄ• yo.

__yathÄ• kathaá¹ƒ viyÄ• _ti yathÄ• vuttavidhÄ• naá¹ƒ taá¹ƒ kathaá¹ƒ viya daá¹-á¹-habbaá
tadatthasampaá¹-ipÄ• dane opammanti adhippÄ• yo. idÄ• ni opammaá¹ƒ dassetuá¹ƒ __ ``s
vuttaá¹ƒ. tattha __seyyathÄ• pÄ«_ti opammatthe nipÄ• to. __kaá¹ƒse_ti kaá¹ƒsabhÄ• jane.
tesaá¹ƒ saddÄ• naá¹ƒ pavattÄ• kÄ• rassÄ• ti attho. sÄ• miatthe hi idaá¹ƒ upayogavacanaá
suá¹-á¹-hu gahitattÄ• . __sumanasikatattÄ• _ti suá¹-á¹-hu citte á¹-hapitattÄ• . __sÅ«padhÄ•
upadhÄ• ritattÄ• sallakkhitattÄ• . __sukhumakÄ• saddÄ• _ti anurave Ä• ha, ye appakÄ• . a
__sukhumasaddanimittÄ• rammaá¹‡atÄ• pÄ«_ti sukhumo saddova nimittaá¹ƒ sukhumasadd
tadÄ• rammaá¹‡atÄ• yapi. kiá¹ƒ vuttaá¹ƒ hoti? kÄ• maá¹ƒ tadÄ• sukhumÄ• pi saddÄ• niruc
suggahitattÄ• sukhumatarasaddanimittÄ• rammaá¹‡abhÄ• venÄ• pi cittaá¹ƒ pavattati. Ä• d
tassa niruddhassa saddassa nimittaá¹ƒ avikkhittena cittena upadhÄ• rentassa anukkamena
atisukhumasaddanimittampi Ä• rammaá¹‡aá¹ƒ katvÄ• cittaá¹ƒ pavattateva. __cittaá¹ƒ na vi
tasmiá¹ƒ yathÄ• upaá¹-á¹-hite nimitte samÄ• dhÄ• nasabbhÄ• vato.

__evaá¹ƒ sante_tiÄ• di vuttassevatthassa nigamanavasena vuttaá¹ƒ. tattha yassa suttapad
codanÄ• sodhanÄ• hi attho vutto, taá¹ƒ uddharitvÄ• kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• r
``passambhayaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. taá¹ƒ sabbaá¹ƒ vuttanayattÄ• uttÄ• nameva.

<222> __Ä• dikammikassa_ \Be I 327/ __kammaá¹-á¹-hÄ• navasenÄ• _ti samathakammaá
vuttaá¹ƒ. vipassanaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ pana itaracatukkesupi labbhateva. __etthÄ•
__paÃ±casandhika_nti paÃ±capabbaá¹ƒ, paÃ±cabhÄ• ganti attho.

__kammaá¹-á¹-hÄ• nassa uggaá¹‡hana_nti kammaá¹-á¹-hÄ• naganthassa uggaá¹‡hanaá¹
__kammaá¹-á¹-hÄ• nassa paripucchanÄ• _ \Ne I 309/. atha vÄ• ganthato, atthato ca kamm
uggaá¹‡hanaá¹ƒ __uggaho_. tattha saá¹ƒsayaparipucchanÄ• __paripucchÄ• . kammaá¹-á¹
nimittupaá¹-á¹-hÄ• naá¹ƒ, evaá¹ƒ bhÄ• vanamanuyuÃ±jantassa ``evamidha nimittaá¹ƒ upaá
upadhÄ• raá¹‡aá¹ƒ, tathÄ• __kammaá¹-á¹-hÄ• nappanÄ• _ ``evaá¹ƒ jhÄ• namappetÄ«â€™
lakkhaá¹‡a_nti gaá¹‡anÄ• nubandhanÄ• phusanÄ• naá¹ƒ vasena bhÄ• vanaá¹ƒ ussukkÄ• p
parampi vÄ• sallakkhaá¹‡Ä• divasena matthakappattÄ«ti kammaá¹-á¹-hÄ• nasabhÄ• vassa
``kammaá¹-á¹-hÄ• nasabhÄ• vÅ«padhÄ• raá¹‡anti vuttaá¹ƒ hotÄ«â€™â€™ _ti.

__attanÄ• pi na kilamati_ odhiso kammaá¹-á¹-hÄ• nassa uggaá¹‡hanato. tato eva __Ä• car
dhammÄ• dhikaraá¹‡ampi bhÄ• vanÄ• ya matthakaá¹ƒ pÄ• panato. __tasmÄ• _ti taá¹ƒ nimi
akilamanaÄ• cariyÄ• vihesanahetu. __thoka_nti thokaá¹ƒ thokaá¹ƒ. uggahetabbato __uggal
kammaá¹-á¹-hÄ• navidhi, na pubbe vuttauggahamattaá¹ƒ. Ä• cariyato uggaho __Ä• cariyug
__ekapadampÄ«_ti ekakoá¹-á¹-hÄ• sampi.

<223> __anuvahanÄ• _ti assÄ• sapassÄ• sÄ• naá¹ƒ anugamanavasena satiyÄ• nirantara
assÄ• sapassÄ• se gaá¹‡entassa gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ• te satiyÄ• anubandhan
tathÄ• cittaá¹ƒ á¹-hapentassa ca nÄ• sikaggÄ• diá¹-á¹-hÄ• nassa nesaá¹ƒ phusanÄ• . yasm
viya phusanÄ• vasena visuá¹ƒ manasikÄ• ro natthi, phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyev
dassetuá¹ƒ idha phusanÄ• gahaá¹‡anti dÄ«pento __ ``phusanÄ• ti phuá¹-á¹-haá¹-á¹-hÄ• na
__á¹-hapanÄ• _ti samÄ• dhÄ• naá¹ƒ. taá¹ƒ hi sammadeva Ä• rammaá¹‡e cittassa Ä• dhÄ•
hi samÄ• dhi ``cittassa á¹-hiti saá¹‡á¹-hitÄ«â€™â€™ ti (Dhs 1I 15) niddiá¹-á¹-ho. samÄ• dhi
appanÄ• ti Ä• ha __ ``á¹-hapanÄ• ti appanÄ• â€™â€™ _ti. aniccatÄ• dÄ«naá¹ƒ sallakkhaá¹
vipassanÄ• _. pavattato, nimittato ca vinivaá¹-á¹-anato __vivaá¹-á¹-anÄ• _ nÄ• ma __maggo
sakalasaá¹ƒkilesapaá¹-ippassaddhibhÄ• vato \Be I 328/ sabbaso suddhÄ«ti __pÄ• risuddhi
vivaá¹-á¹-anÄ• pÄ• risuddhÄ«naá¹ƒ. __paá¹-ipassanÄ• _ti paá¹-i paá¹-i dassanaá¹ƒ pekkhan
``paccavekkhaá¹‡Ä• â€™â€™ _ti.

__khaá¹‡á¸• a_nti ekaá¹ƒ tÄ«á¹‡i paÃ±cÄ• ti evaá¹ƒ gaá¹‡anÄ• ya khaá¹‡á¸• anaá¹ƒ. __ok
sandhÄ• yÄ• ha. __gaá¹‡ananissitova_ na kammaá¹-á¹-hÄ• nanissito. __ ``sikhÄ• ppattaá¹ƒ
cirataraá¹ƒ gaá¹‡anÄ• ya manasi karontassa vasena vuttaá¹ƒ. so hi tathÄ• laddhaá¹ƒ avikk
evaá¹ƒ maÃ±Ã±eyya \Ne I 310/. __ ``assÄ• sapassÄ• sesu yo upaá¹-á¹-hÄ• ti, taá¹ƒ gahetv
assÄ• sapassÄ• sesu yassa ekova paá¹-hamaá¹ƒ upaá¹-á¹-hÄ• ti, taá¹ƒ sandhÄ• ya vuttaá¹
upaá¹-á¹-hahanti, tena ubhayampi gahetvÄ• gaá¹‡etabbaá¹ƒ. __ ``yo upaá¹-á¹-hÄ• tÄ«â€™
nÄ• sÄ• puá¹-avÄ• tesu yo pÄ• kaá¹-ataro upaá¹-á¹-hÄ• ti, so gahetabboti ayampi attho dÄ«
__pavattamÄ• naá¹ƒ pavattamÄ• na_nti Ä• meá¸• itavacanena nirantaraá¹ƒ assÄ• sapassÄ
dasseti. __eva_nti vuttappakÄ• rena upalakkhetvÄ• vÄ• ti attho. __pÄ• kaá¹-Ä• honti_ gaá
vikkhepÄ• bhÄ• vato.

palighassa parivattanaá¹ƒ, taá¹ƒ yattha nikkhipanti, so __palighatthambho. tiyÄ• maratti_nti
upayogavacanaá¹ƒ. __purimanayenÄ• _ti sÄ«ghagaá¹‡anÄ• ya, gopÄ• lakagaá¹‡anÄ• yÄ•
cattÄ• ri paÃ±cÄ• _ti gaá¹‡anÄ• vidhidassanaá¹ƒ. tasmÄ• __aá¹-á¹-hÄ• _tiÄ• dÄ«supi ekat
aá¹-á¹-hÄ• dÄ«ni pÄ• petabbÄ• ni. __sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gaá¹‡etabbameva_. kasmÄ• ti
nidassanaÃ±ca dasseti __ ``gaá¹‡anapaá¹-ibaddhe hÄ«â€™â€™ _tiÄ• dinÄ• . tattha arÄ«y
pÄ• janadaá¹‡á¸• o. arittena upatthambhanaá¹ƒ __arittupatthambhanaá¹ƒ, _ tassa vasena.

nippariyÄ• yato nirantarappavatti nÄ• ma á¹-hapanÄ• yamevÄ• ti Ä• ha __ ``nirantaraá¹ƒ pa
anto pavisantaá¹ƒ vÄ• taá¹ƒ manasi karonto anto cittaá¹ƒ paveseti nÄ• ma. bahi cittanÄ«ha
__vÄ• tabbhÄ• hata_nti abbhantaragataá¹ƒ vÄ• taá¹ƒ bahulaá¹ƒ manasi karontassa vÄ• ten
abbhÄ• hataá¹ƒ viya, medena pÅ«ritaá¹ƒ viya ca hoti, tathÄ• upaá¹-á¹-hÄ• ti. __nÄ«harato_
\Be I 329/ muÃ±citvÄ• , tathÄ• pana nÄ«harato vÄ• tassa gatisamannesanamukhena nÄ• n
vidhÄ• vatÄ«ti Ä• ha __ ``puthuttÄ• rammaá¹‡e cittaá¹ƒ vikkhipatÄ«â€™â€™ _ti.

__eta_nti etaá¹ƒ assÄ• sapassÄ• sajÄ• taá¹ƒ.

<224> __anugamana_nti pavattapavattÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ Ä• rammaá¹‡a
pavattanaá¹ƒ anugacchanaá¹ƒ. tenevÄ• ha __ ``taÃ±ca kho na Ä• dimajjhapariyosÄ• nÄ• nu
__nÄ• bhi Ä• di_ tattha paá¹-hamaá¹ƒ uppajjanato. paá¹-hamuppattivasena hi idha Ä• dicint
uppattimattavasena. tathÄ• hi te nÄ• bhito paá¹-á¹-hÄ• ya yÄ• va nÄ• sikaggÄ• sabbattha
yattha ca uppajjanti, tattha tattheva bhijjanti dhammÄ• naá¹ƒ gamanÄ• bhÄ• vato. yathÄ• pa
desantaruppattiyaá¹ƒ \Ne I 311/ gatisamaÃ±Ã±Ä• . __hadayaá¹ƒ majjha_nti hadayasamÄ«p
majjhaá¹ƒ. __nÄ• sikaggaá¹ƒ pariyosÄ• na_nti nÄ• sikaá¹-á¹-hÄ• naá¹ƒ tassa pariyosÄ• naá
assÄ• sapassÄ• sasamaÃ±Ã±Ä• ya tadavadhibhÄ• vato. tathÄ• hete ``cittasamuá¹-á¹-hÄ•
bahiddhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ sambhavo atthi. tenÄ• ha __ ``abbhantaraá¹ƒ pav
Ä• dÄ«â€™â€™ _ti. pavisananikkhamanapariyÄ• yo pana taá¹ƒsadisavasena vuttoti vedital
vikkhepaá¹ƒ upagataá¹ƒ, vikkhittaá¹ƒ asamÄ• hitanti attho. __sÄ• raddhÄ• yÄ• _ti sadaratha
__iÃ±janÄ• yÄ• _ti kammaá¹-á¹-hÄ• namanasikÄ• rassa calanÄ• ya.

__vikkhepagatena cittenÄ• _ti hetumhi karaá¹‡avacanaá¹ƒ, itthambhÅ«talakkhaá¹‡e vÄ• . _
sadarathÄ• . __iÃ±jitÄ• _ti iÃ±janakÄ• calanakÄ• . tathÄ• __phanditÄ• _.

__Ä• dimajjhapariyosÄ• navasenÄ• _ti Ä• dimajjhapariyosÄ• nÄ• nugamanavasena na ma
``anubandhanÄ• ya manasi karontena phusanÄ• vasena ca á¹-hapanÄ• vasena ca manasi
yenÄ• dhippÄ• yena vuttaá¹ƒ, taá¹ƒ vivarituá¹ƒ __ ``gaá¹‡anÄ• nubandhanÄ• vasena viyÄ•
__visuá¹ƒ manasikÄ• ro natthÄ«_ti gaá¹‡anÄ• ya, anubandhanÄ• ya ca vinÄ• yathÄ• kkam
á¹-hapanÄ• vasena ca kammaá¹-á¹-hÄ• namanasikÄ• ro natthi. nanu phusanÄ• ya vinÄ• á
vinÄ• gaá¹‡anÄ• yapi manasikÄ• ro natthiyeva? yadipi natthi, gaá¹‡anÄ• pana yathÄ•
kammaá¹-á¹-hÄ• namanasikÄ• rassa mÅ«labhÄ• vato padhÄ• nabhÄ• vena \Be I 330/ gahe
á¹-hapanÄ• ya, tÄ• ya vinÄ• á¹-hapanÄ• ya asambhavato. tasmÄ• satipi phusanÄ• ya nÄ•
gaá¹‡anÄ• nubandhanÄ• eva mÅ«labhÄ• vato padhÄ• nabhÄ• vena gahetvÄ• itarÄ• saá¹
``gaá¹‡anÄ• nubandhanÄ• vasena viya hi phusanÄ• á¹-hapanÄ• vasena visuá¹ƒ manasikÄ•
evaá¹ƒ tÄ• kasmÄ• uddese visuá¹ƒ gahitÄ• ti Ä• ha __ ``phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ•
tattha __ ``phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyeva gaá¹‡entoâ€™â€™ _ti iminÄ• gaá¹‡an
dasseti. tenÄ• ha __ ``gaá¹‡anÄ• ya ca phusanÄ• ya ca manasi karotÄ«â€™â€™ _ti. __tatt

phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyeva. __te_ti assÄ• sapassÄ• se. __satiyÄ• anubandha
anugantvÄ• satiyÄ• nibandhanto, phuá¹-á¹-hokÄ• seyeva te nirantaraá¹ƒ upadhÄ• rentoti a
cittaá¹ƒ á¹-hapento_ti yathÄ• appanÄ• hoti, evaá¹ƒ yathÄ• upaá¹-á¹-hite nimitte cittaá¹ƒ á¹-
samÄ• dahanto. __anubandhanÄ• ya cÄ• _tiÄ• dÄ«su anubandhanÄ• ya ca phusanÄ• ya c
vuccatÄ«ti yojanÄ• . __svÄ• yamattho_ti yvÄ• yaá¹ƒ ``phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• ney
gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ• \Ne I 312/ te satiyÄ• anubandhantoâ€™â€™ ti ca vutto, s
accantÄ• ya na minoti na vinicchinÄ• ti, sÄ• mÄ• nassa samÄ«peti __upamÄ• _ yathÄ• ``g

<225> __paá¹…guá¸·o_ti pÄ«á¹-hasappÄ«. __dolÄ• _ pekholo. __kÄ«á¸·ata_nti kÄ«á¸·antÄ
__mÄ• tÄ• puttÄ• na_nti attano bhariyÄ• ya, puttassa ca. __ubho koá¹-iyo_ti Ä• gacchantas
gacchantassa pacchimakoá¹-inti dvepi koá¹-iyo. __majjha_nti dolÄ• phalakasseva majjhaá¹ƒ
viyÄ• ti __upanibandhanathambho, _ nÄ• sikaggaá¹ƒ, mukhanimittaá¹ƒ vÄ• , tassa __mÅ«le
kathaá¹ƒ á¹-hatvÄ• ? satiyÄ• vasena. satiÃ±hi tattha sÅ«paá¹-á¹-hitaá¹ƒ karonto yogÄ• vac
nÄ• ma hoti, avayavadhammena samudÄ• yassa apadisitabbato. __nimitte_ti nÄ• sikaggÄ•
nisÄ«danto_ti sativasena nisÄ«danto. ``satiÃ±hi tatthÄ• â€™â€™ tiÄ• dinÄ• á¹-hÄ• ne viya
__tatthÄ• _ti phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• ne.

<226> __te_ti \Be I 331/ nagarassa antobahigatÄ• manussÄ• , tesaá¹ƒ saá¹…gahÄ• ca ha

<227> __Ä• dito paá¹-á¹-hÄ• yÄ• _ti upameyyatthadassanato paá¹-á¹-hÄ• ya. gÄ• thÄ• yaá
upanibandhanÄ• nimittaá¹ƒ. __anÄ• rammaá¹‡amekacittassÄ• _ti ekassa cittassa na Ä• ram
hontÄ«ti attho. __ajÄ• nato ca tayo dhamme_ti nimittaá¹ƒ assÄ• so passÄ• soti ime tayo dh
Ä• rammaá¹‡akaraá¹‡avasena avindantassa. __ca_-saddo byatireke. __bhÄ• vanÄ• _ti
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• . __nupalabbhatÄ«_ti na upalabbhati na sijjhatÄ«
attho, dutiyÄ• pana parihÄ• ragÄ• thÄ• suviÃ±Ã±eyyÄ• va.

__katha_nti tÄ• saá¹ƒ atthaá¹ƒ vivarituá¹ƒ kathetukamyatÄ• pucchÄ• . __ime tayo dhammÄ
saddhiá¹ƒ ayamatthaniddeso --- ime nimittÄ• dayo tayo dhammÄ• ekacittassa kathaá¹ƒ Ä•
tathÄ• pi na cime na ca ime tayo dhammÄ• aviditÄ• honti, kathaá¹ƒ na ca honti aviditÄ• ? t
cittaÃ±ca kathaá¹ƒ vikkhepaá¹ƒ na gacchati, padhÄ• naÃ±ca bhÄ• vanÄ• ya nipphÄ• dakaá
paÃ±Ã±Ä• yati, nÄ«varaá¹‡Ä• naá¹ƒ vikkhambhakaá¹ƒ sammadeva samÄ• dhÄ• nÄ• vahaa
payogaÃ±ca yogÄ« kathaá¹ƒ sÄ• dheti, uparÅ«pari lokiyalokuttaraÃ±ca visesaá¹ƒ kathamad

idÄ• ni \Ne I 313/ tamatthaá¹ƒ kakacÅ«pamÄ• ya sÄ• dhetuá¹ƒ __ ``seyyathÄ• pÄ«â€™â€™
bhÅ«mibhÄ• gassa visamatÄ• ya caÃ±cale rukkhe chedanakiriyÄ• na sukarÄ• siyÄ• , tath
dubbiÃ±Ã±eyyÄ• ti Ä• ha __ ``same bhÅ«mibhÄ• geâ€™â€™ _ti. __kakacenÄ• _ti khuddak
``purisoâ€™â€™ _ti. __phuá¹-á¹-hakakacadantÄ• na_nti phuá¹-á¹-haphuá¹-á¹-hakakacadan
kakacadantehi phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyeva purisassa satiyÄ• upaá¹-á¹-hÄ• na

``na Ä• gate vÄ• gate vÄ• kakacadante manasi karotÄ«â€™â€™ _ti. kakacassa Ä• kaá¸• purisÄ• bhimukhaá¹ƒ pavattÄ• Ä• gatÄ• . pellanakÄ• le tato vigatÄ• ``gatÄ• â€™â€™ ti vu gatÄ• vÄ• kakacadantÄ• aviditÄ• honti_ sabbattha satiyÄ• upaá¹-á¹-hitattÄ• chinditabba aphusitvÄ• gacchantÄ• naá¹ƒ, Ä• gacchantÄ• naÃ±ca kakacadantÄ• naá¹ƒ abhÄ• vato. __ chedanavÄ«riyaá¹ƒ \Be I 332/. __payoga_nti tasseva chedanakiriyaá¹ƒ. __visesa_nti aneka ca sÄ• dhetabbaá¹ƒ payojanavisesaá¹ƒ.

__yathÄ• rukkho_tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. upanibandhati Ä• rammaá¹‡e cittaá¹ƒ upanibandhanÄ• nÄ• ma, tassÄ• assÄ• sapassÄ• sÄ• naá¹ƒ sallakkhaá¹‡assa nimittanti _ nÄ• sikaggaá¹ƒ, mukhanimittaá¹ƒ vÄ• . __evamevÄ• _ti yathÄ• pi so puriso kakacena rukkh kakacadante amanasikarontopi phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ• neyeva satiyÄ• upaá¹-á¹- kakacadante jÄ• nÄ• ti, suttapadaÃ±ca avirajjhanto atthakiccaá¹ƒ sÄ• dheti, evameva. __nÄ dÄ«ghanÄ• siko nÄ• sikagge itaro mukhaá¹ƒ dasanaá¹ƒ nimÄ«yati chÄ• dÄ«yati etenÄ• ti m uttaroá¹-á¹-he.

__idaá¹ƒ padhÄ• na_nti yena vÄ«riyÄ• rambhena Ä• raddhavÄ«riyassa yogino kÄ• yopi citt bhÄ• vanÄ• kammakkhamaá¹ƒ bhÄ• vanÄ• kammayoggaá¹ƒ hoti, idaá¹ƒ vÄ«riyaá¹ƒ padhÄ __upakkilesÄ• pahÄ«yantÄ«_ti cittassa upakkilesabhÅ«tÄ• ni nÄ«varaá¹‡Ä• ni vikkhambha __vitakkÄ• vÅ«pasamantÄ«_ti tato eva kÄ• mavitakkÄ• dayo micchÄ• vitakkÄ• upasamaá nÄ«varaá¹‡appahÄ• nena vÄ• paá¹-hamajjhÄ• nÄ• dhigamaá¹ƒ dassetvÄ• vitakkavÅ«pas dutiyajjhÄ• nÄ• dÄ«namadhigamamÄ• ha. __ayaá¹ƒ payogo_ti ayaá¹ƒ jhÄ• nÄ• dhigamass kammaá¹-á¹-hÄ• nÄ• nuyogo payogo. __saá¹ƒyojanÄ• pahÄ«yantÄ«_ti dasapi saá¹ƒyojanÄ samucchedavasena pahÄ«yanti. __anusayÄ• byantÄ« hontÄ«_ti tathÄ• sattapi anusayÄ• bhaá¹…gamattassapi anavasesato vigatantÄ• honti. ettha ca saá¹ƒyojanappahÄ• naá¹ƒ nÄ hoti, pahÄ«nesu ca \Ne I 314/ saá¹ƒyojanesu anusayÄ• naá¹ƒ lesopi na bhavissatÄ«ti ca da ``saá¹ƒyojanÄ• pahÄ«yanti anusayÄ• byantÄ« hontÄ«â€™â€™ _ti vuttaá¹ƒ. __ayaá¹ƒ vise nissÄ• ya anukkamena labbhamÄ• no ayaá¹ƒ saá¹ƒyojanappahÄ• nÄ• diko imassa samÄ•

__yassÄ• _ti yena. __anupubba_nti anukkamena. __paricitÄ• _ti pariciá¹‡á¹‡Ä• . ayaá¹ƒ he Ä• nÄ• pÄ• nassati yathÄ• buddhena bhagavatÄ• desitÄ• \Be I 333/, tatheva yena dÄ«gh anupubbaá¹ƒ paricitÄ• suá¹-á¹-hu bhÄ• vitÄ• , tato eva paripuá¹‡á¹‡Ä• soá¸·asannaá¹ƒ va sabbaso puá¹‡á¹‡Ä• . so bhikkhu imaá¹ƒ attano khandhÄ• dilokaá¹ƒ paÃ±Ã±obhÄ• sena pa muttova candimÄ• abbhupakkilesavimutto candimÄ• tÄ• rakarÄ• jÄ• viyÄ• ti.

__idhÄ• _ti kakacÅ«pamÄ• yaá¹ƒ. __assÄ• _ti yogino. __idhÄ• _ti vÄ• imasmiá¹ƒ á¹-hÄ• n upamÄ• bhÅ«tassa kakacassa. Ä• gatagatavasena yathÄ• tassa purisassa amanasikÄ• ro __Ä• gatagatavasena amanasikÄ• ramattameva payojanaá¹ƒ_.

<228> __nimitta_nti paá¹-ibhÄ• ganimittaá¹ƒ. __avasesajhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• appanÄ• vitakkÄ• diavasesajhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• ti vadanti, vicÄ• rÄ• dÄ«ti pa vitakkassa appanÄ• bhÄ• vato. so hi pÄ• á¸·iyaá¹ƒ ``appanÄ• byappanÄ• â€™â€™ ti (Dhs taá¹ƒsampayogato vÄ• yasmÄ• jhÄ• naá¹ƒ ``appanÄ• â€™â€™ ti aá¹-á¹-hakathÄ• vohÄ• padhÄ• naá¹ƒ, tasmÄ• taá¹ƒ ``appanÄ• â€™â€™ ti dassento __ ``avasesajhÄ• naá¹…gapa appanÄ• saá¹…khÄ• tÄ• á¹-hapanÄ• ca sampajjatÄ«â€™â€™ _ti Ä• ha. __kassaci pana g manasikÄ• rakÄ• lato pabhutÄ«_ti ettha __ ``anukkamato ... pe ... laá¹…ghanÄ• kÄ• rappat ettako gantho parihÄ«no.

__sÄ• raddhakÄ• yassa_ kassaci puggalassa. __onamati_ paá¹-á¹-ikÄ• dÄ«naá¹ƒ palamba saddaá¹ƒ karoti. gattÄ• nisadakapparÄ• dÄ«naá¹ƒ sandhiá¹-á¹-hÄ• nesu __valiá¹ƒ gaá¹‡hÄ valitaá¹ƒ hoti. kasmÄ• ? yasmÄ• sÄ• raddhakÄ• yo garuko hotÄ«ti kÄ• yadarathavÅ«pasan oá¸·Ä• rikaassÄ• sapassÄ• sanirodho byatirekamukhena tassa sÄ• dhanaá¹ƒ viya vutto. __oá¸·Ä• rikaassÄ• sapassÄ• sanirodhavasenÄ• _ti anvayavasena tadatthasÄ• dhanaá¹ƒ. t vÅ«pasante_ti cittajarÅ«pÄ• naá¹ƒ lahumudukammaÃ±Ã±abhÄ• vena yo sesatisantatirÅ«pÄ idha kÄ• yassa lahubhÄ• voti \Ne I 315/ adhippeto. svÄ• yaá¹ƒ yasmÄ• cittassa lahuÄ• dibl tasmÄ• vuttaá¹ƒ __ ``kÄ• yopi cittampi lahukaá¹ƒ hotÄ«â€™â€™ _ti.

__oá¸·Ä• rike_ \Be I 334/ __assÄ• sapassÄ• se niruddhe_tiÄ• di heá¹-á¹-hÄ• vuttanayamp kÄ• yasaá¹…khÄ• rassa vicayanavidhiá¹ƒ dassetuá¹ƒ Ä• nÄ«taá¹ƒ.

<229> __uparÅ«pari vibhÅ«tÄ• nÄ«_ti bhÄ• vanÄ• balena uddhaá¹ƒ uddhaá¹ƒ pÄ• kaá¹-Ä pakatiyÄ• phusanadesato, pubbe attanÄ• phusanavasena upadhÄ• ritaá¹-á¹-hÄ• nato.

__ ``kattha natthÄ«â€™â€™ _ti á¹-hÄ• navasena, __ ``kassa natthÄ«â€™â€™ _ti puggala vÄ«maá¹ƒsiyamÄ• namatthaá¹ƒ ekajjhaá¹ƒ katvÄ• vibhÄ• vetuá¹ƒ __ ``antomÄ• tukucchiya tattha yathÄ• udake nimuggassa puggalassa niruddhokÄ• satÄ• ya assÄ• sapassÄ• sÄ• n antomÄ• tukucchiyaá¹ƒ. yathÄ• matÄ• naá¹ƒ samuá¹-á¹-hÄ• pakacittÄ• bhÄ• vato, evaá¹ƒ mucchÄ• paretÄ• naá¹ƒ, asaÃ±Ã±Ä«su vÄ• jÄ• tÄ• naá¹ƒ, tathÄ• nirodhasamÄ• pannÄ• n catutthajjhÄ• nasamÄ• pannÄ• naá¹ƒ pana dhammatÄ• vaseneva nesaá¹ƒ anuppajjanaá¹ƒ, rÅ«pÄ• rÅ«pabhavasamaá¹…gÄ«naá¹ƒ. keci pana ``anupubbato sukhumabhÄ• vappattiyÄ• rÅ«pabhave rÅ«pÄ• naá¹ƒ bhavaá¹…gassa ca sukhumabhÄ• vato rÅ«pabhavasamaá¹…gÄ kÄ• raá¹‡aá¹ƒ vadanti. __atthiyeva te assÄ• sapassÄ• sÄ• _ pariyesatoti adhippÄ• yo, yathÄ• vuttasattaá¹-á¹-hÄ• navinimuttassa assÄ• sapassÄ• sÄ• naá¹ƒ anuppajjanaá¹-á¹-hÄ __pakatiphuá¹-á¹-havasenÄ• _ti pakatiyÄ• phusanaá¹-á¹-hÄ• navasena. __nimittaá¹ƒ á¹-ha tattha sukhappavattanatthaá¹ƒ thiratarasaÃ±jÄ• nanaá¹ƒ pavattetabbaá¹ƒ. thirasaÃ±Ã±Ä• p __imamevÄ• _ti imaá¹ƒ eva anupaá¹-á¹-hahantassa kÄ• yasaá¹…khÄ• rassa kaá¹‡á¹-akuá upaá¹-á¹-hÄ• panavidhimeva. __atthavasa_nti hetuá¹ƒ. __attho_ti hi phalaá¹ƒ, so yassa vas

atthavasoti. __muá¹-á¹-hassatissÄ• _ti vinaá¹-á¹-hassatissa. __asampajÄ• nassÄ• _ti sampa
bhÄ• ventassa anukkamena anupaá¹-á¹-hahante assÄ• sapassÄ• se vÄ«maá¹ƒsitvÄ• ``ime
sammadeva pajÄ• nituÃ±ca samatthÄ• hi satipaÃ±Ã±Ä• hi virahitassÄ• ti adhippÄ• yo.

<230> __ito aÃ±Ã±aá¹ƒ_ kammaá¹-á¹-hÄ• naá¹ƒ. __garuka_nti bhÄ• riyaá¹ƒ. sÄ• cassa ga
sudukkarabhÄ• venÄ• ti Ä• ha __ ``garukabhÄ• vanaâ€™â€™ _nti. uparÅ«pari \Be I 335/ s
``balavatÄ« suvisadÄ• sÅ«rÄ• ca satipaÃ±Ã±Ä• ca icchitabbÄ• â€™â€™ ti vatvÄ• sukhu
sÄ• dhanenÄ• pi sukhumeneva \Ne I 316/ bhavitabbanti dassetuá¹ƒ __ ``yathÄ• hÄ«â€™â
anupaá¹-á¹-hahantÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ pariyesanupÄ• yaá¹ƒ dassento __ `
_tiÄ• dimÄ• ha. tattha __gocaramukhe_ti gocarÄ• bhimukhe. __anupada_nti padÄ• nupada
gahetvÄ• . __tasmiá¹ƒyeva á¹-hÄ• ne_ti upanibandhanÄ• nimittasaÃ±Ã±itaá¹-á¹-hÄ• ne. __
yojetvÄ• . __satirasmiyÄ• bandhitvÄ• _ti vÄ• vuttamevatthamÄ• ha __ ``tasmiá¹ƒyeva á¹-h
na hi upameyye bandhanayojanaá¹-á¹-hÄ• nÄ• ni visuá¹ƒ labbhanti.

<231> __nimitta_nti uggahanimittaá¹ƒ, paá¹-ibhÄ• ganimittaá¹ƒ vÄ• . ubhayampi hi idha ek
tathÄ• hi tÅ«lapicuÄ• diupamattayaá¹ƒ uggahe yujjati, sesaá¹ƒ ubhayattha. __ekacce_ti ek

__tÄ• rakarÅ«paá¹ƒ viyÄ• _ti tÄ• rakÄ• ya pabhÄ• rÅ«paá¹ƒ viya. maá¹‡iguá¸·ikÄ• diupam
kathaá¹ƒ panetaá¹ƒ ekaá¹ƒyeva kammaá¹-á¹-hÄ• naá¹ƒ anekÄ• kÄ• rato upaá¹-á¹-hÄ• tÄ«ti
panetaâ€™â€™ _ntiÄ• di. __suttanta_nti ekaá¹ƒ suttaá¹ƒ. paguá¹‡appavattibhÄ• vena avic
mahÄ• visayataÃ±ca sandhÄ• yÄ• ha __ ``mahatÄ« pabbateyyÄ• nadÄ« viyÄ• â€™â€™ _
samantabhaddakaá¹ƒ suttaá¹ƒ sabbabhÄ• gamanoharÄ• sabbapÄ• liphullÄ• vanaghaá¹-Ä
vanarÄ• ji viyÄ• â€™â€™ _ti. tenÄ• ha bhagavÄ• --- ``vanappagumbe yatha phussitaggeâ€
nÄ• nÄ• nusandhikaá¹ƒ nÄ• nÄ• peyyÄ• laá¹ƒ vividhanayanipuá¹‡aá¹ƒ bahuvidhakammaá¹
atthikehi sakkaccaá¹ƒ samupajÄ«vitabbanti Ä• ha __ ``sÄ«tacchÄ• yo ... pe ... rukkho viyÄ•
__saÃ±Ã±Ä• nÄ• natÄ• yÄ• _ti nimittupaá¹-á¹-hÄ• nato pubbeva pavattasaÃ±Ã±Ä• naá¹ƒ n

__ime tayo dhammÄ• _ti assÄ• so, passÄ• so, nimittanti ime tayo dhammÄ• . __natthÄ«_ti
manasikÄ• tabbabhÄ• vena natthi na upalabbhanti. __na ca upacÄ• ra_nti upacÄ• rampi na
appananti adhippÄ• yo. __yassa panÄ• _ti vijjamÄ• napakkho vuttanayÄ• nusÄ• rena vedita

idÄ• ni vuttasseva atthassa samatthanatthaá¹ƒ kakacÅ«pamÄ• yaá¹ƒ Ä• gatÄ• __ ``nimitta
paccÄ• nÄ«tÄ• .

<232> __nimitte_ti \Be I 336/ \Ne I 317/ yathÄ• vutte paá¹-ibhÄ• ganimitte. __evaá¹ƒ hotÄ«
bhÄ• vanamanuyuttassa eva hoti. tasmÄ• ``punappunaá¹ƒ evaá¹ƒ manasi karohÄ«â€™â€™
Ä• pajjeyyÄ• _ti ``nimittaá¹ƒ nÄ• ma dukkaraá¹ƒ uppÄ• detuá¹ƒ, tayidaá¹ƒ laddhaá¹ƒ, handÄ
tadÄ• vÄ• visesaá¹ƒ nibbattessÄ• mÄ«â€™â€™ ti saá¹…kocaá¹ƒ Ä• pajjeyya. __visÄ«dey

bhÄ• vanamanuyuttassa nimittampi na uppannaá¹ƒ, abhabbo maÃ±Ã±e visesassÄ• â€™â€

``imÄ• ya paá¹-ipadÄ• ya jarÄ• maraá¹‡ato muccissÄ• mÄ«ti paá¹-ipannassa nimittaâ€™â€
saá¹…kocÄ• patti, bhiyyoso mattÄ• ya ussÄ• hameva kareyyÄ• ti __ ``nimittamidaá¹ƒ ... pe
__majjhimabhÄ• á¹‡akÄ• _ Ä• hu. __eva_nti vuttappakÄ• rena paá¹-ibhÄ• ganimitteyeva bh
__ito pabhutÄ«_ti ito paá¹-ibhÄ• ganimittuppattito paá¹-á¹-hÄ• ya. pubbe yaá¹ƒ vuttaá¹ƒ ``an
phusanÄ• ya ca á¹-hapanÄ• ya ca manasi karotÄ«â€™â€™ ti (Vism I 224), tattha anubandh
vissajjetvÄ• __á¹-hapanÄ• vasena bhÄ• vanÄ• hotÄ«_ti á¹-hapanÄ• vaseneva bhÄ• vetab

__porÄ• á¹‡ehi_ vuttovÄ• yamatthoti __ ``nimitteâ€™â€™ _ti gÄ• thamÄ• ha. tattha __nim
paá¹-ibhÄ• ganimitte. __á¹-hapayaá¹ƒ citta_nti bhÄ• vanÄ• cittaá¹ƒ á¹-hapento, á¹-hapanÄ•
attho. __nÄ• nÄ• kÄ• ra_nti ``cattÄ• ro vaá¹‡á¹‡Ä• â€™â€™ ti (Vism I 219; Sp (to Vin III) II
1.163) evaá¹ƒ vuttaá¹ƒ nÄ• nÄ• kÄ• raá¹ƒ. Ä• kÄ• rasÄ• maÃ±Ã±avasena hetaá¹ƒ ekavaca
vibhÄ• vento antaradhÄ• pento. nimittuppattito paá¹-á¹-hÄ• ya hi te Ä• kÄ• rÄ• amanasikar
honti. __assÄ• sapassÄ• se_ti assÄ• sapassÄ• se yo nÄ• nÄ• kÄ• ro, taá¹ƒ vibhÄ• vayaá¹ƒ
nimitte. __sakaá¹ƒ cittaá¹ƒ nibandhatÄ«_ti tÄ• ya eva á¹-hapanÄ• ya attano cittaá¹ƒ upaniba
attho. ye pana ``vibhÄ• vayanti vibhÄ• vento viditaá¹ƒ pÄ• kaá¹-aá¹ƒ karontoâ€™â€™ ti att
pubbabhÄ• gavasena yujjeyya. ayaÃ±hettha attho --- dhitisampannattÄ• __dhÄ«ro_ yogÄ«
nÄ• nÄ• kÄ• raá¹ƒ vibhÄ• vento nÄ• nÄ• kÄ• rato te pajÄ• nanto vidite pÄ• kaá¹-e karonto,
oá¸·Ä• rikoá¸·Ä• rike passambhento vÅ«pasamento tattha yaá¹ƒ laddhaá¹ƒ nimittaá¹ƒ, tasm
anukkamena sakaá¹ƒ cittaá¹ƒ nibandhati appetÄ«ti.

__vaá¹‡á¹‡ato_ti \Be I 337/ picupiá¹‡á¸• atÄ• rakarÅ«pÄ• dÄ«su viya upaá¹-á¹-hitavaá¹‡á¹
kharabhÄ• vÄ• disabhÄ• vato, aniccÄ• dilakkhaá¹‡ato vÄ• . rakkhitabbaá¹ƒ taá¹ƒ nimittanti
I 318/ rakkhaá¹‡aá¹ƒ nÄ• ma tattha paá¹-iladdhassa upacÄ• rajhÄ• nassa rakkhaá¹‡eneva
``punappunaá¹ƒ manasikÄ• ravasena vuddhiá¹ƒ viruá¸·hiá¹ƒ gamayitvÄ• â€™â€™ _ti.

<233> __etthÄ• _ti etissaá¹ƒ kÄ• yÄ• nupassanÄ• yaá¹ƒ. __pÄ• risuddhiá¹ƒ pattukÄ• mo_t
samÄ• pajjitukÄ• mo ca, tattha sallakkhaá¹‡Ä• vivaá¹-á¹-anÄ• vasena adhigantukÄ• mo, sa
samÄ• pajjitukÄ• moti yojetabbaá¹ƒ. __nÄ• marÅ«paá¹ƒ vavatthapetvÄ• vipassanaá¹ƒ paá
vuttamatthaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __yath
cittassa ca assÄ• sapassÄ• sÄ• naá¹ƒ samudayabhÄ• vadassanaá¹ƒ. __kammÄ• ragaggar
aggidhamanabhastÄ• . __dhamamÄ• nÄ• yÄ• _ti dhamayantiyÄ• , vÄ• taá¹ƒ gÄ• hÄ• penti
tadanurÅ«paá¹ƒ. __evamevÄ• _ti ettha kammÄ• ragaggarÄ« viya karajakÄ• yo, vÄ• yÄ• mo
daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pi assÄ• sapassÄ• sÄ• cittasamuá¹-á¹-hÄ• nÄ• , karajakÄ• yaá
appavattanato __ ``kÄ• yaÃ±ca cittaÃ±ca paá¹-icca assÄ• sapassÄ• sÄ• â€™â€™ _ti vutta

__tassÄ• _ti nÄ• marÅ«passa. __paccayaá¹ƒ pariyesatÄ«_ti ``avijjÄ• samudayÄ• rÅ«pasa

(Paá¹-is I 50) avijjÄ• dikaá¹ƒ paccayaá¹ƒ vÄ«maá¹ƒsati pariggaá¹‡hÄ• ti. __kaá¹…khaá¹ƒ vi
nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ nti (MN I 18; SN a II 20) Ä• dinayappavattaá¹ƒ s
vicikicchaá¹ƒ atikkamati pajahati. ``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€
III 86; AN a IV 181) Ä• dinayappavattaá¹ƒ __kalÄ• pasammasanaá¹ƒ. pubbabhÄ• ge_ti
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhipariyÄ• pannÄ• ya udayabbayÄ• nupassanÄ• ya pu
obhÄ• sÄ• dayo_ti obhÄ• so Ã±Ä• á¹‡aá¹ƒ pÄ«ti passaddhi sukhaá¹ƒ adhimokkho paggaho
nikantÄ«ti ime obhÄ• sÄ• dayo dasa. __udayaá¹ƒ pahÄ• yÄ• _ti udayabbayÄ• nupassanÄ•
udayaá¹ƒ vissajjetvÄ• tesaá¹ƒ bhaá¹…gasseva anupassanato bhaá¹…gÄ• nupassanaá¹ƒ Ã
Ä• dÄ«navÄ• nupassanÄ• pubbaá¹…gamÄ• ya nibbidÄ• nupassanÄ• ya __nibbindanto_.
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nupassanÄ• saá¹…khÄ• rupekkhÄ• nulomaÃ±Ä• á¹‡Ä
uppannagotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ uppannena maggaÃ±Ä• á¹‡ena sabbasaá¹…khÄ•
maggakkhaá¹‡e \Be I 338/ hi ariyo virajjati vimuccatÄ«ti ca vuccati. tenÄ• ha __ ``yathÄ• kk
ariyamagge pÄ• puá¹‡itvÄ• â€™â€™ _ti. maggaphalanibbÄ• napahÄ«nÄ• vasiá¹-á¹-hakiles
paccavekkhitabbassa pabhedena __ekÅ«navÄ«satibhedassa_ \Ne I 319/. arahato hi avasiá
ekÅ«navÄ«satitÄ• . __assÄ• _ti Ä• nÄ• pÄ• nakammaá¹-á¹-hÄ• nikassa.

<234> __visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayo nÄ• ma natthi_ paá¹-hamacatukkav
vedanÄ• cittadhammÄ• nupassanÄ• vasena desitattÄ• . __tesa_nti tiá¹‡á¹‡aá¹ƒ catukkÄ• n

__pÄ«tipaá¹-isaá¹ƒvedÄ«_ti pÄ«tiyÄ• paá¹-i paá¹-i sammadeva vedanÄ• sÄ«lo, tassÄ• vÄ
vedo etassa atthi, taá¹ƒ vÄ• paá¹-i paá¹-i sammadeva vedayamÄ• no. tattha kÄ• maá¹ƒ saá
pÄ«tiyÄ• sakkaccaá¹ƒ viditabhÄ• vo bodhito hoti, yehi pana pakÄ• rehi tassÄ• saá¹ƒvedan
dassetuá¹ƒ __paá¹-i_-saddaggahaá¹‡aá¹ƒ ``paá¹-i paá¹-i saá¹ƒvedÄ«ti paá¹-isaá¹ƒvedÄ«â€
``dvÄ«hÄ• kÄ• rehÄ«â€™â€™ _tiÄ• di.

tattha __kathaá¹ƒ Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«_ti pucchÄ• vacanaá¹ƒ. _
samÄ• pajjatÄ«_ti pÄ«tisahagatÄ• ni dve paá¹-hamadutiyajhÄ• nÄ• ni paá¹-ipÄ• á¹-iyÄ• sa
tena. ``paá¹-isaá¹ƒviditÄ• â€™â€™ ti hi padaá¹ƒ apekkhitvÄ• kattuatthe etaá¹ƒ sÄ• mivaca
__samÄ• pattikkhaá¹‡e_ti samÄ• pannakkhaá¹‡e. __jhÄ• napaá¹-ilÄ• bhenÄ• _ti jhÄ• nena
__Ä• rammaá¹‡ato_ti Ä• rammaá¹‡amukhena, tadÄ• rammaá¹‡ajhÄ• napariyÄ• pannÄ• pÄ
__Ä• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ• _. kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• nÄ• ma sappapari
Ä• saye paá¹-isaá¹ƒvidite sopi paá¹-isaá¹ƒvidito gahito eva hoti mantÄ• gadabalena tassa g
evaá¹ƒ pÄ«tiyÄ• Ä• sayabhÅ«te Ä• rammaá¹‡e paá¹-isaá¹ƒvidite sÄ• pÄ«ti paá¹-isaá¹ƒvidi
salakkhaá¹‡ato, sÄ• maÃ±Ã±ato ca tassÄ• gahaá¹‡assa sukarattÄ• ti.

kathaá¹ƒ asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti Ä• netvÄ• sambandhitabbaá¹ƒ. __
vipassanÄ• paÃ±Ã±Ä• ya tikkhavisadappattÄ• ya visayato \Be I 339/ dassanakkhaá¹‡e. __l
pÄ«tiyÄ• salakkhaá¹‡assa, sÄ• maÃ±Ã±alakkhaá¹‡assa ca paá¹-ivijjhanena. yaá¹ƒ hi yass

ca lakkhaá¹‡aá¹ƒ, tasmiá¹ƒ vidite so yÄ• thÄ• vato vidito eva hoti. tenÄ• ha __ ``asammoha
paá¹-isaá¹ƒviditÄ• hotÄ«â€™â€™ _ti.

idÄ• ni \Ne I 320/ tamatthaá¹ƒ pÄ• á¸·iyÄ• eva vibhÄ• vetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _
__dÄ«ghaá¹ƒ assÄ• savasenÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttame
satokÄ• ritÄ• dassanavasena pÄ• á¸·i Ä• gatÄ• , idha pÄ«tipaá¹-isaá¹ƒveditÄ• vasena, pÄ«
atthato vibhattÄ• eva. apica ayamettha saá¹…khepattho --- __dÄ«ghaá¹ƒ assÄ• savasenÄ•
Ä• rammaá¹‡abhÅ«tassa vasena pajÄ• nato sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti sambanc
avikkhepaá¹ƒ pajÄ• nato_ti jhÄ• napariyÄ• pannaá¹ƒ ``avikkhepoâ€™â€™ ti laddhanÄ• ma
taá¹ƒsampayuttÄ• ya paÃ±Ã±Ä• ya pajÄ• nato. yatheva hi Ä• rammaá¹‡amukhena pÄ«ti pa
taá¹ƒsampayuttadhammÄ• pi Ä• rammaá¹‡amukhena paá¹-isaá¹ƒviditÄ• eva hontÄ«ti. __s
dÄ«ghaá¹ƒ assÄ• savasena jhÄ• nasampayuttÄ• sati tassa Ä• rammaá¹‡e upaá¹-á¹-hitÄ•
upaá¹-á¹-hitÄ• nÄ• ma hoti. __tÄ• ya satiyÄ• _ti evaá¹ƒ upaá¹-á¹-hitÄ• ya tÄ• ya satiyÄ• ya
Ã±Ä• á¹‡ena_ suppaá¹-ividitattÄ• Ä• rammaá¹‡assa tassa vasena tadÄ• rammaá¹‡Ä• sÄ•
hoti. dÄ«ghaá¹ƒ passÄ• savasenÄ• _tiÄ• dÄ«supi iminÄ• va nayena attho veditabbo.

evaá¹ƒ paá¹-hamacatukkavasena dassitaá¹ƒ pÄ«tipaá¹-isaá¹ƒvedanaá¹ƒ Ä• rammaá¹‡ato,
dassetuá¹ƒ ``Ä• vajjatoâ€™â€™ tiÄ• di vuttaá¹ƒ. tattha __Ä• vajjato_ti jhÄ• naá¹ƒ Ä• vajjan
sÄ• jhÄ• napariyÄ• pannÄ• pÄ«ti. __jÄ• nato_ti samÄ• pannakkhaá¹‡e Ä• rammaá¹‡amuk
paá¹-isaá¹ƒviditÄ• hotÄ«ti sambandho. __passato_ti dassanabhÅ«tena Ã±Ä• á¹‡ena jhÄ• r
passantassa. __paccavekkhato_ti jhÄ• naá¹ƒ paccavekkhantassa. __cittaá¹ƒ adhiá¹-á¹-haha
velaá¹ƒ jhÄ• nasamaá¹…gÄ« bhavissÄ• mÄ«â€™â€™ ti jhÄ• nacittaá¹ƒ adhiá¹-á¹-hahantas
vasÄ«bhÄ• vÄ• naá¹ƒ vasena jhÄ• nassa pajÄ• nanamukhena Ä• rammaá¹‡ato pÄ«tiyÄ• p

idÄ• ni \Be I 340/ yehi dhammehi jhÄ• naá¹ƒ, vipassanÄ• ca sijjhanti; tesaá¹ƒ jhÄ• napariy
vipassanÄ• maggapariyÄ• pannÄ• naÃ±ca saddhÄ• dÄ«naá¹ƒ vasena pÄ«tipaá¹-isaá¹ƒved
adhimuccatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __adhimuccato_ti saddahantassa, samathav
adhippÄ• yo. __vÄ«riyaá¹ƒ paggaá¹‡hato_tiÄ• dÄ«supi eseva nayo. __abhiÃ±Ã±eyya_nti a
paÃ±Ã±Ä• ya jÄ• nitabbaá¹ƒ. __abhijÄ• nato_ti vipassanÄ• paÃ±Ã±Ä• pubbaá¹…gamÄ• ya
__pariÃ±Ã±eyya_nti dukkhasaccaá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya, maggapaÃ±Ã±Ä• ya ca pari
samudayasaccaá¹ƒ pahÄ• napariÃ±Ã±Ä• ya, maggapaÃ±Ã±Ä• ya ca pajahato. __bhÄ• vay
maggasaccaá¹ƒ \Ne I 321/, __sacchikÄ• tabbaá¹ƒ_ nirodhasaccaá¹ƒ. keci panettha pÄ«tiyÄ
abhiÃ±Ã±eyyÄ• dÄ«ni uddharanti, taá¹ƒ ayuttaá¹ƒ jhÄ• nÄ• disamudÄ• yaá¹ƒ uddharitvÄ• t
niddhÄ• raá¹‡assa adhippetattÄ• .

ettha ca ``dÄ«ghaá¹ƒ assÄ• savasenÄ• â€™â€™ tiÄ• dinÄ• paá¹-hamacatukkavasena Ä•
pÄ«tipaá¹-isaá¹ƒvedanaá¹ƒ vuttaá¹ƒ, tathÄ• ``Ä• vajjatoâ€™â€™ tiÄ• dÄ«hi paÃ±cahi pade
abhijÄ• natoâ€™â€™ tiÄ• dÄ«hi pana asammohato. ``saddhÄ• ya adhimuccatoâ€™â€™ ti

saá¹…khepato samathavasena Ä• rammaá¹‡ato, vipassanÄ• vasena asammohato pÄ«tipaá
daá¹-á¹-habbaá¹ƒ. kasmÄ• panettha vedanÄ• nupassanÄ• yaá¹ƒ pÄ«tisÄ«sena vedanÄ• g
bhÅ«mivibhÄ• gÄ• divasena vedanaá¹ƒ bhinditvÄ• catudhÄ• vedanÄ• nupassanaá¹ƒ dass
vedanÄ• kammaá¹-á¹-hÄ• naá¹ƒ dassento bhagavÄ• pÄ«tiÄ• oá¸·Ä• rikattÄ• taá¹ƒsampa
sukhaggahaá¹‡atthaá¹ƒ pÄ«tisÄ«sena dasseti.

__eteneva nayena avasesapadÄ• nÄ«_ti ``sukhapaá¹-isaá¹ƒvedÄ« cittasaá¹…khÄ• rapaá¹-
pÄ«tipaá¹-isaá¹ƒvedipade Ä• gatanayeneva atthato veditabbÄ• ni. sakkÄ• hi ``dvÄ«hÄ• kÄ
sukhapaá¹-isaá¹ƒveditÄ• hoti, cittasaá¹…khÄ• rapaá¹-isaá¹ƒveditÄ• hoti Ä• rammaá¹‡atoâ
pÄ«tiá¹-á¹-hÄ• ne sukhÄ• dipadÄ• ni pakkhipitvÄ• ``sukhasahagatÄ• ni tÄ«á¹‡i jhÄ• nÄ• ni
samÄ• pajjatÄ«â€™â€™ tiÄ• dinÄ• atthaá¹ƒ viÃ±Ã±Ä• tuá¹ƒ. tenÄ• ha __ ``tiá¹‡á¹‡aá¹ƒ jh
_tiÄ• di. __vedanÄ• dayo_ti __Ä• di_-saddena saÃ±Ã±Ä• gahitÄ• . tenÄ• ha __ ``dve khan
__vipassanÄ• bhÅ«midassanattha_nti pakiá¹‡á¹‡akasaá¹…khÄ• rasammasanavasena vipa
``sukhanti dve sukhÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ \Be I 341/ samathe kÄ• yikasukhÄ• bh
passambhanapariyÄ• yena vutto nirodho. ``imassa hi bhikkhuno pubbe apariggahitakÄ• leâ
220) vitthÄ• rato kÄ• yasaá¹…khÄ• re vutto, tasmÄ• vuttanayeneva veditabbo. tattha kÄ• y
idha cittasaá¹…khÄ• ravasenÄ• ti ayameva viseso.

evaá¹ƒ cittasaá¹…khÄ• rassa passambhanaá¹ƒ atidesena dassetvÄ• yadaÃ±Ã±aá¹ƒ imasr
taá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pÄ«tipade_ti ``pÄ«tipaá¹-i
tiÄ• dinÄ• desitakoá¹-á¹-hÄ• se. __pÄ«tisÄ«sena vedanÄ• vuttÄ• _ti pÄ«tiapadesena taá¹ƒ
vuttÄ• , na pÄ«tÄ«ti adhippÄ• yo. tattha kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. __dvÄ«su c
``cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« passambhayaá¹ƒ cittasaá¹…khÄ• raâ€™â€™ nti
cittasaá¹…khÄ• rapaá¹-isaá¹ƒyuttesu dvÄ«su padesu. ``viÃ±Ã±Ä• á¹‡apaccayÄ• \Ne I 322/
I 1; MN III 126; Ud 1) vacanato cittena paá¹-ibaddhÄ• ti __cittapaá¹-ibaddhÄ• _. tato eva kÄ
saá¹…kharÄ«yantÄ«ti __cittasaá¹…khÄ• rÄ• , _ saÃ±Ã±Ä• vedanÄ• dayo, idha pana upala
vedanÄ• va adhippetÄ• ti Ä• ha __ ``saÃ±Ã±Ä• sampayuttÄ• vedanÄ• â€™â€™ _ti.

<235> cittapaá¹-isaá¹ƒvedÄ«ti ettha dvÄ«hÄ• kÄ• rehi cittapaá¹-isaá¹ƒveditÄ• hoti Ä• ramr
kathaá¹ƒ Ä• rammaá¹‡ato? cattÄ• ri jhÄ• nÄ• ni samÄ• pajjati, tassa samÄ• pattikkhaá¹‡e
jhÄ• napaá¹-ilÄ• bhenÄ• tiÄ• dinÄ• vuttanayÄ• nusÄ• rena sabbaá¹ƒ suviÃ±Ã±eyyanti Ä• h
vasena cittapaá¹-isaá¹ƒveditÄ• veditabbÄ• â€™â€™ _ti. __cittaá¹ƒ modento_ti jhÄ• nasam
sampayuttÄ• ya pÄ«tiÄ• modayamÄ• no, taá¹ƒ vÄ• pÄ«tiá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pa
tÄ• ya eva Ä• rammaá¹‡abhÅ«tÄ• ya pÄ«tiÄ• modayamÄ• no. __pamodento_tiÄ• dÄ«ni p
pÄ«tipariyÄ• yabhÄ• vato.

__sampayuttÄ• ya pÄ«tiÄ• cittaá¹ƒ Ä• modetÄ«_ti jhÄ• nacittasampayuttÄ• ya pÄ«tisamb
odagyalakkhaá¹‡Ä• ya jhÄ• napÄ«tiÄ• tameva jhÄ• nacittaá¹ƒ sahajÄ• tÄ• dipaccayavase

paribrÅ«hento haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ• raá¹ƒ pÄ• pento Ä• modeti pamodeti ca. __Ä• r
342/ uá¸·Ä• raá¹ƒ jhÄ• nasampayuttaá¹ƒ pÄ«tiá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• na
tÄ• ya eva Ä• rammaá¹‡abhÅ«tÄ• ya pÄ«tiyÄ• yogÄ• vacaro haá¹-á¹-hapahaá¹-á¹-hÄ• kÄ•
pamodetÄ«â€™â€™ ti vuccati.

__samaá¹ƒ á¹-hapento_ti yathÄ• Ä«sakampi lÄ«napakkhaá¹ƒ, uddhaccapakkhaÃ±ca anup
yathÄ• indriyÄ• naá¹ƒ samattapaá¹-ipattiyÄ• avisamaá¹ƒ, samÄ• dhissa vÄ• ukkaá¹ƒsaga
sammadeva á¹-hitaá¹ƒ hoti, evaá¹ƒ appanÄ• vasena á¹-hapento. __lakkhaá¹‡apaá¹-ivedher
lakkhaá¹‡assa paá¹-i paá¹-i vijjhanena khaá¹‡e khaá¹‡e avabodhena. __khaá¹‡ikacittekagg
khaá¹‡amattaá¹-á¹-hitiko samÄ• dhi. sopi hi Ä• rammaá¹‡e nirantaraá¹ƒ ekÄ• kÄ• rena pava
anabhibhÅ«to appito viya cittaá¹ƒ niccalaá¹ƒ á¹-hapeti. tena vuttaá¹ƒ __ ``evaá¹ƒ uppannÄ•

__mocento_ti vikkhambhanavimuttivasena vivecento visuá¹ƒ karonto, nÄ«varaá¹‡Ä• ni paja
__vipassanÄ• kkhaá¹‡e_ti bhaá¹…gÄ• nupassanÄ• kkhaá¹‡e. bhaá¹…go hi nÄ• ma anicca
I 323/ tÄ• ya bhaá¹…gÄ• nupassako yogÄ• vacaro cittamukhena sabbasaá¹…khÄ• ragataá
aniccassa dukkhattÄ• , dukkhassa ca anattakattÄ• tadeva dukkhato anupassati, no sukhato
no attato. yasmÄ• pana yaá¹ƒ aniccaá¹ƒ dukkhaá¹ƒ anattÄ• , na taá¹ƒ abhinanditabbaá¹ƒ. y
abhinanditabbaá¹ƒ, na taá¹ƒ raÃ±jitabbaá¹ƒ. tasmÄ• bhaá¹…gadassanÄ• nusÄ• rena ``anic
anattÄ• â€™â€™ ti saá¹…khÄ• ragate diá¹-á¹-he tasmiá¹ƒ nibbindati, no nandati. virajjati, n
nibbindanto virajjanto lokiyeneva tÄ• va Ã±Ä• á¹‡ena rÄ• gaá¹ƒ nirodheti, no samudeti, nÄ•
karotÄ«ti attho. atha vÄ• so evaá¹ƒ viratto yathÄ• diá¹-á¹-haá¹ƒ saá¹…khÄ• ragataá¹ƒ, tath
attano Ã±Ä• á¹‡ena nirodheti, no samudeti. nirodhamevassa manasikaroti, no samudayanti
paá¹-ipanno paá¹-inissajjati, no Ä• diyati. kiá¹ƒ vuttaá¹ƒ hoti? ayaÃ±hi aniccÄ• dianupassan
khandhÄ• bhisaá¹…khÄ• rehi kilesÄ• naá¹ƒ pariccajanato, saá¹…khatadosadassanena tabb
tanninnatÄ• ya pakkhandanato pariccÄ• gapaá¹-inissaggo pakkhandanapaá¹-inissaggo cÄ•
samannÄ• gato yogÄ• vacaro vuttanayena kilese ca pariccajati, nibbÄ• ne ca pakkhandati.
vipassanÄ• kkhaá¹‡e aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• to cittaá¹ƒ mocento vimocent
paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• nato __cittaá¹ƒ mocento vimocento assasati ceva p

tattha aniccassa, aniccanti vÄ• anupassanÄ• __aniccÄ• nupassanÄ• _. tebhÅ«makadhan
pavattÄ• ya vipassanÄ• ya etaá¹ƒ nÄ• maá¹ƒ. __niccasaÃ±Ã±Ä• to_ti saá¹…khatadhamme
pavattÄ• ya micchÄ• saÃ±Ã±Ä• ya. saÃ±Ã±Ä• sÄ«sena cittadiá¹-á¹-hÄ«nampi gahaá¹‡aá¹ƒ
sukhasaÃ±Ã±Ä• dÄ«supi. __nibbidÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• resu nibbindanÄ• kÄ
__nandito_ti sappÄ«tikataá¹‡hÄ• to. __virÄ• gÄ• nupassanÄ• yÄ• _ti tathÄ• virajjanÄ• kÄ•
anupassanÄ• ya. tena vuttaá¹ƒ __ ``rÄ• gato mocentoâ€™â€™ _ti. __nirodhÄ• nupassanÄ•
nirodhassa anupassanÄ• ya. yathÄ• saá¹…khÄ• rÄ• nirujjhantiyeva, Ä• yatiá¹ƒ punabbhav
evaá¹ƒ vÄ• anupassanÄ• nirodhÄ• nupassanÄ• . muÃ±citukamyatÄ• hi ayaá¹ƒ balappattÄ
mocentoâ€™â€™ _ti. paá¹-inissajjanÄ• kÄ• rena pavattÄ• anupassanÄ• __paá¹-inissaggÄ

niccÄ• divasena gahaá¹‡ato, paá¹-isandhiggahaá¹‡ato vÄ• ti evamettha attho daá¹-á¹-habb

<236> aniccanti \Ne I 324/ anupassÄ«, aniccassa vÄ• anupassanasÄ«lo __aniccÄ• nupas
panetaá¹ƒ aniccaá¹ƒ, kathaá¹ƒ vÄ• aniccaá¹ƒ, kÄ• vÄ• aniccÄ• nupassanÄ• , kassa vÄ•
catukkaá¹ƒ vibhÄ• vetabbanti taá¹ƒ dassento __ ``aniccaá¹ƒ veditabbaâ€™â€™ _ntiÄ• dim

tattha niccaá¹ƒ nÄ• ma dhuvaá¹ƒ sassataá¹ƒ yathÄ• taá¹ƒ nibbÄ• naá¹ƒ, na niccanti __ani
udayabbayavantaá¹ƒ, atthato saá¹…khatÄ• dhammÄ• ti Ä• ha __ ``aniccanti paÃ±cakkhan
uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• â€™â€™ _ti, uppÄ• davayaÃ±Ã±athattasabbhÄ• vÄ• t
saá¹…khatadhammÄ• naá¹ƒ hetupaccayehi uppajjanaá¹ƒ ahutvÄ• sambhavo attalÄ• bho _
tesaá¹ƒ khaá¹‡anirodho vinÄ• so __vayo_. jarÄ• ya aÃ±Ã±athÄ• bhÄ• vo __aÃ±Ã±athattaá
uppÄ• dÄ• vatthÄ• ya bhinnÄ• ya bhaá¹…gÄ• vatthÄ• yaá¹ƒ vatthubhedo natthi, evaá¹ƒ á¹-
bhaá¹…gÄ• bhimukhÄ• vatthÄ• yampi vatthubhedo natthi, yattha jarÄ• vohÄ• ro. tasmÄ• e
yujjati, yÄ• khaá¹‡ikajarÄ• ti vuccati. ekaá¹ƒsena ca uppÄ• dabhaá¹…gÄ• vatthÄ• su vatthu
aÃ±Ã±athÄ• ``aÃ±Ã±o uppajjati, aÃ±Ã±o bhijjatÄ«â€™â€™ ti Ä• pajjeyya \Be I 344/. tayima
sandhÄ• yÄ• ha __ ``aÃ±Ã±athattaâ€™â€™ _nti. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ parato

yassa lakkhaá¹‡attayassa bhÄ• vÄ• khandhesu aniccasamaÃ±Ã±Ä• , tasmiá¹ƒ lakkhaá¹‡a
``aniccatÄ• ti tesaá¹ƒyeva uppÄ• davayaÃ±Ã±athattaâ€™â€™ nti vatvÄ• visesato dhammÄ
aniccatÄ• vohÄ• roti dassento __ ``hutvÄ• abhÄ• vo vÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha u
hutvÄ• gahaá¹‡aá¹ƒ. tena pÄ• kabhÄ• vapubbakattaá¹ƒ vinÄ• sabhÄ• vassa dasseti. __ten
nibbattanÄ• kÄ• reneva. __khaá¹‡abhaá¹…genÄ• _ti khaá¹‡ikanirodhena. __tassÄ• anicca
khaá¹‡ikabhaá¹…gasaá¹…khÄ• tÄ• ya aniccatÄ• ya. __tÄ• ya anupassanÄ• yÄ• _ti yathÄ•
__samannÄ• gato_ti samaá¹…gibhÅ«to yogÄ• vacaro.

__khayo_ saá¹…khÄ• rÄ• naá¹ƒ vinÄ• so, virajjanaá¹ƒ tesaá¹ƒyeva vilujjanaá¹ƒ __virÄ• go
__khayavirÄ• go, _ khaá¹‡ikanirodho. accantamettha etasmiá¹ƒ adhigate saá¹…khÄ• rÄ• v
__accantavirÄ• go, _ nibbÄ• naá¹ƒ. tenÄ• ha __ ``khayavirÄ• go saá¹…khÄ• rÄ• naá¹ƒ kha
nibbÄ• naâ€™â€™ _nti. __tadubhayavasena pavattÄ• _ti khayavirÄ• gÄ• nupassanÄ• vase
accantavirÄ• gÄ• nupassanÄ• vasena maggassa pavatti yojetabbÄ• . Ä• rammaá¹‡ato vÄ•
khayavirÄ• gÄ• nupassanÄ• vasena \Ne I 325/ pavatti, tanninnabhÄ• vato accantavirÄ• gÄ•
pana asammohato khayavirÄ• gÄ• nupassanÄ• vasena, Ä• rammaá¹‡ato accantavirÄ• gÄ•
veditabbÄ• . __ ``eseva nayoâ€™â€™ _ti iminÄ• yasmÄ• virÄ• gÄ• nupassÄ«-pade vuttan
khayanirodho ca accantanirodho cÄ• â€™â€™ ti evamÄ• diatthavaá¹‡á¹‡anaá¹ƒ atidisati, ta
nirodhapadaá¹ƒ pakkhipitvÄ• ``khayo saá¹…khÄ• rÄ• naá¹ƒ vinÄ• soâ€™â€™ tiÄ• dinÄ• i
atthavaá¹‡á¹‡anÄ• veditabbÄ• .

paá¹-inissajjanaá¹ƒ pahÄ• tabbassa tadaá¹…gavasena vÄ• samucchedavasena vÄ• paric

__pariccÄ• gapaá¹-inissaggo_. tathÄ• sabbÅ«padhÄ«naá¹ƒ paá¹-inissaggabhÅ«te visaá¹…
tanninnatÄ• ya vÄ• tadÄ• rammaá¹‡atÄ• ya vÄ• tattha pakkhandanaá¹ƒ __pakkhandanap

__tadaá¹…gavasenÄ• _ti \Be I 345/ ettha aniccÄ• nupassanÄ• tÄ• va tadaá¹…gappahÄ• n
pariccajati, pariccajantÄ« ca tathÄ• appavattiyaá¹ƒ ye ``niccaâ€™â€™ nti gahaá¹‡avasena
abhisaá¹…khÄ• rÄ• , tadubhayamÅ«lakÄ• ca vipÄ• kakkhandhÄ• anÄ• gate uppajjeyyuá¹
appavattikaraá¹‡avasena pariccajati, tathÄ• dukkhasaÃ±Ã±Ä• dayo. tenÄ• ha __ ``vipassa
saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilese pariccajatÄ«â€™â€™ _ti.

__saá¹…khatadosadassanenÄ• _ti saá¹…khate tebhÅ«make saá¹…khÄ• ragate aniccatÄ•
niccÄ• dibhÄ• vena __tabbiparÄ«te. tanninnatÄ• yÄ• _ti tadadhimuttatÄ• ya. __pakkhandat
anupavisantaá¹ƒ viya hoti. __saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilese pariccajatÄ«_ti
pariccattesu avipÄ• kadhammatÄ• pÄ• danena abhisaá¹…khÄ• rÄ• , tammÅ«lakÄ• ca khan
pariccattÄ• nÄ• ma hontÄ«ti sabbepi te maggo pariccajatÄ«ti vuttaá¹ƒ. __ubhaya_nti vipass
maggaÃ±Ä• á¹‡aÃ±ca. maggaÃ±Ä• á¹‡ampi hi gotrabhuÃ±Ä• á¹‡assa anu pacchÄ• nibbÄ
``anupassanÄ• â€™â€™ _ti vuccati.

__soá¸·asavatthuvasena cÄ• _ti soá¸·asannaá¹ƒ vatthÅ«naá¹ƒ vasenÄ• pi vuccamÄ• nasa
samuccayattho __ca_-saddo. ``Ä• nÄ• pÄ• nassati bhÄ• vitÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ

<237> __assÄ• _ti Ä• nÄ• pÄ• nassatisamÄ• dhissa. kÄ• mavitakkÄ• divitakkupacchedasa
\Ne I 326/ veditabbÄ• ti sambandho. __aya_nti Ä• nÄ• pÄ• nassatisamÄ• dhi. uccÄ• vacesu
__ito cito ca cittassa vidhÄ• vanaá¹ƒ_.

__vijjÄ• _ nÄ• ma maggo. __vimutti_ phalaá¹ƒ. __mÅ«labhÄ• vo_ vipassanÄ• ya pÄ• dakab
satipaá¹-á¹-hÄ• ne paripÅ«reti_ kÄ• yÄ• nupassanÄ• dÄ«naá¹ƒ catunnaá¹ƒ anupassanÄ• n
pavattanato. __satta bojjhaá¹…ge paripÅ«renti_ bojjhaá¹…gabhÄ• vanÄ• ya vinÄ•
satipaá¹-á¹-hÄ• nabhÄ• vanÄ• pÄ• ripÅ«riyÄ• abhÄ• vato. __vijjÄ• vimuttiá¹ƒ paripÅ«renti_
tÄ• saá¹ƒ sikhÄ• ppattibhÄ• vato. __carimakÄ• na_nti antimakÄ• naá¹ƒ.

<238> __nirodhavasenÄ• _ti \Be I 346/ nirujjhanavasena. __bhavacarimakÄ• _ti bhavavase
nihÄ«nabhavapavattino. tathÄ• __jhÄ• nacarimakÄ• _ veditabbÄ• . __cuticarimakÄ• _ti cut
cutikkhaá¹‡apavattino sabbapariyosÄ• nakÄ• . __tasmÄ• _ti tÄ«su bhavesu nihÄ«ne kÄ• m
assÄ• sapassÄ• sÄ• . __purato_ti heá¹-á¹-hÄ• . yasmÄ• __vibhaá¹…gaá¹-á¹-hakathÄ• yaá
pakiá¹‡á¹‡akakathÄ•) rÅ«padhammÄ• naá¹ƒ soá¸·asacittakkhaá¹‡Ä• yukatÄ• vibhÄ• vitÄ•
cittena saddhiá¹ƒ uppajjitvÄ• â€™â€™ _ti vuttaá¹ƒ. __cuticittassa purato_ti vÄ• cuticittaá¹ƒ
gahetvÄ• tato oraá¹ƒ soá¸·asamena cittena saddhiá¹ƒ uppajjitvÄ• ti evaá¹ƒ pana atthe gayh
sattarasacittakkhaá¹‡Ä• yukatÄ• va assÄ• sapassÄ• sÄ• naá¹ƒ vuttÄ• hoti.

ime kira imaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ anuyuttassa bhikkhuno pÄ• kaá¹-Ä• hontÄ«ti Ä• ne
kÄ• raá¹‡amÄ• ha __ ``Ä• nÄ• pÄ• nÄ• rammaá¹‡assa suá¹-á¹-hu pariggahitattÄ• â€™â€™
__ ``cuticittassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __Ä• yuantaraá¹ƒ_ nÄ• ma jÄ«vitantaraá¹ƒ jÄ«vanakkhaá¹‡Ä• vadhi. __dhammatÄ•
rucivasenevÄ• ti attho.

__candÄ• lokaá¹ƒ oloketvÄ• _ti juá¹‡hapakkhe padosavelÄ• yaá¹ƒ samantato Ä• siÃ±camÄ
gaganatalaá¹ƒ, rajatapattasadisavÄ• likÄ• santhataÃ±ca bhÅ«mibhÄ• gaá¹ƒ disvÄ• ``ramaÄ
deso ca mama ajjhÄ• sayasadiso, kÄ«va ciraá¹ƒ nu kho ayaá¹ƒ dukkhabhÄ• ro vahitabboâ€
Ä• yusaá¹…khÄ• re upadhÄ• retvÄ• parikkhÄ«á¹‡eti adhippÄ• yo. __lekhaá¹ƒ katvÄ• _ti ca
katvÄ• .

__anuyuÃ±jethÄ• _ti anuyuÃ±jeyya, bhÄ• veyyÄ• ti attho.

upasamÄ• nussatikathÄ• vaá¹‡á¹‡anÄ•

<239> __eva_nti \Ne I 327/ yathÄ• vuttena virÄ• gÄ• diguá¹‡Ä• nussaraá¹‡appakÄ• rena.
__sabbadukkhÅ«pasamasaá¹…khÄ• tassÄ• _ti dukkhadukkhÄ• dibhedaá¹ƒ sabbampi dukk
sabbadukkhÅ«pasamoti saá¹…khÄ• tabbassa.

``paÃ±Ã±attidhammÄ• â€™â€™ tiÄ• dÄ«su asabhÄ• vopi Ã±Ä• á¹‡ena dhÄ• rÄ«yati avad
tato nivattento __ ``dhammÄ• ti sabhÄ• vÄ• â€™â€™ _ti Ä• ha \Be I 347/. bhavanaá¹ƒ para
bhÄ• vo, saha bhÄ• venÄ• ti __sabhÄ• vÄ• , _ sacchikaá¹-á¹-haparamatthato labbhamÄ• na
sabhÄ• vassa dhÄ• raá¹‡ato dhammÄ• ti, yathÄ• vuttenaá¹-á¹-hena sabhÄ• vÄ• ti ca vucca
paccayasamodhÄ• nalakkhaá¹‡ena saá¹…gamena sannipatitvÄ• . __samÄ• gammÄ• _ti ta
anurÅ«pehi paccayehi. __katÄ• _ti nibbattitÄ• . __akatÄ• _ti kehicipi paccayehi na katÄ• . _
bahuvacanassa kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. __aggamakkhÄ• yatÄ«_ti aggo akk
padasandhikaro. so asaá¹…khatalakkhaá¹‡o sabhÄ• vadhammo __virÄ• go_ti paccetabbo,
saá¹ƒkilesadhammoti. nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattamÄ• nena ariyamagg
mÄ• namadÄ• dayo taá¹ƒ patvÄ• pahÄ«yanti nÄ• mÄ• ti Ä• ha __ ``tamÄ• gamma ... pe ...
``seyyohamasmÄ«â€™â€™ tiÄ• dinÄ• (Dhs 1121; SN b IV 108) maÃ±Ã±anÄ• vasena pava
purisabhÄ• vaá¹ƒ nissÄ• ya uppajjanakamado __purisamado. Ä• di_-saddena jÄ• timadÄ• d
daá¹-á¹-habbo. __nimmadÄ• _ti vigatamadabhÄ• vÄ• . imameva hi atthaá¹ƒ dassetuá¹ƒ __
madÄ• nimmadÄ«yanti ettha amadabhÄ• vaá¹ƒ vinÄ• saá¹ƒ gacchantÄ«ti __madanimmada
__kÄ• mapipÄ• sÄ• _ti kÄ• mÄ• naá¹ƒ pÄ• tukamyatÄ• , kÄ• mataá¹‡hÄ• . kÄ• maguá¹‡Ä•
__kÄ• maguá¹‡Ä• layÄ• . tebhÅ«makaá¹ƒ vaá¹-á¹-a_nti tÄ«su bhÅ«mÄ«su kammakilesavip

asaá¹…khatadhammo. __aparÄ• parabhÄ• vÄ• yÄ• _ti aparÄ• paraá¹ƒ yoniÄ• dito yoniÄ• d
gaá¹‡á¹-hikaraá¹‡aá¹ƒ. __saá¹ƒsibbanaá¹ƒ_ tunnakÄ• raá¹‡aá¹ƒ. nikkhamanaá¹ƒ, nissaraá
visaá¹ƒyogo evÄ• ti Ä• ha __ ``visaá¹ƒyuttoâ€™â€™ _ti.

ye guá¹‡e nimittaá¹ƒ katvÄ• madanimmadanÄ• dinÄ• mÄ• ni nibbÄ• ne niruá¸·hÄ• ni, te m
yathÄ• vutte nibbattitanibbÄ• naguá¹‡e eva gahetvÄ• Ä• ha __ ``madanimmadanatÄ• dÄ«n
vasenÄ• â€™â€™ _ti, na pana madÄ• nimmadÄ«yanti etenÄ• ti evamÄ• dike. te hi ariyam
bhagavatÄ• upasamaguá¹‡Ä• vuttÄ• ti sambandho. kattha pana vuttÄ• ti? __asaá¹…khata
366 Ä• dayo). tattha __sacca_nti avitathaá¹ƒ. nibbÄ• naá¹ƒ hi kenaci pariyÄ• yena asantabh
ekaá¹ƒseneva santattÄ• aviparÄ«taá¹-á¹-hena saccaá¹ƒ. tenÄ• ha ``ekaá¹ƒ hi saccaá¹ƒ, na
\Be I 348/ (Sn 890). __pÄ• ra_nti saá¹ƒsÄ• rassa paratÄ«rabhÅ«taá¹ƒ. tenevÄ• ha ``tiá¹‡á¹
tiá¹-á¹-hati brÄ• hmaá¹‡oâ€™â€™ ti (It 69), ``appakÄ• te manussesu, ye janÄ• pÄ• ragÄ•
__sududdasa_nti paramagambhÄ«ratÄ• ya, atisukhumasantasabhÄ• vatÄ• ya ca anupacita
daá¹-á¹-huá¹ƒ asakkuá¹‡eyyatÄ• ya suá¹-á¹-hu duddasaá¹ƒ. natthi ettha jarÄ• , etasmiá¹ƒ vA
jarÄ• bhÄ• voti __ajaraá¹ƒ_. tato eva jarÄ• dÄ«hi apalokiyatÄ• ya thiraá¹-á¹-hena __dhuvaá
taá¹‡hÄ• dipapaÃ±cÄ• bhÄ• vato __nippapaÃ±caá¹ƒ_. natthi ettha matanti __amataá¹ƒ_. as
saá¹ƒkilesadhammÄ• naá¹ƒ abhÄ• vena __sivaá¹ƒ_. catÅ«hi yogehi anupaddutattÄ• __khe
acchariyatÄ• ya, abhÅ«tapubbatÄ• ya ca __abbhutaá¹ƒ_. sabbÄ• saá¹ƒ Ä«tÄ«naá¹ƒ anatth
__anÄ«tikaá¹ƒ_. niddukkhatÄ• ya __abyÄ• bajjhaá¹ƒ_. sabbasaá¹ƒkilesamalato accantasuc
__visuddhi_. catÅ«hipi oghehi anajjhottharaá¹‡Ä«yatÄ• ya __dÄ«paá¹ƒ_. sakalavaá¹-á¹-adu
paripÄ• lanaá¹-á¹-hena __tÄ• á¹‡aá¹ƒ_.

``saccaÃ±ca vo, bhikkhave, desessÄ• mÄ«â€™â€™ tiÄ• dikÄ• pÄ• á¸·i saá¹ƒkhittÄ• ti vedi
anantaanÄ• savanipuá¹‡aajajjaraapalokitaanidassanapaá¹‡Ä«taacchariyaanÄ«tikadhamma
rÄ• divacanehi ca bodhitÄ• idha avuttÄ• guá¹‡Ä• saá¹…gayhanti, tattha natthi etassa upp
vÄ• ti __ananto, _ asaá¹…khatadhammo. Ä• savÄ• naá¹ƒ anÄ• rammaá¹‡atÄ• ya __anÄ• s
__nipuá¹‡o_. saá¹…khatadhammo viya jarÄ• ya ajajjaritatÄ• ya __ajajjaro_. byÄ• dhiÄ• dÄ«
__apalokitaá¹ƒ_. acakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyatÄ• ya __anidassano_. atittikaraá¹-á¹-h
apacuratÄ• ya __acchariyo_. Ä«tÄ«hi anabhibhavanÄ«yasabhÄ• vattÄ• , anÄ«tikabhÄ• vah
vaá¹-á¹-adukkhamuttinimittatÄ• ya __mutti_. saá¹ƒsÄ• raá¹ƒ bhayato passantehi nilÄ«yanÄ«
tesaá¹ƒyeva parÄ• gatÄ«ti __parÄ• yaá¹‡o_. pakatiÃ±Ä• á¹‡ena aladdhapatiá¹-á¹-hatÄ• ya
__gambhÄ«ro_. katapuÃ±Ã±ehipi dukkhena kicchena anubujjhitabbato __duranubodho_. sa
takkaÃ±Ä• á¹‡ena avacaritabboti __atakkÄ• vacaro_ \Be I 349/. buddhÄ• dÄ«hi paá¹‡á¸• ite
adhigantabbato __paá¹‡á¸• itavedanÄ«yo_ti evamattho veditabbo.

__ariyasÄ• vakasseva_ \Ne I 329/ __ijjhati_ sacchikiriyÄ• bhisamayavasena nibbÄ• naguá¹
pÄ• kaá¹-abhÄ• vato. aá¹-á¹-hÄ• ne cÄ• yaá¹ƒ __eva_-saddo vutto, ijjhati evÄ• ti yojanÄ• . s
evaá¹ƒ vuttaá¹ƒ __ ``ariyasÄ• vakassevÄ• â€™â€™ _ti. tenevÄ• ha __ ``evaá¹ƒ santepÄ«â

__upasamagarukenÄ• _ti nibbÄ• naninnena. __manasi kÄ• tabbÄ• _ yathÄ• vuttÄ• upasan
supatÄ«_tiÄ• dÄ«su vattabbaá¹ƒ mettÄ• kathÄ• yaá¹ƒ Ä• vi bhavissati. __paá¹‡Ä«tÄ• dhim
nibbÄ• nÄ• dhimuttattÄ• .

anussatikammaá¹-á¹-hÄ• naniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti aá¹-á¹-hamaparicchedavaá¹‡á¹‡anÄ• .

9. brahmavihÄ• raniddesavaá¹‡á¹‡anÄ•

mettÄ• bhÄ• vanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<240> __mettaá¹ƒ_ \Be I 350/ \Ne I 330/ brahmavihÄ• raá¹ƒ. __bhÄ• vetukÄ• menÄ• _ti up
paccavekkhitabboti sambandho. __sukhanisinnenÄ• _ti visamaá¹ƒ anisÄ«ditvÄ• pallaá¹…k

__kasmÄ• _ti paccavekkhaá¹‡Ä• ya kÄ• raá¹‡apucchÄ• , aÃ±Ã±aá¹ƒ adhigantukÄ• mena a
Ä• dÄ«navÄ• nisaá¹ƒsapaccavekkhaá¹‡Ä• kimatthiyÄ• ti adhippÄ• yo. mettÄ• nÄ• ma atth
__adosaniddese_ ``metti mettÄ• yanÄ• mettÄ• yitattaâ€™â€™ nti (Dhs 1062) niddiá¹-á¹-ha
adhivÄ• sanakkhanti adhippetÄ• . sÄ• pana atthato adosappadhÄ• nÄ• cattÄ• ro arÅ«pakl
sijjhamÄ• nÄ• ya titikkhÄ• khanti siddhÄ• eva hotÄ«ti Ä• ha __ ``khanti adhigantabbÄ• â€™
Ä• nisaá¹ƒsapaccavekkhaá¹‡Ä• satthikÄ• vÄ• ti dasseti. __abhibhÅ«to_ pariyuá¹-á¹-hÄ• ne
kusaluppattiyÄ• okÄ• sÄ• lÄ• bhena. __Ä• dÄ«navo daá¹-á¹-habbo_ pÄ• á¹‡aghÄ• tÄ• diva
diá¹-á¹-hadhammikasamparÄ• yikÄ• dianatthamÅ«labhÄ• vato.

__khantÄ« paramaá¹ƒ tapo_ti parÄ• pakÄ• rasahanÄ• dikÄ• titikkhalakkhaá¹‡Ä• khanti ut
akattabbÄ• karaá¹‡akattabbakaraá¹‡alakkhaá¹‡Ä• ya sammÄ• paá¹-ipattiyÄ• mÅ«labhÄ• v
balÄ• nÄ«ka_nti paramaá¹ƒ maá¹…galabhÅ«tÄ• khanti eva balaá¹ƒ etassÄ• ti khantibalaá¹
samaá¹‡abrÄ• hmaá¹‡Ä• â€™â€™ ti. dosÄ• dipaá¹-ipakkhavidhamanasamatthatÄ• ya anÄ
balÄ• nÄ«kaá¹ƒ. __khantyÄ• bhiyyo na vijjatÄ«_ti attano paresaÃ±ca anatthapaá¹-ibÄ• han
uttari apassayo natthi.

__vivecanatthÄ• yÄ• _ti vikkhambhanatthÄ• ya. __khantiyÄ• saá¹ƒyojanatthÄ• ya_ attÄ• n
\Ne I 331/ dÅ«sentÄ«ti dosÄ• , puggalÄ• yeva dosÄ• __puggaladosÄ• _. yesu bhÄ• vanÄ•
vipajjateva, te eva \Be I 351/ vuttÄ• . __paá¹-hama_nti vakkhamÄ• nena koá¹-á¹-hÄ• sato
koá¹-á¹-hÄ• santarupasaá¹ƒharaá¹‡anayena vinÄ• sabbapaá¹-hamaá¹ƒ.

piyÄ• yitabbo piyo, tappaá¹-ipakkho __appiyo_. so saá¹…khepato duvidho atthassa akÄ• ra

kÄ• rakoti. tattha yo attano, piyassa ca anatthassa kÄ• rako, so veripuggalo daá¹-á¹-habbo.
piyassa ca atthassa akÄ• rako, appiyassa ca atthassa kÄ• rako, ``atthaá¹ƒ me nÄ• carÄ«â€
1237), ``appiyassa me amanÄ• passa atthaá¹ƒ acarÄ«â€™â€™ tiÄ• dinÄ• ca Ä• ghÄ• tava
ananukÅ«lavuttiko aniá¹-á¹-hoti attho. __liá¹…gavisabhÄ• ge_ti itthiliá¹…gÄ• dinÄ• liá¹…ge
__odhiso_ti bhÄ• gaso. ``tissa dattÄ• â€™â€™ tiÄ• dinÄ• odhisakanti attho.

idÄ• ni yathÄ• vuttesu chasu puggalesu abhÄ• vetabbatÄ• ya kÄ• raá¹‡aá¹ƒ dassento __ `
_tiÄ• dimÄ• ha. tattha __appiyaá¹ƒ hi piyaá¹-á¹-hÄ• ne á¹-hapento kilamatÄ«_ti dosena bhÄ
saparissayatamÄ• ha. appiyatÄ• hi piyabhÄ• vassa ujupaá¹-ipakkhÄ• , na ca tassa piyaá¹-á
bhÄ• vanÄ• sijjhati. __atippiyasahÄ• yakaá¹ƒ majjhattaá¹-á¹-hÄ• ne á¹-hapento kilamatÄ«_
saparissayatamÄ• ha atippiyasahÄ• yassa gehassitapemaá¹-á¹-hÄ• nabhÄ• vato. tenÄ• ha
_tiÄ• di. __majjhattaá¹ƒ_ iá¹-á¹-hÄ• niá¹-á¹-hatÄ• hi majjhasabhÄ• vaá¹ƒ neva piyaá¹ƒ nÄ• p
__garuá¹-á¹-hÄ• ne piyaá¹-á¹-hÄ• ne ca á¹-hapento kilamati_ majjhatte sambhÄ• vanÄ«yapi
abhÄ• vÄ• . na hi ajjhupekkhitabbe bhÄ• vanÄ«yatÄ• , manÄ• patÄ• vÄ• paccupaá¹-á¹-hÄ
paá¹-hamaá¹ƒ mettÄ• bhÄ• vetabbÄ• . __kodho uppajjati_ koá¹-á¹-hÄ• santarabhÄ• vÄ• nu

__tamevÄ• _ti visabhÄ• galiá¹…gameva. liá¹…gasabhÄ• geti avisesetvÄ• __ ``piyapuggal
__bhittiyuddhamakÄ• sÄ«_ti sÄ«laá¹ƒ adhiá¹-á¹-hÄ• ya pihitadvÄ• re gabbhe sayanapÄ«á¹-
bhÄ• vento mettÄ• mukhena uppannarÄ• gena andhÄ«kato bhariyÄ• ya santikaá¹ƒ gantukÄ
bhittiá¹ƒ bhinditvÄ• pi nikkhamitukÄ• matÄ• ya bhittiá¹ƒ pahari. tenÄ• ha \Be I 352/ ``mettÄ•
vaÃ±cetÄ«â€™â€™ ti (Nett-a 21), ``andhatamaá¹ƒ tadÄ• hoti, yaá¹ƒ rÄ• go sahate naraâ€

Ä• dÄ• nanikkhepaparicchinne \Ne I 332/ addhÄ• paccuppannabhÅ«te dharamÄ• natÄ• ya
khandhappabandhe idha sattÄ• diggahaá¹‡aá¹ƒ, na tiyaddhagateti Ä• ha __ ``kÄ• lakate pa
pana kÄ• lakate mettÄ• bhÄ• vanÄ• na ijjhatÄ«ti? mettÄ• byÄ• pÄ• rassa ayogyaá¹-á¹-hÄ•
hitÅ«pasaá¹ƒhÄ• rÄ• raho. yattha sati sambhave payogato hitÅ«pasaá¹ƒhÄ• ro labbheyya,
hitÅ«pasaá¹ƒhÄ• ro yujjeyya. dukkhÄ• panayanamodappavattÄ«supi eseva nayoti karuá¹‡Ä
anijjhanaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. aÃ±Ã±attha paguá¹‡amettÄ• jhÄ• no Ä• cariyassa k
ajÄ• nanto taá¹ƒ mettÄ• ya pharitukÄ• mo __ ``Ä• cariyaá¹ƒ Ä• rabbha mettaá¹ƒ Ä• rabhatÄ
__ ``paguá¹‡Ä• va me mettÄ• jhÄ• nasamÄ• pattÄ«â€™â€™ _ti. __nimitta_nti Ä• rammaá¹
puggalaá¹ƒ uddissamettaá¹ƒ Ä• rabhasi, so jÄ«vati na jÄ«vatÄ«â€™â€™ ti jÄ• nÄ• hÄ«ti at
mettaá¹ƒ karonto, mettaá¹ƒ bhÄ• ventoti attho.

<241> attani bhÄ• vanÄ• nÄ• ma sakkhibhÄ• vatthÄ• ti nÄ• nÄ• vidhasukhÄ• nubandhaan
yaá¹ƒ attani upalabbhati, taá¹ƒ nidassento tassa vattamÄ• natÄ• ya Ä• ha __ ``ahaá¹ƒ sukh
sarÄ«rasukhaá¹ƒ nÄ• ma anekantikaá¹ƒ, Ä«disassa puggalassa anokÄ• saá¹ƒ cittadukkhan
sandhÄ• yÄ• ha __ ``niddukkhoti vÄ• â€™â€™ _ti. homÄ«ti sambandho. tathÄ• __avero_ti
dukkhÄ• bhÄ• ve sukhasaÃ±Ã±Ä• . sÄ• panÄ• yaá¹ƒ niddukkhatÄ• verÄ«naá¹ƒ puggalÄ•

pÄ• padhammÄ• naá¹ƒ abhÄ• vato, visesato byÄ• pÄ• davirahato Ä«ghasaÃ±Ã±itÄ• ya Ä«
anavajjakÄ• yikasukhasamaá¹…gitÄ• ya ca hotÄ«ti dassento Ä• ha __ ``avero abyÄ• pajjo
__attÄ• naá¹ƒ pariharÄ• mÄ«_ti evaá¹ƒbhÅ«to hutvÄ• mama attabhÄ• vaá¹ƒ pavattemi, yÄ

evaá¹ƒ sante yaá¹ƒ vibhaá¹…ge vuttaá¹ƒ, taá¹ƒ virujjhatÄ«ti sambandho. __evaá¹ƒ sante_ti
attanipi mettÄ• bhÄ• vetabbÄ• ti attho. ``yaá¹ƒ vibhaá¹…ge vuttaâ€™â€™ nti vatvÄ• \Be I
samÄ• nagatikaá¹ƒ suttapadaá¹ƒ Ä• haranto __ ``kathaÃ±ca bhikkhÅ«â€™â€™ _tiÄ• dimÄ
Ä• gamissati.

__ta_nti vibhaá¹…gÄ• dÄ«su vacanaá¹ƒ. __appanÄ• vasenÄ• _ti appanÄ• vahabhÄ• vanÄ
sukhito homÄ«â€™â€™ tiÄ• divacanaá¹ƒ. __sakkhibhÄ• vavasenÄ• _ti ahaá¹ƒ viya sabbe
tasmÄ• tesu mayÄ• attani viya sukhÅ«pasaá¹ƒhÄ• ro kÄ• tabboti evaá¹ƒ tattha attÄ• naá¹
á¹-hapanavasena. tenÄ• ha __ ``sacepi hÄ«â€™â€™ _tiÄ• di. kasmÄ• pana attani bhÄ• va
attasinehavasena saparissayabhÄ• vato. koá¹-á¹-hÄ• santare pana bhÄ• vitabhÄ• vanassa
hotiyeva.

__sabbÄ• disÄ• _ti anavasesÄ• dasapi disÄ• . __anuparigamma cetasÄ• _ti cittena pariye
__nevajjhagÄ• piyataramattanÄ• kvacÄ«_ti sabbussÄ• hena pariyesanto atisayena attato
sattaá¹ƒ katthaci disÄ• ya neva adhigaccheyya na passeyya. __evaá¹ƒ piyo puthu attÄ• pa
attato piyatarassa anupalabbhanavasena puthu visuá¹ƒ visuá¹ƒ tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹
tena kÄ• raá¹‡ena, __attakÄ• mo_ attano hitasukhaá¹ƒ icchanto, __paraá¹ƒ_ sattaá¹ƒ antar
__na hiá¹ƒse_ na haneyya, na viheá¹-heyyÄ• ti attho.

__ayaá¹ƒ nayo_ti sabbehi sattehi, attano ca piyatarabhÄ• vaá¹ƒ nidassetvÄ• tesu karuá¹‡Ä
bhagavatÄ• sukhesitÄ• ya ``attÄ• naá¹ƒ sakkhibhÄ• ve á¹-hapetvÄ• sattesu mettÄ• bhÄ•
mettÄ• bhÄ• vanÄ• ya nayadassanaá¹ƒ katamevÄ• ti attho.

<242> __sukhapavattanattha_nti sukhena akicchena mettÄ• ya pavattanatthaá¹ƒ. __yvÄ• s
yogino. __piyo_ti iá¹-á¹-ho. __manÄ• po_ti manavaá¸• á¸• hanako. __garÅ«_ti guá¹‡avisesa
__bhÄ• vanÄ«yo_ti sambhÄ• vetabbo. __Ä• cariyamatto_ti sÄ«lÄ• dinÄ• Ä• cariyappamÄ•
__Ä• di_-saddena atthacariyÄ• dike saá¹…gaá¹‡hÄ• ti. __sÄ«lasutÄ• dÄ«nÄ«_ti __Ä• di_-s
dhutadhammajÄ• gariyÄ• nuyogÄ• dike ca saá¹…gaá¹‡hÄ• ti.

__kÄ• ma_nti \Be I 354/ yuttappattakÄ• ritÄ• sukhasiddhidÄ«panoyaá¹ƒ nipÄ• to. tenetaá¹ƒ
puggalaá¹ƒ uddissa bhÄ• vanaá¹ƒ Ä• rabhanto yogÄ« yuttappattakÄ• rÄ«, sukhena cassa ta
tena pana yoginÄ• tÄ• vatÄ• santoso na kÄ• tabboti. tenÄ• ha __ ``appanÄ• sampajjatÄ«
__sÄ«mÄ• sambheda_nti mariyÄ• dÄ• panayanaá¹ƒ, attÄ• piyo majjhatto verÄ«ti vibhÄ• gA
__tadanantara_nti tato piyamanÄ• pagarubhÄ• vanÄ«yato, tattha vÄ• mettÄ• dhigamato an

mettÄ• bhÄ• vetabbÄ• ti sambandho, garuá¹-á¹-hÄ• nÄ«ye paá¹-iladdhaá¹ƒ mettÄ• manasi
upasaá¹ƒharitabbanti attho. sukhÅ«pasaá¹ƒhÄ• rakatassa taá¹ƒ hoti pageva paá¹-ipakkhadl
vikkhambhitattÄ• . atippiyasahÄ• yakato anantaraá¹ƒ majjhatte mettÄ• bhÄ• vetabbÄ• maj
piyagaruá¹-á¹-hÄ• ne á¹-hapetuá¹ƒ sukarabhÄ• vato. ``atippiyasahÄ• yakatoâ€™â€™ ti ca i
gahetvÄ• vuttaá¹ƒ. paguá¹‡amanasikÄ• rÄ• dhigamato paá¹-á¹-hÄ• ya hissa sopi piyaá¹-á¹
__majjhattato verÄ«puggale_ti majjhattapuggale mettÄ• yantena tattha paguá¹‡amanasikÄ•
piyabhÄ• vaá¹ƒ upasaá¹ƒharitvÄ• tadanantaraá¹ƒ verÄ«puggalaá¹ƒ bhÄ• vanÄ• ya majjhat
majjhattato piyabhÄ• vÅ«pasaá¹ƒhÄ• rena verÄ«puggale __mettÄ• bhÄ• vetabbÄ• _. ``ver
purimÄ• vatthaá¹ƒ gahetvÄ• vuttaá¹ƒ. __ekekasmiá¹ƒ koá¹-á¹-hÄ• se muduá¹ƒ kammaniya
piyagaruá¹-á¹-hÄ• nÄ«yo, atippiyo, majjhatto, verÄ«ti catÅ«su puggalakoá¹-á¹-hÄ• sesu paá
piyagaruá¹-á¹-hÄ• nÄ«ye mettÄ• bhÄ• vanaá¹ƒ adhigantvÄ• vasÄ«bhÄ• vappattiyÄ• tathÄ
koá¹-á¹-hÄ• santarÅ«pasaá¹ƒhÄ• ratthaá¹ƒ muduá¹ƒ kammaniyaá¹ƒ katvÄ• tadanantaraá¹ƒ
atippiyabhÄ• vaá¹ƒ vikkhambhetvÄ• piyabhÄ• vamatte cittaá¹ƒ á¹-hapentena bhÄ• vanÄ• u
vasÄ«bhÄ• vÄ• pÄ• danena muduá¹ƒ kammaniyaá¹ƒ katvÄ• tadanantaraá¹ƒ majjhatte udÄ
piyabhÄ• vaá¹ƒ upaá¹-á¹-hapetvÄ• bhÄ• vanÄ• upasaá¹ƒharitabbÄ• , puna tampi vasÄ«bh
kammaniyaá¹ƒ katvÄ• tadanantaraá¹ƒ verimhi verÄ«saÃ±Ã±aá¹ƒ vikkhambhetvÄ•
majjhattabhÄ• vÅ«paá¹-á¹-hapanamukhena piyabhÄ• vaá¹ƒ uppÄ• dentena bhÄ• vanÄ• up
__ ``tadanantare tadanantare upasaá¹ƒharitabbaâ€™â€™ _nti, jhÄ• nacittaá¹ƒ upanetabba

__verÄ«puggalo vÄ• natthi_ kammabalena vÄ• etarahi payogasampattiyÄ• vÄ• sabbaso
__mahÄ• purisajÄ• tikattÄ• _ti mahÄ• purisasabhÄ• vattÄ• \Be I 355/
cirakÄ• laparicayasamiddhakhantimettÄ• nuddayÄ• diguá¹‡asampannatÄ• ya uá¸·Ä• rajjhÄ
sabbasaho parÄ• parÄ• dhaá¹ƒ tiá¹‡Ä• yapi na maÃ±Ã±ati. tena vuttaá¹ƒ __ ``anatthaá¹ƒ ka
verÄ«saÃ±Ã±Ä• va nuppajjatÄ«â€™â€™ _ti. __tenÄ• _ti tena yoginÄ• . atthi verÄ«puggalo

<243> __purimapuggalesÅ«_ti piyÄ• dÄ«su jhÄ• nassa Ä• rammaá¹‡abhÅ«tesu purimesu
samÄ• pajjitvÄ• _ti paá¹-ighaá¹ƒ vikkhambhetvÄ• uppÄ• ditaá¹ƒ mettÄ• jhÄ• naá¹ƒ samÄ•
paá¹-ighaá¹ƒ paá¹-ivinodetabba_nti ettha keci pana ``upacÄ• rajjhÄ• naá¹ƒ sampÄ• detvÄ•
vadanti, tesaá¹ƒ upacÄ• rajjhÄ• nato vuá¹-á¹-hÄ• nampi icchitabbaá¹ƒ siyÄ• ``vuá¹-á¹-hahit
pubbe tasmiá¹ƒ puggale asatiyÄ• amanasikÄ• rena paá¹-ighaá¹ƒ anuppÄ• dentassa sÄ• dh
vikkhambhetvÄ• jhÄ• nassa uppÄ• danaá¹ƒ, samÄ• pajjanaÃ±ca vuttaá¹ƒ. idÄ• ni pana taá
karontassapi yathÄ• paá¹-ighaá¹ƒ \Ne I 335/ na uppajjati, taá¹ƒ vidhiá¹ƒ dassetuá¹ƒ idaá¹ƒ
puggalaá¹ƒ mettÄ• yantena paá¹-ighaá¹ƒ vinodetabbaâ€™â€™ _nti. mettÄ• yanameva hi id
adhippetaá¹ƒ. __na nibbÄ• tÄ«_ti na vÅ«pasammati.

__anusÄ• rato_ti anugamanato, paccavekkhaá¹‡atoti attho. __ghaá¹-itabba_nti vÄ• yamital

__taÃ±ca kho_ ghaá¹-anaá¹ƒ vÄ• yamanaá¹ƒ. __iminÄ• _ idÄ• ni vakkhamÄ• nena Ä• kÄ•

ubhato dvÄ«su á¹-hÄ• nesu daá¹‡á¸• o etassÄ• ti __ubhatodaá¹‡á¸• akaá¹ƒ, _ tena. __oca
pÄ• papurisÄ• . __tatrÄ• pÄ«_ti tesupi aá¹…gamaá¹…gÄ• ni okkantesupi. __tenÄ• _ti manc
sabbapÄ• passa akaraá¹‡aá¹ƒ hi sÄ• sanaá¹ƒ. __tassevÄ• _ti tatopi. nissakke hi idaá¹ƒ sÄ•
ca __eva_-saddo, paá¹-hamaá¹ƒ kuddhapurisatopÄ«ti attho. __tenÄ• _ti kujjhanena. __pÄ•
sÄ• rambhÄ• dikassa kilesÄ• nubandhassa vatthubhÄ• vato kodhassa sÄ• vajjataá¹ƒ Ã±atv
anavajjasaÃ±Ã±Ä« kuddhassa puggalassa na paá¹-ikujjheyyÄ• ti keci. __ubhinna_nti dvinna
tenÄ• ha __ ``attano ca parassa cÄ• â€™â€™ _ti. atha vÄ• __ubhinna_nti ubhayesaá¹ƒ lok
idhalokaparalokÄ• nanti attho.

__sapattakantÄ• _ti \Be I 356/ paá¹-isattÅ«hi icchitÄ• . __sapattakaraá¹‡Ä• _ti tehi kÄ• tabb
kujjhanasÄ«laá¹ƒ. __kodhanÄ• ya_nti kodhano ayaá¹ƒ, __aya_nti ca nipÄ• tamattaá¹ƒ. __ko
anugato, parÄ• bhibhÅ«to vÄ• . __dubbaá¹‡á¹‡ova hotÄ«_ti pakatiyÄ• vaá¹‡á¹‡avÄ• pi ala
mukhavikÄ• rÄ• divasena virÅ«po eva hoti etarahi, Ä• yatiá¹ƒ cÄ• ti. kodhÄ• bhibhavassa el
dÄ«petuá¹ƒ ``dubbaá¹‡á¹‡o vÄ• â€™â€™ ti avadhÄ• raá¹‡aá¹ƒ katvÄ• puna __ ``kodhÄ• b
__na pacurattho_ti na pahÅ«tadhano. __na bhogavÄ• _ti upabhogaparibhogavatthurahito. _
kittimÄ• .

__chavÄ• lÄ• ta_nti chavadahanÄ• lÄ• taá¹ƒ, citakÄ• yaá¹ƒ santajjanummukkantipi vadanti
ubhosu koá¹-Ä«su daá¸• á¸• haá¹ƒ. __majjhe gÅ«thagata_nti vemajjhaá¹-á¹-hÄ• ne sunakha
uhadena gÅ«thena makkhitaá¹ƒ. __kaá¹-á¹-hattha_nti dÄ• rukiccaá¹ƒ. __neva pharati_ na s
__tathÅ«pamÄ• ha_nti tathÅ«pamaá¹ƒ tÄ• disaá¹ƒ ahaá¹ƒ. __ima_nti ``so ca hoti abhijjhÄ•
92) heá¹-á¹-hÄ• vuttaá¹ƒ sandhÄ• ya satthÄ• \Ne I 336/ vadati, tasmÄ• kÄ• mesu tibbasÄ•
sÄ«larahitanti adhippÄ• yo. idha pana byÄ• pannacittaá¹ƒ paduá¹-á¹-hamanasaá¹…kappatÄ

__so dÄ• ni tva_ntiÄ• di yathÄ• vuttehi suttapadehi attano ovadanÄ• kÄ• radassanaá¹ƒ.

<244> __yo yo dhammo_ti kÄ• yasamÄ• cÄ• rÄ• dÄ«su yo yo sucaritadhammo. __vÅ«pas
__parisuddho_ti kilesamalavigamena visuddho. kilesadÄ• hÄ• bhÄ• vena vÄ• upasanto, an
kÄ• yasamÄ• cÄ• rasseva upasamo cirakÄ• laá¹ƒ saá¹ƒyatakÄ• yakammatÄ• ya veditabbo.

__te_ti vacÄ«manosamÄ• cÄ• re.

__so_ti upasantavacÄ«samÄ• cÄ• ro puggalo. __paá¹-isanthÄ• rakusalo_ti yathÄ• parehi
paá¹-isantharaá¹‡e kusalo. __sakhilo_ti adhivÄ• sanakhantisaá¹…khÄ• tena \Be I 357/ sakh
samannÄ• gato. __sukhasambhÄ• so_ti piyakatho. __sammodako_ti sammodanÄ«yakathÄ
__uttÄ• namukho_ti vikuá¹‡itamukho ahutvÄ• pÄ«tisomanassavasena vikasitamukho. __pu

samÄ• gato paá¹-isanthÄ• ravasena paá¹-hamaá¹ƒyeva Ä• bhÄ• sanasÄ«lo. __madhurena
sarabhaÃ±Ã±avasena. sarabhÄ• á¹‡aá¹ƒ pana karonto __parimaá¹‡á¸• alehi_ paripuá¹‡á¹‡
abyÄ• kulehi dhammakathaá¹ƒ katheti.

__sabbajanassa pÄ• kaá¹-o_ sakkaccakiriyÄ• yÄ• ti adhippÄ• yo. tenÄ• ha __ ``yo hÄ«â€™
saddahitvÄ• . okappanalakkhaá¹‡Ä• hi saddhÄ• . __ohitasoto_ti avahitasoto, sussusantoti
__aá¹-á¹-hiá¹ƒkatvÄ• _ atthaá¹ƒ katvÄ• , atthiko vÄ• hutvÄ• .

__ ``ekopi na vÅ«pasanto hotÄ«â€™â€™ _ti pÄ• á¹-ho, evarÅ«po puggalo nirayato nirayaá
bahukÄ• laá¹ƒ tattheva saá¹ƒsaratÄ«ti dassetuá¹ƒ __ ``aá¹-á¹-hamahÄ• nirayasoá¸·asaussa
bhavissatÄ«â€™â€™ _ti vuttaá¹ƒ. tattha saÃ±jÄ«vÄ• dayo aá¹-á¹-ha mahÄ• nirayÄ• . avÄ«
dvÄ• re cattÄ• ro cattÄ• ro katvÄ• kukkuá¸·Ä• dayo soá¸·asa ussadanirayÄ• . __kÄ• ruÃ±Ã
mahÄ• dukkhabhÄ• gibhÄ• vato. yasmiá¹ƒ \Ne I 337/ puggale avihesÄ• bhÅ«tÄ• dukkhÄ•
upatiá¹-á¹-hati, tattha paá¹-igho anokÄ• sovÄ• ti Ä• ha __ ``kÄ• ruÃ±Ã±ampi paá¹-icca Ä• gh
_ti.

__imassa ca atthassÄ• _ti ``yo yo dhammoâ€™â€™ tiÄ• dinÄ• vuttassa atthassa.

<245> yaá¹ƒ verÄ« dukkhÄ• petuá¹ƒ sakkoti, so tassa vasena __ ``attano visayeâ€™â€™
__ki_nti kiá¹ƒ kÄ• raá¹‡aá¹ƒ. __tassÄ• _ti verino. __avisaye_ti dukkhaá¹ƒ uppÄ• detuá¹ƒ as
agocare. __sacitte_ti attano citte. __mahÄ• natthakara_nti idhalokatthaparalokatthaparamat
virÄ• dhanavasena mahato vipulassa, nÄ• nÄ• vidhassa ca diá¹-á¹-hadhammikÄ• dibhedas
__mÅ«lanikantana_nti sÄ«lassa mÅ«lÄ• ni nÄ• ma hirottappakhantimettÄ• nuddayÄ• , tesa
uppajjamÄ• nova pÄ• á¹‡Ä• tipÄ• tÄ• divasena hirottappÄ• dÄ«ni ucchindati. __jaá¸·o_ti an

__anariyaá¹ƒ_ \Be I 358/ __kamma_nti verinÄ• katamahÄ• parÄ• dhamÄ• ha. __yo saya_n
__dosetukÄ• mo_ti kodhaá¹ƒ uppÄ• detukÄ• mo. __yadi kari_ yadi akÄ• si. __dosuppÄ• de
__dukkhaá¹ƒ tassa ca nÄ• mÄ• _ti dukkhaÃ±ca nÄ• ma tassa aparÄ• dhakassa. __nÄ• mÄ
tassa kÄ• raá¹‡aá¹ƒ anekantikanti dasseti. tenÄ• ha __ ``kÄ• hasi vÄ• na vÄ• â€™â€™ _ti
karissasÄ«ti attho. __ahitaá¹ƒ magga_nti attano ahitÄ• vahaá¹ƒ duggatimaggaá¹ƒ.

__aá¹-á¹-hÄ• ne_ti doso tava appiyassa kÄ• rÄ• pako, sattu pana tassa vasavattitÄ• ya dÄ
aá¹-á¹-hÄ• naá¹ƒ paccÄ• pakiriyÄ• ya. tasmÄ• __tameva dosaá¹ƒ chindassu_ ucchinda. __
udayavayaparicchinno attano pavattikÄ• lasaá¹…khÄ• to khaá¹‡o etesaá¹ƒ atthÄ«ti khaá¹‡i
khaá¹‡apabhaá¹…gubhÄ• vatoti attho. __kassa dÄ• nÄ«dha kujjhasÄ«_ti aparÄ• dhakassa
aparÄ• dho kato, te taá¹ƒkhaá¹‡aá¹ƒyeva sabbaso niruddhÄ• . idÄ• ni pana aÃ±Ã±e tiá¹-á¹-
idha kujjhasi. na hi yuttaá¹ƒ anaparÄ• dhesu kujjhananti adhippÄ• yo. __taá¹ƒ vinÄ• kassa
yassa dukkhaá¹ƒ karoti, taá¹ƒ dukkhakiriyÄ• ya visayabhÅ«taá¹ƒ puggalaá¹ƒ vinÄ• kassa n

dukkhaá¹ƒ kare kareyya. __sayampi dukkhahetu tvamitÄ«_ti evaá¹ƒ sayampi tvaá¹ƒ etassa
hetu, evaá¹ƒ samÄ• ne tassa tuyhaÃ±ca tassa dukkhassa hetubhÄ• ve __kiá¹ƒ_ kÄ• raá¹‡Ä
tuyhanti attho.

<246> paralokepi anugÄ• mibhÄ• vato kammaá¹ƒyeva sakaá¹ƒ santakaá¹ƒ etesanti kamma
__kammassakatÄ• _. paccavekkhaá¹‡Ä• nÄ• ma nisedhanatthÄ• , nisedhanaÃ±ca bhÄ• vi
kammaá¹ƒ karissasÄ«â€™â€™ _ti. paá¹-ighavasena pana pavattakammaá¹ƒ pÄ• kaá¹-abh
paccakkhaÃ±cÄ• ti Ä• ha __ ``idaÃ±cÄ• â€™â€™ _ti. __ca_-saddo byatireke, so tassa kam
``neva sammÄ• sambodhiâ€™â€™ _ntiÄ• dinÄ• byatirekato vuccamÄ• namevatthaá¹ƒ jote
niraye niyuttaá¹ƒ, jÄ• tanti vÄ• __nerayikaá¹ƒ. attÄ• naá¹ƒyeva okirati_ dosarajenÄ• ti adhip

<247> __satthu_ \Be I 359/ __pubbacariyaguá¹‡Ä• _ paccavekkhitabbÄ• , satthu gÄ• raven
vÅ«pasameyyÄ• ti.

__bodhisattopi samÄ• no_ nanu te satthÄ• cittaá¹ƒ nappadÅ«sesi, pageva abhisambuddhe
paduá¹-á¹-henÄ• _ti deviyÄ• saddhiá¹ƒ padubbhinÄ• micchÄ• cÄ• ravasena aparaddhena.
chavasarÄ«raá¹ƒ chaá¸• á¸• Ä«yati, taá¹ƒ __Ä• makasusÄ• naá¹ƒ. nikhaÃ±Ã±amÄ• no_ti ni
__purisakÄ• raá¹ƒ katvÄ• _ti Ä• vÄ• á¹-ato nikkhamanatthÄ• ya bÄ• hubalena purisakÄ• raa
__yakkhÄ• nubhÄ• venÄ• _ti aá¸• á¸• avinicchayena Ä• rÄ• dhitacittassa yakkhassa Ä• nub
vÄ• sÄ• gÄ• re.

__Ä• sÄ«sethevÄ• _ti yathÄ• dhippete atthe Ã±Ä• yato anavajjato Ä• saá¹ƒ kareyya. __na
kicchÄ• pannassa me kuto sotthibhÄ• voâ€™â€™ ti na nibbindeyya. vuttaÃ±hi ``Ä• padÄ• s
veditabboâ€™â€™ ti (Ud 53). __yathÄ• icchi_nti yena pakÄ• rena kassaci pÄ«á¸·aá¹ƒ akat
patiá¹-á¹-hitaá¹ƒ attÄ• naá¹ƒ icchiá¹ƒ, __tathÄ• ahaá¹ƒ ahu_nti __passÄ• mi. vo_ti hi nipÄ•

__kÄ• siraÃ±Ã±Ä• _ti kalÄ• bunÄ• kÄ• sirÄ• jena. __sakaá¹‡á¹-akÄ• hÄ«_ti ayakaá¹‡á¹-al

__mahallako_ti vuddho vayoanuppatto. __rujjhantÄ«_ti nirujjhanti.

__cittapariggaá¹‡hanakÄ• lo_ti \Ne I 339/ visevanaá¹ƒ kÄ• tuá¹ƒ adatvÄ• cittassa sammad

__puthusallenÄ• _ti vipulena sallena. __nÄ• go_ti hatthinÄ• go. __vadhÄ«_ti vijjhi, mÄ• res
á¹-hÄ• naá¹ƒ Ä• gantvÄ• mayi evaá¹ƒ karaá¹‡aá¹ƒ nÄ• ma na tava vasena hoti, tasmÄ• __
rÄ• jamattassa vÄ• __ayaá¹ƒ payogo_ uyyojanÄ• ti attho.

__chabbaá¹‡á¹‡arasmÄ«_ti nÄ«lapÄ«talohitÄ• divasena chabbaá¹‡á¹‡amayÅ«khÄ• .
chabbaá¹‡á¹‡akiraá¹‡avantadantatÄ• ya hi te hatthÄ« ``chaddantÄ• â€™â€™ ti vuccanti, n

__chÄ• to_ti jighacchito. __khÄ• deyyÄ• _ti khÄ• deyyaá¹ƒ, ayameva vÄ• pÄ• á¹-ho. __Ä•
__sambala_nti maggÄ• hÄ• raá¹ƒ. taá¹ƒ pana yasmÄ• upacÄ• rena pathassa hitanti vucca
``pÄ• theyyaâ€™â€™ _ntipi vuttaá¹ƒ. ``mittadubbhÄ« vatÄ• yaá¹ƒ andhabÄ• loâ€™â€™ ti
__assupuá¹‡á¹‡ehi nettehi taá¹ƒ purisaá¹ƒ udikkhamÄ• no_.

__mÄ• ayyosi me bhadante_ti ettha __mÄ• _ti nipÄ• tamattaá¹ƒ, __mÄ• _ti vÄ• paá¹-ikkh
kÄ• tabbaá¹ƒ vippakÄ• raá¹ƒ paá¹-isedheti. __ayyo me_ti ayyirako tvaá¹ƒ mama atithibhÄ•
piyasamudÄ• cÄ• ro. __tvaá¹ƒ nÄ• metÄ• disaá¹ƒ karÄ«_ti tvampi evarÅ«paá¹ƒ akÄ• si nÄ•

tiracchÄ• nabhÅ«topi pana mahÄ• kapi hutvÄ• khemantabhÅ«miá¹ƒ sampÄ• pesÄ«ti yoja

__peá¸·Ä• ya pakkhipantepÄ«_ti khuddakÄ• ya peá¸·Ä• ya pÄ• dehi koá¹-etvÄ• pakkhipan
dubbalabhÄ• vakaraá¹‡atthaá¹ƒ nÄ• nappakÄ• rehi maddantepi. __alampÄ• ne_ti evaá¹ƒnÄ

__pÄ«taá¹ƒ vÄ• _ti ettha __vÄ• _-saddo avuttatthavikappe, tena odÄ• tamaÃ±jiá¹-á¹-hÄ• di
saá¹…gaá¹‡hÄ• ti. __cittÄ• nuvattanto_ti cittaá¹ƒ anuvattanto. __homi cintitasannibho_ eva
labhatÅ«ti. Ä• nubhÄ• vena pana __thalaá¹ƒ kareyya udakaá¹ƒ ... pe ... chÄ• rikaá¹ƒ kare.
cittavasÄ« hessaá¹ƒ ... pe ... uttamattho na sijjhatÄ«_ti tadÄ• attanÄ• tattha diá¹-á¹-haá¹ƒ
dasseti bhagavÄ• . tattha __uttamattho_ti buddhabhÄ• vamÄ• ha. __bhojaputtehÄ«_ti ludda

__aá¸·Ä• rÄ• _ti \Ne I 340/ yena sayaá¹ƒ tadÄ• luddahatthato mocito, taá¹ƒ satthavÄ• haá
__atikassÄ• _ti nÄ• sÄ• ya Ä• vutarajjuá¹ƒ Ä• kaá¸• á¸• hitvÄ• . __samparigayhÄ• _ti kÄ• á
pariggahetvÄ• , acchariyÄ• ni dussahÄ• naá¹ƒ sahanavasenÄ• ti adhippÄ• yo.

__ativiya ayuttaá¹ƒ appatirÅ«paá¹ƒ_ paá¹-ighacittuppÄ• danena kenaci appaá¹-isamakhant
satthusÄ• sanÄ• vokkamanappasaá¹…gato.

<248> ``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• roâ€™â€™ tiÄ• dinÄ• (SN a II 124; b III
Ä• gatÄ• ni suttapadÄ• ni anamataggasaddo, tadattho vÄ• etesanti __anamataggiyÄ• ni_.

ajehi \Be I 361/ gamanamaggo __ajapatho_. saá¹…kÅ« laggÄ• petvÄ• te Ä• lambitvÄ• ga
saá¹…kÅ«_ti aá¹…kusÄ• kÄ• rena katadÄ«ghadaá¹‡á¸• o vuccati. __Ä• di_-saddena papÄ•
saá¹…gaá¹‡hÄ• ti. __ubhatobyÅ«á¸·he_ti sampahÄ• ratthaá¹ƒ dvÄ«hipi pakkhehi gÄ• á¸·ha
dukkarÄ• ni karitvÄ• _ dhanÄ• sÄ• ya pabbatavidugganadÄ«viduggÄ• dipakkhandanavase
upakÄ• raá¹ƒ akÄ• si, tatra nappatirÅ«paá¹ƒ manaá¹ƒ padÅ«setu_nti evaá¹ƒ cittaá¹ƒ uppÄ•
evaá¹ƒ cittuppÄ• danaÃ±ca etarahi dissamÄ• nena puttÄ• dÄ«naá¹ƒ posanÄ• dinÄ• atÄ«ta
veditabbaá¹ƒ.

<249> __mettÄ• yÄ• _ti mettÄ• saá¹…khÄ• tÄ• ya, mettÄ• sahitÄ• ya vÄ• . __cetovimuttiyÄ
__Ä• sevitÄ• yÄ• _ti Ä• darena sevitÄ• ya. __bhÄ• vitÄ• yÄ• _ti vaá¸• á¸• hitÄ• ya. __bahulÄ
katÄ• ya. __yÄ• nÄ«katÄ• yÄ• _ti yuttayÄ• naá¹ƒ viya katÄ• ya. __vatthukatÄ• yÄ• _ti adhiá
katÄ• ya. __anuá¹-á¹-hitÄ• yÄ• _ti adhiá¹-á¹-hitÄ• ya. __paricitÄ• yÄ• _ti pariciá¹‡á¹‡Ä• ya c
__susamÄ• raddhÄ• yÄ• _ti suá¹-á¹-hu sampÄ• ditÄ• ya. __pÄ• á¹-ikaá¹…khÄ• _ti icchitabb
parato Ä• gamissati.

<250> __dhÄ• tuvinibbhogo_ti sasambhÄ• rasaá¹…khepÄ• dinÄ• dhÄ• tÅ«naá¹ƒ vinibbhu
aparajjhantassa puggalassa rÅ«padhammamukhena gayhatÄ«ti katvÄ• Ä• ha __ ``kiá¹ƒ ke
_tiÄ• di, kesÄ• divinimuttassa aparajjhanakassa puggalassa abhÄ• vato. idÄ• ni nibbattitapa
\Ne I 341/ vinibbhogavidhiá¹ƒ dassetuá¹ƒ __ ``atha vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. p
dvÄ• dasÄ• yatanÄ• ni upÄ• dÄ• yÄ• ti paccekaá¹ƒ __upÄ• dÄ• ya_-saddo yojetabbo. __ko
patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ na hotÄ«_ti yathÄ• Ä• ragge sÄ• sapassa, Ä• kÄ• se ca ci
patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ natthi, evamassa ``verÄ«â€™â€™ ti parikappite puggale ko
patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ na hoti, kesÄ• dÄ«naá¹ƒ akujjhitabbato, tabbinimuttassa ca

<251> __saá¹ƒvibhÄ• go_ti Ä• misasaá¹ƒvibhÄ• go. __parassÄ• _ti paccatthikassa. __bhin
aparisuddhÄ• jÄ«vo. __tassevaá¹ƒ karoto_ti evaá¹ƒ saá¹ƒvibhÄ• gaá¹ƒ karontassa tassa dÄ
paá¹-iggÄ• hakassa. __ ``mama mÄ• tarÄ• _ __upÄ• sikÄ• ya_ \Be I 362/ __dinnoâ€™â€™
``dhammiyalÄ• bhoâ€™â€™ _ti etassa kÄ• raá¹‡avacanaá¹ƒ. tena pana tassa Ä• gamanas

__sabbatthasÄ• dhaka_nti ``attattho parattho diá¹-á¹-hadhammiko attho samparÄ• yiko atth
Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5) evamÄ• dÄ«naá¹ƒ sabbe
hitÄ• naá¹ƒ, payojanÄ• naÃ±ca nipphÄ• dakaá¹ƒ. __unnamanti_ dÄ• yakÄ• . __namanti_ pa

<252> __eva_nti yathÄ• vuttehi kakacÅ«pamovÄ• dÄ• nussaraá¹‡Ä• dÄ«hi attano ovadanÄ
__vÅ«pasantapaá¹-ighassÄ• _ti paá¹-isaá¹…khÄ• nabalena vinoditÄ• ghÄ• tassa. __tasmim
__verÄ«_-gahaá¹‡eneva cettha appiyapuggalassÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ verim
tasmimpi mettÄ• siddhito, piyato pana atippiyasahÄ• yakassa visuá¹ƒ gahaá¹‡aá¹ƒ Ä• sann
dubbinimocayabhÄ• vadassanatthaá¹ƒ. __mettÄ• vasenÄ• _ti mettÄ• yanavasena. __sama
samÄ• nacittataá¹ƒ. __sÄ«mÄ• sambhedo_ sÄ• eva samacittatÄ• . __imasmiá¹ƒ puggale_t
mettÄ• kammaá¹-á¹-hÄ• nikapuggale. __nisinne_ti bhÄ• venabhÄ• valakkhaá¹‡e bhummaá

__hitamajjhatte_ti piye, majjhatte ca. __catubbidhe_ti catubbidhe jane, yattha katthacÄ«ti a
__nÄ• natta_nti piyamajjhattÄ• dinÄ• nÄ• karaá¹‡aá¹ƒ. __hitacittova pÄ• á¹‡ina_nti kevalaá
evÄ• ti pavuccati, na pana ``mettÄ• ya nikÄ• malÄ• bhÄ«â€™â€™ ti vÄ• ``kusalÄ«â€™â€™
yasmÄ• attÄ• dÄ«su passati nÄ• nattanti. kasmÄ• panÄ• yaá¹ƒ hitacitto kusalÄ«ti na vucca

kusalassa vasena kusalibhÄ• vassa adhippetattÄ• . imassa ca \Ne I 342/ puggalassa mettÄ
visesavatÄ«. atha vÄ• __na nikÄ• malÄ• bhÄ« mettÄ• ya_ yato attÄ• dÄ«su passati nÄ• na
pavuccati, yasmÄ• hitacittova pÄ• á¹‡inanti evamettha attho daá¹-á¹-habbo. gÄ• masÄ«mÄ
gÄ• mantarÄ• dÄ«hi sattasaá¹…khÄ• te mettÄ• visaye bhÄ• vanÄ• ya pubbe aÃ±Ã±amaÃ±
asaá¹ƒkiá¹‡á¹‡amariyÄ• dÄ• rÅ«pena á¹-hitattÄ• attÄ• dayo idha sÄ«mÄ• nÄ• mÄ• ti Ä• h
_ti. __sambhinnÄ• hontÄ«_ti ettha vuttaá¹ƒ sambhedaá¹ƒ dassetuá¹ƒ __ ``samaá¹ƒ pharati
vuttaá¹ƒ. __mahÄ• viseso_ti mahanto bhÄ• vanÄ• ya viseso atisayo. __purimena_ purimato
__na nÄ• yatÄ«_ti na Ã±Ä• yati.

<253> __nimitta_nti \Be I 363/ yathÄ• kasiá¹‡akammaá¹-á¹-hÄ• nÄ• dÄ«su
taá¹ƒtaá¹ƒkasiá¹‡amaá¹‡á¸• alÄ• dipariggahamukhena bhÄ• vanÄ• vasena laddhaá¹ƒ ugga
gocarabhÄ• vena paá¹-ibhÄ• ganimittaá¹ƒ upatiá¹-á¹-hati, na evamidha upaá¹-á¹-hitaá¹ƒ nim
panÄ• yaá¹ƒ yathÄ• vutto sÄ«mÄ• sambhedo laddho, sveva nimittaá¹ƒ viyÄ• ti nimittaá¹ƒ. ta
bhÄ• vanÄ• ya sÄ• tisayattÄ• nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva honti, kilesÄ• sannisin
cittaá¹ƒ samÄ• hitameva. tenÄ• ha __ ``nimittaÃ±ca upacÄ• raÃ±ca laddhaá¹ƒ hotÄ«â€™â€
sÄ«mÄ• sambhedavasena pavattasamathanimittaá¹ƒ. __appakasireneva_ akiccheneva, pa
visodhitattÄ• .

__ettÄ• vatÄ• _ti ettakena bhÄ• vanÄ• nuyogena. __anena_ yoginÄ• . __paÃ±caá¹…gavip
padÄ• naá¹ƒ attho heá¹-á¹-hÄ• vutto eva.

__ ``paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ aÃ±Ã±ataravasenÄ• â€™â€™ _ti idaá¹ƒ vakkhamÄ• n
sÄ• dhÄ• raá¹‡atÄ• ya vuttaá¹ƒ. __appanÄ• ppattacittasseva_ na upacÄ• ramattalÄ• bhino.
paguá¹‡abalavabhÄ• vÄ• pÄ• danena vepullÄ• divisesappattassa odhiso, anodhiso ca disÄ
pavijambhanÄ• vikubbanÄ• vividhÄ• kiriyÄ• ti katvÄ• .

<254> __mettÄ• sahagatenÄ• _ti uppÄ• dato yÄ• va bhaá¹…gÄ• mettÄ• ya saha pavatten
sampayuttenÄ• ti attho. yasmÄ• pana taá¹ƒ vuttanayena mettÄ• ya sahagataá¹ƒ, tÄ• ya ek
sammadeva Ä• gataá¹ƒ hoti, tasmÄ• vuttaá¹ƒ __ ``mettÄ• ya samannÄ• gatenÄ• â€™â€™
``adhicetasoâ€™â€™ tiÄ• dÄ«su (Vin IV 153; Ud 37) samÄ• dhipariyÄ• yopi hotÄ«ti tato vis
``cetasÄ• ti cittenÄ• â€™â€™ _ti vuttaá¹ƒ. __eta_nti etaá¹ƒ padaá¹ƒ. disodhipariggaho satto
hotÄ«ti dassento Ä• ha __ ``ekissÄ• disÄ• ya paá¹-hamapariggahitaá¹ƒ sattaá¹ƒ upÄ• dÄ•
á¹-hitasattÄ• disÄ• gahaá¹‡ena gahitÄ• . tenÄ• ha __ ``ekadisÄ• pariyÄ• pannasattapharaá
pharaá¹‡aÃ±ca sÄ• rammaá¹‡assa dhammassa attano Ä• rammaá¹‡assa phassanÄ• pacc
Ä• rammaá¹‡akaraá¹‡amevÄ• ti Ä• ha __ ``pharitvÄ• ti phusitvÄ• Ä• rammaá¹‡aá¹ƒ katvÄ•
__brahmavihÄ• rÄ• dhiá¹-á¹-hita_nti mettÄ• jhÄ• nupatthambhitaá¹ƒ. __tathÄ• _ti niyamana
aniyamÄ• pekkhasambandhÄ«bhÄ• vato upamÄ• kÄ• raniyamanaá¹ƒ. __dutiya_nti upamey
upamaá¹ƒ, tena sambandhaÃ±ca vinÄ• natthÄ«ti tadubhayampi dassetuá¹ƒ __ ``yathÄ• pu

_tiÄ• di vuttaá¹ƒ. tattha __tathÄ• dutiya_nti ettha pharitvÄ• viharatÄ«ti Ä• netvÄ• samban
__tatiyaá¹ƒ catuttha_nti etthÄ• pi. __tadanantara_nti ca pharaá¹‡Ä• pekkhaá¹ƒ anantaragga
pharitabbadisÄ• pekkhaá¹ƒ disÄ• naá¹ƒ aniddiá¹-á¹-harÅ«pattÄ• . pharaá¹‡Ä• nukkamena h
sarÅ«pato. tenevÄ• ha __ ``yaá¹ƒ kiÃ±ci ekaá¹ƒ disaâ€™â€™ _nti. __itÄ«_ti evaá¹ƒ yathÄ•
uddhaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«ti attho. tenÄ• ha __ ``eteneva nayenÄ• â€™â€™ _ti.
atthadassanaá¹ƒ. __pÄ• á¸·iyaá¹ƒ_ (MN III 309; III 230; Vibh 642) __adho tiriya_nti ettha pi-
luttaniddiá¹-á¹-hoti dassetuá¹ƒ __ ``adhodisampi tiriyaá¹ƒ disampÄ«â€™â€™ _ti vuttaá¹ƒ. et
``dutiyaâ€™â€™ _ntiÄ• dÄ«supi pi-saddassa luttaniddiá¹-á¹-hatÄ• dÄ«pitÄ• ti veditabbaá¹ƒ
iti-saddasseva atthadassanaá¹ƒ. ettha ca __ ``adhoâ€™â€™ _ti iminÄ• yathÄ• nirayesu, n
yattha tattha vÄ• attano heá¹-á¹-himadisÄ• ya sattÄ• gayhanti, evaá¹ƒ __ ``uddhaâ€™â€™
yattha tattha vÄ• attano uparimadisÄ• yaá¹ƒ sattÄ• gahitÄ• ti veditabbaá¹ƒ.

__majjhattÄ• dÄ«_ti __Ä• di_-saddena itthipurisaariyÄ• nariyadevamanussÄ• dike pabhede
__Ä«sakampi bahi avikkhipamÄ• no_ti appakampi kammaá¹-á¹-hÄ• nato bahi vikkhepaá¹ƒ a
hitÅ«pasaá¹ƒhÄ• rato aÃ±Ã±athÄ• thokampi avattamÄ• no. __sabbattatÄ• yÄ• _ti vÄ• sab
sabbabhÄ• vena attani attano attabhÄ• ve hitesitÄ• , evaá¹ƒ sabbadhi sabbasattesu mettÄ•
attho. mettÄ• ya vuccamÄ• nattÄ• sattavisayo __sabba_-saddo, so ca dÄ«ghaá¹ƒ katvÄ• v
sabbasattakÄ• yasaá¹…khÄ• tÄ• pajÄ• etassa atthÄ«ti sabbÄ• vantoti padatthato dassent
sabbasattavantaâ€™â€™ _nti Ä• ha. ettha ca __sabbadhÄ«_ti disodhinÄ• , desodhinÄ• ca
vuttaá¹ƒ, __sabbattatÄ• ya sabbÄ• vanta_nti sattodhinÄ• . tathÄ• hi vuttaá¹ƒ ``anodhiso da
I 344/. ekamevatthaá¹ƒ pakÄ• rato pariyÄ• yenti Ã±Ä• pentÄ«ti __pariyÄ• yÄ• , _ vevacanÄ
tÄ• disÄ• ti adhippÄ• yo. tenÄ• ha __ ``vipulenÄ• ti evamÄ• dipariyÄ• yadassanatoâ€™â€™
pubbe gahitapadÄ• nipi \Be I 365/ puna gayhanti, yathÄ• ``saddhÄ• saddahanÄ• â€™â€™
saddhÄ• padaá¹ƒ puna indriyÄ• dipariyÄ• yadassane ``saddhÄ• saddhindriyaâ€™â€™ nti
__tathÄ• saddo vÄ• itisaddo vÄ• na vutto_ti ``mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ
ti etassa anuvattako tathÄ• -saddo ca iti-saddo ca tesaá¹ƒ pharaá¹‡Ä• nantarÄ• diá¹-á¹-hÄ•
katvÄ• te na vuttÄ• ti puna __ ``mettÄ• sahagatena cetasÄ• ti vuttaâ€™â€™ _nti attho. vut
vacanaá¹ƒ nigamananti Ä• ha __ ``nigamanavasena vÄ• etaá¹ƒ vuttaâ€™â€™ _nti. nanu c
vuttassevatthassa puna vacanaá¹ƒ nigamananti? nÄ• yaá¹ƒ doso odhisoanodhisopharaá¹‡Ä
vuttattÄ• . __vipulenÄ• _ti mahantena, mahattaÃ±cassa asubhakammaá¹-á¹-hÄ• nÄ• dÄ«su
ekadesameva aggahetvÄ• anavasesaggahaá¹‡avasenÄ• ti Ä• ha __ ``pharaá¹‡avasena vi
_ti.

kilesavikkhambhanasamatthatÄ• dÄ«hi mahattaá¹ƒ gataá¹ƒ, mahantehi vÄ• uá¸·Ä• raccha
gataá¹ƒ paá¹-ipannanti __mahaggataá¹ƒ_. tayidaá¹ƒ yasmÄ• ekantato rÅ«pÄ• vacaraá¹ƒ, t
``bhÅ«mivasena mahaggataâ€™â€™ _nti. niruá¸·ho hi rÅ«pÄ• rÅ«pÄ• vacaresu mahaggata
pakÄ• rato guá¹‡itaá¹ƒ bahulÄ«kataá¹ƒ paguá¹‡aá¹ƒ, tassa vasena, subhÄ• vitabhÄ• venÄ•
pamÄ• á¹‡aá¹ƒ gahetuá¹ƒ asakkuá¹‡eyyatÄ• ya appamÄ• á¹‡aá¹ƒ nÄ• ma hoti. __appamÄ

aparimÄ• á¹‡asattÄ• rammaá¹‡akaraá¹‡avasena. sayampi verarahitattÄ• , taá¹ƒsamaá¹…g
__averaá¹ƒ_. tayidaá¹ƒ dvayaá¹ƒ yato labhati, taá¹ƒ dassetuá¹ƒ __ ``byÄ• pÄ• dapaccatthik
vuttaá¹ƒ. cetaso byÄ• pattivasena hananato byÄ• pajjaá¹ƒ, cetasikaá¹ƒ asÄ• taá¹ƒ, tadabhÄ
tenÄ• ha __ ``niddukkhaâ€™â€™ _nti. taá¹ƒ panassa abyÄ• pajjattaá¹ƒ paÃ±caviÃ±Ã±Ä• á
sabhÄ• vato, atha kho paccatthikavivekatoti dassento __ ``domanassappahÄ• natoâ€™â€™
yathÄ• nÄ«taá¹ƒ __appamaÃ±Ã±Ä• vibhaá¹…ge_ (Vibh 642), tesu tesu ca __suttapadesesu
Ä• gataá¹ƒ mettÄ• brahmavihÄ• ravikubbanamÄ• ha.

<255> __ ``tathÄ• â€™â€™ _ti iminÄ• imissÄ• ``paÃ±cahÄ• kÄ• rehi, sattahÄ• kÄ• rehi, d
Ä• kÄ• ravibhÄ• gena __paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is II 22) vuttÄ• ya ca vikubbanÄ• ya
bhinnasuvaá¹‡á¹‡assa \Ne I 345/ viya bhedÄ• bhÄ• vamupasaá¹ƒharati
odhisopharaá¹‡aanodhisopharaá¹‡adisÄ• pharaá¹‡avasena desanÄ• ya Ä• gatattÄ• . keval
__paá¹-isambhidÄ• magge_ (Paá¹-is II 22) viya sattodhi na gahitoti ayameva viseso. __yam
sandhÄ• yÄ• ha.

idÄ• ni bhedÄ• bhÄ• vadassanamukhena uddesato Ä• nÄ«taá¹ƒ __paá¹-isambhidÄ• magg
tassÄ• anuttÄ• napadavaá¹‡á¹‡anaá¹ƒ kÄ• tuá¹ƒ __ ``tattha cÄ• â€™â€™ _tiÄ• dimÄ• ha.

<256> tattha __sabbe sattÄ• _ti __sabba_-saddo kÄ• maá¹ƒ padesasabbavisayo, na sabb
``sabbaá¹ƒ jÄ• nÄ• tÄ«ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 119-120), ``satt
paricchinnaá¹ƒ attano visayaá¹ƒ asesetvÄ• va pariyÄ• diyatÄ«ti Ä• ha __ ``anavasesapariyÄ

__tatrÄ• _ti tasmiá¹ƒ rÅ«pe. __satto_ti sajjanakiccena chandÄ• dipariyÄ• yena lobhena Ä•
vÄ• karaá¹‡e bhummaá¹ƒ, tena chandÄ• dinÄ• ti attho.

yadi sattatÄ• ya sattÄ• , kathaá¹ƒ vÄ«tarÄ• gesÅ«ti Ä• ha __ ``ruá¸·hÄ«saddenÄ• â€™â€™
ruá¸·hena, avÄ«tarÄ• gesu vÄ• pavattitvÄ• indriyabaddhakhandhasantÄ• natÄ• ya taá¹ƒsa
ruá¸·hena saddena. atha vÄ• kiÃ±ci nimittaá¹ƒ gahetvÄ• satipi aÃ±Ã±asmiá¹ƒ tannimittayu
sammutiyÄ• cirakÄ• latÄ• ya nimittavirahepi pavatti ruá¸·hÄ« nÄ• ma yathÄ• ``gacchantÄ«
sattasaddassÄ• pi ruá¸·hÄ«bhÄ• vo daá¹-á¹-habbo. bhÅ«tapubbagatiyÄ• vÄ• vÄ«tarÄ• ges
__satvayogato_ti ettha __satvaá¹ƒ_ nÄ• ma buddhi, vÄ«riyaá¹ƒ, tejo vÄ• , tena yogato sattÄ
``nÄ«laguá¹‡ayogato nÄ«lo paá¹-oâ€™â€™ ti.

pÄ• á¹‡anti etenÄ• ti pÄ• á¹‡anaá¹ƒ, assÄ• sapassÄ• sÄ• , tassa kammaá¹ƒ __pÄ• á¹‡ana
assÄ• sapassÄ• sasampayogenÄ• ti attho. __bhÅ«tattÄ• _ti kammakilesehi jÄ• tattÄ• . pÅ«
__puggalÄ• _ti neruttÄ• . sattÄ• hi nibbattantÄ• taá¹ƒtaá¹ƒsattanikÄ• yaá¹ƒ pÅ«rentÄ• viy
sabbÄ• vatthanipÄ• titÄ• ya ca galanti cavantÄ«ti attho. apariÃ±Ã±Ä• tavatthukÄ• naá¹ƒ ``a
bhavati ettha abhidhÄ• naá¹ƒ, cittaÃ±cÄ• ti __attabhÄ• vo, sarÄ«raá¹ƒ, khandhapaÃ±cakam

khandhapaÃ±cakaá¹ƒ \Ne I 346/. __upÄ• dÄ• yÄ• _ti gahetvÄ• upÄ• dÄ• naá¹ƒ nissayaá¹ƒ
__paÃ±Ã±attimattasambhavato_ti paramatthato asantepi sattasaÃ±Ã±ite paÃ±Ã±attimatten

__yathÄ• ca sattÄ• ti vacana_nti yathÄ• satta-saddo yathÄ• vuttenaá¹-á¹-hena nippariyÄ•
ruá¸·hÄ«vasena anavasesapariyÄ• dÄ• yako. __sesÄ• nipÄ«_ti pÄ• á¹‡Ä• divacanÄ• nipi. t
rÅ«pÄ• rÅ«pabhavÅ«pagacatutthajjhÄ• nÄ• disamaá¹…gÄ«naá¹ƒ assÄ• sapassÄ• sÄ• bhÄ
pugalanassa abhÄ• vato padesavuttÄ«ni. __ruá¸·hÄ«vasena Ä• ropetvÄ• _ yathÄ• vuttÄ• y
visaye avijjamÄ• nampi pÄ• á¹‡apuggalabhÄ• vaá¹ƒ Ä• ropetvÄ• . yadi sÄ• dhÄ• raá¹‡ato s
anodhisopharaá¹‡Ä• mettÄ• vuccati, atha kasmÄ• paÃ±caheva Ä• kÄ• rehi vuttÄ• ti anuy
``kÄ• maÃ±cÄ• â€™â€™ _tiÄ• di. keci panÄ• hu ``na kho panetÄ• ni ``sattÄ• â€™â€™ tiÄ•
vevacanatÄ• mattaá¹ƒ upÄ• dÄ• ya gahitÄ• ni, yato jantuÄ• dÄ«nampi gahaá¹‡aá¹ƒ Ä• pajj
nimittabhÅ«taá¹ƒ upÄ• dÄ• ya gahitÄ• nÄ«â€™â€™ ti, te sandhÄ• yÄ• ha __ ``ye panÄ• â€
__atthato_ti sajjanaá¹-á¹-hena sattÄ• , pÄ• á¹‡anaá¹-á¹-hena pÄ• á¹‡Ä• ti evamÄ• diatthato
matimattanti dassento Ä• ha __ ``anodhisopharaá¹‡Ä• virujjhatÄ«â€™â€™ _ti. kasmÄ• ? k
keci puggalÄ• ti Ä• pajjanato. __tathÄ• atthaá¹ƒ aggahetvÄ• _ti sattÄ• disaddÄ• sappades
aggahetvÄ• pubbe vuttanayena nippadesavisayÄ• ti evamatthaá¹ƒ gahetvÄ• ti adhippÄ• yo
_tiÄ• di. __paÃ±casu Ä• kÄ• resÅ«_ti ``sabbe sattÄ• â€™â€™ tiÄ• dinÄ• __pÄ• á¸·iyaá¹ƒ_
paÃ±casu bhÄ• vanÄ• kÄ• resu. __aÃ±Ã±ataravasenÄ• _ti yassa kassaci vasena.

<257> idÄ• ni dvÄ• vÄ«satiyÄ• bhÄ• vanÄ• kÄ• resu appanÄ• pariggahetvÄ• dassetuá¹ƒ
vuttaá¹ƒ. __byÄ• pÄ• darahitÄ• _ti domanassabyÄ• pÄ• darahitÄ• . __tasmÄ• _ti yasmÄ• n
yathÄ• vuttaÄ• kÄ• ravibhÄ• gamattato appanÄ• vibhÄ• go, tasmÄ• . __imesupi padesÅ«_t
hontÅ«â€™â€™ tiÄ• dikoá¹-á¹-hÄ• sesupi. __yaá¹ƒ yaá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«_ti yadipi pu
tattha abhinivese anekakoá¹-á¹-hÄ• savaseneva manasikÄ• raá¹ƒ pavatteti, bhÄ• vanÄ• ya
tattha yaá¹ƒ paguá¹‡ataratÄ• ya supÄ• kaá¹-aá¹ƒ hoti, tassa vasena appanÄ• hoti, yathÄ•
tattha pana Ä• rammaá¹‡aá¹ƒ, idha bhÄ• vanÄ• kÄ• roti ayameva viseso. __catunna_nti ca
byÄ• panicchÄ• lopena hi niddiá¹-á¹-haá¹ƒ. esa nayo sesesupi.

__liá¹…gavasena_ \Ne I 347/ __vuttaá¹ƒ_ tesaá¹ƒ pacurato labbhamÄ• nattÄ• . tatiyÄ• pa
paá¹-hamadukena na saá¹…gahitÄ• , dutiyadukena pana tikena ca saá¹…gahitÄ• eva.

__iti sabbÄ• nipÄ«_ti anodhisopharaá¹‡e vÄ«sati, odhisopharaá¹‡e aá¹-á¹-havÄ«sati, disÄ•
satÄ• ni, asÄ«ti cÄ• ti evaá¹ƒ sabbÄ• nipi. sata-saddÄ• pekkhÄ• ya napuá¹ƒsakaniddeso.

<258> evaá¹ƒ mettÄ• bhÄ• vanaá¹ƒ vibhÄ• vetvÄ• idÄ• ni tattha Ä• nisaá¹ƒse vibhÄ• vetu
Ä• raddhaá¹ƒ. tattha __sesÄ• janÄ• _ti mettÄ• ya cetovimuttiyÄ• alÄ• bhino. __samparivat
passena asayitvÄ• sabbaso parivattamÄ• nÄ• . __kÄ• kacchamÄ• nÄ• _ti ghurughurupass
__sukhaá¹ƒ supatÄ«_ti ettha duvidhÄ• supanÄ• sayane piá¹-á¹-hippasÄ• raá¹‡alakkhaá¹‡Ä

avokiá¹‡á¹‡abhavaá¹…gappavattilakkhaá¹‡Ä• ca. tatthÄ• yaá¹ƒ ubhayathÄ• pi sukhameva
nipajjitvÄ• aá¹…gapaccaá¹…gÄ• ni samodhÄ• ya pÄ• sÄ• dikena Ä• kÄ• rena sayati, niddo
viya hoti. tenÄ• ha __ ``evaá¹ƒ asupitvÄ• â€™â€™ _tiÄ• di.

niddÄ• kÄ• le sukhaá¹ƒ alabhitvÄ• dukkhena suttattÄ• eva paá¹-ibujjhanakÄ• le sarÄ«rakh
vijambhanaá¹ƒ, ito cito viparivattanaÃ±ca hotÄ«ti Ä• ha __ ``nitthunantÄ• vijambhantÄ• sa
dukkhaá¹ƒ paá¹-ibujjhantÄ«â€™â€™ _ti. ayaá¹ƒ pana sukhena suttattÄ• sarÄ«rakhedÄ• bh
nitthunanÄ• dirahitova paá¹-ibujjhati. tena vuttaá¹ƒ __ ``evaá¹ƒ appaá¹-ibujjhitvÄ• â€™â€™
sukhapaá¹-ibodho ca sarÄ«ravikÄ• rÄ• bhÄ• venÄ• ti Ä• ha __ ``sukhaá¹ƒ nibbikÄ• raâ€™â

__ ``bhaddakameva_ \Be I 369/ __supinaá¹ƒ passatÄ«â€™â€™ _ti idaá¹ƒ anubhÅ«tapubb
devatÅ«pasaá¹ƒhÄ• ravasena cassa bhaddakameva supinaá¹ƒ hoti, na pÄ• pakanti katvÄ•
``cetiyaá¹ƒ vandanto viyÄ• â€™â€™ _tiÄ• di. dhÄ• tukkhobhahetukampi cassa bahulaá¹ƒ b
cittajarÅ«pÄ• nuguá¹‡atÄ• ya utuÄ• hÄ• rajarÅ«pÄ• naá¹ƒ.

__ure Ä• muttamuttÄ• hÄ• ro viyÄ• _ti gÄ«vÄ• ya bandhitvÄ• ure lambitamuttÄ• hÄ• ro viy
ekÄ• valivasena vuttaá¹ƒ siyÄ• , anekaratanÄ• valisamÅ«habhÅ«to pana muttÄ• hÄ• ro aá¹
yÄ• va kaá¹-ippadesassa heá¹-á¹-hÄ• bhÄ• gÄ• palambanto ure Ä• mukkoyeva nÄ• ma ho

__tatthevÄ• _ti \Ne I 348/ pÄ• á¹-aliputteyeva. __sakkÄ• nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ•
tassa tassa padesassa ramaá¹‡Ä«yatÄ• ya ca.

dasÄ• va anto __dasanto, _ vatthassa osÄ• nanto.

__samappavattavÄ• sa_nti tattha tattha vihÄ• re samappavattavattavÄ• saá¹ƒ. thero kira at
paviá¹-á¹-hapaviá¹-á¹-havihÄ• re ``ahamettha Ä• gantukoâ€™â€™ ti acintetvÄ• tattha tatth
kÄ• tabbavattÄ• ni paripÅ«rento eva vihÄ• si. apare pana bhaá¹‡anti sabbasattesu
samappavattamettÄ• vihÄ• ravÄ• saá¹ƒ. ayaá¹ƒ hi thero arahattÄ• dhigamato pubbepi mett

__vanantare á¹-hito_ti thero kira tathÄ• samappavattavÄ• savasena caramÄ• no ekadivasa
ramaá¹‡Ä«yaá¹ƒ vanantaraá¹ƒ disvÄ• tattha aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le samÄ• pattiá
yathÄ• paricchedena tato uá¹-á¹-hito attano guá¹‡Ä• vajjanahetukena pÄ«tisomanassena u
upasampannoâ€™â€™ ti gÄ• thaá¹ƒ abhÄ• si. tamatthaá¹ƒ dassetuá¹ƒ __ ``vanantare á¹-h
paá¹-hamagÄ• thÄ• á¹-hapitÄ• . tattha __gajjamÄ• nako_ti sÄ«hagajjitaá¹ƒ gajjanto. __guá
guá¹‡asamudayaá¹ƒ gavesanto paccavekkhanto.

maá¹‡ilarukkhe nivÄ• sitÄ• ya taá¹ƒ devataá¹ƒ __ ``maá¹‡iliyÄ• â€™â€™ _ti voharanti, tas
``ahaá¹ƒ, bhante, maá¹‡iliyÄ• â€™â€™ _ti Ä• ha. rukkhadevatÄ• naá¹ƒ hi yebhuyyena nivÄ

yathÄ• phandanadevatÄ• ti. __tatthevÄ• _ti cittalapabbateyeva.

__ ``balavapiyacittatÄ• yÄ• â€™â€™ _ti \Be I 370/ iminÄ• balavapiyacittatÄ• mattenapi sa
pageva mettÄ• ya cetovimuttiyÄ• ti dasseti.

__khippameva cittaá¹ƒ samÄ• dhiyati_ kenaci paripanthena parihÄ«najjhÄ• nassa byÄ• pÄ
dÅ«rasamussÄ• ritabhÄ• vato khippameva samÄ• dhiyati. Ä• savÄ• naá¹ƒ khayÄ• yÄ• ti ke
ettha ca kiÃ±cÄ• pi ito aÃ±Ã±akammaá¹-á¹-hÄ• navasena adhigatajjhÄ• nÄ• nampi sukhasu
labbhanti, yathÄ• ha ---

``sukhaá¹ƒ \Ne I 349/ supanti munayo, ajjhattaá¹ƒ susamÄ• hitÄ• .

suppabuddhaá¹ƒ pabujjhanti, sadÄ• gotamasÄ• vakÄ• â€™â€™ ti || ---

ca Ä• di, tathÄ• pime Ä• nisaá¹ƒsÄ• brahmavihÄ• ralÄ• bhino anavasesÄ• labbhanti byÄ•
ujuvipaccanÄ«kabhÄ• vato brahmavihÄ• rÄ• naá¹ƒ. tenevÄ• ha ``nissaraá¹‡aá¹ƒ hetaá¹ƒ, Ä
yadidaá¹ƒ mettÄ• cetovimuttÄ«â€™â€™ tiÄ• di (DN III 326; AN b VI 13). byÄ• pÄ• dÄ• diva
dukkhasupanÄ• dayoti tappaá¹-ipakkhabhÅ«tesu brahmavihÄ• resu siddhesu sukhasupanÄ
hontÄ«ti.

karuá¹‡Ä• bhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<259> __karuá¹‡a_nti karuá¹‡Ä• brahmavihÄ• raá¹ƒ. __nikkaruá¹‡atÄ• yÄ• _ti vihesÄ• ya,
leá¸• á¸• unÄ• vÄ• daá¹‡á¸• ena vÄ• satthena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ• sattÄ• n
hotÄ«â€™â€™ ti evaá¹ƒ vuttaviheá¹-haneti attho. __Ä• dÄ«nava_nti dosaá¹ƒ. yathÄ• tathÄ
viheá¹-hanÄ• ya pÄ• pako vipÄ• ko idha ceva samparÄ• ye ca. tathÄ• hi yo satte jÄ«vitÄ•
aá¹…gapaccaá¹…gacchedanena vÄ• dhanajÄ• niyÄ• vÄ• alÄ• bhÄ• ya vÄ• avÄ• sÄ• ya
parisaá¹ƒsakkanena vÄ• antamaso yathÄ• vajjadassanenapi viheá¹-heti, tassa so pamÄ• d
dhamme alÄ• bhÄ• yapi hoti, laddhassa parihÄ• nÄ• yapi hoti, tannimittaá¹ƒ pÄ• pako kittisa
avisÄ• rado \Be I 371/ parisaá¹ƒ upasaá¹…kamati maá¹…kubhÅ«to, sammÅ«á¸·ho kÄ• laá¹
duggati pÄ• á¹-ikaá¹…khÄ• , sugatiyampi manussabhÅ«to dujjaccopi hoti nÄ«cakuliko, dubb
duddasiko, bahvÄ• bÄ• dhopi hoti rogabahulo, duggatopi hoti appannapÄ• no, appÄ• yukop
evamÄ• dianekÄ• natthÄ• nubandhitÄ• vihesÄ• ya paccavekkhitabbÄ• , tappaá¹-ipakkhato
paccavekkhitabbÄ• . tena vuttaá¹ƒ __ ``nikkaruá¹‡atÄ• ya Ä• dÄ«navaá¹ƒ karuá¹‡Ä• ya ca
paccavekkhitvÄ• â€™â€™ _ti. __ ``piyo hÄ«â€™â€™ _tiÄ• dinÄ• paá¹-hamaá¹ƒ piyapugga
kÄ• raá¹‡amÄ• ha. piyaá¹ƒ hi puggalaá¹ƒ karuá¹‡Ä• yitumÄ• rabhantassa na tÄ• va piyabh
tasmiá¹ƒ kuto karuá¹‡Ä• yanÄ• . tenÄ• ha __ ``piyaá¹-á¹-hÄ• neyeva tiá¹-á¹-hatÄ«â€™â€™
nayo. __liá¹…gavisabhÄ• gakÄ• lakatÄ• naá¹ƒ_ akhettabhÄ• ve kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ•

yattha \Ne I 350/ pana paá¹-hamaá¹ƒ Ä• rabhitabbÄ• , taá¹ƒ pÄ• á¸·inayeneva dassetuá¹ƒ _
bhikkhÅ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __duggata_nti daliddaá¹ƒ. so hi bhogapÄ•
sukhasÄ• dhanÄ• naá¹ƒ abhÄ• vena dukkhaá¹ƒ gato upagato duggatoti vuccati. atha vÄ• _
samaá¹…gibhÄ• vaá¹ƒ gataá¹ƒ. __durupeta_nti kÄ• yaduccaritÄ• dÄ«hi upetaá¹ƒ. gatikular
tamabhÄ• ve á¹-hito __duggato_. kÄ• yaduccaritÄ• dÄ«hi upetattÄ• tamaparÄ• yaá¹‡abhÄ
evamettha attho veditabbo. __paramakicchappatta_nti ativiya kicchamÄ• pannaá¹ƒ mahÄ•
__appeva nÄ• mÄ• _ti sÄ• dhu vata.

__vadhetha na_nti ``ghÄ• tetha naá¹ƒ coraâ€™â€™ nti evaá¹ƒ pahitÄ• ya __raÃ±Ã±o Ä• á¹
... denti_ ``idÄ• neva mÄ• riyamÄ• no ettakampi sukhaá¹ƒ labhatÅ«â€™â€™ ti. __susajjito_
sannaddho.

__eteneva upÄ• yenÄ• _ti yena yena vidhinÄ• etarahi yathÄ• vutte paramakicchÄ• panne
dukkhabhÄ• gimhi puggale karuá¹‡Ä• yituá¹ƒ karuá¹‡Ä• uppÄ• ditÄ• , eteneva nayena. __
piyÄ• yitabbapuggale. etarahi vÄ• dissamÄ• naá¹ƒ Ä• yatiá¹ƒ vÄ• bhÄ• viniá¹ƒ dukkhappa
pavattetabbÄ• ti sambandho. majjhattaverÄ«supi eseva nayo. yo hi so karuá¹‡Ä• ya vatthub
vutto, kÄ• maá¹ƒ tattha karuá¹‡Ä• bhÄ• vanÄ• sukheneva ijjhati, iminÄ• pana bhikkhunÄ•
paguá¹‡ataraá¹ƒ katvÄ• \Be I 372/ sÄ«mÄ• sambhedaá¹ƒ kÄ• tuá¹ƒ tadanantaraá¹ƒ piyapu
veripuggale karuá¹‡Ä• bhÄ• vetabbÄ• . bhÄ• ventena ca ekekasmiá¹ƒ koá¹-á¹-hÄ• se mud
katvÄ• tadanantare tadanantare upasaá¹ƒharitabbaá¹ƒ. yassa pana veripuggalo vÄ• natthi
vÄ• anatthaá¹ƒ karontepi verisaÃ±Ã±Ä• va nuppajjati, tena majjhatte me cittaá¹ƒ kammaniy
verimhi upasaá¹ƒharÄ• mÄ«ti byÄ• pÄ• rova na kÄ• tabbo. yassa pana atthi, taá¹ƒ sandhÄ•
_tiÄ• di.

tattha __pubbe vuttanayenevÄ• _ti mettÄ• kammaá¹-á¹-hÄ• nikassa (Vism I 240 Ä• dayo) v
mettÄ• ya vuttanayeneva. vÅ«pasametabba_nti ``athÄ• nena purimapuggalesÅ«â€™â€™ t
``kakacÅ«pamaovÄ• dÄ• dÄ«naá¹ƒ anussaratoâ€™â€™ tiÄ• dinÄ• (Vism I 243) ca mettÄ•
paá¹-ighaá¹ƒ vÅ«pasametabbaá¹ƒ. evaá¹ƒ etarahi mahÄ• dukkhappatte sukhitepi akatakusa
dukkhappattiyÄ• vasena karuá¹‡Ä• yanavidhiá¹ƒ dassetvÄ• idÄ• ni katakalyÄ• á¹‡epi taá¹
cetthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tesa_nti byasanÄ• naá¹ƒ. __vaá¹-á¹-adukkhaá¹ƒ anat
sammÄ• sambuddhenÄ• pi akkhÄ• nena pariyosÄ• petuá¹ƒ asakkuá¹‡eyyassa anÄ• gatass
jÄ• tijarÄ• dibhedassÄ• ti aparimitassa saá¹ƒsÄ• radukkhassa anatikkantabhÄ• vato. __sab
dukkhappattiyÄ• , sukhappattiyÄ• akatakusalatÄ• ya vÄ• katÄ• kusalatÄ• ya vÄ• ti sabbap
vatthubhÄ• vassa sallakkhaá¹‡ena tasmiá¹ƒ tasmiá¹ƒ puggale karuá¹‡aá¹ƒ katvÄ• karuá¹‡
vaá¸• á¸• hetvÄ• . __vuttanayenevÄ• _ti ``athÄ• nena punappunaá¹ƒ mettÄ• yantenÄ• â€™
__mettÄ• bhÄ• vanÄ• yaá¹ƒ_ vuttena nayena. __taá¹ƒ nimitta_nti sÄ«mÄ• sambhedavasen
__mettÄ• ya vuttanayenevÄ• _ti yathÄ• mettÄ• bhÄ• vanÄ• yaá¹ƒ ``appakasirenevÄ• â€™

__tikacatukkajjhÄ• navasena appanÄ• _ ``ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ tiÄ•
tassÄ• vaá¸• á¸• hanÄ• ca vuttÄ• , evamidha karuá¹‡Ä• bhÄ• vanÄ• yaá¹ƒ tikacatukkajjhÄ
ca vaá¸• á¸• hetabbÄ• ca, tathevassÄ• vaá¸• á¸• hanÄ• vidhipi veditabbÄ• ti adhippÄ• yo.
avadhÄ• raá¹‡ena ``paá¹-hamaá¹ƒ veripuggalo karuá¹‡Ä• yitabboâ€™â€™ ti idaá¹ƒ yathÄ•
yuttiviruddhampÄ«ti imamatthaá¹ƒ \Be I 373/ dÄ«peti. paá¹-hamaá¹ƒ hi veriá¹ƒ samanussara
na karuá¹‡Ä• . attÄ• pi sakkhibhÄ• vena karuá¹‡Ä• yanavasena gahetabbo, so kimiti pacch
vaá¸• á¸• hetabbÄ• â€™â€™ _ti iminÄ• ca appanÄ• ppattacittasseva ``karuá¹‡Ä• sahagate
pharitvÄ• viharatÄ«â€™â€™ tiÄ• dinÄ• (DN III 308; MN I 77, 509; II 309, 315, 452, 471; III
ijjhatÄ«ti ayamattho dassito.

karuá¹‡Ä• padamattameva cassÄ• pÄ• á¸·iyÄ• visesoti taá¹ƒ anÄ• masitvÄ• paá¹-isambh
mettÄ• ya vuttaÄ• nisaá¹ƒsÄ• ca idha labbhantÄ«ti dassetuá¹ƒ __ ``tato paraá¹ƒ ... pe ... ve
vuttaá¹ƒ. tattha __tato para_nti ``karuá¹‡Ä• sahagatena cetasÄ• â€™â€™ ti (DN III 308; MN
315, 452, 471; III 230) vuttavikubbanato upari. sesaá¹ƒ vuttanayameva.

muditÄ• bhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<260> __piyapuggalÄ• dÄ«sÅ«_ti piyamajjhattaverÄ«su na Ä• rabhitabbÄ• . muditÄ• bhÄ•
pariá¹‡Ä• metvÄ• yojanÄ• . __na hÄ«_tiÄ• di tattha kÄ• raá¹‡avacanaá¹ƒ. __piyabhÄ• vam
__matta_-saddo \Ne I 352/ visesanivatti attho, tena somanassapaá¹-isandhikatÄ• disiddhÄ•
niccappahaá¹ƒsitamukhatÄ• , pubbabhÄ• sitÄ• , sukhasambhÄ• satÄ• , sakhilatÄ• , sammo
padaá¹-á¹-hÄ• nabhÅ«te visese ulliá¹…geti, Ä«disehi visesehi virahitoti vuttaá¹ƒ hoti. __eva
piyapuggalassa sukhasamappitatÄ• diá¹ƒ, muditÄ• ya ca hetubhÅ«taá¹ƒ pamodappavattiá¹
hi paramÄ• ya sampattiyÄ• pamudite haá¹-á¹-hatuá¹-á¹-he bhikkhuno muditokÄ• saá¹ƒ labh
``piyapuggalaá¹ƒ vÄ• â€™â€™ tiÄ• di. Ä• dito majjhattapuggalaá¹ƒ anussarantassa udÄ• s
veriá¹ƒ samanussarantassa kodho uppajjati. tenÄ• ha __ ``pageva majjhattaverinoâ€™â€™

pamodappavattiyÄ• soá¹‡á¸• asadiso sahÄ• yo __soá¹‡á¸• asahÄ• yo. muditamuditovÄ• _
mudito eva. pasÄ• de hi idaá¹ƒ Ä• meá¸• itaá¹ƒ. evaá¹ƒ aá¹-á¹-hakathÄ• nayena Ä• dito mu
dassetvÄ• idÄ• ni pÄ• á¸·inayena dassetuá¹ƒ __ ``piyapuggalaá¹ƒ vÄ• â€™â€™ _tiÄ• di vu
saÃ±jÄ• tasukhaá¹ƒ, sukhappattanti attho. __sajjita_nti sukhÄ• nubhavane sannaddhaá¹ƒ
paá¹-iyattasukhasÄ• dhanaá¹ƒ. __aho sÄ• dhÅ«_ti tassa sattassa sampattiyaá¹ƒ \Be I 374/
sampajaÃ±Ã±apubbapamodanÄ• kÄ• radassanaá¹ƒ. puna __aho suá¹-á¹-hÅ«_ti tassa pam
__piyaá¹ƒ manÄ• pa_nti ettha __manÄ• pa_-ggahaá¹‡ena pÄ• á¸·iyampi atippiyasahÄ• yak

__atÄ«te_ti tasmiá¹ƒyeva attabhÄ• ve atÄ«te. __anÄ• gate_ti etthÄ• pi eseva nayo. na hi b
brahmavihÄ• rabhÄ• vanÄ• ruhati. yadi evaá¹ƒ, atÄ«tÄ• nÄ• gate kathanti? nÄ• yaá¹ƒ dosc
tissoâ€™â€™ ti addhÄ• paccuppannatÄ• ya vijjamÄ• nabhÄ• vena gahetabbato. kathaá¹ƒ

Ä• rammaá¹‡aá¹ƒ hotÄ«ti? Ä• desÄ• dito, paccuppannÄ• ya vÄ• payogasampattiyÄ• anun

__piyapuggale_ti soá¹‡á¸• asahÄ• yasaÃ±Ã±ite atippiyapuggale, piyapuggale ca. duvidhopi
piyabhÄ• vasÄ• maÃ±Ã±ato ``piyapuggaloâ€™â€™ ti vutto. __anukkamenÄ• _ti atippiyapu
verÄ«ti catÅ«su koá¹-á¹-hÄ• sesu ekekasmiá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ paguá¹‡aá¹ƒ, mudua
sesesu upasaá¹ƒharaá¹‡Ä• nukkamena. kiÃ±cÄ• pi catÅ«su janesu samacittatÄ• va __sÄ«m
sambhijjati etÄ• yÄ• ti katvÄ• . bhÄ• vanÄ• ya pana tathÄ• bahuso pavattamÄ• nÄ• ya puri
phalaÃ±ca katvÄ• \Ne I 353/ vuttaá¹ƒ __ ``samacittatÄ• ya sÄ«mÄ• sambhedaá¹ƒ katvÄ• â
yathÄ• vuttasÄ«mÄ• bhÄ• vo vÄ• sÄ«mÄ• sambhedoti vuttaá¹ƒ __ ``samacittatÄ• ya sÄ«m
sesamettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

upekkhÄ• bhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<261> __upekkhÄ• bhÄ• vana_nti upekkhÄ• brahmavihÄ• rabhÄ• vanaá¹ƒ. yasmÄ• purim
catutthabrahmavihÄ• ro, tasmÄ• vuttaá¹ƒ __ ``mettÄ• dÄ«su paá¹-iladdhatikacatukkajjhÄ• n
__paguá¹‡atatiyajjhÄ• nÄ• _ti subhÄ• vitaá¹ƒ vasÄ«bhÄ• vaá¹ƒ pÄ• pitaá¹ƒ paguá¹‡aá¹ƒ, ta
tatiyabrahmavihÄ• rajjhÄ• nato. appaguá¹‡aá¹ƒ hi uparijhÄ• nassa padaá¹-á¹-hÄ• naá¹ƒ na
cettha tatiyaggahaá¹‡aá¹ƒ. __sukhitÄ• hontÅ«tiÄ• divasenÄ• _ti __Ä• di_-saddena ``nidduk
evamÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __sattakelÄ• yanaá¹ƒ_ sattesu mamÄ• yana
mamattakaraá¹‡aá¹ƒ, tathÄ• manasikÄ• rena yogo __sattakelÄ• yanamanasikÄ• rayuttatta
rÄ• gagehassitadomanassasomanassÄ• naá¹ƒ Ä• sannavuttitÄ• ya yathÄ• rahaá¹ƒ __paá¹-
veditabbÄ• . atha vÄ• ``sukhitÄ• hontu, dukkhato muccantu modantÅ«â€™â€™ ti hitesitab
anunayassa Ä• sannacÄ• ritÄ• . sati ca tabbipariyÄ• ye lohitappakope pubbo viya laddhokÄ
avisesena tÄ• saá¹ƒ paá¹-ighÄ• nunayasamÄ«pacÄ• ritÄ• daá¹-á¹-habbÄ• .

__ ``somanassayogena oá¸·Ä• rikattÄ• â€™â€™ _ti idaá¹ƒ tatiyajjhÄ• nassa vasena vuttaá
idamÄ• dÄ«navadassananti. mettÄ• divasena pana oá¸·Ä• rikabhÄ• ve vuccamÄ• ne vitakk
oá¸·Ä• rikatÄ• vattabbÄ• siyÄ• , tÄ• hipi tÄ• saá¹ƒ samÄ• yogasambhavato, upekkhÄ• ya
vattabbÄ• tatiyajjhÄ• nikÄ• naá¹ƒyeva mettÄ• dÄ«naá¹ƒ idhÄ• dhippetattÄ• , taá¹ƒtaá¹ƒjhÄ
taá¹ƒtaá¹ƒjhÄ• nikÄ• mettÄ• dayopi samatikkantÄ• eva nÄ• ma honti, jhÄ• nasÄ• maÃ±Ã±
vohÄ• ramattaá¹ƒ. __purimÄ• sÅ«_ti mettÄ• karuá¹‡Ä• muditÄ• su. __santabhÄ• vato_ti
yathÄ• vuttasattakelÄ• yanÄ• dianupasantabhÄ• vÄ• bhÄ• vato upekkhÄ• ya santabhÄ• va
idaá¹ƒ nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. sukhumatÄ• paá¹‡Ä«tatÄ• vidÅ«rakilesatÄ•
evamÄ• dayopi upekkhÄ• ya Ä• nisaá¹ƒsÄ• daá¹-á¹-habbÄ• . __pakatimajjhatto_ti kiÃ±ci k
pakatiyÄ• sabhÄ• veneva imassa bhikkhuno udÄ• sinapakkhe á¹-hito. __ajjhupekkhitvÄ• _t
ayamÄ• yasmÄ• Ä• gato gacchati ca, tvampi attanÄ• katakammavaseneva Ä• gato \Ne I 3
payogena kiÃ±ci sukhaá¹ƒ vÄ• upanetuá¹ƒ, dukkhaá¹ƒ vÄ• apanetuá¹ƒ labbhÄ• , kevalaá¹
anujukammaá¹ƒ, yadidaá¹ƒ mettÄ• yanÄ• dinÄ• sattesu kelÄ• yanaá¹ƒ. buddhÄ• dÄ«hi ariy

apaá¹‡á¹‡akapaá¹-ipadÄ• bhÅ«to, yadidaá¹ƒ sabbasattesu majjhattatÄ• ti evaá¹ƒ paá¹-ipak
majjhattatÄ• ya samupajÄ• tagÄ• ravabahumÄ• nÄ• daro taá¹ƒ puggalaá¹ƒ punappunaá¹ƒ a
savisesaá¹ƒ upekkhaá¹ƒ paccupaá¹-á¹-hapeti, tassa tathÄ• paá¹-ipajjato pakatiyÄ• pi udÄ•
tattha majjhattatÄ• saá¹‡á¹-hÄ• ti \Be I 376/. bhÄ• vanÄ• balena nÄ«varaá¹‡Ä• ni vikkhamb
sannisinnÄ• eva honti, so taá¹ƒ upekkhaá¹ƒ piyapuggalÄ• dÄ«su upasaá¹ƒharati. tenÄ• ha
uppÄ• detabbÄ• . tato piyapuggalÄ• dÄ«sÅ«â€™â€™ _ti. __ekaá¹ƒ puggala_nti ettha aÃ±Ã
abhivadantÄ«â€™â€™ tiÄ• dÄ«su (MN III 27) viya. ekavacaneneva cettha saá¹…khyÄ• vis
ekaá¹ƒ puggalanti ayamettha attho. tena attÄ• naá¹ƒ nivatteti. __ ``neva manÄ• paâ€™â€™
piyapuggalaá¹ƒ, atippiyasahÄ• yakaÃ±ca nivatteti, attÄ• nampi vÄ• attani amanÄ• patÄ• ya
amanÄ• paâ€™â€™ _nti iminÄ• appiyaá¹ƒ, veripuggalaÃ±ca, pÄ• risesato majjhattapugga
iti __ ``ekaá¹ƒ puggalaá¹ƒ neva manÄ• paá¹ƒ nÄ• manÄ• paâ€™â€™ _nti iminÄ• attano, p
paá¹-ikkhepamukhena udÄ• sinapuggalaá¹ƒ dasseti.

__vuttanayenÄ• _ti ``yvÄ• ssa pakatimajjhattoâ€™â€™ tiÄ• dinÄ• anantaraá¹ƒ vuttena na
balavabhÄ• vato veritopi attani majjhattatÄ• ya durÅ«pasaá¹ƒhÄ• rattÄ• ``imesu ca attani c
pacchÄ• vutto. __pathavÄ«kasiá¹‡e vuttanayenevÄ• _ti ``ayaá¹ƒ samÄ• patti Ä• sannapÄ«
tiÄ• dinÄ• (Vism I 87) pathavÄ«kasiá¹‡e vuttanayena. yaá¹ƒ hi heá¹-á¹-hÄ• ``paguá¹‡atati
vuá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• di (Vism I 87) vuttaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• tÄ«su brahmavihÄ
catutthabrahmavihÄ• re ca Ä• dÄ«navÄ• nisaá¹ƒsadassanavasena vuttaá¹ƒ. idaá¹ƒ pana ta
catutthajjhÄ• ne ca Ä• nisaá¹ƒsaá¹ƒ disvÄ• catutthÄ• dhigamÄ• ya yogaá¹ƒ karontassa cat
uppajjanÄ• kÄ• radassanaá¹ƒ. tasmÄ• tattha vuttaá¹ƒ ``pathavÄ«saddaá¹ƒ apanetvÄ• tade
Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ• vajjanaá¹ƒ uppajjatÄ«â€™â€™ tiÄ• dinÄ• yojetab

__pathavÄ«kasiá¹‡Ä• dÄ«sÅ«_ti __Ä• di_-saddena sesakasiá¹‡Ä• ni, assÄ• sapassÄ• san
kÄ• maá¹ƒ kasiá¹‡Ä• nÄ• pÄ• nesu uppannassÄ• pi tatiyajjhÄ• nassa upekkhÄ• brahmavih
rÅ«pÄ• vacarajjhÄ• nÄ• ditÄ• ya attheva sabhÄ• gatÄ• , taá¹ƒ pana akÄ• raá¹‡aá¹ƒ Ä• ram
\Ne I 355/ __ ``Ä• rammaá¹‡avisabhÄ• gatÄ• yÄ• â€™â€™ _ti. nanu ca aÃ±Ã±athÄ• va kas
brahmavihÄ• rabhÄ• vanÄ• ti bhÄ• vanÄ• vasenÄ• pi yathÄ• vuttajjhÄ• nÄ• naá¹ƒ attheva v
bhÄ• vanÄ• vasena pana visadisatÄ• anuppattiyÄ• na ekantikaá¹ƒ kÄ• raá¹‡aá¹ƒ. tathÄ•
mettÄ• dibhÄ• vanÄ• \Be I 377/, aÃ±Ã±athÄ• upekkhÄ• bhÄ• vanÄ• . tathÄ• pi sattesu yat
hitesitÄ• diÄ• kÄ• raá¹ƒ byatirekamukhena Ä• masantÄ«, tato vinivattamÄ• narÅ«pena ajjhu
brahmavihÄ• rupekkhÄ• pavattati. tathÄ• hi vakkhati ``kammassakÄ• sattÄ• , te kassa ruc
bhavissantÄ«â€™â€™ tiÄ• di (Vism I 263). Ä• rammaá¹‡asabhÄ• gatÄ• pi cettha atthÄ«ti n
paá¹-iladdhatatiyajjhÄ• nassa ijjhati upekkhÄ• brahmavihÄ• ro. tena vuttaá¹ƒ __ ``mettÄ• dÄ
tattha __mettÄ• dÄ«sÅ«_ti mettÄ• dÄ«su nipphÄ• detabbesu, mettÄ• divasenÄ• ti attho. se
vuttanayameva.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<262> __brahmuttamenÄ• _ti ettha sammutibrahmÄ• no upapattibrahmÄ• no visuddhibrah

``sampannaá¹ƒ sÄ• likedÄ• raá¹ƒ, suvÄ• bhuÃ±janti kosiya.

paá¹-ivedemi te brahme, na ne vÄ• retumussahe || (J I 14.1).

paribbaja mahÄ• brahme, pacantaÃ±Ã±epi pÄ• á¹‡inoâ€™â€™ ti || (Vin IV 647) ---

ca evamÄ• dÄ«su hi brahmasaddena sammutibrahmÄ• no vuttÄ• .

``apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ na bhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ||

``atha kho brahmÄ• sahampatÄ«â€™â€™ ti (DN II 71; MN I 283; II 340; SN a I 172; Vin I 9
evamÄ• dÄ«su brahmasaddena upapattibrahmÄ• no vuttÄ• . ``brahmacakkaá¹ƒ pavattetÄ«
II 21; AN a IV 8; b V 11; Paá¹-is II 44) vacanato ``brahmaâ€™â€™ nti ariyadhammo vuccati
avisesena sabbepi ariyÄ• visuddhibrahmÄ• no nÄ• ma paramatthabrahmatÄ• ya. visesato
tathÄ• gatassetaá¹ƒ adhivacanaâ€™â€™ nti vacanato sammÄ• sambuddho uttamabrahmÄ
brahmabhÅ«tehi guá¹‡ehi ukkaá¹ƒsapÄ• ramippattito. iti brahmÄ• naá¹ƒ uttamo, brahmÄ•
I 378/ __brahmuttamo, _ bhagavÄ• . tena __kathite_ ``so mettÄ• sahagatena cetasÄ• â€™â
308; MN I 77, 459, 509; II 309, 315, 451, 471) tattha tattha veneyyÄ• naá¹ƒ desite. __itÄ«_ti
yathÄ• vuttena bhÄ• vanÄ• kkamena ceva atthavaá¹‡á¹‡anÄ• kkamena ca __viditvÄ• _ jÄ•
viÃ±Ã±eyyÄ• _ti pubbe viya asÄ• dhÄ• raá¹‡aá¹ƒ taá¹ƒtaá¹ƒbrahmavihÄ• rapaá¹-iniyatamev
sÄ• dhÄ• raá¹‡abhÄ• vato tattha tattha pakiá¹‡á¹‡akaá¹ƒ visaá¹-aá¹ƒ atthaá¹ƒ gahetvÄ• pa
pakiá¹‡á¹‡akakathÄ• pi vijÄ• nitabbÄ• .

__mejjatÄ«_ti dhammato aÃ±Ã±assa kattunivattanatthaá¹ƒ dhammameva kattÄ• raá¹ƒ katv
__siniyhatÄ«_ti ettha sattesu byÄ• pajjanavasena lÅ«khabhÄ• vassa paá¹-ipakkhabhÅ«taá¹
hitÄ• kÄ• rapavattivasena sinehanaá¹ƒ daá¹-á¹-habbaá¹ƒ, na taá¹‡hÄ• yanavasena. taá¹ƒ h
lubbhanasabhÄ• vaá¹ƒ, idaá¹ƒ pana adussanasabhÄ• vaá¹ƒ alobhasampayuttaá¹ƒ. nanu ca
byÄ• pÄ• davirodhÄ« tena sahÄ• navaá¹-á¹-hÄ• nato. yadipi tena saha ekasmiá¹ƒ citte napp
hoti appahÄ• yakato. mejjatÄ«ti __mitto, _ hitajjhÄ• sayo khandhappabandho, tappariyÄ• pa

mitte vÄ• Ä• rammaá¹‡abhÅ«te piye puggale bhavÄ• , mittassa esÄ• pavatti mejjanavasen

__karotÄ«ti karuá¹‡Ä• , _ kiá¹ƒ karoti, kesaá¹ƒ, kiá¹ƒ nimittanti Ä• ha __ ``paradukkhe sati s
hadayakampanaâ€™â€™ _nti. __kampana_nti ca paresaá¹ƒ dukkhaá¹ƒ disvÄ• tassa apan
cittassa aÃ±Ã±athattaá¹ƒ. tayidaá¹ƒ sappurisÄ• naá¹ƒyeva hotÄ«ti Ä• ha __ ``sÄ• dhÅ«naâ
saparahitasÄ• dhanena ``sÄ• dhÅ«â€™â€™ ti vuccanti. __vinÄ• setÄ«_ti adassanaá¹ƒ gan
tenettha hiá¹ƒsanaá¹ƒ apanayananti dasseti. paradukkhÄ• panayanÄ• kÄ• rappavattilakkha
__pharaá¹‡avasenÄ• _ti \Ne I 357/ phusanavasena, Ä• rammaá¹‡akaraá¹‡avasenÄ• ti attho
Ä• rammaá¹‡akaraá¹‡aÃ±cettha dukkhitesu dukkhÄ• panayanÄ• kÄ• renevÄ• ti daá¹-á¹-hal

__modanti tÄ• yÄ• _ti modanakiriyÄ• ya muditÄ• ya karaá¹‡abhÄ• vaniddeso, svÄ• yaá¹ƒ u
muditÄ• vinimutto natthi tattha koci kattÄ• ti tameva kattubhÄ• vena niddisati __ ``sayaá¹ƒ v
_ti, ayampi upacÄ• raniddesova. dhammÄ• naá¹ƒ avasavattanatoti vasavattibhÄ• vanivÄ• ra
``modanamattameva vÄ• tanti muditÄ• â€™â€™ _ti Ä• ha.

piyÄ• dÄ«su \Be I 379/ pakkhapÄ• tupacchedanamukhena udÄ• sinabhÄ• vasaá¹…khÄ• tÄ
tenÄ• ha __ ``averÄ• hontÅ«â€™â€™ _tiÄ• di. tattha __upekkhatÄ«_ti kattuniddese kÄ• ra
vuttameva.

<263> __hito_ nÄ• ma atthacaro, tasmÄ• __hitÄ• kÄ• rappavattilakkhaá¹‡Ä• _ti sattÄ• naa
pavattilakkhaá¹‡Ä• , hitÄ• kÄ• rassa vÄ• pavattanalakkhaá¹‡Ä• . __hitÅ«pasaá¹ƒhÄ• raras
upanayanakiccÄ• , upanayanasampattikÄ• vÄ• . ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• dinA
pavattanakassa Ä• ghÄ• tassa vinayanÄ• kÄ• rena paccupatiá¹-á¹-hati, Ã±Ä• á¹‡assa goca
vÄ• sayaá¹ƒ uppajjati, tattha Ä• ghÄ• tavinayanaá¹ƒ paccupaá¹-á¹-hapetÄ«ti __Ä• ghÄ• tav
amanÄ• pÄ• nampi sattÄ• naá¹ƒ paá¹-ikkÅ«le appaá¹-ikkÅ«lasaÃ±Ã±itÄ• rÅ«pena, pageva
manÄ• pabhÄ• vadassanaá¹ƒ, tathÄ• pavatto yonisomanasikÄ• ro, taá¹ƒ padaá¹-á¹-hÄ• naa
__manÄ• pabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• . byÄ• pÄ• dÅ«pasamo_ti byÄ• pÄ• dassa
__sampattÄ«_ti sampajjanaá¹ƒ sammadeva nibbatti. __sinehasambhavo_ti taá¹‡hÄ• sineha
vinÄ• so. mettÄ• mukhena hi rÄ• go vaÃ±ceti.

karuá¹‡Ä• dÄ«naá¹ƒ lakkhaá¹‡Ä• dÄ«su iminÄ• nayena attho veditabbo. visesamattameva
sattÄ• naá¹ƒ pavattadukkhassa apanayanÄ• kÄ• ro. apanayanaá¹ƒ pana hotu vÄ• mÄ• vÄ
tathÄ• pavattilakkhaá¹‡Ä• __dukkhÄ• panayanÄ• kÄ• rappavattilakkhaá¹‡Ä• _. apanetukÄ
asahanaá¹ƒ anadhivÄ• sanaá¹ƒ __paradukkhÄ• sahanaá¹ƒ_. na vihiá¹ƒsÄ• avihiá¹ƒsÄ• , sa
taá¹ƒ paccupaá¹-á¹-hapeti, vihiá¹ƒsÄ• ya vÄ• paá¹-ipakkhabhÄ• vena paccupatiá¹-á¹-hatÄ«
__avihiá¹ƒsÄ• paccupaá¹-á¹-hÄ• nÄ• . vihiá¹ƒsÅ«pasamo_ti ettha vihiá¹ƒsanti etÄ• ya satte
nesaá¹ƒ tanti vihiá¹ƒsÄ• \Ne I 358/, sattÄ• naá¹ƒ viheá¹-hanÄ• kÄ• rena pavatto karuá¹‡Ä•
paá¹-ighacittuppÄ• do. karuá¹‡Ä• mukhena soko vaÃ±cetÄ«ti Ä• ha __ ``sokasambhavo vip

__pamodanalakkhaá¹‡Ä• _ti parasampattiyÄ• pamodanalakkhaá¹‡Ä• . __anissÄ• yanaras
paá¹-ipakkhabhÄ• vakiccÄ• . sattÄ• naá¹ƒ sampattiyÄ• , pantasenÄ• sanesu, adhikusaladha
aramaá¹‡aá¹ƒ aratiicceva \Be I 380/ saá¹…gahaá¹ƒ gacchati, tassÄ• vihananÄ• kÄ• rena p
vÄ• vighÄ• taá¹ƒ vÅ«pasamaá¹ƒ paccupaá¹-á¹-hapetÄ«ti __arativighÄ• tapaccupaá¹-á¹-hÄ•

pahÄ• so gehasitapÄ«tivasena pahaá¹-á¹-habhÄ• vo uppilÄ• vitattaá¹ƒ. __sattesu samabhÄ
piyÄ• dibhedesu sabbasattesu udÄ• sinavuttiyÄ• samabhÄ• vasseva dassanakiccÄ• , upap
samabhÄ• veneva tesaá¹ƒ gahaá¹‡akiccÄ• ti attho. sattesu paá¹-ikkÅ«lÄ• paá¹-ikkÅ«lÄ• kÄ
tattha paá¹-ighÄ• nunayÄ• naá¹ƒ vÅ«pasamanÄ• kÄ• rena vuttiyÄ• tesaá¹ƒ vÅ«pasamaá¹ƒ
paccupaá¹-á¹-hapetÄ«ti __paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• . evaá¹ƒ
pavattakammassakatÄ• dassanapadaá¹-á¹-hÄ• nÄ• _ti ettha __ ``evaâ€™â€™ _nti iminÄ•
hitÅ«pasaá¹ƒhÄ• radukkhÄ• panayanasampattipamodanÄ• kÄ• rena paccÄ• masanto mettÄ
pavattiÄ• kÄ• rapaá¹-isedhanamukhena pavattaá¹ƒ kammassakatÄ• Ã±Ä• á¹‡aá¹ƒ upekkhÄ
Ä• sannakÄ• raá¹‡aá¹ƒ, na yaá¹ƒ kiÃ±cÄ«ti dasseti.

<264> __vipassanÄ• sukhaÃ±ceva bhavasampatti cÄ• _ti ettha diá¹-á¹-hadhammasukhavih
tampi hi nesaá¹ƒ sÄ• dhÄ• raá¹‡apayojanaá¹ƒ. tathÄ• ``sukhaá¹ƒ supatÄ«â€™â€™ tiÄ• da
ekÄ• dasÄ• nisaá¹ƒsÄ• . te pana heá¹-á¹-hÄ• vuttÄ• evÄ• ti idha na gahitÄ• .

nissarati apagacchati etenÄ• ti __nissaraá¹‡aá¹ƒ, _ pahÄ• yakaá¹ƒ. kÄ• maÃ±cetehi paÃ±c
tadekaá¹-á¹-hÄ• ca pÄ• padhammÄ• vikkhambhanavasena pahÄ«yanti, ujuvipaccanÄ«kac
byÄ• pÄ• dÄ• dayo __pÄ• á¸·iyaá¹ƒ_ (DN III 326; AN b VI 13) vuttÄ• . evaÃ±ca katvÄ• rÄ•
upekkhÄ• brahmavihÄ• rassa suá¹-á¹-hu samatthitaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<265> __etthÄ• _ti etesu brahmavihÄ• resu. mettÄ• sattesu yathÄ• rahaá¹ƒ
dÄ• napiyavacanÄ• disÄ«lasutÄ• diguá¹‡agahaá¹‡avasena pavattati. tena vuttaá¹ƒ ``sattÄ•
manÄ• pabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• â€™â€™ ti. rÄ• gopi \Ne I 359/ tattha yathÄ•
guá¹‡aggahaá¹‡amukheneva pavattati manÄ• pasaÃ±Ã±Ä• palobhatoti Ä• ha __ ``guá¹‡ad
tasmÄ• mittamukhasapatto viya tulyÄ• kÄ• rena dÅ«sanato __rÄ• go_ mettÄ• ya __Ä• san
otÄ• raá¹ƒ labhati_ satisammosamattenÄ• pi mettaá¹ƒ apanÄ«ya tassÄ• vatthusmiá¹ƒ uppa
__tato_ti rÄ• gato, rÄ• gassa vÄ• otÄ• ralÄ• bhato. __sabhÄ• gavisabhÄ• gatÄ• yÄ• _ti sab
visabhÄ• gatÄ• ya. sattesu hi manÄ• pÄ• kÄ• ragÄ• hino mettÄ• sabhÄ• gassa tabbiparÄ«t
visabhÄ• go. tasmÄ• so otÄ• raá¹ƒ labhamÄ• no cireneva labheyyÄ• ti purisassa dÅ«re á¹-
dÅ«rapaccatthiko. __tato_ti byÄ• pÄ• dato. __nibbhayenÄ• _ti anussaá¹…kanaparisaá¹…ka
mettÄ• ya byÄ• pÄ• dena duppadhaá¹ƒsiyattÄ• ti adhippÄ• yo. tenÄ• ha __ ``mettÄ• yissatÄ

__iá¹-á¹-hÄ• na_nti piyÄ• naá¹ƒ. __kantÄ• na_nti kamanÄ«yÄ• naá¹ƒ. __manÄ• pÄ• na_nt

tato eva mano ramentÄ«ti __manoramÄ• naá¹ƒ. lokÄ• misapaá¹-isaá¹ƒyuttÄ• na_nti taá¹‡hÄ
__appaá¹-ilÄ• bhato samanupassato_ti appaá¹-ilÄ• bhena ahamime na labhÄ• mÄ«ti paritas
atikkantaá¹ƒ. __niruddha_nti nirodhappattaá¹ƒ. __vipariá¹‡ata_nti sabhÄ• vavigamena vigat
__samanussarato_ti anutthunanavasena cintayato. __gehasita_nti kÄ• maguá¹‡anissitaá¹ƒ.
iminÄ• ``sotaviÃ±Ã±eyyÄ• naá¹ƒ saddÄ• naâ€™â€™ nti evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.
__vipattidassanasabhÄ• gatÄ• yÄ• _ti yesu sattesu bhogÄ• divipattidassanamukhena karuâ
tannimittameva ayoniso Ä• bhoge sati yathÄ• vuttadomanassamukhena soko uppajjeyya, so
Ä• sannapaccatthiko. soko hi idha domanassasÄ«sena vutto. __sabhÄ• gavisabhÄ• gatÄ• y
dukkhÄ• panayanakÄ• matÄ• kÄ• rassa karuá¹‡Ä• sabhÄ• gassa tesu dukkhÅ«panayanÄ•
tÄ• ya sabhÄ• gavisabhÄ• gatÄ• ya sÄ• otÄ• raá¹ƒ labhamÄ• nÄ• cireneva labheyyÄ• ti p
viya karuá¹‡Ä• ya dÅ«rapaccatthikÄ• vuttÄ• .

__sampattidassanasabhÄ• gatÄ• yÄ• _ti yesu sattesu bhogÄ• disampattidassanamukhena
tannimittameva ayoniso Ä• bhoge sati ``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naâ€™â€™ ntiÄ
vuttasomanassamukhena pahÄ• so uppajjeyya, so ca muditÄ• ya Ä• sannapaccatthiko. pah
vutto. __sabhÄ• gavisabhÄ• gatÄ• yÄ• _ti bhogÄ• disampattÄ«hi \Be I 382/ muditesu sattes
muditÄ• sabhÄ• gassa tattha anabhiramanÄ• kÄ• rÄ• arati visabhÄ• gÄ• ti tÄ• ya sabhÄ• g
otÄ• raá¹ƒ labhamÄ• nÄ• cireneva labheyyÄ• ti purisassa dÅ«re á¹-hitasapatto viya muditÄ
vuttÄ• . __pamudito cÄ• _tiÄ• di muditÄ• ya siddhÄ• ya ayampi arati na hotÄ«ti laddhabbag
vuttaá¹ƒ, na idhÄ• dhippetaaratiniggahadassanavasena. kÄ• yacittavivekapaá¹-ipakkhÄ• ya
vikkhambhitÄ• ya muditÄ• ya paá¹-ipakkhÄ• arati suvikkhambhaneyyÄ• hotÄ«ti dassanatth
dassitÄ• ti daá¹-á¹-habbaá¹ƒ. __adhikusaladhammesÅ«_ti samathavipassanÄ• dhammesu.

bÄ• lakaradhammayogato __bÄ• lassa_. attahitaparahitabyÄ• mÅ«á¸·hatÄ• ya __mÅ«á¸·ha
kilesÄ• dÄ«naá¹ƒ jananÄ• dÄ«hi kÄ• raá¹‡ehi __puthujjanassa_. kilesodhÄ«naá¹ƒ maggodh
__anodhijinassa, _ odhijinÄ• vÄ• sekkhÄ• odhisova kilesÄ• naá¹ƒ jitattÄ• . tena imassa od
paá¹-ikkhipati. sattamabhavÄ• dito uddhaá¹ƒ pavattanavipÄ• kassa ajitattÄ• __avipÄ• kajin
arahanto appaá¹-isandhikattÄ• . tenassa asekkhattaá¹ƒ paá¹-ikkhipati. anekÄ• dÄ«nave sab
pÄ• padhammÄ• naá¹ƒ mÅ«labhÅ«te sammohe Ä• dÄ«navÄ• naá¹ƒ adassanasÄ«latÄ• ya
Ä• gamÄ• dhigamÄ• bhÄ• vÄ• __assutavato_. ediso ekaá¹ƒsena andhaputhujjano nÄ• ma
andhaputhujjanabhÄ• vadassanatthaá¹ƒ punapi __ ``puthujjanassÄ• â€™â€™ _ti vuttaá¹ƒ.
vuttÄ• kÄ• rena sammohapubbikÄ• . __rÅ«paá¹ƒ sÄ• nÄ• tivattatÄ«_ti rÅ«pÄ• naá¹ƒ sama
hoti, rÅ«pÄ• rammaá¹‡e kilese nÄ• tivattatÄ«ti adhippÄ• yo. somanassadomanassarahitaá¹
__aÃ±Ã±Ä• á¹‡upekkhÄ• . dosaguá¹‡Ä• vicÄ• raá¹‡avasena sabhÄ• gattÄ• _ti yathÄ• bra
sattesu hitÅ«pasaá¹ƒhÄ• rÄ• divasena guá¹‡adose avicÄ• rentÄ« kevalaá¹ƒ ajjhupekkhana
aÃ±Ã±Ä• á¹‡upekkhÄ• sattesu vijjamÄ• nampi guá¹‡adosaá¹ƒ acintentÄ« kevalaá¹ƒ ajjhup
dosaguá¹‡Ä• vicÄ• raá¹‡avasena sabhÄ• gÄ• . tasmÄ• sÄ• lahuá¹ƒ otÄ• raá¹ƒ labhatÄ«ti
Ä• sannapaccatthikÄ• vuttÄ• . __sabhÄ• gavisabhÄ• gatÄ• yÄ• _ti iá¹-á¹-hÄ• niá¹-á¹-hesu

upekkhÄ• sabhÄ• gassa \Be I 383/ tattha anurodhavirodhapavattiÄ• kÄ• rÄ• rÄ• gapaá¹-igh
sabhÄ• gavisabhÄ• gatÄ• ya te otÄ• raá¹ƒ labhamÄ• nÄ• cireneva labheyyunti purisassa d
upekkhÄ• brahmavihÄ• rassa dÅ«rapaccatthikÄ• vuttÄ• .

<266> __kattukÄ• matÄ• chando Ä• di_ ``chandamÅ«lakÄ• kusalÄ• dhammÄ• â€™â€™
sattesu hitesitÄ• dukkhÄ• panayanakÄ• matÄ• dinÄ• anavajjÄ• bhipatthanÄ• vasena \Ne I
``kattukÄ• matÄ• chando Ä• dÄ«â€™â€™ ti vuttaá¹ƒ. upekkhÄ• brahmavihÄ• ropi hi sattes
``tattha abyÄ• vaá¹-atÄ• apaá¹‡á¹‡akapaá¹-ipadÄ• â€™â€™ ti ajjhupekkhanÄ• kÄ• rena p
sakiccapasute putte. __nÄ«varaá¹‡Ä• dÄ«_ti __Ä• di_-saddena tadekaá¹-á¹-hakilesÄ• naá¹
katthaci sattaggahaá¹‡ampi saá¹…khÄ• raggahaá¹‡ameva hoti puggalÄ• dhiá¹-á¹-hÄ• nÄ• y
sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (AN c 10.27; Khp 4.1), na evamidhÄ• ti Ä• ha __ ``
eko vÄ• satto aneke vÄ• sattÄ• Ä• rammaá¹‡aâ€™â€™ _nti. __paÃ±Ã±attidhammavasen
paÃ±Ã±attisaá¹…khÄ• tadhammavasena. kÄ• maÃ±cettha ``sukhitÄ• hontÅ«â€™â€™ tiÄ•
bhÄ• vanÄ• yaá¹ƒ sukhÄ• diggahaá¹‡ampi labbhati. taá¹ƒ pana ``sabbe saá¹…khÄ• rÄ• an
676; Nett 5) vipassanÄ• ya aniccalakkhaá¹‡agahaá¹‡aá¹ƒ viya appadhÄ• nabhÅ«taá¹ƒ, satt
padhÄ• nabhÄ• vena gayhatÄ«ti daá¹-á¹-habbaá¹ƒ. __upacÄ• re vÄ• _ patte __Ä• rammaá¹
sÄ«mÄ• sambhedasiddhitoti adhippÄ• yo.

__ekamÄ• vÄ• saá¹ƒ paricchinditvÄ• _ti ettha ``satte mettÄ• ya pharissÄ• mÄ«â€™â€™ ti
paricchedaá¹ƒ katvÄ• ekÄ• racchÄ• paricchinditabbÄ• ti yojanÄ• . racchÄ• gahaá¹‡ena ra
yathÄ• ekaá¹ƒ disanti. evaá¹ƒ sabbattha.

<267> __kasiá¹‡Ä• naá¹ƒ nissando_ti kasiá¹‡ajjhÄ• nÄ• naá¹ƒ nissandaphalasadisÄ• __Ä
kasiá¹‡ajjhÄ• nÄ• naá¹ƒ pÄ• ripÅ«riyÄ• va sijjhanato. tehi vinÄ• asijjhanatoti keci. __samÄ•
rÅ«pajjhÄ• nasamÄ• dhÄ«naá¹ƒ, heá¹-á¹-himÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ arÅ«pajjhÄ• nasamÄ• d
paá¹-ipÄ• á¹-iyÄ• te adhigantvÄ• va paá¹-ilabhitabbato \Be I 384/. __vipassanÄ• nissando_
laddhabbato, vipassanÄ• vaseneva ca samÄ• pajjitabbato. __samathavipassanÄ• nissando
``dvÄ«hi balehi samannÄ• gatattÄ• â€™â€™ tiÄ• di (Vism II 868). __ ``purimabrahmavihÄ•
iminÄ• mettÄ• divasena tÄ«á¹‡i jhÄ• nÄ• ni adhigantvÄ• á¹-hitasseva upekkhÄ• brahmavi
dasseti. tamevatthaá¹ƒ upamÄ• ya pÄ• kaá¹-ataraá¹ƒ katvÄ• dassetuá¹ƒ __ ``yathÄ• hÄ«â
yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

<268> __siyÄ• _ti vuccamÄ• nÄ• kÄ• rena siyÄ• kassaci parivitakko. __etthÄ• _ti etesu m
veditabbÄ• , itarakammaá¹-á¹-hÄ• nÄ• ni attahitapaá¹-ipattimattÄ• ni. imÄ• ni pana ``sabbe
sukhitÄ• hontÅ«â€™â€™ tiÄ• dinÄ• (Paá¹-is II 22) parahitapaá¹-ipattibhÅ«tÄ• ni. tasmÄ•
paá¹-ipattibhÄ• vena seá¹-á¹-hÄ• ete vihÄ• rÄ• . __brahmÄ• no_ti upapattibrahmÄ• no. te h
vinÄ«varaá¹‡acittÄ• hutvÄ• brahmaloke uppannÄ• tattha yÄ• vatÄ• yukaá¹ƒ vinÄ«varaá¹‡
``niddosacittÄ• viharantÄ«â€™â€™ _ti vadanti. __brahmÄ• no_ti vÄ• sakalabuddhaguá¹‡a

dÄ• napÄ• ramitÄ• dÄ«naá¹ƒ buddhakaradhammÄ• naá¹ƒ paripÅ«raá¹‡avasena brÅ«hitagu
hi sabbasattÄ• naá¹ƒ hitesanena, ahitÄ• panayanena, sampattipamodanena, sabbattha
vivajjitÄ• gatigamanamajjhattabhÄ• vÄ• dhiá¹-á¹-hÄ• nena ca niddosacittÄ• viharanti. __eva
upapattibrahmÄ• no, mahÄ• bodhisattabrahmÄ• no vÄ• , evaá¹ƒ etehi brahmavihÄ• rehi sa

<269> __catassovÄ• tiÄ• dipaÃ±hassÄ• _ti catassotiÄ• dikassa tividhassa paÃ±hassa. __v
ettha byÄ• pÄ• dasaá¹ƒkilesÄ• dito visujjhanupÄ• yo visuddhimaggo. __Ä• di_-saddena
hitÅ«pasaá¹ƒhÄ• rÄ• dimanasikÄ• ravisesÄ• saá¹…gahitÄ• . __Ä• saá¹ƒ_ mettÄ• dÄ«naá¹
pamÄ• á¹‡arahite. __yenÄ• _ti yena kÄ• raá¹‡ena. __ta_nti tasmÄ• . __da_-kÄ• ro padasan

byÄ• pÄ• dabahulassa visuddhimaggoti Ä• netvÄ• sambandhitabbaá¹ƒ, ujuvipaccanÄ«kab
sesesupi. pakkhapÄ• tavasena anÄ• bhujanamanÄ• bhogo majjhattÄ• kÄ• roti adhippÄ• yo
\Be I 385/ manasikÄ• ro vutto, tameva upamÄ• ya dassetuá¹ƒ __ ``yasmÄ• ca yathÄ• mÄ•
tattha vuttassÄ• pi hitÅ«pasaá¹ƒhÄ• rÄ• diatthassa upameyyabhÄ• vaá¹ƒ upanetvÄ• dasse
``yasmÄ• cÄ• â€™â€™ _ti __ca_-saddo. __pariyÄ• ye_ti vÄ• re, tasmiá¹ƒ tasmiá¹ƒ kiccava
attho. __abyÄ• vaá¹-Ä• _ti anussukkÄ• . __tathÄ• _ti yathÄ• mÄ• tÄ• daharÄ• dÄ«su putte
mettÄ• divasena mettÄ• yanÄ• divasikena bhavitabbanti yojanÄ• . __tasmÄ• _ti yasmÄ• sa
yathÄ• rahaá¹ƒ dosamoharÄ• gapakkhiyÄ• , tehi ca visujjhanupÄ• yo appamaÃ±Ã±Ä• , hitÅ
catubbidho ca sattesu manasikÄ• ro, tasmÄ• visuddhimaggÄ• divasÄ• catassova appama
bhÄ• vetukÄ• mena_ na ekekanti adhippÄ• yo. sati hi sabbasaá¹…gahe kamena bhavitabba
Ä• ha __ ``evaá¹ƒ patthitahitÄ• naâ€™â€™ _nti. __sambhÄ• vetvÄ• vÄ• _ti ``imÄ• ya paá¹
nirayÄ• dÄ«su nibbatteyyÄ• â€™â€™ ti parikappetvÄ• vÄ• . dukkhÄ• panayanÄ• kaÄ• rap
paá¹-ipajjitabbanti sambandho. __tato para_nti tato hitÄ• kÄ• rappavattiÄ• dito paraá¹ƒ. __k
catutthassa pakÄ• rassa kattabbassa abhÄ• vato. __ayaá¹ƒ kamo_ti ayaá¹ƒ imÄ• saá¹ƒ app
pavattanakkamoti katvÄ• vuttaá¹ƒ, na ``iminÄ• va kamena etÄ• saá¹ƒ pavatti, na aÃ±Ã±ath
mettÄ• dÄ«naá¹ƒ hi tissannaá¹ƒ bhÄ• vanÄ• naá¹ƒ kamaniyamo natthi, yaá¹ƒ vÄ• taá¹ƒ vÄ
labbhÄ• , desanÄ• kkamavasena vÄ• evaá¹ƒ vuttaá¹ƒ.

__ekasattassÄ• pÄ«_ti ekassÄ• pi sattassa. appaá¹-ibhÄ• ganimittattÄ• paricchedaggahaá
sammutisaccavasena pavattaá¹ƒ sattaggahaá¹‡aá¹ƒ paricchinnarÅ«pÄ• diggahaá¹‡aá¹ƒ ho
aparÄ• mÄ• sasattaggahaá¹‡amuddhabhÅ«tÄ• naá¹ƒ mettÄ• dÄ«naá¹ƒ ekasattÄ• rammaá
vuttÄ• . __evaá¹ƒ pamÄ• á¹‡aá¹ƒ aggahetvÄ• _ti yathÄ• uddhumÄ• takÄ• dÄ«su atirekudd
nimittaá¹ƒ gayhati, evaá¹ƒ pamÄ• á¹‡aá¹ƒ aggahetvÄ• . __sakalapharaá¹‡avasenÄ• _ti nira

<270> __nissaraá¹‡attÄ• _ti ettha yaá¹ƒ yassa nissaraá¹‡aá¹ƒ, taá¹ƒ tassa ujupaá¹-ipakkha
yathÄ• kÄ• mÄ• naá¹ƒ nekkhammaá¹ƒ, rÅ«pÄ• naá¹ƒ Ä• ruppÄ• , saá¹…khÄ• rÄ• naá¹ƒ ni
domanassasahitÄ• naá¹ƒ byÄ• pÄ• davihiá¹ƒsÄ• ratÄ«naá¹ƒ nissaraá¹‡abhÅ«tÄ• mettÄ• k
somanassarahitÄ• honti. nissaraá¹‡aggahaá¹‡eneva ca pubbabhÄ• giyÄ• naá¹ƒ tÄ• saá¹ƒ

anuÃ±Ã±Ä• toti daá¹-á¹-habbaá¹ƒ anissaraá¹‡abhÄ• vato. tathÄ• hi aá¹-á¹-havÄ«satiyÄ• c
karuá¹‡Ä• muditÄ• naá¹ƒ pavattiá¹ƒ Ä• cariyÄ• icchanti. na hi brahmavihÄ• rupekkhÄ• upe
vattati pÄ• risuddhiupekkhÄ• viya. na hi kadÄ• ci pÄ• risuddhiupekkhÄ• vedanupekkhaá¹ƒ

<271> __sÄ• tasahagata_nti sukhasahagataá¹ƒ. __tasmÄ• _ti yasmÄ• ``tato tvaá¹ƒ bhikkh
8.63) desanÄ• ya catunnampi appamaÃ±Ã±Ä• naá¹ƒ savitakkÄ• dibhÄ• vo viya upekkhÄ• s
tasmÄ• . __catassopi appamaÃ±Ã±Ä• catukkapaÃ±cakajjhÄ• nikÄ• _ti codakassa adhippÄ
mÅ«lasamÄ• dhimhi vuttamatthaá¹ƒ anantaraá¹ƒ vuttatÄ• ya brahmavihÄ• resu pakkhipati,
kÄ• yÄ• nupassanÄ• dayopi catukkapaÃ±cakajjhÄ• nikÄ• siyuá¹ƒ, na pana honti vipassanÄ
adhippÄ• yo, hontu kÄ• yÄ• nupassanÄ• dayo Ä• nÄ• pÄ• nabhÄ• vanÄ• vasena catukkapa
Ä• saá¹…kanto Ä• ha __ ``vedanÄ• dÄ«sÅ«â€™â€™ _tiÄ• di. __byaÃ±janacchÄ• yÄ• matt
cetovimutti bhÄ• vitÄ• bhavissatÄ«â€™â€™ tiÄ• dÄ«hi \Ne I 364/ byaÃ±janehi pakÄ• sito e
``ajjhattaá¹ƒ me cittaá¹ƒ á¹-hitaá¹ƒ bhavissatÄ«â€™â€™ tiÄ• dÄ«hipi byaÃ±janehi pakÄ• sit
labbhamÄ• nasamÄ• dhicchÄ• yÄ• mattaá¹ƒ gahetvÄ• ubhayattha labbhamÄ• naá¹ƒ adhip
suttatthaá¹ƒ hi aÃ±Ã±athÄ• vadanto ayathÄ• vÄ• ditÄ• ya satthÄ• raá¹ƒ apavadanto nÄ• m
bhagavantaá¹ƒ abbhÄ• cikkhÄ«â€™â€™ _ti.

<272> ``tayimaá¹ƒ dosaá¹ƒ pariharitukÄ• mena na sabbaá¹ƒ suttaá¹ƒ nÄ«tatthameva, tasm
maggitabboâ€™â€™ ti dassento __ ``gambhÄ«raá¹ƒ hÄ«â€™â€™ _tiÄ• diá¹ƒ vatvÄ• tatth
adhippÄ• yaá¹ƒ dassetuá¹ƒ __ ``ayaÃ±hÄ«â€™â€™ _tiÄ• dimÄ• ha. Ä• yÄ• citÄ• dhamma
Ä• yÄ• citadhammadesano, taá¹ƒ __Ä• yÄ• citadhammadesanaá¹ƒ. evamevÄ• _ti garahane
__ajjhatta_nti gocarajjhatte, kammaá¹-á¹-hÄ• nÄ• rammaá¹‡eti attho \Be I 387/. yasmÄ• cit
sasantatipariyÄ• pannÄ• hoti, tasmÄ• atthavaá¹‡á¹‡anÄ• yaá¹ƒ __ ``niyakajjhattavasenÄ•
__cittaá¹ƒ á¹-hitaá¹ƒ bhavissatÄ«_ti bahiddhÄ• avikkhippamÄ• naá¹ƒ ekaggabhÄ• ve á¹-hit
__susaá¹‡á¹-hitaá¹ƒ, _ suá¹-á¹-hu samÄ• hitanti attho. __uppannÄ• _ti avikkhambhitÄ• . __
__akusalÄ• dhammÄ• _ti kÄ• macchandÄ• dayo akosallasambhÅ«taá¹-á¹-hena akusalÄ•
pavattituá¹ƒ okÄ• sÄ• dÄ• nena kusalacittaá¹ƒ khepetvÄ• na ca á¹-hassantÄ«ti yojanÄ• . in
samÄ• dhÄ• nassa kÄ• raá¹‡amÄ• ha.

__cittekaggatÄ• matto_ti bhÄ• vanamanuyuttena paá¹-iladdhamattaá¹ƒ nÄ• tisubhÄ• vitaá¹
pana upari vuccamÄ• nÄ• naá¹ƒ samÄ• dhivisesÄ• naá¹ƒ mÅ«lakÄ• raá¹‡abhÄ• vato __ ``n
svÄ• yaá¹ƒ cittekaggatÄ• matto ``ajjhattameva cittaá¹ƒ saá¹‡á¹-hapemi sannisÄ• demi ekod
samÄ• dahÄ• mÄ«â€™â€™ tiÄ• dÄ«su viya khaá¹‡ikasamÄ• dhi adhippeto. yatheva hi aÃ±
pana me, bhikkhave, vÄ«riyaá¹ƒ ahosi asallÄ«naá¹ƒ ... pe ... samÄ• hitaá¹ƒ cittaá¹ƒ ekagga
8.11; Vin III 11) vatvÄ• ``vivicceva kÄ• mehÄ«â€™â€™ tiÄ• divacanato (AN c 8.11) paá¹-h
``khaá¹‡ikasamÄ• dhÄ«â€™â€™ ti viÃ±Ã±Ä• yati, evamidhÄ• pÄ«ti. __so eva samÄ• dhÄ«

__assÄ• _ti bhikkhuno, assa vÄ• mÅ«lasamÄ• dhissa. __bhÄ• vana_nti vaá¸• á¸• hanaá¹ƒ

mÅ«lasamÄ• dhiyeva adhippeto. __evaá¹ƒ bhÄ• vito_ti yathÄ• araá¹‡isahitena uppÄ• dito
\Ne I 365/ vaá¸• á¸• hito gomayaggiÄ• dibhÄ• vaá¹ƒ pattopi araá¹‡isahitena uppÄ• ditamÅ«
evamidhÄ• pi mÅ«lasamÄ• dhi eva mettÄ• divasena vaá¸• á¸• hitoti katvÄ• vuttaá¹ƒ.

__aÃ±Ã±esupi Ä• rammaá¹‡esu_ pathavÄ«kasiá¹‡Ä• dÄ«su. tattha yathÄ• mettÄ• bhÄ• v
bhÄ• vanÄ• nayena pathavÄ«kasiá¹‡Ä• dÄ«su savitakkÄ• dibhÄ• vavasena catukkapaÃ±ca
mÅ«lasamÄ• dhissa bhÄ• vanÄ• vuttÄ• , evaá¹ƒ karuá¹‡Ä• dibhÄ• vanÄ• pubbaá¹…gamaá
bhÄ• vanÄ• vidhiá¹ƒ dassetvÄ• pacchÄ• kÄ• yÄ• nupassanÄ• dipubbaá¹…gamaá¹ƒ bhÄ•
Ä• savakkhayÄ• ya dhammaá¹ƒ desesi. tena vuttaá¹ƒ __ ``karuá¹‡Ä• me cetovimuttÄ«â€™
dhammÄ• nupassanÄ• pariyosÄ• nÄ• ya desanÄ• ya arahattÄ• dhigamÄ• ya kammaá¹-á¹-h
``tato tvaá¹ƒ, bhikkhu, imaá¹ƒ samÄ• dhiá¹ƒ savitakkampÄ«â€™â€™ tiÄ• di (AN c 8.63) kas
dhammÄ• nupassanÄ• ya matthakappattidassanatthaá¹ƒ. sÄ• hi saá¹…khÄ• rupekkhÄ• bh
yathÄ• vuttajjhÄ• nadhamme sammasantÄ« visesato matthakappattÄ• nÄ• ma hoti. phalas
vuttanti keci.

puna __yato kho te_tiÄ• di arahattappattito uddhaá¹ƒ laddhabbaphÄ• suvihÄ• radassanaá¹
gamissasi. __tasmÄ• _ti yasmÄ• ``savitakkampÄ«â€™â€™ tiÄ• dikÄ• desanÄ• mettÄ• dÄ
aÃ±Ã±asmiá¹ƒ Ä• rammaá¹‡e samÄ• dhiá¹ƒ sandhÄ• ya vuttÄ• , na appamaÃ±Ã±Ä• , tasm
ganthantarenapi tamevatthaá¹ƒ samattheti. tattha __tathevÄ• _ti tikacatukkajjhÄ• navasene
cittuppÄ• dakaá¹‡á¸• e (Dhs 251 Ä• dayo), appamaÃ±Ã±Ä• vibhaá¹…gÄ• dÄ«su (Vibh 684
abhidhammappadesesu.

<273> __subhaparamÄ• divasenÄ• _ti __subha_-saddo ``subhanteva adhimutto hotÄ«â€™
8.66) evaá¹ƒ vuttasubhavimokkhaá¹ƒ sandhÄ• ya vutto uttarapadalopena. __parama_-sadd
subhavimokkho paramo ukkaá¹ƒso paramÄ• koá¹-i etissÄ• ti subhaparamÄ• , mettÄ• cetov
sÄ• dhetabbaá¹ƒ natthÄ«ti attho. asÄ• dhÄ• raá¹‡assa atthassa adhippetattÄ• vipassanÄ•
itaretaravisiá¹-á¹-hÄ• pete visesÄ• , pageva parehi. tenÄ• ha __ ``aÃ±Ã±amaÃ±Ã±aá¹ƒ asa
veditabboâ€™â€™ _ti. __visesetvÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ visiá¹-á¹-haá¹ƒ katvÄ• .

__tassa_ \Ne I 366/ __tassa upanissayattÄ• _ti subhavimokkhÄ• dikassa tassa tassa vimok
pakatÅ«panissayavasena upanissayapaccayabhÄ• vato. idÄ• ni tamatthaá¹ƒ pÄ• kaá¹-atara
``mettÄ• vihÄ• rissÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. assa mettÄ• vihÄ• rissa cittaá¹ƒ upasaá¹ƒ
__appaá¹-ikkÅ«laparicayÄ• _ti mettÄ• bhÄ• vanÄ• vasena sattasaÃ±Ã±ite yattha katthaci Ä
appaá¹-ikkÅ«lÄ• kÄ• reneva gahaá¹‡assa paricitattÄ• . tassa saá¹…khÄ• rabhÅ«tampi yaá¹
appaá¹-ikkÅ«lÄ• kÄ• reneva paccupatiá¹-á¹-hati, pageva sabhÄ• vato. ``appaá¹-ikkÅ«laâ€™
tatthassa cittaá¹ƒ abhirativasena nirÄ• saá¹…kaá¹ƒ pavattati, paccanÄ«kadhammehi ca suk
vimuccati, yatassa jhÄ• nassa vimokkhapariyÄ• yo vutto. tenÄ• ha __ ``appaá¹-ikkÅ«lesÅ«â
yathÄ• vutto ca attho anatthacaraá¹‡Ä• diadhippÄ• yena sacetane Ä• rammaá¹‡e Ä• ghÄ•

paá¹-ikkÅ«laparicayÄ• acetanepi vÄ• tÄ• tapÄ• dike Ä• ghÄ• tuppattiyÄ• vibhÄ• vetabbo. _
subhavimokkhato paraá¹ƒ kassaci vimokkhassa upanissayo na hotÄ«ti attho.

abhihananti etenÄ• ti abhighÄ• to, daá¹‡á¸• o abhighÄ• to yassa taá¹ƒ daá¹‡á¸• Ä• bhighÄ•
taá¹ƒ daá¹‡á¸• Ä• bhighÄ• tÄ• di, daá¹‡á¸• Ä• bhighÄ• tÄ• di rÅ«paá¹ƒ nimittaá¹ƒ yassa taá
__daá¹‡á¸• Ä• bhighÄ• tÄ• dirÅ«panimittaá¹ƒ_. kiá¹ƒ pana tanti Ä• ha __ ``sattadukkhaâ€™
daá¹‡á¸• appahÄ• rÄ• dijanitaá¹ƒ karajarÅ«pahetukaá¹ƒ sattÄ• naá¹ƒ uppajjanakadukkhant
suparividito hoti_ karuá¹‡Ä• vihÄ• rissa rÅ«panimittattÄ• , dukkhassa karuá¹‡Ä• ya ca para
adhippÄ• yo. __tattha_ Ä• kÄ• se. __cittaá¹ƒ pakkhandati_ sabbaso rÅ«pÄ• naá¹ƒ abhÄ• v

__tena tenÄ• _tiÄ• dÄ«su ayaá¹ƒ yojanÄ• --- tena tena bhogasampattiÄ• dinÄ• pÄ• mojja
sattÄ• naá¹ƒ uppannapÄ• mojjaviÃ±Ã±Ä• á¹‡aá¹ƒ samanupassantassa yogino ``sÄ• dhu va
ti muditÄ• ya pavattisambhavato pamuditaviÃ±Ã±Ä• á¹‡assa dassanena viÃ±Ã±Ä• á¹‡agga
hotÄ«ti.

__anukkamÄ• dhigata_nti Ä• kÄ• sakasiá¹‡avajje yattha katthaci kasiá¹‡e rÅ«pÄ• vacarajj
rÅ«pavirÄ• gabhÄ• vanÄ• ya adhigataá¹ƒ. Ä• kÄ• sanimittaá¹ƒ gocaro etassÄ• ti Ä• kÄ• sa
__Ä• kÄ• sanimittagocare_ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡e. __cittaá¹ƒ upasaá¹ƒharato_ti
bhÄ• vanÄ• cittaá¹ƒ nentassa, tathÄ• bhÄ• vayatoti attho. __tatthÄ• _ti tasmiá¹ƒ \Ne I 367/
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡e. __citta_nti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanacittaá¹ƒ. __pakkh
vimokkhabhÄ• vena appeti.

__Ä• bhogÄ• bhÄ• vato_ti ``sukhitÄ• hontÅ«â€™â€™ tiÄ• dinÄ• (Paá¹-is II 23) sukhÄ• s
Ä• bhujanÄ• bhÄ• vato. sattÄ• naá¹ƒ sukhÄ• sÄ«sanÄ• divasena pavattamÄ• nÄ• \Be I 39
paramatthaggahaá¹‡amukhena satte Ä• rammaá¹‡aá¹ƒ karoti, upekkhÄ• bhÄ• vanÄ• pana
ajjhupekkhanavaseneva satte Ä• rammaá¹‡aá¹ƒ karotÄ«ti Ä• ha __ ``upekkhÄ• vihÄ• rissa
sukhadukkhÄ• diparamatthaggÄ• havimukhabhÄ• vato avijjamÄ• naggahaá¹‡adukkhaá¹ƒ c
``kammassakÄ• sattÄ• , te kassa ruciyÄ• sukhitÄ• vÄ• bhavissantÄ«â€™â€™ tiÄ• dinÄ•
paramatthaggahaá¹‡amukheneva upekkhÄ• brahmavihÄ• ropi satte Ä• rammaá¹‡aá¹ƒ karo
bhÄ• vanÄ• ya pubbabhÄ• ge, matthakappattiyaá¹ƒ pana kevalaá¹ƒ ajjhupekkhanavasenev
karotÄ«ti savisesaá¹ƒ paramatthato avijjamÄ• ne eva visaye tassa pavatti. avijjamÄ• nagga
ajjhupekkhanavasena appanÄ• ppattiyÄ• aparÄ• mÄ• sasattaggahaá¹‡amuddhabhÅ«tatÄ•
vuttanayameva.

<274> __sabbÄ• petÄ• _ti sabbÄ• pi etÄ• appamaÃ±Ã±Ä• . __dÄ• nÄ• dÄ«na_nti pÄ• ran
buddhakaradhammÄ• naá¹ƒ. __sabbakalyÄ• á¹‡adhammÄ• na_nti sabbesaá¹ƒ anavajjadha
pÄ• ramitÄ• naá¹ƒ, tannimittÄ• naá¹ƒ buddhayÄ• niyÄ• naÃ±ca, sabbehi vÄ• sundarasabh
buddhakaradhammehi Ä• nubhÄ• vato ukkaá¹-á¹-hÄ• nÄ• ma atthi, buddhadhammesu vatt

__paripÅ«rikÄ• _ti parivuddhikarÄ• . adhiá¹-á¹-hÄ• nÄ• ni viya hi appamaÃ±Ã±Ä• sabbÄ• s
pÄ• ripÅ«rikarÄ• . __ ``hitajjhÄ• sayatÄ• yÄ• â€™â€™ _tiÄ• dinÄ• mettÄ• brahmavihÄ• rÄ
upekkhÄ• brahmavihÄ• rassa adhiá¹-á¹-hÄ• nabhÄ• vadassanamukhena catÅ«hi appamaÃ
abhisaá¹…khatattÄ• mahÄ• bodhisattÄ• dÄ• nÄ• dipÄ• ramiyo pÅ«retuá¹ƒ samatthÄ• hor
dasseti. __imassa dÄ• tabbaá¹ƒ, imassa na dÄ• tabba_nti nidassanamattaá¹ƒ daá¹-á¹-habb
dÄ• tabbaá¹ƒ, idaá¹ƒ na dÄ• tabbanti ca vibhÄ• gaá¹ƒ akatvÄ• â€™â€™ ti vattabbato.
deyyapaá¹-iggÄ• hakavikapparahitÄ• hi dÄ• napÄ• ramitÄ• . yathÄ• ha ---

``yathÄ• pi kumbho sampuá¹‡á¹‡o, yassa kassaci adhokato.

vamatevudakaá¹ƒ nissesaá¹ƒ, na tattha parirakkhatÄ«â€™â€™ ti || (Bv II 118).

``sabbasattÄ• naâ€™â€™ nti \Ne I 368/ idaá¹ƒ ``sukhanidÄ• naâ€™â€™ nti iminÄ• pi sam
``dentÄ«â€™â€™ ti iminÄ• ca. tena deyyadhammena viya dÄ• nadhammenÄ• pi mahÄ• sa
\Be I 391/ vuttÄ• hoti, tathÄ• tassa pariá¹‡Ä• manato. tadatthadÄ«panatthaá¹ƒ hi ``vibhÄ•
vatvÄ• pi ``sabbasattÄ• naâ€™â€™ nti vuttaá¹ƒ. __tesa_nti sabbasattÄ• naá¹ƒ. __upaghÄ•
``vibhÄ• gaá¹ƒ akatvÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. ayaá¹ƒ hettha padayoja
upaghÄ• taá¹ƒ parivajjayantÄ• sabbasattÄ• naá¹ƒ sukhanidÄ• naá¹ƒ sÄ«laá¹ƒ samÄ• diyan
sattakÄ• lavikapparahitÄ• hi sÄ«lapÄ• ramitÄ• , lokatthameva cassa phalaá¹ƒ pariá¹‡amÄ«
bhajantÄ«_ti pabbajjaá¹ƒ upagacchanti. pabbajitassa hi sabbaso sÄ«laá¹ƒ paripÅ«rati, na ga
idhÄ• pi ``vibhÄ• gaá¹ƒ akatvÄ• sabbasattÄ• naá¹ƒ sukhanidÄ• naâ€™â€™ nti idaá¹ƒ Ä• n
bodhisattÄ• kÄ• lavibhÄ• gaá¹ƒ katvÄ• pabbajjaá¹ƒ anutiá¹-á¹-hanti, sÄ«laá¹ƒ vÄ• samÄ•
nidassanamattaÃ±cetaá¹ƒ jhÄ• nÄ• dinekkhammabhajanassÄ• pi icchitabbattÄ• . sabbasatt
heá¹-á¹-hÄ• vuttanayÄ• va. esa nayo sesesupi. __hitÄ• hitesÅ«_ti atthÄ• natthesu. __asam
sammohaviddhaá¹ƒsanÄ• ya. __paÃ±Ã±aá¹ƒ pariyodapentÄ«_ti yogavihitaá¹ƒ vijjÄ• á¹-á¹-h
suá¹‡antÄ• sutaá¹ƒ vodapentÄ• ahaá¹ƒkÄ• ramamaá¹ƒkÄ• rÄ• diá¹ƒ vidhunantÄ• Ã±Ä• á
mamÄ• â€™â€™ ti vikapparahitÄ• hi paÃ±Ã±Ä• pÄ• ramitÄ• . __hitasukhatthÄ• yÄ• _ti sat
hitasukhÄ• divuddhiyatthameva. __nicca_nti satataá¹ƒ avicchedena paá¹-ipakkhena avokiá¹
__vÄ«riyamÄ• rabhantÄ«_ti yathÄ• sattÄ• naá¹ƒ anuppannaá¹ƒ hitasukhaá¹ƒ uppajjati, upp
evaá¹ƒ parakkamaá¹ƒ karonti. saá¹…kocavikkheparahitÄ• hi vÄ«riyapÄ• ramitÄ• . __ ``vÄ«
pattÄ• pÄ«â€™â€™ _ti iminÄ• aparaddhÄ• naá¹ƒ niggahasamatthataá¹ƒ dasseti. __nÄ• na
khamantÄ«_ti mammacchedanÄ• kÄ• rena attani pavattitaá¹ƒ nÄ• nÄ• vidhaá¹ƒ aparÄ• dha
attaparavikappavirahitÄ• hi dosasahanÄ• khantipÄ• ramitÄ• .

__paá¹-iÃ±Ã±aá¹ƒ na visaá¹ƒvÄ• dentÄ«_ti avisaá¹ƒvÄ• danasÄ• maÃ±Ã±ena sabbassapi
akaraá¹‡amÄ• ha. paá¹-iÃ±Ã±Ä• te, apaá¹-iÃ±Ã±Ä• te ca diá¹-á¹-hÄ• dike micchÄ• vikappan
__avicalÄ• dhiá¹-á¹-hÄ• nÄ• _ti yathÄ• samÄ• dinnesu dÄ• nÄ• didhammesu niccalÄ• dhiá¹
acalasamÄ• dÄ• nÄ• dhiá¹-á¹-hÄ• nÄ• , samÄ• dinnesu ca buddhakaradhammesu sammac

adhiá¹-á¹-hÄ• napÄ• ramitÄ• . __tesÅ«_ti sattesu. __avicalÄ• yÄ• _ti paá¹-ipakkhena akamp
yathÄ• vuttena sattesu hitajjhÄ• sayatÄ• diÄ• kÄ• rena. yathÄ• ca brahmavihÄ• rÄ• dhiá¹-á
adhiá¹-á¹-hÄ• nÄ• dhiá¹-á¹-hÄ• nÄ• pi. tathÄ• hi yathÄ• paá¹-iÃ±Ã±aá¹ƒ parÄ• nuggahÄ• y
anuá¹-á¹-hÄ• nena saccÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tappaá¹-ipakkhapariccÄ• gato \Ne I 369/ cÄ•
pÄ• ramÄ«hi sacittupasamato upasamÄ• dhiá¹-á¹-hÄ• naá¹ƒ, tÄ• hi parahitÅ«pÄ• yakosalla
evaá¹ƒ paccekampi pÄ• ramitÄ• su yathÄ• rahaá¹ƒ netabbaá¹ƒ. ayamettha saá¹…khepo, vi
yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ paramatthadÄ«paniyaá¹ƒ __cariyÄ• piá¹-akavaá¹‡á¹‡anÄ• yaá¹ƒ_
veditabbaá¹ƒ, ativitthÄ• rabhayena na vitthÄ• rayimha. tathÄ• dasabalaÃ±Ä• á¹‡Ä• diketi. _
honti evÄ• ti yojanÄ• .

brahmavihÄ• raniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti navamaparicchedavaá¹‡á¹‡anÄ• .

10. Ä• ruppaniddesavaá¹‡á¹‡anÄ•

paá¹-hamÄ• ruppavaá¹‡á¹‡anÄ•

<275> __uddiá¹-á¹-hesÅ«_ti \Be I 393/ \Ne I 370/ ``cattÄ• ro Ä• ruppÄ• â€™â€™ ti evaá¹ƒ
niddhÄ• raá¹‡e cetaá¹ƒ bhummaá¹ƒ. tenevÄ• ha __ ``catÅ«su Ä• ruppesÅ«â€™â€™ _ti. tat
arÅ«pameva Ä• ruppaá¹ƒ jhÄ• naá¹ƒ, idha pana tadatthaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ adhipp
catutthajjhÄ• naá¹ƒ uppÄ• detÄ«ti sambandho. __rÅ«pÄ• dhikaraá¹‡a_nti rÅ«pahetu. hetua
__adhikaraá¹‡a_-saddo ``kÄ• mÄ• dhikaraá¹‡aâ€™â€™ ntiÄ• dÄ«su (MN I 168-169) viya.
daá¹‡á¸• o, muggarÄ• di. parapÄ«á¸·Ä• dhippÄ• yena tassa Ä• dÄ• naá¹ƒ __daá¹‡á¸• Ä• dÄ
sasanaá¹-á¹-hena __satthaá¹ƒ, _ Ä• vudhaá¹ƒ. bhaá¹‡á¸• anaá¹ƒ __kalaho_. virodho __vigg
__vivÄ• do. eta_nti yathÄ• vuttaá¹ƒ daá¹‡á¸• Ä• dÄ• nÄ• dikaá¹ƒ. __sabbaso_ti anavasesat
Ä• ruppe vÄ• bhave. __rÅ«pÄ• naá¹ƒyevÄ• _ti diá¹-á¹-hÄ• dÄ«navÄ• naá¹ƒ rÅ«pÄ• naá¹ƒy
__nibbidÄ• yÄ• _ti vikkhambhanavasena nibbindanatthÄ• ya. __virÄ• gÄ• yÄ• _ti virajjanatt
nirujjhanatthÄ• ya. sabbametaá¹ƒ samatikkamaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __daá¹‡á¸• Ä• dÄ
adinnÄ• dÄ• nÄ• dikaá¹ƒ sabbaá¹ƒ rÅ«pahetukaá¹ƒ anatthaá¹ƒ saá¹…gaá¹‡hÄ• ti, na idha
daá¹-á¹-habbaá¹ƒ. __karajarÅ«pe_ti yathÄ• vuttÄ• dÄ«navÄ• dhikaraá¹‡abhÄ• vayogyaá¹ƒ
oá¸·Ä• rikarÅ«peti attho. __Ä• dÄ«nava_nti dosaá¹ƒ. __tassÄ• _ti rÅ«passa. __Ä• loko_ti va
tattha pavattaá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ ugghÄ• á¹-etvÄ• siyÄ• Ä• kÄ• sanimittaá¹ƒ ugga
paricchinnÄ• kÄ• sakasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• . tassa hi ugghÄ• á¹-anÄ• nÄ• ma rÅ«pa
``á¹-hapetvÄ• paricchinnÄ• kÄ• sakasiá¹‡aá¹ƒ navasÅ«â€™â€™ _ti. keci pana ``Ä• lokaka
aá¹-á¹-hasÅ«â€™â€™ ti vadanti, tassa pana á¹-hapane kÄ• raá¹‡aá¹ƒ na dissati, karajarÅ«
tassa anÄ• lambanato.

yadi evaá¹ƒ kasmÄ• ``catutthajjhÄ• navasenÄ• â€™â€™ ti vuttaá¹ƒ. nanu paá¹-hamajjhÄ•
anÄ• lambanavaseneva pavattanti paá¹-ibhÄ• ganimittÄ• rammaá¹‡attÄ• ? saccametaá¹ƒ, c
santasabhÄ• vena \Ne I 371/ Ä• neÃ±jappattena catutthajjhÄ• nena atikkantaá¹ƒ suá¹-á¹-hu
hotÄ«ti __ ``catutthajjhÄ• navasenÄ• â€™â€™ _ti vuttaá¹ƒ \Be I 394/. keci ``assÄ• sapassÄ
kÄ• madhÄ• tusamatikkamanato cÄ• â€™â€™ ti vadanti, taá¹ƒ akÄ• raá¹‡aá¹ƒ, itaresaá¹ƒ
cittasamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ sambhavato, heá¹-á¹-himajjhÄ• nÄ• naÃ±ca akÄ• madh
__tappaá¹-ibhÄ• gamevÄ• _ti karajarÅ«papaá¹-ibhÄ• gameva nimittaggÄ• hasambhavato. s
tasmÄ• kiá¹ƒ tassa samatikkamanenÄ• ti anuyogaá¹ƒ sandhÄ• ya __ ``kathaá¹ƒ? yathÄ• â
tattha __katha_nti kathetukamyatÄ• pucchÄ• . __yathÄ• _ti opammatthe nipÄ• to. __lekhÄ•
kÄ• á¸·avaá¹‡á¹‡Ä• dinÄ• kataparikammÄ• ya lekhÄ• ya cittaá¹ƒ. __phalitantara_nti vivara
disvÄ• . __samÄ• narÅ«pasaddasamudÄ• cÄ• ra_nti sadisarÅ«pasaá¹‡á¹-hÄ• nasarappayo

__Ä• rammaá¹‡avasenÄ• _ti ``mama cakkhu sobhanaá¹ƒ, mama kÄ• yo thiro, mama parikk
Ä• rammaá¹‡akaraá¹‡avasena. __karajarÅ«pasamaá¹…gikÄ• lo_ti attano attabhÄ• varÅ«pe
samannÄ• gatakÄ• lo. __tampÄ«_ti kasiá¹‡arÅ«passapi. sÄ• miatthe hi idaá¹ƒ upayogavaca
bhayasantÄ• saadassanakÄ• matÄ• viya samatikkamitukÄ• matÄ• ti yojanÄ• . idaÃ±ca yat
nibbidÄ• virÄ• ganirodhÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avacanaá¹ƒ. te hi tayo apekkhitvÄ• bhayas
vuttÄ• . eko kira sunakho vane sÅ«karena pahaá¹-amatto palÄ• to, so arÅ«padassanavelÄ•
dÅ«rato disvÄ• sÅ«karasaÃ±Ã±Ä• ya bhÄ«to uttasanto palÄ• yi, pisÄ• cabhÄ«ruko puriso r
matthakacchinnaá¹ƒ tÄ• lakkhandhaá¹ƒ disvÄ• pisÄ• casaÃ±Ã±Ä• ya bhÄ«to uttasanto mu
vuttaá¹ƒ __ ``sÅ«karÄ• ... pe ... veditabbÄ• â€™â€™ _ti.

<276> __eva_nti yathÄ• vuttaá¹ƒ opammatthaá¹ƒ nigamento Ä• ha. __so_ti yogÄ• vacaro.
Ä• dÄ«navaá¹ƒ passatÄ«ti sambandho. __rÅ«pa_nti kasiá¹‡arÅ«paá¹ƒ. __santavimokkhato
hi ``ye te santÄ• vimokkhÄ• atikkamma rÅ«pe Ä• ruppÄ• â€™â€™ tiÄ• dÄ«su (AN c 8.72;
Ä• gatÄ• . santatÄ• siddhi cassa anussutito daá¹-á¹-habbÄ• . __yathevÄ• _ti __eva_-kÄ• re
rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ duvaá¹…gikaá¹ƒ, evaá¹ƒ Ä• ruppÄ• nipÄ«ti \Be I 395/ up
duvaá¹…gikattaá¹ƒ dasseti, na tatiyajjhÄ• ne viya duvaá¹…gikatÄ• mattaá¹ƒ. nanu cetthÄ• p
duvaá¹…gikatÄ• mattameva bhÅ«mibhedatoti? nÄ• yaá¹ƒ doso upamopameyyabhÄ• vassa

__tatthÄ• _ti tasmiá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• ne. __nikanti_nti apekkhaá¹ƒ. __pariyÄ•
Ä• dÄ«navadassanena \Ne I 372/ tasmiá¹ƒ jhÄ• ne khepetvÄ• , anapekkho hutvÄ• ti attho. s
paá¹‡Ä«tato, sukhumato ca manasikÄ• ro siddho hotÄ«ti Ä• ha __ ``santato anantato mana
__pattharitvÄ• _ti pageva vaá¸• á¸• hitaá¹ƒ, tadÄ• vaá¸• á¸• hanavasena vÄ• pattharitvÄ• .
kasiá¹‡arÅ«pena. __ugghÄ• á¹-eti kasiá¹‡a_nti rÅ«pÄ• vacaracatutthajjhÄ• nassa Ä• ramm
pathavÄ«kasiá¹‡Ä• dikasiá¹‡arÅ«paá¹ƒ apaneti. ugghÄ• á¹-anavidhiá¹ƒ pana dassento __ `
_tiÄ• dimÄ• ha. tattha __saá¹ƒvelletÄ«_ti paá¹-isaá¹ƒharati. __aÃ±Ã±adatthÅ«_ti ekaá¹ƒsen
ubbaá¹-á¹-atÄ«_ti neva uá¹-á¹-hahati. __na vivaá¹-á¹-atÄ«_ti na vinivaá¹-á¹-ati. __imassÄ• _

kasiá¹‡arÅ«passa. __amanasikÄ• ra_nti manasi akaraá¹‡aá¹ƒ acintanaá¹ƒ. __manasikÄ• ra
``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti bhÄ• vanÄ• manasikÄ• raÃ±ca nissÄ• ya. idaá¹ƒ vuttaá¹ƒ
rÅ«pÄ• vacaracatutthajjhÄ• nassa Ä• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡arÅ«paá¹ƒ na sabbena
ca phuá¹-á¹-hokÄ• saá¹ƒ ``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti manasi karoto yadÄ• taá¹ƒ bhÄ
hutvÄ• upaá¹-á¹-hÄ• ti, tadÄ• so kasiá¹‡aá¹ƒ ugghÄ• á¹-eti nÄ• ma, taÃ±ca tena ugghÄ• á
tenÄ• ha __ ``kasiá¹‡ugghÄ• á¹-imÄ• kÄ• samattaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ _ti. __sabb
__ekameva_ pariyÄ• yabhÄ• vato.

__ ``nÄ«varaá¹‡Ä• ni vikkhambhantÄ«â€™â€™ _ti kasmÄ• vuttaá¹ƒ? nanu rÅ«pÄ• vacara
upacÄ• rakkhaá¹‡eyeva nÄ«varaá¹‡Ä• ni vikkhambhitÄ• ni, tato paá¹-á¹-hÄ• ya cassa na ne
yadi siyÄ• , jhÄ• nato parihÄ• yeyya? yaá¹ƒ paneke vadanti ``attheva sukhumÄ• ni arÅ«pajj
nÄ«varaá¹‡Ä• ni, tÄ• ni sandhÄ• yetaá¹ƒ vuttaâ€™â€™ nti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. na
lokuttarakusalesu viya odhiso pahÄ• naá¹ƒ nÄ• ma atthi. yo pana rÅ«pÄ• vacarehi Ä• ruppÄ
uá¸·Ä• raphalatÄ• diviseso, so bhÄ• vanÄ• visesena santatarapaá¹‡Ä«tatarabhÄ• vena tesu
pacchimapacchimÄ• naá¹ƒ \Be I 396/ viyÄ• ti daá¹-á¹-habbaá¹ƒ. ``vikkhambhantÄ«â€™â€™
vaá¹‡á¹‡abhaá¹‡anavasena vuttaá¹ƒ. tathÄ• hi aÃ±Ã±atthÄ• pi heá¹-á¹-hÄ• pahÄ«nÄ• naa
ye pana ``sabbe kusalÄ• dhammÄ• sabbesaá¹ƒ akusalÄ• naá¹ƒ paá¹-ipakkhÄ• ti katvÄ• e
vadanti, tehi dutiyajjhÄ• nÅ«pacÄ• rÄ• dÄ«su nÄ«varaá¹‡avikkhambhanÄ• vacanassa kÄ•
santiá¹-á¹-hatÄ«_ti Ä• kÄ• sanimittÄ• rammaá¹‡Ä• sati sammÄ• sÅ«paá¹-á¹-hitÄ• hutvÄ•
cettha upacÄ• rajjhÄ• nÄ• nuguá¹‡Ä• naá¹ƒ saddhÄ• paÃ±camÄ• naá¹ƒ sakiccayogaá¹ƒ da
upacÄ• rajjhÄ• nena. __idhÄ• pÄ«_ti rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ sandhÄ• ya sampiá
upekkhÄ• vedanÄ• sampayuttaá¹ƒ. __sesa_nti ``sesÄ• ni kÄ• mÄ• vacarÄ• nÄ«â€™â€™ ti
vattabbamavuttaá¹ƒ, taá¹ƒ pana __pathavÄ«kasiá¹‡aniddese_ (Vism I 51 Ä• dayo) vuttanay
veditabbanti Ä• ha __ ``pathavÄ«kasiá¹‡e vuttanayamevÄ• â€™â€™ _ti.

evaá¹ƒ yaá¹ƒ tattha avisiá¹-á¹-haá¹ƒ, taá¹ƒ atidisitvÄ• idÄ• ni visiá¹-á¹-haá¹ƒ dassetuá¹ƒ __
visesoâ€™â€™ _tiÄ• dimÄ• ha. __yÄ• napputoá¸·i kumbhimukhÄ• dÄ«na_nti oguá¹‡á¹-har
yÄ• namukhaá¹ƒ, putoá¸·iyÄ• khuddakadvÄ• rassa mukhaá¹ƒ putoá¸·imukhaá¹ƒ, kumbhimu
sambandhitabbo. __Ä• kÄ• saá¹ƒyeva_ yÄ• namukhÄ• diparicchinnaá¹ƒ. __parikammaman
manasikÄ• rena upacÄ• rajjhÄ• nena. parikammaá¹ƒ anulomaá¹ƒ upacÄ• roti ca anatthanta
arÅ«pÄ• vacarajjhÄ• nacakkhunÄ• .

<277> __sabbÄ• kÄ• renÄ• _ti rÅ«panimittaá¹ƒ daá¹‡á¸• Ä• dÄ• nasambhavadassanÄ• dir
pathavÄ«kasiá¹‡Ä• dirÅ«panimittesu, tadÄ• rammaá¹‡ajjhÄ• nesu ca dosadassanÄ• kÄ• re
nikantippahÄ• naanÄ• vajjitukÄ• matÄ• dinÄ• . __rÅ«pajjhÄ• nampi rÅ«panti vuccati_ uttara
``rÅ«pÅ«papattiyÄ• maggaá¹ƒ bhÄ• vetÄ«â€™â€™ tiÄ• dÄ«su (Dhs 160; Vibh 625) yathÄ•
__rÅ«pÄ«_ti hi rÅ«pajjhÄ• nalÄ• bhÄ«ti attho. __Ä• rammaá¹‡ampi_ kasiá¹‡arÅ«paá¹ƒ __rÅ
purimapadalopena yathÄ• ``devadatto dattoâ€™â€™ ti. __rÅ«pÄ• ni passatÄ«_ti kasiá¹‡ar

passatÄ«ti attho. __tasmÄ• _ti yasmÄ• uttarapadalopena, purimapadalopena ca yathÄ• kk
rÅ«pajjhÄ• nakasiá¹‡arÅ«pesu rÅ«pavohÄ• ro dissati, tasmÄ• . rÅ«pe rÅ«pajjhÄ• ne taá¹ƒs
__rÅ«pasaÃ±Ã±Ä• . tadÄ• rammaá¹‡assa cÄ• _ti __ca_-saddena yathÄ• vuttaá¹ƒ rÅ«pÄ• v
tena \Be I 397/ pÄ• á¸·iyaá¹ƒ ``rÅ«pasaÃ±Ã±Ä• naâ€™â€™ nti sarÅ«pekasesena niddeso k
jigucchanato. __nirodhÄ• _ti tappaá¹-ibandhachandarÄ• gavikkhambhanena nirodhanato. v
pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``kiá¹ƒ vuttaá¹ƒ hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tassa sabb
anavasesÄ• naá¹ƒ nirodhÄ• ti evaá¹ƒ vÄ• ettha yojanÄ• kÄ• tabbÄ• .

__ ``Ä• rammaá¹‡e avirattassa saÃ±Ã±Ä• samatikkamo na hotÄ«â€™â€™ _ti idaá¹ƒ yasm
Ä• rammaá¹‡Ä• tikkamena pattabbÄ• ni, na aá¹…gÄ• tikkamenÄ• ti katvÄ• vuttaá¹ƒ. yasm
Ä• rammaá¹‡asamatikkamena vinÄ• na hoti, tasmÄ• ``samatikkantÄ• su ca saÃ±Ã±Ä• su
hotÄ«â€™â€™ ti Ä• ha. avatvÄ• vuttoti sambandho. __samÄ• pannassÄ• _tiÄ• dÄ«su \Ne
samÄ• pannaggahaá¹‡aá¹ƒ, vipÄ• kasaÃ±Ã±Ä• vasena upapannaggahaá¹‡aá¹ƒ, kiriyÄ• sa
diá¹-á¹-hadhammasukhavihÄ• raggahaá¹‡aá¹ƒ. arahato hi jhÄ• nÄ• ni visesato diá¹-á¹-hadh
saÃ±Ã±Ä• samatikkamassa anunipphÄ• diÄ• rammaá¹‡asamatikkamo vibhaá¹…ge ca avut
anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di. __Ä• rammaá¹‡asama
ayamatthavaá¹‡á¹‡anÄ• katÄ• , _ ``tadÄ• rammaá¹‡assa cetaá¹ƒ adhivacanaâ€™â€™ nti
saÃ±Ã±Ä• samatikkamameva avatvÄ• ti adhippÄ• yo.

<278> __paá¹-ighÄ• tenÄ• _ti paá¹-ihananena visayÄ«visayasamodhÄ• nena. __atthaá¹…
purimaá¹ƒ pacchimassa pacchimassa atthavacanaá¹ƒ, tasmÄ• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ a
jhÄ• nasamaá¹…gikÄ• le anuppattÄ«ti tassa idheva gahaá¹‡e kÄ• raá¹‡aá¹ƒ anuyogamukh
``kÄ• maÃ±cetÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ussÄ• hajananatthaá¹ƒ_ paá¹-ipajjanakÄ• n
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ. __ettha_ paá¹-hamÄ• ruppakathÄ• yaá¹ƒ. __vacanaá¹ƒ_ atthaá

kiá¹ƒ vÄ• pasaá¹ƒsÄ• kittanena, paá¹-ighasaÃ±Ã±Ä• naá¹ƒ pana atthaá¹…gamo idheva va
dassetuá¹ƒ __ ``atha vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha sabhÄ• vadhammassa abhÄ• v
pahÄ«natÄ• ya vÄ• paccayÄ• bhÄ• vena vÄ• . tesu rÅ«pajjhÄ• nasamaá¹…gino paá¹-ighas
paccayÄ• bhÄ• vamattena, na paá¹-ipakkhÄ• dhigamenÄ• ti dassento Ä• ha __ ``kiÃ±cÄ• p
__tÄ• _ti paá¹-ighasaÃ±Ã±Ä• \Be I 398/. __rÅ«pÄ• vacara_nti rÅ«pÄ• vacarajjhÄ• naá¹ƒ. _
samÄ• pajjitvÄ• viharantassa. kiÃ±cÄ• pi na santÄ«ti yojanÄ• . __na pahÄ«nattÄ• na sant
paá¹-ighasaÃ±Ã±Ä• pahÄ«nabhÄ• vena na santi nÄ• ma. tattha kÄ• raá¹‡amÄ• ha __ ``na
rÅ«pÄ• vacarabhÄ• vanÄ• saá¹ƒvattatÄ«â€™â€™ _ti. nanu ca paá¹-ighasaÃ±Ã±Ä• pi arÅ«
sandhÄ• yÄ• ha __ ``rÅ«pÄ• yattÄ• ca etÄ• saá¹ƒ pavattÄ«â€™â€™ _ti. __ayaá¹ƒ pana bh
arÅ«pabhÄ• vanamÄ• ha. __dhÄ• retu_nti avadhÄ• retuá¹ƒ. __idhÄ• _ti arÅ«pajjhÄ• ne.
Ä• neÃ±jÄ• bhisaá¹…khÄ• ravacanÄ• dÄ«hi __Ä• neÃ±jatÄ• _. ``ye te santÄ• vimokkhÄ•
tiÄ• dinÄ• (AN c 8.72; c 10.9) __santavimokkhatÄ• ca vuttÄ• _.

<279> dosadassanapubbakapaá¹-ipakkhabhÄ• vanÄ• vasena paá¹-ighasaÃ±Ã±Ä• naá¹ƒ s
arÅ«pasamÄ• pattito na vuá¹-á¹-hÄ• ti. tathÄ• pana na suppahÄ«nattÄ• sabbarÅ«pÄ• vaca
vuá¹-á¹-hÄ• naá¹ƒ siyÄ• , paá¹-hamajjhÄ• naá¹ƒ pana appakampi saddaá¹ƒ na sahatÄ«ti taa
kaá¹‡á¹-akoti \Ne I 375/ vuttaá¹ƒ. Ä• ruppabhÄ• vanÄ• ya abhÄ• ve cutito uddhaá¹ƒ uppattin
rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• naá¹ƒ yÄ• va attano vipÄ• kappavatti, tÄ• va anuppatt
samatikkamo, atthaá¹…gamo ca vutto. nÄ• nattasaÃ±Ã±Ä• su pana yÄ• tasmiá¹ƒ bhave na
ekantarÅ«panissitÄ• , tÄ• anokÄ• satÄ• ya na uppajjanti, na Ä• ruppabhÄ• vanÄ• ya nivÄ•
kÄ• ci uppajjanti. tasmÄ• tÄ• saá¹ƒ amanasikÄ• ro anÄ• vajjanaá¹ƒ apaccavekkhaá¹‡aá¹ƒ,
bhavaá¹…gamanassa anto akaraá¹‡aá¹ƒ appavesanaá¹ƒ vuttaá¹ƒ.

tena ca nÄ• nattasaÃ±Ã±Ä• manasikÄ• rahetÅ«naá¹ƒ rÅ«pÄ• naá¹ƒ samatikkamÄ• samÄ•
__ ``saá¹…khepatoâ€™â€™ _tiÄ• di vuttaá¹ƒ. apica imehi tÄ«hi padehi Ä• kÄ• sÄ• naÃ±cÄ
vaá¹‡á¹‡o kathito sotÅ«naá¹ƒ ussÄ• hajananatthaá¹ƒ, palobhanatthaÃ±ca. ye hi akusalÄ• e
``sabbassÄ• darahite Ä• kÄ• se pavattitasaÃ±Ã±Ä• ya ko Ä• nisaá¹ƒsoâ€™â€™ ti, te tato n
tÄ«hi padehi jhÄ• nassa Ä• nisaá¹ƒso kathito. taá¹ƒ hi sutvÄ• tesaá¹ƒ evaá¹ƒ bhavissati ``e
kirÄ• yaá¹ƒ samÄ• patti evaá¹ƒ paá¹‡Ä«tÄ• , handassÄ• nibbattanatthaá¹ƒ ussÄ• haá¹ƒ ka

<280> __assÄ• _ti \Be I 399/ Ä• kÄ• sassa. uppÄ• do eva anto __uppÄ• danto, _ tathÄ• _
ahutvÄ• sambhavato, hutvÄ• ca vinassanato udayavayaparicchinno. Ä• kÄ• so pana asab
tadubhayÄ• bhÄ• vato ananto vutto. ajaá¹-Ä• kÄ• saparicchinnÄ• kÄ• sÄ• naá¹ƒ idha anadh
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so vuccatÄ«â€™â€™ _ti Ä• ha. kasiá¹‡aá¹ƒ ugghÄ• á¹-Ä«yati e
tadeva __kasiá¹‡ugghÄ• á¹-imaá¹ƒ. manasikÄ• ravasenÄ• pÄ«_ti rÅ«pavivekamattaggahaá
aggahaá¹‡ato anantapharaá¹‡Ä• kÄ• rena pavattaparikammamanasikÄ• ravasenÄ• pi. __a
aggahitaparicchedatÄ• ya anantaá¹ƒ katvÄ• parikammasamphassapubbakena jhÄ• nasam
bhisaggameva bhesajjaá¹ƒ, evaá¹ƒ __Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±caá¹ƒ_ saá¹ƒ
ca-kÄ• raá¹ƒ katvÄ• . jhÄ• nassa pavattiá¹-á¹-hÄ• nabhÄ• vato Ä• rammaá¹‡aá¹ƒ adhiá¹-á¹-
``Ä• yatanamassÄ• â€™â€™ _ti vuttaá¹ƒ, adhiá¹-á¹-hÄ• naá¹-á¹-he Ä• yatana-saddassa da
kÄ• raá¹‡Ä• karasaÃ±jÄ• tidesanivÄ• satthepi Ä• yatana-saddo idha yujjateva.

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakathÄ• vaá¹‡á¹‡anÄ•

<281> ciá¹‡á¹‡o \Ne I 376/ carito paguá¹‡ikato Ä• vajjanÄ• dilakkhaá¹‡o vasÄ«bhÄ• vo ete
ciá¹‡á¹‡avasÄ«bhÄ• vo, tena __ciá¹‡á¹‡avasÄ«bhÄ• vena_. rÅ«pÄ• vacarasaÃ±Ã±aá¹ƒ an
taá¹ƒsahagatasaÃ±Ã±Ä• manasikÄ• rasamudÄ• cÄ• rassa hÄ• nabhÄ• giyabhÄ• vÄ• vahat
tadaÃ±Ã±esaá¹ƒ samatikkamitabbÄ• naá¹ƒ samatikkamasiddhito ca vuttaá¹ƒ __
``Ä• sannarÅ«pÄ• vacarajjhÄ• napaccatthikÄ• â€™â€™ _ti. vÄ«thipaá¹-ipannÄ• ya bhÄ• va
uparÅ«parivisesÄ• vahabhÄ• vato, paá¹‡Ä«tabhÄ• vasiddhito ca paá¹-hamÄ• ruppato dutiy
santatarasabhÄ• vanti Ä• ha __ ``no ca viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanamiva santÄ• â€™â€™

``suppaá¹‡Ä«tatarÄ• honti, pacchimÄ• pacchimÄ• idhÄ• â€™â€™ ti (Vism I 290). __anan
``anantaá¹ƒ anantaâ€™â€™ nti __na manasi kÄ• tabbaá¹ƒ_ na bhÄ• vetabbaá¹ƒ, ``anantaá
anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti pana manasi kÄ• tabbaá¹ƒ, ``viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±

__tasmiá¹ƒ nimitte_ti tasmiá¹ƒ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡asaá¹…khÄ• te viÃ±Ã±Ä• á
cÄ• rentassÄ• _ti bhÄ• vanÄ• cittaá¹ƒ pavattentassa. __Ä• kÄ• saphuá¹-e viÃ±Ã±Ä• á¹‡e_t
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ pharitvÄ• pavatte paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡e Ä• ra
appanÄ• vasena pavattati. sabhÄ• vadhammepi Ä• rammaá¹‡asamatikkamabhÄ• vanÄ• bh
catutthÄ• ruppaá¹ƒ viya. __appanÄ• nayo panettha vuttanayenevÄ• _ti ettha dutiyÄ• ruppaj
tÄ«á¹‡i, cattÄ• ri vÄ• javanÄ• ni kÄ• mÄ• vacarÄ• ni upekkhÄ• vedanÄ• sampayuttÄ• neva
paÃ±camaá¹ƒ vÄ• arÅ«pÄ• vacaraâ€™â€™ ntiÄ• dinÄ• (Vism I 276) paá¹-hamÄ• ruppajjh
__appanÄ• nayo_ti sabhÄ• vadhammepi Ä• rammaá¹‡e jhÄ• nassa appanÄ• nayo Ä• ramm
Ä• ruppaá¹ƒ appanaá¹ƒ pÄ• puá¹‡Ä• ti, ``appanÄ• ppattasseva hi jhÄ• nassa Ä• rammaá¹‡
hotÄ«â€™â€™ ti __maraá¹‡Ä• nussatiniddese_ (Vism I 177) vuttanayena veditabboti attho.

<282> __sabbaso_ti sabbÄ• kÄ• rena paá¹-hamÄ• ruppe ``Ä• sannarÅ«pajjhÄ• napaccatth
ti evamÄ• dinÄ• sabbena dosadassanÄ• kÄ• rena, tattha vÄ• nikantipahÄ• naanÄ• vajjituk
vÄ• kusalavipÄ• kakiriyÄ• bhedato anavasesanti attho. svÄ• yamattho heá¹-á¹-hÄ• vuttana
Ä• ha __ ``sabbasoti idaá¹ƒ vuttanayamevÄ• â€™â€™ _ti. jhÄ• nassa Ä• kÄ• sÄ• naÃ±cÄ•
bÄ• hiratthasamÄ• savasena heá¹-á¹-hÄ• vuttÄ• ti Ä• ha __ ``pubbe vuttanayena jhÄ• nam
Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™â€™ _nti \Ne I 377/. Ä• rammaá¹‡assa pana samÄ• nÄ• d
sandassetuá¹ƒ __ ``Ä• rammaá¹‡ampÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``purimanayen
``nÄ• ssa antoâ€™â€™ tiÄ• dinÄ• vuttapadasiddhiá¹ƒ sandhÄ• ya vuttaá¹ƒ. yathÄ• adhiá
saÃ±jÄ• tidesaá¹-á¹-henapi Ä• yatana-saddena idha attho yujjatÄ«ti dassetuá¹ƒ __ ``tathÄ•
vuttaá¹ƒ. tattha saÃ±jÄ• yati etthÄ• ti saÃ±jÄ• ti, saÃ±jÄ• ti eva deso __saÃ±jÄ• tideso. jhÄ•
appavattikaraá¹‡ena. __Ä• rammaá¹‡aá¹ƒ_ amanasikaraá¹‡ena. __ubhayampi_ vÄ• ubhay
hi anÄ• vajjanaá¹ƒ, javanapaá¹-ipÄ• dakena vÄ• bhavaá¹…gamanassa anto akaraá¹‡aá¹ƒ
Ä• rammaá¹‡assa ca Ä• rammaá¹‡akaraá¹‡avasena appavattanaá¹ƒ __appavattikaraá¹‡a_
__ekajjhaá¹ƒ katvÄ• _ sÄ• maÃ±Ã±aniddesena, ekasesanayena vÄ• .

pubbe \Be I 401/ anantassa Ä• kÄ• sassa Ä• rammaá¹‡akaraá¹‡avasena paá¹-hamÄ• ruppa
pharaá¹‡Ä• kÄ• reneva ``anantaâ€™â€™ nti manasi kÄ• tabbattÄ•  ``anantaá¹ƒ viÃ±Ã±Ä•
``manasikÄ• ravasena vÄ• anantaâ€™â€™ _nti vuttaá¹ƒ, sabbaso manasikaraá¹‡avasenÄ
``anavasesato manasi karonto `anantaâ€™ nti manasi karotÄ«â€™â€™ _ti. __jhÄ• navibha
vuttoti dassento __ ``yaá¹ƒ pana vibhaá¹…ge vuttaâ€™â€™ _ntiÄ• dimÄ• ha. tassÄ• pÄ• á
veditabbo --- taá¹ƒyeva Ä• kÄ• saá¹ƒ phuá¹-aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• ya
karotÄ«ti. ayaá¹ƒ panattho yutto viya dissati, taá¹ƒyeva Ä• kÄ• saá¹ƒ viÃ±Ã±Ä• á¹‡ena phua
gahitÄ• kÄ• raá¹ƒ manasi karoti. evaá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anantaá¹ƒ pharatÄ«ti. yaá

paá¹-hamÄ• ruppasamaá¹…gÄ« viÃ±Ã±Ä• á¹‡ena anantaá¹ƒ pharati, taá¹ƒ pharaá¹‡Ä• kÄ•
manasi karonto dutiyÄ• ruppasamaá¹…gÄ« anantaá¹ƒ pharatÄ«ti vuccati.

manasikÄ• ravasena anantapharaá¹‡Ä• kÄ• rena idha anantatÄ• , na Ä• kÄ• sassa viya up
``nÄ• ssa antoti anantaâ€™â€™ _nti ettakamevÄ• ha. __ ``ruá¸·hÄ«saddoâ€™â€™ _ti imin
``viÃ±Ã±Ä• á¹‡Ä• naÃ±caâ€™â€™ nti etassa padassa atthe viÃ±Ã±Ä• á¹‡aÃ±ca-saddo nir
yathÄ• vuttaá¹ƒ vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ dutiyÄ• ruppajjhÄ• nena aÃ±cÄ«yati vuttÄ• kÄ• ren
viÃ±Ã±Ä• á¹‡aÃ±canti evampettha attho daá¹-á¹-habbo. sesaá¹ƒ vuttatthamevÄ• ti Ä• ha __
purimasadisamevÄ• â€™â€™ _ti.

Ä• kiÃ±caÃ±Ã±Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

<283> tatiyÄ• ruppakammaá¹-á¹-hÄ• ne yaá¹ƒ heá¹-á¹-hÄ• vuttasadisaá¹ƒ, taá¹ƒ vuttanay
apubbameva \Ne I 378/ vaá¹‡á¹‡ayissÄ• ma. tattha __tassevÄ• _ti yaá¹ƒ Ä• rabbha viÃ±Ã±
pavattaá¹ƒ, tasseva. kiá¹ƒ pana tanti Ä• ha __ ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡a
aÃ±Ã±aá¹ƒ tatiyÄ• ruppajjhÄ• nassa Ä• rammaá¹‡aá¹ƒ natthÄ«ti dasseti. __ ``Ä• rammaá¹‡
tassa anÄ• rammaá¹‡abhÅ«taá¹ƒ dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ nivatteti. __abhÄ• vo_ti r
rittatÄ• . __vivittÄ• kÄ• ro_ti viveko. tÄ«hi padehi paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa apag
kÄ• tabboâ€™â€™ ti vatvÄ• \Be I 402/ manasikÄ• ravidhiá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ viÃ±Ã±
vuttaá¹ƒ. tattha __amanasikaritvÄ• _ti sabbena sabbaá¹ƒ manasi akatvÄ• acintetvÄ• . __v
tena tÄ«su pakÄ• resu ekenapi atthasiddhÄ«ti dasseti.

__tasmiá¹ƒ nimitte_ti tasmiá¹ƒ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa abhÄ• vasaá¹…khÄ• t
__Ä• kÄ• se phuá¹-e_ti Ä• kÄ• saá¹ƒ pharitvÄ• pavatte. ``Ä• kÄ• saphuá¹-eâ€™â€™ ti vÄ•
__suÃ±Ã±avivittanatthibhÄ• ve_ti suÃ±Ã±abhÄ• ve, vivittabhÄ• ve, natthibhÄ• ve cÄ• ti yen
tassa gahaá¹‡atthaá¹ƒ vuttaá¹ƒ. atha vÄ• __suÃ±Ã±avivittanatthibhÄ• ve_ti suÃ±Ã±avivitta
natthibhÄ• ve, tena vinÄ• sÄ• bhÄ• vameva dasseti, na pure abhÄ• vÄ• dike.

__tasmiá¹ƒ hi appanÄ• citte_ti Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• nasampayutte appanÄ• vase
paá¹-hamÄ• ruppassa apagamasaá¹…khÄ• te natthibhÄ• ve yathÄ• vutte appanÄ• citte upp
passanto viharatÄ«ti sambandho. puriso katthaci gantvÄ• Ä• gantvÄ• suÃ±Ã±ameva pass
passatÄ«ti yojanÄ• . __taá¹ƒ á¹-hÄ• na_nti taá¹ƒ sannipÄ• taá¹-á¹-hÄ• naá¹ƒ. __ ``parikamm
antarahiteâ€™â€™ _ti iminÄ• Ä• rammaá¹‡akaraá¹‡Ä• bhÄ• vena tassa antaradhÄ• naá¹ƒ
tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- yathÄ• so puriso tattha sannipatitaá¹ƒ bhikkhusaá¹
tato sabbesu bhikkhÅ«su kenacideva karaá¹‡Ä«yena apagatesu Ä• gantvÄ• taá¹ƒ á¹-hÄ• n
passati, na bhikkhÅ«naá¹ƒ tatopi apagatakÄ• raá¹‡aá¹ƒ, evamayaá¹ƒ yogÄ• vacaro pubbe
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanajjhÄ• nacakkhunÄ• paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ disvÄ
parikammamanasikÄ• rena tasmiá¹ƒ apagate tatiyÄ• ruppajjhÄ• nacakkhunÄ• tassa natthib

na tassa apagamanakÄ• raá¹‡aá¹ƒ vÄ«maá¹ƒsati jhÄ• nassa tÄ• disÄ• bhogÄ• bhÄ• vatoti.
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkammÄ• _ti ettha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-
veditabbaá¹ƒ.

<284> natthitÄ• \Ne I 379/ pariyÄ• yÄ• suÃ±Ã±avivittabhÄ• vÄ• ti ``natthÄ«â€™â€™ ti pad
suÃ±Ã±avivittapadÄ• nipi gahitÄ• ni. Ä• meá¸• itavacanaá¹ƒ pana bhÄ• vanÄ• kÄ• radassa
padassa ayamevattho vuttoti dassetuá¹ƒ __ ``yampi vibhaá¹…geâ€™â€™ _tiÄ• di vuttaá¹ƒ.
viÃ±Ã±Ä• á¹‡aá¹ƒ abhÄ• vetÄ«_ti yaá¹ƒ pubbe ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti ma
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒyevÄ• ti attho \Be I 403/. taá¹ƒyeva hi Ä• ramma
viya rÅ«panimittaá¹ƒ tatiyenÄ• ruppenÄ• bhÄ• vetÄ«ti. __khayato sammasana_nti bhaá¹…g
saá¹…khatadhammÄ• naá¹ƒ bhaá¹…gÄ• bhÄ• vameva passantÄ« ``viÃ±Ã±Ä• á¹‡ampi abh
vattabbataá¹ƒ labhatÄ«ti adhippÄ• yenÄ• ha __ ``khayato sammasanaá¹ƒ viya vuttaâ€™â€
pÄ• á¹-hassa. puna __assÄ• _ti viÃ±Ã±Ä• á¹‡assa. __abhÄ• vetÄ«_ti abhÄ• vaá¹ƒ karoti. y
upatiá¹-á¹-hati, evaá¹ƒ karoti amanasikaraá¹‡ato. tato eva __vibhÄ• veti_ vigatabhÄ• vaá¹ƒ
yathÄ• na dissati, tathÄ• karaá¹‡ato. teneva __antaradhÄ• peti_ tirobhÄ• vaá¹ƒ gameti. __
imissÄ• pÄ• á¸·iyÄ• evamattho, na ito aÃ±Ã±athÄ• ayujjamÄ• nakattÄ• ti adhippÄ• yo.

__assÄ• _ti paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vassa. __kiÃ±cana_nti kiÃ±cipi. sabh
nÄ• ma bhaá¹…go eva siyÄ• ti Ä• ha __ ``bhaá¹…gamattampi assa avasiá¹-á¹-haá¹ƒ natthÄ
bhaá¹…gamattepi tassa sakiÃ±canatÄ• siyÄ• . __akiÃ±cana_nti ca viÃ±Ã±Ä• á¹‡assa kiÃ±
sabbena sabbaá¹ƒ vibhÄ• vanamÄ• ha. sesaá¹ƒ vuttanayameva.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ• vaá¹‡á¹‡anÄ•

<285> __no ca santÄ• _ti yathÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti
saá¹…khÄ• rÄ• vasesasukhumabhÄ• vappattiyÄ• savisesÄ• santÄ• , evamayaá¹ƒ Ä• kiÃ±
santÄ• tadabhÄ• vato. yÄ• ayaá¹ƒ khandhesu paccayayÄ• panÄ«yatÄ• ya, rogamÅ«latÄ•
dukkhatÄ• sÅ«layogÄ• dinÄ• gaá¹‡á¸• asarikkhatÄ• , pÄ«á¸·Ä• jananÄ• dinÄ• sallasarikkh
hoti, nÄ• satÄ«ti vuttaá¹ƒ __ ``saÃ±Ã±Ä• rogo, saÃ±Ã±Ä• gaá¹‡á¸• o, saÃ±Ã±Ä• sallaâ€™
paá¹-ukiccÄ• paÃ±cavokÄ• rabhavato oá¸·Ä• rikasaÃ±Ã±Ä• veditabbÄ• . na kevalaá¹ƒ saÃ
vedanÄ• cetanÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. saÃ±Ã±Ä• sÄ«sena pana niddeso
asantabhÄ• vakararogÄ• disarikkhasaÃ±Ã±Ä• virahato santaá¹ƒ. tato eva __paá¹‡Ä«taá¹ƒ_
``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• â€™â€™ _ti \Ne I 380/? tadapadesena \Be I 404/ taá¹ƒsan
``Ä• dÄ«navaâ€™â€™ _nti. ettha rogÄ• disarikkhasaÃ±Ã±Ä• disabbhÄ• vopi Ä• dÄ«navo c
Ä• sannaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanapaccatthikatÄ• va. __uparÄ«_ti catutthÄ• ruppe. __sÄ
__vattitÄ• _ti pavattitÄ• nibbattitÄ• vaá¸·aÃ±jitÄ• .

__tasmiá¹ƒ nimitte_ti tasmiá¹ƒ tatiyÄ• ruppasamÄ• pattisaá¹…khÄ• te jhÄ• nanimitte. __mÄ

eva mÄ• nasaâ€™â€™ nti katvÄ• , bhÄ• vanÄ• manasikÄ• raá¹ƒ vÄ• . taá¹ƒ hi manasi bha
jhÄ• nasampayuttadhammÄ• nampi jhÄ• nÄ• nuguá¹‡atÄ• ya samÄ• pattipariyÄ• yo labbha
``Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattisaá¹…khÄ• tesu catÅ«su khandhesÅ«â€™â€™ _ti, Ä

<286> yathÄ• vuttaá¹ƒ Ä• kiÃ±caÃ±Ã±aá¹ƒ Ä• rammaá¹‡apaccayabhÄ• vato Ä• yatanaá¹ƒ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, _ Ä• kiÃ±caÃ±Ã±ameva Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ jhÄ
__Ä• rammaá¹‡aá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatana_nti evaá¹ƒ vÄ• attho daá¹-á¹-habbo. sesam
vuttanayÄ• nusÄ• rena veditabbaá¹ƒ.

__yÄ• ya saÃ±Ã±Ä• ya bhÄ• vato_ti yÄ• disÄ• ya saÃ±Ã±Ä• ya atthibhÄ• vena. yÄ• hi sÄ
abhÄ• vato saÃ±Ã±Ä• tipi na vattabbÄ• , saÃ±Ã±Ä• sabhÄ• vÄ• nÄ• tivattanato asaÃ±Ã±Ä
vijjamÄ• nattÄ• ti attho. __ta_nti taá¹ƒ jhÄ• naá¹ƒ. __taá¹ƒ tÄ• va dassetu_nti ettha __ta_nti
sasÄ• paá¹-ipadaá¹ƒ, yathÄ• vuttasaÃ±Ã±aá¹ƒ, tassÄ• ca adhigamupÄ• yanti attho. __neva
puggalÄ• dhiá¹-á¹-hÄ• nena dhammaá¹ƒ uddharantena saÃ±Ã±Ä• vantamukhena saÃ±Ã±Ä
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti uddharitabbaá¹ƒ siyÄ• . sÄ• pana paá¹-ipadÄ• ya
pavattati, taá¹ƒ dassetuá¹ƒ __ ``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ santato manasi karoti,
saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ bhÄ• vetÄ«â€™â€™ _ti vuttaá¹ƒ. Ä• kiÃ±caÃ±Ã±Ä•
catutthÄ• ruppabhÄ• vanÄ• ya pavattiá¹-á¹-hÄ• naá¹ƒ, saá¹…khÄ• rÄ• vasesasamÄ• patti p
nÄ• mÄ• _ti yÄ• nÄ• ma. __natthibhÄ• vampÄ«_ti viÃ±Ã±Ä• á¹‡assa suÃ±Ã±atampi, evaá¹
__santÄ• rammaá¹‡atÄ• yÄ• _ti santaá¹ƒ Ä• rammaá¹‡aá¹ƒ etissÄ• ti santÄ• rammaá¹‡Ä•
tÄ• ya, na jhÄ• nasantatÄ• ya. na hi tatiyÄ• ruppasamÄ• patti catutthÄ• ruppajjhÄ• nato sam

codako \Be I 405/ ``yaá¹ƒ santato manasi karoti, na tattha Ä• dÄ«navadassanaá¹ƒ bhaveyy
Ä• dÄ«navadassane samatikkamo eva na siyÄ• â€™â€™ ti dassento __ ``santato ce mana
samatikkamo_ \Ne I 381/ __hotÄ«â€™â€™ _ti Ä• ha. itaro __ ``asamÄ• pajjitukÄ• matÄ• yÄ
tena Ä• dÄ«navadassanampi atthevÄ• ti dasseti. __so hÄ«_tiÄ• dinÄ• vuttamevatthaá¹ƒ pÄ
tattha yasmiá¹ƒ jhÄ• ne abhirati, tattha Ä• vajjanasamÄ• pajjanÄ• dipaá¹-ipattiyÄ• bhavitab
tatiyÄ• ruppe sabbaso natthi, kevalaá¹ƒ aÃ±Ã±Ä• bhÄ• vato Ä• rammaá¹‡akaraá¹‡amattam
``kiÃ±cÄ• pÄ«â€™â€™ _tiÄ• dimÄ• ha.

__samatikkamitvÄ• va gacchatÄ«_ti tesaá¹ƒ sippÄ«naá¹ƒ jÄ«vikaá¹ƒ tiá¹‡Ä• yapi amaÃ±Ã±
vÄ«tivattatiyeva. __so_ti yogÄ• vacaro. __ta_nti tatiyÄ• ruppasamÄ• pattiá¹ƒ. __pubbe vutta
vatÄ• yaá¹ƒ samÄ• pattÄ«â€™â€™ tiÄ• dinÄ• vuttena nayena santato manasi karonto. __t
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« nÄ• ma hoti, saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ bhÄ• ve
pÄ• puá¹‡Ä• tÄ«ti yojanÄ• . saÃ±Ã±Ä• sÄ«sena hi desanÄ• . __paramasukhuma_nti ukkaá
__saá¹…khÄ• rÄ• vasesasamÄ• patti_nti ukkaá¹ƒsagatasukhumatÄ• ya saá¹…khÄ• rÄ• na
tenÄ• ha __ ``accantasukhumabhÄ• vappattasaá¹…khÄ• raâ€™â€™ _nti. antamaticca __a

nÄ• ma natthi, tathÄ• paramukkaá¹ƒsagatasukhumasaá¹…khÄ• ranti attho. paá¹-hamajjhÄ•
tacchantiyÄ• viya pavattamÄ• nÄ• ya bhÄ• vanÄ• ya anukkamena saá¹…khÄ• rÄ• tattha a
pÄ• pitÄ• , tato paraá¹ƒ nirodho eva, na saá¹…khÄ• rappavattÄ«ti. tena vuccati __
``saá¹…khÄ• rÄ• vasesasamÄ• pattÄ«â€™â€™ _ti.

<287> __yaá¹ƒ taá¹ƒ_ catukkhandhaá¹ƒ. __atthato_ti kusalÄ• divisesavisiá¹-á¹-haparamatt
adhipaÃ±Ã±Ä• sikkhÄ• ya adhiá¹-á¹-hÄ• nabhÅ«taá¹ƒ idhÄ• dhippetanti Ä• ha __ ``idha sar
dhammÄ• adhippetÄ• â€™â€™ _ti. __oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vato_ti yadipi c
catutthÄ• ruppakusalasaÃ±Ã±Ä• oá¸·Ä• rikÄ• , tathÄ• vipassanÄ• maggaphalasaÃ±Ã±Ä• l
nÄ• ma upÄ• dÄ• yupÄ• dÄ• ya gahetabbÄ• ti paÃ±cavokÄ• rabhavapariyÄ• pannÄ• ya viy
bhÅ«mÄ«su saÃ±Ã±Ä• ya viya oá¸·Ä• rikÄ• ya abhÄ• vato. __sukhumÄ• yÄ• _ti saá¹…khÄ
sukhumÄ• ya saÃ±Ã±Ä• ya bhÄ• vato vijjamÄ• nattÄ• . __nevasaÃ±Ã±Ä• _ti ettha \Be I 406
__nÄ• saÃ±Ã±a_nti ettha __na_-kÄ• ro aÃ±Ã±attho, __a_-kÄ• ro abhÄ• vatthova, asaÃ±Ã±
__pariyÄ• pannattÄ• _ti ekadesabhÄ• vena antogadhattÄ• . __etthÄ• _ti catutthÄ• ruppe. d
__nevasaÃ±Ã±Ä• _ti ettha __na_-kÄ• ro aÃ±Ã±attho. tathÄ• __nÄ• saÃ±Ã±Ä• _ti ettha __n
aÃ±Ã±attho evÄ• ti tena dvayena saÃ±Ã±Ä• bhÄ• vo eva dassitoti dhammÄ• yatanapariyÄ•
Ä• yatanabhÄ• vo vuttovÄ• ti __ ``adhiá¹-á¹-hÄ• naá¹-á¹-henÄ• â€™â€™ _ti vuttaá¹ƒ nissay

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ, yenettha saÃ±Ã±Ä• va edisÄ« jÄ• tÄ• ti anuyogaá¹ƒ sandhÄ• yÄ
_ntiÄ• di. saÃ±Ã±Ä• sÄ«senÄ• yaá¹ƒ desanÄ• katÄ• ``nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±
359; AN c 9.24) viyÄ• ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ __esa attho_ti kaÃ±ci visesaá¹ƒ upÄ• dÄ
vattabbasseva dhammassa kaÃ±ci visesaá¹ƒ upÄ• dÄ• ya natthÄ«ti vattabbatÄ• saá¹…khÄ

atithokampi yaá¹ƒ __telamatthi bhanteti Ä• ha_ akappiyabhÄ• vaá¹ƒ upÄ• dÄ• ya, tadeva _
Ä• ha_ nÄ• á¸·ipÅ«raá¹‡aá¹ƒ upÄ• dÄ• ya. tenÄ• ha __ ``tattha yathÄ• â€™â€™ _tiÄ• di.

yadi Ä• rammaá¹‡asaÃ±jÄ• nanaá¹ƒ saÃ±Ã±Ä• kiccaá¹ƒ, taá¹ƒ saÃ±Ã±Ä• samÄ• nÄ• kat
Ä• ha __ ``dahanakiccamivÄ• â€™â€™ _tiÄ• di. saá¹…khÄ• rÄ• vasesasukhumabhÄ• vapp
paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ na sakkoti, tato eva ca Ã±Ä• á¹‡assa sugayhÄ• pi na h
``nibbidÄ• jananampi kÄ• tuá¹ƒ na sakkotÄ«â€™â€™ _ti. __akatÄ• bhiniveso_ti akatavipas
appavattitasammasanacÄ• ro. __pakativipassako_ti pakatiyÄ• vipassako. khandhÄ• dimuk
abhinivisitvÄ• dvÄ• rÄ• lambanehi saddhiá¹ƒ dvÄ• rappavattadhammÄ• naá¹ƒ vipassako sa
tabbisayaudayabbayaÃ±Ä• á¹‡aá¹ƒ uppÄ• detuá¹ƒ, yathÄ• pana sakkoti, taá¹ƒ dassetuá¹ƒ
vuttaá¹ƒ. __kalÄ• pasammasanavasenevÄ• _ti catutthÄ• ruppacittuppÄ• dapariyÄ• panne p
ekato gahetvÄ• kalÄ• pato samÅ«hato sammasanavasena nayavipassanÄ• saá¹…khÄ• ta
phassÄ• didhamme vinibbhujjitvÄ• visuá¹ƒ visuá¹ƒ sarÅ«pato gahetvÄ• aniccÄ• divasena
__anupadadhammavipassanÄ• _ \Be I 407/. __evaá¹ƒ sukhumattaá¹ƒ gatÄ• _ yathÄ• dhar
anupadaá¹ƒ na vipassaneyyÄ• ti attho.

__therassÄ• _ti aÃ±Ã±atarassa therassa. __aÃ±Ã±Ä• hipÄ«_ti ettha ayamaparÄ• upamÄ•
aÃ±Ã±ataraá¹ƒ purisaá¹ƒ manuÃ±Ã±aá¹ƒ mattikabhÄ• janaá¹ƒ gahetvÄ• á¹-hitaá¹ƒ disvÄ•
bhÄ• janaâ€™â€™ nti. so surÄ• sittataá¹ƒ sandhÄ• ya ``nÄ• yyo sakkÄ• dÄ• tuá¹ƒ, surÄ•
brÄ• hmaá¹‡o \Ne I 383/ attano samÄ«pe á¹-hitaá¹ƒ purisaá¹ƒ uddissa Ä• ha ``tena hi imass
ti. itaro ``natthayyoâ€™â€™ ti Ä• ha. tattha yathÄ• brÄ• hmaá¹‡assa ayogyabhÄ• vaá¹ƒ up
tipi vattabbaá¹ƒ, pÄ• tabbatÄ• ya tattha abhÄ• vato ``natthÄ«â€™â€™ tipi vattabbaá¹ƒ jÄ• t
daá¹-á¹-habbaá¹ƒ.

kasmÄ• panettha yathÄ• heá¹-á¹-hÄ• ``ananto Ä• kÄ• so, anantaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, n
tattha tattha bhÄ• vanÄ• kÄ• ro gahito, evaá¹ƒ koci bhÄ• vanÄ• kÄ• ro na gahitoti? keci tÄ•
``bhÄ• vanÄ• kÄ• ro nÄ• ma sopacÄ• rassa jhÄ• nassa yathÄ• sakaá¹ƒ Ä• rammaá¹‡e pava
Ä• kiÃ±caÃ±Ã±Ä• yatanadhammÄ• . te pana gayhamÄ• nÄ• ekassa vÄ• pubbaá¹…gamac
sabbe eva vÄ• . tattha paá¹-hamapakkhe viÃ±Ã±Ä• á¹‡assa gahaá¹‡aá¹ƒ Ä• pannanti `viÃ±
nti manasikÄ• re catutthÄ• ruppassa viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanabhÄ• vo Ä• pajjati. dutiyap
Ä• kiÃ±caÃ±Ã±Ä• yatanadhammÄ• rammaá¹‡atÄ• ya jhÄ• nassa `Ä• kiÃ±caÃ±Ã±aá¹ƒ Ä• k
Ä• kiÃ±caÃ±Ã±Ä• yatanatÄ• vÄ• siyÄ• , abhÄ• vÄ• rammaá¹‡atÄ• vÄ• . sabbathÄ• neva
labbhatÄ«â€™â€™ ti. tadidamakÄ• raá¹‡aá¹ƒ tathÄ• jhÄ• nassa appavattanato. na hi catu
viÃ±Ã±Ä• á¹‡amÄ• kiÃ±caÃ±Ã±aá¹ƒ vÄ• Ä• masantÄ« pavattati, kiÃ±carahi? tatiyÄ• ruppa

yadi evaá¹ƒ, kasmÄ• pÄ• á¸·iyaá¹ƒ ``santaâ€™â€™ nti na gahitanti? kiÃ±cÄ• pi na gahitat
129; SN a II 152), __vibhaá¹…ge_ (Vibh 606 Ä• dayo) pana gahitameva. yathÄ• ha --- ``taÃ
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ santato manasi karoti, saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ b
atha kasmÄ• __vibhaá¹…ge_ viya sutte bhÄ• vanÄ• kÄ• ro na gahitoti? veneyyajjhÄ• saya
hi veneyyÄ• yathÄ• heá¹-á¹-hÄ• tÄ«su \Be I 408/ Ä• ruppesu ``ananto Ä• kÄ• so, anantaá
kiÃ±cÄ«â€™â€™ ti bhÄ• vanÄ• kÄ• ro gahito, evaá¹ƒ aggahite eva tasmiá¹ƒ tamatthaá¹ƒ p
vasena sutte tathÄ• desanÄ• katÄ• , suttantagatikÄ• va abhidhamme __suttantabhÄ• janÄ
uddesadesanÄ• . ye pana veneyyÄ• vibhajitvÄ• vutteyeva tasmiá¹ƒ tamatthaá¹ƒ paá¹-ivijjh
__vibhaá¹…ge_ bhÄ• vanÄ• kÄ• ro vutto. dhammissaro pana bhagavÄ• sammÄ• sambudd
desetabbappakÄ• raá¹ƒ jÄ• nanto katthaci bhÄ• vanÄ• kÄ• raá¹ƒ gaá¹‡hÄ• ti, katthaci bhÄ•
sÄ• ca desanÄ• yÄ• vadeva veneyyavinayatthÄ• ti ayamettha desanÄ• vilÄ• so. suttantad
tattha bhÄ• vanÄ• kÄ• ro \Ne I 384/ na gahito, abhidhammadesanÄ• pana nippariyÄ• yakat
gahitoti evampettha bhÄ• vanÄ• kÄ• rassa gahaá¹‡e, aggahaá¹‡e ca kÄ• raá¹‡aá¹ƒ veditab

apare pana bhaá¹‡anti --- ``catutthÄ• ruppe visesadassanatthaá¹ƒ __sutte_ bhÄ• vanÄ• kÄ
svÄ• yaá¹ƒ viseso anupubbabhÄ• vanÄ• janito. sÄ• ca anupubbabhÄ• vanÄ• pahÄ• nakka
pahÄ• tabbasamatikkamena jhÄ• nÄ• naá¹ƒ adhigantabbato. tathÄ• hi
kÄ• mÄ• divivekavitakkavicÄ• ravÅ«pasamapÄ«tivirÄ• gasomanassatthaá¹…gamamukhena

rÅ«pasaÃ±Ã±Ä• disamatikkamamukhena arÅ«pajjhÄ• nÄ• ni. na kevalaÃ±ca jhÄ• nÄ• niye
sabbÄ• pi paÃ±Ã±Ä• paá¹-ipakkhadhammappahÄ• navaseneva sampÄ• detabbato
pahÄ• tabbadhammasamatikkamadassanamukheneva desanÄ• Ä• ruá¸·hÄ• . tathÄ• hi ``p
pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-iviratoâ€™â€™ tiÄ• dinÄ• (DN I 8, 194) sÄ«lasaá¹ƒvaro, ``cakkh
nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«â€™â€™ tiÄ• dinÄ• (DN I 213; MN I 411,
indriyasaá¹ƒvaro, ``neva davÄ• ya na madÄ• yÄ• â€™â€™ tiÄ• dinÄ• (MN I 23, 422; II 24;
58; Nidd I 206; Vibh 518) bhojane mattaÃ±Ã±utÄ• , ``idha bhikkhu micchÄ• jÄ«vaá¹ƒ pahÄ•
jÄ«vikaá¹ƒ kappetÄ«â€™â€™ tiÄ• dinÄ• (SN c V 8) Ä• jÄ«vapÄ• risuddhi, ``abhijjhaá¹ƒ lok
cetasÄ• â€™â€™ tiÄ• dinÄ• (DN I 217; MN I 412, 425; III 16, 75) jÄ• gariyÄ• nuyogo, ``ani
asmimÄ• nasamugghÄ• tÄ• ya, aniccasaÃ±Ã±ino, meghiya, anattasaÃ±Ã±Ä• \Be I 409/ sa
asmimÄ• nasamugghÄ• taá¹ƒ gacchati, Ä• savÄ• naá¹ƒ khayÄ• anÄ• savaá¹ƒ cetovimuttiá
diá¹-á¹-heva dhamme sayaá¹ƒ abhiÃ±Ã±Ä• sacchikatvÄ• upasampajja viharatÄ«â€™â€™
paá¹-ipakkhadhammappahÄ• navaseneva desitÄ• . tasmÄ• jhÄ• nÄ• ni desento bhagavÄ•
tiÄ• dinÄ• (DN I 226; SN a II 152; AN a IV 123) pahÄ• tabbadhammasamatikkamadassana
vuttaá¹ƒ ``kÄ• mÄ• divivekavitakkavicÄ• ravÅ«pasamapÄ«tivirÄ• gasomanassatthaá¹…gam
desitÄ• ni, rÅ«pasaÃ±Ã±Ä• disamatikkamamukhena arÅ«pajjhÄ• nÄ• nÄ«â€™â€™ ti. tatth
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• vanÄ• visesÄ• dhigatehi vitakkÄ• dÄ«hi viya saddhÄ• dÄ«h
dhammehi samannÄ• gatattÄ• kÄ• macchandÄ• dÄ«naá¹ƒ nÄ«varaá¹‡Ä• naá¹ƒ, tadekaá¹-
vikkhambhanato uttarimanussadhammabhÄ• vappattaá¹ƒ \Ne I 385/ kÄ• mÄ• vacaradhamm
paá¹‡Ä«taÃ±ca hoti; dutiyajjhÄ• nÄ• dÄ«ni pana bhÄ• vanÄ• visesena oá¸·Ä• rikaá¹…gapp
saá¹‡hasukhumasaá¹‡hasukhumatarÄ• dibhÄ• vappattÄ• ni honti. tathÄ• arÅ«pÄ• vacaraá
rÅ«pavirÄ• gabhÄ• vanÄ• bhÄ• vena pavattamÄ• naá¹ƒ Ä• rammaá¹‡asantatÄ• yapi aá¹…
pÄ• katikaparittadhammehi viya sabbarÅ«pÄ• vacaradhammehi santasukhumabhÄ• vappat
Ä• rammaá¹‡asantabhÄ• venÄ• pi hi tadÄ• rammaá¹‡adhammÄ• santasabhÄ• vÄ• honti,
lokuttaradhammÄ• rammaá¹‡Ä• dhammÄ• .

satipi dhammato, mahaggatabhÄ• venÄ• pi ca abhede rÅ«pÄ• vacaracatutthato Ä• ruppaá
yatassa santavimokkhatÄ• vuttÄ• . dutiyÄ• ruppÄ• dÄ«ni pana paá¹-hamÄ• ruppÄ• dito aá¹
santasantatarasantatamabhÄ• vappattÄ• ni tathÄ• bhÄ• vanÄ• visesasamÄ• yogato, svÄ•
paá¹-hamajjhÄ• nÅ«pacÄ• rato paá¹-á¹-hÄ• ya taá¹ƒtaá¹ƒpahÄ• tabbasamatikkamanavaser
santasukhumabhÄ• vaá¹ƒ Ä• pÄ• dento catutthÄ• ruppe saá¹…khÄ• rÄ• vasesasukhumabh
catutthÄ• ruppaá¹ƒ yathÄ• anupadadhammavipassanÄ• vasena vipassanÄ• ya Ä• rammaá
pakativipassakassÄ• pi nibbiduppattiyÄ• paccayo na hoti saá¹…khÄ• rÄ• vasesasukhumab
tatiyÄ• ruppadhammesu pavattamÄ• naá¹ƒ te yÄ• thÄ• vato vibhÄ• vetuá¹ƒ na sakkoti, yath
attano Ä• rammaá¹‡aá¹ƒ. kevalaá¹ƒ pana Ä• rabbha pavattimattamevassa tattha hoti \Be I 4
Ä• rammaá¹‡abhÄ• venÄ• pi nÄ• ma vibhÅ«tÄ• kÄ• ratÄ• ya á¹-hÄ• tuá¹ƒ appahontaá¹ƒ Ä•
tasmÄ• tadassa avibhÅ«takiccataá¹ƒ disvÄ• satthÄ• heá¹-á¹-hÄ• tÄ«su á¹-hÄ• nesu bhÄ•
tÄ• diso idha na labbhatÄ«ti dÄ«petuá¹ƒ catutthÄ• ruppadesanÄ• yaá¹ƒ __sutte_ bhÄ• van

pariyÄ• yadesanattÄ• na kathesi.

yasmÄ• pana sÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡e pavattiÄ• kÄ• ro atthevÄ• ti
dassetuá¹ƒ ``taá¹ƒyeva Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ santato manasi karotÄ«â€™â€™ ti (Vi
vuttaá¹ƒ yathÄ• dhammasÄ• sanabhÄ• vato, pubbabhÄ• gavasena vÄ• __vibhaá¹…ge_ ``s
vuttaá¹ƒ tadÄ• yogino tassa vibhÅ«tabhÄ• vato. appanÄ• vasena pana __sutte_ bhÄ• vanÄ
avibhÅ«tabhÄ• vato. kammaá¹-á¹-hÄ• naá¹ƒ hi kiÃ±ci Ä• dito avibhÅ«taá¹ƒ hoti, yathÄ• taá
kiÃ±ci majjhe, yathÄ• taá¹ƒ? Ä• nÄ• pÄ• nassati. kiÃ±ci ubhayattha, yathÄ• taá¹ƒ? upasan
catutthÄ• ruppakammaá¹-á¹-hÄ• naá¹ƒ pana pariyosÄ• ne avibhÅ«taá¹ƒ bhÄ• vanÄ• ya ma
Ä• rammaá¹‡assa avibhÅ«tabhÄ• vato. tasmÄ• catutthÄ• ruppe imaá¹ƒ visesaá¹ƒ dassetua
bhÄ• vanÄ• kÄ• ro na gahito, na sabbena sabbaá¹ƒ abhÄ• vatoti niá¹-á¹-hamettha gantabba

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<288> __asadisarÅ«po_ti dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• ma
rÅ«paguá¹‡ehi aÃ±Ã±ehi asÄ• dhÄ• raá¹‡arÅ«pakÄ• yo, sabhÄ• vattho vÄ• __rÅ«pa_-sad
sÄ• tarÅ«paâ€™â€™ ntiÄ• dÄ«su (DN II 400; MN I 133; Vibh 203) viya. tasmÄ• __asadisa
tena dasabalacatuvesÄ• rajjÄ• diguá¹‡avisesasamÄ• yogadÄ«panato satthu dhammakÄ• y
dassitÄ• hoti. __itÄ«_ti evaá¹ƒ vuttappakÄ• rena. __tasmi_nti Ä• ruppe. __pakiá¹‡á¹‡akaka
pubbe viya asÄ• dhÄ• raá¹‡aá¹ƒ tattha tattha jhÄ• ne patiniyatameva atthaá¹ƒ aggahetvÄ•
tattha tattheva pakiá¹‡á¹‡akaá¹ƒ visaá¹-aá¹ƒ atthaá¹ƒ gahetvÄ• pavattÄ• pakiá¹‡á¹‡akaka

<289> __rÅ«panimittÄ• tikkamato_ti \Be I 411/ kasiá¹‡arÅ«pasaá¹…khÄ• tassa paá¹-ibhÄ•
__Ä• kÄ• sÄ• tikkamato_ti kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sassa atikkamanato. __Ä• kÄ• se pa
paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡assa atikkamanato, na dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• tikkan
vibhÄ• vanaá¹ƒ hoti. dutiyÄ• ruppaviÃ±Ã±Ä• á¹‡avibhÄ• vane hi tadeva atikkantaá¹ƒ siyÄ• ,
na ca Ä• rammaá¹‡e dosaá¹ƒ disvÄ• anÄ• rammaá¹‡assa vibhÄ• vanÄ• tikkamo yujjati. __
``viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ sato samÄ• pajjati ... pe ... sato vuá¹-á¹-hahitvÄ• taá¹ƒye
abhÄ• vetÄ«â€™â€™ ti vuttaá¹ƒ, na vuttaá¹ƒ ``taá¹ƒyeva viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ a
``taá¹ƒyeva abhÄ• vetÄ«â€™â€™ ti vÄ• . ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±Ã±Ä• á¹‡aÃ±cÄ
ti ettha pana dvayaá¹ƒ vuttaá¹ƒ Ä• rammaá¹‡aÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ
yena kenaci, yato vÄ• vuá¹-á¹-hito, teneva padhÄ• naniddiá¹-á¹-hena taá¹ƒ-saddassa samb
Ä• rammaá¹‡Ä• tikkamabhÄ• vanÄ• â€™â€™ ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanassa nivattanat
tasmÄ• paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡asseva abhÄ• vanÄ• tikkamo vutto.

<290> __evaá¹ƒ_ \Ne I 387/ __santepÄ«_ti aá¹…gÄ• tikkame asatipi. __suppaá¹‡Ä«tatarÄ
paá¹‡Ä«tatarÄ• , sundarÄ• paá¹‡Ä«tatarÄ• cÄ• ti vÄ• attho. satipi catunnaá¹ƒ pÄ• sÄ• da
sÄ• á¹-ikÄ• naÃ±ca tabbhÄ• vato, pamÄ• á¹‡ato ca samabhÄ• ve uparÅ«pari pana kÄ• ma

sukhasamphassÄ• dÄ«naÃ±ca visesena paá¹‡Ä«tatarÄ• dibhÄ• vo viya etÄ• saá¹ƒ catunna
Ä• ruppabhÄ• vato, aá¹…gato ca satipi samabhÄ• ve bhÄ• vanÄ• visesasiddho pana sÄ• ti
paá¹‡Ä«tatarÄ• dibhÄ• voti imamatthaá¹ƒ dasseti __ ``yathÄ• hÄ«â€™â€™ _tiÄ• dinÄ• .

<291> __nissito_ti nissÄ• ya á¹-hito. __duá¹-á¹-hitÄ• _ti na sammÄ• á¹-hitÄ• , dukkhaá¹ƒ v
__tannissita_nti tena nissitaá¹ƒ, á¹-hÄ• nanti attho. __tannissita_nti vÄ• taá¹ƒ __maá¹‡á¸• a
purisaá¹ƒ_ nissÄ• ya á¹-hitaá¹ƒ purisanti attho. maá¹‡á¸• apalaggaÃ±hi anissÄ• ya tena vin
okÄ• se á¹-hÄ• naá¹ƒ viya Ä• kÄ• salaggaviÃ±Ã±Ä• á¹‡assa viveke tadapagame tatiyÄ• rup

<292> __Ä• rammaá¹‡aá¹ƒ_ \Be I 412/ __karoteva, aÃ±Ã±Ä• bhÄ• vena taá¹ƒ ida_nti
``Ä• sannaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanapaccatthikarÅ«pÄ• sannÄ• kÄ• sÄ• rammaá¹‡aviÃ±
santaâ€™â€™ nti ca diá¹-á¹-hÄ• dÄ«navampi taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ idaá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajjhÄ• naá¹ƒ aÃ±Ã±assa tÄ• disassa Ä• rammaá¹‡abh
Ä• rammaá¹‡aá¹ƒ karoti eva. __ ``sabbadisampatiâ€™â€™ _nti idaá¹ƒ janassa agatikabhÄ
__vutti_nti jÄ«vikaá¹ƒ. __vattatÄ«_ti jÄ«vati.

<293> __Ä• ruá¸·ho_tiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- yathÄ• koci puriso anekaporis
Ä• ruá¸·ho tassa uparimapade á¹-hito tassÄ• nisseá¹‡iyÄ• bÄ• humeva olubbhati aÃ±Ã±as
paá¹ƒsupabbatassa, missakapabbatassa vÄ• aggakoá¹-iá¹ƒ Ä• ruá¸·ho tassa matthakamev
__giriá¹ƒ_ silÄ• pabbataá¹ƒ Ä• ruá¸·ho paripphandamÄ• no aÃ±Ã±Ä• bhÄ• vato attano jaá¹
__tathÄ• _ etaá¹ƒ catutthÄ• ruppajjhÄ• naá¹ƒ taá¹ƒ tatiyÄ• ruppaá¹ƒ olubbhitvÄ• pavattatÄ
atthato avibhattaá¹ƒ, taá¹ƒ uttÄ• nameva.

Ä• ruppaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti dasamapariccheda vaá¹‡á¹‡anÄ• .

11. samÄ• dhiniddesavaá¹‡á¹‡anÄ•

Ä• hÄ• repaá¹-ikkÅ«labhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<294> uddeso \Be I 413/ \Ne I 388/ nÄ• ma niddesattho mudumajjhimapaÃ±Ã±Ä• bÄ• hulla
avassaá¹ƒ vahitabboti Ä• ha __ ``ekÄ• saÃ±Ã±Ä• ti evaá¹ƒ uddiá¹-á¹-hÄ• ya Ä• hÄ• re paá
bhÄ• vanÄ• niddeso anuppattoâ€™â€™ _ti. tatthÄ• yaá¹ƒ __saÃ±Ã±Ä• _-saddo ``rÅ«pasa
tiÄ• dÄ«su (Nidd I 14) saÃ±jÄ• nanalakkhaá¹‡e dhamme Ä• gato, ``aniccasaÃ±Ã±Ä• dukkh
vipassanÄ• yaá¹ƒ Ä• gato, ``uddhumÄ• takasaÃ±Ã±Ä• ti vÄ• sopÄ• karÅ«pasaÃ±Ã±Ä• ti v
nÄ• natthÄ• â€™â€™ tiÄ• dÄ«su samathe Ä• gato. idha pana samathassa parikamme daá
paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡aá¹ƒ, tappabhÄ• vitaá¹ƒ vÄ• upacÄ• rajjhÄ• naá¹ƒ idha ``Ä•

paá¹-ikkÅ«lasaÃ±Ã±Ä• â€™â€™ ti adhippetaá¹ƒ. tattha yasmiá¹ƒ Ä• hÄ• re paá¹-ikkÅ«lasa
nibbedavirÄ• guppÄ• danÄ• ya tappasaá¹…gena sabbampi Ä• hÄ• raá¹ƒ kiccappabhedÄ• c
``Ä• haratÄ«ti Ä• hÄ• roâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

tattha __Ä• haratÄ«_ti Ä• hÄ• rapaccayasaá¹…khÄ• tena uppattiyÄ• , á¹-hitiyÄ• vÄ• pacc
Ä• neti nibbatteti pavatteti cÄ• ti attho. kabaá¸·aá¹ƒ karÄ«yatÄ«ti kabaá¸·Ä«kÄ• ro, vatthuva
vuttaá¹ƒ, lakkhaá¹‡ato pana ojÄ• lakkhaá¹‡o veditabbo, kabaá¸·Ä«kÄ• ro ca so yathÄ• vutte
__kabaá¸·Ä«kÄ• rÄ• hÄ• ro_. esa nayo sesesupi. phusatÄ«ti __phasso_. ayaá¹ƒ hi arÅ«pac
phusanÄ• kÄ• reneva pavattati. tathÄ• hi so phusanalakkhaá¹‡oti vuccati. cetayatÄ«ti cetan
sampayuttadhammehi saddhiá¹ƒ Ä• rammaá¹‡e abhisandahatÄ«ti attho, manosannissitÄ• c
upapattiparikappanavasena vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. evamettha sÄ• maÃ±Ã±a
Ä• hÄ• rÄ• veditabbÄ• . kasmÄ• panete cattÄ• rova vuttÄ• , aÃ±Ã±e dhammÄ• kiá¹ƒ attan
hontÄ«ti? no na honti, ime pana tathÄ• \Ne I 389/ ca honti \Be I 414/ aÃ±Ã±athÄ• cÄ• ti sa
atirekapaccayÄ• honti, tasmÄ• Ä• hÄ• rÄ• ti vuccanti.

kathaá¹ƒ? etesu hi paá¹-hamo sayaá¹ƒ yasmiá¹ƒ kalÄ• pe tappariyÄ• pannÄ• naá¹ƒ yathÄ•
ojaá¹-á¹-hamakaá¹ƒ rÅ«paá¹ƒ Ä• harati, dutiyo tisso vedanÄ• Ä• harati, tatiyo tÄ«su bhaves
Ä• harati, catuttho paá¹-isandhikkhaá¹‡e nÄ• marÅ«paá¹ƒ Ä• harati. tenÄ• ha __ ``kabaá¸·Ä
_tiÄ• di. ettha ca kammajÄ• dibhedabhinnÄ• ojÄ• sati paccayalÄ• bhe dve tisso paveá¹‡iy
ojaá¹-á¹-hamakarÅ«paá¹ƒ Ä• harati, sukhavedanÄ«yÄ• dibhedabhinno phassÄ• hÄ• ro yath
Ä• harati, puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dibhedabhinno manosaÃ±cetanÄ• hÄ• ro kÄ• mabh
yathÄ• rahaá¹ƒ saviÃ±Ã±Ä• á¹‡aá¹ƒ, aviÃ±Ã±Ä• á¹‡aÃ±ca paá¹-isandhiá¹ƒ Ä• harati, viÃ±Ã
yathÄ• paccayaá¹ƒ paá¹-isandhikkhaá¹‡e nÄ• maá¹ƒ rÅ«paá¹ƒ, nÄ• marÅ«paÃ±ca Ä• harat
upatthambhakaá¹-á¹-hena ime eva dhammÄ• Ä• hÄ• rÄ• ti vuttÄ• . yathÄ• hi kabaá¸·Ä«kÄ
upatthambhakaá¹-á¹-hena paccayo, evaá¹ƒ arÅ«pino Ä• hÄ• rÄ• sampayuttadhammÄ• naá
``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo, arÅ«pino Ä•
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena pacca
aparo nayo --- ajjhattikasantatiyÄ• visesapaccayattÄ• kabaá¸·Ä«kÄ• rÄ• hÄ• ro, phassÄ• c
Ä• hÄ• rÄ• ti vuttÄ• . visesapaccayo hi kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ sattÄ• naá
kabaá¸·Ä«kÄ• rÄ• hÄ• ro, nÄ• makÄ• ye vedanÄ• ya phasso, viÃ±Ã±Ä• á¹‡assa manosaÃ±
viÃ±Ã±Ä• á¹‡aá¹ƒ. yathÄ• ha ``seyyathÄ• pi, bhikkhave, ayaá¹ƒ kÄ• yo Ä• hÄ• raá¹-á¹-hitiko
tiá¹-á¹-hati, anÄ• hÄ• ro no tiá¹-á¹-hati (SN c V 183). tathÄ• phassapaccayÄ• vedanÄ• , sa
viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti (Ud 1; Vin I 1; Nett 2

__kabaá¸·Ä«kÄ• rÄ• hÄ• re_ti kabaá¸·Ä«kÄ• re Ä• hÄ• re __nikanti_ taá¹‡hÄ• , __taá¹ƒ bh
gadhitassa hi Ä• hÄ• raparibhogo anatthÄ• ya hoti. hetuatthe bhummaá¹ƒ. evaá¹ƒ sesesu. _
chandarÄ• go \Be I 415/. bhÄ• yati etasmÄ• ti bhayaá¹ƒ, nikanti eva bhayaá¹ƒ __nikantibhay
kabaá¸·Ä«kÄ• rÄ• hÄ• rahetu imesaá¹ƒ sattÄ• naá¹ƒ chandarÄ• go bhayaá¹ƒ bhayÄ• nakaá

anatthassa sakalassÄ• pi vaá¹-á¹-adukkhassa hetubhÄ• vato. tenevÄ• ha ``kabaá¸·Ä«kÄ• re
atthi rÄ• go, atthi nandÄ«, atthi taá¹‡hÄ• , patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·h
(SN a II 64; Kv 296; Nidd I 7). __upagamanaá¹ƒ_ \Ne I 390/ appahÄ«navipallÄ• sassa Ä• ra
saá¹…gati sukhavedanÄ«yÄ• diphassuppatti __bhayaá¹ƒ_ bhayÄ• nakaá¹ƒ tÄ«hi dukkhatÄ
``sukhavedanÄ«yaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppajjati sukhÄ• vedanÄ• (SN b IV
vedanÄ• paccayÄ• taá¹‡hÄ• ... pe ... dukkhakkhandhassa samudayo hotÄ«â€™â€™ ti (U
upapajjati etenÄ• ti __upapatti, _ upapajjanaá¹ƒ vÄ• __upapatti, _ khipanaá¹ƒ __bhayaá¹ƒ_
upapattimÅ«lakehi byasanehi aparimuttato. tenÄ• ha ``avidvÄ• , bhikkhave, purisapuggalo p
saá¹…khÄ• raá¹ƒ abhisaá¹…kharoti, puÃ±Ã±upagaá¹ƒ bhavati viÃ±Ã±Ä• á¹‡aá¹ƒ. apuÃ±Ã±
abhisaá¹…kharoti, apuÃ±Ã±upagaá¹ƒ bhavati viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di (SN a II 51).
bhavantarÄ• dÄ«hi paá¹-isandhÄ• naá¹ƒ, taá¹ƒ __bhayaá¹ƒ_ bhayÄ• nakaá¹ƒ paá¹-isandhin
avimuccanato. tenÄ• ha ``viÃ±Ã±Ä• á¹‡e ce, bhikkhave, Ä• hÄ• re atthi rÄ• go, atthi nandÄ«
patiá¹-á¹-hitaá¹ƒ tattha viÃ±Ã±Ä• á¹‡aá¹ƒ viruá¸·haâ€™â€™ ntiÄ• di (SN a II 64).

__puttamaá¹ƒsÅ«pamena_ ovÄ• dena __dÄ«petabbo_ nicchandarÄ• gaparibhogÄ• ya. eva
hoti. niccammÄ• gÄ• vÄ« yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ upagacchati, tattha tattheva naá¹ƒ pÄ•
evaá¹ƒ phasse sati vedanÄ• uppajjati, vedanÄ• ca dukkhasallÄ• dito daá¹-á¹-habbÄ• ti pha
passantassa upagamanabhayaá¹ƒ na hotÄ«ti Ä• ha __ ``phassÄ• hÄ• ro niccammagÄ• vÅ«
ekÄ• dasahi aggÄ«hi sabbaso Ä• dittÄ• bhavÄ• aá¹…gÄ• rakÄ• susadisÄ• ti passato upap
``manosaÃ±cetanÄ• hÄ• ro aá¹…gÄ• rakÄ• sÅ«pamena dÄ«petabboâ€™â€™ _ti. corasadi
anatthapÄ• tato, pahÄ• rasadisÄ« vedanÄ• duradhivÄ• satoti sammadeva passato paá¹-isa
__ ``viÃ±Ã±Ä• á¹‡Ä• hÄ• ro sattisatÅ«pamena dÄ«petabboâ€™â€™ _ti.

evaá¹ƒ \Be I 416/ kiccÄ• dimukhena Ä• hÄ• resu Ä• dÄ«navaá¹ƒ vibhÄ• vetvÄ• idÄ• ni tatt
Ä• hÄ• raá¹ƒ niddhÄ• retvÄ• paá¹-ikkÅ«lato manasikÄ• ravidhiá¹ƒ dassetuá¹ƒ __ ``imesu p
vuttaá¹ƒ. __upÄ• dÄ• yarÅ«paniddesepi_ ``kabaá¸·Ä«kÄ• ro Ä• hÄ• roâ€™â€™ ti (Dhs 595
``asitapÄ«takhÄ• yitasÄ• yitappabhedoâ€™â€™ _ti Ä• ha, bhÅ«takathanaá¹ƒ vÄ• etaá¹ƒ. t
__asitapÄ«takhÄ• yitasÄ• yitappabhedo_ti asitabbapÄ• tabbakhÄ• yitabbasÄ• yitabbavibhÄ
abhÄ• vato yathÄ• ``duddhaâ€™â€™ nti. __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro vÄ• _ti avadhÄ• ra
phassÄ• hÄ• rÄ• dinivattanaá¹ƒ, evaá¹ƒ ojÄ• hÄ• ranivattanampi daá¹-á¹-habbaá¹ƒ. savatth
kammaá¹-á¹-hÄ• nabhÅ«to, tena Ä• harÄ«yatÄ«ti \Ne I 391/ Ä• hÄ• roti evamettha attho daá
Ä• hÄ• roti ayaá¹ƒ panattho nibbattitaojÄ• vasena veditabbo. __imasmiá¹ƒ atthe_ti imasmiá
kammaá¹-á¹-hÄ• nasaá¹…khÄ• te atthe. __uppannÄ• saÃ±Ã±Ä• _ti saÃ±Ã±Ä• sÄ«sena bh
vakkhati ``paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡avasena panÄ• â€™â€™ tiÄ• di (Vism I 305).

__kammaá¹-á¹-hÄ• naá¹ƒ uggahetvÄ• _ti kammaá¹-á¹-hÄ• naá¹ƒ pariyattidhammato, atthat
sumanasikataá¹ƒ sÅ«padhÄ• ritaá¹ƒ katvÄ• . tenÄ• ha __ ``uggahato ekapadampi avirajjhan
__uggahato_ti Ä• cariyuggahato. __ekapadampÄ«_ti ekampi padaá¹ƒ, ekakoá¹-á¹-hÄ• sam

attho. __dasahÄ• kÄ• rehÄ«_ti kasmÄ• vuttaá¹ƒ, nanu antimajÄ«vikÄ• bhÄ• vato, piá¹‡á¸• paritassanagedhÄ• disamuppattito, bhuttassa sammadajananato, kimikulasaá¹ƒvaddhanato Ä• hÄ• re paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• ? vuttaá¹ƒ hetaá¹ƒ ``antamidaá¹ƒ, bhikkhave piá¹‡á¸• olyaá¹ƒ, abhisÄ• poyaá¹ƒ, bhikkhave, lokasmiá¹ƒ `piá¹‡á¸• olo vicarasi pattapÄ• á¹ III 80), ``aladdhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ paritassati, laddhÄ• ca piá¹‡á¸• apÄ• taá¹ƒ gadh anÄ• dÄ«navadassÄ• vÄ« anissaraá¹‡apaÃ±Ã±o paribhuÃ±jatÄ«â€™â€™ ti (AN a III 124), kadÄ• ci maraá¹‡aá¹ƒ vÄ• maraá¹‡amattaá¹ƒ vÄ• dukkhaá¹ƒ Ä• vahati, ukkocakÄ• dayo, t dvattiá¹ƒsa dvattiá¹ƒsa kulappabhedÄ• kimayo ca naá¹ƒ upanissÄ• ya jÄ«vantÄ«â€™â€™

vuccate \Be I 417/ --- antimajÄ«vikÄ• bhÄ• vo tÄ• va cittasaá¹ƒkilesavisodhanatthaá¹ƒ kammaá¹-á¹-hÄ• nÄ• bhinivesato pageva manasi kÄ• tabbo ``mÄ• haá¹ƒ chavÄ• lÄ• tasadis piá¹‡á¸• apÄ• tassa alÄ• bhalÄ• bhesupi paritassanagedhÄ• disamuppattinivÄ• raá¹‡aá¹ƒ p suparisuddhasÄ«lassa paá¹-isaá¹…khÄ• navato tadabhÄ• vato. bhattasammado anekantiko veditabbo. kimikulasaá¹ƒvaddhanaá¹ƒ pana na saá¹…gahetabbaá¹ƒ, saá¹…gahitameva vÄ• ettha niyamassa akatattÄ• . iminÄ• vÄ• nayena itaresampettha saá¹…gaho daá¹-á¹-habbo paá¹-ikkÅ«latÄ• paccavekkhaá¹‡assa adhippetattÄ• . tathÄ• hi gharagoá¸·ikavaccamÅ«sika sambhavantaá¹ƒ gahitaá¹ƒ, na ekantikanti. tathÄ• pariyesanÄ• dÄ«supi yathÄ• sambhavaá

__gamanato_tiÄ• dÄ«su paccÄ• gamanampi gamanasabhÄ• gattÄ• gamaneneva saá¹…g paá¹-ikkamanasÄ• lÄ• diupasaá¹…kamanaá¹ƒ \Ne I 392/ viya pariyesane samÄ• napaá¹-ikk asuciá¹-á¹-hÄ• nakkamanavirÅ«paduggandhadassanaghÄ• yanÄ• dhivÄ• sanehi. __gaman gocaragÄ• maá¹ƒ uddissa gamanato. __pariyesanato_ti gocaragÄ• me bhikkhatthaá¹ƒ Ä• h __paribhogato_ti Ä• hÄ• rassa paribhuÃ±janato. ubhayaá¹ƒ ubhayena Ä• sayati, ekajjhaá¹ƒ kammabalavavatthito hutvÄ• mariyÄ• davasena aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato sayati Ä• sayo, Ä• mÄ• sayassa upari tiá¹-á¹-hanako pittÄ• diko. mariyÄ• dattho hi ayamÄ• kÄ• ro nidadhÄ• ti yathÄ• bhutto Ä• hÄ• ro nicito hutvÄ• tiá¹-á¹-hati etthÄ• ti nidhÄ• naá¹ƒ, Ä• mÄ• aparipakkato_ti gahaá¹‡Ä«saá¹…khÄ• tena kammajatejena aparipakkato. __paripakkato_ti vipakkabhÄ• vato. __phalato_ti nibbattito. __nissandato_ti ito cito ca vissandanato. __samm makkhanato. sabbattha Ä• hÄ• re paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• ti yojanÄ• . taá¹ƒtaá¹ƒkiriyÄ• nipphattipaá¹-ipÄ• á¹-ivasena cÄ• yaá¹ƒ gamanatotiÄ• dikÄ• anupubbÄ« pana paribhogÄ• dÄ«su labbhamÄ• nampi nissandavasena visesato paá¹-ikkÅ«lanti sabbap daá¹-á¹-habbaá¹ƒ.

<295> __evaá¹ƒ mahÄ• nubhÄ• ve_ti idÄ• ni vattabbapaá¹-ipattiyÄ• mahÄ• nubhÄ• veti va sabbatthakakammaá¹-á¹-hÄ• napariharaá¹‡Ä• disiddhaá¹ƒ vÄ• dhammasudhammataá¹ƒ pu 418/ evaá¹ƒ paá¹-ipajjitabbanti dassento __ ``evaá¹ƒ mahÄ• nubhÄ• ve nÄ• ma sÄ• saneâ€ __nÄ• ma_-saddo sambhÄ• vane daá¹-á¹-habbo. pabbajitena gÄ• mÄ• bhimukhena gantab gamanÄ• dito paccavekkhaá¹‡Ä• yogino na attuddesikÄ• va, atha kho anuddesikÄ• pÄ«ti c

``sakalarattiâ€™â€™ _ntiÄ• dinÄ• dhuradvayaá¹ƒ pariggahesi. __pariveá¹‡a_nti pariveá¹‡a
__vÄ«satiá¹ƒsavÄ• re_ti ettha santatipaccuppannavasena vÄ• raparicchedoti keci, apare pa
``uá¹‡hÄ• sanenÄ• â€™â€™ ti vadanti. nÄ«varaá¹‡avikkhambhanaÃ±hi appattÄ• bhÄ• var
nisajjÄ• vasena kÄ• yakilamathaá¹ƒ na vinodatiyevÄ• ti iriyÄ• pathacalanaá¹ƒ hotiyeva. vÄ«
pana yathÄ• sallakkhitabhikkhÄ• caraá¹‡avelÄ• vasena. atha vÄ• gamanato yÄ• va samma
evaá¹ƒ vÄ«satiá¹ƒsavÄ• re kammaá¹-á¹-hÄ• naá¹ƒ manasi karitvÄ• . __nijanasambÄ• dhÄ•
tena appÄ• kiá¹‡á¹‡ataá¹ƒ, appasaddataá¹ƒ, appanigghosataÃ±ca dasseti. tato eva __paviv
janavivekena iá¹-á¹-hÄ• ni, pavivekassa vÄ• jhÄ• nÄ• nuyogassa upakÄ• rÄ• ni. yasmÄ• _
tasmÄ• \Ne I 393/ __sÄ«talÄ• ni_. yasmÄ• __sucÄ«ni, _ tasmÄ• __ramaá¹‡Ä«yabhÅ«mib
pacchimÄ• naá¹ƒ dvinnaá¹ƒ kÄ• raá¹‡avacanÄ• ni. __ariya_nti niddosaá¹ƒ. __vivekarati_nti

kiÃ±cÄ• pi yogÄ• vacarÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ nÄ• ma sujaggitaá¹ƒ susammaá¹-á
jagganato pacchÄ• evampi siyÄ• ti paá¹-ikkÅ«latÄ• paccavekkhaá¹‡Ä• ya sambhavadassa
``pÄ• darajagharagolikavaccÄ• disamparikiá¹‡á¹‡aâ€™â€™ _ntiÄ• di vuttanti daá¹-á¹-habb
__paccattharaá¹‡a_nti bhÅ«miyÄ• chavirakkhaá¹‡atthaá¹ƒ attharitabbaá¹ƒ cimilikÄ• diattha
khuddakavagguliyo. __upahatattÄ• _ti dÅ«sitattÄ• . __tato_ti tato tato. appekadÄ• __ulÅ«k
idhÄ• pi ``appekadÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. __udakacikkhall
kacavarÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. pariveá¹‡ato vihÄ• raá¹…gaá¹‡appavesamaggo __vihÄ

__vitakkamÄ• á¸·ake_ti ``kattha nu kho ajja bhikkhÄ• ya caritabbaâ€™â€™ ntiÄ• dinÄ• vit
__gÄ• mamagga_nti gÄ• magÄ• mimaggaá¹ƒ. __khÄ• á¹‡ukaá¹‡á¹-akamaggo_ti khÄ• á¹‡u
__daá¹-á¹-habbo hotÄ«_ti dassanena gamanaá¹ƒ upalakkheti.

__gaá¹‡á¸• aá¹ƒ_ \Be I 419/ __paá¹-icchÄ• dentenÄ• _tiÄ• di evamajjhÄ• sayena nivÄ• sar
vattadassanaá¹ƒ, gaá¹‡á¸• aroginÄ• vÄ• tÄ• tapÄ• diparissayavinodanatthaá¹ƒ gaá¹‡á¸• aa
viya. atha vÄ• gaá¹‡á¸• aá¹ƒ viya gaá¹‡á¸• aá¹ƒ paá¹-icchÄ• dayamÄ• nenÄ• ti ekaá¹ƒ gaá
sambandhitabbaá¹ƒ bhavati. ``gaá¹‡á¸• oti kho, bhikkhave, paÃ±cannetaá¹ƒ upÄ• dÄ• nakk
adhivacanaâ€™â€™ nti (AN c 9.15; SN a IV 103) vacanato __gaá¹‡á¸• o_ti attabhÄ• vassa
rÅ«pakÄ• yassa dukkhatÄ• sÅ«layogato, asucipaggharaá¹‡ato, uppÄ• dajarÄ• bhaá¹…gehi
__vaá¹‡acoá¸·aka_nti vaá¹‡apaá¹-icchÄ• dakavatthakhaá¹‡á¸• aá¹ƒ. __nÄ«haritvÄ• _ti thav
__kuá¹‡apÄ• nipÄ«_ti __pi_-saddo garahÄ• yaá¹ƒ evarÅ«pÄ• nipi daá¹-á¹-habbÄ• ni bhava
idampi tattha sambhavatÄ«ti. __adhivÄ• setabbo_ti khamitabbo aÃ±Ã±athÄ• Ä• hÄ• rassa
__gÄ• madvÄ• re_ti gÄ• madvÄ• rasamÄ«pe, ummÄ• rabbhantare vÄ• . __gÄ• maracchÄ•
__oloketabbÄ• honti_ yugamattadassinÄ• pi satÄ• ti adhippÄ• yo.

__paccattharaá¹‡Ä• dÄ«_ti gharagolikavaccÄ• disaá¹ƒkiliá¹-á¹-hapaccattharaá¹‡Ä• dikaá¹ƒ
__anekakuá¹‡apapariyosÄ• na_nti ettha \Ne I 394/ dunnivatthaduppÄ• rutamanussasamÄ•
olokanampi Ä• netvÄ• vattabbaá¹ƒ. tampi hi paá¹-ikkÅ«lamevÄ• ti. __aho vatÄ• _ti garahar

dhammÄ• lapanaá¹ƒ. yÄ• vaÃ±cidaá¹ƒ paá¹-ikkÅ«lo Ä• hÄ• ro yadatthaá¹ƒ gamanampi nÄ•
duradhivÄ• sanaÃ±cÄ• ti attho.

<296> __gamanapaá¹-ikkÅ«la_nti gamanameva paá¹-ikkÅ«laá¹ƒ gamanapaá¹-ikkÅ«laá¹ƒ. _
__pi_-saddo sampiá¹‡á¸• anattho, tena ``ettakenÄ• pi mutti natthi, ito parampi mahantaá¹ƒ
sakalaá¹ƒ adhivÄ• setabbamevÄ• â€™â€™ ti vakkhamÄ• naá¹ƒ paá¹-ikkÅ«laá¹ƒ sampiá¹‡á
__saá¹…ghÄ• á¹-ipÄ• rutenÄ• _ti saá¹…ghÄ• á¹-iyÄ• kappanapÄ• rupanena pÄ• rutasarÄ«
vÄ«thÄ«su. __yÄ• va piá¹‡á¸• ikamaá¹ƒsÄ• pÄ«_ti yÄ• va jaá¹…ghapiá¹‡á¸• ikamaá¹ƒsapp
udakamisse kaddame. __ekena cÄ«vara_nti ekena hatthena nivatthacÄ«varaá¹ƒ. macchÄ•
__macchadhovanaá¹ƒ, _ udakaá¹ƒ. sammissa-saddo paccekaá¹ƒ sambandhitabbo. __oá¸·i
ucchiá¹-á¹-hodakagabbhamalÄ• dÄ«naá¹ƒ sakaddamÄ• naá¹ƒ sandanaá¹-á¹-hÄ• nÄ• ni, yÄ
jaá¹‡á¹‡umattaasucibharitÄ• nipi honti. __candanikÄ• ni_ kevalÄ• naá¹ƒ ucchiá¹-á¹-hodakag
sandanaá¹-á¹-hÄ• nÄ• ni \Be I 420/. __yato_ti oá¸·igallÄ• dito. __tÄ• makkhikÄ• _ti tattha
saá¹‡á¸• asaá¹‡á¸• acÄ• rino nÄ«lamakkhikÄ• . __nilÄ«yantÄ«_ti acchanti.

__dadamÄ• nÄ• pÄ«_tiÄ• di satipi kesaÃ±ci saddhÄ• naá¹ƒ vasena sakkaccakÄ• re paá¹-i
pana asaddhÄ• naá¹ƒ vasena pavattanakaasakkaccakÄ• rameva dassetuá¹ƒ Ä• raddhaá¹ƒ
riÃ±citvÄ• gacchissatÄ«ti. __gacchÄ• _ti apehi. __re_ti ambho. __muá¹‡á¸• akÄ• _ti anÄ•
__samudÄ• carantÄ«_ti kathenti. piá¹‡á¸• olyassa antimajÄ«vikÄ• bhÄ• venÄ• ha __ ``kapa
piá¹‡á¸• Ä• ya caritvÄ• nikkhamitabbaâ€™â€™ _nti.

<297> __tatthÄ• _ti tasmiá¹ƒ pattagate Ä• hÄ• re. __lajjitabbaá¹ƒ hoti_ ``ucchiá¹-á¹-haá¹ƒ n
mayhaá¹ƒ dÄ• tukÄ• moâ€™â€™ ti Ä• saá¹…keyyÄ• ti, __sedo paggharamÄ• no_ Ä• hÄ• r
sapariá¸·Ä• hatÄ• yÄ• ti adhippÄ• yo. __sukkhathaddhabhattampÄ«_ti sukkhatÄ• ya thaddh
takkakaÃ±jikÄ• dinÄ• upasittanti adhippÄ• yo. tena sedena kilinnatÄ• ya paá¹-ikkÅ«lataá¹ƒ

__tasmi_nti piá¹‡á¸• apÄ• te. __sambhinnasobhe_ti sabbaso vinaá¹-á¹-hasobhe. __vemajjh
jivhÄ• ya majjhato paá¹-á¹-hÄ• ya. __dantagÅ«thako_ dantamalaá¹ƒ. __vicuá¹‡á¹‡itamakkh
vicuá¹‡á¹‡ito \Ne I 395/ kheá¸·Ä• dÄ«hi samupalitto. evaá¹ƒbhÅ«tassa cassa yÄ• yaá¹ƒ pub
gandhasampadÄ• , abhisaá¹…khÄ• rasampadÄ• ca, sÄ• ekaá¹ƒsena vinassati, raso pana
``antarahitavaá¹‡á¹‡agandhasaá¹…khÄ• ravisesoâ€™â€™ _ti. __suvÄ• nadoá¹‡iya_nti sÄ•
bhuÃ±janakaambaá¹‡e. __suvÄ• navamathu viyÄ• _ti vantasunakhachaá¸• á¸• anaá¹ƒ viya
atÄ«tattÄ• ajjhoharitabbo hotÄ«_ti ukkaá¹ƒsagataá¹ƒ tassa paá¹-ikkÅ«labhÄ• vaá¹ƒ vibhÄ•

<298> __paribhoga_nti ajjhoharaá¹‡aá¹ƒ. __esa_ Ä• hÄ• ro anto pavisamÄ• no bahalamad
paramajeguccho hotÄ«ti sambandho. __anto_ti koá¹-á¹-hassa abbhantare. nidhÄ• namanup
appattoyeva Ä• hÄ• ro pittÄ• dÄ«hi vimissito hotÄ«ti Ä• ha __ ``pavisamÄ• noâ€™â€™ _ti.
Ä• mÄ• sayapakkÄ• sayavinimutto koyamÄ• sayo nÄ• mÄ• ti \Be I 421/ Ä• saá¹…kaá¹ƒ sar

_tiÄ• di. pittamevÄ• sayo __pittÄ• sayo. adhiko hotÄ«_ti vuttaá¹ƒ mandapuÃ±Ã±abÄ• hullat
Ä• sayato_ti jeguccho hutvÄ• anto paviá¹-á¹-ho jegucchatarehi pittÄ• dÄ«hi vimissito ativiya
evaá¹ƒ Ä• sayato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<299> __nidhÄ• nato_ti etthÄ• pi eseva nayo. __so_ti Ä• hÄ• ro. __dasavassikenÄ• _ti jÄ•
__okÄ• se_ti Ä• mÄ• sayasaá¹…khÄ• te padese.

<300> __evarÅ«pe_ti edise, dasavassÄ• ni yÄ• va vassasataá¹ƒ adhotavaccakÅ«pasadise
nidhÄ• tabbataá¹ƒ. __yathÄ• vuttappakÄ• re_ti sace pana ``dasavassikenÄ• â€™â€™ tiÄ•
pakÄ• ro etassÄ• ti yathÄ• vuttappakÄ• ro, tasmiá¹ƒ. __paramandhakÄ• ratimise_ti ativiya a
atiduggandhajegucche padese paramajegucchabhÄ• vaá¹ƒ upagantvÄ• tiá¹-á¹-hatÄ«ti sam
Ä• ha __ ``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• di. kÄ• lameghena abhivuá¹-á¹-he Ä• vÄ• á¹-e b
asucijÄ• taá¹ƒ uppilavitvÄ• vigaccheyyÄ• ti __akÄ• lamegha_-ggahaá¹‡aá¹ƒ.
__tiá¹‡apaá¹‡á¹‡akilaÃ±jakhaá¹‡á¸• a_-ggahaá¹‡aá¹ƒ na asubhassÄ• pi asubhena sammis
asubhabhÄ• vappattidassanatthaá¹ƒ. __kÄ• yaggisantÄ• pakuthitakuthanasaÃ±jÄ• tapheá¹
gahaá¹‡itejena pakkuthitanippakkatÄ• ya samuppannapheá¹‡apubbuá¸·anicito. __aparipakl

<301> __suvaá¹‡á¹‡arajatÄ• didhÄ• tuyo viyÄ• _ti yathÄ• suvaá¹‡á¹‡arajatÄ• didhÄ• tuyo
suvaá¹‡á¹‡arajatÄ• dike \Ne I 396/ muÃ±cantiyo suvaá¹‡á¹‡arajatÄ• dibhÄ• vaá¹ƒ upagacc
evamayaá¹ƒ. ayaá¹ƒ pana Ä• hÄ• ro kÄ• yagginÄ• paripakko pheá¹‡apubbuá¸·ake muÃ±ca
``saá¹‡hakaraá¹‡Ä«â€™â€™ ti laddhanÄ• make nisade pisitvÄ• nÄ• á¸·ike khuddakaveá¸·
vaá¹‡á¹‡asaá¹‡á¹-hÄ• namattena pakkhippamÄ• napaá¹‡á¸• umattikÄ• viya karÄ«sabhÄ•
pÅ«reti, muttabhÄ• vaá¹ƒ upagantvÄ• muttavatthiá¹ƒ pÅ«retÄ«ti yojanÄ• . gahaá¹‡iyÄ• inc
kimibhakkhabhÄ• go ca apÄ• kaá¹-ova \Be I 422/. rasabhÄ• go phalato pakÄ• sÄ«yati, apar
anÄ• masitvÄ• karÄ«samuttabhÄ• gÄ• evettha dassitÄ• .

<302> paá¹-ikkÅ«lassa nÄ• ma phalena paá¹-ikkÅ«leneva bhavitabbanti dassento __ ``sam
_tiÄ• dimÄ• ha. __nakhadantÄ• dÄ«nÄ«_ti __Ä• di_-saddena na kevalaá¹ƒ tacÄ• dÄ«ni eva
__dvattiá¹ƒsÄ• kÄ• rapÄ• á¸·iyaá¹ƒ_ (MN III 154; Khp 3.dvattiá¹ƒsÄ• kÄ• ra) Ä• gatÄ• ni, ath
akkhigÅ«thakaá¹‡á¹‡agÅ«thadantamalajallikÄ• sambhavÄ• dÄ«ni dvattiá¹ƒsakoá¹-á¹-hÄ• sa
saá¹…gaá¹‡hanto __ ``nÄ• nÄ• kuá¹‡apÄ• nÄ«â€™â€™ _ti Ä• hÄ• ti daá¹-á¹-habbaá¹ƒ.

<303> __nissandamÄ• no_ti vissavanto, paggharantoti attho. __Ä• dinÄ• pakÄ• renÄ• _ti
nÄ• sikÄ• ya siá¹…ghÄ• á¹‡ikÄ• , mukhena kheá¸·o, kadÄ• ci pittaá¹ƒ, semhaá¹ƒ, lohitaá¹ƒ
uccÄ• ro, passÄ• vamaggena passÄ• vo, sakalakÄ• ye lomakÅ«pehi sedajallikÄ• ti evaá¹ƒp
saá¹…gaá¹‡hÄ• ti. __ ``paá¹-hamadivaseâ€™â€™ _ti idaá¹ƒ nissandadivasÄ• pekkhÄ• ya
``dutiyadivase nissandentoâ€™â€™ _ti. __vikuá¹‡itamukho_ti jigucchÄ• vasena saá¹…kuci

``jegucchÄ«â€™â€™ _ti. __maá¹…kubhÅ«to_ti vimanakajÄ• to ``imampi nÄ• ma posemÄ«
viya raá¹…gajÄ• tena cittassa vipariá¹‡Ä• mÄ• kÄ• rena chandarÄ• gena ratto. __giddho_ti
abhigijjhanena giddho gedhaá¹ƒ Ä• panno. __gadhito_ti dummocanÄ«yabhÄ• vena ganthito
__mucchito_ti rasataá¹‡hÄ• ya mucchaá¹ƒ mohaá¹ƒ Ä• panno. __viratto_ti vigatarÄ• go. __
dukkhiyamÄ• no. __harÄ• yamÄ• no_ti lajjamÄ• no. __jigucchamÄ• no_ti hÄ«á¸·ento.

__navadvÄ• rehÄ«_ti pÄ• kaá¹-Ä• naá¹ƒ mahantÄ• naá¹ƒ vasena vuttaá¹ƒ, lomakÅ«paviva
__nilÄ«yatÄ«_ti attÄ• naá¹ƒ adassento nigÅ«hati, saá¹…kucati vÄ• . __eva_nti ekena dvÄ•
dvÄ• rehi anekadhÄ• nikkhÄ• manaá¹ƒ, pakÄ• sanaá¹ƒ pavesanaá¹ƒ, nigÅ«á¸·haá¹ƒ nikkh
\Ne I 397/ pavesanaá¹ƒ, maá¹…kubhÅ«tena nikkhÄ• manaá¹ƒ, sÄ• rattena pavesanaá¹ƒ, vi
pakÄ• rehi.

<304> __paribhogakÄ• lepÄ«_ti \Be I 423/ __pi_-saddena paviá¹-á¹-hamattopi nÄ• ma pave
karoti, pageva laddhaparivÄ• so paripÄ• kappatto itaradvÄ• rÄ• nÄ«ti dasseti. __esa_ Ä• hÄ
__gandhaharaá¹‡attha_nti vissagandhÄ• panayanatthaá¹ƒ. __kÄ• yagginÄ• _ti gahaá¹‡itejÄ
__pheá¹‡uddehaka_nti pheá¹‡Ä• ni uá¹-á¹-hapetvÄ• uá¹-á¹-hapetvÄ• . __paccitvÄ• _ti pari
__uttaramÄ• no_ti uppilavanto. __semhÄ• dÄ«_ti __Ä• di_-saddena pittÄ• dike saá¹…gaá¹‡
__Ä• di_-saddena sedajallikÄ• dike. __imÄ• ni dvÄ• rÄ• ni_ mukhÄ• dÄ«ni. __ekacca_nti pa
vadati. cokkhajÄ• tikÄ• pana mukhÄ• dÄ«nipi dhovitvÄ• hatthaá¹ƒ puna dhovantiyeva. pun
vaccamaggaá¹ƒ. __dvattikkhattu_nti dvikkhattuá¹ƒ, tikkhattuá¹ƒ vÄ• . ettha ca Ä• hÄ• ratthÄ
gamanapariyesanÄ• naá¹ƒ paá¹-ikkÅ«latÄ• Ä• hÄ• re paá¹-ikkÅ«latÄ• vuttÄ• . paribhogass
Ä• sayanidhÄ• nÄ• naá¹ƒ taá¹ƒsambandhato, itaresaá¹ƒ tabbikÄ• ratoti ayampi viseso vedit
hissa vikÄ• rapakkheyeva á¹-hapetabboti.

<305> __taá¹ƒ nimitta_nti yathÄ• vuttehi Ä• kÄ• rehi punappunaá¹ƒ manasi karontassa paá
upaá¹-á¹-hitaá¹ƒ kabaá¸·Ä«kÄ• rÄ• hÄ• rasaÃ±Ã±itaá¹ƒ bhÄ• vanÄ• ya nimittaá¹ƒ Ä• ramma
uggahapaá¹-ibhÄ• ganimittaá¹ƒ. yadi hi tattha uggahanimittaá¹ƒ uppajjeyya, paá¹-ibhÄ• gan
bhavitabbaá¹ƒ. tathÄ• ca sati appanÄ• ppattena jhÄ• nena bhavitabbaá¹ƒ, na ca bhavati, ka
nÄ• nÄ• kÄ• rato, sabhÄ• vadhammabhÄ• vena ca kammaá¹-á¹-hÄ• nassa gambhÄ«rabhÄ
``kabaá¸·Ä«kÄ• rÄ• hÄ• rassa sabhÄ• vadhammatÄ• ya gambhÄ«rattÄ• â€™â€™ _ti. ettha
paá¹-ikkÅ«lÄ• kÄ• ravasena bhÄ• vanÄ• pavattati. ye pana dhamme upÄ• dÄ• ya kabaá¸·Ä
dhammÄ• paá¹-ikkÅ«lÄ• , na paÃ±Ã±attÄ«ti paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡amukhenapi sab
bhÄ• vanÄ• ya pavattanato, sabhÄ• vadhammÄ• naÃ±ca sabhÄ• veneva gambhÄ«rabhÄ•
sakkoti. gambhÄ«rabhÄ• vato hi purimasaccadvayaá¹ƒ duddasaá¹ƒ jÄ• tanti. yadi upacÄ• ra
samÄ• dhiyati, kathaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ ``saÃ±Ã±Ä• â€™â€™ icceva voharÄ«yatÄ
``paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡avasena panÄ• â€™â€™ _tiÄ• di.

idÄ• ni imissÄ• bhÄ• vanÄ• ya Ä• nisaá¹ƒsaá¹ƒ dassetuá¹ƒ __ ``imaÃ±ca panÄ• â€™â€™

__rasataá¹‡hÄ• yÄ• _ti madhurÄ• dirasavisayÄ• ya taá¹‡hÄ• ya. __patilÄ«yatÄ«_ti saá¹…k
paá¹-ikkÅ«latÄ• ya \Ne I 398/ saá¹‡á¹-hitattÄ• . __patikuá¹-atÄ«_ti apasakkati \Be I 424/ na
__pativattatÄ«_ti nivattati. __kantÄ• ranittharaá¹‡atthiko_ti mahato dubbhikkhakantÄ• rassa
nittharaá¹‡appayojano. __vigatamado_ti mÄ• namadÄ• dÄ«naá¹ƒ abhÄ• vena nimmado, m
davamaá¹‡á¸• anavibhÅ«sanÄ• dÄ«nampi abhÄ• vo gahitoyevÄ• ti daá¹-á¹-habbaá¹ƒ.
__kabaá¸·Ä«kÄ• rÄ• hÄ• rapariÃ±Ã±Ä• mukhenÄ• _ti vuttanayena paá¹-ikkÅ«lÄ• kÄ• rato k
paricchijja jÄ• nanadvÄ• rena. __paÃ±cakÄ• maguá¹‡iko rÄ• go_ti anativattanaá¹-á¹-hena p
niyutto, tappayojano vÄ• rÄ• go. __pariÃ±Ã±aá¹ƒ_ samatikkamaá¹ƒ __gacchati_. rasataá¹‡
vigatÄ• ya rÅ«pataá¹‡hÄ• dayopi vigatÄ• eva honti bhojane mattaÃ±Ã±utÄ• ya ukkaá¹ƒsag
visayisamatikkame visayo samatikkanto eva hotÄ«ti Ä• ha __ ``so paÃ±cakÄ• maguá¹‡apar
rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• tÄ«â€™â€™ _ti. rÅ«pÄ• yatanÄ• dÄ«su hi pariÃ±Ã±aá¹ƒ ga
taggÄ• hakÄ• pasÄ• dÄ• ca sukheneva pariÃ±Ã±aá¹ƒ gacchantÄ«ti. __aparipakkÄ• dÄ«_t
Ä• sayanidhÄ• nÄ• nampi saá¹…gaho daá¹-á¹-habbo. tattha __aparipakkaá¹ƒ_ tÄ• va udari
pittasemhapubbalohitÄ• naá¹ƒ, paripakkaggahaá¹‡ena karÄ«samuttÄ• naá¹ƒ, phalaggahaá
sabbesaá¹ƒ pariggaho siddho hotÄ«ti Ä• ha __ ``kÄ• yagatÄ• satibhÄ• vanÄ• pi pÄ• ripÅ«ri
__asubhasaÃ±Ã±Ä• yÄ• _ti asubhabhÄ• vanÄ• ya, aviÃ±Ã±Ä• á¹‡akaasubhabhÄ• vanÄ• n
__anulomapaá¹-ipadaá¹ƒ paá¹-ipanno hoti_ paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡ena kÄ• yassa
asuciduggandhajegucchabhÄ• vasallakkhaá¹‡ato. __imaá¹ƒ pana paá¹-ipatti_nti imaá¹ƒ Ä•
paá¹-ikkÅ«lasaÃ±Ã±Ä• bhÄ• vanaá¹ƒ. __amatapariyosÄ• nata_nti nibbÄ• naniá¹-á¹-hitaá¹ƒ
paá¹-ikkÅ«lasaÃ±Ã±Ä• bhÄ• vanÄ• saá¹…khÄ• taá¹ƒ upacÄ• rajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ ka
nibbÄ• nÄ• dhigamanti attho.

Ä• hÄ• repaá¹-ikkÅ«labhÄ• vanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catudhÄ• tuvavatthÄ• nabhÄ• vanÄ• vaá¹‡á¹‡anÄ•

<306> __ ``ekaá¹ƒ vavatthÄ• nanti evaá¹ƒ uddiá¹-á¹-hassa catudhÄ• tuvavatthÄ• nassa bh
anuppattoâ€™â€™ _ti uddeso nÄ• ma niddesattho mudumajjhapaÃ±Ã±Ä• bÄ• hullato \Be I
avassaá¹ƒ vahitabboti katvÄ• vuttaá¹ƒ. tattha satipi visayabhedena vavatthÄ• nassa bhede
vavatthÄ• nabhÄ• vasÄ• maÃ±Ã±ena pana taá¹ƒ abhinnaá¹ƒ katvÄ• vuttaá¹ƒ __ ``ekaá¹ƒ v
pubbabhÄ• ge vÄ• satipi visayabhede atthasiddhiyaá¹ƒ \Ne I 399/ tassa ekavisayatÄ• vÄ• t
vavatthÄ• naâ€™â€™ nti vuttaá¹ƒ. yathÄ• hi dvattiá¹ƒsÄ• kÄ• re kammaá¹ƒ karontassa yo
visuá¹ƒ visuá¹ƒ koá¹-á¹-hÄ• sesu manasikÄ• ro pavattati, aparabhÄ• ge pana ekasmiá¹ƒ kh
koá¹-á¹-hÄ• se atthasiddhi hoti, na sabbesu, evamidhÄ• pÄ«ti. tattha siyÄ• --- yathÄ•
paá¹-ikkÅ«labhÄ• vasÄ• maÃ±Ã±ena dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• ne abhedato mar
dhÄ• tubhÄ• vasÄ• maÃ±Ã±ena abhedato manasikÄ• ro pavattatÄ«ti ``ekaá¹ƒ vavatthÄ• na
nayidamevaá¹ƒ. tattha hi paá¹‡á¹‡attisamatikkamato paá¹-á¹-hÄ• ya paá¹-ikkÅ«lavaseneva
pavattetabbo, idha pana sabhÄ• vasarasalakkhaá¹‡ato dhÄ• tuyo manasi kÄ• tabbÄ• , na d

tenevÄ• ha __ ``sabhÄ• vÅ«palakkhaá¹‡avasena sanniá¹-á¹-hÄ• naâ€™â€™ _nti. kiá¹ƒ vÄ•
ekÅ«nacattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nehi asaá¹ƒsaá¹-á¹-haá¹ƒ catudhÄ• tuvavatthÄ• n
kammaá¹-á¹-hÄ• nanti dassetuá¹ƒ ``ekaá¹ƒ vavatthÄ• naâ€™â€™ nti vuttanti daá¹-á¹-habba
``catudhÄ• tuvavatthÄ• nassa bhÄ• vanÄ• niddesoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu catu
bhÄ• vanÄ• va? saccaá¹ƒ bhÄ• vanÄ• va, sakiá¹ƒ pavattaá¹ƒ pana vavatthÄ• naá¹ƒ, tassa
vacanabhedena vuttaá¹ƒ. kathaá¹ƒ pana bhÄ• vanÄ• niddisÄ«yati tassÄ• vacÄ«gocarÄ• ti
doso bhÄ• vanatthe bhÄ• vanÄ• vohÄ• rato. bhÄ• vanattho hi kammaá¹-á¹-hÄ• napariggaho
adhippeto.

__sabhÄ• vÅ«palakkhaá¹‡avasenÄ• _ti kakkhaá¸·attÄ• dikassa salakkhaá¹‡assa upadhÄ•
kammaá¹-á¹-hÄ• naá¹ƒ pathavÄ«kasiá¹‡Ä• dikammaá¹-á¹-hÄ• naá¹ƒ viya na paá¹‡á¹‡attima
nÄ«lakasiá¹‡Ä• dikammaá¹-á¹-hÄ• naá¹ƒ viya na nÄ«lÄ• divaá¹‡á¹‡asallakkhaá¹‡avasena,
vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ viya saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• disÄ• maÃ±Ã±alak
pavattati, atha kho pathavÄ«Ä• dÄ«naá¹ƒ sabhÄ• vasallakkhaá¹‡avasena pavattati. tena vu
``sabhÄ• vÅ«palakkhaá¹‡avasenÄ• â€™â€™ ti, kakkhaá¸·attÄ• dikassa salakkhaá¹‡assa u
__sanniá¹-á¹-hÄ• na_nti Ã±Ä• á¹‡avinicchayo veditabbo, na yevÄ• panakavinicchayo, nÄ• p
I 426/. __dhÄ• tumanasikÄ• ro_ti dhÄ• tÅ«su manasikÄ• ro, catasso dhÄ• tuyo Ä• rabbha b
kÄ• tabbato kammaá¹ƒ, yogino sukhavisesÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vato á¹-hÄ• naÃ±cÄ• t
catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ sabhÄ• vasallakkhaá¹‡avasena pavattaá¹ƒ yogakammaâ
``dhÄ• tumanasikÄ• ro, dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ, catudhÄ• tuvavatthÄ• nanti atthato
catudhÄ• tuvavatthÄ• naá¹ƒ. __ ``dvidhÄ• Ä• gataâ€™â€™ _nti kasmÄ• vuttaá¹ƒ, nanu dh
nÄ• tisaá¹…khepavitthÄ• ravasena Ä• gataá¹ƒ, tasmÄ• ``tidhÄ• Ä• gataâ€™â€™ nti vattal
ajjhattikÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ pabhedato anavasesapariyÄ• dÄ• nassa katattÄ• , bÄ• hir
pariggahitattÄ• \Ne I 400/. atha vÄ• __dvidhÄ• Ä• gata_nti ettha dvidhÄ• va Ä• gatanti na
gahetabbo, atha kho dvidhÄ• Ä• gatamevÄ• ti, tena tatiyassÄ• pi pakÄ• rassa saá¹…gaho
nÄ• tisaá¹…khepavitthÄ• ranayo ``saá¹…khepato ca vitthÄ• rato cÄ• â€™â€™ ti ettha Ä• v
vÄ• saá¹…gahoti daá¹-á¹-habbo. atha vÄ• yo nÄ• tisaá¹…khepavitthÄ• ranayena atisaá¹…
labbhamÄ• no vitthÄ• rabhÄ• go, taá¹ƒ vitthÄ• ranayantogadhameva katvÄ• vuttaá¹ƒ ``dvid
evaÃ±ca katvÄ• ``nÄ• titikkhapaÃ±Ã±assa dhÄ• tukammaá¹-á¹-hÄ• nikassa vasena vitthÄ•
vacanaá¹ƒ samatthitaá¹ƒ hoti. __ ``mahÄ• satipaá¹-á¹-hÄ• neâ€™â€™ _ti ca idaá¹ƒ nidassa
daá¹-á¹-habbaá¹ƒ, __satipaá¹-á¹-hÄ• na_ (DN II 378 Ä• dayo; MN III 111 Ä• dayo) __kÄ• ya
(MN III 153 Ä• dayo) tatheva Ä• gatattÄ• . __rÄ• hulovÄ• de_ti mahÄ• rÄ• hulovÄ• de (MN
__dhÄ• tuvibhaá¹…ge_ti dhÄ• tuvibhaá¹…gasutte (MN III 342 Ä• dayo), abhidhamme dhÄ•
ca.

kÄ• maá¹ƒ __mahÄ• satipaá¹-á¹-hÄ• ne_ atthena upamaá¹ƒ parivÄ• retvÄ• desanÄ• Ä• g
upameyyatthavibhÄ• vanatthÄ• ti upamaá¹ƒ tÄ• va dassetvÄ• upameyyatthaá¹ƒ vibhÄ• vet
_tiÄ• dinÄ• pÄ• á¸·i Ä• nÄ«tÄ• . kasmÄ• panettha dhÄ• tuvasena, tatthapi catumahÄ• bhÅ

kammaá¹-á¹-hÄ• naniddeso katoti? sattasuÃ±Ã±atÄ• sandassanatthaá¹ƒ, ettha dhÄ• tuvase
oá¸·Ä• rikabhÄ• vena supÄ• kaá¹-atÄ• ya, ekaccaveneyyajanacaritÄ• nukulatÄ• ya ca mahÄ
kammaá¹-á¹-hÄ• naniddeso katoti veditabbo. tattha __pathavÄ«dhÄ• tÅ«_tiÄ• dÄ«su dhÄ• t
sabhÄ• vattho \Be I 427/ nÄ• ma suÃ±Ã±atattho, suÃ±Ã±atattho nÄ• ma nissattattho. evaá¹
sabhÄ• vasuÃ±Ã±atanissattatthena pathavÄ«yeva dhÄ• tu __pathavÄ«dhÄ• tu. Ä• podhÄ•
__pathavÄ«dhÄ• tÅ«_ti sahajarÅ«padhammÄ• naá¹ƒ patiá¹-á¹-hÄ• dhÄ• tu, tathÄ• __Ä• p
__tejodhÄ• tÅ«_ti paripÄ• canadhÄ• tu, __vÄ• yodhÄ• tÅ«_ti vitthambhanadhÄ• tÅ«ti evam
veditabbo. ayamettha saá¹…khepo, vitthÄ• ro pana parato Ä• gamissati.

__evaá¹ƒ tikkhapaÃ±Ã±assÄ• _tiÄ• dÄ«su __eva_nti yathÄ• dassitaá¹ƒ pÄ• á¸·iá¹ƒ paccÄ•
nÄ• titikkhapaÃ±Ã±assa vitthÄ• radesanÄ• ti katvÄ• Ä• ha __ ``tikkhapaÃ±Ã±assÄ• â€™â€
arahatÄ«ti vatthayugiko, evaá¹ƒ dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ arahati, dhÄ• tukammaá¹-á¹
dhÄ• tukammaá¹-á¹-hÄ• niko, tassa __dhÄ• tukammaá¹-á¹-hÄ• nikassa_.

__cheko_ti \Ne I 401/ taá¹ƒtaá¹ƒsamaÃ±Ã±Ä• ya kusalo, yathÄ• jÄ• te sÅ«nasmiá¹ƒ
naá¹…guá¹-á¹-hakhuravisÄ• á¹‡Ä• divante aá¹-á¹-himaá¹ƒsÄ• diavayavasamudÄ• ye avibha
vibhatte, vibhatte pana aá¹-á¹-himaá¹ƒsÄ• diavayavasamaÃ±Ã±Ä• ti jÄ• nanako. __goghÄ•
gunnaá¹ƒ ghÄ• tako. __antevÄ• sÄ«_ti kammakaraá¹‡avasena tassa samÄ«pavÄ• sÄ« tass
__vinivijjhitvÄ• _ti ekasmiá¹ƒ á¹-hÄ• ne aÃ±Ã±aá¹ƒ vinivijjhitvÄ• . __mahÄ• pathÄ• naá¹ƒ
vemajjhaá¹-á¹-hÄ• nasaá¹…khÄ• te_ti catunnaá¹ƒ mahÄ• pathÄ• naá¹ƒ tÄ• ya eva vinivijjha
yasmÄ• te cattÄ• ro mahÄ• pathÄ• catÅ«hi disÄ• hi Ä• gantvÄ• samohitÄ• viya honti, tas
catumahÄ• pathÄ• naá¹ƒ, tasmiá¹ƒ __catumahÄ• pathe_. vilÄ«yanti bhijjanti vibhajjantÄ«ti b
__va_-kÄ• rassa ba-kÄ• raá¹ƒ, i-kÄ• rassa ca Ä«-kÄ• raá¹ƒ katvÄ• . tameva hi bhÄ• gatthaa
``koá¹-á¹-hÄ• saá¹ƒ katvÄ• â€™â€™ _ti vuttaá¹ƒ. kiÃ±cÄ• pi á¹-hita-saddo ``á¹-hito vÄ• â€™
28) viya á¹-hÄ• nasaá¹…khÄ• tairiyÄ• pathasamaá¹…gitÄ• ya, gatinivattiatthatÄ• ya vÄ• á¹
á¹-hapetvÄ• gamanaá¹ƒ sesairiyÄ• pathasamaá¹…gitÄ• ya bodhako, idha pana yathÄ• tat
pavattiÄ• kÄ• rabodhako adhippetoti Ä• ha __ ``catunnaá¹ƒ iriyÄ• pathÄ• naá¹ƒ yena kenac
__yathÄ• á¹-hitaâ€™â€™ _nti \Be I 428/. tattha __Ä• kÄ• renÄ• _ti á¹-hÄ• nÄ• dinÄ• rÅ«pa
á¹-hÄ• nÄ• dayo hi iriyÄ• saá¹…khÄ• tÄ• ya kÄ• yikakiriyÄ• ya pavattiá¹-á¹-hÄ• natÄ• ya ``i
vuccanti. __yathÄ• á¹-hita_nti yathÄ• pavattaá¹ƒ. yathÄ• vuttaá¹-á¹-hÄ• namevettha paá¹‡ic
Ä• ha __ ``yathÄ• á¹-hitattÄ• va yathÄ• paá¹‡ihitaâ€™â€™ _nti. __á¹-hita_nti vÄ• kÄ• yass
á¹-hÄ• nasaá¹…khÄ• tairiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ. __paá¹‡ihita_nti
tadaÃ±Ã±airiyÄ• pathasamÄ• yogaparidÄ«panaá¹ƒ. __á¹-hita_nti vÄ• kÄ• yasaá¹…khÄ• tÄ
tasmiá¹ƒ tasmiá¹ƒ khaá¹‡e sakiccavasena avaá¹-á¹-hÄ• naparidÄ«panaá¹ƒ. __paá¹‡ihita_nt
tehi paccayehi pakÄ• rato nihitaá¹ƒ paá¹‡ihitanti evamettha attho veditabbo. __dhÄ• tuso_ti
pathavÄ«Ä• didhÄ• tuá¹ƒ visuá¹ƒ visuá¹ƒ katvÄ• . __paccavekkhatÄ«_ti pati pati avekkhati
vinibbhujitvÄ• passati.

yathÄ• chekotiÄ• dinÄ• pÄ• á¸·iyÄ• saddatthavivaraá¹‡avasena vuttamevatthaá¹ƒ idÄ• ni
dassetuá¹ƒ __ ``yathÄ• goghÄ• takassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __posentassÄ•
maá¹ƒsÅ«pacayaparibrÅ«hanÄ• ya kuá¹‡á¸• akabhattakappÄ• saá¹-á¹-hiÄ• dÄ«hi saá¹ƒvaá
mata_nti hiá¹ƒsitaá¹ƒ hutvÄ• mataá¹ƒ. __mata_nti ca matamattaá¹ƒ. tenevÄ• ha __ ``tÄ• va
__gÄ• vÄ«ti saÃ±Ã±Ä• na antaradhÄ• yati_ yÄ• ni aá¹…gapaccaá¹…gÄ• ni upÄ• dÄ• ya gÄ
gÄ• viyÄ• tesaá¹ƒ sannivesassa avinaá¹-á¹-hattÄ• . __bilÄ• so_ti bilaá¹ƒ bilaá¹ƒ katvÄ• . __
aá¹-á¹-hisaá¹…ghÄ• tato maá¹ƒsaá¹ƒ vivecetvÄ• , tato vÄ• vivecitaá¹ƒ \Ne I 402/ maá¹ƒsaá
tenevÄ• ha __ ``maá¹ƒsasaÃ±Ã±Ä• pavattatÄ«â€™â€™ _ti. __pabbajitassapi_ apariggahit
__ghanavinibbhoga_nti santatisamÅ«hakiccaghanÄ• naá¹ƒ vinibbhujanaá¹ƒ vivecanaá¹ƒ. __
yathÄ• vuttaá¹ƒ ghanavinibbhogaá¹ƒ katvÄ• dhÄ• tuso paccavekkhantassa. __sattasaÃ±Ã±
attÄ• nudiá¹-á¹-hivasena pavattÄ• sattasaÃ±Ã±Ä• ti vadanti, vohÄ• ravasena pavattasattas
antaradhÄ• naá¹ƒ yuttameva yÄ• thÄ• vato ghanavinibbhogassa sampÄ• danato. evaá¹ƒ hi
opameyyattho aÃ±Ã±adatthu saá¹ƒsandati sameti. tenevÄ• ha __ ``dhÄ• tuvaseneva cittaá¹
_ti.

<307> evaá¹ƒ dhÄ• tukammaá¹-á¹-hÄ• nassa saá¹…khepato Ä• gataá¹-á¹-hÄ• naá¹ƒ dasse
Ä• gataá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __ ``mahÄ• hatthipadÅ«pame panÄ• â€™â€™ _tiÄ• di
iminÄ• __rÄ• hulovÄ• da-_ (MN II 113 Ä• dayo) __dhÄ• tuvibhaá¹…gesu_ (MN III 342 Ä• d
dhÄ• tukammaá¹-á¹-hÄ• nassa vitthÄ• rato Ä• gamanameva upasaá¹ƒharati, na sabbaá¹ƒ d
tattha desanÄ• nayassa Ä• gatattÄ• .

__tatrÄ• _ti tasmiá¹ƒ yathÄ• dassite mahÄ• hatthipadÅ«pamapÄ• á¹-he. __ajjhattikÄ• _ti sa
__ajjhattaá¹ƒ paccatta_nti padadvayenÄ• pi taá¹ƒtaá¹ƒpÄ• á¹-ipuggalikadhammo vuccatÄ«t
niyakassa adhivacanaâ€™â€™ _nti. sasantatipariyÄ• pannatÄ• ya pana attani gahetabbab
attÄ• naá¹ƒ adhikicca pavattaá¹ƒ __ajjhattaá¹ƒ_. taá¹ƒtaá¹ƒsantatipariyÄ• pannatÄ• ya __pa
__ ``attani pavattattÄ• ajjhattaá¹ƒ, attÄ• naá¹ƒ paá¹-icca paá¹-icca pavattattÄ• paccattaâ€™
__kakkhaá¸·a_nti kathinaá¹ƒ. yasmÄ• taá¹ƒ thaddhabhÄ• vena sahajÄ• tÄ• naá¹ƒ patiá¹-á¹
``thaddhaâ€™â€™ _nti vuttaá¹ƒ. __kharigata_nti kharÄ«su kharasabhÄ• vesu gataá¹ƒ tapp
kharasabhÄ• vamevÄ• ti attho. yasmÄ• pana kharasabhÄ• vaá¹ƒ pharusÄ• kÄ• rena upaá¹
hoti, tasmÄ• vuttaá¹ƒ __ ``pharusaâ€™â€™ _nti. tenÄ• ha __ ``dutiyaá¹ƒ Ä• kÄ• ravacanaâ
__upÄ• dinnaá¹ƒ_ nÄ• ma sarÄ«raá¹-á¹-hakaá¹ƒ. taá¹ƒ pana kammasamuá¹-á¹-hÄ• nataá¹ƒ
anupÄ• dinnampi, taá¹‡hÄ• dÄ«hi Ä• dinnagahitaparÄ• maá¹-á¹-havasena sabbampetaá¹ƒ
``upÄ• dinnanti daá¸·haá¹ƒ Ä• dinnaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha ``mamaâ€™â€™ nti
parÄ• maá¹-á¹-hanti yojanÄ• . __seyyathida_nti kathetukamyatÄ• pucchÄ• vÄ• cÄ«ti Ä• ha
atthoâ€™â€™ _ti. __tato_ti pacchÄ• . __ta_nti taá¹ƒ ajjhattikÄ• dibhedato dassitaá¹ƒ pathav
__dassento_ti vatthuvibhÄ• gena dassento. kiÃ±cÄ• pi matthaluá¹…gaá¹ƒ aá¹-á¹-himiÃ±jen
pÄ• á¸·iyaá¹ƒ visuá¹ƒ na uddhaá¹-aá¹ƒ, __paá¹-isambhidÄ• magge_ \Ne I 403/ (Paá¹-is I 4)
Ä• kÄ• rehi paripuá¹‡á¹‡aá¹ƒ katvÄ• dassetuá¹ƒ visuá¹ƒ gahitanti tampi saá¹…gaá¹‡hanto

pathavÄ«dhÄ• tukoá¹-á¹-hÄ• sesuyeva __ ``matthaluá¹…gaá¹ƒ pakkhipitvÄ• vÄ«satiyÄ• Ä
niddiá¹-á¹-hÄ• ti veditabbÄ• â€™â€™ _ti Ä• ha. __ ``yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±cÄ«â€
pÄ• á¸·iyaá¹ƒ matthaluá¹…gassa saá¹…gaho daá¹-á¹-habbo. tasmÄ• idha __ ``yaá¹ƒ vÄ• p
_ti idaá¹ƒ pubbÄ• parÄ• pekkhaá¹ƒ ``matthaluá¹…gaá¹ƒ pakkhipitvÄ• vÄ«satiyÄ• Ä• kÄ• r
niddiá¹-á¹-hÄ• ti veditabbÄ• , yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±cÄ«â€™â€™ ti vacanato. puna
kiÃ±cÄ«_ti avasesesu tÄ«su koá¹-á¹-hÄ• sesÅ«ti \Be I 430/ yojetabbaá¹ƒ. __tÄ«su koá¹-á¹-h
tippakÄ• resu koá¹-á¹-hÄ• sesu. na hi te tayo koá¹-á¹-hÄ• sÄ• .

__vissandanabhÄ• venÄ• _ti paggharaá¹‡asabhÄ• vena. __appotÄ«_ti visarati. __pappotÄ
sasambhÄ• raÄ• pavasena cetaá¹ƒ vuttaá¹ƒ. so hi vissandanabhÄ• vena sasambhÄ• rapat
á¹-hÄ• naá¹ƒ visarati, pÄ• puá¹‡Ä• ti ca, lakkhaá¹‡Ä• pavaseneva vÄ• . sopi hi
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayÄ• dipaccayatÄ• ya sesabhÅ«tattayasaá¹…khÄ• taá¹ƒ ta
dravabhÄ• vasiddhena vissandanabhÄ• vena Ä• bandhattaá¹ƒ, Ä• sattattaá¹ƒ, avippakiá¹‡á
pappotÄ«â€™â€™ ti vattabbataá¹ƒ arahatÄ«ti.

__tejanavasenÄ• _ti nisitabhÄ• vena tikkhabhÄ• vena. __vuttanayenÄ• _ti kammasamuá¹-
``nÄ• nÄ• vidhesÅ«â€™â€™ ti Ä• podhÄ• tuyaá¹ƒ vuttanayena. __kupitenÄ• _ti khubhitena
usmÄ• bhibhÅ«to. __jÄ«ratÄ«_ti jiá¹‡á¹‡o hoti. tejodhÄ• tuvasena labbhamÄ• nÄ• imasmiá
pÄ• kaá¹-ajarÄ• vasena veditabbÄ• ti dassetuá¹ƒ __ ``indriyavekallataâ€™â€™ _ntiÄ• di vu
pakatiusumaá¹ƒ atikkamitvÄ• uá¹‡habhÄ• vo __santÄ• po, _ sarÄ«rassa dahanavasena pa
__paridÄ• ho_ti ayametesaá¹ƒ viseso. __yena jÄ«rÄ«yatÄ«_ti ca ekÄ• hikÄ• dijararogena ja
yujjati. satakkhattuá¹ƒ tÄ• petvÄ• tÄ• petvÄ• sÄ«tudake pakkhipitvÄ• uddhaá¹-Ä• sappi _
_ti vadanti. __asita_nti bhuttaá¹ƒ. __khÄ• yita_nti khÄ• ditaá¹ƒ. __sÄ• yita_nti assÄ• ditaá¹ƒ
paripÄ• kaá¹ƒ gacchatÄ«_ti samavepÄ• kiniyÄ• gahaá¹‡iyÄ• vasena vuttaá¹ƒ, asammÄ• p
visamavepÄ• kiniyÄ• tassÄ• eva vasena veditabbo. __rasÄ• dibhÄ• venÄ• _ti
rasarudhiramaá¹ƒsamedanhÄ• ruaá¹-á¹-hiaá¹-á¹-himiÃ±jasukkavasena. __viveka_nti puthub
visadisabhÄ• vaá¹ƒ. asitÄ• dibhedassa hi Ä• hÄ• rassa pariá¹‡Ä• me raso hoti, taá¹ƒ paá¹-i
uppajjatÄ«ti attho. evaá¹ƒ ``rasassa pariá¹‡Ä• me rudhiraâ€™â€™ ntiÄ• dinÄ• sabbaá¹ƒ n

__vÄ• yanavasenÄ• _ti \Ne I 404/ samudÄ«raá¹‡avasena, savegagamanavasena vÄ• . __u
__Ä• di_-saddena uddekakhipanÄ• dipavattanakavÄ• tÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo
__uccÄ• rapassÄ• vÄ• dÄ«_ti __Ä• di_-saddena pittasemhalasikÄ• kevaladuggandhÄ• dinÄ
daá¹-á¹-habbo. yadipi kucchi-saddo udarapariyÄ• yo, koá¹-á¹-ha-saddena pana antantarass
tadavasiá¹-á¹-ho udarappadeso idha kucchi-saddena vuccatÄ«ti Ä• ha __ ``kucchisayÄ• vÄ
bahivÄ• tÄ• â€™â€™ _ti. __samiÃ±janapasÄ• raá¹‡Ä• dÄ«_ti __Ä• di_-saddena
Ä• lokanavilokanauddharaá¹‡Ä• tiharaá¹‡Ä• dikÄ• sabbÄ• kÄ• yikakiriyÄ• saá¹…gahitÄ•
cittasamuá¹-á¹-hÄ• nÄ• vÄ• â€™â€™ _ti etena assÄ• sapassÄ• sÄ• naá¹ƒ sarÄ«raá¹ƒ muÃ
dÄ«peti. na hi bahiddhÄ• cittasamuá¹-á¹-hÄ• nassa sambhavo atthÄ«ti. yadi evaá¹ƒ kathaá

bahinikkhamananÄ• sikavÄ• to, dÄ«ghanÄ• sikassa nÄ• sikaggaá¹ƒ, itarassa uttaroá¹-á¹-ha
pavattatÄ«â€™â€™ ti vacanaá¹ƒ? taá¹ƒ nikkhamanÄ• kÄ• rena pavattiyÄ• cittasamuá¹-á¹-
pavattautusamuá¹-á¹-hÄ• nassa ca vasena vuttanti veditabbaá¹ƒ. __sabbatthÄ• _ti Ä• podh
dhÄ• tÅ«naá¹ƒ niddesaá¹ƒ sandhÄ• yÄ• ha. tattha Ä• podhÄ• tuniddese ``yaá¹ƒ vÄ• panaÃ
sambhavassa, tejodhÄ• tuniddese sarÄ«re pÄ• katikausmÄ• ya, vÄ• yodhÄ• tuniddese dha
tattha cammakhÄ«lapÄ«á¸·akÄ• dinibbattakavÄ• yuno saá¹…gaho daá¹-á¹-habbo. samiÃ±ja
cittasamuá¹-á¹-hÄ• nÄ• va. yadi evaá¹ƒ, kathaá¹ƒ ``purimÄ• paÃ±ca catusamuá¹-á¹-hÄ• nÄ
samiÃ±janÄ• dinibbattakÄ• eva aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• , atha kho tadaÃ±Ã

__itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. tenÄ• ha __ ``vÄ«satiyÄ• Ä• kÄ• rehÄ«â€™â€
etasmiá¹ƒ vitthÄ• rato Ä• gate dhÄ• tukammaá¹-á¹-hÄ• neti attho. tena ayaá¹ƒ vaá¹‡á¹‡anÄ
mahÄ• hatthipadÅ«pamasseva (MN I 300 Ä• dayo), atha kho __mahÄ• rÄ• hulovÄ• da-_ (M
__dhÄ• tuvibhaá¹…gasuttÄ• na_mpi (MN III 342 Ä• dayo) atthasaá¹ƒvaá¹‡á¹‡anÄ• hotiyev
bhÄ• vanÄ• nayepi eseva nayo. tathÄ• hi vuttaá¹ƒ ``evaá¹ƒ rÄ• hulovÄ• dadhÄ• tuvibhaá¹.

<308> __bhÄ• vanÄ• naye_ti bhÄ• vanÄ• ya naye. yena kammaá¹-á¹-hÄ• nabhÄ• vanÄ• i
bhÄ• vanÄ• vidhimhÄ«ti attho. __etthÄ• _ti dhÄ• tukammaá¹-á¹-hÄ• ne. yasmÄ• yesaá¹ƒ ``
nÄ• titikkhapaÃ±Ã±oâ€™â€™ ti imesaá¹ƒ duvidhÄ• naá¹ƒ puggalÄ• naá¹ƒ vasena idaá¹ƒ ka
Ä• gataá¹ƒ dvidhÄ• desitaá¹ƒ, tasmÄ• kammaá¹-á¹-hÄ• nÄ• bhinivesopi tesaá¹ƒ dvidhÄ• v
dassetuá¹ƒ __ ``tikkhapaÃ±Ã±assa bhikkhunoâ€™â€™ _tiÄ• di \Be I 432/ Ä• raddhaá¹ƒ. __
ettha __iti_-saddo Ä• diattho \Ne I 405/. __evaá¹ƒ vitthÄ• rato dhÄ• tupariggaho_ti ``kesÄ•
pathavÄ«dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• evaá¹ƒ dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi vitthÄ• ra
dhÄ• tukammaá¹-á¹-hÄ• napariggaho. __papaÃ±cato_ti dandhato saá¹‡ikato. __yaá¹ƒ thad
yaá¹ƒ thaddhalakkhaá¹‡aá¹ƒ kakkhaá¸·abhÄ• vo. __yaá¹ƒ Ä• bandhanalakkhaá¹‡a_ntiÄ• dA
manasi karoto_ti vatthuá¹ƒ anÄ• masitvÄ• evaá¹ƒ lakkhaá¹‡amattato manasikÄ• raá¹ƒ pava
tikkhapaÃ±Ã±assa. __kammaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hotÄ«_ti yogakammassa pavat
lakkhaá¹‡aá¹ƒ vibhÅ«taá¹ƒ hoti, tassa vÄ• lakkhaá¹‡assa suá¹-á¹-hu upaá¹-á¹-hÄ• nato taá
pavattamÄ• naá¹ƒ manasikÄ• rasaá¹…khÄ• taá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ vibhÅ«taá¹ƒ visad
indriyapÄ• á¹-avena saá¹ƒkhittarucibhÄ• vato. sabbaso mandapaÃ±Ã±assa bhÄ• vanÄ• va
``nÄ• titikkhapaÃ±Ã±assÄ• â€™â€™ _ti. __evaá¹ƒ manasi karoto_ti vuttanayena saá¹…khe
__andhakÄ• raá¹ƒ avibhÅ«taá¹ƒ hotÄ«_ti anupaá¹-á¹-hÄ• nato andhaá¹ƒ viya karontaá¹ƒ ap
kammaá¹-á¹-hÄ• nanti yojanÄ• . __purimanayenÄ• _ti ``kesÄ• pathavÄ«dhÄ• tÅ«â€™â€™
vatthuÄ• masanena __vitthÄ• rato manasi karontassa pÄ• kaá¹-aá¹ƒ hoti_ kammaá¹-á¹-hÄ•
akhippanisantitÄ• ya vitthÄ• rarucibhÄ• vato.

idÄ• ni yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ• dvÄ«su bhikkhÅ«sÅ
tattha __peyyÄ• lamukha_nti peyyÄ• lapÄ• á¸·iyÄ• mukhabhÅ«taá¹ƒ dvÄ• rabhÅ«taá¹ƒ Ä•
vÄ• . __vitthÄ• retvÄ• _ti anavasesato sajjhÄ• yitvÄ• . __ubhatokoá¹-ivasenevÄ• _ti tassa ta

Ä• diantaggahaá¹‡avaseneva. __oá¹-á¹-hapariyÄ• hatamatta_nti oá¹-á¹-hÄ• naá¹ƒ samphus
ganthaparivattane tikkhapaÃ±Ã±assa bhikkhuno saá¹…khepo ruccati, na vitthÄ• ro. itarassa
na saá¹…khepo, evaá¹ƒ bhÄ• vanÄ• nayepÄ«ti upamÄ• saá¹ƒsandanaá¹ƒ veditabbaá¹ƒ.

__tasmÄ• _ti yasmÄ• tikkhapaÃ±Ã±assa saá¹…khepo, nÄ• titikkhapaÃ±Ã±assa ca vitthÄ•
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitukÄ• massa sÄ«lavisodhanÄ• dipubbakiccaá¹ƒ icchitabba
sabbÄ• kÄ• rasampannaá¹ƒ heá¹-á¹-hÄ• vuttamevÄ• ti idha na Ä• maá¹-á¹-haá¹ƒ. yasmÄ•
vivekaá¹-á¹-hacittasseva ca bhÄ• vanÄ• ijjhati \Be I 433/, na itarassa, tasmÄ• tadubhayaá¹
``rahogatena paá¹-isallÄ«nenÄ• â€™â€™ _ti Ä• ha. tattha __rahogatenÄ• _ti rahasi gatena
bhÄ• vanÄ• nukÅ«laá¹-á¹-hÄ• naá¹ƒ upagatenÄ• ti attho. __paá¹-isallÄ«nenÄ• _ti pati pati p
cittaá¹ƒ nisedhetvÄ• kammaá¹-á¹-hÄ• ne sallÄ«nena, tattha saá¹ƒsiliá¹-á¹-hacittenÄ• ti atth
rÅ«pakÄ• yaá¹ƒ Ä• vajjetvÄ• _ti uddhaá¹ƒ pÄ• datalÄ• , adho kesamatthakÄ• , tiriyaá¹ƒ taca
I 406/ attano karajakÄ• yaá¹ƒ dhÄ• tuvasena manasi karonto yasmÄ• cÄ• tumahÄ• bhÅ«tik
``atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ• tu vÄ• yodhÄ• tÅ«â€™â€
samannÄ• haritvÄ• ti attho. idÄ• ni tÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ lakkhaá¹‡ato, upaá¹-á¹-hÄ• nÄ
manasikÄ• ravidhiá¹ƒ dassetuá¹ƒ __ ``yo imasmiá¹ƒ kÄ• yeâ€™â€™ _tiÄ• di vuttaá¹ƒ.

tattha __thaddhabhÄ• vo_ti lakkhaá¹‡amÄ• ha. thaddhattalakkhaá¹‡Ä• hi pathavÄ«dhÄ• tu
upaá¹-á¹-hÄ• nÄ• kÄ• raá¹ƒ, Ã±Ä• á¹‡ena gahetabbÄ• kÄ• ranti attho. __dravabhÄ• vo_ lak
paggharaá¹‡asabhÄ• vattÄ• . __Ä• bandhanaá¹ƒ_ upaá¹-á¹-hÄ• nÄ• kÄ• ro. __uá¹‡habhÄ•
usmÄ• sabhÄ• vattÄ• . __paripÄ• canaá¹ƒ_ upaá¹-á¹-hÄ• nÄ• kÄ• ro. __vitthambhanaá¹ƒ_
upatthambhanasabhÄ• vattÄ• . __samudÄ«raá¹‡aá¹ƒ_ upaá¹-á¹-hÄ• nÄ• kÄ• ro, upaá¹-á¹-h
dhÄ• tÅ«naá¹ƒ sakiccakaraá¹‡avasena Ã±Ä• á¹‡assa vibhÅ«tÄ• kÄ• ro. kasmÄ• panettha
puggalajjhÄ• sayato. ekaccassa hi dhÄ• tuyo manasi karontassa tÄ• sabhÄ• vato gahetabb
sakiccakaraá¹‡ato, yo rasoti vuccati. tatrÄ• yaá¹ƒ yogÄ« dhÄ• tuyo manasi karonto Ä• dito p
salakkhaá¹‡ato, sarasatopi pariggaá¹‡hÄ• ti. tenÄ• ha __ ``yo imasmiá¹ƒ kÄ• ye thaddhabh
... pe ... evaá¹ƒ saá¹ƒkhittena dhÄ• tuyo pariggahetvÄ• â€™â€™ _ti. tattha __pariggahetvÄ
pariggÄ• hakabhÅ«tena Ã±Ä• á¹‡ena dhÄ• tuyo lakkhaá¹‡ato, rasato vÄ• paricchijja gahet
saá¹ƒkhittato bhÄ• vanÄ• naye kammaá¹-á¹-hÄ• nÄ• bhiniveso.

evaá¹ƒ pana dhÄ• tuyo pariggahetvÄ• ``atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu thaddhab
Ä• podhÄ• tu dravabhÄ• vo vÄ• Ä• bandhanabhÄ• vo vÄ• , tejodhÄ• tu uá¹‡habhÄ• vo vÄ
vÄ• yodhÄ• tu vitthambhanabhÄ• vo \Be I 434/ vÄ• samudÄ«raá¹‡abhÄ• vo vÄ• â€™â€™
saddhiá¹ƒyeva dhÄ• tuyo manasi karontena kÄ• lasatampi kÄ• lasahassampi punappunaá¹
kÄ• tabbaá¹ƒ, takkÄ• hataá¹ƒ vitakkapariyÄ• hataá¹ƒ kÄ• tabbaá¹ƒ. tassevaá¹ƒ manasi karo
supÄ• kaá¹-aá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, tadeva gahetvÄ• itaraá¹ƒ vissajjetvÄ• tena saddh
Ä• podhÄ• tÅ«â€™â€™ tiÄ• dinÄ• manasikÄ• ro pavattetabbo. evaá¹ƒ manasi karontena h
nÄ• tisaá¹‡ikato, vikkhepapaá¹-ibÄ• hanato, paá¹‡á¹‡attisamatikkamanato, anupaá¹-á¹-hÄ•

lakkhaá¹‡ato, tayo ca suttantÄ• ti imehi dasahÄ• kÄ• rehi manasikÄ• rakosallaá¹ƒ anuá¹-á¹-

tattha __anupubbato_ti anupaá¹-ipÄ• á¹-ito Ä• cariyassa santike uggahitapaá¹-ipÄ• á¹-ito, s
desanÄ• paá¹-ipÄ• á¹-iyeva \Ne I 407/. evaá¹ƒ anupubbato manasi karontenÄ• pi nÄ• tisÄ«g
atisÄ«ghato manasi karoto hi aparÄ• paraá¹ƒ kammaá¹-á¹-hÄ• namanasikÄ• ro nirantaraá¹ƒ
kammaá¹-á¹-hÄ• naá¹ƒ pana avibhÅ«taá¹ƒ hoti, na visesaá¹ƒ Ä• vahati. tasmÄ• __nÄ• tisÄ
yathÄ• ca nÄ• tisÄ«ghato, evaá¹ƒ __nÄ• tisaá¹‡ikato_pi. atisaá¹‡ikato manasi karoto hi kar
pariyosÄ• naá¹ƒ na gacchati, visesÄ• dhigamassa paccayo na hoti. atisÄ«ghaá¹ƒ atisaá¹‡ik
gacchantÄ• purisÄ• ettha nidassetabbÄ• . __vikkhepapaá¹-ibÄ• hanato_ti kammaá¹-á¹-hÄ•
bahiddhÄ• puthuttÄ• rammaá¹‡e cetaso vikkhepo paá¹-ibÄ• hitabbo. bahiddhÄ• vikkhepe
parihÄ• yati paridhaá¹ƒsati. ekapadikamaggagÄ• mÄ« puriso cettha nidassetabbo. __paá¹‡
``yÄ• ayaá¹ƒ pathavÄ«dhÄ• tÅ«â€™â€™ tiÄ• dikÄ• paá¹‡á¹‡atti, taá¹ƒ atikkamitvÄ• lakkh
á¹-hapetabbaá¹ƒ.

evaá¹ƒ paá¹‡á¹‡attiá¹ƒ vijahitvÄ• kakkhaá¸·alakkhaá¹‡Ä• dÄ«su eva manasikÄ• raá¹ƒ pav
supÄ• kaá¹-Ä• ni suvibhÅ«tÄ• ni hutvÄ• upaá¹-á¹-hahanti. tassevaá¹ƒ punappunaá¹ƒ mana
Ä• sevanaá¹ƒ labhati. sabbo rÅ«pakÄ• yo dhÄ• tumattato upaá¹-á¹-hÄ• ti suÃ±Ã±o nissatto
yantasuttena aparÄ• paraá¹ƒ parivattamÄ• no. sace pana bahiddhÄ• pi manasikÄ• raá¹ƒ up
Ä• hiá¹‡á¸• antÄ• manussatiracchÄ• nÄ• dayo sattÄ• kÄ• raá¹ƒ vijahitvÄ• \Be I 435/ dhÄ•
upaá¹-á¹-hahanti, tehi kariyamÄ• nÄ• kiriyÄ• dhÄ• tumayena yantena pavattiyamÄ• nÄ• h
ajjhohariyamÄ• naá¹ƒ pÄ• nabhojanÄ• di dhÄ• tusaá¹…ghÄ• te pakkhippamÄ• no dhÄ• tus
athassa tathÄ• laddhÄ• sevanampi cittaá¹ƒ yadi accÄ• raddhavÄ«riyatÄ• ya uddhaccavase
kosajjavasena vÄ• bhÄ• vanÄ• vidhiá¹ƒ na otareyya, tadÄ• __adhicittasuttaá¹ƒ_ (AN a III 1
__anuttarasÄ«tibhÄ• vasuttaá¹ƒ_ (AN b VI 85), __bojjhaá¹…gasutta_nti (SN c V 194-195) in
Ä• gatanayena vÄ«riyasamÄ• dhiyojanÄ• kÄ• tabbÄ• . tena vuttaá¹ƒ __ ``tayo ca suttantÄ•
vÄ«riyasamataá¹ƒ yojetvÄ• tasmiá¹ƒyeva lakkhaá¹‡e manasikÄ• raá¹ƒ pavattentassa yadÄ
laddhasamatÄ• ni suvisadÄ• ni pavattanti, tadÄ• asaddhiyÄ• dÄ«naá¹ƒ dÅ«rÄ«bhÄ• vena s
sattahi balehi laddhÅ«patthambhÄ• ni vitakkÄ• dÄ«ni jhÄ• naá¹…gÄ• ni paá¹-utarÄ• ni hutv
ujuvipaccanÄ«katÄ• ya nÄ«varaá¹‡Ä• ni vikkhambhitÄ• niyeva honti saddhiá¹ƒ tadekaá¹-á¹-
ettÄ• vatÄ• cÄ• nena upacÄ• rajjhÄ• naá¹ƒ samadhigataá¹ƒ hoti dhÄ• tulakkhaá¹‡Ä• ramm
vuttaá¹ƒ __ ``punappunaá¹ƒ pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti ... pe ... upacÄ• ramatto sam
_ti.

tattha __dhÄ• tumattato_ti visesanivattiattho __matta_-saddo. tena yaá¹ƒ ito bÄ• hirakÄ• ,
``satto jÄ«voâ€™â€™ tiÄ• dikaá¹ƒ visesaá¹ƒ imasmiá¹ƒ attabhÄ• ve avijjamÄ• naá¹ƒ vikapp
samÄ• ropenti, taá¹ƒ nivatteti. tenevÄ• ha __ ``nissattato nijjÄ«vatoâ€™â€™ _ti. __Ä• vajjita
samannÄ• haritabbaá¹ƒ. __manasi kÄ• tabba_nti punappunaá¹ƒ bhÄ• vanÄ• vasena dhÄ• t
manasi á¹-hapetabbaá¹ƒ. __paccavekkhitabba_nti tadeva dhÄ• tulakkhaá¹‡aá¹ƒ pati pati av

bhÄ• vanÄ• siddhena Ã±Ä• á¹‡acakkhunÄ• aparÄ• paraá¹ƒ paccakkhato passitabbaá¹ƒ.

__tassevaá¹ƒ vÄ• yamamÄ• nassÄ• _ti tassa yogino evaá¹ƒ vuttappakÄ• rena bhÄ• vanaá¹
bhÄ• vanÄ• anuyoge sakkaccakÄ• ritÄ• ya, sÄ• taccakÄ• ritÄ• ya, sappÄ• yasevitÄ• ya, sa
bojjhaá¹…gÄ• naá¹ƒ anupavattanena, kÄ• ye ca jÄ«vite ca nirapekkhavuttitÄ• ya, antarÄ• s
anÄ• pajjantena bhÄ• vanaá¹ƒ ussukkÄ• petvÄ• ussoá¸·hiyaá¹ƒ avaá¹-á¹-hÄ• nena \Be I 43
payogaá¹ƒ parakkamaá¹ƒ pavattentassa. __dhÄ• tuppabhedÄ• vabhÄ• sanapaÃ±Ã±Ä• pari
dhÄ• tÅ«naá¹ƒ sabhÄ• valakkhaá¹‡Ä• vabhÄ• sanena avabhÄ• sanakiccÄ• ya bhÄ• vanÄ•
avijahanena sabbato gahito mahaggatabhÄ• vaá¹ƒ appattatÄ• ya upacÄ• ramatto sikhÄ• pp
uppajjati. __upacÄ• rasamÄ• dhÄ«_ti ca ruá¸·hÄ«vasena veditabbaá¹ƒ. appanaá¹ƒ hi upecc
upacÄ• rasamÄ• dhi, appanÄ• cettha natthi. tÄ• disassa pana samÄ• dhissa samÄ• nalakk
kasmÄ• panettha appanÄ• na hotÄ«ti? tattha kÄ• raá¹‡amÄ• ha __ ``sabhÄ• vadhammÄ•
sabhÄ• vadhamme hi tassa gambhÄ«rabhÄ• vato asati bhÄ• vanÄ• visese appanÄ• jhÄ• na
pana jhÄ• naá¹ƒ visuddhibhÄ• vanÄ• nukkamavasena, Ä• ruppaá¹ƒ Ä• rammaá¹‡Ä• tikkam
hotÄ«ti __maraá¹‡Ä• nussatiniddese_ (Vism I 177) vuttovÄ• yamattho.

evaá¹ƒ rÅ«pakÄ• ye avisesena catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ pariggaá¹‡hanavasena dhÄ• tul
idÄ• ni tattha aá¹-á¹-hiÄ• dÄ«naá¹ƒ vinibbhujanavasena saá¹…khepato __sutte_ Ä• gataá¹ƒ
dassetuá¹ƒ __ ``atha vÄ• panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha ye ime cattÄ• ro ko
sambandho. yathÄ• paccayaá¹ƒ á¹-hitÄ• sannivesavisiá¹-á¹-hÄ• kaá¹-á¹-havallitiá¹‡amattik
agÄ• rasamaÃ±Ã±Ä• , na tattha \Ne I 409/ koci agÄ• ro nÄ• ma atthi, evaá¹ƒ yathÄ• paccay
sannivesavisiá¹-á¹-hÄ• ni pavattamÄ• nÄ• ni aá¹-á¹-hinhÄ• rumaá¹ƒsacammÄ• ni paá¹-icca
koci attÄ• jÄ«vo. kevalaá¹ƒ tehi parivÄ• ritamÄ• kÄ• samattanti dasseti. desanÄ• sattasuÃ
imamatthaá¹ƒ vibhÄ• vento __ ``nissattabhÄ• vadassanatthaâ€™â€™ _ntiÄ• dimÄ• ha. tatt
paá¹-iccÄ• _ti paá¹‡hikaá¹-á¹-hikÄ• dibhedaá¹ƒ paá¹-ipÄ• á¹-iyÄ• ussitaá¹ƒ hutvÄ• á¹-hitaá
atirekatisatabhedaá¹ƒ aá¹-á¹-hiá¹ƒ upÄ• dÄ• ya. __nhÄ• ruÃ±cÄ• _ti tameva aá¹-á¹-hisaá¹…
á¹-hitaá¹ƒ navasatappabhedaá¹ƒ nhÄ• ruá¹ƒ. __maá¹ƒsa_nti tameva aá¹-á¹-hisaá¹…ghÄ• á
á¹-hitaá¹ƒ navapesisatappabhedaá¹ƒ maá¹ƒsaá¹ƒ. __camma_nti macchikapattakacchÄ• yÄ
sakalasarÄ«raá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ bahalacammaá¹ƒ __paá¹-icca_ upÄ• dÄ• ya
samuccayattho. __Ä• kÄ• so parivÄ• rito_ti yathÄ• bhittipÄ• dÄ• divasena á¹-hapitaá¹ƒ kaá
Ä• bandhanavalli, anulepanamattikÄ• , chÄ• danatiá¹‡anti etÄ• ni kaá¹-á¹-hÄ• dÄ«ni anto, b
á¹-hito Ä• kÄ• so \Be I 437/ __agÄ• rantveva saá¹…khaá¹ƒ gacchati, _ gehanti paá¹‡á¹‡atti
yathÄ• vuttÄ• ni aá¹-á¹-hiÄ• dÄ«ni anto, bahi ca parivÄ• retvÄ• á¹-hito Ä• kÄ• so tÄ• neva a
__rÅ«pantveva saá¹…khaá¹ƒ gacchati, _ sarÄ«ranti vohÄ• raá¹ƒ labhati. yathÄ• ca kaá¹-á¹
saá¹…khaá¹ƒ gataá¹ƒ agÄ• raá¹ƒ loke ``khattiyagehaá¹ƒ, brÄ• hmaá¹‡agehaâ€™â€™ nti vu
``khattiyasarÄ«raá¹ƒ brÄ• hmaá¹‡asarÄ«raâ€™â€™ nti voharÄ«yati, natthettha koci satto v
adhippÄ• yo.

__te_ti te cattÄ• ro koá¹-á¹-hÄ• se vinibbhujitvÄ• vinibbhujitvÄ• ti yojanÄ• . __taá¹ƒtaá¹ƒan
aá¹-á¹-hinhÄ• rÅ«naá¹ƒ nhÄ• rumaá¹ƒsÄ• naá¹ƒ maá¹ƒsacammÄ• nanti tesaá¹ƒ tesaá¹ƒ ko
vivarÄ• nupÄ• tinÄ• Ã±Ä• á¹‡asaá¹…khÄ• tena __hatthena. vinibbhujitvÄ• vinibbhujitvÄ• _
viniveá¹-hetvÄ• . atha vÄ• __vinibbhujitvÄ• vinibbhujitvÄ• _ti paccekaá¹ƒ aá¹-á¹-hiÄ• dÄ«n
Ã±Ä• á¹‡ahatthena vinibbhogaá¹ƒ katvÄ• . __etesÅ«_ti sakalampi attano rÅ«pakÄ• yaá¹ƒ c
yathÄ• vuttesu aá¹-á¹-hiÄ• dÄ«su catÅ«su koá¹-á¹-hÄ• sesu. __purimanayenevÄ• _ti ``yo in
thaddhabhÄ• vo vÄ• â€™â€™ tiÄ• dinÄ• pubbe vuttanayeneva. yaá¹ƒ panettha vattabbaá¹
anantaranaye vuttÄ• kÄ• reneva vattabbaá¹ƒ.

<309> vitthÄ• rato Ä• gate pana ``catudhÄ• tuvavatthÄ• neâ€™â€™ ti Ä• netvÄ• yojanÄ•
vuccamÄ• nÄ• kÄ• rena __veditabbo_ bhÄ• vanÄ• nayo. __ ``dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ
_ti kasmÄ• vuttaá¹ƒ, nanu Ä• dito dvattiá¹ƒsÄ• kÄ• rÄ• dhÄ• tuyo na hontÄ«ti? vatthusÄ«s
uggahetabbattÄ• \Ne I 410/ nÄ• yaá¹ƒ doso. __vuttappakÄ• re_ti ``gocaragÄ• mato nÄ• tid
paÃ±cahi aá¹…gehi samannÄ• gateâ€™â€™ tiÄ• dinÄ• (Vism I 53) vuttappakÄ• re. __kata
palibodhupacchedÄ• dikaá¹ƒ kataá¹ƒ sabbakiccaá¹ƒ etenÄ• ti katasabbakicco, tenassa sÄ«
kammaá¹-á¹-hÄ• nuggahaá¹‡ato pageva siddhaá¹ƒ hotÄ«ti dasseti. __sasambhÄ• rasaá¹…
etena buddhivohÄ• rÄ• ti sambhÄ• ro, tannimittaá¹ƒ. kiá¹ƒ panetaá¹ƒ? pathavÄ«Ä• di. kesÄ
Ä• kÄ• resu ``pathavÄ«â€™â€™ ti buddhivohÄ• rÄ• pathavÄ«nimittakÄ• thaddhataá¹ƒ up
I 438/ tattha pathavÄ«sambhÄ• ro nÄ• ma savisesÄ• ya tassÄ• atthitÄ• ya kesÄ• dayo sah
sasambhÄ• rÄ• . Ä• pokoá¹-á¹-hÄ• sÄ• dÄ«supi eseva nayo. sasambhÄ• rÄ• naá¹ƒ saá¹…k
sasambhÄ• rasaá¹…khepato bhÄ• vetabbanti yojanÄ• . saá¹…khepato vÄ«satiyÄ• , dvÄ• d
koá¹-á¹-hÄ• sesu yathÄ• kkamaá¹ƒ pathavÄ«Ä• dikÄ• catasso dhÄ• tuyo pariggahetvÄ• dh
sasambhÄ• rasaá¹…khepato bhÄ• vanÄ• . tenÄ• ha __ ``idha bhikkhu vÄ«satiyÄ• koá¹-á¹-

__sasambhÄ• ravibhattito_ti sasambhÄ• rÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ vibhÄ• gato kesÄ• dik
viya ekajjhaá¹ƒ aggahetvÄ• vibhÄ• gato pathavÄ«dhÄ• tubhÄ• vena vavatthÄ• panaá¹ƒ. Ä•
nayo. __salakkhaá¹‡asaá¹…khepato_ti lakkhÄ«yati etenÄ• ti lakkhaá¹‡aá¹ƒ, dhammÄ• naá
thaddhatÄ• di. tasmÄ• thaddhalakkhaá¹‡Ä• divantatÄ• ya saha lakkhaá¹‡ehÄ«ti salakkhaá
dvÄ• cattÄ• lÄ«sa Ä• kÄ• rÄ• . tesaá¹ƒ saá¹…khepato. idaá¹ƒ vuttaá¹ƒ hoti --- kesÄ• dike vÄ
ekajjhaá¹ƒ gahetvÄ• tattha thaddhatÄ• dikaá¹ƒ catubbidhampi lakkhaá¹‡aá¹ƒ vavatthapetvÄ
salakkhaá¹‡asaá¹…khepato bhÄ• vanÄ• . esa nayo Ä• pokoá¹-á¹-hÄ• sÄ• dÄ«supi. __salak
thaddhalakkhaá¹‡Ä• dinÄ• salakkhaá¹‡Ä• naá¹ƒ kesÄ• dÄ«naá¹ƒ vibhÄ• gato kesÄ• dÄ«su
paccekaá¹ƒ thaddhatÄ• dÄ«naá¹ƒ catunnaá¹ƒ catunnaá¹ƒ lakkhaá¹‡Ä• naá¹ƒ vavatthÄ• pan

evaá¹ƒ catÅ«hi Ä• kÄ• rehi uddiá¹-á¹-haá¹ƒ bhÄ• vanÄ• nayaá¹ƒ niddisituá¹ƒ __ ``kathaá¹ƒ
bhÄ• vetÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. ettha ca yathÄ• tikkhapaÃ±Ã±o puggalo tikkha
paropariyattasabbhÄ• vato tikkhindriyamudindriyatÄ• vasena duvidhoti. tattha tikkhindriyass
paá¹-hamanayo vutto, mudindriyassa vasena dutiyo. evaá¹ƒ nÄ• titikkhapaÃ±Ã±opi puggalo

visadindriyo puggalo, tassa vasena sasambhÄ• rasaá¹…khepato, salakkhaá¹‡asaá¹…khepa
niddiá¹-á¹-ho. yo pana nÄ• tivisadindriyo, tassa vasena sasambhÄ• ravibhattito, salakkhaá¹‡
bhÄ• vanÄ• nayo niddiá¹-á¹-hoti \Ne I 411/ veditabbo. tassa evaá¹ƒ vavatthÄ• payato eva dh
savisesaá¹ƒ dhÄ• tÅ«naá¹ƒ pariggahitattÄ• . bhÄ• vanÄ• vidhÄ• naá¹ƒ panettha heá¹-á¹-hÄ
veditabbaá¹ƒ.

<310> __yassÄ• _ti \Be I 439/ nÄ• tivisadindriyaá¹ƒ puggalaá¹ƒ sandhÄ• ya vadati. __evaá
sasambhÄ• rasaá¹…khepato bhÄ• ventassa. yena vidhinÄ• uggahetvÄ• kusalo hoti, so sa
``uggahakosallaâ€™â€™ _nti vuccati, tannibbattaá¹ƒ vÄ• Ã±Ä• á¹‡aá¹ƒ. evaá¹ƒ __manasi
veditabbaá¹ƒ. __dvattiá¹ƒsÄ• kÄ• re_ti dhÄ• tumanasikÄ• ravasena pariggahite kesÄ• dike
koá¹-á¹-hÄ• se. __ ``dvattiá¹ƒsÄ• kÄ• reâ€™â€™ _ti ca idaá¹ƒ tejavÄ• yukoá¹-á¹-hÄ• sesu
vavatthÄ• nassa abhÄ• vato vuttaá¹ƒ. __sabbaá¹ƒ tattha vuttavidhÄ• naá¹ƒ kÄ• tabba_nti ``
tiÄ• dinÄ• vuttauggahakosalluddesato paá¹-á¹-hÄ• ya yÄ• va ``anupubbamuÃ±canÄ• divas
Ä• gataá¹ƒ sabbaá¹ƒ bhÄ• vanÄ• vidhÄ• naá¹ƒ kÄ• tabbaá¹ƒ sampÄ• detabbaá¹ƒ. __vaá¹‡
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• saparicchedavasena. ayaÃ±ca vaá¹‡á¹‡Ä• divasena man
dhÄ• tupaá¹-ikkÅ«lavaá¹‡á¹‡amanasikÄ• rÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o pubbabhÄ• goti nibba
dassetuá¹ƒ __ ``avasÄ• ne evaá¹ƒ manasikÄ• ro pavattetabboâ€™â€™ _ti vuttaá¹ƒ.

<311> __aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• _ti ete
``sÄ«sakaá¹-Ä• hapaliveá¹-hanacammaá¹ƒ kesÄ• â€™â€™ ti evaá¹ƒ vohariyamÄ• nÄ• bh
jÄ• tÄ• , mayamettha jÄ• tÄ• â€™â€™ ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkh
ca phalassa ca abyÄ• pÄ• ratÄ• ya dhÄ• tumattataá¹ƒ sandasseti, tena ca Ä• bhogapaccav
abyÄ• pÄ• ratÄ• dÄ«pitÄ• ti daá¹-á¹-habbaá¹ƒ. na hi tÄ• ni, tesaá¹ƒ kÄ• raá¹‡Ä• ni ca tathÄ
paccavekkhitvÄ• ca uppajjanti, paccayabhÄ• vaá¹ƒ vÄ• gacchantÄ«ti. __itÄ«_ti vuttappak
__acetano_ti na cetano, cetanÄ• rahito vÄ• . __abyÄ• kato_ti abyÄ• katarÄ• sipariyÄ• pann
attasuÃ±Ã±o. tato eva __nissatto_. thaddhalakkhaá¹‡Ä• dhikatÄ• ya __thaddho_. tato eva _
evaá¹ƒ manasikÄ• ro pavattetabboti sambandho. evaá¹ƒ sabbattha.

<312> __suÃ±Ã±agÄ• maá¹-á¹-hÄ• ne_ti ettha __suÃ±Ã±agÄ• ma_ggahaá¹‡aá¹ƒ paramat
kÄ• yassa.

<313> __madhukaá¹-á¹-hike_ti madhukabÄ«jÄ• ni.

<314> gehathambhÄ• naá¹ƒ \Be I 440/ \Ne I 412/ Ä• dhÄ• rabhÄ• vena á¹-hapitasilÄ• yo
__pÄ• sÄ• á¹‡audukkhalakÄ• nÄ«_ti adhippetÄ• ni.

<315> duggandhÄ• dibhÄ• ve cassa sadisabhÄ• vadassanatthaá¹ƒ __allagocamma_ggaha

<316> yebhuyyena maá¹ƒsapesÄ«naá¹ƒ bahalatÄ• ya __mahÄ• mattika_ggahaá¹‡aá¹ƒ.

<317> __kuá¹-á¹-adÄ• rÅ«sÅ«_ti dÄ• rukuá¹-á¹-ikÄ• ya kuá¹-iyÄ• bhittipÄ• dabhÅ«tesu ka

<318> paá¹‡hikaá¹-á¹-hiÄ• dÄ«naá¹ƒ Ä• dhÄ• rabhÄ• vo viya gopphakaá¹-á¹-hiÄ• dÄ«naá¹
asamannÄ• hÄ• rasiddhoti dassanatthaá¹ƒ __ ``paá¹‡hikaá¹-á¹-higopphakaá¹-á¹-hiá¹ƒ ukkhi
_ntiÄ• diá¹ƒ vatvÄ• puna __ ``sÄ«saá¹-á¹-higÄ«vaá¹-á¹-hike patiá¹-á¹-hitaâ€™â€™ _ntiÄ• d

<319> __sinnavettaggÄ• dÄ«sÅ«_ti seditavettakaá¸·Ä«rÄ• dÄ«su.

<321> uraá¹-á¹-hisaá¹…ghÄ• á¹-o paÃ±jarasadisatÄ• ya __ ``uraá¹-á¹-hipaÃ±jaraâ€™â€™
athirabhÄ• vadassanatthaá¹ƒ __jiá¹‡á¹‡asandamÄ• nikapaÃ±jaraá¹ƒ_ nidassanabhÄ• vena

<322> __yamakamaá¹ƒsapiá¹‡á¸• e_ti maá¹ƒsapiá¹‡á¸• ayugaá¸·e.

<323> kilomakassa setavaá¹‡á¹‡atÄ• ya __ ``pilotikapaliveá¹-hiteâ€™â€™ _ti pilotikaá¹ƒ ni
vuttaá¹ƒ. __evameva na vakkahadayÄ• ni sakalasarÄ«re ca maá¹ƒsaá¹ƒ jÄ• nÄ• tÄ«_ti etth
jÄ• nanti ``mayaá¹ƒ paá¹-icchannakilomakena paá¹-icchannÄ• nÄ«â€™â€™ ti, na sakalasa
``ahaá¹ƒ paá¹-icchannakilomakena paá¹-icchannaâ€™â€™ nti yojetabbaá¹ƒ.

<324> __koá¹-á¹-hamatthakapassa_nti kusÅ«lassa abbhantare matthakapassaá¹ƒ.

<325> __dvinnaá¹ƒ thanÄ• namantare_ti dvinnaá¹ƒ thanappadesÄ• naá¹ƒ vemajjhe, thana
veditabbo.

<327> __ekavÄ«satiantabhoge_ti \Ne I 413/ ekavÄ«satiyÄ• á¹-hÄ• nesu obhaggobhagge a

<328> Ä• mÄ• saye \Be I 441/ á¹-hito paribhuttÄ• hÄ• ro udariyanti adhippetanti Ä• ha __ `
á¹-hitaá¹ƒ asitapÄ«takhÄ• yitasÄ• yitaâ€™â€™ _nti.

<331> abaddhapittaá¹ƒ saá¹ƒsaraá¹‡alohitaá¹ƒ viya, kÄ• yusmÄ• viya ca kammajarÅ«pap
__ ``Ä• baddhapittaá¹ƒ jÄ«vitindriyapaá¹-ibaddhaá¹ƒ sakalasarÄ«raá¹ƒ byÄ• petvÄ• á¹-hita
paá¹-ibaddhatÄ• vacanena cassa jÄ«vitindriye sati sabbhÄ• vameva dÄ«peti, na jÄ«vitindriy
ekantakammajatanti daá¹-á¹-habbaá¹ƒ. __pittakosake_ti mahÄ• kosÄ• á¹-akÄ«kosasadise p
__yÅ«sabhÅ«to_ti rasabhÅ«to.

<332> ucchiá¹-á¹-hodakagabbhamalÄ• dÄ«naá¹ƒ chaá¸• á¸• anaá¹-á¹-hÄ• naá¹ƒ candanikÄ
__candanikÄ• yaá¹ƒ_.

<333> pubbÄ• sayo mandapaÃ±Ã±Ä• naá¹ƒ kesaÃ±cideva hotÄ«ti katvÄ• asabbasÄ• dhÄ
``pubbo anibaddhokÄ• soâ€™â€™ _ti.

<334> __pittaá¹ƒ viyÄ• _ti abaddhapittaá¹ƒ viya. __sakalasarÄ«ra_nti jÄ«vitindriyapaá¹-iba
sarÄ«rappadesaá¹ƒ. __vakkahadayayakanapapphÄ• sÄ• ni tementa_nti ettha yakanaá¹ƒ he
itarÄ• ni tesaá¹ƒ upari thokaá¹ƒ thokaá¹ƒ paggharaá¹‡ena ca temetÄ«ti daá¹-á¹-habbaá¹ƒ. _
leá¸• á¸• ukhaá¹‡á¸• Ä• dÄ«ni temayamÄ• ne_ti temakatemitabbÄ• naá¹ƒ abyÄ• pÄ• ratÄ•
upamÄ• daá¹-á¹-habbÄ• , na á¹-hÄ• nasÄ• maÃ±Ã±anidassanatthaá¹ƒ. sannicitalohitena h
heá¹-á¹-hÄ• , kassaci upari á¹-hitatÄ• __kÄ• yagatÄ• satiniddese_ (Vism I 206) dassitÄ• ti.
heá¹-á¹-hÄ• bhÄ• gaá¹-á¹-hÄ• naá¹ƒ ``mayi lohitaá¹ƒ á¹-hitaâ€™â€™ nti na jÄ• nÄ• ti, vakk
temayamÄ• naá¹ƒ lohitaá¹ƒ á¹-hitaâ€™â€™ nti na jÄ• nantÄ«ti evaá¹ƒ yojanÄ• veditabbÄ•

<336> __patthinnasineho_ti thinabhÄ• vaá¹ƒ ghanabhÄ• vaá¹ƒ gatasineho. sakalasarÄ«re
thÅ«lasarÄ«raá¹ƒ sandhÄ• ya vuttaá¹ƒ. medassa satipi patthinnatÄ• ya ghanabhÄ• ve maá
vuttaá¹ƒ __ ``patthinnayÅ«soâ€™â€™ _ti. tenevassa Ä• pokoá¹-á¹-hÄ• satÄ• .

<337> __udakapuá¹‡á¹‡esu_ \Be I 442/ \Ne I 414/ __taruá¹‡atÄ• laá¹-á¹-hikÅ«pakesÅ«_ti
sajalakÄ• naá¹ƒ aggato chinnÄ• naá¹ƒ tÄ• lasalÄ• á¹-ukÄ• naá¹ƒ vivarÄ• ni sandhÄ• ya vut

<338> vasÄ• ya attano Ä• dhÄ• re abhibyÄ• panamukhena abyÄ• pÄ• ratÄ• sÄ• maÃ±Ã±a
Ä• cÄ• magatatelaá¹ƒ nidassitanti daá¹-á¹-habbaá¹ƒ.

<339> __kheá¸·uppattipaccaye_ ambilaggamadhuraggÄ• dike.

<343> kesÄ• dÄ«su manasikÄ• raá¹ƒ pavattetvÄ• tejokoá¹-á¹-hÄ• sesu pavattetabbo man
pariá¹‡Ä• metvÄ• yojetabbaá¹ƒ. __yena santappatÄ«_ti yena kÄ• yo santappati, ayaá¹ƒ sa
tassa pariggaá¹‡hanÄ• kÄ• ro eva paccÄ• maá¹-á¹-ho. __yena jÄ«rÄ«yatÄ«_tiÄ• dÄ«supi e

<344> __assÄ• sapassÄ• savasenÄ• _ti antopavisanabahinikkhamananÄ• sikÄ• vÄ• tabhÄ
pavattamanasikÄ• rassÄ• â€™â€™ _ti iminÄ• vuttÄ• kÄ• rena sasambhÄ• ravibhattito
pavattakammaá¹-á¹-hÄ• namanasikÄ• rassa. __dhÄ• tuyo pÄ• kaá¹-Ä• hontÄ«_ti vitthÄ• ra
vibhÅ«tÄ• honti. idhÄ• pi bhÄ• vanÄ• vidhÄ• naá¹ƒ heá¹-á¹-hÄ• vuttanayeneva veditabbaá

<345> __tatthevÄ• _ti tesuyeva vÄ«satiyÄ• koá¹-á¹-hÄ• sesu. __paripÄ• canalakkhaá¹‡aá
vitthambhanalakkhaá¹‡a_nti etthÄ• pi ``tatthevÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá

puna __tatthevÄ• _ti tesuyeva dvÄ• dasasu koá¹-á¹-hÄ• sesÅ«ti attho. ettha ca kesÄ• dikoá

saá¹ƒviggahatÄ• ya tattha vijjamÄ• nÄ• Ä• podhÄ• tuÄ• dayo nhÄ• niyacuá¹‡á¹‡Ä• dÄ«su
__ ``tattheva Ä• bandhanalakkhaá¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

santappanÄ• ditejokoá¹-á¹-hÄ• sesu pana vÄ• yodhÄ• tuÄ• dayo na tathÄ• suviÃ±Ã±eyyÄ
avinibhuttaâ€™â€™ _nti vuttaá¹ƒ, na tatthevÄ• ti. yadi evaá¹ƒ, vÄ• yukoá¹-á¹-hÄ• sesu kath
vÄ• yukoá¹-á¹-hÄ• sÄ• pi hi uddhaá¹…gamavÄ• tÄ• dayo piá¹‡á¸• Ä• kÄ• reneva pariggahe
santappanÄ• ditejokoá¹-á¹-hÄ• sÄ• ti \Ne I 415/ nÄ• yaá¹ƒ doso. tattha __tenÄ• _ti tena teje
avinÄ• bhÅ«taá¹ƒ, taá¹ƒtaá¹ƒkalÄ• pagatavasena vÄ• evaá¹ƒ vuttaá¹ƒ. __evaá¹ƒ vavatthÄ•
salakkhaá¹‡asaá¹…khepato dhÄ• tuyo vavatthÄ• pentassa \Be I 443/. __vuttanayenÄ• _ti ``
vÄ• yamamÄ• nassÄ• â€™â€™ tiÄ• dinÄ• (Vism I 308) heá¹-á¹-hÄ• vuttanayena.

<346> __evampi bhÄ• vayato_ti salakkhaá¹‡asaá¹…khepato dhÄ• tuyo pariggahetvÄ• bhÄ
vuttanayenÄ• _ti sasambhÄ• ravibhattito __bhÄ• vanÄ• yaá¹ƒ_ vuttena nayena. __eva_nti y
__sabbakoá¹-á¹-hÄ• sesÅ«_ti ekacattÄ• lÄ«sabhedesu sesasabbakoá¹-á¹-hÄ• sesu evamet
aá¹-á¹-hasaá¹-á¹-hidhÄ• tusatassa pariggaho vutto hoti. bhÄ• vanÄ• vidhÄ• naá¹ƒ panettha
vuttanayameva.

idÄ• ni vacanatthÄ• dimukhenapi dhÄ• tÅ«su manasikÄ• ravidhÄ• naá¹ƒ dassetuá¹ƒ __ ``va
vuttaá¹ƒ. tattha __vacanatthato_ti yasmÄ• sabbapaá¹-hamaá¹ƒ kammaá¹-á¹-hÄ• nassa ugg
hoti vacanadvÄ• rena tadatthassa Ä• dito gahetabbato, tasmÄ• vacanatthatopi dhÄ• tÅ«na
vuttÄ• . __kalÄ• pato_ti vacanatthavasena visesato, sÄ• maÃ±Ã±ato ca dhÄ• tuyo pariggah
piá¹‡á¸• aso pavattanti, na paccekaá¹ƒ, tasmÄ• kalÄ• patopi manasikÄ• tabbatÄ• vuttÄ• .
paramÄ• á¹‡uparimÄ• á¹‡Ä• hontÄ«ti tappariyÄ• pannÄ• naá¹ƒ pathavÄ«dhÄ• tuÄ• dÄ«na
parimeyyaparicchedaá¹ƒ dassetuá¹ƒ __cuá¹‡á¹‡ato_ manasikÄ• tabbatÄ• vuttÄ• . so panÄ
manasikÄ• ro saá¹…ghÄ• á¹-avasena hotÄ«ti nibbaá¹-á¹-itasarÅ«pameva pariggahetabbaá¹
__lakkhaá¹‡Ä• dito_ manasikÄ• ro vutto. lakkhaá¹‡Ä• dito dhÄ• tuyo pariggaá¹‡hantena sal
kammaá¹-á¹-hÄ• nÄ• bhinivese yasmÄ• dvÄ• cattÄ• lÄ«sÄ• ya koá¹-á¹-hÄ• sÄ• naá¹ƒ vase
``ettakÄ• utusamuá¹-á¹-hÄ• nÄ• , ettakÄ• cittÄ• disamuá¹-á¹-hÄ• nÄ• â€™â€™ ti ayaá¹ƒ v
tasmÄ• __samuá¹-á¹-hÄ• nato_ manasikÄ• ro vutto.

evaá¹ƒ pariÃ±Ã±Ä• tasamuá¹-á¹-hÄ• nÄ• nampi tÄ• saá¹ƒ saddÄ• nusÄ• rena vinÄ• vises
dassetuá¹ƒ __nÄ• nattekattato_ manasikÄ• ro vutto. lakkhaá¹‡avisesato vinibhuttarÅ«pÄ• p
aniddisitabbaá¹-á¹-hÄ• natÄ• ya padesena avinibhuttÄ• ti ayaá¹ƒ viseso pariggahetabboti da
__vinibbhogÄ• vinibbhogato_ manasikÄ• ro vutto. satipi avinibbhogavuttiyaá¹ƒ kÄ• cideva k
kÄ• ci visabhÄ• gÄ• ti ayampi viseso pariggahetabboti dassetuá¹ƒ __sabhÄ• gavisabhÄ• ga
sabhÄ• gavisabhÄ• gÄ• pi dhÄ• tuyo ajjhattikÄ• Ä«disakiccavisesayuttÄ• , bÄ• hirÄ• tabbi
viseso pariggahetabboti dassetuá¹ƒ __ajjhattikabÄ• hiravisesato_ manasikÄ• ro vutto. sajÄ•
dhÄ• tusaá¹…gahavisesopi pariggahitabboti dassetuá¹ƒ __saá¹…gahato_ manasikÄ• ro vut

yathÄ• sakakiccehi aÃ±Ã±amaÃ±Ã±Å«patthambhabhÄ• vatopi dhÄ• tuyo pariggahetabbÄ•
manasikÄ• ro vutto. abyÄ• pÄ• ranayato dhÄ• tuyo pariggahetabbÄ• ti dassetuá¹ƒ __asama
vutto. attano paccayadhammavisesato, paccayabhÄ• vavisesato ca dhÄ• tuyo pariggahetab
__paccayavibhÄ• gato_ manasikÄ• ro vuttoti evametesaá¹ƒ terasannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ
veditabbaá¹ƒ. __Ä• kÄ• rehÄ«_ti pakÄ• rehi, kÄ• raá¹‡ehi vÄ• .

<347> tattha __patthaá¹-attÄ• _ti puthuttÄ• , tena puthubhÄ• vato puthuvÄ«, puthuvÄ« eva
niruttinayena saddatthamÄ• ha. patthanaá¹-á¹-hena vÄ• pathavÄ«, patiá¹-á¹-hÄ• bhÄ• vena
upatiá¹-á¹-hatÄ«ti attho. __ ``appotÄ«â€™â€™ _ti padassa attho heá¹-á¹-hÄ• vutto eva. __
sosÄ«yati, pivÄ«yatÄ«ti keci. ``ayaá¹ƒ panattho sasambhÄ• rÄ• pe yujjatÄ«â€™â€™ ti vada
yujjateva. sopi hi pharusapÄ• canavisosanÄ• kÄ• rena sesabhÅ«tattayena pÄ«yamÄ• no vi
__appÄ• yatÄ«_ti brÅ«heti. paribrÅ«hanarasÄ• hi Ä• podhÄ• tu. __tejatÄ«_ti niseti, tikkhab
sesabhÅ«tattayaá¹ƒ usmÄ• payatÄ«ti attho. __vÄ• yatÄ«_ti samÄ«reti, desantaruppattihetu
bhÅ«tasaá¹…ghÄ• taá¹ƒ gametÄ«ti attho.

evaá¹ƒ tÄ• va visesato vacanatthaá¹ƒ vatvÄ• idÄ• ni sÄ• maÃ±Ã±ato vattuá¹ƒ __ ``avisese
vuttaá¹ƒ. __salakkhaá¹‡adhÄ• raá¹‡ato_ti yathÄ• titthiyaparikappito ``pakati attÄ• â€™â€™
sabhÄ• vato natthi, na evametÄ• . etÄ• pana salakkhaá¹‡aá¹ƒ sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti
__dukkhÄ• dÄ• nato_ti \Be I 445/ dukkhassa vidahanato. etÄ• hi dhÄ• tuyo kÄ• raá¹‡abhÄ•
ayalohÄ• didhÄ• tuyo viya ayalohÄ• diá¹ƒ anekappakÄ• raá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ vidaha
anappakassa dukkhassa vidhÄ• namattato avasavattanato, taá¹ƒ vÄ• dukkhaá¹ƒ etÄ• hi kÄ
anuvidhÄ«yati, tathÄ• vihitaÃ±ca taá¹ƒ etÄ• sveva dhÄ«yati á¹-hapÄ«yatÄ«ti evaá¹ƒ dukkhÄ
apica ``nijjÄ«vaá¹-á¹-ho dhÄ• tuá¹-á¹-hoâ€™â€™ ti vuttovÄ• yamattho. tathÄ• hi bhagavÄ•
bhikkhu purisoâ€™â€™ tiÄ• dÄ«su (MN III 343-345) jÄ«vasaÃ±Ã±Ä• samÅ«hananatthaá¹ƒ
vacanatthamukhenapi asÄ• dhÄ• raá¹‡ato, sÄ• dhÄ• raá¹‡ato ca dhÄ• tÅ«naá¹ƒ sarasalakk
Ä• ha __ ``evaá¹ƒ visesasÄ• maÃ±Ã±avasena vacanatthato manasi kÄ• tabbÄ• â€™â€™ _
vacanatthamukhena dhÄ• tuyo pariggahetvÄ• á¹-hitassa heá¹-á¹-hÄ• vuttanayeneva vedita

<348> __Ä• kÄ• rehÄ«_ti \Ne I 417/ pakÄ• rehi. atha vÄ• Ä• karÄ«yanti dissanti ettha dhÄ
koá¹-á¹-hÄ• sÄ• . __aá¹-á¹-hadhammasamodhÄ• nÄ• _ti yathÄ• vuttÄ• naá¹ƒ paccayavises
vaá¹‡á¹‡Ä• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ dhammÄ• naá¹ƒ samavadhÄ• nato sannivesavisesa
taá¹ƒ upÄ• dÄ• ya. __kesÄ• ti sammuti_ samaÃ±Ã±Ä• mattaá¹ƒ hoti. __tesaá¹ƒyeva vinibbh
vaá¹‡á¹‡Ä• dÄ«naá¹ƒ vinibbhujanato. yathÄ• hi vaá¹‡á¹‡Ä• dayo aá¹-á¹-ha dhammÄ• paÃ
aÃ±Ã±amaÃ±Ã±abyatirekena paramatthato upalabbhanti, na evaá¹ƒ vaá¹‡á¹‡Ä• dibyatireke
upalabbhanti. tasmÄ• ye ca dhamme samudite upÄ• dÄ• ya ``kesÄ• â€™â€™ ti sammuti,
natthi ``kesÄ• â€™â€™ ti sammuti, vohÄ• ramattanti attho.

__ ``aá¹-á¹-hadhammakalÄ• pamattamevÄ• â€™â€™ _ti idaá¹ƒ kesapaÃ±Ã±attiyÄ• upÄ• d

ekattena gahetvÄ• vuttaá¹ƒ, na tesaá¹ƒ aá¹-á¹-hadhammamattabhÄ• vato. __kammasamua
kesesu tÄ• va kesamÅ«laá¹ƒ, evaá¹ƒ lomÄ• dÄ«supi yathÄ• rahaá¹ƒ veditabbaá¹ƒ. __dasa
asitÄ• diparipÄ• cako tejokoá¹-á¹-hÄ• so navadhammakalÄ• popÄ«ti vattabbo. yadime kesÄ
yathÄ• rahaá¹ƒ aá¹-á¹-hanavadasadhammasamÅ«habhÅ«tÄ• \Be I 446/, atha kasmÄ• pat
karÄ«yantÄ«ti Ä• ha __ ``ussadavasena panÄ• â€™â€™ _tiÄ• di. yasmÄ• ayaá¹ƒ dhÄ• tu
sattasaÃ±Ã±Ä• samugghÄ• á¹-anattho, dhammavinibbhogo ca sÄ• tisayaá¹ƒ sattasaÃ±Ã±Ä
tasmÄ• koá¹-á¹-hÄ• sesu evaá¹ƒ dhammavibhÄ• go veditabbo. ettha hi udariyaá¹ƒ karÄ«sa
utusamuá¹-á¹-hÄ• nÄ• , asitÄ• diparipÄ• cakatejo kammasamuá¹-á¹-hÄ• no, assÄ• sapassÄ
cha ekasamuá¹-á¹-hÄ• nÄ• , sedoassu kheá¸·o siá¹…ghÄ• á¹‡ikÄ• ti cattÄ• ro utucittavase
sesÄ• dvattiá¹ƒsa catusamuá¹-á¹-hÄ• nÄ• .

tesu asitÄ• diparipÄ• cake tejokoá¹-á¹-hÄ• se eko kalÄ• po jÄ«vitanavako, aÃ±Ã±esu ekas
utusamuá¹-á¹-hÄ• no, cittasamuá¹-á¹-hÄ• no vÄ• ekeko aá¹-á¹-hako, dvisamuá¹-á¹-hÄ• nes
aá¹-á¹-hakÄ• , catusamuá¹-á¹-hÄ• nesu utucittÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ• tayo tayo aá¹-á
utucittasamuá¹-á¹-hÄ• nesu saddanavakÄ• , aá¹-á¹-hasu tejovÄ• yokoá¹-á¹-hÄ• sesu aá¹-á¹
catuvÄ«satiyÄ• koá¹-á¹-hÄ• sesu kÄ• yabhÄ• vadasakadvayasahitÄ• , cakkhÄ• disaÃ±Ã±it
cakkhusotaghÄ• najivhÄ• vatthudasakasahitÄ• cÄ• ti paripuá¹‡á¹‡Ä• yatanake rÅ«pakÄ• y
ekattavasena gayhamÄ• nÄ• sattacattÄ• lÄ«sÄ• dhikasatarÅ«pakalÄ• pÄ• rÅ«pavibhÄ• ga
diyaá¸• á¸• harÅ«pasahassaá¹ƒ hoti, koá¹-á¹-hÄ• sÄ• naá¹ƒ pana avayavavibhÄ• gena tada
gayhamÄ• ne rÅ«padhammÄ• naá¹ƒ asaá¹…khyeyyabhedatÄ• veditabbÄ• \Ne I 418/. eva
anekabhedabhinnÄ• pi ime dvÄ• cattÄ• lÄ«sa koá¹-á¹-hÄ• sÄ• ussadaggahaá¹‡ena catudh
tenÄ• ha __ ``ussadavasena pana ... pe ... manasi kÄ• tabbÄ• â€™â€™ _ti. tattha manasik
veditabbo.

<349> __majjhimena pamÄ• á¹‡enÄ• _ti Ä• rohapariá¹‡Ä• hehi majjhimasarÄ«re labbham
parimÄ• á¹‡ena. __pariggayhamÄ• nÄ• _ti paÃ±Ã±Ä• ya paritakketvÄ• gayhamÄ• nÄ• . __
ettha yathÄ• ``aá¹…gulassa aá¹-á¹-hamo bhÄ• go yavo, yavassa aá¹-á¹-hamo bhÄ• go Å«k
aá¹-á¹-hamo bhÄ• go likkhÄ• , likkhÄ• ya aá¹-á¹-hamo bhÄ• go rathareá¹‡u, rathareá¹‡ussa
tajjÄ• rÄ«, tajjÄ• riyÄ• aá¹-á¹-hamo bhÄ• go aá¹‡u, evaá¹ƒ aá¹‡uno aá¹-á¹-hamo bhÄ• go p
keci. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vibh-a 515) pana ``sattadhaÃ±Ã±amÄ• sappamÄ• á¹‡aá¹ƒ
sattaÅ«kÄ• pamÄ• á¹‡o eko dhaÃ±Ã±amÄ• so, sattalikkhÄ• pamÄ• á¹‡Ä• ekÄ• Å«kÄ• , c
ekÄ• likkhÄ• , chattiá¹ƒsatajjÄ• rippamÄ• á¹‡o eko rathareá¹‡u, chattiá¹ƒsaaá¹‡uppamÄ• á
chattiá¹ƒsaparamÄ• á¹‡uppamÄ• á¹‡o eko aá¹‡Å«â€™â€™ ti vuttaá¹ƒ. tasmÄ• aá¹‡uno ch
paramÄ• á¹‡u nÄ• ma Ä• kÄ• sakoá¹-á¹-hÄ• siko maá¹ƒsacakkhussa agocaro dibbacakkhu
sandhÄ• yÄ• ha __ ``paramÄ• á¹‡ubhedasaÃ±cuá¹‡á¹‡Ä• â€™â€™ _ti, yathÄ• vuttaparam
cuá¹‡á¹‡avicuá¹‡á¹‡abhÅ«tÄ• . __sukhumarajabhÅ«tÄ• _ti tatoyeva ativiya sukhumarajabh

__doá¹‡amattÄ• siyÄ• _ti soá¸·asa nÄ• á¸·imattÄ• . idhÄ• pi ``majjhimena pamÄ• á¹‡enÄ•

sambandhitabbaá¹ƒ. tena ``pakatiyÄ• catumuá¹-á¹-hikaá¹ƒ kuá¸• uvaá¹ƒ, catukuá¸• uvaá¹ƒ
soá¸·asa nÄ• á¸·iyo doá¹‡aá¹ƒ, taá¹ƒ pana magadhanÄ• á¸·iyÄ• dvÄ• dasa nÄ• á¸·iyo hont
__saá¹…gahitÄ• _ti yathÄ• na vippakirati, evaá¹ƒ Ä• bandhanavasena sampiá¹‡á¸• itvÄ• g
yathÄ• paggharaá¹‡asabhÄ• vÄ• ya Ä• podhÄ• tuyÄ• vasena kilinnabhÄ• vaá¹ƒ, picchilab
anurakkhitÄ• . __vitthambhitÄ• _ti saá¹…ghÄ• tavÄ• yunÄ• ativiya vitthambhanaá¹ƒ pÄ• pi
viddhaá¹ƒsatÄ«_ti sukhumarajabhÅ«tÄ• pi pathavÄ«dhÄ• tu Ä• bandhanaparipÄ• canasam
Ä• potejovÄ• yodhÄ• tÅ«hi laddhapaccayÄ• sinehena temitÄ• tejasÄ• paripakkÄ• vÄ• yu
piá¹-á¹-hacuá¹‡á¹‡Ä• viya na ito cito ca vikirati na viddhaá¹ƒsati, atha kho piá¹‡á¸• itÄ• gha
nÄ• nappakÄ• rena gahetabbataá¹ƒ Ä• pajjati. tenÄ• ha __ ``avikiriyamÄ• nÄ• â€™â€™ _ti
vibhÄ• gaá¹ƒ. yadipi tejovÄ• yodhÄ• tuyopi saviggahÄ• rÅ«padhammabhÄ• vato, yÄ• diso
pathavÄ«Ä• podhÄ• tÅ«su labbhati \Ne I 419/, na tÄ• diso tejovÄ• yodhÄ• tÅ«su labbhatÄ«
tattha cuá¹‡á¹‡abhedo na uddhaá¹-o. tathÄ• hi sasambhÄ• ratejovÄ• yÅ«supi meyyabhÄ•

__yÅ«sagatÄ• _ti \Be I 448/ yÅ«sabhÄ• vaá¹ƒ dravabhÄ• vaá¹ƒ gatÄ• . tato eva __Ä• band
paggharatÄ«_ti na ogaá¸·ati. __na parissavatÄ«_ti na vissandati. __pÄ«á¹‡itapÄ«á¹‡itabhÄ«
Ä• podhÄ• tuyÄ• brÅ«hanarasatÄ• ya vuttaá¹ƒ.

__usumÄ• kÄ• rabhÅ«tÄ• _ti etena kÄ• ye pÄ• katikausmÄ• pi gahaá¹‡Ä«saá¹…khÄ• tÄ•
hotÄ«ti dasseti. __paripÄ• cetÄ«_ti santejeti. sÄ• hi yathÄ• bhuttassa Ä• hÄ• rassa sammÄ
rasÄ• disampattiyÄ• hetubhÄ• vaá¹ƒ gacchantÄ« imaá¹ƒ kÄ• yaá¹ƒ paripÄ• ceti santejetÄ«
``na pÅ«tibhÄ• vaá¹ƒ dassetÄ«â€™â€™ _ti. kammÅ«panissayÄ• ya, cittappasÄ• dahetukÄ
vaá¹‡á¹‡asampadÄ• ya tejodhÄ• tu visesapaccayo, pageva utuÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ
yathÄ• vuttatejodhÄ• tÅ«ti Ä• ha __ ``vaá¹‡á¹‡asampattiÃ±cassa Ä• vahatÄ«â€™â€™ _ti.

__samudÄ«raá¹‡avitthambhanalakkhaá¹‡Ä• _ti ettha __samudÄ«raá¹‡aá¹ƒ_ anupellanaá¹
__vitthambhanaá¹ƒ_ sesabhÅ«tattayassa thambhitattÄ• pÄ• danaá¹ƒ, uppÄ«lananti eke. __
vitthambhanalakkhaá¹‡Ä• ya vÄ• yodhÄ• tuyÄ• . __aparÄ• yÄ• _ti samudÄ«raá¹‡alakkhaá¹
tenÄ• ha __ ``samabbhÄ• hatoâ€™â€™ _ti. samabbhÄ• hanaÃ±ca rÅ«pakalÄ• passa desa
__avaghaá¹-á¹-anaá¹ƒ_ Ä• sannataruppattiyÄ• . __lÄ• á¸·etÄ«_ti parivatteti. idÄ• ni yadattha
manasikÄ• ro Ä• gato, taá¹ƒ nigamanavasena dassetuá¹ƒ __ ``evametaâ€™â€™ _ntiÄ• di
__dhÄ• tuyanta_nti suttena viya yantarÅ«pakaá¹ƒ asatipi kattubhÅ«te attani cittavasena dhÄ
pavattati, idhÄ• pi manasikÄ• ravidhi vuttanayeneva veditabbo.

<350> yadipi catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ lakkhaá¹‡Ä• dayo heá¹-á¹-hÄ• tattha tattha vuttÄ•
anavasesato dassetvÄ• visuá¹ƒ kammaá¹-á¹-hÄ• napariggahavidhiá¹ƒ dassetuá¹ƒ __ ``lakk
Ä• raddhaá¹ƒ. tattha lakkhÄ«yati etenÄ• ti lakkhaá¹‡aá¹ƒ, kakkhaá¸·attaá¹ƒ lakkhaá¹‡ametis
__kakkhaá¸·attalakkhaá¹‡Ä• _. nanu ca kakkhaá¸·attameva pathavÄ«dhÄ• tÅ«ti? saccamet
viÃ±Ã±Ä• tÄ• viÃ±Ã±Ä• tasaddatthatÄ• vasena abhinnepi dhamme kappanÄ• siddhena bhe

hi atthavisesÄ• vabodho hotÄ«ti. atha vÄ• \Ne I 420/ lakkhÄ«yatÄ«ti \Be I 449/ lakkhaá¹‡aá
hutvÄ• lakkhiyamÄ• nÄ• dhÄ• tu kakkhaá¸·attalakkhaá¹‡Ä• ti evamettha attho daá¹-á¹-hab
__patiá¹-á¹-hÄ• narasÄ• _ti sahajÄ• tadhammÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÄ• vakiccÄ• . tato ev
sampaá¹-icchanÄ• kÄ• rena Ã±Ä• á¹‡assa paccupatiá¹-á¹-hatÄ«ti __sampaá¹-icchanapaccu
padaá¹-á¹-hÄ• naá¹ƒ panettha aÃ±Ã±adhammatÄ• ya na uddhaá¹-aá¹ƒ, sÄ• dhÄ• raá¹‡abh
dÅ«rakÄ• raá¹‡aá¹ƒ viya. yathÄ• vÄ• dhammuddesavÄ• ravaá¹‡á¹‡anÄ• dÄ«su rasÄ• din
dassetvÄ• paccayavantatÄ• dassanatthaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ uddhaá¹-aá¹ƒ, na evamid
anaÃ±Ã±asÄ• dhÄ• raá¹‡avisesavibhÄ• vanaparÄ• ya codanÄ• ya aÃ±Ã±adhammabhÅ«ta
uddhaá¹-anti daá¹-á¹-habbaá¹ƒ. __brÅ«hanarasÄ• _ti sahajÄ• tadhammÄ• naá¹ƒ vaá¸• á¸• b
nesaá¹ƒ pÄ«á¹‡itabhÄ• vaá¹ƒ dassetÄ«ti vuccati. __saá¹…gahapaccupaá¹-á¹-hÄ• nÄ• _ti b
nhÄ• nÄ«yacuá¹‡á¹‡assa sahajÄ• tadhammÄ• naá¹ƒ saá¹…gahaá¹‡apaccupaá¹-á¹-hÄ• nÄ
__maddavÄ• nuppadÄ• napaccupaá¹-á¹-hÄ• nÄ• _ti bÄ• hiraggi viya jatulohÄ• dÄ«naá¹ƒ sa
mudubhÄ• vÄ• nuppadÄ• napaccupaá¹-á¹-hÄ• nÄ• . __abhinÄ«hÄ• ro_ bhÅ«tasaá¹…ghÄ•
nÄ«haraá¹‡aá¹ƒ vÄ• bÄ«jato aá¹…kurassa viya.

<351> __utusamuá¹-á¹-hÄ• nÄ• va_ kammÄ• divasena anuppattito. __utucittasamuá¹-á¹-hÄ
cittato uppajjanato. __avasesÄ• _ti vuttÄ• vasesÄ• kesÄ• dayo catuvÄ«sati, Ä• dito tayo te
vÄ• yokoá¹-á¹-hÄ• sÄ• cÄ• ti dvattiá¹ƒsa. __sabbepÄ«_ti te sabbepi kammÄ• divasena upp
__catusamuá¹-á¹-hÄ• nÄ• _. kesÄ• dÄ«nampi hi maá¹ƒsato avimuttabhÄ• go kammÄ• hÄ•

<352> __nÄ• nattekattato_ti visesasÄ• maÃ±Ã±ato. dhammÄ• naá¹ƒ hi aÃ±Ã±amaÃ±Ã±aá
samÄ• natÄ• ekattaá¹ƒ. __sabbÄ• sampÄ«_ti catunnampi. __salakkhaá¹‡Ä• dito_ti sakaá¹
salakkhaá¹‡aá¹ƒ, tato salakkhaá¹‡Ä• dito. __Ä• di_-saddena rasapaccupaá¹-á¹-hÄ• nÄ• naá
mudusaá¹‡hapharusabhÄ• vÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. __ ``kammasamuá¹-á
nÄ• nattabhÅ«tÄ• naâ€™â€™ _nti kasmÄ• vuttaá¹ƒ, nanu kammasamuá¹-á¹-hÄ• nÄ• divas
ekattaá¹ƒ hoti sÄ• dhÄ• raá¹‡attÄ• ti? na, ``aÃ±Ã±Ä• eva dhÄ• tuyo kammasamuá¹-á¹-hÄ•
utuÄ• disamuá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dikaá¹ƒ bhedaá¹ƒ sandhÄ• ya tathÄ• vacanato. _
__ruppanalakkhaá¹‡aá¹ƒ_ ruppanasabhÄ• vaá¹ƒ. kimpanetaá¹ƒ ruppanaá¹ƒ nÄ• ma? yÄ•
sÄ«tÄ• divirodhipaccayasannipÄ• te visadisuppatti, tasmiá¹ƒ vÄ• sati yo vijjamÄ• nasseva v
450/ hetubhÄ• vo, taá¹ƒ ruppanaá¹ƒ. __anatÄ«tattÄ• _ti apariccajanato.

__mahantapÄ• tubhÄ• vo_ \Ne I 421/ cettha sasambhÄ• radhÄ• tuvasena veditabbo, tathÄ
mahÄ• bhÅ«tasÄ• maÃ±Ã±alakkhaá¹‡adhÄ• tuvasena, __mahÄ• parihÄ• ratÄ• , mahattavi
bhÅ«tasaddÄ• pekkhÄ• ya __ ``etÄ• nÄ«â€™â€™ _ti napuá¹ƒsakaniddeso. __mahantÄ• ni
rÅ«pakalÄ• pasaá¹…ghÄ• á¹-atÄ• ya samÅ«havasena, santativasena ca aparimitaparimÄ•
anekayojanÄ• yÄ• mavitthÄ• rÄ• naÃ±ca uppajjanato. __cattÄ• ri nahutÄ• nÄ«_ti cattÄ• ri d
__devadÄ• navÄ• dÄ«naá¹ƒ_ tigÄ• vutÄ• disarÄ«ravasena mahantÄ• ni pÄ• tubhÅ«tÄ• ni.

tatthÄ• yaá¹ƒ vacanattho --- mahantÄ• ni bhÅ«tÄ• ni jÄ• tÄ• ni nibbattÄ• nÄ«ti __mahÄ• bh
anekÄ• bhÅ«tavisesadassanena, anekabbhutadassanena ca anekacchariyadassanavasena
vÄ• abhÅ«tÄ• ni etthÄ• ti __mahÄ• bhÅ«to, _ mÄ• yÄ• kÄ• ro. yakkhÄ• dayo jÄ• tivasenev
__mahÄ• bhÅ«tÄ• , _ niruá¸·ho vÄ• ayaá¹ƒ tesu mahÄ• bhÅ«tasaddo daá¹-á¹-habbo. patha
aniddisitabbaá¹-á¹-hÄ• natÄ• ya ca mahÄ• bhÅ«tÄ• viya __mahÄ• bhÅ«tÄ• _. bhÅ«tasadd
napuá¹ƒsakatÄ• katÄ• . tattha __vaÃ±cakatÄ• _ sayaá¹ƒ anÄ«lÄ• disabhÄ• vÄ• ni hutvÄ•
upaá¹-á¹-hÄ• panaá¹ƒ, anitthipurisÄ• disabhÄ• vÄ• neva ca hutvÄ• itthipurisÄ• diÄ• kÄ• ras
tathÄ• aÃ±Ã±amaÃ±Ã±assa anto, bahi ca aá¹-á¹-hitÄ• naá¹ƒyeva aÃ±Ã±amaÃ±Ã±aá¹ƒ nis
__aniddisitabbaá¹-á¹-hÄ• natÄ• _. yadi hi imÄ• dhÄ• tuyo aÃ±Ã±amaÃ±Ã±assa anto á¹-hitÄ
aÃ±Ã±amaÃ±Ã±Ä• nuppavesanato, atha bahi á¹-hitÄ• vinibbhuttÄ• siyuá¹ƒ. tathÄ• sati av
tasmÄ• na niddisitabbaá¹-á¹-hÄ• nÄ• . evaá¹ƒ santepi patiá¹-á¹-hÄ• nÄ• dinÄ• yathÄ• saka
sesÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ upakÄ• rikÄ• honti, yena sahajÄ• tÄ• dinÄ• paccayo
__ ``na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya na tiá¹-á¹-hantÄ«â€™â€™ _ti. __manÄ• pehÄ«_
__vaá¹‡á¹‡asaá¹‡á¹-hÄ• navikkhepehÄ«_ti kÄ• á¸·asÄ• matÄ• divaá¹‡á¹‡ehi, puthulavivara
hatthabhamukÄ• divikkhepehi ca. __sarasalakkhaá¹‡a_nti sabhÄ• vabhÅ«taá¹ƒ lakkhaá¹‡a
sabhÄ• vaá¹ƒ.

__mahÄ• parihÄ• rato_ti \Be I 451/ ettha vacanatthaá¹ƒ vadanto Ä• ha __ ``mahantehi ... p
mahÄ• parihÄ• rÄ• ni vÄ• bhÅ«tÄ• nÄ«â€™â€™ _ti. tattha pacchimatthe purimapade uttar
lopaá¹ƒ katvÄ• __ ``mahÄ• bhÅ«tÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.

__tathÄ• hÄ«_ti tato eva vikÄ• rassa mahantattÄ• evÄ• ti taá¹ƒ vikÄ• raá¹ƒ dassetuá¹ƒ __
_tiÄ• di \Ne I 422/ vuttaá¹ƒ. tattha __accimato_ti aggissa. koá¹-isatasahassaá¹ƒ ekaá¹ƒ
__koá¹-isatasahassekaá¹ƒ cakkavÄ• á¸·a_nti taá¹ƒ sabbaá¹ƒ Ä• á¹‡Ä• khettabhÄ• vena eka
__vilÄ«yatÄ«_ti vipattikarameghÄ• bhivuá¹-á¹-hena khÄ• rudakena lavaá¹‡aá¹ƒ viya vilayaá
viddhaá¹ƒsati. __kupitenÄ• _ti khubhitena. __vikÄ«ratÄ«_ti vidhamati viddhaá¹ƒsati.

anupÄ• dinnesu vikÄ• ramahattaá¹ƒ dassetvÄ• upÄ• dinnesu dassento __ ``patthaddhoâ€
__kaá¹-á¹-hamukhena vÄ• _ti __vÄ• _-saddo upamattho. yathÄ• kaá¹-á¹-hamukhena sappe
hoti, evaá¹ƒ pathavÄ«dhÄ• tuppakopena so kÄ• yo kaá¹-á¹-hamukheva hoti, kaá¹-á¹-hamuk
hotÄ«ti attho. atha vÄ• __vÄ• _-saddo avadhÄ• raá¹‡attho. so ``pathavÄ«dhÄ• tuppakoper
Ä• netvÄ• sambandhitabbo. ayaÃ±hettha attho --- kaá¹-á¹-hamukhena á¸• aá¹-á¹-hopi kÄ• y
pathavÄ«dhÄ• tuppakopeneva patthaddho hoti, tasmÄ• pathavÄ«dhÄ• tuyÄ• aviyutto so k
kaá¹-á¹-hamukhamukhagato viya hotÄ«ti. __vÄ• _-saddo vÄ• aniyamattho, tatrÄ• yamattho
á¸• aá¹-á¹-ho kÄ• yo patthaddho hoti vÄ• , na vÄ• hoti mantÄ• gadavasena, pathavÄ«dhÄ•
mantÄ• gadarahito so kÄ• yo kaá¹-á¹-hamukhamukhagato viya hoti ekantapatthaddhoti.

__pÅ«tiyo_ti kuthito. __santatto_ti sabbaso tatto samuppannadÄ• ho. __saÃ±chinno_ti sam

paramÄ• á¹‡ubhedasaÃ±cuá¹‡á¹‡o Ä• yasmato upasenattherassa sarÄ«raá¹ƒ viya. __mah
mahÄ• vikÄ• ravantÄ• ni bhÅ«tÄ• ni mahÄ• bhÅ«tÄ• nÄ«ti purimapade uttarapadalopena n
``pathavÄ«â€™â€™ _tiÄ• dinÄ• sabbalokassa pÄ• kaá¹-Ä• nipi vipallÄ• saá¹ƒ muÃ±citvÄ•
pariggaá¹‡hane mahantena vÄ• yÄ• mena vinÄ• na pariggaá¹‡hantÄ«ti duviÃ±Ã±eyyasabh
ti vuccanti. tÄ• ni hi suviÃ±Ã±eyyÄ• ni. ``amahantÄ• nÄ«â€™â€™ ti mantvÄ• á¹-hitÄ• tesa
disvÄ• \Be I 452/ ``aho mahantÄ• ni etÄ• nÄ«â€™â€™ ti jÄ• nÄ• tÄ«ti mahÄ• bhÅ«tekades
__mahÄ• bhÅ«tÄ• ni_. etÄ• hi dhÄ• tuyo mahÄ• bhÅ«tekadesato, mahÄ• bhÅ«tasÄ• maÃ±
mahÄ• bhÅ«tabhÄ• vato, mahÄ• bhÅ«tapariyosÄ• nato cÄ• ti imehipi kÄ• raá¹‡ehi __ ``mah
vuccanti.

tattha __mahÄ• bhÅ«tekadesato_ti ``bhÅ«tamidanti, bhikkhave, samanupassathÄ• â€™â€
avisesena khandhapaÃ±cakaá¹ƒ ``bhÅ«taâ€™â€™ nti vuccati. tattha yadidaá¹ƒ kÄ• mabha
paÃ±cavokÄ• rabhave, ekacce ca saÃ±Ã±Ä«bhave pavattaá¹ƒ khandhapaÃ±cakaá¹ƒ, taá¹ƒ
``mahÄ• bhÅ«taâ€™â€™ nti \Ne I 423/ vattabbataá¹ƒ arahati. pathavÄ«Ä• dayo pana catas
mahÄ• bhÅ«tassa ekadesabhÅ«tÄ• ``mahÄ• bhÅ«tÄ• â€™â€™ ti vuccanti. samudÄ• yesu
dissanti yathÄ• ``samuddo diá¹-á¹-ho, paá¹-o daá¸• á¸• hoâ€™â€™ ti ca. __mahÄ• bhÅ«ta
tadadhÄ«navuttitÄ• ya bhavanti ettha upÄ• dÄ• rÅ«pÄ• nÄ«ti bhÅ«tÄ• ni, pathavÄ«Ä• dayo
panÄ• yametÄ• su bhÅ«tasamaÃ±Ã±Ä• anaÃ±Ã±atthavuttitÄ• ya upÄ• dÄ• rÅ«pÄ• naá¹ƒ
bahÅ«pakÄ• rÄ• , cakkhusamuddÄ• dÄ«naá¹ƒ nissayabhÅ«tÄ• cÄ• ti mahantÄ• ni bhÅ«tÄ
__mahÄ• bhÅ«tasannissayato_ti mahantÄ• naá¹ƒ mahÄ• nubhÄ• vÄ• naá¹ƒ mahÄ• samma
sakkÄ• dÄ«naá¹ƒ devÄ• naá¹ƒ, vepacittiÄ• dÄ«naá¹ƒ asurÄ• naá¹ƒ, mahÄ• brahmÄ• dÄ«na
mahantÄ• naá¹ƒ buddhÄ• naá¹ƒ, paccekabuddhÄ• naá¹ƒ, sÄ• vakÄ• naá¹ƒ upÄ• dÄ• yupÄ
sattÄ• naá¹ƒ nissayabhÅ«tatÄ• ya mahantÄ• bhÅ«tÄ• etesÅ«ti mahÄ• bhÅ«tÄ• . cÄ• tuma
__mahÄ• bhÅ«tabhÄ• vato_ti bahubhÅ«tabhÄ• vato. ayaá¹ƒ hi __mahÄ• _-saddo ``mahÄ•
bahubhÄ• ve dissati. pathavÄ«Ä• dayo ca dhÄ• tuyo ekasmimpi attabhÄ• ve aparimeyyapp
mahantÄ• bahÅ« anekasatasahassappabhedÄ• bhÅ«tÄ• ti mahÄ• bhÅ«tÄ• . __mahÄ• bh
vasena pariyosÄ• nappattito.

``kÄ• lo ghasati bhÅ«tÄ• ni, sabbÄ• neva sahattanÄ• .

yo ca kÄ• laghaso bhÅ«to, sa bhÅ«tapacaniá¹ƒ pacÄ«â€™â€™ ti || (J I 2.190) ---

hi \Be I 453/ evamÄ• dÄ«su khÄ«á¹‡Ä• savo ``bhÅ«toâ€™â€™ ti vutto. so hi ucchinnabhav
appaá¹-isandhikattÄ• ekantato ``bhÅ«toâ€™â€™ ti vuccati, na itare, bhavissantÄ«ti vohÄ•
bhÅ«to eva idha pÅ«jÄ• vasena ``mahÄ• bhÅ«toâ€™â€™ ti vutto yathÄ• ``mahÄ• khÄ«á¹‡
ti ca. imÄ• saÃ±ca dhÄ• tÅ«naá¹ƒ anÄ• dimati saá¹ƒsÄ• re pabandhavasena pavattamÄ• n
mahÄ• bhÅ«tasseva santÄ• ne pariyosÄ• nappatti, nÄ• Ã±Ã±atra. tasmÄ• mahÄ• bhÅ«te b
mahÄ• bhÅ«tÄ• purimapade bhÅ«ta-saddassa lopaá¹ƒ katvÄ• . evametÄ• dhÄ• tuyo mah

mahÄ• bhÅ«tÄ• ti veditabbÄ• . pathavÄ«Ä• dÄ«naá¹ƒ kakkhaá¸·apaggharaá¹‡Ä• divisesala
apariccattadhÄ• tulakkhaá¹‡Ä• naá¹ƒyevÄ• ti Ä• ha __ ``dhÄ• tulakkhaá¹‡aá¹ƒ anatÄ«tattÄ
sÄ• maÃ±Ã±apariccÄ• gena viseso, visesanirapekkhaá¹ƒ vÄ• sÄ• maÃ±Ã±aá¹ƒ pavattati. t

``tamatthÄ• pekkhato \Ne I 424/ bhedaá¹ƒ, sasÄ• maÃ±Ã±aá¹ƒ jahÄ• ti no.

gaá¹‡hÄ• ti saá¹ƒsayuppÄ• dÄ• , samevekatthakaá¹ƒ dvayaâ€™â€™ nti ||

__salakkhaá¹‡adhÄ• raá¹‡ena cÄ• _ti yena salakkhaá¹‡adhÄ• raá¹‡ena ``dhÄ• tuyoâ€™â€
``dhammÄ• â€™â€™ _tipi vuccanti ubhayathÄ• pi nissattanijjÄ«vatÄ• ya eva vibhÄ• vanato
``chadhÄ• turoyaá¹ƒ bhikkhu puriso, dhammesu dhammÄ• nupassÄ« viharatÄ«â€™â€™ ti
rÅ«pÄ• naá¹ƒ khaá¹‡assa nÄ• tiittaratÄ• yÄ• ha __ ``attano khaá¹‡Ä• nurÅ«paâ€™â€™ _n
á¹-hÄ• nena, pavattanenÄ• ti attho. __khayaá¹-á¹-henÄ• _ti khaá¹‡abhaá¹…gutÄ• ya. __bha
udayavayapaá¹-ipÄ«á¸·anÄ• dinÄ• sappaá¹-ibhayatÄ• ya. __asÄ• rakaá¹-á¹-henÄ• _ti attas

<353> __sahuppannÄ• va etÄ• _ti etÄ• catasso dhÄ• tuyo saha uppannÄ• va saha pavatt
labbhamÄ• nÄ• pi avakaá¹ƒsato __sabbapariyantime_ utucittÄ• hÄ• rasamuá¹-á¹-hÄ• nesu
jÄ«vitanavaketi ekekasmiá¹ƒ __suddhaá¹-á¹-hakÄ• dikalÄ• pepi padesena avinibbhuttÄ• _ v
aniddisitabbaá¹-á¹-hÄ• natÄ• ya. yattha hi tissannaá¹ƒ dhÄ• tÅ«naá¹ƒ patiá¹-á¹-hÄ• vasena
tattheva tassÄ• Ä• bandhanaparipÄ• canasamudÄ«raá¹‡avasena itarÄ• . esa nayo sesÄ• s

<354> __purimÄ• dve garukattÄ• sabhÄ• gÄ• _ aÃ±Ã±amaÃ±Ã±anti adhippÄ• yo. ettha c
atthi. tathÄ• hi sÄ• ``kakkhaá¸·aá¹ƒ mudukaá¹ƒ saá¹‡haá¹ƒ pharusaá¹ƒ garukaá¹ƒ lahukaâ
niddiá¹-á¹-hÄ• , Ä• pepi lahubhÄ• vo labbhatevÄ• ti? na, nippariyÄ• yagarubhÄ• vassa adhi
hi pathavÄ«dhÄ• tuyÄ• garutaraá¹ƒ upÄ• dÄ• ya lahubhÄ• voti pariyÄ• yena vutto sÄ«tabh
evaá¹ƒ rÅ«passa lahutÄ• ti kathaá¹ƒ? ayampi vuttanayÄ• eva lahutÄ• kÄ• raá¹ƒ upÄ• dÄ• y
paricchedavikÄ• ralakkhaá¹‡Ä• ni paramatthato labbhanti nipphannarÅ«pÄ• naá¹ƒ avatthÄ•
paramatthasiddhaá¹ƒ garubhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``purimÄ• dve garukattÄ• sabh
``tathÄ• â€™â€™ _ti padena ``sabhÄ• gÄ• â€™â€™ ti imamatthaá¹ƒ upasaá¹ƒharati. __ ``
yathÄ• ``purimÄ• â€™â€™ ti ettha, evaá¹ƒ ``pacchimÄ• â€™â€™ ti etthÄ• pi Ä• netvÄ• sa
__visabhÄ• gÄ• _ garukalahukabhÄ• vatoti adhippÄ• yo. yathÄ• ca garukalahukabhÄ• veh
peyyabhÄ• vÄ• peyyabhÄ• vehi ca sabhÄ• gavisabhÄ• gatÄ• yojetabbÄ• .

<355> __ajjhattikÄ• _ \Ne I 425/ heá¹-á¹-hÄ• vuttaajjhattikÄ• , sattasantÄ• napariyÄ• pann
__viÃ±Ã±Ä• á¹‡avatthu viÃ±Ã±attiindriyÄ• na_nti cakkhÄ• dÄ«naá¹ƒ channaá¹ƒ viÃ±Ã±Ä• á
viÃ±Ã±attÄ«naá¹ƒ, itthipurisindriyajÄ«vitindriyÄ• naÃ±ca. ye pana ``viÃ±Ã±Ä• á¹‡avatthÅ«ti
gahitaâ€™â€™ nti vadanti, tesaá¹ƒ indriya-ggahaá¹‡ena aá¹-á¹-hannampi rÅ«pindriyÄ• naá
veditabbaá¹ƒ. __ ``vuttaviparÄ«tappakÄ• rÄ• â€™â€™ _ti idaá¹ƒ bÄ• hirÄ• naá¹ƒ dhÄ• tÅ«

viÃ±Ã±Ä• á¹‡avatthuviÃ±Ã±attiindriyÄ• naá¹ƒ anissayatÄ• ca iriyÄ• pathaviraho ca vuttavip
catusamuá¹-á¹-hÄ• natÄ• pÄ«ti katvÄ• vuttaá¹ƒ, na lakkhaá¹‡arÅ«passa viya kutocipi samu
utusamuá¹-á¹-hÄ• natÄ• ya tÄ• saá¹ƒ. lahutÄ• dinissayatÄ• pi ajjhattikÄ• naá¹ƒ dhÄ• tÅ«na
vattabbÄ• . viÃ±Ã±atti-ggahaá¹‡aá¹ƒ hi lakkhaá¹‡anti.

<356> __itarÄ• hÄ«_ti Ä• potejovÄ• yudhÄ• tÅ«hi. __ekasaá¹…gahÄ• _ti sajÄ• tisaá¹…gah
samÄ• najÄ• tiyÄ• naá¹ƒ hi saá¹…gaho sahajÄ• tisaá¹…gaho. tenÄ• ha __ ``samuá¹-á¹-hÄ•

<357> __tiá¹‡á¹‡aá¹ƒ_ \Be I 455/ __mahÄ• bhÅ«tÄ• naá¹ƒ patiá¹-á¹-hÄ• hutvÄ• paccayo
sampiá¹‡á¸• anavasena saá¹…gahitÄ• , paripÄ• canavasena anupÄ• litÄ• , samudÄ«raá¹‡a
tesaá¹ƒ attanÄ• sahajÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ patiá¹-á¹-hÄ• hutvÄ
sandhÄ• raá¹‡avasena avassayo hoti, vuttanayena vÄ• patiá¹-á¹-hÄ• hutvÄ• sahajÄ• tÄ•
esa nayo sesÄ• supi.

<358> yadipi aÃ±Ã±amaÃ±Ã±aÄ• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• ti heá¹-á¹-
asamannÄ• hÄ• ratÄ• dassitÄ• eva, athÄ• pi iminÄ• va nayena visuá¹ƒ kammaá¹-á¹-hÄ• n
__ ``pathavÄ«dhÄ• tu cetthÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __pathavÄ«dhÄ• tu cetthÄ•
sampiá¹‡á¸• anattho, tena ayampi eko manasikÄ• rappakÄ• roti dÄ«peti. __etthÄ• _ti etÄ• s
``pathavÄ«dhÄ• tÅ«â€™â€™ ti vÄ• ``paccayo homÄ«â€™â€™ ti vÄ• na jÄ• nÄ• tÄ«ti atta
Ä• bhogÄ• bhÄ• vaá¹ƒ dassetvÄ• upakÄ• rakassa viya upakattabbÄ• nampi Ä• bhogÄ• bh
``itarÄ• nipÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __sabbatthÄ• _ti sabbÄ• su dhÄ• tÅ«su, tatthÄ• pi
sabbesu.

<359> __paccayavibhÄ• gato_ti paccayadhammavibhÄ• gato ceva paccayabhÄ• vavibhÄ•
iminÄ• pathavÄ«Ä• dÄ«naá¹ƒ aÃ±Ã±Ä• sÄ• dhÄ• raá¹‡o patiá¹-á¹-hÄ• bhÄ• vÄ• dinÄ• ses
vutto. idha pana yehi dhammehi pathavÄ«Ä• dÄ«naá¹ƒ uppatti, tesaá¹ƒ pathavÄ«Ä• dÄ«na
paccayabhÄ• vavibhÄ• go vuccatÄ«ti ayaá¹ƒ imesaá¹ƒ dvinnaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ viseso.
rÅ«puppÄ• dakaá¹ƒ kammaá¹ƒ. __citta_nti yaá¹ƒ kiÃ±ci rÅ«puppÄ• dakaá¹ƒ cittaá¹ƒ. __Ä• l
rÅ«puppÄ• dako Ä• hÄ• ro. __utÅ«_ti yo koci utu, atthato tejodhÄ• tu. __kammamevÄ• _ti a
samuá¹-á¹-hÄ• nasaá¹…karÄ• bhÄ• vadassanatthaá¹ƒ, tena akammajÄ• nampi kesaÃ±ci ka
dÄ«pito hoti. tathÄ• hi vakkhati ``kammapaccayacittasamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ• di. n
kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ kammato aÃ±Ã±enapi paccayena bhavitabbanti? bhavitab
paá¹-iyogÄ«nivattanatthaá¹ƒ avadhÄ• raá¹‡aá¹ƒ kataá¹ƒ, tenÄ• ha __ ``na cittÄ• dayoâ€™â
__cittÄ• disamuá¹-á¹-hÄ• nÄ• na_nti etthÄ• pi ayamattho yathÄ• rahaá¹ƒ vattabbo. __itare_
aÃ±Ã±e. __janakapaccayo_ti samuá¹-á¹-hÄ• pakataá¹ƒ sandhÄ• ya vuttaá¹ƒ, paccayo pana
``kusalÄ• kusalÄ• cetanÄ• vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ l
(Paá¹-á¹-h I 1.427).

__sesÄ• na_nti cittÄ• disamuá¹-á¹-hÄ• nÄ• naá¹ƒ. __pariyÄ• yato upanissayapaccayo hotÄ
(Paá¹-á¹-h I 1.9) arÅ«pÄ• naá¹ƒyeva upanissayapaccayassa Ä• gatattÄ• nippariyÄ• yena r
upanissayapaccayo natthi. sutte pana ``puggalaá¹ƒ upanissÄ• ya vanasaá¹‡á¸• aá¹ƒ upanis
suttantikapariyÄ• yena vinÄ• abhÄ• vo upanissayapaccayoti veditabbo. __cittaá¹ƒ janakapa
sahajÄ• tanissayÄ• hÄ• rÄ• divasena paccayo hontaá¹ƒ cittaá¹ƒ samuá¹-á¹-hÄ• pakataá¹ƒ u
hotÄ«â€™â€™ ti vuttaá¹ƒ. Ä• hÄ• rautÅ«supi eseva nayo.

evaá¹ƒ kammÄ• dÄ«naá¹ƒ paccayadhammÄ• naá¹ƒ vasena dhÄ• tÅ«su paccayavibhÄ• ga
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ dhÄ• tÅ«nampi vasena paccayavibhÄ• gaá¹ƒ dassento paá¹
``kammasamuá¹-á¹-hÄ• naá¹ƒ mahÄ• bhÅ«taâ€™â€™ _ntiÄ• dinÄ• uddisitvÄ• puna __ ``t
pathavÄ«dhÄ• tÅ«â€™â€™ _tiÄ• dinÄ• niddisati. __tattha kammasamuá¹-á¹-hÄ• nÄ• path
``kammasamuá¹-á¹-hÄ• naá¹ƒ mahÄ• bhÅ«taâ€™â€™ nti ettha sÄ• maÃ±Ã±ato vuttÄ• kar
__kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ itarÄ• sa_nti kammajÄ• naá¹ƒ Ä• podhÄ• tuÄ• dÄ«naá¹
sahuppattiyÄ• attano upakÄ• rakÄ• naá¹ƒ tÄ• saá¹ƒ upakÄ• rakato, Ä• dhÄ• rabhÄ• vato, u
bhaá¹…gÄ• dharaá¹‡ato, vigamÄ• bhÄ• vato ca sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaatthiav
patiá¹-á¹-hÄ• vasena ca paccayo hoti, hontÄ« ca kammaá¹ƒ viya attano, tÄ• saÃ±ca na jana
asamuá¹-á¹-hÄ• pakattÄ• tÄ• saá¹ƒ. kÄ• maÃ±cettha nissayapaccaya-ggahaá¹‡eneva patia
pathavÄ«dhÄ• tuyÄ• pana anaÃ±Ã±asÄ• dhÄ• raá¹‡akiccaá¹ƒ sahajÄ• tÄ• naá¹ƒ patiá¹-á¹-
dassetuá¹ƒ \Ne I 427/ __ ``patiá¹-á¹-hÄ• vasena cÄ• â€™â€™ _ti visuá¹ƒ katvÄ• vuttaá¹ƒ. _
cÄ• _tiÄ• dÄ«supi eseva nayo. __tisantatimahÄ• bhÅ«tÄ• na_nti utucittÄ• hÄ• rasamuá¹-á¹-
catumahÄ• bhÅ«tÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ avokiá¹‡á¹‡Ä• naá¹ƒ, avicchedena pavattia
santatiggahaá¹‡aá¹ƒ. pathavÄ«dhÄ• tuyÄ• patiá¹-á¹-hÄ• bhÄ• vo nÄ• ma sahajÄ• tÄ• naá¹
``na patiá¹-á¹-hÄ• vasenÄ• â€™â€™ _ti. __na Ä• bandhanavasenÄ• _tiÄ• dÄ«supi eseva n
etesu kammasamuá¹-á¹-hÄ• namahÄ• bhÅ«tesu. ``cittasamuá¹-á¹-hÄ• nÄ• pathavÄ«dhÄ•
itarÄ• saâ€™â€™ ntiÄ• dÄ«su sukaro tantinayo netunti __ ``cittaÄ• hÄ• ra ... pe ... eseva na
atidisati.

__sahajÄ• tÄ• dipaccayavasappavattÄ• su ca panÄ• _ti ettha __ca_-saddo samuccayattho
tadubhayena ca yathÄ• vuttasahajÄ• tÄ• dipaccayehi pavattamÄ• nÄ• dhÄ• tuyo iminÄ• v
imamatthaá¹ƒ dÄ«peti.

idÄ• ni taá¹ƒ visesaá¹ƒ dassetuá¹ƒ __ ``ekaá¹ƒ paá¹-iccÄ• â€™â€™ _tigÄ• thamÄ• ha. tatt
paá¹-icca tisso dhÄ• tuyo catudhÄ• sampavattanti, tisso dhÄ• tuyo paá¹-icca ekÄ• va dhÄ•
dve dhÄ• tuyo paá¹-icca dve dhÄ• tuyo chadhÄ• sampavattantÄ«ti yojanÄ• . attho pana pa
paccayabhÄ• ve itarÄ• saá¹ƒ tissannaá¹ƒ tissannaá¹ƒ paccayuppannatÄ• ti ayameko catukk
paccayabhÄ• ve itarÄ• ya ekekissÄ• paccayuppannatÄ• ti ayamaparo catukko, paá¹-hamac
paá¹-hamatatiyÄ• , dutiyacatutthÄ• , paá¹-hamacatutthÄ• , dutiyatatiyÄ• ti imÄ• saá¹ƒ dvinn

paccayabhÄ• ve tattha tattha itarÄ• saá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ paccayuppannatÄ• ti ayame
paccayabhÄ• vena catudhÄ• , chadhÄ• ca pavattamÄ• nÄ• naá¹ƒ ekakadvikatikavasena tik
yathÄ• kkamaá¹ƒ paccayapaccayuppannatÄ• vibhÄ• go veditabbo. ayaÃ±ca paccayabhÄ• v
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaatthiavigatapaccayavasena, tatthÄ• pi ca aÃ±Ã±amaÃ±
sandhÄ• ya vuttaá¹ƒ __paá¹-iccavÄ• re_ ``ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ paá¹-icca tayo mahÄ• b
paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ, dve mahÄ• bhÅ«te paá¹-icca dve mahÄ• bhÅ«tÄ• upp
1.53).

__abhikkamapaá¹-ikkamÄ• dÄ«_ti __Ä• di_-saddena Ä• dÄ• navissajjanÄ• dikÄ• yikakiriyÄ
daá¹-á¹-habbo. __uppÄ«á¸·anassa paccayo hoti_ ghaá¹-á¹-anakiriyÄ• ya pathavÄ«dhÄ• tuv
__sÄ• vÄ• _ti pathavÄ«dhÄ• tuyeva. __Ä• podhÄ• tuyÄ• anugatÄ• _ Ä• podhÄ• tuyÄ• tatt
pathavÄ«dhÄ• tuyÄ• ca \Ne I 428/ padhÄ• nabhÄ• vanti patiá¹-á¹-hÄ• bhÄ• ve viya patiá¹-á
sÄ• tisayakiccattÄ• tassÄ• patiá¹-á¹-hÄ• panassa pÄ• daá¹-á¹-hapanassa paccayo hotÄ«ti
__avakkhepanassÄ• _ti adhonikkhipanassa. tattha ca garutarasabhÄ• vÄ• ya Ä• podhÄ• tu
__ ``pathavÄ«dhÄ• tuyÄ• anugatÄ• Ä• podhÄ• tÅ«â€™â€™ _ti. tathÄ• uddhaá¹…gatikÄ•
vÄ• yodhÄ• tuyÄ• tassÄ• anugatabhÄ• vo vutto. tiriyaá¹ƒ gatikÄ• ya vÄ• yodhÄ• tuyÄ• ati
sÄ• tisayo byÄ• pÄ• roti tejodhÄ• tuyÄ• tassÄ• anugatabhÄ• vo gahito. tattha á¹-hitaá¹-á¹-
pÄ• dassa haraá¹‡aá¹ƒ __atiharaá¹‡aá¹ƒ, _ purato haraá¹‡aá¹ƒ. tato thokaá¹ƒ vÄ«tikkamma
__vÄ«tiharaá¹‡aá¹ƒ, _ passato haraá¹‡aá¹ƒ.

__ekekena mukhenÄ• _ti ``patthaá¹-attÄ• pathavÄ«â€™â€™ tiÄ• dinÄ• (Vism I 347) vibha
ekekena dhÄ• tÅ«naá¹ƒ pariggaá¹‡hanamukhena. __svÄ• ya_nti so ayaá¹ƒ upacÄ• rasamÄ
vavatthÄ• napariyÄ• yoti Ä• ha __ ``catunnaá¹ƒ dhÄ• tÅ«naâ€™â€™ _ntiÄ• di.

<360> idÄ• ni imissÄ• bhÄ• vanÄ• ya Ä• nisaá¹ƒse dassetuá¹ƒ __ ``idaÃ±ca panÄ• â€™â
__suÃ±Ã±ataá¹ƒ avagÄ• hatÄ«_ti dhÄ• tumattatÄ• dassanena rÅ«pakÄ• yassa anattakataá
tadanusÄ• rena nÄ• makÄ• yassÄ• pi anattakatÄ• supÄ• kaá¹-Ä• hotÄ«ti sabbaso attasuÃ
patiá¹-á¹-hahati. __sattasaÃ±Ã±aá¹ƒ samugghÄ• tetÄ«_ti tato eva ``satto poso itthÄ« puriso
pavattaá¹ƒ ayÄ• thÄ• vasaÃ±Ã±aá¹ƒ ugghÄ• teti samÅ«hanati. __vÄ• á¸·amigayakkharakkh
anÄ• vajjamÄ• no_ti sasantÄ• ne viya parasantÄ• nepi dhÄ• tumattatÄ• ya sudiá¹-á¹-hattÄ•
sÄ«habyagghÄ• dayo vÄ• á¸·amigÄ• , ime yakkharakkhasÄ• â€™â€™ ti evamÄ• divikappa
sahati abhibhavati. yathÄ• vuttavikappanÄ• pajjanaá¹ƒ hi bhayabheravasahanassa kÄ• raá¹
__ugghÄ• to_ uppilÄ• vitattaá¹ƒ. __nigghÄ• to_ dÄ«nabhÄ• vappatti. __mahÄ• paÃ±Ã±o_ c
sammadeva ghanavinibbhogassa karaá¹‡ato. tathÄ• hidaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ buddh
vuttaá¹ƒ, __sugatiparÄ• yaá¹‡o vÄ• _ indriyÄ• naá¹ƒ aparipakkatÄ• yanti adhippÄ• yo.

ekÅ«navÄ«satibhÄ• vanÄ• nayapaá¹-imaá¹‡á¸• itassa

catudhÄ• tuvavatthÄ• naniddesassa lÄ«natthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<361> ``ko \Be I 459/ \Ne I 429/ samÄ• dhÄ«â€™â€™ tiÄ• dinÄ• sarÅ«pÄ• dipucchÄ• yÄ
vibhÄ• gÄ• vabodhanatthÄ• . sarÅ«pÄ• dito hi Ã±Ä• tassa pabhedo vuccamÄ• no suviÃ±Ã±
vitthÄ• rassa, vitthÄ• ravidhinÄ• ca saá¹…khepavidhi saá¹…gayhatÄ«ti __ ``samÄ• dhissa
bhÄ• vanÄ• nayaÃ±ca dassetuâ€™â€™ _nti vuttaá¹ƒ. atha vÄ• __ ``ko samÄ• dhÄ«â€™â
pakÄ• rabhedo dassÄ«yati, bhÄ• vanÄ• nisaá¹ƒsopi bhÄ• vanÄ• nayanissito evÄ• ti adhipp
bhÄ• vanÄ• nayaÃ±ca dassetuâ€™â€™ nti vuttaá¹ƒ. __sabbappakÄ• rato_ti palibodhupacc
bhÄ• vanÄ• ya pubbakiccassa karaá¹‡appakÄ• rato ceva sabbakammaá¹-á¹-hÄ• nabhÄ• va

__ ``samattÄ• hotÄ«â€™â€™ _ti vatvÄ• tameva samattabhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``d
vuttaá¹ƒ. __idha adhippeto samÄ• dhÄ«_ti lokiyasamÄ• dhiá¹ƒ Ä• ha. __dasasu kammaá¹-á
heá¹-á¹-hÄ• ``upacÄ• rÄ• vahÄ• nÄ«â€™â€™ ti vuttÄ• ni dasa kammaá¹-á¹-hÄ• nÄ• ni, tes
__appanÄ• pubbabhÄ• gacittesÅ«_ti appanÄ• ya pubbabhÄ• gacittesu aá¹-á¹-hannaá¹ƒ jhÄ
pubbabhÄ• gacittuppÄ• desu. __ekaggatÄ• _ti ekÄ• vajjanavÄ«thiyaá¹ƒ, nÄ• nÄ• vajjanavÄ
__avasesakammaá¹-á¹-hÄ• nesÅ«_ti ``appanÄ• vahÄ• nÄ«â€™â€™ ti vuttesu tiá¹ƒsakamm

samÄ• dhiÄ• nisaá¹ƒsakathÄ• vaá¹‡á¹‡anÄ•

<362> diá¹-á¹-hadhammo vuccati paccakkhabhÅ«to attabhÄ• vo, tattha sukhavihÄ• ro
__diá¹-á¹-hadhammasukhavihÄ• ro_. kÄ• maá¹ƒ __ ``samÄ• pajjitvÄ• â€™â€™ _ti etena ap
__ ``ekaggacittÄ• â€™â€™ _ti pana padena upacÄ• rasamÄ• dhinopi gahaá¹‡aá¹ƒ hotÄ«ti
``appanÄ• samÄ• dhibhÄ• vanÄ• â€™â€™ _ti vuttaá¹ƒ. __na kho panete_ti ete bÄ• hirakab
cittekaggatÄ• mattakarÄ• . __ariyassa vinaye_ buddhassa bhagavato sÄ• sane __ ``sallekh
kilesÄ• naá¹ƒ sallekhanapaá¹-ipadÄ• na hotÄ«ti katvÄ• , sÄ• sane pana avihiá¹ƒsÄ• dayop
lokuttarapÄ• dakattÄ• .

__sambÄ• dhe_ti taá¹‡hÄ• saá¹ƒkilesÄ• dinÄ• saá¹ƒkiliá¹-á¹-hatÄ• ya paramasambÄ• dhe
saá¹…kaá¹-aá¹-á¹-hÄ• nabhÅ«te saá¹ƒsÄ• rappavatte. __okÄ• sÄ• dhigamanayenÄ• _ti att
navamakhaá¹‡asaá¹…khÄ• tassa okÄ• sassa adhigamanayena. tassa \Be I 460/ hi dullabha
anadhigamayamÄ• no saá¹ƒvegabahulo puggalo upacÄ• rasamÄ• dhimhiyeva \Ne I 430/ á¹
karoti ``sÄ«ghaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ samatikkamissÄ• mÄ«â€™â€™ ti.

__abhiÃ±Ã±Ä• pÄ• daka_nti iddhividhÄ• diabhiÃ±Ã±Ä• Ã±Ä• á¹‡apÄ• dakabhÅ«taá¹ƒ adhi
vuttanayÄ• _ti ettha __iti_-saddo pakÄ• rattho, tena ``iminÄ• pakÄ• rena vuttanayÄ• â€™â
vuttappakÄ• raá¹ƒ saá¹…gaá¹‡hÄ• ti. __sati sati Ä• yatane_ti purimabhavasiddhe abhiÃ±Ã±
vijjamÄ• ne. abhiÃ±Ã±Ä• dhigamassa hi adhikÄ• ro icchitabbo, yo ``pubbahetÅ«â€™â€™ ti
vasÄ«bhÄ• vo. tenÄ• ha bhagavÄ• ``sati sati Ä• yataneâ€™â€™ ti (MN III 158; AN a III 102

__abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassÄ• _ti vakkhamÄ• navibhÄ• gÄ• ya abhivisiá¹-á¹-hÄ• y
__dhammassÄ• _ti bhÄ• vetabbassa ceva vibhÄ• vetabbassa ca dhammassa. abhiÃ±Ã±Ä•
abhininnÄ• metÄ«ti yojanÄ• . __tatra tatrevÄ• _ti tasmiá¹ƒ tasmiá¹ƒyeva sacchikÄ• tabbadh
paccakkhakÄ• ritÄ• ya bhabbo sakkhibhabbo, tassa bhÄ• vo sakkhibhabbatÄ• , taá¹ƒ __sak

taá¹ƒ taá¹ƒ bhavagamikammaá¹ƒ Ä• rabbha bhavapatthanÄ• ya anuppannÄ• yapi kammas
bhavapatthanÄ• kiccaá¹ƒ sijjhatÄ«ti dassento Ä• ha __ ``apatthayamÄ• nÄ• vÄ• â€™â€™
sahabyo, sahÄ• yo, idha pana ekabhavÅ«pago adhippeto, tassa bhÄ• vo sahabyatÄ• , taá¹

kiá¹ƒ pana appanÄ• samÄ• dhibhÄ• vanÄ• yeva bhavavisesÄ• nisaá¹ƒsÄ• , udÄ• hu itarÄ•
Ä• ha __ ``upacÄ• rasamÄ• dhibhÄ• vanÄ• pÄ«â€™â€™ _tiÄ• di.

__nibbÄ• na_nti tissannaá¹ƒ dukkhatÄ• naá¹ƒ nibbutiá¹ƒ. rÅ«padhamme pariyÄ• pannÄ• v
saá¹…khÄ• radukkhatÄ• cittassa abhÄ• vena asantasamÄ• va. tenÄ• ha __ ``sukhaá¹ƒ vih
__soá¸·asahi Ã±Ä• á¹‡acariyÄ• hÄ«_ti
aniccÄ• nupassanÄ• dukkhaanattanibbidÄ• virÄ• ganirodhapaá¹-inissaggavivaá¹-á¹-Ä• nupa
aá¹-á¹-hahi ca ariyamaggaphalaÃ±Ä• á¹‡ehÄ«ti evaá¹ƒ soá¸·asahi. __navahi samÄ• dhicari
paÃ±cannaá¹ƒ rÅ«pajjhÄ• nÄ• naá¹ƒ, catunnaá¹ƒ arÅ«pajjhÄ• nÄ• naÃ±ca vasena evaá¹ƒ n
rÅ«pajjhÄ• nasamÄ• dhÄ«, cattÄ• ro arÅ«pajjhÄ• nasamÄ• dhÄ«, ubhayesaá¹ƒ upacÄ• ras
navÄ• â€™â€™ ti vadanti.

__samÄ• dhibhÄ• vanÄ• yoge_ti \Ne I 431/ samÄ• dhibhÄ• vanÄ• ya anuyoge anuyuÃ±jan
vÄ• yoge. __yogo_ti bhÄ• vanÄ• vuccati. yathÄ• ha ``yogÄ• ve jÄ• yatÄ« bhÅ«rÄ«â€™â€

<363> __samÄ• dhipÄ«_ti __pi_-saddena sÄ«laá¹ƒ sampiá¹‡á¸• eti.

samÄ• dhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti ekÄ• dasamapariccheda vaá¹‡á¹‡anÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

visuddhimagga-mahÄ• á¹-Ä«kÄ•

(dutiyo bhÄ• go)

12. iddhividhaniddesavaá¹‡á¹‡anÄ•

abhiÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ•

<365> saá¹ƒvaá¹‡á¹‡anÄ• vasena \Be II 1/ \Ne II 1/ anantarasamÄ• dhikathÄ• ya Ä• sanna
``ayaá¹ƒ samÄ• dhibhÄ• vanÄ• â€™â€™ _ti Ä• ha. ``abhiÃ±Ã±Ä• sampÄ• detuá¹ƒ yogo kÄ
payojanavisese dassetuá¹ƒ __ ``evaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. kiÃ±cÄ• pi thiratarabl
vipassanÄ• bhÄ• vanÄ• sukhatÄ• ca samÄ• dhibhÄ• vanÄ• ya Ä• nisaá¹ƒso eva, tathÄ• pi
yathÄ• vuttasamÄ• dhibhÄ• vanÄ• ya Ä• nisaá¹ƒsabhÄ• vena pÄ• kaá¹-Ä• paÃ±Ã±Ä• tÄ• t
adhigatÄ• nisaá¹ƒsatÄ• vuttÄ• , cuddasadhÄ• cittaparidamanena thirataratÄ• vuttÄ• . loki
vasÄ«bhÄ• vopi samÄ• dhisseva vasÄ«bhÄ• vo, tathÄ• ca ``samÄ• hito yathÄ• bhÅ«taá¹ƒ
5; b IV 99; c V 1071; Nett 40; Mil II 1.14) vacanato \Ne II 2/ __ ``sukheneva paÃ±Ã±Ä• bhÄ•
sampÄ• dessatÄ«â€™â€™ _ti vuttaá¹ƒ. __tasmÄ• _ti yasmÄ• samÄ• dhibhÄ• vanÄ• ya Ä•
sukheneva ca paÃ±Ã±Ä• bhÄ• vanÄ• ijjhati, tasmÄ• abhiÃ±Ã±Ä• kathaá¹ƒ tÄ• va Ä• rabhi
okÄ• se sampattepÄ«ti adhippÄ• yo.

bhagavatÄ• paÃ±ca lokikÄ• bhiÃ±Ã±Ä• vuttÄ• ti sambandho. na catukkajjhÄ• namattame
sampÄ• detabbaá¹ƒ, napi iddhividhaÃ±Ä• á¹‡ameva, atha kho aÃ±Ã±ampi atthÄ«ti
__uttaruttaripaá¹‡Ä«tapaá¹‡Ä«tadhammadesanatthaÃ±ca_.

__iddhivikubbana_nti \Be II 2/ iddhisaá¹…khÄ• taá¹ƒ pakativaá¹‡á¹‡ajahanakiriyaá¹ƒ, idaá¹
vikubbaniddhiyÄ• padhÄ• natÄ• ya vuttaá¹ƒ, iddhiá¹ƒ vikubbanaÃ±cÄ• ti evaá¹ƒ vÄ• attho
vikubbanassa visuá¹ƒ gahaá¹‡ampi vuttakÄ• raá¹‡eneva daá¹-á¹-habbaá¹ƒ. Ä• kÄ• sakasiá
na sambhavanti, Ä• lokakasiá¹‡aÃ±ca odÄ• takasiá¹‡antogadhaá¹ƒ katvÄ• __ ``odÄ• takas
vuttaá¹ƒ kasiá¹‡Ä• nulomÄ• dicittaparidamanavidhino adhippetattÄ• , Ä• kÄ• sanimmÄ• nÄ
icchitabbameva. __aá¹-á¹-ha aá¹-á¹-hÄ• _ti yathÄ• vuttesu kasiá¹‡esu ekekasmiá¹ƒ aá¹-á¹-h
samÄ• pattiyo. __kasiá¹‡Ä• nulomato_ti kasiá¹‡apaá¹-ipÄ• á¹-ito, paá¹-ipÄ• á¹-i ca desanÄ•
__jhÄ• nÄ• nulomo_ pana paá¹-ipattivasenapi. ukkamanaá¹ƒ ukkantaá¹ƒ, ukkantameva ukk
ukkantikaá¹ƒ __jhÄ• nukkantikaá¹ƒ, _ tato, jhÄ• nalaá¹…ghanatoti attho. __aá¹…gasaá¹…ka
__cittaá¹ƒ paridametabbaá¹ƒ_ yadicchakaá¹ƒ yatthicchakaá¹ƒ jhÄ• nÄ• naá¹ƒ samÄ• pajjan
Ä• rammaá¹‡Ä• naÃ±ca sallakkhaá¹‡atthaá¹ƒ. evaÃ±hissa tattha visavitÄ• samijjhatÄ«ti.

<366> __jhÄ• naá¹ƒ samÄ• pajjatÄ«_ti kiá¹ƒ catubbidhampi jhÄ• naá¹ƒ samÄ• pajjati, udÄ•
yadi catubbidhampi samÄ• pajjati, aá¹…gasaá¹…kantito viseso na siyÄ• , atha ekekaá¹ƒ Ä•
nÄ• yaá¹ƒ doso Ä• bhogavasena tesaá¹ƒ visesasiddhito. yadÄ• hi kasiá¹‡Ä• nulomameva
kasiá¹‡e jhÄ• nÄ• ni samÄ• pajjati, na aá¹…gasaá¹…kantiá¹ƒ, tadÄ• kasiá¹‡Ä• nulomo. ya
Ä• bhujitvÄ• jhÄ• nÄ• ni samÄ• pajjati, tadÄ• aá¹…gasaá¹…kanti veditabbÄ• . iminÄ• nay
kasiá¹‡Ä• nulomaÄ• rammaá¹‡asaá¹…kantiÄ• dÄ«nampi aÃ±Ã±amaÃ±Ã±aá¹ƒ viseso vedit
nÄ• ma cittaparidamananti adhippÄ• yo.

__tathevÄ• _ti \Ne II 3/ ``paá¹-ipÄ• á¹-iyÄ• aá¹-á¹-hasu kasiá¹‡esu satakkhattumpi sahassa
etassa upasaá¹ƒhÄ• rattho tathÄ• -saddo. paá¹-ilomato cettha paá¹-ipÄ• á¹-i. tenÄ• ha __
``paá¹-ilomakkamenÄ• â€™â€™ _ti. ayaÃ±hettha attho --- paá¹-hamaá¹ƒ odÄ• takasiá¹‡e jh
lohitakasiá¹‡eti yÄ• va pathavÄ«kasiá¹‡Ä• vattabbÄ• .

__punappunaá¹ƒ samÄ• pajjana_nti ``satakkhattuá¹ƒ sahassakkhattuâ€™â€™ nti vuttaá¹ƒ

__tatthevÄ• _ti \Be II 3/ pathavÄ«kasiá¹‡eyeva. __tato_ti pacchÄ• tatiyajjhÄ• nato vuá¹-á¹-
__tadevÄ• _ti pathavÄ«kasiá¹‡ameva. __tato Ä• kiÃ±caÃ±Ã±Ä• yatana_nti tato pathavÄ«ka
pavattitaÄ• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattito vuá¹-á¹-hÄ• ya viÃ±Ã±Ä• á¹‡aÃ±cÄ• yat
laá¹…ghitvÄ• yathÄ• vuttaÄ• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡assa abhÄ• ve pavattit
samÄ• pajjati. pathavÄ«kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sakasiá¹‡aá¹ƒ pathavÄ«kasiá¹‡apakkhi
``kasiá¹‡aá¹ƒ anukkamitvÄ• â€™â€™ _ti. atha vÄ• aá¹-á¹-hasu kasiá¹‡esu kassaci ukkama
kasiá¹‡ukkantikaá¹ƒ nÄ• mÄ• ti Ä• ha __ ``kasiá¹‡aá¹ƒ anukkamitvÄ• â€™â€™ _ti. __jhÄ•
icchitaá¹ƒ avadhÄ• raá¹‡ena nivattetabbaá¹ƒ, ukkamanassa ca sarÅ«paá¹ƒ dassetuá¹ƒ ``ev
ntiÄ• diá¹ƒ vatvÄ• puna taá¹ƒ pakÄ• raá¹ƒ saha nissayena sesakasiá¹‡esu atidisanto __ ``e
... pe ... kÄ• tabbÄ• â€™â€™ _ti Ä• ha. tenÄ• ha __ ``iminÄ• nayenÄ• â€™â€™ _tiÄ• di. y
paá¹-hamajjhÄ• namÅ«lakaá¹ƒ pathavÄ«kasiá¹‡Ä• dÄ«su jhÄ• nukkantikaá¹ƒ dassitaá¹ƒ, ev
dutiyajjhÄ• nÄ• dimÅ«lakampi taá¹ƒ yathÄ• rahaá¹ƒ dassetabbaá¹ƒ.

__tadevÄ• _ti paá¹-hamajjhÄ• nameva. kasiá¹‡ukkantikepi Ä• pokasiá¹‡Ä• dimÅ«likÄ• yoj
kÄ• tabbÄ• , tathÄ• yathÄ• rahaá¹ƒ dutiyajjhÄ• nÄ• dimÅ«likÄ• .

__lohitakasiá¹‡ato Ä• kiÃ±caÃ±Ã±Ä• yatana_nti lohitakasiá¹‡aá¹ƒ Ä• vajjento abhimukhaá¹
ugghÄ• á¹-anena upaá¹-á¹-hite kasiá¹‡ugghÄ• á¹-imÄ• kÄ• se amanasikÄ• rena Ä• kÄ• sÄ•
samÄ• pajjitvÄ• tattha pubbe pavattaviÃ±Ã±Ä• á¹‡assa apagamaá¹ƒ Ä• rammaá¹‡aá¹ƒ kat
samÄ• pajjati.

__itaresa_nti avasiá¹-á¹-harÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ. na hi arÅ«pajjhÄ• nesu aá¹…gas
tÄ• ni \Ne II 4/ pathavÄ«kasiá¹‡e pavattanti. yaá¹ƒ pana aá¹…gÄ• rammaá¹‡asaá¹…kantiva

ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaâ€™â€™ ntiÄ• di vuttaá¹ƒ, taá¹ƒ yathÄ• lÄ• b
vÄ• ti daá¹-á¹-habbaá¹ƒ. nippariyÄ• yato pana yathÄ• aá¹…gasaá¹…kanti rÅ«pajjhÄ• nesu
arÅ«pajjhÄ• nesu eva Ä• rammaá¹‡asaá¹…kanti. tassa tasseva hi jhÄ• nassa Ä• rammaá¹‡
__Ä• rammaá¹‡asaá¹…kanti_. tenÄ• ha __ ``sabbakasiá¹‡esu ekasseva jhÄ• nassa samÄ•
Ä• rammaá¹‡asaá¹…kantikaá¹ƒ nÄ• mÄ• â€™â€™ _ti.

yathÄ• \Be II 4/ pana ``sabbakasiá¹‡esÅ«â€™â€™ ti iminÄ• Ä• kÄ• saviÃ±Ã±Ä• á¹‡akasi
na sakkÄ• vattuá¹ƒ idha aá¹-á¹-hannaá¹ƒyeva kasiá¹‡Ä• naá¹ƒ adhigatattÄ• , evaá¹ƒ sabba
``ekaá¹ƒ jhÄ• naâ€™â€™ nti na sakkÄ• vattuá¹ƒ aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ vase
icchitattÄ• . tasmÄ• Ä• ruppajjhÄ• nÄ• naá¹ƒ vasena aá¹…gÄ• rammaá¹‡asaá¹…kanti pari
tathÄ• hi pÄ«takasiá¹‡ugghÄ• á¹-imÄ• kÄ• se yaá¹ƒ paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ,
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ sandhÄ• yÄ• ha __ ``pÄ«takasiá¹‡ato viÃ±Ã±Ä• á¹‡aÃ±cÄ
_ti. iminÄ• nayena sesadvayepi attho veditabbo. __ekantarikavasenÄ• _ti aÃ±Ã±attho anta
antarikaá¹ƒ, ekajjhaá¹ƒ antarikaá¹ƒ etasminti ekantarikaá¹ƒ, jhÄ• nasamÄ• pajjanaá¹ƒ, tassa
aá¹…gÄ• naá¹ƒ, Ä• rammaá¹‡assa ca ekajjhaá¹ƒ aÃ±Ã±athÄ• viseso hoti, tathÄ• samÄ• p
viseso heá¹-á¹-himÄ• naá¹ƒ tesaá¹ƒ aá¹…gÄ• rammaá¹‡Ä• naá¹ƒ samatikkamanavasena h
``ekantarikavasena aá¹…gÄ• naÃ±ca Ä• rammaá¹‡Ä• naÃ±ca saá¹…kamanaâ€™â€™ _nti
paÃ±caá¹…gikaâ€™â€™ ntiÄ• dinÄ• aá¹…gesu, ``idaá¹ƒ pathavÄ«kasiá¹‡aâ€™â€™ ntiÄ•
vavatthÄ• pitesu ekajjhaá¹ƒ tesaá¹ƒ vavatthÄ• pane na koci viseso atthÄ«ti aá¹-á¹-hakathÄ•
nÄ• bhato. evaÃ±ca katvÄ• jhÄ• nukkantikÄ• dÄ«su paá¹-ilomakkamena, anulomapaá¹-ilo
ekantarikabhÄ• vena labbhamÄ• nampi jhÄ• nÄ• dÄ«naá¹ƒ ukkamanaá¹ƒ na uddhaá¹-aá¹ƒ,
cittaparidamanaá¹ƒ ijjhatÄ«ti papaÃ±caparihÄ• ratthaá¹ƒ vÄ• te aá¹-á¹-hakathÄ• su anÄ• g

<367> __abhÄ• vitabhÄ• vano_ jhÄ• nÄ• bhiÃ±Ã±Ä• su akatÄ• dhikÄ• ro. tattha upanissay
Ä• dibhÅ«taá¹ƒ yogakammaá¹ƒ Ä• dikammaá¹ƒ, taá¹ƒ etassa atthÄ«ti __Ä• dikammiko, _ p
bhÄ• vanaá¹ƒ anuyuÃ±janto. tenÄ• ha __ ``yogÄ• vacaroâ€™â€™ _ti. __kasiá¹‡aparikamm
dosavivajjanÄ• dividhinÄ• kasiá¹‡amaá¹‡á¸• ale paá¹-ipatti yÄ• va uggahanimittuppatti kasi
nÄ• ma bhÄ• ro, pageva iddhivikubbanÄ• ti adhippÄ• yo. __nimittuppÄ• dana_nti paá¹-ibhÄ
5/. __taá¹ƒ vaá¸• á¸• hetvÄ• _ti taá¹ƒ nimittaá¹ƒ, bhÄ• vanaÃ±ca vaá¸• á¸• hetvÄ• . na hi bh
nimittavaá¸• á¸• hanaá¹ƒ labbhati. keci upacÄ• rasamÄ• dhiá¹ƒ labhitvÄ• appanÄ• samÄ• c
sakkonti, tÄ• disÄ• pi bahÅ« hontevÄ• ti Ä• ha __ ``appanÄ• dhigamo bhÄ• roâ€™â€™ _ti.
aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ adhigamamÄ• ha. aÃ±Ã±ova samÄ• pattÄ«naá¹ƒ upa
abhiÃ±Ã±Ä• nanti Ä• ha __ ``paridamitacittassÄ• pi iddhivikubbanaá¹ƒ nÄ• ma bhÄ• roâ€™
nisÄ• manaá¹ƒ jhÄ• nacakkhunÄ• pathavÄ«kasiá¹‡Ä• dijhÄ• nÄ• rammaá¹‡assa dassanaá
sÄ«ghataraá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitÄ• , tassa bhÄ• vo __khippanisantibhÄ• vo_. ambata
mahÄ• mahindattherÄ• dÄ«hi otiá¹‡á¹‡aá¹-á¹-hÄ• naá¹ƒ __therambatthalaá¹ƒ_. yathÄ• paá
yodhÄ• jÄ«vÄ• nimmalameva asitomarÄ• diá¹ƒ gahetvÄ• vicaranti, evaá¹ƒ bhikkhunÄ• pi k
jhÄ• nÄ• bhiÃ±Ã±Ä• vaá¸·aÃ±jitabbÄ• ti imamatthaá¹ƒ dassetuá¹ƒ __ ``tasmÄ• â€™â€™ _

__patiá¹-á¹-hÄ• bhÄ• vo_ti idha parassa upaddavÅ«pasamanaá¹ƒ adhippetaá¹ƒ. taá¹ƒ hi kh
garutaraá¹ƒ accÄ• yikakiccasÄ• dhanavasena vidhÄ• tabbato durabhisambhavatarattÄ• . ta
__rakkhitatthera_nidassaneneva siddhampi tato garutarena aá¹…gÄ• ravassaparittÄ• á¹‡er
``giribhaá¹‡á¸• avÄ• hanapÅ«jÄ• ya ... pe ... thero viyÄ• â€™â€™ _ti Ä• ha. __giribhaá¹‡á¸
cetiyagirimÄ• diá¹ƒ katvÄ• sakaladÄ«pe, samudde ca yÄ• va yojanÄ• mahatÄ« dÄ«papÅ«
mÄ• rena pavattitaá¹ƒ aá¹…gÄ• ravassaá¹ƒ phuliá¹…gamattenapi yÄ• va manusse na pÄ•
pathaviá¹ƒ nimminitvÄ• .

__balavapubbayogÄ• na_nti garutarÅ«panissayÄ• naá¹ƒ, iddhividhÄ• dÄ«naá¹ƒ hetubhÅ«t
attho. __aggasÄ• vakÄ• dÄ«na_nti __Ä• di_-saddena ekacce mahÄ• sÄ• vake saá¹…gaá¹‡
yathÄ• vuttaá¹ƒ cittaparidamanaá¹ƒ. __paá¹-isambhidÄ• dÄ«_ti __Ä• di_-saddena á¹-hÄ• nA
saá¹…gaho veditabbo, na sesÄ• bhiÃ±Ã±Ä• nameva. sÄ• vakÄ• nampi hi á¹-hÄ• nÄ• á¹-hÄ
ijjhanti. __tasmÄ• _ti yasmÄ• pubbahetusampannasseva yathÄ• vuttaá¹ƒ bhÄ• vanÄ• nukk
ijjhanti, na itarassa, tasmÄ• . __aggidhamanÄ• dÄ«hÄ«_ti aggimhi tÄ• panakoá¹-á¹-anÄ• dÄ
__ca_-saddena lÄ• khÄ• kÄ• rÄ• dÄ«naá¹ƒ lÄ• khÄ• koá¹-á¹-anÄ• diá¹ƒ avuttampi saá¹…ga
vasenÄ• _ti ``chandavato ce abhiÃ±Ã±Ä• sijjhati, mayhampi sijjhatÄ«â€™â€™ ti kattukamy
dhuraá¹ƒ jeá¹-á¹-haá¹ƒ pubbaá¹…gamaá¹ƒ katvÄ• , chandaá¹ƒ vÄ• uppÄ• detvÄ• taá¹ƒ bh
jhÄ• nassa samÄ• pajjanavasena. eseva \Ne II 6/ nayo sesesupi. __ ``Ä• vajjanÄ• divasÄ«b
idaá¹ƒ aá¹-á¹-hasupi samÄ• pattÄ«su sÄ• tisayaá¹ƒ vasÄ«bhÄ• vÄ• pÄ• danaá¹ƒ sandhÄ• y
Ä• dikammikavasena, na \Be II 6/ katÄ• dhikÄ• ravasenÄ• ti Ä• ha __ ``pubbahetu ... pe ... v
pubbahetusampannassa hi yaá¹ƒ jhÄ• naá¹ƒ pÄ• dakaá¹ƒ katvÄ• abhiÃ±Ã±Ä• nibbattetab
ciá¹‡á¹‡avasitÄ• pi icchitabbÄ• , na sabbatthevÄ• ti adhippÄ• yo. ``catutthajjhÄ• namatte ci
vacanato arÅ«pasamÄ• pattiyo vinÄ• pi abhiÃ±Ã±Ä• ijjhantÄ«ti vadanti. tampi yadi pubbah
vuttaá¹ƒ, yuttameva. athetarassa, tesaá¹ƒ matimattaá¹ƒ. __yathÄ• _ti yena pakÄ• rena yena
etasmiá¹ƒ iddhividhanipphÄ• dane.

<368> __tatrÄ• _ti ca tadeva paccÄ• masati. __pÄ• á¸·inayÄ• nusÄ• renevÄ• _ti pÄ• á¸·iga
pÄ• á¹-hasaá¹ƒvaá¹‡á¹‡anÄ• nukkamenevÄ• ti attho. ``catutthajjhÄ• naá¹ƒ upasampajja vih
``soâ€™â€™ ti vuttattÄ• Ä• ha __ ``adhigatacatutthajjhÄ• no yogÄ«â€™â€™ _ti. ``evaá¹ƒ
__evaá¹ƒ_-saddo heá¹-á¹-hÄ• jhÄ• nattayÄ• dhigamapaá¹-ipÄ• á¹-isiddhassa catutthajjhÄ•
nidassanatthoti Ä• ha __ ``evanti catutthajjhÄ• nakkamanidassanametaâ€™â€™ _nti, catut
adhigamakkamassa nidassanaá¹ƒ. yena samÄ• dhÄ• nÄ• nukkamena catutthajjhÄ• nasam
tadubhayanidassananti attho. tenÄ• ha __ ``iminÄ• ... pe ... vuttaá¹ƒ hotÄ«â€™â€™ _ti. ya
idaá¹ƒ Ä• gamanasamÄ• dhinÄ• saddhiá¹ƒ catutthajjhÄ• nasamÄ• dhÄ• naá¹ƒ dÄ«peti. sa
iddhiyÄ• adhiá¹-á¹-hÄ• nabhÄ• vato padhÄ• nanti Ä• ha __ ``catutthajjhÄ• nasamÄ• dhinÄ•
__upekkhÄ• satipÄ• risuddhibhÄ• venÄ• _ti upekkhÄ• ya janitasatipÄ• risuddhisabbhÄ• ven
sabbapaccanÄ«kadhammÅ«pakkilesaparisuddhÄ• ya hi paccanÄ«kasamanepi abyÄ• vaá¹-

vattamÄ• nÄ• ya catutthajjhÄ• naá¹ƒ, taá¹ƒsampayuttadhammÄ• ca suparisuddhÄ• , suvisa
pana tattha desanÄ• katÄ• ti Ä• ha __ ``upekkhÄ• satipÄ• risuddhibhÄ• vena parisuddheâ€
paccayavisesena pavattiviseso pariyodÄ• tatÄ• sudhantasuvaá¹‡á¹‡assa nighaá¹ƒsanena
__ ``parisuddhattÄ• yeva pariyodÄ• te, pabhassareti vuttaá¹ƒ hotÄ«â€™â€™ _ti.

__sukhÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ ghÄ• tenÄ• _ti sukhasomanassÄ• naá¹ƒ, dukkhadom
rÄ• gadosapaccayÄ• naá¹ƒ vikkhambhanena. ``sukhaá¹ƒ somanassassa paccayo, somana
domanassassÄ• â€™â€™ ti hi vuttaá¹ƒ. yathÄ• rÄ• gÄ• dayo cetaso malÄ• sucibhÄ• vena
vuccanti, evaá¹ƒ upagantvÄ• \Be II 7/ kilesanaá¹-á¹-hena upakkilesÄ• ti Ä• ha __ ``anaá¹…
vigatÅ«pakkileseâ€™â€™ _ti. tenÄ• ha __ ``aá¹…gaá¹‡ena hi taá¹ƒ cittaá¹ƒ upakkilissatÄ«
vibÄ• dhÄ«yati upatÄ• pÄ«yatÄ«ti \Ne II 7/ attho. __subhÄ• vitattÄ• _ti paguá¹‡abhÄ• vÄ• p
bhÄ• vitattÄ• . tenÄ• ha __ ``vasÄ«bhÄ• vappatteâ€™â€™ _ti, Ä• vajjanÄ• dinÄ• paÃ±cad
paridamanena vasavattitaá¹ƒ upagateti attho. __vase vattamÄ• naá¹ƒ hi cittaá¹ƒ_ paguá¹‡a
suparimadditaá¹ƒ viya cammaá¹ƒ, suparikammakatÄ• viya ca lÄ• khÄ• __mudunti vuccati.
vikubbanÄ• diiddhikammakkhame. __taÃ±ca ubhaya_nti mudutÄ• kammaniyadvayaá¹ƒ.

__nÄ• ha_ntiÄ• dÄ«su na-kÄ• ro paá¹-isedhattho. __aha_nti satthÄ• attÄ• naá¹ƒ niddisati.
Ä• lapati. __aÃ±Ã±a_nti idÄ• ni vuccamÄ• nacittato aÃ±Ã±aá¹ƒ. __ekadhammampÄ«_ti eka
samanupassÄ• mÄ«ti sambandho. ayaá¹ƒ hettha attho --- ahaá¹ƒ, bhikkhave, sabbaÃ±Ã±ut
aÃ±Ã±aá¹ƒ ekadhammampi na samanupassÄ• mi. __yaá¹ƒ_ vasÄ«bhÄ• vÄ• pÄ• danena _
karaá¹‡ena __bahulÄ«kataá¹ƒ, _ evaá¹ƒ savisesamudubhÄ• vappattiyÄ• __muduá¹ƒ, _ kar
__kammaniya_Ã±ca hoti. __yathayidaá¹ƒ citta_nti attano, tesaÃ±ca paccakkhatÄ• ya evam
yathÄ• vuttÄ• parisuddhatÄ• dayo na vigacchanti, evaá¹ƒ subhÄ• vitaá¹ƒ cittaá¹ƒ.

tattha avaá¹-á¹-hitaá¹ƒ idha ``á¹-hitaá¹ƒ, Ä• neÃ±jappattaâ€™â€™ nti ca vuttanti Ä• ha __ `
parisuddhatÄ• dÄ«su á¹-hitattÄ• á¹-hite, á¹-hitattÄ• yeva Ä• neÃ±jappatteâ€™â€™ _ti. yath
vasÄ«bhÄ• vappattiyÄ• lakkhÄ«yanti, evaá¹ƒ vasÄ«bhÄ• vappattipi mudukammaÃ±Ã±atÄ•
mudukammaÃ±Ã±abhÄ• vena vÄ• attano vase á¹-hitattÄ• ``á¹-hiteâ€™â€™ ti vuttaá¹ƒ. ya
niddharÄ«yati, evaá¹ƒ phalenÄ• pi kÄ• raá¹‡aá¹ƒ niddharÄ«yatÄ«ti niccalabhÄ• vena avaá¹
Ä• neÃ±jappatti. sÄ• ca sampayuttadhammesu thirabhÄ• vena, paá¹-ipakkhehi akammaniy
saddhÄ• dibalÄ• naá¹ƒ Ä• nubhÄ• vena hotÄ«ti ``saddhÄ• dÄ«hi pariggahitattÄ• Ä• neÃ±ja
vuttamatthaá¹ƒ vivarituá¹ƒ __ ``saddhÄ• pariggahitaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tatth
__saddhÄ• pariggahita_nti evaá¹ƒ subhÄ• vitaá¹ƒ vasÄ«bhÄ• vappattaá¹ƒ etaá¹ƒ cittaá¹ƒ e
abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• sacchikiriyÄ• ya saá¹
saddhÄ• ya pariggahitaá¹ƒ yathÄ• vuttasaddhÄ• balena upatthambhitaá¹ƒ. __assaddhiyenÄ
assaddhiyena hetunÄ• na iÃ±jati na calati na kampati, aÃ±Ã±adatthu upari visesÄ• vahabh
__vÄ«riyapariggahita_ntiÄ• dÄ«supi \Be II 8/ iminÄ• nayena attho veditabbo. ayaá¹ƒ pana v
__vÄ«riyapariggahita_nti vasÄ«bhÄ• vÄ• pÄ• danaparidamanasÄ• dhanena vÄ«riyena upa

__satipariggahita_nti yathÄ• vutte bhÄ• vanÄ• bahulÄ«kÄ• re asammosasÄ• dhikÄ• ya, kus
samannesamÄ• nÄ• ya satiyÄ• \Ne II 8/ upatthambhitaá¹ƒ. __samÄ• dhipariggahita_nti tatt
samÄ• dhÄ• nena upatthambhitaá¹ƒ. __paÃ±Ã±Ä• pariggahita_nti tassÄ• eva bhÄ• vanÄ•
upakÄ• rÄ• nupakÄ• radhammÄ• naá¹ƒ pajÄ• nanalakkhaá¹‡Ä• ya paÃ±Ã±Ä• ya upattham
Ã±Ä• á¹‡obhÄ• sasahagataá¹ƒ. obhÄ• sabhÅ«tena hi yathÄ• vuttasamÄ• dhÄ• nasaá¹ƒvad
saá¹ƒkilesapakkhaá¹ƒ yÄ• thÄ• vato passanto tato utrasanto ottappanto taá¹ƒ adhibhavati, n
tenÄ• ha __ ``kilesandhakÄ• rena na iÃ±jatÄ«â€™â€™ _ti. etena Ã±Ä• á¹‡apariggahitaá¹ƒ

__aá¹-á¹-haá¹…gasamannÄ• gata_nti catutthajjhÄ• nasamÄ• dhinÄ• samÄ• hitatÄ• , paris
anaá¹…gaá¹‡atÄ• , vigatÅ«pakkilesatÄ• , mudubhÄ• vo, kammaniyatÄ• , Ä• neÃ±jappattiyÄ
cittassa imÄ• ni aá¹…gÄ• nÄ«ti ``samÄ• hiteâ€™â€™ ti imaá¹ƒ aá¹…gabhÄ• vena aggahet
visuá¹ƒ gahetvÄ• imehi aá¹-á¹-hahi aá¹…gehi samannÄ• gataá¹ƒ. __abhinÄ«hÄ• rakkhama
abhinÄ«hÄ• rakkhamaá¹ƒ tadabhimukhaá¹ƒ karaá¹‡ayoggaá¹ƒ. tenÄ• ha __ ``abhiÃ±Ã±Ä• s
dhammÄ• naá¹ƒ abhiÃ±Ã±Ä• sacchikiriyÄ• yÄ• â€™â€™ _ti.

kÄ• maá¹ƒ nÄ«varaá¹‡Ä• ni vikkhambhetvÄ• eva paá¹-hamajjhÄ• nasamadhigamo, vitakk
dutiyajjhÄ• nÄ• disamadhigamo, tathÄ• pi na tathÄ• tehi dÅ«rÄ«bhÅ«tÄ• apetÄ• vÄ• yath
malÄ«nabhÄ• vasaá¹…khÄ• tauppilÄ• bhogakarehi nÄ«varaá¹‡Ä• dÄ«hi suá¹-á¹-hu vimuttiy
pariyodÄ• tatÄ• ca yuttÄ• ti Ä• ha __ ``nÄ«varaá¹‡a ... pe ... pariyodÄ• teâ€™â€™ _ti.
__jhÄ• napaá¹-ilÄ• bhapaccayÄ• na_nti jhÄ• napaá¹-ilÄ• bhahetukÄ• naá¹ƒ jhÄ• napaá¹-ilÄ
uppajjanakÄ• naá¹ƒ. __pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __icchÄ• vacarÄ• na_nti icchÄ•
otiá¹‡á¹‡Ä• naá¹ƒ ``aho vata mameva satthÄ• paá¹-ipucchitvÄ• paá¹-ipucchitvÄ• bhikkhÅ«
deseyyÄ• â€™â€™ tiÄ• dinayappavattÄ• naá¹ƒ mÄ• namÄ• yÄ• sÄ• á¹-heyyÄ• dÄ«naá¹ƒ.
__Ä• di_-saddenÄ• pi tesaá¹ƒyeva saá¹…gaho. abhijjhÄ• cettha paá¹-hamajjhÄ• nena avik
tadekaá¹-á¹-hÄ• daá¹-á¹-habbÄ• \Be II 9/ ``jhÄ• napaá¹-ilÄ• bhapaccayÄ• naâ€™â€™ nti a
vikkhambhaneyyÄ• pana nÄ«varaá¹‡aggahaá¹‡eneva gahitÄ• , kathaá¹ƒ pana paá¹-hamaj
idha vigacchantÄ«ti? ``sabbe kusalÄ• dhammÄ• sabbÄ• kusalÄ• naá¹ƒ paá¹-ipakkhÄ• â€™
sallekhapaá¹-ipattivasena evaá¹ƒ vuttaá¹ƒ jhÄ• nassa aparÄ• maá¹-á¹-habhÄ• vadassanato
``icchÄ• vacarÄ• naá¹ƒ abhijjhÄ• dÄ«naâ€™â€™ nti imehi padehi kopaapaccayakaÄ• marÄ
adhippÄ• yena ``jhÄ• napaá¹-ilÄ• bhapaccayÄ• naâ€™â€™ nti pÄ• á¹-haá¹ƒ paá¹-ikkhipitvÄ
``jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• naâ€™â€™ nti \Ne II 9/ pÄ• á¹-hoti vadanti, taá¹ƒ tesaá
pÄ• á¹-hasseva abhÄ• vato. jhÄ• napaá¹-ilÄ• bhapaccanÄ«kÄ• ca nÄ«varaá¹‡Ä• ceva tad
dÅ«rÄ«bhÄ• vaá¹ƒ vatvÄ• puna abhÄ• vavigamacodanÄ• ya ayujjamÄ• nattÄ• . nanu ca _
Ä• dayo) __vatthasuttesu_ (MN I 70 Ä• dayo) ayamattho na labbhati, oá¸·Ä• rikÄ• naá¹ƒyev
adhippetattÄ• ? saccametaá¹ƒ, idha pana adhigatacatutthajjhÄ• nassa vasena vuttattÄ• su
aá¹…gaá¹‡Å«pakkilesatÄ• sÄ• maÃ±Ã±ena panettha suttÄ• naá¹ƒ apadisanaá¹ƒ. tathÄ• hi
_ti vuttaá¹ƒ, na pana suttavasenÄ• ti. avassaá¹ƒ ce tamevaá¹ƒ sampaá¹-icchitabbaá¹ƒ adhig
kesaÃ±ci icchÄ• vacarÄ• naá¹ƒ pavattisabbhÄ• vato.

__iddhipÄ• dabhÄ• vÅ«pagamenÄ• _ti iddhiyÄ• pÄ• dakabhÄ• vassa padaá¹-á¹-hÄ• nabh
__bhÄ• vanÄ• pÄ• ripÅ«riyÄ• _ti ito paraá¹ƒ kattabbassa abhÄ• vavasena abhinÄ«hÄ• rakk
paripuá¹‡á¹‡attÄ• . __paá¹‡Ä«tabhÄ• vÅ«pagamenÄ• _ti tato eva padhÄ• nabhÄ• vaá¹ƒ nÄ
atittikaraá¹-á¹-hena ca paá¹‡Ä«tabhÄ• vassa upagamanena. ubhayaÃ±cetaá¹ƒ á¹-hitiyÄ• kA
paripuá¹‡á¹‡Ä• ya bhÄ• vanÄ• ya paá¹‡Ä«tabhÄ• vappattiyÄ• __ ``á¹-hiteâ€™â€™ _ti. __
idaá¹ƒ á¹-hitiyÄ• visesanaá¹ƒ. tenÄ• ha __ ``yathÄ• Ä• neÃ±jappattaá¹ƒ hoti, evaá¹ƒ á¹-hite
pakkhe ``á¹-hite Ä• neÃ±jappatteâ€™â€™ ti ubhayamekaá¹ƒ aá¹…gaá¹ƒ, ``samÄ• hiteâ€™
ekamaá¹…gaá¹ƒ. tenevassa paá¹-hamavikappato visesaá¹ƒ sandhÄ• yÄ• ha __ ``evampi
aá¹-á¹-haá¹…gasamannÄ• gataâ€™â€™ _nti.

dasaiddhikathÄ• vaá¹‡á¹‡anÄ•

<369> __nipphattiatthenÄ• _ti sijjhanaá¹-á¹-hena. __paá¹-ilÄ• bhaá¹-á¹-henÄ• _ti pÄ• puá¹‡
kÄ• mitaá¹ƒ vatthuá¹ƒ. __samijjhatÄ«_ti nipphajjati. pabbajjaá¹ƒ Ä• diá¹ƒ katvÄ• yÄ• va jhÄ
idha __nekkhammaá¹ƒ. ijjhatÄ«_ti pÄ• puá¹‡Ä«yati. __paá¹-iharatÄ«ti pÄ• á¹-ihÄ• riya_nti y
harati apaneti, tasmÄ• pÄ• á¹-ihÄ• riyaá¹ƒ. attano paá¹-ipakkhaá¹ƒ haratÄ«ti paá¹-ihÄ• riya
paá¹-ihÄ• riyameva pÄ• á¹-ihÄ• riyaá¹ƒ, yathÄ• ``vekataá¹ƒ, vesamaâ€™â€™ nti ca.

__ijjhanaá¹-á¹-henÄ• _ti nipphajjanaá¹-á¹-hena. __upÄ• yasampadÄ• yÄ• _ti sampannaupÄ
attho. __ijjhatÄ«_ti pasaveti. __sÄ«lavÄ• _ti Ä• cÄ• rasÄ«lena sÄ«lavÄ• . __kalyÄ• á¹‡adha
dasakusalakammapathavasena \Ne II 10/ sundaradhammo. sÄ«lasampattiyÄ• vÄ• __sÄ«l
dÄ• nÄ• disesapuÃ±Ã±akiriyavatthuvasena __kalyÄ• á¹‡adhammo. paá¹‡idahissatÄ«_ti pa

__ijjhantÄ«_ti vaá¸• á¸• hanti, ukkaá¹ƒsaá¹ƒ pÄ• puá¹‡antÄ«ti attho.
sÄ• tisayanipphajjanapaá¹-ilÄ• bhasijjhanabuddhiatthe hi iddhi vuttÄ• . __sÄ• dasavidhÄ• _
Ä• netvÄ• atthuddhÄ• ravasena idhÄ• dhippetaá¹ƒ iddhiá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. bahubhÄ•
adhiá¹-á¹-hÄ• naá¹ƒ adhiá¹-á¹-hahanaá¹ƒ etissÄ• atthÄ«ti __adhiá¹-á¹-hÄ• nÄ• _. vividhaá¹
rÅ«panimmÄ• nasaá¹…khÄ• taá¹ƒ kubbanaá¹ƒ etissÄ• atthÄ«ti __vikubbanÄ• . manomayÄ
nibbattibhÄ• vato manomayÄ• . Ã±Ä• á¹‡assa vipphÄ• ro vegÄ• yitattaá¹ƒ etissÄ• atthÄ«ti
ariyÄ• naá¹ƒ ayanti __ariyÄ• _. yato kutoci kammavipÄ• kato jÄ• tÄ• iddhi __kammavipÄ• k
sÄ• tisayapuÃ±Ã±anibbattÄ• iddhi __puÃ±Ã±avato iddhi_. kammavipÄ• kajÄ• iddhi jÄ• tito
yadÄ• tadÄ• puÃ±Ã±assa vipaccanakÄ• leti evaá¹ƒ vÄ• imÄ• saá¹ƒ viseso veditabbo. Ä•
__vijjÄ• mayÄ• . sammÄ• payogo_ upÄ• yapayogo Ã±Ä• yÄ• rambho.

<370> __pakatiyÄ• eko_ti sabhÄ• vena eko. __bahuka_nti bahuá¹ƒ. tena aggahitaparicche
adhiá¹-á¹-hÄ• tabbassa anekabhÄ• vaá¹ƒ dassetvÄ• puna paricchedato dassetuá¹ƒ __ ``sa
vuttaá¹ƒ. __Ä• vajjatÄ«_ti parikammasaá¹…khÄ• tena Ä• bhogena Ä• bhujati bhÄ• virÅ«pe

manasi karoti. __Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• tÄ«_ti tathÄ• parikammaá¹ƒ katvÄ• abhiÃ±Ã±
bahuke adhiá¹-á¹-hÄ• ti, adhiá¹-á¹-hÄ• nacittena saheva bahubhÄ• vÄ• pattito bahubhÄ• vÄ
iddhividhaÃ±Ä• á¹‡aá¹ƒ pavattento ca tathÄ• adhiá¹-á¹-hÄ• tÄ«ti vuccati. sesesupi eseva n
11/ pakÄ• rattho evaá¹ƒ-saddo, tena sabbampi adhiá¹-á¹-hÄ• nappakÄ• raá¹ƒ saá¹…gaá¹‡h
__adhiá¹-á¹-hÄ• navasenÄ• _ti ``Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti (Paá¹-is III 10) e
vuttaadhiá¹-á¹-hÄ• navasena nipphannattÄ• .

<371> __pakativaá¹‡á¹‡a_nti pakatisaá¹‡á¹-hÄ• naá¹ƒ attano pÄ• katikarÅ«paá¹ƒ.
__pakativaá¹‡á¹‡avijahanavikÄ• ravasenÄ• _ti attano pakativaá¹‡á¹‡avijahanapubbakassa
kumÄ• rakavaá¹‡á¹‡Ä• divaá¹‡á¹‡avikÄ• rassa vasena.

<372> __imamhÄ• kÄ• yÄ• _ti paccakkhabhÄ• vena ``imamhÄ• â€™â€™ ti vuttÄ• bhikkh
kÄ• ya_nti aÃ±Ã±aá¹ƒ iddhimayaá¹ƒ kÄ• yaá¹ƒ. tato eva iddhimayarÅ«pavantatÄ• ya __rÅ«
II 11/ nibbattattÄ• __manomayaá¹ƒ. nipphattivasenÄ• _ti nipphajjanavasena. abhiÃ±Ã±Ä• Ã
manomayo kÄ• yo nipphajjati, tathÄ• pavatti __manomayiddhi_. eseva nayo sesesupi. yadi
manomayiddhÄ«ti? ruá¸·hÄ«vesÄ• veditabbÄ• yathÄ• ``manomayo attabhÄ• voâ€™â€™
visÄ• á¹‡Ä• dimati piá¹‡á¸• eâ€™â€™. atha vÄ• abbhantarato nikkhante, iddhimatÄ• ca e
nimmÄ• ne supÄ• kaá¹-o manasÄ• nibbattitabhÄ• voti yathÄ• sÄ• tisayo manomayavohÄ•
adhiá¹-á¹-hÄ• navikubbaniddhÄ«su samaÃ±Ã±antaravantÄ• sÅ«ti veditabbaá¹ƒ.

<373> __Ã±Ä• á¹‡uppattito pubbe vÄ• _ti arahattamaggaÃ±Ä• á¹‡uppattito pubbe vÄ• vip
pubbe antimabhavikassa paá¹-isandhiggahaá¹‡ato paá¹-á¹-hÄ• ya. __pacchÄ• vÄ• _ yÄ• v
__taá¹…khaá¹‡e vÄ• _ magguppattisamaye. __Ã±Ä• á¹‡Ä• nubhÄ• vanibbatto viseso_ti sÅ
uá¹-á¹-hitaá¹-á¹-hÄ• ne, samantato ca Ä• lokakaraá¹‡asamatthatÄ• viya tasseva Ã±Ä• á¹‡a
sabbaso pahÄ• tabbapahÄ• nabhÄ• vetabbabhÄ• vanÄ• pÄ• ripÅ«risaá¹…khÄ• to viseso. v
Ä• gatÄ• ni. __aniccÄ• nupassanÄ• yÄ• _ti saá¹…khÄ• re aniccato anupassantiyÄ• balava
Ä• raddhavipassanassa hi yathÄ• vuttavipassanÄ• ya pavattikkhaá¹‡e tato pubbe, pacchÄ•
pakiá¹‡á¹‡akasammasanavÄ• re niccasaÃ±Ã±Ä• ya pahÄ• naá¹-á¹-ho ijjhati. eseva nayo sa
saá¹…khepakathÄ• yapi adhippetattho pakÄ• sitova \Be II 12/, vitthÄ• rakathÄ• ya pana vib
``vitthÄ• rena kathetabbaâ€™â€™ _nti.

__gabbhagatassevÄ• _ti anÄ• dare sÄ• mivacanaá¹ƒ. __vuttanayenÄ• _ti ``pacchimabhavi
__bÄ• kulattheravatthu_mhi vuttanayena.

__dÄ• rubhÄ• raá¹ƒ katvÄ• _ti dÄ• rubhÄ• raá¹ƒ sakaá¹-e katvÄ• , Ä• ropetvÄ• ti attho. __c
chaá¸• á¸• etvÄ• . __sakaá¹-amÅ«le_ti sakaá¹-asamÄ«pe. __vÄ• á¸·ayakkhÄ• nucarite_ti ku
anuvicaritabbe. yakkhapariggahitaÃ±hi rÄ• jagahanagaraá¹ƒ.

<374> __samÄ• dhito_ti paá¹-hamajjhÄ• nÄ• disamÄ• dhito. __pubbe_ti upacÄ• rajjhÄ• na
samÄ• pattiyÄ• ciá¹‡á¹‡apariyante. __taá¹…khaá¹‡e_ti samÄ• pannakkhaá¹‡e. __samathÄ
tasmiá¹ƒ tasmiá¹ƒ \Ne II 12/ jhÄ• ne samÄ• dhitejena nibbatto
nÄ«varaá¹‡avikkhambhanavitakkÄ• disamatikkamasaÃ±Ã±Ä• vedayitanirodhaparissayasah

__kapotakandarÄ• ya_nti evaá¹ƒnÄ• make araÃ±Ã±avihÄ• re. __juá¹‡hÄ• ya rattiyÄ• _ti ca
__navoropitehi kesehÄ«_ti itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ. __yassÄ• _ti pahÄ
yakkhassa. khippanisantibhÄ• vassa ukkaá¹ƒsagatattÄ• thero tasmiá¹ƒ paharante eva sam
Ä• ha __ ``paharaá¹‡asamaye samÄ• pattiá¹ƒ appesÄ«â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ pana ``n
samÄ• dhiá¹ƒ samÄ• pajjitvÄ• â€™â€™ ti (Ud 34) vuttaá¹ƒ. ime pana therÄ• samÄ• pattito
tena pahÄ• ro dinnoti vadanti.

__saÃ±jÄ«vatthera_nti kakusandhassa bhagavato dutiyaá¹ƒ aggasÄ• vakaá¹ƒ mahÄ• thera
Ä• yasmÄ• araÃ±Ã±Ä• dÄ«su yattha katthaci nisinno appakasireneva nirodhaá¹ƒ samÄ• pa
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nirodhaá¹ƒ samÄ• pajji, taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``nir
_ntiÄ• di. cÄ«vare aá¹ƒsumattampi na jhÄ• yittha, sarÄ«re kÄ• kathÄ• . teneva hi thero ``sa
paÃ±Ã±Ä• yittha. __ayamassÄ• _ti assa Ä• yasmato saÃ±jÄ«vattherassa yo nirodhasamÄ•
aggiparissayÄ• bhÄ• vo, ayaá¹ƒ samÄ• dhivipphÄ• rÄ• \Be II 13/ iddhÄ«ti yojanÄ• . kathaá
nirodhasamÄ• pattiyaá¹ƒ samÄ• dhivipphÄ• rasambhavoti Ä• ha __ ``anupubba ... pe ... nib

__paá¹-hamaá¹ƒ á¹-hapitabhaá¹‡á¸• akassÄ• _ti sabbapaá¹-hamaá¹ƒ á¹-hapitabhaá¹‡á¸• a
sabbapacchimaá¹ƒ gayhati. __kÄ• laparicchedavasenÄ• _ti ``ettake kÄ• le gate vuá¹-á¹-hah
samÄ• pattito pubbe katakÄ• laparicchedavasena. __bhÄ«tÄ• viraviá¹ƒsÅ«_ti rattandhakÄ•
``pisÄ• co uá¹-á¹-hahatÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ• . ettakehi nÄ• ma bhaá¹‡á¸• akehi
mahÄ• nubhÄ• vo, aho vivekavÄ• sÄ«â€™â€™ ti ca __theragatena pasÄ• dena_.

__tattatelakaá¹-Ä• ha_nti Ä• dhÄ• rasÄ«sena Ä• dheyyamÄ• ha, kaá¹-Ä• he tattatelaá¹ƒ ka
adhippÄ• yo. __vivaá¹-á¹-amÄ• na_nti katthacipi alagganavasena bhassantaá¹ƒ.

__saparivÄ• rÄ• _ti paÃ±cahi itthisatehi saparivÄ• rÄ• . __rÄ• jÄ• naá¹ƒ mettÄ• ya pharÄ«_
odissakamettÄ• samÄ• pattiyÄ• \Ne II 13/ rÄ• jÄ• naá¹ƒ phusi. __khipitu_nti vijjhituá¹ƒ. __o
sarasannÄ• haá¹ƒ paá¹-isaá¹ƒhariituá¹ƒ.

<375> __paá¹-ikkÅ«lÄ• dÄ«sÅ«_ti aniá¹-á¹-hÄ• dÄ«su. aniá¹-á¹-haá¹ƒ hi paá¹-ikkÅ«laá¹ƒ, a
``paá¹-ikkÅ«laâ€™â€™ nti vuccati. __Ä• di_-saddena apaá¹-ikkÅ«lÄ• diá¹ƒ saá¹…gaá¹‡hÄ•
paá¹-ikkÅ«lÄ• rammaá¹‡e. __upekkhako_ti chaá¸·aá¹…gupekkhÄ• ya upekkhako. __tatthÄ•
paá¹-ikkÅ«lÄ• paá¹-ikkÅ«labhede vatthusmiá¹ƒ. __sato_ti sativepullappattiyÄ• satimÄ• . __
paÃ±Ã±Ä• vepullappattiyÄ• sampajÄ• nakÄ• rÄ«. __aya_nti ayaá¹ƒ paá¹-ikkÅ«lÄ• divatthÅ

apaá¹-ikkÅ«lasaÃ±Ã±Ä«vihÄ• rÄ• dikÄ• khÄ«á¹‡Ä• savÄ• naá¹ƒ aggamaggÄ• dhigamasid
``cetovasippattÄ• naá¹ƒ ... pe ... vuccatÄ«â€™â€™ _ti.

aniá¹-á¹-he vatthusmiá¹ƒ sattasaÃ±Ã±ite __mettÄ• pharaá¹‡aá¹ƒ vÄ• _ dhÄ• tuso paccavel
__dhÄ• tumanasikÄ• raá¹ƒ vÄ• _ gÅ«thÄ• dike dhÄ• tumanasikÄ• raá¹ƒ karontoti yojetabba
viharatÄ«_ti hitesitÄ• ya, dhammasabhÄ• vacintanÄ• ya ca na paá¹-ikkÅ«lasaÃ±Ã±Ä« hutv
viharati. __iá¹-á¹-he vatthusmiá¹ƒ_ Ã±Ä• timittÄ• dike. kesÄ• diasucikoá¹-á¹-hÄ• samattame
__asubhapharaá¹‡aá¹ƒ vÄ• _ asubhamanasikÄ• raá¹ƒ vÄ• . tattha rÅ«padhammajÄ• taá¹ƒ
iti-saddo, tasmÄ• aniccadukkhÄ• nattaviparia¹‡Ä• madhammoti manasikÄ• raá¹ƒ \Be II 14/
__paá¹-ikkÅ«lÄ• paá¹-ikkÅ«lesÅ«_ti iá¹-á¹-hÄ• niá¹-á¹-hÄ• ni vatthÅ«ni ekajjhaá¹ƒ gahetvÄ•
itarattha. yaá¹ƒ vÄ• sattÄ• naá¹ƒ paá¹-hamaá¹ƒ paá¹-ikkÅ«lato upaá¹-á¹-hitameva pacchÄ•
upatiá¹-á¹-hati, yaÃ±ca apaá¹-ikkÅ«lato upaá¹-á¹-hitameva pacchÄ• paá¹-ikkÅ«lato upatiá¹-
khÄ«á¹‡Ä• savo sace Ä• kaá¹…khati, vuttanayena apaá¹-ikkÅ«lasaÃ±Ã±Ä« vÄ• vihareyya,
ayamariyiddhi vuttÄ• .

__cakkhunÄ• rÅ«paá¹ƒ disvÄ• _ti kÄ• raá¹‡avasena ``cakkhÅ«â€™â€™ ti laddhavohÄ• re
cakkhuviÃ±Ã±Ä• á¹‡ena, cakkhunÄ• vÄ• kÄ• raá¹‡abhÅ«tena, dvÄ• rabhÅ«tena vÄ• rÅ«
hotÄ«_ti gehassitasomanassassÄ• yaá¹ƒ paá¹-ikkhepo, na nekkhammapakkhikÄ• ya kiriyÄ•
__chaá¸·aá¹…gupekkha_nti iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• the
parisuddhapakatibhÄ• vÄ• vijahanalakkhaá¹‡aá¹ƒ chasu dvÄ• resu pavattiyÄ• ``chaá¸·aá¹.
laddhanÄ• maá¹ƒ tatramajjhattupekkhaá¹ƒ. yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá
``paá¹-isambhidÄ• yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<376> __pakkhÄ«Ä• dÄ«na_nti \Ne II 14/ __Ä• di_-saddena devÄ• dÄ«naá¹ƒ saá¹…gaho.
__Ä• di_-saddena cakkhuvisuddhiÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. kusalakammena nibbattitvÄ•
sukhasamussayato vinipatitattÄ• __vinipÄ• tikÄ• naá¹ƒ. jhÄ• na_nti abhiÃ±Ã±Ä• pattaá¹ƒ jh
vipassanÄ• pi ukkaá¹ƒsagatÄ• ubbegapÄ«tisahitÄ• Ä• kÄ• se laá¹…ghÄ• panamattÄ• pi h
``vipassanaá¹ƒ vÄ• â€™â€™ _ti. __ ``paá¹-hamakappikÄ• naâ€™â€™ _nti idaá¹ƒ ``ekaccÄ
imassa visesanaá¹ƒ daá¹-á¹-habbaá¹ƒ. __evamÄ• dÄ«na_nti __Ä• di_-saddena punabbasu
daá¹-á¹-habbo.

<377> __vehÄ• sa_nti bhummatthe upayogavacanaá¹ƒ, accantasaá¹ƒyoge vÄ• . cakkavatt
purakkhatvÄ• attano bhavanato abbhuggantvÄ• Ä• kÄ• seneva sineruá¹ƒ padakkhiá¹‡aá¹ƒ
anusaá¹ƒyÄ• yatÄ«ti. __assabandhÄ• _ti assapÄ• lÄ• , ye assÄ• naá¹ƒ yavadÄ• yakÄ• . tat

cakkavattiÄ• dÄ«naá¹ƒ puÃ±Ã±iddhiyÄ• vitthÄ• riyamÄ• nÄ• ya atipapaÃ±co hotÄ«ti puÃ±
dassentena ``paripÄ• kaá¹ƒ gate puÃ±Ã±asambhÄ• re ijjhanakavisesoâ€™â€™ ti \Be II 15/
puÃ±Ã±iddhiá¹ƒ ekadesena dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __

sabbasuvaá¹‡á¹‡amayo pabbato. tassa kira gahitagahitaá¹-á¹-hÄ• ne odhi na paÃ±Ã±Ä• ya
ettha __sÄ«tÄ• _ nÄ• ma kasanavasena naá¹…galassa gatamaggo. __tumbaá¹ƒ_ nÄ• ma
catuddasa kasanamaggÄ• .

<378> __vijjaá¹ƒ parijapitvÄ• _ti gandhÄ• rÄ«vijjÄ• dikaá¹ƒ attano vijjaá¹ƒ katÅ«pacÄ• raá¹
mantapaá¹-hanakkamena paá¹-hitvÄ• .

<379> __sammÄ• payogenÄ• _ti upÄ• yapayogena, yathÄ• yathicchitatthasiddhi hoti, tath
pavattitaÃ±Ä• yÄ• rambhena. __tassa tassa kammassÄ• _ti yathÄ• dhippetassa nipphÄ• de
``tattha tattha sammÄ• payogappaccayÄ• ijjhanaá¹-á¹-hena iddhÄ«â€™â€™ ti (Paá¹-is III 1
iddhiyÄ• niddesepi. __purimapÄ• á¸·isadisÄ• vÄ• â€™â€™ _ti samÄ• dhivipphÄ• raiddhiÄ
__sakaá¹-abyÅ«hÄ• dikaraá¹‡avasenÄ• _ti sakaá¹-abyÅ«hacakkabyÅ«hapadumabyÅ«hÄ•
nibbattavisesoti \Ne II 15/ sambandho. gaá¹‡itagandhabbÄ• di __sippakammaá¹ƒ_. sallakat
__vejjakammaá¹ƒ_. irubbedÄ• dÄ«naá¹ƒ __tiá¹‡á¹‡aá¹ƒ vedÄ• naá¹ƒ_.

``ekopi hutvÄ• bahudhÄ• va hotÄ«â€™â€™ tiÄ• dinÄ• (DN I 238; MN I 147; SN c V 834;
adhiá¹-á¹-hÄ• niddhiyÄ• eva gahitattÄ• Ä• ha __ ``adhiá¹-á¹-hÄ• nÄ• iddhiyeva Ä• gatÄ• â
panatthe_ti imasmiá¹ƒ abhiÃ±Ã±Ä• nisaá¹ƒsasaá¹…khÄ• te, iddhividhasaá¹…khÄ• te vÄ• a

<380> ``ekavidhena Ã±Ä• á¹‡avatthuâ€™â€™ ntiÄ• dÄ«su (Vibh 751) koá¹-á¹-hÄ• sattho v
senÄ• byÅ«haá¹ƒ dassetÄ«â€™â€™ tiÄ• dÄ«su (Paá¹-is III 13) vikappattho, tadubhayampe
Ä• ha __ ``iddhividhÄ• yÄ• ti iddhikoá¹-á¹-hÄ• sÄ• ya, iddhivikappÄ• ya vÄ• â€™â€™ _ti. id
koá¹-á¹-hÄ• so, vakkhamÄ• nehi bhedehi anekappabhedÄ• ca. __vuttappakÄ• ravasenÄ• _
cittaparidamanassa samÄ• hitatÄ• dippakÄ• rassa ca vasena. ``iddhividhÄ• yÄ• â€™â€™ t
sampadÄ• navacananti Ä• ha __ ``iddhividhÄ• dhigamatthÄ• yÄ• â€™â€™ _ti. __ ``kasiá¹‡
_ti idaá¹ƒ abhiÃ±Ã±Ä• pÄ• dakaparikammacittÄ• naá¹ƒ \Be II 16/ samÄ• nasantÄ• natÄ• ya
parikammacittassa kasiá¹‡Ä• rammaá¹‡attÄ• . __iddhividhÄ• bhimukhaá¹ƒ pesetÄ«_ti nipph
abhimukhabhÄ• vena pavatteti. yaá¹ƒ hi ``sataá¹ƒ homÄ«â€™â€™ tiÄ• dinÄ• parikammaci
tadevassa abhinÄ«haraá¹‡aá¹ƒ, iddhividhÄ• bhimukhapesanaÃ±ca tatheva iddhividhassa p
abhininnÄ• manaá¹ƒ idha parikammacittassa iddhividhe adhimuttÄ«ti Ä• ha __ ``adhigantab
iddhipabbhÄ• raá¹ƒ karotÄ«â€™â€™ _ti. idha paccanubhavanaphusanÄ• sacchikiriyÄ• pat
__ ``pÄ• puá¹‡Ä• tÄ«ti atthoâ€™â€™ _ti Ä• ha. __assÄ• _ti iddhividhassa.

__ekopÄ«_ti __pi_-saddo vakkhamÄ• naá¹ƒ bahubhÄ• vaá¹ƒ upÄ• dÄ• ya sampiá¹‡á¸• ana
``ekopi hutvÄ• bahudhÄ• hoti, bahudhÄ• pi hutvÄ• eko hotÄ«â€™â€™ ti. so ca kho bahul
á¹-hitassa antarÄ• va ekabhÄ• vÅ«pagamo. yathÄ• kÄ• laparicchedaá¹ƒ pana saraseneva e
nÄ• dhippeto aniddhinimmÄ• nabhÄ• vato. tampi pubbe katakÄ• laparicchedavasena siddha
keci. aá¹-á¹-hÄ• ne vÄ• yaá¹ƒ __pi_-saddo, eko hutvÄ• bahudhÄ• pi hoti, bahudhÄ• hutvÄ

imasmiá¹ƒ pakkhe pi-saddo vakkhamÄ• naá¹ƒ ekabhÄ• vaá¹ƒ upÄ• dÄ• ya \Ne II 16/ ``sam
vatvÄ• ``so hÄ«â€™â€™ tiÄ• di sabbaá¹ƒ yathÄ• rahaá¹ƒ vattabbaá¹ƒ. bahubhÄ• vanimm
``bahÅ«naá¹ƒ santikeâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __bahÅ«naá¹ƒ santike_ti attanÄ• ni
samÄ«pe, tehi parivÄ• rito hutvÄ• ti adhippÄ• yo. __vÄ• _-saddo avuttavikappattho, tena ``
kathetukÄ• moâ€™â€™ ti evamÄ• di saá¹…gayhati. __ ``Ã±Ä• á¹‡ena adhiá¹-á¹-hahanto_
sambandhitabbaá¹ƒ.

<381> bhavati ettha iddhÄ«ti __bhÅ«miyo, _ jhÄ• nÄ• ni. __etthÄ• _ti ca hetumhi bhummav
bhÅ«mi __vivekajabhÅ«mi_. vivekajaá¹ƒ hi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ nÄ«varaá¹‡avivekasa
pÄ«tisukhabhÅ«tÄ• bhÅ«mi __pÄ«tisukhabhÅ«mi_. dutiyajjhÄ• naÃ±hi pÄ«tisukhabhÅ«mi
pÄ«tisukhasaÃ±jÄ• taÃ±ca samÄ• dhivasena. upari dvÄ«supi eseva nayo. __iddhilÄ• bhÄ•
__iddhipaá¹-ilÄ• bhÄ• yÄ• _ti iddhiyÄ• punappunaá¹ƒ labhamÄ• nÄ• ya, bahulÄ«karaá¹‡Ä•
__iddhivikubbanatÄ• yÄ• _ti iddhiyÄ• vividharÅ«pakÄ• raá¹‡Ä• ya, vikubbaniddhiyÄ• ti atth
__iddhivisavitÄ• yÄ• _ti iddhiyÄ• vividhÄ• nisaá¹ƒsapasavanÄ• ya. __iddhivasitÄ• yÄ• _ti i
khippanisantiÄ• dibhÄ• vÄ• vahavasÄ«bhÄ• vatthÄ• ya. __iddhivesÄ• rajjÄ• yÄ• _ti iddhiyÄ
vigatasaá¹ƒkilesatÄ• ya suá¹-á¹-hu visÄ• radabhÄ• vÄ• ya. catutthajjhÄ• naá¹ƒ tÄ• va iddhi
patiá¹-á¹-hÄ• ya nipphÄ• detabbato, itarÄ• ni pana kathanti Ä• ha __ ``ettha cÄ• â€™â€™ _
jhÄ• nÄ• ni sambhÄ• rabhÅ«miyoti veditabbÄ• nÄ«ti sambandho. tatiyajjhÄ• ne sukhaphara
pÄ«tipharaá¹‡ena sukhapharaá¹‡ena ca hetubhÅ«tenÄ• ti yathÄ• rahavasena yojanÄ• . ph
subhÄ• vitabhÄ• vena sÄ• tisayÄ• naá¹ƒ pÄ«tisukhÄ• naá¹ƒ vasena jhÄ• nappaccayÄ• din
paribrÅ«hanaá¹ƒ, rÅ«pakÄ• yassa ca taá¹ƒsamuá¹-á¹-hÄ• nehi paá¹‡Ä«tarÅ«pehi paripphu
``pÄ«tisukhena abhisandeti parisandeti paripÅ«reti parippharatÄ«â€™â€™ ti (DN I 226; MN
__sukhasaÃ±Ã±a_nti jhÄ• nasukhena sahagataá¹ƒ saÃ±Ã±aá¹ƒ. __lahusaÃ±Ã±a_nti taá¹ƒ
saÃ±Ã±aá¹ƒ. __okkamitvÄ• _ti anupavisitvÄ• . tesu hi jhÄ• nesu sÄ• tisayÄ• ya lahutÄ• ya
santÄ• navasena pavattento yogÄ« taá¹ƒ samokkanto viya hotÄ«ti evaá¹ƒ vuttaá¹ƒ. saÃ±Ã±
jhÄ• nasampayuttÄ• hi lahutÄ• vinÄ• pi iddhiyÄ• Ä• kÄ• saá¹ƒ laá¹…ghÄ• panappamÄ• á
lahubhÄ• vaggahaá¹‡eneva cettha mudukammaÃ±Ã±abhÄ• vÄ• pi gahitÄ• eva. tenÄ• ha _
hutvÄ• â€™â€™ _ti.

__iminÄ• _ \Ne II 17/ __pariyÄ• yenÄ• _ti tiá¹‡á¹‡aá¹ƒ jhÄ• nÄ• naá¹ƒ samÄ• pajjanena
sukhalahubhÄ• vappattanÄ• marÅ«pakÄ• yassa sati cittaparidamane catutthaá¹ƒ jhÄ• naá¹
iddhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattatÄ«ti iminÄ• pariyÄ• yena. pakatibhÅ«miyÄ• hi adhiá¹-á¹-
sambhÄ• rabhÅ«miyo pÄ• kÄ• rassa nemippadeso viyÄ• ti.

<382> iddhipÄ• daniddese __cattÄ• ro_ti gaá¹‡anaparicchedo. __iddhipÄ• dÄ• _ti ettha ijjh
nipphajjatÄ«ti attho. ijjhanti vÄ• etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«t
paá¹-hamenatthena iddhi eva pÄ• doti iddhipÄ• do, iddhikoá¹-á¹-hÄ• soti attho. dutiyenatthe
iddhipÄ• do. __pÄ• do_ti patiá¹-á¹-hÄ• , adhigamÅ«pÄ• yoti attho. tena hi uparÅ«parivisesa

pajjanti pÄ• puá¹‡anti. ayaá¹ƒ tÄ• va aá¹-á¹-hakathÄ• nayo. tattha iddhi-saddassa paá¹-ham
karaá¹‡attho \Be II 18/ vutto. pÄ• da-saddassa eko karaá¹‡atthova. pajjitabbÄ• va iddhi vutt
pajjitabbÄ• ca iddhi pajjanakaraá¹‡ena pÄ• dena samÄ• nÄ• dhikaraá¹‡Ä• hotÄ«ti paá¹-ha
pÄ• do iddhipÄ• doâ€™â€™ ti na sakkÄ• vattuá¹ƒ. tathÄ• iddhikiriyÄ• karaá¹‡ena sÄ• dhe
iddhi pajjanakiriyÄ• karaá¹‡ena pajjitabbÄ• ti dvinnaá¹ƒ karaá¹‡Ä• naá¹ƒ na asamÄ• nÄ• dh
dutiyenatthena ``iddhiyÄ• pÄ• do iddhipÄ• doâ€™â€™ ti ca na sakkÄ• vattuá¹ƒ. tasmÄ• p
samÄ• nÄ• dhikaraá¹‡asamÄ• so, dutiyena sÄ• mivacanasamÄ• so na yujjatÄ«ti paá¹-hame
iddhipÄ• do, dutiyenatthena iddhi eva pÄ• do iddhipÄ• doti samÄ• so yutto, yathÄ• vuttopi v
ijjhamÄ• nakoá¹-á¹-hÄ• saijjhanakaraá¹‡Å«pÄ• yabhÄ• vato.

pubbabhÄ• gachandavasena __chandahetuko_. sampayuttachandavasena __chandÄ• dhi
eva pana sahajÄ• tachandassÄ• pi adhikatÄ• veditabbÄ• . atha vÄ• ``chandaÃ±ce bhikkhu
labhati samÄ• dhiá¹ƒ, labhati cittassekaggataá¹ƒ, ayaá¹ƒ vuccati chandasamÄ• dhÄ«â€™â€
chandÄ• dhipatisamÄ• dhi __chandasamÄ• dhÄ«_ti adhipati-saddalopaá¹ƒ katvÄ• samÄ• s
adhipatisaddatthadassanavasena pana __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``chandahetuko chandÄ•
vuttaá¹ƒ. tenevÄ• ha __ ``chandaá¹ƒ adhipatiá¹ƒ karitvÄ• â€™â€™ _tiÄ• di. __padhÄ• nabh
keci vadanti. saá¹…khatasaá¹…khÄ• ranivattanatthaá¹ƒ pana __padhÄ• naggahaá¹‡aá¹ƒ_.
visesaá¹ƒ saá¹…kharotÄ«ti __saá¹…khÄ• ro, _ sabbampi vÄ«riyaá¹ƒ. tattha catukiccasÄ• d
nivattanatthaá¹ƒ __padhÄ• naggahaá¹‡aá¹ƒ. padhÄ• nabhÅ«tÄ• _ seá¹-á¹-habhÅ«tÄ• ti atth
vÄ«riyassa adhippetattÄ• bahuvacananiddeso. yo pana ``iddhiyÄ• pÄ• do iddhipÄ• doâ€™
samÄ• sayojanÄ• vasena pÄ• dassa upÄ• yatthataá¹ƒ gahetvÄ• iddhipÄ• dattho \Ne II 18/
paá¹-ilÄ• bhapubbabhÄ• gÄ• naá¹ƒ kattukaraá¹‡iddhibhÄ• vaá¹ƒ ``chandiddhipÄ• doâ€™â€
abhidhamme Ä• gatattÄ• chandÄ• dÄ«hi iddhipÄ• dehi sÄ• dhetabbÄ• ya vuddhiyÄ• kattic
karaá¹‡iddhibhÄ• vaÃ±ca sandhÄ• ya vuttoti veditabbo.

vÄ«riyiddhipÄ• de __ ``vÄ«riyasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataâ€™â€™
Ä• gataá¹ƒ. tattha purimaá¹ƒ samÄ• dhivisesanaá¹ƒ vÄ«riyÄ• dhipati samÄ• dhi __vÄ«riyas
samannÄ• gamaá¹…gadassanaá¹ƒ. dve eva hi sabbattha samannÄ• gamaá¹…gÄ• ni samÄ
padhÄ• nasaá¹…khÄ• ro ca. chandÄ• dayo samÄ• dhivisesanÄ• ni, padhÄ• nasaá¹…khÄ•
na chandÄ• dÄ«hÄ«ti na idha vÄ«riyÄ• dhipatitÄ• padhÄ• nasaá¹…khÄ• rassa vuttÄ• hoti.
visesetvÄ• á¹-hitameva samannÄ• gamaá¹…gavasena padhÄ• nasaá¹…khÄ• ravacanena
samannÄ• gamo vutto hotÄ«ti. yasmÄ• pana chandÄ• dÄ«hi visiá¹-á¹-ho samÄ• dhi, tathÄ•
sampayutto padhÄ• nasaá¹…khÄ• ro, sesadhammÄ• ca, tasmÄ• samÄ• dhivisesanÄ• naá
vuttÄ• . visesanabhÄ• vo ca chandÄ• dÄ«naá¹ƒ taá¹ƒtaá¹ƒavassayavasena hotÄ«ti.

__atha vÄ• _tiÄ• dinÄ• nissayaá¹-á¹-hepi pÄ• da-sadde upÄ• yaá¹-á¹-hena chandÄ• dÄ«n
teneva abhidhamme uttaracÅ«á¸·abhÄ• janÄ«ye ``cattÄ• ro iddhipÄ• dÄ• chandiddhipÄ• d
chandÄ• dÄ«nameva iddhipÄ• datÄ• vuttÄ• . paÃ±hÄ• pucchake ca ``cattÄ• ro iddhipÄ• dÄ

chandasamÄ• dhÄ«â€™â€™ tiÄ• dinÄ• va (Vibh 462) uddesaá¹ƒ katvÄ• pi puna chandÄ• d
vibhatto. upÄ• yiddhipÄ• dadassanatthameva hi sutte, abhidhamme ca nissayiddhipÄ• dada
aÃ±Ã±athÄ• catubbidhatÄ• na hotÄ«ti.

<383> __chandÄ• dÄ«ni aá¹-á¹-hÄ• _ti chandasamÄ• dhi vÄ«riyasamÄ• dhi cittasamÄ• dh
chandÄ• dÄ«ni aá¹-á¹-ha. kÄ• maá¹ƒ cettha catÅ«supi á¹-hÄ• nesu samÄ• dhi samÄ• dhi ev
uppÄ• detukÄ• matÄ• chandasahitova samÄ• dhi iddhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattati, na ke
vÄ«riyasamÄ• dhiÄ• dayopi. tasmÄ• chandÄ• disahitÄ• ete cattÄ• ro ca samÄ• dhÄ«, cha
aá¹-á¹-ha pajjati iddhi etehi pÄ• puá¹‡Ä«yati, sayaá¹ƒ vÄ• pajjanti iddhipaá¹-ilÄ• bhÄ• ya sa
__padÄ• nÄ«_ti vuccanti. tenÄ• ha __ ``iddhipaá¹-ilÄ• bhÄ• ya saá¹ƒvattantÄ«â€™â€™ _ti.
``chando na samÄ• dhÄ«â€™â€™ tiÄ• di, taá¹ƒ yadipi chandÄ• dayo samÄ• dhisahitÄ• va
visuá¹ƒ \Ne II 19/ nesaá¹ƒ padabhÄ• vadassanaá¹ƒ. __ekato niyuttova, _ na ekeko hutvÄ• t
__niyuttovÄ• _ti sahito eva, na viyutto.

<384> __anonata_nti na onataá¹ƒ, vÄ«riyena paggahitattÄ• alÄ«nanti attho. tenÄ• ha __ `
iÃ±jatÄ«â€™â€™ _ti, kosajjanimittaá¹ƒ na calatÄ«ti \Be II 20/ attho. uddhaá¹ƒ nataá¹ƒ __un
uddhataá¹ƒ vikkhittaá¹ƒ. na unnataá¹ƒ __anunnataá¹ƒ, _ avikkhittaá¹ƒ samÄ• hitanti attho. t
na iÃ±jatÄ«â€™â€™ _ti. abhisaá¹…gavasena nataá¹ƒ abhinataá¹ƒ, na abhinataá¹ƒ __anab
apagamanavasena nataá¹ƒ apanataá¹ƒ, kodhavasena vimukhaá¹ƒ. na apanataá¹ƒ __anapa
diá¹-á¹-hiyÄ• ``ahaá¹ƒ, mamaâ€™â€™ nti nissayavasena na nissitanti __anissitaá¹ƒ_. char
paá¹-ibaddhanti __appaá¹-ibaddhaá¹ƒ. rÄ• go_ kevalaá¹ƒ Ä• sattimattaá¹ƒ, __chandarÄ• go
tathÄ• hissa dÅ«re á¹-hitampi Ä• rammaá¹‡aá¹ƒ paá¹-ibaddhameva. __vippamutta_nti vise
jhÄ• nÄ• naá¹ƒ kÄ• marÄ• gapaá¹-ipakkhatÄ• ya Ä• ha __ ``kÄ• marÄ• geâ€™â€™ _ti. __v
saá¹ƒkilesato, na vÄ• saá¹ƒyuttaá¹ƒ catÅ«hipi yogehi. __vimariyÄ• dikataá¹ƒ_ kilesamariyÄ
Ä«sakampi kilesamariyÄ• dÄ• na hoti, tathÄ• paá¹-ipannaá¹ƒ. __ekattagata_nti ekaggataá
samÄ• hitaá¹ƒ. tato eva __nÄ• nattakilesehi_ nÄ• nÄ• sabhÄ• vehi kilesehi __na iÃ±jati_.

__esa attho_ti kosajjÄ• dinimittaá¹ƒ. imassa cittassa Ä• neÃ±janattho siddho eva Ä• neÃ±ja
pakÄ• sanavasena dassitattÄ• . __puna vutto_ti iddhiyÄ• bhÅ«mipÄ• dapadadassanappas
nÄ• mÄ• â€™â€™ ti mÅ«labhÄ• vadassanatthaá¹ƒ puna vutto. __purimo_ti ``saddhÄ• dÄ«
tiÄ• dinÄ• pubbe chadhÄ• dassitanayo. __aya_nti adhunÄ• soá¸·asadhÄ• dassitanayo. s
paá¹-isambhidÄ• naye ca dassite tattha sammoho na hoti, na adassiteti Ä• ha __ ``ubhayatt
_nti.

<385> __Ã±Ä• á¹‡ena adhiá¹-á¹-hahanto_ti ``kathaá¹ƒ panÄ• yaá¹ƒ evaá¹ƒ hotÄ«â€™â€™
vuttapadaá¹ƒ uddharati adhiá¹-á¹-hÄ• navidhiá¹ƒ dassetuá¹ƒ __ ``abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ
vuá¹-á¹-hÄ• yÄ• â€™â€™ _ti. ettha anupubbena cattÄ• ri jhÄ• nÄ• ni samÄ• pajjitvÄ• catut
vuá¹-á¹-hÄ• yÄ• ti keci, taá¹ƒ ayuttaá¹ƒ. yathicchitajjhÄ• nasamÄ• pajjanatthaÃ±hi cittaparid

catutthajjhÄ• nameva ca abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ, na itarÄ• ni. __parikammaá¹ƒ katvÄ• _ti
vuá¹-á¹-hÄ• ya kÄ• mÄ• vacaracittena ``sataá¹ƒ homÄ«â€™â€™ tiÄ• dinÄ• \Ne II 20/ cinta
parikammakaraá¹‡aá¹ƒ, tathÄ• vajjanameva ca Ä• vajjanaá¹ƒ. __dutiyampÄ«_ti __pi_-sadd
tatiyampi, tato bhiyyopÄ«ti imamatthaá¹ƒ dÄ«peti. yathÄ• hi jhÄ• nabhÄ• vanÄ• , evamabh
``ekavÄ• raá¹ƒ dvevÄ• raâ€™â€™ _nti idampi nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. __nim
paá¹-ibhÄ• ganimittÄ• rammaá¹‡aá¹ƒ. __parikammacittÄ• nÄ«_ti ettha ekekassa parikamma
\Be II 21/ daá¹-á¹-habbÄ• ``sataá¹ƒ homÄ«â€™â€™ ti pavattanato. __sahassÄ• rammaá¹‡
nayo. __vaá¹‡á¹‡avasenÄ• _ti attanÄ• parikappitavaá¹‡á¹‡avasena. __no paá¹‡á¹‡attivase
sattapaá¹‡á¹‡attivasena. __taá¹ƒ_ adhiá¹-á¹-hÄ• nacittaá¹ƒ __appanÄ• cittamivÄ• _ti ivagga
abhiÃ±Ã±Ä• cittassa jhÄ• nacittassa paá¹-hamuppattisadisabhÄ• vato vuttaá¹ƒ, na tassa ap
__rÅ«pÄ• vacaracatutthajjhÄ• nika_nti rÅ«pÄ• vacaracatutthajhÄ• navantaá¹ƒ, tena sampay

<386> yadi evaá¹ƒ ``Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti paá¹-isambhid
__ ``yampÄ«â€™â€™ _tiÄ• di. __tatrÄ• pÄ«_ti paá¹-isambhidÄ• yampi. __Ä• vajjatÄ«_ti ``b
ti idaá¹ƒ pÄ• á¹-hapadaá¹ƒ __parikammavaseneva vuttaá¹ƒ, _ na Ä• vajjanavasena. __Ä• v
adhiá¹-á¹-hÄ• tÄ«ti abhiÃ±Ã±Ä• Ã±Ä• á¹‡avasena vuttaá¹ƒ, _ na parikammacittasampayutta
kÄ• mÄ• vacarassa Ã±Ä• á¹‡assa vasena. na hi tassa tÄ• diso Ä• nubhÄ• vo atthÄ«ti. __ta
appanÄ• ppattassa abhiÃ±Ã±Ä• Ã±Ä• á¹‡asseva vasena adhiá¹-á¹-hÄ• naá¹ƒ, tasmÄ• . aya
dassento __ ``bahukaá¹ƒ Ä• vajjatÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha __sanniá¹-á¹-hÄ• pana
nipphÄ• danavasena.

__kÄ• yasakkhidassanattha_nti na kevalaá¹ƒ vacanamattameva, atha kho ayametassattha
sacchikatattÄ• kÄ• yasakkhÄ«ti sakkhidassanatthaá¹ƒ.

__kokanada_nti padumavisesanaá¹ƒ yathÄ• ``kokÄ• sakaâ€™â€™ nti. taá¹ƒ kira bahupatt
ativiya sugandhaÃ±ca hoti. __pÄ• to_ti pageva. ayaÃ±hettha attho --- yathÄ• kokanadasaá
pÄ• to_ sÅ«riyassuggamanavelÄ• yaá¹ƒ __phullaá¹ƒ_ vikasitaá¹ƒ __avÄ«tagandhaá¹ƒ siyÄ
sarÄ«ragandhena, guá¹‡agandhena ca __sugandhaá¹ƒ_ saradakÄ• le __antalikkhe Ä• dicc
__tapantaá¹ƒ_ aá¹…gehi niccharaá¹‡akajutitÄ• ya __aá¹…gÄ«rasaá¹ƒ_ sammÄ• sambuddh

__abhabbo_ti paá¹-ipattisÄ• ramidaá¹ƒ sÄ• sanaá¹ƒ, paá¹-ipatti ca pariyattimÅ«likÄ• , tvaÃ±
uggahetuá¹ƒ \Ne II 21/ asamattho, tasmÄ• abhabboti adhippÄ• yo. __abhabbo nÄ• ma na h
padhÄ• nabhÄ• vato.

__bhikkhÅ«_ti pabbajitavohÄ• rena vuttaá¹ƒ, bhÄ• vinaá¹ƒ vÄ• bhikkhubhÄ• vaá¹ƒ upÄ• d
rÄ• jagahaá¹ƒ buddhoâ€™â€™ ti (Sn 410). __pilotikakhaá¹‡á¸• a_nti suvisuddhaá¹ƒ coá¸·a
rajo haratÄ«ti __rajoharaá¹‡aá¹ƒ. abhinimminitvÄ• adÄ• si_ tattha pubbe katÄ• dhikÄ• rattÄ
ummujjanto ``attabhÄ• vassa panÄ• yaá¹ƒ dosoâ€™â€™ ti asubhasaÃ±Ã±aá¹ƒ, aniccasaÃ±

nÄ• marÅ«papariggahÄ• dinÄ• paÃ±casu khandhesu Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• kalÄ• pas
vaá¸• á¸• hetvÄ• udayabbayaÃ±Ä• á¹‡Ä• dipaá¹-ipÄ• á¹-iyÄ• vipassanaá¹ƒ anulomagotrab
obhÄ• savissajjanapubbikÄ• bhÄ• sitagÄ• thÄ• __obhÄ• sagÄ• thÄ• _.

__rÄ• go rajo_ ariyassa vinaye, na ca pana __reá¹‡u vuccati ``rajoâ€™â€™ _ti. kasmÄ• ?
malÄ«nabhÄ• vakaraá¹‡ato. __rÄ• gassetaá¹ƒ adhivacanaá¹ƒ ``rajoâ€™â€™ _ti. __etaá¹ƒ
rÄ• gasaá¹…khÄ• taá¹ƒ rajaá¹ƒ. __vippajahitvÄ• _ti aggamaggena visesato pajahanahetu. _
te_ti te pajahanakÄ• paá¹‡á¸• itÄ• hutvÄ• viharanti. __vÄ«tarajassa_ sabbaso pahÄ«narÄ
bhagavato __sÄ• sane_. tathÄ• hi vadanti ---

``cittamhi saá¹ƒkiliá¹-á¹-hamhi, saá¹ƒkilissanti mÄ• á¹‡avÄ• .

citte suddhe visujjhanti, iti vuttaá¹ƒ mahesinÄ• â€™â€™ ti || (Sv II 373; Ps I 106; Spk II 3.10

chaá¸·abhiÃ±Ã±Ä• gahaá¹‡ena gahitÄ• ya chaá¸·abhiÃ±Ã±Ä• ya vibhÄ• vitepi ariyamagge
phalanibbÄ• nehi saddhiá¹ƒ saá¹…gaá¹‡hanto Ä• ha __ ``nava lokuttaradhammÄ• â€™â€™
pattassa pidahanÄ• kÄ• rena hatthaá¹ƒ á¹-hapento __ ``hatthaá¹ƒ pidahÄ«â€™â€™ _ti vut
karaá¹‡atthe upayogavacanaá¹ƒ, hatthena pidahÄ«ti attho.

__sahassakkhattu_nti \Ne II 22/ sahassadhÄ• . sahassadhÄ• hi attÄ• naá¹ƒ ekacitteneva r
sahassavÄ• raá¹ƒ nimminanto viya hoti. asatipi kiriyÄ• byÄ• vuttiyaá¹ƒ tadatthasiddhitoti ima
``sahassakkhattuâ€™â€™ nti vuttaá¹ƒ. __ambavane_ti ambavane katavihÄ• re. __ramme_
kÄ• lappavedanÄ• , tÄ• va nisÄ«dÄ«ti yojanÄ• .

__aniyametvÄ• _ti vaá¹‡á¹‡Ä• vayavasarÄ«rÄ• vayavaparikkhÄ• rakiriyÄ• visesÄ• dÄ«hi n
__nÄ• nÄ• vaá¹‡á¹‡e_ti nÄ• nÄ• kÄ• re yathÄ• vuttavaá¹‡á¹‡Ä• divasena nÄ• nÄ• vidhe. _
missitakese. upaá¸• á¸• harattavaá¹‡á¹‡aupaá¸• á¸• hapaá¹‡á¸• uvaá¹‡á¹‡Ä• dÄ«su aÃ±Ã±
__upaá¸• á¸• harattacÄ«vare_. padavasena atthassa \Be II 23/, gamanavasena pÄ• á¸·iyÄ•
__padabhÄ• á¹‡aá¹ƒ_. parikathÄ• divasena dhammassa kathanaá¹ƒ __dhammakathÄ• _. s
uccÄ• raá¹‡aá¹ƒ __sarabhaÃ±Ã±aá¹ƒ. aparepÄ«_ti vuttÄ• kÄ• rato aÃ±Ã±epi dÄ«gharassal
nÄ• nappakÄ• rake. __icchiticchitappakÄ• rÄ• yeva hontÄ«_ti yathÄ• yathÄ• icchitÄ• , taá
yattakÄ• hi visesÄ• vaá¹‡á¹‡Ä• divasena tesu icchitÄ• , tattakavisesavantova te honti. te p
bhinnÄ• kÄ• repi vaá¹‡á¹‡avasena Ä• rammaá¹‡aá¹ƒ katvÄ• ekameva adhiá¹-á¹-hÄ• nacitt
Ä• nubhÄ• vo --- yathÄ• ekÄ• va cetanÄ• nÄ• nÄ• visesavantaá¹ƒ attabhÄ• vaá¹ƒ nibbatte
kammassa visesapaccayo hoti. acinteyyo ca kammavipÄ• koti ce, idhÄ• pi parikammacittaá
acinteyyo ca iddhivisayoti gahetabbaá¹ƒ. __esa nayo_ti yvÄ• yaá¹ƒ bahubhÄ• vanimmÄ• ne
jhÄ• naá¹ƒ samÄ• pajjitvÄ• â€™â€™ tiÄ• dinÄ• adhiá¹-á¹-hÄ• nanayo vutto, esa nayo itare

iti avisesaá¹ƒ atidesena dassetvÄ• visesaá¹ƒ sarÅ«pato dassetuá¹ƒ __ ``ayaá¹ƒ pana vise
vuttaá¹ƒ. tattha iminÄ• bhikkhunÄ• icchantenÄ• ti sambandho. __maá¹ƒ jÄ• nissantÄ«_ti ``
jÄ• nissanti. __antarÄ• vÄ• _ti paricchinnakÄ• lassa abbhantare eva. __pÄ• dakajjhÄ• na_r
parikammakaraá¹‡Ä• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ, itaraá¹ƒ pana atideseneva vibhÄ• vita
``eko homÄ«â€™â€™ ti antarÄ• adhiá¹-á¹-hÄ• naá¹ƒ akaronto. __ ``yathÄ• paricchinnakÄ•
``sataá¹ƒ homÄ«â€™â€™ tiÄ• dinÄ• adhiá¹-á¹-hÄ• naá¹ƒ karontena kÄ• laparicchedavase
__sayameva eko hoti_ adhiá¹-á¹-hÄ• nassa paá¹-ippassaddhattÄ• . ettha ca parikammÄ• dh
iddhimÄ• vaá¹‡á¹‡avasena sayameva Ä• rammaá¹‡aá¹ƒ hoti. tesu parikammacittÄ• ni \Ne
santatipaccuppannÄ• rammaá¹‡Ä• ni. adhiá¹-á¹-hÄ• nacittaá¹ƒ sampativattamÄ• nÄ• ramm
ekacittakkhaá¹‡ikattÄ• ti vadanti.

<387> __ ``Ä• vibhÄ• vaâ€™â€™ _nti padassa heá¹-á¹-hÄ• vuttena hoti-saddena samban
upayogavacanena vuttattÄ• , tathÄ• vakkhamÄ• nena ca gacchati-saddena attano, paresa
icchitattÄ• , nÄ• mapadaÃ±ca kiriyÄ• padÄ• pekkhanti kiriyÄ• sÄ• maÃ±Ã±avÄ• cinÄ• karo
``Ä• vibhÄ• vaá¹ƒ karotÄ«â€™â€™ _ti. __tirobhÄ• va_nti etthÄ• pi eseva nayo \Be II 24/. ya
paá¹-isambhidÄ• yanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``idameva hÄ«â€™â€™ _tiÄ• di. kÄ•
``Ä• vibhÄ• vanti kenaci anÄ• vaá¹-aá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is III 11) Ä• gataá
Ä• vibhÄ• vakaraá¹‡aá¹ƒ, tirobhÄ• vakaraá¹‡aÃ±ca sandhÄ• ya vuttaá¹ƒ. sesapadÄ• ni tesa
__andhakÄ• ra_nti rattandhakÄ• raá¹ƒ, divÄ• pi vÄ• bilaguhÄ• digataá¹ƒ __andhakÄ• raá¹ƒ
kuá¹-á¹-akavÄ• á¹-Ä• dinÄ• paá¹-icchÄ• ditaá¹ƒ. __anÄ• pÄ• tha_nti dÅ«ratÄ• sukhumatara
__aya_nti iddhimÄ• . paá¹-icchannopi dÅ«re á¹-hitopi attÄ• vÄ• paro vÄ• yathÄ• dissatÄ«
pariá¹‡Ä• metvÄ• yojetabbaá¹ƒ. __Ä• lokajÄ• ta_nti Ä• lokabhÅ«taá¹ƒ, jÄ• tÄ• lokaá¹ƒ vÄ•

<388> __etaá¹ƒ pana pÄ• á¹-ihÄ• riya_nti Ä• vibhÄ• vapÄ• á¹-ihÄ• riyamÄ• ha. __kena kat
kÄ• yasakkhiá¹ƒ pucchitvÄ• ``satthÄ• tÄ• va kÄ• yasakkhÄ«â€™â€™ ti dassentena ``bhag
tamatthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``bhagavÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. sÄ• vatthivÄ• si
sambandho, tathÄ• ``yÄ• va avÄ«ciá¹ƒ dassesÄ«â€™â€™ ti. Ä• kÄ• sagatesu heá¹-á¹-him
uparÅ«parivimÄ• naá¹ƒ byavadhÄ• yakesu byÅ«hiyamÄ• nesu taggataá¹ƒ Ä• kÄ• saá¹ƒ by
__ ``Ä• kÄ• saÃ±ca dvidhÄ• viyÅ«hitvÄ• â€™â€™ _ti.

__ayamattho_ti Ä• vibhÄ• vapÄ• á¹-ihÄ• riyassa satthÄ• rÄ• katabhÄ• vo. purimabuddhÄ•
buddhappaveá¹‡iyÄ• anupÄ• lanatthaá¹ƒ. __ ``ekena pÄ• denÄ• â€™â€™ _tiÄ• di tivikkan
yassa nayassa anusÄ• rena vÄ• canÄ• maggaá¹ƒ á¹-hapesi.

__cÅ«á¸·aanÄ• thapiá¹‡á¸• iko_ nÄ• ma anÄ• thapiá¹‡á¸• ikamahÄ• seá¹-á¹-hissa kaniá¹-á

__sinerupabbataá¹ƒ_ \Ne II 24/ __nibbijjhitvÄ• _ti taá¹ƒ parisÄ• ya dissamÄ• narÅ«paá¹ƒye

nibbijjhitvÄ• . __na_nti sinerupabbataá¹ƒ.

anekasatasahassasaá¹…khassa okÄ• salokassa, taá¹ƒnivÄ• sisattalokassa ca vivaá¹-abhÄ• vakaraá¹‡apÄ• á¹-ihÄ• riyaá¹ƒ __lokavivaraá¹‡aá¹ƒ nÄ• ma. mahÄ• brahmÄ•

passatha \Be II 25/ tÄ• va apaá¹‡á¹‡akapaá¹-ipadÄ• ya phalanti __nirayabhayena tajjetvÄ• anupubbikathÄ• nayena __saggasukhena palobhetvÄ• , _ na pana saggasampattiyaá¹ƒ nin

<389> yathÄ• Ä• vibhÄ• vakaraá¹‡e Ä• lokakasiá¹‡aá¹ƒ samÄ• pajjitabbaá¹ƒ Ä• lokanimm tirobhÄ• vakaraá¹‡e andhakÄ• ranimmÄ• nÄ• ya nÄ«lakasiá¹‡aá¹ƒ samÄ• pajjitabbaá¹ƒ. kÄ sarÅ«pato nÄ• gataá¹ƒ, ``vivaá¹-aá¹ƒ Ä• vaá¹-aâ€™â€™ nti (Paá¹-is III 11) pana vacanato a odÄ• takasiá¹‡antogadhaá¹ƒ vÄ• Ä• lokakasiá¹‡anti vuttovÄ• yamattho. __andhakÄ• ra_nt

<390> __avasese_ iá¹-á¹-iyattherÄ• dike.

<391> pÄ• kaá¹-o iddhimÄ• etassa atthÄ«ti pÄ• kaá¹-aá¹ƒ, pÄ• kaá¹-aÃ±ca taá¹ƒ pÄ• á¹-ih __pÄ• kaá¹-apÄ• á¹-ihÄ• riyaá¹ƒ_. na ettha iddhimÄ• pÄ• kaá¹-oti apÄ• kaá¹-aá¹ƒ, apÄ• ka pÄ• á¹-ihÄ• riyaÃ±cÄ• ti __apÄ• kaá¹-apÄ• á¹-ihÄ• riyaá¹ƒ_. iddhimato eva hi pÄ• kaá¹-Ä• p bhedo, na pÄ• á¹-ihÄ• riyassa. na hi taá¹ƒ apÄ• kaá¹-aá¹ƒ atthi.

__uttarimanussadhammÄ• _ti manussadhammo vuccati dasa kusalakammapathadhammÄ iddhisaá¹…khÄ• taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ __iddhipÄ• á¹-ihÄ• riyaá¹ƒ. Ä• á¸·inde_ti pamukh __iddhÄ• bhisaá¹…khÄ• ra_nti iddhipayogaá¹ƒ. __abhisaá¹…khÄ• sÄ«_ti abhisaá¹…khari, a __tÄ• lacchiggaá¸·enÄ• _ti kuÃ±cikacchiddena. __aggaá¸·antarikÄ• yÄ• _ti piá¹-á¹-hasaá¹…

__antarahito_ti antaradhÄ• yitukÄ• mo. __bako_ brahmÄ• yathÄ• antaradhÄ• yituá¹ƒ na s bhagavÄ• sayaá¹ƒ tassa, brahmagaá¹‡assa ca anÄ• pÄ• thabhÄ• vagamanena antarahito \Ne II 25/ imasmiá¹ƒ á¹-hÄ• ne atthibhÄ• vo vÄ• natthibhÄ• vo vÄ• na sakkÄ• jÄ• nituâ€™ brahmagaá¹‡assa vacanokÄ• so mÄ• hotÅ«ti __ ``bhavevÄ• haâ€™â€™ _nti imaá¹ƒ gÄ• t

tattha __bhavevÄ• haá¹ƒ bhayaá¹ƒ disvÄ• _ti ahaá¹ƒ bhave saá¹ƒsÄ• re jÄ• tijarÄ• dibheda __bhavaÃ±ca vibhavesina_nti imaÃ±ca kÄ• mabhavÄ• diá¹ƒ tividhampi \Be II 26/ sattabhav vibhavaá¹ƒ gavesamÄ• nampi pariyesamÄ• nampi punappunaá¹ƒ bhave eva disvÄ• . __bha taá¹‡hÄ• diá¹-á¹-hivasena kiÃ±ci bhavaá¹ƒ na abhivadiá¹ƒ na gahesiá¹ƒ. __nandiÃ±ca na up bhavataá¹‡haá¹ƒ na upagacchiá¹ƒ, na aggahesinti attho.

<392> __alaggamÄ• no_ti vinivijjhitvÄ• gamanena kuá¹-á¹-Ä• dÄ«su katthaci na laggamÄ• kataparikammenÄ• _ti yassa parato gantukÄ• mo, taá¹ƒ Ä• vajjitvÄ• ``Ä• kÄ• so hotu, Ä• k

kataparikammena iddhimatÄ• . pÄ• kÄ• rapabbatÄ• pekkhÄ• ya ``susiro, chiddoâ€™â€™ ti
ubbedhavasena pavattaá¹ƒ vivaraá¹ƒ __susiraá¹ƒ_. tiriyaá¹ƒ pavattaá¹ƒ __chiddaá¹ƒ_.

__yattha katthaci kasiá¹‡e parikammaá¹ƒ katvÄ• _ti pathavÄ«kasiá¹‡Ä• dÄ«su yattha katth
samÄ• pajjitvÄ• parikammaá¹ƒ katvÄ• ``Ä• kÄ• so hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbo. t
``aá¹-á¹-hasamÄ• pattivasÄ«bhÄ• voyeva pamÄ• á¹‡aâ€™â€™ _nti. tasmÄ• __yaá¹ƒ yaá¹
etena pathaviyÄ• ummujjananimujjane Ä• pokasiá¹‡asamÄ• pajjanaá¹ƒ, udakÄ• dÄ«su pat
pathavÄ«kasiá¹‡asamÄ• pajjanaá¹ƒ na ekantato icchitabbanti vuttaá¹ƒ hoti. __eta_nti etaá¹
tirokuá¹-á¹-Ä• digamanapÄ• á¹-ihÄ• riyakaraá¹‡e Ä• kÄ• sakasiá¹‡asamÄ• pajjanaá¹ƒ __av
anucchavikabhÄ• vato. evaÃ±ca katvÄ• ``Ä• kÄ• sakasiá¹‡avasena paá¹-icchannÄ• naá¹ƒ
ntiÄ• divacanaá¹ƒ viya pathavÄ«kasiá¹‡avasena ``ekopi hutvÄ• bahudhÄ• hotÄ«â€™â€™
udake vÄ• pathaviá¹ƒ nimminitvÄ• padasÄ• gamanaá¹ƒ icchatÄ«â€™â€™ tiÄ• dinÄ• yaá
tampi samatthitaá¹ƒ hoti.

``doso natthÄ«â€™â€™ ti dvikkhattuá¹ƒ baddhaá¹ƒ subaddhaá¹ƒ viya daá¸·hÄ«karaá¹‡aá¹
adhippÄ• yena vatvÄ• tena payojanÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ __ ``puna samÄ• pajjitvÄ• â
__adhiá¹-á¹-hitattÄ• Ä• kÄ• so hotiyevÄ• _ti sacepi kiÃ±ci antarÄ• upaá¹-á¹-hitaá¹ƒ pabbat
``Ä• kÄ• so hotÅ«â€™â€™ ti adhiá¹-á¹-hitattÄ• \Ne II 26/ Ä• kÄ• so hotiyeva. idampi
aá¹-á¹-hÄ• naparikappanamattaá¹ƒ, tÄ• disassa upaá¹-á¹-hÄ• nameva natthÄ«ti dassetuá¹ƒ
vuttaá¹ƒ.

<393> __paricchinditvÄ• _ti yathicchitaá¹-á¹-hÄ• naá¹ƒ Ã±Ä• á¹‡ena paricchinditvÄ• . __tat
pathaviyÄ• udakabhÄ• vÄ• dhiá¹-á¹-hÄ• ne __ayaá¹ƒ_ yathÄ• vuttapaá¹-ipattivibhÄ• vinÄ«
parato ``tatrÄ• yaá¹ƒ pÄ• á¸·Ä«â€™â€™ ti Ä• gataá¹-á¹-hÄ• nesupi iminÄ• nayena attho ve

__so_ti iddhimÄ• . adhiá¹-á¹-hÄ• nakÄ• le kÄ• laparicchedaá¹ƒ katvÄ• adhiá¹-á¹-hÄ• tÄ«ti
``paricchinnakÄ• laá¹ƒ pana atikkamitvÄ• â€™â€™ _ti. __pakatiyÄ• udakaá¹ƒ_ animmÄ• n

<394> __viparÄ«ta_nti yaá¹ƒ udakaá¹ƒ akkamitvÄ• akkamanto na saá¹ƒsÄ«dati, taá¹ƒ pan
pathavÄ«nimmÄ• navasena veditabbaá¹ƒ. __pathavÄ«kasiá¹‡a_nti pathavÄ«kasiá¹‡ajjhÄ•

<395> __pallaá¹…ka_nti samantato Å«rubaddhÄ• sanaá¹ƒ. chinnapakkho, asaÃ±jÄ• tapak
sakkotÄ«ti pÄ• á¸·iyaá¹ƒ ``pakkhÄ« sakuá¹‡oâ€™â€™ ti (Paá¹-is III 11) pakkhÄ«-saddena v
vuttoti __ ``pakkhehi yuttasakuá¹‡oâ€™â€™ _ti Ä• ha. __parikammaá¹ƒ katvÄ• _ti ``pathav
parikammaá¹ƒ katvÄ• .

__Ä• kÄ• se antalikkhe_ti antalikkhasaÃ±Ã±ite Ä• kÄ• se. yattha yattha hi Ä• varaá¹‡aá¹ƒ n
``Ä• kÄ• saâ€™â€™ nti vuccati. ayaÃ±ca iddhimÄ• na pathaviyÄ• Ä• sanne Ä• kÄ• se ga

agocaro, tattha gacchati, tÄ• disaÃ±ca loke ``antalikkhaâ€™â€™ nti vuccati. tena vuttaá¹ƒ `
Ä• kÄ• seâ€™â€™ ti.

__thero_ti pubbe vutta __tipiá¹-akacÅ«á¸·Ä• bhayatthero. samÄ• pattisamÄ• pajjana_nti pu
samÄ• pattisamÄ• pajjanaá¹ƒ. __nanu samÄ• hitamevassa citta_nti iddhimato pÄ• á¹-ihÄ• r
cittaá¹ƒ accantaá¹ƒ samÄ• hitameva hoti, na aÃ±Ã±adÄ• viya asamÄ• hitanti adhippÄ• yo.
matimattaá¹ƒ. pubbe hi pathavÄ«kasiá¹‡aá¹ƒ samÄ• pajjitvÄ• pathaviá¹ƒ adhiá¹-á¹-hÄ• ya
Ä• kÄ• so icchitabbo, tasmÄ• Ä• kÄ• sakasiá¹‡aá¹ƒ samÄ• pajjitabbameva. tenÄ• ha __ ``
__tirokuá¹-á¹-apÄ• á¹-ihÄ• riye_ \Ne II 27/ __vuttanayeneva paá¹-ipajjitabba_nti yathÄ• tatt
``Ä• kÄ• so hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• nena Ä• kÄ• so hoti, evaá¹ƒ idhÄ• pi pabbataru
Ä• kÄ• saá¹ƒ katvÄ• gantabbanti attho. atha vÄ• __tirokuá¹-á¹-apÄ• á¹-ihÄ• riye vuttanaye
bhikkhuno adhiá¹-á¹-hahitvÄ• gacchantassÄ• â€™â€™ tiÄ• dinÄ• (Vism II 392) tattha \Be
``purimÄ• dhiá¹-á¹-hÄ• nabaleneva cassa antarÄ• aÃ±Ã±o pabbato vÄ• rukkho vÄ• utuma
aá¹-á¹-hÄ• namevetaâ€™â€™ nti nÄ• gÄ• dÄ«hi kayiramÄ• no vibandho gamanantarÄ• ya

__okÄ• se_ti janavivitte yuttaá¹-á¹-hÄ• ne. __pÄ• kaá¹-o hoti_ Ä• kÄ• sacÄ• rÄ« ayaá¹ƒ sa

<396> __dvÄ• cattÄ• lÄ«sayojanasahassa_ggahaá¹‡aá¹ƒ paá¹-hamakappavasena kataá¹ƒ
pathaviyÄ• ussitabhÄ• vena tato katipayayojanÅ«natÄ• siyÄ• , appakaá¹ƒ adhikaá¹ƒ vÄ• A
gaá¹‡anÅ«pagaá¹ƒ na hotÄ«ti tathÄ• vuttaá¹ƒ. __tÄ«su dÄ«pesu ekakkhaá¹‡e Ä• lokakara
dÄ«pe majjhe tiá¹-á¹-hanti, tadÄ• tato purimasmiá¹ƒ atthaá¹ƒ gacchantÄ• pacchime udentÄ
Ä• lokakaraá¹‡ena. aÃ±Ã±ajotÄ«naá¹ƒ vÄ• abhibhavanena, duddasatÄ• ya ca __mahiddhi
sÄ«tapariá¸·Ä• havÅ«pasamanena, osadhitiá¹‡avanappatÄ«naá¹ƒ paribrÅ«hanena ca __ma
phusati. __parimajjatÄ«_ti hatthaá¹ƒ ito cito ca saÃ±cÄ• rento ghaá¹ƒseti.
__abhiÃ±Ã±Ä• pÄ• dakajjhÄ• navasenevÄ• _ti yassa kassaci abhiÃ±Ã±Ä• pÄ• dakajjhÄ• na
pÄ• dakajjhÄ• navisesaá¹ƒ nivatteti, na adhiá¹-á¹-hÄ• naá¹ƒ. tenevÄ• ha __ ``natthettha
kasiá¹‡asamÄ• pattiniyamoâ€™â€™ _ti. tirokuá¹-á¹-apÄ• á¹-ihÄ• riyÄ• dÄ«su viya imasmiá
samÄ• pajjitvÄ• adhiá¹-á¹-hÄ• tabbanti na ettha koci niyamo atthÄ«ti attho. tathÄ• hi pÄ• á
samÄ• pattiá¹ƒ aparÄ• masitvÄ• ``idha so iddhimÄ• â€™â€™ tiÄ• di (Paá¹-is III 10-11) vutt
``candimasÅ«riyeâ€™â€™ ti evaá¹ƒ vuttaá¹ƒ candimasÅ«riyamaá¹‡á¸• alaá¹ƒ. __rÅ«pagata
hatthapÄ• se á¹-hitaá¹ƒ rÅ«pagataá¹ƒ, hatthapÄ• se vÄ• rÅ«pagataá¹ƒ. hatthaá¹ƒ vÄ• vaá
yojanÄ• .

upÄ• dinnakaá¹ƒ nissÄ• ya anupÄ• dinnakassa vaá¸• á¸• hanaá¹ƒ vuttaá¹ƒ. yuttiyÄ• panet
vaá¸• á¸• hanacchÄ• yÄ• dissati. attano aá¹‡umahantabhÄ• vÄ• pÄ• dane upÄ• dinnakass
labbhateva. yathÄ• Ä• yasmato __mahÄ• moggallÄ• nassa nandopananda_damaneti evaá
theravÄ• daá¹ƒ Ä• haritvÄ• tamatthaá¹ƒ dassetuá¹ƒ __ ``tipiá¹-akacÅ«á¸·anÄ• gatthero Ä•
Ä• raddhaá¹ƒ. __kiá¹ƒ pana na hoti, _ hotiyevÄ• ti \Ne II 28/ adhippÄ• yo. dve hi paá¹-isedh

pakatiá¹ƒ gamentÄ«ti. __ ``tadÄ• mahantaá¹ƒ hoti mahÄ• moggallÄ• nattherassa viyÄ• â€™
yathÄ• dhikatatthadassanavasena vuttaá¹ƒ, khuddakabhÄ• vÄ• pÄ• danampettha labbhatev

nandopanandanÄ• gadamanakathÄ• vaá¹‡á¹‡anÄ•

__olokesi_ buddhÄ• ciá¹‡á¹‡avasena ``atthi nu kho assa upanissayoâ€™â€™ ti. lokiyaá¹ƒ
pasÄ• dalakkhaá¹‡aá¹ƒ sÄ• sanÄ• vatÄ• raá¹ƒ sandhÄ• yÄ• ha __ ``appasannoâ€™â€™ _
pasÄ• detabboti adhippÄ• yo. tenÄ• ha __ ``ko nu kho ... pe ... viveceyyÄ• â€™â€™ _ti.

__taá¹ƒ divasa_nti yadÄ• bhagavÄ• bhikkhusaá¹…ghaparivuto tÄ• vatiá¹ƒsabhavanÄ• bh
divasabhÄ• gaá¹ƒ. __Ä• pÄ• nabhÅ«miá¹ƒ sajjayiá¹ƒsÅ«_ti yattha so nisinno bhojanakiccaá
parivesanaá¹-á¹-hÄ• naá¹ƒ sittaá¹ƒ sammaá¹-á¹-haá¹ƒ bhojanÅ«pakaraá¹‡Å«panayanÄ• dir
paá¹-iyÄ• desuá¹ƒ. __tividhanÄ• á¹-akehÄ«_ti vadhÅ«kumÄ• rikaÃ±Ã±Ä• vatthÄ• hi tividhÄ•
__olokayamÄ• no_ti pekkhanto, vicÄ• rento vÄ• .

__uparÅ«parÄ«_ti matthakamatthake. __bhavanenÄ• _ti bhavanapadesena. __bhogehÄ«_
__avakujjenÄ• _ti nikujjitena. __gahetvÄ• _ti yathÄ• tÄ• vatiá¹ƒsabhavanassa padesopi nÄ
pariyÄ• dÄ• ya.

__sineruparibhaá¹‡á¸• a_nti sinerumekhalaá¹ƒ. sinerussa kira samantato bahalato, puthula
paÃ±cayojanasahassaparimÄ• á¹‡Ä• ni cattÄ• ri paribhaá¹‡á¸• Ä• ni tÄ• vatiá¹ƒsabhavanas
garuá¸·ehi, kumbhaá¹‡á¸• ehi, yakkhehi ca adhiá¹-á¹-hitÄ• ni, tÄ• ni paribhaá¹‡á¸• abhÄ• va
katvÄ• ``paribhaá¹‡á¸• aâ€™â€™ nti vuttaá¹ƒ. tehi kira sinerussa upaá¸• á¸• haá¹ƒ pariyÄ•

__attabhÄ• vaá¹ƒ vijahitvÄ• _ti manussarÅ«paá¹ƒ antaradhÄ• petvÄ• . __bÄ• dhatÄ«_ti kh

__attabhÄ• vaá¹ƒ vijahitvÄ• _ti sukhumattabhÄ• vanimmÄ• nena nÄ• garÅ«paá¹ƒ vijahitvÄ
``mukhagataá¹ƒ \Ne II 29/ samaá¹‡aá¹ƒ saá¹ƒkhÄ• dissÄ• mÄ«â€™â€™ ti. __pÄ• cÄ«nena
tathÄ• nipannattÄ• vuttaá¹ƒ. suá¹-á¹-hu satiyÄ• paccupaá¹-á¹-hÄ• panatthamÄ• ha __ ``ma

__Ä• dito_ \Be II 30/ __paá¹-á¹-hÄ• ya sabbapÄ• á¹-ihÄ• riyÄ• nÄ«_ti tadÄ• therena katap
vuttaá¹ƒ. __imaá¹ƒ pana á¹-hÄ• na_nti imaá¹ƒ nÄ• sÄ• vÄ• tavissajjanakÄ• raá¹‡aá¹ƒ.

__anubandhÄ«_ti ``na sakkÄ• evaá¹ƒmahiddhikassa imassa samaá¹‡assa paá¹-ipaharituâ
palÄ• yantaá¹ƒ anubandhi.

__ekapaá¹-ipÄ• á¹-iyÄ• _ti ekÄ• ya paá¹-ipÄ• á¹-iyÄ• , nirantaranti attho. __ayamevÄ• _ti y
nissÄ• ya anupÄ• dinnakassa vaá¸• á¸• hi, ayameva. __ettha_ edise hatthavaá¸• á¸• hanÄ•

yuttarÅ«pÄ• cittato, ututo vÄ• upÄ• dinnakarÅ«pÄ• naá¹ƒ anuppajjanato. atha vÄ• __upÄ
indriyabaddhaá¹ƒ adhippetaá¹ƒ. evampi tassa tathÄ• vaá¸• á¸• hi na yujjati evÄ• ti vuttanay
veditabbÄ• . ekasantÄ• ne upÄ• dinnaá¹ƒ, anupÄ• dinnaÃ±ca sambhinnaá¹ƒ viya pavattam
asambhinnameva. tattha yathÄ• Ä• á¸·hakamatte khÄ«re anekÄ• á¸·hake udake Ä• sitte ya
sambhinnaá¹ƒ sabbatthakameva lambamÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hati, tathÄ• pi na tattha kh
udakameva vaá¸• á¸• hati, evamevaá¹ƒ yadipi upÄ• dinnaá¹ƒ anupÄ• dinnaÃ±ca sambhinna
upÄ• dinnaá¹ƒ na vaá¸• á¸• hati, iddhÄ• nubhÄ• vena cittajaá¹ƒ, tadanusÄ• rena utujaÃ±ca
daá¹-á¹-habbaá¹ƒ.

__so_ti so iddhimÄ• . __evaá¹ƒ katvÄ• _ti vuttÄ• kÄ• rena hatthaá¹ƒ vÄ• vaá¸• á¸• hetvÄ•
hatthapÄ• se á¹-hite katvÄ• . pÄ• daá¹-á¹-hapanÄ• dipi vuttanayeneva veditabbaá¹ƒ. __apa
__tathevÄ• _ti pÄ• á¹-ihÄ• riyakaraá¹‡ato pubbe viya. __tathÅ«pamameta_nti yathÄ• udak
nÄ• nÄ• pÄ• tÄ«su bahÅ«hi nÄ• nÄ• candamaá¹‡á¸• alesu dissamÄ• nesu na tena candam
bahÅ«naÃ±ca paccekaá¹ƒ dassanaá¹ƒ ijjhati, tathÅ«pamametaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ cand
gamanÄ• diuparodhÄ• bhÄ• vato, bahÅ«naÃ±ca iddhimantÄ• naá¹ƒ tattha iddhipayogassa
adhippÄ• yo.

<397> __paricchedaá¹ƒ katvÄ• _ti abhividhivasena pana paricchedaá¹ƒ katvÄ• , na mariyÄ
brahmaloke attano kÄ• yena vasaá¹ƒ vatteti. __pÄ• á¸·Ä«_ti paá¹-isambhidÄ• maggapÄ• á¸

__yÄ• va_ \Ne II 30/ __brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattetÄ«_ti ettha yasmÄ• na bra
adhippetaá¹ƒ, nÄ• pi brahmalokassa gamanameva, atha kho \Be II 31/ aÃ±Ã±athÄ• aÃ±Ã±
pana dÅ«rÄ• vadhinidassanametaá¹ƒ, tasmÄ• ``sace brahmalokaá¹ƒ gantukÄ• mÄ• hotÄ«
dassetuá¹ƒ __ ``santikepi dÅ«re adhiá¹-á¹-hÄ• tÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pi_-s
tena vuttÄ• vasesassa adhiá¹-á¹-hÄ• niddhiyÄ• nipphÄ• detabbassa sabbassÄ• pi saá¹…g
daá¹-á¹-habbaá¹ƒ.

__yamakapÄ• á¹-ihÄ• riyÄ• vasÄ• ne_tiÄ• dinÄ• tivikkamassa adhiá¹-á¹-hÄ• niddhinipphar
lakkhaá¹‡Ä• nisaá¹ƒsatÄ• . tadubhayaá¹ƒ yathÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ na virujjhati, tathÄ•

__nÄ«lamÄ• tika_nti nÄ«lavaá¹‡á¹‡odakamÄ• tikaá¹ƒ.

__mahÄ• bodhi_nti aparÄ• jitapallaá¹…kaá¹ƒ mahÄ• bodhiá¹ƒ. __citte uppanne santike akÄ
cittuppattisamanantarameva pathaviá¹ƒ, samuddaÃ±ca saá¹ƒkhipitvÄ• mahÄ• bodhisantike

__nakkhattadivase_ti mahadivase. __candapÅ«ve_ti candasadise candamaá¹‡á¸• alÄ• kÄ•
__ekapattapÅ«ramattamakÄ• sÄ«_ti yathÄ• te pamÄ• á¹‡ato sarÅ«peneva antopattapariyÄ

__kÄ• kavaliyavatthusmi_Ã±ca ``bhagavÄ• thokaá¹ƒ bahuá¹ƒ akÄ• sÄ«â€™â€™ ti Ä• netv
pana vatthuá¹ƒ saá¹…khepatova dassetuá¹ƒ __ ``mahÄ• kassapatthero kirÄ• â€™â€™ _tiÄ
__samÄ• pattiyÄ• _ti nirodhasamÄ• pattiyÄ• .

__gaá¹…gÄ• tÄ«re_ti tambapaá¹‡á¹‡idÄ«pe gaá¹…gÄ• nadiyÄ• tÄ«re. __saÃ±Ã±aá¹ƒ adÄ
yathÄ• dhiá¹-á¹-hitaá¹ƒ sappiá¹ƒ passanti, tathÄ• saÃ±Ã±aá¹ƒ adÄ• si.

__tassÄ• _ti yassa brahmuno rÅ«paá¹ƒ daá¹-á¹-hukÄ• mo, tassa brahmuno rÅ«paá¹ƒ passa
dibbÄ• ya sotadhÄ• tuyÄ• brahmuno saddaá¹ƒ suá¹‡Ä• ti. __cittaá¹ƒ pajÄ• nÄ• tÄ«_ti ceto
cittaá¹ƒ pajÄ• nÄ• ti. __karajakÄ• yassa vasenÄ• _ti cÄ• tumahÄ• bhÅ«tikarÅ«pakÄ• yassa
pariá¹‡Ä• metÄ«â€™â€™ ti ettha kiá¹ƒ taá¹ƒ cittaá¹ƒ, kathaá¹ƒ vÄ• pariá¹‡Ä• mananti Ä• h
``pÄ• dakajjhÄ• nacittaá¹ƒ gahetvÄ• kÄ• ye Ä• ropetÄ«â€™â€™ _ti. kathaá¹ƒ \Ne II 31/ pa
__ ``kÄ• yÄ• nugatikaá¹ƒ karotÄ«â€™â€™ _ti. evampi saddadandharovÄ• yanti vacanapath
``dandhagamanaâ€™â€™ _nti. karotÄ«ti \Be II 32/ sambandho. __kÄ• yagamanaá¹ƒ hi dan
dandhamahÄ• bhÅ«tapaccayattÄ• ti adhippÄ• yo. ayaÃ±hettha attho --- dissamÄ• nena kÄ•
cittaá¹ƒ pariá¹‡Ä• mento yogÄ« pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``idaá
dandhagamanaá¹ƒ hotÅ«â€™â€™ ti parikammaá¹ƒ karoti. tathÄ• parikammakaraá¹‡aá¹ƒ h
``pÄ• dakajjhÄ• nacittaá¹ƒ gahetvÄ• â€™â€™ ti vuttaá¹ƒ. parikammaá¹ƒ pana katvÄ• puna
adhiá¹-á¹-hahanto taá¹ƒ cittaá¹ƒ kÄ• ye Ä• ropeti, kÄ• yÄ• nugatikaá¹ƒ dandhagamanaá¹ƒ k

__sukhasaÃ±Ã±a_nti sukhasahagataá¹ƒ saÃ±Ã±aá¹ƒ, saÃ±Ã±Ä• sÄ«sena niddeso. lahubh
__lahusaÃ±Ã±aá¹ƒ_. kathaá¹ƒ pana iddhicittena saha sukhasaÃ±Ã±Ä• ya sambhavoti Ä• ha
upekkhÄ• sampayuttÄ• saÃ±Ã±Ä• â€™â€™ _ti. sukhanti saÃ±Ã±Ä• tanti vÄ• __sukhasaÃ
hi santaá¹ƒ sukhanti vuttÄ• â€™â€™ _ti ekantagarukehi nÄ«varaá¹‡ehi, oá¸·Ä• rikehi anupa
vitakkÄ• dÄ«hi vippayogo cittacetasikÄ• naá¹ƒ lahubhÄ• vassa kÄ• raá¹‡anti dassento Ä• h
veditabbÄ• â€™â€™ _ti. __taá¹ƒ okkantassÄ• _ti taá¹ƒ sukhalahusaÃ±Ã±aá¹ƒ anuppattass
__gantukÄ• matÄ• eva ettha pamÄ• á¹‡a_nti ettha etasmiá¹ƒ dissamÄ• nena kÄ• yena gan
gantukÄ• mo, taá¹ƒ uddissa gantukÄ• matÄ• vasena pavattaparikammÄ• dhiá¹-á¹-hÄ• nÄ•
gamanaá¹ƒ ijjhati. tasmÄ• magganimmÄ• navÄ• yuadhiá¹-á¹-hÄ• nehi vinÄ• pi icchitadesap
tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``sati hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

__kÄ• yaá¹ƒ gahetvÄ• _ti karajakÄ• yaá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena parikammacitten
Ä• ropetÄ«_ti ``ayaá¹ƒ kÄ• yo idaá¹ƒ cittaá¹ƒ viya hotÅ«â€™â€™ ti pÄ• dakajjhÄ• nacitte Ä
karoti. tenÄ• ha __ ``cittÄ• nugatikaá¹ƒ karoti sÄ«ghagamanaâ€™â€™ _nti. __cittagamana
__idaá¹ƒ pana_ cittavasena kÄ• yapariá¹‡Ä• manapÄ• á¹-ihÄ• riyaá¹ƒ. __cittagamanamevÄ
samÄ• nagamanameva. kathaá¹ƒ pana kÄ• yo dandhappavattiko lahuparivattinÄ• cittena s
sabbathÄ• samÄ• nagatiko. yatheva hi kÄ• yavasena cittapariá¹‡Ä• mane cittaá¹ƒ sabbath

na hoti. na hi tadÄ• cittaá¹ƒ sabhÄ• vasiddhena attano khaá¹‡ena avattitvÄ• garuvuttikass
khaá¹‡ena vattati. ``idaá¹ƒ cittaá¹ƒ ayaá¹ƒ kÄ• yo viya hotÅ«â€™â€™ ti pana adhiá¹-á¹-hÄ•
dandhagatikassa kÄ• yassa anuvattanato yÄ• va icchitaá¹-á¹-hÄ• nappatti, tÄ• va kÄ• yaga
santÄ• navasena \Ne II 32/ pavattamÄ• naá¹ƒ cittaá¹ƒ kÄ• yagatiyÄ• pariá¹‡Ä• mitaá¹ƒ nÄ•
kÄ• yo idaá¹ƒ cittaá¹ƒ viya hotÅ«â€™â€™ ti adhiá¹-á¹-hÄ• nena pageva sukhalahusaÃ±Ã±
abhÄ• vitiddhipÄ• dÄ• naá¹ƒ viya dandhaá¹ƒ avattitvÄ• yathÄ• lahukatipayacittavÄ• rehev
hoti, evaá¹ƒ pavattamÄ• no kÄ• yo cittagatiyÄ• pariá¹‡Ä• mito nÄ• ma hoti, na ekacittakkh
icchitaá¹-á¹-hÄ• nappattiyÄ• .

evaÃ±ca katvÄ• ``seyyathÄ• pi nÄ• ma balavÄ• puriso samiÃ±jitaá¹ƒ vÄ• bÄ• haá¹ƒ pas
bÄ• haá¹ƒ samiÃ±jeyyÄ• â€™â€™ ti idampi upamÄ• vacanaá¹ƒ nippariyÄ• yeneva samatt
evaá¹ƒ sampaá¹-icchitabbaá¹ƒ, aÃ±Ã±athÄ• suttÄ• bhidhammapÄ• á¹-hehi, vinayaá¹-á¹-h
dhammatÄ• ca vilomitÄ• . ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampÄ«â€™â€™
aÃ±Ã±agahaá¹‡ena rÅ«padhammÄ• gahitÄ• alahuparivattitÄ• ya. abhidhamme (Paá¹-á¹-h
purejÄ• tapaccayo rÅ«pameva vutto, pacchÄ• jÄ• tapaccayo ca tasseva. yattha yattha ca d
tattheva bhijjanti. natthi desantarasaá¹…kamanaá¹ƒ, na ca sabhÄ• vo aÃ±Ã±athÄ• hotÄ«ti.
dhammÄ• naá¹ƒ kenaci lakkhaá¹‡aá¹ƒ aÃ±Ã±athattaá¹ƒ kÄ• tuá¹ƒ sakkÄ• , bhÄ• vaÃ±Ã±at
__ ``tÄ«supi khaá¹‡esÅ«â€™â€™ _ti idampi gamanÄ• rambhaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na
vadanti. __thero_ti aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ antare eko thero. __idhÄ• _ti idaá¹ƒ pÄ•
vibhajitvÄ• vuttapÄ• á¹-he. __sayaá¹ƒ gamanameva Ä• gataá¹ƒ_ ``brahmalokaá¹ƒ gacchat

__cakkhusotÄ• dÄ«na_nti cakkhusotÄ• dÄ«naá¹ƒ aá¹…gÄ• naá¹ƒ. tathÄ• hi vuttaá¹ƒ ``sab
sabbaaá¹…gapaccaá¹…gavantanti attho. __pasÄ• do nÄ• ma natthÄ«_ti iminÄ• va bhÄ• va
vuttoti daá¹-á¹-habbaá¹ƒ. __rucivasenÄ• _ti icchÄ• vasena. __aÃ±Ã±ampÄ«_ti bhagavatÄ•
kiriyaá¹ƒ karoti. ayaÃ±cettha buddhÄ• nubhÄ• vo. yadi sÄ• vakanimmitesu nÄ• nappakÄ• r
nÄ• nÄ• vaá¹‡á¹‡e kÄ• tukÄ• mo hotÄ«â€™â€™ tiÄ• di yaá¹ƒ heá¹-á¹-hÄ• vuttaá¹ƒ, taá¹ƒ
parikammaá¹ƒ katvÄ• adhiá¹-á¹-hahantassa te te vaá¹‡á¹‡avayÄ• divisesÄ• parikammÄ• r
vuttaá¹ƒ. idha pana yathÄ• dhiá¹-á¹-hite nimmitarÅ«pe sace sÄ• vako ``ime visesÄ• hontÅ«
icchati, na ijjhati, buddhÄ• naá¹ƒ pana ijjhatÄ«ti ayamattho dassitoti na koci virodho.

idÄ• ni yÄ• ni tÄ• ni ``yÄ• va brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattetÄ«â€™â€™ ti (Paá¹-is
atthadassanavasena vibhattÄ• ni ``dÅ«repi santike adhiá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• dÄ«ni c
\Ne II 33/, tattha sikhÄ• ppattaá¹ƒ kÄ• yena vasavattanapÄ• á¹-ihÄ• riyaá¹ƒ dassetuá¹ƒ __ `
_tiÄ• di Ä• raddhaá¹ƒ. tattha __ya_nti kiriyÄ• parÄ• masanaá¹ƒ, tena __ ``rÅ«paá¹ƒ passat
yadetaá¹ƒ rÅ«padassanaá¹ƒ, __ ``saddaá¹ƒ suá¹‡Ä• tÄ«â€™â€™ _ti ettha yadetaá¹ƒ sadd
pajÄ• nÄ• tÄ«â€™â€™ _ti ettha yadetaá¹ƒ cittajÄ• nananti evaá¹ƒ dibbacakkhusotacetopar
dassanasavanajÄ• nanakiriyaá¹ƒ parÄ• masatÄ«ti daá¹-á¹-habbaá¹ƒ. ito paresu __santiá¹-á
nayo. __yampissÄ• _ti yampi assa. yogino adhiá¹-á¹-hÄ• nanti sambandho. __yaÃ±ca kho_

avadhÄ• raá¹‡attho, visesattho vÄ• , tena ayamevettha kÄ• yena vasavattanapÄ• á¹-ihÄ• ri
dÄ«peti. kasmÄ• ? ``ayaá¹ƒ nu kho iddhimÄ• , ayaá¹ƒ nu kho nimmitoâ€™â€™ ti ekaccassa
Ä• saá¹…kuppÄ• danato. yadaggena cetaá¹ƒ adhiá¹-á¹-hitaá¹ƒ visesato manomayanti vucca
ukkaá¹-á¹-hataranti veditabbaá¹ƒ. tenÄ• ha __ ``ettÄ• vatÄ• kÄ• yena vasaá¹ƒ vatteti nÄ• m
evaá¹ƒ kasmÄ• idha sesÄ• ni gahitÄ• nÄ«ti Ä• ha __ ``sesaá¹ƒ ... pe ... vuttaâ€™â€™ _nti.

<398> __idaá¹ƒ nÄ• nÄ• karaá¹‡a_nti kÄ• mamimÄ• pi dve iddhiyo adhiá¹-á¹-hÄ• navasen
idÄ• ni vuccamÄ• naá¹ƒ imÄ• saá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ viseso. __pakativaá¹‡á¹‡aá¹ƒ vija
pakatirÅ«paá¹ƒ vijahitvÄ• apanetvÄ• , paresaá¹ƒ adassetvÄ• ti attho. __kumÄ• rakavaá¹‡á
kumÄ• rakasaá¹‡á¹-hÄ• naá¹ƒ. __dassetÄ«_ti tathÄ• vikubbanto attani dasseti. __nÄ• gava
eseva nayo. __hatthimpi dassetÄ«_ti attÄ• nampi hatthiá¹ƒ katvÄ• dasseti, bahiddhÄ• pi ha
etadatthameva hi idha ``hatthivaá¹‡á¹‡aá¹ƒ vÄ• dassetÄ«â€™â€™ ti avatvÄ• ``hatthimpi d
(Paá¹-is III 13) vuttaá¹ƒ. yaá¹ƒ pana keci bahiddhÄ• hatthiÄ• didassanavacanaá¹ƒ ``pakativ
vijahitvÄ• â€™â€™ ti vacanena vikubbaniddhibhÄ• vena virujjhatÄ«ti vadanti, tadayuttaá¹ƒ.
pakativaá¹‡á¹‡avijahanaá¹ƒ nÄ• ma attano pakatirÅ«passa aÃ±Ã±esaá¹ƒ adassanaá¹ƒ, na
nirodhanaá¹ƒ. evaá¹ƒ sati attÄ• naá¹ƒ adassetvÄ• bahiddhÄ• hatthiá¹ƒ dassento ``pakativa
hatthiá¹ƒ dassetÄ«â€™â€™ ti \Be II 35/ vuccamÄ• ne ko ettha virodho, attanÄ• pana hatth
bahiddhÄ• pi hatthiá¹ƒ dassante vattabbameva natthi. tenevÄ• ha ``bahiddhÄ• pi hatthiÄ• d
vuttaâ€™â€™ nti. evaÃ±ca katvÄ• vikubbaniddhibhÄ• vena ca na koci virodho.

pÄ• á¸·iyaÃ±ca __kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• _tiÄ• dÄ«su aniyamattho vÄ• -saddo vutto
karaá¹‡adassanatthaá¹ƒ. __hatthimpÄ«_tiÄ• dÄ«su pana hatthiÄ• dÄ«naá¹ƒ bahÅ«naá¹ƒ e
kÄ• tabbÄ• bhÄ• vadassanatthaá¹ƒ samuccayattho pi-saddo vutto. tena ``hatthimpi dassetÄ
vuttanayeneva attho gahetabbo.

iddhimato \Ne II 34/ attano kumÄ• rakÄ• kÄ• rena paresaá¹ƒ dassanaá¹ƒ kumÄ• rakavaá¹‡
kiÃ±ci apubbaá¹ƒ pathavÄ«Ä• divatthu nipphÄ• dÄ«yatÄ«ti kasiá¹‡aniyamena payojanÄ• bh
``pathavÄ«kasiá¹‡Ä• dÄ«su aÃ±Ã±atarÄ• rammaá¹‡atoâ€™â€™ _ti vuttaá¹ƒ. satipi vÄ• va
taá¹ƒ pathavÄ«kasiá¹‡Ä• divaseneva ijjhatÄ«ti evampettha kasiá¹‡aniyamena payojanaá¹ƒ
kumÄ• rakavaá¹‡á¹‡aÃ±hi dassentena nÄ«lavaá¹‡á¹‡aá¹ƒ vÄ• dassetabbaá¹ƒ siyÄ• , pÄ«t
aÃ±Ã±ataravaá¹‡á¹‡aá¹ƒ vÄ• . tathÄ• sati nÄ«lÄ• dikasiá¹‡Ä• ni samÄ• pajjitabbÄ• nÄ«ti Ä
eseva nayo sesesupi. evamadhiá¹-á¹-hite yadeke pathavÄ«kasiá¹‡avasena ``ekopi hutvÄ•
tiÄ• di (DN I 238; MN I 147; SN c V 842; Paá¹-is III 10) bhÄ• voti evaá¹ƒ pavattena kasiá¹‡a
vikubbaniddhiniddese ``pathavÄ«kasiá¹‡Ä• dÄ«su aÃ±Ã±atarÄ• rammaá¹‡atoâ€™â€™ tiÄ•
Ä• saá¹…kanti, so anokÄ• sovÄ• ti daá¹-á¹-habbaá¹ƒ. nimminitabbabhÄ• vena attanÄ• icch
kumÄ• rakavaá¹‡á¹‡o, _ na pana attano daharakÄ• le kumÄ• rakavaá¹‡á¹‡oti. __nÄ• gÄ• _
byÄ• pÄ« evÄ• ti yadeke ``nÄ• gÄ• dinimmÄ• ne na yujjati viyÄ• â€™â€™ ti vadanti, tadapo

__bahiddhÄ• pÄ«_ti __pi_-saddena ajjhattaá¹ƒ sampiá¹‡á¸• eti. ayaÃ±hettha attho --- __ha
ajjhattaá¹ƒ, bahiddhÄ• pi hatthiÄ• didassanavasena vuttaá¹ƒ, na ``kumÄ• rakavaá¹‡á¹‡aá¹ƒ
ajjhattameva kumÄ• rakavaá¹‡á¹‡Ä• dÄ«naá¹ƒ dassanavasenÄ• ti. yaá¹ƒ ettha vattabbaá¹ƒ
taá¹ƒ heá¹-á¹-hÄ• vuttameva.

<399> __kÄ• ya_nti \Be II 36/ attano karajakÄ• yaá¹ƒ. __vuttanayenevÄ• _ti ``ayaá¹ƒ kÄ• y
parikammaá¹ƒ katvÄ• puna ``pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• yÄ• â€™â€
vuttanayÄ• nusÄ• ramÄ• ha. __aÃ±Ã±aá¹ƒ kÄ• ya_nti yaá¹ƒ manomayaá¹ƒ kÄ• yaá¹ƒ nimm
__muÃ±jamhÄ• _ti muÃ±jatiá¹‡ato. __Ä«sika_nti tassa kaá¹‡á¸• aá¹ƒ. __kosiyÄ• _ti asikosa
peá¸·Ä• ya, nimmokatoti ca vadanti. __abbÄ• hatÄ«_ti uddharati. __pavÄ• heyyÄ• _ti Ä• ka

iddhividhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti dvÄ• dasamapariccheda vaá¹‡á¹‡anÄ• .

13. abhiÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ•

dibbasotadhÄ• tukathÄ• vaá¹‡á¹‡anÄ•

<400> __tatthÄ• _ti \Be II 37/ \Ne II 35/ dibbasotadhÄ• tuyÄ• niddese. abhiÃ±Ã±Ä• pÄ• á¸
abhiÃ±Ã±Ä• naá¹ƒ nibbattanavidhi vidhÄ«yati. abhiÃ±Ã±Ä• sÄ«senettha abhiÃ±Ã±Ä• pÄ• á
parÄ• su ca tÄ«su abhiÃ±Ã±Ä• sÅ«â€™â€™ _ti. __tato parÄ• sÅ«_ti ca satthuno desanÄ•
uddesakkamaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na paá¹-ipattikkamaá¹ƒ. na hi paá¹-ipajjantÄ• iminÄ
paá¹-ipajjanti. __sabbatthÄ• _ti dibbasotadhÄ• tupÄ• á¸·iyaá¹ƒ, sesÄ• bhiÃ±Ã±Ä• pÄ• á¸·iya
__tatrÄ• _ti vÄ• kyopaÃ±Ã±Ä• se nipÄ• tamattaá¹ƒ, __tatra_ vÄ• yathÄ• vuttapÄ• á¹-he. __
bhavÄ• ti dibbÄ• , devÄ• naá¹ƒ sotadhÄ• tu, tÄ• ya dibbÄ• ya sadisattÄ• . idÄ• ni taá¹ƒ dibb
__ ``devÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sucaritakammanibbattÄ• _ti
saddhÄ• bahulatÄ• visuddhadiá¹-á¹-hitÄ• nisaá¹ƒsadassÄ• vitÄ• disampattiyÄ• suá¹-á¹-hu
devÅ«papattijanakena puÃ±Ã±akammena nibbattÄ• . __pittasemharuhirÄ• dÄ«hÄ«_ti __Ä•
saá¹…gaho. __apalibuddhÄ• _ti anupaddutÄ• . pittÄ• dÄ«hi anupaddutattÄ• , kammassa ca
__upakkilesavimutti_ veditabbÄ• . upakkilesadosarahitaá¹ƒ hi kammaá¹ƒ tiá¹‡Ä• didosarahit
uá¸·Ä• raphalaá¹ƒ anupakkiliá¹-á¹-haá¹ƒ hoti. kÄ• raá¹‡Å«pacÄ• rena cassa phalaá¹ƒ tathÄ•
``sukkaá¹ƒ sukkavipÄ• kaâ€™â€™ nti (DN III 312; MN II 81; AN a IV 233). __dÅ«repÄ«_ti _
sukhumassÄ• pi Ä• rammaá¹‡assa sampaá¹-icchanasamatthataá¹ƒ saá¹…gaá¹‡hÄ• ti. __p
catumahÄ• bhÅ«tÄ• naá¹ƒ pasÄ• dalakkhaá¹‡Ä• sotadhÄ• tu.

vÄ«riyÄ• rambhavaseneva ijjhanato sabbÄ• pi kusalabhÄ• vanÄ• vÄ«riyabhÄ• vanÄ• , pa
vÄ• iddhipÄ• dabhÄ• vanÄ• pi visesato vÄ«riyabhÄ• vanÄ• , tassÄ• Ä• nubhÄ• vena nibba

__vÄ«riyabhÄ• vanÄ• balanibbattÄ• _. Ã±Ä• á¹‡amayÄ• sotadhÄ• tu Ã±Ä• á¹‡asotadhÄ• t
upakkilesavimuttatÄ• ya, dÅ«repi sukhumassapi Ä• rammaá¹‡assa sampaá¹-icchanasamatt
\Ne II 36/. __dibbavihÄ• ravasena paá¹-iladdhattÄ• _ti dibbavihÄ• rasaá¹…khÄ• tÄ• naá¹ƒ c
vasena paá¹-iladdhattÄ• , iminÄ• kÄ• raá¹‡avasenassÄ• dibbabhÄ• vamÄ• ha. yaá¹ƒ cetth
heá¹-á¹-hÄ• vuttameva. __dibbavihÄ• rasannissitattÄ• _ti \Be II 38/ aá¹-á¹-haá¹…gasamann
ukkaá¹ƒsagataá¹ƒ pÄ• dakajjhÄ• nasaá¹…khÄ• taá¹ƒ dibbavihÄ• raá¹ƒ sannissÄ• ya pavatt
dibbavihÄ• rapariyÄ• pannaá¹ƒ vÄ• attanÄ• sampayuttaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• na
sannissitattÄ• ti evampettha attho daá¹-á¹-habbo. __savanaá¹-á¹-henÄ• _ti saddagahaá¹‡aá
hi saddÅ«paladdhi saddasabhÄ• vÄ• vabodho savanaá¹ƒ. santesupi aÃ±Ã±esu sabhÄ• vac
attasuÃ±Ã±atÄ• sandassanatthÄ• satthu dhÄ• tudesanÄ• ti Ä• ha __ ``nijjÄ«vaá¹-á¹-hena c
__sotadhÄ• tukiccaá¹ƒ_ saddasampaá¹-icchanaá¹ƒ, saddasanniá¹-á¹-hÄ• napaccayatÄ• ca

Ã±Ä• á¹‡assa parisuddhi upakkilesavigamenevÄ• ti Ä• ha __ ``nirupakkilesÄ• yÄ• â€™â€™
santakÄ• , maá¹ƒsasotadhÄ• tu, dibbavidÅ«rÄ• divisayaggahaá¹‡asaá¹…khÄ• tena attano
mÄ• nusikaá¹ƒ etÄ• yÄ• ti __atikkantamÄ• nusikÄ• _. tenÄ• ha __ ``manussÅ«pacÄ• raá¹ƒ
saddasavanenÄ• â€™â€™ _ti. tattha __manussÅ«pacÄ• ra_nti manussehi upacaritabbaá¹-
sotadvÄ• rena gahetabbaá¹ƒ visayanti adhippÄ• yo. tenÄ• ha __ ``saddasavanenÄ• â€™â€
devalokapariyÄ• panne. te pana visesato devÄ• naá¹ƒ kathÄ• saddÄ• hontÄ«ti Ä• ha __ ``
manussÄ• naá¹ƒ eteti mÄ• nusÄ• , te __mÄ• nuse_. evaá¹ƒ devamanussasaddÄ• naá¹ƒyev
``padesapariyÄ• dÄ• naâ€™â€™ _nti, ekadesaggahaá¹‡anti attho. __sadehasannissitÄ• _
__nippadesapariyÄ• dÄ• naá¹ƒ_ á¹-hÄ• nabhedaggahaá¹‡amukhena saviÃ±Ã±Ä• á¹‡akÄ•
anavasesena saá¹…gaá¹‡hanato.

__ayaá¹ƒ_ dibbasotadhÄ• tu. __parikammasamÄ• dhicittenÄ• _ti parikammabhÅ«tÄ• veá¹-
dibbasotaÃ±Ä• á¹‡assa parikammavasena pavattakkhaá¹‡ikasamÄ• dhinÄ• samÄ• hitacitt
__parikammasamÄ• dhi_ nÄ• ma dibbasotadhÄ• tuyÄ• upacÄ• rÄ• vatthÄ• tipi vadanti. sÄ
vuttÄ• ti daá¹-á¹-habbÄ• . sabboá¸·Ä• rikasaddadassanatthaá¹ƒ sÄ«hÄ• dÄ«naá¹ƒ saddo pa
tiyojanamatthakepi kira kesarasÄ«hassa sÄ«hanÄ• dasaddo suyyati. __Ä• di_-saddena
meghasaddabyagghasaddÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. ettha ca yathÄ• oá¸·Ä•
sukhumasaddÄ• vajjanÅ«pÄ• yadassanatthaá¹ƒ, tathÄ• saddaggahaá¹‡abhÄ• vanÄ• baler
sukhumatarasaddaggahaá¹‡asaá¹ƒsiddhito.

evaá¹ƒ \Be II 39/ Ä• sannasaddaggahaá¹‡Ä• nusÄ• rena dÅ«radÅ«ratarasaddaggahaá¹‡an
``puratthimÄ• ya_ \Ne II 37/ __disÄ• yÄ• â€™â€™ _tiÄ• dinÄ• disÄ• sambandhavasena sa
Ä• raddho. tattha __saddanimitta_nti Ã±Ä• á¹‡uppattihetubhÄ• vato saddo eva saddanimitta
upÄ• dÄ• yupÄ• dÄ• ya labbhamÄ• no saddÄ• naá¹ƒ oá¸·Ä• rikasukhumÄ• kÄ• ro, taá¹ƒ sa
``saddÄ• naá¹ƒ saddanimittaâ€™â€™ _nti. yaá¹ƒ pana vuttaá¹ƒ __ ``oá¸·Ä• rikÄ• nampi sub
saddanimittaá¹ƒ manasi kÄ• tabbaâ€™â€™ _nti, taá¹ƒ oá¸·Ä• rikasukhumasammatesupi

oá¸·Ä• rikasukhumasabbhÄ• vadassanatthaá¹ƒ. taÃ±ca sabbaá¹ƒ sukhume Ã±Ä• á¹‡aparic
daá¹-á¹-habbaá¹ƒ. saddanimittassa apaccuppannasabhÄ• vattÄ• ``saddova saddanimittaâ€
Ã±Ä• yÄ• gatoti keci, taá¹ƒ na oá¸·Ä• rikasukhumÄ• naá¹ƒ saddÄ• naá¹ƒ vaá¹‡á¹‡Ä• ramm
nÄ«lapÄ«tÄ• divaá¹‡á¹‡Ä• naá¹ƒ viya tattheva gahetabbato. oá¸·Ä• rikasukhumabhÄ• vo ce
adhippetanti. __tassÄ• _ti yathÄ• vuttena vidhinÄ• paá¹-ipajjantassa yogino. __te saddÄ• _
pabhuti Ä• vajjantassa anukkamena sukhumasukhumÄ• saddÄ• Ä• vajjitÄ• , te. __pÄ• kat
pÄ• dakajjhÄ• nasamÄ• pajjanato pubbe pavattacittassÄ• pi. __parikammasamÄ• dhicittass
uppÄ• danatthaá¹ƒ pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hitassa saddaá¹ƒ Ä• rabb
pavattakkhaá¹‡ikasamÄ• dhicittassa. pubbepi Ã±Ä• á¹‡ena parimadditattÄ• ativiya pÄ• kaá

__tesu saddesÅ«_ti ye parikammassa visayadassanatthaá¹ƒ bahÅ« saddÄ• vuttÄ• , tesu s
yatthassa parikammakaraá¹‡avasena abhiá¹‡haá¹ƒ manasikÄ• ro pavatto, taá¹ƒ ekaá¹ƒ sad
tato appanuppattito paraá¹ƒ. __tasmiá¹ƒ sote_ti tasmiá¹ƒ Ã±Ä• á¹‡asote. __patito hotÄ«_ti c
antogadhÄ• hoti appanÄ• cittassa uppattito pabhuti dibbasotaÃ±Ä• á¹‡alÄ• bhÄ« nÄ• ma h
bhÄ• vanÄ• bhiyogo icchitabboti attho. __ta_nti dibbasotadhÄ• tuá¹ƒ. __thÄ• majÄ• ta_nti jÄ
daá¸·habhÄ• vappattaá¹ƒ. __vaá¸• á¸• hetabbaá¹ƒ_ pÄ• dakajjhÄ• nÄ• rammaá¹‡aá¹ƒ. kinti
``etthantare saddaá¹ƒ suá¹‡Ä• mÄ«ti ekaá¹…gulamattaá¹ƒ paricchinditvÄ• â€™â€™ _ti. pÄ
Ä• rammaá¹‡abhÅ«taá¹ƒ kasiá¹‡animittaá¹ƒ ``ettakaá¹ƒ á¹-hÄ• naá¹ƒ pharatÅ«â€™â€™ ti n
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjantassa kasiá¹‡animittaá¹ƒ tattakaá¹ƒ á¹-hÄ• naá¹ƒ pharitvÄ
40/. so samÄ• pattito vuá¹-á¹-hÄ• ya tattha gate sadde Ä• vajjati, subhÄ• vitabhÄ• vanattÄ•
saddaá¹ƒ Ä• rabbha uppannÄ• vajjanÄ• nantaraá¹ƒ cattÄ• ri, paÃ±ca vÄ• javanÄ• ni uppaj
iddhicittaá¹ƒ, itarassa punapi pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitabbameva. tato eva hi pÄ• da
phuá¹-á¹-hokÄ• sabbhantaragatepi sadde suá¹‡Ä• tiyevÄ• ti sÄ• saá¹…kaá¹ƒ vadati.
__ekaá¹…guladvaá¹…gulÄ• _diggahaá¹‡aÃ±cettha sukhumasaddÄ• pekkhÄ• ya kataá¹ƒ.

__evaá¹ƒ_ \Ne II 38/ __suá¹‡antovÄ• _ti evaá¹ƒ paricchinditvÄ• paricchinditvÄ• savanena
hutvÄ• yathÄ• vajjite sadde suá¹‡anto eva. __pÄ• á¹-iyekka_nti ekajjhaá¹ƒ pavattamÄ• nep
vatthubhedena vavatthapetukÄ• matÄ• ya sati.

dibbasotadhÄ• tukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cetopariyaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<401> __pariyÄ• tÄ«_ti sarÄ• gÄ• divibhÄ• gena paricchijja jÄ• nÄ• ti. tenÄ• ha __ ``paricc
_ti. yesaÃ±hi dhÄ• tÅ«naá¹ƒ gati attho, buddhipi tesaá¹ƒ attho. ``parasattÄ• naâ€™â€™ nti
aÃ±Ã±atthoti Ä• ha __ ``attÄ• naá¹ƒ á¹-hapetvÄ• sesasattÄ• naâ€™â€™ _nti, yathÄ• hi yo
attÄ• na hoti, so paroti. __sattÄ• na_nti cettha rÅ«pÄ• dÄ«su sattÄ• ti sattÄ• . tassÄ• pana
saviÃ±Ã±Ä• á¹‡akasantÄ• ne niruá¸·hattÄ• nicchandarÄ• gÄ• pi sattÄ• tveva vuccanti, bhÅ

``puâ€™â€™ nti narakaá¹ƒ, tattha galanti papatantÄ«ti __puggalÄ• , _ pÄ• pakÄ• rino. itare
saá¹ƒsÄ• rino taá¹ƒsabhÄ• vÄ• nÄ• tivattanato puggalÄ• tveva vuccanti. taá¹ƒtaá¹ƒsattanik
upapattiyÄ• pÅ«raá¹‡ato, aniccatÄ• vasena galanato ca __puggalÄ• _ti neruttÄ• .

__etaÃ±hÄ«_ti ettha __hi_-saddo hetuattho. yasmÄ• ``etaá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ dib
ijjhatÄ«â€™â€™ ti __taá¹ƒ_ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ, __etassa_ cetopariyaÃ±Ä• á¹‡assa
tasmÄ• tena cetopariyaÃ±Ä• á¹‡aá¹ƒ uppÄ• detukÄ• mena adhigatadibbacakkhuÃ±Ä• á¹‡
kÄ• tabbÄ• \Be II 41/. __hadayarÅ«pa_nti na hadayavatthu, atha kho hadayamaá¹ƒsapesi.
kamalamakuá¸·asaá¹‡á¹-hÄ• naá¹ƒ, anto kosÄ• takÄ«phalasadisanti vuccati, taÃ±hi nissÄ•
lohitaá¹ƒ tiá¹-á¹-hati. hadayavatthu pana imaá¹ƒ lohitaá¹ƒ nissÄ• ya pavattatÄ«ti. kathaá¹ƒ p
lohitassa vaá¹‡á¹‡adassanena arÅ«paá¹ƒ cittaá¹ƒ pariyesatÄ«ti Ä• ha __ ``yadÄ• hÄ«â€™
somanassasahagatÄ• dicittavuttiyÄ• kammajassa lohitassa vividhavaá¹‡á¹‡abhÄ• vÄ• patt
``kammajameva taá¹ƒ lohitaâ€™â€™ nti catusantatirÅ«passÄ• pi tattha labbhamÄ• nattÄ• .
rÅ«paá¹ƒ somanassindriyasamuá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di. evampi yaá¹ƒ tattha acittaj
yathÄ• vuttavaá¹‡á¹‡abhedena \Ne II 39/ na bhavitabbanti? bhavitabbaá¹ƒ, sesatisantatirÅ«
tadanuvattanato. yathÄ• hi gamanÄ• dÄ«su cittajarÅ«pÄ• ni utukammÄ• hÄ• rasamuá¹-á¹-
aÃ±Ã±athÄ• kÄ• yassa desantaruppattiyeva na siyÄ• , evamidhÄ• pi cittajarÅ«paá¹ƒ sesati
anuvattamÄ• nÄ• ni pavattanti. pasÄ• dakodhavelÄ• su cakkhussa vaá¹‡á¹‡abhedÄ• pattiy
nidassanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__pariyesantenÄ• _ti paá¹-hamaá¹ƒ tÄ• va anumÄ• nato Ã±Ä• á¹‡aá¹ƒ pesetvÄ• gavesant
uppÄ• detukÄ• mena yoginÄ• heá¹-á¹-hÄ• vuttanayena rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ
abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• dibbacakkhuÃ±Ä• á¹‡assa lÄ• bhÄ« samÄ• no Ä• lokaá¹
parassa hadayamaá¹ƒsapesiá¹ƒ nissÄ• ya pavattamÄ• nassa lohitassa vaá¹‡á¹‡adassanen
somanassasahagataâ€™â€™ nti vÄ• ``domanassasahagataâ€™â€™ nti vÄ• ``upekkhÄ•
nayaggÄ• havasenapi vavatthapetvÄ• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• y
jÄ• nÄ• mÄ«â€™â€™ ti parikammaá¹ƒ kÄ• tabbaá¹ƒ. kÄ• lasatampi kÄ• lasahassampi pun
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tatheva paá¹-ipajjitabbaá¹ƒ. tassevaá¹ƒ dibbacakkhunÄ•
hadayalohitavaá¹‡á¹‡adassanÄ• dividhinÄ• paá¹-ipajjantassa idÄ• ni cetopariyaÃ±Ä• á¹‡aa
tadÄ• pavattatÄ«ti vavatthÄ• pitaá¹ƒ cittaá¹ƒ, taá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ
tasmiá¹ƒ niruddhe cattÄ• ri, paÃ±ca vÄ• javanÄ• ni javanti. tesaá¹ƒ purimÄ• ni tÄ«á¹‡i, catt
parikammÄ• disamaÃ±Ã±Ä• ni kÄ• mÄ• vacarÄ• ni, catutthaá¹ƒ, paÃ±camaá¹ƒ vÄ• appanÄ
rÅ«pÄ• vacaracatutthajjhÄ• nikaá¹ƒ. tattha yaá¹ƒ antena appanÄ• cittena saddhiá¹ƒ uppann
__cetopariyaÃ±Ä• á¹‡aá¹ƒ_. taÃ±hi yatthÄ• nena parikammaá¹ƒ kataá¹ƒ, taá¹ƒ parassa citta
paá¹-ivijjhantaá¹ƒ vibhÄ• ventameva hutvÄ• \Be II 42/ pavattati rÅ«paá¹ƒ viya ca dibbacakk
saddaá¹ƒ viya ca dibbasotaÃ±Ä• á¹‡aá¹ƒ. tato paraá¹ƒ pana kÄ• mÄ• vacaracittehi sarÄ• gA
nÄ«lÄ• divavatthÄ• panaá¹ƒ viya. evamadhigatassa pana cetopariyaÃ±Ä• á¹‡assa thÄ• ma
adhigamanavidhÄ• nasadisamevÄ• ti taá¹ƒ dassetuá¹ƒ __ ``tasmÄ• tena ... pe ... thÄ• mag

vuttaá¹ƒ.

__evaá¹ƒ thÄ• magate hÄ«_tiÄ• di thÄ• magatÄ• nisaá¹ƒsadassanaá¹ƒ. __sabbampi kÄ• m
catupaá¹‡á¹‡Ä• savidhampi kÄ• mÄ• vacaracittaá¹ƒ. __ ``sabbampÄ«â€™â€™ _ti padaá¹ƒ
``rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaracittaâ€™â€™ nti etthÄ• pi Ä• netvÄ• sambandhitabbaá¹ƒ.
rÅ«pÄ• vacaracittaá¹ƒ, dvÄ• dasavidhampi arÅ«pÄ• vacaracittanti vuttaá¹ƒ hoti. __pajÄ• nÄ
sarÄ• gÄ• dipakÄ• rehi jÄ• nÄ• ti, paccakkhato paá¹-ivijjhatÄ«ti adhippÄ• yo. puthujjanavas
abhiÃ±Ã±Ä• kathÄ• ti lokuttaraá¹ƒ cittaá¹ƒ idha anuddhaá¹-aá¹ƒ. tampi \Ne II 40/ hi uparimo
heá¹-á¹-himassa, sadisassa ca cittampi pajÄ• nÄ• ti eva. tenÄ• ha __ ``anuttaraá¹ƒ vÄ• citt
__saá¹…kamanto_ti Ã±Ä• á¹‡ena upasaá¹…kamanto. ekaccaÃ±hi cittaá¹ƒ Ã±atvÄ• parikar
cittaá¹ƒ jÄ• nanto __ ``cittÄ• cittaá¹ƒ saá¹…kamantoâ€™â€™ _ti vutto. tenÄ• ha __ ``vinÄ•
hadayarÅ«padassanenÄ• â€™â€™ _ti. hadayarÅ«padassanÄ• dividhÄ• naá¹ƒ hi Ä• dikam
``vuttampi cetaâ€™â€™ _ntiÄ• di. __yattha katthacÄ«_ti paÃ±cavokÄ• rabhave, catuvokÄ•
abhiÃ±Ã±Ä• nuyogasaá¹…khÄ• to abhiniveso etenÄ• ti __akatÄ• bhiniveso, _ tassa, Ä• dik
kathÄ• _ti ``Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• â€™â€™ tiÄ• dinÄ• vuttaparikammakathÄ• .

__avasesa_nti vuttÄ• vasesaá¹ƒ. evaá¹ƒ avibhÄ• gena vuttaá¹ƒ vibhÄ• gato dassetuá¹ƒ __
kusalÄ• byÄ• kataá¹ƒ cittaá¹ƒ vÄ«tarÄ• gaâ€™â€™ _nti Ä• ha. taÃ±hi yonisomanasikÄ• rap
rÄ• gena sampayogÄ• saá¹…kÄ• bhÄ• vato ``vÄ«tarÄ• gaâ€™â€™ nti vattabbataá¹ƒ labha
rÄ• gena sampayogÄ• bhÄ• vato nattheva sarÄ• gatÄ• , taá¹ƒnimittakatÄ• ya pana siyÄ• ta
vÄ«tarÄ• gatÄ• pÄ«ti dukavinimuttatÄ• va yuttÄ• ti vuttaá¹ƒ __ ``imasmiá¹ƒ duke saá¹…gah
_ti. yadi evaá¹ƒ padesikaá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati, dukantarapa
tesaá¹ƒ. ye pana ``paá¹-ipakkhabhÄ• ve asatipi sampayogÄ• bhÄ• vo evettha pamÄ• á¹‡aá
viyÄ• â€™â€™ ti sesÄ• kusalacittÄ• nampi vÄ«tarÄ• gataá¹ƒ paá¹-ijÄ• nanti \Be II 43/, te sa
pana therÄ• tÄ• nipi saá¹…gaá¹‡hantÄ«â€™â€™ _ti. sadosadukepi iminÄ• va nayena atth

__pÄ• á¹-ipuggalikanayenÄ• _ti Ä• veá¹‡ikanayena, tadaÃ±Ã±Ä• kusalacittesu viya lobhad
sabbhÄ• vatoti attho. akusalamÅ«lasaá¹…khÄ• tesu saha mohenevÄ• ti __samohaá¹ƒ_ paá
saheva mohenÄ• ti __samoha_nti evaá¹ƒ uttarapurimapadÄ• vadhÄ• raá¹‡ato dvÄ«su naye
sampayuttaá¹ƒ thinamiddhaá¹ƒ anuvattanavasena gataá¹ƒ pavattaá¹ƒ __thinamiddhÄ• nuga
sasaá¹…khÄ• rikÄ• kusalacittaá¹ƒ __saá¹ƒkhittaá¹ƒ, _ Ä• rammaá¹‡e saá¹…kocanavasena
__uddhaccÄ• nugataá¹ƒ_ veditabbaá¹ƒ, taá¹ƒ pana uddhaccasahagataá¹ƒ cittaá¹ƒ, yattha v
paccayavisesena thÄ• majÄ• taá¹ƒ hutvÄ• pavattati. kilesavikkhambhanasamatthatÄ• ya, v
dÄ«ghasantÄ• natÄ• ya ca mahantabhÄ• vaá¹ƒ gataá¹ƒ, mahantehi vÄ• uá¸·Ä• racchanda
paá¹-ipannanti __mahaggataá¹ƒ. avasesa_nti parittaappamÄ• á¹‡aá¹ƒ. attÄ• naá¹ƒ uttarituá
uttarehÄ«ti __sauttaraá¹ƒ_. uttiá¹‡á¹‡anti uttaraá¹ƒ, loke apariyÄ• pannabhÄ• vena lokato u
__lokuttaraá¹ƒ_. tato eva natthi \Ne II 41/ etassa uttaranti __anuttaraá¹ƒ_. upanijjhÄ• nalakk
samÄ• dhinÄ• sammadeva Ä• hitanti __samÄ• hitaá¹ƒ. tadaá¹…gavimuttippattaá¹ƒ_ kÄ• m

__vikkhambhanavimuttippattaá¹ƒ_ mahaggatacittaá¹ƒ. __samucchedavimuttippattaá¹ƒ_ ma
__paá¹-ippassaddhivimuttippattaá¹ƒ_ phalacittaá¹ƒ. __nissaraá¹‡avimuttippatta_mpi tadubh
kÄ• nici paccavekkhaá¹‡acittÄ• dÄ«ni nibbÄ• nÄ• rammaá¹‡Ä• ni honti, nissaraá¹‡avimuttip
tÄ• disakiccÄ• yogato. __pÄ• á¸·iyaá¹ƒ_ Ä• gatasarÄ• gÄ• dibhedavasena ceva tesaá¹ƒ ant
__sabbappakÄ• rampi_.

cetopariyaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<402> pubbenivÄ• saá¹ƒ anussarati, tassa vÄ• anussaraá¹‡aá¹ƒ __pubbenivÄ• sÄ• nussa
nissayÄ• dipaccayabhÅ«taá¹ƒ paá¹-icca uppajjanato ``pubbenivÄ• sÄ• nussatimhi yaá¹ƒ Ã±
tadatthÄ• yÄ• â€™â€™ ti saá¹…khepena vuttamatthaá¹ƒ vivaranto \Be II 44/ pubbenivÄ• sa
satiÃ±Ä• á¹‡Ä• ni dassetuá¹ƒ __ ``pubbenivÄ• soâ€™â€™ _tiÄ• dimÄ• ha. tattha ``pubbeâ€
``ekampi jÄ• tiâ€™â€™ ntiÄ• divacanato atÄ«tabhavavisayaá¹ƒ idhÄ• dhippetanti Ä• ha __
nivÄ• sa-saddo kammasÄ• dhano, khandhavinimutto ca nivasitadhammo natthÄ«ti Ä• ha __
_ti. nivutthatÄ• cettha sasantÄ• ne pavattatÄ• , tathÄ• bhÅ«tÄ• ca te anu anu bhÅ«tÄ• jÄ•
uppajjitvÄ• vigatÄ• va hontÄ«ti Ä• ha __ ``nivutthÄ• ti ajjhÄ• vutthÄ• anubhÅ«tÄ• attano s
niruddhÄ• â€™â€™ _ti. evaá¹ƒ sasantatipariyÄ• pannadhammavasena nivÄ• sa-saddassa
avisesena vattuá¹ƒ ``nivutthadhammÄ• vÄ• nivutthÄ• â€™â€™ ti vatvÄ• taá¹ƒ vivarituá¹ƒ
``gocaranivÄ• senÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. gocarabhÅ«tÄ• pi hi gocarÄ• sevanÄ• ya Ä
Ä• rammaá¹‡akaraá¹‡avasena anubhÅ«tÄ• nivutthÄ• nÄ• ma hontÄ«ti. te pana duvidhÄ•
saparaviÃ±Ã±Ä• á¹‡agocaratÄ• yÄ• ti ubhayepi te dassetuá¹ƒ __ ``attanoâ€™â€™ _tiÄ• di

tattha ``attano viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• â€™â€™ ti vatvÄ• ``paricchinnÄ• â€™â€™
gocaranivÄ• sena nivutthadhammÄ• , te na kevalaá¹ƒ viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• á¹‡amatt
jÄ• tinÄ• magottavaá¹‡á¹‡aliá¹…gÄ• hÄ• rÄ• divisesehi paricchedakÄ• rikÄ• ya paÃ±Ã±Ä•
tathevetaá¹ƒ \Ne II 42/ Ã±Ä• á¹‡aá¹ƒ paricchijja gaá¹‡hÄ• tÄ«ti imassa atthassa dÄ«panatth
paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tÄ• pi vÄ• nivutthÄ• ti sambandho. na kevalaá¹ƒ attanova viÃ
paresaá¹ƒ viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• pi vÄ• ti attho. idhÄ• pi ``paricchinnÄ• â€™â€™
sambandhitabbaá¹ƒ ``paresampi vÄ• viÃ±Ã±Ä• á¹‡ena viÃ±Ã±Ä• tÄ• paricchinnÄ• â€™â€
payojanaá¹ƒ vuttanayeneva vattabbaá¹ƒ. te ca kho yasmÄ• abhÄ«tÄ• su eva jÄ• tÄ«su aÃ±
paricchinnÄ• , te ca parinibbutÄ• pi honti. ye hi te viÃ±Ã±Ä• tÄ• , tesaá¹ƒ tadÄ• vattamÄ• n
tesampi atÄ«te pavatti Ã±Ä• yatÄ«ti sikhÄ• ppattaá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa
pubbenivÄ• saá¹ƒ dassetuá¹ƒ __ ``chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«sÅ«â€™â€™ _ti
sammÄ• sambuddhÄ• , tesaá¹ƒ anussaraá¹‡Ä• __chinnavaá¹-umakÄ• nussaraá¹‡aá¹ƒ. Ä•
paccekasambuddhabuddhasÄ• vakÄ• nussaraá¹‡Ä• ni gayhantÄ«ti vadanti. chinnavaá¹-um
anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• \Be II 45/ parinibbutÄ• . tesaá¹ƒ anussaraá¹‡aá¹ƒ

paá¹-ipattiyÄ• anussaraá¹‡aá¹ƒ, sÄ• pana paá¹-ipatti saá¹…khepato chaá¸·Ä• rammaá¹‡a
tÄ• ni idha paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• taggahaá¹‡ena gahitÄ• ni, te panete sammÄ• sam
aÃ±Ã±esanti Ä• ha __ ``te buddhÄ• naá¹ƒyeva labbhantÄ«â€™â€™ _ti. na hi atÄ«te buddh
vipassiá¹ƒsu, evaá¹ƒ maggaá¹ƒ bhÄ• vesuá¹ƒ, evaá¹ƒ phalanibbÄ• nÄ• ni sacchÄ• kaá¹ƒsu
ettha sabbadÄ• aÃ±Ã±esaá¹ƒ Ã±Ä• á¹‡assa gati atthÄ«ti. yÄ• ya satiyÄ• pubbenivÄ• saá¹
pubbenivÄ• sÄ• nussatÄ«ti Ä• netvÄ• sambandhitabbaá¹ƒ.

__anekavidha_nti nÄ• nÄ• bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sÄ• divasena b
nÄ• magottÄ• diÄ• kÄ• rehi saddhiá¹ƒ, sahayoge cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __pavattitaá¹
__ ``saá¹ƒvaá¹‡á¹‡itaâ€™â€™ _nti, vitthÄ• ritanti attho. __ ``nivÄ• saâ€™â€™ _nti
antogadhabhedasÄ• maÃ±Ã±avacanametanti te bhede byÄ• panicchÄ• vasena saá¹…gahe
nivutthasantÄ• naâ€™â€™ _nti Ä• ha. sÄ• vakassevetaá¹ƒ anussaraá¹‡aá¹ƒ, na satthunoti
``khandhapaá¹-ipÄ• á¹-ivasena cutipaá¹-isandhivasena vÄ• â€™â€™ _ti. __khandhapaá¹-ip
anukkamo. sÄ• ca kho cutito paá¹-á¹-hÄ• ya uppaá¹-ipÄ• á¹-ivasena. keci panettha ``iriyÄ•
khandhapaá¹-ipÄ• á¹-Ä«â€™â€™ ti vadanti. __anugantvÄ• anugantvÄ• _ti Ã±Ä• á¹‡agatiy
__titthiyÄ• _ti aÃ±Ã±atitthiyÄ• , te pana kammavÄ• dino kiriyavÄ• dino tÄ• pasÄ• dayo. á¹-h
aggasÄ• vakamahÄ• sÄ• vake itare satthu sÄ• vakÄ• __pakatisÄ• vakÄ• _.

yasmÄ• titthiyÄ• naá¹ƒ brahmajÄ• lÄ• dÄ«su cattÄ• lÄ«sÄ• ya eva saá¹ƒvaá¹-á¹-avivaá¹-á
Ä• gataá¹ƒ, tasmÄ• \Ne II 43/ ``na tato paraâ€™â€™ nti vatvÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ vadan
``dubbalapaÃ±Ã±attÄ• â€™â€™ _tiÄ• dimÄ• ha, tena vipassanÄ• bhiyogo pubbenivÄ• sÄ•
visesakÄ• raá¹‡anti dasseti. __balavapaÃ±Ã±attÄ• _ti ettha nÄ• marÅ«paparicchedÄ• diyev
balavakÄ• raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. taÃ±hettha nesaá¹ƒ sÄ• dhÄ• raá¹‡akÄ• raá¹‡aá¹ƒ
lakkhaá¹ƒ, tadadhikaá¹ƒ ekaá¹ƒ, dve ca asaá¹…khyeyyÄ• nÄ«ti kÄ• lavasena evaá¹ƒparimÄ
tesaá¹ƒ mahÄ• sÄ• vakaaggasÄ• vakapaccekabuddhÄ• naá¹ƒ puÃ±Ã±aÃ±Ä• á¹‡Ä• bhinÄ«
samitÄ• . yadi bodhisambhÄ• rasambharaá¹‡akÄ• laparicchinno tesaá¹ƒ tesaá¹ƒ ariyÄ• naá
abhiÃ±Ã±Ä• Ã±Ä• á¹‡avibhÄ• go, evaá¹ƒ sante \Be II 46/ buddhÄ• nampi visayapariccheda
``buddhÄ• naá¹ƒ pana paricchedo nÄ• ma natthÄ«â€™â€™ _ti. ``yÄ• vatakaá¹ƒ Ã±eyyaá¹ƒ
nti (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5) vacanato
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa viya buddhÄ• naá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• nampi visaye
yaá¹ƒ yaá¹ƒ Ã±Ä• tuá¹ƒ icchanti, taá¹ƒ taá¹ƒ jÄ• nanti eva. atha vÄ• satipi kÄ• laparicchede
kÄ• raá¹‡Å«pÄ• yakosallapariggahÄ• dinÄ• sÄ• tisayattÄ• mahÄ• bodhisambhÄ• rÄ• naá¹
pavattiÄ• nubhÄ• vassa paricchedo nÄ• ma natthi, kuto tannibbattÄ• naá¹ƒ abhiÃ±Ã±Ä• Ã±
``buddhÄ• naá¹ƒ pana paricchedo nÄ• ma natthÄ«â€™â€™ _ti. atÄ«te ettakÄ• ni kappÄ• n
evaá¹ƒ kÄ• laparicchedo nÄ• ma natthi, anÄ• gate anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa viya.

evaá¹ƒ channaá¹ƒ janÄ• naá¹ƒ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ kÄ• lavibhÄ• gato dassetv
Ä• rammaá¹‡aggahaá¹‡ato Ä• nubhÄ• vavisesato, pavattiÄ• kÄ• rato ca dassetuá¹ƒ __ ``tit

vuttaá¹ƒ. __cutipaá¹-isandhivasenÄ• _ti attano, parassa vÄ• tasmiá¹ƒ tasmiá¹ƒ attabhÄ• ve
kiÃ±ci anÄ• masitvÄ• paá¹-isandhiyÄ• eva gahaá¹‡avasena. vuttamevatthaá¹ƒ byatirekato
vibhÄ• vetuá¹ƒ __ ``tesaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. pakatisÄ• vakÄ• cutipaá¹-isandh
ayamattho heá¹-á¹-hÄ• vuttanayena ``balavapaÃ±Ã±attÄ• â€™â€™ ti hetunÄ• vibhÄ• veta
saá¹…kamanaá¹ƒ vemajjhadassane payojanÄ• bhÄ• vato. Ã±Ä• á¹‡abaladassanatthaá¹ƒ p

__taá¹ƒ taá¹ƒ pÄ• kaá¹-amevÄ• _ti yathÄ• nÄ• ma saradasamaye á¹-hitamajjhanhikavelÄ•
cakkhumato purisassa rÅ«pagataá¹ƒ supÄ• kaá¹-ameva hotÄ«ti lokasiddhametaá¹ƒ, siyÄ•
sukhumataratirohitÄ• dibhedassa rÅ«pagatassa agocaratÄ• . nattheva buddhÄ• naá¹ƒ Ã±Ä•
agocaratÄ• , atha kho taá¹ƒ Ã±Ä• á¹‡Ä• lokena obhÄ• sitaá¹ƒ hatthatale Ä• malakaá¹ƒ viya
suvibhÅ«tameva \Ne II 44/ hoti tathÄ• Ã±eyyÄ• varaá¹‡assa supahÄ«nattÄ• . __peyyÄ• lap
saá¹…khipitvÄ• _ti yathÄ• peyyÄ• lapÄ• á¸·iá¹ƒ paá¹-hantÄ• ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ...
jhÄ• naâ€™â€™ nti Ä• dipariyosÄ• nameva gaá¹‡hantÄ• saá¹…khipitvÄ• sajjhÄ• yanti, na
kappakoá¹-iyo saá¹…khipitvÄ• . __yaá¹ƒ yaá¹ƒ icchantÄ«_ti yasmiá¹ƒ kappe, yasmiá¹ƒ bhav
jÄ• nituá¹ƒ icchanti, tattha tattheva Ã±Ä• tuá¹ƒ icchite eva Ã±Ä• á¹‡ena __okkamantÄ• . sÄ•
sÄ«hagatipatanavasena Ã±Ä• á¹‡agatiyÄ• __gacchanti_. satadhÄ• bhinnassa vÄ• á¸·assa
koá¹-ipaá¹-ipÄ• danavasena __katavÄ• lavedhaparicayassa. sarabhaá¹…gasadisassÄ• _ti
sarabhaá¹…gabodhisattasadisassa (J II 17.50 Ä• dayo). lakkhaá¹-á¹-hÄ• nassa appattavase
atikkamanapassagamanavasena __na virajjhati_.

__khajjupanakappabhÄ• sadisaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• tÄ«_ti Ã±Ä• á¹‡assa ativiya appÄ
khajjotobhÄ• sasamaá¹ƒ hutvÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ upaá¹-á¹-hÄ• ti. esa
__dÄ«pappabhÄ• sadisa_nti pÄ• katikadÄ«pÄ• lokasadisaá¹ƒ. __ukkÄ• pabhÄ• _ mahÄ• u
__osadhitÄ• rakappabhÄ• _ti ussannÄ• pabhÄ• etÄ• ya dhÄ«yatÄ«ti osadhi, osadhÄ«naá
osadhÄ«ti evaá¹ƒ laddhanÄ• mÄ• ya tÄ• rakÄ• ya pabhÄ• . __saradasÅ«riyamaá¹‡á¸• alas
andhakÄ• ravidhamanato.

__yaá¹-á¹-hikoá¹-igamanaá¹ƒ viya_ khandhapaá¹-ipÄ• á¹-iyÄ• amuÃ±canato. kunnadÄ«na
rukkhadaá¹‡á¸• ena katasaá¹…kamo __daá¹‡á¸• akasetu_. catÅ«hi, paÃ±cahi vÄ• janehi g
attharitvÄ• Ä• á¹‡iyo koá¹-á¹-etvÄ• katasaá¹…kamo __jaá¹…ghasetu_. jaá¹…ghasatthassa
jaá¹…ghasetu jaá¹…ghamaggo viya. sakaá¹-assa gamanayoggo saá¹…kamo __sakaá¹-ase
jaá¹…ghasatthena gantabbamaggo __mahÄ• jaá¹…ghamaggo_. bahÅ«hi vÄ«sÄ• ya vÄ• ti
ekajjhaá¹ƒ gantabbamaggo __mahÄ• sakaá¹-amaggo_.

__imasmiá¹ƒ pana adhikÄ• re_ti ``cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti (SN a I 23
1.9) cittasÄ«sena sÄ• vakassa niddiá¹-á¹-hasamÄ• dhibhÄ• vanÄ• dhikÄ• re.

<403> __tasmÄ• _ti yasmÄ• sÄ• vakÄ• naá¹ƒ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ idhÄ• dhip

te anussaranti, evaá¹ƒ anussaritukÄ• mena. heá¹-á¹-hÄ• tÄ«su jhÄ• nesu yathÄ• rahaá¹ƒ p
kÄ• yacittÄ• naá¹ƒ \Ne II 45/ sampÄ«nanÄ• ya __ ``cattÄ• ri jhÄ• nÄ• ni samÄ• pajjitvÄ• â€
aÃ±Ã±athÄ• pÄ• dakajjhÄ• nameva samÄ• pajjitabbaá¹ƒ siyÄ• . yÄ• ya nisajjÄ• ya nisinna
idha __sabbapacchimÄ• nisajjÄ• . tato Ä• sanapaÃ±Ã±Ä• pana_nti tato nisajjÄ• ya purimak
Ä• vajjitabbanti sambandho. esa nayo sesesupi \Be II 48/. __bhojanakÄ• lo_tiÄ• dÄ«su kÄ•
tasmiá¹ƒ kÄ• le katakiccamÄ• ha. __cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avandanakÄ• lo_ti
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡esu cetiyabodhÄ«naá¹ƒ vandanakÄ• lo. __sakalaá¹ƒ ratt
upayogavacanaá¹ƒ.

__kiÃ±ci_ kiccaá¹ƒ. __ettakenÄ• _ti pÄ• dakajjhÄ• nasamÄ• pajjanena. pÄ• dakajjhÄ• naÃ
nisÄ• nasilÄ• satipaÃ±Ã±Ä• nampi nisitabhÄ• vÄ• vahaá¹ƒ. yaá¹ƒ tassa, tÄ• taá¹ƒ samÄ•
paramanepakkappattÄ• honti. tenÄ• ha __ ``dÄ«pe jalite viya pÄ• kaá¹-aá¹ƒ hotÄ«â€™â€™
andhakÄ• raá¹-á¹-hÄ• neti adhippÄ• yo. __purimabhave_ti imassa bhavassa anantare purim
__pavattitanÄ• marÅ«pa_nti attano paccayehi pavattitanÄ• marÅ«paá¹ƒ. taÃ±ca kho paá¹-h
Ä• vajjitvÄ• nÄ• maá¹ƒ Ä• vajjitabbaá¹ƒ. paá¹-hamaá¹ƒ nÄ• maá¹ƒ Ä• vajjitvÄ• pacchÄ• rA
sakkoti. __paá¹‡á¸• ito_ nÄ• ma imissÄ• abhiÃ±Ã±Ä• bhÄ• vanÄ• ya katÄ• dhikÄ• ro.

__ ``aÃ±Ã±aá¹ƒ uppannaâ€™â€™ _nti idaá¹ƒ aÃ±Ã±asmÄ• kammabhavÄ• aÃ±Ã±o upap
vuttaá¹ƒ addhÄ• paccuppannantarabhÄ• vato. aÃ±Ã±athÄ• ekabhavepi aÃ±Ã±amaÃ±Ã±an
niruddhaÃ±ca appaá¹-isandhikaá¹ƒ. tenevÄ• ha ---

``ye niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbepi sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• â€™â€™ ti || (Nidd I 39).

__taá¹ƒ á¹-hÄ• na_nti taá¹ƒ nikkhepaá¹-á¹-hÄ• naá¹ƒ. __Ä• hundarika_nti samantato, upari
sambÄ• dhaá¹-á¹-hÄ• naá¹ƒ. __andhatamamivÄ• _ti andhakÄ• ratimisÄ• viya.

__kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikatthÄ• yÄ• _ti kÅ«á¹-Ä• gÄ• rassa kÅ«á¹-atthÄ• ya. kÅ«á¹-Ä•
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ, mahÄ• rukkho viya purimabhave cutikkhaá¹‡e pavatt
sÄ• khÄ• palÄ• sÄ• viya tena sambandhaá¹ƒ imasmiá¹ƒ bhave paá¹-isandhicittaá¹ƒ, pharas
parikammabhÄ• vanÄ• \Ne II 46/, kammÄ• rasÄ• lÄ• viya pÄ• dakajjhÄ• nanti evaá¹ƒ upan
veditabbaá¹ƒ. __kaá¹-á¹-haphÄ• lakopamÄ• pi_ ``yathÄ• nÄ• ma balavÄ• puriso odanapac
dÄ• ruá¹ƒ phÄ• lento tassa tacapheggumattaphÄ• lane pharasudhÄ• rÄ• ya vipannÄ• ya ma
asakkonto dhuranikkhepaá¹ƒ akatvÄ• â€™â€™ tiÄ• dinÄ• vuttanayÄ• nusÄ• rena veditabb
__kesohÄ• rakÅ«pamÄ• _.

__pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ_ \Be II 49/ __nÄ• ma na hoti_ atÄ«tÄ• su jÄ• tÄ«su

nivutthadhammÄ• rammaá¹‡attÄ• bhÄ• vÄ• . __ta_nti pacchimanisajjato pabhuti yÄ• va paá
Ã±Ä• á¹‡aá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa parikammabhÄ• vena pavattasamÄ• d
__parikammasamÄ• dhiÃ±Ä• á¹‡aá¹ƒ. taá¹ƒ rÅ«pÄ• vacaraá¹ƒ sandhÄ• ya na yujjatÄ«_ti ta
atÄ«taá¹ƒsaÃ±Ä• á¹‡aá¹ƒ ce, rÅ«pÄ• vacaraá¹ƒ adhippetaá¹ƒ na yujjati parikammasamÄ• d
kÄ• mÄ• vacarabhÄ• vato. na hi anantaracuticittassa orato pavattikkhandhe Ä• rabbha rÅ«p
uppajjatÄ«ti pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ• yaá¹ƒ vÄ• Ä• gataá¹ƒ atthi. yesaá¹ƒ javanÄ• na
yojanÄ• . yadÄ• pana appanÄ• cittaá¹ƒ hoti, tadÄ• ssÄ• ti sambandho. __idaá¹ƒ pubbenivÄ
nÄ• mÄ• _ti kÄ• maá¹ƒ anantarassa bhavassa cutikkhaá¹‡e pavattitanÄ• marÅ«paá¹ƒ Ä• ra
pavattaÃ±Ä• á¹‡aá¹ƒ dassitaá¹ƒ, taá¹ƒ pana nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ Ã±Ä• á¹‡
jotitabhÄ• vato. yatheva hi tato nÄ• marÅ«pato pabhuti sabbe atÄ«tÄ• khandhÄ• , khandha
pubbenivÄ• so, evaá¹ƒ tassa paá¹-ivijjhanavasena pavattaÃ±Ä• á¹‡aá¹ƒ pubbenivÄ• sÄ• nu
``tena Ã±Ä• á¹‡ena sampayuttÄ• ya satiyÄ• anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussaratÄ«

<404> __ekampi jÄ• ti_nti ekampi bhavaá¹ƒ. so hi ekakammanibbatto Ä• dÄ• nanikkhepap
antogadhadhammappabhedo khandhappabandho idha jÄ• tÄ«ti adhippeto. tenÄ• ha __ ``ek
khandhasantÄ• naâ€™â€™ _nti. __parihÄ• yamÄ• no_ti khÄ«yamÄ• no vinassamÄ• no. __
pana atthato kÄ• lo, tadÄ• pavattamÄ• nasaá¹…khÄ• ravasenassa parihÄ• ni veditabbÄ• .
vivaá¹-á¹-akappo_ti etthÄ• pi eseva nayo. yo pana ``kÄ• laá¹ƒ khepetÄ«â€™â€™ ti, ``kÄ• lo
sabbÄ• neva sahattanÄ• â€™â€™ ti (J I 2.190) ca Ä• dÄ«su kÄ• lassÄ• pi khayo vuccati, s
aniá¹-á¹-happasaá¹…gato. saá¹ƒvaá¹-á¹-anaá¹ƒ vinassanaá¹ƒ saá¹ƒvaá¹-á¹-o, saá¹ƒvaá¹-á¹
á¹-hÄ• yÄ« __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«. taá¹ƒmÅ«lakattÄ• _ti taá¹ƒpubbakattÄ• . vivaá¹
vaá¸• á¸• hanaá¹ƒ vÄ• __vivaá¹-á¹-o_.

tejosaá¹ƒvaá¹-á¹-o Ä• posaá¹ƒvaá¹-á¹-o vÄ• yosaá¹ƒvaá¹-á¹-oti evaá¹ƒ saá¹ƒvaá¹-á¹-asÄ«m
saá¹ƒvaá¹-á¹-esu vattabbesu tathÄ• \Ne II 47/ avatvÄ• __ ``Ä• posaá¹ƒvaá¹-á¹-o_ __tejosa
50/ __vÄ• yosaá¹ƒvaá¹-á¹-oâ€™â€™ _ti vacanaá¹ƒ saá¹ƒvaá¹-á¹-akamahÄ• bhÅ«tadesanÄ
saá¹ƒvaá¹-á¹-Ä• nupubbiyÄ• ti apare. Ä• pena saá¹ƒvaá¹-á¹-o __Ä• posaá¹ƒvaá¹-á¹-o. saá¹ƒ
saá¹ƒvaá¹-á¹-amariyÄ• dÄ• .

__saá¹ƒvaá¹-á¹-atÄ«_ti vinassati. __sadÄ• _ti sabbakÄ• laá¹ƒ, tÄ«supi saá¹ƒvaá¹-á¹-akÄ• l

``ekaá¹ƒ buddhakhettaâ€™â€™ nti idha yaá¹ƒ sandhÄ• ya vuttaá¹ƒ, taá¹ƒ niyametvÄ• das
``buddhakhettaá¹ƒ nÄ• ma tividhaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. yattake á¹-hÄ• ne tathÄ• gata
paá¹-isandhiÃ±Ä• á¹‡Ä• nubhÄ• vo puÃ±Ã±aphalasamuttejito saraseneva pathavÄ« vijamb
buddhaá¹…kurassa nibbattanakhettaá¹ƒ nÄ• mÄ• ti Ä• ha __ ``jÄ• tikhettaá¹ƒ dasasahassa
_nti. __Ä• nubhÄ• vo vattatÄ«_ti idha iddhimÄ• cetovasippatto Ä• á¹‡Ä• khettapariyÄ• pan
cakkavÄ• á¸·e á¹-hatvÄ• attano atthÄ• ya parittaá¹ƒ katvÄ• tattheva aÃ±Ã±aá¹ƒ cakkavÄ•
eva hoti. atha vÄ• tattha ekacakkavÄ• á¸·e á¹-hatvÄ• sabbasattÄ• naá¹ƒ atthÄ• ya paritte l

sabbasattÄ• naá¹ƒ abhisambhuá¹‡Ä• tveva parittÄ• nubhÄ• vo tattha devatÄ• hi parittÄ• á¹
yaá¹ƒ visayakhettaá¹ƒ sandhÄ• ya ekasmiá¹ƒyeva khaá¹‡e sarena abhiviÃ±Ã±Ä• panaá¹ƒ,
paá¹-ijÄ• nantena bhagavatÄ• ``yÄ• vatÄ• vÄ• pana Ä• kaá¹…kheyyÄ• â€™â€™ ti (AN a
yasmiá¹ƒ anantÄ• parimÄ• á¹‡e visayakhette. __yaá¹ƒ yaá¹ƒ tathÄ• gato Ä• kaá¹…khati, ta
Ä• kaá¹…khÄ• mattapaá¹-ibaddhavuttitÄ• ya buddhaÃ±Ä• á¹‡assa. __saá¹‡á¹-hahanta_nti
jÄ• yamÄ• naá¹ƒ.

<405> __gokhÄ• yitakamattesÅ«_ti gohi khÄ• ditabbappamÄ• á¹‡esu. __ya_nti yasmiá¹ƒ s
pupphaphalÅ«pajÄ«viniyo ca devatÄ• brahmaloke nibbattantÄ«ti sambandho.

__etesa_nti ``vassÅ«pajÄ«vinoâ€™â€™ tiÄ• dinÄ• vuttasattÄ• naá¹ƒ. __tatthÄ• _ti brahm
parittÄ• bhÄ• dibrahmaloko veditabbo. ``paá¹-iladdhajjhÄ• navasenÄ• â€™â€™ ti vatvÄ• jh
sambhavaá¹ƒ dassetuá¹ƒ __ ``tadÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. lokaá¹ƒ byÅ«henti sam
__lokabyÅ«hÄ• _. te kira disvÄ• manussÄ• tattha tattha á¹-hitÄ• pi nisinnÄ• pi saá¹ƒvegaj
\Be II 51/ ca hutvÄ• tesaá¹ƒ Ä• sanne á¹-hÄ• ne sannipatanti. sikhÄ• bandhassa muttatÄ• y
ca vidhÅ«yamÄ• nakesatÄ• ya __vikiá¹‡á¹‡akesÄ• _. lokavinÄ• sabhayena sokavantacittat
virÅ«pavesadhÄ• rino. mÄ• risÄ• _ti devÄ• naá¹ƒ \Ne II 48/ piyasamudÄ• cÄ• ro. kathaá¹ƒ p
jÄ• nantÄ«ti? dhammatÄ• ya saÃ±coditÄ• ti Ä• cariyÄ• . tÄ• disanimittadassanenÄ• ti eke. b
apare.

__mettÄ• dÄ«nÄ«_ti mettÄ• manasikÄ• rÄ• dÄ«ni kÄ• mÄ• vacarapuÃ±Ã±Ä• ni. __devalok
kira sukhasamphassavÄ• taggahaá¹‡aparicayena vÄ• yokasiá¹‡e jhÄ• nÄ• ni sukheneva ijj
``vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ paá¹-ilabhantÄ«â€™â€™ _ti. __tadaÃ±
sandhÄ• yÄ• ha. __tatthÄ• _ti devaloke.

__dutiyo sÅ«riyo_ti dutiyaá¹ƒ sÅ«riyamaá¹‡á¸• alaá¹ƒ. __sattasÅ«riya_nti sattasÅ«riyapÄ•
__pakatisÅ«riye_ti kappavuá¹-á¹-hÄ• nakÄ• lato pubbe uppannasÅ«riyavimÄ• ne. kappavuá
aÃ±Ã±e kÄ• mÄ• vacaradevÄ• , evaá¹ƒ sÅ«riyadevaputtopi jhÄ• naá¹ƒ nibbattetvÄ• brahm
sÅ«riyamaá¹‡á¸• alaá¹ƒ pana pabhassarataraÃ±ceva tejavantataraÃ±ca hutvÄ• pavattati. t
aÃ±Ã±ameva uppajjatÄ«ti apare. gaá¹…gÄ• yamunÄ• sarabhÅ« aciravatÄ« mahÄ«ti imÄ•

__pabhavÄ• _ti uppattiá¹-á¹-hÄ• nabhÅ«tÄ• . __haá¹ƒsapÄ• tano_ti mandÄ• kinimÄ• ha.

__na saá¹‡á¹-hÄ• tÄ«_ti na tiá¹-á¹-hati.

__pariyÄ• dinnasineha_nti parikkhÄ«á¹‡asinehaá¹ƒ. yÄ• ya Ä• podhÄ• tuyÄ• tattha tattha
Ä• bandhattÄ• sampiá¹‡á¸• atÄ• hutvÄ• tiá¹-á¹-hati, sÄ• chasÅ«riyapÄ• tubhÄ• vena pari
cida_nti yathÄ• ca idaá¹ƒ cakkavÄ• á¸·aá¹ƒ. __evaá¹ƒ koá¹-isatasahassacakkavÄ• á¸·Ä• ni

vipattimahÄ• meghuppattito paá¹-á¹-hÄ• ya idha vuttaá¹ƒ sabbaá¹ƒ kappavuá¹-á¹-hÄ• naá¹ƒ

__palujjitvÄ• _ti chijjitvÄ• . __saá¹…khÄ• ragata_nti bhÅ«tupÄ• dÄ• yappabhedaá¹ƒ saá¹…
__sabbasaá¹…khÄ• raparikkhayÄ• _ti jhÄ• petabbasaá¹…khÄ• raparikkhayÄ• . sayampi sa
indhanÄ• bhÄ• vato chÄ• rikampi asesetvÄ• niá¸• á¸• ahitvÄ• vÅ«pasamatÄ«ti Ä• ha __ ``
nibbÄ• yatÄ«â€™â€™ _ti.

<406> __dÄ«ghassa_ \Be II 52/ __addhuno_ti saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«asaá¹…khyeyya
dÄ«ghassa kÄ• lassa accayena \Ne II 49/. __tÄ• lakkhandhÄ• dÄ«_ti __Ä• di_-saddena sÄ•
saá¹…gaá¹‡hÄ• ti. __ghanaá¹ƒ karotÄ«_ti visarituá¹ƒ adatvÄ• piá¹‡á¸• itaá¹ƒ karoti. tenÄ• l
``parivaá¹-umaâ€™â€™ _nti, vaá¹-á¹-abhÄ• vena paricchinnaá¹ƒ. __ta_nti udakaá¹ƒ. __ass
__vivaraá¹ƒ detÄ«_ti yathÄ• ghanaá¹ƒ karoti sampiá¹‡á¸• eti, evaá¹ƒ tattha antaraá¹ƒ deti.
__parikkhayamÄ• na_nti pubbe yÄ• va brahmalokÄ• ekoghabhÅ«tena vÄ• tena parisosiyan
gacchantaá¹ƒ. brahmaloko pÄ• tubhavatÄ«ti yojanÄ• . __brahmaloko_ti ca paá¹-hamajjhÄ•
catukÄ• mÄ• vacaradevalokaá¹-á¹-hÄ• ne_ti yÄ• madevalokÄ• dÄ«naá¹ƒ catunnaá¹ƒ patiá¹
cÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsabhavanÄ• naá¹ƒ pana patiá¹-á¹-hÄ• naá¹-á¹-hÄ• nÄ• ni pa
pÄ• tubhavanti.

__rundhantÄ«_ti yathÄ• heá¹-á¹-hÄ• na bhassati, evaá¹ƒ nirodhenti.

__ ``paá¹-hamatarÄ• bhinibbattÄ• â€™â€™ _ti idaá¹ƒ Ä• yukkhayassa sambhavadassanaá
catunnaá¹ƒ, aá¹-á¹-hannaá¹ƒ vÄ• kappÄ• naá¹ƒ Ä• dimhi nibbattÄ• ti dasseti. __tato_ti Ä• b
parittÄ• bhaappamÄ• á¹‡Ä• bhÄ• pi hi Ä• bhassaraggahaá¹‡eneva saá¹…gahaá¹ƒ gacchan
antalikkhacarÄ• â€™â€™ _ti idaá¹ƒ upacÄ• rajjhÄ• napuÃ±Ã±assa mahÄ• nubhÄ• vatÄ• ya
Ä• lopaá¹ƒ katvÄ• katvÄ• ti vadanti, Ä• luppanaá¹ƒ vilopaá¹ƒ katvÄ• ti attho.

__haá¹-á¹-hatuá¹-á¹-hÄ• _ti ativiya haá¹-á¹-hÄ• uppilÄ• vitacittÄ• . __nÄ• maá¹ƒ karontÄ«_

__sinerucakkavÄ• á¸·ahimavantapabbatÄ• _ti ettha dÄ«pasamuddÄ• pÄ«ti vattabbaá¹ƒ. ta
``ninnaninnaá¹-á¹-hÄ• ne samuddÄ• , samasamaá¹-á¹-hÄ• ne dÄ«pÄ• â€™â€™ ti. __thÅ«p

__atimaÃ±Ã±antÄ«_ti atikkamitvÄ• maÃ±Ã±anti, hÄ«á¸·entÄ«ti attho. __teneva nayenÄ• _
hontÄ«â€™â€™ tiÄ• dinÄ• (DN III 123) vuttena nayeneva. __padÄ• latÄ• _ti evaá¹ƒnÄ• mi
pÄ• rÄ• savajÄ• ti gaá¸·ocÄ«ti vadanti. akaá¹-á¹-he eva bhÅ«mippadese paccanako __akaá
kuá¹‡á¸• akarahito.

sumanasaá¹…khÄ• tajÄ• tipupphasadiso \Be II 53/ __sumanajÄ• tipupphasadiso_. yo yo ra
yaá¹ƒyaá¹ƒraso, odano, taá¹ƒ __yaá¹ƒyaá¹ƒrasaá¹ƒ, _ yÄ• disarasavantanti attho. rasapath

bhÅ«mipappaá¹-ako, padÄ• latÄ• ca \Ne II 50/ paribhuttÄ• sudhÄ• hÄ• ro viya khuddaá¹ƒ
rasameva brÅ«hentÄ• tiá¹-á¹-hanti, na vatthuno sukhumabhÄ• vena nissandÄ• , sukhumab
ca honti. odano pana paribhutto rasaá¹ƒ vaá¸• á¸• hentopi vatthuno oá¸·Ä• rikabhÄ• vena ni
passÄ• vaá¹ƒ, kasaá¹-aÃ±ca uppÄ• detÄ«ti Ä• ha __ ``tato pabhuti muttakarÄ«saá¹ƒ saÃ±jÄ
purimattabhÄ• vesu pavattaupacÄ• rajjhÄ• nÄ• nubhÄ• vena yÄ• va sattasantÄ• ne kÄ• ma
na tÄ• va balavakÄ• marÄ• gÅ«panissayÄ• ni itthipurisindriyÄ• ni pÄ• turahesuá¹ƒ. yadÄ• p
balavakÄ• marÄ• go laddhÄ• vasaro ahosi, tadÄ• tadupanissayÄ• ni tÄ• ni sattÄ• naá¹ƒ att
tena vuttaá¹ƒ __ ``purisassa ... pe ... pÄ• tubhavatÄ«â€™â€™ _ti. tenevÄ• ha __ ``tatra suc

__alasajÄ• tikassÄ• _ti sajjukameva taá¹‡á¸• ulaá¹ƒ aggahetvÄ• paradivasassatthÄ• ya ga

__anutthunantÄ«_ti anusocanti. __sammanneyyÄ• mÄ• _ti samanujÄ• neyyÄ• ma. __no_ti
yathÄ• rahaá¹ƒ. __khÄ«yitabba_nti khÄ«yanÄ• rahaá¹ƒ nindanÄ«yaá¹ƒ. __garahitabba_nti

ayameva bhagavÄ• paá¹-ibalo paggahaniggahaá¹ƒ kÄ• tunti yojanÄ• . __raÃ±jetÄ«_ti saá
rameti pÄ«á¹‡eti.

__vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«asaá¹…khyeyyaá¹ƒ_ catusaá¹-á¹-hiantarakappasaá¹…gahaá¹ƒ.
vÄ«satiantarakappasaá¹…gahanti keci. sesÄ• saá¹…khyeyyÄ• ni kÄ• lato tena samappamÄ

<407> __mahÄ• dhÄ• rÄ• hÄ«_ti tÄ• lasÄ• lakkhandhappamÄ• á¹‡Ä• hi mahatÄ«hi khÄ• r
sabbaso. __pathavito_ti pathaviyÄ• heá¹-á¹-himantato pabhuti. tena hi khÄ• rudakena phuá
pathavÄ«pabbatÄ• dayo udake \Be II 54/ pakkhittaloá¹‡asakkharÄ• viya vilÄ«yanteva, tasm
pathavÄ«sandhÄ• rudakena saddhiá¹ƒ ekÅ«dakameva taá¹ƒ hotÄ«ti keci. apare ``pathavÄ«
udakakkhandhaÃ±ca udakasandhÄ• rakaá¹ƒ vÄ• yukkhandhaÃ±ca anavasesato vinÄ• setv
ekoghabhÅ«taá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti vadanti, taá¹ƒ yuttaá¹ƒ. __tayopi brahmaloke_ti
parittÄ• bhaappamÄ• á¹‡Ä• bhaÄ• bhassarabrahmaloke, tayidaá¹ƒ ``ayaá¹ƒ pana visesoâ€
aÃ±Ã±athÄ• ``chapi brahmalokeâ€™â€™ ti vattabbaá¹ƒ siyÄ• . __subhakiá¹‡he_ti ukkaá¹-
tatiyajjhÄ• nabhÅ«miyÄ• upalakkhaá¹‡aá¹ƒ. parittÄ• subhaappamÄ• á¹‡Ä• subhepi hi Ä• h
heá¹-á¹-hÄ• ``Ä• bhassare Ä• hacca tiá¹-á¹-hatÄ«â€™â€™ ti etthÄ• pi eseva nayo. __ta_nt
kappavinÄ• sakaudakaá¹ƒ. __udakÄ• nugata_nti udakena anugataá¹ƒ phuá¹-á¹-haá¹ƒ. __ab
vilÄ«yÄ• petvÄ• .

__idamekaá¹ƒ asaá¹…khyeyya_nti idaá¹ƒ saá¹ƒvaá¹-á¹-asaá¹…khÄ• taá¹ƒ kappassa ekaá

<408> thÅ«laraje apagate eva pathavÄ«nissitaá¹ƒ saá¹‡harajaá¹ƒ apagacchatÄ«ti vuttaá¹ƒ
saá¹‡harajaâ€™â€™ _nti. samuá¹-á¹-hÄ• petÄ«ti sambandho. __ ``visamaá¹-á¹-hÄ• ne á¹-h

idaá¹ƒ paá¹-hamaá¹ƒ samuá¹-á¹-hÄ• petabbataá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__cakkavÄ• á¸·apabbatampi sinerupabbatampÄ«_ti mahÄ• pathaviyÄ• viparivattaneneva
cakkavÄ• á¸·apabbatampi sinerupabbatampi vÄ• to ukkhipitvÄ• Ä• kÄ• se khipati. __te_ ca
__abhihantvÄ• _ti ghaá¹-á¹-etvÄ• . __aÃ±Ã±amaÃ±Ã±a_nti ekissÄ• lokadhÄ• tuyÄ• cakka
aÃ±Ã±issÄ• lokadhÄ• tuyÄ• cakkavÄ• á¸·Ä• dÄ«hÄ«ti evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ•
__sabbasaá¹…khÄ• ragata_nti pathavÄ«sandhÄ• rakaudakaá¹ƒ, taá¹ƒsandhÄ• rakavÄ• tan
vinÄ• setvÄ• sayampi vinassati avaá¹-á¹-hÄ• nassa kÄ• raá¹‡Ä• bhÄ• vato.

<409> yadipi saá¹…khÄ• rÄ• naá¹ƒ ahetuko sarasanirodho vinÄ• sakÄ• bhÄ• vato, santÄ•
natthi yathÄ• taá¹ƒ sattakÄ• yesÅ«ti. bhÄ• janalokassÄ• pi sahetukena vinÄ• sena bhavitab
``kiá¹ƒ kÄ• raá¹‡Ä• evaá¹ƒ loko vinassatÄ«â€™â€™ _ti. itaro yathÄ• tattha nibbattanakasa
paá¹-hamaá¹ƒ loko vivaá¹-á¹-ati, evaá¹ƒ tesaá¹ƒ pÄ• pabalena saá¹ƒvaá¹-á¹-atÄ«ti dassento
``akusalamÅ«lakÄ• raá¹‡Ä• â€™â€™ _ti Ä• ha. yathÄ• hi rÄ• gadosamohÄ• naá¹ƒ adhikal
rogantarakappo, satthantarakappo, dubbhikkhantarakappoti ime tividhÄ• \Be II 55/ antaraka
vivaá¹-á¹-aá¹-á¹-hÄ• yimhi asaá¹…khyeyyakappe jÄ• yanti, evamete yathÄ• vuttÄ• tayo saá
rÄ• gÄ• dÄ«naá¹ƒ adhikabhÄ• veneva hontÄ«ti dassento __ ``akusalamÅ«lesu hÄ«â€™â€™
ativiya ussanne. dose ussannatare adhikataradosena viya tikkhatarena khÄ• rudakena vinÄ
``dose ussannatare udakena vinassatÄ«â€™â€™ _ti. pÄ• kaá¹-asattusadisassa dosassa ag
apÄ• kaá¹-asattusadisassa rÄ• gassa khÄ• rudakasadisatÄ• ca yuttÄ• ti adhippÄ• yena __
rÄ• ge ussannatare udakenÄ• â€™â€™ _ti \Ne II 52/ kecivÄ• dassa adhippÄ• yo veditabbo
pavattatÄ«ti rÄ• gavasena bahuso lokavinÄ• so.

<410> evaá¹ƒ pasaá¹…gena saá¹ƒvaá¹-á¹-Ä• dike pakÄ• setvÄ• idÄ• ni yathÄ• dhikataá¹ƒ
anussaraá¹‡Ä• kÄ• raá¹ƒ dassetuá¹ƒ __ ``pubbenivÄ• saá¹ƒ anussarantopÄ«â€™â€™ _tiÄ

__ ``amumhi saá¹ƒvaá¹-á¹-akappeâ€™â€™ _ti idaá¹ƒ saá¹ƒvaá¹-á¹-akappassa Ä• dito __pA
gahitattÄ• vuttaá¹ƒ. tatthÄ• pi hi imassa katipayaá¹ƒ kÄ• laá¹ƒ bhavÄ• dÄ«su saá¹ƒsaraá¹‡
saá¹ƒvaá¹-á¹-akappe vÄ• vaá¹-á¹-amÄ• nesu bhavÄ• dÄ«su imassa upapatti ahosi, taá¹ƒda
daá¹-á¹-habbaá¹ƒ. atha vÄ• __amumhi saá¹ƒvaá¹-á¹-akappe_ti ettha __vÄ• _-saddo luttani
daá¹-á¹-habbo, tena ca aniyamatthena itarÄ• saá¹…khyeyyÄ• nampi saá¹…gaho siddho hot
kÄ• mÄ• dibhave vÄ• aá¹‡á¸• ajÄ• di__yoniyÄ• vÄ• _ devÄ• di __gatiyÄ• vÄ• _
nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«Ä• di__viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• vÄ• sattÄ• vÄ• se v
vÄ• . Ä• si_nti ahosiá¹ƒ. __vaá¹‡á¹‡asampattiá¹ƒ vÄ• _ti __vÄ• _-saddena vaá¹‡á¹‡avipatti

__sÄ• limaá¹ƒsodanÄ• hÄ• ro vÄ• _ gihikÄ• le. __pavattaphalabhojano vÄ• _ tÄ• pasÄ• dil
somanassÄ• dayo. __nirÄ• misÄ• _ nekkhammassitÄ• . __Ä• di_-saddena vivekajasamÄ• d

``amutrÄ• siâ€™â€™ ntiÄ• dinÄ• sabbaá¹ƒ yÄ• vadicchakaá¹ƒ anussaraá¹‡aá¹ƒ dassetvÄ
dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __amutrÄ• si_nti sÄ• maÃ±Ã±anic
byÄ• panicchÄ• lopo vÄ• , amutra amutrÄ• sinti vuttaá¹ƒ hoti. __anupubbena Ä• rohantassa
anussaraá¹‡a_nti ettha \Be II 56/ __Ä• rohantassÄ• _ti paá¹-ilomato Ã±Ä• á¹‡ena pubbenivÄ
__paccavekkhaá¹‡a_nti anussaritÄ• nussaritassa paccavekkhaá¹‡aá¹ƒ, na anussaraá¹‡aá¹
vuttatthanidassanaá¹ƒ. taÃ±ca kho yathÄ• rahato, na yathÄ• nupubbatoti dassento __ ``nÄ•
_tiÄ• dimÄ• ha. __vaá¹‡á¹‡Ä• dÄ«hÄ«_ti vaá¹‡á¹‡Ä• hÄ• ravedayitÄ• yuparicchedehi. __oc
Ä• diattho, pakÄ• rattho vÄ• , tena evamÄ• di evaá¹ƒpakÄ• ra__nÄ• nattato_ti dassitaá¹ƒ ho

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cutÅ«papÄ• taÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<411> __cutiyÄ• _ti \Ne II 53/ cavane. __upapÄ• te_ti upapajjane. samÄ«patthe cetaá¹ƒ bh
cutikkhaá¹‡asÄ• mantÄ• , upapattikkhaá¹‡asÄ• mantÄ• cÄ• ti vuttaá¹ƒ hoti. tathÄ• hi vakk
Ä• sannacutikÄ• â€™â€™ tiÄ• di (Vism II 411). dibbacakkhuÃ±Ä• á¹‡eneva sattÄ• naá¹ƒ cu
Ä• ha __ ``dibbacakkhuÃ±Ä• á¹‡atthanti vuttaá¹ƒ hotÄ«â€™â€™ _ti. __dibbasadisattÄ• _tiÄ
taá¹ƒ heá¹-á¹-hÄ• vuttameva. ayaá¹ƒ pana viseso --- tattha ``sotadhÄ• tÅ«â€™â€™ ti pada
itthiliá¹…gavasena vuttaá¹ƒ, idha napuá¹ƒsakaliá¹…gavasena vattabbaá¹ƒ. tattha ca Ä• loka
payojanaá¹ƒ natthi, idha atthÄ«ti vuttaá¹ƒ __ ``Ä• lokapariggahena mahÄ• jutikattÄ• pi dibba
kasiá¹‡Ä• lokÄ• nuggahena pattabbattÄ• , sayaá¹ƒ Ã±Ä• á¹‡Ä• lokapharaá¹‡abhÄ• vena ca
mahÄ• jutikampi hi ``dibbaâ€™â€™ nti vuccati ``dibbamidaá¹ƒ byamhaâ€™â€™ ntiÄ• dÄ«s
mahanÄ«yagamanattÄ• , vimhayanÄ«yapavattikattÄ• ti attho. vimhayanÄ«yÄ• hissa pavatt
tirokuá¹-á¹-Ä• digatarÅ«padassanato. ``dibbasadisattÄ• â€™â€™ ti ca hÄ«nÅ«pamÄ• dass
dibbacakkhutopi imassa mahÄ• nubhÄ• vattÄ• . tena dibbacakkhulÄ• bhÄ• ya yogino parika
tappaá¹-ipakkhÄ• bhibhavassa atthato tassa vijayicchÄ• nÄ• ma hoti, dibbacakkhulÄ• bhÄ«
vacanaggahaá¹‡akkhamanadhammadÄ• navasena mahÄ• moggallÄ• nattherÄ• dayo viya
pavatteyyÄ• ti evaá¹ƒ vihÄ• ravijayicchÄ• vohÄ• rajutigatisaá¹…khÄ• tÄ• naá¹ƒ atthÄ• naá¹
abhiÃ±Ã±Ä• Ã±Ä• á¹‡assa dibbacakkhubhÄ• vasiddhito \Be II 57/. saddavidÅ« ca tesu eva
icchantÄ«ti vuttaá¹ƒ __ ``taá¹ƒ sabbaá¹ƒ saddasatthÄ• nusÄ• rena veditabbaâ€™â€™ _nti.

__dassanaá¹-á¹-henÄ• _ti rÅ«padassanabhÄ• vena. cakkhunÄ• hi sattÄ• rÅ«paá¹ƒ passa
viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ samavisamaá¹ƒ Ä• cikkhantaá¹ƒ viya pavattati, na tathÄ• i
sayameva tato sÄ• tisayaá¹ƒ cakkhukiccakÄ• rÄ«ti Ä• ha __ ``cakkhukiccakaraá¹‡ena cakk
_ti. ``diá¹-á¹-hivisuddhihetuttÄ• â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``yo
vuttaá¹ƒ. __ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti_ parato upapattiyÄ• adassanato etthevÄ• yaá
evamitarepÄ«ti. __navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti_ lÄ• bhÄ« adhiccasamu
__buddhaputtÄ• passantiyevÄ• _ti uttarapadÄ• vadhÄ• raá¹‡aá¹ƒ, na purimapadÄ• vadhÄ•

__jayaddisajÄ• takÄ• _dÄ«hi avirodho siddho hoti.

manussÄ• naá¹ƒ \Ne II 54/ idanti mÄ• nusakaá¹ƒ, manussÄ• naá¹ƒ gocarabhÅ«taá¹ƒ rÅ«pA
pana dibbatirohitÄ• tisukhumÄ• dibhedassa rÅ«passa dassanato __atikkantamÄ• nusakaá¹
manussÅ«pacÄ• raá¹ƒ atikkantaá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``manussÅ«pacÄ• raá¹ƒ atikka
_ti. evaá¹ƒ visayamukhena dassetvÄ• idÄ• ni visayÄ«mukhena dassetuá¹ƒ __ ``mÄ• nusak
vuttaá¹ƒ. tatthÄ• pi maá¹ƒsacakkhÄ• tikkamo tassa kiccÄ• tikkameneva daá¹-á¹-habbo.

__dibbacakkhunÄ• _ti dibbacakkhuÃ±Ä• á¹‡enapi. __daá¹-á¹-huá¹ƒ na sakkÄ• _ khaá¹‡ass
atisukhumatÄ• ya kesaÃ±ci rÅ«passa. apica dibbacakkhussa paccuppannaá¹ƒ rÅ«pÄ• ram
purejÄ• tapaccayabhÅ«taá¹ƒ, na ca Ä• vajjanaparikammehi vinÄ• mahaggatassa pavatti at
rÅ«paá¹ƒ Ä• rammaá¹‡apaccayo bhavituá¹ƒ sakkoti, bhijjamÄ• naá¹ƒ vÄ• . tasmÄ• ``cutÅ«
dibbacakkhunÄ• daá¹-á¹-huá¹ƒ na sakkÄ• â€™â€™ ti suvuttametaá¹ƒ. yadi dibbacakkhuÃ±
rÅ«pÄ• rammaá¹‡ameva, atha kasmÄ• ``satte passatÄ«â€™â€™ ti vuttanti? yebhuyyena
sattasantÄ• nagatarÅ«padassanato evaá¹ƒ vuttaá¹ƒ. sattagahaá¹‡assa vÄ• kÄ• raá¹‡abhÄ
vuttantipi keci. te cavamÄ• nÄ• ti adhippetÄ• ti sambandho. __evarÅ«pe_ti na cutÅ«papÄ• t
adhippÄ• yo.

mohÅ«panissayaá¹ƒ nÄ• ma kammaá¹ƒ nihÄ«naá¹ƒ nihÄ«naphalaá¹ƒ hotÄ«ti Ä• ha __ ``mo
__tabbiparÄ«te_ti tassa hÄ«á¸·itÄ• dibhÄ• vassa viparÄ«te \Be II 58/, ahÄ«á¸·ite anohÄ«á¸·
anavaÃ±Ã±Ä• te cittÄ«kateti attho. __suvaá¹‡á¹‡e_ti sundaravaá¹‡á¹‡e. __dubbaá¹‡á¹‡e_t
panÄ• yaá¹ƒ suvaá¹‡á¹‡adubbaá¹‡á¹‡atÄ• yathÄ• kkamaá¹ƒ kammassa adosadosÅ«panis
``adosanissandayuttattÄ• â€™â€™ _tiÄ• di. sundaraá¹ƒ gatiá¹ƒ gatÄ• sugatÄ• ti Ä• ha __
sugatiá¹ƒ upapanneti attho. alobhajjhÄ• sayÄ• sattÄ• vadaÃ±Ã±Å« vigatamaccherÄ• alob
subhagÄ• samiddhÄ• hontÄ«ti Ä• ha __ ``alobhanissandayuttattÄ• vÄ• aá¸• á¸• he maha
gatiá¹ƒ gatÄ• duggatÄ• ti Ä• ha __ ``duggatigateâ€™â€™ _ti. lobhajjhÄ• sayÄ• sattÄ• lud
lobhÅ«panissayena kammunÄ• duggatÄ• durupetÄ• hontÄ«ti Ä• ha __ ``lobhanissandayu
appannapÄ• neâ€™â€™ _ti.

__upacita_nti phalÄ• vahabhÄ• vena kataá¹ƒ. yathÄ• kataá¹ƒ hi kammaá¹ƒ phaladÄ• nasa
kataá¹ƒ upacitaá¹ƒ. __cavamÄ• netiÄ• dÄ«hi dibbacakkhukiccaá¹ƒ vutta_nti visayamukhena
__purimehÄ«_ti vÄ• ``dibbena cakkhunÄ• â€™â€™ tiÄ• dÄ«ni padÄ• ni sandhÄ• ya vuttaá
__ca_-saddo luttaniddiá¹-á¹-ho \Ne II 55/. tasmÄ• ``dibbena ... pe ... passatÄ«â€™â€™ ti in
``cavamÄ• neâ€™â€™ tiÄ• dÄ«hi ca dibbacakkhukiccaá¹ƒ vuttanti attho.

__iminÄ• pana padenÄ• _ti ``yathÄ• kammÅ«page satte pajÄ• nÄ• tÄ«â€™â€™ ti iminÄ•
imasmiá¹ƒ sÄ• sane bhikkhu, dibbacakkhuÃ±Ä• á¹‡alÄ• bhÄ«ti adhippÄ• yo. __so_ ca dibb
nerayike ca satte paccakkhato disvÄ• á¹-hito. __evaá¹ƒ manasi karotÄ«_ti tesaá¹ƒ nerayikÄ

nirayasaá¹ƒvattaniyassa kammassa Ã±Ä• tukÄ• matÄ• vasena pÄ• dakajjhÄ• naá¹ƒ samÄ•
parikammavasena manasi karoti. __kiá¹ƒ nu kho_tiÄ• di manasikÄ• ravidhidassanaá¹ƒ. eva
katvÄ• pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hitassa taá¹ƒ kammaá¹ƒ Ä• rammaá¹
uppajjati, tasmiá¹ƒ niruddhe cattÄ• ri, paÃ±ca vÄ• javanÄ• ni javantÄ«tiÄ• di sabbaá¹ƒ vutt
``visuá¹ƒ parikammaá¹ƒ nÄ• ma natthÄ«â€™â€™ _ti idaá¹ƒ pana dibbacakkhuÃ±Ä• á¹‡ena
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa visuá¹ƒ parikammaá¹ƒ natthÄ«ti adhippÄ• yena vuttaá¹
aÃ±Ã±athÄ• yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa mahaggatabhÄ• vo eva na siyÄ• . devÄ•
nerayikadevaggahaá¹‡aá¹ƒ cettha nidassanamattaá¹ƒ daá¹-á¹-habbaá¹ƒ. Ä• kaá¹…khamÄ•
II 59/ aÃ±Ã±agatikesupi evaá¹ƒ paá¹-ipajjatiyeva. tathÄ• hi vakkhati ``apÄ• yaggahaá¹‡ena
dÄ«petÄ«â€™â€™ ti (Vism II 411), ``sugatiggahaá¹‡ena manussagatipi saá¹…gayhatÄ«â€
taá¹ƒ nirayasaá¹ƒvattaniyaá¹ƒ kammaá¹ƒ Ä• rammaá¹‡aá¹ƒ etassÄ• ti __taá¹ƒkammÄ• ram
phÄ• rusakavanÄ• dÄ«sÅ«_ti __Ä• di_-saddena cittalatÄ• vanÄ• dÄ«naá¹ƒ saá¹…gaho.

__yathÄ• cimassÄ• _ti yathÄ• ca imassa yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa visuá¹ƒ pari
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assapÄ«ti visuá¹ƒ parikammÄ• bhÄ• vaá¹ƒ nidasseti. tattha kÄ• ra
``dibbacakkhupÄ• dakÄ• neva hi imÄ• nÄ«â€™â€™ _ti. tatrÄ• yamadhippÄ• yo --- yathÄ•
nirayÄ• diabhimukhaá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• , nerayikÄ• dike satte disvÄ• tehi publ
nirayasaá¹ƒvattaniyÄ• dikaá¹ƒ kammaá¹ƒ tÄ• disena samÄ• dÄ• nena, tajjena ca manasikÄ
yÄ• thÄ• vato jÄ• nÄ• ti, evaá¹ƒ yassa yassa sattassa samanantarÄ• anÄ• gataá¹ƒ attabhÄ
taá¹ƒ odissa Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• tena tena atÄ«te, etarahi vÄ• Ä• yÅ«hitaá¹ƒ tass
yathÄ• kammÅ«pagaÃ±Ä• á¹‡ena disvÄ• tena nibbattetabbaá¹ƒ anÄ• gataá¹ƒ attabhÄ• va
samÄ• dÄ• nena, tajjena ca manasikÄ• rena parikkhate citte yÄ• thÄ• vato jÄ• nÄ• ti. eseva
56/ attabhÄ• vesu. etaá¹ƒ __anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. yasmÄ• etaá¹ƒ dvaya
satiyeva sijjhati, nÄ• sati. tena vuttaá¹ƒ __ ``imÄ• ni dibbacakkhunÄ• saheva ijjhantÄ«â€™

kÄ• yena duá¹-á¹-hu caritaá¹ƒ, kÄ• yato vÄ• uppannaá¹ƒ kilesapÅ«tikattÄ• duá¹-á¹-haá¹ƒ
kÄ• yaduccaritanti evaá¹ƒ yojetabbo. __kÄ• yo_ti cettha copanakÄ• yo adhippeto. kÄ• yaviÄ
akusalaá¹ƒ kÄ• yakammaá¹ƒ __kÄ• yaduccarita_nti. __itaresÅ«_ti vacÄ«manoduccaritesu.
katÅ«pacitaá¹ƒ, asatissa antarupacchede vipÄ• kÄ• rahabhÄ• vassa avigacchanato so tena
Ä• ha __ ``samannÄ• gatÄ• ti samaá¹…gÄ«bhÅ«tÄ• â€™â€™ _ti. __ ``anatthakÄ• mÄ• hu
viya puttÄ• naá¹ƒ, Ä• cariyupajjhÄ• yÄ• viya ca nissitakÄ• naá¹ƒ atthakÄ• mÄ• hutvÄ• ga
hontÄ«ti dasseti. __guá¹‡aparidhaá¹ƒsanenÄ• _ti vijjamÄ• nÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ viddha
attho. nanu ca \Be II 60/ antimavatthunÄ• pi upavÄ• do guá¹‡aparidhaá¹ƒsanamevÄ• ti? sa
panettha jhÄ• nÄ• divisesÄ• uttarimanussadhammÄ• adhippetÄ• ti sÄ«laparidhaá¹ƒsanaá
__ ``natthi imesaá¹ƒ samaá¹‡adhammoâ€™â€™ _tiÄ• di. __samaá¹‡adhammo_ti ca sÄ«la
__jÄ• naá¹ƒ vÄ• _ti yaá¹ƒ upavadati, tassa ariyabhÄ• vaá¹ƒ jÄ• nanto vÄ• . __ajÄ• naá¹ƒ vÄ
jÄ• nanaá¹ƒ ajÄ• nanaá¹ƒ cettha appamÄ• á¹‡aá¹ƒ, ariyabhÄ• vo eva pamÄ• á¹‡aá¹ƒ. tenÄ
ariyÅ«pavÄ• dova hotÄ«â€™â€™ _ti. ``ariyoâ€™â€™ ti pana ajÄ• nato aduá¹-á¹-hacittasse

ariyaguá¹‡Ä• bhÄ• vaá¹ƒ pavedentassa guá¹‡aparidhaá¹ƒsanaá¹ƒ na hotÄ«ti tassa ariyÅ«p
__satekicchaá¹ƒ pana hoti_ khamÄ• panena, na anantariyaá¹ƒ viya atekicchaá¹ƒ.

__rujjhatÄ«_ti tudati, dukkhaá¹ƒ vedanaá¹ƒ uppÄ• detÄ«ti attho. __ta_nti taá¹ƒ theraá¹ƒ, __
kiriyaá¹ƒ. jÄ• nanto eva thero ``atthi te, Ä• vuso, patiá¹-á¹-hÄ• â€™â€™ ti pucchi. itaropi sa
sÄ• sane patiá¹-á¹-hÄ• ti Ä• ha __ ``sotÄ• panno ahaâ€™â€™ _nti. thero taá¹ƒ karuá¹‡Ä• y
tayÄ• upavaditoâ€™â€™ _ti attÄ• naá¹ƒ Ä• vikÄ• si.

__sace navakatarÄ• honti_ tasmiá¹ƒ vihÄ• re bhikkhÅ«. __sammukhÄ• akhamÄ• pentepÄ
asambhavantepi. ``akhamanteâ€™â€™ ti vÄ• pÄ• á¹-ho. taá¹ƒ sotÄ• pannassa vasena ve

__parinibbutamaÃ±caá¹-á¹-hÄ• na_nti pÅ«jÄ• karaá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• yÄ• ha.

samÄ• dÄ• tabbaá¹-á¹-hena \Ne II 57/ samÄ• dÄ• nÄ• ni, kammÄ• ni samÄ• dÄ• nÄ• ni ye
micchÄ• diá¹-á¹-hivasena kammasamÄ• dÄ• nÄ• , hetuatthaá¹ƒ vÄ• antogadhaá¹ƒ katvÄ•
kammesu samÄ• dÄ• pakÄ• __micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• _. tayimamatthaá
``micchÄ• diá¹-á¹-hivasenÄ• â€™â€™ _tiÄ• dimÄ• ha. __sÄ«lasampanno_tiÄ• di paripakki
vasena vuttaá¹ƒ. aggamaggaá¹-á¹-he pana vattabbameva natthi. __aÃ±Ã±a_nti arahattaá¹ƒ
yathÄ• taá¹ƒ avassambhÄ• vÄ«, evamidampÄ«ti attho. __taá¹ƒ vÄ• caá¹ƒ appahÄ• yÄ• _ti
sandhÄ• ya ``puna evarÅ«piá¹ƒ vÄ• caá¹ƒ na vakkhÄ• mÄ«â€™â€™ ti vadanto vÄ• caá¹ƒ
evarÅ«paá¹ƒ cittaá¹ƒ na uppÄ• dessÄ• mÄ«â€™â€™ ti cintento cittaá¹ƒ pajahati nÄ• ma, ``
diá¹-á¹-hiá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™ ti pajahanto diá¹-á¹-hiá¹ƒ pajahati nÄ• ma, tathÄ
pajahati, na paá¹-inissajjati. __yathÄ• bhataá¹ƒ_ \Be II 61/ __nikkhitto, evaá¹ƒ niraye_ti yath
Ä• haritvÄ• niraye á¹-hapito, evaá¹ƒ niraye á¹-hapitoyevÄ• ti attho. micchÄ• diá¹-á¹-hivasen
pÄ• paá¹ƒ natthi, yato saá¹ƒsÄ• rakhÄ• á¹‡ubhÄ• vopi nÄ• ma hotÄ«ti Ä• ha __ ``micchÄ•
bhikkhave, vajjÄ• nÄ«â€™â€™ _ti.

``ucchinnabhavanettiko, bhikkhave, tathÄ• gatassa kÄ• yo tiá¹-á¹-hati, ayaÃ±ceva kÄ• yo, b
nÄ• marÅ«paâ€™â€™ nti (DN I 147) evamÄ• dÄ«su viya idha kÄ• ya-saddo khandhapaÃ±
bhedÄ• ti upÄ• dinnakkhandhapariccÄ• gÄ• â€™â€™ _ti. avÄ«tarÄ• gassa maraá¹‡ato par
bhavantarÅ«pÄ• dÄ• namevÄ• ti Ä• ha __ ``paraá¹ƒ maraá¹‡Ä• ti tadanantaraá¹ƒ abhinibba
_ti. yena tiá¹-á¹-hati, tassa upacchedeneva kÄ• yo bhijjatÄ«ti Ä• ha __ ``kÄ• yassa bhedÄ• t
upacchedÄ• â€™â€™ _ti.

eti imasmÄ• sukhanti ayo, puÃ±Ã±anti Ä• ha __ ``puÃ±Ã±asammatÄ• ayÄ• â€™â€™ _ti.
Ä• yo, puÃ±Ã±akammÄ• disukhasÄ• dhanaá¹ƒ. tenÄ• ha __ ``sukhÄ• naá¹ƒ vÄ• Ä• yassa
assÄ• diyatÄ«ti ayo, assÄ• doti Ä• ha __ ``assÄ• dasaÃ±Ã±ito ayoâ€™â€™ _ti.

__nÄ• garÄ• jÄ• dÄ«na_nti __Ä• di_-saddena supaá¹‡á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho. __asu
__so_ti asurakÄ• yo. __sabbasamussayehÄ«_ti sabbehi sampattisamussayehi. __vuttavipa
caritaá¹ƒ, sobhanaá¹ƒ vÄ• caritaá¹ƒ anavajjattÄ• â€™â€™ tiÄ• dinÄ• ``kÄ• yaduccaritenÄ
padÄ• naá¹ƒ vuttassa atthassa vipariyÄ• yena.

__nigamanavacanaá¹ƒ_ \Ne II 58/ vuttassevatthassa puna vacananti katvÄ• . __ayamettha
``dibbena cakkhunÄ• ... pe ... passatÄ«â€™â€™ ti ettha ayaá¹ƒ yathÄ• vutto saá¹…khepat

<412> __kasiá¹‡Ä• rammaá¹‡a_nti aá¹-á¹-hannampi kasiá¹‡Ä• naá¹ƒ vasena kasiá¹‡Ä• ra
__sabbÄ• kÄ• renÄ• _ti ``cuddasavidhena cittaparidamanena aá¹-á¹-haá¹…gasamannÄ• ga
bhÅ«mipÄ• dapadamÅ«lasampÄ• danenÄ• â€™â€™ ti iminÄ• sabbappakÄ• rena. __abhi
dibbacakkhuÃ±Ä• á¹‡Ä• bhimukhaá¹ƒ pesanÄ• rahaá¹ƒ pesanayoggaá¹ƒ __katvÄ• . Ä• sa
dibbacakkhuÃ±Ä• á¹‡uppattiyÄ• samÄ«pabhÅ«taá¹ƒ kÄ• tabbaá¹ƒ. tattha upacÄ• rajjhÄ• n
Ä• rammaá¹‡aÃ±ca vaá¸• á¸• hetabbaá¹ƒ. tenÄ• ha __ ``upacÄ• rajjhÄ• nagocaraá¹ƒ katvÄ
á¹-hapetabbaâ€™â€™ _nti. __tatthÄ• _ti tasmiá¹ƒ vaá¸• á¸• hite kasiá¹‡Ä• rammaá¹‡e. __a
appanÄ• . na hi akataparikammassa abhiÃ±Ã±Ä• vasena appanÄ• ijjhati. tenÄ• ha __ ``pÄ
hotÄ«â€™â€™ _ti, pÄ• dakajjhÄ• nÄ• rammaá¹‡aá¹ƒ hotÄ«ti attho. __na parikammanissay
kasiá¹‡Ä• rammaá¹‡aá¹ƒ apassayo na hoti. tathÄ• sati rÅ«padassanaá¹ƒ na siyÄ• . __imes
tejokasiá¹‡Ä• dÄ«su tÄ«su kasiá¹‡esu. __uppÄ• detvÄ• _ti upacÄ• rajjhÄ• nuppÄ• danena
upacÄ• rajjhÄ• napavattiyÄ• hi saddhiá¹ƒ paá¹-ibhÄ• ganimittuppatti. __tatthÄ• _ti kasiá¹‡a

__antoyeva rÅ«pagataá¹ƒ passitabbaá¹ƒ_ na bahiddhÄ• vikkhepÄ• pattihetubhÄ• vato. __
atikkamatÄ«_ti idha parikammaá¹ƒ nÄ• ma yathÄ• vuttakasiá¹‡Ä• rammaá¹‡aá¹ƒ upacÄ• ra
passato na pavattati. kasiá¹‡Ä• lokavasena ca rÅ«pagatadassanaá¹ƒ, kasiá¹‡Ä• loko ca pa
tadubhayampi parikammassa appavattiyÄ• na hoti. tenÄ• ha __ ``tato Ä• loko antaradhÄ• y
rÅ«pagatampi na dissatÄ«â€™â€™ _ti. rÅ«pagataá¹ƒ passato parikammassa vÄ• ro atikka
kasiá¹‡Ä• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ na hotÄ«ti rÅ«pagataá¹ƒ na dissati, kathaá¹ƒ pana
__ ``athÄ• nenÄ• â€™â€™ _tiÄ• di. __evaá¹ƒ anukkamenÄ• _ti punappunaá¹ƒ pÄ• dakajjh
vuá¹-á¹-hÄ• ya abhiá¹‡haá¹ƒ Ä• lokassa pharaá¹‡avasena Ä• loko thÄ• magato hoti ciraá¹-
tattha sucirampi rÅ«pagataá¹ƒ passateva. tena vuttaá¹ƒ __ ``ettha Ä• loko ... pe ... hotÄ«â€

svÄ• yamattho tiá¹‡ukkÅ«pamÄ• ya vibhÄ• vetabboti dassento Ä• ha __ ``rattiá¹ƒ tiá¹‡ukkÄ
tattha __punappunaá¹ƒ pavesana_nti punappunaá¹ƒ pÄ• dakajjhÄ• nasamÄ• pajjanaá¹ƒ. __
59/ __yathÄ• paricchedena á¹-hÄ• na_nti yattakaá¹ƒ á¹-hÄ• naá¹ƒ paricchinditvÄ• kasiá¹‡a
thÄ• magatassa Ä• lokassa tattakaá¹ƒ pharitvÄ• avaá¹-á¹-hÄ• naá¹ƒ.

__anÄ• pÄ• thagata_nti Ä• pÄ• thagamanayogyassa vasena vuttaá¹ƒ. antokucchigatÄ• di p
visesitabbameva. __tadevÄ• _ti dibbacakkhumeva \Be II 63/. __etthÄ• _ti etesu rÅ«pamÄ• r

__rÅ«padassanasamattha_nti rÅ«paá¹ƒ sabhÄ• vato vibhÄ• vanasamatthaá¹ƒ cakkhuviÃ±Ã
__pubbabhÄ• gacittÄ• nÄ«_ti Ä• vajjanaparikammasaá¹…khÄ• tÄ• ni pubbabhÄ• gacittÄ• n
karontÄ• nipi na yÄ• thÄ• vato taá¹ƒ vibhÄ• vetvÄ• pavattanti Ä• vajjanasampaá¹-icchanac

__taá¹ƒ panetaá¹ƒ_ dibbacakkhu. __paripantho_ti antarÄ• yiko. __jhÄ• navibbhantako_ti jh
jhÄ• nabhÄ• vanÄ• mukhena ummÄ• dappatto. __appamattena bhavitabba_nti ``dibbacakk
santosaá¹ƒ anÄ• pajjitvÄ• vipassanÄ• nuyogavasena vÄ• saccÄ• bhisamayavasena vÄ• a

``evaá¹ƒ passitukÄ• menÄ• â€™â€™ tiÄ• dinÄ• dibbacakkhussa nÄ• nÄ• vajjanaparikam
dassitaá¹ƒ, na tassa uppattikkamoti taá¹ƒ dassetuá¹ƒ __ ``tatrÄ• yaâ€™â€™ _ntiÄ• di vutta
vuttanayattÄ• suviÃ±Ã±eyyameva.

cutÅ«papÄ• taÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<413> __itÄ«_ti evaá¹ƒ vuttappakÄ• renÄ• ti attho. tena ``so evaá¹ƒ samÄ• hite citteâ€™â€
244-245; MN I 384, 431-433; Vin III 12-14) yathÄ• dassitapÄ• á¸·igatiá¹ƒ, tassÄ• atthavivar
paccÄ• masati. saccesu viya ariyasaccÄ• ni khandhesu upÄ• dÄ• nakkhandhÄ• antogadhÄ
samudayato, atthaá¹…gamato, assÄ• dato, Ä• dÄ«navato, nissaraá¹‡ato ca yathÄ• bhÅ«ta
aÃ±Ã±Ä• si \Ne II 60/ paá¹-ivijjhi pavedesi vÄ• ti sÄ• tisayena paÃ±cakkhandhÄ• vabodhena
Ä• ha __ ``paÃ±cakkhandhavidÅ«â€™â€™ _ti. Ã±atvÄ• viÃ±Ã±eyyÄ• ti sambandho. __tÄ•
taggahaá¹‡eneva ca paribhaá¹‡á¸• aÃ±Ä• á¹‡Ä• naá¹ƒ gahitattÄ• ``paÃ±cÄ• â€™â€™ ti vu
hÄ«â€™â€™ _tiÄ• di.

tattha __paribhaá¹‡á¸• aÃ±Ä• á¹‡Ä• nÄ«_ti parivÄ• raÃ±Ä• á¹‡Ä• ni. yathÄ• hi sinerussa p
yÄ• ni taá¹ƒsiddhiyÄ• siddhÄ• ni mekhalaá¹-á¹-hÄ• nÄ• ni paribhaá¹‡á¸• Ä• nÄ«ti vuccanti,
dibbacakkhusiddhiyÄ• siddhÄ• ni tassa paribhaá¹‡á¸• Ä• nÄ«ti vuttÄ• ni. __idhÄ• gatÄ• nÄ
yathÄ• dassitÄ• ni suttapadÄ• ni sandhÄ• ya vuttaá¹ƒ. tato \Be II 64/ aÃ±Ã±esu pana sÄ• m
manomayaÃ±Ä• á¹‡ampi visuá¹ƒ abhiÃ±Ã±Ä• Ã±Ä• á¹‡abhÄ• vena Ä• gataá¹ƒ.

__ ``tesÅ«â€™â€™ _ti idaá¹ƒ paccÄ• masanaá¹ƒ kiá¹ƒ tikÄ• naá¹ƒ, udÄ• hu Ä• rammaá¹‡
tikÄ• naá¹ƒ, tadayuttaá¹ƒ. na hi tikesu abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni pavattanti. atha Ä• ramma
ayuttaá¹ƒ. na hi aÃ±Ã±aá¹ƒ uddisitvÄ• aÃ±Ã±assa paccÄ• masanaá¹ƒ yuttanti. yathÄ• icch
tikÄ• naá¹ƒ, nanu vuttaá¹ƒ ``na hi tikesu abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni pavattantÄ«â€™â€™ ti
tikavohÄ• rena Ä• rammaá¹‡Ä• naá¹ƒyeva gayhamÄ• nattÄ• . atha vÄ• pana hotu Ä• ramm
hi aÃ±Ã±aá¹ƒ uddisitvÄ• aÃ±Ã±assa paccÄ• masanaá¹ƒ yuttaâ€™â€™ nti? ayampi na dos

<414> asatipi vatthubhede bhÅ«mikÄ• lasantÄ• nabhedavasena bhinnesu __sattasu Ä• ra
bhedo gahito. iddhividhaÃ±Ä• á¹‡assa maggÄ• rammaá¹‡atÄ• ya abhÄ• vato idha maggÄ•
__ta_nti iddhividhaÃ±Ä• á¹‡aá¹ƒ. __kÄ• yaá¹ƒ cittasannissitaá¹ƒ katvÄ• _tiÄ• dÄ«su yaá¹ƒ
heá¹-á¹-hÄ• vuttameva. __upayogaladdha_nti laddhaupayogavacanaá¹ƒ. dutiyÄ• vibhattiva
``kÄ• yaá¹ƒ pariá¹‡Ä• metÄ«â€™â€™ _ti. tenÄ• ha __ ``rÅ«pakÄ• yÄ• rammaá¹‡atoâ€™â€
vaá¹‡á¹‡Ä• rammaá¹‡atoti attho.

__tadeva citta_nti yadeva kÄ• yavasena cittapariá¹‡Ä• mane vuttaá¹ƒ pÄ• dakajjhÄ• nacitt
cetiyaá¹ƒ á¹-hapetvÄ• sesesu sattasu cetiyesu dhÄ• tuyo iddhiyÄ• Ä• haritvÄ• rÄ• jagahe
kataá¹ƒ __mahÄ• dhÄ• tunidhÄ• naá¹ƒ. ``ime gandhÄ• â€™â€™ _tiÄ• dinÄ• paccuppanne
asussanÄ• divisesayuttaá¹ƒ \Ne II 61/ anÄ• gatameva nesaá¹ƒ rÅ«paá¹ƒ adhiá¹-á¹-hÄ• naci
anÄ• gatÄ• dhiá¹-á¹-hÄ• nattÄ• . __vattaniyasenÄ• sanaá¹ƒ_ nÄ• ma viÃ±jhÄ• á¹-aviyaá¹ƒ
dadhimaá¹‡á¸• o, taá¹ƒ adhiá¹-á¹-hahantassa anÄ• gataá¹ƒ dadhivaá¹‡á¹‡aá¹ƒ Ä• rammaá
__paccuppannÄ• rammaá¹‡aá¹ƒ hoti_ paccuppannassa rÅ«pakÄ• yassa Ä• rammaá¹‡akar

__sakÄ• yacittÄ• na_nti attano kÄ• yassa, cittassa ca.

<415> __saddo ca paritto_ sabbassa rÅ«passa kÄ• mÄ• vacarabhÄ• vato. __vijjamÄ• nam

<416> __sotÄ• pannassa_ \Be II 65/ __citta_nti sotÄ• pannassa Ä• veá¹‡ikaá¹ƒ cittaá¹ƒ.
__sakadÄ• gÄ• missÄ• _tiÄ• dÄ«supi eseva nayo. __yÄ• va arahato netabba_nti ``sakadÄ•
jÄ• nÄ• ti, anÄ• gÄ• mÄ« arahatoâ€™â€™ ti evaá¹ƒ netabbaá¹ƒ. __sabbesa_nti sabbesaá
pana vÄ• do anariyÄ• naá¹ƒ. aÃ±Ã±opi ca uparimo anÄ• gÄ• miÄ• di heá¹-á¹-himassa saka
jÄ• nÄ• tÄ«ti sambandho.

atÄ«tassa, anÄ• gatassa ca parassa cittassa jÄ• nanaá¹ƒ sambhavati, paccuppannassa pa
adhippÄ• yena pucchati __ ``kathaá¹ƒ paccuppannaá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«â€™â€™ _
taá¹ƒdassanatthaá¹ƒ paccuppannaá¹ƒ tÄ• va vibhajitvÄ• dassento __ ``paccuppannaá¹ƒ nÄ
_ntiÄ• dimÄ• ha. tattha __uppÄ• daá¹-á¹-hitibhaá¹…gappatta_nti uppÄ• daá¹ƒ, á¹-hitiá¹ƒ, bh
khaá¹‡attayapariyÄ• pannanti attho. __etthantare ekadvesantativÄ• rÄ• veditabbÄ• _ti etth
rÅ«pasantativÄ• rÄ• ekadvesantativÄ• rÄ• nÄ• mÄ• ti veditabbÄ• ti attho. Ä• lokaá¹-á¹-hÄ•
paviá¹-á¹-hassa pageva tattha nisinnassa viya yÄ• va rÅ«pagataá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. tatth
avibhÅ«tavÄ• rÄ• , upaá¸• á¸• havelÄ• vibhÅ«tavÄ• rÄ• , tadubhayaá¹ƒ gahetvÄ• __ ``dve
vuttaá¹ƒ. tayidaá¹ƒ na sabbasÄ• dhÄ• raá¹‡aá¹ƒ, ekaccassa sÄ«ghampi pÄ• kaá¹-aá¹ƒ hotÄ
``ekadvesantativÄ• rÄ• â€™â€™ ti ekaggahaá¹‡ampi kataá¹ƒ, atiparittasabhÄ• vautuÄ• dis
ekadvesantativÄ• rÄ• veditabbÄ• .

__tÄ«re akkantaudakalekhÄ• _ nÄ• ma kÄ• lussiyaá¹ƒ gatÄ• tÄ«rasamÄ«pe udakarÄ• ji. _
\Ne II 62/ kÄ• lussiyavigamena yÄ• va vippasannÄ• na hoti. keci pana ``atinte tÄ«re allapÄ
pÄ• de udakalekhÄ• na vippasÄ«dati, na saá¹ƒsÄ«dati, na vÅ«pasammatÄ«â€™â€™ ti eva
panete kiriyÄ• bhedena vuttÄ• kÄ• lavisesÄ• , na aÃ±Ã±amaÃ±Ã±aá¹ƒ samasamÄ• , Å«nÄ
daá¹-á¹-habbÄ• . __dve tayo javanavÄ• rÄ• _ kÄ• mÄ• vacarajavanavasena veditabbÄ• , na
parimitakÄ• lÄ• , anantarÄ• pavattabhavaá¹…gÄ• dayopi tadantogadhÄ• va daá¹-á¹-habbÄ
rÅ«pÄ• rÅ«pasantatidvayaá¹ƒ.

__ekabhavaparicchinna_nti paá¹-isandhicutiparicchinnaá¹ƒ. ekabhavapariyÄ• pannaá¹ƒ dha
vattabbaá¹ƒ __addhÄ• paccuppannaá¹ƒ nÄ• ma. mano_ti sasampayuttaá¹ƒ viÃ±Ã±Ä• á¹‡an
Ä• rammaá¹‡adhammÄ• . __mano_ti vÄ• manÄ• yatanaá¹ƒ. __dhammÄ• _ti vedanÄ• dayo
__ubhayametaá¹ƒ paccuppanna_nti addhÄ• paccuppannaá¹ƒ hontaá¹ƒ etaá¹ƒ ubhayaá¹ƒ h
__viÃ±Ã±Ä• á¹‡a_nti nikantiviÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi tasmiá¹ƒ paccuppanne chandarÄ• ga
__abhinandatÄ«_ti taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanÄ• hi abhinandati. tathÄ• bhÅ«to ca vatth
tesu paccuppannesu dhammesu __saá¹ƒhÄ«rati_ taá¹‡hÄ• diá¹-á¹-hÄ«hi Ä• kaá¸• á¸• hÄ«y
dvÄ• dasÄ• yatanÄ• naá¹ƒ ``etaá¹ƒ paccuppannaâ€™â€™ nti (MN III 284) Ä• gatattÄ• tatth
addhÄ• paccuppannÄ• rammaá¹‡o, na khaá¹‡apaccuppannÄ• rammaá¹‡oti viÃ±Ã±Ä• yatÄ
bhaddekarattasutte ... pe ... saá¹ƒhÄ«ratÄ«ti vuttaâ€™â€™ _nti Ä• ha. ``paccuppannaÃ±ca
tattha vipassatÄ«â€™â€™ ti (MN III 272, 285) etthÄ• pi vipassanÄ• cittaá¹ƒ khaá¹‡apaccup
vipassitabbadhammÄ• addhÄ• paccuppannÄ• ti gahetabbaá¹ƒ. aÃ±Ã±athÄ• vipassanÄ• v
``khaá¹‡apaccuppannaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gataâ€™â€™ nti na vuttaá¹ƒ tassa vasena Ä• n
aá¹-á¹-hakathÄ• yaá¹ƒ anÄ• gatattÄ• .

__kecÄ«_ti abhayagirivÄ• sino. __ekakkhaá¹‡e cittaá¹ƒ uppajjatÄ«_ti iddhicittassa uppattis
paracittassapi uppattisambhavatoti yuttidassanaá¹ƒ. __yathÄ• Ä• kÄ• se_tiÄ• di sadisÅ«dÄ
pana tesaá¹ƒ vacanaá¹ƒ ayuttaá¹ƒ_. kasmÄ• ? maggaphalavÄ«thito aÃ±Ã±attha aniá¹-á¹-he
Ä• vajjanajavanÄ• naá¹ƒ nÄ• nÄ• rammaá¹‡abhÄ• vappattidosatoti yuttivacanaá¹ƒ.

yadi evaá¹ƒ kathaá¹ƒ cetopariyaÃ±Ä• á¹‡aá¹ƒ paccuppannÄ• rammaá¹‡aá¹ƒ hotÄ«ti Ä• ha
panÄ• â€™â€™ _tiÄ• di \Ne II 63/. __addhÄ• paccuppannaá¹ƒ pana javanavÄ• rena dÄ«pe
paccuppannaddhunÄ• ti adhippÄ• yo.

__tatrÄ• yaá¹ƒ dÄ«panÄ• _tiÄ• di javanavÄ• rassa addhÄ• paccuppannabhÄ• vadÄ«panan
pavattiÄ• kÄ• radÄ«panaá¹ƒ. __itarÄ• nÄ«_ti Ä• vajjanaparikammacittÄ• ni. ettha ca ``kecÄ
abhayagirivÄ• sino adhippetÄ• , te pana cittassa á¹-hitikkhaá¹‡aá¹ƒ na icchantÄ«ti ``á¹-hitikk
paá¹-ivijjhatÄ«â€™â€™ ti na vattabbaá¹ƒ siyÄ• . tathÄ• ye ``iddhimassa ca parassa ca eka
uppajjatÄ«â€™â€™ ti vadanti, tesaá¹ƒ ``á¹-hitikkhaá¹‡e vÄ• bhaá¹…gakkhaá¹‡e vÄ• paá¹-
vacanaá¹ƒ na sameti. na hi tasmiá¹ƒ khaá¹‡advaye uppajjamÄ• naá¹ƒ paracittena saha eka

nÄ• mÄ• ti. á¹-hitibhaá¹…gakkhaá¹‡esu ca uppajjamÄ• naá¹ƒ ekadesaá¹ƒ paccuppannÄ• ra
atÄ«tÄ• rammaá¹‡aá¹ƒ Ä• pajjati. yaÃ±ca vuttaá¹ƒ ``parassa cittaá¹ƒ jÄ• nissÄ• mÄ«ti rÄ• s
II 67/ citte Ä• vajjiteâ€™â€™ ti, ettha ca mahÄ• jano atthato pare anekapuggalÄ• ti ``paresa
jÄ• nissÄ• mÄ«â€™â€™ ti Ä• vajjanappavatti vattabbÄ• siyÄ• . athÄ• pi parassÄ• ti mahÄ•
tathÄ• pi tassa ekapuggalasseva vÄ• cittarÄ• siá¹ƒ Ä• vajjitvÄ• ekassa paá¹-ivijjhanaá¹ƒ a
rÄ• siÄ• vajjanaá¹ƒ ekadesÄ• vajjanaá¹ƒ hotÄ«ti, tasmÄ• tehi ``mahÄ• janassa citte Ä• vajj
vattabbaá¹ƒ.

yaá¹ƒ pana te vadanti ``yasmÄ• iddhimassa ca parassa ca ekakkhaá¹‡e cittaá¹ƒ uppajjatÄ
tatthÄ• yaá¹ƒ adhippÄ• yo yutto siyÄ• , cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« parassa cittaá¹ƒ Ã±Ä•
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya atÄ«tÄ• divibhÄ• gaá¹ƒ akatvÄ• cittasÄ• maÃ±Ã±ena ``ima
cittaá¹ƒ jÄ• nÄ• mÄ«â€™â€™ ti parikammaá¹ƒ katvÄ• puna pÄ• dakajjhÄ• naá¹ƒ samÄ• p
sÄ• maÃ±Ã±eneva cittaá¹ƒ Ä• vajjitvÄ• tiá¹‡á¹‡aá¹ƒ, catunnaá¹ƒ vÄ• parikammÄ• naá¹ƒ a
cetopariyaÃ±Ä• á¹‡ena paracittaá¹ƒ paá¹-ivijjhati vibhÄ• veti rÅ«paá¹ƒ viya dibbacakkhunÄ•
kÄ• mÄ• vacaracittehi sarÄ• gÄ• divavatthÄ• naá¹ƒ hoti nÄ«lÄ• divavatthÄ• naá¹ƒ viya. tatt
diá¹-á¹-hahadayavatthurÅ«passa sattassa abhimukhÄ«bhÅ«tassa cittasÄ• maÃ±Ã±ena citta
Ä• vajjanaá¹ƒ abhimukhÄ«bhÅ«taá¹ƒ vijjamÄ• naá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• citta
ca taá¹ƒ taá¹ƒ vijjamÄ• naá¹ƒ cittaá¹ƒ cittasÄ• maÃ±Ã±eneva Ä• rammaá¹‡aá¹ƒ katvÄ• citt
II 64/ hutvÄ• pavattanti. cetopariyaÃ±Ä• á¹‡aá¹ƒ pana vijjamÄ• naá¹ƒ cittaá¹ƒ paá¹-ivijjhant
tena saha ekakkhaá¹‡e eva uppajjati.

tattha yasmÄ• santÄ• nassa santÄ• naggahaá¹‡ato ekattavasena Ä• vajjanÄ• dÄ«ni ``citta
taÃ±ca cittameva, yaá¹ƒ cetopariyaÃ±Ä• á¹‡ena vibhÄ• vitaá¹ƒ. tasmÄ• samÄ• nÄ• kÄ• ra
maggaphalavÄ«thito aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne nÄ• nÄ• rammaá¹‡atÄ• Ä• vajjanajavanÄ• n
paccuppannÄ• rammaá¹‡aÃ±ca parikammaá¹ƒ paccuppannÄ• rammaá¹‡assa cetopariyaÃ±
paccayoti siddhaá¹ƒ hoti. atÄ«tattiko ca evaá¹ƒ upapanno hoti. aÃ±Ã±athÄ• santatipaccupp
addhÄ• paccuppanne ca ``paccuppannaâ€™â€™ nti idha vuccamÄ• ne atÄ«tÄ• nÄ• gatÄ•
tathÄ• ca sati ``paccuppanno dhammo paccuppannassa dhammassa anantarapaccayena p
siyÄ• , na ca taá¹ƒ vuttaá¹ƒ. ``atÄ«to dhammo paccuppannassa dhammassa anantarapacca
purimÄ• atÄ«tÄ• khandhÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ paccuppannÄ• naá¹ƒ kha
pe ... anulomaá¹ƒ gotrabhussÄ• â€™â€™ tiÄ• di vacanato (Paá¹-á¹-h II 18.5) na addhÄ• sa
anantarÄ• tÄ«tÄ• cattÄ• ro khandhÄ• atÄ«tÄ• ti viÃ±Ã±Ä• yanti. na ca __abhidhammamÄ•
18-19) Ä• gatassa paccuppannapadassa addhÄ• santatipaccuppannapadatthatÄ• katthaci
tehi iddhimassa ca parassa ca ekakkhaá¹‡e cittuppattiyÄ• cetopariyaÃ±Ä• á¹‡assa paccup
vuttÄ• . yadÄ• pana ``yaá¹ƒ imassa cittaá¹ƒ pavattaá¹ƒ, taá¹ƒ jÄ• nÄ• mi. yaá¹ƒ bhavissati,
ti vÄ• Ä• bhogaá¹ƒ katvÄ• pÄ• dakajjhÄ• nasamÄ• pajjanÄ• dÄ«ni karoti, tadÄ• Ä• vajjan
cetopariyaÃ±Ä• á¹‡aÃ±ca atÄ«tÄ• nÄ• gatÄ• rammaá¹‡Ä• neva honti Ä• vajjaneneva vibhÄ

ye pana ``iddhimÄ• parassa cittaá¹ƒ jÄ• nitukÄ• mo Ä• vajjeti, Ä• vajjanaá¹ƒ khaá¹‡apaccu
katvÄ• teneva saha nirujjhati. tato cattÄ• ri, paÃ±ca vÄ• javanÄ• ni, yesaá¹ƒ pacchimaá¹ƒ
kÄ• mÄ• vacarÄ• ni, tesaá¹ƒ sabbesampi tadeva niruddhaá¹ƒ cittaá¹ƒ Ä• rammaá¹‡aá¹ƒ ho
nÄ• nÄ• rammaá¹‡Ä• ni honti addhÄ• navasena paccuppannÄ• rammaá¹‡attÄ• â€™â€™ ti
``Ä• vajjanajavanÄ• naá¹ƒ paccuppannÄ• tÄ«tÄ• rammaá¹‡abhÄ• vepi nÄ• nÄ• rammaá¹‡a
ekadviticatupaÃ±cacittakkhaá¹‡Ä• nÄ• gatesupi cittesu Ä• vajjitesu Ä• vajjanajavanÄ• naá¹
anÄ• gatapaccuppannÄ• tÄ«tÄ• rammaá¹‡abhÄ• vepi nÄ• nÄ• rammaá¹‡atÄ• na siyÄ• . te
Ä• vajjite \Ne II 65/ anÄ• gatÄ• rammaá¹‡aparikammÄ• nantaraá¹ƒ khaá¹‡apaccuppannÄ•
cetopariyaÃ±Ä• á¹‡aá¹ƒ siddhaâ€™â€™ nti vadanti. tesaá¹ƒ vÄ• do ``anÄ• gatÄ• rammaá¹
paccuppannÄ• rammaá¹‡assa dhammassa Ä• sevanapaccayena paccayo, paccuppannÄ•
dhammassa Ä• sevanapaccayena paccayoâ€™â€™ ti imesaá¹ƒ paÃ±hÄ• naá¹ƒ anuddhaá
tÄ«á¹‡Ä«â€™â€™ ti (Paá¹-á¹-h II 19.39) vuttattÄ• na sijjhati. na hi kusalakiriyÄ• mahaggata
atthÄ«ti. etassa ca vÄ• dassa nissayabhÄ• vo Ä• vajjanajavanÄ• naá¹ƒ
khaá¹‡apaccuppannaniruddhÄ• rammaá¹‡atÄ• vacanassa na sijjhati, ``yaá¹ƒ pavattaá¹ƒ, pa
visesaá¹ƒ akatvÄ• gahaá¹‡e Ä• vajjanassa anÄ• gataggahaá¹‡Ä• bhÄ• vaá¹ƒ, tadabhÄ• vÄ
vattamÄ• naggahaá¹‡Ä• bhÄ• vaÃ±ca sandhÄ• yeva tassa vuttattÄ• . tadÄ• hi bhavaá¹…g
abhimukhÄ«bhÅ«tameva cittaá¹ƒ Ä• rabbha Ä• vajjanÄ• pavattatÄ«ti jÄ• nanacittassapi va
Ä• vajjanajÄ• nanacittÄ• naá¹ƒ sahaá¹-á¹-hÄ• nadosÄ• pattiyÄ• , rÄ• siekadesÄ• vajjanapa
sampattasampattÄ• vajjanajÄ• nane ca aniá¹-á¹-he á¹-hÄ• ne Ä• vajjanajavanÄ• naá¹ƒ
nÄ• nÄ• rammaá¹‡abhÄ• vadosÄ• pattiyÄ• ca yaá¹ƒ vuttaá¹ƒ ``khaá¹‡apaccuppannaá¹ƒ ci
Ä• rammaá¹‡aá¹ƒ hotÄ«â€™â€™ ti, taá¹ƒ ayuttanti paá¹-ikkhipitvÄ• yathÄ• vuttadosÄ• pat
addhÄ• santatipaccuppannÄ• rammaá¹‡attÄ• nÄ• nÄ• rammaá¹‡atÄ• bhÄ• vaá¹ƒ disvÄ• A
vattamÄ• nataá¹ƒ niruddhÄ• rammaá¹‡abhÄ• vo vuttoti. tampi vacanaá¹ƒ purimavÄ• dino n
sati ``Ä• vajjanÄ• kusalÄ• naâ€™â€™ ntiÄ• dÄ«su (paá¹-á¹-hÄ• I 1.417) viya aÃ±Ã±apada
anantarapaccayavidhÄ• nato ``paccuppannÄ• rammaá¹‡aÄ• vajjanÄ• atÄ«tÄ• rammaá¹‡Ä
anantarapaccayena paccayoâ€™â€™ ti ca vattabbaá¹ƒ siyÄ• , na ca vuttanti.

kasmÄ• panevaá¹ƒ cetopariyaÃ±Ä• á¹‡assa paccuppannÄ• rammaá¹‡atÄ• vicÄ• ritÄ• , na
paccuppannassa dhammassa, anÄ• gato dhammo paccuppannassa dhammassa Ä• ramma
(Paá¹-á¹-h II 18.2) etesaá¹ƒ vibhaá¹…gesu ``atÄ«tÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa ce
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä
anÄ• gatÄ• khandhÄ• iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti, uppannattike ca ``anuppannÄ• khandhÄ• u
iddhividhaÃ±Ä• á¹‡assa cetopariyaÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• vajjanÄ•
paccayoâ€™â€™ ti (Paá¹-á¹-h II 17.3) cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ katvÄ• ``paccup
dhammassÄ• â€™â€™ ti (Paá¹-á¹-h II 18.3) etassa vibhaá¹…ge ``paccuppannÄ• khandhÄ
Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 18.3), uppannatti
\Ne II 66/ iddhividhaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â€

ettakasseva vuttattÄ• paccuppanne citte cetopariyaÃ±Ä• á¹‡aá¹ƒ nappavattatÄ«ti viÃ±Ã±Ä
pavatteyya, purimesu viya itaresu ca cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ kattabbaá¹ƒ siyÄ• t
nayadassanavasena pana taá¹ƒ saá¹ƒkhittanti aÃ±Ã±Ä• ya pÄ• á¸·iyÄ• viÃ±Ã±Ä• yati.

``atÄ«tÄ• rammaá¹‡o dhammo paccuppannÄ• rammaá¹‡assa dhammassa Ä• rammaá¹‡ap
dhammo paccuppannÄ• rammaá¹‡assa, paccuppannÄ• rammaá¹‡o \Be II 70/ dhammo pac
(Paá¹-á¹-h II 19.20-22) etesaá¹ƒ hi vibhaá¹…gesu ``cetopariyaÃ±Ä• á¹‡ena
atÄ«tÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, atÄ«tÄ• rammaá¹‡Ä
cetopariyaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo, cetopariyaÃ±Ä•
anÄ• gatÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, anÄ• gatÄ• ram
cetopariyaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayo, cetopariyaÃ±Ä•
paccuppannÄ• rammaá¹‡apaccuppannacittasamaá¹…gissa cittaá¹ƒ jÄ• nÄ• ti, paccuppann
khandhÄ• cetopariyaÃ±Ä• á¹‡assa Ä• vajjanÄ• ya Ä• rammaá¹‡apaccayena paccayoâ€™â
cetopariyaÃ±Ä• á¹‡assa paccuppannÄ• rammaá¹‡e pavatti vuttÄ• ti. tenevÄ• yaá¹ƒ vicÄ• ra

<417> __tesa_nti tesu dvÄ«su Ã±Ä• á¹‡esÅ«ti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ. __cittame
cetopariyaÃ±Ä• á¹‡attÄ• ti adhippÄ• yo. tenÄ• ha __ ``aÃ±Ã±aá¹ƒ khandhaá¹ƒ vÄ• khandh
jÄ• nÄ• tÄ«â€™â€™ _ti. tattha __khandhappaá¹-ibaddhaá¹ƒ_ nÄ• magottÄ• di. yadi evaá¹ƒ
Ä• ha __ ``maggasampayuttacittÄ• rammaá¹‡attÄ• pana pariyÄ• yato maggÄ• rammaá¹‡a
__cetanÄ• mattameva Ä• rammaá¹‡aá¹ƒ, _ tathÄ• hi taá¹ƒ ``yathÄ• kammÅ«pagaÃ±Ä• á¹‡
adhippÄ• yo. __khandhappaá¹-ibaddhesÅ«_ti ettha nibbÄ• nampi khandhappaá¹-ibaddham
visayÄ«katattÄ• ti vadanti. tathÄ• hi vuttaá¹ƒ __aá¹-á¹-hasÄ• liniyaá¹ƒ_ ``atÄ«te buddhÄ• n
bhÄ• vayiá¹ƒsu, phalaá¹ƒ sacchÄ• kaá¹ƒsu, anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parin
chinnavaá¹-umakÄ• nussaraá¹‡avasena maggaphalanibbÄ• napaccavekkhaá¹‡atopi appam
(Dhs-a 1421). tattha maggaphalapaccavekkhaá¹‡Ä• ni tÄ• va pubbenivÄ• sÄ• nussatiÃ±Ä•
pavattanti. nibbÄ• napaccavekkhaá¹‡aÃ±ca nibbÄ• nÄ• rammaá¹‡esu appamÄ• á¹‡adham
maggÄ• dipaccavekkhaá¹‡Ä• ni pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa appamÄ• á¹‡Ä• ram
veditabbÄ• ni. ``appamÄ• á¹‡Ä• khandhÄ• pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa \Ne II 67
paccayoâ€™â€™ icceva (Paá¹-á¹-h 9.1II 58) hi vuttaá¹ƒ, na vuttaá¹ƒ ``nibbÄ• naâ€™â€™ n
pubbenivÄ• saÃ±Ä• á¹‡ena eva maggaphalapaccavekkhaá¹‡akicce vuccamÄ• nepi nibbÄ•
vattuá¹ƒ. aá¹-á¹-hakathÄ• yaá¹ƒ pana nibbÄ• nÄ• rammaá¹‡atÄ• nidassitÄ• .

__kusalÄ• _ \Be II 71/ __khandhÄ• _ti iddhividhapubbenivÄ• sÄ• nÄ• gataá¹ƒsaÃ±Ä• á¹‡Ä
cetopariyayathÄ• kammÅ«pagaÃ±Ä• á¹‡Ä• pekkhÄ• ti tesaá¹ƒ catukkhandhÄ• rammaá¹‡ab
aÃ±Ã±attha ``avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro ca cetopariyaÃ±Ä• á¹‡assa
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccaye
6.72), ``savitakkasavicÄ• rÄ• khandhÄ• ca vitakko ca cetopariyaÃ±Ä• á¹‡assa pubbenivÄ•
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 6.

cetopariyaÃ±Ä• á¹‡Ä• pekkhÄ• pi bahuvacananiddesoti imassa atthassa siddhito. evampi y
``avitakkavicÄ• ramattÄ• khandhÄ• ca vicÄ• ro cÄ• â€™â€™ tiÄ• dÄ«su avuttattÄ• catuk
sijjhatÄ«ti? na, tattha avacanassa aÃ±Ã±akÄ• raá¹‡attÄ• . yathÄ• kammÅ«pagaÃ±Ä• á¹‡er
cattÄ• ro khandhÄ• kammamukhena gayhati. taÃ±hi yathÄ• cetopariyaÃ±Ä• á¹‡aá¹ƒ purim
avitakkÄ• divibhÄ• gaá¹ƒ, sarÄ• gÄ• divibhÄ• gaÃ±ca cittaá¹ƒ vibhÄ• veti, na evaá¹ƒ vibhÄ•
kammavaseneva pana samudÄ• yaá¹ƒ vibhÄ• veti, tasmÄ• ``avitakkavicÄ• ramattÄ• khan
tiÄ• dike vibhÄ• gakaraá¹‡e taá¹ƒ na vuttaá¹ƒ, na catukkhandhÄ• nÄ• rammaá¹‡atoti. idaá¹
keci. tatthÄ• pi ``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa
ti paá¹-hanti eva. na hi taá¹ƒ kusalÄ• kusalavibhÄ• gaá¹ƒ viya savitakkÄ• divibhÄ• gaá¹ƒ ka
asamatthaá¹ƒ. duccaritasucaritavibhÄ• vanampi hi lobhÄ• dialobhÄ• disampayogavibhÄ• ga

``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ nÄ• magottÄ• nussaraá¹‡akÄ• le na vattabbÄ• ram
aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. nÄ• magottaá¹ƒ pana khandhÅ«panibandho sammutisiddh
byaÃ±jananti. __ayamettha amhÄ• kaá¹ƒ khantÄ«_ti Ä• cariyassÄ• yaá¹ƒ attano mati. yaá¹
byaÃ±janaâ€™â€™ nti, tassa samatthanaá¹ƒ __ ``byaÃ±janaÃ±hÄ«â€™â€™ _tiÄ• di.

<419> __kÄ• mÄ• vacare_ \Ne II 68/ __nibbattissatÄ«_ti nibbattikkhandhajÄ• nanamÄ• ha.

<420> __etthÄ• _ti etasmiá¹ƒ ajjhattÄ• rammaá¹‡attikavasena abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• na
``ajjhattÄ• rammaá¹‡aÃ±ceva bahiddhÄ• rammaá¹‡aÃ±cÄ• â€™â€™ ti ekajjhaá¹ƒ gahetvÄ
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ, taá¹ƒ ``kÄ• lena ... pe ... hotiyevÄ• â€™â€™ ti iminÄ• adh
attho. na hi ajjhattabahiddhÄ• nÄ• ma visuá¹ƒ ekaá¹ƒ atthi, nÄ• pi taá¹ƒ ekajjhaá¹ƒ Ä• ramm
yadi evaá¹ƒ tiko eva na pÅ«rati padadvayÄ• saá¹…gahitassa tatiyassa atthantarassa abhÄ•
pakÄ• rabhedavisayattÄ• tikaniddesassa. tathÄ• hi aá¹-á¹-hakathÄ• yaá¹ƒ ``te eva tippakÄ
vuttaá¹ƒ. te eva ajjhattÄ• divasena tividhepi dhammeti attho. ettha hi ``te eva dhammeâ€™â
``tippakÄ• reâ€™â€™ ti vacanaá¹ƒ pakÄ• rabhedanibandhanÄ• ayaá¹ƒ tikadesanÄ• ti dass
kusalattikÄ• dÄ«naá¹ƒ desanÄ• yathÄ• rahaá¹ƒ dhammÄ• naá¹ƒ
jÄ• tisampayogappahÄ• nasikkhÄ• bhÅ«miÄ• rammaá¹‡appabhedaniyamakÄ• lÄ• dibheda
jÄ• tiÄ• dibhedanibandhanÄ• , nÄ• pi sanidassanattikahetudukÄ• didesanÄ• viya sabhÄ• v
pakÄ• rabhedanibandhanÄ• . paÃ±ceva hi khandhÄ• sasantatipariyÄ• pannataá¹ƒ upÄ• dÄ
vuttÄ• , parasantatipariyÄ• pannataá¹ƒ upÄ• dÄ• ya ``bahiddhÄ• â€™â€™ ti, tadubhayaá¹ƒ
``ajjhattabahiddhÄ• â€™â€™ ti. tenÄ• ha ``anindriyabaddharÅ«paÃ±ca nibbÄ• naÃ±ca á¹-h
ajjhattÄ• , siyÄ• bahiddhÄ• , siyÄ• ajjhattabahiddhÄ• â€™â€™ ti (Dhs 1435). nanu cettha
pakÄ• rantarassa ca anÄ• maá¹-á¹-hattÄ• tatiyo rÄ• si natthÄ«ti? nayidamevaá¹ƒ. yadipi hi
asaá¹…gahitasaá¹…gaá¹‡hanavasena dutiyapadassa pavattattÄ• sabbepi sabhÄ• vadham
tehi pana visuá¹ƒ visuá¹ƒ gahitadhamme ekajjhaá¹ƒ gahaá¹‡avasena tatiyapadaá¹ƒ vuttanti
na hi samudÄ• yo avayavo hoti, bhinnavatthuke pana dhamme adhiá¹-á¹-hÄ• nabhedaá¹ƒ a

gahaá¹‡aá¹ƒ na sambhavatÄ«ti kÄ• lena ajjhattaá¹ƒ, kÄ• lena bahiddhÄ• jÄ• nanakÄ• leti v

abhiÃ±Ã±Ä• niddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti terasamapariccheda vaá¹‡á¹‡anÄ• .

14. khandhaniddesavaá¹‡á¹‡anÄ•

paÃ±Ã±Ä• kathÄ• vaá¹‡á¹‡anÄ•

<421> __sabbÄ• kÄ• renÄ• _ti \Be II 73/ \Ne II 69/ upacÄ• rÄ• kÄ• ro, appanÄ• kÄ• ro, vas
vitakkÄ• disamatikkamÄ• kÄ• ro, rÅ«pÄ• dÄ«hi virajjanÄ• kÄ• ro, cuddasadhÄ• cittassa pa
paÃ±cavidhaÄ• nisaá¹ƒsÄ• dhigamÄ• kÄ• roti evamÄ• dinÄ• sabbena bhÄ• vanÄ• kÄ• ren

__tadanantarÄ• _ti ``cittaá¹ƒ paÃ±Ã±aâ€™â€™ nti evaá¹ƒ desanÄ• kkamena, paá¹-ipattikk
anantarÄ• . paÃ±Ã±Ä• bhÄ• vetabbÄ• samÄ• dhibhÄ• vanÄ• ya samannÄ• gatena bhikkh
bhÄ• vayaâ€™â€™ nti evaá¹ƒ __atisaá¹…khepadesitattÄ• , _ gÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹
sunisitaá¹ƒ vipassanÄ• paÃ±Ã±Ä• satthaâ€™â€™ nti evaá¹ƒ ativiya saá¹…khepena bhÄ• s
sabhÄ• vato __viÃ±Ã±Ä• tumpi tÄ• va na sukarÄ• _. bhÄ• vanÄ• vidhÄ• nassa pana adass
sukarÄ• ti sambandho. pucchanaá¹-á¹-hena paÃ±hÄ• , kammaá¹ƒ kiriyÄ• karaá¹‡aá¹ƒ, paÃ
__paÃ±hÄ• kammaá¹ƒ, _ pucchanapayogoti attho.

__kÄ• paÃ±Ã±Ä• _ti sarÅ«papucchÄ• . __kenaá¹-á¹-hena paÃ±Ã±Ä• _ti kena atthena paÃ
``paÃ±Ã±Ä• â€™â€™ ti padaá¹ƒ kaá¹ƒ abhidheyyatthaá¹ƒ nissÄ• ya pavattanti attho. sÄ• p
sabhÄ• vato, kiccato, upaá¹-á¹-hÄ• nÄ• kÄ• rato, Ä• sannakÄ• raá¹‡ato ca kathaá¹ƒ jÄ• nita
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ _ti. __katividhÄ• _ti p
saá¹ƒkilesavodÄ• napucchÄ• na gahitÄ• ti? vuccate --- lokuttarÄ• ya tÄ• va paÃ±Ã±Ä• ya n
ca tasmiá¹ƒ kuto vodÄ• napucchÄ• ti tadubhayaá¹ƒ na gahitaá¹ƒ. lokiyÄ• ya pana tÄ• ni bhÄ
antogadhÄ• nÄ«ti katvÄ• visuá¹ƒ na gahitÄ• ni maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhia
samÄ• dhibhÄ• vanÄ• yaá¹ƒ vÄ• vuttanayÄ• nusÄ• rena veditabbÄ• nÄ«ti na gahitÄ• ni. pa
diá¹-á¹-hÄ• nisaá¹ƒse eva hotÄ«ti Ä• ha __ ``paÃ±Ã±Ä• bhÄ• vanÄ• ya ko Ä• nisaá¹ƒsoâ€™

<422> __tatrÄ• _ti tasmiá¹ƒ, tassa vÄ• paÃ±hÄ• kammassa. __vissajjana_nti vivaraá¹‡aá¹
avibhÄ• vitattÄ• nigÅ«á¸·ho muá¹-á¹-hiyaá¹ƒ kato viya tiá¹-á¹-hati, tassa \Be II 74/ vivaraá¹‡
vissajjanaá¹ƒ vibhÅ«tabhÄ• vakaraá¹‡ato. __kÄ• paÃ±Ã±Ä• _ti kÄ• maÃ±cÄ• yaá¹ƒ sarÅ«p
pana sabhÄ• vavibhÄ• vanaá¹ƒ vibhÄ• gadassanamukheneva hotÄ«ti vibhÄ• go tÄ• va ana
taá¹ƒdassanena ca ayamÄ• dÄ«navoti dassetuá¹ƒ __ ``paÃ±Ã±Ä• bahuvidhÄ• â€™â€™ _
__bahuvidhÄ• _ti kusalÄ• divasena anekavidhÄ• . __nÄ• nappakÄ• rÄ• _ti atthajÄ• pikÄ• d

sutamayaÃ±Ä• á¹‡Ä• dibhedena ca nÄ• nÄ• vidhÄ• . __taá¹ƒ sabba_nti taá¹ƒ anavasesaá¹
sÄ• dheyyÄ• _ti vipassanÄ• bhÄ• vanÄ• ya saddhiá¹ƒ maggabhÄ• vanÄ• idha adhippetatth
taá¹‡hÄ• jaá¹-Ä• vijaá¹-anaá¹ƒ, taÃ±ca na sÄ• dheyya. anavasesato hi paÃ±Ã±Ä• pabhede
Ã±Ä• á¹‡avatthÅ«â€™â€™ tiÄ• diko (Vibh 751) sabbo Ã±Ä• á¹‡avatthu vibhaá¹…ge, suttar
paÃ±Ã±Ä• pabhedo. sakalopi vÄ• abhidhammanayo Ä• haritvÄ• vissajjetabbo bhaveyya, t
paÃ±Ã±Ä• bhÄ• vanÄ• vidhi adhippeto, tassa vissajjanÄ• ya okÄ• sova na bhaveyya. kiÃ±c
á¹-hÄ• nÄ• á¹-hÄ• nakammantaravipÄ• kantarÄ• divisaye paÃ±Ã±Ä• ya pavattibhedo, sopi
phalÄ• phalabhedena vibhajitvÄ• vissajjetabbo siyÄ• . so ca pana vissajjiyamÄ• no aÃ±Ã±a
saá¹ƒvatteyya, yathÄ• taá¹ƒ avisaye. tenÄ• ha __ ``uttari ca vikkhepÄ• ya saá¹ƒvatteyyÄ• â
__kusalacittasampayuttaá¹ƒ vipassanÄ• Ã±Ä• á¹‡a_nti ettha __kusala_-ggahaá¹‡ena duvid
nivatteti, tathÄ• ``atthi saá¹ƒkiliá¹-á¹-hapaÃ±Ã±Ä• â€™â€™ ti evaá¹ƒ pavattaá¹ƒ micchÄ• v
__vipassanÄ• Ã±Ä• á¹‡a_-ggahaá¹‡ena sesakusalapaÃ±Ã±Ä• .

<423> __saÃ±jÄ• nanavijÄ• nanÄ• kÄ• ravisiá¹-á¹-ha_nti saÃ±jÄ• nanÄ• kÄ• ravijÄ• nanÄ•
__nÄ• nappakÄ• rato jÄ• nanaá¹ƒ_ jÄ• nanabhÄ• vo visayaggahaá¹‡Ä• kÄ• ro. so hi nesaá
saÃ±jÄ• nanÄ• diÄ• kÄ• ro. __pÄ«takantÄ«_ti ettha __iti_-saddo Ä• diattho, tena ``lohitakaá
rassaâ€™â€™ ntiÄ• dike saÃ±Ã±Ä• ya gahetabbÄ• kÄ• re saá¹…gaá¹‡hÄ• ti. __saÃ±jÄ• n
__saÃ±jÄ• nanaá¹ƒ_ nÄ• ma ``nÄ«laá¹ƒ pÄ«taâ€™â€™ ntiÄ• dikaá¹ƒ Ä• rammaá¹‡e vijjam
saÃ±Ã±Ä• nimittaá¹ƒ katvÄ• jÄ• nanaá¹ƒ. tathÄ• hesÄ• puna saÃ±jÄ• nanapaccayanimitta
__matta_-saddena visesanivattiatthena vijÄ• nanapajÄ• nanÄ• kÄ• re nivatteti, __eva_-sad
visesÄ• \Ne II 71/ natthevÄ• ti avadhÄ• reti. tenÄ• ha __ ``aniccaá¹ƒ dukkhaâ€™â€™ _ntiÄ
viÃ±Ã±Ä• á¹‡akiccampi kÄ• tuá¹ƒ asakkontÄ« saÃ±Ã±Ä• kuto paÃ±Ã±Ä• kiccaá¹ƒ kareyyÄ
``lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• petuá¹ƒ na sakkotiâ€™â€™ _cceva vuttaá¹ƒ, na vuttaá¹ƒ ``
nti. Ä• rammaá¹‡e pavattamÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ na tattha saÃ±Ã±Ä• viya nÄ«lapÄ«
saÃ±jÄ• nanavaseneva pavattati, atha kho tattha aÃ±Ã±aÃ±ca visesaá¹ƒ jÄ• nantameva pa
``viÃ±Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• di. kathaá¹ƒ pana viÃ±Ã±Ä• á¹‡aá¹ƒ lakkhaá¹‡apaá¹-ivedh
dassitamaggena. lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya hi anekavÄ• raá¹ƒ lakkhaá¹‡Ä• r
paá¹-ivijjhitvÄ• pavattamÄ• nÄ• ya paguá¹‡abhÄ• vato paricayavasena Ã±Ä• á¹‡avippayutt
sambhavati, yathÄ• taá¹ƒ paguá¹‡assa ganthassa sajjhÄ• yane Ã±Ä• yÄ• gatÄ• pi vÄ• rÄ•
__lakkhaá¹‡apaá¹-ivedha_nti ca lakkhaá¹‡Ä• naá¹ƒ Ä• rammaá¹‡akaraá¹‡amattaá¹ƒ sandh
paá¹-ivijjhanaá¹ƒ. __ussakkitvÄ• _ti udayabbayaÃ±Ä• á¹‡apaá¹-ipÄ• á¹-iyÄ• Ä• yÅ«hitvÄ• .
pÄ• petuá¹ƒ na sakkoti_ asambodhasabhÄ• vattÄ• . __vuttanayavasenÄ• _ti viÃ±Ã±Ä• á¹‡e
Ä• rammaá¹‡aÃ±ca jÄ• nÄ• ti, lakkhaá¹‡apaá¹-ivedhaÃ±ca pÄ• peti. attano pana anaÃ±Ã±a
__ussakkitvÄ• maggapÄ• tubhÄ• vaÃ±ca pÄ• peti_.

idÄ• ni yathÄ• vuttamatthaá¹ƒ upamÄ• ya patiá¹-á¹-hÄ• petuá¹ƒ __ ``yathÄ• hÄ«â€™â€™
__ajÄ• tabuddhÄ«_ti asaÃ±jÄ• tabyavahÄ• rabuddhi. __upabhogaparibhoga_nti upabhogap
upabhogaparibhogavatthÅ«naá¹ƒ paá¹-ilÄ• bhayogyanti attho. __cheko_ti mahÄ• sÄ• ro. __

kahÄ• paá¹‡apatirÅ«pako tambakaá¹ƒsÄ• dimayo. __addhasÄ• ro_ti upaá¸• á¸• hagghanak
pÄ• dasÄ• ra samasÄ• raparopÄ• dasÄ• rÄ• dÄ«naá¹ƒ saá¹…gaho. __te pakÄ• re_ti indajÄ
chekÄ• dippakÄ• re ca.

__saÃ±Ã±Ä• hÄ«_tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. __saÃ±Ã±Ä• _ vibhÄ• gaá¹ƒ akatvÄ•
gahaá¹‡ato dÄ• rakassa kahÄ• paá¹‡adassanasadisÄ« vuttÄ• . tathÄ• hi sÄ•
``yathÄ• upaá¹-á¹-hitavisayapadaá¹-á¹-hÄ• nÄ• â€™â€™ vuccati. __viÃ±Ã±Ä• á¹‡aá¹ƒ_ Ä•
ekaccavisesagahaá¹‡asamatthatÄ• ya gÄ• mikapurisassa kahÄ• paá¹‡adassanasadisaá¹ƒ
Ä• rammaá¹‡e anavasesavisesÄ• vabodhato heraÃ±Ã±ikassa kahÄ• paá¹‡adassanasadisÄ
``nÄ• nappakÄ• rato_ \Be II 76/ __jÄ• nanaâ€™â€™ _nti iminÄ• Ã±eyyadhammÄ• paccek
yÄ• thÄ• vato avabodho paÃ±Ã±Ä• ti dasseti. tathÄ• hi vuttaá¹ƒ ``sabbe dhammÄ• sabbÄ•
Ã±Ä• á¹‡amukhe Ä• pÄ• thamÄ• gacchantÄ«â€™â€™ ti (Nidd I 156; Nidd II mogharÄ• jam

__yatthÄ• _ti \Ne II 72/ yasmiá¹ƒ cittuppÄ• de. __na tattha ekaá¹ƒsena hotÄ«_ti tasmiá¹ƒ ci
ekantena na hoti. na hi duhetukaahetukacittuppÄ• desu paÃ±Ã±Ä• uppajjati. __avinibbhutt
__tehÄ«_ti saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡ehi. yathÄ• hi sukhaá¹ƒ pÄ«tiyÄ• na niyamato aviyutta
saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• ni paÃ±Ã±Ä• ya na niyamato aviyuttÄ• ti. yathÄ• pana pÄ«ti su
evaá¹ƒ paÃ±Ã±Ä• saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡ehi niyamato aviyuttÄ• . tasmÄ• evaá¹ƒ avinibb
tesaá¹ƒ vinibbhogo dukkaroti tiá¹‡á¹‡aá¹ƒ janÄ• naá¹ƒ kahÄ• paá¹‡adassanaá¹ƒ nidassitan
duviÃ±Ã±eyyanÄ• nattataá¹ƒyeva vacanantarenapi dassetuá¹ƒ __ ``tenÄ• hÄ• â€™â€™ _ti
rÅ«padhammesupi tÄ• va nÄ• nÄ• nadÄ«naá¹ƒ udakassa, nÄ• nÄ• telassa vÄ• ekasmiá¹ƒ
``idaá¹ƒ asukÄ• ya nadiyÄ• udakaá¹ƒ, idaá¹ƒ asukatelaâ€™â€™ nti niddhÄ• retvÄ• sarÅ«
kimaá¹…gaá¹ƒ pana arÅ«padhammesÅ«ti dassento __ ``yaá¹ƒ arÅ«pÄ«naá¹ƒ cittacetasikÄ

<424> dhammÄ• naá¹ƒ sako bhÄ• vo, samÄ• no ca bhÄ• vo __dhammasabhÄ• vo_. tattha
kakkhaá¸·aphusanÄ• disalakkhaá¹‡aá¹ƒ gahitaá¹ƒ, dutiyena aniccadukkhatÄ• disÄ• maÃ±Ã
ca yÄ• thÄ• vato paá¹-ivijjhanalakkhaá¹‡Ä• paÃ±Ã±Ä• ti Ä• ha __ ``dhammasabhÄ• vapaá
paÃ±Ã±Ä• â€™â€™ _ti. ghaá¹-apaá¹-Ä• dipaá¹-icchÄ• dakassa bÄ• hirandhakÄ• rassa dÄ«
yathÄ• vuttadhammasabhÄ• vapaá¹-icchÄ• dakassa __mohandhakÄ• rassa viddhaá¹ƒsana
paÃ±Ã±Ä• loko hadayandhakÄ• raá¹ƒ vidhamento evaá¹ƒ uppajjati, tato eva dhammasabhÄ
paccupatiá¹-á¹-hatÄ«ti __asammohapaccupaá¹-á¹-hÄ• nÄ• _. kÄ• raá¹‡abhÅ«tÄ• vÄ• saya
paccupaá¹-á¹-hÄ• petÄ«ti evampi __asammohapaccupaá¹-á¹-hÄ• nÄ• _. vipassanÄ• paÃ±Ã
``samÄ• dhi tassÄ• padaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. tathÄ• hi ``samÄ• hito yathÄ•
ti suttapadaá¹ƒ nibandhanabhÄ• vena Ä• gataá¹ƒ (SN b III 5, 99; SN c V 1071; Nett 40; Mil

paÃ±Ã±Ä• pabhedakathÄ• vaá¹‡á¹‡anÄ•

<425> dhammasabhÄ• vapaá¹-ivedho \Be II 77/ nÄ• ma paÃ±Ã±Ä• ya Ä• veá¹‡iko sabhÄ•

labbhatÄ«ti Ä• ha __ ``dhammasabhÄ• vapaá¹-ivedhalakkhaá¹‡ena tÄ• va ekavidhÄ• â€™â
lujjanapalujjanaá¹-á¹-hena __loko_ vuccati vaá¹-á¹-aá¹ƒ, tappariyÄ• pannatÄ• ya loke niyutt
viditÄ• ti __lokiyÄ• _. tattha apariyÄ• pannatÄ• ya lokato uttarÄ• uttiá¹‡á¹‡Ä• ti __lokuttarÄ
II 73/ hi maggasampayuttÄ• bhÄ• vetabbÄ• . vipassanÄ• pariyÄ• yopi tassÄ• labbhatevÄ•
virujjhati. attÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattehi saha Ä• savehÄ«ti __sÄ• savÄ• ,
Ä• rammaá¹‡akaraá¹‡avasenapi natthi etissÄ• Ä• savÄ• ti __anÄ• savÄ• . Ä• di_-saddena
Ä• savavippayuttasÄ• savadukÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. __nÄ• marÅ«pava
nÄ• mavavatthÄ• navasena, rÅ«pavavatthÄ• navasena ca. paá¹-hamaá¹ƒ nibbÄ• nadassan
sampayuttÄ• dhammÄ• bhavanti ettha, sayampi vÄ• bhavati uppajjati na nibbÄ• naá¹ƒ viy
cÄ• ti __dassanabhÅ«mi, _ paá¹-hamamaggo. sesamaggattayaá¹ƒ pana yasmÄ• paá¹-ham
dhamme bhÄ• vanÄ• vasena uppajjati, na adiá¹-á¹-hapubbaá¹ƒ kiÃ±ci passati, tasmÄ• bhÄ
yathÄ• vuttenatthena bhÅ«mi cÄ• ti __bhÄ• vanÄ• bhÅ«mi_. tattha paÃ±Ã±Ä• dassanabhÅ
duvidhÄ• ti vuttÄ• . sutÄ• dinirapekkhÄ• ya cintÄ• ya nibbattÄ• __cintÄ• mayÄ• _. evaá¹ƒ _
ca. mayasaddo paccekaá¹ƒ sambandhitabbo. Ä• ye vaá¸• á¸• hiyaá¹ƒ kosallaá¹ƒ __Ä• yako
avaá¸• á¸• hiyaá¹ƒ kosallaá¹ƒ __apÄ• yakosallaá¹ƒ, _ upÄ• ye tassa tassa atthassa nibbatti
__upÄ• yakosalla_nti visuá¹ƒ visuá¹ƒ kosallapadaá¹ƒ sambandhitabbaá¹ƒ. ajjhattaá¹ƒ abhin
etissÄ• ti __ajjhattÄ• bhinivesÄ• _. evaá¹ƒ __bahiddhÄ• bhinivesÄ• , ubhayÄ• bhinivesÄ• _

<426> __lokiyamaggasampayuttÄ• _ti lokiyakusalacittuppÄ• desu maggasampayuttÄ• , vis
diá¹-á¹-hivisuddhiÄ• divisuddhicatukkasaá¹…gahitamaggasampayuttÄ• . samudÄ• yesu pav
tadekadesesupi vattatÄ«ti Ä• ha __ ``maggasampayuttÄ• â€™â€™ _ti, paccekampi vÄ• sa
maggasamaÃ±Ã±Ä• ti katvÄ• evaá¹ƒ vuttaá¹ƒ.

dhammanÄ• nattÄ• bhÄ• vepi \Be II 78/ padatthanÄ• nattamattena dukkaravacanaá¹ƒ hotÄ
panesÄ• lokiyalokuttarÄ• vÄ• â€™â€™ _ti. Ä• savavippayuttasÄ• savadukÄ• dÄ«supi vipp
viseso, atthato lokiyalokuttarÄ• va paÃ±Ã±Ä• ti Ä• ha __ ``eseva nayoâ€™â€™ _ti. __Ä• di
oghanÄ«yaoghavippayuttaoghanÄ«yÄ• didukÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habbo. paá¹-har
maggacittÄ• ni, tathÄ• dutiyÄ• dijjhÄ• nikÄ• ni cÄ• ti evaá¹ƒ soá¸·asasu maggacittesu. vipa
adhippetattÄ• mahaggatapaÃ±Ã±Ä• na gahitÄ• .

<427> __attano cintÄ• vasenÄ• _ti tassa tassa anavajjassa atthassa sÄ• dhane paropades
attano upÄ• yacintÄ• vaseneva. __sutavasenÄ• _ti yathÄ• sutassa paropadesassa vasena.
parato upadesaá¹ƒ sutvÄ• vÄ• asutvÄ• vÄ• sayameva bhÄ• vanaá¹ƒ anuyuÃ±jantassa. _
idaá¹ƒ sikhÄ• ppattabhÄ• vanÄ• mayaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ, na pana ``appanÄ• ppattÄ•

__yogavihitesÅ«_ti paÃ±Ã±Ä• vihitesu paÃ±Ã±Ä• pariá¹‡Ä• mitesu upÄ• yasampÄ• ditesu
kammameva kammÄ• yatanaá¹ƒ, kammaÃ±ca taá¹ƒ Ä• yatanaÃ±ca Ä• jÄ«vÄ• nanti vÄ• k
__sippÄ• yatanesupi_. tattha duvidhaá¹ƒ kammaá¹ƒ hÄ«naÃ±ca vaá¸• á¸• hakÄ«kammÄ• d

kasivÄ• á¹‡ijÄ• di. sippampi duvidhaá¹ƒ hÄ«naÃ±ca naá¸·akÄ• rasippÄ• di, ukkaá¹-á¹-haÃ±
vijjÄ• va __vijjÄ• á¹-á¹-hÄ• naá¹ƒ_. taá¹ƒ dhammikameva nÄ• gamaá¹‡á¸• alaparittaphudha
veditabbaá¹ƒ. tÄ• ni panetÄ• ni ekacce paá¹‡á¸• itÄ• bodhisattasadisÄ• manussÄ• naá¹ƒ
Ä• kaá¹…khantÄ• neva aÃ±Ã±ehi kariyamÄ• nÄ• ni passanti, na vÄ• katÄ• ni uggaá¹‡han
suá¹‡anti. atha kho attano dhammatÄ• ya cintÄ• ya karonti, paÃ±Ã±avantehi attano dhamm
aÃ±Ã±ehi uggaá¹‡hitvÄ• karontehi katasadisÄ• neva honti.

__kammassakata_nti ``idaá¹ƒ kammaá¹ƒ sattÄ• naá¹ƒ sakaá¹ƒ, idaá¹ƒ no sakaâ€™â€™ nt
__saccÄ• nulomika_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ hi saccapaá¹-ivedhassa anulomana
nti vuccati. idÄ• nissa pavattanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``rÅ«paá¹ƒ aniccanti vÄ• â€™â€
tattha __vÄ• _-saddena aniyamatthena dukkhÄ• nattalakkhaá¹‡Ä• nipi \Be II 79/ gahitÄ• ne
nÄ• nantariyakabhÄ• vato. yaá¹ƒ hi aniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ
evarÅ«pi_nti yaá¹ƒ evaá¹ƒ heá¹-á¹-hÄ• niddiá¹-á¹-hasabhÄ• vaá¹ƒ. __anulomikaá¹ƒ khanti_
paÃ±Ã±Ä• vevacanÄ• ni. sÄ• hi heá¹-á¹-hÄ• vuttÄ• naá¹ƒ kammÄ• yatanÄ• dÄ«naá¹ƒ apa
tathÄ• sattÄ• naá¹ƒ hitacariyÄ• ya maggasaccassa, paramatthasaccassa, nibbÄ• nassa ca
__anulomikÄ• _. sabbÄ• nipi etÄ• ni kÄ• raá¹‡Ä• ni khamati daá¹-á¹-huá¹ƒ sakkotÄ«ti __kha
__diá¹-á¹-hi_. rocetÄ«ti __ruci_. munÄ• tÄ«ti __muti_. pekkhatÄ«ti __pekkhÄ• _. te ca kamm
etÄ• ya nijjhÄ• yamÄ• nÄ• nijjhÄ• naá¹ƒ khamantÄ«ti __dhammanijjhÄ• nakhanti. parato as
aÃ±Ã±assa upadesavacanaá¹ƒ asutvÄ• sayameva cintento paá¹-ilabhati. __ayaá¹ƒ vuccatÄ
paÃ±Ã±Ä• nÄ• ma vuccati. sÄ• panesÄ• abhiÃ±Ã±Ä• tÄ• naá¹ƒ bodhisattÄ• nameva uppa
saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ dvinnaá¹ƒyeva bodhisattÄ• naá¹ƒ antimabhavikÄ• naá¹ƒ, ses
pÅ«ritapÄ• ramÄ«naá¹ƒ mahÄ• paÃ±Ã±Ä• naá¹ƒ uppajjati. __parato sutvÄ• paá¹-ilabhatÄ«
kariyamÄ• nÄ• ni vÄ• katÄ• ni vÄ• disvÄ• pi parassa kathayamÄ• nassa vacanaá¹ƒ sutvÄ•
uggahetvÄ• pi paá¹-iladdhÄ• sabbÄ• parato sutvÄ• va paá¹-iladdhÄ• nÄ• mÄ• ti veditabbÄ
samÄ• pattisamaá¹…gissa, nidassanamattaÃ±cetaá¹ƒ. vipassanÄ• maggapaÃ±Ã±Ä• idha
ti adhippetÄ• .

__sÄ• _ti ``parittÄ• rammaá¹‡Ä• mahaggatÄ• rammaá¹‡Ä• â€™â€™ ti (Vibh 753) vuttapa
lokiyavipassanÄ• paÃ±Ã±Ä• . __sÄ• lokuttaravipassanÄ• _ti yÄ• nibbÄ• naá¹ƒ Ä• rabbha
appamÄ• á¹‡Ä• rammaá¹‡Ä• paÃ±Ã±Ä• vuttÄ• , sÄ• lokuttaravipassanÄ• ti maggapaÃ±Ã
saá¹…khÄ• rÄ• naá¹ƒ aniccatÄ• diá¹ƒ agaá¹‡hantÄ«pi vipassanÄ• kiccapÄ• ripÅ«riyÄ• , nib
tathalakkhaá¹‡aá¹ƒ visesato passatÄ«ti vipassanÄ• ti vuccati. gotrabhuÃ±Ä• á¹‡aá¹ƒ pana
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ, maggassa pana Ä• vajjanaá¹-á¹-hÄ• niyattÄ• na vipassanÄ

ayanti etÄ• ya sampattiyoti __Ä• yo, _ vuddhi. __tattha kosalla_nti tasmiá¹ƒ anatthahÄ• nia
Ä• ye kosallaá¹ƒ kusalatÄ• nipuá¹‡atÄ• .

taá¹ƒ \Be II 80/ pana ekantikaá¹ƒ Ä• yakosallaá¹ƒ pÄ• á¸·ivaseneva dassetuá¹ƒ __ ``ime dh

vuttaá¹ƒ. tattha __idaá¹ƒ vuccatÄ«_ti yÄ• imesaá¹ƒ akusaladhammÄ• naá¹ƒ anuppattipahÄ
uppattiá¹-á¹-hitÄ«su paÃ±Ã±Ä• , idaá¹ƒ __Ä• yakosallaá¹ƒ_ nÄ• mÄ• ti vuccati.

vuddhilakkhaá¹‡Ä• Ä• yato apetattÄ• __apÄ• yo, _ avuddhi. __tattha kosalla_nti tasmiá¹ƒ
atthahÄ• nianatthuppattilakkhaá¹‡e apÄ• ye kosallaá¹ƒ kusalatÄ• __apÄ• yakosallaá¹ƒ_. ta
dassetuá¹ƒ __ ``ime dhammeâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __idaá¹ƒ vuccatÄ«_ti yÄ• in
anuppajjananirujjhanesu, akusaladhammÄ• naá¹ƒ vÄ• uppattiá¹-á¹-hitÄ«su paÃ±Ã±Ä• , ida
nÄ• mÄ• ti vuccati. Ä• yakosallaá¹ƒ tÄ• va paÃ±Ã±Ä• hotu, apÄ• yakosallaá¹ƒ kathaá¹ƒ pa
evaá¹ƒ maÃ±Ã±ati ``apÄ• yuppÄ• danasamatthatÄ• apÄ• yakosallaá¹ƒ nÄ• ma siyÄ• â€™
matimattaá¹ƒ. kasmÄ• ? paÃ±Ã±avÄ• eva hi ``mayhaá¹ƒ evaá¹ƒ manasi karoto anuppannÄ
nuppajjanti, uppannÄ• \Ne II 76/ nirujjhanti. anuppannÄ• akusalÄ• dhammÄ• uppajjanti, u
pavaá¸• á¸• hantÄ«â€™â€™ ti pajÄ• nÄ• ti, so evaá¹ƒ Ã±atvÄ• anuppanne akusale na upp
anuppanne kusale uppÄ• deti, uppanne bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ pÄ• peti. evaá¹ƒ apÄ• y

__sabbatthÄ• _ti sabbesu. __tesaá¹ƒ tesaá¹ƒ dhammÄ• na_nti sattÄ• naá¹ƒ taá¹ƒtaá¹ƒhita
__taá¹…khaá¹‡appavatta_nti accÄ• yike kicce vÄ• bhaye vÄ• uppanne tassa tikicchanatth
pavattaá¹ƒ. á¹-hÄ• nena uppatti etassa atthÄ«ti __á¹-hÄ• nuppattikaá¹ƒ, _ á¹-hÄ• naso eva
__tatrupÄ• yÄ• _ti tatra tatra karaá¹‡Ä«ye upÄ• yabhÅ«tÄ• .

__gahetvÄ• _ti ``idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paâ€™â€™ ntiÄ• dinÄ• pariggaá¹‡hanava
gahetvÄ• _ti ``ajjhattaá¹ƒ bahiddhÄ• â€™â€™ ti ubhayaá¹ƒ anupubbato pariggahetvÄ• . ath
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti ekappahÄ• reneva sab
pariggahetvÄ• . ayaá¹ƒ pana tikkhavipassakassa mahÄ• puÃ±Ã±assa bhikkhuno vipassanÄ

<428> __dukkhasaccaá¹ƒ Ä• rabbhÄ• _ti dukkhasaccaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• ,
tappaá¹-icchÄ• dakasammohavidhaá¹ƒsanavasena ca __pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ dukkhe
__Ä• rabbhÄ• _ti \Be II 81/ etthÄ• pi eseva nayo. tathÄ• sesapadadvayepi. paccavekkhaá¹
catusaccaá¹ƒ Ä• rabbha pavattaÃ±Ä• á¹‡aá¹ƒ nÄ• ma, tatiyaá¹ƒ pana maggaÃ±Ä• á¹‡aá¹ƒ,
vipassanÄ• Ã±Ä• á¹‡anti pÄ• kaá¹-ameva.

``atthÄ• dÄ«su pabhedagatÄ• ni Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti saá¹…khepena vuttamatthaá¹
``vuttaÃ±hetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __atthe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ
atthappabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ atthe pabh
ayaá¹ƒ atthapaá¹-isambhidÄ• nÄ• ma. sesapadesupi eseva nayo. dhammappabhedassa hi
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ dhamme pabhedagataá¹ƒ Ã±Ä
__dhammapaá¹-isambhidÄ• _. niruttippabhedassa sallakkhaá¹‡avibhÄ• vanavavatthÄ• nak
niruttÄ• bhilÄ• pe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __niruttipaá¹-isambhidÄ• _. paá¹-ibhÄ• na
sallakkhaá¹‡avibhÄ• vanavavatthÄ• nakaraá¹‡asamatthaá¹ƒ paá¹-ibhÄ• ne pabhedagataá¹

__paá¹-ibhÄ• napaá¹-isambhidÄ• _. niruttipaá¹-ibhÄ• nappabhedÄ• tabbisayÄ• naá¹ƒ atthÄ
paccayuppannatÄ• dibhedehi bhinditvÄ• veditabbÄ• .

nibbÄ• nampi \Ne II 77/ sampÄ• pakahetuanusÄ• rena arÄ«yati, adhigammatÄ«ti attho. __
paccayasambhÅ«taâ€™â€™ _nti etena saccahetudhammapaccayÄ• kÄ• ravÄ• resu Ä• ga
saccapaccayÄ• kÄ• ravÄ• resu nibbÄ• naá¹ƒ, pariyattivÄ• re bhÄ• sitattho, abhidhammabh
cÄ• ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttÄ• naá¹ƒ eva vasena paÃ±ca atthÄ• veditabbÄ• . __dahatÄ
nibbattakahetuÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡ametaá¹ƒ nibbacanaá¹ƒ. tadatthaá¹ƒ pana vibhÄ
sampÄ• puá¹‡ituá¹ƒ vÄ• detÄ«â€™â€™ _ti vuttaá¹ƒ. tesu purimo attho maggavajjesu daá¹
avabodhanavasena atthaá¹ƒ pavatteti, maggo pana nibbÄ• naá¹ƒ pÄ• petÄ«ti tasmiá¹ƒ pac
pattabbo attho, bhÄ• sitattho Ã±Ä• petabbo attho, itaro nibbattetabbo atthoti evaá¹ƒ tividho

__ ``yo koci phalanibbattako hetÅ«â€™â€™ _ti etena saccahetudhammapaccayÄ• kÄ• rav
samudayÄ• dÄ«ni gahitÄ• ni, saccapaccayÄ• kÄ• ravÄ• resu maggo, pariyattivÄ• re bhÄ• s
kusalÄ• kusalanti evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttÄ• naá¹ƒ eva vasena paÃ±ca dhammÄ• veditab
sampÄ• pako, bhÄ• sitaá¹ƒ Ã±Ä• pako, itaraá¹ƒ nibbattakoti evaá¹ƒ tividho hetu veditabbo.
avipÄ• katÄ• ya dhammabhÄ• vo na vutto. yadi evaá¹ƒ vipÄ• kÄ• na hontÄ«ti atthabhÄ• vo
paccayuppannabhÄ• vato. evaá¹ƒ sati kusalÄ• kusalÄ• nampi atthabhÄ• vo Ä• pajjatÄ«ti ce
appaá¹-isiddhattÄ• . vipÄ• kassa pana padhÄ• nahetutÄ• ya pÄ• kaá¹-abhÄ• vato dhammal
kiriyÄ• naá¹ƒ paccayabhÄ• vato dhammabhÄ• vo Ä• pajjatÄ«ti ce? nÄ• yaá¹ƒ doso appaá¹-
kammaphalasambandhassa pana hetubhÄ• vassÄ• bhÄ• vato dhammabhÄ• vo na vutto. ap
ayaá¹ƒ paccayuppannoâ€™â€™ ti etaá¹ƒ bhedamakatvÄ• kevalaá¹ƒ kusalÄ• kusale, vipÄ•
paccavekkhantassa dhammatthapaá¹-isambhidÄ• hontÄ«ti tesaá¹ƒ atthadhammatÄ• na vu

__ayameva hi attho_ti yvÄ• yaá¹ƒ atthadhammÄ• naá¹ƒ paÃ±cadhÄ• vibhajanavasena att
vibhajitvÄ• dassitoti sambandho.

``dhammaniruttÄ• bhilÄ• peâ€™â€™ ti ettha dhamma-saddo sabhÄ• vavÄ• cakoti katvÄ•
``sabhÄ• vaniruttÄ«â€™â€™ _ti, aviparÄ«taniruttÄ«ti attho. tenÄ• ha __ ``abyabhicÄ• rÄ« v
tassa atthassa bodhane paá¹-iniyatasambandho saddavohÄ• roti attho. __tadabhilÄ• pe_ti t
sabhÄ• vaniruttisaÃ±Ã±itassa \Ne II 78/ abyabhicÄ• rivohÄ• rassa abhilÄ• pane. sÄ• panÄ•
mÄ• gadhabhÄ• sÄ• . atthato nÄ• mapaÃ±Ã±attÄ«ti Ä• cariyÄ• . apare pana yadi sabhÄ• va
evaá¹ƒ sati paÃ±Ã±atti abhilapitabbÄ• , na vacananti Ä• pajjati. na ca vacanato aÃ±Ã±aá¹ƒ
uccÄ• retabbaá¹ƒ atthi. atha phassÄ• divacanehi bodhetabbaá¹ƒ abhilapitabbaá¹ƒ, evaÃ±ca
bodhetabbattÄ• tesampi niruttibhÄ• vo Ä• pajjati. phassoti ca sabhÄ• vanirutti, phassaá¹ƒ p
sabhÄ• vaniruttÄ«ti dassitovÄ• yamattho. na ca avacanaá¹ƒ evaá¹ƒpakÄ• raá¹ƒ atthi. tasmÄ
tassÄ• sabhÄ• vaniruttiyÄ• abhilÄ• pe uccÄ• raá¹‡eti attho daá¹-á¹-habbo.

taá¹ƒ sabhÄ• vaniruttisaddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• paccavekkhantassa tasmiá¹ƒ sa
pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __niruttipaá¹-isambhidÄ• , _ ``evamayaá¹ƒ niruttipaá¹-isamb
\Be II 83/ nÄ• ma jÄ• tÄ• , na paÃ±Ã±attiÄ• rammaá¹‡Ä• â€™â€™ ti (Vibh-a 718) ca aá¹-á¹
niruttisaddÄ• rammaá¹‡Ä• ya sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• parato manodvÄ• re niruttipaá¹
vadanti. ``niruttipaá¹-isambhidÄ• paccuppannÄ• rammaá¹‡Ä• â€™â€™ ti (Vibh 749) ca va
pacchÄ• jÄ• nanaá¹ƒ sandhÄ• ya vuttanti. evaá¹ƒ pana aÃ±Ã±asmiá¹ƒ paccuppannÄ• ram
paccuppannÄ• rammaá¹‡aá¹ƒ vuttanti Ä• pajjati. yathÄ• pana dibbasotaÃ±Ä• á¹‡aá¹ƒ man
paccayabhÅ«taá¹ƒ taá¹ƒtaá¹ƒsaddavibhÄ• vakaá¹ƒ, evaá¹ƒ sabhÄ• vÄ• sabhÄ• vaniruttinic
paccuppannasabhÄ• vaniruttisaddÄ• rammaá¹‡aá¹ƒ taá¹ƒvibhÄ• vakaá¹ƒ Ã±Ä• á¹‡aá¹ƒ niru
vuccamÄ• ne na koci pÄ• á¸·ivirodho. ``taá¹ƒ sabhÄ• vaniruttisaddaá¹ƒ Ä• rammaá¹‡aá¹ƒ k
paccavekkhantassÄ• â€™â€™ ti ca ``paccuppannasaddÄ• rammaá¹‡aá¹ƒ paccavekkhaá¹‡
nasakkÄ• vattuá¹ƒ. taÃ±hi Ã±Ä• á¹‡aá¹ƒ sabhÄ• vaniruttiá¹ƒ vibhÄ• ventameva
taá¹ƒtaá¹ƒsaddapaccavekkhaá¹‡Ä• nantaraá¹ƒ taá¹ƒtaá¹ƒpabhedanicchayahetubhÄ• vato n
paá¹-ivijjhantameva uppajjatÄ«ti pabhedagatampi hotÄ«ti.

__sabbattha Ã±Ä• á¹‡a_nti sabbasmiá¹ƒ visaye Ã±Ä• á¹‡aá¹ƒ, sabbampi Ã±Ä• á¹‡anti adh
``Ã±Ä• á¹‡Ä• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti. __sabbatthÄ• _ti vÄ• sabbesu atthÄ
pavattattÄ• , kusalakiriyÄ• bhÅ«tÄ• ya paá¹-ibhÄ• napaá¹-isambhidÄ• ya dhammatthabhÄ•
``sabbattha Ã±Ä• á¹‡aâ€™â€™ nti vuttaá¹ƒ. tenÄ• ha __ ``yathÄ• vuttesu vÄ• â€™â€™ _ti
__sagocarakiccÄ• divasenÄ• _ti sagocarassa, kiccÄ• dikassa ca vasena ``idaá¹ƒ Ã±Ä• á¹‡a
Ä• rammaá¹‡aá¹ƒ katvÄ• pavattaá¹ƒ iminÄ• nÄ• ma \Ne II 79/ kiccenÄ• â€™â€™ ti jÄ• na
lakkhaá¹‡apaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nabhÅ«miÄ• dÄ«naá¹ƒ saá¹…gaho. tenevÄ•
idamatthajotakÄ• nÄ«â€™â€™ tiÄ• di.

<429> __pabhedaá¹ƒ gacchantÄ«_ti anekabhedabhinnesu Ä• rammaá¹‡esu tesaá¹ƒ yÄ• th
taá¹ƒtaá¹ƒpabhedÄ• vabodhanasamatthataá¹ƒ upagacchanti.

mahÄ• sÄ• vakÄ• naÃ±ca asekkhabhÅ«miyaá¹ƒ pabhedaá¹ƒ gatÄ• ti sÄ• maÃ±Ã±avidhinÄ
nivattetuá¹ƒ __Ä• nandatthera_-ggahaá¹‡aá¹ƒ kataá¹ƒ.

__etÄ• _ paá¹-isambhidÄ• . sekkhabhÅ«miyaá¹ƒ pabhedagamanaá¹ƒ appavisayaá¹ƒ, asek
Ä• ha __ ``adhigamo nÄ• ma arahattappattÄ«â€™â€™ _ti, sÄ• tisayaá¹ƒ vÄ• adhigamaá¹ƒ
sekkhena pattÄ• nampi hi imÄ• saá¹ƒ arahattappattiyÄ• visadabhÄ• vÄ• dhigamoti \Be II 8
arahattappatti arahatopi paá¹-isambhidÄ• visadatÄ• ya paccayo na na hotÄ«ti paÃ±cannam
sekkhÄ• sekkhapaá¹-isambhidÄ• visadatÄ• ya kÄ• raá¹‡atÄ• yojetabbÄ• . atthadhammÄ• c
anavasesasaá¹…gaá¹‡hanato buddhavacanavisayÄ• eva pariyattiÄ• dayo dassitÄ• . pÄ• á
__pariyÄ• puá¹‡anaá¹ƒ, _ tadatthasavanaá¹ƒ __savanaá¹ƒ, _ parito sabbaso Ã±Ä• tuá¹ƒ ico
__ ``pÄ• á¸·iaá¹-á¹-hakathÄ• dÄ«su gaá¹‡á¹-hipadaatthapadavinicchayakathÄ• â€™â€™ _t

ca duviÃ±Ã±eyyaá¹-á¹-hÄ• naá¹ƒ vitthÄ• rato sanniá¹-á¹-hÄ• nakathÄ• ti attho. yassa hi pad
taá¹ƒ __gaá¹‡á¹-hipadaá¹ƒ, _ yassa adhippÄ• yo duviÃ±Ã±eyyo, taá¹ƒ __atthapadaá¹ƒ. Ä• d
khandhÄ• dipaá¹-isaá¹ƒyutte kathÄ• magge saá¹…gaá¹‡hÄ• ti. bhÄ• vanÄ• nuyogasahitaá¹
etassa atthÄ«ti gatapaccÄ• gatiko, tassa bhÄ• vo, tena __gatapaccÄ• gatikabhÄ• vena_. va
gocaragÄ• mo, tato ca yÄ• va vasanaá¹-á¹-hÄ• naá¹ƒ kammaá¹-á¹-hÄ• nÄ• nuyuttoti attho.
anulomagotrabhusamÄ«pa_nti saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡amÄ• ha. taÃ±hi tesaá¹ƒ sa

__satthesÅ«_ti anavajjesu sattÄ• naá¹ƒ hitasukhÄ• vahesu ganthesu. tathÄ• __sippÄ• yat
pubbakÄ• le ekasatarÄ• jÅ«naá¹ƒ desabhÄ• sÄ• __ekasatavohÄ• rÄ• _. dhammapade (Dh
__opammavaggo_ti vadanti, mÅ«lapaá¹‡á¹‡Ä• se (MN I 325 Ä• dayo; 439 Ä• dayo) yamaka
apare. __sutapaá¹-ibhÄ• nabahulÄ• na_nti bahussutÄ• naá¹ƒ paá¹-ibhÄ• navantÄ• naá¹ƒ.

__sabbÄ• nÄ«_ti \Ne II 80/ pubbe vuttÄ• ni paÃ±ca, pacchÄ• vuttÄ• ni aá¹-á¹-hapi vÄ• .
sekkhaphalavimokkhapariyosÄ• ne bhavÄ• __sekkhaphalavimokkhantikÄ• _. á¹-hÄ• nÄ• á
sabbabuddhaguá¹‡esu sakiccato pÄ• kaá¹-atarÄ• nÄ«ti vuttaá¹ƒ __ ``dasa balÄ• ni viyÄ• â€
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dayopi sabbe bhagavato guá¹‡avisesÄ• __asekkhaphalavim

paÃ±Ã±Ä• bhÅ«mi-mÅ«la-sarÄ«ravavatthÄ• navaá¹‡á¹‡anÄ•

<430> __imÄ• ya paÃ±Ã±Ä• yÄ• _ti vipassanÄ• paÃ±Ã±Ä• ya. __bhÅ«mi_ sallakkhaá¹‡Ä•
pavattiá¹-á¹-hÄ• nabhÄ• vato. __Ä• di_-saddena Ä• hÄ• rÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-
bahudhammÄ• bhÅ«mibhÄ• vena gayhanti, nanu khandhÄ• dÄ«su ekenÄ• pi \Be II 85/ atth
tividhasattÄ• nuggahatthaá¹ƒ khandhÄ• dittayaggahaá¹‡aá¹ƒ kattabbaá¹ƒ, aÃ±Ã±athÄ• sab
kato siyÄ• . tividhÄ• hi sattÄ• rÅ«pasammÅ«á¸·hÄ• arÅ«pasammÅ«á¸·hÄ• ubhayasamm
arÅ«pasammÅ«á¸·hÄ• , tadatthaá¹ƒ khandhÄ• naá¹ƒ gahaá¹‡aá¹ƒ arÅ«padhammÄ• naá¹ƒ
rÅ«pasammÅ«á¸·hÄ• , tadatthaá¹ƒ Ä• yatanÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ addhekÄ• dasa
ubhayasammÅ«á¸·hÄ• , tadatthaá¹ƒ dhÄ• tÅ«naá¹ƒ ubhayesampi vibhattattÄ• . tathÄ• indr
majjhimindriyÄ• mudindriyÄ• , saá¹ƒkhittarucÄ« majjhimarucÄ« vitthÄ• rarucÄ«ti ca tividhÄ•
atthÄ• ya yathÄ• kkamaá¹ƒ khandhÄ• diggahaá¹‡aá¹ƒ katanti yojetabbaá¹ƒ. indriyaggahaá¹
dhammÄ• issarÄ• viya sahajÄ• tadhammesu issariyaá¹ƒ Ä• dhipaccaá¹ƒ pavattenti, taá¹ƒ
dhammasabhÄ• vasiddhaá¹ƒ, na ettha kassaci vasÄ«bhÄ• vo ``suÃ±Ã±Ä• ete avasavattinc
sukhaggahaá¹‡atthaá¹ƒ. taá¹ƒ panetaá¹ƒ catubbidhampi pavattinivattitadubhayahetuvasena
upakÄ• rÄ• vahaá¹ƒ, na aÃ±Ã±athÄ• ti saccÄ• didvayaá¹ƒ gahitaá¹ƒ. __Ä• di_-saddena gah
netabbo. __mÅ«laá¹ƒ_ patiá¹-á¹-hÄ• bhÄ• vato. sati hi sÄ«lavisuddhiyaá¹ƒ, cittavisuddhiyaÃ
mÅ«lajÄ• tÄ• hoti, nÄ• satÄ«ti. __sarÄ«raá¹ƒ_ paribrÅ«hetabbato. imissÄ• hi paÃ±Ã±Ä• ya
pavattamÄ• nÄ• ya pÄ• dapÄ• á¹‡isÄ«saá¹-á¹-hÄ• niyÄ• diá¹-á¹-hivisuddhiÄ• dikÄ• imÄ•
samudÄ• yÅ«palakkhaá¹‡anayena ``sarÄ«raâ€™â€™ nti veditabbÄ• .

<431> __paÃ±ca khandhÄ• _ti ettha __paÃ±cÄ• _ti gaá¹‡anapariccheda, tena na tato heá¹
dasseti. __khandhÄ• _ti paricchinnadhammanidassanaá¹ƒ. yasmÄ• cettha khandha-saddo
``mahÄ• udakakkhandhoâ€™â€™ tiÄ• dÄ«su (AN a IV 51; b VI 37) viya, tasmÄ• atÄ«tÄ• d
sabbaá¹ƒ rÅ«paá¹ƒ rÄ• sivasena buddhiyÄ• ekajjhaá¹ƒ gahetvÄ• ``rÅ«pameva khandho rÅ
samÄ• nÄ• dhikaraá¹‡asamÄ• so daá¹-á¹-habbo. ``tÄ«hi khandhehi iá¹‡aá¹ƒ dassÄ• mÄ• â
koá¹-á¹-hÄ• saá¹-á¹-he pana khandha-sadde nibbÄ• nassÄ• pi khandhantarabhÄ• vo Ä• pa
atÄ«tÄ• divibhÄ• gÄ• bhÄ• vato. na hi ekassa niccassa sato nibbÄ• nassa atÄ«tÄ• divibhÄ•
paá¹-hamenatthena rÅ«parÄ• sÄ«ti attho, dutiyena rÅ«pakoá¹-á¹-hÄ• soti. __vedanÄ• kkha
nayo. kasmÄ• panete khandhÄ• paÃ±ceva vuttÄ• iminÄ• eva ca kamenÄ• ti?
bhÄ• janabhojanabyaÃ±janabhattakÄ• rakabhuÃ±jakavikappadassanato \Be II 86/,
yathoá¸·Ä• rikayathÄ• saá¹ƒkilesÅ«padesato cÄ• ti veditabbaá¹ƒ. vivÄ• damÅ«lahetubhÄ• v
kammahetutaÃ±ca cintetvÄ• vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhato nÄ«haritvÄ• v

rÅ«pakkhandhakathÄ• vaá¹‡á¹‡anÄ•

<432> __tatthÄ• _ti tesu paÃ±casu khandhesu. __yaá¹ƒ kiÃ±cÄ«_ti anavasesapariyÄ• dÄ•
__ruppanalakkhaá¹‡a_nti atippasaá¹…ganiyamanaá¹ƒ. yaá¹ƒ-saddena hi sanipÄ• tena kiá¹
aniyamatthatÄ• ya atippasaá¹…ge Ä• panne taá¹ƒ ruppanasaddo nivatteti, tena rÅ«passa a
hoti. __sÄ«tÄ• dÄ«hÄ«_ti sÄ«tuá¹‡hajighacchÄ• pipÄ• sÄ• dÄ«hi. hetuatthe cetaá¹ƒ karaá¹
lakkhaá¹‡aá¹ƒ etassÄ• ti __ruppanalakkhaá¹‡aá¹ƒ_. dhammo eva __dhammajÄ• taá¹ƒ_. ru
sÄ«tÄ• divirodhipaccayasannipÄ• te visadisuppatti. nanu ca arÅ«padhammÄ• nampi virodh
visadisuppatti labbhatÄ«ti? saccaá¹ƒ labbhati, na pana vibhÅ«tataraá¹ƒ. vibhÅ«tataraá¹ƒ he
adhippetaá¹ƒ sÄ«tÄ• diggahaá¹‡ato. yadi evaá¹ƒ, kathaá¹ƒ brahmaloke rÅ«pasamaÃ±Ã±Ä•
taá¹ƒsabhÄ• vÄ• nativattanato hotiyeva rÅ«pasamaÃ±Ã±Ä• , anuggÄ• hakapaccayavasena
yo attano santÄ• ne bhinne bhijjamÄ• nasseva visadisuppattihetubhÄ• vo, taá¹ƒ ruppananti
rÅ«payati vikÄ• raá¹ƒ Ä• pÄ• detÄ«ti rÅ«paá¹ƒ, purimapakkhe pana ruppatÄ«ti. saá¹…ghaá
vikÄ• rÄ• pattiyaá¹ƒ ruppanasaddo niruá¸·hoti keci. imasmiá¹ƒ pakkhe arÅ«padhammesu rÅ
eva natthi saá¹…ghaá¹-á¹-anÄ• bhÄ• vato. paá¹-ighÄ• to ruppananti apare. __sabbaá¹ƒ taá
rÄ• saá¹-á¹-haá¹ƒ hadaye á¹-hapetvÄ• vadati.

__bhÅ«topÄ• dÄ• yabhedato_ti \Ne II 82/ ettha tadadhÄ«navuttitÄ• ya bhavati ettha upÄ• d
__bhÅ«taá¹ƒ_. bhÅ«tÄ• ni upÄ• diyateva, na pana sayaá¹ƒ tehi, aÃ±Ã±ehi vÄ• upÄ• dÄ«ya

kÄ• maá¹ƒ catudhÄ• tuvavatthÄ• ne vacanatthÄ• ditopi bhÅ«tÄ• ni vibhÄ• vitÄ• neva, sabh
lakkhaá¹‡Ä• divibhÄ• vanÄ• ti katvÄ• vuttaá¹ƒ __ ``lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• nÄ• n
vuttÄ• nÄ«â€™â€™ _ti. tattha padaá¹-á¹-hÄ• nassa avuttattÄ• Ä• ha __ ``padaá¹-á¹-hÄ• na
avacanaÃ±ca tassa tassatthassa paccayatoti ettha pakÄ• rantarena vibhÄ• vitattÄ• ti daá¹-á
__sabbÄ• pÄ«_ti catassopi dhÄ• tuyo. Ä• posaá¹…gahitÄ• ya tejonupÄ• litÄ• ya vÄ• yovitth

pathavÄ«dhÄ• tuyÄ• pavatti, na aÃ±Ã±athÄ• ti sÄ• sesabhÅ«tattayapadaá¹-á¹-hÄ• nÄ• , e
``avasesadhÄ• tuttayapadaá¹-á¹-hÄ• nÄ• â€™â€™ _ti.

__catuvÄ«satividha_nti gaá¹‡anapariccheda balarÅ«pÄ• dÄ«naá¹ƒ paá¹-isedhanattho. tatth
taá¹ƒ parato Ä• vi bhavissati. cakkhatÄ«ti __cakkhu, _ viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ rÅ«p
viya hotÄ«ti attho. __cakkhatÄ«_ti hi ayaá¹ƒ __cakkhati_-saddo ``madhuá¹ƒ cakkhati, byaÃ±
cakkhatÄ«â€™â€™ tiÄ• dÄ«su viya assÄ• danattho. vuttaÃ±hetaá¹ƒ ``cakkhuá¹ƒ kho, mÄ•
rÅ«parataá¹ƒ rÅ«pasamuditaâ€™â€™ nti (MN II 209). aá¹-á¹-hakathÄ• yampi vuccati ``rÅ«p
nti (Vism II 433; Dhs-a 600). satipi sotÄ• dÄ«naá¹ƒ saddÄ• rammaá¹‡Ä• dibhÄ• ve niruá¸·ha
cakkhu-saddo pavattati padumÄ• dÄ«su paá¹…kajÄ• disaddÄ• viyÄ• ti daá¹-á¹-habbaá¹ƒ. a
viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ samavisamaá¹ƒ Ä• cikkhantaá¹ƒ viya abhibyattaá¹ƒ vadant
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``vibhÄ• veti cÄ• â€™â€™ ti (Nidd I-a 13; Vibh-a 154) vuttaá¹ƒ
dhÄ• tÅ«naá¹ƒ vibhÄ• vanatthatÄ• pi cakkhati-saddassa sambhavatÄ«ti katvÄ• vuttaá¹ƒ. su
viÃ±Ã±Ä• á¹‡Ä• dhiá¹-á¹-hitaá¹ƒ sayaá¹ƒ vÄ• suá¹‡Ä• tÄ«ti __sotaá¹ƒ_. ghÄ• yati etena, sa
__ghÄ• naá¹ƒ_. rasaggahaá¹‡amÅ«lakattÄ• ajjhoharaá¹‡assa jÄ«vitanimittaá¹ƒ Ä• hÄ• rara
ninnatÄ• ya taá¹ƒ avhÄ• yatÄ«ti __jivhÄ• _ niruttinayena. kucchitÄ• naá¹ƒ sÄ• savadhammÄ
uppattiá¹-á¹-hÄ• nanti __kÄ• yo_ anuttariyahetubhÄ• vaá¹ƒ anÄ• gacchantesu kÄ• marÄ• g
kÄ• marÄ• gassa ca visesapaccayesu ghÄ• najivhÄ• kÄ• yesu kÄ• yassa visesato sÄ• sava
phoá¹-á¹-habbasukhaá¹ƒ assÄ• dentÄ• sattÄ• methunampi sevanti. kÄ• yindriyavatthukÄ•
balavakÄ• mÄ• savÄ• dihetubhÄ• vato visesena sÄ• savÄ• ti kucchitÄ• naá¹ƒ sÄ• savadha
vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ rÅ«payatÄ«ti __rÅ«pa
karoti saviggahamiva \Ne II 83/ dassetÄ«ti attho. anekatthattÄ• vÄ• dhÄ• tÅ«naá¹ƒ pakÄ•
daá¹-á¹-habbo. sappatÄ«ti __saddo, _ udÄ• harÄ«yati, sakehi vÄ• paccayehi sappÄ«yati so
upanÄ«yatÄ«ti attho. gandhayatÄ«ti __gandho, _ attano vatthuá¹ƒ sÅ«cayati apÄ• kaá¹-aá¹
duggandhaâ€™â€™ nti pakÄ• seti \Be II 88/, paá¹-icchannaá¹ƒ vÄ• pupphaphalÄ• diá¹ƒ ``i
pesuÃ±Ã±aá¹ƒ karontaá¹ƒ viya hotÄ«ti attho. rasanti taá¹ƒ sattÄ• ti __raso, _ asÄ• dentÄ«ti

itthiyÄ• va indriyaá¹ƒ __itthindriyaá¹ƒ, _ tathÄ• __purisindriyaá¹ƒ_. jÄ«vanti tena sahajÄ• ta
jÄ«vitaá¹ƒ, tadeva indriyaá¹ƒ __jÄ«vitindriyaá¹ƒ_. hadayaÃ±ca taá¹ƒ vatthu ca, hadayassa v
manoviÃ±Ã±Ä• á¹‡assa vatthu __hadayavatthu_. copanakÄ• yabhÄ• vato kÄ• yo ca so adh
viÃ±Ã±atti cÄ• ti __kÄ• yaviÃ±Ã±atti_. copanavÄ• cÄ• bhÄ• vato, adhippÄ• yaviÃ±Ã±Ä• pa
cÄ• ti __vacÄ«viÃ±Ã±atti_. viggahÄ• bhÄ• vato na kassati, kasituá¹ƒ chindituá¹ƒ na sakkÄ•
dibbatÄ«ti akÄ• saá¹ƒ, akÄ• sameva Ä• kÄ• saá¹ƒ, tadeva nissattanijjÄ«vaá¹-á¹-hena __Ä•
nipphannarÅ«passa. lahubhÄ• vo __lahutÄ• _. sayaá¹ƒ anipphannatÄ• ya ``rÅ«passÄ• â€™
sesesupi. ayaá¹ƒ pana viseso --- kammani sÄ• dhu kammaÃ±Ã±aá¹ƒ, tassa bhÄ• vo __kam
upari ca cayo pavatti __upacayo_. pubbÄ• paravasena sambandhÄ• tati pavatti __santati_
bhÄ• vo __aniccatÄ• _. kabalaá¹ƒ karÄ«yatÄ«ti __kabaá¸·Ä«kÄ• ro_. Ä• haratÄ«ti __Ä• hÄ•
upÄ• dÄ• yarÅ«paá¹ƒ saddatthato veditabbaá¹ƒ.

kamato pana sabbesaá¹ƒ rÅ«padhammÄ• naá¹ƒ nissayabhÄ• vena mÅ«labhÅ«tattÄ• paá
uddiá¹-á¹-hÄ• ni. itaresu ajjhattikabhÄ• vena attabhÄ• vasamaÃ±Ã±Ä• ya mÅ«labhÄ• vato c
uddiá¹-á¹-hÄ• ni. tesaá¹ƒ visayÄ«naá¹ƒ ime visayÄ• ti dassetuá¹ƒ rÅ«pÄ• dÄ«ni cattÄ• ri ud
phoá¹-á¹-habbaá¹ƒ pana anupÄ• dÄ• rÅ«pattÄ• , bhÅ«taggahaá¹‡ena gahitattÄ• ca idha na
attabhÄ• vo imehi ``itthÄ«â€™â€™ ti vÄ• ``purisoâ€™â€™ ti vÄ• saá¹…khaá¹ƒ gacchatÄ«
tadanantaraá¹ƒ itthipurisindriyadvayaá¹ƒ uddiá¹-á¹-haá¹ƒ. ``iminÄ• jÄ«vatÄ«â€™â€™ ti voh
dassanatthaá¹ƒ tato jÄ«vitindriyaá¹ƒ. tassa imaá¹ƒ nissÄ• ya viÃ±Ã±Ä• á¹‡appavattiyaá¹ƒ a
dassanatthaá¹ƒ hadayavatthu. tassa imÄ• saá¹ƒ vasena sabbe kÄ• yavacÄ«payogÄ• ti das
viÃ±Ã±attidvayaá¹ƒ. imÄ• ya rÅ«pakÄ• yassa paricchedo, aÃ±jaso cÄ• ti dassanatthaá¹ƒ Ä•
sukhappavatti, uppattiÄ• dayo \Ne II 84/ cÄ• ti dassanatthaá¹ƒ lahutÄ• dayo. sabbo cÄ• yaá
catusantatirÅ«pasantÄ• no iminÄ• upatthambhÄ«yatÄ«ti dassanatthaá¹ƒ ante kabaá¸·Ä«kÄ
veditabbo.

<433> idÄ• ni \Be II 89/ yathÄ• uddiá¹-á¹-hÄ• ni upÄ• dÄ• rÅ«pÄ• ni lakkhaá¹‡Ä• dito niddi
rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ. tatt
upÄ• dÄ• rÅ«pesu. rÅ«pe, rÅ«passa vÄ• abhighÄ• to rÅ«pÄ• bhighÄ• to, taá¹ƒ arahatÄ«ti
rÅ«pÄ• bhighÄ• to hotu vÄ• mÄ• vÄ• evaá¹ƒsabhÄ• vo catunnaá¹ƒ bhÅ«tÄ• naá¹ƒ pasÄ•
__rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• do, _ evaá¹ƒlakkhaá¹‡aá¹ƒ cakkhÅ«ti attho. yasm
cakkhupasÄ• do rÅ«pÄ• bhihananavasena pavattati, na kevalo. tasmÄ• taá¹ƒsabhÄ• vatÄ•
rÅ«pÄ• bhighÄ• toti dassanatthaá¹ƒ rÅ«pÄ• bhighÄ• tÄ• rahatÄ• vuttÄ• yathÄ• vipÄ• kÄ•
abhighÄ• to ca visayavisayÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ abhimukhÄ«bhÄ• vo yogyadesÄ•
viyÄ• ti katvÄ• . so rÅ«pe cakkhussa, rÅ«passa vÄ• cakkhumhi hoti. tenÄ• ha ``yaá¹ƒ cakk
sappaá¹-ighaá¹ƒ rÅ«pamhi sanidassanamhi sappaá¹-ighamhi paá¹-ihaÃ±Ã±i vÄ• â€™â€™ t
anidassanamhi sappaá¹-ighamhi rÅ«paá¹ƒ sanidassanaá¹ƒ sappaá¹-ighaá¹ƒ paá¹-ihaÃ±Ã±i
vÄ• â€™â€™ ti (Dhs 597) ca Ä• di. paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡Ä• yatanattabhÄ• vanibbat
nidÄ• nabhÅ«tÄ• kÄ• mataá¹‡hÄ• , rÅ«pataá¹‡hÄ• ca tadÄ• yatanikabhavapatthanÄ• bhÄ
daá¹-á¹-hukÄ• matÄ• divohÄ• raá¹ƒ arahatÄ«ti dutiyanayo sabbattha vutto. tattha daá¹-á¹-hu
samuá¹-á¹-hÄ• naá¹ƒ etesanti __daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nÄ• n
bhÅ«tÄ• naá¹ƒ pasÄ• do __daá¹-á¹-hukÄ• matÄ• ... pe ... pasÄ• do, _ evaá¹ƒlakkhaá¹‡aá¹
bhavassa mÅ«lakÄ• raá¹‡abhÅ«tÄ• taá¹‡hÄ• tasmiá¹ƒ tasmiá¹ƒ bhave uppajjanÄ• rahÄ• y
kÄ• mataá¹‡hÄ• dÄ«naá¹ƒ daá¹-á¹-hukÄ• matÄ• divohÄ• rÄ• rahatÄ• vuttÄ• .

__daá¹-á¹-hukÄ• matÄ• _ti hi daá¹-á¹-humicchÄ• , rÅ«pataá¹‡hÄ• ti attho. ettha ca daá¹-á¹-
sesÄ• naÃ±ca taá¹ƒtaá¹ƒattabhÄ• vanibbattakakammÄ• yÅ«hanakkhaá¹‡ato sati purimanib
asati pana maggena asamugghÄ• titabhÄ• voyeva kÄ• raá¹‡anti daá¹-á¹-habbaá¹ƒ. yato ma
kÄ• raá¹‡alÄ• bhe sati uppajjitvÄ• attano phalassa paccayabhÄ• vÅ«pagamanato vijjamÄ•
atthitÄ• pariyÄ• yehi vuccati ``ariyaá¹ƒ aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ bhÄ• vento ariyaá¹ƒ

maggaá¹ƒ bahulÄ«karonto uppannuppanne \Be II 90/ pÄ• pake akusale dhamme antarÄ• y
(SN c V 156), ``santaá¹ƒ \Ne II 85/ vÄ• ajjhattaá¹ƒ kÄ• macchandaá¹ƒ `atthi me ajjhattaá¹ƒ
pajÄ• nÄ• tÄ«â€™â€™ ti (DN II 382; MN I 115) ca evamÄ• dÄ«su.

__rÅ«pesu_ puggalassa, viÃ±Ã±Ä• á¹‡assa vÄ• __Ä• viÃ±chanarasaá¹ƒ. Ä• dhÄ• rabhÄ•
nissayapaccayabhÄ• vato. __daá¹-á¹-hukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ•
pasÄ• do, tevassa Ä• sannakÄ• raá¹‡anti katvÄ• . ettha ca taá¹ƒtaá¹ƒattabhÄ• vanipphÄ• d
purimaá¹ƒ cakkhulakkhaá¹‡aá¹ƒ vuttaá¹ƒ kÄ• raá¹‡avisesassa anÄ• maá¹-á¹-hattÄ• . ``evar
hotÅ«â€™â€™ ti evaá¹ƒ nibbattitaÄ• veá¹‡ikakammavasena dutiyanti vadanti. satipi pana p
pasÄ• dabhÄ• vasÄ• maÃ±Ã±e savisayÄ• vabhÄ• sanasaá¹…khÄ• tassa pasÄ• dabyÄ• pÄ
pasÄ• dakÄ• raá¹‡assa satipi kammabhÄ• vasÄ• maÃ±Ã±e, ekatte vÄ• attano kÄ• raá¹‡ab
dutiyanti daá¹-á¹-habbaá¹ƒ. sotÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• dÄ«su vuttanayeneva attho vedita

etthÄ• ha --- cakkhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ kiá¹ƒ ekakammunÄ• uppatti, udÄ• hu nÄ• n
ubhayathÄ• pÄ«ti porÄ• á¹‡Ä• . tattha nÄ• nÄ• kammunÄ• tÄ• va uppattiyaá¹ƒ cakkhÄ• dÄ
kÄ• raá¹‡assa bhinnattÄ• . ekakammunÄ• pana uppattiyaá¹ƒ kathaá¹ƒ nesaá¹ƒ visesoti? kÄ
taá¹ƒtaá¹ƒbhavapatthanÄ• bhÅ«tÄ• hi taá¹‡hÄ• taá¹ƒtaá¹ƒbhavapariyÄ• pannÄ• yatanÄ• b
vicittarÅ«pÄ• upanissayabhÄ• vena taá¹ƒtaá¹ƒbhavanibbattakakammassa vicittabhedataá¹
tadÄ• hitavisesaá¹ƒ taá¹ƒ tathÄ• rÅ«pasamatthatÄ• yogenÄ• nekarÅ«pÄ• pannaá¹ƒ viya an
phalaá¹ƒ nibbatteti. na cettha samatthatÄ• samatthabhÄ• vato aÃ±Ã±Ä• veditabbÄ• kÄ• r
Ä• hitavisesassa visiá¹-á¹-haphalanipphÄ• danayogyatÄ• mattato. ayaÃ±ca ekassapi kamm
anekindriyahetutÄ• visesayogo yuttito, Ä• gamanato ca parato Ä• gamissati. apica ekasseva
soá¸·asÄ• divipÄ• kacittanibbattihetutÄ• vuccati. lokepi ekasseva sÄ• libÄ«jassa
paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡ataá¹‡á¸• ulaÄ• taá¹‡á¸• ulaphalanibbattihetutÄ• dissateva, kia
yutticintÄ• ya. yato kammaphalaá¹ƒ cakkhÄ• dÄ«ni, kammavipÄ• ko ca sabbaso buddhÄ• n

<434> __kecÄ«_ti \Be II 91/ mahÄ• saá¹…ghikesu ekacce. tesu hi __vasudhammo_ evaá¹ƒ
adhikaá¹ƒ, sote vÄ• yu, ghÄ• ne pathavÄ«, jivhÄ• ya Ä• po, kÄ• ye sabbepi samÄ• â€™â€™
tejÄ• diadhikatÄ• nÄ• ma tannissayabhÅ«tÄ• naá¹ƒ tadadhikatÄ• yÄ• ti dassento __ ``tejÄ•
\Ne II 86/ __pasÄ• do cakkhÅ«â€™â€™ _tiÄ• dimÄ• ha. __kÄ• yo sabbesa_nti ko ettha vis
tejÄ• diadhikÄ• naÃ±ca bhÅ«tÄ• naá¹ƒ pasÄ• dÄ• sabbesaá¹ƒyevÄ• ti? saccametaá¹ƒ, ida
vacanaá¹ƒ samÄ• nÄ• nanti imamatthaá¹ƒ dÄ«peti anuvattamÄ• nassa ekadesÄ• dhikabhÄ
vuttattÄ• . tejÄ• dÄ«naá¹ƒ hi paccekaá¹ƒ adhikabhÄ• ve viya dvinnaá¹ƒ, tiá¹‡á¹‡aá¹ƒ vÄ• a
yathÄ• vuttÄ• dhikabhÄ• veneva ekakÄ• divasena labbhamÄ• nÄ• ya omattatÄ• yapi kÄ• y
pÄ• kaá¹-oyamattho. tasmÄ• catunnampi bhÅ«tÄ• naá¹ƒ samabhÄ• vena kÄ• yappasÄ• do
samabhÄ• vadÄ«pako daá¹-á¹-habbo. __tejÄ• dÄ«na_nti padÄ«pasaá¹…khÄ• tassa tejassa
saddena, pathaviyÄ• gandhena, kheá¸·asaá¹…khÄ• tassa udakassa rasenÄ• ti purimavÄ•

yathÄ• yogaá¹ƒ taá¹ƒtaá¹ƒbhÅ«taguá¹‡ehi anuggayhabhÄ• vato, rÅ«pÄ• dÄ«naá¹ƒ gahaá¹‡
Ä• lokÄ• disahakÄ• rÄ«kÄ• raá¹‡asahitÄ• naá¹ƒyeva cakkhÄ• dÄ«naá¹ƒ rÅ«pÄ• diavabhÄ•
sotaviÃ±Ã±Ä• á¹‡Å«panissayabhÄ• vo guá¹‡oti tesaá¹ƒ laddhi. tejÄ• dÄ«naá¹ƒ viya pana vi
bhÅ«tabhÄ• vÄ• bhÄ• vato yathÄ• yoga-ggahaá¹‡aá¹ƒ. atha vÄ• rÅ«pÄ• dayo viya vivaram
parÄ• dhippÄ• ye tejassa Ä• lokarÅ«pena, Ä• kÄ• sasaá¹…khÄ• tassa vivarassa saddena,
rasena, pathaviyÄ• phoá¹-á¹-habbenÄ• ti evaá¹ƒ yathÄ• yogaá¹ƒ taá¹ƒtaá¹ƒbhÅ«taguá¹‡eh

__rÅ«pÄ• dÄ«naá¹ƒ adhikabhÄ• vadassanato_ti aggimhi rÅ«passa pabhassarassa, vÄ• yu
suyyamÄ• nassa, pathaviyÄ• surabhiÄ• dino gandhassa, Ä• pe ca rasassa madhurassÄ• ti
dassanato ``rÅ«pÄ• dayo tesaá¹ƒ guá¹‡Ä• â€™â€™ ti paá¹-hamavÄ• dÄ« Ä• hÄ• ti. tassev
_tiÄ• dinÄ• uttaramÄ• ha. iminÄ• va upÄ• yena dutiyavÄ• dinopi niggaho hotÄ«ti. atha vÄ•
tejaÄ• kÄ• sapathavÄ«Ä• pavÄ• yÅ«hi cakkhÄ• dÄ«ni katÄ• nÄ«ti vadantassa __kaá¹‡Ä• d
92/ taá¹ƒ niggahetuá¹ƒ __ ``athÄ• pi vadeyyuâ€™â€™ _ntiÄ• di vuttanti daá¹-á¹-habbaá¹ƒ.
gandho pathaviyÄ• Ä• posaá¹ƒyuttÄ• ya kappÄ• sato visadisÄ• yÄ• ti na kappÄ• sagandha
na, anabhibhÅ«tattÄ• . Ä• save hi udakasaá¹ƒyuttÄ• pathavÄ« udakena abhibhÅ«tÄ• , na k
gandhena adhikena bhavitabbaá¹ƒ. uá¹‡hodakasaá¹ƒyutto ca aggi upalabbhanÄ«yo mahan
viya vaá¹‡á¹‡opi pabhassaro upalabbheyyÄ• ti uá¹‡hodake vaá¹‡á¹‡ato agginÄ• anabhisan
vaá¹‡á¹‡o parihÄ• yetha. __tasmÄ• _ti etassa ubhayassa abhÄ• vÄ• . tadabhÄ• vena hi rÅ«
tejÄ• divisesaguá¹‡atÄ• nivattitÄ• . tannivattanena ``tejÄ• dÄ«naá¹ƒ guá¹‡ehi rÅ«pÄ• dÄ«h
ti idaá¹ƒ kÄ• raá¹‡aá¹ƒ nivattitanti evaá¹ƒ \Ne II 87/ paramparÄ• ya ubhayÄ• bhÄ• vo visesa
kÄ• raá¹‡aá¹ƒ hotÄ«ti Ä• ha __ ``tasmÄ• pahÄ• yetaâ€™â€™ _ntiÄ• di. ekakalÄ• pepi rÅ«
vÄ• do nÄ• nÄ• kalÄ• pe cakkhÄ• dayo bhÅ«tavisesÄ• bhÄ• vepÄ«ti dassetuá¹ƒ rÅ«parasÄ

yadi bhÅ«taviseso natthi, kiá¹ƒ pana cakkhÄ• divisesassa kÄ• raá¹‡anti taá¹ƒ dassetuá¹ƒ __
aÃ±Ã±amaÃ±Ã±assÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ekampi kammaá¹ƒ paÃ±cÄ• yatanikattab
cakkhÄ• divisesahetutÄ• ya aÃ±Ã±amaÃ±Ã±assa asÄ• dhÄ• raá¹‡anti ca kammavisesoti ca
hi taá¹ƒ yena visesena cakkhussa paccayo, teneva sotassa paccayo hoti indriyantarÄ• bhÄ•
``paá¹-isandhikkhaá¹‡e mahaggatÄ• cetanÄ• kaá¹-attÄ• rÅ«pÄ• naá¹ƒ kammapaccayena
12.78) vacanena paá¹-isandhikkhaá¹‡e vijjamÄ• nÄ• naá¹ƒ sabbesaá¹ƒ kaá¹-attÄ• rÅ«pÄ• n
kammapaccayo hotÄ«ti viÃ±Ã±Ä• yati. nÄ• nÄ• cetanÄ• ya hi tadÄ• indriyuppattiyaá¹ƒ sati
ca kammunÄ• nibbattitaá¹ƒ kaá¹-attÄ• rÅ«paá¹ƒ Ä• pajjeyyÄ• ti. na cekÄ• paá¹-isandhi an
siddhamekena kammena anekindriyuppatti hotÄ«ti.

<435> anallÄ«no nissayo etassÄ• ti __anallÄ«nanissayo, _ rÅ«pasaddasaá¹…khÄ• to visay
nissayÄ• ghÄ• najivhÄ• naá¹ƒ nissaye allÄ«yantÄ«ti \Be II 93/ te nissayavasena allÄ«nÄ• .
sayaá¹ƒ kÄ• yanissayaallÄ«naá¹ƒ bhÅ«tattÄ• . aparo nayo --- cakkhusotÄ• ni appattavisaya
adhike ca visaye viÃ±Ã±Ä• á¹‡uppattihetubhÄ• vato. sotampi sampattavisayaggÄ• hÄ«ti ke
sampattaggÄ• hi, cittajo saddo sotaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ na siyÄ• . na hi ba

cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ uppatti atthi. __pÄ• á¸·iya_Ã±ca avisesena saddÄ• rammaá¹-
sotaviÃ±Ã±Ä• á¹‡Ä• rammaá¹‡abhÄ• vo vutto. kiÃ±ca disÄ• desavavatthÄ• naÃ±ca saddas
visayipadesassa eva gahetabbato gandho viya. tasmÄ• yattha uppanno saddo, tattheva á¹-
Ä• pÄ• thamÄ• gacchati, nanu dÅ«re á¹-hitehi rajakÄ• disaddÄ• cirena suyyantÄ«ti? na dÅ
yathÄ• pÄ• kaá¹-e sadde gahaá¹‡avisesato. yathÄ• hi dÅ«rÄ• sannÄ• naá¹ƒ vacanasadde
gahaá¹‡avisesato Ä• kÄ• ravisesÄ• naá¹ƒ aggahaá¹‡aá¹ƒ, gahaá¹‡aÃ±ca hoti, evaá¹ƒ rajak
Ä• dito pabhuti yÄ• va avasÄ• nÄ• kamena pÄ• kaá¹-Ä«bhÅ«te, dÅ«rassa ca avasÄ• ne, m
pavattipÄ• kaá¹-Ä«bhÅ«te nicchayaggahaá¹‡Ä• naá¹ƒ sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• parato
lahukaá¹ƒ suto ``cirena sutoâ€™â€™ ti adhimÄ• no hoti. so pana saddo yattha uppanno, ta
vijjamÄ• nakkhaá¹‡e sotassa Ä• pÄ• thamÄ• gacchati \Ne II 88/. yadi saddassa bhÅ«tapara
natthi, kathaá¹ƒ paá¹-ighosuppattÄ«ti? dÅ«re á¹-hitopi saddo aÃ±Ã±attha paá¹-ighosuppattiy
bhÄ• janÄ• dicalanassa ca ayokanto viya ayocalanassa paccayo hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<436> pubbe lakkhaá¹‡Ä• dinÄ• vibhÄ• vitampi cakkhuá¹ƒ á¹-hitaá¹-á¹-hÄ• nÄ• dito vibhÄ
cetthÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha cakkhu sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hatÄ«ti
byatirekattho, tenassa vuccamÄ• nameva visesaá¹ƒ joteti. __etthÄ• _ti etesu yathÄ• niddiá¹
upÄ• dÄ• rÅ«pesu. __ ``sarÄ«rasaá¹‡á¹-hÄ• nuppattideseâ€™â€™ _ti etena avasesaá¹ƒ ka
paá¹-ikkhipati. snehamiva __satta akkhipaá¹-alÄ• ni byÄ• petvÄ• _ á¹-hitÄ• heva attano niss
dhÄ• tÅ«hi katÅ«pakÄ• raá¹ƒ_ tannissiteheva Ä• yuvaá¹‡á¹‡Ä• dÄ«hi anupÄ• litaá¹ƒ parivÄ
tisantatirÅ«pasamuá¹-á¹-hÄ• pakehi __utucittÄ• hÄ• rehi_ \Be II 94/ __upatthambhiyamÄ• n
sattaakkhipaá¹-alabyÄ• panavacaneneva cakkhussa anekakalÄ• pagatabhÄ• vaá¹ƒ dasseti
Å«kÄ• siramatta_nti Å«kÄ• siramatte padese pavattanato vuttaá¹ƒ. cakkhuviÃ±Ã±Ä• á¹‡ass
nissayabhÄ• vato Ä• vajjanasampaá¹-icchanÄ• dÄ«naá¹ƒ tadÄ• rammaá¹‡Ä• vasÄ• nÄ• na
samavasaraá¹-á¹-hÄ• nato. taá¹ƒ panetaá¹ƒ cakkhu adhiá¹-á¹-hÄ• nabhedato, tatthÄ• pi pa
anekakalÄ• pagatabhÄ• vato anekampi samÄ• naá¹ƒ sÄ• maÃ±Ã±aniddesena Ä• vajjanÄ•
ekasseva ca kiccakarattÄ• ekaá¹ƒ katvÄ• vuttaá¹ƒ. evampi bahÅ«su kathamekasseva kicc
visadaá¹ƒ hutvÄ• rÅ«pÄ• bhighÄ• tÄ• rahaá¹ƒ, taá¹ƒ viÃ±Ã±Ä• á¹‡assa nissayo hotÄ«ti gal
phoá¹-á¹-habbaviseso viya kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡abhÄ• ve.

__manupassatÄ«_ti __ma_-kÄ• ro padasandhikaro, atha vÄ• __manÅ«_ti macco.

__aá¹…gulivedhakaá¹ƒ_ aá¹…gulÄ«yakaá¹ƒ.

visamajjhÄ• sayatÄ• ya cakkhu vammikachiddÄ• bhiratasappo viya, bilajjhÄ• sayatÄ• ya so
udakabilÄ• bhiratakumbhÄ«lo viya, Ä• kÄ• sajjhÄ• sayatÄ• ya ghÄ• naá¹ƒ ajaá¹-Ä• kÄ• sÄ•
gÄ• majjhÄ• sayatÄ• ya jivhÄ• gÄ• mÄ• bhiratakukkuro viya, upÄ• dinnakajjhÄ• sayatÄ• ya
Ä• makasusÄ• nÄ• bhiratasiá¹…gÄ• lo viya passitabboti dassento __ ``vammi ... pe ... daá¹-
Ä• ha. visamajjhÄ• sayatÄ• ca cakkhussa visamajjhÄ• sayaá¹ƒ viya hotÄ«ti katvÄ• vuttÄ•

\Ne II 89/ ajjhÄ• sayavasena cakkhu visamajjhÄ• sayaá¹ƒ daá¹-á¹-habbaá¹ƒ. esa nayo sese
yathÄ• vutto papaÃ±co sotÄ• dÄ«supi yathÄ• rahaá¹ƒ veditabbo.

<437> cakkhumhi, cakkhussa vÄ• paá¹-ihananaá¹ƒ cakkhupaá¹-ihananaá¹ƒ, taá¹ƒ lakkhaá
__cakkhupaá¹-ihananalakkhaá¹‡aá¹ƒ_. paá¹-ihananaÃ±cettha yathÄ• vutto abhighÄ• tova. _
Ä• rammaá¹‡apaccayatÄ• . kÄ• maá¹ƒ sÄ• eva gocaratÄ• , tathÄ• pi visayagocarÄ• naá¹ƒ
anaÃ±Ã±atthabhÄ• vo, tabbahulacÄ• ritÄ• ca cakkhuviÃ±Ã±Ä• á¹‡assa. visayabhÄ• ve cas
parato Ä• vi bhavissati. __yattha pana_ kÄ• yaviÃ±Ã±attiÄ• dike.

<438> itthiyÄ• \Be II 95/ bhÄ• vo, ``itthÄ«â€™â€™ ti vÄ• bhavati etena cittaá¹ƒ, abhidhÄ•
itthibhÄ• vo, taá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __itthibhÄ• valakkhaá¹‡aá¹ƒ_. tato eva ``itthÄ«â
taá¹ƒsahitaá¹ƒ santÄ• naá¹ƒ pakÄ• sentaá¹ƒ viya hotÄ«ti vuttaá¹ƒ __ ``itthÄ«ti pakÄ• sanara
vaá¹-á¹-aá¹ƒsatÄ• avisadahatthapÄ• dÄ• ditÄ• ca __itthiliá¹…gaá¹ƒ_. thanamaá¹ƒsÄ• visa
kesabandhanaá¹ƒ, vatthaggahaá¹‡aÃ±ca ``itthÄ«â€™â€™ ti saÃ±jÄ• nanassa paccayabhÄ
daharakÄ• lepi suppakamusalakÄ• dÄ«hi kÄ«á¸·Ä• , mattikatakkena suttakantanÄ• di ca __
itthikiriyÄ• ti attho. avisadaá¹-á¹-hÄ• nagamanÄ• diko Ä• kÄ• ro __itthÄ• kappo_. aparo nay
muttakaraá¹‡aá¹ƒ __itthiliá¹…gaá¹ƒ_. sarÄ• dhippÄ• yÄ• __itthinimittaá¹ƒ_.
avisadaá¹-á¹-hÄ• nagamananisajjÄ• khÄ• danabhojanÄ• dikÄ• __itthikuttaá¹ƒ_. itthisaá¹‡á
imÄ• ni ca itthiliá¹…gÄ• dÄ«ni yathÄ• sakaá¹ƒ kammÄ• dinÄ• paccayena uppajjamÄ• nÄ•
itthindriyasahite eva santÄ• ne taá¹ƒtadÄ• kÄ• rÄ• ni hutvÄ• uppajjantÄ«ti itthindriyaá¹ƒ tes
katvÄ• vuttaá¹ƒ __ ``itthiliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá¹-
itthiliá¹…gÄ• dÄ«su eva ca kÄ• raá¹‡abhÄ• vasaá¹…khÄ• tena adhipatibhÄ• vena tassa inc
santÄ• ne itthiliá¹…gÄ• diÄ• kÄ• rarÅ«papaccayÄ• naá¹ƒ aÃ±Ã±athÄ• anuppÄ• danato, itth
rÅ«pÄ• naá¹ƒ paccayabhÄ• vato.

yasmÄ• pana bhÄ• vadasakepi rÅ«pÄ• naá¹ƒ itthindriyaá¹ƒ na janakaá¹ƒ, nÄ• pi anupÄ• la
na ca aÃ±Ã±esaá¹ƒ kalÄ• parÅ«pÄ• naá¹ƒ, tasmÄ• taá¹ƒ jÄ«vitindriyaá¹ƒ viya sakalÄ• parÅ
vÄ• kalÄ• pantararÅ«pÄ• naÃ±ca ``indriyaatthiavigatapaccayoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ na
paccayantarÄ• dhÄ«nÄ• ni liá¹…gÄ• dÄ«ni, tasmÄ• yatthassa Ä• dhipaccaá¹ƒ, taá¹ƒsadise
taá¹ƒsaá¹‡á¹-hÄ• natÄ• dissati. esa nayo purisindriyepi. yaá¹ƒ panettha visadisaá¹ƒ, taá¹ƒ
veditabbaá¹ƒ \Ne II 90/. tayidaá¹ƒ dvayaá¹ƒ yasmÄ• ekasmiá¹ƒ santÄ• ne saha na pavattat
uppajjati, tassa purisindriyaá¹ƒ uppajjatÄ«ti? noâ€™â€™ tiÄ• di (Yam III indriyayamaka.188
ubhatobyaÃ±janakassÄ• pi ekasmiá¹ƒ khaá¹‡e ekameva hotÄ«ti veditabbaá¹ƒ. ye pana ``sa
bhÄ• varÅ«paâ€™â€™ nti vadanti, tesampi taá¹ƒ micchÄ• ti dassetuá¹ƒ __ ``tadubhayampi
byÄ• pakamevÄ• â€™â€™ _ti vatvÄ• yadi evaá¹ƒ kÄ• yappasÄ• dena saá¹…karo siyÄ• ti
ca kÄ• yappasÄ• denÄ• â€™â€™ _tiÄ• dimÄ• ha. tassattho --- yadipi \Be II 96/ sakalasarÄ
kÄ• yappasÄ• dena aá¹-á¹-hitokÄ• se á¹-hitanti vattabbataá¹ƒ nÄ• pajjati, tena pana bhinnar
á¹-hitantipi vattabbataá¹ƒ nÄ• pajjatÄ«ti ayameva cettha nippariyÄ• yakathÄ• . __ ``rÅ«para

_ti etena samÄ• nanissayesupi nÄ• ma __saá¹…karo natthi_ lakkhaá¹‡abhedato, kimaá¹…g
bhinnanissayasabhÄ• vesÅ«ti dasseti.

<439> __sahajarÅ«pÄ• nupÄ• lanalakkhaá¹‡a_nti attanÄ• sahajÄ• tarÅ«pÄ• naá¹ƒ anupÄ
jÄ«vitindriyassa ekantakammajattÄ• sahaja-ggahaá¹‡eneva anupÄ• letabbÄ• nampi kamm
kammaja-ggahaá¹‡aá¹ƒ na kataá¹ƒ. yathÄ• sakaá¹ƒ khaá¹‡amattaá¹-á¹-hÄ• yinopi kammaja
taá¹ƒ anupÄ• lakaá¹ƒ, tasmÄ• sahajarÅ«pÄ• nupÄ• lanalakkhaá¹‡aá¹ƒ. na hi kammajÄ• na
bhavituá¹ƒ arahati Ä• hÄ• rajÄ• dÄ«naá¹ƒ Ä• hÄ• rÄ• di viya. kiá¹ƒ kÄ• raá¹‡Ä• ? taá¹…kha
sahajarÅ«pÄ• naá¹ƒ. __pavattanaá¹ƒ_ yÄ• panaá¹ƒ. __á¹-hapanaá¹ƒ_ á¹-hitihetutÄ• . attanA
yÄ• petabbÄ• ni pavattetabbÄ• ni bhÅ«tÄ• ni etassa padaá¹-á¹-hÄ• nanti __yÄ• payitabbab
anupÄ• lanalakkhaá¹‡Ä• dimhÄ«_ti __Ä• di_-saddena pavattanarasÄ• dimeva saá¹…gaá¹‡
anupÄ• letabbÄ• naá¹ƒ atthikkhaá¹‡eyeva. asati anupÄ• letabbe uppalÄ• dimhi kiá¹ƒ udaka
kammajÄ• naá¹ƒ á¹-hitihetumantarena á¹-hiti na hoti, jÄ«vitindriyassa ko á¹-hitihetÅ«ti Ä• ha
_ntiÄ• di. yadi kammajÄ• naá¹ƒ á¹-hÄ• naá¹ƒ jÄ«vitindriyapaá¹-ibaddhaá¹ƒ, atha kasmÄ• sa
á¹-hapetÄ«ti Ä• ha __ ``na bhaá¹…gatoâ€™â€™ _tiÄ• di. __tassa tassa_ anupÄ• lanÄ• dik
sÄ• dhanaÃ±ca jÄ«vamÄ• natÄ• visesassa paccayabhÄ• vato. indriyabaddharÅ«passa hi m
tadanubandhabhÅ«tassa ca utusamuá¹-á¹-hÄ• nÄ• dito jÄ«vitindriyakato viseso, na kevalaá
eva, pabandhÄ• nupacchedassÄ• pi jÄ«vitindriyaá¹ƒ kÄ• raá¹‡anti daá¹-á¹-habbaá¹ƒ, itarath
maraá¹‡aá¹ƒ na yujjeyyÄ• ti.

<440> __manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nissayalakkhaá¹‡aá¹ƒ hadayava
viÃ±Ã±Ä• tabbanti? Ä• gamato, yuttito ca. ``yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca man
II 91/ pavattanti, taá¹ƒ rÅ«paá¹ƒ manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca ta
dhammÄ• naá¹ƒ nissayapaccayena paccayoâ€™â€™ ti \Be II 97/ (Paá¹-á¹-h I 1.8) evamÄ•
kasmÄ• rÅ«pakaá¹‡á¸• e taá¹ƒ na vuttanti? tattha avacanaá¹ƒ aÃ±Ã±akÄ• raá¹‡aá¹ƒ. kiá¹ƒ
yathÄ• hi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni ekantato cakkhÄ• dinissayÄ• ni, na evaá¹ƒ manovi
hadayavatthunissayaá¹ƒ. nissitavasena ca vatthudukÄ• didesanÄ• pavattÄ• ``atthi rÅ«paá
vatthu, atthi rÅ«paá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa na vatthÅ«â€™â€™ tiÄ• dinÄ• (Dhs 584).
hadayavatthunissayaá¹ƒ, tassa vasena ``atthi rÅ«paá¹ƒ manoviÃ±Ã±Ä• á¹‡assa vatthÅ«â€™
vuccamÄ• nesupi na tadanuguá¹‡Ä• Ä• rammaá¹‡adukÄ• dayo sambhavanti. na hi ``atthi r
Ä• rammaá¹‡aá¹ƒ, atthi rÅ«paá¹ƒ na manoviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aâ€™â€™ nti sa
vatthÄ• rammaá¹‡adukÄ• bhinnagatikÄ• siyunti ekarasÄ• desanÄ• na bhaveyya. ekarasa
satthu ajjhÄ• sayo. tasmÄ• tattha hadayavatthu na vuttaá¹ƒ, na alabbhamÄ• nattÄ• ti daá¹-

yutti pana evaá¹ƒ veditabbÄ• --- nipphannaupÄ• dÄ• yarÅ«panissayaá¹ƒ dhÄ• tudvayaá¹ƒ
rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ, ojÄ• ya ca indriyabaddhato bahipi pavattidassanato na taá¹ƒniss
itthipurisindriyÄ• nampi tadubhayarahitepi santÄ• ne dhÄ• tudvayadassanato na taá¹ƒnissay
jÄ«vitindriyassÄ• pi aÃ±Ã±akiccaá¹ƒ vijjatÄ«ti na taá¹ƒnissayatÄ• yujjati evÄ• ti pÄ• risesat

tesaá¹ƒ nissayoti viÃ±Ã±Ä• yati. sakkÄ• hi vattuá¹ƒ nipphannaupÄ• dÄ• yarÅ«panissayaá¹
paÃ±cavokÄ• rabhave rÅ«papaá¹-ibaddhavuttibhÄ• vato. yaá¹ƒ yaÃ±hi rÅ«papaá¹-ibaddhav
nipphannaupÄ• dÄ• yarÅ«panissayaá¹ƒ diá¹-á¹-haá¹ƒ yathÄ• ``cakkhuviÃ±Ã±Ä• á¹‡adhÄ•
``paÃ±cavokÄ• rabhaveâ€™â€™ ti ca visesanaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tuvasena kata
catuvokÄ• rabhave nattheva. nanu ca indriyanissayatÄ• yapi sÄ• dhanato viruddho hetu Ä•
diá¹-á¹-habÄ• dhanato. diá¹-á¹-haá¹ƒ hetaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa viya dhÄ• tudvayass
mandatikkhÄ• diananuvidhÄ• naá¹ƒ. tathÄ• hissa pÄ• á¸·iyaá¹ƒ indriyapaccayatÄ• na vutt
tadanuvidhÄ• nasaá¹…khÄ• tÄ• indriyanissayatÄ• bÄ• dhÄ«yati. hotu dhÄ• tudvayanissay
upÄ• dÄ• yarÅ«paÃ±ca, etaá¹ƒ pana kammasamuá¹-á¹-hÄ• naá¹ƒ, paá¹-iniyatakiccaá¹ƒ, ha
kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? vuccate --- vatthurÅ«pabhÄ• vato __kammasamuá¹-á¹-hÄ• naá
II 98/ __paá¹-iniyatakiccaá¹ƒ, _ vatthurÅ«pabhÄ• vatoti ca viÃ±Ã±Ä• á¹‡anissayabhÄ• vatot
katvÄ• manasi katvÄ• sabbacetasÄ• samannÄ• haritvÄ• kiÃ±ci cintentassa hadayassa kl
tatthetamavaá¹-á¹-hitanti viÃ±Ã±Ä• yati. __tÄ• saÃ±Ã±eva dhÄ• tÅ«na_nti
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒyeva \Ne II 92/. nissayabhÄ• vato upari Ä•
paccupatiá¹-á¹-hatÄ«ti __ubbahanapaccupaá¹-á¹-hÄ• naá¹ƒ_. sesaá¹ƒ heá¹-á¹-hÄ• vuttana

<441> abhikkamo Ä• di yesaá¹ƒ te abhikkamÄ• dÄ«. Ä• di-saddena
paá¹-ikkamasamiÃ±janapasÄ• raá¹‡aukkhepanaavekkhepanÄ• dikÄ• sabbÄ• kiriyÄ• parig
abhikkamÄ• dÄ«naá¹ƒ pavattakaá¹ƒ cittaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ yassÄ• sÄ•
__abhikkamÄ• dippavattakacittasamuá¹-á¹-hÄ• nÄ• , _ vÄ• yodhÄ• tu. tassÄ• yaá¹ƒ sahaja
thambhanasandhÄ• raá¹‡acalanasaá¹…khÄ• taá¹ƒ kiccaá¹ƒ, tassa sahakÄ• rÄ«kÄ• raá¹‡al
kÄ• yaviÃ±Ã±atti nÄ• mÄ• ti dassento Ä• ha __ ``abhikkamÄ• di ... pe ... kÄ• yaviÃ±Ã±attÄ«

kassa pana Ä• kÄ• ravikÄ• roti? sÄ• matthiyato vÄ• yodhÄ• tuadhikÄ• naá¹ƒ cittajamahÄ•
sÄ• matthiyaá¹ƒ? cittajatÄ• , upÄ• dÄ• yarÅ«patÄ• ca. atha vÄ• vÄ• yodhÄ• tuyÄ• Ä• kÄ•
paccayoti sambandhitabbaá¹ƒ. yadi evaá¹ƒ viÃ±Ã±attiyÄ• upÄ• dÄ• yarÅ«pabhÄ• vo na yu
upÄ• dÄ• yarÅ«paá¹ƒ ekabhÅ«tasannissayaá¹ƒ atthi. ``catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ u
vuttaá¹ƒ, nÄ• yaá¹ƒ doso catunnaá¹ƒ vikÄ• ro catÅ«su ekassÄ• pi hoti catusÄ• dhÄ• raá¹‡a
vÄ• yodhÄ• tuadhikatÄ• ya ca kalÄ• passa ``vÄ• yodhÄ• tuyÄ• â€™â€™ ti vacanaá¹ƒ na vi
sÄ• matthiyato, na pamÄ• á¹‡ato. aÃ±Ã±athÄ• hi avinibbhogavuttitÄ• na yujjeyya. vÄ• yod
tesaá¹ƒ matena viÃ±Ã±attiyÄ• upÄ• dÄ• yarÅ«patÄ• durupapÄ• dÄ• . na hi ekassa vikÄ• r
panÄ• yaá¹ƒ hatthacalanÄ• dÄ«su phandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantaramaviÃ±Ã±
gayhati. phandamÄ• navaá¹‡á¹‡avinimutto koci vikÄ• ro atthi. tassa ca taggahaá¹‡Ä• nanta
kathametaá¹ƒ viÃ±Ã±Ä• yatÄ«ti adhippÄ• yaggahaá¹‡ato. na hi viÃ±Ã±attivikÄ• rarahitesu r
``idamesa kÄ• reti maÃ±Ã±eâ€™â€™ ti adhippÄ• yaggahaá¹‡aá¹ƒ \Be II 99/ diá¹-á¹-haá¹ƒ,
diá¹-á¹-haá¹ƒ. tasmÄ• phandamÄ• navaá¹‡á¹‡avinimutto koci vikÄ• ro atthi adhippÄ• yassa
Ã±Ä• pako ca hetu Ã±Ä• petabbamatthaá¹ƒ sayaá¹ƒ gahito eva Ã±Ä• peti, na vijjamÄ• natÄ
vaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ vikÄ• raggahaá¹‡ampi anumÄ• nato viÃ±Ã±Ä• yati. tathÄ

``visayattamanÄ• pannÄ• , saddÄ• nevatthabodhakÄ• .

na sattÄ• mattato atthe, te aÃ±Ã±Ä• tÄ• pakÄ• sakÄ• â€™â€™ ti ||

yadi \Ne II 93/ vikÄ• raggahaá¹‡ameva kÄ• raá¹‡aá¹ƒ adhippÄ• yaggahaá¹‡assa, kasmÄ•
adhippÄ• yaggahaá¹‡aá¹ƒ na hotÄ«ti? na kevalaá¹ƒ vikÄ• raggahaá¹‡ameva adhippÄ• yag
kho purimasiddhasambandhaggahaá¹‡aÃ±ca imassa upanissayoti daá¹-á¹-habbaá¹ƒ. thamb
viÃ±Ã±attivikÄ• rasahitÄ• ya vÄ• yodhÄ• tuyÄ• hontÄ«ti vuttaá¹ƒ. kiá¹ƒ sabbÄ• va vÄ• yod
karontÄ«ti? nayidamevaá¹ƒ. sattamajavanasambhÅ«tÄ• hi vÄ• yodhÄ• tu purimajavanasan
upathambhakapaccaye labhitvÄ• desantaruppattihetubhÄ• vena calayati cittajarÅ«paá¹ƒ, n
santhambhanasandhÄ• raá¹‡amattaá¹ƒ karontiyo tassÄ• upakÄ• rÄ• ya honti. desantarupp
kattubhÄ• vo samÄ• ropitoti daá¹-á¹-habbaá¹ƒ. aÃ±Ã±athÄ• dhammÄ• naá¹ƒ abyÄ• pÄ• ra
sattahi yugehi Ä• kaá¸• á¸• hitabbasakaá¹-amettha __aá¹-á¹-hakathÄ• yaá¹ƒ_ nidassitaá¹ƒ.
taá¹ƒsambandhatÄ• ya utukammÄ• hÄ• rajarÅ«pampi calati nadÄ«sote pakkhittasukkhagon
phandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantaraá¹ƒ viÃ±Ã±attiggahaá¹‡assa vuttattÄ• . kiá¹ƒ c
viÃ±Ã±attivikÄ• rasahitÄ• ti? nayidamevaá¹ƒ, tathÄ• calayitumasakkuá¹‡antiyopi thambhan
paá¹-hamajavanÄ• disambhÅ«tÄ• pi vÄ• yodhÄ• tuyo viÃ±Ã±attivikÄ• rasahitÄ• evÄ• ti gah
disÄ• bhÄ• genÄ• yaá¹ƒ abhikkamÄ• diá¹ƒ pavattetukÄ• mo, tadabhimukhavikÄ• rasabbhÄ
vikÄ• ro viÃ±Ã±atti. evaÃ±ca katvÄ• manodvÄ• rÄ• vajjanassÄ• pi viÃ±Ã±attisamuá¹-á¹-hÄ
yujjati. yathÄ• vuttavikÄ• raggahaá¹‡amukhena taá¹ƒsamaá¹…gino adhippÄ• yo viÃ±Ã±Ä• y
``adhippÄ• yappakÄ• sanarasÄ• â€™â€™ _ti.

kÄ• yavipphandanassa \Be II 100/ hetubhÅ«tÄ• ya vÄ• yodhÄ• tuyÄ• vikÄ• rabhÄ• vato pa
__kÄ• yavipphandanahetubhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _ vuttÄ• . __cittasamuá¹-á¹-hÄ• na
ca vÄ• yodhÄ• tuyÄ• kiccÄ• dhikatÄ• ya vuttaá¹ƒ. __kÄ• yavipphandanena adhippÄ• yaviÃ
kÄ• yavipphandanena karaá¹‡abhÅ«tena adhippÄ• yassa viÃ±Ã±Ä• panahetubhÄ• vato kÄ
sambandho. ayaÃ±hettha attho --- viÃ±Ã±Ä• petÄ«ti viÃ±Ã±atti. kiá¹ƒ viÃ±Ã±Ä• peti? adhipp
kÄ«disena? vipphandamÄ• nenÄ• ti. dutiyanaye pana yathÄ• vuttena kÄ• yena viÃ±Ã±Ä• y
sesaá¹ƒ vuttanayameva.

atthÄ• vabodhanasamattho vacÄ«viseso __vacÄ«bhedo_. tena vÄ• yuvanappatinadÄ«gho
pavattakaá¹ƒ cittaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ yassÄ• sÄ• __vacÄ«bhedappavattakacittasam
pathavÄ«dhÄ• tu. tassÄ• yaá¹ƒ upÄ• dinnasaá¹…khÄ• tassa \Ne II 94/ akkharuppattiá¹-á¹-h
ghaá¹-á¹-anasaÃ±Ã±itaá¹ƒ kiccaá¹ƒ, tassa sahakÄ• rÄ«kÄ• raá¹‡abhÅ«to Ä• kÄ• raviseso v
dassento Ä• ha __ ``vacÄ«bhe ... pe ... vacÄ«viÃ±Ã±attÄ«â€™â€™ _ti.

idÄ• ni ``kassa pana Ä• kÄ• ravikÄ• roâ€™â€™ tiÄ• di kÄ• yaviÃ±Ã±attiyaá¹ƒ vuttanayene

viseso --- yathÄ• tattha ``phandamÄ• navaá¹‡á¹‡aggahaá¹‡Ä• nantaraâ€™â€™ nti vuttaá¹
``suyyamÄ• nasaddasavanÄ• nantaraâ€™â€™ nti yojetabbaá¹ƒ. idha ca thambhanÄ• dÄ«n
``sattamajavanasambhÅ«tÄ• â€™â€™ tiÄ• dinayo na labbhati. ghaá¹-á¹-anena hi saddhiá¹ƒ
ghaá¹-á¹-anaÃ±ca paá¹-hamajavanÄ• dÄ«supi labbhateva. __ghaá¹-á¹-anaá¹ƒ_ paccayavas
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• sannataruppÄ• do. __calanaá¹ƒ_ ekassÄ• pi desantaruppÄ• dapan
yathÄ• ca vÄ• yodhÄ• tuyÄ• calanaá¹ƒ kiccaá¹ƒ, evaá¹ƒ pathavÄ«dhÄ• tuyÄ• ghaá¹-á¹-an
``pathavÄ«dhÄ• tuyÄ• upÄ• dinnaghaá¹-á¹-anassa paccayoâ€™â€™ _ti. sesaá¹ƒ vuttanay
kÄ• yavacÄ«viÃ±Ã±attÄ«naá¹ƒ anumÄ• navasena gahetabbabhÄ• vavibhÄ• vanaá¹ƒ. __ya
baddhagosÄ«sÄ• di_rÅ«pÄ• ni disvÄ• tadanantarappavattÄ• ya aviÃ±Ã±Ä• yamÄ• nantarÄ
gosÄ«sÄ• dÄ«naá¹ƒ udakasahacÄ• rippakÄ• rasaÃ±Ã±Ä• á¹‡Ä• kÄ• raá¹ƒ gahetvÄ• udaka
vipphandamÄ• nasamuccÄ• riyamÄ• navaá¹‡á¹‡asadde gahetvÄ• tadanantarapavattÄ• ya
manodvÄ• ravÄ«thiyÄ• purimasiddhasambandhagahaá¹‡Å«panissayasahitÄ• ya sÄ• dhipp

<442> rÅ«pÄ• ni \Be II 101/ paricchindati, sayaá¹ƒ vÄ• tehi paricchijjati, rÅ«pÄ• naá¹ƒ vÄ•
rÅ«paparicchedo, taá¹ƒ lakkhaá¹‡aá¹ƒ etissÄ• ti __rÅ«paparicchedalakkhaá¹‡Ä• _. ayaá¹ƒ
taá¹ƒ rÅ«pakalÄ• paá¹ƒ paricchindantÄ« viya hoti. tenÄ• ha __ ``rÅ«papariyantappakÄ• san
pana yasmÄ• rÅ«pÄ• naá¹ƒ paricchedamattaá¹ƒ hutvÄ• gayhati, tasmÄ• vuttaá¹ƒ __
``rÅ«pamariyÄ• dapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. yasmiá¹ƒ kalÄ• pe bhÅ«tÄ• naá¹ƒ p
__asamphuá¹-á¹-habhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _. vijjamÄ• nepi hi kalÄ• pantarabhÅ«tÄ•
samphuá¹-á¹-habhÄ• ve taá¹ƒtaá¹ƒbhÅ«tavivittatÄ• rÅ«papariyanto Ä• kÄ• soti yesaá¹ƒ so
asamphuá¹-á¹-hova. aÃ±Ã±athÄ• paricchinnatÄ• na siyÄ• tesaá¹ƒ bhÅ«tÄ• naá¹ƒ byÄ• pi
asamphuá¹-á¹-hatÄ• . tenÄ• ha bhagavÄ• ``asamphuá¹-á¹-haá¹ƒ catÅ«hi mahÄ• bhÅ«tehÄ
kaá¹‡á¹‡acchiddamukhavivarÄ• divasena ca __chiddavivarabhÄ• vapaccupaá¹-á¹-hÄ• nÄ•
paricchedo, tattheva tesaá¹ƒ paricchedabhÄ• vena labbhatÄ«ti vuttaá¹ƒ __
``paricchinnarÅ«papadaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. __ ``yÄ• ya paricchinnesÅ«â€™â€™ _t
taá¹ƒtaá¹ƒkalÄ• pÄ• naá¹ƒ kalÄ• pantarehi asaá¹…karakÄ• raá¹‡ataá¹ƒ dasseti. <443> __a
agarutÄ• . __vinodanaá¹ƒ_ vikkhipanaá¹ƒ, apanayananti attho. __athaddhatÄ• _ti akathinat
mudubhÄ• veneva sabbakiriyÄ• su __avirodhitÄ• _. mudu hi katthaci na virujjhati. tÄ«supi á
__a_-kÄ• ro dandhatÄ• dihetÅ«naá¹ƒ paá¹-ipakkhasamuá¹-á¹-hÄ• nattÄ• lahutÄ• dÄ«nanti
``sattÄ• paá¹-isedheâ€™â€™ ti vadanti. sarÄ«rena kattabbakiriyÄ• naá¹ƒ anukÅ«latÄ• saá¹
lakkhaá¹‡aá¹ƒ etissÄ• ti __sarÄ«rakiriyÄ• nukÅ«lakammaÃ±Ã±abhÄ• valakkhaá¹‡Ä• _. aka
hotÄ«ti kammaÃ±Ã±atÄ• __adubbalabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _ vuttÄ• .

lahutÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• vijahanena duviÃ±Ã±eyyanÄ• nattatÄ• vuttÄ• ti taá¹
taá¹ƒnÄ• nattappakÄ• sanatthaá¹ƒ __ ``evaá¹ƒ santepÄ«â€™â€™ _ti vuttaá¹ƒ. __dhÄ• tukk
vÄ• tapittasemhapakopo, rasÄ• didhÄ• tÅ«naá¹ƒ vÄ• vikÄ• rÄ• vatthÄ• . dvidhÄ• vuttopi a
pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ dhÄ• tÅ«naá¹ƒyeva vikÄ• roti daá¹-á¹-habbo. __paá¹-ipakkha
sappÄ• yautuÄ• hÄ• rÄ• vikkhittacittatÄ• . te ca taá¹ƒtaá¹ƒvikÄ• rassa visesapaccayabhÄ• v

\Be II 102/ sabbe sabbesaá¹ƒ paccayÄ• . yato nesaá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• vijahanaá¹ƒ, iddh
vasavattanaá¹ƒ __maddavappakÄ• ro. suparimadditacammasudhantasuvaá¹‡á¹‡a_gahaá¹‡
mudukammaÃ±Ã±asadisarÅ«panidassanamattaá¹ƒ, na taá¹ƒ idha adhippetaá¹ƒ mudutÄ• ka
anindriyabaddharÅ«pasantÄ• ne lahutÄ• dÄ«ni sambhavanti, indriyabaddhepi rÅ«pabhave
dandhattakarÄ• didhÄ• tukkhobhÄ• bhÄ• vato. sati hi tÄ• dise dhÄ• tukkhobhe tappaá¹-ipak
lahutÄ• dÄ«hi bhavitabbanti keci, taá¹ƒ akÄ• raá¹‡aá¹ƒ. na hi vÅ«pasametabbapaccanÄ«kÄ
tabbirodhidhammasamuppÄ• do, tathÄ• sati sahetukakiriyacittuppÄ• desu kÄ• yalahutÄ• dÄ
kasmÄ• pana kammajarÅ«pesu lahutÄ• dayo na hontÄ«ti? paccuppannapaccayÄ• pekkhat
sabbadÄ• bhÄ• vÄ«hi lahutÄ• dÄ«hi bhavitabbaá¹ƒ siyÄ• ti.

<444> Ä• di cayo, Ä«saá¹ƒ vÄ• cayoti Ä• cayo, yathÄ• paccayaá¹ƒ tato tato Ä• gatassa viy
tadubhayaá¹ƒ ekajjhaá¹ƒ gahetvÄ• Ä• cayo lakkhaá¹‡aá¹ƒ etassÄ• ti __Ä• cayalakkhaá¹‡o
paá¹-hamuppÄ• do, vaá¸• á¸• hi ca ``upaÃ±Ã±attaá¹ƒ upasittaâ€™â€™ ntiÄ• dÄ«su viya up
paá¹-hamÅ«pariatthassa nidassanato. __pubbantato_ti pubbakoá¹-á¹-hÄ• sato, anÄ• gatabb
uppajjamÄ• ne rÅ«padhamme uppÄ• do anÄ• gatakkhaá¹‡ato ummujjÄ• pento viya hotÄ«ti
``ummujjÄ• panarasoâ€™â€™ _ti. tathÄ• so ``ime rÅ«padhammÄ• â€™â€™ ti niyyÄ• tent
``niyyÄ• tanapaccupaá¹-á¹-hÄ• noâ€™â€™ _ti. __paripuá¹‡á¹‡abhÄ• vapaccupaá¹-á¹-hÄ•
upacayoâ€™â€™ ti imassa atthassa vasena \Ne II 96/ veditabbÄ• . __pavattilakkhaá¹‡Ä• _
pavattananti lakkhitabbÄ• . __anuppabandhanarasÄ• _ti pubbÄ• paravasena anu anu paba
anupacchedavasena gahetabbato __anupacchedapaccupaá¹-á¹-hÄ• nÄ• _.

__ubhayampÄ«_ti upacayo santatÄ«ti ubhayampi. __jÄ• tirÅ«passevÄ• _ti rÅ«puppÄ• dass
evaá¹ƒ kasmÄ• vibhajja vuttÄ• ti Ä• ha __ ``Ä• kÄ• ranÄ• nattatoâ€™â€™ _ti, jÄ• tirÅ«pass
attho. veneyyavasena vibhajjakathane kÄ• raá¹‡aá¹ƒ parato Ä• vi bhavissati. kathaá¹ƒ pane
pavattiÄ• kÄ• ranÄ• nattato jÄ• tirÅ«passa bhedo, na sabhÄ• vatoti \Be II 103/? niddesatoti
panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __yo Ä• yatanÄ• na_nti yo aá¸• á¸• hekÄ• dasannaa
Ä• dicayattÄ• __ ``Ä• cayoâ€™â€™ _ti vutto. __so_ eva __upacayo_ paá¹-hamuppÄ• dabb
paá¹-hamatthoti katvÄ• . __yo_ pana tattheva uppajjamÄ• nÄ• naá¹ƒ upari cayattÄ• __upac
anupabandhavasena uppattibhÄ• vato. atha vÄ• __yo Ä• yatanÄ• naá¹ƒ Ä• cayo_ paá¹-ha
so pana tattheva uppajjamÄ• nÄ• naá¹ƒ upari cayattÄ• __upacayo, _ vaá¸• á¸• hÄ«ti attho.
vaá¸• á¸• hibhÄ• vena upalakkhito uppÄ• do, __sÄ• _ eva __santati_ pabandhÄ• kÄ• rena u
``aá¹-á¹-hakathÄ• yampÄ«â€™â€™ _tiÄ• di.

tattha __evaá¹ƒ kiá¹ƒ kathita_nti ``yo Ä• yatanÄ• naá¹ƒ Ä• cayoâ€™â€™ tiÄ• dinÄ• (Dhs 6
atthajÄ• taá¹ƒ kathitaá¹ƒ hoti? Ä• yatanena Ä• cayo kathito. Ä• cayupacayasantatiyo hi nibb
evÄ• ti Ä• yatanehi Ä• cayÄ• dÄ«naá¹ƒ pakÄ• sitattÄ• tehi Ä• cayo kathito. Ä• yatanÄ• naá
Ä• cayasabhÄ• vÄ• ni uppÄ• dadhammÄ• ni Ä• yatanÄ• nÄ«ti Ä• cayena taá¹ƒpakatikaá¹ƒ
lakkhaá¹‡aÃ±hi uppÄ• do, na rÅ«parÅ«panti.

__rÅ«paparipÄ• ko_ rÅ«padhammÄ• naá¹ƒ jiá¹‡á¹‡atÄ• . __upanayanarasÄ• _ti bhaá¹…gu
__sabhÄ• vÄ• napagamepÄ«_ti kakkhaá¸·atÄ• disabhÄ• vassa avigamepi. á¹-hitikkhaá¹‡e
sabhÄ• vaá¹ƒ vijahati nÄ• ma. __navabhÄ• vo_ uppÄ• dÄ• vatthÄ• , tassa apagamabhÄ• v
``navabhÄ• vÄ• pagamapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti. __ ``arÅ«padhammÄ• naâ€™
suá¹-á¹-hu paá¹-icchannatÄ• ya vuttaá¹ƒ. rÅ«padhammÄ• nampi hi khaá¹‡ikajarÄ• paá¹-icc
avÄ«cijarÄ• tipi vuccati. __esa vikÄ• ro_ti khaá¹‡á¸• iccÄ• divikÄ• ramÄ• ha. so hi arÅ«padh
avÄ«cijarÄ• nÄ• ma, tassÄ• pi \Ne II 97/ esa vikÄ• ro natthÄ«ti sambandhitabbaá¹ƒ. natthi
vÄ«cÄ«ti __avÄ«cijarÄ• , _ navabhÄ• vato duviÃ±Ã±eyyantarajarÄ• ti attho.

parito sabbaso ``bhijjanaâ€™â€™ nti lakkhitabbÄ• ti __paribhedalakkhaá¹‡Ä• _. niccaá¹ƒ
pana khaá¹‡abhaá¹…gitÄ• ya yena bhaá¹…gena na niccanti aniccaá¹ƒ, so aniccassa bhÄ•
yasmÄ• á¹-hitippattaá¹ƒ rÅ«paá¹ƒ vinÄ• sabhÄ• vena \Be II 104/ saá¹ƒsÄ«dantÄ« viya hotÄ
``saá¹ƒsÄ«danarasÄ• â€™â€™ _ti. yasmÄ• ca sÄ• rÅ«padhammÄ• naá¹ƒ bhaá¹…gabhÄ•
tasmÄ• vuttaá¹ƒ __ ``khayavayapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti.

<445> __ojÄ• lakkhaá¹‡o_ti ettha aá¹…gamaá¹…gÄ• nusÄ• rino rasassa sÄ• ro upathamb
viseso ojÄ• . kabaá¸·aá¹ƒ karÄ«yatÄ«ti __kabaá¸·Ä«kÄ• ro_. Ä• harÄ«yatÄ«ti __Ä• hÄ• ro,
ajjhoharÄ«yatÄ«ti attho. idaá¹ƒ pana savatthukaá¹ƒ ojaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. bÄ• hiraá¹ƒ
paccayaá¹ƒ labhitvÄ• eva ajjhattikÄ• hÄ• ro rÅ«paá¹ƒ uppÄ• deti, so pana rÅ«paá¹ƒ Ä• har
``rÅ«pÄ• haraá¹‡arasoâ€™â€™ _ti. tato eva ojaá¹-á¹-hamakarÅ«puppÄ• danena imassa kÄ
__upathambhanapaccupaá¹-á¹-hÄ• no_. ojÄ• ya rÅ«pÄ• haraá¹‡akiccaá¹ƒ bÄ• hirÄ• dhÄ«n
``Ä• haritabbavatthupadaá¹-á¹-hÄ• noâ€™â€™ _ti.

<446> __balarÅ«pa_ntiÄ• dÄ«su imasmiá¹ƒ kÄ• ye balaá¹ƒ nÄ• ma atthi, sambhavo nÄ• m
``jÄ• ti saÃ±jÄ• tÄ«â€™â€™ ti (Vibh 191) vacanato jÄ• ti nÄ• ma atthi, tehipi catÅ«hi mahÄ•
abhÄ• vato upÄ• dÄ• yarÅ«pehi bhavitabbanti adhippÄ• yo. __ekaccÄ• na_nti abhayagirivÄ
__paá¹-ikkhitta_nti ettha evaá¹ƒ paá¹-ikkhepo veditabbo --- middhaá¹ƒ rÅ«pameva na hoti n
desitattÄ• . yassa hi nÄ«varaá¹‡esu desanÄ• , taá¹ƒ na rÅ«paá¹ƒ yathÄ• kÄ• macchando.
middhaá¹ƒ rÅ«paá¹ƒ, arÅ«paÃ±cÄ• ti. tattha yaá¹ƒ arÅ«paá¹ƒ, taá¹ƒ nÄ«varaá¹‡esu desitaá
taá¹ƒ na, visesavacanÄ• bhÄ• vato. na hi visesetvÄ• middhaá¹ƒ nÄ«varaá¹‡esu desitaá¹ƒ,
duvidhataá¹ƒ parikappetvÄ• pi na sakkÄ• nÄ«varaá¹‡abhÄ• vaá¹ƒ nivattetuá¹ƒ. sakkÄ• hi
arÅ«pato aÃ±Ã±aá¹ƒ middhaá¹ƒ parikappitaá¹ƒ, tampi nÄ«varaá¹‡aá¹ƒ middhasabhÄ• vattÄ
viyÄ• â€™â€™ ti.

bhavatu \Ne II 98/ nÄ«varaá¹‡aá¹ƒ, ko virodhoti ce? nÄ«varaá¹‡aÃ±ca pahÄ• tabbaá¹ƒ. pa
``addhÄ• munÄ«si sambuddho, natthi nÄ«varaá¹‡Ä• tavÄ• â€™â€™ ti (Sn 546) vacanato.
``katame dhammÄ• neva dassanena na bhÄ• vanÄ• ya pahÄ• tabbÄ• ? catÅ«su bhÅ«mÄ«

vipÄ• ko, tÄ«su bhÅ«mÄ«su kiriyÄ• byÄ• kataá¹ƒ, rÅ«paÃ±ca nibbÄ• naÃ±ca. ime dhammÄ
pahÄ• tabbÄ• â€™â€™ ti \Be II 105/ (Dhs 1407) vacanato. na cettha tadÄ• rammaá¹‡akiles
``rÅ«paá¹ƒ, bhikkhave, na tumhÄ• kaá¹ƒ, taá¹ƒ pajahathÄ• â€™â€™ tiÄ• dÄ«su (SN b III 34
kÄ• macchandÄ• dÄ«naá¹ƒ tathÄ• pahÄ• nassa anadhippetattÄ• . tasmÄ• na middhaá¹ƒ n
rÅ«pabhÄ• vaá¹ƒ na sampaá¹-icchatha, kathaá¹ƒ bhagavato niddÄ• . middhaÃ±hi ``niddÄ• p
vibhaá¹…ge vibhattattÄ• niddÄ• ti? na middhaá¹ƒ niddÄ• , niddÄ• hetubhÄ• vato pana taá¹
vibhattaá¹ƒ yathÄ• itthiliá¹…gÄ• di. evampi niddÄ• hetuno middhassa abhÄ• vato kathaá¹ƒ
niddÄ• bhagavato sarÄ«ragilÄ• niyÄ• , na middhena. sÄ• ca natthÄ«ti na sakkÄ• vattuá¹ƒ
Ä• gilÄ• yati, tamahaá¹ƒ Ä• yamissÄ• mÄ«â€™â€™ ti (MN II 22) vacanato. na cettha evam
niddÄ• hetÅ«ti, niddÄ• hetu eva middhanti evamavadhÄ• raá¹‡Ä• . tasmÄ• aÃ±Ã±opi atthi
sarÄ«ragilÄ• niyÄ• . tena vuttaá¹ƒ ``niddÄ• bhagavato sarÄ«ragilÄ• niyÄ• , na middhenÄ• â

niddÄ• ca bhagavato natthÄ«ti na sakkÄ• vattuá¹ƒ ``abhijÄ• nÄ• mi kho panÄ• haá¹ƒ aggi
supitÄ• â€™â€™ ti (MN I 387) vacanato. itopi na middhaá¹ƒ rÅ«paá¹ƒ sampayogavacanato
``thinamiddhanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡ena nÄ«varaá¹‡aÃ±ceva nÄ«varaá¹‡asam
(Dhs 1176). na cettha yathÄ• lÄ• bhabhavanaá¹ƒ? sakkÄ• paccetuá¹ƒ ``sakkharakathalikan
carantampi tiá¹-á¹-hantampÄ«â€™â€™ tiÄ• di (DN I 249) viya appasiddhatÄ• ya rÅ«pabhÄ•
rÅ«pabhÄ• ve sambhavato yathÄ• lÄ• bhapaccayo yujjeyyÄ• ti. itopi na rÅ«paá¹ƒ middhaá¹
vuttampi cetaá¹ƒ ``nÄ«varaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca nÄ«varaá¹‡o dhammo uppajjati n
ti (Paá¹-á¹-h III 8.8) imassa vibhaá¹…ge ``Ä• ruppe kÄ• macchandanÄ«varaá¹‡aá¹ƒ paá¹-ic
thinamiddhanÄ«varaá¹‡aá¹ƒ uddhaccanÄ«varaá¹‡aá¹ƒ avijjÄ• nÄ«varaá¹‡aá¹ƒ uppajjatÄ«â
``na middhaá¹ƒ rÅ«paâ€™â€™ nti yaá¹ƒ aá¹-á¹-hakathÄ• su paá¹-ikkhittaá¹ƒ, taá¹ƒ supaá¹-

__itaresÅ«_ti \Ne II 99/ balarÅ«pÄ• dÄ«su. kammasamuá¹-á¹-hÄ• nassÄ• pi rogassa visab
dhÄ• tukkhobho Ä• sannakÄ• raá¹‡aá¹ƒ, pageva itarassa. so ca atthato rÅ«padhammÄ• na
vikÄ• rÄ• vatthÄ• á¹-hitibhaá¹…gakkhaá¹‡esu eva siyÄ• ti vuttaá¹ƒ __ ``rogarÅ«paá¹ƒ jaratÄ
gahitamevÄ• â€™â€™ _ti. __upacayasantatigahaá¹‡ena gahitamevÄ• _ti tabbinimuttassa n
upÄ• dÄ• vatthÄ• ya \Be II 106/ ca aÃ±Ã±Ä• jÄ• ti nÄ• ma nattheva. sambhavo kÄ• madhÄ
indriyaparipÄ• kapaccayo Ä• podhÄ• tuyÄ• pavattiÄ• kÄ• ravisesoti Ä• ha __ ``sambhavar
gahitamevÄ• â€™â€™ _ti. kÄ• yabalaá¹ƒ nÄ• ma atthato vÄ• yodhÄ• tuyÄ• pavattiÄ• kÄ•
vipphÄ• rabhÄ• vato. yato naá¹ƒ ``pÄ• á¹‡abalaâ€™â€™ nti vadanti, tenÄ• ha __ ``balarÅ«
vÄ• yodhÄ• tuggahaá¹‡ena gahitamevÄ• â€™â€™ _ti. kasmÄ• pana nesaá¹ƒ ayathÄ• kka
__visuá¹ƒ natthÄ«_ti katvÄ• anupalabbhamÄ• nattÄ• anÄ• daradassanatthaá¹ƒ, middhapa
paá¹-hamaá¹ƒ kato. tadanusÄ• rena paá¹-ilomanayena itaresampi abhÄ• vo vuttoti veditabb

__ ``itÄ«â€™â€™ _ti idaá¹ƒ __ ``aá¹-á¹-havÄ«satividhaâ€™â€™ _nti iminÄ• sambandhital
vuttakkamena aá¹-á¹-havÄ«satividhaá¹ƒ hotÄ«ti. so ca kho pÄ• á¸·iyaá¹ƒ Ä• gatanayenevÄ•
anadhikabhÄ• vo pana dassito eva.

<447> sampayuttadhammarÄ• si hinoti etena patiá¹-á¹-hahatÄ«hi __hetu, _ mÅ«laá¹-á¹-her
alobhÄ• diko ca, tÄ• diso hetu na hotÄ«ti __nahetu_. nÄ• ssa hetu atthÄ«ti __ahetukaá¹ƒ, _
sahetukapaá¹-iyogibhÄ• vato hetunÄ• saha na uppajjatÄ«ti attho. ahetukameva hetunÄ• v
__hetuvippayuttaá¹ƒ_. dhammanÄ• nattÄ• bhÄ• vepi hi saddatthanÄ• nattena veneyyavase
dukapadavasena cetaá¹ƒ vuttaá¹ƒ. paccayÄ• dhÄ«navuttitÄ• ya saha paccayenÄ• ti __sapp
loke niyuttaá¹ƒ, viditanti vÄ• __lokiyaá¹ƒ_. Ä• bhavaggaá¹ƒ, Ä• gotrabhuá¹ƒ vÄ• savantÄ
Ä• savehÄ«ti __sÄ• savaá¹ƒ, _ Ä• savehi Ä• lambitabbanti attho. Ä• disaddena saá¹ƒyojanÄ
yoganÄ«yaá¹ƒ nÄ«varaá¹‡Ä«yaá¹ƒ saá¹ƒkilesikaá¹ƒ parÄ• maá¹-á¹-haá¹ƒ acetasikaá¹ƒ citta
narÅ«pÄ• vacaraá¹ƒ naarÅ«pÄ• vacaraá¹ƒ naapariyÄ• pannaá¹ƒ aniyataá¹ƒ aniyyÄ• nikaá¹
saá¹…gaho daá¹-á¹-habbo.

Ä• hito ahaá¹ƒ mÄ• no etthÄ• ti attÄ• , attabhÄ• vo. taá¹ƒ attÄ• naá¹ƒ adhikicca uddissa pav
100/, indriyabaddhadhammÄ• , tesu bhavaá¹ƒ __ajjhattikaá¹ƒ, _ cakkhÄ• di. aá¹-á¹-hakathÄ
ajjhattameva __ajjhattikaá¹ƒ_ yathÄ• venayikoti \Be II 107/ (AN c 8.11; Vin III 8) imamatthaÄ
vuttaá¹ƒ __ ``attabhÄ• vaá¹ƒ adhikicca pavattattÄ• ajjhattikaâ€™â€™ _nti. __sesaá¹ƒ_ tevÄ
``tato bÄ• hirattÄ• â€™â€™ _ti idaá¹ƒ ajjhattikalakkhaá¹‡Ä• bhÄ• vato vuttaá¹ƒ. __ghaá¹-á¹
visayo ca hutvÄ• saá¹…ghaá¹-á¹-anavasena. __sesaá¹ƒ_ soá¸·asavidhaá¹ƒ. __viparÄ«tattÄ
agahetabbato. __duppaá¹-ivijjhasabhÄ• vattÄ• _ti sukhumabhÄ• vena duviÃ±Ã±eyyasabhÄ
na hotÄ«ti __dÅ«re. terasa_ hadayavatthupariyosÄ• nÄ• ni. __sabhÄ• venevÄ• _ti ``rÅ«pas
vikÄ• ro, rÅ«passa upacayoâ€™â€™ tiÄ• dinÄ• aggahetvÄ• attano sabhÄ• veneva kakkha
paricchijja gahetabbato. __sesaá¹ƒ_ dasavidhaá¹ƒ. __tabbiparÄ«tatÄ• yÄ• _ti sabhÄ• vena
sotÄ• dÄ«nampi cakkhuno viya pasannasabhÄ• vattÄ• eva yathÄ• sakaá¹ƒ visayaggahaá¹
``cakkhÄ• di ... pe ... pasÄ• darÅ«paâ€™â€™ _nti. __viparÄ«tattÄ• _ti tabbidhurasabhÄ• va
__adhipatiyaá¹-á¹-henÄ• _ti ettha cakkhÄ• dÄ«naá¹ƒ tÄ• va paÃ±cannaá¹ƒ cakkhuviÃ±Ã±Ä
tesaá¹ƒ paá¹-umandabhÄ• vÄ• nuvattanato, itthipurisindriyadvayassa sakicce jÄ«vitindriyas
sahajarÅ«pÄ• nupÄ• lane. tadubhayaá¹ƒ heá¹-á¹-hÄ• vuttameva. __upÄ• dinnattÄ• _ti gah
``mametaá¹ƒ phalaá¹ƒâ€™â€™ nti kammunÄ• gahitaá¹ƒ viya hoti apaá¹-ikkhepato.

<448> __sanidassanakammajÄ• dÄ«naá¹ƒ tikÄ• na_nti sanidassanattikassa, kammajÄ• dit
dvÄ• dasavidhe oá¸·Ä• rikarÅ«pe. __rÅ«pa_nti rÅ«pÄ• yatanaá¹ƒ. daá¹-á¹-habbabhÄ• vasa
nidassanenÄ• ti sanidassanaá¹ƒ, paá¹-ihananabhÄ• vasaá¹…khÄ• tena saha paá¹-ighenÄ•
sanidassanaÃ±ca taá¹ƒ sappaá¹-ighaÃ±cÄ• ti __sanidassanasappaá¹-ighaá¹ƒ_. tattha yassa
atthi, taá¹ƒ __sanidassanaá¹ƒ_. cakkhuviÃ±Ã±Ä• á¹‡agocarabhÄ• vova __daá¹-á¹-habbabh
anaÃ±Ã±attepi aÃ±Ã±ehi dhammehi rÅ«pÄ• yatanaá¹ƒ visesetuá¹ƒ aÃ±Ã±aá¹ƒ viya katvÄ•
sanidassanaâ€™â€™ nti. dhammabhÄ• vasÄ• maÃ±Ã±ena hi ekÄ«bhÅ«tesu dhammesu y
viya katvÄ• upacarituá¹ƒ yutto. evaá¹ƒ hi atthavisesÄ• vabodho hotÄ«ti. yo sayaá¹ƒ, nissay
sampattÄ• naá¹ƒ, asampattÄ• naÃ±ca paá¹-imukhabhÄ• vo aÃ±Ã±amaÃ±Ã±aá¹ƒ patanaá¹

byÄ• pÄ• rÄ• divikÄ• rapaccayantarasahitesu cakkhÄ• dÄ«naá¹ƒ \Be II 108/ visayesu vikÄ•
ekÄ• dasavidhaá¹ƒ oá¸·Ä• rikarÅ«paá¹ƒ. taÃ±hi sanidassanattÄ• bhÄ• vato __anidassanaá
__sappaá¹-ighaá¹ƒ_. ubhayapaá¹-ikkhepena __anidassanaappaá¹-ighaá¹ƒ. kammato jÄ• ta
ekantakammasamuá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hindriyÄ• ni, hadayaÃ±cÄ• ti navavidhaá¹ƒ rÅ«pa
catusamuá¹-á¹-hÄ• ne kammasamuá¹-á¹-hÄ• naá¹ƒ navavidhameva rÅ«panti \Ne II 101/ eva
kammato uppajjanato __kammajaá¹ƒ_. yaÃ±hi jÄ• taÃ±ca yaÃ±ca jÄ• yati yaÃ±ca jÄ• yissa
``kammajaâ€™â€™ nti vuccati yathÄ• duddhanti. __tadaÃ±Ã±apaccayajÄ• ta_nti kammato
utucittÄ• hÄ• rajaá¹ƒ. __nakutocijÄ• ta_nti lakkhaá¹‡arÅ«pamÄ• ha. viÃ±Ã±attidvayaá¹ƒ, sa
lahutÄ• dittayaá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• ni avinibbhogarÅ«pÄ• nÄ«ti etaá¹ƒ paÃ±cadasav
__cittajaá¹ƒ_. Ä• kÄ• sadhÄ• tu, lahutÄ• dittayaá¹ƒ, Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• ni avinibb
dvÄ• dasavidhaá¹ƒ rÅ«paá¹ƒ __Ä• hÄ• rajaá¹ƒ_. ettha saddaá¹ƒ pakkhipitvÄ• terasavidhaá
samuá¹-á¹-hitaá¹ƒ __utujaá¹ƒ_. sesaá¹ƒ kammajatike vuttanayÄ• nusÄ• reneva veditabbaá

<449> diá¹-á¹-hÄ• dicatukkavasena, rÅ«parÅ«pÄ• dicatukkavasena, vatthÄ• dicatukkavase
catukkasaddo yojetabbo. yaá¹ƒ rÅ«pÄ• yatanaá¹ƒ adakkhi yaá¹ƒ passati yaá¹ƒ dakkhissati y
sabbaá¹ƒ __diá¹-á¹-haá¹ƒ_ nÄ• ma diá¹-á¹-hasabhÄ• vÄ• nÄ• tivattanato yathÄ• duddhanti
__dassanavisayattÄ• _ti cakkhuviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyattÄ• . __savanavisayattÄ• _ti sota
__gandharasaphoá¹-á¹-habbattaya_nti gandho raso phoá¹-á¹-habbanti etaá¹ƒ tayaá¹ƒ. __mu
patvÄ• gahetabbato. tenÄ• ha __ ``sampattaggÄ• hakaindriyavisayattÄ• â€™â€™ _ti.

kimidaá¹ƒ phoá¹-á¹-habbaá¹ƒ nÄ• mÄ• ti? pathavÄ«tejovÄ• yodhÄ• tuttayaá¹ƒ. kasmÄ• pan
nanu sÄ«tatÄ• phusitvÄ• gayhati, sÄ• ca Ä• podhÄ• tÅ«ti? saccaá¹ƒ gayhati, na pana sÄ•
kiÃ±carahÄ«ti? tejodhÄ• tu eva. mande hi uá¹‡habhÄ• ve sÄ«tabuddhi. na hi sÄ«taá¹ƒ nÄ•
kevalaá¹ƒ pana uá¹‡habhÄ• vassa mandatÄ• ya sÄ«tatÄ• bhimÄ• no. kathametaá¹ƒ viÃ±Ã±
anavaá¹-á¹-hitattÄ• sÄ«tabuddhiyÄ• yathÄ• pÄ• rÄ• pÄ• re. tathÄ• hi ghammakÄ• le Ä• t
paviá¹-á¹-hÄ• naá¹ƒ sÄ«tabuddhi hoti, tattheva pana pathavÄ«gabbhato uá¹-á¹-hitÄ• naá¹ƒ
sÄ«tatÄ• Ä• podhÄ• tu siyÄ• , ekasmiá¹ƒ kalÄ• pe uá¹‡habhÄ• vena saddhiá¹ƒ upalabbhey
viÃ±Ã±Ä• yati na Ä• podhÄ• tu sÄ«tatÄ• ti \Be II 109/. idaÃ±ca bhÅ«tÄ• naá¹ƒ avinibbhogav
uttaraá¹ƒ, anicchantÄ• nampi pana catunnaá¹ƒ bhÅ«tÄ• naá¹ƒ ekasmiá¹ƒ kalÄ• pe kiccadas
sÄ• dhitÄ• ya uttarameva. ye pana ``vÄ• yodhÄ• tuyÄ• lakkhaá¹‡aá¹ƒ sÄ«tatÄ• â€™â€™ t
uttaraá¹ƒ. yadi hi vÄ• yodhÄ• tu sÄ«tatÄ• siyÄ• , ekasmiá¹ƒ kalÄ• pe uá¹‡habhÄ• vena sad
upalabbheyya, na ca upalabbhati. tasmÄ• viÃ±Ã±Ä• yati na vÄ• yodhÄ• tu sÄ«tatÄ• ti. yesa
Ä• podhÄ• tu, sÄ• ca phusitvÄ• \Ne II 102/ gayhatÄ«ti dassanaá¹ƒ. te vattabbÄ• ``dravabb
Ä• yasmantÄ• naá¹ƒ adhimÄ• namattaá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ viyÄ• â€™â€™ ti. vuttaÃ±heta

``dravatÄ• sahavuttÄ«ni, tÄ«á¹‡i bhÅ«tÄ• ni samphusaá¹ƒ.

`dravataá¹ƒ samphusÄ• mÄ«â€™ ti, lokoyamabhimaÃ±Ã±ati ||

``phusaá¹ƒ bhÅ«tÄ• ni saá¹‡á¹-hÄ• naá¹ƒ, manasÄ• gaá¹‡hate yathÄ• .

`paccakkhato phusÄ• mÄ«â€™ ti, Ã±Ä• tabbÄ• dravatÄ• tathÄ• â€™â€™ ti ||

__sesa_nti yathÄ• vuttaá¹ƒ rÅ«pÄ• disattavidhaá¹ƒ rÅ«paá¹ƒ á¹-hapetvÄ• avasiá¹-á¹-haá¹ƒ
rÅ«paá¹ƒ. __viÃ±Ã±Ä• á¹‡assevÄ• _ti manoviÃ±Ã±Ä• á¹‡asseva. avadhÄ• raá¹‡ena rÅ«pÄ
manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyatte niyamÄ• bhÄ• vato na viÃ±Ã±Ä• tarÅ«patÄ• ti saá¹…ka

__nipphannarÅ«paá¹ƒ panettha rÅ«parÅ«paá¹ƒ nÄ• mÄ• _ti yadettha aá¹-á¹-havÄ«satividh
nti vuttaá¹ƒ rÅ«paá¹ƒ, tadeva rÅ«palakkhaá¹‡ayogato rÅ«paá¹ƒ. ruppanaá¹ƒ rÅ«paá¹ƒ, taá¹
yathÄ• arisasoti, rÅ«paguá¹‡ayogato vÄ• yathÄ• nÄ«laguá¹‡ayogato nÄ«laá¹ƒ vatthanti. s
ruá¸·hiyÄ• ataá¹ƒsabhÄ• vepi pavattatÄ«ti aparena rÅ«pasaddena visesetvÄ• vuttaá¹ƒ __
yathÄ• tilatelaá¹ƒ, dukkhadukkhanti (Vism II 539) ca, ruppanasabhÄ• vaá¹ƒ rÅ«panti attho.
Ä• kÄ• sadhÄ• tuÄ• dÄ«naá¹ƒ kathaá¹ƒ rÅ«pabhÄ• voti? nipphannarÅ«passa paricchedavi
taggatikamevÄ• ti ``rÅ«paâ€™â€™ ntveva vuccati.

vasanti ettha cittacetasikÄ• pavattantÄ«ti __vatthu, _ cittataá¹ƒsampayuttÄ• naá¹ƒ Ä• dhÄ
taá¹ƒ pana chabbidhaá¹ƒ. tattha hadayarÅ«paá¹ƒ vatthu eva manodhÄ• tumanoviÃ±Ã±Ä• á
nissayabhÄ• vato. __na dvÄ• raá¹ƒ_ aÃ±Ã±anissayÄ• naá¹ƒ cakkhÄ• di viya. yathÄ• hi ca
sampaá¹-icchanÄ• dÄ«naá¹ƒ pavattiyÄ• dvÄ• raá¹ƒ honti, na \Be II 110/ evaá¹ƒ hadayavatt
``yaá¹ƒ panettha hadayarÅ«paá¹ƒ nÄ• ma, taá¹ƒ vatthu, na dvÄ• raâ€™â€™ _nti. __viÃ±Ã±
kammadvÄ• rabhÄ• vato. tannissitassa cittuppÄ• dassa abhÄ• vato __na vatthu. pasÄ• dar
attasannissitassa cakkhuviÃ±Ã±Ä• á¹‡Ä• dikassa, __dvÄ• raÃ±ca_ aÃ±Ã±anissitassa samp
__sesaá¹ƒ_ ekavÄ«satividhaá¹ƒ rÅ«paá¹ƒ vuttavipariyÄ• yato __neva vatthu na ca dvÄ• raâ

<450> ekato \Ne II 103/ eva jÄ• taá¹ƒ __ekajaá¹ƒ_. nanu ca ekato eva paccayato paccayup
natthÄ«ti? saccaá¹ƒ natthi, rÅ«pajanakapaccayesu ekatoti ayamettha adhippÄ• yo. na hi rÅ
aÃ±Ã±aá¹ƒ paccayaá¹ƒ apekkhati. __dvija_ntiÄ• dÄ«supi eseva nayo. __imesa_nti imesaá¹
kammajamevÄ• _ti kammato eva jÄ• taá¹ƒ. __cittajamevÄ• _ti etthÄ• pi eseva nayo. __citta
kÄ• lena cittato, kÄ• lena ututoti evaá¹ƒ cittato ca ututo ca jÄ• taá¹ƒ daá¹-á¹-habbaá¹ƒ. __taâ
dvÄ«hi jÄ• tanti. parato dvÄ«supi eseva nayo. __saddÄ• yatanamevÄ• _ti ettha yaá¹ƒ cittaja
taá¹ƒ saviÃ±Ã±attikamevÄ• ti eke. aviÃ±Ã±attikopi atthi vitakkavipphÄ• rasaddoti porÄ• á¹‡Ä

vitakkavipphÄ• rasaddo na sotaviÃ±Ã±eyyoti hi evaá¹ƒ pavattamahÄ• aá¹-á¹-hakathÄ• vÄ•
cittasamuá¹-á¹-hÄ• nassa saddassa viÃ±Ã±attiyÄ• vinÄ• pi uppatti icchitabbÄ• . na hi viÃ±Ã
viÃ±Ã±attÄ«â€™â€™ ti vacanato asotaviÃ±Ã±eyyena saddena saha uppajjati, evaá¹ƒ sante
saddanavakena bhavitabbaá¹ƒ. so ca vÄ• do ``saddo ca hoti, na sotaviÃ±Ã±eyyo cÄ• â€™â

maÃ±Ã±amÄ• nehi saá¹…gahakÄ• rehi paá¹-ikkhitto. apare pana mahÄ• aá¹-á¹-hakathÄ• v
tassa adhippÄ• yaá¹ƒ vaá¹‡á¹‡enti. kathaá¹ƒ? ``jivhÄ• tÄ• lucalanÄ• dikaá¹ƒ vitakkasamuá¹
viÃ±Ã±attisahajameva sukhumasaddaá¹ƒ dibbasotena sutvÄ• Ä• disatÄ«â€™â€™ ti sutte,
oá¸·Ä• rikaá¹ƒ saddaá¹ƒ sandhÄ• ya sotaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayabhÄ• vo
vitakkavipphÄ• rasaddassa asotaviÃ±Ã±eyyatÄ• vuttÄ• ti. __taá¹ƒ_ catujaá¹ƒ. __avasesa_
saddhiá¹ƒ Ä• kÄ• sadhÄ• tumÄ• ha.

__lakkhaá¹‡arÅ«paá¹ƒ_ \Be II 111/ __pana nakutocijÄ• ta_nti kutocipi paccayato na jÄ• taá
jÄ• taá¹ƒ paccayehi vinÄ• sayameva jÄ• tassa sabbena sabbaá¹ƒ abhÄ• vato. kathaá¹ƒ pa
lakkhaá¹‡arÅ«paá¹ƒ na jÄ• yatÄ«ti? lakkhaá¹‡Ä• bhÄ• vato. uppattimantÄ• naá¹ƒ hi rÅ«pÄ•
jÄ• tiÄ• dÄ«ni lakkhaá¹‡Ä• ni vijjanti, na evaá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ. tasmÄ• viÃ±Ã±Ä• tabba
jÄ• yantÄ«ti. siyÄ• panetaá¹ƒ ``jÄ• tiÄ• dÄ«naá¹ƒ jÄ• tiÄ• dÄ«ni lakkhaá¹‡Ä• ni vijjantÄ«â€
kasmÄ• ? tathÄ• sati anavaá¹-á¹-hÄ• nÄ• pattito. yadi hi jÄ• tiÄ• dÄ«ni jÄ• tiÄ• dimantÄ• ni
jÄ• tiÄ• dimantÄ• ni, tÄ• nipi jÄ• tiÄ• dimantÄ• nÄ«ti anavaá¹-á¹-hÄ• nameva Ä• pajjati. tasm
``jÄ• tiÄ• dÄ«ni \Ne II 104/ na jÄ• yantÄ«â€™â€™ ti. tenÄ• ha __ ``na hi uppÄ• dassa uppÄ
paripÄ• kabhedamattaá¹ƒ itaradvayaâ€™â€™ _nti, jarÄ• maraá¹‡anti attho.

tattha __ ``uppÄ• do natthÄ«â€™â€™ _ti etena uppÄ• dassa jarÄ• maraá¹‡Ä• bhÄ• vamÄ•
jarÄ• maraá¹‡anti __matta_ggahaá¹‡ena jarÄ• maraá¹‡assa uppÄ• dÄ• bhÄ• vampi. yadi e
jÄ• tatÄ• vacanaá¹ƒ kathanti Ä• ha __ ``yampÄ«â€™â€™ _tiÄ• di. tattha __kiccÄ• nubhÄ•
ye te cittÄ• dayo rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ rÅ«pÄ• naá¹ƒ janakapaccayÄ• , tesaá¹ƒ tadupp
anuparatabyÄ• pÄ• rÄ• naá¹ƒ yo so paccayabhÄ• vÅ«palakkhaá¹‡Ä«yo kiccÄ• nubhÄ• vak
rÅ«pÄ• yatanÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ vikÄ• rabhÄ• vena upalabbhamÄ• nataá¹ƒ sand
kutoci paccayato jÄ• tattaá¹ƒ pÄ• á¸·iyaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ yathÄ• taá¹ƒ cittasamuá¹-á¹-h
viÃ±Ã±attiÄ• dÄ«naá¹ƒ. ayaÃ±hettha saá¹…khepattho --- yehi paccayadhammehi rÅ«pÄ• d
paccayabhÄ• vÅ«pagamanakkhaá¹‡e upalabbhamÄ• nÄ• rÅ«pÄ• dayo tato pure, pacchÄ•
uppajjantÄ«ti viÃ±Ã±Ä• yanti, evaá¹ƒ jÄ• tipi veditabbÄ• . yadi evaá¹ƒ nippariyÄ• yato jÄ• tiy
siddhÄ• , atha kasmÄ• veneyyapuggalavasenÄ• ti vuttanti? nayidamevaá¹ƒ jÄ• yamÄ• nad
upalabbhamÄ• nattÄ• . yadi hi dhammo viya upalabbheyya jÄ• ti, nippariyÄ• yova tassÄ• k
evamupalabbhati, atha kho vikÄ• rabhÄ• vena. tasmÄ• vuttaá¹ƒ ``veneyyapuggalavasenÄ•

tadÄ• kira sotÅ«naá¹ƒ evaá¹ƒ cittaá¹ƒ uppannaá¹ƒ ``ayaá¹ƒ jÄ• ti sabbesaá¹ƒ dhammÄ• na
kutoci jÄ• yati yathÄ• taá¹ƒ pakativÄ• dÄ«naá¹ƒ pakatÄ«â€™â€™ ti, taá¹ƒ \Be II 112/ nesa
vidhamento satthÄ• ``upacayo santatÄ«â€™â€™ ti dvidhÄ• bhinditvÄ• kutoci paccayato j
pana jarÄ• maraá¹‡aá¹ƒ paccayadhammÄ• naá¹ƒ kiccÄ• nubhÄ• vakkhaá¹‡e adassanato. y
``jarÄ• maraá¹‡aá¹ƒ paá¹-iccasamuppannaâ€™â€™ nti (SN a II 20) vuttaá¹ƒ? yasmÄ• paá
dhammÄ• naá¹ƒ paripÄ• kabhaá¹…gatÄ• ya tesu santesu honti, na asantesu. na hi ajÄ• taá
vÄ• , tasmÄ• taá¹ƒ jÄ• tipaccayataá¹ƒ sandhÄ• ya ``jarÄ• maraá¹‡aá¹ƒ paá¹-iccasamuppan

pariyÄ• yena suttesu vuttaá¹ƒ. yo panettha kÄ• mabhavÄ• dÄ«su kammÄ• dinÄ• paccayen
paá¹-isandhiyaá¹ƒ, pavattiyaÃ±ca rÅ«padhammÄ• naá¹ƒ pavattibhedo vattabbo, so parato
paá¹-iccasamuppÄ• dakathÄ• yaá¹ƒ Ä• vi bhavissatÄ«ti na vuttoti daá¹-á¹-habbo.

iti rÅ«pakkhandhe vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

viÃ±Ã±Ä• á¹‡akkhandhakathÄ• vaá¹‡á¹‡anÄ•

<451> __yaá¹ƒ_ \Ne II 105/ __kiÃ±cÄ«_ti anavasesapariyÄ• dÄ• nadÄ«pakena padadvaye
dassento vuccamÄ• naá¹ƒ rÄ• saá¹-á¹-haá¹ƒ ulliá¹…geti. vedayitaá¹ƒ Ä• rammaá¹‡arasÄ• r
etassÄ• ti __vedayitalakkhaá¹‡aá¹ƒ. sabbaá¹ƒ taá¹ƒ_ dhammajÄ• tanti adhippÄ• yo, pubbe
rÅ«pakkhandhakathÄ• yaá¹ƒ vuttaá¹ƒ adhikÄ• rato Ä• netvÄ• sambandhitabbaá¹ƒ. __ekato
atÄ«tÄ• dibhedabhinnaá¹ƒ sabbaá¹ƒ taá¹ƒ buddhiyÄ• ekato katvÄ• . evaÃ±hi rÄ• saá¹-á¹-h
nÄ«lÄ• dibhedassa Ä• rammaá¹‡assa saÃ±jÄ• nanaá¹ƒ, ``nÄ«laá¹ƒ pÄ«taá¹ƒ dÄ«ghaá¹ƒ ra
Ä• dinÄ• saÃ±Ã±uppÄ• davasena jÄ• nanaá¹ƒ gahaá¹‡aá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __sa
abhisaá¹…kharaá¹‡aá¹ƒ_ Ä• yÅ«hanaá¹ƒ byÄ• pÄ• rÄ• patti, abhisandahanaá¹ƒ vÄ• , ubha
saá¹…khÄ• rakkhandhassa evaá¹ƒ vuttaá¹ƒ __ ``abhisaá¹…kharaá¹‡alakkhaá¹‡aâ€™â€™
__suttantabhÄ• janÄ«ye_ saá¹…khÄ• rakkhandhaá¹ƒ vibhajantena bhagavatÄ• ``cakkhusa
tiÄ• dinÄ• (Vibh 21) cetanÄ• va vibhattÄ• . minitabbavatthuá¹ƒ nÄ• á¸·iyÄ• minamÄ• no pu
saÃ±jÄ• nanÄ• kÄ• ravisiá¹-á¹-hena Ä• kÄ• rena visayaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ Ä• rammaá¹‡
vijÄ• nanaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti __vijÄ• nanalakkhaá¹‡aá¹ƒ_. itare vedanÄ• kkhandh
hontÄ«ti viÃ±Ã±Ä• á¹‡ena ekuppÄ• dÄ• dibhÄ• vato, samÄ• najÄ• tiÄ• divibhÄ• gato ca.

attanÄ• \Be II 113/ ``vijÄ• nanalakkhaá¹‡aâ€™â€™ nti vuttamatthaá¹ƒ suttena samatthetu
kiÃ±cÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yathÄ• paccayaá¹ƒ pavattimattametaá¹ƒ, yadidaá¹ƒ sab
``vijÄ• nanalakkhaá¹‡aâ€™â€™ _nti bhÄ• vasÄ• dhanavasena vuttaá¹ƒ. dhammasabhÄ• v
natthÄ«ti tasseva kattubhÄ• vaá¹ƒ dassetuá¹ƒ __ ``vijÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. yaá¹
viÃ±Ã±Ä• á¹‡aá¹ƒ, tadeva cintanÄ• diatthena __cittaá¹ƒ, _ mananaá¹-á¹-hena __mano_ti pa
bodheti. ettÄ• vatÄ• ca khandhato, bhedato, pariyÄ• yato ca viÃ±Ã±Ä• á¹‡aá¹ƒ vibhÄ• vitaa

jÄ• yanti ettha visadisÄ• pi sadisÄ• kÄ• rÄ• ti __jÄ• ti, _ samÄ• nÄ• kÄ• ro. sÄ• panÄ• yaá¹
nÄ• nappakÄ• rÄ• , taá¹ƒ idhÄ• dhippetameva pana dassento __ ``kusalaá¹ƒ, akusalaá¹ƒ, a
Ä• ha. tattha kusalaá¹-á¹-hena __kusalaá¹ƒ_. koyaá¹ƒ kusalaá¹-á¹-ho nÄ• ma? Ä• rogyaá¹-á
sukhavipÄ• kaá¹-á¹-ho. Ä• rogyaá¹-á¹-henÄ• pi hi kusalaá¹ƒ vuccati ``kacci nu bhoto kusala
15.146; II 20.129). anavajjaá¹-á¹-henÄ• pi ``katamo pana, bhante, kusalo kÄ• yasamÄ• cÄ•
\Ne II 106/, anavajjo kÄ• yasamÄ• cÄ• roâ€™â€™ tiÄ• dÄ«su (MN II 361). sukhavipÄ• kaá¹
bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetÅ«â€™â€™ tiÄ• dÄ«su (DN III 80). kusalacitt
cetasikarogÄ• naá¹ƒ avajjasabhÄ• vÄ• naá¹ƒ paá¹-ipakkhabhÄ• vato, sukhavipÄ• kavipacca

anavajjaá¹ƒ, sukhavipÄ• kaÃ±cÄ• ti.

saddatthato pana kucchite pÄ• padhamme salayati calayati kammeti viddhaá¹ƒsetÄ«ti __ku
Ä• kÄ• rena sayantÄ«ti kusÄ• , pÄ• padhammÄ• , te kuse lunÄ• ti chindatÄ«ti __kusalaá¹ƒ_
tanukaraá¹‡ato Ã±Ä• á¹‡aá¹ƒ kusaá¹ƒ nÄ• ma, tena lÄ• tabbaá¹ƒ gahetabbaá¹ƒ pavattetab
vÄ• kuso ubhayabhÄ• gagataá¹ƒ hatthapadesaá¹ƒ lunÄ• ti, evamidaá¹ƒ uppannÄ• nuppan
saá¹ƒkilesapakkhaá¹ƒ lunÄ• ti chindati, tasmÄ• kuso viya lunÄ• tÄ«ti __kusalaá¹ƒ_. kucchit
sÄ• vajjadhammÄ• naá¹ƒ salanato saá¹ƒvaraá¹‡ato __kusalaá¹ƒ_. kusaladhammavasena h
pavattinivÄ• raá¹‡ena, appavattibhÄ• vÄ• pÄ• danena ca manacchaá¹-á¹-hesu dvÄ• resu a
honti. kucchite vÄ• pÄ• padhamme salayati kampeti apanetÄ«ti __kusalaá¹ƒ_. kucchitÄ• na
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pÄ• padhammÄ• naá¹ƒ \Be II 114/ sÄ• nato nisÄ• nato tejana
dosÄ• dÄ«naÃ±hi vasena cetanÄ• ya tikkhabhÄ• vappattiyÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹
lunÄ• ti chindatÄ«ti __kusalaá¹ƒ_. kucchitÄ• naá¹ƒ vÄ• sÄ• nato antakaraá¹‡ato vinÄ• sana
puÃ±Ã±akiriyavasena pavattÄ• ni saddhÄ• dÄ«ni indriyÄ• ni, tehi lÄ• tabbaá¹ƒ pavattetabba
``kuâ€™â€™ iti vÄ• bhÅ«mi vuccati, adhiá¹-á¹-hÄ• nabhÄ• vena taá¹ƒsadisassa attano nis
rÅ«pÄ• rÅ«pappabandhassa sampati, Ä• yatiÃ±ca anudahanena vinÄ• sanato kuá¹ƒ siyant
viya attano nissayassa lavanato chindanato __kusalaá¹ƒ_. payogasampÄ• ditÄ• hi kusalad
rÅ«pÄ• rÅ«padhamme appavattikaraá¹‡ena samucchindantÄ«ti.

na kusalanti __akusalaá¹ƒ, _ kusalapaá¹-ipakkhanti attho. na kusalanti hi kusalapaá¹-ikkhep
avayavabhedena atthe vuccamÄ• ne yathÄ• yaá¹ƒ dhammajÄ• taá¹ƒ na arogaá¹ƒ, na anav
na ca kosallasambhÅ«taá¹ƒ, taá¹ƒ akusalanti ayamattho dassito hoti, evaá¹ƒ yaá¹ƒ na kucch
salanasabhÄ• vaá¹ƒ, na kusÄ• naá¹ƒ lavanasabhÄ• vaá¹ƒ, na kusena kusehi vÄ• pavatteta
lavanakaá¹ƒ, taá¹ƒ akusalaá¹ƒ nÄ• mÄ• ti ayampi attho dassito hoti. ettha ca yasmÄ• kusal
ujuvipaccanÄ«kabhÅ«taá¹ƒ, yato cetasikarogapaá¹-ipakkhÄ• dibhÄ• vato arogÄ• dipariyÄ•
bodhitaá¹ƒ, tasmÄ• akusalaá¹ƒ pana kusalassa ujuvipaccanÄ«kabhÅ«tanti vuttaá¹ƒ ``kusal
atthoâ€™â€™ ti. taá¹ƒ pana yathÄ• kkamaá¹ƒ pahÄ• yakapahÄ• tabbabhÄ• venevÄ• ti daá

na byÄ• katanti __abyÄ• kataá¹ƒ, _ kusalÄ• kusalabhÄ• vena akathitanti attho. tattha __kus
anavajjasukhavipÄ• kaá¹-á¹-ho. __akusalabhÄ• vo_ sÄ• vajjadukkhavipÄ• kaá¹-á¹-ho, tadub
vuttaá¹ƒ hoti. eteneva arogasarogÄ• dibhÄ• vena ca avuttatÄ• vaá¹‡á¹‡itÄ• ti daá¹-á¹-habb
akusalaâ€™â€™ nti ca vatvÄ• ``abyÄ• kataâ€™â€™ nti vuttattÄ• kusalÄ• kusalabhÄ• ven
pakÄ• rantarena. avuttatÄ• cettha na tathÄ• avattabbatÄ• mattena, atha kho tadubhayavin
tesaá¹ƒ dhammÄ• nanti daá¹-á¹-habbaá¹ƒ. tathÄ• hetaá¹ƒ ``avipÄ• kalakkhaá¹‡aâ€™â€™

<452> __bhÅ«mibhedato_ti bhavanti ettha dhammÄ• ti bhÅ«mi, á¹-hÄ• naá¹ƒ, avatthÄ• ca
avatthÄ• vantÄ• naá¹ƒ pavattiá¹-á¹-hÄ• naá¹ƒ viya gayhati, evaá¹ƒ nesaá¹ƒ sukhaggahaá¹‡
tattha lokiyÄ• bhÅ«mi á¹-hÄ• navaseneva veditabbÄ• , lokuttarÄ• avatthÄ• vasena. lokiyÄ•

á¹-hÄ• nÄ• vatthÄ• vasena, lokuttarÄ• avatthÄ• vaseneva. __kÄ• mÄ• vacara_nti ettha vat
kÄ• mÄ• . tesu __vatthukÄ• mo_ visesato paÃ±ca kÄ• maguá¹‡Ä• kÄ• mÄ«yantÄ«ti, __kile
te dvepi sahitÄ• hutvÄ• yattha avacaranti, taá¹ƒ __kÄ• mÄ• vacaraá¹ƒ_. kiá¹ƒ pana tanti?
kÄ• mabhavo. idaá¹ƒ yebhuyyena tattha avacarati pavattatÄ«ti __kÄ• mÄ• vacaraá¹ƒ_ ekas
katvÄ• . evaá¹ƒ __rÅ«pÄ• rÅ«pÄ• vacarÄ• ni_pi veditabbÄ• ni rÅ«pataá¹‡hÄ• rÅ«paá¹ƒ, ar
katvÄ• . atha vÄ• kÄ• mataá¹‡hÄ• kÄ• mo uttarapadalopena, avacarati etthÄ• ti avacaraá¹
__kÄ• mÄ• vacaraá¹ƒ_. evaá¹ƒ __rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarÄ• ni_pi veditabbÄ• ni. loka
kusalassa adhippetattÄ• . itaraá¹ƒ pana lokato uttiá¹‡á¹‡anti __lokuttaraá¹ƒ_.

__somanassupekkhÄ• Ã±Ä• á¹‡asaá¹…khÄ• rabhedato_ti ettha somanassupekkhÄ• bhedo
bhinnasabhÄ• vattÄ• , Ã±Ä• á¹‡asaá¹…khÄ• rabhedo pana kathanti? nÄ• yaá¹ƒ doso Ã±Ä•
bhedoÃ±Ä• á¹‡asaá¹…khÄ• rabhedo, so ca tesaá¹ƒ bhÄ• vÄ• bhÄ• vakatoti katvÄ• . sobha
etassÄ• ti sumano, sumanassa bhÄ• vo somanassaá¹ƒ, mÄ• nasikasukhÄ• vedanÄ• ruá¸·
paá¹-á¹-hÄ• ya yÄ• va bhaá¹…gÄ• sahagataá¹ƒ pavattaá¹ƒ saá¹ƒsaá¹-á¹-haá¹ƒ, sampayutt
__somanassasahagatatÄ• _ cassa Ä• rammaá¹‡avasena veditabbÄ• . iá¹-á¹-hÄ• rammaá¹‡
somanassasahagataá¹ƒ hoti. nanu ca iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ lobhassa vatthu, kathaá¹ƒ \
kusalaá¹ƒ hotÄ«ti? nayidamekantikaá¹ƒ iá¹-á¹-hepi Ä• bhogÄ• divasena kusalassa uppajjan
catusampatticakkasamÄ• yogÄ• divasena yonisova Ä• bhogo hoti, kusalameva ca mayÄ• k
cittaá¹ƒ niyamitaá¹ƒ, akusalappavattito ca nivattetvÄ• kusalakaraá¹‡e eva pariá¹‡Ä• mitaá¹
abhiá¹‡hakaraá¹‡avasena ca samudÄ• caritaá¹ƒ, tassa iá¹-á¹-hepi Ä• rammaá¹‡e alobhÄ• d
hoti, na lobhÄ• disampayuttaá¹ƒ.

Ã±Ä• á¹‡ena \Be II 116/ samaá¹ƒ pakÄ• rehi yuttanti __Ã±Ä• á¹‡asampayuttaá¹ƒ_. ekuppÄ
pakÄ• rÄ• ti veditabbÄ• . tattha kammÅ«papattiindriyaparipÄ• kakilesadÅ«rÄ«bhÄ• vÄ• Ã±
kÄ• raá¹‡aá¹ƒ. yo hi paresaá¹ƒ dhammaá¹ƒ deseti, anavajjÄ• ni sippÄ• yatanakammÄ• yata
sikkhÄ• petÄ«ti evamÄ• dikaá¹ƒ paÃ±Ã±Ä• saá¹ƒvattaniyaá¹ƒ karoti, tassa kammÅ«panissa
uppajjamÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ hoti. tathÄ• abyÄ• pajje loke uppannassa upap
Ã±Ä• á¹‡asampayuttaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ ``tassa tattha sukhino dhammapadÄ• plavan
satuppÄ• do, atha kho so satto khippaá¹ƒyeva visesabhÄ• gÄ« (AN a IV 191) hotÄ«â€™â€
paÃ±Ã±Ä• dasakapattassa indriyaparipÄ• kaá¹ƒ nissÄ• ya kusalaá¹ƒ uppajjamÄ• naá¹ƒ Ã±Ä
pana kilesÄ• vikkhambhitÄ• , tassa kilesadÅ«rÄ«bhÄ• vaá¹ƒ nissÄ• ya Ã±Ä• á¹‡asampayu
``yogÄ• ve jÄ• yate bhÅ«ri, ayogÄ• bhÅ«risaá¹…khayoâ€™â€™ ti (Dhp 282). attano vÄ•
samussÄ• hajanitaá¹ƒ cittapayogasaá¹…khÄ• taá¹ƒ saá¹…kharaá¹‡aá¹ƒ saá¹…khÄ• ro, so
__asaá¹…khÄ• raá¹ƒ_. tena pana saha saá¹…khÄ• rena pavattatÄ«ti __sasaá¹…khÄ• raá¹
virahitanti __Ã±Ä• á¹‡avippayuttaá¹ƒ. vippayogo_ti cettha Ã±Ä• á¹‡assa abhÄ• vo appavatt
daá¹-á¹-habbaá¹ƒ. upekkhatÄ«ti upekkhÄ• , vedayamÄ• nÄ• pi Ä• rammaá¹‡aá¹ƒ ajjhupekk
majjhattatÄ• kÄ• rasaá¹‡á¹-hitattÄ• ti attho. atha vÄ• upetÄ• sukhadukkhÄ• naá¹ƒ aviruddh
upekkhÄ• . atha vÄ• iá¹-á¹-he ca aniá¹-á¹-he ca Ä• rammaá¹‡e pakkhapÄ• tÄ• bhÄ• vena u

anubhavatÄ«ti upekkhÄ• , tÄ• ya sahagatanti __upekkhÄ• sahagataá¹ƒ_. sesaá¹ƒ sabbaá¹ƒ

evaá¹ƒ aá¹-á¹-ha kÄ• mÄ• vacarakusalacittÄ• ni uddisitvÄ• idÄ• ni tesaá¹ƒ pavattiÄ• kÄ• ra
hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __paá¹-iggÄ• hakÄ• disampatti_nti ettha __Ä• di
desakÄ• lakalyÄ• á¹‡amittÄ• disampattiá¹ƒ saá¹…gaá¹‡hÄ• ti. __aÃ±Ã±aá¹ƒ vÄ• somanas
aÃ±Ã±aggahaá¹‡ena saddhÄ• bahulatÄ• , visuddhadiá¹-á¹-hitÄ• , kusalakiriyÄ• ya Ä• nisaá
somanassapaá¹-isandhikatÄ• , ekÄ• dasa \Ne II 109/ pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ•
saá¹…gaho. __Ä• dinayappavatta_nti ettha __Ä• di_-saddena na kevalaá¹ƒ ``atthi yiá¹-á¹-ha
(MN I 441; II 95) navannaá¹ƒyeva sammÄ• diá¹-á¹-hivatthÅ«naá¹ƒ gahaá¹‡aá¹ƒ, atha kho
dhammavicayasambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• dÄ«nampi \Be II 117/ saá¹…gaho veditabbo
pubbaá¹…gamaá¹ƒ katvÄ• . taÃ±ca kho sahajÄ• tapubbaá¹…gamavasena ``manopubbaá¹.
(Dhp 1-2) viya sampayogassa adhippetattÄ• . __asaá¹ƒsÄ«danto_ti silokamacchariyÄ• diva
saá¹ƒsÄ«daá¹ƒ saá¹…kocaá¹ƒ anÄ• pajjanto, tena muttacÄ• gatÄ• diá¹ƒ dasseti. __anussÄ
ussÄ• hito. sarasato hi puÃ±Ã±apaá¹-ipattidassanamidaá¹ƒ. __parehÄ«_ti pana pÄ• kaá¹-us

__dÄ• nÄ• dÄ«nÄ«_ti dÄ• naá¹ƒ sÄ«laá¹ƒ yÄ• va diá¹-á¹-hijukammanti imÄ• ni dÄ• nÄ• dÄ
__dÄ• nÄ• dÄ«nÄ«_ti vÄ• dÄ• nasÄ«labhÄ• vanÄ• mayÄ• ni itaresampi sattannaá¹ƒ etthev
uppajjanti, taá¹ƒ santÄ• naá¹ƒ punanti, pujjaá¹ƒ bhavaphalaá¹ƒ nibbattentÄ«ti vÄ• puÃ±Ã±Ä
puÃ±Ã±acetanÄ• samaá¹…gino. __amuttacÄ• gatÄ• _ deyyadhamme sÄ• pekkhacittatÄ• .
sÄ«lasamÄ• dÄ• nÄ• dÄ«su anadhimuttatÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __tadevÄ• _ti somana
vuttaá¹ƒ. sadisampi hi ``tadevÄ• â€™â€™ ti voharÄ«yati yathÄ• ``sÄ• eva tittirÄ«, tÄ• niye
ti. __imasmiÃ±hi atthe_ti lÄ«nassa cittassa ussÄ• hanapayogasaá¹…khÄ• te atthe. __eta_n
etaá¹ƒ padaá¹ƒ. __pubbapayogassÄ• _ti puÃ±Ã±akiriyÄ• yaá¹ƒ saá¹…koce jÄ• yamÄ• ne ta
samussÄ• hanavasena pavattassa cittapayogassa, pubbaggahaá¹‡aÃ±cettha tathÄ• pavatt
so saá¹…khÄ• ro hotÄ«ti katvÄ• vuttaá¹ƒ, na tassa saá¹…khÄ• rassa pubbakÄ• likattÄ• . ``
(MN I 441; II 95) nayappavattÄ• ya sammÄ• diá¹-á¹-hiyÄ• asambhavadassanatthaá¹ƒ __bÄ
saá¹ƒsÄ«danussÄ• hanÄ• bhÄ• vadassanatthaá¹ƒ __sahasÄ• _-gahaá¹‡aá¹ƒ. __somanass
karontÄ• ti adhippÄ• yo. __somanassahetÅ«naá¹ƒ abhÄ• vaá¹ƒ Ä• gammÄ• _ti idaá¹ƒ nidas
majjhattÄ• rammaá¹‡atathÄ• rÅ«pacetosaá¹…khÄ• rÄ• dayopi hi upekkhÄ• sahagatatÄ• ya

__eva_ntiÄ• di nigamanaá¹ƒ. tayidaá¹ƒ aá¹-á¹-havidhampi kÄ• mÄ• vacaraá¹ƒ kusalacittaá
yÄ• va dhammÄ• rammaá¹‡anti chasu Ä• rammaá¹‡esu yaá¹ƒ vÄ• taá¹ƒ vÄ• Ä• lambitvÄ•
upekkhÄ• sahagatÄ• hetukakiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÄ• nantaraá¹ƒ kÄ• yadvÄ• rÄ
kÄ• yakammÄ• divasena uppajjatÄ«ti veditabbaá¹ƒ. tattha \Be II 118/ Ã±Ä• á¹‡asampayuttÄ
tihetukapaá¹-isandhiá¹ƒ uppÄ• denti, tadÄ• soá¸·asa vipÄ• kacittÄ• ni \Ne II 110/ phalanti. y
duhetukaá¹ƒ, tadÄ• dvÄ• dasa tihetukavajjÄ• ni. ahetukaá¹ƒ pana paá¹-isandhiá¹ƒ tihetukÄ
duhetukÄ• ni pana duhetukapaá¹-isandhidÄ• nakÄ• le dvÄ• dasa, ahetukapaá¹-isandhiá¹ƒ c
phalanti. tihetukÄ• pana paá¹-isandhi duhetukehi na hotiyeva. __ ``aá¹-á¹-ha phalantÄ«â€™

paá¹-isandhiá¹ƒ janakakammavasena vuttaá¹ƒ. aÃ±Ã±ena pana kammunÄ• ``sahetukaá¹ƒ
bhavaá¹…gassa anantarapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h III 1.102) vacanato sah
ahetukapaá¹-isandhikassa hotiyeva. imasmiá¹ƒ ca pakkhe balavatÄ• paccayena uppannaá
dubbalena sasaá¹…khÄ• ranti veditabbaá¹ƒ. ye pana Ä• gamanato ca vipÄ• kassa asaá¹…
icchanti, tesaá¹ƒ matena dvÄ• dasa, aá¹-á¹-ha ca phalantÄ«ti yojetabbaá¹ƒ. evaá¹ƒ tidhÄ•
dadantaÃ±cetaá¹ƒ kÄ• mÄ• vacarasugatiyaá¹ƒ upapattiá¹ƒ, sugatiduggatÄ«su bhogasampa
nÄ• gasupaá¹‡á¹‡Ä• dÄ«nampi hi yaá¹ƒ devabhogasampattisadisaá¹ƒ bhogajÄ• taá¹ƒ uppa
kÄ• mÄ• vacarakusalasseva phalaá¹ƒ. na hi akusalassa iá¹-á¹-haá¹ƒ phalaá¹ƒ atthÄ«ti.

__rÅ«pÄ• vacaraá¹ƒ panÄ• _ti __pana_-saddo visesatthajotako. tena yathÄ• kÄ• mÄ• vac
tadaá¹…gappahÄ• namattakaraá¹ƒ, na evamidaá¹ƒ, idaá¹ƒ pana vikkhambhanappahÄ• nak
vedanÄ• Ã±Ä• á¹‡asaá¹…khÄ• rabhedato aá¹-á¹-hadhÄ• bhijjati, na evamidaá¹ƒ, idaá¹ƒ pa
vakkhamÄ• naá¹ƒ visesaá¹ƒ joteti. taá¹ƒ panetaá¹ƒ savatthukaá¹ƒ, sÄ• savaá¹ƒ, vinÄ«varaá
daá¹-á¹-habbaá¹ƒ. __ ``savatthukaá¹ƒ evÄ• â€™â€™ _ti hi iminÄ• arÅ«pÄ• vacaraá¹ƒ niva
_nti iminÄ• paá¹-hamamaggacittaá¹ƒ, __ ``vinÄ«varaá¹‡aâ€™â€™ _nti iminÄ• paá¹-ighasa
paÃ±ca jhÄ• naá¹…gÄ• ni, katthaci cattÄ• ri, katthaci tÄ«á¹‡i, katthaci dve, katthaci aparÄ•
jhÄ• naá¹…gayogabhedato paÃ±cavidhanti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``s
Ä• raddhaá¹ƒ. tattha yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• __jhÄ• nakathÄ• yaá¹ƒ_ (Vism I
tayidaá¹ƒ bhÄ• vanÄ• mayameva hutvÄ• vuttanayena pathavÄ«kasiá¹‡Ä• dikaá¹ƒ Ä• lambi
Ã±Ä• á¹‡asampayuttakusalÄ• nantaraá¹ƒ uppajjati, hÄ«nÄ• dibhedabhinnaá¹ƒ panetaá¹ƒ ya
brahmapÄ• risajjÄ• dÄ«su soá¸·asasupi brahmalokesu upapattinipphÄ• dakanti daá¹-á¹-hab

rÅ«pasaÃ±Ã±Ä• samatikkamÄ• dinÄ• \Be II 119/ samadhigantabbaá¹ƒ __arÅ«pÄ• vacaraá
upekkhÄ• samÄ• dhisaá¹…khÄ• tehi catÅ«hi arÅ«pajjhÄ• nehi. karaá¹‡e hi etaá¹ƒ sÄ• miva
Ä• rammaá¹‡Ä• dikato sampayuttadhammehi yogo yogabhedo, tassa vasena. __vuttappak
__Ä• ruppakathÄ• yaá¹ƒ_ \Ne II 111/ (Vism I 275 Ä• dayo) vuttappakÄ• rena. __paá¹-hama
arÅ«pÄ• vacarakusalacittaá¹ƒ. __dutiyatatiyacatutthÄ• nÄ«_ti etthÄ• pi eseva nayo. tÄ• nim
hutvÄ• yathÄ• nupubbaá¹ƒ kasiá¹‡ugghÄ• á¹-imÄ• kÄ• saá¹ƒ, paá¹-hamÄ• ruppaviÃ±Ã±Ä•
Ä• kiÃ±caÃ±Ã±Ä• yatananti imÄ• ni Ä• lambitvÄ• upekkhÄ• sahagataÃ±Ä• á¹‡asampayutta
catÅ«su arÅ«pÄ«brahmalokesu paá¹-isandhipavattivipÄ• kadÄ• yÄ«ni. sesaá¹ƒ panettha ya
heá¹-á¹-hÄ• vuttameva. chavisuddhiparamparÄ• ya samadhigantabbaá¹ƒ __lokuttaraá¹ƒ_.
Ä• gamissati. __catumaggasampayogato_ti sotÄ• pattimaggo yÄ• va arahattamaggoti imeh
sampayogato. catubbidhampi cetaá¹ƒ bhÄ• vanÄ• mayameva hutvÄ• nibbÄ• naá¹ƒ Ä• lam
animitto vimokkho, appaá¹‡ihito vimokkhoti nÄ• mena uppajjati, sattabhavÄ• dibhavÅ«papa
daá¹-á¹-habbaá¹ƒ. __ekavÄ«satividhaá¹ƒ hoti_ nÄ• tisaá¹…khepavitthÄ• ranayenÄ• ti adhip

<453> __kÄ• mÄ• vacaramevÄ• _ti ettha nikÄ• yantariyÄ• rÅ«pÄ• rÅ«pÄ• vacarampi akus
matinisedhanatthaá¹ƒ kÄ• mÄ• vacaraggahaá¹‡aá¹ƒ. mahaggatabhÅ«miyaá¹ƒ uppajjantam

pavattivipÄ• kaá¹ƒ dentampi ekantena kÄ• mÄ• vacaramevÄ• ti dassanatthaá¹ƒ avadhÄ• ra
kÄ• mÄ• vacaramevÄ• ti? tattha kÄ• raá¹‡aá¹ƒ vuttameva. kathaá¹ƒ vuttaá¹ƒ? ``kÄ• mataá¹
avacarati etthÄ• ti avacaraá¹ƒ, kÄ• massa avacaraá¹ƒ kÄ• mÄ• vacaraâ€™â€™ nti. ettha h
``kÄ• mÄ• vacarabhÄ• vassa kÄ• raá¹‡aá¹ƒâ€™â€™ vuttÄ• yathÄ• rÅ«pÄ• rÅ«pataá¹‡hÄ
``rÅ«pÄ• rÅ«pÄ• vacarabhÄ• vassaâ€™â€™. ekaá¹ƒsena cetaá¹ƒ evaá¹ƒ icchitabbaá¹ƒ. aÂ
na siyÄ• . yadi hi Ä• lambitabbadhammavasena bhÅ«mivavatthÄ• naá¹ƒ kareyya, evaá¹ƒ sa
saá¹…gaho na siyÄ• . atha vipÄ• kadÄ• navasena, evampi avipÄ• kÄ• naá¹ƒ saá¹…gaho na
Ä• lambaá¹‡adhammavasena pariyÄ• pannÄ• naá¹ƒ sÄ• kÄ• tabbÄ• , apariyÄ• pannÄ• na
lokuttaratÄ• , uttaritarÄ• bhÄ• vato anuttaratÄ• ca veditabbÄ• .

__pariyÄ• pannÄ• _ti \Be II 120/ ca paricchedakÄ• rikÄ• ya taá¹‡hÄ• ya paricchijja Ä• pann
cettha kÄ• mataá¹‡hÄ• katamÄ• ? kÄ• mÄ• vacaradhammÄ• rammaá¹‡Ä• taá¹‡hÄ• , kÄ•
kÄ• mataá¹‡hÄ• visayÄ• ti itaretarasannissayatÄ• dosoti? nayidamevaá¹ƒ avÄ«ciÄ• diekaÄ
taá¹‡haá¹ƒ kÄ• mataá¹‡hÄ• bhÄ• vena gahetvÄ• taá¹ƒsabhÄ• vÄ• ya taá¹‡hÄ• ya visayab
kÄ• mÄ• vacaradhammÄ• naá¹ƒ upalakkhitabbattÄ• . __nikkhepakaá¹‡á¸• e_pi (Dhs 985 Ä
vacanaá¹ƒ avÄ«ciparanimmitaparicchinnokÄ• sÄ• ya kÄ• mataá¹‡hÄ• ya visayabhÄ• vaá¹ƒ
gahetabbaá¹ƒ. tadokÄ• satÄ• ca taá¹‡hÄ• ya tanninnatÄ• ya veditabbÄ• .

__mÅ«lato tividha_nti tÄ«á¹‡i akusalamÅ«lÄ• ni lobhÄ• dÄ«ni, tesaá¹ƒ vasena taá¹ƒsahitan
tÄ• ni hi suppatiá¹-á¹-hitabhÄ• vakÄ• raá¹‡attÄ• mÅ«lamivÄ• ti mÅ«lÄ• ni, lobho mÅ«laá¹ƒ
__lobhamÅ«laá¹ƒ_. asÄ• dhÄ• raá¹‡ena niddeso yathÄ• bherisaddo, yavaá¹…kuroti. tathÄ
mÅ«laá¹ƒ imassa, nÄ• Ã±Ã±anti __mohamÅ«laá¹ƒ_.

__somanassupekkhÄ• diá¹-á¹-higatasaá¹…khÄ• rabhedato_ti somanassupekkhÄ• bhedato
saá¹…khÄ• rabhedatoti paccekaá¹ƒ bhedasaddo yojetabbo. yadettha vattabbaá¹ƒ, taá¹ƒ he
__diá¹-á¹-higatasampayutta_nti diá¹-á¹-hiyeva diá¹-á¹-higataá¹ƒ ``gÅ«thagataá¹ƒ, muttagata
119; AN c 9.11) yathÄ• . atha vÄ• vipariyesaggÄ• hatÄ• ya diá¹-á¹-hiyÄ• gatameva, na ett
sabhÄ• vanti diá¹-á¹-higataá¹ƒ. tayidaá¹ƒ ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti
III 27-29) abhinivesabhÄ• vato lobheneva saddhiá¹ƒ pavattati, na dosena.

__yadÄ• hÄ«_tiÄ• di lobhamÅ«lacittÄ• naá¹ƒ pavattiÄ• kÄ• radassanaá¹ƒ. __micchÄ• diá¹-á
ucchedadiá¹-á¹-hiÄ• dimicchÄ• diá¹-á¹-hiá¹ƒ. tÄ• ya hi vipallatthacittÄ• sattÄ• ``etÄ• vako jA
indriyagocaroâ€™â€™ ti paralokaá¹ƒ paá¹-ikkhipitvÄ• ``natthi kÄ• mesu Ä• dÄ«navoâ€™â
pÄ• tabyataá¹ƒ Ä• pajjanti. __Ä• di_-saddena ``esa pantho pageva vihito devayÄ• ne, yena
taá¹ƒ passanti pasavo, pakkhino ca, tena te mÄ• taripi mithunaá¹ƒ carantÄ«â€™â€™ tiÄ• d
puttamukhadassanaá¹ƒ saggamokkhamaggoti evamÄ• dikaá¹ƒ micchÄ• diá¹-á¹-hiá¹ƒ saá¹…

__kÄ• me_ \Be II 121/ __vÄ• _ti ettha __vÄ• _-saddo aniyamattho, tena brÄ• hmaá¹‡Ä• na

adinnÄ• dÄ• ne sÄ• vajjaá¹ƒ, itaraá¹ƒ anavajjaá¹ƒ. garÅ«naá¹ƒ, gunnaá¹ƒ, attano, jÄ«vitass
atthÄ• ya musÄ• vÄ• do anavajjo, itaro sÄ• vajjo. garuÄ• dÄ«naá¹ƒ atthÄ• ya pesuÃ±Ã±aha
itaraá¹ƒ sÄ• vajjaá¹ƒ. bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• dikathÄ• pÄ• pavÅ«pasamÄ• ya
saá¹…gaá¹‡hÄ• ti. __diá¹-á¹-hamaá¹…galÄ• dÄ«nÄ«_ti diá¹-á¹-hasutamutamaá¹…galÄ• ni.
lobhassa, micchÄ• bhinivesassa \Ne II 113/ vÄ• vasena saraseneva tikhiá¹‡ena kurÅ«rena
atikhiá¹‡ena. tÄ• disaá¹ƒ pana attano, parassa vÄ• samussÄ• hanena pavattatÄ«ti Ä• ha _
_ti. __parabhaá¹‡á¸• aá¹ƒ vÄ• haratÄ«_ti __vÄ• _-saddena tathÄ• pavattanakamusÄ• vÄ•
daá¹-á¹-habbo. __kÄ• mÄ• naá¹ƒ vÄ• _ anubhuyyamÄ• nÄ• naá¹ƒ. __vÄ• _-saddena paras
yaá¹ƒ laddhaá¹ƒ, taá¹ƒ gahetabbanti gahaá¹‡Ä• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__duvidhameva hoti_ sampayuttadhammavasena bhedÄ• bhÄ• vato. yadi evaá¹ƒ, kasmÄ•
paá¹-ighasampayuttaâ€™â€™ nti vuttanti? asÄ• dhÄ• raá¹‡adhammehi tassa cittassa upala
__pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«sÅ«_ti pÄ• á¹‡Ä• tipÄ• tanÄ• dÄ«su. __Ä• di_-saddena
adinnÄ• dÄ• namusÄ• vÄ• dapesuÃ±Ã±apharusasamphappalÄ• pabyÄ• pÄ• de saá¹…gaá
pavattamÄ• naá¹ƒ cittaá¹ƒ asaá¹…khÄ• rameva hoti, itaraá¹ƒ sasaá¹…khÄ• ranti adhippÄ•
``tikkhamandappavattikÄ• leâ€™â€™ _ti. mandaá¹ƒ pana hutvÄ• pavattamÄ• naá¹ƒ ekaá¹
sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. yaá¹ƒ sasaá¹…khÄ• rena sappayogena pavattati, taá¹ƒ mandamev
tathÄ• vuttanti daá¹-á¹-habbaá¹ƒ.

mohekahetukaá¹ƒ cittaá¹ƒ mÅ«lantaravirahato atimÅ«á¸·haá¹ƒ, vicikicchuddhaccayogato ca
__upekkhÄ• sahagata_meva hoti, na tassa kadÄ• cipi sabhÄ• vatikkhatÄ• atthi. Ä• rammaá
vikkhipanavasena ca pavattamÄ• nassa cittadvayassa kÄ«dise kicce sabhÄ• vatikkhatÄ• ya
bhavitabbaá¹ƒ, tasmÄ• na tattha saá¹…khÄ• rabhedo atthi. aÃ±Ã±esu akusalacittesu labbh
visesato ettheva balavaá¹ƒ, tato eva sampayuttadhammesu padhÄ• naá¹ƒ hutvÄ• pavattat
visesetvÄ• vuttaá¹ƒ __ ``uddhaccasampayuttaâ€™â€™ _nti. tathÄ• hi __pÄ• á¸·iyaá¹ƒ_ (D
II 122/ uddhaccaá¹ƒ Ä• gataá¹ƒ, evaá¹ƒ asÄ• dhÄ• raá¹‡apadhÄ• nadhammavasena mohan
``vicikicchÄ• sampayuttaá¹ƒ, uddhaccasampayuttaâ€™â€™ nti duvidhaá¹ƒ vuttanti daá¹-á¹-
__asanniá¹-á¹-hÄ• naá¹ƒ_ saá¹ƒsayo. __vikkhepo_ avÅ«pasamo, bhantatÄ• ti attho.

tayidaá¹ƒ dvÄ• dasavidhampi akusalacittaá¹ƒ chasu Ä• rammaá¹‡esu yaá¹ƒ vÄ• taá¹ƒ vÄ•
upekkhÄ• sahagatÄ• hetukakiriyÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÄ• nantaraá¹ƒ kÄ• yadvÄ• rÄ
kÄ• yakammÄ• divasena yathÄ• rahaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dikammapathavasena ceva ka
veditabbaá¹ƒ.

tattha \Ne II 114/ á¹-hapetvÄ• uddhaccasahagataá¹ƒ sesaá¹ƒ ekÄ• dasavidhampi catÅ«sup
paá¹-isandhiá¹ƒ deti, pavattivipÄ• kaá¹ƒ sugatiyampi. uddhaccasahagataá¹ƒ pana pavattivip
--- kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ sabbadubbalaá¹ƒ vicikicchÄ• sampayuttaá¹ƒ paá¹-isandhiá¹ƒ d
adhimokkhasabbhÄ• vato tato balavantampi uddhaccasahagataá¹ƒ na detÄ«ti? dassanena

idaá¹ƒ hi paá¹-isandhiá¹ƒ dentaá¹ƒ apÄ• yesu dadeyya, apÄ• yagamanÄ«yaÃ±ca dassanap
na ca vuttaá¹ƒ. tasmÄ• paá¹-isandhiá¹ƒ na deti, pavattivipÄ• kadÄ• naá¹ƒ panassa na sakk
__paá¹-isambhidÄ• vibhaá¹…ge_ ``uddhaccasahagate Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhi
atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 730 atthato samÄ• naá¹ƒ) vacanato.

apare panÄ• hu --- puthujjanassa uppajjamÄ• naá¹ƒ uddhaccasahagataá¹ƒ dassanappahÄ
ubhayavipÄ• kampi deti, na sekkhassa tadabhÄ• vatoti. idamettha vicÄ• retabbaá¹ƒ, yassa
kiá¹ƒ taá¹ƒ bhÄ• vanÄ• ya pahÄ• tabbaá¹ƒ, udÄ• hu noti? kiÃ±cettha --- yadi tÄ• va bhÄ• va
paá¹-á¹-hÄ• ne bhÄ• vanÄ• ya pahÄ• tabbassa nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo
pahÄ• tabbaá¹ƒ, dassanenapahÄ• tabbattike ``nevadassanenanabhÄ• vanÄ• yapahÄ• tabb
vattabbaá¹ƒ siyÄ• . yadi tabbiruddhasabhÄ• vatÄ• ya tattha na vucceyya, evampi tasmiá¹ƒ t
Ä• pajjatÄ«ti? nÄ• pajjati, kiá¹ƒ kÄ• raá¹‡aá¹ƒ? __cittuppÄ• dakaá¹‡á¸• e_ (Dhs 365 Ä• day
dvÄ• dasannaá¹ƒ akusalacittuppÄ• dÄ• naá¹ƒ dvÄ«hi padehi saá¹…gahitattÄ• vibhajitvÄ•
kassaci cittuppÄ• dassa abhÄ• vÄ• , yathÄ• uppannattike atÄ«tÄ• dÄ«naá¹ƒ navattabbatÄ•
atha vÄ• bhÄ• vanÄ• ya pahÄ• tuá¹ƒ asakkuá¹‡eyyassÄ• pi tassa puthujjane vattamÄ• nas
pahÄ• tabbasabhÄ• vasÄ• maÃ±Ã±ato, sÄ• vajjato ca bhÄ• vanÄ• ya pahÄ• tabbapariyÄ• y
navattabbatÄ• pasaá¹…gadoso. nippariyÄ• yena ca na bhÄ• vanÄ• ya pahÄ• tabbanti tassa
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vopi na vutto. dassanapahÄ• tabbapaccayassÄ• p
sahÄ• yavekallamattameva dassanena kataá¹ƒ, na kocipi bhÄ• vo anuppÄ• dadhammataá¹
bhÄ• vanÄ• ya pahÄ• tabbatÄ• vuttÄ• . atha vÄ• apÄ• yagamanÄ«yabhÄ• vÄ• pekkhaá¹ƒ
tadabhÄ• vato taá¹ƒ vibhajanaá¹ƒ vuttanti.

<454> ``viÃ±Ã±Ä• á¹‡aâ€™â€™ nti padaá¹ƒ apekkhitvÄ• __ ``abyÄ• kataá¹ƒ vipÄ• kaâ€™
napuá¹ƒsakaniddeso, tato eva adhikatÄ• byÄ• katÄ• pekkhÄ• ya __duvidha_nti vuttaá¹ƒ. aÃ
rÅ«panibbÄ• nÄ• nampi abyÄ• katabhÄ• vato \Ne II 115/ taá¹ƒ catubbidhanti vattabbaá¹ƒ si
kÄ• mÄ• vacarÄ• dibhÄ• vo kusale vuttanayeneva veditabbo. ahetukatÄ• sahetukatÄ• viya
nibbattakahetuvasena. vipÄ• kassa hi sahetukatÄ• sahetukakammavasena sijjhamÄ• nÄ• p
vuccati, aÃ±Ã±athÄ• ahetukÄ• nampi sahetukatÄ• Ä• pajjeyyÄ• ti. kasmÄ• pana sahetuka
tattha kÄ• raá¹‡aá¹ƒ vuttameva. kiÃ±ca Ä• rammaá¹‡Ä• bhinipÄ• tamattesu paÃ±casu viÃ±
alobhÄ• disampayogo na sambhavati, evaá¹ƒ mandataramandakiccesu sampaá¹-icchanasa
uppattiyÄ• asambhavatopi nesaá¹ƒ ahetukatÄ• daá¹-á¹-habbÄ• .

manoviÃ±Ã±Ä• á¹‡ato uppajjanavisiá¹-á¹-hamananakiccÄ• naá¹ƒ abhÄ• vato manomattÄ•

cakkhusannissitaá¹ƒ hutvÄ• rÅ«passa vijÄ• nanaá¹ƒ lakkhaá¹‡aá¹ƒ etassÄ• ti
__cakkhusannissitarÅ«pavijÄ• nanalakkhaá¹‡aá¹ƒ_. tattha cakkhusannissitavacanena rÅ«p
viÃ±Ã±Ä• á¹‡aá¹ƒ nivatteti. vijÄ• nanaggahaá¹‡ena cakkhusannissite phassÄ• dike nivatteti
nissayato, Ä• rammaá¹‡ato ca viÃ±Ã±Ä• á¹‡aá¹ƒ vibhÄ• veti ubhayÄ• dhÄ«navuttikattÄ• . y

siyÄ• , andhÄ• pi rÅ«paá¹ƒ passeyyuá¹ƒ, na ca passanti. yadi ca nÄ«lÄ• dirÅ«paá¹ƒ nÄ• ma
na bhavitabbaá¹ƒ, attheva ca niyamo, ekantasÄ• rammaá¹‡atÄ• ca cittassa vuttÄ• ti ``Ä• ra
nÄ«lÄ• diÄ• bhÄ• saá¹ƒ cittaá¹ƒ pavattatÄ«â€™â€™ ti evaá¹ƒ \Be II 124/ pavatto vÄ• do mi
tenÄ• ha bhagavÄ• ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aâ€™â
III 421, 425; SN a II 44; b IV 60; Kv 465).

kasmÄ• panettha vacanabhedo katoti? ekampi cakkhu viÃ±Ã±Ä• á¹‡assa paccayo hoti, rÅ
saá¹ƒhatanti imassa visesassa dassanatthaá¹ƒ. kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ ekampi cakkhu vi
hoti, rÅ«paá¹ƒ pana anekamevÄ• ti? paccayabhÄ• vavisesato. cakkhu hi cakkhuviÃ±Ã±Ä• â
nissayapurejÄ• taindriyavippayuttapaccayehi paccayo hontaá¹ƒ atthibhÄ• veneva hoti, tasm
bhÄ• vato, asati abhÄ• vato. yato taá¹ƒ atthiavigatapaccayehissa paccayo hotÄ«ti vuccati, t
na ekadesena allÄ«yanavasena icchitabbÄ• arÅ«pabhÄ• vato, atha kho garurÄ• jÄ• dÄ«su
viya tappaá¹-ibaddhavuttitÄ• ya. itare pana paccayÄ• tena \Ne II 116/ tena visesena veditab
paccayabhÄ• vo na ekasmiá¹ƒ na sambhavatÄ«ti ekampi cakkhu viÃ±Ã±Ä• á¹‡assa paccay
paá¹-iccÄ• â€™â€™ ti ekavacanena niddeso kato.

rÅ«paá¹ƒ pana yadipi cakkhu viya purejÄ• taatthiavigatapaccayehi paccayo hoti puretaraá¹
vijjamÄ• nakkhaá¹‡eyeva upakÄ• rakattÄ• , tathÄ• pi anekameva saá¹ƒhataá¹ƒ hutvÄ• pac
Ä• rammaá¹‡abhÄ• vato. yaÃ±hi paccayadhammaá¹ƒ sabhÄ• vabhÅ«taá¹ƒ, parikappitÄ• kÄ
vibhÄ• ventaá¹ƒ pavattati, tadaÃ±Ã±esaÃ±ca satipi paccayabhÄ• ve so tassa sÄ• rammaá¹
anÄ• lambitvÄ• pavattituá¹ƒ asamatthassa olubbha pavattikÄ• raá¹‡atÄ• ya Ä• lambanÄ«ya
tassa yasmÄ• yathÄ• tathÄ• sabhÄ• vÅ«paladdhivasena Ä• rammaá¹‡apaccayalÄ• bho, t
rÅ«paá¹ƒ Ä• rabbha pavattamÄ• naá¹ƒ tassa sabhÄ• vaá¹ƒ vibhÄ• ventameva pavattati. sÄ
indriyÄ• dhÄ«navuttikassa Ä• rammaá¹‡asabhÄ• vÅ«paladdhi, na ekadvikalÄ• pagatavaá¹‡
katipayakalÄ• pagatavaá¹‡á¹‡avasena, atha kho Ä• bhogÄ• nurÅ«paá¹ƒ Ä• pÄ• thagatavaá
rÅ«paá¹ƒ saá¹ƒhaccakÄ• ritÄ• ya viÃ±Ã±Ä• á¹‡assa paccayo hotÄ«ti dassento bhagavÄ• `
bahuvacanena niddisi.

yaá¹ƒ \Be II 125/ pana ``rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayu
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.2) vuttaá¹ƒ, taá¹ƒ kathanti? tam
rÅ«pÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡apaccayena paccayo hoti, tÄ• dis
kÄ«disaá¹ƒ pana tanti? samuditanti pÄ• kaá¹-oyamattho. evaÃ±ca katvÄ• yadeke vadanti
``Ä• yatanasallakkhaá¹‡avasena cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo sallakkhaá¹‡Ä• rammaá¹‡Ä•
dabbasallakkhaá¹‡avasenÄ• â€™â€™ ti, tampi yuttameva hoti. na cettha samudÄ• yÄ• ram
samudÄ• yÄ• bhogassevÄ• bhÄ• vato. samuditÄ• pana vaá¹‡á¹‡adhammÄ• Ä• rammaá¹‡
paccekaá¹ƒ asamatthÄ• samuditÄ• Ä• rammaá¹‡Ä• paccayÄ• honti, na hi paccekaá¹ƒ da
samuditÄ• passantÄ«ti? nayidamekantikaá¹ƒ visuá¹ƒ visuá¹ƒ asamatthÄ• naá¹ƒ sivikÄ• vah
dassanato. kesÄ• dÄ«naÃ±ca yasmiá¹ƒ á¹-hÄ• ne á¹-hitÄ• naá¹ƒ paccekaá¹ƒ vaá¹‡á¹‡aá¹ƒ

tasmiá¹ƒyeva á¹-hÄ• ne samuditÄ• naá¹ƒ vaá¹‡á¹‡aá¹ƒ gahetuá¹ƒ sakkÄ• ti bhiyyopi tesaá¹
paribyattÄ• . etena cakkhuviÃ±Ã±Ä• á¹‡assa paramÄ• á¹‡urÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ, ud
codanÄ• paá¹-ikkhittÄ• ti veditabbÄ• . ``sotaÃ±ca paá¹-icca sadde cÄ• â€™â€™ tiÄ• dÄ«su
425, 426) eseva \Ne II 117/ nayo. evaá¹ƒ ubhayÄ• dhÄ«navuttikatÄ• ya cakkhuviÃ±Ã±Ä• á¹
Ä• rammaá¹‡ato ca vibhÄ• vanaá¹ƒ kataá¹ƒ, evaá¹ƒ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi yathÄ• ra

__rÅ«pamattÄ• rammaá¹‡arasa_nti rÅ«pÄ• yatanamattasseva Ä• rammaá¹‡akaraá¹‡arasa
Ä• rammaá¹‡antaraá¹ƒ nivatteti, evaá¹ƒ rÅ«pÄ• yatanepi labbhamÄ• ne ekacce visese niva
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ vaá¹‡á¹‡amattato aÃ±Ã±aá¹ƒ kiÃ±ci visesaá¹ƒ tattha gahetuá¹ƒ s
``paÃ±cahi viÃ±Ã±Ä• á¹‡ehi na kiÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• ti aÃ±Ã±atra abhinipÄ• ta
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjamÄ• naá¹ƒ rÅ«pÄ• rammaá¹‡e eva uppajjanato tadabhimu
__ ``rÅ«pÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• naâ€™â€™ _nti. attano anantaraá¹ƒ uppa
arÅ«padhammÄ• naá¹ƒ samanantaravigatÄ• arÅ«padhammÄ• pavattiokÄ• sadÄ• nena
anantarasamanantaranatthivigatapaccayehi upakÄ• rakÄ• nissayÄ• rammaá¹‡adhammÄ•
dassento Ä• ha __ ``rÅ«pÄ• rammaá¹‡Ä• ya kiriyamanodhÄ• tuyÄ• apagamapadaá¹-á¹-hÄ
__sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«su_pi vuttanayeneva attho veditabbo.

cakkhuviÃ±Ã±Ä• á¹‡Ä• digahitaá¹ƒ \Be II 126/ rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ tadanantarame
sampaá¹-icchantÄ« gaá¹‡hantÄ« viya hotÄ«ti vuttaá¹ƒ __ ``rÅ«pÄ• disampaá¹-icchanarasÄ
tathÄ• bhÄ• vena sampaá¹-icchanabhÄ• vena paccupatiá¹-á¹-hatÄ«ti __tathÄ• bhÄ• vapac

chasu Ä• rammaá¹‡esu kadÄ• ci paÃ±cannaá¹ƒ, tato vÄ• katipayÄ• naá¹ƒ vijÄ• nanasabh
__chaá¸·Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡Ä• _ vuttÄ• taá¹ƒsabhÄ• vÄ• nativattanato, cha
Ä• rammaá¹‡Ä• naá¹ƒ antogadhattÄ• . __santÄ«raá¹‡Ä• dikiccÄ• _ti santÄ«raá¹‡atadÄ• ra
santÄ«raá¹‡atadÄ• rammaá¹‡apaá¹-isandhibhavaá¹…gacutikiccÄ• vÄ• ti adhippÄ• yo. __
``hadayavatthupadaá¹-á¹-hÄ• nÄ• â€™â€™ _ti idaá¹ƒ imÄ• saá¹ƒ dvinnaá¹ƒ manoviÃ±Ã±Ä
hadayavatthusannissayatÄ• ya vuttaá¹ƒ. heá¹-á¹-hÄ• vuttanayena pana
taá¹ƒtaá¹ƒanantarÄ• tÄ«taviÃ±Ã±Ä• á¹‡Ä• pagamapadaá¹-á¹-hÄ• nÄ• tipi vattuá¹ƒ vaá¹-á¹-
tassÄ• vipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ``duvidhÄ• â€™â€™ ti vuttÄ• ya duvidhat
__ekantamiá¹-á¹-hÄ• rammaá¹‡e_ti ekanteneva iá¹-á¹-he Ä• rammaá¹‡e, ativiya iá¹-á¹-hÄ•
__paÃ±cadvÄ• re ceva javanÄ• vasÄ• ne cÄ• _ti ettha paÃ±cadvÄ• re sampaá¹-icchanavoá
antarÄ• á¸·aá¹ƒ á¹-hÄ• naá¹ƒ, itaratra javanabhavaá¹…gÄ• nanti evaá¹ƒ __dviá¹-hÄ• nÄ• h
santÄ«raá¹‡atadÄ• rammaá¹‡akÄ• le yathÄ• vuttameva á¹-hÄ• naá¹ƒ, paá¹-isandhiÄ• dikÄ
\Ne II 118/ antarÄ• á¸·aá¹ƒ paá¹-isandhiyÄ• , paá¹-isandhiÄ• vajjanÄ• naá¹ƒ tadÄ• rammaá
javanÄ• vajjanÄ• naá¹ƒ voá¹-á¹-habbanÄ• vajjanÄ• naÃ±ca antarÄ• á¸·aá¹ƒ bhavaá¹…gass
tadÄ• rammaá¹‡apaá¹-isandhÄ«naá¹ƒ javanapaá¹-isandhÄ«naá¹ƒ vÄ• antarÄ• á¸·aá¹ƒ cuti

__chasÅ«_ti ettha pubbe vuttanayeneva vibhÄ• go veditabbo. kÄ• yassa nissayabhÅ«tÄ• r
nÄ• tiiá¹-á¹-haphoá¹-á¹-habbabhÅ«tÄ• naá¹ƒ paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒsassa balavabhÄ
__kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sukhasampayuttaá¹ƒ_. upÄ• dÄ• rÅ«pÄ• naá¹ƒyeva ghaá¹-á¹-a
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni upekkhÄ• sahagatÄ• ni. tenÄ• ha __ ``sesaá¹ƒ upekkhÄ• yut
chabbidhampi.

alobhÄ• dosÄ• mohÄ• ceva alobhÄ• dosÄ• ca alobhÄ• dayo, tehi alobhÄ• dÄ«hi vipÄ• ka
__alobhÄ• divipÄ• kahetusampayuttaá¹ƒ. kÄ• mÄ• vacarakusalaá¹ƒ viya somanassÄ• dibhe
kusalaá¹ƒ somanassupekkhÄ• Ã±Ä• á¹‡asaá¹…khÄ• rabhedato aá¹-á¹-havidhaá¹ƒ, evamida
sadisataá¹ƒ dasseti. kÄ• mÄ• vacarabhÄ• vato hÄ«nÄ• dito, yonÄ«su uppattito ca sadisame
Ä• rammaá¹‡ato, pavattiÄ• kÄ• rato ca visadisaá¹ƒ. tathÄ• \Be II 127/ hi kusalaá¹ƒ kammad
na idaá¹ƒ, vipÄ• kÄ• naá¹ƒ aviÃ±Ã±attijanakattÄ• . uppattidvÄ• ravasena pana imassÄ• pi a
paÃ±cadvÄ• ramanodvÄ• resu mahÄ• vipÄ• kÄ• naá¹ƒ tadÄ• rammaá¹‡avasena pavattisan
gativasena paÃ±cavidhaá¹ƒ, viÃ±Ã±Ä• á¹‡aá¹-á¹-hitivasena sattavidhaÃ±ca, na evamidaá¹ƒ
uppajjanato. tattha Ä• rammaá¹‡ato, ekaccapavattiÄ• kÄ• rato ca visadisataá¹ƒ dassetuá¹ƒ
_tiÄ• di vuttaá¹ƒ. __chasu Ä• rammaá¹‡esÅ«_ti parittÄ• diatÄ«tÄ• diajjhattÄ• dippabhedesu

__Ä• gamanÄ• divasenÄ• _ti Ä• gamanapaccayavasena. tattha ekaccÄ• naá¹ƒ Ä• cariyÄ•
Ä• dÄ• satale mukhanimittaá¹ƒ calanaá¹ƒ viya asaá¹…khÄ• rassa kusalassa vipÄ• ko asaá¹
kusalassa vipÄ• ko sasaá¹…khÄ• roti evaá¹ƒ Ä• gamanavasena. ekaccÄ• naá¹ƒ pana Ä• ca
vibhÅ«tehi paccayehi kammÄ• dÄ«hi uppanno asaá¹…khÄ• ro, dubbalehi sasaá¹…khÄ• rot
__sampayuttadhammÄ• na_nti pÄ• á¸·iyaá¹ƒ sarÅ«pato Ä• gatasampayuttadhammÄ• naá¹ƒ
vipÄ• kassa visesÄ• bhÄ• vo. __nirussÄ• ha_nti ettha ussÄ• ho nÄ• ma anupacchinnÄ• vijj
119/ vipÄ• kuppÄ• danasamatthatÄ• saá¹…khÄ• to byÄ• pÄ• ro, so vipÄ• kesu natthÄ«ti ta
pana abhiÃ±Ã±Ä• vasapavattesupi atthevÄ• ti taá¹ƒ __saussÄ• haá¹ƒ_.

lobhÄ• dÄ«naá¹ƒ ekantasÄ• vajjatÄ• ya ayonisomanasikÄ• rahetukÄ• naá¹ƒ natthi vipÄ• ka
ekantaanavajjasabhÄ• vÄ• naá¹ƒ kÄ• raá¹‡assa tabbidhuratÄ• ya nattheva akusalavipÄ• ka
``akusalavipÄ• kaá¹ƒ ahetukamevÄ• â€™â€™ _ti. yathÄ• atiiá¹-á¹-he, iá¹-á¹-hamajjhatte ca
vedanÄ• bhedasabbhÄ• vato kusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu duvidhÄ• hoti son
upekkhÄ• sahagatÄ• ti, na evaá¹ƒ atianiá¹-á¹-he, aniá¹-á¹-hamajjhatte ca Ä• rammaá¹‡e ved
akusalavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu ekamevÄ• ti __ ``sattavidhaâ€™â€™ _nti vutta
vedanÄ• bhede atianiá¹-á¹-he domanassena bhavitabbaá¹ƒ, na ca paá¹-ighena vinÄ• doma

kÄ• yaviÃ±Ã±Ä• á¹‡assa dukkhasahagatatÄ• kusalavipÄ• ke vuttavipariyÄ• yena veditabb
ekantanihÄ«nassa akusalassa vipÄ• kabhÄ• vato upekkhÄ• pi samÄ• nÄ• hÄ«nÄ• eva du
``dukkhaá¹ƒ viya_ \Be II 128/ __nÄ• titikhiá¹‡Ä• â€™â€™ _ti. yathÄ• dukkhaá¹ƒ ativiya tikh
na evamayaá¹ƒ, tathÄ• pi dukkhasabhÄ• veneva pavattati. na hi akusalassa vipÄ• ko adukk

cassa balavatÄ• bÄ• dhiyamÄ• nassa paá¹-ippahariuá¹ƒ asakkontassa dubbalassa purisas
kariyamÄ• nabÄ• dhÄ• ya upekkhanÄ• viyÄ• ti daá¹-á¹-habbo. __itaresÅ«_ti kusalavipÄ• k

__rÅ«pÄ• vacara_nti rÅ«pÄ• vacaravipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ. vipÄ• kakathÄ• hesÄ• ti. _
rÅ«pÄ• vacarakusalaá¹ƒ viya. na hi rÅ«pÄ• vacaravipÄ• ko tadaÃ±Ã±akusalasadiso. apica
yadidaá¹ƒ ``kusalaá¹ƒ, vipÄ• koâ€™â€™ ti ca. tasmÄ•  yathÄ•  ``mÄ• taraá¹ƒ payirupÄ• sa
mÄ• taranti avuttampi siddhamevetaá¹ƒ, evaá¹ƒ idhÄ• pÄ«ti attano kusalaá¹ƒ viyÄ• ti attho.
dhammato, Ä• rammaá¹‡ato ca veditabbÄ• . tathÄ• hi ye phassÄ• dayo kusale labbhanti, t
yasmiá¹ƒ ca Ä• rammaá¹‡e kusalaá¹ƒ pavattati, tattheva ayaá¹ƒ vipÄ• kopi pavattati. yaá¹ƒ
paÃ±camajjhÄ• nacittaá¹ƒ abhiÃ±Ã±Ä• ppattaá¹ƒ, tassa vipÄ• ko eva natthi. kasmÄ• natthi
Ä• nisaá¹ƒsabhÅ«tattÄ• ca. taÃ±hi vipÄ• kaá¹ƒ dentaá¹ƒ rÅ«pÄ• vacarameva dadeyya. na
kammaá¹ƒ aÃ±Ã±abhÅ«mikaá¹ƒ vipÄ• kaá¹ƒ deti. kammanimittÄ• rammaá¹‡atÄ• ca rÅ«pÄ
taá¹ƒ aÃ±Ã±aá¹ƒ Ä• rabbha \Ne II 120/ pavattati. parittÄ• rammaá¹‡Ä• diÄ• rammaá¹‡aÃ±c
ayamasambhavo. jhÄ• nassa Ä• nisaá¹ƒsabhÅ«taÃ±ca dÄ• nÄ• dÄ«naá¹ƒ tasmiá¹ƒ attabhÄ

pavattito pana vipÄ• kassa, kusalassa ca attheva bhedoti taá¹ƒ dassetuá¹ƒ __ ``kusalaá¹ƒ p
vuttaá¹ƒ. kusalaá¹ƒ viya kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sÄ• diÄ• rammaá¹‡abhedato catubbidh
vuttanayova javanavasena, paá¹-isandhiÄ• divasena ca pavattanato.

__catumaggayuttacittaphalattÄ• _ti catÅ«hi ariyamaggehi sampayuttakusalacittassa phalat
catubbidhasÄ• maÃ±Ã±aphalasampayuttabhÄ• vatoti attho. maggavÄ«thiyaá¹ƒ dvikkhattuá
phalasamÄ• pattiyaá¹ƒ aparicchinnaparimÄ• á¹‡aá¹ƒ pavattamÄ• nampi dvÄ«su á¹-hÄ• nes
pavattatÄ«â€™â€™ _ti vuttaá¹ƒ. __sabbampÄ«_ti tevÄ«satividhaá¹ƒ kÄ• mÄ• vacaravipÄ•
rÅ«pÄ• vacaravipÄ• kaá¹ƒ, catubbidhaá¹ƒ arÅ«pÄ• vacaravipÄ• kaá¹ƒ, catubbidhameva lok
vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• tisaá¹…khepavitthÄ• ranayena chattiá¹ƒsavidhaá¹ƒ hoti.

__bhÅ«mibhedato_ \Be II 129/ __tividhaá¹ƒ_ lokuttarassa abhÄ• vato. lokuttaraÃ±hi kiriyac
ekantena anantaravipÄ• kadÄ• yibhÄ• vato. vuttaÃ±hi ``samÄ• dhimÄ• nantarikaÃ±Ã±amÄ
hotu tÄ• va sekkhÄ• naá¹ƒ uppajjamÄ• naá¹ƒ anuttaraá¹ƒ kusalaá¹ƒ puggalantarabhÄ• vÅ«
arahato pana uppajjamÄ• naá¹ƒ puggalantarabhÄ• vÅ«panayanato nipphalaá¹ƒ, tassa kiriya
icchitoti? icchitabbo siyÄ• . yadi tassa punappunaá¹ƒ uppatti siyÄ• , sakiá¹ƒyeva pana lokutt
pavattati. yadi hi punappunaá¹ƒ pavatteyya, maggacittaá¹ƒ arahatopi pavattatÄ«ti lokuttarak
siyÄ• , na cetaá¹ƒ atthi payojanÄ• bhÄ• vato. tasmÄ• natthi lokuttarakiriyaviÃ±Ã±Ä• á¹‡aá¹
__kiriyaviÃ±Ã±Ä• á¹‡a_nti ca kiriyÄ• mattaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, kusalÄ• kusalaá¹ƒ viya ki
anuppÄ• detvÄ• kiriyÄ• mattameva hutvÄ• pavattanakaviÃ±Ã±Ä• á¹‡anti attho. kasmÄ• p
uppÄ• detÄ«ti? vuccate --- ettha hi yadetaá¹ƒ Ä• vajjanadvayaá¹ƒ, taá¹ƒ anupacchinnabhav
pavattaá¹ƒ anÄ• sevanatÄ• ya dubbalabhÄ• vato abÄ«jasÄ• matthiyaá¹ƒ viya pupphaá¹ƒ ap
ucchinnabhavamÅ«lÄ• yaá¹ƒ santatiyaá¹ƒ pavattaá¹ƒ aá¹-á¹-hÄ• rasavidhaá¹ƒ viÃ±Ã±Ä• á¹

samucchinnamÅ«lÄ• ya latÄ• ya pupphaá¹ƒ viya phaladÄ• yi na hotÄ«ti veditabbaá¹ƒ. aÃ±Ã
121/ kiriyahetunÄ• nÄ• ma alobhÄ• dinÄ• va bhavitabbanti Ä• ha __ ``alobhÄ• dikiriyahetu

cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ purecarÄ• hutvÄ• rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ vijÄ
__cakkhuviÃ±Ã±Ä• á¹‡Ä• dipurecararÅ«pÄ• divijÄ• nanalakkhaá¹‡Ä• _. ayaá¹ƒ pana mano
visiá¹-á¹-hamananakiccÄ• bhÄ• vena manomattÄ• dhÄ• tÅ«ti __manodhÄ• tu_. tathÄ• hes
na hoti. ayamettha saá¹…khepo, vitthÄ• ro pana __dhÄ• tuniddese_ (Vism II 517) Ä• gamis
Ä• bhogarasÄ• , cittasantÄ• nassa vÄ• purimÄ• kÄ• rato aÃ±Ã±athÄ• oá¹‡ojanarasÄ• .
__bhavaá¹…gavicchedapadaá¹-á¹-hÄ• nÄ• _ti bhavaá¹…gasantÄ• navicchedapadaá¹-á¹-hÄ
pavattamÄ• nÄ• sabbathÄ• visayarasaá¹ƒ anubhavituá¹ƒ na sakkotÄ«ti iá¹-á¹-hÄ• dÄ«su s
hoti_.

__sÄ• dhÄ• raá¹‡Ä• _ti sekkhÄ• sekkhaputhujjanÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• . __asÄ• dhÄ
Ä• veá¹‡ikÄ• . __voá¹-á¹-habbanÄ• vajjanarasÄ• _ti paÃ±cadvÄ• re santÄ«raá¹‡ena gahitÄ
viya pavattanato voá¹-á¹-habbanarasÄ• , manodvÄ• re \Be II 130/ pana vuttanayena Ä• vajj
paÃ±cadvÄ• ramanodvÄ• resu yathÄ• kkamaá¹ƒ voá¹-á¹-habbanÄ• vajjanabhÄ• vena pacc
__tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• _. voá¹-á¹-habbanakÄ• le santÄ«raá¹‡akiccÄ• naá¹
ahetukavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ Ä• vajjanakÄ• le yassa kassaci bhavaá
aÃ±Ã±atarÄ• pagamo etissÄ• Ä• sannakÄ• raá¹‡anti Ä• ha __ ``ahetuka ... pe ... padaá¹-á

__arahata_nti arahataá¹ƒyeva asÄ• dhÄ• raá¹‡abhÄ• vato. __anuá¸·Ä• resÅ«_ti
aá¹-á¹-hikasaá¹…khalikapetarÅ«pÄ• dÄ«su, aÃ±Ã±esu vÄ• appaá¹‡Ä«tesu vatthÅ«su. __h
hasitasseva uppÄ• danarasÄ• . tathÄ• hi taá¹ƒ cittaá¹ƒ ``hasituppÄ• danaâ€™â€™ ntveva
hasituppÄ• dakacittÄ• naá¹ƒ abhÄ• vato. aÃ±Ã±Ä• nipi hi dvÄ• dasa somanassasahagatÄ•
parittakusalÄ• kusalakiriyacittÄ• ni yathÄ• rahaá¹ƒ puthujjanÄ• dÄ«naá¹ƒ hasituppÄ• dakÄ•
cittaá¹ƒ vicÄ• raá¹‡apaÃ±Ã±Ä• virahitaá¹ƒ parittesu appaá¹‡Ä«tesu Ä• rammaá¹‡esu araha
uppÄ• dentaá¹ƒ uppajjati. bhagavatopi uppajjatÄ«ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ at
appaá¹-ihataÃ±Ä• á¹‡aá¹ƒ vatvÄ• ``imehi tÄ«hi dhammehi samannÄ• gatassa buddhassa b
kÄ• yakammaá¹ƒ Ã±Ä• á¹‡apubbaá¹…gamaá¹ƒ Ã±Ä• á¹‡Ä• nuparivattÄ«â€™â€™ ti (Nidd
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 85; Paá¹-is III 5) vacanato vicÄ• retabbanti eke \N
hituppÄ• dacittena pavattiyamÄ• nampi bhagavato sitakaraá¹‡aá¹ƒ
pubbenivÄ• sÄ• nÄ• gataá¹ƒsasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• naá¹ƒ anuvattakattÄ• Ã±Ä• á¹
Ã±Ä• á¹‡Ä• nuparivattibhÄ• ve sati na koci pÄ• á¸·iaá¹-á¹-hakathÄ• naá¹ƒ virodho. evaÃ±ca
aá¹-á¹-hakathÄ• yaá¹ƒ ``tesaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ ciá¹‡á¹‡apariyante idaá¹ƒ cittaá¹ƒ uppaj
avassaÃ±ca etaá¹ƒ evaá¹ƒ icchitabbaá¹ƒ, aÃ±Ã±athÄ• aÃ±Ã±assÄ• pi viÃ±Ã±attisamuá¹-á
bhagavato uppatti na yujjeyya. na hi viÃ±Ã±attisamuá¹-á¹-hÄ• pakassa taá¹ƒsamuá¹-á¹-hitÄ
kÄ• yakammÄ• dibhÄ• vaá¹ƒ Ä• pajjanabhÄ• vo vibandhatÄ«ti. __ekantato hadayavatthupa
paÃ±cavokÄ• rabhave eva uppajjanato.

__ayamettha viseso_ti ayaá¹ƒ sekkhaputhujjanÄ• naá¹ƒ uppattiyÄ• vipÄ• kuppÄ• danasan
uppattiyÄ• tadabhÄ• voti ubhayesaá¹ƒ santÄ• ne uppattisamupalakkhito ettha kusalakiriyav
evaÃ±ca katvÄ• paccayavekallena avipÄ• kassÄ• pi kusalÄ• kusalassa kiriyabhÄ• vappasa
hoti. parato __kusalato viseso_ti etthÄ• pi eseva nayo.

<455> __sabbÄ• nipi_ kusalÄ• kusalabyÄ• katÄ• ni __ekÅ«nanavuti viÃ±Ã±Ä• á¹‡Ä• ni ho
nÄ• tisaá¹…khepavitthÄ• ranayenÄ• ti adhippÄ• yo. paá¹-isandhiviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ
bhavantarapaá¹-isandhÄ• dinÄ• Ä• kÄ• rena pavatti eva. tabbinimuttaÃ±ca cittassa aÃ±Ã±
Ä• ha __ ``cuddasahi Ä• kÄ• rehi pavattantÄ«â€™â€™ _ti.

__Ä• nubhÄ• venÄ• _ti sÄ• matthiyena. katÅ«pacitaá¹ƒ hi kammaá¹ƒ avasesapaccayasam
attano Ä• nubhÄ• vaá¹ƒ vissajjantaá¹ƒ viya hoti. __devamanussesÅ«_ti chasu kÄ• mÄ• vac
__kammakammanimittagatinimittÄ• na_nti ettha __kammaá¹ƒ_ nÄ• ma katÅ«pacitaá¹ƒ kÄ•
taÃ±ca kho vipÄ• kadÄ• nÄ• ya laddhokÄ• saá¹ƒ. tenÄ• ha ``paccupaá¹-á¹-hitaâ€™â€™ nti
kammÄ• yÅ«hanakkhaá¹‡e cetanÄ• ya paccayabhÅ«taá¹ƒ deyyadhammÄ• di. __gatinimitta
tappariyÄ• pannaá¹ƒ rÅ«pÄ• yatanaá¹ƒ. __paá¹‡á¸• akÄ• dibhÄ• va_nti paá¹‡á¸• akamÅ«g
dvihetukakusalassa vipÄ• kabhÅ«tÄ• upekkhÄ• sahagatÄ• hetumanoviÃ±Ã±Ä• á¹‡adhÄ• t
manoviÃ±Ã±Ä• á¹‡adhÄ• tu. nesa_nti bhÄ• vitarÅ«pÄ• rÅ«pÄ• vacarakusalÄ• naá¹ƒ sattÄ•
pathavÄ«kasiá¹‡Ä• dikaá¹ƒ attano kammÄ• rammaá¹‡ameva.

__evaá¹ƒ_ \Ne II 123/ __tÄ• vetthÄ• _ti ettha viÃ±Ã±Ä• á¹‡akkhandhaniddese evaá¹ƒ saá¹
sarÅ«padassanamatteneva ekÅ«navÄ«satiyÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paá¹-isandh
bhavÄ• lambanÄ• divibhÄ• gena pana yadettha vattabbaá¹ƒ, taá¹ƒ __paá¹-iccasamuppÄ• d

__taá¹ƒ ta_nti ekÅ«navÄ«satiyÄ• paá¹-isandhiviÃ±Ã±Ä• á¹‡esu yaá¹ƒ yaá¹ƒ uppajjitvÄ• ni
anantaraá¹ƒ uppattiyÄ• __anubandhamÄ• naá¹ƒ. tassa tassevÄ• _ti yassa yassa kammass
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ, tassa tasseva. __tasmiÃ±Ã±evÄ• _ti kammÄ• dike eva. kam
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ, tasmiá¹ƒ kamme, atha kammanimittaá¹ƒ,
kammanimitte gatinimitteti attho. __tÄ• disamevÄ• _ti yÄ• disaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡
sesasampayuttadhammato ca tÄ• disameva. __santÄ• navinivattake_ti bhavaá¹…gasantÄ•
__aÃ±Ã±asmiá¹ƒ_ Ä• vajjanasaá¹…khÄ• te __cittuppÄ• de_. kiriyamayacitteneva supinada
Ä• ha __ ``supinaá¹ƒ apassatoâ€™â€™ _ti. __aparimÄ• á¹‡asaá¹…khyampi pavattatiyeva,
upapattibhavassa aá¹…gabhÄ• vena pavattanato ``bhavaá¹…gaâ€™â€™ nti vuccati. __tes
paá¹-isandhibhÅ«tÄ• naá¹ƒyeva.

__indriyÄ• nÄ«_ti cakkhÄ• dÄ«ni indriyÄ• ni. __Ä• rammaá¹‡agahaá¹‡akkhamÄ• nÄ«_ti rÅ
samatthÄ• ni. mÄ• tukucchigatakÄ• le viya hi bahinikkhantakÄ• lepi na tÄ• va indriyÄ• ni sa

anukkamena pana visadabhÄ• vaá¹ƒ pattakÄ• le eva sakiccakÄ• ni honti. tenevÄ• ha ``idha
Ä• yatanÄ• naâ€™â€™ nti. __Ä• pÄ• thagate_ti yogyadesÄ• vaá¹-á¹-hite. tameva yogyades
paá¹-icca_ ghaá¹-á¹-anÄ• paccayaá¹ƒ laddhÄ• . __ghaá¹-á¹-anÄ• _ti paá¹-ighÄ• to, yena
byÄ• pÄ• rÄ• divisesapaccayantarasahite cakkhussa visaye vikÄ• ruppattivisadisuppattivisa
iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vena anuggaho, upaghÄ• to cÄ• ti attho. __tato_ti ghaá¹-á¹-anÄ•
__ghaá¹-á¹-anÄ• nubhÄ• venÄ• _ti ghaá¹-á¹-anÄ• balena. __bhavaá¹…gacalana_nti bhavaá
tathÄ• dvikkhattuá¹ƒ pavattiyÄ• visadisassa kÄ• raá¹‡abhÄ• vÅ«pagamananti attho. taÃ±h
purimÄ• vatthÄ• ya bhinnÄ• vatthÄ• hetutÄ• ya calanaá¹ƒ viyÄ• ti ``calanaâ€™â€™ nti vutta
visayavisayÄ«bhÄ• vasiddhÄ• ya dhammatÄ• ya Ä• rammaá¹‡assa abhimukhÄ«bhÄ• vena
hotu, aÃ±Ã±asannissitassa pana bhavaá¹…gassa calanaá¹ƒ kathaá¹ƒ hotÄ«ti? taá¹ƒsamba
á¹-hapitÄ• su sakkharÄ• su ekissÄ• sakkharÄ• ya ghaá¹-itÄ• ya tadaÃ±Ã±asakkharÄ• yaá¹
cettha udÄ• haraá¹‡anti. __tadeva rÅ«pa_nti tadeva bhavaá¹…gacalanassa paccayabhÅ«ta
rÅ«pÄ• yatanaá¹ƒ. __bhavaá¹…gaá¹ƒ vicchindamÄ• nÄ• viyÄ• _ti bhavaá¹…gasantÄ• naá
viya. tadÄ• rammaá¹‡uppattiyÄ• parato bhavaá¹…gassa uppajjanato visayaggahaá¹‡aá¹ƒ
vatvÄ• tadanantaraá¹ƒ dassanÄ• dÄ«su vattabbesu tÄ• ni avatvÄ• manodvÄ• rÄ• vajjanas
dvinnaá¹ƒ Ä• vajjanÄ• naá¹ƒ Ä• vajjanasÄ• maÃ±Ã±ena gahitattÄ• .

__Ä• vajjanÄ• nantara_nti paÃ±cadvÄ• rÄ• vajjanÄ• nantaraá¹ƒ. ye hadayavatthu viya
sampaá¹-icchanÄ• divÄ«thicittÄ• nipi nÄ• nujÄ• nanti, tesaá¹ƒ ``sampaá¹-icchanÄ• ya
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ tiÄ• dinÄ• tattha tattha pÄ• á¸·i Ä• gatÄ• . na h
paá¹-isedhetuá¹ƒ.

__ ``sace_ \Be II 133/ __mahantaá¹ƒ hotÄ«â€™â€™ _ti idaá¹ƒ javanapariyosÄ• nÄ• ya citt
vuccamÄ• nattÄ• vuttaá¹ƒ. cuddasacittakkhaá¹‡Ä• yukaÃ±hi Ä• rammaá¹‡amidha ``mahan
taÃ±ca uppajjitvÄ• dviticittakkhaá¹‡Ä• tÄ«taá¹ƒ hutvÄ• Ä• pÄ• thagamanavasena veditabb

__yathÄ• vavatthÄ• pite_ti voá¹-á¹-habbanena vuttÄ• kÄ• rena katavavatthÄ• pane. Ä• vajj
ca vuttattÄ• ``avasesakÄ• mÄ• vacarakiriyÄ• naâ€™â€™ nti avasesaggahaá¹‡aá¹ƒ kataá¹
__vÄ• _-saddena ``paÃ±ca vÄ• â€™â€™ ti idampi vuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. suttam
javanÄ• ni javantÄ«ti.

__tÄ• niyevÄ• _ti ``aá¹-á¹-hannaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• (Vism II 455) vuttÄ• ni ekÅ«n
kÄ• mÄ• vacarajavanÄ• niyeva. ito aÃ±Ã±aá¹ƒ manodvÄ• rÄ• vajjanÄ• nantaraá¹ƒ uppajjan
dassanatthaá¹ƒ evakÄ• raggahaá¹‡aá¹ƒ. __ ``gotrabhÅ«toâ€™â€™ _ti idaá¹ƒ gotrabhuá¹-á
parikammavodÄ• nÄ• nampi gahaá¹‡aá¹ƒ, na gotrabhuno eva. __phalacittÄ• nÄ«_ti samÄ•
pavattanakaphalacittÄ• ni. __yaá¹ƒ yaá¹ƒ laddhapaccaya_nti yaá¹ƒ yaá¹ƒ javanaá¹ƒ rÅ«pÄ•
gotrabhuanantaraá¹ƒ uppattiyÄ• laddhapaccayaá¹ƒ.

__atimahanta_nti soá¸·asacittakkhaá¹‡Ä• yukaá¹ƒ. tattha hi tadÄ• rammaá¹‡acittaá¹ƒ uppa
__vibhÅ«ta_nti supÄ• kaá¹-aá¹ƒ, taÃ±ca kÄ• mÄ• vacarameva. tattha hi tadÄ• rammaá¹‡as
__kÄ• mÄ• vacarajavanÄ• vasÄ• ne_ti kÄ• mÄ• vacarajavanasseva avasÄ• ne. na hi taá¹ƒ
kÄ• mataá¹‡hÄ• hetukakammanibbattaá¹ƒ mahaggatÄ• nuttarajavanaá¹ƒ anubandhati ajan
yathÄ• gehato bahi gantukÄ• mo taruá¹‡adÄ• rako janakaá¹ƒ, janakasadisaá¹ƒ vÄ• anuba
evamidampi \Ne II 125/. tatthÄ• pi na sabbasmÄ• javanÄ• sabbaá¹ƒ javanena tadÄ• ramm
Ä• rammaá¹‡ena ca vedanÄ• ya parivattetabbato. tatthÄ• yaá¹ƒ niyamo ---
parittakusalalobhamohamÅ«lasomanassasahagatakiriyajavanÄ• naá¹ƒ aÃ±Ã±atarÄ• nantar
paÃ±cannaá¹ƒ somanassasahagatÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ uppajjati,
parittakusalÄ• kusalaupekkhÄ• sahagatakiriyajavanÄ• naá¹ƒ aÃ±Ã±atarÄ• nantaraá¹ƒ upek
tadÄ• rammaá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ pavattati. __iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«na_nti
iá¹-á¹-haiá¹-á¹-hamajjhattaaniá¹-á¹-hÄ• rammaá¹‡Ä• naá¹ƒ vasenÄ• ti sambandho. tayidaá¹
vedanÄ• parivattidassanatthaá¹ƒ vuttaá¹ƒ. __ ``purimakammavasenÄ• â€™â€™ _ti idaá¹ƒ
tadÄ• rammaá¹‡avisesadassanatthaá¹ƒ. na \Be II 134/ hi paá¹-isandhijanakameva kammaá
janeti, atha kho aÃ±Ã±akammampi. taá¹ƒ pana paá¹-isandhidÄ• yinÄ• kammena nibbatteta
visadisampi nibbattetÄ«ti. __ ``javanacittavasenÄ• â€™â€™ _ti idaá¹ƒ tadÄ• rammaá¹‡aniy
``javanena tadÄ• rammaá¹‡aá¹ƒ niyametabbaâ€™â€™ nti hi vuttaá¹ƒ. __Ä• di_-saddena pa
saá¹…gaá¹‡hÄ• ti. taÃ±hi attano ukkaá¹-á¹-hatarassa tadÄ• rammaá¹‡assa paccayo na hot
hotÄ«_ti yathÄ• vuttesu iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«su yo yo tadÄ• rammaá¹‡assa uppattiy
__kiÃ±ci antara_nti kiÃ±ci khaá¹‡antaraá¹ƒ. __udakamivÄ• _ti paá¹-isotaá¹ƒ gacchantaá¹ƒ u

__dvikkhattuá¹ƒ sakiá¹ƒ vÄ• _ti vacanasiliá¹-á¹-havasena vuttaá¹ƒ ``aá¹-á¹-ha vÄ• dasa vÄ
c 8.11; Vin III 11) viya. dvikkhattuá¹ƒyeva pana vaá¹‡á¹‡enti. vipÄ• kacittattÄ• , Ä• vajjanass
mÅ«labhavaá¹…gÄ• dibhavaá¹…gasÄ• maÃ±Ã±asabbhÄ• vato ca bhavaá¹…gassa Ä• ram
tassa javanassa Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ etassÄ• ti tadÄ• rammaá¹‡anti vuccat
lopaá¹ƒ katvÄ• ``kÄ• mÄ• vacaraá¹ƒ, oá¹-á¹-hamukhaâ€™â€™ nti ca yathÄ• . ettha ca kec
`kusalÄ• kusale niruddhe vipÄ• ko tadÄ• rammaá¹‡atÄ• uppajjatÄ«â€™ ti (Paá¹-á¹-h I 1.40
vipÄ• kadhammadhammÄ• naá¹ƒ eva anantaraá¹ƒ tadÄ• rammaá¹‡aá¹ƒ vuttaâ€™â€™ nti
icchanti. vipphÄ• ravantaá¹ƒ hi javanaá¹ƒ nÄ• vaá¹ƒ viya nadÄ«soto bhavaá¹…gaá¹ƒ anuba
chaá¸·aá¹…gupekkhÄ• vato santavuttikiriyajavanaá¹ƒ paá¹‡á¹‡apuá¹-aá¹ƒ viya nadÄ«sototi
labbhamÄ• nassÄ• pi kenaci adhippÄ• yena katthaci avacanaá¹ƒ dissati, yathÄ• taá¹ƒ dhar
labbhamÄ• nopi adhipati na vutto. yaÃ±ca paá¹‡á¹‡apuá¹-aá¹ƒ nidassitaá¹ƒ, tampi nidassita
nÄ• vÄ• paá¹‡á¹‡apuá¹-Ä• naÃ±hi nadÄ«sotassa Ä• vaá¹-á¹-anaá¹ƒ, gati ca visadisÄ«ti nÄ•
anubandhanaá¹ƒ, paá¹‡á¹‡apuá¹-assa ananubandhanaÃ±ca yujjati, idha pana kiriyajavanet
bhavaá¹…gasotassa \Ne II 126/ Ä• vaá¹-á¹-anaá¹ƒ, gati ca sadisÄ«ti etassa ananubandhana
anubandhanaÃ±ca na yujjati. tasmÄ• vicÄ• retabbaá¹ƒ.

__bhavaá¹…gamevÄ• _ti avadhÄ• raá¹‡aá¹ƒ bhavapariyosÄ• nassa idha na adhippetattÄ•

tadÄ• rammaá¹‡Ä• vasÄ• ne cutipi na hotiyeva. __dassanÄ• dÄ«nÄ«_ti dassanasavanaghÄ
__iti_-saddo Ä• diattho, tena sampaá¹-icchanÄ• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. paá¹
bhavaá¹…gato Ä• vajjanamevÄ• ti \Be II 135/ evaá¹ƒ pavatta__cittaniyamavaseneva. tampÄ
paá¹-isandhibhavaá¹…gacittÄ• ni viya __ekÅ«navÄ«satividhameva hoti_ atthato bhedÄ• bh

__bhavagatiá¹-hitinivÄ• sesÅ«_ti tÄ«su bhavesu, paÃ±casu gatÄ«su, sattasu viÃ±Ã±Ä• á¹‡
sattÄ• vÄ• sesu ca. yo panettha acittako, so idha na gahetabbo viÃ±Ã±Ä• á¹‡akathÄ• bhÄ•
idaá¹ƒ ``saá¹ƒsaramÄ• nÄ• naá¹ƒ sattÄ• naâ€™â€™ nti iminÄ• sambandhitabbaá¹ƒ. ettha
saá¹ƒsaramÄ• nesu sattesu yo pana arahattaá¹ƒ pÄ• puá¹‡Ä• ti sammÄ• paá¹-ipattimanvÄ•
arahato __niruddhameva hoti_ cittaá¹ƒ appaá¹-isandhikabhÄ• vato.

iti viÃ±Ã±Ä• á¹‡akkhandhe vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

vedanÄ• kkhandhakathÄ• vaá¹‡á¹‡anÄ•

<456> vedena anubhavanÄ• kÄ• rena ayitaá¹ƒ pavattaá¹ƒ vedayitaá¹ƒ, vedayitanti lakkhita
__vedayitalakkhaá¹‡aá¹ƒ_. taá¹ƒ pana atthato vedanÄ• evÄ• ti Ä• ha __ ``vedayitalakkhaá
vedanÄ• vÄ• â€™â€™ _ti. atha vÄ• vedayitaá¹ƒ lakkhaá¹‡aá¹ƒ etissÄ• ti kappanÄ• siddha
aÃ±Ã±apadatthasamÄ• savasenÄ• pi vedanÄ• va vuccatÄ«ti Ä• ha __ ``vedayitalakkhaá¹‡a
_ti. __vedayati vedayatÄ«_ti byÄ• panicchÄ• vasena vacanaá¹ƒ vedanÄ• ya savisaye abhiá
sabhÄ• vadhammato aÃ±Ã±o kattÄ• natthÄ«ti dassanatthaá¹ƒ kattuniddeso. __itÄ«_ti aniya
vacanÄ• laá¹…kÄ• ramattaá¹ƒ. __tasmÄ• _ti tassa niyamanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yas
Ä• rammaá¹‡arasaá¹ƒ anubhavati, tasmÄ• vedanÄ• ti vuccatÄ«ti.

__ ``kusalaviÃ±Ã±Ä• á¹‡ena_ \Ne II 127/ __sampayuttÄ• â€™â€™ _ti idaá¹ƒ kusalÄ• ya ve
daá¹-á¹-habbaá¹ƒ. yÄ• kÄ• ci kusalÄ• vedanÄ• , sabbÄ• sÄ• kusalena viÃ±Ã±Ä• á¹‡ena
kusalabhÄ• vasaá¹ƒsiddhidassanatthaá¹ƒ. na hi kusalena viÃ±Ã±Ä• á¹‡ena sampayogato k
kusalabhÄ• vo, atha \Be II 136/ kho yonisomanasikÄ• rÄ• dikato. tenÄ• ha __ ``jÄ• tivasenÄ
__akusalÄ• dÄ«su_pi eseva nayo. yathÄ• pana jÄ• tivasena kusalÄ• diviÃ±Ã±Ä• á¹‡asamp
yÄ• va ekÅ«nanavutiviÃ±Ã±Ä• á¹‡asampayuttÄ• ti ekÅ«nanavutividhÄ• veditabbÄ• . __sab
sampayuttabhÅ«miÄ• rammaá¹‡Ä• divasena labbhamÄ• naá¹ƒ bhedaá¹ƒ aggahetvÄ• keva
attho.

``paÃ±cavidhÄ• â€™â€™ ti vatvÄ• taá¹ƒ paÃ±cavidhataá¹ƒ dassetuá¹ƒ __ ``sukhaâ€™â€
sukhayatÄ«ti __sukhaá¹ƒ, _ kÄ• yaá¹ƒ, sampayuttadhamme ca laddhassÄ• de karotÄ«ti att
khÄ• dati, khaá¹‡ati vÄ• kÄ• yikaá¹ƒ Ä• bÄ• dhanti __sukhaá¹ƒ_. sukaraá¹ƒ okÄ• sadÄ• na
apare. dukkhayatÄ«ti __dukkhaá¹ƒ, _ kÄ• yaá¹ƒ, sampayuttadhamme ca vibÄ• dhatÄ«ti att
khÄ• dati, khaá¹‡ati vÄ• kÄ• yikaá¹ƒ assÄ• danti __dukkhaá¹ƒ_. dukkaraá¹ƒ okÄ• sadÄ• na

apare. __somanassupekkhÄ• naá¹ƒ_ saddattho heá¹-á¹-hÄ• vuttoyeva. domanassassa son
veditabbaá¹ƒ. kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ mÄ• nasetarasÄ• tÄ• sÄ• tavasena sukhaá¹ƒ, dukk
__ ``sukhaá¹ƒ somanassaá¹ƒ dukkhaá¹ƒ domanassaâ€™â€™ _nti, upekkhÄ• pana mÄ• na
vuttÄ• ti? bhedÄ• bhÄ• vato. yathÄ• hi anuggahÅ«paghÄ• takatÄ• ya sukhadukkhÄ• ni aÃ±
anuggahamupaghÄ• taÃ±ca karonti, aÃ±Ã±athÄ• manaso, na evamupekkhÄ• . tasmÄ• bh
vuttÄ• ti.

tattha yena sabhÄ• vabhedena vedanÄ• paÃ±cavidhÄ• , sÄ• pavattiá¹-á¹-hÄ• ne dassite s
pavattiá¹-á¹-hÄ• naá¹ƒ tÄ• va dassetuá¹ƒ __ ``tatthÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __ak
``kÄ• yaviÃ±Ã±Ä• á¹‡ena sampayuttaâ€™â€™ nti Ä• netvÄ• sambandhitabbaá¹ƒ. yathÄ•
kappÄ• sapicupiá¹‡á¸• aá¹ƒ á¹-hapetvÄ• ayokÅ«á¹-ena paharantassa picupiá¹‡á¸• aá¹ƒ atil
adhikaraá¹‡iá¹ƒ gaá¹‡hÄ• ti, nighaá¹ƒso balavÄ• hoti, evaá¹ƒ paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒ
iá¹-á¹-he, iá¹-á¹-hamajjhatte ca Ä• rammaá¹‡e kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ sukhasahagataá¹ƒ l
aniá¹-á¹-hamajjhatte ca dukkhasahagatanti Ä• ha __ ``kusala ... pe ... dukkhaâ€™â€™ _nti.
kÄ• mÄ• vacaravipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni paÃ±ca kammÄ• rammaá¹‡avasena somanassa
rÅ«pÄ• vacaravipÄ• kÄ• ni cattÄ• ri kammavasena, sesÄ• ni terasa kÄ• mÄ• vacarÄ• ni, aá
dvattiá¹ƒsa lokuttarÄ• ni, yathÄ• rahaá¹ƒ \Be II 137/ cetobhisaá¹…khÄ• rÄ• rammaá¹‡apÄ•
somanassasahagatÄ• ni hontÄ«ti Ä• ha __ ``somanassaá¹ƒ dvÄ• saá¹-á¹-hiyÄ• viÃ±Ã±Ä• a
__domanassaá¹ƒ dvÄ«hi_ akusalaviÃ±Ã±Ä• á¹‡ehi sampayuttaá¹ƒ cetobhisaá¹…khÄ• rÄ• r

__avasesapaÃ±capaÃ±Ã±Ä• sÄ• yÄ• _ti yathÄ• vuttÄ• ni chasaá¹-á¹-hi viÃ±Ã±Ä• á¹‡Ä• ni
paÃ±capaÃ±Ã±Ä• sÄ• ya. tattha kusalÄ• kusalavipÄ• kÄ• ni iá¹-á¹-hÄ• niá¹-á¹-hesu nibbika
sukhadukkhasampayuttÄ• ni bhavituá¹ƒ yuttÄ• nipi dvinnaá¹ƒ picupiá¹‡á¸• Ä• naá¹ƒ viya dv
upÄ• dÄ• rÅ«pÄ• naá¹ƒ ghaá¹-á¹-anÄ• nighaá¹ƒsassa mandabhÄ• vato cakkhÄ• disannissi
sabbattha upekkhÄ• sampayuttÄ• neva honti, tathÄ• balavapaccayatÄ• ya sukhadukkhÄ• n
apubbÄ• rammaá¹‡anissayappavattÄ«ni Ä• vajjanasampaá¹-icchanaviÃ±Ã±Ä• á¹‡Ä• ni, asa
kiriyÄ• rambhassa Ä• dibhÅ«taá¹ƒ voá¹-á¹-habbanaá¹ƒ, kÄ• yadukkhapadhÄ• natÄ• ya aku
tadupanissayabhÅ«taá¹ƒ akusalavipÄ• kapaá¹-isandhiÄ• di, iá¹-á¹-hamajjhattÄ• rammaá¹‡a
kÄ• mÄ• vacarakusalavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni ca upekkhÄ• sahagatÄ• niyeva honti. kam
vipÄ• kÄ• nubhavanassa iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡esu adukkhamasukhabhÄ• vo yut
upekkhÄ• ya sukhadukkhamajjhattabhÄ• ve kammÄ• rammaá¹‡avasena kusalavipÄ• kÄ• y
akusalavipÄ• kÄ• ya aniá¹-á¹-habhÄ• vo ca veditabbo. avasiá¹-á¹-hÄ• ni pana sattatiá¹ƒsa v
cetobhisaá¹…khÄ• rÄ• rammaá¹‡apÄ• dakÄ• divasena upekkhÄ• sampayuttÄ• ni hontÄ«ti
viÃ±Ã±Ä• á¹‡ehi upekkhÄ• ya sampayuttatÄ• veditabbÄ• .

salakkhaá¹‡aá¹ƒ nÄ• ma dhammÄ• naá¹ƒ anaÃ±Ã±asÄ• dhÄ• raá¹‡o sabhÄ• vo, anubhav
sÄ• dhÄ• raá¹‡alakkhaá¹‡anti taá¹ƒ paá¹-iniyatena Ä• rammaá¹‡ena niyametvÄ• dassento
``iá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ sukhaâ€™â€™ _nti tassa byabhicÄ• n

brÅ«hanaá¹ƒ vaá¸• á¸• hanaá¹ƒ __upabrÅ«hanaá¹ƒ_. tayidaá¹ƒ kÄ• maÃ±ca cetasikasukhe
savikappakaá¹ƒ cetobhisaá¹…khÄ• ravasenÄ• pi hoti. idantu nibbikappakaá¹ƒ sabhÄ• vasic
Ä• ha __ ``sampayuttÄ• naá¹ƒ upabrÅ«hanarasaâ€™â€™ _nti. assÄ• diyatÄ«ti assÄ• do, s
``yaá¹ƒ, bhikkhave, paÃ±cupÄ• dÄ• nakkhandhe paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹
bhikkhave, paÃ±cupÄ• dÄ• nakkhandhesu assÄ• doâ€™â€™ ti \Be II 138/ (SN b III 26). kÄ
kÄ• yiko, so eva assÄ• do tathÄ• paccupatiá¹-á¹-hatÄ«ti __kÄ• yikaassÄ• dapaccupaá¹-á¹-
kÄ• yindriyapadaá¹-á¹-hÄ• naá¹ƒ_ anaÃ±Ã±avatthukattÄ• .

dukkhassa lakkhaá¹‡Ä• dÄ«ni vuttanayÄ• nusÄ• rena veditabbÄ• ni.

sabhÄ• vato \Ne II 129/, parikappato vÄ• iá¹-á¹-hassa Ä• rammaá¹‡assa anubhavanalakkh
__iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡aá¹ƒ_. tenÄ• ha __ ``yathÄ• tathÄ• vÄ•
iá¹-á¹-hÄ• kÄ• rasambhogarasaâ€™â€™ _nti, yathÄ• bhÅ«tena vÄ• ayathÄ• bhÅ«tena vÄ
Ä• rammaá¹‡assa __saá¹ƒbhuÃ±janarasaá¹ƒ, _ paccanubhavanakiccanti attho. __ ``passac
_nti idaá¹ƒ ``passaddhakÄ• yo sukhaá¹ƒ vedetÄ«â€™â€™ ti (SN c V 376; AN c 1I 12) sutta
vuttaá¹ƒ, taá¹ƒ pana nirÄ• misasomanassavasena veditabbaá¹ƒ.

somanasse vuttavipariyÄ• yena domanassassa lakkhaá¹‡Ä• dÄ«ni veditabbÄ• ni. domanas
uppajjanato ekantena hadayavatthupadaá¹-á¹-hÄ• natÄ• tato viseso.

majjhattassa, Ä• rammaá¹‡assa majjhattaá¹ƒ vÄ• vedayitaá¹ƒ anubhavanaá¹ƒ lakkhaá¹‡aá
__majjhattavedayitalakkhaá¹‡Ä• _. majjhattÄ• nubhavanato eva sampayuttÄ• naá¹ƒ __nÄ•
``santabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti idaá¹ƒ anavajjÄ• ya nirÄ• misÄ• ya upek
sabbÄ• ya.

iti vedanÄ• kkhandhe vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

saÃ±Ã±Ä• kkhandhakathÄ• vaá¹‡á¹‡anÄ•

<457> __saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ nÄ• ma saÃ±Ã±Ä• vÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá
vuttanayeneva veditabbaá¹ƒ.

kÄ• maá¹ƒ vedanÄ• yapi vippayuttaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ natthi, tassÄ• pana sabhÄ• vato
vedanÄ• ya sampayuttampi kÄ• yaci vippayuttaá¹ƒ hoti. saÃ±Ã±Ä• ya pana Ä«disaá¹ƒ natth
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... saÃ±Ã±Ä• yÄ• â€™â€™ _ti.

__sabbÄ• vÄ• _ti catubhÅ«mikÄ• pi. atha vÄ• yathÄ• vedanÄ• bhinnasabhÄ• vattÄ• bhe
evamayaá¹ƒ, ayaá¹ƒ pana sabbÄ• va saÃ±jÄ• nanalakkhaá¹‡Ä• \Be II 139/. nÄ«lÄ• dibhed

saÃ±jÄ• nanaá¹ƒ saÃ±Ã±aá¹ƒ katvÄ• jÄ• nanaá¹ƒ lakkhaá¹‡aá¹ƒ etissÄ• ti __saÃ±jÄ• nana
abhiÃ±Ã±Ä• á¹‡ena saÃ±jÄ• nanato \Ne II 130/ paccÄ• bhiÃ±Ã±Ä• á¹‡arasÄ• ti vuccati. nim
saÃ±jÄ• nanakiccÄ• __paccÄ• bhiÃ±Ã±Ä• á¹‡arasÄ• _. tassÄ• vaá¸• á¸• hakissa dÄ• rum
abhiÃ±Ã±Ä• á¹‡ena paccÄ• bhijÄ• nanakÄ• le pavatti veditabbÄ• . tenÄ• ha __ ``tadevetaâ
saÃ±jÄ• nanassa paccayo punasaÃ±jÄ• nanapaccayo, tadeva nimittaá¹ƒ puna ... pe ... nimi
karaá¹‡aá¹ƒ, puna ... pe ... karaá¹‡aá¹ƒ, punasaÃ±jÄ• nanapaccayabhÅ«taá¹ƒ vÄ• nimittak
... karaá¹‡aá¹ƒ, tadassÄ• kiccanti __punasaÃ±jÄ• nanapaccayanimittakaraá¹‡arasÄ• _.
punasaÃ±jÄ• nananimittakaraá¹‡aá¹ƒ nimittakÄ• rikÄ• ya, nimittena saÃ±jÄ• nanantiyÄ• ca
samÄ• naá¹ƒ yojetabbaá¹ƒ. __abhinivesakaraá¹‡aá¹ƒ_ ``idameva saccaâ€™â€™ nti (MN II
27-29) saÃ±Ã±Ä• bhinivesamatteneva daá¹-á¹-habbaá¹ƒ. __yathÄ• upaá¹-á¹-hitavisayapada
avikappasabhÄ• vattÄ• . Ã±Ä• á¹‡asampayuttÄ• pana saÃ±Ã±Ä• Ã±Ä• á¹‡ameva anuvatt
viparÄ«taggÄ• hikÄ• ca na hoti. eteneva samÄ• dhisampayuttatÄ• ya aciraá¹-á¹-hÄ• natÄ•
evaá¹ƒ rÄ• gadiá¹-á¹-himÄ• nÄ• disampayuttÄ• ya saÃ±Ã±Ä• ya rÄ• gÄ• dianuvattikabhÄ•

iti saÃ±Ã±Ä• kkhandhe vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

saá¹…khÄ• rakkhandhakathÄ• vaá¹‡á¹‡anÄ•

<458> __rÄ• sikaraá¹‡alakkhaá¹‡a_nti sampiá¹‡á¸• analakkhaá¹‡aá¹ƒ, tato saá¹…khÄ• rÄ
cetanÄ• padhÄ• natÄ• ya hi saá¹…khÄ• rakkhandhadhammÄ• evaá¹ƒ vuttÄ• . tenevÄ• ha
saá¹…khÄ• rÄ• yevÄ• â€™â€™ _tiÄ• di. tattha __saá¹…khatamabhisaá¹…kharontÄ«_ti yat
saá¹…khataá¹ƒ sammadeva nipphannaá¹ƒ hoti, evaá¹ƒ abhisaá¹…kharontÄ«ti attho.
__vipphÄ• rapaccupaá¹-á¹-hÄ• nÄ• _ti ettha __vipphÄ• ro_ nÄ• ma vipphÄ• ravantatÄ• , tas
sabyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• ti attho.

tasmiá¹ƒ tasmiá¹ƒ citte uppanne niyamena uppajjanato __niyatÄ• . sarÅ«pena Ä• gatÄ• _ti
akatvÄ• pÄ• á¸·iyÄ• sarÅ«peneva Ä• gatÄ• . kadÄ• cideva uppajjanato na niyatÄ• ti __ani
ekajjhaá¹ƒ \Be II 140/ na uppajjanti, tasmiá¹ƒ pana citte uppajjanadhammatÄ• ya __ ``chatti
vuttaá¹ƒ. tenÄ• ha __ ``uppajjamÄ• nÄ• pi ca na ekato uppajjantÄ«â€™â€™ _ti.

<459> __phusatÄ«_ti \Ne II 131/ kattuniddeso. yaá¹ƒ tattha kÄ• raá¹‡aá¹ƒ, taá¹ƒ heá¹-á¹-hÄ
phusanti etenÄ• ti vÄ• __phasso_. sampayuttadhammÄ• hi Ä• rammaá¹‡e pavattamÄ• nÄ
phassena phusantÄ• viya honti. Ä• rammaá¹‡aphusanamattaá¹ƒ vÄ• __phasso_ti sÄ• dha
sabhÄ• vadhammesu kattukaraá¹‡asÄ• dhanavacanaá¹ƒ tadÄ• kÄ• rasamÄ• ropanato pari
bhÄ• vasÄ• dhanavacanameva nippariyÄ• yakathÄ• ti vuttaá¹ƒ __ ``phusanalakkhaá¹‡oâ€™
yathÄ• vuttalakkhaá¹‡Ä• disamatthanaá¹ƒ. yadi ayaá¹ƒ dhammo cetasiko, svÄ• yaá¹ƒ arÅ«
phusanalakkhaá¹‡o, saá¹…ghaá¹-á¹-anarasÄ• diko ca hotÄ«ti antolÄ«naá¹ƒ codanaá¹ƒ had
sodhanatthaá¹ƒ __ ``arÅ«padhammopi samÄ• noâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ ``phu

pavattatÄ«â€™â€™ _ti iminÄ• arÅ«passÄ• pi tassa dhammassa ayaá¹ƒ sabhÄ• voti dasse
phusanÄ• kÄ• rappavatti ambilaambapakkÄ• diá¹ƒ khÄ• dantaá¹ƒ passantassa parassa khe
vibÄ• dhiyamÄ• naá¹ƒ disvÄ• dayÄ• lukassa sarÄ«rakampanaá¹ƒ, rukkhasÄ• khagge duá¹
bhÅ«miyaá¹ƒ á¹-hitassa bhÄ«rukapurisassa jaá¹…ghacalanaá¹ƒ, pisÄ• cÄ• dibhÄ• yitabbaá
evamÄ• dÄ«su paribyattÄ• hoti.

__ekadesenÄ• _ti kaá¹-á¹-hadvayÄ• di viya attano ekapassena. __anallÄ«yamÄ• nopÄ«_ti
rÅ«pasaddehi saha phassassa sÄ• maÃ±Ã±aá¹ƒ anallÄ«yamÄ• nasaá¹…ghaá¹-á¹-anameva
rÅ«pasaddÄ• cakkhusotÄ• ni anallÄ«yamÄ• nÄ• eva ``phusitaâ€™â€™ ntiÄ• dinÄ• vuttÄ
Ä• rammaá¹‡aphusanasaá¹…ghaá¹-á¹-anÄ• nÄ«ti. __saá¹…ghaá¹-á¹-ana_Ã±ca phassassa
sannipatanabhÄ• vo eva. tenÄ• ha __ ``cittamÄ• rammaá¹‡aÃ±ca saá¹…ghaá¹-á¹-etÄ«â€™
saá¹…ghaá¹-á¹-anarasatÄ• vuttÄ• , vatthÄ• rammaá¹‡asannipÄ• tena vÄ• sampajjatÄ«ti s
phasso saá¹…ghaá¹-á¹-anaraso vutto. yathÄ• ``dve pÄ• á¹‡Ä« vajjeyyuâ€™â€™ ntiÄ• dÄ«
pÄ• á¹‡imhi saá¹…ghaá¹-á¹-anaá¹ƒ tabbisesabhÅ«tÄ• rÅ«padhammÄ• , evaá¹ƒ cittassa Ä•
saá¹…ghaá¹-á¹-anaá¹ƒ tabbisesabhÅ«to eko cetasikadhammo daá¹-á¹-habbo. ``tiá¹‡á¹‡aá¹
ti (MN I 204; III 421, 425, 426; SN a II 43-44; b IV 60) vacanato cakkhurÅ«paviÃ±Ã±Ä• á¹‡Ä
saá¹…gativasena gahetabbattÄ• Ä• ha __ ``tikasannipÄ• tasaá¹…khÄ• tassÄ• â€™â€™ _t
kÄ• raá¹‡abhÅ«to tadanurÅ«po samannÄ• hÄ• ro __tajjÄ• samannÄ• hÄ• ro_. indriyassa ta
ca Ä• rammaá¹‡akaraá¹‡aá¹ƒ visayassa __parikkhatatÄ• _ abhisaá¹…khatatÄ• , viÃ±Ã±Ä•
visayabhÄ• vakaraá¹‡anti attho. yathÄ• niccammÄ• gÄ• vÄ« yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ up
dukkhameva pÄ• puá¹‡Ä• ti, evaá¹ƒ phasse sati vedanÄ• uppajjateva. vedanÄ• ca dukkha
__ ``vedanÄ• dhiá¹-á¹-hÄ• nabhÄ• vato pana niccammagÄ• vÄ« viya daá¹-á¹-habboâ€™â€

<460> __abhisandahati_ \Ne II 132/ pabandhati pavatteti. __cetanÄ• bhÄ• vo_ byÄ• pÄ• ra
cetayanaá¹ƒ Ä«riyanaá¹ƒ. __saá¹ƒvidahanaá¹ƒ_ vicÄ• raá¹‡aá¹ƒ. Ä• yÅ«hanarasÄ• ya ceta
sabbepi sampayuttadhammÄ• yathÄ• sakaá¹ƒ kiccappasutÄ• hontÄ«ti sÄ• __sakiccapara
jeá¹-á¹-hasisso pare sajjhÄ• yane uyyojento sayampi sajjhÄ• yati. mahÄ• vaá¸• á¸• hakimhi
kÄ• tumÄ• raddhe itarepi karontiyeva. __ussÄ• hanabhÄ• venÄ• _ti Ä• darakaraá¹‡abhÄ• v
Ä• darabhÅ«tÄ• sampayuttadhamme Ä• darayatÄ«ti. Ä• yÅ«hanavasena ussÄ• hanaá¹ƒ d
vÄ«riyussÄ• havasena.

<461> __vÄ«rabhÄ• vo_ti yena vÄ«ro nÄ• ma hoti, so dhammoti attho. vidhinÄ• Ä«retabba
__vÄ«riyaá¹ƒ, _ ussÄ• ho, taá¹ƒtaá¹ƒkiccasamÄ• rambho, parakkamo vÄ• . __upatthambha
kosajjapakkhe patituá¹ƒ adatvÄ• dhÄ• raá¹‡aá¹ƒ anubalappadÄ• naá¹ƒ, sampaggaá¹‡hana
saá¹ƒsÄ«danapaá¹-ipakkho dhammo asaá¹ƒsÄ«danaá¹ƒ, na saá¹ƒsÄ«danÄ• bhÄ• vamatta
paccupatiá¹-á¹-hatÄ«ti vuttaá¹ƒ __ ``asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naâ€™â€™ _
__saá¹ƒvegapadaá¹-á¹-hÄ• na_nti aá¹-á¹-hasaá¹ƒvegapubbikÄ• ya (Mp I 1.418) kusalakiriyÄ
vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• naá¹ƒ. ``maggo gantabbo hoti, maggo gato, kammaá¹

kataá¹ƒ, appamattako Ä• bÄ• dho uppanno, gilÄ• nÄ• vuá¹-á¹-hito hoti, aciravuá¹-á¹-hito ge
nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya vicaranto na labhati lÅ«khassa vÄ• paá¹‡Ä«tassa vÄ• bhoj
pÄ• ripÅ«riá¹ƒ, labhati ... pe ... pÄ• ripÅ«riâ€™â€™ nti evaá¹ƒ vuttÄ• ni etÄ• ni
anurÅ«papaccavekkhaá¹‡Ä• sahitÄ• ni aá¹-á¹-ha __vÄ«riyÄ• rambhavatthÅ«ni, _ taá¹ƒmÅ«
paccavekkhaá¹‡Ä• ni.

<462> attanÄ• \Be II 142/ anupÄ• letabbÄ• naá¹ƒ sahajÄ• tadhammÄ• naá¹ƒ anupÄ• lana
taÃ±ca nesaá¹ƒ jÄ«vananti taá¹ƒ tassa kÄ• raá¹‡abhÄ• vaá¹ƒ purakkhatvÄ• vuttaá¹ƒ __ ``j
tampi cassa atthato jÄ«vanamevÄ• ti Ä• ha __ ``jÄ«vanamattameva vÄ• taâ€™â€™ _nti.

<463> __Ä• dhiyatÄ«_ti á¹-hapeti. __avisÄ• ro_ attano eva avisaraá¹‡asabhÄ• vo. __avikk
dhammÄ• naá¹ƒ avikkhittatÄ• . yena sampayuttÄ• avikkhittÄ• honti, so dhammo avikkhepo
vikkhepassa paá¹-ipakkhatÄ• ya cittassa upasamanÄ• kÄ• rena paccupatiá¹-á¹-hatÄ«ti __up
visesato_ti yebhuyyena. sukhavirahitopi hi atthi samÄ• dhÄ«ti. __dÄ«pacci_nidassanena sa
samÄ• dhissa dasseti.

<464> __saddahanti_ \Ne II 133/ __etÄ• yÄ• _ti saddahanakiriyÄ• ya pavattamÄ• nÄ• naá
Ä• dhipaccabhÄ• vena saddhÄ• ya paccayataá¹ƒ dasseti. tassÄ• hi dhammÄ• naá¹ƒ tathÄ•
saddahatÄ«ti vohÄ• ro hoti. saddahanaá¹ƒ saddheyyavatthuno pattiyÄ• yanaá¹ƒ, taá¹ƒ lakk
__saddahanalakkhaá¹‡Ä• . okappanalakkhaá¹‡Ä• _ti anupavisitvÄ• evametanti kappanalak
vidhametvÄ• sampayuttÄ• naá¹ƒ, puggalasseva vÄ• pasÄ• danaá¹ƒ anÄ• vilabhÄ• vakara
__pasÄ• danarasÄ• . pakkhandanaá¹ƒ_ adhimuccanavasena Ä• rammaá¹‡assa anupavisan
akÄ• lussiyaá¹ƒ, anÄ• vilabhÄ• voti attho. pasÄ• danÄ«yaá¹-á¹-hÄ• nesu pasÄ• daviparÄ«ta
assaddhiyaá¹ƒ, micchÄ• dhimutti ca, tappaccanÄ«kova pasÄ• dabhÅ«to vatthugato nicchay
yevÄ• panakÄ• dhimokkho. ratanattayaá¹ƒ, kammaá¹ƒ, kammaphalaÃ±ca __saddheyyavatt
sappurisasaá¹ƒsevanasaddhammasavanayonisomanasikÄ• radhammÄ• nudhammappaá¹-i
kusaladhammÄ• naá¹ƒ Ä• dÄ• ne __hatthaá¹ƒ_ viya, sabbasampattisampadÄ• ne __vittaá¹
__bÄ«jaá¹ƒ_ viya daá¹-á¹-habbÄ• .

<465> __saranti tÄ• yÄ• _ti saraá¹‡akiriyÄ• ya pavattamÄ• nÄ• naá¹ƒ dhammÄ• naá¹ƒ tatt
paccayataá¹ƒ dasseti. tassÄ• hi dhammÄ• naá¹ƒ tathÄ• paccayabhÄ• ve sati taá¹ƒsamaá¹.
hoti. udake alÄ• bu viya pilavitvÄ• gantuá¹ƒ adatvÄ• pÄ• sÄ• á¹‡assa viya niccalassa \Be
á¹-hapanaá¹ƒ saraá¹‡aá¹ƒ asammuá¹-á¹-hatÄ• karaá¹‡aá¹ƒ __apilÄ• panaá¹ƒ_. sammosap
__asammoso, _ na sammosÄ• bhÄ• vamattaá¹ƒ. ``satÄ• rakkhena cetasÄ• â€™â€™ ti (AN
__Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• _. aÃ±Ã±ato Ä• gantvÄ• cittavisaye abhimukho bhavati
__visayÄ• bhimukhabhÄ• vo, _ sati. satiyÄ• vatthubhÅ«tÄ• kÄ• yÄ• dayova __kÄ• yÄ• dis
vÄ• purimÄ• pacchimÄ• ya padaá¹-á¹-hÄ• naá¹ƒ.

<466> __kÄ• yaduccaritÄ• dÄ«hÄ«_ti hetumhi karaá¹‡avacanaá¹ƒ. __hiriyatÄ«_ti lajjÄ• kÄ
__tehiyevÄ• _ti kÄ• yaduccaritÄ• dÄ«hiyeva. __ottappatÄ«_ti ubbijjati. hirÄ« pÄ• padhamm
jigucchatÄ«ti Ä• ha __ ``pÄ• pato jigucchanalakkhaá¹‡Ä• hirÄ«â€™â€™ _ti. ottappaá¹ƒ te
passantaá¹ƒ tato uttasatÄ«ti vuttaá¹ƒ __ ``uttÄ• salakkhaá¹‡aá¹ƒ ottappaâ€™â€™ _nti. __v
lajjÄ• kÄ• rena, uttÄ• sÄ• kÄ• rena ca. __attagÄ• ravapadaá¹-á¹-hÄ• nÄ• _ hirÄ« ajjhattasa
attÄ• dhipatitÄ• ya ca. __paragÄ• ravapadaá¹-á¹-hÄ• naá¹ƒ_ ottappaá¹ƒ bahiddhÄ• samuá¹
lokÄ• dhipatitÄ• ya ca. tamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``attÄ• naá¹ƒ_ \Ne II 1
vuttaá¹ƒ. ajjhattasamuá¹-á¹-hÄ• nÄ• ditÄ• ca hiriottappÄ• naá¹ƒ tattha tattha pÄ• kaá¹-abhÄ
panetesaá¹ƒ kadÄ• ci aÃ±Ã±amaÃ±Ã±avippayogÄ• . na hi lajjanaá¹ƒ nibbhayaá¹ƒ, pÄ• pab
atthÄ«ti. __lokapÄ• lakÄ• _ti ettha ``dveme, bhikkhave, sukkÄ• dhammÄ• lokaá¹ƒ pÄ• lent
42) suttapadaá¹ƒ attÄ• dhipati, lokÄ• dhipatibhÄ• ve ca ``so attÄ• naá¹ƒyeva adhipatiá¹ƒ ka
adhipatiá¹ƒ karitvÄ• â€™â€™ ti (AN a III 40) ca suttapadÄ• ni Ä• haritvÄ• vattabbÄ• ni.

<467> yasmÄ• lobhapaá¹-ipakkho alobhoti ye dhammÄ• tena sampayuttÄ• , taá¹ƒsamaá¹
lubbhanti, sayaá¹ƒ kadÄ• cipi na lubbhateva, atthato vÄ• alubbhanÄ• kÄ• ro eva ca hoti, ta
lubbhantÄ«â€™â€™ _tiÄ• di. __eseva nayo_ti ``na dussanti tenÄ• â€™â€™ tiÄ• dinÄ• kÄ
__agedho_ agijjhanaá¹ƒ anabhikaá¹…khanaá¹ƒ. __alaggabhÄ• vo_ anÄ• sattatÄ• . __apari
mamattavasena asaá¹…gaho. anallÄ«no bhÄ• vo adhippÄ• yo etassÄ• ti __anallÄ«nabhÄ•

<468> caá¹‡á¸• ikassa \Be II 144/ bhÄ• vo caá¹‡á¸• ikkaá¹ƒ, kopo. tappaá¹-ipakkho __acaá
abyÄ• pÄ• do. __avirodho_ aviggaho. __anukÅ«lamitto_ anuvattako. __vinayaraso_ti vinay
mejjanavasena hilÄ• danÄ«yatÄ• .

<469> dhammÄ• naá¹ƒ yo yo sabhÄ• vo yathÄ• sabhÄ• vo, tassa tassa paá¹-ivijjhanaá¹ƒ _
akkhalitaá¹ƒ avirajjhitvÄ• paá¹-ivedho __akkhalitapaá¹-ivedho_. visayassa obhÄ• sanaá¹ƒ
tappaá¹-icchÄ• dakasammohandhakÄ• ravidhamanaá¹ƒ __visayobhÄ• sanaá¹ƒ_. katthacipi
paccupatiá¹-á¹-hati, sammohapaá¹-ipakkhatÄ• ya vÄ• tadabhÄ• vaá¹ƒ paccupaá¹-á¹-hapetÄ
__asammohapaccupaá¹-á¹-hÄ• no. sabbakusalÄ• naá¹ƒ mÅ«labhÅ«tÄ• _ti sabbesaá¹ƒ catu
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena patiá¹-á¹-hÄ• bhÅ«tÄ• , na tesaá¹ƒ kusalabhÄ• vasÄ•
kusalabhÄ• vo kusalamÅ«lapaá¹-ibaddho siyÄ• , evaá¹ƒ sati taá¹ƒsamuá¹-á¹-hÄ• narÅ«pes
na hi te tesaá¹ƒ kusalÄ• dibhÄ• vaá¹ƒ sÄ• dhenti, na ca paccayÄ• na honti. vuttaÃ±hetaá¹ƒ
hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ
(Paá¹-á¹-h I 1.1). yathÄ• ca kusalabhÄ• vo, evaá¹ƒ abyÄ• katabhÄ• vopi abyÄ• katamÅ«lap
sati ahetukacittÄ• naá¹ƒ \Ne II 135/ abyÄ• katabhÄ• vo eva na siyÄ• , akusalesu ca yattha e
tassa akusalabhÄ• vo na siyÄ• , ubhayampi hotiyeva. tasmÄ• na mÅ«lappaá¹-ibaddho kusa
yonisomanasikÄ• rÄ• dipaá¹-ibaddho. tesaá¹ƒ pana suppatiá¹-á¹-hitabhÄ• vasÄ• dhanÄ• ni

<470> __passambhanaá¹ƒ_ darathavÅ«pasamo. kÄ• yasaddo samÅ«havÄ• cÄ«, so ca kh

Ä• ha __ ``kÄ• yoti cettha vedanÄ• dayo tayo khandhÄ• â€™â€™ _ti. tenevÄ• ha ``tattha k
kÄ• yapassaddhi hoti? yÄ• tasmiá¹ƒ samaye vedanÄ• kkhandhassÄ• â€™â€™ tiÄ• di (Dh
domanassapaccayÄ• naá¹ƒ uddhaccÄ• dhikÄ• naá¹ƒ kilesÄ• naá¹ƒ, tathÄ• pavattÄ• naá¹ƒ
etaá¹ƒ adhivacanaá¹ƒ. darathanimmaddanena pariá¸·Ä• haparipphandavirahito sÄ«tibhÄ• v
__aparipphandasÄ«tibhÄ• vo_. uddhaccappadhÄ• nÄ• kilesÄ• \Be II 145/ __uddhaccÄ• di
Ä• diá¹ƒ katvÄ• sabbakilese saá¹…gaá¹‡hÄ• ti. sesesupi eseva nayo.

__garubhÄ• vo_ dandhatÄ• , thinamiddhÄ• dhikÄ• naá¹ƒ, tathÄ• pavattÄ• naá¹ƒ vÄ• catu
adhivacanaá¹ƒ. dandhatÄ• ya paá¹-ipakkho __adandhatÄ• , _ na dandhatÄ• ya abhÄ• vam

thaddhabhÄ• vo __thambho, _ diá¹-á¹-himÄ• nÄ• dhikÄ• naá¹ƒ, tappadhÄ• nÄ• naá¹ƒ vÄ•
nÄ• maá¹ƒ. thaddhabhÄ• vanimmaddanato eva katthaci Ä• rammaá¹‡e appaá¹-ihatÄ• kÄ• r
sampayuttÄ• naá¹ƒ vÄ• tattha appaá¹-ighÄ• taá¹ƒ paccupaá¹-á¹-hÄ• pentÄ«ti __appaá¹-igh

kammani sÄ• dhu kammaÃ±Ã±aá¹ƒ, na kammaÃ±Ã±aá¹ƒ akammaÃ±Ã±aá¹ƒ, tassa bhÄ• v
dÄ• nasÄ«lÄ• dipuÃ±Ã±akiriyÄ• yaá¹ƒ ayogyatÄ• . atthato kÄ• macchandÄ• disaá¹ƒkilesad
cattÄ• ro akusalakkhandhÄ• . kammaÃ±Ã±abhÄ• veneva sampannÄ• kÄ• rena Ä• rammaá
__Ä• rammaá¹‡akaraá¹‡asampatti_. vuttÄ• vasesÄ• kÄ• macchandÄ• dayo, tadekaá¹-á¹-h
__avasesanÄ«varaá¹‡Ä• dayo_. vinibandhanimmaddanena sukhappavattihetutÄ• ya __pas
pasÄ• dÄ• vahÄ• . suvaá¹‡á¹‡avisuddhi viyÄ• _ti yathÄ• suvaá¹‡á¹‡avisuddhi apagatakÄ•
alaá¹…kÄ• ravikativiniyogakkhamÄ• , evamayampi saá¹ƒkilesavigamena hitakiriyÄ• viniyog

kÄ• yacittÄ• naá¹ƒ gelaÃ±Ã±aá¹ƒ, assaddhiyÄ• di, tadekaá¹-á¹-hÄ• ca pÄ• padhammÄ• . g
agelaÃ±Ã±aá¹ƒ \Ne II 136/, tabbhÄ• vo lakkhaá¹‡aá¹ƒ etÄ• santi __agelaÃ±Ã±abhÄ• valak
yathÄ• vuttagelaÃ±Ã±animmaddaneneva natthi etÄ• saá¹ƒ Ä• dÄ«navo doso, na vÄ• etÄ•
pavattantÄ«ti nirÄ• dÄ«navÄ• , tenÄ• kÄ• rena paccupatiá¹-á¹-hanti, taá¹ƒ vÄ• sampayutte
__nirÄ• dÄ«navapaccupaá¹-á¹-hÄ• nÄ• _.

kÄ• yasambandhÄ«, cittasambandhÄ« ca ujubhÄ• voti lakkhitabbatÄ• ya __kÄ• yacittaajja
kÄ• yacittÄ• naá¹ƒ naá¹…galasÄ«sacandakoá¹-igomuttavaá¹…katÄ• saá¹…khÄ• tÄ• naá¹ƒ
__kÄ• yacittakuá¹-ilabhÄ• vanimmaddanarasÄ• _. tato eva sabbathÄ• pi ajimhabhÄ• vena
sampayuttÄ• naá¹ƒ vÄ• ajimhataá¹ƒ paccupaá¹-á¹-hapentÄ«ti __ajimhatÄ• paccupaá¹-á¹-h
``santadosapaá¹-icchÄ• danalakkhaá¹‡Ä• mÄ• yÄ• , asantaguá¹‡asambhÄ• vanalakkhaá¹
evaá¹ƒ vuttÄ• tadÄ• kÄ• rappavattÄ• \Be II 146/ akusalÄ• khandhÄ• , tadekaá¹-á¹-hÄ• ca
__mÄ• yÄ• sÄ• á¹-heyyÄ• dikÄ• _. ettha ca cittapassaddhiÄ• dÄ«hi cittameva passaddhaá¹
paguá¹‡aá¹ƒ, uju ca hoti. kÄ• yapassaddhiÄ• dÄ«hi pana rÅ«pakÄ• yopi. tenevettha bhaga
duvidhatÄ• vuttÄ• , na sabbattha.

<471> chandanaá¹ƒ __chando, _ Ä• rammaá¹‡ena atthikatÄ• . ``chando kÄ• moâ€™â€™
taá¹‡hÄ• pi vuccati, ``chandaá¹ƒ janeti vÄ• yamatÄ«â€™â€™ tiÄ• dÄ«su (Vibh 432) vÄ«riy
nivattanatthaá¹ƒ __ ``kattukÄ• matÄ• yetaá¹ƒ adhivacanaâ€™â€™ _nti vuttaá¹ƒ. __kattukÄ
karaá¹‡icchÄ• . cetasikassa ca dhammassa sÄ• rammaá¹‡attÄ• karaá¹‡icchÄ• nÄ• ma Ä•
Ä• lambitukÄ• matÄ• mukheneva hotÄ«ti Ä• rammaá¹‡akaraá¹‡icchÄ• lakkhaá¹‡o chando _
tenevÄ• ha __ ``Ä• rammaá¹‡apariyesanaraso, Ä• rammaá¹‡ena atthikatÄ• paccupaá¹-á¹-h
panÄ• yaá¹ƒ attano Ä• rammaá¹‡apariyesanaraso, tadaggena sampayuttÄ• nampi hotiyeva
tesaá¹ƒ. tenevÄ• ha __ ``Ä• rammaá¹‡aggahaá¹‡e cÄ• yaá¹ƒ cetaso hatthappasÄ• raá¹‡aá
_ti. svÄ• yaá¹ƒ kusalesu uppanno kusalacchandoti vuccati yonisomanasikÄ• rasamuá¹-á¹-h

<472> __adhimuccanaá¹ƒ_ Ä• rammaá¹‡e sanniá¹-á¹-hÄ• navasena veditabbaá¹ƒ, na pas
vÄ• hi Ä• rammaá¹‡e nicchayanaá¹ƒ adhimuccanaá¹ƒ anadhimuccantassa pÄ• á¹‡Ä• tipÄ•
pavattiyÄ• abhÄ• vÄ• , saddhÄ• pana pasÄ• danÄ«yesu pasÄ• dÄ• dhimokkhÄ• ti ayamet
pana yathÄ• santÄ«rite atthe nicchayanÄ• kÄ• rena pavattitvÄ• parato ttamÄ• nÄ• naá¹ƒ t
hoti. yadi evaá¹ƒ, vicikicchÄ• sampayuttesu kathanti? tesampi ekaá¹ƒseneva saá¹ƒsappanÄ
paccayatÄ• ya daá¹-á¹-habbaá¹ƒ. dÄ• rakassa viya ito cito ca saá¹ƒsappanassa ``karissÄ• n
ti anicchayassa paá¹-ipakkhakiriyÄ• __asaá¹ƒsappanaá¹ƒ, _ yesu cittuppÄ• desu ayaá¹ƒ sa
adhimokkho, tesaá¹ƒ Ä• rammaá¹‡adhammo eva __sanniá¹-á¹-heyyadhammo_.

<473> __kiriyÄ• _ \Be II 147/ __kÄ• ro_ti kÄ• rasaddassa bhÄ• vasÄ• dhanatamÄ• ha. __n
Ä• rammaá¹‡assa karaá¹‡aá¹ƒ. yena hi mano Ä• rammaá¹‡e karÄ«yati Ä• rammaá¹‡enass
Ä• rammaá¹‡ampi manasi karÄ«yatÄ«ti. __purimamanato_ti bhavaá¹…gamanato. __visadis
manaá¹ƒ __karotÄ«_ti manasikÄ• rasÄ• maÃ±Ã±ena vÄ«thijavanapaá¹-ipÄ• dake dasseti.

sampayuttadhamme Ä• rammaá¹‡Ä• bhimukhaá¹ƒ sÄ• rento viya hotÄ«ti manasikÄ• ro __s
satiyÄ• asammussanavasena visayÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• natÄ• , manasik
Ä• rammaá¹‡Ä• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• natÄ• ti ayametesaá¹ƒ viseso. Ä• ramm
saá¹…khÄ• rakkhandhapariyÄ• pannatÄ• vacanaá¹ƒ itaramanasikÄ• rÄ• naá¹ƒ tadaÃ±Ã±ak
jotetÄ«ti tathÄ• jotitaá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhe otÄ• retvÄ• dassetuá¹ƒ __ ``vÄ«thip
_tiÄ• di vuttaá¹ƒ.

<474> __tesu dhammesÅ«_ti yesu dhammesu sayaá¹ƒ uppannÄ• , tesu attanÄ• sampayu
anÄ• rammaá¹‡attepi hi tesu samappavattesu udÄ• sinabhÄ• vato __ ``tatramajjhattatÄ• â€
__samavÄ• hitalakkhaá¹‡Ä• _ti samaá¹ƒ avisamaá¹ƒ yathÄ• sakakiccesu pavattanalakkhaá
pavattamÄ• nÄ• pi hesÄ• sampayuttadhamme yathÄ• sakakiccesu pavatteti, yathÄ• rÄ• jÄ
atthakaraá¹‡e dhammaá¹-á¹-he yathÄ• sakakiccesu appamatte pavatteti. alÄ«nÄ• nuddhata
__Å«nÄ• dhikatÄ• nivÄ• raá¹‡arasÄ• , _ kiccavasena cetaá¹ƒ vuttaá¹ƒ. yadi evaá¹ƒ, sahajÄ
tampi tassÄ• kiccameva. yaá¹ƒ sahajÄ• tadhammÄ• naá¹ƒ adhipatibhÄ• voti, tassÄ• pi tath

doso. ``idaá¹ƒ nihÄ«nakiccaá¹ƒ hotu, idaá¹ƒ atirekatarakiccaâ€™â€™ nti evaá¹ƒ pakkhapÄ•
__pakkhapÄ• to, _ taá¹ƒ upacchindantÄ« viya hotÄ«ti adhippÄ• yo.

__ ``aniyatesu icchantÄ«â€™â€™ _ti iminÄ• cetasikantarabhÄ• vena icchantÄ«ti dasseti.
tathÄ• \Ne II 138/ hi soyeva ``mettÄ• mettÄ• yanÄ• â€™â€™ tiÄ• dinÄ• (Dhs 1062) niddiá
yaá¹ƒ upekkhaá¹ƒ mettÄ• ya saddhiá¹ƒ parikappenti, sÄ• __tatramajjhattupekkhÄ• yeva_.

<475> __kÄ• yaduccaritÄ• divatthÅ«na_nti \Be II 148/ parapÄ• á¹‡aparadhanaparaitthiÄ•
maddanapaá¹-ipakkhabhÄ• vo. kÄ• yaduccaritÄ• divatthuto saá¹…kocanakiriyÄ• padesena
saá¹…kocanakiriyÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. na hi viratiyo duccaritavatthuno __akiriyap
yujjanti, atha kho duccaritassa, viratÄ«naÃ±ca soraccavasena saá¹…kocanaá¹ƒ, akiriyÄ• na
jigucchanÄ• divasenÄ• ti ayametesaá¹ƒ viseso.

<476> __saá¹…khÄ• rÄ• _ti saá¹…khÄ• rakkhandhadhamme sandhÄ• yÄ• ha. te hi idhÄ•
aá¹-á¹-hatiá¹ƒsÄ• ti vattabbaá¹ƒ siyÄ• . yathÄ• cittaá¹ƒ, evaá¹ƒ taá¹ƒsampayuttadhammÄ•
evÄ• ti Ä• ha __ ``sasaá¹…khÄ• rabhÄ• vamattameva hettha visesoâ€™â€™ _ti. __avases

__avasesÄ• paÃ±camena sampayogaá¹ƒ gacchantÄ«_ti ettha kathaá¹ƒ karuá¹‡Ä• muditÄ
sambhavantÄ«ti? pubbabhÄ• gabhÄ• vato. appanÄ• ppattÄ• eva hi karuá¹‡Ä• muditÄ• up
aÃ±Ã±attha pana upekkhÄ• sahagatÄ• pi hontÄ«ti Ä• cariyÄ• .

suvisuddhassa kÄ• yakammÄ• dikassa cittasamÄ• dhÄ• navasena rÅ«pÄ• rÅ«pÄ• vacarak
kÄ• yakammÄ• dÄ«naá¹ƒ sodhanavasena, nÄ• pi duccaritadurÄ• jÄ«vÄ• naá¹ƒ samucchind
mahaggatacittuppÄ• desu viratÄ«naá¹ƒ asambhavoyevÄ• ti Ä• ha __ ``á¹-hapetvÄ• viratitta
rÅ«pÄ• vacarapaá¹-hame vuttacetasikato. __teyevÄ• _ti rÅ«pÄ• vacarapaÃ±came vuttaceta
rÅ«pÄ• vacarato ko visesoti Ä• ha __ ``arÅ«pÄ• vacarabhÄ• voyeva hi ettha visesoâ€™â€™
__paá¹-hamajjhÄ• nike_ti paá¹-hamajjhÄ• navati. __maggaviÃ±Ã±Ä• á¹‡e_ti catubbidhepi
vuttanayeneva veditabbÄ• ti sambandho. __dutiyajjhÄ• nikÄ• dibhede maggaviÃ±Ã±Ä• á¹‡e
tatiyacatutthapaÃ±camajjhÄ• nikÄ• ni saá¹…gaá¹‡hÄ• ti. ``vuttanayenÄ• â€™â€™ ti vuttaá¹
codanÄ• yane taá¹ƒ dassento __ ``karuá¹‡Ä• muditÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. tattha
nibbÄ• nÄ• rammaá¹‡attÄ• , karuá¹‡Ä• muditÄ• naÃ±ca sattÄ• rammaá¹‡attÄ• na tÄ• saá¹
ca pÄ• dakÄ• diniyamena \Ne II 139/ kadÄ• ci sammÄ• saá¹…kappaviraho siyÄ• \Be II 149
kÄ• yaduccaritÄ• dÄ«naá¹ƒ samucchindanavaseneva ariyamaggassa pavattanatoti __niyat

<478> __na hiriyati_ na lajjatÄ«ti __ahiriko, _ puggalo, cittaá¹ƒ, taá¹ƒsampayuttadhammasa
``ahirikkaâ€™â€™ nti vattabbe ekassa kakÄ• rassa lopaá¹ƒ katvÄ• __ ``ahirikaâ€™â€™ _
ottappaâ€™â€™ nti ottappassa paá¹-ipakkhabhÅ«taá¹ƒ dhammamÄ• ha. __ajigucchanaá¹ƒ

aviriá¸·Ä• . __tehevÄ• _ti kÄ• yaduccaritÄ• dÄ«hi eva. __asÄ• rajjaá¹ƒ_ nibbhayatÄ• . __an
__vuttapaá¹-ipakkhavasenÄ• _ti alajjanÄ• kÄ• rena pÄ• pÄ• naá¹ƒ karaá¹‡arasaá¹ƒ ahirikaa
anottappaá¹ƒ, vuttappakÄ• reneva pÄ• pato asaá¹…kocanapaccupaá¹-á¹-hÄ• nÄ• ni attani,
agÄ• ravapadaá¹-á¹-hÄ• nÄ• ni. gÄ• masÅ«karassa viya asucito kilesÄ• sucito ajigucchana
salabhassa viya aggito pÄ• pato anuttÄ• so anottappena hotÄ«ti evaá¹ƒ vuttappaá¹-ipakkha
veditabbo.

<479> __lubbhanti tenÄ• _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayÄ• nu
__lubbhantÄ«_ti abhigijjhanti. __muyhantÄ«_ti na bujjhanti. __Ä• rammaá¹‡aggahaá¹‡aá¹ƒ
taá¹‡hÄ• bhinivesavasena abhinivissa Ä• rammaá¹‡assa avissajjanaá¹ƒ, na Ä• rammaá¹‡a
__abhisaá¹…go_ abhimukhabhÄ• vena Ä• satti. __apariccÄ• go_ avijahanaá¹ƒ, dummocan
__assÄ• dadassanaá¹ƒ_ assÄ• dadiá¹-á¹-hi. ``assÄ• dÄ• nupassino ca taá¹‡hÄ• pavaá¸• á
54, 57) hi vuttaá¹ƒ.

<480> dhammasabhÄ• vassa yÄ• thÄ• vato adassanaá¹ƒ __cittassa andhabhÄ• vo. aÃ±Ã±
sampaá¹-ivijjhituá¹ƒ asamatthatÄ• __asampaá¹-ivedho_. yathÄ• Ã±Ä• á¹‡aá¹ƒ Ä• rammaá
paá¹-ivijjhituá¹ƒ na labbhati, mohassa tathÄ• pavatti __Ä• rammaá¹‡asabhÄ• vacchÄ• dana
asammÄ• paá¹-ipattiá¹ƒ paccupaá¹-á¹-hapeti, sammÄ• paá¹-ipattiyÄ• paá¹-ipakkhabhÄ• ve
__asammÄ• paá¹-ipattipaccupaá¹-á¹-hÄ• no_. yassa uppajjati, tassa andhakaraá¹‡aá¹ƒ and
paccupatiá¹-á¹-hatÄ«ti __andhakÄ• rapaccupaá¹-á¹-hÄ• no_.

<481> __micchÄ• _ti dhammasabhÄ• vassa viparÄ«taá¹ƒ, niccÄ• ditoti attho. __ayoniso ab
anupÄ• yÄ• bhiniveso uppathÄ• bhiniveso. dhammasabhÄ• vaá¹ƒ \Be II 150/ atikkamitvÄ•
140/ __parÄ• mÄ• so_. viparÄ«taggÄ• havasena ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™
27-29) abhinivisanaá¹ƒ __micchÄ• bhiniveso_.

<482> yassa dhammassa vasena uddhataá¹ƒ hoti cittaá¹ƒ, taá¹ƒsampayuttadhammÄ• vÄ•
avÅ«pasamo_ti asannisinnaappasannabhÄ• vamÄ• ha. __anavaá¹-á¹-hÄ• narasa_nti calan
paribbhamanÄ• kÄ• raá¹ƒ. __cetaso avÅ«pasame_ti nipphÄ• detabbe payojane bhummaá¹
Ä• rammaá¹‡aá¹ƒ vÄ• ``avÅ«pasamoâ€™â€™ ti vuttaá¹ƒ. akusaladhammÄ• naá¹ƒ ekanta
ca lÄ• makattaâ€™â€™ _nti vuttaá¹ƒ.

<483> thinamiddhamettha aniyataá¹ƒ, na mÄ• nÄ• dÄ«ti thinamiddhassa aniyatatÄ• ca ett
paá¹-hamÄ• kusalato viseso.

anussÄ• hanÄ• vasÄ«danabhÄ• vena saá¹ƒhatabhÄ• vo thinaá¹ƒ, tena yogato cittaá¹ƒ thin
__thinatÄ• _. asamatthatÄ• vighÄ• tavasena akammaÃ±Ã±atÄ• middhaá¹ƒ. yasmÄ• tato e
medhitÄ• vihatasÄ• matthiyÄ• honti, tasmÄ• __ ``middhanatÄ• middhaâ€™â€™ _nti vutt

__anussÄ• halakkhaá¹‡a_nti ussÄ• hapaá¹-ipakkhalakkhaá¹‡aá¹ƒ. vÄ«riyassa avanodanaá
__vÄ«riyÄ• vanodanaá¹ƒ_. sampayuttadhammÄ• naá¹ƒ saá¹ƒsÄ«danÄ• kÄ• rena paccupat
saá¹ƒsÄ«danaá¹ƒ paccupaá¹-á¹-hapetÄ«ti __saá¹ƒsÄ«danapaccupaá¹-á¹-hÄ• naá¹ƒ. akam
kÄ• maá¹ƒ thinampi akammaÃ±Ã±asabhÄ• vameva, taá¹ƒ pana cittassa, middhaá¹ƒ vedan
ayamettha viseso. tathÄ• hi pÄ• á¸·iyaá¹ƒ ``tattha katamaá¹ƒ thinaá¹ƒ? yÄ• cittassa akallat
tattha katamaá¹ƒ middhaá¹ƒ? yÄ• kÄ• yassa akallatÄ• akammaÃ±Ã±atÄ• â€™â€™ ti (Dh
niddeso pavatto. __onahanaá¹ƒ_ viÃ±Ã±Ä• á¹‡advÄ• rÄ• naá¹ƒ pidahanaá¹ƒ. __lÄ«natÄ• _
Ä• rammaá¹‡aggahaá¹‡e saá¹…koco. yasmÄ• thinena cittasseva saá¹ƒhananaá¹ƒ hoti, mi
vedanÄ• dikkhandhattayassa viya rÅ«pakÄ• yassÄ• pi, tasmÄ• taá¹ƒ pacalÄ• yikÄ• niddaá
__pacalÄ• yikÄ• niddÄ• paccupaá¹-á¹-hÄ• naá¹ƒ_ vuttaá¹ƒ. __arati_ pantasenÄ• sanesu, a
arocanÄ• . __vijambhikÄ• _ vijambhanasaá¹…khÄ• tassa kÄ• yaduá¹-á¹-hullassa kÄ• raá¹‡
__arativijambhikÄ• dÄ«sÅ«_ti \Be II 151/ ca __Ä• di_-saddena tandiÄ• dÄ«naá¹ƒ gahaá¹‡a
payojane cetaá¹ƒ bhummavacanaá¹ƒ.

__avasesÄ• _ \Ne II 141/ soá¸·asa. mÄ• no panettha aniyato hoti, tena saddhiá¹ƒ sattarase
paá¹-á¹-hÄ• ne hi ``saá¹ƒyojanaá¹ƒ dhammaá¹ƒ paá¹-icca saá¹ƒyojano dhammo uppajjati he
catukkhattuá¹ƒ kÄ• marÄ• gena, tikkhattuá¹ƒ paá¹-ighena ca mÄ• no vicikicchÄ• bhavarÄ•
sakadÄ• gÄ• mino saá¹ƒyojanÄ• naá¹ƒ saá¹ƒyojanehi dasavidhÄ• yojanÄ• ti dassitÄ• ya d
``kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca mÄ• nasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaâ€™â€
vatvÄ• ``kÄ• marÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca avijjÄ• saá¹ƒyojanaâ€™â€™ nti (Paá¹-á¹-
``mÄ• nasaá¹ƒyojanaá¹ƒ paá¹-icca bhavarÄ• gasaá¹ƒyojanaá¹ƒ avijjÄ• saá¹ƒyojanaâ€™â€™
vatvÄ• ``bhavarÄ• gasaá¹ƒyojanaá¹ƒ paá¹-icca avijjÄ• saá¹ƒyojanaâ€™â€™ nti (Paá¹-á¹-h
yojanÄ• hi mÄ• nassa aniyatabhÄ• vo pakÄ• sito. yadi hi mÄ• no niyato siyÄ• , kÄ• marÄ• g
siyÄ• , tathÄ• bhavarÄ• gassa. evaá¹ƒ sati paá¹-á¹-hÄ• ne catukkhattuá¹ƒ kÄ• marÄ• gena
tikkhattuá¹ƒyeva siyÄ• . bhavarÄ• gamÅ«likÄ• ca na siyÄ• . evaÃ±ca saá¹ƒyojanÄ• naá¹ƒ s
aá¹-á¹-havidhena yojanÄ• siyÄ• , na dasavidhena. dasavidhÄ• va ca dassitÄ• ti. seyyÄ• div
__unnati_. unnamanavaseneva __saá¹ƒpaggaharaso_. na vÄ«riyaá¹ƒ viya taá¹ƒtaá¹ƒkiccas
abbhussahanavasena. omÄ• nassÄ• pi attÄ• naá¹ƒ avaá¹ƒ katvÄ• gahaá¹‡ampi sampagga
daá¹-á¹-habbaá¹ƒ. ketu vuccati accuggatadhajo, idha pana ketu viyÄ• ti ketu, uá¸·Ä• ratamÄ
ketubhÄ• vasaá¹…khÄ• taá¹ƒ ketuá¹ƒ kÄ• metÄ«ti ketukamyaá¹ƒ, cittaá¹ƒ. yassa dhammas
__ketukamyatÄ• _. ``ahaâ€™â€™ nti pavattanato mÄ• nassa diá¹-á¹-hisadisÄ« pavattÄ«ti s
ekacittuppÄ• de na pavattati, attasinehasannissayo cÄ• ti Ä• ha __
``diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• noâ€™â€™ _ti.

__etthÄ• pi cÄ• _ti __ca_-saddena thinamiddhaá¹ƒ Ä• kaá¸• á¸• hati.

<485> __dussantÄ«_ti byÄ• pajjanti. __caá¹‡á¸• ikkaá¹ƒ_ kujjhanaá¹ƒ. attano pavattiÄ• kÄ
virÅ«pasaá¹ƒsappanakaaniá¹-á¹-harÅ«pasamuá¹-á¹-hÄ• panavasena ca __visappanaraso_

vijjhattabhÄ• vÄ• pÄ• danato __attano nissayadahanaraso_. dussanaá¹ƒ attano, parassa ca
aniá¹-á¹-hattÄ• __visasaá¹ƒsaá¹-á¹-hapÅ«timuttaá¹ƒ viya daá¹-á¹-habbo_ti sabbena sabbaá
dasseti.

<486> yaá¹ƒ parasampattÄ«su issÄ• karaá¹‡aá¹ƒ, sÄ• issÄ• ti dassento Ä• ha __ ``issÄ• y
II 142/. __usÅ«yanaá¹ƒ_ asahanaá¹ƒ. __tatthevÄ• _ti parasampattÄ«su eva. abhiratipaá¹-ip
kiccaá¹ƒ, na abhiratiyÄ• abhÄ• vamattanti Ä• ha __ ``anabhiratirasÄ• â€™â€™ _ti.

<487> maccharayogena ``maccharÄ«â€™â€™ ti pavattamÄ• naá¹ƒ maccharisaddaá¹ƒ gah
macchariyaâ€™â€™ _nti. niruttinayena pana mÄ• idaá¹ƒ acchariyaá¹ƒ aÃ±Ã±esaá¹ƒ hotu,
macchariyanti porÄ• á¹‡Ä• . taá¹ƒ macchariyaá¹ƒ vuccamÄ• nÄ• ni lakkhaá¹‡Ä• dÄ«ni pariy
__saá¹…kocanapaccupaá¹-á¹-hÄ• na_nti attasampattÄ«naá¹ƒ parehi asÄ• dhÄ• raá¹‡abhÄ
saá¹…kocanapaccupaá¹-á¹-hÄ• naá¹ƒ. kaá¹-ukÄ• kÄ• ragati __kaá¹-ukaÃ±cukatÄ• . attasan

<488> __kukata_nti ettha akatampi kukatameva. evaÃ±hi vattÄ• ro honti ``yaá¹ƒ mayÄ• na
kukataâ€™â€™ nti. tathÄ• hi vakkhati ``katÄ• katÄ• nusocanarasaâ€™â€™ nti. evaá¹ƒ kat
sucaritaÃ±ca kukataá¹ƒ, taá¹ƒ Ä• rabbha vippaá¹-isÄ• ravasena pavattaá¹ƒ pana cittaá¹ƒ taá
``kukataâ€™â€™ nti gahetvÄ• __ ``tassa bhÄ• vo kukkuccaâ€™â€™ _nti vuttanti daá¹-á¹-h
anutÄ• panaá¹ƒ vibÄ• dhanaá¹ƒ __pacchÄ• nutÄ• po_. yathÄ• pavattassa katÄ• katÄ• kÄ•
duccaritasucaritassa anusocanavasena virÅ«paá¹ƒ paá¹-isaraá¹‡aá¹ƒ __vippaá¹-isÄ• ro_. p
__dÄ• sabyamiva daá¹-á¹-habbaá¹ƒ_. yathÄ• hi dÄ• sabye sati dÄ• so parÄ• yatto hoti, eva
taá¹ƒsamaá¹…gÄ«. na hi so attano dhammatÄ• ya kusale pavattituá¹ƒ sakkoti. atha vÄ•
katÄ• katÄ• kusalakusalÄ• nusocane Ä• yattatÄ• ya tadubhayavasena kukkuccena taá¹ƒsa
dÄ• sabyaá¹ƒ viya hotÄ«ti.

aniyatesu issÄ• dÄ«su __thinamiddhasambhavova_ cÄ• ti __ca_-saddaá¹ƒ Ä• netvÄ• sam

<490> __pavattiá¹-á¹-hitimatto_ti \Be II 153/ khaá¹‡aá¹-á¹-hitimatto. ``nivÄ• te dÄ«paccÄ«na
viyÄ• â€™â€™ ti hi evaá¹ƒ vuttacittaá¹-á¹-hiti viya santÄ• naá¹-á¹-hitiyÄ• paccayo bhavituá
nicchayÄ• bhÄ• vena asaá¹‡á¹-hahanato cetaso pavattipaccayamattatÄ• ya pavattiá¹-á¹-hiti
``dubbalo samÄ• dhÄ«â€™â€™ _ti. __vigatÄ• cikicchÄ• _ti cikicchituá¹ƒ dukkaratÄ• ya vut
vicikicchÄ• ya cikicchÄ• bhÄ• vatoti tadatthamattaá¹ƒ dasseti. ``evaá¹ƒ nu kho, nanu khoâ€
saá¹ƒsappanavasena setÄ«ti __saá¹ƒsayo. kampanarasÄ• _ti nÄ• nÄ• rammaá¹‡e cittassa
attanÄ• gahitÄ• kÄ• re \Ne II 143/ eva á¹-hatvÄ• bhamatÄ«ti ekÄ• rammaá¹‡asmiá¹ƒyeva
vicikicchÄ• pana yadipi rÅ«pÄ• dÄ«su ekasmiá¹ƒyeva Ä• rammaá¹‡e uppajjati, tathÄ• pi ``e
idaá¹ƒ nu kho, aÃ±Ã±aá¹ƒ nu khoâ€™â€™ ti aÃ±Ã±aá¹ƒ gahetabbÄ• kÄ• raá¹ƒ apekkhatÄ«
hotÄ«ti. anicchayaá¹ƒ dveá¸·hakaá¹ƒ paccupaá¹-á¹-hapetÄ«ti __anicchayapaccupaá¹-á¹-hÄ•
Ä• rammaá¹‡e nÄ• nÄ• sabhÄ• vassa gahaá¹‡Ä• kÄ• rena paccupatiá¹-á¹-hatÄ«ti __aneka

<491> __sattÄ• rammaá¹‡attÄ• _ti sattapaÃ±Ã±attiÄ• rammaá¹‡attÄ• . nanu ca paÃ±Ã±att
hontÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``ekantaparittÄ• rammaá¹‡Ä• hi kÄ• mÄ• vacaravip
vipÄ• kesu na santÄ«_ti etthÄ• pi nanu kesuci vipÄ• kesu viratiyopi santÄ«ti codanaá¹ƒ mar
``paÃ±ca sikkhÄ• padÄ• kusalÄ• yevÄ• ti hi vuttaâ€™â€™ _nti, tena lokiyavipÄ• kesu virat

__tesa_nti rÅ«pÄ• vacarÄ• divipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ. janetabbajanakasambandhe

<492> __te_ti te ahetukakiriyasaá¹…khÄ• rÄ• . tattha kusalavipÄ• kamanodhÄ• tusampayu
ahetukakiriyamanodhÄ• tusampayuttÄ• , somanassasahagatasantÄ«raá¹‡asampayuttehi sa
hasituppÄ• dasampayuttÄ• , upekkhÄ• sahagatasantÄ«raá¹‡asampayuttehi samÄ• nÄ• vo
imamatthaá¹ƒ dassentena __ ``kusala ... pe ... samÄ• nÄ• â€™â€™ _ti vatvÄ• tato labbhar
dassetuá¹ƒ __ ``manoviÃ±Ã±Ä• á¹‡adhÄ• tudvaye panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vÄ«
samÄ• dhi hoti_ ``vÄ«riyantaá¹ƒ balaâ€™â€™ nti katvÄ• .

samucchedaviratÄ«hi \Be II 154/ eva arahantÄ• naá¹ƒ viramanakiccassa niá¹-á¹-hitattÄ• ki
na santÄ«ti Ä• ha __ ``á¹-hapetvÄ• viratiyoâ€™â€™ _ti. kÄ• mÄ• vacarasahetukakiriyasaá
kÄ• mÄ• vacarakusalehi viratikato viseso atthi, mahaggatesu pana tÄ• disopi natthÄ«ti Ä• h
``sabbÄ• kÄ• renapÄ«â€™â€™ _ti, dhammato, Ä• rammaá¹‡ato, pavattiÄ• kÄ• ratoti sabba

iti saá¹…khÄ• rakkhandhe vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

atÄ«tÄ• divibhÄ• gakathÄ• vaá¹‡á¹‡anÄ•

abhidhammantogadhampi \Ne II 144/ suttantabhÄ• janÄ«yaá¹ƒ suttantanayo eva, ekantaab
abhidhammabhÄ• janÄ«yanti Ä• ha __ ``abhidhamme padabhÄ• janÄ«yanayenÄ• â€™â€™

<493> bhagavatÄ• pana evaá¹ƒ khandhÄ• vitthÄ• ritÄ• ti sambandho. tasmÄ• imÄ• yapi
khandhÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ karissÄ• mÄ• ti adhippÄ• yo. __yaá¹ƒ kiÃ±cÄ«_ti ett
aniyamadassanaá¹ƒ. __kiÃ±cÄ«_ti pakÄ• rabhedaá¹ƒ Ä• masitvÄ• aniyamadassanaá¹ƒ. ub
... santike vÄ• appaá¹ƒ vÄ• bahuá¹ƒ vÄ• yÄ• disaá¹ƒ vÄ• tÄ• disaá¹ƒ vÄ• napuá¹ƒsakan
byÄ• petvÄ• gaá¹‡hÄ• tÄ«ti Ä• ha __ ``anavasesapariyÄ• dÄ• naâ€™â€™ _nti. evaá¹ƒ par
napuá¹ƒsakaniddesÄ• rahesu pasaá¹…gaá¹ƒ disvÄ• tattha adhippetatthaá¹ƒ aticca pavatta
niyamanatthaá¹ƒ rÅ«panti vuttanti dassento __ ``rÅ«panti atippasaá¹…ganiyamanaâ€™â€™
kiÃ±cÄ«_ti ca __yaá¹ƒ_-saddaá¹ƒ ekaá¹ƒ padaá¹ƒ, sanipÄ• taá¹ƒ __kiá¹ƒ_-saddaÃ±ca ekaá
aniyamekatthadÄ«panato __ ``padadvayenÄ• pÄ«â€™â€™ _ti vuttaá¹ƒ. __assÄ• _ti rÅ«pa
vibhÄ• gaá¹ƒ Ä• rabhati_ atÄ«tÄ• nÄ• gatapaccuppannantiÄ• dinÄ• .

<494> __addhÄ• santatisamayakhaá¹‡avasenÄ• _ti ettha cutipaá¹-isandhiparicchinne kÄ•
vattatÄ«ti ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naâ€™â€™ ntiÄ• disuttavasena (MN I 18
tathÄ• hi __bhaddekarattasutte_pi ``atÄ«taá¹ƒ nÄ• nvÄ• gameyyÄ• â€™â€™ tiÄ• dinÄ• (M
addhÄ• vaseneva atÄ«tÄ• dibhÄ• vo vutto. ``tayome, \Be II 155/ bhikkhave, addhÄ• , katam
anÄ• gato addhÄ• paccuppanno addhÄ• â€™â€™ ti (DN III 305; It 63) pana paramatthato
__niruttipathasutta_vasena khaá¹‡aparicchinno vutto. tattha hi ``yaá¹ƒ, bhikkhave, rÅ«paá¹ƒ
... pÄ• tubhÅ«taá¹ƒ. atthÄ«ti tassa saá¹…khÄ• â€™â€™ ti (SN b III 62) vijjamÄ• nassa pacc
pacchÄ• ca atÄ«tÄ• nÄ• gatatÄ• vuttÄ• . tadaÃ±Ã±asuttesu pana yebhuyyena cutipaá¹-isa
addhÄ• vuttoti so eva idhÄ• pi ``addhÄ• vasenÄ• â€™â€™ ti vutto.

sÄ«taá¹ƒ sÄ«tassa sabhÄ• go, tathÄ• uá¹‡haá¹ƒ uá¹‡hassa. yaá¹ƒ pana sÄ«taá¹ƒ, uá¹‡ha
sannipatitaá¹ƒ \Ne II 145/ santÄ• navasena pavattamÄ• naá¹ƒ anÅ«naá¹ƒ anadhikaá¹ƒ ekÄ•
vuccatÄ«ti sabhÄ• gautuno anekattÄ• __eka_-ggahaá¹‡aá¹ƒ kataá¹ƒ, evaá¹ƒ Ä• hÄ• repi.
__ekavÄ«thiekajavanasamuá¹-á¹-hÄ• na_nti paÃ±cachaá¹-á¹-hadvÄ• ravasena vuttaá¹ƒ. sa
vipassakÄ• naá¹ƒ upakÄ• ratthÄ• ya aá¹-á¹-hakathÄ• su kathitÄ• . janako hetu, upathambha
uppÄ• danaá¹ƒ, upatthambhanaÃ±ca kiccaá¹ƒ. yathÄ• bÄ«jassa aá¹…kuruppÄ• danaá¹ƒ, p
tadupatthambhanaá¹ƒ, kammassa kaá¹-attÄ• rÅ«pavipÄ• kuppÄ• danaá¹ƒ, Ä• hÄ• rÄ• dÄ«r
ekekassa kalÄ• passa, cittuppÄ• dassa ca janakÄ• naá¹ƒ kammÄ• nantarÄ• dipaccayabhÅ«
sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• naá¹ƒ kiccaá¹ƒ yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒ. eva
sabhÄ• gavisabhÄ• gatÄ• sambhavato taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ santat
kammassa pana ekabhavanibbattakassa sabhÄ• gavisabhÄ• gatÄ• natthÄ«ti taá¹ƒsamuá¹-
santativasena atÄ«tÄ• divibhÄ• gaá¹ƒ avatvÄ• upatthambhakavaseneva vutto. yadÄ• pana
tadÄ• balavatÄ• akusalena purisaliá¹…gaá¹ƒ antaradhÄ• yati, dubbalena kusalena itthiliá¹…
dubbalena ca akusalena itthiliá¹…gaá¹ƒ antaradhÄ• yati, balavatÄ• kusalena purisaliá¹…ga
kammasamuá¹-á¹-hÄ• narÅ«pÄ• nampi attheva visabhÄ• gatÄ• ti tesampi santativasena atÄ«
pana na sabbakÄ• likoti na gahito.

__taá¹ƒtaá¹ƒsamaya_nti ekamuhuttÄ• diko so so samayo etassÄ• ti taá¹ƒtaá¹ƒsamayaá¹ƒ,
taá¹ƒtaá¹ƒsamayavantanti attho.

__tato_ \Be II 156/ __pubbe_ti tato khaá¹‡attayassa pariyÄ• pattito pubbe. anuppannattÄ•
pacchÄ• _ti tato pacchÄ• . khaá¹‡attayaá¹ƒ atikkantattÄ• __atÄ«taá¹ƒ_. yassa hetukiccaá¹ƒ
niá¹-á¹-hitattÄ• atikkantaá¹ƒ, taá¹ƒ __atÄ«taá¹ƒ_ uppÄ• dakkhaá¹‡e hetukiccaá¹ƒ, uppanna
niá¹-á¹-hitaÃ±cÄ• ti daá¹-á¹-habbaá¹ƒ. tÄ«supi khaá¹‡esu paccayakiccaá¹ƒ. pathavÄ«Ä• dÄ«
sandhÄ• raá¹‡Ä• dikaá¹ƒ, phassÄ• dÄ«naá¹ƒ phusanÄ• dikaÃ±ca attano kiccaá¹ƒ sakiccaá¹
karaá¹‡akkhaá¹‡o __sakiccakkhaá¹‡o, _ saha vÄ• kiccena sakiccaá¹ƒ, yasmiá¹ƒ khaá¹‡e s
arÅ«paá¹ƒ vÄ• hoti, so __sakiccakkhaá¹‡o, _ tasmiá¹ƒ khaá¹‡e paccuppannaá¹ƒ. ettha ca
``tato pubbe anÄ• gataá¹ƒ, pacchÄ• atÄ«taâ€™â€™ _nti vacanaá¹ƒ addhÄ• dÄ«su viya bh

addhÄ• divasena hi aÃ±Ã±eva dhammÄ• atÄ«tÄ• aÃ±Ã±e anÄ• gatÄ• aÃ±Ã±e paccuppa
pana natthi dhammato bhedo, kÄ• lato eva bhedo. uppÄ• dato pubbe anÄ• gato \Ne II 146/,
tato paraá¹ƒ atÄ«toti nippariyÄ• yÄ• , addhÄ• paccuppannÄ• di viya kenaci pariyÄ• yena at
vattabbatÄ• bhÄ• vato.

<495> heá¹-á¹-hÄ• vuttaá¹ƒ ajjhattikabÄ• hirabhedaá¹ƒ sandhÄ• ya __ ``vuttanayo evÄ• â
aparitussamÄ• nena yadipi tattha ajjhattameva ajjhattikanti saddattho labbhati, tathÄ• pi att
ajjhattaajjhattikasaddÄ• naá¹ƒ, bahiddhÄ• bÄ• hirasaddÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ att
ajjhattikasaddo saparasantÄ• nikesu cakkhÄ• dÄ«su rÅ«pÄ• dÄ«su bÄ• hirasaddo viya pav
tassa tassa sattassa sasantÄ• nikesveva cakkhurÅ«pÄ• dÄ«su tato aÃ±Ã±esu bahiddhÄ• s
tamatthaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __idhÄ• _ti imasmiá¹
niyakajjhattampi na pubbe vuttaajjhattikameva, parapuggalikampi na pubbe vuttabÄ• hirame

<496> hÄ«napaá¹‡Ä«tabhedo pariyÄ• yato, nippariyÄ• yato ca veditabboti sambandho. __
rÅ«paá¹ƒ. __yatthÄ• _ti yasmiá¹ƒ Ä• rammaá¹‡abhÅ«te. yaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• a
uppajjati, __taá¹ƒ hÄ«naá¹ƒ_ aniá¹-á¹-habhÄ• vato. yaá¹ƒ __kusalavipÄ• kaá¹ƒ, taá¹ƒ paá¹‡
iá¹-á¹-habhÄ• vato. yathÄ• hi akusalavipÄ• ko sayaá¹ƒ aniá¹-á¹-ho aniá¹-á¹-he eva uppajjat
evaá¹ƒ kusalavipÄ• kopi sayaá¹ƒ iá¹-á¹-ho iá¹-á¹-he eva uppajjati, na aniá¹-á¹-he. tathÄ• hi
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``akusalakammajavasena \Be II 157/ aniá¹-á¹-hÄ• paÃ±ca kÄ• maguá¹‡Ä• vibhattÄ• , kusa
aniá¹-á¹-haá¹ƒ nÄ• ma natthi, sabbaá¹ƒ iá¹-á¹-hameva. kusalakammajavasena iá¹-á¹-hÄ• p
vibhattÄ• . kusalakammajaÃ±hi aniá¹-á¹-haá¹ƒ nÄ• ma natthi, sabbaá¹ƒ iá¹-á¹-hamevÄ• â€™

tattha manÄ• pÄ• nipi kÄ• nici hatthirÅ«pÄ• dÄ«ni akusalakammanibbattÄ• ni santi, na pan
hatthiÄ• dÄ«naá¹ƒ sukhassa hetubhÄ• vaá¹ƒ gacchanti. tassa tasseva hi sattassa attanÄ•
nibbattaá¹ƒ sukhassa paccayo hoti, akusalena nibbattaá¹ƒ dukkhassa. tasmÄ• kammajÄ• n
iá¹-á¹-hÄ• niá¹-á¹-hatÄ• kammakÄ• rakasattassa vasena yojanÄ• rahÄ• siyÄ• . tattha yaá¹
``kusalakammajaá¹ƒ aniá¹-á¹-haá¹ƒ nÄ• ma natthÄ«â€™â€™ ti, na ca vuttaá¹ƒ ``akusalakam
nÄ• ma natthÄ«â€™â€™ ti, tena \Ne II 147/ akusalakammajampi sobhanaá¹ƒ parasattÄ• na
anuÃ±Ã±Ä• taá¹ƒ bhavissati, kusalakammajaá¹ƒ pana sabbesaá¹ƒ iá¹-á¹-hamevÄ• ti.

tiracchÄ• nagatÄ• naá¹ƒ pana kesaÃ±ci manussarÅ«paá¹ƒ amanÄ• paá¹ƒ, yato te disvÄ• v
devatÄ• rÅ«paá¹ƒ passitvÄ• bhÄ• yanti, tesampi vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ rÅ«paá¹
uppajjati, tÄ• disassa pana puÃ±Ã±assa abhÄ• vÄ• na tesaá¹ƒ tattha abhirati hoti. kusalaka
aniá¹-á¹-hassa abhÄ• vo viya akusalakammajassa ca iá¹-á¹-hassa abhÄ• vo vattabbo. hatth
akusalakammajaá¹ƒ manussÄ• naá¹ƒ akusalavipÄ• kasseva Ä• rammaá¹‡aá¹ƒ, kusalakam
samuá¹-á¹-hitaá¹ƒ kusalavipÄ• kassa. iá¹-á¹-hÄ• rammaá¹‡ena pana vomissakattÄ• appak

bahulaá¹ƒ akusalavipÄ• kuppattiyÄ• kÄ• raá¹‡aá¹ƒ na bhavissatÄ«ti sakkÄ• viÃ±Ã±Ä• tuá
sakkÄ• vaÃ±cetunti vipÄ• kavasena iá¹-á¹-hÄ• niá¹-á¹-hÄ• rammaá¹‡avavatthÄ• naá¹ƒ suá
vuttaá¹ƒ ``aniá¹-á¹-hÄ• paÃ±ca kÄ• maguá¹‡Ä• â€™â€™ ti, taá¹ƒ rÅ«pÄ• dibhÄ• vasÄ• ma
taá¹ƒsadisesu tabbohÄ• rena vuttaá¹ƒ. iá¹-á¹-hÄ• neva hi rÅ«pÄ• dÄ«ni ``kÄ• maguá¹‡Ä• â
164-165, 177-178, 287; II 155, 280; III 57, 190; SN c V 30) vuttÄ• ni. kÄ• maguá¹‡avisabhÄ
``kÄ• maguá¹‡Ä• â€™â€™ ti vuttÄ• asive sivoti vohÄ• ro viya, sabbÄ• ni vÄ• iá¹-á¹-hÄ• ni
taá¹‡hÄ• vatthubhÄ• vato kÄ• maguá¹‡Ä• eva. vuttaÃ±hi ``rÅ«pÄ• loke piyarÅ«paá¹ƒ sÄ•
400; MN I 133). atisayena pana kamanÄ«yattÄ• __suttesu_ kÄ• maguá¹‡Ä• ti iá¹-á¹-harÅ«

__vuttanayamevÄ• _ti \Be II 158/ abhidesena lakkhaá¹‡ato dÅ«rasantikaá¹ƒ dassitanti Ä• h
upÄ• dÄ• yupÄ• dÄ• ya dÅ«rasantikatÄ• veditabbÄ• â€™â€™ _ti. tattha kittakato paá¹-á¹-h
santike nÄ• ma, kittakato pana paá¹-á¹-hÄ• ya dÅ«re nÄ• ma? pakatikathÄ• ya kathentÄ• n
savanÅ«pacÄ• ro nÄ• ma, tassa orato santike, parato dÅ«re. tattha sukhumarÅ«paá¹ƒ dÅ«r
okÄ• satopi dÅ«re hoti, santike hontaá¹ƒ pana okÄ• satova santike hoti, na lakkhaá¹‡ato. oâ
santike hontaá¹ƒ lakkhaá¹‡atopi okÄ• satopi santike hoti, dÅ«re hontaá¹ƒ okÄ• satova hoti,
``upÄ• dÄ• yupÄ• dÄ• yÄ• â€™â€™ ti pana vuttattÄ• attano rÅ«paá¹ƒ santike nÄ• ma, ant
dÅ«re. antokucchigatassa santike, bahi á¹-hitassa dÅ«reti \Ne II 148/ evaá¹ƒ
antogabbhapamukhapariveá¹‡asaá¹…ghÄ• rÄ• masÄ«mÄ• gÄ• makhettajanapadarajjasam
tadantogatabahigatÄ• naá¹ƒ vasena dÅ«rasantikatÄ• veditabbÄ• .

<497> __tadekajjha_nti taá¹ƒ ekajjhaá¹ƒ ekato. __abhisaá¹ƒyÅ«hitvÄ• _ti saá¹ƒharitvÄ• , sa
__abhisaá¹…khipitvÄ• _ti saá¹…khipitvÄ• saá¹…khepaá¹ƒ katvÄ• . __ ``sabbampi rÅ«paá¹
hotÄ«â€™â€™ _ti iminÄ• rÅ«pakhandhasaddÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡asamÄ• sabb
hi rÅ«pato aÃ±Ã±o rÅ«pakkhandho nÄ• ma atthÄ«â€™â€™ _ti.

<498> rÄ• sibhÄ• vÅ«pagamanena vedanÄ• kkhandhÄ• dayoti dassitÄ• hontÄ«ti Ä• netvÄ

__santativasena, khaá¹‡Ä• divasena cÄ• _ti ettha addhÄ• samayavasena atÄ«tÄ• divibhÄ
sukhÄ• divasena bhinnÄ• ya atÄ«tÄ• dibhÄ• vavacanato. na hi sukhÄ• eva addhÄ• vasena
hoti, tathÄ• dukkhÄ• eva, adukkhamasukhÄ• eva ca kÄ• yikacetasikÄ• dibhÄ• vena bhinn
addhÄ• samayavasena atÄ«tÄ• dibhÄ• vena vattabbataá¹ƒ arahati samudÄ• yassa tehi par
vedanekadesÄ• pana gayhamÄ• nÄ• santatikhaá¹‡ehi paricchedaá¹ƒ arahanti tathÄ• pari
ekasantatiyaá¹ƒ pana sukhÄ• dÄ«su anekabhedabhinnesu yo bhedo paricchinditabbabhÄ•
ekappakÄ• rassa \Be II 159/ pÄ• kaá¹-assa paricchedikÄ• taá¹ƒsahitadvÄ• rÄ• lambanappa
taduppÄ• dakekavidhavisayasamÄ• yogappavattÄ• ca santati bhavituá¹ƒ arahatÄ«ti tassÄ
paricchedakabhÄ• vena gahaá¹‡aá¹ƒ kataá¹ƒ, lahuparivattino vÄ• arÅ«padhammÄ• pariva
paricchindanaá¹ƒ arahantÄ«ti santatikhaá¹‡avaseneva paricchedo vutto. ekavidhavisayasam
divasampi buddharÅ«paá¹ƒ passantassa, dhammaá¹ƒ suá¹‡antassa pavattasaddhÄ• disahi

``pubbantÄ• parantamajjhattagatÄ• â€™â€™ _ti etena hetupaccayakiccavasena vuttanayaá

<499> sabyÄ• pÄ• rasaussÄ• hasavipÄ• katÄ• kusalÄ• dÄ«hi tÄ«hipi sÄ• dhÄ• raá¹‡Ä• ti
``sÄ• vajjakiriyahetutoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sÄ• vajjakiriyahetuto_ti
pÄ• á¹‡Ä• tipÄ• tÄ• digÄ• rayhakiriyÄ• nimittato. __kilesasantÄ• pabhÄ• vato_ti kilesapariá
\Ne II 149/. vÅ«pasantasabhÄ• vÄ• ya kusalÄ• ya vedanÄ• ya __oá¸·Ä• rikÄ• . sabyÄ• pÄ•
pavattamÄ• nÄ• yassÄ• vipÄ• kena bhavitabbaá¹ƒ, tathÄ• pavattiá¹ƒ vadanto vipÄ• kuppÄ
__saussÄ• hato_ti sasattito, tena vipÄ• kuppÄ• danasamatthataá¹ƒ. __savipÄ• kato_ti vipÄ
paccayantarasamavÄ• yenassÄ• vipÄ• kanibbattanaá¹ƒ. tÄ«hipi padehi vipÄ• kadhammata
kÄ• yakammÄ• dibyÄ• pÄ• rasabbhÄ• vato vÄ• __sabyÄ• pÄ• rato, _ javanussÄ• havasen
vipÄ• kuppÄ• danasamatthatÄ• vasena __savipÄ• kato_ti evamettha attho veditabbo. vipÄ•
kiriyÄ• kusalÄ• viya sabyÄ• pÄ• rÄ• , saussÄ• hÄ• eva ca hotÄ«ti tadubhayaá¹ƒ anÄ• ma
``savipÄ• katoâ€™â€™ icceva vuttaá¹ƒ. __sabyÄ• bajjhato_ti kilesadukkhena sadukkhato.
anavajjakiriyahetuto, kilesasantÄ• pÄ• bhÄ• vato, abyÄ• bajjhato ca vÅ«pasantavuttÄ«ti eva
vuttavipallÄ• sato. __yathÄ• yoga_nti yogÄ• nurÅ«paá¹ƒ. tÄ«su kÄ• raá¹‡esu yaá¹ƒ yaá¹ƒ y
tadanurÅ«panti attho. kusalÄ• kusalavedanÄ• hi vipÄ• kabyÄ• katÄ• ya tÄ«hipi kÄ• raá¹‡eh
kiriyÄ• byÄ• katÄ• ya savipÄ• kato savipÄ• katÄ• visiá¹-á¹-hasabyÄ• pÄ• rasaussÄ• hato vÄ
vipÄ• kabyÄ• katÄ• abyÄ• pÄ• rato \Be II 160/, anussÄ• hato, avipÄ• kato ca tÄ• hi kusalÄ
kiriyÄ• byÄ• katÄ• avipÄ• kato, avipÄ• katÄ• visiá¹-á¹-hasabyÄ• pÄ• rasaussÄ• hato vÄ• ti
vuttavipallÄ• sena. kammavegakkhittÄ• hi kammapaá¹-ibimbabhÅ«tÄ• ca kÄ• yakammÄ•
vipÄ• kÄ• . saussÄ• hÄ• ca kiriyÄ• avipÄ• kadhammÄ• . savipÄ• kadhammÄ• hi sagabbh

<500> __nirassÄ• dato_ti assÄ• dÄ• bhÄ• vato sukhapaá¹-ikkhepato. __savipphÄ• rato_ti
anupasantatoti attho. __abhibhavanato_ti ajjhottharaá¹‡ato. sukhÄ• ya majjhattatÄ• natthi,
santatÄ• dayo pana sabbattha sukhupekkhÄ• su labbhantÄ«ti __ ``yathÄ• yogaâ€™â€™ _
sukhito dukkhitoti disvÄ• pi jÄ• nitabbattÄ• vibhÅ«tabhÄ• vato. __sÄ• _ adukkhamasukhÄ•

<501> __asamÄ• pannasamÄ• panna_-ggahaá¹‡ena cettha bhÅ«mivasenÄ• pi vedanÄ• n
veditabbÄ• . __itarÄ• _ samÄ• pannassa vedanÄ• .

__oghaniyato_ti \Ne II 150/ oghehi Ä• rammaá¹‡aá¹ƒ katvÄ• atikkamitabbato. tathÄ• __yo
cÄ• _ti etthÄ• pi ganthova ganthanaá¹ƒ, tassa hitaá¹ƒ Ä• rammaá¹‡abhÄ• vena sambandha
evaá¹ƒ __nÄ«varaá¹‡iyaá¹ƒ, upÄ• dÄ• niyaÃ±ca_ veditabbaá¹ƒ. saá¹ƒkilese niyuttÄ• , saá¹
__saá¹ƒkilesikÄ• . sÄ• _ anÄ• savÄ• .

<502> __tatthÄ• _ti yathÄ• vuttÄ• ya oá¸·Ä• rikasukhumatÄ• ya. __sambhedo_ti saá¹…kar
sukhumÄ• â€™â€™ ti ca vuttÄ• nampi jÄ• tiÄ• divasena puna sukhumoá¸·Ä• rikabhÄ• vÄ•
__pariharitabbo_. jÄ• tivasena sukhumÄ• ya vedanÄ• ya sabhÄ• vapuggalalokiyavasena oá

dassetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __evaá¹ƒ sukhÄ• dayopÄ«_ti ettha
__jÄ• tivasena oá¸·Ä• rikÄ• , sabhÄ• vavasena sukhumÄ• _. kusalajjhÄ• nasahagatÄ• sukh
oá¸·Ä• rikÄ• , samÄ• pannassa vedanÄ• ti katvÄ• puggalavasena sukhumÄ• ti evamÄ• din
parÄ• masitabboâ€™â€™ _ti etena jÄ• tiÄ• dayo \Be II 161/ cattÄ• ro koá¹-á¹-hÄ• sÄ• aÃ±
eva gahetabbÄ• . evaá¹ƒ sambhedassa parihÄ• ro, na aÃ±Ã±athÄ• ti dasseti. yathÄ• abyÄ
kusalÄ• kusalamukhenapi, yathÄ• ca jÄ• timukhena, evaá¹ƒ sabhÄ• vÄ• dimukhenapi dass
``esa nayo sabbatthÄ• â€™â€™ _ti atidisati.

idÄ• ni jÄ• tiÄ• dikoá¹-á¹-hÄ• sesupi mitho akusalÄ• dÄ«naá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya oá¸
__ ``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __ ``nissayadahanatoâ€™â€™ _ti iminÄ• dos
kurÅ«rappavattiá¹ƒ dasseti. __niyatÄ• _ti micchattaniyÄ• mena niyatÄ• , Ä• nantariyabhÄ• v
kappatiá¹-á¹-hanakavipÄ• katÄ• ya __kappaá¹-á¹-hitikÄ• _ devadattÄ• dÄ«naá¹ƒ viya. __asa
sabhÄ• vatikhiá¹‡atÄ• ya __oá¸·Ä• rikÄ• . diá¹-á¹-hisampayuttÄ• _ mahÄ• sÄ• vajjatÄ• ya _
diá¹-á¹-hisampayuttÄ• __niyatÄ• oá¸·Ä• rikÄ• , _ tato __kappaá¹-á¹-hitikÄ• , _ tato __asaá¹
tividhÄ• pi heá¹-á¹-hÄ• vuttanayattÄ• ekajjhaá¹ƒ vuttÄ• visuá¹ƒ visuá¹ƒyeva yojetabbÄ• . t
sukhumÄ• â€™â€™ _ti. __avisesenÄ• _ti dosasahagatÄ• , lobhasahagatÄ• ti abhedena. __
dosussannatÄ• ya __oá¸·Ä• rikÄ• _. tathÄ• __kusalÄ• appavipÄ• kÄ• _. mandadosattÄ• a
sukhumÄ• _. tathÄ• __kusalÄ• bahuvipÄ• kÄ• _.

oá¸·Ä• rikasukhumanikantivatthubhÄ• vato kÄ• mÄ• vacarÄ• dÄ«naá¹ƒ oá¸·Ä• rikasukhuma
ekantasukhumÄ• va. tatthÄ• pi ca vibhÄ• gaá¹ƒ parato vakkhati. __bhÄ• vanÄ• mayÄ• pÄ«
\Ne II 151/ dÄ• nasÄ«lamayÄ• nampi bhedanaá¹ƒ nayato dassitanti veditabbaá¹ƒ. bhÄ• van
paguá¹‡abalavakÄ• lÄ• dÄ«su kadÄ• ci Ã±Ä• á¹‡avippayuttacittenapi manasikÄ• ro hotÄ«ti
``bhÄ• vanÄ• mayÄ• pi duhetukÄ• â€™â€™ _ti. __taá¹ƒtaá¹ƒbhÅ«mivipÄ• kakiriyÄ• vedanÄ
``kÄ• mÄ• vacaravipÄ• kÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacarÄ• sukhumÄ• â€™â€™ tiÄ• dinÄ•
``kÄ• mÄ• vacarakiriyÄ• oá¸·Ä• rikÄ• , rÅ«pÄ• vacarakiriyÄ• sukhumÄ• â€™â€™ tiÄ• dinÄ
``dÄ• nÄ• kÄ• rappavattÄ• oá¸·Ä• rikÄ• , sÄ«lÄ• kÄ• rappavattÄ• sukhumÄ• â€™â€™ tiÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• netabbaá¹ƒ. yathÄ• ca jÄ• tikoá¹-á¹-hÄ• se ayaá¹ƒ
sabhÄ• vakoá¹-á¹-hÄ• sÄ• dÄ«supÄ«ti dassetuá¹ƒ __ ``dukkhÄ• dÄ«â€™â€™ _tiÄ• di vutta

sabbo \Be II 162/ cÄ• yaá¹ƒ vibhÄ• go lakkhaá¹‡asannissito vuttoti katvÄ• Ä• ha __ ``okÄ•
_tiÄ• di. __sukhÄ• pÄ«_ti __pi_-saddena adukkhamasukhaá¹ƒ sampiá¹‡á¸• eti. __sabbatthÄ
__yathÄ• nurÅ«pa_nti yÄ• yÄ• vedanÄ• yattha yattha labbhati, tadanurÅ«paá¹ƒ. __vatthu
Ä• rabbha vedanÄ• pavattati, tassa vasenÄ• pi. __hÄ«navatthukÄ• _ti hÄ«naá¹ƒ vatthuá¹ƒ
kaá¹…gubhattaá¹ƒ bhuÃ±jantassa vedanÄ• hÄ«navatthukatÄ• ya __oá¸·Ä• rikÄ• _. sÄ• lim
paá¹‡Ä«tavatthukatÄ• ya __sukhumÄ• _ti.

<503> __Ä• dinÄ• nayenÄ• _ti sabbaá¹ƒ pÄ• á¸·igatiá¹ƒ Ä• masati. jÄ• tiÄ• divasena asam

__visabhÄ• gatÄ• _. dukkhavipÄ• katÄ• divasena asadisakiccatÄ• __asaá¹ƒsaá¹-á¹-hatÄ• dÅ«ravipariyÄ• yena santikaá¹ƒ hotÄ«ti saá¹ƒsaá¹-á¹-hatÄ• santikatÄ• Ä• pajjati, na ca ve vedanÄ• sampayogo atthi. santikapadavaá¹‡á¹‡anÄ• ya ca ``sabhÄ• gato ca sarikkhato cÄ vuttanayeneva attho veditabbo. asadisasabhÄ• vatÄ• __asarikkhatÄ• . sabbavÄ• resÅ«_ti vuttanayÄ• nusÄ• rena vattabbesu sabbesu vÄ• resu. jÄ• tiÄ• divasena samÄ• nakoá¹-á¹-h dukkhavipÄ• katÄ• divasena pana sadisasabhÄ• vatÄ• __sarikkhatÄ• _. tenÄ• ha __ ``aku santikeâ€™â€™ _ti.

iti vedanÄ• kkhandhassa atÄ«tÄ• divibhÄ• ge vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

kamÄ• divinicchayakathÄ• vaá¹‡á¹‡anÄ•

<504> __eta_nti \Ne II 152/ evaá¹ƒ atÄ«tÄ• divibhÄ• ge vitthÄ• rakathÄ• mukhaá¹ƒ. __Ã±Ä nÄ• nappakÄ• raá¹ƒ Ã±Ä• á¹‡appabhedatthaá¹ƒ. __kamato_ti desanÄ• kkamato, yena kÄ• kato, tatoti attho. __visesato_ti bhedato, khandhupÄ• dÄ• nakkhandhavibhÄ• gatoti attho. _ paÃ±cabhÄ• vato. __upamÄ• to_ti upamÄ• hi upametabbato. __daá¹-á¹-habbato dvidhÄ• _ passitabbato. __passantassatthasiddhito_ti \Be II 163/ yathÄ• passantassa yathÄ• dhippeta __vibhÄ• vinÄ• _ti paÃ±Ã±avatÄ• .

__uppattikkamo_ti yathÄ• paccayaá¹ƒ uppajjantÄ• naá¹ƒ uppajjanapaá¹-ipÄ• á¹-i. ``dassan tiÄ• dinÄ• (Dhs tikamÄ• tikÄ• 8, 9) paá¹-hamaá¹ƒ pahÄ• tabbÄ• paá¹-hamaá¹ƒ vuttÄ• , du dutiyaá¹ƒ vuttÄ• ti ayaá¹ƒ __pahÄ• nakkamo_. sÄ«lavisuddhiá¹ƒ paá¹-ipajja cittavisuddhi pa tathÄ• tato parÄ• pÄ«ti Ä• ha __ ``sÄ«lavisuddhi ... pe ... paá¹-ipattikkamoâ€™â€™ _ti, anu bhÅ«miyo anupubbena vavatthitÄ• ti ayaá¹ƒ __bhÅ«mikkamo_. ``cattÄ• ro satipaá¹-á¹-hÄ• 355) ekakkhaá¹‡epi satipaá¹-á¹-hÄ• nÄ• disambhavato __desanÄ• kkamo_ ca. dÄ• nakathÄ kathitÄ• , uppattiÄ• divavatthÄ• nÄ• bhÄ• vato pana dÄ• nÄ• dÄ«naá¹ƒ idha desanÄ• kkam uppattiÄ• divavatthÄ• nahetukatÄ• ya hi ``paá¹-hamaá¹ƒ kalalaá¹ƒ hotÄ«â€™â€™ tiÄ• dikÄ desanÄ• pi samÄ• nÄ• uppattiÄ• dikamabhÄ• veneva vuttÄ• . yathÄ• vuttavavatthÄ• nÄ• b vacanÄ• naá¹ƒ sahapavattiyÄ• asambhavato yena kenaci pubbÄ• pariyena desetabbatÄ• y desanÄ• mattasseva kamo __desanÄ• kkamo_ daá¹-á¹-habbo. __pubbÄ• pariyavavatthÄ• n rÅ«pakkhandho, tato vedanÄ• kkhandhoti evaá¹ƒ pubbÄ• pariyavavatthÄ• nena anuppattito khandhesu ekaccÄ• naá¹ƒ pahÄ• tabbatÄ• va natthi, kuto pahÄ• nakkamo. sati hi sabbesaá pahÄ• nakkamena nesaá¹ƒ desanÄ• siyÄ• . __appaá¹-ipajjanÄ«yato_ti sammÄ• paá¹-ipatti __ ``catubhÅ«mipariyÄ• pannattÄ• â€™â€™ _ti iminÄ• vedanÄ• dÄ«naá¹ƒ aniyatabhÅ«mi niyatabhÅ«mikÄ• naÃ±hi bhÅ«mikkamo sambhaveyya.

__abhedenÄ• _ti rÅ«pÄ• dÄ«naá¹ƒ bhedaá¹ƒ vibhÄ• gaá¹ƒ akatvÄ• ekajjhaá¹ƒ piá¹‡á¸• ag __attagÄ• hapatita_nti attagÄ• hasaá¹…khÄ• te diá¹-á¹-hoghe nipatitaá¹ƒ. __samÅ«haghan

rÅ«pato arÅ«paá¹ƒ vivecento rÅ«pÄ• rÅ«pasamÅ«he \Ne II 153/ ghanavinibbhujjanadassan
visayabhÅ«ta_nti ekadesena samudÄ• yabhÅ«taá¹ƒ rÅ«pakkhandhaá¹ƒ vadati. yÄ• ettha ia
rÅ«paá¹ƒ saá¹ƒvedeti, ayaá¹ƒ vedanÄ• kkhandhoti iá¹-á¹-hÄ• niá¹-á¹-harÅ«pasaá¹ƒvedanika
sambandho. evaá¹ƒ sabbattha. iá¹-á¹-hamajjhattaaniá¹-á¹-hamajjhattÄ• nampi iá¹-á¹-hÄ• niá
iá¹-á¹-hÄ• niá¹-á¹-haggahaá¹‡eneva gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __eva_nti yathÄ• vutta
gahitÄ• kÄ• re \Be II 164/ visaye abhisaá¹…khÄ• rappavattÄ«ti Ä• ha __ ``saÃ±Ã±Ä• vasen
_ti. yathÄ• viÃ±Ã±Ä• á¹‡assa sampayuttadhammÄ• naá¹ƒ nissayabhÄ• vo pÄ• kaá¹-o, na t
``vedanÄ• dÄ«naá¹ƒ nissayaâ€™â€™ _nti. ``manopubbaá¹…gamÄ• dhammÄ• (Dhp 1-2),
dukamÄ• tikÄ• 62), chadvÄ• rÄ• dhipati rÄ• jÄ• â€™â€™ ti (Dhp-a II 181 erakapatthanÄ• g
__viÃ±Ã±Ä• á¹‡aá¹ƒ_ adhipati.

<505> rÅ«pakkhandhe __ ``sÄ• savaá¹ƒ upÄ• dÄ• niyaâ€™â€™ _nti vacanaá¹ƒ anÄ• savÄ
rÅ«pakkhandhassa taá¹ƒsabhÄ• vatÄ• nivattanatthaá¹ƒ, na anÄ• savarÅ«panivattanatthaá¹

__anÄ• savÄ• va khandhesu vuttÄ• _ti ettha aá¹-á¹-hÄ• nappayutto __eva_-saddo, anÄ• sa
attho. __idha pana_ visuddhimagge __sabbepete_ khandhÄ• pi upÄ• dÄ• nakkhandhÄ• pi.

<506> sabbasaá¹…khatÄ• naá¹ƒ sabhÄ• gena ekajjhaá¹ƒ saá¹…gaho __sabbasaá¹…khata
sabhÄ• gasabhÄ• vena hi saá¹…gayhamÄ• nÄ• sabbasaá¹…khatÄ• paÃ±cakkhandhÄ• h
samÄ• nakoá¹-á¹-hÄ• sÄ• sabhÄ• gÄ• ti veditabbÄ• . tesu saá¹…khatÄ• bhisaá¹…kharaá¹‡
cetanÄ• ya balavanti sÄ• ``saá¹…khÄ• rakkhandhoâ€™â€™ ti vuttÄ• . aÃ±Ã±e ca ruppanÄ
phassÄ• dayo saá¹…khatÄ• bhisaá¹…kharaá¹‡asÄ• maÃ±Ã±enÄ• ti daá¹-á¹-habbÄ• , phus
khandhasaddavacanÄ«yÄ• na hontÄ«ti dhammasabhÄ• vaÃ±Ã±unÄ• tathÄ• gatena phass
veditabbÄ• . ``ye hi keci, bhikkhave, samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• sassatavÄ• dÄ•
lokaÃ±ca paÃ±Ã±apenti, sabbe te ime eva paÃ±cupÄ• dÄ• nakkhandhe nissÄ• ya paá¹-icca
aÃ±Ã±ataraâ€™â€™ nti evamÄ• disuttÄ• naÃ±ca vasena attattaniyagÄ• hassa etapparama
vakkhamÄ• nasuttavasena ca khandhe eva nissÄ• ya parittÄ• rammaá¹‡Ä• divasena na vat
khandhanibbÄ• navajjassa sabhÄ• vadhammassa abhÄ• vatoti vuttaá¹ƒ hoti. __rÅ«pa_nti ru
dhammajÄ• tamÄ• ha. __vedana_ntiÄ• dÄ«supi eseva nayo. ``sÄ«lakkhandho samÄ• dhikk
vacanato \Ne II 154/ aÃ±Ã±esaÃ±ca khandhasaddavacanÄ«yÄ• naá¹ƒ \Be II 165/ sÄ«lakkh
na paÃ±cevÄ• ti codanaá¹ƒ nivattetumÄ• ha __ ``aÃ±Ã±esaá¹ƒ tadavarodhatoâ€™â€™ _ti.

<507> pavattiá¹-á¹-hÄ• nabhÅ«taá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ viya hotÄ«ti vuttaá¹ƒ __ ``nivÄ
_ti. dukkhadukkhavipariá¹‡Ä• madukkhasaá¹…khÄ• radukkhatÄ• vasena vedanÄ• ya Ä• bÄ
rÄ• gÄ• disampayuttassa vipariá¹‡Ä• mÄ• didukkhassa itthipurisÄ• diÄ• kÄ• ragÄ• hikÄ• ta
saÃ±Ã±Ä• __samuá¹-á¹-hÄ• naá¹ƒ_. pittÄ• di viya rogassa Ä• sannakÄ• raá¹‡aá¹ƒ __samu
utubhojanavisamatÄ• visamaparihÄ• rÄ• di viya mÅ«lakÄ• raá¹‡aá¹ƒ __nidÄ• naá¹ƒ_. cittas
viÃ±Ã±Ä• á¹‡aá¹ƒ gilÄ• nÅ«pamaá¹ƒ vuttaá¹ƒ. kuá¹-á¹-harogavato siniyhanaá¹ƒ tassa bhiyy

puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• divasena pavatti vedanÄ• dukkhÄ• vahÄ• asappÄ• yasevana
vedanÄ• sabhÄ• vatthaá¹ƒ, vedanattalÄ• bhÄ• yÄ• ti attho. kÄ• raá¹‡aá¹-á¹-hÄ• natÄ• ya, b
__cÄ• rakÅ«pamaá¹ƒ, bhÄ• janÅ«pama_Ã±ca rÅ«paá¹ƒ. subhasaÃ±Ã±Ä• divasena vedanÄ
vedanÄ• bhojanassa chÄ• dÄ• panato ca __aparÄ• dhÅ«pamÄ• , byaÃ±janÅ«pamÄ• _ ca s
__kÄ• raá¹‡akÄ• rakÅ«pamo, parivesakÅ«pamo_ ca saá¹…khÄ• rakkhandho. bhattakÄ• ro
parivesakaggahaá¹‡aá¹ƒ. vedanÄ• ya vibÄ• dhitabbato, anuggahetabbato ca __aparÄ• dhik
bhuÃ±jakÅ«pama_Ã±ca viÃ±Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ.

<508> ``paÃ±ca vadhakÄ• paccatthikÄ• ukkhittÄ• sikÄ• ti kho, bhikkhave, paÃ±cannetaá¹
adhivacanaâ€™â€™ nti __Ä• sÄ«visÅ«pame_ (SN b IV 238) vadhakÄ• ti vuttÄ• , ``bhÄ• rot
paÃ±cannetaá¹ƒ upÄ• dÄ• nakkhandhÄ• naá¹ƒ adhivacanaâ€™â€™ nti __bhÄ• rasutte_ (S
``atÄ«tampÄ• haá¹ƒ addhÄ• naá¹ƒ evameva rÅ«pena khajjiá¹ƒ, seyyathÄ• pi etarahi paccup
ahaÃ±ceva kho pana anÄ• gataá¹ƒ rÅ«paá¹ƒ abhinandeyyaá¹ƒ, anÄ• gatampÄ• haá¹ƒ addh
khajjeyyaá¹ƒ, seyyathÄ• pi ... pe ... khajjÄ• mÄ«â€™â€™ tiÄ• dinÄ• (SN b III 79) __khajjan
khÄ• dakÄ• ti, ``so aniccaá¹ƒ rÅ«paá¹ƒ `aniccaá¹ƒ rÅ«paâ€™ nti yathÄ• bhÅ«taá¹ƒ nappajÄ
(SN b III 85) __yamakasutte_ aniccÄ• dikÄ• ti. yadipi ``idha pana sabbepete ekajjhaá¹ƒ katv
adhippetÄ• â€™â€™ ti vuttaá¹ƒ, bÄ• hullena pana upÄ• dÄ• nakkhandhÄ• naá¹ƒ tadantoga
veditabbÄ• . vipassanÄ• ya bhÅ«mivicÄ• ro hesoti.

__pheá¹‡apiá¹‡á¸• o_ \Be II 166/ __viyÄ• _tiÄ• dÄ«su rÅ«pÄ• dÄ«naá¹ƒ evaá¹ƒ pheá¹‡apia
daá¹-á¹-habbÄ• , yathÄ• pheá¹‡apiá¹‡á¸• o \Ne II 155/ nissÄ• ro paridubbalo agayhupago;
na sÄ• dheti, chiddÄ• vachiddo anekasandhisaá¹…ghaá¹-ito bahÅ«naá¹ƒ pÄ• á¹‡akÄ• naá¹
sabbÄ• vatthanipÄ• tÄ« avassaá¹ƒbhedÄ«, evaá¹ƒ rÅ«pampi niccasÄ• rÄ• divirahato nissÄ
sukhabhaÃ±janÄ«yato dubbalaá¹ƒ, niccanti vÄ• dhuvanti vÄ• ahanti vÄ• mamanti vÄ• na
tathÄ• na hoti, bahuchiddaá¹ƒ asÄ«tisatasandhisaá¹…ghaá¹-itaá¹ƒ anekakimikulÄ• vÄ• saá
anupubbÅ«pacitaá¹ƒ kalalakÄ• lato paá¹-á¹-hÄ• ya sabbÄ• supi avatthÄ• su vinassati, avas
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Spk II 3.95; Vibh-a 26 kamÄ• divinicchayakathÄ•) pana parimad
upamÅ«pameyyasambandho vutto.

yathÄ• pubbuá¸·o nissÄ• ro paridubbalo agayhupago, gahitopi na kiÃ±ci atthaá¹ƒ sÄ• dhet
tathÄ• vedanÄ• pi. yathÄ• ca pubbuá¸·o, udakatalaá¹ƒ, udakabinduá¹ƒ, udakajallikaá¹ƒ saá
puá¹-aá¹ƒ katvÄ• gahaá¹‡avÄ• taÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• ni paá¹-icca jÄ• yati, evaá¹ƒ
Ä• rammaá¹‡aá¹ƒ, kilesajallaá¹ƒ, phassasaá¹…ghaá¹-á¹-anaÃ±cÄ• ti cattÄ• ri kÄ• raá¹‡Ä• r
yathÄ• hi udakatale bindunipÄ• tajanito vÄ• to udakajallikasaá¹…khÄ• taá¹ƒ udakalasikaá¹
puá¹-aá¹ƒ katvÄ• pubbuá¸·aá¹ƒ nÄ• ma karoti, evaá¹ƒ vatthumhi Ä• rammaá¹‡Ä• pÄ• thaga
anupacchinnaá¹ƒ kilesajallaá¹ƒ sahakÄ• rÄ«paccayabhÄ• vena saá¹…kaá¸• á¸• hitvÄ• ved
kilesehi mÅ«lakÄ• raá¹‡abhÅ«tehi, Ä• rammaá¹‡assÄ• danabhÅ«tehi ca nibbattaá¹ƒ vaá¹-á
sandhÄ• ya vuttaá¹ƒ. ukkaá¹-á¹-haparicchedena vÄ• cattÄ• ro paccayÄ• vuttÄ• , Å«nehipi

muhuttaramaá¹‡Ä«yatÄ• upamopameyyasambandho vutto.

yathÄ• pana __marÄ«cikÄ• _ asÄ• rÄ• agayhupagÄ• . na hi taá¹ƒ gahetvÄ• pÄ• tuá¹ƒ vÄ
vÄ• pÅ«retuá¹ƒ sakkÄ• , evaá¹ƒ saÃ±Ã±Ä• pi asÄ• rÄ• agayhupagÄ• . yathÄ• ca marÄ«c
saÃ±jÄ• tÅ«mivegÄ• viya khÄ• yantÄ« mahÄ• janaá¹ƒ vippalambeti, evaá¹ƒ saÃ±Ã±Ä• pi `
rassaâ€™â€™ ntiÄ• dinÄ• Ä• rammaá¹‡e pavattamÄ• nÄ• sabhÄ• vamatte aá¹-á¹-hatvÄ•
ntiÄ• dimicchÄ• gÄ• hassa kÄ• raá¹‡abhÄ• vena lokaá¹ƒ vippalambeti.

yathÄ• \Be II 167/ __kadalikkhandho_ asÄ• ro agayhupago. na hi taá¹ƒ gahetvÄ• gopÄ• n
upanetuá¹ƒ sakkÄ• , upanÄ«tampi tathÄ• na hoti, bahuvaá¹-á¹-isamodhÄ• no ca hoti, evaá
\Ne II 156/ asÄ• ro agayhupago. na hi taá¹ƒ niccÄ• divasena gahetuá¹ƒ sakkÄ• , gahitampi
bahudhammasamodhÄ• no ca. aÃ±Ã±adeva hi phassassa lakkhaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ cetan
samodhÄ• netvÄ• saá¹…khÄ• rakkhandhoti vuccati.

yathÄ• ca __mÄ• yÄ• _ asÄ• rÄ• agayhupagÄ• . na hi taá¹ƒ gahetvÄ• kiÃ±ci atthaá¹ƒ kic
ittarÄ• lahupaccupaá¹-á¹-hÄ• nÄ• amaá¹‡iÄ• dimeva maá¹‡iÄ• dirÅ«pena dassentÄ« mah
viÃ±Ã±Ä• á¹‡ampi asÄ• raá¹ƒ ittaraá¹ƒ lahupaccupaá¹-á¹-hÄ• naá¹ƒ, teneva cittena Ä• gacc
gacchantaá¹ƒ viya, á¹-hitaá¹ƒ viya, nisinnaá¹ƒ viya ca katvÄ• gÄ• hÄ• peti, aÃ±Ã±adeva cit
aÃ±Ã±aá¹ƒ gamanÄ• dÄ«sÅ«ti. evaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ mÄ• yÄ• sadisaá¹ƒ.

paÃ±capi upÄ• dÄ• nakkhandhÄ• asubhÄ• disabhÄ• vÄ• eva saá¹ƒkilesÄ• sucivatthubhÄ
daá¹-á¹-habbÄ• eva, tathÄ• pi katthaci koci viseso sukhaggahaá¹‡Ä«yo hotÄ«ti Ä• ha __ ``
_tiÄ• di. tattha cattÄ• ro satipaá¹-á¹-hÄ• nÄ• catuvipallÄ• sappahÄ• nakarÄ• ti tesaá¹ƒ goca
rÅ«pakkhandhÄ• dÄ«su asubhÄ• dibhÄ• vena daá¹-á¹-habbatÄ• vuttÄ• .

<509> __khandhehi na vihaÃ±Ã±ati_ parividitasabhÄ• vattÄ• . vipassakopi tesaá¹ƒ vipattiya
dukkhamÄ• pajjati, khÄ«á¹‡Ä• savesu pana vattabbameva natthi. te hi Ä• yatimpi khandheh

__kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ parijÄ• nÄ• tÄ«_ti ``Ä• hÄ• rasamudayÄ• rÅ«pasamudayoâ
vacanato ajjhattikarÅ«pe chandarÄ• gaá¹ƒ pajahanto tassa samudayabhÅ«te kabaá¸·Ä«kÄ•
pajahatÄ«ti attho. ayaá¹ƒ __pahÄ• napariÃ±Ã±Ä• _. ajjhattikarÅ«paá¹ƒ pana pariggaá¹‡han
kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ pariggaá¹‡hÄ• tÄ«ti __Ã±Ä• tapariÃ±Ã±Ä• _. tassa ca udayabh
__tÄ«raá¹‡apariÃ±Ã±Ä• _ ca yojetabbÄ• . evaá¹ƒ pariÃ±Ã±attaye sijjhante ime vipallÄ• sÄ•
Ä• ha __ ``asubhe subhanti vipallÄ• saá¹ƒ pajahatÄ«â€™â€™ _tiÄ• di. tattha kÄ• marÄ• ga
sandhÄ• yÄ• ha __ ``abhijjhÄ• kÄ• yaganthaâ€™â€™ _nti. asubhÄ• nupassanÄ• ya hi kÄ•
168/, kÄ• marÄ• gamukhena vÄ• sabbalobhappahÄ• naá¹ƒ vadati. __na upÄ• diyati_ na ga

``phassapaccayÄ• \Ne II 157/ vedanÄ• â€™â€™ ti (MN III 126; SN a II 39; Vin I 1; Ud 1; N

``vedanÄ• ya chandarÄ• gaá¹ƒ pajahanto tassÄ• paccayabhÅ«te phassÄ• hÄ• repi chanda
tiÄ• dinÄ• Ä• hÄ• raparijÄ• nane vuttanayena phassaparijÄ• nanaá¹ƒ yojetabbaá¹ƒ. vedanÄ
tattha __sukhanti vipallÄ• saá¹ƒ pajahati_. sukhatthameva bhavapatthanÄ• hotÄ«ti vedanÄ
__bhavoghaá¹ƒ uttarati_. tato eva __bhavayogena visaá¹ƒyujjati. bhavÄ• savena ca anÄ• sa
sabbavedanaá¹ƒ dukkhato passanto attano parena apubbaá¹ƒ dukkhaá¹ƒ uppÄ• ditaá¹ƒ, su
cinteti, tato ``anatthaá¹ƒ me acarÄ«â€™â€™ tiÄ• di (Dhs 1237; Vibh 909) Ä• ghÄ• tavatthu
__byÄ• pÄ• dakÄ• yaganthaá¹ƒ bhindati_. ``sukhabahule sugatibhave suddhÄ«â€™â€™ ti
suddhiá¹ƒ parÄ• masanto sukhapatthanÄ• vaseneva parÄ• masatÄ«ti vedanÄ• ya taá¹‡haá
__sÄ«labbatupÄ• dÄ• naá¹ƒ na upÄ• diyati_.

manosaÃ±cetanÄ• saá¹…khÄ• rakkhandho, saÃ±Ã±Ä• pana taá¹ƒsampayuttÄ• ti saÃ±Ã±
manosaÃ±cetanÄ• ya chandarÄ• gaá¹ƒ pajahati, taÃ±ca pariggaá¹‡hÄ• ti, tÄ«reti cÄ• ti __
... pe ... parijÄ• nÄ• tÄ«â€™â€™ _ti vuttaá¹ƒ. saÃ±Ã±Ä• saá¹…khÄ• re anattÄ• ti passanto
sabbadiá¹-á¹-hÄ«naá¹ƒ attadiá¹-á¹-hiá¹ƒ viya sabbadiá¹-á¹-hiyopi vidhamatÄ«ti dassento __
uttarati ... pe ... attavÄ• dupÄ• dÄ• naá¹ƒ na upÄ• diyatÄ«â€™â€™ _ti Ä• ha.

__viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato passanto_ aniccÄ• nupassanÄ• mukhena tissopi anupassan
pariÃ±Ã±Ä• hi __viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ parijÄ• nÄ• ti_. visesato panettha __anicce nicc
pajahati_. tattha niccaggÄ• habÄ• hullato avijjÄ• ya viÃ±Ã±Ä• á¹‡e ghanagahaá¹‡aá¹ƒ hotÄ
katvÄ• taá¹ƒ aniccato passanto __avijjoghaá¹ƒ uttarati_. tato eva avijjÄ• yogena visaá¹ƒyutt
anÄ• savo ca hoti_. mohabaleneva sÄ«labbataparÄ• masanaá¹ƒ hotÄ«ti taá¹ƒ pajahanto __
``sÄ«labbataparÄ• mÄ• sakÄ• yaganthaá¹ƒ bhindati_.

``yaÃ±ca \Be II 169/ kho idaá¹ƒ, bhikkhave, vuccati cittaá¹ƒ itipi, mano itipi, viÃ±Ã±Ä• á¹‡aá
tatrÄ• ssutavÄ• puthujjano nÄ• laá¹ƒ nibbindituá¹ƒ, nÄ• laá¹ƒ virajjituá¹ƒ, nÄ• laá¹ƒ vimucci
hetu? dÄ«gharattaá¹ƒ hetaá¹ƒ, bhikkhave, assutavato puthujjanassa ajjhositaá¹ƒ mamÄ• yit
parÄ• maá¹-á¹-haá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ â€™ tiÄ• di (SN

vacanato yathÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ niccato passanto diá¹-á¹-hupÄ• dÄ• naá¹ƒ upÄ• diyati,
passanto __diá¹-á¹-hupÄ• dÄ• naá¹ƒ na upÄ• diyatÄ«_ti.

__evaá¹ƒ mahÄ• nisaá¹ƒsanti_ vuttappakÄ• rena vipallÄ• sÄ• disakalasaá¹ƒkilesavidhama
vipuludayaá¹ƒ. __vadhakÄ• divasenÄ• _ti ukkhittÄ• sikavadhakÄ• divasena. __passeyyÄ• _
paccakkhato passeyya.

khandhaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti cuddasamapariccheda vaá¹‡á¹‡anÄ• .

15. Ä• yatanadhÄ• tuniddesavaá¹‡á¹‡anÄ•

Ä• yatanavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<510> ``khandhÄ• yatanÄ• â€™â€™ tiÄ• dinÄ• \Be II 170/ \Ne II 159/ heá¹-á¹-hÄ• uddiá¹
``Ä• yatanÄ• nÄ«â€™â€™ ti vatvÄ• gaá¹‡anaparicchedenÄ• ha __ ``dvÄ• dasÄ• yatanÄ•
parato sayameva vakkhati. __cakkhÄ• yatana_ntiÄ• di nesaá¹ƒ sarÅ«padassanaá¹ƒ.

__attho_ nÄ• ma saddattho, bhÄ• vattho pana __lakkhaá¹‡ameva_. so pana saddattho duv
sÄ• dhÄ• raá¹‡oti. tattha asÄ• dhÄ• raá¹‡o cakkhÄ• disaddattho, sÄ• dhÄ• raá¹‡o Ä• yatan
samÄ• nattÄ• .

tesu asÄ• dhÄ• raá¹‡aá¹ƒ tÄ• va dassento __ ``visesato tÄ• vÄ• â€™â€™ _tiÄ• dimÄ• ha.
visesatthato, cakkhÄ• disaddatthatoti attho. __assÄ• detÄ«_ti cakkhati-saddo ``madhuá¹ƒ c
cakkhatÄ«â€™â€™ ti rasasÄ• yanattho atthÄ«ti tassa vasena atthaá¹ƒ vadati. ``cakkhuá¹ƒ
mÄ• gaá¹‡á¸• iya, rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«pasammuditaâ€™â€™ nti (MN II 209
assÄ• deti_. satipi sotÄ• dÄ«naá¹ƒ saddÄ• rÄ• matÄ• dibhÄ• ve yo ``yaá¹ƒ cakkhu catunna
upÄ• dÄ• ya pasÄ• doâ€™â€™ tiÄ• dinÄ• (Dhs 597) pÄ• á¸·iyaá¹ƒ, ``rÅ«pÄ• bhighÄ• tÄ• r
ntiÄ• dinÄ• (Dhs-a 600; Vism II 433) aá¹-á¹-hakathÄ• yaÃ±ca vutto atthaviseso, tattheva nir
eva cakkhusaddo pavattati gavÄ• dÄ«su gosaddÄ• di viyÄ• ti daá¹-á¹-habbaá¹ƒ.

__vibhÄ• veti cÄ• _ti saddalakkhaá¹‡asiddhassa cakkhati-saddassa vasena atthaá¹ƒ vadat
Ä• cikkhati, abhibyattaá¹ƒ vadatÄ«ti attho. nettassa ca vadantassa viya samavisamavibhÄ•
Ä• cikkhananti katvÄ• Ä• ha __ ``vibhÄ• veti cÄ• ti atthoâ€™â€™ _ti, anekatthattÄ• vÄ• d
vibhÄ• vanatthatÄ• ca cakkhati-saddassa daá¹-á¹-habbÄ• . rattaduá¹-á¹-hÄ• dikÄ• lesu kak
uddarÅ«paá¹ƒ viya ca vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ rÅ«paá¹ƒ hadayaá¹…gatab
pakÄ• saá¹ƒ karoti, saviggahamiva katvÄ• dassetÄ«ti attho. vitthÄ• raá¹‡aá¹ƒ vÄ• \Be II 17
attho, vitthÄ• raá¹‡aÃ±ca pakÄ• sanamevÄ• ti Ä• ha __ ``pakÄ• setÄ«ti atthoâ€™â€™ _ti. a
dhÄ• tÅ«naá¹ƒ pakÄ• sanattho eva rÅ«pasaddo daá¹-á¹-habbo. vaá¹‡á¹‡avÄ• cakassa rÅ«p
nibbacanaá¹ƒ, rÅ«pakkhandhavÄ• cakassa ruppatÄ«ti ayaá¹ƒ viseso. __udÄ• harÄ«yatÄ«_
vacanasaddo eva gahito siyÄ• , na ca vacanasaddo evettha saddo, atha kho sabbopi sotavi
__sappatÄ«_ti sakehi paccayehi sappÄ«yati, sotaviÃ±Ã±eyyabhÄ• vaá¹ƒ gamÄ«yatÄ«ti atth

__sÅ«cayatÄ«_ti attano vatthuá¹ƒ apÄ• kaá¹-aá¹ƒ gandhavasena ``idaá¹ƒ sugandhaá¹ƒ, du
pakÄ• seti, paá¹-icchannaá¹ƒ vÄ• pupphÄ• divatthuá¹ƒ ``ettha pupphamatthi, campakÄ• dip
ti pesuÃ±Ã±aá¹ƒ karontaá¹ƒ viya hotÄ«ti attho. rasaggahaá¹‡amÅ«lakattÄ• ajjhoharaá¹‡as
Ä• hÄ• rarase ninnatÄ• ya __jÄ«vitaá¹ƒ avhayatÄ«ti jivhÄ• _ niruttilakkhaá¹‡ena. __kucchit

sÄ• savadhammÄ• naá¹ƒ Ä• yo_ti visesena __kÄ• yo_ vutto anuttariyahetubhÄ• vaá¹ƒ anÄ
kÄ• marÄ• ganidÄ• nakammajanitesu, kÄ• marÄ• gassa ca visesapaccayesu ghÄ• najivhÄ
visesatarasÄ• savapaccayattÄ• . tena hi phoá¹-á¹-habbasukhaá¹ƒ assÄ• dentÄ• sattÄ• me
__uppattideso_ti uppattiá¹-á¹-hÄ• nanti attho, kÄ• yindriyavatthukÄ• vÄ• cattÄ• ro khandhÄ
balavakÄ• mÄ• savÄ• dihetubhÄ• vato visesena sÄ• savÄ• ti vuttÄ• ti tesaá¹ƒ uppattiá¹-á¹-h

__munÄ• tÄ«_ti nÄ• á¸·iyÄ• minamÄ• no viya, mahÄ• tulÄ• ya dhÄ• rayamÄ• no viya ca Ä
attho. manate iti vÄ• __mano, _ taá¹ƒ taá¹ƒ Ä• rammaá¹‡aá¹ƒ paricchedavasena jÄ• nÄ• tÄ
__attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«_ti ye visesalakkhaá¹‡ena Ä• yatanasaddaparÄ• vatta
vuttÄ• ti tato aÃ±Ã±e manogocarabhÅ«tÄ• dhammÄ• sÄ• maÃ±Ã±alakkhaá¹‡eneva ekÄ•
yathÄ• hi oá¸·Ä• rikavatthÄ• rammaá¹‡amananasaá¹…khÄ• tehi visayavisayÄ«bhÄ• vehi p
apÄ• kaá¹-Ä• ca aÃ±Ã±e manogocarÄ• na attano sabhÄ• vaá¹ƒ na dhÄ• rentÄ«ti imassa a
dhammasaddo. dhÄ• rÄ«yanti sÄ• maÃ±Ã±arÅ«pena avadhÄ• rÄ«yantÄ«ti vÄ• __dhammÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi asÄ• dhÄ• raá¹‡ato eva yathÄ• sakaá¹ƒ \Ne II 261/ sabhÄ• v
na evamete, ete pana anekadhammabhÄ• vato, sÄ• dhÄ• raá¹‡ato, sabhÄ• vasÄ• maÃ±Ã±

<511> __sena senÄ• _ti sakena sakena. __uá¹-á¹-hahantÄ«_ti uá¹-á¹-hÄ• naá¹ƒ karonti. __
ussahanti, attano kiccaá¹ƒ karonticceva attho. imasmiá¹ƒ ca atthe Ä• yatanti etthÄ• ti Ä• yat
adhikaraá¹‡attho Ä• yatanasaddo, dutiyatatiyesu kattuattho. __te cÄ• _ti cittacetasike dham
taá¹ƒtaá¹ƒdvÄ• rÄ• rammaá¹‡esu ayanti gacchanti pavattantÄ«ti __Ä• yÄ• . vitthÄ• rentÄ«_
lÄ«nÄ• ni apÄ• kaá¹-Ä• ni pubbantato uddhaá¹ƒ pattharenti pÄ• kaá¹-Ä• ni karonti, uppÄ• d
saá¹ƒsÄ• radukkhaá¹ƒ. __na nivattatÄ«_ti anuppÄ• danirodhavasena na nirujjhati. __Ä• yat
Ä• meá¸• itavacanaá¹ƒ assÄ• samaÃ±Ã±Ä• ya cakkhÄ• dÄ«su niruá¸·habhÄ• vadassanatt

<512> evaá¹ƒ avayavabhedavasena Ä• yatanasaddassa atthaá¹ƒ vatvÄ• idÄ• ni tattha pa
``apicÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. sÄ• dhuphalabharitatÄ• ya, aparissayatÄ• ya ca _

tattha __nivasantÄ«_ti nivasantÄ• viya honti. tenÄ• ha __ ``tadÄ• yattavuttitÄ• yÄ• â€™â€
suvaá¹‡á¹‡aratanÄ• dÄ«ni nivutthÄ• ni viya Ä• kiá¹‡á¹‡Ä• ni tiá¹-á¹-hanti, so padeso tesaá¹
cittacetasikÄ• cakkhÄ• dÄ«sÅ«ti te tesaá¹ƒ Ä• karoti dassento Ä• ha __ ``cakkhÄ• dÄ«su c
_ti. __tannissitattÄ• _ti ettha mano manoviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ cittacetasikÄ• naá¹ƒ nis
tassa tesaá¹ƒ dvÄ• rabhÄ• vo nissayabhÄ• voti daá¹-á¹-habbo. ahutvÄ• eva paccayasÄ• m
cittacetasikÄ• aneke ekajjhaá¹ƒ tattha labbhamÄ• nÄ• samosaá¹-Ä• viya hontÄ«ti vuttaá¹
``vatthudvÄ• rÄ• rammaá¹‡avasena samosaraá¹‡atoâ€™â€™ _ti. na hi dhammÄ• naá¹ƒ a
atthi. tenÄ• ha ``puÃ±jo natthi anÄ• gateâ€™â€™ ti (Nidd I 10). __tattheva uppattito_ti tesu
uppattito. uppattiyÄ• paccayabhÅ«te cakkhÄ• dike uppattiá¹-á¹-hÄ• naá¹ƒ viya katvÄ• upa
hi arÅ«padhammÄ• naá¹ƒ nippariyÄ• yato uppattideso nÄ• ma atthi. yadaggena vÄ• te \Be
nissayÄ• rammaá¹‡abhÅ«tÄ• , tadaggena __saÃ±jÄ• tideso_. na hi paccayabhÄ• vamantar

Ä• dhÄ• rÄ• dheyyabhÄ• vo atthi. tenÄ• ha __ ``nissayÄ• rammaá¹‡abhÄ• venÄ• â€™â€™
kÄ• raá¹‡alakkhaá¹‡assa __ ``tesaá¹ƒ abhÄ• ve abhÄ• vatoâ€™â€™ _ iccevÄ• ha, na ``bh

__yathÄ• vuttenatthenÄ• _ti \Ne II 162/ ``cakkhatÄ«â€™â€™ tiÄ• dinÄ• , ``Ä• yatanato Ä•
tiÄ• dinÄ• , ``nivÄ• saá¹-á¹-hÄ• naâ€™â€™ ntiÄ• dinÄ• ca vuttappakÄ• rena atthena. dhan
dhammÄ• naá¹ƒ bahubhÄ• vato yebhuyyena ca te bahÅ« eva hutvÄ• kiccakarÄ• ti __ ``dha
Ä• yatanaÃ±cÄ• â€™â€™ _ti bahuvacananiddeso.

<513> tathÄ• tathÄ• lakkhitabbato lakkhÄ«yati etenÄ• ti vÄ• __lakkhaá¹‡aá¹ƒ, _ sabhÄ•

__tÄ• vabhÄ• vato_ti tattakato, tena anÅ«nÄ• dhikabhÄ• vaá¹ƒ dasseti. tattha dvÄ• dasÄ•
dhammassa abhÄ• vÄ• adhikabhÄ• vato codanÄ• natthi, salakkhaá¹‡adhÄ• raá¹‡aá¹ƒ par
sÄ• maÃ±Ã±alakkhaá¹‡anti Å«nacodanÄ• sambhavatÄ«ti taá¹ƒ dassento Ä• ha __ ``cakkh
__bhavaá¹…gamanasaá¹…khÄ• to_ti dvikkhattuá¹ƒ calitvÄ• pavattabhavaá¹…gamanasaá¹
bhavaá¹…gappavattiyÄ• sati eva Ä• vajjanuppatti, na aÃ±Ã±atthÄ• ti Ä• vajjanassÄ• pi kÄ•
vuttaá¹ƒ __ ``bhavaá¹…gamanasaá¹…khÄ• to ... pe ... uppattidvÄ• raâ€™â€™ _nti. __asÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ. satipi asÄ• dhÄ• raá¹‡abhÄ• ve ca
gahitattÄ• dhammÄ• yatanena aggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. dvÄ• rÄ• rammaá¹‡abhÄ
sandhÄ• ya ``asÄ• dhÄ• raá¹‡aâ€™â€™ nti vuttaá¹ƒ.

<514> yebhuyyasahuppattiÄ• dÄ«hi uppattikkamÄ• dÄ«su ayutti yojetabbÄ• . yebhuyyena
kassaci kadÄ• ci ekato uppajjanti. tathÄ• hi vuttaá¹ƒ ``kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e
ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ tiÄ• di (Yam-a Ä• yatanayamaka 18-21).
uppattikkamo tÄ• va na yujjati, na pahÄ• nakkamo kusalÄ• byÄ• katÄ• naá¹ƒ appahÄ• tabb
akusalÄ• naá¹ƒ ekaccaabyÄ• katÄ• naÃ±ca appaá¹-ipajjanÄ«yato \Be II 174/, na bhÅ«mikka
Ä• yatanÄ• naá¹ƒ ekantakÄ• mÄ• vacarattÄ• , itaresaÃ±ca catubhÅ«mipariyÄ• pannattÄ• ,
cÄ• ti. __ ``ajjhattikesu hÄ«â€™â€™ _ti etena ajjhattikabhÄ• vena, visayÄ«bhÄ• vena ca aj
paá¹-hamaá¹ƒ desetabbataá¹ƒ dasseti, tesupi paá¹-hamaá¹ƒ desetabbesu pÄ• kaá¹-attÄ• p
cakkhÄ• yatanaá¹ƒ desitanti.

__tato ghÄ• nÄ• yatanÄ• dÄ«nÄ«_ti ettha bahupakÄ• rattÄ• bhÄ• vena cakkhusotehi purim
vattuá¹ƒ asakkuá¹‡eyyattÄ• ekena kamena desetabbÄ• nÄ«ti ghÄ• nÄ• dikkamena desitÄ•
aÃ±Ã±athÄ• pi hi desitesu na na sakkÄ• codetuá¹ƒ, na ca sakkÄ• bodhetabbÄ• ni na dese
paccuppannÄ• rammaá¹‡attÄ• vÄ• cakkhÄ• dÄ«ni paá¹-hamaá¹ƒ vuttÄ• ni Ä• rammaá¹‡at
manÄ• yatanaá¹ƒ pana kiÃ±ci paccunnÄ• rammaá¹‡aá¹ƒ ... pe ... kiÃ±ci yÄ• va navattabbÄ
vuttaá¹ƒ. paccuppannÄ• rammaá¹‡esupi upÄ• dÄ• rÅ«pÄ• rammaá¹‡Ä• ni cattÄ• ri paá¹-ha
bhÅ«tarÅ«pÄ• rammaá¹‡aá¹ƒ. upÄ• dÄ• rÅ«pÄ• rammaá¹‡esupi dÅ«ratare dÅ«re, sÄ«ghat
Ä• rammaá¹‡asampaá¹-icchanadÄ«panatthaá¹ƒ cakkhÄ• dÄ«naá¹ƒ desanÄ• kkamo. cakkh

paá¹-hamaá¹ƒ vuttaá¹ƒ, tatrÄ• pi cakkhu dÅ«rataragocaranti sabbapaá¹-hamaá¹ƒ vuttaá¹ƒ. p
nadÄ«sotaá¹ƒ, na tassa sotapaá¹-ighÄ• tasaddaá¹ƒ suá¹‡Ä• ti. ghÄ• najivhÄ• supi ghÄ• naá
paá¹-hamaá¹ƒ vuttaá¹ƒ purato á¹-hapitamattassapi bhojanassa gandho gayhatÄ«ti. yathÄ• á
desanÄ• kkamo. imasmiÃ±hi sarÄ«re sabbupari cakkhussa adhiá¹-á¹-hÄ• naá¹ƒ, tassa adho
ghÄ• nassa, tassa adho jivhÄ• ya, tathÄ• kÄ• yassa yebhuyyato, mano pana arÅ«pibhÄ• v
taá¹ƒtaá¹ƒgocarattÄ• tassa tassa anantaraá¹ƒ bÄ• hirÄ• yatanÄ• ni vuttÄ• nÄ«ti vuttovÄ• y
kamo veditabbo. gocaro visayo etassÄ• ti __gocaravisayo, _ mano. kassa pana gocaro etas
cakkhÄ• dÄ«naá¹ƒ paÃ±cannampi. __viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡avavatthÄ• nato_ti cakk
uppattikÄ• raá¹‡assa vavatthitabhÄ• vato savibhattibhÄ• vato. etena cakkhÄ• dianantaraá¹ƒ
kÄ• raá¹‡amÄ• ha.

<515> __saá¹…gahitattÄ• _ti gaá¹‡anasaá¹…gahavasena saá¹…gahitattÄ• . __jÄ• tivasen
cakkhubhÄ• vasamÄ• natÄ• vasena. __paccayabhedo_ kammÄ• dibhedo. dÄ• nÄ• dipÄ• á
175/ hi kusalÄ• kusalakammassa, tassa ca sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ abbhanta
paccayÄ• naá¹ƒ bhedena cakkhÄ• yatanaá¹ƒ bhinnaá¹ƒ visadisaá¹ƒ hotÄ«ti. nirayÄ• diko,
apadÄ• digatinÄ• nÄ• karaá¹‡aÃ±ca __gatibhedo_ gatÄ«naá¹ƒ, gatÄ«su vÄ• bhedoti katvÄ
khattiyÄ• diko ca __nikÄ• yabhedo_. taá¹ƒtaá¹ƒsattasantÄ• nabhedo __puggalabhedo_. yÄ
vatthÅ«naá¹ƒ anantappabhedatÄ• vuttÄ• , so eva hadayavatthussa bhedo tÄ• disabhedÄ•
manÄ• yatanassa anantappabhedatÄ• yojetabbÄ• . yasmÄ• jhÄ• navirahitaá¹ƒ nÄ• ma lok
paÃ±cannaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena aá¹-á¹-ha lokuttaracittÄ• ni cattÄ• lÄ«saá¹ƒ hontÄ«ti
lokiyacittesu pakkhipitvÄ• Ä• ha __ ``ekavÄ«suttarasatappabhedaÃ±cÄ• â€™â€™ _ti. __va
tappabhedena viÃ±Ã±Ä• á¹‡aá¹ƒ __anantappabhedaá¹ƒ. paá¹-ipadÄ• _ dukkhÄ• paá¹-ipadÄ
jhÄ• nÄ• dhipatibhÅ«miÄ• rammaá¹‡Ä• dÄ«naá¹ƒ saá¹…gaho daá¹-á¹-habbo. nÄ«laá¹ƒ nÄ•
__visabhÄ• gaá¹ƒ. paccayo_ kammÄ• di. tatthÄ• pi kusalasamuá¹-á¹-hÄ• nÄ• ditÄ• , sÄ«tau
II 164/ ca bhedo veditabbo. __Ä• di_saddena gatinikÄ• yabhedo. __sabhÄ• vanÄ• nattabhe
adukkhamasukhÄ• ti evamÄ• diko __sabhÄ• vabhedo_. cakkhusamphassajÄ• sotasampha
__nÄ• nattaá¹ƒ_.

<516> ``anÄ• gamanato aniggamanatoâ€™â€™ ti saá¹…khepena vuttamatthaá¹ƒ vivarituá
vuttaá¹ƒ. pubbantÄ• parantesu avijjamÄ• nasarÅ«pattÄ• udayato pubbe kutoci nÄ• gaccha
katthaci gacchanti, vijjamÄ• nakkhaá¹‡epi ittarakÄ• latÄ• ya aniccÄ• dukkhÄ• vipariá¹‡Ä•
``atha khoâ€™â€™ _tiÄ• di. saparipphandakiriyÄ• vasena Ä«hanaá¹ƒ Ä«hÄ• , cintanavasen
tattha byÄ• pÄ• raá¹ƒ dassento Ä• ha __ ``na hi cakkhurÅ«pÄ• dÄ«naá¹ƒ evaá¹ƒ hotÄ«â€™
``na ca tÄ• nÄ«â€™â€™ _tiÄ• di. ubhayampi pana Ä«hÄ• ca hoti byÄ• pÄ• ro cÄ• ti uppaá
__dhammatÄ• vÄ• _ti sabhÄ• vo eva, kÄ• raá¹‡asamatthatÄ• vÄ• Ä«hÄ• byÄ• pÄ• rarahit
__dhammatÄ• _. imasmiÃ±ca atthe __ ``yaâ€™â€™ _nti etassa yasmÄ• ti attho. purimasm
yaá¹ƒ-saddo. ``suÃ±Ã±o gÄ• moti kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ
nti (SN b IV 238) vacanato __suÃ±Ã±agÄ• mo_ __viya_ \Be II 176/ __daá¹-á¹-habbÄ• ni_. a

suÃ±Ã±agÄ• me yaá¹ƒ yadeva bhÄ• janaá¹ƒ parÄ• masÄ«yati, taá¹ƒ taá¹ƒ rittakaá¹ƒyeva p
dhuvÄ• dibhÄ• vena gahitÄ• ni yoniso upaparikkhiyamÄ• nÄ• ni rittakÄ• neva etÄ• ni dissar
``dhuvasubhasukhattabhÄ• vavirahitattÄ• â€™â€™ _ti. cakkhÄ• didvÄ• resu abhijjhÄ• dom
rÅ«pÄ• dÄ«ni cakkhÄ• dÄ«naá¹ƒ abhighÄ• takÄ• nÄ«ti vuttÄ• ni. ahisusumÄ• rapakkhÄ«ku
pÄ• á¹‡akÄ• _. visamabilÄ• kÄ• sagÄ• masusÄ• navanÄ• ni __tesaá¹ƒ gocarÄ• _. tattha vis
visamabhÄ• vabilÄ• kÄ• sagÄ• masusÄ• nasannissitasadisÅ«pÄ• dinnadhammavanabhÄ•
visamÄ• disadisatÄ• yojetabbÄ• .

iti Ä• yatanÄ• naá¹ƒ vitthÄ• rakathÄ• mukhavaá¹‡á¹‡anÄ• .

dhÄ• tuvitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<517> __cakkhussa viÃ±Ã±Ä• á¹‡a_nti cakkhussa kÄ• raá¹‡abhÅ«tassa viÃ±Ã±Ä• á¹‡aá¹ƒ
rÅ«pÄ• lokamanasikÄ• rÄ• dayopi \Ne II 165/ tassa viÃ±Ã±Ä• á¹‡assa kÄ• raá¹‡Ä• , te pan
cakkhu asÄ• dhÄ• raá¹‡anti asÄ• dhÄ• raá¹‡akÄ• raá¹‡enÄ• yaá¹ƒ niddeso yathÄ• bherisa
cakkhu puggalantarÄ• sÄ• dhÄ• raá¹‡aá¹ƒ, nÄ«lÄ• disabbarÅ«pasÄ• dhÄ• raá¹‡aÃ±cÄ• ti s

__vidahatÄ«_ti evaá¹ƒ evaÃ±ca tayÄ• pavattitabbanti viniyuÃ±jamÄ• naá¹ƒ viya uppÄ• det
ca dhÄ• tvattho eva visiá¹-á¹-ho upasaggena dÄ«pÄ«yatÄ«ti vinÄ• pi upasaggena __dhÄ• t
vadatÄ«ti daá¹-á¹-habbo. kattukammabhÄ• vakaraá¹‡Ä• dhikaraá¹‡esu ca dhÄ• tusaddasid
atthÄ• vuttÄ• . lokuttarÄ• dhÄ• tuyo saá¹ƒsÄ• radukkhaá¹ƒ na vidahanti, aÃ±Ã±adatthu vid
``lokiyÄ• â€™â€™ _ti visesitaá¹ƒ. __vavatthitÄ• _ti avatthitÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• as
__suvaá¹‡á¹‡arajatÄ• didhÄ• tuyo_ suvaá¹‡á¹‡Ä• dÄ«naá¹ƒ bÄ«jabhÅ«tÄ• selÄ• dayo. __
``lokiyalokuttarÄ• su dhÄ• tÅ«su yo yo attho sambhavati, tadanurÅ«paâ€™â€™ nti atthaá¹ƒ
``lokiyÄ• hi dhÄ• tuyoâ€™â€™ ti visesetvÄ• vuttattÄ• . atthavasena cetaá¹ƒ yathÄ• sambh
na dhÄ• tuvasena \Be II 177/. kÄ• maá¹ƒ paÃ±capi atthÄ• cakkhÄ• dÄ«naá¹ƒ sabbesaá¹ƒ i
cakkhÄ• dÄ«su yassa yassa dhammassa yadÄ• kattuvacanicchÄ• , na tadÄ• kammabhÄ•
na tadÄ• kattubhÄ• vo. evaá¹ƒ sesesupÄ«ti yathÄ• sambhavaggahaá¹‡aá¹ƒ. tenÄ• ha __ `
_tiÄ• di.

<518> __attano sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti dhÄ• tuyo_ti etthÄ• pi dhÄ• tÄ«ti dhÄ• tÅ«ti pa
dhÄ• raá¹‡attho dhÄ• -saddoti katvÄ• . kattuatthopi cÄ• yaá¹ƒ purimena asadiso vidhÄ• nac
bhinnasabhÄ• vattÄ• . nissattasabhÄ• vamattadhÄ• raá¹‡aÃ±ca dhÄ• tusaddassa padhÄ• n
__dhÄ• tuyo viya dhÄ• tuyo_ti ettha sÄ«hasaddo viya kesarimhi niruá¸·hÄ• purise selÄ• va
dhÄ• tusaddo cakkhÄ• dÄ«su upacaritoti daá¹-á¹-habbo. Ã±Ä• á¹‡aÃ±ca Ã±eyyaÃ±ca Ã±Ä•
avayavÄ• tappabhedabhÅ«tÄ• dhÄ• tuyo __Ã±Ä• á¹‡aÃ±eyyÄ• vayavÄ• _. tattha __Ã±Ä•
__Ã±eyyappabhedo_ aá¹-á¹-hÄ• rasÄ• pÄ«ti Ã±Ä• á¹‡aÃ±eyyÄ• vayavamattÄ• dhÄ• tuyo
Ã±Ä• tabbo sabhÄ• vo aviparÄ«to dhÄ• tusaddena vuccamÄ• no __Ã±Ä• á¹‡aÃ±eyyo, _ na

viparÄ«taggÄ• hakehi Ã±eyyoti attho, tassa Ã±Ä• á¹‡aÃ±eyyassa __avayavÄ• _ cakkhÄ• d
visabhÄ• galakkhaá¹‡Ä• vayavesu rasÄ• dÄ«su niruá¸·ho dhÄ• tusaddo tÄ• disesu aÃ±Ã±Ä
upacaritoti daá¹-á¹-habbo. rasÄ• dÄ«su viya vÄ• cakkhÄ• dÄ«supi niruá¸·ho eva. __ ``nijjÄ«
adhivacanaâ€™â€™ _nti etena nijjÄ«vamattapadatthe dhÄ• tusaddassa niruá¸·hataá¹ƒ das
etassÄ• ti __chadhÄ• turo_. yo loke purisoti dhammasamudÄ• yo \Ne II 166/ vuccati, so cha
pathavÄ«Ä• dÄ«naá¹ƒ nijjÄ«vamattÄ• naá¹ƒ sabhÄ• vÄ• naá¹ƒ samudÄ• yamatto, na ettha
attho.

<519> cakkhÄ• dÄ«naá¹ƒ kamo pubbe vuttoti idhekekasmiá¹ƒ tike tiá¹‡á¹‡aá¹ƒ dhÄ• tÅ«na
__ ``hetuphalÄ• nupubbavavatthÄ• navasenÄ• â€™â€™ _ti. hetuphalÄ• naá¹ƒ anupubbava
eva, manodhammadhÄ• tÅ«naÃ±ca manoviÃ±Ã±Ä• á¹‡assa hetubhÄ• vo yathÄ• sambhava
manoviÃ±Ã±Ä• á¹‡assa upanissayakoá¹-iyÄ• , vipÄ• kamanodhÄ• tu vipÄ• kamanoviÃ±Ã±Ä
itarassa sabbÄ• pi upanissayakoá¹-iyÄ• \Be II 178/ ca, dhammadhÄ• tu pana vedanÄ• dikÄ
sahajÄ• tÄ• dinÄ• , asahajÄ• tÄ• anantarÄ• dinÄ• , upanissayena, Ä• rammaá¹‡Ä• dinÄ• d
hotÄ«ti dvÄ• rabhÅ«tamanovasena vÄ• . dvÄ• rabhÅ«tamanopi hi suttesu manodhÄ• tÅ«ti v
manodhÄ• tuyÄ• manoviÃ±Ã±Ä• á¹‡assa hetubhÄ• vo yathÄ• sambhavaá¹ƒ yojetabbo. tat
__phala_nti paccayuppannanti Ä• ha __ ``cakkhudhÄ• tÅ«â€™â€™ _tiÄ• di.

<520> __sabbÄ• saá¹ƒ vasenÄ• _ti yathÄ• vuttÄ• naá¹ƒ Ä• bhÄ• dhÄ• tuÄ• dÄ«naá¹ƒ paÃ
aparamatthasabhÄ• vassa paramatthasabhÄ• vesu na kadÄ• ci antogadhatÄ• atthÄ«ti Ä• h
vijjamÄ• nÄ• naâ€™â€™ _nti.

candÄ• bhÄ• sÅ«riyÄ• bhÄ• dikÄ• vaá¹‡á¹‡anibhÄ• evÄ• ti Ä• ha __ ``rÅ«padhÄ• tuyeva
__rÅ«pÄ• dipaá¹-ibaddhÄ• _ti rÄ• gavatthubhÄ• vena gahetabbÄ• kÄ• ro subhanimittanti ka
ti avatvÄ• paá¹-ibaddhavacanaá¹ƒ vuttaá¹ƒ. asatipi rÄ• gavatthubhÄ• ve kusalavipÄ• kÄ• ra
__subhadhÄ• tÅ«_ti dutiyo vikappo vutto. __sesÄ• _ti manoviÃ±Ã±Ä• á¹‡adhÄ• tusampayu
__dhÄ• tudvayanirodhamatta_nti manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nirodhamattaá¹ƒ
catutthÄ• ruppacittuppÄ• danirodhabhÄ• vato. tadaÃ±Ã±aviÃ±Ã±Ä• á¹‡anirodho viya hi
viÃ±Ã±Ä• á¹‡adhÄ• tumanodhÄ• tÅ«naá¹ƒ nirodho samÄ• pattibalasiddhoti katvÄ• dhÄ• tu

__ ``dhammadhÄ• tumattaâ€™â€™ _nti idaá¹ƒ kÄ• madhÄ• tuyÄ• dhammadhÄ• tupariyÄ
__kÄ• mapaá¹-isaá¹ƒyutto_ti kÄ• marÄ• gasampayutto, Ä• rammaá¹‡akaraá¹‡ena vÄ• kÄ•
etasmiá¹ƒ antare_ti ye etasmiá¹ƒ avÄ«ciparanimmitavasavattiparicchinne okÄ• se. ogÄ• á¸·
okÄ• se carantÄ«ti __etthÄ• vacarÄ• _. aÃ±Ã±attha carantÄ• pi yathÄ• vutte eva á¹-hÄ• ne
pariyÄ• pannÄ• _.

__nekkhammadhÄ• tu_ \Ne II 167/ __dhammadhÄ• tu eva_ vitakkapakkhe. __sabbepi kusa
dÄ• namayapuÃ±Ã±akiriyato, sÄ«lamayapuÃ±Ã±akiriyato, pabbajjato ca paá¹-á¹-hÄ• ya yÄ•

pavattÄ• sabbepi anavajjadhammÄ• . __vihiá¹ƒsÄ• dhÄ• tu_ cetanÄ• , paraviheá¹-hanacch
karuá¹‡Ä• .

__hÄ«nÄ• _ti \Be II 179/ hÄ«á¸·itÄ• . __paá¹‡Ä«tÄ• _ti sambhÄ• vitÄ• . ``nÄ• tihÄ«á¸·itÄ•
majjhimÄ• â€™â€™ ti __khandhaniddese_ Ä• gatÄ• hÄ«nadukato eva nÄ«haritvÄ• __maj
veditabbÄ• . __ubhopÄ«_ti dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo.

viÃ±Ã±Ä• á¹‡adhÄ• tu yadipi chaviÃ±Ã±Ä• á¹‡adhÄ• tuvasena vibhattÄ• , tathÄ• pi viÃ±Ã±
purecÄ• rikapacchÄ• cÄ• rikattÄ• manodhÄ• tu gahitÄ• va hotÄ«ti Ä• ha __ ``viÃ±Ã±Ä• á¹‡
cakkhuviÃ±Ã±Ä• á¹‡Ä• disattaviÃ±Ã±Ä• á¹‡adhÄ• tu saá¹…khepoyevÄ• â€™â€™ _ti. anek
tÄ• su ca ekekissÄ• nÄ• nappakÄ• ratÄ• ya nÄ• nÄ• dhÄ• tÅ«naá¹ƒ vasena __anekadhÄ•
__ ``aá¹-á¹-hÄ• rasadhÄ• tuppabhedamattamevÄ• â€™â€™ _ti.

<521> __cakkhusotaghÄ• najivhÄ• kÄ• yamanodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tubheden
kesuci ``cakkhusotaghÄ• najivhÄ• kÄ• yamanomanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedenÄ• â€™â
kevalena dhÄ• tusaddena sambandho adhippeto vijÄ• nanasabhÄ• vassa pabhedavacanat
sambandhe kariyamÄ• ne dve manogahaá¹‡Ä• ni na kÄ• tabbÄ• ni. na hi dve manoviÃ±Ã±
vÄ• manodhÄ• tugahaá¹‡aá¹ƒ akatvÄ• ``cakkhu ... pe ... kÄ• yamanoviÃ±Ã±Ä• á¹‡adhÄ• t
vattabbaá¹ƒ atulyayoge dvandasamÄ• sÄ• bhÄ• vato. ayaá¹ƒ panettha pÄ• á¹-ho siyÄ• ``ca
kÄ• yaviÃ±Ã±Ä• á¹‡amanomanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedenÄ• â€™â€™ ti. __tassa_ viÃ
tassa ekamekassa attassa advayataá¹ƒ, niccattaÃ±ca pavedentÄ«ti anekatÄ• niccatÄ• pak
jÄ«vasaÃ±Ã±Ä• samÅ«hananÄ• ya hoti. khandhÄ• yatanadesanÄ• __saá¹…khepadesanÄ
__vitthÄ• radesanÄ• , _ tadubhayaá¹ƒ apekkhitvÄ• ayaá¹ƒ __anatisaá¹…khepavitthÄ• rÄ•
vÄ• __suttantabhÄ• janÄ«ye_ (Vibh 172 Ä• dayo) vuttÄ• dhÄ• tudesanÄ• atisaá¹…khepa
anekadhÄ• tunÄ• nÄ• dhÄ• tuantÄ• naá¹ƒ vasena desetabbÄ• ativitthÄ• radesanÄ• , tadub
anatisaá¹…khepavitthÄ• rÄ• .

__assa_ \Ne II 168/ bhagavato. saddhammatejasÄ• vihataá¹ƒ __saddhammatejavihataá¹ƒ

<522> __saá¹…khato_ti \Be II 180/ gaá¹‡anato. __jÄ• tito_ti cakkhubhÄ• vasÄ• maÃ±Ã±at
cakkhusabhÄ• vato. tenÄ• ha __ ``cakkhupasÄ• doâ€™â€™ _ti. __vÄ«sati dhammÄ• ti saá
vedanÄ• dÄ«naá¹ƒ abhinditvÄ• gahaá¹‡ato. __sesakusalÄ• kusalÄ• byÄ• kataviÃ±Ã±Ä• á¹
abyÄ• katÄ• pekkhÄ• ya sesaggahaá¹‡aá¹ƒ, kusalÄ• kusalaá¹ƒ pana sabbaso aggahitamev

<523> __tÄ• ca_ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dayo __paÃ±capi_.

__purimehevÄ• _ti anantarÄ• dÄ«hi eva. javanamanoviÃ±Ã±Ä• á¹‡adhÄ• tu pana javanam
Ä• sevanapaccayenÄ• pi paccayo hotÄ«ti vuttovÄ• yamattho. __dhammadhÄ• tÅ«_ti pana

adhippeto. tenÄ• ha __ ``sahajÄ• ta ... pe ... paccayo hotÄ«â€™â€™ _ti. __avigatÄ• dÄ«hÄ
__Ä• di_-saddena manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• yathÄ• rahaá¹ƒ
hetuadhipatikammavipÄ• kÄ• hÄ• rindriyajhÄ• namaggapaccayabhÄ• vo saá¹…gayhati. ten
hotÄ«â€™â€™ _ti. __ekaccÄ• ca dhammadhÄ• tu_ sukhumarÅ«panibbÄ• nappakÄ• rÄ• ,
sampayogÄ• nantarabhÄ• vÄ• dÄ«naá¹ƒ abhÄ• vena Ä• rammaá¹‡akaraá¹‡e yogyÄ• . paÃ
``ekaccÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ _ti vuttaá¹ƒ, manodvÄ• rikÄ• pana
ekaccaá¹ƒ dhammadhÄ• tuá¹ƒ Ä• rabbha pavattatÄ«ti. atha vÄ• __ ``ekaccÄ• ya manoviÃ±
idaá¹ƒ sabbaá¹ƒ kÄ• mÄ• vacarakusalaá¹ƒ kÄ• mÄ• vacarakiriyaá¹ƒ abhiÃ±Ã±Ä• dvayaá¹ƒ
manoviÃ±Ã±Ä• á¹‡adhÄ• tuá¹ƒ sandhÄ• ya vuttaá¹ƒ, lokuttaramanoviÃ±Ã±Ä• á¹‡adhÄ• tuy
Ä• rammaá¹‡apaccayoti pÄ• kaá¹-oyamattho. cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ ca
yathÄ• vuttapaccayadhammato atirekepi paccayadhamme dassetuá¹ƒ __ ``na kevalaâ€™â€
tattha __Ä• lokÄ• dayo_ti Ä• loko nÄ• ma sÅ«riyÄ• lokÄ• di. tassa suttantanayena upanissa
sesÄ• nipi.

__vivaraá¹ƒ_ nÄ• ma visesato sotabilaá¹ƒ. __vÄ• yu_ gandhÅ«pasaá¹ƒharaá¹‡akavÄ• to. _
pakkhittaÄ• hÄ• rassa temanakaudakaá¹ƒ. __pathavÄ«_ kÄ• yappasÄ• dassa nissayabhÅ«
__bhavaá¹…gamanaá¹ƒ_ dvikkhattuá¹ƒ calitaá¹ƒ bhavaá¹…gacittaá¹ƒ. sabbattha __manasi
Ä• vajjanamanasikÄ• ro.

<524> avisesato \Be II 181/ \Ne II 169/ daá¹-á¹-habbÄ• kÄ• rassa vuccamÄ• nattÄ• Ä• ha
_ti. visesato vipassanÄ• ya bhÅ«mivicÄ• ro esoti __ ``saá¹…khatÄ• â€™â€™ _ti visesitaá¹ƒ
__pubbantÄ• parantavivittato_ti ettha ``__pubbanto_nÄ• ma atÄ«to addhÄ• , __aparanto_ n
ca saá¹…khatÄ• dhÄ• tuyo sabhÄ• vavivittÄ• anupalabbhamÄ• nasabhÄ• vattÄ• . __pubb
tato pubbe avijjamÄ• nattÄ• . __aparanto_ vayo tato paraá¹ƒ abhÄ• vato. tasmÄ• __pubba
pÄ• kÄ• bhÄ• vato viddhaá¹ƒsÄ• bhÄ• vatoti vuttaá¹ƒ hoti.

__bheritalaá¹ƒ viya cakkhudÄ• tu_ saddassa viya viÃ±Ã±Ä• á¹‡assa nissayabhÄ• vato. Ä•
nayo. __yantaá¹ƒ_ nÄ• ma ucchuyantaá¹ƒ. __cakkayaá¹-á¹-hÄ«_ti tilamanthaá¹ƒ Ä• ha. so
taá¹ƒsadisatÄ• ya cakkayaá¹-á¹-hÄ«tveva vuccati, cakkabandhameva vÄ• sandhÄ• ya tath
upamÄ• hi nijjÄ«vÄ• na. bheritaladaá¹‡á¸• Ä• dÄ«naá¹ƒ samÄ• yoge, nijjÄ«vÄ• naá¹ƒ sadd
cakkhurÅ«pÄ• dÄ«naá¹ƒ samÄ• yoge nijjÄ«vÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ pa
dhÄ• tumattataá¹ƒ, kÄ• rakavedakavirahaÃ±ca dasseti.

__purecarÄ• nucarÄ• viyÄ• _ti nijjÄ«vassa kassaci keci nijjÄ«vÄ• purecarÄ• nucarÄ• viy
vÄ• attano khaá¹‡aá¹ƒ anativattantÄ« attano khaá¹‡a anativattantÄ• naá¹ƒyeva cakkhuviÃ±
avijjamÄ• nÄ• yapi purecarÄ• nucarÄ• bhisandhiyaá¹ƒ anantarapubbakÄ• lÄ• parakÄ• latÄ•
daá¹-á¹-habbÄ• .

channaÃ±hi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ ekajjhaá¹ƒ anekÄ• nantarapaccayÄ• bhÄ• vato
aÃ±Ã±amaÃ±Ã±Ä• nantarapaccayatÄ• bhÄ• vato anantaruppattipi natthi. yadi siyÄ• , chaá¸
manasikÄ• ramantarenÄ• pi chaá¸·Ä• rammaá¹‡Å«paladdhi siyÄ• , na ca hoti, tasmÄ• dass
savanÄ• dÄ«naá¹ƒ abhÄ• vo viya manoviÃ±Ã±Ä• á¹‡adhÄ• tÄ• nantaraá¹ƒ na dassanÄ• dÄ
manoviÃ±Ã±Ä• á¹‡adhÄ• tu hoti. tattha bhavaá¹…gassa, dassanÄ• dÄ«naÃ±ca bhinnÄ• ran
manoviÃ±Ã±Ä• á¹‡adhÄ• tÄ• nantaraá¹ƒ dassanÄ• dÄ«ni, dassanÄ• dÄ«naá¹ƒ anantaraÃ±
yuttametaá¹ƒ. dassanÄ• dÄ«naá¹ƒ, pana santÄ«ramaá¹‡assa ca abhinnavisayatÄ• ya dass
manÄ• viÃ±Ã±Ä• á¹‡adÄ• tu hotÄ«ti ayuttanti \Be II 182/? nayidamevaá¹ƒ niyatÄ• niyatavisa
bhinnavisayabhÄ• vupapattito. yadi ca dassanÄ• dianantaraá¹ƒ kÄ• ci viÃ±Ã±Ä• á¹‡adhÄ• t
dassanÄ• didvÄ• ratÄ• ya \Ne II 170/ dassanÄ• diviÃ±Ã±Ä• á¹‡adhÄ• tu eva siyÄ• , na man
dassanÄ• dikiccavidhuraá¹ƒ cintanaá¹ƒ manananti manodvÄ• rappavattÄ• naá¹ƒ mananakic
dassanaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• dassanakiccÄ• pariccÄ• go Ä• pajjati. tathÄ• tadananta
dassanaviÃ±Ã±Ä• á¹‡abhÄ• vato ca viÃ±Ã±Ä• á¹‡akÄ• yÄ• na bhaveyyuá¹ƒ.

yathÄ• pana manoviÃ±Ã±Ä• á¹‡adhÄ• tÄ• nantaraá¹ƒ manodhÄ• tu, tato cakkhuviÃ±Ã±Ä•
dassanaviÃ±Ã±Ä• á¹‡adhÄ• tÄ• nantaraá¹ƒ manodhÄ• tu, tato sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«ni h
dassanadhÄ• tubhÄ• vappasaá¹…gato. yathÄ• hi manaso nibbisesÄ• vatthÄ• mananamat
dassanassa nibbisesÄ• vatthÄ• dassanamattatÄ• ya dassanadhÄ• tu siyÄ• . taÃ±ca cakkh
rÅ«pavisayanti saddÄ• divisayÄ• bhogÄ• bhÄ• vato savanaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ asan
rÅ«pÄ• rammaá¹‡apasutameva viÃ±Ã±Ä• á¹‡aá¹ƒ siyÄ• manoviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ viya
samÄ• navatthubhÄ• vappasaá¹…gato, aÃ±Ã±avatthusannissitaÃ±ca viÃ±Ã±Ä• á¹‡aá¹ƒ na
tasmÄ• sukhadukkhÄ• naá¹ƒ viya upekkhÄ• cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ, manoviÃ±
__manodhÄ• tu_ daá¹-á¹-habbÄ• , na cassÄ• upekkhÄ• ya viya adukkhamasukhatÄ• adas
mananakiccÄ• visesato manoviÃ±Ã±Ä• á¹‡asabhÄ• gatÄ• . mano hi hadayavatthumhi vatta
aÃ±Ã±avatthusannissitÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ visayaá¹ƒ dassetvÄ• nivattamÄ• no
mananamatte á¹-hatvÄ• nivattati, aÃ±Ã±avatthusannissitaviÃ±Ã±Ä• á¹‡anirodhe ca uá¹-á¹-
usumamatte uá¹-á¹-hahati. paccayÄ• nurÅ«papavattikÄ• ni ca mananamattÄ• ni manoviÃ±Ã
honti. paá¹-ighasaÃ±Ã±Ä• sahagatÄ• naÃ±hi paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ indriyÄ•
abhinipÄ• tamattakiccaá¹ƒ, mananalakkhaá¹‡indriyasamuppannassa ca manoviÃ±Ã±Ä• á¹‡
visayavicintanÄ• sambhÅ«tatÄ• ya tadanurÅ«pÄ• cintanÄ• . tasmÄ•
abhinipÄ• tappaccayapaá¹-ighaá¹-á¹-anÄ• nighaá¹ƒsabalena bhavaá¹…galakkhaá¹‡aá¹ƒ cit
hutvÄ• nivattamÄ• naá¹ƒ cintanÄ• visesavirahato abhinipÄ• tÄ• nuguá¹‡aá¹ƒ cintanÄ• vas
uppÄ• deti.

dassanÄ• dipi \Be II 183/ abhinipÄ• tamattaá¹ƒ dutiyaá¹ƒ khaá¹‡aá¹ƒ anativattamÄ• naá¹ƒ
cintanÄ• mananasamaÃ±Ã±Ä• virahato dassanÄ• diabhinipÄ• tavisesavicittaá¹ƒ cittabhÄ• v
cintanÄ• dimananamattaá¹ƒ aÃ±Ã±avatthusmiá¹ƒ nibbatteti, tasmÄ• vatthukiccehi taá¹ƒ
manoviÃ±Ã±Ä• á¹‡akÄ• yasaá¹…gahitÄ• pi manodhÄ• tu manodvÄ• ranikkhamapavesabh

dvÄ• rantaramanasikÄ• ratabbisayasampaá¹-icchanabhÄ• vena \Ne II 171/ paÃ±cannaá¹ƒ v
yathÄ• kkamaá¹ƒ purecarÄ• , anucarÄ• ti ca vuttÄ• . sÄ• panÄ• yaá¹ƒ satipi viÃ±Ã±Ä• á¹‡a
visiá¹-á¹-hamananakiccÄ• bhÄ• vato dhÄ• tubhÄ• vasÄ• maÃ±Ã±ena manomattÄ• dhÄ• tu

yathÄ• vutteneva ca hetunÄ• matta-saddalopaá¹ƒ katvÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hayogato m
manoviÃ±Ã±Ä• á¹‡akÄ• yasaá¹…gahopi cassÄ• yujjati eva. aÃ±Ã±aviÃ±Ã±Ä• á¹‡ehi pana
visesanatthaá¹ƒ ``manodhÄ• tÅ«â€™â€™ ti vuttÄ• ti. __manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«_ti pa
viÃ±Ã±Ä• á¹‡adhÄ• tuvisesanaá¹ƒ manogahaá¹‡aá¹ƒ. dhÄ• tuvisesanatthe ca manoviÃ±Ã±
viÃ±Ã±Ä• á¹‡avisesanaá¹ƒ dvÄ• rabhÅ«tamanodassanamevÄ• ti dvÄ• rasamaÃ±Ã±Ä• raha
taÃ±hi manodvÄ• rantogadhaá¹ƒ, na ca dassanÄ• dipurecarÄ• nucaranti manaso viÃ±Ã±Ä•
viÃ±Ã±Ä• á¹‡anti ca manodvÄ• rasamaÃ±Ã±Ä• rahaá¹ƒ, savisesaÃ±ca tassa mananakiccaâ
mattasaddassa lopamantarena ``manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti, nijjÄ«vabhÄ• vavibhÄ• v
``manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti ca vuccatÄ«ti.

__sallamiva sÅ«lamiva_ tividhadukkhatÄ• samÄ• yogato __daá¹-á¹-habbo. vedanÄ• sallas
vedanÄ• saá¹…khÄ• tasallasÅ«layogato. __Ä• turÄ• viyÄ• _ti tena Ä• turibhÅ«tÄ• puggalÄ
__Ä• sÄ• dukkhaá¹ƒ, _ Ä• sÄ• vighÄ• taá¹ƒ dukkhaá¹ƒ vÄ• . saÃ±Ã±Ä• hi asubhÄ• dikamp
Ä• saá¹ƒ, tassÄ• ca vighÄ• taá¹ƒ Ä• sÄ«sitasubhÄ• diasiddhiyÄ• janetÄ«ti. vanamigo tiá¹‡
gaá¹‡hanto __ayathÄ• bhÅ«ccanimittaggÄ• hako, _ tathÄ• saÃ±Ã±Ä• pÄ«ti Ä• ha __ ``van
kammapadhÄ• nÄ• saá¹…khÄ• rÄ• ti __ ``paá¹-isandhiyaá¹ƒ pakkhipanatoâ€™â€™ _tiÄ• d
__jÄ• tidukkhÄ• nubandhato_ti attanÄ• nibbattiyamÄ• nena jÄ• tidukkhena anubandhatÄ• .
jÄ• tidukkhanti. padumaá¹ƒ viya dissamÄ• naá¹ƒ khuracakkaá¹ƒ viya rÅ«pampi \Be II 184/ it
dissamÄ• naá¹ƒ nÄ• nÄ• vidhupaddavaá¹ƒ janeti. sabbe anatthÄ• rÄ• gÄ• dayo, jÄ• tiÄ• da
anupasantÄ• , sappaá¹-ibhayÄ• cÄ• ti. tappaá¹-ipakkhabhÅ«tattÄ• __asaá¹…khatÄ• dhÄ•
daá¹-á¹-habbÄ• .

__vavatthÄ• nÄ• bhÄ• vo_ ``idameva imassa Ä• rammaá¹‡aâ€™â€™ nti niyamÄ• bhÄ• vo
kenaci anivÄ• rito gahitaá¹ƒ ekaá¹ƒ rukkhasÄ• khaá¹ƒ muÃ±citvÄ• aÃ±Ã±aá¹ƒ gaá¹‡hÄ• ti,
katthaci anavaá¹-á¹-hito paribbhamati, evaá¹ƒ gahitaá¹ƒ ekaá¹ƒ Ä• rammaá¹‡aá¹ƒ muÃ±citv
muÃ±citvÄ• aÃ±Ã±anti anavaá¹-á¹-hitatÄ• , Ä• rammaá¹‡aá¹ƒ aggahetvÄ• pavattituá¹ƒ asa
makkaá¹-asamÄ• natÄ• ti \Ne II 172/ dasseti. aá¹-á¹-hivedhaviddhopi uppathaá¹ƒ anugaccch
__assakhaá¸·uá¹…ko. yatthakÄ• manipÄ• tito_ti yattha katthaci icchitÄ• rammaá¹‡e nipÄ• ti
nÄ• nÄ• vesadhÄ• rÄ« __raá¹…ganaá¹-o_.

Ä• yatanadÄ• tuniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti pannarasamapariccheda vaá¹‡á¹‡anÄ• .

16. indriyasaccaniddesavaá¹‡á¹‡anÄ•

indriyavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<525> __bÄ• vÄ«satÄ«_ti \Be II 185/ \Ne II 173/ gaá¹‡anapariccheda. __indriyÄ• nÄ«_ti paricchinnadhammanidassanaá¹ƒ. __cakkhundriya_ntiÄ• di tesaá¹ƒ sarÅ«padassanaá¹ƒ. ta indaá¹-á¹-haá¹ƒ kÄ• reti cakkhudvÄ• rabhÄ• ve taá¹ƒdvÄ• rikehi attano indabhÄ• vaá¹ƒ para kÄ• rayatÄ«ti __cakkhundriyaá¹ƒ_. taÃ±hi te rÅ«paggahaá¹‡e attÄ• naá¹ƒ anuvatteti, te ca t sesesupi eseva nayo. tasmÄ• sotaghÄ• najivhÄ• kÄ• yadvÄ• re indaá¹-á¹-haá¹ƒ kÄ• retÄ«t vijÄ• nanalakkhaá¹‡e indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti __manindriyaá¹ƒ_. itthibhÄ• valakkhaá¹‡e parisabhÄ• valakkhaá¹‡e, anupÄ• lanalakkhaá¹‡e, sukhalakkhaá¹‡e, dukkhalakkhaá¹‡e, so domanassalakkhaá¹‡e, upekkhÄ• lakkhaá¹‡e, adhimokkhalakkhaá¹‡e, paggahalakkhaá¹‡e, avikkhepalakkhaá¹‡e, dassanalakkhaá¹‡e, anaÃ±Ã±Ä• taá¹ƒ Ã±assÄ• mÄ«ti pavatte jÄ• na eva dhammÄ• naá¹ƒ puna Ä• jÄ• nane aÃ±Ã±Ä• tÄ• vibhÄ• ve indaá¹-á¹-haá¹ƒ kÄ• retÄ«ti

__vijÄ• niyÄ• _ti vijÄ• neyya. __bhÅ«mito cÄ• _ti __ca_-saddo avuttasampipaá¹‡á¸• anatth saá¹…gaá¹‡hÄ• ti, taá¹ƒ pana tÄ• vatvaá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma. asammasanupagÄ daá¹-á¹-habbatÄ• idha na gahitÄ• .

__pubbabhÄ• ge_ti ariyamaggato pubbabhÄ• ge. __anaÃ±Ã±Ä• ta_nti na aÃ±Ã±Ä• taá¹ƒ n natthi etassa mataá¹ƒ bhaá¹…go, na vÄ• etasmiá¹ƒ adhigate maraá¹‡anti amataá¹ƒ, pajjita __amatapadaá¹ƒ_ nibbÄ• naá¹ƒ. __ ``evaá¹ƒ paá¹-ipannassa uppajjanatoâ€™â€™ _ti etena indriyaá¹ƒ evaá¹ƒ voharÄ«yatÄ«ti dasseti. __Ä• jÄ• nanato_ti paá¹-hamamaggena diá¹-á¹-ha anatikkamitvÄ• va jÄ• nanato. yena taá¹ƒsamaá¹…gipuggalo, taá¹ƒsampayuttadhammÄ• v 174/, so aÃ±Ã±Ä• tÄ• vibhÄ• vo pariniá¹-á¹-hitakiccajÄ• nanakhÄ«á¹‡Ä• savassa bhÄ• vabl ``khÄ«á¹‡Ä• savassa uppajjanatoâ€™â€™ _ti vuttaá¹ƒ.

liá¹…geti gameti Ã±Ä• petÄ«ti liá¹…gaá¹ƒ, liá¹…gÄ«yati vÄ• etenÄ• ti liá¹…gaá¹ƒ. kiá¹ƒ liá liá¹…gÄ«yatÄ«ti? indaá¹ƒ, indo vÄ• . indassa liá¹…ga indaliá¹…gaá¹ƒ, indaliá¹…gassa attho __indaliá¹…gaá¹-á¹-ho, _ indaliá¹…gameva vÄ• indriyasaddassa \Be II 186/ atthoti __indali sajjitaá¹ƒ uppÄ• ditanti siá¹-á¹-haá¹ƒ, indena siá¹-á¹-haá¹ƒ __indasiá¹-á¹-haá¹ƒ. juá¹-á¹-haá¹ kammasaá¹…khÄ• tassa indassa liá¹…gÄ• ni, tena ca siá¹-á¹-hÄ• nÄ«ti kammajÄ• neva yoj ca dve atthÄ• kamme eva yojetabbÄ• , itare ca bhagavati evÄ• ti Ä• ha __ ``yathÄ• yogaâ€ bhagavato, kammassa ca indattÄ• . __etthÄ• _ti etesu indriyesu. __ulliá¹…genti_ Ã±Ä• pen phalasampattivipattÄ«hi kÄ• raá¹‡asampattivipattiavabodhato. ``so taá¹ƒ nimittaá¹ƒ Ä• seva (AN c 9.35) gocarakaraá¹‡ampi Ä• sevanÄ• vuttÄ• ti Ä• ha __ ``kÄ• nici gocarÄ• sevanÄ• sabbesaá¹ƒ gocarikÄ• tabbattepi ``kÄ• nicÄ«â€™â€™ ti vacanaá¹ƒ avipassitabbÄ• naá¹ƒ b anÄ• sevanÄ«yattÄ• . paccavekkhanÄ• mattameva hi tesu hotÄ«ti. ``tassa taá¹ƒ maggaá¹ƒ

(AN a IV 170) bhÄ• vanÄ• Ä• sevanÄ• ti vuttÄ• ti bhÄ• vetabbÄ• ni saddhÄ• dÄ«ni sandhÄ
bhÄ• vanÄ• sevanÄ• yÄ• â€™â€™ _ti.

__Ä• dhipaccaá¹ƒ_ indriyapaccayabhÄ• vo. asatipi ca indriyapaccayabhÄ• ve itthipurisindri
paccayavasena pavattamÄ• ne taá¹ƒsahitasantÄ• ne aÃ±Ã±Ä• kÄ• rena appavattamÄ• neh
anuvattanÄ«yabhÄ• ve Ä• dhipaccaá¹ƒ. imasmiá¹ƒ ca atthe indanti parimissariyaá¹ƒ karonti
cakkhÄ• dÄ«su dassitena nayena aÃ±Ã±esaÃ±ca jÄ«vitÄ• dÄ«naá¹ƒ tadanuvattÄ«su Ä• dh
yojetabbaá¹ƒ.

__amohoyeva_ na visuá¹ƒ cattÄ• ro dhammÄ• , tasmÄ• tassa saá¹…khÄ• rakkhandhakath
lakkhaá¹‡Ä• dÄ«ni tesaÃ±ca veditabbÄ• nÄ«ti adhippÄ• yo. __sesÄ• ni tattha_ khandhanid
__arÅ«peneva Ä• gatÄ• ni_.

<526> sattÄ• naá¹ƒ ariyabhÅ«mipaá¹-ilÄ• bho bhagavato desanÄ• ya sÄ• dhÄ• raá¹‡aá¹ƒ,
II 175/ Ä• ha __ ``ajjhattadhamme pariÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• di. aÃ±Ã±esampi indriyÄ
attabhÄ• vapariyÄ• pannatÄ• ya satipi attabhÄ• vapaÃ±Ã±Ä• panÄ• ya mÅ«labhÄ• vato ca
attabhÄ• vapariyÄ• pannÄ• ti vuttaá¹ƒ __ ``attabhÄ• vapariyÄ• pannÄ• ni cakkhundiyÄ• dÄ«
__ abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ_itthipurisindriyÄ• nantaraá¹ƒ jÄ«vitindriyadesanÄ• kka
idhÄ• pi __ ``tato jÄ«vitindriyaâ€™â€™ _nti vuttaá¹ƒ. taá¹ƒ indriyayamakadesanÄ• ya (Yam
Ä• dayo) sameti. __indriyavibhaá¹…ge_ (Vibh 219 Ä• dayo) pana manindriyÄ• nantaraá¹ƒ jÄ
taá¹ƒ purimapacchimÄ• naá¹ƒ ajjhÄ• ttikabÄ• hirÄ• naá¹ƒ anupÄ• lakabhÄ• vadÄ«panattha
veditabbaá¹ƒ. __yaÃ±ca kiÃ±ci vedayitaá¹ƒ, sabbaá¹ƒ taá¹ƒ dukkhaá¹ƒ_. yÄ• va ca duvidha
jÄ«vitindriyassa pavatti, tÄ• va dukkhabhÅ«tÄ• naá¹ƒ etesaá¹ƒ vedayitÄ• naá¹ƒ anivattÄ«ti
ca cakkhÄ• dÄ«naá¹ƒ dukkhÄ• nubandhatÄ• ya pariÃ±Ã±eyyataá¹ƒ Ã±Ä• peti. __paá¹-ipatt
pubbabhÄ• gapaá¹-ipattidassanatthaá¹ƒ. __tassevÄ• _ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
bhÄ• vetabbattÄ• _ti bhÄ• vanÄ• maggasampayuttaá¹ƒ aÃ±Ã±indriyaá¹ƒ sandhÄ• ya vuttaá
bhÄ• vanÄ• ti.

__bhedo_ti idha sabhÄ• vato bhedo adhippeto, na bhÅ«mipuggalÄ• divasenÄ• ti Ä• ha __
_ti. nanu ca jÄ«vitindriyassa anupÄ• lanalakkhaá¹‡aá¹ƒ sabhÄ• vo, tenassa duvidhassÄ• pi
tassa pana rÅ«pÄ• rÅ«pasabhÄ• vakato bhedo gahito, na evaá¹ƒ sesÄ• naá¹ƒ koci bhedo a
bhedÄ• bhÄ• vo vutto. nanu cettha vedanÄ• , paÃ±Ã±Ä• ca bhinditvÄ• vuttÄ• ti? na, yathÄ
indriyesu bhedÄ• bhedassa adhippetattÄ• .

<527> cakkhundriyÄ• dÄ«naá¹ƒ satipi purejÄ• tÄ• dipaccayabhÄ• ve indriyapaccayabhÄ• v
__kicca_nti vuttaá¹ƒ tassa anaÃ±Ã±asÄ• dhÄ• raá¹‡attÄ• , indriyakathÄ• ya ca adhikatattÄ•
tikkhamandÄ• diÄ• kÄ• ro attÄ• kÄ• ro, tassa anuvattÄ• panaá¹ƒ __attÄ• kÄ• rÄ• nuvattÄ•
``tikkhamandÄ• disaá¹…khÄ• taattÄ• kÄ• rÄ• nuvattÄ• panaâ€™â€™ _nti. atha vÄ• tikkha

attÄ• kÄ• rassa ca anuvattÄ• panaá¹ƒ __tikkha ... pe ... vattÄ• panaá¹ƒ_. visuá¹ƒ attÄ• kÄ•
rÅ«pÄ• vabhÄ• sanÄ• dikassa saá¹…gaho daá¹-á¹-habbo. cakkhundriyassa hi rÅ«pÄ• bhiha
rÅ«pÄ• vabhÄ• sanasÄ• matthiye asati na kadÄ• cipi cakkhuviÃ±Ã±Ä• á¹‡assa dassanakic
sotindriyÄ• dÄ«supi. pubbaá¹…gamabhÄ• vena manindriyassa __vasÄ• vattÄ• panaá¹ƒ_ h
taá¹ƒsampayuttÄ• nipi hi indriyÄ• ni tabbaseneva hutvÄ• attano attano indriyakiccaá¹ƒ sÄ•
\Ne II 176/, na tesaá¹ƒ vasena manindriyaá¹ƒ \Be II 188/. ayaÃ±hissa pubbaá¹…gamatÄ• . s
indriyapaccayabhÄ• vena sÄ• dhetabbanti adhikÄ• ro anuvattatÄ«ti daá¹-á¹-habbo. satipi an
anupatthambhane ca tappaccayÄ• naá¹ƒ tappavattane nimittabhÄ• vo __anuvidhÄ• naá¹ƒ_

chÄ• detvÄ• pharitvÄ• uppajjamÄ• nÄ• sukhadukkhavedanÄ• sahajÄ• tadhamme abhibh
pÄ• kaá¹-Ä• hoti, sahajÄ• tadhammÄ• ca tassÄ• vasena sukhadukkhabÄ• vappatÄ• viya
``yathÄ• sakaá¹ƒ oá¸·Ä• rikÄ• kÄ• rÄ• nupÄ• panaâ€™â€™ _nti. asantassa, apaá¹‡Ä«tass
akusalatabbipÄ• kÄ• disampayuttassa yathÄ• rahaá¹ƒ __majjhattÄ• kÄ• rÄ• nupÄ• panaá¹ƒ
vÄ• sukhadukkhehi __santapaá¹‡Ä«tÄ• kÄ• rÄ• nupÄ• panaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. __paá
assaddhiyÄ• dipaá¹-ipakkhÄ• bhibhavanaá¹ƒ. __pasannÄ• kÄ• rÄ• dÄ• _ti
pasannapaggahitaupaá¹-á¹-hitasamÄ• hitadassanÄ• kÄ• rÄ• nupÄ• panaá¹ƒ yathÄ• kkama
__byÄ• pÄ• dÄ• dÄ«_ti __Ä• di_-saddena uddhambhÄ• giyasaá¹ƒyojanÄ• ni gahitÄ• ni. ma
aÃ±Ã±indriyassa kiccaá¹ƒ dassitaá¹ƒ. teneva ca phalasampayuttassa
taá¹ƒtaá¹ƒsaá¹ƒyojanappaá¹-ippassaddhipahÄ• nakiccatÄ• dassitÄ• hotÄ«ti. katasabbakic
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±assa kÄ• tabbassa abhÄ• vÄ• amatÄ• bhimukhameva tabb
viya kiccantarapasutaá¹ƒ. tenÄ• ha__ ``amatÄ• bhimukhabhÄ• vapaccayatÄ• cÄ• â€™â€™

<528> __bhÅ«mito_ vinicchayo uttÄ• nattho eva. etthÄ• ha --- kasmÄ• pana ettakeneva in
eva ca vuttÄ• nÄ«ti? Ä• dhipaccaá¹-á¹-havasena, __Ä• dhipaccaá¹ƒ_ nÄ• ma issariyanti vut
Ä• dhipaccaá¹ƒ attano attano kicce, phale cÄ• ti aÃ±Ã±esampi sabhÄ• vadhammÄ• naá¹ƒ k
paccayÄ• dhÄ«navuttikÄ• hi paccayuppannÄ• ti siyÄ• phalahetudhammesu anuvattanÄ• n
tathÄ• pi atthi tesaá¹ƒ viseso. svÄ• yaá¹ƒ ``cakkhuviÃ±Ã±Ä• á¹‡Ä• dippavattiyaÃ±hi cakkhÄ
siddhamÄ• dhipaccaâ€™â€™ ntiÄ• dinÄ• (Vibh-a 219) __aá¹-á¹-hakathÄ• yaá¹ƒ_ dassitoy
yÄ• yaá¹ƒ sattapaÃ±Ã±atti, tassÄ• visesanissayo ``cha ajjhattikÄ• ni Ä• yatanÄ• nÄ«â€™â
Ä• dhipaccattaá¹ƒ upÄ• dÄ• ya ``cakkhundriyaá¹ƒ ... pe ... manindriyaâ€™â€™ ntiÄ• dito (V
svÄ• yaá¹ƒ attabhÄ• vo imesaá¹ƒ vasena ``itthÄ« purisoâ€™â€™ ti samaÃ±Ã±aá¹ƒ labhatÄ
189/ bhÄ• vadvayaá¹ƒ. tayime upÄ• dinnadhammÄ• yena dhammena pavattanti, ayaá¹ƒ sc
dassanatthaá¹ƒ jÄ«vitindriyaá¹ƒ. svÄ• yaá¹ƒ sattasaÃ±Ã±ito dhammapuÃ±jo pabandhavase
vedanÄ• hi saá¹ƒkilissatÄ«ti \Ne II 177/ dassanatthaá¹ƒ vedanÄ• paÃ±cakaá¹ƒ. tato visuddh
vodÄ• nasambhÄ• radassanatthaá¹ƒ saddhÄ• dipaÃ±cakaá¹ƒ. sambhavavodÄ• nasambhÄ
visuddhippattÄ• niá¹-á¹-hitakiccÄ• va hontÄ«ti dassanatthaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
vuttÄ• ni. sabbattha ``Ä• dhipaccattaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti padaá¹ƒ yojetabbaá¹ƒ. e
adhippetatthasiddhÄ«ti aÃ±Ã±esaá¹ƒ aggahaá¹‡aá¹ƒ.

atha vÄ• pavattinivattÄ«naá¹ƒ nissarÄ• didassanattampi etÄ• niyeva vuttÄ• ni. pavattiyÄ•
mÅ«lanissayabhÅ«tÄ• ni cha ajjhattikÄ• yatanÄ• ni. yathÄ• ha ``chasu loko samuppannoâ€
uppatti itthipurisindriyehi visabhÄ• gavatthusarÄ• ganimittehi yebhuyyena sattakÄ• yassa ab
vuttaÃ±hetaá¹ƒ ``tiá¹‡á¹‡aá¹ƒ kho, mahÄ• rÄ• ja, sannipÄ• tÄ• gabbhassa avakkanti hoti m
gandhabbo ca paccupaá¹-á¹-hito hoti, mÄ• tÄ• pitaro ca sannipatitÄ• hontÄ«â€™â€™ tiÄ•
avaá¹-á¹-hÄ• naá¹ƒ jÄ«vitindriyena tena anupÄ• letabbato. tenÄ• ha ``Ä• yu á¹-hiti yapanÄ•
(Dhs 19). upabhogo vedanÄ• hi. vedanÄ• vasena hi iá¹-á¹-hÄ• disabbavisayÅ«pabhogo. ya
vedayatÄ«ti kho, bhikkhave, tasmÄ• vedanÄ• ti vuccatÄ«â€™â€™ ti (MN I 450). evaá¹ƒ pa
nissayasamuppÄ• daá¹-á¹-hitisambhogadassanattaá¹ƒ cakkhundriyaá¹ƒ yÄ• va upekkhindri
desitÄ• ni. yathÄ• cetÄ• ni pavattiyÄ• , evaá¹ƒ itarÄ• ni nivattiyÄ• . vivaá¹-á¹-asannissitena
saddhÄ• dÄ«ni paÃ±cindriyÄ• ni nivattiyÄ• nissayo. uppÄ• do anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
paá¹-hamaá¹ƒ uppajjanato. avaá¹-á¹-hÄ• naá¹ƒ aÃ±Ã±indriyena, upabhogo aÃ±Ã±Ä• tÄ• vi
aggaphalasamupabhogato. khÄ«á¹‡Ä• savÄ• hi visavitÄ• ya nibbutisukhaá¹ƒ paribhujjanti.
indriyÄ• ni desitÄ• ni. ettÄ• vatÄ• yathÄ• dhippetatthasiddhito aÃ±Ã±esaá¹ƒ aggahaá¹‡aá¹
desanÄ• kkamopi saá¹ƒvaá¹‡á¹‡itoti veditabboti.

indriyaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saccavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<529> ariyasaddena \Be II 190/ \Ne II 178/ visesanaá¹ƒ akatvÄ• kevalaá¹ƒ saccasaddena
ariyasaccÄ• ni evÄ• ti dassento __ ``saccÄ• nÄ«ti cattÄ• ri ariyasaccÄ• nÄ«â€™â€™ _ti Ä•
visese avatiá¹-á¹-hati, visesatthinÄ• ca viseso anupayujjitabboti. ariyasaccesu vÄ• vicÄ• rit
atthato vicÄ• ritÄ• neva hontÄ«ti vipassanÄ• ya ca bhÅ«mibhÅ«tÄ• ni, ariyasaccÄ• nevÄ• ti
``saccÄ• nÄ«â€™â€™ ti uddharitvÄ• pi __ ``cattÄ• ri ariyasaccÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ

__sÄ• sanakkamo_ti ariyasaccÄ• ni vuccanti, ariyasaccadesanÄ• vÄ• . sakalaÃ±hi sÄ• sar
saccavinimuttaá¹ƒ natthi pavattinivattitadubhayahetusandassanavasena pavattanato. tasmÄ
sÄ«lasamÄ• dhipaÃ±mÄ• saá¹…khÄ• taá¹ƒ vÄ• sÄ• sanaá¹ƒ etesu kamati, pariÃ±Ã±Ä• dik
tasmÄ• kamati etthÄ• ti kamo, kiá¹ƒ kamati? sÄ• sanaá¹ƒ. sÄ• sanassa kamo __ ``sÄ• san
sÄ• sanappavattiá¹-á¹-hÄ• nÄ• ni vuccanti, taá¹ƒdesanÄ• ca tabbohÄ• renÄ• ti.

__tathÄ• _ti taá¹ƒsabhÄ• vÄ• dukkhÄ• disabhÄ• vÄ• . __avitathÄ• _ti amusÄ• sabhÄ• vÄ•
bhÅ«tasabhÄ• vÄ• . __anaÃ±Ã±athÄ• _ti aÃ±Ã±Ä• kÄ• rarahitÄ• abÄ• dhanÄ• diÄ• kÄ• ra
dukkhadukkhatÄ• tannimittatÄ• hi adhiá¹-á¹-hitattÄ• __pÄ«á¸·anaá¹-á¹-ho_. samecca samb
__saá¹…khataá¹-á¹-ho_. dukkhadukkhatÄ• tannimittatÄ• hi paridahanaá¹ƒ, kilesadÄ• hasan
__santÄ• paá¹-á¹-ho_. jarÄ• ya, maraá¹‡ena cÄ• ti dvedÄ• vipariá¹‡Ä• metabbatÄ• __vipa

pÄ«á¸·anaá¹-á¹-ho dukkhassa saraseneva Ä• vibhavanÄ• kÄ• ro, itare yathÄ• kkamaá¹ƒ sa
Ä• vibhavanÄ• kÄ• rÄ• ti ayaá¹ƒ catunnampi viseso. tatratrÄ• bhinandanavasena byÄ• pitvÄ
dukkhassa nibbattanaá¹ƒ __Ä• yÅ«hanaá¹ƒ_ Ä• kÄ• rassa byÄ• panatthattÄ• . Ä• gacchati
dukkhaá¹ƒ, tassa Å«hanaá¹ƒ pavattanaá¹ƒ __Ä• yÅ«hanaá¹ƒ, _ ayaá¹ƒ saraseneva Ä• vibh
dukkhanti __nidÄ• naá¹ƒ, _ ``idaá¹ƒ taá¹ƒ dukkhaâ€™â€™ nti sampaá¹-icchÄ• pentaá¹ƒ viy
attho. ayaá¹ƒ __nidÄ• naá¹-á¹-ho_ dukkhadassanena Ä• vibhavanÄ• kÄ• ro. saá¹ƒsÄ• radu
__saá¹ƒyogaá¹-á¹-ho_ \Be II 191/. maggÄ• dhigamananivÄ• raá¹‡aá¹ƒ __palibodhaá¹-á¹-ho
saá¹ƒyogapalibodhaá¹-á¹-hÄ• nirodhamaggadassanehi Ä• vibhavanÄ• kÄ• rÄ• . nissaranti
nissaá¹-aá¹ƒ visaá¹ƒyuttaá¹ƒ sabbasaá¹…khatehi sabbÅ«padhipaá¹-inissaggabhÄ• vatoti __
\Ne II 179/ sabhÄ• vena Ä• vibhavanÄ• kÄ• ro, itare vivekÄ• saá¹…khÄ• tÄ• mataá¹-á¹-Ä• ,
samudayakkharaapaccayaavinÄ• sitÄ• vÄ• samudayamaggadukkhadassanena Ä• vibhava

saá¹ƒsÄ• rato niggamanaá¹ƒ __niyyÄ• naá¹ƒ_. ayamassa sarasena Ä• vibhavanÄ• kÄ• ro.
nibbÄ• nÄ• dhigamova nibbÄ• nanimittattÄ• maggassa __hetuá¹-á¹-ho_. paÃ±Ã±Ä• padhÄ
nibbÄ• nadassanaá¹ƒ, catusaccadassanaá¹ƒ vÄ• __dassanaá¹-á¹-ho_. catusaccadassane,
kilesadukkhasantÄ• pavÅ«pasamane ca Ä• dhipaccaá¹ƒ karonti maggadhammÄ• sampayu
__Ä• dhipateyyaá¹-á¹-ho_. visesato vÄ• Ä• lambanÄ• dhipatibhÅ«tÄ• maggadhammÄ• ho
(Dhs tikamÄ• tikÄ• 16) vacanatoti so tesaá¹ƒ Ä• kÄ• ro __Ä• dhipateyyaá¹-á¹-ho_. ete
hetudassanÄ• dhipateyyaá¹-á¹-hÄ• samudayanirodhadukkhadassanehi Ä• vibhavanÄ• kÄ•
__abhisamayaá¹-á¹-ho_ti abhisametabbaá¹-á¹-ho. abhisamayassa vÄ• visayabhÅ«to attho
vÄ• abhisamayassa pavattiÄ• kÄ• ro __abhisamayaá¹-á¹-ho_. so cettha abhisametabbena
daá¹-á¹-habbo.

<530> kucchitaá¹ƒ khaá¹ƒ __dukkhaá¹ƒ, _ gÄ• rayhaá¹ƒ hutvÄ• asÄ• ranti attho.

__ ``samÄ• gamo sametaâ€™â€™ _ntiÄ• dÄ«su kevalassa __Ä• gama_saddassa, __eta_-
saá¹ƒyogatthassa anupalabbhanato, __saá¹ƒ_-saddassa ca saá¹ƒyoge upalabbhanato __ ``
dÄ«petÄ«â€™â€™ _ti Ä• ha anvayato, byatirekato ca tadatthajotakatÄ• siddhito. __uppann
eseva nayo. __aya_-saddo gatiatthe siddho hetusaddoviya kÄ• raá¹‡aá¹ƒ dÄ«peti. attano p
pavattati, eti vÄ• etasmÄ• phalanti __ayo_ti, __saá¹ƒyoge uppattikÄ• raá¹‡aá¹ƒ samudayo
payujjamÄ• nÄ• pi upasaggasaddÄ• sadhÄ• tukaá¹ƒ saá¹ƒyogatthaá¹ƒ, uppÄ• datthaÃ±ca
veditabbÄ• .

__ ``abhÄ• vo_ \Be II 192/ __ettha rodhassÄ• ti nirodhoâ€™â€™ _ti etena nibbÄ• nassa du
dasseti. __samadhigate_ tasmiá¹ƒ tadadhigamato puggalassa rodhÄ• bhÄ• vo pavattisaá¹…
paá¹-ipakkhabhÅ«tÄ• ya nivattiyÄ• adhigatattÄ• ti. etasmiÃ±ca atthe abhÄ• vo etasmiá¹ƒ ro
icceva padasamÄ• so. dukkhÄ• bhÄ• vo panettha puggalassa, na nibbÄ• nasseva. anuppÄ
__anuppÄ• danirodho_. Ä• yatiá¹ƒ bhavÄ• dÄ«su appavatti, na pana bhaá¹…goti bhaá¹…ga

nivattetvÄ• \Ne II 180/ anuppÄ• davÄ• cakaá¹ƒ gaá¹‡hÄ• ti. etasmiá¹ƒ atthe kÄ• raá¹‡e pha
nirodhapaccayo nirodhoti vutto.

__paá¹-ipadÄ• ca hoti_ puggalassa dukkhanirodappattiyÄ• . nanu ca sÄ• eva dukkhanirod
paá¹-ipadÄ• ti na yujjatÄ«ti? na puggalÄ• dhigamassa pattibhÄ• vena, yehi so adhigacchati,
kÄ• raá¹‡abhÅ«tÄ• naá¹ƒ paá¹-ipadÄ• bhÄ• vena ca vuttattÄ• . sacchi kiriyÄ• sacchikaraá¹‡
aÃ±Ã±atthÄ• bhÄ• vepi puggalasacchikiriyÄ• dhammabhÄ• vehi nÄ• nattaá¹ƒ katvÄ• nidde
dukkhanirodhappattiyÄ• niá¹-á¹-hÄ• naá¹ƒ phalaá¹ƒ, sayaÃ±ca dukkhanirodhappattibhÅ«ta
abhisamayabhÅ«tÄ• ya dukkhanirodhappattiyÄ• paá¹-ipadatÄ• daá¹-á¹-habbÄ• .

<531> __buddhÄ• dayo ariyÄ• paá¹-ivijjhantÄ«_ti ettha paá¹-ividdhakÄ• le pavattaá¹ƒ budd
``agamÄ• rÄ• jagahaá¹ƒ buddhoâ€™â€™ tiÄ• dÄ«su (Sn 410) viya bhÄ• vini bhÅ«te viya u
Ä• ropetvÄ• ``buddhÄ• dayoâ€™â€™ ti vuttaá¹ƒ. te hi buddhÄ• dayo catÅ«hi maggehi paá
ariyasaccÄ• nÄ«ti vuccantÄ«_ti ettha ariyapaá¹-ivijjhitabbÄ• ni saccÄ• ni ariyasaccÄ• nÄ«ti
uttarapadalopo ariyasaccÄ• nÄ«ti vuccantÄ«ti attho. tathÄ• gatena hi sayaá¹ƒ adhigatattÄ•
eva ca aÃ±Ã±ehi adhigamanÄ«rattÄ• tÄ• ni tassa hontÄ«ti. __ariyabhÄ• vasiddhitopÄ«_ti e
saccÄ• ni ariyasaccÄ• nÄ«ti pubbe viya uttarapadalopo daá¹-á¹-habbo. __ariyÄ• ni saccÄ• n
avitathabhÄ• vena araá¹‡Ä«yattÄ• adhigantabbattÄ• ariyÄ• ni, ariyasamaÃ±Ã±Ä• vÄ• av
niruá¸·hÄ• daá¹-á¹-habbÄ• .

<532> __bÄ• dhanalakkhaá¹‡a_nti \Be II 193/ ettha dukkhadukkhatannimittabhÄ• vo, uday
vÄ• bÄ• dhanaá¹ƒ. bhavÄ• dÄ«su jÄ• tiÄ• divasena, cakkhurogÄ• divasena ca anekadÄ•
puggalassa santÄ• panaá¹ƒ, tadassa kiccaá¹ƒ rasoti __santÄ• panarasaá¹ƒ_. pavattinivattÄ
pavatti hutvÄ• gayhatÄ«ti __pavattipaccupaá¹-á¹-hÄ• naá¹ƒ_. pabhavati etasmÄ• dukkhaá
purimabhavena pacchimabhavo ghaá¹-ito saá¹ƒyutto hutvÄ• pavattatÄ«ti __pabhÄ• vo_. ``e
anÅ«hate, nibbattati dukkhamidaá¹ƒ punappunaâ€™â€™ nti (Dhp 338; Nett 30) evaá¹ƒ pun
__anupacchedakaraá¹‡aá¹ƒ_. bhavanissaraá¹‡anivÄ• raá¹‡aá¹ƒ __palibodho_. taá¹‡hakkha
sabbadukkhasantatÄ• __santi. accutirasa_nti accutisampattikaá¹ƒ acavanakiccaá¹ƒ vÄ• . _
cavanÄ• bhÄ• vaá¹ƒ \Ne II 181/ kiccamiva katvÄ• pariyÄ• yena vuttaá¹ƒ, acavanaÃ±cassa
avikÄ• ritÄ• daá¹-á¹-habbÄ• . paÃ±cakkhandhanimittasuÃ±Ã±atÄ• ya aviggahaá¹ƒ hutvÄ•
__animittapaccupaá¹-á¹-hÄ• naá¹ƒ_. anusayasamucchindanena saá¹ƒsÄ• racÄ• rakato nigg
__niyyÄ• naá¹ƒ_. sabbakilesÄ• naá¹ƒ anuppÄ• danirodhanaá¹ƒ __kilesappahÄ• nakaraá¹‡a
cittassa vuá¹-á¹-hÄ• naá¹ƒ hutvÄ• gayhatÄ«ti __vuá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ_.

<533> asuvaá¹‡á¹‡Ä• di suvaá¹‡á¹‡Ä• di viya dissamÄ• naá¹ƒ __mÄ• yÄ• _ti vatthusabbh
vuttÄ• . udakaá¹ƒ viya dissamÄ• nÄ• pana __marÄ«ci_ upagatÄ• naá¹ƒ tucchÄ• . vatthuma
__visaá¹ƒvÄ• dikÄ• _ vuttÄ• . marÄ«cimÄ• yÄ• attavidhuro bhÄ• vo __tacchÄ• viparÄ«tabh
ariyaÃ±Ä• á¹‡assÄ• _ti ariyassa avitathaggÄ• hakassa Ã±Ä• á¹‡assa, tena paá¹-ivedhaÃ±Ä

paccavekkhaá¹‡aÃ±Ä• á¹‡ampi gahitaá¹ƒ hoti. tesaá¹ƒ gocarabhÄ• vo paá¹-ivijjitabbatÄ• , Ä
daá¹-á¹-habbo. __aggilakkhaá¹‡aá¹ƒ_ uá¹‡hattaá¹ƒ. taÃ±hi katthaci kaá¹-á¹-hÄ• diupÄ• dÄ•
visaá¹ƒvÄ• dakaá¹ƒ, viparÄ«taá¹ƒ, abhÅ«taá¹ƒ vÄ• kadÄ• cipi na hoti. ``jÄ• tidhammÄ• jarÄ
maraá¹‡adhamminoâ€™â€™ ti (AN a III 39; b V 57) evaá¹ƒ vuttÄ• jÄ• tiÄ• dikÄ• __lokapa
tiracchÄ• nÄ• naá¹ƒ tiriyaá¹ƒ dÄ«ghatÄ• , manussÄ• dÄ«naá¹ƒ uddhaá¹ƒ dÄ«ghatÄ• , vudd
puna avaá¸• á¸• hananti evamÄ• dikÄ• ca __lokapakatÄ«_ti vadanti. tacchÄ• viparÄ«tabhÅ
__tathatÄ• _. paá¹-hamo __avitathatÄ• , _ majjhimo __anaÃ±Ã±atatÄ• _ti ayametesaá¹ƒ vis

__dukkhÄ• _ \Be II 194/ __aÃ±Ã±aá¹ƒ na bÄ• dhaka_ nti kasmÄ• vuttaá¹ƒ, nanu taá¹‡hÄ•
dukkhanimittatÄ• ya bÄ• dhikÄ• ti? na, bÄ• dhakappabhavabhÄ• vena visuá¹ƒ gahitattÄ• . e
ca asaá¹…karato bodhitÄ• honti. atha vÄ• jÄ• tiÄ• dÄ«naá¹ƒ viya dukkhassa adhiá¹-á¹-hÄ•
ca bÄ• dhakatÄ• , na dukkhappabhavatÄ• ti natthi taá¹‡hÄ• ya pabhavabhÄ• vena visuá¹ƒ g
bÄ• dhakabhÄ• vapasaá¹…go. tenÄ• ha __ ``dukkhÄ• aÃ±Ã±aá¹ƒ na bÄ• dhakaâ€™â€™ ,
dukkhaá¹ƒ bÄ• dhakameva, dukkhameva bÄ• dhakanti evaá¹ƒ dvidhÄ• pi bÄ• dhakattÄ• va
__bÄ• dhakattaniyÄ• menÄ• _ti hi bÄ• dhakassa, bÄ• dhakatte ca niyÄ• mena. yatÄ• bÄ• d
evaá¹ƒ dukkhassa ca bÄ• dhakatte niyatatÄ• ti.

__taá¹ƒ vinÄ• nÄ• Ã±Ã±ato_ti satipi
avasesakilesaavasesÄ• kusalasÄ• savakusalamÅ«lÄ• vasesasÄ• savakusaladhammÄ• naa
taá¹‡hÄ• ya vinÄ• tesaá¹ƒ dukkhahetubhÄ• vo atthi, tehi pana vinÄ• pi taá¹‡hÄ• ya dukkha
vinÄ• akusalehi rÅ«pÄ• vacarÄ• dikusalehi vinÄ• kÄ• mÄ• vacarÄ• dÄ«hi ca taá¹‡hÄ• ya d
santabhÄ• vassa, santabhÄ• ve vÄ• niyÄ• mo santabhÄ• vaniyÄ• mo, tena __santabhÄ• v
tacchaniyyÄ• nabhÄ• vattÄ• _ti dvidhÄ• pi niyÄ• mena taccho niyyÄ• nabhÄ• vo etassa, na
viparÄ«tatÄ• ya, na lokiyamaggassa viya vÄ• anekantikatÄ• ya atacchoti tacchaniyyÄ• nab
tacchaniyyÄ• nabhÄ• vattaá¹ƒ, tasmÄ• tacchaniyyÄ• nabhÄ• vattÄ• . sabbattha dvidhÄ• pi
tacchÄ• viparÄ«tabhÅ«tabhÄ• vo vuttoti Ä• ha __ ``iti tacchÄ• vipallÄ• sÄ• â€™â€™ _tiÄ• d

<534> saccasaddassa sambhavantÄ• naá¹ƒ atthÄ• naá¹ƒ uddharaá¹‡aá¹ƒ, sambhavante v
atthassa uddharaá¹‡aá¹ƒ niddhÄ• raá¹‡aá¹ƒ __atthudvÄ• ro. viratisacce_ti musÄ• vÄ• davir
aÃ±Ã±aviratÄ«su saccasaddo niruá¸·ho. ye pana ``viratisaccaá¹ƒ samÄ• dÄ• naviratÄ«â€™
samÄ• dÄ• namattaá¹ƒ viratisaccaá¹ƒ, atha kho samÄ• dÄ• nÄ• visaá¹ƒvÄ• danaá¹ƒ. taá¹ƒ
musÄ• vÄ• daviratiyeva hoti. ``idameva saccaá¹ƒ, moghamaÃ±Ã±aâ€™â€™ nti (MN II 187,
pavattÄ• diá¹-á¹-hi ``saccaâ€™â€™ nti abhinivisanavuttiyÄ• __diá¹-á¹-hisaccaá¹ƒ_. amosa
__paramatthasaccaá¹ƒ_. ``amosadhammaá¹ƒ nibbÄ• naá¹ƒ, tadariyÄ• saccato vidÅ«â€™â
tassa pana taá¹ƒsampÄ• pakassa \Be II 195/ ca maggassa pajÄ• nanÄ• paá¹-ivedho avivÄ
``ekaá¹ƒ hi saccaá¹ƒ na dutiyamatthi, yasmiá¹ƒ pajÄ• no vivade pajÄ• naâ€™â€™ nti imiss
gÄ• thÄ• ya ``saccaâ€™â€™ nti vuttaá¹ƒ.

<535> ``netaá¹ƒ dukkhaá¹ƒ ariyasaccanti Ä• gaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™
jÄ• tiÄ• dÄ«naá¹ƒ dukkhaariyasaccabhÄ• ve aviparÄ«tataá¹ƒ dasseti ekanteneva bÄ• dhak
dukkhaá¹ƒ ariyasaccanti Ä• gaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti iminÄ• du
jÄ• tiÄ• dÄ«su niyatataá¹ƒ dasseti anaÃ±Ã±atthabhÄ• vato. sacepi kathaÃ±ci koci evaá¹ƒcit
paÃ±Ã±Ä• pane pana sahadhammena Ã±Ä• pane attano vÄ• dassa patiá¹-á¹-hÄ• pane san
``ahametaá¹ƒ ... pe ... paÃ±Ã±apessÄ• mÄ«ti Ä• gaccheyya, netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â
jÄ• tiÄ• dÄ«naá¹ƒ anaÃ±Ã±athatÄ• aÃ±Ã±assa ca tatÄ• bhÅ«tassa abhÄ• voyevettha á¹-hÄ
Ä• gaccheyya Ä• gacchatu, á¹-hÄ• naá¹ƒ pana natthÄ«ti ayamettha suttattho. esa nayo duti
\Ne II 183/ attabhÄ• vapaá¹-ilÄ• bheneva sattÄ• naá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ patti, sammukhÄ«
sampattattÄ• , paccakkhatÄ• ca paá¹-hamatÄ• , yato taá¹ƒ bhagavatÄ• paá¹-hamaá¹ƒ des
dutiyatÄ• , tadupasamatÄ• tatiyatÄ• , taá¹ƒsampÄ• pakatÄ• catutthatÄ• ti daá¹-á¹-habbÄ•

__ ``etaparamatoâ€™â€™ _ti etena catÅ«hi ariyasaccehi pavattiÄ• dÄ«naá¹ƒ anavasesapa
nibbutikÄ• mena parijÄ• nanÄ• dÄ«hi aÃ±Ã±aá¹ƒ kiÃ±ci kiccaá¹ƒ kÄ• tabbaá¹ƒ natti, dhamm
aÃ±Ã±aá¹ƒ natthi, pariÃ±Ã±eyyÄ• dÄ«ni ca etaparamÄ• nevÄ• ti cattÄ• riyeva vuttÄ• ni. taá
Ä• dÄ«navadassÄ• vÄ«naá¹ƒ vasena taá¹‡hÄ• vatthuÄ• dÄ«naá¹ƒ etaparamatÄ• yÄ• ti vut
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• te, sakalavatthukÄ• masaá¹…khÄ• te, bhavattayasaá¹…k
dosadassÄ• vÄ«naá¹ƒ vasena Ä• layÄ• dÄ«naá¹ƒ eteparamatÄ• yÄ• ti vuttaá¹ƒ.

<536> __ ``oá¸·Ä• rikattÄ• â€™â€™ _ti idaá¹ƒ jÄ• tiÄ• dÄ«naá¹ƒ dukkhabhÄ• vassa pacur
sandhÄ• ya vuttaá¹ƒ, na ariyena Ã±Ä• á¹‡ena paá¹-ivijjhitabbÄ• kÄ• raá¹ƒ. __ta_nti dukkhaa
anibbattitaá¹ƒ, anipphÄ• ditakÄ• raá¹‡anti adhippÄ• yo. kÄ• raá¹‡e hi siddhe phalaá¹ƒ siddh
akataá¹ƒ Ä• gacchatÄ«â€™â€™ _ti ca iminÄ• ahetuvÄ• daá¹ƒ \Be II 196/ paá¹-ikkhipati. __
issaranimmÄ• nÄ• ditoâ€™â€™ _ti etena pajÄ• patipurisapakatikÄ• lÄ• divÄ• de paá¹-ikkhi
vattabbaá¹ƒ, taá¹ƒ parato Ä• vi bhavissati. __ ``sahetukena dukkhenÄ• â€™â€™ _ti etena c
saá¹ƒvegassa saá¹ƒvaá¸• á¸• hanamÄ• ha. dukkhassa hi sahetukabhÄ• vasavasena balava
hetu, tÄ• va idaá¹ƒ dukkhaá¹ƒ avicchedena pavattatÄ«ti. __assÄ• sajananatthaá¹ƒ nirodha_
assÄ• saá¹ƒ janetuá¹ƒ nirodhasaccamÄ• ha. nibbinnasaá¹ƒsÄ• radukkhassa hi nirodhakath
ativiya assÄ• saá¹ƒ saÃ±janeti.

<537> ye te jÄ• tiÄ• dayo dhammÄ• bhagavatÄ• vuttÄ• ti sambandho. kasmÄ• panettha
anekantabhÄ• vato. tathÄ• hi so kadÄ• ci, kesaÃ±ci ca natthi. yathÄ• ha ``tayo rogÄ• pure
anasanaá¹ƒ jarÄ• â€™â€™ ti (Sn 313). bÄ• kulatterÄ• dÄ«naá¹ƒ so nÄ• hosiyeva, dukkhag
hitovÄ• ti daá¹-á¹-habbaá¹ƒ. paramatthato hi dhÄ• tukkhobhapaccayaá¹ƒ kÄ• yikaá¹ƒ dukkh
upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ ekaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ katvÄ• __ ``dvÄ• dasa dham
kÄ• mataá¹‡hÄ• bhÄ• vasÄ• maÃ±Ã±ena ekajjhaá¹ƒ katvÄ• ``dukkhasamudayo ariyasacca
antogadhabhede anÄ• masitvÄ• ekarÅ«pena gahitÄ• pi taá¹‡hÄ• sassatadiá¹-á¹-hisahagat
ucchedadiá¹-á¹-hisahagatÄ• , diá¹-á¹-hivirahitÄ• kevalaá¹ƒ kÄ• massÄ• dabhÅ«tÄ• cÄ• ti ti

__ ``ayameva ariyo aá¹-á¹-haá¹…giko maggoâ€™â€™ _ti maggasaccabhÄ• vena ekajjhaá¹
bhinnÄ• eva te dhammÄ• ti Ä• ha __ ``aá¹-á¹-ha dhammÄ• â€™â€™ _ti.

saccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukkhaniddesakathÄ• vaá¹‡á¹‡anÄ•

jÄ• tiniddesavaá¹‡á¹‡anÄ•

__bhave_ti Ä• dÄ• nanikkhepaparicchinno dhammappabandho bhavo, tasmiá¹ƒ bhave. so
yonigatiÄ• divibhÄ• goti jÄ• tÄ«ti vuccati, jÄ• yanti ettha sattÄ• samÄ• nanvayÄ• ti __jÄ• ti,
__saá¹…khatalakkhaá¹‡e_ti yattha katthaci uppÄ• de. so hi jananaá¹-á¹-hena jÄ• ti. __paá¹-
paá¹-isandhicittakkhaá¹‡e \Be II 197/. __sampÄ• tijÄ• to_ti ettha jÄ• tisaddena labbhamÄ• n
nikkhamanasaá¹…khÄ• taá¹ƒ jÄ• yanatthaá¹ƒ sandhÄ• yÄ• ha __ ``pasÅ«tiyaâ€™â€™ _nti
etÄ• ya khattiyÄ• disamaÃ±Ã±Ä• ti __jÄ• ti, _ kulaá¹ƒ.

<538> sayanti etthÄ• ti seyyÄ• , mÄ• tukucchisaá¹…khÄ• to gabbho seyyÄ• etesanti __ga
jalÄ• bujÄ• ca. __itaresa_nti saá¹ƒsedajÄ• naá¹ƒ, opapÄ• tikÄ• naÃ±ca. __ayampi cÄ• _ti
``paá¹-isandhikhandhesvevÄ• â€™â€™ ti anantaraá¹ƒ vuttakathÄ• pi, pageva ``paá¹-isandh
ti vuttakathÄ• yaá¹ƒ. tenÄ• ha __ ``tesaá¹ƒ tesaá¹ƒ paá¹-hamapÄ• tubhÄ• vo jÄ• tÄ«â€™â€

ummujjanavasena gayhatÄ«ti __ummujjanapaccupaá¹-á¹-hÄ• naá¹ƒ_. vakkhamÄ• navibhÄ
paccupaá¹-á¹-hapetÄ«ti __dukkhavicittatÄ• paccupaá¹-á¹-hÄ• nÄ• _.

<539> __ ``kasmÄ• panÄ• â€™â€™ _ti vadato codakassÄ• yamadhippÄ• yo --- ekantadu
hotu, aÃ±Ã±Ä• supi vÄ• duggatÄ«su pÄ• pakammasamuá¹-á¹-hÄ• nato sukhasaá¹ƒvattani
185/ pana sugatÄ«su kathanti. itaro ``nÄ• yaá¹ƒ jÄ• ti sabhÄ• vadukkhavasena dukkhÄ• ti v
paá¹-isandhi dukkhavedanÄ• sampayuttÄ• atthi, atha kho dukkhassa adhiá¹-á¹-hÄ• nabhÄ•
``anekesaá¹ƒ dukkhÄ• naá¹ƒ vatthubhÄ• vatoâ€™â€™ _tiÄ• dimÄ• ha. adukkhasabhÄ• var
vuccatÄ«ti dukkhasabhÄ• vaá¹ƒ dukkhasaddena visesetvÄ• vuttaá¹ƒ __ ``dukkhadukkhaâ€
rÅ«parÅ«panti.

__dukkhuppattihetuto_ti ``ahu vata me, taá¹ƒ vata nÄ• hosÄ«â€™â€™ ti cetasikadukkhupp

``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti (SN b III 15, 45, 76, 77, 85; II 4.1, 4) vacanato te
saá¹…khÄ• rÄ• saá¹…khÄ• radukkhaá¹ƒ, tattha kÄ• raá¹‡amÄ• ha __ ``udayabbayappaá¹-
abhiá¹‡haá¹ƒ paá¹-ipÄ«á¸·itaá¹ƒ, taá¹ƒ dukkhamanatÄ• ya dukkhanti, vipassanÄ• cÄ• rassa
tebhÅ«makaggahaá¹‡aá¹ƒ.

__dukkhadukkha_nti dukkhadomassupÄ• yÄ• se vadati. ``jÄ• tipi dukkhÄ• â€™â€™ tiÄ• di
__dukkhasaccavibhaá¹…ge_ Ä• gataá¹ƒ.

__bhagavatÄ• pÄ«_ti \Be II 198/ anÄ• varaá¹‡aÃ±Ä• á¹‡avatÄ• accariyÄ• parimeyyadesan
__upamÄ• vasena_ti aá¹…gÄ• rakÄ• sÅ«pamÄ• diupamÄ• vasena.

<540> __puá¹‡á¸• arÄ«kÄ• dÄ«sÅ«_ti __Ä• di_-saddena na maá¹‡ikanakarajatapavÄ• á¸·Ä
aá¹‡á¸• ajameá¹‡á¸• ajavÄ• yajÄ• tike subhamanuÃ±Ã±asayanatale, nÄ• pi ratanamayakuá
nÄ• pi sittasammaá¹-á¹-hakusumopahÄ• ravati pÄ• sÄ• dÅ«pacÄ• re, nÄ• pi muttÄ• jÄ• las
viviá¹-aá¹…gaá¹‡e, nÄ• pi haritakambalasadisamudusaddalasamotale bhÅ«mibhÄ• geti eva
daá¹-á¹-habbo. __paramasambÄ• dhe_ti ativiya sambÄ• dhe. __tibbandhakÄ• re_ti bahalan
pittasemhapubbaruhiragÅ«thodariyÄ• di __nÄ• nÄ• kuá¹‡apasambÄ• dhe_. mÄ• tÄ• yadi v
cattÄ• lÄ«sÄ• divassÄ• , tattakaá¹ƒ kÄ• laá¹ƒ adhotavaccakÅ«pasadisatÄ• ya __adhimattaj
sabbaá¹ƒ na sadisÅ«pammaá¹ƒ tassa vÄ• tÄ• divasena ekaccaduggandhÄ• pagamasabbhA
accantasaá¹ƒyoge upayogavacanaá¹ƒ, yebhuyyavasena vuttaá¹ƒ tato bhiyyopi ekaccÄ• naá
tatthÄ• vaá¹-á¹-hÄ• nasambhavato \Ne II 186/. attano adhomukhaá¹ƒ á¹-hapitasaá¹…acitah
ukkuá¹-ikasseva nisÄ«dato __samijjanappasÄ• raá¹‡Ä• dirahito_.

abhimukhaá¹ƒ kaá¸• á¸• hanaá¹ƒ __Ä• kaá¸• á¸• hanaá¹ƒ_. parito samantato kaá¸• á¸• han
heá¹-á¹-hÄ• dhunanaá¹ƒ __odhÅ«nanaá¹ƒ_. nidhÄ• ya nidhÄ• ya dhÅ«nanaá¹ƒ __niddhÅ«
Ä• kaá¸• á¸• hanÄ• disadisaÃ±cettha __ ``Ä• kaá¸• á¸• hanÄ• dÄ«â€™â€™ _ti vuttaá¹ƒ. tan
sukhumÄ• laá¹ƒ gabbhagataá¹ƒ sarÄ«raá¹ƒ sÄ«tÄ• diappakampi na sahatÄ«ti sÄ«tanarakÅ
taÃ±hi tassa ativiya sÄ«taá¹ƒ, ativiya uá¹‡haÃ±ca hutvÄ• upatiá¹-á¹-hati. sarÄ«raá¹ƒ vÄ• si
khÄ• rÄ• vasecanakaraá¹‡aá¹ƒ __khÄ• rÄ• paá¹-icchakaá¹ƒ. dukkhuppattiá¹-á¹-hÄ• ne_ti ga
tatiyaá¹ƒ Ä• vaá¹-á¹-aá¹ƒ sandhÄ• yÄ• ha.

__parivattetvÄ• _ti uddhaá¹ƒpÄ• daadhosÄ«sabhÄ• vena parivattetvÄ• . __idaá¹ƒ vijÄ• yan
yena maraá¹‡adukkhena ca aá¹-á¹-itÄ• vedanÄ• ppattÄ• sattÄ• katipayamÄ• samattÄ• tik
vissaranti, mahandhakÄ• raá¹ƒ mahÄ• viduggaá¹ƒ pakkhandhÄ• viya honti.

__vadhentassÄ• _ti \Be II 199/ socanaparidevanasÄ«sapaá¹-ihananÄ• dinÄ• bÄ• dhentass
Ä• tapÄ• vaá¹-á¹-hÄ• nÄ• dinÄ• ca __Ä• tÄ• panaá¹ƒ_. paÃ±caggitÄ• panÄ• dinÄ• __parit

__imassÄ• _ti yathÄ• vuttassa sattavidhassa. __sabbassÄ• pÄ«_ti gabbhakÄ• lÄ• dÄ«su
tÄ• panamaddanÄ• dinirayaggidÄ• hÄ• disaÃ±janitassa sakalassÄ• pi. __vatthumeva hoti_
tenevÄ• ha __ ``jÄ• yetha no ceâ€™â€™ _tiÄ• di.

<541> __vicitta_nti vividhaá¹ƒ, acchariyaá¹ƒ vÄ• .

iti jÄ• tiniddesavaá¹‡á¹‡anÄ• .

jarÄ• niddesavaá¹‡á¹‡anÄ•

<542> __saá¹…khÄ• talakkhaá¹‡a_nti \Ne II 187/ ``á¹-hitassa aÃ±Ã±athattaâ€™â€™ nti (S
Kv 214) vuttaá¹ƒ khaá¹‡ikajaraá¹ƒ sandhÄ• yÄ• ha. __khaá¹‡á¸• iccÄ• disammato_ti
khaá¹‡á¸• iccapÄ• liccavalittacatÄ• dinÄ• samaÃ±Ã±ato. __sÄ• _ti khandhapurÄ• á¹‡abhÄ
__khandhaparipÄ• ko_ ekabhavapariyÄ• pannÄ• naá¹ƒ khandhÄ• naá¹ƒ purÄ• á¹‡abhÄ• vo

iti jarÄ• niddesavaá¹‡á¹‡anÄ• .

maraá¹‡aniddesavaá¹‡á¹‡anÄ•

<543> __saá¹…khatalakkhaá¹‡a_nti saá¹…khÄ• rÄ• naá¹ƒ vayasaÃ±Ã±itaá¹ƒ khaá¹‡ikama
sandhÄ• yÄ• _ti yaá¹ƒ khaá¹‡ikamaraá¹‡aá¹ƒ sandhÄ• ya, ``jÄ«rÄ• maraá¹‡aá¹ƒ dvÄ«hi kh
(DhÄ• tuk 71) ettha ``maraá¹‡aâ€™â€™ nti vuttanti attho. __ta_nti jÄ«vitindriyupaccedasaÃ
pÄ• kaá¹-amaraá¹‡aá¹ƒ. ``cavanaâ€™â€™ nti lakkhitabbatÄ• ya __cutilakkhaá¹‡aá¹ƒ. viyog
sattasaá¹…khÄ• rehi viyojanarasaá¹ƒ. yathÅ«papannÄ• ya gatiyÄ• vippavÄ• savasena gay
__gativippavÄ• sapaccupaá¹-á¹-hÄ• naá¹ƒ_.

__pÄ• passÄ• _ti pÄ• payogena pÄ• passa, upacitapÄ• pakammassÄ• ti attho. __pÄ• paka
pÄ• pakammakammanimittagatinimittasaá¹…khÄ• taá¹ƒ maraá¹‡akÄ• le upaá¹-á¹-hitaá¹ƒ \E
akusalavipÄ• kÄ• rammaá¹‡aá¹ƒ. tamhi passantasseva kassaci anubhavantassa viya mahÄ
__bhaddassÄ• _ti bhaddakammassa, katakusalassÄ• ti attho. tassa pana kÄ• maá¹ƒ iá¹-á¹-
upaá¹-á¹-hÄ• ti, piyavippayogavatthukaá¹ƒ pana mahantaá¹ƒ dukkhaá¹ƒ Ä• rammaá¹‡aá¹ƒ u
piyavippayogavatthukaá¹ƒ pana mahantaá¹ƒ dukkhaá¹ƒ uppajjatÄ«ti Ä• ha __ ``asahantass
piyavatthukaâ€™â€™ _nti. __avisesato_ti pÄ• passa, bhaddassa ca sÄ• maÃ±Ã±ato. ``avis
``sabbesaâ€™â€™ nti vacanaá¹ƒ taá¹ƒ idaá¹ƒ dukkhaá¹ƒ parimadditasaá¹…khÄ• rÄ• naá¹ƒ
khÄ«á¹‡Ä• savÄ• nampi hotiyevÄ• ti dassanatthaá¹ƒ. __vitujjamÄ• namammÄ• na_nti sand
vijjhiyamÄ• namammaá¹-á¹-hÄ• nÄ• naá¹ƒ.

iti maraá¹‡aniddesavaá¹‡á¹‡anÄ• .

sokaniddesavaá¹‡á¹‡anÄ•

<544> __so_ti \Ne II 188/ soko. __atthato domanassameva hoti_ cetasikantarÄ• bhÄ• vato

hoti visayavisese pavattiÄ• kÄ• ravisesasabbhÄ• vatoti taá¹ƒ visesaá¹ƒ lakkhaá¹‡Ä• dito da
santepÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __anto nijjhÄ• naá¹ƒ_ cittasantÄ• po. __parijjhÄ• pana
rÄ• gadosapariá¸·Ä• havisiá¹-á¹-haá¹ƒ dahanaá¹ƒ. katÄ• katakusalÄ• kusalavisayaá¹ƒ vippa
pavattaá¹ƒ anusocanaá¹ƒ __kukkuccaá¹ƒ, _ Ã±Ä• tibyasanÄ• divisayaá¹ƒ kevalaá¹ƒ cittasan
anusocanaá¹ƒ __soko_ti anusocanapaccupaá¹-á¹-hÄ• nattepi ayametesaá¹ƒ viseso.

visapÄ«taá¹ƒ sallaá¹ƒ __visasallaá¹ƒ_. sokavasena atisÄ• rÄ• di byÄ• dhipi hoti, sokabahula
cirasseva jÄ«rati, balavasokÄ• bhibhÅ«to maraá¹‡ampi pÄ• puá¹‡Ä• tÄ«ti Ä• ha __ ``samÄ•
byÄ• dhijarÄ• maraá¹‡abhedanaâ€™â€™ _nti.

iti sokaniddesavaá¹‡á¹‡anÄ• .

paridevaniddesavaá¹‡á¹‡anÄ•

<545> __vacÄ«palÄ• po_ti vÄ• cÄ• vippalÄ• po, so atthato saddo eva. __bhiyyo_ti sokadul
sokasamuá¹-á¹-hÄ• no hi __paridevo_.

iti paridevaniddesavaá¹‡á¹‡anÄ• .

dukkhaniddesavaá¹‡á¹‡anÄ•

<546> jÄ• tiÄ• dÄ«nampi \Be II 201/ yathÄ• rahaá¹ƒ dukkhavatthudukkhadukkhatÄ• hi satip
pÄ«á¸·anavasena idaá¹ƒ savisesaá¹ƒ dukkhamanti Ä• ha __ ``dukkhanti visesato vuttaâ€™

iti dukkhaniddesavaá¹‡á¹‡anÄ• .

domanassaniddesavaá¹‡á¹‡anÄ•

<547> __manovighÄ• tarasa_nti \Ne II 189/ byÄ• pÄ• dasampayogavasena manaso vihaÃ±
__cetodukkhasamappitÄ• _ti cetasikadukkhasamaá¹…gino. __Ä• vaá¹-á¹-antÄ«_ti Ä• mukh
yaá¹ƒdisÄ• bhimukhaá¹ƒ patitÄ• , taá¹ƒdisÄ• bhimukhÄ• eva vaá¹-á¹-anti. __vivaá¹-á¹-antÄ
vaá¹-á¹-anti. __uddhaá¹ƒpÄ• daá¹ƒ papatantÄ«_ti uddhaá¹ƒmukhapÄ• dÄ• hutvÄ• patanti.
attano sarÄ«rassa vijjhanabhedanavasena satthaá¹ƒ upanenti.

iti domanassaniddesavaá¹‡á¹‡anÄ• .

upÄ• yÄ• saniddesavaá¹‡á¹‡anÄ•

<548> __dosoyevÄ• _ti kÄ• yacittÄ• naá¹ƒ Ä• yÄ• sanavasena dosasseva pavattiÄ• kÄ• ro
upÄ• yÄ• soti vuccati yathÄ• bhusamÄ• dÄ• naá¹ƒ upÄ• dÄ• nanti. __eko dhammo_ti cudd
eko cetasikadhammo, yaá¹ƒ ``visÄ• doâ€™â€™ ti ca vadanti. nitthunanavasena sampajjana
kÄ• ye vÄ• nitthunanakaraá¹‡akicco. ``saá¹…khÄ• radukkhabhÄ• vatoâ€™â€™ ti vatvÄ• s
dassento __ ``cittaparidahanato, kÄ• yavisÄ• danato cÄ• â€™â€™ _ti Ä• ha.

ete ca sokaparidevupÄ• yÄ• sÄ• viÃ±Ã±attiyÄ• vinÄ• , saha ca yathÄ• paccayaá¹ƒ doman
pavattiÄ• kÄ• ravisesoti dassetuá¹ƒ __ ``ettha cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __pÄ•
pacitabbavatthuno pÄ• ko viya.

iti upÄ• yÄ• saniddesavaá¹‡á¹‡anÄ• .

appiyasampayoganiddesavaá¹‡á¹‡anÄ•

<549> __samodhÄ• naá¹ƒ_ \Be II 202/ \Ne II 190/ samÄ• gamo. kÄ• yikadukkhacittavighÄ•
atthibhÄ• vassa paccupaá¹-á¹-hÄ• no __anatthabhÄ• vapaccupaá¹-á¹-hÄ• no_.

tesaá¹ƒ appiyÄ• naá¹ƒ kÄ• yikavÄ• casikapayogasaá¹…khÄ• to upakkamo tadupakkamo, t
__tadupakkamasambhÅ«to_.

iti appiyasampayoganiddesavaá¹‡á¹‡anÄ• .

piyavippayoganiddesavaá¹‡á¹‡anÄ•

<550> upaddavabhÄ• vena paccupatiá¹-á¹-hatÄ«ti __byasanapaccupaá¹-á¹-hÄ• no_.

iti piyavippayoganiddesavaá¹‡á¹‡anÄ• .

icchitÄ• lÄ• bhaniddesavaá¹‡á¹‡anÄ•

<551> icchitÄ• lÄ• bho nÄ• ma yassa kassaci attanÄ• icchitassa vatthuno alÄ• bho. ``yam
labhatÄ«â€™â€™ ti hi vuttaá¹ƒ. matthakappattaá¹ƒ pana icchitÄ• lÄ• bhaá¹ƒ dassetuá¹ƒ pÄ
``jÄ• tidhammÄ• naá¹ƒ sattÄ• naâ€™â€™ ntiÄ• dinÄ• niddiá¹-á¹-hanti tameva dassetuá¹ƒ _
vuttaá¹ƒ. __icchÄ• vÄ• _ti ettha icchÄ• sahito alÄ• bhovÄ• ti ca vadanti. __tappariyesanaras
alabbhaneyyavatthÅ«naá¹ƒ pariyesanarasÄ• . __appatti_ alÄ• bho.

iti icchitÄ• lÄ• bhaniddesavaá¹‡á¹‡anÄ• .

paÃ±cupÄ• dÄ• nakkhandhaniddesavaá¹‡á¹‡anÄ•

<552> __yaá¹ƒ_ \Ne II 191/ __vuttamidhÄ• _ti idha saccaniddese yaá¹ƒ sarÅ«pato vuttaá¹ƒ
aÃ±Ã±attha __dukkhakkhandhabÄ• lapaá¹‡á¸• itasuttÄ• _dÄ«su vuttampi idha sarÅ«pato a
upÄ• dÄ• nakkhandhe vinÄ• na labbhatÄ«ti tattha khandhasannissayameva dukkhaá¹ƒ kha
__ ``indanamiva pÄ• vakoâ€™â€™ _ti vuttaá¹ƒ. yathÄ• \Be II 203/ vÄ• lakkhaá¹ƒ paharaá
evaá¹ƒ khandhÄ• saá¹ƒsÄ• radukkhassa. yathÄ• ca gorÅ«paá¹ƒ á¸• aá¹ƒsamakasÄ• divib
nipphannasassalÄ• yanassa, gÄ• mo ca gÄ• maghÄ• takavibÄ• dhÄ• ya, evaá¹ƒ khandhÄ•
dassetuá¹ƒ __ ``lakkhamivÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. yebhuyyena loke vibÄ• dhakÄ• vi
honti, ime pana vibÄ• dhetabbÄ• dhÄ«nÄ• evÄ• ti dassetuá¹ƒ __ ``tiá¹‡alatÄ• dÄ«nÄ«â€™
anÄ• dimati saá¹ƒsÄ• re Ä• di nÄ• ma kassaci natthi, ekabhavaparicchinnassa pana khandh
vuttaá¹ƒ __ ``Ä• didukkhaá¹ƒ jÄ• tÄ«â€™â€™ _ti. tenevÄ• ha __ ``pariyosÄ• nadukkhaá¹ƒ
hettha samucchedamaraá¹‡ameva adhippetaá¹ƒ. maraá¹‡assa antike Ä• sanne jÄ• taá¹ƒ du
__mÄ• raá¹‡antikadukkhaá¹ƒ. paridayhanaá¹ƒ_ cittasantÄ• po. __lÄ• lappanaá¹ƒ_ ativiya vi
__anutthunanaá¹ƒ_ anto nijjhÄ• yanaá¹ƒ. __ekameka_nti jÄ• tiÄ• dÄ«naá¹ƒ antarabhedabh
vÄ• upÄ• dÄ• nakkhandhapaÃ±cakÄ• naá¹ƒ vÄ• ekamekaá¹ƒ. __saá¹…khipitvÄ• _ti samÄ
saá¹…khepaá¹ƒ katvÄ• .

iti dukkhaniddesakathÄ• vaá¹‡á¹‡anÄ• .

samudayaniddesakathÄ• vaá¹‡á¹‡anÄ•

<553> __punabbhavakaraá¹‡aá¹ƒ punabbhavo_ uttarapadalopena, yathÄ• vÄ• apÅ«pabh
punabbhavakaraá¹‡asÄ«lÄ• , punabbhavaá¹ƒ vÄ• phalaá¹ƒ arahati, so vÄ• etissÄ• payoja
nandanato, raÃ±janato ca nandÄ«rÄ• gabhÄ• vaá¹ƒ sabbÄ• su avatthÄ• su apaccakkhÄ• y
__nandÄ«rÄ• gasahagatÄ• _. tÄ• ya ca sattÄ• tattha tattha bhavÄ• dike kimikÄ«á¹-apaá¹-a
nandanti, rÅ«pÄ• bhinandanÄ• dibhÅ«tÄ• ya raÃ±janti cÄ• ti __tatratatrÄ• bhinandinÄ«_. te
sahagatÄ• â€™â€™ _tiÄ• di. tabbhÄ• vattho hi esa sahagatasaddo. kÄ• mabhavavibhavab
pavattiyÄ• kÄ• mataá¹‡hÄ• , bhavataá¹‡hÄ• , vibhavataá¹‡hÄ• ca veditabbÄ• . kÄ• mataá
kevalaá¹ƒ taá¹‡hÄ• bhÄ• veneva ekabhÄ• vaggahaá¹‡ena ekattaá¹ƒ upanetvÄ• kassacipi s
sadisatÄ• bhÄ• vato taá¹ƒtaá¹ƒvicittabhÄ• vajanakakammanipphÄ• danena \Be II 204/ ativi
dukkhassa hetubhÄ• vato __dukkhasamudayo ariyasaccaá¹ƒ_.

kasmÄ• panettha taá¹‡hÄ• va samudayasaccaá¹ƒ vuttÄ• ti? visesahetubhÄ• vato. avijjÄ•
paá¹-icchÄ• dentÄ«, diá¹-á¹-hiÄ• diupÄ• dÄ• naÃ±ca tattha tattha abhinivisamÄ• naá¹ƒ taá¹
dosÄ• dayopi kammassa kÄ• raá¹‡aá¹ƒ honti, taá¹‡hÄ• pana
taá¹ƒtaá¹ƒbhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sasattanikÄ• yakulabhogissariyÄ
abhipatthentÄ«, kammavicittatÄ• ya upanissayataá¹ƒ kammassa ca sahÄ• yabhÄ• vaá¹ƒ up

bhavÄ• divicittataá¹ƒ niyameti, tasmÄ• dukkhassa visesahetubhÄ• vato aÃ±Ã±esupi avijjÄ•
sutte (DN II 400; MN I 133; III 374) abhidhamme (Vibh 203) ca avasesakilesÄ• kusalamÅ«lÄ
dukkhahetÅ«su vijjamÄ• nesu taá¹‡hÄ• va samudayasaccanti vuttÄ• ti veditabbaá¹ƒ.

iti samudayaniddesakathÄ• vaá¹‡á¹‡anÄ• .

nirodhaniddesakathÄ• vaá¹‡á¹‡anÄ•

<554> __tassÄ• yevÄ• _ti yadaggena taá¹‡hÄ• samudayasaccanti vuttÄ• , tadaggena tass
sati hi padhÄ• nahetunirodhe tadaÃ±Ã±ahetÅ« niruddhÄ• yeva hontÄ«ti byÄ• dhinimittavÅ«
viya hetunirodhena phalanirodhoti Ä• ha __ ``samudayanirodhena dukkhanirodhoâ€™â€™
yathÄ• vuttassa atthassa ekantikataá¹ƒ dasseti.

__anupaddave_ti pÄ• á¹‡akavijjhanasatthappahÄ• rÄ• diupaddavarahite. tato eva __daá¸·h
sÄ• khÄ• dichedanena __chinnopi. taá¹‡hÄ• nusaye_ti kÄ• marÄ• gabhavarÄ• gÄ• nusaye

yathÄ• sÄ«ho yenattani saro khitto, tattheva attano balaá¹ƒ dasseti, na sare, tathÄ• buddh
\Ne II 193/ paá¹-ipatti, na phale. yathÄ• pana sÄ• rameyyÄ• kenaci leá¸• á¸• uppahÄ• re di
leá¸• á¸• uá¹ƒ khÄ• danti, na \Be II 205/ pahÄ• radÄ• yake uá¹-á¹-hahanti, evaá¹ƒ aÃ±Ã±atit
nirodhetukÄ• mÄ• kÄ• yacchedamanuyuÃ±janti, na kilesanirodhananti imamatthaá¹ƒ dasse
``sÄ«hasamÄ• navuttinoâ€™â€™ _tiÄ• di vuttaá¹ƒ.

<555> virajjati palujjati chijjati samudayo etenÄ• ti __virÄ• go vuccati maggo_. virajjanaá¹ƒ
samucchindanaá¹ƒ __virÄ• goti pahÄ• naá¹ƒ vuccati. tasmÄ• _ti yasmÄ• pahÄ• napariyÄ•
ca, tasmÄ• . anusayasamugghÄ• tato aseso virÄ• go aseso nirodhoti sambandhanÄ«yaá¹ƒ
vadati __sabbÄ• neva etÄ• nÄ«_ti. yasmÄ• __nibbÄ• naá¹ƒ vuccati, _ na dukkhassa nirujjh
taá¹‡hÄ• ya asesavirÄ• ganirodhÄ• dipadÄ• nipi nibbÄ• navevacanÄ• nÄ«ti. vuttamevattha
panÄ• â€™â€™ _tiÄ• di. yathÄ• virÄ• gÄ• dipadÄ• ni nibbÄ• ne yujjanti, taá¹ƒdassanaá¹ƒ.
taá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena patvÄ• . __taá¹‡hÄ• virajjatÄ«_ti ariyam
taá¹‡hÄ• virajjÄ«yati. __nirujjhatÄ«_ti nirodhÄ«yati, tena virÄ• ganirodhasaddÄ• naá¹ƒ
adhikaraá¹‡asÄ• dhanatamÄ• ha. __tadevÄ• _ti nibbÄ• nameva. __cÄ• gÄ• dayo hontÄ«_t
vadati. __ ``kÄ• maguá¹‡Ä• layesÅ«â€™â€™ _ti potthakesu likhanti, ``kÄ• maguá¹‡Ä• layÄ
pÄ• á¹-ho.

<556> __tayida_ntiÄ• di na porÄ• á¹‡apÄ• á¹-ho, __saccatthadÄ«pane_ pana vuttaniyÄ• m
á¹-hapitaá¹ƒ. tathÄ• hi pubbe vuttÄ• nipi lakkhaá¹‡Ä• dÄ«ni punapi vuttÄ• ni. saá¹ƒsÄ• radu
nibbinnamÄ• nasassa assÄ• saá¹ƒ karonto viya hotÄ«ti __assÄ• sakaraá¹‡arasaá¹ƒ_.

rÄ• gÄ• disabbapapaÃ±cavÅ«pasamanimittatÄ• ya nippapaÃ±cataá¹ƒ paccupaá¹-á¹-hapetÄ
__nippapaÃ±capaccupaá¹-á¹-hÄ• naá¹ƒ_.

<557> __nattheva nibbÄ• na_nti yadi sÄ• maÃ±Ã±ato paá¹-iÃ±Ã±Ä• , attanÄ• adhippetani
Ä• pajjati, tathÄ• sati paá¹-iÃ±Ã±Ä• virodho. atha parÄ• bhimataá¹ƒ nibbÄ• naá¹ƒ pati, evaá
tato ca nissayÄ• siddho hetu. __anupalabbhanÄ«yato_ti kiá¹ƒ paccakkhato, udÄ• hu anumÄ
cakkhÄ• dÄ«hi anekantikatÄ• , dutiyasmiá¹ƒ paraá¹ƒ pati asiddho hetu. tenÄ• ha __ ``na, up
upalabbhanÄ«yatoâ€™â€™ _tiÄ• di. tattha yathÄ• cetopariyaÃ±Ä• á¹‡alÄ• bhino eva ariyÄ
lokuttaracittaá¹ƒ jÄ• nanti, tatthÄ• pi ca arahÄ• eva sabbesaá¹ƒ, na sabbe, evaá¹ƒ nibbÄ• n
II 194/ sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tasammÄ• paá¹-ipattibhÅ«tena upÄ• yena up
cetaá¹ƒ daá¹-á¹-habbaá¹ƒ, na payogavacanaá¹ƒ. taá¹ƒ parato Ä• vi bhavissati.

<558> __natthÄ«ti na vattabbaá¹ƒ, _ ariyehi upalabbhanÄ«yatoti adhippÄ• yo. saá¹ƒsÄ• ra
sammÄ• paá¹-ipattiyÄ• nibbÄ• naá¹ƒ adhigacchantÄ«ti sabbasamayasiddhoyaá¹ƒ nayo. tat
vadati __ ``paá¹-ipattiyÄ• vaÃ±cubhÄ• vÄ• pajjanatoâ€™â€™ _ti. tenÄ• ha __ ``asati hÄ«â
__sammÄ• diá¹-á¹-hipurejavÄ• yÄ• _ti sammÄ• diá¹-á¹-hipubbaá¹…gamÄ• ya. pubbaá¹…ga
tathÄ• hi sÄ• paá¹-hamaá¹ƒ desanÄ• ruá¸·hÄ• , na sabbapaá¹-hamaá¹ƒ uppajjanato. __na
vaÃ±jhÄ• , __nibbÄ• napÄ• panato_ nibbÄ• nassa sampÄ• pakato. tava matena pana nibbÄ
vaÃ±jhabhÄ• vo Ä• pajjatÄ«ti yojanÄ• . __abhÄ• vapÄ• pakattÄ• _ti sammÄ• paá¹-ipattiyÄ•
khandhÄ• naá¹ƒ abhÄ• vasampÄ• pakabhÄ• vato, na vaÃ±jhabhÄ• vÄ• pattÄ«ti ce vadeyyÄ
paá¹-ikkhepe. yaá¹ƒ tayÄ• ``abhÄ• vapÄ• pakattÄ• â€™â€™ ti vadantena khandhÄ• bhÄ•
paá¹-iÃ±Ã±Ä• taá¹ƒ, taá¹ƒ na. kasmÄ• ? __atÄ«tÄ• nÄ• gatÄ• bhÄ• vepi nibbÄ• nappattiyÄ
hi khandhÄ• na santÄ«ti tasmiá¹ƒ abhÄ• ve nibbÄ• naá¹ƒ adhigataá¹ƒ nÄ• ma siyÄ• , so pa
atÄ«tÄ• nÄ• gatÄ• nameva, atha kho vattamÄ• nÄ• nampÄ«ti tiyaddhagatÄ• naá¹ƒ sabbesa
nibbÄ• naá¹ƒ. na hi taá¹ƒ ekadesÄ• bhÄ• vo bhavituá¹ƒ yuttanti vattamÄ• nÄ• ce, na na sa
vattamÄ• nÄ• ti ``vattamÄ• nÄ• , na santi cÄ• â€™â€™ ti vippaá¹-isiddhametanti Ä• ha __ `
pajjanatoâ€™â€™ _ti.

kiÃ±ca bhiyyo --- yadi vattamÄ• nÄ• bhÄ• vo nibbÄ• naá¹ƒ, yadÄ• ariyamaggo vattati, tadÄ
khandhÄ• vattamÄ• nÄ• ti katvÄ• tadÄ• nibbÄ• nassa abhÄ• vo siyÄ• . tathÄ• ca sati ma
nibbÄ• nasacchikiriyÄ• ya abhÄ• vo Ä• pajjatÄ«ti dassento __ ``vattamÄ• na ... pe ... dosato
mayaá¹ƒ sabbesaá¹ƒyeva avattamÄ• natÄ• ya nibbÄ• naá¹ƒ vadÄ• ma. kiÃ±carahÄ«ti, __ta
__kilesÄ• naá¹ƒ avattamÄ• nattÄ• , _ tasmÄ• __na doso_ yathÄ• vuttadosÄ• bhÄ• voti? ya
avattamÄ• natÄ• saá¹…khÄ• to abhÄ• vo nibbÄ• naá¹ƒ, evaá¹ƒ sati ariyamaggassa niratth
maggakkhaá¹‡ato pubbepi tadabhÄ• vasiddhito. tenÄ• ha __ ``ariyamaggassÄ• â€™â€™ _
akÄ• raá¹‡ameta_nti yasmÄ• na nibbÄ• nassa anupalabbhanÄ«yatÄ• , abhÄ• vamattatÄ•
atÄ«tÄ• nÄ• gatÄ• bhÄ• ve nibbÄ• nÄ• dhigamo ca Ä• pajjati, vattamÄ• nÄ• naá¹ƒ abhÄ• v
pageva kilesÄ• naá¹ƒ avattamÄ• natÄ• , ariyamaggassa ca niratthakabhÄ• vÄ• patti, tasmÄ

abhÄ• vasÄ• dhanatthaá¹ƒ yadidaá¹ƒ ``anupalabbhanÄ«yato, abhÄ• vapÄ• pakattÄ• , tadÄ
avattamÄ• nattÄ• â€™â€™ ti ca kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, akÄ• raá¹‡ametaá¹ƒ, ayuttiresÄ• t

<559> __Ä• divacanato_ti __Ä• di_-saddena avasiá¹-á¹-haá¹ƒ jambukhÄ• dakasuttapadesa
aÃ±Ã±ampi asaá¹…khatÄ• ya dhÄ• tuyÄ• niddesapÄ• á¸·iá¹ƒ saá¹…gaá¹‡hÄ• ti. tathÄ• hi
Ä• vuso sÄ• riputta, vuccati, katamaá¹ƒ nu kho, Ä• vuso, nibbÄ• nanti? yo kho, Ä• vuso, rÄ•
mohakkhayo, idaá¹ƒ vuccati nibbÄ• naâ€™â€™ nti __jambukhÄ• dakasutte_ (SN b IV 314 /
asaá¹…khatÄ• dhÄ• tu? rÄ• gakkhayo dosakkhayo mohakkhayoâ€™â€™ ti (Vibh 184) __Ä
tatrÄ• yamattho --- nibbÄ• naá¹ƒ asaá¹…khatÄ• dhÄ• tu asaá¹…khatasabhÄ• vo dhammo.
khÄ«yanti, tasmÄ• rÄ• gakkhayo, dosakkhayo, mohakkhayoti ca vuccatÄ«ti. __Ä• gammÄ•
nibbinnassa visaá¹…khÄ• raninnassa gotrabhunÄ• vivaá¹-á¹-itamÄ• nasassa maggena sac
sacchikiriyamÄ• naÃ±hi taá¹ƒ adhigantvÄ• Ä• rammaá¹‡apaccayabhÅ«taÃ±ca paá¹-icca ac
tasmiá¹ƒ paramassÄ• sabhÄ• vena vinimuttasaá¹…khÄ• rassa paramagatibhÄ• vena ca pa
patiá¹-á¹-hÄ• ya khayasaá¹…khÄ• to maggo rÄ• gÄ• dayo khepetÄ«ti taá¹ƒsacchikaraá¹‡Ä•
anuppattinirodhagamanÄ• bhÄ• vÄ• taá¹ƒ Ä• gamma rÄ• gÄ• dayo khÄ«yantÄ«ti vuccanti.
sampaá¹-icchitabbaá¹ƒ, itarathÄ• yathÄ• rutavasena pÄ• á¸·iyÄ• atthe gayhamÄ• ne bahÅ
dassetuá¹ƒ __ ``arahattassÄ• pÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. arahattaÃ±hi aggaphalapamu
tassa rÄ• gÄ• dikhayamattatÄ• yuttÄ• . __tampi hi ... pe ... niddiá¹-á¹-haá¹ƒ_. tattha yathÄ•
khÄ«á¹‡ante uppannattÄ• arahattaá¹ƒ __ ``rÄ• gakkhayoâ€™â€™ _tiÄ• dinÄ• niddiá¹-á¹-h
evaá¹ƒ nibbÄ• naá¹ƒ Ä• gamma rÄ• gÄ• dayo khÄ«yantÄ«ti nibbÄ• naá¹ƒ ``rÄ• gakkhayoâ€
\Be II 208/ imassÄ• pi suttassa neyyatthatÄ• veditabbÄ• . nibbÄ• nassa rÄ• gÄ• dikkhayam
Ä• pajjantÄ«ti dassetuá¹ƒ __ ``kiÃ±ca bhiyyoâ€™â€™ _tiÄ• di Ä• raddhaá¹ƒ.

tattha __ittarakÄ• lÄ• dippattidosato_ti rÄ• gÄ• dÄ«naá¹ƒ khayamattatÄ• ya parittakÄ• latÄ
saá¹…khatalakkhaá¹‡atÄ• , payogena vinÄ• saraseneva adhigandhabbatÄ• , rÄ• gÄ• dÄ«h
dukkhatÄ• , anupasantatÄ• , bahubhÄ• vo, oá¸·Ä• rikatÄ• , gotrabhumaggÄ• naá¹ƒ anÄ• ra
evamÄ• didosÄ• pajjanato \Ne II 196/. rÄ• gasseva khayo __rÄ• gakkhayo, _ na dosÄ• dÄ«
dosakkhayÄ• dayopÄ«ti aÃ±Ã±o rÄ• gakkhayo, aÃ±Ã±o dosakkhayo, aÃ±Ã±o mohakkhayo
akusalamÅ«lÄ• naá¹ƒ khayabhÅ«tÄ• ni tÄ«á¹‡i nibbÄ• nÄ• ni, catunnaá¹ƒ upÄ• dÄ• nÄ• na
nÄ«varaá¹‡Ä• naá¹ƒ khaye paÃ±ca, channaá¹ƒ taá¹‡hÄ• kÄ• yÄ• naá¹ƒ khaye cha, sattann
satta, aá¹-á¹-hannaá¹ƒ micchattÄ• naá¹ƒ khaye aá¹-á¹-ha, navannaá¹ƒ taá¹‡hÄ• mÅ«lakÄ• n
dasannaá¹ƒ saá¹ƒyojanÄ• naá¹ƒ khaye dasa, diyaá¸• á¸• hakilesasahassassa khaye pÄ• á¹
bahÅ«ni nibbÄ• nÄ• ni honti. rÄ• gÄ• dikkhayo nÄ• ma andhabÄ• lÄ• nampi pÄ• kaá¹-o, an
dÄ«pimigamakkaá¹-Ä• dÄ«nampi suviÃ±Ã±eyyoti oá¸·Ä• rikaá¹ƒ nibbÄ• naá¹ƒ hoti. gotrabh
abhÄ• vato, maggakkhaá¹‡e ca akhÄ«á¹‡attÄ• , Ä• rammaá¹‡akaraá¹‡assa ca asambhavo
nibbÄ• nabhÄ• vato_ti sabbapariyosÄ• nassa rÄ• gÄ• dikkhayassa nibbÄ• nabhÄ• vato. ya
rÄ• gÄ• dÄ«naá¹ƒ pavatti na hoti, so ``ayaá¹ƒ nÄ• mÄ• â€™â€™ ti niyametabbo maggapha
Ä• rammaá¹‡abhÅ«to natthÄ«ti Ä• ha __ ``na tÄ• disassa khayassa abhÄ• vatoâ€™â€™ _t

kiÃ±ca bhiyyo --- yo pacchimabhavato tatiyattabhÄ• veyeva rÄ• gÄ• dÄ«su Ä• dÄ«navaá¹ƒ vikkhambhetvÄ• aparihÄ«najjhÄ• no kÄ• laá¹ƒ katvÄ• brahmalokaá¹ƒ upapanno, tattha yÄ idhÄ• gatopi kÄ• mesu vÄ«tarÄ• gova hutvÄ• pabbajitvÄ• arahattaá¹ƒ patto, yo ca paá¹-ha nibbinno te ca jhÄ• nena vikkhambhetvÄ• pacchimavaye arahattaá¹ƒ patto, tesaá¹ƒ rÄ• gÄ paá¹-á¹-hÄ• ya anuppajjanato nirodhasadisatÄ• ya anuppattiyeva nirodho. te nibbÄ• nappat honti, tasmÄ• na tÄ• disassa khayassa nibbÄ• nabhÄ• vo. tassÄ• pi ittarakÄ• latÄ• didosas ``bhÄ• vepi_ __cÄ• â€™â€™ _tiÄ• di \Be II 209/.

yadi ``khayoâ€™â€™ ti vacanato yato khayato paá¹-á¹-hÄ• ya rÄ• gÄ• dÄ«naá¹ƒ appavatti nibbÄ• naá¹ƒ maÃ±Ã±asi, evaá¹ƒ sati ``khaye Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«su (Dhs dukam ``khayoâ€™â€™ ti vuttattÄ• taduppattito paá¹-á¹-hÄ• ya ca rÄ• gÄ• dÄ«naá¹ƒ anuppattÄ«t nibbÄ• nabhÄ• vÄ• pattÄ«ti dassento __ ``ariyamaggassa cÄ• â€™â€™ _tiÄ• dimÄ• ha.

yathÄ• niruddhÄ• na santi, evaá¹ƒ anuppannÄ• pÄ«ti abhÄ• vasÄ• maÃ±Ã±ato nirodhasa nirodho __anuppattinirodho_. ayaÃ±hi maggena khepetabbÄ• kÄ• ro, yadidaá¹ƒ uppajjanÄ• anuppattidhammatÄ• pÄ• dananti ``khayoâ€™â€™ ti ca vuccatÄ«ti. taá¹ƒ itarakhayato vises ``anuppattinirodhasaá¹…khÄ• tassa pana khayassÄ• â€™â€™ _ti Ä• ha. anipphannatÄ• p __pariyÄ• yena upanissayattÄ• _ti vuttaá¹ƒ. anuppattinirodhakkhayakarassa hi maggassa Ä nibbÄ• naá¹ƒ atthato tassa upanissayo viyÄ• ti vattabbataá¹ƒ labhati. __tadupacÄ• renÄ• _t phalabhÅ«takhayavohÄ• rena. phalÅ«pacÄ• rena hi kÄ• raá¹‡aá¹ƒ voharÄ«yati yathÄ• ``Ä guá¸·oâ€™â€™ ti ca.

__assÄ• _ti nibbÄ• nassa. ``idampi kho á¹-hÄ• naá¹ƒ sududdasaâ€™â€™ ntiÄ• dinÄ• (DN I 172; Vin I 7-8) paccavekkhato bhagavato appossukkabhÄ• vÄ• vahanato. ``taÃ±hi te, mÄ• cakkhuá¹ƒ natthi, yena tvaá¹ƒ ariyena cakkhunÄ• Ä• rogyaá¹ƒ jÄ• neyyÄ• si, nibbÄ• naá¹ƒ II 218) vacanato ariyena cakkhunÄ• passitabbaá¹ƒ.

<560> yadi nibbÄ• naá¹ƒ nÄ• ma sabhÄ• vadhammo atthi sattasantÄ• napariyÄ• panno ca sabhÄ• viya sabbasÄ• dhÄ• raá¹‡Ä• na labbhatÄ«ti Ä• ha __ ``maggasamaá¹…ginÄ• pat _nti. ``asukassa sammÄ• sambuddhassa kÄ• le uppannaâ€™â€™ nti evaá¹ƒ purimÄ• ya ko __appabhavaá¹ƒ. maggabhÄ• ve_ti ariyamaggassa atthibhÄ• ve. __bhÄ• vato_ vijjamÄ• na

__aá¹‡uÄ• dÄ«na_nti aá¹‡upakatikÄ• lapurisÄ• dÄ«naá¹ƒ. __niccabhÄ• vÄ• pattÄ«_ti sass kÅ«á¹-aá¹-á¹-haniccatÄ• hi idhÄ• dhippetÄ• . __hetuno abhÄ• vÄ• _ti upapattiyÄ• sÄ• dha te_ aá¹‡uÄ• dayo. __nibbÄ• nassa_ \Be II 210/ __niccattÄ• _ti apekkhadhammattÄ• ti hetul ``aá¹‡uÄ• dÄ«naá¹ƒ asiddhattÄ• â€™â€™ _ti etena ``niccÄ• aá¹‡uÄ• dayoâ€™â€™ ti paá ca nissayÄ• siddho hetÅ«ti dasseti.

<561> __yathÄ• vuttayuttisabbhÄ• vato_ti ``appabhavattÄ• â€™â€™ ti attanÄ• vuttaá¹ƒ h
appabhavatÄ• cassa apaccayatÄ• ya daá¹-á¹-habbÄ• , tÄ• ya tassa purimÄ• ya koá¹-iyÄ•
``rÅ«pasabhÄ• vÄ• tikkamatoâ€™â€™ _ti etena yathÄ• rÅ«padhammÄ• naá¹ƒ ruppanasab
kalÄ• paso vuttiyÄ• padesasambandho ca sabhÄ• vo, evaá¹ƒ nibbÄ• nassa katthaci paá¹-i
natthÄ«ti dasseti. na hi nibbÄ• naá¹ƒ ``asukadisÄ• ya, asukadeseâ€™â€™ ti vÄ• niddisÄ«
appatiá¹-á¹-hamevÄ• ti.

__ ``asithila_ \Ne II 198/ __ ... pe ... gamanÄ«yatoâ€™â€™ _ti etena nibbÄ• nassa ariyÄ• n
paccakkhasiddhataá¹ƒ dasseti. __ ``sabbaÃ±Ã±uvacanatoâ€™â€™ _ti etena tadaÃ±Ã±esa
tadubhayena ``anupalabbhanÄ«yatoâ€™â€™ ti panassa hetuno asiddhataá¹ƒ dasseti. __pa
nÄ• vijjamÄ• naá¹ƒ_ vijjamÄ• namevÄ• ti yathÄ• raddhamatthaá¹ƒ nigametvÄ• tadatthasÄ•
``vuttaÃ±hetaâ€™â€™ _nti-. Ä• dimÄ• ha.

tattha ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khatanti (Ud 73; Nett 41) cattÄ• ripi padÄ• ni
aÃ±Ã±amaÃ±Ã±avevacanÄ• ni. atha vÄ• vedanÄ• dayo viya hetupaccayasamavÄ• yasaá¹
jÄ• taá¹ƒ na nibbattanti __ajÄ• taá¹ƒ_. kÄ• raá¹‡ena vinÄ• , sayameva ca na bhÅ«taá¹ƒ na
uppannanti __abhÅ«taá¹ƒ_. evaá¹ƒ ajÄ• tattÄ• , abhÅ«tattÄ• ca yena kenaci kÄ• raá¹‡ena
jÄ• tabhÅ«takatabhÄ• vo ca nÄ• ma rÅ«pÄ• dÄ«naá¹ƒ saá¹…khatadhammÄ• naá¹ƒ hoti, na
nibbÄ• nassÄ• ti dassanatthaá¹ƒ __ ``asaá¹…khataâ€™â€™ _nti vuttaá¹ƒ. paá¹-ilomato vÄ•
paccayehi katanti saá¹…khataá¹ƒ, tathÄ• na saá¹…khataá¹ƒ saá¹…khatalakkhaá¹‡arahitan
evaá¹ƒ anekehi kÄ• raá¹‡ehi nibbattitabhÄ• ve paá¹-isiddhe ``pakativÄ• dÄ«naá¹ƒ pakati viy
kÄ• raá¹‡ena etaá¹ƒ kataâ€™â€™ nti Ä• saá¹…kÄ• yaá¹ƒ kenaci na katanti dassanatthaá¹ƒ
vuttaá¹ƒ. evaá¹ƒ apaccayampi samÄ• naá¹ƒ ``sayameva nu kho idaá¹ƒ bhÅ«taá¹ƒ pÄ• tubh
Ä• saá¹…kÄ• yaá¹ƒ taá¹ƒ nivattanatthaá¹ƒ __ ``abhÅ«taâ€™â€™ _nti vuttaá¹ƒ. ayaÃ±cetas
asaá¹…khatÄ• katÄ• bhÅ«tabhÄ• vo sabbena sabbaá¹ƒ ajÄ• tidhammattÄ• ti dassetuá¹ƒ __

evamettha satthÄ• paramatthato nibbÄ• nassa atthibhÄ• vaá¹ƒ pavedesi. pavedento ca ``a
dhammassÄ• mÄ«â€™â€™ ti na attano Ä• á¹‡Ä• mattena pavedesi, apica kho pana padap
pavedesi. yathÄ• ha ---

``no cetaá¹ƒ, bhikkhave, abhavissa ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataá¹ƒ, nayid
katassa saá¹…khatassa nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yetha. yasmÄ• ca kho, bhikkhave, atthi
akataá¹ƒ asaá¹…khataá¹ƒ, tasmÄ• jÄ• tassa bhÅ«tassa katassa saá¹…khatassa nissaraá¹‡
(Ud 73; Nett 41).

tassattho \Ne II 199/ --- bhikkhave, yadi ajÄ• tÄ• disabhÄ• vÄ• asaá¹…khatÄ• dhÄ• tu na
loke jÄ• tÄ• disabhÄ• vassa rÅ«pÄ• dikkhandhapaÃ±cakasaá¹…khÄ• tassa saá¹…khatassa

anavasesavÅ«pasamo na paÃ±Ã±Ä• yeyya na upalabbheyya na sambhaveyya. nibbÄ• naÃ
pavattamÄ• nÄ• sammÄ• diá¹-á¹-hiÄ• dayo ariyamaggadhammÄ• anavasesaá¹ƒ saá¹ƒkile
sabbassÄ• pi vaá¹-á¹-adukkhassa apagamo nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati. evaá¹ƒ byatirek
atthibhÄ• vaá¹ƒ dassetvÄ• idÄ• ni anugamanavasenapi taá¹ƒ dassetvÄ• nigametuá¹ƒ __ ``
vuttaá¹ƒ. tassattho vuttanayeneva veditabbo.

ettha ca yasmÄ• ``appaccayÄ• dhammÄ• asaá¹…khatÄ• dhammÄ• (Dhs dukamÄ• tikÄ
tadÄ• yatanaá¹ƒ, yattha neva pathavÄ« (Ud 71). idampi kho á¹-hÄ• naá¹ƒ sududdasaá¹ƒ, ya
sabbasaá¹…khÄ• rasamatho sabbÅ«padhipaá¹-inissaggo (DN II 64, 67; MN II 337; SN a II 1
asaá¹…khataÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mi asaá¹…khatagÄ• miniÃ±ca paá
IV 366) anekehi suttapadehi ``atthi, bhikkhave, ajÄ• taâ€™â€™ nti (Ud 73; Nett 41) iminÄ•
nibbÄ• nadhÄ• tuyÄ• paramatthato sabbhÄ• vo sabbalokaá¹ƒ anukampamÄ• nena sammÄ
II 212/ yadipi kattha apaccakkhakÄ• rÄ«nampi sÄ• sane abhippasannÄ• naá¹ƒ viÃ±Ã±Å«na
pana paraneyyabuddhino puggalÄ• , tesaá¹ƒ vimativinodanatthaá¹ƒ ayamettha adhippÄ• ya
yuttivicÄ• raá¹‡Ä• .

yathÄ• pariÃ±Ã±eyyatÄ• ya sauttarÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ, rÅ«pÄ• naÃ±ca paá¹-ipakkha
nissaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati, evaá¹ƒ sabhÄ• vÄ• naá¹ƒ sabbesampi saá¹…khatadhammÄ
tabbidhurasabhÄ• vena nissaraá¹‡ena bhavitabbaá¹ƒ. yaÃ±ca taá¹ƒ nissaraá¹‡aá¹ƒ, sÄ• as
bhiyyo --- saá¹…khatadhammÄ• rammaá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ, apica anulomaÃ±Ä•
pajahati, na samucchedavasena pajahituá¹ƒ sakkoti. tathÄ• sammutisaccÄ• rammaá¹‡aá¹ƒ
Ã±Ä• á¹‡aá¹ƒ vikkhambhanavaseneva kilese pajahati, na samucchedavasena. iti saá¹…kha
sammutisaccÄ• rammaá¹‡assa ca Ã±Ä• á¹‡assa kilesÄ• naá¹ƒ samucchedappahÄ• ne asa
samucchedappahÄ• nakarassa ariyamaggaÃ±Ä• á¹‡assa tadubhayaviparÄ«tasabhÄ• vena
asaá¹…khatÄ• dhÄ• tu.

tathÄ• \Ne II 200/ ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ akataá¹ƒ asaá¹…khataâ€™â€™
evamÄ• di nibbÄ• nassa paramatthato atthibhÄ• vajotakavacanaá¹ƒ aviparÄ«tatthaá¹ƒ bhag
bhagavatÄ• bhÄ• sitaá¹ƒ, taá¹ƒ aviparÄ«tatthaá¹ƒ yathÄ• taá¹ƒ ``sabbe saá¹…khÄ• rÄ• a
dukkhÄ• , sabbe dhammÄ• anattÄ• â€™â€™ ti (MN I 353, 356; Dhp 277-279; Th 676-678;
katthaci visaye yathÄ• bhÅ«taparamatthavisayo upacÄ• ravuttisabbhÄ• vato. seyyathÄ• pi s
nayehi yuttitopi asaá¹…khatÄ• ya dhÄ• tuyÄ• paramatthato atthibhÄ• vo veditabbo.

aparo nayo --- yadi pana nibbÄ• naá¹ƒ abhÄ• vamattameva siyÄ• , tassa ``gambhÄ«ro dud
paá¹‡Ä«to atakkÄ• vacaro nipuá¹‡o paá¹‡á¸• itavedanÄ«yoâ€™â€™ ti (DN II 64, 67; MN II
7-8) gambhÄ«rÄ• ditÄ• , ``asaá¹…khataÃ±ca vo, bhikkhave, dhammaá¹ƒ desessÄ• mÄ«â€™
asaá¹…khatÄ• ditÄ• , ``abyÄ• katÄ• dhammÄ• apaccayÄ• dhammÄ• â€™â€™ tiÄ• dinÄ•
siyÄ• . na hi abhÄ• vassa \Be II 213/ koci sabhÄ• vo atthi, yena so gambhÄ«rÄ• saá¹…khat

viÃ±Ã±Ä• yeyya. abhÄ• vo hi abhÄ• vo eva, kuto tassa gambhÄ«rÄ• saá¹…khÄ• tÄ• dibhÄ•
sabbesaá¹ƒ kilesÄ• naá¹ƒ sabbasattasantÄ• nagatÄ• naá¹ƒ eko vÄ• bhaveyya aneko vÄ• .
sabbakilesÄ• bhÄ• vo kato, sacchikato cÄ• ti aÃ±Ã±assa, aÃ±Ã±esaÃ±ca maggÄ• naá¹ƒ ni
maggabahutÄ• , ekajjhaÃ±ca sabbasattÄ• naá¹ƒ nibbÄ• nÄ• dhigamo Ä• pajjati. siyÄ• pan
nibbÄ• nasaÃ±Ã±ito kilesÄ• bhÄ• vo, so pana na maggehi kÄ• tabbo, atha kho sacchikÄ• ta
maggassa niratthakatÄ• Ä• pajjati, kilesÄ• naá¹ƒ appahÄ• natoti ekopi maggo na siyÄ• . as
dukkhassa anupacchedanato kilesÄ• bhÄ• vasacchikiriyÄ• kimatthiyÄ• siyÄ• , atha pana n
santÄ• nagatasaá¹ƒyojanattayappahÄ• nÄ• dipaá¹-iniyatakiccatÄ• ya catÅ«su maggesu pÄ•
evaá¹ƒ sati sabhÄ• vapabhedena vinÄ• na bahubhÄ• voti so kilesakkhayapariyÄ• yena vut

yesaá¹ƒ abhÄ• vo, tappabhedena abhÄ• ve bhedopacÄ• roti ce? yesaá¹ƒ abhÄ• vo, tesaá¹
sabhÄ• vopacÄ• ropi siyÄ• . tathÄ• ca te saá¹ƒkilesasaá¹…khatatÄ• dito kilesasaá¹…khata
201/ siyuá¹ƒ. no ce te icchitÄ• , tappabhedena bhedopacÄ• ropi na icchitabbo. na ca pahoti
atthato bahubhÄ• vÄ• ya. na hi jalaá¹ƒ analanti upacaritaá¹ƒ dahati, pacati vÄ• . ekattapaÃ±
asabhÄ• vatÄ• ya na sahatÄ«ti na sakkÄ• vattuá¹ƒ natthibhÄ• vasÄ• maÃ±Ã±ato abhedav
pubbe vuttÄ• eva dosÄ• , bahubhÄ• ve pana sati vuttanayeneva siddhÄ• sabhÄ• vadhamm
bahubhÄ• vo viya bhÄ• vaá¹ƒ bhÄ• vopi bahubhÄ• vaá¹ƒ na byabhicareyyÄ• ti nibbÄ• nass
ce? na bahubhÄ• vasseva abhÄ• vappasaá¹…gato. yadi hi yathÄ• kakkhaá¸·atÄ• bhÄ• va
kakkhaá¸·ataá¹ƒ na byabhicareyya. evaá¹ƒ sati sabbesaá¹ƒ bhÄ• vÄ• naá¹ƒ pathavÄ«bhÄ•
bahubhÄ• vo, tasmÄ• lokavohÄ• rÄ• naá¹ƒ vicittatÄ• ya yadipi bahutÄ• bhÄ• vÄ• pekkhÄ•
bahutÄ• pekkhÄ• ti na bhÄ• vassa sato nibbÄ• nassa bahubhÄ• vo ``ekÄ• niá¹-á¹-hÄ• \Be
niá¹-á¹-hÄ• â€™â€™ ti vacanato. ekasmiá¹ƒyeva ca dassanabhÄ• vanÄ• dvayaá¹ƒ sambha

parinibbutÄ• naá¹ƒ paccekaá¹ƒ nibbÄ• nabhÄ• ve sattasantÄ• naniyataá¹ƒ nÄ• ma nibbÄ•
saá¹…khatatÄ• didosÄ• nativattiyeva, kilesappahÄ• naá¹ƒ vÄ• maggakiccaá¹ƒ kilesÄ• naá¹
na maggabahutÄ• kiccantarassa kattabbassa abhÄ• vato. maggabahubhÄ• vo ca maggehi
dhamme indriyÄ• naá¹ƒ apÄ• á¹-avapÄ• á¹-avapÄ• á¹-avatarapÄ• á¹-avatamabhÄ• vena sa
pahÄ• nabhedena hotÄ«ti nibbÄ• nassa sabhÄ• vadhammatte eva siyÄ• . abhÄ• vopi ca kil
sakiccakatÄ• ya kÄ• tabbo eva siyÄ• , na sacchikÄ• tabbo. ko hi sabhÄ• vo abhÄ• vassa? y
ce nibbÄ• naá¹ƒ ekeneva maggena sabbakilesÄ• naá¹ƒ abhÄ• vo eko abhinno kÄ• tabbo Ä
catubbidhabhÄ• ve nibbÄ• nassa catubbidhabhÄ• vappasaá¹…go, nibbÄ• navisesappasaá¹
maggakiccassa ekattena maggabahutÄ• siyÄ• . bahubhÄ• ve pana tesaá¹ƒ so vuttanayena
sacchikiriyÄ• visesatoti siddhÄ• nibbÄ• nassa sabhÄ• vadhammatÄ• . khayÄ• dhigantabba
ti vuttaá¹ƒ. ``khaye Ã±Ä• á¹‡aâ€™â€™ nti (Dhs dukamÄ• tikÄ• 142; 1382) hi vacanato ariy
cetaá¹ƒ adhigantabbaá¹ƒ sacchikÄ• tabbaá¹ƒ, tasmÄ• ``khayoâ€™â€™ ti vuttanti.

iti nirodhaniddesakathÄ• vaá¹‡á¹‡anÄ• .

magganiddesakathÄ• vaá¹‡á¹‡anÄ•

<562> __aá¹-á¹-ha_ \Ne II 202/ __dhammÄ• _ti ``katamaá¹ƒ dukkhanirodhagÄ• minÄ« paá
nti Ä• rabhitvÄ• ``sammÄ• diá¹-á¹-hÄ«â€™â€™ tiÄ• dinÄ• __pÄ• á¸·iyaá¹ƒ_ (Vibh 205)
dukkhanirodhagÄ• minipaá¹-ipadÄ• niddese Ä• gatÄ• , tameva ca pÄ• á¸·iá¹ƒ Ä• netvÄ• uc
sammÄ• diá¹-á¹-hiÄ• dayo aá¹-á¹-ha dhammÄ• atthato pakÄ• sitÄ• , na maggasaccaniddes
atthato pakÄ• sitÄ• , kimatthiyaá¹ƒ pana idha kathananti Ä• ha __ ``idha panÄ• â€™â€™ _t
``ekakkhaá¹‡e pavattamÄ• nÄ• naâ€™â€™ _nti idaá¹ƒ lokiyakusalacittuppÄ• desu viratiyo
II 215/ hontÄ«ti katvÄ• vuttaá¹ƒ. sesamaggadhammÄ• pana tatthÄ• pi ekajjhaá¹ƒ uppajjan
__visesÄ• vabodhanattha_nti paá¹-ipakkhasamugghÄ• tÄ• dipavattiÄ• kÄ• ravisesassa ava
maggakathÄ• parato Ä• vi bhavissatÄ«ti Ä• ha __ ``saá¹…khepatoâ€™â€™ _ti. __catusac
paá¹-ipannassÄ• _ti yathÄ• catusaccÄ• bhisamayo hoti, evaá¹ƒ sabbaso pubbabhÄ• gapaá
paripÅ«raá¹‡avasena paá¹-ipannassa. ariyamaggasaá¹…khÄ• tassa yogassa sabbhÄ• vato
avijjÄ• nusayasamugghÄ• te tadekaá¹-á¹-hakilesÄ• naá¹ƒ lesopi nÄ• vasissati, vijjÄ• ya pan
ujuvipaccanÄ«kadhammoti dassanatthaá¹ƒ __ ``avijjÄ• nusayasamugghÄ• takaâ€™â€™ _n
micchÄ• saá¹…kappÄ• diggahaá¹‡epi eseva nayo. __dhÄ• tuppakÄ• sanarasÄ• _ti parama
catusaccavibhÄ• vanakiccÄ• ti attho. maggadhammÄ• naá¹ƒ paá¹-ipakkhavidhamanÄ• kÄ•
upaá¹-á¹-hÄ• tÄ«ti avijjÄ• nusayasamugghÄ• takataá¹ƒ sammÄ• diá¹-á¹-hiyÄ• vatvÄ• pi
__avijjandhakÄ• raviddhaá¹ƒsanapaccupaá¹-á¹-hÄ• natÄ• _ vuttÄ• .

__tathÄ• sampannadiá¹-á¹-hino_ti yathÄ• avijjÄ• nusayasamugghÄ• to hoti, tathÄ• magg
sampannadiá¹-á¹-hino. evaÃ±hi catusaccapaá¹-ivedhÄ• ya paá¹-ipannassa yoginoti imamatt
upasaá¹ƒharati. nibbÄ• nÄ• rammaá¹‡atÄ• pana taá¹ƒsampayuttavacaneneva bodhitÄ• .
__micchÄ• saá¹…kappanighÄ• taka_nti kÄ• masaá¹…kappÄ• dimicchÄ• saá¹…kappasamu
nibbÄ• nÄ• rammaá¹‡e maggacittassa samuppÄ• davasena pavattanato appanÄ• kicco.

__tathÄ• passato vitakkayato cÄ• _ti vuttappakÄ• rÄ• ya sammÄ• diá¹-á¹-hiyÄ• passato, n
sammÄ• saá¹…kappena cittaá¹ƒ abhiniropayato. __vacÄ«duccaritasamugghÄ• tikÄ• _ti cat
vacÄ«duccaritassa samucchedikÄ• . musÄ• vÄ• dÄ• dÄ«naá¹ƒ visaá¹ƒvÄ• danÄ• dikiccatÄ
apariggÄ• hakÄ• naá¹ƒ \Ne II 203/ paá¹-ipakkhabhÄ• vato siniddhabhÄ• vena sampayuttad
pariggÄ• hakasabhÄ• vÄ• sammÄ• vÄ• cÄ• ti Ä• ha __ ``sÄ• pariggahalakkhaá¹‡Ä• â€™â
kattabbaá¹ƒ samuá¹-á¹-hÄ• peti, sayaÃ±ca samuá¹-á¹-hahanaá¹ƒ ghaá¹-anaá¹ƒ hotÄ«ti sam
viratipi samuá¹-á¹-hÄ• nasabhÄ• vÄ• vuttÄ• . sampayuttadhammÄ• naá¹ƒ vÄ• ukkhipanaá
kÄ• yikakiriyÄ• ya bhÄ• rukkhipanaá¹ƒ viya.

__assÄ• _ti yogino. tasmiá¹ƒ sati visujjhanato __visuddhibhÅ«tÄ• _. jÄ«vamÄ• nassa satta
sampayuttadhammÄ• naá¹ƒ vÄ• suddhi __vodÄ• naá¹ƒ, _ Ä• jÄ«vasseva vÄ• jÄ«vitindriya

Ã±Ä• yÄ• jÄ«vassa abuddhapaá¹-ikuá¹-á¹-hÄ• ya sammÄ• jÄ«vikÄ• ya pavattihetutÄ• ya __
imassa hi pavattito paá¹-á¹-hÄ• ya micchÄ• jÄ«vo na pavattatÄ«ti.

sabbÄ• kusalaviddhaá¹ƒsakopi sammÄ• vÄ• yÄ• mo ujupaá¹-ipakkhadassanavasena __ko
saá¹ƒkilesapakkhatopi tassa paggaá¹‡hanaá¹ƒ __paggaho_. kÄ• yÄ• dÄ«su subhÄ• diÄ• k
subhasaÃ±Ã±Ä• dipubbaá¹…gamÄ• akusalakkhandhÄ• micchÄ• sati, tassÄ• viddhaá¹ƒsa
asammoso_ti sammosaviddhaá¹ƒsanato tappaá¹-ipakkho. Ä• rammaá¹‡assa yathÄ• sabhÄ
__upaá¹-á¹-hÄ• naá¹ƒ_. ``Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ ti, ``satÄ• rakkhena ce
vacanato visesato sati kusalacittassa Ä• rakkhÄ• ti Ä• ha __ ``satiyÄ• saá¹ƒrakkhiyamÄ• na

<563> __saccaÃ±Ä• á¹‡assÄ• _ti saccÄ• ni Ä• rabbha pavattanakaÃ±Ä• á¹‡assa, na paá¹-
sakideva bujjhati, atha kho punappunaá¹ƒ uppajjanato anu anu bodho anubodho,
anussavÄ• kÄ• raparivitakkadiá¹-á¹-hinijjhÄ• nakkhantianugato vÄ• bodho anubodho, tadev
__anubodhaÃ±Ä• á¹‡aá¹ƒ_. na hi taá¹ƒ paccakkhato bujjhati, anussavÄ• divasena pana kap
__kiccato_ti parijÄ• nanÄ• dito. taá¹ƒkiccakaraá¹‡eneva hi pariÃ±Ã±eyyÄ• dÄ«ni viya tÄ• ni
honti. vivaá¹-á¹-Ä• nupassanÄ• ya hi saá¹…khÄ• rehi patilÄ«yamÄ• namÄ• nasassa uppajja
visaá¹…khÄ• raá¹ƒ dukkhanissaraá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• dukkhaá¹ƒ paricchinda
pajahati, nirodhaÃ±ca sacchikaroti phusati. Ä• dicco viya pabhÄ• ya sammÄ• saá¹…kappÄ•
taá¹ƒ maggaá¹ƒ bhÄ• veti, na ca saá¹…khÄ• re amuÃ±citvÄ• pavattamÄ• nena Ã±Ä• á¹‡en
sakkÄ• nimittapavattehi avuá¹-á¹-hitattÄ• . tasmÄ• etÄ• ni kiccÄ• ni karontaá¹ƒ taá¹ƒ Ã±Ä•
vibhÄ• veti \Ne II 204/ tattha sammohanivattanenÄ• ti __ ``cattÄ• ripi saccÄ• ni paá¹-ivijjhat
vuttaá¹ƒ, ekapaá¹-ivedhenÄ• ti adhippÄ• yo.

__dukkhasamudayampi so passatÄ«_ti kÄ• lantaradassanaá¹ƒ sandhÄ• ya vuttanti ce? na
dukkhaá¹ƒ passati, dukkhasamudayampi so passatÄ«â€™â€™ tiÄ• dinÄ• (SN c V 1100) e
aÃ±Ã±attayadassitÄ• vicÄ• raá¹‡Ä• yaá¹ƒ taá¹ƒsÄ• dhanatthaá¹ƒ Ä• yasmatÄ• \Be II 217/
__suttassa_ Ä• nÄ«tattÄ• , paccekaÃ±ca saccesu dissamÄ• nesu aÃ±Ã±attayadassanassa
anupubbÄ• bhisamaye purimadiá¹-á¹-hassa pacchÄ• adassanato samudayÄ• didassino du
siyÄ• . yojitÄ• ca sÄ• ``yo dukkhasamudayaá¹ƒ passati, dukkhampi so passatÄ«â€™â€™
__lokiyaá¹ƒ_ saccaÃ±Ä• á¹‡aá¹ƒ. __tattha_ lokiyaÃ±Ä• á¹‡e. pariyuá¹-á¹-hÄ• nasaá¹…khÄ•
__pariyuá¹-á¹-hÄ• nÄ• bhibhavo, _ tassa vasena. suddhasaá¹…khÄ• rapuÃ±jamattadassan
sakkÄ• yadiá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ nivatteti. ``lokasamudayaá¹ƒ kho, kaccÄ• na, yath
sammappaÃ±Ã±Ä• ya passato yÄ• loke natthitÄ• , sÄ• na hotÄ«â€™â€™ ti (SN a II 15) va
hetuphalapabandhÄ• vicchedadassanato pariyuá¹-á¹-hÄ• nÄ• bhibhavavasena pavattamÄ•
nivatteti. ``lokanirodhaá¹ƒ kho ... pe ... passato yÄ• loke atthitÄ• , sÄ• na hotÄ«â€™â€™ ti
vacanato nirodhadassanaá¹ƒ hetunirodhÄ• phalanirodhadassanato sassatadiá¹-á¹-hiá¹ƒ niv
paccakkhadassanato maggadassanaá¹ƒ ``natthi attakÄ• re, natthi parakÄ• re, natthi purisak
(DN I 168) akiriyadiá¹-á¹-hiá¹ƒ pajahati. ``natthi hetu, natthi paccayo sattÄ• naá¹ƒ saá¹ƒkiles

appaccayÄ• sattÄ• saá¹ƒkilissanti, natthi hetu ... pe ... visuddhiyÄ• , ahetÅ« appaccayÄ• s
visujjhantÄ«â€™â€™ tiÄ• dikÄ• (DN I 168; MN II 101, 227; SN b III 212) ahetukadiá¹-á¹-hi
akiriyÄ• diá¹-á¹-higgahaá¹‡eneva gahitÄ• ti daá¹-á¹-habbÄ• . sÄ• pi hi visuddhimaggadassa
Ã±Ä• á¹‡aá¹ƒ samudayaphalassa dukkhassa addhuvÄ• dibhÄ• vaá¹ƒ passatÄ«ti __phale vi

issaro lokaá¹ƒ pavatteti sajjeti nivatteti saá¹ƒharatÄ«ti __issarakÄ• raá¹‡ino_ vadanti. padhA
bhavati, tattheva ca patilÄ«yatÄ«ti __padhÄ• nakÄ• raá¹‡ino_.

``kÄ• lo \Ne II 205/ karoti bhÅ«tÄ• ni, kÄ• lo saá¹ƒharatÄ« pajÄ• .

kÄ• lo sutte jÄ• garati, kÄ• lo hi duratikkamoâ€™â€™ ti || ---

__kÄ• lavÄ• dino_. kaá¹‡á¹-akassa tikhiá¹‡abhÄ• vo viya, kapiá¹-á¹-haphalÄ• dÄ«naá¹ƒ par
migapakkhisarÄ«sapÄ• dÄ«naá¹ƒ vicittatÄ• viya ca sabhÄ• veneva loko sambhoti, vibhoti c
Ä• di_-saddena aá¹‡Å«hi \Be II 218/ loko pavattati, sabbaá¹ƒ pubbekatahetu, loko niyato
acchejjasuttÄ• vutÄ• bhejjamaá¹‡isadiso, na ettha kassaci purisakÄ• roti __niyativÄ• dino_.

``yadicchÄ• ya pavattanti, yadicchÄ• ya nivattare.

yadicchÄ• ya sukhaá¹ƒ dukkhaá¹ƒ, tasmÄ• yÄ• dicchakÄ« pajÄ• â€™â€™ ti || ---

__yadicchÄ• vÄ• dino, _ ye __adhiccasamuppattivÄ• dino_ti ca vuccanti. evamÄ• diakÄ• ra
daá¹-á¹-habbo. rÄ• mudakaÄ• á¸·Ä• rÄ• dÄ«naá¹ƒ viya, arÅ«paloke nigaá¹‡á¹-hÄ• naá¹ƒ vi
apavaggo mokkhoti gahaá¹‡aá¹ƒ __apavaggagÄ• ho. Ä• di_-saddena padhÄ• nassa appav
sakattani avaá¹-á¹-hÄ• naá¹ƒ, brahmunÄ• salokatÄ• , samÄ«patÄ• , saá¹ƒyogo, diá¹-á¹-hac
evamÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. ettha ca __padhÄ• nassa appavatti_ ma
anabhibyatti vÄ• . ``ahamaÃ±Ã±o, pakati aÃ±Ã±Ä• â€™â€™ ti evaá¹ƒ pavattapakatipurisan
attasukhadukkhamohesu avibhÄ• gaggahaá¹‡e kira nivattite vuttanayena padhÄ• naá¹ƒ nap
kÄ• pilÄ• . __guá¹‡aviyuttassÄ• _ti buddhisukhadukkhaicchÄ• dosappayattadhammÄ• dhar
attaguá¹‡ehi viyuttassÄ• ti kaá¹‡Ä• damatÄ• nusÄ• rino. __salokatÄ• _ brahmunÄ• samÄ•
samÄ«pappavattitÄ• . __saá¹ƒyogo_ tena ekÄ«bhÄ• vÅ«pagamanaá¹ƒ. ``indriyatappanaput
apavaggo natthÄ«â€™â€™ ti gahetvÄ• tathÄ• pavattanaá¹ƒ __kÄ• masukhallikÄ• nuyogo
anasanakesaluÃ±canÄ• ditapacariyÄ• ya naggasÄ«lagosÄ«lakukkurasÄ«lÄ• dÄ«hi ca attap
__attakilamatho_.

svÄ• yaá¹ƒ sabbo micchÄ• gÄ• ho saccaÃ±Ä• á¹‡e sati patiá¹-á¹-haá¹ƒ na labhatÄ«ti vuttan
__ ``loke lokappabhaveâ€™â€™ _ti gÄ• thamÄ• hÄ• ti.

Ã±Ä• á¹‡akiccato vinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<564> __sesÄ• _ \Be II 219/ \Ne II 206/ __sabbadhammÄ• _ti sesÄ• ekÄ• sÄ«ti lokiyadha
dvÄ• dasasu Ä• yatanesu kÄ• mabhavavibhavataá¹‡hÄ• vasena dvÄ• dasatikÄ• __chattiá
khuddakavatthuvibhaá¹…ge vÄ• Ä• gatanayena kÄ• lavibhÄ• gaá¹ƒ anÄ• masitvÄ• vuttÄ•
aá¹-á¹-hasataá¹ƒ honti. __asammissa_nti ekakattÄ• kenaci asammissaá¹ƒ, kuto tadantoga
vÄ«maá¹ƒsiddhipÄ• dÄ• dÄ«naá¹ƒ bodhipakkhiyÄ• naá¹ƒ satipi kiccanÄ• natte atthato ekat
saá¹…gahoti sammÄ• diá¹-á¹-himukhena tadantogadhatÄ• vuttÄ• .

__tayo nekkhammavitakkÄ• dayo_ti lokiyakkhaá¹‡e alobhamettÄ• karuá¹‡Ä• sampayogava
lobhabyÄ• pÄ• davihiá¹ƒsÄ• samucchedanavasena tayoti ekopi vutto. esa nayo __sammÄ•
appicchatÄ• santuá¹-á¹-hitÄ• naá¹ƒ pana bhÄ• ve sammÄ• Ä• jÄ«vasambhavato tena tesaá
bhavantarepi jÄ«vitahetupi ariyehi avÄ«tikkamanÄ«yattÄ• __ariyakantÄ• naá¹ƒ_ sammÄ• v
gahaá¹‡ena yena saddhÄ• hatthena tÄ• ni gahetabbÄ• ni, so saddhÄ• hattho gahito eva ho
saddhindriyasaddhÄ• balÄ• ni tattha antogadhÄ• ni vuttÄ• ni. chando pana saddhÄ• nuguá
chandiddhipÄ• dassÄ• pi tadantogadhatÄ• vuttÄ• . __tesaá¹ƒ atthitÄ• yÄ• _ti
saddhindriyasaddhÄ• balachandiddhipÄ• dÄ• naá¹ƒ atthitÄ• ya sÄ«lassa atthibhÄ• vato tivi
gahitÄ• ti tattha antogadhÄ• . __cittasamÄ• dhÄ«_ti cittiddhipÄ• daá¹ƒ vadati. ``cittaá¹ƒ paÃ
bhÄ• vayaâ€™â€™ nti (SN a I 23, 192; Peá¹- 22; Mil II 1.9) hi cittamukhena samÄ• dhi vutt
cittampi vattabbataá¹ƒ arahati. cittiddhipÄ• dabhÄ• vanÄ• ya pana samÄ• dhipi adhimatto h
vÄ«maá¹ƒsiddhipÄ• dÄ• divacanaá¹ƒ viya cittiddhipÄ• doti avatvÄ• idha ``cittasamÄ• dhÄ«
``pÄ«timanassa kÄ• yo passambhati, passaddhakÄ• yo sukhaá¹ƒ vedeti, sukhino cittaá¹ƒ sa
I 466; III 359; SN c V 376; AN a III 96; c 1I 12) vacanato samÄ• dhiupakÄ• rÄ• __pÄ«tipass
samÄ• dhiggahaá¹‡ena gahitÄ• . upekkhÄ• pana samÄ• dhiupakÄ• rakato, taá¹ƒsadisakic
etesaá¹ƒ antogadhatÄ• daá¹-á¹-habbÄ• .

antogadhÄ• naá¹ƒ pabhedavinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<565> __bhÄ• ro_ \Be II 220/ __viya dukkhasaccaá¹ƒ_ vighÄ• takattÄ• , saá¹ƒharaá¹‡Ä«ya
attho. __bhÄ• rÄ• dÄ• namiva_ tattha tattha bhave uppajjanakavighÄ• tassa hetubhÄ• vato
pavattidukkhavÅ«pasamabhÄ• vato \Ne II 207/. __rogo viya, dubbhikkhamiva_ ca bÄ• dhak
viya, dubbuá¹-á¹-hi viya_ ca pabhavalakkhaá¹‡attÄ• . __dubbuá¹-á¹-hÄ«_ti ca avassanaá¹ƒ
__rogavÅ«pasamo viya, subhikkhamiva_ ca santilakkhaá¹‡attÄ• , sukhabhÄ• vato. ``nibbÄ•
sukhaâ€™â€™ nti (Dhp 203-204) hi vuttaá¹ƒ. __bhesajjamiva, suvuá¹-á¹-hi viya_ ca dukkha
tassa ca apagamÅ«pÄ• yabhÄ• vato. niyyÄ• nalakkhaá¹‡aÃ±hi maggasaccaá¹ƒ. aniá¹-á¹-ha
sÄ• saá¹…kasappaá¹-ibhayato ca dukkhaá¹ƒ verivisarukkhabhayaorimatÄ«rÅ«pamaá¹ƒ. __
paccatthikabhÄ• vo vÄ• . __verasamugghÄ• to_ veravÅ«pasamo mettÄ• . __verasamugghÄ

upamÄ• to vinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<566> __esa nayo samudayÄ• dÄ«sÅ«_ti atthi cettha samudayo, na ariyasaccaá¹ƒ, atthi a
samudayo, atthi samudayo ceva ariyasaccaÃ±ca, atthi neva samudayo na ariyasaccanti. se
nayo. __na ariyasaccaá¹ƒ_ pariÃ±Ã±eyyapahÄ• tabbÄ• saá¹…khataniyyÄ• nabhÄ• vÄ• bh
ariyasaccadvaya_nti samudayamaggasaccadvayamÄ• ha. __siyÄ• dukkhaá¹ƒ_ saá¹…khÄ
``aniccatoâ€™â€™ _ti. __tathattenÄ• _ti tathasabhÄ• vena, pariÃ±Ã±eyyabhÄ• venÄ• ti att
ariyasaccadvayaá¹ƒ ``siyÄ• dukkhaá¹ƒ, na ariyasaccaá¹ƒ, siyÄ• ariyasaccaá¹ƒ, na dukkha
dasseti. ariyasaccasaddaparÄ• hi dukkhÄ• disaddÄ• pariÃ±Ã±eyyÄ• dibhÄ• vaá¹ƒ vadanti
ariyasaccasaddÄ• napekkhaá¹ƒ dukkhasaddaá¹ƒ sandhÄ• ya maggasampayuttasÄ• maÃ±
Ä• dipadasaá¹…gaho vutto, ariyasaccasaddÄ• pekkhaá¹ƒ pana sandhÄ• ya catutthapadasa

__sabbÄ• kÄ• renÄ• _ti sabbappakÄ• rena. yathÄ• maggasampayuttadhammÄ• dayo eka
sabbaá¹…gayogena dukkhatÄ• ya ceva ariyasaccatÄ• ya cÄ• ti attho. ``upÄ• dÄ• nakkhan
taá¹‡hÄ• yapi saá¹…gaho siyÄ• ti taá¹ƒnivattanatthaá¹ƒ __ ``aÃ±Ã±atra taá¹‡hÄ• yÄ• â€™â
visuá¹ƒ ariyasaccabhÄ• vato. samudayÄ• dÄ«su avasesakilesÄ• dayo pabhavaá¹-á¹-hena s
suttantasaá¹ƒvaá¹‡á¹‡anÄ• ayanti katvÄ• \Be II 221/. nirodho ariyasaccaá¹ƒ, na samudayo
ariyasaccadvayaá¹ƒ siyÄ• samudayo attano phalassa paccayaá¹-á¹-hena, na pana yassa p
brahmacariyaá¹ƒ vussati tathattena, sabbÄ• kÄ• rena pana taá¹‡hÄ• samudayo ceva ariyas
maggasampayuttadhammÄ• , sÄ• maÃ±Ã±aphalÄ• ni ca yassa pahÄ• nÄ• ya bhagavati bra
neva samudayo, na ariyasaccaá¹ƒ. saá¹…khÄ• ranirodho, nirodhasamÄ• patti ca nirodho, n
\Ne II 208/ ariyasaccaá¹ƒ, na nirodho. itaraá¹ƒ pana ariyasaccadvayaá¹ƒ siyÄ• nirodho
khaá¹‡anirodhasabbhÄ• vato, na pana yassa sacchikiriyÄ• ya bhagavati brahmacariyaá¹ƒ v
sabbÄ• kÄ• rena pana asaá¹…khatÄ• dhÄ• tu nirodho ceva ariyasaccaÃ±ca. sesaá¹ƒ vutta
aÃ±Ã±Ä• ni maggÄ• ni maggo, na ariyasaccaá¹ƒ. nirodho ariyasaccaá¹ƒ, na maggo. itaraá¹
maggo bhavagÄ• minipaá¹-ipadÄ• bhÄ• vato, na pana yassa bhÄ• vanÄ• ya bhagavati brah
sabbÄ• kÄ• rena pana nirodhagÄ• minipaá¹-ipadÄ• maggo ceva ariyasaccaÃ±ca. sesaá¹ƒ

catukkato vinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<567> __suÃ±Ã±Ä• nÄ«_ti vedakÄ• dÄ«hi bÄ• hirakaparikappitehÄ«ti adhippÄ• yo. dukkha
vedakarahitaá¹ƒ, kevalaá¹ƒ pana tasmiá¹ƒ attano paccayehi pavattamÄ• ne dukkhaá¹ƒ vede
hoti. esa nayo itaresupi.

``dukkhamevÄ• â€™â€™ ti avadhÄ• raá¹‡ena nivattitamatthaá¹ƒ dassetuá¹ƒ __ ``na koci c
vuttaá¹ƒ. __kiriyÄ• va vijjatÄ«_ti samudayasaccaá¹ƒ sandhÄ• ya vadati. purimasaccadvayas
vipÄ• kavaá¹-á¹-akammavaá¹-á¹-asaá¹…gahato kÄ• rakassa vÄ• dukkhasaccasabhÄ• vam
kÄ• rakarahitÄ• kevalaá¹ƒ attano paccayehi tÄ• ya pavattamÄ• nÄ• ya dukkhasaÃ±Ã±ite d

karotÄ«ti vohÄ• ramattaá¹ƒ hoti. nibbutagamakesupi eseva nayo. ``maggo atthÄ«â€™â€™
``maggamatthÄ«â€™â€™ _ti okÄ• rassa abhÄ• vo katoti daá¹-á¹-habbaá¹ƒ. __gamako_ti n

kilesÄ• sucipaggharaá¹‡aá¹-á¹-hena sÄ• savatÄ• __asubhatÄ• _ti katvÄ• anÄ• savattÄ•
dukkhÄ• dÄ«naá¹ƒ pariyÄ• yena samudayÄ• dibhÄ• vo ca atthi \Be II 222/, na pana nirodha
dukkhÄ• dibhÄ• voti nirodhÄ• vasesattayÄ• naá¹ƒ na aÃ±Ã±amaÃ±Ã±asamaá¹…gitÄ• ti Ä•
vÄ• â€™â€™ _tiÄ• di.

__samudaye dukkhassÄ• bhÄ• vato_ti ponobhavikÄ• ya taá¹‡hÄ• ya punabbhavassa abhÄ
pakativÄ• dÄ«naá¹ƒ vikÄ• rÄ• avikÄ• ribhÄ• vato, pubbe patipalÄ«nÄ• ca pakatibhÄ• vene
samudayasampayuttampi dukkhaá¹ƒ samudayabhÄ• vena tiá¹-á¹-hatÄ«ti Ä• ha ``samudaye
\Ne II 209/. magge ca nirodhassa abhÄ• vatoti sambandho. yathÄ• avibhattehi vikÄ• rehi
mahÄ• haá¹…kÄ• ratammattavisesindriyabhÅ«tavisesehi pakatibhÄ• veneva á¹-hitehi pakat
pakativÄ• dÄ«hi, evaá¹ƒ na phalena sagabbho hetÅ«ti attho. __ ``dukkhasamudayÄ• naá¹ƒ
asamavÄ• yÄ• â€™â€™ _ti etaá¹ƒ vivaranto Ä• ha __ ``na hetusamavetaá¹ƒ hetuphalaâ€™
tantÅ«su paá¹-o, kapÄ• lesu ghaá¹-o, bÄ«raá¹‡esu kaá¹-o dvÄ«su aá¹‡Å«su dviaá¹‡ukaâ€™
vuddhivohÄ• rajanako avisuá¹ƒ siddhÄ• naá¹ƒ sambandho samavÄ• yo, tena samavÄ• yen
dviaá¹‡ukaá¹ƒ phalaá¹ƒ samavetaá¹ƒ ekÄ«bhÅ«tamiva sambaddhaá¹ƒ, tÄ«su aá¹‡Å«su tiaá
mahÄ• pathavÄ«mahÄ• udakamahÄ• aggimahÄ• vÄ• takkhandhapariyantaá¹ƒ phalaá¹ƒ att
__samavÄ• yavÄ• dino_ vadanti. evaá¹ƒ pana vadantehi aparimÄ• á¹‡esu kÄ• raá¹‡esu ma
phalaá¹ƒ samavetaá¹ƒ attano antogadhehi kÄ• raá¹‡ehi sagabbhaá¹ƒ asuÃ±Ã±anti vuttaá¹ƒ
samavÄ• yÄ• bhÄ• vÄ• phale hetu natthÄ«ti hetusuÃ±Ã±aá¹ƒ phalanti attho.

suÃ±Ã±ato vinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti magganiddesakathÄ• vaá¹‡á¹‡anÄ• .

ekavidhÄ• divinicchayakathÄ• vaá¹‡á¹‡anÄ•

<568> __pavattibhÄ• vato_ti saá¹ƒsÄ• rassa pavattibhÄ• vato. __catuÄ• hÄ• rabhedato_ti
catuÄ• hÄ• rappaccayavisesato. etena cattÄ• ro kabaá¸·Ä«kÄ• rÄ• diÄ• hÄ• ravisese, ajjho
saá¸·Ä• yatana, avijjÄ• , abhisaá¹…khÄ• rasaá¹…khÄ• te tappaccayabhÅ«tadhammavisese
223/, ojaá¹-á¹-hamakarÅ«pa, vedanÄ• , paá¹-isandhiviÃ±Ã±Ä• á¹‡a, nÄ• marÅ«pasaá¹…kh
ca.

__pavattakabhÄ• vato_ pavattidukkhassa. __rÅ«pÄ• bhinandanÄ• dibhedo_ rÅ«pakkhandh
rÅ«pÄ• rammaá¹‡Ä• divasenÄ• pÄ«ti vadanti. rÅ«pataá¹‡hÄ• dÄ«naá¹ƒ paccekaá¹ƒ anekal
_ tesaá¹ƒ __bhedato_.

upÄ• dÄ• nehi upÄ• dÄ«yatÄ«ti upÄ• di, upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ. tannissaraá¹
vÅ«pasamo taá¹ƒsantÄ«ti katvÄ• tassa yÄ• va pacchimaá¹ƒ cittaá¹ƒ, tÄ• va sesataá¹ƒ, tato
\Ne II 210/ upÄ• dÄ• ya __saupÄ• disesanibbÄ• nadhÄ• tu, nirupÄ• disesanibbÄ• nadhÄ• t
yathÄ• cÄ• yaá¹ƒ bhedo vohÄ• rato, evamitarepÄ«ti te katipaye dassetuá¹ƒ __ ``tividhoâ€™
aÃ±Ã±athÄ• ekassa sato nibbÄ• nassa kuto bhedoti.

__samathavipassanÄ• bhedato_ti ettha sammÄ• diá¹-á¹-hisammÄ• saá¹…kappÄ• vipassa
sÄ«lampi hi samathassa upakÄ• rakattÄ• samathaggahaá¹‡ena gayhatÄ«ti tesaá¹ƒ adhipp
vasena laddho maggo samatho vipassanÄ• ti Ä• gamanavasena vuttoti daá¹-á¹-habbo. __a
__sappadesattÄ• _ti sÄ«lakkhandhÄ• dÄ«naá¹ƒ ekadesattÄ• ti attho. ekadeso hi padissati a
apadisÄ«yatÄ«ti padeso, attano samudÄ• yaá¹ƒ pati saha padesenÄ• ti __sappadeso_ti vu
dhammÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ• 9), sÄ«lakkhandhÄ• dayo ca sabbalokiyalokutta
ariyamaggo lokuttaro evÄ• ti tadekadeso hoti.

__sajÄ• tito_ti samÄ• najÄ• tito, vacÄ«duccaritaviratiÄ• dibhedesu samÄ• nÄ• ya sÄ«lajÄ•

__onatasahÄ• yo viya vÄ• yÄ• mo_ paggahakiccasÄ• maÃ±Ã±ato. __aá¹ƒsakÅ«á¹-aá¹ƒ da
apilÄ• panavasena niccalabhÄ• vakaraá¹‡asÄ• maÃ±Ã±ato. __sajÄ• tito_ti savitakkasavicÄ
samÄ• dhijÄ• tiyÄ• ti attho. __kiriyato_ti samÄ• dhianurÅ«pakiriyato. tato eva hi ``cattÄ• ro s
samÄ• dhinimittÄ• , cattÄ• ro sammappadhÄ• nÄ• \Be II 224/ samÄ• dhiparikkhÄ• rÄ• â€™
sativÄ• yÄ• mÄ• naá¹ƒ samÄ• dhissa nimittaparikkhÄ• rabhÄ• vo vutto.

__Ä• koá¹-entena viyÄ• _ti ``aniccaá¹ƒ aniccaâ€™â€™ ntiÄ• dinÄ• paÃ±Ã±Ä• kiccasadise
koá¹-entena viya, ``aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-henÄ• â€™â€™ tiÄ•
__parivattentena_ viya ca Ä• dÄ• ya Å«hitvÄ• dinnameva paÃ±Ã±Ä• paá¹-ivijjhati. dvinnaá
paccayabhÄ• vena sammÄ• saá¹…kappassa purimakÄ• lassa viya niddeso kato. __sajÄ• ti
ntiÄ• dÄ«su (SN c V 8) samÄ• nÄ• ya paÃ±Ã±Ä• jÄ• tiyÄ• . __kiriyato_ti ettha paÃ±Ã±Ä• sa
``kiriyÄ• â€™â€™ ti vuttaá¹ƒ, pubbe pana samÄ• dhiupakÄ• rakaá¹ƒ tadanurÅ«pakiccanti a

``sabbaá¹ƒ \Ne II 211/, bhikkhave, abhiÃ±Ã±eyyaâ€™â€™ nti (SN b IV 46) vacanato cattÄ•
paccakkhato Ã±Ä• tabbÄ• ni, abhivisiá¹-á¹-hena vÄ• Ã±Ä• á¹‡ena Ã±Ä• tabbÄ• nÄ«ti __ab

<569> __aÃ±Ã±amaÃ±Ã±aá¹ƒ sabhÄ• gÄ• nÄ«_ti aÃ±Ã±amaÃ±Ã±asamÄ• nabhÄ• gÄ• ni

__durabhisambhavatara_nti abhisambhavituá¹ƒ sÄ• dhetuá¹ƒ asakkuá¹‡eyyataraá¹ƒ, sattiv
attho. __asana_nti kaá¹‡á¸• aá¹ƒ. __atipÄ• teyyÄ• _ti khipeyya. __koá¹-iyÄ• _ti kaá¹‡á¸• as
__koá¹-i_nti vÄ• lasseva koá¹-iá¹ƒ. __paá¹-ivijjheyyÄ• _ti paá¹-imukhabhÄ• vena vijjheyya.

bÄ• dhakapabhavasantiniyyÄ• nalakkhaá¹‡ehi vavatthÄ• naá¹ƒ __salakkhaá¹‡avavatthÄ• n
gambhÄ«rattÄ• _ti oá¸·Ä• rikÄ• dukkhasamudayÄ• . tiracchÄ• nagatÄ• nampi hi dukkhaá¹ƒ
pÄ• kaá¹-o. pÄ«á¸·anÄ• diÄ• yÅ«hanÄ• divasena pana ``idaá¹ƒ dukkhaá¹ƒ, idamassa kÄ• n
ogÄ• hituá¹ƒ asakkuá¹‡eyyattÄ• __gambhÄ«rÄ• _. saá¹‡hasukhumadhammattÄ• nirodhan
__gambhÄ«raá¹-á¹-hena duravagÄ• hÄ• _. teneva uppanne magge natthi nirodhamaggÄ• n
maggena adhigantabbattÄ• tassa phalanti apadisÄ«yatÄ«ti Ä• ha __ ``phalÄ• padesatoâ€™
``dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 719). maggopi nirod
``hetÅ«â€™â€™ ti \Be II 225/ apadisÄ«yatÄ«ti Ä• ha __ ``hetuapadesatoâ€™â€™ _ti. vutta
``dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• â€™â

__iti evaá¹ƒ pakÄ• rehÄ«_ti iti vijaÃ±Ã±Ä• ti sambandho. tattha itisaddena vijÄ• nanakkama
pakÄ• rehÄ«_ti evaá¹ƒ-saddena vijÄ• nanakÄ• raá¹‡abhÅ«tena eva.

sabhÄ• gavisabhÄ• gatovinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

indriyasaccaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti soá¸·asamapariccheda vaá¹‡á¹‡anÄ• .

17. paÃ±Ã±Ä• bhÅ«miniddesavaá¹‡á¹‡anÄ•

paá¹-iccasamuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<570> __imissÄ• _ \Be II 226/ \Ne II 212/ __paÃ±Ã±Ä• yÄ• _ti imissÄ• yathÄ• dhigatÄ• ya
__bhÅ«mibhÅ«tesÅ«_ti pavattiá¹-á¹-hÄ• nabhÅ«tesu. kÄ• maÃ±cÄ• yaá¹ƒ
paá¹-iccasamuppÄ• dapaá¹-iccasamuppannasamaÃ±Ã±Ä• pitÄ• puttasamaÃ±Ã±Ä• viya a
pana yathÄ• kkamaá¹ƒ vavatthitÄ• vÄ• ti __ ``paá¹-iccasamuppÄ• do cevÄ• â€™â€™ _tiÄ•
__Ä• disaddenÄ• _ti ``paá¹-iccasamuppÄ• dÄ• dibhedÄ• â€™â€™ ti ettha vuttaÄ• disadden
saá¹ƒvaá¹‡á¹‡anÄ• vasenÄ• ti adhippÄ• yo. tenÄ• ha __ ``tesaá¹ƒ vaá¹‡á¹‡anÄ• kkamo an

__avijjÄ• dayo dhammÄ• paá¹-iccasamuppÄ• do, _ na samuppattimattaá¹ƒ. svÄ• yamatth
veditabboti dassento __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• diá¹ƒ vatvÄ• paá¹-iccasamuppanne
``jarÄ• maraá¹‡Ä• dayo panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. kasmÄ• panettha anuloma
dassitÄ• , paá¹-ilomato paá¹-iccasamuppannÄ• dhammÄ• ti? yato te paccayato uppannÄ•
samanantaradassanatthaá¹ƒ.

na niccaá¹ƒ na sassatanti __aniccaá¹ƒ_. samecca sambhÅ«ya paccayehi katanti __saá¹…

paccayÄ• rahaá¹ƒ paccayaá¹ƒ nissÄ• ya sahitameva uppannanti __paá¹-iccasamuppannaá
__khayadhammaá¹ƒ_. vayanasabhÄ• vaá¹ƒ __vayadhammaá¹ƒ_. virajjanasabhÄ• vaá¹ƒ pa
__virÄ• gadhammaá¹ƒ_. nirujjhanasabhÄ• vaá¹ƒ __nirodhadhammaá¹ƒ_. sesaá¹ƒ yadettha
Ä• vi bhavissati.

<571> __etthÄ• _ti etesu yathÄ• vuttesu suttapadesu. __saá¹…khepo_ti atthasaá¹…khepo

__jÄ• tipaccayÄ• _ti jÄ• tisaá¹…khÄ• tÄ• paccayÄ• . hetumhi nissakkavacanaá¹ƒ. __á¹-hit
yÄ• yaá¹ƒ jarÄ• maraá¹‡assa idappaccayatÄ• ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ n
sÄ• \Ne II 213/ tathÄ• gatÄ• naá¹ƒ uppÄ• dato pubbe, uddhaÃ±ca aviÃ±Ã±Ä• yamÄ• no, m
tathÄ• gatehi uppÄ• dito, atha kho sambhavantassa jarÄ• maraá¹‡assa sabbakÄ• laá¹ƒ jÄ•
á¹-hitÄ• eva. kevalaá¹ƒ pana sayambhÅ«Ã±Ä• á¹‡ena \Be II 227/ abhisambujjhanato, ``aya
adhigatoâ€™â€™ ti pavedanato ca tathÄ• gato ``dhammassÄ• mÄ«â€™â€™ ti vuccati na
vuttaá¹ƒ ``á¹-hitÄ• va sÄ• dhÄ• tÅ«â€™â€™ ti. sÄ• eva __jÄ• tipaccayÄ• jarÄ• maraá¹‡a
vipallÄ• sÄ• bhÄ• vato evaá¹ƒ avabujjhamÄ• nassa etassa sabhÄ• vassa, hetuno vÄ• tathe
__dhammaá¹-á¹-hitatÄ• _. jÄ• ti vÄ• jarÄ• maraá¹‡assa uppÄ• daá¹-á¹-hiti
pavattaÄ• yÅ«hanasaá¹ƒyogapalibodhasamudayahetupaccayaá¹-á¹-hitÄ«ti taduppÄ• dÄ• d
``dhammaá¹-á¹-hitatÄ• â€™â€™ _ti phalaá¹ƒ patisÄ• matthiyato hetumeva vadati.

atha vÄ• dhÄ• rÄ«yati paccayehÄ«ti dhammo, tiá¹-á¹-hati tattha tadÄ• yattavuttitÄ• ya pha
dhammassa á¹-hiti __dhammaá¹-á¹-hiti. dhammo_ti vÄ• kÄ• raá¹‡aá¹ƒ, paccayoti attho. dh
dhammato ca aÃ±Ã±o sabhÄ• vo natthÄ«ti __dhammaá¹-á¹-hiti, _ paccayo. tenÄ• ha ``pacc
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 45). dhammaá¹-á¹-hiti eva __dhammaá¹-
``jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti imassa sabhÄ• vassa, hetuno vÄ• aÃ±Ã±ath
jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti viÃ±Ã±Ä• yamÄ• nassa tabbhÄ• vÄ• bhÄ• vato
__dhammaniyÄ• matÄ• _. phalassa vÄ• jarÄ• maraá¹‡assa jÄ• tiyÄ• sati sambhavo dham
__dhammaá¹-á¹-hitatÄ• _. asati asambhavo dhamme niyatatÄ• ti __dhammaniyÄ• matÄ• _t
vibhÄ• veti. __taá¹ƒ_ ``á¹-hitÄ• va sÄ• dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• (SN a II 20) vuttaá¹ƒ i
__abhisambujjhati_ paccakkhakaraá¹‡ena abhimukhaá¹ƒ bujjhati yÄ• thÄ• vato paá¹-ivijjhat
tassa vevacanaá¹ƒ. Ä• dito kathento __Ä• cikkhati, _ uddisatÄ«ti attho. tameva uddesaá¹ƒ p
__deseti_. yathÄ• uddiá¹-á¹-hamatthaá¹ƒ niddisanavasena pakÄ• rehi Ã±Ä• pentÄ• __paÃ±
patiá¹-á¹-hapento __paá¹-á¹-hapeti_. yathÄ• niddiá¹-á¹-hamatthaá¹ƒ paá¹-iniddisanavasena
_ vivaá¹-aÃ±hi vibhattaÃ±ca atthaá¹ƒ hetudhÄ• raá¹‡adassanehi pÄ• kaá¹-aá¹ƒ karonto __u
uttÄ• nÄ«karonto tathÄ• paccakkhabhÅ«taá¹ƒ katvÄ• nigamanavasena __passathÄ• ti cÄ•

<572> __paccayalakkhaá¹‡o_ti paccayabhÄ• valakkhaá¹‡o, paccayoti vÄ• lakkhitabbo. pa
anubandhÄ• panakiccatÄ• ya __dukkhÄ• nubandhanaraso_. nibbÄ• nagÄ• mimaggassa up
__kummaggapaccupaá¹-á¹-hÄ• no_.

__so_ \Be II 228/ __panÄ• yaá¹ƒ_ paá¹-iccasamuppÄ• do. yÄ• vattakehi paccayehi yaá¹ƒ p
avikaleheva tehi tassa uppatti, tadaÃ±Ã±ena ca tassa payojanaá¹ƒ natthÄ«ti Ä• ha __ ``anÅ
_ti. yathÄ• taá¹ƒ cakkhurÅ«pÄ• lokamanasikÄ• rehi cakkhuviÃ±Ã±Ä• á¹‡assa, etena taá¹ƒt
tassÄ• paccayasÄ• maggiyÄ• tapparatÄ• __tathatÄ• _ti dasseti. __sÄ• maggi_nti samodh
__asambhavÄ• bhÄ• vato_ti anuppajjanassa abhÄ• vato. paccayasÄ• maggiyaÃ±hi sati anu
siyÄ• . __aÃ±Ã±adhammappaccayehÄ«_ti aÃ±Ã±assa phaladhammassa paccayehi. __aÃ±
aÃ±Ã±assa phaladhammassa anuppajjanato. na hi kadÄ• ci cakkhurÅ«pÄ• lokamanasikÄ•
sambhavo atthi, yadi siyÄ• , tassÄ• sÄ• maggiyÄ• aÃ±Ã±athatÄ• nÄ• ma siyÄ• , na cetaá
``anaÃ±Ã±athatÄ• â€™â€™ _ti vuttaá¹ƒ. __paccayato_ti paccayabhÄ• vato. __paccayasam
nayo.

<573> __idappaccayÄ• eva idappaccayatÄ• _ti __tÄ• _-saddena padaá¹ƒ vaá¸• á¸• hitaá¹
yathÄ• devo eva devatÄ• ti. __idappaccayÄ• naá¹ƒ vÄ• samÅ«ho idappaccayatÄ• _ti sam
yathÄ• ``janÄ• naá¹ƒ samÅ«ho janatÄ• â€™â€™ ti. nanu ca ``atthi idappaccayÄ• jarÄ• ma
satÄ• , Ä• nanda, atthÄ«tissa vacanÄ«yaá¹ƒ. kiá¹ƒ paccayÄ• jarÄ• maraá¹‡anti iti ce vadey
jarÄ• maraá¹‡anti iccassa vacanÄ«yaâ€™â€™ nti (DN II 96) jÄ• tisaddapaccayasaddasam
kiá¹ƒ-saddena idaá¹ƒsaddassa samÄ• nÄ• dhikaraá¹‡atÄ• dassanato idappaccayasaddass
na hettha ``imassa paccayÄ• idappaccayÄ• â€™â€™ ti jarÄ• maraá¹‡assa, aÃ±Ã±assa vÄ
jarÄ• maraá¹‡asambhavapucchÄ• sambhavati viditabhÄ• vato, asambhavato ca, jarÄ• mar
sambhavati. paccaya-saddena ca samÄ• nÄ• dhikaraá¹‡atÄ• ya idaá¹ƒ-saddassa imasmÄ•
yujjati. sÄ• ca samÄ• nÄ• dhikaraá¹‡atÄ• bÄ• hiratthasamÄ• sepi labbhati. tato ca aÃ±Ã±a
kammadhÄ• rayasamÄ• so labbhati.

sÄ• mivacanasamÄ• se pana samÄ• nÄ• dhikaraá¹‡atÄ• natthÄ«ti na kathaÃ±ci kammadh
nayidamevaá¹ƒ vacanicchantarabhÄ• vato. paá¹-iccasamuppÄ• davacanicchÄ• hesÄ• ``id
paá¹-iccasamuppÄ• doâ€™â€™ ti ettha. ``atthi idappaccayÄ• \Be II 229/ jarÄ• maraá¹‡aâ€
jarÄ• maraá¹‡assa paccayamattaparipucchÄ• , tasmÄ• yathÄ• idaá¹ƒ-saddassa paá¹-icca
pucchitabbapaccayavisesanatÄ• ca hoti, tathÄ• samÄ• savikappo ettha, tattha ca kÄ• tabb
samÄ• santaradassanaá¹ƒ sÄ• mivacanasamÄ• sabÄ• dhakaá¹ƒ. kasmÄ• panetthÄ• pi kar
hetuppabhavÄ• naá¹ƒ hetu paá¹-iccasamuppÄ• doti imassatthassa kammadhÄ• rayasamÄ•
paccayÄ• nurÅ«passa anurÅ«po paccayo idappaccayoâ€™â€™ ti imassa ca atthassa icchi
idaá¹ƒ-saddena gahito attho, so ``atthi idappaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti ettha jarÄ
gahitoti idaá¹ƒ-saddo paá¹-iccasamuppannato abhassitvÄ• aÃ±Ã±Ä• sambhavato paccaye
tattha kammadhÄ• rayasamÄ• so. ettha pana idaá¹ƒ-saddassa tato pariccajanakÄ• raá¹‡aá
sÄ• mivacanasamÄ• so eva. evampi na idappaccayo eva idappaccayabhÄ• vo bhavituá¹ƒ y
paá¹-iccasamuppÄ• datÄ• nupapattÄ«ti? nÄ• yaá¹ƒ doso atthantarÄ• bhÄ• vatoti vuttovÄ• y

atha vÄ• pana hotu idappaccayabhÄ• vo idappaccayatÄ• ti. __bhÄ• vo_ti cettha avinÄ• bh
satvaá¹ƒ. tathÄ• hi idappaccaya-saddo jÄ• tiÄ• dÄ«su niruá¸·ho. taÃ±ca idappaccayasatvaá
aÃ±Ã±aá¹ƒ natthi. yadi aÃ±Ã±aá¹ƒ siyÄ• , taá¹ƒ avijjamÄ• naá¹ƒ siyÄ• . na hi satÄ• aÃ±Ã±
atha satvaá¹ƒ saá¹ƒ nÄ• ma, yassa sato bhÄ• vo, taá¹ƒ asaá¹ƒ nÄ• ma siyÄ• . na hi taá¹ƒ s
satvato aÃ±Ã±attÄ• , tasmÄ• sato bhÄ• vo satvanti niddeso na yujjati. na ca saá¹ƒ-samban
hoti, pageva saá¹ƒ-sambandhena. asati ca saditiggahaá¹‡aá¹ƒ viparÄ«taggÄ• hoti na gahaá
sadisakappanÄ• yaÃ±ca mÄ• á¹‡avakassa sÄ«habhÄ• vo viya na asato saá¹ƒ-sabhÄ• vatÄ
yathÄ• vuttaá¹ƒ satvaá¹ƒ, na asatvaá¹ƒ. nÄ• pi yassa taá¹ƒ satvaá¹ƒ, tadasaá¹ƒ, tasmÄ• id
idappaccayasarÅ«paá¹ƒ sabhÄ• vantarehi vinivattabhÄ• vadassanatthaá¹ƒ imassÄ• yanti vi
vuttanti na idappaccayatÄ• ya paá¹-iccasamuppÄ• dabhÄ• vÄ• sambhavo.

paá¹-icca samuppajjati etasmÄ• ti paá¹-iccasamuppÄ• doti tassÄ• pi hetuatthabhÄ• vato jÄ
hetubhÄ• vavÄ• cakatÄ• ya hetupadhÄ• natÄ• yojetabbÄ• hetuppabhavÄ• naá¹ƒ hetu paá
230/. tathÄ• hi ``dasabalasamannÄ• gato, bhikkhave, tathÄ• gato catÅ«hi vesÄ• rajjehi \Ne
Ä• sabhaá¹ƒ á¹-hÄ• naá¹ƒ paá¹-ijÄ• nÄ• ti, parisÄ• su sÄ«hanÄ• daá¹ƒ nadati, brahmacakka
sati idaá¹ƒ hoti yÄ• va `evametassa kevalassa dukkhakkhandhassa nirodho hotÄ«â€™â€™
anena __sÄ«hanÄ• dasuttena_ pakÄ• sito evamattho. ``kiá¹ƒ vÄ• dÄ« panÄ• yasmato satth
puá¹-á¹-hena Ä• yasmatÄ• __assaji_ttherena ---

``ye dhammÄ• hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato Ä• ha.

tesaÃ±ca yo nirodho, evaá¹ƒvÄ• dÄ« mahÄ• samaá¹‡oâ€™â€™ ti || (Vin I 60; Ap thera I 1.2

vutto. tena viÃ±Ã±Ä• yati hetuppabhavÄ• naá¹ƒ hetu paá¹-iccasamuppÄ• doti. sesamettha v
bhavissati.

<574> __paá¹-iccÄ• _ti taá¹ƒ taá¹ƒ kÄ• raá¹‡aá¹ƒ nissÄ• ya. __sammÄ• _ti aviparÄ«taá¹ƒ a
uppÄ• doti katvÄ• . niccato hi kÄ• raá¹‡ato phalassa uppÄ• do viparÄ«to. tenÄ• ha __ ``titth
nirapekkhoâ€™â€™ _ti. ``uppÄ• do paÃ±Ã±Ä• yatÄ«â€™â€™ ti (SN b III 38; AN a III 47; K
vuttasaá¹…khatalakkhaá¹‡ato aÃ±Ã±o ``paccayato khaá¹‡atoâ€™â€™ ti ettha vuttapaccay
uppÄ• doti tesaá¹ƒ adhippÄ• yo. yaá¹ƒ sandhÄ• ya te ``jÄ• tiÄ• dÄ«naá¹ƒ hetavo jÄ• tiÄ• da
tesaá¹ƒ matimattaá¹ƒ, nibbattilakkhaá¹‡avinimuttassa tÄ• disassa kassaci abhÄ• vato. tenÄ
yujjatÄ«â€™â€™ _tiÄ• di. __gambhÄ«ranayÄ• sambhavato_ti gambhÄ«rÄ• naá¹ƒ nayÄ• na
__saddabhedato_ti saddavinÄ• sato saddÄ• yogato. __suttaá¹ƒ natthi_ ``paá¹-iccasamuppÄ
desessÄ• mÄ«â€™â€™ tiÄ• disuttapadehi (SN a II 1, 20) uppÄ• damattassa appakÄ• sitatt
heá¹-á¹-hÄ• dassito idÄ• nipi dassÄ«yati. __taá¹ƒ_ uppÄ• damattaá¹ƒ. __viharÄ• mi_ tasmi
paá¹-hamÄ• bhisambuddhakÄ• leti adhippÄ• yo. __viharÄ• mÄ«_ti vÄ• kÄ• lavipallÄ• sena
__tatrÄ• _ti tasmiá¹ƒ padesavihÄ• re. __paccayÄ• kÄ• radassanenÄ• _ti yenÄ• kÄ• rena pa

paccayo hoti, so paccayÄ• kÄ• ro paccayabhÄ• vo, tassa dassanena. idha pana vedanÄ• n
tenÄ• ha \Be II 231/ __ ``micchÄ• diá¹-á¹-hipaccayÄ• pi vedayitaâ€™â€™ _ntiÄ• di. vedanÄ
passantena vuttavihÄ• ro paá¹-iccasamuppÄ• dassa ekadesameva passato vihÄ• roti \Ne II
jÄ• to, anantanayasamantapaá¹-á¹-hÄ• namanasikÄ• ro paá¹-hamÄ• bhisambuddhavihÄ• ro
paccayÄ• kÄ• radassananti eke. __padesavihÄ• rasuttavirodho Ä• pajjati_ tassa vedanÄ• n
paccayadhammamanasikÄ• ravibhÄ• vanato.

loko samudeti etasmÄ• ti __lokasamudayo, _ avijjÄ• diko paccayagaá¹‡o, na lokasamuday
``anulomapaá¹-iccasamuppÄ• doâ€™â€™ _ti. __natthitÄ• _ti sabbaso abhÄ• vo, naranvaya
natthitÄ• sahacaraá¹‡ato pana ucchedadiá¹-á¹-hi natthitÄ• ti adhippetÄ• . __paccayÄ• nupa
avicchedo. yathÄ• hi atÄ«tahetupaÃ±cakasannissayena etarahiphalapaÃ±cakaá¹ƒ viya het
etarahihetupaÃ±cakasannissayena Ä• yatiá¹ƒphalapaÃ±cakampi bhavissati. tenÄ• ha __ ``p
phalÄ• nuparamatoâ€™â€™ _ti.

__taá¹ƒ_ gambhÄ«rattaá¹ƒ __uppÄ• damatte natthi_ asabhÄ• vadhammattÄ• . ekattanayÄ
labbhamÄ• nato uppÄ• damatte kathaÃ±cipi na labbheyyunti Ä• ha __ ``nayacatukkaá¹ƒ up
_ti.

<575> __samÄ• ne kattarÄ«_ti ekasmiá¹ƒyeva kattari uppajjanakiriyÄ• ya yo kattÄ• , tasmi
paccayanakiriyÄ• ya ca kattubhÅ«teti attho. yathÄ• ``nhatvÄ• bhuÃ±jati, bhutvÄ• sayatÄ«
``pubbakÄ• leâ€™â€™ _ti idaÃ±ca tvÄ• saddantÄ• naá¹ƒ padÄ• naá¹ƒ yebhuyyena purima
vuttaá¹ƒ, na idha paá¹-iccasaddassa purimakÄ• latthattÄ• . evaÃ±hi ``cakkhuá¹ƒ paá¹-iccÄ•
nidassanavacanaá¹ƒ nidassitabbena saá¹ƒsandeyya. atha vÄ• kÄ• maÃ±cettha ubhinnaá¹ƒ
uppajjanakiriyÄ• ya pubbe paccayanakiriyÄ• ya asambhavato, tathÄ• pi phalakiriyÄ• ya hetu
voharituá¹ƒ yuttÄ• . evamettha hetuphalavavatthÄ• naá¹ƒ supÄ• kaá¹-aá¹ƒ hotÄ«ti upacÄ• n
gahetvÄ• vuttaá¹ƒ __ ``pubbakÄ• leâ€™â€™ _ti. __atthasiddhikaro_ti vÄ• kyatthapaá¹-iviÃ
paá¹-iccasamuppÄ• doti hi ettha vÄ• kyatthÄ• vabodho idha atthasiddhÄ«ti adhippeto. __pa
paá¹-iccasaddo uppÄ• dasaddena vuccamÄ• nassa \Be II 232/ samÄ• nassa ``kattu abhÄ•
yojetabbaá¹ƒ. ayaÃ±hettha attho ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä
(MN I 204, 400; III 421, 425-426; SN a II 43-44; II 4.60; Kv 465) paccayanakiriyÄ• ya, uppajj
viÃ±Ã±Ä• á¹‡ameva kattÄ• ti samÄ• nakattukatÄ• labbhati.

``paá¹-iccasamuppÄ• doâ€™â€™ ti \Ne II 218/ ettha pana uppÄ• dasaddassa bhÄ• vasÄ•
samÄ• nakattulakkhaá¹‡o saddappayogo na sambhavatÄ«ti. tenÄ• ha __ ``saddabhedaá¹ƒ
apasaddappayogo hotÄ«ti attho. na cettha parÄ• varayogo (pÄ• á¹‡inÄ« III 4.20) ``appatvÄ•
atikkamma pabbataá¹ƒ nadÄ«â€™â€™ tiÄ• dÄ«su viya, nÄ• pi lakkhaá¹‡ahetuÄ• dipayogo
hoti, ghataá¹ƒ pivitvÄ• balaá¹ƒ jÄ• yate, `dhaâ€™ nti katvÄ• daá¹‡á¸• o patitoâ€™â€™ tiÄ
saddabhedo. na hi hatthatale Ä• malakaá¹ƒ viya sabbaÃ±Ã±eyyaá¹ƒ paccakkhaá¹ƒ katvÄ•

vacane akkharacintakÄ• naá¹ƒ vippalÄ• po avasaraá¹ƒ labhati. labhatu, vÄ• kyatthena sado
gamanaá¹ƒ, bhutvÄ• sayanaâ€™â€™ ntiÄ• dÄ«su viyÄ• ti. evampi na ca kiÃ±ci atthaá¹ƒ sA
padattho labbhati, vÄ• kyattho pana na yujjati, tasmÄ• dasadÄ• á¸·imÄ• divÄ• kyÄ• ni viya
niratthakaá¹ƒ hotÄ«ti adhippÄ• yo.

nÄ• mapade vutte appayuttÄ• nipi ``atthi, hoti, vijjatÄ«â€™â€™ ti evarÅ«pÄ• ni kiriyÄ• pad
sambandhitabbÄ• nÄ«ti Ã±Ä• yaá¹ƒ sandhÄ• yÄ• ha __ ``hotisaddena saddhiá¹ƒ yojayissÄ•
yathÄ• vuttesu desanÄ• paá¹-iÃ±Ã±Ä• pucchÄ• nigamanavasena vuttesu paá¹-iccasamupp
nidassanamattaÃ±cetaá¹ƒ, aÃ±Ã±esupi ``paá¹-iccasamuppÄ• dameva sÄ• dhukaá¹ƒ yonisc
idappaccayatÄ• paá¹-iccasamuppÄ• do (DN II 67; MN II 337; sAN a I 172; Vin I 7). gambhÄ
paá¹-iccasamuppÄ• doâ€™â€™ ti (DN II 95; SN a II 60) evamÄ• dÄ«supi ekenapi saddhiá¹
gacchati. __yogaá¹ƒ na gacchati_ tathÄ• sambandhavasena avuttattÄ• . __ ``na ca uppÄ• d
asabhÄ• vadhammattÄ• uppÄ• dassa nibbattilakkhaá¹‡Ä• yogaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ya
natthi, evaá¹ƒ uppÄ• dassa vinÄ• so viya uppÄ• dopi natthi. yadi siyÄ• , yena uppÄ• dena u
uppÄ• davÄ• ti \Be II 233/ anavaá¹-á¹-hÄ• nameva Ä• pajjeyyÄ• ti vuttovÄ• yamattho. tenÄ•
_tiÄ• di. yadi evaá¹ƒ, kathaá¹ƒ samudayo hotÄ«ti? nÄ• yaá¹ƒ doso nibbattiyÄ• anadhippeta
dukkhakkhandhassa samudayo pÄ• tubhÄ• vo sambhavatÄ«ti ayaÃ±hettha attho, idha pana
tassa atthibhÄ• vacodanÄ• ti katvÄ• hoti, jÄ• yatÄ«ti nibbatticodanÄ• katÄ• siyÄ• ti adhipp
uppÄ• do hotÄ«â€™â€™ _ti.

<576> imesaá¹ƒ saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayÄ• idappaccayÄ• , avijjÄ• dayo, tesaá¹ƒ
II 219/. ko pana so bhÄ• voti Ä• ha __ ``bhÄ• vo ca nÄ• mÄ• â€™â€™ _tiÄ• di. tassattho --
saá¹…khÄ• rÄ• dipÄ• tubhÄ• vahetÅ« honti, tasmiá¹ƒ avijjÄ• dÄ«naá¹ƒ pavattiÄ• kÄ• ravise
paá¹-iccasamuppÄ• doti ayaá¹ƒ samaÃ±Ã±Ä• ti. __tesaá¹ƒ_ vÄ• dÄ«naá¹ƒ __taá¹ƒ_ maÃ±Ã
hetubhÄ• vavacanato.

<577> __etthÄ• _ti paá¹-iccasamuppÄ• dapade. samuppÄ• dapadhÄ• navacanaviÃ±Ã±eyy
paá¹-iccasamuppÄ• doti aviparÄ«taá¹ƒ atthaá¹ƒ ajÄ• nantÄ• naá¹ƒ aÃ±Ã±attha samuppÄ• d
dassanato tathÄ• idhÄ• pi __byaÃ±janacchÄ• yÄ• ya uppÄ• doyevÄ• yaá¹ƒ_ vutto, na hetÅ
sÄ• imassa_ paá¹-iccasamuppÄ• dapadassa evaá¹ƒ idÄ• ni vuccamÄ• nÄ• kÄ• rena atthaa
vinodetabbÄ• .

__dvedhÄ• _ti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- yasmÄ• attano paccayavasena pav
paccayuppannadhammasamÅ«ho paccetabbato paá¹-icco ca so saha uppajjanato samuppÄ
kÄ• raá¹‡asÄ• maggiá¹ƒ apaccakkhÄ• ya saha uppajjanato evÄ• ti ca evaá¹ƒ dvedhÄ• ``pa
idaá¹ƒ vacanaá¹ƒ icchitabbaá¹ƒ, tasmÄ• tassa paccayadhammopi phalÅ«pacÄ• rena paá¹-
vuttoti.

__paccayatÄ• yÄ• _ti paccayasamÅ«hato. __pavatto_ti nibbatto. __dhammasamÅ«ho_ti pa
__patÄ«yamÄ• no_ti Ã±Ä• á¹‡agatiyÄ• abhimukhaá¹ƒ upeyamÄ• no, abhisamiyamÄ• noti a
lokuttarahitÄ• ya, lokuttarasukhÄ• ya ca. __saha uppajjati_ ekekassa kadÄ• cipi \Be II 234/
__sammÄ• uppajjati_ ahetuto, visamahetuto ca anuppajjanato. __saha uppajjatÄ«_ti ekajjh
aá¹-á¹-hannaá¹ƒ dhammÄ• naá¹ƒ uppajjanato. __na paccakkhÄ• yÄ• _ti apaá¹-ikkhipitvÄ• ,
paccayabhÅ«tadhammasamudÄ• yena kenaci na vinÄ• ti attho. __tassÄ• _ti yvÄ• yaá¹ƒ ``p
vutto paccayuppannadhammasamÅ«ho, tassa ayaá¹ƒ avijjÄ• diko hetusamÅ«ho. __ ``tappa
paá¹-iccasamuppÄ• dapaccaye paá¹-icca samuppÄ• dasamaÃ±Ã±Ä• ti dasseti. tenÄ• ha __
yathÄ• hi loke ``pittaá¹ƒ mathitaá¹ƒ, sÅ«rÄ• dadhi, tipusaá¹ƒ jaro, semho guá¸·o, Ä• yu gha
paccayo phalavohÄ• rena vuccati, evaá¹ƒ phalÅ«pacÄ• rena paá¹-iccasamuppÄ• do vuttoti

<578> paá¹-icca-sadde \Ne II 220/ paá¹-i-saddo abhimukhattho, icca-saddo gammatthoti da
``paá¹-imukhamitoâ€™â€™ _ti. kassa pana paá¹-imukhaá¹ƒ, kena vÄ• ito, ko vÄ• itoti coda
vissajjento __ ``hetusamÅ«hoâ€™â€™ _ti Ä• ha. tasmiÃ±hi vissaá¹-á¹-he hetusamÅ«ho nÄ
tattha aÃ±Ã±amaÃ±Ã±assa paá¹-imukhaá¹ƒ, aÃ±Ã±amaÃ±Ã±eneva ca itoti vissaá¹-á¹-hovÄ
__sahite_ti samudite avinibbhutte. __so_ti hetusamÅ«ho. samuppÄ• do iti vuttoti yojanÄ• .

__pÄ• tubhÄ• vÄ• yÄ• _ti uppÄ• dÄ• ya. kÄ• maá¹ƒ __pÄ• á¸·iyaá¹ƒ_ ``avijjÄ• paccayÄ• s
Ud 1; Vin I 1; Nett 24; Vibh 225) avijjÄ• va paccayabhÄ• vena vuttÄ• , tathÄ• pi na avijjÄ• e
atha kho sahajÄ• tadhammavatthuÄ• rammaá¹‡Ä• dayo, yonisomanasikÄ• rÄ• dayo, taá¹‡h
yathÄ• rahaá¹ƒ saá¹…khÄ• ruppÄ• dane avijjÄ• ya sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ hontiyeva. ev
viÃ±Ã±Ä• á¹‡Ä• dÄ«nanti Ä• ha __ ``avijjÄ• diekekahetusÄ«sena niddiá¹-á¹-ho hetusamÅ«h
__sÄ• dhÄ• raá¹‡aphalanipphÄ• dakaá¹-á¹-henÄ• _ti taá¹ƒsamÅ«hapariyÄ• pannÄ• naá¹ƒ
phalassa nibbattakabhÄ• vena. __avekallaá¹-á¹-henÄ• _ti anÅ«nabhÄ• vena. tasmiÃ±hi het
ekaccÄ• sÄ• dhÄ• raá¹‡aÃ±cetaá¹ƒ phalaá¹ƒ, ekacceheva ca nibbattetabbaá¹ƒ siyÄ• , sabb
paccayadhammÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• natthÄ«ti paá¹-imukhagamanÄ• bhÄ
paripÅ«reyyÄ• ti. __sÄ• maggiaá¹…gÄ• na_nti paccayasÄ• maggiyÄ• aá¹…gabhÅ«tÄ• naá
235/. niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. phaladhammÄ• naá¹ƒ sahitatÄ• nÄ• ma vis
hetudhammÄ• naá¹ƒ viya aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• ti Ä• ha __ ``aÃ±Ã±amaÃ±Ã±aá¹ƒ av
avinibbhogaggahaá¹‡aÃ±cettha rÅ«padhammÄ• nampi saá¹…gaá¹‡hanatthaá¹ƒ. aÃ±Ã±ath

<579> __paccayatÄ• _ti ayaá¹ƒ avijjÄ• diko paccayasamÅ«ho. __aÃ±Ã±oÃ±Ã±a_nti aÃ±Ã±
nissÄ• ya sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ laddhÄ• . __sama_nti avisamaá¹ƒ avekallena. __sahÄ
attano paccayuppannadhamme. yasmÄ• uppÄ• deti, __tatopi_ tasmÄ• pi. evaá¹ƒ paá¹-icca
bhagavatÄ• bhÄ• sitÄ• ti yojanÄ• . __na apaá¹-icca_ paá¹-iccevÄ• ti avadhÄ• raá¹‡atthaá¹ƒ
eva-kÄ• ro luttaniddiá¹-á¹-hoti dasseti.

__ekekadesa_nti phalasamudÄ• yassa ekadesekadesaá¹ƒ, bhÄ• gasoti attho. __pubbÄ• p

paá¹-ipÄ• á¹-iyÄ• \Ne II 221/. sabbametaá¹ƒ rÅ«pÄ• rÅ«pakalÄ• puppÄ• danaá¹ƒ sandhÄ• __atthÄ• nusÄ• ravohÄ• rakusalenÄ• _ti paramatthadhammÄ• nugatavohÄ• ranipuá¹‡ena.

<580> purimena padenÄ• ti yojanÄ• . __sassatÄ• dÄ«na_nti sassatabhÄ• vÄ• dÄ«naá¹ƒ, s sassatasahacaritÄ• hi vÄ• dÄ• pi sassatÄ• dayoti vuccanti yathÄ• ``dukkhadesanÄ• dukk __ucchedÄ• dÄ«_ti etthÄ• pi eseva nayo. __vighÄ• to_ vinÄ• so, pahÄ• nanti attho. __Ã±Ä• majjhimÄ• paá¹-ipatti.

__pavattidhammÄ• na_nti pavattibhÅ«tÄ• naá¹ƒ dhammÄ• naá¹ƒ, kilesavaá¹-á¹-Ä• dÄ«nan loko cÄ• â€™â€™ tiÄ• dinayappavatto (DN I 31) __sassatavÄ• do_. ``natthi hetu, natthi pac saá¹ƒkilesÄ• yÄ• â€™â€™ tiÄ• dinayappavatto (DN I 168; MN II 101, 227; SN b III 212) __a aá¹‡ukÄ• lÄ• divasena loko pavattatÄ«ti evaá¹ƒ pavatto __visamahetuvÄ• do_. issarapurisa __vasavattivÄ• dÄ• _. ahetuvÄ• daggahaá¹‡eneva cettha sabhÄ• vaniyati yadicchÄ• vÄ• dA daá¹-á¹-habbo. keci pana ``cakkhu eva cakkhussa kÄ• raá¹‡aâ€™â€™ nti evamÄ• diko __v issarÄ• divÄ• do ahetuvÄ• dantogadho. sabhÄ• veneva dhammÄ• pavattantÄ«ti vÄ• do __ vadanti. kiá¹ƒ \Be II 236/ hi paccayasÄ• maggiyÄ• payojananti adhippÄ• yo. samuppÄ• dap yojanÄ• . paridÄ«panassa pana aviparÄ«takÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``paccayasÄ• mag uppattitoâ€™â€™ _ti vuttaá¹ƒ. __vihatÄ• _ti abbhÄ• hatÄ• . __ ``purimapurimapaccayavase avicchedavasena pavattamÄ• naá¹ƒ ucchedadiá¹-á¹-hinivattakaá¹ƒ hetuphalapabandhaá¹ƒ ucchedoâ€™â€™ _ti. ucchedÄ• bhÄ• vakathaneneva cettha ucchedavÄ• dassÄ• pi abhÄ•

__tassÄ• tassÄ• paccayasÄ• maggiyÄ• _ti tasmiá¹ƒ tasmiá¹ƒ hetupaccayasamavÄ• ye. _ hetuphalapabandhasaá¹…khÄ• tassa santÄ• nassa avicchindanena. __tesaá¹ƒ tesaá¹ƒ_ pa sambhavato uppajjanato sassatucchedasaá¹…khÄ• taá¹ƒ antadvayaá¹ƒ anupaggamma yat anurÅ«paphaluppatti idha majjhimapaá¹-ipadÄ• ti adhippetÄ• . kammavaá¹-á¹-assa, vipÄ• k bhinnasabhÄ• vattÄ• , bhinnakÄ• lattÄ• ca __so karoti so paá¹-isaá¹ƒvedetÄ«ti vÄ• dappah kusalÄ• kusalakkhandhappavattiyaÃ±hi kÄ• rakavohÄ• ro, vipÄ• kakkhandhapavattiyaá¹ƒ v santÄ• ne \Ne II 222/ kammaá¹ƒ nibbattaá¹ƒ, tattheva tassa phalassa nibbattanato __aÃ±Ã± paá¹-isaá¹ƒvedetÄ«ti vÄ• dappahÄ• naá¹ƒ_. na hi katassa vinÄ• so, akatassa vÄ• abbhÄ• purisÄ• â€™â€™ ti vohÄ• rena janapadanirutti. tattha yasmÄ• paá¹‡á¸• itÄ• pi loke ``paÃ± nÄ• marÅ«paá¹ƒ Ä• gacchatÅ«â€™â€™ ti avatvÄ• itthÄ«, purisotveva voharanti, tasmÄ• evÄ• yanti apariÃ±Ã±Ä• tavatthukÄ• naá¹ƒ hoti abhiniveso. viddasuno pana paá¹-iccasamu tathÄ• tathÄ• pavattamÄ• ne dhamme upÄ• dÄ• ya paÃ±Ã±attimattato tattha paramatthato ``janapadaniruttiyÄ• anabhinivesoâ€™â€™ _ti. __samaÃ±Ã±Ä• yÄ• _ti lokasamaÃ±Ã±Ä• y anatikkamanaá¹ƒ. ``sattoâ€™â€™ ti hi vutte ``ko ettha satto, kiá¹ƒ rÅ«paá¹ƒ, udÄ• hu vedan vibhÄ• gaá¹ƒ akatvÄ• lokasamaÃ±Ã±Ä• vaseneva lokiyehi viya lokiyo attho samaÃ±Ã±aá¹ƒ voharitabbo.

aparo nayo --- paccetumarahatÄ«ti paá¹-icco. yo hi naá¹ƒ pacceti abhisameti, tassa accanta
dukkhavÅ«pasamÄ• ya saá¹ƒvattati. sammÄ• , saha ca uppÄ• detÄ«ti samuppÄ• do. pacca
uppÄ• dento sampuá¹‡á¹‡ameva \Be II 237/ uppÄ• deti, na vikalaá¹ƒ. ye ca dhamme uppÄ•
uppÄ• deti, na ekekaá¹ƒ. iti paá¹-icco ca so samuppÄ• do cÄ• ti __paá¹-iccasamuppÄ• do_.
paá¹-imukhaá¹ƒ itvÄ• kÄ• raá¹‡asÄ• maggiá¹ƒ appaá¹-ikkhipitvÄ• sahite uppÄ• detÄ«ti __
paá¹-imukhagamanaÃ±ca paccayassa kÄ• raá¹‡asÄ• maggiyÄ• aá¹…gabhÄ• vena phalas
__appaá¹-ikkhipitvÄ• _ti ca na vinÄ• tÄ• ya kÄ• raá¹‡asÄ• maggiyÄ• , aá¹…gabhÄ• vaá¹ƒ
uppÄ• detÄ«ti attho. etena kÄ• raá¹‡abahutÄ• dassitÄ• , __ ``sahiteâ€™â€™ _ti iminÄ• pa
ubhayenÄ• pi ``ekaá¹ƒ na ekatoâ€™â€™ tiÄ• dinÄ• (Vism II 617) parato vuccamÄ• no sÄ•

atha vÄ• paá¹-icca paccetabbaá¹ƒ paccayaá¹ƒ paá¹-igantvÄ• na vinÄ• tena sambandhas
__paá¹-iccasamuppÄ• do_ (Ud-a 1). paá¹-iccasamuppÄ• doti cettha samuppÄ• dappadhÄ•
hetÅ«ti veditabbo. tattha ``paá¹-iccÄ• â€™â€™ ti vutte kiá¹ƒ paá¹-iccÄ• ti vattabbanti Ä• ha
``paccetabbaâ€™â€™ _nti. so ca paccayadhammoti katvÄ• vuttaá¹ƒ __ ``paccayaâ€™â€™
paá¹-iccasaddassa atthamÄ• ha __ ``paá¹-igantvÄ• â€™â€™ _ti. kÄ• raá¹‡assa sabhÄ• ve
patvÄ• . kathaá¹ƒ na vinÄ• tena? sati eva tasmiá¹ƒ, tassa ca phalassa uppÄ• dato eva, na
nirodhato cÄ• ti \Ne II 223/ ayaá¹ƒ paccayaá¹-á¹-hiti paá¹-iccasaddassa attho. tenÄ• yaá¹ƒ p
``imasmiá¹ƒ sati imassuppÄ• doâ€™â€™ ti ete saddÄ• bhummanissakkavacanajotanÄ«ye
hetumato hetuÄ• yattabhÄ• vena bhÄ• vuppÄ• duttarakiriyÄ• pekkhena yÄ• yassa tadÄ• ya
hetuá¹ƒ vadanti, evaá¹ƒ gantvÄ• -saddantaravacanÄ«yena taá¹ƒviÃ±Ã±eyyasseva paccaya
hetupaccayanena hetuÄ• yattabhÄ• vena samuppÄ• duttarakiriyÄ• pekkhena yÄ• yassa tad
hetumÄ• ha. evaÃ±ca katvÄ• ``avijjÄ• paá¹-icca, saá¹…khÄ• rÄ• paá¹-iccasamuppannÄ•
saá¹…khÄ• rapiá¹-ake vuttaá¹ƒ. __samatthatÄ• _ cettha nidÄ• nÄ• dibhÄ• vo. so ca tadavin
satvameva. __sambandhassÄ• _ti ca saá¹ƒyojanÄ• nurÅ«patÄ• vasena jÄ• tiÄ• dinÄ• sam
jarÄ• maraá¹‡Ä• dipaccayuppannassa. __uppÄ• do_ti uppajjanaá¹ƒ. yadi evaá¹ƒ kathaá¹ƒ p
samÄ• nakattukÄ• naá¹ƒ pubbakÄ• le Ä«diso saddappayogoti? ``bhutvÄ• gacchati, kasitvÄ
saccametaá¹ƒ, taá¹ƒ pana yebhuyyavasena daá¹-á¹-habbaá¹ƒ \Be II 238/ samÄ• nÄ• parak
dassanato. samÄ• nakÄ• le tÄ• va ---

``andhakÄ• raá¹ƒ nihantvÄ• na, uditÄ• yaá¹ƒ divÄ• karo.

vaá¹‡á¹‡apaÃ±Ã±Ä• vabhÄ• sehi, obhÄ• setvÄ• samuggatoâ€™â€™ ti || ---

udÄ• haraá¹‡aá¹ƒ. keci pana ``mukhaá¹ƒ byÄ• dÄ• ya sayati, akkhÄ«ni parivattetvÄ• passa
apare ``nisajja adhÄ«te, á¹-hatvÄ• kathetÄ«â€™â€™ ti.

tattha byÄ• dÄ• naparivattanuttarakÄ• labhÄ• visayanadassanakiriyÄ• pekkhÄ• pubbuttara

bhedÄ• nupalakkhaá¹‡Ä• kehici na lakkhÄ«yati. ``nisajja adhÄ«te, á¹-hatvÄ• kathetÄ«â€™
samÄ• nakÄ• latÄ• yapi ajjhenakathanehi pubbepi nisajjaá¹-á¹-hÄ• nÄ• ni hontÄ«ti sakkÄ•
sambhÄ• vetuá¹ƒ, tasmÄ• purimÄ• niyeva udÄ• haraá¹‡Ä• ni yuttÄ• ni. udayasamakÄ• lam
tannivattaniyanivattananti. aparakÄ• le ``dvÄ• ramÄ• varitvÄ• pavisati, Ä• varitvÄ• nikkhan
pana ``á¸• akkacca patito daá¹‡á¸• oâ€™â€™ ti udÄ• haranti. abhighÄ• tabhÅ«tasahajÄ• tÄ
abhighÄ• tajasaddassa samÄ• nakÄ• latÄ• ettha labbhati, tasmÄ• idhÄ• pi purimÄ• niyeva
purimatÄ• vacanicchÄ• vaseneva pana lakkhaá¹‡ahetukiriyÄ• naá¹ƒ lakkhaá¹‡ahetubhÄ• va
lakkhaá¹‡abhÄ• vato purimakÄ• lo icceva ``nihantvÄ• nÄ• â€™â€™ ti saddasiddhi icchitÄ•
\Ne II 224/ samuppajjanakiriyÄ• ya purimikÄ• vÄ• ti paá¹-icca-saddasiddhi. tattha yuttaá¹ƒ p
kattudassanato. idha pana tadabhÄ• vato na yuttanti ce? nÄ• yaá¹ƒ doso. idhÄ• pi anumÄ•
jarÄ• maraá¹‡Ä• diko kattÄ• attheva ``Ã±atvÄ• kiriyato vayaâ€™â€™ nti evamÄ• dipayoga
anumiyamÄ• nena kattunÄ• Ä«diso saddapayogo icchitabbo. asamÄ• ne pana kattari ``pisA
hoti, paÃ±Ã±Ä• ya cassa disvÄ• Ä• savÄ• parikkhÄ«á¹‡Ä• hontÄ«â€™â€™ ti (MN I 271;
veditabbaá¹ƒ. yathÄ• ca tattha pisÄ• cadassanÄ• dipurisabyÄ• pÄ• ro, evamidhÄ• pi pacca
attano phaluppÄ• danaá¹ƒ, taÃ±ca satvaá¹ƒ samuppÄ• dovÄ• ti ``paccaye sati, paccayassa
paccayanassa samuppÄ• dahetutÄ• ya gamako samÄ• nassa kattu abhÄ• vepi paá¹-icca-sa
paá¹-iccasambandhassa uppÄ• do paá¹-iccasamuppÄ• do, kathaá¹ƒ paccayo \Be II 239/ pa
heá¹-á¹-hÄ• vicÄ• ritovÄ• yamattho. apica yoyaá¹ƒ samuppÄ• da-saddavibhÄ• vitÄ• naá¹ƒ
paá¹-iccasaddavibhÄ• vito sasattiko hetu adhippeto, tassa samuppÄ• dÄ• bhimukhatÄ• ya
padhÄ• navacanaviÃ±Ã±eyyasabhÄ• vattÄ• tathÄ• vuttoti.

kiá¹ƒ pana kÄ• raá¹‡aá¹ƒ samuppÄ• dapadhÄ• nena vacanena samuppÄ• dassa hetu vedi
samuppÄ• do evÄ• ti? vuccate --- diá¹-á¹-hassa dukkhassa yo paccayo paccayaniddesena t
kathaá¹ƒ? yathÄ• ha ---

``idha, bhikkhave, bhikkhu parivÄ«maá¹ƒsamÄ• no parivÄ«maá¹ƒsati `yaá¹ƒ kho idaá¹ƒ ane
nÄ• nappakÄ• rakaá¹ƒ dukkhaá¹ƒ loke uppajjati jarÄ• maraá¹‡aá¹ƒ, idaá¹ƒ nu kho dukkhaá¹
samudayaá¹ƒ kiá¹ƒ jÄ• tikaá¹ƒ kiá¹ƒ pabhavaá¹ƒ, kismiá¹ƒ sati jarÄ• maraá¹‡aá¹ƒ hoti, kism
jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™ ti. so parivÄ«maá¹ƒsamÄ• no evaá¹ƒ pajÄ• nÄ• ti `yaá¹ƒ k
kho dukkhaá¹ƒ jÄ• tinidÄ• naâ€™â€™ â€™ miccÄ• dinÄ• (SN a II 51) ---

diá¹-á¹-hassa dukkhassa nidÄ• naá¹ƒ __parivÄ«maá¹ƒsasutte_ vuttaá¹ƒ. taá¹ƒ pajÄ• nanaÃ
viÃ±Ã±Ä• tabbanti. yathÄ• cÄ• ha ---

``pubbe me, bhikkhave, sambodhÄ• anabhisambuddhassa bodhisattasseva sato etadahosi
vatÄ• yaá¹ƒ loko Ä• panno jÄ• yati ca jÄ«yati ca mÄ«yati ca cavati ca upapajjati ca, atha ca
nissaraá¹‡aá¹ƒ nappajÄ• nÄ• ti jarÄ• maraá¹‡assa. kudÄ• ssu nÄ• ma imassa dukkhassa n
jarÄ• maraá¹‡assÄ• â€™ ti ... pe ... tassa mayhaá¹ƒ, bhikkhave, yoniso manasikÄ• rÄ• ahu

`jÄ• tiyÄ• kho sati jarÄ• maraá¹‡aá¹ƒ hoti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ â€™ nt

Ä• dinÄ• diá¹-á¹-hassa dukkhassa paccayavÄ«maá¹ƒsÄ• bhisamayÄ• vuttÄ• . paccayo hi
tadabhisamayÄ• yattaÃ±ca dukkhanissaraá¹‡apajÄ• nananti yo ca Ã±Ä• tabbo, so pavedeta
paá¹-iccasamuppÄ• dasaddo yaá¹ƒ yadidaá¹ƒ samuppÄ• dasaddavibhÄ• vitaá¹ƒ diá¹-á¹-haa
paccayaá¹ƒ paá¹-icceva, na aÃ±Ã±athÄ• ti evaá¹ƒ paccayavibhÄ• vanatthaá¹ƒ vuccati. bhav
pavedetuÃ±ca icchitabhÄ• vena padhÄ• nassÄ• pi kenaci visesena Ã±Ä• tabbatÄ• ya appa
\Be II 240/ ``ko sotÄ• panno, yassa tÄ«á¹‡i saá¹ƒyojanÄ• ni pahÄ«nÄ• ni. ko devadatto, yas
gehÄ• nÄ«â€™â€™ ti, evamidhÄ• pi paccayapaccayanapavedanaá¹-á¹-hena niddese sattiv
paccanÄ«yatÄ• ya Ã±Ä• tabbabhÄ• vena ``paá¹-iccÄ• â€™â€™ ti pariyÄ• yena paccayo vu

yo cÄ• yaá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• diko niddeso, so ca sakalas
paá¹-á¹-hÄ• ya paccayÄ• naá¹ƒ pavedanÄ• ya niddiá¹-á¹-hoti pariyosÄ• nepi ``evametassa
samudayo hotÄ«â€™â€™ ti evaá¹ƒ-saddena samugghÄ• taá¹ƒ dukkhaá¹ƒ dassetvÄ• tassa
taá¹ƒsamudayÄ• bhimukhe katvÄ• nigamitÄ• paccayÄ• . __paá¹-ipadÄ• suttepi_ (SN a II 3
... samudayo hotÄ«â€™â€™ ti vatvÄ• ``ayaá¹ƒ vuccati, bhikkhave, micchÄ• paá¹-ipadÄ• â€
paá¹-iccasamuppannabhÄ• vena gahitaá¹ƒ dukkhaá¹ƒ micchÄ• paá¹-ipadaá¹ƒ, atha kho duk
paccayÄ• ti. yathÄ• ca ``paÃ±caá¹…giko sammÄ• samÄ• dhi (DN III 335), paÃ±caÃ±Ä• á¹
(DN III 355) aá¹…gaÃ±Ä• á¹‡apaá¹-ivedanatthattÄ• desanÄ• ya sammÄ• samÄ• dhipadhÄ
aá¹…gaÃ±Ä• á¹‡apaá¹-ivedanaá¹ƒ kataá¹ƒ, evamidhÄ• pi samuppÄ• dapadhÄ• nena sadde
veditabbaá¹ƒ.

<581> yÄ• panÄ• yaá¹ƒ tantÄ«ti sambandho. __nikkhittÄ• _ti á¹-hapitÄ• , desitÄ• ti attho. y
atthassa tananato tanti, gantho. ``kiá¹ƒ vÄ• dÄ«, bhante, sammÄ• sambuddhoâ€™â€™ ti p
``vibhajjavÄ• dÄ«, mahÄ• rÄ• jÄ• â€™â€™ ti (Sp (to Vin III) I tatiyasaá¹…gÄ«tikathÄ• ; Kv-a
moggaliputtatissattherena vuttattÄ• sammÄ• sambuddhasÄ• vakÄ• vibhajjavÄ• dino. te hi
venayikÄ• dibhÄ• vaá¹ƒ vibhajja vuttaá¹ƒ anuvadanti, somanassÄ• dÄ«naá¹ƒ, cÄ«varÄ• dÄ
sevitabbÄ• sevitabbabhÄ• vaá¹ƒ. sassatucchedavÄ• de vÄ• vibhajja vadanti. ``sassato attÄ
tiÄ• dÄ«naá¹ƒ (DN I 31) á¹-hapanÄ«yÄ• naá¹ƒ á¹-hapanato, rÄ• gÄ• dikkhayassa sassatass
rÄ• gÄ• dikÄ• yaduccaritÄ• diucchedassa ca vacanato, na pana ekaá¹ƒsabyÄ• karaá¹‡Ä«yÄ
vibhajjabyÄ• karaá¹‡Ä«yameva vadanti. vibhajjavÄ• dÄ«naá¹ƒ maá¹‡á¸• alaá¹ƒ samÅ«ho
__vibhajjavÄ• dimaá¹‡á¸• alaá¹ƒ_. vibhajjavÄ• dino vÄ• bhagavato parisÄ• __vibhajjavÄ• d
vadanti, vibhajja vÄ• sassatucchede ubho ante anupagamma majjhimapaá¹-ipadÄ• bhÅ«ta
desanato bhagavÄ• , tadanuvÄ• dato tassa sÄ• vakÄ• ca __vibhajjavÄ• dino_ti. sesaá¹ƒ pu

__otaritvÄ• _ti \Be II 241/ ogÄ• hetvÄ• , vibhajjavÄ• dÄ« hutvÄ• ti attho. na hi sayaá¹ƒ avib
vibhajjavÄ• dÄ«naá¹ƒ antare á¹-hÄ• namattena vibhajjavÄ• dimaá¹‡á¸• alaá¹ƒ otiá¹‡á¹‡o nÄ
avuttaviparÄ«tatthadÄ«panena te __naabbhacikkhantena_. avijjÄ• puÃ±Ã±Ä• neÃ±jÄ• bhis

paccayo hotÄ«ti vadanto, kathÄ• vatthumhi paá¹-ikkhitte puggalavÄ• dÄ• dike ca vadanto sa
nÄ• ma, tathÄ• __avokkamantena. parasamayaá¹ƒ_ dosÄ• ropanabyÄ• pÄ• ravirahena __
suttaá¹ƒ gahetabbaâ€™â€™ nti parasamayaá¹ƒ asampiá¹‡á¸• entenÄ• ti keci vadanti. ``tath
dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• tadevidaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ sandhÄ• vati s
ntiÄ• dÄ«ni (MN I 396) vadanto suttaá¹ƒ paá¹-ibÄ• hati nÄ• ma, tathÄ• __apaá¹-ibÄ• hante
bhagavatÄ• dhammaá¹ƒ desitaá¹ƒ Ä• jÄ• nÄ• mi, yathÄ• yeme antarÄ• yikÄ• dhammÄ•
nÄ• laá¹ƒ antarÄ• yÄ• ya (MN I 234; Vin IV 417, 418), supinante kato vÄ«tikkamo Ä• pattika
evamÄ• diá¹ƒ vadanto vinayaá¹ƒ paá¹-ilometi nÄ• ma, tabbipariyÄ• yena taá¹ƒ __anulomen
kammantaraá¹ƒ bhindanto, dhammataÃ±ca vilomento kuto kilesavinayaá¹ƒ anulometi. __su
a IV 180) vutte cattÄ• ro mahÄ• padese, __aá¹-á¹-hakathÄ• ya_Ã±ca vutte
suttasuttÄ• nulomaÄ• cariyavÄ• daattanomatimahÄ• padese __olokentena_. tadolokanena
santiá¹-á¹-hati nÄ• tidhÄ• vati.

__dhamma_nti \Ne II 227/ paá¹-iccasamuppÄ• dapÄ• á¸·iá¹ƒ. __attha_nti tadatthaá¹ƒ. hetu
ayamettha hetu __dhammo, _ idamettha hetuphalaá¹ƒ __attho_ti. __dhamma_nti vÄ• dhan
``uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ
suttapadassa atthaá¹ƒ micchÄ• gÄ• hentÄ• ``nicco paá¹-iccasamuppÄ• doâ€™â€™ ti pac
dÄ«penti, evaá¹ƒ adÄ«petvÄ• heá¹-á¹-hÄ• vuttanayeneva attano phalaá¹ƒ pati kÄ• raá¹‡as
dÄ«pentena. yathÄ• ca eke ``anirodhaá¹ƒ anuppÄ• daâ€™â€™ ntiÄ• dinÄ• paá¹-iccasamu
gÄ• henti, evaá¹ƒ gÄ• he akatvÄ• vuttanayeneva aviparÄ«taá¹ƒ __atthaá¹ƒ saá¹…gÄ• hent
aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• â€™â€™ ti vuttamatthaá¹ƒ parivattetvÄ• puna ``pubbante aÃ±Ã±
1067) __aparehipi pariyÄ• yehi_ __niddisantena_ \Be II 242/. ``saá¹…khÄ• rÄ• iminÄ• pari
vuccanti, taá¹‡hÄ• iminÄ• pariyÄ• yena upÄ• dÄ• naâ€™â€™ ntiÄ• dinÄ• niddisantenÄ•
yathÄ• vuttavidhÄ• naá¹ƒ anÄ• masitvÄ• kevalameva.

__sacca_nti catusaccaá¹ƒ. __satto_ti sattasuÃ±Ã±atÄ• ti vadanti, sattasuÃ±Ã±esu pana sa
sattavohÄ• ro, sattatthakiccasiddhi ca. __paccayÄ• kÄ• rameva cÄ• _ti paccayÄ• kÄ• ro ev
padasandhikaro. paccayadhammÄ• naá¹ƒ attanoyeva phalassa paccayabhÄ• vo paá¹-iccas

__tasmÄ• _ti vuttanayena atthavaá¹‡á¹‡anÄ• ya kÄ• tabbattÄ• , dukkarattÄ• ca __patiá¹-á
nÄ• dhigacchÄ• mÄ«_ti yattha á¹-hitassa vaá¹‡á¹‡anÄ• sukarÄ• hoti, tassÄ• patiá¹-á¹-hÄ•
attanoyeva Ã±Ä• á¹‡abalena nÄ• dhigacchÄ• mÄ«ti attho. nissayaá¹ƒ pana Ä• cikkhanto __
_ntiÄ• dimÄ• ha. idha __sÄ• sana_nti pÄ• á¸·idhammamÄ• ha, paá¹-iccasamuppÄ• dameva
anulomapaá¹-ilomÄ• dinÄ• nÄ• desanÄ• nayapaá¹-imaá¹‡á¸• ito abbocchinno ajjÄ• pi pavat
tadaá¹-á¹-hakathÄ• saá¹…khÄ• to ca __pubbÄ• cariyamaggo_. ``taá¹ƒ suá¹‡Ä• tha samÄ•
ussÄ• hane ca kiá¹ƒ payojananti ce, taá¹ƒ dassento Ä• ha __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ•
atthaá¹ƒ katvÄ• . yathÄ• vÄ• na nassati, evaá¹ƒ aá¹-á¹-higataá¹ƒ viya karonto aá¹-á¹-hiá¹ƒ
aparakÄ• le bhavaá¹ƒ __pubbÄ• pariyaá¹ƒ. visesa_nti paá¹-hamÄ• rambhato pabhuti khaá¹

Ã±Ä• á¹‡avisesaá¹ƒ, kilesakkhayavisesaÃ±ca labhatÄ«ti attho.

<582> __desanÄ• bhedato_ti desanÄ• visesato. atthato, lakkhaá¹‡Ä• dito, ekavidhÄ• dito c
__atthalakkhaá¹‡ekavidhÄ• dito_ \Ne II 228/. __aá¹…gÄ• naÃ±ca vavatthÄ• nÄ• _ti avijjÄ• c
aá¹…gÄ• naá¹ƒ vavatthÄ• nadassanato.

kammavipÄ• kakilesavaá¹-á¹-Ä• naá¹ƒ mÅ«lakÄ• raá¹‡attÄ• , Ä• dito vuttattÄ• ca avijjÄ• p
mÅ«laá¹ƒ. tattha valliyÄ• mÅ«le diá¹-á¹-he tato pabhuti valliharaá¹‡aá¹ƒ viya paá¹-iccasamu
diá¹-á¹-he tato pabhuti paá¹-iccasamuppÄ• dadesanÄ• ti upamÄ• saá¹ƒsandanÄ• na kÄ• ta
diá¹-á¹-haá¹ƒ, idaá¹ƒ adiá¹-á¹-hanti vibhajanÄ«yaá¹ƒ atthi sabbassa diá¹-á¹-hattÄ• . mÅ«lato
valliharaá¹‡aá¹ƒ viya mÅ«lato pabhuti paá¹-iccasamuppÄ• dadesanÄ• katÄ• ti idamettha sA
adhippetaá¹ƒ, bodhaneyyajjhÄ• sayavasena vÄ• bodhetabbabhÄ• vena mÅ«lÄ• didassana

__tassÄ• _ti ---

``sa kho so, bhikkhave, kumÄ• ro vuddhimanvÄ• ya indriyÄ• naá¹ƒ paripÄ• kamanvÄ• ya pa
samappito ... pe ... rajanÄ«yehi. so cakkhunÄ• rÅ«paá¹ƒ disvÄ• piyarÅ«pe rÅ«pe sÄ• rajja
byÄ• pajjati, anupaá¹-á¹-hitakÄ• yasati ca viharati parittacetaso, taÃ±ca cetovimuttiá¹ƒ paÃ±
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti, yatthassa te pÄ• pakÄ• akusalÄ• dhammÄ• aparisesÄ
anurodhavirodhaá¹ƒ samÄ• panno yaá¹ƒ kiÃ±ci vedanaá¹ƒ vedeti sukhaá¹ƒ vÄ• dukkhaá¹ƒ
so taá¹ƒ vedanaá¹ƒ abhinandati abhivadati, ajjhosÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti (MN I 408)

evaá¹ƒ vuttassa. evaá¹ƒ sotadvÄ• rÄ• dÄ«supi. tassa __abhinandato_ti sappÄ«tikataá¹‡hÄ•
nandato. __abhivadato_ti ``aho sukhaá¹ƒ, aho sukhaâ€™â€™ nti vacÄ«bhedakaraá¹‡apava
``ahaá¹ƒ, mamÄ• â€™â€™ ti abhivadato. tato balavatiyÄ• mocetuá¹ƒ asakkuá¹‡eyyatÄ• ya
tatopi balavatÄ« pana upÄ• dÄ• nabhÅ«tÄ• taá¹‡hÄ• __nandÄ«_. ettha ca abhinandanÄ•
nandivacanena tappaccayaá¹ƒ upÄ• dÄ• naá¹ƒ catubbidhampi nanditÄ• tadavippayogatÄ• I
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanabhÄ• vehi cÄ• ti veditabbaá¹ƒ.

__jÄ• tipaccayÄ• jarÄ• maraá¹‡a_ntiÄ• dikaÃ±ca tattheva __mahÄ• taá¹‡hÄ• saá¹…khaya

vipÄ• kavaá¹-á¹-abhÅ«te \Ne II 229/ paá¹-isandhipavattiphassÄ• dike kammasamuá¹-á¹-hÄ
__ ``cattÄ• ro Ä• hÄ• rÄ• taá¹‡hÄ• nidÄ• nÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. vaá¹-á¹-Å«pathan
taá¹‡hÄ• pabhave tasmiá¹ƒ avijjamÄ• ne na vijjantÄ«ti __ ``taá¹‡hÄ• nidÄ• nÄ• â€™â€™ _

<583> __tato_ \Be II 244/ __tato_ti catubbidhÄ• su desanÄ• su tato tato desanato. __Ã±Ä•
saá¹ƒvattatÄ«_ti __Ã±Ä• yo_ti maggo, so eva vÄ• paá¹-iccasamuppÄ• do ``ariyo cassa Ã±A
sudiá¹-á¹-ho hotÄ«â€™â€™ ti (SN a II 41; c V 1024) vacanato. sayameva hi so samantabha

paá¹-ivijjhitabbattÄ• tÄ• ya tÄ• ya desanÄ• ya attano paá¹-ivedhÄ• ya saá¹ƒvattati.
__catubbidhagambhÄ«rabhÄ• vappattiyÄ• _ti dhammatthadesanÄ• paá¹-ivedhagambhÄ«re
patiá¹-á¹-hitattÄ• ti attho.

samantabhaddakatÄ• , desanÄ• vilÄ• sappatti ca catunnampi desanÄ• naá¹ƒ samÄ• naá¹ƒ
visesakÄ• raá¹‡aá¹ƒ vattukÄ• mo Ä• ha __ ``visesatoâ€™â€™ _ti. __assÄ• _ti assa bhagav
paá¹-iccasamuppÄ• dassa desanÄ• ti yojetabbaá¹ƒ. __pavattikÄ• raá¹‡avibhÄ• go_ avibhat
kÄ• raá¹‡anti vÄ• gahitÄ• naá¹ƒ pakatiÄ• dÄ«naá¹ƒ, avijjÄ• dÄ«naÃ±ca akÄ• raá¹‡atÄ• , k
sammÅ«á¸·hÄ• keci akÄ• raá¹‡aá¹ƒ kÄ• raá¹‡anti gaá¹‡hanti, keci na kiÃ±ci kÄ• raá¹‡aá¹ƒ
yathÄ• sakehi anurÅ«pehi kÄ• raá¹‡ehi saá¹…khÄ• rÄ• di__pavattisandassanatthaá¹ƒ, _
saá¹ƒsÄ• rappavattisandassanatthanti attho. pavattiÄ• dÄ«navapaá¹-icchÄ• dikÄ• avijjÄ• Ä
uppajjanti, tato viÃ±Ã±Ä• á¹‡anti evaá¹ƒ pavattiyÄ• __uppattikkamasandassanatthaá¹ƒ, _ g
vÄ• tattha tattha bhave attabhÄ• vassa uppajjanÄ• nupubbisandassanatthaÃ±ca anulomad
itarÄ• saá¹ƒ tadatthatÄ• sambhavepi na tÄ• saá¹ƒ tadatthameva pavatti atthantarasabbhÄ•
tadatthÄ• evÄ• ti etissÄ• tadatthatÄ• vuttÄ• .

__anuvilokayato_ yo sambodhito pubbabhÄ• ge taá¹ƒtaá¹ƒpaccayuppannÄ• vabodhasaá¹.
pavatto, tadanusÄ• rena tadanugamena jarÄ• maraá¹‡Ä• dikassa jÄ• tiÄ• dikÄ• raá¹‡aá¹ƒ y
sandassanatthaá¹ƒ ayaá¹ƒ paá¹-ilomadesanÄ• pavattÄ• . anuvilokayato paá¹-ilomadesanÄ
desentopi hi bhagavÄ• kicchÄ• pannaá¹ƒ lokaá¹ƒ anuviloketvÄ• pubbabhÄ• ga ... pe ... sa
desesÄ«ti. Ä• hÄ• rataá¹‡hÄ• dayo paccuppannaddhÄ• , saá¹…khÄ• rÄ• vijjÄ• atÄ«taddhÄ
II 230/ __ ``yÄ• va atÄ«taá¹ƒ addhÄ• naá¹ƒ atiharitvÄ• â€™â€™ _ti. Ä• hÄ• rÄ• vÄ• taá¹‡h
anÄ• gato addhÄ• , taá¹‡hÄ• dayo paccuppanno \Be II 245/, saá¹…khÄ• rÄ• vijjÄ• atÄ«toti
dassetvÄ• tannidÄ• nadassanavasena phalakÄ• raá¹‡aparamparadassanaá¹ƒ yujjatÄ«ti Ä•
uppÄ• ditÄ• paccuppanno addhÄ• , taá¹‡hÄ• dayo atÄ«to, saá¹…khÄ• rÄ• vijjÄ• tatopi atÄ
anÄ• dibhÄ• vadassanatthaá¹ƒ vuttoti. __yÄ• va atÄ«taddhÄ• na_nti yÄ• va atÄ«tataraá¹ƒ a
Ä• yatiá¹ƒ punabbhavÄ• bhinibbattiÄ• hÄ• rakÄ• vÄ• cattÄ• ro Ä• hÄ• rÄ• ``Ä• hÄ• retÄ«t
evaá¹ƒ pana maá¹ƒ avadantaá¹ƒ yo evaá¹ƒ puccheyya `kissa nu kho, bhante, viÃ±Ã±Ä• á¹‡
paÃ±ho, tatra kallaá¹ƒ veyyÄ• karaá¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡Ä• hÄ• ro Ä• yatiá¹ƒ punabbhavÄ•
a II 12) vacanato, taá¹ƒsampayuttattÄ• phassacetanÄ• naá¹ƒ, tappavattihetuttÄ• ca kabaá
hi upatthambhitarÅ«pakÄ• yassa, taÃ±ca icchantassa kÄ• maviÃ±Ã±Ä• á¹‡Ä• yÅ«hanaá¹ƒ
saddhÄ• dÄ«naá¹ƒ, rÄ• gÄ• dÄ«naÃ±ca upanissayoti vuttaá¹ƒ. tasmÄ• te kammavaá¹-á¹-a
paccuppanno addhÄ• ti imasmiá¹ƒ pariyÄ• ye purimoyeva attho yutto.

__atÄ«taddhato pabhuti_ ``iti kho, bhikkhave, avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ t
atÄ«te, tato paraÃ±ca hetuphalapaá¹-ipÄ• á¹-iá¹ƒ paccakkhabhÅ«tÄ• naá¹ƒ Ä• hÄ• rÄ• naá
Ä• rohitvÄ• nivattanena vinÄ• abujjhantÄ• naá¹ƒ taá¹ƒsandassanatthaá¹ƒ sÄ• ayaá¹ƒ des
__anÄ• gataddhahetusamuá¹-á¹-hÄ• nato pabhutÄ«_ti anÄ• gatassa bhavassa hetubhÅ«tÄ

paá¹-á¹-hÄ• ya. __anÄ• gataddhasandassanattha_nti anÄ• gataddhuno appaá¹-ivijjhantÄ• n
paccakkhaá¹ƒ paccuppannaá¹ƒ hetuá¹ƒ dassetvÄ• hetuphalaparamparÄ• ya tassa sandass
Ä• dito paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• , pariyosÄ• nato ca paá¹-á¹-hÄ• ya yÄ• va Ä• d
dvÄ• dasaá¹…gÄ• , tato eva tisandhi catusaá¹…khepÄ• . majjhato paá¹-á¹-hÄ• ya yÄ• va Ä
aá¹-á¹-haá¹…gÄ• dvisandhi tisaá¹…khepÄ• . majjhato pana paá¹-á¹-hÄ• ya yÄ• va pariyosÄ
chaá¸·aá¹…gÄ• dvisandhi tisaá¹…khepÄ• . ``saá¹ƒyojaniyesu, bhikkhave, dhammesu assÄ
taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ ntiÄ• dinÄ• (SN a II
yÄ• va pariyosÄ• nÄ• pavattÄ• desanÄ• ekasandhi dvisaá¹…khepÄ• . evaá¹ƒ ayaá¹ƒ ane
paá¹-iccasamuppÄ• dadesanÄ• Ä• gatÄ• . ekaá¹…gavasenÄ• pi ca paá¹-iccasamuppÄ• da

``tatra, bhikkhave, sutavÄ• ariyasÄ• vako paá¹-iccasamuppÄ• daá¹ƒyeva sÄ• dhukaá¹ƒ yon
karoti `iti imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjati. imasmiá¹ƒ asati idaá
nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™ ti. sukhavedaniyaá¹ƒ, bhikkhave, phassaá¹ƒ paá¹-icca uppa
sukhavedanÄ• â€™â€™ ti (SN a II 62) ---

Ä• di. ettha hi ``phassapaccayÄ• â€™â€™ ti ettako eva paá¹-iccasamuppÄ• do vutto. teneta
``ekaá¹…gapaá¹-iccasamuppÄ• doâ€™â€™ ti.

tattha __imasmiá¹ƒ sati idaá¹ƒ hotÄ«_ti imasmiá¹ƒ avijjÄ• dike paccaye sati idaá¹ƒ saá¹…kh
phalaá¹ƒ hoti. __imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«_ti imassa avijjÄ• dikassa paccayassa u
saá¹…khÄ• rÄ• dikaá¹ƒ phalaá¹ƒ uppajjatÄ«ti attho. __imasmiá¹ƒ asati idaá¹ƒ na hoti, imass
nirujjhatÄ«_ti avijjÄ• dÄ«naá¹ƒ abhÄ• ve saá¹…khÄ• rÄ• dÄ«naá¹ƒ abhÄ• vassa, avijjÄ• dÄ
saá¹…khÄ• rÄ• dÄ«naá¹ƒ nirodhassa ca vacanena purimasmiá¹ƒ paccayalakkhaá¹‡e niyam
sati eva, na asati, imassa uppÄ• dÄ• eva, na nirodhÄ• â€™â€™ ti. tenetaá¹ƒ lakkhaá¹‡aá¹
paá¹-iccasamuppÄ• dassa vuttanti daá¹-á¹-habbaá¹ƒ.

__nirodho_ti ca avijjÄ• dÄ«naá¹ƒ virÄ• gÄ• dhigamena Ä• yatiá¹ƒ anuppÄ• do appavatti. ta
``avijjÄ• yatveva asesavirÄ• ganirodhÄ• â€™â€™ tiÄ• di (Vin I 1; Ud 3). nirodhavirodhÄ« ca
uppÄ• davirodhibhÄ• vena vutto ``imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti, tenetaá¹ƒ
uppÄ• do nÄ• ma, so cettha atthibhÄ• votipi vuccatÄ«â€™â€™ ti. ``imasmiá¹ƒ sati idaá¹ƒ h
lakkhaá¹‡aá¹ƒ pariyÄ• yantarena ``imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ ti vadanten
visesitaá¹ƒ hoti, tasmÄ• na dharamÄ• nataá¹ƒyeva sandhÄ• ya ``imasmiá¹ƒ satÄ«â€™â€™
maggena aniruddhabhÄ• vaÃ±cÄ• ti viÃ±Ã±Ä• yati. yasmÄ• ca ``imasmiá¹ƒ asati idaá¹ƒ na
idaá¹ƒ nirujjhatÄ«â€™â€™ ti (Ud 2) dvidhÄ• pi uddiá¹-á¹-halakkhaá¹‡assa nirodhassa nidde
``avijjÄ• yatveva asesavirÄ• ganirodhÄ• saá¹…khÄ• ranirodhoâ€™â€™ tiÄ• dinÄ• (Vin I 1
eva vutto, tasmÄ• natthibhÄ• vopi nirodho evÄ• ti natthibhÄ• vaviruddho atthibhÄ• vo aniro
tena anirodhasaá¹…khÄ• tena atthibhÄ• vena uppÄ• daá¹ƒ viseseti. tato na idha attalÄ• bha
adhippeto, atha kho anirodhasaá¹…khÄ• to atthibhÄ• vo cÄ• ti ayamattho vibhÄ• vitoti \Ne I

lakkhaá¹‡advayavacanaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ visesanavisesitabbabhÄ• vena sÄ• tthaka

ko panÄ• yaá¹ƒ anirodho nÄ• ma, yo atthibhÄ• vo, uppÄ• doti ca vuccatÄ«ti? appahÄ«nabl
anibbattitaphalatÄ• ppahÄ«nÄ• rahatÄ• hi phaluppÄ• danÄ• rahatÄ• ca. ye tehi pahÄ• tabb
ariyamaggena asamugghÄ• titabhÄ• vo, ye pana na pahÄ• tabbÄ• kusalÄ• byÄ• katÄ• dh
akhÄ«á¹‡Ä• savÄ• naá¹ƒ, tesaá¹ƒ aparikkhÄ«á¹‡atÄ• ca. asamugghÄ• titÄ• nusayatÄ• ya
sasaá¹ƒyojanÄ• khandhappavatti paá¹-iccasamuppÄ• do. tathÄ• hi vuttaá¹ƒ ---

``yÄ• ya ca, bhikkhave, avijjÄ• ya nivutassa bÄ• lassa, yÄ• ya ca taá¹‡hÄ• ya sampayuttass
samudÄ• gato, sÄ• ceva avijjÄ• bÄ• lassa appahÄ«nÄ• , sÄ• ca taá¹‡hÄ• aparikkhÄ«á¹‡
bhikkhave, bÄ• lo acari brahmacariyaá¹ƒ sammÄ• dukkhakkhayÄ• ya, tasmÄ• bÄ• lo kÄ• y
so kÄ• yÅ«pago samÄ• no na parimuccati jÄ• tiyÄ• jarÄ• maraá¹‡enÄ• â€™â€™ ti (SN a I

Ä• di. khÄ«á¹‡asaá¹ƒyojanÄ• naá¹ƒ pana avijjÄ• ya abhÄ• vato saá¹…khÄ• rÄ• naá¹ƒ, taá¹
upÄ• dÄ• nabhavÄ• naá¹ƒ na sambhavoti vaá¹-á¹-assa upacchedo paÃ±Ã±Ä• yati. tenevÄ•

``channantveva, phagguna, phassÄ• yatanÄ• naá¹ƒ asesavirÄ• ganirodhÄ• phassanirodho
vedanÄ• nirodhoâ€™â€™ ti (SN a II 12) ---

Ä• di. na hi aggamaggÄ• dhigamato uddhaá¹ƒ yÄ• va parinibbÄ• nÄ• saá¸·Ä• yatanÄ• dÄ«
natthitÄ• , nirodhasaddavacanÄ«yatÄ• , khÄ«á¹‡asaá¹ƒyojanatÄ• ti nirodho vutto. apica cira
anibbattitaphalatÄ• ya, appahÄ«nÄ• rahatÄ• ya ca phalÄ• rahaá¹ƒ santaá¹ƒ eva nÄ• ma ho
nÄ• pi \Be II 248/ pahÄ«nÄ• rahanti phaluppattipaccayÄ• naá¹ƒ avijjÄ• saá¹…khÄ• rÄ• dÄ«
phalÄ• rahabhÄ• vo anirodhoti veditabbaá¹ƒ. evaá¹ƒ aniruddhabhÄ• veneva hi yena vinÄ•
taá¹ƒ kÄ• raá¹‡aá¹ƒ atÄ«tÄ• dipi ``imasmiá¹ƒ satÄ«â€™â€™ ti iminÄ• vacanena vuttaá¹ƒ. t
avusitabrahmacariyassa appavattidhammataá¹ƒ anÄ• panno paccayuppÄ• do kÄ• labhedaá
\Ne II 233/ eva ``imassuppÄ• dÄ• â€™â€™ ti vutto. atha vÄ• avasesapaccayasamavÄ• ye
vijjamÄ• nassa viya pageva vijjamÄ• nassa yÄ• phaluppattiabhimukhatÄ• , sÄ• ``imassupp
tadÄ• hi tato phalaá¹ƒ uppajjatÄ«ti tadavatthaá¹ƒ kÄ• raá¹‡aá¹ƒ phalassa uppÄ• danabhÄ•
uppatitaá¹ƒ nÄ• ma hoti, na vijjamÄ• nampi atadavatthanti tadavatthatÄ• uppÄ• doti veditab

tattha __ ``satÄ«â€™â€™ _ti iminÄ• vijjamÄ• natÄ• mattena paccayabhÄ• vaá¹ƒ vadanto
paá¹-iccasamuppÄ• dassa dasseti. __uppÄ• dÄ• _ti uppattidhammataá¹ƒ, asabbakÄ• labhÄ
phaluppattiabhimukhataÃ±ca dÄ«pento aniccataá¹ƒ paá¹-iccasamuppÄ• dassa dasseti. ``sa
nirodhÄ• â€™â€™ ti pana hetuatthehi bhummanissakkavacanehi samatthitaá¹ƒ nidÄ• nasa
paá¹-iccasamuppÄ• dassa dasseti. hetuatthatÄ• cettha bhummavacane yassa bhÄ• vena t
lakkhÄ«yati, tattha pavattiyÄ• veditabbÄ• , yathÄ• adhanÄ• naá¹ƒ dhane ananuppadÄ«yan
vepullamagamÄ• si (DN III 91), nipphanne sasse subhikkhaá¹ƒ jÄ• yatÄ«ti ca. nissakkavaca

phalassa pabhave pakatiyaÃ±ca pavattiyÄ• , yathÄ• ``kalalÄ• hoti abbudaá¹ƒ, abbudÄ• jÄ
a I 235; Kv 692), ``himavatÄ• gaá¹…gÄ• pabhavati, siá¹…gato saro jÄ• yatÄ«â€™â€™ ti c
tadavinÄ• bhÄ• visaá¹…khÄ• rÄ• dibhÄ• vo lakkhÄ«yati, avijjÄ• dÄ«hi ca saá¹…khÄ• rÄ• da
cÄ• ti tesaá¹ƒ pabhavo, pakati ca, tasmÄ• tadatthadÄ«panatthaá¹ƒ ``imasmiá¹ƒ sati imassu
hetuatthÄ• bhummanissakkaniddesÄ• katÄ• .

yasmÄ• cettha ``imasmiá¹ƒ sati idaá¹ƒ hoti, imassuppÄ• dÄ• idaá¹ƒ uppajjatÄ«â€™â€™ t
uddiá¹-á¹-hassa paá¹-iccasamuppÄ• dassa ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ
yathÄ• vutto atthibhÄ• vo, uppÄ• do ca tesaá¹ƒ \Be II 249/ tesaá¹ƒ paccayuppannadhammÄ
viÃ±Ã±Ä• yati. na hi aniruddhatÄ• saá¹…khÄ• taá¹ƒ atthibhÄ• vaá¹ƒ, uppÄ• daÃ±ca anivatta
udayÄ• vatthatÄ• saá¹…khÄ• taá¹ƒ vÄ• ``satiyeva, na asati, uppÄ• dÄ• eva, na nirodhÄ• â
vacanehi pakÄ• sitaá¹ƒ muÃ±citvÄ• aÃ±Ã±o paccayabhÄ• vo nÄ• ma atthi, tasmÄ• yathÄ•
paccayabhÄ• voti veditabbo. yepi hi paá¹-á¹-hÄ• ne Ä• gatÄ• hetuÄ• dayo catuvÄ«sati pac
paccayabhÄ• vassa visesÄ• ti veditabbÄ• . tathÄ• yvÄ• yaá¹ƒ mÅ«lahetunidÄ• nasambhav
234/, uppÄ• daá¹-á¹-hiti pavattaá¹-á¹-hiti nimittaá¹-á¹-hiti Ä• yÅ«hanaá¹-á¹-hiti saá¹ƒyogaá¹-â
palibodhaá¹-á¹-hitÄ«tiÄ• dipariyÄ• yehi ca pakÄ• sito kÄ• raá¹‡attho, sopi ettheva antogadh

<584> mÅ«lakÄ• raá¹‡asaddaá¹ƒ apekkhitvÄ• __na akÄ• raá¹‡a_nti napuá¹ƒsakaniddeso
akÄ• raá¹‡aá¹ƒ yadi siyÄ• , suttaá¹ƒ paá¹-ibÄ• hitaá¹ƒ siyÄ• ti dassento __ ``Ä• savasamud
Ä• harati. __pariyÄ• yo_ kÄ• raá¹‡aá¹ƒ. __vaá¹-á¹-akathÄ• ya sÄ«sabhÄ• vo_ vaá¹-á¹-ahetu
tattha bhavataá¹‡hÄ• yapi hetubhÅ«tÄ• avijjÄ• , tÄ• ya paá¹-icchÄ• ditÄ• dÄ«nave bhave ta
avijjÄ• visesena sÄ«sabhÅ«tÄ• ti __ ``mÅ«lakÄ• raá¹‡aâ€™â€™ _nti vuttÄ• .

purimÄ• ya koá¹-iyÄ• apaÃ±Ã±Ä• yamÄ• nÄ• ya uppÄ• davirahato niccataá¹ƒ gaá¹‡heyyÄ
bhikkhave, vuccatÄ«â€™â€™ _tiÄ• di. tena ito pubbe uppannapubbatÄ• natthÄ«ti apaÃ±Ã
purimakoá¹-iapaÃ±Ã±Ä• yanaá¹ƒ vuttanti imamatthaá¹ƒ dasseti.

<585> avijjÄ• taá¹‡hÄ• hetukkamena phalesu vattabbesu __ ``sugatiduggatigÄ• minoâ€™â
saddalakkhaá¹‡Ä• virodhanatthaá¹ƒ. pÅ«jitassa hi dvande pubbanipÄ• to. savarÄ• kira maa
alagganatthaá¹ƒ punappunaá¹ƒ tÄ• petvÄ• koá¹-á¹-etvÄ• uá¹‡hodakaá¹ƒ pÄ• yetvÄ• viritta
muttamaá¹ƒsaá¹ƒ gÄ• viá¹ƒ mÄ• renti. tenÄ• ha __ ``aggisantÄ• pÄ• â€™â€™ _tiÄ• di. tatth
avijjÄ• bhibhÅ«tatÄ• ya yathÄ• vuttaá¹ƒ uá¹‡hodakapÄ• naá¹ƒ Ä• rabhati, evaá¹ƒ puthujjano
duggatigÄ• mikammaá¹ƒ. yathÄ• pana sÄ• uá¹‡hodakapÄ• ne Ä• dÄ«navaá¹ƒ disvÄ• taá
Ä• rabhati, evaá¹ƒ puthujjano avijjÄ• ya nÄ• tibalavabhÄ• vato duggatigÄ• mikamme Ä• dÄ«
taá¹‡hÄ• vasena \Be II 250/ sugatigÄ• mikammaá¹ƒ Ä• rabhati. dukkhe hi avijjaá¹ƒ taá¹‡hÄ•
taá¹‡haá¹ƒ avijjÄ• ti.

<586> __katthaci_ sutte. __ekadhammamÅ«likaá¹ƒ desana_nti avijjÄ• taá¹‡hÄ• su ekoyev

ekadhammamÅ«likÄ• , taá¹ƒ, tattha ekaá¹ƒ eva dhammaá¹ƒ mÅ«laá¹ƒ katvÄ• paá¹-iccasan
attho. upanisÄ«dati phalaá¹ƒ etthÄ• ti upanisÄ• , kÄ• raá¹‡aá¹ƒ, avijjÄ• upanisÄ• etesanti
assÄ• dÄ• nupassino_ti upÄ• dÄ• niyesu tebhÅ«makadhammesu visayabhÅ«tesu assÄ• de
235/ sukhasomanassaá¹ƒ anupassanasÄ«lassa. appahÄ«nÄ• vijjatÄ• ya bÄ• lalakkhaá¹‡ay
avijjÄ• nivutattÄ• , taá¹‡hÄ• saá¹ƒyuttattÄ• ca. __ayaá¹ƒ kÄ• yo_ti ayaá¹ƒ mamaÃ±ceva tu
saviÃ±Ã±Ä• á¹‡akakÄ• yo khandhapaÃ±cakaá¹ƒ. ``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€
phassakÄ• raá¹‡aÃ±cetaá¹ƒ vuccatÄ«ti Ä• yatanacchakkaá¹ƒ vÄ• . __samudÄ• gato_ti upp
nÄ• marÅ«pa_nti bahiddhÄ• saviÃ±Ã±Ä• á¹‡akakÄ• yo khandhapaÃ±cakaá¹ƒ, saá¸·Ä• yat
itthaá¹ƒ etaá¹ƒ. attano ca paresaÃ±ca paÃ±cakkhandhÄ• dvÄ• dasÄ• yatanÄ• ni dvÄ• rÄ•
__dvayaá¹ƒ_ nÄ• mÄ• ti attho. __dvayaá¹ƒ paá¹-icca phasso_ti aÃ±Ã±attha cakkhurÅ«pÄ•
cakkhusamphassÄ• dayo vuttÄ• , idha pana ajjhattikabÄ• hirÄ• ni Ä• yatanÄ• ni, mahÄ• dva
vuttaá¹ƒ. ayamettha adhippÄ• yo --- aÃ±Ã±attha ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati
tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ€™â€™ tiÄ• dinÄ• (MN I 204, 400; III 421, 425, 426; SN a
cakkhu ceva rÅ«pÄ• ca ... pe ... mano ceva dhammÄ• cÄ• ti vuttÄ• ni dvayÄ• ni paá¹-icca
vuttÄ• . idha pana ``ayaÃ±ceva kÄ• yoâ€™â€™ ti cakkhÄ• dinissaye sesadhamme cakkhÄ
cakkhÄ• dikÄ• yaá¹ƒ ekattena ``ajjhattikÄ• yatanaâ€™â€™ nti gahetvÄ• , ``bahiddhÄ• ca n
vuttaá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ ekatteneva ``bÄ• hirÄ• yatanaâ€™â€™ nti tÄ• ni ajjha
paá¹-icca phasso vutto, tasmÄ• mahÄ• dvayametanti.

evaÃ±ca katvÄ• attano ca parassa ca paÃ±cahi khandhehi, chahi Ä• yatanehi cÄ• ti ayam
vuttaá¹ƒ. ``ayaá¹ƒ kÄ• yoâ€™â€™ ti hi vuttÄ• ni sanissayÄ• ni cakkhÄ• dÄ«ni attano paÃ±c
nÄ• marÅ«paâ€™â€™ nti vuttÄ• ni rÅ«pÄ• dÄ«ni \Be II 251/ paresaá¹ƒ. tathÄ• ayaá¹ƒ kÄ•
Ä• yatanÄ• ni, bahiddhÄ• nÄ• marÅ«paá¹ƒ paresaá¹ƒ bÄ• hirÄ• nÄ«ti. aÃ±Ã±athÄ• ajjhatt
kÄ• yoâ€™â€™ ti vuttena ajjhattikÄ• yatanÄ• neva attano paÃ±cakkhandhÄ• hontÄ«ti atta
khandhehi dÄ«panÄ• na sambhaveyyÄ• ti. __saá¸·evÄ• yatanÄ• nÄ«_ti saá¸·eva phassakÄ
kÄ• raá¹‡abhÅ«tehi Ä• yatanehi uppannena phassena phuá¹-á¹-ho bÄ• lo sukhadukkhaá¹ƒ
__Ä• di_-saddena ``etesaá¹ƒ vÄ• aÃ±Ã±atarena. avijjÄ• nÄ«varaá¹‡assa, bhikkhave, paá¹-
sampayuttassÄ• â€™â€™ tiÄ• di (SN a II 19) yojetabbaá¹ƒ. imasmiÃ±hi sutte saá¹…khÄ• r
katvÄ• kÄ• yaggahaá¹‡ena viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanÄ• ni gahetvÄ• tasm
phassaá¹ƒ taá¹ƒnissitameva \Ne II 236/ katvÄ• vedanÄ• ya visesapaccayabhÄ• vaá¹ƒ dass
bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ atÄ«taddhÄ• vijjÄ• taá¹‡hÄ• mÅ«lako vedanÄ• nto paá¹-iccasam
bÄ• lapaá¹‡á¸• itÄ• naá¹ƒ visesaá¹ƒ dassentena ---

``yÄ• ya ca, bhikkhave, avijjÄ• ya nivutassa bÄ• lassa, yÄ• ya ca taá¹‡hÄ• ya sampayuttass
samudÄ• gato, sÄ• ceva avijjÄ• bÄ• lassa appahÄ«nÄ• , sÄ• ca taá¹‡hÄ• aparikkhÄ«á¹‡
bhikkhave, bÄ• lo acari brahmacariyaá¹ƒ sammÄ• dukkhakkhayÄ• ya. tasmÄ• bÄ• lo kÄ• y
so kÄ• yÅ«pago samÄ• no na parimuccati jÄ• tiyÄ• ... pe ... dukkhasmÄ• ti vadÄ• mÄ«â€™

vedanÄ• pabhavaá¹ƒ sÄ• vijjaá¹ƒ taá¹‡haá¹ƒ dassetvÄ• , upÄ• dÄ• nabhave ca tannissite k
hotÄ«â€™â€™ tiÄ• dinÄ• jÄ• tiÄ• dike dassentena paccuppannahetusamuá¹-á¹-hÄ• nato p
paá¹-iccasamuppÄ• do vutto, tabbipariyÄ• yena ca paá¹‡á¸• itassa paccuppannahetuparikk
ubhayamÅ«lako paá¹-ilomapaá¹-iccasamuppÄ• doti.

<587> __pÅ«retu_nti vaá¸• á¸• hetuá¹ƒ, upacinitunti attho. duggatigÄ• mikammassa visesa
``avindiyaá¹ƒ vindatÄ«â€™â€™ _ti vuttÄ• , tathÄ• visesapaccayo vindiyassa na hotÄ«ti __
vindatÄ«â€™â€™ _ti ca. attanissitÄ• ni katvÄ• \Be II 252/ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹
__Ä• yatanaá¹ƒ_. sammohabhÄ• veneva anabhisamayabhÅ«tattÄ• __aviditaá¹ƒ_ aÃ±Ã±Ä•
javÄ• petÄ«_ti vaá¹‡á¹‡Ä• gamavipariyÄ• yavikÄ• ravinÄ• sadhÄ• tuatthavisesayogehi paÃ
niruttilakkhaá¹‡assa vasena a-kÄ• ra vi-kÄ• ra ja-kÄ• re gahetvÄ• aÃ±Ã±esaá¹ƒ vaá¹‡á¹‡Ä
ja-kÄ• rassa ca dutiyassÄ• gamaá¹ƒ katvÄ• __ ``avijjÄ• â€™â€™ _ti vuttaá¹ƒ. byaÃ±janatt
sabhÄ• vatthaá¹ƒ dassetuá¹ƒ __ ``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. cakkhuviÃ±Ã±Ä• á¹‡Ä
``idaá¹ƒ vatthu, idaá¹ƒ Ä• rammaá¹‡aâ€™â€™ nti avijjÄ• ya Ã±Ä• tuá¹ƒ na sakkÄ• ti avijjÄ•
vuttÄ• . vatthÄ• rammaá¹‡asabhÄ• vachÄ• danato eva avijjÄ• dÄ«naá¹ƒ paá¹-iccasamuppÄ
jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paá¹-iccasamuppannabhÄ• vassa ca chÄ• danato
paá¹-iccasamuppÄ• dapaá¹-iccasamuppannacchÄ• danaá¹ƒ veditabbaá¹ƒ.

__apaccakkhitvÄ• _ti \Ne II 237/ paccakkhÄ• naá¹ƒ akatvÄ• apaá¹-ikkhipitvÄ• . __upakÄ•
paccayaá¹-á¹-ho_ yathÄ• piá¹‡á¸• apÄ• tÄ• di sarÄ«rassa.

__saá¹…khatamabhisaá¹…kharontÄ«_ti yathÄ• saá¹…khataá¹ƒ hoti, evaá¹ƒ abhisaá¹…kh
saá¹…khÄ• rasaddaggahaá¹‡ena Ä• gatÄ• saá¹…khÄ• rÄ• __saá¹…khÄ• rasaddena Ä• g
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• pi saá¹…khÄ• rasaddena Ä• gatÄ• , te pana imissÄ• des
vuttÄ• , tasmÄ• __ ``duvidhÄ• â€™â€™ _ti ettha saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ
abhisaá¹…kharaá¹‡akasaá¹…khÄ• raá¹ƒ vajjetvÄ• tadaÃ±Ã±e saá¹…khÄ• rasaddena Ä• g
__saá¹…khÄ• rasaddena Ä• gatasaá¹…khÄ• rÄ• _ti vÄ• samudÄ• yo vutto. tadekadesÄ•
gahitÄ• avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , tasmÄ• vaá¹‡á¹‡etabbasabbasaá¹…gÄ• hakav
veditabbÄ• . ``paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• roâ€™â€™ tiÄ• dinÄ• (MN I 464)
vitakkavicÄ• raassÄ• sapassÄ• sasaÃ±Ã±Ä• vedanÄ• vacÄ«saá¹…khÄ• rÄ• dayo vuttÄ• , r
vuttÄ• kÄ• yasaÃ±cetanÄ• dayo.

__saá¹…khatasaá¹…khÄ• rÄ• _ nÄ• ma yathÄ• sakaá¹ƒ paccayehi saá¹…khatattÄ• . satipi
sabbesampi saá¹…khatabhÄ• ve ``mametaá¹ƒ phalaâ€™â€™ nti tatthÄ• bhimukhena viya l
tebhÅ«makavipÄ• kakaá¹-attÄ• rÅ«pesu sÄ• tisayo saá¹…khatabhÄ• voti adhippÄ• yena __
587) kammanibbattÄ• naá¹ƒ abhisaá¹…khatasaá¹…khÄ• ratÄ• vuttÄ• . __pÄ• á¸·iyaá¹ƒ_ pa
abhÄ• vato __ ``tepi_ \Be II 253/ __ ... pe ... ettheva saá¹…gahaá¹ƒ gacchantÄ«â€™â€™ _t
vata saá¹…khÄ• rÄ• _ti vuttÄ• ubhuÄ• disamuá¹-á¹-hÄ• nÄ• pi sabbadhammÄ• . __abhisa

vuccati_ attano phalassa abhisaá¹…kharaá¹‡ato. kÄ• yapayogasamuá¹-á¹-hÄ• panavÄ«riya
abhisaá¹…khÄ• rassÄ• _ti payogavegassa.

vÄ• caá¹ƒ saá¹…kharotÄ«ti __vacÄ«saá¹…khÄ• ro_. kÄ• yena saá¹…kharÄ«yatÄ«ti __kÄ•
saá¹…kharÄ«yati, cittaá¹ƒ vÄ• saá¹…kharotÄ«ti __cittasaá¹…khÄ• ro_. saá¹…khepato pan
saá¹…kharonti, saá¹…kharÄ«yantÄ«ti ca saá¹…khÄ• rÄ• ti veditabbÄ• . __vutta_nti
saá¹…khÄ• raá¹-á¹-hapaccayaá¹-á¹-hÄ• dimÄ• ha.

__namatÄ«_ti ekantasÄ• rammaá¹‡atÄ• ya Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namati. __paritas
taá¹‡hÄ• paritÄ• patÄ• ya vÄ• vicalati. __upÄ• diyatÄ«_ti daá¸·haá¹ƒ Ä• diyati. __bhavatÄ«
sandhÄ• yÄ• ha. __bhÄ• vayatÄ«_ti kammabhavaá¹ƒ. cuti khandhÄ• naá¹ƒ maraá¹‡anti __
vuttaá¹ƒ. dukkhÄ• vedanÄ• \Ne II 238/ uppÄ• dadukkhÄ• , á¹-hitidukkhÄ• ti ca katvÄ• __ `
_ti vuttaá¹ƒ. __Ä• yÄ• so_ parissamo visÄ• do.

__niddiá¹-á¹-hanayadassana_nti yathÄ• niddiá¹-á¹-havidhisandassanaá¹ƒ. __kevala_-sadd
hoti ``kevalÄ• sÄ• layoâ€™â€™ tiÄ• dÄ«su, niravasesavÄ• cako ca ``kevalÄ• aá¹…gamag
dvidhÄ• pi atthaá¹ƒ vadati. tattha __asammissassÄ• _ti sukharahitassa. na hi ettha kiÃ±ci u
atthi. __sakalassÄ• _ti sabbabhavÄ• digatassa, sabbakÄ• likassa ca.

<588> ``lakkhaá¹‡ekavidhÄ• ditoâ€™â€™ ti ettha __Ä• di_-saddo paccekaá¹ƒ parisamÄ• p
``lakkhaá¹‡Ä• ditoâ€™â€™ _ti. sampayutte, taá¹ƒsamaá¹…gipuggale vÄ• sammohayatÄ«t
Ä• rammaá¹‡asabhÄ• vassa chÄ• danaá¹ƒ hutvÄ• gayhatÄ«ti __chÄ• danapaccupaá¹-á¹-h
avijjÄ• samudayoâ€™â€™ ti (MN I 103) vacanato __Ä• savapadaá¹-á¹-hÄ• nÄ• _. paá¹-isan
byÄ• pÄ• raá¹ƒ karontÄ«ti __Ä• yÅ«hanarasÄ• _. rÄ• sikaraá¹‡aá¹ƒ vÄ• __Ä• yÅ«hanaá¹ƒ
hutvÄ• gayhatÄ«ti __cetanÄ• paccupaá¹-á¹-hÄ• nÄ• _. nÄ• marÅ«passa purecÄ• rikabhÄ•
__pubbaá¹…gamarasaá¹ƒ_. purimabhavena saddhiá¹ƒ ghaá¹-anaá¹ƒ hutvÄ• gayhatÄ«ti
__paá¹-isandhipaccupaá¹-á¹-hÄ• naá¹ƒ_. viÃ±Ã±Ä• á¹‡ena saha, aÃ±Ã±amaÃ±Ã±aÃ±ca sa
__sampayogarasaá¹ƒ_. samaá¹ƒ pakÄ• rehi yogo \Be II 254/ __sampayogo_. visuá¹ƒ abhÄ«
sampayogÄ• bhÄ• vato vikiratÄ«ti __vikiraá¹‡arasaá¹ƒ_. tato eva hi pisiyamÄ• nÄ• taá¹‡á¸·
cuá¹‡á¹‡Ä«bhÅ«tÄ• viddhaá¹ƒsanti, nÄ• massa kadÄ• ci kusalÄ• dibhÄ• vopi atthÄ«ti tato
``abyÄ• katapaccupaá¹-á¹-hÄ• naâ€™â€™ _nti vuttaá¹ƒ. ``acetano abyÄ• katoâ€™â€™ ti (
viya anÄ• rammaá¹‡atÄ• vÄ• abyÄ• katatÄ• daá¹-á¹-habbÄ• . __Ä• yatanalakkhaá¹‡a_nti
Ä• yÄ• naá¹ƒ tananalakkhaá¹‡aá¹ƒ vÄ• . dassanassa yathÄ• sakaá¹ƒ visayaggahaá¹‡assa
``dassanÄ• dirasaâ€™â€™ nti pana __sammohavinodaniyaá¹ƒ_ vuttaá¹ƒ. __vatthudvÄ• rab
yathÄ• rahaá¹ƒ viÃ±Ã±Ä• á¹‡amanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«nanti adhippÄ• yo. vatthuggaha
cakkhÄ• dipaÃ±cakÄ• pekkhaá¹ƒ. akusalavipÄ• kupekkhÄ• ya aniá¹-á¹-habhÄ• vato dukkhe
sukhena saá¹…gahitattÄ• __ ``sukhadukkhapaccupaá¹-á¹-hÄ• nÄ• â€™â€™ _ti vuttaá¹ƒ. d
__hetulakkhaá¹‡Ä• taá¹‡hÄ• _. ``tatratatrÄ• bhinandinÄ«â€™â€™ ti (MN I 91, 460; SN c V

vacanato __abhinandanarasÄ• _. cittassa, puggalassa vÄ• rÅ«pÄ• dÄ«su atittabhÄ• vo hu
__atittabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• . amuÃ±canarasaá¹ƒ_ taá¹‡hÄ• diá¹-á¹-hÄ• bhinivesa
\Ne II 239/ hutvÄ• kÄ• mupÄ• dÄ• naá¹ƒ, sesÄ• ni diá¹-á¹-hi hutvÄ• upaá¹-á¹-hahantÄ«ti
__taá¹‡hÄ• daá¸·hattadiá¹-á¹-hipaccupaá¹-á¹-hÄ• naá¹ƒ_. kammupapattibhavavasena bhav
yojetabbÄ• .

<589> __mohÄ• dibhÄ• vato_ti ettha __Ä• di_-saddena ananubodhÄ• dÄ«naá¹ƒ saá¹…gah
aÃ±Ã±Ä• á¹‡avasena __appaá¹-ipatti, _ asubhÄ• dÄ«su subhÄ• divipallÄ• savasena __mic
diá¹-á¹-hivippayuttavasena vÄ• __appaá¹-ipatti, _ diá¹-á¹-hisampayuttavasena __micchÄ• p
dvÄ• rÄ• rammaá¹‡ato_ti dvÄ• rato, Ä• rammaá¹‡ato ca chasu dvÄ• resu, chasu Ä• ramma
pana vibhÄ• go na avijjÄ• ya eva, aÃ±Ã±esupi paá¹-iccasamuppÄ• daá¹…gesu arÅ«padhar
``sabbesupÄ«â€™â€™ _ti.

__vipÄ• kadhammadhammÄ• dibhÄ• vato_ti ettha __Ä• di_-saddena nevasekkhÄ• nÄ• sel
saá¹…gaá¹‡hÄ• ti. __catuyonisaá¹ƒvattanato_ti catuyonipariyÄ• pannattabhÄ• vanibbattana

__lokiyavibhÄ• gÄ• dibhÄ• vato_ti \Be II 255/ ettha __Ä• di_-saddena abyÄ• katasappacca
saá¹…gaá¹‡hÄ• ti. __sahetukÄ• hetukÄ• dito_ti __Ä• di_-saddena sasaá¹…khÄ• rÄ• saá¹…

kÄ• maá¹ƒ nÄ• marÅ«paá¹ƒ paccuppannaddhavasena vuccati, tathÄ• pi yathÄ• paccuppa
atÄ«tÄ• nÄ• gatampÄ«ti addhadvayapariyÄ• pannassÄ• pi nayato gahetabbattÄ• vuttaá¹ƒ
_nti.

__saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hÄ• nato_ti viÃ±Ã±Ä• á¹‡ataá¹ƒsampayuttadhammÄ• naá¹
__ ``bhÅ«tappasÄ• daviÃ±Ã±Ä• á¹‡atoâ€™â€™ _ti pÄ• á¹-ho yutto. ``viÃ±Ã±Ä• á¹‡Ä• ditoâ
ekasesanayena bÄ• hirÄ• yatanassÄ• pi saá¹…gahe sati Ä• di-saddena tassa saá¹…gahita
__nobhayagocara_nti manÄ• yatanamÄ• ha. na hi arÅ«padhammÄ• naá¹ƒ desavasena Ä•
aviggahattÄ• , tasmÄ• manÄ• yatanassa gocaro manÄ• yatanaá¹ƒ sampatto, asampatto vÄ
__phassÄ• dÄ«nampÄ«_ti ettha phasso tÄ• va phusanasabhÄ• vato, lokiyasÄ• savÄ• dibhÄ
paá¹-ighasamphassaadhivacanasamphassabhedato, sahetukÄ• dibhÄ• vato ca duvidho. bh
vedanÄ• ttayasampayogato \Ne II 240/, ahetukaduhetukatihetukato ca tividho. yonigativase
paÃ±cavidho ca.

__vedanÄ• _ anubhavanalakkhaá¹‡ato, lokiyasÄ• savÄ• dibhÄ• vato ca ekavidhÄ• . paÃ±c
duvidhÄ• . sukhÄ• dibhedato tividhÄ• . yonigativasena catubbidhÄ• , paÃ±cavidhÄ• ca. cha
chabbidhÄ• .

__taá¹‡hÄ• _ lokassa samudayabhÄ• vato ekavidhÄ• . duvidhÄ• diá¹-á¹-hisampayuttavipp

kÄ• mabhavavibhavataá¹‡hÄ• bhedato. catubbidhÄ• catumaggapaheyyato. paÃ±cavidhÄ• chabbidhÄ• chataá¹‡hÄ• kÄ• yabhedato.

__upÄ• dÄ• naá¹ƒ_ ekavidhaá¹ƒ daá¸·haggÄ• habhÄ• vato. duvidhaá¹ƒ taá¹‡hÄ• diá¹-á¹-hi bhavattayÅ«panissayabhÄ• vato. catubbidhaá¹ƒ kÄ• mupÄ• dÄ• nÄ• dibhedato. paÃ±cavid

__bhavo_ \Be II 256/ ekavidho lokiyasÄ• savÄ• dibhÄ• vato. duvidho kammupapattibhedat kÄ• mabhavÄ• dibhedato. catubbidho caturupÄ• dÄ• napaccayato. paÃ±cavidho paÃ±caga kÄ• makammabhavÄ• dibhedato. sattavidho sattaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisaá¹…gahato. aá¹ caturupÄ• dÄ• napaccayakammabhavÄ• dibhedato. navavidho kÄ• mabhavÄ• dibhedato.

__jÄ• ti_ ekavidhÄ• tattha tattha bhave paá¹-hamÄ• bhinibbattibhÄ• vato. duvidhÄ• rÅ«pakkhandhasaá¹…khÄ• rakkhandhasaá¹…gahato. tividhÄ• bhavattayapariyÄ• pannato. paÃ±cavidhÄ• ca. iminÄ• nayena jarÄ• maraá¹‡Ä• dÄ«nampi ekavidhÄ• dibhÄ• vo veditab

<590> sokÄ• dÄ«nampi gahitattÄ• aá¹…gabahuttappasaá¹…ge ``dvÄ• dasevÄ• â€™â€™ veditabbaá¹ƒ. na hi sokÄ• dayo aá¹…gabhÄ• vena vuttÄ• , phalena pana kÄ• raá¹‡aá¹ƒ avi dassetuá¹ƒ te vuttÄ• . jarÄ• maraá¹‡abbhÄ• hatassa hi bÄ• lassa te sambhavantÄ«ti sokÄ• jarÄ• maraá¹‡akÄ• raá¹‡atÄ• vuttÄ• , na pana ``kÄ• yikÄ• ya dukkhÄ• ya vedanÄ• ya phuá jarÄ• maraá¹‡animittaÃ±ca dukkhaá¹ƒ saá¹…gahitanti taá¹ƒ tannimittÄ• naá¹ƒ jarÄ• maraá¹ sÄ• dhakabhÄ• vena vuttaá¹ƒ. yasmÄ• pana jarÄ• maraá¹‡eneva \Ne II 241/ sokÄ• dÄ«naá tesaá¹ƒ jÄ• tipaccayatÄ• yujjati. jarÄ• maraá¹‡apaccayabhÄ• ve hi avijjÄ• ya ekasaá¹…khe jÄ• tipaccayÄ• pana jarÄ• maraá¹‡aá¹ƒ \Be II 257/, sokÄ• dayo ca sambhavantÄ«ti tattha ja ekantikaá¹ƒ aá¹…gabhÄ• vena gahitaá¹ƒ. sokÄ• dayo pana rÅ«pabhavÄ• dÄ«su abhÄ• vat pÄ• kaá¹-ena phalena avijjÄ• nidassanatthaá¹ƒ gahitÄ• . tena anÄ• gate jÄ• tiyÄ• sati tato hetuhetubhÅ«tÄ• avijjÄ• dassitÄ• ti bhavacakkassa avicchedo dassito hotÄ«ti. suttaÃ±ca s kÄ• raá¹‡anti etasseva atthassa sÄ• dhakaá¹ƒ daá¹-á¹-habbaá¹ƒ, na sokÄ• dÄ«naá¹ƒ bÄ• l jarÄ• maraá¹‡animittatÄ• mattassa. ``assutavÄ• puthujjanoâ€™â€™ ti hi vacanena avijjÄ• kÄ• raá¹‡anti dassitÄ• , na ca jarÄ• maraá¹‡animittameva dukkhaá¹ƒ dukkhanti.

aparo nayo jarÄ• maraá¹‡ampi paccayo, aÃ±Ã±athÄ• dvÄ• dasaá¹…gÄ• ni na paripÅ«ren sokÄ• dÄ«naá¹ƒ. yadi evaá¹ƒ kasmÄ• ``jarÄ• maraá¹‡apaccayÄ• sokÄ• dayo sambhavant ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ, sokÄ• dayo ca sambhavantÄ«â€™â€™ ti vuttanti? yas dukkhadhammena phuá¹-á¹-hassa te sambhavanti, tasmÄ• appahÄ«nasaá¹ƒyojanassÄ• pi ekaá¹ƒsikÄ• ti jÄ• tipaccayatÄ• va vuttÄ• . atha vÄ• jarÄ• maraá¹‡aggahaá¹‡ena upapattib upÄ• dinnakkhandhaparipÄ• ko hi Ä• yuno saá¹ƒhÄ• ni, indriyÄ• naá¹ƒ paripÄ• ko ca jarÄ• sati ca upapattibhave tattha katupacitaá¹ƒ, porÄ• á¹‡aá¹ƒ vÄ• kammaá¹ƒ __kammabhavo, cutianantaraá¹ƒ paá¹-isandhiá¹ƒ janetÄ«ti __upapattibhavo_ jÄ• tiyÄ• paccayo, tasmÄ• jar

paccayatÄ• ya paá¹-iccasamuppÄ• do. yasmÄ• pana ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti
jÄ• tiyÄ• paccayatÄ• saá¹…gahitÄ• , tasmÄ• vuttapariyÄ• yasaá¹…gahato ca ``jarÄ• mara
na vuttaá¹ƒ. evaá¹ƒ jarÄ• maraá¹‡assÄ• pi paccayabhÄ• vasiddhito paá¹-iccasamuppÄ• dat
vavatthitÄ• ti veditabbÄ• . tenÄ• ha __ ``dvÄ• dasevÄ• â€™â€™ _tiÄ• di. __ayaá¹ƒ tÄ• vÄ•
tiÄ• dinÄ• vuttaá¹ƒ atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ sandhÄ• yÄ• ha.

avijjÄ• paccayÄ• saá¹…khÄ• rapadakathÄ• vaá¹‡á¹‡anÄ•

<591> __ayaá¹ƒ panÄ• _ti idÄ• ni vakkhamÄ• naá¹ƒ. ``katamÄ• ca, bhikkhave, avijjÄ• duk
ntiÄ• dinÄ• (MN I 103) suttantesu catuá¹-á¹-hÄ• nikÄ• avijjÄ• vuttÄ• ti __ ``suttantapariyÄ•
II 242/ vuttaá¹ƒ. __nikkhepakaá¹‡á¸• e_ (Dhs 1106) pana suttantesu catÅ«su á¹-hÄ• nesu k
aá¹-á¹-hasu á¹-hÄ• nesu kiccajÄ• tito kathitattÄ• tadatthavaá¹‡á¹‡anÄ• vasena vibhÄ• vana
``abhidhammapariyÄ• yenÄ• â€™â€™ _ti Ä• rabhitvÄ• __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• d
vibhajitabbaá¹ƒ. vibhajanaÃ±hi abhidhammapariyÄ• yo. ``aá¹-á¹-hasu á¹-hÄ• nesu aÃ±Ã±Ä•
taá¹ƒ sambandhitabbaá¹ƒ. __sesaá¹-á¹-hÄ• nesÅ«_ti dukkhasamudayesu, pubbantÄ• dÄ«s
Ä• rammaá¹‡akaraá¹‡avasenÄ• pi. __idhÄ• _ti imasmiá¹ƒ ``dukkhe aÃ±Ã±Ä• á¹‡aâ€™â€™
avijjÄ• . __uppannÄ• _ti asamÅ«hatuppannÄ• , pageva paccuppannÄ• . ``paá¹-icchÄ• detv
paá¹-icchÄ• danÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ paá¹-ivijjhitu
vuttaá¹ƒ. rasitabbo paá¹-ivijjhitabbo sabhÄ• vo raso, attano raso saraso, yÄ• thÄ• vo yathÄ•
yÄ• thÄ• vasaraso, yo ``pÄ«á¸·anaá¹-á¹-hoâ€™â€™ tiÄ• dinÄ• (Paá¹-is II 8) vutto \Be II 258
eva ca pubbantÄ• dayo, so eva lakkhitabbattÄ• __yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ_. taá¹ƒ
paccakkhato jÄ• nituá¹ƒ __na deti_.

__tadubhaya_nti pubbantaÃ±ceva aparantaÃ±ca atÄ«taá¹ƒ, anÄ• gataÃ±ca khandhapaÃ±c
pubbantÄ• parantabhÄ• gavantatÄ• ya vÄ• paccuppannaddhabhÅ«to majjhanto pubbantÄ•
saá¹…khÄ• rÄ• _ti idappaccayatÄ• paá¹-iccasamuppannadhammesu paccakkhato jÄ• nanÄ
etesu dukkhÄ• dÄ«su. yadipi avijjÄ• dukkhÄ• dÄ«su Ä• rammaá¹‡akaraá¹‡avasenapi pava
nirodhamagge Ä• rammaá¹‡aá¹ƒ kÄ• tuá¹ƒ asakkontÄ« te jÄ• nitukÄ• massa tappaá¹-icchÄ
nirodhamaggaggahaá¹‡akÄ• raá¹‡abhÄ• vena ca pavattamÄ• nÄ• te yÄ• thÄ• vato paá¹-iv
dukkhÄ• dÄ«supÄ«ti veditabbaá¹ƒ. tathÄ• hi vuttaá¹ƒ ``paá¹-icchÄ• danavaseneva idhÄ• d
dukkhÄ• divisayo andhatamakaro, lobhÄ• dÄ«naÃ±ca andhatamakarÄ• naá¹ƒ paccayabhÅ«
__aÃ±Ã±Ä• á¹‡aá¹ƒ_.

<592> __puÃ±Ã±Ä• dayo_ti puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo. tattha punÄ• ti attano sant
dukkhasaá¹ƒkilesato ca sodhetÄ«ti puÃ±Ã±aá¹ƒ. hitasukhajjhÄ• sayena puÃ±Ã±aá¹ƒ karotÄ
kÄ• rakassa ajjhÄ• sayaá¹ƒ pÅ«reti, pujjabhavaá¹ƒ nibbattetÄ«ti vÄ• puÃ±Ã±aá¹ƒ. iti pÅ«ra
niruttinayena puÃ±Ã±anti veditabbo. puÃ±Ã±aÃ±ca so attano phalassa abhisaá¹…kharaá¹‡a
abhisaá¹…khÄ• ro cÄ• ti __puÃ±Ã±Ä• bhisaá¹…khÄ• ro_. puÃ±Ã±apaá¹-ipakkhato apuÃ±Ã

__apuÃ±Ã±Ä• bhisaá¹…khÄ• ro_ veditabbo. samÄ• dhipaccanÄ«kÄ• naá¹ƒ atidÅ«ratÄ• ya
243/ bhavaá¹ƒ abhisaá¹…kharotÄ«ti __Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_. kÄ• yena pavattito, k
vÄ• saá¹…khÄ• roti __kÄ• yasaá¹…khÄ• ro_. vacÄ«cittasaá¹…khÄ• resupi eseva nayo. tat
__parivÄ«maá¹ƒsanasuttÄ• _divasena gahito. tattha hi ``puÃ±Ã±aá¹ƒ ce saá¹…khÄ• raá¹ƒ a
puÃ±Ã±Å«pagaá¹ƒ hoti viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (SN a II 51) Ä• gataá¹ƒ. dutiya
__vibhaá¹…gasutta_vasena. tattha hi ``tayome, bhikkhave, saá¹…khÄ• rÄ• . katame tayo? I
vacÄ«saá¹…khÄ• ro cittasaá¹…khÄ• roâ€™â€™ ti (SN a II 28) vuttaá¹ƒ.

__vitthÄ• rato panÄ• _tiÄ• di puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ sarÅ«pato, pabhedat
__bhÄ• vanÄ• vaseneva pavattÄ• , _ na dÄ• nasÄ«lavasenÄ• ti tattha labbhamÄ• naá¹ƒ pu
evaÃ±ca katvÄ• arÅ«pÄ• vacaracetanÄ• pi __ ``bhÄ• vanÄ• vaseneva_ \Be II 259/ __pava
``bhÄ• vanÄ• vasenevÄ• â€™â€™ ti avadhÄ• raá¹‡ena abhiÃ±Ã±Ä• cetanaá¹ƒ nivattetÄ«ti
avijjÄ• paccayatÄ• ya viya puÃ±Ã±Ä• bhisaá¹…khÄ• rabhÄ• vassa ca icchitattÄ• . aÃ±Ã±at
puÃ±Ã±akiriyavatthÅ«su asaá¹…gaho eva siyÄ• , na ca yuttaá¹ƒ ``kusalaÃ±ca puÃ±Ã±akiriy
hotÄ«â€™â€™ ti. __pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«_ti __Ä• di_-saddena na tadavasiá¹-á¹-haakus
gahaá¹‡aá¹ƒ, atha kho anavasesaakusalakammassÄ• pi gahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

__itaresu panÄ• _ti kÄ• yasaá¹…khÄ• rÄ• dÄ«su. puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayo pava
pavattantÄ«ti __dvÄ• rato pavattidassanatthaá¹ƒ_. ``samavÄ«sati cetanÄ• â€™â€™ ti kasm
kÄ• yavacÄ«viÃ±Ã±attiyo samuá¹-á¹-hÄ• pentiyo kusalÄ• kusalacetanÄ• kÄ• yasaá¹…khÄ•
vuccanti, evaá¹ƒ sante abhiÃ±Ã±Ä• cetanÄ• yapi kusalÄ• ya tathÄ• pavattÄ• ya vacÄ«saá¹
codanaá¹ƒ sandhÄ• yÄ• ha __ ``abhiÃ±Ã±Ä• cetanÄ• â€™â€™ _tiÄ• di. __etthÄ• _ti kÄ• ya
kÄ• yavacÄ«saÃ±cetanÄ• ggahaá¹‡e vÄ• . __na gahitÄ• _ti aá¹-á¹-hakathÄ• yaá¹ƒ na gahit
viÃ±Ã±Ä• á¹‡assa paccayo na hotÄ«â€™â€™ ti. kasmÄ• pana na hoti, nanu sÄ• pi kusalÄ
saccametaá¹ƒ, anupacchinnataá¹‡hÄ• vijjamÄ• ne pana santÄ• ne sabyÄ• pÄ• rappavattiyÄ
vipÄ• kadhammatÄ• ca vuttÄ• , na vipÄ• kuppÄ• danena. sÄ• pana vipÄ• kaá¹ƒ uppÄ• de
na hi aÃ±Ã±abhÅ«mikaá¹ƒ kammaá¹ƒ aÃ±Ã±abhÅ«mikaá¹ƒ vipÄ• kaá¹ƒ uppÄ• detÄ«ti. atta
tiá¹-á¹-hÄ• nikameva ca uppÄ• deyya __cittuppÄ• dakaá¹‡á¸• e_ rÅ«pÄ• vacaravipÄ• kassa
vuttattÄ• . na ca rÅ«pÄ• vacaravipÄ• ko parittÄ• diÄ• rammaá¹‡o atthi, abhiÃ±Ã±Ä• cetanÄ
parittÄ• diÄ• rammaá¹‡Ä• va hoti. tasmÄ• vipÄ• kaá¹ƒ na uppÄ• detÄ«ti viÃ±Ã±Ä• yati. kas
catutthajjhÄ• nasamÄ• dhissa Ä• nisaá¹ƒsabhÅ«tÄ• abhiÃ±Ã±Ä• . yathÄ• ha ``so evaá¹ƒ s
(DN I 244-245; MN I 384-386, 431-433; Vin III 12). tasmÄ• samÄ• dhiphalasadisÄ• sÄ• , n
dÄ• nasÄ«lÄ• nisaá¹ƒsabhÅ«to tasmiá¹ƒ bhave paccayalÄ• bho viyÄ• ti sÄ• pi vipÄ• kaá¹ƒ

__ ``yathÄ• ca abhiÃ±Ã±Ä• cetanÄ• , evaá¹ƒ uddhaccacetanÄ• pi na hotÄ«â€™â€™ _ti id
visuá¹ƒ uddharitvÄ• ``tesaá¹ƒ vipÄ• ke Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ ti (Vi
260/ vicÄ• retabbaá¹ƒ. sÄ• pana vicÄ• raá¹‡Ä• heá¹-á¹-hÄ• khandhaniddesavaá¹‡á¹‡anÄ
vicÄ• ritÄ• evÄ• ti tattha vicÄ• ritanayeneva veditabbÄ• . apicettha yadeke vibhajja vadanti,

dassanabhÄ• vanÄ• naá¹ƒ abhÄ• vepi yesaá¹ƒ puthujjanÄ• naá¹ƒ, sekkhÄ• naÃ±ca dassan
tesaá¹ƒ taduppattikÄ• le tehi pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• akusalÄ• dassanena pahÄ• tabb
pahÄ• tabbÄ• ti ca vuccanti. puthujjanÄ• naá¹ƒ pana bhÄ• vanÄ• ya abhÄ• vÄ• bhÄ• vanÄ
tena tesaá¹ƒ pavattamÄ• nÄ• dassanena pahÄ• tuá¹ƒ asakkuá¹‡eyyÄ• pi bhÄ• vanÄ• ya p
vucceyyuá¹ƒ, dassanenapahÄ• tabbÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ kesaÃ±ci kenac
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatiupanissayapaccayehi paccayo bhaveyyuá¹ƒ? na ca p
dassanenapahÄ• tabbÄ• bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayoti v
vijjamÄ• nÄ• bhÄ• vanÄ• ya pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• ti bhÄ• vanÄ• ya pahÄ• tabbÄ• .
pahÄ• tabbÄ• , cattattÄ• vantattÄ• muttattÄ• pahÄ«nattÄ• paá¹-inissaá¹-á¹-hattÄ• ukkhe
samukkheá¹-itattÄ• assÄ• ditabbÄ• , abhinanditabbÄ• ca na honti. pahÄ«natÄ• ya eva son
avikkhepahetubhÅ«tÄ• ca na domanassaá¹ƒ, uddhaccaÃ±ca uppÄ• dentÄ«ti na te tesaá¹ƒ
Ä• rammaá¹‡aÄ• rammaá¹‡Ä• dhipatibhÄ• vaá¹ƒ, pakatÅ«panissayabhÄ• vaÃ±ca gacchan
rÄ• gÄ• dikilese uppÄ• deti.

vuttaÃ±hetaá¹ƒ ``sotÄ• pattimaggena ye kilesÄ• pahÄ«nÄ• , te kilese na puneti na pacceti
pe ... arahattamaggena ... pe ... paccÄ• gacchatÄ«â€™â€™ ti (Nidd I 80; Nidd II mettagÅ«n
27). na ca puthujjanÄ• naá¹ƒ dassanena pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• , itaresaá¹ƒ na kenaci
hontÄ«ti na sakkÄ• vattuá¹ƒ ``diá¹-á¹-hiá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go
vicikicchÄ• , uddhaccaá¹ƒ uppajjati. vicikicchaá¹ƒ Ä• rabbha vicikicchÄ• \Ne II 245/, diá¹-á¹-
uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h I 1.407) diá¹-á¹-hivicikicchÄ• naá¹ƒ uddhaccÄ• rammaá¹‡a
vuttattÄ• . ettha hi __uddhacca_nti uddhaccasahagatacittuppÄ• daá¹ƒ sandhÄ• ya vuttaá¹ƒ.
adhipatipaccayaniddese ``diá¹-á¹-hiá¹ƒ garuá¹ƒ katvÄ• assÄ• deti abhinandati, taá¹ƒ garuá¹
uppajjati, diá¹-á¹-hi uppajjatÄ«â€™â€™ ti (Paá¹-á¹-h I 1.415) ettakameva \Be II 261/ vuttaá¹
``uddhaccaá¹ƒ uppajjatÄ«â€™â€™ ti. tasmÄ• dassanabhÄ• vanÄ• hi pahÄ• tabbÄ• naá¹ƒ
vattabbattepi yÄ• disÄ• naá¹ƒ tÄ• hi anuppattidhammatÄ• Ä• pÄ• detabbÄ• , tesu puthujjan
apekkhitvÄ• tena pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• dassanena pahÄ• tabbÄ• , sekkhesu vattam
tÄ• ya pahÄ• tuá¹ƒ sakkuá¹‡eyyÄ• bhÄ• vanÄ• ya pahÄ• tabbÄ• .

tesu bhÄ• vanÄ• ya pahÄ• tabbÄ• sahÄ• yavirahÄ• vipÄ• kaá¹ƒ na janayantÄ«ti bhÄ• van
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo na vutto, apekkhitabbadassanabhÄ• vanÄ• rah
uppajjamÄ• nÄ• naá¹ƒ sakabhaá¹‡á¸• e chandarÄ• gÄ• dÄ«naá¹ƒ, uddhaccasahagatacittup
saá¹ƒyojanattayatadekaá¹-á¹-hakilesÄ• naá¹ƒ anupacchinnatÄ• ya aparikkhÄ«á¹‡asahÄ• yÄ
sakkÄ• paá¹-isedhitunti uddhaccasahagatadhammÄ• naá¹ƒ vipÄ• ko vibhaá¹…ge vutto. yad
apekkhitabbadassanabhÄ• vanÄ• rahitÄ• naá¹ƒ akusalÄ• naá¹ƒ nevadassanena-nabhÄ• va
navattabbatÄ• Ä• pajjatÄ«ti? nÄ• pajjati, appahÄ• tabbÄ• naá¹ƒ ``nevadassanena-nabhÄ•
(Dhs tikamÄ• tikÄ• 9) vuttattÄ• , appahÄ• tabbaviruddhasabhÄ• vattÄ• ca akusalÄ• naá¹ƒ.

evampi te imasmiá¹ƒ tike ``navattabbÄ• â€™â€™ ti vattabbÄ• Ä• pajjantÄ«ti? nÄ• pajjanti.

dassitÄ• naá¹ƒ dvÄ• dasaakusalacittuppÄ• dÄ• naá¹ƒ dvÄ«hi padehi saá¹…gahitattÄ• . yath
saá¹…khatadhammÄ• saá¹…gahitÄ• ti uppannattike kÄ• lavasena asaá¹…gahitÄ• pi atÄ«t
vuttÄ• cittuppÄ• darÅ«pabhÄ• vena gahitesu navattabbassa abhÄ• vÄ• , evamidhÄ• pi citt
navattabbassa asaá¹…gahitassa abhÄ• vÄ• navattabbatÄ• navuttÄ• ti veditabbÄ• . yattha
niyogato navattabbo atthi, tattha tesaá¹ƒ catuttho koá¹-á¹-hÄ• so atthÄ«ti yathÄ• vuttapades
bhinditvÄ• bhajÄ• petabbacittuppÄ• de bhinditvÄ• bhajÄ• peti ``siyÄ• navattabbÄ• parittÄ
tiÄ• dinÄ• (Dhs 1422). tadabhÄ• vÄ• uppannattike, idha ca tathÄ• na vuttÄ• .

atha \Ne II 246/ vÄ• yathÄ• sappaá¹-ighehi samÄ• nasabhÄ• vattÄ• rÅ«padhÄ• tuyaá¹ƒ ta
sappaá¹-ighÄ• ti vuttÄ• . yathÄ• ha ``asaÃ±Ã±asattÄ• naá¹ƒ anidassanasappaá¹-ighaá¹ƒ ek
paá¹-icca dve mahÄ• bhÅ«tÄ• , dve mahÄ• bhÅ«te paá¹-icca ekaá¹ƒ mahÄ• bhÅ«taâ€™â€
puthujjanÄ• naá¹ƒ pavattamÄ• nÄ• bhÄ• vanÄ• ya pahÄ• tabbasamÄ• nasabhÄ• vÄ• bhÄ
natthi navattabbatÄ• pasaá¹…go. evaÃ±ca sati puthujjanÄ• naá¹ƒ pavattamÄ• nÄ• pi bhÄ•
sakabhaá¹‡á¸• e chandarÄ• gÄ• dayo parabhaá¹‡á¸• e chandarÄ• gÄ• dÄ«naá¹ƒ upanissay
rÄ• gadiá¹-á¹-hÄ«naá¹ƒ adhipatipaccayoti ayamattho laddho hoti. yathÄ• pana aphoá¹-á¹-h
rÅ«padhÄ• tuyaá¹ƒ tayo mahÄ• bhÅ«tÄ• na paramatthato sappaá¹-ighÄ• , evaá¹ƒ apekkhit
puthujjanesu vattamÄ• nÄ• sakabhaá¹‡á¸• e chandarÄ• gÄ• dayo na paramatthato bhÄ• va
pahÄ• tabbÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammapaccayatÄ• na vuttÄ• . na ca dassanenapa
bhÄ• vanÄ• yapahÄ• tabbÄ• naá¹ƒ kenaci paccayena paccayoti vuttÄ• . ye hi dassanena pa
te dassanato uddhaá¹ƒ pavattanti. dassanena pahÄ• tabbapaccayassapi pana uddhaccasah
sahÄ• yavekallamattameva dassanena kataá¹ƒ, na tassa koci bhÄ• vo dassanena anuppatt
tassa ekantabhÄ• vanÄ• yapahÄ• tabbatÄ• vuttÄ• . tasmÄ• tassa tÄ• disasseva sati sahÄ
asati ca vipÄ• kÄ• nuppÄ• danavacanaá¹ƒ na virujjhatÄ«ti.

tayidaá¹ƒ sabbaá¹ƒ tesaá¹ƒ Ä• cariyÄ• naá¹ƒ ahopurisikÄ• mattanti apare. kasmÄ• ? uddha
bhÄ• vanÄ• ya pahÄ• tabbattÄ• . evaÃ±hi vuttaá¹ƒ bhagavatÄ• ``katame dhammÄ• bhÄ• v
uddhaccasahagato cittuppÄ• doâ€™â€™ ti (Dhs 1406). yadi hi taá¹ƒ icchitaá¹ƒ siyÄ• , yath
``niyogÄ• anÄ• gatÄ• rammaá¹‡Ä• natthÄ«â€™â€™ ti (Dhs 1433) vatvÄ• vibhajja vuttaá¹
bhÄ• vanÄ• ya pahÄ• tabbÄ• natthÄ«â€™â€™ ti vatvÄ• ``uddhaccasahagato siyÄ• bhÄ•
vattabboâ€™â€™ ti vadeyya. yÄ• ca taá¹ƒ samatthentena ``yadi vucceyyuâ€™â€™ ntiÄ• c
ayutti. kasmÄ• ? yasmÄ• dassanena pahÄ• tabbÄ• rammaá¹‡Ä• naá¹ƒ rÄ• gadiá¹-á¹-hivicil
pahÄ• tabbabhÄ• vo eva icchitoti. yaá¹ƒ pana uddhaccaggahaá¹‡ena __pÄ• á¸·iyaá¹ƒ_ udd
vuttoti vatvÄ• taá¹ƒ sÄ• dhetuá¹ƒ adhipatipaccayaniddese uddhaccassa anuddharaá¹‡aá¹ƒ
tampi anibandhanaá¹ƒ paá¹-á¹-hÄ• ne sÄ• vasesapÄ• á¹-hadassanato. tathÄ• hi ``atÄ«to d
dhammassa, anÄ• gato dhammo paccuppannassa dhammassa Ä• rammaá¹‡apaccayena p
(Paá¹-á¹-h II 18.2) etesaá¹ƒ vibhaá¹…ge cetopariyaÃ±Ä• á¹‡aggahaá¹‡aá¹ƒ \Ne II 247/ katv
paccuppannassa dhammassÄ• â€™â€™ ti etassa __vibhaá¹…ge_ labbhamÄ• nampi na ud

bhÄ• vanÄ• ya pahÄ• tabbassa vipÄ• kadÄ• naá¹ƒ pati dassanena pahÄ• tabbassa sahÄ•
vicÄ• retabbaá¹ƒ. kiá¹ƒ avijjÄ• di viya dÄ• nasÄ«lÄ• dÄ«naá¹ƒ uppattiyÄ• yeva vipÄ• kadÄ•
á¹-hÄ• navasena dassanenapahÄ• tabbaá¹ƒ bhÄ• vanÄ• yapahÄ• tabbassa sahÄ• yabhÄ•
viya kammassa paá¹-isandhidÄ• naá¹ƒ patÄ«ti? kiÃ±cettha --- yadi tÄ• va purimo pakkho
pahÄ«nadassanappahÄ• tabbattÄ• sekkhasantÄ• ne pavattino bhÄ• vanÄ• pahÄ• tabbass
pahÄ«nÄ• vijjÄ• taá¹‡hÄ• mÄ• ne santÄ• ne pavattadÄ• nÄ• di viya. atha dutiyo, tassÄ• pi
Ä• pajjati apÄ• yagamanÄ«yasabhÄ• vÄ• nativattanato, tasmÄ• heá¹-á¹-hÄ• vicÄ• ritanaye
vipÄ• kadÄ• naá¹ƒ pati pÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• ya ca avirujjhanavasenettha atthavinic

__sÄ• pÄ«_ti uddhaccacetanÄ• pi. __viÃ±Ã±Ä• á¹‡assa paccayabhÄ• ve_ti sampuá¹‡á¹‡a
paccayabhÄ• ve. yadi apanetabbÄ• , kasmÄ• ``samavÄ«sati cetanÄ• â€™â€™ ti vuttanti ta
Ä• ha __ ``avijjÄ• paccayÄ• pana sabbÄ• petÄ• hontÄ«â€™â€™ _ti. abhiÃ±Ã±Ä• cetanÄ•
yadi evaá¹ƒ abhiÃ±Ã±Ä• cetanÄ• ya saha ekavÄ«satÄ«ti vattabbaá¹ƒ, na, tathÄ• avacanas
taá¹ƒ pana itarÄ• vacanassÄ• pi kÄ• raá¹‡anti samÄ• narÅ«pÄ• ya ekissÄ• avacane yaá¹ƒ
na vuttÄ• , tena kÄ• raá¹‡ena vuttÄ• yapi avattabbataá¹ƒ dasseti. __ayaá¹ƒ tiko_ti kÄ• yasa
__purimattika_nti puÃ±Ã±Ä• bhisaá¹…khÄ• rattikaá¹ƒ. __pavisatÄ«_ti kathaá¹ƒ pavisati. pu
aá¹-á¹-hakÄ• mÄ• vacaracetanÄ• pabhedo kÄ• yaduccaritato viramantassa siyÄ• kÄ• yasa
viramantassa siyÄ• vacÄ«saá¹…khÄ• ro, manodvÄ• re pana uppannÄ• terasapi cetanÄ•
cittasaá¹…khÄ• ro ca. apuÃ±Ã±Ä• bhisaá¹…khÄ• ropi kÄ• yaduccaritavasena pavattiyaá¹ƒ
vacÄ«duccaritavasena pavattiyaá¹ƒ siyÄ• vacÄ«saá¹…khÄ• ro, dve dvÄ• rÄ• ni muÃ±citvÄ
siyÄ• cittasaá¹…khÄ• ro, Ä• neÃ±jÄ• bhisaá¹…khÄ• ro cÄ• ti evaá¹ƒ dutiyattiko purimattika
tena vuttaá¹ƒ __ ``atthato puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒyeva vasena avijjÄ• ya pa
_ti. <593> __avijjÄ• bhÄ• ve_ \Ne II 248/ __bhÄ• vato_ti avijjÄ• ya atthibhÄ• ve saá¹…khÄ•
avijjÄ• ya asati kadÄ• ci saá¹…khÄ• rÄ• sambhavanti. idÄ• ni taá¹ƒ avijjÄ• ya bhÄ• vaá¹ƒ c
``aÃ±Ã±Ä• á¹‡aá¹ƒ appahÄ«naá¹ƒ hotÄ«â€™â€™ _ti Ä• ha. tena maggena anirodho idha a
dharamÄ• natÄ• evÄ• ti dasseti. svÄ• yamattho heá¹-á¹-hÄ• vibhÄ• vitoyeva. __ ``avijjÄ• s
iminÄ• Ã±Ä• á¹‡Ä• bhÄ• vÄ• diá¹ƒ nivatteti. ayaÃ±hi __a_-kÄ• ro ``ahetukÄ• dhammÄ• (D
Ä• vÄ• soâ€™â€™ tiÄ• dÄ«su (Vin II 76) taá¹ƒyoganivattiyaá¹ƒ dissati. abhÄ• vo hettha dÄ
dhammÄ• â€™â€™ ti (Dhs dukamÄ• tikÄ• 7) taá¹ƒsambandhitÄ• nivattiyaá¹ƒ. paccayuppa
appaccayuppannattÄ• ti taá¹ƒsambandhitÄ• ettha jotÄ«yati. ``anidassanÄ• dhammÄ• â€™
taá¹ƒsabhÄ• vanivattiyaá¹ƒ. nidassanaÃ±hi daá¹-á¹-habbatÄ• . atha cakkhuviÃ±Ã±Ä• á¹‡aá
passatÄ«ti taggahetabbatÄ• nivattiyaá¹ƒ. tathÄ• ``anÄ• savÄ• dhammÄ• â€™â€™ ti (Dhs
``appaá¹-ighÄ• dhammÄ• (Dhs dukamÄ• tikÄ• 10), anÄ• rammaá¹‡Ä• dhammÄ• â€™â€
taá¹ƒkiccanivattiyaá¹ƒ. ``arÅ«pino dhammÄ• (Dhs tikamÄ• tikÄ• 11), acetasikÄ• dhammÄ
dukamÄ• tikÄ• 57) tabbhÄ• vanivattiyaá¹ƒ. tadaÃ±Ã±athÄ• hi ettha pakÄ• sÄ«yati. ``aman
tabbhÄ• vamattanivattiyaá¹ƒ. manussattamattaá¹ƒ natthi, aÃ±Ã±aá¹ƒ samÄ• nanti sadisatÄ
``assamaá¹‡o samaá¹‡apaá¹-iÃ±Ã±o (AN a III 13, 27; Pp 91, 124), aputtoâ€™â€™ ti tathÄ•
sambhÄ• vanÄ«yaguá¹‡anivattiyaá¹ƒ. garahÄ• hi ettha Ã±Ä• yati. ``kacci bhoto anÄ• maya

20.129), anudarÄ• kaÃ±Ã±Ä• â€™â€™ ti tadanappabhÄ• vanivattiyaá¹ƒ. ``anuppannÄ• dh
tikamÄ• tikÄ• 17) taá¹ƒsadisabhÄ• vanivattiyaá¹ƒ. atÄ«tÄ• naÃ±hi uppannapubbattÄ• , upp
paccayekadesanibbattiyÄ• Ä• raddhuppÄ• dabhÄ• vÄ• , kÄ• lavinimuttassa ca vijjamÄ• na
paccuppannÄ• nanti tabbidhurabhÄ• vo ettha viÃ±Ã±Ä• yati. ``asekkhÄ• dhammÄ• â€™â€
tadapariyosÄ• nanivattiyaá¹ƒ. tanniá¹-á¹-hÄ• naÃ±hettha pakÄ• sÄ«yati. imesaá¹ƒ pana atth
pÄ• risesena yathÄ• kusalapaá¹-ipakkhÄ• dhammÄ• akusalÄ• , evaá¹ƒ vijjÄ• paá¹-ipakkh
Ã±Ä• á¹‡apaá¹-ipakkho dhammo aÃ±Ã±Ä• á¹‡anti veditabbaá¹ƒ.

__sukhasaÃ±Ã±Ä• ya_ \Be II 265/ __gahetvÄ• _ dukkhadukkhaviparią¹‡Ä• madukkhasaá¹.
dukkhantveva gahetabbaá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ sukhanti saÃ±Ã±Ä• ya abhinivisitvÄ• , e
taá¹‡hÄ• pavattiá¹ƒ dasseti. __Ä• rabhatÄ«_ti \Ne II 249/ nibbatteti. __taá¹‡hÄ• parikkhÄ• r
``sukhaá¹ƒ subhaâ€™â€™ ntiÄ• dinÄ• saá¹…khate parikkhate, alaá¹…kateti attho. taá¹‡hÄ
ajÄ• nanto bÄ• lo ``aho vatÄ• haá¹ƒ kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• khattiyamahÄ•
upapajjeyyaâ€™â€™ ntiÄ• dinÄ• (MN I 442) paritassanto kÄ• yasaá¹…khÄ• re parikkharot
vÄ• taá¹‡hÄ• ya parivÄ• rabhÅ«te. taá¹‡hÄ• vatthuá¹ƒ hi cakkhÄ• diá¹ƒ, rÅ«pÄ• diÃ±ca ab
taá¹ƒsamaá¹…gÄ«naá¹ƒ dentÄ• saá¹…kharÄ• taá¹‡hÄ• ya upanentÄ• tassÄ• parivÄ• rÄ
brahmalokÄ• dike. anekasatapasubaddhabhiá¹ƒsano vÄ• japeyyÄ• diko __yaÃ±Ã±o_. amar
dukkarakiriyÄ• __amaratapo_. amaro vÄ• devo vÄ• bhaveyyaá¹ƒ, devaÃ±Ã±ataro vÄ• ti p
__amaratapo_. dukkhattÄ• vÄ• maro mÄ• rako tapo __amaratapo_. diá¹-á¹-he adiá¹-á¹-ha
daá¹-á¹-habbo.

jÄ• tiÄ• dipapÄ• tadukkhajananato maruppapÄ• tasadisatÄ• puÃ±Ã±Ä• bhisaá¹…khÄ• ras
``mahÄ• pariá¸·Ä• hajanikaâ€™â€™ _nti iminÄ• anudahanaá¹-á¹-hena tiá¹‡ukkÄ• sadisata
__appassÄ• dataÃ±cÄ• _ti __ca_-saddena adhikuá¹-á¹-anavinivijjhanaaá¹…gapaccaá¹…ga
saá¹…gaá¹‡hÄ• ti. __tappaccaya_nti tassa viparią¹‡Ä• madukkhasabhÄ• vassa sugatiphala
ramaá¹‡Ä«yabhÄ• vena ca assÄ• dabhÄ• vena ca gayhamÄ• naá¹ƒ puÃ±Ã±aphalaá¹ƒ
dÄ«pasikhÄ• madhulittasatthadhÄ• rÄ• sadisaá¹ƒ. tadattho ca puÃ±Ã±Ä• bhisaá¹…khÄ• ro
vutto. ``sukho imissÄ• paribbÄ• jikÄ• ya taruá¹‡Ä• ya mudukÄ• ya lomasÄ• ya bÄ• hÄ• ya
I 469) sukhasaÃ±Ã±Ä• ya asubhabhÄ• vassa asallakkhaá¹‡eneva ekaccakÄ• maparibhogo
gÅ«thakÄ«á¸·anaá¹ƒ, kilesÄ• bhibhÅ«tatÄ• ya kodhÄ• ratiabhibhÅ«to asavaso maritukÄ• m
sampati kiriyÄ• khaá¹‡e, Ä• yatiá¹ƒ phalakkhaá¹‡e ca jigucchanÄ«yaá¹ƒ, dukkhaÃ±ca apuÃ
Ä• rabhati. lobhasahagatassa vÄ• gÅ«thakÄ«á¸·anasadisatÄ• , dosasahagatassa visakhÄ•
sabhayassÄ• pi pisÄ• canagarassa kÄ• maguá¹‡asamiddhiyÄ• sukhavipallÄ• sahetubhÄ•
II 266/ nirantaratÄ• ya, anupalakkhiyamÄ• nauppÄ• davayÄ• naá¹ƒ dÄ«ghasantÄ• natÄ• ya
saá¹…khÄ• raviparią¹‡Ä• madukkhabhÅ«tÄ• nampi niccÄ• divipallÄ• sahetubhÄ• voti, tesa
tadabhimukhagamanasadisatÄ• ca Ä• neÃ±jÄ• bhisaá¹…khÄ• rassa yojetabbÄ• .

avijjÄ• bhÄ• vatova saá¹…khÄ• rabhÄ• vo, na abhÄ• vatoti saá¹…khÄ• rÄ• naá¹ƒ avijjÄ• p

anvayato, byatirekato ca vuttamatthaá¹ƒ suttena samatthetuá¹ƒ __ ``vuttampi cetaâ€™â€™
suttapadaá¹ƒ Ä• bhataá¹ƒ \Ne II 250/. tattha __avidvÄ• _ti aviddasu. __avijjÄ• gato_ti avijjÄ
appahÄ«nÄ• vijjoti adhippÄ• yo.

paá¹-á¹-hÄ• napaccayakathÄ• vaá¹‡á¹‡anÄ•

<594> __tÄ• vÄ• _ti vattabbantarÄ• pekkho nipÄ• to, tena ``avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ
tÄ• va siddhaá¹ƒ, idaá¹ƒ pana aparaá¹ƒ vattabbanti dasseti. ``idaá¹ƒ pana vattabbaâ€™â€™
sandhÄ• ya vuttaá¹ƒ, taá¹ƒ dassetuá¹ƒ paccayadhammÄ• nÄ• ma yesaá¹ƒ paccayÄ• hont
tadubhayesaá¹ƒ bahubhÄ• vato anekadhÄ• va paccayÄ• hontÄ«ti avijjÄ• yapi taá¹ƒ Ä• saá
``katamesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kathaá¹ƒ paccayo hotÄ«â€™â€™ _ti, puÃ±Ã±Ä• bhis
saá¹…khÄ• rÄ• vuttÄ• . avijjÄ• ca tesaá¹ƒ paccayo hoti, na sabbesaá¹ƒ ekadhÄ• va hoti, t
saá¹…khÄ• rÄ• naá¹ƒ evaá¹ƒ paccayo hotÄ«ti idaá¹ƒ vattabbanti attho. __tatrÄ• _ti tasmiá¹
``katamesaá¹ƒ saá¹…khÄ• rÄ• naâ€™â€™ ntiÄ• dinÄ• asÄ• dhÄ• raá¹‡ato pucchÄ• Ä• ra
samudÄ• yopalakkhaá¹‡ametanti dvÄ• dasannaá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• naá¹ƒ y
paccayabhÄ• vo vattabboti taá¹ƒ dassetuá¹ƒ, avijjÄ• ya vÄ• paccayabhÄ• ve pucchite tapp
paccayadhammÄ• naá¹ƒ paccayabhÄ• vaá¹ƒ visajjetukÄ• mo paccaye tÄ• va pÄ• á¸·inayen
hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha ca bhagavatÄ• catuvÄ«sati paccayÄ• vuttÄ• ti
avijjÄ• dÄ«naá¹ƒ paccayabhÄ• vo veditabboti adhippÄ• yo.

``hetu ca so paccayo cÄ• â€™â€™ ti iminÄ• vacanena hetuno, adhipatipaccayÄ• dibhÅ«ta
taá¹ƒ nivÄ• rento Ä• ha __ ``hetu hutvÄ• paccayoâ€™â€™ _ti. evampi so eva doso Ä• pajj
``hetubhÄ• vena paccayoti vuttaá¹ƒ hotÄ«â€™â€™ _ti. tena na idha hetusaddena dhamma
kataá¹ƒ, atha kho dhammassa sattiviseso gahitoti dasseti. tassa hi paccayasaddassa ca sa
sandhÄ• ya ``hetu ca so paccayo ca, hetu hutvÄ• paccayoâ€™â€™ ti ca vuttaá¹ƒ. evaÃ±ca
pÄ• á¸·iyaá¹ƒ ``hetÅ« hetu ... pe ... hetupaccayena paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h
hetubhÄ• vÄ• diupakÄ• rena tassa tassa dhammassa upakÄ• rakattaá¹ƒ vuttaá¹ƒ. __abhidh
``yo hi dhammo yaá¹ƒ dhammaá¹ƒ appaccakkhÄ• ya tiá¹-á¹-hati vÄ• uppajjati vÄ• , so tass
(Paá¹-á¹-h-a paccayuddesavaá¹‡á¹‡anÄ•), ``mÅ«laá¹-á¹-hena upakÄ• rako dhammo hetup
paccayuddesavaá¹‡á¹‡anÄ•) ca evamÄ• dinÄ• dhammapaá¹-á¹-hÄ• naniddesena \Ne II 2
nÄ• ma natthÄ«ti dhammeheva dhammasattivibhÄ• vanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. idhÄ
cÄ• â€™â€™ ti dhammeneva dhammasattiá¹ƒ dasseti. na hi ``hetupaccayoâ€™â€™ tiÄ• d
dhammappadhÄ• no, atha kho dhammÄ• naá¹ƒ upakÄ• rakabhÄ• vappadhÄ• noti.

__ ``eseva nayoâ€™â€™ _ti iminÄ• tabbhÄ• vena paccayabhÄ• vaá¹ƒ Ä• rammaá¹‡Ä• dÄ
taá¹ƒ paccayo cÄ• ti Ä• rammaá¹‡apaccayo, Ä• rammaá¹‡aá¹ƒ hutvÄ• paccayo, Ä• ramma
atthoâ€™â€™ ti, na kammadhÄ• rayamattaá¹ƒ.

<595> __vacanÄ• vayavo_ti sÄ• dhanÄ• vayavaá¹ƒ sandhÄ• yÄ• ha. vacanasabhÄ• vaÃ±l
aviditatthaÃ±Ä• panato loke sÄ• dhananti pÄ• kaá¹-aá¹ƒ paÃ±Ã±Ä• taá¹ƒ. tathÄ• hi naá¹ƒ a
vacanasabhÄ• vaÃ±ca sÄ• dhanaá¹ƒ, avayavapakkhÄ• dÄ«ni vacanÄ• ni sÄ• dhananti ca Ä
__paá¹-iÃ±Ã±Ä• , hetÅ«tiÄ• dÄ«sÅ«_ti paá¹-iÃ±Ã±Ä• , hetu, udÄ• haraá¹‡a, upanaya, nigan
udÄ• haraá¹‡asÄ• dhammiyÄ• sÄ• dhyasÄ• dhanaá¹ƒ __hetu_. virÅ«po hetÅ«ti ca evamÄ•
kÄ• raá¹‡alakkhaá¹‡aá¹ƒ, sampÄ• pakalakkhaá¹‡ampi vÄ• . __Ä• di_-saddena tassÄ• pi sa
Ã±Ä• pakalakkhaá¹‡aá¹ƒ pana vacanÄ• vayavaggahaá¹‡ena gahitaá¹ƒ. kÄ• maá¹ƒ mÅ«lam
kÄ• raá¹‡ameva, kÄ• raá¹‡anti panettha paccayahetu gahito. mÅ«lanti hetuhetÅ«ti kÄ• raá¹
mÅ«lassa visuá¹ƒ gahaá¹‡aá¹ƒ. __etÄ«_ti etassa atthavacanaá¹ƒ vattatÄ«ti, taÃ±ca uppatti
sÄ• dhÄ• raá¹‡avacanaá¹ƒ. tenevÄ• ha __ ``tiá¹-á¹-hati vÄ• uppajjati vÄ• â€™â€™ _ti. eka
eva upakÄ• rako hoti yathÄ• pacchÄ• jÄ• tapaccayo, ekacco \Be II 268/ uppattiyÄ• eva ya
ubhayassa yathÄ• hetuÄ• dayo.

__upakÄ• rakalakkhaá¹‡o_ti ca dhammena dhammasattiá¹ƒ upakÄ• raá¹ƒ dassetÄ«ti daá¹
patiá¹-á¹-hÄ• ti etthÄ• ti __hetu, _ anekatthattÄ• dhÄ• tusaddÄ• naá¹ƒ hi-saddo mÅ«lasado
veditabbo. hinoti vÄ• etena kammanidÄ• nabhÅ«tena uddhaá¹ƒ ojaá¹ƒ atiharantena mÅ«le
tappaccayaá¹ƒ phalaá¹ƒ gacchati pavattati vuddhiá¹ƒ viruá¸·hiá¹ƒ Ä• pajjatÄ«ti __hetu_. atta
karotÄ«ti __kÄ• raá¹‡aá¹ƒ_. nidadÄ• ti dassentaá¹ƒ viya hotÄ«ti __nidÄ• naá¹ƒ_. sambhava
__sambhavo_. pabhavati etasmÄ• ti __pabhavo_ti paccayahetusaddehi itaresampi samÄ• n
santepi kÄ• raá¹‡avisesavisayo \Ne II 252/ hetusaddo, kÄ• raá¹‡asÄ• maÃ±Ã±avisayo pacc
``mÅ«laá¹-á¹-henÄ• â€™â€™ _tiÄ• dimÄ• ha. hetuattho, paccayaá¹-á¹-ho ca heá¹-á¹-hÄ• p
saá¹…khippaá¹ƒ dassento Ä• ha __ ``saá¹…khepato ... pe ... hetupaccayoâ€™â€™ _ti.

yathÄ• sÄ• livÄ«hibÄ«jÄ• dÄ«ni taá¹ƒtaá¹ƒosadhÄ«naá¹ƒ sÄ• livÄ«hiÄ• dibhÄ• vassa sÄ• d
maá¹‡iÄ• dippabhÄ• vatthÅ«ni ca nÄ«lÄ• divaá¹‡á¹‡Ä• ni nÄ«lÄ• dippabhÄ• sÄ• dhakÄ• ni
yathÄ• rahaá¹ƒ attanÄ• sampayuttadhammÄ• naá¹ƒ kusalÄ• dibhÄ• vassa sÄ• dhakoti ima
sÄ• liÄ• dÄ«naâ€™â€™ _ntiÄ• dinÄ• . __Ä• cariyÄ• na_nti ca revatÄ• cariyaá¹ƒ sandhÄ• y
hetupaccayo yadi kusalÄ• dibhÄ• vasÄ• dhako, evaá¹ƒ sati. __na sampajjati_ na sijjhati. ya
taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa kusalÄ• kusalabhÄ• vÄ• ya na pariyatto, evaá¹ƒ abyÄ• kat
taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa abyÄ• katabhÄ• vÄ• ya. sabhÄ• veneva hi taá¹ƒ abyÄ• ka
kusalÄ• dibhÄ• vaá¹ƒ sÄ• dhetÄ«â€™â€™ _ti. hetupaccayo ca tesaá¹ƒ hotiyevÄ• ti Ä• ha _
hotÄ«â€™â€™ _ti. idÄ• ni tamatthaá¹ƒ pÄ• á¸·iyÄ• samatthetuá¹ƒ __ ``vuttaÃ±hetaâ€™â€™
etenÄ• _ti etena hetunÄ• abyÄ• katabhÄ• vasÄ• dhakena vinÄ• ahetukattÄ• , abyÄ• katab
adhippÄ• yo.

``yoniso, bhikkhave, manasi karoto anuppannÄ• ceva kusalÄ• dhammÄ• uppajjanti, uppa
abhivaá¸• á¸• hantÄ«â€™â€™ tiÄ• di (AN a I 67) vacanehi kusalabhÄ• vassa \Be II 269/
yonisomanasikÄ• rappaá¹-ibaddhatÄ• siddhÄ• ti Ä• ha __ ``yonisomanasikÄ• rappaá¹-ibad

eteneva akusalaabyÄ• katabhÄ• vÄ• pi kusalabhÄ• vo viya na hetupaá¹-ibaddhÄ• ti dassita
maÃ±Ã±eyyuá¹ƒ ``ahetukahetussa akusalabhÄ• vo viya sahetukahetÅ«nampi sabhÄ• vatov
taá¹ƒsampayuttÄ• naá¹ƒ hetupaá¹-ibaddhoâ€™â€™ ti, tassa uttaraá¹ƒ vattuá¹ƒ __ ``yadi cÄ
__alobho kusalo vÄ• siyÄ• abyÄ• kato vÄ• _ti yadi alobho sabhÄ• vato kusalo, so kusalas
siyÄ• . atha abyÄ• kato taá¹ƒsabhÄ• vattÄ• kusalo na siyÄ• alobhasabhÄ• vassa adosattÄ
ubhayathÄ• pi hoti, tasmÄ• yathÄ• ubhayathÄ• hontesu saddhÄ• dÄ«su sampayuttesu he
kusalÄ• dibhÄ• vaá¹ƒ pariyesetha, na sabhÄ• vato, evaá¹ƒ hetÅ«supi kusalÄ• ditÄ• aÃ±Ã±
pariyesitabbÄ• , na sabhÄ• vatoti yaá¹ƒ vuttaá¹ƒ ``sampayuttahetÅ«su sabhÄ• vatova kusal
taá¹ƒ na yujjati. sÄ• pana pariyesiyamÄ• nÄ• yonisomanasikÄ• rÄ• dipaá¹-ibaddhÄ• \Ne I
sampayuttesupi yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusalÄ• dibhÄ• vo, na hetupaá¹-ibado
adhippÄ• yo.

__viruá¸·hamÅ«lÄ• viyÄ• _ti etena mÅ«lÄ• ni viya mÅ«lÄ• nÄ«ti dasseti. tenevÄ• ha __
``suppatiá¹-á¹-hitabhÄ• vasÄ• dhanenÄ• â€™â€™ _ti. svÄ• yaá¹ƒ ``kusalo dhammo kusalas
abyÄ• katassa, kusalo dhammo kusalÄ• byÄ• katassa, akusalo dhammo akusalassa, akusa
akusalo dhammo akusalÄ• byÄ• katassa, abyÄ• kato dhammo abyÄ• katassÄ• â€™â€™ ti
niddiá¹-á¹-ho. yaá¹ƒ pana vuttaá¹ƒ hetukiccaá¹ƒ dassentena ``hetÅ« hetusampayuttakÄ• na
taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€™â€™ ti (Paá¹-á
hetusaddo paccattaniddiá¹-á¹-ho paccayadhammaniddeso, tenassa hetubhÄ• vena upakÄ•
dasseti. dutiyo paccayuppannavisesanaá¹ƒ, tena na yesaá¹ƒ kesaÃ±ci sampayuttakÄ• naá¹
paccayo, atha kho hetunÄ• sampayuttÄ• namevÄ• ti dasseti. nanu ca sampayuttasaddassa
dutiye hetusadde avijjamÄ• nepi aÃ±Ã±assa apekkhitabbassa aniddiá¹-á¹-hattÄ• hetÅ« atta
hetupaccayena paccayoti ayamattho viÃ±Ã±Ä• yatÄ«ti? nÄ• yamekanto. hetusaddo hi pacc
``hetupaccayena paccayoâ€™â€™ ti ettheva byÄ• vaá¹-o yadÄ• gayhati, na tadÄ• sampay
sampayuttaavisiá¹-á¹-hÄ• ye keci gahitÄ• bhaveyyunti. nanu ca yathÄ• ``arÅ«pino Ä• hÄ•
dhammÄ• naá¹ƒ, arÅ«pino indriyÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naâ€™â€™ nti ca vut
indriyaggahaá¹‡ena ca vinÄ• pi Ä• hÄ• rindriyasampayuttakÄ• va gayhanti, evamidhÄ• pi si
Ä• hÄ• rindriyÄ• sampayuttassa vajjetabbassa abhÄ• vato. vajjetabbÄ• bhÄ• vato hi tattha
Ä• hÄ• rindriyaggahaá¹‡e asatipi taá¹ƒsampayuttakÄ• va gayhantÄ«ti taá¹ƒ na kataá¹ƒ, idha
atthÄ«ti kattabbaá¹ƒ dutiyaá¹ƒ hetuggahaá¹‡aá¹ƒ. evampi ``hetÅ« hetusampayuttakÄ• naâ€
hetusampayuttakÄ• naá¹ƒ so eva sampayuttakahetÅ«ti visesanassa akatattÄ• yo koci hetu
hetusampayuttassa hetupaccayena paccayoti Ä• pajjatÄ«ti? nÄ• pajjati, paccattaniddiá¹-á¹-h
sampayuttavisesanabhÄ• vena vuttattÄ• . etadatthameva hi vinÄ• pi dutiyena hetusaddena
siddhepi tassa gahaá¹‡aá¹ƒ kataá¹ƒ.

atha vÄ• asati dutiye hetusadde hetusampayuttakÄ• naá¹ƒ hetupaccayena paccayo, na pa
gahaá¹‡aá¹ƒ siyÄ• ti tannivÄ• raá¹‡atthaá¹ƒ so vutto. tena hetusampayuttabhÄ• vaá¹ƒ ye la
254/ sabbesaá¹ƒ hetÅ«naá¹ƒ, aÃ±Ã±esampi hetÅ« hetupaccayena paccayoti dassitaá¹ƒ hot

hetujhÄ• namaggÄ• patiá¹-á¹-hÄ• mattÄ• dibhÄ• vena aÃ±Ã±adhammanirapekkhÄ• , na Ä•
tasmÄ• etesveva dutiyaá¹ƒ hetÄ• diggahaá¹‡aá¹ƒ kataá¹ƒ. Ä• hÄ• rindriyÄ• pana Ä• harita
tasmÄ• te vinÄ• pi dutiyena Ä• hÄ• rindriyaggahaá¹‡ena attanÄ• eva Ä• haritabbe, Ä«sital
aÃ±Ã±e ca sampayuttake paricchindantÄ«ti taá¹ƒ tattha na kataá¹ƒ. idha ca dutiyena hetugg
paccayuppannÄ• naá¹ƒ hetunÄ• , paccayabhÅ«teneva ca sampayuttÄ• naá¹ƒ hetÅ«naá¹ƒ,
puna visesena kiccaá¹ƒ natthÄ«ti paÃ±hÄ• vÄ• re ``kusalÄ• \Be II 271/ hetÅ« sampayuttak
ntiÄ• dÄ«su dutiyaá¹ƒ hetuggahaá¹‡aá¹ƒ na katanti daá¹-á¹-habbaá¹ƒ.

<596> __Ä• rammaá¹‡abhÄ• venÄ• _ti visayabhÄ• vena, Ä• lambitabbabhÄ• venÄ• ti atth
__pi_-saddena imamatthaá¹ƒ dasseti --- rÅ«pÄ• yatanÄ• dimatte yasmiá¹ƒ kismiÃ±ci ekasm
yaá¹ƒ dhammaá¹ƒ Ä• rabbhÄ• â€™â€™ ti (paá¹-á¹-hÄ• I 1.2) aniyamena sabbarÅ«pÄ• yat
sabbadhammÄ• yatanÄ• naÃ±ca Ä• rammaá¹‡apaccayabhÄ• vassa vuttattÄ• rÅ«pÄ• dibh
saá¹…khatÄ• saá¹…khatapaÃ±Ã±attidhammesu na koci dhammo Ä• rammaá¹‡apaccayo n
Ä• rammaá¹‡apaccayabhÄ• vo heá¹-á¹-hÄ• vibhÄ• vito eva. __Ä• lambitvÄ• _ti gahetvÄ• .
anÄ• rabbha pavatti eva natthÄ«ti Ä• ha __ ``Ä• rabbhevÄ• â€™â€™ _ti. svÄ• yaá¹ƒ ``kusa
dhammo akusalassa, kusalo dhammo abyÄ• katassa, akusalo dhammo akusalassa, kusala
dhammo abyÄ• katassa, kusalassa, akusalassÄ• â€™â€™ ti evaá¹ƒ navappakÄ• ro veditab

<597> __jeá¹-á¹-hakaá¹-á¹-henÄ• _ti pamukhabhÄ• vena. attÄ• dhÄ«nÄ• naÃ±hi patibhÅ«t
pamukhabhÄ• vena pavattati. ``chandavato kiá¹ƒ nÄ• ma na sijjhatÄ«â€™â€™ tiÄ• dikaá¹ƒ
purimÄ• bhisaá¹…khÄ• rÅ«panissayaá¹ƒ labhitvÄ• uppajjamÄ• ne cittuppÄ• de chandÄ• da
jeá¹-á¹-hakabhÅ«tÄ• sampayuttadhamme sÄ• dhayamÄ• nÄ• vase vattayamÄ• nÄ• hutvÄ
tesaá¹ƒ vasena vattanti hÄ«nÄ• dibhÄ• vena tadanuvattanato, tena te adhipatipaccayÄ• ho
Ä• rammaá¹‡aá¹ƒ tanninnapoá¹‡apabbhÄ• rÄ• naá¹ƒ assÄ• danapaccavekkhaá¹‡amaggap
vattayamÄ• naá¹ƒ viya paccayo hoti. tasmÄ• ayaá¹ƒ attÄ• dhÄ«nÄ• naá¹ƒ patibhÄ• vena u
adhipatipaccayoti daá¹-á¹-habbo. __chandÄ• dhipatÄ«_ti chandasaá¹…khÄ• to adhipati, cha
jeá¹-á¹-hakaá¹ƒ katvÄ• cittuppattikÄ• le uppannassa kattukamyatÄ• chandassetaá¹ƒ nÄ• m
kasmÄ• pana yathÄ• hetupaccayaniddese \Ne II 255/ ``hetÅ« hetusampayuttakÄ• naâ€™â
vuttaá¹ƒ, evamidha ``adhipatÄ« adhipatisampayuttakÄ• naâ€™â€™ nti avatvÄ• ``chandÄ•
chandasampayuttakÄ• naâ€™â€™ ntiÄ• dinÄ• (Paá¹-á¹-h I 1.3) nayena vuttanti? ekakkhaá
hetavo hi dve tayopi ekakkhaá¹‡e hetupaccayÄ• honti, mÅ«laá¹-á¹-hena upakÄ• rakabhÄ•
pana jeá¹-á¹-hakaá¹-á¹-hena upakÄ• rako, na ca ekakkhaá¹‡e bahÅ« jeá¹-á¹-hakÄ• honti. ta
uppannÄ• nampi tesaá¹ƒ ekakkhaá¹‡e adhipatipaccayabhÄ• vo natthÄ«ti ``adhipatÄ« adhip
nti avatvÄ• ``chandÄ• dhipati chandasampayuttakÄ• naâ€™â€™ ntiÄ• dinÄ• nayena vutta

__yaá¹ƒ yaá¹ƒ dhamma_nti yaá¹ƒ yaá¹ƒ Ä• rammaá¹‡adhammaá¹ƒ. __garuá¹ƒ katvÄ• _ti g
assÄ• danavasena vÄ• garukÄ• rikaá¹ƒ laddhabbaá¹ƒ avijahitabbaá¹ƒ anavaÃ±Ã±Ä• taá¹ƒ
te garukÄ• tabbÄ• dhammÄ• . __tesaá¹ƒ tesa_nti taá¹ƒtaá¹ƒgarukÄ• rakadhammÄ• naá¹ƒ.

Ä• rammaá¹‡Ä• dhipatipaccayena. svÄ• yaá¹ƒ ``kusalo dhammo kusalassa sahajÄ• tÄ• ram
Ä• rammaá¹‡eneva, abyÄ• katassa sahajÄ• tÄ• rammaá¹‡ehi, kusalÄ• byÄ• katassa sahaj
cattÄ• ro, akusalo dhammo akusalassa sahajÄ• tÄ• rammaá¹‡ehi, abyÄ• katassa sahajÄ• t
akusalÄ• byÄ• katassÄ• ti akusalamÅ«lÄ• tayo, abyÄ• kato dhammo abyÄ• katassa sahaj
Ä• rammaá¹‡eneva, tathÄ• akusalassÄ• ti abyÄ• katamÅ«lÄ• tayoâ€™â€™ ti saá¹…khep
ettha ca sattadhÄ• sahajÄ• tÄ• dhipati, sattadhÄ• Ä• rammaá¹‡Ä• dhipati veditabbo.

<598> antarÄ• yatÄ«ti antaraá¹ƒ, byavadhÄ• yakanti attho. nÄ• ssa antaraá¹ƒ vijjatÄ«ti ana
paccayo cÄ• ti __anantarapaccayo_. ``atthÄ• nantaratÄ• anantarapaccayo, kÄ• lÄ• nantara
samanantarapaccayoâ€™â€™ tiÄ• dinÄ• bahudhÄ• papaÃ±cayanti, asÄ• raá¹ƒ ganthavitt
pavattiokÄ• sadÄ• navisesabhÄ• vena natthivigatapaccayÄ• vuttÄ• , na evaá¹ƒ anantarasa
cittaniyamahetubhÄ• vena vuttÄ• ti taá¹ƒ cittaniyamahetubhÄ• vaá¹ƒ dassetuá¹ƒ __ ``yo hi e
Ä• raddhaá¹ƒ. tattha __manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«tiÄ• di cittaniyamo_ti ettha __Ä• di_-sa
voá¹-á¹-habbanaá¹ƒ, cutianantarÄ• paá¹-isandhÄ«ti yassa yassa cittassa anantarÄ• yaá¹ƒ
uppajjati, tassa tassa tadanantaruppÄ• daniyamo taá¹ƒtaá¹ƒsahakÄ• ripaccayavisiá¹-á¹-has
purimapurimacittasseva vasena ijjhatÄ«ti dasseti.

__atthÄ• nantaratÄ• yÄ• _ti \Be II 273/ atthena kenaci dhammena anantaratÄ• ya. __kÄ• lÄ
kÄ• labhedena anantaratÄ• ya \Ne II 256/. __Ä• cariyÄ• na_nti idhÄ• pi __revatÄ• cariya_m
__tatthÄ• _ti tasmiá¹ƒ kÄ• lÄ• nantaratÄ• ya samanantarapaccayabhÄ• ve, tasmiá¹ƒ vÄ• y
__bhÄ• vanÄ• balena pana vÄ• ritattÄ• _ti ettha yathÄ• rukkhassa vedhe dinne pupphituá¹
na hoti, vedhe pana apanÄ«te tÄ• ya eva samatthatÄ• ya pupphanaá¹ƒ hoti, evamidhÄ• pi b
samuá¹-á¹-hÄ• panasamatthasseva asamuá¹-á¹-hÄ• panaá¹ƒ, tasmiÃ±ca apagate tÄ• ya ev
samuá¹-á¹-hÄ• panaá¹ƒ hotÄ«ti adhippÄ• yo. tampi vacanaá¹ƒ __kÄ• lÄ• nantaratÄ• natthi
antaritabhÄ• vato. __etadeva_ ``kÄ• lantaritatÄ• atthiâ€™â€™ icceva __vadÄ• ma_. nanu
paramatthato natthÄ«ti vadeyyÄ• ti Ä• saá¹…kanto Ä• ha __ ``kÄ• lÄ• nantara ... pe ... ladd

__byaÃ±janamattatovettha nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹ƒ, na atthato_ti
upacayasantatiadhivacananiruttipadÄ• naá¹ƒ viya saddatthamattato nÄ• nÄ• karaá¹‡aá¹ƒ, n
adhippÄ• yo. teneva saddatthavisesaá¹ƒ dassetuá¹ƒ __ ``kathaâ€™â€™ _ntiÄ• dimÄ• ha. t
nirodhuppÄ• dantarÄ• bhÄ• vato nirantaruppÄ• danasamatthatÄ• anantarapaccayabhÄ• vo
saá¹‡á¹-hÄ• nÄ• bhÄ• vato, paccayapaccayuppannÄ• naá¹ƒ sahÄ• vaá¹-á¹-hÄ• nÄ• bhÄ• v
uddhaá¹ƒ, tiriyaâ€™â€™ nti vibhÄ• gÄ• bhÄ• vÄ• attanÄ• ekattamiva upanetvÄ• suá¹-á¹-
uppÄ• danasamatthatÄ• samanantarapaccayatÄ• . __uppÄ• danasamatthatÄ• _ti ca abyÄ
yadÄ• kÄ• re niruddhe, vattamÄ• ne vÄ• sati taá¹ƒtaá¹ƒvisesavanto dhammÄ• honti, tassa
daá¹-á¹-habbo. dhammÄ• naá¹ƒ pavattimattameva ca upÄ• dÄ• ya kÄ• lavohÄ• roti nirodhÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaphalasamÄ• pattÄ«naá¹ƒ \Be II 274/ asaÃ±Ã±abhavÄ
purimacutipacchimapaá¹-isandhÄ«naÃ±ca nirodhuppÄ• danirantaratÄ• ya kÄ• lantaratÄ• n

arÅ«padhammappavatti atthi, yaá¹ƒ upÄ• dÄ• ya kÄ• lantaratÄ• vucceyya, na ca rÅ«padha
arÅ«padhammappavattiyÄ• antaraá¹ƒ karoti aÃ±Ã±asantÄ• nattÄ• . rÅ«pÄ• rÅ«pasantatiyo
visadisasabhÄ• vattÄ• aÃ±Ã±amaÃ±Ã±Å«pakÄ• rabhÄ• vena pavattamÄ• nÄ• pi visuá¹ƒye
purimapacchimÄ• naá¹ƒ majjhe pavattamÄ• naá¹ƒ taá¹ƒsantatipariyÄ• pannatÄ• ya antarak
kiÃ±ci nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaphalasamÄ• pattÄ«naá¹ƒ majjhe natthi, na ca a
abhÄ• vattÄ• eva. tasmÄ• javanÄ• nantarassa javanassa viya, bhavaá¹…gÄ• nantarassa
nirantaratÄ• suá¹-á¹-hu anantaratÄ• hotÄ«ti tathÄ• uppÄ• danasamatthatÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanacutÄ«nampi daá¹-á¹-habbÄ• . uppattiyÄ• paccayabhÄ
anantarapaccayÄ• dÄ«naá¹ƒ pÄ• kaá¹-oti uppÄ• danasamatthatÄ• va vuttÄ• \Ne II 257/. pa
dhammÄ• naá¹ƒ pubbantÄ• parantapariccheda gahitÄ• naá¹ƒ uppajjatÄ«ti vacanaá¹ƒ ala
paccuppannassa dhammassa anantarapaccayena paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h
anantarÄ• dipaccayabhÄ• vo vuttoti na so uppattiyÄ• evÄ• ti viÃ±Ã±Ä• yati. na hi kusalÄ• d
paccuppannaggahaá¹‡aá¹ƒ apariccheda á¹ƒ. yato uppattimattasamaá¹…gino eva gahaá¹‡aá
atÄ«tattike paá¹-iccavÄ• rÄ• dayo na santÄ«ti. tassa ``kusalo dhammo kusalassa, kusalo dh
akusalo dhammo akusalassa, akusalo dhammo abyÄ• katassa, abyÄ• kato dhammo abyÄ•
kusalassa, abyÄ• kato dhammo akusalassÄ• â€™â€™ ti sattadhÄ• bhedo veditabbo.

<599> __uppajjamÄ• nova saha uppÄ• danabhÄ• venÄ• _ti etthÄ• pi uppattiyÄ• paccayab
á¹-hitiyÄ• pi paccayabhÄ• vaá¹ƒ nidassetÄ«ti daá¹-á¹-habbaá¹ƒ, aÃ±Ã±athÄ• padÄ«panida
padÄ«po hi pabhÄ• sassa á¹-hitiyÄ• pi paccayo, na uppattiyÄ• eva. paccayuppannÄ• naá¹ƒ
upakÄ• rakatÄ• sahajÄ• tapaccayatÄ• . __okkantikkhaá¹‡e_ti paá¹-isandhikkhaá¹‡e. tasmi
nÄ• marÅ«paá¹ƒ okkantaá¹ƒ viya paralokato Ä• gantvÄ• idha mÄ• tukucchiÄ• diá¹ƒ pavisa
so khaá¹‡o okkantikkhaá¹‡oti vuccati. ettha ca __rÅ«pa_nti hadayavatthuyeva adhippetaá¹ƒ
nÄ• maÃ±ca tassa sahajÄ• tapaccayo hoti. __cittacetasikÄ• _ti pavattiyaá¹ƒ cattÄ• ro khand
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ abhÄ• vato. __rÅ«pino dhammÄ• _ti hadayavatthuá¹ƒ sandhÄ
``okkantikkhaá¹‡e nÄ• marÅ«paâ€™â€™ nti vuttaá¹ƒ, tathÄ• pi tena khaá¹‡antare sahajÄ•
rÅ«padhammÄ• naá¹ƒ na nivÄ• ritoti tannivÄ• raá¹‡atthamidaá¹ƒ vuttanti gahetabbaá¹ƒ. __
kismiÃ±ci kÄ• leti attho, tena rÅ«pino dhammÄ• keci vatthubhÅ«tÄ• kismiÃ±ci paá¹-isandh
rÅ«padhammÄ• naá¹ƒ, vatthuno ca pavattiyaá¹ƒ arÅ«padhammÄ• naá¹ƒ \Be II 275/ sahajÄ•
anivÄ• ritaá¹ƒ nivÄ• reti. evaÃ±ca katvÄ• ``kiÃ±ci kÄ• laâ€™â€™ nti vÄ• ``kismiÃ±ci kÄ• le
tathÄ• avatvÄ• vibhattivipallÄ• saá¹ƒ katvÄ• vuttaá¹ƒ. tena __kiÃ±cÄ«_ti upayogekavacan
dhammÄ• â€™â€™ _ti etena sambandhe paccattabahuvacanaá¹ƒ jÄ• yati. __ ``kÄ• leâ€™
bhummekavacananti dÄ«pitanti veditabbaá¹ƒ. purimena ca ``eko khandho, vatthu ca tiá¹‡á¹
khandhÄ• naâ€™â€™ nti (Paá¹-á¹-h I 1.419) Ä• divacanena nÄ• masahitaá¹ƒ eva vatthu nÄ
Ä• panne itarena kevalassa ca tathÄ• vattabbataá¹ƒ dasseti. svÄ• yaá¹ƒ sahajÄ• tapaccayo
kusalassa, abyÄ• katassa, kusalÄ• byÄ• katassa, akusalo dhammo akusalassa \Ne II 258/,
akusalÄ• byÄ• katassa, abyÄ• kato dhammo abyÄ• katassa, kusalÄ• byÄ• kato dhammo ab
dhammo abyÄ• katassÄ• â€™â€™ ti (Paá¹-á¹-h I 1.419) navavidho veditabbo.

<600> attano upakÄ• rakassa upakÄ• rakatÄ• aÃ±Ã±amaÃ±Ã±apaccayatÄ• . tathÄ• hissa
upakÄ• rakatÄ• ca aÃ±Ã±amaÃ±Ã±atÄ• vaseneva daá¹-á¹-habbÄ• , na sahajÄ• tatÄ• divas
hontoyeva hi koci aÃ±Ã±amaÃ±Ã±apaccayo na hoti, na ca sahajÄ• tÄ• dipaccayadhammeh
tathÄ• hi sahajÄ• tÄ• dipaccayo ca hontoyeva hi koci aÃ±Ã±amaÃ±Ã±apaccayo hoti. yadi c
upakÄ• rakatÄ• mattaá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayo siyÄ• , purejÄ• tapacchÄ• jÄ• tabhÄ• v
vatthukhandhÄ• aÃ±Ã±amaÃ±Ã±apaccayÄ• siyuá¹ƒ, na ca taá¹ƒ icchitaá¹ƒ. tena vuttaá¹ƒ
aÃ±Ã±amaÃ±Ã±avaseneva daá¹-á¹-habbÄ• â€™â€™ ti. ayaÃ±ca uppattiyÄ• , á¹-hitiyÄ• ca
ayaá¹ƒ pana ``kusalo dhammo kusalassa, akusalo dhammo akusalassa, abyÄ• kato dhamm
tividho veditabbo.

<601> taruÄ• dÄ«naá¹ƒ pathavÄ« viya adhiá¹-á¹-hÄ• nÄ• kÄ• rena pathavÄ«dhÄ• tu sesac
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ upakÄ• rakÄ• cittakammassa paá¹-Ä• dayo viya nissayÄ
taá¹ƒ taá¹ƒ nissayÄ• naá¹ƒ khandhÄ• dÄ«naá¹ƒ. pathavÄ«dhÄ• tuyaá¹ƒ patiá¹-á¹-hÄ• ya eva
upÄ• dÄ• rÅ«pÄ• ni viya yathÄ• sakaá¹ƒ kiccaá¹ƒ karonti.

__adhiá¹-á¹-hÄ• nÄ• kÄ• renÄ• _ti \Be II 276/ Ä• dhÄ• rÄ• kÄ• rena. Ä• dhÄ• rÄ• kÄ• ro cet
tadadhÄ«navuttitÄ• ya veditabbo. yato bhÅ«tÄ• ni aniddisitabbaá¹-á¹-hÄ• nÄ• ni vuccanti, e
cakkhÄ• dÄ«nampi adhiá¹-á¹-hÄ• nÄ• kÄ• rena upakÄ• rakatÄ• suá¹-á¹-hu yujjati. na hi yat
tadadhÄ«navuttitÄ• visesaá¹ƒ muÃ±citvÄ• aÃ±Ã±o cakkhÄ• dÄ«su adesakÄ• naá¹ƒ arÅ«pa
adhiá¹-á¹-hÄ• nÄ• kÄ• ro sambhavati. yadipi yaá¹ƒ yaá¹ƒ dhammaá¹ƒ paá¹-icca ye ye dham
sabbesaá¹ƒ tadadhÄ«navuttibhÄ• vo. yena pana paccayabhÄ• vavisesena cakkhÄ• dÄ«naá
cakkhuviÃ±Ã±Ä• á¹‡Ä• dayo tadanuvidhÄ• nÄ• kÄ• reneva pavattanti, svÄ• yamidha tesaá
visesoti. evaÃ±hi paccayabhÄ• vasÄ• maÃ±Ã±e satipi Ä• rammaá¹‡apaccayato nissayapac
hoti. svÄ• yaá¹ƒ nayo heá¹-á¹-hÄ• pakÄ• sitova. __chaá¹-á¹-ho panÄ• _ti ettha ``rÅ«pino \N
arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ kismiÃ±ci kÄ• leâ€™â€™ ti idaá¹ƒ na labbhati. yaá¹ƒ panet
dhammÄ• kecÄ«â€™â€™ ti, tattha te eva dhamme dassetuá¹ƒ __ ``cakkhÄ• yatanaâ€™â€
__yaá¹ƒ rÅ«pa_nti hadayavatthuá¹ƒ sandhÄ• ya vuttaá¹ƒ. ayaá¹ƒ pana nissayapaccayo tera
sahajÄ• tato kusalamÅ«lÄ• tayo, tathÄ• akusalamÅ«lÄ• , abyÄ• katamÅ«lesu pana purejÄ
abyÄ• kataÃ±hi abyÄ• katassa sahajÄ• tampi paccayo hoti, purejÄ• tampi kusalassa purejÄ
kusalÄ• byÄ• kataá¹ƒ sahajÄ• tapurejÄ• tato kusalassa, sahajÄ• tato eva abyÄ• katassa, ta
nti evaá¹ƒ terasa.

<602> __tadadhÄ«navuttitÄ• ya attano phalena nissito_ti yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ nissay
bhuso nissayo, taá¹ƒ __upanissayo_ti niddhÄ• reti. __balavakÄ• raá¹‡abhÄ• vena upakÄ• r
Ä• rammaá¹‡abhÄ• vavasena anantaraá¹ƒ anurÅ«pacittuppÄ• danasamatthatÄ• vasena, ke
kÄ• raá¹‡aá¹ƒ hutvÄ• upakÄ• rako. tenÄ• ha __ ``soâ€™â€™ _tiÄ• di.

tattha __dÄ• naá¹ƒ datvÄ• _ti deyyadhammaá¹ƒ cajitvÄ• . yÄ• ya vÄ• cetanÄ• ya so diyya
__datvÄ• _ti taá¹ƒ cetanaá¹ƒ pariyodapetvÄ• visuddhaá¹ƒ katvÄ• . __sÄ«laá¹ƒ samÄ• diyit
paÃ±caá¹…gadasaá¹…gÄ• divasena niccasÄ«laá¹ƒ gaá¹‡hitvÄ• . iminÄ• samÄ• dÄ• navira
sampattaviratisamucchedaviratiyo pana loke ``sÄ«laâ€™â€™ nti apÄ• kaá¹-attÄ• na vuttÄ•
Ä• rammaá¹‡apaccayo \Be II 277/ pana hontiyeva. tattha samucchedavirati sekkhÄ• naá¹ƒy
Ä• rammaá¹‡aá¹ƒ hoti, na itaresaá¹ƒ. __uposathakamma_nti ``pÄ• á¹‡aá¹ƒ na hane, na cÄ•
402) evaá¹ƒ vuttaá¹ƒ uposathasÄ«laá¹ƒ. __taá¹ƒ garuá¹ƒ katvÄ• paccavekkhatÄ«_ti taá¹ƒ y
sekkhopi puthujjanopi paccavekkhati, arahÄ• pi taá¹ƒ paccavekkhateva. arahatopi hi pubbe
kusalameva. yena pana cittena paccavekkhati, taá¹ƒ kiriyacittaá¹ƒ nÄ• ma hoti. tasmÄ• ``ku
ti imasmiá¹ƒ adhikÄ• re na labbhati. __pubbe suciá¹‡á¹‡Ä• nÄ«_ti ``datvÄ• katvÄ• â€™â€™
vuttÄ• ni, iminÄ• na Ä• sannakatÄ• nÄ«ti veditabbÄ• ni, dÄ• nÄ• dÄ«hi vÄ• sesÄ• ni kÄ• n
idaá¹ƒ vuttaá¹ƒ. __jhÄ• nÄ• vuá¹-á¹-hahitvÄ• _ti jhÄ• naá¹ƒ samÄ• panno jhÄ• nato vuá¹-á¹
vuá¹-á¹-hahitvÄ• â€™â€™ tipi pÄ• á¸·i. __sekkhÄ• gotrabhu_nti sotÄ• pannaá¹ƒ sandhÄ• y
gotrabhuá¹ƒ paccavekkhati. __ ``vodÄ• naâ€™â€™ _nti idaá¹ƒ pana sakadÄ• gÄ• mianÄ• g
tesaÃ±hi taá¹ƒ cittaá¹ƒ vodÄ• naá¹ƒ nÄ• ma hoti. __sekkhÄ• _ti sotÄ• pannasakadÄ• gÄ• m
__maggÄ• vuá¹-á¹-hahitvÄ• _ti maggaphalabhavaá¹…gÄ• tikkamavasena attanÄ• paá¹-ila
suddhamaggatoyeva pana vuá¹-á¹-hÄ• ya paccavekkhaá¹‡aá¹ƒ nÄ• ma natthi. __Ä• di_-sad
dukkhato anattato vipassantÄ«â€™â€™ ti (Paá¹-á¹-h I 1.404) evamÄ• diá¹ƒ saá¹…gaá¹‡hÄ
akatvÄ• va vibhatto, tathÄ• pi idampi Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• na
``tatthÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__nesaá¹ƒ_ cittacetasikÄ• naá¹ƒ anantarapaccayaanantarÅ«panissayÄ• naá¹ƒ nikkhepavis
abyÄ• katadhammavasena pavatto, itaro kusalÄ• divasenapÄ«ti sopi nikkhepaviseso __atth
gacchati_ sabbesupi cittuppÄ• desu tadubhayassa icchitabbattÄ• . __evaá¹ƒ santepÄ«_tiÄ•
anantaraanantarÅ«panissayÄ• naá¹ƒ visesadassanaá¹ƒ. __yathÄ• hÄ«_tiÄ• di anantarÅ«p
sambhavadassanaá¹ƒ.

__pakato_ti ettha __pa_-kÄ• ro upasaggo, so attano phalassa uppÄ• danasamatthabhÄ• v
dÄ«peti. tathÄ• ca kataá¹ƒ attano santÄ• ne kataá¹ƒ hotÄ«ti Ä• ha __ ``attano santÄ• neâ€
karaá¹‡aÃ±ca duvidhaá¹ƒ nipphÄ• danaá¹ƒ, upasevanaÃ±cÄ• ti taá¹ƒ dassetuá¹ƒ __ ``nippl
vuttaá¹ƒ. tattha __nipphÄ• danaá¹ƒ_ \Be II 278/ hetupaccayasamodhÄ• nena phalassa nibb
pana kÄ• ye allÄ«yÄ• panavasena upayogÅ«pasevanaá¹ƒ, vijÄ• nanasaÃ±jÄ• nanÄ• dÄ«na
Ä• rammaá¹‡Å«pasevanaÃ±ca. teneva anÄ• gatÄ• nampi utusampadÄ• dÄ«naá¹ƒ Ä• ramm
pakatÅ«panissayatÄ• vuttÄ• hoti, pageva atÄ«tapaccuppannÄ• naá¹ƒ. paccuppannassÄ•
utubhojanaá¹ƒ senÄ• sanaá¹ƒ upanissÄ• ya jhÄ• naá¹ƒ uppÄ• detÄ«â€™â€™ tiÄ• divacana
pakatÅ«panissayabhÄ• vo labbhatÄ«ti. __pakatiyÄ• evÄ• _ti paccayantarasaá¹…kararahite
__upanissayo_ti balavakÄ• raá¹‡aá¹ƒ katvÄ• . __anekappakÄ• rato pabhedo veditabbo_ pa
paccayavÄ• re pana ---

``purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ
paccayo, purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ akusal
kusalÄ• abyÄ• katÄ• naá¹ƒ, akusalÄ• akusalÄ• naá¹ƒ, kusalÄ• naá¹ƒ kesaÃ±ci, akusalÄ•
abyÄ• katÄ• naá¹ƒ, abyÄ• katÄ• kusalÄ• naá¹ƒ, abyÄ• katÄ• akusalÄ• naá¹ƒ \Ne II 261/, p
upanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.9).

tattha ye purimÄ• yesaá¹ƒ pacchimÄ• naá¹ƒ anantarÅ«panissayo honti, te tesaá¹ƒ sabbes
kesaÃ±ci kadÄ• ci. tasmÄ• yesu padesu anantarÅ«panissayo labbhati, tesu ``kesaÃ±cÄ«â€
na vuttaá¹ƒ. ye pana purimÄ• yesaá¹ƒ pacchimÄ• naá¹ƒ Ä• rammaá¹‡Å«panissayo vÄ• pa
tesaá¹ƒ, na sabbesaá¹ƒ ekantena honti. yesaá¹ƒ uppattivibandhakÄ• paccayÄ• balavanto
bhavanti, itaresaá¹ƒ bhavanti. tasmÄ• yesu padesu anantarapaccayo na labbhati, tesu ``ke
vuttaá¹ƒ. siddhÄ• naá¹ƒ paccayadhammÄ• naá¹ƒ yehi paccayuppannehi bhavitabbaá¹ƒ, tes
ayamettha attho.

kasiá¹‡apaÃ±Ã±attiyÄ• Ä• rammaá¹‡Å«panissayatÄ• bhÄ• vato ekaccÄ• ya paÃ±Ã±attiyÄ
Ä• rammaá¹‡Å«panissayo, anantarÄ• tÄ«to cittacetasikarÄ• si anantarÅ«panissayo,
kusalÄ• kusalavipÄ• kakiriyÄ• rÅ«pavasena paÃ±cavidho \Be II 279/ pakatÅ«panissayoti ay
vitthÄ• ro pana __paá¹-á¹-hÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ veditabbo.

<603> __paá¹-hamatara_nti paccayuppannato puretaraá¹ƒ. ayaÃ±hi purejÄ• tapaccayo rÅ«
paccayuppanno ca arÅ«padhammÄ• yeva. tenÄ• ha __ ``vattamÄ• nabhÄ• vena upakÄ• ra
nissayÄ• rammaá¹‡Ä• kÄ• rÄ• dÄ«hi visiá¹-á¹-hÄ• purejÄ• tabhÄ• vena vinÄ• upakÄ• raka
vatthÄ• rammaá¹‡Ä• naá¹ƒ purejÄ• tÄ• kÄ• rena upakÄ• rakatÄ• purejÄ• tapaccayatÄ• . ev
duvidhe purejÄ• tapaccaye __ ``cakkhÄ• yatanaâ€™â€™ _ntiÄ• di vatthuvasena vuttaá¹ƒ, _
_ntiÄ• di Ä• rammaá¹‡avasena.

__yaá¹ƒ rÅ«pa_nti hadayavatthuá¹ƒ sandhÄ• yÄ• ha. tattha __ ``kiÃ±ci kÄ• leâ€™â€™ _ti
vuttaá¹ƒ. __ ``kiÃ±ci kÄ• lenaâ€™â€™ _ iti paá¹-isandhikÄ• lavasena. yÄ• ni Ä• rammaá¹‡a
vattanti, tesaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ Ä• rammaá¹‡apurejÄ• tadassanena mar
Ä• rammaá¹‡apurejÄ• tena vattati, tassa tassa Ä• rammaá¹‡apaccayabhÅ«taá¹ƒ sabbaá¹ƒ
Ä• rammaá¹‡apurejÄ• tanti dassitameva hoti. tathÄ• hi vuttaá¹ƒ __paÃ±hÄ• vÄ• re_ ``Ä• ra
vÄ• puthujjanÄ• vÄ• cakkhuá¹ƒ aniccato \Ne II 262/ dukkhato anattato vipassantÄ«â€™â€
1.424). ``abyÄ• kato dhammo abyÄ• katassa dhammassa purejÄ• tapaccayena paccayo, ab
dhammassa purejÄ• tapaccayena paccayo, abyÄ• kato dhammo akusalassa dhammassa p
ti (Paá¹-á¹-h I 1.424) abyÄ• katamÅ«lakÄ• tayova vÄ• rÄ• . te ca paccekaá¹ƒ vatthupurejÄ•
Ä• rammaá¹‡apurejÄ• tanti dvidhÄ• vibhattÄ• .

<604> paccayuppannadhammassa puretaraá¹ƒ siddhabhÄ• ve sati paccayadhammassa pa
``purejÄ• tÄ• naâ€™â€™ _nti. ayaÃ±ca nayo rÅ«padhammesu eva labbhati, na arÅ«padha
``rÅ«padhammÄ• naâ€™â€™ _nti. yadi paccayuppannadhammÄ• puretarameva jÄ• tÄ• ,
``upathambhakattenÄ• â€™â€™ _ti. pacchÄ• jÄ• tena hi vinÄ• santÄ• nÄ• vicchedahetubh
dhammÄ• naá¹ƒ ye pacchÄ• jÄ• tÄ• kÄ• rena upakÄ• rakÄ• , tesaá¹ƒ sÄ• vippayuttÄ• kÄ•
upakÄ• rakatÄ• \Be II 280/ pacchÄ• jÄ• tapaccayatÄ• . evaá¹ƒ sabbapaccayÄ• naá¹ƒ pacc
upakÄ• rakatÄ• yojetabbÄ• . __ ``gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cetanÄ• viy
manosaÃ±cetanÄ• hÄ• ravasena pavattamÄ• nehi arÅ«padhammehi rÅ«pakÄ• yassa upatt
``Ä• hÄ• rÄ• sÄ• viyÄ• â€™â€™ ti avatvÄ• cetanÄ• ggahaá¹‡aá¹ƒ kataá¹ƒ. __kÄ• yassÄ•
catusamuá¹-á¹-hÄ• nikabhÅ«tupÄ• dÄ• yarÅ«pasaá¹…khÄ• tassa rÅ«pakÄ• yassa. saá¹…k
avisiá¹-á¹-ho arÅ«pakkhandho pacchÄ• jÄ• tapaccayo. so jÄ• tivasena kusalo, akusalo, vip
catubbidhoti veditabbaá¹ƒ.

<605> kusalÄ• dibhÄ• vena attanÄ• sadisassa payogena karaá¹‡Ä«yassa punappunaá¹ƒ
__Ä• sevanaá¹-á¹-ho, _ attasadisasabhÄ• vatÄ• pÄ• danaá¹ƒ vÄ• sanaá¹ƒ vÄ• . __purimap
uggahaá¹‡asavanadhÄ• raá¹‡Ä• dipurimÄ• purimÄ• sevanÄ• viya. tÄ«su pana etesu __pu
samanantarÄ• tÄ«tÄ• daá¹-á¹-habbÄ• . kasmÄ• panettha anantarapaccaye viya ``purimÄ•
pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ abyÄ• katÄ• naâ€™â€™ ntiÄ• dinÄ• bhinnajÄ• tiyehi s
attano gatiá¹ƒ gÄ• hetuá¹ƒ asamatthattÄ• . bhinnajÄ• tikÄ• hi bhinnajÄ• tikÄ• naá¹ƒ Ä• sev
paguá¹‡abalavabhÄ• vaá¹ƒ sampÄ• dentÄ• attanova kusalÄ• dibhÄ• vasaá¹…khÄ• taá¹ƒ g
sakkuá¹‡anti. tasmÄ• tehi saddhiá¹ƒ niddesaá¹ƒ akatvÄ• ye yesaá¹ƒ vÄ• sanÄ• saá¹…khÄ
paguá¹‡abalavabhÄ• vavisiá¹-á¹-haá¹ƒ attano kusalÄ• dibhÄ• vasaá¹…khÄ• taá¹ƒ gatiá¹ƒ g
tehi samÄ• najÄ• tikeheva saddhiá¹ƒ niddeso katoti daá¹-á¹-habbo.

atha \Ne II 263/ vipÄ• kÄ• byÄ• kataá¹ƒ kasmÄ• na gahitaá¹ƒ? Ä• sevanÄ• bhÄ• vato. vip
vipÄ• kabhÄ• vappattaá¹ƒ kammapariá¹‡Ä• mitaá¹ƒ hutvÄ• pavattamÄ• naá¹ƒ nirussÄ• ha
Ä• sevanaguá¹‡ena attano sabhÄ• vaá¹ƒ gÄ• hetvÄ• paribhÄ• vetvÄ• neva aÃ±Ã±aá¹ƒ vi
purimavipÄ• kÄ• nubhÄ• vaá¹ƒ gahetvÄ• uppajjati, atha kho kammavegakkhittaá¹ƒ patitaá
tasmÄ• sabbathÄ• pi vipÄ• ke Ä• sevanÄ• natthÄ«ti na gahitaá¹ƒ. kusalÄ• kusalakiriyÄ• n
sakammapaá¹-ibaddhavuttitÄ• ya Ä• sevanaguá¹‡aá¹ƒ na gaá¹‡hÄ• tÄ«ti kusalÄ• dayopi ta
nÄ• nÄ• jÄ• tikattÄ• pi cete tassa Ä• sevanÄ• dhÄ• naá¹ƒ na \Be II 281/ karonteva. bhÅ«mi
nÄ• nÄ• jÄ• tikatÄ• nÄ• ma natthÄ«ti parittakusalakiriyÄ• mahaggatakusalakiriyÄ• naá¹ƒ,
kusalaá¹ƒ nibbÄ• nÄ• rammaá¹‡assa Ä• sevanapaccayo hotiyeva. svÄ• yaá¹ƒ ``kusalo dha
akusalassa, abyÄ• kato dhammo abyÄ• katassa Ä• sevanapaccayena paccayoâ€™â€™ ti
vutto. abyÄ• kataggahaá¹‡ena Ä• vajjanavajjitÄ• kiriyadhammÄ• gahitÄ• .

<606> __cittapayogo_ cittakiriyÄ• , Ä• yÅ«hananti attho. yathÄ• hi kÄ• yavacÄ«payogo viÄ
cittapayogo cetanÄ• . tena hi sÄ• uppannakiriyatÄ• visiá¹-á¹-he santÄ• ne sesapaccayasan

vipÄ• kakaá¹-attÄ• rÅ«pÄ• nampi teneva santÄ• navisesena kiriyÄ• bhÄ• vena upakÄ• rikÄ
kiriyÄ• bhÄ• vassa pavattattÄ• tesaá¹ƒ pavatti, na aÃ±Ã±athÄ• . sahajÄ• tÄ• naá¹ƒ pana Ä
pavattamÄ• nÄ• upakÄ• rikÄ• ti kiá¹ƒ vattabbaá¹ƒ. __kamma_nti ca cetanÄ• kammameva a
cetanÄ• sampayuttaá¹ƒ kammaá¹ƒ abhijjhÄ• di kammapaccayo hoti. satipi vipÄ• kadhamma
ataá¹ƒsabhÄ• vattÄ• vipÄ• kÄ• pi cetanÄ• sahajÄ• takammapaccayo hotiyeva, svÄ• yaá¹ƒ
catubbidhoti sabbaá¹ƒ vattabbaá¹ƒ.

<607> __ ``nirussÄ• hasantabhÄ• venÄ• â€™â€™ _ti etena saussÄ• hehi vipÄ• kadhamm
sÄ• rammaá¹‡Ä• dibhÄ• vena sadisÄ• nampi asadisaá¹ƒ vipÄ• kabhÄ• vaá¹ƒ dasseti. so hi
asÄ• dhetabbatÄ• ya payogena, aÃ±Ã±athÄ• vÄ• sesapaccayesu siddhesu kammassa ka
nirussÄ• ho santabhÄ• vo hoti, na kilesavÅ«pasantabhÄ• vo. tathÄ• santabhÄ• vato eva hi
duviÃ±Ã±eyyÄ• . paÃ±cadvÄ• repi hi javanappavattiyÄ• rÅ«pÄ• dÄ«naá¹ƒ gahitatÄ• viÃ±Ã
abhinipÄ• tasampaá¹-icchanasantÄ«raá¹‡amattÄ• pana vipÄ• kÄ• duviÃ±Ã±eyyÄ• eva. _
\Ne II 264/ nirussÄ• hasantabhÄ• vatthÄ• ya. etena tappaccayavantÄ• naá¹ƒ avipÄ• kÄ• na
vipÄ• kÄ• nukÅ«laá¹ƒ pavattiá¹ƒ dasseti. __pavatte_tiÄ• di paÃ±hÄ• vÄ• ranayaá¹ƒ gahetvÄ
pana ``vipÄ• kÄ• cattÄ• ro \Be II 282/ khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ vipÄ• kapa
tiÄ• dinÄ• (Paá¹-á¹-h I 1.14) Ä• gatÄ• . ettha ca yesaá¹ƒ ekantena vipÄ• ko vipÄ• kapaccay
nayadassanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. na hi Ä• ruppe kÄ• marÅ«pabhÅ«mÄ«su viya vi

<608> satipi janakabhÄ• ve upatthambhakattaá¹ƒ Ä• hÄ• rÄ• naá¹ƒ padhÄ• nakiccanti Ä• h
upatthambhakattenÄ• â€™â€™ _ti. upatthambhakattaÃ±hi satipi janakatte arÅ«pÄ«naá¹ƒ Ä
Ä• hÄ• rajarÅ«pasamuá¹-á¹-hÄ• pakarÅ«pÄ• hÄ• rassa ca hoti. asatipi
catusamuá¹-á¹-hÄ• nikarÅ«pÅ«patthambhakarÅ«pÄ• hÄ• rassa, asati pana upatthambhaka
natthÄ«ti upatthambhakattaá¹ƒ padhÄ• naá¹ƒ. atha vÄ• janayamÄ• nopi Ä• hÄ• ro avicche
janetÄ«ti upatthambhanabhÄ• vo eva Ä• hÄ• rabhÄ• voti __ ``upatthambhakattenÄ• â€™â€
``rÅ«pÄ• hÄ• ro attanÄ• janitassa Ä• hÄ• rapaccayo na hoti, aÃ±Ã±ena janitassa hoti, tasm
`upatthambhakattenÄ• â€™ _ti vuttaâ€™â€™ nti vadanti. taá¹ƒ ``Ä• hÄ• ro rÅ«passa pacca
hotÄ«ti viruddhametaâ€™â€™ nti apare nÄ• nujÄ• nanti. rÅ«pÄ• hÄ• ro cettha rÅ«padham
hoti. arÅ«pÄ• hÄ• rÄ• pana rÅ«padhammÄ• nampi Ä• hÄ• rapaccayo honti. taÃ±ca kho na
cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• nameva, atha kho kadÄ• ci kaá¹-attÄ• rÅ«pÄ• nampÄ
``paÃ±hÄ• vÄ• re panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

<609> __adhipatiyaá¹-á¹-henÄ• _ti ettha na adhipatipaccayadhammÄ• naá¹ƒ viya pavattini
pavattanena garubhÄ• vo adhipatiyaá¹-á¹-ho, atha kho dassanÄ• dikiccesu cakkhuviÃ±Ã±Ä
kammajarÅ«pehi arÅ«padhammehi ca jÄ«vantehi, manane sampayuttadhammehi, sukhitÄ•
adhimokkhapaggahÅ«paá¹-á¹-hÄ• nÄ• vikkhepapajÄ• nanesu, ``anaÃ±Ã±Ä• taá¹ƒ Ã±assÄ•
Ä• jÄ• nane, aÃ±Ã±Ä• tÄ• vibhÄ• ve ca saddhÄ• disahajÄ• tehÄ«ti evaá¹ƒ taá¹ƒtaá¹ƒkicces

cakkhÄ• dÄ«naá¹ƒ anuvattanÄ«yatÄ• . tesu hi kiccesu cakkhÄ• dÄ«naá¹ƒ issariyaá¹ƒ, tappa
tadanuvattanena tattha pavatti. kasmÄ• panettha itthipurisindriyadvayaá¹ƒ na gahitaá¹ƒ, na
liá¹…gÄ• dÄ«hi anuvattÄ«yatÄ«ti? saccaá¹ƒ anuvattÄ«yati, na pana paccayabhÄ• vato. yat
II 283/ yesaá¹ƒ paccayÄ• honti, tesaá¹ƒ anupÄ• lakaupatthambhakÄ• \Ne II 265/, atthiavig
honti, na evaá¹ƒ itthipurisabhÄ• vÄ• liá¹…gÄ• dÄ«naá¹ƒ kenaci pakÄ• rena upakÄ• rakÄ•
siyuá¹ƒ, kevalaá¹ƒ pana yathÄ• sakehi eva paccayehi pavattamÄ• nÄ• naá¹ƒ liá¹…gÄ• dÄ«
itthiÄ• diggahaá¹‡assa paccayabhÄ• vo hoti, tato aÃ±Ã±enÄ• kÄ• rena taá¹ƒsahitasantÄ• n
anuvattanÄ«yatÄ• , indriyatÄ• ca tesaá¹ƒ vuccati. tasmÄ• na tesaá¹ƒ indriyapaccayabhÄ•
arÅ«padhammÄ• naá¹ƒyevÄ• _ti ettha sukhindriyadukkhindriyÄ• nipi cakkhÄ• diggahaá¹‡en
daá¹-á¹-habbÄ• ni.

<610> lakkhaá¹‡Ä• rammaá¹‡Å«panijjhÄ• nabhÅ«tÄ• naá¹ƒ vitakkÄ• dÄ«naá¹ƒ vitakkanÄ•
upagantvÄ• nijjhÄ• naá¹ƒ pekkhanaá¹ƒ, cintanaá¹ƒ vÄ• vitakkÄ• dÄ«naá¹ƒyeva Ä• veá¹‡ik
__upanijjhÄ• yanaá¹-á¹-ho_. ``á¹-hapetvÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡e sukhadukkhavedanÄ•
``satta jhÄ• naá¹…gÄ• nÄ«â€™â€™ _ti vacanena ajhÄ• naá¹…gÄ• naá¹ƒ upekkhÄ• citteka
daá¹-á¹-habbaá¹ƒ. yadi evaá¹ƒ ``satta jhÄ• naá¹…gÄ• nÄ«â€™â€™ ti eteneva siddhe __ ``â
sukhadukkhavedanÄ• dvayaâ€™â€™ _nti kasmÄ• vuttaá¹ƒ? vedanÄ• bhedesu paÃ±casu
ajhÄ• naá¹…gabhÄ• vadassanatthaá¹ƒ jhÄ• naá¹…gaá¹-á¹-hÄ• ne niddiá¹-á¹-hattÄ• , satipi
vedanÄ• bhedadvayassa ekantena jhÄ• napaccayattÄ• bhÄ• vadassanatthaá¹ƒ. upekkhÄ•
jhÄ• napaccayattÄ• bhÄ• vo atthi, najhÄ• napaccayabhÄ• vo pana natthÄ«ti __sabbÄ• nipi
ettha gahaá¹‡aá¹ƒ kataá¹ƒ. tattha __ ``sabbÄ• nipÄ«â€™â€™ _ti vacanaá¹ƒ
sabbakusalÄ• dibhedasaá¹…gaá¹‡hanatthaá¹ƒ, na pana sabbacittuppÄ• dagatasaá¹…gaá¹
yesaá¹ƒ pana ``á¹-hapetvÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡e vedanÄ• ttayaâ€™â€™ nti pÄ• á¹-h
cittekaggatÄ• vaseneva veditabbo.

<611> __yato tato vÄ• _ti sammÄ• vÄ• micchÄ• vÄ• ti attho. __paÃ±hÄ• vÄ• re panÄ• _t
taá¹ƒsamuá¹-á¹-hÄ• naggahaá¹‡ena so attho Ã±Ä• pito eva, paÃ±hÄ• vÄ• re pana sarÅ«pe
vuttaá¹ƒ. __ete pana dvepi ... pe ... na labbhanti_ ``yathÄ• saá¹…khyaâ€™â€™ nti vacanas
__paá¹-á¹-hÄ• naá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``dvepi jhÄ• namaggapaccayÄ• ahetukacittes
vuttaá¹ƒ. tenassa kathamavirodhoti? adhippÄ• yavasena \Be II 284/. ayaÃ±hi tattha adhippÄ
eva jhÄ• namaggapaccayÄ• na labbhanti, na sahetukacittesÅ«ti sahetukacittesu alÄ• bhÄ•
vuttaá¹ƒ, na ahetukacittesu lÄ• bhÄ• bhÄ• vadassanatthanti. evaÃ±hi atthe gayhamÄ• ne al
kassaci lÄ• bho na nivÄ• ritoti viÃ±Ã±Ä• yati. tena savitakkÄ• hetukacittesu jhÄ• napaccaya
hoti. tattha hi yena alÄ• bhena dhammasaá¹…gaá¹‡iyaá¹ƒ \Ne II 266/ manodhÄ• tuÄ• dÄ«n
saá¹…gahasuÃ±Ã±atavÄ• resu jhÄ• naá¹ƒ na uddhaá¹-aá¹ƒ, taá¹ƒ alÄ• bhaá¹ƒ sandhÄ• ya
ahetukacittesu alÄ• bho vutto. yathÄ• hi sahetukacittuppÄ• desu vitakkÄ• dÄ«naá¹ƒ sahajÄ
ekattagatabhÄ• vakaraá¹‡aá¹ƒ upanijjhÄ• yanabyÄ• pÄ• ro balavÄ• , na tathÄ• ahetukacitt
dubbalampi upanijjhÄ• yanaá¹ƒ yadi kiÃ±cimattampi atthi, na tena upakÄ• rakatÄ• na hotÄ•

savitakkÄ• hetukacittesupi jhÄ• napaccayaá¹ƒ anujÄ• nantena __ ``ete pana dvepi jhÄ• nan
dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• hetukacittesu na labbhantÄ«â€™â€™ _ti (Paá¹-á¹-h-a paccayud
paccayakathÄ• nÄ• ma samantapaá¹-á¹-hÄ• nanissitÄ• , na dhammasaá¹…gaá¹‡Ä«nissitÄ

<612> samaá¹ƒ avisamaá¹ƒ, sammÄ• , saha vÄ• pakÄ• rehi yuttatÄ• ya ekÄ«bhÄ• vÅ«pa
sampayuttapaccayatÄ• . kÄ• pana sÄ• pakÄ• rehi yuttatÄ• ti Ä• ha __
``ekavatthukaekÄ• rammaá¹‡aekuppÄ• dekanirodhasaá¹…khÄ• tenÄ• â€™â€™ _ti. tattha
ettake vuccamÄ• ne avinibbhogarÅ«pesu ekaá¹ƒ mahÄ• bhÅ«taá¹ƒ sesamahÄ• bhÅ«tupÄ•
hoti, tena tÄ• ni ekavatthukÄ• ni, cakkhÄ• dinissayabhÅ«tÄ• ni vÄ• bhÅ«tÄ• ni ekaá¹ƒ vatth
ekavatthukÄ• nÄ«ti kappentassa tesaá¹ƒ sampayuttatÄ• patti siyÄ• ti tannivÄ• raá¹‡atthaá¹
ekÄ• rammaá¹‡aggahaá¹‡aá¹ƒ. ye ekavatthukÄ• , ekÄ• rammaá¹‡Ä• ca, te sampayuttÄ• ti
sampaá¹-icchanasantÄ«raá¹‡Ä• dÄ«naá¹ƒ sampayuttatÄ• Ä• pajjeyyÄ• ti ekuppÄ• daggah
ekavatthukekÄ• rammaá¹‡ekuppÄ• dÄ• , te sampayuttÄ• ti kiá¹ƒ pana nÄ• nÄ• nirodhÄ• pi
udÄ• hu ekanirodhÄ• evÄ• ti vicÄ• raá¹‡Ä• yaá¹ƒ ekanirodhÄ• eva evaá¹ƒlakkhaá¹‡Ä• ho
``ekanirodhÄ• â€™â€™ ti vuttaá¹ƒ.

paá¹-ilomato vÄ• ekanirodhÄ• sampayuttÄ• ti vuccamÄ• ne ekasmiá¹ƒ khaá¹‡e nirujjham
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ sampayuttatÄ• Ä• pajjeyyÄ• ti ``ekuppÄ• dÄ• â€™â€™ ti \B
avinibbhogarÅ«pÄ• naá¹ƒ atthi ekuppÄ• dekanirodhatÄ• ti tesampi sampayuttatÄ• Ä• pajje
ekÄ• rammaá¹‡aggahaá¹‡aá¹ƒ. ye ekÄ• rammaá¹‡Ä• hutvÄ• ekuppÄ• dekanirodhÄ• , te s
ekavatthukesu eva labbhati, na nÄ• nÄ• vatthukesÅ«ti dassanatthaá¹ƒ ekavatthukaggahaá¹
ekavatthukekÄ• rammaá¹‡ekuppÄ• dekanirodhÄ• , te sampayuttÄ• ti paÃ±cavokÄ• rabhavÄ
ekavatthukaggahaá¹‡aá¹ƒ. Ä• ruppe pana vatthuyeva natthÄ«ti kuto ekavatthukaggahaá¹‡a

<613> aÃ±Ã±amaÃ±Ã±aá¹ƒ \Ne II 267/ sambandhatÄ• ya yuttÄ• nampi samÄ• nÄ• naá¹ƒ
visaá¹ƒsaá¹-á¹-hatÄ• ya nÄ• nattÅ«pagamena upakÄ• rakatÄ• vippayuttapaccayatÄ• . aya
sampayuttapaccayatÄ• ya viya aÃ±Ã±amaÃ±Ã±aá¹ƒ paccayapaccayuppannadhammavase
visuá¹ƒyeva. tattha hi arÅ«padhammÄ• naá¹ƒ samÄ• najÄ• tiyatÄ• ya samadhuraá¹ƒ, idha
vijÄ• tiyatÄ• ya vidhuraá¹ƒ. tena vuttaá¹ƒ ``yuttÄ• nampi ... pe ... vippayuttapaccayatÄ• â€™
vatthusahajÄ• tapacchÄ• jÄ• tavasena ayuttÄ• naá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ Ä• rammaá¹‡Ä• dib
vippayuttÄ• nampi vippayuttapaccayatÄ• atthi. yathÄ• hi ``vatthu khandhÄ• naá¹ƒ vippayut
sahajÄ• tÄ• kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ, pacchÄ• jÄ•
purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena paccayoâ€™â€™ tiÄ• divacanato (P
sahajÄ• tapacchÄ• jÄ• tavasena ca yuttÄ• naá¹ƒ atthi vippayuttapaccayabhÄ• vo, na evaá¹
yadi evaá¹ƒ rÅ«pÄ• naá¹ƒ rÅ«pehi kasmÄ• vippayuttapaccayo na vuttoti? rÅ«pÄ• naá¹ƒ rÅ
sampayogo viya vippayogo (DhÄ• tuk 3) natthÄ«ti na tesaá¹ƒ vippayuttapaccayatÄ• . vuttaÃ
catÅ«hi vippayogoâ€™â€™ ti. sampayujjamÄ• nÄ• naÃ±hi arÅ«pÄ• naá¹ƒ rÅ«pehi, rÅ«pÄ•
sampayogÄ• saá¹…kÄ• ti tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vippayuttapaccayatÄ• vuttÄ• . rÅ«p

natthÄ«ti na tesaá¹ƒ vippayuttapaccayatÄ• vuttÄ• .

__rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ, arÅ«pinopi rÅ«pÄ«na_nti ettha arÅ«
khandhÄ• naá¹ƒ vasena veditabbaá¹ƒ. arÅ«padhammesu hi cattÄ• ro eva khandhÄ• sahaj
rÅ«padhammÄ• naá¹ƒ vippayuttapaccayÄ• honti. nibbÄ• naá¹ƒ pana yathÄ• \Be II 286/ ar
sampayuttapaccayo na hoti, evaá¹ƒ rÅ«padhammÄ• naá¹ƒ vippayuttapaccayo na hoti. ``cat
vippayogoâ€™â€™ ti (DhÄ• tuk 3) hi vuttaá¹ƒ. tasmÄ• arÅ«padhammesu catunnaá¹ƒ khan
vippayuttapaccayatÄ• . vuttaÃ±ca __paÃ±hÄ• vÄ• re_ ``sahajÄ• tÄ• kusalÄ• khandhÄ• ci
rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayoâ€™â€™ tiÄ• di (Paá¹-á¹-h I 1.434). __rÅ«pino
hadayavatthuno ceva cakkhÄ• dÄ«naÃ±ca vasena veditabbaá¹ƒ. rÅ«padhammesu hi cha v
arÅ«pakkhandhÄ• naá¹ƒ vippayuttapaccayo. rÅ«pÄ• yatanÄ• dayo pana Ä• rammaá¹‡adha
vippayuttapaccayo pana na honti. kiá¹ƒ kÄ• raá¹‡Ä• ? sampayogÄ• saá¹…kÄ• bhÄ• vato. a
cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ abbhantarato nikkhamantÄ• viya uppajjantÄ«ti siyÄ• tatt
kho ime imehi sampayuttÄ• , udÄ• hu vippayuttÄ• â€™â€™ ti? Ä• rammaá¹‡adhammÄ• p
uppajjamÄ• nÄ• naá¹ƒ Ä• rammaá¹‡amattaá¹ƒ hontÄ«ti natthi tesu sampayogÄ• saá¹…kÄ•
vippayuttÄ• . sampayogÄ• saá¹…kÄ• sabbhÄ• vato vatthÅ«niyeva vippayuttapaccayÄ• hon
__paÃ±hÄ• vÄ• re_ ``vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayo,
khandhÄ• naá¹ƒ, cakkhÄ• yatanaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ tiÄ• di. sv
``sahajÄ• tapacchÄ• jÄ• tato kusalena abyÄ• kataá¹ƒ, tathÄ• akusalena abyÄ• kataá¹ƒ,
sahajÄ• tapurejÄ• tapacchÄ• jÄ• tato abyÄ• katena abyÄ• kataá¹ƒ, vatthupurejÄ• tato abyÄ
akusalanti kusalamÅ«lamekaá¹ƒ, akusalamÅ«lamekaá¹ƒ, abyÄ• katamÅ«lÄ• ni tÄ«á¹‡Ä«â€

<614> __paccuppannalakkhaá¹‡enÄ• _ti paccuppannasabhÄ• vena. tena ``atthi me pÄ• pa
puggalo attahitÄ• ya paá¹-ipannoâ€™â€™ ti (Pp catukkauddesa 24) ca evamÄ• dÄ«su vutt
nibbattitÅ«palabbhamÄ• natÄ• lakkhaá¹‡aá¹ƒ atthibhÄ• vaá¹ƒ nivÄ• reti. satipi janakatte up
atthibhÄ• vena upakÄ• rakatÄ• ti Ä• ha __ ``upatthambhakattenÄ• â€™â€™ _ti. idaÃ±ca up
vatthÄ• rammaá¹‡asahajÄ• tÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ atthibhÄ• vena upakÄ• rakat
``sattadhÄ• mÄ• tikÄ• nikkhittÄ• â€™â€™ ti vuttamatthaá¹ƒ pÄ• á¸·iyÄ• eva dassetuá¹ƒ _
vuttaá¹ƒ. tattha __ ``cattÄ• ro khandhÄ• arÅ«pinoâ€™â€™ _tiÄ• dinÄ• sahajÄ• tavasena a
287/, __ ``cakkhÄ• yatanaâ€™â€™ _ntiÄ• dinÄ• purejÄ• tavasena, __ ``yaá¹ƒ rÅ«paá¹ƒ ni
sahajÄ• tapurejÄ• tavasena. evamayaá¹ƒ pÄ• á¹-ho sahajÄ• tapurejÄ• taatthipaccayavasen

aÃ±Ã±attha pana tato aÃ±Ã±athÄ• pi Ä• gatoti dassetuá¹ƒ __ ``paÃ±hÄ• vÄ• re panÄ• â€™
pacchÄ• jÄ• tÄ• hÄ• rindriyavasenÄ• pi atthipaccayattaá¹ƒ vibhÄ• veti. purimapÄ• á¹-he pa
katÄ• ti veditabbaá¹ƒ. sati ca yesaá¹ƒ paccayÄ• honti, tehi ekato, puretaraá¹ƒ, pacchÄ• ca
sahajÄ• tÄ• dipaccayattÄ• bhÄ• vato Ä• hÄ• ro, indriyaÃ±ca sahajÄ• tÄ• dibhedaá¹ƒ na lab
dhammasabhÄ• vavasena daá¹-á¹-habbo. svÄ• yaá¹ƒ atthipaccayo ``sahajÄ• tato kusalena

sahajÄ• tapacchÄ• jÄ• tato kusalena abyÄ• kataá¹ƒ, sahajÄ• tato eva kusalena kusalÄ• byÄ
tathÄ• akusalamÅ«lÄ• . sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyato pana abyÄ• ka
vatthÄ• rammaá¹‡apurejÄ• tato abyÄ• katena kusalaá¹ƒ, tathÄ• akusalaá¹ƒ. sahajÄ• tapure
abyÄ• kataÃ±ca kusalassa, sahajÄ• tapurejÄ• tapacchÄ• jÄ• tÄ• hÄ• rindriyato kusalaÃ±ca
sahajÄ• tapurejÄ• tato akusalaÃ±ca abyÄ• kataÃ±ca akusalassa, sahajÄ• tapurejÄ• tapacc
269/ akusalaÃ±ca abyÄ• kataÃ±ca abyÄ• katassÄ• â€™â€™ ti evaá¹ƒ terasavidho. saá¹…k
kusalÄ• kusalavipÄ• kakiriyarÅ«pavasena paÃ±cavidho atthipaccayo, na nibbÄ• naá¹ƒ. yo h
anupakÄ• rako atthibhÄ• vaá¹ƒ labhitvÄ• upakÄ• rako hoti, so atthipaccayo hoti. nibbÄ• na
nibbÄ• nÄ• rammaá¹‡Ä• naá¹ƒ na attano atthibhÄ• vÄ• bhÄ• vena anupakÄ• rakaá¹ƒ hutvÄ
upakÄ• rakaá¹ƒ hotÄ«ti, uppÄ• dÄ• diyuttÄ• naá¹ƒ vÄ• natthibhÄ• vopakÄ• rakatÄ• viruddh
atthipaccayatÄ• ti, na nibbÄ• naá¹ƒ atthipaccayo hoti.

<615> Ä• rammaá¹‡e phusanÄ• divasena pavattamÄ• nÄ• naá¹ƒ phassÄ• dÄ«naá¹ƒ anek
ekasmiá¹ƒ phassÄ• disamudÄ• ye sati dutiyo na hoti, asati pana hotÄ«ti tena natthibhÄ• ve
__natthipaccayatÄ• _. satipi purimataracittÄ• naá¹ƒ natthibhÄ• ve na tena tÄ• ni natthibhÄ•
anantarameva pana attano atthibhÄ• vena pavattiokÄ• saá¹ƒ \Be II 288/ alabhamÄ• naá¹ƒ n
dadamÄ• naá¹ƒ viya upakÄ• rakaá¹ƒ hotÄ«ti __ ``pavattiokÄ• sadÄ• nena upakÄ• rakÄ• â€
__paá¹-uppannÄ• na_nti paccuppannÄ• naá¹ƒ.

__ ``te evÄ• â€™â€™ _ti etena natthivigatapaccayÄ• naá¹ƒ dhammato visesÄ• bhÄ• vamÄ
abhÄ• vamattena upakÄ• rakatÄ• okÄ• sadÄ• naá¹ƒ natthipaccayatÄ• , sabhÄ• vÄ• vigam
sabhÄ• vavigamena upakÄ• rakatÄ• vigatapaccayatÄ• . __natthitÄ• _ ca nirodhÄ• nantarÄ
nirodhappattatÄ• ti ayametesaá¹ƒ viseso.

__atthipaccayadhammÄ• eva cÄ• _ti __ca_-saddo sampiá¹‡á¸• anattho. tena na kevalaá¹ƒ
dhammato avisiá¹-á¹-hÄ• , atha kho atthiavigatapaccayÄ• pÄ«ti imamatthaá¹ƒ dÄ«peti. yadi
avisiá¹-á¹-hÄ• , tathÄ• pi atthitÄ• ya sasabhÄ• vatÄ• ya upakÄ• rakatÄ• atthipaccayatÄ• , s
nirodhassa appattiyÄ• upakÄ• rakatÄ• avigatapaccayatÄ• ti paccayabhÄ• vaviseso dhamm
dhammÄ• naÃ±hi samatthatÄ• visesaá¹ƒ sabbaá¹ƒ yÄ• thÄ• vato abhisambujjhitvÄ• bhaga
vuttÄ• ti dhammassÄ• mimhi saddhÄ• ya ``evaá¹ƒ visesÄ• ete dhammÄ• â€™â€™ ti sutan
cintÄ• bhÄ• vanÄ• mayehi tadabhisamayÄ• ya yogo karaá¹‡Ä«yo.

ettha \Ne II 270/ ca Ä• rammaá¹‡aanantarasamanantaraupanissayapurejÄ• taÄ• sevanasa
arÅ«padhammÄ• naá¹ƒyeva, pacchÄ• jÄ• tapaccayo rÅ«padhammÄ• naá¹ƒyeva, itare cudd

hetuanantarasamanantarÄ• sevanapacchÄ• jÄ• takammavipÄ• kajhÄ• namaggasampayutt
eva, purejÄ• tapaccayo rÅ«pameva, ubhayaá¹ƒ Ä• rammaá¹‡Å«panissaye á¹-hapetvÄ• ses
paÃ±Ã±attisabhÄ• vÄ• pi honti.

anantarasamanantarÄ• sevananatthivigatapaccayÄ• atÄ«tÄ• eva.
Ä• rammaá¹‡Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayÄ• tikÄ• likÄ• , kÄ• lavinimutt
atÄ«tapaccuppannavasena dvikÄ• liko. sesÄ• paÃ±cadasa paccuppannÄ• va.

tathÄ• anantarasamanantaraanantarÅ«panissayapakatÅ«panissayÄ• sevanapaccayÄ• , n
natthivigatapaccayÄ• cÄ• ti ime paccayÄ• janakÄ• eva, na upatthambhakÄ• . pacchÄ• jÄ•
na janako \Be II 289/. sesÄ• janakÄ• ca upatthambhakÄ• cÄ• ti ayampi viseso veditabbo.

avijjÄ• paccayÄ• saá¹…khÄ• rapadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<616> __paccayesÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ. __duvidhÄ• _ dvippakÄ• rena. __ane
Ä• rammaá¹‡apaccayÄ• divasena.

__abhiÃ±Ã±Ä• cittenÄ• _ti cetopariyapubbenivÄ• saanÄ• gataá¹ƒsaÃ±Ä• á¹‡asaá¹…khÄ•
sahagatacittena. __samohacittajÄ• nanakÄ• le_ti paresaá¹ƒ, attano ca samohassa cittassa
avijjÄ• pubbaá¹…gamÄ• akusalappavattiyo yÄ• kÄ• ci vipattiyo, sabbÄ• tÄ• mohamÅ«lik
Ä• dÄ«navadassanena __avijjÄ• samatikkamatthÄ• ya_ vivaá¹-á¹-Ä• bhipatthanÄ• yÄ• ti att
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ. __avijjÄ• sammÅ«á¸·hattÄ• _ti bhavÄ• dÄ«navappaá¹
sammÅ«á¸·hattÄ• . __tÄ• neva puÃ±Ã±Ä• nÄ«_ti tÄ• neva yathÄ• vuttÄ• ni kÄ• mÄ• vacara
upanissayapaccayena paccayo hotÄ«ti sambandho.

__rÄ• gÄ• dÄ«na_nti \Ne II 271/ rÄ• gadiá¹-á¹-hivicikicchuddhaccadomanassÄ• naá¹ƒ. avij
rÄ• gÄ• dÄ«naá¹ƒ rÄ• gÄ• diassÄ• danakÄ• lesu avijjaá¹ƒ Ä• rabbha uppatti veditabbÄ• . g
rÄ• gadiá¹-á¹-hisampayuttÄ• ya eva avijjÄ• ya yojetabbaá¹ƒ. assÄ• danaÃ±ca rÄ• go, tadav
assÄ• danavacaneneva yathÄ• vuttaá¹ƒ avijjaá¹ƒ garuá¹ƒ karontÄ« diá¹-á¹-hi ca vuttÄ• ti ve
ca pÄ• á¸·iyaá¹ƒ sarÅ«pato vuttehi taá¹ƒsampayuttasaá¹…khÄ• rassa avijjÄ• rammaá¹‡Ä• c
__anÄ• dÄ«navadassÄ• vino_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su na Ä• dÄ«navadassino. avijjÄ• y
paá¹-hamajavanassa ca Ä• rammaá¹‡Ä• dhipatianantarÄ• dipaccayavacanesu avuttassa, v
saá¹…gaá¹‡hanatthaá¹ƒ __ ``yaá¹ƒ kiÃ±cÄ«â€™â€™ _ti Ä• ha.

__vuttanayenÄ• _ti samatikkamabhavapatthanÄ• vasena puÃ±Ã±Ä• bhisaá¹…khÄ• re vutt

<617> __kiá¹ƒ panÄ• ya_ntiÄ• dinÄ• codakassa ayamadhippÄ• yo --- ``avijjÄ• paccayÄ• s
sambhavantÄ«â€™â€™ ti ettha sambhavanti evÄ• ti avadhÄ• raá¹‡aá¹ƒ na yujjati \Be II 290
avasesapaccayasamavÄ• yÄ• bhÄ• ve saá¹…khÄ• rÄ• naá¹ƒ sambhavÄ• bhÄ• vato. tathÄ•
avadhÄ• raá¹‡ampi na yujjati. kasmÄ• ? aÃ±Ã±esaÃ±ca paccayuppannadhammÄ• naá¹ƒ sa
vÄ• kyassa avadhÄ• raá¹‡aphalattÄ• avijjÄ• paccayÄ• eva saá¹…khÄ• rÄ• sambhavantÄ

ayaá¹ƒ doso. kasmÄ• ? yasmÄ• lobhÄ• dikammanidÄ• naupÄ• dÄ• navatthÄ• rammaá¹‡an
labbhantiyevÄ• ti. tattha __ekÄ• _ti asahÄ• yÄ• , kÄ• raá¹‡antaranirapekkhÄ• ti attho. __aÃ
sahakÄ• rikÄ• raá¹‡abhÅ«tÄ• . dosamettha vattukÄ• mo codako pucchatÄ«ti Ã±atvÄ• Ä• c
panetthÄ• â€™â€™ _ti. ettha avijjÄ• ya paccayantarena rahitabhÄ• ve ca sahitabhÄ• ve ca
asamattÄ• te codanÄ• , avasiá¹-á¹-haÃ±ca tÄ• va kathehÄ«ti vuttaá¹ƒ hoti. __ekakÄ• raá¹‡
dosappasaá¹…go vutto. aniá¹-á¹-ho hi ekakÄ• raá¹‡avÄ• do sabbattha sabbakÄ• laá¹ƒ sam
ekasadisÄ• sabhÄ• vÄ• pattito ca.

__yasmÄ• ekaá¹ƒ na ekato_tiÄ• dÄ«su tÄ«su pakÄ• resu avijjamÄ• nesu pÄ• risesena an
catutthe eva pakÄ• re vijjamÄ• ne ekahetuphaladÄ«pane attho atthi, tasmÄ• na nupapajjati
phalaá¹ƒ ekato natthi, anekampi ekato natthi. anekatopi ekaá¹ƒ phalaá¹ƒ no atthÄ«ti samba

__ekekahetuphaladÄ«pana_nti \Ne II 272/ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti
``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti ekaphaladÄ«pananti evaá¹ƒ tattha ta
kataá¹ƒ.

__veneyyÄ• naá¹ƒ anurÅ«pato_ti veneyyÄ• naá¹ƒ ajjhÄ• sayassa anurÅ«pato. ekasseva h
satthu desanÄ• vilÄ• sato vÄ• veneyyapuggalÄ• naá¹ƒ ajjhÄ• sayato vÄ• . tadubhayassa p
tattha desetabbassa atthassa padhÄ• natÄ• , pÄ• kaá¹-atÄ• , asÄ• dhÄ• raá¹‡atÄ• ca. des
bhagavanto te desetabbe atthe bahÅ«supi pariyÄ• yesu labbhamÄ• nesu yathÄ• rucitaá¹ƒ g
sÄ• __desanÄ• vilÄ• sÄ• nurÅ«patÄ• _. tattha pana yena pariyÄ• yena ye veneyyÄ• bujjh
bodhanaá¹ƒ, sÄ• __veneyyajjhÄ• sayÄ• nurÅ«patÄ• _.

__yathÄ• phassaá¹ƒ_ \Be II 291/ __vedanÄ• vavatthÄ• nato_ti ``sukhavedanÄ«yaá¹ƒ, bhik
uppajjati sukhÄ• vedanÄ• â€™â€™ tiÄ• dinÄ• (SN b IV 129), ``cakkhuÃ±ca paá¹-icca rÅ«p
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• â€™â
III 421, 425, 426; SN a II 43-44; II 4.60; Kv 465, 467) ca sukhavedanÄ«yaphassÄ• dicakkhu
sukhavedanÄ• dicakkhusamphassajÄ• vedanÄ• dÄ«naá¹ƒ vavatthÄ• nato. samÄ• nesupi h
sukhÄ• divipariyÄ• yÄ• bhÄ• vato, samÄ• nesu rÅ«pamanasikÄ• rÄ• dÄ«su cakkhÄ• disaá¹
cakkhusamphassajÄ• divipariyÄ• yÄ• bhÄ• vato, aÃ±Ã±apaccayasÄ• maÃ±Ã±epi cakkhusa
sukhÄ• dicakkhusamphassajÄ• dÄ«naá¹ƒ oá¸·Ä• rikasukhumÄ• disaá¹…karÄ• bhÄ• vato cÅ
sukhÄ• dÄ«naá¹ƒ aviparÄ«to paccayabhÄ• vo eva __yathÄ• vedanaá¹ƒ phassavavatthÄ• n
vÄ• phalakÄ• raá¹‡avisesanicchayo hotÄ«ti ubhayatthÄ• pi nicchayo pavatthÄ• nanti vutto.

__kammÄ• dayo_ti kammaÄ• hÄ• rautuÄ• dayo apÄ• kaá¹-Ä• semhapaá¹-ikÄ• rena rogav
mandabhÄ• vÄ• dinÄ• ca semhaá¹ƒyeva pÄ• kaá¹-aá¹ƒ kÄ• raá¹‡aá¹ƒ. ayamidha avijjÄ• s
dÄ«pitÄ• ti sambandho. __assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«ti vacanato_ti
dhammesu assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ•

bhavoâ€™â€™ ti (SN a II 53) iminÄ• suttena taá¹‡hÄ• ya saá¹…khÄ• rakÄ• raá¹‡abhÄ• va
tassÄ• pi avijjÄ• ya kÄ• raá¹‡anti dassanatthaá¹ƒ __ ``avijjÄ• samudayÄ• Ä• savasamuday
Ä• ha \Ne II 273/. taá¹‡hÄ• vÄ• caturupÄ• dÄ• nabhÅ«tÄ• kÄ• mÄ• savadiá¹-á¹-hÄ• savÄ
pÄ• kaá¹-Ä• avijjÄ• hetukÄ• ti suttadvayenÄ• pi avijjÄ• ya pÄ• kaá¹-aá¹ƒ saá¹…khÄ• rÄ• na
dasseti. ``assÄ• dÄ• nupassinoâ€™â€™ ti (SN a II 53) hi vacanena bhavÄ• dÄ«navappaá¹-
taá¹‡hÄ• ya kÄ• raá¹‡anti dassitÄ• hoti. yasmÄ• avidvÄ• , tasmÄ• puÃ±Ã±Ä• bhisaá¹…kh
avijjÄ• ya saá¹…khÄ• rakÄ• raá¹‡abhÄ• vassa pÄ• kaá¹-attÄ• aviddasubhÄ• vova saá¹…k
khÄ«á¹‡Ä• savassa saá¹…khÄ• rÄ• bhÄ• vato, asÄ• dhÄ• raá¹‡attÄ• ca puÃ±Ã±Ä• bhisaá
sÄ• dhÄ• raá¹‡akÄ• raá¹‡Ä• ni vatthÄ• rammaá¹‡Ä• dÄ«nÄ«ti \Be II 292/ puÃ±Ã±abhavÄ•
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ kÄ• raá¹‡anti vÄ• attho daá¹
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti (N
1; Nett 24) ettha pana padhÄ• nattÄ• , pÄ• kaá¹-attÄ• , asÄ• dhÄ• raá¹‡attÄ• ti
ekekahetuphaladÄ«panaparihÄ• ravacanena sabbattha ``phassapaccayÄ• vedanÄ• , veda
tiÄ• dÄ«su bodhaneyyajjhÄ• sayavasena dhammassa bodhanasaá¹…khÄ• taá¹ƒ payojanaá

<618> __ ``ekantÄ• niá¹-á¹-haphalÄ• yÄ• â€™â€™ _ti etena viruddhabhÄ• vaá¹ƒ, __ ``sÄ•
vijÄ• tiyabhÄ• vaá¹ƒ avijjÄ• ya joteti. puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• hi iá¹-á¹-havipÄ
anavajjasabhÄ• vatÄ• ya ca tassÄ• viruddhÄ• , vijÄ• tiyÄ• cÄ• ti. __kathaá¹ƒ na yujjissatÄ
tena yvÄ• yaá¹ƒ ekantÄ• niá¹-á¹-haphalatÄ• dihetupadeso, tassa anekantikataá¹ƒ dasseti. a
--- yÄ• yaá¹ƒ tayÄ• codanÄ• ``evaá¹ƒ santepÄ«â€™â€™ tiÄ• dinÄ• katÄ• , sÄ• yuttÄ• vi
aniá¹-á¹-havepakkaá¹ƒ kÄ• raá¹‡aá¹ƒ iá¹-á¹-haá¹ƒ phalati, iá¹-á¹-havepakkaá¹ƒ vÄ• aniá¹-á
panettha paccayuppannadhammÄ• naá¹ƒ paccayabhÄ• valakkhaá¹‡adhammÄ• naá¹ƒ dhar
niyamo natthi vicittarÅ«pattÄ• tassÄ• ti. tenÄ• ha __ ``viruddho cÄ• â€™â€™ _tiÄ• di.

tattha __dhammÄ• na_nti sabhÄ• vadhammÄ• naá¹ƒ. __á¹-hÄ• na_nti avaá¹-á¹-hÄ• naá¹ƒ.
atthitÄ• viruddho. keci pana ``paá¹-isandhiÄ• dÄ«niá¹-hÄ• nÄ• nÄ«â€™â€™ ti vadanti. evaá
pacchimacittassa á¹-hÄ• naviruddho paccayoâ€™â€™ ti nayidaá¹ƒ ekantikaá¹ƒ siyÄ• . bhav
anantarapaccayo, javanaá¹ƒ javanassa, na ca sippÄ• dÄ«naá¹ƒ paá¹-isandhiÄ• diá¹-á¹-hÄ•
taá¹ƒ idha adhippetaá¹ƒ. __kammaá¹ƒ rÅ«passa_ namanaruppanavirodhÄ• , sÄ• rammaá¹‡
sabhÄ• vaviruddho paccayo \Ne II 274/. khÄ«rÄ• dÄ«ni dadhiÄ• dÄ«naá¹ƒ_ madhurambilar
avijÄ• nanakicco __Ä• loko_ vijÄ• nanakiccassa __viÃ±Ã±Ä• á¹‡assa_. amadanakiccÄ• ca
__Ä• savassa_.

__golomÄ• vilomÄ• dÄ«_tiÄ• dÄ«su golomÄ• vilomÄ• ni dubbÄ• ya, __avÄ«_ti ca rattÄ• e
__visÄ• á¹‡aá¹ƒ_ sarassa. __dadhitilapiá¹-á¹-ha_guá¸·Ä• ni bhÅ«tiá¹‡akassa. sevÄ• laá¹ƒ ta
kharavaá¸·avÄ• assatarassÄ• ti evamÄ• di __Ä• di_-saddena saá¹…gahito. yasmÄ• vipÄ•
dukkhavipÄ• kÄ• yapi \Be II 293/ avijjÄ• ya adukkhavipÄ• kÄ• naá¹ƒ puÃ±Ã±Ä• neÃ±jÄ• bh
paccayattaá¹ƒ na na yujjatÄ«ti attho.

tadavipÄ• kattepi sÄ• vajjatÄ• ya tadaviruddhÄ• naá¹ƒ, taá¹ƒsadisÄ• naÃ±ca apuÃ±Ã±Ä• b
na itaresanti etassa pasaá¹…gassa nivÄ• raá¹‡atthaá¹ƒ ``viruddho cÄ• viruddho ca, sadisÄ•
dhammÄ• naá¹ƒ paccayo siddhoâ€™â€™ ti vuttaá¹ƒ. tasmÄ• tamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ k
avijjÄ• â€™â€™ _tiÄ• dimÄ• ha.

<619> __sabbattha khandhÄ• naá¹ƒ bhedo maraá¹‡anti cutiá¹ƒ aggaá¹‡hanto_ti idha cuti r
bhavÄ• dÄ«su rÅ«pÄ• dÄ«naá¹ƒ khandhÄ• naá¹ƒ maraá¹‡asaÃ±Ã±ito carimo bhedoti yÄ• t
sato vijjamÄ• nasseva. __dehantarasaá¹…kamanaá¹ƒ_ aÃ±Ã±ena kÄ• yena samÄ• gamo.

__sabbattha khandhÄ• naá¹ƒ pÄ• tubhÄ• vo_ti tattha tattha bhavÄ• dÄ«su khandhÄ• naá¹ƒ
__navasarÄ«rapÄ• tubhÄ• vo_ti idha jiá¹‡á¹‡assa sarÄ«rassa nikkhepe paralokapariyÄ• pa
uppÄ• do. yatheke vadanti ---

``vatthÄ• ni jiá¹‡á¹‡Ä• ni yathÄ• pahÄ• ya,

navÄ• ni gaá¹‡hÄ• ti naro parÄ• ni.

nikkhippa dehaá¹ƒ idha jiá¹‡á¹‡amevaá¹ƒ,

gaá¹‡hÄ• ti attÄ• bhinavaá¹ƒ sukhesÄ«â€™â€™ ti ||

__ayaá¹ƒ satto_ti ayamattÄ• , yo sÄ• mÄ«, nivÄ• sÄ«, kÄ• rako, vedako cÄ• ti adhippeto. _
__marati, satto upapajjatÄ«_ti etthÄ• pi eseva nayo. tÄ«supi á¹-hÄ• nesu __Ä• di_-saddena
issarakuttabrahmakuttÄ• divikappanaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__sabhÄ• valakkhaá¹‡a_ntiâ€™ ruppanÄ• nubhavanÄ• diá¹ƒ, kakkhaá¸·aphusanÄ• disabh
__sÄ• maÃ±Ã±alakkhaá¹‡a_nti aniccatÄ• diá¹ƒ. __saá¹…khÄ• re attato attaniyato_ti rÅ«pÄ
tadaÃ±Ã±aá¹ƒ attaniyato.

__attÄ• jÄ• nÄ• ti vÄ• _ti vikappeti kÄ• pilÄ• dayo viya. __na jÄ• nÄ• ti vÄ• _ti kÄ• á¹‡Ä• d
kÄ• á¹‡Ä• dopi hi attÄ• sabhÄ• vena na jÄ• nÄ• ti. yadÄ• buddhiguá¹‡ena saá¹ƒyujjati, tad
__so eva karoti ca kÄ• reti cÄ• _ti yo parattha sukhadukkhaá¹ƒ anubhavati, so eva puÃ±Ã±
karoti, aÃ±Ã±aÃ±ca kÄ• reti, na aÃ±Ã±oti adhippÄ• yo \Be II 294/. __saá¹‡á¹-hapentÄ• _ti
dviaá¹‡ukÄ• diuppÄ• danavasena, icchÄ• vasena ca sampÄ• dentÄ• . __so_ti attasaÃ±Ã±it
cakkhÄ• dÄ«hi indriyehi samannÄ• gato, tena saá¸·Ä• yatanappavattiá¹ƒ dasseti. sabbaÃ±h
pavattamÄ• nÄ• naá¹ƒ avijjÄ• dÄ«naá¹ƒ kiccaá¹ƒ attano byÄ• pÄ• raá¹ƒ katvÄ• diá¹-á¹-higa
dassanavasena vuttaá¹ƒ. acchejjasuttÄ• vutÄ• bhejjamaá¹‡Ä«naá¹ƒ viya pubbÄ• pariyavava

niyatiyÄ• , niyati eva vÄ• saá¹…gati samÄ• gamo niyatisaá¹…gati, tÄ• ya bhÄ• vesu pariá¹‡
manussadevavihaá¹…gÄ• dibhÄ• vaá¹ƒ pattÄ• __niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• _. niy
bhÄ• vasaá¹…khÄ• tena sabhÄ• vena ca pariá¹‡atÄ• nÄ• nappakÄ• rataá¹ƒ pattÄ• __niya
ca atthaá¹ƒ vadanti.

etehi ca vikappanehi avijjÄ• akusalaá¹ƒ cittaá¹ƒ katvÄ• satte puÃ±Ã±Ä• dÄ«su saá¹…khÄ
pavattetÄ«ti imamatthaá¹ƒ dassento Ä• ha __ ``so avijjÄ• ya andhÄ«katoâ€™â€™ _tiÄ• di.
upasaá¹…kamati.

__apariá¹‡Ä• yako_ti arahattamaggasampaá¹-ipÄ• dakakalyÄ• á¹‡amittarahito, arahattama
Ã±Ä• á¹‡aá¹ƒ samavisamaá¹ƒ dassetvÄ• satte nibbÄ• naá¹ƒ nayatÄ«ti pariá¹‡Ä• yakaá¹ƒ,
__dhammaá¹ƒ Ã±atvÄ• _ti sappurisÅ«passayena catusaccappakÄ• sakaá¹ƒ suttÄ• didham
vÄ• sabbadhammapavaraá¹ƒ nibbÄ• nadhammaá¹ƒ Ã±atvÄ• . taá¹ƒjÄ• nanÄ• yattaá¹ƒ par
II 276/ samÄ• nakÄ• lampi taá¹ƒ purimakÄ• laá¹ƒ viya katvÄ• vuttaá¹ƒ. __upasanto carissa
aggamaggÄ• dhigamena sabbaso avijjÅ«pasamÄ• upasanto saupÄ• disesanibbÄ• nadhÄ•
anupÄ• disesanibbÄ• nadhÄ• tupatti, tÄ• va sattÄ• naá¹ƒ hitacariyÄ• ya attabhÄ• vaá¹ƒ pav
diá¹-á¹-hadhammasukhavihÄ• rehi viharissatÄ«ti attho.

saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡apadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<620> yathÄ• vuttasaá¹…khÄ• rapaccayÄ• uppajjamÄ• naá¹ƒ taá¹ƒ kammanibbattameva
``bÄ• ttiá¹ƒsa lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni saá¹…gahitÄ• nÄ«â€™â€™ _ti Ä• ha. __dh
vippayuttena saá¹…gahitÄ• saá¹…gahitapadaniddese ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä•
saá¸·Ä• yatanapaccayÄ• phassena ye dhammÄ• , phassapaccayÄ• vedanÄ• ya ye dham
dhammÄ• katihi khandhehi ... pe ... saá¹…gahitÄ• ? te dhammÄ• asaá¹…khataá¹ƒ khandh
khandhena, ekÄ• dasahi Ä• yatanehi, ekÄ• dasahi dhÄ• tÅ«hi saá¹…gahitÄ• . katihi asaá¹…
ekenÄ• yatanena, sattahi dhÄ• tÅ«hi asaá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 466) vacanato
sabbaviÃ±Ã±Ä• á¹‡aphassavedanÄ• pariggaho kato. yadi hi ettha viÃ±Ã±Ä• á¹‡aphassave
``vipÄ• kÄ• dhammÄ• â€™â€™ ti (Dhs tikamÄ• tikÄ• 3) imassa viya visajjanaá¹ƒ siyÄ• . ta
abhidhammabhÄ• janÄ«yavasena saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡Ä• dayo gahitÄ• ti
avijjÄ• paccayÄ• saá¹…khÄ• ro ca abhidhammabhÄ• janÄ«ye (Vibh 243) catubhÅ«makaku
akusalasaá¹…khÄ• ro ca vuttoti eso eva dhÄ• tukathÄ• yaá¹ƒ gahitoti daá¹-á¹-habbo. bhavo
__dhÄ• tukathÄ• yaá¹ƒ_ kammÅ«papattibhavavisesadassanatthaá¹ƒ na abhidhammabhÄ•
katvÄ• tattha ``upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti anuddharitvÄ• ``kammabhavoâ€™
nayena bhavo uddhaá¹-o.

lokiyavipÄ• kamanoviÃ±Ã±Ä• á¹‡ameva sandhÄ• yÄ• ha __ ``bÄ• vÄ«satividhaá¹ƒ hotÄ«â
viÃ±Ã±Ä• á¹‡ehÄ«_ti yathÄ• adhikatehi cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi chahi viÃ±Ã±Ä• á¹‡e

lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡asseva gahaá¹‡aá¹ƒ katanti Ä• ha __ ``lokuttarÄ• ni pana vaá¹-á
yujjantÄ«â€™â€™ _ti. yadi evaá¹ƒ kasmÄ• dhÄ• tukathÄ• yaá¹ƒ ``saá¹…khÄ• rapaccayÄ•
vippayuttÄ• â€™â€™ tiÄ• dÄ«su (DhÄ• tuk 362) lokuttaravipÄ• kÄ• nampi gahaá¹‡aá¹ƒ kat
yathÄ• dhammasÄ• sanattÄ• abhidhammadesanÄ• ya __vipÄ• kattike_ (Dhs tikamÄ• tikÄ•
anavasesavipÄ• kadhammasaá¹…gaá¹‡hanavasena \Ne II 277/ vuttaá¹ƒ. suttantadesanÄ•
tattha pavattinivattiyo asaá¹…karato dassetabbÄ• . tasmÄ• tadatthasaá¹ƒvaá¹‡á¹‡anÄ• ti k
lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• niyeva gahitÄ• ni. tenevÄ• ha __ ``vaá¹-á¹-akathÄ• ya na yuj
gahitÄ• nÄ«â€™â€™ _ti.

yathÄ• kataá¹ƒ kammaá¹ƒ phaladÄ• ne samatthaá¹ƒ hoti, tathÄ• kataá¹ƒ ``upacitaâ€™â€
vipÄ• kadÄ• nayogyameva saá¹…khÄ• raá¹ƒ gaá¹‡hanto __ ``upacitakammÄ• bhÄ• veâ€™
byatirekappadhÄ• nanti __abhÄ• va_-ggahaá¹‡aá¹ƒ, tena kamme sati bhÄ• vato, asati abhÄ
adhippÄ• yo \Be II 296/. yathÄ• panassa viÃ±Ã±Ä• á¹‡assa saá¹…khÄ• rapaccayatÄ• na s
vipÄ• kabhÄ• vo. so pana siddhoti katvÄ• Ä• ha __ ``vipÄ• kaá¹ƒhetaâ€™â€™ _nti. tena vi
vipÄ• kabhÄ• vena saá¹…khÄ• rapaccayattaá¹ƒ sÄ• dheti. tassa pana sÄ• dhanatthaá¹ƒ ``u
vipÄ• kÄ• bhÄ• vatoâ€™â€™ ti vuttanti taá¹ƒ vivaranto __ ``vipÄ• kaÃ±cÄ• â€™â€™ _tiÄ•
yadi kammanirapekkho vipÄ• ko uppajjeyya. __sabbesaá¹ƒ_ sattÄ• naá¹ƒ brahmattaá¹ƒ upa
ghÄ• nÄ• diviÃ±Ã±Ä• á¹‡Ä• ni mahÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• nÄ«ti tassa tassa vipÄ• kas
__vipÄ• kÄ• nÄ«_ti viÃ±Ã±Ä• á¹‡Ä• pekkhÄ• ya napuá¹ƒsakaniddeso, sabbavipÄ• kaviÃ±Ã

saá¹…khÄ• rÄ• bahÅ« ekÅ«natiá¹ƒsacetanÄ• bhedato, viÃ±Ã±Ä• á¹‡Ä• ni ca bahÅ«ni bÄ•
sabbato sabbÄ• nÄ«ti Ä• ha __ ``katarasaá¹…khÄ• rapaccayÄ• kataraviÃ±Ã±Ä• á¹‡anti ce
``viÃ±Ã±Ä• á¹‡aâ€™â€™ _nti ca idaá¹ƒ viÃ±Ã±Ä• á¹‡asÄ• maÃ±Ã±aá¹ƒ gahetvÄ• vuttaá¹
(Vism II 451 Ä• dayo) imÄ• ni viÃ±Ã±Ä• á¹‡Ä• ni niddiá¹-á¹-hÄ• ni, taá¹ƒ pana atisaá¹ƒkhitta
nesaá¹ƒ saá¹…khÄ• rapaccayatÄ• vibhÄ• vitÄ• ti taá¹ƒ pavattiyaá¹ƒ, paá¹-isandhiyaÃ±ca b
pavattanÄ• kÄ• ravasena vitthÄ• rato dassetuá¹ƒ __ ``kÄ• mÄ• vacarapuÃ±Ã±Ä• bhisaá¹…
Ä• raddhaá¹ƒ. __manoviÃ±Ã±Ä• á¹‡e_ti niddhÄ• raá¹‡e bhÅ«mmaá¹ƒ. __mahÄ• vipÄ• kÄ•
napuá¹ƒsakaniddeso. __mahÄ• vipÄ• kÄ• _ti pana pÄ• á¹-he manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo

<621> __yaá¹ƒsaá¹…khÄ• rapaccayÄ• _ti yassa yassa saá¹…khÄ• rassa paccayabhÄ• ve
``yaá¹ƒ yaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ ubhayattha Ä• meá¸• italopo daá¹-á¹-habb
iminÄ• kÄ• raá¹‡abhÄ• ve viÃ±Ã±Ä• á¹‡assa sabbhÄ• vamattaá¹ƒ paveditaá¹ƒ, na pavattiv
``evaá¹ƒ pavatti veditabbÄ• â€™â€™ _ti Ä• ha \Ne II 278/. brahmÄ• nampi aniá¹-á¹-harÅ«p
akusalavipÄ• kacakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni kadÄ• ci uppajjantÄ«ti __ ``imÄ• ni terasa ...
_ti vuttaá¹ƒ. tattha paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ vokÄ• ro vitthÄ• ro etthÄ• ti paÃ±cavokÄ
etasmiá¹ƒ __paÃ±cavokÄ• rabhave_. hoti hi bhinnÄ• dhikaraá¹‡Ä• nampi aÃ±Ã±apadatthas
``urasilomoâ€™â€™ ti. atha vÄ• yathÄ• paccayaá¹ƒ pavattamÄ• nehi paÃ±cahi khandhehi
paÃ±cavokÄ• ro, so eva bhavoti sabbaá¹ƒ pubbe viya.

``pavattiyaÃ±Ã±eva \Be II 297/ pavattantÄ«â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ vivar
_ntiÄ• di Ä• raddhaá¹ƒ.

__ ``yebhuyyena lobhasampayuttajavanÄ• vasÄ• neâ€™â€™ _ti idaá¹ƒ
paá¹-ighavicikicchuddhaccasampayuttÄ• nantaraá¹ƒ somanassasahagatassa anuppajjanato
gahetabbaá¹ƒ. ``cakkhuá¹ƒ assÄ• deti abhinandati, taá¹ƒ Ä• rabbha rÄ• go uppajjati, diá¹-á¹
... vicikicchÄ• uppajjati, uddhaccaá¹ƒ uppajjati, akusale niruddhe vipÄ• ko tadÄ• rammaá¹‡
ti vacanato. iá¹-á¹-haá¹ƒ ce Ä• rammaá¹‡aá¹ƒ, somanassatadÄ• rammaá¹‡aá¹ƒ na na uppa
tadÄ• rammaá¹‡aniyame somanassasahagatÄ• nantaraá¹ƒ somanassasahagatÄ• neva sar
vicÄ• retabbaá¹ƒ upekkhÄ• sahagatakusalÄ• kusalajavanÄ• nantarampi somanassatadÄ• r
upekkhÄ• sahagatakiriyÄ• javanÄ• nantarameva hi somanassatadÄ• rammaá¹‡aá¹ƒ na icch

yasmÄ• pana tihetukajavanÄ• vasÄ• ne ca kadÄ• ci ahetukaá¹ƒ tadÄ• rammaá¹‡aá¹ƒ hoti
``yebhuyyenÄ• â€™â€™ _ti vuttaá¹ƒ. yasmÄ• ekacittakkhaá¹‡Ä• yukaá¹ƒ javanÄ• rammaá
ekameva tadÄ• rammaá¹‡aá¹ƒ hotÄ«ti katvÄ• __ ``sakiá¹ƒ vÄ• â€™â€™ _ti vuttanti keci. a
tadÄ• rammaá¹‡aá¹ƒ nÄ• ma javanÄ• rammaá¹‡Ä• nubhavanakiccaá¹ƒ, taá¹ƒ ekacittakkha
Ä• rammaá¹‡e nuppajjati. tasmÄ• __ ``sakiá¹ƒ vÄ• â€™â€™ _ti idaá¹ƒ dirattatirattÄ• di viya
vacanasiliá¹-á¹-hatÄ• vasena vuttanti veditabbaá¹ƒ, dvikkhattumeva pana uppajjatÄ«ti. ``dira
nti (Vin IV 50) ettha hi vÄ• -saddassa abhÄ• vÄ• vacanasiliá¹-á¹-hatÄ• mattena dirattaggah
yujjati. ``nirantaraá¹ƒ tirattadassanatthaá¹ƒ vÄ• â€™â€™ ti idha pana vÄ• -saddo vikappatth
ca kadÄ• ci pavattiá¹ƒ sandhÄ• ya __ ``sakiá¹ƒ vÄ• â€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.
__sammohavinodaniyaá¹ƒ_ sakiá¹ƒ tadÄ• rammaá¹‡appavattiyÄ• vicÄ• retabbataá¹ƒ dass
``cittappavattigaá¹‡anÄ• yaá¹ƒ pana sabbadvÄ• resu tadÄ• rammaá¹‡e dve eva cittavÄ• rÄ
227) vuttaá¹ƒ.

tattha \Ne II 279/ __cittappavattigaá¹‡anÄ• ya_nti vipÄ• kakathÄ• yaá¹ƒ balavarÅ«pÄ• diÄ•
cittappavattigaá¹‡anaá¹ƒ sandhÄ• yÄ• ha. tattha hi dveva tadÄ• rammaá¹‡uppattivÄ• rÄ• v
hi sandhÄ• ya idhÄ• pi vuttaá¹ƒ __ ``abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ pana tadÄ• rammaá
Ä• gatÄ• â€™â€™ _ti. abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ aniyatÄ• rammaá¹‡aá¹-á¹-hÄ• na
(Vibh-a 227) dvÄ• raá¹ƒ anÄ• masitvÄ• eva vuttaá¹ƒ, taá¹ƒ anantaraá¹ƒ parato
vuttasahetukavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sadisasaá¹ƒvaá¹‡á¹‡anaá¹ƒ kÄ• tukÄ• matÄ•
ahetukadvayÄ• dÄ«naÃ±hi bhavaá¹…gabhÅ«tÄ• naá¹ƒ sayameva dvÄ• rattÄ• , cutipaá¹-isa
bhavaá¹…gasaá¹…khÄ• tena, aÃ±Ã±ena ca dvÄ• rena anuppattito niyataá¹ƒ, aniyataá¹ƒ vÄ
sakkÄ• vattunti.

ahetukadvayassa pana santÄ«raá¹‡atadÄ• rammaá¹‡abhÅ«tassa dvÄ• raá¹ƒ labbhati, taÃ±
gaá¹‡hanto __ ``aniyatadvÄ• rÄ• rammaá¹‡aá¹-á¹-hÄ• nakiccÄ• hutvÄ• pavattantÄ«â€™â

mahÄ• vipÄ• kÄ• nampi tadÄ• rammaá¹‡abhÅ«tÄ• naá¹ƒ dvÄ• raá¹ƒ labbhatÄ«ti tatthÄ• pi

ekassa sattassa pavatto rÅ«pÄ• vacaravipÄ• ko pathavÄ«kasiá¹‡Ä• dÄ«su yasmiá¹ƒ Ä• ra
aÃ±Ã±asmiá¹ƒ tassa pavatti natthÄ«ti rÅ«pÄ• vacarÄ• naá¹ƒ niyatÄ• rammaá¹‡atÄ• vuttÄ•
Ä• ruppavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni. niyataá¹ƒ avatthukÄ• nÄ«ti __niyatÄ• vatthukÄ• ni_.
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sÄ• dÄ«suyeva Ä• rammaá¹‡esu pavattanato __niyatÄ• ramma
__assÄ• _ti bÄ• ttiá¹ƒsavidhassa vipÄ• kaviÃ±Ã±Ä• á¹‡assa. __te te saá¹…khÄ• rÄ• _ti yat
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• disaá¹…khÄ• rÄ• . __kammapaccayenÄ• _ti nÄ• nÄ• kkhaá¹
__upanissayapaccayenÄ• _ti pakatÅ«panissayapaccayena.

<622> evaá¹ƒ pavattiyaá¹ƒ viÃ±Ã±Ä• á¹‡appavattiá¹ƒ dassetvÄ• paá¹-isandhiyaá¹ƒ dasset
vuttaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __anurÅ«pÄ• ya paá¹-isandhiyÄ• _ti anurÅ«pena pa
anurÅ«pataá¹ƒ sayameva vakkhati. bhavantarena bhavantarassa sandhÄ• naá¹ƒ idha paá¹-
acittakampi atthevÄ• ti katvÄ• ``kati paá¹-isandhiyoâ€™â€™ ti pucchaá¹ƒ katvÄ• pi __ ``ka
paá¹-isandhicittÄ• nÄ«â€™â€™ _ti pucchÄ• katÄ• . __ ``kena katthÄ• â€™â€™ _ti kena ci

__tatthÄ• _ti tesu ekÅ«navÄ«satiyÄ• paá¹-isandhicittesu. kusalavipÄ• kÄ• ya ahetukaman
\Ne II 280/ sambandho. natthi devesu ahetukÄ• paá¹-isandhÄ«ti __ ``manussalokeâ€™â€™
__napuá¹ƒsakÄ• dÄ«na_nti __Ä• di_saddena \Be II 299/ mammÄ• dÄ«naá¹ƒ saá¹…gaho. k
ahetukapaá¹-isandhikÄ• avikalindriyÄ• hutvÄ• thokaá¹ƒ vicÄ• raá¹‡apakatikÄ• pi hontiyev
idha Ä• disaddena saá¹…gahoti vadanti. __saá¹…khepato_ti samÄ• sato, asukÄ• ya paá¹-is
Ä• rammaá¹‡anti vibhÄ• gaá¹ƒ akatvÄ• ti attho.

__sesÄ• na_nti rÅ«pÄ• vacarÄ• paÃ±ca, paá¹-hamatatiyÄ• ruppÄ• dveti imÄ• saá¹ƒ vuttÄ
paá¹-isandhÄ«naá¹ƒ. __paccuppannÄ• rammaá¹‡aá¹ƒ cuticittaá¹ƒ nÄ• ma natthi_ paá¹-isan
pavattanato. __dvÄ«su Ä• rammaá¹‡esÅ«_ti atÄ«tanavattabbavasena dvÄ«su Ä• rammaá¹

<623> __tÄ• nÄ«_ti pubbe katÄ• ni kammÄ• ni. __assÄ• _ti Ä• sannamaraá¹‡assa puggala
mahantÄ• naá¹ƒ pabbatakÅ«á¹-Ä• naá¹ƒ chÄ• yÄ• viya bhÅ«miyaá¹ƒ tassa citte avalamba
__tasmiá¹ƒ niruddhe_ti tasmiá¹ƒ cuticitte niruddhamatte tassa nirodhasamanantarameva. __
yathÄ• vuttajavanavÄ«thiyÄ• Ä• rammaá¹‡abhÅ«taá¹ƒ. avijjÄ• taá¹‡hÄ• dÄ«su kilesesu an
upaá¹-á¹-hÄ• naá¹ƒ, taÃ±ca Ä• rabbha cittasantÄ• nassa bhavantaraninnapoá¹‡apabbhÄ• n
``anupacchinnakilesabalavinÄ• mitaâ€™â€™ _nti. santÄ• ne hi vinÄ• mite tadekadesabhÅ«
vinÄ• mitameva hoti, na ca ekadesavinÄ• mitabhÄ• vena vinÄ• santÄ• nassa vinÄ• mitatÄ•
duggatipaá¹-isandhininnÄ• ya cutiyÄ• purimajavanÄ• ni akusalÄ• ni, itarÄ• ya ca kusalÄ• n
``nimittassÄ• dagadhitaá¹ƒ vÄ• , bhikkhave, viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tiá¹-á¹-h
anubyaÃ±janassÄ• dagadhitaá¹ƒ vÄ• , tasmiá¹ƒ ce samaye kÄ• laá¹ƒ karoti, á¹-hÄ• nameta
gatÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ gatiá¹ƒ upapajjeyya nirayaá¹ƒ vÄ• tiracchÄ• nayoniá¹ƒ vÄ• â€™

vuttaá¹ƒ, tasmÄ• akusalaá¹ƒ duggatiyaá¹ƒ, kusalaÃ±ca sugatiyaá¹ƒ paá¹-isandhiyÄ• upani
pana sabbaso kilesÄ• naá¹ƒ upacchinnattÄ• paá¹-ippassaddhasabbabhavussukkatÄ• ya ka
upaá¹-á¹-hahati, tato vijjamÄ• nampi kammaá¹ƒ aladdhasahÄ• yattÄ• paá¹-isandhiá¹ƒ na ja

__vuttappakÄ• rakammavasenÄ• _ti pÄ• pakammavasena, tadupaá¹-á¹-hÄ• pitanti adhippÄ
aggijÄ• lavaá¹‡á¹‡Ä• dikaâ€™â€™ _nti idaá¹ƒ taá¹ƒsadisatÄ• vasena vuttaá¹ƒ. na \Be II 30
nirayaggivaá¹‡á¹‡Ä• di tadÄ• tassa \Ne II 281/ Ä• pÄ• thaá¹ƒ Ä• gacchati. tattha __aggijÄ•
__Ä• di_-saddena vettaraá¹‡Ä«simbaliasipattavanÄ• divaá¹‡á¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti. __
__Ä• di_-saddena petatiracchÄ• nÄ• naá¹ƒ nibaddhasaÃ±caraá¹‡aá¹-á¹-hÄ• napariyÄ• pan
Ä• pÄ• thamÄ• gacchatÄ«_ti kammabalena upaá¹-á¹-hÄ• pitavaá¹‡á¹‡Ä• yatanaá¹ƒ supina
dibbacakkhussa viya ca manodvÄ• re eva gocarabhÄ• vaá¹ƒ gacchati. ekaá¹ƒ Ä• vajjanaá¹
tadÄ• rammaá¹‡Ä• nÄ«ti tÄ«á¹‡i vÄ«thicittÄ• ni.

__rÄ• gÄ• dihetubhÅ«taá¹ƒ hÄ«namÄ• rammaá¹‡a_nti akusalavipÄ• kassa Ä• rammaá¹‡aá
aniá¹-á¹-hamÄ• rammaá¹‡amÄ• ha. tampi hi saá¹…kappanavasena rÄ• gassÄ• pi hetu hotÄ
akusalavipÄ• kajanakakammasahajÄ• tÄ• naá¹ƒ vÄ• taá¹ƒsadisÄ• sannacutijavanacetanÄ•
hetubhÄ• vo eva hÄ«natÄ• . taÃ±hi pacchÄ• nutÄ• pajanakakammÄ• namÄ• rammaá¹‡aá¹
akusalavipÄ• kassa Ä• rammaá¹‡aá¹ƒ bhaveyya. aÃ±Ã±athÄ• ca iá¹-á¹-hÄ• rammaá¹‡e pa
vipÄ• ko akusalakammanimittÄ• rammaá¹‡o na bhaveyya. na hi akusalavipÄ• ko iá¹-á¹-hÄ•
arahatÄ«ti.

paÃ±cadvÄ• re ca Ä• pÄ• thaá¹ƒ Ä• gacchantaá¹ƒ paccuppannaá¹ƒ kammanimittaá¹ƒ
Ä• sannakatakammÄ• rammaá¹‡asantatiyaá¹ƒ uppannaá¹ƒ, taá¹ƒsadisaÃ±ca daá¹-á¹-habba
paá¹-isandhiÄ• rammaá¹‡Å«paá¹-á¹-hÄ• pakaá¹ƒ, tadeva ca paá¹-isandhijanakaá¹ƒ bhavey
upacÄ• rabhÅ«tÄ• ni viya, etasmiá¹ƒ tayÄ• pavattitabbanti paá¹-isandhiyÄ• Ä• rammaá¹‡a
pavattÄ• ni cutiÄ• sannÄ• ni javanÄ• ni paá¹-isandhijanakÄ• ni bhaveyyuá¹ƒ. ``katattÄ• upa
431) hi vuttaá¹ƒ. tadÄ• ca taá¹ƒsamÄ• navÄ«thiyaá¹ƒ viya pavattamÄ• nÄ• ni kathaá¹ƒ kat
na assÄ• ditÄ• ni. na ca lokiyÄ• ni lokuttarÄ• ni viya samÄ• navÄ«thiphalÄ• ni honti. ``pubbe
hoti pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• paka
maraá¹‡akÄ• le vÄ• ssa hoti micchÄ• diá¹-á¹-hi samattÄ• hoti samÄ• dinnÄ• . tena so kÄ•
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjatÄ«â€™â€™ tiÄ• dinÄ•
maraá¹‡akÄ• le samattÄ• ya samÄ• dinnÄ• ya micchÄ• diá¹-á¹-hiyÄ• , sammÄ• diá¹-á¹-hiyÄ
paá¹-isandhidÄ• naá¹ƒ vuttaá¹ƒ, na ca dubbalehi paÃ±cadvÄ• rikajavanehi micchÄ• diá¹-á¹-
II 301/ vÄ• samattÄ• hoti samÄ• dinnÄ• . tathÄ• hi vuttaá¹ƒ __sammohavinodaniyaá¹ƒ_ ``
kusalÄ• kusaladhammapaá¹-ivijÄ• nanÄ• dicavanapariyosÄ• naá¹ƒ kiccaá¹ƒ manodvÄ• rika
paÃ±cadvÄ• rikenÄ• ti \Ne II 282/ sabbassapetassa kiccassa karaá¹‡e sahajavanakÄ• ni vÄ
paá¹-ikkhittÄ• nÄ«â€™â€™ ti (Vibh-a 766).

tattha hi __na kiÃ±ci dhammaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«_ti ``manopubbaá¹…gamÄ• dhammÄ•
vuttaá¹ƒ ekampi kusalaá¹ƒ vÄ• akusalaá¹ƒ vÄ• na paá¹-ivijÄ• nÄ• tÄ«ti ca vuttaá¹ƒ. yesaá¹
paá¹-ivibhÄ• vanappavattiyÄ• sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• anveti, tesaá¹ƒ sÄ• pavatti pa
paá¹-ikkhittÄ• . kusalÄ• kusalakammasamÄ• dÄ• naÃ±ca tÄ• disamevÄ• ti. tadÄ• rammaá¹
tadanantarÄ• ca upapatti manodvÄ• rikÄ• eva hoti, na sahajavanakavÄ«thicittapariyÄ• par
idha paÃ±cadvÄ• rikatadÄ• rammaá¹‡Ä• nantarÄ• cuti, tadanantarÄ• paá¹-isandhi ca vuttÄ
avasesapaÃ±cacittakkhaá¹‡Ä• yuke rÅ«pÄ• dimhi uppannaá¹ƒ paá¹-isandhiá¹ƒ sandhÄ• ya
upapatticittaá¹ƒ paccuppannÄ• rammaá¹‡assa bhavaá¹…gassa anantarapaccayena paccay
avasesaekacittakkhaá¹‡Ä• yuke ca uppannaá¹ƒ paá¹-isandhiá¹ƒ sandhÄ• ya ``paccuppannÄ
upapatticittaá¹ƒ atÄ«tÄ• rammaá¹‡assa bhavaá¹…gassa anantarapaccayena paccayoâ€™â
veditabbaá¹ƒ.

<624> __kaá¹‡hapakkhe sukkapakkhaá¹ƒ á¹-hapetvÄ• _ti ettha yathÄ• pubbe ``pÄ• pakan
vÄ• â€™â€™ ti vutte kaá¹‡hapakkhe ``anavajjakammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• â€™â
``duggatipariyÄ• pannaá¹ƒ paá¹-isandhicittaá¹ƒ, narakÄ• dÄ«su aggijÄ• lavaá¹‡á¹‡Ä• dikaá
nti ca vutte kaá¹‡hapakkhe ``sugatipariyÄ• pannaá¹ƒ paá¹-isandhicittaá¹ƒ, manussaloke
rattakambalasadisamÄ• tukucchivaá¹‡á¹‡asaá¹…khÄ• taá¹ƒ, devaloke vÄ•
uyyÄ• navimÄ• nakapparukkhÄ• divaá¹‡á¹‡asaá¹…khÄ• taá¹ƒ sugatinimittaâ€™â€™ nti ev
sesaá¹ƒ sabbaá¹ƒ purimanayeneva veditabbaá¹ƒ. __atÄ«tapaccuppannÄ• rammaá¹‡Ä• yÄ•
atÄ«tÄ• rammaá¹‡Ä• ya, mÄ• tukucchivaá¹‡á¹‡Ä• disugatinimittavasena paccuppannÄ• ran

<625> __taÃ±ca kho_ti yadetaá¹ƒ ``anavajjakammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• â€™â€™
taÃ±ca kho. __kammanimittameva Ä• pÄ• thamÄ• gacchati_ ekantato \Be II 302/ attano kan
mahaggatavipÄ• kassa. __suddhÄ• ya vÄ• _ti mahaggatakammanimittÄ• rammaá¹‡Ä• ya _
tadÄ• rammaá¹‡arahitÄ• yÄ• ti attho, sÄ• pana javanavÄ«thi mahaggatavipÄ• kassa upacÄ
pana taÃ±ca vÄ«thiá¹ƒ mahaggatÄ• vasÄ• naá¹ƒ vadanti. __ ``navattabbÄ• rammaá¹‡Ä• v
rÅ«pÄ• vacarapaá¹-isandhiá¹ƒ, Ä• ruppesu \Ne II 283/ ca paá¹-hamaá¹ƒ, tatiyaÃ±ca sandhÄ
dutiyacatutthÄ• pana atÄ«tÄ• rammaá¹‡avacaneneva gahitÄ• .

__mÄ• tukucchivaá¹‡á¹‡asaá¹…khÄ• ta_ntiÄ• dinÄ• vaá¹‡á¹‡o eva gatinimittabhÄ• vena
anupÄ• dinnabhÄ• vena sugatipariyÄ• pannatÄ• ya gatinimittabhÄ• vena aá¹-á¹-hakathÄ• s
gandhÄ• dÄ«naá¹ƒ pana anÄ• gamane kÄ• raá¹‡aá¹ƒ vÄ«maá¹ƒsitabbaá¹ƒ.

__ayaá¹ƒ tÄ• ta tavatthÄ• ya buddhapÅ«jÄ• karÄ«yatÄ«_tiÄ• dÄ«su pubbacetanÄ• vasena
sabbantimajavane vattamÄ• nassÄ• pÄ«ti vadanti.

<626> __ ``etenÄ• nusÄ• rena Ä• ruppacutiyÄ• pi anantarÄ• paá¹-isandhi veditabbÄ• â€™
vuttaá¹ƒ, nanu ``pathavÄ«kasiá¹‡ajjhÄ• nÄ• divasena paá¹-iladdhamahaggatassa sugatiyaâ

evamÄ• dike eva naye ayampi paá¹-isandhi avaruddhÄ• ti? na, tattha rÅ«pÄ• vacaracutiana
paá¹-isandhiyÄ• vuttattÄ• . tattha hi ``pathavÄ«kasiá¹‡Ä• dikaá¹ƒ vÄ• nimittaá¹ƒ mahaggat
manodvÄ• re Ä• pÄ• thaá¹ƒ Ä• gacchati, cakkhusotÄ• naá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• tena
anantarÄ• paá¹-isandhi vuttÄ• ti viÃ±Ã±Ä• yati. athÄ• pi yathÄ• sambhavayojanÄ• ya ayam
avaruddhÄ• , arÅ«pÄ• vacaracutianantarÄ• pana rÅ«pÄ• vacarapaá¹-isandhi natthi. arÅ«pA
cutiyÄ• anantarÄ• heá¹-á¹-himÄ• heá¹-á¹-himÄ• paá¹-isandhi natthÄ«ti catutthÄ• ruppacu
navattabbÄ• rammaá¹‡apaá¹-isandhi natthi. tena tato tattheva atÄ«tÄ• rammaá¹‡Ä• , kÄ• m
atÄ«tapaccuppannÄ• rammaá¹‡Ä• paá¹-isandhi. itarÄ• hi ca yathÄ• sambhavaá¹ƒ atÄ«tana
Ä• ruppapaá¹-isandhi, atÄ«tapaccuppannÄ• rammaá¹‡Ä• ca kÄ• mÄ• vacarapaá¹-isandhi y
dassanatthaá¹ƒ visuá¹ƒ uddharaá¹‡aá¹ƒ kataá¹ƒ.

<627> evaá¹ƒ Ä• rammaá¹‡avasena ekavidhÄ• ya kÄ• mÄ• vacarasugaticutiyÄ• duvidhÄ•
duggaticutiyÄ• duvidhÄ• sugatipaá¹-isandhi, kÄ• mÄ• vacarasugaticutiyÄ• dviekadvippakA
kÄ• marÅ«pÄ• rÅ«pÄ• naá¹ƒ vasena paÃ±cavidhÄ• sugatipaá¹-isandhi \Be II 303/, rÅ«pÄ•
paÃ±cavidhÄ• , duvidhÄ• ya Ä• ruppacutiyÄ• paccekaá¹ƒ dvinnaá¹ƒ dvinnaá¹ƒ kÄ• mÄ• ru
aá¹-á¹-havidhÄ• ca paá¹-isandhi \Ne II 284/ dassitÄ• . duggaticutiyÄ• pana ekavidhÄ• ya d
duvidhÄ• na dassitÄ• , taá¹ƒ dassetuá¹ƒ __ ``duggatiyaá¹ƒ á¹-hitassa panÄ• â€™â€™ _tiÄ
vuttÄ• pana ---

dve dve paÃ±cÄ• tha paÃ±caá¹-á¹-ha, dve bhavÄ• lambabhedato.

cutiyÄ• tÄ• disÄ• yetÄ• , catuvÄ«sati sandhiyo || (Vibh-má¹- 227).

<628> ``kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• â€™â€™ tiÄ• dinÄ• (Dhs 431)
nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÄ• vo heá¹-á¹-hÄ• dassitappakÄ• roti upanissayabhÄ
``vuttaÃ±hetaâ€™â€™ _ntiÄ• dimÄ• ha.

nissayapaccayabhÅ«tena rÅ«pena sahapavattiyevettha viÃ±Ã±Ä• á¹‡assa tena __missitÄ•
__amissitÄ• _. yavanti ettha sattÄ• ekajÄ• tisamanvayena aÃ±Ã±amaÃ±Ã±amissitÄ• hontA
sucaritaduccaritavasena gantabbÄ• pÄ• puá¹‡itabbÄ• ti __gatiyo_. tiá¹-á¹-hati etthÄ• ti á¹-h
á¹-hiti __viÃ±Ã±Ä• á¹‡aá¹-á¹-hiti_. nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«tiÄ• diÄ• vÄ• so eva
__sattÄ• vÄ• so_. asaÃ±Ã±asattÄ• vÄ• sassa idha asambhavato __ ``sattÄ• vÄ• savasena
_ti vuttaá¹ƒ.

<629> __aÃ±Ã±atra jÄ• tipaá¹‡á¸• akapaá¹-isandhiyÄ• _ti ettha paá¹-hamakappikapaá¹-isa
sÄ• pi hi bhÄ• vena vinÄ• va uppajjatÄ«ti.

__omato_ti avamato, avakaá¹ƒsatoti attho. __Ä• dinÄ• _ti ``missaá¹ƒ amissaâ€™â€™ nti e

vuttena missaviÃ±Ã±Ä• á¹‡ena. __omato dve vÄ• tayo vÄ• dasakÄ• uppajjantÄ«_ti gabbh
vuttaá¹ƒ. aÃ±Ã±attha pana aneke kalÄ• pÄ• saha uppajjanti. brahmattabhÄ• vepi hi aneka
kalÄ• pÄ• saha uppajjantÄ«ti tiá¹ƒsato adhikÄ• neva rÅ«pÄ• ni honti. tadahujÄ• taeá¸·akas
__jÄ• tiuá¹‡á¹‡Ä• _ti keci. himavantappadese jÄ• timantaeá¸·akalomaá¹ƒ __jÄ• tiuá¹‡á¹‡Ä•
phÄ• letvÄ• gahitaeá¸·akalomaá¹ƒ __jÄ• tiuá¹‡á¹‡Ä• _ti aÃ±Ã±e. imÄ• su gatÄ«su imÄ• y
sambhavantÄ«ti evaá¹ƒ __yonÄ«naá¹ƒ gativasena sambhavabhedo_.

<630> __bhummavajjesÅ«_ti \Be II 304/ bhummadevÄ• naá¹ƒ vajjanaá¹ƒ yonivibhÄ• gaá¹ƒ
manussasadisattÄ• . __yoniyo_ \Ne II 285/ __tisso purimikÄ• na hontÄ«_ti yonittayapaá¹-ik
anuÃ±Ã±Ä• tÄ• ti atthato Ä• pannameva hoti. __gatittaye_ti manussapetatiracchÄ• nasaÃ±
ettha pubbe anÄ• maá¹-á¹-haá¹ƒ.

ca-saddo avuttasamuccayatthoti dassetuá¹ƒ __ ``ca-saddenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
nijjhÄ• mataá¹‡hikapetesu purimikÄ• tisso yoniyo na santÄ«ti? asambhavato. tÄ• saÃ±hi ni
kÄ• masevÄ• natthÄ«ti na tÄ• aá¹‡á¸• ajÄ• dayo honti. kucchiyaá¹ƒ tÄ• saá¹ƒ gabbho nÄ•
jÄ• lasabbhÄ• vatoti keci. aggijÄ• lÄ• ya santappamÄ• nasarÄ«rÄ• etÄ• nibbattantÄ«ti alla
pupphÄ• dÄ«su ca sambhavÄ• bhÄ• vato saá¹ƒsedajatÄ• pi tÄ• saá¹ƒ natthevÄ• ti vadanti.
hi te hontÄ«â€™â€™ _ti.

__rÅ«pÄ«brahmesu tÄ• va opapÄ• tikayonikesÅ«_ti opapÄ• tikayonikehi rÅ«pÄ«brahme ni
__rÅ«pÄ«brahmesÅ«_ti hi adhikaraá¹‡e bhummaá¹ƒ, opapÄ• tikesÅ«ti niddhÄ• raá¹‡e. tena
``opapÄ• tikayonikesÅ«â€™â€™ ti sÄ• maÃ±Ã±ato vuttarÄ• sito ``rÅ«pÄ«brahmesÅ«â€™â
niddhÄ• reti. __cakkhusotavatthudasakÄ• naá¹ƒ, jÄ«vitanavakassa cÄ• _ti ettha keci
``cakkhusotavatthusattakÄ• naá¹ƒ, jÄ«vitachakkassa cÄ• ti catunnaá¹ƒ kalÄ• pÄ• naá¹ƒ vas
paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saha sattavÄ«sati rÅ«pÄ• ni uppajjanti, tattha gandharasÄ• h
paá¹-ikkhittattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vatvÄ• taá¹ƒ samatthentÄ• ``pÄ• á¸·iyaÃ±hi `rÅ
upapattikkhaá¹‡e á¹-hapetvÄ• aÃ±Ã±asattÄ• naá¹ƒ devÄ• naá¹ƒ paÃ±cÄ• yatanÄ• ni pÄ• t
pÄ• tubhavantÄ«â€™ ti (Vibh 1015-1016) vuttaá¹ƒ, tathÄ• `rÅ«padhÄ• tuyÄ• cha Ä• yatan
sabbasaá¹…gahakavasena tattha vijjamÄ• nÄ• yatanadhÄ• tuyo dassetuá¹ƒ vuttaá¹ƒ. kathÄ
ghÄ• nÄ• yatanÄ• dÄ«naá¹ƒ viya gandhÄ• yatanÄ• dÄ«naÃ±ca tattha bhÄ• vo paá¹-ikkhitto
ghÄ• nÄ• yatananti? Ä• mantÄ• . atthi tattha gandhÄ• yatananti? na hevaá¹ƒ vattabbeâ€™
aphoá¹-á¹-habbÄ• yatanÄ• naá¹ƒ pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ viya agandharasÄ• yatanÄ
bhÄ• vo sakkÄ• vattuá¹ƒ, phusituá¹ƒ sakkuá¹‡eyyatÄ• vinimuttassa pathavÄ«Ä• disabhÄ•
gandharasÄ• yatanabhÄ• vavinimuttassa gandharasasabhÄ• vassa \Be II 305/ abhÄ• vÄ• .
ghÄ• nasamphassÄ• dÄ«naá¹ƒ kÄ• raá¹‡abhÄ• vo natthÄ«ti `Ä• yatanÄ• nÄ«â€™ ti te na v
nissattanijjÄ«vavÄ• cakoti `gandhadhÄ• tu rasadhÄ• tÅ«â€™ ti avacane kÄ• raá¹‡aá¹ƒ natt
ekantena icchitabbo sabhÄ• vadhÄ• raá¹‡Ä• dilakkhaá¹‡ato aÃ±Ã±assa abhÄ• vÄ• . dhamm
ekantiko \Ne II 286/ __yamake_ vutto `dhammo Ä• yatananti? Ä• mantÄ• â€™ ti (Yam I Ä•

tesaá¹ƒ gandharasÄ• yatanabhÄ• vÄ• bhÄ• vepi koci Ä• yatanabhÄ• vo vattabbo. yadi ca p
pathavÄ«Ä• dibhÄ• vo viya gandharasabhÄ• vato aÃ±Ã±o tesaá¹ƒ koci sabhÄ• vo siyÄ• , te
gandharasabhÄ• ve pana Ä• yatanabhÄ• ve ca sati `gandho ca so Ä• yatanaÃ±ca gandhÄ•
Ä• yatanaÃ±ca rasÄ• yatanaâ€™ nti idamÄ• pannamevÄ• ti gandharasÄ• yatanabhÄ• vo c
Ä• hÄ• rÄ• â€™ ti ca vacanato kabaá¸·Ä«kÄ• rÄ• hÄ• rassa tattha abhÄ• vo viÃ±Ã±Ä• yati.
avirodho hoti, tathÄ• rÅ«pagaá¹‡anÄ• kÄ• tabbÄ• . evaÃ±hi dhammatÄ• na vilomitÄ• hot

ettha vuccate --- rÅ«pÄ• vacarasattÄ• naá¹ƒ ghÄ• najivhÄ• yatanÄ• bhÄ• vato vijjamÄ• nÄ
Ä• yatanakiccaá¹ƒ na karontÄ«ti te anÄ• masitvÄ• pÄ• á¸·iyaá¹ƒ ``paÃ±cÄ• yatanÄ• ni pÄ•
1015), ``cha Ä• yatanÄ• nÄ«â€™â€™ ti (Vibh 992) ca Ä• di vuttaá¹ƒ, ``tayo Ä• hÄ• rÄ• â€™
Ä• hÄ• rassa abhÄ• vena ojaá¹-á¹-hamakarÅ«pasamuá¹-á¹-hÄ• panasaá¹…khÄ• tassa Ä• h
sabbena sabbaá¹ƒ gandharasÄ• naá¹ƒ, ojÄ• ya ca abhÄ• vato. iti visayino, kiccassa ca abh
ca dhammo na vutto. yasmiÃ±hi bhave visayÄ« natthi, tasmiá¹ƒ taá¹ƒhetuko nippariyÄ• yen
Ä• yatanabhÄ• vo natthÄ«ti vijjamÄ• nassÄ• pi avacanaá¹ƒ yathÄ• tattheva rÅ«pabhave pa
phoá¹-á¹-habbÄ• yatanabhÄ• vena. yassa pana yattha vacanaá¹ƒ, tassa tattha visayÄ«sabb
Ä• yatanabhÄ• vo vutto yathÄ• tattheva rÅ«pÄ• yatanassa.

yadi visayÄ«sabbhÄ• vahetuko visayassa nippariyÄ• yena Ä• yatanabhÄ• vo, kathamasaÃ
Ä• yatanÄ• ni pÄ• tubhavantÄ«ti, asaÃ±Ã±asattÄ• naÃ±hi \Be II 306/ cakkhÄ• yatanaá¹ƒ na
ca nesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ aÃ±Ã±esaá¹ƒ avisayoti? nÄ• yaá¹ƒ virodho. yena adhippÄ• y
saÃ±Ã±Ä«naá¹ƒ gandhÄ• yatanÄ• dÄ«naá¹ƒ avacanaá¹ƒ, tena rÅ«pÄ• yatanassÄ• pi avaca
Ä• yatanaá¹ƒ vattabbaá¹ƒ. yathÄ• sakaÃ±hi indriyagocarabhÄ• vÄ• pekkhÄ• ya yesaá¹ƒ nip
atthi, tesu niddisiyamÄ• nesu tadabhÄ• vato rÅ«padhÄ• tuyaá¹ƒ saÃ±Ã±Ä«naá¹ƒ gandhÄ• c
avatvÄ• dhammasabhÄ• vÄ• nativattanato, manoviÃ±Ã±Ä• á¹‡assa ca visayabhÄ• vÅ«pag
katvÄ• \Ne II 287/ ``paÃ±cÄ• yatanÄ• nÄ«â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ (Vibh 1015) vuttaá¹
``dhammÄ• yatanaâ€™â€™ nti sÄ• maÃ±Ã±ato nÄ• makaraá¹‡aá¹ƒ, piá¹-á¹-hivaá¹-á¹-akÄ•
``paÃ±cÄ• yatanÄ• nÄ«â€™â€™ ti vuttaá¹ƒ.

yena ca pana adhippÄ• yena asaÃ±Ã±Ä«naá¹ƒ rÅ«pÄ• yatanaá¹ƒ vuttaá¹ƒ, tena saÃ±Ã±Ä«
gahaá¹‡aá¹ƒ kÄ• tabbanti imassa nayassa dassanatthaá¹ƒ ``asaÃ±Ã±asattÄ• naá¹ƒ devÄ•
pÄ• tubhavantÄ«â€™â€™ ti (Vibh 1017) vuttaá¹ƒ. asatipi hi tattha attano indriye rÅ«passa
vaá¹‡á¹‡Ä• yatanasabhÄ• vÄ• tikkamo natthevÄ• ti taá¹ƒ rÅ«pÄ• yatanantveva vuccati. imin
gandhÄ• dÄ«ni tÄ«á¹‡i pakkhipitvÄ• saÃ±Ã±Ä«naá¹ƒ aá¹-á¹-ha Ä• yatanÄ• ni, asaÃ±Ã±Ä«
dassito hoti. evaÃ±cetaá¹ƒ sampaá¹-icchitabbaá¹ƒ, aÃ±Ã±athÄ• rÅ«paloke phusituá¹ƒ asak
pathavÄ«Ä• dÄ«naá¹ƒ brahmÄ• naá¹ƒ vacÄ«ghoso eva na siyÄ• . na hi paá¹-ighaá¹-á¹-anÄ
saddappavatti atthi, na ca phusanasabhÄ• vÄ• naá¹ƒ katthaci aphusanabhÄ• vatÄ• sakkÄ•
phoá¹-á¹-habbÄ• yatanasaá¹…khÄ• tassa ca bhÅ«tattayassa abhÄ• ve rÅ«pabhave rÅ«pÄ•
siyÄ• . tasmÄ• phusituá¹ƒ sakkuá¹‡eyyatÄ• yapi pathavÄ«Ä• dÄ«naá¹ƒ tattha kÄ• yindriyÄ

phoá¹-á¹-habbabhÄ• vo na vutto. evaÃ±ca katvÄ• rÅ«padhÄ• tuyaá¹ƒ tesaá¹ƒ sappaá¹-igha
hoti. vuttaÃ±hi ``asaÃ±Ã±asattÄ• naá¹ƒ anidassanasappaá¹-ighaá¹ƒ ekaá¹ƒ mahÄ• bhÅ«taá
mahÄ• bhÅ«tÄ• â€™â€™ tiÄ• di (Paá¹-á¹-h II 22.20).

paá¹-igho ca nÄ• ma bhÅ«tattayassa kÄ• yappasÄ• daá¹ƒ pati tannissayabhÅ«taghaá¹-á¹-a
abhimukhabhÄ• vo, idha pana taá¹ƒsabhÄ• vatÄ• . so ca phusituá¹ƒ asakkuá¹‡eyyasabhÄ•
abhÄ• vato natthi. yadi tattha asatipi visayini rÅ«pÄ• yatanaá¹ƒ gahetvÄ• ``dve Ä• yatanÄ•
atha kasmÄ• \Be II 307/ gandhÄ• yatanÄ• dÄ«ni gahetvÄ• ``paÃ±cÄ• yatanÄ• nÄ«â€™â€
nayadassanavasena desanÄ• pavattÄ• ti vuttovÄ• yamattho. atha vÄ• tattha rÅ«pÄ• yatan
aÃ±Ã±abhÅ«mikÄ• naá¹ƒ pasÄ• dassa visayabhÄ• vaá¹ƒ sandhÄ• ya, na pana itaresaá¹ƒ a
Ä• yatanabhÄ• vÄ• bhÄ• vato. asaÃ±Ã±Ä«naÃ±hi rÅ«pÄ• yatanaá¹ƒ samÄ• natalavÄ• sÄ«
uparibhÅ«mikÄ• naÃ±ca suddhÄ• vÄ• sÄ• naá¹ƒ pasÄ• dassa visayabhÄ• vaá¹ƒ gacchati,
tattha avacanaá¹ƒ yuttaá¹ƒ. __kathÄ• vatthumhi_ ca nippariyÄ• yena gandhÄ• yatanÄ• dÄ«
paá¹-ijÄ• nantaá¹ƒ sandhÄ• ya paá¹-isedho kato.

yadipi \Ne II 288/ cetaá¹ƒ vacanaá¹ƒ tattha gandhÄ• yatanÄ• dÄ«naá¹ƒ abhÄ• vavibhÄ• van
atthibhÄ• vadÄ«panampi pana aÃ±Ã±avacanaá¹ƒ natthevÄ• ti? nayidamevaá¹ƒ, aá¹-á¹-haka
atthibhÄ• vassa niddhÄ• retvÄ• vuttattÄ• . yaÃ±hi aá¹-á¹-hakathÄ• vacanaá¹ƒ pÄ• á¸·iyÄ•
pÄ• á¸·i viya pamÄ• á¹‡abhÅ«taá¹ƒ agarahitÄ• ya Ä• cariyaparamparÄ• ya yÄ• vajjatanÄ•
yaá¹ƒ pÄ• á¸·iyÄ• na virujjhati aá¹-á¹-hakathÄ• vacanaá¹ƒ, taá¹ƒ pamÄ• á¹‡aá¹ƒ, idaá¹ƒ pa
nayidamevaá¹ƒ, yathÄ• na virujjhati, tathÄ• paá¹-ipÄ• ditattÄ• . cakkhÄ• dÄ«naá¹ƒ Ä• yata
tannissayÄ• naÃ±ca viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ sattasuÃ±Ã±atÄ• sandassanatthaá¹ƒ bhagavato
Ä• yatanabhÄ• vena vuttÄ• naá¹ƒyeva dhÄ• tubhÄ• vadÄ«panato dhÄ• tubhÄ• vassÄ• pi te
tasmÄ• yathÄ• pÄ• á¸·iyÄ• avirodho hoti, tathÄ• cakkhudasakÄ• divasena idha rÅ«pagaá
dhammatÄ• vilomanÄ• saá¹…kÄ• ya okÄ• soti veditabbaá¹ƒ.

__aÃ±Ã±esu saá¹ƒsedajaopapÄ• tikayonikesÅ«_ti rÅ«pÄ«brahme pana á¹-hapetvÄ• aÃ±Ã
saá¹ƒsedajesu cÄ• ti evamettha sambandho veditabbo. opapÄ• tikavisesanaÃ±hettha aÃ±Ã
saá¹ƒsedajavisesanaá¹ƒ asambhavato. sati hi sambhave, byabhicÄ• re ca visesanavisesital
kÄ• mÄ• vacaradevesu sabbakÄ• laá¹ƒ paá¹-isandhipavattÄ«su yathÄ• vuttÄ• ya santatiyÄ•
vuttaá¹ƒ __ ``tÄ• ni ca niccaá¹ƒ devesÅ«â€™â€™ _ti. na hi te kadÄ• cipi vikalindriyÄ• , abh
cakkhu nesaá¹ƒ dasannaá¹ƒ pÅ«raá¹‡oti katvÄ• __cakkhudasako_ nÄ• ma, asÄ• dhÄ• raá
dasako __cakkhudasako. evaá¹ƒ sesÄ• _ti yathÄ• cakkhudasako vutto, evaá¹ƒ sesÄ• pi da
``saá¹ƒsedajÅ«papÄ• tayonÄ«su \Be II 308/, avakaá¹ƒsato tiá¹ƒsÄ• â€™â€™ ti saá¹…khep
__ ``avakaá¹ƒsato panÄ• â€™â€™ _tiÄ• dimÄ• ha, taá¹ƒ panetaá¹ƒ pÄ• á¸·iyÄ• na sameti.
kÄ• mÄ• vacarÄ• naá¹ƒ saá¹ƒsedajopapÄ• tikÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapatti vuttÄ•
``kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ekÄ• dasÄ• yatanÄ• ni pÄ• tubhavanti, kass
aparÄ• ni dasÄ• yatanÄ• ni, kassaci navÄ• yatanÄ• ni, kassaci sattÄ• yatanÄ• ni pÄ• tubha

vuttaá¹ƒ ``aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ ti (Vibh 1007). yadi hi aghÄ• na
tikkhattuá¹ƒ ``dasÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• , tikkhattuÃ±
pÄ• tubhavantÄ«â€™â€™ ti, na ca taá¹ƒ vuttaá¹ƒ.

tattha __upapattikkhaá¹‡e_ti paá¹-isandhikkhaá¹‡e. __ekÄ• dasÄ• _ti paripuá¹‡á¹‡Ä• yatan
saddÄ• yatanavajjÄ• ni ekÄ• dasa Ä• yatanÄ• ni. __kassaci dasÄ• yatanÄ• nÄ«_ti andhass
__aparÄ• ni dasÄ• yatanÄ• nÄ«_ti \Ne II 289/ badhirassa sotÄ• yatanavajjÄ• ni. __navÄ• ya
cakkhusotÄ• yatanavajjÄ• ni. __sattÄ• yatanÄ• nÄ«_ti gabbhaseyyakassa
rÅ«pagandharasakÄ• yaphoá¹-á¹-habbamanodhammÄ• yatanavasena vuttaá¹ƒ. yadi cakkh
tassa aá¹-á¹-hevÄ• yatanÄ• ni siyuá¹ƒ, na ca vuttaá¹ƒ ``aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavan
nattheva cakkhusotaghÄ• navikalo. sati ca aghÄ• nakÅ«papattiyaá¹ƒ punapi ``kassaci aparÄ
pÄ• tubhavantÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• . tathÄ• ca sati yathÄ• andhabadhirassa va
navÄ• yatanÄ• ni pÄ• tubhavantÄ«â€™â€™ ti ekavÄ• raá¹ƒ vuttaá¹ƒ, evaá¹ƒ andhÄ• ghÄ•
vasena ``kassaci aparÄ• ni navÄ• yatanÄ• ni, kassaci aparÄ• nipi navÄ• yatanÄ• ni pÄ• tub
vattabbaá¹ƒ siyÄ• ti attho. evaá¹ƒ dhÄ• tupÄ• tubhÄ• vÄ• dipaÃ±hÄ• nipi vattabbÄ• nÄ«ti va
``sattati ukkaá¹ƒsatotha rÅ«pÄ• nÄ«â€™â€™ ti padaá¹ƒ ``saá¹ƒsedajÅ«papÄ• tayonÄ«sÅ«
yonidvayavasena yojÄ«yati, na evaá¹ƒ ``avakaá¹ƒsato tiá¹ƒsÄ• â€™â€™ ti idaá¹ƒ. idaá¹ƒ pa
saá¹ƒsedajayonivaseneva yojetabbaá¹ƒ. ekayoganiddiá¹-á¹-hassÄ• pi ekadeso sambandhaa
saá¹ƒsedajassa jaccandhabadhiraaghÄ• nakanapuá¹ƒsakassa jivhÄ• kÄ• yavatthudasakÄ•
uppajjantÄ«ti vuttaá¹ƒ, na opapÄ• tikassÄ• ti ayamettha aá¹-á¹-hakathÄ• yamadhippÄ• yo.

ye \Be II 309/ pana ``opapÄ• tikassa jaccandhabadhiraaghÄ• nakanapuá¹ƒsakassa jivhÄ• k
vasena tiá¹ƒsa rÅ«pÄ• ni uppajjantÄ«ti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaâ€™â€™ nti vad
gahetabbaá¹ƒ. so hi pamÄ• dapÄ• á¹-ho. evaÃ±ca katvÄ• __Ä• yatanayamakavaá¹‡á¹‡anÄ
aghÄ• nako opapÄ• tiko natthi. yadi bhaveyya, `kassaci aá¹-á¹-hÄ• yatanÄ• ni pÄ• tubhavan
ti (Yam-a Ä• yatanayamaka 18-21) vuttaá¹ƒ. apare panÄ• hu ``kassaci ekÄ• dasÄ• yatanÄ•
`kassaci navÄ• yatanÄ• nÄ«â€™ ti pÄ• á¸·i opapÄ• tike sandhÄ• ya vuttÄ• . tasmÄ• pubbe
aá¹-á¹-hakathÄ• yaá¹ƒ avirodho siddho. tathÄ• ca yathÄ• vuttapÄ• á¸·iyÄ• ayamatthavaá¹‡
saá¹ƒsandati sametiyevÄ• â€™â€™ ti. yaá¹ƒ paneke vadanti ``opapÄ• tikaggahaá¹‡ena saa
tathÄ• hi __dhammahadayavibhaá¹…ge_ `kÄ• madhÄ• tuyÄ• upapattikkhaá¹‡e kassaci ek
pÄ• tubhavantÄ«â€™ tiÄ• dÄ«naá¹ƒ (Vibh 1007) __niddese_ `opapÄ• tikÄ• naá¹ƒ petÄ• na
opapÄ• tikaggahaá¹‡ameva kataá¹ƒ, na saá¹ƒsedajaggahaá¹‡aâ€™â€™ nti, taá¹ƒ paripuá¹
saá¹ƒsedajÄ• naá¹ƒ opapÄ• tikesu saá¹…gahaá¹‡avasena vuttanti veditabbaá¹ƒ. tathÄ• hi
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``saá¹ƒsedajayonikÄ• paripuá¹‡á¹‡Ä• yatanÄ• paripuá¹‡á¹‡Ä• y
opapÄ• tikasaá¹…gahaá¹ƒ katvÄ• vuttÄ• â€™â€™ ti, padhÄ• nÄ• ya \Ne II 290/ vÄ• yoniy
paripuá¹‡á¹‡Ä• yatanayoniá¹ƒ dassetuá¹ƒ ``opapÄ• tikÄ• nanti vuttaâ€™â€™ nti ca, idha pa
sarÅ«peneva pakÄ• setuá¹ƒ, saá¹ƒsedajayonivaseneva ca avakaá¹ƒsato rÅ«papavattiá¹ƒ d
itaraá¹ƒ asaá¹…gahetvÄ• ``saá¹ƒsedajÅ«papÄ• tayonÄ«sÅ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ sab

gahetabbaá¹ƒ.

__ukkaá¹ƒsÄ• vakaá¹ƒsÄ• naá¹ƒ pana antare_ti ``sattati, tiá¹ƒsÄ• â€™â€™ ti evaá¹ƒ vuttÄ
ukkaá¹ƒsÄ• vakaá¹ƒsapariccheddÄ• naá¹ƒ majjhe. __anurÅ«pato vikappo veditabbo_ti apÄ•
cakkhudasakÄ• bhÄ• vato, tathÄ• badhirassa sotadasakÄ• bhÄ• vato, andhabadhirassa pa
cakkhusotadasakÄ• bhÄ• vatoti evamÄ• dinÄ• nayena veditabbo. yaá¹ƒ panettha vattabba

<631> cutipaá¹-isandhÄ«naá¹ƒ khandhÄ• dÄ«hi aÃ±Ã±amaÃ±Ã±asamÄ• natÄ• __abhedo

__Ä• rammaá¹‡atopi_ \Be II 310/ __abhinnÄ• _ti catÅ«su Ä• ruppesu tato tato cavitvÄ• tat
upapajjantassa vasena vuttaá¹ƒ. tatheva pana heá¹-á¹-hÄ• , rÅ«pabhave vÄ• upapatti natth
cavitvÄ• heá¹-á¹-hÄ• upapatti nÄ• ma kÄ• mabhave eva, tatthÄ• pi tihetukapaá¹-isandhi ev
duhetukopi hotÄ«ti vadanti. __amahaggatabahiddhÄ• rammaá¹‡Ä• ya_ cutiyÄ• anantarÄ•
__mahaggataajjhattÄ• rammaá¹‡Ä• _ dutiyacatutthÄ• ruppapaá¹-isandhi. evaá¹ƒ nayamatta
avuttaÃ±ca sabbaá¹ƒ saá¹…gahetvÄ• Ä• ha __ ``ayaá¹ƒ tÄ• va arÅ«pabhÅ«mÄ«suyeva na
rÅ«pÄ• rÅ«pÄ• vacarÄ• naá¹ƒ upacÄ• rassa balavatÄ• ya tato cavitvÄ• duggatiyaá¹ƒ upap
``ekaccasugaticutiyÄ• â€™â€™ _ti Ä• ha. __ekaccaduggatipaá¹-isandhÄ«_ti ettha ekaccag
maggitabbaá¹ƒ. ayaá¹ƒ panettha adhippÄ• yo siyÄ• --- nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«
vinipÄ• tikÄ• tihetukÄ• dipaá¹-isandhikÄ• , tesaá¹ƒ paá¹-isandhiá¹ƒ vinipÄ• tikabhÄ• vena
``duggatipaá¹-isandhÄ«â€™â€™ ti gahetvÄ• sabbasugaticutiyÄ• ca sÄ• paá¹-isandhi hoti
evÄ• ti tannivattanatthaá¹ƒ ekaccaduggatiggahaá¹‡aá¹ƒ kataá¹ƒ. apÄ• yapaá¹-isandhi eva h
hoti, na sabbasugaticutiyÄ• ti. atha vÄ• duggatipaá¹-isandhi duvidhÄ• ekaccasugaticutiyÄ•
duggaticutiyÄ• cÄ• ti. tattha pacchimaá¹ƒ vajjetvÄ• purimaá¹ƒyeva gahetuá¹ƒ vuttaá¹ƒ __
``ekaccaduggatipaá¹-isandhÄ«â€™â€™ _ti. __ahetukacutiyÄ• sahetukapaá¹-isandhÄ«_ti d
yojetabbÄ• . maá¹‡á¸• Å«kadevaputtÄ• dÄ«naá¹ƒ viya hi ahetukacutiyÄ• tihetukapaá¹-isan

__tassa_ \Ne II 291/ __tassa viparÄ«tato ca yathÄ• yogaá¹ƒ yojetabba_nti ``ekaccasugatic
ekaccaduggatipaá¹-isandhÄ«â€™â€™ tiÄ• dÄ«su bhedavisesesu ``ekaccaduggaticutiyÄ•
ekaccaduggatipaá¹-isandhÄ«â€™â€™ tiÄ• dinÄ• yaá¹ƒ yaá¹ƒ yujjati, taá¹ƒ taá¹ƒ yojetabba
yujjamÄ• namattÄ• pekkhanavasena napuá¹ƒsakaniddeso kato. __yojetabba_nti vÄ• bhÄ•
``amahaggatabahiddhÄ• rammaá¹‡Ä• ya mahaggataajjhattÄ• rammaá¹‡Ä• â€™â€™ tiÄ• d
kÄ• tabbÄ• . na hi mahaggataajjhattÄ• rammaá¹‡Ä• ya cutiyÄ• arÅ«pabhÅ«mÄ«su amaha
paá¹-isandhi atthi. ``catukkhandhÄ• ya Ä• ruppacutiyÄ• anantarÄ• paÃ±cakkhandhÄ• kÄ•
ti etassa vipariyÄ• yo sayameva yojito. ``atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• paccuppannÄ• ra
paá¹-isandhÄ«â€™â€™ ti \Be II 311/ etassa ca vipariyÄ• yo natthi eva. bhedaviseso eva ca
dassito, abhedaviseso pana ekekasmiá¹ƒ bhede tattha tattheva cutipaá¹-isandhiyojanÄ• vas
``paÃ±cakkhandhÄ• ya kÄ• mÄ• vacaracutiyÄ• paÃ±cakkhandhÄ• kÄ• mÄ• vacarÄ• ... pe
avitakkÄ• vicÄ• rÄ• â€™â€™ ti. catukkhandhÄ• ya pana catukkhandhÄ• sayameva yojitÄ•

viÃ±Ã±Ä• tunti paÃ±cakkhandhÄ• dÄ«su abhedaviseso na dassitoti.

<632> __itÄ«_ti evaá¹ƒ vuttappakÄ• rena. etaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• disahakÄ• rikÄ•
saá¹…khÄ• rassa vasena __laddhappaccayaá¹ƒ_. bÄ• hirakakappitassa adhipatiá¹-á¹-hana
__rÅ«pÄ• rÅ«padhammamattaá¹ƒ_. tenÄ• ha __ ``na satto na jÄ«voâ€™â€™ _ti. __upetÄ«
tathÄ• vohÄ• ramattaá¹ƒ, atthato pana paccayasÄ• maggiyÄ• bhavantarabhÄ• vena uppaj
tenÄ• ha __ ``tassa cÄ• â€™â€™ _tiÄ• di. __tato hetuá¹ƒ vinÄ• _ti tattha hetuá¹ƒ vinÄ• .
__manussacutipaá¹-isandhikkamenÄ• _ti manussacutito manussapaá¹-isandhikkamena. ev
ubhayavisesanaá¹ƒ hoti. pÄ• kaá¹-atÄ• cettha tadÄ• sannakkhandhavasena veditabbÄ• ``
upapajjamÄ• neâ€™â€™ tiÄ• dÄ«su (DN I 247) viya. __manussacutipaá¹-isandhikkamenÄ•
kassaci paá¹-isandhikkamena. tathÄ• hi vakkhati ``nissayaá¹ƒ assÄ• dayamÄ• naá¹ƒ vÄ• a
vÄ• â€™â€™ ti (Vism II 632).

__sarasenÄ• _ti sabhÄ• vena, parikkhÄ«á¹‡Ä• yusaá¹…khÄ• ratÄ• yÄ• ti attho. __upakkan
katena sÄ«sacchedanÄ• diupakkamena. sabbesaá¹ƒ aá¹…gapaccaá¹…gasandhÄ«naá¹ƒ ba
__sabbaá¹…gapaccaá¹…gasandhibandhanÄ• ni, _ tesaá¹ƒ __chedakÄ• naá¹ƒ. sannipÄ• ta
hadayappadesopi anukkamena \Ne II 292/ sussitvÄ• appÄ• vaseso hoti, pageva kÄ• yoti Ä
upasussamÄ• ne sarÄ«reâ€™â€™ _ti. tenevÄ• ha ``taá¹…khaá¹‡Ä• vasesahadayavatthusa
``niruddhesu cakkhÄ• dÄ«sÅ«â€™â€™ _ti idaá¹ƒ gabbhaseyyakÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ
anupubbato hotÄ«ti adhippÄ• yena vuttaá¹ƒ, atimandabhÄ• vÅ«pagamanataá¹ƒ vÄ• sandh
_ti vuttaá¹ƒ, na anavasesanirodhaá¹ƒ. paÃ±cadvÄ• rikaviÃ±Ã±Ä• á¹‡Ä• nantarampi hi pubb
ca ``yassa cakkhÄ• yatanaá¹ƒ nirujjhati, tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ• . y
pana manÄ• yatanaá¹ƒ nirujjhati, tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti? sacittakÄ• naá¹ƒ a
cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujj
cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nirujjhati, cakkhÄ• yatanaÃ±ca nirujjhatÄ«â€™
Ä• yatanayamaka.120) cakkhÄ• yatanÄ• dÄ«naá¹ƒ cuticittena saha nirodho vuttoti.

__hadayavatthumatte_ti hadayavatthupadesamatte. na hi hadayavatthuá¹ƒ nissÄ• ya kÄ• y
hadayavatthupi tadÄ• Ä• tape pakkhittaharitatÄ• lapaá¹‡á¹‡aá¹ƒ viya appÄ• vasesaá¹ƒ hot
``taá¹…khaá¹‡Ä• vasesahadayavatthusannissitaâ€™â€™ _nti vuttanti vadanti. itaravatthÅ«
sakiccÄ• samatthatÄ• ya kevalaá¹ƒ hadayavatthusannissitameva, tadÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ
``taá¹…khaá¹‡Ä• vasesahadayavatthusannissitaâ€™â€™ _nti. mÄ• tughÄ• tÄ• di, mahagga
__garukaá¹ƒ_ nÄ• ma. __samÄ• sevitaá¹ƒ_ abhiá¹‡haso kataá¹ƒ. __Ä• sannaá¹ƒ_ maraá¹‡
vÄ• katampi paribyattaá¹ƒ hutvÄ• anussaritaá¹ƒ. __pubbakataá¹ƒ_ aparÄ• pariyÄ• yaveda
avijjÄ• diko viÃ±Ã±Ä• á¹‡assa paccayo etenÄ• ti __laddhÄ• vasesapaccayo, _ saá¹…khÄ•
katokÄ• saá¹ƒ yathÅ«pacitaá¹ƒ kusalÄ• kusalacetanamÄ• ha. __kammanimittaá¹ƒ_ nÄ• ma
katvÄ• Ä• yÅ«hanakÄ• le kammaá¹ƒ Ä• yÅ«hati, taá¹ƒ. atÄ«te kappakoá¹-isatasahassamat
vipaccanakÄ• le Ä• gantvÄ• kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• upatiá¹-á¹-hati. __gatin

nibbattanakaokÄ• se eko vaá¹‡á¹‡o. so ca niraye nibbattanÄ• rahassa ``aggijÄ• lavaá¹‡á¹‡
heá¹-á¹-hÄ• vuttoyeva. __avijjÄ• paá¹-icchÄ• ditÄ• dÄ«nave tasmiá¹ƒ_ kammÄ• divisaye pa
Ä• rammaá¹‡abhÄ• vena uppattiá¹-á¹-hÄ• nabhÅ«te.

taá¹‡hÄ• ya appahÄ«nattÄ• eva, purimuppannÄ• ya ca santatiyÄ• tathÄ• pariá¹‡atattÄ•
paá¹-isandhiá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ ninnapoá¹‡apabbhÄ• raá¹ƒ hutv
``taá¹‡hÄ• nÄ• metÄ«â€™â€™ _ti. __sahajÄ• tasaá¹…khÄ• rÄ• _ti \Ne II 293/ cutiÄ• sann
cetanÄ• , sabbepi vÄ• phassÄ• dayo. tasmiá¹ƒ paá¹-isandhiá¹-á¹-hÄ• ne kammÄ• divisaye
khipantÄ• viya tasmiá¹ƒ visaye paá¹-isandhivasena viÃ±Ã±Ä• á¹‡apatiá¹-á¹-hÄ• nassa hetu
attho. __ta_nti taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. cutipaá¹-isandhitadÄ• sannaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ
viÃ±Ã±Ä• á¹‡anti upanÄ«tekattaá¹ƒ \Be II 313/. __taá¹‡hÄ• ya nÄ• miyamÄ• naá¹ƒ ... pe ...
namanakhipanapurimanissayajahanaaparanissayassÄ• dananissayarahitapavattanÄ• ni sa
viÃ±Ã±Ä• á¹‡assa honti, na aÃ±Ã±assÄ• ti dasseti. __santativasenÄ• _ti ca vadanto ``tadev
sandhÄ• vati saá¹ƒsarati anaÃ±Ã±aâ€™â€™ nti (MN I 396) imaÃ±ca micchÄ• gÄ• haá¹ƒ pa
nÄ• nattanaye santativasena ekattanayo hotÄ«ti. ettha ca orimatÄ«rarukkhavinibaddharajju
purimabhavattabhÄ• vavinibaddhaá¹ƒ kammÄ• diÄ• rammaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, puris
mÄ• tikÄ• tikkamanicchÄ• viya taá¹‡hÄ• , atikkamanapayogo viya khipanakasaá¹…khÄ• rÄ
paratÄ«re patiá¹-á¹-hahamÄ• no paratÄ«rarukkhavinibaddhaá¹ƒ kiÃ±ci assÄ• dayamÄ• no v
kevalaá¹ƒ pathaviyaá¹ƒ sakabalapayogeheva patiá¹-á¹-hÄ• ti, evamidampi bhavantarattabh
hadayavatthusaá¹…khÄ• taá¹ƒ nissayaá¹ƒ paÃ±cavokÄ• rabhave assÄ• dayamÄ• naá¹ƒ, ca
anassÄ• dayamÄ• naá¹ƒ vÄ• kevalaá¹ƒ Ä• rammaá¹‡asampayuttakammeheva pavattati. ta
pÄ• puá¹‡antaá¹ƒ, paá¹-ilabhamÄ• nanti attho.

__bhavantarÄ• dipaá¹-isandhÄ• nato_ti bhavantarassa aÃ±Ã±abhavassa Ä• dipaá¹-isandh
vÄ• bhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• santarÄ• ni, tesaá¹ƒ paá¹-isandhÄ• na
viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• pi idhÄ• gataá¹ƒ imasmiá¹ƒyeva bhave uppannattÄ• . __kamma_nti
kammaá¹ƒ. __saá¹…khÄ• rÄ• _ti cutiÄ• sannajavanaviÃ±Ã±Ä• á¹‡asahagatÄ• khipanakas
namanavasena pavattataá¹‡hÄ• . __visayo_ kammÄ• di.

<633> saddapaá¹-ighosÄ• dÄ«naá¹ƒ satipi paccayapaccayuppannabhÄ• ve santÄ• nabanc
ekattanÄ• nattabhÄ• vaá¹ƒ anÄ• masitvÄ• anÄ• gamanÄ• tÄ«tahetusamuppÄ• dameva da
_tiÄ• dimÄ• ha. __saddÄ• dihetukÄ• _ti ettha __paá¹-ighoso_ saddahetuko. __padÄ«po_ pa
__muddÄ• _ laÃ±chanahetukÄ• . __chÄ• yÄ• _ Ä• dÄ• sÄ• diabhimukhamukhÄ• dihetukÄ•
saddÄ• dipaccayadesaá¹ƒ anupagantvÄ• saddÄ• dihetukÄ• honti tato pubbe abhÄ• vÄ• .
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ na hetudesaá¹ƒ gantvÄ• taá¹ƒhetukaá¹ƒ hoti tato pubbe abh
hetudesato \Ne II 294/ purimabhavato idhÄ• gataá¹ƒ paá¹-ighosÄ• dayo viya saddÄ• didesa
vinÄ• uppannaá¹ƒ saddÄ• dÄ«hi vinÄ• \Be II 314/ paá¹-ighosÄ• dayo viyÄ• ti attho. atha vA
agantvÄ• _ti pubbe paccayadese sannihitÄ• hutvÄ• tato aÃ±Ã±atra gantvÄ• tappaccayÄ•

abhÄ• vÄ• , nÄ• pi saddÄ• dipaccayÄ• na honti, evaá¹ƒ idampÄ«ti vuttanayeneva yojetabb

__natthi ekatÄ• _ ekasantÄ• nekattepi aÃ±Ã±asseva viÃ±Ã±Ä• á¹‡assa pÄ• tubhavanato. _
santÄ• nabandhato padÄ«po viya. khaá¹‡ikÄ• ya hi padÄ«pajÄ• lÄ• ya santÄ• nekattaá¹ƒ u
atthakiccaÃ±ca sÄ• dheti, evamidhÄ• pi daá¹-á¹-habbaá¹ƒ. __ ``yadi hÄ«â€™â€™ _tiÄ• din
ekatÄ• ya, nÄ• natÄ• ya ca aggahetabbataá¹ƒ, gahaá¹‡e ca dosaá¹ƒ dasseti. __esa nayo_t
bÄ«jaá¹…kurÄ• dÄ«su sabbahetuhetusamuppannesu yathÄ• sambhavaá¹ƒ yojanÄ• kÄ• ta
hetuhetusamuppannaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ ekantamekatte sati na manussagatito devagati
ekantanÄ• natte na kammavato phalaá¹ƒ siyÄ• , tato ``rattassa bÄ«jaá¹ƒ rattassa phalaâ€™
``bhÅ«tapubbÄ• haá¹ƒ, bhante, rohitasso nÄ• ma isi ahosiâ€™â€™ ntiÄ• dikassa (SN a I 1
tasmÄ• ettha santÄ• nabandhesu hetuhetusamuppannesu na ekantamekatÄ• vÄ• nÄ• na
gahetabbÄ• . ettha ca ekantaekatÄ• paá¹-isedhena ``sayaá¹ƒkataá¹ƒ sukhaá¹ƒ dukkhaâ€™
imaá¹ƒ diá¹-á¹-hiá¹ƒ nivÄ• reti, ekantanÄ• natÄ• paá¹-isedhena ``paraá¹ƒkataá¹ƒ sukhaá¹ƒ d
(Vibh-má¹- 227), hetuhetusamuppannatÄ• vacanena ``adhiccasamuppannaâ€™â€™ nti (Vi
diá¹-á¹-hiá¹ƒ nivÄ• reti.

<634> __tatthÄ• _ti phaluppattiá¹-á¹-hÄ• ne. __aÃ±Ã±assÄ• _ti yena taá¹ƒ kammaá¹ƒ kata
__aÃ±Ã±ato_ti yaá¹ƒ taá¹ƒ kammaá¹ƒ nibbattitaá¹ƒ, tato aÃ±Ã±ato. ``dhammamattaá¹ƒ bha
(Vism II 632; Vibh-a 227; Nidd I-a 27; Paá¹-is-a I 1.105) vuttattÄ• phalassa __upabhuÃ±jak
taá¹ƒ phalaá¹ƒ siyÄ• _ti anuyuÃ±jeti. __tatrÄ• _ti tasmiá¹ƒ yathÄ• vutte anuyoge.

__tatthÄ• _ti ekasantÄ• ne. yasmiá¹ƒ dhammapuÃ±je kammaá¹ƒ nibbattaá¹ƒ, tasseva sant
atthassÄ• _ti hetuphalÄ• naá¹ƒ atthato aÃ±Ã±attepi teneva \Be II 315/ hetuphalabhÄ• vena
phalaá¹ƒ ``aÃ±Ã±assa, aÃ±Ã±atoâ€™â€™ ti vÄ• na vattabbanti etassa atthassa.
catumadhuraalattakarasÄ• dibhÄ• vanÄ• ambamÄ• tuluá¹…gÄ• dibÄ«jÄ• naá¹ƒ \Ne II 295/
abhisaá¹…khataá¹ƒ bÄ«jaá¹ƒ viya kammavÄ• satto, abhisaá¹…khÄ• ro viya kammaá¹ƒ, bÄ
viya sattassa paá¹-isandhiviÃ±Ã±Ä• á¹‡Ä• dippabandho. tatthuppannassa madhurassa ratta
tasseva bÄ«jassa, tato eva ca abhisaá¹…khÄ• rato bhÄ• vo viya kammakÄ• rakasseva satt
phalassa bhÄ• vo veditabbo. bÄ• lasarÄ«re kataá¹ƒ vijjÄ• pariyÄ• puá¹‡anaá¹ƒ, sippasikkha
na vuá¸• á¸• hasarÄ«raá¹ƒ gacchanti. atha ca tannimittaá¹ƒ vijjÄ• pÄ• á¹-avaá¹ƒ sippajÄ• na
vuá¸• á¸• hasarÄ«re honti, na ca tÄ• ni aÃ±Ã±assa honti taá¹ƒsantatipariyÄ• panne eva vuá
uppajjanato, na ca yathÄ• payuttena vijjÄ• pariyÄ• puá¹‡anÄ• dinÄ• vinÄ• tÄ• ni aÃ±Ã±ato
abhÄ• vato, evaá¹ƒ idhÄ• pi santÄ• ne yaá¹ƒ phalaá¹ƒ, etaá¹ƒ nÄ• Ã±Ã±assa. na ca aÃ±Ã±
saá¹…khÄ• rÄ• bhÄ• ve phalÄ• bhÄ• vameva dasseti, na aÃ±Ã±apaccayanivÄ• raá¹‡aá¹ƒ

yampi vuttaá¹ƒ, tattha vadÄ• mÄ• ti vacanaseso. tattha vÄ• upabhuÃ±jake asati siddhÄ• b
sambandho. phalatÄ«ti sammuti __phalatisammuti_.

__rukkhasaá¹…khÄ• tÄ• naá¹ƒ dhammÄ• na_nti rukkhapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«t
__tasmÄ• _ti yasmÄ• yathÄ• khandhasantÄ• ne kusalÄ• kusalacetanuppattiyaá¹ƒ ``puÃ±Ã
karotÄ«â€™â€™ ti kattuvohÄ• ro, evaá¹ƒ tassa phaluppattiyaá¹ƒ ``sukhaá¹ƒ anubhavati, du
anubhavatÄ«â€™â€™ ti upabhuÃ±jakavohÄ• ro, tasmÄ• na ettha khandhavinimuttena aÃ±
koci attho atthÄ«ti.

<635> __evaá¹ƒ santepÄ«_ti asaá¹…kantipÄ• tubhÄ• ve tattha ca yathÄ• vuttadosaparihar
__pavattikkhaá¹‡eyevÄ• _ti saá¹…khÄ• rÄ• naá¹ƒ pavattamÄ• nakkhaá¹‡e eva. __pavattito
kammÄ• yÅ«hanakkhaá¹‡ato pubbe, avijjamÄ• natÄ• ya samÄ• nattÄ• evaá¹ƒ vuttaá¹ƒ. __
vipaccanappapattito pacchÄ• ca.

avipakkavipÄ• kÄ• katattÄ• ce paccayÄ• , vipakkavipÄ• kÄ• nampi katattaá¹ƒ samÄ• nan
siyÄ• ti Ä• saá¹…kÄ• nivattanatthaá¹ƒ Ä• ha __ ``na ca niccaá¹ƒ phalÄ• vahÄ• â€™â€™ _t

__ ``na_ \Be II 316/ \Ne II 296/ __vijjamÄ• nattÄ• avijjamÄ• nattÄ• vÄ• â€™â€™ _ti etena
avijjamÄ• nattaÃ±ca nissÄ• ya vuttadose pariharati. tassÄ• pÄ• á¹-ibhogakiriyÄ• ya, bhaá¹‡
iá¹‡aggahaá¹‡akiriyÄ• ya vÄ• karaá¹‡amattaá¹ƒ __taá¹ƒkiriyÄ• karaá¹‡amattaá¹ƒ, _ tadeva
paá¹-ibhaá¹‡á¸• adÄ• ne, iá¹‡adÄ• ne ca paccayo hoti, aphalitaniyyÄ• tanÄ• diphalanti atth

<636> __sammohavighÄ• tattha_nti bÄ• ttiá¹ƒsÄ• ya viÃ±Ã±Ä• á¹‡esu yathÄ• vuttasaá¹…k
pavattiyaÃ±ca paccayabhÄ• ve vibhajja avibhÄ• vite pavattanakasammohassa apanayanatt

__puÃ±Ã±Ä• bhisaá¹…khÄ• re_ti niddhÄ• raá¹‡e bhummaá¹ƒ. __avisesenÄ• _ti ``tihetuko
tiÄ• dikaá¹ƒ bhedaá¹ƒ akatvÄ• sÄ• maÃ±Ã±ato, piá¹‡á¸• avasenÄ• ti attho. sabbattha upan
balavakammassa vasena yojetabbo. ``dubbalaÃ±hi kammaá¹ƒ upanissayapaccayo na hotÄ
__paá¹-á¹-hÄ• nasaá¹ƒvaá¹‡á¹‡anÄ• ya_ dassitametaá¹ƒ. __rÅ«pÄ• vacarapaÃ±cakusalac
abhiÃ±Ã±Ä• ppattaâ€™â€™ nti visesetvÄ• vattabbaá¹ƒ, na vÄ• vattabbaá¹ƒ vipÄ• kassa p
avipÄ• kÄ• rahassa pasaá¹…gÄ• bhÄ• vato. abhiÃ±Ã±Ä• cetanÄ• ya hi avipÄ• katÄ• heá¹-
__avisesena panÄ• _ti etthÄ• pi eseva nayo. paÃ±cannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• nanti

__paÃ±canna_nti cakkhusotaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ, sampaá¹-icchanamanodhÄ• tuyÄ• , d
santÄ«raá¹‡amanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naÃ±cÄ• ti etesaá¹ƒ paÃ±cannaá¹ƒ. __tathevÄ•
iá¹-á¹-hÄ• rammaá¹‡eyeva pavattanakÄ• ni kusalavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni duggatiyaá¹ƒ
``niraye mahÄ• moggallÄ• nattherassÄ• â€™â€™ _tiÄ• di. thero hi tattha iddhiyÄ• vassaá¹
velaá¹ƒ nirayaggiá¹ƒ vÅ«pasametvÄ• tesaá¹ƒ dhammaá¹ƒ deseti.

__sveva_ kÄ• mÄ• vacaro puÃ±Ã±Ä• bhisaá¹…khÄ• ro. __avisesena pana puÃ±Ã±Ä• bhis
rÅ«pÄ• vacaraÃ±cÄ• ti duvidhampi puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ ekajjhaá¹ƒ saá¹…gaá¹‡

__dvÄ• dasÄ• kusalacetanÄ• bhedo_ti ettha uddhaccasahagatacetanÄ• ya gahaá¹‡e kÄ• n
vicÄ• retabbametaá¹ƒ. ekassa viÃ±Ã±Ä• á¹‡assa tatheva \Be II 317/ paccayo paá¹-isandhiy
ekasseva paccayabhÄ• vaniyamo paá¹-isandhiyaá¹ƒ, no pavatte. pavatte hi sattannampi pa

__rÅ«pabhave_ \Ne II 297/ __catunna_nti akusalavipÄ• kÄ• naá¹ƒ
cakkhusotaviÃ±Ã±Ä• á¹‡asampaá¹-icchanasantÄ«raá¹‡Ä• naá¹ƒ. tÄ• ni pana ekantato aniá
rÅ«pabhave ca kathaá¹ƒ aniá¹-á¹-hÄ• rammaá¹‡asamÄ• yogoti Ä• ha __ ``so ca khoâ€™â€
kÄ• mÄ• vacaradevalokepi aniá¹-á¹-harÅ«pÄ• dayo natthÄ«â€™â€™ _ti idaá¹ƒ yebhuyyava
tesaá¹ƒ iá¹-á¹-hÄ• eva rÅ«pÄ• dayo upaá¹-á¹-hahanti, kadÄ• ci aniá¹-á¹-haá¹ƒ. devÄ• naÃ±
pubbanimittapÄ• tubhÄ• vakÄ• lÄ• dÄ«su milÄ• tamÄ• lÄ• dianiá¹-á¹-hÄ• rammaá¹‡asamÄ

<637> yattha vitthÄ• rappakÄ• sanaá¹ƒ kataá¹ƒ, tato bhavato paá¹-á¹-hÄ• ya mukhamattap
Ä• ha __ ``Ä• dito paá¹-á¹-hÄ• yÄ• â€™â€™ _ti. teneva ``dvÄ«su bhavesÅ«â€™â€™ tiÄ• c
aá¹‡á¸• ajÄ• , saá¹ƒsedajÄ• ca hontÄ«ti tadapekkhÄ• ya __ ``catÅ«su yonÄ«sÅ«â€™â€™
ekattakÄ• yaekattasaÃ±Ã±itÄ• sÄ• maÃ±Ã±ena catutthajhÄ• nabhÅ«mikÄ• pi asaÃ±Ã±Ä• n
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiá¹ƒ bhajanti. __esa_ puÃ±Ã±Ä• bhisaá¹…khÄ• ro. __vuttanayenevÄ
``nÄ• nÄ• kkhaá¹‡ikakammapaccayena ceva upanissayapaccayena cÄ• â€™â€™ ti vuttana
ekavÄ«satikÄ• mÄ• vacararÅ«pÄ• vacarakusalavipÄ• kesu cuddasannaá¹ƒ paá¹-isandhiyaa
pavatte evÄ• ti ayaá¹ƒ yathÄ• sambhavo.

__tÄ• diseyevÄ• _ti nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«saá¹…khÄ• teyeva.

__catunnaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• na_nti bhavÄ• dayo apekkhitvÄ• vuttaá¹ƒ. catÅ«su antogad
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su paccayabhÄ• vo yojetabbo. aviÃ±
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡e alabbhamÄ• nepi tassa saá¹…khÄ• rahetukattaá¹ƒ
puÃ±Ã±Ä• bhisaá¹…khÄ• ro kaá¹-attÄ• rÅ«pÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammapaccayena
mukhamattappakÄ• sane puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ duggatiÄ• dÄ«su pavattiy
kusalavipÄ• kÄ• diviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paccayabhÄ• vo bhavesu vuttanayeneva viÃ±Ã±Ä

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«papadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<638> __vibhÄ• gÄ• _ \Be II 318/ __nÄ• marÅ«pÄ• na_nti nÄ• massa, rÅ«passa ca pabhe

tattha nÄ• massa tÄ• va pabhedaá¹ƒ dassentena kÄ• maá¹ƒ viÃ±Ã±Ä• á¹‡ampi nÄ• mamev
asaá¹…karato \Ne II 298/ dassetuá¹ƒ __ ``Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanato vedanÄ•
vuttaá¹ƒ. nibbÄ• nassa panettha pavattikathÄ• yaá¹ƒ appaccayattÄ• , namanaá¹-á¹-hÄ• bhÄ
natthi. nÄ• manaá¹-á¹-hena hi taá¹ƒ nÄ• maá¹ƒ, na namanaá¹-á¹-hena. __tesaá¹ƒ_ nÄ• mar

pathavÄ«Ä• divasena ca __vibhÄ• go_.

__ekaá¹ƒ sattÄ• vÄ• sa_nti asaÃ±Ã±asattÄ• vÄ• saá¹ƒ. purimesu catÅ«su, asaÃ±Ã±asattÄ

gabbhaseyyaggahaá¹‡ena jalÄ• bujÄ• gahitÄ• ti __ ``aá¹‡á¸• ajÄ• naÃ±cÄ• â€™â€™ _ti v
abhÄ• vakÄ• nanti yojetabbaá¹ƒ. __santatisÄ«sÄ• nÄ«_ti kalÄ• pasantÄ• namÅ«lÄ• ni. yad
paá¹-isandhikkhaá¹‡e na santi, lakkhaá¹‡aparicchedarÅ«pÄ• ni pana santÄ«ti tÄ• ni parama
aparinipphannÄ• nÄ«ti vajjento Ä• ha __ ``rÅ«parÅ«patoâ€™â€™ _ti. phassÄ• dike saá¹…k
ekattaá¹ƒ netvÄ• __ ``tevÄ«sati dhammÄ• â€™â€™ _ti vuttaá¹ƒ. __apanetvÄ• _ti kalÄ• pa
samÄ• nalakkhaá¹‡atÄ• ya aggahetvÄ• .

__tesa_nti brahmakÄ• yikÄ• dÄ«naá¹ƒ. __vitthÄ• renÄ• _ti catÅ«supi santatisÄ«sesu rÅ«pA

__kÄ• mabhave pana yasmÄ• sesaopapÄ• tikÄ• na_nti ettha kiÃ±cÄ• pi kÄ• mabhave opa
sesaggahaá¹‡aá¹ƒ sÄ• tthakaá¹ƒ bhaveyya, aá¹‡á¸• ajagabbhaseyyakehi pana opapÄ• tika
sesaggahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. atha vÄ• brahmakÄ• yikÄ• dikehi opapÄ• tikehi vu
``sesaopapÄ• tikÄ• naâ€™â€™ _nti Ä• ha. te pana arÅ«pinopi santÄ«ti __ ``kÄ• mabhaveâ
aparipuá¹‡á¹‡Ä• yatanÄ• naá¹ƒ pana nÄ• marÅ«paá¹ƒ yathÄ• sambhavaá¹ƒ rÅ«pamissaka
sakkÄ• dhammagaá¹‡anato viÃ±Ã±Ä• tunti na vuttanti daá¹-á¹-habbaá¹ƒ.

__paá¹-isandhicittena saha pavattaututo_ti paá¹-isandhicittena saha uppannarÅ«pesu tejod
hadayavatthuno taá¹…khaá¹‡uppannattÄ• paá¹-isandhicittassa __vatthudubbalatÄ• _. tesa
anugate sarÄ«re \Be II 319/ Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ suá¹-á¹-haddhakanti sambandh
mÄ• tukucchigatabhÄ• vena tirokkho. avakaá¹ƒsato dve aá¹-á¹-hakÄ• neva utucittasamuá¹-
sasaddakÄ• laá¹ƒ sandhÄ• ya __ ``ukkaá¹ƒsato dvinnaá¹ƒ navakÄ• naâ€™â€™ _nti vuttaá
santatidvayÄ• dikaá¹ƒ sattakapariyosÄ• naá¹ƒ rÅ«paá¹ƒ idha vuttaá¹ƒ, taá¹ƒ ekekassa \Ne
tÄ«su khaá¹‡esu uppajjamÄ• nameva vuttanti katvÄ• Ä• ha __ ``pubbe ... pe ... sattatividha
__duvidhampi ta_nti utusamuá¹-á¹-hÄ• naá¹ƒ, cittasamuá¹-á¹-hÄ• naÃ±cÄ• ti duvidhampi ta

__saá¹‡á¹-hÄ• tu_nti addhaniyabhÄ• vena á¹-hÄ• tuá¹ƒ, attano pana khaá¹‡amattaá¹ƒ tiá¹-
vavatthÄ• pitÄ• _ti aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaá¹-á¹-hasÄ«sÄ• mÅ«lena catÅ«su disÄ• s
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• liá¹…getvÄ• á¹-hitÄ• __bhinnavÄ• hanikÄ• viya_ ca.

<639> __paÃ±cavokÄ• rabhave ca pavattiya_nti rÅ«pÄ• janakakammajapaÃ±caviÃ±Ã±Ä•
sahajÄ• taviÃ±Ã±Ä• á¹‡apaccayaÃ±ca sandhÄ• yÄ• ha. tadÄ• hi tato nÄ• mameva hotÄ«ti
tadÄ• pi ubhayaá¹ƒ hotÄ«ti sakkÄ• vattuá¹ƒ, pacchÄ• jÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• ca rÅ
hotÄ«ti. __asaÃ±Ã±esÅ«_tiÄ• di kammaviÃ±Ã±Ä• á¹‡apaccayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __
pavattiya_nti bhavaá¹…gÄ• dijanakakammato aÃ±Ã±ena rÅ«puppattikÄ• laá¹ƒ, nirodhasam

bhavaá¹…gÄ• diuppattikÄ• lato aÃ±Ã±akÄ• laÃ±ca sandhÄ• ya vuttanti yuttaá¹ƒ. bhavaá¹…
taá¹ƒjanakena kammunÄ• uppajjamÄ• naá¹ƒ rÅ«paá¹ƒ, so ca vipÄ• ko kammaviÃ±Ã±Ä• á¹
vattuá¹ƒ. sahajÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• napekkhampi hi pavattiyaá¹ƒ kammena pavatta
na kammaviÃ±Ã±Ä• á¹‡Ä• napekkhaá¹ƒ hotÄ«ti. __sabbatthÄ• _ti paá¹-isandhiyaá¹ƒ, pavat
sahajÄ• taviÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, kammaviÃ±Ã±Ä• á¹‡apaccayÄ• nÄ•
yojetabbaá¹ƒ. __nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paÃ±cÄ• _ti ettha nÄ• marÅ«pasaddo
nÄ• masaddassa sarÅ«po, rÅ«pasaddena ca rÅ«pasaddassa, tasmÄ• sarÅ«pÄ• naá¹ƒ eka
nÄ• marÅ«pasaddassa á¹-hÄ• naá¹ƒ itaresaÃ±ca nÄ• marÅ«pasaddÄ• naá¹ƒ adassananti a

vipÄ• kato aÃ±Ã±aá¹ƒ __avipÄ• kaá¹ƒ_. yato dvidhÄ• mataá¹ƒ, tato yuttameva idanti yojet

__kusalÄ• dicittakkhaá¹‡e_ti \Be II 320/ __Ä• di_-saddena akusalakiriyacittakkhaá¹‡e viya
vipÄ• kacittakkhaá¹‡epi vipÄ• kÄ• janakakammasamuá¹-á¹-hÄ• naá¹ƒ saá¹…gahitanti vedita
pana abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡apaccayÄ• pubbe vuttanayena ubhayaÃ±ca labbhatÄ
tÄ• disavipÄ• kacittakkhaá¹‡avajjanatthaá¹ƒ __ ``kusalÄ• dicittakkhaá¹‡eâ€™â€™ _ti vuttaa

<640> __suttantikapariyÄ• yato_ti \Ne II 300/ paá¹-á¹-hÄ• ne rÅ«pÄ• naá¹ƒ upanissayapac
vuttaá¹ƒ. suttante pana yasmiá¹ƒ sati yaá¹ƒ hoti, asati ca na hoti, so tassa upanissayo nidÄ•
pabhavoti katvÄ• ``viÃ±Ã±Ä• á¹‡Å«panisaá¹ƒ nÄ• marÅ«paâ€™â€™ nti rÅ«passa ca viÃ±Ã
vanapatthapariyÄ• ye ca vanapatthagÄ• manigamanagarajanapadapuggalÅ«panissayo iriyÄ
cÄ«varÄ• dÄ«naá¹ƒ jÄ«vitaparikkhÄ• rÄ• naá¹ƒ kasirena, appakasirena ca samudÄ• gamar
vanapatthÄ• dayo Ä• rammaá¹‡Å«panissayÄ• dibhÄ• vaá¹ƒ iriyÄ• pathÄ• naá¹ƒ, cÄ«varÄ•
tasmÄ• vinÄ• abhÄ• vo eva suttantikapariyÄ• yato upanissayabhÄ• vo daá¹-á¹-habbo. nÄ•
abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ kammÄ• rammaá¹‡apaá¹-isandhiÄ• dikÄ• le Ä• ramma
natthÄ«ti rÅ«passeva suttantikapariyÄ• yato ekadhÄ• va paccayabhÄ• vo vutto. sasaá¹ƒsay
paccayo hotÄ«ti vutte nÄ• massa hotÄ«ti vattabbameva natthÄ«ti.

pavattassa pÄ• kaá¹-attÄ• apÄ• kaá¹-aá¹ƒ paá¹-isandhiá¹ƒ gahetvÄ• pucchati __ ``kathaá
_ntiÄ• dinÄ• . suttato nÄ• maá¹ƒ, yuttito rÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• hotÄ«ti jÄ• nital

yuttito sÄ• dhetvÄ• suttena taá¹ƒ daá¸·haá¹ƒ karonto __ ``kammasamuá¹-á¹-hÄ• nassÄ• p
__cittasamuá¹-á¹-hÄ• nassevÄ• _ti cittasamuá¹-á¹-hÄ• nassa viya. ettha ca ``viÃ±Ã±Ä• á¹‡a
nti (MN III 126; SN a II 1, 39; Vin I 1; Ud 1) bhÄ• samÄ• nena bhagavatÄ• yasmÄ• upapari
paá¹‡á¸• itÄ• naá¹ƒ paramatthato nÄ• marÅ«pamattameva pavattamÄ• naá¹ƒ dissati, na sa
appaá¹-ivattiyaá¹ƒ anuttaraá¹ƒ dhammacakkaá¹ƒ pavattitaá¹ƒ hoti. suÃ±Ã±atappakÄ• sanaÃ
dhammacakkappavattananti. atha vÄ• nÄ• marÅ«pamattatÄ• vacanena pavattiyÄ• dukkha
dukkhasaccappakÄ• sanena ca tassa samudayo, tassa ca nirodho, nirodhagÄ• minipaá¹-ipa
pakÄ• sitÄ• eva hoti. ahetukassa dukkhassa, hetunirodhÄ• anirujjhanakassa ca abhÄ• vÄ•

vinÄ• anadhigantabbattÄ• ti catusaccappakÄ• sanaá¹ƒ dhammacakkappavattanaá¹ƒ niddh
nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanapadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<641> __ta_nti \Ne II 301/ nÄ• marÅ«paá¹ƒ. __tassÄ• _ti saá¸·Ä• yatanassa. __tÄ• disasse

idhÄ• pi __nÄ• ma_nti khandhattayasseva gahaá¹‡e kÄ• raá¹‡aá¹ƒ vuttanayameva. __niya
bhÅ«tÄ• naá¹ƒ, channaá¹ƒ vatthÅ«naá¹ƒ, jÄ«vitassa ca yathÄ• sambhavaá¹ƒ sahajÄ• taniss
saá¸·Ä• yatanassa pavattamÄ• nassa ekantena paccayabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. r
sahajÄ• tanissayÄ• nupÄ• lanabhÄ• vo natthÄ«ti aggahaá¹‡aá¹ƒ veditabbaá¹ƒ. Ä• rammaá
ca tesaá¹ƒ na sasantatipariyÄ• pannÄ• nameva, na ca cakkhÄ• dÄ«naá¹ƒ viya ekappahÄ• r
paccayabhÄ• vo. __niyamato ... pe ... jÄ«vitindriyanti eva_nti ettha __evaá¹ƒ_-saddena vÄ•
rÅ«pÄ• yatanÄ• dÄ«nampi saá¹…gaho daá¹-á¹-habbo. __chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä•
ettha yadipi chaá¹-á¹-hÄ• yatanasaá¸·Ä• yatanasaddÄ• naá¹ƒ saddato sarÅ«patÄ• natthi, a
saá¸·Ä• yatanekadesova chaá¹-á¹-hÄ• yatananti ekadesasarÅ«patÄ• atthÄ«ti ekadesasarÅ
atthatopi hi sarÅ«pÄ• naá¹ƒ ekadesasarÅ«pekasesaá¹ƒ icchanti ``vaá¹…ko ca kuá¹-ilo ca ku
tasmÄ• atthato ekadesasarÅ«pÄ• naÃ±ca ekasesena bhavitabbanti.

atha vÄ• chaá¹-á¹-hÄ• yatanaÃ±ca manÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatananti vÄ• manÄ•
chaá¹-á¹-hÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatanaÃ±ca chaá¹-á¹-hÄ• yatananti vÄ• manÄ• yata
manÄ• yatananti vÄ• ekasesaá¹ƒ katvÄ• cakkhÄ• dÄ«hi saddhiá¹ƒ ``saá¸·Ä• yatanaâ€™â
ekasesaá¹ƒ nÄ• mamattapaccayassa, nÄ• marÅ«papaccayassa ca manÄ• yatanassa vasen
__ ``chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatananti evaá¹ƒ katekasesass
hi ekaseso atthato chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±cÄ• ti evaá¹ƒ kato nÄ• ma \B
sabbattha ca ekasese kate ekavacananiddeso katekasesÄ• naá¹ƒ saá¸·Ä• yatanÄ• disadda
katoti daá¹-á¹-habbo.

__ ``na aÃ±Ã±athÄ• â€™â€™ _ti etena tassa tassa nÄ• massa, rÅ«passa ca abhÄ• ve taá
hotÄ«ti byatirekaá¹ƒ vibhÄ• veti.

__ya_nti \Ne II 302/ yaá¹ƒ yaá¹ƒ nÄ• maá¹ƒ, rÅ«paÃ±ca. __yassÄ• _ti yassa yassa Ä• yata
sahajÄ• tÄ• dinÄ• yena yena pakÄ• rena. __neyya_nti Ã±eyyaá¹ƒ.

__tassa vasenÄ• _ti tassa hetuÄ• dipaccayassa vasena. __ukkaá¹ƒsÄ• vakaá¹ƒso_ti ettha
ukkaá¹ƒso aá¹-á¹-hadhÄ• paccayabhÄ• vo, tato navadhÄ• , tato dasadhÄ• ti ayaá¹ƒ ukkaá
dasadhÄ• paccayabhÄ• vato navadhÄ• paccayabhÄ• vo, tato aá¹-á¹-hadhÄ• , tato sattadh
pana sattadhÄ• paccayabhÄ• vato eva dvepi ukkaá¹ƒsÄ• vakaá¹ƒsÄ• yojetabbÄ• , tato av

vipÄ• kaá¹ƒ nÄ• manti sambandho. __vuttanayenevÄ• _ti sahajÄ• tÄ• divasena, sattadhÄ•

__itara_nti avipÄ• kaá¹ƒ nÄ• maá¹ƒ.

__ ``hadayavatthuno sahÄ• yaá¹ƒ hutvÄ• â€™â€™ _ti etena arÅ«pe viya asahÄ• yaá¹ƒ nÄ
ca nÄ• mena saha chaá¹-á¹-hÄ• yatanassa paccayo hotÄ«ti ettakameva dasseti, na pana ya
hoti, tathÄ• nÄ• mampÄ«ti ayamattho adhippeto. vatthu hi nÄ• massa vippayuttapaccayo h
nÄ• maÃ±ca vipÄ• kahetÄ• dipaccayo hoti, na vatthÅ«ti. pavatte arÅ«padhammÄ• kammaj
paccayÄ• honti, na uppajjamÄ• nassÄ• ti vippayuttaatthiavigatÄ• ca pacchÄ• jÄ• tavippayu
cakkhÄ• dÄ«naá¹ƒ yojetabbÄ• .

``tatthevÄ• â€™â€™ ti iminÄ• ``pavatteâ€™â€™ ti idaá¹ƒ paccÄ• maá¹-á¹-hanti Ä• ha __
_ti. ``paÃ±cavokÄ• rabhaveâ€™â€™ ti pana idaá¹ƒ ``paÃ±cannaâ€™â€™ nti iminÄ• dÄ«p
cakkhÄ• yatanÄ• dikassa nÄ• maá¹ƒ vipÄ• kapaccayo na hoti, attanÄ• janitarÅ«passeva h
kammasamuá¹-á¹-hÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nasadisaá¹ƒ, tasmÄ• vatthunopi vipÄ• kap

__rÅ«pato_ti \Be II 323/ rÅ«pesu. __yaá¹ƒ yaá¹ƒ Ä• yatanaá¹ƒ uppajjatÄ«_ti paá¹-isandhiya
aá¹‡á¸• ajajalÄ• bujÄ• naá¹ƒ paÃ±casu Ä• yatanesu kÄ• yÄ• yatanameva uppajjati. itaresaa

__avasesamanÄ• yatanassÄ• _ti ettha ``paÃ±cakkhandhabhave panÄ• â€™â€™ ti etassa
paÃ±cavokÄ• rabhave \Ne II 303/ eva pavattamÄ• naá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡ehi avasesaá
daá¹-á¹-habbaá¹ƒ. nÄ• marÅ«passa sahajÄ• tÄ• disÄ• dhÄ• raá¹‡apaccayabhÄ• vo,
sampayuttÄ• diasÄ• dhÄ• raá¹‡apaccayabhÄ• vo ca yathÄ• sambhavaá¹ƒ yojetabbo. ``rÅ«p
paÃ±cÄ• yatanÄ• nÄ«â€™â€™ ti ayampi nayo labbhati nirodhasamÄ• pannÄ• naá¹ƒ vasen
yebhuyyena ca paá¹-isandhiyaá¹ƒ paccayabhÅ«tasseva nÄ• marÅ«passa pavattiyaá¹ƒ pacc
dassitoti veditabbaá¹ƒ.

saá¸·Ä• yatanapaccayÄ• phassapadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<642> bÄ• vÄ«satiyÄ• lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡ehi sampayuttÄ• __bÄ• vÄ«satilokiyav
eva __bÄ• vÄ«sati_.

__tatthÄ• _ti tasmiá¹ƒ saá¸·Ä• yatane, tesu chasu Ä• yatanesÅ«ti attho. __ajjhatta_nti sasa
gaá¹‡hÄ• ti. taÃ±hi sasantatipariyÄ• pannakammanibbattaá¹ƒ tÄ• disassa phassassa pacca
bahiddhÄ• anupÄ• dinnÄ• ni ca phassassa Ä• rammaá¹‡aá¹ƒ honti, na tÄ• ni cakkhÄ• dÄ«
sasantatipariyÄ• pannakammakilesanimittappavattibhÄ• vena phassassa paccayÄ• hontÄ«
gahitÄ• ni, dutiyÄ• cariyavÄ• de pana yathÄ• tathÄ• vÄ• paccayabhÄ• ve sati na sakkÄ•

__tatthÄ• _ti saá¸·Ä• yatanapaccayÄ• phassapade. ye tÄ• va Ä• cariyÄ• mahÄ• vihÄ• rav

viÃ±Ã±Ä• á¹‡aá¹ƒ, evaá¹ƒ nÄ• marÅ«paá¹ƒ, saá¸·Ä• yatanaá¹ƒ, phassaá¹ƒ, vedanaÃ±ca pa
sasantatipariyÄ• pannaá¹ƒ dÄ«pentÄ• vipÄ• kameva icchanti. ``chaá¹-á¹-hÄ• yatanapaccay
__abhidhammabhÄ• janÄ«ya_pÄ• á¸·i (Vibh 243) Ä• ruppaá¹ƒ sandhÄ• ya vuttÄ• ti __ ``cha
phassoti pÄ• á¸·ianusÄ• ratoâ€™â€™ _ti vuttaá¹ƒ.

sabbe phassÄ• na sambhontÄ«ti yojanÄ• . yadi sabbÄ• yatanehi eko phasso sambhaveyy
phassoâ€™â€™ ti ekassa vacanaá¹ƒ yujjeyya \Be II 324/, athÄ• pi ekamhÄ• Ä• yatanÄ• s
tathÄ• pi sabbÄ• yatanehi sabbaphassasambhavato Ä• yatanabhedena phassabhedo natth
vacanaá¹ƒ yujjeyya, tathÄ• pana asambhavato na yuttanti codeti __ ``na sabbÄ• yatanehÄ«
304/. aÃ±Ã±assÄ• pi vÄ• asambhavantassa vidhÄ• nassa bodhanatthametaá¹ƒ vuttaá¹ƒ __
sabbe phassÄ• â€™â€™ _ti. ``na sabbÄ• yatanehi eko phasso sambhotÄ«â€™â€™ ti idam
ekaphassavacanassÄ• yuttattadÄ«pakaá¹ƒ kÄ• raá¹‡anti veditabbaá¹ƒ. nidassanavasena v
ekamhÄ• Ä• yatanÄ• sabbe phassÄ• sambhonti, evaá¹ƒ na sabbÄ• yatanehi eko phasso
vacanaá¹ƒ ayuttanti. parihÄ• raá¹ƒ pana anekÄ• yatanehi ekaphassassa sambhavatoti dass
vissajjanaâ€™â€™ _ntiÄ• dimÄ• ha. __avasesasampayuttadhammÄ• yatanÄ• _ phassavaj
dhammÄ• .

ekopi anekÄ• yatanappabhavo __ekopanekÄ• yatanappabhavo_.

chadhÄ• paccayatte paÃ±ca vibhÄ• vaye, ekaá¹ƒ navadhÄ• paccayatte, bÄ• hirÄ• ni cha
Ä• rammaá¹‡Ä• dinÄ• yathÄ• sambhavaá¹ƒ paccayatte vibhÄ• vayeti sambandho.

__anekabhedassÄ• _ti kusalavipÄ• kÄ• dipaÃ±cadvÄ• rÄ• divasena anekavidhassa
dvipaÃ±caviÃ±Ã±Ä• á¹‡asampayuttavajjassa vipÄ• kaphassassa. __tÄ• ni cÄ• _ti rÅ«pÄ• y
gocaravisayaá¹ƒ paccanubhotÄ«â€™â€™ ti (MN I 455) hi vuttaá¹ƒ. __tathÄ• cÄ• _ti paccu
paccuppannaÃ±ca dhammÄ• yatanapariyÄ• pannaá¹ƒ rÅ«parÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ
taá¹ƒ sabbaá¹ƒ apaccuppannaá¹ƒ, aÃ±Ã±aÃ±ca dhammÄ• yatanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

phassapaccayÄ• vedanÄ• padavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<643> __dvÄ• rato saá¸·evÄ• _ti pabhavasÄ• maÃ±Ã±ato ekavidhÄ• pi uppattidvÄ• rato ch
vedanÄ• vuttÄ• .

cittabhedena ekÅ«nanavutividhÄ• pi idhÄ• dhippetÄ• eva dassetuá¹ƒ __ ``vedanÄ• su pan
``sesÄ• naâ€™â€™ nti ettha sampaá¹-icchanasampayuttÄ• ya cakkhusamphassÄ• dayo pa
paccayÄ• honti, anantarÄ• dÄ«naá¹ƒ pana \Be II 325/ upanissaye antogadhattÄ• santÄ«ra
sÄ• dhÄ• raá¹‡assa tassa vasena __ ``ekadhÄ• â€™â€™ _ti vuttaá¹ƒ. ekekasmiá¹ƒ dvÄ• re
uppannacakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi \Ne II 305/ sahajÄ• tÄ• phassÄ• sakasakavÄ«thÄ«s

sampayuttavedanÄ• naá¹ƒ, manodvÄ• re tadÄ• rammaá¹‡avaseneva pavattÄ• naá¹ƒ tebhÅ
sahajÄ• tamanosamphassasaá¹…khÄ• to so phasso aá¹-á¹-hadhÄ• paccayo hotÄ«ti yojeta

rÅ«pÄ• rÅ«pÄ• vacaravipÄ• kavedanÄ• paá¹-isandhiÄ• divaseneva pavattanti, kÄ• mÄ• va
``tebhÅ«makavipÄ• kavedanÄ• nampÄ«â€™â€™ _ti vuttaá¹ƒ. tÄ• sampi hi sahajÄ• tamano
paccayo hoti. paccayaá¹ƒ anupÄ• dinnampi keci icchantÄ«ti __ ``yÄ• panÄ• â€™â€™ _tiÄ
manodvÄ• rÄ• vajjanasampayuttaphassassa paccayabhÄ• vo vutto. taÃ±ca mukhamattadas
nayena sabbassa anantarassa, anÄ• nantarassa ca phassassa tassÄ• tassÄ• vipÄ• kaved
yojetabbÄ• ti.

vedanÄ• paccayÄ• taá¹‡hÄ• padavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<644> __idhÄ• _ti imasmiá¹ƒ loke, imasmiá¹ƒ vÄ• sÄ• sane cha taá¹‡hÄ• dÄ«pitÄ• . __idh
vedanÄ• paccayÄ• taá¹‡hÄ• pade. __tatthÄ• _ti tÄ• su chasu taá¹‡hÄ• su.

ekekÄ• ya sassatadiá¹-á¹-hisahagatÄ• ya, ucchedadiá¹-á¹-hisahagatÄ• ya ca taá¹‡hÄ• ya t
rÅ«pÄ• dÄ«su pavattiÄ• kÄ• ro, kevalaá¹ƒ kÄ• massÄ• davasena pavattiyÄ• visiá¹-á¹-hÄ• k
vuttappavattiÄ• kÄ• rato taá¹‡hÄ• ya tividhatÄ• .

__mamattenÄ• _ti sampiyÄ• yanena, assÄ• danataá¹‡hÄ• ya icceva vuttaá¹ƒ hoti. tattha pu
daá¹-á¹-habbÄ• , khÄ«rÄ• dayo viya vedanÄ• ya paccayabhÅ«tÄ• rÅ«pÄ• dayo, khÄ«rÄ• d
rÅ«pÄ• dichaá¸·Ä• rammaá¹‡adÄ• yakÄ• cittakÄ• rÄ• dayo cha. tattha sukhasamphassava
rasÄ• yatanojÄ• vasena, tadupatthambhitajÄ«vitavasena ca dhammÄ• rammaá¹‡assa dÄ• y
__sabbÄ• pesÄ• _ aá¹-á¹-hasatappabhedÄ• pi.

Ä• rammaá¹‡apaccayo uppajjamÄ• nÄ• ya Ä• rammaá¹‡amattameva hoti, na upanissayo v
upanissayasseva vasena __ ``ekadhÄ• vÄ• â€™â€™ _ti \Be II 326/ vuttaá¹ƒ. upanissayena
\Ne II 306/ saá¹…gahito. tena ca Ä• rammaá¹‡abhÄ• vena taá¹ƒsabhÄ• go aÃ±Ã±opi Ä• ram
hotÄ«ti upanissayavaseneva paccayabhÄ• vo vuttoti veditabbo.

__ ``yasmÄ• vÄ• â€™â€™ _tiÄ• dinÄ• na kevalaá¹ƒ vipÄ• kasukhavedanÄ• eva, tissopi
taá¹‡hÄ• ya upanissayapaccayo, avisesena itarÄ• cÄ• ti dasseti. __upekkhÄ• pana santat
bhÄ• sitÄ• _ti tasmÄ• sÄ• pi bhiyyo icchanavasena taá¹‡hÄ• ya upanissayoti adhippÄ• yo.
akusalavipÄ• kabhÅ«tÄ• aniá¹-á¹-hattÄ• dukkhe avarodhetabbÄ• , itarÄ• iá¹-á¹-hattÄ• su
sukhaá¹ƒ viya ca upanissayapaccayo hotÄ«ti sakkÄ• vattuá¹ƒ. ``vedanÄ• paccayÄ• taá¹‡h
sabbassa vedanÄ• vato paccayassa atthitÄ• ya taá¹‡huppattippasaá¹…ge tannivÄ• raá¹‡at
``vedanÄ• paccayÄ• cÄ• pÄ«â€™â€™ _tiÄ• di.

nanu ``anusayasahÄ• yÄ• vedanÄ• taá¹‡hÄ• ya paccayoâ€™â€™ ti vacanassa abhÄ• vÄ
sakkÄ• kÄ• tunti? na, vaá¹-á¹-akathÄ• ya pavattattÄ• . vaá¹-á¹-assa ca anusayavirahe abhÄ
paccayoti atthato vuttamevetaá¹ƒ hotÄ«ti. atha vÄ• ``avijjÄ• paccayÄ• â€™â€™ ti anuvatta
anusayasahitÄ• va paccayoti viÃ±Ã±Ä• yati. __vedanÄ• paccayÄ• taá¹‡hÄ• _ti cettha veda
vedanÄ• ya vinÄ• ti ayaá¹ƒ niyamo icchito, na vedanÄ• paccayÄ• taá¹‡hÄ• hotiyevÄ• ti, ta
natthi evÄ• ti.

__vusÄ«mato_ti vusitavato, vusitabrahmacariyavÄ• sassÄ• ti attho. vussatÄ«ti vÄ• vusÄ«t
etassa vuttho atthÄ«ti __vusÄ«mÄ• , _ ukkaá¹-á¹-haniddesena arahÄ• . aggaphalaá¹ƒ vÄ•
``vusÄ«â€™â€™ ti vuccati, taá¹ƒ etassa atthÄ«ti __vusÄ«mÄ• _.

taá¹‡hÄ• paccayÄ• upÄ• dÄ• napadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<645> __atthavibhÄ• go_ atthassa vibhajanÄ• . __vatthusaá¹…khÄ• taá¹ƒ kÄ• ma_nti kÄ•
rÅ«pÄ• diÄ• rammaá¹‡amÄ• ha. __upÄ• diyatÄ«_ti kÄ• mavasena gaá¹‡hÄ• ti, daá¸·haá¹ƒ
upÄ• diyatÄ«_ti ettha kammasÄ• dhano kÄ• masaddo \Be II 327/, __kÄ• mo ca so_ti ettha k
adhippetattÄ• . upÄ• dÄ• nasaddo pana ubhayatthÄ• pi kattusÄ• dhanova. __daá¸·hattho_
Ä• yÄ• so \Ne II 307/ upÄ• yÄ• so, bhusaá¹ƒ kuá¹-á¹-haá¹ƒ upakuá¹-á¹-haá¹ƒ, evaá¹ƒ idhÄ•
``upÄ• yÄ• saupakuá¹-á¹-hÄ• dÄ«su viyÄ• â€™â€™ _ti. __purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹
purimadiá¹-á¹-hiá¹ƒ sassatabhÄ• vena gaá¹‡hantÄ« upÄ• diyati, purimadiá¹-á¹-hiÄ• kÄ• ren
uppajjamÄ• nÄ• teneva purimadiá¹-á¹-hiá¹ƒ daá¸·haá¹ƒ karontÄ« taá¹ƒ upÄ• diyatÄ«ti vuttÄ
__purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹-hi upÄ• diyatÄ«_ti ``sassato attÄ• â€™â€™ ti (DN I 31)
purimadiá¹-á¹-hiá¹ƒ upÄ• diyamÄ• naá¹ƒ uttaradiá¹-á¹-hiá¹ƒ nidassetuá¹ƒ vuttaá¹ƒ. yathÄ• h
daá¸·hÄ«karaá¹‡avasena purimaá¹ƒ uttarÄ• upÄ• diyati, evaá¹ƒ ``natthi dinnaâ€™â€™ ntiÄ
94; III 91, 116, 136; Dhs 1221; Vibh 938). __atta_ggahaá¹‡aá¹ƒ pana attavÄ• dupÄ• dÄ• na
diá¹-á¹-hupÄ• dÄ• nadassananti daá¹-á¹-habbaá¹ƒ. __loko cÄ• _ti vÄ• attaggahaá¹‡avinimu
diá¹-á¹-hupÄ• dÄ• nabhÅ«taá¹ƒ idha purimadiá¹-á¹-hiuttaradiá¹-á¹-hivacanehi vuttanti vedita

__sÄ«labbataá¹ƒ upÄ• diyatÄ«_ti ettha asuddhimaggagosÄ«lÄ• disamÄ• dÄ• navasena sÄ
vataá¹ƒ. ubhayathÄ• pi vÄ• sÄ«laá¹ƒ, tapokammabhÄ• vena gahitatÄ• ya vataá¹ƒ, gavÄ• d
gavÄ• dibhÄ• vÄ• dhiá¹-á¹-hÄ• naá¹ƒ sÄ«laá¹ƒ, ``gacchanto bhakkheti, tiá¹-á¹-hanto muttetÄ
gavÄ• dikiriyÄ• karaá¹‡aá¹ƒ vataá¹ƒ. taá¹ƒtaá¹ƒakiccasammatato vÄ• nivatti sÄ«laá¹ƒ, taá¹
bhojanakiccakaraá¹‡Ä• divisesapaá¹-ipatti vataá¹ƒ, taá¹ƒ sÄ«labbataá¹ƒ asuddhimaggaá¹ƒ
parÄ• masanto tathÄ• abhinivisanto upÄ• diyati, taá¹ƒ gÄ• haá¹ƒ daá¸·haá¹ƒ gaá¹‡hÄ• tÄ«
sÄ«labbatasahacaritaá¹ƒ parÄ• mÄ• saá¹ƒ sÄ«labbatanti gahetvÄ• Ä• ha __ ``sÄ«labbataÃ
upÄ• dÄ• naÃ±cÄ• â€™â€™ _ti. __gosÄ«lagovatÄ• dÄ«nÄ«_ti ca tathÄ• bhÅ«taá¹ƒ diá¹-á¹
``sayameva upÄ• dÄ• nÄ• nÄ«â€™â€™ _ti. __abhinivesato_ti abhinivesabhÄ• vato, abhini
__attavÄ• dupÄ• dÄ• na_nti ``attÄ• â€™â€™ ti vÄ• dassa paÃ±Ã±Ä• panassa, gahaá¹‡ass

diá¹-á¹-hÄ«ti attho. __attavÄ• damattamevÄ• _ti attassa abhÄ• vÄ• ``attÄ• â€™â€™ ti idaá
__upÄ• diyantÄ«_ti daá¸·haá¹ƒ gaá¹‡hanti. kathaá¹ƒ? ``attÄ• â€™â€™ ti. ``attÄ• â€™â€™
vacanamattameva daá¸·haá¹ƒ katvÄ• gaá¹‡hantÄ«ti atthoti. evaá¹ƒ ``attavÄ• damattameva
vuttaá¹ƒ \Be II 328/. __attavÄ• damatta_nti vÄ• vÄ• cÄ• vatthumattamevÄ• ha. vÄ• cÄ• vat
``attÄ• â€™â€™ ti upÄ• diyanti attassa abhÄ• vÄ• ti.

``dhammasaá¹…khepavitthÄ• re pana kÄ• mupÄ• dÄ• naá¹ƒ saá¹…khepato taá¹‡hÄ• daá¸
diá¹-á¹-himattameva, vitthÄ• rato panÄ• â€™â€™ ti evaá¹ƒ dhammasaá¹…khepavitthÄ• ras
tadavayavabhÅ«taá¹ƒ saá¹…khepaá¹ƒ, vitthÄ• raÃ±ca niddhÄ• retÄ«ti. __dhammasaá¹…kh
bhummaá¹ƒ daá¹-á¹-habbaá¹ƒ. __kÄ• mesÅ«_ti paÃ±casu kÄ• maguá¹‡esu \Ne II 308/. __k
kÄ• masaá¹…khÄ• to chando, na kattukamyatÄ• chando, na ca dhammacchando. kÄ• man
kÄ• moyeva rÄ• go __kÄ• marÄ• go, _ evaá¹ƒ sabbattha kÄ• matthaá¹ƒ viditvÄ• kÄ• mo ev
__kÄ• manandÄ«, _ taá¹‡hÄ• yanaá¹-á¹-hena kÄ• moyeva __kÄ• mataá¹‡hÄ• , _ sinehana
__kÄ• masneho, _ paridayhanaá¹-á¹-hena __kÄ• mapariá¸·Ä• ho, _ mucchanaá¹-á¹-hena __
pariniá¹-á¹-hÄ• panaá¹-á¹-hena __kÄ• majjhosÄ• naá¹ƒ_ veditabbaá¹ƒ. __appattavisayapatt
Ä• rammaá¹‡e paritassanabhÄ• vato, __sampattavisayaggahaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ_ Ä•
__appicchatÄ• paá¹-ipakkhÄ• taá¹‡hÄ• _ visayÄ• bhimukhabhÄ• vato, __santuá¹-á¹-hipaá¹
taá¹‡hÄ• daá¸·hattaá¹ƒ hutvÄ• atricchatÄ• bhÄ• vato. __pariyesanadukkhamÅ«lÄ• taá¹‡hÄ
appattavisayapatthanÄ• bhÄ• vato, __Ä• rakkhadukkhamÅ«laá¹ƒ upÄ• dÄ• naá¹ƒ_ sampatt

__natthi dinna_ntiÄ• dÄ«su __dinna_nti dÄ• namÄ• ha, taá¹ƒ aphalattÄ• rÅ«paá¹ƒ viya dÄ
paá¹-ikkhipati. __yiá¹-á¹-haá¹ƒ_ vuccati mahÄ• vijitayaÃ±Ã±asadiso mahÄ• yÄ• go. __huta_
Ä• hunapÄ• hunamaá¹…galakiriyÄ• . tattha Ä• mantetvÄ• havanaá¹ƒ dÄ• naá¹ƒ __Ä• huna
atithikiriyÄ• __pÄ• hunaá¹ƒ, _ Ä• vÄ• hÄ• dÄ«su maá¹…galatthaá¹ƒ dÄ• naá¹ƒ __maá¹…g
kusalakammapathÄ• __sukatakammÄ• ni_ nÄ• ma, dasa akusalakammapathÄ• __dukkaá
vipÄ• ko_ti nissandÄ• diphalaÃ±ceva nippariyÄ• yavipÄ• ko ca natthÄ«ti yojanÄ• . yathÄ• d
dinnaâ€™â€™ ntiÄ• dÄ«supi phalavipÄ• kapaá¹-ikkhepova daá¹-á¹-habbo. __natthi ayaá¹ƒ
imaá¹ƒ lokaá¹ƒ ``natthÄ«â€™â€™ ti gaá¹‡hÄ• ti. imaá¹ƒ hi lokaá¹ƒ avekkhitvÄ• paraloko, p
avekkhitvÄ• ayaá¹ƒ loko hoti gantabbato, Ä• gantabbato cÄ• ti paralokato idhÄ• gamanass
ucchijjanato cittena paraloke á¹-hito imaá¹ƒ lokaá¹ƒ ``natthÄ«â€™â€™ ti gaá¹‡hÄ• tÄ«ti atth
diá¹-á¹-hi paraloke á¹-hitasseva hotÄ«ti. __natthi paraloko_ti idhaloke \Be II 329/ á¹-hito para
``natthÄ«â€™â€™ ti gaá¹‡hÄ• ti. idhÄ• pi vuttanayeneva attho veditabbo. ayaá¹ƒ vÄ• ettha
saá¹ƒsaraá¹‡appadeso idhaloko, paraloko ca nÄ• ma koci natthi saá¹ƒsaraá¹‡assa abhÄ• v
ucchijjanatoti.

purimabhavato pacchimabhave upapatanaá¹ƒ upapÄ• to, so yesaá¹ƒ sÄ«laá¹ƒ, te __opapÄ
cavanakaupapajjanakasattÄ• natthÄ«ti dassento Ä• ha __ ``natthi sattÄ• opapÄ• tikÄ• â€™
samaá¹‡a ... pe ... pavedentÄ«_ti anulomapaá¹-ipadaá¹ƒ paá¹-ipannattÄ• sammaggatÄ• sa

dhammikasamaá¹‡abrÄ• hmaá¹‡Ä• \Ne II 309/ lokasmiá¹ƒ natthi, ye imaÃ±ca lokaá¹ƒ, para
abhivisiá¹-á¹-hena Ã±Ä• á¹‡ena paccakkhato Ã±atvÄ• pavedanasamatthÄ• sabbaÃ±Ã±ubu
__rÅ«paá¹ƒ attato samanupassatÄ«_tiÄ• dÄ«su vattabbaá¹ƒ heá¹-á¹-hÄ• vuttameva.

pakatiaá¹‡uÄ• dÄ«naá¹ƒ sassataggÄ• hapubbaá¹…gamo, sarÄ«rassa ucchedaggÄ• hapub
sÄ• mibhÅ«to koci sassato, ucchijjamÄ• no vÄ• attÄ• atthÄ«ti attaggÄ• ho kadÄ• ci hotÄ«t
_ti vuttaá¹ƒ. svÄ• yaá¹ƒ attaggÄ• ho atthato khandhÄ• rammaá¹‡o eva daá¹-á¹-habbo. yebh
attavÄ• dupÄ• dÄ• nantiÄ• dinÄ• va sambandho. yadipi bhavarÄ• gajavanavÄ«thi paá¹-ham
gahitapaá¹-isandhikassa bhavanikantiyÄ• pavattitabbattÄ• , so pana bhavarÄ• go taá¹‡hÄ•
maÃ±Ã±amÄ• no na kÄ• mupÄ• dÄ• nassa paá¹-hamuppattimÄ• ha.

taá¹‡hÄ• kÄ• mupÄ• dÄ• nanti pana vibhÄ• gassa akaraá¹‡e sabbÄ• pi taá¹‡hÄ• __kÄ• m
kÄ• marÄ• gato aÃ±Ã±Ä• pi taá¹‡hÄ• daá¸·habhÄ• vaá¹ƒ pattÄ• __kÄ• mupÄ• dÄ• na_nti
vuttÄ• .

uppattiá¹-á¹-hÄ• nabhÅ«tÄ• cittuppÄ• dÄ• __visayo_. paÃ±cupÄ• dÄ• nakkhandhÄ• __Ä•
__Ä• layarÄ• mÄ• , _ pajÄ• . teneva sÄ• Ä• layarÄ• matÄ• sasantÄ• ne, parasantÄ• ne ca
vatthukÄ• mÄ• naá¹ƒ. ``sukhadukkhaá¹ƒ kammunÄ• hotÄ«â€™â€™ ti aggahetvÄ• __kotÅ
sÄ• _ kotÅ«halamaá¹…galÄ• dibahulatÄ• . __assa_ kÄ• mupÄ• dÄ• navato. __ta_nti diá¹-á
dhammamatte ``attÄ• â€™â€™ ti micchÄ• bhinivesassa sukhumataradhammupÄ• dÄ• natÄ
upanissayavacanena Ä• rammaá¹‡Ä• nantarapakatÅ«panissayÄ• \Be II 330/ vuttÄ• ti anan
saá¹…gaho kato hoti.

upÄ• dÄ• napaccayÄ• bhavapadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<646> __atthato_ti vacanatthato. __dhammato_ti sabhÄ• vadhammato. __sÄ• tthato_ti sÄ•
puna vacanassa sappayojanato. __bhedasaá¹…gahÄ• _ti bhedato saá¹…gahato, vibhÄ• ga
saá¹…khipanato cÄ• ti attho. __yaá¹ƒ yassa paccayo_ti yaá¹ƒ yaá¹ƒ upÄ• dÄ• naá¹ƒ yassa
hoti, tato cÄ• ti attho.

__bhavatÄ«ti_ \Ne II 310/ __bhavo_ti phalavohÄ• rena kammabhavo vutto. upapattibhavan
dvayassapi sÄ• dhÄ• raá¹‡aá¹ƒ katvÄ• vuttaá¹ƒ, bhavati etasmÄ• upapattibhavoti vÄ• . du
sattassa punabbhavabhÄ• vena savisesaá¹ƒ bhavatÄ«ti __bhavo_. tato eva na sabbassa bh
vÄ• bhavabhÄ• vappasaá¹…go. __duvidhenÄ• _ti dvÄ«hi Ä• kÄ• rehi pavattitoti attho. __du
paccattatthe karaá¹‡avacanaá¹ƒ, duvidhoti vuttaá¹ƒ hoti. __atthÄ«_ti saá¹ƒvijjati.

<647> attano paccayehi karÄ«yatÄ«ti kammaá¹ƒ, attano phalaá¹ƒ karotÄ«ti kammanti keci,
evaá¹ƒ vattabbÄ• __kammasaá¹…khÄ• tÄ• . parittabhÅ«mako_ti kÄ• mabhÅ«mako. __mal

__sabba_nti anavasesaá¹ƒ. bhavaá¹ƒ gacchati, gameti cÄ• ti __bhavagÄ• mi_. gacchatÄ«ti
nipphÄ• danasamatthatÄ• vasena, attano pavattikÄ• le bhavÄ• bhimukhaá¹ƒ hutvÄ• pavatt
vÄ• gamanaá¹ƒ adhippetaá¹ƒ. __ ``bhavagÄ• mÄ«â€™â€™ _ti ca etena kammakkhayakar
vaá¹-á¹-akathÄ• , taÃ±ca vivaá¹-á¹-anissitanti. __apuÃ±Ã±Ä• bhisaá¹…khÄ• roti dvÄ• dasa
uddhaccasahagatacetanÄ• yapi gahaá¹‡aá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™
``bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti ettha pana ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ
SN a II 1; Ud 1; Nett 24) ettha viya sÄ• pi apanetabbÄ• . __mandabahuvipÄ• katÄ• _ti appa

__ ``sabbampi bhavagÄ• mikammanti iminÄ• cetanÄ• sampayuttÄ• abhijjhÄ• dayo vuttÄ•
Ä• cayagÄ• mitÄ• ya tesaá¹ƒ kammasaá¹…khÄ• tatÄ• vuttÄ• ti kammabhavapariyÄ• panna
vadati, nippariyÄ• yena pana cetanÄ• va kammabhavo. vuttaÃ±hi ``kammabhavo tÄ«hi khan
dhÄ• tuyÄ• sampayutto, ekena khandhena ekenÄ• yatanena ekÄ• ya dhÄ• tuyÄ• kehici sa
244). upapattibhavo tÄ«hipi tikehi vutto upÄ• dinnakkhandhova. yathÄ• ha ``upapattibhavo .
saÃ±Ã±Ä• bhavo ... paÃ±cavokÄ• rabhavo paÃ±cahi khandhehi ekÄ• dasahÄ• yatanehi sat
saá¹…gahitoâ€™â€™ tiÄ• di (DhÄ• tuk 67). yadi hi anupÄ• dinnakÄ• nampi gahaá¹‡aá¹ƒ si
aá¹-á¹-hÄ• rasahi dhÄ• tÅ«hÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• ti. kÄ• mataá¹‡hÄ• ya kÄ• me
bhogÄ• viya, kÄ• masahacaritatÄ• ya ``kuntÄ• pacarantÄ«â€™â€™ ti viya, kÄ• mÄ• ramn
rÅ«paâ€™â€™ nti viya, kÄ• mapaccayaá¹-á¹-hÄ• natÄ• ya ``sukho saggoâ€™â€™ ti viya k
avÄ«ciparanimmitavasavattipariccchinnÄ• upÄ• dinnakkhandhÄ• vuccanti \Ne II 311/. rÅ«pA
nissitÄ• , tadupacÄ• rena ``maÃ±cÄ• ghosantÄ«â€™â€™ ti viya, ``phandanadevatÄ• â€™
nti vuccanti brahmakÄ• yikÄ• kaniá¹-á¹-haparicchinnÄ• upÄ• dinnakkhandhÄ• .

rÅ«pameva bhavo __rÅ«pabhavo, _ tathÄ• arÅ«panti Ä• kÄ• sÄ• naÃ±cÄ• yatanabhavagg
upÄ• dinnakkhandhÄ• vuccanti. arÅ«pameva bhavo __arÅ«pabhavo_. kÄ• mo eva bhavoti
yathÄ• vuttenatthena ``kÄ• moâ€™â€™ ti vattabbo hoti, tasmÄ• __ ``kÄ• masaá¹…khÄ• to
kÄ• mÄ• vacarasaÃ±Ã±ito vÄ• bhavo __ ``kÄ• masaá¹…khÄ• to bhavoâ€™â€™ _ti vutto. t
``esa nayo rÅ«pÄ• rÅ«pabhavesÅ«â€™â€™ _ti. __saÃ±Ã±Ä• vataá¹ƒ bhavo_ti ettha vantu-
tassa vÄ• atthe akÄ• raá¹ƒ katvÄ• ``saÃ±Ã±abhavoâ€™â€™ tipi pÄ• á¹-ho. tenÄ• ha __ ``
__vokiá¹‡á¹‡o_ti etena vokÄ• rasaddassa kammasÄ• dhanatamÄ• ha. vokirÄ«yati pasÄ• rÄ
vokÄ• ro, vokiraá¹‡aá¹ƒ vÄ• vokÄ• ro, so ekasseva khandhassa vasena pavattattÄ• __ ``e
vutto, pasaá¹-uppattÄ«ti attho.

<648> kiÃ±cÄ• pi bhavaniddese ``sabbampi bhavagÄ• mikammaá¹ƒ kammabhavoâ€™â€™
cetanÄ• sampayuttadhammÄ• pi vuttÄ• . __puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayovÄ• _ti pana
paccayadhammavisesepi atthappabhedena saá¹…khÄ• rabhavaggahaá¹‡esu attheva vises
tenÄ• ha __ ``evaá¹ƒ santepÄ«â€™â€™ _tiÄ• di. saá¹…khÄ• rabhavÄ• naá¹ƒ dhammabhe
vuttÄ• ti __ ``sÄ• tthakamevidaá¹ƒ punavacanaâ€™â€™ _nti etaá¹ƒ ayuttanti ce? na, bhave
saá¹…khÄ• rÄ• naá¹ƒ bhavoti puna vuttattÄ• . parena vÄ• dhammavisesaá¹ƒ aggahetvÄ•

codakÄ• bhilÄ• savasena __ ``sÄ• tthakamevidaá¹ƒ punavacanaâ€™â€™ _nti vuttaá¹ƒ.

<649> kÄ• mabhavÄ• dinibbattakassa kammassa kÄ• mabhavÄ• dibhÄ• vo phalavohÄ• re
sahajÄ• taviÃ±Ã±Ä• á¹‡assapi paccayabhÅ«taá¹ƒ avijjÄ• hetukaá¹ƒ saá¹…khÄ• raggahaá¹
pubbe vuttaá¹ƒ, idha pana ``sabbampi bhavagÄ• mikammaâ€™â€™ nti (Vibh 234) vacanat
upÄ• dÄ• nahetukaá¹ƒ vipaccanÄ• ya katokÄ• sameva bhavoti adhippeto. yaá¹ƒ kÄ• mupÄ
rÅ«pabhavanibbattakaá¹ƒ, arÅ«pabhavanibbattakaÃ±ca kammaá¹ƒ karÄ«yati, so kammabh
khandhÄ• upapattibhavoti imamatthaá¹ƒ __ ``esa nayo rÅ«pÄ• rÅ«pabhavesÅ«â€™â€™ _
kÄ• mabhavÄ• _ti \Ne II 312/ kÄ• makammabhavo, kÄ• mÅ«papattibhavoti dve kÄ• mabhav
dve arÅ«pabhavÄ• â€™â€™ _ti etthÄ• pi. antogadhe hi visuá¹ƒ aggahetvÄ• abbhantaraga
kammÅ«papattibhavavasena duguá¹‡e katvÄ• Ä• ha __ ``cha bhavÄ• â€™â€™ _ti.

__avisesenÄ• _ti upÄ• dÄ• navasena bhedaá¹ƒ akatvÄ• . upÄ• dÄ• nabhedÄ• karaá¹‡ene
saá¹…gahavasena saá¹…gahato __ ``cha bhavÄ• â€™â€™ _ti vuttaá¹ƒ. __anupagammÄ•
attho.

<650> gosÄ«lena, kukkurasÄ«lena ca samattena samÄ• dinnena gunnaá¹ƒ, kukkurÄ• naÃ
``sÄ«labbatupÄ• dÄ• navato jhÄ• nabhÄ• vanÄ• na ijjhatÄ«â€™â€™ ti maÃ±Ã±amÄ• nÄ•
keci vadanti. vakkhamÄ• nena pana pakÄ• rena paccayabhÄ• vato __ ``taá¹ƒ na gahetabba
asuddhimagge ca suddhimaggaparÄ• masanaá¹ƒ sÄ«labbatupÄ• dÄ• nanti suddhimaggapa
rÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ nibbattanaá¹ƒ na na yujjatÄ«ti.

__anussavavasenÄ• _ti ``setavadhayajjaá¹ƒ Ä• labhate bhÅ«tikÄ• moâ€™â€™ ti Ä• dinna
manussaloke kÄ• mÄ• samiddhÄ• , evaá¹ƒ devaloke \Be II 333/ ito samiddhatarÄ• ti diá¹-á
purÄ• á¹‡abhÄ• ratasÄ«tÄ• haraá¹‡apasubandhavidhiÄ• disavanaá¹ƒ __assaddhammassa
asappurisÅ«panissayaá¹ƒ pubbe ca akatapuÃ±Ã±ataá¹ƒ, attamicchÄ• paá¹‡idhiÃ±ca saá¹…
__kÄ• yaduccaritÄ• dÄ«nipÄ«_ti attano adhippetÄ• naá¹ƒ kÄ• mÄ• naá¹ƒ anupÄ• yabhÅ«tÄ
__karoti, _ cirasaggÄ• diatthaá¹ƒ yuddhÄ• divasenÄ• ti adhippÄ• yo. __sandiá¹-á¹-hike vÄ•
rajjasenÄ• patiá¹-á¹-hÄ• nÄ• disaá¹…gahe __kÄ• me. tadantogadhÄ• evÄ• _ti tasmiá¹ƒ du
sucaritanibbatte ca kÄ• mabhave antogadhÄ• evÄ• ti attho. __antogadhÄ• _ti ca
saÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• naá¹ƒ ekadesena antogadhattÄ• vuttaá¹ƒ. na hi te
antogadhÄ• ti.

__sappabhedassÄ• _ti sugatiduggatimanussÄ• dippabhedavato.

kÄ• mÄ• vacarasampattibhave paá¹-hamadutiyaucchedavÄ• davasena, rÅ«pabhave tatiyau
sesaucchedavÄ• davasena ayamattÄ• suucchinno hotÄ«ti tadupagaá¹ƒ kammaá¹ƒ karotÄ«
313/ __attÄ• nÄ• mÄ• â€™â€™ _tiÄ• di. tattha __suucchinno_ti sakalavaá¹-á¹-adukkhasan

ucchinno, apunabbhavuppattiko hotÄ«ti attho.

__ ``kÄ• mÄ• vacarasampattibhaveâ€™â€™ _ti idaá¹ƒ paá¹-hamadiá¹-á¹-hadhammanibbÄ
sesaá¹ƒ itaradiá¹-á¹-hadhammanibbÄ• navÄ• davasena. tattha kiÃ±cÄ• pi __pÄ• á¸·iyaá¹ƒ_
rÅ«pÄ• vacarajjhÄ• navaseneva upari cattÄ• ro diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• Ä• ga
kiÃ±ci gahetvÄ• yathÄ• tathÄ• abhinivisatÄ«ti arÅ«pabhavaggahaá¹‡aá¹ƒ, arÅ«pajjhÄ• nÄ
catutthajhÄ• nasaá¹…gahato arÅ«pabhavaggahaá¹‡aá¹ƒ, santasukhatÄ• ya vÄ• taá¹ƒsama
sukhitabhÄ• vasÄ• maÃ±Ã±ato. __vigatapariá¸·Ä• ho_ti yathÄ• bhilÄ• sitavisayÅ«pahÄ• rem
vÅ«pasantakÄ• marÄ• gapariá¸·Ä• ho, diá¹-á¹-heva dhamme nibbÄ• nappattoti attho.

suddhimaggaparÄ• masanavasena pavattitaá¹ƒ yaá¹ƒ kiÃ±ci lokiyaá¹ƒ sÄ«laá¹ƒ, jhÄ• naÃ±
idhÄ• dhippetanti Ä• ha __ ``idaá¹ƒ sÄ«labbataá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• di. kamena ava
ante bhavapaccayatÄ• vacanaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ viya abhiá¹‡haá¹ƒ asamudÄ• c
attavÄ• dupÄ• dÄ• nanimittattÄ• ca.

__kammabhave_ti \Be II 334/ niddhÄ• raá¹‡e bhummaá¹ƒ. __hetupaccayappabhedehÄ«_ti
vattabbo. diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«ni hi sahajÄ• takammabhavassa maggapaccayÄ• hon
sahajÄ• tÄ• dÄ«su hetupaccayaá¹ƒ apanÄ«ya maggapaccayaá¹ƒ pakkhipitvÄ• sattadhÄ•
sabbÄ• ni pana anantarasamanantaraanantarÅ«panissayanatthivigatÄ• sevanapaccayehi p
upanissayapaccayena paccayÄ• honti. kadÄ• ci Ä• rammaá¹‡apaccayÄ• dinÄ• pi, taá¹ƒ pa
saá¹…gahetvÄ• vuttaá¹ƒ __ ``vippayuttassa pana upanissayapaccayenevÄ• â€™â€™ _ti.

bhavapaccayÄ• jÄ• tiÄ• dipadavitthÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<651> __jÄ• tÄ«tiÄ• dÄ«sÅ«_ti __Ä• di_-saddena ``jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ
sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavantÄ«â€™â€™ ti (MN III 126; SN a
sabbaá¹ƒ saá¹…gaá¹‡hÄ• ti. tenÄ• ha __ ``jÄ• tiÄ• dÄ«naâ€™â€™ _ntiÄ• di. upapattibhavu
jÄ• tÄ«ti Ä• ha __ ``na upapattibhavoâ€™â€™ _ti. jÄ• yamÄ• nassa pana jÄ• ti jÄ• tÄ«ti up
abhÄ• vÄ• jÄ• tiyÄ• paccayoti sakkÄ• vattuá¹ƒ. jÄ• yamÄ• narÅ«papadaá¹-á¹-hÄ• natÄ• p
``upacitarÅ«papadaá¹-á¹-hÄ• no upacayo, anuppabandharÅ«papadaá¹-á¹-hÄ• nÄ• santatÄ

jÄ• tÄ• naá¹ƒ khandhÄ• naá¹ƒ uÃ±Ã±Ä• tatÄ• , abhimatatÄ• ca __hÄ«napaá¹‡Ä«tatÄ• _. a
iá¹-á¹-haá¹ƒ paá¹‡Ä«taá¹ƒ. __Ä• di_-saddena suvaá¹‡á¹‡adubbaá¹‡á¹‡ahÄ«nuttamÄ• diá¹ƒ
__yamakÄ• nampi sata_nti yamakabhÄ• vena nibbattÄ• nampi samÄ• nÄ• naá¹ƒ. __so ca_
bhinnasantÄ• nikassa visesakÄ• raá¹‡assa sabbena sabbaá¹ƒ abhÄ• vato __ ``ajjhattasant
__aÃ±Ã±assa kÄ• raá¹‡assa abhÄ• vato_ti attasantÄ• nagatato aÃ±Ã±assa visesakÄ• raá¹
sati ca tasmiá¹ƒ sabbadÄ• sabbesaá¹ƒ abhÄ• vatoti pasaá¹…gassa dunnivÄ• raá¹‡ato kÄ•
phalavisesassa ayujjamÄ• nakattÄ• . tenÄ• ha __ ``kammabhavahetukovÄ• â€™â€™ _ti.

__tena tenÄ• _ti Ã±Ä• tibyasanÄ• dinÄ• jarÄ• maraá¹‡ato aÃ±Ã±ena dukkhadhammena. ja
uppannÄ• sokÄ• dayo jarÄ• maraá¹‡Ä• bhisambandhÄ• , tadaÃ±Ã±e anabhisambandhÄ• .
upanissayaá¹ƒsena, upanissayalesenÄ• ti \Be II 335/ attho. yo hi paá¹-á¹-hÄ• ne anÄ• gato
abhÄ• vÄ• suttantapariyÄ• yena upanissayo, so ``upanissayakoá¹-Ä«â€™â€™ ti vuccati. p
yadidaá¹ƒ upanissayoti.

bhavacakkakathÄ• vaá¹‡á¹‡anÄ•

<652> na kevalaá¹ƒ sokÄ• dÄ«naá¹ƒyeva jÄ• ti paccayo hoti, sokÄ• dÄ«naá¹ƒ pana paccay
evÄ• ti dassetuá¹ƒ __ ``yasmÄ• panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. __etthÄ• _ti paá¹-i
__aviditÄ• di mida_nti __ma_-kÄ• ro padasandhikaro. __satata_nti sabbakÄ• laá¹ƒ yÄ• va a
__samita_nti saá¹…gataá¹ƒ, abbocchinnanti attho.

__tesÅ«_ti sokÄ• dÄ«su. __siddhesÅ«_ti labbhamÄ• nesu. __siddhÄ• hoti avijjÄ• _ avinÄ•

__kÄ• mayÄ• nassÄ• _ti \Ne II 315/ kÄ• mayamÄ• nassa, kÄ• mo vÄ• yÄ• naá¹ƒ etassÄ•
kÄ• mavasena yÄ• yamÄ• nassÄ• ti attho. __chandajÄ• tassÄ• _ti jÄ• tataá¹‡hÄ• chandass
vigacchanti. __ruppatÄ«_ti sokÄ• dinÄ• kuppati.

pariyuá¹-á¹-hÄ• natÄ• ya tiá¹-á¹-hanasÄ«lo __pariyuá¹-á¹-hÄ• naá¹-á¹-hÄ• yÄ«_.
``pariyuá¹-á¹-haá¹-á¹-hÄ• yinoâ€™â€™ ti vÄ• pÄ• á¹-ho. tattha pariyuá¹-á¹-hÄ• tÄ«ti pariyu
diá¹-á¹-hipariyuá¹-á¹-hÄ• naá¹ƒ, tena tiá¹-á¹-hatÄ«ti pariyuá¹-á¹-haá¹-á¹-hÄ• yÄ«ti attho daá¹

__paÃ±ca pubbanimittÄ• nÄ«_ti ``mÄ• lÄ• milÄ• yanti, vatthÄ• ni kilissanti, kacchehi sedÄ•
vevaá¹‡á¹‡iyaá¹ƒ okkamati, devo devÄ• sane nÄ• bhiramatÄ«â€™â€™ ti (It 83) vuttÄ• ni pa
maraá¹‡apubbanimittÄ• nÄ«ti attho. tÄ• ni hi disvÄ• kammanibbattakkhandhasaá¹…khÄ• te
bhavacchandabalena devÄ• naá¹ƒ balavasoko uppajjatÄ«ti.

__bÄ• lo_ti avidvÄ• . tena avijjÄ• ya kÄ• raá¹‡abhÄ• vaá¹ƒ dasseti. __tividhaá¹ƒ dukkha_nt
tassÄ• ruppakathÄ• savana, kammakÄ• raá¹‡Ä• dassana, maraá¹‡akÄ• lakammopaá¹-á¹-h

__Ä• save sÄ• dhentÄ«_ti Ä• save gamenti bodhentÄ«ti attho.

__evaá¹ƒ_ \Be II 336/ __satÄ«_ti evaá¹ƒ bhavacakkassa aviditÄ• ditÄ• ya anÄ• dibhÄ• ve s
__Ä• dimattakathana_nti avijjÄ• vasena Ä• disabbhÄ• vakathanaá¹ƒ. Ä• di etassa atthÄ«ti h
bhavacakkaá¹ƒ. tassa bhÄ• vo Ä• dimattaá¹ƒ, tassa kathanaá¹ƒ Ä• dimattakathanaá¹ƒ. vise
mattasaddo, sati anÄ• dibhÄ• ve avijjÄ• Ä• dimhi, majjhe, pariyosÄ• ne ca sabbattha siyÄ•

kathanaá¹ƒ virujjhatÄ«ti attho. ``avijjÄ• padhÄ• nÄ• â€™â€™ ti vatvÄ• tassÄ• padhÄ• nab
``avijjÄ• ggahaá¹‡enÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __avijjÄ• ggahaá¹‡enÄ• _ti a
appahÄ• nena vÄ• , attano santÄ• ne sannihitabhÄ• vakaraá¹‡enÄ• ti attho. __kammÄ• dÄ
kammavipÄ• kavaá¹-á¹-Ä• ni. __palibodhentÄ«_ti nÄ• nÄ• dukkhaparibyÅ«á¸·he saá¹ƒsÄ• r
__tehÄ«_ti kilesakammavipÄ• kavaá¹-á¹-ehi. vaá¹-á¹-assa kÄ• raá¹‡abhÄ• vena padhÄ• nat
``padhÄ• nadhammoâ€™â€™ _ti avijjÄ• kathitÄ• .

__tato_ avijjÄ• dito. __brahmÄ• dinÄ• _ti __Ä• di_-saddena pajÄ• patissarapurisÄ• dike sa
\Ne II 316/ __vado, _ taá¹ƒ taá¹ƒ hitÄ• hitaá¹ƒ pavattÄ• ti attho. vedeti, vediyatÄ«ti vÄ• __ve
sukhÄ• diá¹ƒ anubhavati, sabbavisaye vÄ• jÄ• nÄ• ti, ``sukhito dukkhitoâ€™â€™ tiÄ• dinÄ
jÄ• nÄ• ti, Ã±Ä• yati cÄ• ti attho. __brahmÄ• dinÄ• vÄ• attanÄ• vÄ• _ti __vÄ• _-saddo __
``kÄ• rakavedakarahitaâ€™â€™ _nti ca-saddatthasamÄ• saá¹ƒ.

__dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±a_nti avijjÄ• dÄ«naá¹ƒ dvÄ• dasannaá¹ƒ suÃ±Ã±as
suÃ±Ã±aá¹ƒ dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±aá¹ƒ, dhuvabhÄ• vÄ• disuÃ±Ã±atÄ• ya vÄ
katvÄ• dvÄ• dasaá¹…gagatattÄ• dvÄ• dasavidhÄ• ti tÄ• ya dvÄ• dasasuÃ±Ã±atÄ• ya suÃ

<653> __pubbantÄ• haraá¹‡ato_ti pubbantato atÄ«takoá¹-á¹-hÄ• sato paccuppannavipÄ• k
vedanÄ• vasÄ• naá¹ƒ paricchinnaá¹ƒ ekaá¹ƒ bhavacakkaá¹ƒ hoti. bhavacakkekadesopi hi b
vedanÄ• vÄ• taá¹‡hÄ• sahÄ• yÄ• ya avijjÄ• ya paccayo hotÄ«ti vedanÄ• to avijjÄ• , avijjÄ
sambajjhanato vedanÄ• vasÄ• naá¹ƒ bhavacakkaá¹ƒ paripuá¹‡á¹‡amevÄ• ti \Be II 337/ daá
avijjÄ• ggahaá¹‡ena vÄ• taá¹‡hupÄ• dÄ• nÄ• ni tadavinÄ• bhÄ• vato. saá¹…khÄ• raggaha
viÃ±Ã±Ä• á¹‡Ä• diggahaá¹‡ena jÄ• tijarÄ• maraá¹‡Ä• ni, sokÄ• dayo ca gahitÄ• ti evampi v
bhavacakkanti yuttamevetaá¹ƒ. evaá¹ƒ taá¹‡hÄ• mÅ«lake ca yojetabbaá¹ƒ. dvinnampi hi aÃ
hotÄ«ti. avijjÄ• dhammasabhÄ• vaá¹ƒ paá¹-icchÄ• detvÄ• viparÄ«tÄ• bhinivesaá¹ƒ kÄ• ren
saá¹ƒsÄ• re nayati, tesaá¹ƒ vÄ• saá¹ƒsÄ• raá¹ƒ saá¹…khÄ• rÄ• dipavattiá¹ƒ nayati pavatte
__saá¹ƒsÄ• ranÄ• yikÄ• _ vuttÄ• . taá¹‡hÄ• ya taá¹‡hÄ• caritÄ• naá¹ƒ saá¹ƒsÄ• ranÄ• yikÄ

__paá¹-hamaá¹ƒ_ bhavacakkaá¹ƒ. __phaluppattiyÄ• _ti kattuatthe karaá¹‡avacanaá¹ƒ, kara
viÃ±Ã±Ä• á¹‡Ä• dipaccuppannaphaluppatti hi idha diá¹-á¹-hÄ• , adiá¹-á¹-hÄ• naá¹ƒ purimab
avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ phalaá¹ƒ anuppÄ• detvÄ• anupacchijjanaá¹ƒ pakÄ• seti, pakÄ
hotÄ«ti. atha vÄ• purimabhavacakkaá¹ƒ dutiyena sambandhaá¹ƒ vuttanti vedanÄ• saá¹…kh
taá¹‡hÄ• dÄ«naá¹ƒ hetÅ«naá¹ƒ anupacchedaá¹ƒ pakÄ• seti, tasmÄ• phaluppattiyÄ• kÄ• ra
bhavacakkassa hetÅ«naá¹ƒ anupacchedappakÄ• sanatoti attho. saá¹…khÄ• rÄ• dÄ«namev
avijjÄ• dÄ«naá¹ƒ hetÅ«naá¹ƒ phalaá¹ƒ ajanetvÄ• anupacchedameva, viÃ±Ã±Ä• á¹‡Ä• dihe
saá¹…khÄ• rÄ• dÄ«naá¹ƒ anuppabandhameva pakÄ• seti paá¹-hamaá¹ƒ bhavacakkaá¹ƒ, n
pariyosÄ• nampÄ«ti __ ``phaluppattiyÄ• hetÅ«naá¹ƒ_ \Ne II 317/ __anupacchedappakÄ• sa
__anupubbapavattidÄ«panatoti_ ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹

ntiÄ• dinÄ• (MN III 126; SN a II 1; Ud 1) dhammÄ• naá¹ƒ anupubbato pavattiyÄ• dÄ«pana
nÄ• marÅ«paâ€™â€™ nti hi ettha aparipuá¹‡á¹‡Ä• yatanaá¹ƒ kalalarÅ«paá¹ƒ vatvÄ• tato u
``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti saá¸·Ä• yatanappavatti vuttÄ• . __sab
``upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti vÄ• upapattikkhandhÄ
dÄ«panato. na hi ettha paá¹-hame viya bhavacakke Ä• yatanÄ• naá¹ƒ kamena uppatti vuttÄ

<654> hetuÄ• dipubbakÄ• tayo sandhÄ« etassÄ• ti __hetuphalahetupubbakatisandhi, _ bh
hetuphalahetuphalavasena catuppabhedo aá¹…gÄ• naá¹ƒ saá¹…gaho etassÄ• ti __catubhe
avuttÄ• pi tasmiá¹ƒ \Be II 338/ tasmiá¹ƒ saá¹…gahe Ä• kirÄ«yanti avijjÄ• saá¹…khÄ• rÄ• dig
pakÄ• sÄ«yantÄ«ti __Ä• kÄ• rÄ• _. atÄ«tahetuÄ• dÄ«naá¹ƒ vÄ• pakÄ• rÄ• __Ä• kÄ• rÄ• _
vipÄ• kakilesakammehi sambandhÄ• hutvÄ• punappunaá¹ƒ parivattantÄ«ti tesu vaá¹-á¹-an
``tivaá¹-á¹-aâ€™â€™ _nti vuttaá¹ƒ, vaá¹-á¹-ekadesattÄ• vÄ• ``vaá¹-á¹-Ä• nÄ«â€™â€™ ti v

__sandhÄ«naá¹ƒ Ä• dipariyosÄ• navavatthitÄ• _ti sandhÄ«naá¹ƒ pubbÄ• paravavatthitÄ• t

__paritassatÄ«_ti taá¹ƒ taá¹ƒ vatthuá¹ƒ pariggahakaraá¹‡avasena tassati, taá¹‡hÄ• yatÄ«ti
__upÄ• diyatÄ«_ti daá¸·hagÄ• haá¹ƒ gaá¹‡hÄ• ti. __purimakammabhavasmi_nti purimakam

tassa ca sabbhÄ• vo kariyamÄ• natÄ• evÄ• ti Ä• ha __ ``kammabhave kariyamÄ• neti atth
moho_ti dukkhÄ• dÄ«naá¹ƒ Ä• dÄ«navapaá¹-icchÄ• dako appahÄ«no moho. __Ä• yÅ«hanÄ
dÄ• nÄ• dikiriyÄ• ya pavattanakÄ• . ekaá¹ƒ Ä• vajjanaá¹ƒ etesanti ekÄ• vajjanÄ• , tesu __e
cetanÄ• __bhavo. ``yÄ• kÄ• ci vÄ• pana cetanÄ• bhavo, sampayuttÄ• Ä• yÅ«hanÄ• saa
yathÄ• dassitÄ• ya dhammaá¹-á¹-hitiÃ±Ä• á¹‡abhÄ• janÄ«ye vuttÄ• ya paá¹-isambhidÄ• pÄ
vuttaá¹ƒ. tattha hi ``cetanÄ• bhavoâ€™â€™ ti Ä• gatÄ• . bhavaniddese pana __ ``sÄ• tthat
``cetanÄ• va saá¹…khÄ• rÄ• , bhavo pana cetanÄ• sampayuttÄ• pÄ«â€™â€™ ti __vibhaá¹
``tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacarÄ• â€™â€™
II 318/ cetanÄ• bhÄ• vo __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ (Vibh 226) vutto. tattha __paá¹-isamb
``cetanÄ• sampayuttÄ• vipÄ• kadhammattÄ• savipÄ• kena Ä• yÅ«hanasaá¹…khÄ• tena s
saá¹…khÄ• rÄ• â€™â€™ ti vuttÄ• . __vibhaá¹…gapÄ• á¸·iyaá¹ƒ_ ``sabbampi bhavagÄ• mi
(Vibh 234) bhavassa paccayabhÄ• vena bhavagÄ• mibhÄ• vato, kammasaá¹ƒsaá¹-á¹-hasah
upapattibhavaá¹ƒ bhÄ• ventÄ«ti ``bhavoâ€™â€™ ti vuttÄ• . upapattibhavabhÄ• vanÄ• kicca
sÄ• tisayanti paá¹-isambhidÄ• pÄ• á¸·iyÄ• cetanÄ• ``bhavoâ€™â€™ ti vuttÄ• . bhavÄ• bhi
cetanÄ• ya sÄ• tisayanti vibhaá¹…gapÄ• á¸·iyaá¹ƒ ``kusalÄ• cetanÄ• â€™â€™ tiÄ• dinÄ•
``saá¹…khÄ• rÄ• â€™â€™ ti vuttÄ• . tasmÄ• tena tena pariyÄ• yena \Be II 339/ ubhayaá¹ƒ
yuttanti natthettha virodho. __tassa phale upapattibhave nikÄ• manÄ• _ti ``tassa sutaá¹ƒ ho
`cÄ• tumahÄ• rÄ• jikÄ• devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™ tiâ€™
upapattibhave abhikaá¹…khanÄ• . __gahaá¹‡a_nti kÄ• mupÄ• dÄ• naá¹ƒ kiccenÄ• ha. __p
__Ä• yÅ«hanÄ• vasÄ• ne_ti tÄ«supi atthavikappesu vuttassa Ä• yÅ«hanassa avasÄ• ne.

__idhÄ• _ti imasmiá¹ƒ paccuppannabhave. bhavantarassa atÄ«tabhavassa iminÄ• paccup
paá¹-isandhÄ• naá¹ƒ __bhavantarapaá¹-isandhÄ• naá¹ƒ, _ bhavantarabhÄ• vena vÄ• paá¹
__bhavantarapaá¹-isandhÄ• naá¹ƒ, _ tassa vasena. yaá¹ƒ paá¹-isandhÄ«ti vuccati, taá¹ƒ viÂ
sambandho. tathÄ• hi viÃ±Ã±Ä• á¹‡aá¹ƒ ``paá¹-isandhÄ• napaccupaá¹-á¹-hÄ• naâ€™â€™
mÄ• tukucchiyaá¹ƒ, gabbhÄ• vatthÄ• yaá¹ƒ vÄ• .

dvÄ«su atthavikappesu vutte Ä• yÅ«hanasaá¹…khÄ• re __ ``tassa pubbabhÄ• gÄ• â€™â€
vutte __ ``taá¹ƒsampayuttÄ• â€™â€™ _ti. taá¹ƒsampayuttÄ• avijjÄ• gahitÄ• va hotÄ«ti sa
cittappavatti bhavaá¹…gabahulÄ• yebhuyyena bhavantarajanakakammÄ• yÅ«hanasamatth
paá¹-ipakkattÄ• Ä• yatanÄ• naâ€™â€™ _nti vuttaá¹ƒ. __ ``kammakaraá¹‡akÄ• le sammoh
kammassa paccayabhÅ«taá¹ƒ sammohaá¹ƒ dasseti, na kammasampayuttameva.

``tattha purimabhavasmiá¹ƒ paÃ±ca kammasambhÄ• rÄ• , etarahi paÃ±ca vipÄ• kadhamm
kammasambhÄ• rÄ• , anÄ• gate paÃ±ca vipÄ• kadhammÄ• ti dasa dhammÄ• kammaá¹ƒ,
á¹-hÄ• nesu kammaá¹ƒ, kammavaá¹-á¹-aá¹ƒ, dvÄ«su á¹-hÄ• nesu vipÄ• ko, vipÄ• kavaá¹-á
vipÄ• kasaá¹…khepo \Ne II 319/ ca, kammabhavo ca vipÄ• kabhavo ca kammavaá¹-á¹-aÃ±
kammapavattaÃ±ca vipÄ• kapavattaÃ±ca, kammasantati ca vipÄ• kasantati ca, kiriyÄ• ceva

``evaá¹ƒ samuppannamidaá¹ƒ sahetukaá¹ƒ,

dukkhaá¹ƒ aniccaá¹ƒ calamittaraddhuvaá¹ƒ.

dhammehi dhammÄ• pabhavanti hetuso,

na hettha attÄ• va parova vijjati ||

``dhammÄ• dhamme saÃ±janenti, hetusambhÄ• rapaccayÄ• .

hetÅ«naÃ±ca nirodhÄ• ya, dhammo buddhena desito ||

``hetÅ«su \Be II 340/ uparuddhesu, chinnaá¹ƒ vaá¹-á¹-aá¹ƒ na vaá¹-á¹-ati.

evaá¹ƒ dukkhantakiriyÄ• ya, brahmacariyidha vijjati.

satte ca nupalabbhante, nevucchedo na sassataâ€™â€™ nti || (Vibh-a 242).

tattha kammÄ• neva vipÄ• kaá¹ƒ sambharanti vaá¸• á¸• hentÄ«ti __kammasambhÄ• rÄ• , _

saá¹…khÄ• rabhavÄ• , tadupakÄ• rakÄ• ni avijjÄ• taá¹‡hupÄ• dÄ• nÄ• ni __kammasambhÄ
bhavo kammaá¹ƒ, tadÅ«pakÄ• rakÄ• yathÄ• vuttÄ• Ä• yÅ«hanasaá¹…khÄ• rÄ• , avijjÄ• da
kammaÃ±ca kammasambhÄ• rÄ• ca __kammasambhÄ• rÄ• _ti ekasesavasena kammasan
__dasa dhammÄ• kamma_nti avijjÄ• dayopi kammasahÄ• yatÄ• ya kammasarikkhakÄ• , ta
nti vuttÄ• . saá¹…khippanti ettha avijjÄ• dayo, viÃ±Ã±Ä• á¹‡Ä• dayo cÄ• ti __saá¹…khepo, _
``kammaá¹ƒ vipÄ• koâ€™â€™ ti evaá¹ƒ saá¹…khipÄ«yatÄ«ti vÄ• __saá¹…khepo, _ avijjÄ•
saá¹…khepabhÄ• vasÄ• maÃ±Ã±ena pana ekavacanaá¹ƒ katanti daá¹-á¹-habbaá¹ƒ, saá¹…
bhÄ• gÄ• dhivacananti kammabhÄ• go __kammasaá¹…khepo_.

__evaá¹ƒ samuppanna_nti kammatopi vipÄ• ko. tatthÄ• pi ``avijjÄ• to saá¹…khÄ• rÄ• â€™
tisandhiÄ• divasena vÄ• samuppannaá¹ƒ idaá¹ƒ bhavacakkanti attho. __ittara_nti gamanac
vinassadhammanti \Ne II 320/ attho. tena uppÄ• davayavantatÄ• dÄ«pakena __anicca_sad
__cala_saddena ca adÄ«pitaá¹ƒ kÄ• lantaraá¹-á¹-hÄ• yitÄ• bhÄ• vaá¹ƒ vibhÄ• veti. __addh
thirabhÄ• vÄ• bhÄ• vanissÄ• rataá¹ƒ. hetu eva sambhÄ• rÄ• __hetusambhÄ• rÄ• _. ``á¹-hÄ
Paá¹-is I 44) ettha evaá¹ƒ vuttaá¹ƒ vÄ• á¹-hÄ• naá¹ƒ, aÃ±Ã±ampi tassa tassa sÄ• dhÄ• raá
__sambhÄ• ro, _ asÄ• dhÄ• raá¹‡aá¹ƒ __hetu. eva_nti evaá¹ƒ hetuto dhammamattasambha
vaá¹-á¹-acchede dhamme ca taá¹ƒnirodhÄ• ya desite satÄ«ti attho. brahmacariyaá¹ƒ idha _
cÄ• _ti ettha __ca_-saddo ``evaá¹ƒ brahmacariyaÃ±ca vijjati, sassatucchedÄ• ca na hontÄ«
samuccayattho. evaÃ±hi hetuÄ• yatte dhammamattasambhave satto nupalabbhati, tasmiÃ±
ucchedo vÄ• siyÄ• ti nupalabbhante tasmiá¹ƒ neva ucchedo na sassatanti vuttaá¹ƒ hoti.

<655> __saccappabhavato_ti saccato, saccÄ• naá¹ƒ vÄ• pabhavato ca.

__kusalÄ• kusalaá¹ƒ_ \Be II 341/ __kamma_nti vaá¹-á¹-akathÄ• ya vattamÄ• nattÄ• sÄ• sa
__avisesenÄ• _ti ``cetanÄ• cetanÄ• sampayuttakÄ• â€™â€™ ti visesaá¹ƒ akatvÄ• , sabba
kammaá¹ƒ samudayasaccanti vuttanti attho. ``taá¹‡hÄ• ca ... pe ... avasesÄ• ca sÄ• savÄ•
ti (Vibh 208-210) hi cetanÄ• cetanÄ• sampayuttavisesaá¹ƒ akatvÄ• vuttanti, ariyasaccavise
samudayasaccanti vuttanti attho. __saccavibhaá¹…ge_ hi sabbepi kilesÄ• sabbampi bhava
``samudayasaccaâ€™â€™ nti vuttaá¹ƒ. dutiyasaccaá¹ƒ pabhavo etassÄ• ti __dutiyasaccap
upÄ• dÄ• napaccayÄ• bhavoti upapattibhavassa, kammabhavassa ca adhippetattÄ• vuttaá
``paá¹-hamadutiyasaccadvayaâ€™â€™ _nti.

<656> __vatthÅ«sÅ«_ti Ä• rammaá¹‡esu, dukkhÄ• dÄ«su vÄ• paá¹-icchÄ• detabbesu vatt
dhammasabhÄ• vaá¹ƒ jÄ• nituá¹ƒ paá¹-ivijjhituá¹ƒ adentÄ« tassa paá¹-icchÄ• danavasena s
idha Ä• rammaá¹‡aá¹ƒ adhippetaá¹ƒ. __aÃ±Ã±amaÃ±Ã±aÃ±ca upatthambheti_ aÃ±Ã±ama
á¹-hÄ• tuá¹ƒ asakkontÄ• dve naá¸·akalÄ• pÄ• viya. __savisaye_ti yathÄ• sakaá¹ƒ visaye r
jÄ• yamÄ• nÄ• naá¹ƒ khandhÄ• naá¹ƒ vikÄ• rabhÄ• vena labbhamÄ• nÄ• jÄ• ti te janentÄ«
``khandhe ca janetÄ«â€™â€™ _ti. tenÄ• ha __ ``tesaá¹ƒ abhinibbattibhÄ• vena pavattattÄ•

__pÄ• kabhedabhÄ• vaÃ±ca adhitiá¹-á¹-hatÄ«_ti etthÄ• pi ``khandhe janetÄ«â€™â€™ ti ett
gahetabbo. pÄ• kabhedavasena vattaticceva attho \Ne II 321/. paccatÄ«ti pÄ• ko, bhijjatÄ«t
bhedo ca __pÄ• kabhedaá¹ƒ, _ tassa bhÄ• vaá¹ƒ paccanaá¹ƒ, bhijjanaÃ±cÄ• ti attho. __sok
adhiá¹-á¹-hÄ• nattÄ• _ti tesaá¹ƒ kÄ• raá¹‡attÄ• , tehi siddhÄ• ya avijjÄ• ya sahitehi saá¹…kh
bhavantarapÄ• tubhÄ• vÄ• yÄ• ti adhippÄ• yo. cuticittaá¹ƒ vÄ• paá¹-isandhiviÃ±Ã±Ä• á¹‡as
__ ``paccayo ca hoti bhavantarapÄ• tubhÄ• vÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. taá¹ƒ pana cutic
avijjÄ• saá¹…khÄ• rarahitaá¹ƒ bhavantarassa paccayo na hotÄ«ti sasahÄ• yattadassanatth
adhiá¹-á¹-hÄ• nattÄ• â€™â€™ _ti. __dvedhÄ• _ti attano attano sarasena, dhammantarapac
dvedhÄ• . byÄ• panicchÄ• lopena hi niddeso.

<657> __ ``avijjÄ• paccayÄ• _ \Be II 342/ __saá¹…khÄ• rÄ• â€™â€™ _ti etena saá¹…khÄ
paccayuppannatÄ• dassanena ``ko nu kho abhisaá¹…kharotÄ«ti esa no kallo paÃ±hoâ€™â
kÄ• rakadassananivÄ• raá¹‡aá¹ƒ. attÄ• bhavato bhavantaraá¹ƒ saá¹…kamatÄ«ti dassanaá
__attasaá¹…kantidassanaá¹ƒ, _ taá¹ƒ saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡uppattivacane
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ abhedato eko attÄ• ti gahaá¹‡aá¹ƒ __ghanasaÃ±Ã±Ä• , _ ta
bhindantena viya ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pamattametaâ€™â€™ nti vacanena
``evamÄ• didassananivÄ• raá¹‡aâ€™â€™ _nti etena ``socati paridevati dukkhitoâ€™â€™
tiÄ• didassananivÄ• raá¹‡amÄ• ha. sokÄ• dayopi hi paccayÄ• yattÄ• avasavattinoti ``jÄ• tip
soka ... pe ... sambhavantÄ«â€™â€™ ti (MN III 126; SN a II 1; Ud 1) etena vuttamevÄ• ti.
__micchÄ• dassananivÄ• raá¹‡atopÄ«_ti kÄ• rakadassanÄ• dinÄ• nÄ• vidhamicchÄ• bhiniv

<658> __ ``salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasenÄ• â€™â€™ _ti etena sabbappakÄ
adassanamÄ• ha tadubhayavinimuttassa dhammesu paramatthato passitabbabhÄ• vassa a
viya_ dukkhuppattihetuto. __patanaá¹ƒ viya_ bhavantarapapÄ• tato. __gaá¹‡á¸• apÄ• tubhÄ
dukkhatÄ• sÅ«layogato, kilesÄ• sucipaggharaá¹‡ato ca. __gaá¹‡á¸• abhedapÄ«á¸·akÄ• viy
paccamÄ• ne gaá¹‡á¸• e tassa upari jÄ• yamÄ• nÄ• khuddakapÄ«á¸·akÄ• viya, gaá¹‡á¸• a
pÄ«á¸·akÄ• viya. __ghaá¹-á¹-anaá¹ƒ viya_ saá¹…ghaá¹-á¹-anarasatÄ• ya phasso. __ghaá¹
ghaá¹-á¹-anato jÄ• taá¹ƒ dukkhaá¹ƒ viya tividhadukkhatÄ• vasena tissannampi vedanÄ• naâ
__paá¹-ikÄ• rÄ• bhilÄ• so viyÄ• _ti samudÄ• yassa ekadesanidassanabhÄ• venÄ• ha. __as
bahuvidhÄ• natthuppattinimittato. __asappÄ• yalepanaá¹ƒ viya_ dukkhahetuno sasantÄ• ne
__gaá¹‡á¸• avikÄ• rapÄ• tubhÄ• vo viya_ attabhÄ• vagaá¹‡á¸• assa nibbattivikÄ• rabhÄ• va
tannimittaÃ±cassa sÅ«nabhÄ• vÄ• disambhavato. sÅ«natÄ• sarÄ• gapubbaggahaá¹‡Ä• da
sarasato gaá¹‡á¸• assa bhijjanaá¹ƒ pÄ• kena vinÄ• na hotÄ«ti bhedaggahaá¹‡enevassa pÄ
__ ``gaá¹‡á¸• abhedo viya jarÄ• maraá¹‡aâ€™â€™ _nti. gaá¹‡á¸• assa vÄ• visadisÄ• patti
__gaá¹‡á¸• abhedo, _ tattha visadisÄ• patti pÄ• koti veditabbaá¹ƒ.

upamÄ• hi \Be II 343/ bhavacakkaá¹ƒ viÃ±Ã±Ä• pentena ekÄ• dhiá¹-á¹-hÄ• nehi upamÄ• vi
idÄ• ni nÄ• nÄ• dhiá¹-á¹-hÄ• nehi viÃ±Ã±Ä• petuá¹ƒ __ ``yasmÄ• vÄ• â€™â€™ _tiÄ• di vu

paá¹-alÄ• bhibhÅ«tacakkhuko rÅ«pÄ• ni na passati, kiÃ±ci passantopi viparÄ«taá¹ƒ passati
avijjÄ• bhibhÅ«to dukkhÄ• dÄ«ni na paá¹-ipajjati na passati, micchÄ• vÄ• paá¹-ipajjatÄ«ti _
avijjÄ• . kosakÄ• rakimi viya_ attanÄ• va katattÄ• , vaá¹-á¹-assa attano eva paribbhamanak
__kosappadesÄ• viya saá¹…khÄ• rÄ• _. saá¹…khÄ• rapariggahaá¹ƒ vinÄ• patiá¹-á¹-haá¹ƒ
__viÃ±Ã±Ä• á¹‡aá¹ƒ_ pariá¹‡Ä• yakapariggahaá¹ƒ vinÄ• patiá¹-á¹-haá¹ƒ alabhamÄ• no __
pariggahena vinÄ• patiá¹-á¹-hÄ• lÄ• bho ettha upamopameyyasÄ• maÃ±Ã±aá¹ƒ. __upapat
kammÄ• diÄ• rammaá¹‡amÄ• ha. __parikappanato_ti Ä• rammaá¹‡akaraá¹‡ato, sampayutt
devamanussamigavihaá¹…gÄ• divividhappakÄ• ratÄ• ya __mÄ• yÄ• viya nÄ• marÅ«paá¹ƒ
vuddhivisesÄ• pattito __vanappagumbo viya saá¸·Ä• yatanaá¹ƒ_. Ä• yatanÄ• naá¹ƒ visayivi
aÃ±Ã±amaÃ±Ã±Ä• bhimukhabhÄ• vo __Ä• yatanaghaá¹-á¹-anaá¹ƒ_. tato Ä• yatanaghaá¹-á
dvayasaá¹…ghaá¹-á¹-anuppattito, vedanÄ• dukkhahetuto ca __aggi viya phasso_. sapariá¸·
vedanÄ• _. uparÅ«pari taá¹‡hÄ• pavaá¸• á¸• hanato loá¹‡Å«dakapÄ• naá¹ƒ viya visayÄ• nu
pÄ• tukamyatÄ• bhÄ• vato __pipÄ• sÄ• viya taá¹‡hÄ• . tadassupÄ• dÄ• na_nti taá¹ƒ abhilÄ
taá¹‡hÄ• diá¹-á¹-hÄ• bhinandanaá¹ƒ assa taá¹ƒsamaá¹…gino puggalassa, tadassa vÄ• bha
byasanÄ• vahatÄ• ya ajÄ• nanato bhavupÄ• dÄ• naá¹ƒ macchassa baá¸·isupÄ• dÄ• naá¹ƒ
saá¹…khÄ• rÄ• dÄ«naá¹ƒ kosappadesapariá¹‡Ä• yakÄ• dÄ«hi dvÄ«hi dvÄ«hi sadisatÄ• ya
veditabbÄ• .

<659> koci agambhÄ«ro eva gambhÄ«ro viya khÄ• yati purÄ• á¹‡atiá¹‡apaá¹‡á¹‡Ä• dibhan
jalÄ• sayo viya, na evamayaá¹ƒ. ayaá¹ƒ pana gambhÄ«rova hutvÄ• obhÄ• sati pakÄ• sati
__gambhÄ«rÄ• vabhÄ• so. yathÄ• raha_nti atthÄ• divasena yathÄ• nurÅ«paá¹ƒ.

jÄ• tito jarÄ• maraá¹‡aá¹ƒ na na hoti, hoti evÄ• ti avadhÄ• raá¹‡e siddhe ``siyÄ• nu kho jar
323/ jÄ• tito, aÃ±Ã±atopÄ«â€™â€™ ti Ä• saá¹…kÄ• yaá¹ƒ tadÄ• saá¹…kÄ• nivattanatthaá¹
aÃ±Ã±ato hotÄ«â€™â€™ _ti vuttaá¹ƒ. tattha aÃ±Ã±aggahaá¹‡aá¹ƒ jÄ• tiyÄ• paá¹-iyogÄ«vi
aÃ±Ã±amattavisayaá¹ƒ \Be II 344/ ``jÄ• tiá¹ƒ vinÄ• â€™â€™ ti vacanato. tenassa nÄ• Ã±Ã±
sahakÄ• rÄ«kÄ• raá¹‡abhÅ«taá¹ƒ nivattitaá¹ƒ hoti. esa nayo ito paresupi. __ittha_nti idaá¹ƒ
pakÄ• renÄ• ti attho. __jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho_ti jÄ• tipaccayasam
attano paccayÄ• nurÅ«passa uddhaá¹ƒ uddhaá¹ƒ Ä• gatabhÄ• vo, anuppavattaá¹-á¹-hoti att
sambhÅ«taá¹-á¹-ho ca samudÄ• gataá¹-á¹-ho ca __sambhÅ«tasamudÄ• gataá¹-á¹-ho_. ``na
hoti, na ca jÄ• tiá¹ƒ vinÄ• aÃ±Ã±ato hotÄ«â€™â€™ ti hi jÄ• tipaccayasambhÅ«taá¹-á¹-ho v
samudÄ• gacchatÄ«_ti jÄ• tipaccayasamudÄ• gataá¹-á¹-ho, yÄ• yÄ• jÄ• ti yathÄ• yathÄ•
tadanurÅ«papÄ• tubhÄ• voti attho.

tattha ``na jÄ• tito jarÄ• maraá¹‡aá¹ƒ na hotÄ«â€™â€™ ti iminÄ• jarÄ• maraá¹‡assa jÄ• ti
avitathataá¹ƒ dasseti, ``na jÄ• tiá¹ƒ vinÄ• aÃ±Ã±ato jarÄ• maraá¹‡aá¹ƒ hotÄ«â€™â€™ ti im
``itthaÃ±ca jÄ• tito samudÄ• gacchatÄ«â€™â€™ ti iminÄ• tathataá¹ƒ. tena ca yathÄ• pacc
paccayuppannÄ• naá¹ƒ paccayabhÄ• ve, tathÄ• avitathÄ• anaÃ±Ã±athÄ• , evaá¹ƒ paccay

dasseti. esa nayo sesesupi. ``hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ ti et
hetuphalabhÄ• vo kathaá¹ƒ Ã±Ä• tabboti? ``atthapaá¹-isambhidÄ• â€™â€™ ti etassa samÄ
dassentena ``hetuphale Ã±Ä• á¹‡aâ€™â€™ nti vuttattÄ• . ``atthe paá¹-isambhidÄ• atthapa
ettha hi ``attheâ€™â€™ ti etassa atthaá¹ƒ dassentena ``hetuphaleâ€™â€™ ti vuttaá¹ƒ, ``pa
etassa atthaá¹ƒ dassentena ``Ã±Ä• á¹‡aâ€™â€™ nti, tasmÄ• hetuphalaatthasaddÄ• ekatt
cÄ• ti imamatthaá¹ƒ vadantena sÄ• dhito atthassa hetuphalabhÄ• vo.

__yenÄ• kÄ• renÄ• _ti yena pavattiÄ• kÄ• rena. sabhÄ• vadhammÄ• hi paccayavisesasid
visiá¹-á¹-hÄ• kÄ• rÄ• honti. tenÄ• ha ``sabbe dhammÄ• sabbÄ• kÄ• rena buddhassa bhag
Ä• pÄ• thamÄ• gacchantÄ«â€™â€™ ti (Nidd I 156; Nidd II mogharÄ• jamÄ• á¹‡avapucchÄ
yÄ• ya avatthÄ• ya avatthitÄ• . avatthÄ• visesavanto hi dhammÄ• tena tena avatthÄ• vises
atthakiccaá¹ƒ sÄ• dhetuá¹ƒ samatthÄ• honti. svÄ• yaá¹ƒ pavattiÄ• kÄ• ro, avatthÄ• viseso
anupacitakusalasambhÄ• rehi duravabodhato eva Ã±Ä• á¹‡ena alabbhaneyyapatiá¹-á¹-ho \
Ä• ha __ ``tassa ... pe ... gambhÄ«roâ€™â€™ _ti. __tassa_ Ä• kÄ• rassa, avatthÄ• ya ca. _
ettha hetuno dhammapariyÄ• yatÄ• vuttanayeneva veditabbÄ• .

__assÄ• _ti paá¹-iccasamuppÄ• dassa. __tena tena kÄ• raá¹‡enÄ• _ti tena tena veneyyÄ•
bujjhanÄ• nuguá¹‡atÄ• saá¹…khÄ• tena kÄ• raá¹‡ena. __tatthÄ• _ti tasmiá¹ƒ desanappakÄ
nayidha paccayuppÄ• dÄ• paccayuppannuppÄ• dasaá¹…khÄ• taá¹ƒ anulomaá¹ƒ, paccaya
paccayuppannanirodhasaá¹…khÄ• taÃ±ca paá¹-ilomamÄ• ha. Ä• dito pana antagamanama
Ä• digamanaá¹ƒ paá¹-ilomamÄ• ha. Ä• dito paá¹-á¹-hÄ• ya anulomadesanÄ• ya, antato paá
ca __tisandhicatusaá¹…khepaá¹ƒ_. ``ime cattÄ• ro Ä• hÄ• rÄ• kiá¹ƒnidÄ• nÄ• â€™â€™ tiÄ
vemajjhato paá¹-á¹-hÄ• ya paá¹-ilomadesanÄ• ya, ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajja
tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso, phassapaccayÄ• vedanÄ• â€™â€™ tiÄ• dikÄ• ya (MN I 20
SN a II 43-45; II 4.60; Kv 465, 467) anulomadesanÄ• ya ca __dvisandhitisaá¹…khepaá¹ƒ_.
bhikkhave, dhammesu assÄ• dÄ• nupassino viharato taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• p
ntiÄ• dÄ«su (SN a II 53, 57) __ekasandhidvisaá¹…khepaá¹ƒ_. katthaci ekaá¹…gopi ca paá¹
so ``tatra, bhikkhave, sutavÄ• ariyasÄ• vakoâ€™â€™ tiÄ• dinÄ• (SN a II 62) dassito eva.

avijjÄ• dÄ«naá¹ƒ sabhÄ• vo paá¹-ivijjhÄ«yatÄ«ti __paá¹-ivedho_. vuttaá¹ƒ hetaá¹ƒ __aá¹-á¹
``tesaá¹ƒ tesaá¹ƒ vÄ• tattha tattha vuttadhammÄ• naá¹ƒ paá¹-ivijjhitabbo salakkhaá¹‡asaá¹
aviparÄ«tasabhÄ• vo paá¹-ivedhoâ€™â€™ ti (Dhs-a nidÄ• nakathÄ•). jÄ• nanalakkhaá¹‡as
paá¹-ipakkhabhÅ«to avijjÄ• ya __aÃ±Ã±Ä• á¹‡aá¹-á¹-ho_. Ä• rammaá¹‡assa paccakkhakara
paá¹-ipakkhabhÅ«to __adassanaá¹-á¹-ho_. yena panesÄ• dukkhÄ• dÄ«naá¹ƒ yÄ• thÄ• vas
deti, chÄ• detvÄ• pariyonandhitvÄ• tiá¹-á¹-hati, so tassÄ• __saccÄ• sampaá¹-ivedhaá¹-á¹-
apuÃ±Ã±Ä• bhisaá¹…khÄ• rekadeso __sarÄ• go, _ aÃ±Ã±o __virÄ• go_. rÄ• gassa vÄ• ap
rÄ• gapavaá¸• á¸• hako apuÃ±Ã±Ä• bhisaá¹…khÄ• ro sabbopi __sarÄ• go, _ itaro \Be II 340
__virÄ• go_. ``dÄ«gharattaá¹ƒ hetaá¹ƒ, bhikkhave, assutavato puthujjanassa ajjhositaá¹ƒ m

parÄ• maá¹-á¹-haá¹ƒ `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti (SN a II 62) att
viÃ±Ã±Ä• á¹‡aá¹ƒ visesato vatthu vuttanti viÃ±Ã±Ä• á¹‡assa __suÃ±Ã±ataá¹-á¹-ho_ gambh
saá¹ƒsaratÄ«ti sabyÄ• pÄ• ratÄ• saá¹…kanti abhinivesabalavatÄ• ya
__abyÄ• pÄ• raá¹-á¹-haasaá¹…kantipaá¹-isandhipÄ• tubhÄ• vaá¹-á¹-hÄ• _ \Ne II 325/ ca ga
paá¹-isandhikkhaá¹‡e __ekuppÄ• do, _ pavattiyaá¹ƒ visuá¹ƒ visuá¹ƒ yathÄ• rahaá¹ƒ __ekup
rÅ«pena, rÅ«passa ca nÄ• mena asampayogato __vinibbhogo, _ nÄ• massa nÄ• mena, rÅ«
ekaccena __avinibbhogo_ yojetabbo. ekuppÄ• dekanirodhe hi avinibbhoge adhippete so rÅ«
ekakalÄ• pavuttino labbhati. atha vÄ• ekacatuvokÄ• rabhavesu nÄ• marÅ«pÄ• naá¹ƒ asah
aÃ±Ã±amaÃ±Ã±avinibbhogo, paÃ±cavokÄ• rabhave sahavattanato avinibbhogo ca veditabb

__adhipatiyaá¹-á¹-ho_ nÄ• ma idha indriyapaccayabhÄ• vo. ``lokopeso dvÄ• rÄ• pesÄ• kh
598-599) vuttÄ• __lokÄ• diatthÄ• _ cakkhÄ• dÄ«su paÃ±casu yojetabbÄ• . manÄ• yatanas
manosamphassÄ• dÄ«naá¹ƒ dvÄ• rakhettabhÄ• vato ca ete atthÄ• sambhavanti eva. Ä• pA
pakÄ• sanayogyatÄ• lakkhaá¹‡aá¹ƒ obhÄ• sanaá¹ƒ cakkhÄ• dÄ«naá¹ƒ __visayibhÄ• vo, _ n
__saá¹…ghaá¹-á¹-anaá¹-á¹-ho_ visesato cakkhusamphassÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ, itare
phusanaÃ±ca phassassa sabhÄ• vo, saá¹…ghaá¹-á¹-anaá¹ƒ raso, itare upaá¹-á¹-hÄ• nÄ• kA
__Ä• rammaá¹‡arasÄ• nubhavanaá¹-á¹-ho_ rasavasena vutto, __vedayitaá¹-á¹-ho_ lakkhaá
sukhadukkhamajjhattabhÄ• vÄ• yathÄ• kkamaá¹ƒ tissannaá¹ƒ vedanÄ• naá¹ƒ sabhÄ• vava
abhinivesassa balavatÄ• ya __nijjÄ«vaá¹-á¹-ho_ vedanÄ• ya gambhÄ«ro. nijjÄ«vÄ• ya vÄ•
nijjÄ«vavedayitaá¹ƒ, nijjÄ«vavedayitameva attho __nijjÄ«vavedayitaá¹-á¹-ho_. sappÄ«tikata
__abhinanditaá¹-á¹-ho, _ balavatarataá¹‡hÄ• ya gilitvÄ• pariniá¹-á¹-hÄ• panaá¹ƒ __ajjhosÄ•
sÄ• dhÄ• raá¹‡avasena veditabbo. __Ä• dÄ• naggahaá¹‡Ä• bhinivesaá¹-á¹-hÄ• _ catunnam
__parÄ• mÄ• saá¹-á¹-ho_ vutto diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«nameva, tathÄ• __duratikkamaá
``diá¹-á¹-hikantÄ• roâ€™â€™ ti (Dhs 392) hi vacanato diá¹-á¹-hÄ«naá¹ƒ duratikkamatÄ• , da
II 347/ vÄ• catunnampi __duratikkamaá¹-á¹-ho_ yojetabbo. duratikkamatÄ• yapi hi taá¹‡hÄ•
vutto. __yonigatiá¹-hitinivÄ• sesukhipana_nti samÄ• se bhummavacanassa alopo daá¹-á¹-ha
Ä• yÅ«hanÄ• bhisaá¹…kharaá¹‡apadÄ• naá¹ƒ samÄ• so hoti. jarÄ• maraá¹‡aá¹…gaá¹ƒ ma
maraá¹‡aá¹-á¹-hÄ• eva __khayÄ• dayo_ gambhÄ«rÄ• ti dassitÄ• . navanavÄ• naÃ±hi khay
khaá¹‡á¸• iccÄ• diparipakkappavatti jarÄ• ti, khayaá¹-á¹-ho vÄ• jarÄ• ya vuttoti daá¹-á¹-hab
hi khayoti vattuá¹ƒ yuttoti. __vipariá¹‡Ä• maá¹-á¹-ho_ dvinnampi. santativasena vÄ• jarÄ• y
sammutikhaá¹‡ikavasena maraá¹‡assa bhedavipariá¹‡Ä• matÄ• yojetabbÄ• .

<660> __atthanayÄ• _ti atthÄ• naá¹ƒ nayÄ• , avijjÄ• diatthehi ekattÄ• dÄ« sakena bhÄ• ve
II 326/ ekattÄ• dayo, tesaá¹ƒ nayÄ• ti vuttÄ• . nÄ«yantÄ«ti hi nayÄ• ti. atthÄ• eva vÄ• ekat
nÄ«yamÄ• nÄ• Ã±Ä• yamÄ• nÄ• __atthanayÄ• _ti vuttÄ• . nÄ«yanti etehÄ«ti vÄ• nayÄ• ,
``ekaâ€™â€™ ntiÄ• dinÄ• nÄ«yanti, tasmÄ• ekattÄ• dayo atthÄ• naá¹ƒ nayÄ• ti __atthana

__aá¹…kurÄ• dibhÄ• venÄ• _ti aá¹…kurapattanÄ• á¸·akhandhasÄ• khÄ• pallavapalÄ• sÄ•

ekajjhaá¹ƒ gahetvÄ• santÄ• nÄ• nupacchedena bÄ«jaá¹ƒ rukkhabhÄ• vaá¹ƒ pattaá¹ƒ rukkh
ekattena vuccatÄ«ti __santÄ• nÄ• nupacchedo_ yathÄ• ekattaá¹ƒ, evaá¹ƒ idhÄ• pi
avijjÄ• saá¹…khÄ• rÄ• dihetuhetusamuppannÄ• naá¹ƒ santÄ• nÄ• nupacchedo ekasantatip
__ ``hetuphalasambandhenÄ• â€™â€™ _ti etena santÄ• nÄ• nupacchedaá¹ƒ vibhÄ• veti. s
paramatthato bhede hetubhÄ• vena, phalabhÄ• vena ca tesaá¹ƒ sambandhabhÄ• voyevetth
yato yasmiá¹ƒ santÄ• ne kammaá¹ƒ nibbattaá¹ƒ, tattheva phaluppattÄ«ti katassa vinÄ• so, a
natthÄ«ti. __ekattaggahaá¹‡ato_ti hetuphalÄ• naá¹ƒ bhedaá¹ƒ anupadhÄ• retvÄ• hetuá¹ƒ,
katvÄ• ubhinnaá¹ƒ ekabhÄ• vassa abhedassa gahaá¹‡ena. ``tadeva viÃ±Ã±Ä• á¹‡aá¹ƒ sar
tiÄ• dinÄ• __sassatadiá¹-á¹-hiá¹ƒ upÄ• diyati_.

__lakkhaá¹‡avavatthÄ• na_nti sabhÄ• vavavatthÄ• naá¹ƒ hetuno, phalassa ca bhinnasabh
__bhinnasantÄ• nassevÄ• _ti sambandharahitassa nÄ• nattassa gahaá¹‡ato \Be II 348/ aÃ±
tasmÄ• ``sattantaro ucchinno, sattantaro uppannoâ€™â€™ ti gaá¹‡hanto __ucchedadiá¹-á

amhehi uppÄ• detabbanti Ä• netvÄ• sambandho. __byÄ• pÄ• rÄ• bhÄ• vo_ anabhisandhit
passanto_ti ``nirÄ«hÄ• nijjÄ«vÄ• dhammamattÄ• â€™â€™ ti passanto. sabhÄ• vo eva niy
``sasambhÄ• raggino uddhamukhatÄ• , sasambhÄ• ravÄ• yuno tiriyagamanaâ€™â€™ nti e
yathÄ• sakaá¹ƒ paccayuppannassa __hetubhÄ• vo_. ``kassaci kattuno abhÄ• vÄ• na kÄ• c
phalapabandhinÄ«â€™â€™ ti __akiriyadiá¹-á¹-hiá¹ƒ upÄ• diyati_.

``khÄ«rato dadhi, na udakato, tilato telaá¹ƒ, na vÄ• likatoâ€™â€™ ti sabbato sabbasambha
__ahetukadiá¹-á¹-hiá¹ƒ_ hetuanurÅ«pameva phalaá¹ƒ passanto __akiriyadiá¹-á¹-hiá¹ƒ pajah
yadi aÃ±Ã±asmÄ• aÃ±Ã±assa uppatti siyÄ• , vÄ• likato telassa, ucchuto khÄ«rassa \Ne II 3
siyÄ• , tasmÄ• na koci kassaci hetu atthÄ«ti __ahetukadiá¹-á¹-hiá¹ƒ, _ avijjamÄ• nepi hetun
tilagÄ• vÄ«sukkasoá¹‡itÄ• dÄ«hi telakhÄ«rasarÄ«rÄ• dÄ«ni pavattantÄ«ti __niyativÄ• daÃ±
viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ.

<661> kasmÄ• ? yasmÄ• idaÃ±hi bhavacakkaá¹ƒ apadÄ• letvÄ• saá¹ƒsÄ• rabhayamatÄ«
sambandho. __agÄ• dhaá¹ƒ_ appatiá¹-á¹-haá¹ƒ __duratiyÄ• naá¹ƒ_ duratikkamaá¹ƒ. __asa
asanimaá¹‡á¸• alamiva. taÃ±hi nimmathanameva, nÄ• nimmathanaá¹ƒ pavattati, evaá¹ƒ bh
ekantadukkhuppÄ• danatova __ ``niccanimmathanaâ€™â€™ _nti vuttaá¹ƒ.

Ã±Ä• á¹‡Ä• sinÄ• apadÄ• letvÄ• saá¹ƒsÄ• rabhayamatÄ«to natthÄ«ti etassa sÄ• dhakasu
cetaâ€™â€™ _ntiÄ• dimÄ• ha. tantÅ«naá¹ƒ Ä• kulakaá¹ƒ tantÄ• kulakaá¹ƒ, tantÄ• kulakam
__tantÄ• kulakajÄ• tÄ• , _ kilesakammavipÄ• kehi ativiya jaá¹-itÄ• ti attho. kuliyÄ• sakuá¹‡i
kulikaá¹ƒ, taá¹ƒ viya jÄ• tÄ• __kulikuá¹‡á¸• ikajÄ• tÄ• _. muÃ±cÄ• viya, pabbajÄ• viya ca
__muÃ±japabbajabhÅ«tÄ• _. tadubhayaá¹ƒ \Be II 349/ kira tiá¹‡aá¹ƒ Ä• kulaá¹ƒ jaá¹-itaá¹ƒ h
vaá¸• á¸• hiyÄ• abhÄ• vato __apÄ• yaá¹ƒ, _ dukkhagatibhÄ• vato __duggatiá¹ƒ, _ sukhasa

__vinipÄ• taÃ±ca, _ catubbidhaá¹ƒ apÄ• yaá¹ƒ ``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-Ä«â€™â€™
95 Ä• pasÄ• danÄ• vaá¹‡á¹‡anÄ• ; Spk II 2.60; Mp II 4.199; Vibh-a 226 saá¹…khÄ• rapada
Sn-a II 523; Ud-a 39; It-a 14, 58; Th-a I 67, 99; Paá¹-is-a II 1.117; Nidd II-a 6; Bv-a II 58) vut
__saá¹ƒsÄ• raÃ±ca nÄ• tivattati_. saá¹ƒsÄ• ro eva vÄ• sabbo idha vaá¸• á¸• hiapagamÄ• c
vutto kevalaá¹ƒ dukkhakkhandhabhÄ• vato.

paÃ±Ã±Ä• bhÅ«miniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti sattarasamapariccheda vaá¹‡á¹‡anÄ• .

18. diá¹-á¹-hivisuddhiniddesavaá¹‡á¹‡anÄ•

nÄ• marÅ«papariggahakathÄ• vaá¹‡á¹‡anÄ•

<662> yÄ• \Be II 350/ \Ne II 328/ visuddhiyo sampÄ• detabbÄ• ti sambandho. __imesu_ ya
khandhÄ• dÄ«su vipassanÄ• ya __bhÅ«mibhÅ«tesu dhammesu_. ganthassa uggaá¹‡hana
__uggaho, _ parito sabbathÄ• pi atthassa Ã±Ä• tumicchÄ• __paripucchÄ• , _ savanupapar
manasikÄ• ravidhi, tadubhayavasena yasmÄ• tatthapi Ã±Ä• á¹‡aá¹ƒ svÄ• sevitaá¹ƒ hoti, ta
``uggahaparipucchÄ• vasena Ã±Ä• á¹‡aparicayaá¹ƒ katvÄ• â€™â€™ _ti, khandhÄ• dÄ«su
uppÄ• detvÄ• ti attho. __vitthÄ• ritameva, _ tasmÄ• tattha vitthÄ• ritanayÄ• nusÄ• rena sÄ«
sampÄ• detabbÄ• ti adhippÄ• yo. upacÄ• rasamÄ• dhipi appanÄ• samÄ• dhi viya vipassan
cittavisuddhiyevÄ• ti Ä• ha __ ``saupacÄ• rÄ• â€™â€™ _ti. __veditabbÄ• _ti attano santÄ•
veditabbÄ• . evaÃ±hi tÄ• paccakkhato viditÄ• nÄ• ma honti, tasmÄ• veditabbÄ• sampÄ•
__veditabbÄ• _ti vÄ• samÄ• pattisukhÄ• dhigamavasena anubhavitabbÄ• ti attho. na hi kev
cittavisuddhiyaá¹ƒ patiá¹-á¹-hito nÄ• ma hoti, na ca tattha apatiá¹-á¹-hÄ• ya uparivisuddhiá¹ƒ
sakkÄ• ti.

__nÄ• marÅ«pÄ• naá¹ƒ yÄ• thÄ• vadassana_nti nÄ• massa, rÅ«passa ca vibhajja yathÄ• b
nÄ• maggahaá¹‡ena cettha vedanÄ• dÄ«naá¹ƒ catunnaá¹ƒ tebhÅ«makÄ• naá¹ƒ khandhÄ•
``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti ettha viya viÃ±Ã±Ä• á¹‡aá¹ƒ vinÄ• , n
rÅ«paÃ±cÄ• â€™â€™ ti (DN III 304, 352; Dhs dukamÄ• tikÄ• 109) ettha viya sanibbÄ• neh
saddhinti daá¹-á¹-habbaá¹ƒ.

<663> yÄ• ti pajjati etenÄ• ti yÄ• naá¹ƒ, samathova yÄ• naá¹ƒ samathayÄ• naá¹ƒ, taá¹ƒ eta
samathayÄ• niko. jhÄ• ne, jhÄ• nÅ«pacÄ• re vÄ• patiá¹-á¹-hÄ• ya vipassanaá¹ƒ anuyuÃ±ja
__samathayÄ• nikena_ \Ne II 329/. __ ``á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana
bhavaggadhammÄ• naá¹ƒ Ä• dikammikassa duppariggahatÄ• ya vuttaá¹ƒ. __lakkhaá¹‡aras
Ã±Ä• á¹‡ena paricchijja gahetabbÄ• , pariggahavidhi pana __khandhaniddese_ (Vism II 421

adhippÄ• yo. Ä• rammaá¹‡Ä• bhimukhanamanaá¹ƒ Ä• rammaá¹‡ena vinÄ• appavatti, tena
nÄ• makaraá¹‡aá¹-á¹-hena \Be II 351/ vÄ• . vedanÄ• dayo hi arÅ«padhammÄ• sabbadÄ• p
pathavÄ«Ä• dayo viya kesakumbhÄ• dinÄ• mantarÄ• nÄ• pajjanato attanÄ• va katanÄ• ma
``nÄ• maâ€™â€™ _nti vuccanti. atha vÄ• adhivacanasamphasso viya adhivacanaá¹ƒ nÄ•
anupacitasambhÄ• rÄ• naá¹ƒ gahaá¹‡aá¹ƒ na gacchantÄ«ti nÄ• mÄ• yattaggahaá¹‡atÄ• ya
_nti vuccanti, rÅ«paá¹ƒ pana vinÄ• pi nÄ• masavanaá¹ƒ attano ruppanasabhÄ• veneva gah
__vavatthÄ• petabba_nti asaá¹…karato á¹-hapetabbaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ, rÅ«pena ca
á¹-hapetabbanti attho.

nÄ• marÅ«papariggaho ca nÄ• ma yÄ• vadeva tassa paá¹-inissajjanatthanti tadanurÅ«pam
``yathÄ• nÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __ruppanato_ti ettha ruppanaá¹-á¹-ho ``sÄ«tÄ
visadisuppattÄ«â€™â€™ tiÄ• dinÄ• (Vism-mhá¹- II 432) __khandhaniddesavaá¹‡á¹‡anÄ• y
visuá¹ƒ nÄ• mapariggahaá¹ƒ, rÅ«papariggahaÃ±ca dassetvÄ• idÄ• ni ekajjhaá¹ƒ nÄ• marÅ
``tato namanalakkhaá¹‡aâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<664> iti arÅ«pamukhena vipassanÄ• bhinivesaá¹ƒ dassetvÄ• idÄ• ni rÅ«pamukhena taá¹
``suddhavipassanÄ• yÄ• niko panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha samathayÄ• nikassa s
vipassanÄ• bhiniveso, vipassanÄ• yÄ• nikassa pana samathaá¹ƒ anissÄ• yÄ• ti Ä• ha __ ``
_ti, samathabhÄ• vanÄ• ya amissitavipassanÄ• yÄ• navÄ• ti attho. __ayameva vÄ• samath
samathayÄ• niko eva vÄ• . tena samathayÄ• nikassÄ• pi rÅ«pamukhena vipassanÄ• bhiniv
arÅ«pamukhenevÄ• ti dasseti. __tesaá¹ƒ tesaá¹ƒ dhÄ• tupariggahamukhÄ• na_nti ``yaá¹ƒ t
pathavÄ«dhÄ• tÅ«â€™â€™ tiÄ• dinÄ• (Vism I 308) saá¹…khepamanasikÄ• rÄ• divasena v
dhÄ• tupariggahamukhesu. kammasamuá¹-á¹-hÄ• no nÄ• ma keso cammabbhantaragato. _
kammasamuá¹-á¹-hÄ• ne kese. kÄ• yappasÄ• dassa viya bhÄ• vassÄ• pi sakalasarÄ«rabyÄ
atthitÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. puna __tatthevÄ• _ti tasmiá¹ƒyeva kesasaÃ±Ã±ite rÅ«pa
__aparÄ• nipÄ«_ti pubbe vuttÄ• ni kammasamuá¹-á¹-hÄ• nÄ• ni vÄ«sati, imÄ• ni Ä• hÄ• ras
catuvÄ«sati \Ne II 330/ rÅ«pÄ• nÄ«ti sabbÄ• nipi __catucattÄ• lÄ«sa, _ taÃ±ca \Be II 352/ k
labbhamÄ• nasantatisÄ«sasÄ• maÃ±Ã±ena veditabbaá¹ƒ. __ ``catucattÄ• lÄ«sÄ• â€™â€™
aniyatattÄ• vuttaá¹ƒ. na hi sabbakÄ• laá¹ƒ utucittato rÅ«paá¹ƒ uppajjantaá¹ƒ sasaddameva
__eva_nti yathÄ• kese, evaá¹ƒ lomÄ• dÄ«su catusamuá¹-á¹-hÄ• nikesu. __catuvÄ«satikoá
dvattiá¹ƒsÄ• ya koá¹-á¹-hÄ• sesu vakkhamÄ• ne aá¹-á¹-ha koá¹-á¹-hÄ• se apanetvÄ• catuv
sedÄ• dÄ«naá¹ƒ Ä• tapÅ«patÄ• pÄ• dinÄ• , cittavikÄ• rena ca uppajjanato te __utucittasam

dvattiá¹ƒsakoá¹-á¹-hÄ• sagatesu rÅ«pesu pÄ• kaá¹-esu jÄ• tesu tadaÃ±Ã±Ä• nipi pÄ• kaá¹
dassetuá¹ƒ __ ``apareâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __apare dasa Ä• kÄ• rÄ• _ti tejovÄ
apare dasa Ä• kÄ• rÄ• . __kammaje_ti bhÅ«takathanaá¹ƒ, na visesanaá¹ƒ asitÄ• diparipÄ•
abhÄ• vato. __tathÄ• cittaje_ti ca ekantacittasamuá¹-á¹-hÄ• nattÄ• assÄ• sapassÄ• sÄ• na
acittajasantÄ• ne pavattÄ• naá¹ƒ utujabhÄ• vato. abbhantaraá¹-á¹-hÄ• eva hi te cittajÄ• , na

tattha __ ``cittajeâ€™â€™ _ti idaá¹ƒ visesanameva, ayaÃ±ca attho heá¹-á¹-hÄ• Ä• nÄ• pÄ•
__sesesÅ«_ti santappanÄ• divasena ceva uddhaá¹…gamÄ• divasena ca pavattesu tejovÄ•

cakkhudasakÄ• dÄ«su padhÄ• narÅ«paá¹ƒ cakkhÄ• dayoti tesu labbhamÄ• naá¹ƒ vatthudv
samudÄ• ye Ä• ropetvÄ• vuttaá¹ƒ __ ``vatthudvÄ• ravasena paÃ±ca cakkhudasakÄ• dayoâ
hadayavatthudasakaÃ±cÄ• ti yojetabbaá¹ƒ, ekayoganiddiá¹-á¹-hÄ• nampi ekadeso anuvatta
yathÄ• vuttagaá¹‡anÄ• yaá¹ƒ catunnavuticatusatÄ• dhikÄ• ni sahassarÅ«parÅ«pÄ• ni. koá¹
tadavayavakalÄ• pÄ• naÃ±ca bhede gayhamÄ• ne ativiya tato bahutaro rÅ«pabhedo hoti, s
Ä• dikammikassa duppariggahoti na gahetabbo.

kÄ• maá¹ƒ vatthuvasenÄ• pi arÅ«padhammÄ• pÄ• kaá¹-Ä• honti, dvÄ• ravasena pana pa
vuttaá¹ƒ __ ``dvÄ• ravasena arÅ«padhammÄ• pÄ• kaá¹-Ä• _ __hontÄ«â€™â€™ _ti \Be II 3
__ ``ekÄ• sÄ«ti lokiyacittÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ, lÄ• bhino eva pana mahaggatacittÄ•
__avisesenÄ• _ti sÄ• dhÄ• raá¹‡ato. phassÄ• dayo hi satta cetasikÄ• cakkhuviÃ±Ã±Ä• á¹‡
sabbacittuppÄ• dasÄ• dhÄ• raá¹‡Ä• . __sabbepi te_ti ekÄ• sÄ«ti lokiyacittÄ• ni, taá¹ƒsampa
331/ sabbepi te arÅ«padhamme. Ä• rammaá¹‡Ä• divibhÄ• gena pana cittuppÄ• dabhede ga
hoti, so pana idha nÄ• dhippeto.

<665> assa cakkhupasÄ• dassa nissayabhÅ«tÄ• pana catasso dhÄ• tuyoti sambandho. sa
cakkhupasÄ• dassa icceva sambandho. __tatthevÄ• _ti tasmiá¹ƒyeva sasambhÄ• racakkhu
__anupÄ• dinnarÅ«pÄ• nÄ«_ti pubbe vuttarÅ«pÄ• naá¹ƒ upÄ• dinnarÅ«pattÄ• vuttaá¹ƒ, ak
__sesÄ• nÄ«_ti paá¹-hamaá¹ƒ cakkhuno vuttattÄ• tato sesÄ• ni, tena pana saddhiá¹ƒ catup
cakkhudasakÄ• dÄ«su ekassapi aggahetabbato __ ``avasesÄ• ni tecattÄ• lÄ«sa rÅ«pÄ• nÄ
aniyatattÄ• taá¹ƒ aggahetvÄ• ``tecattÄ• lÄ«sa rÅ«pÄ• nÄ«â€™â€™ ti vatvÄ• puna utucitt
gahetvÄ• __ ``paÃ±cacattÄ• lÄ«sÄ• â€™â€™ _ti kecivÄ• do dassito.

__avasesarÅ«pÄ• nÄ«_ti ``dasa dhÄ• tuyoâ€™â€™ ti vutte dvÄ• dasa rÅ«padhamme á¹-h
nipphannarÅ«pÄ• ni. rÅ«parÅ«pÄ• neva hi idha pariggayhanti, na rÅ«papariccheda vikÄ• ra
cakkhusannissayarÅ«pÄ• rammaá¹‡abhÄ• vasÄ• maÃ±Ã±ena, cittabhÄ• vasÄ• maÃ±Ã±en
duvidhampi cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cittantveva vuttaá¹ƒ. __eva_nti iminÄ• ``cakkhuá¹ƒ ni
vuttaá¹ƒ, avuttaÃ±ca ``sotaá¹ƒ nissÄ• yÄ• â€™â€™ tiÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __manc
etthapi ``ekÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ ``ekÄ• manoviÃ±Ã±Ä• â
aá¸• á¸• hena ekÄ• dasa __aá¸• á¸• hekÄ• dasa, _ aá¸• á¸• haá¹ƒ vÄ• ekÄ• dasamaá¹ƒ etÄ
aá¸• á¸• haá¹-á¹-hamÄ• _ti etthÄ• pi eseva nayo.

<666> __cakkhudhÄ• tuyaá¹ƒ vuttanayenevÄ• _ti ``yaá¹ƒ loko setakaá¹‡hamaá¹‡á¸• alavic
II 665) vuttanayena.

<667> __idha bhikkhu imasmiá¹ƒ sarÄ«re_ti ajjhattaá¹ƒ vipassanÄ• bhinivesadassanavase
ekasseva bhÄ• vassa gahitattÄ• __ ``sattarasa_ \Be II 354/ __rÅ«pÄ• ni sammasanupagÄ•
sammasituá¹ƒ sakkuá¹‡eyyÄ• ni sammasanaá¹ƒ upagacchantÄ«ti __sammasanupagÄ• ni,
__Ä• kÄ• ra_-ggahaá¹‡ena viÃ±Ã±attidvayaá¹ƒ vuttaá¹ƒ, __vikÄ• ra_-ggahaá¹‡ena lahutÄ•
Ä• kÄ• sadhÄ• tÅ«ti vadanti. __Ä• kÄ• ra_-ggahaá¹‡ena pana viÃ±Ã±attidvayena saddhiá¹
hi rÅ«pÄ• naá¹ƒ uppajjanÄ• diÄ• kÄ• ramattanti. __antaraparicchedo_ti taá¹ƒtaá¹ƒkalÄ• pÄ•
asaá¹…karakÄ• raá¹‡atÄ• ya antarabhÅ«to paricchedo \Ne II 332/. yadi na sammasanupag
kathaá¹ƒ rÅ«pÄ• nÄ«ti Ä• ha __ ``apica khoâ€™â€™ _tiÄ• di.

<668> evaá¹ƒ dvÄ• cattÄ• lÄ«sÄ• ya koá¹-á¹-hÄ• sÄ• naá¹ƒ vasena vitthÄ• rato rÅ«paparig
vitthÄ• rato eva nÄ• mapariggahaá¹ƒ vibhÄ• vetvÄ• tato saá¹ƒkhittasaá¹ƒkhittatarasaá¹ƒkh
aá¹-á¹-hÄ• rasadhÄ• tuvasena, dvÄ• dasÄ• yatanavasena, paÃ±cakkhandhavasena ca rÅ«
atisaá¹ƒkhittanayenÄ• pi dassetuá¹ƒ __ ``yaá¹ƒ kiÃ±ci rÅ«paâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

yathÄ• ca dhÄ• tuÄ• divasena, evaá¹ƒ indriyasaccapaá¹-iccasamuppÄ• davasenapi rÅ«pÄ
kathaá¹ƒ? indriyavasena tÄ• va cakkhÄ• dÄ«ni paÃ±ca, itthipurisindriyÄ• ni cÄ• ti satta indri
manindriyaá¹ƒ, paÃ±ca vedanindriyÄ• ni, saddhÄ• dÄ«ni paÃ±ca cÄ• ti ekÄ• dasa nÄ• maá
rÅ«paÃ±ca, pacchimÄ• ni tÄ«á¹‡i idha anadhippetÄ• ni lokuttarattÄ• . dukkhasaccaá¹ƒ nÄ•
samudayasaccaá¹ƒ nÄ• maá¹ƒ, itarÄ• ni idha nÄ• dhippetÄ• ni lokuttarattÄ• . paccayÄ• kÄ•
nÄ• maá¹ƒ, catutthapaÃ±camÄ• ni nÄ• maÃ±ca rÅ«paÃ±ca, chaá¹-á¹-hasattamaaá¹-á¹-ham
nÄ• maÃ±ceva nÄ• marÅ«paÃ±ca, pacchimÄ• ni dve paccekaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±cÄ•
vuttanayÄ• nusÄ• rena indriyasaccapaccayÄ• kÄ• ravasenapi nÄ• marÅ«papariggaho kÄ•
nÄ• marÅ«papariggahassa vibhÄ• gena kathane payojanaá¹ƒ heá¹-á¹-hÄ• vuttameva.

<669> kÄ• maá¹ƒ vedanÄ• dÄ«su arÅ«padhammesu na uttaruttarÄ• viya purimapurimÄ•
saá¹…ghaá¹-á¹-anena vikÄ• raÄ• pajjanake rÅ«padhamme upÄ• dÄ• ya sabbepi te sukhum
arÅ«paá¹ƒ na upaá¹-á¹-hÄ• tÄ«â€™â€™ _ti. __sammasitabba_nti sammadeva lakkhaá¹‡Ä•
__manasikÄ• tabba_nti tathÄ• citte á¹-hapetabbaá¹ƒ. __pariggahetabba_nti paricchedakÄ•
paricchijja gahetabbaá¹ƒ. __vavatthapetabba_nti aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato vinicc
yogino \Be II 355/. __suvikkhÄ• lita_nti suvisodhitaá¹ƒ. Ä• dikammikassa hi kammaá¹-á¹-hÄ•
pariggaá¹‡hantassa yÄ• va dhammÄ• suparibyattaá¹ƒ na upatiá¹-á¹-hanti, tÄ• va te tappaá
abhibhÅ«tÄ• avisuddhÄ• nÄ• ma honti, asaá¹…karato upaá¹-á¹-hÄ• nÄ• bhÄ• vato aÃ±Ã±
pana sammasanÄ• dividhinÄ• taá¹ƒ vibhÅ«taá¹ƒ hoti, tadÄ• te suvikkhÄ• litÄ• , nijjaá¹-Ä•
__ ``yathÄ• yathÄ• hÄ«â€™â€™ _tiÄ• di. Ä• dikammikassa arÅ«padhammÄ• yebhuyyen
pavattanÄ• kÄ• rena \Ne II 333/ gahaá¹‡aá¹ƒ gacchantÄ«ti katvÄ• vuttaá¹ƒ __ ``tadÄ• ram
arÅ«padhammÄ• â€™â€™ _ti. teneva hi heá¹-á¹-hÄ• ``tassevaá¹ƒ pariggahitarÅ«passa dv
pÄ• kaá¹-Ä• hontÄ«â€™â€™ ti vuttaá¹ƒ, na vatthuvasenÄ• ti.

idÄ• ni rÅ«papariggaho arÅ«papariggahassa upÄ• yo, upatthambho cÄ• ti yathÄ• vuttamat
__ ``yathÄ• hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __mukhanimitta_nti mukhassa paá¹-ibimbaá¹ƒ.
upamÄ• saá¹ƒsandanaá¹ƒ --- cakkhumÄ• puriso viya yogÄ• vacaro, tassa cakkhu viya yogi
kammaá¹-á¹-hÄ• napariggÄ• hakaÃ±Ä• á¹‡aá¹ƒ, Ä• dÄ• saá¹ƒ viya rÅ«papariggaho, mukha
Ä• dÄ• sassa aparisuddhakÄ• lo viya rÅ«papariggahassa avikkhÄ• litakÄ• lo, tadÄ• mukha
viya rÅ«papariggahassa avisuddhatÄ• ya arÅ«padhammÄ• naá¹ƒ anupaá¹-á¹-hÄ• naá¹ƒ, Ä
parimajjanaá¹ƒ viya rÅ«papariggahassa punappunaá¹ƒ visodhanaá¹ƒ, suparimajjite Ä• dÄ•
mukhanimittassa paÃ±Ã±Ä• yanaá¹ƒ viya suvikkhÄ• lite nijjaá¹-e rÅ«papariggahe arÅ«padh
upaá¹-á¹-hÄ• nanti. iminÄ• nayena __telatthikopamÄ• _dÄ«supi yathÄ• rahaá¹ƒ upamÄ• sa
__tilapiá¹-á¹-ha_nti tilacuá¹‡á¹‡aá¹ƒ. __katakaá¹-á¹-hi_nti katakabÄ«jaá¹ƒ. __kalalakaddama
tanukaddamaá¹ƒ.

__tappaccanÄ«kakilesÄ• _ti tassa arÅ«padhammapariggÄ• hakaÃ±Ä• á¹‡assa vibandhabh
sammohÄ• dikilesÄ• . __ucchu_Ä• diupamÄ• su idaá¹ƒ mukhamattassa dassanaá¹ƒ --- yath
ucchÅ«ni ucchuyante pakkhipitvÄ• ekavÄ• raá¹ƒ dvivÄ• raá¹ƒ yantakkamanamattena ucchu
ucchÅ«ni chaá¸• á¸• etvÄ• gacchati, yathÄ• vÄ• core gahetvÄ• tehi katakammaá¹ƒ jÄ• ni
dvattippahÄ• ramattena tesu tamatthaá¹ƒ akathentesu na te muÃ±cati, yathÄ• vÄ• pana g
dametukÄ• mo dhure taá¹ƒ yojetvÄ• ekavÄ• raá¹ƒ dvivÄ• raá¹ƒ tasmiá¹ƒ pathena agacchan
II 356/ ca dadhiá¹ƒ manthetvÄ• navanÄ«taá¹ƒ gahetukÄ• mo dadhikalasiyaá¹ƒ manthaá¹ƒ
dvikkhattuá¹ƒ vÄ• manthassa bhamanamattena navanÄ«te anuppajjante na dadhiá¹ƒ chaá
macche pacitvÄ• khÄ• ditukÄ• mo ekavÄ• raá¹ƒ dvivÄ• raá¹ƒ aggidÄ• namattena macches
chaá¸• á¸• eti. ``atha kho naá¹ƒ punappunaá¹ƒ parimajjatÄ«â€™â€™ ti ettha vuttanayÄ• nu
ucchuyante punappunaá¹ƒ uppÄ«á¸·etÄ«â€™â€™ tiÄ• dinÄ• sabbattha upamattho yojetab

arÅ«padhammÄ• naá¹ƒ upaá¹-á¹-hÄ• nÄ• kÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<670> Ä• kirÄ«yanti \Ne II 334/ abhimukhÄ• honti etehÄ«ti Ä• kÄ• rÄ• , arÅ«padhammÄ•
mukhabhÅ«tÄ• phusanÄ• nubhavanavijÄ• nanappakÄ• rÄ• ti Ä• ha __ ``arÅ«padhammÄ•
upaá¹-á¹-hahantÄ«â€™â€™ _tiÄ• di. Ä• rammaá¹‡e pavattamÄ• nesu cittacetasikesu asati
phusanalakkhaá¹‡o phasso, tattha sabbapaá¹-hamaá¹ƒ abhinipatanto viya hotÄ«ti vuttaá¹ƒ
``paá¹-hamÄ• bhinipÄ• to phassoâ€™â€™ _ti. tenassa phusanÄ• kÄ• rena supÄ• kaá¹-abh
dasseti. phasse pana upaá¹-á¹-hite yasmiá¹ƒ Ä• rammaá¹‡e so phasso, tassa anubhavanal
saÃ±jÄ• nanalakkhaá¹‡Ä• saÃ±Ã±Ä• , Ä• yÅ«hanalakkhaá¹‡Ä• cetanÄ• , paá¹-ivijÄ• nana
imepi pÄ• kaá¹-Ä• hontÄ«ti Ä• ha __ ``taá¹ƒsampayuttÄ• vedanÄ• â€™â€™ _tiÄ• di. evaá
catudhÄ• tuvavatthÄ• navasena phassamukhena arÅ«papariggahaá¹ƒ dassetvÄ• idÄ• ni vi
catudhÄ• tuvavatthÄ• navasena taá¹ƒ dassetuá¹ƒ __ ``tathÄ• keseâ€™â€™ _tiÄ• di vuttaá
pathavÄ«dhÄ• tÅ«_ti kesasaá¹…khÄ• te pathavÄ«koá¹-á¹-hÄ• se pathavÄ«dhÄ• tu. lakkhaá
dhÄ• tuvavatthÄ• nadassanametaá¹ƒ.

punapi dvinnaá¹ƒ dhÄ• tuvavatthÄ• nÄ• naá¹ƒ vasena vedanÄ• mukhena arÅ«papariggaha
``ekassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tassa rasÄ• nubhavanakavedanÄ• _ti thaddh
phoá¹-á¹-habbasabhÄ• vassa anubhavanavasena pavattavedanÄ• .

__aparassÄ• _ti etthÄ• pi vuttanayeneva sambandho veditabbo. tattha __Ä• rammaá¹‡apa
thaddhatÄ• saá¹…khÄ• taphoá¹-á¹-habbÄ• rammaá¹‡apaá¹-ivijÄ• nanaá¹ƒ. kÄ• yadvÄ• rÄ•
manodvÄ• rikajavanaviÃ±Ã±Ä• á¹‡amÄ• ha. taÃ±hi ``pathavÄ«dhÄ• tu \Be II 357/ kakkhaá¸
paá¹-ivijÄ• nÄ• ti, itaraá¹ƒ pana kakkhaá¸·alakkhaá¹‡apaá¹-ivijÄ• nanamattamevÄ• ti.

__eteneva upÄ• yenÄ• _ti yvÄ• yaá¹ƒ salakkhaá¹‡asaá¹…khepato, salakkhaá¹‡avibhattito c
rÅ«papariggahaá¹ƒ dassetvÄ• tattha á¹-hitassa phassÄ• dimukhena arÅ«papariggaá¹‡hanu
upÄ• yena. __kammasamuá¹-á¹-hÄ• nakese_ti catusamuá¹-á¹-hÄ• nakesato niddhÄ• rite ka
__kakkhaá¸·alakkhaá¹‡Ä• tiÄ• dinÄ• nayenÄ• _ti __Ä• di_-saddena na kevalaá¹ƒ ``paggha
Ä• podhÄ• tÅ«â€™â€™ tiÄ• dinÄ• lakkhaá¹‡avisesena saddhiá¹ƒ dhÄ• tvantarÄ• niyeva, a
ekasamuá¹-á¹-hÄ• nÄ• dibhedÄ• ni koá¹-á¹-hÄ• santarÄ• nipÄ«ti \Ne II 335/ daá¹-á¹-habbaá
``dvÄ• cattÄ• lÄ«sÄ• ya dhÄ• tukoá¹-á¹-hÄ• sesÅ«â€™â€™ _ti. __sabbaá¹ƒ nayabhedaá¹ƒ
dvÄ• cattÄ• lÄ«sÄ• ya dhÄ• tukoá¹-á¹-hÄ• sesu pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä•
nÄ• nÄ• vidho rÅ«papariggahanayo vutto, taá¹ƒ sabbaá¹ƒ nayabhedaá¹ƒ nayavisesaá¹ƒ an
cakkhudhÄ• tuÄ• dÄ«su rÅ«papariggahamukhesu arÅ«papariggahadassanavasena yojanÄ
tatridaá¹ƒ yojanÄ• mukhamattadassanaá¹ƒ --- ekassa tÄ• va ``cakkhudhÄ• tu
rÅ«pÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡Ä• ,
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡Ä• vÄ•
dhÄ• tuyo pariggaá¹‡hantassa ``paá¹-hamÄ• bhinipÄ• to phasso, taá¹ƒsampayuttÄ• vedan
yojetabbaá¹ƒ. tathÄ• ``yathÄ• vuttalakkhaá¹‡Ä• ya cakkhudhÄ• tuyÄ• rasÄ• nubhavanaka
tiÄ• di yojetabbaá¹ƒ. tathÄ• ``yathÄ• vuttalakkhaá¹‡Ä• cakkhudhÄ• tÅ«â€™â€™ ti, ``Ä• ra
viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ tiÄ• dinÄ• sabbaá¹ƒ yojetabbaá¹ƒ. Ä•
rÅ«papariggahamukhesupi eseva nayo.

<671> yathÄ• nÄ• ma heá¹-á¹-himajhÄ• naá¹ƒ subhÄ• vitaá¹ƒ vasÄ«bhÄ• vaá¹ƒ pÄ• pitam
padaá¹-á¹-hÄ• naá¹ƒ hoti, na paá¹-iladdhamattaá¹ƒ, evaá¹ƒ rÅ«papariggaho suvisuddho nijj
arÅ«papariggahassa pÄ• dakaá¹ƒ padaá¹-á¹-hÄ• naá¹ƒ hoti, na avisuddho, tasmÄ• rÅ«pÄ•
anupaá¹-á¹-hite so avisuddho eva nÄ• ma hoti, pageva bahÅ«su anupaá¹-á¹-hitesÅ«ti dasse
hÄ«â€™â€™ _tiÄ• di. __pabbateyyÄ• gÄ• vÄ« viya_ bÄ• lÄ• abyattÄ• akhettaÃ±Ã±Å«.

__khaggenÄ• _ti \Be II 358/ khaggaggena. __samugga_nti maÃ±jÅ«sÄ• sadisaá¹ƒ mahÄ•
apariggahitakammaá¹-á¹-hÄ• nassa avibhattaá¹ƒ viya upaá¹-á¹-hahantampi nÄ• marÅ«paá¹
tassa ca vibhÄ• go kammaá¹-á¹-hÄ• napariggahesu pÄ• kaá¹-o hotÄ«ti ca dassanatthaá¹ƒ s

yamakatÄ• lakandaphÄ• lanaÃ±ca nidassanabhÄ• vena vuttaá¹ƒ. yamakatÄ• lakandaÃ±hi l
viya upaá¹-á¹-hÄ• ti, evaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• ti. __sabbepi tebhÅ«make dhamme nÄ
vavatthapetÄ«_ti ettha kiÃ±cÄ• pi sabba-saddo anavasesapariyÄ• dÄ• yako, nÄ• marÅ«pab
aÃ±Ã±amaÃ±Ã±avidhuroti na tadubhayaá¹ƒ samudÄ• yavasena parisamÄ• payetabbaá¹ƒ, t
namanalakkhaá¹‡aá¹ƒ, taá¹ƒ nÄ• maá¹ƒ. yaá¹ƒ ruppanalakkhaá¹‡aá¹ƒ, taá¹ƒ rÅ«paâ€™â€™
vavatthapetÄ«ti attho. evaá¹ƒ vavatthapentoyeva ca tadubhayavinimuttassa tebhÅ«makadh
abhÄ• vato ``sabbepi tebhÅ«makadhamme nÄ• maÃ±ca rÅ«paÃ±cÄ• ti dvedhÄ• vavatthap
``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™ ti eteneva \Ne II 336/ tassa duvidhabhÄ• ve siddhe ``d
ti idaá¹ƒ nÄ• marÅ«pavinimuttassa aÃ±Ã±assa abhÄ• vadassanatthaá¹ƒ. tenevÄ• ha __ ``n
_ntiÄ• di. ``sabbepi tebhÅ«make dhammeâ€™â€™ ti pana sabbaggahaá¹‡aÃ±cettha samm
anavasesetabbatÄ• ya vuttaá¹ƒ. taÃ±hi anavasesato pariÃ±Ã±eyyaá¹ƒ ekaá¹ƒsato virajjitab
virÄ• jayaá¹ƒ pamocetabbaá¹ƒ. tenÄ• ha bhagavÄ• ---

``sabbaá¹ƒ, bhikkhave, anabhijÄ• naá¹ƒ aparijÄ• naá¹ƒ tattha cittaá¹ƒ avirÄ• jayaá¹ƒ appaja
dukkhakkhayÄ• ya. sabbaÃ±ca kho, bhikkhave, abhijÄ• naá¹ƒ parijÄ• naá¹ƒ tattha cittaá¹ƒ v
bhabbo dukkhakkhayÄ• yÄ• â€™â€™ ti (SN b IV 26-27).

yadi tebhÅ«makaá¹ƒ dhammajÄ• taá¹ƒ anavasesato gahitaá¹ƒ ``nÄ• marÅ«paâ€™â€™ nti
padatthabhÄ• vena parikappitaá¹ƒ, seyyathidaá¹ƒ --- pakatiÄ• di drabyÄ• di jÄ«vÄ• di kÄ• y
paá¹-ipajjitabbanti? ummattakavipallÄ• sasadise asammÄ• sambuddhapavedite kÄ• tattha
aÃ±Ã±atra ajjhupekkhanato. atha vÄ• tepi nÄ• marÅ«pantogadhabhÄ• vÄ• bhÄ• vavasena
kathaá¹ƒ? pakati, mahÄ• , ahaá¹ƒkÄ• ro, tammattÄ• ni, indriyÄ• ni, bhÅ«tÄ• ni, purisoti ete p
samabhÄ• vena pavattamÄ• nÄ• naá¹ƒ sattarajatamasaá¹…khÄ• tÄ• naá¹ƒ sukhadukkham
padhÄ• na_nti ca vuccati. sattamattasampavedanÄ«yo __mahÄ• , _ buddhÄ«ti keci. sattara
abhimÄ• no __ahaá¹ƒkÄ• ro, _ asmimattÄ• ti keci. saddaphassarÅ«parasagandhÄ• __tam
aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hÄ• naá¹ƒ pathavÄ«Ä• dÄ«naá¹ƒ ekuttaratÄ• dassanato ekuttarÄ
vijjhavÄ• siekalakkhaá¹‡ehi tammattehi ekalakkhaá¹‡Ä• visesÄ• sajiyanti, sukhumabhÄ• v
sampavesanato ekuttaratÄ• ti keci. sotÄ• dÄ«ni paÃ±ca savanÄ• divuttikÄ• ni __buddhindri
vacanÄ• dÄ• navicaraá¹‡ussaggÄ• nandakiccÄ• ni vÄ• cÄ• dÄ«ni paÃ±ca __kammindriyÄ•
itaraá¹ƒ bÄ• hirakaraá¹‡aá¹ƒ. gandhÄ• dÄ«hi Ä• raddhÄ• ni pathavÄ«udakaaggivÄ• yuÄ• k
cetanÄ• sabhÄ• vo __puriso_ti evaá¹ƒ pakatiÄ• dÄ«ni sarÅ«pato veditabbÄ• ni.

tattha hi __pakati_ tÄ• va sukhadukkhamohamattatÄ• ya nÄ• maá¹ƒ, samavisamabhÄ• vÄ•
saá¹…khatÄ• ca Ä• pannÄ• . __mahÄ• _pi ``tasmÄ• aliá¹…gato liá¹…gavisesÄ• matto ma
vacanato, buddhibhÄ• vÄ• nujÄ• nanato ca nÄ• maá¹ƒ, aniccaá¹ƒ, saá¹…khatameva ca Ä•
mahato cha visesÄ• sajiyantÄ«â€™â€™ ti sakkate vacanato ``asmÄ«â€™â€™ ti gahaá¹‡a
__ahaá¹ƒkÄ• ro_ abhimÄ• noti katvÄ• nÄ• maá¹ƒ, tato eva aniccasaá¹…khatabhÄ• vÄ• pa
__tammattapaÃ±cakaá¹ƒ_ gandharasarÅ«paphassasaddabhÄ• vÄ• nujÄ• nanato rÅ«paá¹ƒ

micchÄ• bhinivesamattaá¹ƒ. te hi soá¸·asa visesÄ• paÃ±ca bhÅ«tÄ• ni, ekÄ• dasindriyÄ• n
bhÅ«tavisesÄ• nÄ«ti gandhÄ• ditammattehi tannissayÄ• ni pathavÄ«Ä• potejovÄ• yoÄ• kÄ•
icchitÄ• ni. ``tabbisesÄ• ca nÄ• nÄ• jÄ• tikÄ• ahaá¹ƒkÄ• rato ca indriyÄ• nÄ«â€™â€™ ti v
sotakÄ• yacakkhujivhÄ• ghÄ• navÄ• cÄ• pÄ• á¹‡ipÄ• dapÄ• yÅ«patthÄ• ni ceva mano cÄ•

tattha __mano_ nÄ• maá¹ƒ, itarÄ• ni sabbÄ• ni rÅ«paá¹ƒ. __vÄ• cÄ• _ti cettha atthÄ• vajot
gahaá¹‡aá¹ƒ. imesaá¹ƒ pana dhammino dhammassa anaÃ±Ã±atthassa icchitattÄ• siddhÄ•
pariá¹‡Ä• mapakkhe, abhibyattipakkhepi yadi tabbisayaÃ±Ä• á¹‡uppÄ• dena abhibyaÃ±jana
atha tato pubbepi Ã±Ä• á¹‡aá¹ƒ attheva. akkhabyattivÄ• do pana siyÄ• ti idamettha disÄ• m
drabyaguá¹‡akammasÄ• maÃ±Ã±avisesasamavÄ• yÄ• __drabyÄ• dikÄ• _. tattha pathavÄ•
Ä• kÄ• so kÄ• lo disÄ• attÄ• manoti nava __drabyÄ• ni_. sadda rÅ«pa rasa gandha phass
puthÅ«tva saá¹ƒyoga viyoga paratvÄ• paratva buddhi sukha dukkha icchÄ• dosa payatta g
vegÄ• saá¹…khÄ• rÄ• diá¹-á¹-hÄ• ceti evamete tevÄ«sati __guá¹‡Ä• _. ukkhepanaá¹ƒ ava
pasÄ• raá¹‡aá¹ƒ gamanamiti paÃ±ca __kammÄ• ni_. aÃ±Ã±amaÃ±Ã±avisiá¹-á¹-hesu avisiá
hoti. saá¹ƒ-iti yato drabyaguá¹‡akammesu sÄ• atthi evÄ• ti etaá¹ƒ __mahÄ• sÄ• maÃ±Ã±a
anuvattibyÄ• vuttibuddhinimittaá¹ƒ drabyatvÄ• di, taá¹ƒ yathÄ• drabyatva guá¹‡atva kamma
__sÄ• maÃ±Ã±aviseso_. iha tantesu paá¹-o, kapÄ• lesu ghaá¹-oti iheti yato hetuhetuphalÄ•
samavÄ• yoti vutto, __samavÄ• yo_ti evamete __drabyÄ• dikÄ• _.

tattha pathavÄ« Ä• pa teja vÄ• yÅ« bhÅ«tarÅ«paá¹ƒ, Ä• kÄ• saá¹ƒ tesaá¹ƒ abhÄ• vamattaá
candasÅ«riyÄ• diparivattanaá¹ƒ, dhammappavattiÃ±ca upÄ• dÄ• ya paÃ±Ã±attimattaá¹ƒ __
attÄ• _ ca. __mano_ nÄ• maá¹ƒ. __saddarÅ«parasagandhÄ• _ rÅ«pameva. tathÄ• __phas
__saá¹…khÄ• _ ekÄ• dikÄ• taá¹ƒ taá¹ƒ upÄ• dÄ• ya paÃ±Ã±attimattaá¹ƒ. tathÄ• avayavas
saá¹‡á¹-hÄ• navisesavasena vÄ• mahantaá¹ƒ dÄ«ghaá¹ƒ, tabbipariyÄ• yato aá¹‡u rassant
__puthutva_nti. bhinnadesajÄ• naá¹ƒ sahabhÄ• ve __saá¹ƒyogo_ti. tadapÄ• ye __viyogo_ti
samÄ• nadisÄ• desagatÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ mahadabbantarÄ• naá¹ƒ vasena paramapa
paÃ±Ã±attimattaá¹ƒ. __buddhisukhadukkhaicchÄ• dosapayattÄ• _ nÄ• mameva. __gurutva
rÅ«padhammÄ• naá¹ƒ pavattivisesato gahetabbÄ• kÄ• rÄ• . itaro __saá¹…khÄ• ro_ Ã±Ä• á
__adiá¹-á¹-ho_pi dhammÄ• dhammabhÄ• vato nÄ• mameva. __ukkhepanaá¹ƒ avakkhepan
gamana_nti rÅ«padhammÄ• naá¹ƒ pavattimattaá¹ƒ. sadisÄ• sadisatÄ• yaá¹ƒ sÄ• maÃ±Ã±a
samavÄ• yasamaÃ±Ã±Ä• ti drabyÄ• dÄ«nampi nÄ• marÅ«pantogadhatÄ• daá¹-á¹-habbÄ•

jÄ«vÄ• jÄ«vabandha puÃ±Ã±a pÄ• pÄ• sava saá¹ƒvaranijjaravimokkhÄ• __jÄ«vÄ• dikÄ• _
puggaladhammÄ• dhammÄ• kÄ• sakÄ• lesu __ajÄ«vasaÃ±Ã±Ä• _. tesu
saddaphassarÅ«parasagandhasaá¹‡á¹-hÄ• nabandhabhedasukhumaparaaparÄ• ghÄ• tapp
puggalalakkhaá¹‡anti __puggalo_ rÅ«paá¹ƒ rÅ«padhammÄ• naá¹ƒ pavattiÄ• kÄ• ramattato
jÄ«vapuggalÄ• naá¹ƒ gatiá¹-á¹-hitimattatÄ• ya tadavisiá¹-á¹-hÄ• \Be II 361/. __Ä• kÄ• sakÄ
paÃ±Ã±attimattaá¹ƒ. __bandho_ ``kammapuggalantarasaá¹ƒyogoâ€™â€™ ti vacanato tehi

nÄ• manti pÄ• kaá¹-ameva. ``kammapuggalÄ• namÄ• savoâ€™â€™ ti vacanato puÃ±Ã±Ä•
tato avisiá¹-á¹-ho __Ä• savo_. ``Ä• savanirodho saá¹ƒvaroâ€™â€™ ti vacanato paá¹-ipakkh
puÃ±Ã±Ä• puÃ±Ã±anirodho __saá¹ƒvaro_. ``kammaphalappavattiyÄ• pakatiyÄ• appavatti
vipÄ• kanirodhanimittaá¹ƒ __nijjaro. mokkho_pi ``sabbakammavimokkhoâ€™â€™ ti vacana
tattha __kammapuggalÄ• naá¹ƒ_ saddÄ• dilakkhaá¹‡atÄ• ya rÅ«pamattatÄ• puÃ±Ã±Ä• pu
__jÄ«vo_ ca arÅ«pamattamevÄ• ti ayaá¹ƒ drabyamokkho. bhÄ• vamokkho pana jÄ«vassa r
rÄ• gÄ• dayo nÄ• mamevÄ• ti jÄ«vÄ• dayopi nÄ• marÅ«pantogadhÄ• eva.

kÄ• yappavattigatijÄ• tibandhÄ• pavaggÄ• __kÄ• yÄ• dikÄ• _. tattha pathavÄ«Ä• patejavÄ
__kÄ• yasamaÃ±Ã±Ä• _. tadavisiá¹-á¹-hÄ• pavattigatijÄ• tibandhÄ• pavaggÄ• , ``bhÄ• voti
anatthantaraâ€™â€™ nti vacanato kÄ• yato aÃ±Ã±aá¹ƒ kiÃ±ci natthi. ``pavattisaÃ±Ã±Ä•
kiriyÄ• saá¹ƒyogavibhÄ• gesÅ«â€™â€™ ti vacanato gatiÄ• dippakÄ• rena pavattÄ• pathav
upacÄ• ro. ``tasmiá¹ƒ anatthantaraâ€™â€™ nti vacanato kÄ• yato anaÃ±Ã±Ä•
suramanujapetatiracchÄ• nanarakÅ«papattiyo __gatiyo_. tÄ• su purimÄ• purimÄ• visiá¹-á¹-
nicchayopi pavattimattanti tato anaÃ±Ã±Ä• kaá¹‡hanÄ«larattapÄ«tasukkaatisukkasaá¹…kh
uttaruttaravisiá¹-á¹-hÄ• aÃ±Ã±Ä• á¹‡amoharÄ• gadosatatvÄ• sandassanappÄ• yÄ• __suk
avagÄ• hitatvÄ• cÄ• ti __sukkajÄ• ti_ \Ne II 339/. ``dosesu bandhasamaÃ±Ã±Ä• â€™â€™
aÃ±Ã±Ä• á¹‡Ä• dilakkhaá¹‡assa __bandhassa_ jÄ«vato anaÃ±Ã±atÄ• . aÃ±Ã±Ä• á¹‡Ä• dic
__kÄ• yÄ• dayopi_ nÄ• marÅ«pamattameva.

yopi tattha tattha ``puriso attÄ• jÄ«voâ€™â€™ tiÄ• dipariyÄ• yehi vutto attapadattho, sopi
nÄ• marÅ«pamattaá¹ƒ upÄ• dÄ• ya paÃ±Ã±atto, nÄ• marÅ«pamattameva vÄ• . tena vuttaá
nÄ• marÅ«pantogadhabhÄ• vÄ• bhÄ• vavasena nicchitÄ• evÄ• â€™â€™ ti.

sambahulasuttantasaá¹ƒsandanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<672> __so_ti \Be II 362/ so vipassanÄ• kammiko yogÄ• vacaro. __eva_nti vuttappakÄ• ra
__yÄ• thÄ• vasarasato_ti yathÄ• bhÅ«tasabhÄ• vato. nÄ• marÅ«paá¹ƒ vavatthapetvÄ• eta
vavatthapetÄ«ti sambandho. __lokasamaÃ±Ã±Ä• yapi pahÄ• natthÄ• ya, _ pageva ``satto j
pavattanakamicchÄ• bhinivesassÄ• ti adhippÄ• yo. nÄ• marÅ«pamattatÄ• ya avinicchatattÄ
ca akatattÄ• abhinivesena vinÄ• samÅ«hekattaggahaá¹‡avasena ``sattoâ€™â€™ ti pavat
tassa vikkhambhanÄ• __asammohabhÅ«mi. sambahulasuttantavasenÄ• _ti ``yathÄ• pÄ«â
vuttÄ• naá¹ƒ, avuttÄ• naÃ±ca ``rÅ«paÃ±ca hidaá¹ƒ, mahÄ• li, attÄ• abhavissa, nayidaá¹ƒ r
saá¹ƒvatteyyÄ• â€™â€™ ti (SN b III 59; Vin I 20) evamÄ• dinÄ• sambahulÄ• naá¹ƒ suttant
``nÄ• marÅ«pamattamevÄ• â€™â€™ tiÄ• dinÄ• vuttamevatthaá¹ƒ sandhÄ• yÄ• ha __ ``eta

__aá¹…gasambhÄ• rÄ• _ti aá¹…gasambhÄ• rahetu. tannimittaá¹ƒ taá¹ƒ amuÃ±citvÄ• sati
_ti vohÄ• ro.

__agÄ• rantvevÄ• _ti yathÄ• kaá¹-á¹-hÄ• dÄ«ni paá¹-icca upÄ• dÄ• ya tesaá¹ƒ nÄ• maá¹ƒ
saá¹…khaá¹ƒ samaÃ±Ã±aá¹ƒ gacchati, evaá¹ƒ aá¹-á¹-hiÄ• dÄ«ni paá¹-icca upÄ• dÄ• ya tes
rÅ«paá¹ƒ sarÄ«ramicceva saá¹…khaá¹ƒ gacchatÄ«ti yojanÄ• .

__dukkhameva sambhotÄ«_ti dukkhadukkhatÄ• dibhedaá¹ƒ tividhaá¹ƒ dukkhameva sambh
uppajjati, tadeva dukkhaá¹ƒ khaá¹‡aá¹-á¹-hitipabandhaá¹-á¹-hitivasena tiá¹-á¹-hati ceva
khaá¹‡anirodhaÄ• yukkhayanirodhÄ• divasena \Ne II 340/ nirujjhati cÄ• ti attho. idÄ• ni dukk
nivattitamatthaá¹ƒ dassetuá¹ƒ __ ``nÄ• Ã±Ã±atrÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tassattho --- y
á¹-hapetvÄ• tato aÃ±Ã±aá¹ƒ kiÃ±ci dhammajÄ• taá¹ƒ na sambhavati, yo ``sattoâ€™â€™ ti
vucceyya, sabbena sabbaá¹ƒ abhÄ• vÄ• kuto tassa nirodhoti.

upamÄ• hinÄ• marÅ«pavibhÄ• vanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<673> __ekenÄ• kÄ• rena saá¹‡á¹-hitesÅ«_ti yena pakÄ• rena akkhÄ• dÄ«su sanniviá¹-á¹-
ekena Ä• kÄ• rena samavaá¹-á¹-hitesu ekajjhaá¹ƒ rÄ• sikatesu \Be II 363/. __evameva_nti s
avayavasamudÄ• ye santÄ• navasena pavattamÄ• ne yathÄ• ``ratho gehaá¹ƒ muá¹-á¹-hi v
rukkhoâ€™â€™ ti vohÄ• ramattaá¹ƒ, paramatthato pana rathÄ• di nÄ• ma kiÃ±ci natthi, eva
__upÄ• dÄ• nakkhandhesÅ«_ti upÄ• dÄ• nakkhandhasaÃ±Ã±itesu rÅ«pÄ• rÅ«padhammes
pavattamÄ• nesu ``satto jÄ«voâ€™â€™ ti vohÄ• ramattaá¹ƒ, paramatthato pana satto vÄ•
yÄ• thÄ• vato jÄ• nanaá¹ƒ. idaá¹ƒ __yathÄ• bhÅ«tadassanaá¹ƒ_ ``diá¹-á¹-hivisuddhÄ«â€™â

<674> __tassÄ• _ti sattoti gahitassa attano. __vinÄ• sa_nti niruddhassa vinÄ• saá¹ƒ. __avi
avinassanaá¹ƒ, niccatanti attho. dvayavaseneva hi attavÄ• dino á¹-hitÄ• , sassato attÄ• , uc
ekaccasassatavÄ• dopi ettheva samavaruddhoti. __avinÄ• saá¹ƒ anujÄ• nanto_ti buddhiÄ•
vinÄ• saá¹ƒ icchantopi ``dhammÄ« nicco kÅ«á¹-aá¹-á¹-hoâ€™â€™ ti attano vinÄ• sÄ• bhÄ•
__sassate_ti sassatagÄ• he. __patati_ katavinÄ• saakatabbhÄ• gamÄ• didosappasaá¹…ga
__khÄ«ranvayassÄ• _ti khÄ«rassa anvayabhÅ«tassa, phalabhÅ«tassÄ• ti attho. __tadanva
anvayabhÅ«tassa __aÃ±Ã±assa_ kassaci __abhÄ• vato. olÄ«yati nÄ• mÄ• _ti ``sassato att
bhavÄ• bhirato hutvÄ• bhavanirodhato saá¹…kocanaá¹ƒ Ä• pajjanto bhaveyeva nilÄ«yati n
nÄ• mÄ• _ti tattha tattheva hi bhave attÄ• ucchijjatÄ«ti ucchedavÄ• dÄ« ``ucchijjati attÄ• â€
paraá¹ƒ maraá¹‡Ä• santaá¹ƒ bhavaá¹ƒ ``natthÄ«â€™â€™ ti atikkamanto atidhÄ• vati nÄ• n
pana kammassa avipaccanato bhavanirodhe icchitabbe tathÄ• aggahetvÄ• ``taá¹ƒ taá¹ƒ bh
attÄ• ucchijjatÄ«ti evaá¹ƒ bhavanirodho hotÄ«â€™â€™ ti gaá¹‡hanto taá¹ƒ atidhÄ• vati nÄ

__pariyuá¹-á¹-hitÄ• _ti \Ne II 341/ abhibhÅ«tÄ• . __cakkhumanto_ti yathÄ• bhÅ«tadassanas
Ã±Ä• á¹‡acakkhunÄ• cakkhumanto.

kÄ• mabhavÄ• dibhedo bhavo Ä• ramitabbaá¹-á¹-hena Ä• rÄ• mo etesanti __bhavÄ• rÄ• m
abhiratÄ• ti __bhavaratÄ• _. bhave sammodaá¹ƒ Ä• pannÄ• ti __bhavasammuditÄ• _. tÄ«h
bhavassÄ• dagadhitatÄ• va vuttÄ• . __cittaá¹ƒ na pakkhandatÄ«_ti bhavassÄ• dagadhitattÄ
dhamme cittaá¹ƒ na \Be II 364/ anuppavisati. __nappasÄ«datÄ«_ti na okappati. __na santiá
patiá¹-á¹-hahati. __nÄ• dhimuccatÄ«_ti na adhimuccati.

__aá¹-á¹-Ä«yamÄ• nÄ• _ti dukkhÄ• piyamÄ• nÄ• . __harÄ• yamÄ• nÄ• _ti lajjamÄ• nÄ• . _
__vibhava_nti ucchedaá¹ƒ. __abhinandantÄ«_ti vuttaabhinandanÄ• kÄ• radassanaá¹ƒ __ ``
_tiÄ• di.

__bhÅ«ta_nti khandhapaÃ±cakaá¹ƒ. taÃ±hi yathÄ• sakaá¹ƒ paccayehi jÄ• tattÄ• , paramat
bhÅ«tanti vuccati. __bhÅ«tato_ti yathÄ• bhÅ«tasabhÄ• vato, salakkhaá¹‡ato, sÄ• maÃ±Ã±a

<675> evaá¹ƒ sattagÄ• hato avalÄ«yanÄ• tidhÄ• vanadose, yathÄ• bhÅ«tadassanato nibbi
dassetvÄ• idÄ• ni nÄ• marÅ«pamattepi gamanÄ• diattakiccasiddhiá¹ƒ dassetuá¹ƒ __ ``tasm
tattha __tasmÄ• _ti yasmÄ• ``asmÄ«â€™â€™ ti vÄ• ``ahaâ€™â€™ nti vÄ• gÄ• hassa va
paramatthato nÄ• marÅ«pamattameva, tasmÄ• . sace koci attÄ• nÄ• ma natthi, kathamidha
gamanÄ• diattakiccasiddhÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ ``dÄ• ruyantaâ€™â€™ _ntiÄ•
etena yathÄ• nijjÄ«ve dÄ• rumayayante abbhantare vattamÄ• nassa jÄ«vassa vasena saÄ«
upaá¹-á¹-hÄ• namattaá¹ƒ paccayavisesato, evaá¹ƒ nijjÄ«ve nÄ• marÅ«pamatte paccayavise
gamanÄ• diattakiccasiddhÄ«ti saÄ«hassa sabyÄ• pÄ• rassa viya upaá¹-á¹-hÄ• nanti dasset

__saccato_ti bhÅ«tato, paramatthatoti attho. suÃ±Ã±aá¹ƒ jÄ«vena yantamiva abhisaá¹…kh
pavattÄ«ti adhippÄ• yo. __dukkhassa puÃ±jo_ niccÄ• turatÄ• ya __tiá¹‡akaá¹-á¹-hasadiso_
attho. __etaá¹ƒ_ nÄ• marÅ«paá¹ƒ.

__yamaka_nti \Ne II 342/ yugaá¸·akaá¹ƒ. so ca kho yamakabhÄ• vo aÃ±Ã±amaÃ±Ã±asann
``ubho aÃ±Ã±oÃ±Ã±anissitÄ• â€™â€™ _ti. tato eva ca ekasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ ubho
paÃ±cavokÄ• rabhave rÅ«pe nirujjhante arÅ«paá¹ƒ anirujjhantaá¹ƒ, arÅ«pe vÄ• nirujjhante
anirujjhantaá¹ƒ atthi. svÄ• yaá¹ƒ bhaá¹…go __paccayÄ• _ paccayanirodheneva, nÄ• marÅ«
__paccayÄ• _ti vÄ• paccayabhÅ«tÄ• , aÃ±Ã±amaÃ±Ã±assa paccayÄ• hontÄ• pi ubho bhij

<676> __daá¹‡á¸• Ä• bhihata_nti \Be II 365/ visesanena daá¹‡á¸• aá¹ƒ, daá¹‡á¸• Ä• bhighÄ
purisavÄ• yÄ• maÃ±ca dasseti, bheriyÄ• pana visesitabbatÄ• saddassa asÄ• dhÄ• raá¹‡a
``aÃ±Ã±Ä• bherÄ«â€™â€™ ti bherÄ«yeva gahitÄ• , na daá¹‡á¸• Ä• dayo. adissamÄ• narÅ
nÄ• maá¹-á¹-hÄ• niyaá¹ƒ katvÄ• __ ``evamevaâ€™â€™ _ntiÄ• dinÄ• upamÄ• saá¹ƒsanda

__na cakkhuto jÄ• yare_ti na cakkhÄ• yatanato niggacchanavasena jÄ• yanti. na hi cakkhÄ«

paccayabhÄ• vÅ«pagamanato pubbe phassapaÃ±camakÄ• labbhanti, na ca padesavanto,
tenevÄ• ha ``puÃ±jo natthi anÄ• gateâ€™â€™ ti (Nidd I 10). __na rÅ«pato_ti etthÄ• pi esev
ubhinnamantarÄ• â€™â€™ _ti idaá¹ƒ pana tesaá¹ƒ arÅ«padhammattÄ• appadesatÄ• ya vu
khaá¹‡e paccayasamavÄ• yo, tadÄ• uppajjanamattamevÄ• ti Ä• ha __ ``hetuá¹ƒ paá¹-icca
_ti, cakkhurÅ«pÄ• lokamanasikÄ• rÄ• dibhedaá¹ƒ dhammajÄ• taá¹ƒ nissÄ• ya paccayabhÅ«
tehi samecca sambhÅ«ya katattÄ• saá¹…khatÄ• phassÄ• dayo dhammÄ• uppajjantÄ«ti a
uppattiyÄ• pÄ• kaá¹-aá¹ƒ rÅ«padhammapavattiá¹ƒ dassento __ ``yathÄ• pi saddo pahaá¹-Ä
Ä• ha. phassapaÃ±camaggahaá¹‡aÃ±cettha pÄ• kaá¹-aarÅ«padhammÄ• naá¹ƒ dassanaá¹

__vatthurÅ«pÄ• _ti hadayavatthuto. tannissayÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ bahubheda
dassetuá¹ƒ __ ``saá¹…khatÄ• â€™â€™ _ti vuttaá¹ƒ.

<677> __nitteja_nti tejahÄ«naá¹ƒ Ä• nubhÄ• varahitaá¹ƒ. yathÄ• pana taá¹ƒ nittejaá¹ƒ, taá
khÄ• datÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. na hi aÃ±Ã±athÄ• saddahanussahanÄ• dÄ«su nÄ•
vattuá¹ƒ, nÄ• pi rÅ«paá¹ƒ sandhÄ• raá¹‡Ä• bandhanÄ• dÄ«su. teneva hi ``rÅ«paá¹ƒ nittejaâ
hi tassa khÄ• ditukÄ• matÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``atha khoâ€™â€™ _tiÄ• dinÄ•
nÄ• marÅ«pÄ• naá¹ƒ nittejataá¹ƒyeva \Ne II 343/ vibhÄ• veti. aÃ±Ã±amaÃ±Ã±asannissayen
attakiccasiddhipi paccekaá¹ƒ asamatthatÄ• vibhÄ• vanameva. tathÄ• hi nÄ• marÅ«passa a
byÄ• pÄ• ravirahatÄ• ca suá¹-á¹-hutaraá¹ƒ pÄ• kaá¹-Ä• honti.

kathaá¹ƒ pana paccekaá¹ƒ asamatthÄ• naá¹ƒ samuditabhÄ• ve samatthatÄ• hoti? asÄ• ma
sÄ• maggiyampi ahetubhÄ• vÄ• pattito. na hi paccekaá¹ƒ \Be II 366/ daá¹-á¹-huá¹ƒ asakkon
satampi sahassampi samuditaá¹ƒ daá¹-á¹-huá¹ƒ sakkotÄ«ti codanaá¹ƒ sandhÄ• yÄ• ha __ `
_tiÄ• di. __imaá¹ƒ upamaá¹ƒ udÄ• haranti_ aá¹-á¹-hakathÄ• cariyÄ• upamÄ• yapi asiddhas
tenevÄ• ha ``upamaá¹ƒ te karissÄ• mi, upamÄ• yapidhekacce viÃ±Ã±Å« purisÄ• bhÄ• sitas
ti (SN a II 67). __tuá¹-á¹-hahaá¹-á¹-ho_ti yadipÄ• haá¹ƒ cakkhukaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ na
pÄ• dakaraá¹‡Ä«yaá¹ƒ pana kÄ• tuá¹ƒ sakkomi, tvaÃ±ca cakkhukaraá¹‡Ä«yaá¹ƒ, tasmÄ• a
sahitÄ• naÃ±ca vasena icchitadesasampatti sijjhatÄ«ti tuá¹-á¹-hahaá¹-á¹-ho __jaccandho. ta
upamopameyyasaá¹ƒsandanaá¹ƒ. dhammÄ• naá¹ƒ attalÄ• bho parapaá¹-ibaddhoti vattabba
avijjamÄ• nattÄ• , paá¹-iladdhattalÄ• bhassÄ• pi parapaá¹-ibaddhameva atthakiccanti dasse
tejena uppajjati, na tÄ• su tÄ• su kiriyÄ• su pavattatÄ«â€™â€™ _ti vuttaá¹ƒ. __tesaá¹ƒ nÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya uppatti vÄ• pavatti vÄ• na ca na hotÄ«_ti jaccandhapÄ«á¹-
sÄ• dhitamatthaá¹ƒ nigamento ``asÄ• maggiyaá¹ƒ ahetÅ«naá¹ƒ sÄ• maggiyampi ahetukabh
yathÄ• vuttassa hetuno anekantikabhÄ• vaá¹ƒ vibhÄ• veti.

__paradhammavasÄ• nuvattino_ti paresaá¹ƒ attato aÃ±Ã±esaá¹ƒ hetupaccayasaá¹…khÄ•
anuvattanasÄ«lÄ• . __attadubbalÄ• _ti attanÄ• dubbalÄ• asamatthÄ• . __parapaccayato_t
paccayabhÄ• vato. etena janakapaccayaá¹ƒ vadati. tenevÄ• ha __ ``jÄ• yareâ€™â€™ _ti. _

paresaá¹ƒ dhammÄ• naá¹ƒ Ä• rammaá¹‡abhÄ• vato. etena upatthambhakapaccayaá¹ƒ vad
rÅ«pÄ• pekkhaá¹ƒ, Ä• rammaá¹‡aggahaá¹‡aá¹ƒ nÄ• mÄ• pekkhaá¹ƒ. __ ``paradhammehÄ
Ä• rammaá¹‡apaccayÄ• naá¹ƒ visesanaá¹ƒ. purimatthena hi vuttamevatthaá¹ƒ pacchimatth
__pabhÄ• vitÄ• _ti uppÄ• ditÄ• .

nÄ• vÄ• yantikÅ«pamÄ• yapi nÄ• marÅ«pÄ• naá¹ƒ avasavattitaá¹ƒ vibhÄ• vetuá¹ƒ __ ``yat
gÄ• thÄ• vuttÄ• . __nissÄ• yÄ• _ti patiá¹-á¹-hÄ• ya. __yantÄ«_ti gacchanti. __manusse nis
niyÄ• makakammakÄ• rakÄ• dimanusse apassÄ• ya. na hi tesaá¹ƒ
araá¹‡aggahaá¹‡alaá¹…kÄ• rasaá¹‡á¹-hÄ• panaudakussiÃ±canÄ• dikiriyÄ• ya \Ne II 344/ v
pÄ• puá¹‡Ä• ti. __ubho_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ nÄ• vaá¹ƒ nissÄ• ya manussÄ• , manusse

__eva_nti \Be II 367/ vuttappakÄ• rena. __nÄ• nÄ• nayehÄ«_ti paá¹-hamÄ• dÄ«naá¹ƒ satta
tesaá¹ƒ upacÄ• rÄ• naÃ±ca vasena cuddasa arÅ«papariggahamukhÄ• ni, catudhÄ• tuvavat
dhÄ• tupariggahamukhÄ• naá¹ƒ dhÄ• tÄ• yatanakhandhamahÄ• bhÅ«tavasena, idha vuttÄ
indriyasaccapaá¹-iccasamuppannÄ• naá¹ƒ vasena samavÄ«sati rÅ«papariggahamukhÄ• ni
vedanÄ• cittaâ€™â€™ nti imesaá¹ƒ sammukhabhÄ• vena upaá¹-á¹-hitÄ• naá¹ƒ tiá¹‡á¹‡aá¹
tiguá¹‡itÄ• ni samasaá¹-á¹-hi, cuddasa arÅ«papariggahamukhÄ• ni, tÄ• ni cÄ• ti catusattati
nÄ• marÅ«papariggahanayehi ceva
sambahulasuttantarathagehamuá¹-á¹-hivÄ«á¹‡Ä• senÄ• rukkhadÄ• ruyantanaá¸·akalÄ• pib
anussÅ«pamÄ• hi ca nÄ• marÅ«papamattatÄ• vavatthÄ• pananayehi ca. __sattasaÃ±Ã±aá
anÄ• dikÄ• labhÄ• vitaá¹ƒ khandhapaÃ±cake attagÄ• haá¹ƒ vikkhambhetvÄ• . __nÄ• marÅ
``idaá¹ƒ nÄ• maá¹ƒ, ettakaá¹ƒ nÄ• maá¹ƒ, na ito bhiyyo. idaá¹ƒ rÅ«paá¹ƒ, ettakaá¹ƒ rÅ«paá
ti ca tesaá¹ƒ lakkhaá¹‡asallakkhaá¹‡amukhena dhammamattabhÄ• vadassanaá¹ƒ. attadiá¹-
__diá¹-á¹-hivisuddhÄ«_ti veditabbaá¹ƒ. __etassevÄ• _ti nÄ• marÅ«passa yÄ• thÄ• vadassa

diá¹-á¹-hivisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti aá¹-á¹-hÄ• rasamapariccheda vaá¹‡á¹‡anÄ• .

19. kaá¹…khÄ• vitaraá¹‡avisuddhiniddesavaá¹‡á¹‡anÄ•

paccayapariggahakathÄ• vaá¹‡á¹‡anÄ•

<678> anantaraniddiá¹-á¹-hÄ• ya \Be II 368/ \Ne II 345/ diá¹-á¹-hivisuddhiyÄ• visayabhÄ• v
``etassevÄ• â€™â€™ _ti vuttaá¹ƒ, na tadaÃ±Ã±ato visesanatthaá¹ƒ tadaÃ±Ã±asseva abhÄ
vipassanÄ• bhiniveso hotu bahiddhÄ• vÄ• , ajjhattasiddhiyaá¹ƒ pana lakkhaá¹‡ato sabbam
anavasesato pariggahitameva hotÄ«ti. __paccayapariggahenÄ• _ti hetumhi karaá¹‡avacana
hissa addhattayakaá¹…khÄ• vitaraá¹‡aá¹ƒ hotÄ«ti, karaá¹‡e vÄ• etaá¹ƒ karaá¹‡avacanaá¹

sÄ• dhakatamabhÄ• vato kaá¹…khÄ• vitaraá¹‡akiriyÄ• ya. yadÄ• hissa suparisuddho nijjaá
paccayapariggaho sijjhati, tadÄ• nena kaá¹…khÄ• vitarÄ«yatÄ«ti. __vitaritvÄ• _ti atikkamitv
attho. taá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ tathÄ• dhigataá¹ƒ vasÄ«bhÄ• vappattaá¹ƒ jhÄ• naá¹ƒ viya y
pabandhavasena pavattatÄ«ti katvÄ• vuttaá¹ƒ __ ``á¹-hitaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti.

__ta_nti kaá¹…khÄ• vitaraá¹‡avisuddhiá¹ƒ. taá¹ƒ sampÄ• detukÄ• mo Ä• pajjatÄ«ti sambar
diá¹-á¹-haá¹ƒ nÄ• marÅ«paá¹ƒ tividhadukkhatÄ• yogato rogo viya. paccayÄ• cassa rogasar
upaá¹-á¹-hahantÄ«ti imamatthaá¹ƒ dassento __ ``yathÄ• nÄ• ma ... pe ... pariyesatÄ«â€™â
saá¹ƒsÄ• radukkhanimuggassa santÄ• nassa tato vimocetukÄ• matÄ• vasena anukampitab
dassetuá¹ƒ __ ``yathÄ• vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. evameva á¹-hite yadeke vad
``anukampetabbakumÄ• rakadassanena tassa mÄ• tÄ• pituÄ• vajjanaá¹ƒ idha anudÄ• hara
nÄ• marÅ«passa anukampitabbatÄ• bhÄ• vatoâ€™â€™ ti, tadapÄ• hataá¹ƒ hoti. avassaÃ±
aÃ±Ã±athÄ• veneyyapuggalasantÄ• ne satthu mahÄ• karuá¹‡Ä• pavatti eva vicÄ• retabbÄ
__mandaá¹ƒ_. vuá¸• á¸• hataropi koci mandabuddhi hotÄ«ti tato visesanatthaá¹ƒ __ ``kumÄ
yo koci paá¹-hamavaye vattamÄ• no ``kumÄ• roâ€™â€™ ti vuccatÄ«ti tato visesanatthaá¹ƒ
vuttaá¹ƒ. evampi yo Ä• dhÄ• vitvÄ• paridhÄ• vitvÄ• vicÄ• raá¹‡ako taruá¹‡adÄ• rako, sopi
ti \Ne II 346/ vuccatÄ«ti tato nivattanatthaá¹ƒ __ ``uttÄ• naseyyakaâ€™â€™ _nti vuttaá¹ƒ. ca
karuá¹‡Ä• yitabbataá¹ƒyeva dasseti. __Ä• pajjatÄ«_ti karoti.

yathÄ• panassa hetupaccayapariyesanÄ• patti hoti, taá¹ƒ dassetuá¹ƒ __ ``soâ€™â€™ _tiÄ
byatirekamukhena attho sÄ• dhito sammadeva sÄ• dhito hotÄ«ti ahetukabhÄ• vaá¹ƒ tÄ• va
tÄ• vidaá¹ƒ nÄ• marÅ«paá¹ƒ ahetukaâ€™â€™ _nti vatvÄ• tattha kÄ• raá¹‡amÄ• ha __ ``sa
hetumantarena sati sambhave sabbadhammÄ• naá¹ƒ hetuabhÄ• vo samÄ• noti sabbasamÄ
sotapadesÄ• dÄ«su, bahiddhÄ• ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dihetuabhÄ• voti sabbattha, cak
paribhedato uddhaÃ±ca hetuabhÄ• voti sabbadÄ• ca andhÄ• dÄ«naá¹ƒ arÅ«pÄ«naá¹ƒ, asa
sabbesaÃ±ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«hi bhavitabbaá¹ƒ, hetuabhÄ• vÄ• visesato taÃ±ca
sabbadÄ• sabbesaÃ±ca ekasadisabhÄ• vÄ• pattitoâ€™â€™ _ti. nidassanamattaÃ±cetaá¹ƒ
``cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«su hÄ«â€™â€™ ti. yattakÄ• loke visesÄ• , tehi sabbesaá¹ƒ, s
adhippÄ• yo. __Ä• di_-saddena vÄ• tesampi gahaá¹‡aá¹ƒ katamevÄ• ti daá¹-á¹-habbaá¹ƒ.
visiá¹-á¹-hatÄ• ya asambhavo evÄ• ti sabbattha ekasadisabhÄ• vÄ• pattito, sabbadÄ• ekas
sabbesaá¹ƒ ekasadisabhÄ• vÄ• pattitoti paccekaá¹ƒ sambandho veditabbo. evaá¹ƒ ahetubh
visamahetuvÄ• dÄ« vadeyya ``na idaá¹ƒ ahetukaá¹ƒ kiÃ±carahi sahetukaá¹ƒ, kena pana he
issarÄ• dinÄ• â€™â€™ ti.

__Ä• di_-saddena pakatipurisapajÄ• patikÄ• lÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ veditabbaá¹ƒ, taá¹
``na issarÄ• dihetukaâ€™â€™ _ntiÄ• di. na nÄ• marÅ«paá¹ƒ issarÄ• dihetukaá¹ƒ nÄ• marÅ
anupalabbhamÄ• nattÄ• issarapakatiÄ• dinameva abhÄ• vato. yadi pana asato issarÄ• dito
evaá¹ƒ sati sÄ• eva sabbattha sabbadÄ• sabbesaá¹ƒ ekasadisatÄ• Ä• pajjati. atha nÄ• m

issarÄ• dihetukaá¹ƒ, nÄ• marÅ«paÃ±ca ahutvÄ• sambhavantaá¹ƒ, hutvÄ• ca vinassantaá¹
tÄ• disehi bhavitabbaá¹ƒ. tathÄ• ca tadapi sappaccayaá¹ƒ saá¹…khatamevÄ• ti tassÄ• pi p
atha \Be II 370/ taá¹ƒ nuppajjati, ahetukatÄ• tassa Ä• pannÄ• . tenÄ• ha __ ``ahetukabhÄ•

apica na issarÄ• dihetukaá¹ƒ nÄ• marÅ«paá¹ƒ. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? kamena uppattito. yad
II 347/ issarÄ• disaÃ±Ã±itaá¹ƒ kammakilesindriyÄ• rammaá¹‡Ä• dinirapekkhakÄ• raá¹‡amp
ekajjhaá¹ƒ uppatti siyÄ• , yattakehi tato uppajjitabbaá¹ƒ. kasmÄ• ? kÄ• raá¹‡assa sannihitab
tassa icchÄ• vasena tassa uppattiá¹ƒ parikappeyyuá¹ƒ, tÄ• saÃ±ca icchÄ• naá¹ƒ ekajjhaá¹ƒ
vibandho. atha aÃ±Ã±ampi kiÃ±ci kammakilesindriyÄ• rammaá¹‡Ä• diapekkhitabbaá¹ƒ atth
kÄ• raá¹‡aá¹ƒ, kimaÃ±Ã±ena adiá¹-á¹-hasÄ• matthiyena parikappitena payojanaá¹ƒ? diá¹-á
sÄ• matthiyaá¹ƒ tadaÃ±Ã±apaccayasannidhÄ• nepi tadabhÄ• ve abhÄ• vato. yathÄ• hi
rÅ«pÄ• lokamanasikÄ• rasannidhÄ• nepi cakkhuno abhÄ• ve cakkhuviÃ±Ã±Ä• á¹‡assa abh
disvÄ• cakkhuno cakkhuviÃ±Ã±Ä• á¹‡uppÄ• danasamatthatÄ• atthÄ«ti viÃ±Ã±Ä• yati. yath
samÄ• nÄ• naá¹ƒ janakajananÄ«sukkasoá¹‡itÄ• dibÄ• hirapaccayasamabhÄ• vepi sattÄ• n
dissati, so ca sasantÄ• ne tÄ• disassa aÃ±Ã±assa hetuno abhÄ• vÄ• kammakilesahetukoti
atthÄ«ti viÃ±Ã±Ä• yati, na evamissarÄ• dikassa. kÄ• raá¹‡assa hi bhÄ• vÄ• bhÄ• ve phalas
kÄ• raá¹‡assa samatthatÄ• viÃ±Ã±Ä• yeyya. na ca sannihite tadakÄ• raá¹‡assa nÄ• marÅ
katthaci anuppatti diá¹-á¹-hÄ• , tasmÄ• akÄ• raá¹‡amissaro.

athÄ• pi saggo evaá¹ƒ issarÄ• dihetuko vucceyya, sopi saggappakÄ• ro sabbakÄ• laá¹ƒ tat
sannihitakÄ• raá¹‡assa phalassa anuppatti yuttÄ• . nicce ca sati aÃ±Ã±anirapekkhakÄ• raá
yutto, yÄ• va issarÄ• dikaá¹ƒ kÄ• raá¹‡aá¹ƒ, tÄ• va sabbassa atthibhÄ• vappasaá¹…gato. a
yathÄ• rahaá¹ƒ paccayÄ• hontiyeva, issarÄ• dikampi tesaá¹ƒ sahakÄ• rÄ«kÄ• raá¹‡aá¹ƒ ho
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. yadi paro vadeyya ``idha buddhipubbo bhÄ• vÄ
diá¹-á¹-ho, yathÄ• taá¹ƒ ghaá¹-agehÄ• dÄ«naá¹ƒ. atthi ca ajjhattikabÄ• hirÄ• naá¹ƒ sarÄ«ra
racanÄ• viseso, tasmÄ• tenÄ• pi buddhipubbena bhavitabbaá¹ƒ. yassa ca so buddhipubbo
tena nÄ• marÅ«pasaÃ±Ã±itassa lokassa kÄ• raá¹‡ena bhavitabbaâ€™â€™ nti. tayidaá¹ƒ a
sarÄ«rapadumÄ• dayoti \Be II 371/ tattheva uppannattÄ• . uppannassa hi sannivesavasena
paá¹-á¹-hapanaá¹ƒ ``racanÄ• â€™â€™ ti vuccati. anekantiko cÄ• yaá¹ƒ abuddhipubbassÄ•
diá¹-á¹-ho hi nhÄ• ruÄ• dÄ«naá¹ƒ aggisaá¹ƒyogena racanÄ• viseso, tathÄ• visussantÄ• na
yadi panÄ• yamissarÄ• diko gavassajagadrabhÄ• dÄ«naá¹ƒ karÄ«sÄ• vatte paá¹-imahutaá
vikkhitto siyÄ• . kiÃ±cÄ• yaá¹ƒ lokaá¹ƒ sajjento attatthaá¹ƒ vÄ• sajjeyya lokatthaá¹ƒ vÄ• .

tattha \Ne II 348/ ca yadi purimo makkho katakicco na siyÄ• lokena sÄ• dhetabbassa atthi
kasmÄ• lokassa ahitadukkhÄ• vahaá¹ƒ pÄ• paá¹ƒ nirayÄ• diá¹ƒ, jarÄ• maraá¹‡Ä• diÃ±ca s
anÄ• masitvÄ• kÄ«á¸·atthaá¹ƒ sajati. kÄ«á¸·Ä• ca nÄ• ma ratiatthÄ• hoti. vinÄ• kÄ«á¸·Ä•
ajÄ• nantÄ• naá¹ƒ ratiatthaÃ±ca kÄ«á¸·amÄ• rabhanto ratiyaá¹ƒ issaro anissaro siyÄ• . atha
sabbakÄ• laá¹ƒ sajeyya, tassa cÄ• yaá¹ƒ sajanasamatthatÄ• ahetukÄ• vÄ• siyÄ• sahetuk

sabbesaá¹ƒ siyÄ• sahetukÄ• vÄ• . ahetukÄ• ce, sabbesampi siyÄ• . atha sahetukÄ• , so c
sambhÅ«to siyÄ• attato vÄ• . tattha parato ce sambhÅ«to, yadassa so laddho, tassÄ• yaá¹
siyÄ• . atha attato taduppattito pubbe ayaá¹ƒ kÄ«diso loko cÄ• ti sabbamidaá¹ƒ Ä• lunavisiá
Ä• kulabyÄ• kulaá¹ƒ goyÅ«thena gatamaggasadisapheá¹‡apiá¹‡á¸• asamaá¹ƒ avimaddakk
pasaá¹…go, yathÄ• dhikatameva vaá¹‡á¹‡ayissÄ• ma. __tasmÄ• _ti yasmÄ• idaá¹ƒ nÄ• m
issarÄ• divisamahetukaá¹ƒ, tasmÄ• . __te_ti hetupaccayÄ• .

<679> oá¸·Ä• rikattÄ• , supÄ• kaá¹-attÄ• ca rÅ«passa paccayapariggaho sukaroti __ ``ima
rÅ«pakÄ• yassÄ• â€™â€™ _tiÄ• dinÄ• paá¹-hamaá¹ƒ tassa paccayapariggahavidhiá¹ƒ Ä•
nÄ• marÅ«passa paccayapariggaho ahetuvisamahetuvÄ• danivattiyÄ• hoti, evaá¹ƒ nibbidÄ
abhiratinivattiyÄ• pi icchitabboti taá¹ƒ gabbhaseyyakavasena dassento nibbattaá¹-á¹-hÄ• na
sucibhÄ• vapaá¹-isedhanamukhena asucibhÄ• vaá¹ƒ vibhÄ• vetuá¹ƒ __ ``ayaá¹ƒ kÄ• yoâ€™
uppalÄ• dÄ«ni asuciá¹-á¹-hÄ• ne nibbattÄ• nipi \Be II 372/ sayaá¹ƒ sucisammatÄ• nevÄ• ti t
abbhantaraggahaá¹‡aá¹ƒ. tenÄ• ha bhagavÄ• ---

``yathÄ• saá¹…kÄ• radhÄ• nasmiá¹ƒ, ujjhitasmiá¹ƒ mahÄ• pathe.

padumaá¹ƒ tattha jÄ• yetha, sucigandhaá¹ƒ manoramaâ€™â€™ nti || (Dhp 58).

__ ``nibbattatÄ«â€™â€™ _ti idaá¹ƒ mÄ• tukucchiyaá¹ƒ paá¹-isandhipavattÄ«su rÅ«pakÄ• y
nibbattanasÄ• maÃ±Ã±ato gahetvÄ• vuttaá¹ƒ, na paá¹-hamÄ• bhinibbattimattaá¹ƒ. evaÃ±ca
upatthambhakapaccayatÄ• vacanaá¹ƒ, udarapaá¹-alassa pacchato karaá¹‡Ä• divacanaá¹ƒ,
duggandhajegucchapaá¹-ikkÅ«latÄ• vacanaÃ±ca samatthitaá¹ƒ hoti. evamavaá¹-á¹-hite yad
purato ca karaá¹‡aá¹ƒ kiá¹ƒ siyÄ• paá¹-isandhikÄ• letiÄ• di vuttaá¹ƒ, taá¹ƒ \Ne II 349/ apÄ•
``nibbattakattÄ• â€™â€™ _ti iminÄ• bÄ«jaá¹ƒ viya aá¹…kurassa avijjÄ• dayo rÅ«pakÄ• yas
asÄ• dhÄ• raá¹‡akÄ• raá¹‡atÄ• ya __hetÅ«_ti dasseti. __ ``upatthambhakattÄ• â€™â€™ _
pathavÄ«salilapÄ• risiÄ• dayo viya Ä• hÄ• ro sÄ• dhÄ• raá¹‡akÄ• raá¹‡atÄ• ya __paccayo_

__paÃ±ca dhammÄ• hetupaccayÄ• _ti avijjÄ• dayo paÃ±ca dhammÄ• yathÄ• rahaá¹ƒ het
bhavesu vijjamÄ• nadosapaá¹-icchÄ• danapatthanÄ• daá¸·haggÄ• habhÄ• vena saá¹…khÄ
janakasahÄ• yatÄ• ya bhavanikanti taá¹ƒsahajÄ• taÄ• sannakÄ• raá¹‡attÄ• abhisaá¹…khÄ
__ ``mÄ• tÄ• viya dÄ• rakassa upanissayÄ• â€™â€™ _ti vuttÄ• . yathÄ• pitu janitasukke p
janako, evaá¹ƒ __kammaá¹ƒ_ sattassa uppÄ• dakattÄ• __janakaá¹ƒ_ vuttaá¹ƒ. yathÄ• __c
posanavasena sandhÄ• rikÄ• , evaá¹ƒ __Ä• hÄ• ro_ uppannassa kÄ• yassÄ• ti __sandhÄ•

kÄ• maÃ±cettha avijjÄ• dayo nÄ• makÄ• yassÄ• pi paccayo, pakÄ• rantarena pana tassa p
paccayapariggahavidhiá¹ƒ dassetuá¹ƒ __ ``cakkhuÃ±ca paá¹-iccÄ• â€™â€™ _tiÄ• di vuttaá
__ca_-saddo samuccayattho. tena cakkhuviÃ±Ã±Ä• á¹‡assa Ä• vajjanÄ• diajjhattaá¹ƒ sabb

saá¹…gaá¹‡hÄ• ti. __rÅ«pe cÄ• _ti pana __ca_-saddena yathÄ• bahulaá¹ƒ bÄ• hirarÅ«paá
Ä• rammaá¹‡apaccayo, evaá¹ƒ aÃ±Ã±ampi bÄ• hiraá¹ƒ paccayajÄ• taá¹ƒ saá¹…gaá¹‡hÄ• t
paccayabhÅ«taá¹ƒ \Be II 373/ laddhÄ• ti attho. tena cakkhussa
nissayapurejÄ• taindriyavippayuttaatthiavigatavasena, rÅ«passa Ä• rammaá¹‡apurejÄ• taat
itaresaÃ±ca saá¹…gahitÄ• naá¹ƒ anantarÄ• disahajÄ• tÄ• divasena paccayabhÄ• vaá¹ƒ das
kÄ• raá¹‡aá¹ƒ heá¹-á¹-hÄ• vuttameva. __Ä• di_-saddena ca phassÄ• dÄ«naá¹ƒ viya sahap
sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho veditabbo ``tiá¹‡á¹‡aá¹ƒ saá¹…gati phassoâ€™
204; III 421, 425-426; SN a II 43-45; Kv 465, 467) viya ``sotaÃ±ca paá¹-iccÄ• â€™â€™ tiÄ•
saá¹…gahitattÄ• . evaá¹ƒ sammasanupagaá¹ƒ sabbaá¹ƒ nÄ• maá¹ƒ sahapaccayena saá¹…
``nÄ• makÄ• yassa paccayapariggahaá¹ƒ karotÄ«â€™â€™ _ti.

__pavattiá¹ƒ disvÄ• _ti etarahi pavattiá¹ƒ disvÄ• . __eva_nti iminÄ• na kevalaá¹ƒ sappacca
paccÄ• maá¹-á¹-haá¹ƒ, atha kho yÄ• disehi paccayehi etarahi pavattati, tÄ• disehi avijjÄ• dip
pavattitthÄ• ti paccayasadisatÄ• pi paccÄ• maá¹-á¹-hÄ• ti daá¹-á¹-habbaá¹ƒ.

<680> __pubbanta_nti \Ne II 350/ atÄ«taá¹ƒ khandhappabandhakoá¹-á¹-hÄ• saá¹ƒ. __Ä• ra
__ahosiá¹ƒ nu kho, na nu kho ahosi_nti sassatÄ• kÄ• raá¹ƒ, adhiccasamuppattiÄ• kÄ• raÃ±
vijjamÄ• nataá¹ƒ, avijjamÄ• nataÃ±ca kaá¹…khati. __kiá¹ƒ nu kho ahosi_nti jÄ• tiliá¹…gÅ«p
``khattiyo nu kho ahosiá¹ƒ, brÄ• hmaá¹‡Ä• dÄ«su gahaá¹-á¹-hÄ• dÄ«su devÄ• dÄ«su aÃ±Ã
kaá¹…khati. __kathaá¹ƒ nu kho_ti saá¹‡á¹-hÄ• nÄ• kÄ• raá¹ƒ nissÄ• ya ``dÄ«gho nu kho ah
rassaodÄ• takÄ• á¸·apamÄ• á¹‡ikaappamÄ• á¹‡ikÄ• dÄ«nampi aÃ±Ã±ataroâ€™â€™ ti kaá
nissÄ• ya ``kena nu kho pakÄ• rena ahosiâ€™â€™ nti nibbattÄ• kÄ• rato kaá¹…khatÄ«ti ca
kiá¹ƒ ahosi_nti jÄ• tiÄ• diá¹ƒ nissÄ• ya ``khattiyo hutvÄ• nu kho brÄ• hmaá¹‡o ahosiá¹ƒ ... p
kho manusso ahosiâ€™â€™ nti attano aparÄ• paruppattiá¹ƒ kaá¹…khati. sabbattheva ca __
kÄ• lÄ• dhivacanaá¹ƒ. __bhavissÄ• mi nu kho_ti sassatÄ• kÄ• raá¹ƒ, ucchedÄ• kÄ• raÃ±ca
vijjamÄ• nataá¹ƒ, avijjamÄ• nataÃ±ca kaá¹…khati. sesamettha vuttanayameva. __etarahi vÅ
addhÄ• na_nti idÄ• ni vÄ• paá¹-isandhimÄ• diá¹ƒ katvÄ• cutipariyantaá¹ƒ sabbampi vattan
__ajjhattaá¹ƒ kathaá¹ƒkathÄ« hotÄ«_ti attano khandhesu vicikicchÄ• hoti. __ahaá¹ƒ nu kho
atthibhÄ• vaá¹ƒ kaá¹…khati. ayuttaá¹ƒ \Be II 374/ panetanti. yuttaá¹ƒ ayuttanti kÄ• ettha cin
viya hi bÄ• laputhujjano. __no nu khosmÄ«_ti attano natthibhÄ• vaá¹ƒ kaá¹…khati. __kiá¹ƒ n
khattiyova samÄ• no attano khattiyabhÄ• vaá¹ƒ kaá¹…khati. esa nayo sesesu. __kathaá¹ƒ n
vuttanayameva. kevalaÃ±hettha ``abbhantare jÄ«vo nÄ• ma atthÄ«â€™â€™ ti gahetvÄ• ta
kaá¹…khanto ``kathaá¹ƒ nu khosmiâ€™â€™ nti kaá¹…khatÄ«ti veditabbo. paccuppannaá¹ƒ
sarÄ«rasaá¹‡á¹-hÄ• naá¹ƒ ajÄ• nanto nÄ• ma natthi. __kuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ« b
Ä• gatigatiá¹-á¹-hÄ• naá¹ƒ kaá¹…khati. __sÄ• sabbÄ• pi pahÄ«yatÄ«_ti sÄ• yathÄ• vuttÄ•
vicikicchÄ• vikkhambhanavasena pahÄ«yati.

<681> kusalÄ• dibhedato sabbappakÄ• rassÄ• pi nÄ• massa sÄ• dhÄ• raá¹‡o paccayoti, ta

kusalÄ• dibhedato sabbappakÄ• rassÄ• pi nÄ• massa asÄ• dhÄ• raá¹‡o paccayoti ca yojet
kusalÄ• kusalavipÄ• kakiriyabhedato. tassÄ• pi somanassasahagatÄ• diaÃ±Ã±atarabhedav
yaá¹ƒ ekantato chadvÄ• rikaá¹ƒ, tampi chadvÄ• raggahaá¹‡eneva gahitaá¹ƒ yathÄ• chaá¹-
chaá¸·Ä• rammaá¹‡aggahaá¹‡enÄ• tipi vuttaá¹ƒ __ ``sabbappakÄ• rassÄ• pÄ«â€™â€™ _ti
__manasikÄ• rÄ• diko_ti yonisomanasikÄ• raayonisomanasikÄ• rÄ• diko \Ne II 351/, kamma
kÄ• maÃ±cettha dvÄ• racchakkayonisomanasikÄ• rÄ• divasena nÄ• masseva sÄ• dhÄ• raá
vutto, taá¹ƒ pana avisesavasena vuttaá¹ƒ. visesato pana kammaá¹ƒ vipÄ• kanÄ• massa,
kammasamuá¹-á¹-hÄ• narÅ«pÄ• naÃ±ca cittaá¹ƒ cetasikanÄ• massa, cittasamuá¹-á¹-hÄ• na
paccayo, yathÄ• vuttasseva ca nÄ• massa, rÅ«passa ca tadaÃ±Ã±anÄ• marÅ«pÄ• pekkhÄ
tathÄ• sabhÄ• go, utusabhÄ• go ca Ä• hÄ• ro taá¹ƒsamuá¹-á¹-hÄ• narÅ«pÄ• naá¹ƒ sÄ• dh
tadaÃ±Ã±Ä• pekkhÄ• ya asÄ• dhÄ• raá¹‡oti rÅ«passÄ• pi sÄ• dhÄ• raá¹‡o, asÄ• dhÄ• raá
niddhÄ• retabbo. paccayapariggaho nÄ• ma anadhigatÄ• rahattena kÄ• tabboti tadapekkhÄ
``yonisomanasikÄ• rasaddhammassavanÄ• diko kusalassevÄ• â€™â€™ _ti vuttaá¹ƒ. __Ä•
sappurisÅ«panissayassa, catunnampi vÄ• sampatticakkÄ• naá¹ƒ saá¹…gaho daá¹-á¹-habb
vacanato yathÄ• yonisomanasikÄ• rÄ• diviparÄ«to akusalasseva \Be II 375/ paccayo, tathÄ
kusalasseva paccayo hotÄ«ti attho. yassa vÄ• kusalaá¹ƒ sambhavati, akusalaá¹ƒ sambhav
vÄ• , tassÄ• ti atthasiddhametaá¹ƒ. __kammÄ• diko_ti __Ä• di_-saddena avijjÄ• dayo viya g
saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . __bhavaá¹…gÄ• diko_ti bhavaá¹…gasantÄ«raá¹‡aparitta
__bhavaá¹…gaá¹ƒ_ paÃ±cadvÄ• ramanodvÄ• rÄ• vajjanakiriyÄ• naá¹ƒ, __santÄ«raá¹‡aá¹ƒ
__parittakiriyÄ• _ yathÄ• rahaá¹ƒ parittamahaggatakiriyÄ• naá¹ƒ, __arahattaá¹ƒ_ Ä• vajjana
sabbakiriyÄ• naá¹ƒ paccayoti veditabbaá¹ƒ.

__kamma_nti cetanÄ• va adhippetÄ• , sÄ• ca kho kusalÄ• kusalÄ• . vuttaÃ±hetaá¹ƒ ``kusa
vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ, kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ kammapaccayena paccayoâ
cittaá¹ƒ viya sasampayuttÄ• . cittaÃ±hettha sasampayuttaá¹ƒ adhippetaá¹ƒ ``hetÅ« hetusam
dhammÄ• naá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ hetupaccayena paccayoâ€
1.1). __tatthÄ• _ti tesu kammÄ• dÄ«su rÅ«pajanakapaccayesu. atÄ«tato eva kammato phal
vattamÄ• natoti vuttaá¹ƒ __ ``kammaá¹ƒ atÄ«tameva kammasamuá¹-á¹-hÄ• nassa rÅ«pass
paccuppannato kammato phalaá¹ƒ uppajjeyya, Ä• yÅ«hanakkhaá¹‡e eva phalena uppajjitab
diá¹-á¹-hamicchitaá¹ƒ vÄ• . na hi loke kudÄ• canaá¹ƒ kariyamÄ• nameva kammaá¹ƒ phalaá
tathÄ• rÅ«po vÄ• Ä• gamo atthÄ«ti. nanu ca idamapi na diá¹-á¹-haá¹ƒ, yaá¹ƒ vinaá¹-á¹-hato
uppajjamÄ• naá¹ƒ, mato vÄ• kukkuá¹-o vassantoti? saccamadiá¹-á¹-haá¹ƒ rÅ«padhammÄ•
idaá¹ƒ pana arÅ«paá¹ƒ pabandhopi atthÄ«ti upamÄ• na saá¹ƒsandati. kammato hi atÄ«tato
katattÄ• , upacitattÄ• ca phalaá¹ƒ uppajjati. vuttaÃ±hetaá¹ƒ ``kÄ• mÄ• vacarassa kusalassa
upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ hotÄ«â€™â€™ tiÄ• di (Dhs
anantarÄ• dipaccayalÄ• bhato uppÄ• dakkhaá¹‡e eva cittassa balavatÄ• , tasmÄ• taá¹ƒ up
janetÄ«ti Ä• ha __ ``cittaá¹ƒ cittasamuá¹-á¹-hÄ• nassa uppajjamÄ• naâ€™â€™ _nti. rÅ«pas
sambandho. yasmÄ• pana rÅ«passa á¹-hitikkhaá¹‡e balavatÄ• pacchÄ• jÄ• tÄ• dipaccaya

``utuÄ• hÄ• rÄ• ... pe ... hontÄ«â€™â€™ _ti, bÄ• hiraá¹ƒ utuá¹ƒ, Ä• hÄ• raÃ±ca paccayaá¹
á¹-hitikkhaá¹‡e utuÄ• hÄ• rÄ• rÅ«paá¹ƒ janentÄ«ti attho.

__eva_nti \Be II 376/ ``sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡avasenÄ• â€™â€™ tiÄ• dinÄ• vu

<682> __saá¹…khÄ• rÄ• na_nti saá¹…khatasaá¹…khÄ• rÄ• naá¹ƒ. __bhaá¹…ga_nti maraa
jÄ• tiyÄ• satÄ«_tiÄ• di phaladassanÄ• nupubbiyÄ• hetudassanakkamena nÄ• marÅ«passa
katvÄ• dassito. tattha __bhave satÄ«_ti kammabhave sati.

<683> __pubbe vitthÄ• retvÄ• dassitaanulomapaá¹-iccasamuppÄ• davasenÄ• _ti pariyosÄ
paá¹-ilomanayena Ä• dipÄ• panavasena vitthÄ• retvÄ• dassitaanulomapaá¹-iccasamuppÄ•
natthi jarÄ• maraá¹‡aâ€™â€™ ntiÄ• dinÄ• (SN a II 4) hi paá¹-ilomavasena dassite paccayÄ
yassa abhÄ• vo, so tassa paccayoâ€™â€™ ti byatirekato, anvayato ca nÄ• marÅ«passa pa

<684> __purimakammabhavasmiá¹ƒ moho_tiÄ• di vuttatthameva. kammasahÄ• yattÄ• kile
pakkhitvÄ• vuttaá¹ƒ __ ``kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avasenÄ• â€™â€™ _ti.

<685> diá¹-á¹-hadhammo vuccati paccakkhabhÅ«to paccuppanno attabhÄ• vo, tattha vedit
__diá¹-á¹-hadhammavedanÄ«yaá¹ƒ_. paccuppannabhavato anantaraá¹ƒ veditabbaphalaá¹ƒ
__upapajjavedanÄ«yaá¹ƒ. aparÄ• pariyÄ• ye_ti diá¹-á¹-hadhammÄ• nantarÄ• nÄ• gatato aÄ
attabhÄ• vaparivatte. __ahosikamma_nti ahosi eva kammaá¹ƒ, na tassa vipÄ• ko ahosi, ``at
vÄ• â€™â€™ ti evaá¹ƒ vattabbakammaá¹ƒ. paá¹-ipakkhehi anabhibhÅ«tatÄ• ya, paccayavis
paá¹-iladdhavisesatÄ• ya ca balavabhÄ• vaá¹ƒ pattÄ• tÄ• disassa \Ne II 353/ pubbÄ• bhisa
sÄ• tisayÄ• hutvÄ• pavattÄ• paá¹-hamajavanacetanÄ• tasmiá¹ƒyeva attabhÄ• ve phaladÄ
__diá¹-á¹-hadhammavedanÄ«yÄ• _ nÄ• ma. sÄ• hi vuttÄ• kÄ• rena balavati javanasantÄ• n
upakÄ• rÄ• pakÄ• ravasappavattiyÄ• , Ä• sevanÄ• lÄ• bhena appavipÄ• katÄ• ya ca paá¹-h
viya pavattasantÄ• nuparamÄ• pekkhaá¹ƒ, okÄ• salÄ• bhÄ• pekkhaÃ±ca kammaá¹ƒ na hot
pavattivipÄ• kamattaá¹ƒ phalaá¹ƒ deti. __tathÄ• asakkonta_nti kammassa vipÄ• kadÄ• naá
upadhipayogÄ• dipaccayantarasamavÄ• yeneva hotÄ«ti tadabhÄ• vato \Be II 377/ tasmiá¹ƒ
dÄ• tuá¹ƒ asakkontaá¹ƒ. __atthasÄ• dhikÄ• _ti dÄ• nÄ• dipÄ• á¹‡Ä• tipÄ• tÄ• diatthassa nip
Ä• ha __ ``sattamajavanacetanÄ• â€™â€™ _ti. sÄ• hi sanniá¹-á¹-hÄ• pakacetanÄ• vuttan
purimajavanacetanÄ• hi laddhÄ• sevanÄ• ca samÄ• nÄ• anantarattabhÄ• ve vipÄ• kadÄ•
__upapajjavedanÄ«yakammaá¹ƒ_ nÄ• ma. __ ``sati saá¹ƒsÄ• rappavattiyÄ• â€™â€™ _ti in
saá¹ƒsÄ• rappavattiyaá¹ƒ ahosikammapakkhe tiá¹-á¹-hati vipaccanokÄ• sassa abhÄ• vatoti

<686> __yaá¹ƒ garuka_nti yaá¹ƒ akusalaá¹ƒ mahÄ• sÄ• vajjaá¹ƒ, kusalaá¹ƒ mahÄ• nubhÄ•
bahula_nti yaá¹ƒ bahulaá¹ƒ abhiá¹‡haso kataá¹ƒ samÄ• sevitaá¹ƒ. __maraá¹‡akÄ• le anuss
paribyattabhÄ• vena maraá¹‡assa Ä• sannakÄ• le anussaritaá¹ƒ. Ä• sannakÄ• le kate vatta

vuttaá¹ƒ. __ ``punappunaá¹ƒ laddhÄ• sevanaâ€™â€™ _nti iminÄ• ``yaá¹ƒ bahulaâ€™â€™
tathÄ• diá¹-á¹-hadhammavedanÄ«yaá¹ƒ nivatteti paá¹-isandhiÄ• kaá¸• á¸• hanÄ• nujÄ• nar
hi garukÄ• dikammacatukkaá¹ƒ vuttaá¹ƒ.

tattha garukaá¹ƒ sabbapaá¹-hamaá¹ƒ vipaccati. tathÄ• hi taá¹ƒ garukanti vuttaá¹ƒ. garuke
bahulÄ«kataá¹ƒ, tasmiá¹ƒ asati Ä• sannaá¹ƒ, tasmimpi asati ``kaá¹-attÄ• vÄ• panÄ• â€™â
purimajÄ• tÄ«su katakammaá¹ƒ vipaccati. bahulÄ• sannapubbakatesu ca balÄ• balaá¹ƒ vÄ•
pÄ• pantaraá¹ƒ, kalyÄ• á¹‡aÃ±ca, kalyÄ• á¹‡ato ca kalyÄ• á¹‡antaraá¹ƒ, pÄ• paÃ±ca, bahu
pubbakatÄ• di, appaÃ±ca. bahulÄ• nussaraá¹‡ena vippaá¹-isÄ• rÄ• dijananato paá¹-ipakkha
Ä• raddhavipÄ• kassa kammassa, kammasesassa vÄ• aparÄ• pariyÄ• ye vedanÄ«yassa a
pariá¹‡Ä• mavisesatoti tehi tehi kÄ• raá¹‡ehi Ä• hitabalaá¹ƒ paá¹-hamaá¹ƒ vipaccati.
__mahÄ• nÄ• radakassapajÄ• take_ videharaÃ±Ã±o senÄ• pati alÄ• to, bÄ«jako dÄ• so, rÄ
nidassanaá¹ƒ. tathÄ• hi vuttaá¹ƒ bhagavatÄ• ---

``tatrÄ• nanda \Ne II 354/, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« ... pe ... micchÄ• di
bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. publ
hoti pÄ• pakammaá¹ƒ dukkhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• paka
II 378/, maraá¹‡akÄ• le vÄ• ssa hoti micchÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• , tena so k
maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ nirayaá¹ƒ upapajjati. yaÃ±ca kho so idha p
pe ... micchÄ• diá¹-á¹-hi hoti, tassa diá¹-á¹-he vÄ• dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti u
pariyÄ• ye.

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ« ... pe ... micchÄ• diá¹-á¹-hi kÄ•
maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. pubbe vÄ• ssa taá¹ƒ kataá¹ƒ hoti kalyÄ•
sukhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti kalyÄ• á¹‡akammaá¹ƒ sukhaveda
vÄ• ssa hoti sammÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• , tena so kÄ• yassa bhedÄ• paraá
saggaá¹ƒ lokaá¹ƒ upapajjati. yaÃ±ca kho so idha pÄ• á¹‡Ä• tipÄ• tÄ« hoti ... pe ... micchÄ•
diá¹-á¹-he vÄ• dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti upapajja vÄ• apare vÄ• pariyÄ• ye.

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato ... pe ... sammÄ•
bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. pubbe vÄ• ssa taá¹ƒ ka
kalyÄ• á¹‡akammaá¹ƒ sukhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti kalyÄ• á¹‡
maraá¹‡akÄ• le vÄ• ssa hoti sammÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• , tena so kÄ• yass
sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjati. yaÃ±ca kho so idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato
sammÄ• diá¹-á¹-hi hoti, tassa diá¹-á¹-he vÄ• dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedeti upapa
pariyÄ• ye.

``tatrÄ• nanda, yvÄ• yaá¹ƒ puggalo idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato ... pe ... sammÄ•

bhedÄ• paraá¹ƒ ... pe ... nirayaá¹ƒ upapajjati. pubbe vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• pakam
dukkhavedanÄ«yaá¹ƒ, pacchÄ• vÄ• ssa taá¹ƒ kataá¹ƒ hoti pÄ• pakammaá¹ƒ dukkhavedan
hoti micchÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• , tena so kÄ• yassa bhedÄ• paraá¹ƒ mara
... pe ... nirayaá¹ƒ upapajjati. yaÃ±ca kho so idha pÄ• á¹‡Ä• tipÄ• tÄ• paá¹-ivirato hoti ... pe
sammÄ• diá¹-á¹-hi \Be II 379/ hoti, tassa diá¹-á¹-he vÄ• dhamme vipÄ• kaá¹ƒ paá¹-isaá¹ƒve
vÄ• pariyÄ• yeâ€™â€™ ti (MN III 303).

kiá¹ƒ bahunÄ• yaá¹ƒ taá¹ƒ tathÄ• gatassa mahÄ• kammavibhaá¹…gaÃ±Ä• á¹‡aá¹ƒ, tasse
tassa tassa kammassa tena tena kÄ• raá¹‡ena pubbÄ• paravipÄ• katÄ• sÄ• matthiyaá¹ƒ.

<687> paá¹-isandhidÄ• nÄ• divasena vipÄ• kasantÄ• nassa nibbattakaá¹ƒ janakaá¹ƒ. tenÄ
paá¹-isandhiyampi pavattepi rÅ«pÄ• rÅ«pavipÄ• kakkhandhe janetÄ«â€™â€™ _ti. sukhadu
nÄ• marÅ«pappabandhassa vÄ• ciratarappavattihetubhÅ«taá¹ƒ upatthambhakaá¹ƒ. tenÄ•
upatthambheti, addhÄ• naá¹ƒ pavattetÄ«â€™â€™ _ti. upapÄ«á¸·akaá¹ƒ sukhadukkhappaba
saá¹‡ikaá¹ƒ taá¹ƒ hÄ• peti. tenÄ• ha __ ``sukhadukkhaá¹ƒ pÄ«á¸·eti bÄ• dhati, addhÄ• naá
detÄ«â€™â€™ _ti. __ghÄ• tetvÄ• _ti upacchinditvÄ• . kammassa upacchindanaá¹ƒ nÄ• ma
vipÄ• kapaá¹-ibÄ• hanamevÄ• ti Ä• ha __ ``tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ• â€™â€™ _t
vipÄ• kuppattiyÄ• okÄ• sakaraá¹‡anti vuttaá¹ƒ __ ``attano vipÄ• kassa okÄ• saá¹ƒ karotÄ«
katokÄ• saá¹ƒ kammaá¹ƒ vipakkameva nÄ• ma hotÄ«ti Ä• ha __ ``evaá¹ƒ pana kammena k
uppannaá¹ƒ nÄ• ma vuccatÄ«â€™â€™ _ti. __upapÄ«á¸·akaá¹ƒ_ aÃ±Ã±assa vipÄ• kaá¹ƒ u
vipÄ• kaá¹ƒ deti. __upaghÄ• takaá¹ƒ_ pana dubbalaá¹ƒ kammaá¹ƒ upacchinditvÄ• attano v
ayametesaá¹ƒ viseso. bavhÄ• bÄ• dhatÄ• dipaccayÅ«panipÄ• tena vipÄ• kassa vibÄ• dhak
vipÄ• kasseva upacchedakaá¹ƒ __upaghÄ• takaá¹ƒ_. kammaá¹ƒ upaghÄ• tetvÄ• attano vi
vipaccane sati janakameva siyÄ• , janakÄ• dibhÄ• vo nÄ• ma vipÄ• kaá¹ƒ pati icchitabbo, n
vipÄ• kasseva upaghÄ• takatÄ• yuttÄ• viya dissati, vÄ«maá¹ƒsitabbaá¹ƒ.

__kammantara_nti kammaviseso kammÄ• naá¹ƒ balÄ• balabhedo. __vipÄ• kantara_nti vipÄ
hÄ«napaá¹‡Ä«tatÄ• dibhedo. aparo nayo --- yasmiá¹ƒ kamme kate paá¹-isandhiyaá¹ƒ, pava
vipÄ• kakaá¹-attÄ• rÅ«pÄ• naá¹ƒ uppatti hoti, taá¹ƒ __janakaá¹ƒ_. yasmiá¹ƒ pana kate aÃ±Ã
iá¹-á¹-hassa vÄ• aniá¹-á¹-hassa vÄ• phalassa vibÄ• dhakavicchedakapaccayÄ• nuppattiyÄ
upabrÅ«hanapaccayuppattiyÄ• ca janakÄ• nubhÄ• vÄ• nurÅ«paá¹ƒ pariposaciratarappaba
__upatthambhakaá¹ƒ_. janakena \Be II 380/ nibbattitaá¹ƒ kusalaphalaá¹ƒ vÄ• akusalaphala
paccanÄ«kabhÅ«tena rogadhÄ• tusamatÄ• dinimittatÄ• ya bÄ• dhÄ«yati, taá¹ƒ __upapÄ«á¸
pana kammunÄ• janakasÄ• matthiyavasena ciratarappabandhÄ• rahampi samÄ• naá¹ƒ ph
upahaÃ±Ã±ati vicchijjati, taá¹ƒ __upaghÄ• takaá¹ƒ_. tattha keci dutiyassa kusalabhÄ• vaá¹ƒ
appÄ• bÄ• dhadÄ«ghÄ• yukatÄ• saá¹ƒvattanavasena, pacchimÄ• naá¹ƒ dvinnaá¹ƒ akusala
bavhÄ• bÄ• dhaappÄ• yukatÄ• saá¹ƒvattanavasena vaá¹‡á¹‡enti. devadattÄ• dÄ«naá¹ƒ, pa
anupadinnena yÄ• panakapetÄ• naÃ±ca narakÄ• dÄ«su akusalavipÄ• kupatthambhanupap

santÄ«ti catunnampi akusalÄ• kusalabhÄ• vo na virujjhati. buddhÄ• veá¹‡ikatÄ• ya asÄ• dh
gocarabhÄ• vato kammantarÄ• di __ ``asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vakehÄ«â€™â€™ _ti vutta
anavasesato jÄ• nituá¹ƒ na sakkÄ• avisayattÄ• . sabbena sabbaá¹ƒ ajÄ• nane paccayapari

<688> yathÄ• vuttaá¹ƒ kammaá¹ƒ vattamÄ• navipÄ• kappabandhanimittameva adhippetan
``dvÄ• dasavidhaá¹ƒ kammaá¹ƒ kammavaá¹-á¹-e pakkhipitvÄ• â€™â€™ _ti vuttaá¹ƒ. kilesa
kammasahÄ• yatÄ• ya kammavaá¹-á¹-apakkhikameva katvÄ• Ä• ha __ ``kammavaá¹-á¹-av
yÄ• disato paccayato paccuppanne addhÄ• ne nÄ• marÅ«passa pavatti, tÄ• disato eva itara
atÄ«tÄ• nÄ• gate nayaá¹ƒ neti, taá¹ƒ dassento __ ``idaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __
kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avasenevÄ• _ti ettha vuttaá¹ƒ __eva_-saddaá¹ƒ ``etarahi a
etthÄ• pi Ä• netvÄ• vattabbaá¹ƒ addhattayepi kiriyÄ• kiriyaphalamattatÄ• dassanaparattÄ•
kammaÃ±cevÄ• _tiÄ• di vuttassevatthassa nigamanavasena vuttaá¹ƒ. aparÄ• paraá¹ƒ vaá¹
__vaá¹-á¹-aá¹ƒ_. tathÄ• pavattanaá¹ƒ __pavattaá¹ƒ_. hetuphalabhÄ• vena sambandhatÄ«t
karaá¹‡aá¹-á¹-hena, paccayehi karÄ«yatÄ«ti vÄ• __kiriyÄ• _.

__kammÄ• _ti kammato. sambhavati etasmÄ• ti sambhavo, kammaá¹ƒ sambhavo etassÄ•

kÄ• raá¹‡asÄ• maggiyaá¹ƒ dÄ• nÄ• dÄ«hi sÄ• dhitakiriyÄ• ya vattamÄ• nÄ• ya kÄ• raá¹‡a
``neva kÄ• raá¹‡ato uddhaá¹ƒ kÄ• rakaá¹ƒ passatÄ«â€™â€™ _ti. karotÄ«ti hi __kÄ• rakaá¹
vipÄ• kapaá¹-isaá¹ƒvedakaá¹ƒ na passatÄ«ti sambandho \Be II 381/. kÄ• maá¹ƒ bÄ• lÄ• pi
paá¹-isaá¹ƒvedakoâ€™â€™ ti vadantÄ• atthato paÃ±Ã±attimattameva vadanti, te pana vipa
vadantÄ«ti taá¹ƒ appamÄ• á¹‡anti Ä• ha __ ``samaÃ±Ã±Ä• mattena paá¹‡á¸• itÄ• voharant

<689> __eveta_nti \Ne II 357/ evaá¹ƒvidhaá¹ƒ etaá¹ƒ dassanaá¹ƒ, __sammadassanaá¹ƒ, _
attho. __bÄ«jarukkhÄ• dikÄ• naá¹ƒvÄ• _ti yathÄ• bÄ«jato rukkho, rukkhato puna bÄ«janti a
bÄ«jarukkhasantÄ• nassa pubbakoá¹-i natthi, evaá¹ƒ kammapaccayÄ• vipÄ• ko, vipÄ• kap
anÄ• dikÄ• likattÄ• kammavipÄ• kasantÄ• nassa pubbakoá¹-i na paÃ±Ã±Ä• yati. __Ä• di_-
aá¹‡á¸• aá¹ƒ, aá¹‡á¸• ato kukkuá¹-Ä«, punapi kukkuá¹-iyÄ• aá¹‡á¸• aâ€™â€™ nti evamÄ•
__anÄ• gatepi saá¹ƒsÄ• re_ti yathÄ• atÄ«te, evaá¹ƒ anÄ• gatepi addhÄ• ne ``khandhÄ• na
tiÄ• dinÄ• (Vism II 619; Sv II 95 apasÄ• danÄ• vaá¹‡á¹‡anÄ• ; Spk II 2.60; Mp II 4.199; Dhs
Vibh-a 226 saá¹…khÄ• rapadaniddesa; Sn-a II 523; Ud-a 39; It-a 14, 58; Th-a I 67, 99; Paá¹
II-a 6; Bv-a II 58) vutte saá¹ƒsÄ• re sati kammavipÄ• kÄ• naá¹ƒ appavattaá¹ƒ na dissati, kar
appavatti na dissati, pavattati evÄ• ti attho.

__etamattha_nti ``kammassa kÄ• rako natthÄ«â€™â€™ tiÄ• dinÄ• (Vism II 689) vuttamatt
na sayaá¹ƒvasino, micchÄ• bhinivesaparavasÄ• ti attho. __aÃ±Ã±amaÃ±Ã±avirodhitÄ• _ti it
diá¹-á¹-hiyo, diá¹-á¹-hiyÄ• vÄ• aÃ±Ã±amaÃ±Ã±ena virodhitÄ• viruddhÄ• .

gambhÄ«raÃ±Ä• á¹‡agocaratÄ• ya __gambhÄ«raá¹ƒ_. tathÄ• __nipuá¹‡aá¹ƒ_. sattasuÃ±
aÃ±Ã±amaÃ±Ã±asabhÄ• vasuÃ±Ã±atÄ• ya ca __suÃ±Ã±aá¹ƒ. paccaya_nti nÄ• marÅ«pass
tappaccayapaá¹-ivedheneva ca sabbaá¹ƒ paá¹-ividdhaá¹ƒ hotÄ«ti. __kammaá¹ƒ natthi vipÄ•
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

paccayasuÃ±Ã±aá¹ƒ phalanti yathÄ• vuttamatthaá¹ƒ upamÄ• ya vibhÄ• vetuá¹ƒ __ ``yathÄ
vuttaá¹ƒ. __tesa_nti sÅ«riyÄ• dÄ«naá¹ƒ. __so_ti aggi. __sambhÄ• rehÄ«_ti Ä• tapÄ• dÄ«hi

yadi \Be II 382/ ca hetu ca phalaÃ±ca aÃ±Ã±amaÃ±Ã±arahitaá¹ƒ, kathaá¹ƒ hetuto phalaá¹ƒ
``kammaÃ±ca kho upÄ• dÄ• yÄ• â€™â€™ _ti. na kevalaá¹ƒ kammaphalameva suÃ±Ã±aá¹ƒ
dhammajÄ• taá¹ƒ kÄ• rakarahitanti dassetuá¹ƒ __ ``na hettha devoâ€™â€™ _ti gÄ• thÄ• v
__hetusambhÄ• rapaccayÄ• _ti hetusamÅ«hanimittaá¹ƒ, hetupaccayanimittaá¹ƒ vÄ• .

<690> __cutipaá¹-isandhivasena_ \Ne II 358/ __viditÄ• hontÄ«_ti kammavaá¹-á¹-avipÄ• ka
paccayapariggahassa katattÄ• cutipaá¹-isandhivasena viditÄ• hontÄ«ti vadanti. vuttanayen
sappaccayanÄ• marÅ«passa dassanena tÄ«su addhÄ• su pahÄ«navicikicchassa addhattay
atÄ«tapaccuppannÄ• nÄ• gatabhavesu ca cutipaá¹-isandhivasena viditÄ• honti, na anupad
tathÄ• pariggahassa akatattÄ• . __sÄ• ssa hoti Ã±Ä• tapariÃ±Ã±Ä• _ti yÄ• ya nÄ• marÅ«pa
paccayapariggahaá¹ƒ karoti, sÄ• assa yogino ``idaá¹ƒ nÄ• maá¹ƒ, ettakaá¹ƒ nÄ• maâ€™â€
ayaá¹ƒ paccayo, ettako paccayoâ€™â€™ tiÄ• dinÄ• ca paricchedavasena Ã±Ä• tavatÄ« pa
Ã±Ä• tapariÃ±Ã±Ä• .

idÄ• ni yena kÄ• raá¹‡ena addhattayapariyÄ• pannÄ• dhammÄ• cutipaá¹-isandhivasena v
dassetuá¹ƒ __ ``so evaá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tena dhammÄ• naá¹ƒ b
kadÄ• cipi atthi, tattha tattheva nirujjhanatoti dasseti. sajjhÄ• ya mantodakapÄ• na mukham
padÄ«pasÄ«khÅ«pamÄ• hi tameva dhammÄ• naá¹ƒ saá¹…kamÄ• bhÄ• vaá¹ƒ vibhÄ• vetuá

__manodhÄ• tuanantara_nti kiriyamanodhÄ• tuyÄ• anantaraá¹ƒ labbhamÄ• naá¹ƒ cakkhuv
Ä• gata_nti kiriyamanodhÄ• tuto na ceva Ä• gataá¹ƒ kiriyamanodhÄ• tuyaá¹ƒ cakkhuviÃ±Ã±
na nibbattaá¹ƒ anantara_nti kiriyamanodhÄ• tuto anÄ• gacchantampi paccayasÄ• maggilÄ•
na nibbattaá¹ƒ, nibbattameva hoti. yathÄ• yaá¹ƒ pavattiyaá¹ƒ cittappavatti, tatheva paá¹-isan
cittasantati, cuticittato anÄ• gacchantampi paá¹-isandhicittaá¹ƒ tato anantaraá¹ƒ nÄ• pi na n
paccayasÄ• maggivasena nibbattatevÄ• ti attho. santatigahaá¹‡ena cettha kutoci Ä• gamÄ•
hetuphalabhÄ• vena hi sambandhatÄ• ti dhammappavatti __santatÄ«_ti. tenÄ• ha __ ``puri
_ntiÄ• di. __purima_nti cuticittaá¹ƒ. __bhijjate_ti \Be II 383/ nirujjhati. __pacchima_nti
paá¹-isandhicittaá¹ƒ. __tato_ti cuticittato anantarameva jÄ• yati. yattha hi cuticittato dÅ«repi
uppajjamÄ• naá¹ƒ paá¹-isandhicittaá¹ƒ anantarameva jÄ• yatÄ«ti vuccati. tasmÄ• __tesaá¹

tesaá¹ƒ cutipaá¹-isandhicittÄ• naá¹ƒ byavadhÄ• yakaá¹ƒ kiÃ±ci natthi. __vÄ«ci tesaá¹ƒ na v
vevacanaá¹ƒ. __ito_ti cuticittato anantaraá¹ƒ na ca gacchati kiÃ±ci cittaá¹ƒ. taÃ±hi sasampa
tatheva nirujjhati. __paá¹-isandhi cÄ• _ti paá¹-isandhiviÃ±Ã±Ä• á¹‡aÃ±ca aÃ±Ã±ameva yath
nibbattatÄ«ti punapi saá¹…kamÄ• bhÄ• vameva vibhÄ• vento sappaccayanÄ• marÅ«padas

<691> nÄ• marÅ«paggahaá¹‡ena \Ne II 359/, tassa ca paccayadhammaggahaá¹‡ena agga
abhÄ• vato __ ``viditasabbadhammassÄ• â€™â€™ _ti vuttaá¹ƒ. na cettha lokuttaradhammÄ
__thÄ• magataá¹ƒ_ hoti anekÄ• kÄ• ravokÄ• rapaccayapariggahavidhino anuá¹-á¹-hitattÄ•
pahÄ«yati_ tiyaddhagatadhammappavattiyÄ• vigatasammohattÄ• . __sÄ• evÄ• _ti soá¸·as
ettha ``buddho, dhammo, saá¹…gho, sikkhÄ• â€™â€™ ti ca kaá¹…khÄ• ya gocarabhÅ«tÄ•
hi lokuttaradhamme Ä• rabbha kilesÄ• pavattituá¹ƒ sakkonti. __pubbanto_ti atÄ«tÄ• khand
__aparanto_ti anÄ• gatÄ• . __pubbantÄ• paranto_ti tadubhayaá¹ƒ, addhÄ• paccuppannaá¹
tadubhayabhÄ• gayuttattÄ• . evaá¹ƒ buddhÄ• diggahaá¹‡ena, paá¹-iccasamuppannadhamm
aá¹-á¹-hamo kaá¹…khÄ• visayo nÄ• marÅ«pamattaá¹ƒ, idappaccayatÄ• ggahaá¹‡ena pana
soá¸·asavatthukÄ• ya kaá¹…khÄ• ya pahÄ«nÄ• ya aá¹-á¹-havatthukÄ• kaá¹…khÄ• appatiá
kevalaÃ±ca ... pe ... pahÄ«yatiyevÄ• â€™â€™ _ti.

diá¹-á¹-hekaá¹-á¹-hattÄ• vicikicchÄ• ya yathÄ• diá¹-á¹-hi samucchijjamÄ• nÄ• vicikicchÄ•
samucchijjati, evaá¹ƒ vicikicchÄ• vikkhambhiyamÄ• nÄ• diá¹-á¹-hiyÄ• saddhiá¹ƒyeva vikkh
``dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni vikkhambhantÄ«â€™â€™ _ti. attÄ• bhinivesÅ«panissay
ahaâ€™â€™ ntiÄ• di (MN I 18; SN a II 20) nayappavattÄ• soá¸·asavatthukÄ• kaá¹…khÄ•
pubbantÄ• divatthukabhÄ• vena vuttÄ• . attÄ• bhinivesavatthukÄ• ni ca dvÄ• saá¹-á¹-hi diá¹
buddhÄ• divatthukÄ• ca kaá¹…khÄ• tadekaá¹-á¹-hÄ• ti. dharÄ«yanti \Be II 384/ attano pac
tiá¹-á¹-hati ettha tadÄ• yattavuttitÄ• ya phalanti á¹-hiti, dhammÄ• naá¹ƒ á¹-hiti dhammaá¹-á¹
paccayadhammo. atha vÄ• dhammoti kÄ• raá¹‡aá¹ƒ ``dhammapaá¹-isambhidÄ• â€™â€™
dhammassa á¹-hiti sabhÄ• vo, dhammato ca aÃ±Ã±o sabhÄ• vo natthÄ«ti paccayadhammÄ
dhammaá¹-á¹-hiti, dhammaá¹-á¹-hitiyaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ_.
yaá¹ƒ bhÅ«taá¹ƒ aniccatÄ• di yathÄ• bhÅ«taá¹ƒ, tattha Ã±Ä• á¹‡anti __yathÄ• bhÅ«taÃ±Ä•
__sammÄ• dassanaá¹ƒ_.

__avijjÄ• paccayo_ti avijjÄ• hetuÄ• divasena saá¹…khÄ• rÄ• naá¹ƒ yathÄ• rahaá¹ƒ pacca
paccayasamuppannÄ• . ubhopete_ti yasmÄ• avijjÄ• pi Ä• savÄ• divasena paccayasambhÅ
saá¹…khÄ• rÄ• ti ubhayepi ete dhammÄ• paccayasamuppannÄ• . __itÄ«_ti evaá¹ƒ. __pac
paccayÄ• naá¹ƒ paricchijja gahaá¹‡avasena pavattÄ• paÃ±Ã±Ä• . vuttanayena __dhamma

__nimitta_nti \Ne II 360/ saá¹…khÄ• ranimittaá¹ƒ, atthato paÃ±cakkhandhÄ• . te hi ghanasa
vatthubhÄ• vato nimittaá¹ƒ, saviggahabhÄ• vena upaá¹-á¹-hÄ• nato vÄ• . yasmÄ• aniccatÄ
aviparÄ«tÄ• kÄ• ro. tattha niccatÄ• ya lesassÄ• pi abhÄ• vato __aniccato_ passanto __yath

taÃ±ca Ã±Ä• á¹‡aá¹ƒ aviparÄ«taggahaá¹‡atÄ• ya __sammÄ• dassanaá¹ƒ_. taá¹ƒsamaá¹…
atÄ«tÄ• nÄ• gatesupi nayaá¹ƒ nentena te suparividitÄ• honti.

aniccatÄ• ca nÄ• ma uppattimato, uppÄ• do ca paccayavasenÄ• ti aniccatÄ• sijjhamÄ• nÄ
sappaccayataá¹ƒ sÄ• dhentÄ« yathÄ• vuttakaá¹…khappahÄ• nÄ• ya saá¹ƒvattatÄ«ti imama
... pe ... pahÄ«yatÄ«â€™â€™ _ti Ä• ha. tattha __tadanvayenÄ• _ti paccakkhato diá¹-á¹-has
__etthÄ• _ti yathÄ• diá¹-á¹-hesu dhammesu. __dukkhato manasi karonto_tiÄ• dÄ«supi esev
upÄ• dinnakkhandhappavattaá¹ƒ. taÃ±hi kilesÄ• bhisaá¹…khÄ• rehi pavattitattÄ• sÄ• tisaya
upaá¹-á¹-hÄ• ti. __pavatta_nti á¹-hÄ• nanisajjÄ• divasena dukkhadukkhatÄ• divasena ca sa
apare. ``nimittaá¹ƒ, pavattaâ€™â€™ nti ca vutte ajjhattabahiddhÄ• santÄ• nasaÃ±Ã±ite sab
nÄ• marÅ«pe yÄ• thÄ• vato pavattÄ• ekÄ• va paÃ±Ã±Ä• pariyÄ• yavasena ``yathÄ• bhÅ«
``sammÄ• dassanaâ€™â€™ ntipi tattha kaá¹…khÄ• vikkhambhanena ``kaá¹…khÄ• vitaraá¹
``rukkho pÄ• dapo tarÅ«â€™â€™ ti imamatthaá¹ƒ dassento Ä• ha __ ``yaÃ±ca yathÄ• bhÅ«

paramatthato \Be II 385/ sÄ• sane assÄ• so nÄ• ma ariyaphalaá¹ƒ, patiá¹-á¹-hÄ• nÄ• ma a
anadhigatamaggaphalopi tadadhigamupÄ• yapaá¹-ipattiyaá¹ƒ á¹-hitattÄ• laddhassÄ• so viy
ca hotÄ«ti vuttaá¹ƒ __ ``laddhassÄ• so laddhapatiá¹-á¹-hoâ€™â€™ _ti. aparihÄ«nakaá¹…kh
vipassako lokiyÄ• hi sÄ«lasamÄ• dhipaÃ±Ã±Ä• sampadÄ• hi samannÄ• gatattÄ• uttari app
sugatiparÄ• yaá¹‡o ca hotÄ«ti vuttaá¹ƒ __ ``niyatagatikoâ€™â€™ _ti. tato eva __cÅ«á¸·aso
sotÄ• panno hi khÄ«á¹‡Ä• pÄ• yaduggativinipÄ• toti.

atha vÄ• __laddhassÄ• so_ diá¹-á¹-hivisuddhisamadhigamena. nÄ• marÅ«paricchedena
sabhÄ• vasarasato sallakkhetvÄ• sÄ• sane dhammupasaá¹ƒhitapÄ• mojjappaá¹-ilÄ• bhena
__laddhapatiá¹-á¹-ho_ kaá¹…khÄ• vitaraá¹‡avisuddhisamadhigamena. sappaccayanÄ• mar
parimadditadiá¹-á¹-hikaá¹‡á¹-ako viniddhataahetuvisamahetuvÄ• do yathÄ• sakaá¹ƒ paccay
jÄ• nitvÄ• sÄ• sane \Ne II 361/ patiá¹-á¹-hitasaddho laddhapatiá¹-á¹-ho nÄ• ma hoti. nÄ• ma
dukkhasaccaá¹ƒ, dhammaá¹-á¹-hitiÃ±Ä• á¹‡ena samudayasaccaá¹ƒ, tasseva aparabhÄ• ge
manasikÄ• rÄ• dividhinÄ• maggasaccaÃ±ca abhiÃ±Ã±Ä• ya pavattiyÄ• dukkhabhÄ• vaá¹ƒ
ekaá¹ƒseneva ninnajjhÄ• sayatÄ• ya lokiyeneva Ã±Ä• á¹‡ena catunnaá¹ƒ ariyasaccÄ• naá¹
abhabbuppattiko, sotÄ• pannabhÅ«miyaá¹ƒ bhabbuppattiko ca hotÄ«ti vuttaá¹ƒ __ ``niyatag
__ ``cÅ«á¸·asotÄ• panno nÄ• ma hotÄ«â€™â€™ _ti.

__tasmÄ• _ti yasmÄ• evaá¹ƒ mahÄ• nisaá¹ƒsametaá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ, tasm
rattiÃ±ceva divÄ• ca. __sabbaso_ti nibbattakahetuÄ• dipariggaá¹‡hanavasena sabbappakÄ

kaá¹…khÄ• vitaraá¹‡avisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti ekÅ«navÄ«satimaparicchedavaá¹‡á¹‡anÄ• .

20. maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

sammasanaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<692> __evaá¹ƒ_ \Be II 386/ \Ne II 362/ __maggaÃ±ca amaggaÃ±ca Ã±atvÄ• á¹-hitaá¹ƒ Ã
upakkilesavinimuttÄ• vÄ«thipaá¹-ipannÄ• vipassanÄ• paÃ±Ã±Ä• ariyamaggassa pubbabh
obhÄ• sÄ• dibhedo dasavidho upakkileso na maggoti evaá¹ƒ maggaÃ±ca amaggaÃ±ca yÄ•
á¹-hitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

atÄ«tÄ• divasena anekabhedabhinne dhamme kalÄ• pato saá¹…khipitvÄ• sammasanaá¹ƒ
kira jambudÄ«pavÄ• sÄ«naá¹ƒ abhilÄ• po. ``yaá¹ƒ kiÃ±ci rÅ«paâ€™â€™ ntiÄ• dinÄ• (MN
181) nayena hi dhammÄ• naá¹ƒ vipassanÄ• __nayavipassanÄ• , _ ayaá¹ƒ kira tambapaá¹‡
abhilÄ• po. tenevÄ• ha __ ``kalÄ• pasammasanasaá¹…khÄ• tÄ• ya nayavipassanÄ• yÄ• â€
tena sammasanappakÄ• rÄ• naá¹ƒ bahubhedataá¹ƒ dÄ«peti. bahubhÄ• vato hi tesaá¹ƒ paá
yogÄ• rambhaá¹ƒ anusÄ• sati ``nayavipassanÄ• ya tÄ• va yogo karaá¹‡Ä«yoâ€™â€™ ti. __
tassÄ• yaá¹ƒ adhippÄ• yo --- yadi maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi sampÄ• detab
``nayavipassanÄ• ya Ä• dito yogo kÄ• tabboâ€™â€™ ti vuttanti. itaro tassÄ• yaá¹ƒ adhigam
``Ä• raddhavipassakassÄ• â€™â€™ _tiÄ• dimÄ• ha. tenetaá¹ƒ dasseti ``vipassanÄ• ya sati
udayabbayaÃ±Ä• á¹‡e sati obhÄ• sÄ• diupakkilesasambhavo, tato maggÄ• maggavavatthÄ
Ä• rambhassa sambhavo natthÄ«ti vipassanÄ• paá¹-hamaá¹ƒ Ä• raddhabbÄ• â€™â€™ ti.
nayavipassanÄ• va kasmÄ• Ä• raddhabbÄ• ti Ä• ha __ ``vipassanÄ• ya ca kalÄ• pasamma
atÄ«tÄ• dibhedabhinnÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…khipitvÄ• vavatthÄ• navasena pava
sammasananti Ä• dibhÅ«taá¹ƒ.

__tasmÄ• _ti \Ne II 363/ Ä• dibhÅ«tattÄ• . atha vÄ• __tasmÄ• _ti yasmÄ• Ä• raddhavipas
kalÄ• pasammasanaá¹ƒ Ä• di, tasmÄ• . __eta_nti kalÄ• pasammasanaá¹ƒ. __apicÄ• _tiÄ•
vipassanÄ• ya Ä• dibhÄ• ve upacayahetudassanaá¹ƒ. udayabbayaÃ±Ä• á¹‡apariyosÄ• nÄ•
\Be II 387/ eva ca udayabbayaÃ±Ä• á¹‡e maggÄ• maggavavatthÄ• naá¹ƒ hotÄ«ti Ä• ha __
vattamÄ• nÄ• yÄ• â€™â€™ _ti. __kalÄ• pasammasane tÄ• va yogo kÄ• tabbo_ti etthÄ• pi
kÄ• raá¹‡aá¹ƒ vuttanayeneva veditabbaá¹ƒ. yasmÄ• kalÄ• pasammasanaá¹ƒ nÄ• ma ekav
ekacce ca taá¹ƒ anÄ• masitvÄ• va vipassanÄ• cÄ• raá¹ƒ vaá¹‡á¹‡enti. evaá¹ƒ santepi taá¹ƒ
anavasesato ca dassitaá¹ƒ. __paá¹-isambhidÄ• yaá¹ƒ_ Ä• dikammikÄ• naá¹ƒ manasikÄ• ra
Ä• dibhÄ• vena á¹-hapitaá¹ƒ. vipassantassa ca obhÄ• sÄ• dÄ«su uppannesu maggÄ• magg
``taá¹ƒ sampÄ• detukÄ• menÄ• â€™â€™ tiÄ• dinÄ• ayaá¹ƒ vicÄ• ro katoti daá¹-á¹-habbaá

<693> __tatrÄ• _ti tasmiá¹ƒ tÄ«raá¹‡apariÃ±Ã±Ä• ya Ã±Ä• tapariÃ±Ã±Ä• nantarabhÄ• ve,
__vinicchayo_ti sarÅ«pato, kiccato, bhÅ«mito ca sanniá¹-á¹-hÄ• naá¹ƒ. lokuttarÄ• pi purima

maggasampayuttÄ• tividhÄ• pi pariÃ±Ã±Ä• kiccavasena labbhatÄ«ti __ ``lokiyapariÃ±Ã±Ä
vuttaá¹ƒ. sabhÄ• vadhammÄ• naá¹ƒ lakkhaá¹‡asallakkhaá¹‡ato Ã±eyyaabhimukhÄ• paÃ±Ã
Ã±Ä• taá¹-á¹-he_ti Ã±Ä• tabhÄ• vanimittaá¹ƒ. abhiÃ±Ã±eyyassa jÄ• nanahetu __ ``Ã±Ä• á¹
__pariÃ±Ã±Ä• paÃ±Ã±Ä• _ti aniccÄ• dilakkhaá¹‡Ä• ni paricchijja jÄ• nanapaÃ±Ã±Ä• . __tÄ
sammasanabhÄ• vahetu. __pahÄ• napaÃ±Ã±Ä• _ti pahÄ• tabbassa pajahanapaÃ±Ã±Ä• . v
__ruppanalakkhaá¹‡aá¹ƒ_ paccattalakkhaá¹‡aá¹ƒ vuttaá¹ƒ. __tesaá¹ƒyeva_ paccattalakkha
gahitadhammÄ• naá¹ƒyeva. yathÄ• pathavÄ«phassÄ• dÄ«naá¹ƒ kakkhaá¸·aphusanÄ• dila
sallakkhitabbÄ• ni paá¹-iniyatarÅ«patÄ• ya sabhÄ• vasiddhÄ• neva hutvÄ• gayhanti, na ev
tÄ• ni pana bhaá¹…gudayabbayapÄ«á¸·Ä• vasavattanÄ• kÄ• ramukhena gahetabbato sam
vuttaá¹ƒ __ ``sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ Ä• ropetvÄ• â€™â€™ _ti. lokiyapariÃ±Ã±Ä• naá¹
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• va __ ``pahÄ• napariÃ±Ã±Ä• â€™â€™ _ti vuttÄ• .

__saá¹…khÄ• rapaá¹-icchedato_ti nÄ• marÅ«pavavatthÄ• nato, yÄ• ``diá¹-á¹-hivisuddhÄ«
``khandhÄ• dÄ«naá¹ƒ vipassanÄ• ya bhÅ«mibhÄ• vato sabbopi khandhÄ• divicÄ• ro saá¹…
vadanti. __ ``paccattalakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaâ€™â€™ _nti iminÄ•
nÄ• marÅ«papaccayapariggahapaÃ±Ã±Ä• naá¹ƒ tÄ«raá¹‡apahÄ• nÄ• samatthataá¹ƒ \Ne II
tÄ• sampi pana ``namanalakkhaá¹‡aá¹ƒ nÄ• maá¹ƒ, ruppanalakkhaá¹‡aá¹ƒ rÅ«paâ€™â€™
sÄ• dhÄ• raá¹‡Ä• kÄ• rasallakkhaá¹‡avasena pavattiyÄ• ekenÄ• kÄ• rena tÄ«raá¹‡apariy
diá¹-á¹-hikaá¹…khÄ• vikkhambhanena pahÄ• napariyÄ• yo labbhatÄ«ti siyÄ• tÄ«raá¹‡apah
vadanti. ukkaá¹-á¹-haniddesena pana yathÄ• diá¹-á¹-hivisuddhiyÄ• va saá¹…khÄ• raparicc
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya eva tÄ«raá¹‡apahÄ• nakiccatÄ• veditabbÄ• . eva
vavatthitÄ• honti, aÃ±Ã±athÄ• saá¹…kÄ• ro siyÄ• . __tÄ«raá¹‡apariÃ±Ã±Ä• ya bhÅ«mi_ t
aniccatÄ• dilakkhaá¹‡asantÄ«raá¹‡ato. tenÄ• ha __ ``etasmiá¹ƒ ... pe ... Ä• dhipaccaâ€™â€
udayabbayaÃ±Ä• á¹‡ampi kaÃ±ci micchÄ• bhinivesaá¹ƒ pajahati, tassa pana athÄ• magata
pahÄ• nanti vuttaá¹ƒ __ ``bhaá¹…gÄ• nupassanaá¹ƒ Ä• diá¹ƒ katvÄ• upari pahÄ• napariÃ±
__aniccato anupassanto_ti aniccÄ• kÄ• rato saá¹…khÄ• re anupassanto sammasanto. __n
sassatÄ• â€™â€™ ti pavattaá¹ƒ micchÄ• saÃ±Ã±aá¹ƒ. saÃ±Ã±Ä• sÄ«sena diá¹-á¹-hicittÄ•
daá¹-á¹-habbaá¹ƒ. eseva nayo ito paresupi. __nibbindanto_ti aniccÄ• nupassanÄ• disambh
nibbidÄ• nupassanÄ• ya saá¹…khÄ• re nibbijjanavasena passanto. __nandi_nti sappÄ«tika
virÄ• gÄ• nupassanÄ• ya virajjanavasena yathÄ• saá¹…khÄ• resu rÄ• go nuppajjati, evaá¹
hi rÄ• gaá¹ƒ pajahatÄ«ti vuccati. __nirodhento_ti nirodhÄ• nupassanÄ• ya yathÄ• saá¹…kh
Ä• yatiá¹ƒ punabbhavavasena uppajjanti, evaá¹ƒ anupassanto. tathÄ• bhÅ«to hi saá¹…khÄ
pajahati nÄ• ma anuppattidhammatÄ• pÄ• danato. __paá¹-inissajjanto_ti paá¹-inissaggÄ• n
saá¹…khÄ• rÄ• na puna Ä• diyanti, evaá¹ƒ vossajjanto. tenÄ• ha __ ``Ä• dÄ• naá¹ƒ pajaha
niccÄ• divasena vÄ• gahaá¹‡aá¹ƒ vissajjetÄ«ti attho. __sÄ• dhitattÄ• _ti sampÄ• ditattÄ• .
tÄ«raá¹‡apahÄ• napariÃ±Ã±Ä• . evaá¹ƒ pariÃ±Ã±Ä• niddisitvÄ• pariÃ±Ã±Ä• kkamavasena
kaá¹…khÄ• vitaraá¹‡Ä• nantaraá¹ƒ ``kalÄ• pasammasane yogo kÄ• tabboâ€™â€™ ti yvÄ•
nigamavasena paccÄ• haranto __ ``tena vuttaâ€™â€™ _ntiÄ• dimÄ• ha, taá¹ƒ vuttatthame

<694> __tatrÄ• _ti tasmiá¹ƒ kalÄ• pasammasane vibhÄ• vetabbe, tassa vÄ• kalÄ• pasam
pÄ• á¸·Ä«_ti dassiyamÄ• naá¹ƒ paá¹-isambhidÄ• maggapÄ• á¸·imÄ• ha. tattha __saá¹…khi
atÄ«tÄ• dibhedabhinne dhamme \Be II 389/ ekato saá¹…gahetvÄ• aniccÄ• divasena vinicc
taá¹ƒsÄ• dhanÄ«yÄ• paÃ±Ã±Ä• . sammasane aniccatÄ• divasena tÄ«raá¹‡e Ã±Ä• á¹‡anti
attho. __vavatthÄ• ne sammasane_ti ca nipphÄ• detabbe bhummavacanaá¹ƒ. __yaá¹ƒ kiÃ±
\Ne II 365/ heá¹-á¹-hÄ• vuttatthÄ• neva. __sabbaá¹ƒ rÅ«paá¹ƒ aniccato vavatthapetÄ«_tiÄ•
parato vaá¹‡á¹‡iyissanti, tasmÄ• tattheva nesaá¹ƒ atthaá¹ƒ vibhÄ• vayissÄ• ma.

pÄ• á¸·ivavatthÄ• naá¹ƒ pana evaá¹ƒ veditabbaá¹ƒ --- ettha hi Ä• dikammikÄ• naá¹ƒ
vipassanÄ• manasikÄ• rasukhatthaá¹ƒ __ ``yaá¹ƒ kiÃ±ci rÅ«paâ€™â€™ _ntiÄ• dinÄ• paá¹
atÄ«tÄ• divibhÄ• gamukhena gahitÄ• , te pana khandhÄ• yasmÄ• dvÄ• rÄ• rammaá¹‡ehi
dvÄ• rappavattadhammavasena vibhÄ• gaá¹ƒ labbhanti, tasmÄ• tadanantaraá¹ƒ dvÄ• rach
gahitÄ• . yasmÄ• pana lakkhaá¹‡esu anattalakkhaá¹‡aá¹ƒ dukkhavibhÄ• gaá¹ƒ, tasmÄ• ta
dhÄ• tuyo gahitÄ• . tato yesu kasiá¹‡esu ito bÄ• hirakÄ• naá¹ƒ attÄ• bhiniveso, tÄ• ni imesa
Ä• rammaá¹‡abhÄ• vena upaá¹-á¹-hÄ• nÄ• kÄ• ramattÄ• nÄ«ti dassanatthaá¹ƒ dasa kasiá¹
dukkhÄ• nupassanÄ• ya parivÄ• rabhÄ• vena paá¹-ikkÅ«lÄ• kÄ• ravasena dvattiá¹ƒsa koá¹
khandhavasena saá¹…khepato gahitÄ• dhammÄ• nÄ• tisaá¹…khepavitthÄ• ranayena, vitt
kÄ• tabbÄ• ti dassanatthaá¹ƒ dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo ca gahitÄ•
suÃ±Ã±anirÄ«haabyÄ• pÄ• rabhÄ• ve dhammasabhÄ• vato Ä• dhipaccavasena pavattantÄ
anattalakkhaá¹‡avibhÄ• vanatthaá¹ƒ indriyÄ• ni gahitÄ• ni. evaá¹ƒ anekabhedabhinnÄ• pim
bhÅ«mittayapariyÄ• pannatÄ• ya tividhÄ• va hontÄ«ti dassanatthaá¹ƒ tisso dhÄ• tuyo gahit

ettÄ• vatÄ• nimittaá¹ƒ dassetvÄ• pavattaá¹ƒ dassetuá¹ƒ kÄ• mabhavÄ• dayo nava bhavÄ
abhiÃ±Ã±eyyavisese pavattamanasikÄ• rakosallena saá¹‡hasukhumesu nibbattitamahagga
pavattetabboti dassanatthaá¹ƒ jhÄ• nappamaÃ±Ã±Ä• ruppÄ• ni gahitÄ• ni. tattha jhÄ• nÄ• r
vuttÄ• vasesÄ• rammaá¹‡Ä• ni rÅ«pÄ• vacarajjhÄ• nÄ• ni. paccayapaccayuppannavibhÄ• g
kÄ• tabbÄ• ti dassanatthaá¹ƒ paá¹-iccasamuppÄ• daá¹…gÄ• ni gahitÄ• ni. paccayÄ• kÄ• ra
lakkhaá¹‡attayaá¹ƒ sukhena, suá¹-á¹-hutaraÃ±ca vibhÄ• veti, tasmÄ• pacchato gahito. eva
sammasanÄ«yabhÄ• vena gahitÄ• \Be II 390/ khandhÄ• divasena koá¹-á¹-hÄ• sato paÃ±ca
atÄ«tÄ• dibhedaá¹ƒ anÄ• masitvÄ• va gayhamÄ• nÄ• dvÄ«hi Å«nÄ• ni dvesatÄ• ni honti.

tattha __aniccato vavatthapetÄ«_tiÄ• diko paá¹-hamo lakkhaá¹‡avavatthÄ• panavÄ• ro. __
khayaá¹-á¹-henÄ• _tiÄ• diko dutiyo hetuvÄ• ro lakkhaá¹‡Ä• naá¹ƒ hetukittanato. __aniccaá¹
pana hetupatiá¹-á¹-hÄ• panavÄ• ro \Ne II 366/ pÄ• kaá¹-abhÄ• vasallakkhaá¹‡ato. __khaya
khayasabhÄ• vato yasmÄ• rÅ«paá¹ƒ khayasabhÄ• vaá¹ƒ uppajjitvÄ• khayaá¹ƒ vayaá¹ƒ bh
aniccanti attho. __bhayaá¹-á¹-henÄ• _ti bhÄ• yitabbabhÄ• vato yasmÄ• rÅ«paá¹ƒ pabhaá¹.
tasmÄ• dukkhanti. tenÄ• ha bhagavÄ• ``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti (SN b 30

4.14; Paá¹-is II 10). __asÄ• rakaá¹-á¹-henÄ• _ti asÄ• rakabhÄ• vato, attasÄ• ravirahatoti att
``rÅ«paá¹ƒ aniccaâ€™â€™ nti vatvÄ• tassa hetuá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ __ ``saá¹…khata
yasmÄ• samecca sambhÅ«ya paccayehi kataá¹ƒ, anurÅ«pe ca paccaye paá¹-icca, na vinÄ
uppannaá¹ƒ, tasmÄ• khayavayavirÄ• ganirodhadhammanti. na hi paccayanibbattaá¹ƒ aniru
tenÄ• ha bhagavÄ• ``yaá¹ƒ taá¹ƒ rÅ«paá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataá¹ƒ palokadhar
palujjÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti (SN c V 379). etena aniccÄ• pathavÄ«dh
paccayanibbattattÄ• tadaÃ±Ã±aá¹ƒ paccayanibbattaá¹ƒ viyÄ• ti dasseti. esa nayo sesadha

idÄ• ni anvayato, byatirekato ca saá¹…khatadhammÄ• naá¹ƒ aniccataá¹ƒ patiá¹-á¹-hÄ• pet
``jÄ• tipaccayÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. aniccalakkhaá¹‡asseva cettha patiá¹-á¹-hÄ• pa
patiá¹-á¹-hÄ• pite sesalakkhaá¹‡advayassapi patiá¹-á¹-hÄ• panasiddhito.

iminÄ• peyyÄ• lena ime dhammarÄ• sayo saá¹ƒkhittÄ• ti sambandho. __ ``dvÄ• rÄ• ramm
dvÄ• rappavattÄ• dhammÄ• , paÃ±cakkhandhÄ• â€™â€™ _ti idaá¹ƒ abhiÃ±Ã±eyyaniddes
abhiÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 3; SN b IV 46) dvÄ• rÄ• rammaá¹‡ehi saddh
dassetvÄ• tesaá¹ƒ paÃ±cahi khandhehi saá¹…gahitataá¹ƒ dassetuá¹ƒ ``rÅ«paá¹ƒ abhiÃ±Ã
viÃ±Ã±Ä• á¹‡aá¹ƒ abhiÃ±Ã±eyyaâ€™â€™ nti Ä• gatattÄ• vuttaá¹ƒ. __paá¹-isambhidÄ• yaá
``yaá¹ƒ kiÃ±ci rÅ«paâ€™â€™ ntiÄ• dinÄ• paá¹-hamaá¹ƒ paÃ±cakkhandhe dassetvÄ• ``ca
dvÄ• rÄ• rammaá¹‡ehi saddhiá¹ƒ dvÄ• rappavattÄ• dhammÄ• dassitÄ• . tathÄ• dassane k
vuttameva.

kasmÄ• \Be II 391/ panettha ime dhammarÄ• sayo saá¹ƒkhittÄ• ti pÄ• á¸·iyaá¹ƒ vitthÄ• rat
__ ``vuttaá¹ƒ hetaâ€™â€™ _ntiÄ• dimÄ• ha. tenevÄ• ha __ ``taá¹ƒ tattha ... pe ... saá¹ƒkhit
__ta_nti abhiÃ±Ã±eyyaá¹ƒ. __etthÄ• _ti abhiÃ±Ã±eyyaniddese. ``viÃ±Ã±Ä• á¹‡aá¹ƒ mano d
tattha tattha koá¹-á¹-hÄ• se ye lokuttaradhammÄ• Ä• gatÄ• . keci pana __ ``etthÄ• _ti paá¹-
vadanti, taá¹ƒ na \Ne II 367/ sundaraá¹ƒ. sammasanupagÄ• eva hi dhammÄ• paá¹-isambh
sammasanavÄ• rassa adhippetattÄ• , na abhiÃ±Ã±eyyaniddese (Paá¹-is I 3; SN b IV 46) viy
dhammÄ• . __ye_ rÅ«pÄ• rÅ«padhammÄ• . __yassÄ• _ti yogino. __tesu tena sammasanaá
yathÄ• pÄ• kaá¹-aá¹ƒ vipassanÄ• bhinivesoti katvÄ• . pacchÄ• pana anupaá¹-á¹-hahantepi
upaá¹-á¹-hahÄ• petvÄ• anavasesatova sammasitabbÄ• .

<695> ``atÄ«taá¹ƒ rÅ«paá¹ƒ aniccaâ€™â€™ ntiÄ• dinÄ• aniccato sammasanassa atÄ«tÄ•
pavattiá¹-á¹-hÄ• nabhÅ«tÄ• ti Ä• ha __ ``ekÄ• dasahi okÄ• sehÄ«â€™â€™ _ti. __vavatthÄ•
sanniá¹-á¹-hÄ• naá¹ƒ. aniccato sanniá¹-á¹-hÄ• naÃ±cettha ``aniccaâ€™â€™ nti vipassanÄ•
sammasatÄ«â€™â€™ _ti.

__katha_nti sammasanÄ• kÄ• ro pucchitoti taá¹ƒ parato idheva pÄ• á¸·iyaá¹ƒ dutiyavÄ• re
saá¹…khepeneva vissajjeti. idÄ• ni tamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``vuttaÃ±he

tattha __hÄ«_-ti hetuatthe nipÄ• to. yasmÄ• ``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ
khayaá¹-á¹-henÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ, tasmÄ• iminÄ• vuttanayena aniccanti samm

evampi saá¹…khepoyevÄ• ti vibhajitvÄ• dassetuá¹ƒ __ ``esÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.
Ä• dikammikassa hi idaá¹ƒ sammasanavidhÄ• naá¹ƒ, tasmÄ• bhavavasena addhÄ• bhedo
``nayimaá¹ƒ bhavaá¹ƒ sampattantÄ«â€™â€™ _ti. ettha __iti_-saddo hetuattho. idaá¹ƒ vutta
atÄ«tabhave pariyÄ• pannaá¹ƒ rÅ«paá¹ƒ, taá¹ƒ atÄ«teyeva bhave khÄ«á¹‡aá¹ƒ, tato na ima
tasmÄ• aniccaá¹ƒ khayaá¹-á¹-hena khayasabhÄ• vattÄ• ti sammasatÄ«ti. esa nayo __yaá¹

yaá¹ƒ \Be II 392/ bahiddhÄ• , tampi bahiddhÄ• eva khÄ«yati, na ajjhattabhÄ• vaá¹ƒ gaccha
khayaá¹-á¹-henÄ• ti, yaá¹ƒ oá¸·Ä• rikaá¹ƒ, tampi tattheva khÄ«yatÄ«ti aniccaá¹ƒ khayaá¹-á¹
yojetabbaá¹ƒ.

__idaá¹ƒ sabbampÄ«_ti idaá¹ƒ atÄ«tÄ• dibhedassa rÅ«passa sammasanato sabbaá¹ƒ ekÄ
ekaá¹ƒ sammasanaá¹ƒ aniccato sammasananti katvÄ• .

__ta_nti taá¹ƒ ekÄ• dasavidhampi rÅ«paá¹ƒ. __sappaá¹-ibhayatÄ• yÄ• _ti bhayÄ• nakatÄ•
appahÄ«navipallÄ• sassa \Ne II 368/ ``ahaá¹ƒ vinassÄ• mi, mama santakaá¹ƒ vinassatÄ«â€
bhayajanakaá¹ƒ hoti. __sÄ«hopamasutte devÄ• naá¹ƒ viyÄ• _ti sÄ«hopamasutte desiyamÄ
hi ---

``yadÄ• tathÄ• gato loke uppajjati arahaá¹ƒ sammÄ• sambuddho ... pe ... so dhammaá¹ƒ d
rÅ«passa samudayo, iti rÅ«passa atthaá¹…gamo. iti vedanÄ• ... iti saÃ±Ã±Ä• ... iti saá¹…k
viÃ±Ã±Ä• á¹‡aá¹ƒ, iti viÃ±Ã±Ä• á¹‡assa samudayo, iti viÃ±Ã±Ä• á¹‡assa atthaá¹…gamoâ€™
devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• uccesu vimÄ• nesu ciraá¹-á¹-hitikÄ•
dhammadesanaá¹ƒ sutvÄ• yebhuyyena bhayaá¹ƒ saá¹ƒvegaá¹ƒ santÄ• saá¹ƒ Ä• pajjanti `a
samÄ• nÄ• niccamhÄ• ti amaÃ±Ã±imha, addhuvÄ• va ... pe ... asassatÄ• va kira bho maya
amaÃ±Ã±imha, mayampi kira bho aniccÄ• addhuvÄ• asassatÄ• sakkÄ• yapariyÄ• pannÄ
IV 33) ---

evaá¹ƒ devÄ• naá¹ƒ bhayuppatti Ä• gatÄ• .

khandhapaÃ±cakaá¹ƒ, tadekadeso vÄ• attavÄ• dÄ«hi ``attÄ• â€™â€™ ti parikappÄ«yati, t
dukkhaÃ±cÄ• ti Ä• ha __ ``yaÃ±hi aniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ _ntiÄ• di. tÄ«su dukkha
saá¹…khÄ• radukkhatÄ• va byÄ• pinÄ«, ``yadaniccaá¹ƒ, taá¹ƒ dukkhaâ€™â€™ nti ca adhip
``aniccataá¹ƒ vÄ• udayabbayapaá¹-ipÄ«á¸·anaá¹ƒ vÄ• â€™â€™ _ti. __attÄ• abhavissÄ• _
sayaá¹ƒvasÄ«â€™â€™ ti evaá¹ƒbhÅ«to attÄ• abhavissÄ• ti adhippÄ• yo. evaÃ±hi sati rÅ«
saá¹ƒvattanaá¹ƒ ayujjamÄ• nakaá¹ƒ siyÄ• . yathÄ• rÅ«pakkhandhe abhedato tividhaá¹ƒ sa

tettiá¹ƒsavidhaá¹ƒ, evaá¹ƒ vedanÄ• kkhandhÄ• dÄ«supÄ«ti imamatthaá¹ƒ __ ``esa nayoâ€™
atidisati. tena khandhavasena tÄ• va bhedato paÃ±casaá¹-á¹-hiadhikÄ• sataá¹ƒ sammasan
iminÄ• nayena dvÄ• rachakkÄ• dÄ«supi yathÄ• rahaá¹ƒ sammasanabhedo veditabbo.

<696> __niyamato saá¹…khatÄ• dibhedaá¹ƒ hotÄ«_ti ekaá¹ƒsena saá¹…khatatÄ• divisesa
asaá¹…khatÄ• disabhÄ• ve aniccatÄ• ya asambhavato. __assÄ• _ti aniccassa. __pariyÄ• y
vevacanadassanatthaá¹ƒ, taá¹ƒ pana ``khayadhammaâ€™â€™ ntiÄ• dÄ«naá¹ƒ vasena ved
tiá¹‡á¹‡aá¹ƒ. na hi \Ne II 369/ tadeva tassa pariyÄ• yo hoti, nÄ• pi saá¹…khatapaá¹-iccasam
abhÄ• vadÄ«panato pÄ• kabhÄ• vadÄ«panato. pÄ• kabhÄ• vadÄ«panena pana aniccatÄ• y
teneva hi sabbesaá¹ƒ padÄ• naá¹ƒ pariyÄ• yatÄ• bhÄ• vato __ ``nÄ• nÄ• kÄ• rehi vÄ• â€™
gahitaá¹ƒ. __manasikÄ• rappavattÄ«dassanattha_nti aniccatÄ• ya upabrÅ«hanamanasikÄ•

cattÄ• rÄ«sÄ• kÄ• raanupassanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<697> __so_ti yogÄ• vacaro. __tassÄ• _ti yathÄ• vuttabhedassa aniccatÄ• disammasanas
daá¸habhÄ• vatthÄ• ya aniccÄ• diÄ• kÄ• rassa punappunaá¹ƒ manasikÄ• ro viya bahulÄ«k
bhagavatÄ• etassa vibhaá¹…ge aniccÄ• disammasanaá¹ƒ vuttanti sambandho. __anulomik
anukÅ«laá¹ƒ. __khanti_nti Ã±Ä• á¹‡akhantiá¹ƒ. Ã±Ä• á¹‡aÃ±hi visayasabhÄ• vaá¹ƒ ogÄ• he
sahatÄ«ti khantÄ«ti vuccati. __sammattaniyÄ• ma_nti ariyamaggaá¹ƒ. so hi sammÄ• diá¹-á¹
anivattidhammatÄ• ya niyÄ• mo cÄ• ti vuccati. __ ``Ä• dinÄ• nayenÄ• â€™â€™ _ti iminÄ•
passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati, khandhÄ• naá¹ƒ nirodho sukhaá¹ƒ nibbÄ• n
sammattaniyÄ• maá¹ƒ okkamatÄ«â€™â€™ ti (Paá¹-is III 38) evamÄ• diko pÄ• á¹-haseso
rogÄ• dipaá¹-ipakkhayojanÄ• vasena vitthÄ• retabbo. __ ``khandhÄ• naá¹ƒ nirodho niccaá¹
vacanena saá¹…khÄ• rÄ• naá¹ƒ dukkharogatÄ• dipaá¹-ipakkho nibbÄ• nassa sukhÄ• rogyÄ
nayenÄ• â€™â€™ ti ettha nayaggahaá¹‡ena dÄ«pitoti. avaseso sabbo pÄ• á¹-ho pakÄ• sito

kÄ• maÃ±cetaá¹ƒ \Be II 394/ cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi sammasanaá¹ƒ anulomaÃ±Ä• á
tenÄ• ha __ ``anulomaÃ±Ä• á¹‡aá¹ƒ vibhajantena ... pe ... vuttaâ€™â€™ _nti, ito paá¹-á¹-hÄ
kataparicayasseva kiccÄ• vahaá¹ƒ hotÄ«ti idhÄ• pi vuttantÄ«ti daá¹-á¹-habbaá¹ƒ. __tassÄ•
kalÄ• pasammasanasseva, atha kho yathÄ• dassitassa cattÄ• lÄ«sappabhedassa aniccÄ•
anulomikakhantipaá¹-ilÄ• bhÄ• ya, sammattaniyÄ• mokkamanÄ• ya ca saá¹ƒvattanato ekaá
vuttaÃ±hi ---

``so vata, bhikkhave, bhikkhu kaÃ±ci saá¹…khÄ• raá¹ƒ niccato samanupassanto anulomikÄ
bhavissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, anulomikÄ• ya khantiyÄ• \Ne II 370/ asamannÄ•
okkamissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati, sammattaniyÄ• maá¹ƒ anokkamamÄ• no sotÄ•
arahattaá¹ƒ vÄ• sacchikarissatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. so vata, bhikkhave, bhikkhu
aniccato samanupassantoâ€™â€™ ti (AN b VI 98; Paá¹-is III 36) ---

Ä• di sukkapakkho vitthÄ• retabbo. tathÄ• ``so vata, bhikkhave, bhikkhu kaÃ±ci saá¹…khÄ•
kaÃ±ci dhammaá¹ƒ attato, anattatoâ€™â€™ ti (Paá¹-is III 36) vitthÄ• retabbo.

<698> ekekaá¹ƒ khandhaá¹ƒ aniccÄ• disammasanassa vasena sammasatÄ«ti sambandho
paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ sÄ• dhÄ• raá¹‡atÄ• ya __ ``ekekaá¹ƒ khandhaâ€™â€™ _n
__anaccantikatÄ• yÄ• _ti accantikatÄ• bhÄ• vato, asassatatÄ• yÄ• ti attho. sassataÃ±hi acc
koá¹-iyÄ• abhÄ• vato. __Ä• diantavantatÄ• yÄ• _ti pubbÄ• parakoá¹-ivantatÄ• ya, udayabb
sammasatÄ«ti sambandho. esa nayo sabbattha.

__aniccato_ti ca addhuvato. etaÃ±hi na niccaá¹ƒ, khaá¹‡ikatÄ• ya asadÄ• bhÄ• vitÄ• ya vÄ
upagantabbanti __aniccaá¹ƒ. uppÄ• davayapaá¹-ipÄ«á¸·anatÄ• yÄ• _ti uppÄ• dena, vayena
taá¹ƒsamaá¹…gino vibÄ• dhanasabhÄ• vattÄ• , tehi vÄ• sayameva vibÄ• dhetabbattÄ• . ud
abhiá¹‡haá¹ƒ tehi paá¹-ipÄ«á¸·itÄ• eva honti, yÄ• pÄ«á¸·anÄ• ``saá¹…khÄ• radukkhatÄ• â
__dukkhavatthutÄ• yÄ• _ti \Be II 395/ tividhassÄ• pi dukkhassa, saá¹ƒsÄ• radukkhassa ca a
__paccayayÄ• panÄ«yatÄ• yÄ• _ti yathÄ• rahaá¹ƒ paccayehi yÄ• petabbatÄ• ya. __rogamÄ
anubandhabyÄ• dhÄ«naá¹ƒ mÅ«labhÄ• vato, padadvayenÄ• pi yÄ• pyarogasadisatoti dass
Ä• bÄ• dhoti. __dukkhatÄ• sÅ«layogitÄ• yÄ• _ti tividhadukkhatÄ• saá¹…khÄ• tena rujjanen
__kilesÄ• sucipaggharaá¹‡atÄ• yÄ• _ti yathÄ• rahamÄ• rammaá¹‡avasena, samannÄ• gam
rÄ• gÄ• dikilesÄ• sucivissandanato. ahutvÄ• sambhavato uppattiyÄ• __uddhumÄ• tatÄ• _

__antotudanatÄ• yÄ• _ti abbhantare tudanato. dukkhavedanÄ• dayo viya hi ime saá¹…khÄ
abbhantaragatÄ• eva udayabbayavasena tudanti. ariyamaggasaá¹‡á¸• Ä• sena vinÄ• nÄ«
__dunnÄ«haraá¹‡Ä«yatÄ• _ taá¹‡hÄ• diá¹-á¹-hÄ• bhinivesadaá¸·habhÄ• vato. __agha_nti p
II 371/ vigarahitabbaá¹ƒ. sattÄ• naá¹ƒ anatthajananato avaá¸• á¸• hiÄ• vahaá¹ƒ, pÄ• passa
khandhapaÃ±cakanti Ä• ha __ ``vigaraha ... pe ... aghatoâ€™â€™ _ti. __aseribhÄ• vajanak
paravasatÄ• jananato. yathÄ• gilÄ• no aÃ±Ã±ehi saá¹ƒvesanavuá¹-á¹-hÄ• panÄ• dinÄ• pa
aserÄ«, evametepi aseribhÄ• vajanakÄ• . __avasatÄ• yÄ• _ti avasavattanato. yathÄ• paros
vasaá¹ƒ na gacchati, evaá¹ƒ subhasukhÄ• dibhÄ• vena vase vattetuá¹ƒ asakkuá¹‡eyyato. _
jÄ«ratha, mÄ• mÄ«yathÄ• â€™â€™ tiÄ• dinÄ• vidhÄ• tuá¹ƒ asakkuá¹‡eyyato. __palujjana
pakÄ• rehi chijjanato vinassanato. tehi eva vÄ• Ä• byasanato. byasanattho hi lokasaddo, pa
daá¹-á¹-habbo. byÄ• dhiÄ• dÄ«hi ca khandhÄ• naá¹ƒ byasananti. byasanÄ• vahabhÄ• vena
Ä• gantukÄ• naá¹ƒ akusalapakkhiyÄ• naá¹ƒ byasanahetÅ«naá¹ƒ etaá¹ƒ adhivacanaá¹ƒ. kha
``anekabyasanÄ• vahatÄ• ya Ä«titoâ€™â€™ _ti.

upaddavatÄ«ti upaddavo, anatthaá¹ƒ janento abhibhavati ajjhottharatÄ«ti attho, rÄ• jadaá¹‡
adhivacanaá¹ƒ. khandhÄ• ca edisÄ• ti vuttaá¹ƒ __ ``aviditÄ• naá¹ƒ ... pe ... upaddavatoâ€™
diá¹-á¹-hadhammikasamparÄ• yikabhayÄ• vahato, abhayapaá¹-ipakkhato ca khandhÄ• bha

``sabbabhayÄ• naá¹ƒ ... pe ... bhayatoâ€™â€™ _ti. bahiddhÄ• Ã±Ä• tibyasanÄ• dÄ«hi, ajjh
anatthehi upasajjanaá¹-á¹-hena, upasaggasadisatÄ• ya \Be II 396/ ca upasaggo. __upasagg
devatÅ«pasaá¹ƒhÄ• ravasena pavatto byÄ• dhiÄ• dianattho. so atthakÄ• mena muhuttampi
tena vuttaá¹ƒ __ ``anekehi ... pe ... upasaggatoâ€™â€™ _ti. __dosÅ«pasaá¹-á¹-hatÄ• yÄ• _
sampayogato ca rÄ• gÄ• didosehi upetatÄ• ya. lokadhammÄ• lÄ• bhÄ• dihetukÄ• anunaya
ca anavaá¹-á¹-hitatÄ• __pacalitatÄ• _.

__upakkamenÄ• _ti attano, parassa vÄ• payogena. __sarasenÄ• _ti sabhÄ• vena. __pabha
bhiduratÄ• . __sabbÄ• vatthanipÄ• titÄ• yÄ• _ti rukkhaphalaá¹ƒ viya atitaruá¹‡akÄ• lato paá
avatthÄ• su nipatanasÄ«latÄ• ya. anipatassapi sabbena sabbaá¹ƒ asÄ• ratÄ• ya __thirabhÄ
thiraÃ±hi dhuvaá¹ƒ nÄ• ma hoti. tÄ• yituá¹ƒ rakkhituá¹ƒ asamatthatÄ• ya na tÄ• yanoti atÄ•
__atÄ• yanatÄ• _. tÄ• á¹‡Ä• sÄ«sÄ• ya upagatassa __alabbhaneyyakhematÄ• _. dukkhabh
__allÄ«yituá¹ƒ_. dukkhanivattanaá¹ƒ __leá¹‡akiccaá¹ƒ_. jÄ• tiÄ• dibhayÄ• naá¹ƒ hiá¹ƒsanaá
__bhayasÄ• rakattaá¹ƒ. yathÄ• parikappitehÄ«_ti paramatthato avijjamÄ• nehi bÄ• lehi pari
__rittatÄ• yÄ• _ti vivittatÄ• ya, virahitatÄ• yÄ• ti \Ne II 372/ attho. antosÄ• rÄ• bhÄ• vo __ritt
tucchatÄ• ti Ä• ha __ ``rittatÄ• yeva tucchatoâ€™â€™ _ti. __appakattÄ• _ti parittattÄ• , lÄ•
dhuvasÄ• rÄ• bhÄ• vÄ• dÄ«hi saddhiá¹ƒ attasÄ• rÄ• bhÄ• vaá¹ƒ rittapadena vatvÄ• nibbat
suÃ±Ã±apadena dassetuá¹ƒ __ ``sÄ• mi ... pe ... suÃ±Ã±atoâ€™â€™ _ti vuttaá¹ƒ. yathÄ• k
sÄ• miÄ• dilakkhaá¹‡ena attanÄ• suÃ±Ã±Ä• ete, evaá¹ƒ sayampi ataá¹ƒsabhÄ• voti Ä• ha
anattatoâ€™â€™ _ti. na attÄ• ti hi anattÄ• ti.

__pavattidukkhatÄ• yÄ• _ti bhavapavattidukkhabhÄ• vato. bhavapavatti ca paÃ±cannaá¹ƒ
aniccÄ• diÄ• kÄ• rena pavattanameva, so ca Ä• dÄ«navo. yathÄ• ha ``yaá¹ƒ, bhikkhave, pa
aniccÄ• dukkhÄ• vipariá¹‡Ä• madhammÄ• . ayaá¹ƒ, bhikkhave, paÃ±casu upÄ• dÄ• nakkh
tenÄ• ha __ ``dukkhassa ca Ä• dÄ«navatÄ• yÄ• â€™â€™ _ti. __Ä• dÄ«na_nti bhÄ• vanapu
``ekamantaâ€™â€™ nti (DN I 165), ativiya kapaá¹‡anti attho. bhusattho hi ayaá¹ƒ __Ä• _-k
397/ ``dvidhÄ• chiddakaá¹ƒ vicchiddakaâ€™â€™ nti ettha dvi-saddassa atthe __vi_-saddo,
``dvedhÄ• pariá¹‡Ä• mapakatitÄ• ya vipariá¹‡Ä• madhammatoâ€™â€™ _ti. vipariá¹‡Ä• mo
__dubbalatÄ• yÄ• _ti sarasabhiduratÄ• ya balÄ• bhÄ• vato. dubbalampi kiÃ±ci mudukamma
duppadhaá¹ƒsiyÄ• . ime pana supadhaá¹ƒsiyÄ• evÄ• ti Ä• ha __ ``pheggu viya sukhabhaÃ
aghassa pÄ• passa hetutÄ• __aghahetutÄ• _. khandhapaá¹-ibaddhameva hi sabbaá¹ƒ kibb
sukhahetu, na dukkhahetÅ«ti janitavissÄ• sÄ• naá¹ƒ hananasÄ«latÄ• ya, khandhesu hi ``eta
gÄ• havasena sattÄ• byasanaá¹ƒ pÄ• puá¹‡anti, vissÄ• saá¹ƒ vÄ• hanantÄ«ti __vissÄ• sa

__vigatabhavatÄ• yÄ• _ti apagatavaá¸• á¸• hitÄ• ya. vibhavataá¹‡hÄ• , vibhavadiá¹-á¹-hi ca
tato __vibhavato, _ pitusadisassa vÄ• sabhÄ• vahetuno __vibhavato_ vinÄ• sato sambhÅ«
Ä• rammaá¹‡Ä• dinÄ• paccayabhÄ• vo __Ä• savapadaá¹-á¹-hÄ• natÄ• _. bÄ«jÄ• diko asÄ
bhÅ«tasalilÄ• diko sÄ• dhÄ• raá¹‡o __paccayo_. esa nayo ajjhattepi. tehi samecca sambhÅ

maccumÄ• rassa_ adhiá¹-á¹-hÄ• nabhÄ• vena, __kilesamÄ• rassa_ paccayabhÄ• vena saá
__Ä• misabhÅ«tatÄ• , _ khandhÄ• pi khandhÄ• naá¹ƒ Ä• misabhÅ«tÄ• paccayabhÄ• vena
__abhisaá¹…khÄ• rÄ• . devaputtamÄ• rassa_ pana ``mametaâ€™â€™ nti adhimÄ• navase
khandhÄ• dimÄ• rÄ• nampi imesaá¹ƒ yathÄ• rahaá¹ƒ Ä• misabhÅ«tatÄ• vattabbÄ• . dhamm
ntiÄ• dÄ«su (MN III 373; Paá¹-is I 33) viya pakatiattho \Ne II 373/, ``dhammapaá¹-isambhidÄ
(Vibh 718 Ä• dayo) viya hetuattho cÄ• ti Ä• ha __ ``jÄ• tijarÄ• byÄ• dhimaraá¹‡apakatitÄ• y
sokaparidevaupÄ• yÄ• sahetutÄ• yÄ• â€™â€™ _ti. __saá¹ƒkilesattaya_ggahaá¹‡ena tadek
kilesavatthÅ«nampi saá¹…gaho daá¹-á¹-habbo. tadÄ• rammaá¹‡Ä• pi hi dhammÄ• tadanat
tathÄ• khuddÄ• , taá¹‡hÄ• , jaá¹-Ä• dÄ«su sarÄ«rassa, saá¹ƒkilesassa ca saá¹…gaho daá

cattÄ• rÄ«sÄ• pi sammasanÄ• ni tÄ«su anupassanÄ• su antogadhÄ• nevÄ• ti tadantogadha
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __aniccÄ• nupassanÄ• ni_ sarÅ«pato \Be II 398/, pariyÄ• ya
aniccabhÄ• vavibhÄ• vanato. esa nayo itaresupi. __ ``asÄ• rakatoâ€™â€™ _ti idaá¹ƒ nicca

ettÄ• vatÄ• kalÄ• pato dhamme saá¹…gahetvÄ• nayato sammasanamattaá¹ƒ dassitaá¹ƒ,
anupadadhammavipassanÄ• vihitÄ• ti __ ``sammasanÄ• rambhavidhÄ• naâ€™â€™ _nti. v

indriyatikkhakÄ• raá¹‡anavakakathÄ• vaá¹‡á¹‡anÄ•

<699> ekaccassa tikkhindriyassa mahÄ• paÃ±Ã±assa nayavipassanÄ• vaseneva udayabb
itarassa nuppajjati. taá¹ƒ sandhÄ• ya __ ``yassa pana ... pe ... na sampajjatÄ«â€™â€™ _ti
udayabbayaÃ±Ä• á¹‡uppatti hi idha nayavipassanÄ• ya sampajjananti adhippetaá¹ƒ. tena ``
tikkhÄ• ni bhavanti ... pe ... antarÄ• ca abbosÄ• nenÄ• â€™â€™ ti evaá¹ƒ vuttÄ• naá¹ƒ nav
vasena indriyÄ• ni tikkhÄ• ni katvÄ• sappÄ• yÄ• ni sevamÄ• nena sammasitabbanti samba

__tenÄ• _ti yoginÄ• . __navahÄ• kÄ• rehÄ«_ti vakkhamÄ• nehi navahi Ä• kÄ• rehi. __indriy
indriyÄ• ni. __tikkhÄ• nÄ«_ti tikhiá¹‡Ä• ni visadÄ• ni sÅ«rÄ• ni. __uppannuppannÄ• na_nti
uppannÄ• naá¹ƒ uppannÄ• naá¹ƒ. __saá¹…khÄ• rÄ• na_nti vipassiyamÄ• nÄ• naá¹ƒ rÅ«pÄ
__khayamevÄ• _ti paá¹-hamaá¹ƒ uppÄ• daá¹ƒ disvÄ• taá¹ƒ muÃ±citvÄ• khayameva bhaá¹
tathÄ• khayadassanapasutassa vipassanÄ• paÃ±Ã±Ä• tikkhÄ• sÅ«rÄ• vahati, itarÄ• ni ca
khayadassane. __sakkaccakiriyÄ• yÄ• _ti Ä• darakÄ• ritÄ• ya, yathÄ• khayadassanaparam
pavattati, evaá¹ƒ taá¹ƒ Ä• darajÄ• to sampÄ• deti. __sÄ• taccakiriyÄ• yÄ• _ti avicchedakiriy
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ khayadassanavasena nirantarameva pavattati, evaá¹ƒ yuttappayu
__sappÄ• yakiriyÄ• yÄ• _ti anurÅ«pakiriyÄ• ya Ä• vÄ• sÄ• disattavidhasappÄ• yÄ• sevanal
__nimittaggÄ• henÄ• _ti yathÄ• manasikarontassa vipassanÄ• samÄ• dhi uppanno, tassa
samathanimittaggahaá¹‡ena sampÄ• detÄ«ti sambandho. __anupavattanatÄ• yÄ• _ti anurÅ
bhÄ• vanÄ• cittassa lÄ«nabhÄ• ve pÄ«tivÄ«riyadhammavicayasambojjhaá¹…gÄ• naá¹ƒ udd

passaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• naá¹ƒ brÅ«hanenÄ• ti attho. __kÄ• ye ca
attano kÄ• ye asucibhÄ• vena bÄ• hirakaaviÃ±Ã±Ä• á¹‡akakuá¹‡ape \Be II 399/ viya jÄ«vite
viya nirapekkhacittaá¹ƒ upaá¹-á¹-hapeti. __tattha ca abhibhuyya nekkhammenÄ• _ti tasmiá¹
anapekkhabhÄ• vena indriyÄ• naá¹ƒ tikkhabhÄ• vÄ• pÄ• danena uppannaá¹ƒ uppannaá¹ƒ
bhÄ• vanaá¹ƒ sampÄ• deti. __antarÄ• _ti yathÄ• dhippetÄ• ya bhÄ• vanÄ• siddhiyÄ• antar
asaá¹…kocanena.

__evaá¹ƒ vuttÄ• na_nti evaá¹ƒ ``navahÄ• kÄ• rehi indriyÄ• ni tikkhÄ• ni bhavantÄ«â€™â€™
aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• naá¹ƒ. ettha ca yathÄ• nÄ• ma sukhumÄ• naá¹ƒ muttÄ• pavÄ
sukhumatarena vedhanena bhavitabbaá¹ƒ, evameva saá¹‡hasukhumÄ• naá¹ƒ rÅ«pÄ• rÅ«p
pariggaá¹‡hane tikkhena Ã±Ä• á¹‡ena bhavitabbaá¹ƒ. tesaá¹ƒ pana khayavayadassane tikk
tikkhataratÄ• cassa nisÄ• nasilÄ• yaá¹ƒ saá¹‡hamaá¹-á¹-hatÄ• ya karaá¹‡ena viya pharasu
nisitabhÄ• vÄ• pÄ• danena indriyÄ• naá¹ƒ tikkhabhÄ• vÄ• pÄ• danena sÄ• dhetabbÄ• . taÃ
tesu khaá¹‡ikÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡e khaá¹‡e bhijjanÄ• kÄ• radassanaá¹ƒ
``uppannuppannÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ khayameva passatÄ«â€™â€™ ti. asati Ã±Ã
tadabhÄ• vato sesindriyatikkhatÄ• tassa sambhÄ• rabhÄ• vato vuttÄ• , avinÄ• bhÄ• vato vÄ
sakkaccakiriyÄ• diggahaá¹‡aá¹ƒ pana tassa upÄ• yadassanaá¹ƒ. __asappÄ• yÄ• ni_ bhojan
__vajjetvÄ• sappÄ• yÄ• ni_ mattaso __sevamÄ• nena_. rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ acc
asammasitabbattÄ• , tathÄ• sammasanassa ca idha anadhippetattÄ• __ ``kÄ• lena rÅ«paâ
arÅ«paâ€™â€™ _nti vuttaá¹ƒ. tatthÄ• pi ca rÅ«passa oá¸·Ä• rikatÄ• ya suviÃ±Ã±eyyattÄ•
sammasitabbatÄ• vuttÄ• . __nibbatti passitabbÄ• _ti paá¹-hamaá¹ƒ tÄ• va Ä• gamÄ• nusÄ•
daá¹-á¹-habbÄ• . tato paraá¹ƒ anukkamena balappatte bhÄ• vanÄ• Ã±Ä• á¹‡e paccakkhato

rÅ«panibbattipassanÄ• kÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<700> __sabbesa_nti \Ne II 375/ kÄ• mÄ• vacarÄ• diaá¹‡á¸• ajÄ• dibhedabhinnÄ• naá¹ƒ s
__paá¹-hamaá¹ƒ kammato nibbattati_ taá¹ƒmÅ«lakattÄ• utujÄ• dirÅ«pÄ• naá¹ƒ. parato
pavattanakakÄ• yadasakÄ• divasena labbhamÄ• naá¹ƒ pabandhattayaá¹ƒ, santatisÄ«saá¹ƒ
``tisantativasenÄ• â€™â€™ _ti vuttaá¹ƒ.

dandhaá¹ƒ \Be II 400/ mandaá¹ƒ cirena nirodho etassÄ• ti __dandhanirodhaá¹ƒ_ sattarasa
tenÄ• ha __ ``garuparivattÄ«â€™â€™ _ti. __tenÄ• _ti tasmÄ• , yasmÄ• ``tato sÄ«ghataraá
Ä• yusaá¹…khÄ• rÄ• khÄ«yantÄ«â€™â€™ ti (SN a II 228) vacanato rÅ«padhammÄ• pi itta
pana tehi sÄ• tisayaá¹ƒ ittarakÄ• lÄ• , tasmÄ• Ä• ha bhagavÄ• ti attho. yaá¹ƒ panettha vatt
heá¹-á¹-hÄ• vicÄ• ritameva. __tehi sadisÄ• _ti cittassa uppÄ• dabhaá¹…gakkhaá¹‡ehi sadi
saá¹…khÄ• rÄ• naá¹ƒ uppÄ• dabhaá¹…gakkhaá¹‡esu visadisatÄ• natthi, samÄ• nakÄ• lÄ•
á¹-hitikkhaá¹‡appattaá¹ƒ. __tenÄ• _ti dutiyabhavaá¹…gacittena. vatthurÅ«paá¹ƒ ekassa citta
aÃ±Ã±assa na hoti á¹-hapetvÄ• maraá¹‡Ä• sannaá¹ƒ, tasmÄ• vuttaá¹ƒ __ ``tena saddhiâ€

evaá¹ƒ paá¹-isandhito paá¹-á¹-hÄ• ya yÄ• va cuticittassa uppatti, taá¹ƒ dassetvÄ• idÄ• ni n
__ ``paá¹-isandhicittassÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __á¹-hÄ• nakkhaá¹‡e_ti p
á¹-hitikkhaá¹‡e. __yÄ• va pavatti nÄ• ma atthÄ«_ti yÄ• va saá¹ƒsÄ• rappavatti nÄ• ma atthi
pavatti nÄ• ma atthi. asaÃ±Ã±Å«papattiyaÃ±hi natthi cittappavattÄ«ti. rÅ«pÅ«papattiyaá¹ƒ s
opapÄ• tikasadisÄ• ti opapÄ• tikÄ• naá¹ƒyeva gahaá¹‡aá¹ƒ. __opapÄ• tikÄ• nampÄ«_ti __p
sampiá¹‡á¸• eti. __sattasantativasenÄ• _ti cakkhudasakÄ• dÄ«naá¹ƒ sattannaá¹ƒ santatisÄ

<701> __tatthÄ• _ti kammato rÅ«papavattiyaá¹ƒ. nÄ• nÄ• kkhaá¹‡ikakammapaccayabhÅ«t
adhippetanti Ä• ha __ ``kammaá¹ƒ nÄ• ma kusalÄ• kusalacetanÄ• â€™â€™ _ti. jÄ«vitanav
cakkhudasakÄ• diantogadhameva katvÄ• __ ``samasattatirÅ«paâ€™â€™ _nti vuttaá¹ƒ. taâ
sukhapariggahaá¹ƒ na hotÄ«ti. __tadevÄ• _ti yathÄ• vuttaá¹ƒ vipÄ• kakkhandhakaá¹-attÄ• n
kammajassa janakaá¹ƒ, paripÄ• cakampi hoti jÄ«vitindriyassa, kammajaggino ca vasena an
Ä• hÄ• rÄ• dipaá¹-ilÄ• bhahetutÄ• ya upatthambhakanimittato ca. tenÄ• ha __ ``upatthambh
_ti. upatthambhakapaccayatÄ• \Ne II 376/ cassa upanissayapaccayavaseneva veditabbÄ•
etassÄ• ti kammapaccayaá¹ƒ, tadeva cittaá¹ƒ, taá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ etassÄ• ti
__kammapaccayacittasamuá¹-á¹-hÄ• naá¹ƒ_. vipÄ• kacetasikÄ• nampi kammapaccayacitta
na vÄ• vattabbÄ• kammasamuá¹-á¹-hÄ• nakammapaccayaggahaá¹‡ena gahitattÄ• . __á¹-
ojaá¹-á¹-hamakaá¹ƒ samuá¹-á¹-hÄ• peti_ Ä• hÄ• rÄ• nugate sarÄ«reti gahetabbaá¹ƒ.

__tatrÄ• pÄ«_ti \Be II 401/ kammasamuá¹-á¹-hÄ• nÄ• hÄ• rasamuá¹-á¹-hÄ• nepi ojaá¹-á¹-h
vÄ• pavattiyo ghaá¹-etÄ«_ti sadisasantativasena catasso vÄ• paÃ±ca vÄ• rÅ«pakalÄ• pap
bÄ• hirapaccayavisesena pana visadisÄ• bahÅ«pi pavattiyo ghaá¹-etÄ«ti vadanti. yathÄ•
kammapaccayÄ• hÄ• rasamuá¹-á¹-hÄ• ne paveá¹‡ighaá¹-anÄ• , evaá¹ƒ kammapaccayautu
dassetuá¹ƒ __ ``kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• di vuttaá¹
koá¹-á¹-hÄ• se paramparappavattiá¹ƒ dassentena akammajÄ• dutiyÄ• dipavattiyo asambhe
kammajÄ• hÄ• rasamuá¹-á¹-hÄ• nautuvasena, kammajautusamuá¹-á¹-hÄ• nÄ• hÄ• ravasen
kammapaccayacittajÄ• hÄ• rautusamuá¹-á¹-hÄ• nautuÄ• hÄ• ravasena ca sambhedavasen
vadanti. tattha kammajato pavattaÄ• hÄ• rÄ• visesapaccayalÄ• bhe sati yathÄ• vuttaparim
uddhampi pavattiyo na ghaá¹-entÄ«ti na sakkÄ• vattuá¹ƒ. tathÄ• hi ``dasa dvÄ• dasa vÄ• n
ghaá¹-etÄ«â€™â€™ ti (Vism II 703), ``evaá¹ƒ dÄ«ghampi addhÄ• naá¹ƒ anupÄ• dinnapakk
utusamuá¹-á¹-hÄ• naá¹ƒ pavattati evÄ• â€™â€™ ti (Vism II 704) ca vakkhati.

<702> __janakÄ• janakÄ• matÄ• _ti purimakÄ• tikoá¹-á¹-hÄ• sasaá¹…gahitÄ• janakÄ• , p
``soá¸·asÄ• â€™â€™ ti vuttÄ• ajanakÄ• ti matÄ• Ã±Ä• tÄ• . __kusalakiriyato_ti kusalato ca
kÄ• yikakiriyÄ• ya pavattiá¹-á¹-hÄ• natÄ• ya pathabhÄ• vato __iriyÄ• patho, _ gamanÄ• di,
rÅ«pappavatti. kÄ• maÃ±cettha rÅ«pavinimutto iriyÄ• patho, viÃ±Ã±atti ca natthi, tathÄ• pi n
rÅ«pasamuá¹-á¹-hÄ• pakacittaá¹ƒ iriyÄ• pathÅ«patthambhakaá¹ƒ, viÃ±Ã±attivikÄ• ruppÄ• d

cittaá¹ƒ viÃ±Ã±attijanakaá¹ƒ, taá¹ƒ ekaá¹ƒsato itarassa janakaá¹ƒ avinÄ• bhÄ• vato, tathÄ•
iriyÄ• pathÅ«patthambhakaá¹ƒ rÅ«passa. etassa visesassa dassanatthaá¹ƒ __ ``rÅ«paá¹ƒ,
viÃ±Ã±attiÃ±cÄ• â€™â€™ _ti samuccayo kato. __vipÄ• kavajjÄ• nÄ«_ti ettha vipÄ• kÄ• bhi
vattabbaá¹ƒ tadaÃ±Ã±esaá¹ƒyeva sesaggahaá¹‡ena gahetabbattÄ• . na vÄ• vattabbaá¹ƒ s
abhiÃ±Ã±Ä• cittÄ• nampi nivattetabbato. __na viÃ±Ã±attiá¹ƒ janaya_nti \Ne II 377/ mahagga
santabhÄ• vena avipphÄ• rikabhÄ• vato. vipphÄ• rikameva hi kÄ• mÄ• vacarakusalÄ• diviÃ
iriyÄ• pathÅ«patthambhakÄ• ni pana honti satipi santabhÄ• ve jhÄ• navegena saussÄ• hatt
javanakiccatÄ• . paÃ±ca bhavaá¹…gacittÄ• nÄ«ti \Be II 402/ sambandho. __rÅ«pameva jan
nirussÄ• hasantabhÄ• vena paridubbalabhÄ• vato. kiriyÄ• mayacittehi avimissabhavaá¹…ga
khandhÄ• disarÄ«rÄ• vayavÄ• naá¹ƒ niccalabhÄ• venÄ• vaá¹-á¹-hÄ• naá¹ƒ. tathÄ• hi abbo
pavattamÄ• ne aá¹…gÄ• ni osÄ«danti paviá¹-á¹-hÄ• ni viya honti. ``dvattiá¹ƒsÄ• â€™â€™ ti
jÄ• garaá¹‡acittesu vattamÄ• nesu aá¹…gÄ• ni upatthaddhÄ• ni yathÄ• pavattairiyÄ• pathal
__dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni_ sabbadubbalatÄ• ya rÅ«paá¹ƒ na janenti. __paá¹-isandhic
__khÄ«á¹‡Ä• savÄ• naá¹ƒ cuticitta_nti ettha ---

``kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati, rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ, ye
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti, tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ vacÄ«
nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhissatÄ«â€™â€™ ti (Yam II saá¹…khÄ

pana vacanato aÃ±Ã±esampi cuticittaá¹ƒ rÅ«paá¹ƒ na samuá¹-á¹-hÄ• petÄ«ti viÃ±Ã±Ä• yati
rÅ«pasamuá¹-á¹-hÄ• pakacittassa gabbhagatatÄ• divibandhÄ• bhÄ• ve kÄ• yasaá¹…khÄ• n
atthi, na ca yuttaá¹ƒ cuto ca cittasamuá¹-á¹-hÄ• narÅ«paÃ±cassa pavattati, nÄ• pi ``cuticitta
samuá¹-á¹-hÄ• petÄ«â€™â€™ ti pÄ• á¸·i atthi, ``khÄ«á¹‡Ä• savÄ• naâ€™â€™ nti, pana vis
appaá¹-isandhikanirodhena nirujjhantassa tesaá¹ƒ cuticittassa rÅ«pasamuá¹-á¹-hÄ• panaá¹ƒ
katanti daá¹-á¹-habbaá¹ƒ. __soá¸·asa cittÄ• nÄ«_ti paricchijja gahaá¹‡aá¹ƒ tesaá¹ƒ rÅ«pajan
niyametabbattÄ• , aÃ±Ã±Ä• ni pana bahÅ«ni arÅ«pe uppannÄ• ni anokÄ• sagatattÄ• rÅ«pa
á¹-hitikkhaá¹‡e, bhaá¹…gakkhaá¹‡e vÄ• rÅ«paá¹ƒ janentÄ«ti sambandho. __uppÄ• dakkha
anantarÄ• dipaccayalÄ• bhato.

yathÄ• pathavÄ«Ä• dayo rÅ«padhammÄ• cittahetukÄ• cittasamuá¹-á¹-hÄ• nÄ• , evaá¹ƒ v
``cittasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma tayo arÅ«pino khandhÄ• , saddanavakaâ€™â€™ _ntiÄ•
dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• ? vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• n
vacÄ«viÃ±Ã±attÄ«â€™â€™ ti (Dhs 1201, 1535). tattha \Ne II 378/ kÄ• yaviÃ±Ã±attiÄ• dÄ«n
cittasamuá¹-á¹-hÄ• natÄ• pariyÄ• yato vuttÄ• ti veditabbÄ• tesaá¹ƒ anipphannattÄ• . __ ``e
catusamuá¹-á¹-hÄ• narÅ«paâ€™â€™ _nti iminÄ• ataá¹ƒsamuá¹-á¹-hÄ• nasseva cittajarÅ«p
dassitÄ• . yathÄ• pana kammapaccayaá¹ƒ dassitaá¹ƒ \Be II 403/, evaá¹ƒ cittapaccaye gayh
taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa, sahajÄ• tavedanÄ• dÄ«naÃ±ca cittapaccayatÄ• siyÄ• .

cittasamuá¹-á¹-hÄ• nacittapaccaye pana asaá¹…karato dassetuá¹ƒ pacchÄ• jÄ• tapaccayav
uddhaá¹-anti daá¹-á¹-habbaá¹ƒ. cittasamuá¹-á¹-hÄ• nautuÄ• hÄ• rehi kammasamuá¹-á¹-hÄ•
hontÄ«ti tesaá¹ƒ vasena catupaÃ±capavattighaá¹-anaá¹ƒ vuttaá¹ƒ, cittasamuá¹-á¹-hÄ• nÄ• r
dvattippavattighaá¹-anaá¹ƒ taá¹ƒpÄ• katikacittavasena, mahaggatÄ• nuttaracittavasena pan
icchitabbÄ• . taá¹ƒnibbattÄ• naá¹ƒ cittajarÅ«pÄ• naá¹ƒ uá¸·Ä• rapaá¹‡Ä«tabhÄ• vato.

<703> __ ``upÄ• dinnaá¹ƒ kammajarÅ«paá¹ƒ paccayaá¹ƒ labhitvÄ• â€™â€™ _ti etena bah
rÅ«pÄ• haraá¹‡akiccaá¹ƒ na karotÄ«ti dasseti. paccayalÄ• bho cassa kammajabhÅ«tasann
``tattha patiá¹-á¹-hÄ• yÄ• â€™â€™ _ti. tattha kammapaccayacittasamuá¹-á¹-hÄ• nÄ• dirÅ«p
siyÄ• kammajapariyÄ• yoti taá¹ƒnivattanatthaá¹ƒ ``upÄ• dinnaâ€™â€™ nti visesetvÄ• vutt
Ä• hÄ• ro na kevalaá¹ƒ upatthambhakova, atha kho janakopÄ«ti dassetuá¹ƒ __ ``catusamua
vuttaá¹ƒ. ``dasa dvÄ• dasa vÄ• reâ€™â€™ ti vatvÄ• kathaá¹ƒ imasseva dasa dvÄ• dasa vÄ
anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``ekadivasaá¹ƒ paribhuttÄ• hÄ• roâ€™â€™ _tiÄ• di. __dÄ•
nÄ• bhimÅ«lÄ• nugatÄ• hi rasaharaá¹‡Ä«hi pharitvÄ• , aÃ±Ã±athÄ• jalÄ• buantarike kÄ• y
sammÄ• viniyogo Ä• hÄ• rassa sambhavatÄ«ti.

upÄ• dinnako anupÄ• dinnakoti duvidhe Ä• hÄ• re pubbe anupÄ• dinnako Ä• hÄ• rapaccay
dassetuá¹ƒ __ ``kammajÄ• hÄ• roâ€™â€™ _tiÄ• di vuttaá¹ƒ. taá¹ƒ kammapaccayÄ• hÄ• ra
tenÄ• ha __ ``catasso vÄ• paÃ±ca vÄ• pavattiyo ghaá¹-etÄ«â€™â€™ _ti. Ä• hÄ• rapaccay
viya dasa dvÄ• dasa vÄ• re pavattighaá¹-anÄ• veditabbÄ• . vuttanayattÄ• na uddhatanti va
kammacittautusamuá¹-á¹-hÄ• nÄ• naá¹ƒ tisantatirÅ«pÄ• naá¹ƒ. kabaá¸·Ä«kÄ• rÄ• hÄ• ro hi
aÃ±Ã±Ä• hÄ• rasamuá¹-á¹-hitassa, tisantatirÅ«pÄ• naÃ±ca upatthambhakavasena attanÄ•
paccayo hoti. evaá¹ƒ Ä• hÄ• rapaccayo hontoyeva atthiavigatavasenÄ• pi paccayo hoti, niss
paá¹-á¹-hÄ• nanayena natthi. Ä• hÄ• rapaccayÄ• pavattamÄ• nÄ• ni rÅ«pÄ• ni Ä• hÄ• rani
nÄ• ma hontÄ«ti suttantanayena vuttoti daá¹-á¹-habbo. parato utuno nissayajotanÄ• yapi es

<704> kammasamuá¹-á¹-hÄ• nÄ• divasena catubbidhÄ• yapi tejodhÄ• tuyÄ• rÅ«puppÄ• d
nÄ• ma catusamuá¹-á¹-hÄ• nÄ• tejodhÄ• tÅ«â€™â€™ _ti vuttaá¹ƒ. __esa duvidho hotÄ«_t
tejodhÄ• tubhÄ• vÄ• visesepi tikkhamandatÄ• visesena uá¹‡ho, sÄ«toti duvidho hoti. yaá¹ƒ
taá¹ƒ heá¹-á¹-hÄ• vicÄ• ritameva. yadipi utu upÄ• dinnakena vinÄ• pi rÅ«paá¹ƒ samuá¹-á¹-h
pana tena vinÄ• tassa rÅ«puppÄ• danaá¹ƒ natthÄ«ti Ä• ha __ ``upÄ• dinnakaá¹ƒ paccayaá
tenÄ• ha ``catusamuá¹-á¹-hÄ• no utÅ«â€™â€™ ti. utusamuá¹-á¹-hÄ• noyeva hi utu upÄ• di
samuá¹-á¹-hÄ• peti. __utupaccayaá¹ƒ_ nÄ• ma catusamuá¹-á¹-hÄ• nikaá¹ƒ rÅ«paá¹ƒ. yaÃ±
pannarasavidhaá¹ƒ rÅ«paá¹ƒ, yaÃ±ca tadaÃ±Ã±atisantatirÅ«paá¹ƒ, tassa sabbassapi sabhÄ
utuupatthambhakapaccayo hotÄ«ti. yasmÄ• visabhÄ• go utu himÄ• di viya padumÄ• dÄ«na
visadisarÅ«puppattihetubhÅ«taá¹ƒ purimarÅ«paá¹ƒ vinÄ• sentaá¹ƒ viya hoti, tasmÄ• sabhÄ
ekajjhaá¹ƒ gahetvÄ• vuttaá¹ƒ __ ``utu catusamuá¹-á¹-hÄ• nikarÅ«pÄ• naá¹ƒ pavattiyÄ• ca
hotÄ«â€™â€™ _ti.

__dÄ«ghampi addhÄ• na_nti ``dasa dvÄ• dasa vÄ• reâ€™â€™ ti aÃ±Ã±assa vuttaparicche
hi sabhÄ• gasantativasena laddhapaccayaá¹ƒ cirataramp kÄ• laá¹ƒ sadisÄ• kÄ• raá¹ƒ rÅ«p
upÄ• dinnakasannissayena vinÄ• , pageva itarathÄ• . tenÄ• ha __ ``anupÄ• dinnapakkhe á¹
maá¹ƒ savinimuttakesalomanakhacammakhilatilakÄ• divasena jÄ«vamÄ• nasarÄ«re aÃ±Ã±a
adhippÄ• yo. rÅ«passa nibbattiyÄ• diá¹-á¹-hÄ• ya tassa bhaá¹…gopi diá¹-á¹-hoyeva hoti itta
dhammappavattiyÄ• ti Ä• ha __ ``nibbattiá¹ƒ passanto kÄ• lena rÅ«paá¹ƒ sammasati nÄ• m
nibbattimattadassanaá¹ƒ sammasanaá¹ƒ nÄ• ma hoti, udayabbayadassanaÃ±ca adhikatant
nibbattiggahaá¹‡esu.

arÅ«panibbattipassanÄ• kÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<705> __lokiyacittuppÄ• davasenevÄ• _ti avadhÄ• raá¹‡aá¹ƒ itarassa avisayattÄ• .

__nibbattati_ \Be II 405/ \Ne II 380/ taá¹ƒ taá¹ƒ bhavavasena. tadeva ekÅ«navÄ«satippabhe
bhavaá¹…gavasena nibbattatÄ«ti sambandho. tathÄ• __cutivasena tadÄ• rammaá¹‡avase
tesu ekÅ«navÄ«saticittuppÄ• desu. __anantaracittato paá¹-á¹-hÄ• yÄ• _tiÄ• dinÄ• pi pavatti

so pana paá¹-isandhicittÄ• naá¹ƒ yeva pavattiyaá¹ƒ pavattanÄ• kÄ• roti suddhappavatticittÄ
dassento __ ``pavatte panÄ• â€™â€™ _tiÄ• dimÄ• ha. __asambhinnattÄ• _ti avinaá¹-á¹-ha
cakkhussÄ• â€™â€™ tiÄ• dinÄ• saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __ ``cakkhupas
vuttaá¹ƒ. __ ``á¹-hitippattamevÄ• â€™â€™ _ti iminÄ• yathÄ• nirujjhamÄ• naá¹ƒ rÅ«paá¹ƒ
evaá¹ƒ uppajjamÄ• nampÄ«ti dasseti. cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«ti sambandho. ev
kÄ• mÄ• vacarakusalÄ• kusalakiriyacittesu ekaá¹ƒ vÄ• paÃ±ca, satta vÄ• javanÄ• ni hutvÄ
upekkhÄ• sahagatÄ• hetukaá¹ƒ cittaá¹ƒ vÄ• ti vÄ• -saddaá¹ƒ Ä• netvÄ• sambandhitabbaá¹
sandhÄ• ya evaá¹ƒ vuttaá¹ƒ, taá¹ƒ pana dutiyamoghavÄ• ravasena veditabbaá¹ƒ. __paÃ±ca
suttamucchitÄ• dikÄ• le, __satta_ pÄ• katikakÄ• le veditabbÄ• ni. __javanÄ• rammaá¹‡Ä• r
javanaá¹ƒ, tihetukaá¹ƒ, dvihetukaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• , ``iá¹-á¹-haá¹ƒ ce Ä• rammaá
somanassasahagataâ€™â€™ ntiÄ• dinÄ• ca javanassa, Ä• rammaá¹‡assa ca anurÅ«paá¹
sotadvÄ• rÄ• disesadvÄ• resu.

__anukkamenÄ• _ti udayabbayaÃ±Ä• á¹‡Ä• dhigamÄ• nukkamena __paÃ±Ã±Ä• bhÄ• van
adhigacchati.

rÅ«pasattakasammasanakathÄ• vaá¹‡á¹‡anÄ•

<706> rÅ«pesu manasikÄ• rasattakaá¹ƒ __rÅ«pasattakaá¹ƒ, _ rÅ«padhammesu sattahÄ• k
attho. evaá¹ƒ arÅ«pasattakampi veditabbaá¹ƒ. __imehi Ä• kÄ• rehÄ«_ti imehi

Ä• dÄ• nanikkhepanamanasikÄ• rÄ• dippakÄ• rehi, imehi vÄ• yathÄ• vuttakoá¹-á¹-hÄ• seh
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• .

__Ä• dÄ• nanikkhepanato_ti bhavassa gahaá¹‡avissajjanato, jÄ• tito, maraá¹‡ato cÄ• ti att
__vayovuá¸• á¸• hatthagÄ• mito_ti vayasÄ• vuá¸• á¸• hassa atthagÄ• mibhÄ• vato, atthaá¹
__Ä• hÄ• rato_ti Ä• hÄ• rahetu \Be II 406/ \Ne II 381/, rÅ«passa paccayabhÅ«taÄ• hÄ• rato
ayalohÄ• dibhÅ«mipÄ• sÄ• á¹‡Ä• dibhedaá¹ƒ vividhavaá¹‡á¹‡asaá¹‡á¹-hÄ• naá¹ƒ kammÄ•
rÅ«paá¹ƒ __dhammatÄ• rÅ«paá¹ƒ. sattÄ• _ti sattadhÄ• sattahÄ• kÄ• rehi. __vipassatÄ«_ti
koá¹-á¹-hÄ• saá¹ƒ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• vipassati sammasati.

``bhÄ• rÄ• dÄ• naá¹ƒ dukhaá¹ƒ lokeâ€™â€™ ti vacanato khandhabhÄ• rassa Ä• dito gaha
paá¹-isandhÄ«â€™â€™ _ti Ä• ha. ``sabbeva nikkhipissanti, bhÅ«tÄ• loke samussayaâ€™â
186) pana vacanato khandhabhÄ• ranikkhepoti katvÄ• __ ``nikkhepananti cutÄ«â€™â€™ _
jÄ«vati, so vassasataâ€™â€™ nti (DN II 7; SN a I 145-146; AN b 7.74) vacanato tato Å«nÄ•
appamÄ• á¹‡anti vuttaá¹ƒ __ ``ekaá¹ƒ vassasataá¹ƒ paricchinditvÄ• â€™â€™ _ti. __etthant
etasmiá¹ƒ Ä• dÄ• nanikkhepantare pavattÄ• sabbe bhÅ«tupÄ• dÄ• yarÅ«pappabhedÄ• sa
idaá¹ƒ sammasanavidhÄ• nanti. ``aniccÄ• â€™â€™ ti gahitamattaá¹ƒ yuttito hadaye patiá¹-
``kasmÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __uppÄ• davayavattito_ti uppajjanavasena, niru
pavattanato, ahutvÄ• sambhavato hutvÄ• vayÅ«pagamanatoti attho. __vipariá¹‡Ä• mato_t
purimuttaravisadisabhÄ• vatoti vadanti. taá¹ƒ vassasataparicchinne rÅ«pe idaá¹ƒ sammasa
vuttaá¹ƒ siyÄ• , jarÄ• maraá¹‡ena vipariá¹‡Ä• metabbatoti attho. asatipi dhammabhede ava
hi uppÄ• dÄ• vatthÄ• eva bhaá¹…gÄ• vatthÄ• ti yuttÄ• . tathÄ• hi vuttaá¹ƒ ``jarÄ• ya ceva
pariá¹‡Ä• mapakatitÄ• yÄ• â€™â€™ ti. sabhÄ• vavigamo eva vÄ• ettha vipariá¹‡Ä• mo. kh
niccasabhÄ• vÄ• bhÄ• vo eva __niccapaá¹-ikkhepo_. aniccadhammÄ• hi teneva attano sab
niccataá¹ƒ paá¹-ikkhipanti nÄ• ma. yato na niccanti aniccaá¹ƒ, uppÄ• dakkhaá¹‡e yadavatth
tadavatthÄ• á¹-hitikkhaá¹‡eti avatthantarappattiyÄ• Ã±Ä• yati tesaá¹ƒ kilamanÄ• kÄ• roti Ä
jarÄ• ya kilamantÄ«â€™â€™ _ti, svÄ• yamattho pÄ• kaá¹-ajarÄ• ya veditabbo. ye pana saá
sampaá¹-icchanti, tattha vattabbaá¹ƒ heá¹-á¹-hÄ• vuttameva. dhammÄ• naá¹ƒ sabhÄ• vo n
jarÄ• nantaraá¹ƒ bhaá¹…goti Ä• ha __ ``jaraá¹ƒ patvÄ• avassaá¹ƒ bhijjantÄ«â€™â€™ _ti. _
uppÄ• dajarÄ• bhaá¹…gavasena \Be II 407/ saá¹…khÄ• rÄ• naá¹ƒ nirantarabÄ• dhatÄ• , ta
dukkhamatÄ• , tissannaá¹ƒ dukkhatÄ• naá¹ƒ, saá¹ƒsÄ• radukkhassa ca adhiá¹-á¹-hÄ• natÄ•
abhiá¹‡ha ... pe ... dukkhÄ• ti yojanÄ• .

__ ``sukhapaá¹-ikkhepatoâ€™â€™ _ti \Ne II 382/ idaá¹ƒ vuttanayameva. __á¹-hitiá¹ƒ mÄ•
uppajjamÄ• nÄ• kÄ• reneva pavattantÅ«ti adhippÄ• yo. __ ``uppannÄ• â€™â€™ _ti iminÄ•
vuttÄ• . __á¹-hÄ• nappattÄ• mÄ• jÄ«rantÅ«_ti kasmÄ• vuttaá¹ƒ, nanu atthato á¹-hiti eva ja
jarÄ• vasena pana yo kilamatho, so idha jarÄ• ggahaá¹‡ena gahitoti daá¹-á¹-habbaá¹ƒ. __m
niccataá¹ƒ Ä• sÄ«sati. kassaci dhammissarassÄ• pi bhagavato vasavattibhÄ• vo natthi. na

lakkhaá¹‡aÃ±Ã±athattaá¹ƒ kenaci kÄ• tuá¹ƒ sakkÄ• . bhÄ• vaÃ±Ã±athattameva hi iddhivisa
saá¹…khÄ• rÄ• __tena_ tÄ«su á¹-hÄ• nesu __vasavattanÄ• kÄ• rena. tasmÄ• _ti vuttakÄ•
__suÃ±Ã±ato_ti nivÄ• sÄ«kÄ• rakavedakaadhiá¹-á¹-hÄ• yakavirahena tato suÃ±Ã±ato, na r
ekaccaparikappitasabhÄ• vasuÃ±Ã±ato. __assÄ• mikato_ti sÄ• mibhÅ«tassa kassaci abhÄ
dasseti. __avasavattito_ti yathÄ• vuttavasavattibhÄ• vÄ• bhÄ• vato. __attapaá¹-ikkhepato_t
attano paá¹-ikkhipanato. ``suÃ±Ã±atoâ€™â€™ tiÄ• dinÄ• hi dhammÄ• naá¹ƒ bÄ• hirakapa
iminÄ• pana ataá¹ƒsabhÄ• vato attÄ• na hotÄ«ti.

<707> ettha ca ``uppÄ• davayavattitoâ€™â€™ tiÄ• dinÄ• catÅ«hi kÄ• raá¹‡ehi aniccÄ• ,
``abhiá¹‡hasampaá¹-ipÄ«á¸·anatoâ€™â€™ tiÄ• dinÄ• catÅ«hi kÄ• raá¹‡ehi dukkhÄ• , ``su
catÅ«hi kÄ• raá¹‡ehi anattÄ• ti rÅ«padhamme niruá¸·haá¹ƒ lakkhaá¹‡attayaá¹ƒ pubbe attan
sallakkhetvÄ• sammasanto taá¹ƒ tattha Ä• ropetÄ«ti vuccati. tathÄ• panÄ• nena Ä• dÄ• na
sammasitattÄ• Ä• ha __ ``rÅ«pe tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• â€™â€™ _ti.

tattha ca yasmÄ• aniccalakkhaá¹‡aggahaá¹‡apubbakaá¹ƒ dukkhalakkhaá¹‡aggahaá¹‡aá¹
dukkhalakkhaá¹‡aggahaá¹‡apubbakaá¹ƒ vÄ• anattalakkhaá¹‡aggahaá¹‡aá¹ƒ. aniccalakkha
dassiyamÄ• naá¹ƒ yathoá¸·Ä• rikato dÄ«petabbanti taá¹ƒ vassasataparicchedena paá¹-ham
vassasataá¹ƒ á¹-hitassa ``dasa vÄ• vÄ«sati vÄ• â€™â€™ tiÄ• dinÄ• \Be II 408/ vibhajitvÄ•
yÄ• vauddharaá¹‡Ä• dikoá¹-á¹-hÄ• savasena rÅ«passa bhaá¹…gaá¹ƒ disvÄ• tato ``anicca
tilakkhaá¹‡Ä• ropanaá¹ƒ vayovuá¸• á¸• hatthaá¹…gamato sammasananti dassetuá¹ƒ __ ``ta
_ntiÄ• dinÄ• vayavasena rÅ«passa sammasanavidhi Ä• raddho. tattha yasmÄ• oá¸·Ä• rika
rÅ«pabhedo gayhati, tasmÄ• na vassasataá¹ƒ samakoá¹-á¹-hÄ• savasena vibhattaá¹ƒ, maj
tathÄ• rÅ«pattÄ• majjhimavaye ekaá¹ƒ vassaá¹ƒ vaá¸• á¸• hitaá¹ƒ.

<708> mandatÄ• bÄ• hullena \Ne II 383/ pavattaá¹ƒ vassÄ• naá¹ƒ dasakaá¹ƒ __mandadas

__tadÄ• _ti paá¹-hame vassadasake. __so_ti puggalo. __capalo_ti anavaá¹-á¹-hitakiriyatÄ•
momÅ«habhÄ• vato viseseti. na hesa navamadasake viya momÅ«habhÄ• vena mando, ath
``kumÄ• rakoâ€™â€™ _ti. tatiye dasake maá¹ƒsapÄ• ripÅ«riyÄ• yathÄ• rahaá¹ƒ chavivaá¹
``vaá¹‡á¹‡Ä• yatanaá¹ƒ vepullaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ _ti. catutthe dasake aá¹-á¹-hÄ
thirabhÄ• vappattiyÄ• __balaÃ±ca thÄ• mo ca vepullaá¹ƒ pÄ• puá¹‡Ä• ti_. paÃ±came dasa
dÅ«rÄ«bhÄ• vena yebhuyyena kilesatanutÄ• ya paÃ±Ã±Ä• yathÄ• rahaá¹ƒ suvisadÄ• hoti
__khiá¸• á¸• Ä• rati_. kapallikÄ• dinissayavisesena padÄ«passa suddhatÄ• di viya nissayav
paÃ±camachaá¹-á¹-hadasakesu paÃ±Ã±Ä• ya buddhihÄ• niyo veditabbÄ• . __purato pabbh
kaá¹-isandhigÄ«vÄ• sandhÄ«naá¹ƒ vasena rassassÄ• pi, pageva dÄ«ghassa. __pabbhÄ• r
__momÅ«ho hoti_ satipaÃ±Ã±Ä• vippavÄ• sato. __sayanabahulova hoti_ á¹-hÄ• nÄ• divase
asakkonto.

<709> __tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ vassÄ• na_nti yebhuyyatÄ• ya vuttaá¹ƒ. catuvassikopi h
hotÄ«ti. dvisataá¹ƒ koá¹-á¹-hÄ• se katvÄ• ekekaayanavasenÄ• tipi veditabbaá¹ƒ.

vassÄ• ne pavattarÅ«panti sambandho.

taá¹ƒ \Be II 409/ pana vassÄ• naá¹ƒ dvidhÄ• samattaá¹ƒ, na pubbe viya catumÄ• santi Ä•
_nti. accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. so pana __vassÄ• no_ utu sÄ• vaá¹‡ap
assayujakattikamÄ• sÄ• __sarado, _ migasiraphussamÄ• sÄ• __hemanto, _ mÄ• ghaphag
cittavesÄ• khamÄ• sÄ• __vasanto, _ jeá¹-á¹-hÄ• saá¸·hamÄ• sÄ• __gimho_ utÅ«ti veditab
katvÄ• _ti dasadasanÄ• á¹-ikÄ• vasena cha koá¹-á¹-hÄ• se katvÄ• .

<710> abhimukhaá¹ƒ purato kamanaá¹ƒ __abhikkamo_. paá¹-inivattanavasena kamanaá¹ƒ
lokanaá¹ƒ __Ä• lokanaá¹ƒ_. vividhaá¹ƒ ito cito ca lokanaá¹ƒ __vilokanaá¹ƒ_. hatthapÄ• dÄ•
__samiÃ±janaá¹ƒ_. Ä• yamanaá¹ƒ __pasÄ• raá¹‡aá¹ƒ_.

__pÄ• duddharaá¹‡akÄ• le_ti \Ne II 384/ dutiyapÄ• duddharaá¹‡akÄ• le. __pÄ• dassÄ• _ti
__omattÄ• _ti sattito hÄ«nappamÄ• á¹‡Ä• . tenÄ• ha __ ``mandÄ• â€™â€™ _ti. __itarÄ• _t
pÄ• dassa uddharaá¹‡aá¹ƒ sijjhati, tathÄ• pavattacittasamuá¹-á¹-hÄ• narÅ«pesu ekaá¹ƒsat
adhimattatÄ• icchitabbÄ• sallahukasabhÄ• vatÄ• ya tÄ• saá¹ƒ. tato eva ca itarÄ• saá¹ƒ om
taá¹ƒsambandhattÄ• pana sesaá¹ƒ tisamuá¹-á¹-hÄ• narÅ«paá¹ƒ taggatikameva hoti. kÄ• ya
vÄ• yopathavÄ«adhimattatÄ• imassa atthassa nidassananti daá¹-á¹-habbaá¹ƒ. purato haraa
uddharaá¹‡e viya sallahukasabhÄ• varÅ«pappavattÄ«ti tÄ• saá¹ƒyeva dvinnaá¹ƒ dhÄ• tÅ«n
icchitabbÄ• ti Ä• ha __ ``tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esÅ«â€™â€™ _ti. yathÄ• uddhara
sallahukasabhÄ• vattÄ• pacchimÄ• naá¹ƒ dvinnaá¹ƒ dhÄ• tÅ«naá¹ƒ kiccaá¹ƒ adhikaá¹ƒ hot
evaá¹ƒ vossajjanÄ• dÄ«su tÄ«su garusabhÄ• vattÄ• purimÄ• naá¹ƒ dvinnaá¹ƒ kiccaá¹ƒ adh
hÄ«nanti dassento Ä• ha __ ``vossajjaneâ€™â€™ _tiÄ• di.

__tadupÄ• dÄ• yarÅ«pÄ• nÄ«_ti tÄ• dhÄ• tuyo nissÄ• ya pavattaupÄ• dÄ• rÅ«pÄ• ni. __e
tenÄ• ha __ ``atiharaá¹‡aá¹ƒ appatvÄ• â€™â€™ _ti. __itÄ«_ti evaá¹ƒ. __tattha tatthÄ• _ti ta
uddharaá¹‡Ä• dikoá¹-á¹-hÄ• se. __pabbaá¹ƒ_ __pabba_ntiÄ• di \Be II 410/ tesaá¹ƒ dhamm
koá¹-á¹-hÄ• santarasaá¹…karÄ• bhÄ• vadassanaá¹ƒ. __taá¹-ataá¹-Ä• yantÄ• _ti taá¹-ataá¹-
pavattikkhaá¹‡assa ittarataá¹ƒ dasseti.

<711> __assÄ• _ti sammasanassa. __dÄ• rutiá¹‡ukkÄ• dÄ«sÅ«_ti dÄ• ruukkÄ• tiá¹‡ukkÄ•
ekaghanaá¹ƒ satataá¹ƒ sabbadÄ• bhÄ• viá¹ƒ ekanti maÃ±Ã±asÄ«â€™â€™ ti adhippÄ• yen
_nti. __idampÄ«_ti yadidaá¹ƒ telavaá¹-á¹-ikkhayena padÄ«passa apaÃ±Ã±Ä• yanaá¹ƒ vutta
__aá¹…gulaá¹…gulantare_ti aá¹…guliyÄ• mitaá¹ƒ aá¹…gulanti aá¹…gulappamÄ• á¹‡e pad
avayavalesabhÅ«taá¹ƒ paramasukhumabhÄ• vappattaá¹ƒ aá¹ƒsuá¹ƒ sandhÄ• yÄ• ha __ ``a

_ti.

__tatthÄ• _tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. tattha kÄ• maá¹ƒ upameyye viya upamÄ• yaá
natthi, ekakoá¹-á¹-hÄ• sagataá¹ƒ pana koá¹-á¹-hÄ• santaraá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti ettÄ• v
veditabbo. upamÄ• yampi vÄ• tÄ• va yÄ• vÄ• ti kÄ• lassa bhedamattÄ• labbhatevÄ• ti tas
kÄ• labhedavasenÄ• pi upamÄ• yojetabbÄ• .

<712> pubbe Ä• dÄ• nanikkhepÄ• divasena catusantatirÅ«paá¹ƒ saá¹…gharitvÄ• dassitaá
Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• divasena \Ne II 385/ bhinditvÄ• dassento __ ``tadeva rÅ«paá
_tiÄ• dimÄ• ha. tattha __visaá¹…kharitvÄ• _ vibhajitvÄ• . ``visaá¹…gharitvÄ• â€™â€™ ti vÄ
__Ä• hÄ• ramaya_nti Ä• hÄ• rena nibbattaá¹ƒ. __jhatta_nti milÄ• taá¹ƒ. __kilanta_nti khinna
tittaá¹ƒ. __pÄ«á¹‡ita_nti maá¹ƒsÅ«pacayasampattiyÄ• pÄ«á¹‡itaá¹ƒ. tato eva __mudu. sini
siniddhacchavitÄ• ya saá¹‡haá¹ƒ. tato eva __phassavantaá¹ƒ_.

<713> __uá¹‡hakÄ• le samuá¹-á¹-hitaá¹ƒ rÅ«pa_nti uá¹‡hasantÄ• pena santattaá¹ƒ rÅ«paá
__sÄ«tautunÄ• _ti sappÄ• yena sÄ«tautunÄ• .

<714> __Ä• yatanadvÄ• ravasenÄ• _ti Ä• yatanasaá¹…khÄ• tadvÄ• ravasena. kammadvÄ
Ä• yatanaggahaá¹‡aá¹ƒ. __kÄ• yadvÄ• re_ti pasÄ• dakÄ• yadvÄ• re. __manodvÄ• raá¹ƒ_ r
tassa nissayabhÄ• vato hadayavatthuá¹ƒ sandhÄ• ya nissitavohÄ• rena __ ``manodvÄ• reâ
manodvÄ• ruppatti.

<715> __somanassitadomanassitavasenÄ• _ti \Be II 411/ somanassitadomanassitapuggala
somanassitadomanassitakÄ• lavasena vÄ• .

__ayamattho_ti ayaá¹ƒ idÄ• ni vuccamÄ• no saá¹…khÄ• rÄ• naá¹ƒ atiittarakhaá¹‡atÄ• saá

__jÄ«vita_nti jÄ«vitindriyaá¹ƒ. __sukhadukkhÄ• _ti sukhadukkhavedanÄ• . upekkhÄ• pi hi s
antogadhÄ• iá¹-á¹-hÄ• niá¹-á¹-habhÄ• vato. __attabhÄ• vo_ti jÄ«vitavedanÄ• viÃ±Ã±Ä• á¹‡
avasiá¹-á¹-hadhammÄ• vuttÄ• . saÃ±Ã±Ä• ti keci. __kevalÄ• _ti attanÄ• niccabhÄ• vena v
__ekacittasamÄ• yuttÄ• _ti ekekena cittena sahitÄ• . __lahuso vattate khaá¹‡o_ti vuttanaye
ekacittakkhaá¹‡ikatÄ• ya lahuko atiittaro jÄ«vitÄ• dÄ«naá¹ƒ khaá¹‡o vattati.

__cullÄ• sÄ«tisahassÄ• ni kappa_nti caturÄ• sÄ«tisahassaparimÄ• á¹‡aá¹ƒ kappaá¹ƒ, acca
upayogavacanaá¹ƒ. __kappa_nti ca sÄ• maÃ±Ã±avasena ekavacanaá¹ƒ. __marÅ«_ti devÄ
samohitÄ• _ti evaá¹ƒ cirajÄ«vinopi te dvÄ«hi cittehi sahitÄ• hutvÄ• na tiá¹-á¹-hanti. idaá¹ƒ
II 386/ --- tesampi santÄ• ne jÄ«vitÄ• dÄ«ni dvÄ«hi cittehi saha na tiá¹-á¹-hanti, ekena citten
teneva saha nirujjhanato yÄ• va dutiyÄ• na tiá¹-á¹-hantÄ«ti.

__ye niruddhÄ• marantassÄ• _ti cavantassa sattassa cuticittena saddhiá¹ƒ niruddhÄ• ti va
__tiá¹-á¹-hamÄ• nassa vÄ• idhÄ• _ti ye vÄ• idha pavattiyaá¹ƒ tiá¹-á¹-hantassa dharantassa
niruddhakkhandhÄ• . __sabbe_pi __sadisÄ• _ te sabbepi ekasadisÄ• atthaá¹…gatÄ• __ap
Ä• gantvÄ• paá¹-isandhÄ• nÄ• bhÄ• vena vigatÄ• . yathÄ• hi cutikkhandhÄ• na nibbattan
khandhÄ• . tasmÄ• ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ«vitanti adhippÄ• yo.

__anantarÄ• ca ye bhaggÄ• _ti ye saá¹…khÄ• rÄ• anantarameva bhaggÄ• niruddhÄ• . _
ca saá¹…khÄ• rÄ• anÄ• gate bhaggÄ• bhaÃ±janasÄ«lÄ• bhijjissanti. __tadantarÄ• nirudd
atÄ«tÄ• nÄ• gatÄ• naá¹ƒ antarÄ• vemajjhe paccuppannataá¹ƒ patvÄ• niruddhÄ• naá¹ƒ bh
lakkhaá¹‡e_ti tesaá¹ƒ tividhÄ• nampi bhaá¹…galakkhaá¹‡animittaá¹ƒ visamatÄ• visadisatÄ

__anibbattena_ \Be II 412/ __na jÄ• to_ti anuppannena cittena jÄ• to na hoti, ajÄ• to nÄ• m
__paccuppannena_ vattamÄ• nena cittena __jÄ«vati_ jÄ«vamÄ• no nÄ• ma hoti. __cittabha
cuticittassa viya sabbassapi tassa tassa cittassa bhaá¹…gappattiyÄ• ayaá¹ƒ loko paramatth
niruddhassa appaá¹-isandhikattÄ• . evaá¹ƒ santepi __paÃ±Ã±atti paramatthiyÄ• _ yÄ• yaá¹
sanissayaá¹ƒ cittaá¹ƒ upÄ• dÄ• ya ``tisso jÄ«vati, phusso jÄ«vatÄ«â€™â€™ ti evaá¹ƒ vacan
visayabhÅ«tÄ• santÄ• napaÃ±Ã±atti, sÄ• ettha paramatthiyÄ• paramatthabhÅ«tÄ• . tathÄ
na jÄ«ratÄ«â€™â€™ ti (SN a I 76).

__anidhÄ• nagatÄ• bhaggÄ• _ti ye bhaggÄ• , na te katthaci nidhÄ• naá¹ƒ gatÄ• , atha kho
__puÃ±jo natthi anÄ• gate_ yato Ä• gaccheyyuá¹ƒ vattamÄ• nabhÄ• vaá¹ƒ. __nibbattÄ• ye
paá¹-iladdhattabhÄ• vÄ• paccuppannÄ• , tepi __Ä• ragge sÄ• sapÅ«pamÄ• tiá¹-á¹-hanti_.
á¹-hitÄ• yaá¹ƒ sÄ• sapo khitto tassÄ• sikhaá¹ƒ phuá¹-á¹-hamatto vigacchati na tiá¹-á¹-hati, e
uppajjitvÄ• bhijjanti, na tesaá¹ƒ avaá¹-á¹-hÄ• naá¹ƒ atthÄ«ti.

__bhaá¹…go_ \Ne II 387/ __nesaá¹ƒ purakkhato_ti tesaá¹ƒ nibbattadhammÄ• naá¹ƒ bhaá¹
ekaá¹ƒsabhÄ• vÄ« na apasakkatÄ«ti attho. __purÄ• á¹‡ehÄ«_ti purimakehi atÄ«tehi.

__adassanato_ti apassitabbato. __Ä• yantÄ«_ti Ä• gacchanti. __ ``uppajjantÄ«â€™â€™ _t
Ä• gamanÄ• bhÄ• vamevÄ• ha. __bhaggÄ• gacchantudassana_nti bhaggÄ• pi katthaci upa
adassanaá¹ƒ abhÄ• vameva gacchanti. tattha nidassanamÄ• ha __ ``vijjuppÄ• do ... pe ... v

<716> __ ``vivaá¹-á¹-akappato paá¹-á¹-hÄ• ya uppajjanakarÅ«paâ€™â€™ _nti iminÄ• say
uppajjanakadhammatÄ• ya __ ``dhammatÄ• rÅ«paâ€™â€™ _nti anvatthanÄ• mataá¹ƒ dass
kÄ• á¸·alohaá¹ƒ. __lohaá¹ƒ_ nÄ• ma jÄ• tilohaá¹ƒ vijÄ• tilohaá¹ƒ kittimalohaá¹ƒ pisÄ• caloha
tattha ayo rajataá¹ƒ suvaá¹‡á¹‡aá¹ƒ tipu sÄ«saá¹ƒ tambalohaá¹ƒ vekantakalohanti imÄ• ni s
nÄ• ganÄ• sikalohaá¹ƒ __vijÄ• tilohaá¹ƒ_. kaá¹ƒsalohaá¹ƒ vaá¹-á¹-alohaá¹ƒ \Be II 413/ hÄ•

__kittimalohÄ• ni_. morakkhakÄ• di __pisÄ• calohaá¹ƒ_. tattha tambalohaá¹ƒ vekantakanti i
saddhiá¹ƒ sesaá¹ƒ sabbampi idha ``lohaâ€™â€™ nti gahitanti. __tipÅ«_ti setatipu. __sÄ«sa
__suvaá¹‡á¹‡aá¹ƒ_ Ä• karuppannarasaviddhÄ• dibhedaá¹ƒ. __muttÄ• _ sÄ• muddikamuttÄ
veá¸·uriyalohitaá¹…gamasÄ• ragallÄ• ni á¹-hapetvÄ• avaseso sabbo maá¹‡iviseso. __veá¸
vaá¹ƒsavaá¹‡á¹‡amaá¹‡i. __saá¹…kho_ sÄ• muddikasaá¹…kho. __silÄ• _ti kÄ• á¸·asilÄ• pa
ratanasammatasilÄ• . __pavÄ• á¸·aá¹ƒ_ nÄ• ma vaá¹-á¹-umaá¹ƒ viddhamaá¹ƒ. __lohitaá¹…
__masÄ• ragallaá¹ƒ_ kabaramaá¹‡i. __bhÅ«mi_Ä• dayo pÄ• kaá¹-Ä• va. __tadassÄ• _ti taá
yogino.

__taruá¹‡apallavavaá¹‡á¹‡a_nti ambÄ• dÄ«naá¹ƒ taruá¹‡apallavena samÄ• navaá¹‡á¹‡aá
__sabhÄ• garÅ«pasantati_nti vaá¹‡á¹‡Ä• dinÄ• samÄ• nabhÄ• gaá¹ƒ rÅ«pasantÄ• naá¹ƒ.
hetuphalaparamparÄ• ya sambandhanavasena pavattanti.

__so_ti yogÄ«. __ta_nti asokarukkhapaá¹‡á¹‡aá¹ƒ. __pariggahetvÄ• _ti Ã±Ä• á¹‡ena paric
nayenÄ• _ti iminÄ• asokapaá¹‡á¹‡e vuttena nayena. __sabbampi_ ayalohÄ• dibhedaá¹ƒ _
sÄ«takÄ• le sÄ«talaá¹ƒ, uá¹‡hakÄ• le sÅ«riyasantÄ• pena uá¹‡hataraá¹ƒ hoti. tattha sÄ«tab
II 388/ rÅ«paá¹ƒ uá¹‡haá¹ƒ uá¹‡habhÄ• vena pavattaá¹ƒ rÅ«paá¹ƒ sÄ«taá¹ƒ na pÄ• puá¹‡Ä
taá¹-ataá¹-Ä• yantaá¹ƒ bhijjatÄ«tiÄ• dinÄ• yojetabbaá¹ƒ.

arÅ«pasattakasammasanakathÄ• vaá¹‡á¹‡anÄ•

<717> __kalÄ• pato_ti arÅ«padhammakalÄ• pato.

yasmÄ• tattha phassapaÃ±camakÄ• dhammÄ• sabbacittuppÄ• dasÄ• dhÄ• raá¹‡Ä• sup
tesaá¹ƒ vasena dassento __ ``kalÄ• patoti phassapaÃ±camakÄ• dhammÄ• â€™â€™ _ti Ä
phassapaÃ±camakÄ• dhammÄ• , sabbe te vinaá¹-á¹-hÄ• ti sambandho.

__pavattaá¹ƒ citta_nti sattasu á¹-hÄ• nesu sammasanavasena pavattaá¹ƒ cittaá¹ƒ. __samm
gahetvÄ• sammasanto. __taá¹ƒ yuttatara_nti taá¹ƒ ariyavaá¹ƒsakathÄ• yaá¹ƒ vuttaá¹ƒ yutta
vibhÅ«tataraá¹ƒ rÅ«pasattake sammasanaá¹ƒ saha gahetvÄ• sammasanassa vuttattÄ• . ap
sammasanassa \Be II 414/ rÅ«padhammesu sÄ• tisayaá¹ƒ ghanavinibbhogaá¹ƒ katvÄ• pav
arÅ«pasammasanaá¹ƒ sÄ• tisayaá¹ƒ aniccÄ• dilakkhaá¹‡appaá¹-ivedhÄ• ya sampavattatÄ«
apubbakesÄ• disammasanaá¹ƒ katvÄ• tabbisayaá¹ƒ pavattitaá¹ƒ. tathÄ• sati kammaá¹-á¹-
eva siyÄ• , pubbe gahitaá¹ƒ sammasanavisayaá¹ƒ chaá¸• á¸• etvÄ• aÃ±Ã±assa sammasan
__sesÄ• nipÄ«_ti yamakato sammasanÄ• dÄ«nipi. __tenevÄ• _ti ariyavaá¹ƒsakathÄ• nayen

<718> __tampi citta_nti Ä• dÄ• nanikkhepato sammasanavasena pavattacittuppÄ• dampi.
nayo sabbattha. __yamakato sammasati nÄ• ma_ nÄ• marÅ«padhamme Ä• rabbha yugaá¸

ayaÃ±hi pubbe rÅ«pasattakavasena sammasitvÄ• á¹-hitopi idÄ• ni Ä• dÄ• nanikkhepÄ• div
sammasati. khaá¹‡ikato sammasanÄ• dÄ«supi eseva nayo.

<719> __etampÄ«_ti etaá¹ƒ catutthasammasanacittampi. __paá¹-hamacitta_nti Ä• dÄ• nan
\Ne II 389/ sammasitacittaá¹ƒ, yaá¹ƒ rÅ«papariggÄ• hakacittanti adhippetaá¹ƒ.
sammasitasammasitacittasammasanena tesaá¹ƒ khaá¹‡ikabhÄ• vassa vibhÄ• vanato idaá¹
``khaá¹‡ikato sammasanaâ€™â€™ _nti vuttaá¹ƒ.

<720> idameva ca sammasanaá¹ƒ diguá¹‡itaá¹ƒ anekasammasanapaá¹-ipÄ• á¹-isambhava
sammasanaâ€™â€™ _nti vuttaá¹ƒ. __vaá¹-á¹-eyyÄ• _ti sambhaveyya. tathÄ• sati paá¹-ipÄ
bhÄ• vanÄ• siyÄ• , na mÅ«lakammaá¹-á¹-hÄ• nupakÄ• rÄ«, na cÄ• yaá¹ƒ samÄ• patticÄ• n
rÅ«padhammesu, arÅ«padhammesu ca aniccÄ• dilakkhaá¹‡Ä• ni suá¹-á¹-hu vibhÅ«tÄ• ni h
``yÄ• va dasamacittasammasanÄ• ... pe ... á¹-hapetabbaâ€™â€™ _nti. __á¹-hapetabba_nt
dvÄ• dasamena sammasitabbanti paá¹-ipÄ• á¹-ito sammasanassa paricchedadassanaparaa
oramanadassanaparaá¹ƒ, tasmÄ• punapi rÅ«paá¹ƒ pariggahetvÄ• yÄ• va dasamacittasam
bhÄ• vanamanuyuÃ±jateva. __vutta_nti ariyavaá¹ƒsakathÄ• yaá¹ƒ vuttaá¹ƒ.

<721> __visuá¹ƒ sammasananayo nÄ• ma natthÄ«_ti aniccÄ• dimanasikÄ• ravinimutto aÃ±
natthi. vipassanÄ• ya ca diá¹-á¹-hiÄ• divikkhambhanÄ• idha diá¹-á¹-hiugghÄ• á¹-anÄ• dayo
vipassanÄ• ya eva hi pavattivisesena \Be II 415/ diá¹-á¹-hiugghÄ• á¹-anÄ• dayo ijjhantÄ«ti d
panetaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __sattasaÃ±Ã±Ä• _ti sattÄ• atthÄ«ti uppajjanakas
attadiá¹-á¹-hiyÄ• sahagatasaÃ±Ã±Ä• tipi vadanti. __sattasaÃ±Ã±aá¹ƒ ugghÄ• á¹-itacittenÄ•
vikkhambhanavasena pavattacittena diá¹-á¹-hi nuppajjati, saÃ±Ã±Ä• vipallÄ• sahetuuppajja
cittadiá¹-á¹-hivipallÄ• sÄ• tadabhÄ• vena hontÄ«ti. __mÄ• no_ nÄ• ma yo diá¹-á¹-hÅ«panis
diá¹-á¹-hiyÄ• vikkhambhitÄ• ya vikkhambhito eva hoti, diá¹-á¹-hiyÄ• samucchinnÄ• ya sam
``diá¹-á¹-hiugghÄ• á¹-ita ... pe ... mÄ• no nuppajjatÄ«â€™â€™ _ti. mÄ• no vikkhambhiyamÄ
nivÄ• reti, abhimatavisayesu eva taá¹‡hÄ• ya pavattanatoti vuttaá¹ƒ __ ``mÄ• nasamugghÄ
taá¹‡hÄ• nuppajjatÄ«â€™â€™ _ti. __taá¹‡hÄ• _ti idha sukhumÄ• nikanti adhippetÄ• ti Ä•
... pariyÄ• dinnÄ• nÄ• ma hotÄ«â€™â€™ _ti.

__ayaá¹ƒ nayo_ti idÄ• ni vuccamÄ• no sammasanavidhi.

__mama vipassanÄ• _ti imassÄ• pi attaniyasaÃ±Ã±itÄ• ya vipassanÄ• ya sÄ• mibhÅ«to att
390/ diá¹-á¹-higÄ• hatÄ• ti tathÄ• __ ``gaá¹‡hato hi diá¹-á¹-hisamugghÄ• á¹-anaá¹ƒ nÄ• ma
vuttaá¹ƒ. kÄ• maÃ±cÄ• yaá¹ƒ diá¹-á¹-hivisuddhikaá¹…khÄ• vitaraá¹‡avisuddhisamadhigame
maggena pana asamugghÄ• á¹-itattÄ• anoá¸·Ä• rikÄ• ya ca diá¹-á¹-hiyÄ• vasenevaá¹ƒ vut

__suá¹-á¹-hÅ«_ti sammÄ• . __manÄ• pa_nti ca kiriyÄ• visesanaá¹ƒ, manavaá¸• á¸• hanÄ•

vipassanÄ• visayaá¹ƒ adhimÄ• namÄ• ha. tena vuttaá¹ƒ __ ``mÄ• nasamugghÄ• á¹-o nÄ• n

__vipassituá¹ƒ sakkomÄ«_ti tattha samatthatÄ• padesena guá¹‡avisesayogato vipassanÄ• dassÄ«yati, cittaá¹ƒ vipassituá¹ƒ sakkomi. tasmÄ• vipassanto eva kÄ• laá¹ƒ vÄ«tinÄ• mess assÄ• dentassÄ• ti yojanÄ• .

yasmÄ• diá¹-á¹-hisamugghÄ• á¹-anaá¹ƒ nÄ• mettha visesato anattÄ• nupassanÄ• ya hoti, ``sace saá¹…khÄ• rÄ• â€™â€™ _tiÄ• dinÄ• anattÄ• nupassanÄ• vidhiá¹ƒ vatvÄ• yasmÄ• saá¹…khÄ• rÄ• aniccatopi \Be II 416/ dukkhatopi anupassitabbÄ• eva tadupabrÅ«hanato, abhÄ• vaá¹-á¹-henÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

yasmÄ• mÄ• nasamugghÄ• á¹-anaá¹ƒ nÄ• ma aniccÄ• nupassanÄ• ya hoti. khaá¹‡e khaá passantassa kuto mÄ• nassa avasaro. aniccasaÃ±Ã±Ä• bhÄ• vetabbÄ• asmimÄ• nasamu

yasmÄ• nikantipariyÄ• dÄ• naá¹ƒ nÄ• ma dukkhÄ• nupassanÄ• ya hoti. na hi sabhÄ• vato dukkhabhÅ«te saá¹…khÄ• re passantassa tattha Ä«sakampi abhirato hoti. assÄ• dÄ• nupas uppajjeyya. sesaá¹ƒ anattalakkhaá¹‡e vuttanayameva. ayaá¹ƒ panettha saá¹…khepattho --- paá¹-ipÄ• á¹-ito sammasanaá¹ƒ pasutassa yogino yadÄ• anattÄ• nupassanÄ• tikkhÄ• sÅ« dvepi tadanugatikÄ• , tadÄ• nena diá¹-á¹-hiugghÄ• á¹-anaá¹ƒ kataá¹ƒ hoti. attadiá¹-á¹-himÅ« diá¹-á¹-hiyo. anattÄ• nupassanÄ• ca attadiá¹-á¹-hiyÄ• ujupaá¹-ipakkhÄ• .

yadÄ• pana aniccÄ• nupassanÄ• tikkhÄ• sÅ«rÄ• visadÄ• pavattati, itarÄ• dvepi tadanu tadÄ• nena mÄ• nasamugghÄ• á¹-anaá¹ƒ kataá¹ƒ hoti. sati hi niccagÄ• he mÄ• najappanÄ• dhuvaâ€™â€™ ntiÄ• dinÄ• (MN I 501) __bakabrahmuno_ viya. aniccÄ• nupassanÄ• ca ni

yadÄ• pana dukkhÄ• nupassanÄ• tikkhÄ• sÅ«rÄ• visadÄ• pavattati, itarÄ• dvepi tadanu nikantipariyÄ• dÄ• naá¹ƒ kataá¹ƒ hoti. sati hi sukhasaÃ±Ã±Ä• ya taá¹‡hÄ• gÄ• hova, dukkh ujupaá¹-ipakkhÄ• . evaá¹ƒ tissannaá¹ƒ anupassanÄ• naá¹ƒ kiccavisesavasena diá¹-á¹-hiugg tena vuttaá¹ƒ __ ``iti ayaá¹ƒ vipassanÄ• attano attano á¹-hÄ• neyeva tiá¹-á¹-hatÄ«â€™â€™ yathÄ• rahaá¹ƒ sakakiccakaraá¹‡aÃ±hi sakaá¹-á¹-hÄ• neyeva á¹-hÄ• naá¹ƒ, tasmÄ• visuá¹ vattabbanti adhippÄ• yo.

<722> __sabbÄ• kÄ• rato_ti idha viya ekadesena avatvÄ• sabbÄ• kÄ• rato sarÅ«pato, kic vattabbÄ• . __idhevÄ• _ti tÄ«raá¹‡apariÃ±Ã±Ä• yameva. ekaccÄ• naá¹ƒyevettha anupassa __ ``ekadesaá¹ƒ paá¹-ivijjhantoâ€™â€™ _ti, tÄ• pana sayameva sarÅ«pato dassessati \Be __tappaá¹-ipakkhe dhamme_ti yÄ• anupassanÄ• idha sambhavanti, tÄ• saá¹ƒ paá¹-ipakkh __pajahati_ vikkhambheti.

__khayÄ• nupassana_nti saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡abhaá¹…gÄ• nupassanaá¹ƒ. __bhÄ
__ghanasaÃ±Ã±a_nti santatisamÅ«hakiccÄ• rammaá¹‡Ä• naá¹ƒ vasena ekattaggahaá¹‡aá
abhÄ• vÄ• nupassananti vadanti. yÄ• ya paÃ±Ã±Ä• ya ghanavinibbhogaá¹ƒ katvÄ• ``anicc
(Paá¹-is I 48) passati, sÄ• __khayÄ• nupassanÄ• _. bhaá¹…gÄ• nupassanato paá¹-á¹-hÄ•
ghanasaÃ±Ã±Ä• ya pahÄ• naá¹ƒ hoti, tato pubbe aparipuá¹‡á¹‡atÄ• ya taá¹ƒ na hoti. evam
paripuá¹‡á¹‡Ä• paripuá¹‡á¹‡atÄ• pahÄ• natÄ«raá¹‡apariÃ±Ã±Ä• su vipassanÄ• paÃ±Ã±Ä
anvayato ca saá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gaá¹ƒ disvÄ• tattheva bhaá¹…gasaá¹…khÄ• te
__vayÄ• nupassanÄ• , _ tÄ• ya __Ä• yÅ«hanaá¹ƒ pajahati_. yadatthaá¹ƒ, yÄ• ya ca Ä• yÅ«
taá¹‡hÄ• ya cassa cittaá¹ƒ na namatÄ«ti. tena vuttaá¹ƒ __ ``vayÄ• nupassanaá¹ƒ bhÄ• vent
pajahatÄ«â€™â€™ _ti. jÄ• tassa jarÄ• maraá¹‡ehi dvidhÄ• pariá¹‡Ä• madassanaá¹ƒ, rÅ«p
pariggahitassa taá¹ƒtaá¹ƒparicchedato paraá¹ƒ aÃ±Ã±abhÄ• vadassanaá¹ƒ __vipariá¹‡Ä• n
__dhuvasaÃ±Ã±aá¹ƒ_ thirabhÄ• vagahaá¹‡aá¹ƒ __pajahati_.

__animittÄ• nupassanÄ• _dayo \Ne II 392/ aniccÄ• nupassanÄ• dayo eva. __nimitta_nti sa
ekattasaÃ±Ã±Ä• ya gayhamÄ• naá¹ƒ kÄ• lantarÄ• vaá¹-á¹-hÄ• yibhÄ• vena, niccabhÄ• ven
sakiccaparicchedatÄ• ya saviggahaá¹ƒ viya upaá¹-á¹-hÄ• namattaá¹ƒ. __paá¹‡idhi_nti sukh
rÄ• gÄ• dipaá¹‡idhiá¹ƒ vÄ• , atthato taá¹‡hÄ• vasena saá¹…khÄ• resu ninnataá¹ƒ. __abhini
etesaÃ±hi nimittÄ• dÄ«naá¹ƒ paá¹-ipakkhabhÄ• vena aniccÄ• nupassanÄ• dayo animittÄ• d
aniccÄ• nupassanÄ• dÄ«hi pahÄ• tabbÄ• niccasaÃ±Ã±Ä• dayo viya nimittaggÄ• hÄ• dayo
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ Ã±atvÄ• tadÄ• rammaá¹‡assa cittassa bhaá¹…gaá¹ƒ disvÄ• s
saá¹…khÄ• rÄ• naá¹ƒ maraá¹‡aá¹ƒ, na aÃ±Ã±o koci atthÄ«ti bhaá¹…gavasena suÃ±Ã±ataá
vipassanÄ• adhipaÃ±Ã±Ä• ca sÄ• dhammesu ca vipassanÄ• ti __adhipaÃ±Ã±Ä• dhamma
niccasÄ• rÄ• diÄ• dÄ• navasena pavattaá¹ƒ abhinivesaá¹ƒ sataá¹‡haá¹ƒ diá¹-á¹-hiá¹ƒ pajah
__yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ_ nÄ• ma sappaccayanÄ• marÅ«padassanaá¹ƒ. ten
ahamatÄ«tamaddhÄ• naâ€™â€™ nti \Be II 418/ (MN I 18; SN a II 20) evamÄ• dikaá¹ƒ, ``iss
sambhavatÄ«â€™â€™ ti evamÄ• dikaÃ±ca __sammohÄ• bhinivesaá¹ƒ pajahati_. bhayatup
sabbabhavÄ• dÄ«su Ä• dÄ«navadassanaÃ±Ä• á¹‡aá¹ƒ __Ä• dÄ«navÄ• nupassanÄ• , _ tÄ•
__Ä• layÄ• bhinivesaá¹ƒ_ tathÄ• pavattaá¹ƒ taá¹‡haá¹ƒ __pajahati_. saá¹…khÄ• rÄ• naá¹ƒ
paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ __paá¹-isaá¹…khÄ• nupassanÄ• , _ tÄ• ya aniccÄ• dÄ«su
paá¹-isaá¹…khÄ• nassa paá¹-ipakkhabhÅ«taá¹ƒ avijjaá¹ƒ pajahati. saá¹…khÄ• rupekkhÄ• ,
__vivaá¹-á¹-Ä• nupassanÄ• _. tassÄ• hi vasena tassa padumapalÄ• se udakabindu viya sa
patilÄ«yati patikuá¹-ati, tasmÄ• tÄ• ya __saá¹ƒyogÄ• bhinivesaá¹ƒ_ kÄ• masaá¹ƒyogÄ• dik
__pajahati_. aniccÄ• nupassanÄ• dayo satta anupassanÄ• heá¹-á¹-hÄ• atthato vibhattÄ• t
saá¹ƒvaá¹‡á¹‡Ä«yantÄ«ti idha na vuttÄ• .

__tÄ• sÅ«_ti aá¹-á¹-hÄ• rasasu mahÄ• vipassanÄ• su. __iminÄ• _ti yoginÄ• . __tasmÄ• _ti
aniccÄ• dilakkhaá¹‡attayavasena saá¹…khÄ• rÄ• naá¹ƒ diá¹-á¹-hattÄ• . taá¹ƒdassanaÃ±hi a
__paá¹-ividdhÄ• _ti paá¹-iladdhÄ• . yadaggena hi Ã±Ä• á¹‡ena savisayo paá¹-ividdho, tadag

paá¹-iladdhaá¹ƒ nÄ• ma hoti. __byaÃ±janameva nÄ• naá¹ƒ_ yathÄ• ``rukkho pÄ• dapo tarÄ
animittÄ• paá¹‡ihitasuÃ±Ã±atÄ• nupassanÄ• .

__sabbÄ• pi vipassanÄ• , _ tasmÄ• ekadesena paá¹-ividdhÄ• hontÄ«ti adhippÄ• yo.
__kaá¹…khÄ• vitaraá¹‡avisuddhiyÄ• _ \Ne II 393/ __eva saá¹…gahitaá¹ƒ, _ tasmÄ• taá¹ƒ p
tenÄ• ha __ ``idampi dvayaá¹ƒ paá¹-ividdhameva hotÄ«â€™â€™ _ti. __sesesu_ nibbidÄ• n
``kiÃ±ci paá¹-ividdhaá¹ƒ kiÃ±ci appaá¹-ividdhaâ€™â€™ _nti iminÄ• tesaá¹ƒ ekadesapaá¹-iv
aniccÄ• nupassanÄ• ya hi siddhÄ• ya nirodhÄ• nupassanÄ• , khayÄ• nupassanÄ• , vayÄ• n
vipariá¹‡Ä• mÄ• nupassanÄ• ca ekadesena siddhÄ• nÄ• ma honti, dukkhÄ• nupassanÄ• y
Ä• dÄ«navÄ• nupassanÄ• ca, anattÄ• nupassanÄ• ya siddhÄ• ya itarÄ• ti.

udayabbayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<723> parato \Be II 419/ paá¹-ipadÄ• Ã±Ä• á¹‡adassanakathÄ• yaá¹ƒ abbhÄ• divigamena
paá¹…kamalavigamena udakassa viya, kÄ• á¸·akÄ• pagamena suvaá¹‡á¹‡assa viya saá¹ƒk
parisuddhÄ«ti Ä• ha __ ``niccasaÃ±Ã±Ä• dÄ«naá¹ƒ pahÄ• nena visuddhaÃ±Ä• á¹‡oâ€™â€
anekÄ• kÄ• ravokÄ• rasaá¹…khÄ• resu lakkhaá¹‡attayasallakkhaá¹‡asammasanassa katat
``sammasanaÃ±Ä• á¹‡assa pÄ• raá¹ƒ gantvÄ• â€™â€™ _ti. tattha __sammasanaÃ±Ä• á¹‡
nayavipassanÄ• saá¹…khÄ• tassa kalÄ• pasammasanaÃ±Ä• á¹‡assa. tasseva hi thirabhÄ•
vadanti. __sammasanaÃ±Ä• á¹‡assÄ• _ti vÄ• kalÄ• pasammasanÄ• disammasanaÃ±Ä• á
sadisÄ• hi sÄ• . tÄ• ya hi diá¹-á¹-hiugghÄ• á¹-anÄ• di sambhavatÄ«ti. vitthÄ• rato bhÄ• van
vattukÄ• mo __ ``saá¹…khepato tÄ• va Ä• rabhatÄ«â€™â€™ _ti Ä• ha. saá¹…khepato hi Ä
__tatrÄ• _ti saá¹…khepena Ä• rambhe.

__katha_nti kathetukamyatÄ• pucchÄ• . yaá¹ƒ ``paccuppannÄ• naá¹ƒ ... pe ... udayabbayÄ
nti vuttaá¹ƒ, taá¹ƒ kathaá¹ƒ Ã±Ä• tabbanti ceti attho. santatipaccuppanne, khaá¹‡apaccuppa
udayabbayadassanÄ• bhiniveso kÄ• tabbo, na atÄ«tÄ• nÄ• gateti vuttaá¹ƒ __ ``paccuppann
_nti. udayadassanaÃ±cettha yÄ• vadeva vayadassanatthanti vayadassanassa padhÄ• nata
``vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• â€™â€™ _ti vatvÄ• taá¹ƒ pana vayadassanaá¹ƒ u
``udayabbayÄ• nupassane Ã±Ä• á¹‡aâ€™â€™ _nti.

__jÄ• ta_nti nibbattaá¹ƒ paá¹-iladdhattabhÄ• vaá¹ƒ. ayaá¹ƒ hi jÄ• tasaddo khaá¹‡attayasam
vutto ``ye dhammÄ• jÄ• tÄ• bhÅ«tÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1046) viya, na atÄ«taá¹ƒ

``ye \Ne II 394/ te jÄ• tÄ• na te santi, ye na jÄ• tÄ• tattheva te.

laddhattabhÄ• vÄ• no bhaggÄ• , teva santi sabhÄ• vatoâ€™â€™ ti || ---

Ä• dÄ«su viya, nÄ• pi jÄ• tatÄ• mattaá¹ƒ ``yaá¹ƒ taá¹ƒ jÄ• taá¹ƒ bhÅ«taá¹ƒ saá¹…khataâ€™
tenÄ• ha __ ``jÄ• taá¹ƒ rÅ«paá¹ƒ paccuppannaâ€™â€™ _nti (DN II 207; SN c V 379), pacc
jÄ• taá¹ƒ khaá¹‡attayapariyÄ• pannanti attho. taá¹ƒ pana Ä• dito duppariggahanti santatipa
vipassanÄ• bhiniveso kÄ• tabbo. __tassÄ• _ti rÅ«passa. paccayalakkhaá¹‡apapaÃ±caá¹ƒ \
__nibbattilakkhaá¹‡aá¹ƒ udayo_ti nibbattanasaÃ±Ã±itaá¹ƒ saá¹…khatalakkhaá¹‡aá¹ƒ udayo
__vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ vayo_ti vipariá¹‡Ä• masaÃ±Ã±itaá¹ƒ saá¹…khatalakkhaá¹‡
__anupassanÄ• Ã±Ä• á¹‡a_nti yÄ• udayassa, vayassa ca anupekkhanÄ• , taá¹ƒ Ã±Ä• á¹‡
kalÄ• pasammasanÄ• dÄ«su jÄ• tijarÄ• maraá¹‡asÄ«sena jÄ• tijarÄ• maraá¹‡avanto dham
udayabbayaÃ±Ä• á¹‡aniddese ``jÄ• ti paccuppannÄ• , tassÄ• nibbattilakkhaá¹‡aá¹ƒ udayo
vayoâ€™â€™ tiÄ• dinÄ• (Paá¹-is I 49) vuccamÄ• ne jÄ• tijarÄ• maraá¹‡Ä• naá¹ƒ jÄ• tijarÄ
nipphannatÄ• ca anuÃ±Ã±Ä• tÄ• viya hotÄ«ti taá¹ƒ parihariuá¹ƒ paá¹-iccasamuppÄ• daá¹
desanÄ• katÄ• .

__so_ti yogÄ«. __iminÄ• pÄ• á¸·inayenÄ• _ti imÄ• ya ``jÄ• taá¹ƒ rÅ«paá¹ƒ paccuppannaâ
pÄ• á¸·igatiyÄ• . __jÄ• ti_nti na pasÅ«tiá¹ƒ, na ca paá¹-hamÄ• bhinibbattimattaá¹ƒ, atha kho
nibbattivikÄ• raá¹ƒ. svÄ• yaá¹ƒ vikÄ• ro yasmÄ• saá¹…khÄ• rÄ• naá¹ƒ abhinavÄ• vaá¹-á¹-
navabhÄ• vÄ• pagamoti Ä• ha __ ``abhinavÄ• kÄ• raâ€™â€™ _nti. samanupassatÄ«ti sam
nicayo vÄ• natthi_ yato Ä• gaccheyya uppajjamÄ• naá¹ƒ aladdhattabhÄ• vassa sabbena sa
tenÄ• ha __ ``uppajjamÄ• na ... pe ... natthÄ«â€™â€™ _ti. yathÄ• anÄ• gate addhani ime
natthi, evaá¹ƒ atÄ«tepi addhanÄ«ti dassento __ ``nirujjhamÄ• nassÄ• pÄ«â€™â€™ _tiÄ• di
avijjamÄ• nÄ• naá¹ƒyeva rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ hetupaccayasamavÄ• ye uppÄ• do
abhÄ• vÅ«pagamoti imamatthaá¹ƒ samudÄ• yagataá¹ƒ tadekadesabhÅ«tÄ• ya upamÄ• ya
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __rÄ• sito_ti rÄ• sibhÄ• vena samussito puÃ±jo rÄ
piá¹‡á¸• ibhÅ«to __nicayo_. bhÅ«miyaá¹ƒ nidahitvÄ• á¹-hapitaá¹ƒ __nidhÄ• naá¹ƒ_. upavÄ
__upavÄ«á¹‡aá¹ƒ, _ vÄ«á¹‡Ä• vÄ• danaá¹ƒ.

<724> evaá¹ƒ \Ne II 395/ saá¹…khepato udayabbayamanasikÄ• ravidhiá¹ƒ dassetvÄ• idÄ
__ ``puna yÄ• nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __avijjÄ• samudayÄ• _ti avijjÄ• ya upp
attho. nirodhavirodhÄ«hi uppÄ• do atthibhÄ• vavÄ• cakopi hotÄ«ti vuttovÄ• yamattho. tasm
avijjÄ• ya sati imasmiá¹ƒ bhave rÅ«passa uppÄ• do hotÄ«ti \Be II 421/ attho. __paccayasan
paccayassa uppannabhÄ• vena, atthibhÄ• vatoti attho. avijjÄ• dÄ«hi ca tÄ«hi atÄ«takÄ• likÄ
sahakÄ• rÄ«kÄ• raá¹‡abhÅ«tÄ• ni upÄ• dÄ• nÄ• dÄ«nipi gahitÄ• nevÄ• ti daá¹-á¹-habbaá¹ƒ

pavattipaccayesu kabaá¸·Ä«kÄ• rÄ• hÄ• rassa balavatÄ• ya so eva gahito __ ``Ä• hÄ• rasa
pana gahite pavattipaccayatÄ• sÄ• maÃ±Ã±ena utucittÄ• nipi gahitÄ• neva hontÄ«ti catusa
paccayato udayadassanaá¹ƒ vibhÄ• vitamevÄ• ti daá¹-á¹-habbaá¹ƒ. avijjÄ• taá¹‡hupanissay
rÅ«pakÄ• yassa nibbatti. asati ca avijjupanissayÄ• ya bhavanikantiyÄ• jÄ• tiyÄ• asambhav
rÅ«passa avijjÄ• taá¹‡hupanissayatÄ• , evaá¹ƒ vedanÄ• dÄ«nampi daá¹-á¹-habbÄ• . Ä• hÄ

posako, kabaá¸·Ä«kÄ• rÄ• hÄ• rassa adhippetattÄ• , kÄ• madhÄ• tÄ• dhiá¹-á¹-hÄ• nattÄ• c
vÄ• Ä• hÄ• raggahaá¹‡aá¹ƒ. __ ``nibbattilakkhaá¹‡aâ€™â€™ _ntiÄ• dinÄ• kÄ• lavasena u
addhÄ• navasena pageva udayaá¹ƒ passitvÄ• á¹-hito idha santativasena disvÄ• anukkame
__paÃ±ca lakkhaá¹‡Ä• nÄ«_ti \Ne II 396/ avijjÄ• taá¹‡hÄ• kammaá¹ƒ Ä• hÄ• roti imesaá¹ƒ
atthitÄ• saá¹…khÄ• talakkhaá¹‡Ä• ni ceva rÅ«passa nibbattilakkhaá¹‡aÃ±cÄ• ti imÄ• ni paÃ
atthitÄ• hi rÅ«passa udayo lakkhÄ«yati etehÄ«ti lakkhaá¹‡Ä• nÄ«ti vuccanti. nibbatti pana
saá¹…khatalakkhaá¹‡amevÄ• ti.

__avijjÄ• nirodhÄ• rÅ«panirodho_ti aggamaggaÃ±Ä• á¹‡ena avijjÄ• ya anuppÄ• danirodha
anuppÄ• danirodho hoti paccayÄ• bhÄ• ve abhÄ• vato. __paccayanirodhaá¹-á¹-henÄ• _ti a
uppajjanakarÅ«papaccayassa niruddhabhÄ• vena. __taá¹‡hÄ• nirodhÄ• kammanirodhÄ• _
__Ä• hÄ• ranirodhÄ• _ti pavattipaccayassa kabaá¸·Ä«kÄ• rÄ• hÄ• rassa abhÄ• ve. __rÅ«pa
taá¹ƒsamuá¹-á¹-hÄ• narÅ«passa abhÄ• vo hoti. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayÄ• nusÄ• ren
__vipariá¹‡Ä• malakkhaá¹‡a_nti bhaá¹…gakÄ• lavasena tesaá¹ƒ vayadassanaá¹ƒ. tasmÄ•
passitvÄ• á¹-hito idha santativasena disvÄ• anukkamena khaá¹‡avasena passati. __paÃ±c
avijjÄ• dÄ«naá¹ƒ catunnaá¹ƒ paccayÄ• naá¹ƒ anuppÄ• danirodho, rÅ«passa khaá¹‡anirodh
lakkhaá¹‡Ä• ni. tesaÃ±hi anuppÄ• danirodho, rÅ«passa accantanirodho lakkhÄ«yati etehÄ«
vuccanti.

__vipariá¹‡Ä• mo_ \Be II 422/ saá¹…khatalakkhaá¹‡ameva. esa nayo vedanÄ• kkhandhÄ•
``phuá¹-á¹-ho vedeti, phuá¹-á¹-ho saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cetetÄ«â€™â€™ ti (SN b IV 9
vedanÄ• , cakkhusamphassajÄ• vedanÄ• , saÃ±Ã±Ä• , cetanÄ• â€™â€™ ti, ca vacanato p
saÃ±Ã±Ä• saá¹…khÄ• rakkhandhÄ• naá¹ƒ pavattipaccayo, taá¹ƒnirodhÄ• ca tesaá¹ƒ niro
60) __mahÄ• nidÄ• na_suttesu, __abhidhamme_ ca aÃ±Ã±amaÃ±Ã±apaccayavÄ• re ``nÄ•
nti (Kv 719) vacanato nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡assa pavattipaccayo, taá¹ƒnirodhÄ• ta
``phassasamudayÄ• vedanÄ• samudayoâ€™â€™ _tiÄ• di.

ettha ca keci tÄ• va Ä• hu ``arÅ«pakkhandhÄ• naá¹ƒ udayabbayadassanaá¹ƒ addhÄ• sant
khaá¹‡avasenÄ• â€™â€™ ti. tesaá¹ƒ matena khaá¹‡ato udayabbayadassanameva na siyÄ
udayabbayadassane atÄ«tÄ• divibhÄ• gaá¹ƒ anÄ• masitvÄ• sabbasÄ• dhÄ• raá¹‡ato avijjÄ
labbhamÄ• nataá¹ƒ passati, na uppÄ• daá¹ƒ. avijjÄ• diabhÄ• ve ca tassÄ• asambhavaá¹ƒ a
bhaá¹…gaá¹ƒ. khaá¹‡ato udayabbayadassane paccuppannÄ• naá¹ƒ uppÄ• daá¹ƒ, bhaá¹…g
yuttaá¹ƒ. santativasena hi rÅ«pÄ• rÅ«padhamme udayato, vayato ca manasi karontassa an
balappattakÄ• le Ã±Ä• á¹‡assa tikkhavisadabhÄ• vappattiyÄ• khaá¹‡ato udayabbayÄ• upa
paá¹-hamaá¹ƒ paccayato udayabbayaá¹ƒ manasi karonto avijjÄ• dike paccayadhamme viss
khandhe gahetvÄ• tesaá¹ƒ paccayato udayabbayadassanamukhena khaá¹‡atopi udayabba
tassa yadÄ• Ã±Ä• á¹‡aá¹ƒ tikkhaá¹ƒ visadaá¹ƒ hutvÄ• pavattati, tadÄ• rÅ«pÄ• rÅ«padhan
uppajjantÄ• , bhijjantÄ• ca hutvÄ• upaá¹-á¹-hahanti. tena vuttaá¹ƒ __ ``evampi rÅ«passa u

tattha __evampi rÅ«passa udayo_ti evaá¹ƒ vuttanayena avijjÄ• samudayÄ• pi. taá¹‡hÄ• ...
Ä• hÄ• rasamudayÄ• pi rÅ«passa sambhavo. __evampi rÅ«passa vayo_ti evaá¹ƒ vuttanaye
taá¹‡hÄ• ... pe ... Ä• hÄ• ranirodhÄ• pi rÅ«passa vayo anuppÄ• doti __paccayato vitthÄ• re
\Ne II 397/. __evampi rÅ«paá¹ƒ udetÄ«_ti evaá¹ƒ vuttanayena nibbattilakkhaá¹‡aá¹ƒ passan
kammasamuá¹-á¹-hÄ• narÅ«pampi Ä• hÄ• rautucittasamuá¹-á¹-hÄ• narÅ«pampi udeti uppa
vuttanayeneva vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passanto kammasamuá¹-á¹-hÄ• narÅ«pampi
Ä• hÄ• rautucittasamuá¹-á¹-hÄ• narÅ«pampi \Be II 423/ __veti_ nirujjhatÄ«ti khaá¹‡ato vitth
karotÄ«ti yojanÄ• .

<725> evaá¹ƒ manasi karoto na yÄ• va udayabbayaÃ±Ä• á¹‡aá¹ƒ uppajjati, tÄ• va udayabb
na hontÄ«ti katvÄ• vuttaá¹ƒ __ ``iti kirime dhammÄ• ... pe ... paá¹-iventÄ«â€™â€™ _ti, nay
evaá¹ƒ vuttaá¹ƒ. paá¹-hamaÃ±hi paccuppannadhammÄ• naá¹ƒ udayabbayaá¹ƒ disvÄ• atha
dukkhÄ• disaccappabhedÄ• , anulomÄ• dipaá¹-iccasamuppÄ• dappabhedÄ• , ekattÄ• dinay
aniccatÄ• dilakkhaá¹‡appabhedÄ• ca __saccapaá¹-iccasamuppÄ• danayalakkhaá¹‡appabl
paá¹-iccasamuppÄ• daggahaá¹‡eneva cettha paá¹-iccasamuppannadhammÄ• nampi gahaa
pati paá¹-icca samuppÄ• dabhÄ• vato.

<726> __ya_nti karaá¹‡e paccattavacanaá¹ƒ, yena Ã±Ä• á¹‡enÄ• ti atthaá¹ƒ vadanti. __ya
kiriyÄ• parÄ• masanaá¹ƒ. __khandhÄ• naá¹ƒ samudayaá¹ƒ passati, khandhÄ• naá¹ƒ nirodh
yadetaá¹ƒ dassananti attho. __yaá¹ƒ panÄ• _ti etthÄ• pi eseva nayo. ettha ca yathÄ• avijjÄ
khandhÄ• naá¹ƒ samudayanirodhassa aÃ±Ã±attÄ• ``avijjÄ• samudayÄ• rÅ«pasamudayoâ
I 50) kato, na evaá¹ƒ nibbattivipariá¹‡Ä• malakkhaá¹‡ehi khandhÄ• naá¹ƒ udayabbayassa b
abhinnÄ• dhikaraá¹‡attÄ• ti __ ``nibbattilakkhaá¹‡avipariá¹‡Ä• malakkhaá¹‡Ä• ni passanto
udayabbayaá¹ƒ passatÄ«â€™â€™ _ti vacanabhedaá¹ƒ akatvÄ• vuttaá¹ƒ. __uppattikkhaá¹
hetuattho. yasmÄ• uppÄ• dakkhaá¹‡eyeva nibbattilakkhaá¹‡aá¹ƒ, bhaá¹…gakkhaá¹‡eyeva
vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ, tasmÄ• tÄ• ni passanto khaá¹‡ato khandhÄ• naá¹ƒ udayabb
``yaá¹ƒ panÄ• â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ karoti.

<727> __iccasseva_nti ettha __iti_-saddo hetuattho. yasmÄ• ``avijjÄ• samudayÄ• â€™â€
khandhÄ• naá¹ƒ udayabbayadassanaá¹ƒ, ``nibbattilakkhaá¹‡aâ€™â€™ ntiÄ• di khaá¹‡ato,
yogino. __eva_nti vuttappakÄ• raparÄ• masanaá¹ƒ. ye pana __ ``iccassa paccayatoâ€™â€
__itÄ«_ti vuttappakÄ• raparÄ• masanaá¹ƒ. __janakÄ• vabodhato_ti khandhÄ• naá¹ƒ janaka
avabujjhanato \Ne II 398/. __jÄ• tidukkhÄ• vabodhato_ti jÄ• tisaá¹…khÄ• tassa dukkhassa a
__dukkhasaccaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti_ ekadesadassanena pabbatasamuddÄ• didassanakÄ
__maraá¹‡adukkhÄ• vabodhato_ti etthÄ• pi eseva nayo. __ ``paccayÄ• nuppÄ• denÄ• â€™
anuppÄ• danirodho idha paccayanirodhoti dasseti. __paccayavata_nti paccayato uppajjana
udayabbayadassana_nti yaá¹ƒ assa yogino paccayato, khaá¹‡ato ca udayabbayÄ• naá¹ƒ da
tappadhÄ• no vÄ• vitakkÄ• didhammapuÃ±jo __maggo vÄ• yaá¹ƒ lokiko_ti niyyÄ• nÄ• nulo

__iti_ tasmÄ• __maggasaccaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti_ sabhÄ• vÄ• vabodhato. tenÄ• ha __ ``
sammohavighÄ• tatoâ€™â€™ _ti, tadaá¹…gavasenÄ• ti attho. atha vÄ• yathÄ• vutto samm
ariyamaggassa upÄ• yabhÅ«to asammohasabhÄ• vo attÄ• nampi pakÄ• seti padÄ«po viyÄ
hoti. svÄ• yaá¹ƒ pÄ• kaá¹-abhÄ• vo mohandhakÄ• ravidhamanenÄ• ti Ä• ha __ ``tatra samm

<728> ``avijjÄ• paccayÄ• â€™â€™ tiÄ• diko __anulomo paá¹-iccasamuppÄ• do_ pavattiyÄ
``avijjÄ• samudayÄ• â€™â€™ tiÄ• dinÄ• avijjÄ• dÄ«su santesÅ«ti ayamattho vuttoti Ä• ha
hotÄ«ti avabodhatoâ€™â€™ _ti. pavattiyÄ• vilomanato ``avijjÄ• yatveva asesavirÄ• ganiro
__paá¹-ilomo paá¹-iccasamuppÄ• do. te ca_ saá¹…khatÄ• __paá¹-iccasamuppannÄ• _ ``ja
aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaâ€™â€™ ntiÄ• divacanato (SN a II 20). pa
pÄ• kaá¹-atÄ• paccayÄ• kÄ• rapÄ• kaá¹-atÄ• ya eva ``imassetaá¹ƒ phalaâ€™â€™ nti avab

<729> purimapurimÄ• naá¹ƒ nirodho uttaruttarÄ• naá¹ƒ uppÄ• dÄ• nubandhoti ayamattho p
sijjhamÄ• no ekattanayÄ• dhigamÄ• ya hoti. yato ``aÃ±Ã±o karoti, aÃ±Ã±o paá¹-isaá¹ƒveda
II 17) vohÄ• rasiddhiyÄ• ucchedadiá¹-á¹-hiyÄ• anokÄ• satÄ• . tenÄ• ha __ ``hetuphalasam
saá¹…khÄ• rÄ• khaá¹‡e khaá¹‡e uppajjantÄ«ti ayamattho khaá¹‡ato udayadassanena sijjh
nÄ• nattanayÄ• dhigamÄ• ya hoti. yato paccayapaccayuppannÄ• naá¹ƒ sabhÄ• vabhedÄ• v
paá¹-isaá¹ƒvedayatÄ«â€™â€™ tiÄ• dinayappavattÄ• ya sassatadiá¹-á¹-hiyÄ• anokÄ• satÄ
udayadassanenÄ• â€™â€™ _tiÄ• di. __paccayato_ \Be II 425/ __udayabbayadassanena_
asati abhÄ• voti imassa atthassa siddhiyÄ• atthitÄ• matteneva te dhammÄ• kÄ• raá¹‡anti
hoti_. yato attadiá¹-á¹-hiyÄ• anokÄ• satÄ• vasavattitÄ• ya alabbhaneyyato \Ne II 399/. tena
``dhammÄ• naâ€™â€™ _ntiÄ• di. __avasavattibhÄ• vo_ parÄ• yattatÄ• , sÄ• ca sappacca
udayadassanena_ tehi tehi paccayehi ime dhammÄ• uppajjanti, uppajjamÄ• nÄ• ca pacca
hetuphalassa hetuanurÅ«pato siddhiyÄ• akiriyadiá¹-á¹-hiyÄ• anokÄ• satÄ• vÄ• ti Ä• ha __
_tiÄ• di. sati kÄ• raá¹‡e kuto akiriyavÄ• do. karotÄ«ti hi __kÄ• raá¹‡aá¹ƒ_.

<730> paccayato udayaá¹ƒ passato paccaye sati sabhÄ• ve sati phalassa sambhavoti atthi
upakÄ• rakatÄ• ti saá¹…khatÄ• naá¹ƒ nirÄ«hatÄ• , asati ca abhÄ• voti paccayÄ• dhÄ«navu
attasuÃ±Ã±ataá¹ƒ vibhÄ• vetÄ«ti Ä• ha __ ``paccayato cassa ... pe ... tÄ• vabodhatoâ€™â€
__aniccalakkhaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti_ khaá¹‡ato udayabbayadassanena saá¹…khÄ• r
paricchinnatÄ• ya viÃ±Ã±Ä• yamÄ• nattÄ• . tenÄ• ha __ ``hutvÄ• abhÄ• vÄ• vabodhatoâ€™
nirujjhanaÃ±hi __hutvÄ• abhÄ• vo. pubbantÄ• parantaviveko_ atÄ«tÄ• nÄ• gatabhÄ• vasu
khaá¹‡attayato pubbe, pacchÄ• ca vijjanti, tasmÄ• __pubbantÄ• parantavivekÄ• vabodhat
Ä• diantavantatÄ• paá¹-ivedhatoti attho. __dukkhalakkhaá¹‡ampi pÄ• kaá¹-aá¹ƒ hoti_ udaya
sambandho. uppajjitvÄ• bhijjantÄ• saá¹…khÄ• rÄ• uppÄ• dato uddhaá¹ƒ jarÄ• bhaá¹…gÄ
nirantaraá¹ƒ vibÄ• dhÄ«yanteva. sÄ• ca nesaá¹ƒ vibÄ• dhiyamÄ• natÄ• sammÄ• udayabb
Ä• ha __ ``dukkha ... pe ... bodhatoâ€™â€™ _ti.

__sabhÄ• valakkhaá¹‡ampÄ«_ti udayabbayadassanena na kevalaá¹ƒ aniccadukkhalakkha
pathavÄ«phassÄ• dÄ«naá¹ƒ kakkhaá¸·aphusanÄ• disaÃ±Ã±itaá¹ƒ sabhÄ• vasaá¹…khÄ• ta
pÄ• kabhÄ• vaviddhaá¹ƒ sabhÄ• vÄ• vacchinnaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. tenÄ• ha __
``udayabbayaparicchinnÄ• vabodhatoâ€™â€™ _ti. __sabhÄ• valakkhaá¹‡e_ti sabhÄ• vasa
taá¹ƒtaá¹ƒdhammÄ• naá¹ƒ salakkhaá¹‡e. __saá¹…khatalakkhaá¹‡assa tÄ• vakÄ• likattamp
uppÄ• dÄ• disaá¹…khatalakkhaá¹‡assa uppÄ• dakkhaá¹‡Ä• diparittakÄ• likatÄ• pi khaá¹‡a
426/ tassa. tenÄ• ha __ ``udayakkhaá¹‡eâ€™â€™ _tiÄ• di. __udayavaya_mattaggahaá¹‡a
udayabbayadassanavaseneva imassa Ã±Ä• á¹‡assa pavattanato, na á¹-hitikkhaá¹‡assa ab

<731> __na kevalaÃ±ca niccanavÄ• , _ atha kho parittakÄ• laá¹-á¹-hÄ• yino. kathanti Ä• ha
``sÅ«riyuggamaneâ€™â€™ _tiÄ• di. tattha udake daá¹‡á¸• ena katalekhÄ• __udake daá¹‡
ussÄ• vabindu_Ä• dayo paÃ±ca kiccÄ• pi uttaruttari atiparittaá¹-á¹-hÄ• yibhÄ• vadassanatth
te dandhanirodhÄ• eva \Ne II 400/ nidassitÄ• , tatopi lahutaranirodhattÄ• saá¹…khÄ• rÄ• r
gamanassÄ• dÄ• naá¹ƒ devaputtÄ• naá¹ƒ heá¹-á¹-hupariyÄ• yena paá¹-imukhaá¹ƒ dhÄ• va
bandhakhuradhÄ• rÄ• sannipÄ• tatopi sÄ«ghataro rÅ«padhammÄ• naá¹ƒ nirodho vutto, pa
kevalaá¹ƒ niccanavÄ• , nÄ• pi parittakÄ• laá¹-á¹-hÄ• yinova, atha kho asÄ• rÄ• . kathanti Ä•
_tiÄ• di. mÄ• yÄ• dayo hi maá¹‡iÄ• divasena dissamÄ• nÄ• ataá¹ƒsabhÄ• vatÄ• ya __asÄ•
indajÄ• lÄ• dikÄ• __mÄ• yÄ• _. migataá¹‡hikÄ• __marÄ«ci_. supinameva __supinantaá¹ƒ
Ä• vijjhiyamÄ• naá¹ƒ alÄ• tameva __alÄ• tacakkaá¹ƒ_. gandhabbadevaputtÄ• naá¹ƒ kÄ«á¸·
Ä• kÄ• se upaá¹-á¹-hÄ• namattaá¹ƒ __gandhabbanagaraá¹ƒ_.

__ettÄ• vatÄ• _ti yvÄ• yaá¹ƒ ``jÄ• taá¹ƒ rÅ«paá¹ƒ paccuppannaâ€™â€™ ntiÄ• dipÄ• á¸·ina
``yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ ntiÄ• dipÄ• á¸·inayÄ• nusÄ
III 86, 89; Paá¹-is I 48) vÄ• yÄ• va udayabbayapaá¹-ivedhÄ• bhÄ• vanÄ• vidhi Ä• raddho,
kalÄ• pasammasanÄ• dikopi hi sabbo bhÄ• vanÄ• vidhi udayabbayaÃ±Ä• á¹‡uppÄ• danass
parisaparisarÄ«rakarabandhoti. __vayadhammamevÄ• _ti bhijjanasabhÄ• vameva. __vayaá
yaÃ±hi upakkamena vinassatÄ«ti vuccati, tampi attano dhammatÄ• ya eva vinassati ahetuk
upakkamahetu pana visadisuppÄ• do hoti. __iminÄ• Ä• kÄ• renÄ• _ti ``yaá¹ƒ kiÃ±ci samud
nirodhadhammaâ€™â€™ nti (SN c V 1081; Vin I 16; Paá¹-is II 30) hi vuttaá¹ƒ, tasmÄ• vaya
``vayadhammameva uppajjatÄ«â€™â€™ ti udayassa, ``uppannaÃ±ca idaá¹ƒ vayaá¹ƒ upetÄ
yathÄ• vuttena paccakkhakaraá¹‡Ä• kÄ• rena. adhunÄ• uppannaá¹ƒ, na tÄ• va balappattan
``taruá¹‡avipassanÄ• Ã±Ä• á¹‡aâ€™â€™ _nti. kalÄ• pasammasanÄ• divasena pavattaá¹ƒ
nippariyÄ• yena vipassanÄ• samaÃ±Ã±aá¹ƒ labhati, udayabbayÄ• nupassanÄ• divasena pa
``yassÄ• dhigamÄ• Ä• raddhavipassakoti saá¹…khaá¹ƒ gacchatÄ«â€™â€™ _ti.

vipassanupakkilesakathÄ• vaá¹‡á¹‡anÄ•

<732> __imÄ• ya_ udayabbayÄ• nupassanÄ• saá¹…khÄ• tÄ• ya __taruá¹‡avipassanÄ• ya

Ä• raddhavipassanÄ• naá¹ƒ bhaá¹…gÄ• nupassanÄ• disaá¹…khÄ• tÄ• ya taruá¹‡avipassan
nibbidÄ• nupassanÄ• disaá¹…khÄ• tÄ• ya \Ne II 401/ balavavipassanÄ• ya vasenÄ• ti attho
vipassanupakkilesÄ• uppajjantÄ«ti. __Ä• raddhavipassakassÄ• _ti ca Ä• raddhavipassakas
luttaniddiá¹-á¹-ho. tenÄ• ha __ ``vipassanupakkilesÄ• hÄ«â€™â€™ _tiÄ• di. diá¹-á¹-higÄ• h
vipassanaá¹ƒ upakkilesantÄ«ti __vipassanupakkilesÄ• . ``ariyasÄ• vakassÄ• â€™â€™ _ti id
vuttaá¹ƒ balavavipassanÄ• pattassÄ• pi anuppajjanato. __vippaá¹-ipannakassÄ• _ti sÄ«lavi
tathÄ• vippaá¹-ipannakassa. tassa pana paá¹-ipattiyÄ• garahitabbataá¹ƒ dassento __
``vippaá¹-ipannakassÄ• â€™â€™ _ti Ä• ha. __ca_-saddo uparipadadvayepi yojetabbo.
__nikkhittakammaá¹-á¹-hÄ• nassÄ• _ti vipassanaá¹ƒ Ä• rabhitvÄ• antarÄ• vosÄ• naá¹ƒ Ä•
__kusÄ«tapuggalassÄ• _ti sÄ«lasampannasseva kosajjena bhÄ• vanaá¹ƒ ananuyuÃ±jantas
__vippaá¹-ipannakassÄ• _ti vipassanÄ• bhÄ• vanÄ• saá¹…khÄ• tÄ• ya sammÄ• paá¹-ipatti
vigarahitapaá¹-ipattikassa. vipassanÄ• paá¹-ipattiyeva hi sasambhÄ• rÄ• pubbabhÄ• ge sa
tadaÃ±Ã±Ä• vippaá¹-ipatti, sÄ• ca tattha nikkhittadhurassa hoti. nikkhittadhuratÄ• ca kosa
``nikkhittakammaá¹-á¹-hÄ• nassa kusÄ«tapuggalassÄ• â€™â€™ _ti. __yuttappayuttassÄ• _
bhÄ• vanamanuyuÃ±jantassa. sÄ• pana yuttappayuttatÄ• samathavasenÄ• pi hotÄ«ti Ä• h
``Ä• raddhavipassakassÄ• â€™â€™ _ti. __uppajjantiyeva_ na nuppajjanti aÃ±Ã±athÄ• ma
asambhavato.

obhÄ• sÄ• dÄ«su ``ariyadhammoâ€™â€™ ti pavattaá¹ƒ uddhaccaá¹ƒ vikkhepo dhammudd
vipassanÄ• vÄ«thito ukkamanena virÅ«paá¹ƒ gahitaá¹ƒ pavattitaá¹ƒ mÄ• nasaá¹ƒ __dhamm
obhÄ• so dhammo_ti kÄ• raá¹‡Å«pacÄ• renÄ• ha, Ä«disaá¹ƒ obhÄ• saá¹ƒ vissajjento mam
Ä• vajjati ``nibbÄ• naâ€™â€™ nti vÄ• ``maggoâ€™â€™ ti vÄ• ``phalaâ€™â€™ nti vÄ• . _
II 428/ tattha pavattadhamme maggaphalabhÄ• vena gaá¹‡hÄ• ti, Ã±Ä• á¹‡Ä• dike pana ma
gaá¹‡hÄ• ti. __tato vikkhepo uddhacca_nti tato obhÄ• sahetu yo vikkhepo, taá¹ƒ uddhaccan
``uddhaccena viggahitamÄ• nasoâ€™â€™ _ti saá¹…khepato vuttamatthaá¹ƒ vivarituá¹ƒ __
vuttaá¹ƒ.

tattha __anicca ... pe ... nappajÄ• nÄ• ti_ ``maggaá¹ƒ pattosmÄ«â€™â€™ ti saÃ±Ã±Ä• ya
manasikÄ• rasseva abhÄ• vato. ayaÃ±ca attho ---

``yo hi koci, Ä• vuso, bhikkhu vÄ• bhikkhunÄ« vÄ• mama santike arahattappattiá¹ƒ \Ne II 4
so catÅ«hi maggehi, etesaá¹ƒ vÄ• aÃ±Ã±atarena. katamehi catÅ«hi? idhÄ• vuso, bhikkhu s
vipassanaá¹ƒ bhÄ• veti, tassa samathapubbaá¹…gamaá¹ƒ vipassanaá¹ƒ bhÄ• vayato magg
maggaá¹ƒ Ä• sevati bhÄ• veti bahulÄ«karoti. tassa taá¹ƒ maggaá¹ƒ Ä• sevato ... pe ... karot
pahÄ«yanti anusayÄ• byantÄ«honti.

``puna caparaá¹ƒ, Ä• vuso, bhikkhu vipassanÄ• pubbaá¹…gamaá¹ƒ samathaá¹ƒ bhÄ• veti .
yuganaddhaá¹ƒ bhÄ• veti ... pe ....

``puna caparaá¹ƒ, Ä• vuso, bhikkhuno dhammuddhaccaviggahitaá¹ƒ mÄ• nasaá¹ƒ hoti, hoti
taá¹ƒ cittaá¹ƒ ajjhattameva santiá¹-á¹-hati sannisÄ«dati ekodi hoti samÄ• dhiyati, tassa mag
pe ... anusayÄ• byantÄ«hontÄ«â€™â€™ ti (AN a IV 170) ---

iminÄ• suttapadeneva veditabbo. ettha hi catutthamaggavissajjane yathÄ• vuttamaggaphal
__dhammo_. tattha __uddhaccaá¹ƒ_ ``adhigatamaggÄ• dikohamasmÄ«â€™â€™ ti amaggÄ
tena upaddutaá¹ƒ __viggahitamÄ• nasaá¹ƒ_ hoti. __nikanti_ obhÄ• sÄ• dÄ«su apekkhÄ• s
vipassanÄ• bhiratiÄ• kÄ• rena upaá¹-á¹-hahantÄ« adhimÄ• nikena ``dhammoâ€™â€™ ti ga
`dhammoâ€™ ti nikantiá¹ƒ Ä• vajjatÄ«â€™â€™ _ti.

<733> __vipassanobhÄ• so_ti vipassanÄ• cittasamuá¹-á¹-hitaá¹ƒ, sasantatipatitaá¹ƒ utusan
bhÄ• suraá¹ƒ rÅ«paá¹ƒ. tattha __vipassanÄ• cittasamuá¹-á¹-hitaá¹ƒ_ yogino \Be II 429/ sarÄ
pabhassaraá¹ƒ hutvÄ• tiá¹-á¹-hati, itaraá¹ƒ sarÄ«raá¹ƒ muÃ±citvÄ• Ã±Ä• á¹‡Ä• nubhÄ• vÄ
pattharati, taá¹ƒ tasseva paÃ±Ã±Ä• yati, tena phuá¹-á¹-hokÄ• se rÅ«pagatampi passati, pas
cakkhuviÃ±Ã±Ä• á¹‡ena passati, udÄ• hu manoviÃ±Ã±Ä• á¹‡enÄ• ti vÄ«maá¹ƒsitabbanti va
viya taá¹ƒ manoviÃ±Ã±Ä• á¹‡aviÃ±Ã±eyyamevÄ• ti vuttaá¹ƒ viya dissatÄ«ti. __vipassanÄ• v
paá¹-ipÄ• á¹-iyÄ• pavattamÄ• nÄ• vipassanÄ• va. __ukkantÄ• nÄ• ma hoti_ yoginÄ• ``ma
adhimÄ• nena vissaá¹-á¹-hattÄ• , tassa vÄ• \Ne II 403/ yogino vipassanÄ• tato eva vÄ«thi
__mÅ«lakammaá¹-á¹-hÄ• na_nti vipassanamevÄ• ha.

__vemattatÄ• yÄ• _ti appavipulatÄ• vasena visadisatÄ• ya. __assÄ• _ti obhÄ• sassa. dvÄ«
paricchinnaá¹ƒ gehaá¹ƒ __dvikuá¹-á¹-agehaá¹ƒ_. tassa kira abbhantarepi ekÄ• bhitti hoti ba
antare anupariyÄ• yapathaá¹ƒ hoti, sÄ• yanhe tattha santharitÄ• ni __paÃ±cavaá¹‡á¹‡Ä• ni
visadaÃ±Ä• á¹‡assa obhÄ• sena pharitaá¹-á¹-hÄ• ne rÅ«pagataÃ±ca dibbacakkhuno viya _
vuttaá¹ƒ __ ``bhante mayhaâ€™â€™ _ntiÄ• di.

evaá¹ƒ obhÄ• sassa vemattatÄ• ya vatthuá¹ƒ dassetvÄ• cirakÄ• lavippalambane vatthuá¹ƒ
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __ayaá¹ƒ pana vipassanupakkileso_ti vakkhamÄ• l
na sabbaá¹ƒ. __so_ti so samathavipassanÄ• lÄ• bhÄ« adhimÄ• niko.

__divÄ• sane_ti divÄ• á¹-á¹-hÄ• ne nisÄ«ditabbaÄ• sane. paá¹-hamaá¹ƒ ``paÃ±haá¹ƒ pucc
cintitattÄ• vuttaá¹ƒ __ ``paÃ±haá¹ƒ, bhante, pucchituá¹ƒ Ä• gatomhÄ«â€™â€™ _ti.

pacchÄ• upÄ• yena puthujjanabhÄ• vaá¹ƒ viÃ±Ã±Ä• petvÄ• kammaá¹-á¹-hÄ• ne niyojessÄ
``avassayo bhavissÄ• miccevÄ• haá¹ƒ Ä• gatoâ€™â€™ _ti, tassa ca padhÄ• nattÄ• sÄ• va
__ayaá¹ƒ dhammo_ti ayaá¹ƒ ariyamaggÄ• nugato paá¹-isambhidÄ• dhammoti therassa ajjh
__samÄ• dhi_nti abhiÃ±Ã±Ä• samÄ• dhiá¹ƒ. __aÃ±citakaá¹‡á¹‡o_ti niccalaá¹-á¹-hapitakaá¹

Ä• raddho_ bhayena. tenÄ• ha __ ``thero kira dosacaritoâ€™â€™ _ti. dosacaritassa hi sÅ«
uppajjati. tenassa khÄ«á¹‡Ä• savatthero ajjhÄ• sayaá¹ƒ Ã±atvÄ• ``iminÄ• upÄ• yena puthu
jÄ• nÄ• pessÄ• mÄ«â€™â€™ ti \Be II 430/ hatthinimmÄ• panÄ• dimakÄ• si. dosacaritattÄ•
paá¹-ivijjhi. khippavirÄ• gÄ« hi dosacarito.

<734> __tassÄ• _ti udayabbayaÃ±Ä• á¹‡aá¹ƒ matthakaá¹ƒ pÄ• pentassa yogino. ``evampi
rÅ«paá¹ƒ vetÄ«â€™â€™ tiÄ• dinÄ• udayabbayÄ• nupassanamevettha tulanaá¹ƒ, tÄ«raá¹‡
devÄ• namindena khittaá¹ƒ vajiraá¹ƒ amoghaá¹ƒ, appaá¹-ihataÃ±ca hoti, evamidampi Ã±Ä•
udayabbayadassaneti \Ne II 404/ vuttaá¹ƒ __ ``vissaá¹-á¹-haindavajiramivÄ• â€™â€™ _tiÄ•
__tikhiá¹‡a_nti akuá¹‡á¹-haá¹ƒ. __sÅ«ra_nti tejavantaá¹ƒ. __ativisada_nti nisitabhÄ• vena a
Ã±Ä• á¹‡aá¹ƒ uppajjati. tathÄ• hinena yogÄ« ``maggappattosmÄ«â€™â€™ ti maÃ±Ã±ati.

__vipassanÄ• pÄ«tÄ«_ti vipassanÄ• cittasampayuttÄ• pÄ«ti. khuddakÄ• dayo pÄ«tiyo heá
yasmÄ• udayabbayÄ• nupassanÄ• ya vÄ«thipaá¹-ipannÄ• ya anukkamena paÃ±ca pÄ«tiyo
``ayaá¹ƒ paÃ±ca ... pe ... uppajjatÄ«â€™â€™ _ti. matthakappattena pana udayabbayaÃ±Ä•
pharaá¹‡Ä• pÄ«tiyeva hoti. upacÄ• rappanÄ• kkhaá¹‡ato aÃ±Ã±adÄ• pi hi pharaá¹‡Ä• pÄ«
``sakalasarÄ«raá¹ƒ pÅ«rayamÄ• nÄ• uppajjatÄ«â€™â€™ _ti.

passaddhiÄ• dÄ«ni cha yugaá¸·akÄ• ni aÃ±Ã±amaÃ±Ã±Ä• viyoginÄ«ti passaddhiyÄ• uppa
hontÄ«ti kiccadassanamukhena tÄ• sabbÄ• pi dassento __ ``kÄ• yacittÄ• naá¹ƒ neva darat
_ntiÄ• dimÄ• ha. tattha kÄ• yaggahaá¹‡ena rÅ«pakÄ• yassapi gahaá¹‡aá¹ƒ veditabbaá¹ƒ, r
vedanÄ• dikkhandhattayasseva. kÄ• yappassaddhiÄ• dayo hi rÅ«pakÄ• yassÄ• pi darathÄ•
__kÄ• yacittÄ• ni passaddhÄ• ni ... pe ... ujukÄ• niyeva honti_ tesaá¹ƒ apassaddhÄ• dibhÄ•
uddhaccÄ• dithinamiddhÄ• didiá¹-á¹-himÄ• nÄ• disesanÄ«varaá¹‡Ä• diassaddhiyÄ• dimÄ•
naá¹ƒ vidhamanavasena tadÄ• vipassanÄ• cittuppÄ• dassa pavattanato. __tasmiá¹ƒ sama
udayabbayaÃ±Ä• á¹‡uppattisamaye. manussÄ• naá¹ƒ ayanti mÄ• nusÄ«, manussayoggÄ•
manussavisesehi anubhavitabbatÄ• nativattanato dibbÄ• ratipi saá¹…gahitÄ• , mÄ• nusÄ«
kÄ• masukhabhÄ• vena dibbÄ• ratipi vÄ• , tassÄ• atikkantatÄ• ya na mÄ• nusÄ«ti __amÄ

__suÃ±Ã±Ä• gÄ• ra_nti \Be II 431/ yaá¹ƒ kiÃ±ci vivittaá¹ƒ senÄ• sanaá¹ƒ, vipassanaá¹ƒ eva
niccabhÄ• vÄ• disuÃ±Ã±atÄ• ya, yogino sukhasannissayatÄ• ya ca ``suÃ±Ã±Ä• gÄ• raâ€™
cittassa anupassanakarÄ• naá¹ƒ kilesÄ• naá¹ƒ vigamena __santacittassa_. saá¹ƒsÄ• re bha
__bhikkhuno. sammÄ• _ Ã±Ä• yena rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ udayabbayÄ• nupassan
anÄ• raddhavipassanÄ• naá¹ƒ manussÄ• naá¹ƒ avisayatÄ• ya __amÄ• nusÄ«_. vipassanÄ
hotÄ«_ti ayamettha gÄ• thÄ• ya saá¹…khepattho. dutiyagÄ• thÄ• pana udayabbayaÃ±Ä• á
tattha __yato yato_ti rÅ«pato vÄ• arÅ«pato vÄ• .

__vipassanÄ• sukha_nti \Ne II 405/ vipassanÄ• cittasampayuttaá¹ƒ cetasikasukhaá¹ƒ. yasm

atipaá¹‡Ä«tarÅ«pehi sabbo kÄ• yo pariphuá¹-o, paribrÅ«hito ca hoti. tasmÄ• vuttaá¹ƒ __ ``s
abhisandayamÄ• naâ€™â€™ _nti.

__adhimokkhoti saddhÄ• , _ na yevÄ• panakÄ• dhimokkhoti adhippÄ• yo. sÄ• cettha na ka
vÄ• saddahanavasena pavattÄ• , atha kho kilesakÄ• lussiyÄ• pagamena sampayuttÄ• naá
pasannabhÄ• vahetubhÅ«tÄ• . tenÄ• ha __ ``vipassanÄ• sampayuttÄ• ... pe ... saddhÄ• u

purimuppannabhÄ• vanÄ• balasaá¹ƒsiddhaá¹ƒ samappavattaá¹ƒ vÄ«riyaá¹ƒ sampayuttadh
kosajjato paggaá¹‡hanato __paggaho_. tenÄ• ha __ ``paggahoti vÄ«riyaâ€™â€™ _ntiÄ• di

__supaá¹-á¹-hitÄ• _ti sabhÄ• vasallakkhaá¹‡ena Ä• rammaá¹‡e suá¹-á¹-hu upaá¹-á¹-hitÄ• .
paá¹-ipakkhavigamena tena acalanÄ«yatÄ• ya suá¹-á¹-hu patiá¹-á¹-hitÄ• . tato eva nikhÄ• tÄ
acalabhÄ• veneva __pabbatarÄ• jasadisÄ• _ti tÄ«hipi padehi supatiá¹-á¹-hitameva dasseti.
__yaá¹ƒ yaá¹ƒ á¹-hÄ• na_nti yaá¹ƒ yaá¹ƒ attano upatiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ
__okkhanditvÄ• _ti anupavisitvÄ• . __pakkhinditvÄ• _ti tasseva vevacanaá¹ƒ. dibbacakkhun
yathÄ• kammÅ«pagaÃ±Ä• á¹‡assa upaá¹-á¹-hahante paralokasaÃ±Ã±ite satte sandhÄ• yÄ
viyÄ• â€™â€™ _ti na dibbacakkhuno paralokavisayattÄ• . vaá¹‡á¹‡Ä• yatanavisayaÃ±hi tan
__upaá¹-á¹-hÄ• ti_ khÄ• yati, upatiá¹-á¹-hatÄ«ti vÄ• attho. yadaggena hi sati Ä• rammaá¹‡a
432/ upatiá¹-á¹-hati, tadaggena Ä• rammaá¹‡ampissa okkhanditvÄ• upatiá¹-á¹-hatÄ«ti vucc

vicinitavisayattÄ• saá¹…khÄ• rÄ• naá¹ƒ vicinane majjhattabhÄ• vena á¹-hitÄ• __vipassanu
atthato tathÄ• pavattÄ• tatramajjhattupekkhÄ• va. manodvÄ• rÄ• vajjanacittasampayuttÄ•
ajjhupekkhanavasena pavattiyÄ• __ ``Ä• vajjanupekkhÄ• â€™â€™ _ti vuttÄ• . udayabbayÄ
upaá¹-á¹-hÄ• nato tadanupassanÄ• yaá¹ƒ majjhattabhÅ«tÄ• idha __vipassanupekkhÄ• _ nA
sabbasaá¹…khÄ• rÄ• nanti Ä• ha __ ``sabbasaá¹…khÄ• resu majjhattabhÅ«tÄ• â€™â€™ _
indavajiratattanÄ• rÄ• casadisatÄ• , sÅ«ratikkhabhÄ• vo ca sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apure
tadanucaraÃ±Ä• á¹‡assa tathÄ• bhÄ• vena daá¹-á¹-habbÄ• .

__vipassanÄ• nikantÄ«_ti \Ne II 406/ vipassanÄ• ya nikÄ• manÄ• apekkhÄ• . obhÄ• sÄ• o
vijambhanabhÅ«tÄ• tassÄ• alaá¹…kÄ• ro viya hontÄ«ti Ä• ha __ ``obhÄ• sÄ• dipaá¹-imaá¹
__Ä• laya_nti apekkhaá¹ƒ. __sukhumÄ• , santÄ• kÄ• rÄ• _ti sukhumÄ• kÄ• rÄ• , santÄ• kÄ
sukhumasantÄ• kÄ• ratÄ• bhÄ• vanÄ• ya sÄ• tisayappavattiyÄ• , yato kilesabhÄ• vopissÄ•
``yÄ• nikanti kilesoti ... pe ... hotÄ«â€™â€™ _ti.

__etesupÄ«_ti yathÄ• dassitesu Ã±Ä• á¹‡Ä• dÄ«supi. __ ``aÃ±Ã±atarasmiá¹ƒ uppanneâ€™
aÃ±Ã±atarasmiá¹ƒ ``maggappattomhÄ«â€™â€™ tiÄ• diggahaá¹‡adassanatthaá¹ƒ vuttaá¹ƒ
uppajjanato. na vÄ• pi hi upakkilesÄ• ekakkhaá¹‡epi uppajjanti, paccavekkhaá¹‡Ä• pana v
``na vata me ito pubbe evarÅ«pÄ• nikanti uppannapubbÄ• â€™â€™ _ti idaá¹ƒ dhammasab

na pana tadÄ• yogino tathÄ• cittappavattivasena. na hi so tadÄ• taá¹ƒ ``nikantÄ«â€™â€™
tabbisayassa ``maggappattomhÄ«â€™â€™ tiÄ• diggahaá¹‡assa asambhavo eva. tasmÄ•
evarÅ«pÄ• bhÄ• vanÄ• bhirati uppannapubbÄ• , addhÄ• maggappattomhÄ«â€™â€™ ti.

<735> __upakkilesavatthutÄ• yÄ• _ti nippariyÄ• yato diá¹-á¹-himÄ• nataá¹‡hÄ• idha upakk
uppattiá¹-á¹-hÄ• natÄ• ya. na sabhÄ• vatoti Ä• ha __ ``na akusalattÄ• â€™â€™ _ti. yathÄ•
nikantipi diá¹-á¹-higÄ• hÄ• dÄ«naá¹ƒ \Be II 433/ á¹-hÄ• naá¹ƒ hotÄ«ti vuttaá¹ƒ __ ``upakkiles
_ti. __vatthuvasenevÄ• _ti gÄ• he anÄ• masitvÄ• gÄ• hÄ• naá¹ƒ vatthutÄ• vaseneva. attav
``ahaá¹ƒbuddhinibandhanoâ€™â€™ ti parikappito attÄ•  obhÄ• sassa sÄ• mibhÅ«to ``mam
visayabhÄ• vena gahitoti Ä• ha __ ``mama obhÄ• so uppannoti gaá¹‡hato hi diá¹-á¹-higÄ• h
manÄ• paggahaá¹‡amukhena tena attÄ• naá¹ƒ seyyÄ• dito dahatÄ«ti vuttaá¹ƒ __ ``manÄ•
gaá¹‡hato mÄ• nagÄ• hoâ€™â€™ _ti. __assÄ• dayato_ti sampiyÄ• yato. __tesa_nti diá¹-á¹
upakkilesÄ• naá¹ƒ vasena. __obhÄ• sÄ• dÄ«sÅ«_ti obhÄ• sÄ• dinimittaá¹ƒ. kampanaá¹ƒ ya
aá¹-á¹-hatvÄ• vikkhepÄ• patti, sÄ• ca obhÄ• sÄ• dÄ«su taá¹‡hÄ• digÄ• hoti dassento __ ``
pe ... samanupassatÄ«â€™â€™ _ti Ä• ha.

obhÄ• sanimittaá¹ƒ cittaá¹ƒ vikampatÄ«ti sambandho. obhÄ• se vÄ• visayabhÅ«te upakkil
vikampatÄ«ti yojanÄ• . tenÄ• ha __ ``yehi cittaá¹ƒ pavedhatÄ«â€™â€™ _ti. sesesupi eseva
__upaá¹-á¹-hÄ• ne_ti satiyaá¹ƒ. __upekkhÄ• ya cÄ• _ti vipassanupekkhÄ• ya ca.

maggÄ• maggavavatthÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<736> __kusalo panÄ• _tiÄ• dÄ«su kammaá¹-á¹-hÄ• nakosallayogena __kusalo_. paripakk
__paá¹‡á¸• ito_. Ä• gamabyattiyÄ• __byatto_. upakkilesatabbisodhanesu Ä• dÄ«navÄ• nis
__buddhisampanno. ayaá¹ƒ kho so_ti yo so Ä• cariyena kammaá¹-á¹-hÄ• nadÄ• nakÄ• le u
uppajjatÄ«ti vutto, ayaá¹ƒ kho so obhÄ• so uppannoti upakkilesavatthubhÄ• vavavatthÄ• na
vipassanÄ• ya visayabhÄ• vÅ«panayanavidhiá¹ƒ dassento __ ``so kho panÄ• â€™â€™ _tiÄ
aniccalakkhaá¹‡avibhÄ• vanameva dassitaá¹ƒ, tasmiá¹ƒ siddhe itarampi lakkhaá¹‡advayaá¹
dutiyanaye pana obhÄ• sÄ• dike nissÄ• ya uppajjanakadiá¹-á¹-higÄ• hÄ• dÄ«naá¹ƒ
ugghÄ• á¹-anasamugghÄ• á¹-anapariyÄ• dÄ• navasena manasikÄ• ravidhiá¹ƒ dassetuá¹ƒ _
bhaveyyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. arÅ«pasattake ``sace saá¹…khÄ• rÄ• attÄ• bhavey
(Vism II 721) sabbasaá¹…khÄ• rasaá¹…gaá¹‡hanavasena sÄ• maÃ±Ã±ato vuttaá¹ƒ, idha o
vibhajja vuttaá¹ƒ. seso manasikÄ• ravidhi tattha vuttanayovÄ• ti Ä• ha __ ``sabbaá¹ƒ arÅ«pa
vitthÄ• retabbaâ€™â€™ _nti.

obhÄ• saá¹ƒ ``netaá¹ƒ mamÄ• â€™â€™ ti samanupassanto taá¹‡hÄ• gÄ• hato cittaá¹ƒ vis
ti samanupassanto mÄ• nagÄ• hato, ``na meso attÄ• â€™â€™ ti samanupassanto diá¹-á¹-h
``obhÄ• saá¹ƒ netaá¹ƒ mamÄ• â€™â€™ _tiÄ• di. esa nayo Ã±Ä• á¹‡Ä• dÄ«supi.

__imÄ• ni dasa á¹-hÄ• nÄ• nÄ«_ti imÄ• ni yathÄ• vuttÄ• ni obhÄ• sÄ• dÄ«ni dasa upakkile
yassa pariccitÄ• _ti yassa yogino paÃ±Ã±Ä• obhÄ• sÄ• dÄ«su aniccatÄ• diggahaá¹‡avase
upaparikkhitvÄ• á¹-hitÄ• . dhammuddhaccassa samaggabhÄ• vajÄ• nanena __dhammuddh

__vÄ«thipaá¹-ipanna_nti udayabbayÄ• nupassanÄ• vasena vipassanÄ• vÄ«thipaá¹-ipanna

__diá¹-á¹-hivisuddhiya_nti \Ne II 408/ diá¹-á¹-hivisuddhiyaá¹ƒ adhigatÄ• yaá¹ƒ, diá¹-á¹-hivisu
vÄ• diá¹-á¹-hiyÄ• visodhane dukkhasaccassa vavatthÄ• naá¹ƒ kataá¹ƒ hoti dukkhasaccapa
nÄ• marÅ«passa vavatthÄ• nato. nÄ• marÅ«passa paccayÄ• nÄ• marÅ«pasamudayapakk
... samudayasaccassa vavatthÄ• naá¹ƒ kataâ€™â€™ _nti. abhidhammanayena hi sabbakile
samudayasaccaá¹ƒ. __imissa_nti imÄ• yaá¹ƒ. __sammÄ• _ti aviparÄ«taá¹ƒ. __maggassÄ•
upÄ• yabhÅ«tamaggassa.

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti vÄ«satimaparicchedavaá¹‡á¹‡anÄ• .

21. paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

upakkilesavimuttaudayabbayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<737> vipassanÄ• cÄ• rassa \Be II 435/ \Ne II 409/ matthakappattiyÄ• saá¹…khÄ• rupekkh
__sikhÄ• ppattÄ• vipassanÄ• _. sikhÄ• ppatti panassa udayabbayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ a
jÄ• tÄ• ti Ä• ha __ ``aá¹-á¹-hannaá¹ƒ pana Ã±Ä• á¹‡Ä• naá¹ƒ vasena sikhÄ• ppattÄ• vipass
oá¸·Ä• rikoá¸·Ä• rikassa saccapaá¹-icchÄ• dakamohatamassa vigamanena saccappaá¹-ived
``saccÄ• nulomikaÃ±Ä• á¹‡aâ€™â€™ _nti anulomaÃ±Ä• á¹‡amÄ• ha. tÄ• ni pana Ã±Ä• á¹‡
``aá¹-á¹-hannanti cÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha udayabbayadassanena saá¹…
aniccalakkhaá¹‡aá¹ƒ, tadanusÄ• rena itaralakkhaá¹‡Ä• ni ca vibhÄ• ventÄ«yeva udayabbay
katvÄ• __ ``vÄ«thipaá¹-ipannavipassanÄ• saá¹…khÄ• taá¹ƒ udayabbayÄ• nupassanÄ• Ã±
tayidaá¹ƒ tassa sabbaso tÄ«raá¹‡apariÃ±Ã±Ä• bhÄ• vameva maÃ±Ã±amÄ• nehi vuttaá¹ƒ. k
udayabbayaÃ±Ä• á¹‡aá¹ƒ tÄ«raá¹‡apariÃ±Ã±antogadhameva, udayabbayÄ• dÄ«naá¹ƒ pan
dassanaá¹-á¹-hena ca Ã±Ä• á¹‡adassanÄ• ni, udayabbayaÃ±Ä• á¹‡Ä• dÄ«ni. tÄ• niyeva pa
Ã±Ä• á¹‡adassanavisuddhi, sÄ• eva ariyamaggo paá¹-ipajjati etÄ• yÄ• ti paá¹-ipadÄ• cÄ•
__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«_ti vuttaá¹ƒ. taá¹ƒ pana uppannamattaá¹ƒ appa
vuttaá¹ƒ. paguá¹‡aÃ±hi niccasaÃ±Ã±Ä• dipahÄ• nasiddhiyÄ• pahÄ• napariÃ±Ã±Ä• ya adhi
tadavigamena aá¹-á¹-hÄ• rasasu mahÄ• vipassanÄ• su ekaccÄ• adhigatÄ• eva honti. na h
paccakkhato paá¹-ivedhena vinÄ• sÄ• maÃ±Ã±Ä• kÄ• rÄ• naá¹ƒ tÄ«raá¹‡amattena sÄ• tisa

sambhavati. asati ca paá¹-ipakkhapahÄ• ne kuto Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ vajiramiva avihatav
tikhiá¹‡avisadÄ• ditÄ• vÄ• . tasmÄ• paguá¹‡abhÄ• vappattaá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ
daá¹-á¹-habbaá¹ƒ. sabbasaá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gasseva anupassanÄ• bhaá¹…gÄ•
__bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_. yathÄ• bhÅ«tadassÄ• vÄ« bhÄ• yati etasmÄ• ti
bhayato upaá¹-á¹-hitesu bhÄ• yitabbÄ• kÄ• ragÄ• hiÃ±Ä• á¹‡aá¹ƒ __bhayatupaá¹-á¹-hÄ• na
icchatÄ«ti muÃ±citukamyaá¹ƒ, cittaá¹ƒ, puggalo vÄ• , tassa bhÄ• vo muÃ±citukamyatÄ• \N
Ã±Ä• á¹‡aá¹ƒ __muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ_. puna \Be II 436/ paá¹-isaá¹…khÄ• nÄ•
__paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ_. nirapekkhatÄ• ya saá¹…khÄ• rÄ• naá¹ƒ u
__saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ. tasmÄ• _ti yasmÄ• upakkilesavimuttaá¹ƒ
udayabbayaÃ±Ä• á¹‡Ä• dinavavidhaÃ±Ä• á¹‡aá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi,

<738> __ ``upakkilesavimuttaâ€™â€™ _nti visesanena vibhÄ• vitamatthaá¹ƒ anavabujjhan
udayabbayaÃ±Ä• á¹‡e yogo kimatthiyoâ€™â€™ _ti pucchati. tattha __kimatthiyo_ti kiá¹ƒ pa
pageva nibbattitattÄ• pakkassa pacanaá¹ƒ viyÄ• ti adhippÄ• yo. atha vÄ•
lakkhaá¹‡asallakkhaá¹‡Ä• dihetupaá¹-ipÄ• á¹-iggahaá¹‡avasena tamatthaá¹ƒ Ã±Ä• petukÄ•
kathetukamyatÄ• vasena __ ``kimatthiyoâ€™â€™ _ti pucchati. __lakkhaá¹‡asallakkhaá¹‡at
aniccÄ• dilakkhaá¹‡Ä• naá¹ƒ sammadeva upadhÄ• raá¹‡attho. tattha kÄ• raá¹‡aá¹ƒ dasser
hÄ«â€™â€™ _tiÄ• dimÄ• ha. nanu ca udayabbayaÃ±Ä• á¹‡aá¹ƒ nÄ• ma saá¹…khÄ• rÄ• n
aniccÄ• dilakkhaá¹‡attayaá¹ƒ, tena kathaá¹ƒ aniccatÄ• dilakkhaá¹‡attayasallakkhaá¹‡aá¹ƒ h
panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ ``udayabbayaÃ±Ä• á¹‡aá¹ƒ lakkhaá¹‡attayavisayaá¹ƒ h
pana paá¹-ividdhe aniccalakkhaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. tato ``yadani
dukkhaá¹ƒ. yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti (SN b III 15; 45, 77; b IV 1, 4; Paá¹-is I
itaralakkhaá¹‡ampi. atha vÄ• udayabbayaggahaá¹‡ena hutvÄ• abhÄ• vÄ• kÄ• ro, abhiá¹‡h
avasavattanÄ• kÄ• ro ca vibhÅ«tataro hotÄ«ti kÄ• raá¹‡abhÄ• vena udayabbayaÃ±Ä• á¹‡e
lakkhaá¹‡attayasallakkhaá¹‡atthatÄ• veditabbÄ• , na sammukheneva. __heá¹-á¹-hÄ• _ti
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhito heá¹-á¹-hÄ• . taÃ±hi obhÄ• sÄ• diuppattihetut
pavattampi diá¹-á¹-hiÄ• dÄ«hi upakkiliá¹-á¹-hattÄ• kuá¹‡á¹-haá¹ƒ avisadameva jÄ• taá¹ƒ. te
pe ... nÄ• sakkhÄ«â€™â€™ _ti.

<739> __amanasikÄ• rÄ• _ti hetumhi nissakkavacanaá¹ƒ. __ ``kissa amanasikÄ• rÄ• â€™â
paá¹-icchannattÄ• â€™â€™ ti pucchitassa paá¹-icchÄ• dakassa hetupucchÄ• . santatiyÄ•
aniccalakkhaá¹‡aá¹ƒ na upaá¹-á¹-hÄ• ti, sÄ• ca santati udayabbayÄ• manasikÄ• rena paá¹
iriyÄ• pathehi paá¹-icchannattÄ• dukkhalakkhaá¹‡aá¹ƒ na upaá¹-á¹-hÄ• ti, te ca iriyÄ• pathÄ
abhiá¹‡hasampaá¹-ipÄ«á¸·anÄ• manasikÄ• rena paá¹-icchÄ• dakÄ• jÄ• tÄ• . ghanena paá¹
anattalakkhaá¹‡aá¹ƒ \Be II 437/ na upaá¹-á¹-hÄ• ti, te ca ghanÄ• nÄ• nÄ• dhÄ• tuvinibbhog
paá¹-icchÄ• dakÄ• jÄ• tÄ• ti. udayabbayaá¹ƒ passato \Ne II 411/ na udayÄ• vatthÄ• vayÄ•
vayÄ• vatthÄ• vÄ• udayÄ• vatthaá¹ƒ. aÃ±Ã±ova udayakkhaá¹‡o, aÃ±Ã±ova vayakkhaá¹‡o
bhedato upaá¹-á¹-hÄ• ti, pageva atÄ«tÄ• dikoti Ä• ha __ ``udayabbayaá¹ƒ pana ... pe ... upa

_ti. tattha __santatiyÄ• vikopitÄ• yÄ• _ti pubbÄ• pariyena pavattamÄ• nÄ• naá¹ƒ dhammÄ•
aÃ±Ã±oÃ±Ã±abhÄ• vasallakkhaá¹‡ena santatiyÄ• ugghÄ• á¹-itÄ• ya. na hi sammadeva ud
dhammÄ• sambandhabhÄ• vena upaá¹-á¹-hahanti, atha kho ayosalÄ• kÄ• viya asamband
aniccalakkhaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti.

__abhiá¹‡hasampaá¹-ipÄ«á¸·anaá¹ƒ manasi katvÄ• _ti yathÄ• pariggahitaudayabbayavase
nirantaraá¹ƒ paá¹-ipÄ«á¸·iyamÄ• nataá¹ƒ vibÄ• dhiyamÄ• nataá¹ƒ manasi karitvÄ• . __iriyÄ•
iriyÄ• pathe labbhamÄ• nadukkhapaá¹-icchÄ• dakabhÄ• ve ugghÄ• á¹-ite. ekasmiÃ±hi iriyÄ
vinodakaá¹ƒ iriyÄ• pathantaraá¹ƒ tassa paá¹-icchÄ• dakaá¹ƒ viya hoti, evaá¹ƒ sesÄ• pÄ«ti i
taá¹ƒtaá¹ƒdukkhapaá¹-icchÄ• dakabhÄ• ve yÄ• thÄ• vato Ã±Ä• te tesaá¹ƒ dukkhapaá¹-icch
nÄ• ma hoti saá¹…khÄ• rÄ• naá¹ƒ nirantaraá¹ƒ dukkhÄ• bhitunnatÄ• ya pÄ• kaá¹-abhÄ• va
``dukkhalakkhaá¹‡aá¹ƒ yÄ• thÄ• vasarasato upaá¹-á¹-hÄ• tÄ«â€™â€™ _ti. __nÄ• nÄ• dhÄ•
pathavÄ«Ä• didhÄ• tuyo nÄ• nÄ• vidhe sabhÄ• vadhamme. __vinibbhujitvÄ• _ti ``aÃ±Ã±Ä•
Ä• podhÄ• tÅ«â€™â€™ tiÄ• dinÄ• , ``aÃ±Ã±o phasso, aÃ±Ã±Ä• vedanÄ• â€™â€™ tiÄ• di
__ghanavinibbhoge kate_ti samÅ«haghane, kiccÄ• rammaá¹‡aghane ca pabhedite. yÄ• he
aÃ±Ã±amaÃ±Ã±Å«patthaddhesu samuditesu rÅ«pÄ• rÅ«padhammesu ekattÄ• bhinivesava
gayhamÄ• nÄ• __samÅ«haghanatÄ• , _ tathÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ kiccabhe
ekato gayhamÄ• nÄ• __kiccaghanatÄ• , _ tathÄ• sÄ• rammaá¹‡adhammÄ• naá¹ƒ satipi Ä
gayhamÄ• nÄ• __Ä• rammaá¹‡aghanatÄ• _ ca, tÄ• dhÄ• tÅ«su Ã±Ä• á¹‡ena vinibbhujitvÄ
parimajjiyamÄ• no pheá¹‡apiá¹‡á¸• o viya vilayaá¹ƒ gacchanti, ``yathÄ• paccayaá¹ƒ pavatta
dhammÄ• dhammamattÄ• â€™â€™ ti anattalakkhaá¹‡aá¹ƒ pÄ• kaá¹-ataraá¹ƒ hoti. tena vu
pe ... upaá¹-á¹-hÄ• tÄ«â€™â€™ _ti.

<740> dhuvabhÄ• vapaá¹-ikkhepato \Be II 438/ na niccanti __aniccaá¹ƒ, _ khandhapaÃ±ca
``rÅ«paá¹ƒ kho, rÄ• dha, aniccaá¹ƒ, vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä•
(SN b III 172). tattha kÄ• raá¹‡aá¹ƒ vadanto __ ``uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• â€™â
nibbattilakkhaá¹‡aá¹ƒ, __vayo_ vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ, __aÃ±Ã±athattaá¹ƒ_ jarÄ• , t
attho. __hutvÄ• abhÄ• vato_ti \Ne II 412/ uppajjitvÄ• vinassanato. ettha ca purimena
jÄ• tijarÄ• maraá¹‡asabbhÄ• vato __anicca_nti dasseti, dutiyena pÄ• kabhÄ• vaviddhaá¹ƒsÄ
khandhapaÃ±cakaá¹ƒ ``aniccaâ€™â€™ nti vuccati, taá¹ƒ aniccalakkhaá¹‡anti dassetuá¹ƒ _
``uppÄ• davayaÃ±Ã±athattaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tena hi taá¹ƒ ``aniccaâ€™â€™ nti
__Ä• kÄ• ravikÄ• ro_ti Ä• kÄ• ravikati. abhÄ• vÄ• kÄ• ro hi vikatirÅ«pena labbhati, virÅ«pat
__Ä• kÄ• ravikÄ• ro_ti vÄ• Ä• kÄ• raviseso. hutvÄ• abhÄ• vo hi pÄ• kabhÄ• vato bhinno v
aniccalakkhaá¹‡aá¹ƒ niruá¸·haá¹ƒ. aniccÄ• kÄ• ro hi dukkhÄ• nattÄ• kÄ• rehi viya uppÄ• dÄ
tathÄ• hi saddassa viddhaá¹ƒsÄ• bhÄ• vo saá¹…khatabhÄ• venapi sÄ• dhÄ«yati.

__saá¹…khatabhÄ• vo_ ca atthato uppÄ• davantatÄ• . __uppÄ• do_ ca pÄ• kabhÄ• vasÄ•
nayena dukkhÄ• nattÄ• lakkhaá¹‡Ä• ni veditabbÄ• ni. apica yathÄ• niccapaá¹-ikkhepato an

niccÄ• kÄ• rapaá¹-ikkhepato yathÄ• vutto abhÄ• vÄ• kÄ• rasaá¹…khÄ• to aniccÄ• kÄ• ro __
sukhapaá¹-ikkhepato dukkhanti sukhÄ• kÄ• rapaá¹-ikkhepato abhiá¹‡hapaá¹-ipÄ«á¸·anÄ• k
__dukkhalakkhaá¹‡aá¹ƒ, _ tathÄ• attapaá¹-ikkhepato anattÄ• ti attÄ• kÄ• rapaá¹-ikkhepato
avasavattanÄ• kÄ• rasaá¹…khÄ• to anattÄ• kÄ• ro __anattalakkhaá¹‡a_nti daá¹-á¹-habbaá
asabhÄ• vadhammattÄ• khandhapariyÄ• pannÄ• na honti. khandhehi vinÄ• anupalabbha
honti. khandhe pana upÄ• dÄ• ya vohÄ• ravasena labbhamÄ• nÄ• tadÄ• dÄ«navavibhÄ• v
tajjÄ• paÃ±Ã±attivisesÄ• ti veditabbÄ• .

__tayidaá¹ƒ sabbampÄ«_ti yathÄ• vuttalakkhaá¹‡attayaÃ±ceva lakkhitabbaÃ±ca khandhap
``udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡ena yÄ• thÄ• vasarasato sallakkhetÄ«â€™â€™ _ti id
vuttaá¹ƒ. udayabbayaÃ±Ä• á¹‡atthaÃ±hi lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ``udayabba
na hi udayabbayaÃ±Ä• á¹‡aá¹ƒ dukkhalakkhaá¹‡Ä• divisayaá¹ƒ \Be II 439/. tabbisayatte vÄ
na siyÄ• , udayabbayaÃ±Ä• á¹‡aá¹ƒ pana tikkhaá¹ƒ, visadaÃ±ca kÄ• tukÄ• mena lakkhaá¹‡
kÄ• tabbaá¹ƒ. parikammasadisaÃ±hetaá¹ƒ tassa. esa nayo sesaÃ±Ä• á¹‡esupÄ«ti.

upakkilesavimuttaudayabbayaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<741> __vahatÄ«_ti \Ne II 413/ pavattati. Ã±Ä• á¹‡assa tikkhabhÄ• vo bhÄ• vanÄ• ya pagu
bhÄ• vanÄ• vikkhepÄ• bhÄ• vato Ä• rammaá¹‡e appitÄ• viya pavattatÄ«ti Ã±Ä• á¹‡assa ti
lahuupaá¹-á¹-hÄ• natÄ• dassitÄ• . __saá¹…khÄ• resu_ pana udayabbayavasena __lahuá¹
udayadassanaÃ±ca ``uppÄ• davato vinÄ• soâ€™â€™ ti yÄ• vadeva vayadassanatthaá¹ƒ ta
evassa Ä• bhogasamannÄ• hÄ• ro manasikÄ• ro pavattati, tena uppÄ• dÄ• diá¹ƒ muÃ±citvÄ
uppajjati. tena vuttaá¹ƒ __ ``uppÄ• daá¹ƒ vÄ• â€™â€™ _tiÄ• di. tattha __uppÄ• da_nti nibb
__á¹-hiti_nti á¹-hitippattaá¹ƒ, jaranti attho. __pavatta_nti upÄ• dinnakappavattaá¹ƒ. __nimitta
saá¹…khÄ• ranimittaá¹ƒ. yaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ samudayÄ• dighanavasena, sakiccap
saviggahÄ• naá¹ƒ viya upaá¹-á¹-hÄ• naá¹ƒ, taá¹ƒ saá¹…khÄ• ranimittaá¹ƒ. keci pana __ ``p
saá¹…khÄ• rÄ• naá¹ƒ avicchedena pavattanaá¹ƒ uppÄ• dova, __nimittaá¹ƒ_ nÄ• ma uppan
á¹-hÄ• naparamparÄ• , tasmÄ• uppÄ• dameva gaá¹‡hÄ• ti ce, pavattaá¹ƒ gaá¹‡hÄ• ti nÄ•
ce, nimittaá¹ƒ gaá¹‡hÄ• ti nÄ• mÄ• â€™â€™ ti vadanti, taá¹ƒ __ ``uppÄ• daá¹ƒ vÄ• â€™â€
na hi asati bhede vikappo yutto. __na sampÄ• puá¹‡Ä• ti_ aggahaá¹‡ato. kiá¹ƒ pana sampÄ
``khaya ... pe ... santiá¹-á¹-hatÄ«â€™â€™ _ti. tattha __nirodha_saddo anuppÄ• depi dissatÄ
visesitaá¹ƒ, __bheda_saddo visesavÄ• cakopi hotÄ«ti vayasaddena visesitaá¹ƒ, sopi anirod
khayasaddena visesitaá¹ƒ, khayavayabhedasaá¹…khÄ• te khaá¹‡ikanirodheti attho. __sati s
satisÄ«sena Ã±Ä• á¹‡amÄ• ha. __etasmiá¹ƒ á¹-hÄ• ne_ti upakkilesavinimuttassa udayabba
tikkhabhÄ• vÄ• pattiyaá¹ƒ vuttanayena udayampi muÃ±citvÄ• vayasseva manasikÄ• rakÄ•

__Ä• rammaá¹‡apaá¹-isaá¹…khÄ• _ti rÅ«pavedanÄ• diÄ• rammaá¹‡aá¹ƒ khayavayavasen
yakÄ• ralopena hi niddeso ``sayaá¹ƒ abhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«su (DN I 28, 405) viya.
vÄ• Ä• rammaá¹‡assa khayavayabhedavasena paá¹-isaá¹…khÄ• __Ä• rammaá¹‡apaá¹-is
tadÄ• rammaá¹‡assa cittassa bhaá¹…go, tassa anupassane. __paÃ±Ã±Ä• _ti pakÄ• rato jÄ
vattabbaá¹ƒ, taá¹ƒ idÄ• neva saá¹ƒvaá¹‡á¹‡Ä«yati.

<742> __yaá¹ƒ kiÃ±ci Ä• rammaá¹‡a_nti rÅ«paá¹ƒ yÄ• va jarÄ• maraá¹‡anti vipassitabbab
saá¹…khÄ• ragatamÄ• ha \Ne II 414/. paá¹-isaá¹…khÄ• naá¹ƒ nÄ• ma jÄ• nanaá¹ƒ, taÃ±ca
adhippetattÄ• bhaá¹…gato dassanamevÄ• ti Ä• ha __ ``jÄ• nitvÄ• khayato vayato disvÄ• t
Ã±Ä• á¹‡assÄ• ti sambandho.

rÅ«pÄ• rammaá¹‡ameva __rÅ«pÄ• rammaá¹‡atÄ• _ yathÄ• ``devo eva devatÄ• â€™â€™
``rÅ«pÄ• rammaá¹‡aá¹ƒ cittaâ€™â€™ _nti vuttaá¹ƒ. __rÅ«pÄ• rammaá¹‡atÄ• _ti vÄ• bhun
dassento __ ``atha vÄ• rÅ«pÄ• rammaá¹‡abhÄ• veâ€™â€™ _ti Ä• ha. __aparena cittena b
vipassanÄ• visayaá¹ƒ bhaá¹…gÄ• nupassanamÄ• ha. evaÃ±hi bhaá¹…gÄ• nupassanÄ• pa
vibhÅ«tataraá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. __Ã±Ä• ta_nti Ä• rammaá¹‡amÄ• ha anupassanÄ•
__Ã±Ä• á¹‡a_nti anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. __ubhopi vipassatÄ«_ti tadubhayampi khaya
hettha saá¹…khepattho --- rÅ«passa yÄ• va jarÄ• maraá¹‡assa khayato vayato dassanaá¹ƒ
Ä• rammaá¹‡apaá¹-isaá¹…khÄ• taá¹ƒ, dassanakaÃ±Ä• á¹‡assa khayato vayato dassanaá¹ƒ
bhaá¹…gassa anupassananti ubhayattha paÃ±Ã±Ä• . purimaá¹ƒ vÄ• tadabhÄ• ve abhÄ• va
pacchimÄ• eva paÃ±Ã±Ä• vipassane Ã±Ä• á¹‡anti.

__etthÄ• _ti ``tassa cittassa ... pe ... bhaá¹…gaá¹ƒ anupassatÄ«â€™â€™ ti ettha. __aneke
aniccato anupassanÄ• dÄ«hi anekehi Ä• kÄ• rehi. __anu_-saddo ``bhiyyoâ€™â€™ ti etasm
``punappunaá¹ƒ passatÄ«â€™â€™ _ti.

idha saá¹…khatadhammo nÄ• ma jÄ• tijarÄ• maraá¹‡apakatiko, tassa jÄ• ti Ä• dikoá¹-i, jar
maraá¹‡aá¹ƒ osÄ• nakoá¹-i. tattha kiÃ±cÄ• pi uppÄ• dÄ• ditividhampi saá¹…khatalakkhaá¹‡
tathÄ• pi jÄ• tijarÄ• su diá¹-á¹-hÄ• su na tathÄ• aniccalakkhaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hutvÄ•
vayakkhaá¹‡eti Ä• ha __ ``bhaá¹…go nÄ• ma aniccatÄ• ya paramÄ• koá¹-Ä«â€™â€™ _ti,
pariyosÄ• nakoá¹-Ä«ti attho. yathÄ• hi jarÄ• dhammaá¹ƒ, maraá¹‡adhammameva ca jÄ• ya
Ä• di koá¹-i, tathÄ• jÄ• tidhammaá¹ƒ, maraá¹‡adhammameva ca jÄ«ratÄ«ti __jarÄ• _ majjh
jÄ• tidhammaá¹ƒ, jarÄ• dhammameva ca bhijjatÄ«ti __bhaá¹…go_ paramÄ• koá¹-Ä«ti. __a
kalÄ• pato sammasanto viya ``aniccaá¹ƒ khayaá¹-á¹-henÄ• â€™â€™ ti (Paá¹-is I 48) anum
Ä• raddhavipassako viya udayaggahaá¹‡apubbakavayadassanavasena, atha kho udayabba
paccakkhato upaá¹-á¹-hitesu udayavayesu vuttanayena udayaá¹ƒ muÃ±citvÄ• bhaá¹…gada
anupassati, evaá¹ƒ anupassato panassa niccagÄ• hassa lesopi natthÄ«ti \Ne II 415/ Ä• ha _
_ti. tathÄ• hesa niccasaÃ±Ã±aá¹ƒ pajahatÄ«ti vuccati. ettha ca ``aniccato eva anupassatÄ«

luttaniddiá¹-á¹-hoti tena nivattitamatthaá¹ƒ dassetuá¹ƒ __ ``no niccatoâ€™â€™ _ti vuttaá¹ƒ.
anupassanÄ• dinivattanamÄ• saá¹…kitabbaá¹ƒ paá¹-iyogÄ«nivattanaparattÄ• , eva-kÄ• ras
ca tÄ• saá¹ƒ. __dukkhato anupassatÄ«_tiÄ• dÄ«supi eseva nayo.

aniccato tÄ• va anupassanÄ• bhaá¹…gÄ• nupassakassa yuttÄ• ``bhaá¹…go nÄ• ma anicc
dukkhÄ• dito pana kathanti Ä• ha __ ``aniccassa dukkhattÄ• â€™â€™ _tiÄ• di. etena yaá¹ƒ
dukkhaá¹ƒ anattÄ• , tato ca na abhinandaniyÄ• dirÅ«paá¹ƒ. tasmÄ• upari nibbattetabbato Ã
itarÄ• sampi channaá¹ƒ anupassanÄ• naá¹ƒ vasena anupassatÄ«ti dasseti. keci panettha _
no niccato_tiÄ• dinÄ• visuá¹ƒ dassanakiccaá¹ƒ natthi, bhaá¹…gadassaneneva sabbaá¹ƒ di
vadanti, taá¹ƒ bhaá¹…gÄ• nupassanÄ• ya matthakappattiyaá¹ƒ yuttaá¹ƒ, tato pana pubbabh
anupassanÄ• icchitabbÄ• va. aÃ±Ã±athÄ• ``aniccato anupassatÄ«â€™â€™ tiÄ• dikÄ• (P
Ä• kÄ• rehi punappunaá¹ƒ passatÄ«â€™â€™ ti Ä• gatÄ• tassÄ• aá¹-á¹-hakathÄ• ca viroc
aniccato diá¹-á¹-hameva sabbasaá¹…khÄ• ragataá¹ƒ.

__na taá¹ƒ abhinanditabba_nti taá¹ƒ saá¹…khÄ• ragataá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ• bhinandar
me attÄ• â€™â€™ ti na abhinanditabbaá¹ƒ. __na tattha raÃ±jitabba_nti tattha saá¹…khÄ• r
pavattitabbaá¹ƒ, kÄ• marÄ• go, bhavarÄ• go vÄ• na pavattetabboti \Be II 442/ attho. __rÄ•
rÄ• gaá¹ƒ vikkhambhananirodhaá¹ƒ pÄ• peti, vikkhambhetÄ«ti attho. tenÄ• ha __ ``lokikene
Ã±Ä• á¹‡enÄ• â€™â€™ _ti. sati ca vikkhambhane kathaá¹ƒ samudayoti Ä• ha __ ``no samu
karotÄ«â€™â€™ _ti.

__evaá¹ƒ viratto_ti evaá¹ƒ bhaá¹…gÄ• nupassanÄ• nusÄ• rena viratto. yathÄ• diá¹-á¹-haá
upaá¹-á¹-hitaá¹ƒ saá¹…khÄ• ragataá¹ƒ nirodheti nirodhaá¹ƒ manasi karoti, adiá¹-á¹-hampi a
anvayaÃ±Ä• á¹‡avasena yathÄ• idaá¹ƒ etarahi, evaá¹ƒ itarepÄ«ti anuminanto nirodheti ma
karoti. __no samudetÄ«_ti etthÄ• pi eseva nayo, no samudayaá¹ƒ manasi karotÄ«ti attho.

__evaá¹ƒ paá¹-ipanno_ti evaá¹ƒ vuttappakÄ• rena aniccÄ• nupassanÄ• divasena paá¹-ipan
khandhÄ• bhisaá¹…khÄ• rehi_ \Ne II 416/ __kilesÄ• naá¹ƒ pariccajanato_ti khandhehi, abhi
kilesÄ• naá¹ƒ pajahanato. kilese hi pajahanto tannimittakakammaá¹ƒ, tato nibbattanake kha
nÄ• ma. __saá¹…khatadosadassanenÄ• _ti saá¹…khatadhammesu aniccadukkhatÄ• diÄ• c
niccasukhÄ• disabhÄ• ve. __tanninnatÄ• yÄ• _ti tadadhimuttatÄ• ya. __paá¹-inissagga_sad
pakkhandanattho cÄ• ti paá¹-inissaggassa duvidhatÄ• vuttÄ• . tattha __pakkhandanaá¹ƒ_ a
__yathÄ• vuttenÄ• _ti tadaá¹…gÄ• dippahÄ• nappakÄ• rena, tanninnappakÄ• rena ca. __ni
uppÄ• danavasena. nibbattento hi kilese Ä• diyatÄ«ti te anibbattento kilese na Ä• diyati nÄ•
__adosadassitÄ• vasenÄ• _ti dosÄ• naá¹ƒ adassÄ• vibhÄ• vena. saá¹…khatÄ• rammaá¹‡a
anÄ• dÄ«navadassitÄ• ya hi saá¹…khÄ• re Ä• diyatÄ«ti Ä• dÄ«navadassitÄ• ya te na Ä• di

<743> __assÄ• _ti yogino. __tehi Ã±Ä• á¹‡ehÄ«_ti aniccÄ• nupassanÄ• diÃ±Ä• á¹‡ehi. __

__niccasaÃ±Ã±a_nti niccagÄ• haá¹ƒ, saÃ±Ã±Ä• sÄ«sena niddeso. __sukhasaÃ±Ã±aá¹ƒ att
nayo. __sappÄ«tikaá¹ƒ taá¹‡ha_nti sauppilÄ• vitaá¹ƒ abhipatthanaá¹ƒ.

<744> __ ``vatthusaá¹…kamanÄ• â€™â€™ _ti ettha vipassanÄ• ya pavattiá¹-á¹-hÄ• nabhÄ
``vatthÅ«â€™â€™ ti adhippetanti dassento __ ``rÅ«passÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha
vipassanÄ• bhÄ• vasÄ• maÃ±Ã±ato ekattanayena vuttaá¹ƒ \Be II 443/, aÃ±Ã±athÄ• aÃ±Ã±
Ã±Ä• á¹‡aá¹ƒ, aÃ±Ã±adeva tadÄ• rammaá¹‡acittabhaá¹…gavisayanti kuto saá¹…kamanÄ•
eseva nayo. __paÃ±Ã±Ä• yÄ• _ti udayabbayadassanavasena pavattamÄ• nÄ• ya vipassan
gahaá¹‡avasena udayato vinivaá¹-á¹-anÄ• . tenÄ• ha __ ``udayaá¹ƒ pahÄ• ya vaye santiá¹-
``anantarameva Ä• vajjanasamatthatÄ• â€™â€™ _ti iminÄ• bhaá¹…gÄ• nupassanÄ• ya pa

<745> __ubho_ti diá¹-á¹-hÄ• diá¹-á¹-habhÄ• vena dvepi Ä• rammaá¹‡Ä• ni. __ekavavattha
khaá¹‡abhaá¹…guratÄ• ya samÄ• nÄ• ti vavatthÄ• panÄ• .

__saá¹ƒvijjamÄ• namhÄ«_ti paccakkhato upalabbhamÄ• ne paccuppanne. __visuddhadas
paribandhavidhamanena visuddhaÃ±Ä• á¹‡o, suvisuddhabhaá¹…gadassanoti attho. __tada
paccuppannasaá¹…khÄ• rabhaá¹…gadassino Ã±Ä• á¹‡assa anvayaá¹ƒ anugatabhÅ«taá¹ƒ
pana pavattetÄ«ti \Ne II 417/ Ä• ha __ ``atÄ«tanÄ• gateâ€™â€™ _ti, atÄ«te, anÄ• gate ca s
__sabbepÄ«_tiÄ• di tassa pavattanÄ• kÄ• radassanaá¹ƒ.

__bhaá¹…gasaá¹…khÄ• te nirodhe, _ na nibbÄ• nasaá¹…khÄ• teti adhippÄ• yo. __esÄ• _t
diá¹-á¹-hÄ• diá¹-á¹-he khaá¹‡abhaá¹…guratÄ• ya ekabhÄ• vena vavatthÄ• panÄ• , esÄ• va
vipariá¹‡Ä• malakkhaá¹‡e __vipassanÄ• _ bhaá¹…gÄ• nupassanÄ• ti attho.

<746> __Ä• rammaá¹‡aÃ±ca paá¹-isaá¹…khÄ• _tiÄ• di bhaá¹…gÄ• nupassanÄ• ya duppa
daá¸·hÄ«karaá¹‡aá¹ƒ. tayidaá¹ƒ bhaá¹…gadassanaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ avasavattanÄ
anattalakkhaá¹‡apaá¹-ivedhÄ• yÄ• ti taá¹ƒ dassento __ ``suÃ±Ã±ato ca upaá¹-á¹-hÄ• naâ€™
Ä• rammaá¹‡assa hi bhaá¹…gÄ• rammaá¹‡acittassa ca bhaá¹…gamanupassato visesato s
upaá¹-á¹-hahanti. tenÄ• ha __ ``tassevaâ€™â€™ _ntiÄ• di.

__na catthi aÃ±Ã±o_ti ettha imasmiá¹ƒ loke aÃ±Ã±o khandhavinimutto attÄ• nÄ• ma koci n
khayaá¹ƒ passatÄ«_ti tesaá¹ƒ dhammÄ• naá¹ƒ khaá¹‡e khaá¹‡e upaá¹-á¹-hahantaá¹ƒ bhaá
yathÄ• vuttÄ• ya appamÄ• dapaá¹-ipattiyÄ• __appamatto_. yathÄ• kiá¹ƒ? __maá¹‡iá¹ƒva
yathÄ• nÄ• ma kusalo puriso upÄ• yena maá¹‡iá¹ƒ vijjhanto maá¹‡issa chiddameva passat
444/, na maá¹‡issa vaá¹‡á¹‡Ä• diá¹ƒ, evameva saá¹…khÄ• rÄ• naá¹ƒ nirantaraá¹ƒ bhaá¹…
na saá¹…khÄ• reti adhippÄ• yo. yathÄ• vÄ• vajirena maá¹‡iá¹ƒ vijjhantassa viddhaá¹-á¹-hÄ
evaá¹ƒ vajirasadisena bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡ena bhaá¹…ge diá¹-á¹-he na puna
bhaá¹…gameva passatÄ«ti attho.

__yÄ• ca Ä• rammaá¹‡apaá¹-isaá¹…khÄ• _ti ``rÅ«pÄ• rammaá¹‡atÄ• cittaá¹ƒ uppajjitvÄ•
Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• â€™â€™ ti (Paá¹-is I 51) evamÄ• gatÄ• yÄ• ca Ä• ra
cittassa bhaá¹…gaá¹ƒ anupassatÄ«â€™â€™ ti evaá¹ƒ vuttÄ• __yÄ• ca bhaá¹…gÄ• nupas
bhijjanti, tesaá¹ƒ bhedo maraá¹‡aá¹ƒ, na aÃ±Ã±o koci atthÄ«â€™â€™ ti evaá¹ƒ vuttaá¹ƒ __
upaá¹-á¹-hÄ• naá¹ƒ, _ ayaá¹ƒ evaá¹ƒ tidhÄ• vuttÄ• pi __adhipaÃ±Ã±Ä• vipassanÄ• nÄ• m

<747> __aniccÄ• nupassanÄ• dÄ«sÅ«_ti aniccadukkhÄ• nattÄ• nupassanÄ• su. __nibbidÄ
nibbidÄ• virÄ• ganirodhapaá¹-inissaggÄ• nupassanÄ• su \Ne II 418/. __tayo upaá¹-á¹-hÄ• n
tividhe upaá¹-á¹-hÄ• ne. khayato vayato upaá¹-á¹-hÄ• naÃ±hi aniccato upaá¹-á¹-hÄ• naá¹ƒ,
upaá¹-á¹-hÄ• naá¹ƒ dukkhato, suÃ±Ã±ato upaá¹-á¹-hÄ• naá¹ƒ anattatoti. __diá¹-á¹-hÄ«sÅ«_
__na vedhati_. tÄ• hi asaá¹ƒhÄ«ratÄ• ya na calati.

<748> __dubbalabhÄ• janassa viyÄ• _ti tintaÄ• mamattikÄ• bhÄ• janassa viya bhedameva
ca __dubbalabhÄ• janÅ«pamÄ• _ sarasabhiduratÄ• dassanatthaá¹ƒ, __vippakiriyamÄ• nas
aÃ±Ã±amaÃ±Ã±aá¹ƒ asambandhatÄ• dassanatthaá¹ƒ, __bhijjiyamÄ• natilÅ«pamÄ• _ khaá
bhijjanakabhÄ• vadassanatthanti daá¹-á¹-habbÄ• . __bhedamevÄ• _ti vinÄ• sameva __pass
aggahaá¹‡ato. __evamevÄ• _ti yathÄ• udakabubbuá¸·akÄ• ni udakatalÄ• dipaccayaá¹ƒ pa
ciraá¹-á¹-hitikÄ• ni sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bhijjanti, evameva sabbe rÅ«pÄ• rÅ«padhammÄ•
paá¹-icca uppannÄ• khaá¹‡aá¹-á¹-hitikÄ• sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ bhijjantÄ«ti bhedameva p
nesaá¹ƒ bhedadassanatthaá¹ƒ __ ``bhijjanti bhijjantÄ«â€™â€™ _ti Ä• meá¸• itavacanaá¹ƒ.

marÄ«cipi ittarakÄ• likÄ• va, nissayapabandhavasena pana ciratarupaá¹-á¹-hÄ• nanti __ ``y
marÄ«cikaâ€™â€™ _nti vuttaá¹ƒ, na ayÄ• thÄ• vupaá¹-á¹-hÄ• natova. __loka_nti khandhal
passati_ arahattÄ• dhigamena punabbhavÄ• bhÄ• vato.

<749> __bhavadiá¹-á¹-hippahÄ• na_nti \Be II 445/ sassatadiá¹-á¹-hiyÄ• vikkhambhanaá¹ƒ.
bhaá¹…gameva passato sassatadiá¹-á¹-hiyÄ• avasaro atthi. tato eva jÄ«vite nirÄ• layattÄ•
__jÄ«vitanikantipariccÄ• go. sadÄ• _ti sabbakÄ• laá¹ƒ rattindivaá¹ƒ. bhÄ• vanÄ• ya __yutta
icchÄ• cÄ• rÄ• naá¹ƒ dÅ«rÄ«bhÄ• vato __visuddhÄ• jÄ«vitÄ• . ussukkappahÄ• naá¹ƒ_ kicc
tibbasaá¹ƒvegattÄ• . __vigatabhayatÄ• _ kutocipi nibbhayatÄ• attasinehÄ• bhÄ• vato. __kh
aniccatÄ• ya sudiá¹-á¹-hattÄ• . pantasenÄ• sanesu adhikusalesu ca aratiyÄ• , kÄ• maguá¹‡
abhibhavanato __aratiratisahanatÄ• _.

__imÄ• ni aá¹-á¹-hagguá¹‡amuttamÄ• nÄ«_ti liá¹…gavipallÄ• sena vuttaá¹ƒ. __ma_-kÄ• ro
bhavadiá¹-á¹-hippahÄ• nÄ• dike ime aá¹-á¹-ha uttamÄ• nisaá¹ƒseti attho. __tahi_nti tattha
bhaá¹…gÄ• nupassanÄ• yanti attho.

bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<750> __sabbasaá¹…khÄ• rÄ• na_nti \Ne II 419/ tebhÅ«makÄ• naá¹ƒ sabbasaá¹…khÄ• rÄ
padesasabbavisayo idha __sabba_saddo. __Ä• sevantassÄ• _ti Ä• daravasena sevantassa
__bhÄ• ventassÄ• _ti vaá¸• á¸• hentassa brÅ«hentassa. __bahulÄ«karontassÄ• _ti punapp
yuÃ±jantassa. __pabhedakÄ• _ti khaá¹‡e khaá¹‡e bhijjanavasena pabhedakÄ• . Ä• jÄ«vikÄ
maritukÄ• massa, amaritukÄ• massÄ• pi sÅ«rassa bhÄ• yitabbampi na bhayato upaá¹-á¹-hÄ
jÄ«vitukÄ• massa bhÄ«rukapurisassÄ• â€™â€™ _ti vuttaá¹ƒ. yathÄ• bhÄ«rukajÄ• tikassa
bhayÄ• nakabhÄ• vato, tathÄ• yogino bhaá¹…gato dissamÄ• nÄ• saá¹…khÄ• rÄ• ti Ä• ha
upaá¹-á¹-hahantÄ«â€™â€™ _ti. __paccuppannÄ• _ti addhÄ• paccuppannÄ• oá¸·Ä• rikÄ•
khaá¹‡apaccuppannÄ• sukhumatarÄ• ittarakÄ• lÄ• , santatipaccuppannÄ• majjhimÄ• idh
bhayato bhÄ• yitabbato upatiá¹-á¹-hanakesu Ã±Ä• á¹‡aá¹ƒ __bhayatupaá¹-á¹-hÄ• naÃ±Ä• â

yathÄ• \Be II 446/ itthiyÄ• puttÄ• naá¹ƒ sÄ«sassa chinnatÄ• chijjamÄ• natÄ• gayhamÄ•
yogino tiyaddhagatÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nirodhÄ• gayhamÄ• nÄ• ti imamatthaá¹
itthiyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

yathÄ• pÅ«tibhÅ«taá¹ƒ odanÄ• di na sabhÄ• vena tiá¹-á¹-hati vinassati, evaá¹ƒ yassÄ• itt
puttÄ• na jÄ«vanti maranti eva, sÄ• __ ``pÅ«tipajÄ• â€™â€™ _ti vuttÄ• . pÅ«tipajÄ• ggaha
gabbhagatamaraá¹‡acintÄ• dassanena yogino anÄ• gatasaá¹…khÄ• ranirodhasanniá¹-á¹-hÄ
atÄ«tapaccuppannasaá¹…khÄ• ranirodho hissa supÄ• kaá¹-o evÄ• ti na so upamÄ• ya sÄ•
yogino sattakkhattuá¹ƒ paramÄ• dibhÄ• vino atÄ«te dukkhabahutÄ• ya, anÄ• gatadukkhapa
bahupajÄ• va itthÄ« nidassitÄ• .

tattha yathÄ• tassÄ• nava puttÄ• matÄ• , evaá¹ƒ ajjhattÄ• dippabhedÄ• atÄ«tÄ• saá¹…
nava sattÄ• vÄ• sÄ• daá¹-á¹-habbÄ• , mÄ«yamÄ• naputto viya paccuppannÄ• saá¹…khÄ•
daá¹-á¹-habbo. ajÄ• taputto viya anÄ• gatÄ• saá¹…khÄ• rÄ• , bhÄ• vÄ« vÄ• sattÄ• vÄ• so
evamavaá¹-á¹-hite yadeke dasaputtamÄ• taraá¹ƒ aggahetvÄ• navaputtamÄ• tuggahaá¹‡aá
tadapÄ• hataá¹ƒ hoti \Ne II 420/. dÄ• rakÄ• naá¹ƒ maraá¹‡assa cirakÄ• likattÄ• __maraá¹‡
vuttaá¹ƒ. gabbhagato appaccakkhatÄ• ya bhÄ• vÄ«pakkheyeva tiá¹-á¹-hatÄ«ti adhippÄ• ye
anÄ• gatasaá¹…khÄ• raá¹-á¹-hÄ• niyo vutto. __etasmiá¹ƒ khaá¹‡e_ti bhaá¹…gadassanamu
bhayÄ• nakabhÄ• vena upaá¹-á¹-hÄ• nakkhaá¹‡e.

<751> __na bhÄ• yati_ Ã±Ä• á¹‡assa bhÄ• yanÄ• kÄ• rena appavattanato. paá¹-ighacittup
Ã±Ä• á¹‡aá¹ƒ pana bhÄ• yitabbavatthuá¹ƒ bhÄ• yitabbanti yÄ• thÄ• vato jÄ• nÄ• ti. tenÄ• h
tÄ«raá¹‡amattamevÄ• â€™â€™ _ti, tisso aá¹…gÄ• rakÄ• suyo atitÄ• pena tikkhamajjhamu

kÄ• mabhavÄ• dÄ«naÃ±hi tiá¹‡á¹‡aá¹ƒ bhavÄ• naá¹ƒ nidassanabhÄ• vena tÄ• saá¹ƒ gahaá
khadirÄ• disÅ«lattayassa appaá¹‡Ä«tÄ• dibhÄ• vato. tenÄ• ha __ ``kevalaá¹ƒ hÄ«â€™â€™
Ã±Ä• á¹‡assa. __byasanÄ• pannÄ• _ti nÄ• nÄ• vidhavipulÄ• natthapatitÄ• . __bhayato_ti b

__saá¹…khÄ• ranimitta_nti \Be II 447/ ``saá¹…khÄ• rÄ• naá¹ƒ samÅ«hÄ• dighanavasena,
saviggahÄ• naá¹ƒ viya upaá¹-á¹-hÄ• naâ€™â€™ nti vuttovÄ• yamattho. saá¹…khÄ• rÄ• naá
upaá¹-á¹-hÄ• naá¹ƒ saá¹…khÄ• ravinimuttaá¹ƒ na hotÄ«ti Ä• ha __ ``atÄ«tÄ• ... pe ... adhiv
__maraá¹‡amevÄ• _ti bhaá¹…gameva. __tenÄ• _ti bhaá¹…gadassanena. khaá¹‡e khaá¹‡e
nimittasaÃ±Ã±itaá¹ƒ saá¹…khÄ• ragataá¹ƒ aniccatÄ• ya vuttanayena sappaá¹-ibhayaá¹ƒ hu
pavattaá¹ƒ nÄ• ma kÄ• maá¹ƒ sabbÄ• bhavapavatti, matthakappattÄ• ya pana bhaá¹…gÄ•
abhiá¹‡hasampaá¹-ipÄ«á¸·anassa suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hÄ• nato santasukhÄ• bhima
dukkhasabhÄ• vatÄ• ya bhayato upaá¹-á¹-hahantÄ«ti dassanatthaá¹ƒ __ ``pavattanti rÅ«pÄ
_tiÄ• di vuttaá¹ƒ. __ubhaya_nti nimittaá¹ƒ, pavattaÃ±ca. dvayampi hi taá¹ƒ attasuÃ±Ã±amev
upaá¹-á¹-hahatÄ«ti.

bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<752> __tÄ• á¹‡a_nti saá¹…khÄ• rahetukÄ• anattato rakkhaá¹‡aá¹ƒ. __neva paÃ±Ã±Ä• y
sÄ• dÄ«navatÄ• ya ekasadisattÄ• . __leá¹‡a_nti tassa pariharaá¹‡atÄ• á¹‡Ä• ya upalÄ«yan
gantabbaá¹-á¹-hÄ• naá¹ƒ. __paá¹-isaraá¹‡a_nti tasseva paá¹-isaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. __p
na hoti. etena ``netaá¹ƒ \Ne II 421/ mamÄ• â€™â€™ ti taá¹‡hÄ• gÄ• hÄ• bhÄ• vamÄ• ha. _
diá¹-á¹-hiparÄ• mÄ• so. tena ``eso me attÄ• â€™â€™ ti diá¹-á¹-higÄ• hÄ• bhÄ• vamÄ• ha.
cettha ``esohamasmÄ«â€™â€™ ti mÄ• nagÄ• hÄ• bhÄ• vopi vuttoyeva hoti, __vÄ• _-sadda

idÄ• ni patthanÄ• dÄ«namabhÄ• ve kÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __ ``tayo bhavÄ• â€™â€™
bhavÄ• aá¹…gÄ• rakÄ• suyo viya_ jÄ• tiÄ• didukkhÄ• dhiá¹-á¹-hÄ• nabhÄ• vena mahÄ• bh
mahÄ• bhÅ«tÄ• _ kaá¹-á¹-hamukhapÅ«timukhaaggimukhasatthamukhasaá¹…khÄ• tÄ• __g
thaddhatÄ• vissandanadÄ• hacchedadukkhavidhÄ• nato visesato, avisesato pana Ä• sayat
anatthadÄ• nato, durupacÄ• rato, durÄ• sadato, akataÃ±Ã±uto, avisesakÄ• rito, anekÄ• dÄ
``cattÄ• ro Ä• sÄ«visÄ• uggatejÄ• ghoravisÄ• ti kho, bhikkhave \Be II 448/, catunnetaá¹ƒ n
adhivacanaâ€™â€™ nti (SN b IV 238) hi vuttaá¹ƒ. __paÃ±cakkhandhÄ• _ ekakkhandhabhe
aÃ±Ã±akkhandhÄ• navaá¹-á¹-hÄ• nato. aÃ±Ã±amaÃ±Ã±Ä• ghÄ• tanato, maraá¹‡adukkhÄ•
viya_. vuttampi cetaá¹ƒ ``ukkhittÄ• siko vadhakoti kho, bhikkhave, paÃ±cannetaá¹ƒ upÄ• dÄ
adhivacanaâ€™â€™ nti. __cha ajjhattikÄ• yatanÄ• ni_ attattaniyabhÄ• vena gahitÄ• nipi tat
__suÃ±Ã±agÄ• mo viya_ bhojanÄ• digayhupagamettha atthÄ«ti paviá¹-á¹-hasuÃ±Ã±agÄ• m

``suÃ±Ã±agÄ• moti kho, bhikkhave, channetaá¹ƒ ajjhattikÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhiva
naá¹ƒ, bhikkhave, paá¹‡á¸• ito byatto medhÄ• vÄ« upaparikkheyya, rittakaÃ±Ã±eva khÄ• ya
khÄ• yati, suÃ±Ã±akaÃ±Ã±eva khÄ• yatÄ«â€™â€™ ti (SN b IV 238) ---

Ä• di. __cha bÄ• hirÄ• yatanÄ• ni gÄ• maghÄ• takacorÄ• viya_ sabbathÄ• pi ghÄ• takabhÄ
gÄ• maghÄ• takÄ• ti kho, bhikkhave, channetaá¹ƒ bÄ• hirÄ• naá¹ƒ Ä• yatanÄ• naá¹ƒ adhiva
haÃ±Ã±ati manÄ• pÄ• manÄ• pesu rÅ«pesÅ«â€™â€™ tiÄ• di. rÄ• gaggiÄ• dÄ«hi __ekÄ• d

``cakkhu, bhikkhave, Ä• dittaá¹ƒ. kena Ä• dittaá¹ƒ? rÄ• gagginÄ• dosagginÄ• mohagginÄ•
maraá¹‡ena sokehi paridevehi dukkhehi domanassehi upÄ• yÄ• sehÄ«â€™â€™ ti (SN b IV

Ä• di \Ne II 422/. saá¹…khÄ• rÄ• naá¹ƒ gaá¹‡á¸• Ä• disadisatÄ• heá¹-á¹-hÄ• vuttÄ• yeva. _
assÄ• detabbarahitÄ• dukkhasabhÄ• vattÄ• . __nirasÄ• _ti sampattirahitÄ• vipattipariyosÄ
heá¹-á¹-hÄ• nirassÄ• dÄ• nirasÄ• mahÄ• Ä• dÄ«navarÄ• sibhÅ«tÄ• hutvÄ• upaá¹-á¹-hah
uparipi ``savÄ• á¸·akamiva vanagahanaâ€™â€™ ntiÄ• dÄ«su taá¹ƒ Ä• netvÄ• sambandhit

__sasaddÅ«lÄ• _ti sabyagghÄ• . __gÄ• hÄ• _ kumbhilÄ• dayo. __rakkhaso_ dakarakkhaso
nirassÄ• daâ€™â€™ _nti iminÄ• Ä• dÄ«navassa abbokiá¹‡á¹‡ataá¹ƒ dasseti. tathÄ• hissa
sabbepi saá¹…khÄ• rÄ• nissaggato nirantaraá¹ƒ sappaá¹-ibhayÄ• va hutvÄ• upaá¹-á¹-hah
sappaá¹-ibhayaá¹ƒ, taá¹ƒ sÄ• dÄ«navaá¹ƒ. tenÄ• ha __ ``tassevaâ€™â€™ _ntiÄ• di.

__ya_nti \Be II 449/ Ä• dÄ«navaÃ±Ä• á¹‡aá¹ƒ. __idaá¹ƒ vutta_nti idaá¹ƒ dasavatthukaá¹ƒ
dvÄ• dasavÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ anvayabyatirekavasena tasseva padabhÄ• janaá¹ƒ _
vuttaá¹ƒ.

__uppÄ• do bhaya_nti saá¹…khÄ• rÄ• naá¹ƒ uppÄ• do akhemaá¹-á¹-hena bhayavatthutÄ•
sabbaá¹ƒ taá¹ƒ sabbavatthukanti sabyasanaá¹ƒ. __pavattaá¹ƒ bhaya_ntiÄ• dÄ«supi eseva
uppÄ• do, na vÄ• etasmiá¹ƒ adhigate saá¹…khÄ• rÄ• naá¹ƒ Ä• yatiá¹ƒ uppÄ• doti __anupp
sabbaso bhayÄ• bhÄ• vato paramassÄ• sabhÅ«tattÄ• nibbhayaá¹-á¹-hena __khema_nti. _
sabbasaá¹…khÄ• rÅ«pasamabhÅ«te amatapade. __appavatta_ntiÄ• dÄ«hipi pavattÄ• dipa
vadati. pavattiyaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• tadanantarameva nivattiyaá¹ƒ Ä• nisaá¹ƒsadass
vipassanaá¹ƒ ussukkÄ• pentÄ• naá¹ƒ vasena __ ``uppÄ• do bhayaá¹ƒ, anuppÄ• do khemaâ
eseva nayo chaá¹-á¹-havÄ• rÄ• dÄ«supi. ettha ca __uppÄ• do_ viseso, __bhayaá¹ƒ_ visesit
sÄ• maÃ±Ã±abhÄ• vatoti satipi dvinnaá¹ƒ padÄ• naá¹ƒ samÄ• nÄ• dhikaraá¹‡abhÄ• ve liá¹
``dukkhasamudayo ariyasaccaâ€™â€™ nti (DN III 354; MN III 374). esa nayo __ ``gati bhay

__uppÄ• do saá¹…khÄ• rÄ• _ti ettha pana sabbesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹ƒ
saá¹…khÄ• rÄ• bhedato vihitÄ• sabbatthakameva tesaá¹ƒ vibhÄ• gato vipassiyamÄ• nattÄ

Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ ``dukkhaâ€™â€™ nti passatÄ«ti sambandho. __Ã±Ä• á¹‡a
Ä• dÄ«nave visayabhÅ«te \Ne II 423/ idaá¹ƒ paÃ±cavatthukaá¹ƒ Ã±Ä• á¹‡aá¹ƒ veditabbaá¹
santipade_ti santipade ninnÄ• dibhÄ• vena á¹-hitaá¹ƒ idaá¹ƒ Ã±Ä• á¹‡anti attho.

<753> kammapaccayÄ• paccuppannabhave uppajjamÄ• nÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ
upaá¹-á¹-hÄ• tÄ«ti Ä• ha __ ``purimakammapaccayÄ• idha uppattÄ«â€™â€™ _ti. pavattaá
dhammappavattÄ«ti Ä• ha __ ``uppannassa pavattÄ«â€™â€™ _ti. __sabbampÄ«_ti tiyaddh
ajjhattabahiddhÄ• divibhÄ• gaá¹ƒ sabbampi. __kamma_nti etarahi pavattaá¹ƒ kammaá¹ƒ. et
uppÄ• dapavattaÄ• yÅ«hanaggahaá¹‡ena paccuppannaddhapariyÄ• pannÄ• saá¹…khÄ• r
anÄ• gataddhapariyÄ• pannÄ• upÄ• dittÄ• . uppÄ• daggahaá¹‡ena ca atÄ«taddhapariyÄ•
ulliá¹…gattÄ• . nimittaggahaá¹‡ena pana sabbepi gahitÄ• . __yÄ• ya gatiyÄ• sÄ• paá¹-isan
nirayÄ• dibhedÄ• gati sucaritaduccaritavasena gantabbattÄ• , sÄ• panatthato taá¹ƒtaá¹ƒka
bhavasamaÃ±Ã±Ä• rahÄ• vipÄ• kakkhandhÄ• , kaá¹-attÄ• ca rÅ«panti veditabbÄ• . __kha
sabbesampi khandhÄ• naá¹ƒ nibbattanaá¹ƒ. __pÄ• kaá¹-Ä• eva_ saccavibhaá¹…ge lakkha
niddiá¹-á¹-hattÄ• . __vatthuvasenÄ• _ti Ä• rammaá¹‡asaá¹…khÄ• tapavattiá¹-á¹-hÄ• navase
vatthubhÄ• vena icchitÄ• , atha kasmÄ• sesÄ• vuttÄ• ti Ä• ha __ ``sesÄ• tesaá¹ƒ vevacan
vipassakÄ• naá¹ƒ Ã±Ä• á¹‡avipphÄ• rassa visayasaá¹ƒvaá¸• á¸• hanatthaá¹ƒ desanÄ• vaá

anvayato dassitassa Ä• dÄ«navaÃ±Ä• á¹‡assa byatirekato dassanatthaá¹ƒ __paá¹-ipakkha
``yattha uppÄ• do natthi, tattha sabbena sabbaá¹ƒ bhayampi natthÄ«â€™â€™ ti. __ ``bhaya
vÄ• â€™â€™ _tiÄ• dinÄ• pavattiá¹ƒ dassetvÄ• nivattidassanaá¹ƒ buddhÄ• naá¹ƒ, anubud
yathÄ• purimaá¹ƒ saccadvayaá¹ƒ dassetvÄ• nirodhasaccadesanÄ• ti dasseti. yathÄ• loke
Ä• dÄ«navadassanaá¹ƒ niratthakampi hoti, na tathÄ• idaá¹ƒ, idaá¹ƒ pana sÄ• tthakamevÄ•
__ ``yasmÄ• vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __tappaá¹-ipakkhaninnaá¹ƒ cittaá¹ƒ hoti_ dÄ•
sÄ«taninnatÄ• viya suá¹-á¹-hu diá¹-á¹-hÄ• dÄ«navato ekaá¹ƒsena muÃ±citukamyatÄ• bhÄ•

__bhaya_nti bhÄ• yitabbaá¹ƒ. __ ``niyamato dukkhaâ€™â€™ _nti etenassa dukkhabhÄ• v
bhÄ• yitabbatÄ• dukkhabhÄ• vaá¹ƒ na byabhicaratÄ«ti dasseti. __vaá¹-á¹-Ä• misaá¹ƒ_ upÄ
tividhampi vaá¹-á¹-aá¹ƒ, vaá¹-á¹-asannissitaÃ±ca __vaá¹-á¹-Ä• misaá¹ƒ_. kilesehi Ä• masita
_ paÃ±ca kÄ• maguá¹‡Ä• \Ne II 424/. kilesÄ• eva __kilesÄ• misaá¹ƒ. saá¹…khÄ• ramattan
visaá¹…khÄ• raá¹ƒ nivatteti. na hi tattha sÄ• misatÄ• lesopi atthÄ«ti. __matta_-saddena pan
vibhÄ• veti. na hi sabbasaá¹…khÄ• ragataá¹ƒ sÄ• misanti. __tasmÄ• _ti ``bhayaâ€™â€™ n
niyatattÄ• . yadi yaá¹ƒ bhayaá¹ƒ, taá¹ƒ dukkhÄ• disabhÄ• vameva, tathÄ• sati bhayÄ• dÄ«
kasmÄ• sabbÄ• ni gahitÄ• nÄ«ti anuyogaá¹ƒ manasi katvÄ• Ä• ha __ ``evaá¹ƒ santepÄ«â
saá¹…khÄ• resu aniccato dukkhato anattato pavattivasena Ä• kÄ• ranÄ• nattato anupassan
bhayÄ• kÄ• rÄ• diÄ• kÄ• ranÄ• nattato __pavattivasenevettha_ Ã±Ä• á¹‡assa __nÄ• nattaá
bhayÄ• kÄ• rena pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ, _ itarÄ•

__Ä• dÄ«navaÃ±Ä• á¹‡a_nti daá¹-á¹-habbaá¹ƒ.

yasmÄ• Ä• dÄ«navaÃ±Ä• á¹‡assa visayabhÄ• vena vuttÄ• pannarasÄ• pi atthÄ• uppÄ• tattha ca Ã±Ä• á¹‡aá¹ƒ anvayabyatirekavasena pavattanato dasavidhaá¹ƒ hoti. tasmÄ• Ä• pajÄ• nÄ• tÄ«â€™â€™ _ti. pajÄ• nanaÃ±ca sÄ• tisayaá¹ƒ visayagatasammohavigamena a asammÅ«á¸·hamevÄ• ti attÄ• nampi pajÄ• nantaá¹ƒ viya hotÄ«ti katvÄ• vuttaá¹ƒ. tenÄ• ha sacchikarotÄ«â€™â€™ _ti. __dvinna_nti dvÄ«su kusalasaddayogena hi bhummatthe sÄ• m naccagÄ«tassÄ• â€™â€™ ti (J II 22.94). __kusalatÄ• _ti karaá¹‡e paccattavacananti Ä• ha kusalatÄ• yÄ• â€™â€™ _ti. __dvinna_nti vÄ• dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ vasenÄ• ti atth diá¹-á¹-hatÄ• ya tappaá¹-ipakkhato santipadaá¹ƒ suvinicchitameva hutvÄ• upaá¹-á¹-hÄ• ti. t paramadiá¹-á¹-hadhammanibbÄ• nÄ• dimicchÄ• gÄ• havasena na vicalati. tattha suparidiá¹ ``nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«â€™â€™ _tiÄ• di. sesamettha uttÄ• natthameva.

Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

nibbidÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<754> __saá¹…khÄ• ragate_ti sabbasmiá¹ƒ tebhÅ«make saá¹…khÄ• re. __nibbindatÄ«_ti Ä• pajjati. tathÄ• bhÅ«to ca tattha ukkaá¹‡á¹-hanto, anabhiramanto ca nÄ• ma hotÄ«ti vutta nÄ• bhiramatÄ«â€™â€™ _ti.

tattha \Ne II 425/ anabhiramaá¹‡assa upamaá¹ƒ dassetuá¹ƒ __ ``seyyathÄ• pÄ«â€™â€™ _ anotattadahaá¹ƒ parikkhipitvÄ• á¹-hitesu dviyojanasatubbedhesu yathÄ• kkamaá¹ƒ sÄ• nuaÃ±janarajatasuvaá¹‡á¹‡asattaratanamayesugandhamÄ• danakÄ• á¸·akelÄ• sasuda himavato mahÄ• sikharesu pacchimo __cittakÅ«á¹-apabbato_ nÄ• ma. sÄ«hapapÄ• tÄ• dÄ

__suvaá¹‡á¹‡apaÃ±jare_ti \Be II 452/ suvaá¹‡á¹‡amaye sÄ«hapaÃ±jare. __pakkhitto_ti niru sugatibhave_ti kÄ• masugatiÄ• dike tividhe sampattibhave.

hatthapÄ• davÄ• lavatthikosehi bhÅ«miphusanehi sattahi patiá¹-á¹-hitoti __sattapatiá¹-á¹-ho nÄ• bhiramati_ dvÄ• rapaÃ±jaranÄ• á¸·anÄ• diavabÄ• dhanabhayena. __diá¹-á¹-he_ti adhir diá¹-á¹-he. tenÄ• ha __ ``tanninnatappoá¹‡atappabbhÄ• ramÄ• nasoâ€™â€™ _ti.

nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

<755> __taá¹ƒ paneta_nti nibbidÄ• Ã±Ä• á¹‡amÄ• ha. __Ã±Ä• á¹‡advayenÄ• _ti bhayatupaá¹-á¹-hÄ• nÄ• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡advayena. yasmÄ• bhayato dissa mahÄ• dÄ«navÄ• , nibbinditabbÄ• ca hutvÄ• upaá¹-á¹-hahanti, tasmÄ• ekampi taá¹ƒ Ã±Ä

tathÄ• bhÄ• vanÄ• balappattiyÄ• avatthÄ• visesayuttaá¹ƒ tividhakiccasÄ• matthiyavantaá¹ƒ
``atthato ekaâ€™â€™ _nti. tenÄ• ha __ ``sabbasaá¹…khÄ• reâ€™â€™ _tiÄ• di.

tayidaá¹ƒ tÄ• saá¹ƒ anupassanÄ• naá¹ƒ matthakappattivasena vuttaá¹ƒ, Ä• dimhi pana bhi
pavattanti. __uppÄ• desÄ«_ti pÄ• tvÄ• kÄ• si, vibhÄ• vesÄ«ti attho.

muÃ±citukamyatÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<756> __na sajjati_ bahvÄ• dÄ«navatÄ• ya diá¹-á¹-hattÄ• . __muÃ±citukÄ• maá¹ƒ nissaritu
anÄ• dikÄ• likassa khandhassa pariÃ±Ã±Ä• yamÄ• nattÄ• . __muÃ±citukÄ• matÄ• _ tato at
nissaritukÄ• matÄ• apagantukÄ• matÄ• . __paÃ±jarapakkhitto_ti paÃ±jarena samoruddho.
__Ä• di_-saddena Ä• dittaaá¹…gÄ• raupasaá¹-á¹-hadesabyÄ• á¸·asÄ• padÄ• kulavanagaha
daá¹-á¹-habbo.

muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<757> __ ``sabbabhava_ \Be II 453/ \Ne II 426/ __ ... pe ... muÃ±citukÄ• moâ€™â€™ _ti va
saá¹…khÄ• ragatÄ• _ti __sabba_ggahaá¹‡aá¹ƒ sÄ• tisayamuttidassanatthaá¹ƒ adhikavacan
bodhetÄ«ti. yaÃ±hi saá¹…khÄ• rehi ananubandhassa muÃ±canaá¹ƒ, taá¹ƒ sÄ• tisayaá¹ƒ mu
vuccamÄ• nÄ• ya paá¹-isaá¹…khÄ• nupassanÄ• ya hotÄ«ti taá¹ƒ dassetuá¹ƒ __ ``puna te e
_tiÄ• di vuttaá¹ƒ. tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• rapariggaá¹‡hanaá¹ƒ pubbepi ka
bhavÄ• digatassa saá¹…khÄ• rassa aparitulitassa abhÄ• vato __ ``teâ€™â€™ _ti vuttaá¹ƒ.
apubbassapi atthitÄ• ya __ ``evaâ€™â€™ _nti vuttaá¹ƒ. idÄ• ni vuccamÄ• nÄ• kÄ• renÄ• ti
pariggaá¹‡hanaá¹ƒ nÄ• ma paripuá¹‡á¹‡alakkhaá¹‡avaseneva hotÄ«ti __ ``tilakkhaá¹‡aá¹ƒ
vuttaá¹ƒ.

__anaccantikato_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva. paá¹-hamen
``Ä• diantavantato niccapaá¹-ikkhepatoâ€™â€™ ti evamÄ• dÄ«naá¹ƒ saá¹…gaho.

dutiyena ``udayabbayapaá¹-ipÄ«á¸·anato sukhapaá¹-ikkhepatoâ€™â€™ ti evamÄ• dÄ«naá

__ajaÃ±Ã±ato_ti amanuÃ±Ã±ato, asobhanato vÄ• . __jegucchato_ti ``dhÄ«â€™â€™ ti jigu
__paá¹-ikkÅ«lato_ti abhiruciyÄ• paá¹-ilomanena paá¹-ikkÅ«labhÄ• vato. na maá¹‡á¸• anena
__amaá¹‡á¸• anahatÄ• , _ amaá¹‡á¸• anena sakkÄ• etesaá¹ƒ subhabhÄ• vaá¹ƒ hantunti a
tesaá¹ƒ asubhatÄ• pÄ• kaá¹-Ä• hotÄ«ti __amaá¹‡á¸• anahatÄ• _. maá¹‡á¸• anena vÄ• na
``asÅ«riyapassÄ• â€™â€™ ti viya __amaá¹‡á¸• anahatÄ• _. tato amaá¹‡á¸• anahatabhÄ• v

sandhÄ• ya vadati. __virÅ«pato_ti asundarato. paá¹-ighasaá¹ƒyojanavatthutÄ• ya passante
__bÄ«bhacchaá¹ƒ_ ativiya virÅ«paá¹ƒ. yaá¹ƒ diá¹-á¹-hamattameva domanassuppattinimittaa
ajaÃ±Ã±ajigucchanÄ«yatÄ• hi gÅ«thaá¹ƒ viya pariccajitabbaá¹ƒ vÄ• __bÄ«bhacchaá¹ƒ_. i
``asucito amanÄ• patoâ€™â€™ ti evamÄ• dÄ«naá¹ƒ saá¹…gaho.

catutthena __Ä• di_-saddena ``apariá¹‡Ä• yakato attapaá¹-ikkhepatoâ€™â€™ ti evamÄ• d

<758> __aya_nti \Be II 454/ \Ne II 427/ yogÄ• vacaro. __muÃ±canassÄ• _ti puna ananuba
sumuttamuÃ±canassa. __upÄ• yasampÄ• danattha_nti aniccÄ• divasena suá¹-á¹-hu parigg
upÄ• yo, tassa sÄ• dhanatthaá¹ƒ.

macchagahaá¹‡atthaá¹ƒ udake tattha tattha khipanti etanti __khippaá¹ƒ, _ macchÄ• naá¹ƒ
__oá¸• á¸• Ä• pesÄ«_ti osÄ• resi, khipÄ«ti attho. __sappa_nti kaá¹‡hasappaá¹ƒ. __gahaá¹‡
sappaá¹ƒ achaá¸• á¸• etvÄ• gahaá¹‡e. __hatthaá¹ƒ nibbeá¹-hetvÄ• _ti sappena attano bho
hatthapadesaá¹ƒ nibbeá¹-hetvÄ• mocetvÄ• . __Ä• vijjhitvÄ• _ Ä• veá¹-hikappahÄ• panena
chaá¸• á¸• etvÄ• .

__tatthÄ• _tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. tattha __Ä• ditovÄ• _ti viÃ±Ã±utaá¹ƒ pattakÄ
katvÄ• _ti kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• samÅ«hÄ• dighanaggahaá¹‡aá¹ƒ bhinditvÄ• .
bhÄ• vanapuá¹ƒsakaniddeso ``visamaá¹ƒ candimasÅ«riyÄ• parivattantÄ«â€™â€™ tiÄ• dÄ
saá¹…khÄ• rÄ• naá¹ƒ niccÄ• diÄ• kÄ• rena upaá¹-á¹-hÄ• tuá¹ƒ asamatthatÄ• aniccasaÃ±Ã
sÄ• tisayaá¹ƒ balavabhÄ• vappattiyÄ• , sÄ• ca saá¹…khÄ• rÄ• naá¹ƒ aniccÄ• diÄ• kÄ• ras
sallakkhaá¹‡enÄ• ti Ä• ha __ ``tilakkhaá¹‡Ä• ropanena ... pe ... pÄ• petvÄ• â€™â€™ _ti. ya
balavatarena paá¹-imallena tattha tattha muá¹-á¹-hippahÄ• rÄ• dinÄ• vimathito itaro tena yu
asamatthataá¹ƒ pÄ• pito hoti. na kevalaá¹ƒ asamatthataá¹ƒ pÄ• pitova hoti, atha kho maraá
vÄ• maraá¹‡aá¹ƒ vÄ• pÄ• puá¹‡Ä• ti, evametepi saá¹…khÄ• rÄ• evaá¹ƒ dubbalabhÄ• vaá
upariÃ±Ä• á¹‡Ä• nubhÄ• vena nibbisevanataá¹ƒ, sabbaso bhaá¹…gaÃ±ca pÄ• puá¹‡antÄ«

<759> __ettÄ• vatÄ• _ti evaá¹ƒ ``anaccantikatoâ€™â€™ tiÄ• dinÄ• parocattÄ• lÄ«sÄ• ya
aniccÄ• dibhÄ• vasallakkhaá¹‡avasappavattena paá¹-isaá¹…khÄ• nena.

__aniccato manasikaroto_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ bhayatupaá¹-á¹-hÄ• nakathÄ
vuttanayameva.

ayaá¹ƒ pana viseso --- __ ``paá¹-isaá¹…khÄ• â€™â€™ _ti padassa __ ``jÄ• nitvÄ• â€™â€™
paá¹-isaá¹…khÄ• nuppajjanakiriyÄ• naá¹ƒ samÄ• nakhaá¹‡attÄ• asatipi pubbÄ• parakÄ• la
vuttanti dassento __ ``kÄ• maâ€™â€™ _ntiÄ• dimÄ• ha. tena ``kusalaá¹ƒ \Be II 455/ dhamm
dhammo uppajjati hetupaccayÄ• \Ne II 428/ (Paá¹-á¹-h I 1.53), nihantvÄ• timiraá¹ƒ sabbaá

divÄ• karoâ€™â€™ ti ca evamÄ• dÄ«su viya samÄ• nakÄ• lavasenÄ• yaá¹ƒ saddapayogot
paá¹-hamaá¹ƒ paá¹-icca pacchÄ• na manoviÃ±Ã±Ä• á¹‡assa uppatti, evamidhÄ• pÄ«ti das
paá¹-iccÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ediso saddapayogo yebhuyyena loke pubbakÄ• lava
pubbakÄ• lavaseneva idhÄ• pi taá¹ƒ dassetuá¹ƒ __ ``ekattanayena vÄ• ... pe ... veditabbaâ
tassattho --- aparÄ• paraá¹ƒ uppannesu Ã±Ä• á¹‡esu purimassa vasena paá¹-isaá¹…khÄ• n
vasena uppajjanakiriyÄ• ca yojetabbÄ• , na ca tÄ• ni bhedato apekkhitabbÄ• ni ekasantÄ•
ekattanayavasena gahitattÄ• ti. __itarasmiá¹ƒ padadvaye_ti ``pavattaá¹ƒ paá¹-isaá¹…khÄ• ,
pavattaÃ±ca paá¹-isaá¹…khÄ• â€™â€™ ti imasmiá¹ƒ padadvaye.

paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<760> saá¹…khÄ• rÄ• naá¹ƒ aniccadukkhÄ• kÄ• rÄ• dipariggaá¹‡hanavasena pavattampi
paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ visesato anattÄ• kÄ• rapariggaá¹‡hanapadhÄ•
saá¹…khÄ• rÄ• suÃ±Ã±Ä• ti pariggahetvÄ• â€™â€™ _tiÄ• di. tasmiÃ±hi sati saccasampaâ
tadabhÄ• vato hi aniccadukkhalakkhaá¹‡apaÃ±Ã±Ä• pakampi __sarabhaá¹…gasatthÄ• rÄ•
aniyyÄ• nikameva jÄ• taá¹ƒ. atha vÄ• tesaá¹ƒ niccasÄ• rÄ• dÄ«hi rittakaá¹ƒ sandhÄ• ya __
suÃ±Ã±Ä• ti pariggahetvÄ• â€™â€™ _ti vuttaá¹ƒ. yaÃ±hi yato rittakaá¹ƒ, taá¹ƒ tena suÃ±Ã±
attasuÃ±Ã±atÄ• ya duviÃ±Ã±eyyabhÄ• vato anekavÄ• raá¹ƒ paá¹-ividdhÄ• yapi suÃ±Ã±atÄ
daá¸·hÄ«bhÄ• vÄ• pÄ• danatthaá¹ƒ __ ``puna suÃ±Ã±amidaâ€™â€™ _ntiÄ• di Ä• raddhaâ
anattatÄ• , tadaggena anattaniyÄ• . sati hi attani attaniyena bhavitabbanti vuttaá¹ƒ __ ``suÃ
vÄ• attaniyena vÄ• â€™â€™ _ti. __dvikoá¹-ika_nti dviaá¹ƒsikaá¹ƒ, attÄ• naá¹ƒ neva disvÄ•
paccakkhato, anumÄ• nato ca tassa anupalabbhanÄ«yatoti adhippÄ• yo. paraá¹ƒ aÃ±Ã±aá¹
vÄ• parikkhÄ• rabhÄ• ve attano sukhadukkhasÄ• dhanabhÄ• ve á¹-hitaá¹ƒ na disvÄ• ti yoja
sambandho. __etthÄ• _ti etasmiá¹ƒ suÃ±Ã±atÄ• nupassanÄ• dhikÄ• re.

__kvacÄ«_ti \Be II 456/ \Ne II 429/ katthaci á¹-hÄ• ne, kÄ• le, dhamme vÄ• . atha vÄ• __kv
bahiddhÄ• vÄ• . __attano attÄ• na_nti sakattÄ• naá¹ƒ. ``ayaá¹ƒ kho bhavaá¹ƒ brahmÄ• ma
seá¹-á¹-ho sajitÄ• vasÄ« pitÄ• bhÅ«tabhabyÄ• naâ€™â€™ ntiÄ• dinÄ• (DN I 42) parehi p
kassaci kiÃ±canabhÅ«taá¹ƒ na passatÄ«ti dassento __ ``kassacÄ«â€™â€™ _tiÄ• dimÄ• ha
``parajÄ• ti, paro purisoâ€™â€™ ti ca evaá¹ƒ gahitassa. __na ca mama kvacanÄ«_ti ettha _
aá¹-á¹-hÄ• ne payuttoti Ä• ha __ ``mama-saddaá¹ƒ tÄ• va á¹-hapetvÄ• â€™â€™ _ti. __para
``paro purisoâ€™â€™ ti evaá¹ƒbhÅ«to attho mamatthÄ• ya á¹-hito, tassa vasena mayhaá¹ƒ
evaá¹ƒ ekaccadiá¹-á¹-higatikaparikappitavasena paraá¹ƒ attÄ• naá¹ƒ taÃ±ca attano kiÃ±can
passatÄ«ti dassento __ ``na ca kvacanÄ«â€™â€™ _tiÄ• dimÄ• ha. ettha ca __nÄ• haá¹ƒ kv
abhÄ• vaá¹ƒ passati. __na kassaci kiÃ±canatasmi_nti sakaattano eva kassaci anattaniyataâ
mamÄ• _ti etaá¹ƒ dvayaá¹ƒ yathÄ• saá¹…khyaá¹ƒ sambandhitabbaá¹ƒ. __atthÄ«_ti paccek

attÄ• atthÄ«_ti parassa attano abhÄ• vaá¹ƒ passati. __tassa parassa attano mama kiÃ±car
parassa attano anattaniyataá¹ƒ passati. evaá¹ƒ ajjhattaá¹ƒ, bahiddhÄ• ca khandhÄ• naá¹ƒ
suddhasaá¹…khÄ• rapuÃ±jatÄ• catukoá¹-ikasuÃ±Ã±atÄ• pariggaá¹‡hanena diá¹-á¹-hÄ• ho
``evamayaâ€™â€™ _ntiÄ• di.

<761> __ ``chahÄ• kÄ• rehÄ«â€™â€™ _tiÄ• dinÄ• niddesÄ• dÄ«su tattha tattha Ä• gate p
paribrÅ«hanaá¹ƒ saá¹…gahetvÄ• dasseti. tattha __chahÄ• kÄ• rehÄ«_ti chahi gahaá¹‡Ä• k
vÄ• . __niccenÄ• _ti ``niccoâ€™â€™ ti parikappitena attanÄ• vÄ• aÃ±Ã±ena vÄ• kenaci.
niccabhÄ• vena. dhuvÄ• dayo ``niccoâ€™â€™ ti gahitasseva gahetabbÄ• kÄ• rÄ• . tabbibh
tattha niccatÄ• nÄ• ma kÅ«á¹-aá¹-á¹-hatÄ• . dhuvabhÄ• vo thiratÄ• . sadÄ• bhÄ• vitÄ• sas
avipariá¹‡Ä• madhammatÄ• . __yÄ• va jarÄ• maraá¹‡Ä• _ti peyyÄ• laá¹ƒ akatvÄ• pariyosÄ

<762> na sÄ• ranti __asÄ• raá¹ƒ, _ natthi etassa sÄ• ranti __nissÄ• raá¹ƒ_. sÄ• rato apaga
apagatanti __sÄ• rÄ• pagataá¹ƒ_. keci panettha \Be II 457/ ``niccasÄ• rasÄ• rena vÄ• sukh
attasÄ• rasÄ• rena vÄ• â€™â€™ ti pÄ• á¸·Ä«ti adhippÄ• yena ``asÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ
padattayaá¹ƒ eko suÃ±Ã±atÄ• pariggahÄ• kÄ• ro, aÃ±Ã±athÄ• satteva Ä• kÄ• rÄ• siyuá¹ƒ
apare pana ``subhasÄ• rasÄ• renÄ• tipi \Ne II 430/ pÄ• á¸·iyaá¹ƒ atthÄ«ti `asÄ• raá¹ƒ nissÄ
nti idaá¹ƒ padattayaá¹ƒ `niccasÄ• rasÄ• renÄ• â€™ tiÄ• dÄ«su paccekaá¹ƒ yojetabbaâ€™â
__setavaccho_ti setavaruá¹‡ako. ``minarukkhoâ€™â€™ tipi vadanti. __pÄ• á¸·ibhaddako_ti

<763> niccasÄ• rÄ• dÄ«naá¹ƒ abhÄ• vato __rittato passati_. parittato, lÄ• makattÄ• vÄ• _
attasÄ• rÄ• bhÄ• vena __suÃ±Ã±ato_. sayaá¹ƒ anattatÄ• ya __anattato_. issariyassa abhÄ
kÄ• retuá¹ƒ asakkuá¹‡eyyatÄ• ya ca __anissariyato_. pheá¹‡apiá¹‡á¸• ena bhÄ• janÄ• diá¹
rÅ«passa niccatÄ• diá¹ƒ kÄ• tukÄ• massa taá¹ƒ na sijjhati, sakaicchÄ• vasena vÄ• kÄ• ci k
__akÄ• makÄ• riyato_. ``evaá¹ƒ rÅ«paá¹ƒ hotu, mÄ• evaâ€™â€™ nti __alabbhanÄ«yato_.
vattati, nÄ• pi aÃ±Ã±aá¹ƒ attano vase vattetÄ«ti __avasavattakato_. yasmiá¹ƒ santÄ• ne sa
avidheyyatÄ• ya __parato_. kÄ• rakÄ• di viya kÄ• raá¹‡ehi, phalena ca __vivittato_. na hi kÄ
phalena vÄ• kÄ• raá¹‡aá¹ƒ sagabbhaá¹ƒ tiá¹-á¹-hati. esa nayo vedanÄ• dÄ«supi.

<764> __rÅ«paá¹ƒ na satto_tiÄ• dÄ«su yo lokavohÄ• rena satto, rÅ«paá¹ƒ so na hotÄ«ti ay
tassÄ• vuttasiddhattÄ• . na hi loko rÅ«pamattaá¹ƒ ``sattoâ€™â€™ ti voharati, bÄ• hirakapan
``sattoâ€™â€™ ti adhippeto. so hi tehi rÅ«pÄ• dÄ«su sattavisattatÄ• ya paresaá¹ƒ saÃ±jÄ•
``sattoâ€™â€™ ti vuccati, rÅ«paá¹ƒ so na hotÄ«ti attho. suÃ±Ã±atÄ• pariggaá¹‡hanaÃ±heta
jÄ«vo_tiÄ• dÄ«supi. tattha jÄ«vanaá¹-á¹-hena __jÄ«vo_. naranaá¹-á¹-hena netubhÄ• vena _
ti mÄ• nuppattiá¹-á¹-hÄ• natÄ• ya mÄ• no ettha vÄ• ti pavattatÄ«ti __mÄ• navo_. thiyati etth
padhÄ• nabhÄ• vena puri setÄ«ti __puriso_ \Be II 458/. Ä• hito ahaá¹ƒmÄ• no etthÄ• ti __at
tassa ahaá¹ƒkÄ• ravatthutÄ• ya ``ahaâ€™â€™ nti ca diá¹-á¹-higatikehi attÄ• vuccati, rÅ«pa
hotÄ«ti suÃ±Ã±atÄ• pariggaá¹‡hanavidhiá¹ƒ dassetuá¹ƒ __ ``rÅ«paá¹ƒ na sattoâ€™â€™ _t

aá¹-á¹-hahipi padehi rÅ«passa attasuÃ±Ã±atÄ• va dassitÄ• . itarehi catÅ«hi tassa kiÃ±cana
mamÄ• _ti mayhaá¹ƒ attano santakaá¹ƒ na hoti, tathÄ• aÃ±Ã±assa attano santakaá¹ƒ na h
santakaá¹ƒ na hoti attanoyeva abhÄ• vato. __ ``na attaniyaâ€™â€™ _nti padena pakÄ• sito
tÄ«hipi padehi pakÄ• sito. esa nayo vedanÄ• dÄ«supi.

<765> heá¹-á¹-hÄ• \Ne II 431/ kalÄ• pasammasanassa daá¸·habhÄ• vÄ• ya vuttasammasa
suÃ±Ã±atÄ• nupassanÄ• ya daá¸·habhÄ• vÄ• ya saá¹ƒvattantÄ«ti dassento __ ``tÄ«raá¹‡ap
_tiÄ• dimÄ• ha. tattha bhayassa ahiá¹ƒsanena __asaraá¹‡ato_. ``saraá¹‡aâ€™â€™ nti gah
__asaraá¹‡Ä«bhÅ«tato. ``anassÄ• datoâ€™â€™ _ti idaá¹ƒ pÄ• á¸·iyaá¹ƒ natthi. sati ca teca
siyuá¹ƒ. rÅ«pappavattiyaá¹ƒ sabbÄ• dÄ«navÅ«paladdhiyÄ• __Ä• dÄ«navato. ``samudayato
idaá¹ƒ dvayaá¹ƒ yathÄ• aniccato dassanaá¹ƒ panÄ• á¸·ikÄ• ya, niccasÄ• ravirahadÄ«pane
suÃ±Ã±atÄ• vibhÄ• vanaá¹ƒ hoti, evaá¹ƒ suÃ±Ã±atÄ• vibhÄ• vananti katvÄ• vuttaá¹ƒ. tathÄ
paá¹-icca uppajjati sukhaá¹ƒ somanassaá¹ƒ, ayaá¹ƒ rÅ«passa assÄ• doâ€™â€™ ti (SN b II
paccayapaccayuppannatÄ• vibhÄ• vanena suÃ±Ã±atÄ• vibhÄ• vanaá¹ƒ. ``yaá¹ƒ rÅ«paá¹ƒ a
vipariá¹‡Ä• madhammaá¹ƒ, ayaá¹ƒ rÅ«passa Ä• dÄ«navoâ€™â€™ ti (SN b III 26) ca dassa
niccatÄ• disuÃ±Ã±atÄ• bhÄ• vanato. tathÄ• ``yo rÅ«pe chandarÄ• gavinayo chandarÄ• gap
nissaraá¹‡aâ€™â€™ nti evaá¹ƒ samudayÄ• didassanÄ• naá¹ƒ, itaresaÃ±ca yathÄ• rahaá¹ƒ
suÃ±Ã±atÄ• nupassanÄ• nubrÅ«hanatÄ• daá¹-á¹-habbÄ• . yaá¹ƒ pana Ä• dÄ«navato dass
vacanaá¹ƒ assÄ• dapaá¹-ikkhepato dassanaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. sesaá¹ƒ
vedanÄ• dÄ«supi dvÄ• cattÄ• lÄ«sa Ä• kÄ• rÄ• netabbÄ• ti Ä• ha __ ``vedanaá¹ƒ ... pe ... v
pe ... nissaraá¹‡ato passatÄ«â€™â€™ _ti.

__vuttampi ca_ niddese __etaá¹ƒ_ suÃ±Ã±atÄ• pariggaá¹‡hanakathÄ• sandassanaá¹ƒ ``as
niddesoâ€™â€™ ti dassanatthaá¹ƒ, tassa phalasandassanatthaÃ±ca.

<766> evaá¹ƒ \Be II 459/ tÄ«raá¹‡apariÃ±Ã±Ä• vasena paccekaá¹ƒ khandhesu dvÄ• cattÄ•
suÃ±Ã±ataá¹ƒ pariggahetvÄ• pi tividhÄ• nupassanÄ• vaseneva bhÄ• vanaá¹ƒ anuyuÃ±janta
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡uppattÄ«ti dassento __ ``evaá¹ƒ suÃ±Ã±atoâ€™â€™ _tiÄ•
__pariggaá¹‡hanto_ti sammasanto. __bhayaÃ±ca nandiÃ±ca vippahÄ• yÄ• _ti ajjhupekkhal
vipattiá¹ƒ nissÄ• ya uppajjanakabhayaÃ±ceva tesaá¹ƒ sampattiá¹ƒ nissÄ• ya uppajjanakapÄ
vÄ• bhayatupaá¹-á¹-hÄ• navasena uppajjanakaÃ±Ä• á¹‡abhayaÃ±ca sammasanavasena u
nandiÃ±ca pahÄ• ya. na hi sabbaso suÃ±Ã±atÄ• ya diá¹-á¹-hÄ• ya bhayanandÄ«naá¹ƒ avas
upekkhÄ• va saá¹‡á¹-hÄ• ti. tenÄ• ha __ ``saá¹…khÄ• resu udÄ• sÄ«no hotÄ«â€™â€™ _ti
anudÄ• sÄ«natÄ• siyÄ• , tadabhÄ• vaá¹ƒ dassento __ ``ahanti vÄ• mamanti vÄ• na gaá¹‡
idÄ• nissa udÄ• sÄ«natÄ• ya upamaá¹ƒ dassento __ ``vissaá¹-á¹-habhariyo viya purisoâ€™

tattha \Ne II 432/ anudÄ• sÄ«natÄ• pubbikÄ• udÄ• sÄ«natÄ• vuccamÄ• nÄ• idha opamm
__ ``iá¹-á¹-hÄ• kantÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ativiya naá¹ƒ mamÄ• yeyya_ itthÄ«naa

sÄ• á¹-heyyakÅ«á¹-eyyavaá¹…keyyÄ• dÄ«naá¹ƒ ajÄ• nanato. __muÃ±citukÄ• mo hutvÄ• _
vissajjeyya_ nirapekkhatÄ• ya vasenevÄ• ti adhippÄ• yo. __ayaá¹ƒ_ yogÄ• vacaro. muÃ±ci
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ na uppajjati, tÄ• va pavattÄ• vipassanÄ• paá¹-isaá¹…
``paá¹-isaá¹…khÄ• nupassanÄ• ya saá¹…khÄ• re pariggaá¹‡hantoâ€™â€™ _ti.

__patilÄ«yatÄ«_ti ekapassena nilÄ«yati nilÄ«naá¹ƒ viya hoti. __patikuá¹-atÄ«_ti saá¹…kuca
__paá¹-ivaá¹-á¹-atÄ«_ti vivaá¹-á¹-ati. __na sampasÄ• riyatÄ«_ti na visarati, abhirativasena n
attho.

__iccassÄ• _ti iti evaá¹ƒ assa yogino.

<767> tikkhavisadasÅ«rabhÄ• vena saá¹…khÄ• resu ajjhupekkhane sijjhamÄ• ne __taá¹ƒ
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ anekavÄ• raá¹ƒ pavattamÄ• naá¹ƒ paripÄ• kagamane
paccayabhÄ• vaá¹ƒ gacchantaá¹ƒ __nibbÄ• naá¹ƒ santato passati_ nÄ• ma. tathÄ• bhÅ«ta
saá¹…khÄ• rappavattaá¹ƒ vissajjetvÄ• nibbÄ• nameva pakkhandati_ nÄ• ma. tayidaá¹ƒ idh
anulomagotrabhuÃ±Ä• á¹‡ehi saddhiá¹ƒ ekattaá¹ƒ netvÄ• vuttaá¹ƒ ekattanayavasena \Be I
nibbÄ• naá¹ƒ santato passatÄ«_ti tÄ• va saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡assa aparipakkata
__sÄ• muddikÄ• , _ saá¹ƒyattikÄ• . disÄ• jÄ• nanako kÄ• ko __disÄ• kÄ• ko, _ lakkhaá¹‡an
sakunto veditabbo. __videsa_nti adesaá¹ƒ samudde aparicitaá¹-á¹-hÄ• naá¹ƒ. __anugantvÄ

__tayidaá¹ƒ_ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __piá¹-á¹-haá¹ƒ vaá¹-á¹-ayamÄ• naá¹ƒ viyÄ• _ti th
vivecanavasena nipphoá¹-iyamÄ• naá¹ƒ saá¹‡haá¹ƒ saá¹‡haá¹ƒ piá¹-á¹-hacuá¹‡á¹‡aá¹ƒ viy
__nibbaá¹-á¹-itakappÄ• sa_nti nibbaá¹-á¹-itabÄ«jaá¹ƒ kappÄ• saá¹ƒ. __vihanamÄ• naá¹ƒ viy
vihaÃ±Ã±amÄ• naá¹ƒ viya. upamÄ• dvayenapi punappunaá¹ƒ sammasanena vipassanÄ• Ã
sukhumatarabhÄ• vÄ• pattimÄ• ha. yathÄ• yathÄ• hi vipassanÄ• bhÄ• vanÄ• balena tikkh
tathÄ• tathÄ• sukhumatarÄ• pi hotÄ«ti. __saá¹…khÄ• ravicinane_ti pavicayassa sikhÄ• pp
viya tesaá¹ƒ vicinanepi udÄ• sÄ«naá¹ƒ hutvÄ• tividhÄ• nupassanÄ• vasena tiá¹-á¹-hati pak
\Ne II 433/ ``sattadhÄ• aá¹-á¹-hÄ• rasadhÄ• â€™â€™ tiÄ• dinÄ• vibhattÄ• pi hi anupassan
aniccÄ• nupassanÄ• dÄ«sveva tÄ«su antogadhÄ• ti matthakappattÄ• vipassanÄ• tÄ• saá¹

<768> __tatrÄ• _ti tasmiá¹ƒ vimokkhamukhabhÄ• vÄ• pajjane, ariyapuggalavibhÄ• gapacc
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. __tiá¹‡á¹‡aá¹ƒ indriyÄ• na_nti saddhindriyasamÄ• dhindriyapaÃ±
__Ä• dhipateyyavasenÄ• _ti sampayuttadhammÄ• naá¹ƒ adhipatibhÄ• vavasena. aniccÄ• n
saddhindriyaá¹ƒ balavaá¹ƒ hoti, dukkhÄ• nupassanÄ• bahulassa samÄ• dhindriyaá¹ƒ, anatt
paÃ±Ã±indriyanti tissannaá¹ƒ anupassanÄ• naá¹ƒ vasena balavatarabhÄ• vaá¹ƒ pattÄ• ni in
vimokkhamukhabhÄ• vaá¹ƒ Ä• pÄ• dentÄ«ti Ä• ha __ ``tividhÄ• nupassanÄ• ... pe ... Ä• pa
__tividhavimokkhamukhabhÄ• va_nti ettha ke pana tayo vimokkhÄ• , kÄ• ni vÄ• tÄ«á¹‡i vin
anuyoge vimokkhamukhÄ• dhÄ«nattÄ• vimokkhÄ• dhigamassa vimokkhamukhÄ• ni tÄ• va

vuccantÄ«â€™â€™ _ti vatvÄ• ayaÃ±ca attho pÄ• á¸·ito eva viÃ±Ã±Ä• yatÄ«ti dassento __
_tiÄ• dimÄ• ha.

__lokaniyyÄ• nÄ• yÄ• _ti \Be II 461/ lokato nikkhamanÄ• ya, sattalokassa vÄ• vaá¹-á¹-adu
__paricchedaparivaá¹-umato_ti udayabbayavasena paricchedato ceva parivaá¹-umato ca. _
sammadeva anu anu passanÄ• ya saá¹ƒvattantÄ«ti sambandho. aniccÄ• nupassanÄ• hi sa
antato vayena paricchinne passati. Ä• diantavantatÄ• ya hi te aniccÄ• ti. __animittÄ• ya ca
sabbasaá¹…khÄ• ranimittavirahato ``animittÄ• â€™â€™ ti laddhanÄ• mÄ• ya asaá¹…khatÄ
__cittasampakkhandanatÄ• yÄ• _ti paricchinditvÄ• anulomaÃ±Ä• á¹‡Ä• dibhÄ• vena samm
anupavisanatthÄ• ya. __appaá¹‡ihitÄ• yÄ• _ti rÄ• gapaá¹‡idhiÄ• dÄ«naá¹ƒ abhÄ• vena ``ap
laddhanÄ• mÄ• ya. __suÃ±Ã±atÄ• yÄ• _ti attasuÃ±Ã±atÄ• ya ``suÃ±Ã±atÄ• â€™â€™ ti lad

__gati_nti nibbattiá¹ƒ. saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• vavibhÄ• vanena saá¹ƒvejiyamÄ• naá
sammÄ• paá¹-ipattiyaá¹ƒ samuttejitaá¹ƒ nÄ• ma hotÄ«ti Ä• ha __ ``manosamuttejanatÄ• yÄ
cittasaá¹ƒvejanatÄ• yÄ• â€™â€™ _ti. mamaá¹ƒkÄ• rena attaniyasaÃ±Ã±itassa vatthuno sÄ
parÄ• masÄ«yati, tato attaniyanti Ä• ha __ ``nÄ• haá¹ƒ, na mamÄ• ti evaá¹ƒ anattato saman
__tÄ«á¹‡i padÄ• nÄ«_ti paricchedaparivaá¹-uma, manosamuttejana, samanupassanapadÄ•
``sabbasaá¹…khÄ• reâ€™â€™ tiÄ• dÄ«ni pana tÄ«á¹‡i vÄ• kyÄ• ni tÄ«á¹‡i \Ne II 434/ padÄ
__tenevÄ• _ti aniccÄ• nupassanÄ• dÄ«naá¹ƒ vasena tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ padÄ• naá¹ƒ vut
__paÃ±havissajjane_ti ``aniccato manasi karoto kathaá¹ƒ saá¹…khÄ• rÄ• upaá¹-á¹-hahantÄ
vissajjane.

<769> evaá¹ƒ vimokkhamukhÄ• ni dassetvÄ• idÄ• ni vimokkhe dassetuá¹ƒ __ ``katame pa
__aniccato manasi karonto_ti aniccÄ• nupassanaá¹ƒ anuyuÃ±janto. __adhimokkhabahulo_t
visesato aniccÄ• nupassanÄ• tikkhÄ• sÅ«rÄ• hoti, tassa saddhindriyaá¹ƒ adhimattaá¹ƒ ho
saá¹…khÄ• rÄ• â€™â€™ ti hi Ä• dito saddhÄ• mattakena paá¹-ipajjitvÄ• vipassanÄ• ya uk
tarupallavÄ• dÄ«su viya maá¹‡ikanakÄ• dÄ«supi tesaá¹ƒ aniccataá¹ƒ sÄ• tisayaá¹ƒ paccak
``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti satthari saddhÄ• balavatÄ« pavattatÄ
adhimattasaddho ca hoti. tassa aniccÄ• nupassanÄ• bahulatÄ• ya aniccÄ• kÄ• rato \Be II 4
hotÄ«ti so __ ``animittaá¹ƒ vimokkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ _ti vuttaá¹ƒ. __passaddhib
dukkhÄ• nupassanaá¹ƒ anuyuÃ±janto ``dukkhÄ• saá¹…khÄ• rÄ• , tappaá¹-ipakkhato sukho
manasikÄ• ravasena nibbÄ• nassa santapaá¹‡Ä«tasukhabhÄ• vaá¹ƒ adhimuccanto abhiá¹‡
passaddhibahulo hoti. tato ca adhimattasamÄ• dhindriyapaá¹-ilÄ• bhena rÄ• gapaá¹‡idhiyÄ
appaá¹‡ihitavimokkhasamadhigamo hotÄ«ti vuttaá¹ƒ __ ``dukkhato ... pe ... paá¹-ilabhatÄ«â
__vedabahulo_ti anattÄ• nupassanaá¹ƒ anuyuÃ±janto attasuÃ±Ã±atÄ• ya nipuá¹‡aÃ±Ä• á¹
hoti. tato ca adhimattapaÃ±Ã±indriyapaá¹-ilÄ• bhena mohassa dÅ«rÄ«bhÄ• vato suÃ±Ã±ata
Ä• ha __ ``anattato ... pe ... paá¹-ilabhatÄ«â€™â€™ _ti.

yo aniccÄ• nupassanÄ• ya nimittavasena saá¹…khÄ• re pariggahetvÄ• vipassanaá¹ƒ anuy
saá¹…khÄ• ranimittaá¹ƒ sabbaso natthi, taá¹ƒ ``animittaá¹ƒ nibbÄ• naâ€™â€™ nti animittÄ•
vuá¹-á¹-hÄ• nagÄ• minimaggena ghaá¹-eti. tassa maggo animittato nibbÄ• naá¹ƒ sacchikar
``animittÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto ariyamaggoâ€™â€™
animittÄ• kÄ• ro neva maggena kato, na vipassanÄ• ya, atha kho sabhÄ• vasiddho. tadÄ• n
animittoti vuccatÄ«ti dassento Ä• ha __ ``animittÄ• ya dhÄ• tuyÄ• uppannattÄ• animittoâ€
dukkhÄ• nupassanÄ• vasena paá¹‡idhiyÄ• dÅ«rÄ«bhÄ• vakaraá¹‡ena appaá¹‡ihitaá¹ƒ adh
anattÄ• nupassanÄ• vasena attÅ«paladdhiyÄ• dÅ«rÄ«bhÄ• vakaraá¹‡ena suÃ±Ã±ataá¹ƒ a
yojetabbaá¹ƒ. tenÄ• ha __ ``eteneva nayenÄ• â€™â€™ _tiÄ• di.

<770> yadi ariyamaggo tividhampi vimokkhanÄ• maá¹ƒ labhati, atha kasmÄ• __abhidham
Ä• gatanti codanaá¹ƒ sandhÄ• yÄ• ha __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha __ta_nti a
vimokkhadvayavacanaá¹ƒ. __nippariyÄ• yato vipassanÄ• gamanaá¹ƒ sandhÄ• yÄ• _ti ujuka
nÄ• mÄ• gamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. kasmÄ• ? animittavipassanÄ• Ä• gamanÄ«yaá¹
maggassa nÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkoti. kÄ• maá¹ƒ __sutte_ ``animittaÃ±ca bhÄ• vehi, n
ti (Sn 344) animittavipassanÄ• kathitÄ• , sÄ• pana niccanimittadhuvanimittaattanimittÄ• ni
ugghÄ• á¹-entÄ«pi sayaá¹ƒ nimittadhammesu eva caratÄ«ti sanimittÄ• va hotÄ«ti. apica abh
paramatthadesanÄ• , animittamaggassa ca paramatthato hetuvekallameva. aniccÄ• nupass
__animittavimokkho_ kathito. tattha ca saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, taá¹ƒ ariyamagge
hoti, amaggaá¹…gattÄ• attano maggassa nÄ• maá¹ƒ dÄ• tuá¹ƒ na sakkoti. itaresu dukkhÄ•
__appaá¹‡ihitavimokkho, _ anattÄ• nupassanÄ• ya vasena __suÃ±Ã±atavimokkho_.

tesu appaá¹‡ihitavimokkhena samÄ• dhindriyaá¹ƒ, suÃ±Ã±atavimokkhena paÃ±Ã±indriyaá
tÄ• ni ariyamaggassa aá¹…gattÄ• attano maggassa nÄ• maá¹ƒ dÄ• tuá¹ƒ sakkonti, na anin
keci. ye pana vadanti ``animittamaggo Ä• gamanato nÄ• maá¹ƒ alabhantopi saguá¹‡ato ca
labhatÄ«â€™â€™ ti, tesaá¹ƒ matena appaá¹‡ihitasuÃ±Ã±atamaggÄ• pi saguá¹‡ato eva, Ä•
labheyyunti? taá¹ƒ ayuttaá¹ƒ. kasmÄ• ? maggo hi dvÄ«hi kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati sa
cÄ• ti, sabhÄ• vato ca paá¹-ipakkhato cÄ• ti attho. __appaá¹‡ihitamaggo_ hi rÄ• gapaá¹‡idh
__suÃ±Ã±atamaggo_ rÄ• gÄ• dÄ«hi suÃ±Ã±o evÄ• ti te sarasato nÄ• maá¹ƒ labhanti. tathÄ
paá¹‡idhissa paá¹-ipakkho, __suÃ±Ã±atamaggo_ attÄ• bhinivesassa evÄ• ti te paccanÄ«ka
__animittamaggo_ pana rÄ• gÄ• dinimittÄ• naá¹ƒ, niccanimittÄ• dÄ«naá¹ƒ vÄ• abhÄ• vena
labhati, no paccanÄ«kato. na hi so saá¹…khÄ• ranimittÄ• rammaá¹‡Ä• ya aniccÄ• nupassa
II 436/ panassa anulomabhÄ• ve á¹-hitÄ• ti sabbathÄ• pi abhidhammapariyÄ• yena animitta
vuttaá¹ƒ __ ``taá¹ƒ nippariyÄ• yato vipassanÄ• gamanaá¹ƒ sandhÄ• yÄ• â€™â€™ _ti.

yasmÄ• suttantapariyÄ• yena animittamaggo labbhati. vuá¹-á¹-hÄ• nagÄ• minÄ« hi vipassa
vuá¹-á¹-hÄ• naá¹ƒ gacchati, tassa tassa vasena Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ• atta
tattha aniccato vuá¹-á¹-hahantassa maggo animitto hoti, dukkhato vuá¹-á¹-hahantassa appa

vuá¹-á¹-hahantassa suÃ±Ã±ato, tasmÄ• suttantasaá¹ƒvaá¹‡á¹‡anÄ• esÄ• ti katvÄ• idha ta
yaá¹ƒ pana __paá¹-isambhidÄ• magge_ abhinivesanimittapaá¹‡idhimuÃ±canaá¹ƒ upÄ• dÄ•
anupassanÄ• naá¹ƒ tadÄ• gamanavasena tadanvayassa maggassa ca suÃ±Ã±atavimokkhÄ
pariyÄ• yabhÄ• ve \Be II 464/ vattabbameva natthÄ«ti dassetuá¹ƒ __ ``vipassanÄ• Ã±Ä• á¹‡
vuttaá¹ƒ. vipassanÄ• Ã±Ä• á¹‡aá¹ƒ paá¹-isambhidÄ• magge ``appaá¹‡ihito, vimokkhoâ€™â
sambandho.

__aniccÄ• nupassanÄ• Ã±Ä• á¹‡a_nti ``aniccÄ• saá¹…khÄ• rÄ• â€™â€™ ti anupassanÄ•
__niccato abhinivesaá¹ƒ muÃ±catÄ«_ti ``te niccÄ• â€™â€™ ti niccÄ• kÄ• rato
pavattamicchÄ• bhinivesaviddhaá¹ƒsanavasena, tadanvayaá¹ƒ pana maggaÃ±Ä• á¹‡aá¹ƒ s
__itÄ«_ti tasmÄ• . aniccÄ• bhinivesato rittatÄ• ya, vimuttatÄ• ya ca __suÃ±Ã±ato vimokkho
nayo.

__ta_nti tividhaá¹ƒ vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. tattha yassa pariyÄ• yato, yassa ca nippariyÄ
taá¹ƒ dassetuá¹ƒ __ ``saá¹…khÄ• ranimittassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __na nippariyÄ•
pariyÄ• yenÄ• ti attho. __tasmÄ• _ti nippariyÄ• yakathÄ• bhÄ• vato. __vimokkhadvayameva
adhippÄ• yo. __etthÄ• _ti etasmiá¹ƒ vipassanÄ• dhikÄ• re. ``tividhavimokkhamukhabhÄ• va
etasmiá¹ƒ vÄ• uddesavacane.

<771> __tesaá¹ƒ vibhÄ• gÄ• yÄ• _ti tesaá¹ƒ yathÄ• vuttÄ• naá¹ƒ sattannaá¹ƒ ariyapuggalÄ
saddhÄ• nusÄ• riÄ• dibhÄ• vena vibhattasabhÄ• vatÄ• ya.

<772> __saddhindriyaá¹ƒ paá¹-ilabhatÄ«_ti saddhÄ• nusÄ• ribhÄ• vitÄ• kÄ• raá¹‡abhÅ«taá
saddhindriyaá¹ƒ paá¹-ilabhati. adhimokkhabahulatÄ• ya, saddhindriyÄ• dhimattatÄ• ya ca kÄ
vuttameva. apica ayamettha \Ne II 437/ saá¹…khepattho --- aniccÄ• kÄ• rasallakkhaá¹‡assa
upanissayabhÄ• vato tadanvaye magge saddhÄ• tikkhatarÄ• hoti, tena aá¹-á¹-hamako __s
__sesesu sattasu á¹-hÄ• nesÅ«_ti paá¹-hamaphalato paá¹-á¹-hÄ• ya yÄ• va aggaphalÄ• sa
á¹-hÄ• nesÅ«â€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu sesesu chasu á¹-hÄ• nesu saddhÄ• vimut
arÅ«pajjhÄ• nalÄ• bhÄ«, ubhatobhÄ• gavimutto hoti, no ce arÅ«pajjhÄ• nalÄ• bhÄ«, paÃ±Ã
saddhÄ• vimutto. __abhidhamme_ hi ---

``katamo ca puggalo __saddhÄ• vimutto_? idhekacco puggalo `idaá¹ƒ dukkhaâ€™ nti yathÄ
`ayaá¹ƒ dukkhasamudayoâ€™ ti, `ayaá¹ƒ dukkhanirodhoâ€™ ti, `ayaá¹ƒ dukkhanirodhagÄ•
yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti. tathÄ• gatappaveditÄ• cassa dhammÄ• paÃ±Ã±Ä• ya diá¹
paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti, no ca kho yathÄ• diá¹
vuccati puggalo saddhÄ• vimuttoâ€™â€™ ti (Pp 208) ---

ekaccÄ• savaparikkhayavacanato saddhÄ• vimuttassa sekkhabhÄ• vo viÃ±Ã±Ä• yati, na as

aá¹-á¹-hakathÄ• yaÃ±ca ``dve dhurÄ• ni, dve abhinivesÄ• , dve sÄ«sÄ• nÄ«â€™â€™ ti vac
saddhÄ• vimuttatÄ• ti? saccametaá¹ƒ nippariyÄ• yato. nippariyÄ• yakathÄ• hi abhidhammo
evaá¹ƒ vuttaá¹ƒ. yadi pariyÄ• yato arahato saddhÄ• vimuttatÄ• , ko pana so pariyÄ• yo? sa
hi aggamaggakkhaá¹‡e saddhÄ• vimutto hoti, so aggaphalakkhaá¹‡epi tadanvayatÄ• ya sa
__paá¹-isambhidÄ• magge_ pariyÄ• yena vuttoti idhÄ• pi tatheva vuttaá¹ƒ. atha vÄ• saddh
arahÄ• saddhÄ• vimutto. kÄ• panettha sadisatÄ• ? yathÄ• saddhÄ• vimuttassa sekkhass
asinÄ• kadalicchedasadiso ``no ca kho yathÄ• diá¹-á¹-hippattassÄ• â€™â€™ ti vacanato, e
arahatoti ayamettha sadisatÄ• . kiá¹ƒ pana nesaá¹ƒ kilesapahÄ• ne nÄ• nattaá¹ƒ atthÄ«ti? n
saddhÄ• vimutto diá¹-á¹-hippattaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti? Ä• gamanÄ«yanÄ• nattena. diá¹
kilese vikkhambhento appakasirena akilamanto vikkhambhetuá¹ƒ sakkoti, saddhÄ• vimutto
vikkhambhetuá¹ƒ sakkoti. apica paÃ±Ã±Ä• yapi nesaá¹ƒ vemattatÄ• . sÄ• ca yÄ• vatikÄ• l
evaÃ±ca katvÄ• paá¹-hamamaggÄ• dÄ«su satipi indriyasamatte saddhÄ• dÄ«naá¹ƒ tikkhat
hoti.

<773> __so_ti \Ne II 438/ dukkhato vuá¹-á¹-hito. __sabbatthÄ• _ti aá¹-á¹-hasupi á¹-hÄ• nes
aá¹-á¹-hakathÄ• yaá¹ƒ ``dve dhurÄ• nÄ«â€™â€™ ti niyamitattÄ• paá¹-hamamaggakkhaá¹‡
dhammÄ• nusÄ• rÄ« vÄ• ? idha na saddhÄ• nusÄ• rÄ« yutto, kÄ• yasakkhitÄ• pi arahato n

``katamo ca puggalo __kÄ• yasakkhÄ«_? idhekacco puggalo aá¹-á¹-ha vimokkhe kÄ• yena
paÃ±Ã±Ä• ya cassa disvÄ• ekacce Ä• savÄ• parikkhÄ«á¹‡Ä• honti. ayaá¹ƒ vuccati pugga
208) ---

ekaccÄ• savaparikkhayavacanato \Be II 466/ kÄ• yasakkhino sekkhabhÄ• vova viÃ±Ã±Ä• y
nippariyÄ• yato, idha pana pariyÄ• yena vuttaá¹ƒ. ko pana so pariyÄ• yoti? kÄ• yasakkhisa
upacÄ• rarÅ«pajjhÄ• nasamÄ• dhito hi sÄ• tisayaá¹ƒ arÅ«pasamÄ• dhisamphassaá¹ƒ laddh
ekaccÄ• savaparikkhayaá¹ƒ upÄ• dÄ• ya ``kÄ• yasakkhÄ«â€™â€™ ti vattabbapuggalena
sÄ• tisayasamÄ• dhisamphassatadadhiá¹-á¹-hÄ• nÄ• savaparikkhayasÄ• maÃ±Ã±aá¹ƒ ape
__kÄ• yasakkhÄ«_ti arahÄ• __paá¹-isambhidÄ• magge_ vuttoti idhÄ• pi tameva nayaá¹ƒ g
kÄ• yasakkhitÄ• vuttÄ• . suttantasaá¹ƒvaá¹‡á¹‡anÄ• hesÄ• ti. nippariyÄ• yena pana paá¹-
chasu á¹-hÄ• nesu kÄ• yasakkhÄ« nÄ• ma hoti, so ca kho aá¹-á¹-hasamÄ• pattilÄ• bhÄ«, n
sukkhavipassako, upacÄ• ramattalÄ• bhÄ«, rÅ«pajjhÄ• namattalÄ• bhÄ« vÄ• . __passaddh
samÄ• dhi vuttoti sÄ• tisayasamÄ• dhilÄ• bhÄ« samathayÄ• nikova adhippeto, samathayÄ•
heá¹-á¹-hÄ• vutto. __arÅ«pajjhÄ• na_nti catubbidhaá¹ƒ arÅ«pajjhÄ• naá¹ƒ. tattha pana eka
patto ubhatobhÄ• gavimutto eva hotÄ«ti imamatthaá¹ƒ dassetuá¹ƒ __ ``arÅ«pajjhÄ• naâ€™
``cattÄ• ri arÅ«pajjhÄ• nÄ• nÄ«â€™â€™ ti. tenÄ• yaá¹ƒ catunnaá¹ƒ arÅ«pasamÄ• pattÄ«na
vasena paÃ±cavidho hoti. esa nayo kÄ• yasakkhimhipi. dvÄ«hi bhÄ• gehi dve vÄ• re vimutt
__ubhatobhÄ• gavimutto_.

<774> paÃ±Ã±avato nipuá¹‡atarÄ• , gambhÄ«rÄ• ca atthÄ• pÄ• kaá¹-Ä• hutvÄ• upaá¹-á
karoto vedabahulatÄ• , paÃ±Ã±indriyapaá¹-ilÄ• bho ca vutto. __dhammÄ• nusÄ• rÄ« hoti_ p
adhimattattÄ• . paÃ±Ã±Ä• hi idha ``dhammoâ€™â€™ ti adhippetÄ• ``saccaá¹ƒ dhammo d
viya (J I 1.57).

<775> yassÄ• \Ne II 439/ pÄ• á¸·iyÄ• vasena idha ariyapuggalassa saddhÄ• vimuttÄ• dib
pÄ• á¸·iá¹ƒ dassetuá¹ƒ __ ``vuttaá¹ƒ hetaâ€™â€™ _ntiÄ• di Ä• raddhaá¹ƒ, taá¹ƒ suviÃ±Ã±e

<776> ``saddhindriyassa adhimattattÄ• saddhÄ• vimuttoâ€™â€™ ti evamÄ• diatthassa sÄ
vuttaá¹ƒ. ``saddahanto vimuttoâ€™â€™ _ti etena sabbathÄ• avimuttassa \Be II 467/ saddh
vimuttabhÄ• vadassanena saddhÄ• vimuttassa sekkhabhÄ• vameva vibhÄ• veti. __saddhÄ
adhimuttoti attho.

__phuá¹-á¹-hantaá¹ƒ sacchikato_ti phuá¹-á¹-hÄ• naá¹ƒ anantaraá¹ƒ phuá¹-á¹-hanto, phuá¹-
arÅ«pajjhÄ• nÄ• naá¹ƒ anantaro kÄ• loti adhippÄ• yo, accantasaá¹ƒyoge cetaá¹ƒ upayogav
phuá¹-á¹-hÄ• nantarakÄ• lameva sacchikaraá¹‡Å«pÄ• yena sacchikÄ• tabbaá¹ƒ sacchÄ• kÄ
bhÄ• vanapuá¹ƒsakaá¹ƒ vÄ• etaá¹ƒ yathÄ• ``ekamantaâ€™â€™ nti (Vin III 2). yo hi arÅ«p
nÄ• makÄ• yekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhasaá¹…khÄ• to vi
hoti, na pana kÄ• yena sacchikato, nirodhaá¹ƒ pana Ä• rammaá¹‡aá¹ƒ katvÄ• ekaccesu Ä•
sacchikatova hoti. tasmÄ• so sacchikÄ• tabbaá¹ƒ yathÄ• Ä• locitaá¹ƒ nÄ• makÄ• yena sac
__kÄ• yasakkhÄ«_ti vuccati, na tu vimutto ekaccÄ• naá¹ƒ Ä• savÄ• naá¹ƒ aparikkhÄ«á¹‡att
patto_ti dassanasaá¹…khÄ• tassa sotÄ• pattimaggaÃ±Ä• á¹‡assa anantaraá¹ƒ pattoti vutta
paá¹-á¹-hÄ• ya hi yÄ• va aggamaggÄ• diá¹-á¹-hippattoti. __ ``diá¹-á¹-hiyÄ• pattoâ€™â€™ _
catusaccadassanasaá¹…khÄ• tÄ• ya diá¹-á¹-hiyÄ• nirodhaá¹ƒ pattoti attho. ime ca saddhÄ•
paramatthato apariyositaÃ±Ä• á¹‡akiccÄ• ti taá¹ƒ nayaá¹ƒ dassetuá¹ƒ __ ``saddahanto vimu
vuttaá¹ƒ. __jhÄ• naphassa_nti sÄ• tisayaá¹ƒ jhÄ• naphassaá¹ƒ. tena arÅ«pajjhÄ• naphasso

__ ``dukkhÄ• saá¹…khÄ• rÄ• _ti __Ã±Ä• taá¹ƒ hotÄ«â€™â€™ _ti iminÄ• dukkhasaccapa
nirodho_ti __Ã±Ä• taá¹ƒ hotÄ«â€™â€™ _ti iminÄ• nirodhasaccapaá¹-ivedhaá¹ƒ. tadubhaye
samudayamaggasaccapaá¹-ivedhaá¹ƒ nÄ• nantariyakabhÄ• vato. __ ``Ã±Ä• taá¹ƒ hotÄ«â€™
dutiyamaggakiccaá¹ƒ, __ ``diá¹-á¹-haá¹ƒ hotÄ«â€™â€™ _ti iminÄ• tatiyamaggakiccaá¹ƒ, __
_ti iminÄ• catutthamaggakiccaá¹ƒ, __ ``sacchikataâ€™â€™ _nti iminÄ• paá¹-hamaphalaki
_nti iminÄ• sesaphaladvayakiccaá¹ƒ. iti diá¹-á¹-hippattassa maggaphalaÃ±Ä• á¹‡abyÄ• pÄ•
padÄ• nÄ«ti vadanti.

<777> __itaresÅ«_ti \Ne II 440/ saddhÄ• nusÄ• riÄ• dipadesu. __saddhaá¹ƒ anusaratÄ«_ti
á¹-hitaá¹ƒ saddhaá¹ƒ anugacchati. yathÄ• sÄ• tikkhÄ• sÅ«rÄ• ahosi \Be II 468/, maggakk
pavattetÄ«ti attho. __saddhÄ• ya vÄ• anusaratÄ«_ti saddhÄ• ya kÄ• raá¹‡abhÅ«tÄ• ya sac

sarati gacchati, paá¹-ipajjatÄ«ti attho. dvÄ«hipi atthavikappehi saddhÄ• ya adhimattataá¹ƒye
__dhammÄ• nusÄ• rÄ«_ti etthÄ• pi eseva nayo. __ubhatobhÄ• gavimutto_ti dvÄ«hi bhÄ• ge
rÅ«pakÄ• yato ca nÄ• makÄ• yato ca vikkhambhanavasena, samucchedavasena ca vimutto
rÅ«pakÄ• yato ca nÄ• makÄ• yekadesato ca vimutto, ariyamaggena nÄ• makÄ• yato vimutt
vimuttattÄ• ubhatobhÄ• gavimutto. __pajÄ• nanto vimutto_ti paá¹-hamajjhÄ• naphassena v
parijÄ• nanÄ• dippakÄ• rehi cattÄ• ri ariyasaccÄ• ni jÄ• nanto paá¹-ivijjhanto tesaá¹ƒ kiccÄ•
niá¹-á¹-hitakiccatÄ• ya visesena muttoti vimutto.

ayaá¹ƒ panettha nippariyÄ• yato saá¹…khepakathÄ• --- yassa aniccÄ• kÄ• rato vuá¹-á¹-hÄ
adhimokkhabahulo saddhindriyassa tikkhabhÄ• vena paá¹-hamamaggakkhaá¹‡e __saddhÄ
chasu á¹-hÄ• nesu __saddhÄ• vimutto_. aggaphalakkhaá¹‡e __paÃ±Ã±Ä• vimutto_ nÄ• ma
dukkhÄ• kÄ• rato vuá¹-á¹-hÄ• naá¹ƒ hoti, tassa passaddhibahulatÄ• ya samÄ• dhindriyaá¹ƒ
dukkhupanisÄ• ya saddhÄ• yapi tibbatarattÄ• , dhuraniyamato ca. sopi paá¹-hamamaggakk
eva hoti, majjhe chasu á¹-hÄ• nesu __saddhÄ• vimutto, _ ante __paÃ±Ã±Ä• vimutto_ ca ho
anattÄ• kÄ• rato vuá¹-á¹-hÄ• naá¹ƒ hoti, so vedabahulo paÃ±Ã±indriyassa tikkhabhÄ• vena
__dhammÄ• nusÄ• rÄ«_ eva hoti, majjhe chasu á¹-hÄ• nesu __diá¹-á¹-hippatto, _ ante __pa
ime pana na aá¹-á¹-havimokkhalÄ• bhino, aá¹-á¹-havimokkhalÄ• bhÄ« pana paá¹-hamamag
vÄ• __dhammÄ• nusÄ• rÄ«_ vÄ• siyÄ• . majjhe chasu á¹-hÄ• nesu __kÄ• yasakkhÄ«, _ p
__ubhatobhÄ• gavimutto_ti.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ.

<778> yaá¹ƒ taá¹ƒ vimokkhamukhabhÄ• vaá¹ƒ Ä• pajjitvÄ• sattaariyapuggalavibhÄ• gÄ• y
vuttaá¹ƒ, __taá¹ƒ panetaá¹ƒ_ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ. __purimena Ã±Ä• á¹‡a
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡advayena __atthato_ \Be II 469
pavattiÄ• kÄ• rabhedato nÄ• nanti adhippÄ• yo. yathÄ• vuttamatthaá¹ƒ aá¹-á¹-hakathÄ• ya,
__ ``tenÄ• hÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. muÃ±citukamyatÄ• muÃ±canupÄ• yakaraá¹‡aÃ±
udÄ• sÄ«nabhÄ• veneva pavattanato saá¹…khÄ• rupekkhÄ• samaÃ±Ã±Ä• neva hontÄ«ti \N
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ ekameva tÄ«á¹‡i nÄ• mÄ• ni labhatÄ«â€™â€™ _ti. te
muÃ±citukamyatÄ• diÃ±Ä• á¹‡asamudÄ• yavisayoti dasseti.

<780> __uppÄ• dÄ• dÄ«nÄ«_ti uppÄ• dapavattÄ• diapadesena vutte saá¹…khÄ• re. __par
tappaá¹-ibandhachandarÄ• gappahÄ• nena vissajjitukÄ• matÄ• . __paá¹-isaá¹…khÄ• na_nt
__muÃ±citvÄ• _ti nirÄ• layabhÄ• vÄ• pattiyÄ• apekkhÄ• vissajjanavasena vissajjitvÄ• . __a
tathÄ• karaá¹‡assa uttarakÄ• laá¹ƒ. yÄ• va nibbÄ• nasampakkhandanÄ• na ijjhati, tÄ• va v
Ã±Ä• á¹‡assa santÄ• navasena pavattiá¹ƒ sandhÄ• yÄ• ha __ ``ajjhupekkhanaá¹ƒ santiá¹-á
ajjhupekkhanÄ• kÄ• rasÄ• maÃ±Ã±ato ``muÃ±citukamyatÄ• ca sÄ• santiá¹-á¹-hanÄ• cÄ•

<781> __ime dhammÄ• _ti ime Ã±Ä• á¹‡asaá¹…khÄ• tÄ• dhammÄ• , Ã±Ä• á¹‡apariyÄ• y
imÄ• ni Ã±Ä• á¹‡Ä• nÄ«ti attho. __ekattÄ• _ti ekasabhÄ• vÄ• .

<782> __vuá¹-á¹-hÄ• nagÄ• minÄ« hoti_ vuá¹-á¹-hÄ• nagamanato. __saá¹…khÄ• rupekkhÄ
saá¹…khÄ• rupekkhÄ• nulomagotrabhusaÃ±Ã±itassa Ã±Ä• á¹‡attayassa. kiccavasena pava
lokiyaÃ±Ä• á¹‡Ä• naá¹ƒ upari á¹-hitattÄ• vuttaá¹ƒ __ ``uttamabhÄ• vaá¹ƒ pattattÄ• â€™â€™
vipassanÄ• ya Ä• rammaá¹‡abhÅ«tato khandhapaÃ±cakato. tenÄ• ha __ ``abhiniviá¹-á¹-hav
vipassanÄ• ya gocarakaraá¹‡asaá¹…khÄ• tena abhinivesena abhiniviá¹-á¹-havatthunti pavu
sasantatipariyÄ• pannampi parato diá¹-á¹-hitÄ• ya ``bahiddhÄ• â€™â€™ ti vuttaá¹ƒ. tadeva
sabbanimittÄ• nÄ«â€™â€™ ti tattha tattha vuccati. __ajjhattapavattato_ti sasantÄ• ne
micchÄ• diá¹-á¹-hipavattanaÄ• dito, tadanuvattakakilesakkhandhehi ca. taÃ±hi sasantatiyaá
kilesappavattabhÄ• vato, tannimittaá¹ƒ asati maggabhÄ• vanÄ• ya uppajjanakaupÄ• dinnak
tathÄ• vuttaá¹ƒ. vuá¹-á¹-hahanaÃ±ca nesaá¹ƒ Ä• rammaá¹‡Ä• karaá¹‡aá¹ƒ, Ä• yatiá¹ƒ anu
__ghaá¹-iyati_ attano anantarameva maggasamuppattito.

<783> __tatrÄ• _ti \Be II 470/ tasmiá¹ƒ ``abhiniviá¹-á¹-havatthuto vuá¹-á¹-hahanatoâ€™â€™
ajjhattabahiddhÄ• rÅ«pÄ• rÅ«papapaÃ±cakkhandhalakkhaá¹‡attayavasena ayaá¹ƒ __mÄ•
abhinivisitvÄ• _ti sasantatipariyÄ• pannesu khandhesu vipassanaá¹ƒ paá¹-á¹-hapetvÄ• . __
vuá¹-á¹-hÄ• tÄ«â€™â€™ _ti idaá¹ƒ \Ne II 442/ vuá¹-á¹-hÄ• nagÄ• miniyÄ• ajjhattadhammÄ
vuttaá¹ƒ, nippariyÄ• yato pana maggo sabbatopi vuá¹-á¹-hÄ• ti. __bahiddhÄ• vuá¹-á¹-hÄ• t
nayo. __ekappahÄ• renÄ• _ti ekajjhaá¹ƒ, taá¹ƒ pana ajjhattÄ• divibhÄ• gaá¹ƒ akatvÄ• ``yaá
samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti (DN I 298; SN c V 108
avibhÄ• gena vuá¹-á¹-hÄ• nagÄ• miniyÄ• pavattivasena veditabbaá¹ƒ, tayidaá¹ƒ satthu sam
Ã±Ä• á¹‡aá¹ƒ pesentassa Ã±Ä• á¹‡uttarassa sambhavatÄ«ti vadanti.

<784> __suddhaajjhattadassanamatteneva maggavuá¹-á¹-hÄ• naá¹ƒ na hoti_ mamaá¹ƒkÄ•
maggasaá¹…khÄ• taá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, maggena vÄ• vuá¹-á¹-hÄ• naá¹ƒ __maggavuá

<785> __rÄ• siá¹ƒ katvÄ• _ti bhÅ«tupÄ• dÄ• yavasena duvidhaá¹ƒ antarabhedavasena an
``ruppanaá¹-á¹-hena rÅ«paâ€™â€™ nti piá¹‡á¸• ato gahetvÄ• . yathÄ• rÅ«pe vipassanÄ• b
vipassanÄ• yÄ• nikassa, evaá¹ƒ arÅ«pe vipassanÄ• bhiniveso yebhuyyena samathayÄ• nik
vipassanÄ• ya pubbabhÄ• ge kattabbanÄ• marÅ«paparicchedo veditabbo. tasmÄ• paá¹-ha
rÅ«pe abhiniveso. esa nayo sesesupi.

<786> __yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhamma_nti kÄ• maá
abhinivesoti dassitaá¹ƒ, yathÄ• upaá¹-á¹-hite pana rÅ«pÄ• rÅ«padhamme, tesaÃ±ca paccay
saá¹…khepeneva vipassanÄ• Ã±Ä• á¹‡aá¹ƒ cÄ• rento Ã±Ä• á¹‡uttaro yathÄ• nisinnova Ã±Ä
khippameva saccÄ• ni paá¹-ivijjhanto ekappahÄ• rena paÃ±cahi khandhehi vuá¹-á¹-hÄ• ti n

lokiyacittena paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ pariggahaparijÄ• nanÄ• dÄ«naá¹ƒ asambhava
sanidassanasappaá¹-ighÄ• diá¹ƒ ekajjhaá¹ƒ Ä• rammaá¹‡aá¹ƒ kÄ• tuá¹ƒ sakkÄ• . yassa pa
phassitaá¹ƒ, puna taá¹ƒ phassitabbameva, tÄ• disassa vasena vuttanti vadanti.

<788> ettha \Be II 471/ ca abhiniveso akÄ• raá¹‡aá¹ƒ vuá¹-á¹-hÄ• nameva pamÄ• á¹‡aá¹ƒ,
vuttavimokkhaariyapuggalavibhÄ• gÄ• pi vuá¹-á¹-hÄ• navasena sambhavantÄ«ti dassetuá¹ƒ
_tiÄ• di Ä• raddhaá¹ƒ. tattha __tayopi janÄ• _ti vuá¹-á¹-hÄ• navasena bhede asatipi abhiniv
bhedaá¹ƒ gahetvÄ• vuttaá¹ƒ.

<789> __saddhiá¹ƒ_ \Ne II 443/ __purimapacchimaÃ±Ä• á¹‡ehÄ«_ti bhayatupaá¹-á¹-hÄ• n
gotrabhuÄ• dipacchimaÃ±Ä• á¹‡ehi ca saha. __uddÄ• na_nti uddeso.

__yattha katthaci ... pe ... vaá¹-á¹-eyyuá¹ƒ_ taá¹ƒtaá¹ƒÃ±Ä• á¹‡aá¹-á¹-hÄ• niyassa upamÄ•
__imasmiá¹ƒ pana á¹-hÄ• ne_ti imasmiá¹ƒ vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• padese. __sa
sabbaá¹ƒ vÄ• Ã±Ä• á¹‡akiccaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti vemajjhe á¹-hatvÄ• vibhÄ• viyamÄ• n
visuddhikathÄ• yaá¹ƒ.

<790> __nilÄ«yitvÄ• _ti upavisitvÄ• . __parÄ• masitvÄ• _ti vÄ«maá¹ƒsitvÄ• .

__gayhupagaá¹ƒ adisvÄ• _ti gahaá¹‡ayoggaá¹ƒ niccasÄ• rÄ• diá¹ƒ adisvÄ• . cittassa vaá¹.
mÄ• yÄ• dÄ«naá¹ƒ suá¹-á¹-hu vikkhambhanena anulomassa ujukasÄ• khÄ• sadisatÄ• . nib
gotrabhuÃ±Ä• á¹‡assa uddhaá¹ƒ ullokanasadisatÄ• . appatiá¹-á¹-he nibbÄ• ne patiá¹-á¹-hita
Ä• kÄ• se uppatanasadisatÄ• .

<791> __sappavissajjanaá¹ƒ viya gotrabhuÃ±Ä• á¹‡aá¹ƒ_ sabbasaá¹…khÄ• ragataá¹ƒ viss
Ä• lambanato. __Ä• gatamaggaá¹ƒ olokentassa á¹-hÄ• naá¹ƒ viya maggaÃ±Ä• á¹‡aá¹ƒ_ as
attanopi dassanato. __abhayaá¹-á¹-hÄ• ne á¹-hÄ• na_nti abhayaá¹-á¹-hÄ• naá¹ƒ sampattan
pÄ• puá¹‡apaá¹-ipattiá¹ƒ.

<792> attatthÄ• dÄ«naá¹ƒ anavabujjhanato ``ahaá¹ƒ, mamÄ• â€™â€™ ti gahaá¹‡assa nid
__muÃ±citukamyatÄ• _ggahaá¹‡eneva paá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• pi gahitÄ• . tissa
nikkhamanÄ• dhimuttatÄ• ya nikkhamanamaggolokanasadisatÄ• . magge diá¹-á¹-he magga
maggo siddho evÄ• ti anulomassa maggadassanasadisatÄ• . saá¹…khÄ• ranimittato nikkha
__nikkhamanaá¹ƒ viya gotrabhuÃ±Ä• á¹‡aá¹ƒ. vegena_ __gamanaá¹ƒ_ \Be II 472/ __viya m
vissajjetabbagahetabbapadesesu sÄ• dhanakiccavisesayogato.

<793> parato na mamÄ• yitabbato ca passitabbÄ• naá¹ƒ khandhÄ• naá¹ƒ __ ``ahaá¹ƒ, ma
rÄ• jagoá¹‡Ä• naá¹ƒ sakagahaá¹‡asadisatÄ• vuttÄ• .

<794> sabhaye \Ne II 444/ abhayadassanahetutÄ• ya khandhÄ• naá¹ƒ ``ahaá¹ƒ, mamÄ• â
yakkhiniyÄ• saá¹ƒvÄ• sasadisatÄ• . __susÄ• navijahanaá¹ƒ viya_ saá¹…khÄ• rasusÄ• naá
nibbÄ• nÄ• rammaá¹‡avasena pavattaá¹ƒ __gotrabhu_.

<795> __puttagiddhinÄ«_ti puttavacchalÄ• . __ottappamÄ• nÄ• _ti sÄ• rajjayamÄ• nÄ• .
oá¸·Ä• rikaoá¸·Ä• rikalobhakkhandhÄ• divikkhambhanena saá¹…khÄ• rapariccajanato anul
dÄ• rakoropanasadisatÄ• .

<796> __vuá¹-á¹-hÄ• nagÄ• miniyÄ• ... pe ... dassanatthaá¹ƒ vuttÄ• , _ na purimÄ• su viya
bhayatupaá¹-á¹-hÄ• nÄ• dÄ«su á¹-hitassa bhÄ• yanÄ• diÄ• kÄ• radassanatthanti adhippÄ•
cirÄ• nubandhato, dussahato ca vaá¹-á¹-adukkhasadisaá¹ƒ jighacchÄ• dukkhanti Ä• ha __
``saá¹ƒsÄ• ravaá¹-á¹-ajighacchÄ• yÄ• â€™â€™ _ti. kÄ• yagatÄ• sati eva bhojanaá¹ƒ __kÄ•
panettha maggasampayuttÄ• sammÄ• sati kÄ• yÄ• nupassanÄ• dikiccasÄ• dhanavasena
``amatarasaá¹ƒ kÄ• yagatÄ• satibhojanaâ€™â€™ _nti vuttÄ• . tenÄ• ha bhagavÄ• ``amata
paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±jantÄ«â€™â€™ tiÄ• di (AN a I 600).

phalarasÄ• malakasiá¹…gÄ«veramuggamÄ• sÄ• di __anekaá¹…gasambhÄ• raá¹ƒ_.

kapaá¹‡Ä• seribhÄ• vÄ• dikaraá¹‡ena taá¹‡hÄ• sinehassa sÄ«tasadisatÄ• . __maggateja_
indaggiá¹ƒ.

rÄ• gaggiÄ• dayo ekÄ• dasaggÄ« vÅ«pasamanti etthÄ• ti __ekÄ• dasaggivÅ«pasamaá¹ƒ,

__andhakÄ• rapareto_ti caturaá¹…gasamannÄ• gatena andhakÄ• rena kiÃ±ci attatthaá¹ƒ
asakkuá¹‡eyyabhÄ• vena abhibhÅ«to. Ã±Ä• á¹‡amayo Ä• loko etissÄ• ti __Ã±Ä• á¹‡Ä• lok

amatabhÅ«taá¹ƒ \Be II 473/, amatabhÄ• vasÄ• dhakaá¹ƒ vÄ• osadhaá¹ƒ __amatosadhaá¹
attanÄ• vuttameva saá¹…khÄ• rupekkhÄ• byÄ• pÄ• raá¹ƒ nigamanavasena dassento __ ``

<797> nirÄ• layatÄ• ya \Ne II 445/ taá¹‡hÄ• vasena bhavÄ• dÄ«su avisaá¹-ajjhÄ• sayo hut
patilÄ«nabhÄ• vena carati pavattatÄ«ti patilÄ«nacaro, tassa __patilÄ«nacarassa_. saá¹ƒsÄ•
ikkhanatÄ• ya __bhikkhuno_ kÄ• yacittavivekasiddhiyÄ• __vivittamÄ• sanaá¹ƒ bhajamÄ• n
yuttaá¹ƒ, patirÅ«panti attho. __bhavane_ti kÄ• mabhavÄ• dike tividhepi bhave. so hi idha bh
bhavanti vutto. __na dassaye_ti anuppajjanavasena na dasseyya. __tassa taá¹ƒ_ adassana
buddhÄ• dayo ariyÄ• __Ä• hÅ«_ti yojanÄ• .

__niyametvÄ• _ti niyataá¹ƒ ekaá¹ƒsikaá¹ƒ katvÄ• . bojjhaá¹…gavisesaá¹ƒ, maggaá¹…gavis

jhÄ• naá¹…gavisesaá¹ƒ, paá¹-ipadÄ• visesaá¹ƒ, vimokkhavisesanti visesasaddo paccekaá¹
chasattabhÄ• vo sattaá¹-á¹-habhÄ• vo paÃ±cÄ• dibhÄ• voti imaá¹ƒ yathÄ• kkamaá¹ƒ bojjha
labbhamÄ• nabhedaá¹ƒ. __pÄ• dakajjhÄ• na_nti maggassa Ä• sannavuá¹-á¹-hÄ• nagÄ• mi
padaá¹-á¹-hÄ• nabhÅ«taá¹ƒ jhÄ• naá¹ƒ. __vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• _ti maggÄ
vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya gocarabhÅ«tÄ• vipassitÄ• . __puggalajjhÄ• say
vipassakassa ajjhÄ• sayo. ettha ca paá¹-hamaá¹ƒ __kecÄ«_ti vutto tipiá¹-akacÅ«á¸·anÄ• ga
__kecÄ«_ti vutto moravÄ• pÄ«vÄ• simahÄ• dattatthero. tatiyaá¹ƒ __kecÄ«_ti vutto tipiá¹-aka

__tesampi vÄ• desu ayaá¹ƒ pubbabhÄ• gavuá¹-á¹-hÄ• nagÄ• minivipassanÄ• niyametiyev
vipassanÄ• niyameneva hi paá¹-hamattheravÄ• depi apÄ• dakapaá¹-hamajjhÄ• napÄ• daka
honti, itare ca dutiyajjhÄ• nikÄ• dimaggÄ• pÄ• dakajjhÄ• navipassanÄ• niyamehi taá¹ƒtaá¹
dutiyÄ• dipÄ• dakajjhÄ• nato uppannassa saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡assa pÄ• dakajjh
asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ• vanÄ• bhÄ• vato, itarassa ca atabbhÄ• vato. yathÄ•
somanassasahagatatte maggassa paá¹-hamÄ• dijhÄ• nikatÄ• ca upekkhÄ• sahagatatte pa
tato ca bojjhaá¹…gÄ• dÄ«naá¹ƒ \Be II 474/ visesoti tesaá¹ƒ niyamane Ä• sannakÄ• raá¹‡aá
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• , na evaá¹ƒ pÄ• dakajjhÄ• nÄ• dayo. yasmÄ• pana pÄ•
imaá¹ƒ yathÄ• vuttavisesaá¹ƒ niyametuá¹ƒ na sakkoti, vuttanayena pana padhÄ• nakÄ• raá
``vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• va niyametÄ«â€™â€™ ti avatvÄ• ``vuá¹-á¹-hÄ• nagÄ•
niyametiyevÄ• â€™â€™ ti vuttaá¹ƒ. evaá¹ƒ sesavÄ• desupi vipassanÄ• niyamo yathÄ• sam
pÄ• dakajjhÄ• nÄ• tikkantÄ• naá¹ƒ aá¹…gÄ• naá¹ƒ asamÄ• pajjitukÄ• matÄ• virÄ• gabhÄ•
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• adhiá¹-á¹-hÄ• nabhÅ«tena pÄ• dakajjhÄ• nena Ä• hitav
bojjhaá¹…gÄ• divisesaniyÄ• mikÄ• hoti, evaá¹ƒ Ä• rammaá¹‡abhÅ«tasammasitajjhÄ• nÄ•
jigucchanÄ• kÄ• ravirÄ• gabhÄ• vanÄ• bhÅ«tÄ• sammasitajjhÄ• nena Ä• hitavisesÄ• , ubh
tato aÃ±Ã±atarena Ä• hitavisesÄ• ca vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• maggassa bojjha
niyametÄ«ti.

<798> __tatra_ tasmiá¹ƒ bojjhaá¹…gÄ• divisesaniyamane. ajhÄ• nalÄ• bhÄ« suddhavipass
sukkhavipassako. so hi jhÄ• nasinehena vipassanÄ• ya asiniddhabhÄ• vato sukkhÄ• lÅ«kh
__sukkhavipassako_ti vuccati. __pakiá¹‡á¹‡akasaá¹…khÄ• re_ti pÄ• dakajjhÄ• nato aÃ±Ã±
pÄ• dakajjhÄ• nasaá¹…khÄ• resu sammasitesu vattabbameva natthÄ«ti dasseti. __ ``paá¹-
katvÄ• â€™â€™ _ti hi vuttaá¹ƒ. ettha ca sukkhavipassakÄ• diggahaá¹‡aá¹ƒ vipassanÄ• niy
ekantikabhÄ• vadassanatthaá¹ƒ. na hi vuá¹-á¹-hÄ• nagÄ• miniá¹ƒ vinÄ• kevalaá¹ƒ pÄ• dak
diá¹-á¹-hÄ• , vuá¹-á¹-hÄ• nagÄ• minÄ« pana pÄ• dakajjhÄ• nÄ• dÄ«naá¹ƒ abhÄ• vepi sukkh
paá¹-hamajjhÄ• nikabhÄ• vahetu, tasmÄ• sÄ• bojjhaá¹…gÄ• divisesaniyamane ekantikahe
yathÄ• vuttamatthaá¹ƒ pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``tesaá¹ƒ hÄ«â€™â€™ _tiÄ• di vutta
ayaá¹ƒ jhÄ• nÄ• dÄ«naá¹ƒ caturaá¹…gikÄ• diviseso, na pubbe viya vipassanÄ• niyameneva
pÄ• dakajjhÄ• naniyamena ceva vipassanÄ• niyamena ca. __tesampÄ«_ti paÃ±cakanaye d
pÄ• dakÄ• ni katvÄ• uppÄ• ditamaggÄ• nampi. __ ``Ä• sannapadeseâ€™â€™ _ti iminÄ• v

paviá¹-á¹-hasamÄ• pattiyÄ• vasena ayaá¹ƒ viseso natthÄ«ti dasseti.

<799> __tatrÄ• pi_ \Be II 475/ __cÄ• _ti dutiyattheravÄ• depi. taá¹ƒtaá¹ƒsamÄ• pattisadisa
taá¹ƒtaá¹ƒsammasitasaá¹…khÄ• ravipassanÄ• niyamehi hoti. tatrÄ• pi hi vipassanÄ•
taá¹ƒtaá¹ƒvirÄ• gÄ• virÄ• gabhÄ• vanÄ• bhÄ• vena somanassasahagatÄ• , upekkhÄ• saha
jhÄ• naá¹…gÄ• diniyamaá¹ƒ maggassa karotÄ«ti evaá¹ƒ vipassanÄ• niyamo vuttanayeneva

<800> __ta_nti taá¹ƒtaá¹ƒjhÄ• nasadisabhavaá¹ƒ. __svÄ• yamattho_ pÄ• dakajjhÄ• nasam
vinÄ• ajjhÄ• sayamattena asijjhanaá¹ƒ upanissayena vinÄ• saá¹…kappamattena sakadÄ•
asijjhanadÄ«pakena __nandakovÄ• dena dÄ«petabbo_. tattha hi yathÄ• sotÄ• pannÄ• yap
vadantena \Ne II 447/ bhagavatÄ• ``yassa yassa upanissayo atthi, tassa tasseva ajjhÄ• say
nÄ• Ã±Ã±assÄ• â€™â€™ ti tena tena paripuá¹‡á¹‡asaá¹…kappatÄ• hoti, na tato paraá¹ƒ,
asijjhanatoti ayamattho dÄ«pito, evamidhÄ• pi yassa yassa dutiyÄ• dijhÄ• nikassa maggass
atthi, tassa tasseva ajjhÄ• sayo niyÄ• mako, nÄ• Ã±Ã±assa satipi tasmiá¹ƒ asijjhanato. imas
pÄ• dakasammasitajjhÄ• nupanissayasabbhÄ• ve ajjhÄ• sayo ekantena hoti taá¹ƒtaá¹ƒphal
taá¹ƒtaá¹ƒsaá¹…kappo viyÄ• ti tadabhÄ• vÄ• bhÄ• vato ``ajjhÄ• sayo niyametÄ«â€™â€™ t
tatiyattheravÄ• depi. __vuttanayenevÄ• _ti ``yato yato samÄ• pattito vuá¹-á¹-hÄ• yÄ• â€™â
tasmÄ• ``tatrÄ• pi hi vipassanÄ• â€™â€™ tiÄ• dinÄ• idha vuttanayena tadattho veditabbo

<801> evaá¹ƒ vipassanÄ• ya bojjhaá¹…gÄ• diniyÄ• mikataá¹ƒ dassetvÄ• idÄ• ni paá¹-ipad
__ ``sace panÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __aya_nti saá¹…khÄ• rupekkhÄ• vutt
vÄ• raá¹ƒ rocesuâ€™â€™ nti ettha kalÄ• pasammasanÄ• vasÄ• ne udayabbayÄ• nupassa
vipassanupakkilesassa tikkhattuá¹ƒ vikkhambhanena kicchatÄ• vÄ• raá¹ƒ dukkhÄ• paá¹-ipa
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``vipassanÄ• Ã±Ä• á¹‡e tikkhe sÅ«re pasanne vahante upp
dukkhena kasirena kilamanto pariyÄ• diyatÄ«â€™â€™ ti vuttattÄ• pubbabhÄ• ge muÃ±citu
pavattamÄ• nÄ• \Be II 476/ saá¹…khÄ• rupekkhÄ• attano paá¹-ipakkhe kicchena kasirena
dukkhÄ• paá¹-ipadÄ• pakkheyeva tiá¹-á¹-hatÄ«ti. tenÄ• ha __ ``Ä• dito kilese vikkhambhaya
keci pana ``yena Ã±Ä• á¹‡ena vipassanupakkilesÄ• vikkhambhitÄ• , tena saddhiá¹ƒ idaá¹ƒ
ekattanayavasena ekaá¹ƒ katvÄ• __ `Ä• dito kilese vikkhambhayamÄ• nÄ• â€™ _ti vuttaâ€
__sappayogenÄ• _ti cittappayogasaá¹…khÄ• tena saussÄ• hanena. __sasaá¹…khÄ• renÄ•
ubhayenÄ• pi vikkhambhanassa kicchasiddhimeva vadati. __vipariyÄ• yenÄ• _ti adukkhena
maggasaÃ±Ã±itaá¹ƒ icchitaá¹-á¹-hÄ• naá¹ƒ anugantvÄ• parivasati vippavasati etthÄ• ti pari
parivÄ• so etassa atthÄ«ti __vipassanÄ• parivÄ• so, _ maggapÄ• tubhÄ• vo, taá¹ƒ pana sÄ
khippÄ• bhiÃ±Ã±Ä• nÄ• ma hotÄ«ti vuttaá¹ƒ __ ``saá¹‡ikaâ€™â€™ _nti. kurumÄ• nÄ• aya
yojanÄ• . yato maggo Ä• gacchati, taá¹ƒ Ä• gamanÄ«yaá¹-á¹-hÄ• naá¹ƒ, tasmiá¹ƒ __Ä• gan
pabhavaá¹-á¹-hÄ• ne á¹-hatvÄ• nÄ• maá¹ƒ detÄ«ti sambandho. dukkhÄ• paá¹-ipadÄ• dand
aÃ±Ã±o, aÃ±Ã±o eva maggoti Ä• ha __ ``attano attano maggassÄ• â€™â€™ _ti. __tena_ Ä
``dukkhÄ• paá¹-ipadÄ• \Ne II 448/ dandhÄ• bhiÃ±Ã±Ä• â€™â€™ tiÄ• dÄ«ni cattÄ• ri nÄ• m

sarasato edisaá¹ƒ nÄ• maá¹ƒ atthi.

__sÄ• panÄ• yaá¹ƒ_ vuttappabhedÄ• __paá¹-ipadÄ• . nÄ• nÄ• hotÄ«_ti visuá¹ƒ visuá¹ƒ h
__catÅ«supi maggesu ekÄ• va_ hotÄ«ti niyamo natthi calanato. __ahesu_nti vuttaá¹ƒ, amhÄ
sandhÄ• ya hontÄ«ti pana vattabbaá¹ƒ. sabbesampi hi sammÄ• sambuddhÄ• naá¹ƒ cattÄ•
khippÄ• bhiÃ±Ã±Ä• va hontÄ«ti. paá¹-ipadÄ• pasaá¹…gena adhipatimpi dassetuá¹ƒ __ ``ya
vuttaá¹ƒ. __adhipatayo_ti chandÄ• diadhipatayo. pubbÄ• bhisaá¹…khÄ• rÄ• nurÅ«paÃ±hi n
chandÄ• dhipateyyo vÄ• hoti vÄ«riyÄ• dÄ«su aÃ±Ã±atarÄ• dhipateyyo vÄ• , na kassaci niy
``kassaci bhikkhunoâ€™â€™ _tiÄ• di.

<802> pubbe vuttappakÄ• rato sÄ• tisayaá¹ƒ katvÄ• anavasesato maggassa nÄ• malÄ• bh
``apicÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sarasenÄ• _ti sabhÄ• vena attano pavattivises
paá¹-ipakkhavasena. __saguá¹‡enÄ• _ti attano guá¹‡avasena.

kÄ• maÃ±cettha \Be II 477/ yathÄ• Ä• gamanena vinÄ• saguá¹‡ena, Ä• rammaá¹‡ena ca
avavatthito, evaá¹ƒ paccanÄ«kena vinÄ• saraseneva nÄ• malÄ• bho, tathÄ• pi sarasÄ• day
kÄ• raá¹‡amevÄ• ti dassetuá¹ƒ __ ``sarasena vÄ• â€™â€™ _tiÄ• dinÄ• sabbattha aniyama
asaá¹…karato dassetuá¹ƒ __ ``sace hÄ«â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __sammasit
hetuattho hi ayaá¹ƒ __tvÄ• _-saddo ``ghataá¹ƒ pivitvÄ• balaá¹ƒ hoti, sÄ«haá¹ƒ disvÄ• bhay
tiÄ• dÄ«su viya, maggakattukÄ• ya vuá¹-á¹-hÄ• nakiriyÄ• ya ekantikahetubhÅ«tÄ• saá¹…kh
__ ``vuá¹-á¹-hÄ• tÄ«â€™â€™ _ti vuttÄ• . yasmÄ• vÄ• saá¹…khÄ• rupekkhÄ• ti vuá¹-á¹-hÄ
upalakkhaá¹‡aá¹ƒ, tadantogadhaÃ±ca gotrabhuÃ±Ä• á¹‡aá¹ƒ nimittato vuá¹-á¹-hÄ• ti, tasmÄ
__ ``sammasitvÄ• vuá¹-á¹-hÄ• tÄ«â€™â€™ _ti. __animittavimokkhena vimuccatÄ«_ti anim
vimuccati, ``maggoâ€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. __vimuccatÄ«_ti vÄ• taá¹ƒs
sesadvayepi eseva nayo. __idaá¹ƒ sarasato nÄ• maá¹ƒ nÄ• mÄ• _ti idaá¹ƒ nimittÄ• diviraha
appaá¹‡ihitaá¹ƒ suÃ±Ã±atanti tividhampi maggassa sabhÄ• vato siddhanÄ• maá¹ƒ nÄ• ma.

__esÄ• _ti \Ne II 449/ maggo. so ca kho pubbabhÄ• gamaggena saddhiá¹ƒ ekaá¹ƒ katvÄ•
__idaá¹ƒ paccanÄ«kato nÄ• maá¹ƒ nÄ• mÄ• _ti idaá¹ƒ niccanimittÄ• dÄ«naá¹ƒ paá¹‡idhiyÄ
pahÄ• navasena laddhaá¹ƒ maggassa animittÄ• dinÄ• mattayaá¹ƒ paá¹-ipakkhato siddhanÄ

__suÃ±Ã±attÄ• _ti vivittattÄ• . na hi magge rÄ• gÄ• dayo santi. __rÅ«panimittÄ• dÄ«na_nti
rÅ«panimittavedanÄ• nimittÄ• dÄ«naá¹ƒ gahetabbÄ• nanti adhippÄ• yo. __rÄ• ganimittÄ• d
saviggahÄ• naá¹ƒ viya upaá¹-á¹-hÄ• naÃ±hettha nimittanti adhippetaá¹ƒ. __idamassa sagua
rÄ• gÄ• divivittattÄ• rÅ«panimittÄ• dipaá¹‡idhiÄ• diabhÄ• vavasena assa maggassa saguá

__svÄ• ya_nti so ayaá¹ƒ maggo. __suÃ±Ã±ata_nti sabbasaá¹…khÄ• rasuÃ±Ã±ato, attasuÃ
sabbasaá¹…khÄ• ranimittÄ• bhÄ• vato __animittaá¹ƒ_. taá¹‡hÄ• paá¹‡idhiÄ• dÄ«naá¹ƒ abh

idamassa Ä• rammaá¹‡ato nÄ• ma_nti yathÄ• sukhÄ• rammaá¹‡aá¹ƒ rÅ«paá¹ƒ ``sukhaâ€™
suÃ±Ã±atÄ• dinÄ• massa nibbÄ• nassa \Be II 478/ Ä• rammaá¹‡akaraá¹‡ato idaá¹ƒ assa m
Ä• rammaá¹‡ato siddhaá¹ƒ nÄ• maá¹ƒ.

<803> anattÄ• nupassanÄ• attasuÃ±Ã±atÄ• ya diá¹-á¹-hattÄ• sarasato __suÃ±Ã±atÄ• nÄ
suÃ±Ã±atÄ• vipassanÄ• ya maggo vipassanÄ• gamanena __suÃ±Ã±ato. animittÄ• nÄ• ma
ugghÄ• á¹-anato. __idaá¹ƒ pana_ maggassa animittanÄ• maá¹ƒ __na abhidhammapariyÄ•
kÄ• raá¹‡aá¹ƒ? abhidhamme sarasaá¹ƒ anÄ• masitvÄ• paccanÄ«kato nÄ• malÄ• bhato. yo
nÄ• malÄ• bho, so sarasappadhÄ• no hoti, saraseneva ca nÄ• malÄ• bhe sabbamaggÄ• na
vavatthÄ• naá¹ƒ na siyÄ• . tasmÄ• abhidhamme satipi dvÄ«hipi kÄ• raá¹‡ehi animittanÄ• n
nÄ• mavavatthÄ• nakaraá¹‡aá¹ƒ gayhatÄ«ti tadabhÄ• vÄ• na labbhati. atha vÄ• __na labb
saguá¹‡Ä• rammaá¹‡ehi na labbhati. kiá¹ƒ kÄ• raá¹‡aá¹ƒ? abhidhamme sarasapaccanÄ«ke
paccanÄ«kaÃ±hi vavatthÄ• nakaraá¹‡aá¹ƒ anapekkhitvÄ• kevalassa sarasassa nÄ• mahet
avavatthÄ• nÄ• pattito. tasmÄ• attÄ• bhinivesapaá¹‡idhipaá¹-ipakkhavipassanÄ• nulomÄ•
paccanÄ«kasahitena sarasena nÄ• maá¹ƒ labhanti. animittamaggassa pana vipassanÄ• ni
sayaá¹ƒ nimittaggahaá¹‡ato nimittaggahaá¹‡Ä• nivÄ• raá¹‡Ä• ti tadanulomo maggopi na nim
siyÄ• , nimittagatavipassanÄ• yapi paá¹-ipakkho siyÄ• , tasmÄ• vijjamÄ• nopi saraso
vavatthÄ• nakarapaccanÄ«kÄ• bhÄ• vÄ• abhidhamme animittanÄ• madÄ• yako \Ne II 450/
aniccÄ• nupassanÄ• nulomo maggo abhidhamme asaá¹…gahito siyÄ• ti? na, suddhikapaá¹
saá¹…gahitattÄ• . tasmÄ• eva hi so vutto. suttante pana pariyÄ• yadesanattÄ• saguá¹‡Ä•
nÄ• maá¹ƒ gayhatÄ«ti Ä• ha __ ``suttantapariyÄ• yena labbhatÄ«â€™â€™ _ti. yaá¹ƒ panet
heá¹-á¹-hÄ• vuttameva. Ä• gamanavasenapi maggassa animittanÄ• maá¹ƒ labbhatiyevÄ• t
hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __Ä• gamanÄ«yaá¹-á¹-hÄ• ne_ti Ä• gamanapaá¹-ipadÄ• á¹-
uttÄ• namevÄ• ti.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

anulomaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<804> __adhimokkhasaddhÄ• _ti \Be II 479/ pasÄ• dabhÅ«to vatthugato nicchayo adhimok
bhÄ• vanÄ• visesena kiccato adhimattatÄ• ya balavatarÄ• nibbattati. __supaggahita_nti su
asallÄ«naá¹ƒ paá¹-utarabhÄ• vena paá¹-ipakkhavidhamanasamatthaá¹ƒ vÄ«riyaá¹ƒ hoti. __
tikkhataratÄ• ya Ä• rammaá¹‡Ä• bhimukhabhÄ• vena suá¹-á¹-hu upaá¹-á¹-hitÄ• sati hoti. _
passaddhisukhÄ• naá¹ƒ sÄ• tisayatÄ• ya suá¹-á¹-hu samÄ• hitaá¹ƒ Ä• rammaá¹‡e sammad
hoti. __tikkhatarÄ• _ti anulomaÃ±Ä• á¹‡uppattiyÄ• paccayo bhavituá¹ƒ samatthabhÄ• vena
sÅ«rÄ• . saá¹…khÄ• rÄ• naá¹ƒ vicinanepi majjhattabhÅ«ta__saá¹…khÄ• rupekkhÄ• _ paÃ±
... pe ... sammasitvÄ• bhavaá¹…gaá¹ƒ otaratÄ«_ti aniccÄ• dÄ«su ekenÄ• kÄ• rena samma
pavattitvÄ• bhijjantÄ« bhavaá¹…gaá¹ƒ otiá¹‡á¹‡Ä• nÄ• ma hoti tato paraá¹ƒ bhavaá¹…gas

__saá¹…khÄ• rupekkhÄ• ya katanayenevÄ• _ti aniccÄ• dinÄ• Ä• lambanakaraá¹‡anayene
``Ä• rammaá¹‡aá¹ƒ kurumÄ• naâ€™â€™ _nti. __Ä• vaá¹-á¹-etvÄ• _ti nivattetvÄ• cittassa b
adatvÄ• . visadisacittapavattisaá¹…khÄ• tÄ• ya vÄ«ciyÄ• abhÄ• vena avÄ«cikÄ• , cittasant
bhavaá¹…ge Ä• vaá¹-á¹-ite kiriyamayacittapavattivipÄ• kacittuppattiyÄ• savÄ«cikÄ• santar
manodvÄ• rÄ• vajjanenÄ• ti vuttaá¹ƒ __ ``avÄ«cikaá¹ƒ cittasantatiá¹ƒ anuppabandhamÄ• na
yathÄ• atÄ«tÄ• su dvattiá¹ƒsajavanavÄ«thÄ«su saá¹…khÄ• rupekkhÄ• ``aniccÄ• â€™â€™
``anattÄ• â€™â€™ ti vÄ• saá¹…khÄ• re Ä• rammaá¹‡amakÄ• si, tatheva. __parikammanti
paá¹-isaá¹…khÄ• rakattÄ• \Ne II 451/. __upacÄ• ranti vuccati_ maggassa Ä• sannattÄ• , sa
anulomattaá¹ƒ sayameva vadati.

ayaÃ±ca nayo kÄ• maá¹ƒ maggavÄ«thiyaá¹ƒ paá¹-hamajavanassa paá¹-isaá¹…kharaá¹‡aá
Ä• sannaá¹-á¹-ho, tatiyassa heá¹-á¹-himuparimÄ• naá¹ƒ anulomaá¹-á¹-ho ca yuttoti vutto, ta
samaÃ±Ã±Ä• sambhavantÄ«ti dassetuá¹ƒ __ ``avisesena panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ
Ä• darena sevanaá¹ƒ. __purimabhÄ• gapacchimabhÄ• gÄ• na_nti heá¹-á¹-himÄ• naá¹ƒ, up
dhammakoá¹-á¹-hÄ• sÄ• naá¹ƒ. __aá¹-á¹-hanna_nti udayabbayaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ aá¹-
lakkhaá¹‡attayasammasanakiccÄ• va \Be II 480/, idampi tathevÄ• ti vuttaá¹ƒ __ ``tathakicca
__uparÄ«_ti magge. __bodhipakkhiyadhammÄ• naá¹ƒ_ tathakiccatÄ• ya anulometi sammos
idÄ• ni anulomaÃ±Ä• á¹‡assa tadubhayakiccÄ• nulomaá¹ƒ vitthÄ• rato dassetuá¹ƒ __ ``taÃ±
tattha anulomaÃ±Ä• á¹‡aá¹ƒ saccapaá¹-icchÄ• dakamohakkhandhÄ• dÄ«naá¹ƒ __sÄ• tisay
lokiyaÃ±Ä• á¹‡esu ukkaá¹ƒsapariyantagataá¹ƒ, tato eva heá¹-á¹-hÄ• nibbattitaudayabbaya
kiccaá¹ƒ paá¹-ipakkhadÅ«rÄ«bhÄ• vena atthato sÄ• dhentameva hutvÄ• pavattati, tathÄ• p
kiccaá¹ƒ anulomentaá¹ƒ viya hotÄ«ti Ä• ha __ ``udayabbayavantÄ• naá¹ƒ ... pe ... tathakicca
anulometÄ«â€™â€™ _ti. tattha __ ``bhayato upaá¹-á¹-hitaâ€™â€™ _nti iminÄ• pi Ä• ramm
Ã±Ä• á¹‡abyÄ• pÄ• rameva vadati sappaá¹-ibhayÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ yathÄ• sa
pana sattasupi á¹-hÄ• nesu Ã±Ä• á¹‡abyÄ• pÄ• rova dassito. yasmÄ• etaá¹ƒ anulomaÃ±Ä
aÃ±Ã±ataralakkhaá¹‡avaseneva saá¹…khÄ• re Ä• rabbha pavattati, tasmÄ• vuttaá¹ƒ __ ``a
saá¹…khÄ• re Ä• rabbha pavattattÄ• â€™â€™ _ti. __tÄ• ya paá¹-ipattiyÄ• _ti yÄ• sÄ• anu
thÅ«lathÅ«lasaccapaá¹-icchÄ• dakasaá¹ƒkilesavikkhambhanapaá¹-ipatti, tÄ• ya. na hi anulo
anuppanne gotrabhuÃ±Ä• á¹‡aá¹ƒ nibbÄ• naá¹ƒ Ä• lambituá¹ƒ sakkoti, gotrabhuÃ±Ä• á¹‡e
maggaÃ±Ä• á¹‡aá¹ƒ uppajjatÄ«ti.

vuttamatthaá¹ƒ opammena pÄ• kaá¹-ataraá¹ƒ kÄ• tuá¹ƒ __ ``yathÄ• hÄ«â€™â€™ _tiÄ• di
aá¹-á¹-hannaá¹ƒ __vohÄ• rikamahÄ• mattÄ• naá¹ƒ agatigamanaá¹ƒ pahÄ• ya_ taá¹ƒtaá¹ƒvi
aá¹-á¹-hannaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ yathÄ• sakaá¹ƒ paá¹-ipakkhaá¹ƒ pahÄ• ya saá¹…khÄ• n
raÃ±Ã±o majjhattabhÄ• vo viya anulomaÃ±Ä• á¹‡assa purimapacchimadhammakoá¹-á¹-hÄ
heá¹-á¹-himaÃ±Ä• á¹‡Ä• naá¹ƒ anulomanamukhena uparibodhipakkhiyÄ• naá¹ƒ anulomana
vuccati_ maggasaccassa anulomikattÄ• .

anulomaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<805> kiÃ±ci \Be II 481/ \Ne II 452/ asaá¹…khatÄ• rammaá¹‡ampi Ã±Ä• á¹‡aá¹ƒ vuá¹-á¹-hÄ
ekasaá¹…gahanti katvÄ• __ ``saá¹…khÄ• rÄ• rammaá¹‡Ä• yÄ• â€™â€™ _ti visesanaá¹ƒ k
vuá¹-á¹-hÄ• naá¹ƒ ariyamaggaá¹ƒ gacchati upetÄ«ti vuá¹-á¹-hÄ• nagÄ• minÄ«ti vattabbataá
``sabbena sabbaâ€™â€™ _ntiÄ• di. __asammohattha_nti tattha tattha sutte pariyÄ• yantare
sammohÄ• bhÄ• vatthaá¹ƒ. __suttasaá¹ƒsandanÄ• _ti suttÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ suttapa

ye lokiye saá¹…khÄ• re Ä• rabbha anulomapariyosÄ• nÄ• vuá¹-á¹-hÄ• nagÄ• minivipassan
tappaá¹-ibaddhÄ• taá¹‡hÄ• tehi vinÄ• appavattanato tammayÄ• nÄ• ma, tammayÄ• va ta
taá¹‡hÄ• sampayuttÄ• khandhÄ• , tesaá¹ƒ bhÄ• vo tammayatÄ• , sÄ• eva taá¹‡hÄ• . tapp
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• __atammayatÄ• _. tena vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaa
taá¹‡hÄ• , tassÄ• pariyÄ• diyanato vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• atammayatÄ• ti vuc
__nissÄ• yÄ• _ti taá¹ƒ atammayataá¹ƒ nissayaá¹ƒ katvÄ• , bhÄ• vetvÄ• ti attho. __ekattÄ• _
``atthi, bhikkhave, upekkhÄ• rÅ«pesu ... pe ... phoá¹-á¹-habbesu, ayaá¹ƒ, bhikkhave, upekk
nÄ• nattasitÄ• â€™â€™ ti (MN III 310), sayampi nÄ• nÄ• sabhÄ• vÄ• , nÄ• nÄ• rammaá¹‡a
samÄ• dhisampayuttÄ• vipassanupekkhÄ• veditabbÄ• . ``atthi, bhikkhave, upekkhÄ• Ä• k
... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananissitÄ• , ayaá¹ƒ, bhikkhave, upekkhÄ• ekatt
III 310). yÄ• hi taá¹ƒtaá¹ƒarÅ«pacittuppÄ• dapariyÄ• pannÄ• upekkhÄ• , sÄ• ekasabhÄ• v
ekattÄ• , ekattasitÄ• cÄ• ti vuccati, sÄ• pana taá¹ƒtaá¹ƒjhÄ• nasahagatavedanupekkhÄ• c
tadÄ• rammaá¹‡avipassanupekkhÄ• cÄ• ti vadanti. __taá¹ƒ pajahathÄ• _ti tadÄ• rammaá¹‡
tenÄ• ha __ ``taá¹ƒ samatikkamathÄ• â€™â€™ _ti.

__nibbidÄ• _ti vuá¹-á¹-hÄ• nagÄ• minÄ«. tattha hi sutte __virajjatÄ«_ti maggakiccamÄ• ha,
phalakiccaá¹ƒ.

__susimasuttaá¹ƒ_ \Be II 482/ \Ne II 453/ nidÄ• navagge. tattha __dhammaá¹-á¹-hitiÃ±Ä• á
vuá¹-á¹-hÄ• nagÄ• minÄ«ti __vuttÄ• _ dhammaá¹-á¹-hitiyaá¹ƒ paá¹-iccasamuppÄ• de asam
__nibbÄ• ne Ã±Ä• á¹‡a_nti maggaÃ±Ä• á¹‡amÄ• ha.

__saÃ±Ã±Ä• kho, poá¹-á¹-hapÄ• dÄ• _ti ettha kÄ• maá¹ƒ ``saÃ±Ã±Ä• â€™â€™ icceva vu
``saÃ±Ã±aggaá¹ƒ phusatÄ«â€™â€™ ti vuttattÄ• Ä• ha __ ``saÃ±Ã±agganti vuttÄ• â€™â€™

__paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«_ti tadekadesabhÅ«tÄ• vuá¹-á¹-hÄ• nagÄ• mi
pavattÄ• vohÄ• rÄ• avayavesupi pavattantÄ«ti. __pÄ• risuddhipadhÄ• niyaá¹…ga_nti pÄ•
padhÄ• nakÄ• raá¹‡aá¹ƒ.

__tÄ«hi nÄ• mehÄ«_ti anulomagotrabhuvodÄ• nasaá¹…khÄ• tehi tÄ«hi nÄ• mehi.

__kittitÄ• _ti thomitÄ• ariyamaggÄ• dhiá¹-á¹-hÄ• natÄ• ya. mahantÄ• naá¹ƒ sÄ«lakkhandh
__mahesinÄ• _ sammÄ• sambuddhena. santakilesatÄ• ya __santÄ• . yoga_nti bhÄ• vanaá

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti ekavÄ«satimapariccheda vaá¹‡á¹‡anÄ• .

22. Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ•

paá¹-hamamaggaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<806> idÄ• ni \Be II 483/ \Ne II 454/ Ã±Ä• á¹‡adassanavisuddhiyÄ• niddese anuppatte sÄ•
anantaraá¹ƒ uppajjati, taá¹ƒ tÄ• va dassento __ ``ito paraá¹ƒ gotrabhuÃ±Ä• á¹‡aá¹ƒ hotÄ«â
para_nti ito anulomaÃ±Ä• á¹‡ato upari. __ta_nti gotrabhuÃ±Ä• á¹‡aá¹ƒ. __neva
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiá¹ƒ bhajati_ aniccÄ• divasena saá¹…khÄ• rÄ• naá¹
Ã±Ä• á¹‡adassanavisuddhiá¹ƒ bhajati_ satipi nibbÄ• nÄ• rammaá¹‡atte kilesÄ• naá¹ƒ akhe
viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ visayaá¹ƒ uddesantaá¹ƒ dassanakiccaá¹ƒ karontaá¹ƒ kiriyam
Ä• vajjanaá¹-á¹-hÄ• niyaá¹ƒ vuccati. __antarÄ• _ti chaá¹-á¹-hasattamavisuddhÄ«naá¹ƒ vem
hoti_ ubhayavisuddhilakkhaá¹‡atÄ• bhÄ• vato. tathÄ• pi vuá¹-á¹-hÄ• nagÄ• miniyÄ• pariyo
vipassanÄ• pakkhikaá¹ƒ. tenevassa taá¹ƒ sotapatitatÄ• . tenÄ• ha __ ``vipassanÄ• sote ... p
gacchatÄ«â€™â€™ _ti. etenassa paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhibhajanaá¹ƒ dasse
pajjanaá¹ƒ sotÄ• patti, so eva maggo, sotaá¹ƒ vÄ• ariyaá¹ƒ Ä• dito pajjati adhigacchatÄ«ti s
paá¹-hamako. tassa maggo __sotÄ• pattimaggo_. paá¹-isandhivasena sakideva imaá¹ƒ mar
sakadÄ• gÄ• mÄ«, tassa maggo __sakadÄ• gÄ• mimaggo_. paá¹-isandhivasena kÄ• mabh
tassa maggo __anÄ• gÄ• mimaggo_. kilesÄ• dÄ«naá¹ƒ hananÄ• dinÄ• arahaá¹ƒ, aggamag
arahattaá¹ƒ, so eva maggoti __arahattamaggo. catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ_ ekajjhaá¹
__Ã±Ä• á¹‡adassanavisuddhi nÄ• ma_.

__tehi tÄ«hipÄ«_ti heá¹-á¹-hÄ• tiá¹‡á¹‡aá¹ƒ anulomaÃ±Ä• á¹‡Ä• naá¹ƒ vuttattÄ• vuttaá¹ƒ,
antogadhattÄ• . __tÄ«hipÄ«_ti vÄ• vikappantarasampiá¹‡á¸• anattho __pi_-saddo, tena tÄ«
hoti. __attano balÄ• nurÅ«penÄ• _ti attano attano Ä• nubhÄ• vÄ• nukÅ«laá¹ƒ. paá¹-hamaÃ±
sabboá¸·Ä• rikaá¹ƒ, dutiyaá¹ƒ tato nÄ• tioá¸·Ä• rikaá¹ƒ, tatiyaá¹ƒ tato nÄ• tioá¸·Ä• rikaá¹ƒ ta
antaradhÄ• peti. atha vÄ• __balÄ• nurÅ«penÄ• _ti heá¹-á¹-hÄ• \Ne II 455/ saá¹…khÄ• rup
Ä• hitabalÄ• nurÅ«pena \Be II 484/. pubbÄ• bhisaá¹…khÄ• ravasena hi anulomaÃ±Ä• á¹‡as
saddhÄ• vimuttadiá¹-á¹-hippattÄ• naá¹ƒ pavattiÄ• kÄ• rasiddho attheva mudutikkhatÄ• vises

upaá¹-á¹-hÄ• ti_ palibodhabhÄ• vapaá¹-icchÄ• dakassa tamassa antaradhÄ• pitattÄ• . __ ``
iminÄ• dutiyassa vÄ• tatiyassa vÄ• anulomaÃ±Ä• á¹‡assa anantaraá¹ƒ gotrabhuÃ±Ä• á¹‡
dasseti tassa anÄ• sevanattÄ• . na hi aladdhÄ• sevanaá¹ƒ gotrabhuÃ±Ä• á¹‡aá¹ƒ uppÄ• de
nimittÄ• divirahato, tabbidhurato ca __ ``animittaâ€™â€™ _ntiÄ• dinÄ• nibbÄ• naá¹ƒ visesi
__puthujjanagotta_nti ariyehi asammissaá¹ƒ puthujjanasamaÃ±Ã±aá¹ƒ. __gotta_nti hi ekava
samaÃ±Ã±Ä• , evaá¹ƒ idhÄ• pÄ«ti. __puthujjanasaá¹…kha_nti tasseva vevacanaá¹ƒ, __put
puthujjanavatthuá¹ƒ. ekantikatÄ• ya ekavÄ• rameva ca uppajjanato __apunarÄ• vaá¹-á¹-aka

__bahiddhÄ• vuá¹-á¹-hÄ• navivaá¹-á¹-ane_ti asaá¹…khatadhÄ• tuyÄ• bahibhÄ• vato bahi
saá¹…khÄ• ragatÄ• vuá¹-á¹-hÄ• nabhÅ«te vivaá¹-á¹-ane nipphajjamÄ• ne paÃ±Ã±Ä• . __a
__pakkhandatÄ«_ti anupavisati. ettha ca __ ``uppÄ• daá¹ƒ abhibhuyyatÄ«â€™â€™ _tiÄ• di
puthujjanagottÄ• bhibhavanaá¹ƒ tadatikkamanamÄ• ha. __ ``anuppÄ• daá¹ƒ pakkhandatÄ«
ariyagottabhÄ• vanaá¹ƒ tadubhayabhÄ• vato.

<807> ekÄ• vajjanÄ• naá¹ƒ nÄ• nÄ• vÄ«thitÄ• natthÄ«ti na taá¹ƒnisedhanÄ• ya ekavÄ«thi
nÄ• nÄ• rammaá¹‡Ä• nampi ekÄ• vajjanÄ• naá¹ƒ nÄ• nÄ• vÄ«thitÄ• natthÄ«ti dassanattha
__mahÄ• mÄ• tika_nti mahantaá¹ƒ udakavÄ• hakaá¹ƒ. __laá¹…ghitvÄ• _ti anotaranto eva a
__ullaá¹…ghitvÄ• _ti uparibhÄ• geneva laá¹…ghitvÄ• . ninnapoá¹‡apabbhÄ• ratÄ• uttarutta

aá¹-á¹-hahi Ã±Ä• á¹‡ehi anukkamena Ä• hitavisesaá¹ƒ anulomaÃ±Ä• á¹‡aá¹ƒ nibbÄ• nÄ• r
paccayo bhavituá¹ƒ samatthaá¹ƒ jÄ• tanti Ä• ha __ ``udayabbayÄ• nupassanÄ• dinÄ• vege
rÅ«paá¹ƒ anekasantatisambandhatÄ• ya anekavaá¹-á¹-aracitÄ• rajju viya hotÄ«ti vuttaá¹ƒ _
vÄ• â€™â€™ _ti. attabhÄ• vassa rukkhaá¹-á¹-hÄ• niyatÄ• ya vuttattÄ• taá¹ƒsambandhada
vedanÄ• dÄ«su ekasseva yuttÄ• , na vedanÄ• disamudÄ• yassÄ• ti vuttaá¹ƒ __ ``vedanÄ• d
vÄ• â€™â€™ _ti. __anulomÄ• vajjanenÄ• _ti anulomassa Ä• vajjanena. yena Ä• vajjanena
tena __taá¹ƒ_ Ä• rammaá¹‡aá¹ƒ. __ ``paá¹-hamena anulomacittena ullaá¹…ghitvÄ• â€™â€
tassa atikkamanÄ• rambhatÄ• ya \Be II 485/ vuttaá¹ƒ. __ ``dutiyena nibbÄ• naninnapoá¹‡ap
idaá¹ƒ tassa sabbasaá¹…khÄ• rato sÄ• tisayaá¹ƒ alaggaá¹ƒ hutvÄ• \Ne II 456/ visaá¹…khÄ
vuttaá¹ƒ. __nibbÄ• ne_ Ä• rammaá¹‡akaraá¹‡avasena __patati_ yogÄ• vacaro. __ekÄ• ram
Ä• lambite Ä• rammaá¹‡e. tenÄ• ha __ ``aladdhÄ• sevanatÄ• yÄ• â€™â€™ _ti. tena ekÄ• r
upakÄ• ravatÄ«, na tathÄ• nÄ• nÄ• rammaá¹‡eti dasseti.

<808> __tatrÄ• _ti anulomagotrabhÅ«naá¹ƒ itarÄ«tarakiccÄ• karaá¹‡e. __nakkhattayoga_n
yogaá¹ƒ, nakkhattayogavibhÄ• vaniyaá¹ƒ vÄ• kÄ• laá¹ƒ, divasanti attho.

__tatthÄ• _tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ.

__evaá¹ƒ nibbattÄ• hÄ«_ti anulomaÃ±Ä• á¹‡Ä• ni viya saá¹…khÄ• re anÄ• lambitvÄ• ahaá
vattÄ• hÄ«ti maggassa gotrabhunÄ• dinnasaÃ±Ã±Ä• muÃ±canaá¹ƒ, anubandhanaÃ±ca nib
sandhÄ• ya vuttaá¹ƒ.

<809> __tatrÄ• _ti tasmiá¹ƒ gotrabhunÄ• dinnasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• viya tena gahitÄ
maggassa lobhakkhandhÄ• dinibbijjhane. usuá¹ƒ asati khippatÄ«ti __issÄ• so, _ dhanuggah
saragocaraá¹-á¹-hÄ• naá¹ƒ nÄ• ma aá¹-á¹-hausabhamattaá¹ƒ. taÃ±ca kho dÅ«re pÄ• tino m
catuhatthÄ• ya yaá¹-á¹-hiyÄ• vÄ«satiyaá¹-á¹-hi usabhaá¹ƒ, tena __aá¹-á¹-hausabhamatte p
cattÄ• rÄ«sÄ• dhikachasatahatthe padese. __phalakasata_nti asanasÄ• ramayaá¹ƒ phalaka
kumbhakÄ• racakkasadise __cakkayante. Ä• vijjhitvÄ• _ti bhametvÄ• . daá¹‡á¸• akaghaá¹-á
__daá¹‡á¸• akasaÃ±Ã±Ä• _. phalakasatavinivijjhanassa paccayabhÅ«tÄ• __daá¹‡á¸• akas
gotrabhuÃ±Ä• á¹‡aá¹ƒ_ lobhakkhandhÄ• dinibbijjhanassa maggaÃ±Ä• á¹‡assa paccayabhÄ
maggaÃ±Ä• á¹‡aá¹ƒ_ nibbijjhitabbanivijjhanato.

<810> aá¹-á¹-hamabhavato paá¹-á¹-hÄ• ya nibbattanakaá¹ƒ __anamataggasaá¹ƒsÄ• ravaá
soseti_. saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ottappadhanaá¹ƒ sutadhanaá¹ƒ cÄ
paÃ±Ã±Ä• dhananti imesaá¹ƒ __sattannaá¹ƒ ariyadhanÄ• naá¹ƒ. sammukhÄ«bhÄ• va_nti p
pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±caverÄ• ni \Be II 486/ ceva paÃ±cavÄ«satimahÄ• bhayÄ• ni cÄ•
aÃ±Ã±esaÃ±ca_ ratanattaye niviá¹-á¹-hasaddhÄ• dÄ«naá¹ƒ. samudÄ• ye pavatto sotÄ• pat
pavattatÄ«ti Ä• ha __ ``sotÄ• pattimaggena sampayuttaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ _nti.

paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

sotÄ• pannapuggalakathÄ• vaá¹‡á¹‡anÄ•

<811> __tasseva_ \Ne II 457/ sotÄ• pattimaggacittassa. kÄ• maÃ±cettha nÄ• titikkhapaÃ±Ã
tikkhapaÃ±Ã±assa tÄ«á¹‡i phalacittÄ• ni honti, avisesato pana gahitassa maggassa vasena
vÄ• â€™â€™ _ti vuttaá¹ƒ. __samÄ• dhimÄ• nantarikaÃ±Ã±amÄ• hÅ«_ti yaá¹ƒ attano pavat
phalappadÄ• nato Ä• nantarikasamÄ• dhÄ«ti Ä• hÅ«ti attho. anantarameva pavattanakaá¹ƒ
niyutto, taá¹ƒ vÄ• payojanaá¹ƒ etassÄ• ti Ä• nantariko, maggo.

__Ä• sevanante_ti Ä• sevanato ante, Ä• sevanalÄ• bhino anulomaÃ±Ä• á¹‡assa anantaran
anulomaá¹ƒ gotrabhuá¹ƒ uppÄ• deti. upari pana cha, satta vÄ• javanÄ• ni pavattanti, tasmÄ
phalacittÄ• ni hontÄ«ti vadeyyÄ• ti Ä• ha __ ``sattacittaparamÄ• ca ekÄ• vajjanavÄ«thÄ«â€

taá¹ƒ pana na sÄ• rato paccetabbanti yojanÄ• . yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-

<812> __ettÄ• vatÄ• _ti paá¹-hamamaggÄ• nantaraá¹ƒ phalassa uppattimakkena. __bhusa

devarajjacakkavattirajjÄ• dipamÄ• daá¹-á¹-hÄ• naá¹ƒ Ä• gamma bhusaá¹ƒ pamattopi. __yes
yathÄ• vuttaÄ• vajjanajavanacittÄ• naá¹ƒ __uppattiyÄ• esa_ sotÄ• panno __paccavekkhati

eteneva pasaá¹…gena sesÄ• naá¹ƒ ariyÄ• naá¹ƒ paccavekkhaá¹‡Ä• ni dassetuá¹ƒ __ ``yat
vuttaá¹ƒ.

__ukkaá¹-á¹-haparicchedoyeva_ \Be II 487/ __ceso, _ yadidaá¹ƒ paÃ±cannaá¹ƒ, catunnaÃ±
dassananti attho. __ ``abhÄ• venevÄ• â€™â€™ _ti etena pahÄ«nÄ• vasiá¹-á¹-hakilesapacc
kassaci hoti, kassaci na hotÄ«ti dasseti. lobho eva __lobhadhammo_.

dutiyamaggaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<813> __kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• yÄ• _ti etesaá¹ƒ kilesÄ• naá¹ƒ ta
kÄ• raá¹‡ehi tanubhÄ• vo adhiccuppattiyÄ• , pariyuá¹-á¹-hÄ• namandatÄ• ya ca. sakadÄ• g
vaá¹-á¹-Ä• nusÄ• rimahÄ• janassa \Ne II 458/ viya kilesÄ• abhiá¹‡haá¹ƒ na uppajjanti, kadÄ
viraá¸·Ä• kÄ• rÄ• hutvÄ• uppajjanti. tathÄ• uppajjantÄ• pi maddantÄ• chÄ• dentÄ• andha
uppajjanti, dvÄ«hi pana maggehi pahÄ«nattÄ• mandamandÄ• tanukÄ• kÄ• rÄ• hutvÄ• up
``sakadÄ• gÄ• missÄ• pi kilesÄ• cirena uppajjanti, uppajjantÄ• pi bahalÄ• va uppajjanti. tat
dissantÄ«â€™â€™ ti, taá¹ƒ akÄ• raá¹‡aá¹ƒ vatthupaá¹-isevanena vinÄ• pi gabbhaggahaá¹‡
vuttanayeneva dvÄ«hi kÄ• raá¹‡ehi tesaá¹ƒ tanubhÄ• vo veditabbo. __dutiyÄ• yÄ• _ti gaá¹‡
uppattivasenapi dutiyÄ• ya __bhÅ«miyÄ• . pattiyÄ• _ti sÄ• maÃ±Ã±aphalassa paá¹-ilÄ• bhÄ
nissayabhÄ• vato te dhammÄ• bhavanti etthÄ• ti __bhÅ«mi_. yasmÄ• vÄ• samÄ• nepi lok
uppajjati, na nibbÄ• naá¹ƒ viya apÄ• tubhÅ«taá¹ƒ, tasmÄ• pi __ ``bhÅ«mÄ«â€™â€™ _ti vuc
vipassanÄ• bhiyogaá¹ƒ karoti. ``navahÄ• kÄ• rehi indriyÄ• ni tikkhÄ• ni bhavantÄ«â€™â€™
vuttanayeneva yadaggena indriyÄ• naá¹ƒ tikkhataá¹ƒ sampÄ• deti, tadaggena balÄ• ni, bojj
paá¹-utarabhÄ• vaá¹ƒ Ä• pÄ• dento __indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• _ lakk
__Ã±Ä• á¹‡ena parimaddati_. tattha aparÄ• paraá¹ƒ Ã±Ä• á¹‡aá¹ƒ cÄ• rento __parivatteti_.
``vipassanÄ• vÄ«thiá¹ƒ ogÄ• hatÄ«â€™â€™ _ti. __vuttanayenevÄ• _ti udayabbayaÃ±Ä• á¹
vuttanayena. __gotrabhuanantara_nti ettha gotrabhu viya gotrabhu. paá¹-hamamaggapurec
puthujjanagottÄ• bhibhavanato, ariyagottabhavanato ca nippariyÄ• yato gotrabhÅ«ti vuccati
taá¹ƒsadisatÄ• ya pariyÄ• yato gotrabhu. ekaccasaá¹ƒkilesavisuddhiyÄ• \Be II 488/, pana a
Ä• rammaá¹‡akaraá¹‡ato ca vodÄ• nanti vuccati. tenÄ• ha __paá¹-á¹-hÄ• ne_ ``anulomaá¹ƒ
anantarapaccayena paccayoâ€™â€™ ti (paá¹-á¹-hÄ• I 1.417). yasmÄ• pana __paá¹-isamb
uppÄ• dÄ• diabhibhavanatthaá¹ƒ upÄ• dÄ• ya ``aá¹-á¹-ha gotrabhudhammÄ• samÄ• dhiva
gotrabhudhammÄ• vipassanÄ• vasena uppajjantÄ«â€™â€™ tiÄ• dÄ«su (Paá¹-is I 60) gotr
tasmÄ• idhÄ• pi ``gotrabhuanantaraâ€™â€™ nti vuttanti daá¹-á¹-habbaá¹ƒ.

dutiyaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

tatiyamaggaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<814> __sakidevÄ• _ti \Ne II 459/ ekavÄ• raá¹ƒyeva. __ ``imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• â€™
sakadÄ• gÄ• mÄ«su cattÄ• ro vajjetvÄ• ekova gahito. ekacco idha sakadÄ• gÄ• miphalaá¹
parinibbÄ• ti, ekacco idha patvÄ• devaloke parinibbÄ• ti, ekacco devaloke patvÄ• tattheva
devaloke patvÄ• idhÅ«papajjitvÄ• parinibbÄ• ti. ime cattÄ• ropi idha na gahitÄ• . yo pana i
yÄ• vatÄ• yukaá¹ƒ vasitvÄ• puna idhÅ«papajjitvÄ• parinibbÄ• ti, ayaá¹ƒ ekova idha gahito

__kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• nÄ• yÄ• _ti tesaá¹ƒyeva sakadÄ• g
saá¹ƒyojanÄ• naá¹ƒ niravasesappahÄ• nÄ• ya. paá¹-isandhivasena kÄ• mabhavassa anÄ•

tatiyaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

catutthamaggaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<815> __opapÄ• tiko_ti upapÄ• tayoniko. iminÄ• ssa gabbhaseyyÄ• paá¹-ikkhittÄ• . __tatt
suddhÄ• vÄ• se parinibbÄ• yitÄ• . __anÄ• vattidhammo tasmÄ• lokÄ• _ti paá¹-isandhiggah
\Be II 489/ anÄ• vattanasabhÄ• vo, buddhadassanadhammassavanÄ• naá¹ƒ panatthÄ• ya

__rÅ«parÄ• gaarÅ«parÄ• gamÄ• nauddhaccaavijjÄ• naá¹ƒ anavasesappahÄ• nÄ• yÄ• _ti
uddhambhÄ• giyasaá¹ƒyojanÄ• naá¹ƒ nissesappajahanatthÄ• ya. tattha rÅ«pabhave chand
arÅ«pabhave chandarÄ• go __arÅ«parÄ• go. mÄ• no_ arahattamaggavajjhamÄ• no. tathÄ•

catutthaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

arahantapuggalakathÄ• vaá¹‡á¹‡anÄ•

<816> __mahÄ• khÄ«á¹‡Ä• savo_ti \Ne II 460/ mahÄ• nubhÄ• vatÄ• nibandhanaá¹ƒ pÅ«jÄ
upÄ• dÄ• yavacanaá¹ƒ yathÄ• ``mahÄ• moggallÄ• noâ€™â€™ ti. na hi cÅ«á¸·akhÄ«á¹‡Ä•
dhÄ• retÄ«ti __antimadehadhÄ• rÄ«_. khandhakilesÄ• bhisaá¹…khÄ• rabhÄ• rÄ• naá¹ƒ ohi
__ohitabhÄ• ro_. anuppatto sadatthaá¹ƒ sakatthanti __anuppattasadattho. sadattho_ti ca ar
veditabbaá¹ƒ. taÃ±hi attupanibandhanaá¹-á¹-hena, attÄ• naá¹ƒ avijahanaá¹-á¹-hena, attano
ca attano atthattÄ• sakatthoti vuccati. parikkhÄ«á¹‡Ä• ni dasapi bhavasaá¹ƒyojanÄ• ni etas
__parikkhÄ«á¹‡abhavasaá¹ƒyojano_. khandhÄ• diatthaá¹ƒ sammÄ• aÃ±Ã±Ä• ya vimuttoti
ca so dakkhiá¹‡eyyo ca, aggadakkhiá¹‡aá¹ƒ vÄ• arahatÄ«ti __aggadakkhiá¹‡eyyo_.

bodhipakkhiyakathÄ• vaá¹‡á¹‡anÄ•

<817> catunnaá¹ƒ maggaÃ±Ä• á¹‡Ä• naá¹ƒ vasena __catuÃ±Ä• á¹‡Ä• ya. Ä• nubhÄ• vavi
satipaá¹-á¹-hÄ• napÄ• ripÅ«riÄ• dikassa Ä• nubhÄ• vassa bodhanatthaá¹ƒ.

paripuá¹‡á¹‡Ä• bodhipakkhiyÄ• etassÄ• ti paripuá¹‡á¹‡abodhipakkhiyo, maggo. tassa bh
__paripuá¹‡á¹‡abodhipakkhiyabhÄ• vo_. vuá¹-á¹-hÄ• nabalehi sampayuttatÄ• va __vuá¹-á¹
saá¹ƒyojanÄ• dayo __yena_ paá¹-hamamaggÄ• dinÄ• __pahÄ• tabbÄ• _.

<818> bujjhanaá¹-á¹-hena \Be II 490/ vÄ• bodho, maggacittuppÄ• do. tassa bujjhanakiriyÄ
pakkhe bhavÄ• ti __bodhipakkhiyÄ• _.

<819> __tesu_ bodhipakkhiyesu. __Ä• rammaá¹‡esÅ«_ti kÄ• yÄ• diÄ• rammaá¹‡esu. __o
__pakkhanditvÄ• _ti tasseva vevacanaá¹ƒ. __upaá¹-á¹-hÄ• nato_ti asubhÄ• kÄ• rÄ• diggah
avaá¹-á¹-hÄ• nato. kÄ• yÄ• dÄ«su asubhÄ• kÄ• rÄ• diggahaá¹‡aá¹ƒ pubbabhÄ• gasatipaá¹
subhasaÃ±Ã±Ä• dipahÄ• nakiccasÄ• dhanaá¹ƒ maggasatipaá¹-á¹-hÄ• navasena veditabba
catukiccasÄ• dhanavasena pavattati.

<820> __padahantÄ«_ti \Ne II 461/ vÄ• yamanti, kÄ• yacittÄ• ni paggaá¹‡hanti vÄ• . asobh
saá¹ƒkilesadhammÄ• naá¹ƒ pajahanena, sobhÄ• hetÅ«naÃ±ca vodÄ• nadhammÄ• naá¹ƒ b
sundaranti attho. __seá¹-á¹-habhÄ• vÄ• vahanato_ti pÄ• saá¹ƒsatamabhÄ• vasÄ• dhanato.
__padhÄ• nabhÄ• vakÄ• raá¹‡ato_ti uttamabhÄ• vahetuto.

<821> __pubbe vuttenÄ• _ti iddhividhaÃ±Ä• á¹‡aniddese (Vism II 369) vuttena. __ijjhanaá
nipphajjanaá¹-á¹-ho, paá¹-ilÄ• bhasampadÄ• vÄ• , yena vÄ• ijjhanti iddhÄ• vuddhÄ• ukka
__ijjhanaá¹ƒ_. samÄ• dhipadhÄ• nasaá¹…khÄ• rapamukhÄ• maggadhammÄ• idha __ ``id
__pubbaá¹…gamaá¹-á¹-ho_ adhipatipaccayabhÄ• vo. tasmÄ• sotÄ• pattimaggo ijjhatÄ«ti _
chandÄ• dayo __pubbaá¹…gamaá¹-á¹-hena pÄ• do_. tassÄ• eva __phalabhÅ«tÄ• ya_ vuá
__pubbabhÄ• gakÄ• raá¹‡aá¹-á¹-hena pÄ• do. so_ti iddhipÄ• do. __ime lokuttarÄ• vÄ• _ti i
uttaracÅ«á¸·abhÄ• janÄ«ye Ä• gatanayena lokuttarÄ• veditabbÄ• . __chandÄ• diadhipativa
phassÄ• dayo iddhipÄ• dÄ• hontÄ«ti attho. kÄ• maÃ±cettha iddhipÄ• do no adhipati, adhip
natthi, yathÄ• pana ekasmiá¹ƒ rajje rajjÄ• rahesu catÅ«su rÄ• jakumÄ• resu ekasmiá¹ƒ kÄ•
rajjamanusÄ• sati, na sabbe, evaá¹ƒ ekamekasmiá¹ƒ cittuppÄ• de ekova adhipati, iddhipÄ•

<822> __assaddhiyaá¹ƒ_ \Be II 491/ saddhÄ• paá¹-ipakkhÄ• akusalÄ• dhammÄ• , avatth
micchÄ• dhimokkho vÄ• . __kosajjaá¹ƒ_ thinamiddhapadhÄ• no akusalacittuppÄ• do. __pa
tathÄ• pavattÄ• akusalÄ• khandhÄ• . __abhibhavanasaá¹…khÄ• tena adhipatiyaá¹-á¹-hen
abhibhavanato abhibhavananti vattabbena adhimokkhapaggahaupaá¹-á¹-hÄ• naavikkhepap
sampayuttadhammesu adhipatiyaá¹-á¹-hena. __assaddhiyÄ• dÄ«hi cÄ• _ti __ca_-saddo sa

aá¹-á¹-hÄ• nappayutto, tasmÄ• akampiyaá¹-á¹-hena ca sampayuttadhammesu thirabhÄ• ve
adhippÄ• yo veditabbo.

<823> __bujjhanakasattassÄ• _ti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ paá¹-ivijjhanakasattassa. y
lokuttaramaggakkhaá¹‡e uppajjamÄ• nÄ• ya satiÄ• didhammasÄ• maggiyÄ• karaá¹‡abhÅ«
kilesasantÄ• naniddÄ• ya uá¹-á¹-hahati, cattÄ• ri vÄ• ariyasaccÄ• ni paá¹-ivijjhati, nibbÄ• na
sacchikarotÄ«ti \Ne II 462/ bodhÄ«ti vuccati ariyasÄ• vako, tassa bodhissa bujjhanakasattas
__bojjhaá¹…gÄ• . niyyÄ• nikaá¹-á¹-henÄ• _ti vaá¹-á¹-ato nissaraá¹‡aá¹-á¹-hena.

<824> pubbabhÄ• ge nÄ• nÄ• cittesu labbhantÄ«ti sambandho. __cuddasavidhenÄ• _ti
Ä• nÄ• pÄ• nairiyÄ• pathacatusampajaÃ±Ã±apaá¹-ikkÅ«lamanasikÄ• radhÄ• tumanasikÄ• n
cÄ• ti evaá¹ƒ cuddasavidhena. __kÄ• yaá¹ƒ pariggaá¹‡hato ca kÄ• yÄ• nupassanÄ• satipaá
vedanÄ• dayo pariggaá¹‡hato. esa nayo sesesupi. ``sukhaá¹ƒ vedanaâ€™â€™ ntiÄ• dinÄ•
ntiÄ• dinÄ• ti vÄ• ``nirÄ• misaâ€™â€™ ntiÄ• dinÄ• ti vÄ• evaá¹ƒ __navavidhena_.
sarÄ• gadosamohasaá¹ƒkhittamahaggatasamÄ• hitasauttaravimuttapadÄ• naá¹ƒ sapaá¹-ipa
__soá¸·asavidhena_. nÄ«varaá¹‡upÄ• dÄ• nakkhandhÄ• yatanabojjhaá¹…gasaccapabbÄ•
imasmiá¹ƒ attabhÄ• ve_ti paccuppanne attabhÄ• ve. __anuppannapubba_nti attano abhÅ«t
uppannaá¹ƒ akusalaá¹ƒ disvÄ• _ tannimittaÃ±ca vadhabandhÄ• rahÄ• dÄ«nÄ«ti adhippÄ• y
bhavati hi taá¹ƒsadisepi tabbohÄ• ro yathÄ• ``tÄ• niyeva osadhÄ• nÄ«â€™â€™ ti. __tassa
eseva nayo. jhÄ• navipassanÄ• ito aÃ±Ã±asmiá¹ƒ attabhÄ• ve uppannapubbÄ• pi siyunti v
attabhÄ• ve anuppannapubbaâ€™â€™ _nti, chandiddhipÄ• dasammÄ• vÄ• cÄ• naá¹ƒyeva
sesiddhipÄ• dasesaviratiyo atthato \Be II 492/ vuttÄ• va hontÄ«ti lakkhaá¹‡ahÄ• ravasena a
__evaá¹ƒ nÄ• nÄ• cittesu labbhanti_ pubbabhÄ• ge ete satipaá¹-á¹-hÄ• nasammappadhÄ•
Ã±Ä• á¹‡Ä• na_nti catunnaá¹ƒ ariyamaggaÃ±Ä• á¹‡Ä• naá¹ƒ. kÄ• maá¹ƒ sabbepi bodhipak
maggacittuppÄ• dapariyÄ• pannÄ• va, tathÄ• pi sÄ• tisayo sammappadhÄ• nabyÄ• pÄ• ro
``phalakkhaá¹‡e á¹-hapetvÄ• cattÄ• ro sammappadhÄ• neâ€™â€™ _ti. __avasesÄ• tettiá
pariyÄ• yato, na nippariyÄ• yatoti adhippÄ• yo.

<825> __sesesu panÄ• _ti iddhipÄ• dÄ• dÄ«su paÃ±casu koá¹-á¹-hÄ• sesu. yathÄ• sativÄ
``satipaá¹-á¹-hÄ• naá¹ƒ sammappadhÄ• naâ€™â€™ nti saá¹…khipanavasena hÄ• panaá¹ƒ
tiÄ• divibhÄ• gadassanavasena vaá¸• á¸• hanaá¹ƒ atthi, Ä«disaá¹ƒ hÄ• panavaá¸• á¸• hana

<826> idÄ• ni sabbesu eva yathÄ• rahaá¹ƒ labbhamÄ• navibhÄ• gadassanatthaá¹ƒ __ ``ap
Ä• raddhaá¹ƒ. tattha __tesÅ«_ti sattatiá¹ƒsÄ• ya bodhipakkhiyadhammesu. __chaddhÄ• _ti
paÃ±cadhÄ• aá¹-á¹-hadhÄ• navadhÄ• ti evaá¹ƒ chappakÄ• rena __te bhavanti_.

__chandiddhipÄ• dÄ• divasenÄ• _ti \Ne II 463/ chando chandiddhipÄ• davaseneva, cittaá¹ƒ
pÄ«tipassaddhiupekkhÄ• bojjhaá¹…gavaseneva, saá¹…kappÄ• dayo maggavasenevÄ• ti e

__cuddaseva asambhinnÄ• _ti sati vÄ«riyaá¹ƒ chando cittaá¹ƒ paÃ±Ã±Ä• saddhÄ• samÄ•
sammÄ• saá¹…kappo sammÄ• vÄ• cÄ• sammÄ• kammanto sammÄ• Ä• jÄ«voti ime asam
aggahitaggahaá¹‡ena gayhamÄ• nÄ• cuddaseva ca sabhÄ• vadhammÄ• . __cuddasÄ• _ti
taÃ±ca kho paá¹-hamajjhÄ• nikamaggacittuppÄ• davasena, dutiyajjhÄ• nike pana sammÄ•
tatiyacatutthapaÃ±camajjhÄ• nikesu pÄ«tisambojjhaá¹…gÄ• bhÄ• vato dvÄ• dasa honti. __
``sattatiá¹ƒsappabhedatoâ€™â€™ _ti idampi ukkaá¹ƒsavaseneva vuttaá¹ƒ, avakaá¹ƒsato pa
khaá¹‡e chattiá¹ƒsa, paÃ±catiá¹ƒsa honti, catunnaá¹ƒ adhipatÄ«naá¹ƒ ekajjhaá¹ƒ anuppajja
ekasseva iddhipÄ• dassa sambhavoti dvattiá¹ƒsa ca hontÄ«ti veditabbaá¹ƒ.

sattatiá¹ƒsapabhedato \Be II 493/ kathanti Ä• ha __ ``sakiccanipphÄ• danatoâ€™â€™ _tiÄ•
ekassÄ• pi attano Ä• nubhÄ• vÄ• nurÅ«pakÄ• yÄ• nupassanÄ• ditaá¹ƒtaá¹ƒkiccasÄ• dhana
vuttito_ti abhedassa cittiddhipÄ• dÄ• dikassa sarÅ«peneva pavattanato ca.

__etthÄ• _ti Ã±Ä• á¹‡adassanavisuddhiyaá¹ƒ. kasmÄ• pana bodhipakkhiyesu jhÄ• nakoá¹
jhÄ• narahito ariyamaggo natthÄ«ti? saccaá¹ƒ natthi, tato eva na kho panetaá¹ƒ evaá¹ƒ daá
``bodhipakkhiyesu jhÄ• naá¹ƒ na gahitaâ€™â€™ nti lakkhaá¹‡Å«panijjhÄ• nalakkhaá¹‡assa
maggaggahaá¹‡eneva gahitattÄ• . taÃ±hi sandhÄ• ya ``yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ•
tiÄ• di (Dhs 277, 343 Ä• dayo) vuttaá¹ƒ. Ä• rammaá¹‡Å«panijjhÄ• nalakkhaá¹‡assa panetth
aparo nayo --- kasmÄ• pana bodhipakkhiyesu jhÄ• nakoá¹-á¹-hÄ• so na gahito, nanu jhÄ• n
na ca taá¹ƒ paá¹-ipadÄ• viya ekantapubbabhÄ• giyaá¹ƒ, nÄ• pi ekaccapaá¹-isambhidÄ• vi
maggacittuppÄ• dapariyÄ• panno, yato ``lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Dh
maggamaggaparivÄ• radhammÄ• ca bodhipakkhiyadhammÄ• ti? vuccate --- yaá¹ƒ tÄ• va v
natthÄ«â€™â€™ ti, tattha na ariyamaggasampayogamattena jhÄ• nassa bodhipakkhiyatÄ•
atippasaá¹…gato. Ä• hÄ• rÄ• dÄ«nampi hi bodhipakkhiyatÄ• Ä• pajjeyyÄ• ti. etena magga
bodhipakkhiyabhÄ• vassa akÄ• raá¹‡anti dassitaá¹ƒ hoti.

yaá¹ƒ pana vuttaá¹ƒ ``maggamaggaparivÄ• radhammÄ• ca bodhipakkhiyÄ• â€™â€™ ti, ta
sahapavattiattho, udÄ• hu parikkhÄ• raá¹-á¹-hoti? yadi purimo pakkho, so pageva nillocito. a
vicÄ• retabbaá¹ƒ. kathaá¹ƒ pavattamÄ• naá¹ƒ jhÄ• naá¹ƒ maggassa parikkhÄ• ro? yadi sah
evaá¹ƒ sati phassÄ• dÄ«nampi maggaparikkhÄ• ratÄ• Ä• pajjati. atha paá¹-ipakkhavidhaá¹
jhÄ• nadhammÄ• paá¹-ipakkhavidhaá¹ƒsanasamatthÄ• . na hi vicÄ• ro, vedanÄ• ca kassa
ujupaá¹-ipakkhabhÄ• vena pavattanti. yaá¹ƒ pana __peá¹-ake_ ``sukhaá¹ƒ uddhaccakukkuc
vicikicchÄ• ya paá¹-ipakkhoâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ pariyÄ• yena vuttaá¹ƒ. na hi sukhaá¹
uddhaccakukkuccassa paá¹-ipakkho, paá¹-ipakkhassa pana samÄ• dhissa paccayatÄ• ya p
paÃ±Ã±Ä• viya, adhimokkho viya vÄ• vicikicchÄ• ya paá¹-ipakkho, paá¹-ipakkhassa paá¹-i
paá¹-ipakkho \Be II 494/ vutto. tathÄ• pÄ«tipi na byÄ• pÄ• dassa adoso viya ujupaá¹-ipakkh

pana paá¹-ipakkho vutto. tena vuttaá¹ƒ ``taá¹ƒ pariyÄ• yena vuttaâ€™â€™ nti. vitakkasamÄ
jhÄ• nadhammesu ujukaá¹ƒ paá¹-ipakkhavidhaá¹ƒsanasamatthÄ• ti paá¹-ipakkhaviddhaá¹ƒs
paripuá¹‡á¹‡assa jhÄ• nakoá¹-á¹-hÄ• sassa abhÄ• vato na cassa bodhipakkhiyesu saá¹…g
sammÄ• saá¹…kappo, sammÄ• samÄ• dhi ca maggapariyÄ• pannÄ• jhÄ• nadhammÄ• , ta
vÄ• itarepi gahetvÄ• pariyÄ• yena vuttaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ ``yasmiá¹ƒ samaye lokuttaraa
niyyÄ• nikaâ€™â€™ ntiÄ• di (Dhs 277).

vuá¹-á¹-hÄ• nabalasamÄ• yogakathÄ• vaá¹‡á¹‡anÄ•

<827> __vuá¹-á¹-hÄ• naá¹ƒ_ nimittato, pavattato ca vuá¹-á¹-hÄ• naá¹ƒ. __balasamÄ• yogo
sampayuttatÄ• . pariÃ±Ã±Ä• bhisamayÄ• divasena dukkhÄ• dÄ«su visesadassanaá¹-á¹-hen
vuccatÄ«ti __ ``lokiyavipassanÄ• â€™â€™ _ti visesetvÄ• vuttaá¹ƒ. tenevÄ• ha ``vuá¹-á¹-hÄ
samathavipassanaá¹ƒ yuganaddhaá¹ƒ bhÄ• vetÄ«â€™â€™ ti (Paá¹-is II 5). nimittÄ• ramma
vuá¹-á¹-hÄ• ti, pavatti ... pe ... chindanato na pavattÄ• vuá¹-á¹-hÄ• tÄ«ti yojanÄ• . tattha nim
vuá¹-á¹-hÄ• naá¹ƒ saá¹…khÄ• ranimittaá¹ƒ nissajjitvÄ• nibbÄ• nÄ• rammaá¹‡akaraá¹‡aá¹ƒ
hetunirodhena Ä• yatiá¹ƒ vipÄ• kappavattassa \Ne II 465/ anuppavattidhammatÄ• pÄ• dana
``samudayassa asamucchindanato pavattÄ• na vuá¹-á¹-hÄ• tÄ«â€™â€™ _ti.

__dubhato_ti ubhato, da-kÄ• rÄ• gamaá¹ƒ katvÄ• evaá¹ƒ vuttaá¹ƒ. __dubhÄ• _ti vÄ• pada
ubhayasaddena samÄ• natthaá¹ƒ. __dassanaá¹-á¹-henÄ• _ti pariÃ±Ã±Ä• bhisamayÄ• dilak
catusaccadassanaá¹-á¹-hena. __micchÄ• diá¹-á¹-hiyÄ• _ti dvÄ• saá¹-á¹-hippabhedÄ• yapi n
__tadanuvattakakilesehÄ«_ti apÄ• yagamanÄ«yatÄ• ya tassÄ• micchÄ• diá¹-á¹-hiyÄ• anu
vicikicchÄ• dikilesehi. __khandhehÄ«_ti etthÄ• pi tadanuvattakasaddo Ä• netvÄ• sambandh
micchÄ• diá¹-á¹-hiÄ• dipaccayÄ• uppajjanÄ• rahÄ• veditabbÄ• . __micchÄ• saá¹…kappÄ•
tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti. __bahiddhÄ• ca sabbanimittehi vuá¹-
saá¹ƒkhittÄ• . yathÄ• micchÄ• diá¹-á¹-himicchÄ• saá¹…kappÄ• , evaá¹ƒ micchÄ• vÄ• cÄ• c
veditabbÄ• . __micchÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• _ cetanÄ• sabhÄ• vÄ• . __micchÄ• sa
uparimaggattaye sammÄ• diá¹-á¹-hi taá¹ƒtaá¹ƒmaggavajjhÄ• \Be II 495/ mÄ• nato vuá¹-á¹-h
``ahamasmÄ«â€™â€™ ti pavattiyÄ• diá¹-á¹-hiá¹-á¹-hÄ• niyo, micchÄ• maggato panettha vu
anuddharitvÄ• taá¹ƒtaá¹ƒmaggavajjhasaá¹ƒyojanÄ• nusayeheva vuá¹-á¹-hÄ• naá¹ƒ uddhaá

__aá¹‡usahagatÄ• _ti aá¹‡ubhÄ• vaá¹ƒ gatÄ• pattÄ• , tanubhÅ«tÄ• ti attho.

<828> evaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ dassetvÄ• idÄ• ni balasamÄ• yogaá¹ƒ dassetuá¹ƒ __ ``lo
vuttaá¹ƒ. __samathabalaá¹ƒ adhikaá¹ƒ hoti_ samÄ• dhibhÄ• vanÄ• bhÄ• vato. __vipassanÄ
Ã±Ä• á¹‡uttarattÄ• vipassanÄ• bhÄ• vanÄ• ya. samÄ• nabhÄ• vena yuge naddhÄ• baddh
tenÄ• ha __ ``aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattanaá¹-á¹-henÄ• â€™â€™ _ti, kiccato anÅ«nÄ•
eva __samÄ• yogo_ti samapariccheda yogoti attho.

samÄ• dhipaá¹-ipakkhadassanatthaá¹ƒ __ ``uddhaccasahagatakilesehÄ«â€™â€™ _ti vutta
kilesehÄ«ti adhippÄ• yo. __avikkhepo samÄ• dhÄ«_ti samucchindanena vikkhepassa ujupa
__nirodhagocaro_ti nibbÄ• nÄ• rammaá¹‡o. __vuá¹-á¹-hÄ• naá¹-á¹-henÄ• _ti vuá¹-á¹-hÄ• na
pavattato ca vuá¹-á¹-hahamÄ• navasena. __ekarasÄ• _ti samÄ• nakiccÄ• .

pahÄ• tabbadhammapahÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<829> __ye_ \Ne II 466/ __dhammÄ• _ti ye saá¹ƒkilesadhammÄ• . saá¹ƒyojanÄ• dÄ«su sa
bandhanaá¹-á¹-hena __saá¹ƒyojanÄ• ni, _ vibÄ• dhanaá¹-á¹-hena, upatÄ• panaá¹-á¹-hena v
micchÄ• sabhÄ• vÄ• ti __micchattÄ• , _ loke dhammÄ• lokapariyÄ• pannÄ• dhammÄ• ti _
bhÄ• vo, kammaá¹ƒ vÄ• ti __macchariyaá¹ƒ, _ viparÄ«taá¹-á¹-hena __vipallÄ• sÄ• , _ ganth
ayuttÄ• gatÄ«ti __agati, _ Ä• savantÄ«ti __Ä• savÄ• , _ ohanantÄ«ti __oghÄ• , _ yojanaá¹-
nÄ«varantÄ«ti __nÄ«varaá¹‡Ä• ni, _ dhammasabhÄ• vaá¹ƒ atikkamma parato Ä• masantÄ«
Ä• diyantÄ«ti __upÄ• dÄ• nÄ• ni, _ appahÄ«nabhÄ• vena santÄ• ne anu anu sentÄ«ti __an
malÄ«nabhÄ• vakaraá¹‡aá¹-á¹-hena __malÄ• , _ akusalakammÄ• ni ca tÄ• ni sugatiduggat
nibbattanakasukhadukkhÄ• naÃ±ca pathÄ• cÄ• ti __akusalakammapathÄ• , _ cittaá¹ƒ uppa
_ cittacetasikarÄ• si \Be II 496/, akusalo ca so cittuppÄ• do cÄ• ti akusalacittuppÄ• doti akus
Ä• netvÄ• sambandhitabbaá¹ƒ.

__khandhehi khandhÄ• na_nti idhalokakkhandhehi paralokakkhandhÄ• naá¹ƒ. __yÄ• vaÃ±
yÄ• va pavattanti na samucchijjanti, __tÄ• va etesaá¹ƒ_ khandhaphaladukkhÄ• naá¹ƒ __an
tesaá¹ƒ saá¹ƒyojanatthaá¹ƒ vibhÄ• veti. __uddha_nti rÅ«pÄ• rÅ«pabhavesu, tatiyamaggupp
uddhaá¹ƒ bhajantÄ«ti uddhaá¹ƒbhÄ• gÄ• , rÅ«pÄ• rÅ«pabhavÄ• , tesaá¹ƒ avicchedahetutÄ
__uddhaá¹ƒbhÄ• giyÄ• ni_.

kilissanti, kilesenti cÄ• ti duvidhampi atthaá¹ƒ dassento __ ``sayaá¹ƒ saá¹ƒkiliá¹-á¹-hattÄ• â
_tiÄ• dimÄ• ha.

__micchÄ• vimutti_ ``lokathÅ«pikÄ• dÄ«su mokkhoâ€™â€™ ti pavattamicchÄ• vimokkho. a
viparÄ«taá¹ƒ na sammÄ• pavattanato __micchÄ• Ã±Ä• á¹‡aá¹ƒ_ mohova.

__lokappavattiyÄ• _ti khandhappavattiyaá¹ƒ sati. __anuparamadhammakattÄ• _ti puÃ±Ã±a
avicchijjanato. ``lÄ• bhahetuko lÄ• bhoâ€™â€™ tiÄ• dinÄ• __kÄ• raá¹‡opacÄ• rena_.

Ä• vÄ• se macchariyaá¹ƒ, Ä• vÄ• sahetukaá¹ƒ vÄ• macchariyaá¹ƒ __Ä• vÄ• samacchariya

__tayo_ti \Ne II 467/ vatthuá¹ƒ abhinditvÄ• vuttaá¹ƒ, bhinditvÄ• pana vuccamÄ• ne dvÄ• c

ganthakaraá¹‡aá¹ƒ kÄ• raá¹‡abhÄ• vena paá¹-ibaddhatÄ• karaá¹‡aá¹ƒ __ganthana_nti taá
Ä• ha __ ``nÄ• makÄ• yassa ceva rÅ«pakÄ• yassa cÄ• â€™â€™ _ti. tattha byÄ• pÄ• dassÄ
pavattanato ganthanaá¹-á¹-ho veditabbo, yato tassa paá¹-ighasaá¹ƒyojanabhÄ• vo vutto.

__chandadosamohabhayehÄ«_ti chandadosamohabhayahetu. __taÃ±hÄ«_ti akattabbakara
kattabbÄ• karaá¹‡aÃ±ca.

__savanÄ• _ti pavattanato. __savanato_ti kilesÄ• sucibhÄ• vena vissandanato. puna __sav

__Ä• kaá¸• á¸• hanaá¹-á¹-hena_ \Be II 497/, __duruttaraá¹‡aá¹-á¹-hena cÄ• _ti etena oghÄ•
Ä• rammaá¹‡ena, dukkhena ca viyogassa appadÄ• nasaá¹…khÄ• tena yojanaá¹-á¹-hena __
saá¹ƒkilesakaraá¹‡aá¹-á¹-henÄ• ti attho. __tesaÃ±Ã±evÄ• _ti kÄ• marÄ• gÄ• dÄ«naá¹ƒyeva
vattamÄ• nÄ• soto viya sotapatite satte apÄ• yasamuddaá¹ƒ pÄ• penti, saá¹ƒsÄ• rasamudd
na denti, yathÄ• gahitaÃ±ca Ä• rammaá¹‡aá¹ƒ vissajjituá¹ƒ na denti, yÄ• disaÃ±ca pÄ• paá
punapi tÄ• disena yojenti.

__cittassÄ• _ti kusalacittassa, visesato jhÄ• nacittassa. Ä• dito varaá¹‡aá¹ƒ __Ä• varaá¹‡a
netvÄ• varaá¹‡aá¹ƒ __nÄ«varaá¹‡aá¹ƒ_. kuá¹-á¹-akavÄ• á¹-Ä• dÄ«hi viya pidahanaá¹ƒ __p
pana kusalÄ• dÄ«ni saá¹…gaá¹‡hituá¹ƒ, pariÃ±Ã±Ä• tuá¹ƒ, Ã±Ä• tuÃ±ca appadÄ• navasen

__tassa tassa dhammassa sabhÄ• va_nti kÄ• yÄ• dikassa tassa tassa dhammassa asubhÄ
sabhÄ• va_nti subhÄ• disabhÄ• vaá¹ƒ.

__thÄ• magataá¹-á¹-henÄ• _ti thÄ• magatabhÄ• vena. __thÄ• magata_nti ca anaÃ±Ã±asÄ•
sabhÄ• vo daá¹-á¹-habbo. yena te eva bhagavatÄ• __ ``anusayÄ• â€™â€™ _ti vuttÄ• . anu
appahÄ«nabhÄ• vena paccayasamavÄ• ye uppajjanÄ• rahatÄ• . tenÄ• ha __ ``punappunaá
uppattihetubhÄ• vena anusentiyevÄ• â€™â€™ _ti.

dummocanÄ«yabhÄ• vena \Ne II 468/ pavattiá¹ƒ sandhÄ• yÄ• ha __ ``telaÃ±janakalalaá¹ƒ

<830> __sesÄ• _ti anapÄ• yagamanÄ«yÄ• . sukhumÄ• kÄ• marÄ• gapaá¹-ighÄ• ti samba
evÄ• _ti avadhÄ• raá¹‡ena paá¹-hamaÃ±Ä• á¹‡Ä• divajjhatÄ• nivattÄ«yati. tayidaá¹ƒ niyam
netabbanti dassento __ ``paratoâ€™â€™ _tiÄ• dimÄ• ha. tattha __ ``niyamaá¹ƒ na karissÄ•
niyame akate heá¹-á¹-himamaggavajjhatÄ• pi anuÃ±Ã±Ä• tÄ• eva hotÄ«ti.

__lobha ... pe ... catutthaÃ±Ä• á¹‡avajjhÄ• nÄ«_tiÄ• dÄ«su paá¹-hamaÃ±Ä• á¹‡Ä• dÄ«hi
hatÄ• pÄ• yagamanÄ«yÄ• dibhÄ• vÄ• nÄ«ti adhippÄ• yo veditabbo. Ä• disaddena oá¸·Ä• ri

__yase_ti parivÄ• re.

agatÄ«su \Be II 498/ chandÄ• dayo kiÃ±cÄ• pi uparimaggavajjhÄ• , tathÄ• pi taá¹ƒmÅ«laka
kattabbÄ• karaá¹‡assa ca apÄ• yagamanÄ«yatÄ• ya paá¹-hamamaggavajjhÄ• .

katÄ• katÄ• kusalÄ• kusalavisayaá¹ƒ yaá¹ƒ vippaá¹-isÄ• rabhÅ«taá¹ƒ kukkuccaá¹ƒ, taá¹ƒ id
__tatiyaÃ±Ä• á¹‡avajjhaá¹ƒ_ vuttaá¹ƒ. yaá¹ƒ pana ``kukkuccapakatatÄ• ya Ä• pattimÄ• pajj
IV) 438; Kkh nidÄ• navaá¹‡á¹‡anÄ•) vuttaá¹ƒ kukkuccaá¹ƒ, taá¹ƒ sandhÄ• ya ``kukkuccavi
sotÄ• pattimaggena pahÄ«yantÄ«â€™â€™ ti (Dhs-a 1176) __aá¹-á¹-hasÄ• liniyaá¹ƒ_ vuttaá
vacanÄ• naá¹ƒ adhippÄ• yo veditabbo. aÃ±Ã±esupi edisesu á¹-hÄ• nesu adhippÄ• yo magg
paccetabbo. oá¸·Ä• rikÄ• navasesappahÄ• naá¹ƒ vÄ• sandhÄ• ya kukkuccassa paá¹-hama
veditabbaá¹ƒ. ``bhagavatÄ• paá¹-ikkhittaá¹ƒ anuvasitvÄ• anuvasitvÄ• Ä• vasathapiá¹‡á¸•
``kukkuccÄ• yanto na paá¹-iggahesÄ«â€™â€™ ti (Vin IV 204) pana Ä• gataá¹ƒ kukkuccaá¹ƒ
uppajjanato, nÄ«varaá¹‡apaá¹-irÅ«pakaá¹ƒ pana ``kappati na kappatÄ«â€™â€™ ti vÄ«maá
vinayakukkuccaá¹ƒ nÄ• ma, taá¹ƒ tathÄ• pavattacittuppÄ• dova.

__kÄ• marÄ• gapaá¹-ighÄ• nusayÄ• _ aá¹‡usahagatÄ• __tatiyaÃ±Ä• á¹‡avajjhÄ• _. oá¸·Ä
dutiyaÃ±Ä• á¹‡avajjhatÄ• heá¹-á¹-hÄ• vuttanayÄ• va.

cittuppÄ• daggahaá¹‡ena \Ne II 469/ cettha makkhapaá¸·Ä• samÄ• yÄ• sÄ• á¹-heyyapamÄ
saá¹…gaho katoti daá¹-á¹-habbaá¹ƒ.

<831> __aphalo vÄ• yÄ• mo_ti ettha atÄ«tÄ• naá¹ƒ tÄ• va pajahane aphalo hotu vÄ• yÄ• n
anÄ• gatÄ• naá¹ƒ pana kathanti tesampi vakkhamÄ• naá¹ƒ aviparÄ«tamatthaá¹ƒ ajÄ• nanto
codeti, tathÄ• pi ``aphaloâ€™â€™ ti pubbe pahÄ• tabbÄ• naá¹ƒ natthitÄ• ya codanÄ• katÄ
hi pahÄ• naá¹ƒ atthi, kathaá¹ƒ pahÄ• tabbÄ• santi? atha pahÄ• tabbÄ• santi, kathaá¹ƒ pah
ca santi, pahÄ• naÃ±ca hotÄ«ti vippaá¹-isiddhametaá¹ƒ. kasmÄ• ? pahÄ• tabbesu santesu
tadupago vÄ• yÄ• mo aphalo Ä• lokatamÄ• naá¹ƒ sahÄ• vaá¹-á¹-hÄ• ne sati Ä• lokassa aph
pahÄ• naá¹ƒ siyÄ• ? __saá¹ƒkilesikÄ• ca maggabhÄ• vanÄ• Ä• pajjati_ pahÄ• tabbapahÄ
\Be II 499/. __vippayuttatÄ• vÄ• kilesÄ• naá¹ƒ_ cittavippayuttasaá¹…khÄ• ravÄ• dÄ«naá¹ƒ
vippayuttasaá¹…khÄ• rÄ• naá¹ƒ viyÄ• ti adhippÄ• yo. taá¹ƒ pana nesaá¹ƒ vÄ• dÄ«naá¹ƒ ya
evamidhÄ• pÄ«ti dassento Ä• ha __ ``na ca paccuppannakileso cittavippayutto nÄ• ma atth
arÅ«padhammÄ• hi ekavatthukÄ• dibhÄ• vena vattamÄ• nÄ• khaá¹‡attayapariyÄ• pannÄ•
cittena vippayuttÄ• nÄ• ma siyuá¹ƒ, tasmÄ• nattheva vippayuttatÄ• kilesÄ• naá¹ƒ. __Ä• v
asÄ• dhÄ• raá¹‡Ä• , sayameva uppÄ• ditÄ• pÄ• á¸·i anÄ• ruá¸·hÄ• ti adhippÄ• yo. pÄ• á¸·i
sambandho. __svÄ• yaá¹ƒ_ puggalo. __haÃ±cÄ«_ti yadi.

__vinibaddho_ti mÄ• nena patthaddhacitto. __parÄ• maá¹-á¹-ho_ti micchÄ• bhiniviá¹-á¹-ho
thÄ• magatakileso thirabhÄ• vagatÄ• nusayo. __tena hi natthi maggabhÄ• vanÄ• _ti yasmÄ
kilesÄ• naá¹ƒ pahÄ• naá¹ƒ na yujjati, tikÄ• likÄ• ca kilesÄ• , tasmÄ• natthi maggabhÄ• van
kiccaá¹ƒ natthÄ«ti attho. __ ``na hi natthi maggabhÄ• vanÄ• â€™â€™ _tiÄ• dinÄ• catukkha
paá¹-ikkhepassa paá¹-ikkhepo. idaá¹ƒ vuttaá¹ƒ ``pÄ• á¸·iyaá¹ƒyeva hÄ«â€™â€™ tiÄ• diá¹ƒ
sambandhitabbaá¹ƒ.

__evamevÄ• _ti yathÄ• ajÄ• taphale taruá¹‡arukkhe mÅ«le chinne asati chedane Ä• yatiá¹
chedanapaccayÄ• anuppajjamÄ• nÄ• ni vinaá¹-á¹-hÄ• ni nÄ• ma honti, evameva maggabh
kilesÄ• maggabhÄ• vanÄ• ya anuppajjamÄ• nÄ• ``pahÄ«nÄ• â€™â€™ ti vuccantÄ«ti upa
__uppÄ• do_ti uppÄ• dasÄ«sena uppÄ• davanto khandhÄ• vuttÄ• . __anuppÄ• de_ti \Ne II
na jÄ• yanti, _ tasmÄ• pahÄ«nÄ• nÄ• ma hontÄ«ti ``natthi kilesappahÄ• naâ€™â€™ nti pa
``na hÄ«â€™â€™ ti paá¹-ikkhitto. te pana neva uppajjitvÄ• vigatÄ• , nÄ• pi bhavissanti, na
``atÄ«te kilese pajahatÄ«â€™â€™ tiÄ• di na vattabbanti dasseti. __hetunirodhÄ• _ti dukkha
nirodhÄ• . __dukkhanirodho_ti Ä• yatiá¹ƒ uppajjanakadukkhassa nirodho. uppÄ• dapavattan
paccuppannabhavavasena gahitÄ• .

<832> __etenÄ• _ti ``ajÄ• tÄ• yeva na jÄ• yantÄ«â€™â€™ tiÄ• divacanena. vipassanÄ• ya
upÄ• dÄ• nakkhandhapaÃ±cakasaá¹…khÄ• taá¹ƒ bhÅ«mipavattiá¹-á¹-hÄ• naá¹ƒ laddhavan
``aggiÄ• hitoâ€™â€™ ti, laddhabhÅ«mikÄ• ti attho \Be II 500/. vattamÄ• nÄ• diuppannavidh
__bhÅ«miladdhuppannÄ• eva nÄ• ma te_ti vuttaá¹ƒ.

<833> anubhavitvÄ• , bhavitvÄ• ca apagataá¹ƒ __bhÅ«tÄ• pagataá¹ƒ_. anubhÅ«tabhÅ«tÄ
bhÅ«tasaddena vuttÄ• . sÄ• maÃ±Ã±ameva hi upasaggena visesÄ«yatÄ«ti. __anubhÅ«ta_s
abhÄ• vato anubhÄ• vakavÄ• cako daá¹-á¹-habbo. vikappagÄ• havasena rÄ• gÄ• dÄ«hi, ta
kusalaÃ±ca Ä• rammaá¹‡arasaá¹ƒ anubhavati, na vipÄ• ko kammavegakkhittattÄ• , nÄ• pi
atidubbalatÄ• ya, sahetukÄ• naÃ±ca khÄ«á¹‡akilesassa chaá¸·aá¹…gupekkhÄ• vato uppajj
atisantavuttittÄ• . ettha ca purimanaye kusalÄ• kusalameva vattuá¹ƒ adhippÄ• yavasena ``b
vuttaá¹ƒ. yaá¹ƒ ``uppannÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ pahÄ• nÄ• ya uppannÄ•
á¹-hitiyÄ• â€™â€™ ti (SN c V 651-662; Vibh 390-391) ettha ``uppannaâ€™â€™ nti gahetvÄ
pahÄ• naá¹ƒ, vuddhi ca vuttÄ• . pacchimanaye ca-saddena kusalÄ• kusalaÃ±ca Ä• kaá¸• á
saá¹…khataá¹ƒ vuttaá¹ƒ bhutvÄ• pagatabhÄ• vÄ• bhidhÄ• nÄ• dhippÄ• yena. vipaccituá¹ƒ
uppattitaá¹ƒ atÄ«taá¹ƒ kammaÃ±ca tato uppajjituá¹ƒ Ä• raddho vipÄ• ko ca anÄ• gato __ok
okÄ• so kato etena, okÄ• so kato etassÄ• ti ca atthadvayavasena, yaá¹ƒ uppannasaddena
uppannaá¹ƒ sandhÄ• ya ``nÄ• haá¹ƒ, bhikkhave, saÃ±cetanikÄ• naá¹ƒ kammÄ• naâ€™â€™
vuttaá¹ƒ.

__tÄ• su tÄ• su bhÅ«mÄ«sÅ«_ti manussadevÄ• diattabhÄ• vasaá¹…khÄ• tesu upÄ• dÄ• n

santÄ• ne \Ne II 471/ anuppattidhammataá¹ƒ anÄ• pÄ• ditatÄ• ya __asamÅ«hataá¹ƒ_. asan
natthÄ«ti navattabbatÄ• ya uppannavohÄ• ro.

<834> ``kÄ• bhÅ«mi, ko vÄ• bhÅ«miladdhoâ€™â€™ ti Ä• saá¹…kaá¹ƒ nivattetuá¹ƒ __ ``e
Ä• raddhaá¹ƒ. __ ``vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• â€™â€™ _ti etena khandhÄ• naá
Ä• rammaá¹‡abhÄ• vamattaá¹ƒ tebhÅ«makaggahaá¹‡eneva tassa siddhattÄ• . apariÃ±Ã±Ä
bhÅ«mÄ«ti adhippetÄ• . __khandhesu_ vatthubhÅ«tesu. __Ä• rammaá¹‡avasenÄ• _ti Ä• ra
__atÄ«tÄ• nÄ• gate, _ pageva paccuppanneti adhippÄ• yo. __ta_nti taá¹ƒ aÃ±Ã±asantÄ• na
kilesajÄ• taá¹ƒ. tato aÃ±Ã±asmiá¹ƒ santÄ• ne Ä• rammaá¹‡akaraá¹‡amattena bhÅ«miladdh
sambandho. __tassÄ• _ti kilesajÄ• tassa. __appaheyyato_ parasantatipatitattÄ• __na koci
pajaheyya_. bhÅ«miladdhaÃ±hi anusayitaá¹ƒ nÄ• ma hotÄ«ti adhippÄ• yo. __vatthuvasenÄ
uppattiá¹-á¹-hÄ• navasena. __yattha yattha_ bhave, santÄ• ne vÄ• . pariÃ±Ã±Ä• tÄ• naá¹ƒ
``apariÃ±Ã±Ä• tÄ• â€™â€™ _ti vuttaá¹ƒ. __uppÄ• dato pabhutÄ«_ti tesaá¹ƒ khandhÄ• naá
kilesÄ• naá¹ƒ appahÄ«nabhÄ• vaá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa kÄ• raá¹‡assa abhÄ• vato _
__kilesajÄ• taá¹ƒ anuseti, _ tasmÄ• __taá¹ƒ_ anusayitaá¹ƒ kilesajÄ• taá¹ƒ, teneva anusaya
__appahÄ«naá¹-á¹-hena bhÅ«miladdhanti veditabbaá¹ƒ_.

<835> tattha ca bhÅ«mibhÅ«tesu khandhesu na sabbe sabbesaá¹ƒ vatthÅ« honti, atha kho
dassento Ä• ha __ ``yassa yesÅ«â€™â€™ _tiÄ• di. tattha __yassÄ• _ti yassa puggalassa.
ajjhattabhÄ• vasÄ• maÃ±Ã±e yesu atÄ«tÄ• dikÄ• mÄ• vacarÄ• dibhedabhinnesu khandhes
__khandhÄ• _. kiá¹ƒ panete kilesÄ• Ä• rammaá¹‡aá¹ƒ karontÄ• viya paricchijja paricchijja
eva khandhÄ• tesaá¹ƒ kilesÄ• naá¹ƒ vatthÅ«ti vuttÄ• , na heva kho anusayÄ• naá¹ƒ vatthu
atthi. atÄ«tÄ• dikÄ• mÄ• vacarÄ• divasena pana yathÄ• paricchinne vatthusmiá¹ƒ yo kilesÄ
so paricchijja pavatto viya hotÄ«ti __ ``atÄ«takkhandhesÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tena
bhÅ«miladdhaá¹ƒ hotÄ«ti vatthubhedena siyÄ• tassa bhedoti dasseti. tathÄ• vavatthitabhÄ
``aÃ±Ã±ataro lolajÄ• tiko taá¹ƒ rasapathaviá¹ƒ aá¹…guliyÄ• sÄ• yÄ«â€™â€™ tiÄ• divacan
kÄ• mÄ• vacarakkhandhesu anusayitÄ• naá¹ƒ rasataá¹‡hÄ• dÄ«naá¹ƒ rÅ«pÄ• rÅ«pÄ• vaca
kÄ• mÄ• vacarakkhandhavatthukataá¹ƒ vibhÄ• veti. tenÄ• ha __ ``tathÄ• kÄ• mÄ• vacarak
472/. yathÄ• cettha rÅ«pÄ• rÅ«pÄ• vacarakkhandhe atikkamitvÄ• pavatti, evaá¹ƒ kÄ• mÄ•
pavatti hotÄ«ti Ä• ha __ ``esa nayo rÅ«pÄ• rÅ«pÄ• vacaresÅ«â€™â€™ _ti.

pariyuá¹-á¹-hÄ• nÄ• bhibhavanavasena ca kilesÄ• naá¹ƒ anusayanaá¹-á¹-ho anumÄ«yati ta
ye anusayÄ• pahÄ«nÄ• , tesaá¹ƒ vatthu tena \Be II 502/ samatikkantaá¹ƒ pariÃ±Ã±Ä• tattÄ
bhÅ«misamaÃ±Ã±Ä• ti dassetuá¹ƒ vuttaá¹ƒ __ ``sotÄ• pannÄ• dÄ«su panÄ• â€™â€™ _tiÄ
__vaá¹-á¹-amÅ«lakilesÄ• _ti anusayÄ• adhippetÄ• , na avijjÄ• , bhavataá¹‡hÄ• ca. __yaá¹
cetanÄ• cetasikabhedaá¹ƒ, kÄ• yikÄ• dibhedaá¹ƒ vÄ• . __itÄ«_ti evaá¹ƒ, appahÄ«nÄ• nusa
__assÄ• _ti puthujjanassa. te panete anusayÄ• atÄ«tÄ• dikÄ• mÄ• vacarÄ• divasena yathÄ
vatthusmiá¹ƒ anusayantÄ• pi te te paÃ±cupÄ• dÄ• nakkhandhe avibhÄ• geneva vatthuá¹ƒ k

``tassetaá¹ƒ vaá¹-á¹-amÅ«laâ€™â€™ _ntiÄ• dimÄ• ha.

<836> idÄ• ni tamatthaá¹ƒ anvayabyatirekavasena upamÄ• ya vibhÄ• vetuá¹ƒ __ ``pathavÄ
_tiÄ• di vuttaá¹ƒ. rukkhagacchalatÄ• dÄ«naá¹ƒ paccayabhÅ«to sasambhÄ• rapathaviyÄ• ra
Ä• porase_pi eseva nayo. __sÄ• khÄ• _ nÄ• ma khuddakasÄ• khÄ• . __pasÄ• kho_ viá¹-ap
rukkhaparÄ• paraá¹ƒ. __santÄ• nayamÄ• ne_ti aparÄ• paraá¹ƒ anuppabandhante.

__maá¹‡á¸• Å«kakaá¹‡á¹-ako_ti eko macchakaá¹‡á¹-akoti vadanti. __anupÄ• dÄ• no_ti pal
rÅ«pÄ• dÄ«su vÄ• kiÃ±cipi agaá¹‡hanto.

<837> idha __samudÄ• cÄ• ro_ nÄ• ma laddhattalÄ• bhatÄ• ti khaá¹‡attayasamaá¹…gisan
``vattamÄ• nuppannameva samudÄ• cÄ• ruppannaâ€™â€™ _nti. __pubbabhÄ• ge anuppa
Ä• pÄ• thagate Ä• rammaá¹‡e Ä• dito pavattajavanavÄ• resu anuppajjamÄ• nampi. __adhig
ayonisomanasikÄ• rena abhiruyha gahitattÄ• , daá¸·haá¹ƒ gahitattÄ• ti attho. __aparabhÄ• g
kÄ• labhÄ• ge, kÄ• lantareti attho. __ekantena uppattito_ti paccayasamavÄ• ye sati tathÄ•
tattha nibbattattÄ• niyamena uppajjanato. __kalyÄ• á¹‡igÄ• me_ti evaá¹ƒnÄ• make gÄ• me
abhirÅ«pÄ• naá¹ƒ itthÄ«naá¹ƒ uppattiá¹-á¹-hÄ• natÄ• ya so gÄ• mo tathÄ• vuccati. __cittas
paccuppannataá¹ƒ paá¹-isedheti. __ ``uppattinivÄ• rakassa hetuno abhÄ• vÄ• â€™â€™ _ti
sati paccayasamavÄ• ye uppajjanÄ• rahatÄ• ya avikkhambhitassa uppannatÄ• pariyÄ• yoti
asamÅ«hatuppannampi paccaye sati uppajjanÄ• rahameva? saccametaá¹ƒ, pahÄ• navises
nesaá¹ƒ bhedo. yathÄ• avikkhambhitÄ• samÅ«hatabhÅ«miladdhuppannaá¹ƒ sati paccayas
evaá¹ƒ Ä• rammaá¹‡Ä• dhiggahituppannampÄ«ti tividhassÄ• pi bhÅ«miladdhena ekasaá¹…

<838> akusalampi bhÅ«tÄ• pagatuppannaá¹ƒ atÄ«tattÄ• na pahÄ• tabbaá¹ƒ, tathÄ• ekac
itaraá¹ƒ appahÄ• tabbato, sesadvayaá¹ƒ khaá¹‡attayasamaá¹…gibhÄ• vatoti Ä• ha __ ``am
__kenacÄ«_ti catÅ«su maggaÃ±Ä• á¹‡esu kenaci. __tassÄ• _ti yathÄ• vuttassa catubbidha
uppannabhÄ• vaá¹ƒ vinÄ• sayamÄ• na_nti anuppattidhammatÄ• pÄ• danena uppajjanÄ• ra
paá¹-hamaá¹ƒ lokiyaÃ±Ä• á¹‡ena yathÄ• balaá¹ƒ pahÄ«nameva lokuttaraÃ±Ä• á¹‡aá¹ƒ paja
kataá¹ƒ.

pariÃ±Ã±Ä• dikiccakathÄ• vaá¹‡á¹‡anÄ•

<839> __saccÄ• bhisamayakÄ• lasmi_nti catunnaá¹ƒ ariyasaccÄ• naá¹ƒ paá¹-ivijjhanakkha
``dukkhaá¹ƒ pariÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• (SN c V 1099), ``yo, bhikkhave, dukkhaá¹ƒ
(SN c V 1100) ca vuttÄ• ni. __yathÄ• sabhÄ• venÄ• _ti aviparÄ«tasabhÄ• vena. ``jÄ• nitabb
tesaá¹ƒ jÄ• nanavidhiá¹ƒ upamÄ• vasena aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• va vuttanayena dasset
hetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

tattha __yathÄ• padÄ«po_tiÄ• di ekassa Ã±Ä• á¹‡assa ekakkhaá¹‡e cattÄ• ri kiccÄ• ni kat
tÄ• disaá¹ƒ kiÃ±ci loke diá¹-á¹-haá¹ƒ atthi, na ca vacanaá¹ƒ labbhatÄ«ti antolÄ«nacodanaá¹
vuttaá¹ƒ __ ``pariÃ±Ã±Ä• bhisamayenÄ• â€™â€™ _ti. anavasesato paricchijja jÄ• nanasaá
__abhisameti_ asammohavasena __paá¹-ivijjhati. pahÄ• nÄ• bhisamayenÄ• _ti samucched
paá¹-ivijjhanena asammohato __abhisameti. maggaá¹ƒ bhÄ• vanÄ• bhisamayenÄ• _ti magg
sammÄ• saá¹…kappÄ• disesamaggaá¹ƒ sahajÄ• tÄ• dipaccayatÄ• vasena bhÄ• vanÄ• bhi
pubbabhÄ• gabhÄ• vanÄ• sambhÅ«tena ariyamaggabhÄ• vanÄ• saá¹…khÄ• tena paá¹-ivij
aá¹-á¹-haá¹…gikaá¹ƒ maggaá¹ƒ asammohato \Ne II 474/ paá¹-ivijjhati. maggaÃ±Ä• á¹‡aÃ±h
sammohaá¹ƒ viddhaá¹ƒsentaá¹ƒ attanipi sammohaá¹ƒ viddhaá¹ƒsetiyeva. __nirodha_nti nib
__sacchikiriyÄ• bhisamayenÄ• _ti paccakkhakaraá¹‡asaá¹…khÄ• tena paá¹-ivijjhanena. __
adhigacchati. svÄ• yaá¹ƒ adhigamo dassanapaá¹-ivedhoti Ä• ha __ ``passati paá¹-ivijjhatÄ«

__ ``nirodhaá¹ƒ ... pe ... paá¹-ivijjhatÄ«â€™â€™ _ti etena nirodhasaccamekaá¹ƒ Ä• ramma
cattÄ• ripi saccÄ• ni asammohapaá¹-ivedhena maggaÃ±Ä• á¹‡aá¹ƒ paá¹-ivijjhatÄ«ti evaá¹ƒ
ekapaá¹-ivedhaá¹ƒ Ä• gamenapi sÄ• dhetuá¹ƒ __ ``vuttampi cetaâ€™â€™ _ntiÄ• di vuttaá¹
veditabbaâ€™â€™ _nti iminÄ• ``yo dukkhasamudayaá¹ƒ passati, so dukkhampi passatÄ«â
1100) Ä• gataá¹ƒ samudayaá¹ƒ saccÄ• dimÅ«lakaá¹ƒ yojanaá¹ƒ saá¹…gaá¹‡hÄ• ti.

na cetaá¹ƒ kÄ• lantaradassanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, atha kho ekapaá¹-ivedhamevÄ• ti
``maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ, dukkhepetaá¹ƒ Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dinÄ• (Vib
suttapadaá¹ƒ Ä• nÄ«taá¹ƒ. tathÄ• hi ``yo nu kho, Ä• vuso, dukkhaá¹ƒ passati, dukkhasamu
... paá¹-ipadampi so passatÄ«â€™â€™ ti (SN c V 1100) ekasaccadassanasamaá¹…gino
aÃ±Ã±asaccadassanasamaá¹…gibhÄ• vavicÄ• raá¹‡Ä• ya tamatthaá¹ƒ sÄ• dhetuá¹ƒ Ä• ya
vuttaá¹ƒ, paccekaÃ±ca saccattayadassanayojanÄ• katÄ• . aÃ±Ã±athÄ• kamÄ• bhisamaye
adassanato samudayÄ• diá¹ƒ passato dukkhÄ• didassanaá¹ƒ puna avattabbaá¹ƒ siyÄ• , vu
dassanantaraparamanti dassanÄ• nuparamo eva siyÄ• ti.

nissayabhÄ• vahetutÄ• ya dukkhapariÃ±Ã±Ä• ya vaá¹-á¹-ijhÄ• panasadisatÄ• , paá¹-ipakkh
samudayappahÄ• nassa andhakÄ• ravidhamanasadisatÄ• , Ã±Ä• á¹‡Ä• lokaparibrÅ«hanat
Ä• lokaviddhaá¹ƒsanasadisatÄ• , tena tena maggena yathÄ• yathÄ• nirodhassa sacchikiri
kilesasnehapariyÄ• dÄ• naá¹ƒ hotÄ«ti nirodhasacchikiriyÄ• ya snehapariyÄ• dÄ• nasadisat
vuttÄ• .

<840> __obhÄ• setÄ«_ti pakÄ• seti. __kilesapaá¹-ippassaddhi_nti sabbakilesadarathapari
kilesÄ• naá¹ƒ paá¹-ippassaddhibhÅ«taá¹ƒ.

<841> __appetÄ«_ti \Ne II 475/ pappoti. dukkhapariÃ±Ã±Ä• ya sakkÄ• yatÄ«rasamatikkam
orimatÄ«rappahÄ• nasadisatÄ• , maggabhÄ• vanÄ• ya sattattiá¹ƒsabodhipakkhiyadhammÄ

bhaá¹‡á¸• avahanasadisatÄ• .

<842> pavattaá¹ƒ \Be II 505/ Ã±Ä• á¹‡aá¹ƒ assÄ• ti __pavattaÃ±Ä• á¹‡o, _ maggo. __assa

__tathaá¹-á¹-henÄ• _ti tathasabhÄ• vena, pÄ«á¸·anÄ• diaviparÄ«tasabhÄ• venÄ• ti attho. _
ekajjhaá¹ƒ paá¹-ivijjhitabbÄ• kÄ• rÄ• ni.

__dukkhassa pÄ«á¸·anaá¹-á¹-ho_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ•
__buddhÄ• nussativaá¹‡á¹‡anÄ• yaá¹ƒ_ (Vism-mhá¹- I 144) vuttameva. __ekasaá¹…gahitÄ
saá¹…gahitÄ• ni. kena? tathaá¹-á¹-hena, saccaá¹-á¹-henÄ• ti attho. __yaá¹ƒ ekasaá¹…gahit
ekapaá¹-ivedhadassanaá¹ƒ. maggaÃ±Ä• á¹‡aÃ±hi nirodhameva Ä• rammaá¹‡aá¹ƒ karontar
tacchÄ• vipallÄ• sabhÅ«tabhÄ• vasaá¹…khÄ• to saccaá¹-á¹-ho, tappaá¹-icchÄ• dakasamm
yÄ• thÄ• vato paá¹-ivijjhantaá¹ƒ paccakkhaá¹ƒ karontameva pavattati. yato aparabhÄ• ge p
saccaá¹-á¹-hÄ• ariyassa hatthÄ• malakaá¹ƒ viya yÄ• thÄ• vato upaá¹-á¹-hahanti.

<843> __atthÄ• _ti Ã±Ä• á¹‡ena araá¹‡Ä«yato atthÄ• ti laddhasamaÃ±Ã±Ä• Ä• kÄ• rÄ• . _
samudayÄ• disaccantaradassanavasena. __Ä• vibhÄ• vato_ti pakÄ• sabhÄ• vato. idaá¹ƒ vu
dukkhÄ• dÄ«su sabhÄ• vavasena, saccantaradassanavasena ca Ä• vibhavanti, te pÄ«á¸·an
soá¸·aseva vuttÄ• , na aÃ±Ã±eti. ayamattho idhÄ• dhippetoti kathamidaá¹ƒ viÃ±Ã±Ä• yatÄ«
katamaá¹ƒ dukkhe Ã±Ä• á¹‡aâ€™â€™ _ntiÄ• di. tenetaá¹ƒ dasseti --- yasmÄ• pÄ• á¸·iyaá¹
Ä• rammaá¹‡akaraá¹‡avasenapi saccaÃ±Ä• á¹‡aá¹ƒ vuttaá¹ƒ kiccanibbattivasenapi, tasmÄ
saccantaradassanato ca saccÄ• naá¹ƒ Ä• kÄ• rÄ• Ä• vibhavantÄ«â€™â€™ ti.

kiccanibbattivasena dassanaá¹ƒ Ä• vibhÄ• vato dassanasadisanti taá¹ƒ anÄ• masitvÄ• ita
``tatthÄ• â€™â€™ _tiÄ• dimÄ• ha. __tatthÄ• _ti tesu dvÄ«su dassanesu. __Ä• yÅ«hita_nti
nibbattitaá¹ƒ. yaÃ±hi kiÃ±ci paccayuppannaá¹ƒ nÄ• ma, sabbaá¹ƒ taá¹ƒ samuditameva nibb
__saá¹…khata_nti paccayantarehi samecca sambhÅ«ya kataá¹ƒ. __rÄ• sikata_nti puÃ±jaka
paccayuppannaá¹ƒ ekajjhaá¹ƒ \Ne II 476/ nibbattamÄ• naá¹ƒ attano paccayehi rÄ• sikataá¹
__tasmÄ• _ti samudayena Ä• yÅ«hitattÄ• . __assÄ• _ti dukkhasaccassa. yasmiá¹ƒ santÄ• n
__kilesasantÄ• paharo_. sayampi kilesapariá¸·Ä• hÄ• bhÄ• vato __susÄ«talo. santÄ• paá¹-
uá¸·Ä• radassanena tadaÃ±Ã±assa anuá¸·Ä• rabhÄ• vo viyÄ• ti dassento Ä• ha __ ``Ä• yas
__avipariá¹‡Ä• madhammassa_ niccasabhÄ• vassa __vattabbameva natthi_ paá¹-ipakkhat
sukhasiddhito.

__nidÄ• naá¹-á¹-ho Ä• vibhavati_ idamassa nidadÄ• tÄ«ti. saá¹ƒyogapalibodhaá¹-á¹-hÄ• p
Ä• vibhavanÄ• kÄ• rÄ• ti dassento Ä• ha __ ``visaá¹ƒyogabhÅ«tassÄ• â€™â€™ _tiÄ• di. ki
saá¹ƒyojanaá¹-á¹-ho __saá¹ƒyogaá¹-á¹-ho_. saá¹ƒsÄ• racÄ• rake palibuddhanaá¹-á¹-ho __p

kilesasaá¹…gaá¹‡ikÄ• divasena __avivekabhÅ«tassa. vivekaá¹-á¹-ho_ upadhivivekatÄ• . sa
asaá¹…khatabhÄ• voti evaá¹ƒ acchariyabbhutasabhÄ• vopi ariyamaggo saá¹…khato eva, a
nirodhassa asaá¹…khatabhÄ• vo supÄ• kaá¹-o hoti. __dukkhaá¹ƒ visaá¹ƒ_ maraá¹‡adhamm
__amataá¹ƒ nibbÄ• naá¹ƒ_.

``maggoâ€™â€™ ti sambhÄ• vetabbataá¹ƒ patto sukhumasantabhÄ• vena upaá¹-á¹-hito ni
samudayo __hetu nibbÄ• nassa pattiyÄ• . ayaá¹ƒ_ ariyamaggo __hetÅ«_ti maggÄ• maggaÄ
maggassa __hetuá¹-á¹-ho Ä• vibhavati. nirodhadassanenÄ• _ti ativiya nipuá¹‡assa paramag
nirodhasaccassa dassanena. tenÄ• ha __ ``paramasukhumÄ• nÄ«â€™â€™ _tiÄ• di. __duk
Ä• dÄ«navappattiyÄ• vipulatarÄ• dÄ«navassa dukkhasaccassa dassanena. tappaá¹-ipakkh
tenÄ• ha __ ``anekarogÄ• tura ... pe ... uá¸·Ä• rabhÄ• vo viyÄ• â€™â€™ _ti. evamete yathÄ
byatirekato ca saccesu Ä• vibhavanÄ• kÄ• rÄ• vibhÄ• vitÄ• .

__ekekassÄ• _ti ekekassa atthassa, pÄ«á¸·anÄ• yÅ«hananissaraá¹‡aniyyÄ• naá¹-á¹-he sam
tiá¹‡á¹‡a_nti saá¹…khatÄ• diatthe. __ye pana_ vÄ• dino. __nÄ• nÄ• bhisamaya_nti nÄ• nÄ
catunnaá¹ƒ saccÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡e nÄ• nÄ• Ã±Ä• á¹‡ena paá¹-ivijjhananti attho. y
catÅ«su saccesu nÄ• nÄ• bhisamayo siyÄ• , dukkhadassanÄ• dÄ«hi paá¹-hamamaggÄ• dÄ
saá¹ƒyojanattayÄ• dÄ«naá¹ƒ \Be II 507/ ekadesappahÄ• naá¹ƒ Ä• pajjati. tathÄ• ca sati
ekadesasotÄ• pattimaggaá¹-á¹-hatÄ• dippasaá¹…go. taá¹ƒtaá¹ƒdassanÄ• nantaraÃ±ca \Ne
bhavitabbanti taá¹ƒtaá¹ƒpaheyyakilesapaá¹-ippassaddhibhÅ«tÄ• naá¹ƒ phalÄ• naá¹ƒ maggÄ
siyÄ• . tathÄ• ca sati ekadesasotÄ• pannatÄ• dippasaá¹…go. kiÃ±ca bhiyyo --- yadi magga
nÄ• nÄ• bhisamayo siyÄ• , aÃ±Ã±ena Ã±Ä• á¹‡ena dukkhaá¹ƒ passati. aÃ±Ã±ena samuday
aÃ±Ã±ena maggaá¹ƒ, evaá¹ƒ sati maggakiccaá¹ƒ aparipuá¹‡á¹‡ameva siyÄ• . maggadassa
tassa dassanaá¹ƒ, aÃ±Ã±ena vÄ• ti. tattha paá¹-hamo tÄ• va pakkho na yujjati attani pavatt
hi teneva aá¹…gulaggena tameva parÄ• masituá¹ƒ sakkÄ• . atha aÃ±Ã±ena anavaá¹-á¹-hÄ
passati, sopi maggo. tampi yena passati, sopi maggoâ€™â€™ ti. tasmÄ• ekÄ• bhisamayat
asammohapaá¹-ivedhova yutto. apica paricchinditabbaá¹ƒ, samucchinditabbaÃ±ca saccadv
pavattamÄ• nassa maggaÃ±Ä• á¹‡assa paricchindanasamucchindanÄ• ni na sambhavanti
dukkhapariÃ±Ã±Ä• samudayappahÄ• nÄ• ni dukkhasamudayasaccÄ• rammaá¹‡ena Ã±Ä•
nibbÄ• nÄ• rammaá¹‡ena pana tattha, itaradvaye ca sammohaá¹ƒ viddhaá¹ƒsentena sakkÄ
yutto. ayaá¹ƒ pana attho pÄ• á¸·iyaá¹ƒ Ä• gato evÄ• ti __ ``tesaá¹ƒ uttaraá¹ƒ abhidhamme k
vuttamevÄ• â€™â€™ _ti.

pariÃ±Ã±Ä• dippabhedakathÄ• vaá¹‡á¹‡anÄ•

<845> __abhiÃ±Ã±Ä• paÃ±Ã±Ä• _tiÄ• dÄ«naá¹ƒ attho heá¹-á¹-hÄ• vuttoyeva. apica sutam
ekaccabhÄ• vanÄ• mayÄ• ya ca abhivisiá¹-á¹-hÄ• ya paÃ±Ã±Ä• ya Ã±Ä• tÄ• __abhiÃ±Ã±Ä
pariÃ±Ã±antarÄ• naá¹ƒ avisayabhÄ• vato. na hi nÄ• marÅ«paparicchedapaccayapariggaha

tÄ«raá¹‡apariÃ±Ã±Ä• dÄ«naá¹ƒ pavatti atthi.

<846> anulomaÃ±Ä• á¹‡ampi aniccÄ• divaseneva saá¹…khÄ• re Ä• rabbha pavattati, page
paá¹-isaá¹…khÄ• nupassanÄ• dayoti Ä• ha __ ``yÄ• va anulomÄ• Ä• veá¹‡ikÄ• bhÅ«mÄ«
tÄ«raá¹‡apariÃ±Ã±Ä• bhÅ«miyaá¹ƒ Ã±Ä• tappahÄ• napariÃ±Ã±Ä• yopi laddhÄ• vasarÄ• , t
tÄ«raá¹‡apariÃ±Ã±Ä• sÄ• tisayaá¹ƒ kiccakÄ• rÄ«, na tathÄ• itarÄ• ti Ä• veá¹‡ikaggahaá¹‡

<847> nippariyÄ• yena \Be II 508/ pahÄ• napariÃ±Ã±Ä• nÄ• ma maggaÃ±Ä• á¹‡anti __ ``y
bhÅ«mÄ«â€™â€™ _ti vuttaá¹ƒ \Ne II 478/. __ayaá¹ƒ idha adhippetÄ• _ti idha abhisamayak
pahÄ• napariÃ±Ã±Ä• adhippetÄ• tadatthattÄ• sesapariÃ±Ã±Ä• naá¹ƒ. tenÄ• ha __ ``yasm

__tadatthÄ• yevÄ• _ti pahÄ• napariÃ±Ã±atthÄ• eva. atha vÄ• __tadatthÄ• yevÄ• _ti pahÄ
__tadatthÄ• yevÄ• _ti maggatthÄ• eva. Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• hi yÄ• vadeva magg
__niyamato Ã±Ä• tÄ• ceva tÄ«ritÄ• ca honti_ Ã±Ä• tatÄ«ritabhÄ• vehi vinÄ• pahÄ• nÄ• bl
Ã±Ä• tatÄ«ritabhÄ• vasiddhito. maggaÃ±Ä• á¹‡aÃ±hi dukkhe pariÃ±Ã±Ä• bhisamayavasena
sabhÄ• valakkhaá¹‡aá¹ƒ viya sÄ• maÃ±Ã±alakkhaá¹‡ampi paá¹-ivijjhatÄ«ti vuccati
tappaá¹-icchÄ• dakasammohaviddhaá¹ƒsanato. tenÄ• ha __ ``pariÃ±Ã±attayampi ... pe ... v

<848> __pariÃ±Ã±Ä• viyÄ• _ti tividhatÄ• sÄ• maÃ±Ã±aá¹ƒ nidasseti, na pariÃ±Ã±Ä• pahÄ
vikkhambhanappahÄ• nassa aripaÃ±Ã±Ä• kiccabhÄ• vato. kÄ• macchandÄ• dayo yathÄ• n
tiá¹-á¹-hanti, evaá¹ƒ pariyuá¹-á¹-hÄ• nassa nisedhanaá¹ƒ appavattikaraá¹‡aá¹ƒ vikkhambha
pahÄ• naá¹ƒ __vikkhambhanappahÄ• naá¹ƒ. pÄ• kaá¹-attÄ• _ti ``ayaá¹ƒ abyÄ• pannacitto v
tiÄ• dinÄ• (AN a IV 198) paresampi pÄ• kaá¹-attÄ• . __ ``na sahasÄ• cittaá¹ƒ ajjhottharant
paá¹-iladdhamattassa jhÄ• nassa vasena vuttaá¹ƒ, subhÄ• vite pana paguá¹‡ajjhÄ• ne yÄ•
ajjhottharanteva. atha vÄ• __jhÄ• nassa pubbabhÄ• gepÄ«_ti jhÄ• nÄ• dhigamatthÄ• ya pu
__pacchÄ• bhÄ• gepÄ«_ti jhÄ• naá¹ƒ labhitvÄ• aÃ±Ã±akiccappasutassapi. __vitakkÄ• day
vitakkavicÄ• rapÄ«tisukharÅ«pasaÃ±Ã±Ä• dayo. dutiyajjhÄ• nÄ• dÄ«naá¹ƒ paá¹-ipakkhÄ•
vikkhambhanti, tato tato vuá¹-á¹-hitamattassa pana pavattanti parittacittavaseneva vuá¹-á¹-h

<849> __ ``padÄ«pena andhakÄ• rassa viyÄ• â€™â€™ _ti idaá¹ƒ paá¹-ipakkhena pahÄ«na
vuttaá¹ƒ. paá¹-ipakkho hi padÄ«po andhakÄ• rassa, ghaá¹-appahÄ• ro pana sevÄ• lassa na
pavattinivÄ• raá¹‡amattameva karotÄ«ti. tena asatipi ujuvipaccanÄ«katÄ• ya dutiyajjhÄ• nÄ
vitakkÄ• dÄ«naá¹ƒ vikkhambhanassa taá¹ƒ nidassanaá¹ƒ suá¹-á¹-hutaraá¹ƒ yujjati. __ ``vipa
avayavabhÅ«tenÄ• â€™â€™ _ti idaá¹ƒ idhÄ• dhikatatadaá¹…gappahÄ• nassa \Be II 509/ c
sÄ«lavisodhanÄ• dinÄ• pi hi tadaá¹…gappahÄ• naá¹ƒ hotiyevÄ• ti. __Ã±Ä• á¹‡aá¹…genÄ•
kÄ• raá¹‡ena. tadaá¹…gena tadaá¹…gassa pahÄ• naá¹ƒ __tadaá¹…gappahÄ• naá¹ƒ_. sati
khandhapaÃ±cakasaá¹…khÄ• te kÄ• ye, sayaá¹ƒ vÄ• tattha sati diá¹-á¹-hi __sakkÄ• yadiá¹
\Ne II 479/ samanupassatÄ«â€™â€™ tiÄ• dinÄ• (SN b III 81; b IV 345) nayena vuttÄ• attÄ

soá¸·asavatthukÄ• , aá¹-á¹-havatthukÄ• ca kaá¹…khÄ• va malaá¹ƒ __kaá¹…khÄ• malaá¹ƒ.
attaniyaâ€™â€™ nti evaá¹ƒ pavattasamÅ«hagahaá¹‡assa pahÄ• naá¹ƒ kalÄ• pasammasan
pakkhipitvÄ• vikiraá¹‡avasena khandhÄ• naá¹ƒ dassanato. __assÄ• dasaÃ±Ã±Ä• yÄ• _ti p
pavattamicchÄ• saÃ±Ã±Ä• ya. __appaá¹-isaá¹…khÄ• nassÄ• _ti paá¹-isaá¹…khÄ• napaá¹-i
__anupekkhanassÄ• _ti apekkhÄ• ya. saá¹…khÄ• resu niccÄ• digÄ• ho __saccapaá¹-iloma
vilomanato. sÄ• dÄ«navesu anÄ• dÄ«navasaÃ±Ã±itÄ• , anÄ• dÄ«nave ca sÄ• dÄ«navasaÃ
ca vadanti.

evaá¹ƒ visuddhikkamena tadaá¹…gappahÄ• naá¹ƒ dassetvÄ• idÄ• ni aá¹-á¹-hÄ• rasamahÄ
dassetuá¹ƒ __ ``yaá¹ƒ vÄ• panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha yaá¹ƒ vÄ• pana pahÄ•

<850> __vuttameva_ ``sabbaá¹ƒ saá¹…khÄ• ragataá¹ƒ aniccato anupassatÄ«â€™â€™ tiÄ

santatisamÅ«hakiccÄ• rammaá¹‡Ä• naá¹ƒ vasena ghanaggahaá¹‡aá¹ƒ ghanasaÃ±Ã±Ä• ,

__nirodhe adhimuttatÄ• , tÄ• yÄ• _ti tiyaddhagatÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ nirodhame
adhimuccanavasena pavattapaÃ±Ã±Ä• , tÄ• ya. __Ä• yÅ«hanassÄ• _ti abhisaá¹…kharaá¹‡

__taá¹ƒ taá¹ƒ pariccheda_nti Ä• dÄ• nanikkhepÄ• dikaá¹ƒ taá¹ƒ taá¹ƒ paricchedaá¹ƒ.
__aÃ±Ã±athÄ• pavattidassana_nti vuttaparicchedato pubbe, pacchÄ• ca aÃ±Ã±Ä• kÄ• rap
avatthÄ• visesappavattidassanaá¹ƒ vÄ• . __dhuvasaÃ±Ã±Ä• yÄ• _ti thirabhÄ• vaggahaá¹‡a

__sÄ• rÄ• dÄ• nÄ• bhinivesassÄ• _ti \Be II 510/ asÄ• resu sÄ• ragahaá¹‡Ä• bhinivesassa.

saá¹ƒsayamicchÄ• Ã±Ä• á¹‡Ä• naá¹ƒ vasena sammuyhanaá¹ƒ sammoho, so eva abhinives
saá¹…khÄ• resu leá¹‡atÄ• á¹‡abhÄ• vaggahaá¹‡aá¹ƒ __Ä• layÄ• bhiniveso, _ atthato bhav

yathÄ• \Ne II 480/ cittaá¹ƒ saá¹…khÄ• re muÃ±citvÄ• vivaá¹-á¹-aá¹ƒ nibbÄ• naá¹ƒ pakkhan
saá¹…khÄ• rupekkhÄ• ca anulomaÃ±ca ``vivaá¹-á¹-Ä• nupassanÄ• â€™â€™ ti vuttaá¹ƒ. n
ogÄ• á¸·habhÄ• vena pavattasaá¹ƒyojanÄ• dikilesÄ• eva __kilesÄ• bhiniveso. nibbedhabhÄ
vipassanÄ• samÄ• dhimÄ• ha.

<851> __asanivicakkaá¹ƒ_ asanimaá¹‡á¸• alaá¹ƒ. __evaá¹ƒ pahÄ• na_nti anuppattidhamm
kammakilesÄ• naá¹ƒ, sabbesampi vÄ• saá¹…khÄ• rÄ• naá¹ƒ khayaá¹ƒ nirodhaá¹ƒ gacchat
ariyamaggo. lokuttaraggahaá¹‡eneva siddhepi khayagÄ• miggahaá¹‡aá¹ƒ vaá¹‡á¹‡abhaá¹‡
__samucchedappahÄ• namevÄ• _ti avadhÄ• raá¹‡aá¹ƒ nippariyÄ• yataá¹ƒ upÄ• dÄ• ya. __
samucchedappahÄ• natthÄ• neva. tena vikkhambhanatadaá¹…gappahÄ• nÄ• naá¹ƒ magga
asijjhanato. atha vÄ• __tadatthÄ• nevÄ• _ti maggatthÄ• neva. tena tadatthatÄ• ya tesaá¹ƒ

tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. tamevatthaá¹ƒ upamÄ• ya dassetuá¹ƒ __ ``paá¹-irÄ
_tiÄ• di vuttaá¹ƒ. __yampi tato pubbe kata_nti yaá¹ƒ tatorajjappattito pubbe kataá¹ƒ
paccantasÄ• dhanaduggaviddhaá¹ƒsanÄ• di. yathÄ• __idaÃ±cidaÃ±ca raÃ±Ã±Ä• katantiy
lokiyaÃ±Ä• á¹‡ena sÄ• dhitÄ• nipi vikkhambhanatadaá¹…gappahÄ• nÄ• ni samucchedappa
kiccabhÄ• vena vuccanti, tadatthatÄ• ya, tesaá¹ƒ taá¹ƒsantatipatitatÄ• ya ca maggassÄ• ti

<852> lokiyassa, lokiyÄ• vÄ• sacchikiriyÄ• __lokiyasacchikiriyÄ• _. evaá¹ƒ __lokuttarasa
veditabbÄ• . __lÄ• bhÄ«mhÄ«_ti lÄ• bhÄ« amhi. tathÄ• __vasÄ«mhÄ«_ti etthÄ• pi. __pacc
paccakkhato Ä• rammaá¹‡akaraá¹‡asaá¹…khÄ• tena Ã±Ä• á¹‡aphassanena. __ ``paccakk
anumÄ• nato Ä• rammaá¹‡akaraá¹‡aá¹ƒ nivatteti, ``Ä«disamidaâ€™â€™ nti paccavekkhaá
jÄ• nanaá¹ƒ hettha ``Ã±Ä• á¹‡aphassoâ€™â€™ ti adhippeto. __phassitÄ• _ti Ã±Ä• á¹‡ena

jhÄ• namaggaphalÄ• ni \Be II 511/ viya attano santÄ• ne anuppÄ• detvÄ• pi
tappaá¹-icchÄ• dakasammohaviddhaá¹ƒsanavasena tathÄ• viddhaá¹ƒsanapavattaÃ±Ä• á¹‡
__aparappaccayaÃ±Ä• á¹‡aá¹ƒ_.

__passanto_ paccakkhato jÄ• nanto. __amatogadha_nti amatapariyÄ• pannaá¹ƒ, amatasa

sotÄ• pattimaggo paá¹-hamaá¹ƒ nibbÄ• nadassanato dassanaá¹ƒ, tena dassanena sacchik
__dassanasacchikiriyÄ• _. kiÃ±cÄ• pi gotrabhuÃ±Ä• á¹‡aá¹ƒ tato paá¹-hamataraá¹ƒ nibbÄ•
Ä• lambanakaraá¹‡ato \Ne II 481/ disvÄ• kattabbakiccÄ• karaá¹‡ato pana na dassananti vu
duvidhÄ• pÄ«_ti sÄ• dassanabhÄ• vanÄ• vasena duvidhÄ• pi sacchikiriyÄ• . __dassanabh
dassanamaggabhÄ• vanÄ• maggavasena. tena amaggavasena pavattanibbÄ• nassa pacca
nivatteti. __nibbÄ• nassÄ• _ti pana iminÄ• maggaphalesu paccavekkhaá¹‡asacchikiriyaá¹ƒ
imassa yathÄ• dhigatassa lokuttaraÃ±Ä• á¹‡assa.

<853> __abhimatÄ• _ti adhippetÄ• . bhÄ• vanÄ• nÄ• ma uppÄ• danÄ• , santÄ• naparibhÄ
dassento __ ``lokiyÄ• naâ€™â€™ _ntiÄ• dimÄ• ha. yadaggena hi lokiyÄ• kusalÄ• dayo up
tadaggenassa sÄ«labhÄ• vanÄ• , kÄ• yabhÄ• vanÄ• , cittabhÄ• vanÄ• , paÃ±Ã±Ä• bhÄ• va
tÄ• ya ca santÄ• nopi paribhÄ• vitoti. __tÄ• su_ lokiyalokuttarabhÄ• vanÄ• su __idha_
Ã±Ä• á¹‡adassanavisuddhikathÄ• yaá¹ƒ __lokuttara_bhÄ• vanÄ• __adhippetÄ• , _ na itarÄ
__catubbidhampetaá¹ƒ Ã±Ä• á¹‡a_nti etaá¹ƒ catubbidhampi ariyamaggaÃ±Ä• á¹‡aá¹ƒ lokut
sammÄ• vÄ• cÄ• dibhedÄ• ni __sÄ«lÄ• dÄ«ni uppÄ• deti_. kathaá¹ƒ? sahajÄ• tÄ• dipaccay
__Ä• di_-saddena samÄ• dhissa gahaá¹‡aá¹ƒ, na paÃ±Ã±Ä• ya. na hi tadeva taá¹ƒ uppÄ•
uppÄ• deti. tadantogadhabhÄ• vÄ• sammÄ• saá¹…kappo. so hi paÃ±cakkhandhasaá¹…ga
vÄ• phalasÄ«lÄ• dÄ«nampi gahaá¹‡anti paÃ±Ã±Ä• yapi gahaá¹‡aá¹ƒ yujjatiyeva. __sahajÄ
__Ä• di_-saddena anantarapaccayÄ• ditÄ• yapi saá¹…gaho daá¹-á¹-habbo. __tehi ca santÄ
samucchindanapaá¹-ipassambhanavasena pavattehi lokuttarehi sÄ«lÄ• dÄ«hi ariyapuggalo

paribhÄ• veti. yaá¹ƒ nissÄ• ya parÄ• vuttÄ«ti vadanti. yathÄ• pariÃ±Ã±attayampi \Be II 512/
maggaÃ±Ä• á¹‡assa kiccanti vuttaá¹ƒ pariyÄ• yena, na evamidha. idha pana __lokuttarabh
maggaÃ±Ä• á¹‡assa __kiccaá¹ƒ_. na hettha bhÄ• vanÄ• ya pariyÄ• yo labbhatÄ«ti avadhÄ
lokiyabhÄ• vanaá¹ƒ nivatteti.

__evaá¹ƒ sarÅ«peneva Ä• gatÄ• yÄ• _ti ``cittaá¹ƒ bhÄ• vayaâ€™â€™ nti samÄ• dhi viya c
``paÃ±Ã±aá¹ƒ bhÄ• vayaâ€™â€™ nti evaá¹ƒ sarÅ«peneva Ä• gatÄ• ya paÃ±Ã±Ä• ya. __ya
__ettÄ• vatÄ• taá¹ƒ vitthÄ• ritaá¹ƒ hoti_. ayaÃ±ca paÃ±ho vissajjito hotÄ«ti sambandho.

Ã±Ä• á¹‡adassanavisuddhiniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti bÄ• vÄ«satimaparicchedavaá¹‡á¹‡anÄ• .

23. paÃ±Ã±Ä• bhÄ• vanÄ• nisaá¹ƒsaniddesavaá¹‡á¹‡anÄ•

Ä• nisaá¹ƒsapakÄ• sanÄ• vaá¹‡á¹‡anÄ•

<854> __anekasatÄ• nisaá¹ƒsÄ• _ \Be II 513/ \Ne II 482/ sÄ• vakabodhiÄ• divipulodÄ• tag
__vitthÄ• rato_ti nayadassanaá¹ƒ akatvÄ• ``ayampi paÃ±Ã±Ä• bhÄ• vanÄ• ya Ä• nisaá¹ƒs
anupadadassanavasena vitthÄ• rato pakÄ• setuá¹ƒ na sukaraá¹ƒ atibahubhÄ• vato. __assÄ
__nÄ• nÄ• kilesaviddhaá¹ƒsana_nti sakkÄ• yadiá¹-á¹-hivicikicchÄ• divasena nÄ• nÄ• vidhÄ
tadaá¹…gÄ• divasena pajahanaá¹ƒ. __ariyaphalarasÄ• nubhavana_nti
sotÄ• pattiphalÄ• diphalasukhapaá¹-isaá¹ƒvedanaá¹ƒ.

nÄ• nÄ• kilesaviddhaá¹ƒsanakathÄ• vaá¹‡á¹‡anÄ•

<855> ``ariyaphalarasÄ• nubhavanaâ€™â€™ nti eteneva kilesÄ• naá¹ƒ paá¹-ippassaddhip
``ariyamaggakkhaá¹‡eâ€™â€™ _ti visesavacanaá¹ƒ, tabbhÄ• vabhÄ• vato vÄ• . siddhe hi s
paá¹-ippassaddhippahÄ• naá¹ƒ siddhameva hotÄ«ti.

__bhÄ«mavegÄ• nupatitÄ• _ti sakalaá¹ƒ lokaá¹ƒ bhindantena viya bhÄ«mena bhayÄ• nake
__siluccaye_ti pabbate selaputhule. __satejujjalamaá¹‡á¸• alo_ti saradakÄ• lasamiddhena a
samujjaladuddikkhamaá¹‡á¸• alo. vadhabandhanÄ• diduggatiparipakkilesÄ• dijÄ• tiÄ• di__s
sandiá¹-á¹-hika_nti paccakkhabhÅ«taá¹ƒ. __jaÃ±Ã±Ä• _ti jÄ• neyya. __idhÄ• _ti imissaá¹ƒ p

phalasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ•

<856> ariyassa \Ne II 483/ maggassa phalaá¹ƒ __ariyaphalaá¹ƒ, _ ariyaÃ±ca taá¹ƒ visuddh

__ariyaphalaá¹ƒ, _ tassa __raso, _ paá¹-ippassaddhivimuttisukhaá¹ƒ, __anubhavanaá¹ƒ_ ni
tassa paá¹-isevanaá¹ƒ. __tatrÄ• _ti tesu dvÄ«su Ä• kÄ• resu. __assÄ• _ti ariyaphalassa.

<857> saá¹ƒyojanesu \Be II 514/ pahÄ«nesu sabbepi kilesÄ• pahÄ«nÄ• yeva hontÄ«ti saá
gahaá¹‡aá¹ƒ. __saá¹ƒyojanappahÄ• namattameva_ ariyamaggassa __phalaá¹ƒ nÄ• ma, _
atthantaraá¹ƒ vipÄ• kabhÅ«tanti adhippÄ• yo. tenÄ• ha __ ``phalaá¹ƒ nÄ• ma na koci aÃ±Ã
ke panetaá¹ƒ vadantÄ«ti? andhakÄ• dayo. te hi ``arahattaá¹ƒ arahattanti, Ä• vuso, vuccati ..
mohakkhayoâ€™â€™ ti (SN b IV 315) suttapadassa atthaá¹ƒ aÃ±Ã±athÄ• gahetvÄ• nippa
kiÃ±ci natthi, kilesappahÄ• nameva tathÄ• voharÄ«yatÄ«â€™â€™ ti vadantÄ• sesaphalep
suttampÄ«_ti paá¹-isambhidÄ• maggapÄ• á¸·imÄ• ha. pakaá¹-á¹-ho ukkaá¹-á¹-ho yogoti pay
payoganimittaá¹ƒ jÄ• takilesÄ• naá¹ƒ paá¹-ippassaddhi __payogapaá¹-ippassaddhi_. yÄ• p
bhÄ• vitattÄ• labbhamÄ• nÄ• pi yassÄ• vipÄ• kapaÃ±Ã±Ä• ya nippajjamÄ• nÄ• ya nippajja
nipphÄ• detabbÄ• yaá¹ƒ paÃ±Ã±Ä• ti __paá¹-ippassaddhipaÃ±Ã±Ä• _ti vuttÄ• . __sammÄ•
vuá¹-á¹-hÄ• tÄ«_ti sammÄ• diá¹-á¹-hiyÄ• ujuvipaccanÄ«kadassanavasena vatvÄ• tadaÃ±Ã
dassetuá¹ƒ __ ``tadanuvattakakilesehÄ«â€™â€™ _ti vuttaá¹ƒ, tassÄ• micchÄ• diá¹-á¹-hiyÄ
upanissayato ca anuvattakakilesehi. tena tadekaá¹-á¹-happahÄ• namÄ• ha. __khandhehÄ«
tÄ• ya micchÄ• diá¹-á¹-hiyÄ• sampayuttakkhandhehi ceva tappaccayÄ• Ä• yatiá¹ƒ uppajjan
__bahiddhÄ• ca sabbanimittehÄ«_ti yathÄ• vuttakilesakkhandhehi bahiddhÄ• bhÅ«tehi vipa
sabbasaá¹…khÄ• ranimittehi.

evaá¹ƒ maggakiccaá¹ƒ dassetvÄ• idÄ• ni tassa vasena phalaá¹ƒ dassetuá¹ƒ __
``tampayogapaá¹-ippassaddhattÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __tampayogapaá¹-ippa
ajjhattabahiddhÄ• vuá¹-á¹-hÄ• nÄ• dipayogassa paá¹-ippassaddhattÄ• . maggo hi nimittato
vuá¹-á¹-hahanto kilese pajahatÄ«ti attano khaá¹‡e taá¹ƒ payogaá¹ƒ karoti nÄ• ma, phalakkh
payogo paá¹-ippassaddho vÅ«pasanto nÄ• ma hoti. tena vuttaá¹ƒ ``tampayogapaá¹-ippassa
__uppajjatÄ«_ti maggÄ• nantaraá¹ƒ \Ne II 484/ dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• uppajjat
phalasamÄ• pattikÄ• le pana bahukkhattuá¹ƒ, nirodhÄ• vuá¹-á¹-hahantassa dvikkhattuá¹ƒ u
yathÄ• vuttapayogapaá¹-ippassaddhinimittaá¹ƒ uppajjanato ``tampayogapaá¹-ippassaddhat
vuttaá¹ƒ. __maggassetaá¹ƒ phala_nti yathÄ• vuttÄ• vipÄ• kÄ• sammÄ• diá¹-á¹-hi nÄ• ma,
515/ phalanti veditabbaá¹ƒ. __vitthÄ• retabba_nti ``sotÄ• pattimaggakkhaá¹‡e abhiniropana
sammÄ• saá¹…kappo micchÄ• saá¹…kappÄ• â€™â€™ tiÄ• dinÄ• (Paá¹-is I 63) saá¹…kap
vitthÄ• rato veditabbaá¹ƒ.

__cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni, ime dhammÄ• appamÄ• á¹‡Ä• rammaá¹‡Ä• _ti app
nibbisesatÄ• ya. tathÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasaá¹…khÄ• to mahaggato dh
vuá¹-á¹-hÄ• navelÄ• yaá¹ƒ appamÄ• á¹‡assa dhammassa anantarapaccayena paccayoti an
anantarapaccayatÄ• ya ca dÄ«panÄ• ti __evamÄ• dÄ«nipi ettha_ ariyaphalassa sabhÄ• va
__sÄ• dhakÄ• ni, _ na yathÄ• dassitapaá¹-isambhidÄ• maggapÄ• á¸·iyevÄ• ti adhippÄ• yo.

<858> __phalasamÄ• pattiya_nti phalapavattisaá¹…khÄ• tÄ• ya samÄ• pattiyaá¹ƒ. __assÄ
sarÅ«pakattukÄ• raá¹‡Ä• kÄ• raá¹-á¹-hitivuá¹-á¹-hÄ• nÄ• nantaravasena __idaá¹ƒ paÃ±hÄ•

<859> __ariyaphalassa nirodhe appanÄ• _ti ariyassa phalajhÄ• nassa nibbÄ• ne Ä• ramma
pavatti.

<860> __sabbepi puthujjanÄ• _ti jhÄ• nasamÄ• pattilÄ• bhinopi puthujjanÄ• na samÄ• paj
__ariyÄ• sabbepi_ phalasamÄ• pattiá¹ƒ __samÄ• pajjantÄ«_ti kÄ• maá¹ƒ sÄ• maÃ±Ã±ajot
visesaniviá¹-á¹-hÄ• yeva hoti. __adhigatattÄ• _ti pana hetukittanaá¹ƒ. uparimÄ• nampi heá¹
lokiyasamÄ• pattiyÄ• viya samÄ• pajjanaá¹ƒ sÄ• dhentaá¹ƒ viya á¹-hitanti taá¹ƒ nivattento
panÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __uparimÄ• _ti sakadÄ• gÄ• miÄ• dayo. __heá¹-á¹-
__na samÄ• pajjanti_ satipi adhigatatte. kasmÄ• ti ce? kÄ• raá¹‡amÄ• ha __ ``puggalantara
paá¹-ippassaddhattÄ• â€™â€™ _ti. etena uparimo ariyo heá¹-á¹-himaá¹ƒ phalasamÄ• pattia
adhigatattÄ• , yathÄ• taá¹ƒ lokiyasamÄ• pattinti, evaá¹ƒ pavattaá¹ƒ hetuá¹ƒ byabhicÄ• reti.
puggalantarabhÄ• vÅ«pagamanaá¹ƒ nÄ• ma atthi visesÄ• bhÄ• vato. idha pana asamuggh
\Ne II 485/ puthujjanehi viya sotÄ• pannassa, sotÄ• pannÄ• dÄ«hi sakadÄ• gÄ• miÄ• dÄ«na
puggalantarabhÄ• vÅ«pagamanaá¹ƒ atthi. yato heá¹-á¹-himÄ• heá¹-á¹-himÄ• phaladhamm
\Be II 516/ nivattitÄ• paá¹-ipakkhehi viya abhibhÅ«tÄ• appavattidhammataá¹ƒyeva Ä• pann
``paá¹-ippassaddhattÄ• â€™â€™ ti.

apica kusalakiriyapavatti nÄ• ma aÃ±Ã±Ä• disÄ«, vipÄ• kapavatti ca aÃ±Ã±Ä• disÄ«, anan
lokuttarakusalÄ• naá¹ƒ heá¹-á¹-himato uparimo bhavantaragato viya hoti. taá¹ƒtaá¹ƒphalava
sotÄ• pannÄ• dinÄ• malÄ• bho. te sace aÃ±Ã±aphalasamaá¹…ginopi honti, sotÄ• pannÄ• d
avaá¹-á¹-hitaá¹ƒ siyÄ• , tena tena jhÄ• nena gahitapaá¹-isandhiko viyÄ• ti tassa tassa ariyas
phalaá¹ƒ bhavaá¹…gasadisanti na uparimassa heá¹-á¹-himaphalasamaá¹…gitÄ• ya lesopi s
samÄ• pajjananti daá¹-á¹-habbaá¹ƒ. __heá¹-á¹-himÄ• ca uparima_nti heá¹-á¹-himÄ• ca sot
uparimaá¹ƒ sakadÄ• gÄ• miphalÄ• diá¹ƒ na samÄ• pajjantÄ«ti sambandho. tattha kÄ• raá¹‡
``anadhigatattÄ• â€™â€™ _ti. na hi anadhigatasamÄ• pattiá¹ƒ samÄ• pajjituá¹ƒ sakkÄ• .

__ ``attano attanoyeva pana phalaá¹ƒ samÄ• pajjantÄ«â€™â€™ _ti iminÄ• sabbepi ariyÄ•
phalasamÄ• pattiá¹ƒ samÄ• pajjantÄ«ti atthe Ä• panne tattha kesaÃ±ci matibhedaá¹ƒ dasse
panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ete hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rino_ti yasmÄ•
vuttÄ• anÄ• gÄ• mino, arahanto ca samÄ• dhismiá¹ƒ paripÅ«rakÄ• rino, itare pana sÄ«lesu
dve eva phalasamÄ• pattiá¹ƒ samÄ• pajjantÄ«ti. na hi samÄ• dhipÄ• ripÅ«riyÄ• vinÄ• sam
sambhavatÄ«ti adhippÄ• yo. __ta_nti ``samÄ• dhismiá¹ƒ paripÅ«rakÄ• rinoâ€™â€™ ti tehi
__akÄ• raá¹‡amevÄ• _ti ayuttiyeva. kasmÄ• ti ce? Ä• ha __ ``puthujjanassÄ• pÄ«â€™â€™
asamucchinnakilesassa puthujjanassÄ• pi attanÄ• paá¹-iladdhalokiyasamÄ• pattisamÄ• pa

kimaá¹…gaá¹ƒ pana samucchinnekaccakilesÄ• naá¹ƒ heá¹-á¹-himÄ• naá¹ƒ ariyÄ• naá¹ƒ, ta
aparipÅ«rakÄ• ritÄ• attano phalasamÄ• pattiá¹ƒ asamÄ• pajjanassa akÄ• raá¹‡anti. yutticin
pÄ• á¸·ianÄ• ruá¸·he atthe yuttÄ• , ayaá¹ƒ panattho pÄ• á¸·iÄ• ruá¸·hoti kÄ• raá¹‡Ä• padese
pÄ• á¸·iá¹ƒ dassento __ ``kiÃ±cetthÄ• â€™â€™ _tiÄ• dimÄ• ha. __sotÄ• pattimaggapaá¹-ilA
sotÄ• pattimaggassa samadhigamÄ• ya. __sotÄ• pattiphalasamÄ• pattatthÄ• yÄ• _ti sotÄ•
samÄ• pajjanatthaá¹ƒ. esa nayo sesesupi.

ettha \Be II 517/ \Ne II 486/ ca ``suÃ±Ã±atavihÄ• rasamÄ• pattatthÄ• ya animittavihÄ• rasa
tiÄ• dinÄ• sarÅ«pato uddhaá¹-attÄ• tato pubbe Ä• gatÄ• maggaphalavÄ• rÄ• appaá¹‡ihit
anattÄ• nupassanÄ• mukhena, aniccÄ• nupassanÄ• mukhena ca pavattÄ• naá¹ƒ phalasam
gotrabhudhammÄ• navadasabhÄ• vena vuttÄ• ti veditabbÄ• . ``sotÄ• pattiphalasamÄ• patt
catÅ«supi phalesu ekasadisaá¹ƒ desanÄ• ya Ä• gatattÄ• sotÄ• pannasakadÄ• gÄ• minopi
samÄ• pajjantÄ«ti viÃ±Ã±Ä• yati. maggÄ• nantaraphalavasena taá¹ƒ vuttanti ca na sakkÄ•
dasannaá¹ƒ gotrabhudhammÄ• naá¹ƒ dassanavasena desanÄ• ya Ä• raddhattÄ• , maggav
ca maggÄ• nantaraá¹ƒ phalaá¹ƒ ``phalasamÄ• pattÄ«â€™â€™ ti vuccati visuá¹ƒ parikamm
phalasamÄ• pattivacaneneva sotÄ• pannÄ• dÄ«nampi phalasamÄ• pattisamÄ• pajjanaá¹ƒ
``tasmÄ• â€™â€™ _tiÄ• di.

<861> payojanampi tadatthÄ• ya paá¹-ipattiyÄ• kÄ• raá¹‡aá¹ƒ hoti tannimittaá¹ƒ paá¹-ipajj
samÄ• pajjantÄ«â€™â€™ _ti kÄ• raá¹‡aá¹ƒ pucchitvÄ• __ ``diá¹-á¹-hadhammasukhavihÄ•
vissajjitaá¹ƒ. __kasmÄ• _ti vÄ• sampadÄ• ne nissakkavacanaá¹ƒ, kissÄ• ti vuttaá¹ƒ hoti.
__diá¹-á¹-hadhammasukhavihÄ• rattha_nti diá¹-á¹-heva dhamme kilesadarathapariá¸·Ä• hav
sukhavihÄ• rena viharaá¹‡atthaá¹ƒ. satipi vipÄ• kabhÄ• ve parikammena vinÄ• anuppajjan
phalasamÄ• pattidhammÄ• naá¹ƒ tassa tassa ariyassa rucivaseneva pavatti, yato nesaá¹ƒ
``addhÄ• na ... pe ... samÄ• pajjantÄ«â€™â€™ _ti.

<862> __dvÄ«hi Ä• kÄ• rehÄ«_ti dvÄ«hi kÄ• raá¹‡ehi. yathÄ• hi lokiyajjhÄ• nÄ• naá¹ƒ sam
sampayogasamaá¹…gibhÄ• vena sijjhamÄ• no pahÄ• naá¹…gasamatikkamamukhena vucc
evaá¹ƒ phalasamÄ• pattipi nibbÄ• namanasikÄ• rena sijjhamÄ• nÄ• tadaÃ±Ã±Ä• rammaá¹
sabbasaá¹…khÄ• rato vinivaá¹-á¹-itamÄ• nasatÄ• vasena samijjhanato. tenÄ• ha __ ``nibbÄ
udayabbayaÃ±Ä• á¹‡Ä• diÃ±Ä• á¹‡aparamparavasena hi sabbaphalacittaá¹ƒ saá¹…khÄ• ra
nibbinnavirattacittassa tato vinissaá¹-anibbÄ• nÄ• rammaá¹‡aá¹ƒ pavattati. evaá¹ƒ pavattam
__nibbÄ• nato aÃ±Ã±assa Ä• rammaá¹‡assa amanasikÄ• rÄ• , nibbÄ• nassa ca manasikÄ•

__animittÄ• ya_ \Be II 518/ __cetovimuttiyÄ• _ti animittavimokkhadvayÄ• ya phalasamÄ• p
aniccÄ• nupassanÄ• mukhena \Ne II 487/ vÄ• samÄ• pajjitabbÄ• ya phalasamÄ• pattiyÄ• .
samÄ• pajjanatthÄ• ya. __sabbanimittÄ• na_nti rÅ«pÄ• disabbasaá¹…khÄ• ranimittÄ• naá¹
Ä• dÄ«navato disvÄ• vissaá¹-á¹-hatÄ• ya anÄ• vajjanaá¹ƒ asamannÄ• hÄ• ro. __animittÄ•

sabbasaá¹…khÄ• ranimittÄ• bhÄ• vato animittÄ• ya. kehici paccayehi na saá¹…khatattÄ• c
laddhanÄ• mÄ• ya asaá¹…khatÄ• ya dhÄ• tuyÄ• phalasamÄ• pattisahajÄ• tena manasikÄ•
dhÄ• tuyÄ• phalasamÄ• patticittasaá¹…khÄ• te manasikaraá¹‡aá¹ƒ.

<863> __udayabbayÄ• divasenÄ• _ti udayabbayabhaá¹…gabhayatupaá¹-á¹-hÄ• nÄ• divas
Ã±Ä• á¹‡Ä• naá¹ƒ byÄ• pÄ• raá¹ƒ vadati. tenÄ• ha __ ``pavattÄ• nupubbavipassanassÄ• â
__saá¹…khÄ• rÄ• rammaá¹‡agotrabhuÃ±Ä• á¹‡Ä• nantara_nti saá¹…khÄ• rÄ• rammaá¹‡as
laddhanÄ• massa gotrabhuÃ±Ä• á¹‡assa anantaraá¹ƒ. kasmÄ• panettha gotrabhuÃ±Ä• á¹‡
maggaÃ±Ä• á¹‡apurecÄ• rikaá¹ƒ viya nibbÄ• nÄ• rammaá¹‡aá¹ƒ na hotÄ«ti? phaladhammÄ
ariyamaggadhammÄ• eva hi niyyÄ• nikÄ• . vuttaÃ±hetaá¹ƒ ``katame dhammÄ• niyyÄ• nik
apariyÄ• pannÄ• â€™â€™ ti (Dhs 1295, 1609). tasmÄ• ekantena niyyÄ• nikasabhÄ• vassa
pavattamÄ• nassa maggaÃ±Ä• á¹‡assa anantarapaccayabhÅ«tena Ã±Ä• á¹‡ena nimittato
tassa nibbÄ• nÄ• rammaá¹‡atÄ• yuttÄ• , na pana ariyamaggassa bhÄ• vitattÄ• tassa vipÄ
pavattamÄ• nÄ• naá¹ƒ kilesÄ• naá¹ƒ asamucchindanato aniyyÄ• nikattÄ• avuá¹-á¹-hÄ• nas
phalaÃ±Ä• á¹‡Ä• naá¹ƒ purecÄ• rikaÃ±Ä• á¹‡assa kadÄ• cipi nibbÄ• nÄ• rammaá¹‡atÄ• u
atulyÄ• kÄ• rato. ariyamaggavÄ«thiyaÃ±hi anulomaÃ±Ä• á¹‡Ä• ni anibbiddhapubbÄ• naá¹ƒ
thÅ«lathÅ«lalobhakkhandhÄ• dÄ«naá¹ƒ sÄ• tisayaá¹ƒ padÄ• lanena lokiyaÃ±Ä• á¹‡esu ukk
maggaÃ±Ä• á¹‡Ä• nuguá¹‡Ä• ni uppajjanti. phalasamÄ• pattivÄ«thiyaá¹ƒ pana tÄ• ni tena t
kilesÄ• naá¹ƒ samucchinnattÄ• tattha kilesavikkhambhane nirussukkÄ• ni kevalaá¹ƒ ariyÄ•
phalasamÄ• pattisukhasamaá¹…gibhÄ• vassa parikammamattÄ• ni hutvÄ• uppajjantÄ«ti n
vuá¹-á¹-hÄ• nasambhavo, yato nesaá¹ƒ pariyosÄ• naÃ±Ä• á¹‡aá¹ƒ saá¹…khÄ• ranimittavuá
nibbÄ• nÄ• rammaá¹‡aá¹ƒ siyÄ• .

evaÃ±ca \Be II 519/ katvÄ• ``sekkhassa attano phalasamÄ• pattivaá¸·aÃ±janatthÄ• ya uda
saá¹…khÄ• re sammasantassa vipassanÄ• Ã±Ä• á¹‡Ä• nupubbiyÄ• phalameva uppajjati, n
aá¹-á¹-hakathÄ• vacanaá¹ƒ samatthitaá¹ƒ hoti. tenÄ• ha __ ``sekkhassÄ• pi phalameva upp
_ti. nibbÄ• nÄ• rammaá¹‡e appanajjhÄ• navasena yathÄ• paricchinnakÄ• laá¹ƒ nirantaraá¹
pavattanaá¹ƒ samÄ• pajjanaá¹ƒ \Ne II 488/ phalasamÄ• pattÄ«ti Ä• ha __ ``phalasamÄ• pat
appetÄ«â€™â€™ _ti. yadi anupubbavipassanÄ• naá¹ƒ vasena phalasamÄ• pattisamÄ• pajj
sekkhassa uparimaggenÄ• pi bhavitabbanti anuyogaá¹ƒ sandhÄ• yÄ• ha __ ``phalasamÄ• p
tena aÃ±Ã±oyeva vipassanÄ• cÄ• ro ariyamaggÄ• vaho, aÃ±Ã±o phalasamÄ• pattiÄ• vaho
vipassanÄ• ya vibhÄ• go vutto eva. __ye panÄ• _ti abhayagirivÄ• sino sandhÄ• yÄ• ha. te h
Ä• loá¸·etvÄ• vadanti. teneva hi __ ``evaá¹ƒ satÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __arahÄ• pa
yadi itaratthÄ• pi vipassanÄ• tadatthÄ• ya saá¹ƒvatteyyÄ• ti adhippÄ• yo. __pÄ• á¸·ivasene
``dasa gotrabhudhammÄ• vipassanÄ• vasena uppajjantÄ«â€™â€™ ti maggatthÄ• phalatt
pavattapÄ• á¸·ivaseneva tesaá¹ƒ vacanaá¹ƒ paá¹-ikkhittantipi na gahetabbaá¹ƒ, aÃ±Ã±athÄ
gotrabhudhammÄ• â€™â€™ ti vacanaá¹ƒ virujjheyyÄ• ti. __idameva pana gahetabba_nti vu
__phalaÃ±cassÄ• _tiÄ• di mahaggatavipÄ• kÄ• naá¹ƒ viya lokuttaravipÄ• kÄ• naÃ±ca kusa

jhÄ• nato sarikkhatÄ• dassaneneva cettha bojjhaá¹…gamaggaá¹…gavasenÄ• pi sarikkhatÄ
veditabbaá¹ƒ.

<864> __á¹-hitiyÄ• _ti pabandhaá¹-á¹-hitiyÄ• . yathÄ• paricchinnakÄ• laÃ±hi samÄ• pattiyÄ
pabandhavasenÄ• vaá¹-á¹-hÄ• naá¹ƒ idha __á¹-hitÄ«_ti. ``cande vÄ• sÅ«riye vÄ• ettakaá¹
vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti kÄ• lÄ• vadhiggahaá¹‡avasena samÄ• pajjanaá¹ƒ cittass
__abhisaá¹…khÄ• ro_.

<865> __sabbÄ• nevetÄ• nÄ«_ti rÅ«panimittÄ• disabbÄ• neva etÄ• ni ekato kÄ• maá¹ƒ na
__sabbasaá¹…gÄ• hikavasenÄ• _ti anavasesapariyÄ• dÄ• navasena. samudÄ• yasaddÄ•
520/, avayavabyatirekena ca samudÄ• yo na labbhatÄ«ti avayavagatampi kiccaá¹ƒ samudÄ
__tasmÄ• _ti sabbesaá¹ƒ saá¹…khÄ• ranimittÄ• naá¹ƒ ekato manasikÄ• rÄ• bhÄ• vato. yas
phalasamÄ• pattito vuá¹-á¹-hito nÄ• ma hoti, tasmÄ• vuttaá¹ƒ __ ``yaá¹ƒ bhavaá¹…gassÄ•
__bhavaá¹…gassa Ä• rammaá¹‡aá¹ƒ_ nÄ• ma kammÄ• di. __manasi karoto_ti bhavaá¹…g
karoto, taá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ bhavaá¹…gamanasi karoto.

<866> __phalassa phalameva vÄ• anantaraá¹ƒ hoti_ purimassa purimassa pacchimaá¹ƒ p
__bhavaá¹…gaá¹ƒ_ \Ne II 489/ __vÄ• _ sabbapacchimassa. __phalÄ• nantaraá¹ƒ_ maggav
phalasamÄ• pattiyaÃ±ca. __ ``yena phalena nirodhÄ• vuá¹-á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ _t
nirodhÄ• vuá¹-á¹-hÄ• nabhÄ• vato vuttaá¹ƒ. __ta_nti nirodhÄ• vuá¹-á¹-hÄ• nabhÄ• vena vu
aggaphalaá¹ƒ vÄ• . __nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• nantara_nti nevasaÃ±Ã±Ä• n
kiriyassa vÄ• anantaraá¹ƒ satipi sattÄ• hÄ• tikkame vijÄ• tiyena antarikattÄ• .

__paá¹-ippassaddhadaratha_nti sabbaso passaddhakilesadarathaá¹ƒ. __amatÄ• rammaá¹
__subha_nti asobhanatÄ• ya kilesassÄ• pi abhÄ• vato sobhanaá¹ƒ. taá¹‡hÄ• saá¹…khÄ• ta
chaá¸• á¸• itaá¹ƒ etenÄ• ti __vantalokÄ• misaá¹ƒ_. vÅ«pasantakilesatÄ• ya, susantatÄ• ya
dhammena yogato samaá¹‡o nÄ• ma hoti, tassa ariyamaggasaá¹…khÄ• tassa sÄ• maÃ±Ã±
__sÄ• maÃ±Ã±aphalaá¹ƒ_.

__ojavantenÄ• _ti sabhÄ• vasampannena. __sucinÄ• _ti kilesÄ• sucivirahato parisuddhena
anuttarasukhena. __abhisandita_nti sabbaso lÅ«khabhÄ• vÄ• pagamanena sinehitaá¹ƒ. __
mahaggatasÄ• tato, lokuttarakusalasÄ• tato ca ativiya sÄ• tena madhurena. maggasukhato
santataratÄ• ya paá¹‡Ä«tataraá¹ƒ. __amatena_ sammoditaá¹ƒ. __ ``madhuá¹ƒ viyÄ• â€™â
sÄ• tÄ• tisÄ• tataá¹ƒyeva vibhÄ• veti.

tassa ariyassa phalassa rasabhÅ«taá¹ƒ sÄ• rabhÅ«taá¹ƒ taá¹ƒ sukhaá¹ƒ paÃ±Ã±aá¹ƒ bhÄ•
vindati paá¹-ilabhatÄ«ti yojanÄ• .

nirodhasamÄ• pattikathÄ• vaá¹‡á¹‡anÄ•

<867> __tatrÄ• _ti \Be II 521/ tasmiá¹ƒ ``nirodhasamÄ• pattiyÄ• samÄ• pajjanasamatthatÄ
saá¹ƒkhittavacane. __idaá¹ƒ_ sarÅ«pÄ• divasena __paÃ±hÄ• kammaá¹ƒ. katthÄ• _ti kasmi

<868> __anupubbanirodhavasenÄ• _ti vipassanÄ• nugatÄ• aá¹-á¹-ha samÄ• pattiyo Ä• ro
taá¹ƒtaá¹ƒpaá¹-ipakkhanirodhamukhena tiá¹‡á¹‡aá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ anupubbato nir
yathÄ• paricchinnakÄ• laá¹ƒ yÄ• cittacetasikÄ• naá¹ƒ appavatti, ayaá¹ƒ nirodhasamÄ• patt
samÄ• pajjanti, ke na samÄ• pajjantÄ«_ti \Ne II 490/ kÄ• maá¹ƒ samÄ• pajjanasamatthÄ• p
pucchitÄ• , tabbissajjanaá¹ƒ pana garubhÄ• vato pacchÄ• vissajjetuá¹ƒ asamÄ• pajjanake
``sabbepi ... pe ... na samÄ• pajjantÄ«â€™â€™ _ti Ä• ha yathÄ• ``vÄ• maá¹ƒ muÃ±ca, dak
ti. tattha __ ``sabbepÄ«â€™â€™ _ti idaá¹ƒ puthujjanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ visesanaá¹ƒ
samÄ• pattÄ«naá¹ƒ lÄ• bhinopi alÄ• bhino viya samÄ• dhismiá¹ƒ aparipÅ«rakÄ• ritÄ• ya nir
sakkonti. kÄ• macchandÄ• disamucchindanena hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• ritÄ• , na
__anÄ• gÄ• mino, arahanto_ti ettha sukkhavipassakÄ• ca anÄ• gÄ• mino, sukkhavipassak
sukkhavipassakasaddo paccekaá¹ƒ yojetabbo. ubhayepi cete satipi vipassanÄ• bale samÄ•
nirodhaá¹ƒ na samÄ• pajjanti. anupubbavihÄ• rasambhavataÃ±Ã±evettha samÄ• dhibalaá¹
pana tayo satipi samÄ• dhibale vipassanÄ• balassa abhÄ• vato, aparipuá¹‡á¹‡attÄ• ca sam
aparipuá¹‡á¹‡atÄ• cassa saá¹…khÄ• rÄ• naá¹ƒ na sammÄ• parimadditattÄ• . __aá¹-á¹-ha
samÄ• pajjantÄ«â€™â€™ _ti vatvÄ• tattha kÄ• raá¹‡aá¹ƒ pÄ• á¸·ivaseneva dassetuá¹ƒ __
_tiÄ• di vuttaá¹ƒ. __tayo ca saá¹…khÄ• rÄ• na_nti ettha __tayo_ti sÄ• miatthe paccattavaca
attho. __Ã±Ä• á¹‡acariyÄ• hÄ«_ti Ã±Ä• á¹‡appavattÄ«hi. __nirodhasamÄ• pattiyÄ• _ti niroc
Ã±Ä• á¹‡aá¹ƒ. __ayaÃ±ca sampadÄ• _ti ayaá¹ƒ baladvayasamannÄ• gamÄ• dikÄ• yathÄ•
sampatti. __anÄ• gÄ• mikhÄ«á¹‡Ä• save_ti anÄ• gÄ• mino ceva khÄ«á¹‡Ä• save ca.

<869> __samathabala_nti kÄ• macchandÄ• dike paccanÄ«kadhamme sametÄ«ti samatho
akampiyaá¹-á¹-hena balaá¹ƒ. aniccÄ• divasena vividhehi \Be II 522/ Ä• kÄ• rehi passatÄ«ti
vuttanayena balanti __vipassanÄ• balaá¹ƒ. nekkhammavasenÄ• _tiÄ• dÄ«su kÄ• macchan
nekkhammasaá¹…kappassa, alobhapadhÄ• nassa vÄ• tathÄ• pavattakusalacittuppÄ• dass
ekaggatÄ• saá¹…khÄ• to yo avikkhepo, taá¹ƒ __samathabalaá¹ƒ_. byÄ• pÄ• davikkhambha
adosapadhÄ• nassa vÄ• tathÄ• pavattakusalacittuppÄ• dassa vaseneva. thinamiddhavikkh
manasikaraá¹‡ena upaá¹-á¹-hitaÄ• lokasaÃ±Ã±Ä• ya vasena. uddhaccavikkhambhanassa a
vasena. sakalamicchÄ• vitakkavikkhambhanassa
sikhÄ• pattaÄ• nÄ• pÄ• nassatisiddhapaá¹-inissaggÄ• nupassiassÄ• sapassÄ• sÄ• naá¹ƒ v
ekaggatÄ• saá¹…khÄ• to yo avikkhepo, taá¹ƒ __samathabala_nti atthayojanÄ• .

evaá¹ƒ \Ne II 491/ upacÄ• rassa jhÄ• nassa vasena samathabalaá¹ƒ dassetvÄ• idÄ• ni taá
samÄ• pattÄ«naá¹ƒ vasena paá¹-ipakkhehi anabhibhavanÄ«yatÄ• ya ca balappattivasena c

``paá¹-hamajjhÄ• nenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __nÄ«varaá¹‡e_ti nÄ«varaá¹‡an
nÄ«varaá¹‡apaccayÄ• . __na kampati_ jhÄ• nasamaá¹…gipuggalo, jhÄ• nasampayuttasam
``samathabalaâ€™â€™ nti adhippeto. tathÄ• hi __kenaá¹-á¹-hena samathabala_nti balaá¹-
__uddhacce_ti uddhaccanimittaá¹ƒ. __uddhaccasahagatakilese_ti uddhaccena sampayutta
__khandhe_ti uddhaccasampayuttacatukkhandhanimittaá¹ƒ. __na kampatÄ«_tiÄ• dÄ«ni aÃ
__kampanaá¹ƒ_ vÄ• á¹-hÄ• nÄ• pagamo. __calanaá¹ƒ_ paribbhamanaá¹ƒ. __vedhanaá¹ƒ_
kampati, uddhaccasahagatakilese na calati, uddhaccasahagatakkhandhe na vedhatÄ«ti vÄ•
uddhaccaggahaá¹‡aÃ±cettha samathassa ujupaá¹-ipakkhatÄ• ya tadabhibhavena balappatt
aá¹-á¹-hannampi samÄ• pattÄ«naá¹ƒ sÄ• dhÄ• raá¹‡ato kiccÄ• tisayadassanaá¹ƒ daá¹-á¹-h
samathabala_nti yÄ• yaá¹ƒ nekkhammÄ• divasena laddhÄ• ya cittekaggatÄ• ya nÄ«varaá¹-
ca abhibhavitvÄ• avaá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ samathabalaá¹ƒ.

idÄ• ni vipassanÄ• balaá¹ƒ niddisanto yasmÄ• vipassanÄ• saá¹…khepato sattahi anupass
tato tato samÄ• pattito vuá¹-á¹-hÄ• ya tÄ• saá¹ƒ vasena anupassanÄ• kÄ• tabbÄ• , tattake
anupassanÄ• kiccaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hotÄ«ti __ ``aniccÄ• nupassanÄ• vipassanÄ• bala
paá¹-inissaggÄ• nupassanÄ• vipassanÄ• balaâ€™â€™ _nti sarÅ«pato dassetvÄ• puna tÄ
vuttanayena visayavibhÄ• gena dassetuá¹ƒ __ ``rÅ«pe aniccÄ• nupassanÄ• â€™â€™ _tiÄ•
paá¹-ipakkhehi anabhibhavanÄ«yatÄ• va balaá¹-á¹-hoti dassetuá¹ƒ __ ``kenaá¹-á¹-hena vipa
_ntiÄ• di Ä• raddhaá¹ƒ. tattha __avijjÄ• yÄ• _ti dvÄ• dasasu akusalacittuppÄ• desu avijjÄ• n
__avijjÄ• sahagatakilese_ti avijjÄ• ya sampayuttalobhadosÄ• dikilesavatthunimittaá¹ƒ. sesa
vuttanayattÄ• suviÃ±Ã±eyyameva. avijjaggahaá¹‡aÃ±cettha vipassanÄ• ya ujupaá¹-ipakkh
balappattidassanatthaá¹ƒ. tenetaá¹ƒ sattannampi anupassanÄ• naá¹ƒ sÄ• dhÄ• raá¹‡ato ki
daá¹-á¹-habbaá¹ƒ. __idaá¹ƒ vipassanÄ• bala_nti yÄ• yaá¹ƒ aniccÄ• nupassanÄ• divasena la
vipassanÄ• Ã±Ä• á¹‡assa niccasaÃ±Ã±Ä• dinimittaá¹ƒ akampanÄ«yatÄ• , tÄ• ca abhibhav
vipassanÄ• balaá¹ƒ.

__vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• rÄ• _ vÄ• caá¹ƒ saá¹…kharonti pavattentÄ«ti katvÄ•
visÄ• kha, vitakketvÄ• vicÄ• retvÄ• pacchÄ• vÄ• caá¹ƒ bhindati, tasmÄ• vitakkavicÄ• rÄ•
\Ne II 492/ (MN I 463; SN b IV 348). te pana dutiyajjhÄ• ne vÅ«pasantÄ• hontÄ«ti Ä• ha __
pe ... paá¹-ippassaddhÄ• hontÄ«â€™â€™ _ti. kÄ• yena saá¹…kharÄ«yantÄ«ti __kÄ• yasa
assÄ• sapassÄ• sÄ• . tathÄ• hi vuttaá¹ƒ ``assÄ• sapassÄ• sÄ• kho, Ä• vuso visÄ• kha, kÄ
kÄ• yappaá¹-ibaddhÄ• , tasmÄ• assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• roâ€™â€™ ti (MN
catutthajjhÄ• ne vÅ«pasantÄ• honti, tasmÄ• Ä• ha __ ``catutthajjhÄ• naá¹ƒ ... pe ... paá¹-ip
hontÄ«â€™â€™ _ti. cittena saá¹…kharÄ«yantÄ«ti __cittasaá¹…khÄ• rÄ• , _ saÃ±Ã±Ä• ved
``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dhammÄ• cittappaá¹-ibaddhÄ• , tasmÄ• saÃ±Ã
cittasaá¹…khÄ• roâ€™â€™ ti (SN I 463; SN b IV 348). te pana yasmÄ• nirodhaá¹ƒ samÄ•
tasmÄ• vuttaá¹ƒ __ ``saÃ±Ã±Ä• vedayita ... pe ... paá¹-ippassaddhÄ• hontÄ«â€™â€™ _ti.

Ã±Ä• á¹‡acariyÄ• su vivaá¹-á¹-Ä• nupassanÄ• ggahaá¹‡eneva tassa Ä• dibhÅ«tÄ• sesÄ•
tadavinÄ• bhÄ• vato. __maggo Ã±Ä• á¹‡acariyÄ• , phalasamÄ• patti Ã±Ä• á¹‡acariyÄ• _ti n
Ã±Ä• á¹‡acariyÄ• bhÄ• vavacanaá¹ƒ maggaphaladhammÄ• naá¹ƒ Ã±Ä• á¹‡apadhÄ• nattÄ
indriyÄ• dhipatihetumaggapaccayÄ• divasena sÄ• tisayapaccayabhÅ«tena sesÄ• maggaph
katvÄ• tathÄ• vuttaá¹ƒ. samÄ• dhicariyÄ• supi eseva nayo \Be II 524/. __imÄ• hi soá¸·asah
anupassanÄ• naá¹ƒ, aá¹-á¹-hannaÃ±ca maggaphalaÃ±Ä• á¹‡Ä• naá¹ƒ vasena imÄ• hi soá¸

__navahi samÄ• dhicariyÄ• hÄ«_ti aá¹-á¹-ha samÄ• pattiyo aá¹-á¹-ha samÄ• dhicariyÄ• , tÄ
upacÄ• rasamÄ• dhibhÄ• vanÄ• sÄ• maÃ±Ã±ena ekÄ• samÄ• dhicariyÄ• ti evaá¹ƒ navahi
``paá¹-hamajjhÄ• naá¹ƒ samÄ• dhicariyÄ• â€™â€™ _tiÄ• di. __paá¹-hamajjhÄ• napaá¹-ilÄ•
nÄ• nÄ• vajjanupacÄ• ravasena vuttanti daá¹-á¹-habbaá¹ƒ, uparisamÄ• pattÄ«nampi upacÄ
hi ekÄ• vajjane catutthajjhÄ• nÄ• diupacÄ• re pÄ«tiÄ• dayo sambhavanti. ettha ca
``paá¹-hamajjhÄ• napaá¹-ilÄ• bhatthÄ• yÄ• â€™â€™ tiÄ• divacanena upacÄ• rasamÄ• dhis
dasseti. kiá¹ƒ panettha samathabalasamÄ• dhicariyÄ• naá¹ƒ nÄ• nattaá¹ƒ, kiá¹ƒ vÄ•
vipassanÄ• balalokiyaÃ±Ä• á¹‡acariyÄ• naá¹ƒ? yathÄ• samathabalepi ``nekkhammavasen
upacÄ• rasamÄ• dhinÄ• saddhiá¹ƒ aá¹-á¹-hasu samÄ• pattÄ«su appanÄ• samÄ• dhiyeva v
vipassanÄ• balalokiyaÃ±Ä• á¹‡acariyÄ• su ca vipassanÄ• va vuttÄ• ti? kiÃ±cÄ• pi vuttÄ• , v
purecaraÃ±Ä• á¹‡Ä• divipassanÄ• bale avuttÄ• \Ne II 493/ eva Ã±Ä• á¹‡acariyÄ• su vuttÄ•
akampiyaá¹-á¹-ho __balaá¹-á¹-ho, _ paÃ±cannaá¹ƒ vasÄ«bhÄ• vÄ• naá¹ƒ vasena suciá¹‡á¹
eteneva samathabalasamÄ• dhicariyÄ• nampi nÄ• nattaá¹ƒ saá¹ƒvaá¹‡á¹‡itanti daá¹-á¹-hab

__vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• _ti ettha vaso etassa atthÄ«ti vasÄ«, tassa bhÄ• vo vasÄ«
vasÄ«bhÄ• vatÄ• . __ ``vasiyoâ€™â€™ _ti pana pÄ• á¸·iyaá¹ƒ itthiliá¹…gavasena vuttattÄ•
``vasÄ«ti paÃ±ca vasiyoâ€™â€™ _tiÄ• di vuttaá¹ƒ. tattha jhÄ• naá¹ƒ Ä• vajjantassa niranta
cittappavattanasamatthatÄ• __Ä• vajjanavasÄ«_. samÄ• pajjitukÄ• massa sÄ«ghaá¹ƒ jhÄ•
__samÄ• pajjanavasÄ«_. accharÄ• mattaá¹ƒ vÄ• katipayaccharÄ• mattaá¹ƒ vÄ• khaá¹‡aá
samatthatÄ• __adhiá¹-á¹-hÄ• navasÄ«_. tatheva lahuá¹ƒ vuá¹-á¹-hÄ• tuá¹ƒ samatthatÄ• __
paccavekkhaá¹‡avasÄ«_ pana Ä• vajjanavasiyÄ• eva sijjhati. paccavekkhaá¹‡ajavanÄ• ne
Ä• vajjanÄ• nantarÄ• nÄ«ti. ayamettha saá¹…khepo, vitthÄ• ro pana heá¹-á¹-hÄ• Ä• gato e
samÄ• dhicariyÄ• naá¹ƒ vasena vutto. Ã±Ä• á¹‡acariyÄ• su pana lokuttarÄ• naá¹ƒ Ã±Ä• á¹
vasÄ«bhÄ• vÄ• pÄ• danakiccaá¹ƒ nÄ• ma natthi. paá¹-ipakkhassa suvihatattÄ• sabhÄ• vas
vasÄ«bhÄ• vo, lokiyÄ• naá¹ƒ pana paguá¹‡abalavabhÄ• vÄ• pÄ• danena vasÄ«bhÄ• vo lab

<870> __ukkaá¹-á¹-haniddeso_ti anavasesaniddeso. __cuddasahi Ã±Ä• á¹‡acariyÄ• hi hot
anadhigatattÄ• ti. __yadi eva_nti yadi ukkaá¹-á¹-haniddesavasena ``soá¸·asahi Ã±Ä• á¹‡aca
vuttaá¹ƒ, tato avakaá¹ƒsavasenapi icchitabbaá¹ƒ, __evaá¹ƒ_ sante __kiá¹ƒ na hoti_ nirodha
adhippÄ• yo. paÃ±ca kÄ• maguá¹‡Ä• vatthubhÅ«tÄ• etassa santÄ«ti __paÃ±cakÄ• magua
__appahÄ«nattÄ• _ asamucchinnattÄ• . na hi kÄ• marÄ• gassa vikkhambhanappahÄ• nam

adhiá¹-á¹-hÄ• naá¹ƒ bhavituá¹ƒ sakkoti. __tasmÄ• _ti samÄ• dhipÄ• ripanthikassa kÄ• marÄ
kÄ• maá¹ƒ maggaphalaÃ±Ä• á¹‡acariyÄ• lokiyaÃ±Ä• á¹‡asamÄ• dhicariyÄ• viya nirodhas
viniyujjanti tadÄ• appavattanato, tassa tassa pana paá¹-ipakkhassa samucchindanena bala
visesapaccayatÄ• ya nirodhasamÄ• pattiyÄ• adhiá¹-á¹-hÄ• naá¹ƒ hotÄ«ti dasseti. __esÄ• _
``nirodhÄ• vuá¹-á¹-hahantassÄ• â€™â€™ tiÄ• divacanaá¹ƒ anÄ• gÄ• minova nirodhÄ• vua
vuttaá¹ƒ ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaâ€™â€™ nti (Paá¹-á¹-h I 1.417) vaca
``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakiriyÄ• â€™â€™ ti (Paá¹-á¹-h I 1.417) vucceyya.

<871> __ ``paÃ±cavokÄ• rabhaveâ€™â€™ _ti \Ne II 494/ kasmÄ• vuttaá¹ƒ, nanu catuvokA
arÅ«pajjhÄ• navasena yathÄ• rahaá¹ƒ anupubbasamÄ• patti labbhatÄ«ti? kÄ• maá¹ƒ labbh
``anupubbasamÄ• pattÄ«â€™â€™ ti na vuccati ekadesabhÄ• vato. aá¹-á¹-hasamÄ• pattiva
``anupubbasamÄ• pattÄ«â€™â€™ ti vuccatÄ«ti dassento Ä• ha __ ``paá¹-hamajjhÄ• nÄ• d
_ti. __vatthussa abhÄ• vÄ• _ti hadayavatthuno abhÄ• vÄ• ti vadanti, karajakÄ• yasaá¹…khÅ
abhÄ• vÄ• ti attho. yadi hi Ä• ruppe nirodhaá¹ƒ samÄ• pajjeyya, cittacetasikÄ• naá¹ƒ, aÃ±Ã
abhÄ• vato apaÃ±Ã±attikova bhaveyya anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinibbu
nirodhaá¹ƒ samÄ• pannoti vucceyya, kiá¹ƒ vÄ• etÄ• ya vatthucintÄ• ya. aá¹…gavekallatova
nirodhasamÄ• pattisamÄ• pajjanaá¹ƒ.

<872> __saá¹…khÄ• rÄ• naá¹ƒ_ \Be II 526/ __pavattibhede_ti saá¹…khatadhammÄ• naá¹ƒ
bhijjane ca, tesaá¹ƒ vÄ• kusalÄ• dibhedabhinne yathÄ• rahaá¹ƒ tÄ«hi dukkhatÄ• hi upaddu
cittacetasikavigamehi rÅ«padhammesu labbhamÄ• nÄ• pi saá¹…khÄ• radukkhatÄ• abbohÄ
__ukkaá¹‡á¹-hitvÄ• _ti nibbinditvÄ• . __nibbÄ• naá¹ƒ patvÄ• _ti anupÄ• disesanibbÄ• naá¹ƒ
niddukkhaá¹ƒ.

<873> __samathavipassanÄ• vasenÄ• _ti yuganaddhÄ• naá¹ƒ viya aÃ±Ã±amaÃ±Ã±Å«pak
__ussakkitvÄ• _ti ukkaá¹ƒsaá¹ƒ patvÄ• yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• , yÄ
Ä• ruhitvÄ• . __nirodhayato_ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• ta
kassacipi cittassa anuppajjanena __evamassÄ• _ nirodhasamÄ• pattiyÄ• __samÄ• pajjana
_tiÄ• dinÄ• ``samathavipassanÄ• vasenÄ• â€™â€™ ti vuttamevatthaá¹ƒ byatirekamukhena
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-hati_ taduddhaá¹ƒ su
abhÄ• vato. __yo vipassanÄ• vaseneva ussakkati_ sace ariyo phalasamÄ• pattatthiko, so a
patvÄ• tiá¹-á¹-hati_. atha puthujjano, sekho vÄ• maggatthiko tÄ• ya ce vipassanÄ• ya mag
á¹-hito, sopi phalasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-haticceva vuccati. __so_ti ubhayavasena pa
nirodhasamÄ• pattiá¹ƒ.

<874> yena phaladvayasamannÄ• gamÄ• dinÄ• nirodhaá¹ƒ samÄ• pajjituá¹ƒ samattho ho
vibhÄ• vitoti samÄ• pajjanÄ• kÄ• rameva dassento __ ``katabhattakiccoâ€™â€™ _tiÄ• dim
II 495/ bhÄ• vanÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ pubbakiccaá¹ƒ. __tattha saá¹…khÄ• re_ti tas

paá¹-hamajjhÄ• nacittuppÄ• de vÄ• saá¹…khÄ• re.

``vipassatÄ«â€™â€™ ti vuttaá¹ƒ, kÄ«disÄ« panettha vipassanÄ• icchitabbÄ• ti taá¹ƒ niddh
``vipassanÄ• panesÄ• â€™â€™ _tiÄ• dinÄ• tameva vipassanaá¹ƒ tidhÄ• bhinditvÄ• dass
dandhÄ• bhiÃ±Ã±aá¹ƒ maggaá¹ƒ sÄ• dheti. __tikkhÄ• _ ce, khippÄ• bhiÃ±Ã±anti ayaá¹ƒ ma
lakkhaá¹‡appattÄ• pana vipassanÄ• maggassa paccayo hotiyevÄ• ti imamatthaá¹ƒ dasser
pe ... hotiyevÄ• â€™â€™ _ti. __tikkhÄ• va vaá¹-á¹-ati_ saá¹…khÄ• rÄ• rammaá¹‡epi sati sa
vivaá¹-á¹-anÄ• kÄ• reneva pavattanato, maggo viya visaá¹…khÄ• ragatassa phalassa \Be II
tenÄ• ha __ ``maggabhÄ• vanÄ• sadisÄ• â€™â€™ _ti. yasmÄ• atimandÄ• samathÄ• dikÄ
asamatthÄ• samathaniá¹-á¹-hÄ• hoti, atitikkhÄ• Ã±Ä• á¹‡Ä• dikÄ• sÄ• tisayaá¹ƒ saá¹…kh
phalasamÄ• pattiniá¹-á¹-hÄ• hoti, tasmÄ• vuttaá¹ƒ __ ``nÄ• timandanÄ• titikkhÄ• vaá¹-á¹-a
nirodhasamÄ• pajjanako. __te saá¹…khÄ• re_ti te paá¹-hamajjhÄ• nasaá¹…khÄ• re.

__ ``tathevÄ• â€™â€™ _ti iminÄ• ``nÄ• timandÄ• ya nÄ• titikkhÄ• yÄ• â€™â€™ ti imamat
sesesupi. ``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tattha saá¹…khÄ•
ti vattabbaá¹ƒ, heá¹-á¹-hÄ• vuttanayattÄ• pana taá¹ƒ avatvÄ• __ ``catubbidhaá¹ƒ pubbakic
_cceva vuttanti keci, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ. vipassanÄ• cÄ• rato hi samÄ• dhicÄ• ro, t
vuá¹-á¹-hÄ• ya pubbakiccaá¹ƒ kÄ• tabbaá¹ƒ. tathÄ• hi paratopi ``Ä• kiÃ±caÃ±Ã±Ä• yatanaá
vuá¹-á¹-hÄ• ya imaá¹ƒ pubbakiccaá¹ƒ katvÄ• â€™â€™ tiÄ• diá¹ƒ (Vism II 879) vakkhati, na
tatheva vipassitvÄ• â€™â€™ ti. __nÄ• nÄ• baddhaavikopana_nti attanÄ• asambaddhassa
yathÄ• taá¹ƒ na vinassati, tathÄ• adhiá¹-á¹-hÄ• naá¹ƒ. __saá¹…ghapaá¹-imÄ• nana_nti sa
paá¹-imÄ• nanÄ• vajjanaá¹ƒ. __satthupakkosana_nti satthu pakkosanÄ• vajjanaá¹ƒ. __addh
jÄ«vitaddhÄ• naparicchedaá¹ƒ pubbakiccaá¹ƒ karotÄ«ti sambandho.

<875> __adhiá¹-á¹-hÄ• tabba_nti cittaá¹ƒ uppÄ• detabbaá¹ƒ. tathÄ• cittuppÄ• danameva h

cittajarÅ«pÄ• dÄ«naá¹ƒ anuppajjanato, pacchÄ• jÄ• tapaccayÄ• diupatthambhÄ• bhÄ• vat
sarÄ«raá¹ƒ \Ne II 496/ pavattati, tato paraá¹ƒ kilamatÄ«ti sattÄ• hameva paricchinditvÄ• nir
samÄ• pajjantÄ«ti vadanti.

__samÄ• pattivasenevÄ• _ti nirodhasamÄ• pattivaseneva. __naá¹ƒ_ aggiÄ• diantarÄ• yaá¹
adhiá¹-á¹-hÄ• navasenÄ• ti adhippÄ• yo. __Ä• yasmato saÃ±jÄ«vassÄ• _tiÄ• dÄ«su yaá¹ƒ
__iddhikathÄ• yaá¹ƒ_ (Vism II 374) vuttameva.

<876> __etassÄ• _ti \Be II 528/ nirodhaá¹ƒ samÄ• pajjantassa, nirodhasamÄ• pajjanassa v
tasmiá¹ƒ tassa bhikkhuno upasaá¹…kamanasamaye vuá¹-á¹-hÄ• tiyeva. kÄ• laparicchedasa

__evaá¹ƒ garukÄ• _ti aggiÄ• dÄ«hipi anabhibhavanÄ«yaá¹ƒ nirodhaá¹ƒ samÄ• pannaá¹ƒ s

evaá¹ƒ garukÄ• hi __saá¹…ghassa Ä• á¹‡Ä• nÄ• ma, _ tasmÄ• attano hitasukhaá¹ƒ Ä• ka
saá¹…ghassa Ä• á¹‡Ä• na atikkamitabbÄ• ti adhippÄ• yo.

<877> __na pakkosati_ ``satthÄ•  taá¹ƒ, Ä• vuso, Ä• mantetÄ«â€™â€™ ti. ``vuá¹-á¹-hahiss
Ä• vajjitabbanti sambandho.

<878> __jÄ«vitaddhÄ• nassÄ• _ti attano jÄ«vitakÄ• lassa jÄ«vitappavattiyÄ• . Ä• yu eva __
``Ä• yuusmÄ• viÃ±Ã±Ä• á¹‡Ä• nÄ«â€™â€™ ti ca vadanti, te cassa pakaticittasseva Ä• ram
__antonirodhe_ maraá¹‡aá¹ƒ natthi carimabhavaá¹…gena mÄ«yanato. __Ä• vajjitvÄ• va sa
maraá¹‡aá¹ƒ mÄ• ahosÄ«â€™â€™ ti. sahasÄ• hi maraá¹‡e
aÃ±Ã±abyÄ• karaá¹‡abhikkhuovÄ• dadÄ• nasÄ• sanÄ• nubhÄ• vadÄ«panÄ• naá¹ƒ anissan
aggamaggÄ• nadhigamo siyÄ• . __avasesa_nti nÄ• nÄ• baddhaavikopanÄ• ditividhampi pu
aá¹-á¹-hakathÄ• yaá¹ƒ.

<879> kiÃ±cÄ• pi ``ekaá¹ƒ vÄ• dve vÄ• â€™â€™ ti aniyametvÄ• viya vuttaá¹ƒ, dve vÄ• re
__cittavÄ• re_ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanacittavÄ• re. __nirodhaá¹ƒ phusatÄ«_t
__nirodhassa payogattÄ• _ti cittanirodhÄ• ya payogabhÄ• vato, baladvayasambharaá¹‡Ä• c
cittanirodhattÄ• ti attho. samathavipassanÄ• balasamannÄ• gamo, Ã±Ä• á¹‡asamÄ• dhicar
497/ aÃ±Ã±amaÃ±Ã±Ä• nativattanavaseneva icchitabboti Ä• ha __ ``dve samathavipassanÄ
katvÄ• â€™â€™ _ti. __anupubbanirodhassa payogo_ti paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ, tada
nirodhanassÄ• yaá¹ƒ payogo. __idaá¹ƒ_ vuttanayena __aá¹-á¹-hasamÄ• pattiÄ• rohanaá¹ƒ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• _ samÄ• pajjanassa. tasmÄ• dvinnaa
pavattantÄ«ti yojanÄ• .

__parato_ \Be II 529/ __acittako bhavituá¹ƒ na sakkotÄ«_ti sakalaá¹ƒ yathÄ• paricchinnakÄ•
bhavituá¹ƒ na sakkoti. taÃ±ca kho saá¹…ghapaá¹-imÄ• nanasatthupakkosanaaddhÄ• napan
akaraá¹‡ena, na nÄ• nÄ• baddhaavikopanassa. tassa hi akaraá¹‡ena kadÄ• ci kevalaá¹ƒ tÄ
avinÄ• so na siyÄ• , na nirodhasamÄ• pattivibandho. ayaÃ±ca attho __mahÄ• nÄ• gatthera
evaá¹ƒ sante tÄ«hi Ä• kÄ• rehi nirodhasamÄ• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti Ä• pajjati,
paccetabbaá¹ƒ. __paá¹-inivattitvÄ• puna Ä• kiÃ±caÃ±Ã±Ä• yataneyeva patiá¹-á¹-hÄ• tÄ«_t
vibandhe jÄ• te evaá¹ƒ hotÄ«ti dasseti, avibandheneva pana yathÄ• paricchinnakÄ• lavÄ«ti
phalacittuppattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ hoti. evaÃ±ca katvÄ•
gambhÄ«rakandaroruá¸·hatattapÄ• sÄ• á¹‡akkantapurisanidassanampi samatthitaá¹ƒ hotÄ«
``pubbakiccassa akatattÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannamattova
Ä• kiÃ±caÃ±Ã±Ä• yatane patiá¹-á¹-hÄ• tÄ«â€™ ti vuttattÄ• saá¹…ghapaá¹-imÄ• nanÄ• die
aá¹…gavekallato nirodhasamÄ• pattisamÄ• pajjanaá¹ƒ na ijjhatevÄ• â€™â€™ ti vadanti. va
nirodhasamÄ• pattiyÄ• , yadidaá¹ƒ pubbakiccakaraá¹‡aá¹ƒ. tasmÄ• tattha yaá¹ƒ garutaraá¹
samÄ• pajjanaá¹ƒ vibandhatÄ«ti apare. vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. ``Ä• kiÃ±caÃ±Ã±Ä•

patiá¹-á¹-hÄ• tÄ«â€™â€™ ti ca idaá¹ƒ puna Ä• kiÃ±caÃ±Ã±Ä• yatanassa samÄ• pajjitabbat
hi vuá¹-á¹-hÄ• ya pubbakiccassa kÄ• tabbattÄ• .

__yathÄ• panÄ• _tiÄ• di katapubbakiccatÄ• sÄ• maÃ±Ã±ena upamÄ• saá¹ƒsandanaá¹ƒ.

<880> __assÄ• _ti nirodhasamÄ• pattiyÄ• . __ ``kÄ• lapariccheda vasenÄ• â€™â€™ _tiÄ•
nirodhasamÄ• pattiyÄ• á¹-hÄ• naá¹ƒ dasseti.

<882> __vivekaninna_nti \Ne II 498/ nissaraá¹‡avivekaninnaá¹ƒ, pageva saá¹…khÄ• ravim
phalacittuppattiyÄ• cÄ• ti veditabbaá¹ƒ.

<883> Å«saá¹…khÄ• rattayapaá¹-ippassaddhiyÄ• , avasesacetasikaviÃ±Ã±Ä• á¹‡Ä• bhÄ•
rÅ«padhammamattÄ• vasesatÄ• ya ca matanirodhasamÄ• pannÄ• naá¹ƒ avisesaá¹ƒ gahet
samÄ• pannassa ca ko visesoâ€™â€™ _ti. kÄ• maá¹ƒ nesaá¹ƒ saá¹…khÄ• rattayapaá¹-ipp
aviseso, rÅ«padhammamattÄ• vasesatÄ• ya pana Ä• yuusmÄ• indriyÄ• naá¹ƒ apagamÄ• n
``yvÄ• yaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<884> __sabhÄ• vato_ti sabhÄ• vadhammato, paramatthatoti attho. paramatthato hi vijjam
saá¹…khatÄ• dibhÄ• vena vattabbataá¹ƒ labhati, na avijjamÄ• naá¹ƒ. __samÄ• pajjantassa
samÄ• pajjantassa ariyapuggalassa samathavipassanÄ• dhamme yuganaddhe katvÄ• aá¹-
anukkamena saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassambhanapayoganibbattiyÄ• nirodhasamÄ•
tasmÄ• taá¹ƒ payoganibbattiá¹ƒ upÄ• dÄ• ya __ ``nipphannÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹

saá¹…khÄ• ravÅ«pasamato, santadhammasamanvayato ca __santaá¹ƒ_. ariyehi eva nisev
__ariyanisevitaá¹ƒ_. tissannampi dukkhatÄ• naá¹ƒ nibbutabhÄ• vato __nibbÄ• namiti saá¹…
ariyaá¹ƒ paÃ±Ã±a_nti suvisuddhaá¹ƒ maggaphalapaÃ±Ã±aá¹ƒ. __imissÄ• pÄ«_ti nirodhasa
__samÄ• pattisamatthatÄ• _ti samÄ• pajjanasamatthatÄ• .

Ä• huneyyabhÄ• vÄ• disiddhikathÄ• vaá¹‡á¹‡anÄ•

<885> __Ä• huneyyabhÄ• vÄ• disiddhÄ«_ti
Ä• huneyyapÄ• huneyyadakkhiá¹‡eyyaaÃ±jalikaraá¹‡Ä«yaanuttarapuÃ±Ã±akkhettabhÄ• va
dassanamaggapaÃ±Ã±Ä• divisesena vinÄ• , __etissÄ• _ lokuttarapaÃ±Ã±Ä• ya. Ä• netvÄ•
dÅ«ratopi Ä• netvÄ• dÄ• tabbadÄ• naá¹ƒ, taá¹ƒ paá¹-iggahetuá¹ƒ yuttoti __Ä• huneyyo_. p
Ä• gantukadÄ• naá¹ƒ, taá¹ƒ paá¹-iggahetuá¹ƒ yuttoti __pÄ• huneyyo_. dakkhiá¹‡aá¹ƒ araha
aÃ±jalikaraá¹‡aá¹ƒ aÃ±jalikammaá¹ƒ, taá¹ƒ arahatÄ«ti __aÃ±jalikaraá¹‡Ä«yo_. anuttaraá¹ƒ
puÃ±Ã±aviruhanaá¹-á¹-hÄ• nanti __anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• _ti ayamettha
heá¹-á¹-hÄ• vuttoyeva.

<886> __mandÄ• ya_ \Ne II 499/ __vipassanÄ• ya Ä• gato_ti atikkhÄ• ya vipassanÄ• ya va
paá¹-hamamaggapaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• sotÄ• pannabhÄ• vaá¹ƒ Ä• gato. saddhÄ• dÄ«
vasena __mudindriyopi_ samÄ• no. __sattakkhattuparamo_ti sattakkhattuá¹ƒ paramÄ• bha
attabhÄ• vaggahaá¹‡aá¹ƒ, tato paraá¹ƒ aá¹-á¹-hamaá¹ƒ bhavaá¹ƒ nÄ• diyatÄ«ti \Be II 531/ s
__saá¹ƒsaritvÄ• _ti paá¹-isandhiggahaá¹‡avasena aparÄ• paraá¹ƒ gantvÄ• . __dukkhassan
vaá¹-á¹-adukkhassa pariyantaá¹ƒ pariyosÄ• naá¹ƒ karoti. ayaá¹ƒ kÄ• lena devalokassa, kÄ•
missakassa bhavassa vasena __ ``sattasugatibhave saá¹ƒsaritvÄ• â€™â€™ _ti vutto. kulat
__kolaá¹ƒkolo_. sotÄ• pattiphalasacchikiriyato paá¹-á¹-hÄ• ya hi nÄ«cakule upapatti nÄ• ma
mahÄ• bhogakulesuyeva nibbattatÄ«ti attho. __dve vÄ• tÄ«á¹‡i vÄ• kulÄ• nÄ«_ti devaman
bhave. iti ayampi missakabhaveneva kathito. desanÄ• mattameva cetaá¹ƒ ``dve vÄ• tÄ«á¹‡
chaá¹-á¹-habhavÄ• saá¹ƒsarantopi kolaá¹ƒkolova hoti. attabhÄ• vaggahaá¹‡asaá¹…khÄ• ta
khandhabÄ«jaá¹ƒ etassa atthÄ«ti __ekabÄ«jÄ«. ``mÄ• nusakaá¹ƒ bhavaâ€™â€™ _nti idam
``devabhavaá¹ƒ nibbattetÄ«â€™â€™ tipi vattuá¹ƒ vaá¹-á¹-atiyeva. ko panetesaá¹ƒ imaá¹ƒ p
tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassanÄ• . sace hi upari tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vipassan
ekabÄ«jÄ« nÄ• ma hoti. tato mandÄ• ya kolaá¹ƒkolo, tato mandatarÄ• ya sattakkhattuparam

<887> paá¹-isandhivasena sakiá¹ƒ Ä• gacchatÄ«ti sakadÄ• gÄ• mÄ«. __sakidevÄ• _ti ekav
lokaá¹ƒ Ä• gantvÄ• â€™â€™ _ti iminÄ• paÃ±casu sakadÄ• gÄ• mÄ«su cattÄ• ro vajjetvÄ•
sakadÄ• gÄ• miphalaá¹ƒ patvÄ• idheva parinibbÄ• ti, ekacco idha patvÄ• devaloke parinib
patvÄ• tattheva parinibbÄ• ti, ekacco devaloke patvÄ• idhÅ«papajjitvÄ• parinibbÄ• ti. ime
gahitÄ• . yo pana idha patvÄ• devaloke yÄ• vatÄ• yukaá¹ƒ vasitvÄ• puna idhÅ«papajjitvÄ•
gahito.

<888> paá¹-isandhivasena idha anÄ• gamanato __anÄ• gÄ• mÄ«. indriyavemattatÄ• vasen
vimuttiparipÄ• cakaindriyÄ• naá¹ƒ paropariyattena. __paÃ±cadhÄ• idha vihÄ• ya niá¹-á¹-ho
antarÄ• parinibbÄ• yiÄ• dibhÄ• vena paÃ±capakÄ• rena imaá¹ƒ lokaá¹ƒ pajahitvÄ• parinibb
Ä• yuvemajjhassa antarÄ• yeva kilesaparinibbÄ• nena parinibbÄ• yanato __antarÄ• parinib
__upahaccÄ• _ti vÄ• upagantvÄ• kÄ• lakiriyaá¹ƒ. __appayogenÄ• _ti adhimattapayogena
tikkhindriyatÄ• ya \Ne II 500/ sukheneva. __sappayogenÄ• _ti ettha vuttavipariyÄ• yena atth
vÄ• hi bhÄ• vena uddhamassa taá¹‡hÄ• sotaá¹ƒ, vaá¹-á¹-asotaá¹ƒ vÄ• ti __uddhaá¹ƒsoto_
paá¹-ilabhitabbato uddhamassa maggasotanti __uddhaá¹ƒsoto_. paá¹-isandhivasena akania
gacchatÄ«ti __akaniá¹-á¹-hagÄ• mÄ«_.

__yatthupapanno_ti avihÄ• dÄ«su yattha yattha upapanno. imesaá¹ƒ pana anÄ• gÄ• mÄ«n
uddhaá¹ƒsotaakaniá¹-á¹-hagÄ• micatukkaá¹ƒ veditabbaá¹ƒ --- yo hi avihato paá¹-á¹-hÄ• ya
sodhetvÄ• akaniá¹-á¹-haá¹ƒ gantvÄ• parinibbÄ• ti, ayaá¹ƒ __uddhaá¹ƒsoto akaniá¹-á¹-hag
heá¹-á¹-hÄ• tayo devaloke sodhetvÄ• sudassÄ«devaloke á¹-hatvÄ• parinibbÄ• ti, ayaá¹ƒ _

naakaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. yo ito akaniá¹-á¹-hameva gantvÄ• parinibbÄ• ti, ayaá¹ƒ
akaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. yo pana heá¹-á¹-hÄ• catÅ«su devalokesu tattha tattheva p
__nauddhaá¹ƒsoto naakaniá¹-á¹-hagÄ• mÄ«_ nÄ• ma. ete pana avihesu upapannasamanan
patvÄ• ca parinibbÄ• yanavasena tayo antarÄ• parinibbÄ• yino, eko upahaccaparinibbÄ• y
paÃ±ca. te asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yivibhÄ• gena dasa honti. tathÄ• ata
cattÄ• ro dasakÄ• cattÄ• lÄ«saá¹ƒ. akaniá¹-á¹-he pana uddhaá¹ƒsoto natthi. tayo antarÄ• p
upahaccaparinibbÄ• yÄ«ti cattÄ• ro. te asaá¹…khÄ• rasasaá¹…khÄ• raparinibbÄ• yivibhÄ•
aá¹-á¹-hacattÄ• lÄ«saá¹ƒ anÄ• gÄ• mino.

sotÄ• pannÄ• pana paá¹-ipadÄ• bhedena cattÄ• ro sattakkhattuparamÄ• , cattÄ• ro kolaá¹
ekabÄ«jinoti saddhÄ• dhurena paá¹-ipannÄ• dvÄ• dasa, tathÄ• paÃ±Ã±Ä• dhurenÄ• ti cat

sakadÄ• gÄ• mino suÃ±Ã±atavimokkhena vimuttÄ• paá¹-ipadÄ• vasena cattÄ• ro, tathÄ•
animittaappaá¹‡ihitavimokkhehÄ«ti dvÄ• dasa.

<889> tathÄ• arahanto. te pana dvÄ• dasa paÃ±Ã±Ä• vimuttÄ• , dvÄ• dasa ubhatobhÄ• g
dvÄ• dasa chaá¸·abhiÃ±Ã±Ä• , dvÄ• dasa paá¹-isambhidÄ• ppattÄ• ti \Be II 533/ samasaá¹-
saddhiá¹ƒ paccekasambuddhasammÄ• sambuddhehi chacattÄ• lÄ«sÄ• dhikasataá¹ƒ ariyÄ•
ariyabhÄ• vasiddhi ariyÄ• ya paÃ±Ã±Ä• bhÄ• vanÄ• ya, tena vuttaá¹ƒ ``Ä• huneyyabhÄ• vÄ
lokuttarapaÃ±Ã±Ä• bhÄ• vanÄ• ya Ä• nisaá¹ƒsoâ€™â€™ ti. lokiyavijjÄ• bhiÃ±Ã±Ä• hi vinÄ•
hotÄ«ti \Ne II 501/ ubhatobhÄ• gavimutto visuá¹ƒ gahito. __yaá¹ƒ sandhÄ• ya vutta_nti yaá¹
catutthamaggapaÃ±Ã±Ä• bhÄ• vanaá¹ƒ sandhÄ• ya heá¹-á¹-hÄ• saá¹…khepato gÄ• thÄ• v
pana vuttÄ• kÄ• raá¹ƒ nigamanavasena dassetuá¹ƒ __ ``maggakkhaá¹‡eâ€™â€™ _tiÄ• di
maggakkhaá¹‡esu taá¹ƒ jaá¹-aá¹ƒ vijaá¹-eti nÄ• ma, phalakkhaá¹‡esupi yathÄ• rahaá¹ƒ vija
aggaphalakkhaá¹‡eyeva pana sabbaso vijaá¹-itajaá¹-o, tato paraá¹ƒ vijaá¹-etabbÄ• ya jaá¹-Ä
tenettha heá¹-á¹-hÄ• heá¹-á¹-himamaggapaÃ±Ã±Ä• bhÄ• vanÄ• nisaá¹ƒsassa vuttattÄ• va
catutthamaggapaÃ±Ã±Ä• bhÄ• vanÄ• vasena attho vutto.

__rati_nti abhiratiá¹ƒ, abhirucinti attho. __tatthÄ• _ti ariyÄ• ya paÃ±Ã±Ä• bhÄ• vanÄ• ya.

<890> __imissÄ• gÄ• thÄ• yÄ• _ti imissaá¹ƒ gÄ• thÄ• yaá¹ƒ. gÄ• thÄ• hi attano atthabhÅ
Ä• dhÄ• rabhÄ• vena vuttÄ• , sÄ• mivacanaá¹ƒ vÄ• etaá¹ƒ atthassa taá¹ƒsambandhibhÄ• v

paÃ±Ã±Ä• bhÄ• vanÄ• nisaá¹ƒsaniddesavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti tevÄ«satimaparicchedavaá¹‡á¹‡anÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

<891> __imissÄ• _ \Be II 534/ __dÄ• ni gÄ• thÄ• yÄ• _tiÄ• dÄ«naá¹ƒ gÄ• thÄ• naá¹ƒ attho
svÄ• yaá¹ƒ ``visuddhimaggaá¹ƒ bhÄ• sissaâ€™â€™ nti evaá¹ƒ paá¹-iÃ±Ã±Ä• to visuddhima
hotÄ«ti sambandho.

<892> __tatthÄ• _tiÄ• dÄ«su ayaá¹ƒ padasambandhena saddhiá¹ƒ saá¹…khepattho --- __t
patiá¹-á¹-hÄ• yÄ• â€™â€™ tigÄ• thÄ• yaá¹ƒ vuttÄ• naá¹ƒ sÄ«lÄ• dippabhedÄ• naá¹ƒ __atth
mahÄ• __nikÄ• yÄ• naá¹ƒ aá¹-á¹-hakathÄ• naye_ aá¹-á¹-hakathÄ• tantiyaá¹ƒ tattha tattha _
yebhuyyena taá¹ƒ sabbaá¹ƒ samÄ• haritvÄ• _ samÄ• netvÄ• nikÄ• yantarassa nikÄ• yagat
so __nicchayo yasmÄ• pakÄ• sito, tasmÄ• visuddhikÄ• mehi yogÄ«hi etasmiá¹ƒ visuddhim
karaá¹‡Ä«yo_yevÄ• ti.

nigamanagÄ• thÄ• yo

ettÄ• vatÄ• \Be II 535/ \Ne II 502/ ca ---

suvisuddhasamÄ• cÄ• ro, visuddhanayamaá¹‡á¸• itaá¹ƒ.

__visuddhimaggaá¹ƒ_ lokassa, yadaccantavisuddhiyÄ• ||

abhÄ• si karuá¹‡Ä• vega-samussÄ• hitamÄ• naso.

mahesi vipulodÄ• ta-visuddhimatipÄ• á¹-avo ||

tassa atthaá¹ƒ pakÄ• setuá¹ƒ, kathÄ• maggaá¹ƒ purÄ• tanaá¹ƒ.

nissÄ• ya yÄ• samÄ• raddhÄ• , __atthasaá¹ƒvaá¹‡á¹‡anÄ• _ mayÄ• ||

Ä• yÄ• cito siddhagÄ• ma-pariveá¹‡anivÄ• sinÄ• .

therena __dÄ• á¹-hanÄ• gena, _ suddhÄ• cÄ• rena dhÄ«matÄ• ||

sÄ• esÄ• paramatthÄ• naá¹ƒ, tattha tattha yathÄ• rahaá¹ƒ.

nidhÄ• nato __paramattha-maÃ±jÅ«sÄ• _ nÄ• ma nÄ• mato ||

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

aá¹-á¹-hÄ• sÄ«tippamÄ• á¹‡Ä• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sane ||

ogÄ• hetvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ \Ne II 503/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• vassatu kÄ• lena, devo rÄ• jÄ• mahÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

badaratitthavihÄ• ravÄ• sinÄ• Ä• cariyadhammapÄ• lena katÄ•

paramatthamaÃ±jÅ«sÄ• nÄ• ma visuddhimaggamahÄ• á¹-Ä«kÄ• samattÄ• .

visuddhimagga-mahÄ• á¹-Ä«kÄ• samattÄ• .

namo tassa bhagavato arahato sammÄ• sambuddhassa.

visuddhimagga nidÄ• nakathÄ•

__visuddhimaggo_ \Be 1/ nÄ• mÄ• yaá¹ƒ gantho piá¹-akattayasÄ• rabhÅ«to sakalaloke paá
aggo hoti seá¹-á¹-ho pamukho pÄ• mokkho uttamo pavaro cÄ• ti viÃ±Ã±Å«hi pasattho. tatth
saá¹…gÄ«tittayÄ• rÅ«á¸·hassa tepiá¹-akabuddhavacanassa atthaá¹ƒ saá¹ƒkhipitvÄ• sikkha
brahmacariyaá¹ƒ paripuá¹‡á¹‡aá¹ƒ pakÄ• sitaá¹ƒ suvisadaÃ±ca. evaá¹ƒ pasatthassetassa v
__nidÄ• nakathÄ• ya_pi bhavitabbameva. tasmÄ• dÄ• ni tampakÄ• sanatthamidaá¹ƒ paÃ±h

``so panesa __visuddhimaggo_ kena kato, kadÄ• kato, kattha kato, kasmÄ• kato, kimattha
kato, kena pakÄ• rena kato, kissa sakalaloke patthaá¹-oâ€™â€™ ti.

tattha __kena kato_ti Ä• cariya__buddhaghosatthera_varena tepiá¹-akasaá¹…gahaá¹-á¹-ha

__kadÄ• kato_ti amhÄ• kaá¹ƒ bhagavato sammÄ• sambuddhassa sakalalokanÄ• thassa p
vassasatake (973 -buddhavasse) kato.

__kattha kato_ti sÄ«haá¸·adÄ«pe anurÄ• dhapure mahÄ• vihÄ• re kato.

__kasmÄ• kato_ti visuddhikÄ• mÄ• naá¹ƒ sÄ• dhujanÄ• naá¹ƒ tadadhigamupÄ• yaá¹ƒ san
Ã±Ä• petukÄ• matÄ• saá¹…khÄ• tena attano ajjhÄ• sayena saÃ±coditattÄ• , __saá¹…ghap
kato.

ettha pana á¹-hatvÄ• Ä• cariyabuddhaghosattherassa uppatti kathetabbÄ• , sÄ• ca __mah
(cÅ«á¸·avaá¹ƒsotipi voharite dutiyabhÄ• ge) sattatiá¹ƒsamaparicchede pannarasÄ• dhikadv
paá¹-á¹-hÄ• ya bÄ• ttiá¹ƒsÄ• ya gÄ• thÄ• hi pakÄ• sitÄ• yeva. kathaá¹ƒ? ---

mahÄ• vaá¹ƒsa-buddhaghosakathÄ•

<215> á¹• 21 __bodhimaá¹‡á¸• asamÄ«pa_mhi, \Be 2/ jÄ• to __brÄ• hmaá¹‡amÄ• á¹‡avo.

vijjÄ• -sippa-kalÄ• -vedÄ«, tÄ«su vedesu pÄ• ragÅ« ||

<216> á¹• 21 sammÄ• viÃ±Ã±Ä• tasamayo, sabbavÄ• davisÄ• rado.

vÄ• datthÄ« jambudÄ«pamhi, Ä• hiá¹‡á¸• anto pavÄ• diko ||

<217> á¹• 21 vihÄ• ramekaâ€™ mÄ• gamma, rattiá¹ƒ pÄ• taÃ±jalÄ«mataá¹ƒ.

parivatteti sampuá¹‡á¹‡a-padaá¹ƒ suparimaá¹‡á¸• alaá¹ƒ ||

<218> á¹• 21 tattheko __revato_ nÄ• ma, mahÄ• thero vijÄ• niya.

``mahÄ• paÃ±Ã±o ayaá¹ƒ satto, dametuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti, so ||

<219> á¹• 21 ``ko nu gadrabharÄ• vena, viravantoâ€™â€™ ti abravi.

``gadrabhÄ• naá¹ƒ rave atthaá¹ƒ, kiá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti Ä• ha taá¹ƒ ||

<220> á¹• 21 ``ahaá¹ƒ jÄ• neâ€™â€™ ti vutto so, otÄ• resi sakaá¹ƒ mataá¹ƒ.

puá¹-á¹-haá¹ƒ puá¹-á¹-haá¹ƒ viyÄ• kÄ• si, viraddhampi ca dassayi ||

<221> á¹• 21 ``tena hi tvaá¹ƒ sakaá¹ƒ vÄ• da-motÄ• rehÄ«â€™â€™ ti codito.

pÄ• á¸·iâ€™ mÄ• hÄ• â€™ bhidhammassa, atthaâ€™ massa na soâ€™ dhigÄ• ||

<222> á¹• 21 Ä• ha ``kasseâ€™ sa mantoâ€™â€™ ti, ``buddhamantoâ€™â€™ ti soâ€™ b

``dehi metaá¹ƒâ€™â€™ ti vutte hi, ``gaá¹‡ha pabbajja taá¹ƒâ€™â€™ iti ||

<223> á¹• 21 mantatthÄ« pabbajitvÄ• so, uggaá¹‡hi piá¹-akattayaá¹ƒ.

ekÄ• yano ayaá¹ƒ maggo, iti pacchÄ• taâ€™ maggahi ||

<224> á¹• 21 buddhassa viya gambhÄ«ra-ghosattÄ• naá¹ƒ viyÄ• karuá¹ƒ.

__buddhaghoso_ti ghoso hi, buddho viya mahÄ«tale ||

<225> á¹• 21 tattha __Ã±Ä• á¹‡odayaá¹ƒ_ {Ã±Ä• á¹‡odayaá¹ƒ nÄ• mapakaraá¹‡aá¹ƒ idÄ• nÄ• ma, katvÄ• pakaraá¹‡aá¹ƒ tadÄ• .

dhammasaá¹…gaá¹‡iyÄ• kÄ• si, kacchaá¹ƒ so __aá¹-á¹-hasÄ• liniá¹ƒ_ {idÄ• ni dissamÄ• nA sÄ«haá¸·adÄ«pikÄ• yeva. na jambudÄ«pikÄ• . parato (54-55 piá¹-á¹-hesu) esa Ä• vibhaviss

<226> á¹• 21 __parittaá¹-á¹-hakatha_Ã±ceva \Be 3/ {parittaá¹-á¹-hakathanti piá¹-akattayass
atthavaá¹‡á¹‡anÄ• bhÅ«tÄ• khuddakaá¹-á¹-hakathÄ• ti adhippetÄ• bhavesu}, kÄ• tuá¹ƒ Ä•

taá¹ƒ disvÄ• revato thero, idaá¹ƒ vacanamabravi ||

<227> á¹• 21 ``pÄ• á¸·imattaá¹ƒ idhÄ• nÄ«taá¹ƒ, natthi aá¹-á¹-hakathÄ• idha {ettha sagÄ«
moggaliputtatissattherassa santikÄ• uggahitÄ• sissÄ• nusissaparamparÄ• tatÄ• mÅ«laá¹-
jambudÄ«pe sabbaso antarahitÄ• ti vimaá¹ƒsitabbaá¹ƒ}.

tathÄ• cariyavÄ• dÄ• ca, bhinnarÅ«pÄ• na vijjare ||

<228> á¹• 21 sÄ«haá¸·aá¹-á¹-hakathÄ• suddhÄ• , __mahindena_ matÄ«matÄ• .

saá¹…gÄ«tittayamÄ• rÅ«á¸·haá¹ƒ, sammÄ• sambuddhadesitaá¹ƒ ||

<229> á¹• 21 sÄ• riputtÄ• digÄ«taÃ±ca, kathÄ• maggaá¹ƒ samekkhiya.

katÄ• sÄ«haá¸·abhÄ• sÄ• ya, sÄ«haá¸·esu pavattati ||

<230> á¹• 21 taá¹ƒ tattha gantvÄ• sutvÄ• tvaá¹ƒ, mÄ• gadhÄ• naá¹ƒ niruttiyÄ• .

parivattehi, sÄ• hoti, sabbalokahitÄ• vahÄ• â€™â€™ ||

<231> á¹• 21 evaá¹ƒ vutte pasanno so, nikkhamitvÄ• tato imaá¹ƒ.

dÄ«paá¹ƒ Ä• gÄ• imasseva {idassevÄ• ti imasseva mahÄ• nÄ• maraÃ±Ã±o kÄ• le 953-975
vassaparicchedo sÄ«haá¸·arÄ• javaá¹ƒsaá¹ƒ nissÄ• ya dassito. yuropiyavicakkhaá¹‡Ä• naá
buddhavasse iti veditabbo. evamuparipi. }, raÃ±Ã±o kÄ• le mahÄ• mati ||

<232> á¹• 21 mahÄ• vihÄ• raá¹ƒ sampatto, vihÄ• raá¹ƒ sabbasÄ• dhunaá¹ƒ.

mahÄ• padhÄ• nagharaá¹ƒ gantvÄ• , __saá¹…ghapÄ• lassa_ santikÄ• ||

<233> á¹• 21 sÄ«haá¸·aá¹-á¹-hakathaá¹ƒ sutvÄ• , theravÄ• daÃ±ca sabbaso.

``dhammassÄ• missa esova, adhippÄ• yoâ€™â€™ ti nicchiya ||

<234> á¹• 21 tattha saá¹…ghaá¹ƒ samÄ• netvÄ• , ``kÄ• tuá¹ƒ aá¹-á¹-hakathaá¹ƒ mama.

potthake detha sabbeâ€™â€™ ti, Ä• ha, vÄ«maá¹ƒsituá¹ƒ sa taá¹ƒ ||

<235> á¹• 21 saá¹…gho \Be 4/ gÄ• thÄ• dvayaá¹ƒ tassÄ• â€™ dÄ• si ``sÄ• matthiyaá¹ƒ tav

ettha dassehi, taá¹ƒ disvÄ• , sabbe demÄ• ti potthakeâ€™â€™ {234-5 gÄ• thÄ• su ayamatt
mahÄ• vihÄ• re saá¹ƒghaá¹ƒ mahÄ• netvÄ• saá¹ƒgha sannipÄ• taá¹ƒ kÄ• retvÄ• Ä• cariya
`aá¹-á¹-hakathaá¹ƒ kÄ• tuá¹ƒ sabbe pÄ• á¸·i-aá¹-á¹-hakathÄ• -potthake mama dethÄ• â€™
vÄ«maá¹ƒsituá¹ƒ saá¹ƒyuttanikÄ• yato `antojaá¹-Ä• â€™ tiÄ• dikaá¹ƒ ca `sÄ«le patiá¹-á¹-hÄ
cÄ• ti gÄ• thÄ• dvayaá¹ƒ tassa adÄ• si `ettha tava sÄ• matthiyaá¹ƒ Ã±Ä• á¹‡appabhÄ• vaá¹
potthake demÄ• â€™ tivatvÄ• â€™â€™ ti. iminÄ• pana ayamatthÄ• dassito hoti ``Ä• cariy
visuddhimaggaá¹ƒ karonto tadeva gÄ• thÄ• dvayaá¹ƒ oloketvÄ• , kiÃ±cipi aÃ±Ã±aá¹ƒ potth
akÄ• sÄ«â€™â€™ ti. tassa panatthassa yuttÄ• yuttavicÄ• raá¹‡Ä• parato (39-49-piá¹-á¹-he

<236> á¹• 21 piá¹-akattayaâ€™ mettheva, saddhiá¹ƒ aá¹-á¹-hakathÄ• ya so.

__visuddhimaggaá¹ƒ_ nÄ• mÄ• â€™ kÄ• , saá¹…gahetvÄ• samÄ• sato ||

<237> á¹• 21 tato saá¹…ghaá¹ƒ samÅ«hetvÄ• , sambuddhamatakovidaá¹ƒ.

mahÄ• bodhisamÄ«pamhi, so taá¹ƒ vÄ• cetu mÄ• rabhi ||

<238> á¹• 21 devatÄ• tassa nepuÃ±Ã±aá¹ƒ, pakÄ• setuá¹ƒ mahÄ• jane.

chÄ• desuá¹ƒ potthakaá¹ƒ sopi, dvattikkhattumpi taá¹ƒ akÄ• {238 gÄ• thÄ• ya ayamattho --
buddhaghosassa nepuÃ±Ã±aá¹ƒ nipuá¹‡aÃ±Ã±Ä• ppasÄ• vaá¹ƒ mahÄ• janassa pakÄ• set
visuddhimaggapotthakaá¹ƒ chÄ• desuá¹ƒ paá¹-icchÄ• detvÄ• apassiyabhÄ• vaá¹ƒ pÄ• pet
buddhaghoso dutiyampi taá¹ƒ likhi, tampi devatÄ• chadesuá¹ƒ. tatiyampi likhÄ«â€™â€™ ti.
``dvattikkhattumpi taá¹ƒ akÄ• â€™â€™ ti. idameva mahÄ• vaá¹ƒsavacanaá¹ƒ nissÄ• ya vitt
buddhaghosuppattiyÄ• nÄ• ma kathÄ• la ekaratteneva visuddhimaggassa tikkhattumpi likh
pakÄ• sito. Ä«disÄ« pana kathÄ• bahÅ«naá¹ƒ vimhayajananÄ«pi parikkhakÄ• naá¹ƒ saá¹ƒ
imissÄ• pi vicÄ• raá¹‡Ä• parato (47-8-piá¹-á¹-hesu) dassiyissati} ||

<239> á¹• 21 vÄ• cetuá¹ƒ tatiye vÄ• re, potthake samudÄ• haá¹-e.

potthakadvayaâ€™ maÃ±Ã±ampi, saá¹‡á¹-hapesuá¹ƒ tahiá¹ƒ marÅ« ||

<240> á¹• 21 vÄ• cayiá¹ƒsu tadÄ• bhikkhÅ«, potthakattayaâ€™ mekato.

ganthato atthato vÄ• pi, pubbÄ• paravasena vÄ• ||

<241> á¹• 21 theravÄ• dehi pÄ• á¸·Ä«hi, padehi byaÃ±janehi vÄ• .

aÃ±Ã±athattamahÅ« neva, potthakesupi tÄ«supi ||

<242> á¹• 21 atha \Be 5/ ugghosayÄ« saá¹…gho, tuá¹-á¹-hahaá¹-á¹-ho visesato.

nissaá¹ƒsayaá¹ƒâ€™ sa __metteyyo, _ iti vatvÄ• punappunaá¹ƒ ||

<243> á¹• 21 saddhiá¹ƒ aá¹-á¹-hakathÄ• yÄ• â€™ dÄ• , potthake piá¹-akattaye.

ganthÄ• kare vasanto so, vihÄ• re dÅ«rasaá¹…kare ||

<244> á¹• 21 parivattesi sabbÄ• pi, sÄ«haá¸·aá¹-á¹-hakathÄ• tadÄ• .

sabbesaá¹ƒ mÅ«labhÄ• sÄ• ya, mÄ• gadhÄ• ya niruttiyÄ• ||

<245> á¹• 21 sattÄ• naá¹ƒ sabbabhÄ• sÄ• naá¹ƒ, sÄ• ahosi hitÄ• vahÄ• .

theriyÄ• cariyÄ• sabbe, pÄ• á¸·iá¹ƒ viya taâ€™ maggahuá¹ƒ ||

<246> á¹• 21 atha kattabbakiccesu, gatesu pariniá¹-á¹-hitiá¹ƒ.

vandituá¹ƒ so __mahÄ• bodhiá¹ƒ, _ jambudÄ«paá¹ƒ upÄ• gamÄ«â€™â€™ ti {so mahÄ• bo
upÄ• gamÄ«ti idaá¹ƒ vacanaá¹ƒ purimavacanehi asaá¹ƒsaá¹-á¹-haá¹ƒ viya hoti. pubbe hi ``Ä
bodhimaá¹‡á¸• asamÄ«pe jÄ• toâ€™â€™ ti ca, ``sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• sÄ«haá¸·aá
mÄ• gadhabhÄ• sÄ• ya parivattehÄ«ti tassÄ• cariyena revatattherena vuttoâ€™â€™ ti ca v
Ä• cariyabuddhaghosassa pavatti tadanurÅ«pÄ• ``tÄ• bhÄ• sÄ• parivattitaá¹-á¹-hakathÄ• y
sÄ• sanujjotanatthaá¹ƒ jambudÄ«paá¹ƒ upÄ• gamÄ«â€™â€™ ti evamÄ• dinÄ• sÄ• sanujjo
arahati, na pana mahÄ• bodhivandanamÅ«likÄ• ti} ||

ayaÃ±ca pana mahÄ• vaá¹ƒsakathÄ• 1950 - kharistavasse __hÄ• badamahÄ• vijjÄ• layan
mudditassa visuddhimaggapotthakassa purecÄ• rikakathÄ• yaá¹ƒ ``anekÄ• nettha atthi vicÄ
vatvÄ• __dhammÄ• nandakosambÄ«_nÄ• makena vicakkhaá¹‡ena vicÄ• ritÄ• . tamettha y
anuvicÄ• raá¹‡ampissa karissÄ• ma.

jÄ• tidesavicÄ• raá¹‡Ä•

<1> tattha hi tena __dhammÄ• nandena_ ``buddhaghoso bodhimaá¹‡á¸• asamÄ«pe (budd
yuttametaâ€™â€™ nti vatvÄ• taá¹ƒsÄ• dhanatthÄ• ya cattÄ• ri byatirekakÄ• raá¹‡Ä• ni das

(ka) ``buddhaghosena pakÄ• sitesu taá¹ƒkÄ• likavatthÅ«su ekampi taá¹ƒ natthi, yaá¹ƒ mag
paá¹-hamaá¹ƒ kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ. tadakÄ• raá¹‡ameva. Ä• cariyabuddhaghosatthero
saá¹…gahaá¹-á¹-hakathÄ• yo karonto porÄ• á¹‡aá¹-á¹-hakathÄ• yoyeva \Be 6/ saá¹ƒkhipitvA
bhÄ• sÄ• parivattanamattena ca visesetvÄ• akÄ• si, na pana yaá¹ƒ vÄ• taá¹ƒ vÄ• attano d
dassetvÄ• . vuttaÃ±hetaá¹ƒ Ä• cariyena ---

``saá¹ƒvaá¹‡á¹‡anaá¹ƒ taÃ±ca samÄ• rabhanto,

tassÄ• mahÄ• aá¹-á¹-hakathaá¹ƒ sarÄ«raá¹ƒ.

katvÄ• mahÄ• paccariyaá¹ƒ tatheva,

kurundinÄ• mÄ• disu vissutÄ• su ||

vinicchayo aá¹-á¹-hakathÄ• su vutto,

yo yuttamatthaá¹ƒ apariccajanto.

athopi antogadhatheravÄ• daá¹ƒ,

saá¹ƒvaá¹‡á¹‡anaá¹ƒ samma samÄ• rabhissaâ€™â€™ nti {Sp (to Vin III) I ganthÄ• rambha

``tato ca bhÄ• santarameva hitvÄ• ,

vitthÄ• ramaggaÃ±ca samÄ• sayitvÄ• .

vinicchayaá¹ƒ sabbamasesayitvÄ• ,

tantikkamaá¹ƒ kiÃ±ci avokkamitvÄ• ||

suttantikÄ• naá¹ƒ vacanÄ• namatthaá¹ƒ,

suttÄ• nurÅ«paá¹ƒ paridÄ«payantÄ«.

yasmÄ• ayaá¹ƒ hessati vaá¹‡á¹‡anÄ• pi,

sakkacca tasmÄ• anusikkhitabbÄ• â€™â€™ ti {Sp (to Vin III) I ganthÄ• rambhakathÄ• } ca

yatheva ca Ä• cariyabuddhaghosena attano aá¹-á¹-hakathÄ• su taá¹ƒkÄ• likÄ• ni mÄ• gadh
pakÄ• sitÄ• ni, tatheva sÄ«haá¸·ikÄ• nipi dakkhiá¹‡aindiyaraá¹-á¹-hikÄ• nipi. na hi tattha __v
(609-653 -buddhavassa) pacchÄ• uppannavatthÅ«ni diá¹-á¹-hÄ• ni á¹-hapetvÄ• __mahÄ•
Vin III) II 236-237}, Ä• cariyo ca tato tisatamattavassehi pacchÄ• tare __mahÄ• nÄ• maraÃ±
(953-975-bu-va) sÄ«haá¸·adÄ«pamupÄ• gato. tasmÄ• aá¹-á¹-hakathÄ• su taá¹ƒkÄ• likamÄ
appakÄ• sanamattena na sakkÄ• takkattÄ• na mÄ• gadhikoti Ã±Ä• tunti.

[kha) punapi \Be 7/ tena ``sabbesupi buddhaghosaganthesu uttaraindiyadesÄ• yattaá¹ƒ pa
viya pakÄ• sanaá¹ƒ natthÄ«â€™â€™ ti dutiyaá¹ƒ kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ. tassapi akÄ• ra
purimavacaneneva veditabbo. apica __sÄ• ratthappakÄ• siniyÄ• _ nÄ• ma saá¹ƒyuttaá¹-á¹-
__sumaá¹…galavilÄ• siniyÄ• _ nÄ• ma dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaÃ±ca vuttasaá¹ƒva
tattha hi ---

``yatheva hi kalambanadÄ«tÄ«rato rÄ• jamÄ• tuvihÄ• radvÄ• rena thÅ«pÄ• rÄ• maá¹ƒ gant
hiraÃ±Ã±avatikÄ• ya nÄ• ma nadiyÄ• pÄ• rimatÄ«rato sÄ• lavanaá¹ƒ uyyÄ• naá¹ƒ. yathÄ•
evaá¹ƒ taá¹ƒ kusinÄ• rÄ• ya hoti. thÅ«pÄ• rÄ• mato dakkhiá¹‡advÄ• rena nagaraá¹ƒ pavisa
gantvÄ• uttarena nivattati, evaá¹ƒ uyyÄ• nato sÄ• lapanti pÄ• cÄ«namukhÄ• gantvÄ• utta
upavattananti vuccatÄ«â€™â€™ ti {Spk I 1.186; Sv II 198} ---

paccakkhato diá¹-á¹-hassa viya pakÄ• sanampi dissateva. tampi pana porÄ• á¹‡aá¹-á¹-hak
bhÄ• sÄ• parivattanamattamevÄ• ti gahetabbaá¹ƒ, tÄ• disÄ• ya atthasaá¹ƒvaá¹‡á¹‡anÄ• ya
pabhuti vuttÄ• ya eva bhavitabbattÄ• ti.

[ga) punapi tena ``uá¹‡hassÄ• ti aggisantÄ• passa, tassa vanadÄ• hÄ• dÄ«su sambhavo v
__visuddhimagge_ (1, 30-piá¹-á¹-he) vuttasaá¹ƒvaá¹‡á¹‡anaá¹ƒ pakÄ• setvÄ• ``tassÄ• pa
pÄ• kaá¹-oyevÄ• â€™â€™ ti ca hÄ«á¸·etvÄ• ``indiyaraá¹-á¹-he pana uttaradesesu gimhakÄ
mÄ• nusakÄ• yacchavi sÅ«riyasantÄ• pena ekaá¹ƒsato dayhati, taá¹ƒ na jÄ• nanti dakkhiá¹
tatiyaá¹ƒ kÄ• raá¹‡aá¹ƒ daá¸·hatarabhÄ• vena dassitaá¹ƒ. tattha pana yadi ``sÅ«riyasantÄ•
dayhatÄ«â€™â€™ ti etaá¹ƒ ujukato sÅ«riyarasmisantÄ• peneva daá¸• á¸• habhÄ• vaá¹ƒ sa
__á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• na_nti pade __Ä• tapasaddena_ s
pana sÅ«riyasantÄ• pasaÃ±jÄ• tena uá¹‡hautunÄ• daá¸• á¸• habhÄ• vaá¹ƒ sandhÄ• ya vu
uttaraindiyadesesu, aÃ±Ã±attha ca tÄ• disesu atiuá¹‡haá¹-á¹-hÄ• nesu sÅ«riyasantÄ• pasa
paá¹-ighÄ• tÄ• ya \Be 8/ cÄ«varaá¹ƒ senÄ• sanaÃ±ca paá¹-isevÄ«yatÄ«ti ayamattho na na

__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ (3, 58)

__ ``sÄ«taá¹ƒ uá¹‡ha_nti utuvisabhÄ• gavasena vuttaâ€™â€™ nti.

sÄ• pana visuddhimagge padatthasaá¹ƒvaá¹‡á¹‡anÄ• porÄ• á¹‡asuttantaá¹-á¹-hakathÄ• hi vuttaá¹ƒ __papaÃ±casÅ«daniyÄ• _ nÄ• ma majjhimanikÄ• yaá¹-á¹-hakathÄ• ya __sabbÄ (1, 58) __ ``uá¹‡ha_nti cettha aggisantÄ• pova veditabbo, sÅ«riyasantÄ• pavasena panetaá nti. ettha ca sacÄ• yamattho Ä• cariyena attano mativasena vutto assa, tassa vatthussa porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ vuttabhÄ• vaÃ±ca tassÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• ya atta yuttabhÄ• vaÃ±ca pakÄ• seyya. Ä• cariyo hi yattha yattha porÄ• á¹‡aá¹-á¹-hakathÄ• su avu dasseti, tattha tattha tÄ• disaá¹ƒ Ã±Ä• pakavacanampi pakÄ• setiyeva, yathÄ• __sumaá¹… ``ettha Ä• á¹‡attiyanissaggiyathÄ• varÄ• pi payogÄ• yujjanti, aá¹-á¹-hakathÄ• su pana anÄ gahetabbÄ• â€™â€™ ti vacanaá¹ƒ, yathÄ• ca __papaÃ±casÅ«daniyaá¹ƒ_ (1, 30) ``avicÄ• ayaá¹ƒ pana attano matÄ«â€™â€™ ti vacanaá¹ƒ. na cettha kiÃ±cipi Ã±Ä• pakavacanaá¹ƒ p ``yadetaá¹ƒ __ `uá¹‡hassÄ• _ti aggisantÄ• passÄ• â€™ ti ca, __ `uá¹‡ha_nti cettha aggisan ca vacanaá¹ƒ, etaá¹ƒ porÄ• á¹‡asuttantaá¹-á¹-hakathÄ• vacanaâ€™â€™ nti veditabbanti.

(gha) punapi tena __ ``papaÃ±casÅ«daniyÄ• _ nÄ• ma majjhimanikÄ• yaá¹-á¹-hakathÄ• ya saá¹ƒvaá¹‡á¹‡ento {Ps I 350} buddhaghoso `magadhavideharaá¹-á¹-hÄ• naá¹ƒ antare gaá¹ vÄ• lukatthaladÄ«pakÄ• atthÄ«â€™ ti saddahati maÃ±Ã±e. buddhaghosena pana diá¹-á¹-h mahÄ• veligaá¹…gÄ• yeva, na pana indiyaraá¹-á¹-hikÄ• naá¹ƒ seá¹-á¹-hasammatÄ• mahÄ pÄ• kaá¹-oyevÄ• yamatthoâ€™â€™ ti catutthaá¹ƒ kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ. taá¹ƒ pana idÄ tasmiá¹ƒ á¹-hÄ• ne tÄ• disaá¹ƒ dÄ«pakaá¹ƒ adisvÄ• ``pubbepi evameva bhaveyyÄ• â€™â€ vuttavacanamattameva. nadiyo pana sabbadÄ• pi tenevÄ• kÄ• rena tiá¹-á¹-hantÄ«ti na sakk pÄ• kaá¹-oyevÄ• yamattho. tasmÄ• yathÄ• pubbe tassa gopÄ• lassa kÄ• le tasmiá¹ƒ á¹-hÄ tÄ• disÄ• dÄ«pakÄ• saá¹ƒvijjamÄ• nÄ• ahesuá¹ƒ, tatheva porÄ• á¹‡aá¹-á¹-hakathÄ• su es 9/ tadeva ca vacanaá¹ƒ Ä• cariyena bhÄ• sÄ• parivattanaá¹ƒ katvÄ• pakÄ• sitanti evameva akÄ• raá¹‡amevÄ• ti.

brÄ• hmaá¹‡akulavicÄ• raá¹‡Ä•

<2> atha ``brÄ• hmaá¹‡amÄ• á¹‡avoâ€™â€™ ti padampi tena evaá¹ƒ vicÄ• ritaá¹ƒ ---

(ka) ``buddhaghoso `brÄ• hmaá¹‡akulajÄ• toâ€™ ti na sakkÄ• gahetuá¹ƒ. kasmÄ• vedak yÄ• vajjatanÄ• sabbepi brÄ• hmaá¹‡Ä•

brÄ• hmaá¹‡osya mukhamÄ• sÄ«di, bÄ• hÅ« rÄ• janya: kata:.

Å«rÅ« tadasya yada vagya:, padbhyÄ• á¹ƒ gÅ«dro ajÄ• yatÄ• â€™â€™ ti {iruveda, 10-maá
veda 19, 6, 6} ||

imaá¹ƒ __purisasuttaá¹ƒ_ nÄ• ma mantaá¹ƒ jÄ• nantÄ«ti saddahiyÄ• .

ayaá¹ƒ panassÄ• attho --- `brÄ• hmaá¹‡o assa (brahmuno) mukhaá¹ƒ Ä• si. bÄ• hÅ« rÄ• j
bÄ• hÅ«ti vuttaá¹ƒ hoti. yo vesso, so assa Å«rÅ«. suddo assa pÄ• dehi ajÄ• yÄ«â€™ ti.

buddhaghoso pana `paá¹‡á¸• itabrÄ• hmaá¹‡oâ€™ ti Ã±Ä• topi taá¹ƒ gÄ• thaá¹ƒ na aÃ±Ã±
__bandhupÄ• dÄ• paccÄ• _ti padassa atthavaá¹‡á¹‡anÄ• yaá¹ƒ `tesaá¹ƒ kira ayaá¹ƒ laddhi
mukhato nikkhantÄ• , khattiyÄ• urato, vessÄ• nÄ• bhito, suddÄ• jÄ• á¹‡uto, samaá¹‡Ä• p
I 263; Ps I 508} tissÄ• vedagÄ• thÄ• ya asamÄ• nattho vaá¹‡á¹‡itoâ€™â€™ ti.

ayaá¹ƒ panettha anuvicÄ• raá¹‡Ä• --- yadi ca taá¹ƒkÄ• likÄ• nampi brÄ• hmaá¹‡Ä• naá¹ƒ l
yathÄ• etissaá¹ƒ gÄ• thÄ• yaá¹ƒ vuttÄ• , sÄ• catthavaá¹‡á¹‡anÄ• Ä• cariyassa matimattÄ
vicÄ• raá¹‡Ä• yuttÄ• bhaveyya. etissaá¹ƒ pana gÄ• thÄ• yaá¹ƒ ``brÄ• hmaá¹‡osya mukha
paá¹-hamapÄ• dena ``brÄ• hmaá¹‡Ä• brahmuno mukhato jÄ• tÄ• â€™â€™ ti attho ujukato
brÄ• hmaá¹‡Ä• naá¹ƒ laddhi ``brÄ• hmaá¹‡Ä• brahmuno mukhato jÄ• tÄ• â€™â€™ ti evan
pÄ• kaá¹-oyevÄ• yamattho. tathÄ• hi __dÄ«ghanikÄ• ye_ pÄ• thikavagge __aggaÃ±Ã±asu

``dissanti kho pana vÄ• seá¹-á¹-ha brÄ• hmaá¹‡Ä• naá¹ƒ brÄ• hmaá¹‡iyo utuniyopi gabbhin
pÄ• yamÄ• nÄ• pi. te ca brÄ• hmaá¹‡Ä• \Be 10/ yonijÄ• va samÄ• nÄ• evamÄ• haá¹ƒsu --
vaá¹‡á¹‡o, hÄ«nÄ• aÃ±Ã±e vaá¹‡á¹‡Ä• . brÄ• hmaá¹‡ova sukko vaá¹‡á¹‡o, kaá¹‡hÄ• aÃ±
sujjhanti, no abrÄ• hmaá¹‡Ä• . brÄ• hmaá¹‡Ä• va brahmuno puttÄ• orasÄ• mukhato jÄ• tÄ
brahmadÄ• yÄ• dÄ• ti. te brahmÄ• naÃ±ceva abbhÄ• cikkhanti, musÄ• ca bhÄ• santi, bahu
pasavantÄ«â€™â€™ ti ---

bhagavatÄ• mahÄ• kÄ• ruá¹‡ikena vÄ• seá¹-á¹-habhÄ• radvÄ• jÄ• naá¹ƒ brÄ• hmaá¹‡am
ca taá¹ƒ abhinanditaá¹ƒ. te pana dvepi mÄ• á¹‡avakÄ• jÄ• tivasena parisuddhabrÄ• hmaá¹
vedÄ• naá¹ƒ pÄ• raguno ca. tasmÄ• ``brÄ• hmaá¹‡Ä• brahmuno mukhato nikkhantÄ• â€™
taá¹ƒkÄ• likÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ laddhivasena vuttabhÄ• vo pÄ• kaá¹-oyeva. yat
``khattiyÄ• urato, vessÄ• nÄ• bhito, suddÄ• jÄ• á¹‡uto, samaá¹‡Ä• piá¹-á¹-hipÄ• datoâ€™
``taá¹ƒkÄ• likabrÄ• hmaá¹‡Ä• naá¹ƒ laddhiÃ±Ã±Å«hi porÄ• á¹‡aá¹-á¹-hakathÄ• cariyehi vut
Ä• cariyabuddhaghosena taá¹ƒ sabbaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• to bhÄ• sÄ• parivattana
pakÄ• sitaá¹ƒ bhaveyya. tasmÄ• tÄ• yapi vedagÄ• thÄ• ya Ä• cariyassa abrÄ• hmaá¹‡abh
anupapannamevÄ• ti.

(kha) punapi tena Ä• cariyabuddhaghosattherassa abrÄ• hmaá¹‡abhÄ• vasÄ• dhanatthaá¹

evamÄ• haá¹-aá¹ƒ ---

``brÄ• hmaá¹‡aganthesu gabbhaghÄ• tavÄ• cakaá¹ƒ __bhrÅ«nahÄ• _ti padaá¹ƒ pÄ• á¸·iya
dissati. __mÄ• gaá¹‡á¸• iyasutte_ bhariyÄ• ya methunasaá¹ƒvÄ• sÄ• bhÄ• vena uppajjanÄ•
sandhÄ• ya mÄ• gaá¹‡á¸• iyo paribbÄ• jako bhagavantaá¹ƒ `bhÅ«nahu (bhÅ«nahano) sama
Ä• dayo} Ä• ha. taá¹ƒ buddhaghoso na jÄ• nÄ• tÄ«ti pÄ• kaá¹-oyeva tadatthasaá¹ƒvaá¹‡á¹‡
bhÅ«nahunoti (bhÅ«nahanassÄ•) padaá¹ƒ `hatavaá¸• á¸• hino mariyÄ• dakÄ• rakassÄ• â€
vaá¹‡á¹‡itaâ€™â€™ nti.

tampi ayuttameva. na hi mÄ• gaá¹‡á¸• iyena phoá¹-á¹-habbÄ• rammaá¹‡Ä• paribhogamatta
vutto, atha kho channampi lokÄ• misÄ• rammaá¹‡Ä• naá¹ƒ aparibhogaá¹ƒ sandhÄ• ya vutto

``cakkhuá¹ƒ \Be 11/ kho mÄ• gaá¹‡á¸• iya rÅ«pÄ• rÄ• maá¹ƒ rÅ«parataá¹ƒ rÅ«pasammudita
dantaá¹ƒ guttaá¹ƒ rakkhitaá¹ƒ saá¹ƒvutaá¹ƒ, tassa ca saá¹ƒvarÄ• ya dhammaá¹ƒ deseti, ida
mÄ• gaá¹‡á¸• iya sandhÄ• ya bhÄ• sitaá¹ƒ `bhÅ«nahu samaá¹‡o gotamoâ€™ ti. etadeva kh
bhÄ• sitaá¹ƒ `bhÅ«nahu samaá¹‡o gotamoâ€™ ti. taá¹ƒ kissa hetu, evaÃ±hi no sutte ocarat
mÄ• gaá¹‡á¸• iya dhammÄ• rÄ• mo dhammarato dhammasammudito, so tathÄ• gatassa da
ca saá¹ƒvarÄ• ya dhammaá¹ƒ deseti, idaá¹ƒ nu te etaá¹ƒ mÄ• gaá¹‡á¸• iya sandhÄ• ya bhÄ
gotamoâ€™ ti. etadeva kho pana me bho gotama sandhÄ• ya bhÄ• sitaá¹ƒ `bhÅ«nahu sam
kissa hetu, evaÃ±hi no sutte ocaratÄ«â€™â€™ ti {MN II 207 Ä• dayo}.

evaá¹ƒ bhagavato ca anuyogo mÄ• gaá¹‡á¸• iyassa ca paá¹-iÃ±Ã±Ä• Ä• gatÄ• .

ettha hi methunappaá¹-isevanavasena phoá¹-á¹-habbÄ• rammaá¹‡aparibhogahetu eva gab
sambhavatÄ«ti tadaparibhogameva sandhÄ• ya ``bhÅ«nahÅ«â€™â€™ ti vattuá¹ƒ arahati, t
paÃ±cannaá¹ƒ rÅ«pÄ• diÄ• rammaá¹‡Ä• naá¹ƒ, tatthÄ• pi visesato dhammÄ• rammaá¹‡ass
paribhogahetu natthi kiÃ±ci gabbhapatiá¹-á¹-hÄ• nanti tesaá¹ƒ aparibhogaá¹ƒ sandhÄ• ya b
arahatiyeva, mÄ• gaá¹‡á¸• iyena pana sabbÄ• nipi tÄ• ni sandhÄ• ya vuttabhÄ• vo paá¹-iÃ±
dassitaá¹ƒ ``evaÃ±hi no sutte ocaratÄ«â€™â€™ ti. tasmÄ• kiÃ±cÄ• pi dÄ• ni brÄ• hmaá¹‡a
(bhrÅ«nahÄ•) saddo gabbhaghÄ• tanatthe dissati, mÄ• gaá¹‡á¸• iyasutte paneso attho na
``hatavaá¸• á¸• hi mariyÄ• dakÄ• rakoâ€™â€™ ti ayamevattho porÄ• á¹‡aá¹-á¹-hakathÄ• ya
pakÄ• sitoti veditabbo.

(ga) punapi tena ``idampana buddhaghosassa abrÄ• hmaá¹‡abhÄ• vasÄ• dhakaá¹ƒ pacch
__visuddhimagge_ sÄ«laniddese (1, 31) brÄ• hmaá¹‡Ä• naá¹ƒ parihÄ• saá¹ƒ karonto `evaá
piá¹‡á¸• apÄ• tapaá¹-isevanena purÄ• á¹‡aÃ±ca jighacchÄ• vedanaá¹ƒ paá¹-ihaá¹…khÄ• m
aparimitabhojanapaccayaá¹ƒ __Ä• harahatthaka alaá¹ƒsÄ• á¹-aka tatravaá¹-á¹-aka kÄ• kam
bhuttavamitakabrÄ• hmaá¹‡Ä• naá¹ƒ_ aÃ±Ã±ataro \Be 12/ viya na uppÄ• dessÄ• mÄ«ti paa

pana ekassa bhinnabrÄ• hmaá¹‡aladdhikassÄ• pi vacanaá¹ƒ siyÄ• ti tadeva daá¸·hakÄ• raá
`buddhaghoso abrÄ• hmaá¹‡oâ€™ ti vattuâ€™â€™ nti tatiyaá¹ƒ kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. taá
atisaá¹ƒvejanÄ«yavacanameva. na hetaá¹ƒ Ä• cariyena brÄ• hmaá¹‡Ä• naá¹ƒ parihÄ• saá¹
taá¹ƒ parihÄ• savacanena saá¹ƒyojetabbaá¹-á¹-hÄ• naá¹ƒ, aÃ±Ã±adatthu yathÄ• bhÅ«tama
sabrahmacÄ• rÄ«naá¹ƒ ovÄ• dÄ• nusÄ• sanidÄ• navasena vattabbaá¹-á¹-hÄ• naá¹ƒ, tathÄ
tathÄ• hi ye loke paradattÅ«pajÄ«vino samaá¹‡Ä• vÄ• brÄ• hmaá¹‡Ä• vÄ• aÃ±Ã±e vÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡arahitÄ• asaá¹ƒvare á¹-hitÄ• kadÄ• ci atipaá¹‡Ä«taá¹ƒ rasaá¹ƒ
aparimitampi bhuÃ±jeyyuá¹ƒ, visesato pana brÄ• hmaá¹‡Ä• lokikavatthuvasena ca, jÄ• tak
ca tÄ• disÄ• ahesunti pÄ• kaá¹-Ä• . imasmiÃ±hi loke vassasatasahassehi vÄ• vassakoá¹-
ko sakkÄ• vattuá¹ƒ ``nedisÄ• bhÅ«tapubbÄ• â€™â€™ ti. tasmÄ• tÄ• disehi viya na aparin
ovÄ• dÄ• nusÄ• sanidÄ• navaseneva vuttaá¹ƒ. tadevaá¹ƒ atthasaá¹ƒhitampi samÄ• naá¹ƒ a
jÄ• taá¹ƒ, yathÄ• sabhariyassa mÄ• gaá¹‡á¸• iyabrÄ• hmaá¹‡assa anÄ• gÄ• mimaggaphal
I sÄ• mÄ• vatÄ«vatthu} tesaá¹ƒ dhÄ«tuyÄ• anatthÄ• ya saá¹ƒvattatÄ«ti saá¹ƒvegoyevettha

pataÃ±jalivÄ• davicÄ• raá¹‡Ä•

<3> atha tena ``pÄ• taÃ±jalÄ«mataá¹ƒ parivattetÄ«â€™â€™ ti vacanampi evaá¹ƒ vicÄ• rita

(ka) ``buddhaghoso pataÃ±jalissa vÄ• aÃ±Ã±esaá¹ƒ vÄ• uttaraindiyaraá¹-á¹-hikÄ• naá¹ƒ v
aÃ±Ã±Ä• si. pataÃ±jalivÄ• desu hi __aá¹‡imÄ• laghimÄ• _ti idameva dvayaá¹ƒ dassesi {Vis
yogasuttaá¹ƒ ajÄ• nanto, pataÃ±jalivÄ• dassa ca tuletvÄ• dÄ«panÄ• tassa ganthesu na dis
katapakaraá¹‡aÃ±ca pataÃ±jalÄ«ti nÄ• mamattampi ca tattha dÄ«pitaá¹ƒ natthi. __visuddhi
paÃ±Ã±Ä• bhÅ«miniddese `pakativÄ• dÄ«naá¹ƒ pakati viyÄ• â€™ ti {Vism II 584} pakativÄ•
nÄ• mamattaá¹ƒ pakÄ• sitaá¹ƒ, tattheva ca `paá¹-iÃ±Ã±Ä• hetÅ«tiÄ• dÄ«su hi loke vacanÄ
vuccatÄ«â€™ ti {Vism II 595} udÄ• haritaá¹ƒ, tena Ã±Ä• yati `buddhaghoso indiyatakkanaya
Ã±Ä• yaganthasmiá¹ƒ kiÃ±ci mÅ«labhÄ• gamattaá¹ƒ aparipuá¹‡á¹‡aá¹ƒ jÄ• nÄ• tÄ«â€™ tiâ

taá¹ƒ pana sabbampi kevalaá¹ƒ Ä• cariyassa abbhÄ• cikkhaá¹‡amattameva. atigambhÄ«ra
suparisuddhassa piá¹-akattayassa atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ karontena suparisuddhoyeva
aá¹-á¹-hakathÄ• nayo ca porÄ• á¹‡atheravÄ• dÄ• cÄ• ti Ä«disÄ• yeva atthÄ• pakÄ• setabb
atthasaá¹ƒvaá¹‡á¹‡anÄ• ya upakÄ• rakaá¹ƒ saddavinicchayapaá¹-isaá¹ƒyuttaá¹ƒ lokiyagant
yathÄ• rahaá¹ƒ pakÄ• setabbaá¹ƒ, na pana anupakÄ• rÄ• nipi taá¹ƒtaá¹ƒganthatakkattunÄ•
vuttavacanÄ• ni ca bahÅ«ni, na ca tesaá¹ƒ appakÄ• sanena ``na te aá¹-á¹-hakathÄ• cariyo
vattabbo. yadi hi yaá¹ƒ yaá¹ƒ lokiyaganthaá¹ƒ attanÄ• jÄ• nÄ• ti, taá¹ƒ sabbaá¹ƒ anupakÄ•
aá¹-á¹-hakathÄ• yamÄ• netvÄ• pakÄ• seyya, ativitthÄ• rÄ• ca sÄ• bhaveyya aparisuddhÄ
sÄ• sanikaviÃ±Ã±Å«hÄ«ti Ä• cariyena pataÃ±jalivÄ• dÄ• dayo na vitthÄ• rena pakÄ• sitÄ• t
yehi yehi lokiyaganthehi kiÃ±ci kiÃ±ci Ä• cariyena Ä• netvÄ• pakÄ• sitaá¹ƒ, te te ca ganthÄ
tÄ• disÄ• Ä• cariyena Ã±Ä• tÄ• tveva jÄ• nitabbÄ• viÃ±Ã±Å«hi, yathÄ• samuddassa ekad

edisoti Ã±Ä• yati. Ä• cariyo pana yattha yattha vedapaá¹-isaá¹ƒyuttavacanÄ• ni Ä• gatÄ• ni,
vedaganthehipi kiÃ±ci kiÃ±ci Ä• netvÄ• pakÄ• sesiyeva. tathÄ• hi Ä• cariyena __sumaá¹…
dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ ---

__ ``tiá¹‡á¹‡aá¹ƒ vedÄ• na_nti iruvedayajuvedasÄ• mavedÄ• naâ€™â€™ nti {Sv I 256} ca,

__ ``itihÄ• sapaÃ±camÄ• na_nti athabbaá¹‡avedaá¹ƒ catutthaá¹ƒ katvÄ• itiha Ä• sa itiha Ä•
Ä«disavacanapaá¹-isaá¹ƒyutto purÄ• á¹‡akathÄ• saá¹…khÄ• to itihÄ• so paÃ±camo etesan
itihÄ• sapaÃ±camÄ• naá¹ƒ vedÄ• naâ€™â€™ nti {Sv I 256} ca,

``yiá¹-á¹-haá¹ƒ vuccati mahÄ• yÄ• goâ€™â€™ ti {Sv I 170-172} ca,

__ ``aggihoma_nti \Be 14/ evarÅ«pena dÄ• runÄ• evaá¹ƒ hute idaá¹ƒ nÄ• ma hotÄ«ti aggiju
dabbihomÄ• dÄ«nipi aggihomÄ• neva, evarÅ«pÄ• ya dabbiyÄ• Ä«disehi kaá¹‡Ä• dÄ«hi hu
pavattivasena pana visuá¹ƒ vuttÄ• nÄ«â€™â€™ ti {Sv I 21} ca,

``sÄ• sapÄ• dÄ«ni pana mukhena gahetvÄ• aggimhi pakkhipanaá¹ƒ, vijjaá¹ƒ parijappitvÄ•
mukhahomaâ€™â€™ nti {Sv I 21} ca ---

evamÄ• dinÄ• vedapaá¹-isaá¹ƒyuttavacanÄ• ni vedaganthÄ• nurÅ«pato vaá¹‡á¹‡itÄ• ni. tÄ
porÄ• á¹‡aá¹-á¹-hakathÄ• to bhÄ• sÄ• parivattanavasena vuttÄ• nipi bhaveyyuá¹ƒ, vedagan
yÄ• thÄ• vato bhÄ• sÄ• parivattanaá¹ƒ kÄ• tumpi na sukarameva, tasmÄ• Ä• cariyassa ved
pÄ• kaá¹-oyeva. evaá¹ƒ vedaganthesu ca tadaÃ±Ã±alokiyaganthesu ca sukovidasseva sam
appakÄ• sanaá¹ƒ yathÄ• vuttakÄ• raá¹‡enevÄ• ti veditabbaá¹ƒ.

api ca Ä• cariyo attano ganthÄ• rambheyeva ---

``tato ca bhÄ• santarameva hitvÄ• ,

vitthÄ• ramaggaÃ±ca samÄ• sayitvÄ• .

vinicchayaá¹ƒ sabbamasesayitvÄ• ... pe ...

yasmÄ• ayaá¹ƒ hessati vaá¹‡á¹‡anÄ• pÄ«â€™â€™ ti {Sp (to Vin III) I ganthÄ• rambhakath

``apanetvÄ• na tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropetvÄ• vigatadosaá¹ƒ ||

samayaá¹ƒ avilomento, therÄ• naá¹ƒ theravaá¹ƒsapadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sinaá¹ƒ.

hitvÄ• punappunÄ• gata-matthaá¹ƒ atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti {Sv I ganthÄ•

evaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ bhÄ• sÄ• parivattanasaá¹ƒkhipanavaseneva vises
abhinavaá¹-á¹-hakathÄ• yo karissÄ• mÄ«ti paá¹-iÃ±Ã±aá¹ƒ katvÄ• yathÄ• paá¹-iÃ±Ã±Ä• ta
Ã±Ä• á¹‡appabhÄ• vena visesetvÄ• tipi veditabbaá¹ƒ. tasmÄ• aá¹-á¹-hakathÄ• su \Be 15/ p
vitthÄ• rato appakÄ• sanamÄ• rabbha ``buddhaghoso pataÃ±jalivÄ• dÄ• dÄ«ni paripuá¹‡á¹
vacanaá¹ƒ kevalaá¹ƒ Ä• cariyassa abbhÄ• cikkhaá¹‡amattamevÄ• ti.

kabbasatthavicÄ• raá¹‡Ä•

<4> punapi so evamÄ• ha ``kiÃ±cÄ• pi buddhaghoso rÄ• mÄ• yaá¹‡amahÄ• bhÄ• ratasaá¹
mahÄ• kabbasatthÄ• naá¹ƒ sukusalo viya na dissati, tathÄ• pi tÄ• ni dassesi. kathaá¹ƒ? __a
bhÄ• ratayujjhanÄ• dikaá¹ƒ, taá¹ƒ yasmiá¹ƒ á¹-hÄ• ne kathÄ«yati, tattha gantumpi na vaá¹-á
tassa (samphapalÄ• passa) dve sambhÄ• rÄ• bhÄ• ratayuddhasÄ«tÄ• haraá¹‡Ä• diniratth
tathÄ• rÅ«pikathÄ• kathanaÃ±cÄ• ti {Sv I 8} ca dassesÄ«â€™â€™ ti.

taá¹ƒ pana purimavacanatopi ahetukataraá¹ƒ kevalaá¹ƒ anÄ• darÄ«karaá¹‡amattameva. at
atigarukaraá¹‡Ä«yassa piá¹-akattayassa atthasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ niratthakassa
samphapalÄ• pasamudÄ• yabhÅ«tassa kabbasatthassa vitthÄ• rato pakÄ• sanena kiá¹ƒ siy
sÄ• yevassa asammÄ• nitÄ• , anÄ• dariyÄ• ca viÃ±Ã±Å«hÄ«ti.

bÄ• husaccaguá¹‡amakkhanaá¹ƒ

<5> punapi dhammÄ• nando Ä• cariyassa bÄ• husaccaguá¹‡aá¹ƒ makkhetukÄ• mo evamÄ
samayantarakovidasaá¹…khÄ• taá¹ƒ bÄ• husaccaá¹ƒ na tato uttaritaraá¹ƒ hoti, yaá¹ƒ Ä• dh
ganthantarakovidÄ• naá¹ƒ sÄ«haá¸·ikabhikkhÅ«naá¹ƒ yaá¹ƒ vÄ• ekÄ• dasame kharistavas
uppannÄ• naá¹ƒ dakkhiá¹‡aindiyaraá¹-á¹-hikÄ• naá¹ƒ __anuruddha-dhammapÄ• lÄ• _dÄ«n

taá¹ƒ pana sabbathÄ• pi ayuttavacanameva. yadi hi Ä• dhunikÄ• vÄ• sÄ«haá¸·ikabhikkhÅ
Ä• cariyaanuruddha-dhammapÄ• lattherÄ• dayo samayantarabÄ• husaccavasena Ä• cariya
uttaritarÄ• vÄ• bhaveyyuá¹ƒ, te Ä• cariyabuddhaghosattherassa aá¹-á¹-hakathÄ• hi anÄ• n
sundaratarÄ• paripuá¹‡á¹‡atarÄ• ca abhinavaá¹-á¹-hakathÄ• yo kareyyuá¹ƒ, na pana te ta
kevalaá¹ƒ na karontiyeva, atha \Be 16/ kho tesaá¹ƒ ekopi na evaá¹ƒ vadati ``ahaá¹ƒ buddha

bÄ• husaccavasena samasamoti vÄ• uttaritaroâ€™â€™ ti vÄ• , aÃ±Ã±adatthu te Ä• cariya
saá¹ƒvaá¹‡á¹‡enti ca upatthambhenti ca, Ä• cariyaá¹-á¹-hÄ• ne ca á¹-hapenti. tenetaá¹ƒ Ã±
ayuttavacananti.

mahÄ• yÄ• nikanayavicÄ• raá¹‡Ä•

<6> puna so tÄ• vattakenÄ• pi asantuá¹-á¹-ho Ä• cariyaá¹ƒ avamaÃ±Ã±anto evamÄ• ha ---
padhÄ• nÄ• cariyabhÅ«tÄ• naá¹ƒ __assa ghosa-nÄ• gajjunÄ• naá¹ƒ_ nayaá¹ƒ vÄ• , nÄ• ma
maÃ±Ã±e buddhaghosoâ€™â€™ ti. taá¹ƒ pana ativiya adhammikaá¹ƒ niratthakaÃ±ca nigga
nikÄ• yantarikÄ• naá¹ƒ vÄ• danayÄ• naá¹ƒ attano aá¹-á¹-hakathÄ• yaá¹ƒ appakÄ• sanena s
vattuá¹ƒ. nanu Ä• cariyena Ä• gamaá¹-á¹-hakathÄ• su ganthÄ• rambheyeva ---

``samayaá¹ƒ avilomento, therÄ• naá¹ƒ theravaá¹ƒsapadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sinaâ€™â€™ nti ca,

idhÄ• pi visuddhimagge ---

``mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, desanÄ• nayanissitaá¹ƒ.

visuddhimaggaá¹ƒ bhÄ• sissaâ€™â€™ nti {Vism I 2} ca,

``tassÄ• atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ karontena vibhajjavÄ• dimaá¹‡á¸• alaá¹ƒ otaritvÄ• Ä•
sakasamayaá¹ƒ avokkamantena parasamayaá¹ƒ anÄ• yÅ«hantena suttaá¹ƒ appaá¹-ibÄ• ha
mahÄ• padese olokentena dhammaá¹ƒ dÄ«pentena atthaá¹ƒ saá¹…gÄ• hentena tamevatth
pariyÄ• yantarehi niddisantena ca yasmÄ• atthasaá¹ƒvaá¹‡á¹‡anÄ• kÄ• tabbÄ• hotÄ«â€™

``sÄ• sanaá¹ƒ panidaá¹ƒ nÄ• nÄ• -desanÄ• nayamaá¹‡á¸• itaá¹ƒ.

pubbÄ• cariyamaggo ca, abbocchinno pavattati.

yasmÄ• tasmÄ• tadubhayaá¹ƒ, sannissÄ• yatthavaá¹‡á¹‡anaá¹ƒ.

Ä• rabhissÄ• mi etassÄ• â€™â€™ ti {Vism II 581} ca,

paá¹-iÃ±Ã±aá¹ƒ \Be 17/ katvÄ• yathÄ• paá¹-iÃ±Ã±Ä• tappakÄ• reneva aá¹-á¹-hakathÄ• yo
karaá¹‡e kÄ• raá¹‡ampettha pakÄ• setabbaá¹ƒ, tasmÄ• dÄ• ni tampakÄ• sanatthaá¹ƒ sam
parinibbutikÄ• lato paá¹-á¹-hÄ• ya yÄ• va Ä• cariyabuddhaghosassa kÄ• lo, tÄ• va sÄ• sana

sÄ• sanappavattikkamo

bhagavato hi parinibbutikÄ• lato pacchÄ• vassasatabbhantare buddhasÄ• sane kocipi vÄ• vassasatakÄ• le pana dutiyasaá¹…gÄ«tikÄ• rehi therehi nikkaá¸• á¸• hitÄ• vajjiputtakÄ• bh labhitvÄ• dhammaÃ±ca vinayaÃ±ca aÃ±Ã±athÄ• katvÄ• mahÄ• saá¹…gÄ«tinÄ• mena vis saá¹…gÄ«tidvayÄ• rÅ«á¸·hapurÄ• á¹‡adhammavinayameva sampaá¹-icchantÄ• naá¹ƒ therA tadaÃ±Ã±esaá¹ƒ __mahÄ• saá¹…ghiko_ti ca voharÄ«yanti.

puna mahÄ• saá¹…ghikato (1) __gokuliko_ (2) __ekabyohÄ• riko_ti dve Ä• cariyagaá¹‡Ä• (3) __paÃ±Ã±attivÄ• do_ (4) __bÄ• huliko (bahussutiko) _ti dve uppannÄ• . puna bÄ• hulika __cetiyavÄ• digaá¹‡o_ uppannoti ete paÃ±ca mÅ«labhÅ«tena mahÄ• saá¹…ghikena saha d Ä• cariyagaá¹‡Ä• ahesuá¹ƒ.

visuddhattheravÄ• datopi (1) __mahisÄ• sako_ (2) __vajjiputtako_ti dve Ä• cariyagaá¹‡Ä• mahisÄ• sakato (3) __sabbatthivÄ• do_ (4) __dhammaguttiko_ti dve uppannÄ• . puna sabb __kassapiyo, _ tatopi (6) __saá¹…kantiko, _ tatopi (7) __suttavÄ• dÄ«_ti tayo uppannÄ• . va __dhammottariyo_ (9) __bhaddayÄ• niko_ (10) __channÄ• gÄ• riko_ (11) __sammitiyo_ti ca ekÄ• dasa mÅ«labhÅ«tena visuddhattheravÄ• dena saha dvÄ• dasa Ä• cariyagaá¹‡Ä• ahe purimÄ• ca chÄ• ti aá¹-á¹-hÄ• rasa Ä• cariyagaá¹‡Ä• dutiyatatiyasaá¹…gÄ«tÄ«naá¹ƒ antar

tesu mÅ«labhÅ«to __theravÄ• dagaá¹‡o_yeva porÄ• á¹‡adhammavinayagaruko hutvÄ• ar kevalaparipuá¹‡á¹‡aá¹ƒ parisuddhaá¹ƒ porÄ• á¹‡ikaá¹ƒ dhammavinayaá¹ƒ dhÄ• resi. itare p bhinnagaá¹‡Ä• porÄ• á¹‡ikaá¹ƒ dhammavinayaá¹ƒ aÃ±Ã±athÄ• \Be 18/ akaá¹ƒsu. tena tes Å«no katthaci adhiko hutvÄ• aparipuá¹‡á¹‡o ceva ahosi aparisuddho ca. tena vuttaá¹ƒ dÄ« paÃ±camaparicchede ---

<30> á¹• 21 ``nikkaá¸• á¸• hitÄ• pÄ• pabhikkhÅ«, therehi vajjiputtakÄ• .

aÃ±Ã±aá¹ƒ pakkhaá¹ƒ labhitvÄ• na, adhammavÄ• dÄ« bahÅ« janÄ• ||

<31> á¹• 21 dasasahassÄ• samÄ• gantvÄ• , akaá¹ƒsu dhammasaá¹…gahaá¹ƒ.

tasmÄ• yaá¹ƒ dhammasaá¹…gÄ«ti, mahÄ• saá¹…gÄ«tÄ«ti vuccati ||

<32> á¹• 21 mahÄ• saá¹…gÄ«tikÄ• bhikkhÅ«, vilomaá¹ƒ akaá¹ƒsu sÄ• sane.

bhinditvÄ• mÅ«lasaá¹…gahaá¹ƒ, aÃ±Ã±aá¹ƒ akaá¹ƒsu saá¹…gahaá¹ƒ ||

<33> á¹• 21 aÃ±Ã±atra saá¹…gahitaá¹ƒ suttaá¹ƒ, aÃ±Ã±atra akariá¹ƒsu te.

atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, vinaye nikÄ• yesu ca paÃ±casu ... pe ...

<49> á¹• 21 atthaá¹ƒ dhammaÃ±ca bhindiá¹ƒsu, ekadesaÃ±ca saá¹…gahaá¹ƒ.

ganthaÃ±ca ekadesaÃ±hi, chaá¸• á¸• etvÄ• aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

<50> á¹• 21 nÄ• maá¹ƒ liá¹…gaá¹ƒ parikkhÄ• raá¹ƒ, Ä• kappakaraá¹‡Ä«yÄ• ni ca.

pakatibhÄ• vaá¹ƒ jahitvÄ• , taÃ±ca aÃ±Ã±aá¹ƒ akaá¹ƒsu te ||

<51> á¹• 21 sattarasa bhinnavÄ• dÄ• , ekavÄ• do abhinnako.

sabbevaá¹-á¹-hÄ• rasa honti, bhinnavÄ• dena te saha ||

<52> á¹• 21 nigrodhova mahÄ• rukkho, thera vÄ• dÄ• namuttamo.

anÅ«naá¹ƒ anadhikaÃ±ca, kevalaá¹ƒ jinasÄ• sanaá¹ƒ.

kaá¹‡á¹-akÄ• viya rukkhamhi, nibbattÄ• vÄ• dasesakÄ• ||

<53> á¹• 21 paá¹-hame vassasate natthi, dutiye vassasatantare.

bhinnÄ• sattarasa vÄ• dÄ• , uppannÄ• jinasÄ• saneâ€™â€™ ti {Kv-a nidÄ• nakathÄ• } ||

__asokaraÃ±Ã±o_ ca kÄ• le parihÄ«nalÄ• bhasakkÄ• rÄ• aÃ±Ã±atitthiyÄ• lÄ• bhasakkÄ• pabbajitvÄ• sakÄ• ni sakÄ• ni diá¹-á¹-higatÄ• ni dÄ«penti ``ayaá¹ƒ dhammo, ayaá¹ƒ vinayo satthusÄ• sanaâ€™â€™ nti. bhikkhÅ«naá¹ƒ santike pabbajjaá¹ƒ alabhamÄ• nÄ• pi sayame vatthÄ• ni acchÄ• detvÄ• vihÄ• resu vicarantÄ• uposathakammÄ• dikaraá¹‡akÄ• le saá¹… te bhikkhusaá¹…ghena dhammena vinayena satthusÄ• sanena niggayhamÄ• nÄ• pi dhamm asaá¹‡á¹-hahantÄ• anekarÅ«paá¹ƒ sÄ• sanassa abbudaÃ±ca malaÃ±ca kaá¹‡á¹-akaÃ±ca aggiá¹ƒ paricaranti, keci paÃ±cÄ• tape tapanti, keci Ä• diccaá¹ƒ anuparivattanti, keci dhamm vobhindissÄ• mÄ• ti tathÄ• tathÄ• paggaá¹‡hanti. tadÄ• bhikkhusaá¹…gho na tehi saddhi pavÄ• raá¹‡aá¹ƒ vÄ• akÄ• si, asokÄ• rÄ• me satta vassÄ• ni uposatho upacchijji {Kv-a nidÄ I tatiyasaá¹…gÄ«tikathÄ• }.

imaÃ±ca pana pavattiá¹ƒ upÄ• dÄ• ya evampi sakkÄ• gahetuá¹ƒ ``sattarasannaá¹ƒ bhinna
dhammavinayassa pacchimakÄ• lesu aparisuddhatarabhÄ• vo Ä«disenapi kÄ• raá¹‡ena ah
buddhasÄ• sanabhÅ«te parisuddhadhammavinaye ``kocipi nicco dhuvo sassato nÄ• ma na
nibbÄ• nadhÄ• tuyÄ• , paramatthato attÄ• pi natthi, sabbepi saá¹…khÄ• rÄ• aniccÄ• addh
anattÄ• yevÄ• â€™â€™ ti attho ativiya pÄ• kaá¹-o hoti, tathÄ• pi dÄ• ni atheravÄ• dikÄ• na
vetullavÄ• dÄ• dÄ«su ca ``buddho nicco dhuvo sassato attÄ• â€™â€™ ti ca, ``sabbepi satt
attÄ• â€™â€™ ti ca attho dissati.

atha asoko dhammarÄ• jÄ• sÄ• sanaá¹ƒ visodhetukÄ• mo __moggaliputtatissattherassa_
samayaá¹ƒ uggaá¹‡hitvÄ• ekaladdhike ekaladdhike bhikkhÅ« ekato kÄ• retvÄ• ekamekaá
pakkosÄ• petvÄ• pucchi ``kiá¹ƒ vÄ• dÄ« bhante sammÄ• sambuddhoâ€™â€™ ti. tato ye y
sassatavÄ• dÄ«â€™â€™ ti vÄ• , ``ekaccasassatavÄ• dÄ«â€™â€™ ti vÄ• evamÄ• dinÄ• a
micchÄ• vÄ• daá¹ƒ Ä• haá¹ƒsu, te te ``nayime bhikkhÅ«, aÃ±Ã±atitthiyÄ• imeâ€™â€™ ti ta
setakÄ• ni vatthÄ• ni datvÄ• uppabbÄ• jesi. te sabbepi saá¹-á¹-hisahassamattÄ• ahesuá¹ƒ

athaÃ±Ã±e bhikkhÅ« pucchitvÄ• tehi ``vibhajjavÄ• dÄ« mahÄ• rÄ• ja sammÄ• sambuddho
dÄ• ni bhante sÄ• sanaá¹ƒ, karotu bhikkhusaá¹…gho uposathaâ€™â€™ nti vatvÄ• Ä• rakk
pÄ• visi. samaggo saá¹…gho sannipatitvÄ• uposathaá¹ƒ akÄ• si. tasmiá¹ƒ samÄ• game __
yÄ• ni ca \Be 20/ tadÄ• uppannÄ• ni vatthÅ«ni yÄ• ni ca Ä• yatiá¹ƒ uppajjissanti, sabbesam
paá¹-ibÄ• hanatthaá¹ƒ satthÄ• rÄ• dinnanayavaseneva tathÄ• gatena á¹-hapitamÄ• tikaá¹ƒ
parappavÄ• damaddanaá¹ƒ __kathÄ• vatthuá¹ƒ_ nÄ• ma abhidhammapiá¹-ake paÃ±camaá
moggaliputtatissattherappamukhÄ• tipiá¹-akapariyattidharÄ• pabhinnapaá¹-isambhidÄ• pa
theravÄ• dino saá¹…gÄ«tidvayÄ• rÅ«á¸·haá¹ƒ parisuddhaá¹ƒ porÄ• á¹‡adhammavinayaá¹ƒ
surakkhitaá¹ƒ rakkhiá¹ƒsu {Sp (to Vin III) I tatiyasaá¹…gÄ«tikathÄ• }.

atha moggaliputtatissatthero navasu paccantaá¹-á¹-hÄ• nesu sÄ• sanapatiá¹-á¹-hÄ• panatt
uccinitvÄ• pesesi. tesu aá¹-á¹-hahi therehi attano attano pattaá¹-á¹-hÄ• naá¹ƒ gantvÄ• bud
patiá¹-á¹-hÄ• pite __mahÄ• mahindatthero_ chattiá¹ƒsÄ• dhikadvisate (236) buddhavasse ja
sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• __devÄ• naá¹ƒpiyatissarÄ• ja_ppamukhaá¹ƒ dÄ«pakajanasan
buddhasÄ• sanaá¹ƒ sampatiá¹-á¹-hÄ• pesi, tena ca raÃ±Ã±Ä• dinnaá¹ƒ __mahÄ• meghava
tattha __mahÄ• vihÄ• raá¹ƒ_ nÄ• ma saá¹…ghÄ• rÄ• maá¹ƒ patiá¹-á¹-hÄ• pesi {Sp (to Vin I
tatiyasaá¹…gÄ«tikathÄ• }. tato pabhuti sÄ«haá¸·adÄ«pe buddhasÄ• sanaá¹ƒ yÄ• va __vaá¹
nikÄ• yantaravÄ• dÄ• kularahitaá¹ƒ nimmalaá¹ƒ suparisuddhaá¹ƒ hutvÄ• samujjalittha.
vaá¹-á¹-agÄ• maá¹‡irÄ• jakÄ• lato pana paá¹-á¹-hÄ• ya nikÄ• yantaravÄ• dÄ• pi sÄ«haá¸·a
__visuddhattheravÄ• dino_ yathÄ• purÄ• á¹‡adhammavinayo tehi nikÄ• yantaravÄ• dehi as
pakatiparisuddho hutvÄ• tiá¹-á¹-heyya, tathÄ• taá¹ƒ mahussÄ• hena surakkhitaá¹ƒ rakkhiá

abhayagirinikÄ• yuppatti

vaá¹-á¹-agÄ• maá¹‡irÄ• jÄ• hi (425-buddhavasse) rajjaá¹ƒ patvÄ• paÃ±camÄ• samattakÄ
__brÄ• hmaá¹‡atissadÄ• marikena_ sattahi ca damiá¸·ayodhehi upadduto saá¹…gÄ• me ca
sÄ• dhikÄ• ni cuddasavassÄ• ni nilÄ«yitvÄ• aÃ±Ã±ataravesena vasati {mahÄ• vaá¹ƒse 33-
paá¹-á¹-hÄ• ya}. tadÄ• laá¹…kÄ• dÄ«pe manussÄ• corabhayena dubbhikkhabhayena ca u
paccayehi upaá¹-á¹-hÄ• tuá¹ƒ na sakkonti, tena bhikkhÅ« yebhuyyena tato jambudÄ«paá¹ƒ
dhÄ• rentÄ• viharanti. laá¹…kÄ• dÄ«peyeva ohÄ«nÄ• pi therÄ• yathÄ• laddhehi kandamÅ
vahante nisÄ«ditvÄ• pariyattidhammaá¹ƒ sajjhÄ• yaá¹ƒ karonti, avahante \Be 21/ vÄ• lukaá
parivÄ• retvÄ• sÄ«sÄ• ni ekaá¹-á¹-hÄ• ne katvÄ• pariyattiá¹ƒ sammasanti. evaá¹ƒ dvÄ• da
sÄ• á¹-á¹-hakathaá¹ƒ tepiá¹-akaá¹ƒ ahÄ• petvÄ• dhÄ• rayiá¹ƒsu. yadÄ• pana vaá¹-á¹-agÄ•
damiá¸·arÄ• jÄ• naá¹ƒ hantvÄ• (455-466 buddhavassabbhantare) punapi rajjaá¹ƒ kÄ• resi {
78-gÄ• thÄ• }. tadÄ• te therÄ• jambudÄ«pato paccÄ• gatattherehi saddhiá¹ƒ tepiá¹-akaá¹ƒ
asamentaá¹ƒ nÄ• ma na passiá¹ƒsu {Mp I 1.130; Vibh-a 810}. yopi ca __mahÄ• niddeso_ ta
dussÄ«labhikkhuno paguá¹‡o ahosi, sopi __mahÄ• tipiá¹-aka_ttherena __mahÄ• rakkhi_tat
uggaá¹‡hÄ• petvÄ• rakkhito ahosi {Sp (to Vin III) II 585}. evaá¹ƒ dubbhikkharaá¹-á¹-hakkho
pÄ«á¸·itattÄ• duddharasamayepi dhammavinayaá¹ƒ sakkaccaá¹ƒ dhÄ• rayiá¹ƒsu.

rÄ• jÄ• __abhayagiriá¹ƒ_ nÄ• ma vihÄ• raá¹ƒ kÄ• retvÄ• attano katÅ«pakÄ• rapubbassa
so pana thero kulasaá¹ƒsaggabahulattÄ• mahÄ• vihÄ• ravÄ• sÄ«hi bhikkhÅ«hi pabbÄ• jan
tadÄ• ssa sisso __bahalamassutissa_nÄ• mako thero taá¹ƒ kammaá¹ƒ paá¹-ibÄ• hi, tenass
ukkhepanÄ«yakammaá¹ƒ akÄ• si. so mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ kujjhitvÄ• abhayagirivih
mahÄ• tissattherena ekato hutvÄ• visuá¹ƒ gaá¹‡aá¹ƒ vahanto vasi. te ca dve therÄ• na ma
punÄ• gamiá¹ƒsu {mahÄ• vaá¹ƒse 33, 79-gÄ• thÄ• dÄ«su. nikÄ• yasaá¹…gahe}. tato paá¹-
mahÄ• vihÄ• ravÄ• sÄ«, abhayagirivÄ• sÄ«ti dve nikÄ• yÄ• jÄ• tÄ• . idaá¹ƒ tÄ• va sÄ«haá¸·
paá¹-hamaá¹ƒ kÄ• raá¹‡aá¹ƒ.

dhammarucinikÄ• yuppatti

tadÄ• ca rÄ• jÄ• abhayagirivÄ• sÄ«suyeva bhikkhÅ«su visesato pasanno hutvÄ• teyeva
pavÄ• retvÄ• paggaá¹‡hÄ• ti, rÄ• jamahÄ• mattÄ• dayopi abhiÃ±Ã±Ä• tÄ• abhiÃ±Ã±Ä• tÄ
aÃ±Ã±attha ca bahÅ« Ä• vÄ• se katvÄ• tesaá¹ƒ denti. evaá¹ƒ abhayagirivÄ• sino bhikkhÅ«
abhiÃ±Ã±Ä• tajanÄ• naá¹ƒ sakkatÄ• ceva honti pÅ«jitÄ• ca mÄ• nitÄ• ca. puna ca abhaya
bahalamassutissattherÄ• dayoindiyaraá¹-á¹-hato Ä• gataá¹ƒ vajjiputtakagaá¹‡apariyÄ• pann
dhammavinayabhÅ«taá¹ƒ sakkatabhÄ• sÄ• ropitaá¹ƒ \Be 22/ abhinavampi piá¹-akaá¹ƒ samp
33, 99 gÄ• thÄ• su. nikÄ• yasaá¹…gahe}, tena tepi dhammarucinikÄ• yikÄ• nÄ• ma ahesua
sÄ• sanaparihÄ• niyÄ• dutiyaá¹ƒ kÄ• raá¹‡aá¹ƒ.

piá¹-akattayassa potthakÄ• ropanaá¹ƒ

mahÄ• vihÄ• ravÄ• sino pana porÄ• á¹‡ikaá¹ƒ pÄ• á¸·ibhÄ• sÄ• ya saá¹‡á¹-hitaá¹ƒ parisud
paá¹-iggaá¹‡hanti, taÃ±ca mukhapÄ• á¹-heneva dhÄ• renti. tadÄ• pana therÄ• pacchimaja
satipaÃ±Ã±Ä• hÄ• niá¹ƒ disvÄ• buddhakÄ• lato paá¹-á¹-hÄ• ya yÄ• va taá¹ƒkÄ• lÄ• mukha
sÄ• á¹-á¹-hakathaá¹ƒ piá¹-akattayaá¹ƒ potthake Ä• ropetuá¹ƒ samÄ• rabhiá¹ƒsu. samÄ• rab
__anurÄ• dharÄ• jadhÄ• ni_purato aá¹-á¹-hasaá¹-á¹-himilappamÄ• á¹‡e __malaya_janapad
etarahi vohÄ• ro} nagare __Ä• loka_leá¹‡e vasantÄ• ekassa tandesikassa janapadÄ• dhipa
taá¹ƒ __potthakÄ• ropanakamma_makaá¹ƒsu {mahÄ• vaá¹ƒse 33, 100-101-gÄ• thÄ• su}. te
mahÄ• vihÄ• ravÄ• sino therÄ• rÄ• jarÄ• jamahÄ• mattehi aladdhÅ«pakÄ• rÄ• hutvÄ• atta
potthakÄ• ropanakammamakaá¹ƒsÅ«â€™â€™ ti ca, ``taÃ±ca yatheva pacchimajanÄ• naá¹
kataá¹ƒ, tatheva dubbhikkharaá¹-á¹-hakkhobhÄ• dibhayupaddutakÄ• lesu duddharabhÄ• va
tathÄ• ``abhayagirivÄ• sÄ«naá¹ƒ sampaá¹-icchitasamayantaravÄ• dehi anÄ• kulanatthamp
mahÄ• vihÄ• ravÄ• sino therÄ• parisuddhattheravÄ• dapiá¹-akaá¹ƒ samayantarehi asammi
tathÄ• pÄ• á¸·ibhÄ• sÄ• ya eva potthake Ä• ropetvÄ• pi surakkhitaá¹ƒ rakkhiá¹ƒsu. yadi hi t
potthakesu anÄ• ropitamassa, pacchÄ• kÄ• lesu samayantarato Ä• gatasuttÄ• ni ``netÄ• ni
paá¹-ikkhipituá¹ƒ na sukarÄ• ni bhaveyyuá¹ƒ. yato ca kho tadÄ• sÄ• á¹-á¹-hakathaá¹ƒ tepiá
Ä• ropitaá¹ƒ, tatoyeva anÄ• gatakÄ• lesu samayantarÄ• gatasuttÄ• ni tehi potthakehi saá¹ƒ
paá¹-ikkhipituá¹ƒ sukarÄ• ni honti.

tathÄ• hi __bhÄ• tiyarÄ• ja_kÄ• le (524-552-bu-va) mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ abhayag
uppajji. tadÄ• rÄ• jÄ• __dÄ«ghakÄ• rÄ• yanaá¹ƒ_ nÄ• ma brÄ• hmaá¹‡ajÄ• tikaá¹ƒ amacc
pesesi. so ubhinnaá¹ƒ suttaá¹ƒ \Be 23/ sutvÄ• vinicchayaá¹ƒ adÄ• si {Sp (to Vin III) II 384}.
__vohÄ• rakatissarÄ• ja_kÄ• le ca (758-780 bu-va) __goá¹-hÄ• bhayarÄ• ja_kÄ• le ca (797
potthakÄ• rÅ«á¸·hena dhammavinayena saá¹ƒsandetvÄ• adhammavÄ• daá¹ƒ paá¹-ikkhipiá
12-piá¹-á¹-he}.

adhammavÄ• duppatti

ayaá¹ƒ pana Ä• dito paá¹-á¹-hÄ• ya sÄ• sanamalabhÅ«tÄ• naá¹ƒ adhammavÄ• dÄ• naá¹ƒ
uppabbÄ• jetvÄ• nikkaá¸• á¸• hitÄ• __aÃ±Ã±atitthiyÄ• _ buddhasÄ• sane aladdhapatiá¹-á¹
__pÄ• á¹-aliputtato_ nikkhamitvÄ• __rÄ• jagaha_samÄ«pe __nÄ• landÄ• yaá¹ƒ_ sannipatit
``mahÄ• janassa buddhasÄ• sane anavagÄ• hatthÄ• ya sakyÄ• naá¹ƒ dhammavinayo nÄ•
samayaá¹ƒ ajÄ• nantehi na sakkÄ• kÄ• tuá¹ƒ, tasmÄ• yena kenaci upÄ• yena punapi tatth
ti. te evaá¹ƒ sammantayitvÄ• puna Ä• gantvÄ• visuddhattheravÄ• dÄ«namantaraá¹ƒ pavis
tadaÃ±Ã±esaá¹ƒ sattarasannaá¹ƒ mahÄ• saá¹…ghikÄ• dinikÄ• yÄ• naá¹ƒ santikaá¹ƒ upasa
aÃ±Ã±atitthiyabhÄ• vaá¹ƒ ajÄ• nÄ• petvÄ• pabbajitvÄ• piá¹-akattayamuggaá¹‡hitvÄ• taÃ±
__kosambiá¹ƒ_ gantvÄ• dhammavinayanÄ• sanÄ• ya upÄ• yaá¹ƒ mantayitvÄ• 253-buddh
(1) __hemavatiko_ (2) __rÄ• jagiriko_ (3) __siddhatthiko_ (4) __pubbaseliyo_ (5) __aparase

__vÄ• jiriyo_ (7) __vetullo_ (8) __andhako_ (9) __aÃ±Ã±amahÄ• saá¹…ghiko_ti nava abhin
{nikÄ• yasaá¹…gahe 9-piá¹-á¹-he}. tesaá¹ƒ nÄ• mÄ• ni ca laddhiyo ca __kathÄ• vatthuaá¹-á
Ä• gatÄ• yeva.

tesu hemavatikÄ• saddhammapatirÅ«pakaá¹ƒ buddhabhÄ• sitabhÄ• vena dassetvÄ•

(1) __vaá¹‡á¹‡apiá¹-akaá¹ƒ_ nÄ• ma ganthaá¹ƒ akaá¹ƒsu.

rÄ• jagirikÄ• (2) __aá¹…gulimÄ• lapiá¹-akaá¹ƒ, _

siddhatthikÄ• (3) __gÅ«á¸·havessantaraá¹ƒ, _

pubbaseliyÄ• (4) __raá¹-á¹-hapÄ• lagajjitaá¹ƒ, _

aparaseliyÄ• (5) __Ä• á¸·avakagajjitaá¹ƒ, _ vajirapabbatavÄ• sino \Be 24/ vÄ• jiriyÄ• (6) _
nÄ• ma ganthaá¹ƒ akaá¹ƒsu.

teyeva sabbe mÄ• yÄ• jÄ• latanta-samÄ• jatantÄ• dike aneke __tantaganthe_ ca, marÄ«ci
aneke __kappaganthe_ ca akaá¹ƒsu.

vetullavÄ• dino pana (7) __vetullapiá¹-aka_makaá¹ƒsu.

andhakÄ• ca (8) __ratanakÅ«á¹-Ä• _dike ganthe,

aÃ±Ã±amahÄ• saá¹…ghikÄ• ca (9) __akkharasÄ• riyÄ• _disuttante akaá¹ƒsu {nikÄ• yasaá

tesu pana saddhammapatirÅ«pakesu vetullavÄ• do, vÄ• jiriyavÄ• do, ratanakÅ«á¹-asatthan
laá¹…kÄ• dÄ«pamupÄ• gatÄ• ni, aÃ±Ã±Ä• ni pana vaá¹‡á¹‡apiá¹-akÄ• dÄ«ni jambudÄ«pey
__nikÄ• yasaá¹…gahe_ vuttaá¹ƒ. vaá¹‡á¹‡apiá¹-akÄ• dÄ«nampi pana laá¹…kÄ• dÄ«pamup
hi __samantapÄ• sÄ• dikÄ• ya_ vinayaá¹-á¹-hakathÄ• yaá¹ƒ (3, 9-piá¹-á¹-he)

``vaá¹‡á¹‡apiá¹-aka
aá¹…gulimÄ• lapiá¹-akaraá¹-á¹-hapÄ• lagajjitaÄ• á¸·avakagajjitagÅ«á¸·hamaggagÅ«á¸·have
vedallapiá¹-akÄ• ni {ettha ``vepulla, vedallaá¹ƒ, vetullanti atthako ekaá¹ƒ, bodhisattapiá¹-aka
nÄ• maâ€™â€™ nti veditabbaá¹ƒ. tathÄ• hi vuttaá¹ƒ asaá¹…gena nÄ• ma Ä• cariyena abh
mahÄ• yÄ• nikagante (79-piá¹-á¹-he) ``vepullaá¹ƒ katamaá¹ƒ? bodhisattapiá¹-akasampayutt
yaduccate vepullaá¹ƒ, taá¹ƒ vedallamapyuccate, vetullamapyuccate. kimatthaá¹ƒ vepullamu
hitasukhÄ• dhiá¹-á¹-hÄ• nato, udÄ• ragambhÄ«radhammadesanÄ• to ca. kimatthamuccate

sabbÄ• varaá¹‡avidalanato. kimatthamuccate vetullaá¹ƒ? upamÄ• nadhammÄ• naá¹ƒ tulan
abuddhavacanÄ• niyevÄ• ti vuttaâ€™â€™ nti ca.

__sÄ• ratthappakÄ• siniyÄ• _ saá¹ƒyuttaá¹-á¹-hakathÄ• yampi (2, 186-piá¹-á¹-he)

``gÅ«á¸·havinayaá¹ƒ gÅ«á¸·havessantaraá¹ƒ gÅ«á¸·hamahosadhaá¹ƒ vaá¹‡á¹‡apiá¹-akaá¹
raá¹-á¹-hapÄ• lagajjitaá¹ƒ Ä• á¸·avakagajjitaá¹ƒ vedallapiá¹-akanti abuddhavacanaá¹ƒ saddh
nÄ• mÄ• â€™â€™ ti ca ---

tesaá¹ƒ paá¹-ikkhepo dissati. na hi tÄ• ni asutvÄ• , tesaÃ±ca atthaá¹ƒ ajÄ• nitvÄ•
sÄ«haá¸·aá¹-á¹-hakathÄ• cariyehi tÄ• ni paá¹-ikkhipituá¹ƒ sakkÄ• , nÄ• pi taá¹ƒ paá¹-ikkhep
jambudÄ«pikaá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ vacanaá¹ƒ bhavituá¹ƒ, mahÄ• mahindattheras
gamanasamaye tesaá¹ƒyeva abhÄ• vato. tasmÄ• tÄ• ni ca tadaÃ±Ã±Ä• ni ca mahÄ• yÄ• n
yebhuyyena sÄ«haá¸·adÄ«pamupÄ• gatÄ• nÄ«ti gahetabbÄ• ni. tesu ca __vajjiputtakagaá¹
__dhammarucinikÄ• yassa_ piá¹-akÄ• naá¹ƒ tadupÄ• gamanaá¹ƒ pubbeva vuttaá¹ƒ. tadaÃ±
evaá¹ƒ veditabbaá¹ƒ.

vetullavÄ• dassa paá¹-hamaniggaho

__vohÄ• rakatissa_raÃ±Ã±o kÄ• le (758-780-bu-va) abhayagirivÄ• sino dhammarucinikÄ• y
sÄ• sanavinÄ• sanatthÄ• ya bhikkhuvesadhÄ• rÄ«hi vetullavÄ• dibrÄ• hmaá¹‡ehi racitaá¹ƒ
sampaá¹-iggahetvÄ• ``idaá¹ƒ buddhabhÄ• sitaâ€™â€™ nti dassenti. taá¹ƒ mahÄ• vihÄ• ra
dhammavinayena saá¹ƒsandetvÄ• adhammavÄ• doti paá¹-ikkhipiá¹ƒsu. taá¹ƒ sutvÄ• rÄ• j
__kapilaá¹ƒ_ nÄ• ma amaccaá¹ƒ pesetvÄ• vinicchayaá¹ƒ kÄ• rÄ• petvÄ• abuddhabhÄ• sit
vetullapotthakaá¹ƒ jhÄ• petvÄ• talladdhike ca pÄ• pabhikkhÅ« niggahetvÄ• buddhasÄ• sa
{nikÄ• yasaá¹…gahe 12-piá¹-á¹-he}. vuttaÃ±hetaá¹ƒ mahÄ• vaá¹ƒse ---

36-41__._ á¹• 21 ``vetullavÄ• daá¹ƒ madditvÄ• , kÄ• retvÄ• pÄ• paniggahaá¹ƒ.

kapilena amaccena, sÄ• sanaá¹ƒ jotayÄ« ca soâ€™â€™ ti ||

sÄ• galiyanikÄ• yuppatti

punapi te abhayagirivÄ• sino __goá¹-hÄ• bhaya_raÃ±Ã±o kÄ• le (797-810-bu-va) vetullavÄ
tadÄ• pana tesu __ussiliyÄ• tisso_ nÄ• ma mahÄ• thero __vohÄ• rakatissa_rÄ• jakÄ• le ve
bhikkhÅ«naá¹ƒ kataniggahaá¹ƒ sutvÄ• ``vicÄ• raá¹‡asampannassa raÃ±Ã±o samaye tathe
bhaddakametaâ€™â€™ nti cintetvÄ• ``na mayaá¹ƒ tehi ekato homÄ• â€™â€™ ti tisatamat
dakkhiá¹‡agirivihÄ• raá¹ƒ gantvÄ• __dhammarucinikÄ• ya_to visuá¹ƒ hutvÄ• vasi. tesu __

tattheva dakkhiá¹‡agirimhi vasanto Ä• gamabyÄ• khyÄ• namakÄ• si. tato paá¹-á¹-hÄ• ya ta
tassantevÄ• sino __sÄ• galiyÄ• _ nÄ• ma ahesuá¹ƒ. tesampi \Be 26/ vÄ• do pacchÄ• __ma
__jetavanavihÄ• re_ patthari {nikÄ• ya 13-piá¹-á¹-he}.

vetullavÄ• dassa dutiyaniggaho

__goá¹-hÄ• bhayo_ pana rÄ• jÄ• paÃ±casu {mahÄ• vihÄ• ra, cetiya, thÅ«pÄ• rÄ• ma, issa
vessagirivihÄ• rasaá¹…khÄ• tesu} vihÄ• resu mahÄ• bhikkhusaá¹…ghaá¹ƒ ekato sannipÄ•
pucchitvÄ• vetullavÄ• dassa abuddhabhÄ• sitabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒvÄ• dino saá¹-á¹-
lakkhaá¹‡Ä• hate katvÄ• raá¹-á¹-hato pabbÄ• jesi, vetullapotthakÄ• ni ca jhÄ• petvÄ• budd
{mahÄ• vaá¹ƒse 36, 111-112-gÄ• thÄ• su, nikÄ• ya 13-piá¹-á¹-he}.

tadÄ• raá¹-á¹-hato pabbÄ• jitesu tesu bhikkhÅ«su keci __kÄ• vÄ«rapaá¹-á¹-anaá¹ƒ_ gantv
tasmiÃ±ca samaye eko aÃ±Ã±atitthiyamÄ• á¹‡avako desantarato kÄ• vÄ«ramÄ• gantvÄ• p
bhikkhÅ«naá¹ƒ katÅ«pahÄ• raá¹ƒ disvÄ• lÄ• bhasakkÄ• raá¹ƒ nissÄ• ya tesaá¹ƒ santike pa
nÄ• mena pÄ• kaá¹-o ahosi. so mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ dhammavinicchayaá¹ƒ nissÄ•
vetullavÄ• dahetu tesaá¹ƒ bhikkhÅ«naá¹ƒ raá¹-á¹-hÄ• pabbÄ• jitabhÄ• vaá¹ƒ Ã±atvÄ• mah
hutvÄ• ``vetullavÄ• daá¹ƒ vÄ• ne gÄ• hÄ• pessÄ• mi, vihÄ• re vÄ• nesaá¹ƒ ummÅ«letvÄ•
sÄ«haá¸·adÄ«paá¹ƒ gantvÄ• rÄ• jÄ• naá¹ƒ pasÄ• detvÄ• tassa dve putte sippaá¹ƒ sikkhÄ•
tathÄ• pi attano vÄ• dassa jÄ• nanasamatthaá¹ƒ __jeá¹-á¹-hatissaá¹ƒ_ ohÄ• ya anÄ• gate a
kÄ• rÄ• petuá¹ƒ sakkuá¹‡eyyaá¹ƒ kaniá¹-á¹-haá¹ƒ __mahÄ• senakumÄ• ra_meva saá¹…ga
vituno accayena jeá¹-á¹-hatissakumÄ• re rajjaá¹ƒ patte (810-819-bu-va) so tassa raÃ±Ã±o b
kÄ• vÄ«rapaá¹-á¹-anameva gato {mahÄ• vaá¹ƒse 36, 113-gÄ• thÄ• dÄ«su, nikÄ• ya 14-piá¹

__mahÄ• sena_raÃ±Ã±o pana kÄ• le (819-845-bu-va) so puna sÄ«haá¸·adÄ«pamÄ• gantv
mahÄ• vihÄ• ravÄ• sÄ«hi vetullavÄ• daá¹ƒ gÄ• hÄ• petuá¹ƒ nÄ• nÄ• pakÄ• rehi vÄ• yÄ• m
gÄ• hÄ• petuá¹ƒ asakkonto rÄ• jÄ• naá¹ƒ upasaá¹…kamitvÄ• nÄ• nÄ• kÄ• raá¹‡ehi saÃ±Ã
ekassapi bhikkhussa mahÄ• vihÄ• ravÄ• sino Ä• hÄ• raá¹ƒ dadeyya, tassa sataá¹ƒ daá¹‡á¸
nagare bheriá¹ƒ carÄ• pesi. tadÄ• mahÄ• vihÄ• ravÄ• sino nagare piá¹‡á¸• Ä• ya carantÄ•
mahÄ• pÄ• sÄ• de sannipatitvÄ• ``sace mayaá¹ƒ khudÄ• hetu adhammaá¹ƒ dhammoti gaá
gahetvÄ• apÄ• yagÄ• mino bhavissanti, mayaÃ±ca sabbe sÄ• vajjÄ• bhavissÄ• ma, tasmÃ
vetullavÄ• daá¹ƒ paá¹-iggaá¹‡hissÄ• mÄ• â€™â€™ ti sammantayitvÄ• mahÄ• vihÄ• rÄ• di
__rohaá¹‡ajanapada_Ã±ca __malayapadesa_Ã±ca agamiá¹ƒsu {mahÄ• vaá¹ƒse 37, 2-6-gÄ
14-piá¹-á¹-he}.

vetullavÄ• do

kÄ«diso __vetullavÄ• do_ nÄ• ma, yato mahÄ• vihÄ• ravÄ• sino ativiya jigucchiá¹ƒsÅ«ti? id

sarÅ«paá¹ƒ sabbÄ• kÄ• rena pakÄ• setuá¹ƒ na sakkÄ• , vetullanÄ• mena potthakÄ• naá¹ƒ
apÄ• kaá¹-abhÄ• vato. abhidhammapiá¹-ake pana kathÄ• vatthuaá¹-á¹-hakathÄ• yaá¹ƒ {Kv-
vetullavÄ• dÄ• Ä• gatÄ• . kathaá¹ƒ? ---

``paramatthato maggaphalÄ• neva saá¹…gho, maggaphalehi aÃ±Ã±o saá¹…gho nÄ• ma n
kiÃ±ci paá¹-iggaá¹‡hanti, tasmÄ• na vattabbaá¹ƒ saá¹…gho dakkhiá¹‡aá¹ƒ paá¹-iggaá¹‡hÄ

``maggaphalÄ• neva saá¹…gho nÄ• ma, na ca tÄ• ni dakkhiá¹‡aá¹ƒ visodhetuá¹ƒ sakkonti,
saá¹…gho dakkhiá¹‡aá¹ƒ visodhetÄ«â€™â€™ ti ca (2).

``maggaphalÄ• neva saá¹…gho nÄ• ma, na ca tÄ• ni kiÃ±ci bhuÃ±janti, tasmÄ• na vattabb
pivati khÄ• dati sÄ• yatÄ«â€™â€™ ti ca (3).

maggaphalÄ• neva saá¹…gho nÄ• ma, na ca sakkÄ• tesaá¹ƒ kiÃ±ci dÄ• tuá¹ƒ, na ca tehi
tesaá¹ƒ dÄ• nena koci upakÄ• ro ijjhati, tasmÄ• na vattabbaá¹ƒ saá¹…ghassa dinnaá¹ƒ ma

``buddho bhagavÄ• na kiÃ±ci paribhuÃ±jati, lokÄ• nuvattanatthaá¹ƒ pana paribhuÃ±jamÄ•
dasseti, tasmÄ• nirupakÄ• rattÄ• na vattabbaá¹ƒ tasmiá¹ƒ dinnaá¹ƒ mahapphalaâ€™â€™

``bhagavÄ• \Be 28/ tusitabhavane nibbatto tattheva vasati, na manussalokaá¹ƒ Ä• gacchat
nimmitarÅ«pamattakaá¹ƒ panettha dassetÄ«â€™â€™ ti ca (6).

``tusitapure á¹-hito bhagavÄ• dhammadesanatthÄ• ya abhinimmitaá¹ƒ pesesi, tena ceva, t
sampaá¹-icchitvÄ• Ä• yasmatÄ• Ä• nandena dhammo desito, na buddhena bhagavatÄ• â€

``ekÄ• dhippÄ• yena methuno dhammo paá¹-isevitabbo. ayaá¹ƒ panettha attho --- kÄ• ruÃ±
adhippÄ• yena ekÄ• dhippÄ• yo, saá¹ƒsÄ• re vÄ• ekato bhavissÄ• mÄ• ti itthiyÄ• saddhiá
paá¹‡idhivasena eko adhippÄ• yo assÄ• ti ekÄ• dhippÄ• yo, evarÅ«po dvinnampi janÄ• naâ
dhammo paá¹-isevitabboâ€™â€™ ti ca (8) evaá¹ƒ vetullavÄ• dÄ«naá¹ƒ laddhiyo Ä• gatÄ• ,
theravÄ• daganthavasena dÄ• ni paÃ±Ã±Ä• yanti.

ettha ca Ä• dito catÅ«hi vÄ• dehi suttantÄ• gatasaá¹…gho ca micchÄ• gahito, vinayÄ• gat
paá¹-ikkhitto. tadanantaraá¹ƒ tayo vÄ• dÄ• issaranimmÄ• navÄ• dÄ• nuvattakÄ• . antimass
ativiya pÄ• kaá¹-oti.

abhidhammasamuccaye pana vetullapiá¹-akassa bodhisattapiá¹-akabhÄ• vo pakÄ• sito, tas
saddhammapuá¹‡á¸• arikasuttÄ• dike bodhisattapiá¹-ake Ä• gatavÄ• dopi ``vetullavÄ• doâ€

{abhidhammasamuccaye 79-piá¹-á¹-he}.

mahÄ• vihÄ• ranÄ• sanaá¹ƒ

mahÄ• vihÄ• ravÄ• sÄ«su pana vuttappakÄ• rena sabbavihÄ• re chaá¸• á¸• etvÄ• gatesu
rÄ• jÄ• naá¹ƒ saÃ±Ã±Ä• petvÄ• lohapÄ• sÄ• dÄ• dike catusaá¹-á¹-hyÄ• dhike tisatamatte p
samÅ«laá¹ƒ uddharÄ• petvÄ• abhayagirivihÄ• raá¹ƒ Ä• nayÄ• pesi. vihÄ• rabhÅ«miyaÃ±ca
vapÄ• pesi. evaá¹ƒ tadÄ• mahÄ• vihÄ• ro nava vassÄ• ni bhikkhÅ«hi suÃ±Ã±o ahosi Ä• vÄ
__meghavaá¹‡á¹‡Ä• bhayassa_ nÄ• ma kalyÄ• á¹‡amittabhÅ«tassa amaccassa santajjana
mahÄ• vihÄ• raá¹ƒ puna pÄ• katikaá¹ƒ katvÄ• te cÄ• pi apakkante bhikkhÅ« Ä• netvÄ• ca
{mahÄ• vaá¹ƒse 37-30-gÄ• thÄ• su. nikÄ• yasaá¹…gahe 14-15-piá¹-á¹-hesu}.

jetavanavÄ• sinikÄ• yuppatti

punapi rÄ• jÄ• __dakkhiá¹‡Ä• rÄ• ma_vÄ• simhi jimhamÄ• nase __kuhakatissatthere_ pas
mahÄ• vihÄ• rasÄ«mabbhantare __jotivanuyyÄ• ne_ jetavanavihÄ• raá¹ƒ kÄ• retumÄ• rabh
taá¹ƒ nivÄ• retuá¹ƒ asakkontÄ• punapi tato apakkamiá¹ƒsu. tadÄ• pi mahÄ• vihÄ• ro nava
ahosi. rÄ• jÄ• pana attano ajjhÄ• sayavaseneva tattha __jetavanavihÄ• raá¹ƒ_ kÄ• retvÄ•
adÄ• siyeva. tattha dakkhiá¹‡agirivihÄ• rato __sÄ• galiyÄ• _ bhikkhÅ« Ä• gantvÄ• vasiá¹ƒs
__ambasÄ• maá¹‡erasilÄ• kÄ• la_raÃ±Ã±o kÄ• le (1067-1080-bu-va) vetullavÄ• dino ahesu
32-gÄ• thÄ• dÄ«su, nikÄ• yasaá¹…gahe 15-piá¹-á¹-he}.

evaá¹ƒ Ä• cariyabuddhaghosattherassa sÄ«haá¸·adÄ«pamÄ• gamanakÄ• lato (965-bu-va)
visuddhattheravÄ• dÄ«hi mahÄ• vihÄ• ravÄ• sÄ«hi viruddhasamayÄ• __abhayagirivÄ• sino
(797-810-bu-va) __jetavanavÄ• sino_ (829-845-bu-va) cÄ• ti tayo nikÄ• yÄ• uppannÄ• ahe
abhayagirivÄ• sinoyeva visesato pÄ• kaá¹-Ä• ceva honti balavanto ca. tathÄ• hi te
visuddhattheravÄ• dapiá¹-akaÃ±ca vajjiputtakapariyÄ• pannadhammarucinikÄ• yapiá¹-akaÃ
mahisÄ• sakÄ• dinikÄ• yapiá¹-akaÃ±ca mahÄ• yÄ• napiá¹-akaÃ±ca sampaá¹-icchanti. tesu
sampaá¹-icchitabhÄ• vo pÄ• kaá¹-oyeva. mahisÄ• sakÄ• dinikÄ• yapiá¹-akassa sampaá¹-ic
__phÄ• hiya_nnÄ• massa cinabhikkhuno addhÄ• nakkamasallakkhaá¹‡akathÄ• ya ceva aá
paá¹-ikkhittavaá¹‡á¹‡apiá¹-akÄ• dinÄ• mavasena ca veditabbo, tathÄ• mahÄ• yÄ• napiá¹-a
sampaá¹-icchitabhÄ• vopi.

phÄ• hiyamaddhÄ• nakkamakathÄ•

__phÄ• hiya_nnÄ• mena hi cinabhikkhunÄ• 956-buddhavasse sÄ«haá¸·adÄ«pato sakkata
mahisÄ• sakavinayapiá¹-akaÃ±ca dÄ«ghÄ• gamo ca saá¹ƒyuttÄ• gamo ca sannipÄ• tapiá¹-
cinaraá¹-á¹-hamÄ• nÄ«tanti tassa addhÄ• nakkamakathÄ• yaá¹ƒ \Be 30/ dassitaá¹ƒ. taÃ±ca

abhayagirivihÄ• ratoyeva laddhamassa, mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ sakkatÄ• ropitapiá¹-a
aá¹-á¹-hakathÄ• yaá¹ƒ paá¹-ikkhittavaá¹‡á¹‡apiá¹-akÄ• dÄ«ni ca tattheva bhaveyyuá¹ƒ, mah
tesaá¹ƒ appaá¹-iggahitabhÄ• vato. tathÄ• ``phÄ• hiyambhikkhussa sÄ«haá¸·adÄ«pe paá¹-iv
mahÄ• vihÄ• re tisahassamattÄ• bhikkhÅ« vasanti, te theravÄ• dapiá¹-akameva uggaá¹‡ha
mahÄ• yÄ• napiá¹-akaá¹ƒ. abhayagirivihÄ• re paÃ±casahassamattÄ• bhikkhÅ« vasanti, te
uggaá¹‡hanti __mahÄ• yÄ• napiá¹-aka_Ã±ceva __theravÄ• dapiá¹-aka_Ã±cÄ• â€™â€™ ti
dassitaá¹ƒ.

yasmÄ• pana abhayagirivÄ• sino mahÄ• yÄ• napiá¹-akampi uggaá¹‡hanti, tasmÄ• tasmiá
padhÄ• nÄ• cariyabhÅ«tehi assaghosanÄ• gajjunehi kataganthÄ• pi saá¹ƒvijjamÄ• nÄ• yev
nayaÃ±ca nÄ• maÃ±ca Ä• cariyabuddhaghosattheropi aÃ±Ã±epi taá¹ƒkÄ• likÄ• mahÄ• vih
jÄ• neyyuá¹ƒyeva. apica dakkhiá¹‡aindiyaraá¹-á¹-he samuddasamÄ«pe guntÄ• janapade __
nÄ• ma á¹-hÄ• namatthi, yattha __nÄ• gajjuno_ mahÄ• yÄ• nikÄ• naá¹ƒ padhÄ• nÄ• cariya
patiá¹-á¹-hÄ• pesi. Ä• cariyabuddhaghosassa ca tandesikabhÄ• vanimittaá¹ƒ dissati, taá¹ƒ p
Ä• vibhavissati. tasmÄ• pi Ä• cariyabuddhaghosatthero nÄ• gajjunassa ca assaghosassa ca
jÄ• neyyayevÄ• ti sakkÄ• anumininituá¹ƒ.

jÄ• natoyeva pana tesaá¹ƒ nayassa vÄ• nÄ• massa vÄ• attano aá¹-á¹-hakathÄ• yamappa
nikÄ• yantarabhÄ• vatoyevassa. tathÄ• hi tesaá¹ƒ assaghosanÄ• gajjunÄ• naá¹ƒ __assagh
(570-670-buddhavassabbhantare) } theravÄ• dato bhinnesu ekÄ• dasasu gaá¹‡esu __sabb
pariyÄ• panno, __nÄ• gajjuno_ ca __mahÄ• saá¹…ghika-cetiyavÄ• di_gaá¹‡Ä• dÄ«hi jÄ• te
pariyÄ• panno, \Be 31/ mahÄ• vihÄ• ravÄ• sino ca Ä• ditoyeva paá¹-á¹-hÄ• ya nikÄ• yantara
attano piá¹-akaá¹ƒ atÄ«va Ä• daraá¹ƒ katvÄ• rakkhanti, ayaÃ±ca Ä• cariyabuddhaghoso te
tassa ganthanigamanesu __ ``mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«ten
``Ä• cariyabuddhaghoso tesaá¹ƒ nayaá¹ƒ jÄ• nantoyeva attano ganthesu nikÄ• yantarasam
nappakÄ• sesÄ«â€™â€™ ti veditabbaá¹ƒ.

ettÄ• vatÄ• ca yÄ• ni ``bodhimaá¹‡á¸• asamÄ«pamhi, jÄ• to brÄ• hmaá¹‡amÄ• á¹‡avoâ€™
mahÄ• vaá¹ƒsavacanassa vicÄ• raá¹‡amukhena Ä• cariyabuddhaghosassa vambhanavaca
vuttÄ• ni, tÄ• ni amÅ«lakabhÄ• vena anuvicÄ• ritÄ• ni. tathÄ• pi ``Ä• cariyabuddhaghoso bo
jÄ• toâ€™â€™ ti etaá¹ƒ pana atthaá¹ƒ sÄ• dhetuá¹ƒ daá¸·hakÄ• raá¹‡aá¹ƒ na dissateva á¹-
mahÄ• vaá¹ƒsavacanaá¹ƒ, yampi __buddhaghosuppattiyaá¹ƒ_ vuttaá¹ƒ, tampi mahÄ• vaá¹ƒ
vuttavacanattÄ• na daá¸·hakÄ• raá¹‡aá¹ƒ hotÄ«ti.

marammaraá¹-á¹-hikabhÄ• vakathÄ•

ekacce pana marammaraá¹-á¹-hikÄ• ``Ä• cariyabuddhaghoso marammaraá¹-á¹-he __sathu
__sÄ«haá¸·adÄ«paá¹ƒ_ gantvÄ• saá¹…gahaá¹-á¹-hakathÄ• yo akÄ• sÄ«â€™â€™ ti vadan

anujÄ• nitvÄ• ``tampi thokaá¹ƒ yuttisampannaá¹ƒ, ahaá¹ƒ evaá¹ƒ saddahÄ• mi `buddhagho
dakkhiá¹‡aindiyaraá¹-á¹-he __telaá¹…ga_jÄ• tikoâ€™ ti, telaá¹…gajÄ• tikÄ• ca bahÅ« janÄ
__indocina_ raá¹-á¹-he ca gantvÄ• vasanti, __talhiá¹…a:_ iti vohÄ• ro ca tatoyeva telaá¹…g
tathÄ• `buddhaghoso aá¹-á¹-hakathÄ• yo katvÄ• sÄ«haá¸·adÄ«pato marammaraá¹-á¹-haá
tattheva vasÄ«â€™ tipi gahetuá¹ƒ sakkÄ• , tassa hi ganthÄ• marammaraá¹-á¹-he sÄ«haá¸·
surakkhitatarÄ• hontÄ«â€™â€™ ti ca vatvÄ• patiá¹-á¹-hÄ• pitaá¹ƒ.

dakkhiá¹‡aindiyaraá¹-á¹-hikabhÄ• vayutti

bahÅ« pana Ä• dhunikÄ• vicakkhaá¹‡Ä• dhammÄ• nandÄ• dayo ``Ä• cariyabuddhaghosa
__dakkhiá¹‡aindiyaraá¹-á¹-hikoâ€™â€™ _ti vadanti. ayaá¹ƒ panettha yutti, yebhuyyena hi
aá¹-á¹-hakathÄ• á¹-Ä«kÄ• kÄ• rÄ• therÄ• dakkhiá¹‡aindiyaraá¹-á¹-hikÄ• yeva. tathÄ• \Be
buddhavaá¹ƒsaá¹-á¹-hakathÄ• ya ca abhidhammÄ• vatÄ• raá¹-á¹-hakathÄ• ya ca vinayavini
kÄ• rako __Ä• cariyabuddhadattatthero_ coá¸·araá¹-á¹-he tambapaá¹‡á¹‡inadiyaá¹ƒ __urag
Ä• cariyabuddhaghosena ekakÄ• liko ca. paramatthavinicchaya-nÄ• marÅ«papariccheda-ab
kÄ• rako __Ä• cariyaanuruddhatthero_ {ekacce pana vadanti-paramatthavinicchayakÄ• rak
nÄ• marÅ«papariccheda abhidhammatthasaá¹…gahÄ• naá¹ƒ kÄ• rako ekoti dve anuruddha
kÄ• verinagara_jÄ• tiko. khuddakanikÄ• yapariyÄ• pannaudÄ• nÄ• dipÄ• á¸·iyÄ• saá¹ƒvaá
paramatthadÄ«paniyÄ• kÄ• rako __Ä• cariyadhammapÄ• lattheropi_ dakkhiá¹‡aindiyaraá¹-
tathevÄ• yampÄ«ti veditabbo. vuttaÃ±hi __manorathapÅ«raá¹‡iyÄ• _ nÄ• ma aá¹…guttaraá

``Ä• yÄ• cito sumatinÄ• , therena bhadantajotipÄ• lena.

kaÃ±cipurÄ• dÄ«su mayÄ• , pubbe saddhiá¹ƒ vasantenÄ• â€™â€™ ti ||

ettha ca __kaÃ±cipuraá¹ƒ_ nÄ• ma madarasanagarassa Ä«sakaá¹ƒ pacchimanissite dakkh
paÃ±cacattÄ• lÄ«samilappamÄ• á¹‡e padese idÄ• ni kaÃ±jÄ«vara iti voharitanagarameva.

tathÄ• __papaÃ±casÅ«daniyÄ• _ nÄ• ma majjhimaá¹-á¹-hakathÄ• ya nigamanepi ---

``Ä• yÄ• cito sumatinÄ• , therena buddhamittena.

pubbe mayÅ«radÅ«ta {mayÅ«rarÅ«pa (Ce), mayÅ«rasutta (Se) } paá¹-á¹-anamhi saddhiá¹ƒ
vuttaá¹ƒ ||

ettha ca __mayÅ«radÅ«tapaá¹-á¹-anaá¹ƒ_ nÄ• ma idÄ• ni madarasanagarasamÄ«pe milap
porÄ• á¹‡appavattigavesÄ«hi vuttaá¹ƒ.

imÄ• hi pana nigamanagÄ• thÄ• hi dakkhiá¹‡aindiyaraá¹-á¹-heyeva nivutthapubbataá¹ƒ pak
bodhimaá¹‡á¸• asamÄ«pe vÄ• , marammaraá¹-á¹-he vÄ• nivutthapubbatÄ• ya pakÄ• sana
Ä• cariyabuddhaghoso dakkhiá¹‡aindiyaraá¹-á¹-hiko na hotÄ«ti na sakkÄ• paá¹-ikkhituá¹ƒ

__samantapÄ• sÄ• dikÄ• ya_mpi vinayaá¹-á¹-hakathÄ• yaá¹ƒ (3, 13) Ä• cariyena evaá¹ƒ vu

``yaá¹ƒ \Be 33/ pana andhakaá¹-á¹-hakathÄ• yaá¹ƒ `aparikkhitte pamukhe anÄ• pattÄ«ti bh
pamukhaá¹ƒ sandhÄ• ya kathitaâ€™ nti vuttaá¹ƒ, taá¹ƒ andhakaraá¹-á¹-he pÄ• á¹-ekkasann
gabbhapÄ• á¸·iyo sandhÄ• ya vuttaâ€™â€™ nti.

iminÄ• pana vacanena ``andhakaá¹-á¹-hakathÄ• andhakaraá¹-á¹-hikehi therehi katÄ• â€™
Ä• cariyabuddhaghosopi ca andhakaá¹-á¹-hakathÄ• ya sandhÄ• yabhÄ• sitampi tandesikag
suá¹-á¹-hu jÄ• nÄ• ti, tasmÄ• tandesiko na hotÄ«ti na sakkÄ• vattunti.

tathÄ• imassapi visuddhimaggassa nigamane --- __ ``moraá¹‡á¸• akheá¹-akavattabbenÄ•
ca __kheá¹-o_ti padassa gÄ• moti vÄ• , jÄ• napadÄ• naá¹ƒ kassakÄ• naá¹ƒ nivÄ• soti vÄ• ,
atthÄ• sakkatÄ• bhidhÄ• ne pakÄ• sitÄ• , dakkhiá¹‡aindiyaraá¹-á¹-hesu ca yÄ• vajjatanÄ• p
voharÄ«yati. tasmÄ• moraá¹‡á¸• avhaye kheá¹-e jÄ• to moraá¹‡á¸• akheá¹-ako, moraá¹‡á¸
moraá¹‡á¸• akheá¹-akavattabbo, tena moraá¹‡á¸• akheá¹-akavattabbenÄ• ti vacanatthaá¹ƒ
jÄ• toti vattabbena therenÄ• â€™â€™ ti attho gahetabbo. idÄ• ni pana dakkhiá¹‡aindiyaraá
nÄ• gÄ• rajunakoá¹‡á¸• ato ekapaá¹‡á¹‡Ä• samilamatte (51) amaravatito ca aá¹-á¹-hapaá¹‡
padese __kotanemalipurÄ«_ti ca __gundalapallÄ«_ti ca voharitaá¹ƒ á¹-hÄ• nadvayamatthi,
buddhasÄ• sanikaporÄ• á¹‡asantakÄ• ni diá¹-á¹-hÄ• ni, __nemalÄ«_ti telaguvohÄ• ro ca m
aá¹‡á¸• assa, tasmÄ• taá¹ƒ á¹-hÄ• nadvayameva pubbe __moraá¹‡á¸• akheá¹-o_ti voharito
jÄ• tigÄ• mo_ bhaveyyÄ• ti porÄ• á¹‡aá¹-á¹-hÄ• nagavesÄ«hi gahito. yasmÄ• panetaá¹ƒ
``moraá¹‡á¸• akheá¹-akavattabbenÄ• â€™â€™ ti padaá¹ƒ ``moraá¹‡á¸• agÄ• majÄ• tenÄ•
pÄ• á¸·inayÄ• nucchavikaá¹ƒ na hoti, aÃ±Ã±ehi ca bahÅ«hi visesanapadehi ekato aá¹-á¹-ha
pacchato visuá¹ƒ á¹-hitaá¹ƒ, Ä• gamaá¹-á¹-hakathÄ• dÄ«su ca na dissati, tasmÄ• etaá¹ƒ ke
Ä• cariyassa jÄ• tiá¹-á¹-hÄ• naá¹ƒ saÃ±jÄ• nantena pakkhittaá¹ƒ viya dissatÄ«ti.

imesu pana tÄ«su ``Ä• cariyabuddhaghoso bodhimaá¹‡á¸• asamÄ«pe jÄ• toti ca maramma
dakkhiá¹‡aindiyaraá¹-á¹-hikoâ€™â€™ ti ca vuttavacanesu pacchimameva balavataraá¹ƒ ho
vacananissitattÄ• , tasmÄ• \Be 34/ tadeva nissÄ• ya Ä• cariyabuddhaghosattherassa uppa

Ä• cariyabuddhaghosattherassa aá¹-á¹-huppatti

__Ä• cariyabuddhaghoso_ dasame buddhavassasatake (901-1000-bu-va) __dakkhiá¹‡aind
moraá¹‡á¸• agÄ• me_ brÄ• hmaá¹‡akule jÄ• to, so tÄ«su vedesu ceva sabbavijjÄ• sippagan

buddhasÄ• sanadhammaá¹ƒ sutvÄ• tampi uggaá¹‡hitukÄ• mo tasmiá¹ƒyeva dakkhiá¹‡aind
theravÄ• dikavihÄ• re __mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ_ revatattherappamukhÄ• naá¹ƒ bhik
upasampadaÃ±ca gaá¹‡hitvÄ• piá¹-akattayapÄ• á¸·imuggaá¹‡hi. so evaá¹ƒ piá¹-akattayapÄ
aÃ±Ã±Ä• si ``ayamekÄ• yanamaggo dassanavisuddhiyÄ• nibbÄ• nasacchikiriyÄ• yÄ• â€™
tassa visiá¹-á¹-haÃ±Ä• á¹‡appabhÄ• vasampannabhÄ• vaá¹ƒ Ã±atvÄ• ``imassa buddhasÄ
pavattissatÄ«â€™â€™ ti sampassamÄ• nÄ• __ ``buddhaghosoâ€™â€™ _ti nÄ• mamakaá
garÅ«hi gahitanÄ• madheyyenÄ• â€™â€™ ti.

so evaá¹ƒ piá¹-akattayapÄ• á¸·imuggaá¹‡hitvÄ• __madarasa_ nagarasamÄ«paá¹-á¹-hÄ• n
__mayÅ«radÅ«tapaá¹-á¹-anamhi_ ca __kaÃ±cipurÄ• _dÄ«su ca vasanto __andhakaá¹-á¹-h
tÄ• ya asantuá¹-á¹-hacitto sÄ«haá¸·aá¹-á¹-hakathÄ• supi paricayaá¹ƒ kÄ• tukÄ• mo tÄ• ca
abhinavÄ«kÄ• tumÄ• sÄ«santo sÄ«haá¸·adÄ«pamagamÄ• si. tasmiÃ±ca kÄ• le sÄ«haá¸·ad
rajjaá¹ƒ kÄ• reti, so ca rÄ• jÄ• __abhayagirivÄ• sÄ«su_ pasanno teyeva visesato paggaá¹‡

ekacce pana Ä• dhunikÄ• vicakkhaá¹‡Ä• evaá¹ƒ vadanti ``Ä• cariyabuddhaghosassa sÄ«
__sirimeghavaá¹‡á¹‡arÄ• ja_kÄ• lato (846-bu-va) puretaraá¹ƒyeva bhavitabbaâ€™â€™ nti.
kÄ• raá¹‡aá¹ƒ, tassa raÃ±Ã±o navavassakÄ• le (855-bu-va) buddhassa __dÄ• á¹-hÄ• dhÄ•
sÄ«haá¸·adÄ«pamÄ• nÄ«tÄ• , tato paá¹-á¹-hÄ• ya sÄ«haá¸·arÄ• jÄ• no anusaá¹ƒvaccharaá
dhÄ• tupÅ«jÄ• ussavaá¹ƒ karonti. yadi ca Ä• cariyabuddhaghoso tato pacchÄ• sÄ«haá¸·ad
pÄ• sÄ• dikaá¹ƒ mahussavaá¹ƒ disvÄ• attano ganthesu pakÄ• seyya yathÄ• phÄ• hiyaá¹ƒ
mahÄ• nÄ• marÄ• jakÄ• le (953-975-bu-va) taá¹ƒ disvÄ• attano addhÄ• nakkamakathÄ• ya
Ä• cariyassa ganthesu \Be 35/ taá¹ƒpakÄ• sanÄ• dissati, tenetaá¹ƒ Ã±Ä• yati ``Ä• cariyabu
dÄ• á¹-hÄ• dhÄ• tusampattakÄ• lato (855-bu-va) puretaraá¹ƒyeva sÄ«haá¸·adÄ«pamÄ• gar
akÄ• sÄ«â€™â€™ ti. taá¹ƒ pana na daá¸·hakÄ• raá¹‡aá¹ƒ hoti, tipiá¹-akapÄ• á¸·iyÄ• hi atth
yaá¹ƒ vÄ• taá¹ƒ vÄ• attano paccakkhadiá¹-á¹-haá¹ƒ pakÄ• setabbaá¹ƒ na hoti, na ca attha
addhÄ• nakkamakathÄ• sadisÄ• . kiÃ±ca bhiyyo, samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hak
kiÃ±ci Ä• netvÄ• pakÄ• sitaá¹ƒ, dÄ«pavaá¹ƒse ca yÄ• va mahÄ• senarÄ• jakÄ• lÄ• (819-8
sirimeghavaá¹‡á¹‡arÄ• jakÄ• lato (845-873-bu-va) pubbe dÄ«pavaá¹ƒsoyeva likhito na bhav
aá¹-á¹-hakathÄ• yo tato pubbeyeva katÄ• bhaveyyuá¹ƒ, kathaá¹ƒ tattha dÄ«pavaá¹ƒso sak

Ä• cariyabuddhaghoso pana sÄ«haá¸·adÄ«paá¹ƒ pattakÄ• le (965-bu-va) __mahÄ• vihÄ• n
sÄ«haá¸·amahÄ• therÄ• naá¹ƒ santike sÄ«haá¸·aá¹-á¹-hakathÄ• yo suá¹‡i. vuttaÃ±hi saman

``mahÄ• aá¹-á¹-hakathaÃ±ceva, mahÄ• paccarimeva ca.

kurundiÃ±cÄ• ti tissopi, sÄ«haá¸·aá¹-á¹-hakathÄ• imÄ• ||

buddhamittoti nÄ• mena, vissutassa yasassino.

vinayaÃ±Ã±ussa dhÄ«rassa, sutvÄ• therassa santikeâ€™â€™ ti {Sp (to Vin V) nigamanaka

iminÄ• pana aá¹-á¹-hakathÄ• vacanena mahÄ• aá¹-á¹-hakathÄ• dÄ«naá¹ƒ tissannaá¹ƒyev
sutabhÄ• vo dassito. samantapÄ• sÄ• dikÄ• yaá¹ƒ pana saá¹…khepaandhakaá¹-á¹-hakathÄ
kasmÄ• pana tÄ• Ä• cariyena sÄ«haá¸·attherÄ• naá¹ƒ santike na sutÄ• ti? tÄ• su hi andha
andhakaraá¹-á¹-hikabhÄ• vato, kataparicayabhÄ• vato ca na sutÄ• ti pÄ• kaá¹-oyevÄ• yama
saá¹…khepaá¹-á¹-hakathÄ• pana mahÄ• paccariá¹-á¹-hakathÄ• ya saá¹ƒkhittamattabhÄ• v
tathÄ• hi __vajirabuddhiá¹-Ä«kÄ• yaá¹ƒ_ ganthÄ• rambhasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ {vijira0
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• } cÅ«á¸·apaccariá¹-á¹-hakathÄ• andhakaá¹-á¹-hakath
saá¹…gahitabhÄ• vo vutto, __sÄ• ratthadÄ«panÄ«-vimativinodanÄ«_á¹-Ä«kÄ• su {Sp-á¹- I
vi0 á¹-Ä«0 I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• } pana andhakasaá¹…khepaá¹-á¹-hakath
vutto, samantapÄ• sÄ• dikÄ• yaÃ±ca cÅ«á¸·apaccarÄ«ti nÄ• maá¹ƒ kuhiÃ±cipi na dissati, m
mahÄ• paccarÄ« kurundÄ« andhakasaá¹…khepaá¹-á¹-hakathÄ• ti \Be 36/ imÄ• niyeva nÄ•
á¹-hÄ• nesu ``saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒ pana mahÄ• paccariyaÃ±ca vuttaâ€™â€™
94} dvinnampi samÄ• navinicchayo dassito. tasmÄ• vajirabuddhiyaá¹ƒ cÅ«á¸·apaccarÄ«ti v
mahÄ• paccarito uddharitvÄ• saá¹…khepena kataá¹-á¹-hakathÄ• bhaveyya, sÄ• ca saá¹…
__saá¹…khepaá¹-á¹-hakathÄ• _ nÄ• ma jÄ• tÄ• bhaveyya. evaÃ±ca sati mahÄ• paccariyÄ•
hotÄ«ti na sÄ• Ä• cariyena sutÄ• ti veditabbÄ• .

evaá¹ƒ sÄ«haá¸·aá¹-á¹-hakathÄ• yo suá¹‡antasseva Ä• cariyabuddhaghosassa
tikkhagambhÄ«rajavanaÃ±Ä• á¹‡appabhÄ• vavisesasampannabhÄ• vaÃ±ca
paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itasÄ«lÄ• cÄ• rajjavamaddavÄ• dig
samuditabhÄ• vaÃ±ca sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthapaÃ±Ã±Ä•
anekasatthantarocitasaá¹ƒvaá¹‡á¹‡anÄ• nayasukovidabhÄ• vaÃ±ca Ã±atvÄ• taá¹ƒsavanak
__saá¹…ghapÄ• lÄ• _dayo therÄ• taá¹ƒ visuddhimaggÄ• diganthÄ• naá¹ƒ karaá¹‡atthÄ• y
ettha ca Ä• cariyassa yathÄ• vuttaguá¹‡ehi sampannabhÄ• vo attano vacaneneva pÄ• kaá¹
ganthanigamanesu ---

``paramavisuddhasaddhÄ• buddhivÄ«riyapaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ
sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ

tattha __sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthenÄ• _ti padena Ä• cariya
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ visuddhattheravÄ• dÄ«naá¹ƒ desanÄ• nayasaá¹…khÄ• te sa
mahÄ• saá¹…ghikÄ• dimahÄ• yÄ• nikapariyosÄ• nÄ• naá¹ƒ nikÄ• yantarabhÅ«tÄ• naá¹ƒ pa
piá¹-akaganthantaravÄ• danayasaá¹…khÄ• te parasamaye ca tathÄ•
taá¹ƒkÄ• likaaÃ±Ã±atitthiyasamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ vedattayÄ• disaá¹…khÄ• te par
sakasamayaparasamayÄ• naá¹ƒ durogÄ• hadubbodhatthasaá¹…khÄ• te gahanaá¹-á¹-hÄ• n

dÄ«peti. __paÃ±Ã±Ä• veyyattiyasamannÄ• gato_ti padena Ä• cariyabuddhaghosatthero po
saá¹…khipituÃ±ca paá¹-isaá¹…kharituÃ±ca samatthoti dÄ«petÄ«ti veditabbo.

Ä• yÄ• canakÄ• raá¹‡aá¹ƒ

kasmÄ• \Be 37/ pana te taá¹ƒ Ä• yÄ• ciá¹ƒsÅ«ti? vuccate, mahÄ• vihÄ• ravÄ• sino hi Ä• d
piá¹-akattayaá¹ƒ yathÄ• tÄ«su saá¹…gÄ«tÄ«su pÄ• á¸·ibhÄ• sÄ• ya saá¹…gÄ«taá¹ƒ, yathÄ
__vaá¹-á¹-agÄ• maá¹‡irÄ• ja_kÄ• le (455-467-bu-va) potthakesu Ä• ropitaá¹ƒ, tathÄ• porÄ•
pÄ• á¸·ipiá¹-akameva uggaá¹‡hanti ceva vÄ• centi ca, na sakkatÄ• ropitapiá¹-akaá¹ƒ. aá¹-á¹
tivassasatamattato pure katÄ• . tathÄ• hi aá¹-á¹-hakathÄ• su __vasabharÄ• ja_kÄ• lato (60
sÄ«haá¸·ikattherÄ• naÃ±ceva aÃ±Ã±esaÃ±ca vatthu na dissati á¹-hapetvÄ• __mahÄ• sena
III) II 236-237}, yÄ• va Ä• cariyabuddhaghosakÄ• lÄ• pi ca tÄ• eva porÄ• á¹‡aá¹-á¹-hakath
abhinavÄ«katÄ• . tena tesaá¹ƒ piá¹-akesu yebhuyyena janÄ• paricayaá¹ƒ kÄ• tuá¹ƒ asaÃ±j
asaÃ±jÄ• tussÄ• hÄ• . dÄ«pantaresu ca attano piá¹-akaá¹ƒ pattharÄ• petuá¹ƒ na sakkonti a
dÄ«pabhÄ• sÄ• ya abhisaá¹…khatattÄ• . abhayagirivÄ• sino pana vaá¹-á¹-agÄ• maá¹‡irÄ•
sakkatabhÄ• sÄ• ropitaá¹ƒ dhammarucinikÄ• yÄ• dipiá¹-akampi mahÄ• yÄ• napiá¹-akampi
ceva vÄ• centi ca, tena tesaá¹ƒ piá¹-akesu yebhuyyena janÄ• paricayaá¹ƒ kÄ• tuá¹ƒ saÃ±jÄ
saÃ±jÄ• tussÄ• hÄ• , navaá¹ƒ navameva hi sattÄ• piyÄ• yanti. tatoyeva te dÄ«pantaresupi
pattharÄ• petuá¹ƒ sakkonti. tasmÄ• te mahÄ• vihÄ• ravÄ• sino therÄ• attano sÄ«haá¸·aá¹-
pÄ• á¸·ibhÄ• sÄ• ya abhisaá¹…kharitukÄ• mÄ• tathÄ• kÄ• tuá¹ƒ samatthaá¹ƒ Ä• cariyabu
Ã±Ä• á¹‡appabhÄ• vavisesaá¹ƒ yathÄ• vuttaguá¹‡asampannabhÄ• vaÃ±ca Ã±atvÄ• Ä• yÄ

visuddhimaggassa karaá¹‡aá¹ƒ

tesu tÄ• va visuddhimaggaá¹ƒ Ä• cariyabuddhaghoso saá¹…ghapÄ• lattherena ajjhesito m
dakkhiá¹‡abhÄ• ge padhÄ• naghare mahÄ• nigamassÄ• mino pÄ• sÄ• de {Sp (to Vin V) ni
ettÄ• vatÄ• ca ``so panesa visuddhimaggo kena kato, kadÄ• kato, kattha kato, kasmÄ• ka
paÃ±hÄ• namattho vitthÄ• rena vibhÄ• vito hoti.

idÄ• ni \Be 38/ kimatthaá¹ƒ katotiÄ• dÄ«naá¹ƒ paÃ±hÄ• namatthaá¹ƒ pakÄ• sayissÄ• ma. t
etassa pana paÃ±hassa attho Ä• cariyeneva pakÄ• sito. kathaá¹ƒ?

``sudullabhaá¹ƒ labhitvÄ• na, pabbajjaá¹ƒ jinasÄ• sane.

sÄ«lÄ• disaá¹…gahaá¹ƒ khemaá¹ƒ, ujuá¹ƒ maggaá¹ƒ visuddhiyÄ• ||

yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• , suddhikÄ• mÄ• pi ye idha.

visuddhiá¹ƒ nÄ• dhigacchanti, vÄ• yamantÄ• pi yogino ||

tesaá¹ƒ pÄ• mojjakaraá¹‡aá¹ƒ, suvisuddhavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, desanÄ• nayanissitaá¹ƒ ||

visuddhimaggaá¹ƒ bhÄ• sissaá¹ƒ, taá¹ƒ me sakkacca bhÄ• sato.

visuddhikÄ• mÄ• sabbepi, nisÄ• mayatha sÄ• dhavoâ€™â€™ ti {Vism I 2} ||

tasmÄ• esa visuddhimaggo visuddhisaá¹…khÄ• tanibbÄ• nakÄ• mÄ• naá¹ƒ sÄ• dhujanÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tassa visuddhimaggassa yÄ• thÄ• vato jÄ• nanatthÄ veditabbo. appadhÄ• nappayojanavasena pana catÅ«su Ä• gamaá¹-á¹-hakathÄ• su gantha veditabbo. tathÄ• hi vuttaá¹ƒ __Ä• gamaá¹-á¹-hakathÄ• su_ ---

``majjhe visuddhimaggo, esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitamatthaá¹ƒ.

icceva me katoâ€™â€™ ti {Sv I ganthÄ• rambhakathÄ• } ||

tannissayo

__kiá¹ƒ nissÄ• ya kato_ti etassapi paÃ±hassa attho Ä• cariyeneva pakÄ• sito. vuttaÃ±hi ett

``mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, desanÄ• nayanissitaâ€™â€™ nti {Vism I 2}.

tathÄ• nigamanepi ---

``tesaá¹ƒ sÄ«lÄ• dibhedÄ• naá¹ƒ, atthÄ• naá¹ƒ yo vinicchayo.

á¹• 22__paÃ±cannampi nikÄ• yÄ• naá¹ƒ, _ vutto aá¹-á¹-hakathÄ• naye ||

samÄ• haritvÄ• taá¹ƒ sabbaá¹ƒ, yebhuyyena sanicchayo.

sabbasaá¹…karadosehi, mutto yasmÄ• pakÄ• sitoâ€™â€™ ti {Sv I ganthÄ• rambhakathÄ•

iminÄ• \Be 39/ pana vacanena ayamattho pÄ• kaá¹-o hoti --- ``visuddhimaggaá¹ƒ kurumÄ•

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ desanÄ• nayasaá¹…khÄ• tÄ• paÃ±cannampi nikÄ• yÄ• naá¹
tÄ• su vuttaá¹ƒ gahetabbaá¹ƒ sabbaá¹ƒ vinicchayaá¹ƒ samÄ• haritvÄ• akÄ• sÄ«â€™â€™ t
padavaá¹‡á¹‡anÄ• vÄ• vinicchayo vÄ• sÄ• dhakavatthu vÄ• dassÄ«yati, taá¹ƒ sabbaá¹ƒ
niddhÄ• ritapÄ• á¸·ipadassanikÄ• yasaá¹ƒvaá¹‡á¹‡anÄ• bhÅ«tÄ• ya porÄ• á¹‡asÄ«haá¸·aá
bhÄ• sÄ• parivattanavaseneva dassitanti veditabbaá¹ƒ. ayampi hi visuddhimaggo na kevala
Ã±Ä• á¹‡appabhÄ• vena kato, visuá¹ƒ pakaraá¹‡abhÄ• vena ca, atha kho catunnampi Ä• ga
__avayavabhÄ• veneva_ kato. vuttaÃ±hi tÄ• saá¹ƒ nigamane ---

``ekÅ«nasaá¹-á¹-himatto, visuddhimaggopi bhÄ• á¹‡avÄ• rehi.

atthappakÄ• sanatthÄ• ya, Ä• gamÄ• naá¹ƒ kato yasmÄ• ||

tasmÄ• tena sahÄ• yaá¹ƒ, aá¹-á¹-hakathÄ• bhÄ• á¹‡avÄ• ragaá¹‡anÄ• ya.

suparimitaparicchinnaá¹ƒ, cattÄ• lÄ«sasataá¹ƒ hotÄ«â€™â€™ tiÄ• di {Sv III nigamanakathÄ

yÄ• pana visuddhimagge maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddese ``ayaá¹ƒ tÄ•
ariyavaá¹ƒsakathÄ• yaá¹ƒ panÄ• â€™â€™ tiÄ• dinÄ• {Vism II 717} dve kathÄ• vuttÄ• , tÄ•
desanÄ• naye antogadhÄ• imassa visuddhimaggassa nissayÄ• yevÄ• ti veditabbÄ• ti.

takkaraá¹‡appakÄ• ro

__kena pakÄ• rena kato_ti ettha anantarapaÃ±he vuttappakÄ• reneva kato. tathÄ• hi Ä• ca

``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti {SN a I 23} ---

imaá¹ƒ gÄ• thaá¹ƒ paá¹-hamaá¹ƒ dassetvÄ• tattha padhÄ• navasena vuttÄ• sÄ«lasamÄ•
vitthÄ• rato vibhajitvÄ• akÄ• si. evaá¹ƒ kurumÄ• no ca paÃ±cahipi nikÄ• yehi
sÄ«lasamÄ• dhipaÃ±Ã±Ä• paá¹-isaá¹ƒyuttÄ• ni suttapadÄ• ni uddharitvÄ• tesaá¹ƒ atthaÃ±
bhÄ• sÄ• parivattanavasena dassetvÄ• tÄ• su vuttÄ• ni sÄ«haá¸·ikavatthÅ«ni ca vinicchay
pana tasmiá¹ƒ \Be 40/ kÄ• le pÄ• kaá¹-Ä• sakasamayaviruddhÄ• samayantarÄ• ca bahÅ«
sahetukaá¹ƒ paá¹-ikkhittÄ• . kathaá¹ƒ?

tattha hi __cariyÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ_ ``tatra purimÄ• tÄ• va tisso cariyÄ• pubbÄ• ciá¹‡
dhÄ• tudosanidÄ• nÄ• cÄ• ti ekacce vadanti. pubbe kira iá¹-á¹-happayogasubhakammabah
vÄ• cavitvÄ• idhÅ«papanno. pubbe chedanavadhabandhanaverakammabahulo dosacarito

cavitvÄ• idhÅ«papanno. pubbe majjapÄ• nabahulo sutaparipucchÄ• vihÄ«no ca mohacarito
vÄ• cavitvÄ• idhÅ«papannoti evaá¹ƒ pubbÄ• ciá¹‡á¹‡anidÄ• nÄ• ti vadanti. dvinnaá¹ƒ pan
puggalo mohacarito hoti pathavÄ«dhÄ• tuyÄ• ca Ä• podhÄ• tuyÄ• ca. itarÄ• saá¹ƒ dvinnaá
sabbÄ• saá¹ƒ samattÄ• pana rÄ• gacaritoti. dosesu ca semhÄ• dhiko rÄ• gacarito hoti. vÄ•
semhÄ• dhiko vÄ• mohacarito. vÄ• tÄ• dhiko rÄ• gacaritoti evaá¹ƒ dhÄ• tudosanidÄ• nÄ• t
ekaccevÄ• daá¹ƒ dassetvÄ• so ``tattha yasmÄ• pubbe iá¹-á¹-happayogasubhakammabahu
idhÅ«papannÄ• pi ca na sabbe rÄ• gacaritÄ• neva honti, na itare vÄ• dosamohacaritÄ• . ev
yathÄ• vutteneva nayena ussadaniyamo nÄ• ma natthi. dosaniyame ca rÄ• gamohadvayam
pubbÄ• paraviruddhameva. tasmÄ• sabbametaá¹ƒ aparicchinnavacanaâ€™â€™ nti {Vism
__paramatthamaÃ±jÅ«sÄ• ya_ nÄ• ma __visuddhimaggamahÄ• á¹-Ä«kÄ• yaá¹ƒ_ ``ekaccet
sandhÄ• yÄ• ha, tena hi __vimuttimagge_ tathÄ• vuttaâ€™â€™ ntiÄ• dinÄ• vaá¹‡á¹‡itaá¹ƒ

vimuttimaggapakaraá¹‡aá¹ƒ

ko so __vimuttimaggo_ nÄ• ma? visuddhimaggo viya sÄ«lasamÄ• dhipaÃ±Ã±Ä• naá¹ƒ visu
dÄ«pako eko paá¹-ipattigantho. tattha hi ---

``sÄ«laá¹ƒ samÄ• dhi paÃ±Ã±Ä• ca, vimutti ca anuttarÄ• .

anubuddhÄ• ime dhammÄ• , gotamena yasassinÄ• â€™â€™ ti {DN II 186; AN a IV 1} ---

imaá¹ƒ \Be 41/ gÄ• thaá¹ƒ paá¹-hamaá¹ƒ dassetvÄ• tadatthavaá¹‡á¹‡anÄ• vasena sÄ«las
visuá¹ƒ visuá¹ƒ vibhajitvÄ• dÄ«pitÄ• . so pana gantho idÄ• ni __cinaraá¹-á¹-he_yeva diá¹-á
parivattito (1048-bu-va) __saá¹…ghapÄ• lena_ nÄ• ma bhikkhunÄ• . kena pana so kuto ca
pÄ• kaá¹-ametaá¹ƒ. tassa pana saá¹…ghapÄ• lassa Ä• cariyo __guá¹‡abhadro_ nÄ• ma ma
majjhimaindiyadesiko, so indiyaraá¹-á¹-hato cinaraá¹-á¹-haá¹ƒ gacchanto paá¹-hamaá¹ƒ sÄ«
tato (978-bu-va) cinaraá¹-á¹-haá¹ƒ gato. tadÄ• so tena Ä• nÄ«to bhaveyya {vimuttimagga, v

tasmiÃ±hi vimuttimagge pubbÄ• ciá¹‡á¹‡anidÄ• nadassanaá¹ƒ dhÄ• tunidÄ• nadassanaÃ±
ekaccevÄ• do, tathevÄ• gataá¹ƒ. dosanidÄ• nadassane pana ``semhÄ• dhiko rÄ• gacarito,
vÄ• tÄ• dhiko mohacarito. semhÄ• dhiko vÄ• mohacarito, vÄ• tÄ• dhiko rÄ• gacaritoâ€™â€
rÄ• gadosamohÄ• naá¹ƒ dosaniyamo vutto. Ä• cariyabuddhaghosena diá¹-á¹-havimuttimagg
dosacaritoâ€™â€™ ti pÄ• á¹-ho Å«no bhaveyya.

aÃ±Ã±Ä• nipi bahÅ«ni visuddhimagge paá¹-ikkhittÄ• ni tattha vimuttimagge gahetabbabhÄ•

__sÄ«laniddese_ (1, 8-piá¹-á¹-he) ``aÃ±Ã±e pana siraá¹-á¹-ho sÄ«lattho, sÄ«talattho sÄ«la
nayenettha atthaá¹ƒ vaá¹‡á¹‡ayantÄ«â€™â€™ ti paá¹-ikkhitto atthopi tattha gahetabbabhÄ•

tathÄ• __dhutaá¹…ganiddese_ (1, 78-piá¹-á¹-he) ``yesampi kusalattikavinimuttaá¹ƒ dhutaá
atthato dhutaá¹…gameva natthi, asantaá¹ƒ kassa dhunanato dhutaá¹…gaá¹ƒ nÄ• ma bhavi
samÄ• dÄ• ya vattatÄ«ti vacanavirodhopi ca nesaá¹ƒ Ä• pajjati, tasmÄ• taá¹ƒ na gahetabb
paá¹-ikkhittaá¹ƒ __paÃ±Ã±attidhutaá¹…ga_mpi tattha dissati. mahÄ• á¹-Ä«kÄ• yaá¹ƒ (1-104
__abhayagirivÄ• sike_ sandhÄ• yÄ• ha, te hi dhutaá¹…gaá¹ƒ nÄ• ma paÃ±Ã±attÄ«ti vadant

tathÄ• __pathavÄ«kasiá¹‡aniddese_ (1, 144) ``paá¹-ipadÄ• visuddhi nÄ• ma sasambhÄ• r
upekkhÄ• nubrÅ«hanÄ• nÄ• ma appanÄ• , sampahaá¹ƒsanÄ• nÄ• ma \Be 42/ paccavekkh
vaá¹‡á¹‡ayantÄ«â€™â€™ tiÄ• dinÄ• paá¹-ikkhittaekevÄ• dopi tattha dissati. mahÄ• á¹-Ä«k
``eketi abhayagirivÄ• sinoâ€™â€™ ti vaá¹‡á¹‡itaá¹ƒ.

tathÄ• __khandhaniddese_ (2, 80-piá¹-á¹-he) ``balarÅ«paá¹ƒ sambhavarÅ«paá¹ƒ jÄ• tirÅ«p
ekaccÄ• naá¹ƒ matena middharÅ«paâ€™â€™ nti evaá¹ƒ aÃ±Ã±Ä• nipi rÅ«pÄ• ni Ä• haritvÄ
tesaá¹ƒ paá¹-ikkhittabhÄ• vo pakÄ• sito. mahÄ• á¹-Ä«kÄ• yaá¹ƒ ``ekaccÄ• nanti abhayagiriv
vaá¹‡á¹‡itaá¹ƒ. tesu jÄ• tirÅ«paá¹ƒ middharÅ«paÃ±ca __vimuttimagge_ dassitaá¹ƒ. na keva
atha kho middharÅ«passa atthibhÄ• vopi ``middhaá¹ƒ nÄ• ma tividhaá¹ƒ Ä• hÄ• rajaá¹ƒ utu
__cittajameva nÄ«varaá¹‡aá¹ƒ_ hoti, sesÄ• pana dve arahatopi bhaveyyuâ€™â€™ ntiÄ• d

ettÄ• vatÄ• ca vimuttimagge visuddhimaggena asamÄ• natthÄ• naá¹ƒ vuttabhÄ• vo ca abh
ganthassa paá¹-iggahitabhÄ• vo ca sakkÄ• Ã±Ä• tuá¹ƒ. aÃ±Ã±Ä• nipi pana Ä«disÄ• ni asa
saá¹ƒvijjantiyeva, tÄ• ni pana sabbÄ• ni na sakkÄ• idha dassetuá¹ƒ.

yebhuyyena panassa karaá¹‡appakÄ• ro visuddhimaggassa viya hoti. yÄ• yÄ• hi pÄ• á¸·i
paá¹-isambhidÄ• maggato vÄ• aÃ±Ã±asuttantehi vÄ• Ä• netvÄ• sÄ• dhakabhÄ• vena visu
sÄ• sÄ• pÄ• á¸·i yebhuyyena dissateva. tÄ• su kaÃ±cimattaá¹ƒ uddharitvÄ• anuminanatth

yÄ• visuddhimagge (1, 47-piá¹-á¹-he) ``paÃ±ca sÄ«lÄ• ni pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá
paá¹-isambhidÄ• maggapÄ• á¸·i dassitÄ• , sÄ• vimuttimaggepi dissateva.

yaÃ±ca visuddhimagge (1, 137-piá¹-á¹-he) ``samÄ• dhi kÄ• macchandassa paá¹-ipakkho ...
vicikicchÄ• yÄ• â€™â€™ ti vacanaá¹ƒ __peá¹-ake_ vuttanti dassitaá¹ƒ, taÃ±ca tatthapi tath
``tipeá¹-ake_ vuttaâ€™â€™ nti niddiá¹-á¹-haá¹ƒ. __tipeá¹-ake_ti nÄ• maÃ±ca peá¹-akopade
vuttaá¹ƒ bhaveyya. tattha hi vivicceva kÄ• mehÄ«ti pÄ• á¹-hasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ ``alo
kÄ• mehi viveko sampajjati, adosassa. amohassa pÄ• ripÅ«riyÄ• akusalehi dhammehi vive
sampajjatÄ«â€™â€™ ti pÄ• á¹-hassa tipeá¹-ake vuttabhÄ• vo dassito. so ca pÄ• á¹-ho peá¹
(262-piá¹-á¹-he) ``tattha alobhassa pÄ• ripÅ«riyÄ• vivitto hoti kÄ• mehÄ«â€™â€™ tiÄ• dinÄ

yathÄ• ca visuddhimagge (1, 258-piá¹-á¹-he) ``ayampi kho bhikkhave Ä• nÄ• pÄ• nassatis
tiÄ• dikÄ• pÄ• á¸·i mahÄ• vaggasaá¹ƒyuttakato Ä• netvÄ• dassitÄ• , tatheva tatthapi.

yathÄ• ca visuddhimagge (1, 272-piá¹-á¹-he) ``assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ•
pÄ• á¸·i ca (1, 273-piá¹-á¹-he) kakacÅ«pamapÄ• á¸·i ca paá¹-isambhidÄ• maggato Ä• netvÄ
tatthapi.

yathÄ• ca visuddhimagge (2, 69-piá¹-á¹-he) ``katamÄ• cintÄ• mayÄ• paÃ±Ã±Ä• â€™â€™
katamaá¹ƒ Ä• yakosallaâ€™â€™ ntiÄ• dikÄ• ca pÄ• á¸·i (2, 71-piá¹-á¹-he) ``dukkhe Ã±Ä• â
atthapaá¹-isambhidÄ• â€™â€™ tiÄ• dikÄ• ca pÄ• á¸·i abhidhammavibhaá¹…gato Ä• netvÄ
sabbÄ• pi ca tattha vuttÄ• ekavidhaduvidhÄ• dipaÃ±Ã±Ä• pabhedakathÄ• visuddhimagge
samÄ• nÄ• yeva.

``yena cakkhupasÄ• dena, rÅ«pÄ• ni manupassati.

parittaá¹ƒ sukhumaá¹ƒ etaá¹ƒ, Å«kÄ• sirasamÅ«pamaâ€™â€™ nti {Vism II 436; Dhs-a 596}

ayampi gÄ• thÄ• vimuttimaggepi Ä• yasmatÄ• sÄ• riputtattherena bhÄ• sitabhÄ• veneva
__Å«kÄ• sirasamÅ«pama_nti padaá¹ƒ pana __Å«kÄ• samÅ«pama_nti tattha dissati, taÃ±ca
pamÄ• dalekhamattameva siyÄ• .

catÅ«su saccesu visuddhimagge viya vacanatthato lakkhaá¹‡ato anÅ«nÄ• dhikato kamato
upamÄ• to ca vinicchayo dassito, so ca yebhuyyena visuddhimaggena {Vism II 530} samÄ•

yathÄ• ca visuddhimagge (2, 242-245) sammasanaÃ±Ä• á¹‡akathÄ• yaá¹ƒ paÃ±cannaá¹ƒ
atÄ«tÄ• diekÄ• dasavidhena ca aniccÄ• dilakkhaá¹‡attayena ca visuá¹ƒ visuá¹ƒ sammasan
tatthapi. cakkhÄ• dijarÄ• maraá¹‡apariyosÄ• nesu pana dhammesu dhammavicÄ• rapariyos
dhammÄ• naá¹ƒ aniccÄ• dilakkhaá¹‡attayena sammasananayo tattha dassito.

visuddhimagge \Be 44/ pana diá¹-á¹-hivisuddhiniddese (2, 230-232-piá¹-á¹-hesu) vuttÄ• ``y
nÄ• marÅ«paÃ±ca ... pe ... ubho bhijjanti paccayÄ• â€™â€™ ti gÄ• thÄ• ca, ``na cakkhuto
cha gÄ• thÄ• yo ca, ``na sakena balena jÄ• yareâ€™â€™ tiÄ• dikÄ• cha gÄ• thÄ• yo ca vi
bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ• yaá¹ƒ dassitÄ• . tÄ• su appamattakoyeva pÄ• á¹

visuddhimagge (2, 261-2-piá¹-á¹-hesu) arÅ«pasattakesu ariyavaá¹ƒsakathÄ• nayena vutto
sammasananayo vimuttimagge ettheva bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ• yaá¹ƒ da

vimuttimagge buddhÄ• nussatikathÄ• yaá¹ƒ lokavidÅ«ti padassa atthavaá¹‡á¹‡anÄ• yaá¹ƒ

sattalokasaá¹…khÄ• ralokavasena __dveyeva lokÄ• _ dassitÄ• , na pana okÄ• saloko yathÄ
199-200-piá¹-á¹-hesu).

ettÄ• vatÄ• ca vimuttimaggo nÄ• ma gantho kÄ«disoti sakkÄ• anuminituá¹ƒ. so pana yath
mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ gantho hoti, evaá¹ƒ mahÄ• yÄ• nikÄ• nampi na hotiyeva thera
katabhÄ• vato. yasmÄ• pana tattha na kiÃ±cipi sÄ«haá¸·adÄ«pikaá¹ƒ nÄ• maá¹ƒ vÄ• thera
so sÄ«haá¸·adÄ«pe kataganthopi na hoti. indiyaraá¹-á¹-hikaá¹ƒ pana nÄ• maÃ±ca vohÄ• ro
á¹-hÄ• nesu dissati, tasmÄ• indiyaraá¹-á¹-he kataganthova bhaveyya. yasmÄ• cassa peá¹-
nissitabhÄ• vo bahÅ«su á¹-hÄ• nesu dissati, visesato pana middharÅ«passa atthibhÄ• vo ca
atthibhÄ• vo ca tameva nissÄ• ya dassÄ«yati, __paá¹-isambhidÄ• maggagaá¹‡á¹-hipade_ c
{Paá¹-is-a I 1.36} atthavaá¹‡á¹‡anÄ• yaá¹ƒ ``suttantapiá¹-akatthÄ• ya aá¹-á¹-hakathÄ• peá¹
__mahisÄ• sakÄ• naá¹ƒ_ ganthoâ€™â€™ ti vaá¹‡á¹‡ito. tasmÄ• eso vimuttimaggo mahisÄ
bhaveyyÄ• ti amhÄ• kaá¹ƒ mati.

nissayaá¹-á¹-hakathÄ• vibhÄ• vanÄ•

visuddhimaggo pana na kevalaá¹ƒ pubbe vuttappakÄ• reneva kato, atha kho vuccamÄ• na
Ä• cariyabuddhaghosatthero porÄ• á¹‡aá¹-á¹-hakathÄ• hi samÄ• haritvÄ• bhÄ• sÄ• parivat
atthavaá¹‡á¹‡anÄ• \Be 45/ vÄ• vinicchayo vÄ• saá¹ƒsayitabbo hoti, tattha tattha vinayaá¹-
vuttanti vÄ• (1, 263), vinayaá¹-á¹-hakathÄ• su vuttaá¹ƒ, majjhimaá¹-á¹-hakathÄ• su panÄ• t
aá¹…guttarabhÄ• á¹‡akÄ• ti vÄ• (1, 72), aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ matÄ• nusÄ• rena
vuttampi cetaá¹ƒ aá¹-á¹-hakathÄ• sÅ«ti vÄ• (1, 118), taá¹ƒ aá¹-á¹-hakathÄ• su paá¹-ikkhitta
dÄ«ghabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• naá¹ƒ matanti vÄ• , majjhimabhÄ• á¹‡akÄ• ic
aá¹-á¹-hakathÄ• su vinicchayoti vÄ• , evaá¹ƒ tÄ• va dÄ«ghabhÄ• á¹‡akÄ• , majjhimabhÄ• á
277), aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pana ... pe ... ayaá¹ƒ kamo vutto, so pÄ• á¸·iyÄ• na
309), evaá¹ƒ tÄ• va majjhimabhÄ• á¹‡akÄ• , saá¹ƒyuttabhÄ• á¹‡akÄ• panÄ• ti vÄ• (2, 62),
saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ vuttanti vÄ• (2, 63), aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• ti vÄ• (2
taá¹ƒtaá¹ƒatthavaá¹‡á¹‡anÄ• vinicchayÄ• naá¹ƒ nissayampi vibhÄ• vetvÄ• pacchimajanÄ•
uppajjamÄ• nasaá¹ƒsayaá¹ƒ vinodentoyeva te dassesi.

tenimassa visuddhimaggassa karaá¹‡akÄ• le sabbÄ• pi sÄ«haá¸·aá¹-á¹-hakathÄ• yo Ä• ca
pubbeyeva tÄ• Ä• cariyena sÄ«haá¸·attherÄ• naá¹ƒ santike sutÄ• ti ca, tÄ• hi gahetabbaá¹
visuddhimaggo Ä• cariyena likhitoti ca ayamattho ativiya pÄ• kaá¹-o hoti. tasmÄ• yaá¹ƒ ma

``saá¹…gho gÄ• thÄ• dvayaá¹ƒ tassÄ• â€™ dÄ• si sÄ• matthiyaá¹ƒ tavÄ• â€™â€™ tiÄ• di
kiÃ±cipi aÃ±Ã±aá¹ƒ potthakaá¹ƒ anoloketvÄ• Ä• cariyabuddhaghoso visuddhimaggaá¹ƒ ak
abhitthutivacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ abhitthutimattamevÄ• ti veditabbaá¹ƒ.

porÄ• á¹‡avacanadassanaá¹ƒ

na kevalaá¹ƒ Ä• cariyo aá¹-á¹-hakathÄ• yoyeva nissayabhÄ• vena dassesi, atha kho ``porÄ
tiÄ• dinÄ• porÄ• á¹‡Ä• naá¹ƒ vacanampi dassesiyeva. tadettha dvÄ• vÄ«satiyÄ• á¹-hÄ• ne
137, 142, 217, 252, 303; II 581, 675-676, 689, 706, 736, 745, 746, 749, 755, 778, 839}. ke p
nÄ• ma? yÄ• va catutthasaá¹…gÄ«tikÄ• lÄ• saá¹…gÄ«tikÄ• resu pariyÄ• pannÄ• vÄ• \Be
veditabbÄ• . tathÄ• hi paá¹-isambhidÄ• magge (292-3-piá¹-á¹-hesu).

``obhÄ• se ceva Ã±Ä• á¹‡e ca, pÄ«tiyÄ• ca vikampati ... pe ...

dhammuddhaccakusalo hoti, na ca vikkhepaá¹ƒ gacchatÄ«â€™â€™ ti ---

evamÄ• gatÄ• gÄ• thÄ• yo idha (273-4-piá¹-á¹-hesu) porÄ• á¹‡Ä• naá¹ƒ vacanabhÄ• vena
saá¹…gÄ«tikÄ• rehi pakkhittÄ• bhaveyyuá¹ƒ yathÄ• parivÄ• rapÄ• á¸·iyaá¹ƒ (3-piá¹-á¹-he)
Ä• cariyaparamparÄ• dÄ«pikÄ• gÄ• thÄ• yo, tÄ• hi samantapÄ• sÄ• dikÄ• yaá¹ƒ (1, 46-piá
porÄ• á¹‡avacanabhÄ• vena dassitÄ• , evaá¹ƒ sati teyeva saá¹…gÄ«tikÄ• rÄ• porÄ• á¹‡Ä•
paá¹-isambhidÄ• maggadesakeneva bhÄ• sitÄ• bhaveyyuá¹ƒ, te viya garukaraá¹‡Ä«yÄ• p
mahÄ• therÄ• porÄ• á¹‡Ä• ti veditabbÄ• . samantapÄ• sÄ• dikÄ• sumaá¹…galavilÄ• sinÄ«
vaá¹‡á¹‡ayantÄ«â€™â€™ tiÄ• dinÄ• vuttaá¹-á¹-hÄ• nesupi tÄ• disÄ• va Ä• cariyÄ• porÄ•

vinayaá¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

Ä• cariyo pana imaá¹ƒ visuddhimaggapakaraá¹‡aá¹ƒ yathÄ• vuttappakÄ• rena katvÄ• aÃ±
tipiá¹-akaá¹-á¹-hakathÄ• yo anukkamena akÄ• si. kathaá¹ƒ? samantapÄ• sÄ• dikaá¹ƒ nÄ• m
__buddhasirittherena_ ajjhesito mahÄ• vihÄ• rassa dakkhiá¹‡abhÄ• ge padhÄ• nagharapar
__mahÄ• nigamassÄ• mi_no pÄ• sÄ• de vasanto akÄ• si. sÄ• panesÄ• __siripÄ• lo_ti nÄ•
vÄ«satimavasse (973-bu-va) Ä• raddhÄ• ekavÄ«satimavasse (974-bu-va) niá¹-á¹-hÄ• napp
karonto mahÄ• mahindattherenÄ• bhataá¹ƒ sÄ«haá¸·abhÄ• sÄ• ya saá¹…khataá¹ƒ mahÄ•
sarÄ«raá¹ƒ katvÄ• mahÄ• paccarÄ«kurundÄ«saá¹…khepaandhakaá¹-á¹-hakathÄ• hi ca ga
sÄ«haá¸·adÄ«pe yÄ• va __vasabharÄ• ja_kÄ• lÄ• pÄ• kaá¹-Ä• naá¹ƒ porÄ• á¹‡a vinayadh
vinicchayabhÅ«taá¹ƒ theravÄ• dampi pakkhipitvÄ• akÄ• si. vuttaÃ±hetaá¹ƒ samantapÄ• sÄ

``saá¹ƒvaá¹‡á¹‡anaá¹ƒ taÃ±ca samÄ• rabhanto, tassÄ• mahÄ• aá¹-á¹-hakathaá¹ƒ sarÄ«raá

katvÄ• mahÄ• paccariyaá¹ƒ tatheva, kurundinÄ• mÄ• disu vissutÄ• su ||

vinicchayo \Be 47/ aá¹-á¹-hakathÄ• su vutto, yo yuttamatthaá¹ƒ apariccajanto.

tatopi antogadhatheravÄ• daá¹ƒ, saá¹ƒvaá¹‡á¹‡anaá¹ƒ samma samÄ• rabhissaâ€™â€™ nt

``mahÄ• meghavanuyyÄ• ne, bhÅ«mibhÄ• ge patiá¹-á¹-hito.

mahÄ• vihÄ• ro yo satthu, mahÄ• bodhivibhÅ«sito ||

yaá¹ƒ tassa dakkhiá¹‡e bhÄ• ge, padhÄ• nagharamuttamaá¹ƒ.

sucicÄ• rittasÄ«lena, bhikkhusaá¹…ghena sevitaá¹ƒ ||

uá¸·Ä• rakulasambhÅ«to, saá¹…ghupaá¹-á¹-hÄ• yako sadÄ• .

anÄ• kulÄ• ya saddhÄ• ya, pasanno ratanattaye ||

mahÄ• nigamasÄ• mÄ«ti, vissuto tattha kÄ• rayi.

cÄ• rupÄ• kÄ• rasaÃ±citaá¹ƒ, yaá¹ƒ pÄ• sÄ• daá¹ƒ manoramaá¹ƒ ||

sandacchÄ• yatarÅ«petaá¹ƒ, sampannasalilÄ• sayaá¹ƒ.

vasatÄ• tatra pÄ• sÄ• de, mahÄ• nigamasÄ• mino ||

sucisÄ«lasamÄ• cÄ• raá¹ƒ, theraá¹ƒ __buddhasirivhayaá¹ƒ. _

yÄ• uddisitvÄ• Ä• raddhÄ• , iddhÄ• vinayavaá¹‡á¹‡anÄ• ||

pÄ• layantassa sakalaá¹ƒ, laá¹…kÄ• dÄ«paá¹ƒ nirabbudaá¹ƒ.

raÃ±Ã±o __sirinivÄ• sassa_ {siriyÄ• nivÄ• saá¹-á¹-honabhÅ«tassa siripÄ• lanÄ• makassa r
antimaviá¹-á¹-he) }, __siripÄ• la_yasassino ||

__samavÄ«satime_ vasse, jayasaá¹ƒvacchare ayaá¹ƒ.

Ä• raddhÄ• __ekavÄ«samhi, _ sampatte pariniá¹-á¹-hitÄ• ||

upaddavÄ• kule loke, nirupaddavato ayaá¹ƒ.

__ekasaá¹ƒvacchareneva, _ yathÄ• niá¹-á¹-haá¹ƒ upÄ• gatÄ• â€™â€™ ti {Sp (to Vin V) nig

ayaÃ±ca samantapÄ• sÄ• dikÄ• vinayaá¹-á¹-hakathÄ• adhunÄ• mudditachaá¹-á¹-hasaá¹.
upari aá¹-á¹-hapaá¹‡á¹‡Ä• sÄ• dhikatisatamattapiá¹-á¹-haparimÄ• á¹‡Ä• (1358) hoti, tassÄ
niá¹-á¹-hÄ• pitattaá¹ƒ upanidhÄ• ya catuvÄ«sÄ• dhikasattasatamattapiá¹-á¹-haparimÄ• á¹‡c
antamaso chappaÃ±camÄ• sehi niá¹-á¹-hÄ• pito bhaveyyÄ• ti sakkÄ• Ã±Ä• tuá¹ƒ. tasmÄ•
mahÄ• vaá¹ƒsavacanaá¹ƒ nissÄ• ya ``visuddhimaggo Ä• cariyabuddhaghosena \Be 48/ eka
likhitvÄ• niá¹-á¹-hÄ• pitoâ€™â€™ ti abhitthutivacanaá¹ƒ vuttaá¹ƒ, taá¹ƒ takkÄ• rakassa abh
veditabbaá¹ƒ.

nanu ca imissaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``sumaá¹…galavilÄ• siniyaâ€™â€™ ntiÄ• dinÄ•
Ä• gamaá¹-á¹-hakathÄ• naá¹ƒ atideso dissati {Sp (to Vin III) I 15}, kathamimissÄ• tÄ• hi paá
katabhÄ• vo veditabboti? Ä• cariyassa aá¹-á¹-hakathÄ• su aÃ±Ã±amaÃ±Ã±Ä• tidesato, vina
garukÄ• tabbatarabhÄ• vato, mahÄ• vihÄ• ravÄ• sÄ«hi visesena garukatabhÄ• vato, saá¹…
idheva paripuá¹‡á¹‡anidÄ• nakathÄ• pakÄ• sanato, nigamane ca paá¹-hamaá¹ƒ sÄ«haá¸·aá
karaá¹‡appakÄ• sanato á¹-hapetvÄ• visuddhimaggaá¹ƒ ayameva paá¹-hamaá¹ƒ katÄ• ti ve
vinayaá¹-á¹-hakathÄ• yanti vÄ• vinayaá¹-á¹-hakathÄ• sÅ«ti vÄ• majjhimaá¹-á¹-hakathÄ• sÅ
sÄ• maÃ±Ã±anÄ• mavaseneva atideso dissati, na samantapÄ• sÄ• dikÄ• divisesanÄ• mava
katabhÄ• vo pÄ• kaá¹-oyeva. Ä• gamaá¹-á¹-hakathÄ• naá¹ƒ idhÄ• tideso {Sp (to Vin III) I 15
I 8} evaá¹ƒ aÃ±Ã±amaÃ±Ã±Ä• tideso pana Ä• cariyassa manasÄ• suvavatthitavasena vÄ•
apubbÄ• carimapariniá¹-á¹-hÄ• panena vÄ• . kathaá¹ƒ? Ä• cariyena hi visuddhimaggaá¹ƒ sa
samantapÄ• sÄ• dikÄ• diá¹ƒ ekekamaá¹-á¹-hakathaá¹ƒ karonteneva yattha yattha atthavaá¹
aÃ±Ã±aá¹-á¹-hakathÄ• su pakÄ• setabbÄ• hoti, tattha tattha ``imasmiá¹ƒ nÄ• ma á¹-hÄ• ne
manasÄ• suvavatthitaá¹ƒ vavatthapetvÄ• taÃ±ca atidisitvÄ• yathÄ• vavatthitaá¹-hÄ• napp
vitthÄ• rato kathentena tÄ• katÄ• vÄ• bhaveyyuá¹ƒ. ekekissÄ• ya vÄ• niá¹-á¹-hÄ• nÄ• sa
á¹-hapetvÄ• aÃ±Ã±aÃ±ca aÃ±Ã±aÃ±ca tathÄ• katvÄ• sabbÄ• pi apubbÄ• carimaá¹ƒ parin
evaá¹ƒ dvinnaá¹ƒ pakÄ• rÄ• namaÃ±Ã±ataravasena Ä• cariyassÄ• á¹-á¹-hakathÄ• su aÃ±Ã
veditabbanti.

Ä• gamaá¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

__sumaá¹…galavilÄ• siniá¹ƒ_ nÄ• ma dÄ«ghanikÄ• yaá¹-á¹-hakathaá¹ƒ pana Ä• cariyo sur
__dÄ• á¹-hÄ• nÄ• gattherena_ Ä• yÄ• cito akÄ• si. vuttaá¹ƒ hetametissÄ• nigamane --- á¹•
sumaá¹…gala-pariveá¹‡anivÄ• sinÄ• thiraguá¹‡ena.

__dÄ• á¹-hÄ• nÄ• ga_ saá¹…gha, ttherena theravaá¹ƒsanvayena ||

dÄ«ghÄ• gamassa dasabala-guá¹‡agaá¹‡aparidÄ«panassa aá¹-á¹-hakathaá¹ƒ.

yaá¹ƒ Ä• rabhiá¹ƒ __sumaá¹…gala-vilÄ• siniá¹ƒ_ nÄ• ma nÄ• mena ||

sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya, sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• â€™â€™ ti {Sv 3.

__papaÃ±casÅ«daniá¹ƒ_ nÄ• ma majjhimanikÄ• yaá¹-á¹-hakathaá¹ƒ bhadanta__buddhami
mayÅ«radÅ«tapaá¹-á¹-ane attanÄ• saddhiá¹ƒ vasantena Ä• yÄ• cito akÄ• si. vuttaá¹ƒ hetar

``Ä• yÄ• cito sumatinÄ• , therena bhadanta__buddhamittena_.

pubbe __mayÅ«radÅ«tapa, á¹-á¹-ana_mhi saddhiá¹ƒ vasantena ||

paravÄ• davidhaá¹ƒsanassa, majjhimanikÄ• yaseá¹-á¹-hassa.

yamahaá¹ƒ __papaÃ±casÅ«dani_-maá¹-á¹-hakathaá¹ƒ kÄ• tumÄ• rabhiá¹ƒ ||

sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya, sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• â€™â€™ ti {Ps 3.

__sÄ• ratthappakÄ• siniá¹ƒ_ nÄ• ma saá¹ƒyuttanikÄ• yaá¹-á¹-hakathaá¹ƒ bhadanta__jotipÄ
akÄ• si. vuttaá¹ƒ hetametissÄ• nigamane ---

``etissÄ• karaá¹‡atthaá¹ƒ, therena bhadanta__jotipÄ• lena. _

sucisÄ«lena subhÄ• sitassa pakÄ• sayantaÃ±Ä• á¹‡ena ||

sÄ• sanavibhÅ«tikÄ• mena, yÄ• camÄ• nena maá¹ƒ subhaguá¹‡ena.

yaá¹ƒ samadhigataá¹ƒ puÃ±Ã±aá¹ƒ, tenÄ• pi jano sukhÄ« bhavatÅ«â€™â€™ ti {Spk III 5.ni

__manorathapÅ«raá¹‡iá¹ƒ_ nÄ• ma aá¹…guttaranikÄ• yaá¹-á¹-hakathaá¹ƒ bhadanta__jotip
dakkhiá¹‡aindiyaraá¹-á¹-he __kaÃ±cipurÄ• _dÄ«su ca sÄ«haá¸·adÄ«pe mahÄ• vihÄ• ramhi
vasantena Ä• yÄ• cito, tathÄ• __jÄ«vakenÄ• _pi upÄ• sakena piá¹-akattayapÄ• ragubhÅ«te
aniÃ±jamÄ• nasabhÄ• ve dume viya aniÃ±jamÄ• nasaddhamme á¹-hitena sumatinÄ• paris
vuttaá¹ƒ hetametissÄ• nigamane ---

``Ä• yÄ• cito sumatinÄ• , therena bhadanta__jotipÄ• lena_.

__kaÃ±cipurÄ• dÄ«su_ mayÄ• , pubbe saddhiá¹ƒ vasantena ||

varatambapaá¹‡á¹‡idÄ«pe, \Be 50/ mahÄ• vihÄ• ramhi vasanakÄ• lepi.

vÄ• tÄ• hate viya dume, aniÃ±jamÄ• namhi saddhamme ||

pÄ• raá¹ƒ piá¹-akattayasÄ• , garassa gantvÄ• á¹-hitena sumatinÄ• .

parisuddhÄ• jÄ«venÄ• , bhiyÄ• cito __jÄ«vakenÄ• _pi ||

dhammakathÄ• nayanipuá¹‡ehi, dhammakathikehi aparimÄ• á¹‡ehi.

parikÄ«á¸·itassa paá¹-ipa, jjitassa sakasamayacitrassa ||

aá¹-á¹-hakathaá¹ƒ aá¹…guttara, mahÄ• nikÄ• yassa kÄ• tumÄ• raddho.

yamahaá¹ƒ cirakÄ• laá¹-á¹-hiti-micchanto sÄ• sanavarassa ||

sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya, sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• .

catunnavutiparimÄ• á¹‡Ä• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

sabbÄ• gamasaá¹ƒvaá¹‡á¹‡ana, manoratho pÅ«rito ca me yasmÄ• .

etÄ• ya __manoratha pÅ«raá¹‡Ä«_ti nÄ• maá¹ƒ tato assÄ• â€™â€™ ti {Mp III 11.nigamana

imÄ• ca pana catasso Ä• gamaá¹-á¹-hakathÄ• yo kurumÄ• no Ä• cariyabuddhaghoso mah
mÅ«laá¹-á¹-hakathÄ• saá¹…khÄ• taá¹ƒ mahÄ• aá¹-á¹-hakathaá¹ƒyeva bhÄ• sÄ• parivattana
punappunÄ• gatavitthÄ• rakathÄ• maggassa saá¹ƒkhipanavasena ca akÄ• si. vuttaÃ±hetaá

``sÄ«haá¸·adÄ«paá¹ƒ pana Ä• bha, tÄ• tha vasinÄ• mahÄ• mahindena.

á¹-hapitÄ• sÄ«haá¸·abhÄ• sÄ• ya, dÄ«pavÄ• sÄ«namatthÄ• ya ||

apanetvÄ• na tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropento vigatadosaá¹ƒ ... pe ...

hitvÄ• punappunÄ• gata-matthaá¹ƒ atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti ||

tathÄ• nigamanepi ---

``sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya, sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• â€™â€™ ti {Sv I

``mÅ«laá¹-á¹-hakathÄ• sÄ• raá¹ƒ, Ä• dÄ• ya mayÄ• imaá¹ƒ karontenÄ• â€™â€™ ti {Sv III r

imÄ• saá¹ƒ sarÄ«rabhÅ«tapÄ• á¹-hesu ca samantapÄ• sÄ• dikÄ• yaá¹ƒ viya ``mahÄ• pacc
ntiÄ• dinÄ• vinicchayasaá¹ƒvaá¹‡á¹‡anÄ• bhedappakÄ• sanaá¹ƒ na dissati, tathÄ• abhidh
51/ tenetaá¹ƒ Ã±Ä• yati ``suttantÄ• bhidhammesu mahÄ• aá¹-á¹-hakathÄ• to aÃ±Ã±Ä• mah
porÄ• á¹‡ikÄ• sÄ«haá¸·aá¹-á¹-hakathÄ• yo ceva andhakaá¹-á¹-hakathÄ• ca natthÄ«â€™â€
vasabharÄ• jakÄ• lÄ• (609-653) pana pÄ• kaá¹-Ä• naá¹ƒ sÄ«haá¸·ikattherÄ• naá¹ƒ vinicch
etÄ• supi dissantiyevÄ• ti.

abhidhammaá¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

__aá¹-á¹-hasÄ• liniá¹ƒ_ pana __sammohavinodani_Ã±ca dhÄ• tukathÄ• di__paÃ±capakara
tisso abhidhammaá¹-á¹-hakathÄ• yo attanÄ• sadisanÄ• mena sotatthakÄ«ganthakÄ• raken
Ä• yÄ• cito akÄ• si. vuttaÃ±hetaá¹ƒ tÄ• su ---

``visuddhÄ• cÄ• rasÄ«lena, nipuá¹‡Ä• malabuddhinÄ• .

bhikkhunÄ• __buddhaghosena, _ sakkaccaá¹ƒ abhiyÄ• citoâ€™â€™ ti {Dhs-a ganthÄ• ram

__ ``buddhaghoso_ti garÅ«hi gahitanÄ• madheyyena therena katÄ•

ayaá¹ƒ __aá¹-á¹-hasÄ• linÄ«_ nÄ• ma dhammasaá¹…gahaá¹-á¹-hakathÄ• â€™â€™ ti {Dhs

``atthappakÄ• sanatthaá¹ƒ, tassÄ• haá¹ƒ yÄ• cito á¹-hitaguá¹‡ena.

yatinÄ• adandhagatinÄ• , subuddhinÄ• __buddhaghosena_ ||

yaá¹ƒ Ä• rabhiá¹ƒ racayituá¹ƒ, aá¹-á¹-hakathaá¹ƒ sunipuá¹‡esu atthesu.

sammohavinodanato, __sammohavinodaniá¹ƒ_ nÄ• mÄ• â€™â€™ ti {Vibh-a nigamanakath

__ ``buddhaghoso_ti garÅ«hi gahitanÄ• madheyyena therena katÄ•

ayaá¹ƒ __sammohavinodanÄ«_ nÄ• ma vibhaá¹…gaá¹-á¹-hakathÄ• â€™â€™ ti {Vibh-a nig

imÄ• su pana tÄ«su paÃ±capakaraá¹‡aá¹-á¹-hakathÄ• ya nÄ• maviseso natthi Ä• yÄ• cako
attano saddhÄ• ya eva saÃ±coditena Ä• cariyabuddhaghosena sÄ• katÄ• viya dissati. vutt
---

``kusalÄ• didhammabhedaá¹ƒ, \Be 52/ nissÄ• ya nayehi vividhagaá¹‡anehi.

vitthÄ• rento sattama-mabhidhammappakaraá¹‡aá¹ƒ satthÄ• ||

suvihitasanniá¹-á¹-hÄ• no, paá¹-á¹-hÄ• naá¹ƒ nÄ• ma yaá¹ƒ pakÄ• sesi.

__saddhÄ• ya_ samÄ• raddhÄ• , yÄ• aá¹-á¹-hakathÄ• mayÄ• tassÄ• ti ca ||

``ettÄ• vatÄ•

sattappakaraá¹‡aá¹ƒ nÄ• tho, abhidhammamadesayi.

devÄ• tidevo devÄ• naá¹ƒ, devalokamhi yaá¹ƒ pure.

tassa __aá¹-á¹-hakathÄ• _ esÄ• , __sakalassÄ• _pi niá¹-á¹-hitÄ• â€™â€™ ti {Paá¹-á¹-h-a 19

__ ``buddhaghoso_ti garÅ«hi gahitanÄ• madheyyena therena katÄ•

ayaá¹ƒ __sakalassa_pi __abhidhammapiá¹-akassa aá¹-á¹-hakathÄ• â€™â€™ _ti {Paá¹-á¹-h

ekacce pana Ä• dhunikÄ• therÄ• ``abhidhammaá¹-á¹-hakathÄ• yo Ä• cariyabuddhaghose
saá¹…ghapÄ• labuddhamittajotipÄ• lÄ• dÄ«naá¹ƒ aÃ±Ã±ataro thero akÄ• sÄ«â€™â€™ ti v
vicÄ• raá¹‡Ä• , aá¹-á¹-hasÄ• linÄ«sammohavinodanÄ«su ``tÄ• buddhaghosena yÄ• cito ak
vuttaá¹ƒ. tena Ã±Ä• yati ``takkÄ• rako aÃ±Ã±o, Ä• cariyabuddhaghoso pana tÄ• su yÄ• cak
Ä• gamaá¹-á¹-hakathÄ• su ca Ä• cariyabuddhaghosena ---

``sÄ«lakathÄ• dhutadhammÄ• , kammaá¹-á¹-hÄ• nÄ• ni ceva sabbÄ• ni ... pe ...

iti pana sabbaá¹ƒ yasmÄ• , visuddhimagge __mayÄ• _ suparisuddhaá¹ƒ.

vuttaá¹ƒ tasmÄ• bhiyyo, na taá¹ƒ idha vicÄ• rayissÄ• mÄ«â€™â€™ ti {Sv I ganthÄ• rambha

evaá¹ƒ sÄ«lakathÄ• dÄ«naá¹ƒ __attanÄ• eva_ visuddhimagge vuttabhÄ• vo __mayÄ• _tip

aá¹-á¹-hasÄ• liniyaá¹ƒ pana ---

``kammaá¹-á¹-hÄ• nÄ• ni sabbÄ• ni, cariyÄ• bhiÃ±Ã±Ä• vipassanÄ• .

visuddhimagge panidaá¹ƒ, yasmÄ• sabbaá¹ƒ pakÄ• sitaâ€™â€™ nti {Dhs-a ganthÄ• rambl

evaá¹ƒ __mayÄ• _ti kattupadena vinÄ• vuttaá¹ƒ. tenÄ• pi Ã±Ä• yati ``visuddhimaggakÄ• ra
abhidhammaá¹-á¹-hakathÄ• kÄ• rako aÃ±Ã±oâ€™â€™ ti. kiÃ±cÄ• pi abhidhammaá¹-á¹-hak
bhikkhunÄ• ti ca yatinÄ• ti ca \Be 53/ imeheva sÄ• maÃ±Ã±aguá¹‡apadehi vutto na therenÄ
tathÄ• pi so ``visuddhÄ• cÄ• rasÄ«lena nipuá¹‡Ä• malabuddhinÄ• â€™â€™ ti ca, ``adandh
ca imehi adhikaguá¹‡apadehi thomitattÄ• ``visuddhimaggÄ• dikÄ• rako Ä• cariyabuddhagh
gahetuá¹ƒ. so hi upasampannakÄ• latoyeva paá¹-á¹-hÄ• ya ganthakovido pariyattivisÄ• rada
kÄ• le Å«nadasavasso bhaveyya, tasmÄ• therenÄ• ti na vuttoti sakkÄ• gahetunti.

taá¹ƒ pana tesaá¹ƒ ativicÄ• raá¹‡amattameva. na hi Ä• cariyabuddhaghosatthero ``tasmiá¹
Å«nadasavassoâ€™â€™ ti sakkÄ• gahetuá¹ƒ, visuddhimagganigamanepi ``buddhaghosoti
__therenÄ• â€™â€™ _ti vacanato, na ca ``visuddhÄ• cÄ• rasÄ«lena, nipuá¹‡Ä• malabuddh
``adandhagatinÄ• subuddhinÄ• â€™â€™ ti vÄ• ettakeheva dvÄ«hi dvÄ«hi guá¹‡apadehi t
aÃ±Ã±adatthu ``nippabhÄ«katakhajjoto samudeti divÄ• karoâ€™â€™ ti thomanaá¹ƒ viya ho
ganthanigamanesu ---

``paramavisuddhasaddhÄ• baddhivÄ«riyapaá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjavamaddavÄ
sakasamayasamayantaragahanajjhogÄ• haá¹‡asamatthena paÃ±Ã±Ä• veyyattiyasamannÄ
sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• kara

attano __anucchavikÄ• ni_ guá¹‡apadÄ• ni pakÄ• sitÄ• ni, soyeva ca porÄ• á¹‡asÄ«haá¸·a
saá¹…khipitvÄ• abhinavasaá¹…gahaá¹-á¹-hakathÄ• naá¹ƒ __Ä• dikattÄ• pubbaá¹…gamo,
abhinavaá¹-á¹-hakathÄ• kÄ• rÄ• tasseva anuvattitvÄ• avasesamekaá¹ƒ vÄ• dve vÄ• aá¹-
abhidhammaá¹-á¹-hakathÄ• su ca yo yo attho visuddhimagge vutto, so so yathÄ• nuppattaá
tatheva vutto. visesato pana paá¹-iccasamuppÄ• davibhaá¹…gakhandhÄ• yatanadhÄ• tusa
jhÄ• nakathÄ• vaá¹‡á¹‡anÄ• su ca ayamattho ativiya pÄ• kaá¹-o, yopi ca tattha appako kati
visadiso saá¹ƒvaá¹‡á¹‡anÄ• bhedo dissati, sopi Ä• bhidhammikÄ• naá¹ƒ matÄ• nusÄ• rena
porÄ• á¹‡aá¹-á¹-hakathÄ• yaá¹ƒ vutto, tatheva vuttoti veditabbo. yathÄ• ca aá¹-á¹-hasÄ• lin
samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya atideso \Be 54/ dissati {Dhs-a 1 akusala
samantapÄ• sÄ• dikÄ• yampi aá¹-á¹-hasÄ• liniyÄ• atideso dissateva {Sp (to Vin III) I 11; }. y
aá¹-á¹-hasÄ• linÄ« aÃ±Ã±ena katÄ• bhaveyya, kathaá¹ƒ tÄ• su aÃ±Ã±amaÃ±Ã±Ä• tideso s
abhidhammaá¹-á¹-hakathÄ• su abhiyÄ• cako buddhaghoso Ä• cariyena samÄ• nanÄ• mo _
yÄ• vajjatanÄ• Ä• cariyaparamparÄ• ya gahito __sotattha_kÄ«ganthakÄ• rako aÃ±Ã±oyev

Ä• cariyamahÄ• buddhaghosatthero. teneva tattha vuttaá¹ƒ ``bhikkhunÄ• â€™â€™ ti ca ``y

yadi pana ettakena niá¹-á¹-haá¹ƒ na gaccheyya, evampi vicÄ• retabbaá¹ƒ --- kinnu kho saá
visuddhimaggÄ• dÄ«naá¹ƒ karaá¹‡atthÄ• ya Ä• cariyabuddhaghosattheraá¹ƒ Ä• yÄ• camÄ•
saddahantÄ• Ä• yÄ• canti udÄ• hu asaddahantÄ• ti? saddahantÄ• yeva Ä• yÄ• cantÄ«ti pÄ
sati Ä• cariyabuddhaghosatthero sayaá¹ƒ aÃ±Ã±ehi samatthatarova samÄ• no kasmÄ• aÃ±
saddhÄ• sampannassa thÄ• masampannassa yobbanasampannassa Ä• cariyassa sundara
kÄ• tuá¹ƒ bhÄ• riyaá¹ƒ bhavissati. abhidhammaá¹-á¹-hakathÄ• su ca vuttavacanÄ• ni
visuddhimaggaÄ• gamaá¹-á¹-hakathÄ• su vuttasaá¹ƒvaá¹‡á¹‡anÄ• vacanehi ekÄ• kÄ• rÄ• n
abhidhammaá¹-á¹-hakathaá¹ƒ aÃ±Ã±o kareyya, kathamapi tÄ• hi vacanÄ• kÄ• rassa visadis
nigamane ca dassitena ``buddhaghosoti garÅ«hi gahitanÄ• madheyyena therena katÄ• â€™
``Ä• cariyabuddhaghosena katÄ• â€™â€™ tveva pÄ• kaá¹-Ä• honti, na aÃ±Ã±enÄ• ti. yepi
vadanti, tepi ``iminÄ• nÄ• ma therenÄ• â€™â€™ ti ekaá¹ƒsato dassetuá¹ƒ na sakkonti, tath
lesamattampi sÄ• dhakavacanaá¹ƒ na dissati. tasmÄ• abhidhammaá¹-á¹-hakathÄ• yopi idÄ
__cÅ«á¸·abuddhaghoso_ti voharitena __buddhaghosena_ nÄ• ma bhikkhunÄ• yÄ• cito
visuddhimaggavinayÄ• gamaá¹-á¹-hakathÄ• naá¹ƒ kÄ• rako __Ä• cariyamahÄ• buddhagho
niá¹-á¹-hamettha gantabbanti.

yaá¹ƒ pana mahÄ• vaá¹ƒse ``Ä• cariyabuddhaghoso sÄ«haá¸·adÄ«pÄ• gamanato pubbe ja
aá¹-á¹-hasÄ• liniá¹ƒ akÄ• sÄ«â€™â€™ ti adhippÄ• yena ---

<225> ``dhammasaá¹…gaá¹‡iyÄ• kÄ• si, kacchaá¹ƒ so aá¹-á¹-hasÄ• liniâ€™â€™ nti ---

vuttaá¹ƒ, \Be 55/ taá¹ƒ idÄ• ni dissamÄ• nÄ• ya aá¹-á¹-hasÄ• liniyÄ• na sameti. tattha hi ga
visuddhimaggaá¹ƒ atidisitvÄ• pacchÄ• pi so ca, samantapÄ• sÄ• dikÄ• ca bahÅ«su á¹-hÄ•
tassÄ• Ä• cariyena sÄ«haá¸·adÄ«paá¹ƒ patvÄ• visuddhimaggaÃ±ceva samantapÄ• sÄ• di
katabhÄ• vo ativiya pÄ• kaá¹-oti.

kaá¹…khÄ• vitaraá¹‡Ä«aá¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

__kaá¹…khÄ• vitaraá¹‡iá¹ƒ_ nÄ• ma pÄ• timokkhaá¹-á¹-hakathaá¹ƒ Ä• cariyabuddhaghosa
yÄ• cito mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vÄ• canÄ• magganissitaá¹ƒ sÄ«haá¸·apÄ• timokkhaa
ekampi padaá¹ƒ pÄ• á¸·iyÄ• vÄ• mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• n
vuttaá¹ƒ tissaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ---

``sÅ«ratena nivÄ• tena, sucisallekhavuttinÄ• .

vinayÄ• cÄ• rayuttena, __soá¹‡attherena_ yÄ• cito ||

tattha saÃ±jÄ• takaá¹…khÄ• naá¹ƒ, bhikkhÅ«naá¹ƒ tassa vaá¹‡á¹‡anaá¹ƒ.

kaá¹…khÄ• vitaraá¹‡atthÄ• ya, paripuá¹‡á¹‡avinicchayaá¹ƒ ||

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ.

vattayissÄ• mi nÄ• mena, __kaá¹…khÄ• vitaraá¹‡iá¹ƒ_ subhaâ€™â€™ nti {kaá¹…khÄ• -a g

``Ä• rabhiá¹ƒ yamahaá¹ƒ sabbaá¹ƒ, sÄ«haá¸·aá¹-á¹-hakathÄ• nayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ ||

nissÄ• ya sÄ• ayaá¹ƒ niá¹-á¹-haá¹ƒ, gatÄ• Ä• dÄ• ya sabbaso.

sabbaá¹ƒ aá¹-á¹-hakathÄ• sÄ• raá¹ƒ, pÄ• á¸·iyatthaÃ±ca kevalaá¹ƒ ||

na hettha taá¹ƒ padaá¹ƒ atthi, yaá¹ƒ virujjheyya pÄ• á¸·iyÄ• .

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• hi vÄ• â€™â€™ ti {Kkh nigamana

dhammapadaá¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

aparÄ• pi tisso aá¹-á¹-hakathÄ• yo santi khuddakapÄ• á¹-haá¹-á¹-hakathÄ• dhammapadaá
suttanipÄ• taá¹-á¹-hakathÄ• cÄ• ti, yÄ• tÄ• su dissamÄ• nanigamanavasena Ä• cariyabud
paÃ±Ã±Ä• yanti. tattha pana vuttavacanÄ• ni kÄ• nici \Be 56/ kÄ• nici Ä• gamaá¹-á¹-hakath
honti. tasmÄ• eke vadanti ``netÄ• Ä• cariyabuddhaghosassÄ• â€™â€™ ti. ekacce pana ``
upathambhakattherehi paá¹-hamaá¹ƒ katÄ• , pacchÄ• Ä• cariyena osÄ• nasodhanavasena
bhaveyyuá¹ƒ, abhidhammaá¹-á¹-hakathaá¹ƒ Ä• yÄ• cantena cÅ«á¸·abuddhaghosena vÄ• k
vadanti.

taá¹ƒ tathÄ• vÄ• hotu aÃ±Ã±athÄ• vÄ• , idÄ• ni ekantato vinicchinituá¹ƒ na sukarameva.
nigamanavacanavaseneva ettha pakÄ• sayissÄ• ma. tÄ• su hi __dhammapadaá¹-á¹-hakath
Ä• yÄ• cito __sirikÅ«á¹-assa_ (sirikuá¸• á¸• assa) raÃ±Ã±o pÄ• sÄ• de viharanto parampar
sÄ«haá¸·abhÄ• sÄ• ya saá¹‡á¹-hitaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathaá¹ƒ pÄ• á¸·ibhÄ• sÄ• ya Ä•
vacanakkamaá¹ƒ samÄ• setvÄ• gÄ• thÄ• su asaá¹ƒvaá¹‡á¹‡itapadabyaÃ±janÄ• ni saá¹ƒva
tattha ganthÄ• rambhe ---

``paramparÄ• bhatÄ• tassa, nipuá¹‡Ä• atthavaá¹‡á¹‡anÄ• .

yÄ• tambapaá¹‡á¹‡idÄ«pamhi, dÄ«pabhÄ• sÄ• ya saá¹‡á¹-hitÄ• ... pe ...

__kumÄ• rakassapenÄ• _haá¹ƒ, therena thiracetasÄ• .

saddhammaá¹-á¹-hitikÄ• mena, sakkaccaá¹ƒ abhiyÄ• cito ... pe ...

taá¹ƒ bhÄ• saá¹ƒ ativitthÄ• ra, gataÃ±ca vacanakkamaá¹ƒ.

pahÄ• yÄ• ropayitvÄ• na, tantibhÄ• saá¹ƒ manoramaá¹ƒ ||

gÄ• thÄ• naá¹ƒ byaÃ±janapadaá¹ƒ, yaá¹ƒ tattha na vibhÄ• vitaá¹ƒ.

kevalaá¹ƒ taá¹ƒ vibhÄ• vetvÄ• , sesaá¹ƒ tameva atthato ||

 bhÄ• santarena bhÄ• sissaâ€™â€™ nti {Dhp-a I ganthÄ• rambhakathÄ• } ---

 nigamane ca vuttaá¹ƒ ---

``vihÄ• re adhirÄ• jena, kÄ• ritamhi kataÃ±Ã±unÄ• .

pÄ• sÄ• de __sirikÅ«á¹-assa, _ raÃ±Ã±o viharatÄ• mayÄ• â€™â€™ ti {Dhp-a II nigamanak

 ettha ca __sirikÅ«á¹-o_ nÄ• ma samantapÄ• sÄ• dikÄ• nigamane __siripÄ• lo_ti vutto __m
vadanti. evaá¹ƒ sati mahesiyÄ• Ä• nayanaá¹ƒ samÄ• dÄ• panamÄ• rabbha tena raÃ±Ã±Ä•
dhÅ«marakkhapabbatavihÄ• re vasantena sÄ• katÄ• ti veditabbÄ• . vuttaÃ±hetaá¹ƒ mahÄ•

37-212__._ á¹• 21 ``lohadvÄ• ra-ralaggÄ• ma-koá¹-ipassÄ• vanavhaye.

tayo \Be 57/ vihÄ• re kÄ• retvÄ• , bhikkhÅ«naá¹ƒ abhayuttare ||

 <213> á¹• 21 vihÄ• raá¹ƒ kÄ• rayitvÄ• na, dhÅ«marakkhamhi pabbate.

mahesiyÄ• â€™ nayenÄ• â€™ dÄ• , bhikkhÅ«naá¹ƒ theravÄ• dinaâ€™â€™ nti ||

 tassa pana raÃ±Ã±o kÄ• le sÄ• niá¹-á¹-hÄ• pitÄ• ti na sakkÄ• gahetuá¹ƒ. tassa hi raÃ±Ã±
samantapÄ• sÄ• dikaá¹ƒ niá¹-á¹-hÄ• pesi. so ca rÄ• jÄ• dvÄ• vÄ«satimavasse divaá¹…gat

sÄ• dhikaekavassena ``catasso ca Ä• gamaá¹-á¹-hakathÄ• yo tisso ca abhidhammaá¹-á¹-ha
dhammapadaá¹-á¹-hakathÄ• â€™â€™ ti sabbÄ• etÄ• na sakkÄ• niá¹-á¹-hÄ• petunti.

paramatthajotikÄ• á¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

__paramatthajotikaá¹ƒ_ nÄ• ma khuddakapÄ• á¹-hassa ceva suttanipÄ• tassa ca aá¹-á¹-ha
anÄ• yÄ• cito attano icchÄ• vaseneva akÄ• si. vuttaÃ±hetaá¹ƒ khuddakapÄ• á¹-haá¹-á¹-hak

``uttamaá¹ƒ vandaneyyÄ• naá¹ƒ, vanditvÄ• ratanattayaá¹ƒ.

khuddakÄ• naá¹ƒ karissÄ• mi, kesaÃ±ci atthavaá¹‡á¹‡anaá¹ƒ ||

khuddakÄ• naá¹ƒ gambhÄ«rattÄ• , kiÃ±cÄ• pi atidukkarÄ• .

vaá¹‡á¹‡anÄ• mÄ• disenesÄ• , abodhantena sÄ• sanaá¹ƒ ||

ajjÄ• pi tu abbhocchinno, pubbÄ• cariyanicchayo.

tatheva ca á¹-hitaá¹ƒ yasmÄ• , navaá¹…gaá¹ƒ satthusÄ• sanaá¹ƒ ||

tasmÄ• haá¹ƒ kÄ• tumicchÄ• mi, atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ imaá¹ƒ.

sÄ• sanaÃ±ceva nissÄ• ya, porÄ• á¹‡aÃ±ca vinicchayaá¹ƒ ||

saddhammabahumÄ• nena, nÄ• ttukkaá¹ƒsanakamyatÄ• .

nÄ• Ã±Ã±esaá¹ƒ vambhanatthÄ• ya, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• â€™â€™ ti ||

bahÅ« pana vicakkhaá¹‡Ä• imÄ• Ä• rambhagÄ• thÄ• yo vicinitvÄ• ``netaá¹ƒ Ä• cariyabu
vacanaá¹ƒ hotÄ«â€™â€™ ti vadanti. ayaÃ±ca nesaá¹ƒ vicinanÄ• kÄ• ro, Ä• cariyabuddhag
ganthaá¹ƒ sÄ«lÄ• diguá¹‡asampannena aÃ±Ã±ena Ä• yÄ• citova karoti, idha pana kocipi Ä
punapi Ä• cariyo ``porÄ• á¹‡asÄ«haá¸·aá¹-á¹-hakathaá¹ƒ bhÄ• sÄ• parivattanavasena karis
``mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vÄ• canÄ• maggaá¹ƒ nissÄ• ya karissÄ• mÄ«â€™â€™ ti ca
karoti, idha pana tÄ• disÄ«pi paá¹-iÃ±Ã±Ä• natthi. punapi Ä• cariyo atigambhÄ«ratthÄ• naá
catunnaÃ±cÄ• gamÄ• naá¹ƒ abhidhammassa ca saá¹ƒvaá¹‡á¹‡anÄ• rambhepi dukkarabhÄ
``sÄ• sanaá¹ƒ abodhantena mÄ• disenÄ• â€™â€™ ti attanÄ• sÄ• sanassa abuddhabhÄ• v
``atidukkarÄ• â€™â€™ ti ca katheti. tasmÄ• ``netaá¹ƒ Ä• cariyabuddhaghosassa viya vaca
taá¹ƒ yuttaá¹ƒ viya dissati, Ä• cariyo hi attano ganthanigamanesu ``tipiá¹-akapariyattippabhe

sÄ• á¹-á¹-hakathe satthusÄ• sane appaá¹-ihataÃ±Ä• á¹‡appabhÄ• venÄ• â€™â€™ ti attano
pakÄ• sesi, so ``sÄ• sanaá¹ƒ abodhantena mÄ• disena atidukkarÄ• â€™â€™ ti Ä«disaá¹ƒ v

jÄ• takaá¹-á¹-hakathÄ• karaá¹‡aá¹ƒ

jÄ• takaá¹-á¹-hakathÄ• pi ca Ä• cariyabuddhaghosatthereneva katÄ• ti vadanti, kÄ• raá¹‡aá
sÄ• pana __atthadassittherena_ ca __buddhamittattherena_ ca __mahisÄ• sakanikÄ• yike
__buddhadevattherenÄ• _ti tÄ«hi therehi abhiyÄ• cito mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ vÄ• ca
imissÄ• pi nÄ• maviseso natthi. vuttaá¹ƒ himissÄ• Ä• rambhe ---

``buddhavaá¹ƒsassa etassa, icchantena ciraá¹-á¹-hitiá¹ƒ.

yÄ• cito abhigantvÄ• na, therena __atthadassinÄ• ||_

asaá¹ƒsaá¹-á¹-havihÄ• rena, sadÄ• suddhavihÄ• rinÄ• .

tatheva __buddhamittena, _ santacittena viÃ±Ã±unÄ• ||

mahisÄ• sakavaá¹ƒsamhi, sambhÅ«tena nayaÃ±Ã±unÄ• .

__buddhadevena_ ca tathÄ• , bhikkhunÄ• suddhabuddhinÄ• ||

mahÄ• purisacariyÄ• naá¹ƒ, Ä• nubhÄ• vaá¹ƒ acintiyaá¹ƒ.

tassa vijjotayantassa, jÄ• takassatthavaá¹‡á¹‡anaá¹ƒ ||

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vÄ• canÄ• magganissitaá¹ƒ.

bhÄ• sissaá¹ƒ bhÄ• sato taá¹ƒ me, sÄ• dhu gaá¹‡hantu sÄ• dhavoâ€™â€™ ti ||

ettÄ• vatÄ• \Be 59/ ca Ä• cariyabuddhaghosattherassa ganthabhÄ• vena pÄ• kaá¹-Ä• hi sa
visuddhimaggassa karaá¹‡appakÄ• ro vitthÄ• rena vibhÄ• vito hoti.

sakalalokapatthÄ• rakÄ• raá¹‡aá¹ƒ

__kissesa visuddhimaggo sakalaloke patthaá¹-o_ti? parisuddhapiá¹-akapÄ• á¸·inissayabhÄ
sikkhattayasaá¹…gahabhÄ• vato, porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ bhÄ• sÄ• parivattanabhÄ
sakasamayavisuddhito, sÄ«ladhutaá¹…gasamathaabhiÃ±Ã±Ä• paÃ±Ã±Ä• pabhedÄ• dÄ«na

arahattÄ• paá¹-ipattinayaparidÄ«panato, uttÄ• nÄ• nÄ• kulapadabyaÃ±janasaá¹…khatabhÄ
suviÃ±Ã±eyyatthabhÄ• vato, pasÄ• danÄ«yÄ• naá¹ƒ diá¹-á¹-hÄ• nugatÄ• pÄ• danasamatth
evamÄ• dÄ«hi anekasatehi guá¹‡ehi esa sakalaloke patthaá¹-o jÄ• to.

ayaÃ±hi visuddhimaggo saá¹…gÄ«tittayÄ• rÅ«á¸·haparisuddhapÄ• á¸·ipiá¹-akameva nissÄ
mahÄ• saá¹…ghikÄ• dÄ«naá¹ƒ sattarasannaá¹ƒ nikÄ• yÄ• naá¹ƒ piá¹-akaá¹ƒ, napi mahÄ• y
saparivÄ• raá¹ƒ sikkhattayaÃ±ca ettha paripuá¹‡á¹‡ameva saá¹…gahetvÄ• dassitaá¹ƒ. vutt
Ä• gamaá¹-á¹-hakathÄ• su ganthÄ• rambhe ---

``sÄ«lakatÄ• dhutadhammÄ• , kammaá¹-á¹-hÄ• nÄ• ni ceva sabbÄ• ni.

cariyÄ• vidhÄ• nasahito, jhÄ• nasamÄ• pattivitthÄ• ro ||

sabbÄ• ca abhiÃ±Ã±Ä• yo, paÃ±Ã±Ä• saá¹…kalananicchayo ceva.

khandhÄ• dhÄ• tÄ• yatani, ndriyÄ• ni ariyÄ• ni ceva cattÄ• ri ||

saccÄ• ni paccayÄ• kÄ• ra, desanÄ• suparisuddhanipuá¹‡anayÄ• .

avimuttatantimaggÄ• , vipassanÄ• bhÄ• vanÄ• ceva ||

iti pana sabbaá¹ƒ yasmÄ• , visuddhimagge mayÄ• suparisuddhaá¹ƒ.

vuttaá¹ƒ tasmÄ• bhiyyo, na taá¹ƒ idha vicÄ• rayissÄ• mÄ«â€™â€™ ti ||

yasmÄ• pana visuddhimaggo catunnaá¹ƒ Ä• gamaá¹-á¹-hakathÄ• naá¹ƒ avayavabhÄ• ven
porÄ• á¹‡asÄ«haá¸·aá¹-á¹-hakathÄ• naá¹ƒ bhÄ• sÄ• parivattanavasena ceva punappunÄ• g
saá¹ƒkhipanavasena ca parasamayavivajjanavasena ca mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ paris
sakasamayassa dÄ«panavasena ca kato. vuttaÃ±hetaá¹ƒ Ä• cariyena ---

``apanetvÄ• na \Be 60/ tatohaá¹ƒ, sÄ«haá¸·abhÄ• saá¹ƒ manoramaá¹ƒ bhÄ• saá¹ƒ.

tantinayÄ• nucchavikaá¹ƒ, Ä• ropento vigatadosaá¹ƒ ||

samayaá¹ƒ avilomento, therÄ• naá¹ƒ theravaá¹ƒsapadÄ«pÄ• naá¹ƒ.

sunipuá¹‡avinicchayÄ• naá¹ƒ, mahÄ• vihÄ• re nivÄ• sÄ«naá¹ƒ.

hitvÄ• punappunÄ• gata-matthaá¹ƒ atthaá¹ƒ pakÄ• sayissÄ• mÄ«â€™â€™ ti {Sv I ganthÄ•

``majjhe visuddhimaggo, esa catunnampi Ä• gamÄ• naÃ±hi.

á¹-hatvÄ• pakÄ• sayissati, tattha yathÄ• bhÄ• sitamatthaá¹ƒ ||

icceva kato tasmÄ• , tampi gahetvÄ• na saddhimetÄ• ya.

aá¹-á¹-hakathÄ• ya vijÄ• natha, dÄ«ghÄ• gamanissitaá¹ƒ atthaâ€™â€™ nti {Sv I ganthÄ• ra

``sÄ• hi mahÄ• aá¹-á¹-hakathÄ• ya, sÄ• ramÄ• dÄ• ya niá¹-á¹-hitÄ• esÄ• .

ekÄ• sÄ«tipamÄ• á¹‡Ä• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rehi ||

ekÅ«nasaá¹-á¹-himatto, visuddhimaggopi bhÄ• á¹‡avÄ• rehi.

atthappakÄ• sanatthÄ• ya, Ä• gamÄ• naá¹ƒ kato yasmÄ• ||

tasmÄ• tena sahÄ• yaá¹ƒ, aá¹-á¹-hakathÄ• bhÄ• á¹‡avÄ• ragaá¹‡anÄ• ya.

suparimitaparicchinnaá¹ƒ, cattÄ• lÄ«saá¹ƒ sataá¹ƒ hotÄ«â€™â€™ ti {Sv III nigamanakathÄ•

yadi cÄ• yaá¹ƒ visuddhimaggo Ä• cariyena Ä• gamaá¹-á¹-hakathÄ• yo viya akatvÄ• porÄ•
ca anoloketvÄ• kevalaá¹ƒ attano Ã±Ä• á¹‡appabhÄ• veneva kato assa, nÄ• yaá¹ƒ Ä• gama
gahetabbo assa, aÃ±Ã±adatthu ``Ä• gamaá¹-á¹-hakathÄ• yo mahÄ• á¹-á¹-hakathÄ• ya sÄ•
na tassÄ• sÄ• rabhÅ«to, kevalaá¹ƒ Ä• cariyassa matiyÄ• va katoâ€™â€™ ti evameva vatta
akatvÄ• pubbe vuttappakÄ• reneva kato, tasmÄ• ayampi visuddhimaggo tÄ• saá¹ƒ Ä• gan
karaá¹‡Ä• kÄ• reneva katoti ca, tatoyeva mahÄ• á¹-á¹-hakathÄ• ya sÄ• rabhÅ«toti ca daá¹-

ekacce pana vicakkhaá¹‡Ä• Ä• cariyabuddhaghosassa ganthesu uttarapakkhasÄ• sanikÄ•
assaghosanÄ• gajjunavasubandhuÄ• dÄ«naá¹ƒ bhikkhÅ«naá¹ƒ viya porÄ• á¹‡aganthe anis
takketvÄ• dassitaá¹ƒ dhammakathÄ• visesaá¹ƒ adisvÄ• asantuá¹-á¹-hacittÄ• evaá¹ƒ vada
aÃ±Ã±aá¹ƒ anissÄ• ya attano Ã±Ä• á¹‡appabhÄ• veneva abhinavaganthuppÄ• danaá¹ƒ na
taá¹ƒ tesaá¹ƒ garahÄ• vacanampi samÄ• naá¹ƒ theravÄ• dÄ«naá¹ƒ __pasaá¹ƒsÄ• vacanam
evaá¹ƒ jÄ• nanti ``buddheneva bhagavatÄ• sammÄ• sambuddhena desetabbo ceva dhamm
anavasesena desito ceva paÃ±Ã±atto ca, soyeva dhammavinayo saddhÄ• sampannehi bhi
yathÄ• rahaá¹ƒ paá¹-ipajjitabbo, na tato aÃ±Ã±o dhammavinayo takketvÄ• gavesetabbo. ya
dhammavinayo kenaci takketvÄ• kathito assa, taá¹ƒ tasseva takkino sÄ• sanaá¹ƒ hoti na sa

yaá¹ƒ pana bhagavato dhammavinaye padabyaÃ±janaá¹ƒ atthato apÄ• kaá¹-aá¹ƒ hoti, tatth
paá¹-isambhidÄ• chaá¸·abhiÃ±Ã±Ä• diguá¹‡asampannehi bhagavato adhippÄ• yaá¹ƒ jÄ• na
saá¹ƒvaá¹‡á¹‡itanayena attho gahetabbo, na attanomativasenÄ• â€™â€™ ti. Ä• cariyabudd
theravÄ• dÄ«naá¹ƒ aÃ±Ã±ataro, sopi tatheva jÄ• nÄ• ti. vuttaÃ±cetaá¹ƒ Ä• cariyena ---

``buddhena dhammo vinayo ca vutto,

yo tassa puttehi tatheva Ã±Ä• to.

so yehi tesaá¹ƒ matimaccajantÄ• ,

yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒsu ||

tasmÄ• hi yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ,

taá¹ƒ vajjayitvÄ• na pamÄ• dalekhaá¹ƒ.

sabbampi sikkhÄ• su sagÄ• ravÄ• naá¹ƒ,

yasmÄ• pamÄ• á¹‡aá¹ƒ idha paá¹‡á¸• itÄ• naá¹ƒ ||

tato ca bhÄ• santarameva hitvÄ• ,

vitthÄ• ramaggaÃ±ca samÄ• sayitvÄ• ... pe ...

yasmÄ• ayaá¹ƒ hessati vaá¹‡á¹‡anÄ• pi,

sakkacca tasmÄ• anusikkhitabbÄ• â€™â€™ ti {Sp (to Vin III) I ganthÄ• rambhakathÄ• } ||

teneva Ä• cariyo bhagavato dhammavinayaá¹ƒ vÄ• porÄ• á¹‡aá¹-á¹-hakathaá¹ƒ vÄ• aniss
takketvÄ• vÄ• attanÄ• paricitalokiyaganthehi gahetvÄ• vÄ• na kaÃ±ci ganthaá¹ƒ akÄ• si
kareyya, \Be 62/ taá¹ƒ theravÄ• dino __mahÄ• padesasutte_ {DN II 188; AN a IV 180} vutta
na ceva tassa bhagavato vacanaá¹ƒ, buddhaghosassa ca therassa duggahitaâ€™â€™ nti c
ca kho ayaá¹ƒ visuddhimaggo porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ bhÄ• sÄ• parivattanÄ• divas
tatoyeva theravÄ• dino taá¹ƒ __mahÄ• padesasutte_ vuttanayena ``addhÄ• idaá¹ƒ tassa bh
Ä• cariyabuddhaghosassa ca therassa suggahitaâ€™â€™ nti sampaá¹-icchanti. tenÄ• pÄ•
hoti.

sÄ«ladhutaá¹…gÄ• dÄ«naá¹ƒ vibhÄ• go ca paá¹-ipattinayaparidÄ«panaÃ±ca pÄ• kaá¹-ame
suviÃ±Ã±eyyapadavÄ• kyehi ceva anÄ• kulapadavÄ• kyehi ca tantinayÄ• nurÅ«pÄ• ya pÄ•
saá¹…khato, tatoyeva cassa atthopi suviÃ±Ã±eyyo hoti. tasmÄ• taá¹ƒ olokentÄ• viÃ±Ã±un
khaá¹‡e khaá¹‡e atthapaá¹-isaá¹ƒvedino ceva dhammapaá¹-isaá¹ƒvedino ca hutvÄ• anapp
paá¹-isaá¹ƒvedenti.

anekÄ• ni cettha pasÄ• dÄ• vahÄ• ni __mahÄ• tissatthera_vatthuÄ• dÄ«ni {Vism I 15} sÄ«
__dhammasenÄ• patisÄ• riputtatthera_vatthuÄ• dÄ«ni {Vism I 19} jambudÄ«pavatthÅ«ni ca
anussarantÄ• naá¹ƒ sappurisÄ• naá¹ƒ balavapasÄ• do ca uppajjati, ``kadÄ• nu kho mayam
bhavissÄ• mÄ• â€™â€™ ti diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjitukÄ• matÄ• ca uppajjati.

evaá¹ƒ parisuddhapiá¹-akapÄ• á¸·inissayatÄ• dÄ«hi anekasatehi guá¹‡ehi ayaá¹ƒ visuddhi
patthaá¹-o jÄ• toti veditabbo. yathÄ• cÄ• yaá¹ƒ visuddhimaggo, evaá¹ƒ aÃ±Ã±Ä• pi Ä• cari
tipiá¹-akasaá¹…gahaá¹-á¹-hakathÄ• yo porÄ• á¹‡aá¹-á¹-hakathÄ• naá¹ƒ bhÄ• sÄ• parivattan
sakalaloke patthaá¹-Ä• yeva honti.

ettÄ• vatÄ• ca pana kimatthaá¹ƒ katotiÄ• dÄ«nampi paÃ±hÄ• namattho vitthÄ• rena vibhÄ

tatthetaá¹ƒ vuccati ---

<1> á¹• 21 sambhÄ• vanÄ«yassa \Be 63/ sudhÄ«varÄ• na-

mÄ• dattadhÄ«riá¹-á¹-hapadassa yassa.

paÃ±Ã±Ä• dijÄ• tÄ• lalitÄ• guá¹‡Ä• bhÄ• ,

bhÄ• teva lokamhi sataá¹ƒ mudÄ• ya ||

<2> á¹• 21 sa __buddhaghosÄ• _vhathiraggadhÄ«mÄ• ,

vidÅ«naâ€™ maccantasamÄ• darÄ• â€™ dÄ• .

sabhÄ• vajaá¹ƒ byattisasattiladdhaá¹ƒ,

siriá¹ƒ dadhÄ• teva subuddhaghoso ||

<3> á¹• 21 ``sambuddhaseá¹-á¹-he parinibbutasmiá¹ƒ,

saá¹ƒvaccharÄ• naá¹ƒ dasame satamhi.

jÄ• toâ€™â€™ ti Ã±Ä• to vibudhehi buddha-

ghosaá¹…kuro pattasamattamÄ• nÄ« ||

<4> á¹• 21 viÃ±Ã±Å« vidÅ«â€™ massa pumaggajÄ• te,

saÃ±jÄ• tataá¹ƒ dakkhiá¹‡adesabhÄ• ge.

rammeâ€™ __ndiyasmiá¹ƒ_ sujanÄ• karasmiá¹ƒ,

tattatthamesÄ«naâ€™ mayaá¹ƒ patÄ«ti ||

<5> á¹• 21 __moraá¹‡á¸• agÄ• mamhi_ sa tattha jÄ• to,

puÃ±Ã±Ä• nito vippakulamhi sammÄ• .

sÅ«rassa lokatthasamÄ• vahatthaá¹ƒ,

uppajjanÄ• yÄ• â€™ dyaruá¹‡ova raá¹ƒsi ||

<6> á¹• 21 saá¹ƒvaddhabuddhÄ« sa pavuddhipatto,

Ä• rÄ• dhayaá¹ƒ Ã±Ä• tigaá¹‡aá¹ƒ sadeva.

vedesu vijjÄ• su tadaÃ±Ã±asippa-

ganthesvanÄ• yÄ• sapavÄ«á¹‡atÄ• â€™ gÄ• ||

<7> á¹• 21 suddhÄ• dhimuttÄ«na vivecanena,

sÄ• rÄ• nuâ€™ sÄ• roti viviÃ±camÄ• no.

vedesvaâ€™ sÄ• rattaâ€™ mabujjhi yasmÄ• ,

tuá¹-á¹-hiá¹ƒ sa nÄ• pajji sutena sena ||

<8> á¹• 21 anvesato \Be 64/ tassa pasatthasÄ• raá¹ƒ,

saddhammasÄ• ro savanena laddho.

ninnova buddhassa sa sÄ• sanamhi,

ussÄ• hajÄ• toâ€™ pagamÄ• ya tattha ||

<9> á¹• 21 dhammÄ• bhilÄ• sÄ« sa viroci tattha,

saá¹ƒ laddhapabbajjupasampadova.

thereâ€™ pasaá¹…kamma __visuddhathera-_

__vÄ• dÄ«nikÄ• yamhi_ patÄ«tapaÃ±Ã±e ||

<10> á¹• 21 tadÄ• hiâ€™ suá¹ƒ __dakkhiá¹‡aindiyamhi, _

nivÄ• sino theriyavaá¹ƒ sajÄ• tÄ• .

tadaÃ±Ã±avÄ• dÄ« ca munÄ« muninda-

mataá¹ƒ yathÄ• laddhi pakÄ• sayantÄ• ||

<11> á¹• 21 saddhammasÄ• rÄ• dhigamÄ• ya bhiyyo,

pÄ• á¸·iá¹ƒ samuggaá¹‡hi jineritaá¹ƒ, sÄ• .

jivhaggalÄ«lÄ• manasÄ• â€™ sitÄ• â€™ ssa,

lakkhÄ«va puÃ±Ã±e nivasaá¹ƒ babhÄ• sa ||

<12> á¹• 21 evaá¹ƒ tamuggaá¹‡haâ€™ mabodhi sammÄ• ,

``ekÄ• yanoyaá¹ƒ suvisuddhiyÄ• ti.

maggo vivaá¹-á¹-Ä• dhigamÄ• yaâ€™â€™ tattho-

yyogaá¹ƒ samÄ• pajji paraá¹ƒ parattÄ« ||

<13> á¹• 21 sabhÄ• vapaÃ±Ã±Ä• mahatÄ« ca sattha-

ntaropaladdhÄ• vipulÄ• va vijjÄ• .

tenassa buddhottisamuddatiá¹‡á¹‡e,

akicchasÄ• dhittapabhÄ• vaâ€™ maÃ±Ã±Ä• ||

<14> á¹• 21 buddhassa kittÄ«va sukittighoso,

vattissateâ€™ ccassa garÅ« viyattÄ• .

atthÄ• nvitaá¹ƒ nÄ• mamakaá¹ƒsu __buddha-_

__ghoso_ti sambuddhamataá¹…gatassa ||

<15> á¹• 21 __mayÅ«radÅ«tavhayapaá¹-á¹-anasmiá¹ƒ, _

nivassa \Be 65/ __kaÃ±jÄ«vhapurÄ• dike_ ca.

sa __andhakÄ• _khyÄ• ta__sadesiyaá¹-á¹-ha-_

__kathaá¹ƒ_ samuggaá¹‡hi samÄ• hitatto ||

<16> á¹• 21 tÄ• vattakenassa sumedhasassÄ• -

santuá¹-á¹-hacittassa tatuttarimpi.

sambuddhavÄ• á¹‡Ä«su samattamatthaá¹ƒ,

aÃ±Ã±Ä• tumicchÄ• mahatÄ« ajÄ• yi ||

<17> á¹• 21 __mahÄ• mahindÄ• _divasÄ«varebhi,

samÄ• bhatÄ• yÄ• __á¹-á¹-hakathÄ• _ sasÄ• rÄ• .

satheravÄ• dÄ• suvinicchayÄ• ca,

tadÄ• vibhÄ• tÄ• vata __laá¹…kayÄ• â€™ _suá¹ƒ ||

<18> á¹• 21 pavattimetaá¹ƒ vidiyaâ€™ ssa meta-

dahosi ``yaá¹ƒ nÅ«naâ€™ bhirÄ• malaá¹…kaá¹ƒ.

alaá¹…karontiá¹ƒ ratanÄ• karaá¹ƒva,

upecca sikkheâ€™ á¹-á¹-hakathÄ• mahantÄ« ||

<19> á¹• 21 tÄ• bhÄ• sayÄ• sÄ«haá¸·ikÄ• ya raccÄ• ,

tantiá¹ƒ samÄ• ropya navaá¹ƒ kareyyaá¹ƒ.

evaÃ±hi desantariyÄ• na buddha-

mÄ• nÄ«namatthaá¹ƒ khalu sÄ• dhayeâ€™â€™ ti ||

<20> á¹• 21 pure ca laá¹…kÄ• gatasÄ• sanaá¹ƒ yaá¹ƒ,

sunimmalindÅ«va himÄ• dimutto.

pabhÄ• si, kismiÃ±ci tadÄ• Ã±Ã±avÄ• da-

manÄ• kulaá¹ƒ tÄ• â€™ kulataá¹ƒ jagÄ• ma ||

<21> á¹• 21 jinamhi nibbÄ• nagate hi vassa-

satantare sÄ• sanikÄ• samaggÄ• .

samÄ• navÄ• dÄ• jinasÄ• sanamhi,

na koci bhedopi tadÄ• ahosi ||

<22> á¹• 21 pacchÄ• \Be 66/ ca saddhammadumÄ• hatebhya-

dhammehi vÄ• tehi paá¹-icca pÄ• pe.

jÄ• tehi saá¹ƒviggamanÄ• samÄ• ya,

thereâ€™ saâ€™ muyyogamakaá¹ƒsu daá¸·haá¹ƒ ||

<23> á¹• 21 __saá¹…gÄ«tiyo_ kacca supesalehi,

niggayhamÄ• nÄ• pi thirehi daá¸·haá¹ƒ.

chinnÄ• pi rukkhÄ• â€™ ssu punoruhÄ• vÄ• -

kÄ• suá¹ƒva dhammaá¹ƒ vinayÄ• â€™ Ã±Ã±athÄ• te ||

<24> á¹• 21 nÄ• nÄ• gaá¹‡Ä• te ca anekavÄ• dÄ• ,

saá¹ƒsaggakÄ• rÄ• jinasÄ• saneâ€™ suá¹ƒ.

vÄ• debhi aÃ±Ã±ehi jineritebhya-

suddhÄ• yamÄ• nÄ• vinayaÃ±ca dhammaá¹ƒ ||

<25> á¹• 21 vÄ• dÄ• ca vÄ• dÄ« piá¹-akÄ• ni tesaá¹ƒ,

__laá¹…kaá¹ƒ_ malaá¹…kaá¹ƒva karaá¹ƒâ€™ payÄ• tÄ• .

paá¹-iggahesuá¹ƒ pya__bhayÄ• divÄ• sÄ«, _

nÄ• Ã±Ã±e __mahÄ• _khyÄ• ta__vihÄ• ravÄ• sÄ« ||_

<26> á¹• 21 yathÄ• ca buddhÄ• bhihitÄ• va pÄ• á¸·i,

tadatthasÄ• rÄ• ca vasÄ«bhi Ã±Ä• tÄ• .

na ``tedha vokkamma visuddhathera-

vÄ• dÄ« vivÄ• dÄ«â€™â€™ ti pavatti kÄ• ci ||

<27> á¹• 21 jÄ«vaá¹ƒva rakkhiá¹ƒsu satheravÄ• daá¹ƒ,

tantiá¹ƒ tadatthaÃ±ca saniá¹‡á¹‡ayaá¹ƒ te.

tasmÄ• na sakkÄ• va tadaÃ±Ã±avÄ• di-

vÄ• debhi hantuá¹ƒ cuâ€™ pagantumaddhÄ• ||

<28> á¹• 21 taá¹ƒvÄ• dasaá¹ƒbhedabhayaÃ±ca maÃ±Ã±ayÄ• ,

``duddhÄ• ravelÄ• pi bhayehi tantinaá¹ƒ.

sammohatÄ• dÄ«hi bhaveâ€™â€™ ti __potthakaá¹ƒ, _

__Ä• ropya_ sammÄ• __paripÄ• layiá¹ƒsu_ te ||

<29> á¹• 21 tadÄ• \Be 67/ hi tesaá¹ƒ paá¹-ibÄ• hane raá¹‡a-

vidaá¹ƒva sikkhaá¹ƒ jinasÄ• sanaddharo.

sa __buddhaghoso_ muni buddhipÄ• á¹-avo,

gatoâ€™ si __dÄ«paá¹ƒ_ varata__mbapaá¹‡á¹‡ikaá¹ƒ ||_

<30> á¹• 21 laá¹…kaá¹ƒ upecca sa mahÄ• á¹-á¹-hakathÄ• á¹‡á¹‡avassa,

pÄ• raá¹ƒ paraá¹ƒ vitaraá¹‡e thiraniá¹‡á¹‡ayova.

saá¹ƒsuddhavaá¹ƒsajanivÄ• samahÄ• vihÄ• ra-

mÄ• gÄ• â€™ mbaraá¹ƒva udayinduâ€™ pasobhayanto ||

<31> á¹• 21 tasmiÃ±ca dakkhiá¹‡adisÄ• ya vasÄ« sa tattha,

sobhaá¹ƒ __padhÄ• naghara_saÃ±Ã±itapÄ• riveá¹‡aá¹ƒ.

pÄ• sÄ• daâ€™ muttamaâ€™ makÄ• sujanebhi sebyaá¹ƒ,

santo __mahÄ• nigamasÄ• mi_ suciá¹‡á¹‡adhammo ||

<32> á¹• 21 sammÄ• ca yogamakarÄ« budha__buddhamitta_-

therÄ• diâ€™ mantaâ€™ mupayÄ• taâ€™ manÅ«natante.

saá¹ƒsevito vividhaÃ±Ä• yapabuddhiyÄ• so,

suttÄ• bhidhammavinayaá¹-á¹-hakathÄ• svaâ€™ nÅ«naá¹ƒ ||

<33> á¹• 21 veyyattiyaá¹ƒâ€™ sa samaye samayantare ca,

paÃ±Ã±Ä• ya disva vivaá¹-aá¹ƒva nihÄ«tamatthaá¹ƒ.

therÄ• samaggajinamaggamatÄ• â€™ matÄ• sÄ«,

maÃ±Ã±iá¹ƒsu naggharatanaá¹ƒva sudullabhanti ||

<34> á¹• 21 viÃ±Ã±Ä• ya dhammavinayatthayathicchadÄ• ne,

cintÄ• maá¹‡Ä«ti sunirÅ«pitabuddhirÅ«paá¹ƒ.

yasseâ€™ ttha nicchitamano kavi__saá¹…ghapÄ• la_-

ttheruttamo janahitÄ• ya niyojayÄ« taá¹ƒ ||

<35> á¹• 21 ``kiÃ±cÄ• pi santi vividhÄ• paá¹-ipattiganthÄ• ,

kesaÃ±ci kiÃ±ci tu na buddhamatÄ• nusÄ• raá¹ƒ.

saá¹ƒsuddhatherasamayehi ca te viruddhÄ• ,

tasmÄ• karotu vimalaá¹ƒ paá¹-ipattiganthaá¹ƒâ€™â€™ ||

<36> á¹• 21 mettÄ• dayambudavanaá¹ƒ \Be 68/ janabhÅ«miyaá¹ƒâ€™ sa,

saá¹ƒvassate caâ€™ riyamaggagamaggaâ€™ maggaá¹ƒ.

saá¹ƒsodhanatthaâ€™ miti ``patthitatheraÄ• saá¹ƒ,

pÅ«ressaâ€™ metaâ€™â€™ miti kÄ• si visuddhimaggaá¹ƒ ||

<37> á¹• 21 vÄ«rÄ• nukampasatiyojitabuddhimÄ• saá¹ƒ,

oggayha, gayha caâ€™ khilaá¹-á¹-hakathÄ• satantÄ«.

sÄ• raá¹ƒ sakhedaâ€™ manapekkhiya sÄ• dhukaá¹ƒ sa,

yaá¹ƒâ€™ kÄ• si, kaá¹ƒ nuâ€™ dha na rocayate budhaá¹ƒ so ||

<38> á¹• 21 vutteâ€™ ttha bhÄ• vaparamÄ• va sabhÄ• vadhammÄ• ,

vatthÅ« ca pÄ«tisukhavedaniyÄ• â€™ nitÄ• va.

puá¹‡á¹‡ova sabbapaá¹-ipattinayehi ceso,

pupphÄ• bhiphullapavanaá¹ƒva virÄ• jateâ€™ yaá¹ƒ ||

<39> á¹• 21 yaá¹ƒ passiyÄ• na parikappiya ratnasÄ• ra-

gabbhaá¹ƒ visuddhiâ€™ mabhiyÄ• tuâ€™ mapekkhamÄ• nÄ• .

taá¹ƒ sÄ• raâ€™ mÄ• diyituâ€™ mÄ• su payuttayuttÄ• ,

disvÄ• hi naggharatanaá¹ƒ nanu vajjaye na ||

<40> á¹• 21 kantÄ• padÄ• valiâ€™ ha tantinayÄ• nusÄ• rÄ• ,

sÄ• rÄ• tisÄ• ranayapanti pasiddhasiddhÄ• .

atthÄ• ca santinugamÄ• ya tulÄ• yamÄ• no-

yyogena mettha hi vinÄ• paá¹-ipatti kÄ• â€™ Ã±Ã±Ä• ||

<41> á¹• 21 Ä• bhÄ• ti satthu caturÄ• gamamajjhagoâ€™ yaá¹ƒ-

atthe pakÄ• sayiha bhÄ• á¹‡uva nekadabbe.

medhÄ• vipÄ«tijananaá¹ƒâ€™ sa vidhÄ• naâ€™ metaá¹ƒ-

tÄ«taÃ±hi yÄ• va kavigocaraâ€™ massa Ã±Ä• á¹‡aá¹ƒ ||

<42> á¹• 21 diá¹-á¹-hÄ• va tikkhamatiâ€™ massa __visuddhimagga_-

sampÄ• danena samupÄ• ttasudhÄ«padebhi.

tenassa buddhavacanatthavibhÄ• vanÄ• ya,

pabyattasatti viditÄ• viditÄ• gamehi ||

<43> á¹• 21 khyÄ• taá¹ƒ \Be 69/ kavÄ«bhiâ€™ dhigataá¹ƒ yasaâ€™ mÄ• vahena,

therassa suddhamati__buddhasirÄ«_vhayassa.

lokatthaâ€™ mÄ• vikatapatthanaâ€™ mÄ• diyÄ• na,

sÄ• maÃ±ca ninnahadayena janÄ• naâ€™ matthe ||

<44> á¹• 21 sambuddhabhÄ• vaviditeniâ€™ minÄ• __samanta_-

__pÄ• sÄ• dikÄ• _vhavinayaá¹-á¹-hakathÄ• paá¹‡Ä«tÄ• .

sÅ«roâ€™ dite viya tayÄ• vinayatthamÅ«á¸·hÄ• -

mÅ«á¸·hÄ« bhavanti jinanÄ«tipathÄ• â€™ dhigantvÄ• ||

<45> á¹• 21 __laá¹…kÄ• _ alaá¹…katikatÄ• va __mahÄ• mahinda_-

ttherena yÄ• ca __vinayaá¹-á¹-hakathÄ• â€™ _bhatÄ• , taá¹ƒ.

kantÄ• ya sÄ«haá¸·agirÄ• ya girÄ• yamÄ• nÄ• ,

accantakantabahulÄ• munayo purÄ• â€™ suá¹ƒ ||

<46> á¹• 21 aÃ±Ã±Ä• ca __paccari-kurundi_samaÃ±Ã±itÄ• dÄ«,

dÄ«paá¹ƒ padÄ«pakaraá¹‡Ä« vinayamhi yÄ• â€™ suá¹ƒ.

saá¹…gayha tÄ• saâ€™ makhilatthanaye ca thera-

vÄ• de ca muttaratanÄ• niva mekasutte ||

<47> á¹• 21 tÄ• heva sÄ«haá¸·aniruttiyutaÃ±ca tantiá¹ƒ,

Ä• ropiyÄ• na ruciraá¹ƒ atha vitthataÃ±ca.

maggaá¹ƒ samÄ• sanavasena yathÄ• samatta-

lokena yÄ• garukatÄ• katamÄ• nanÄ• â€™ kÄ• ||

<48> á¹• 21 suddhanvayÄ• gathavirÄ• ca __visuddhathera_-

vÄ• dÄ« visuddhavinayÄ• gamapujjadhammÄ• .

suddhaá¹ƒ kariá¹ƒsu na yatheâ€™ nti tadaÃ±Ã±avÄ• dÄ• ,

iccÄ• diâ€™ mÄ• vikariyÄ• â€™ si __nidÄ• na_mettha ||

<49> á¹• 21 __yasmiá¹ƒ_ manuÃ±Ã±apadapanti subhÄ• subodhÄ• ,

atthÄ• ca pÄ«tisamaâ€™ vimhayatÄ• dibhÄ• vÄ«.

citrÄ• vicitramatijÄ• kavicittahaá¹ƒsÄ• ,

tasmÄ• rasÄ• yati tadatthanusÄ• rinaá¹ƒ __yaá¹ƒ ||_

<50> á¹• 21 accantasÄ• garanibhÄ• \Be 70/ vividhÄ• nayatthÄ• ,

santeâ€™ ttha yÄ• â€™ su vinayaá¹-á¹-hakathÄ• purÄ• á¹‡Ä• .

tÄ• saá¹ƒ yathÄ• bhimatapanti sutantikattaá¹ƒ,

kiÃ±hiâ€™ ssa kiÃ±ci balavÄ«raâ€™ paá¹-icca kÄ• tuá¹ƒ ||

<51> á¹• 21 uyyogaâ€™ massa karuá¹‡Ä• pahitaá¹ƒ paá¹-icca,

paÃ±Ã±Ä• sahÄ• yasahitaá¹ƒ balavaÃ±ca daá¸·haá¹ƒ.

laddhÄ• va yÄ• nikhilalokamanuÃ±Ã±abhÅ«tÄ• ,

medhÄ• vinaá¹ƒâ€™ nusabhagÄ• va virÄ• jate sÄ• ||

<52> á¹• 21 viÃ±Ã±Å«bhi yÄ• ``vinayasÄ• garapÄ• ratiá¹‡á¹‡eâ€™â€™,

sambhÄ• vitÄ• ``sutaraá¹‡Ä• yati sÄ«ghavÄ• hÄ• â€™â€™.

iccÄ• bhimÄ• nitaguá¹‡Ä• â€™ jja rarÄ• ja yÄ• va,

kiá¹ƒ yaá¹ƒ thiraá¹ƒ lahu vinassati duppasayhaá¹ƒ ||

<53> á¹• 21 ``yÄ• byÄ• pinÄ«â€™ khilanayassa subodhinÄ« ca,

sotÅ«bhi sevitasadÄ• tanadhammaraá¹…gaá¹ƒ.

katvÄ• na lokapahite saguá¹‡e dadhantÄ«,

á¹-hÄ• tÅ«â€™â€™ ti naá¹-á¹-haâ€™ mupagÄ• â€™ á¹-á¹-hakathÄ• purÄ• á¹‡Ä• ||

<54> á¹• 21 janÄ• bhisattÄ• ya dayÄ• ya codito,

vichejja khedaá¹ƒ vinayamhi sÄ• dhunaá¹ƒ.

athÄ• gamÄ• naâ€™ á¹-á¹-hakathÄ• vidhÄ• nane,

dhuraá¹ƒ dadhÄ• tuá¹ƒâ€™ bhimukhÄ• â€™ si so sudhÄ« ||

<55> á¹• 21 padmaá¹ƒva phullÄ• bhinataá¹ƒ subhÄ• á¹‡ubhaá¹ƒ,

laddhÄ• na phullaá¹ƒâ€™ tisayÄ• â€™ si cetanÄ• .

__dÄ• á¹-hÄ• dinÄ• gena_ thiraggadhÄ«matÄ• ,

yÄ• patthitÄ• â€™ rabbha tadatthasijjhane ||

<56> á¹• 21 dÄ«ghÄ• gamatthesu sabuddhivikkama-

mÄ• gamma sÄ• rÄ• dhigamÄ• __sumaá¹…gala_-

nÄ• mÄ• nugantÄ• va __vilÄ• sinÄ«_ti yÄ• ,

saá¹ƒvaá¹‡á¹‡anÄ• lokahitÄ• ya sambhavÄ« ||

<57> á¹• 21 gambhÄ«ramedhÄ• visayÄ• gamamhipi,

\Be 71/ Ä• rabbha buddhiá¹ƒâ€™ sa sunimmalÄ«katÄ• .

viÃ±Ã±Ä• tabuddhÄ• bhimatÄ• bahÅ« janÄ• ,

aÃ±Ã±atthasÄ• dhÄ• mahataÃ±hi buddhiyo ||

<58> á¹• 21 sÄ• â€™ nÄ«tavidvÄ• kkhimanÄ• manÄ• yitÄ• ,

kantÄ• game dhammasabhÄ• yate sadÄ• .

teneva maÃ±Ã±eâ€™ ha tirokatÄ• tayÄ• ,

kiá¹ƒ sÄ«ghagaâ€™ Ã±Ã±atra pathaÃ±Ã±agÄ• mikÄ• ||

<59> á¹• 21 patvÄ• mahantÄ• â€™ mbaraâ€™ mambudo yathÄ• ,

lokatthasÄ• dhÄ«pi mahÄ• sayaá¹ƒ mati.

tasmÄ• â€™ ssa siddhÄ• â€™ á¹-á¹-hakathÄ• paramparÄ• ,

buddhippadÄ• nÄ• yaâ€™ huvuá¹ƒ navÄ• navÄ• ||

<60> á¹• 21 __buddhÄ• dimittaá¹ƒ_ thiraseá¹-á¹-haâ€™ muddisaá¹ƒ,

saá¹ƒvaá¹‡á¹‡anÄ• cÄ• si __papaÃ±casÅ«danÄ«. _

``sabbatthasÄ• re jinamajjhimÄ• game,

laddhÄ• na pÄ«tiá¹ƒ sujanÄ• samentuâ€™â€™ ti ||

 <61> á¹• 21 uppajji __ ``sÄ• ratthapakÄ• sinÄ«â€™â€™ _ti yÄ• ,

sÄ• __jotipÄ• lassa_ yathÄ• bhilÄ• sitaá¹ƒ.

lokaá¹ƒ yathÄ• nÄ• mikasÄ• radÄ«panÄ• ,

bhÄ• tÄ• â€™ si sammÄ• paá¹-ipannapanthadÄ• ||

 <62> á¹• 21 sampÅ«ri kÄ• tuá¹ƒâ€™ sa manoratho yayÄ• ,

aá¹…guttarantÄ• gamamatthavaá¹‡á¹‡anÄ• .

tannÄ• madheyyaá¹ƒ sujanaÃ±ca __jÄ«vakaá¹ƒ, _

so __jotipÄ• la_Ã±ca pasatthadhÄ«timaá¹ƒ ||

 <63> á¹• 21 uddissa yaá¹ƒâ€™ kÄ• si pavÄ«á¹‡ataá¹ƒ karaá¹ƒ,

buddhÄ• disaá¹ƒsebyasumaggadassane.

saddhammapupphÄ• naâ€™ vanÄ• yitÄ• â€™ si sÄ• ,

vidvÄ• lisaá¹…ghassa sadÄ• vagÄ• haá¹‡Ä• ||

 <64> á¹• 21 yenaâ€™ ttaladdhiá¹ƒ \Be 72/ pajahantu sÄ• dhavo,

dubbodhadhamme ca sabhÄ• vadÄ«pane.

bujjhantu, iccÄ• siâ€™ bhidhammasÄ• garo,

tatthÄ• â€™ vatÄ• raá¹ƒ sukarena sÄ• dhinÄ« ||

<65> á¹• 21 medhÄ• vilÄ• sÄ• â€™ ssaâ€™ huvuâ€™ á¹-á¹-hasÄ• linÄ«,

kantÄ• ca __sammohavinodanÄ«_ti yÄ• .

tÄ• __buddhaghoso_ti satulyanÄ• mika-

mÄ• gamma jÄ• tÄ• sujanatthasÄ• dhinÄ« ||

<66> á¹• 21 aÃ±Ã±Ä• ca __paÃ±caá¹-á¹-hakathÄ• â€™ _bhidhammaje,

bhÄ• ve nidhÄ• yeâ€™ ttha yathÄ• â€™ ssu suttarÄ• .

gambhÄ«ramatthesu paviddhabuddhitaá¹ƒ,

sampÄ• danÄ« satthuâ€™ tulattadÄ«panÄ« ||

<67> á¹• 21 __soá¹‡Ä• _vhatherassa paá¹-icca yÄ• canaá¹ƒ,

tÄ• yÄ• ya kaá¹…khÄ• vitaranti bhikkhavo.

yÄ• pÄ• timokkhamhi, tadanvayÄ• vhayaá¹ƒ,

saá¹ƒvaá¹‡á¹‡anaá¹ƒâ€™ kÄ• si sa dhÄ«mataá¹ƒ varo ||

<68> á¹• 21 samattalokaá¹-á¹-havibhÄ• viraÃ±janÄ• ,

kateâ€™ minÄ• __dhammapadassa_ vaá¹‡á¹‡anÄ• .

thiraá¹ƒ samuddissa __kumÄ• rakassapaá¹ƒ, _

sataá¹ƒ manaá¹ƒ pÄ«tipaphullitaá¹ƒ yayÄ• ||

<69> á¹• 21 aÃ±Ã±Ä• â€™ ssa yÄ• suttanipÄ• ta-khuddaka-

pÄ• á¹-hatthadÄ• tÄ• __paramatthajotikÄ• . _

saá¹ƒvaá¹‡á¹‡anÄ• __jÄ• taka_tanti maá¹‡á¸• anÄ• ,

tÄ• honti lokassa hitappadÄ«pinÄ« ||

<70> á¹• 21 nissesalokamhi pacÄ• raá¹‡icchÄ• ,

laá¹…kÄ• gatÄ• naâ€™ á¹-á¹-hakathÄ• naâ€™ maddhÄ• .

yÄ• theravÄ• dÄ«naâ€™ mapÅ«ri buddha-

ghosaggatherassa pabhÄ• valaddhÄ• ||

<71> á¹• 21 bhaddaá¹ƒâ€™ sa \Be 73/ nÄ• maÃ±ca, guá¹‡Ä• manuÃ±Ã±Ä• ,

samaggagÄ• mÄ«â€™ nukaronti tesaá¹ƒ.

sasaá¹…kasÅ«rÄ• hi sadÄ• tanÄ• ye,

lokaá¹ƒ pamodaÃ±ca karaá¹ƒ caranti ||

<72> á¹• 21 __subuddhaghosassa_ vibhÄ• visatti-

pabyattiâ€™ mÄ• rabbha thirÄ• sabhassa.

samaggaloko hi sutheravÄ• de,

mÄ• naá¹ƒ pavaá¸• á¸• hesi anaÃ±Ã±ajÄ• taá¹ƒ ||

<73> á¹• 21 __buddho_ti nÄ• maá¹ƒ bhuvanamhi yÄ• va,

__subuddhaghosassa_ siyÄ• na kiÃ±hi.

laddhÄ• hi sÄ• dhÅ«bhi mahopakÄ• rÄ• ,

mahagghavittÄ• niva taá¹ƒsakÄ• sÄ• ||

74. á¹• 21 khÄ«yetha vaá¹‡á¹‡o na samuddhaá¹-opi,

nanvaâ€™ ssa nekÄ• hi guá¹‡Ä• anantÄ• .

ko nuâ€™ ddhareyyÄ• â€™ khilasÄ• garode,

tathÄ• pi maÃ±Ã±antu sudhÄ« sadÄ• teti ||

chaá¹-á¹-hasaá¹…gÄ«tibhÄ• ranitthÄ• rakasaá¹…ghasamitiyÄ• pakÄ• sitÄ• yaá¹ƒ

visuddhimagganidÄ• nakathÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

visuddhimaggo

(paá¹-hamo bhÄ• go)

nidÄ• nÄ• dikathÄ•

<1> á¹• 21 __sÄ«le_ \Be I 1/ \Ne I 1/ __patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±a

__Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-anti ||_ (SN a I 23).

iti hidaá¹ƒ vuttaá¹ƒ, kasmÄ• panetaá¹ƒ vuttaá¹ƒ, bhagavantaá¹ƒ kira sÄ• vatthiyaá¹ƒ vihara aÃ±Ã±ataro devaputto upasaá¹…kamitvÄ• attano saá¹ƒsayasamugghÄ• á¹-atthaá¹ƒ ---

antojaá¹-Ä• bahijaá¹-Ä• , jaá¹-Ä• ya jaá¹-itÄ• pajÄ• .

taá¹ƒ taá¹ƒ gotama pucchÄ• mi, ko imaá¹ƒ vijaá¹-aye jaá¹-anti || (SN a I 23) ---

imaá¹ƒ \Ne I 2/ paÃ±haá¹ƒ pucchi. tassÄ• yaá¹ƒ saá¹…khepattho --- __jaá¹-Ä• _ti taá¹‡hÄ• adhivacanaá¹ƒ. sÄ• hi rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu heá¹-á¹-hupariyavasena punappuna saá¹ƒsibbanaá¹-á¹-hena veá¸·ugumbÄ• dÄ«naá¹ƒ sÄ• khÄ• jÄ• lasaá¹…khÄ• tÄ• jaá¹-Ä• sakaparikkhÄ• raparaparikkhÄ• resu sakaattabhÄ• vaparaattabhÄ• vesu ajjhattikÄ• yatanab uppajjanato __antojaá¹-Ä• bahijaá¹-Ä• _ti vuccati. tÄ• ya evaá¹ƒ uppajjamÄ• nÄ• ya __jaá¹ yathÄ• nÄ• ma veá¸·ugumbajaá¹-Ä• dÄ«hi veá¸·uÄ• dayo, evaá¹ƒ tÄ• ya taá¹‡hÄ• jaá¹-Ä• sattanikÄ• yasaá¹…khÄ• tÄ• pajÄ• jaá¹-itÄ• vinaddhÄ• , saá¹ƒsibbitÄ• ti attho. yasmÄ• ca taá¹ƒ gotama pucchÄ• mÄ«_ti tasmÄ• taá¹ƒ pucchÄ• mi. __gotamÄ• _ti bhagavantaá¹ƒ got vijaá¹-aye jaá¹-a_nti imaá¹ƒ evaá¹ƒ tedhÄ• tukaá¹ƒ jaá¹-etvÄ• á¹-hitaá¹ƒ jaá¹-aá¹ƒ ko vijaá¹- vijaá¹-etuá¹ƒ ko samatthoti pucchati.

evaá¹ƒ \Be I 2/ puá¹-á¹-ho panassa sabbadhammesu appaá¹-ihataÃ±Ä• á¹‡acÄ• ro devade brahmÄ• naá¹ƒ atibrahmÄ• catuvesÄ• rajjavisÄ• rado dasabaladharo anÄ• varaá¹‡aÃ±Ä• a tamatthaá¹ƒ vissajjento ---

sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-anti || ---

imaá¹ƒ gÄ• thamÄ• ha.

<2> á¹• 21 imissÄ• dÄ• ni gÄ• thÄ• ya, kathitÄ• ya mahesinÄ• .

vaá¹‡á¹‡ayanto yathÄ• bhÅ«taá¹ƒ, atthaá¹ƒ sÄ«lÄ• dibhedanaá¹ƒ ||

sudullabhaá¹ƒ labhitvÄ• na, pabbajjaá¹ƒ jinasÄ• sane.

sÄ«lÄ• disaá¹…gahaá¹ƒ khemaá¹ƒ, ujuá¹ƒ maggaá¹ƒ visuddhiyÄ• ||

yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• , suddhikÄ• mÄ• pi ye idha.

visuddhiá¹ƒ nÄ• dhigacchanti, vÄ• yamantÄ• pi yogino ||

tesaá¹ƒ \Ne I 3/ pÄ• mojjakaraá¹‡aá¹ƒ, suvisuddhavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, desanÄ• nayanissitaá¹ƒ ||

__visuddhimaggaá¹ƒ_ bhÄ• sissaá¹ƒ, taá¹ƒ me sakkacca bhÄ• sato.

visuddhikÄ• mÄ• sabbepi, nisÄ• mayatha sÄ• dhavoti ||

<3> tattha __visuddhÄ«_ti sabbamalavirahitaá¹ƒ accantaparisuddhaá¹ƒ nibbÄ• naá¹ƒ vedit
visuddhiyÄ• maggoti visuddhimaggo. __maggo_ti adhigamÅ«pÄ• yo vuccati. taá¹ƒ visuddh
attho.

so panÄ• yaá¹ƒ __visuddhimaggo_ katthaci __vipassanÄ• mattavaseneva_ desito. yathÄ•

``sabbe saá¹…khÄ• rÄ• aniccÄ• ti, yadÄ• paÃ±Ã±Ä• ya passati.

atha nibbindati dukkhe, esa maggo visuddhiyÄ• â€™â€™ ti || (Dhp 277).

katthaci __jhÄ• napaÃ±Ã±Ä• vasena_. yathÄ• ha ---

``yamhi jhÄ• naÃ±ca paÃ±Ã±Ä• ca, sa ve nibbÄ• nasantikeâ€™â€™ ti || (Dhp 372).

katthaci __kammÄ• divasena_. yathÄ• ha ---

``kammaá¹ƒ \Be I 3/ vijjÄ• ca dhammo ca, sÄ«laá¹ƒ jÄ«vitamuttamaá¹ƒ.

etena maccÄ• sujjhanti, na gottena dhanena vÄ• â€™â€™ ti || (MN III 387; SN a I 48).

 katthaci __sÄ«lÄ• divasena_. yathÄ• ha ---

``sabbadÄ• \Ne I 4/ sÄ«lasampanno, paÃ±Ã±avÄ• susamÄ• hito.

Ä• raddhavÄ«riyo pahitatto, oghaá¹ƒ tarati duttaraâ€™â€™ nti || (SN a I 96).

 katthaci __satipaá¹-á¹-hÄ• nÄ• divasena_. yathÄ• ha ---

 ``ekÄ• yano ayaá¹ƒ, bhikkhave, maggo sattÄ• naá¹ƒ visuddhiyÄ• ... pe ... nibbÄ• nassa sa
cattÄ• ro satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti (DN II 373).

 sammappadhÄ• nÄ• dÄ«supi eseva nayo. imasmiá¹ƒ pana paÃ±hÄ• byÄ• karaá¹‡e __sÄ«

 <4> tatrÄ• yaá¹ƒ saá¹…khepavaá¹‡á¹‡anÄ• --- __sÄ«le patiá¹-á¹-hÄ• yÄ• _ti sÄ«le á¹-hatv
paripÅ«rayamÄ• noyeva cettha sÄ«le á¹-hitoti vuccati. tasmÄ• sÄ«laparipÅ«raá¹‡ena sÄ«le
ayamettha attho. __naro_ti satto. __sapaÃ±Ã±o_ti kammajatihetukapaá¹-isandhipaÃ±Ã±Ä•
paÃ±Ã±aÃ±ca bhÄ• vaya_nti samÄ• dhiÃ±ceva vipassanaÃ±ca bhÄ• vayamÄ• no, cittasÄ«
niddiá¹-á¹-ho. paÃ±Ã±Ä• nÄ• mena ca vipassanÄ• ti. __Ä• tÄ• pÄ«_ti vÄ«riyavÄ• . vÄ«riyaÃ
Ä• tÄ• panaparitÄ• panaá¹-á¹-hena Ä• tÄ• poti vuccati. tadassa atthÄ«ti Ä• tÄ• pÄ«. __nipa
paÃ±Ã±Ä• , tÄ• ya samannÄ• gatoti attho. iminÄ• padena pÄ• rihÄ• rikapaÃ±Ã±aá¹ƒ dasse
paÃ±hÄ• byÄ• karaá¹‡e tikkhattuá¹ƒ paÃ±Ã±Ä• Ä• gatÄ• . tattha paá¹-hamÄ• jÄ• tipaÃ±Ã±
vipassanÄ• paÃ±Ã±Ä• , tatiyÄ• sabbakiccapariá¹‡Ä• yikÄ• pÄ• rihÄ• rikapaÃ±Ã±Ä• . saá¹
__bhikkhu. so imaá¹ƒ vijaá¹-aye jaá¹-a_nti so iminÄ• ca sÄ«lena iminÄ• ca cittasÄ«sena
niddiá¹-á¹-hasamÄ• dhinÄ• imÄ• ya ca tividhÄ• ya paÃ±Ã±Ä• ya iminÄ• ca Ä• tÄ• penÄ• ti
bhikkhu. seyyathÄ• pi nÄ• ma puriso pathaviyaá¹ƒ patiá¹-á¹-hÄ• ya \Be I 4/ sunisitaá¹ƒ satth
mahantaá¹ƒ veá¸·ugumbaá¹ƒ vijaá¹-eyya, evameva sÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya sam
sunisitaá¹ƒ vipassanÄ• paÃ±Ã±Ä• satthaá¹ƒ vÄ«riyabalapaggahitena pÄ• rihÄ• rikapaÃ±Ã±
sabbampi taá¹ƒ attano santÄ• ne patitaá¹ƒ taá¹‡hÄ• jaá¹-aá¹ƒ vijaá¹-eyya saÃ±chindeyya sa
maggakkhaá¹‡e panesa taá¹ƒ jaá¹-aá¹ƒ vijaá¹-eti nÄ• ma. phalakkhaá¹‡e vijaá¹-itajaá¹-o sa
aggadakkhiá¹‡eyyo hoti. tenÄ• ha bhagavÄ• ---

``sÄ«le \Ne I 5/ patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti || (SN a I 23).

<5> tatrÄ• yaá¹ƒ yÄ• ya paÃ±Ã±Ä• ya __sapaÃ±Ã±o_ti vutto, tatrÄ• ssa karaá¹‡Ä«yaá¹ƒ n
purimakammÄ• nubhÄ• veneva hissa sÄ• siddhÄ• . __Ä• tÄ• pÄ« nipako_ti ettha vuttavÄ«
sÄ• taccakÄ• rinÄ• paÃ±Ã±Ä• vasena ca sampajÄ• nakÄ• rinÄ• hutvÄ• sÄ«le patiá¹-á¹-h
samathavipassanÄ• bhÄ• vetabbÄ• ti imamatra bhagavÄ• sÄ«lasamÄ• dhipaÃ±Ã±Ä• muk

ettÄ• vatÄ• hi tisso sikkhÄ• , tividhakalyÄ• á¹‡aá¹ƒ sÄ• sanaá¹ƒ, tevijjatÄ• dÄ«naá¹ƒ upani
antadvayavajjanamajjhimapaá¹-ipattisevanÄ• ni, apÄ• yÄ• disamatikkamanupÄ• yo, tÄ«hÄ•
vÄ«tikkamÄ• dÄ«naá¹ƒ paá¹-ipakkho, saá¹ƒkilesattayavisodhanaá¹ƒ, sotÄ• pannÄ• dibhÄ•
pakÄ• sitaá¹ƒ hoti.

kathaá¹ƒ? ettha hi sÄ«lena adhisÄ«lasikkhÄ• pakÄ• sitÄ• hoti, samÄ• dhinÄ• adhicittasik
adhipaÃ±Ã±Ä• sikkhÄ• .

sÄ«lena ca sÄ• sanassa Ä• dikalyÄ• á¹‡atÄ• pakÄ• sitÄ• hoti. ``ko cÄ• di kusalÄ• naá¹ƒ
suvisuddhaâ€™â€™ nti (SN c V 369) hi vacanato, ``sabbapÄ• passa akaraá¹‡aâ€™â€™ n
sÄ«laá¹ƒ sÄ• sanassa Ä• di, taÃ±ca kalyÄ• á¹‡aá¹ƒ, avippaá¹-isÄ• rÄ• diguá¹‡Ä• vahattÄ•
majjhekalyÄ• á¹‡atÄ• pakÄ• sitÄ• hoti. ``kusalassa upasampadÄ• â€™â€™ ti (DN II 90) Ä
sÄ• sanassa majjhe, so ca kalyÄ• á¹‡o, iddhividhÄ• diguá¹‡Ä• vahattÄ• . paÃ±Ã±Ä• ya sÄ•
pariyosÄ• nakalyÄ• á¹‡atÄ• pakÄ• sitÄ• hoti. ``sacittapariyodÄ• panaá¹ƒ, etaá¹ƒ buddhÄ•
90) hi vacanato, paÃ±Ã±uttarato \Be I 5/ ca paÃ±Ã±Ä• sÄ• sanassa pariyosÄ• naá¹ƒ, sÄ•
iá¹-á¹-hÄ• niá¹-á¹-hesu tÄ• dibhÄ• vÄ• vahanato.

``selo yathÄ• ekaghano, vÄ• tena na samÄ«rati.

evaá¹ƒ nindÄ• pasaá¹ƒsÄ• su, na samiÃ±janti paá¹‡á¸• itÄ• â€™â€™ ti || (Dhp 81). ---

hi vuttaá¹ƒ.

tathÄ• \Ne I 6/ sÄ«lena tevijjatÄ• ya upanissayo pakÄ• sito hoti. sÄ«lasampattiÃ±hi nissÄ•
pÄ• puá¹‡Ä• ti, na tato paraá¹ƒ. samÄ• dhinÄ• chaá¸·abhiÃ±Ã±atÄ• ya upanissayo pakÄ• s
nissÄ• ya cha abhiÃ±Ã±Ä• pÄ• puá¹‡Ä• ti, na tato paraá¹ƒ. paÃ±Ã±Ä• ya paá¹-isambhidÄ•
pakÄ• sito hoti. paÃ±Ã±Ä• sampattiÃ±hi nissÄ• ya catasso paá¹-isambhidÄ• pÄ• puá¹‡Ä• t

sÄ«lena ca kÄ• masukhallikÄ• nuyogasaá¹…khÄ• tassa antassa vajjanaá¹ƒ pakÄ• sitaá¹ƒ h
attakilamathÄ• nuyogasaá¹…khÄ• tassa. paÃ±Ã±Ä• ya majjhimÄ• ya paá¹-ipattiyÄ• sevana

tathÄ• sÄ«lena apÄ• yasamatikkamanupÄ• yo pakÄ• sito hoti, samÄ• dhinÄ• kÄ• madhÄ•

sabbabhavasamatikkamanupÄ• yo.

sÄ«lena ca tadaá¹…gappahÄ• navasena kilesappahÄ• naá¹ƒ pakÄ• sitaá¹ƒ hoti, samÄ• dhi
vikkhambhanappahÄ• navasena, paÃ±Ã±Ä• ya samucchedappahÄ• navasena.

tathÄ• sÄ«lena kilesÄ• naá¹ƒ vÄ«tikkamapaá¹-ipakkho pakÄ• sito hoti, samÄ• dhinÄ• pari
paÃ±Ã±Ä• ya anusayapaá¹-ipakkho.

sÄ«lena ca duccaritasaá¹ƒkilesavisodhanaá¹ƒ pakÄ• sitaá¹ƒ hoti, samÄ• dhinÄ• taá¹‡hÄ• s
paÃ±Ã±Ä• ya diá¹-á¹-hisaá¹ƒkilesavisodhanaá¹ƒ.

tathÄ• sÄ«lena sotÄ• pannasakadÄ• gÄ• mibhÄ• vassa kÄ• raá¹‡aá¹ƒ pakÄ• sitaá¹ƒ hoti, s
paÃ±Ã±Ä• ya arahattassa. sotÄ• panno hi ``sÄ«lesu paripÅ«rakÄ• rÄ«â€™â€™ ti (AN a III
sakadÄ• gÄ• mÄ«. anÄ• gÄ• mÄ« \Be I 6/ pana ``samÄ• dhismiá¹ƒ paripÅ«rakÄ• rÄ«â€™â
``paÃ±Ã±Ä• ya paripÅ«rakÄ• rÄ«â€™â€™ ti (AN a III 87).

evaá¹ƒ ettÄ• vatÄ• tisso sikkhÄ• , tividhakalyÄ• á¹‡aá¹ƒ sÄ• sanaá¹ƒ, tevijjatÄ• dÄ«naá¹ƒ u
antadvayavajjanamajjhimapaá¹-ipattisevanÄ• ni, apÄ• yÄ• disamatikkamanupÄ• yo, tÄ«hÄ•
vÄ«tikkamÄ• dÄ«naá¹ƒ paá¹-ipakkho, saá¹ƒkilesattayavisodhanaá¹ƒ, sotÄ• pannÄ• dibhÄ•
nava, aÃ±Ã±e ca evarÅ«pÄ• guá¹‡attikÄ• pakÄ• sitÄ• hontÄ«ti.

1. sÄ«laniddeso

sÄ«lasarÅ«pÄ• dikathÄ•

<6> evaá¹ƒ \Be I 7/ \Ne I 7/ anekaguá¹‡asaá¹…gÄ• hakena sÄ«lasamÄ• dhipaÃ±Ã±Ä• mul
__visuddhimaggo_ atisaá¹…khepadesitoyeva hoti. tasmÄ• nÄ• laá¹ƒ sabbesaá¹ƒ upakÄ• r
dassetuá¹ƒ sÄ«laá¹ƒ tÄ• va Ä• rabbha idaá¹ƒ paÃ±hÄ• kammaá¹ƒ hoti.

kiá¹ƒ sÄ«laá¹ƒ, kenaá¹-á¹-hena sÄ«laá¹ƒ, kÄ• nassa lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napa
kimÄ• nisaá¹ƒsaá¹ƒ sÄ«laá¹ƒ, katividhaá¹ƒ cetaá¹ƒ sÄ«laá¹ƒ, ko cassa saá¹ƒkileso, kiá¹ƒ vo

tatridaá¹ƒ vissajjanaá¹ƒ. __kiá¹ƒ sÄ«la_nti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi vÄ• viramantassa va
pÅ«rentassa cetanÄ• dayo dhammÄ• . vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ ``kiá¹ƒ sÄ«la
cetasikaá¹ƒ sÄ«laá¹ƒ, saá¹ƒvaro sÄ«laá¹ƒ, avÄ«tikkamo sÄ«laâ€™â€™ nti (Paá¹-is I 39). ta
sÄ«laá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi vÄ• viramantassa vattapaá¹-ipattiá¹ƒ vÄ• pÅ
__cetasikaá¹ƒ sÄ«laá¹ƒ_ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi viramantassa virati. apica cetan
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni pajahantassa satta kammapathacetanÄ• . cetasikaá¹ƒ sÄ«laá¹ƒ n

vigatÄ• bhijjhena cetasÄ• viharatÄ«â€™â€™ ti (DN I 217) Ä• dinÄ• nayena vuttÄ• anabhijjhÄ• byÄ• pÄ• dasammÄ• diá¹-á¹-hidhammÄ• . __saá¹ƒvaro sÄ«la_nti ettha paÃ±ca pÄ• timokkhasaá¹ƒvaro, satisaá¹ƒvaro, Ã±Ä• á¹‡asaá¹ƒvaro, khantisaá¹ƒvaro, vÄ«riyasaá¹ƒ pÄ• timokkhasaá¹ƒvarena upeto hoti samupetoti (Vibh 511) ayaá¹ƒ __pÄ• timokkhasaá¹ƒva cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«ti (DN I 213) ayaá¹ƒ __satisaá¹ƒva

yÄ• ni \Ne I 8/ sotÄ• ni lokasmiá¹ƒ, (ajitÄ• ti bhagavÄ• .)

sati tesaá¹ƒ nivÄ• raá¹‡aá¹ƒ.

sotÄ• naá¹ƒ saá¹ƒvaraá¹ƒ brÅ«mi, paÃ±Ã±Ä• yete pidhiyyareti || (Sn 1041).

ayaá¹ƒ \Be I 8/ __Ã±Ä• á¹‡asaá¹ƒvaro_. paccayapaá¹-isevanampi ettheva samodhÄ• naá¹ƒ khamo hoti sÄ«tassa uá¹‡hassÄ• tiÄ• dinÄ• (MN I 24; AN b VI 58) nayena Ä• gato, ayaá¹ƒ yo cÄ• yaá¹ƒ uppannaá¹ƒ kÄ• mavitakkaá¹ƒ nÄ• dhivÄ• setÄ«tiÄ• dinÄ• (MN I 26; AN b VI __vÄ«riyasaá¹ƒvaro_ nÄ• ma. Ä• jÄ«vapÄ• risuddhipi ettheva samodhÄ• naá¹ƒ gacchati. iti saá¹ƒvaro, yÄ• ca pÄ• pabhÄ«rukÄ• naá¹ƒ kulaputtÄ• naá¹ƒ sampattavatthuto virati, sabba veditabbaá¹ƒ. __avÄ«tikkamo sÄ«la_nti samÄ• dinnasÄ«lassa kÄ• yikavÄ• casiko anatikkam sÄ«lanti paÃ±hassa vissajjanaá¹ƒ.

<7> avasesesu __kenaá¹-á¹-hena sÄ«la_nti sÄ«lanaá¹-á¹-hena sÄ«laá¹ƒ. kimidaá¹ƒ sÄ«lan samÄ• dhÄ• naá¹ƒ vÄ• , kÄ• yakammÄ• dÄ«naá¹ƒ susÄ«lyavasena avippakiá¹‡á¹‡atÄ• ti a kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ patiá¹-á¹-hÄ• navasena Ä• dhÄ• rabhÄ• voti attho. etadeva saddalakkhaá¹‡avidÅ« anujÄ• nanti. aÃ±Ã±e pana siraá¹-á¹-ho sÄ«lattho, sÄ«talaá¹-á¹-ho s evamÄ• dinÄ• pi nayenettha atthaá¹ƒ vaá¹‡á¹‡ayanti.

<8> idÄ• ni __kÄ• nassa lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«_ti ett

sÄ«lanaá¹ƒ __lakkhaá¹‡aá¹ƒ_ tassa, bhinnassÄ• pi anekadhÄ• .

sanidassanattaá¹ƒ rÅ«passa, yathÄ• bhinnassanekadhÄ• ||

yathÄ• hi nÄ«lapÄ«tÄ• dibhedena anekadhÄ• bhinnassÄ• pi rÅ«pÄ• yatanassa sanidassa nÄ«lÄ• dibhedena bhinnassÄ• pi sanidassana bhÄ• vÄ• natikkamanato. tathÄ• sÄ«lassa c bhinnassÄ• pi yadetaá¹ƒ kÄ• yakammÄ• dÄ«naá¹ƒ samÄ• dhÄ• navasena kusalÄ• naÃ±ca vuttaá¹ƒ sÄ«lanaá¹ƒ, tadeva lakkhaá¹‡aá¹ƒ, cetanÄ• dibhedena bhinnassÄ• pi samÄ• dhÄ• napatiá¹-á¹-hÄ• nabhÄ• vÄ• natikkamanato. evaá¹ƒ lakkhaá¹‡assa panassa ---

dussÄ«lyaviddhaá¹ƒsanatÄ• \Ne I 9/, anavajjaguá¹‡o tathÄ• .

kiccasampattiatthena, __raso_ nÄ• ma pavuccati ||

tasmÄ• \Be I 9/ idaá¹ƒ sÄ«laá¹ƒ nÄ• ma kiccaá¹-á¹-hena rasena dussÄ«lyaviddhaá¹ƒsanar
rasena anavajjarasanti veditabbaá¹ƒ. lakkhaá¹‡Ä• dÄ«su hi kiccameva sampatti vÄ• rasoti

soceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, tayidaá¹ƒ tassa viÃ±Ã±uhi.

ottappaÃ±ca hirÄ« ceva, __padaá¹-á¹-hÄ• na_nti vaá¹‡á¹‡itaá¹ƒ ||

tayidaá¹ƒ sÄ«laá¹ƒ kÄ• yasoceyyaá¹ƒ vacÄ«soceyyaá¹ƒ manosoceyyanti (AN a III 121) eva
vuttasoceyyapaccupaá¹-á¹-hÄ• naá¹ƒ, soceyyabhÄ• vena paccupaá¹-á¹-hÄ• ti gahaá¹‡abhÄ
hirottappaÃ±ca panassa viÃ±Ã±Å«hi padaá¹-á¹-hÄ• nanti vaá¹‡á¹‡itaá¹ƒ, Ä• sannakÄ• raá¹
sati sÄ«laá¹ƒ uppajjati ceva tiá¹-á¹-hati ca. asati neva uppajjati, na tiá¹-á¹-hatÄ«ti. evaá¹ƒ sÄ
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• ni veditabbÄ• ni.

sÄ«lÄ• nisaá¹ƒsakathÄ•

<9> __kimÄ• nisaá¹ƒsaá¹ƒ sÄ«la_nti avippaá¹-isÄ• rÄ• dianekaguá¹‡apaá¹-ilÄ• bhÄ• nisaá
``avippaá¹-isÄ• ratthÄ• ni kho, Ä• nanda, kusalÄ• ni sÄ«lÄ• ni avippaá¹-isÄ• rÄ• nisaá¹ƒsÄ•

aparampi vuttaá¹ƒ ``paÃ±cime gahapatayo Ä• nisaá¹ƒsÄ• sÄ«lavato sÄ«lasampadÄ• ya. k
gahapatayo sÄ«lavÄ• sÄ«lasampanno appamÄ• dÄ• dhikaraá¹‡aá¹ƒ mahantaá¹ƒ bhogakk
paá¹-hamo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya. puna caparaá¹ƒ gahapatayo sÄ«lav
kalyÄ• á¹‡o kittisaddo abbhuggacchati, ayaá¹ƒ dutiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampad
gahapatayo sÄ«lavÄ• sÄ«lasampanno yaÃ±Ã±adeva parisaá¹ƒ upasaá¹…kamati yadi khat
brÄ• hmaá¹‡aparisaá¹ƒ yadi gahapatiparisaá¹ƒ yadi samaá¹‡aparisaá¹ƒ, visÄ• rado upasaá
ayaá¹ƒ tatiyo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• ya. puna caparaá¹ƒ \Ne I 10/ gahapa
sÄ«lasampanno asammÅ«á¸·ho kÄ• laá¹ƒ karoti, ayaá¹ƒ catuttho Ä• nisaá¹ƒso sÄ«lavato sÄ
caparaá¹ƒ gahapatayo sÄ«lavÄ• sÄ«lasampanno kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• \
lokaá¹ƒ upapajjati, ayaá¹ƒ paÃ±camo Ä• nisaá¹ƒso sÄ«lavato sÄ«lasampadÄ• yÄ• â€™â€™
Vin I 285).

aparepi ``Ä• kaá¹…kheyya ce, bhikkhave, bhikkhu sabrahmacÄ• rÄ«naá¹ƒ piyo ca assaá¹ƒ
bhÄ• vanÄ«yo cÄ• ti, sÄ«lesvevassa paripÅ«rakÄ• rÄ«â€™â€™ tiÄ• dinÄ• (MN I 65) naye
Ä• savakkhayapariyosÄ• nÄ• anekÄ• sÄ«lÄ• nisaá¹ƒsÄ• vuttÄ• . evaá¹ƒ avippaá¹-isÄ• rÄ
sÄ«laá¹ƒ. apica ---

sÄ• sane kulaputtÄ• naá¹ƒ, patiá¹-á¹-hÄ• natthi yaá¹ƒ vinÄ• .

Ä• nisaá¹ƒsapariccheda á¹ƒ, tassa sÄ«lassa ko vade ||

na gaá¹…gÄ• yamunÄ• cÄ• pi, sarabhÅ« vÄ• sarasvatÄ«.

ninnagÄ• vÄ• ciravatÄ«, mahÄ« vÄ• pi mahÄ• nadÄ« ||

sakkuá¹‡anti visodhetuá¹ƒ, taá¹ƒ malaá¹ƒ idha pÄ• á¹‡inaá¹ƒ.

visodhayati sattÄ• naá¹ƒ, yaá¹ƒ ve sÄ«lajalaá¹ƒ malaá¹ƒ ||

na taá¹ƒ sajaladÄ• vÄ• tÄ• , na cÄ• pi haricandanaá¹ƒ.

neva hÄ• rÄ• na maá¹‡ayo, na candakiraá¹‡aá¹…kurÄ• ||

samayantÄ«dha sattÄ• naá¹ƒ, pariá¸·Ä• haá¹ƒ surakkhitaá¹ƒ.

yaá¹ƒ sameti idaá¹ƒ ariyaá¹ƒ, sÄ«laá¹ƒ accantasÄ«talaá¹ƒ ||

sÄ«lagandhasamo gandho, kuto nÄ• ma bhavissati.

yo samaá¹ƒ anuvÄ• te ca, paá¹-ivÄ• te ca vÄ• yati ||

saggÄ• rohaá¹‡asopÄ• naá¹ƒ \Ne I 11/, aÃ±Ã±aá¹ƒ sÄ«lasamaá¹ƒ kuto.

dvÄ• raá¹ƒ vÄ• pana nibbÄ• na, nagarassa pavesane ||

sobhantevaá¹ƒ na rÄ• jÄ• no, muttÄ• maá¹‡ivibhÅ«sitÄ• .

yathÄ• sobhanti yatino, sÄ«labhÅ«sanabhÅ«sitÄ• ||

attÄ• nuvÄ• dÄ• dibhayaá¹ƒ, viddhaá¹ƒsayati sabbaso.

janeti kittihÄ• saÃ±ca, sÄ«laá¹ƒ sÄ«lavataá¹ƒ sadÄ• ||

guá¹‡Ä• naá¹ƒ \Be I 11/ mÅ«labhÅ«tassa, dosÄ• naá¹ƒ balaghÄ• tino.

iti sÄ«lassa viÃ±Ã±eyyaá¹ƒ, Ä• nisaá¹ƒsakathÄ• mukhanti ||

sÄ«lappabhedakathÄ•

<10> idÄ• ni yaá¹ƒ vuttaá¹ƒ __katividhaá¹ƒ cetaá¹ƒ sÄ«la_nti, tatridaá¹ƒ vissajjanaá¹ƒ. sabb
sÄ«laá¹ƒ attano sÄ«lanalakkhaá¹‡ena __ekavidhaá¹ƒ_.

cÄ• rittavÄ• rittavasena __duvidhaá¹ƒ_. tathÄ• Ä• bhisamÄ• cÄ• rikaÄ• dibrahmacariyakav
nissitÄ• nissitavasena, kÄ• lapariyantaÄ• pÄ• á¹‡akoá¹-ikavasena, sapariyantÄ• pariyantav
lokiyalokuttaravasena ca.

__tividhaá¹ƒ_ hÄ«namajjhimapaá¹‡Ä«tavasena. tathÄ• attÄ• dhipateyyalokÄ• dhipateyyad
parÄ• maá¹-á¹-hÄ• parÄ• maá¹-á¹-hapaá¹-ippassaddhivasena, visuddhÄ• visuddhavematika
sekkhÄ• sekkhanevasekkhanÄ• sekkhavasena ca.

__catubbidhaá¹ƒ_ hÄ• nabhÄ• giyaá¹-hitibhÄ• giyavisesabhÄ• giyanibbedhabhÄ• giyavase
bhikkhubhikkhunÄ«anupasampannagahaá¹-á¹-hasÄ«lavasena, pakatiÄ• cÄ• radhammatÄ•
pÄ• timokkhasaá¹ƒvaraindriyasaá¹ƒvaraÄ• jÄ«vapÄ• risuddhipaccayasannissitasÄ«lavasen

__paÃ±cavidhaá¹ƒ_ \Ne I 12/ pariyantapÄ• risuddhisÄ«lÄ• divasena. vuttampi cetaá¹ƒ paá¹
``paÃ±ca sÄ«lÄ• ni --- pariyantapÄ• risuddhisÄ«laá¹ƒ, apariyantapÄ• risuddhisÄ«laá¹ƒ,
paripuá¹‡á¹‡apÄ• risuddhisÄ«laá¹ƒ, aparÄ• maá¹-á¹-hapÄ• risuddhisÄ«laá¹ƒ, paá¹-ippassad
nti (Paá¹-is I 37). tathÄ• pahÄ• naveramaá¹‡Ä«cetanÄ• saá¹ƒvarÄ• vÄ«tikkamavasena.

<11> tattha ekavidhakoá¹-á¹-hÄ• se attho vuttanayeneva veditabbo. duvidhakoá¹-á¹-hÄ• se
``idaá¹ƒ kattabbaâ€™â€™ nti paÃ±Ã±attasikkhÄ• padapÅ«raá¹‡aá¹ƒ, taá¹ƒ __cÄ• rittaá¹ƒ_
kattabbaâ€™â€™ nti paá¹-ikkhittassa akaraá¹‡aá¹ƒ, taá¹ƒ __vÄ• rittaá¹ƒ_. tatrÄ• yaá¹ƒ vac
tasmiá¹ƒ sÄ«lesu paripÅ«rakÄ• ritÄ• ya pavattantÄ«ti cÄ• rittaá¹ƒ. vÄ• ritaá¹ƒ tÄ• yanti rakk
vÄ• rittaá¹ƒ. tattha saddhÄ• vÄ«riyasÄ• dhanaá¹ƒ cÄ• rittaá¹ƒ, saddhÄ• sÄ• dhanaá¹ƒ vÄ• r
cÄ• rittavÄ• rittavasena duvidhaá¹ƒ.

dutiyaduke \Be I 12/ __abhisamÄ• cÄ• ro_ti uttamasamÄ• cÄ• ro. abhisamÄ• cÄ• ro eva __
abhisamÄ• cÄ• raá¹ƒ vÄ• Ä• rabbha paÃ±Ã±attaá¹ƒ Ä• bhisamÄ• cÄ• rikaá¹ƒ, Ä• jÄ«vaá¹-á
adhivacanaá¹ƒ. maggabrahmacariyassa Ä• dibhÄ• vabhÅ«tanti __Ä• dibrahmacariyakaá¹ƒ,
Ä• jÄ«vaá¹-á¹-hamakasÄ«lassetaá¹ƒ adhivacanaá¹ƒ. taÃ±hi maggassa Ä• dibhÄ• vabhÅ«ta
parisodhetabbato. tenÄ• ha --- ``pubbeva kho panassa kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ Ä
hotÄ«â€™â€™ ti (MN III 431). yÄ• ni vÄ• sikkhÄ• padÄ• ni khuddÄ• nukhuddakÄ• nÄ«ti vu

Ä• bhisamÄ• cÄ• rikasÄ«laá¹ƒ. sesaá¹ƒ Ä• dibrahmacariyakaá¹ƒ. ubhatovibhaá¹…gapariyÄ
Ä• dibrahmacariyakaá¹ƒ. khandhakavattapariyÄ• pannaá¹ƒ Ä• bhisamÄ• cÄ• rikaá¹ƒ. tassa
Ä• dibrahmacariyakaá¹ƒ sampajjati. tenevÄ• ha --- ``so vata, bhikkhave, bhikkhu Ä• bhisam
aparipÅ«retvÄ• Ä• dibrahmacariyakaá¹ƒ dhammaá¹ƒ paripÅ«ressatÄ«ti netaá¹ƒ á¹-hÄ• naá
21). evaá¹ƒ Ä• bhisamÄ• cÄ• rikaÄ• dibrahmacariyakavasena duvidhaá¹ƒ.

tatiyaduke pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«hi veramaá¹‡imattaá¹ƒ __viratisÄ«laá¹ƒ_. sesaá¹ƒ cetar
evaá¹ƒ viratiavirativasena duvidhaá¹ƒ.

catutthaduke nissayoti dve nissayÄ• taá¹‡hÄ• nissayo ca diá¹-á¹-hinissayo ca. tattha yaá¹ƒ
sÄ«lena devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™â€™ ti (DN III 320; MN I 186; AN
I 13/ bhavasampattiá¹ƒ Ä• kaá¹…khamÄ• nena pavattitaá¹ƒ, idaá¹ƒ __taá¹‡hÄ• nissitaá¹ƒ_.
suddhÄ«â€™â€™ ti evaá¹ƒ suddhidiá¹-á¹-hiyÄ• pavattitaá¹ƒ, idaá¹ƒ __diá¹-á¹-hinissitaá¹ƒ_
lokuttaraá¹ƒ lokiyaÃ±ca tasseva sambhÄ• rabhÅ«taá¹ƒ, idaá¹ƒ __anissita_nti evaá¹ƒ nissitÄ
duvidhaá¹ƒ.

paÃ±camaduke kÄ• lapariccheda á¹ƒ katvÄ• samÄ• dinnaá¹ƒ sÄ«laá¹ƒ __kÄ• lapariyantaá
samÄ• diyitvÄ• tatheva pavattitaá¹ƒ __Ä• pÄ• á¹‡akoá¹-ika_nti evaá¹ƒ kÄ• lapariyantaÄ• pÄ
duvidhaá¹ƒ.

chaá¹-á¹-haduke lÄ• bhayasaÃ±Ä• tiaá¹…gajÄ«vitavasena diá¹-á¹-hapariyantaá¹ƒ __sapari
viparÄ«taá¹ƒ __apariyantaá¹ƒ_. vuttampi cetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ ``katamaá¹ƒ taá¹ƒ
sapariyantaá¹ƒ? atthi sÄ«laá¹ƒ lÄ• bhapariyantaá¹ƒ, atthi sÄ«laá¹ƒ yasapariyantaá¹ƒ, atthi \l
Ã±Ä• tipariyantaá¹ƒ, atthi sÄ«laá¹ƒ aá¹…gapariyantaá¹ƒ, atthi sÄ«laá¹ƒ jÄ«vitapariyantaá¹ƒ.
sÄ«laá¹ƒ lÄ• bhapariyantaá¹ƒ? idhekacco lÄ• bhahetu lÄ• bhapaccayÄ• lÄ• bhakÄ• raá¹‡Ä
sikkhÄ• padaá¹ƒ vÄ«tikkamati, idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ lÄ• bhapariyantaâ€™â€™ nti (Paá¹-is
itarÄ• nipi vitthÄ• retabbÄ• ni. apariyantavissajjanepi vuttaá¹ƒ ``katamaá¹ƒ taá¹ƒ sÄ«laá¹ƒ n
lÄ• bhapariyantaá¹ƒ? idhekacco lÄ• bhahetu lÄ• bhapaccayÄ• lÄ• bhakÄ• raá¹‡Ä• yathÄ•
vÄ«tikkamÄ• ya cittampi na uppÄ• deti, kiá¹ƒ so vÄ«tikkamissati, idaá¹ƒ taá¹ƒ sÄ«laá¹ƒ na l
nti (Paá¹-is I 38). etenevupÄ• yena itarÄ• nipi vitthÄ• retabbÄ• ni. evaá¹ƒ sapariyantÄ• pariy
duvidhaá¹ƒ.

sattamaduke sabbampi sÄ• savaá¹ƒ sÄ«laá¹ƒ __lokiyaá¹ƒ_. anÄ• savaá¹ƒ __lokuttaraá¹ƒ_
bhavavisesÄ• vahaá¹ƒ hoti bhavanissaraá¹‡assa ca sambhÄ• ro. yathÄ• ha --- ``vinayo saá
avippaá¹-isÄ• ratthÄ• ya, avippaá¹-isÄ• ro pÄ• mojjatthÄ• ya, pÄ• mojjaá¹ƒ pÄ«tatthÄ• ya, p
passaddhi sukhatthÄ• ya, sukhaá¹ƒ samÄ• dhatthÄ• ya, samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ nibbidatthÄ• ya, nibbidÄ• virÄ• gatthÄ• ya, virÄ• go vi
vimuttiÃ±Ä• á¹‡adassanatthÄ• ya, vimuttiÃ±Ä• á¹‡adassanaá¹ƒ anupÄ• dÄ• parinibbÄ• nat

etadatthÄ• mantanÄ• , etadatthÄ• upanisÄ• , etadatthaá¹ƒ sotÄ• vadhÄ• naá¹ƒ, yadidaá¹ƒ
vimokkhoâ€™â€™ ti (Vin V 366). lokuttaraá¹ƒ bhavanissaraá¹‡Ä• vahaá¹ƒ hoti paccavekkh
bhÅ«mÄ«ti evaá¹ƒ lokiyalokuttaravasena duvidhaá¹ƒ.

<12> tikesu \Ne I 14/ paá¹-hamattike hÄ«nena chandena cittena vÄ«riyena vÄ«maá¹ƒsÄ• y
__hÄ«naá¹ƒ_. majjhimehi chandÄ• dÄ«hi pavattitaá¹ƒ __majjhimaá¹ƒ_. paá¹‡Ä«tehi __paá¹
vÄ• samÄ• dinnaá¹ƒ hÄ«naá¹ƒ. puÃ±Ã±aphalakÄ• matÄ• ya majjhimaá¹ƒ. kattabbamevida
samÄ• dinnaá¹ƒ paá¹‡Ä«taá¹ƒ. ``ahamasmi sÄ«lasampanno, ime panaÃ±Ã±e bhikkhÅ« dus
evaá¹ƒ attukkaá¹ƒsanaparavambhanÄ• dÄ«hi upakkiliá¹-á¹-haá¹ƒ vÄ• hÄ«naá¹ƒ. anupakkil
sÄ«laá¹ƒ majjhimaá¹ƒ. lokuttaraá¹ƒ paá¹‡Ä«taá¹ƒ. taá¹‡hÄ• vasena vÄ• bhavabhogatthÄ• y
attano vimokkhatthÄ• ya pavattitaá¹ƒ majjhimaá¹ƒ. sabbasattÄ• naá¹ƒ vimokkhatthÄ• ya pa
pÄ• ramitÄ• sÄ«laá¹ƒ paá¹‡Ä«tanti evaá¹ƒ hÄ«namajjhimapaá¹‡Ä«tavasena tividhaá¹ƒ.

dutiyattike \Be I 14/ attano ananurÅ«paá¹ƒ pajahitukÄ• mena attagarunÄ• attanigÄ• raven
__attÄ• dhipateyyaá¹ƒ_. lokÄ• pavÄ• daá¹ƒ pariharitukÄ• mena lokagarunÄ• loke gÄ• rave
__lokÄ• dhipateyyaá¹ƒ_. dhammamahattaá¹ƒ pÅ«jetukÄ• mena dhammagarunÄ• dhamma
__dhammÄ• dhipateyya_nti evaá¹ƒ attÄ• dhipateyyÄ• divasena tividhaá¹ƒ.

tatiyattike yaá¹ƒ dukesu nissitanti vuttaá¹ƒ, taá¹ƒ taá¹‡hÄ• diá¹-á¹-hÄ«hi parÄ• maá¹-á¹-hatt
__parÄ• maá¹-á¹-haá¹ƒ_. puthujjanakalyÄ• á¹‡akassa maggasambhÄ• rabhÅ«taá¹ƒ sekkhÄ
__aparÄ• maá¹-á¹-haá¹ƒ_. sekkhÄ• sekkhÄ• naá¹ƒ phalasampayuttaá¹ƒ __paá¹-ippassaddh
parÄ• maá¹-á¹-hÄ• divasena tividhaá¹ƒ.

catutthattike yaá¹ƒ Ä• pattiá¹ƒ anÄ• pajjantena pÅ«ritaá¹ƒ, Ä• pajjitvÄ• vÄ• puna katapaá¹
__visuddhaá¹ƒ_. Ä• pattiá¹ƒ Ä• pannassa akatapaá¹-ikammaá¹ƒ __avisuddhaá¹ƒ_. vatthum
ajjhÄ• cÄ• re vÄ• vematikassa sÄ«laá¹ƒ __vematikasÄ«laá¹ƒ_ nÄ• ma. tattha yoginÄ• avis
visodhetabbaá¹ƒ, vematike vatthujjhÄ• cÄ• raá¹ƒ akatvÄ• vimati paá¹-ivinetabbÄ• ``iccassa
bhavissatÄ«â€™â€™ ti evaá¹ƒ visuddhÄ• divasena tividhaá¹ƒ.

paÃ±camattike catÅ«hi ariyamaggehi tÄ«hi ca sÄ• maÃ±Ã±aphalehi sampayuttaá¹ƒ sÄ«laá
arahattaphalasampayuttaá¹ƒ __asekkhaá¹ƒ_. sesaá¹ƒ __nevasekkhanÄ• sekkha_nti evaá¹ƒ

paá¹-isambhidÄ• yaá¹ƒ pana yasmÄ• loke tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ pakatipi sÄ«lanti v
\Ne I 15/ ``ayaá¹ƒ sukhasÄ«lo, ayaá¹ƒ dukkhasÄ«lo, ayaá¹ƒ kalahasÄ«lo, ayaá¹ƒ maá¹‡á¸•
bhaá¹‡anti, tasmÄ• tena pariyÄ• yena ``tÄ«á¹‡i sÄ«lÄ• ni, kusalasÄ«laá¹ƒ akusalasÄ«laá¹ƒ
(Paá¹-is I 39). evaá¹ƒ kusalÄ• divasenapi tividhanti vuttaá¹ƒ. tattha akusalaá¹ƒ imasmiá¹ƒ at
sÄ«lassa lakkhaá¹‡Ä• dÄ«su ekenapi na sametÄ«ti idha na upanÄ«taá¹ƒ, tasmÄ• vuttanay

veditabbÄ• .

<13> catukkesu paá¹-hamacatukke ---

yodha sevati dussÄ«le, sÄ«lavante na sevati.

vatthuvÄ«tikkame dosaá¹ƒ, na passati aviddasu ||

micchÄ• saá¹…kappabahulo \Be I 15/, indriyÄ• ni na rakkhati.

evarÅ«passa ve sÄ«laá¹ƒ, jÄ• yate __hÄ• nabhÄ• giyaá¹ƒ_ ||

yo panattamano hoti, sÄ«lasampattiyÄ• idha.

kammaá¹-á¹-hÄ• nÄ• nuyogamhi, na uppÄ• deti mÄ• nasaá¹ƒ ||

tuá¹-á¹-hassa sÄ«lamattena, aghaá¹-antassa uttari.

tassa taá¹ƒ __á¹-hitibhÄ• giyaá¹ƒ, _ sÄ«laá¹ƒ bhavati bhikkhuno ||

sampannasÄ«lo ghaá¹-ati, samÄ• dhatthÄ• ya yo pana.

visesabhÄ• giyaá¹ƒ sÄ«laá¹ƒ, hoti etassa bhikkhuno ||

atuá¹-á¹-ho sÄ«lamattena, nibbidaá¹ƒ yonuyuÃ±jati.

hoti __nibbedhabhÄ• giyaá¹ƒ, _ sÄ«lametassa bhikkhunoti ||

evaá¹ƒ hÄ• nabhÄ• giyÄ• divasena catubbidhaá¹ƒ.

dutiyacatukke \Ne I 16/ bhikkhÅ« Ä• rabbha paÃ±Ã±attasikkhÄ• padÄ• ni, yÄ• ni ca nesaá¹
paÃ±Ã±attito rakkhitabbÄ• ni, idaá¹ƒ __bhikkhusÄ«laá¹ƒ_. bhikkhuniyo Ä• rabbha paÃ±Ã±a
ca tÄ• saá¹ƒ bhikkhÅ«naá¹ƒ paÃ±Ã±attito rakkhitabbÄ• ni, idaá¹ƒ __bhikkhunisÄ«laá¹ƒ_.
sÄ• maá¹‡erasÄ• maá¹‡erÄ«naá¹ƒ dasasÄ«lÄ• ni __anupasampannasÄ«laá¹ƒ_. upÄ• saka
paÃ±casikkhÄ• padÄ• ni, sati vÄ• ussÄ• he dasa, uposathaá¹…gavasena aá¹-á¹-hÄ• ti idaá
evaá¹ƒ bhikkhusÄ«lÄ• divasena catubbidhaá¹ƒ.

tatiyacatukke uttarakurukÄ• naá¹ƒ manussÄ• naá¹ƒ avÄ«tikkamo __pakatisÄ«laá¹ƒ_. kulad

attano attano mariyÄ• dÄ• cÄ• rittaá¹ƒ __Ä• cÄ• rasÄ«laá¹ƒ_. ``dhammatÄ• esÄ• , Ä• nanc
mÄ• tukucchiá¹ƒ okkanto hoti na bodhisattamÄ• tu purisesu mÄ• nasaá¹ƒ uppajji kÄ• magu
evaá¹ƒ vuttaá¹ƒ bodhisattamÄ• tusÄ«laá¹ƒ __dhammatÄ• sÄ«laá¹ƒ_. mahÄ• kassapÄ• dÄ«
bodhisattassa ca tÄ• su tÄ• su jÄ• tÄ«su sÄ«laá¹ƒ __pubbahetukasÄ«la_nti evaá¹ƒ pakatis
catubbidhaá¹ƒ.

catutthacatukke yaá¹ƒ bhagavatÄ• ``idha bhikkhu pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto vihara
aá¹‡umattesu vajjesu bhayadassÄ• vÄ« samÄ• dÄ• ya \Be I 16/ sikkhati sikkhÄ• padesÅ«â
vaá¹ƒ vuttaá¹ƒ sÄ«laá¹ƒ, idaá¹ƒ __pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ_ nÄ• ma. yaá¹ƒ pana ``
disvÄ• na nimittaggÄ• hÄ« hoti nÄ• nubyaÃ±janaggÄ• hÄ«, yatvÄ• dhikaraá¹‡amenaá¹ƒ ca
viharantaá¹ƒ abhijjhÄ• domanassÄ• pÄ• pakÄ• akusalÄ• dhammÄ• anvÄ• ssaveyyuá¹ƒ,
rakkhati cakkhundriyaá¹ƒ, cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjati. sotena saddaá¹ƒ sutvÄ• ..
gandhaá¹ƒ ghÄ• yitvÄ• ... pe ... jivhÄ• ya rasaá¹ƒ sÄ• yitvÄ• ... pe ... kÄ• yena phoá¹-á¹-ha
pe ... manasÄ• dhammaá¹ƒ viÃ±Ã±Ä• ya na nimittaggÄ• hÄ« ... pe ... manindriye saá¹ƒvara
(MN I 22, 411; DN I 213; AN a IV 198) vuttaá¹ƒ, idaá¹ƒ __indriyasaá¹ƒvarasÄ«laá¹ƒ_. yÄ• p
Ä• jÄ«vahetupaÃ±Ã±attÄ• naá¹ƒ channaá¹ƒ sikkhÄ• padÄ• naá¹ƒ vÄ«tikkamassa, ``kuhanÄ
nippesikatÄ• lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• â€™â€™ ti evamÄ• dÄ«naÃ±ca pÄ• pa
micchÄ• jÄ«vÄ• virati, idaá¹ƒ __Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ_. ``paá¹-isaá¹…khÄ• yonisc
yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti (MN I 23; AN b VI 58) Ä• dinÄ• nayen
paá¹-isaá¹…khÄ• naparisuddho catupaccayaparibhogo __paccayasannissitasÄ«laá¹ƒ_ nÄ•

pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ

<14> tatrÄ• yaá¹ƒ \Ne I 17/ Ä• dito paá¹-á¹-hÄ• ya anupubbapadavaá¹‡á¹‡anÄ• ya saddhiá
__idhÄ• _ti imasmiá¹ƒ sÄ• sane. __bhikkhÅ«_ti saá¹ƒsÄ• re bhayaá¹ƒ ikkhaá¹‡atÄ• ya vÄ•
vÄ• evaá¹ƒ laddhavohÄ• ro saddhÄ• pabbajito kulaputto. __pÄ• timokkhasaá¹ƒvarasaá¹ƒvu
sikkhÄ• padasÄ«laá¹ƒ. taÃ±hi yo naá¹ƒ pÄ• ti rakkhati, taá¹ƒ mokkheti mocayati Ä• pÄ• yikÄ
__pÄ• timokkha_nti vuccati. saá¹ƒvaraá¹‡aá¹ƒ saá¹ƒvaro, kÄ• yikavÄ• casikassa avÄ«tikka
pÄ• timokkhameva saá¹ƒvaro pÄ• timokkhasaá¹ƒvaro. tena pÄ• timokkhasaá¹ƒvarena saá¹
pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto, upagato samannÄ• gatoti attho. __viharatÄ«_ti iriyati.
__Ä• cÄ• ragocarasampanno_tiÄ• dÄ«namattho pÄ• á¸·iyaá¹ƒ Ä• gatanayeneva veditabbo.

``Ä• cÄ• ragocarasampannoâ€™â€™ ti atthi Ä• cÄ• ro, atthi anÄ• cÄ• ro.

tattha \Be I 17/ katamo __anÄ• cÄ• ro_? kÄ• yiko vÄ«tikkamo vÄ• casiko vÄ«tikkamo kÄ• y
ayaá¹ƒ vuccati anÄ• cÄ• ro. sabbampi dussÄ«lyaá¹ƒ anÄ• cÄ• ro. idhekacco veá¸·udÄ• ner
pupphaphalasinÄ• nadantakaá¹-á¹-hadÄ• nena vÄ• cÄ• á¹-ukamyatÄ• ya vÄ• muggasÅ«p
jaá¹…ghapesanikena vÄ• aÃ±Ã±ataraÃ±Ã±atarena vÄ• buddhapaá¹-ikuá¹-á¹-hena micchÄ

ayaá¹ƒ vuccati anÄ• cÄ• ro.

tattha katamo __Ä• cÄ• ro_? kÄ• yiko avÄ«tikkamo vÄ• casiko avÄ«tikkamo kÄ• yikavÄ• c
vuccati Ä• cÄ• ro. sabbopi sÄ«lasaá¹ƒvaro Ä• cÄ• ro. idhekacco na veá¸·udÄ• nena vÄ• na
sinÄ• nana dantakaá¹-á¹-hadÄ• nena vÄ• na cÄ• á¹-ukamyatÄ• ya vÄ• na muggasÅ«pyat
vÄ• na jaá¹…ghapesanikena vÄ• na aÃ±Ã±ataraÃ±Ã±atarena vÄ• buddhapaá¹-ikuá¹-á¹-h
jÄ«vikaá¹ƒ kappeti, ayaá¹ƒ vuccati Ä• cÄ• ro.

gocaroti atthi gocaro atthi agocaro.

tattha \Ne I 18/ katamo __agocaro_? idhekacco vesiyÄ• gocaro vÄ• hoti vidhavÄ• , thullak
bhikkhunÄ«, pÄ• nÄ• gÄ• ragocaro vÄ• hoti, saá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hi rÄ• jamahÄ
titthiyasÄ• vakehi ananulomikena saá¹ƒsaggena, yÄ• ni vÄ• pana tÄ• ni kulÄ• ni assaddhÄ
anopÄ• nabhÅ«tÄ• ni akkosakaparibhÄ• sakÄ• ni anatthakÄ• mÄ• ni ahitakÄ• mÄ• ni aphÄ
bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ upÄ• sakÄ• naá¹ƒ upÄ• sikÄ• naá¹ƒ, tathÄ• rÅ«pÄ• ni kul
payirupÄ• sati, ayaá¹ƒ vuccati agocaro.

tattha katamo __gocaro_? idhekacco na vesiyÄ• gocaro vÄ• hoti ... pe ... na pÄ• nÄ• gÄ• r
asaá¹ƒsaá¹-á¹-ho viharati rÄ• jÅ«hi ... pe ... titthiyasÄ• vakehi ananulomikena saá¹ƒsaggena
tÄ• ni kulÄ• ni saddhÄ• ni pasannÄ• ni opÄ• nabhÅ«tÄ• ni kÄ• sÄ• vapajjotÄ• ni isivÄ• tapa
pe ... yogakkhemakÄ• mÄ• ni bhikkhÅ«naá¹ƒ ... pe ... upÄ• sikÄ• naá¹ƒ, tathÄ• rÅ«pÄ• ni k
payirupÄ• sati, ayaá¹ƒ vuccati gocaro. iti iminÄ• ca Ä• cÄ• rena iminÄ• ca gocarena upeto
upagato samupagato upapanno sampanno samannÄ• gato, tena vuccati ``Ä• cÄ• ragocaras

api cettha iminÄ• pi nayena Ä• cÄ• ragocarÄ• veditabbÄ• . duvidho hi anÄ• cÄ• ro kÄ• yik
katamo __kÄ• yiko anÄ• cÄ• ro_? idhekacco saá¹…ghagatopi acittÄ«kÄ• rakato there bhikk
tiá¹-á¹-hati, ghaá¹-á¹-ayantopi nisÄ«dati, puratopi tiá¹-á¹-hati, puratopi nisÄ«dati, uccepi Ä• s
sasÄ«sampi pÄ• rupitvÄ• nisÄ«dati, á¹-hitakopi bhaá¹‡ati, bÄ• hÄ• vikkhepakopi bhaá¹‡ati,
bhikkhÅ«naá¹ƒ anupÄ• hanÄ• naá¹ƒ caá¹…kamantÄ• naá¹ƒ saupÄ• hano caá¹…kamati, nÄ
ucce caá¹…kame caá¹…kamati, chamÄ• ya caá¹…kamantÄ• naá¹ƒ caá¹…kame caá¹…kam
tiá¹-á¹-hati, anupakhajjÄ• pi nisÄ«dati, navepi bhikkhÅ« Ä• sanena paá¹-ibÄ• hati, jantÄ• gh
anÄ• pucchÄ• kaá¹-á¹-haá¹ƒ pakkhipati, dvÄ• raá¹ƒ pidahati, udakatitthepi there bhikkhÅ« g
otarati, puratopi otarati, ghaá¹-á¹-ayantopi nhÄ• yati, puratopi nhÄ• yati, ghaá¹-á¹-ayantopi u
uttarati, antaragharaá¹ƒ pavisantopi there bhikkhÅ« ghaá¹-á¹-ayantopi gacchati, puratopi ga
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato purato gacchati, yÄ• nipi tÄ• ni honti kulÄ• naá¹ƒ ovaral
paá¹-icchannÄ• ni ca yattha kulitthiyo \Ne I 19/ kulakumÄ• riyo nisÄ«danti, tatthapi sahasÄ•
kumÄ• rakassapi sÄ«saá¹ƒ parÄ• masati, ayaá¹ƒ vuccati kÄ• yiko anÄ• cÄ• ro.

tattha katamo __vÄ• casiko anÄ• cÄ• ro_? idhekacco saá¹…ghagatopi acittÄ«kÄ• rakato th
dhammaá¹ƒ bhaá¹‡ati. paÃ±haá¹ƒ vissajjeti, pÄ• timokkhaá¹ƒ uddisati, á¹-hitakopi bhaá¹‡ati
bhaá¹‡ati, antaragharaá¹ƒ paviá¹-á¹-hopi itthiá¹ƒ vÄ• kumÄ• riá¹ƒ vÄ• evamÄ• ha --- ``ittha
kiá¹ƒ atthi, yÄ• gu atthi, bhattaá¹ƒ atthi, khÄ• danÄ«yaá¹ƒ atthi, kiá¹ƒ pivissÄ• ma, kiá¹ƒ khÄ
bhuÃ±jissÄ• ma. kiá¹ƒ vÄ• me dassathÄ• â€™â€™ ti vippalapati, ayaá¹ƒ vuccati vÄ• casik
paá¹-ipakkhavasena panassa Ä• cÄ• ro veditabbo.

apica \Be I 19/ bhikkhu sagÄ• ravo sappatisso hirottappasampanno sunivattho supÄ• ruto p
paá¹-ikkantena Ä• lokitena vilokitena samiÃ±jitena pasÄ• ritena okkhittacakkhu iriyÄ• pathas
guttadvÄ• ro bhojane mattaÃ±Ã±Å« jÄ• gariyamanuyutto satisampajaÃ±Ã±ena samannÄ• g
Ä• raddhavÄ«riyo Ä• bhisamÄ• cÄ• rikesu sakkaccakÄ• rÄ« garucittÄ«kÄ• rabahulo viharat
evaá¹ƒ tÄ• va Ä• cÄ• ro veditabbo.

gocaro pana tividho upanissayagocaro Ä• rakkhagocaro upanibandhagocaroti. tattha katam
dasakathÄ• vatthuguá¹‡asamannÄ• gato kalyÄ• á¹‡amitto, yaá¹ƒ nissÄ• ya assutaá¹ƒ suá¹
kaá¹…khaá¹ƒ vitarati, diá¹-á¹-hiá¹ƒ ujuá¹ƒ karoti, cittaá¹ƒ pasÄ• deti. yassa vÄ• pana anusik
vaá¸• á¸• hati, sÄ«lena, sutena, cÄ• gena, paÃ±Ã±Ä• ya vaá¸• á¸• hati, ayaá¹ƒ vuccati upan

katamo __Ä• rakkhagocaro_? idha bhikkhu antaragharaá¹ƒ paviá¹-á¹-ho vÄ«thiá¹ƒ paá¹-ipa
yugamattadassÄ• vÄ« susaá¹ƒvuto gacchati, na hatthiá¹ƒ olokento, na assaá¹ƒ, na rathaá¹ƒ
itthiá¹ƒ, na purisaá¹ƒ olokento, na uddhaá¹ƒ ullokento, na adho olokento, na disÄ• vidisaá¹ƒ
gacchati, ayaá¹ƒ vuccati Ä• rakkhagocaro.

katamo __upanibandhagocaro_? cattÄ• ro satipaá¹-á¹-hÄ• nÄ• yattha cittaá¹ƒ upanibandh
bhagavatÄ• \Ne I 20/ --- ``ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? yadidaá
satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti (SN c V 372), ayaá¹ƒ vuccati upanibandhagocaro. iti iminÄ•
gocarena upeto ... pe ... samannÄ• gato. tenapi vuccati Ä• cÄ• ragocarasampannoti.

__aá¹‡umattesu vajjesu bhayadassÄ• vÄ«_ti aá¹‡uppamÄ• á¹‡esu asaÃ±cicca
Ä• pannasekhiyaakusalacittuppÄ• dÄ• dibhedesu vajjesu bhayadassanasÄ«lo. __samÄ• dÄ
yaá¹ƒkiÃ±ci sikkhÄ• padesu sikkhitabbaá¹ƒ, taá¹ƒ sabbaá¹ƒ sammÄ• Ä• dÄ• ya sikkhati. et
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ ti ettÄ• vatÄ• \Be I 20/ ca puggalÄ• dhiá¹-á¹-hÄ
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ dassitaá¹ƒ. ``Ä• cÄ• ragocarasampannoâ€™â€™ tiÄ• di p
yathÄ• paá¹-ipannassa taá¹ƒ sÄ«laá¹ƒ sampajjati, taá¹ƒ paá¹-ipattiá¹ƒ dassetuá¹ƒ vuttanti ve

indriyasaá¹ƒvarasÄ«laá¹ƒ

<15> yaá¹ƒ panetaá¹ƒ tadanantaraá¹ƒ ``so cakkhunÄ• rÅ«paá¹ƒ disvÄ• â€™â€™ tiÄ• dinÄ

indriyasaá¹ƒvarasÄ«laá¹ƒ, tattha __so_ti pÄ• timokkhasaá¹ƒvarasÄ«le á¹-hito bhikkhu. __ca
disvÄ• _ti kÄ• raá¹‡avasena cakkhÅ«ti laddhavohÄ• rena rÅ«padassanasamatthena cakkhu
disvÄ• . porÄ• á¹‡Ä• panÄ• hu ``cakkhu rÅ«paá¹ƒ na passati, acittakattÄ• , cittaá¹ƒ na pass
dvÄ• rÄ• rammaá¹‡asaá¹…ghaá¹-á¹-e pana cakkhupasÄ• davatthukena cittena passati. Ä«
vijjhatÄ«â€™ tiÄ• dÄ«su viya sasambhÄ• rakathÄ• nÄ• ma hoti, tasmÄ• cakkhuviÃ±Ã±Ä•
ayamevettha atthoâ€™â€™ ti. __na nimittaggÄ• hÄ«_ti itthipurisanimittaá¹ƒ vÄ• subhanimi
kilesavatthubhÅ«taá¹ƒ nimittaá¹ƒ na gaá¹‡hÄ• ti, diá¹-á¹-hamatteyeva saá¹‡á¹-hÄ• ti. __nÄ•
kilesÄ• naá¹ƒ anuanubyaÃ±janato pÄ• kaá¹-abhÄ• vakaraá¹‡ato anubyaÃ±jananti laddhavo
hatthapÄ• dasitahasitakathitavilokitÄ• dibhedaá¹ƒ Ä• kÄ• raá¹ƒ na gaá¹‡hÄ• ti, yaá¹ƒ tattha
gaá¹‡hÄ• ti, cetiyapabbatavÄ• sÄ« __mahÄ• tissatthero viya_.

theraá¹ƒ kira cetiyapabbatÄ• anurÄ• dhapuraá¹ƒ piá¹‡á¸• acÄ• ratthÄ• ya Ä• gacchantaá¹ƒ
sÄ• mikena saddhiá¹ƒ bhaá¹‡á¸• itvÄ• sumaá¹‡á¸• itapasÄ• dhitÄ• devakaÃ±Ã±Ä• viya kA
nikkhamitvÄ• \Ne I 21/ Ã±Ä• tigharaá¹ƒ gacchantÄ« antarÄ• magge disvÄ• vipallatthacittÄ•
thero kimetanti olokento tassÄ• dantaá¹-á¹-hike asubhasaÃ±Ã±aá¹ƒ paá¹-ilabhitvÄ• arahat
vuttaá¹ƒ ---

``tassÄ• dantaá¹-á¹-hikaá¹ƒ disvÄ• , pubbasaÃ±Ã±aá¹ƒ anussari.

tattheva so á¹-hito thero, arahattaá¹ƒ apÄ• puá¹‡Ä«â€™â€™ ti ||

sÄ• mikopi \Be I 21/ kho panassÄ• anumaggaá¹ƒ gacchanto theraá¹ƒ disvÄ• ``kiÃ±ci, bha
passathÄ• â€™â€™ ti pucchi. taá¹ƒ thero Ä• ha ---

``nÄ• bhijÄ• nÄ• mi itthÄ« vÄ• , puriso vÄ• ito gato.

apica aá¹-á¹-hisaá¹…ghÄ• á¹-o, gacchatesa mahÄ• patheâ€™â€™ ti ||

__yatvÄ• dhikaraá¹‡amena_ntiÄ• dimhi yaá¹ƒkÄ• raá¹‡Ä• yassa cakkhundriyÄ• saá¹ƒvara
satikavÄ• á¹-ena cakkhundriyaá¹ƒ asaá¹ƒvutaá¹ƒ apihitacakkhudvÄ• raá¹ƒ hutvÄ• viharanta
dhammÄ• anvÄ• ssaveyyuá¹ƒ anubandheyyuá¹ƒ. __tassa saá¹ƒvarÄ• ya paá¹-ipajjatÄ«_ti
satikavÄ• á¹-ena pidahanatthÄ• ya paá¹-ipajjati. evaá¹ƒ paá¹-ipajjantoyeva ca rakkhati cakkh
cakkhundriye saá¹ƒvaraá¹ƒ Ä• pajjatÄ«tipi vuccati. tattha kiÃ±cÄ• pi cakkhundriye saá¹ƒvaro
natthi. na hi cakkhupasÄ• daá¹ƒ nissÄ• ya sati vÄ• muá¹-á¹-hasaccaá¹ƒ vÄ• uppajjati. apic
rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchati, tadÄ• bhavaá¹…ge dvikkhatt
kiriyamanodhÄ• tu Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• uppajjitvÄ• nirujjhati. tato cakkhu
dassanakiccaá¹ƒ. tato vipÄ• kamanodhÄ• tu sampaá¹-icchanakiccaá¹ƒ. tato vipÄ• kÄ• hetuk
santÄ«raá¹‡akiccaá¹ƒ. tato kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu voá¹-á¹-habbanakicca

uppajjitvÄ• nirujjhati, tadanantaraá¹ƒ javanaá¹ƒ javati.

tatrÄ• pi neva bhavaá¹…gasamaye, na Ä• vajjanÄ• dÄ«naá¹ƒ aÃ±Ã±atarasamaye saá¹ƒva
javanakkhaá¹‡e pana sace dussÄ«lyaá¹ƒ vÄ• muá¹-á¹-hasaccaá¹ƒ vÄ• aÃ±Ã±Ä• á¹‡aá¹ƒ
vÄ• uppajjati, asaá¹ƒvaro hoti. evaá¹ƒ honto pana so cakkhundriye asaá¹ƒvaroti vuccati. ka
tasmiá¹ƒ sati dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ• n
kiá¹ƒ? yathÄ• nagare catÅ«su dvÄ• resu asaá¹ƒvutesu kiÃ±cÄ• pi antogharadvÄ• rakoá¹-á
susaá¹ƒvutÄ• honti, tathÄ• pi antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ arakkhitaá¹ƒ agopitame
hi pavisitvÄ• corÄ• yadicchanti, taá¹ƒ kareyyuá¹ƒ, evameva javane dussÄ«lyÄ• dÄ«su upp
asaá¹ƒvare sati dvÄ• rampi aguttaá¹ƒ hoti, bhavaá¹…gampi Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ

tasmiá¹ƒ \Be I 22/ pana sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá¹ƒ hoti, bhavaá¹…gam
vÄ«thicittÄ• ni. yathÄ• kiá¹ƒ? yathÄ• nagaradvÄ• resu saá¹ƒvutesu kiÃ±cÄ• pi antogharÄ•
tathÄ• pi antonagare sabbaá¹ƒ bhaá¹‡á¸• aá¹ƒ surakkhitaá¹ƒ sugopitameva hoti. nagaradvÄ
corÄ• naá¹ƒ paveso natthi, evameva javane sÄ«lÄ• dÄ«su uppannesu dvÄ• rampi guttaá¹ƒ
Ä• vajjanÄ• dÄ«nipi vÄ«thicittÄ• ni. tasmÄ• javanakkhaá¹‡e uppajjamÄ• nopi cakkhundriye

sotena saddaá¹ƒ sutvÄ• tiÄ• dÄ«supi eseva nayo. evamidaá¹ƒ saá¹…khepato rÅ«pÄ• dÄ«s
kilesÄ• nubandhanimittÄ• diggÄ• haparivajjanalakkhaá¹‡aá¹ƒ indriyasaá¹ƒvarasÄ«lanti vedi

Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ

<16> idÄ• ni indriyasaá¹ƒvarasÄ«lÄ• nantaraá¹ƒ vutte Ä• jÄ«vapÄ• risuddhisÄ«le Ä• jÄ«va
channaá¹ƒ sikkhÄ• padÄ• nanti yÄ• ni tÄ• ni ``Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• pÄ• picc
abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapati, Ä• patti pÄ• rÄ• jikassa. Ä• jÄ«vahetu Ä• jÄ
saÃ±carittaá¹ƒ samÄ• pajjati, Ä• patti saá¹…ghÄ• disesassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá
so bhikkhu arahÄ• â€™ ti bhaá¹‡ati, paá¹-ivijÄ• nantassa Ä• patti thullaccayassa. Ä• jÄ«vah
bhikkhu paá¹‡Ä«tabhojanÄ• ni agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• p
Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• bhikkhunÄ« paá¹‡Ä«tabhojanÄ• ni agilÄ• nÄ• attano a
bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa. Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• sÅ«paá¹ƒ vÄ
attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati \Ne I 23/, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (
paÃ±Ã±attÄ• ni cha sikkhÄ• padÄ• ni, imesaá¹ƒ channaá¹ƒ sikkhÄ• padÄ• naá¹ƒ.

kuhanÄ• tiÄ• dÄ«su ayaá¹ƒ pÄ• á¸·i, ``tattha katamÄ• __kuhanÄ• _? lÄ• bhasakkÄ• rasilo
icchÄ• pakatassa yÄ• paccayapaá¹-isevanasaá¹…khÄ• tena vÄ• sÄ• mantajappitena vÄ•
aá¹-á¹-hapanÄ• á¹-hapanÄ• saá¹‡á¹-hapanÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ•
ayaá¹ƒ vuccati kuhanÄ• .

``tattha \Be I 23/ katamÄ• __lapanÄ• _? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchass
paresaá¹ƒ Ä• lapanÄ• lapanÄ• sallapanÄ• ullapanÄ• samullapanÄ• unnahanÄ• samunn
anuppiyabhÄ• á¹‡itÄ• cÄ• á¹-ukamyatÄ• muggasÅ«pyatÄ• pÄ• ribhaá¹-yatÄ• , ayaá¹ƒ vuc

``tattha katamÄ• __nemittikatÄ• _? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchassa icc
paresaá¹ƒ nimittaá¹ƒ nimittakammaá¹ƒ obhÄ• so obhÄ• sakammaá¹ƒ sÄ• mantajappÄ• par
nemittikatÄ• .

``tattha katamÄ• __nippesikatÄ• _? lÄ• bhasakkÄ• rasilokasannissitassa pÄ• picchassa ic
paresaá¹ƒ akkosanÄ• vambhanÄ• garahanÄ• ukkhepanÄ• samukkhepanÄ• khipanÄ• s
avaá¹‡á¹‡ahÄ• rikÄ• parapiá¹-á¹-himaá¹ƒsikatÄ• , ayaá¹ƒ vuccati nippesikatÄ• .

``tattha katamÄ• __lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• _? lÄ• bhasakkÄ• rasilokasannis
ito laddhaá¹ƒ Ä• misaá¹ƒ amutra harati, amutra vÄ• laddhaá¹ƒ Ä• misaá¹ƒ idha Ä• harati. y
Ä• misassa eá¹-á¹-hi gaveá¹-á¹-hi pariyeá¹-á¹-hi esanÄ• gavesanÄ• pariyesanÄ• , ayaá¹ƒ v
lÄ• bhaá¹ƒ nijigÄ«sanatÄ• â€™â€™ ti (Vibh 862-865).

<17> imissÄ• pana pÄ• á¸·iyÄ• evamattho veditabbo. kuhananiddese tÄ• va __lÄ• bhasak
lÄ• bhaÃ±ca sakkÄ• raÃ±ca kittisaddaÃ±ca sannissitassa, patthayantassÄ• ti \Ne I 24/ attho
asantaguá¹‡adÄ«panakÄ• massa. __icchÄ• pakatassÄ• _ti icchÄ• ya apakatassa, upaddut

ito paraá¹ƒ yasmÄ• paccayapaá¹-isevanasÄ• mantajappanairiyÄ• pathasannissitavasena m
kuhanavatthu Ä• gataá¹ƒ. tasmÄ• tividhampetaá¹ƒ dassetuá¹ƒ paccayapaá¹-isevanasaá¹…
Ä• raddhaá¹ƒ. tattha cÄ«varÄ• dÄ«hi nimantitassa tadatthikasseva sato pÄ• picchataá¹ƒ nis
te ca gahapatike attani suppatiá¹-á¹-hitasaddhe Ã±atvÄ• puna tesaá¹ƒ ``aho ayyo appiccho
paá¹-iggaá¹‡hituá¹ƒ icchati, suladdhaá¹ƒ vata no assa sace appamattakampi kiÃ±ci paá¹-igg
nÄ• nÄ• vidhehi upÄ• yehi paá¹‡Ä«tÄ• ni cÄ«varÄ• dÄ«ni \Be I 24/ upanentÄ• naá¹ƒ tadanu
Ä• vikatvÄ• paá¹-iggahaá¹‡ena ca tato pabhuti api sakaá¹-abhÄ• rehi upanÄ• manahetubh
paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«ti veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ mahÄ

``katamaá¹ƒ paccayapaá¹-isevanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idha gahapatikÄ• bhikk
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rehi. so pÄ• piccho i
... pe ... parikkhÄ• rÄ• naá¹ƒ bhiyyokamyataá¹ƒ upÄ• dÄ• ya cÄ«varaá¹ƒ paccakkhÄ• ti. piá
senÄ• sanaá¹ƒ. gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paccakkhÄ• ti. so evamÄ• ha --- `
cÄ«varena, etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o susÄ• nÄ• vÄ• saá¹…kÄ• rakÅ«á¹-Ä• v
uccinitvÄ• saá¹…ghÄ• á¹-iá¹ƒ katvÄ• dhÄ• reyya. kiá¹ƒ samaá¹‡assa mahagghena piá¹‡á¸
yaá¹ƒ samaá¹‡o uÃ±chÄ• cariyÄ• ya piá¹‡á¸• iyÄ• lopena jÄ«vikaá¹ƒ kappeyya. kiá¹ƒ sama
senÄ• sanena, etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡o rukkhamÅ«liko vÄ• assa abbhokÄ• si

mahagghena gilÄ• napaccayabhesajjaparikkhÄ• rena, etaá¹ƒ sÄ• ruppaá¹ƒ yaá¹ƒ samaá¹‡c
hariá¹-akÄ«khaá¹‡á¸• ena vÄ• osadhaá¹ƒ kareyyÄ• â€™ ti. tadupÄ• dÄ• ya lÅ«khaá¹ƒ cÄ«
piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jati, lÅ«khaá¹ƒ senÄ• sanaá¹ƒ paá¹-isevati, lÅ«khaá¹ƒ
gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ paá¹-isevati, tamenaá¹ƒ gahapatikÄ• evaá¹ƒ jÄ• n
appiccho santuá¹-á¹-ho pavivitto asaá¹ƒsaá¹-á¹-ho Ä• raddhavÄ«riyo dhutavÄ• doâ€™ ti. bh
cÄ«vara ... pe ... parikkhÄ• rehi. so evamÄ• ha --- `tiá¹‡á¹‡aá¹ƒ sammukhÄ«bhÄ• vÄ• sadd
puÃ±Ã±aá¹ƒ pasavati. saddhÄ• ya sammukhÄ«bhÄ• vÄ• saddho kulaputto bahuá¹ƒ puÃ±Ã
deyyadhammassa ... pe ... dakkhiá¹‡eyyÄ• naá¹ƒ sammukhÄ«bhÄ• vÄ• saddhokulaputto ba
tumhÄ• kaÃ±cevÄ• yaá¹ƒ saddhÄ• atthi, deyyadhammo ca saá¹ƒvijjati, ahaÃ±ca paá¹-iggÄ
paá¹-iggahessÄ• mi, evaá¹ƒ tumhe puÃ±Ã±ena paribÄ• hirÄ• bhavissanti, na mayhaá¹ƒ imi
tumhÄ• kaá¹ƒyeva anukampÄ• ya paá¹-iggaá¹‡hÄ• mÄ«â€™ ti. tadupÄ• dÄ• ya bahumpi cA
bahumpi piá¹‡á¸• apÄ• taá¹ƒ ... pe ... bhesajjaparikkhÄ• raá¹ƒ paá¹-iggaá¹‡hÄ• ti \Be I 25/. y
bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitattaá¹ƒ, idaá¹ƒ paccayapaá¹-
kuhanavatthÅ«â€™â€™ ti (Nidd I 87).

pÄ• picchasseva pana sato uttarimanussadhammÄ• dhigamaparidÄ«panavÄ• cÄ• ya tathÄ
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«ti veditabbaá¹ƒ. yathÄ• ha ---

``katamaá¹ƒ sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthu? idhekacco pÄ• piccho icchA
`evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™ ti ariyadhammasannissitaá¹ƒ vÄ• caá¹ƒ bhÄ• s
dhÄ• reti, so samaá¹‡o mahesakkhoâ€™ ti bhaá¹‡ati. `yo evarÅ«paá¹ƒ pattaá¹ƒ lohathÄ• la
parissÄ• vanaá¹ƒ kuÃ±cikaá¹ƒ, kÄ• yabandhanaá¹ƒ upÄ• hanaá¹ƒ dhÄ• reti, so samaá¹‡o n
yassa evarÅ«po upajjhÄ• yo Ä• cariyo samÄ• nupajjhÄ• yako, samÄ• nÄ• cariyako mitto sa
yo evarÅ«pe vihÄ• re vasati aá¸• á¸• hayoge pÄ• sÄ• de hammiye guhÄ• yaá¹ƒ leá¹‡e kuá¹
mÄ• á¸·e uddaá¹‡á¸• e upaá¹-á¹-hÄ• nasÄ• lÄ• yaá¹ƒ maá¹‡á¸• ape rukkhamÅ«le vasati, so
bhaá¹‡ati. atha vÄ• `korajikakorajiko bhÄ• kuá¹-ikabhÄ• kuá¹-iko kuhakakuhako lapakalapa
ayaá¹ƒ samaá¹‡o imÄ• saá¹ƒ evarÅ«pÄ• naá¹ƒ santÄ• naá¹ƒ vihÄ• rasamÄ• pattÄ«naá¹ƒ lA
gambhÄ«raá¹ƒ gÅ«á¸·haá¹ƒ nipuá¹‡aá¹ƒ paá¹-icchannaá¹ƒ lokuttaraá¹ƒ suÃ±Ã±atÄ• paá¹-is
kathesi. yÄ• evarÅ«pÄ• bhÄ• kuá¹-ikÄ• bhÄ• kuá¹-iyaá¹ƒ kuhanÄ• kuhÄ• yanÄ• kuhitatta
sÄ• mantajappanasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«â€™â€™ ti (Nidd I 87).

pÄ• picchasseva pana sato sambhÄ• vanÄ• dhippÄ• yakatena iriyÄ• pathena vimhÄ• pana
kuhanavatthÅ«ti veditabbaá¹ƒ. yathÄ• ha --- ``katamaá¹ƒ iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuha
pÄ• piccho icchÄ• pakato sambhÄ• vanÄ• dhippÄ• yo `evaá¹ƒ maá¹ƒ jano sambhÄ• vessat
\Ne I 26/, á¹-hÄ• naá¹ƒ \Be I 26/ saá¹‡á¹-hapeti, nisajjaá¹ƒ saá¹‡á¹-hapeti, sayanaá¹ƒ saá¹‡á
paá¹‡idhÄ• ya gacchati, paá¹‡idhÄ• ya tiá¹-á¹-hati, paá¹‡idhÄ• ya nisÄ«dati, paá¹‡idhÄ• ya
samÄ• hito viya gacchati, samÄ• hito viya tiá¹-á¹-hati, nisÄ«dati, seyyaá¹ƒ kappeti, Ä• pÄ• th
yÄ• evarÅ«pÄ• iriyÄ• pathassa aá¹-á¹-hapanÄ• á¹-hapanÄ• saá¹‡á¹-hapanÄ• bhÄ• kuá¹

kuhÄ• yanÄ• kuhitattaá¹ƒ, idaá¹ƒ vuccati iriyÄ• pathasaá¹…khÄ• taá¹ƒ kuhanavatthÅ«â€™

tattha __paccayapaá¹-isevanasaá¹…khÄ• tenÄ• _ti paccayapaá¹-isevananti evaá¹ƒ saá¹…
paccayapaá¹-isevanena vÄ• saá¹…khÄ• tena. __sÄ• mantajappitenÄ• _ti samÄ«pabhaá¹‡
catuiriyÄ• pathassa. __aá¹-á¹-hapanÄ• _tiÄ• di á¹-hapanÄ• , Ä• darena vÄ• á¹-hapanÄ• . _
á¹-hapanÄ• kÄ• ro. __saá¹‡á¹-hapanÄ• _ti abhisaá¹…kharaá¹‡Ä• , pÄ• sÄ• dikabhÄ• vakar
__bhÄ• kuá¹-ikÄ• _ti padhÄ• napurimaá¹-á¹-hitabhÄ• vadassanena bhÄ• kuá¹-ikaraá¹‡aá¹ƒ
hoti. bhÄ• kuá¹-ikaraá¹‡aá¹ƒ sÄ«lamassÄ• ti bhÄ• kuá¹-iko. bhÄ• kuá¹-ikassa bhÄ• vo bhÄ•
vimhÄ• panÄ• . kuhassa Ä• yanÄ• kuhÄ• yanÄ• . kuhitassa bhÄ• vo kuhitattanti.

lapanÄ• niddese __Ä• lapanÄ• _ti vihÄ• raá¹ƒ Ä• gate manusse disvÄ• ``kimatthÄ• ya bho
nimantituá¹ƒ, yadi evaá¹ƒ gacchatha re, ahaá¹ƒ pacchato pattaá¹ƒ gahetvÄ• Ä• gacchÄ• m
Ä• ditova lapanÄ• . atha vÄ• attÄ• naá¹ƒ upanetvÄ• ``ahaá¹ƒ tisso, mayi rÄ• jÄ• pasanno,
rÄ• jamahÄ• matto pasannoâ€™â€™ ti evaá¹ƒ attupanÄ• yikÄ• lapanÄ• Ä• lapanÄ• . __la
vuttappakÄ• rameva lapanaá¹ƒ. __sallapanÄ• _ti gahapatikÄ• naá¹ƒ ukkaá¹‡á¹-hane bhÄ«t
suá¹-á¹-hu lapanÄ• . __ullapanÄ• _ti mahÄ• kuá¹-umbiko mahÄ• nÄ• viko mahÄ• dÄ• napa
lapanÄ• . __samullapanÄ• _ti sabbatobhÄ• gena uddhaá¹ƒ katvÄ• lapanÄ• .

__unnahanÄ• _ti ``upÄ• sakÄ• pubbe Ä«dise kÄ• le navadÄ• naá¹ƒ detha, idÄ• ni kiá¹ƒ na
yÄ• va ``dassÄ• ma, bhante, okÄ• saá¹ƒ na labhÄ• mÄ• â€™â€™ tiÄ• dÄ«ni vadanti, tÄ• v
veá¹-hanÄ• ti vuttaá¹ƒ hoti. atha vÄ• ucchuhatthaá¹ƒ \Be I 27/ disvÄ• ``kuto Ä• bhataá¹ƒ up
pucchati. ucchukhettato, bhanteti. kiá¹ƒ tattha ucchu madhuranti. khÄ• ditvÄ• , bhante, jÄ• n
upÄ• saka, bhikkhussa ucchuá¹ƒ dethÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-atÄ«ti. yÄ• evarÅ«pÄ
veá¹-hanakathÄ• , sÄ• unnahanÄ• . sabbatobhÄ• gena punappunaá¹ƒ unnahanÄ• __samu

__ukkÄ• canÄ• _ti \Ne I 27/ ``etaá¹ƒ kulaá¹ƒ maá¹ƒyeva jÄ• nÄ• ti. sace ettha deyyadhamm
detÄ«â€™â€™ ti evaá¹ƒ ukkhipitvÄ• kÄ• canÄ• ukkÄ• canÄ• , uddÄ«panÄ• ti vuttaá¹ƒ hot
vattabbaá¹ƒ. sabbatobhÄ• gena pana punappunaá¹ƒ ukkÄ• canÄ• __samukkÄ• canÄ• _.

__anuppiyabhÄ• á¹‡itÄ• _ti saccÄ• nurÅ«paá¹ƒ dhammÄ• nurÅ«paá¹ƒ vÄ• anapaloketvÄ•
__cÄ• á¹-ukamyatÄ• _ti nÄ«cavuttitÄ• attÄ• naá¹ƒ heá¹-á¹-hato heá¹-á¹-hato á¹-hapetvÄ• v
__muggasÅ«pyatÄ• _ti muggasÅ«pasadisatÄ• . yathÄ• hi muggesu paccamÄ• nesu kocide
paccanti, evaá¹ƒ yassa puggalassa vacane kiÃ±cideva saccaá¹ƒ hoti, sesaá¹ƒ alÄ«kaá¹ƒ, a
muggasÅ«pyoti vuccati. tassa bhÄ• vo muggasÅ«pyatÄ• . __pÄ• ribhaá¹-yatÄ• _ti pÄ• ribha
kuladÄ• rake dhÄ• ti viya aá¹…kena vÄ• khandhena vÄ• paribhaá¹-ati, dhÄ• retÄ«ti attho.
kammaá¹ƒ pÄ• ribhaá¹-yuá¹ƒ. pÄ• ribhaá¹-yassa bhÄ• vo pÄ• ribhaá¹-yatÄ• ti.

nemittikatÄ• niddese __nimitta_nti yaá¹ƒkiÃ±ci paresaá¹ƒ paccayadÄ• nasaÃ±Ã±Ä• janaka

__nimittakamma_nti khÄ• danÄ«yaá¹ƒ gahetvÄ• gacchante disvÄ• ``kiá¹ƒ khÄ• danÄ«yaá
nayena nimittakaraá¹‡aá¹ƒ. __obhÄ• so_ti paccayapaá¹-isaá¹ƒyuttakathÄ• . __obhÄ• sakan
``kiá¹ƒ ime vacchÄ• khÄ«ragovacchÄ• udÄ• hu takkagovacchÄ• â€™â€™ ti pucchitvÄ• ``
ti vutte ``na khÄ«ragovacchÄ• , yadi khÄ«ragovacchÄ• siyuá¹ƒ, bhikkhÅ«pi khÄ«raá¹ƒ labh
evamÄ• dinÄ• nayena tesaá¹ƒ dÄ• rakÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ nivedetvÄ• khÄ«radÄ
__sÄ• mantajappÄ• _ti samÄ«paá¹ƒ katvÄ• jappanaá¹ƒ. kulÅ«pakabhikkhu vatthu cettha va

kulÅ«pako \Be I 28/ kira bhikkhu bhuÃ±jitukÄ• mo gehaá¹ƒ pavisitvÄ• nisÄ«di. taá¹ƒ disvÄ
gharaá¹‡Ä« ``taá¹‡á¸• ulÄ• natthÄ«â€™â€™ ti bhaá¹‡antÄ« taá¹‡á¸• ule Ä• haritukÄ• mÄ•
gatÄ• . bhikkhupi antogabbhaá¹ƒ pavisitvÄ• olokento kavÄ• á¹-akoá¹‡e ucchuá¹ƒ, bhÄ• jan
loá¹‡amacchaphÄ• le, kumbhiyaá¹ƒ taá¹‡á¸• ule, ghaá¹-e ghataá¹ƒ disvÄ• nikkhamitvÄ• ni
``taá¹‡á¸• ule nÄ• latthaâ€™â€™ nti Ä• gatÄ• . bhikkhu ``upÄ• sike `ajja bhikkhÄ• na samp
paá¹-ikacceva nimittaá¹ƒ addasaâ€™â€™ nti Ä• ha. kiá¹ƒ, bhanteti. kavÄ• á¹-akoá¹‡e nikkh
sappaá¹ƒ addasaá¹ƒ, `taá¹ƒ paharissÄ• mÄ«â€™ ti olokento bhÄ• jane á¹-hapitaá¹ƒ guá¸·ap
pÄ• sÄ• á¹‡aá¹ƒ, leá¸• á¸• ukena pahaá¹-ena sappena kataá¹ƒ piá¹-ake nikkhittaloá¹‡amacc
phaá¹‡aá¹ƒ, tassa taá¹ƒ leá¸• á¸• uá¹ƒ á¸• aá¹ƒsitukÄ• massa \Ne I 28/ kumbhiyÄ• taá¹‡á¸•
kupitassa ghaá¹-e pakkhittaghatasadisaá¹ƒ mukhato nikkhamantaá¹ƒ visamissakaá¹ƒ kheá¸
muá¹‡á¸• akaá¹ƒ vaÃ±cetuâ€™â€™ nti ucchuá¹ƒ datvÄ• odanaá¹ƒ pacitvÄ• ghataguá¸·am
adÄ• sÄ«ti. evaá¹ƒ samÄ«paá¹ƒ katvÄ• jappanaá¹ƒ sÄ• mantajappÄ• ti veditabbaá¹ƒ. __pa
labhati tassa parivattetvÄ• kathananti.

nippesikatÄ• niddese __akkosanÄ• _ti dasahi akkosavatthÅ«hi akkosanaá¹ƒ. __vambhanÄ
kathanaá¹ƒ. __garahaá¹‡Ä• _ti assaddho appasannotiÄ• dinÄ• nayena dosÄ• ropanÄ• . __
kathethÄ• ti vÄ• cÄ• ya ukkhipanaá¹ƒ. sabbatobhÄ• gena savatthukaá¹ƒ sahetukaá¹ƒ katvÄ
__samukkhepanÄ• _. atha vÄ• adentaá¹ƒ disvÄ• ``aho dÄ• napatÄ«â€™â€™ ti evaá¹ƒ uk
mahÄ• dÄ• napatÄ«ti evaá¹ƒ suá¹-á¹-hu ukkhepanÄ• __samukkhepanÄ• . khipanÄ• _ti kiá¹
bÄ«jabhojinoti evaá¹ƒ uppaá¹‡á¸• anÄ• . __saá¹ƒkhipanÄ• _ti kiá¹ƒ imaá¹ƒ adÄ• yakoti bha
sabbesampi natthÄ«ti vacanaá¹ƒ detÄ«ti suá¹-á¹-hutaraá¹ƒ uppaá¹‡á¸• anÄ• . __pÄ• panÄ•
avaá¹‡á¹‡assa vÄ• pÄ• panaá¹ƒ. sabbatobhÄ• gena pÄ• panÄ• __sampÄ• panÄ• . avaá¹‡
avaá¹‡á¹‡abhayÄ• pi dassatÄ«ti gehato gehaá¹ƒ gÄ• mato gÄ• maá¹ƒ janapadato janapada
__parapiá¹-á¹-himaá¹ƒsikatÄ• _ti purato madhuraá¹ƒ bhaá¹‡itvÄ• parammukhe avaá¹‡á¹‡a
abhimukhaá¹ƒ oloketuá¹ƒ \Be I 29/ asakkontassa parammukhÄ• naá¹ƒ piá¹-á¹-himaá¹ƒsaá¹
parapiá¹-á¹-himaá¹ƒsikatÄ• ti vuttÄ• . __ayaá¹ƒ vuccati nippesikatÄ• _ti ayaá¹ƒ yasmÄ• veá
abbhaá¹…gaá¹ƒ parassa guá¹‡aá¹ƒ nippeseti nipuÃ±chati, yasmÄ• vÄ• gandhajÄ• taá¹ƒ n
viya paraguá¹‡e nipisitvÄ• vicuá¹‡á¹‡etvÄ• esÄ• lÄ• bhamagganÄ• hoti, tasmÄ• nippesi

lÄ• bhena lÄ• bhaá¹ƒ nijigÄ«sanatÄ• niddese __nijigÄ«sanatÄ• _ti magganÄ• . __ito laddh
laddhaá¹ƒ. __amutrÄ• _ti amukamhi gehe. __eá¹-á¹-hÄ«_ti icchanÄ• . __gaveá¹-á¹-hÄ«_ti m

__pariyeá¹-á¹-hÄ«_ti punappunaá¹ƒ magganÄ• . Ä• dito paá¹-á¹-hÄ• ya laddhaá¹ƒ laddhaá¹
kuladÄ• rakÄ• naá¹ƒ datvÄ• ante khÄ«rayÄ• guá¹ƒ labhitvÄ• gatabhikkhuvatthu cettha kat
eá¹-á¹-hiÄ• dÄ«nameva vevacanÄ• ni, tasmÄ• eá¹-á¹-hÄ«ti esanÄ• . gaveá¹-á¹-hÄ«ti gaves
pariyesanÄ• . iccevamettha yojanÄ• veditabbÄ• . ayaá¹ƒ kuhanÄ• dÄ«naá¹ƒ attho.

idÄ• ni __evamÄ• dÄ«naÃ±ca pÄ• padhammÄ• na_nti ettha Ä• disaddena ``yathÄ• vÄ• p
\Ne I 29/ saddhÄ• deyyÄ• ni bhojanÄ• ni bhuÃ±jitvÄ• te evarÅ«pÄ• ya tiracchÄ• navijjÄ• ya
kappenti. seyyathidaá¹ƒ, aá¹…gaá¹ƒ, nimittaá¹ƒ, uppÄ• taá¹ƒ, supinaá¹ƒ, lakkhaá¹‡aá¹ƒ, mÅ
aggihomaá¹ƒ, dabbihomaâ€™â€™ nti (DN I 21) Ä• dinÄ• nayena brahmajÄ• le vuttÄ• naá¹
gahaá¹‡aá¹ƒ veditabbaá¹ƒ. iti yvÄ• yaá¹ƒ imesaá¹ƒ Ä• jÄ«vahetu paÃ±Ã±attÄ• naá¹ƒ chann
vÄ«tikkamavasena, imesaÃ±ca ``kuhanÄ• lapanÄ• nemittikatÄ• nippesikatÄ• lÄ• bhena l
nijigÄ«sanatÄ• â€™â€™ ti evamÄ• dÄ«naá¹ƒ pÄ• padhammÄ• naá¹ƒ vasena pavatto micch
sabbappakÄ• rÄ• pi micchÄ• jÄ«vÄ• virati, idaá¹ƒ Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ. tatrÄ• yaa
Ä• gamma jÄ«vantÄ«ti Ä• jÄ«vo. ko so, paccayapariyesanavÄ• yÄ• mo. pÄ• risuddhÄ«ti pa
pÄ• risuddhi Ä• jÄ«vapÄ• risuddhi.

paccayasannissitasÄ«laá¹ƒ

<18> yaá¹ƒ panetaá¹ƒ tadanantaraá¹ƒ paccayasannissitasÄ«laá¹ƒ vuttaá¹ƒ, tattha __paá¹-i
upÄ• yena pathena paá¹-isaá¹…khÄ• ya Ã±atvÄ• , paccavekkhitvÄ• ti attho \Be I 30/. ettha
paá¹-ighÄ• tÄ• yÄ• tiÄ• dinÄ• nayena vuttapaccavekkhaá¹‡ameva ``yoniso paá¹-isaá¹…khÄ
tattha __cÄ«vara_nti antaravÄ• sakÄ• dÄ«su yaá¹ƒkiÃ±ci. __paá¹-isevatÄ«_ti paribhuÃ±jati
pÄ• rupati vÄ• . __yÄ• vadevÄ• _ti payojanÄ• vadhiparicchedaniyamavacanaá¹ƒ, ettakame
cÄ«varapaá¹-isevane payojanaá¹ƒ yadidaá¹ƒ sÄ«tassa paá¹-ighÄ• tÄ• yÄ• tiÄ• di, na ito bhi
ajjhattadhÄ• tukkhobhavasena vÄ• bahiddhÄ• utupariá¹‡Ä• manavasena vÄ• uppannassa
__paá¹-ighÄ• tÄ• yÄ• _ti paá¹-ihananatthaá¹ƒ. yathÄ• sarÄ«re Ä• bÄ• dhaá¹ƒ na uppÄ• de
vinodanatthaá¹ƒ. sÄ«tabbhÄ• hate hi sarÄ«re vikkhittacitto yoniso padahituá¹ƒ na sakkoti, ta
paá¹-ighÄ• tÄ• ya cÄ«varaá¹ƒ paá¹-isevitabbanti bhagavÄ• anuÃ±Ã±Ä• si. esa nayo sabba
__uá¹‡hassÄ• _ti aggisantÄ• passa. tassa vanadÄ• hÄ• dÄ«su sambhavo veditabbo.
á¸• aá¹ƒsamakasavÄ• tÄ• tapasarÄ«sapasamphassÄ• nanti ettha pana __á¸• aá¹ƒsÄ• _ti á
andhamakkhikÄ• tipi vuccanti. __makasÄ• _ makasÄ• eva. __vÄ• tÄ• _ti sarajaarajÄ• dibh
sÅ«riyÄ• tapo. __sarÄ«sapÄ• _ti ye keci sarantÄ• gacchanti dÄ«ghajÄ• tikÄ• sappÄ• dayo
daá¹-á¹-hasamphasso ca phuá¹-á¹-hasamphasso cÄ• ti duvidho samphasso, sopi cÄ«varaá
bÄ• dhati, tasmÄ• tÄ• disesu á¹-hÄ• nesu tesaá¹ƒ paá¹-ighÄ• tatthÄ• ya paá¹-isevati. __yÄ
vacanaá¹ƒ niyatapayojanÄ• vadhiparicchedadassanatthaá¹ƒ \Ne I 30/, hirikopÄ«napaá¹-icch
niyatapayojanaá¹ƒ, itarÄ• ni kadÄ• ci kadÄ• ci honti. tattha __hirikopÄ«na_nti taá¹ƒ taá¹ƒ
sambÄ• dhaá¹-á¹-hÄ• naá¹ƒ. yasmiá¹ƒ yasmiÃ±hi aá¹…ge vivariyamÄ• ne hirÄ« kuppati vin
kopanato hirikopÄ«nanti vuccati. tassa ca hirikopÄ«nassa paá¹-icchÄ• danatthanti

hirikopÄ«napaá¹-icchÄ• danatthaá¹ƒ. hirikopÄ«naá¹ƒ paá¹-icchÄ• danatthantipi pÄ• á¹-ho.

__piá¹‡á¸• apÄ• ta_nti yaá¹ƒkiÃ±ci Ä• hÄ• raá¹ƒ. yo hi koci Ä• hÄ• ro bhikkhuno piá¹‡á¸• o
piá¹‡á¸• apÄ• toti vuccati. piá¹‡á¸• Ä• naá¹ƒ vÄ• pÄ• to piá¹‡á¸• apÄ• to, tattha tattha laddh
sannipÄ• to samÅ«hoti vuttaá¹ƒ hoti. __neva davÄ• yÄ• _ti na gÄ• madÄ• rakÄ• dayo viya
kÄ«á¸·Ä• nimittanti vuttaá¹ƒ hoti. __na madÄ• yÄ• _ti na muá¹-á¹-hikamallÄ• dayo viya mad
balamadanimittaá¹ƒ porisamadanimittaÃ±cÄ• ti vuttaá¹ƒ hoti. __na maá¹‡á¸• anÄ• yÄ• _ti n
\Be I 31/ viya maá¹‡á¸• anatthaá¹ƒ, aá¹…gapaccaá¹…gÄ• naá¹ƒ pÄ«á¹‡abhÄ• vanimittanti
vibhÅ«sanÄ• yÄ• _ti na naá¹-anaccakÄ• dayo viya vibhÅ«sanatthaá¹ƒ, pasannacchavivaá¹‡
hoti. ettha ca neva davÄ• yÄ• ti etaá¹ƒ mohÅ«panissayappahÄ• natthaá¹ƒ vuttaá¹ƒ. na mad
dosÅ«panissayappahÄ• natthaá¹ƒ. na maá¹‡á¸• anÄ• ya na vibhÅ«sanÄ• yÄ• ti etaá¹ƒ rÄ•
neva davÄ• ya na madÄ• yÄ• ti cetaá¹ƒ attano saá¹ƒyojanuppattipaá¹-isedhanatthaá¹ƒ. na
vibhÅ«sanÄ• yÄ• ti etaá¹ƒ parassapi saá¹ƒyojanuppattipaá¹-isedhanatthaá¹ƒ. catÅ«hipi cete
paá¹-ipattiyÄ• kÄ• masukhallikÄ• nuyogassa ca pahÄ• naá¹ƒ vuttanti veditabbaá¹ƒ.

__yÄ• vadevÄ• _ti vuttatthameva. __imassa kÄ• yassÄ• _ti etassa catumahÄ• bhÅ«tikassa
__á¹-hitiyÄ• _ti pabandhaá¹-á¹-hitatthaá¹ƒ. __yÄ• panÄ• yÄ• _ti pavattiyÄ• avicchedatthaá¹
cirakÄ• laá¹-á¹-hitatthaá¹ƒ vÄ• . gharÅ«patthambhamiva hi jiá¹‡á¹‡agharasÄ• miko, akkhab
sÄ• kaá¹-iko kÄ• yassa á¹-hitatthaá¹ƒ yÄ• panatthaÃ±cesa piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevati,
davamadamaá¹‡á¸• anavibhÅ«sanatthaá¹ƒ. apica á¹-hitÄ«ti jÄ«vitindriyassetaá¹ƒ adhivacan
kÄ• yassa á¹-hitiyÄ• yÄ• panÄ• yÄ• ti ettÄ• vatÄ• etassa kÄ• yassa jÄ«vitindriyapavattÄ• p
hotÄ«ti veditabbaá¹ƒ. __vihiá¹ƒsÅ«paratiyÄ• _ti vihiá¹ƒsÄ• nÄ• ma jighacchÄ• Ä• bÄ• dha
uparamatthampesa piá¹‡á¸• apÄ• taá¹ƒ paá¹-isevati, vaá¹‡Ä• lepanamiva uá¹‡hasÄ«tÄ• dÄ
ca. __brahmacariyÄ• nuggahÄ• yÄ• _ti sakalasÄ• sanabrahmacariyassa ca maggabrahmac
ayaÃ±hi piá¹‡á¸• apÄ• tapaá¹-isevanapaccayÄ• kÄ• yabalaá¹ƒ nissÄ• ya sikkhattayÄ• nuyo
bhavakantÄ• ranittharaá¹‡atthaá¹ƒ paá¹-ipajjanto brahmacariyÄ• nuggahÄ• ya paá¹-isevati,
kantÄ• ranittharaá¹‡atthikÄ• puttamaá¹ƒsaá¹ƒ (SN a II 63) viya, nadÄ«nittharaá¹‡atthikÄ• n
viya, samuddanittharaá¹‡atthikÄ• nÄ• vamiva ca.

__itipurÄ• á¹‡aÃ±ca vedanaá¹ƒ paá¹-ihaá¹…khÄ• mi navaÃ±ca vedanaá¹ƒ na uppÄ• dessÄ
piá¹‡á¸• apÄ• tapaá¹-isevanena purÄ• á¹‡aÃ±ca jighacchÄ• vedanaá¹ƒ paá¹-ihaá¹…khÄ• m
aparimitabhojanapaccayaá¹ƒ
Ä• harahatthakaalaá¹ƒsÄ• á¹-akatatravaá¹-á¹-akakÄ• kamÄ• sakabhuttavamitakabrÄ• hmaá
uppÄ• dessÄ• mÄ«tipi paá¹-isevati, bhesajjamiva gilÄ• no. atha vÄ• yÄ• adhunÄ• asappÄ
nissÄ• ya purÄ• á¹‡akammapaccayavasena uppajjanato purÄ• á¹‡avedanÄ• ti \Be I 32/ vuc
sappÄ• yaparimitabhojanena tassÄ• paccayaá¹ƒ vinÄ• sento taá¹ƒ purÄ• á¹‡aÃ±ca vedana
cÄ• yaá¹ƒ adhunÄ• kataá¹ƒ ayuttaparibhogakammÅ«pacayaá¹ƒ nissÄ• ya Ä• yatiá¹ƒ uppaj
yuttaparibhogavasena tassÄ• mÅ«laá¹ƒ anibbattento taá¹ƒ navaÃ±ca vedanaá¹ƒ na uppÄ•

attho daá¹-á¹-habbo. ettÄ• vatÄ• yuttaparibhogasaá¹…gaho attakilamathÄ• nuyogappahÄ•
dhammikasukhÄ• pariccÄ• go ca dÄ«pito hotÄ«ti veditabbo.

__yÄ• trÄ• ca me bhavissatÄ«_ti parimitaparibhogena jÄ«vitindriyupacchedakassa iriyÄ• p
parissayassa abhÄ• vato cirakÄ• lagamanasaá¹…khÄ• tÄ• yÄ• trÄ• ca me bhavissati imas
kÄ• yassÄ• tipi paá¹-isevati, yÄ• pyarogÄ« viya tappaccayaá¹ƒ. __anavajjatÄ• ca phÄ• suv
ayuttapariyesanapaá¹-iggahaá¹‡aparibhogaparivajjanena anavajjatÄ• , parimitaparibhogena
asappÄ• yÄ• parimitaparibhogapaccayÄ• aratitandÄ«vijambhitÄ• . viÃ±Ã±Å«garahÄ• didos
sappÄ• yaparimitabhojanapaccayÄ• kÄ• yabalasambhavena phÄ• suvihÄ• ro.
yÄ• vadatthaudarÄ• vadehakabhojanaparivajjanena vÄ• seyyasukhapassasukhamiddhasu
catupaÃ±cÄ• lopamattaÅ«nabhojanena catuiriyÄ• pathayogyabhÄ• vapaá¹-ipÄ• danato phÄ
bhavissatÄ«tipi paá¹-isevati. vuttampi hetaá¹ƒ ---

``cattÄ• ro paÃ±ca Ä• lope, abhutvÄ• udakaá¹ƒ pive.

alaá¹ƒ phÄ• suvihÄ• rÄ• ya, pahitattassa bhikkhunoâ€™â€™ ti || (Th 983).

ettÄ• vatÄ• \Ne I 32/ ca payojanapariggaho majjhimÄ• ca paá¹-ipadÄ• dÄ«pitÄ• hotÄ«ti v

__senÄ• sana_nti senaÃ±ca Ä• sanaÃ±ca. yattha yattha hi seti vihÄ• re vÄ• aá¸• á¸• hayo
senaá¹ƒ. yattha yattha Ä• sati nisÄ«dati, taá¹ƒ Ä• sanaá¹ƒ. taá¹ƒ ekato katvÄ• senÄ• sanar
__utuparissayavinodanapaá¹-isallÄ• nÄ• rÄ• mattha_nti parisahanaá¹-á¹-hena utuyeva utup
\Be I 33/ vinodanatthaÃ±ca paá¹-isallÄ• nÄ• rÄ• matthaÃ±ca. yo sarÄ«rÄ• bÄ• dhacittavikkh
senÄ• sanapaá¹-isevanena vinodetabbo hoti, tassa vinodanatthaá¹ƒ ekÄ«bhÄ• vasukhattha
kÄ• maÃ±ca sÄ«tapaá¹-ighÄ• tÄ• dinÄ• va utuparissayavinodanaá¹ƒ vuttameva. yathÄ• pa
hirikopÄ«napaá¹-icchÄ• danaá¹ƒ niyatapayojanaá¹ƒ, itarÄ• ni kadÄ• ci kadÄ• ci bhavantÄ«t
niyataá¹ƒ utuparissayavinodanaá¹ƒ sandhÄ• ya idaá¹ƒ vuttanti veditabbaá¹ƒ. atha vÄ• ayaá
utuyeva. parissayo pana duvidho pÄ• kaá¹-aparissayo ca, paá¹-icchannaparissayo ca (Nidd
pÄ• kaá¹-aparissayo sÄ«habyagghÄ• dayo. paá¹-icchannaparissayo rÄ• gadosÄ• dayo. ye
asappÄ• yarÅ«padassanÄ• dinÄ• ca Ä• bÄ• dhaá¹ƒ na karonti, taá¹ƒ senÄ• sanaá¹ƒ evaá¹
paá¹-isevanto bhikkhu paá¹-isaá¹…khÄ• yoniso senÄ• sanaá¹ƒ utuparissayavinodanatthaá¹
veditabbo.

__gilÄ• napaccayabhesajjaparikkhÄ• ra_nti ettha rogassa paá¹-iayanaá¹-á¹-hena paccayo,
paccanÄ«kagamanaá¹-á¹-henÄ• ti attho. yassa kassaci sappÄ• yassetaá¹ƒ adhivacanaá¹ƒ.
anuÃ±Ã±Ä• tattÄ• ti bhesajjaá¹ƒ. gilÄ• napaccayova bhesajjaá¹ƒ gilÄ• napaccayabhesajjaá¹
sappÄ• yaá¹ƒ bhisakkakammaá¹ƒ telamadhuphÄ• á¹‡itÄ• dÄ«ti vuttaá¹ƒ hoti. parikkhÄ• roti
nagaraparikkhÄ• rehi suparikkhataá¹ƒ hotÄ«â€™â€™ ti (AN b 7.67) Ä• dÄ«su parivÄ• ro vu

sÄ«laparikkhÄ• ro, jhÄ• nakkho cakkavÄ«riyoâ€™â€™ ti (SN c V 4) Ä• dÄ«su alaá¹…kÄ• r
jÄ«vitaparikkhÄ• rÄ• samudÄ• netabbÄ• â€™â€™ ti (MN I 191-192) Ä• dÄ«su sambhÄ• ro
parivÄ• ropi vaá¹-á¹-ati. taÃ±hi gilÄ• napaccayabhesajjaá¹ƒ jÄ«vitassa parivÄ• ropi hoti,
jÄ«vitanÄ• sakÄ• bÄ• dhuppattiyÄ• antaraá¹ƒ adatvÄ• rakkhaá¹‡ato sambhÄ• ropi. yathÄ•
kÄ• raá¹‡abhÄ• vato, tasmÄ• parikkhÄ• roti vuccati. evaá¹ƒ gilÄ• napaccayabhesajjaÃ±ca
gilÄ• napaccayabhesajjaparikkhÄ• ro. taá¹ƒ gilÄ• napaccayabhesajjaparikkhÄ• raá¹ƒ. gilÄ•
sappÄ• yaá¹ƒ bhisakkÄ• nuÃ±Ã±Ä• taá¹ƒ telamadhuphÄ• á¹‡itÄ• di \Ne I 33/ jÄ«vitaparikkh
__uppannÄ• na_nti \Be I 34/ jÄ• tÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ nibbattÄ• naá¹ƒ. __veyyÄ• bÄ• d
dhÄ• tukkhobho, taá¹ƒsamuá¹-á¹-hÄ• nÄ• ca kuá¹-á¹-hagaá¹‡á¸• apÄ«á¸·akÄ• dayo. byÄ•
veyyÄ• bÄ• dhikÄ• . __vedanÄ• na_nti dukkhavedanÄ• akusalavipÄ• kavedanÄ• . tÄ• saá
vedanÄ• naá¹ƒ. __abyÄ• bajjhaparamatÄ• yÄ• _ti niddukkhaparamatÄ• ya. yÄ• va taá¹ƒ du
hoti tÄ• vÄ• ti attho.

evamidaá¹ƒ saá¹…khepato paá¹-isaá¹…khÄ• yoniso paccayaparibhogalakkhaá¹‡aá¹ƒ pac
veditabbaá¹ƒ. vacanattho panettha --- cÄ«varÄ• dayo hi yasmÄ• te paá¹-icca nissÄ• ya par
ayanti pavattanti, tasmÄ• paccayÄ• ti vuccanti. te paccaye sannissitanti paccayasannissita

catupÄ• risuddhisampÄ• danavidhi

<19> evametasmiá¹ƒ catubbidhe sÄ«le saddhÄ• ya __pÄ• timokkhasaá¹ƒvaro_ sampÄ• de
so, sÄ• vakavisayÄ• tÄ«tattÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• . sikkhÄ• padapaÃ±Ã±attiyÄ• c
nidassanaá¹ƒ. tasmÄ• yathÄ• paÃ±Ã±attaá¹ƒ sikkhÄ• padaá¹ƒ anavasesaá¹ƒ saddhÄ• ya
apekkhaá¹ƒ akarontena sÄ• dhukaá¹ƒ sampÄ• detabbaá¹ƒ. vuttampi hetaá¹ƒ ---

``kikÄ«va aá¹‡á¸• aá¹ƒ camarÄ«va vÄ• ladhiá¹ƒ,

piyaá¹ƒva puttaá¹ƒ nayanaá¹ƒva ekakaá¹ƒ.

tatheva sÄ«laá¹ƒ anurakkhamÄ• nakÄ• ,

supesalÄ• hotha sadÄ• sagÄ• ravÄ• â€™â€™ ti ||

aparampi vuttaá¹ƒ --- ``evameva kho pahÄ• rÄ• da yaá¹ƒ mayÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ•
mama sÄ• vakÄ• jÄ«vitahetupi nÄ• tikkamantÄ«â€™â€™ ti (AN c 8.19). imasmiá¹ƒ ca pan
baddhatherÄ• naá¹ƒ vatthÅ«ni veditabbÄ• ni.

mahÄ• vattaniaá¹-aviyaá¹ƒ kira theraá¹ƒ corÄ• kÄ• á¸·avallÄ«hi bandhitvÄ• nipajjÄ• pesua
yathÄ• nipannova \Ne I 34/ sattadivasÄ• ni vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anÄ• gÄ• mipha

kÄ• laá¹ƒ katvÄ• brahmaloke nibbatti.

aparampi \Be I 35/ theraá¹ƒ tambapaá¹‡á¹‡idÄ«pe pÅ«tilatÄ• ya bandhitvÄ• nipajjÄ• pesua
Ä• gacchante valliá¹ƒ acchinditvÄ• va vipassanaá¹ƒ paá¹-á¹-hapetvÄ• samasÄ«sÄ« hutvÄ•
dÄ«ghabhÄ• á¹‡akaabhayatthero paÃ±cahi bhikkhusatehi saddhiá¹ƒ Ä• gacchanto disvÄ•
jhÄ• petvÄ• cetiyaá¹ƒ kÄ• rÄ• pesi. tasmÄ• aÃ±Ã±opi saddho kulaputto ---

pÄ• timokkhaá¹ƒ visodhento, appeva jÄ«vitaá¹ƒ jahe.

paÃ±Ã±attaá¹ƒ lokanÄ• thena, na bhinde sÄ«lasaá¹ƒvaraá¹ƒ ||

yathÄ• ca pÄ• timokkhasaá¹ƒvaro saddhÄ• ya, evaá¹ƒ satiyÄ• __indriyasaá¹ƒvaro_ samp
hi so, satiyÄ• adhiá¹-á¹-hitÄ• naá¹ƒ indriyÄ• naá¹ƒ abhijjhÄ• dÄ«hi ananvÄ• ssavanÄ«yato.
bhikkhave, tattÄ• ya ayosalÄ• kÄ• ya Ä• dittÄ• ya sampajjalitÄ• ya sajotibhÅ«tÄ• ya cakkhu
sampalimaá¹-á¹-haá¹ƒ, na tveva cakkhuviÃ±Ã±eyyesu rÅ«pesu anubyaÃ±janaso nimittaggÄ
Ä• dinÄ• nayena Ä• dittapariyÄ• yaá¹ƒ samanussaritvÄ• rÅ«pÄ• dÄ«su visayesu cakkhud
viÃ±Ã±Ä• á¹‡assa abhijjhÄ• dÄ«hi anvÄ• ssavanÄ«yaá¹ƒ nimittÄ• diggÄ• haá¹ƒ asammuá¹
esa sÄ• dhukaá¹ƒ sampÄ• detabbo. evaá¹ƒ asampÄ• dite hi etasmiá¹ƒ pÄ• timokkhasaá¹ƒv
hoti aciraá¹-á¹-hitikaá¹ƒ, asaá¹ƒvihitasÄ• khÄ• parivÄ• ramiva sassaá¹ƒ. haÃ±Ã±ate cÄ• yaá
vivaá¹-advÄ• ro viya gÄ• mo parassa hÄ• rÄ«hi. cittaÃ±cassa rÄ• go samativijjhati, ducchan
viya. vuttampi hetaá¹ƒ ---

``rÅ«pesu saddesu atho rasesu,

gandhesu phassesu ca rakkha indriyaá¹ƒ.

ete hi dvÄ• rÄ• vivaá¹-Ä• arakkhitÄ• ,

hananti gÄ• maá¹ƒva parassa hÄ• rinoâ€™â€™ ||

``yathÄ• \Ne I 35/ agÄ• raá¹ƒ ducchannaá¹ƒ, vuá¹-á¹-hÄ« samativijjhati.

evaá¹ƒ abhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go samativijjhatÄ«â€™â€™ ti || (Dhp 13).

sampÄ• dite pana tasmiá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«lampi addhaniyaá¹ƒ hoti ciraá¹-á¹-hi
susaá¹ƒvihitasÄ• khÄ• parivÄ• ramiva sassaá¹ƒ. na haÃ±Ã±ate cÄ• yaá¹ƒ kilesacorehi \Be
viya gÄ• mo parassa hÄ• rÄ«hi. na cassa cittaá¹ƒ rÄ• go samativijjhati, succhannamagÄ• ra
vuttampi cetaá¹ƒ ---

``rÅ«pesu saddesu atho rasesu,

gandhesu phassesu ca rakkha indriyaá¹ƒ.

ete hi dvÄ• rÄ• pihitÄ• susaá¹ƒvutÄ• ,

na hanti gÄ• maá¹ƒva parassa hÄ• rinoâ€™â€™ ||

``yathÄ• agÄ• raá¹ƒ succhannaá¹ƒ, vuá¹-á¹-hÄ« na samativijjhati.

evaá¹ƒ subhÄ• vitaá¹ƒ cittaá¹ƒ, rÄ• go na samativijjhatÄ«â€™â€™ ti || (Dhp 14).

ayaá¹ƒ pana atiukkaá¹-á¹-hadesanÄ• .

cittaá¹ƒ nÄ• metaá¹ƒ lahuparivattaá¹ƒ, tasmÄ• uppannaá¹ƒ rÄ• gaá¹ƒ asubhamanasikÄ• re
indriyasaá¹ƒvaro sampÄ• detabbo, adhunÄ• pabbajitena vaá¹…gÄ«sattherena viya.

therassa kira adhunÄ• pabbajitassa piá¹‡á¸• Ä• ya carato ekaá¹ƒ itthiá¹ƒ disvÄ• rÄ• go upp
Ä• nandattheraá¹ƒ Ä• ha ---

``kÄ• marÄ• gena á¸• ayhÄ• mi, cittaá¹ƒ me pariá¸• ayhati.

sÄ• dhu nibbÄ• panaá¹ƒ brÅ«hi, anukampÄ• ya gotamÄ• â€™â€™ ti || (SN a I 212; Th 123

thero \Ne I 36/ Ä• ha ---

``saÃ±Ã±Ä• ya vipariyesÄ• , cittaá¹ƒ te pariá¸• ayhati.

nimittaá¹ƒ parivajjehi, subhaá¹ƒ rÄ• gÅ«pasaÃ±hitaá¹ƒ.

asubhÄ• ya cittaá¹ƒ bhÄ• vehi, ekaggaá¹ƒ susamÄ• hitaá¹ƒ || (SN a I 212; Th 1233-1234).

``saá¹…khÄ• re parato passa, dukkhato no ca attato.

nibbÄ• pehi mahÄ• rÄ• gaá¹ƒ, mÄ• á¸• ayhittho punappunaâ€™â€™ nti || (SN a I 212).

thero rÄ• gaá¹ƒ vinodetvÄ• piá¹‡á¸• Ä• ya cari. apica indriyasaá¹ƒvarapÅ«rakena bhikkhur

kuraá¹‡á¸• akamahÄ• leá¹‡avÄ• sinÄ• cittaguttattherena viya corakamahÄ• vihÄ• ravÄ• si
bhavitabbaá¹ƒ. kuraá¹‡á¸• akamahÄ• leá¹‡e kira sattannaá¹ƒ buddhÄ• naá¹ƒ abhinikkhama
ahosi, sambahulÄ• bhikkhÅ« senÄ• sanacÄ• rikaá¹ƒ Ä• hiá¹‡á¸• antÄ• cittakammaá¹ƒ disv
I 37/, cittakammaâ€™â€™ nti Ä• haá¹ƒsu. thero Ä• ha ``atirekasaá¹-á¹-hi me, Ä• vuso, vass
cittakammaá¹ƒ atthÄ«tipi na jÄ• nÄ• mi, ajja dÄ• ni cakkhumante nissÄ• ya Ã±Ä• taâ€™â€™
addhÄ• naá¹ƒ vasantena cakkhuá¹ƒ ummÄ«letvÄ• leá¹‡aá¹ƒ na ullokitapubbaá¹ƒ. leá¹‡adv
mahÄ• nÄ• garukkhopi ahosi. sopi therena uddhaá¹ƒ na ullokitapubbo. anusaá¹ƒvaccharaá
kesaranipÄ• taá¹ƒ disvÄ• vassa pupphitabhÄ• vaá¹ƒ jÄ• nÄ• ti.

rÄ• jÄ• therassa guá¹‡asampattiá¹ƒ sutvÄ• vanditukÄ• mo tikkhattuá¹ƒ pesetvÄ• anÄ• ga
gÄ• me taruá¹‡aputtÄ• naá¹ƒ itthÄ«naá¹ƒ thane bandhÄ• petvÄ• laÃ±jÄ• pesi ``tÄ• va dÄ•
labhiá¹ƒsu, yÄ• va thero na Ä• gacchatÄ«â€™â€™ ti. thero dÄ• rakÄ• naá¹ƒ anukampÄ• ya
rÄ• jÄ• sutvÄ• ``gacchatha bhaá¹‡e, theraá¹ƒ pavesetha sÄ«lÄ• ni gaá¹‡hissÄ• mÄ«â€™â
abhiharÄ• petvÄ• vanditvÄ• bhojetvÄ• ``ajja, bhante, okÄ• so natthi, sve sÄ«lÄ• ni gaá¹‡h
pattaá¹ƒ gahetvÄ• thokaá¹ƒ anugantvÄ• deviyÄ• saddhiá¹ƒ vanditvÄ• nivatti. thero rÄ• jÄ
``sukhÄ« hotu, mahÄ• rÄ• jÄ• â€™â€™ ti vadati. evaá¹ƒ sattadivasÄ• gatÄ• . bhikkhÅ« Ä•
tumhe raÃ±Ã±epi \Ne I 37/ vandamÄ• ne deviyÄ• pi vandamÄ• nÄ• ya ``sukhÄ« hotu, mahÄ
vadathÄ• ti. thero ``nÄ• haá¹ƒ, Ä• vuso, rÄ• jÄ• ti vÄ• devÄ«ti vÄ• vavatthÄ• naá¹ƒ karom
sattÄ• hÄ• tikkamena ``therassa idha vÄ• so dukkhoâ€™â€™ ti raÃ±Ã±Ä• vissajjito kuraá¹
gantvÄ• rattibhÄ• ge caá¹…kamaá¹ƒ Ä• rÅ«hi. nÄ• garukkhe adhivatthÄ• devatÄ• daá¹‡á
aá¹-á¹-hÄ• si. athassa kammaá¹-á¹-hÄ• naá¹ƒ atiparisuddhaá¹ƒ pÄ• kaá¹-aá¹ƒ ahosi. thero `
kammaá¹-á¹-hÄ• naá¹ƒ ativiya pakÄ• satÄ«â€™â€™ ti attamano majjhimayÄ• masamanant
unnÄ• dayanto arahattaá¹ƒ pÄ• puá¹‡i. tasmÄ• aÃ±Ã±opi attatthakÄ• mo kulaputto ---

makkaá¹-ova araÃ±Ã±amhi, vane bhantamigo viya.

bÄ• lo viya ca utrasto, na bhave lolalocano ||

adho khipeyya cakkhÅ«ni, yugamattadaso siyÄ• .

vanamakkaá¹-alolassa, na cittassa vasaá¹ƒ vaje ||

mahÄ• mittattherassÄ• pi \Be I 38/ mÄ• tu visagaá¹‡á¸• akarogo uppajji, dhÄ«tÄ• pissÄ• b
hoti. sÄ• taá¹ƒ Ä• ha --- ``gaccha ayye, bhÄ• tu santikaá¹ƒ gantvÄ• mama aphÄ• sukabhÄ
bhesajjamÄ• harÄ• â€™â€™ ti. sÄ• gantvÄ• Ä• rocesi. thero Ä• ha --- ``nÄ• haá¹ƒ mÅ«lab
bhesajjaá¹ƒ pacituá¹ƒ jÄ• nÄ• mi, apica te bhesajjaá¹ƒ Ä• cikkhissaá¹ƒ --- ``ahaá¹ƒ yato pab
paá¹-á¹-hÄ• ya na mayÄ• lobhasahagatena cittena indriyÄ• ni bhinditvÄ• visabhÄ• garÅ«p
iminÄ• saccavacanena mÄ• tuyÄ• me phÄ• su hotu, gaccha idaá¹ƒ vatvÄ• upÄ• sikÄ• ya

sÄ• gantvÄ• imamatthaá¹ƒ Ä• rocetvÄ• tathÄ• akÄ• si. upÄ• sikÄ• ya taá¹ƒkhaá¹‡aá¹ƒye
viya vilÄ«yitvÄ• antaradhÄ• yi, sÄ• uá¹-á¹-hahitvÄ• ``sace sammÄ• sambuddho dhareyya
bhikkhuno jÄ• lavicitrena hatthena sÄ«saá¹ƒ na parÄ• maseyyÄ• â€™â€™ ti attamanavÄ•

kulaputtamÄ• ni aÃ±Ã±opi, pabbajitvÄ• na sÄ• sane.

mittattherova tiá¹-á¹-heyya, vare indriyasaá¹ƒvare ||

yathÄ• \Ne I 38/ pana indriyasaá¹ƒvaro satiyÄ• , tathÄ• vÄ«riyena __Ä• jÄ«vapÄ• risuddhi
__vÄ«riyasÄ• dhanÄ• _ hi sÄ• , sammÄ• raddhavÄ«riyassa micchÄ• jÄ«vappahÄ• nasamb
appatirÅ«paá¹ƒ pahÄ• ya vÄ«riyena piá¹‡á¸• apÄ• tacariyÄ• dÄ«hi sammÄ• esanÄ• hi esÄ
parisuddhuppÄ• deyeva paccaye paá¹-isevamÄ• nena aparisuddhuppÄ• de Ä• sÄ«vise viya
apariggahitadhutaá¹…gassa saá¹…ghato, gaá¹‡ato, dhammadesanÄ• dÄ«hi cassa guá¹‡eh
santikÄ• uppannÄ• paccayÄ• parisuddhuppÄ• dÄ• nÄ• ma. piá¹‡á¸• apÄ• tacariyÄ• dÄ«
pariggahitadhutaá¹…gassa piá¹‡á¸• apÄ• tacariyÄ• dÄ«hi dhutaguá¹‡e cassa pasannÄ• na
dhutaá¹…ganiyamÄ• nulomena uppannÄ• parisuddhuppÄ• dÄ• nÄ• ma. ekabyÄ• dhivÅ«p
pÅ«tihariá¹-akÄ«catumadhuresu uppannesu ``catumadhuraá¹ƒ aÃ±Ã±epi sabrahmacÄ• rinc
cintetvÄ• hariá¹-akÄ«khaá¹‡á¸• ameva paribhuÃ±jamÄ• nassa dhutaá¹…gasamÄ• dÄ• naá
``uttamaariyavaá¹ƒsiko bhikkhÅ«â€™â€™ ti vuccati. ye panete cÄ«varÄ• dayo paccayÄ• , t
bhikkhuno Ä• jÄ«vaá¹ƒ parisodhentassa \Be I 39/ cÄ«vare ca piá¹‡á¸• apÄ• te ca
nimittobhÄ• saparikathÄ• viÃ±Ã±attiyo na vaá¹-á¹-anti. senÄ• sane pana apariggahitadhutaá
nimittobhÄ• saparikathÄ• vaá¹-á¹-anti. tattha __nimittaá¹ƒ_ nÄ• ma senÄ• sanatthaá¹ƒ bhÅ
karontassa ``kiá¹ƒ, bhante, kariyati, ko kÄ• rÄ• petÄ«â€™â€™ ti gihÄ«hi vutte ``na kociâ€™
paá¹-ivacanaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi evarÅ«paá¹ƒ nimittakammaá¹ƒ. __obhÄ• so_ n
kuhiá¹ƒ vasathÄ• â€™â€™ ti. pÄ• sÄ• de, bhanteti. ``bhikkhÅ«naá¹ƒ pana upÄ• sakÄ• pÄ•
ti vacanaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi evarÅ«paá¹ƒ obhÄ• sakammaá¹ƒ. __parikathÄ• _
senÄ• sanaá¹ƒ sambÄ• dhaâ€™â€™ nti vacanaá¹ƒ, yÄ• vÄ• panaÃ±Ã±Ä• pi evarÅ«pÄ•
vaá¹-á¹-ati. tathÄ• uppannaá¹ƒ pana bhesajjaá¹ƒ roge vÅ«pasante paribhuÃ±jituá¹ƒ vaá¹-á¹
vaá¹-á¹-atÄ«ti.

tattha vinayadharÄ• ``bhagavatÄ• dvÄ• raá¹ƒ dinnaá¹ƒ, tasmÄ• vaá¹-á¹-atÄ«â€™â€™ ti v
``kiÃ±cÄ• pi Ä• patti na hoti, Ä• jÄ«vaá¹ƒ pana kopeti, tasmÄ• na vaá¹-á¹-atiâ€™â€™ ccev

yo pana bhagavatÄ• anuÃ±Ã±Ä• tÄ• pi nimittobhÄ• saparikathÄ• viÃ±Ã±attiyo akaronto ap
nissÄ• ya jÄ«vitakkhayepi paccupaá¹-á¹-hite aÃ±Ã±atreva obhÄ• sÄ• dÄ«hi uppannapaccay
``paramasallekhavuttÄ«â€™â€™ ti vuccati, seyyathÄ• pi thero __sÄ• riputto_.

so kirÄ• yasmÄ• ekasmiá¹ƒ samaye pavivekaá¹ƒ brÅ«hayamÄ• no mahÄ• moggallÄ• natt

\Ne I 39/ araÃ±Ã±e viharati, athassa ekasmiá¹ƒ divase udaravÄ• tÄ• bÄ• dho uppajjitvÄ• at
mahÄ• moggallÄ• natthero sÄ• yanhasamaye tassÄ• yasmato upaá¹-á¹-hÄ• naá¹ƒ gato the
pavattiá¹ƒ pucchitvÄ• ``pubbe te, Ä• vuso, kena phÄ• su hotÄ«â€™â€™ ti pucchi. thero Ä•
Ä• vuso, mÄ• tÄ• sappimadhusakkarÄ• dÄ«hi yojetvÄ• asambhinnakhÄ«rapÄ• yÄ• saá¹ƒ
ahosÄ«â€™â€™ ti. sopi Ä• yasmÄ• ``hotu, Ä• vuso, sace mayhaá¹ƒ vÄ• tuyhaá¹ƒ vÄ• pu
sve labhissÄ• mÄ• â€™â€™ ti Ä• ha.

imaá¹ƒ pana nesaá¹ƒ kathÄ• sallÄ• paá¹ƒ caá¹…kamanakoá¹-iyaá¹ƒ rukkhe adhivatthÄ• d
pÄ• yÄ• saá¹ƒ uppÄ• dessÄ• mÄ«â€™â€™ ti tÄ• vadeva therassa upaá¹-á¹-hÄ• kakulaá¹ƒ
jeá¹-á¹-haputtassa sarÄ«raá¹ƒ Ä• visitvÄ• pÄ«á¸·aá¹ƒ janesi. athassa tikicchÄ• nimittaá¹ƒ s
Ä• ha --- ``sace sve therassa evarÅ«paá¹ƒ nÄ• ma pÄ• yÄ• saá¹ƒ paá¹-iyÄ• detha, taá¹ƒ mu
``tayÄ• avuttepi mayaá¹ƒ therÄ• naá¹ƒ nibaddhaá¹ƒ bhikkhaá¹ƒ demÄ• â€™â€™ ti vatvÄ•
pÄ• yÄ• saá¹ƒ paá¹-iyÄ• diyiá¹ƒsu.

mahÄ• moggallÄ• natthero pÄ• tova Ä• gantvÄ• ``Ä• vuso, yÄ• va ahaá¹ƒ piá¹‡á¸• Ä• ya c
idheva hohÄ«â€™â€™ ti vatvÄ• gÄ• maá¹ƒ pÄ• visi. te manussÄ• paccuggantvÄ• theras
vuttappakÄ• rassa pÄ• yÄ• sassa pÅ«retvÄ• adaá¹ƒsu. thero gamanÄ• kÄ• raá¹ƒ dassesi.
tumhe, aparampi dassÄ• mÄ• â€™â€™ ti theraá¹ƒ bhojetvÄ• puna pattapÅ«raá¹ƒ adaá¹ƒs
sÄ• riputta, paribhuÃ±jÄ• â€™â€™ ti upanÄ• mesi. theropi taá¹ƒ disvÄ• ``atimanÄ• po pÄ•
uppannoâ€™â€™ ti cintento tassa uppattimÅ«laá¹ƒ disvÄ• Ä• ha --- ``Ä• vuso moggallÄ• n
piá¹‡á¸• apÄ• toâ€™â€™ ti. sopÄ• yasmÄ• ``mÄ• disena nÄ• ma Ä• bhataá¹ƒ piá¹‡á¸• apA
cittampi anuppÄ• detvÄ• ekavacaneneva pattaá¹ƒ mukhavaá¹-á¹-iyaá¹ƒ gahetvÄ• ekaman
saha bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• nÄ• therassa Ä• bÄ• dho antaradhÄ• yi, tato paá¹-á¹-hÄ•
vassÄ• ni na puna uppajji. tato mahÄ• moggallÄ• naá¹ƒ Ä• ha --- ``Ä• vuso, vacÄ«viÃ±Ã±at
pÄ• yÄ• so antesu nikkhamitvÄ• bhÅ«miyaá¹ƒ carantesupi paribhuÃ±jituá¹ƒ ayuttarÅ«poâ€
udÄ• nesi ---

``vacÄ«viÃ±Ã±attivipphÄ• rÄ• , uppannaá¹ƒ madhupÄ• yasaá¹ƒ.

sace bhutto bhaveyyÄ• haá¹ƒ, sÄ• jÄ«vo garahito mama ||

``yadipi \Ne I 40/ me antaguá¹‡aá¹ƒ, nikkhamitvÄ• bahi care.

neva bhindeyyaá¹ƒ Ä• jÄ«vaá¹ƒ, cajamÄ• nopi jÄ«vitaá¹ƒ ||

``Ä• rÄ• dhemi sakaá¹ƒ cittaá¹ƒ, vivajjemi anesanaá¹ƒ.

nÄ• haá¹ƒ buddhappaá¹-ikuá¹-á¹-haá¹ƒ, kÄ• hÄ• mi ca anesanaâ€™â€™ nti ||

ciragumbavÄ• sikaambakhÄ• dakamahÄ• tissattheravatthupi cettha kathetabbaá¹ƒ. evaá¹ƒ

``anesanÄ• ya \Be I 41/ cittampi, ajanetvÄ• vicakkhaá¹‡o.

Ä• jÄ«vaá¹ƒ parisodheyya, saddhÄ• pabbajito yatÄ«â€™â€™ ti ||

yathÄ• ca vÄ«riyena Ä• jÄ«vapÄ• risuddhi, tathÄ• __paccayasannissitasÄ«laá¹ƒ_ paÃ±Ã±
__paÃ±Ã±Ä• sÄ• dhanaá¹ƒ_ hi taá¹ƒ, paÃ±Ã±avato paccayesu Ä• dÄ«navÄ• nisaá¹ƒsadas
pahÄ• ya paccayagedhaá¹ƒ dhammena samena uppanne paccaye yathÄ• vuttena vidhinÄ•
paribhuÃ±jantena sampÄ• detabbaá¹ƒ.

tattha duvidhaá¹ƒ paccavekkhaá¹‡aá¹ƒ paccayÄ• naá¹ƒ paá¹-ilÄ• bhakÄ• le, paribhogakÄ•
hi dhÄ• tuvasena vÄ• paá¹-ikÅ«lavasena vÄ• paccavekkhitvÄ• á¹-hapitÄ• ni cÄ«varÄ• dÄ
paribhuÃ±jantassa anavajjova paribhogo, paribhogakÄ• lepi. tatrÄ• yaá¹ƒ sanniá¹-á¹-hÄ• na

cattÄ• ro hi paribhogÄ• theyyaparibhogo, iá¹‡aparibhogo, dÄ• yajjaparibhogo, sÄ• miparibh
saá¹…ghamajjhepi nisÄ«ditvÄ• paribhuÃ±jantassa dussÄ«lassa paribhogo __theyyaparibh
apaccavekkhitvÄ• paribhogo __iá¹‡aparibhogo_ nÄ• ma. tasmÄ• cÄ«varaá¹ƒ paribhoge pa
piá¹‡á¸• apÄ• to Ä• lope Ä• lope, tathÄ• asakkontena
purebhattapacchÄ• bhattapurimayÄ• mamajjhimayÄ• mapacchimayÄ• mesu. sacassa apac
uggacchati, iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hati. senÄ• sanampi paribhoge paribhoge pa
bhesajjassa paá¹-iggahaá¹‡epi paribhogepi satipaccayatÄ• va vaá¹-á¹-ati. evaá¹ƒ santepi pa
katvÄ• \Ne I 41/ paribhoge akarontasseva Ä• patti, paá¹-iggahaá¹‡e pana satiá¹ƒ akatvÄ•
anÄ• patti.

catubbidhÄ• hi suddhi desanÄ• suddhi, saá¹ƒvarasuddhi, pariyeá¹-á¹-hisuddhi, paccavekkh
__desanÄ• suddhi_ nÄ• ma pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ. taÃ±hi desanÄ• ya sujjhanato
__saá¹ƒvarasuddhi_ nÄ• ma indriyasaá¹ƒvarasÄ«laá¹ƒ. taÃ±hi ``na puna evaá¹ƒ karissÄ• m
cittÄ• dhiá¹-á¹-hÄ• nasaá¹ƒvareneva sujjhanato saá¹ƒvarasuddhÄ«ti vuccati. __pariyeá¹-á¹-
Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ. taÃ±hi anesanaá¹ƒ pahÄ• ya dhammena samena paccaye u
suddhattÄ• pariyeá¹-á¹-hisuddhÄ«ti \Be I 42/ vuccati. __paccavekkhaá¹‡asuddhi_ nÄ• ma
paccayasannissitasÄ«laá¹ƒ. taÃ±hi vuttappakÄ• rena paccavekkhaá¹‡ena sujjhanato pacca
vuccati. tena vuttaá¹ƒ ``paá¹-iggahaá¹‡e pana satiá¹ƒ akatvÄ• paribhoge karontassa anÄ•

sattannaá¹ƒ sekkhÄ• naá¹ƒ paccayaparibhogo __dÄ• yajjaparibhogo_ nÄ• ma. te hi bhaga
pitusantakÄ• naá¹ƒ paccayÄ• naá¹ƒ dÄ• yÄ• dÄ• hutvÄ• te paccaye paribhuÃ±janti. kiá¹ƒ
paribhuÃ±janti, udÄ• hu gihÄ«naá¹ƒ paccaye paribhuÃ±jantÄ«ti. gihÄ«hi dinnÄ• pi bhagava

bhagavato santakÄ• honti, tasmÄ• bhagavato paccaye paribhuÃ±jantÄ«ti veditabbÄ• . dha
sÄ• dhakaá¹ƒ.

khÄ«á¹‡Ä• savÄ• naá¹ƒ paribhogo __sÄ• miparibhogo_ nÄ• ma. te hi taá¹‡hÄ• ya dÄ• sab
paribhuÃ±janti.

imesu paribhogesu sÄ• miparibhogo ca dÄ• yajjaparibhogo ca sabbesaá¹ƒ vaá¹-á¹-ati. iá¹‡
vaá¹-á¹-ati. theyyaparibhoge kathÄ• yeva natthi. yo panÄ• yaá¹ƒ sÄ«lavato paccavekkhitapa
iá¹‡aparibhogassa paccanÄ«kattÄ• Ä• á¹‡aá¹‡yaparibhogo vÄ• hoti, dÄ• yajjaparibhogeye
gacchati. sÄ«lavÄ• pi hi imÄ• ya sikkhÄ• ya samannÄ• gatattÄ• sekkhotveva saá¹…khyaá¹
paribhogesu yasmÄ• sÄ• miparibhogo aggo, tasmÄ• taá¹ƒ patthayamÄ• nena bhikkhunÄ•
paccavekkhaá¹‡Ä• ya paccavekkhitvÄ• paribhuÃ±jantena paccayasannissitasÄ«laá¹ƒ sam
hi kiccakÄ• rÄ« hoti. vuttampi cetaá¹ƒ ---

``piá¹‡á¸• aá¹ƒ \Ne I 42/ vihÄ• raá¹ƒ sayanÄ• sanaÃ±ca,

Ä• paÃ±ca saá¹…ghÄ• á¹-irajÅ«pavÄ• hanaá¹ƒ.

sutvÄ• na dhammaá¹ƒ sugatena desitaá¹ƒ,

saá¹…khÄ• ya seve varapaÃ±Ã±asÄ• vako ||

``tasmÄ• \Be I 43/ hi piá¹‡á¸• e sayanÄ• sane ca,

Ä• pe ca saá¹…ghÄ• á¹-irajÅ«pavÄ• hane.

etesu dhammesu anÅ«palitto,

bhikkhu yathÄ• pokkhare vÄ• ribindu || (Sn 393-394).

``kÄ• lena laddhÄ• parato anuggahÄ• ,

khajjesu bhojjesu ca sÄ• yanesu ca.

mattaá¹ƒ sa jaÃ±Ã±Ä• satataá¹ƒ upaá¹-á¹-hito,

vaá¹‡assa Ä• lepanarÅ«hane yathÄ• ||

``kantÄ• re puttamaá¹ƒsaá¹ƒva, akkhassabbhaÃ±janaá¹ƒ yathÄ• .

evaá¹ƒ Ä• hÄ• re Ä• hÄ• raá¹ƒ, yÄ• panatthamamucchitoâ€™â€™ ti ||

imassa ca paccayasannissitasÄ«lassa paripÅ«rakÄ• ritÄ• ya bhÄ• gineyyasaá¹…gharakkhi
kathetabbaá¹ƒ. so hi sammÄ• paccavekkhitvÄ• paribhuÃ±ji. yathÄ• ha ---

``upajjhÄ• yo maá¹ƒ bhuÃ±jamÄ• naá¹ƒ, sÄ• likÅ«raá¹ƒ sunibbutaá¹ƒ.

mÄ• heva tvaá¹ƒ sÄ• maá¹‡era, jivhaá¹ƒ jhÄ• pesi asaÃ±Ã±ato ||

``upajjhÄ• yassa vaco sutvÄ• , saá¹ƒvegamalabhiá¹ƒ tadÄ• .

ekÄ• sane nisÄ«ditvÄ• , arahattaá¹ƒ apÄ• puá¹‡iá¹ƒ ||

``sohaá¹ƒ \Ne I 43/ paripuá¹‡á¹‡asaá¹…kappo, cando pannaraso yathÄ• .

sabbÄ• savaparikkhÄ«á¹‡o, natthi dÄ• ni punabbhavoâ€™â€™ ti ||

``tasmÄ• aÃ±Ã±opi dukkhassa, patthayanto parikkhayaá¹ƒ.

yoniso paccavekkhitvÄ• , paá¹-isevetha paccayeâ€™â€™ ti ||

evaá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«lÄ• divasena catubbidhaá¹ƒ.

paá¹-hamasÄ«lapaÃ±cakaá¹ƒ

<20> paÃ±cavidhakoá¹-á¹-hÄ• sassa paá¹-hamapaÃ±cake anupasampannasÄ«lÄ• divasen
vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ ---

``katamaá¹ƒ \Be I 44/ pariyantapÄ• risuddhisÄ«laá¹ƒ? anupasampannÄ• naá¹ƒ pariyantasik
pariyantapÄ• risuddhisÄ«laá¹ƒ. katamaá¹ƒ apariyantapÄ• risuddhisÄ«laá¹ƒ? upasampannÄ
apariyantasikkhÄ• padÄ• naá¹ƒ, idaá¹ƒ apariyantapÄ• risuddhisÄ«laá¹ƒ. katamaá¹ƒ paripuá
puthujjanakalyÄ• á¹‡akÄ• naá¹ƒ kusaladhamme yuttÄ• naá¹ƒ sekkhapariyante paripÅ«rakÄ
anapekkhÄ• naá¹ƒ pariccattajÄ«vitÄ• naá¹ƒ, idaá¹ƒ paripuá¹‡á¹‡apÄ• risuddhisÄ«laá¹ƒ. kat
aparÄ• maá¹-á¹-hapÄ• risuddhisÄ«laá¹ƒ? sattannaá¹ƒ sekkhÄ• naá¹ƒ, idaá¹ƒ aparÄ• maá¹-
katamaá¹ƒ paá¹-ippassaddhipÄ• risuddhisÄ«laá¹ƒ? tathÄ• gatasÄ• vakÄ• naá¹ƒ khÄ«á¹‡Ä•
tathÄ• gatÄ• naá¹ƒ arahantÄ• naá¹ƒ sammÄ• sambuddhÄ• naá¹ƒ, idaá¹ƒ paá¹-ippassaddhi

(Paá¹-is I 37).

tattha anupasampannÄ• naá¹ƒ sÄ«laá¹ƒ gaá¹‡anavasena sapariyantattÄ• __pariyantapÄ• veditabbaá¹ƒ. upasampannÄ• naá¹ƒ ---

``nava koá¹-isahassÄ• ni, asÄ«tisatakoá¹-iyo.

paÃ±Ã±Ä• sasatasahassÄ• ni, chattiá¹ƒsÄ• ca punÄ• pare ||

``ete \Ne I 44/ saá¹ƒvaravinayÄ• , sambuddhena pakÄ• sitÄ• .

peyyÄ• lamukhena niddiá¹-á¹-hÄ• , sikkhÄ• vinayasaá¹ƒvareâ€™â€™ ti || ---

evaá¹ƒ gaá¹‡anavasena sapariyantampi anavasesavasena samÄ• dÄ• nabhÄ• vaÃ±ca lÄ• adiá¹-á¹-hapariyantabhÄ• vaÃ±ca sandhÄ• ya __apariyantapÄ• risuddhisÄ«la_nti vuttaá¹ƒ, ciragumbavÄ• sikaambakhÄ• dakamahÄ• tissattherassa sÄ«lamiva. tathÄ• hi so Ä• yasmÄ

``dhanaá¹ƒ caje aá¹…gavarassa hetu, aá¹…gaá¹ƒ caje jÄ«vitaá¹ƒ rakkhamÄ• no.

aá¹…gaá¹ƒ dhanaá¹ƒ jÄ«vitaÃ±cÄ• pi sabbaá¹ƒ, caje naro dhammamanussarantoâ€™â€™

imaá¹ƒ sappurisÄ• nussatiá¹ƒ avijahanto jÄ«vitasaá¹ƒsayepi sikkhÄ• padaá¹ƒ avÄ«tikkamm apariyantapÄ• risuddhisÄ«laá¹ƒ nissÄ• ya upÄ• sakassa piá¹-á¹-higatova arahattaá¹ƒ pÄ• p

``na pitÄ• napi te mÄ• tÄ• , na Ã±Ä• ti napi bandhavo.

karotetÄ• disaá¹ƒ kiccaá¹ƒ, sÄ«lavantassa kÄ• raá¹‡Ä• ||

saá¹ƒvegaá¹ƒ \Be I 45/ janayitvÄ• na, sammasitvÄ• na yoniso.

tassa piá¹-á¹-higato santo, arahattaá¹ƒ apÄ• puá¹‡Ä«â€™â€™ ti ||

puthujjanakalyÄ• á¹‡akÄ• naá¹ƒ sÄ«laá¹ƒ upasampadato paá¹-á¹-hÄ• ya sudhotajÄ• timaá suparikammakatasuvaá¹‡á¹‡aá¹ƒ viya ca atiparisuddhattÄ• cittuppÄ• damattakenapi maler arahattasseva padaá¹-á¹-hÄ• naá¹ƒ hoti, tasmÄ• __paripuá¹‡á¹‡apÄ• risuddhÄ«_ti vuccati, mahÄ• saá¹…gharakkhitabhÄ• gineyyasaá¹…gharakkhitattherÄ• naá¹ƒ viya.

__mahÄ• saá¹…gharakkhitattheraá¹ƒ_ kira atikkantasaá¹-á¹-hivassaá¹ƒ maraá¹‡amaÃ±ce

lokuttarÄ• dhigamaá¹ƒ pucchi. thero ``natthi me lokuttaradhammoâ€™â€™ ti Ä• ha. athassa
daharabhikkhu Ä• ha --- ``bhante, tumhe parinibbutÄ• ti samantÄ• dvÄ• dasayojanÄ• man
tumhÄ• kaá¹ƒ puthujjanakÄ• lakiriyÄ• ya mahÄ• janassa vippaá¹-isÄ• ro bhavissatÄ«â€™â€
``metteyyaá¹ƒ bhagavantaá¹ƒ passissÄ• mÄ«â€™â€™ ti na vipassanaá¹ƒ paá¹-á¹-hapesiá¹
nisÄ«dÄ• petvÄ• \Ne I 45/ okÄ• saá¹ƒ karohÄ«ti. so theraá¹ƒ nisÄ«dÄ• petvÄ• bahi nikkha
nikkhamanÄ• va arahattaá¹ƒ patvÄ• accharikÄ• ya saÃ±Ã±aá¹ƒ adÄ• si. saá¹…gho sannip
evarÅ«pe maraá¹‡akÄ• le lokuttaradhammaá¹ƒ nibbattentÄ• dukkaraá¹ƒ karitthÄ• â€™â€™
dukkaraá¹ƒ, apica vo dukkaraá¹ƒ Ä• cikkhissÄ• mi --- ``ahaá¹ƒ, Ä• vuso, pabbajitakÄ• lato p
aÃ±Ã±Ä• á¹‡apakataá¹ƒ kammaá¹ƒ nÄ• ma na passÄ• mÄ«â€™â€™ ti. bhÄ• gineyyopissa
arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

``appassutopi ce hoti, sÄ«lesu asamÄ• hito.

ubhayena naá¹ƒ garahanti, sÄ«lato ca sutena ca ||

``appassutopi ce hoti, sÄ«lesu susamÄ• hito.

sÄ«lato naá¹ƒ pasaá¹ƒsanti, tassa sampajjate sutaá¹ƒ ||

``bahussutopi ce hoti, sÄ«lesu asamÄ• hito.

sÄ«lato naá¹ƒ garahanti, nÄ• ssa sampajjate sutaá¹ƒ ||

``bahussutopi ce hoti, sÄ«lesu susamÄ• hito.

ubhayena naá¹ƒ pasaá¹ƒsanti, sÄ«lato ca sutena ca ||

``bahussutaá¹ƒ \Be I 46/ dhammadharaá¹ƒ, sappaÃ±Ã±aá¹ƒ buddhasÄ• vakaá¹ƒ.

nekkhaá¹ƒ jambonadasseva, ko taá¹ƒ ninditumarahati.

devÄ• pi naá¹ƒ pasaá¹ƒsanti, brahmunÄ• pi pasaá¹ƒsitoâ€™â€™ ti || (AN a IV 6).

sekkhÄ• naá¹ƒ pana sÄ«laá¹ƒ diá¹-á¹-hivasena aparÄ• maá¹-á¹-hattÄ• , puthujjanÄ• naá¹ƒ
aparÄ• maá¹-á¹-hasÄ«laá¹ƒ __aparÄ• maá¹-á¹-hapÄ• risuddhÄ«_ti veditabbaá¹ƒ, kuá¹-umb
sÄ«laá¹ƒ viya. so hi Ä• yasmÄ• tathÄ• rÅ«paá¹ƒ sÄ«laá¹ƒ nissÄ• ya arahatte patiá¹-á¹-hÄ•

``ubho \Ne I 46/ pÄ• dÄ• ni bhinditvÄ• , saÃ±Ã±apessÄ• mi vo ahaá¹ƒ.

aá¹-á¹-iyÄ• mi harÄ• yÄ• mi, sarÄ• gamaraá¹‡aá¹ƒ ahaâ€™â€™ nti ||

``evÄ• haá¹ƒ cintayitvÄ• na, sammasitvÄ• na yoniso.

sampatte aruá¹‡uggamhi, arahattaá¹ƒ apÄ• puá¹‡iâ€™â€™ nti || (Sv II 373).

aÃ±Ã±ataropi mahÄ• thero bÄ• á¸·hagilÄ• no sahatthÄ• Ä• hÄ• rampi paribhuÃ±jituá¹ƒ asa
palipanno samparivattati, taá¹ƒ disvÄ• aÃ±Ã±ataro daharo ``aho dukkhÄ• jÄ«vitasaá¹…kh
tamenaá¹ƒ mahÄ• thero Ä• ha --- ``ahaá¹ƒ, Ä• vuso, idÄ• ni miyyamÄ• no saggasampattiá¹
ettha saá¹ƒsayo, imaá¹ƒ pana sÄ«laá¹ƒ bhinditvÄ• laddhasampatti nÄ• ma sikkhaá¹ƒ pacca
paá¹-iladdhagihibhÄ• vasadisÄ«â€™â€™ ti vatvÄ• ``sÄ«leneva saddhiá¹ƒ marissÄ• mÄ«â
tameva rogaá¹ƒ sammasanto arahattaá¹ƒ patvÄ• bhikkhusaá¹…ghassa imÄ• hi gÄ• thÄ• h

``phuá¹-á¹-hassa me aÃ±Ã±atarena byÄ• dhinÄ• ,

rogena bÄ• á¸·haá¹ƒ dukhitassa ruppato.

parisussati khippamidaá¹ƒ kaá¸·evaraá¹ƒ,

pupphaá¹ƒ yathÄ• paá¹ƒsuni Ä• tape kataá¹ƒ ||

``ajaÃ±Ã±aá¹ƒ jaÃ±Ã±asaá¹…khÄ• taá¹ƒ, asuciá¹ƒ sucisammataá¹ƒ.

nÄ• nÄ• kuá¹‡apaparipÅ«raá¹ƒ, jaÃ±Ã±arÅ«paá¹ƒ apassato ||

``dhiratthu \Be I 47/ maá¹ƒ Ä• turaá¹ƒ pÅ«tikÄ• yaá¹ƒ, duggandhiyaá¹ƒ asuci byÄ• dhidham

yatthappamattÄ• adhimucchitÄ• pajÄ• , hÄ• penti maggaá¹ƒ sugatÅ«papattiyÄ• â€™â€™

arahantÄ• dÄ«naá¹ƒ pana sÄ«laá¹ƒ sabbadarathappaá¹-ippassaddhiyÄ• parisuddhattÄ•
__paá¹-ippassaddhipÄ• risuddhÄ«_ti veditabbaá¹ƒ. evaá¹ƒ pariyantapÄ• risuddhiÄ• divaser

dutiyasÄ«lapaÃ±cakaá¹ƒ

dutiyapaÃ±cake \Ne I 47/ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pahÄ• nÄ• divasena attho veditab
paá¹-isambhidÄ• yaá¹ƒ ---

``paÃ±ca sÄ«lÄ• ni pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá¹ƒ sÄ«laá¹ƒ, veramaá¹‡Ä« sÄ«laá¹ƒ, c
sÄ«laá¹ƒ, avÄ«tikkamo sÄ«laá¹ƒ. adinnÄ• dÄ• nassa, kÄ• mesumicchÄ• cÄ• rassa, musÄ•
pharusÄ• ya vÄ• cÄ• ya, samphappalÄ• passa, abhijjhÄ• ya, byÄ• pÄ• dassa, micchÄ• diá¹
kÄ• macchandassa, abyÄ• pÄ• dena byÄ• pÄ• dassa, Ä• lokasaÃ±Ã±Ä• ya thinamiddhassa
dhammavavatthÄ• nena vicikicchÄ• ya, Ã±Ä• á¹‡ena avijjÄ• ya, pÄ• mojjena aratiyÄ• , paá¹
nÄ«varaá¹‡Ä• naá¹ƒ, dutiyena jhÄ• nena vitakkavicÄ• rÄ• naá¹ƒ, tatiyena jhÄ• nena pÄ«tiyÄ
sukhadukkhÄ• naá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• ya paá¹
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasamÄ• pattiyÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• ya, Ä•
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanasaÃ±Ã±Ä• ya, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pa
aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• ya, dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã±Ä• ya, a
nibbidÄ• nupassanÄ• ya nandiyÄ• , virÄ• gÄ• nupassanÄ• ya rÄ• gassa, nirodhÄ• nupassa
paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• nassa, khayÄ• nupassanÄ• ya ghanasaÃ±Ã±Ä• ya
vipariá¹‡Ä• mÄ• nupassanÄ• ya dhuvasaÃ±Ã±Ä• ya, animittÄ• nupassanÄ• ya nimittassa, a
paá¹‡idhiyÄ• , suÃ±Ã±atÄ• nupassanÄ• ya abhinivesassa, adhipaÃ±Ã±Ä• dhammavipassa
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanena sammohÄ• bhinivesassa, Ä• dÄ«navÄ• nupassanÄ• ya
paá¹-isaá¹…khÄ• nupassanÄ• ya appaá¹-isaá¹…khÄ• ya, vivaá¹-á¹-anÄ• nupassanÄ• ya sa
sotÄ• pattimaggena diá¹-á¹-hekaá¹-á¹-hÄ• naá¹ƒ \Be I 48/ kilesÄ• naá¹ƒ, sakadÄ• gÄ• mima
kilesÄ• naá¹ƒ, anÄ• gÄ• mimaggena aá¹‡usahagatÄ• naá¹ƒ kilesÄ• naá¹ƒ, arahattamagger
sÄ«laá¹ƒ, veramaá¹‡Ä«, cetanÄ• , saá¹ƒvaro, avÄ«tikkamo sÄ«laá¹ƒ. evarÅ«pÄ• ni sÄ«lÄ•
avippaá¹-isÄ• rÄ• ya saá¹ƒvattanti, pÄ• mojjÄ• ya saá¹ƒvattanti, pÄ«tiyÄ• saá¹ƒvattanti, pas
saá¹ƒvattanti, somanassÄ• ya saá¹ƒvattanti, Ä• sevanÄ• ya saá¹ƒvattanti, bhÄ• vanÄ• ya sa
bahulÄ«kammÄ• ya saá¹ƒvattanti, alaá¹…kÄ• rÄ• ya saá¹ƒvattanti, parikkhÄ• rÄ• ya saá¹ƒv
saá¹ƒvattanti, pÄ• ripÅ«riyÄ• saá¹ƒvattanti, ekantanibbidÄ• ya virÄ• gÄ• ya \Ne I 48/ nirodh
abhiÃ±Ã±Ä• ya sambodhÄ• ya nibbÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (Paá¹-is I 41).

ettha ca pahÄ• nanti koci dhammo nÄ• ma natthi aÃ±Ã±atra vuttappakÄ• rÄ• naá¹ƒ pÄ• á¹
anuppÄ• damattato. yasmÄ• pana taá¹ƒ taá¹ƒ pahÄ• naá¹ƒ tassa tassa kusaladhammassa
upadhÄ• raá¹‡aá¹ƒ hoti, vikampÄ• bhÄ• vakaraá¹‡ena ca samÄ• dÄ• naá¹ƒ. tasmÄ• pubbe
upadhÄ• raá¹‡asamÄ• dhÄ• nasaá¹…khÄ• tena sÄ«lanaá¹-á¹-hena sÄ«lanti vuttaá¹ƒ. itare
veramaá¹‡ivasena, tassa tassa saá¹ƒvaravasena, tadubhayasampayuttacetanÄ• vasena, ta
avÄ«tikkamanavasena ca cetaso pavattisabbhÄ• vaá¹ƒ sandhÄ• ya vuttÄ• . sÄ«laá¹-á¹-ho p
pakÄ• sitoyevÄ• ti. evaá¹ƒ pahÄ• nasÄ«lÄ• divasena paÃ±cavidhaá¹ƒ.

ettÄ• vatÄ• ca kiá¹ƒ sÄ«laá¹ƒ? kenaá¹-á¹-hena sÄ«laá¹ƒ? kÄ• nassa
lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• ni? kimÄ• nisaá¹ƒsaá¹ƒ sÄ«laá¹ƒ? k
imesaá¹ƒ paÃ±hÄ• naá¹ƒ vissajjanaá¹ƒ niá¹-á¹-hitaá¹ƒ.

sÄ«lasaá¹ƒkilesavodÄ• naá¹ƒ

<21> yaá¹ƒ pana vuttaá¹ƒ ``ko cassa saá¹ƒkileso, kiá¹ƒ vodÄ• naâ€™â€™ nti. tatra vadÄ• khaá¹‡á¸• Ä• dibhÄ• vo sÄ«lassa saá¹ƒkileso, akhaá¹‡á¸• Ä• dibhÄ• vo vodÄ• naá¹ƒ. so pa lÄ• bhayasÄ• dihetukena bhedena ca sattavidhamethunasaá¹ƒyogena ca saá¹…gahito.

tathÄ• hi yassa sattasu Ä• pattikkhandhesu Ä• dimhi vÄ• ante vÄ• sikkhÄ• padaá¹ƒ bhinn pariyante chinnasÄ• á¹-ako viya __khaá¹‡á¸• aá¹ƒ_ nÄ• ma \Be I 49/ hoti. yassa pana vema majjhe chiddasÄ• á¹-ako viya __chiddaá¹ƒ_ nÄ• ma hoti. yassa paá¹-ipÄ• á¹-iyÄ• dve tÄ«á piá¹-á¹-hiyÄ• vÄ• kucchiyÄ• vÄ• uá¹-á¹-hitena visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·arattÄ• dÄ aÃ±Ã±atarasarÄ«ravaá¹‡á¹‡Ä• gÄ• vÄ« viya __sabalaá¹ƒ_ nÄ• ma hoti. yassa antarantarÄ antarantarÄ• visabhÄ• gavaá¹‡á¹‡abinduvicitrÄ• gÄ• vÄ« viya __kammÄ• saá¹ƒ_ nÄ• ma lÄ• bhÄ• dihetukena bhedena khaá¹‡á¸• Ä• dibhÄ• vo hoti.

evaá¹ƒ \Ne I 49/ sattavidhamethunasaá¹ƒyogavasena. vuttaÃ±hi bhagavatÄ• ---

``idha, brÄ• hmaá¹‡a, ekacco samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• sammÄ• brahmacÄ• rÄ« mÄ• tugÄ• mena saddhiá¹ƒ dvayaá¹ƒdvayasamÄ• pattiá¹ƒ samÄ• pajjati, apica kho mÄ• tug parimaddanaá¹ƒ nhÄ• panaá¹ƒ sambÄ• hanaá¹ƒ sÄ• diyati, so tadassÄ• deti, taá¹ƒ nikÄ• m Ä• pajjati, idampi kho, brÄ• hmaá¹‡a, brahmacariyassa khaá¹‡á¸• ampi chiddampi sabalam vuccati, brÄ• hmaá¹‡a, aparisuddhaá¹ƒ brahmacariyaá¹ƒ carati saá¹ƒyutto methunena saá¹ jÄ• tiyÄ• . jarÄ• ya maraá¹‡ena ... pe ... na parimuccati dukkhasmÄ• ti vadÄ• mi.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• ... pe ... paá¹-ijÄ• namÄ• no na saddhiá¹ƒ dvayaá¹ƒ dvayasamÄ• pattiá¹ƒ samÄ• pajjati. napi mÄ• tugÄ• massa ucchÄ• dan apica kho mÄ• tugÄ• mena saddhiá¹ƒ saÃ±jagghati saá¹ƒkÄ«á¸·ati saá¹ƒkelÄ• yati, so tada parimuccati dukkhasmÄ• ti vadÄ• mi.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• ... pe ... na heva kho mÄ• tugÄ dvayasamÄ• pattiá¹ƒ samÄ• pajjati. napi mÄ• tugÄ• massa ucchÄ• danaá¹ƒ ... pe ... sÄ• diy saddhiá¹ƒ saÃ±jagghati saá¹ƒkÄ«á¸·ati saá¹ƒkelÄ• yati. apica kho mÄ• tugÄ• massa cakkhu upanijjhÄ• yati pekkhati, so tadassÄ• deti ... pe ... na parimuccati dukkhasmÄ• ti vadÄ• mi.

``puna \Be I 50/ caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• ... pe ... na heva kho m mÄ• tugÄ• massa ... napi mÄ• tugÄ• mena ... napi mÄ• tugÄ• massa ... pe ... pekkhati. apic saddaá¹ƒ suá¹‡Ä• ti tirokuá¹-á¹-Ä• vÄ• tiropÄ• kÄ• rÄ• vÄ• hasantiyÄ• vÄ• bhaá¹‡antiyÄ rodantiyÄ• vÄ• , so tadassÄ• deti ... pe ... dukkhasmÄ• ti vadÄ• mi.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• ... pe ... na heva kho mÄ• tugÄ

mÄ• tugÄ• massa ... napi mÄ• tugÄ• mena ... napi mÄ• tugÄ• massa ... pe ... rodantiyÄ• \N
yÄ• nissa tÄ• ni pubbe mÄ• tugÄ• mena saddhiá¹ƒ hasitalapitakÄ«á¸·itÄ• ni, tÄ• ni anussara
... dukkhasmÄ• ti vadÄ• mi.

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• ... pe ... na heva kho mÄ• tugÄ•
mÄ• tugÄ• massa ... pe ... napi yÄ• nissa tÄ• ni pubbe mÄ• tugÄ• mena saddhiá¹ƒ hasitalap
anussarati. apica kho passati gahapatiá¹ƒ vÄ• gahapatiputtaá¹ƒ vÄ• paÃ±cahi kÄ• maguá¹
samaá¹…gÄ«bhÅ«taá¹ƒ paricÄ• rayamÄ• naá¹ƒ, so tadassÄ• deti ... pe ... dukkhasmÄ• ti va

``puna caparaá¹ƒ, brÄ• hmaá¹‡a, idhekacco samaá¹‡o vÄ• ... pe ... na heva kho mÄ• tugÄ•
passati gahapatiá¹ƒ vÄ• gahapatiputtaá¹ƒ vÄ• ... pe ... paricÄ• rayamÄ• naá¹ƒ. apica kho a
devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ carati `iminÄ• haá¹ƒ sÄ«lena vÄ• vatena
brahmacariyena vÄ• devo vÄ• bhavissÄ• mi devaÃ±Ã±ataro vÄ• â€™ ti. so tadassÄ• deti,
vittiá¹ƒ Ä• pajjati. idampi kho, brÄ• hmaá¹‡a, brahmacariyassa khaá¹‡á¸• ampi chiddampi sa
kammÄ• sampÄ«â€™â€™ ti (AN b 7.50).

evaá¹ƒ lÄ• bhÄ• dihetukena bhedena ca sattavidhamethunasaá¹ƒyogena ca khaá¹‡á¸• Ä• c
veditabbo.

akhaá¹‡á¸• Ä• dibhÄ• vo pana sabbaso sikkhÄ• padÄ• naá¹ƒ abhedena, bhinnÄ• naÃ±ca s
paá¹-ikammakaraá¹‡ena, sattavidhamethunasaá¹ƒyogÄ• bhÄ• vena ca, aparÄ• ya \Be I 51/
paá¸·Ä• so issÄ• macchariyaá¹ƒ mÄ• yÄ• sÄ• theyyaá¹ƒ thambho sÄ• rambho mÄ• no atin
tiÄ• dÄ«naá¹ƒ pÄ• padhammÄ• naá¹ƒ anuppattiyÄ• , appicchatÄ• santuá¹-á¹-hitÄ• sallekha
uppattiyÄ• saá¹…gahito.

yÄ• ni hi sÄ«lÄ• ni lÄ• bhÄ• dÄ«nampi atthÄ• ya abhinnÄ• ni, pamÄ• dadosena vÄ• bhinn
51/, methunasaá¹ƒyogehi vÄ• kodhupanÄ• hÄ• dÄ«hi vÄ• pÄ• padhammehi anupahatÄ• n
acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• nÄ«_ti vuccanti. tÄ• niyeva bhujissabhÄ• vakaraá¹‡
viÃ±Ã±Å«hi pasatthattÄ• __viÃ±Ã±upasatthÄ• ni, _ taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹
__aparÄ• maá¹-á¹-hÄ• ni, _ upacÄ• rasamÄ• dhiá¹ƒ vÄ• appanÄ• samÄ• dhiá¹ƒ vÄ• saá¹ƒ
__samÄ• dhisaá¹ƒvattanikÄ• ni_ ca honti. tasmÄ• nesaá¹ƒ esa `akhaá¹‡á¸• Ä• dibhÄ• vo v

taá¹ƒ panetaá¹ƒ vodÄ• naá¹ƒ dvÄ«hÄ• kÄ• rehi sampajjati sÄ«lavipattiyÄ• ca Ä• dÄ«navad
ca Ä• nisaá¹ƒsadassanena. tattha ``paÃ±cime, bhikkhave, Ä• dÄ«navÄ• dussÄ«lassa sÄ«la
149; AN b V 213) evamÄ• disuttanayena sÄ«lavipattiyÄ• Ä• dÄ«navo daá¹-á¹-habbo.

apica dussÄ«lo puggalo dussÄ«lyahetu amanÄ• po hoti devamanussÄ• naá¹ƒ, ananusÄ• s
dukkhito dussÄ«lyagarahÄ• su, vippaá¹-isÄ• rÄ« sÄ«lavataá¹ƒ pasaá¹ƒsÄ• su, tÄ• ya ca pa

sÄ• á¹‡asÄ• á¹-ako viya dubbaá¹‡á¹‡o hoti. ye kho panassa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjan
dÄ«gharattaá¹ƒ apÄ• yadukkhÄ• vahanato dukkhasamphasso. yesaá¹ƒ deyyadhammaá¹ƒ p
namahapphalakaraá¹‡ato appaggho. anekavassagaá¹‡ikagÅ«thakÅ«po viya dubbisodhano
paribÄ• hiro. bhikkhubhÄ• vaá¹ƒ paá¹-ijÄ• nantopi abhikkhuyeva gogaá¹‡aá¹ƒ anubandhaga
sabbaverikapuriso viya. asaá¹ƒvÄ• sÄ• raho matakaá¸·evaraá¹ƒ viya. sutÄ• diguá¹‡ayuttopi
apÅ«jÄ• raho susÄ• naggi viya brÄ• hmaá¹‡Ä• naá¹ƒ. abhabbo visesÄ• dhigame andho viy
saddhamme caá¹‡á¸• Ä• lakumÄ• rako viya rajje. sukhitosmÄ«ti maÃ±Ã±amÄ• nopi dukkhit
vuttadukkhabhÄ• gitÄ• ya.

dussÄ«lÄ• naÃ±hi \Be I 52/ paÃ±cakÄ• maguá¹‡aparibhogavandanamÄ• nanÄ• disukhass
tappaccayaá¹ƒ anussaraá¹‡amattenÄ• pi hadayasantÄ• paá¹ƒ janayitvÄ• uá¹‡halohituggÄ•
atikaá¹-ukaá¹ƒ dukkhaá¹ƒ dassento sabbÄ• kÄ• rena paccakkhakammavipÄ• ko bhagavÄ•

``passatha no tumhe, bhikkhave, amuá¹ƒ mahantaá¹ƒ aggikkhandhaá¹ƒ Ä• dittaá¹ƒ sampajj
nti? evaá¹ƒ, bhanteti. taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ
mahantaá¹ƒ aggikkhandhaá¹ƒ Ä• dittaá¹ƒ sampajjalitaá¹ƒ sajotibhÅ«taá¹ƒ Ä• liá¹…getvÄ• u
upanipajjeyya vÄ• , yaá¹ƒ khattiyakaÃ±Ã±aá¹ƒ vÄ• brÄ• hmaá¹‡akaÃ±Ã±aá¹ƒ vÄ• gahapa
mudutalunahatthapÄ• daá¹ƒ Ä• liá¹…getvÄ• upanisÄ«deyya vÄ• upanipajjeyya vÄ• ti. etad
khattiyakaÃ±Ã±aá¹ƒ vÄ• ... pe ... upanipajjeyya vÄ• . dukkhaá¹ƒ hetaá¹ƒ, bhante, yaá¹ƒ am
aggikkhandhaá¹ƒ ... pe ... upanipajjeyya vÄ• ti. Ä• rocayÄ• mi vo, bhikkhave, paá¹-ivedayÄ•
yathÄ• etadeva tassa varaá¹ƒ dussÄ«lassa pÄ• padhammassa asucisaá¹…kassarasamÄ•
paá¹-icchannakammantassa assamaá¹‡assa samaá¹‡apaá¹-iÃ±Ã±assa abrahmacÄ• rissa b
antopÅ«tikassa avassutassa kasambujÄ• tassa yaá¹ƒ amuá¹ƒ mahantaá¹ƒ aggikkhandhaá¹
vÄ• . taá¹ƒ kissa hetu? tatonidÄ• naá¹ƒ hi so, bhikkhave, maraá¹‡aá¹ƒ vÄ• nigaccheyya ma
dukkhaá¹ƒ, na tveva tappaccayÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ dugg
upapajjeyyÄ• â€™â€™ ti (AN b 7.72).

evaá¹ƒ aggikkhandhupamÄ• ya itthipaá¹-ibaddhapaÃ±cakÄ• maguá¹‡aparibhogapaccayaá
upÄ• yena ---

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ balavÄ• puriso daá
ubho jaá¹…ghÄ• veá¹-hetvÄ• ghaá¹ƒseyya, sÄ• chaviá¹ƒ chindeyya, chaviá¹ƒ chetvÄ• ca
chetvÄ• maá¹ƒsaá¹ƒ chindeyya, maá¹ƒsaá¹ƒ chetvÄ• nhÄ• ruá¹ƒ chindeyya, nhÄ• ruá¹ƒ ch
chindeyya, aá¹-á¹-hiá¹ƒ chetvÄ• aá¹-á¹-himiÃ±jaá¹ƒ Ä• hacca tiá¹-á¹-heyya, yaá¹ƒ vÄ• khat
\Be I 53/ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• a
ca.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ balavÄ• puriso tiá¹‡

teladhotÄ• ya paccorasmiá¹ƒ pahareyya, yaá¹ƒ vÄ• khattiyamahÄ• sÄ• lÄ• naá¹ƒ vÄ• brÄ•
gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• aÃ±jalikammaá¹ƒ sÄ• diyeyyÄ• â€™â€™ ti ca.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ balavÄ• puriso tatte
Ä• dittena sampajjalitena sajotibhÅ«tena kÄ• yaá¹ƒ sampaliveá¹-heyya, yaá¹ƒ vÄ• khattiyan
53/ vÄ• brÄ• hmaá¹‡amahÄ• sÄ• lÄ• naá¹ƒ vÄ• gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• saddh
paribhuÃ±jeyyÄ• â€™â€™ ti ca.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ balavÄ• puriso tatte
Ä• dittena sampajjalitena sajotibhÅ«tena mukhaá¹ƒ vivaritvÄ• tattaá¹ƒ lohaguá¸·aá¹ƒ Ä• dit
sajotibhÅ«taá¹ƒ mukhe pakkhipeyya, taá¹ƒ tassa oá¹-á¹-hampi á¸• aheyya, mukhampi, jivha
udarampi á¸• aheyya, antampi antaguá¹‡ampi Ä• dÄ• ya adhobhÄ• gaá¹ƒ nikkhameyya, yaá
brÄ• hmaá¹‡a ... gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• saddhÄ• deyyaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ balavÄ• puriso sÄ«
vÄ• gahetvÄ• tattaá¹ƒ ayomaÃ±caá¹ƒ vÄ• ayopÄ«á¹-haá¹ƒ vÄ• Ä• dittaá¹ƒ sampajjalitaá¹
abhinisÄ«dÄ• peyya vÄ• abhinipajjÄ• peyya vÄ• , yaá¹ƒ vÄ• khattiya ... brÄ• hmaá¹‡a ... g
vÄ• saddhÄ• deyyaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ paribhuÃ±jeyyÄ• â€™â€™ ti ca.

``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, katamaá¹ƒ nu kho varaá¹ƒ yaá¹ƒ balavÄ• puriso udd
adhosiraá¹ƒ gahetvÄ• tattÄ• ya ayokumbhiyÄ• pakkhipeyya Ä• dittÄ• ya sampajjalitÄ• ya s
so tattha pheá¹‡uddehakaá¹ƒ paccamÄ• no sakimpi uddhaá¹ƒ gaccheyya, sakimpi adho ga
gaccheyya, yaá¹ƒ vÄ• khattiya ... brÄ• hmaá¹‡a ... gahapatimahÄ• sÄ• lÄ• naá¹ƒ vÄ• sadd
paribhuÃ±jeyyÄ• â€™â€™ ti cÄ• ti (AN b 7.72).

imÄ• hi vÄ• á¸·arajjutiá¹‡hasattiayopaá¹-á¹-aayoguá¸·aayomaÃ±caayopÄ«á¹-haayokumbhÄ
abhivÄ• danaaÃ±jalikammacÄ«varapiá¹‡á¸• apÄ• tamaÃ±capÄ«á¹-havihÄ• raparibhogapac
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aggikkhandhÄ• liá¹…ganadukkhÄ• dhikadukkhakaá¹-ukaphalaá¹ƒ.

avijahato kÄ• masukhaá¹ƒ, sukhaá¹ƒ kuto bhinnasÄ«lassa ||

abhivÄ• danasÄ• diyane \Ne I 54/, kiá¹ƒ nÄ• ma sukhaá¹ƒ vipannasÄ«lassa.

daá¸·havÄ• á¸·arajjughaá¹ƒsanadukkhÄ• dhikadukkhabhÄ• gissa ||

saddhÄ• namaÃ±jalikammasÄ• diyane kiá¹ƒ sukhaá¹ƒ asÄ«lassa.

sattippahÄ• radukkhÄ• dhimattadukkhassa yaá¹ƒ hetu ||

cÄ«varaparibhogasukhaá¹ƒ, kiá¹ƒ nÄ• ma asaá¹ƒ yatassa.

yena ciraá¹ƒ anubhavitabbo, niraye jalitaayopaá¹-á¹-asamphasso ||

madhuropi piá¹‡á¸• apÄ• to, halÄ• halavisÅ«pamo asÄ«lassa.

Ä• dittÄ• gilitabbÄ• , ayoguá¸·Ä• yena cirarattaá¹ƒ ||

sukhasammatopi dukkho, asÄ«lino maÃ±capÄ«á¹-haparibhogo.

yaá¹ƒ bÄ• dhissanti ciraá¹ƒ, jalitaayomaÃ±capÄ«á¹-hÄ• ni ||

dussÄ«lassa vihÄ• re, saddhÄ• deyyamhi kÄ• nivÄ• sa rati.

jalitesu nivasitabbaá¹ƒ, yena ayokumbhimajjhesu ||

saá¹…kasarasamÄ• cÄ• ro, kasambujÄ• to avassuto pÄ• po.

antopÅ«tÄ«ti ca yaá¹ƒ, nindanto Ä• ha lokagaru ||

dhÄ« jÄ«vitaá¹ƒ asaÃ±Ã±atassa, tassa samaá¹‡ajanavesadhÄ• rissa.

assamaá¹‡assa upahataá¹ƒ, khatamattÄ• naá¹ƒ vahantassa ||

gÅ«thaá¹ƒ \Be I 55/ viya kuá¹‡apaá¹ƒ viya, maá¹‡á¸• anakÄ• mÄ• vivajjayantÄ«dha.

yaá¹ƒ nÄ• ma sÄ«lavanto, santo kiá¹ƒ jÄ«vitaá¹ƒ tassa ||

sabbabhayehi \Ne I 55/ amutto, mutto sabbehi adhigamasukhehi.

supihitasaggadvÄ• ro, apÄ• yamaggaá¹ƒ samÄ• rÅ«á¸·ho ||

karuá¹‡Ä• ya vatthubhÅ«to, kÄ• ruá¹‡ikajanassa nÄ• ma ko aÃ±Ã±o.

dussÄ«lasamo dussÄ«, latÄ• ya iti bahuvidhÄ• dosÄ• ti ||

evamÄ• dinÄ• paccavekkhaá¹‡ena sÄ«lavipattiyaá¹ƒ Ä• dÄ«navadassanaá¹ƒ vuttappakÄ• Ä• nisaá¹ƒsadassanaÃ±ca veditabbaá¹ƒ. apica ---

tassa pÄ• sÄ• dikaá¹ƒ hoti, pattacÄ«varadhÄ• raá¹‡aá¹ƒ.

pabbajjÄ• saphalÄ• tassa, yassa sÄ«laá¹ƒ sunimmalaá¹ƒ ||

attÄ• nuvÄ• dÄ• dibhayaá¹ƒ, suddhasÄ«lassa bhikkhuno.

andhakÄ• raá¹ƒ viya raviá¹ƒ, hadayaá¹ƒ nÄ• vagÄ• hati ||

sÄ«lasampattiyÄ• bhikkhu, sobhamÄ• no tapovane.

pabhÄ• sampattiyÄ• cando, gagane viya sobhati ||

kÄ• yagandhopi pÄ• mojjaá¹ƒ, sÄ«lavantassa bhikkhuno.

karoti api devÄ• naá¹ƒ, sÄ«lagandhe kathÄ• va kÄ• ||

sabbesaá¹ƒ gandhajÄ• tÄ• naá¹ƒ, sampattiá¹ƒ abhibhuyyati.

avighÄ• tÄ« disÄ• sabbÄ• , sÄ«lagandho pavÄ• yati ||

appakÄ• pi katÄ• kÄ• rÄ• , sÄ«lavante mahapphalÄ• .

hontÄ«ti sÄ«lavÄ• hoti, pÅ«jÄ• sakkÄ• rabhÄ• janaá¹ƒ ||

sÄ«lavantaá¹ƒ na bÄ• dhanti, Ä• savÄ• diá¹-á¹-hadhammikÄ• .

samparÄ• yikadukkhÄ• naá¹ƒ, mÅ«laá¹ƒ khanati sÄ«lavÄ• ||

yÄ• manussesu sampatti, yÄ• ca devesu sampadÄ• .

na sÄ• sampannasÄ«lassa, icchato hoti dullabhÄ• ||

accantasantÄ• \Ne I 56/ pana yÄ• , ayaá¹ƒ nibbÄ• nasampadÄ• .

mano sampannasÄ«lassa, tameva anudhÄ• vati ||

sabbasampattimÅ«lamhi \Be I 56/, sÄ«lamhi iti paá¹‡á¸• ito.

anekÄ• kÄ• ravokÄ• raá¹ƒ, Ä• nisaá¹ƒsaá¹ƒ vibhÄ• vayeti ||

evaÃ±hi vibhÄ• vayato sÄ«lavipattito ubbijjitvÄ• sÄ«lasampattininnaá¹ƒ mÄ• nasaá¹ƒ hoti. imaá¹ƒ sÄ«lavipattiyÄ• Ä• dÄ«navaá¹ƒ imaÃ±ca sÄ«lasampattiyÄ• Ä• nisaá¹ƒsaá¹ƒ disvÄ• vodÄ• petabbanti.

ettÄ• vatÄ• ca ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ ti imissÄ• gÄ• thÄ• ya s desite visuddhimagge __sÄ«laá¹ƒ_ tÄ• va paridÄ«pitaá¹ƒ hoti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

sÄ«laniddeso nÄ• ma paá¹-hamo paricchedo.

2. dhutaá¹…ganiddeso

<22> idÄ• ni \Be I 57/ \Ne I 57/ yehi appicchatÄ• santuá¹-á¹-hitÄ• dÄ«hi guá¹‡ehi vuttappak vodÄ• naá¹ƒ hoti, te guá¹‡e sampÄ• detuá¹ƒ yasmÄ• samÄ• dinnasÄ«lena yoginÄ• dhutaá evaÃ±hissa
appicchatÄ• santuá¹-á¹-hitÄ• sallekhapavivekÄ• pacayavÄ«riyÄ• rambhasubharatÄ• diguá¹ sÄ«laÃ±ceva suparisuddhaá¹ƒ bhavissati, vatÄ• ni ca sampajjissanti. iti
anavajjasÄ«labbataguá¹‡aparisuddhasabbasamÄ• cÄ• ro porÄ• á¹‡e ariyavaá¹ƒsattaye pat bhÄ• vanÄ• rÄ• matÄ• saá¹…khÄ• tassa ariyavaá¹ƒsassa adhigamÄ• raho bhavissati. tasm Ä• rabhissÄ• ma.

bhagavatÄ• hi pariccattalokÄ• misÄ• naá¹ƒ kÄ• ye ca jÄ«vite ca anapekkhÄ• naá¹ƒ anulom Ä• rÄ• dhetukÄ• mÄ• naá¹ƒ kulaputtÄ• naá¹ƒ terasadhutaá¹…gÄ• ni anuÃ±Ã±Ä• tÄ• ni. sey paá¹ƒsukÅ«likaá¹…gaá¹ƒ, tecÄ«varikaá¹…gaá¹ƒ, piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ, sapadÄ• nac ekÄ• sanikaá¹…gaá¹ƒ, pattapiá¹‡á¸• ikaá¹…gaá¹ƒ, khalupacchÄ• bhattikaá¹…gaá¹ƒ, Ä• raÃ rukkhamÅ«likaá¹…gaá¹ƒ, abbhokÄ• sikaá¹…gaá¹ƒ, sosÄ• nikaá¹…gaá¹ƒ, yathÄ• santhatika tattha ---

atthato lakkhaá¹‡Ä• dÄ«hi, samÄ• dÄ• navidhÄ• nato.

pabhedato bhedato ca, tassa tassÄ• nisaá¹ƒsato ||

kusalattikato ceva, dhutÄ• dÄ«naá¹ƒ vibhÄ• gato.

samÄ• sabyÄ• sato cÄ• pi, viÃ±Ã±Ä• tabbo vinicchayo ||

<23> tattha __atthato_ti tÄ• va rathikasusÄ• nasaá¹…kÄ• rakÅ«á¹-Ä• dÄ«naá¹ƒ yattha katt
á¹-hitattÄ• abbhuggataá¹-á¹-hena tesu tesu paá¹ƒsukÅ«lamivÄ• ti paá¹ƒsukÅ«laá¹ƒ, atha v
kucchitabhÄ• vaá¹ƒ ulatÄ«ti paá¹ƒsukÅ«laá¹ƒ, kucchitabhÄ• vaá¹ƒ gacchatÄ«ti vuttaá¹ƒ hot
laddhanibbacanassa paá¹ƒsukÅ«lassa dhÄ• raá¹‡aá¹ƒ paá¹ƒsukÅ«laá¹ƒ \Ne I 58/, taá¹ƒ sÄ
__paá¹ƒsukÅ«liko_. paá¹ƒsukÅ«likassa aá¹…gaá¹ƒ __paá¹ƒsukÅ«likaá¹…gaá¹ƒ_. aá¹…gan
tasmÄ• yena samÄ• dÄ• nena so paá¹ƒsukÅ«liko hoti, tassetaá¹ƒ adhivacananti veditabba

eteneva nayena saá¹…ghÄ• á¹-iuttarÄ• saá¹…gaantaravÄ• sakasaá¹…khÄ• taá¹ƒ ticÄ«var
__tecÄ«variko_. tecÄ«varikassa aá¹…gaá¹ƒ __tecÄ«varikaá¹…gaá¹ƒ_.

bhikkhÄ• saá¹…khÄ• tÄ• naá¹ƒ \Be I 58/ pana Ä• misapiá¹‡á¸• Ä• naá¹ƒ pÄ• toti piá¹‡á¸• a
piá¹‡á¸• Ä• naá¹ƒ patte nipatananti vuttaá¹ƒ hoti. taá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ uÃ±chati taá¹ƒ t
upasaá¹…kamanto gavesatÄ«ti __piá¹‡á¸• apÄ• tiko_. piá¹‡á¸• Ä• ya vÄ• patituá¹ƒ vatame
patitunti carituá¹ƒ, piá¹‡á¸• apÄ• tÄ« eva piá¹‡á¸• apÄ• tiko. piá¹‡á¸• apÄ• tikassa aá¹…gaá
__piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ_.

dÄ• naá¹ƒ vuccati avakhaá¹‡á¸• anaá¹ƒ, apetaá¹ƒ dÄ• natoti apadÄ• naá¹ƒ, anavakhaá¹‡á
apadÄ• nena sapadÄ• naá¹ƒ, avakhaá¹‡á¸• anarahitaá¹ƒ anugharanti vuttaá¹ƒ hoti. sapadÄ
sÄ«lanti sapadÄ• nacÄ• rÄ«, sapadÄ• nacÄ• rÄ« eva __sapadÄ• nacÄ• riko_. tassa aá¹…g
__sapadÄ• nacÄ• rikaá¹…gaá¹ƒ_.

ekÄ• sane bhojanaá¹ƒ ekÄ• sanaá¹ƒ, taá¹ƒ sÄ«lamassÄ• ti __ekÄ• saniko_. tassa aá¹…ga

dutiyabhÄ• janassa paá¹-ikkhittattÄ• kevalaá¹ƒ ekasmiá¹ƒyeva patte piá¹‡á¸• o pattapiá¹‡á
pattapiá¹‡á¸• agahaá¹‡e pattapiá¹‡á¸• asaÃ±Ã±aá¹ƒ katvÄ• pattapiá¹‡á¸• o sÄ«lamassÄ• t
aá¹…gaá¹ƒ __pattapiá¹‡á¸• ikaá¹…gaá¹ƒ_.

__khalÅ«_ti paá¹-isedhanatthe nipÄ• to. pavÄ• ritena satÄ• pacchÄ• laddhaá¹ƒ bhattaá¹ƒ
tassa pacchÄ• bhattassa bhojanaá¹ƒ pacchÄ• bhattabhojanaá¹ƒ, tasmiá¹ƒ pacchÄ• bhattab
pacchÄ• bhattasaÃ±Ã±aá¹ƒ katvÄ• pacchÄ• bhattaá¹ƒ sÄ«lamassÄ• ti pacchÄ• bhattiko. n
__khalupacchÄ• bhattiko_. samÄ• dÄ• navasena paá¹-ikkhittÄ• tirittabhojanassetaá¹ƒ nÄ• n
pana vuttaá¹ƒ khalÅ«ti eko sakuá¹‡o. so mukhena phalaá¹ƒ gahetvÄ• tasmiá¹ƒ patite puna
tÄ• diso ayanti khalupacchÄ• bhattiko. tassa aá¹…gaá¹ƒ __khalupacchÄ• bhattikaá¹…gaá¹ƒ

araÃ±Ã±e \Ne I 59/ nivÄ• so sÄ«lamassÄ• ti __Ä• raÃ±Ã±iko_. tassa aá¹…gaá¹ƒ __Ä• raÃ

rukkhamÅ«le nivÄ• so rukkhamÅ«laá¹ƒ, taá¹ƒ sÄ«lamassÄ• ti __rukkhamÅ«liko_. rukkham
__rukkhamÅ«likaá¹…gaá¹ƒ. abbhokÄ• sikasosÄ• nikaá¹…gesupi_ eseva nayo.

yadeva \Be I 59/ santhataá¹ƒ yathÄ• santhataá¹ƒ, idaá¹ƒ tuyhaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti evaá¹
uddiá¹-á¹-hasenÄ• sanassetaá¹ƒ adhivacanaá¹ƒ. tasmiá¹ƒ yathÄ• santhate viharituá¹ƒ sÄ«la
__yathÄ• santhatiko_. tassa aá¹…gaá¹ƒ __yathÄ• santhatikaá¹…gaá¹ƒ_.

sayanaá¹ƒ paá¹-ikkhipitvÄ• nisajjÄ• ya viharituá¹ƒ sÄ«lamassÄ• ti __nesajjiko_. tassa aá¹.
__nesajjikaá¹…gaá¹ƒ_.

sabbÄ• neva panetÄ• ni tena tena samÄ• dÄ• nena dhutakilesattÄ• dhutassa bhikkhuno a
dhutanti laddhavohÄ• raá¹ƒ Ã±Ä• á¹‡aá¹ƒ aá¹…gaá¹ƒ etesanti __dhutaá¹…gÄ• ni_. atha vÄ
paá¹-ipakkhaniddhunanato aá¹…gÄ• ni ca paá¹-ipattiyÄ• tipi __dhutaá¹…gÄ• ni_. evaá¹ƒ tÄ
viÃ±Ã±Ä• tabbo vinicchayo.

sabbÄ• neva panetÄ• ni samÄ• dÄ• nacetanÄ• lakkhaá¹‡Ä• ni. vuttampi cetaá¹ƒ ``yo samÄ
samÄ• diyati, cittacetasikÄ• ete dhammÄ• . yÄ• samÄ• dÄ• nacetanÄ• , taá¹ƒ dhutaá¹…ga
taá¹ƒ vatthÅ«â€™â€™ ti. sabbÄ• neva ca loluppaviddhaá¹ƒsanarasÄ• ni, nilloluppabhÄ• va
appicchatÄ• diariyadhammapadaá¹-á¹-hÄ• nÄ• ni. evamettha __lakkhaá¹‡Ä• dÄ«hi_ vedital

samÄ• dÄ• navidhÄ• natotiÄ• dÄ«su pana paÃ±casu sabbÄ• neva dhutaá¹…gÄ• ni dharan
samÄ• dÄ• tabbÄ• ni. parinibbute mahÄ• sÄ• vakassa santike. tasmiá¹ƒ asati khÄ«á¹‡Ä• sa
sakadÄ• gÄ• missa, sotÄ• pannassa, tipiá¹-akassa, dvipiá¹-akassa, ekapiá¹-akassa, ekasaá
aá¹-á¹-hakathÄ• cariyassa. tasmiá¹ƒ asati dhutaá¹…gadharassa, tasmimpi asati cetiyaá¹…g
ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• sammÄ• sambuddhassa santike vadantena viya \Ne I 60/ samÄ•
samÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati eva. ettha ca cetiyapabbate dve bhÄ• tikattherÄ• naá¹ƒ jeá¹-á¹-
dhutaá¹…gappicchatÄ• ya vatthu kathetabbaá¹ƒ. ayaá¹ƒ tÄ• va sÄ• dhÄ• raá¹‡akathÄ• .

1. paá¹ƒsukÅ«likaá¹…gakathÄ•

<24> idÄ• ni ekekassa samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒse vaá¹‡á¹‡ayissÄ
tÄ• va ``gahapatidÄ• nacÄ«varaá¹ƒ paá¹-ikkhipÄ• mi, paá¹ƒsukÅ«likaá¹…gaá¹ƒ samÄ• diyÄ
dvÄ«su vacanesu aÃ±Ã±atarena samÄ• dinnaá¹ƒ hoti. idaá¹ƒ tÄ• vettha __samÄ• dÄ• naá¹

evaá¹ƒ samÄ• dinnadhutaá¹…gena pana tena sosÄ• nikaá¹ƒ, pÄ• paá¹‡ikaá¹ƒ, rathiyacoá¸·

sotthiyaá¹ƒ, nhÄ• nacoá¸·aá¹ƒ, titthacoá¸·aá¹ƒ, gatapaccÄ• gataá¹ƒ, aggiá¸• aá¸• á¸• haá¹ƒ,
upacikÄ• khÄ• yitaá¹ƒ, undÅ«rakhÄ• yitaá¹ƒ, antacchinnaá¹ƒ, dasÄ• cchinnaá¹ƒ, dhajÄ• ha
samaá¹‡acÄ«varaá¹ƒ, Ä• bhisekikaá¹ƒ, iddhimayaá¹ƒ, panthikaá¹ƒ, vÄ• tÄ• haá¹-aá¹ƒ, deva
sÄ• muddiyantietesu aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ gahetvÄ• phÄ• letvÄ• dubbalaá¹-á¹-hÄ• n
thiraá¹-á¹-hÄ• nÄ• ni dhovitvÄ• cÄ«varaá¹ƒ katvÄ• porÄ• á¹‡aá¹ƒ gahapaticÄ«varaá¹ƒ apa

tattha __sosÄ• nika_nti susÄ• ne patitakaá¹ƒ. __pÄ• paá¹‡ika_nti Ä• paá¹‡advÄ• re patitak
puÃ±Ã±atthikehi vÄ• tapÄ• nantarena rathikÄ• ya chaá¸• á¸• itacoá¸·akaá¹ƒ. __saá¹…kÄ• ra
saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸• itacoá¸·akaá¹ƒ. __sotthiya_nti gabbhamalaá¹ƒ puÃ±ch
tissÄ• maccamÄ• tÄ• kira satagghanakena vatthena gabbhamalaá¹ƒ puÃ±chÄ• petvÄ• pa
tÄ• laveá¸·imagge chaá¸• á¸• Ä• pesi. bhikkhÅ« jiá¹‡á¹‡akaá¹-á¹-hÄ• natthameva gaá¹‡han
bhÅ«tavejjehi sasÄ«saá¹ƒ nhÄ• pitÄ• kÄ• á¸·akaá¹‡á¹‡icoá¸·anti chaá¸• á¸• etvÄ• gacchan

__titthacoá¸·a_nti nhÄ• natitthe chaá¸• á¸• itapilotikÄ• . __gatapaccÄ• gata_nti yaá¹ƒ manu
paccÄ• gatÄ• nhatvÄ• chaá¸• á¸• enti. __aggiá¸• aá¸• á¸• ha_nti agginÄ• á¸• aá¸• á¸• hap
chaá¸• á¸• enti. __gokhÄ• yitÄ• dÄ«_ni pÄ• kaá¹-Ä• neva. tÄ• disÄ• nipi hi manussÄ• chaá
nÄ• vaá¹ƒ Ä• rohantÄ• dhajaá¹ƒ bandhitvÄ• Ä• rÅ«hanti. taá¹ƒ tesaá¹ƒ dassanÄ• tikkame
yuddhabhÅ«miyaá¹ƒ dhajaá¹ƒ bandhitvÄ• á¹-hapitaá¹ƒ, taá¹ƒ dvinnampi senÄ• naá¹ƒ gatak
vaá¹-á¹-ati.

__thÅ«pacÄ«vara_nti \Ne I 61/ vammikaá¹ƒ parikkhipitvÄ• balikammaá¹ƒ kataá¹ƒ. __samaa
bhikkhusantakaá¹ƒ. __Ä• bhisekika_nti raÃ±Ã±o abhisekaá¹-á¹-hÄ• ne chaá¸• á¸• itacÄ«var
ehibhikkhucÄ«varaá¹ƒ. __panthika_nti antarÄ• magge patitakaá¹ƒ. yaá¹ƒ pana sÄ• mikÄ• n
patitaá¹ƒ, taá¹ƒ thokaá¹ƒ rakkhitvÄ• gahetabbaá¹ƒ. __vÄ• tÄ• haá¹-a_nti vÄ• tena paharitvÄ
taá¹ƒ pana sÄ• mike apassantena \Be I 61/ gahetuá¹ƒ vaá¹-á¹-ati. __devadattiya_nti anurud
devatÄ• hi dinnakaá¹ƒ. __sÄ• muddiya_nti samuddavÄ«cÄ«hi thale ussÄ• ritaá¹ƒ.

yaá¹ƒ pana saá¹…ghassa demÄ• ti dinnaá¹ƒ, coá¸·akabhikkhÄ• ya vÄ• caramÄ• nehi ladd
paá¹ƒsukÅ«laá¹ƒ. bhikkhudattiyepi yaá¹ƒ vassaggena gÄ• hetvÄ• vÄ• dÄ«yati, senÄ• sana
taá¹ƒ paá¹ƒsukÅ«laá¹ƒ. no gÄ• hÄ• petvÄ• dinnameva paá¹ƒsukÅ«laá¹ƒ. tatrapi yaá¹ƒ dÄ•
pÄ• damÅ«le nikkhittaá¹ƒ, tena pana bhikkhunÄ• paá¹ƒsukÅ«likassa hatthe á¹-hapetvÄ• d
ekatosuddhikaá¹ƒ nÄ• ma. yaá¹ƒ bhikkhuno hatthe á¹-hapetvÄ• dinnaá¹ƒ, tena pana pÄ• da
ekatosuddhikaá¹ƒ. yaá¹ƒ bhikkhunopi pÄ• damÅ«le á¹-hapitaá¹ƒ, tenÄ• pi tatheva dinnaá¹ƒ,
ubhatosuddhikaá¹ƒ. yaá¹ƒ hatthe á¹-hapetvÄ• laddhaá¹ƒ, hattheyeva á¹-hapitaá¹ƒ, taá¹ƒ an
nÄ• ma. iti imaá¹ƒ paá¹ƒsukÅ«labhedaá¹ƒ Ã±atvÄ• paá¹ƒsukÅ«likena cÄ«varaá¹ƒ paribhuÃ
__vidhÄ• naá¹ƒ_.

ayaá¹ƒ pana __pabhedo, _ tayo paá¹ƒsukÅ«likÄ• ukkaá¹-á¹-ho majjhimo mudÅ«ti. tattha s
gaá¹‡hanto __ukkaá¹-á¹-ho_ hoti. pabbajitÄ• gaá¹‡hissantÄ«ti á¹-hapitakaá¹ƒ gaá¹‡hanto _
á¹-hapetvÄ• dinnakaá¹ƒ gaá¹‡hanto __mudÅ«_ti.

tesu yassa kassaci attano ruciyÄ• gihidinnakaá¹ƒ sÄ• ditakkhaá¹‡e dhutaá¹…gaá¹ƒ bhijjati

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ ``paá¹ƒsukÅ«lacÄ«varaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™ ti (
nissayÄ• nurÅ«papaá¹-ipattisabbhÄ• vo, paá¹-hame ariyavaá¹ƒse patiá¹-á¹-hÄ• naá¹ƒ, Ä• ra
aparÄ• yattavuttitÄ• , corabhayena abhayatÄ• , paribhogataá¹‡hÄ• ya abhÄ• vo, samaá¹‡a
``appÄ• ni ceva sulabhÄ• ni ca tÄ• ni ca anavajjÄ• nÄ«â€™â€™ ti (AN a IV 27; It 101) bhag
saá¹ƒvaá¹‡á¹‡itapaccayatÄ• , pÄ• sÄ• dikatÄ• , appicchatÄ• dÄ«naá¹ƒ phalanipphatti, sam
anubrÅ«hanaá¹ƒ, pacchimÄ• ya janatÄ• ya diá¹-á¹-hÄ• nugatiÄ• pÄ• dananti.

mÄ• rasenavighÄ• tÄ• ya \Ne I 62/, paá¹ƒsukÅ«ladharo yati.

sannaddhakavaco yuddhe, khattiyo viya sobhati ||

pahÄ• ya \Be I 62/ kÄ• sikÄ• dÄ«ni, varavatthÄ• ni dhÄ• ritaá¹ƒ.

yaá¹ƒ lokagarunÄ• ko taá¹ƒ, paá¹ƒsukÅ«laá¹ƒ na dhÄ• raye ||

tasmÄ• hi attano bhikkhu, paá¹-iÃ±Ã±aá¹ƒ samanussaraá¹ƒ.

yogÄ• cÄ• rÄ• nukÅ«lamhi, paá¹ƒsukÅ«le rato siyÄ• ti ||

ayaá¹ƒ tÄ• va paá¹ƒsukÅ«likaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsava

2. tecÄ«varikaá¹…gakathÄ•

<25> tadanantaraá¹ƒ pana __tecÄ«varikaá¹…gaá¹ƒ_ ``catutthakacÄ«varaá¹ƒ paá¹-ikkhipÄ•
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana tecÄ«varikena cÄ«varadussaá¹ƒ labhitvÄ• yÄ• va aphÄ• sukabhÄ• vena kÄ• tu
vicÄ• rakaá¹ƒ vÄ• na labhati, sÅ«ciÄ• dÄ«su vÄ• ssa kiÃ±ci na sampajjati, tÄ• va nikkhipita
nikkhittapaccayÄ• doso natthi. rajitakÄ• lato pana paá¹-á¹-hÄ• ya nikkhipituá¹ƒ na vaá¹-á¹-a
nÄ• ma hoti. idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-hena_ rajanakÄ• le paá¹-hama

uttarÄ• saá¹…gaá¹ƒ vÄ• rajitvÄ• taá¹ƒ nivÄ• setvÄ• itaraá¹ƒ rajitabbaá¹ƒ. taá¹ƒ pÄ• rupitv
rajitabbÄ• . saá¹…ghÄ• á¹-iá¹ƒ pana nivÄ• setuá¹ƒ na vaá¹-á¹-ati. idamassa gÄ• mantasenÄ
Ä• raÃ±Ã±ake pana dve ekato dhovitvÄ• rajituá¹ƒ vaá¹-á¹-ati. yathÄ• pana kaÃ±ci disvÄ•
Ä• kaá¸• á¸• hitvÄ• uparikÄ• tuá¹ƒ, evaá¹ƒ Ä• sanne á¹-hÄ• ne nisÄ«ditabbaá¹ƒ. __majjhim
rajanakÄ• sÄ• vaá¹ƒ nÄ• ma hoti, taá¹ƒ nivÄ• setvÄ• vÄ• pÄ• rupitvÄ• vÄ• rajanakamma
__mudukassa_ sabhÄ• gabhikkhÅ«naá¹ƒ cÄ«varÄ• ni nivÄ• setvÄ• vÄ• pÄ• rupitvÄ• vÄ•
vaá¹-á¹-ati. tatraá¹-á¹-hakapaccattharaá¹‡ampi \Ne I 63/ tassa vaá¹-á¹-ati. pariharituá¹ƒ pana
sabhÄ• gabhikkhÅ«naá¹ƒ cÄ«varampi antarantarÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. dhutaá¹…
catutthaá¹ƒ vattamÄ• naá¹ƒ aá¹ƒsakÄ• sÄ• vameva vaá¹-á¹-ati. taÃ±ca kho vitthÄ• rato vida
tihatthameva vaá¹-á¹-ati.

imesaá¹ƒ pana tiá¹‡á¹‡ampi catutthakacÄ«varaá¹ƒ sÄ• ditakkhaá¹‡eyeva dhutaá¹…gaá¹ƒ b
__bhedo_.

__ayaá¹ƒ_ \Be I 63/ __panÄ• nisaá¹ƒso, _ tecÄ«variko bhikkhu santuá¹-á¹-ho hoti kÄ• yapa
tenassa pakkhino viya samÄ• dÄ• yeva gamanaá¹ƒ, appasamÄ• rambhatÄ• , vatthasannidh
sallahukavuttitÄ• , atirekacÄ«varaloluppappahÄ• naá¹ƒ, kappiye mattakÄ• ritÄ• ya sallekhav
appicchatÄ• dÄ«naá¹ƒ phalanipphattÄ«ti evamÄ• dayo guá¹‡Ä• sampajjantÄ«ti.

atirekavatthataá¹‡haá¹ƒ, pahÄ• ya sannidhivivajjito dhÄ«ro.

santosasukharasaÃ±Ã±Å«, ticÄ«varadharo bhavati yogÄ« ||

tasmÄ• sapattacaraá¹‡o, pakkhÄ«va sacÄ«varova yogivaro.

sukhamanuvicaritukÄ• mo, cÄ«varaniyame ratiá¹ƒ kayirÄ• ti ||

ayaá¹ƒ tecÄ«varikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á¹‡anÄ

3. piá¹‡á¸• apÄ• tikaá¹…gakathÄ•

<26> __piá¹‡á¸• apÄ• tikaá¹…gampi_ ``atirekalÄ• bhaá¹ƒ paá¹-ikkhipÄ• mi, piá¹‡á¸• apÄ• t
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana piá¹‡á¸• apÄ• tikena ``saá¹…ghabhattaá¹ƒ, uddesabhattaá¹ƒ, nimantanabhattaá
pakkhikaá¹ƒ, uposathikaá¹ƒ, pÄ• á¹-ipadikaá¹ƒ, Ä• gantukabhattaá¹ƒ, gamikabhattaá¹ƒ, gilÄ
gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ, vihÄ• rabhattaá¹ƒ, dhurabhattaá¹ƒ, vÄ• rakabhattaâ€™â€
bhattÄ• ni na sÄ• ditabbÄ• ni. sace pana ``saá¹…ghabhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ tiÄ•

``amhÄ• kaá¹ƒ gehe saá¹…gho bhikkhaá¹ƒ gaá¹‡hÄ• tu, tumhepi bhikkhaá¹ƒ \Ne I 64/ gaá¹‡
dinnÄ• ni honti, tÄ• ni sÄ• dituá¹ƒ vaá¹-á¹-anti. saá¹…ghato nirÄ• misasalÄ• kÄ• pi vihÄ• re
vaá¹-á¹-atiyevÄ• ti idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-ho_ puratopi pacchatopi Ä• haá
gaá¹‡hati, pattadvÄ• re á¹-hatvÄ• pattaá¹ƒ gaá¹‡hantÄ• nampi deti, paá¹-ikkamanaá¹ƒ Ä• h
gaá¹‡hati, taá¹ƒ divasaá¹ƒ pana nisÄ«ditvÄ• bhikkhaá¹ƒ na gaá¹‡hati. __majjhimo_ taá¹ƒ d
gaá¹‡hati, svÄ• tanÄ• ya pana nÄ• dhivÄ• seti. __muduko_svÄ• tanÄ• yapi punadivasÄ• ya
ubhopi serivihÄ• rasukhaá¹ƒ na labhanti, ukkaá¹-á¹-hova labhati. ekasmiá¹ƒ kira \Be I 64/ gÄ
hoti, ukkaá¹-á¹-ho itare Ä• ha --- ``Ä• yÄ• mÄ• vuso, dhammasavanÄ• yÄ• â€™â€™ ti. tesu
manussena nisÄ«dÄ• pitoti Ä• ha. aparo mayÄ• , bhante, svÄ• tanÄ• ya ekassa bhikkhÄ• a
parihÄ«nÄ• . itaro pÄ• tova piá¹‡á¸• Ä• ya caritvÄ• gantvÄ• dhammarasaá¹ƒ paá¹-isaá¹ƒve

imesaá¹ƒ pana tiá¹‡á¹‡ampi saá¹…ghabhattÄ• diatirekalÄ• bhaá¹ƒ sÄ• ditakkhaá¹‡eva dhu
ayamettha __bhedo_.

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ ``piá¹‡á¸• iyÄ• lopabhojanaá¹ƒ nissÄ• ya pabbajjÄ• â€™â€™
vacanato nissayÄ• nurÅ«papaá¹-ipattisabbhÄ• vo, dutiye ariyavaá¹ƒse patiá¹-á¹-hÄ• naá¹ƒ,
``appÄ• ni ceva sulabhÄ• ni ca tÄ• ni ca anavajjÄ• nÄ«â€™â€™ ti bhagavatÄ• saá¹ƒvaá¹‡
kosajjanimmaddanatÄ• , parisuddhÄ• jÄ«vatÄ• , sekhiyapaá¹-ipattipÅ«raá¹‡aá¹ƒ, aparaposi
mÄ• nappahÄ• naá¹ƒ, rasataá¹‡hÄ• nivÄ• raá¹‡aá¹ƒ, gaá¹‡abhojanaparamparabhojanacÄ•
appicchatÄ• dÄ«naá¹ƒ anulomavuttitÄ• , sammÄ• paá¹-ipattibrÅ«hanaá¹ƒ, pacchimajanatÄ•

piá¹‡á¸• iyÄ• lopasantuá¹-á¹-ho, aparÄ• yattajÄ«viko.

pahÄ«nÄ• hÄ• raloluppo, hoti cÄ• tuddiso yati ||

vinodayati \Ne I 65/ kosajjaá¹ƒ, Ä• jÄ«vassa visujjhati.

tasmÄ• hi nÄ• timaÃ±Ã±eyya, bhikkhÄ• cariyÄ• ya sumedhaso ||

evarÅ«passa hi ---

``piá¹‡á¸• apÄ• tikassa bhikkhuno,

attabharassa anaÃ±Ã±aposino.

devÄ• pi pihayanti tÄ• dino,

no ce lÄ• bhasilokanissitoâ€™â€™ ti ||

ayaá¹ƒ piá¹‡á¸• apÄ• tikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á

4. sapadÄ• nacÄ• rikaá¹…gakathÄ•

<27> __sapadÄ• nacÄ• rikaá¹…gampi_ \Be I 65/ ``loluppacÄ• raá¹ƒ paá¹-ikkhipÄ• mi, sapa
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana sapadÄ• nacÄ• rikena gÄ• madvÄ• re á¹-hatvÄ• parissayÄ• bhÄ• vo sallakhet
gÄ• me vÄ• parissayo hoti, taá¹ƒ pahÄ• ya aÃ±Ã±attha carituá¹ƒ vaá¹-á¹-ati. yasmiá¹ƒ ghar
vÄ• gÄ• me vÄ• kiÃ±ci na labhati, agÄ• masaÃ±Ã±aá¹ƒ katvÄ• gantabbaá¹ƒ. yattha kiÃ±c
gantuá¹ƒ na vaá¹-á¹-ati. iminÄ• ca bhikkhunÄ• kÄ• lataraá¹ƒ pavisitabbaá¹ƒ, evaÃ±hi aphÄ
pahÄ• ya aÃ±Ã±attha gantuá¹ƒ sakkhissati. sace panassa vihÄ• re dÄ• naá¹ƒ dentÄ• antar
manussÄ• pattaá¹ƒ gahetvÄ• piá¹‡á¸• apÄ• taá¹ƒ denti vaá¹-á¹-ati. iminÄ• ca maggaá¹ƒ g
bhikkhÄ• cÄ• ravelÄ• yaá¹ƒ sampattagÄ• maá¹ƒ anatikkamitvÄ• caritabbameva. tattha alab
labhitvÄ• vÄ• gÄ• mapaá¹-ipÄ• á¹-iyÄ• caritabbanti idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-ho_ purato Ä• haá¹-abhikkhamp
Ä• haá¹-abhikkhampi paá¹-ikkamanaá¹ƒ Ä• haritvÄ• diyyamÄ• nampi na gaá¹‡hati, pattadv
vissajjeti \Ne I 66/. imasmiÃ±hi dhutaá¹…ge mahÄ• kassapattherena sadiso nÄ• ma natthi.
pattavissaá¹-á¹-haá¹-á¹-hÄ• nameva paÃ±Ã±Ä• yati. __majjhimo_ purato vÄ• pacchato vÄ•
paá¹-ikkamanaá¹ƒ Ä• haá¹-ampi gaá¹‡hati, pattadvÄ• repi pattaá¹ƒ vissajjeti, na pana bhikk
nisÄ«dati. evaá¹ƒ so ukkaá¹-á¹-hapiá¹‡á¸• apÄ• tikassa anulometi. __muduko_ taá¹ƒ divasa
Ä• gameti.

imesaá¹ƒ pana tiá¹‡á¹‡ampi loluppacÄ• re uppannamatte dhutaá¹…gaá¹ƒ bhijjati. ayametth

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ kulesu niccanavakatÄ• , candÅ«pamatÄ• , kulamaccherappa
kulÅ«pakÄ• dÄ«navÄ• bhÄ• vo, avhÄ• nÄ• nabhinandanÄ• , abhihÄ• rena anatthikatÄ• , ap
anulomavuttitÄ• ti.

candÅ«pamo \Be I 66/ niccanavo kulesu,

amaccharÄ« sabbasamÄ• nukampo.

kulÅ«pakÄ• dÄ«navavippamutto,

hotÄ«dha bhikkhu sapadÄ• nacÄ• rÄ« ||

loluppacÄ• raÃ±ca pahÄ• ya tasmÄ• ,

okkhittacakkhu yugamattadassÄ«.

Ä• kaá¹…khamÄ• no bhuvi sericÄ• raá¹ƒ,

careyya dhÄ«ro sapadÄ• nacÄ• ranti ||

ayaá¹ƒ sapadÄ• nacÄ• rikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹

5. ekÄ• sanikaá¹…gakathÄ•

<28> __ekÄ• sanikaá¹…gampi_ ``nÄ• nÄ• sanabhojanaá¹ƒ paá¹-ikkhipÄ• mi, ekÄ• sanikaá
imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena \Ne I 67/ pana ekÄ• sanikena Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«dantena therÄ• sane anisÄ«
pÄ• puá¹‡issatÄ«â€™â€™ ti patirÅ«paá¹ƒ Ä• sanaá¹ƒ sallakkhetvÄ• nisÄ«ditabbaá¹ƒ. sac
Ä• cariyo vÄ• upajjhÄ• yo vÄ• Ä• gacchati, uá¹-á¹-hÄ• ya vattaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.
tipiá¹-akacÅ«á¸·Ä• bhayatthero panÄ• ha ``Ä• sanaá¹ƒ vÄ• rakkheyya bhojanaá¹ƒ vÄ• , aya
tasmÄ• vattaá¹ƒ karotu, bhojanaá¹ƒ pana mÄ• bhuÃ±jatÅ«â€™â€™ ti. idamassa __vidhÄ•

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-ho_ appaá¹ƒ vÄ• hotu bahu vÄ
hatthaá¹ƒ otÄ• reti, tato aÃ±Ã±aá¹ƒ gaá¹‡hituá¹ƒ na labhati. sacepi manussÄ• ``therena na
nti sappiÄ• dÄ«ni Ä• haranti, bhesajjatthameva vaá¹-á¹-anti, na Ä• hÄ• ratthaá¹ƒ. __majjhim
bhattaá¹ƒ na khÄ«yati, tÄ• va aÃ±Ã±aá¹ƒ gaá¹‡hituá¹ƒ labhati. ayaÃ±hi bhojanapariyantiko
yÄ• va Ä• sanÄ• na vuá¹-á¹-hÄ• ti tÄ• va bhuÃ±jituá¹ƒ labhati. so hi udakapariyantiko vÄ•
pattadhovanaá¹ƒ na gaá¹‡hÄ• ti tÄ• va bhuÃ±janato, Ä• sanapariyantiko vÄ• yÄ• va na vuá
bhuÃ±janato.

imesaá¹ƒ \Be I 67/ pana tiá¹‡á¹‡ampi nÄ• nÄ• sanabhojanaá¹ƒ bhuttakkhaá¹‡e dhutaá¹…ga
__bhedo_.

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ appÄ• bÄ• dhatÄ• , appÄ• taá¹…katÄ• , lahuá¹-á¹-hÄ• naá¹ƒ,
anatirittapaccayÄ• anÄ• patti, rasataá¹‡hÄ• vinodanaá¹ƒ appicchatÄ• dÄ«naá¹ƒ anulomavu

ekÄ• sanabhojane rataá¹ƒ,

na yatiá¹ƒ bhojanapaccayÄ• rujÄ• .

visahanti rase alolupo,

parihÄ• peti na kammamattano ||

iti phÄ• suvihÄ• rakÄ• raá¹‡e,

sucisallekharatÅ«pasevite.

janayetha visuddhamÄ• naso,

ratimekÄ• sanabhojane yatÄ«ti ||

ayaá¹ƒ ekÄ• sanikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á¹‡anÄ

6. pattapiá¹‡á¸• ikaá¹…gakathÄ•

<29> __pattapiá¹‡á¸• ikaá¹…gampi_ \Ne I 68/ ``dutiyakabhÄ• janaá¹ƒ paá¹-ikkhipÄ• mi, pat
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana pattapiá¹‡á¸• ikena yÄ• gupÄ• nakÄ• le bhÄ• jane á¹-hapetvÄ• byaÃ±jane laddl
paá¹-hamaá¹ƒ khÄ• ditabbaá¹ƒ, yÄ• gu vÄ• pÄ• tabbÄ• . sace pana yÄ• guyaá¹ƒ pakkhipat
byaÃ±jane pakkhitte yÄ• gu paá¹-ikÅ«lÄ• hoti, appaá¹-ikÅ«lameva ca katvÄ• bhuÃ±jituá¹ƒ
tathÄ• rÅ«paá¹ƒ byaÃ±janaá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ. yaá¹ƒ pana madhusakkarÄ• dik
taá¹ƒ pakkhipitabbaá¹ƒ. gaá¹‡hantena ca pamÄ• á¹‡ayuttameva gaá¹‡hitabbaá¹ƒ. Ä• maka
khÄ• dituá¹ƒ vaá¹-á¹-ati. tathÄ• pana akatvÄ• patteyeva pakkhipitabbaá¹ƒ. dutiyakabhÄ• ja
paá¹-ikkhittattÄ• aÃ±Ã±aá¹ƒ rukkhapaá¹‡á¹‡ampi na vaá¹-á¹-atÄ«ti idamassa __vidhÄ• naá

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-hassa_ aÃ±Ã±atra ucchukhÄ• c
chaá¸• á¸• etuá¹ƒ na vaá¹-á¹-ati. odanapiá¹‡á¸• amacchamaá¹ƒsapÅ«vepi bhinditvÄ• \Be I
vaá¹-á¹-ati. __majjhimassa_ ekena hatthena bhinditvÄ• khÄ• dituá¹ƒ vaá¹-á¹-ati, hatthayogÄ
pana pattayogÄ« nÄ• ma hoti, tassa yaá¹ƒ sakkÄ• hoti patte pakkhipituá¹ƒ, taá¹ƒ sabbaá¹ƒ
vÄ• bhinditvÄ• khÄ• dituá¹ƒ vaá¹-á¹-ati.

imesaá¹ƒ pana tiá¹‡á¹‡ampi dutiyakabhÄ• janaá¹ƒ sÄ• ditakkhaá¹‡e dhutaá¹…gaá¹ƒ bhijjat

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ nÄ• nÄ• rasataá¹‡hÄ• vinodanaá¹ƒ. atricchatÄ• ya pahÄ• naá
payojanamattadassitÄ• , thÄ• lakÄ• dipariharaá¹‡akhedÄ• bhÄ• vo, avikkhittabhojitÄ• , app
anulomavuttitÄ• ti.

nÄ• nÄ• bhÄ• janavikkhepaá¹ƒ, hitvÄ• okkhittalocano.

khaá¹‡anto viya mÅ«lÄ• ni, rasataá¹‡hÄ• ya subbato ||

sarÅ«paá¹ƒ \Ne I 69/ viya santuá¹-á¹-hiá¹ƒ, dhÄ• rayanto sumÄ• naso.

paribhuÃ±jeyya Ä• hÄ• raá¹ƒ, ko aÃ±Ã±o pattapiá¹‡á¸• ikoti ||

ayaá¹ƒ pattapiá¹‡á¸• ikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á

7. khalupacchÄ• bhattikaá¹…gakathÄ•

<30> __khalupacchÄ• bhattikaá¹…gampi_ ``atirittabhojanaá¹ƒ paá¹-ikkhipÄ• mi, khalupacc
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana khalupacchÄ• bhattikena pavÄ• retvÄ• puna bhojanaá¹ƒ kappiyaá¹ƒ kÄ• retvÄ•
idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-ho_ yasmÄ• paá¹-hamapiá¹‡á¸
natthi, tasmiá¹ƒ pana ajjhohariyamÄ• ne aÃ±Ã±aá¹ƒ paá¹-ikkhipato hoti, tasmÄ• evaá¹ƒ pa
paá¹-hamapiá¹‡á¸• aá¹ƒ ajjhoharitvÄ• dutiyapiá¹‡á¸• aá¹ƒ na bhuÃ±jati. __majjhimo_ yasm
tadeva bhuÃ±jati. __muduko_ pana yÄ• va Ä• sanÄ• na vuá¹-á¹-hÄ• ti tÄ• va bhuÃ±jati.

imesaá¹ƒ pana tiá¹‡á¹‡ampi pavÄ• ritÄ• naá¹ƒ kappiyaá¹ƒ kÄ• rÄ• petvÄ• bhuttakkhaá¹‡e
ayamettha __bhedo_.

__ayaá¹ƒ_ \Be I 69/ __panÄ• nisaá¹ƒso, _ anatirittabhojanÄ• pattiyÄ• dÅ«rabhÄ• vo, odari
nirÄ• misasannidhitÄ• , puna pariyesanÄ• ya abhÄ• vo, appicchatÄ• dÄ«naá¹ƒ anulomavutt

pariyesanÄ• ya khedaá¹ƒ, na yÄ• ti na karoti sannidhiá¹ƒ dhÄ«ro.

odarikattaá¹ƒ pajahati, khalupacchÄ• bhattiko yogÄ« ||

tasmÄ• \Ne I 70/ sugatapasatthaá¹ƒ, santosaguá¹‡Ä• divuá¸• á¸• hisaÃ±jananaá¹ƒ.

dose vidhunitukÄ• mo, bhajeyya yogÄ« dhutaá¹…gamidanti ||

ayaá¹ƒ khalupacchÄ• bhattikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsav

8. Ä• raÃ±Ã±ikaá¹…gakathÄ•

<31> __Ä• raÃ±Ã±ikaá¹…gampi_ ``gÄ• mantasenÄ• sanaá¹ƒ paá¹-ikkhipÄ• mi, Ä• raÃ±Ã±i
ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana Ä• raÃ±Ã±ikena gÄ• mantasenÄ• sanaá¹ƒ pahÄ• ya araÃ±Ã±e aruá¹‡aá¹ƒ uá¹-á
saddhiá¹ƒ upacÄ• rena gÄ• moyeva __gÄ• mantasenÄ• sanaá¹ƒ_.

__gÄ• mo_ nÄ• ma yo koci ekakuá¹-iko vÄ• anekakuá¹-iko vÄ• parikkhitto vÄ• aparikkhitto
amanusso vÄ• antamaso atirekacÄ• tumÄ• saniviá¹-á¹-ho yo koci satthopi.

__gÄ• mÅ«pacÄ• ro_ nÄ• ma parikkhittassa gÄ• massa sace anurÄ• dhapurasseva dve ind
indakhÄ«le á¹-hitassa thÄ• mamajjhimassa purisassa leá¸• á¸• upÄ• to. tassa lakkhaá¹‡aá¹
attano balaá¹ƒ dassentÄ• bÄ• haá¹ƒ pasÄ• retvÄ• leá¸• á¸• uá¹ƒ khipanti, evaá¹ƒ khittassa
patanaá¹-á¹-hÄ• nabbhantaranti vinayadharÄ• . suttantikÄ• pana kÄ• kanivÄ• raá¹‡aniyam
aparikkhittagÄ• me yaá¹ƒ sabbapaccantimassa gharassa dvÄ• re á¹-hito mÄ• tugÄ• mo bhÄ
chaá¸• á¸• eti, tassa patanaá¹-á¹-hÄ• naá¹ƒ gharÅ«pacÄ• ro. tato vuttanayena eko leá¸• á¸•
gÄ• mÅ«pacÄ• ro.

__araÃ±Ã±aá¹ƒ_ pana vinayapariyÄ• ye tÄ• va ``á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ•
araÃ±Ã±aâ€™â€™ nti (Vin III 92) vuttaá¹ƒ. abhidhammapariyÄ• ye ``nikkhamitvÄ• bahi ind
\Be I 70/ araÃ±Ã±aâ€™â€™ nti (Vibh 529) vuttaá¹ƒ. imasmiá¹ƒ pana suttantikapariyÄ• ye ``
senÄ• sanaá¹ƒ paÃ±cadhanusatikaá¹ƒ pacchimaâ€™â€™ nti idaá¹ƒ lakkhaá¹‡aá¹ƒ. taá¹ƒ Ä
parikkhittassa gÄ• massa \Ne I 71/ indakhÄ«lato aparikkhittassa paá¹-hamaleá¸• á¸• upÄ• ta
vihÄ• raparikkhepÄ• minitvÄ• vavatthapetabbaá¹ƒ.

sace pana vihÄ• ro aparikkhitto hoti, yaá¹ƒ sabbapaá¹-hamaá¹ƒ senÄ• sanaá¹ƒ vÄ• bhatta
dhuvasannipÄ• taá¹-á¹-hÄ• naá¹ƒ vÄ• bodhi vÄ• cetiyaá¹ƒ vÄ• dÅ«re cepi senÄ• sanato h
katvÄ• minitabbanti __vinayaá¹-á¹-hakathÄ• su_ vuttaá¹ƒ. __majjhimaá¹-á¹-hakathÄ• yaá¹ƒ
gÄ• masseva upacÄ• raá¹ƒ nÄ«haritvÄ• ubhinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ antarÄ• mini
pamÄ• á¹‡aá¹ƒ.

sacepi Ä• sanne gÄ• mo hoti, vihÄ• re á¹-hitehi mÄ• nusakÄ• naá¹ƒ saddo suyyati, pabbata
antaritattÄ• na sakkÄ• ujuá¹ƒ gantuá¹ƒ. yo tassa pakatimaggo hoti, sacepi nÄ• vÄ• ya saÃ
paÃ±cadhanusatikaá¹ƒ gahetabbaá¹ƒ. yo pana Ä• sannagÄ• massa aá¹…gasampÄ• danatt
pidahati, ayaá¹ƒ dhutaá¹…gacoro hoti.

sace pana Ä• raÃ±Ã±ikassa bhikkhuno upajjhÄ• yo vÄ• Ä• cariyo vÄ• gilÄ• no hoti, tena a
alabhantena gÄ• mantasenÄ• sanaá¹ƒ netvÄ• upaá¹-á¹-hÄ• tabbo. kÄ• lasseva pana nikkh
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ. sace aruá¹‡uá¹-á¹-hÄ• navelÄ• yaá¹ƒ tesaá¹ƒ Ä• bÄ• dh
kiccaá¹ƒ kÄ• tabbaá¹ƒ. na dhutaá¹…gasuddhikena bhavitabbanti idamassa __vidhÄ• naá¹ƒ

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-hena_ sabbakÄ• laá¹ƒ araÃ±Ã±
uá¹-á¹-hÄ• petabbaá¹ƒ. __majjhimo_ cattÄ• ro vassike mÄ• se gÄ• mante vasituá¹ƒ labhati.

imesaá¹ƒ pana tiá¹‡á¹‡ampi yathÄ• paricchinne kÄ• le araÃ±Ã±ato Ä• gantvÄ• gÄ• manta
suá¹‡antÄ• naá¹ƒ aruá¹‡e uá¹-á¹-hitepi dhutaá¹…gaá¹ƒ na bhijjati. sutvÄ• gacchantÄ• naá¹
uá¹-á¹-hitepi na bhijjati. sace pana uá¹-á¹-hitepi dhammakathike muhuttaá¹ƒ nipajjitvÄ• gam
niddÄ• yantÄ• naá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hahati, attano vÄ• ruciyÄ• gÄ• mantasenÄ• sane a
dhutaá¹…gaá¹ƒ bhijjatÄ«ti ayamettha __bhedo_.

__ayaá¹ƒ_ \Be I 71/ __panÄ• nisaá¹ƒso, _ Ä• raÃ±Ã±iko bhikkhu araÃ±Ã±asaÃ±Ã±aá¹ƒ ma
aladdhaá¹ƒ vÄ• \Ne I 72/ samÄ• dhiá¹ƒ paá¹-iladdhuá¹ƒ laddhaá¹ƒ vÄ• rakkhituá¹ƒ, satthÄ
yathÄ• ha --- ``tenÄ• haá¹ƒ, nÄ• gita, tassa bhikkhuno attamano homi araÃ±Ã±avihÄ• renÄ
8.86). pantasenÄ• sanavÄ• sino cassa asappÄ• yarÅ«pÄ• dayo cittaá¹ƒ na vikkhipanti, viga
jÄ«vitanikantiá¹ƒ jahati, pavivekasukharasaá¹ƒ assÄ• deti, paá¹ƒsukÅ«likÄ• dibhÄ• vopi cas

pavivitto asaá¹ƒsaá¹-á¹-ho, pantasenÄ• sane rato.

Ä• rÄ• dhayanto nÄ• thassa, vanavÄ• sena mÄ• nasaá¹ƒ ||

eko araÃ±Ã±e nivasaá¹ƒ, yaá¹ƒ sukhaá¹ƒ labhate yati.

rasaá¹ƒ tassa na vindanti, api devÄ• saindakÄ• ||

paá¹ƒsukÅ«laÃ±ca esova, kavacaá¹ƒ viya dhÄ• rayaá¹ƒ.

araÃ±Ã±asaá¹…gÄ• magato, avasesadhutÄ• yudho ||

samattho nacirasseva, jetuá¹ƒ mÄ• raá¹ƒ savÄ• hiniá¹ƒ.

tasmÄ• araÃ±Ã±avÄ• samhi, ratiá¹ƒ kayirÄ• tha paá¹‡á¸• itoti ||

ayaá¹ƒ Ä• raÃ±Ã±ikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á¹‡a

9. rukkhamÅ«likaá¹…gakathÄ•

<32> __rukkhamÅ«likaá¹…gampi_ ``channaá¹ƒ paá¹-ikkhipÄ• mi, rukkhamÅ«likaá¹…gaá¹ƒ imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana rukkhamÅ«likena sÄ«mantarikarukkhaá¹ƒ, cetiyarukkhaá¹ƒ, niyyÄ• sarukkhaá¹ƒ, vaggulirukkhaá¹ƒ, susirarukkhaá¹ƒ, vihÄ• ramajjhe á¹-hitarukkhanti ime rukkhe vivajjetvÄ• v á¹-hitarukkho gahetabboti idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-ho_ yathÄ• rucitaá¹ƒ rukkhaá¹ƒ paá¹-ijaggÄ• petuá¹ƒ na labhati. pÄ• dena paá¹‡á¹‡asaá¹-aá¹ƒ apanetvÄ• vasitabbaá¹ƒ. __ á¹-hÄ• naá¹ƒ sampattehiyeva paá¹-ijaggÄ• petuá¹ƒ labhati. __mudukena_ Ä• rÄ• mikasama sodhÄ• petvÄ• samaá¹ƒ kÄ• rÄ• petvÄ• \Ne I 73/ vÄ• lukaá¹ƒ okirÄ• petvÄ• pÄ• kÄ• rapa dvÄ• raá¹ƒ \Be I 72/ yojÄ• petvÄ• vasitabbaá¹ƒ. mahadivase pana rukkhamÅ«likena tattha paá¹-icchanne á¹-hÄ• ne nisÄ«ditabbaá¹ƒ.

imesaá¹ƒ pana tiá¹‡á¹‡ampi channe vÄ• saá¹ƒ kappitakkhaá¹‡e dhutaá¹…gaá¹ƒ bhijjati. jÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pitamatteti __aá¹…guttarabhÄ• á¹‡akÄ• _. ayamettha __bhedo_.

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ rukkhamÅ«lasenÄ• sanaá¹ƒ nissÄ• ya pabbajjÄ• ti (Vin I 128 nissayÄ• nurÅ«papaá¹-ipattisabbhÄ• vo, appÄ• ni ceva sulabhÄ• ni ca tÄ• ni ca anavajjÄ• r bhagavatÄ• saá¹ƒvaá¹‡á¹‡itapaccayatÄ• , abhiá¹‡haá¹ƒ tarupaá¹‡á¹‡avikÄ• radassanena aniccasaÃ±Ã±Ä• samuá¹-á¹-hÄ• panatÄ• , senÄ• sanamaccherakammÄ• rÄ• matÄ• naá¹ƒ appicchatÄ• dÄ«naá¹ƒ anulomavuttitÄ• ti.

vaá¹‡á¹‡ito buddhaseá¹-á¹-hena, nissayoti ca bhÄ• sito.

nivÄ• so pavivittassa, rukkhamÅ«lasamo kuto ||

Ä• vÄ• samaccherahare, devatÄ• paripÄ• lite.

pavivitte vasanto hi, rukkhamÅ«lamhi subbato ||

abhirattÄ• ni nÄ«lÄ• ni, paá¹‡á¸• Å«ni patitÄ• ni ca.

passanto tarupaá¹‡á¹‡Ä• ni, niccasaÃ±Ã±aá¹ƒ panÅ«dati ||

tasmÄ• hi buddhadÄ• yajjaá¹ƒ, bhÄ• vanÄ• bhiratÄ• layaá¹ƒ.

vivittaá¹ƒ nÄ• timaÃ±Ã±eyya, rukkhamÅ«laá¹ƒ vicakkhaá¹‡oti ||

ayaá¹ƒ rukkhamÅ«likaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á¹‡

10. abbhokÄ• sikaá¹…gakathÄ•

<33> __abbhokÄ• sikaá¹…gampi_ \Ne I 74/ ``channaÃ±ca rukkhamÅ«laÃ±ca paá¹-ikkhipÄ•
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tassa pana abbhokÄ• sikassa dhammassavanÄ• ya vÄ• uposathatthÄ• ya vÄ• uposathÄ•
sace paviá¹-á¹-hassa devo vassati, deve vassamÄ• ne anikkhamitvÄ• vassÅ«parame nikkh
bhojanasÄ• laá¹ƒ vÄ• aggisÄ• laá¹ƒ vÄ• pavisitvÄ• vattaá¹ƒ kÄ• tuá¹ƒ, bhojanasÄ• lÄ• ya
Ä• pucchituá¹ƒ, uddisantena vÄ• uddisÄ• pentena vÄ• channaá¹ƒ pavisituá¹ƒ, bahi dunnik
maÃ±capÄ«á¹-hÄ• dÄ«ni anto pavesetuÃ±ca vaá¹-á¹-ati. sace maggaá¹ƒ gacchantena vuá¸
parikkhÄ• ro gahito hoti, deve vassante maggamajjhe á¹-hitaá¹ƒ sÄ• laá¹ƒ pavisituá¹ƒ vaá¹-
gahitaá¹ƒ hoti, sÄ• lÄ• ya á¹-hassÄ• mÄ«ti vegena gantuá¹ƒ na vaá¹-á¹-ati. pakatigatiyÄ• g
pana yÄ• va vassÅ«paramÄ• á¹-hatvÄ• gantabbanti idamassa __vidhÄ• naá¹ƒ. rukkhamÅ«

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-hassa_ rukkhaá¹ƒ vÄ• pabbata
upanissÄ• ya vasituá¹ƒ na vaá¹-á¹-ati. abbhokÄ• seyeva cÄ«varakuá¹-iá¹ƒ katvÄ• vasitabba
rukkhapabbatagehÄ• ni upanissÄ• ya anto appavisitvÄ• vasituá¹ƒ vaá¹-á¹-ati. __mudukass
pabbhÄ• rampi sÄ• khÄ• maá¹‡á¸• apopi pÄ«á¹-hapaá¹-opi khettarakkhakÄ• dÄ«hi chaá¸• a
tatraá¹-á¹-hakakuá¹-ikÄ• pi vaá¹-á¹-atÄ«ti.

imesaá¹ƒ pana tiá¹‡á¹‡ampi vÄ• satthÄ• ya channaá¹ƒ vÄ• rukkhamÅ«laá¹ƒ vÄ• paviá¹-á
bhijjati. jÄ• nitvÄ• tattha aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pitamatteti aá¹…guttarabhÄ• á¹‡akÄ• . ayan

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ Ä• vÄ• sapalibodhupacchedo, thinamiddhapanÅ«danaá¹ƒ, ``
aniketÄ• viharanti bhikkhavoâ€™â€™ ti (SN a I 224) pasaá¹ƒsÄ• ya anurÅ«patÄ• , nissaá¹
appicchatÄ• dÄ«naá¹ƒ anulomavuttitÄ• ti.

anagÄ• riyabhÄ• vassa \Ne I 75/, anurÅ«pe adullabhe.

tÄ• rÄ• maá¹‡ivitÄ• namhi, candadÄ«pappabhÄ• site ||

abbhokÄ• se vasaá¹ƒ bhikkhu, migabhÅ«tena cetasÄ• .

thinamiddhaá¹ƒ vinodetvÄ• , bhÄ• vanÄ• rÄ• mataá¹ƒ sito ||

pavivekarasassÄ• daá¹ƒ, nacirasseva vindati.

yasmÄ• tasmÄ• hi sappaÃ±Ã±o, abbhokÄ• sarato siyÄ• ti ||

ayaá¹ƒ abbhokÄ• sikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á¹‡

11. sosÄ• nikaá¹…gakathÄ•

<34> __sosÄ• nikaá¹…gampi_ \Be I 74/ ``na susÄ• naá¹ƒ paá¹-ikkhipÄ• mi, sosÄ• nikaá¹…
imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana sosÄ• nikena yaá¹ƒ manussÄ• gÄ• maá¹ƒ nivesantÄ• ``idaá¹ƒ susÄ• naâ€™â€
vasitabbaá¹ƒ. na hi matasarÄ«re ajjhÄ• pite taá¹ƒ susÄ• naá¹ƒ nÄ• ma hoti, jhÄ• pitakÄ• lat
sacepi dvÄ• dasavassÄ• ni chaá¸• á¸• itaá¹ƒ, taá¹ƒ susÄ• nameva.

tasmiá¹ƒ pana vasantena caá¹…kamamaá¹‡á¸• apÄ• dÄ«ni kÄ• retvÄ• maÃ±capÄ«á¹-haá
pÄ• nÄ«yaparibhojanÄ«yaá¹ƒ upaá¹-á¹-hÄ• petvÄ• dhammaá¹ƒ vÄ• centena na vasitabbaá
dhutaá¹…gaá¹ƒ, tasmÄ• uppannaparissayavighÄ• tatthÄ• ya saá¹…ghattheraá¹ƒ vÄ• rÄ• j
appamattena vasitabbaá¹ƒ. caá¹…kamantena addhakkhikena Ä• á¸·Ä• hanaá¹ƒ olokentena

susÄ• naá¹ƒ gacchantenÄ• pi mahÄ• pathÄ• ukkamma uppathamaggena gantabbaá¹ƒ. div
vavatthapetabbaá¹ƒ. evaÃ±hissa taá¹ƒ rattiá¹ƒ bhayÄ• nakaá¹ƒ na bhavissati, amanussÄ• n
viravitvÄ• Ä• hiá¹‡á¸• antÄ• pi na kenaci paharitabbÄ• . ekadivasampi susÄ• naá¹ƒ agantu
majjhimayÄ• maá¹ƒ \Ne I 76/ susÄ• ne khepetvÄ• pacchimayÄ• me paá¹-ikkamituá¹ƒ vaá¹-
aá¹…guttarabhÄ• á¹‡akÄ• . amanussÄ• naá¹ƒ piyaá¹ƒ
tilapiá¹-á¹-hamÄ• sabhattamacchamaá¹ƒsakhÄ«ratelaguá¸·Ä• dikhajjabhojjaá¹ƒ na sevitabb
pavisitabbanti idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-hena_ yattha
dhuvaá¸• Ä• hadhuvakuá¹‡apadhuvarodanÄ• ni atthi, tattheva vasitabbaá¹ƒ. __majjhimassa
vaá¹-á¹-ati. __mudukassa_ vuttanayena susÄ• nalakkhaá¹‡aá¹ƒ pattamatte vaá¹-á¹-ati.

imesaá¹ƒ pana tiá¹‡á¹‡ampi na susÄ• namhi vÄ• saá¹ƒ kappanena dhutaá¹…gaá¹ƒ bhijjati.
aá¹…guttarabhÄ• á¹‡akÄ• . ayamettha __bhedo_.

__ayaá¹ƒ panÄ• nisaá¹ƒso_ maraá¹‡assatipaá¹-ilÄ• bho, appamÄ• davihÄ• ritÄ• , asubhan
kÄ• marÄ• gavinodanaá¹ƒ, abhiá¹‡haá¹ƒ kÄ• yasabhÄ• vadassanaá¹ƒ, saá¹ƒvegabahulatÄ•
Ä• rogyamadÄ• dippahÄ• naá¹ƒ, bhayabheravasahanatÄ• , amanussÄ• naá¹ƒ garubhÄ• va
anulomavuttitÄ• ti.

sosÄ• nikaÃ±hi maraá¹‡Ä• nusatippabhÄ• vÄ• ,

niddÄ• gatampi na phusanti pamÄ• dadosÄ• .

sampassato ca kuá¹‡apÄ• ni bahÅ«ni tassa,

kÄ• mÄ• nubhÄ• vavasagampi na hoti cittaá¹ƒ ||

saá¹ƒvegameti vipulaá¹ƒ na madaá¹ƒ upeti,

sammÄ• atho ghaá¹-ati nibbutimesamÄ• no.

sosÄ• nikaá¹…gamitinekaguá¹‡Ä• vahattÄ• ,

nibbÄ• naninnahadayena nisevitabbanti ||

ayaá¹ƒ sosÄ• nikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡á¹‡anÄ

12. yathÄ• santhatikaá¹…gakathÄ•

<35> __yathÄ• santhatikaá¹…gampi_ \Ne I 77/ ``senÄ• sanaloluppaá¹ƒ paá¹-ikkhipÄ• mi, y
samÄ• diyÄ• mÄ«â€™â€™ ti imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana yathÄ• santhatikena yadassa senÄ• sanaá¹ƒ ``idaá¹ƒ tuyhaá¹ƒ pÄ• puá¹‡Ä• tÄ«
teneva tuá¹-á¹-habbaá¹ƒ, na aÃ±Ã±o uá¹-á¹-hÄ• petabbo. idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-ho_ attano pattasenÄ• sanaá¹ƒ
accÄ• sanneti vÄ• amanussadÄ«ghajÄ• tikÄ• dÄ«hi upaddutanti vÄ• uá¹‡hanti vÄ• sÄ«ta
labhati. __majjhimo_ pucchituá¹ƒ labhati. gantvÄ• pana oloketuá¹ƒ na labhati. __muduko_

sacassa taá¹ƒ na ruccati, aÃ±Ã±aá¹ƒ gahetuá¹ƒ labhati.

imesaá¹ƒ pana tiá¹‡á¹‡ampi senÄ• sanaloluppe uppannamatte dhutaá¹…gaá¹ƒ bhijjatÄ«ti a

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ ``yaá¹ƒ laddhaá¹ƒ tena tuá¹-á¹-habbaâ€™â€™ nti (J I 1.136;
vuttovÄ• dakaraá¹‡aá¹ƒ, sabrahmacÄ• rÄ«naá¹ƒ hitesitÄ• , hÄ«napaá¹‡Ä«tavikappapariccÄ
anurodhavirodhappahÄ• naá¹ƒ, atricchatÄ• ya dvÄ• rapidahanaá¹ƒ, appicchatÄ• dÄ«naá¹ƒ

yaá¹ƒ \Be I 76/ laddhaá¹ƒ tena santuá¹-á¹-ho, yathÄ• santhatiko yati.

nibbikappo sukhaá¹ƒ seti, tiá¹‡asantharakesupi ||

na so rajjati seá¹-á¹-hamhi, hÄ«naá¹ƒ laddhÄ• na kuppati.

sabrahmacÄ• rinavake, hitena anukampati ||

tasmÄ• ariyasatÄ• ciá¹‡á¹‡aá¹ƒ, munipuá¹…gavavaá¹‡á¹‡itaá¹ƒ.

anuyuÃ±jetha medhÄ• vÄ«, yathÄ• santhatarÄ• matanti ||

ayaá¹ƒ yathÄ• santhatikaá¹…ge samÄ• dÄ• navidhÄ• nappabhedabhedÄ• nisaá¹ƒsavaá¹‡

13. nesajjikaá¹…gakathÄ•

<36> __nesajjikaá¹…gampi_ \Ne I 78/ ``seyyaá¹ƒ paá¹-ikkhipÄ• mi, nesajjikaá¹…gaá¹ƒ sam
imesaá¹ƒ aÃ±Ã±ataravacanena samÄ• dinnaá¹ƒ hoti.

tena pana nesajjikena rattiyÄ• tÄ«su yÄ• mesu ekaá¹ƒ yÄ• maá¹ƒ uá¹-á¹-hÄ• ya caá¹…kan
nipajjitumeva na vaá¹-á¹-ati. idamassa __vidhÄ• naá¹ƒ_.

__pabhedato_ pana ayampi tividho hoti. tattha __ukkaá¹-á¹-hassa_ neva apassenaá¹ƒ, na
Ä• yogapaá¹-á¹-o vaá¹-á¹-ati. __majjhimassa_ imesu tÄ«su yaá¹ƒkiÃ±ci vaá¹-á¹-ati. __mudu
dussapallatthikÄ• pi Ä• yogapaá¹-á¹-opi bibbohanampi paÃ±caá¹…gopi sattaá¹…gopi vaá¹-
piá¹-á¹-hiapassayena saddhiá¹ƒ kato. sattaá¹…go nÄ• ma piá¹-á¹-hiapassayena ca ubhatop
saddhiá¹ƒ kato. taá¹ƒ kira miá¸·Ä• bhayattherassa akaá¹ƒsu. thero anÄ• gÄ• mÄ« hutvÄ• p

imesaá¹ƒ pana tiá¹‡á¹‡ampi seyyaá¹ƒ kappitamatte dhutaá¹…gaá¹ƒ bhijjati. ayamettha __b

__ayaá¹ƒ panÄ• nisaá¹ƒso, _ ``seyyasukhaá¹ƒ passasukhaá¹ƒ middhasukhaá¹ƒ anuyutto vi
320; MN I 186) vuttassa cetaso vinibandhassa upacchedanaá¹ƒ, sabbakammaá¹-á¹-hÄ• nÄ
pÄ• sÄ• dikairiyÄ• pathatÄ• , vÄ«riyÄ• rambhÄ• nukÅ«latÄ• , sammÄ• paá¹-ipattiyÄ• anub

Ä• bhujitvÄ• na pallaá¹…kaá¹ƒ, paá¹‡idhÄ• ya ujuá¹ƒ tanuá¹ƒ.

nisÄ«danto vikampeti, mÄ• rassa hadayaá¹ƒ yati ||

seyyasukhaá¹ƒ \Be I 77/ middhasukhaá¹ƒ, hitvÄ• Ä• raddhavÄ«riyo.

nisajjÄ• bhirato bhikkhu, sobhayanto tapovanaá¹ƒ ||

nirÄ• misaá¹ƒ pÄ«tisukhaá¹ƒ, yasmÄ• samadhigacchati.

tasmÄ• samanuyuÃ±jeyya, dhÄ«ro nesajjikaá¹ƒ vatanti ||

ayaá¹ƒ nesajjikaá¹…ge samÄ• dÄ• na vidhÄ• nappabheda bhedÄ• nisaá¹ƒsavaá¹‡á¹‡anÄ•

dhutaá¹…gapakiá¹‡á¹‡akakathÄ•

<37> idÄ• ni \Ne I 79/ ---

kusalattikato ceva, dhutÄ• dÄ«naá¹ƒ vibhÄ• gato.

samÄ• sabyÄ• sato cÄ• pi, viÃ±Ã±Ä• tabbo vinicchayoti || ---

imissÄ• gÄ• thÄ• ya vasena vaá¹‡á¹‡anÄ• hoti.

tattha __kusalattikato_ti sabbÄ• neva hi dhutaá¹…gÄ• ni sekkhaputhujjanakhÄ«á¹‡Ä• savÄ
kusalÄ• ni, siyÄ• abyÄ• katÄ• ni, natthi dhutaá¹…gaá¹ƒ akusalanti.

yo pana vadeyya ``pÄ• piccho icchÄ• pakato Ä• raÃ±Ã±iko hotÄ«ti Ä• divacanato (AN b V
dhutaá¹…gaâ€™â€™ nti. so vattabbo --- na mayaá¹ƒ ``akusalacittena araÃ±Ã±e na vasatÄ
hi araÃ±Ã±e nivÄ• so, so Ä• raÃ±Ã±iko. so ca pÄ• piccho vÄ• bhaveyya appiccho vÄ• . imÄ
samÄ• dÄ• nena dhutakilesattÄ• dhutassa bhikkhuno aá¹…gÄ• ni, kilesadhunanato vÄ• dh
Ã±Ä• á¹‡aá¹ƒ aá¹…gametesanti dhutaá¹…gÄ• ni. atha vÄ• dhutÄ• ni ca tÄ• ni paá¹-ipakkha
paá¹-ipattiyÄ• tipi dhutaá¹…gÄ• nÄ«ti vuttaá¹ƒ. na ca akusalena koci dhuto nÄ• ma hoti, yas
bhaveyyuá¹ƒ, na ca akusalaá¹ƒ kiÃ±ci dhunÄ• ti, yesaá¹ƒ taá¹ƒ aá¹…gantikatvÄ• dhutaá¹…

nÄ• pi akusalaá¹ƒ cÄ«varaloluppÄ• dÄ«ni ceva niddhunÄ• ti paá¹-ipattiyÄ• ca aá¹…gaá¹ƒ h
``natthi akusalaá¹ƒ dhutaá¹…gaâ€™â€™ nti.

``yesampi \Be I 78/ kusalattikavinimuttaá¹ƒ dhutaá¹…gaá¹ƒ, tesaá¹ƒ atthato dhutaá¹…game
kassa dhunanato dhutaá¹…gaá¹ƒ nÄ• ma bhavissati. dhutaguá¹‡e samÄ• dÄ• ya vattatÄ«ti
Ä• pajjati, tasmÄ• taá¹ƒ na gahetabbaâ€™â€™ nti ayaá¹ƒ tÄ• va kusalattikato vaá¹‡á¹‡anÄ

__dhutÄ• dÄ«naá¹ƒ_ \Ne I 80/ __vibhÄ• gato_ti dhuto veditabbo. dhutavÄ• do veditabbo. d
dhutaá¹…gÄ• ni veditabbÄ• ni. kassa dhutaá¹…gasevanÄ• sappÄ• yÄ• ti veditabbaá¹ƒ.

tattha __dhuto_ti dhutakileso vÄ• puggalo kilesadhunano vÄ• dhammo.

__dhutavÄ• do_ti ettha pana atthi dhuto na dhutavÄ• do, atthi na dhuto dhutavÄ• do, atthi n
dhutavÄ• do, atthi dhuto ceva dhutavÄ• do ca.

tattha yo dhutaá¹…gena attano kilese dhuni, paraá¹ƒ pana dhutaá¹…gena na ovadati, nÄ•
viya, ayaá¹ƒ dhuto na dhutavÄ• do. yathÄ• ha, ``tayidaá¹ƒ Ä• yasmÄ• bÄ• kulo dhuto na dh
na dhutaá¹…gena attano kilese dhuni, kevalaá¹ƒ aÃ±Ã±e dhutaá¹…gena ovadati anusÄ• sa
ayaá¹ƒ na dhuto dhutavÄ• do. yathÄ• ha, ``tayidaá¹ƒ Ä• yasmÄ• upanando sakyaputto na d
yo ubhayavipanno lÄ• á¸·udÄ• yÄ« viya, ayaá¹ƒ neva dhuto na dhutavÄ• do. yathÄ• ha, ``ta
lÄ• á¸·udÄ• yÄ« neva dhuto na dhutavÄ• doâ€™â€™ ti. yo pana ubhayasampanno dhamm
ceva dhutavÄ• do ca. yathÄ• ha, ``tayidaá¹ƒ Ä• yasmÄ• sÄ• riputto dhuto ceva dhutavÄ• d

__dhutadhammÄ• veditabbÄ• _ti appicchatÄ• , santuá¹-á¹-hitÄ• , sallekhatÄ• , pavivekatÄ
dhutaá¹…gacetanÄ• ya parivÄ• rakÄ• paÃ±ca dhammÄ• ``appicchataá¹ƒyeva nissÄ• yÄ•
181; Vin V 325) dhutadhammÄ• nÄ• ma, tattha appicchatÄ• ca santuá¹-á¹-hitÄ• ca alobho
pavivekatÄ• ca dvÄ«su dhammesu anupatanti alobhe ca amohe ca. idamatthitÄ• Ã±Ä• á¹‡
alobhena paá¹-ikkhepavatthÅ«su lobhaá¹ƒ, amohena tesveva Ä• dÄ«navapaá¹-icchÄ• daka
alobhena ca anuÃ±Ã±Ä• tÄ• naá¹ƒ paá¹-isevanamukhena pavattaá¹ƒ kÄ• masukhÄ• nuyog
atisallekhamukhena pavattaá¹ƒ attakilamathÄ• nuyogaá¹ƒ dhunÄ• ti. tasmÄ• ime dhammÄ

__dhutaá¹…gÄ• ni veditabbÄ• nÄ«_ti terasa dhutaá¹…gÄ• ni veditabbÄ• ni paá¹ƒsukÅ«lika
nesajjikaá¹…ganti. tÄ• ni atthato lakkhaá¹‡Ä• dÄ«hi ca vuttÄ• neva.

kassa \Ne I 81/ dhutaá¹…gasevanÄ• sappÄ• yÄ• ti rÄ• gacaritassa ceva mohacaritassa ca
hi dukkhÄ• paá¹-ipadÄ• ceva sallekhavihÄ• ro ca. dukkhÄ• paá¹-ipadaÃ±ca nissÄ• ya rÄ• g
nissÄ• ya appamattassa moho pahÄ«yati. Ä• raÃ±Ã±ikaá¹…garukkhamÅ«likaá¹…gapaá¹-is
dosacaritassÄ• pi sappÄ• yÄ• . tattha hissa asaá¹…ghaá¹-á¹-iyamÄ• nassa viharato dosopi

dhutÄ• dÄ«naá¹ƒ vibhÄ• gato vaá¹‡á¹‡anÄ• .

__samÄ• sabyÄ• sato_ti imÄ• ni pana dhutaá¹…gÄ• ni __samÄ• sato_ tÄ«á¹‡i sÄ«saá¹…g
asambhinnaá¹…gÄ• nÄ«ti aá¹-á¹-heva honti. tattha sapadÄ• nacÄ• rikaá¹…gaá¹ƒ, ekÄ• sar
abbhokÄ• sikaá¹…ganti imÄ• ni tÄ«á¹‡i sÄ«saá¹…gÄ• ni. sapadÄ• nacÄ• rikaá¹…gaÃ±hi ra
piá¹‡á¸• apÄ• tikaá¹…gampi rakkhissati. ekÄ• sanikaá¹…gaÃ±ca rakkhato
pattapiá¹‡á¸• ikaá¹…gakhalupacchÄ• bhattikaá¹…gÄ• nipi surakkhanÄ«yÄ• ni bhavissanti.
rakkhantassa kiá¹ƒ atthi rukkhamÅ«likaá¹…gayathÄ• santhatikaá¹…gesu rakkhitabbaá¹ƒ nÄ
sÄ«saá¹…gÄ• ni, Ä• raÃ±Ã±ikaá¹…gaá¹ƒ, paá¹ƒsukÅ«likaá¹…gaá¹ƒ, tecÄ«varikaá¹…gaá¹ƒ
sosÄ• nikaá¹…ganti imÄ• ni paÃ±ca asambhinnaá¹…gÄ• ni cÄ• ti aá¹-á¹-heva honti.

puna dve cÄ«varapaá¹-isaá¹ƒyuttÄ• ni, paÃ±ca piá¹‡á¸• apÄ• tapaá¹-isaá¹ƒyuttÄ• ni, paÃ±
senÄ• sanapaá¹-isaá¹ƒyuttÄ• ni, ekaá¹ƒ vÄ«riyapaá¹-isaá¹ƒyuttanti evaá¹ƒ cattÄ• rova honti
nesajjikaá¹…gaá¹ƒ vÄ«riyapaá¹-isaá¹ƒyuttaá¹ƒ. itarÄ• ni pÄ• kaá¹-Ä• neva.

puna sabbÄ• neva nissayavasena dve honti paccayanissitÄ• ni dvÄ• dasa, vÄ«riyanissitaá¹
sevitabbÄ• sevitabbavasenapi dveyeva honti. yassa hi dhutaá¹…gaá¹ƒ sevantassa kammaá
tena sevitabbÄ• ni. yassa sevato hÄ• yati, tena na sevitabbÄ• ni. yassa pana sevatopi asev
na hÄ• yati, tenÄ• pi pacchimaá¹ƒ janataá¹ƒ anukampantena sevitabbÄ• ni. yassÄ• pi \Be I
vaá¸• á¸• hati, tenÄ• pi sevitabbÄ• niyeva Ä• yatiá¹ƒ vÄ• sanatthÄ• yÄ• ti.

evaá¹ƒ sevitabbÄ• sevitabbavasena duvidhÄ• nipi sabbÄ• neva cetanÄ• vasena ekavidhÄ•
dhutaá¹…gaá¹ƒ samÄ• dÄ• nacetanÄ• ti. aá¹-á¹-hakathÄ• yampi vuttaá¹ƒ ``yÄ• cetanÄ• , ta
vadantÄ«â€™â€™ ti.

__byÄ• sato_ \Ne I 82/ pana bhikkhÅ«naá¹ƒ terasa, bhikkhunÄ«naá¹ƒ aá¹-á¹-ha, sÄ• maá¹
sikkhamÄ• nasÄ• maá¹‡erÄ«naá¹ƒ satta, upÄ• sakaupÄ• sikÄ• naá¹ƒ dveti dvÄ• cattÄ• lÄ«
Ä• raÃ±Ã±ikaá¹…gasampannaá¹ƒ susÄ• naá¹ƒ hoti, ekopi bhikkhu ekappahÄ• rena sabbad
sakkoti. bhikkhunÄ«naá¹ƒ pana Ä• raÃ±Ã±ikaá¹…gaá¹ƒ khalupacchÄ• bhattikaá¹…gaÃ±ca
paá¹-ikkhittÄ• ni, abbhokÄ• sikaá¹…gaá¹ƒ, rukkhamÅ«likaá¹…gaá¹ƒ, sosÄ• nikaá¹…ganti in
dupparihÄ• rÄ• ni. bhikkhuniyÄ• hi dutiyikaá¹ƒ vinÄ• vasituá¹ƒ na vaá¹-á¹-ati. evarÅ«pe ca
samÄ• nacchandÄ• dutiyikÄ• dullabhÄ• . sacepi labheyya saá¹ƒsaá¹-á¹-havihÄ• rato na m
yassatthÄ• ya dhutaá¹…gaá¹ƒ seveyya, svevassÄ• attho na sampajjeyya. evaá¹ƒ paribhuÃ
paÃ±ca hÄ• petvÄ• bhikkhunÄ«naá¹ƒ aá¹-á¹-heva hontÄ«ti veditabbÄ• ni. yathÄ• vuttesu p
tecÄ«varikaá¹…gaá¹ƒ sesÄ• ni dvÄ• dasa sÄ• maá¹‡erÄ• naá¹ƒ, satta sikkhamÄ• nasÄ• m
upÄ• sakaupÄ• sikÄ• naá¹ƒ pana ekÄ• sanikaá¹…gaá¹ƒ, pattapiá¹‡á¸• ikaá¹…ganti imÄ• ni
ca paribhuÃ±jitunti dve dhutaá¹…gÄ• nÄ«ti evaá¹ƒ byÄ• sato dvecattÄ• lÄ«sa hontÄ«ti ayaá
vaá¹‡á¹‡anÄ• .

ettÄ• vatÄ• ca ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ ti imissÄ• gÄ• thÄ• ya s
desite visuddhimagge yehi appicchatÄ• santuá¹-á¹-hitÄ• dÄ«hi guá¹‡ehi vuttappakÄ• rassa
tesaá¹ƒ sampÄ• danatthaá¹ƒ samÄ• dÄ• tabbadhutaá¹…gakathÄ• bhÄ• sitÄ• hoti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

dhutaá¹…ganiddeso nÄ• ma dutiyo paricchedo.

3. kammaá¹-á¹-hÄ• naggahaá¹‡aniddeso

<38> idÄ• ni \Be I 81/ \Ne I 83/ yasmÄ• evaá¹ƒ dhutaá¹…gapariharaá¹‡asampÄ• ditehi app
pariyodÄ• te imasmiá¹ƒ sÄ«le patiá¹-á¹-hitena ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, citt
bhÄ• vayaâ€™â€™ nti vacanato cittasÄ«sena niddiá¹-á¹-ho samÄ• dhi bhÄ• vetabbo. so ca
viÃ±Ã±Ä• tumpi tÄ• va na sukaro, pageva bhÄ• vetuá¹ƒ, tasmÄ• tassa vitthÄ• raÃ±ca bhÄ•
idaá¹ƒ paÃ±hÄ• kammaá¹ƒ hoti.

ko samÄ• dhi? kenaá¹-á¹-hena samÄ• dhi? kÄ• nassa lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• na
samÄ• dhi? ko cassa saá¹ƒkileso? kiá¹ƒ vodÄ• naá¹ƒ? kathaá¹ƒ bhÄ• vetabbo? samÄ• dhib

tatridaá¹ƒ vissajjanaá¹ƒ. __ko samÄ• dhÄ«_ti samÄ• dhi bahuvidho nÄ• nappakÄ• rako. ta
vibhÄ• vayituá¹ƒ Ä• rabbhamÄ• naá¹ƒ vissajjanaá¹ƒ adhippetaÃ±ceva atthaá¹ƒ na sÄ• dhey
saá¹ƒvatteyya, tasmÄ• idhÄ• dhippetameva sandhÄ• ya vadÄ• ma, kusalacittekaggatÄ• sa

__kenaá¹-á¹-hena samÄ• dhÄ«_ti samÄ• dhÄ• naá¹-á¹-hena samÄ• dhi. kimidaá¹ƒ samÄ•
cittacetasikÄ• naá¹ƒ samaá¹ƒ sammÄ• ca Ä• dhÄ• naá¹ƒ, á¹-hapananti vuttaá¹ƒ hoti. tasmÄ
dhammassÄ• nubhÄ• vena ekÄ• rammaá¹‡e cittacetasikÄ• samaá¹ƒ sammÄ• ca avikkhip
tiá¹-á¹-hanti, idaá¹ƒ samÄ• dhÄ• nanti veditabbaá¹ƒ.

__kÄ• nassa lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• nÄ«_ti ettha pana avi
vikkhepaviddhaá¹ƒsanaraso, avikampanapaccupaá¹-á¹-hÄ• no. ``sukhino cittaá¹ƒ samÄ• dh
pana sukhamassa padaá¹-á¹-hÄ• naá¹ƒ.

<39> __katividho_ \Ne I 84/ __samÄ• dhÄ«_ti avikkhepalakkhaá¹‡ena tÄ• va ekavidho. upa
duvidho, tathÄ• lokiyalokuttaravasena sappÄ«tikanippÄ«tikavasena sukhasahagataupekkh
tividho hÄ«namajjhimapaá¹‡Ä«tavasena \Be I 82/, tathÄ• savitakkasavicÄ• rÄ• divasena pÄ
parittamahaggatappamÄ• á¹‡avasena ca. catubbidho dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±
parittaparittÄ• rammaá¹‡Ä• divasena catujhÄ• naá¹…gavasena hÄ• nabhÄ• giyÄ• divasena

adhipativasena ca. paÃ±cavidho paÃ±cakanaye paÃ±cajhÄ• naá¹…gavasenÄ• ti.

samÄ• dhiekakadukavaá¹‡á¹‡anÄ•

tattha __ekavidhakoá¹-á¹-hÄ• so_ uttÄ• natthoyeva. __duvidhakoá¹-á¹-hÄ• se_ channaá¹ƒ
maraá¹‡assatiyÄ• upasamÄ• nussatiyÄ• Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• ya catudhÄ• tuv
laddhacittekaggatÄ• , yÄ• ca appanÄ• samÄ• dhÄ«naá¹ƒ pubbabhÄ• ge ekaggatÄ• , ayaá
``paá¹-hamassa jhÄ• nassa parikammaá¹ƒ paá¹-hamassa jhÄ• nassa anantarapaccayena p
pana yÄ• parikammÄ• nantarÄ• ekaggatÄ• , ayaá¹ƒ __appanÄ• samÄ• dhÄ«_ti evaá¹ƒ up

dutiyaduke tÄ«su bhÅ«mÄ«su kusalacittekaggatÄ• lokiyo samÄ• dhi. ariyamaggasampayu
samÄ• dhÄ«ti evaá¹ƒ lokiyalokuttaravasena duvidho.

tatiyaduke catukkanaye dvÄ«su paÃ±cakanaye tÄ«su jhÄ• nesu ekaggatÄ• sappÄ«tiko sa
jhÄ• nesu ekaggatÄ• nippÄ«tiko samÄ• dhi. upacÄ• rasamÄ• dhi pana siyÄ• sappÄ«tiko, s
sappÄ«tikanippÄ«tikavasena duvidho.

catutthaduke catukkanaye tÄ«su paÃ±cakanaye catÅ«su jhÄ• nesu ekaggatÄ• sukhasaha
upekkhÄ• sahagato samÄ• dhi. upacÄ• rasamÄ• dhi pana siyÄ• sukhasahagato, siyÄ• up
sukhasahagataupekkhÄ• sahagatavasena duvidho.

samÄ• dhitikavaá¹‡á¹‡anÄ•

__tikesu_ \Ne I 85/ paá¹-hamattike paá¹-iladdhamatto hÄ«no, nÄ• tisubhÄ• vito majjhimo, s
paá¹‡Ä«toti evaá¹ƒ hÄ«namajjhimapaá¹‡Ä«tavasena tividho.

dutiyattike \Be I 83/ paá¹-hamajjhÄ• nasamÄ• dhi saddhiá¹ƒ upacÄ• rasamÄ• dhinÄ• savit
dutiyajjhÄ• nasamÄ• dhi avitakkavicÄ• ramatto. yo hi vitakkamatteyeva Ä• dÄ«navaá¹ƒ disv
kevalaá¹ƒ vitakkappahÄ• namattaá¹ƒ Ä• kaá¹…khamÄ• no paá¹-hamajjhÄ• naá¹ƒ atikkamat
samÄ• dhiá¹ƒ paá¹-ilabhati. taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. catukkanaye pana dutiyÄ• dÄ«
tatiyÄ• dÄ«su tÄ«su jhÄ• nesu ekaggatÄ• avitakkÄ• vicÄ• ro samÄ• dhÄ«ti evaá¹ƒ savitak

tatiyattike catukkanaye Ä• dito dvÄ«su paÃ±cakanaye ca tÄ«su jhÄ• nesu ekaggatÄ• pÄ«t
tesveva tatiye ca catutthe ca jhÄ• ne ekaggatÄ• sukhasahagato samÄ• dhi. avasÄ• ne upe
upacÄ• rasamÄ• dhi pana pÄ«tisukhasahagato vÄ• hoti upekkhÄ• sahagato vÄ• ti evaá¹ƒ
tividho.

catutthattike upacÄ• rabhÅ«miyaá¹ƒ ekaggatÄ• paritto samÄ• dhi. rÅ«pÄ• vacarÄ• rÅ«pÄ•
mahaggato samÄ• dhi. ariyamaggasampayuttÄ• ekaggatÄ• appamÄ• á¹‡o samÄ• dhÄ«ti
parittamahaggatappamÄ• á¹‡avasena tividho.

samÄ• dhicatukkavaá¹‡á¹‡anÄ•

catukkesu paá¹-hamacatukke atthi samÄ• dhi dukkhÄ• paá¹-ipado dandhÄ• bhiÃ±Ã±o, atth
khippÄ• bhiÃ±Ã±o, atthi sukhÄ• paá¹-ipado dandhÄ• bhiÃ±Ã±o, atthi sukhÄ• paá¹-ipado khi

tattha paá¹-hamasamannÄ• hÄ• rato paá¹-á¹-hÄ• ya yÄ• va tassa tassa jhÄ• nassa upacÄ•
pavattÄ• samÄ• dhibhÄ• vanÄ• __paá¹-ipadÄ• _ti vuccati. upacÄ• rato pana paá¹-á¹-hÄ• y
pavattÄ• \Ne I 86/ paÃ±Ã±Ä• __abhiÃ±Ã±Ä• _ti vuccati. sÄ• panesÄ• paá¹-ipadÄ• ekacc
nÄ«varaá¹‡Ä• dipaccanÄ«kadhammasamudÄ• cÄ• ragahaá¹‡atÄ• ya kicchÄ• asukhÄ• sev
sukhÄ• . abhiÃ±Ã±Ä• pi ekaccassa dandhÄ• hoti mandÄ• asÄ«ghappavatti. ekaccassa kh

tattha yÄ• ni parato sappÄ• yÄ• sappÄ• yÄ• ni ca palibodhupacchedÄ• dÄ«ni pubbakiccÄ•
vaá¹‡á¹‡ayissÄ• ma, tesu yo asappÄ• yasevÄ« \Be I 84/ hoti, tassa dukkhÄ• paá¹-ipadÄ•
hoti. sappÄ• yasevino sukhÄ• paá¹-ipadÄ• khippÄ• ca abhiÃ±Ã±Ä• . yo pana pubbabhÄ•
aparabhÄ• ge sappÄ• yasevÄ« hoti, pubbabhÄ• ge vÄ• sappÄ• yaá¹ƒ sevitvÄ• aparabhÄ•
vomissakatÄ• veditabbÄ• . tathÄ• palibodhupacchedÄ• dikaá¹ƒ pubbakiccaá¹ƒ asampÄ• d
dukkhÄ• paá¹-ipadÄ• hoti. vipariyÄ• yena sukhÄ• . appanÄ• kosallÄ• ni pana asampÄ• de
hoti. sampÄ• dentassa khippÄ• .

apica taá¹‡hÄ• avijjÄ• vasena samathavipassanÄ• dhikÄ• ravasena cÄ• pi etÄ• saá¹ƒ pabh
taá¹‡hÄ• bhibhÅ«tassa hi dukkhÄ• paá¹-ipadÄ• hoti. anabhibhÅ«tassa sukhÄ• . avijjÄ• bh
abhiÃ±Ã±Ä• hoti. anabhibhÅ«tassa khippÄ• . yo ca samathe akatÄ• dhikÄ• ro, tassa dukkh
katÄ• dhikÄ• rassa sukhÄ• . yo pana vipassanÄ• ya akatÄ• dhikÄ• ro hoti, tassa dandhÄ•
katÄ• dhikÄ• rassa khippÄ• . kilesindriyavasena cÄ• pi etÄ• saá¹ƒ pabhedo veditabbo. tibba
mudindriyassa dukkhÄ• paá¹-ipadÄ• hoti dandhÄ• ca abhiÃ±Ã±Ä• , tikkhindriyassa pana
mandakilesassa ca mudindriyassa sukhÄ• paá¹-ipadÄ• hoti dandhÄ• ca abhiÃ±Ã±Ä• . tikk
abhiÃ±Ã±Ä• ti.

iti imÄ• su paá¹-ipadÄ• abhiÃ±Ã±Ä• su yo puggalo dukkhÄ• ya paá¹-ipadÄ• ya dandhÄ• ya
pÄ• puá¹‡Ä• ti, tassa so samÄ• dhi dukkhÄ• paá¹-ipado dandhÄ• bhiÃ±Ã±oti vuccati. esa n
dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• divasena catubbidho.

dutiyacatukke atthi samÄ• dhi paritto parittÄ• rammaá¹‡o, atthi paritto appamÄ• á¹‡Ä• ram
appamÄ• á¹‡o parittÄ• rammaá¹‡o, atthi appamÄ• á¹‡o appamÄ• á¹‡Ä• rammaá¹‡oti. tatth

87/ uparijhÄ• nassa paccayo bhavituá¹ƒ na sakkoti, ayaá¹ƒ paritto. yo pana avaá¸• á¸• hite
ayaá¹ƒ parittÄ• rammaá¹‡o. yo paguá¹‡o subhÄ• vito, uparijhÄ• nassa paccayo bhavituá¹ƒ
appamÄ• á¹‡o. yo ca vaá¸• á¸• hite Ä• rammaá¹‡e pavatto, ayaá¹ƒ appamÄ• á¹‡Ä• rammaá
pana vomissakanayo veditabbo. evaá¹ƒ parittaparittÄ• rammaá¹‡Ä• divasena catubbidho.

tatiyacatukke \Be I 85/ vikkhambhitanÄ«varaá¹‡Ä• naá¹ƒ vitakkavicÄ• rapÄ«tisukhasamÄ• c
paÃ±caá¹…gikaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, tato vÅ«pasantavitakkavicÄ• raá¹ƒ tivaá¹…gi
virattapÄ«tikaá¹ƒ duvaá¹…gikaá¹ƒ tatiyaá¹ƒ, tato pahÄ«nasukhaá¹ƒ upekkhÄ• vedanÄ• sah
duvaá¹…gikaá¹ƒ catutthaá¹ƒ. iti imesaá¹ƒ catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ aá¹…gabhÅ«tÄ• catt
evaá¹ƒ catujhÄ• naá¹…gavasena catubbidho.

catutthacatukke atthi samÄ• dhi hÄ• nabhÄ• giyo, atthi á¹-hitibhÄ• giyo, atthi visesabhÄ• gi
nibbedhabhÄ• giyo. tattha paccanÄ«kasamudÄ• cÄ• ravasena hÄ• nabhÄ• giyatÄ• , tadanu
saá¹‡á¹-hÄ• navasena á¹-hitibhÄ• giyatÄ• , uparivisesÄ• dhigamavasena visesabhÄ• giyatÄ
nibbidÄ• sahagatasaÃ±Ã±Ä• manasikÄ• rasamudÄ• cÄ• ravasena nibbedhabhÄ• giyatÄ• c
``paá¹-hamassa jhÄ• nassa lÄ• bhiá¹ƒ kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samud
tadanudhammatÄ• sati santiá¹-á¹-hati á¹-hitibhÄ• ginÄ« paÃ±Ã±Ä• . avitakkasahagatÄ• sa
samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• . nibbidÄ• sahagatÄ• saÃ±Ã±Ä• manasikÄ•
virÄ• gÅ«pasaÃ±hitÄ• nibbedhabhÄ• ginÄ« paÃ±Ã±Ä• â€™â€™ ti (Vibh 799). tÄ• ya pana
samÄ• dhÄ«pi cattÄ• ro hontÄ«ti. evaá¹ƒ hÄ• nabhÄ• giyÄ• divasena catubbidho.

paÃ±camacatukke kÄ• mÄ• vacaro samÄ• dhi, rÅ«pÄ• vacaro samÄ• dhi, arÅ«pÄ• vacaro
samÄ• dhÄ«ti evaá¹ƒ cattÄ• ro samÄ• dhÄ«. tattha sabbÄ• pi upacÄ• rekaggatÄ• kÄ• mÄ•
rÅ«pÄ• vacarÄ• dikusalacittekaggatÄ• itare tayoti evaá¹ƒ kÄ• mÄ• vacarÄ• divasena catub

chaá¹-á¹-hacatukke ``chandaá¹ƒ ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ, lab
cittassekaggataá¹ƒ, ayaá¹ƒ vuccati chandasamÄ• dhi ... pe ... vÄ«riyaá¹ƒ ce bhikkhu ... pe ...
bhikkhu ... pe ... vÄ«maá¹ƒsaá¹ƒ ce bhikkhu adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ, lab
cittassekaggataá¹ƒ \Ne I 88/, ayaá¹ƒ vuccati vÄ«maá¹ƒsÄ• samÄ• dhÄ«â€™â€™ ti (Vibh 4
adhipativasena catubbidho.

__paÃ±cake_ \Be I 86/ yaá¹ƒ catukkabhede vuttaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ, taá¹ƒ vitakkama
dutiyaá¹ƒ, vitakkavicÄ• rÄ• tikkamena tatiyanti evaá¹ƒ dvidhÄ• bhinditvÄ• paÃ±ca jhÄ• nÄ•
aá¹…gabhÅ«tÄ• ca paÃ±ca samÄ• dhÄ«ti evaá¹ƒ paÃ±cajhÄ• naá¹…gavasena paÃ±cavid

<40> __ko cassa saá¹ƒkileso kiá¹ƒ vodÄ• na_nti ettha pana vissajjanaá¹ƒ vibhaá¹…ge vutt
``saá¹ƒkilesanti hÄ• nabhÄ• giyo dhammo. vodÄ• nanti visesabhÄ• giyo dhammoâ€™â€™
``paá¹-hamassa jhÄ• nassa lÄ• bhiá¹ƒ kÄ• masahagatÄ• saÃ±Ã±Ä• manasikÄ• rÄ• samud

paÃ±Ã±Ä• â€™â€™ ti (Vibh 799) iminÄ• nayena hÄ• nabhÄ• giyadhammo veditabbo. ``av
saÃ±Ã±Ä• manasikÄ• rÄ• samudÄ• caranti visesabhÄ• ginÄ« paÃ±Ã±Ä• â€™â€™ ti (Vibh
visesabhÄ• giyadhammo veditabbo.

dasapalibodhavaá¹‡á¹‡anÄ•

<41> __kathaá¹ƒ bhÄ• vetabbo_ti ettha pana yo tÄ• va ayaá¹ƒ lokiyalokuttaravasena duvid
ariyamaggasampayutto samÄ• dhi vutto, tassa bhÄ• vanÄ• nayo paÃ±Ã±Ä• bhÄ• vanÄ• na
bhÄ• vitÄ• ya so bhÄ• vito hoti. tasmÄ• taá¹ƒ sandhÄ• ya evaá¹ƒ bhÄ• vetabboti na kiÃ±ci

yo panÄ• yaá¹ƒ lokiyo, so vuttanayena sÄ«lÄ• ni visodhetvÄ• suparisuddhe sÄ«le patiá¹-á
palibodhesu palibodho atthi, taá¹ƒ upacchinditvÄ• kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ kalyÄ• a
upasaá¹…kamitvÄ• attano cariyÄ• nukÅ«laá¹ƒ cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu aÃ±
gahetvÄ• samÄ• dhibhÄ• vanÄ• ya ananurÅ«paá¹ƒ vihÄ• raá¹ƒ pahÄ• ya anurÅ«pe vihÄ•
khuddakapalibodhupacchedaá¹ƒ katvÄ• sabbaá¹ƒ bhÄ• vanÄ• vidhÄ• naá¹ƒ aparihÄ• pent
saá¹…khepo.

ayaá¹ƒ \Ne I 89/ pana vitthÄ• ro, yaá¹ƒ tÄ• va vuttaá¹ƒ ``yvÄ• ssa dasasu palibodhesu palib
upacchinditvÄ• â€™â€™ ti, ettha ---

Ä• vÄ• so ca kulaá¹ƒ lÄ• bho, gaá¹‡o kammaÃ±ca paÃ±camaá¹ƒ.

addhÄ• naá¹ƒ Ã±Ä• ti Ä• bÄ• dho, gantho iddhÄ«ti te dasÄ• ti || ---

ime \Be I 87/ dasa palibodhÄ• nÄ• ma. tattha Ä• vÄ• soyeva Ä• vÄ• sapalibodho. esa nayo

tattha __Ä• vÄ• so_ti ekopi ovarako vuccati ekampi pariveá¹‡aá¹ƒ sakalopi saá¹…ghÄ• rÄ•
sabbasseva palibodho hoti. yo panettha navakammÄ• dÄ«su ussukkaá¹ƒ vÄ• Ä• pajjati, ba
hoti, yena kenaci vÄ• kÄ• raá¹‡ena apekkhavÄ• paá¹-ibaddhacitto, tasseva palibodho hoti,

tatridaá¹ƒ vatthu --- dve kira kulaputtÄ• anurÄ• dhapurÄ• nikkhamitvÄ• anupubbena thÅ«
tesu eko dve mÄ• tikÄ• paguá¹‡Ä• katvÄ• paÃ±cavassiko hutvÄ• pavÄ• retvÄ• pÄ• cina
eko tattheva vasati. pÄ• cinakhaá¹‡á¸• arÄ• jigato tattha ciraá¹ƒ vasitvÄ• thero hutvÄ• cint
``paá¹-isallÄ• nasÄ• ruppamidaá¹ƒ á¹-hÄ• naá¹ƒ, handa naá¹ƒ sahÄ• yakassÄ• pi Ä• rocem
anupubbena thÅ«pÄ• rÄ• maá¹ƒ pÄ• visi. pavisantaá¹ƒyeva ca naá¹ƒ disvÄ• samÄ• navas
pattacÄ«varaá¹ƒ paá¹-iggahetvÄ• vattaá¹ƒ akÄ• si. Ä• gantukatthero senÄ• sanaá¹ƒ pavisit
sahÄ• yo sappiá¹ƒ vÄ• phÄ• á¹‡itaá¹ƒ vÄ• pÄ• nakaá¹ƒ vÄ• pesessati. ayaÃ±hi imasmiá¹
ti. so rattiá¹ƒ aladdhÄ• pÄ• to cintesi ``idÄ• ni upaá¹-á¹-hÄ• kehi gahitaá¹ƒ yÄ• gukhajjakaá

ti. tampi adisvÄ• ``pahiá¹‡antÄ• natthi, paviá¹-á¹-hassa maÃ±Ã±e dassatÄ«â€™â€™ ti pÄ
gÄ• maá¹ƒ pÄ• visi. te dve ekaá¹ƒ vÄ«thiá¹ƒ caritvÄ• uá¸·uá¹…kamattaá¹ƒ yÄ• guá¹ƒ labhit
nisÄ«ditvÄ• piviá¹ƒsu. tato Ä• gantuko cintesi ``nibaddhayÄ• gu maÃ±Ã±e natthi, bhattakÄ•
paá¹‡Ä«taá¹ƒ bhattaá¹ƒ dassantÄ«â€™â€™ ti, tato bhattakÄ• lepi piá¹‡á¸• Ä• ya caritvÄ• I
itaro Ä• ha --- ``kiá¹ƒ, bhante, sabbakÄ• laá¹ƒ evaá¹ƒ yÄ• pethÄ• â€™â€™ ti? Ä• mÄ• vuso
pÄ• cinakhaá¹‡á¸• arÄ• ji phÄ• sukÄ• , tattha gacchÄ• mÄ• ti. thero nagarato \Ne I 90/ dakk
kumbhakÄ• ragÄ• mamaggaá¹ƒ paá¹-ipajji. itaro Ä• ha --- ``kiá¹ƒ pana, bhante, imaá¹ƒ mag
paá¹-ipannatthÄ• â€™â€™ ti? nanu tvamÄ• vuso, pÄ• cinakhaá¹‡á¸• arÄ• jiyÄ• vaá¹‡á¹‡a
bhante, tumhÄ• kaá¹ƒ ettakaá¹ƒ kÄ• laá¹ƒ vasitaá¹-á¹-hÄ• ne na koci atirekaparikkhÄ• ro att
maÃ±capÄ«á¹-haá¹ƒ saá¹…ghikaá¹ƒ, taá¹ƒ paá¹-isÄ• mitameva, aÃ±Ã±aá¹ƒ kiÃ±ci natthÄ«
\Be I 88/, kattaradaá¹‡á¸• o telanÄ• á¸·i upÄ• hanatthavikÄ• ca tatthevÄ• ti. tayÄ• vuso, eka
ettakaá¹ƒ á¹-hapitanti? Ä• ma, bhante. so pasannacitto theraá¹ƒ vanditvÄ• ``tumhÄ• disÄ•
araÃ±Ã±avÄ• soyeva. thÅ«pÄ• rÄ• mo catunnaá¹ƒ buddhÄ• naá¹ƒ dhÄ• tunidhÄ• naá¹-á¹-h
dhammassavanaá¹ƒ mahÄ• cetiyadassanaá¹ƒ theradassanaÃ±ca labbhati, buddhakÄ• lo vi
vasathÄ• â€™â€™ ti dutiyadivase pattacÄ«varaá¹ƒ gahetvÄ• sayameva agamÄ• sÄ«ti. Ä«
hoti.

__kula_nti Ã±Ä• tikulaá¹ƒ vÄ• upaá¹-á¹-hÄ• kakulaá¹ƒ vÄ• . ekaccassa hi upaá¹-á¹-hÄ• kal
sukhitoâ€™â€™ tiÄ• dinÄ• (Vibh 888; SN b IV 241) nayena saá¹ƒsaá¹-á¹-hassa viharato pa
kulamÄ• nusakehi vinÄ• dhammassavanÄ• ya sÄ• mantavihÄ• rampi na gacchati. ekaccas
honti, koraá¹‡á¸• akavihÄ• ravÄ• sittherassa bhÄ• gineyyadaharabhikkhuno viya.

so kira uddesatthaá¹ƒ rohaá¹‡aá¹ƒ agamÄ• si. therabhaginÄ«pi upÄ• sikÄ• sadÄ• theraá¹
pucchati. thero ekadivasaá¹ƒ daharaá¹ƒ Ä• nessÄ• mÄ«ti rohaá¹‡Ä• bhimukho pÄ• yÄ• si. d
vutthaá¹ƒ, upajjhÄ• yaá¹ƒ dÄ• ni passitvÄ• upÄ• sikÄ• ya ca pavattiá¹ƒ Ã±atvÄ• Ä• gamiss
nikkhami. te ubhopi gaá¹…gÄ• tÄ«re samÄ• gacchiá¹ƒsu. so aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«
``kuhiá¹ƒ yÄ• sÄ«â€™â€™ ti pucchito tamatthaá¹ƒ Ä• rocesi. thero suá¹-á¹-hu te kataá¹ƒ, up
pucchati, ahampi etadatthameva Ä• gato, gaccha tvaá¹ƒ, ahaá¹ƒ pana idheva imaá¹ƒ vassa
uyyojesi. so vassÅ«panÄ• yikadivaseyeva taá¹ƒ vihÄ• raá¹ƒ patto. senÄ• sanampissa pitarÄ

athassa pitÄ• dutiyadivase Ä• gantvÄ• ``kassa, bhante, amhÄ• kaá¹ƒ senÄ• sanaá¹ƒ patta
``Ä• gantukassa daharassÄ• â€™â€™ ti sutvÄ• taá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• Ä• ha
91/ senÄ• sane vassaá¹ƒ upagatassa vattaá¹ƒ atthÄ«â€™â€™ ti. kiá¹ƒ upÄ• sakÄ• ti? temÄ
bhikkhaá¹ƒ gahetvÄ• pavÄ• retvÄ• gamanakÄ• le Ä• pucchitabbanti. so tuá¹‡hibhÄ• vena
gharaá¹ƒ gantvÄ• ``amhÄ• kaá¹ƒ Ä• vÄ• se eko \Be I 89/ Ä• gantuko ayyo upagato sakkac
ti Ä• ha. upÄ• sikÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• paá¹‡Ä«taá¹ƒ khÄ• danÄ«ya
paá¹-iyÄ• desi. daharopi bhattakÄ• le Ã±Ä• tigharaá¹ƒ agamÄ• si. na naá¹ƒ koci saÃ±jÄ• ni

so temÄ• sampi tattha piá¹‡á¸• apÄ• taá¹ƒ paribhuÃ±jitvÄ• vassaá¹ƒvuttho ``ahaá¹ƒ gacch
athassa Ã±Ä• takÄ• ``sve, bhante, gacchathÄ• â€™â€™ ti dutiyadivase ghareyeva bhojetv
ekaá¹ƒ guá¸·apiá¹‡á¸• aá¹ƒ navahatthaÃ±ca sÄ• á¹-akaá¹ƒ datvÄ• ``gacchatha, bhanteâ€™
anumodanaá¹ƒ katvÄ• rohaá¹‡Ä• bhimukho pÄ• yÄ• si.

upajjhÄ• yopissa pavÄ• retvÄ• paá¹-ipathaá¹ƒ Ä• gacchanto pubbe diá¹-á¹-haá¹-á¹-hÄ• ne
aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le therassa vattaá¹ƒ akÄ• si. atha naá¹ƒ thero pucchi ``kiá¹ƒ,
diá¹-á¹-hÄ• te upÄ• sikÄ• â€™â€™ ti? so ``Ä• ma, bhanteâ€™â€™ ti sabbaá¹ƒ pavattiá¹ƒ
therassa pÄ• de makkhetvÄ• guá¸·ena pÄ• nakaá¹ƒ katvÄ• tampi sÄ• á¹-akaá¹ƒ therassev
``mayhaá¹ƒ, bhante, rohaá¹‡aá¹ƒyeva sappÄ• yaâ€™â€™ nti agamÄ• si. theropi vihÄ• raá¹
koraá¹‡á¸• akagÄ• maá¹ƒ pÄ• visi.

upÄ• sikÄ• pi ``mayhaá¹ƒ bhÄ• tÄ• mama puttaá¹ƒ gahetvÄ• idÄ• ni Ä• gacchatÄ«â€™â€
olokayamÄ• nÄ• va tiá¹-á¹-hati. sÄ• taá¹ƒ ekakameva Ä• gacchantaá¹ƒ disvÄ• ``mato me
ekakova Ä• gacchatÄ«â€™â€™ ti therassa pÄ• damÅ«le nipatitvÄ• paridevamÄ• nÄ• rodi
appicchatÄ• ya attÄ• naá¹ƒ ajÄ• nÄ• petvÄ• va gatoâ€™â€™ ti taá¹ƒ samassÄ• setvÄ• sa
pattatthavikato taá¹ƒ sÄ• á¹-akaá¹ƒ nÄ«haritvÄ• dasseti.

upÄ• sikÄ• pasÄ«ditvÄ• puttena gatadisÄ• bhimukhÄ• urena nipajjitvÄ• namassamÄ• n
puttasadisaá¹ƒ vata maÃ±Ã±e bhikkhuá¹ƒ kÄ• yasakkhiá¹ƒ katvÄ• bhagavÄ• rathavinÄ«ta
Ä• dayo), nÄ• lakapaá¹-ipadaá¹ƒ (Sn 684 Ä• dayo), tuvaá¹-á¹-akapaá¹-ipadaá¹ƒ (Sn 921 Ä•
catupaccayasantosabhÄ• vanÄ• rÄ• matÄ• dÄ«pakaá¹ƒ mahÄ• ariyavaá¹ƒsapaá¹-ipadaÃ±
\Ne I 92/. vijÄ• tamÄ• tuyÄ• nÄ• ma gehe temÄ• saá¹ƒ bhuÃ±jamÄ• nopi `ahaá¹ƒ \Be I 90/
vakkhati, aho acchariyamanussoâ€™â€™ ti. evarÅ«passa mÄ• tÄ• pitaropi palibodhÄ• na
upaá¹-á¹-hÄ• kakulaâ€™â€™ nti.

__lÄ• bho_ti cattÄ• ro paccayÄ• . te kathaá¹ƒ palibodhÄ• honti? puÃ±Ã±avantassa hi bhik
manussÄ• mahÄ• parivÄ• re paccaye denti. so tesaá¹ƒ anumodento dhammaá¹ƒ desento
okÄ• saá¹ƒ labhati. aruá¹‡uggamanato yÄ• va paá¹-hamayÄ• mo, tÄ• va manussasaá¹ƒsag
balavapaccÅ«seyeva bÄ• hullikapiá¹‡á¸• apÄ• tikÄ• Ä• gantvÄ• ``bhante, asuko upÄ• sak
amaccadhÄ«tÄ• tumhÄ• kaá¹ƒ dassanakÄ• mÄ• â€™â€™ ti vadanti, so gaá¹‡hÄ• vuso, pa
hotÄ«ti niccabyÄ• vaá¹-o, tasseva te paccayÄ• palibodhÄ• honti. tena gaá¹‡aá¹ƒ pahÄ• ya
jÄ• nanti, tattha ekakena caritabbaá¹ƒ. evaá¹ƒ so palibodho upacchijjatÄ«ti.

__gaá¹‡o_ti suttantikagaá¹‡o vÄ• Ä• bhidhammikagaá¹‡o vÄ• , yo tassa uddesaá¹ƒ vÄ• p
samaá¹‡adhammassa okÄ• saá¹ƒ na labhati, tasseva gaá¹‡o palibodho hoti, tena so evaá¹
tesaá¹ƒ bhikkhÅ«naá¹ƒ bahu gahitaá¹ƒ hoti, appaá¹ƒ avasiá¹-á¹-haá¹ƒ, taá¹ƒ niá¹-á¹-hapetv
pavisitabbaá¹ƒ. sace appaá¹ƒ gahitaá¹ƒ, bahu avasiá¹-á¹-haá¹ƒ, yojanato paraá¹ƒ agantvÄ•

aÃ±Ã±aá¹ƒ gaá¹‡avÄ• cakaá¹ƒ upasaá¹…kamitvÄ• ``ime Ä• yasmÄ• uddesÄ• dÄ«hi saá¹…
evaá¹ƒ alabhamÄ• nena ``mayhamÄ• vuso, ekaá¹ƒ kiccaá¹ƒ atthi, tumhe yathÄ• phÄ• suka
gacchathÄ• â€™â€™ ti gaá¹‡aá¹ƒ pahÄ• ya attano kammaá¹ƒ kattabbanti.

__kamma_nti navakammaá¹ƒ. taá¹ƒ karontena vaá¸• á¸• hakÄ«Ä• dÄ«hi laddhÄ• laddhaá¹
ussukkaá¹ƒ Ä• pajjitabbanti sabbadÄ• palibodho hoti. sopi evaá¹ƒ upacchinditabbo, sace a
hoti niá¹-á¹-hapetabbaá¹ƒ. sace bahu, saá¹…ghikaÃ±ce navakammaá¹ƒ, saá¹…ghassa vÄ•
saá¹…ghabhÄ• rahÄ• rakabhikkhÅ«naá¹ƒ vÄ• niyyÄ• detabbaá¹ƒ. attano santakaÃ±ce, att
niyyÄ• detabbaá¹ƒ. tÄ• dise alabhantena saá¹…ghassa pariccajitvÄ• gantabbanti.

__addhÄ• na_nti \Be I 91/ maggagamanaá¹ƒ. yassa hi katthaci pabbajjÄ• pekkho vÄ• hoti,
I 93/ kiÃ±ci laddhabbaá¹ƒ hoti. sace taá¹ƒ alabhanto na sakkoti adhivÄ• setuá¹ƒ, araÃ±Ã±aá
samaá¹‡adhammaá¹ƒ karontassapi gamikacittaá¹ƒ nÄ• ma duppaá¹-ivinodanÄ«yaá¹ƒ hoti, t
kiccaá¹ƒ tÄ«retvÄ• va samaá¹‡adhamme ussukkaá¹ƒ kÄ• tabbanti.

__Ã±Ä• tÄ«_ti vihÄ• re Ä• cariyupajjhÄ• yasaddhivihÄ• rikaantevÄ• sikasamÄ• nupajjhÄ• y
mÄ• tÄ• pitÄ• bhÄ• tÄ• ti evamÄ• dikÄ• . te gilÄ• nÄ• imassa palibodhÄ• honti, tasmÄ• s
tesaá¹ƒ pÄ• katikakaraá¹‡ena upacchinditabbo.

tattha upajjhÄ• yo tÄ• va gilÄ• no sace lahuá¹ƒ na vuá¹-á¹-hÄ• ti, yÄ• vajÄ«vampi paá¹-ijag
pabbajjÄ• cariyo upasampadÄ• cariyo saddhivihÄ• riko upasampÄ• ditapabbÄ• jitaantevÄ•
nissayÄ• cariyauddesÄ• cariyanissayantevÄ• sikauddesantevÄ• sikasamÄ• nÄ• cariyakÄ•
anupacchinnÄ• , tÄ• va paá¹-ijaggitabbÄ• . pahontena tato uddhampi paá¹-ijaggitabbÄ• eva
upajjhÄ• ye viya paá¹-ipajjitabbaá¹ƒ. sacepi hi te rajje á¹-hitÄ• honti, puttato ca upaá¹-á¹-hÄ
paccÄ• sÄ«santi, kÄ• tabbameva. atha tesaá¹ƒ bhesajjaá¹ƒ natthi, attano santakaá¹ƒ dÄ• ta
bhikkhÄ• cariyÄ• ya pariyesitvÄ• pi dÄ• tabbameva. bhÄ• tubhaginÄ«naá¹ƒ pana tesaá¹ƒ sa
dÄ• tabbaá¹ƒ. sace natthi attano santakaá¹ƒ tÄ• vakÄ• likaá¹ƒ datvÄ• pacchÄ• labhantena
alabhantena na codetabbÄ• . aÃ±Ã±Ä• takassa bhaginisÄ• mikassa bhesajjaá¹ƒ neva kÄ• t
``tuyhaá¹ƒ sÄ• mikassa dehÄ«â€™â€™ ti vatvÄ• pana bhaginiyÄ• dÄ• tabbaá¹ƒ. bhÄ• tuj
pana puttÄ• imassa Ã±Ä• takÄ• evÄ• ti tesaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti.

__Ä• bÄ• dho_ti yokoci rogo. so bÄ• dhayamÄ• no palibodho hoti, tasmÄ• bhesajjakaraá¹‡
pana katipÄ• haá¹ƒ bhesajjaá¹ƒ karontassapi na vÅ«pasammati, nÄ• haá¹ƒ tuyhaá¹ƒ dÄ• so
\Be I 92/ hi posento anamatagge saá¹ƒsÄ• ravaá¹-á¹-e dukkhaá¹ƒ pattoti attabhÄ• vaá¹ƒ ga
kÄ• tabboti.

__gantho_ti \Ne I 94/ pariyattiharaá¹‡aá¹ƒ. taá¹ƒ sajjhÄ• yÄ• dÄ«hi niccabyÄ• vaá¹-assa pa
itarassa. tatrimÄ• ni vatthÅ«ni ---

majjhimabhÄ• á¹‡akadevatthero kira malayavÄ• sidevattherassa santikaá¹ƒ gantvÄ• kamm
thero kÄ«disosi, Ä• vuso, pariyattiyanti pucchi. majjhimo me, bhante, paguá¹‡oti. Ä• vuso, m
dupparihÄ• ro, mÅ«lapaá¹‡á¹‡Ä• saá¹ƒ sajjhÄ• yantassa majjhimapaá¹‡á¹‡Ä• sako Ä• gac
uparipaá¹‡á¹‡Ä• sako. kuto tuyhaá¹ƒ kammaá¹-á¹-hÄ• nanti? bhante, tumhÄ• kaá¹ƒ santike
labhitvÄ• puna na olokessÄ• mÄ«ti kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ekÅ«navÄ«sativassÄ
vÄ«satime vasse arahattaá¹ƒ patvÄ• sajjhÄ• yatthÄ• ya Ä• gatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ``v
pariyattiá¹ƒ anolokentassa, apica kho kataparicayo ahamettha Ä• rabhathÄ• â€™â€™ ti vat
yÄ• va pariyosÄ• nÄ• ekabyaÃ±janepissa kaá¹…khÄ• nÄ• hosi.

karuá¹·iyagirivÄ• sÄ«nÄ• gattheropi aá¹-á¹-hÄ• rasavassÄ• ni pariyattiá¹ƒ chaá¹• á¹• etvÄ•
dhÄ• tukathaá¹ƒ uddisi. tesaá¹ƒ gÄ• mavÄ• sikattherehi saddhiá¹ƒ saá¹ƒsandentÄ• naá¹ƒ e
uppaá¹-ipÄ• á¹-iyÄ• Ä• gato nÄ• hosi.

mahÄ• vihÄ• repi tipiá¹-akacÅ«á¹·Ä• bhayatthero nÄ• ma aá¹-á¹-hakathaá¹ƒ anuggahetvÄ•
tÄ«á¹‡i piá¹-akÄ• ni parivattessÄ• mÄ«ti suvaá¹‡á¹‡abheriá¹ƒ paharÄ• pesi. bhikkhusaá¹…g
uggaho, attano Ä• cariyuggahaÃ±Ã±eva vadatu, itarathÄ• vattuá¹ƒ na demÄ• ti Ä• ha. upaj
upaá¹-á¹-hÄ• namÄ• gataá¹ƒ pucchi ``tvamÄ• vuso, bheriá¹ƒ paharÄ• pesÄ«â€™â€™ ti? Ä
kÄ• raá¹‡Ä• ti? pariyattiá¹ƒ, bhante, parivattessÄ• mÄ«ti. Ä• vuso abhaya, Ä• cariyÄ• idaá¹
vadantÄ«ti? evaá¹ƒ vadanti, bhanteti. thero hunti paá¹-ibÄ• hi. puna so aÃ±Ã±ena aÃ±Ã±en
vadanti bhanteti tikkhattuá¹ƒ Ä• ha. thero sabbaá¹ƒ hunti paá¹-ibÄ• hitvÄ• ``Ä• vuso, tayÄ•
paá¹-hamaá¹ƒ kathito eva Ä• cariyamaggo, Ä• cariyamukhato pana anuggahitattÄ• `evaá¹ƒ
saá¹‡á¹-hÄ• tuá¹ƒ nÄ• sakkhi. gaccha attano Ä• cariyÄ• naá¹ƒ santike suá¹‡Ä• hÄ«â€™â€
gacchÄ• mÄ«ti? gaá¹…gÄ• ya parato rohaá¹‡ajanapade tulÄ• dhÄ• rapabbatavihÄ• re sabb
mahÄ• dhammarakkhitatthero nÄ• ma vasati, tassa santikaá¹ƒ gacchÄ• ti. sÄ• dhu, bhantet
paÃ±cahi bhikkhusatehi saddhiá¹ƒ therassa santikaá¹ƒ gantvÄ• vanditvÄ• nisÄ«di. thero k
95/ pucchi. dhammaá¹ƒ sotuá¹ƒ, bhanteti. Ä• vuso abhaya, dÄ«ghamajjhimesu maá¹ƒ kÄ• l
avasesaá¹ƒ pana me tiá¹ƒsamattÄ• ni vassÄ• ni na olokitapubbaá¹ƒ. apica tvaá¹ƒ rattiá¹ƒ m
parivattehi. ahaá¹ƒ te divÄ• kathayissÄ• mÄ«ti. so sÄ• dhu, bhanteti tathÄ• akÄ• si. parive
mahÄ• maá¹‡á¹• apaá¹ƒ kÄ• retvÄ• gÄ• mavÄ• sino divase divase dhammassavanatthÄ• y
parivatti. taá¹ƒ divÄ• kathayanto anupubbena desanaá¹ƒ niá¹-á¹-hapetvÄ• abhayattherass
nisÄ«ditvÄ• ``Ä• vuso, mayhaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathehÄ«â€™â€™ ti Ä• ha. bhan
mayÄ• tumhÄ• kameva santike sutaá¹ƒ? kimahaá¹ƒ tumhehi aÃ±Ã±Ä• taá¹ƒ kathessÄ• mÄ
esa, Ä• vuso, gatakassa maggo nÄ• mÄ• ti Ä• ha. abhayathero kira tadÄ• sotÄ• panno hot
kammaá¹-á¹-hÄ• naá¹ƒ datvÄ• Ä• gantvÄ• lohapÄ• sÄ• de dhammaá¹ƒ parivattento thero
``Ä• harathÄ• vuso, cÄ«varaâ€™â€™ nti cÄ«varaá¹ƒ pÄ• rupitvÄ• ``anucchaviko, Ä• vuso,
arahattamaggo. Ä• cariyo no, Ä• vuso, uju Ä• jÄ• nÄ«yo. so attano dhammantevÄ• sikassa
nisÄ«ditvÄ• `mayhaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathehÄ«â€™ ti Ä• ha. anucchaviko, Ä• vus

arahattamaggoâ€™â€™ ti. evarÅ«pÄ• naá¹ƒ gantho palibodho na hotÄ«ti.

__iddhÄ«_ti pothujjanikÄ• iddhi. sÄ• hi uttÄ• naseyyakadÄ• rako viya taruá¹‡asassaá¹ƒ vi
hoti. appamattakeneva bhijjati. sÄ• pana vipassanÄ• ya palibodho hoti, na samÄ• dhissa, s
pattabbato. tasmÄ• vipassanatthikena iddhipalibodho upacchinditabbo, itarena avasesÄ• ti
palibodhakathÄ• ya vitthÄ• ro.

kammaá¹-á¹-hÄ• nadÄ• yakavaá¹‡á¹‡anÄ•

<42> __kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ_ \Be I 94/ __kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamit
kammaá¹-á¹-hÄ• naá¹ƒ sabbatthakakammaá¹-á¹-hÄ• naá¹ƒ pÄ• rihÄ• riyakammaá¹-á¹-hÄ• n
sabbatthakakammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma bhikkhusaá¹…ghÄ• dÄ«su mettÄ• maraá¹‡ass

kammaá¹-á¹-hÄ• nikena hi bhikkhunÄ• paá¹-hamaá¹ƒ tÄ• va paricchinditvÄ• sÄ«maá¹-á¹-h
hontu abyÄ• pajjÄ• ti mettÄ• bhÄ• vetabbÄ• . tato sÄ«maá¹-á¹-hakadevatÄ• su. tato gocara
\Ne I 96/ tattha manusse upÄ• dÄ• ya sabbasattesu. so hi bhikkhusaá¹…ghe mettÄ• ya sah
janeti. athassa te sukhasaá¹ƒvÄ• sÄ• honti. sÄ«maá¹-á¹-hakadevatÄ• su mettÄ• ya muduk
dhammikÄ• ya rakkhÄ• ya susaá¹ƒvihitarakkho hoti. gocaragÄ• mamhi issarajane mettÄ• ya
issarehi dhammikÄ• ya rakkhÄ• ya surakkhitaparikkhÄ• ro hoti. tattha manussesu mettÄ• ya
aparibhÅ«to hutvÄ• vicarati. sabbasattesu mettÄ• ya sabbattha appaá¹-ihatacÄ• ro hoti. ma
avassaá¹ƒ mayÄ• maritabbanti cintento anesanaá¹ƒ pahÄ• ya uparÅ«pari vaá¸• á¸• hamÄ•
hoti. asubhasaÃ±Ã±Ä• paricitacittassa panassa dibbÄ• nipi Ä• rammaá¹‡Ä• ni lobhavasena

evaá¹ƒ bahÅ«pakÄ• rattÄ• sabbattha atthayitabbaá¹ƒ icchitabbanti ca adhippetassa yogÄ•
á¹-hÄ• naÃ±cÄ• ti __sabbatthakakammaá¹-á¹-hÄ• na_nti vuccati.

cattÄ• lÄ«sÄ• ya pana kammaá¹-á¹-hÄ• nesu yaá¹ƒ yassa cariyÄ• nukÅ«laá¹ƒ, taá¹ƒ tassa
uparimassa ca uparimassa bhÄ• vanÄ• kammassa padaá¹-á¹-hÄ• nattÄ• __pÄ• rihÄ• riyak
imaá¹ƒ duvidhampi kammaá¹-á¹-hÄ• naá¹ƒ yo deti, ayaá¹ƒ __kammaá¹-á¹-hÄ• nadÄ• yako_
kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ.

kalyÄ• á¹‡amittanti ---

piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojakoti || (AN b 7.37).

evamÄ• diguá¹‡asamannÄ• gataá¹ƒ ekantena hitesiá¹ƒ vuddhipakkhe á¹-hitaá¹ƒ kalyÄ• á¹‡

``mamaá¹ƒ \Be I 95/ hi, Ä• nanda, kalyÄ• á¹‡amittaá¹ƒ Ä• gamma jÄ• tidhammÄ• sattÄ• j
ti (SN a I 129; c V 2) Ä• divacanato pana sammÄ• sambuddhoyeva sabbÄ• kÄ• rasampann
tasmiá¹ƒ sati tasseva bhagavato santike gahitakammaá¹-á¹-hÄ• naá¹ƒ sugahitaá¹ƒ hoti. pari
asÄ«tiyÄ• mahÄ• sÄ• vakesu yo dharati, tassa \Ne I 97/ santike gahetuá¹ƒ vaá¹-á¹-ati. tasm
kammaá¹-á¹-hÄ• naá¹ƒ gahetukÄ• mo hoti, tasseva vasena catukkapaÃ±cakajjhÄ• nÄ• ni n
jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hetvÄ• Ä• savakkhayappattassa khÄ«
gahetabbaá¹ƒ.

kiá¹ƒ pana khÄ«á¹‡Ä• savo ahaá¹ƒ khÄ«á¹‡Ä• savoti attÄ• naá¹ƒ pakÄ• setÄ«ti? kiá¹ƒ vatt
hi jÄ• nitvÄ• pakÄ• seti. nanu assaguttatthero Ä• raddhakammaá¹-á¹-hÄ• nassa bhikkhuno
ayaâ€™â€™ nti jÄ• nitvÄ• Ä• kÄ• se cammakhaá¹‡á¸• aá¹ƒ paÃ±Ã±Ä• petvÄ• tattha palla
kammaá¹-á¹-hÄ• naá¹ƒ kathesÄ«ti.

tasmÄ• sace khÄ«á¹‡Ä• savaá¹ƒ labhati, iccetaá¹ƒ kusalaá¹ƒ, no ce labhati,
anÄ• gÄ• misakadÄ• gÄ• misotÄ• pannajhÄ• nalÄ• bhÄ«puthujjanatipiá¹-akadharadvipiá¹-a
purimassa purimassa santike. ekapiá¹-akadharepi asati yassa ekasaá¹…gÄ«tipi aá¹-á¹-haka
paguá¹‡Ä• , ayaÃ±ca lajjÄ« hoti, tassa santike gahetabbaá¹ƒ. evarÅ«po hi tantidharo vaá¹ƒ
paveá¹‡Ä«pÄ• lako Ä• cariyo Ä• cariyamatikova hoti, na attanomatiko hoti. teneva porÄ• á¹
rakkhissati lajjÄ« rakkhissatÄ«â€™â€™ ti tikkhattuá¹ƒ Ä• haá¹ƒsu.

pubbe vuttakhÄ«á¹‡Ä• savÄ• dayo cettha attanÄ• adhigatamaggameva Ä• cikkhanti. bahu
Ä• cariyaá¹ƒ upasaá¹…kamitvÄ• uggahaparipucchÄ• naá¹ƒ visodhitattÄ• ito cito ca suttaÃ
sallakkhetvÄ• sappÄ• yÄ• sappÄ• yaá¹ƒ yojetvÄ• gahanaá¹-á¹-hÄ• ne gacchanto mahÄ• h
dassento kammaá¹-á¹-hÄ• naá¹ƒ kathessati. tasmÄ• evarÅ«paá¹ƒ kammaá¹-á¹-hÄ• nadÄ•
upasaá¹…kamitvÄ• tassa vattapaá¹-ipattiá¹ƒ katvÄ• kammaá¹-á¹-hÄ• naá¹ƒ gahetabbaá¹ƒ

sace \Be I 96/ panetaá¹ƒ ekavihÄ• reyeva labhati, iccetaá¹ƒ kusalaá¹ƒ, no ce labhati, yattha
gantabbaá¹ƒ. gacchantena ca na dhotamakkhitehi pÄ• dehi upÄ• hanÄ• Ä• rÅ«hitvÄ• chat
telanÄ• á¸·imadhuphÄ• á¹‡itÄ• dÄ«ni gÄ• hÄ• petvÄ• antevÄ• sikaparivutena gantabbaá¹ƒ
attano pattacÄ«varaá¹ƒ sayameva gahetvÄ• antarÄ• magge yaá¹ƒ yaá¹ƒ vihÄ• raá¹ƒ pavis
vattapaá¹-ipattiá¹ƒ kurumÄ• nena sallahukaparikkhÄ• rena paramasallekhavuttinÄ• hutvÄ•

taá¹ƒ \Ne I 98/ vihÄ• raá¹ƒ pavisantena antarÄ• maggeyeva dantakaá¹-á¹-haá¹ƒ kappiyaá¹ƒ
pavisitabbaá¹ƒ, na ca ``muhuttaá¹ƒ vissametvÄ• pÄ• dadhovanamakkhanÄ• dÄ«ni katvÄ•
gamissÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ pariveá¹‡aá¹ƒ pavisitabbaá¹ƒ. kasmÄ• ? sace hissa t
bhikkhÅ« bhaveyyuá¹ƒ, te Ä• gamanakÄ• raá¹‡aá¹ƒ pucchitvÄ• Ä• cariyassa avaá¹‡á¹‡aá¹

sace tassa santikaá¹ƒ Ä• gatoâ€™â€™ ti vippaá¹-isÄ• raá¹ƒ uppÄ• deyyuá¹ƒ, yena tatova p
Ä• cariyassa vasanaá¹-á¹-hÄ• naá¹ƒ pucchitvÄ• ujukaá¹ƒ tattheva gantabbaá¹ƒ.

sace Ä• cariyo daharataro hoti, pattacÄ«varapaá¹-iggahaá¹‡Ä• dÄ«ni na sÄ• ditabbÄ• ni. s
gantvÄ• Ä• cariyaá¹ƒ vanditvÄ• á¹-hÄ• tabbaá¹ƒ. ``nikkhipÄ• vuso, pattacÄ«varaâ€™â€™
nikkhipitabbaá¹ƒ. ``pÄ• nÄ«yaá¹ƒ pivÄ• â€™â€™ ti vuttena sace icchati pÄ• tabbaá¹ƒ. ``pÄ
vuttena na tÄ• va pÄ• dÄ• dhovitabbÄ• . sace hi Ä• cariyena Ä• bhataá¹ƒ udakaá¹ƒ bhavey
``dhovÄ• hÄ• vuso, na mayÄ• Ä• bhataá¹ƒ, aÃ±Ã±ehi Ä• bhataâ€™â€™ nti vuttena pana y
evarÅ«pe paá¹-icchanne vÄ• okÄ• se, abbhokÄ• se vihÄ• rassÄ• pi vÄ• ekamante nisÄ«d

sace Ä• cariyo telanÄ• á¸·iá¹ƒ Ä• harati uá¹-á¹-hahitvÄ• ubhohi hatthehi sakkaccaá¹ƒ gahet
gaá¹‡heyya, ``ayaá¹ƒ bhikkhu ito eva paá¹-á¹-hÄ• ya sambhogaá¹ƒ kopetÄ«â€™â€™ ti Ä• c
bhaveyya. gahetvÄ• pana na Ä• ditova pÄ• dÄ• makkhetabbÄ• . sace hi taá¹ƒ Ä• cariyass
bhaveyya, na sÄ• ruppaá¹ƒ siyÄ• . tasmÄ• sÄ«saá¹ƒ makkhetvÄ• \Be I 97/ khandhÄ• dÄ«
``sabbapÄ• rihÄ• riyatelamidaá¹ƒ, Ä• vuso, pÄ• depi makkhehÄ«â€™â€™ ti vuttena pana t
makkhetvÄ• ``imaá¹ƒ telanÄ• á¸·iá¹ƒ á¹-hapemi, bhanteâ€™â€™ ti vatvÄ• Ä• cariye gaá¹‡

Ä• gatadivasato paá¹-á¹-hÄ• ya kammaá¹-á¹-hÄ• naá¹ƒ me, bhante, kathetha iccevaá¹ƒ na
dutiyadivasato pana paá¹-á¹-hÄ• ya sace Ä• cariyassa pakatiupaá¹-á¹-hÄ• ko atthi, taá¹ƒ yÄ
kÄ• tabbaá¹ƒ. sace yÄ• citopi na deti, okÄ• se laddheyeva kÄ• tabbaá¹ƒ. karontena khudda
tÄ«á¹‡i dantakaá¹-á¹-hÄ• ni upanÄ• metabbÄ• ni. sÄ«taá¹ƒ uá¹‡hanti duvidhaá¹ƒ mukhadho
nhÄ• nodakaÃ±ca paá¹-iyÄ• detabbaá¹ƒ. tato yaá¹ƒ Ä• cariyo tÄ«á¹‡i divasÄ• ni paribhuÃ±j
upanÄ• metabbaá¹ƒ. niyamaá¹ƒ akatvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• paribhuÃ±jantassa yathÄ• la
kiá¹ƒ bahunÄ• \Ne I 99/ vuttena? yaá¹ƒ taá¹ƒ bhagavatÄ• ``antevÄ• sikena, bhikkhave, Ä•
vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sammÄ• vattanÄ• , kÄ• lasseva uá¹-á¹-hÄ• ya upÄ• hanÄ• omu
uttarÄ• saá¹…gaá¹ƒ karitvÄ• dantakaá¹-á¹-haá¹ƒ dÄ• tabbaá¹ƒ, mukhodakaá¹ƒ dÄ• tabbaá
paÃ±Ã±apetabbaá¹ƒ. sace yÄ• gu hoti, bhÄ• janaá¹ƒ dhovitvÄ• yÄ• gu upanÄ• metabbÄ• â
khandhake sammÄ• vattaá¹ƒ paÃ±Ã±attaá¹ƒ, taá¹ƒ sabbampi kÄ• tabbaá¹ƒ.

evaá¹ƒ vattasampattiyÄ• garuá¹ƒ Ä• rÄ• dhayamÄ• nena sÄ• yaá¹ƒ vanditvÄ• yÄ• hÄ«ti vi
so kissÄ• gatosÄ«ti pucchati, tadÄ• Ä• gamanakÄ• raá¹‡aá¹ƒ kathetabbaá¹ƒ. sace so neva
sÄ• diyati, dasÄ• he vÄ• pakkhe vÄ• vÄ«tivatte ekadivasaá¹ƒ vissajjitenÄ• pi agantvÄ• ok
Ä• gamanakÄ• raá¹‡aá¹ƒ Ä• rocetabbaá¹ƒ. akÄ• le vÄ• gantvÄ• kimatthamÄ• gatosÄ«ti pu
so pÄ• tova Ä• gacchÄ• ti vadati, pÄ• tova gantabbaá¹ƒ.

sace panassa tÄ• ya velÄ• ya pittÄ• bÄ• dhena vÄ• kucchi pariá¸• ayhati, aggimandatÄ• y
aÃ±Ã±o vÄ• koci rogo bÄ• dhati, taá¹ƒ yathÄ• bhÅ«taá¹ƒ Ä• vikatvÄ• attano sappÄ• yavel
velÄ• ya upasaá¹…kamitabbaá¹ƒ. asappÄ• yavelÄ• ya hi vuccamÄ• nampi kammaá¹-á¹-hÄ•

manasikÄ• tunti. ayaá¹ƒ kammaá¹-á¹-hÄ• nadÄ• yakaá¹ƒ kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kar

cariyÄ• vaá¹‡á¹‡anÄ•

<43> idÄ• ni \Be I 98/ attano cariyÄ• nukÅ«lanti ettha __cariyÄ• _ti cha cariyÄ• rÄ• gacariy
mohacariyÄ• , saddhÄ• cariyÄ• , buddhicariyÄ• , vitakkacariyÄ• ti. keci pana rÄ• gÄ• dÄ«na
saá¹ƒsaggasannipÄ• tavasena aparÄ• pi catasso, tathÄ• saddhÄ• dÄ«nanti imÄ• hi aá¹-á¹-
icchanti. evaá¹ƒ pana bhede vuccamÄ• ne rÄ• gÄ• dÄ«naá¹ƒ saddhÄ• dÄ«hipi saá¹ƒsaggaá
honti, tasmÄ• saá¹…khepena chaá¸·eva cariyÄ• veditabbÄ• . cariyÄ• , pakati, ussannatÄ•
tÄ• saá¹ƒ vasena chaá¸·eva puggalÄ• honti rÄ• gacarito, dosacarito, mohacarito, saddhÄ•
vitakkacaritoti.

tattha \Ne I 100/ yasmÄ• rÄ• gacaritassa kusalappavattisamaye saddhÄ• balavatÄ« hoti, n
Ä• sannaguá¹‡attÄ• . yathÄ• hi akusalapakkhe rÄ• go siniddho nÄ• tilÅ«kho, evaá¹ƒ kusala
rÄ• go vatthukÄ• me pariyesati, evaá¹ƒ saddhÄ• sÄ«lÄ• diguá¹‡e. yathÄ• rÄ• go ahitaá¹ƒ
saddhÄ• hitaá¹ƒ na pariccajati, tasmÄ• rÄ• gacaritassa saddhÄ• carito sabhÄ• go.

yasmÄ• pana dosacaritassa kusalappavattisamaye paÃ±Ã±Ä• balavatÄ« hoti, dosassa Ä•
akusalapakkhe doso nissineho na Ä• rammaá¹‡aá¹ƒ allÄ«yati, evaá¹ƒ kusalapakkhe paÃ±Ã
abhÅ«tampi dosameva pariyesati, evaá¹ƒ paÃ±Ã±Ä• bhÅ«taá¹ƒ dosameva. yathÄ• doso s
pavattati, evaá¹ƒ paÃ±Ã±Ä• saá¹…khÄ• raparivajjanÄ• kÄ• rena, tasmÄ• dosacaritassa bu

yasmÄ• pana mohacaritassa anuppannÄ• naá¹ƒ kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ uppÄ• dÄ
antarÄ• yakarÄ• vitakkÄ• uppajjanti, mohassa Ä• sannalakkhaá¹‡attÄ• . yathÄ• hi moho p
anavaá¹-á¹-hito, evaá¹ƒ vitakko nÄ• nappakÄ• ravitakkanatÄ• ya. yathÄ• ca moho apariyog
tathÄ• vitakko lahuparikappanatÄ• ya, tasmÄ• mohacaritassa vitakkacarito sabhÄ• goti.

apare taá¹‡hÄ• mÄ• nadiá¹-á¹-hivasena aparÄ• pi tisso cariyÄ• vadanti. tattha taá¹‡hÄ• rÄ
taá¹ƒsampayuttoti tadubhayaá¹ƒ rÄ• gacariyaá¹ƒ nÄ• tivattati \Be I 99/. mohanidÄ• nattÄ• c
diá¹-á¹-hicariyÄ• mohacariyameva anupatati.

<44> tÄ• panetÄ• cariyÄ• kinnidÄ• nÄ• ? kathaÃ±ca jÄ• nitabbaá¹ƒ ``ayaá¹ƒ puggalo rÄ•
dosÄ• dÄ«su aÃ±Ã±ataracaritoâ€™â€™ ti? kiá¹ƒ caritassa puggalassa kiá¹ƒ sappÄ• yanti?

tatra purimÄ• tÄ• va tisso cariyÄ• pubbÄ• ciá¹‡á¹‡anidÄ• nÄ• , dhÄ• tudosanidÄ• nÄ• cÄ
kira iá¹-á¹-happayogasubhakammabahulo rÄ• gacarito hoti, saggÄ• vÄ• cavitvÄ• idhÅ«pa
chedanavadhabandhanaverakammabahulo dosacarito hoti, nirayanÄ• gayonÄ«hi vÄ• cavit
majjapÄ• nabahulo sutaparipucchÄ• vihÄ«no ca mohacarito hoti, tiracchÄ• nayoniyÄ• \Ne I

idhÅ«papannoti evaá¹ƒ pubbÄ• ciá¹‡á¹‡anidÄ• nÄ• ti vadanti. dvinnaá¹ƒ pana dhÄ• tÅ«naá
mohacarito hoti pathavÄ«dhÄ• tuyÄ• ca Ä• podhÄ• tuyÄ• ca. itarÄ• saá¹ƒ dvinnaá¹ƒ ussar
sabbÄ• saá¹ƒ samattÄ• pana rÄ• gacaritoti. dosesu ca semhÄ• dhiko rÄ• gacarito hoti. vÄ•
semhÄ• dhiko vÄ• mohacarito. vÄ• tÄ• dhiko rÄ• gacaritoti evaá¹ƒ dhÄ• tudosanidÄ• nÄ• t

tattha yasmÄ• pubbe iá¹-á¹-happayogasubhakammabahulÄ• pi saggÄ• cavitvÄ• idhÅ«pap
rÄ• gacaritÄ• yeva honti, na itare vÄ• dosamohacaritÄ• . evaá¹ƒ dhÄ• tÅ«naÃ±ca yathÄ• v
nÄ• ma natthi. dosaniyame ca rÄ• gamohadvayameva vuttaá¹ƒ, tampi ca pubbÄ• paravirud
ca ekissÄ• pi nidÄ• naá¹ƒ na vuttameva. tasmÄ• sabbametaá¹ƒ aparicchinnavacanaá¹ƒ.

ayaá¹ƒ panettha aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ matÄ• nusÄ• rena vinicchayo, vuttaÃ±heta
498) ``ime sattÄ• pubbahetuniyÄ• mena lobhussadÄ• dosussadÄ• mohussadÄ• alobhus
honti.

yassa \Be I 100/ hi kammÄ• yÅ«hanakkhaá¹‡e lobho balavÄ• hoti alobho mando, adosÄ•
mandÄ• , tassa mando alobho lobhaá¹ƒ pariyÄ• dÄ• tuá¹ƒ na sakkoti. adosÄ• mohÄ• pana
pariyÄ• dÄ• tuá¹ƒ sakkoti. tasmÄ• so tena kammena dinnapaá¹-isandhivasena nibbatto lud
akkodhano paÃ±Ã±avÄ• vajirÅ«pamaÃ±Ä• á¹‡o.

yassa pana kammÄ• yÅ«hanakkhaá¹‡e lobhadosÄ• balavanto honti alobhÄ• dosÄ• mand
purimanayeneva luddho ceva hoti duá¹-á¹-ho ca. paÃ±Ã±avÄ• pana hoti vajirÅ«pamaÃ±Ä•
viya.

yassa kammÄ• yÅ«hanakkhaá¹‡e lobhÄ• dosamohÄ• balavanto honti itare mandÄ• , so pu
dandho ca, sÄ«lako pana hoti akkodhano (bÄ• kulatthero viya).

tathÄ• \Ne I 102/ yassa kammÄ• yÅ«hanakkhaá¹‡e tayopi lobhadosamohÄ• balavanto ho
purimanayeneva luddho ceva hoti duá¹-á¹-ho ca mÅ«á¸·ho ca.

yassa pana kammÄ• yÅ«hanakkhaá¹‡e alobhadosamohÄ• balavanto honti itare mandÄ• ,
appakileso hoti dibbÄ• rammaá¹‡ampi disvÄ• niccalo, duá¹-á¹-ho pana hoti dandhapaÃ±Ã±

yassa pana kammÄ• yÅ«hanakkhaá¹‡e alobhÄ• dosamohÄ• balavanto honti itare mandÄ•
ceva hoti aduá¹-á¹-ho sÄ«lako ca, dandho pana hoti.

tathÄ• yassa kammÄ• yÅ«hanakkhaá¹‡e alobhadosÄ• mohÄ• balavanto honti itare mand
ceva hoti paÃ±Ã±avÄ• ca, duá¹-á¹-ho ca pana hoti kodhano.

yassa \Be I 101/ pana kammÄ• yÅ«hanakkhaá¹‡e tayopi alobhÄ• dosÄ• mohÄ• balavanto
purimanayeneva mahÄ• saá¹…gharakkhitatthero viya aluddho aduá¹-á¹-ho paÃ±Ã±avÄ• ca

ettha ca yo luddhoti vutto, ayaá¹ƒ rÄ• gacarito. duá¹-á¹-hadandhÄ• dosamohacaritÄ• . paÃ
aluddhaaduá¹-á¹-hÄ• pasannapakatitÄ• ya saddhÄ• caritÄ• . yathÄ• vÄ• amohaparivÄ• re
buddhicarito, evaá¹ƒ balavasaddhÄ• parivÄ• rena kammunÄ• nibbatto saddhÄ• carito. kÄ•
kammunÄ• nibbatto vitakkacarito. lobhÄ• dinÄ• vomissaparivÄ• rena kammunÄ• nibbatto
lobhÄ• dÄ«su aÃ±Ã±ataraÃ±Ã±ataraparivÄ• raá¹ƒ paá¹-isandhijanakaá¹ƒ kammaá¹ƒ cariyÄ
veditabbaá¹ƒ.

<45> yaá¹ƒ pana vuttaá¹ƒ kathaÃ±ca jÄ• nitabbaá¹ƒ ayaá¹ƒ puggalo rÄ• gacaritotiÄ• di. tat

iriyÄ• pathato kiccÄ• , bhojanÄ• dassanÄ• dito.

dhammappavattito ceva, cariyÄ• yo vibhÄ• vayeti ||

tattha \Ne I 103/ __iriyÄ• pathato_ti rÄ• gacarito hi pakatigamanena gacchanto cÄ• turiyena
pÄ• daá¹ƒ nikkhipati, samaá¹ƒ nikkhipati, samaá¹ƒ uddharati, ukkuá¹-ikaÃ±cassa padaá¹ƒ h
pÄ• daggehi khaá¹‡anto viya gacchati, sahasÄ• pÄ• daá¹ƒ nikkhipati, sahasÄ• uddharati, a
padaá¹ƒ hoti. mohacarito paribyÄ• kulÄ• ya gatiyÄ• gacchati, chambhito viya padaá¹ƒ nikkh
uddharati, sahasÄ• nupÄ«á¸·itaÃ±cassa padaá¹ƒ hoti. vuttampi cetaá¹ƒ mÄ• gaá¹‡á¸• iyasu

``rattassa hi ukkuá¹-ikaá¹ƒ padaá¹ƒ bhave,

duá¹-á¹-hassa hoti anukaá¸• á¸• hitaá¹ƒ padaá¹ƒ.

mÅ«á¸·hassa hoti sahasÄ• nupÄ«á¸·itaá¹ƒ,

vivaá¹-á¹-acchadassa idamÄ«disaá¹ƒ padaâ€™â€™ nti ||

á¹-hÄ• nampi \Be I 102/ rÄ• gacaritassa pÄ• sÄ• dikaá¹ƒ hoti madhurÄ• kÄ• raá¹ƒ, dosacar
mohacaritassa Ä• kulÄ• kÄ• raá¹ƒ. nisajjÄ• yapi eseva nayo. rÄ• gacarito ca ataramÄ• no s
paÃ±Ã±apetvÄ• saá¹‡ikaá¹ƒ nipajjitvÄ• aá¹…gapaccaá¹…gÄ• ni samodhÄ• ya pÄ• sÄ• dik
vuá¹-á¹-hÄ• piyamÄ• no ca sÄ«ghaá¹ƒ avuá¹-á¹-hÄ• ya saá¹…kito viya saá¹‡ikaá¹ƒ paá¹-iva
taramÄ• no yathÄ• vÄ• tathÄ• vÄ• seyyaá¹ƒ paÃ±Ã±apetvÄ• pakkhittakÄ• yo bhÄ• kuá¹-
vuá¹-á¹-hÄ• piyamÄ• no ca sÄ«ghaá¹ƒ vuá¹-á¹-hÄ• ya kupito viya paá¹-ivacanaá¹ƒ deti. moh
dussaá¹‡á¹-hÄ• naá¹ƒ seyyaá¹ƒ paÃ±Ã±apetvÄ• vikkhittakÄ• yo bahulaá¹ƒ adhomukho say
huá¹…kÄ• raá¹ƒ karonto dandhaá¹ƒ vuá¹-á¹-hÄ• ti. saddhÄ• caritÄ• dayo pana yasmÄ• rÄ•

tasmÄ• tesampi tÄ• disova iriyÄ• patho hotÄ«ti. evaá¹ƒ tÄ• va iriyÄ• pathato cariyÄ• yo vib

__kiccÄ• _ti sammajjanÄ• dÄ«su ca kiccesu rÄ• gacarito sÄ• dhukaá¹ƒ sammajjaniá¹ƒ gah
avippakiranto sinduvÄ• rakusumasantharamiva santharanto suddhaá¹ƒ samaá¹ƒ sammajjat
sammajjaniá¹ƒ gahetvÄ• taramÄ• narÅ«po ubhato vÄ• likaá¹ƒ ussÄ• rento kharena sadder
sammajjati. mohacarito sithilaá¹ƒ sammajjaniá¹ƒ gahetvÄ• samparivattakaá¹ƒ Ä• á¸·olayam
visamaá¹ƒ sammajjati.

yathÄ• sammajjane, evaá¹ƒ cÄ«varadhovanarajanÄ• dÄ«supi sabbakiccesu nipuá¹‡amadh
104/ rÄ• gacarito. gÄ• á¸·hathaddhavisamakÄ• rÄ« dosacarito. anipuá¹‡abyÄ• kulavisamÄ•
mohacarito. cÄ«varadhÄ• raá¹‡ampi ca rÄ• gacaritassa nÄ• tigÄ• á¸·haá¹ƒ nÄ• tisithilaá¹ƒ h
parimaá¹‡á¸• alaá¹ƒ. dosacaritassa atigÄ• á¸·haá¹ƒ aparimaá¹‡á¸• alaá¹ƒ. mohacaritassa si
paribyÄ• kulaá¹ƒ. saddhÄ• caritÄ• dayo tesaá¹ƒyevÄ• nusÄ• rena veditabbÄ• , taá¹ƒ sabhÄ
cariyÄ• yo vibhÄ• vaye.

__bhojanÄ• _ti rÄ• gacarito siniddhamadhurabhojanappiyo hoti, bhuÃ±jamÄ• no ca nÄ• tim
parimaá¹‡á¸• alaá¹ƒ Ä• lopaá¹ƒ katvÄ• rasapaá¹-isaá¹ƒvedÄ« ataramÄ• no bhuÃ±jati, kiÃ±
labhitvÄ• somanassaá¹ƒ Ä• pajjati \Be I 103/. dosacarito lÅ«khaambilabhojanappiyo hoti, bl
mukhapÅ«rakaá¹ƒ Ä• lopaá¹ƒ katvÄ• arasapaá¹-isaá¹ƒvedÄ« taramÄ• no bhuÃ±jati, kiÃ±ci
domanassaá¹ƒ Ä• pajjati. mohacarito aniyataruciko hoti, bhuÃ±jamÄ• no ca aparimaá¹‡á¸• a
Ä• lopaá¹ƒ katvÄ• bhÄ• jane chaá¸• á¸• ento mukhaá¹ƒ makkhento vikkhittacitto taá¹ƒ taá¹ƒ
saddhÄ• caritÄ• dayopi tesaá¹ƒyevÄ• nusÄ• rena veditabbÄ• , taá¹ƒsabhÄ• gattÄ• ti. evaá¹
vibhÄ• vaye.

__dassanÄ• dito_ti rÄ• gacarito Ä«sakampi manoramaá¹ƒ rÅ«paá¹ƒ disvÄ• vimhayajÄ• to v
parittepi guá¹‡e sajjati, bhÅ«tampi dosaá¹ƒ na gaá¹‡hÄ• ti, pakkamantopi amuÃ±citukÄ• mo
pakkamati. dosacarito Ä«sakampi amanoramaá¹ƒ rÅ«paá¹ƒ disvÄ• kilantarÅ«po viya na cir
dose paá¹-ihaÃ±Ã±ati, bhÅ«tampi guá¹‡aá¹ƒ na gaá¹‡hÄ• ti, pakkamantopi muÃ±citukÄ• m
pakkamati. mohacarito yaá¹ƒkiÃ±ci rÅ«paá¹ƒ disvÄ• parapaccayiko hoti, paraá¹ƒ nindantaá
pasaá¹ƒsantaá¹ƒ sutvÄ• pasaá¹ƒsati, sayaá¹ƒ pana aÃ±Ã±Ä• á¹‡upekkhÄ• ya upekkhakov
saddasavanÄ• dÄ«supi. saddhÄ• caritÄ• dayo pana tesaá¹ƒyevÄ• nusÄ• rena veditabbÄ• ,
dassanÄ• dito cariyÄ• yo vibhÄ• vaye.

__dhammappavattito cevÄ• _ti rÄ• gacaritassa ca mÄ• yÄ• , sÄ• á¹-heyyaá¹ƒ, mÄ• no, pÄ•
asantuá¹-á¹-hitÄ• , siá¹…gaá¹ƒ, cÄ• palyanti evamÄ• dayo dhammÄ• bahulaá¹ƒ pavattanti.
upanÄ• ho, makkho, paá¸·Ä• so, issÄ• , macchariyanti evamÄ• dayo. mohacaritassa thinaá
kukkuccaá¹ƒ, vicikicchÄ• , Ä• dhÄ• naggÄ• hitÄ• , duppaá¹-inissaggitÄ• ti evamÄ• dayo. sa
muttacÄ• gatÄ• , ariyÄ• naá¹ƒ dassanakÄ• matÄ• , saddhammaá¹ƒ sotukÄ• matÄ• , pÄ• m

amÄ• yÄ• vitÄ• , pasÄ• danÄ«yesu á¹-hÄ• nesu pasÄ• doti evamÄ• dayo. buddhicaritassa
kalyÄ• á¹‡amittatÄ• , bhojanemattaÃ±Ã±utÄ• , satisampajaÃ±Ã±aá¹ƒ, jÄ• gariyÄ• nuyogo, s
saá¹ƒvego, saá¹ƒviggassa ca yoniso padhÄ• nanti evamÄ• dayo. vitakkacaritassa bhassaba
kusalÄ• nuyoge arati, anavaá¹-á¹-hitakiccatÄ• , rattiá¹ƒ dhÅ«mÄ• yanÄ• \Be I 104/, divÄ• p
dhÄ• vanÄ• ti evamÄ• dayo dhammÄ• bahulaá¹ƒ pavattantÄ«ti. evaá¹ƒ dhammappavattito

yasmÄ• pana idaá¹ƒ cariyÄ• vibhÄ• vanavidhÄ• naá¹ƒ sabbÄ• kÄ• rena neva pÄ• á¸·iyaá¹
Ä• gataá¹ƒ, kevalaá¹ƒ Ä• cariyamatÄ• nusÄ• rena vuttaá¹ƒ, tasmÄ• na sÄ• rato paccetabba
vuttÄ• ni iriyÄ• pathÄ• dÄ«ni dosacaritÄ• dayopi appamÄ• davihÄ• rino kÄ• tuá¹ƒ sakkonti.
puggalassa ekasseva bhinnalakkhaá¹‡Ä• iriyÄ• pathÄ• dayo na upapajjanti. yaá¹ƒ panetaá
cariyÄ• vibhÄ• vanavidhÄ• naá¹ƒ vuttaá¹ƒ, tadeva sÄ• rato paccetabbaá¹ƒ. vuttaÃ±hetaá¹ƒ
lÄ• bhÄ« Ä• cariyo cariyaá¹ƒ Ã±atvÄ• kammaá¹-á¹-hÄ• naá¹ƒ kathessati, itarena antevÄ• s
tasmÄ• cetopariyaÃ±Ä• á¹‡ena vÄ• taá¹ƒ vÄ• puggalaá¹ƒ pucchitvÄ• jÄ• nitabbaá¹ƒ. aya
ayaá¹ƒ dosÄ• dÄ«su aÃ±Ã±ataracaritoti.

<46> kiá¹ƒ caritassa puggalassa kiá¹ƒ sappÄ• yanti ettha pana senÄ• sanaá¹ƒ tÄ• va rÄ• g
adhotavedikaá¹ƒ bhÅ«maá¹-á¹-hakaá¹ƒ akatapabbhÄ• rakaá¹ƒ tiá¹‡akuá¹-ikaá¹ƒ paá¹‡á¹‡as
aÃ±Ã±ataraá¹ƒ rajokiá¹‡á¹‡aá¹ƒ jatukÄ• bharitaá¹ƒ oluggaviluggaá¹ƒ atiuccaá¹ƒ vÄ• atinÄ«
ujjaá¹…galaá¹ƒ sÄ• saá¹…kaá¹ƒ asucivisamamaggaá¹ƒ, yattha maÃ±capÄ«á¹-hampi maá¹.
dubbaá¹‡á¹‡aá¹ƒ, yaá¹ƒ olokentasseva jigucchÄ• uppajjati, tÄ• disaá¹ƒ sappÄ• yaá¹ƒ. nivÄ
antacchinnaá¹ƒ olambavilambasuttakÄ• kiá¹‡á¹‡aá¹ƒ jÄ• lapÅ«vasadisaá¹ƒ sÄ• á¹‡i viya kh
kiliá¹-á¹-haá¹ƒ bhÄ• rikaá¹ƒ kicchapariharaá¹‡aá¹ƒ sappÄ• yaá¹ƒ. pattopi dubbaá¹‡á¹‡o mat
Ä• á¹‡igaá¹‡á¹-hikÄ• hato ayopatto vÄ• garuko dussaá¹‡á¹-hÄ• no sÄ«sakapÄ• lamiva jegu
bhikkhÄ• cÄ• ramaggopi amanÄ• po anÄ• sannagÄ• mo visamo vaá¹-á¹-ati. bhikkhÄ• cÄ• r
apassantÄ• viya caranti, yattha ekakulepi bhikkhaá¹ƒ alabhitvÄ• nikkhamantaá¹ƒ ``ehi, bha
Ä• sanasÄ• laá¹ƒ pavesetvÄ• yÄ• gubhattaá¹ƒ datvÄ• gacchantÄ• gÄ• vÄ« viya vaje pave
gacchanti, tÄ• diso vaá¹-á¹-ati \Ne I 106/. parivisakamanussÄ• pi dÄ• sÄ• vÄ• kammakarÄ
duddasikÄ• kiliá¹-á¹-havasanÄ• duggandhÄ• jegucchÄ• , ye acittÄ«kÄ• rena yÄ• gubhatta
parivisanti, tÄ• disÄ• sappÄ• yÄ• . yÄ• gubhattakhajjakampi lÅ«khaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ
sÄ• mÄ• kakudrÅ«sakakaá¹‡Ä• jakÄ• dimayaá¹ƒ \Be I 105/ pÅ«titakkaá¹ƒ bilaá¹…gaá¹ƒ jiá¹
yaá¹ƒkiÃ±cideva kevalaá¹ƒ udarapÅ«ramattaá¹ƒ vaá¹-á¹-ati. iriyÄ• pathopissa á¹-hÄ• naá¹ƒ
vaá¹-á¹-ati. Ä• rammaá¹‡aá¹ƒ nÄ«lÄ• dÄ«su vaá¹‡á¹‡akasiá¹‡esu yaá¹ƒkiÃ±ci aparisuddha
rÄ• gacaritassa sappÄ• yaá¹ƒ.

dosacaritassa senÄ• sanaá¹ƒ nÄ• tiuccaá¹ƒ nÄ• tinÄ«caá¹ƒ chÄ• yÅ«dakasampannaá¹ƒ
suvibhattabhittithambhasopÄ• naá¹ƒ
supariniá¹-á¹-hitamÄ• lÄ• kammalatÄ• kammanÄ• nÄ• vidhacittakammasamujjalasamasinid
brahmavimÄ• namiva kusumadÄ• mavicitravaá¹‡á¹‡acelavitÄ• nasamalaá¹…kataá¹ƒ

supaÃ±Ã±attasucimanoramattharaá¹‡amaÃ±capÄ«á¹-haá¹ƒ tattha tattha vÄ• satthÄ• ya
nikkhittakusumavÄ• sagandhasugandhaá¹ƒ yaá¹ƒ dassanamatteneva pÄ«tipÄ• mojjaá¹ƒ jan
sappÄ• yaá¹ƒ. tassa pana senÄ• sanassa maggopi sabbaparissayavimutto sucisamatalo ala
vaá¹-á¹-ati. senÄ• sanaparikkhÄ• ropettha kÄ«á¹-amaá¹…kuá¹‡adÄ«ghajÄ• timÅ«sikÄ• naá
nÄ• tibahuko, ekamaÃ±capÄ«á¹-hamattameva vaá¹-á¹-ati. nivÄ• sanapÄ• rupanampissa
cÄ«napaá¹-á¹-asomÄ• rapaá¹-á¹-akoseyyakappÄ• sikasukhumakhomÄ• dÄ«naá¹ƒ yaá¹ƒ ya
ekapaá¹-á¹-aá¹ƒ vÄ• dupaá¹-á¹-aá¹ƒ vÄ• sallahukaá¹ƒ samaá¹‡asÄ• ruppena surattaá¹ƒ su
vaá¹-á¹-ati. patto udakapupphuá¸·amiva susaá¹‡á¹-hÄ• no maá¹‡i viya sumaá¹-á¹-ho nimma
suparisuddhavaá¹‡á¹‡o ayomayo vaá¹-á¹-ati. bhikkhÄ• cÄ• ramaggo parissayavimutto samo
nÄ• tidÅ«ranÄ• ccÄ• sannagÄ• mo vaá¹-á¹-ati. bhikkhÄ• cÄ• ragÄ• mopi yattha manussÄ•
ti sittasammaá¹-á¹-he padese Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• paccuggantvÄ• pattaá¹ƒ Ä• dA
paÃ±Ã±attÄ• sane nisÄ«dÄ• petvÄ• sakkaccaá¹ƒ sahatthÄ• parivisanti, tÄ• diso vaá¹-á¹-at
honti abhirÅ«pÄ• pÄ• sÄ• dikÄ• sunhÄ• tÄ• suvilittÄ• dhÅ«pavÄ• sakusumagandhasurab
nÄ• nÄ• virÄ• gasucimanuÃ±Ã±avatthÄ• bharaá¹‡apaá¹-imaá¹‡á¸• itÄ• sakkaccakÄ• rino,
yÄ• gubhattakhajjakampi vaá¹‡á¹‡agandharasasampannaá¹ƒ ojavantaá¹ƒ manoramaá¹ƒ sa
yÄ• vadatthaá¹ƒ vaá¹-á¹-ati. iriyÄ• pathopissa seyyÄ• vÄ• nisajjÄ• vÄ• vaá¹-á¹-ati, Ä• ram
vaá¹‡á¹‡akasiá¹‡esu yaá¹ƒkiÃ±ci suparisuddhavaá¹‡á¹‡anti idaá¹ƒ dosacaritassa sappÄ• y

mohacaritassa \Be I 106/ senÄ• sanaá¹ƒ disÄ• mukhaá¹ƒ asambÄ• dhaá¹ƒ vaá¹-á¹-ati, yatt
disÄ• khÄ• yanti \Ne I 107/, iriyÄ• pathesu caá¹…kamo vaá¹-á¹-ati. Ä• rammaá¹‡aá¹ƒ pana
suppamattaá¹ƒ sarÄ• vamattaá¹ƒ vÄ• (khuddakaá¹ƒ) na vaá¹-á¹-ati. sambÄ• dhasmiÃ±hi ol
sammohamÄ• pajjati, tasmÄ• vipulaá¹ƒ mahÄ• kasiá¹‡aá¹ƒ vaá¹-á¹-ati. sesaá¹ƒ dosacarita
idaá¹ƒ mohacaritassa sappÄ• yaá¹ƒ.

saddhÄ• caritassa sabbampi dosacaritamhi vuttavidhÄ• naá¹ƒ sappÄ• yaá¹ƒ. Ä• rammaá¹‡
anussatiá¹-á¹-hÄ• nampi vaá¹-á¹-ati.

buddhicaritassa senÄ• sanÄ• dÄ«su idaá¹ƒ nÄ• ma asappÄ• yanti natthi.

vitakkacaritassa senÄ• sanaá¹ƒ vivaá¹-aá¹ƒ disÄ• mukhaá¹ƒ yattha nisinnassa
Ä• rÄ• mavanapokkharaá¹‡Ä«rÄ• maá¹‡eyyakÄ• ni gÄ• manigamajanapadapaá¹-ipÄ• á¹-iy
paÃ±Ã±Ä• yanti, taá¹ƒ na vaá¹-á¹-ati, taÃ±hi vitakkavidhÄ• vanasseva paccayo hoti, tasmÄ•
vanappaá¹-icchanne hatthikucchipabbhÄ• ramahindaguhÄ• sadise senÄ• sane vasitabbaá¹
na vaá¹-á¹-ati. tÄ• disaÃ±hi vitakkavasena sandhÄ• vanassa paccayo hoti. parittaá¹ƒ pana v

sesaá¹ƒ rÄ• gacaritassa vuttasadisamevÄ• ti idaá¹ƒ vitakkacaritassa sappÄ• yaá¹ƒ. ayaá¹ƒ
cariyÄ• nukÅ«lanti ettha Ä• gatacariyÄ• naá¹ƒ pabhedanidÄ• navibhÄ• vanasappÄ• yapario
cariyÄ• nukÅ«laá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ sabbÄ• kÄ• rena Ä• vikataá¹ƒ. taÃ±hi anantaras

sayameva Ä• vibhavissati.

cattÄ• lÄ«sakammaá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<47> tasmÄ• yaá¹ƒ vuttaá¹ƒ cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu aÃ±Ã±ataraá¹ƒ kamm
ettha saá¹…khÄ• taniddesato, upacÄ• rappanÄ• vahato, jhÄ• nappabhedato, samatikkamat
vaá¸• á¸• hanÄ• vaá¸• á¸• hanato, Ä• rammaá¹‡ato, bhÅ«mito, gahaá¹‡ato, paccayato, cari
dasahÄ• kÄ• rehi kammaá¹-á¹-hÄ• navinicchayo veditabbo.

tattha \Be I 107/ __saá¹…khÄ• taniddesato_ti cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesÅ«ti hi
cattÄ• lÄ«sa kammaá¹-á¹-hÄ• nÄ• ni \Ne I 108/ dasa kasiá¹‡Ä• , dasa asubhÄ• , dasa anus
brahmavihÄ• rÄ• , cattÄ• ro Ä• ruppÄ• , ekÄ• saÃ±Ã±Ä• , ekaá¹ƒ vavatthÄ• nanti.

tattha pathavÄ«kasiá¹‡aá¹ƒ, Ä• pokasiá¹‡aá¹ƒ, tejokasiá¹‡aá¹ƒ, vÄ• yokasiá¹‡aá¹ƒ, nÄ«laka
pÄ«takasiá¹‡aá¹ƒ, lohitakasiá¹‡aá¹ƒ, odÄ• takasiá¹‡aá¹ƒ, Ä• lokakasiá¹‡aá¹ƒ, paricchinnÄ•
__dasa kasiá¹‡Ä• _.

uddhumÄ• takaá¹ƒ, vinÄ«lakaá¹ƒ, vipubbakaá¹ƒ, vicchiddakaá¹ƒ, vikkhÄ• yitakaá¹ƒ, vikkhit
hatavikkhittakaá¹ƒ, lohitakaá¹ƒ, puá¸·uvakaá¹ƒ, aá¹-á¹-hikanti ime __dasa asubhÄ• _.

buddhÄ• nussati, dhammÄ• nussati, saá¹…ghÄ• nussati, sÄ«lÄ• nussati, cÄ• gÄ• nussati,
maraá¹‡Ä• nussati, kÄ• yagatÄ• sati, Ä• nÄ• pÄ• nassati, upasamÄ• nussatÄ«ti imÄ• __da

mettÄ• , karuá¹‡Ä• , muditÄ• , upekkhÄ• ti ime __cattÄ• ro brahmavihÄ• rÄ• _.

Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, Ä• kiÃ±caÃ±Ã±Ä• yatana
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti ime __cattÄ• ro Ä• ruppÄ• _. Ä• hÄ• re paá¹-ikÅ«l
catudhÄ• tuvavatthÄ• naá¹ƒ __ekaá¹ƒ vavatthÄ• na_nti evaá¹ƒ saá¹…khÄ• taniddesato vini

__upacÄ• rappanÄ• vahato_ti á¹-hapetvÄ• kÄ• yagatÄ• satiÃ±ca Ä• nÄ• pÄ• nassatiÃ±ca
Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , catudhÄ• tuvavatthÄ• nanti imÄ• neva hettha dasakamma
sesÄ• ni appanÄ• vahÄ• ni. evaá¹ƒ upacÄ• rappanÄ• vahato.

__jhÄ• nappabhedato_ti appanÄ• vahesu cettha Ä• nÄ• pÄ• nassatiyÄ• saddhiá¹ƒ dasa ka
honti. kÄ• yagatÄ• satiyÄ• saddhiá¹ƒ dasa asubhÄ• paá¹-hamajjhÄ• nikÄ• . purimÄ• tayo
tikajjhÄ• nikÄ• . catutthabrahmavihÄ• ro cattÄ• ro ca Ä• ruppÄ• catutthajjhÄ• nikÄ• ti evaá¹

__samatikkamato_ti dve samatikkamÄ• aá¹…gasamatikkamo ca Ä• rammaá¹‡asamatikka

109/ tikacatukkajjhÄ• nikesu kammaá¹-á¹-hÄ• nesu aá¹…gasamatikkamo \Be I 108/ hoti vita
jhÄ• naá¹…gÄ• ni samatikkamitvÄ• tesvevÄ• rammaá¹‡esu dutiyajjhÄ• nÄ• dÄ«naá¹ƒ patta
catutthabrahmavihÄ• re. sopi hi mettÄ• dÄ«naá¹ƒyeva Ä• rammaá¹‡e somanassaá¹ƒ samat
pana Ä• ruppesu Ä• rammaá¹‡asamatikkamo hoti. purimesu hi navasu kasiá¹‡esu aÃ±Ã±at
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ pattabbaá¹ƒ. Ä• kÄ• sÄ• dÄ«ni ca samatikkamitvÄ• viÃ±Ã±
samatikkamo natthÄ«ti evaá¹ƒ samatikkamato.

__vaá¸• á¸• hanÄ• vaá¸• á¸• hanato_ti imesu cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu dasa
vaá¸• á¸• hetabbÄ• ni. yattakaÃ±hi okÄ• saá¹ƒ kasiá¹‡ena pharati, tadabbhantare dibbÄ• ya
sotuá¹ƒ dibbena cakkhunÄ• rÅ«pÄ• ni passituá¹ƒ parasattÄ• naÃ±ca cetasÄ• cittamaÃ±Ã±
kÄ• yagatÄ• sati pana asubhÄ• ni ca na vaá¸• á¸• hetabbÄ• ni. kasmÄ• ? okÄ• sena paricch
ca. sÄ• ca nesaá¹ƒ okÄ• sena paricchinnatÄ• bhÄ• vanÄ• naye Ä• vibhavissati. tesu pana
kuá¹‡aparÄ• siyeva vaá¸• á¸• hati, na koci Ä• nisaá¹ƒso atthi. vuttampi cetaá¹ƒ sopÄ• kapa
``vibhÅ«tÄ• bhagavÄ• rÅ«pasaÃ±Ã±Ä• avibhÅ«tÄ• aá¹-á¹-hikasaÃ±Ã±Ä• â€™â€™ ti. tat
rÅ«pasaÃ±Ã±Ä• vibhÅ«tÄ• ti vuttÄ• . aá¹-á¹-hikasaÃ±Ã±Ä• avaá¸• á¸• hanavasena avibhÅ

yaá¹ƒ panetaá¹ƒ ``kevalaá¹ƒ aá¹-á¹-hisaÃ±Ã±Ä• ya, apharÄ« pathaviá¹ƒ imaâ€™â€™ nti (T
lÄ• bhissa sato upaá¹-á¹-hÄ• nÄ• kÄ• ravasena vuttaá¹ƒ. yatheva hi dhammÄ• sokakÄ• le k
Ä• dÄ• sabhittÄ«su attano chÄ• yaá¹ƒ disvÄ• sabbadisÄ• su karavÄ«kasaÃ±Ã±Ä« hutvÄ•
evaá¹ƒ theropi aá¹-á¹-hikasaÃ±Ã±Ä• ya lÄ• bhittÄ• sabbadisÄ• su upaá¹-á¹-hitaá¹ƒ nimittaá
pathavÄ« aá¹-á¹-hikabharitÄ• ti cintesÄ«ti.

yadi evaá¹ƒ yÄ• asubhajjhÄ• nÄ• naá¹ƒ appamÄ• á¹‡Ä• rammaá¹‡atÄ• vuttÄ• , sÄ• viruj
ekacco hi uddhumÄ• take vÄ• aá¹-á¹-hike vÄ• mahante nimittaá¹ƒ gaá¹‡hÄ• ti. ekacco app
ekaccassa parittÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ hoti. ekaccassa appamÄ• á¹‡Ä• rammaá¹‡an
Ä• dÄ«navaá¹ƒ apassanto vaá¸• á¸• heti. taá¹ƒ sandhÄ• ya ``appamÄ• á¹‡Ä• rammaá¹‡aâ€
Ä• nisaá¹ƒsÄ• bhÄ• vÄ• pana na vaá¸• á¸• hetabbÄ• nÄ«ti.

yathÄ• \Be I 109/ \Ne I 110/ ca etÄ• ni, evaá¹ƒ sesÄ• nipi na vaá¸• á¸• hetabbÄ• ni. kasmÄ
Ä• nÄ• pÄ• nanimittaá¹ƒ tÄ• va vaá¸• á¸• hayato vÄ• tarÄ• siyeva vaá¸• á¸• hati, okÄ• sena
sÄ• dÄ«navattÄ• okÄ• sena ca paricchinnattÄ• na vaá¸• á¸• hetabbaá¹ƒ. brahmavihÄ• rÄ•
nimittaá¹ƒ vaá¸• á¸• hayato sattarÄ• siyeva vaá¸• á¸• heyya, na ca tena attho atthi, tasmÄ•
vaá¸• á¸• hetabbaá¹ƒ. yaá¹ƒ pana vuttaá¹ƒ ``mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ ph
556) Ä• di, taá¹ƒ pariggahavaseneva vuttaá¹ƒ. ekÄ• vÄ• sadviÄ• vÄ• sÄ• dinÄ• hi anukkam
pariggahetvÄ• bhÄ• vento ekaá¹ƒ disaá¹ƒ pharitvÄ• ti vutto. na nimittaá¹ƒ vaá¸• á¸• hento.
cettha natthi. yadayaá¹ƒ vaá¸• á¸• heyya, parittaappamÄ• á¹‡Ä• rammaá¹‡atÄ• pettha parig
Ä• ruppÄ• rammaá¹‡esupi Ä• kÄ• saá¹ƒ kasiá¹‡ugghÄ• á¹-imattÄ• . taÃ±hi kasiá¹‡Ä• pagar
tato paraá¹ƒ vaá¸• á¸• hayatopi na kiÃ±ci hoti. viÃ±Ã±Ä• á¹‡aá¹ƒ sabhÄ• vadhammattÄ• . n

sabhÄ• vadhammaá¹ƒ vaá¸• á¸• hetuá¹ƒ. viÃ±Ã±Ä• á¹‡Ä• pagamo viÃ±Ã±Ä• á¹‡assa abhÄ
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• rammaá¹‡aá¹ƒ sabhÄ• vadhammattÄ• yeva na vaá
paá¹-ibhÄ• ganimittaÃ±hi vaá¸• á¸• hetabbaá¹ƒ nÄ• ma bhaveyya. buddhÄ• nussatiÄ• dÄ«n
paá¹-ibhÄ• ganimittaá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, tasmÄ• taá¹ƒ na vaá¸• á¸• hetabbanti evaá
vaá¸• á¸• hanÄ• vaá¸• á¸• hanato.

__Ä• rammaá¹‡ato_ti imesu ca cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu dasakasiá¹‡Ä• , da
kÄ• yagatÄ• satÄ«ti imÄ• ni dvÄ• vÄ«satipaá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• ni. sesÄ• ni na
paá¹-ibhÄ• ganimittÄ• rammaá¹‡Ä• ni. tathÄ• dasasu anussatÄ«su á¹-hapetvÄ• Ä• nÄ• pÄ
avasesÄ• aá¹-á¹-ha anussatiyo, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• , catudhÄ• tuvavatthÄ• na
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti imÄ• ni dvÄ• das
kasiá¹‡Ä• , dasa asubhÄ• , Ä• nÄ• pÄ• nassati, kÄ• yagatÄ• satÄ«ti imÄ• ni dvÄ• vÄ«sati n
cha na vattabbÄ• rammaá¹‡Ä• ni. tathÄ• vipubbakaá¹ƒ, lohitakaá¹ƒ, puá¸·uvakaá¹ƒ, Ä• nÄ•
Ä• pokasiá¹‡aá¹ƒ, tejokasiá¹‡aá¹ƒ, vÄ• yokasiá¹‡aá¹ƒ, yaÃ±ca Ä• lokakasiá¹‡e sÅ«riyÄ• dÄ
obhÄ• samaá¹‡á¸• alÄ• rammaá¹‡anti imÄ• ni aá¹-á¹-ha calitÄ• rammaá¹‡Ä• ni, tÄ• ni ca kh
paá¹-ibhÄ• gaá¹ƒ pana sannisinnameva hoti. sesÄ• ni na calitÄ• rammaá¹‡Ä• nÄ«ti evaá¹ƒ

__bhÅ«mito_ti \Be I 110/ ettha ca dasa asubhÄ• , kÄ• yagatÄ• sati, Ä• hÄ• re paá¹-ikÅ«las
devesu nappavattanti. tÄ• ni dvÄ• dasa, Ä• nÄ• pÄ• nassati cÄ• ti imÄ• ni terasa brahmalok
arÅ«pabhave pana á¹-hapetvÄ• cattÄ• ro Ä• ruppe aÃ±Ã±aá¹ƒ nappavattati. manussesu sa
evaá¹ƒ bhÅ«mito.

__gahaá¹‡ato_ti diá¹-á¹-haphuá¹-á¹-hasutaggahaá¹‡atopettha vinicchayo veditabbo. tatra á¹
vÄ• yokasiá¹‡aá¹ƒ sesÄ• nava kasiá¹‡Ä• , dasa asubhÄ• ti imÄ• ni ekÅ«navÄ«sati diá¹-á¹-
pubbabhÄ• ge cakkhunÄ• oloketvÄ• nimittaá¹ƒ nesaá¹ƒ gahetabbanti attho. kÄ• yagatÄ• s
diá¹-á¹-hena, sesaá¹ƒ sutenÄ• ti evaá¹ƒ tassÄ• Ä• rammaá¹‡aá¹ƒ diá¹-á¹-hasutena gahetab
phuá¹-á¹-hena, vÄ• yokasiá¹‡aá¹ƒ diá¹-á¹-haphuá¹-á¹-hena, sesÄ• ni aá¹-á¹-hÄ• rasa sutena
upekkhÄ• brahmavihÄ• ro, cattÄ• ro Ä• ruppÄ• ti imÄ• ni cettha na Ä• dikammikena gaheta
gahetabbÄ• nÄ«ti evaá¹ƒ gahaá¹‡ato.

__paccayato_ti imesu pana kammaá¹-á¹-hÄ• nesu á¹-hapetvÄ• Ä• kÄ• sakasiá¹‡aá¹ƒ sesÄ
Ä• ruppÄ• naá¹ƒ paccayÄ• honti, dasa kasiá¹‡Ä• abhiÃ±Ã±Ä• naá¹ƒ, tayo brahmavihÄ• rÄ
heá¹-á¹-himaá¹ƒ heá¹-á¹-himaá¹ƒ Ä• ruppaá¹ƒ uparimassa uparimassa, nevasaÃ±Ã±Ä• nÄ•
nirodhasamÄ• pattiyÄ• , sabbÄ• nipi sukhavihÄ• ravipassanÄ• bhavasampattÄ«nanti evaá¹

__cariyÄ• nukÅ«lato_ti cariyÄ• naá¹ƒ anukÅ«latopettha vinicchayo veditabbo. seyyathidaá¹
tÄ• va ettha dasa asubhÄ• , kÄ• yagatÄ• satÄ«ti ekÄ• dasa kammaá¹-á¹-hÄ• nÄ• ni anukÅ«
brahmavihÄ• rÄ• , cattÄ• ri vaá¹‡á¹‡akasiá¹‡Ä• nÄ«ti aá¹-á¹-ha. mohacaritassa, vitakkacarit

Ä• nÄ• pÄ• nassati kammaá¹-á¹-hÄ• nameva. saddhÄ• caritassa purimÄ• cha anussatiyo.
upasamÄ• nussati, catudhÄ• tuvavatthÄ• naá¹ƒ, Ä• hÄ• re paá¹-ikÅ«lasaÃ±Ã±Ä• ti cattÄ• ri
ca Ä• ruppÄ• sabbacaritÄ• naá¹ƒ anukÅ«lÄ• ni. kasiá¹‡esu ca yaá¹ƒkiÃ±ci parittaá¹ƒ vitakk
appamÄ• á¹‡aá¹ƒ mohacaritassÄ• ti.

evamettha \Be I 111/ cariyÄ• nukÅ«lato vinicchayo veditabboti sabbaÃ±cetaá¹ƒ ujuvipaccan
atisappÄ• yavasena ca vuttaá¹ƒ. rÄ• gÄ• dÄ«naá¹ƒ pana avikkhambhikÄ• saddhÄ• dÄ«naá
kusalabhÄ• vanÄ• nÄ• ma natthi. vuttampi cetaá¹ƒ meghiyasutte ---

``cattÄ• ro dhammÄ• uttari bhÄ• vetabbÄ• . asubhÄ• bhÄ• vetabbÄ• rÄ• gassa pahÄ• nÄ
byÄ• pÄ• dassa \Ne I 112/ pahÄ• nÄ• ya. Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacch
bhÄ• vetabbÄ• asmimÄ• nasamugghÄ• tÄ• yÄ• â€™â€™ ti.

rÄ• hulasuttepi ``mettaá¹ƒ, rÄ• hula, bhÄ• vanaá¹ƒ bhÄ• vehÄ«â€™â€™ tiÄ• dinÄ• (MN II
kammaá¹-á¹-hÄ• nÄ• ni vuttÄ• ni. tasmÄ• vacanamatte abhinivesaá¹ƒ akatvÄ• sabbattha a
ayaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ti ettha kammaá¹-á¹-hÄ• nakathÄ• vinicchayo.

<48> __gahetvÄ• _ti imassa pana padassa ayamatthadÄ«panÄ• . ``tena yoginÄ• kammaá
kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamitvÄ• â€™â€™ ti ettha vuttanayeneva vuttappakÄ• raá¹ƒ
upasaá¹…kamitvÄ• buddhassa vÄ• bhagavato Ä• cariyassa vÄ• attÄ• naá¹ƒ niyyÄ• tetvÄ
sampannÄ• dhimuttinÄ• ca hutvÄ• kammaá¹-á¹-hÄ• naá¹ƒ yÄ• citabbaá¹ƒ.

tatra ``imÄ• haá¹ƒ bhagavÄ• attabhÄ• vaá¹ƒ tumhÄ• kaá¹ƒ pariccajÄ• mÄ«â€™â€™ ti eva
niyyÄ• tetabbo. evaÃ±hi aniyyÄ• tetvÄ• pantesu senÄ• sanesu viharanto bheravÄ• rammaá
santhambhituá¹ƒ asakkonto gÄ• mantaá¹ƒ osaritvÄ• gihÄ«hi saá¹ƒsaá¹-á¹-ho hutvÄ• anesa
anayabyasanaá¹ƒ pÄ• puá¹‡eyya. niyyÄ• titattabhÄ• vassa panassa bheravÄ• rammaá¹‡e
uppajjati. ``nanu tayÄ• , paá¹‡á¸• ita, purimameva attÄ• buddhÄ• naá¹ƒ niyyÄ• titoâ€™â€™
somanassameva uppajjati. yathÄ• hi purisassa uttamaá¹ƒ kÄ• sikavatthaá¹ƒ bhaveyya, tass
vÄ• kÄ«á¹-ehi vÄ• khÄ• dite uppajjeyya domanassaá¹ƒ \Be I 112/. sace pana taá¹ƒ acÄ«va
dadeyya, athassa taá¹ƒ tena bhikkhunÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ kariyamÄ• naá¹ƒ dis
uppajjeyya. evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

Ä• cariyassa niyyÄ• tentenÄ• pi ``imÄ• haá¹ƒ, bhante, attabhÄ• vaá¹ƒ tumhÄ• kaá¹ƒ paricc
vattabbaá¹ƒ. evaá¹ƒ aniyyÄ• titattabhÄ• vo hi atajjanÄ«yo vÄ• hoti, dubbaco vÄ• anovÄ• d
vÄ• Ä• cariyaá¹ƒ anÄ• pucchÄ• va yatthicchati, tattha gantÄ• , tamenaá¹ƒ Ä• cariyo Ä• mis
saá¹…gaá¹‡hÄ• ti, gÅ«á¸·haá¹ƒ ganthaá¹ƒ na sikkhÄ• peti. so imaá¹ƒ duvidhaá¹ƒ saá¹…gal
patiá¹-á¹-haá¹ƒ na labhati, nacirasseva dussÄ«lyaá¹ƒ vÄ• gihibhÄ• vaá¹ƒ vÄ• pÄ• puá¹‡Ä•
pana neva atajjanÄ«yo hoti, na yenakÄ• maá¹ƒgamo, suvaco Ä• cariyÄ• yattavuttiyeva \Ne

duvidhaá¹ƒ saá¹…gahaá¹ƒ labhanto sÄ• sane vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• p
cÅ«á¸·apiá¹‡á¸• apÄ• tikatissattherassa antevÄ• sikÄ• viya.

therassa kira santikaá¹ƒ tayo bhikkhÅ« Ä• gamaá¹ƒsu. tesu eko ``ahaá¹ƒ, bhante, tumhÄ• l
vutte sataporise papÄ• te patituá¹ƒ ussaheyyanti Ä• ha. dutiyo ``ahaá¹ƒ, bhante, tumhÄ• ka
vutte imaá¹ƒ attabhÄ• vaá¹ƒ paá¹‡hito paá¹-á¹-hÄ• ya pÄ• sÄ• á¹‡apiá¹-á¹-he ghaá¹ƒsento
ussaheyyanti Ä• ha. tatiyo ``ahaá¹ƒ, bhante, tumhÄ• kamatthÄ• yÄ• â€™â€™ ti vutte assÄ•
kÄ• lakiriyaá¹ƒ kÄ• tuá¹ƒ ussaheyyanti Ä• ha. thero bhabbÄ• vatime bhikkhÅ«ti kammaá¹-á
tassa ovÄ• de á¹-hatvÄ• tayopi arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsÅ«ti ayamÄ• nisaá¹ƒso attaniyy
``buddhassa vÄ• bhagavato Ä• cariyassa vÄ• attÄ• naá¹ƒ niyyÄ• tetvÄ• â€™â€™ ti.

<49> __sampannajjhÄ• sayena sampannÄ• dhimuttinÄ• ca hutvÄ• _ti ettha pana tena yog
chahÄ• kÄ• rehi sampannajjhÄ• sayena bhavitabbaá¹ƒ. evaá¹ƒ sampannajjhÄ• sayo hi tissa
aÃ±Ã±ataraá¹ƒ pÄ• puá¹‡Ä• ti. yathÄ• ha, ``cha ajjhÄ• sayÄ• bodhisattÄ• naá¹ƒ bodhiparip
alobhajjhÄ• sayÄ• ca bodhisattÄ• lobhe dosadassÄ• vino, adosajjhÄ• sayÄ• \Be I 113/ ca
dosadassÄ• vino, amohajjhÄ• sayÄ• ca bodhisattÄ• mohe dosadassÄ• vino, nekkhammaj
gharÄ• vÄ• se dosadassÄ• vino, pavivekajjhÄ• sayÄ• ca bodhisattÄ• saá¹…gaá¹‡ikÄ• ya
nissaraá¹‡ajjhÄ• sayÄ• ca bodhisattÄ• sabbabhavagatÄ«su dosadassÄ• vinoâ€™â€™ ti.
atÄ«tÄ• nÄ• gatapaccuppannÄ• sotÄ• pannasakadÄ• gÄ• mianÄ• gÄ• mikhÄ«á¹‡Ä• savap
imeheva chahÄ• kÄ• rehi attanÄ• attanÄ• pattabbaá¹ƒ visesaá¹ƒ pattÄ• . tasmÄ• imehi ch
sampannajjhÄ• sayena bhavitabbaá¹ƒ. tadadhimuttatÄ• ya pana adhimuttisampannena bha
samÄ• dhÄ• dhimuttena samÄ• dhigarukena samÄ• dhipabbhÄ• rena, nibbÄ• nÄ• dhimutte
nibbÄ• napabbhÄ• rena ca bhavitabbanti attho.

<50> evaá¹ƒ sampannajjhÄ• sayÄ• dhimuttino panassa kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cato ce
Ä• cariyena cittÄ• cÄ• raá¹ƒ oloketvÄ• cariyÄ• jÄ• nitabbÄ• . itarena kiá¹ƒ caritosi? ke vÄ•
samudÄ• caranti? kiá¹ƒ vÄ• te manasikaroto phÄ• su hoti? katarasmiá¹ƒ vÄ• te kammaá¹-
cittaá¹ƒ namatÄ«ti evamÄ• dÄ«hi nayehi pucchitvÄ• jÄ• nitabbÄ• . evaá¹ƒ Ã±atvÄ• cariyÄ•
kammaá¹-á¹-hÄ• naá¹ƒ kathetabbaá¹ƒ.

kathentena ca tividhena kathetabbaá¹ƒ. pakatiyÄ• uggahitakammaá¹-á¹-hÄ• nassa ekaá¹ƒ
sajjhÄ• yaá¹ƒ kÄ• retvÄ• dÄ• tabbaá¹ƒ. santike vasantassa Ä• gatÄ• gatakkhaá¹‡e katheta
gantukÄ• massa nÄ• tisaá¹ƒkhittaá¹ƒ nÄ• tivitthÄ• rikaá¹ƒ katvÄ• kathetabbaá¹ƒ.

tattha pathavÄ«kasiá¹‡aá¹ƒ tÄ• va kathentena cattÄ• ro kasiá¹‡adosÄ• , kasiá¹‡akaraá¹‡aá
bhÄ• vanÄ• nayo, duvidhaá¹ƒ nimittaá¹ƒ, duvidho samÄ• dhi, sattavidhaá¹ƒ sappÄ• yÄ• sap
appanÄ• kosallaá¹ƒ, vÄ«riyasamatÄ• , appanÄ• vidhÄ• nanti ime nava Ä• kÄ• rÄ• kathetab
tassa tassa anurÅ«paá¹ƒ kathetabbaá¹ƒ. taá¹ƒ sabbaá¹ƒ tesaá¹ƒ bhÄ• vanÄ• vidhÄ• ne Ä•

evaá¹ƒ kathiyamÄ• ne pana kammaá¹-á¹-hÄ• ne tena yoginÄ• nimittaá¹ƒ gahetvÄ• sotabb
gahetvÄ• _ti idaá¹ƒ heá¹-á¹-himapadaá¹ƒ, idaá¹ƒ uparimapadaá¹ƒ, ayamassa attho \Be I 11
idamopammanti evaá¹ƒ taá¹ƒ taá¹ƒ Ä• kÄ• raá¹ƒ upanibandhitvÄ• ti attho. evaá¹ƒ nimittaá¹ƒ
suá¹‡antena hi kammaá¹-á¹-hÄ• naá¹ƒ suggahitaá¹ƒ hoti. athassa taá¹ƒ nissÄ• ya visesÄ• c
itarassÄ• ti ayaá¹ƒ gahetvÄ• ti imassa padassa atthaparidÄ«panÄ• .

ettÄ• vatÄ• kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamitvÄ• attano cariyÄ• nukÅ«laá¹ƒ cattÄ• lÄ«
aÃ±Ã±ataraá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• ti imÄ• ni padÄ• ni sabbÄ• kÄ• rena vitthÄ

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

kammaá¹-á¹-hÄ• naggahaá¹‡aniddeso nÄ• ma

tatiyo paricchedo.

4. pathavÄ«kasiá¹‡aniddeso

<51> idÄ• ni \Be I 115/ \Ne I 115/ yaá¹ƒ vuttaá¹ƒ ``samÄ• dhibhÄ• vanÄ• ya ananurÅ«paá¹
anurÅ«pe vihÄ• re viharantenÄ• â€™â€™ ti ettha yassa tÄ• vÄ• cariyena saddhiá¹ƒ ekavih
tena tattheva kammaá¹-á¹-hÄ• naá¹ƒ parisodhentena vasitabbaá¹ƒ. sace tattha phÄ• su na
vÄ• aá¸• á¸• hayojane vÄ• yojanamattepi vÄ• sappÄ• yo vihÄ• ro hoti, tattha vasitabbaá¹ƒ
kammaá¹-á¹-hÄ• nassa kismiÃ±cideva á¹-hÄ• ne sandehe vÄ• satisammose vÄ• jÄ• te kÄ
katvÄ• antarÄ• magge piá¹‡á¸• Ä• ya caritvÄ• bhattakiccapariyosÄ• neyeva Ä• cariyassa
taá¹ƒdivasamÄ• cariyassa santike kammaá¹-á¹-hÄ• naá¹ƒ sodhetvÄ• dutiyadivase Ä• cariy
antarÄ• magge piá¹‡á¸• Ä• ya caritvÄ• akilamantoyeva attano vasanaá¹-á¹-hÄ• naá¹ƒ Ä• g
yojanappamÄ• á¹‡epi phÄ• sukaá¹-á¹-hÄ• naá¹ƒ na labhati, tena kammaá¹-á¹-hÄ• ne sabba
chinditvÄ• suvisuddhaá¹ƒ Ä• vajjanapaá¹-ibaddhaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ katvÄ• dÅ«ra
samÄ• dhibhÄ• vanÄ• ya ananurÅ«paá¹ƒ vihÄ• raá¹ƒ pahÄ• ya anurÅ«pe vihÄ• re vihÄ• ta

ananurÅ«pavihÄ• ro

<52> tattha ananurÅ«po nÄ• ma aá¹-á¹-hÄ• rasannaá¹ƒ dosÄ• naá¹ƒ aÃ±Ã±atarena saman
aá¹-á¹-hÄ• rasa dosÄ• --- mahattaá¹ƒ, navattaá¹ƒ, jiá¹‡á¹‡attaá¹ƒ, panthanissitattaá¹ƒ, soá¹
paá¹‡á¹‡aá¹ƒ, pupphaá¹ƒ, phalaá¹ƒ, patthanÄ«yatÄ• , nagarasannissitatÄ• , dÄ• rusannissi
khettasannissitatÄ• , visabhÄ• gÄ• naá¹ƒ puggalÄ• naá¹ƒ atthitÄ• , paá¹-á¹-anasannissitatÄ

rajjasÄ«masannissitatÄ• , asappÄ• yatÄ• , kalyÄ• á¹‡amittÄ• naá¹ƒ alÄ• bhoti imesaá¹ƒ aá¹
dosÄ• naá¹ƒ aÃ±Ã±atarena dosena samannÄ• gato ananurÅ«po nÄ• ma. na tattha vihÄ• ta

kasmÄ• ? __mahÄ• vihÄ• re_ tÄ• va bahÅ« nÄ• nÄ• chandÄ• sannipatanti, te aÃ±Ã±amaÅ
vattaá¹ƒ \Ne I 116/ na karonti. bodhiyaá¹…gaá¹‡Ä• dÄ«ni asammaá¹-á¹-hÄ• neva honti. anu
pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ. tatrÄ• yaá¹ƒ gocaragÄ• me piá¹‡á¸• Ä• ya \Be I 116/ cari
pattacÄ«varamÄ• dÄ• ya nikkhanto sace passati vattaá¹ƒ vÄ• akataá¹ƒ pÄ• nÄ«yaghaá¹-aá
vattaá¹ƒ kÄ• tabbaá¹ƒ hoti, pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabbaá¹ƒ. akaronto vattabhede du
karontassa kÄ• lo atikkamati, atidivÄ• paviá¹-á¹-ho niá¹-á¹-hitÄ• ya bhikkhÄ• ya kiÃ±ci na la
paá¹-isallÄ• nagatopi sÄ• maá¹‡eradaharabhikkhÅ«naá¹ƒ uccÄ• saddena saá¹…ghakamme
sabbaá¹ƒ vattaá¹ƒ katameva hoti, avasesÄ• pi ca saá¹…ghaá¹-á¹-anÄ• natthi. evarÅ«pe ma
vihÄ• tabbaá¹ƒ.

__navavihÄ• re_ bahu navakammaá¹ƒ hoti, akarontaá¹ƒ ujjhÄ• yanti. yattha pana bhikkhÅ«
``Ä• yasmÄ• yathÄ• sukhaá¹ƒ samaá¹‡adhammaá¹ƒ karotu, mayaá¹ƒ navakammaá¹ƒ karis
vihÄ• tabbaá¹ƒ.

__jiá¹‡á¹‡avihÄ• re_ pana bahu paá¹-ijaggitabbaá¹ƒ hoti, antamaso attano senÄ• sanamatt
ujjhÄ• yanti, paá¹-ijaggantassa kammaá¹-á¹-hÄ• naá¹ƒ parihÄ• yati.

__panthanissite_ mahÄ• pathavihÄ• re rattindivaá¹ƒ Ä• gantukÄ• sannipatanti. vikÄ• le Ä•
senÄ• sanaá¹ƒ datvÄ• rukkhamÅ«le vÄ• pÄ• sÄ• á¹‡apiá¹-á¹-he vÄ• vasitabbaá¹ƒ hoti. pu
kammaá¹-á¹-hÄ• nassa okÄ• so na hoti. yattha pana evarÅ«po Ä• gantukasambÄ• dho na h

__soá¹‡á¸• Ä«_ nÄ• ma pÄ• sÄ• á¹‡apokkharaá¹‡Ä« hoti, tattha pÄ• nÄ«yatthaá¹ƒ mahÄ•
nagaravÄ• sÄ«naá¹ƒ rÄ• jakulÅ«pakattherÄ• naá¹ƒ antevÄ• sikÄ• rajanakammatthÄ• ya Ä•
bhÄ• janadÄ• rudoá¹‡ikÄ• dÄ«ni pucchantÄ• naá¹ƒ asuke ca asuke ca á¹-hÄ• neti dassetab
sabbakÄ• lampi niccabyÄ• vaá¹-o hoti.

yattha nÄ• nÄ• vidhaá¹ƒ sÄ• kapaá¹‡á¹‡aá¹ƒ hoti, tatthassa kammaá¹-á¹-hÄ• naá¹ƒ gahetvÅ
nisinnassÄ• pi santike sÄ• kahÄ• rikÄ• gÄ• yamÄ• nÄ• paá¹‡á¹‡aá¹ƒ uccinantiyo visabhÄ•
kammaá¹-á¹-hÄ• nantarÄ• yaá¹ƒ karonti.

yattha \Ne I 117/ pana nÄ• nÄ• vidhÄ• mÄ• lÄ• gacchÄ• supupphitÄ• honti, tatrÄ• pi tÄ•

yattha \Be I 117/ nÄ• nÄ• vidhaá¹ƒ ambajambupanasÄ• diphalaá¹ƒ hoti, tattha phalatthikÄ•
adentassa kujjhanti, balakkÄ• rena vÄ• gaá¹‡hanti, sÄ• yanhasamaye vihÄ• ramajjhe caá¹
``kiá¹ƒ upÄ• sakÄ• evaá¹ƒ karothÄ• â€™â€™ ti vuttÄ• yathÄ• ruci akkosanti. avÄ• sÄ• ya

__patthanÄ«ye_ pana leá¹‡asammate dakkhiá¹‡agirihatthikucchicetiyagiricittalapabbatasad
viharantaá¹ƒ ayamarahÄ• ti sambhÄ• vetvÄ• vanditukÄ• mÄ• manussÄ• samantÄ• osara
yassa pana taá¹ƒ sappÄ• yaá¹ƒ hoti, tena divÄ• aÃ±Ã±atra gantvÄ• rattiá¹ƒ vasitabbaá¹ƒ.

__nagarasannissite_ visabhÄ• gÄ• rammaá¹‡Ä• ni Ä• pÄ• thamÄ• gacchanti, kumbhadÄ•
gacchanti, okkamitvÄ• maggaá¹ƒ na denti, issaramanussÄ• pi vihÄ• ramajjhe sÄ• á¹‡iá¹ƒ p

__dÄ• rusannissaye_ pana yattha kaá¹-á¹-hÄ• ni ca dabbupakaraá¹‡arukkhÄ• ca santi, tat
pubbe vuttasÄ• kapupphahÄ• rikÄ• viya aphÄ• suá¹ƒ karonti, vihÄ• re rukkhÄ• santi, te ch
karissÄ• mÄ• ti manussÄ• Ä• gantvÄ• chindanti. sace sÄ• yanhasamayaá¹ƒ padhÄ• nagh
caá¹…kamanto te disvÄ• ``kiá¹ƒ upÄ• sakÄ• evaá¹ƒ karothÄ• â€™â€™ ti vadati, yathÄ• ru
parakkamanti.

yo pana __khettasannissito_ hoti samantÄ• khettehi parivÄ• rito, tattha manussÄ• vihÄ• ra
katvÄ• dhaÃ±Ã±aá¹ƒ maddanti, pamukhesu sayanti, aÃ±Ã±ampi bahuá¹ƒ aphÄ• suá¹ƒ kar
mahÄ• saá¹…ghabhogo hoti, Ä• rÄ• mikÄ• kulÄ• naá¹ƒ gÄ• vo rundhanti, udakavÄ• raá¹ƒ
vÄ«hisÄ«saá¹ƒ gahetvÄ• ``passatha tumhÄ• kaá¹ƒ Ä• rÄ• mikÄ• naá¹ƒ kammaâ€™â€™ n
kÄ• raá¹‡ena rÄ• jarÄ• jamahÄ• mattÄ• naá¹ƒ gharadvÄ• raá¹ƒ gantabbaá¹ƒ hoti, ayampi k
saá¹…gahito.

__visabhÄ• gÄ• naá¹ƒ puggalÄ• naá¹ƒ atthitÄ• _ti yattha aÃ±Ã±amaÃ±Ã±aá¹ƒ visabhÄ• ga
kalahaá¹ƒ \Ne I 118/ karontÄ• mÄ• , bhante, evaá¹ƒ karothÄ• ti vÄ• riyamÄ• nÄ• etassa pa
Ä• gatakÄ• lato paá¹-á¹-hÄ• ya naá¹-á¹-hÄ• mhÄ• ti vattÄ• ro bhavanti.

yopi \Be I 118/ udakapaá¹-á¹-anaá¹ƒ vÄ• thalapaá¹-á¹-anaá¹ƒ vÄ• nissito hoti, tattha abhiá¹
satthehi ca Ä• gatamanussÄ• okÄ• saá¹ƒ detha, pÄ• nÄ«yaá¹ƒ detha, loá¹‡aá¹ƒ dethÄ• ti g
karonti.

__paccantasannissite_ pana manussÄ• buddhÄ• dÄ«su appasannÄ• honti.

__rajjasÄ«masannissite_ rÄ• jabhayaá¹ƒ hoti. taÃ±hi padesaá¹ƒ eko rÄ• jÄ• na mayhaá¹ƒ v
itaropi na mayhaá¹ƒ vase vattatÄ«ti. tatrÄ• yaá¹ƒ bhikkhu kadÄ• ci imassa raÃ±Ã±o vijite vic
etassa. atha naá¹ƒ ``carapuriso ayaâ€™â€™ nti maÃ±Ã±amÄ• nÄ• anayabyasanaá¹ƒ pÄ•

__asappÄ• yatÄ• _ti visabhÄ• garÅ«pÄ• diÄ• rammaá¹‡asamosaraá¹‡ena vÄ• amanussa
__tatridaá¹ƒ vatthu_. eko kira thero araÃ±Ã±e vasati. athassa ekÄ• yakkhinÄ« paá¹‡á¹‡asÄ
gÄ• yi. so nikkhamitvÄ• dvÄ• re aá¹-á¹-hÄ• si, sÄ• gantvÄ• caá¹…kamanasÄ«se gÄ• yi. th

agamÄ• si. sÄ• sataporise papÄ• te á¹-hatvÄ• gÄ• yi. thero paá¹-inivatti. atha naá¹ƒ sÄ• v
``mayÄ• , bhante, na eko na dve tumhÄ• disÄ• khÄ• ditÄ• â€™â€™ ti Ä• ha.

__kalyÄ• á¹‡amittÄ• naá¹ƒ alÄ• bho_ti yattha na sakkÄ• hoti Ä• cariyaá¹ƒ vÄ• Ä• cariyasa
vÄ• upajjhÄ• yasamaá¹ƒ vÄ• kalyÄ• á¹‡amittaá¹ƒ laddhuá¹ƒ. tattha so kalyÄ• á¹‡amittÄ• n
mahÄ• dosoyevÄ• ti imesaá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ dosÄ• naá¹ƒ aÃ±Ã±atarena samannÄ
vuttampi cetaá¹ƒ aá¹-á¹-hakathÄ• su ---

mahÄ• vÄ• saá¹ƒ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca puppha Ã±ca, phalaá¹ƒ patthitameva ca ||

nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

aá¹-á¹-hÄ• rasetÄ• ni \Ne I 119/ á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ sappaá¹-ibhayaá¹ƒ yathÄ• ti ||

anurÅ«pavihÄ• ro

<53> yo \Be I 119/ pana gocaragÄ• mato nÄ• tidÅ«ranÄ• ccÄ• sannatÄ• dÄ«hi paÃ±cahaá
anurÅ«po nÄ• ma. vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``kathaÃ±ca, bhikkhave, senÄ• sanaá¹ƒ
hoti? idha, bhikkhave, senÄ• sanaá¹ƒ nÄ• tidÅ«raá¹ƒ hoti nÄ• ccÄ• sannaá¹ƒ gamanÄ• gan
appÄ• kiá¹‡á¹‡aá¹ƒ rattiá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ, appaá¸• aá¹ƒsamakasavÄ• tÄ
tasmiá¹ƒ kho pana senÄ• sane viharantassa appakasireneva uppajjanti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• . tasmiá¹ƒ kho p
viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• ,
upasaá¹…kamitvÄ• paripucchati paripaÃ±hati `idaá¹ƒ, bhante, kathaá¹ƒ imassa ko atthoâ€™
Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±ca uttÄ• nÄ«karonti, anekavihite
kaá¹…khaá¹-á¹-hÄ• niyesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkhave
paÃ±caá¹…gasamannÄ• gataá¹ƒ hotÄ«â€™â€™ ti (AN c 10.11).

ayaá¹ƒ ``samÄ• dhibhÄ• vanÄ• ya ananurÅ«paá¹ƒ vihÄ• raá¹ƒ pahÄ• ya anurÅ«pe vihÄ• r
vitthÄ• ro.

khuddakapalibodhÄ•

<54> __khuddakapalibodhupacchedaá¹ƒ katvÄ• _ti evaá¹ƒ patirÅ«pe vihÄ• re viharantena
khuddakapalibodhÄ• , tepi upacchinditabbÄ• . seyyathidaá¹ƒ, dÄ«ghÄ• ni kesanakhalomÄ•
jiá¹‡á¹‡acÄ«varesu daá¸·hÄ«kammaá¹ƒ vÄ• tunnakammaá¹ƒ vÄ• kÄ• tabbaá¹ƒ. kiliá¹-á¹-h
patte malaá¹ƒ hoti, patto pacitabbo. maÃ±capÄ«á¹-hÄ• dÄ«ni sodhetabbÄ• nÄ«ti. ``ayaá¹ƒ
khuddakapalibodhupacchedaá¹ƒ katvÄ• â€™â€™ ti ettha vitthÄ• ro.

bhÄ• vanÄ• vidhÄ• naá¹ƒ

<55> idÄ• ni \Ne I 120/ __sabbaá¹ƒ bhÄ• vanÄ• vidhÄ• naá¹ƒ aparihÄ• pentena bhÄ• veta
pathavÄ«kasiá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• sabbakammaá¹-á¹-hÄ• navasena vitthÄ• rakathÄ• h

evaá¹ƒ \Be I 120/ upacchinnakhuddakapalibodhena hi bhikkhunÄ• pacchÄ• bhattaá¹ƒ piá¹
bhattasammadaá¹ƒ paá¹-ivinodetvÄ• pavivitte okÄ• se sukhanisinnena katÄ• ya vÄ• akatÄ
nimittaá¹ƒ gaá¹‡hitabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``pathavÄ«kasiá¹‡aá¹ƒ uggaá¹‡hanto pathaviyaá¹ƒ nimittaá¹ƒ gaá¹‡hÄ• ti kate vÄ• akate v
anantake, sakoá¹-iye, no akoá¹-iye, savaá¹-á¹-ume, no avaá¹-á¹-ume, sapariyante, no apariy
sarÄ• vamatte vÄ• . so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karoti, sÅ«padhÄ• ritaá¹ƒ upadhÄ• ret
vavatthapeti. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ katvÄ• sÅ«padhÄ• ritaá¹ƒ upadhÄ• retvÄ• s
vavatthapetvÄ• Ä• nisaá¹ƒsadassÄ• vÄ« ratanasaÃ±Ã±Ä« hutvÄ• cittÄ«kÄ• raá¹ƒ upaá¹-á
tasmiá¹ƒ Ä• rammaá¹‡e cittaá¹ƒ upanibandhati `addhÄ• imÄ• ya paá¹-ipadÄ• ya jarÄ• mara
so vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti

tattha yena atÄ«tabhavepi sÄ• sane vÄ• isipabbajjÄ• ya vÄ• pabbajitvÄ• pathavÄ«kasiá¹
catukkapaÃ±cakajjhÄ• nÄ• ni nibbattitapubbÄ• ni, evarÅ«passa puÃ±Ã±avato upanissayasa
pathaviyÄ• kasitaá¹-á¹-hÄ• ne vÄ• khalamaá¹‡á¸• ale vÄ• nimittaá¹ƒ uppajjati, __mallakat
kirÄ• yasmato kasitaá¹-á¹-hÄ• naá¹ƒ olokentassa taá¹ƒá¹-hÄ• nappamÄ• á¹‡ameva nimittaá
vaá¸• á¸• hetvÄ• paÃ±cakajjhÄ• nÄ• ni nibbattetvÄ• jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassan
arahattaá¹ƒ pÄ• puá¹‡i.

yo panevaá¹ƒ akatÄ• dhikÄ• ro hoti, tena Ä• cariyasantike uggahitakammaá¹-á¹-hÄ• navidh
cattÄ• ro kasiá¹‡adose pariharantena kasiá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. nÄ«lapÄ«talohitaodÄ• tasa
pathavÄ«kasiá¹‡adosÄ• . tasmÄ• nÄ«lÄ• divaá¹‡á¹‡aá¹ƒ mattikaá¹ƒ aggahetvÄ• gaá¹…gÄ
aruá¹‡avaá¹‡á¹‡Ä• ya mattikÄ• ya kasiá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. taÃ±ca kho vihÄ• ramajjhe sÄ
121/ saÃ±caraá¹‡aá¹-á¹-hÄ• ne na kÄ• tabbaá¹ƒ. vihÄ• rapaccante pana paá¹-icchannaá¹-á
paá¹‡á¹‡asÄ• lÄ• ya vÄ• saá¹ƒhÄ• rimaá¹ƒ vÄ• tatraá¹-á¹-hakaá¹ƒ vÄ• kÄ• tabbaá¹ƒ. tatra
daá¹‡á¸• akesu pilotikaá¹ƒ \Be I 121/ vÄ• cammaá¹ƒ vÄ• kaá¹-asÄ• rakaá¹ƒ vÄ• bandhitv

apanÄ«tatiá¹‡amÅ«lasakkharakathalikÄ• ya sumadditÄ• ya mattikÄ• ya vuttappamÄ• á¹‡aá
kÄ• tabbaá¹ƒ. taá¹ƒ parikammakÄ• le bhÅ«miyaá¹ƒ attharitvÄ• oloketabbaá¹ƒ. tatraá¹-á¹-ha
padumakaá¹‡á¹‡ikÄ• kÄ• rena khÄ• á¹‡uke Ä• koá¹-etvÄ• vallÄ«hi vinandhitvÄ• kÄ• tabba
nappahoti, adho aÃ±Ã±aá¹ƒ pakkhipitvÄ• uparibhÄ• ge suparisodhitÄ• ya aruá¹‡avaá¹‡á¹‡
vidatthicaturaá¹…gulavitthÄ• raá¹ƒ vaá¹-á¹-aá¹ƒ kÄ• tabbaá¹ƒ. etadeva hi pamÄ• á¹‡aá¹ƒ sa
vÄ• sarÄ• vamattaá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ. ``sÄ• ntake no anantakeâ€™â€™ tiÄ• di p
vuttaá¹ƒ.

<56> tasmÄ• evaá¹ƒ vuttappamÄ• á¹‡aparicchedaá¹ƒ katvÄ• rukkhapÄ• á¹‡ikÄ• visabhÄ
samuá¹-á¹-hapeti. tasmÄ• taá¹ƒ aggahetvÄ• pÄ• sÄ• á¹‡apÄ• á¹‡ikÄ• ya ghaá¹ƒsetvÄ• sa
katvÄ• taá¹ƒ á¹-hÄ• naá¹ƒ sammajjitvÄ• nhatvÄ• Ä• gantvÄ• kasiá¹‡amaá¹‡á¸• alato aá¸
paÃ±Ã±atte vidatthicaturaá¹…gulapÄ• dake suatthate pÄ«á¹-he nisÄ«ditabbaá¹ƒ. tato dÅ«ra
kasiá¹‡aá¹ƒ na upaá¹-á¹-hÄ• ti, Ä• sannatare kasiá¹‡adosÄ• paÃ±Ã±Ä• yanti. uccatare nisi
oloketabbaá¹ƒ hoti, nÄ«catare jaá¹‡á¹‡ukÄ• ni rujanti. tasmÄ• vuttanayeneva nisÄ«ditvÄ•
kÄ• mÄ• â€™â€™ tiÄ• dinÄ• nayena kÄ• mesu Ä• dÄ«navaá¹ƒ paccavekkhitvÄ• kÄ• man
sabbadukkhasamatikkamupÄ• yabhÅ«te nekkhamme jÄ• tÄ• bhilÄ• sena buddhadhammas
pÄ«tipÄ• mojjaá¹ƒ janayitvÄ• ``ayaá¹ƒ dÄ• ni sÄ• sabbabuddha paccekabuddha ariyasÄ• v
nekkhammapaá¹-ipadÄ• â€™â€™ ti paá¹-ipattiyÄ• saÃ±jÄ• tagÄ• ravena ``addhÄ• imÄ• y
pavivekasukharasassa bhÄ• gÄ« bhavissÄ• mÄ«â€™â€™ ti ussÄ• haá¹ƒ janayitvÄ• same
ummÄ«letvÄ• nimittaá¹ƒ gaá¹‡hantena bhÄ• vetabbaá¹ƒ.

atiummÄ«layato hi cakkhu kilamati, maá¹‡á¸• alaÃ±ca ativibhÅ«taá¹ƒ hoti, tenassa nimittaá
atimandaá¹ƒ ummÄ«layato maá¹‡á¸• alamavibhÅ«taá¹ƒ hoti, cittaÃ±ca lÄ«naá¹ƒ hoti, evam
tasmÄ• Ä• dÄ• satale mukhanimittadassinÄ• viya samenÄ• kÄ• rena cakkhÅ«ni ummÄ«le
bhÄ• vetabbaá¹ƒ, na vaá¹‡á¹‡o paccavekkhitabbo, na lakkhaá¹‡aá¹ƒ manasikÄ• tabbaá¹ƒ.
122/ amuÃ±citvÄ• nissayasavaá¹‡á¹‡aá¹ƒ katvÄ• ussadavasena paá¹‡á¹‡attidhamme citta
paá¹-á¹-hapetvÄ• manasi kÄ• tabbaá¹ƒ. pathavÄ« mahÄ«, medinÄ«, bhÅ«mi, vasudhÄ• , v
pathavÄ«nÄ• mesu yamicchati, yadassa saÃ±Ã±Ä• nukÅ«laá¹ƒ hoti, taá¹ƒ vattabbaá¹ƒ. apic
nÄ• maá¹ƒ pÄ• kaá¹-aá¹ƒ, tasmÄ• pÄ• kaá¹-avaseneva pathavÄ« pathavÄ«ti bhÄ• vetabba
kÄ• lena nimÄ«letvÄ• Ä• vajjitabbaá¹ƒ. yÄ• va uggahanimittaá¹ƒ nuppajjati, tÄ• va kÄ• lasa
tato bhiyyopi eteneva nayena bhÄ• vetabbaá¹ƒ.

<57> tassevaá¹ƒ bhÄ• vayato yadÄ• nimÄ«letvÄ• Ä• vajjantassa ummÄ«litakÄ• le viya Ä•
uggahanimittaá¹ƒ jÄ• taá¹ƒ nÄ• ma hoti. tassa jÄ• takÄ• lato paá¹-á¹-hÄ• ya na tasmiá¹ƒ á¹-
attano vasanaá¹-á¹-hÄ• naá¹ƒ pavisitvÄ• tattha nisinnena bhÄ• vetabbaá¹ƒ. pÄ• dadhovana
panassa ekapaá¹-alikupÄ• hanÄ• ca kattaradaá¹‡á¸• o ca icchitabbo. athÄ• nena sace taru
asappÄ• yakÄ• raá¹‡ena nassati, upÄ• hanÄ• Ä• ruyha kattaradaá¹‡á¸• aá¹ƒ gahetvÄ• taâ
nimittaá¹ƒ Ä• dÄ• ya Ä• gantvÄ• sukhanisinnena bhÄ• vetabbaá¹ƒ, punappunaá¹ƒ samann

vitakkÄ• hataá¹ƒ kÄ• tabbaá¹ƒ. tassevaá¹ƒ karontassa anukkamena nÄ«varaá¹‡Ä• ni vikkha
sannisÄ«danti, upacÄ• rasamÄ• dhinÄ• cittaá¹ƒ samÄ• dhiyati, paá¹-ibhÄ• ganimittaá¹ƒ up

tatrÄ• yaá¹ƒ purimassa ca uggahanimittassa imassa ca viseso, uggahanimitte kasiá¹‡adose
paá¹-ibhÄ• ganimittaá¹ƒ thavikato nihatÄ• dÄ• samaá¹‡á¸• alaá¹ƒ viya sudhotasaá¹…khathÅ
nikkhantacandamaá¹‡á¸• alaá¹ƒ viya meghamukhe balÄ• kÄ• viya uggahanimittaá¹ƒ padÄ•
sataguá¹‡aá¹ƒ sahassaguá¹‡aá¹ƒ suparisuddhaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. taÃ±ca kho nev
saá¹‡á¹-hÄ• navantaá¹ƒ. yadi hi taá¹ƒ Ä«disaá¹ƒ bhaveyya, cakkhuviÃ±Ã±eyyaá¹ƒ siyÄ• oá
sammasanupagaá¹ƒ tilakkhaá¹‡abbhÄ• hataá¹ƒ, na panetaá¹ƒ tÄ• disaá¹ƒ. kevalaÃ±hi sam
upaá¹-á¹-hÄ• nÄ• kÄ• ramattaá¹ƒ saÃ±Ã±ajametanti.

<58> uppannakÄ• lato ca panassa paá¹-á¹-hÄ• ya nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva ho
upacÄ• rasamÄ• dhinÄ• cittaá¹ƒ samÄ• hitamevÄ• ti.

duvidho \Be I 123/ hi samÄ• dhi upacÄ• rasamÄ• dhi ca appanÄ• samÄ• dhi ca. dvÄ«hÄ• k
\Ne I 123/ upacÄ• rabhÅ«miyaá¹ƒ vÄ• paá¹-ilÄ• bhabhÅ«miyaá¹ƒ vÄ• . tattha upacÄ• rabhÅ
nÄ«varaá¹‡appahÄ• nena cittaá¹ƒ samÄ• hitaá¹ƒ hoti. paá¹-ilÄ• bhabhÅ«miyaá¹ƒ aá¹…gapÅ

dvinnaá¹ƒ pana samÄ• dhÄ«naá¹ƒ idaá¹ƒ nÄ• nÄ• kÄ• raá¹‡aá¹ƒ, upacÄ• re aá¹…gÄ• ni n
aá¹…gÄ• naá¹ƒ athÄ• majÄ• tattÄ• , yathÄ• nÄ• ma daharo kumÄ• rako ukkhipitvÄ• á¹-ha
bhÅ«miyaá¹ƒ patati, evameva upacÄ• re uppanne cittaá¹ƒ kÄ• lena nimittamÄ• rammaá¹‡aÅ
bhavaá¹…gamotarati. appanÄ• yaá¹ƒ pana aá¹…gÄ• ni thÄ• majÄ• tÄ• ni honti, tesaá¹ƒ thÄ
balavÄ• puriso Ä• sanÄ• vuá¹-á¹-hÄ• ya divasampi tiá¹-á¹-heyya, evameva appanÄ• samÄ
sakiá¹ƒ bhavaá¹…gavÄ• raá¹ƒ chinditvÄ• kevalampi rattiá¹ƒ kevalampi divasaá¹ƒ tiá¹-á¹-hat
kusalajavanapaá¹-ipÄ• á¹-ivaseneva pavattatÄ«ti.

tatra yadetaá¹ƒ upacÄ• rasamÄ• dhinÄ• saddhiá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ uppannaá¹ƒ, ta
atidukkaraá¹ƒ. tasmÄ• sace teneva pallaá¹…kena taá¹ƒ nimittaá¹ƒ vaá¸• á¸• hetvÄ• appan
sundaraá¹ƒ. no ce sakkoti, athÄ• nena taá¹ƒ nimittaá¹ƒ appamattena cakkavattigabbho viya
evaÃ±hi ---

nimittaá¹ƒ rakkhato laddha-parihÄ• ni na vijjati.

Ä• rakkhamhi asantamhi, laddhaá¹ƒ laddhaá¹ƒ vinassati ||

sattasappÄ• yÄ•

<59> tatrÄ• yaá¹ƒ rakkhaá¹‡avidhi ---

Ä• vÄ• so gocaro bhassaá¹ƒ, puggalo bhojanaá¹ƒ utu.

iriyÄ• pathoti sattete, asappÄ• ye vivajjaye ||

sappÄ• ye satta sevetha, evaÃ±hi paá¹-ipajjato.

nacireneva kÄ• lena, hoti kassaci appanÄ• ||

tatrassa \Ne I 124/ yasmiá¹ƒ Ä• vÄ• se vasantassa anuppannaá¹ƒ vÄ• nimittaá¹ƒ nuppajjat
vinassati, anupaá¹-á¹-hitÄ• ca sati na upaá¹-á¹-hÄ• ti, asamÄ• hitaÃ±ca cittaá¹ƒ na samÄ• d
asappÄ• yo. yattha nimittaá¹ƒ uppajjati ceva thÄ• varaÃ±ca hoti \Be I 124/, sati upaá¹-á¹-hÄ
samÄ• dhiyati nÄ• gapabbatavÄ• sÄ«padhÄ• niyatissattherassa viya, ayaá¹ƒ sappÄ• yo. ta
Ä• vÄ• sÄ• honti, tattha ekamekasmiá¹ƒ tÄ«á¹‡i tÄ«á¹‡i divasÄ• ni vasitvÄ• yatthassa citta
tattha vasitabbaá¹ƒ. Ä• vÄ• sasappÄ• yatÄ• ya hi tambapaá¹‡á¹‡idÄ«pamhi cÅ«á¸·anÄ• ga
kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• paÃ±casatÄ• bhikkhÅ« arahattaá¹ƒ pÄ• puá¹‡iá¹ƒsu. sot
aÃ±Ã±attha ariyabhÅ«miá¹ƒ patvÄ• tattha arahattappattÄ• naÃ±ca gaá¹‡anÄ• natthi. evam
cittalapabbatavihÄ• rÄ• dÄ«su.

__gocaragÄ• mo_ pana yo senÄ• sanato uttarena vÄ• dakkhiá¹‡ena vÄ• nÄ• tidÅ«re diya
sulabhasampannabhikkho, so sappÄ• yo. viparÄ«to asappÄ• yo.

__bhassa_nti dvattiá¹ƒsatiracchÄ• nakathÄ• pariyÄ• pannaá¹ƒ asappÄ• yaá¹ƒ, taÃ±hissa n
saá¹ƒvattati. dasakathÄ• vatthunissitaá¹ƒ sappÄ• yaá¹ƒ, tampi mattÄ• ya bhÄ• sitabbaá¹ƒ.

__puggalo_pi atiracchÄ• nakathiko sÄ«lÄ• diguá¹‡asampanno, yaá¹ƒ nissÄ• ya asamÄ• hi
samÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• cittaá¹ƒ thirataraá¹ƒ hoti, evarÅ«po sappÄ• yo. kÄ• yada
tiracchÄ• nakathiko asappÄ• yo. so hi taá¹ƒ kaddamodakamiva acchaá¹ƒ udakaá¹ƒ malÄ«n
Ä• gamma koá¹-apabbatavÄ• sÄ«daharasseva samÄ• pattipi nassati, pageva nimittaá¹ƒ.

__bhojanaá¹ƒ_ pana kassaci madhuraá¹ƒ, kassaci ambilaá¹ƒ sappÄ• yaá¹ƒ hoti. __utu_pi k
uá¹‡ho sappÄ• yo hoti. tasmÄ• yaá¹ƒ bhojanaá¹ƒ vÄ• utuá¹ƒ vÄ• sevantassa phÄ• su hot
cittaá¹ƒ samÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• thirataraá¹ƒ hoti, taá¹ƒ bhojanaá¹ƒ so ca utu sap
bhojanaá¹ƒ itaro ca utu asappÄ• yo.

__iriyÄ• pathesu_pi kassaci caá¹…kamo sappÄ• yo hoti, kassaci sayanaá¹-á¹-hÄ• nanisajjÄ
taá¹ƒ Ä• vÄ• saá¹ƒ viya tÄ«á¹‡i divasÄ• ni upaparikkhitvÄ• yasmiá¹ƒ iriyÄ• pathe asamÄ• h
cittaá¹ƒ samÄ• dhiyati, samÄ• hitaá¹ƒ vÄ• thirataraá¹ƒ hoti, so sappÄ• yo. itaro asappÄ• yo

iti \Be I 125/ imaá¹ƒ sattavidhaá¹ƒ asappÄ• yaá¹ƒ vajjetvÄ• sappÄ• yaá¹ƒ sevitabbaá¹ƒ. ev
nimittÄ• sevanabahulassa nacireneva kÄ• lena hoti kassaci appanÄ• .

dasavidhaappanÄ• kosallaá¹ƒ

<60> yassa pana evampi paá¹-ipajjato na hoti, tena dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ sam
tatrÄ• yaá¹ƒ nayo, dasÄ• hÄ• kÄ• rehi appanÄ• kosallaá¹ƒ icchitabbaá¹ƒ, vatthuvisadakiriya
indriyasamattapaá¹-ipÄ• danato, nimittakusalato, yasmiá¹ƒ samaye cittaá¹ƒ paggahetabbaá
cittaá¹ƒ paggaá¹‡hÄ• ti, yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ tasmiá¹ƒ samaye cittaá
yasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒsitabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒset
cittaá¹ƒ ajjhupekkhitabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhati, asamÄ• hitapuggalapa
samÄ• hitapuggalasevanato, tadadhimuttatoti.

<61> tattha __vatthuvisadakiriyÄ• _ nÄ• ma ajjhattikabÄ• hirÄ• naá¹ƒ vatthÅ«naá¹ƒ visadal
hissa kesanakhalomÄ• ni dÄ«ghÄ• ni honti, sarÄ«raá¹ƒ vÄ• sedamalaggahitaá¹ƒ, tadÄ• aj
hoti aparisuddhaá¹ƒ. yadÄ• panassa cÄ«varaá¹ƒ jiá¹‡á¹‡aá¹ƒ kiliá¹-á¹-haá¹ƒ duggandhaá¹ƒ
uklÄ• paá¹ƒ hoti, tadÄ• bÄ• hiravatthu avisadaá¹ƒ hoti aparisuddhaá¹ƒ. ajjhattikabÄ• hire ca
uppannesu cittacetasikesu Ã±Ä• á¹‡ampi aparisuddhaá¹ƒ hoti, aparisuddhÄ• ni dÄ«pakapa
nissÄ• ya uppannadÄ«pasikhÄ• ya obhÄ• so viya. aparisuddhena Ã±Ä• á¹‡ena saá¹…khÄ•
avibhÅ«tÄ• honti, kammaá¹-á¹-hÄ• namanuyuÃ±jato kammaá¹-á¹-hÄ• nampi vuá¸• á¸• hiá¹
gacchati. visade pana ajjhattikabÄ• hire vatthumhi uppannesu cittacetasikesu Ã±Ä• á¹‡amp
parisuddhaá¹ƒ, parisuddhÄ• ni dÄ«pakapallikavaá¹-á¹-itelÄ• ni nissÄ• ya uppannadÄ«pasikh
parisuddhena ca Ã±Ä• á¹‡ena saá¹…khÄ• re sammasato saá¹…khÄ• rÄ• pi vibhÅ«tÄ• hon
kammaá¹-á¹-hÄ• nampi vuá¸• á¸• hiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ gacchati.

<62> __indriyasamattapaá¹-ipÄ• danaá¹ƒ_ \Ne I 126/ nÄ• ma saddhÄ• dÄ«naá¹ƒ indriyÄ• n
sace hissa saddhindriyaá¹ƒ balavaá¹ƒ hoti itarÄ• ni mandÄ• ni, tato vÄ«riyindriyaá¹ƒ paggah
satindriyaá¹ƒ upaá¹-á¹-hÄ• nakiccaá¹ƒ, samÄ• dhindriyaá¹ƒ avikkhepakiccaá¹ƒ, paÃ±Ã±indr
kÄ• tuá¹ƒ na sakkoti, tasmÄ• taá¹ƒ dhammasabhÄ• vapaccavekkhaá¹‡ena vÄ• yathÄ• vÄ
jÄ• taá¹ƒ, tathÄ• amanasikÄ• rena hÄ• petabbaá¹ƒ. vakkalittheravatthu cettha nidassanaá¹
vÄ«riyindriyaá¹ƒ balavaá¹ƒ hoti, atha neva saddhindriyaá¹ƒ adhimokkhakiccaá¹ƒ kÄ• tuá¹ƒ s
itarakiccabhedaá¹ƒ, tasmÄ• taá¹ƒ passaddhÄ• dibhÄ• vanÄ• ya hÄ• petabbaá¹ƒ. tatrÄ• pi s
dassetabbaá¹ƒ. evaá¹ƒ sesesupi ekassa balavabhÄ• ve sati itaresaá¹ƒ attano kiccesu asam
visesato panettha saddhÄ• paÃ±Ã±Ä• naá¹ƒ samÄ• dhivÄ«riyÄ• naÃ±ca samataá¹ƒ pasaá¹
mandapaÃ±Ã±o muddhappasanno hoti, avatthusmiá¹ƒ pasÄ«dati. balavapaÃ±Ã±o mandasa
bhajati, bhesajjasamuá¹-á¹-hito viya rogo atekiccho hoti. ubhinnaá¹ƒ samatÄ• ya vatthusmiá
balavasamÄ• dhiá¹ƒ pana mandavÄ«riyaá¹ƒ samÄ• dhissa kosajjapakkhattÄ• kosajjaá¹ƒ al

mandasamÄ• dhiá¹ƒ vÄ«riyassa uddhaccapakkhattÄ• uddhaccaá¹ƒ abhibhavati. samÄ• dh
kosajje patituá¹ƒ na labhati. vÄ«riyaá¹ƒ samÄ• dhinÄ• saá¹ƒyojitaá¹ƒ uddhacce patituá¹ƒ na
tadubhayaá¹ƒ samaá¹ƒ kÄ• tabbaá¹ƒ. ubhayasamatÄ• ya hi appanÄ• hoti. apica samÄ• dh
saddhÄ• vaá¹-á¹-ati. evaá¹ƒ saddahanto okappento appanaá¹ƒ pÄ• puá¹‡issati. samÄ• dhi
samÄ• dhikammikassa ekaggatÄ• balavatÄ« vaá¹-á¹-ati. evaÃ±hi so appanaá¹ƒ pÄ• puá¹‡
paÃ±Ã±Ä• balavatÄ« vaá¹-á¹-ati. evaÃ±hi so lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• puá¹‡Ä• ti. ub
appanÄ• hotiyeva. sati pana sabbattha balavatÄ« vaá¹-á¹-ati. sati hi cittaá¹ƒ uddhaccapakk
saddhÄ• vÄ«riyapaÃ±Ã±Ä• naá¹ƒ vasena uddhaccapÄ• tato kosajjapakkhena ca samÄ• dh
tasmÄ• sÄ• loá¹‡adhÅ«panaá¹ƒ viya sabbabyaÃ±janesu, sabbakammikaamacco viya ca s
icchitabbÄ• . tenÄ• ha --- ``sati ca pana sabbatthikÄ• vuttÄ• bhagavatÄ• . kiá¹ƒ kÄ• raá¹‡Ä
satipaá¹-isaraá¹‡aá¹ƒ, Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• ca sati, na vinÄ• satiyÄ• cittassa p
hotÄ«â€™â€™ ti.

<63> __nimittakosallaá¹ƒ_ nÄ• ma pathavÄ«kasiá¹‡Ä• dikassa cittekaggatÄ• nimittassa ak
katassa ca bhÄ• vanÄ• kosallaá¹ƒ, bhÄ• vanÄ• ya laddhassa rakkhaá¹‡akosallaÃ±ca, taá¹ƒ

<64> kathaÃ±ca \Be I 127/ \Ne I 127/ __yasmiá¹ƒ samaye cittaá¹ƒ paggahetabbaá¹ƒ, tasmi
paggaá¹‡hÄ• ti_? yadÄ• ssa atisithilavÄ«riyatÄ• dÄ«hi lÄ«naá¹ƒ cittaá¹ƒ hoti, tadÄ• passad
tayo abhÄ• vetvÄ• dhammavicayasambojjhaá¹…gÄ• dayo bhÄ• veti. vuttaÃ±hetaá¹ƒ bhaga

``seyyathÄ• pi, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa, so tattha allÄ• ni
pakkhipeyya, allÄ• ni ca gomayÄ• ni pakkhipeyya, allÄ• ni ca kaá¹-á¹-hÄ• ni pakkhipeyya, u
paá¹ƒsukena ca okireyya, bhabbo nu kho so, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letu
bhante. evameva kho, bhikkhave, yasmiá¹ƒ samaye lÄ«naá¹ƒ cittaá¹ƒ hoti, akÄ• lo tasmiá¹ƒ
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, akÄ• lo samÄ• dhi ... pe ... akÄ• lo upekkhÄ
bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi dusa
hoti. yasmiá¹ƒ ca kho, bhikkhave, lÄ«naá¹ƒ cittaá¹ƒ hoti, kÄ• lo tasmiá¹ƒ samaye dhammavi
bhÄ• vanÄ• ya, kÄ• lo vÄ«riyasambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo pÄ«tisambojjhaá
hetu? lÄ«naá¹ƒ, bhikkhave, cittaá¹ƒ, taá¹ƒ etehi dhammehi susamuá¹-á¹-hÄ• payaá¹ƒ hoti. s
puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letukÄ• mo assa, so tattha sukkhÄ• ni ceva tiá¹‡Ä• ni pakkhip
gomayÄ• ni pakkhipeyya, sukkhÄ• ni ca kaá¹-á¹-hÄ• ni pakkhipeyya, mukhavÄ• taÃ±ca dad
okireyya, bhabbo nu kho so, bhikkhave, puriso parittaá¹ƒ aggiá¹ƒ ujjÄ• letunti? evaá¹ƒ bhant
234).

ettha ca yathÄ• sakamÄ• hÄ• ravasena dhammavicayasambojjhaá¹…gÄ• dÄ«naá¹ƒ bhÄ•

``atthi, bhikkhave, kusalÄ• kusalÄ• dhammÄ• sÄ• vajjÄ• navajjÄ• dhammÄ• hÄ«nappaá

kaá¹‡hasukkasappaá¹-ibhÄ• gÄ• dhammÄ• . tattha yoniso manasikÄ• rabahulÄ«kÄ• ro, ay
dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya uppannassa vÄ• dhammavicayasamboj
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

tathÄ• \Ne I 128/ ``atthi, bhikkhave, Ä• rambhadhÄ• tu nikkamadhÄ• tu parakkamadhÄ• tu.
manasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• vÄ«riyasambojjhaá¹…gas
vÄ«riyasambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ•
232).

tathÄ• ``atthi, bhikkhave, pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• dhammÄ• . tattha yoniso m
ayamÄ• hÄ• ro anuppannassa vÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya uppannassa v
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

tattha sabhÄ• vasÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivedhavasena pavattamanasikÄ• ro kusalÄ•
nÄ• ma. Ä• rambhadhÄ• tuÄ• dÄ«naá¹ƒ uppÄ• danavasena pavattamanasikÄ• ro Ä• rambh
nÄ• ma. tattha __Ä• rambhadhÄ• tÅ«_ti paá¹-hamavÄ«riyaá¹ƒ vuccati. __nikkamadhÄ• tÅ«
tato balavataraá¹ƒ. __parakkamadhÄ• tÅ«_ti paraá¹ƒ paraá¹ƒ á¹-hÄ• naá¹ƒ akkamanato tat
__pÄ«tisambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• dhammÄ• _ti pana pÄ«tiyÄ• eva etaá¹ƒ nÄ• maá¹
uppÄ• dakamanasikÄ• rova yoniso manasikÄ• ro nÄ• ma.

apica satta dhammÄ• dhammavicayasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti pari
vatthuvisadakiriyÄ• , indriyasamattapaá¹-ipÄ• danÄ• , duppaÃ±Ã±apuggalaparivajjanÄ• , pa
gambhÄ«raÃ±Ä• á¹‡acariyapaccavekkhaá¹‡Ä• , tadadhimuttatÄ• ti.

ekÄ• dasadhammÄ• vÄ«riyasambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti apÄ• yÄ• dib
vÄ«riyÄ• yattalokiyalokuttaravisesÄ• dhigamÄ• nisaá¹ƒsadassitÄ• , ``buddhapaccekabuddh
mayÄ• gantabbo, so ca na sakkÄ• kusÄ«tena gantuâ€™â€™ nti evaá¹ƒ gamanavÄ«thipa
mahapphalabhÄ• vakaraá¹‡ena piá¹‡á¸• Ä• pacÄ• yanatÄ• , ``vÄ«riyÄ• rambhassa vaá¹‡á¹
anatikkamanÄ«yasÄ• sano amhÄ• kaÃ±ca bahÅ«pakÄ• ro paá¹-ipattiyÄ• ca pÅ«jiyamÄ• n
ti evaá¹ƒ satthu \Be I 129/ mahattapaccavekkhaá¹‡atÄ• , ``saddhammasaá¹…khÄ• taá¹ƒ m
gahetabbaá¹ƒ, taÃ±ca na sakkÄ• kusÄ«tena gahetuâ€™â€™ nti evaá¹ƒ dÄ• yajjamahattap
Ä• lokasaÃ±Ã±Ä• manasikÄ• rairiyÄ• pathaparivattanaabbhokÄ• sasevanÄ• dÄ«hi \Ne I 12
kusÄ«tapuggalaparivajjanatÄ• , Ä• raddhavÄ«riyapuggalasevanatÄ• , sammappadhÄ• napa
tadadhimuttatÄ• ti.

ekÄ• dasadhammÄ• pÄ«tisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti buddhÄ• nussa
... cÄ• ga ... devatÄ• nussati, upasamÄ• nussati, lÅ«khapuggalaparivajjanatÄ• , siniddhapu
pasÄ• daniyasuttantapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ• ti. iti imehi Ä• kÄ• rehi ete dha

dhammavicayasambojjhaá¹…gÄ• dayo bhÄ• veti nÄ• ma. evaá¹ƒ yasmiá¹ƒ samaye cittaá¹ƒ
samaye cittaá¹ƒ paggaá¹‡hÄ• ti.

<65> kathaá¹ƒ __yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ nig
accÄ• raddhavÄ«riyatÄ• dÄ«hi uddhataá¹ƒ cittaá¹ƒ hoti, tadÄ• dhammavicayasambojjhaá¹.
passaddhisambojjhaá¹…gÄ• dayo bhÄ• veti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``seyyathÄ• pi, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petukÄ• mo assa, s
tiá¹‡Ä• ni pakkhipeyya ... pe ... na ca paá¹ƒsukena okireyya, bhabbo nu kho so, bhikkhave,
aggikkhandhaá¹ƒ nibbÄ• petunti? no hetaá¹ƒ, bhante. evameva kho, bhikkhave, yasmiá¹ƒ s
hoti, akÄ• lo tasmiá¹ƒ samaye dhammavicayasambojjhaá¹…gassa bhÄ• vanÄ• ya, akÄ• lo
pÄ«tisambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, cittaá¹ƒ
duvÅ«pasamayaá¹ƒ hoti. yasmiá¹ƒ ca kho, bhikkhave, samaye uddhataá¹ƒ cittaá¹ƒ hoti, kÄ•
passaddhisambojjhaá¹…gassa bhÄ• vanÄ• ya, kÄ• lo samÄ• dhisambojjhaá¹…gassa bhÄ•
upekkhÄ• sambojjhaá¹…gassa bhÄ• vanÄ• ya. taá¹ƒ kissa hetu? uddhataá¹ƒ, bhikkhave, ci
suvÅ«pasamayaá¹ƒ hoti. seyyathÄ• pi, bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nib
tattha allÄ• ni ceva tiá¹‡Ä• ni pakkhipeyya ... pe ... paá¹ƒsukena \Be I 130/ ca okireyya, bhal
bhikkhave, puriso mahantaá¹ƒ aggikkhandhaá¹ƒ nibbÄ• petunti? evaá¹ƒ, bhanteâ€™â€™ ti

etthÄ• pi \Ne I 130/ yathÄ• sakaá¹ƒ Ä• hÄ• ravasena passaddhisambojjhaá¹…gÄ• dÄ«naá
vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``atthi, bhikkhave, kÄ• yapassaddhi cittapassaddhi. tattha yoniso manasikÄ• rabahulÄ«kÄ•
anuppannassa vÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya uppannassa vÄ• passad
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

tathÄ• ``atthi, bhikkhave, samathanimittaá¹ƒ abyagganimittaá¹ƒ. tattha yoniso manasikÄ• ra
ayamÄ• hÄ• ro anuppannassa vÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya uppanna
bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riyÄ• saá¹ƒvattatÄ«â€™â€™ ti (S

tathÄ• ``atthi, bhikkhave, upekkhÄ• sambojjhaá¹…gaá¹-á¹-hÄ• niyÄ• dhammÄ• . tattha yo
manasikÄ• rabahulÄ«kÄ• ro, ayamÄ• hÄ• ro anuppannassa vÄ• upekkhÄ• sambojjhaá¹…g
upekkhÄ• sambojjhaá¹…gassa bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya pÄ• ripÅ«riy
232).

tattha yathÄ• ssa passaddhiÄ• dayo uppannapubbÄ• , taá¹ƒ Ä• kÄ• raá¹ƒ sallakkhetvÄ• te
pavattamanasikÄ• rova tÄ«supi padesu yoniso manasikÄ• ro nÄ• ma. __samathanimitta_nt
samathassevetamadhivacanaá¹ƒ. avikkhepaá¹-á¹-hena ca tasseva __abyagganimitta_nti.

apica satta dhammÄ• passaddhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti paá¹‡Ä«
utusukhasevanatÄ• , iriyÄ• pathasukhasevanatÄ• , majjhattapayogatÄ• , sÄ• raddhakÄ• ya
passaddhakÄ• yapuggalasevanatÄ• , tadadhimuttatÄ• ti.

ekÄ• dasa \Be I 131/ dhammÄ• samÄ• dhisambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti
nimittakusalatÄ• , indriyasamattapaá¹-ipÄ• danatÄ• , samaye cittassa niggahaá¹‡atÄ• , sam
paggahaá¹‡atÄ• \Ne I 131/, nirassÄ• dassa cittassa saddhÄ• saá¹ƒvegavasena sampahaá
ajjhupekkhanatÄ• , asamÄ• hitapuggalaparivajjanatÄ• , samÄ• hitapuggalasevanatÄ• ,
jhÄ• navimokkhapaccavekkhaá¹‡atÄ• , tadadhimuttatÄ• ti.

paÃ±ca dhammÄ• upekkhÄ• sambojjhaá¹…gassa uppÄ• dÄ• ya saá¹ƒvattanti sattamajjha
sattasaá¹…khÄ• rakelÄ• yanapuggalaparivajjanatÄ• , sattasaá¹…khÄ• ramajjhattapuggalas
iti imehÄ• kÄ• rehi ete dhamme uppÄ• dento passaddhisambojjhaá¹…gÄ• dayo bhÄ• veti n
cittaá¹ƒ niggahetabbaá¹ƒ tasmiá¹ƒ samaye cittaá¹ƒ niggaá¹‡hÄ• ti.

<66> kathaá¹ƒ __yasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒsitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá
yadÄ• ssa paÃ±Ã±Ä• payogamandatÄ• ya vÄ• upasamasukhÄ• nadhigamena vÄ• nirassÄ
aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡ena saá¹ƒvejeti. __aá¹-á¹-ha saá¹ƒvegavatthÅ«ni
jÄ• tijarÄ• byÄ• dhimaraá¹‡Ä• ni cattÄ• ri, apÄ• yadukkhaá¹ƒ paÃ±camaá¹ƒ, atÄ«te vaá¹-á¹
anÄ• gate vaá¹-á¹-amÅ«lakaá¹ƒ dukkhaá¹ƒ, paccuppanne Ä• hÄ• rapariyeá¹-á¹-himÅ«lakaá
buddhadhammasaá¹…ghaguá¹‡Ä• nussaraá¹‡ena cassa pasÄ• daá¹ƒ janeti. evaá¹ƒ yasmiá
sampahaá¹ƒsitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒseti.

kathaá¹ƒ yasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ ajjhupek
paá¹-ipajjato alÄ«naá¹ƒ anuddhataá¹ƒ anirassÄ• daá¹ƒ Ä• rammaá¹‡e samappavattaá¹ƒ sa
cittaá¹ƒ hoti, tadÄ• ssa paggahaniggahasampahaá¹ƒsanesu na byÄ• pÄ• raá¹ƒ Ä• pajjati, s
assesu. evaá¹ƒ yasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ aj

__asamÄ• hitapuggalaparivajjanatÄ• _ nÄ• ma nekkhammapaá¹-ipadaá¹ƒ anÄ• ruá¸·hapub
vikkhittahadayÄ• naá¹ƒ puggalÄ• naá¹ƒ Ä• rakÄ• pariccÄ• go.

__samÄ• hitapuggalasevanatÄ• _ nÄ• ma nekkhammapaá¹-ipadaá¹ƒ paá¹-ipannÄ• naá¹ƒ s
kÄ• lena kÄ• laá¹ƒ upasaá¹…kamanaá¹ƒ.

__tadadhimuttatÄ• _ \Be I 132/ nÄ• ma samÄ• dhiadhimuttatÄ•
samÄ• dhigarusamÄ• dhininnasamÄ• dhipoá¹‡asamÄ• dhipabbhÄ• ratÄ• ti attho.

evametaá¹ƒ \Ne I 132/ dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ sampÄ• detabbaá¹ƒ.

<67> á¹• 21 evaÃ±hi sampÄ• dayato, appanÄ• kosallaá¹ƒ imaá¹ƒ.

paá¹-iladdhe nimittasmiá¹ƒ, appanÄ• sampavattati ||

evaÃ±hi paá¹-ipannassa, sace sÄ• nappavattati.

tathÄ• pi na jahe yogaá¹ƒ, vÄ• yametheva paá¹‡á¸• ito ||

hitvÄ• hi sammÄ• vÄ• yÄ• maá¹ƒ, visesaá¹ƒ nÄ• ma mÄ• á¹‡avo.

adhigacche parittampi, á¹-hÄ• nametaá¹ƒ na vijjati ||

cittappavattiÄ• kÄ• raá¹ƒ, tasmÄ• sallakkhayaá¹ƒ budho.

samataá¹ƒ vÄ«riyasseva, yojayetha punappunaá¹ƒ ||

Ä«sakampi layaá¹ƒ yantaá¹ƒ, paggaá¹‡hetheva mÄ• nasaá¹ƒ.

accÄ• raddhaá¹ƒ nisedhetvÄ• , samameva pavattaye ||

reá¹‡umhi uppaladale, sutte nÄ• vÄ• ya nÄ• á¸·iyÄ• .

yathÄ• madhukarÄ• dÄ«naá¹ƒ, pavatti sammavaá¹‡á¹‡itÄ• ||

lÄ«nauddhatabhÄ• vehi, mocayitvÄ• na sabbaso.

evaá¹ƒ nimittÄ• bhimukhaá¹ƒ, mÄ• nasaá¹ƒ paá¹-ipÄ• dayeti ||

nimittÄ• bhimukhapaá¹-ipÄ• danaá¹ƒ

<68> tatrÄ• yamatthadÄ«panÄ• --- yathÄ• hi acheko madhukaro asukasmiá¹ƒ rukkhe pup
tikkhena vegena pakkhando taá¹ƒ atikkamitvÄ• paá¹-inivattento khÄ«á¹‡e reá¹‡umhi sampA
mandena javena pakkhando khÄ«á¹‡eyeva sampÄ• puá¹‡Ä• ti. cheko pana samena javena
puppharÄ• siá¹ƒ sampatvÄ• yÄ• vadicchakaá¹ƒ reá¹‡uá¹ƒ Ä• dÄ• ya madhuá¹ƒ sampÄ• de

yathÄ• \Be I 133/ \Ne I 133/ ca sallakattaantevÄ• sikesu udakathÄ• lagate uppalapatte satth

eko acheko vegena satthaá¹ƒ pÄ• tento uppalapattaá¹ƒ dvidhÄ• vÄ• chindati, udake vÄ• p
chijjanapavesanabhayÄ• satthakena phusitumpi na visahati. cheko pana samena payogena
dassetvÄ• pariyodÄ• tasippo hutvÄ• tathÄ• rÅ«pesu á¹-hÄ• nesu kammaá¹ƒ katvÄ• lÄ• bl

yathÄ• ca yo catubyÄ• mappamÄ• á¹‡aá¹ƒ makkaá¹-asuttamÄ• harati, so cattÄ• ri sahass
vutte eko achekapuriso vegena makkaá¹-asuttamÄ• kaá¸• á¸• hanto tahiá¹ƒ tahiá¹ƒ chindati
chedanabhayÄ• hatthena phusitumpi na visahati. cheko pana koá¹-ito paá¹-á¹-hÄ• ya same
vedhetvÄ• Ä• haritvÄ• lÄ• bhaá¹ƒ labhati.

yathÄ• ca acheko niyÄ• mako balavavÄ• te laá¹…kÄ• raá¹ƒ pÅ«rento nÄ• vaá¹ƒ videsaá¹ƒ
mandavÄ• te laá¹…kÄ• raá¹ƒ oropento nÄ• vaá¹ƒ tattheva á¹-hapeti. cheko pana mandavÄ•
balavavÄ• te aá¸• á¸• halaá¹…kÄ• raá¹ƒ katvÄ• sotthinÄ• icchitaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹

yathÄ• ca yo telena achaá¸• á¸• ento nÄ• á¸·iá¹ƒ pÅ«reti, so lÄ• bhaá¹ƒ labhatÄ«ti Ä• cariy
vutte eko acheko lÄ• bhaluddho vegena pÅ«rento telaá¹ƒ chaá¸• á¸• eti. aparo acheko telac
Ä• siÃ±citumpi na visahati. cheko pana samena payogena pÅ«retvÄ• lÄ• bhaá¹ƒ labhati.

evameva eko bhikkhu uppanne nimitte sÄ«ghameva appanaá¹ƒ pÄ• puá¹‡issÄ• mÄ«ti gÄ•
tassa cittaá¹ƒ accÄ• raddhavÄ«riyattÄ• uddhacce patati, so na sakkoti appanaá¹ƒ pÄ• puá¹
accÄ• raddhavÄ«riyatÄ• ya dosaá¹ƒ disvÄ• kiá¹ƒ dÄ• nime appanÄ• yÄ• ti vÄ«riyaá¹ƒ hÄ•
atilÄ«navÄ«riyattÄ• kosajje patati, sopi na sakkoti appanaá¹ƒ pÄ• puá¹‡ituá¹ƒ. yo pana Ä«s
lÄ«nabhÄ• vato uddhataá¹ƒ uddhaccato mocetvÄ• samena payogena \Be I 134/ nimittÄ• bl
appanaá¹ƒ pÄ• puá¹‡Ä• ti, tÄ• disena bhavitabbaá¹ƒ. imamatthaá¹ƒ sandhÄ• ya etaá¹ƒ vutt

reá¹‡umhi uppaladale, sutte nÄ• vÄ• ya nÄ• á¸·iyÄ• .

yathÄ• madhukarÄ• dÄ«naá¹ƒ, pavatti sammavaá¹‡á¹‡itÄ• ||

lÄ«nauddhatabhÄ• vehi \Ne I 134/, mocayitvÄ• na sabbaso.

evaá¹ƒ nimittÄ• bhimukhaá¹ƒ, mÄ• nasaá¹ƒ paá¹-ipÄ• dayeti ||

paá¹-hamajjhÄ• nakathÄ•

<69> iti evaá¹ƒ nimittÄ• bhimukhaá¹ƒ mÄ• nasaá¹ƒ paá¹-ipÄ• dayato panassa idÄ• ni appa
bhavaá¹…gaá¹ƒ upacchinditvÄ• pathavÄ« pathavÄ«ti anuyogavasena upaá¹-á¹-hitaá¹ƒ tad
Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ• vajjanamuppajjati. tato tasmiá¹ƒyevÄ• rammaá¹‡e
javanti. tesu avasÄ• ne ekaá¹ƒ rÅ«pÄ• vacaraá¹ƒ, sesÄ• ni kÄ• mÄ• vacarÄ• ni. pakaticitte

balavataravitakkavicÄ• rapÄ«tisukhacittekaggatÄ• ni yÄ• ni appanÄ• ya parikammattÄ• __
gÄ• mÄ• dÄ«naá¹ƒ Ä• sannapadeso gÄ• mÅ«pacÄ• ro nagarÅ«pacÄ• roti vuccati, evaá¹ƒ a
samÄ«pacÄ• rattÄ• vÄ• __upacÄ• rÄ• nÄ«_tipi, ito pubbe parikammÄ• naá¹ƒ, upari appan
__anulomÄ• nÄ«_tipi vuccanti. yaÃ±cettha sabbantimaá¹ƒ, taá¹ƒ parittagottÄ• bhibhavanato
mahaggatagottabhÄ• vanato ca __gotrabhÅ«_tipi vuccati. agahitaggahaá¹‡ena panettha pa
dutiyaá¹ƒ upacÄ• raá¹ƒ, tatiyaá¹ƒ anulomaá¹ƒ, catutthaá¹ƒ gotrabhu. paá¹-hamaá¹ƒ vÄ• up
anulomaá¹ƒ, tatiyaá¹ƒ gotrabhu, catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• appanÄ• cittaá¹ƒ. catuttham
appeti, taÃ±ca kho khippÄ• bhiÃ±Ã±adandhÄ• bhiÃ±Ã±avasena. tato paraá¹ƒ javanaá¹ƒ pa
hoti.

Ä• bhidhammikagodattatthero pana ``purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• na
dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.12) imaá¹ƒ suttaá¹
pacchimo pacchimo dhammo balavÄ• hoti, tasmÄ• chaá¹-á¹-hepi sattamepi appanÄ• hotÄ
aá¹-á¹-hakathÄ• su ``attano matimattaá¹ƒ therassetaâ€™â€™ nti vatvÄ• paá¹-ikkhittaá¹ƒ. c
pana appanÄ• hoti. parato javanaá¹ƒ patitaá¹ƒ nÄ• ma hoti, bhavaá¹…gassa Ä• sannattÄ•
tameva vicÄ• retvÄ• vuttattÄ• na sakkÄ• paá¹-ikkhituá¹ƒ. yathÄ• hi puriso chinnapapÄ•
á¹-hÄ• tukÄ• mopi pariyante pÄ• daá¹ƒ katvÄ• á¹-hÄ• tuá¹ƒ na sakkoti papÄ• te eva patati,
sattame vÄ• appetuá¹ƒ na sakkoti, bhavaá¹…gassa Ä• sannattÄ• . tasmÄ• catutthapaÃ±ca
veditabbÄ• .

sÄ• \Ne I 135/ ca pana ekacittakkhaá¹‡ikÄ• yeva. sattasu hi á¹-hÄ• nesu addhÄ• naparicch
paá¹-hamappanÄ• yaá¹ƒ, lokiyÄ• bhiÃ±Ã±Ä• su, catÅ«su maggesu, maggÄ• nantaraphale,
bhavaá¹…gajjhÄ• ne, nirodhassa paccaye nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatane, nirodhÄ•
phalasamÄ• pattiyanti. ettha maggÄ• nantaraphalaá¹ƒ tiá¹‡á¹‡aá¹ƒ upari na hoti. nirodhassa
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ dvinnamupari na hoti. rÅ«pÄ• rÅ«pesu bhavaá¹…
sesaá¹-á¹-hÄ• nesu ekameva cittanti. iti ekacittakkhaá¹‡ikÄ• yeva appanÄ• . tato bhavaá¹…
bhavaá¹…gaá¹ƒ vocchinditvÄ• jhÄ• napaccavekkhaá¹‡atthÄ• ya Ä• vajjanaá¹ƒ, tato jhÄ• na

ettÄ• vatÄ• ca panesa vivicceva kÄ• mehi vivicca akusalehi dhammehi savitakkaá¹ƒ savicÄ
pÄ«tisukhaá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati (Dhs 160; DN I 226). evaman
paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ dasal
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ adhigataá¹ƒ hoti pathavÄ«kasiá¹‡aá¹ƒ.

<70> tattha __vivicceva kÄ• mehÄ«_ti kÄ• mehi viviccitvÄ• vinÄ• hutvÄ• apakkamitvÄ• .
so niyamatthoti veditabbo. yasmÄ• ca niyamattho, tasmÄ• tasmiá¹ƒ paá¹-hamajjhÄ• naá¹ƒ
viharaá¹‡asamaye avijjamÄ• nÄ• nampi kÄ• mÄ• naá¹ƒ tassa paá¹-hamajjhÄ• nassa paá¹-i
kÄ• mapariccÄ• geneva cassa adhigamaá¹ƒ dÄ«peti.

kathaá¹ƒ? ``vivicceva kÄ• mehÄ«â€™â€™ ti evaÃ±hi niyame kariyamÄ• ne idaá¹ƒ paÃ±Ã±
kÄ• mÄ• paá¹-ipakkhabhÅ«tÄ• yesu sati idaá¹ƒ nappavattati, andhakÄ• re sati padÄ«pobh
pariccÄ• geneva cassa \Be I 136/ adhigamo hoti, orimatÄ«rapariccÄ• gena pÄ• rimatÄ«rass
karotÄ«ti.

tattha siyÄ• , kasmÄ• panesa pubbapadeyeva vutto, na uttarapade, kiá¹ƒ akusalehi dhamm
jhÄ• naá¹ƒ upasampajja vihareyyÄ• ti? na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaá¹ƒ. taá¹ƒnis
esa vutto. kÄ• madhÄ• tusamatikkamanato hi kÄ• marÄ• gapaá¹-ipakkhato ca idaá¹ƒ jhÄ• n
nissaraá¹‡aá¹ƒ. yathÄ• ha, ``kÄ• mÄ• nametaá¹ƒ nissaraá¹‡aá¹ƒ yadidaá¹ƒ nekkhammaâ€™
uttarapadepi pana yathÄ• ``idheva, bhikkhave, samaá¹‡o, idha dutiyo samaá¹‡oâ€™â€™ t
ettha \Ne I 136/ evakÄ• ro Ä• netvÄ• vuccati, evaá¹ƒ vattabbo. na hi sakkÄ• ito aÃ±Ã±ehip
nÄ«varaá¹‡asaá¹…khÄ• tehi akusaladhammehi avivicca jhÄ• naá¹ƒ upasampajja viharituá¹
kÄ• mehi vivicceva akusalehi dhammehÄ«â€™â€™ ti evaá¹ƒ padadvayepi esa daá¹-á¹-hab
viviccÄ• ti iminÄ• sÄ• dhÄ• raá¹‡avacanena tadaá¹…gavivekÄ• dayo, kÄ• yavivekÄ• dayo
gacchanti, tathÄ• pi kÄ• yaviveko cittaviveko vikkhambhanavivekoti tayo eva idha daá¹-á¹-h

kÄ• mehÄ«ti iminÄ• pana padena ye ca niddese ``katame vatthukÄ• mÄ• , manÄ• piyÄ• n
1) nayena vatthukÄ• mÄ• vuttÄ• , ye ca tattheva vibhaá¹…ge ca ``chando kÄ• mo, rÄ• go k
saá¹…kappo kÄ• mo, rÄ• go kÄ• mo, saá¹…kapparÄ• go kÄ• mo, ime vuccanti kÄ• mÄ• â€
kilesakÄ• mÄ• vuttÄ• , te sabbepi saá¹…gahitÄ• icceva daá¹-á¹-habbÄ• . evaÃ±hi sati vivic
vatthukÄ• mehipi viviccevÄ• ti attho yujjati, tena kÄ• yaviveko vutto hoti. vivicca akusalehi d
kilesakÄ• mehi sabbÄ• kusalehi vÄ• viviccÄ• ti attho yujjati, tena cittaviveko vutto hoti. puri
vatthukÄ• mehi vivekavacanato eva kÄ• masukhapariccÄ• go, dutiyena kilesakÄ• mehi vive
nekkhammasukhapariggaho vibhÄ• vito hoti. evaá¹ƒ vatthukÄ• makilesakÄ• mavivekavacan
paá¹-hamena saá¹ƒkilesavatthuppahÄ• naá¹ƒ, dutiyena saá¹ƒkilesappahÄ• naá¹ƒ. paá¹-han
hetupariccÄ• go, dutiyena bÄ• labhÄ• vassa. paá¹-hamena ca payogasuddhi \Be I 137/, dut
vibhÄ• vitaá¹ƒ hotÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ. esa tÄ• va nayo kÄ• mehÄ«ti ettha vuttakÄ• mes

kilesakÄ• mapakkhe pana chandoti ca rÄ• goti ca evamÄ• dÄ«hi anekabhedo kÄ• macchan
ca akusalapariyÄ• pannopi samÄ• no ``tattha katamo kÄ• mo chando kÄ• moâ€™â€™ tiÄ•
vibhaá¹…ge jhÄ• napaá¹-ipakkhato visuá¹ƒ vutto. kilesakÄ• mattÄ• vÄ• purimapade vutto,
dutiyapade. anekabhedato cassa kÄ• matoti avatvÄ• kÄ• mehÄ«ti vuttaá¹ƒ.

aÃ±Ã±esampi ca dhammÄ• naá¹ƒ akusalabhÄ• ve vijjamÄ• ne ``tattha katame akusalÄ• dh
tiÄ• dinÄ• \Ne I 137/ nayena vibhaá¹…ge upari jhÄ• naá¹…gÄ• naá¹ƒ paccanÄ«kapaá¹-ipa
nÄ«varaá¹‡Ä• neva vuttÄ• ni. nÄ«varaá¹‡Ä• ni hi jhÄ• naá¹…gapaccanÄ«kÄ• ni, tesaá¹ƒ jh
paá¹-ipakkhÄ• ni viddhaá¹ƒsakÄ• ni vighÄ• takÄ• nÄ«ti vuttaá¹ƒ hoti. tathÄ• hi __samÄ• dh
paá¹-ipakkho, pÄ«ti byÄ• pÄ• dassa, vitakko thinamiddhassa, sukhaá¹ƒ uddhaccakukkucca

vicikicchÄ• yÄ• _ti peá¹-ake vuttaá¹ƒ.

evamettha vivicceva kÄ• mehÄ«ti iminÄ• kÄ• macchandassa vikkhambhanaviveko vutto h
dhammehÄ«ti iminÄ• paÃ±cannampi nÄ«varaá¹‡Ä• naá¹ƒ, agahitaggahaá¹‡ena pana paá¹
dutiyena sesanÄ«varaá¹‡Ä• naá¹ƒ. tathÄ• paá¹-hamena tÄ«su akusalamÅ«lesu paÃ±cakÄ
lobhassa, dutiyena Ä• ghÄ• tavatthubhedÄ• divisayÄ• naá¹ƒ dosamohÄ• naá¹ƒ. oghÄ• dÄ«
kÄ• moghakÄ• mayogakÄ• mÄ• savakÄ• mupÄ• dÄ• naabhijjhÄ• kÄ• yaganthakÄ• marÄ•
avasesaoghayogÄ• savaupÄ• dÄ• naganthasaá¹ƒyojanÄ• naá¹ƒ. paá¹-hamena ca taá¹‡hÄ•
dutiyena avijjÄ• ya taá¹ƒsampayuttakÄ• naÃ±ca. apica paá¹-hamena lobhasampayuttÄ• naa
cittuppÄ• dÄ• naá¹ƒ, dutiyena sesÄ• naá¹ƒ catunnaá¹ƒ akusalacittuppÄ• dÄ• naá¹ƒ vikkhan
veditabbo. ayaá¹ƒ tÄ• va vivicceva kÄ• mehi vivicca akusalehi dhammehÄ«ti ettha atthappa

<71> ettÄ• vatÄ• \Be I 138/ ca paá¹-hamassa jhÄ• nassa pahÄ• naá¹…gaá¹ƒ dassetvÄ• i
dassetuá¹ƒ savitakkaá¹ƒ savicÄ• rantiÄ• di vuttaá¹ƒ. tattha vitakkanaá¹ƒ __vitakko, _ Å«han
svÄ• yaá¹ƒ Ä• rammaá¹‡e cittassa abhiniropanalakkhaá¹‡o, Ä• hananapariyÄ• hananaraso
Ä• rammaá¹‡aá¹ƒ vitakkÄ• hataá¹ƒ vitakkapariyÄ• hataá¹ƒ karotÄ«ti vuccati. Ä• rammaá¹‡e
Ä• nayanapaccupaá¹-á¹-hÄ• no.

vicaraá¹‡aá¹ƒ __vicÄ• ro, _ anusaÃ±caraá¹‡anti vuttaá¹ƒ hoti. svÄ• yaá¹ƒ Ä• rammaá¹‡Ä•
tattha sahajÄ• tÄ• nuyojanaraso, cittassa anuppabandhanapaccupaá¹-á¹-hÄ• no.

santepi ca nesaá¹ƒ katthaci avippayoge oá¸·Ä• rikaá¹-á¹-hena pubbaá¹…gamaá¹-á¹-hena c
viya cetaso paá¹-hamÄ• bhinipÄ• to vitakko. sukhumaá¹-á¹-hena anumajjanasabhÄ• vena c
I 138/ anuppabandho vicÄ• ro. vipphÄ• ravÄ• cettha vitakko paá¹-hamuppattikÄ• le paripph
Ä• kÄ• se uppatitukÄ• massa pakkhino pakkhavikkhepo viya padumÄ• bhimukhapÄ• to viya
bhamarassa. santavutti vicÄ• ro nÄ• tiparipphandanabhÄ• vo cittassa Ä• kÄ• se uppatitassa
pakkhappasÄ• raá¹‡aá¹ƒ viya, paribbhamanaá¹ƒ viya ca padumÄ• bhimukhapatitassa bham
dukanipÄ• taá¹-á¹-hakathÄ• yaá¹ƒ pana ``Ä• kÄ• se gacchato mahÄ• sakuá¹‡assa ubhohi p
pakkhe sannisÄ«dÄ• petvÄ• gamanaá¹ƒ viya Ä• rammaá¹‡e cetaso abhiniropanabhÄ• ven
vÄ• taggahaá¹‡atthaá¹ƒ pakkhe phandÄ• payamÄ• nassa gamanaá¹ƒ viya anumajjanabhÄ•
vuttaá¹ƒ, taá¹ƒ anuppabandhena pavattiyaá¹ƒ yujjati. so pana nesaá¹ƒ viseso paá¹-hamadut
hoti.

apica malaggahitaá¹ƒ kaá¹ƒsabhÄ• janaá¹ƒ ekena hatthena daá¸·haá¹ƒ gahetvÄ• itarena h
cuá¹‡á¹‡atelavÄ• laá¹‡á¸• upakena parimajjantassa daá¸·hagahaá¹‡ahattho viya vitakko, pa
vicÄ• ro. tathÄ• kumbhakÄ• rassa daá¹‡á¸• appahÄ• rena cakkaá¹ƒ bhamayitvÄ• bhÄ• jan
uppÄ«á¸·anahattho viya vitakko, ito cito ca saÃ±caraá¹‡ahattho viya vicÄ• ro. tathÄ• maá¹‡
majjhe \Be I 139/ sannirumbhitvÄ• á¹-hitakaá¹‡á¹-ako viya abhiniropano vitakko, bahi paribb

viya anumajjano vicÄ• ro. iti iminÄ• ca vitakkena iminÄ• ca vicÄ• rena saha vattati rukkho
cÄ• ti idaá¹ƒ jhÄ• naá¹ƒ ``savitakkaá¹ƒ savicÄ• raâ€™â€™ nti vuccati. vibhaá¹…ge pana ``i
iminÄ• ca vicÄ• rena upeto hoti samupetoâ€™â€™ tiÄ• dinÄ• (Vibh 565) nayena puggalÄ
katÄ• . attho pana tatrÄ• pi evameva daá¹-á¹-habbo.

__vivekaja_nti ettha vivitti viveko, nÄ«varaá¹‡avigamoti attho. vivittoti vÄ• viveko, nÄ«varaá
jhÄ• nasampayuttadhammarÄ• sÄ«ti attho. tasmÄ• vivekÄ• , tasmiá¹ƒ vÄ• viveke jÄ• tanti

<72> __pÄ«tisukha_nti ettha pÄ«á¹‡ayatÄ«ti pÄ«ti. sÄ• sampiyÄ• yanalakkhaá¹‡Ä• , kÄ•
pharaá¹‡arasÄ• vÄ• , odagyapaccupaá¹-á¹-hÄ• nÄ• . sÄ• panesÄ• khuddikÄ• pÄ«ti, khaá
ubbegÄ• pÄ«ti, pharaá¹‡Ä• pÄ«tÄ«ti paÃ±cavidhÄ• hoti. tattha __khuddikÄ• pÄ«ti_ sarÄ«r
kÄ• tuá¹ƒ sakkoti. __khaá¹‡ikÄ• pÄ«ti_ khaá¹‡e khaá¹‡e vijjuppÄ• dasadisÄ• \Ne I 139/ ho
samuddatÄ«raá¹ƒ vÄ«ci viya kÄ• yaá¹ƒ okkamitvÄ• okkamitvÄ• bhijjati. __ubbegÄ• pÄ«ti_
uddhaggaá¹ƒ katvÄ• Ä• kÄ• se laá¹…ghÄ• panappamÄ• á¹‡appattÄ• . tathÄ• hi puá¹‡á¹‡á
__mahÄ• tissatthero_ puá¹‡á¹‡amadivase sÄ• yaá¹ƒ cetiyaá¹…gaá¹‡aá¹ƒ gantvÄ• candÄ•
mahÄ• cetiyÄ• bhimukho hutvÄ• ``imÄ• ya vata velÄ• ya catasso parisÄ• mahÄ• cetiyaá¹ƒ
diá¹-á¹-hÄ• rammaá¹‡avasena buddhÄ• rammaá¹‡aá¹ƒ ubbegÄ• pÄ«tiá¹ƒ uppÄ• detvÄ• su
viya Ä• kÄ• se uppatitvÄ• mahÄ• cetiyaá¹…gaá¹‡eyeva patiá¹-á¹-hÄ• si. tathÄ• girikaá¹‡á¸
vattakÄ• lakagÄ• me __ekÄ• kuladhÄ«tÄ• _pi balavabuddhÄ• rammaá¹‡Ä• ya ubbegÄ• pÄ

tassÄ• kira mÄ• tÄ• pitaro sÄ• yaá¹ƒ dhammassavanatthÄ• ya vihÄ• raá¹ƒ gacchantÄ• ``a
vicarituá¹ƒ na sakkosi, mayaá¹ƒ tuyhaá¹ƒ pattiá¹ƒ katvÄ• dhammaá¹ƒ sossÄ• mÄ• â€™â€™
gantukÄ• mÄ• pi tesaá¹ƒ vacanaá¹ƒ paá¹-ibÄ• hituá¹ƒ \Be I 140/ asakkontÄ« ghare ohÄ«yit
candÄ• lokena girikaá¹‡á¸• ake Ä• kÄ• sacetiyaá¹…gaá¹‡aá¹ƒ olokentÄ« cetiyassa dÄ«pap
parisÄ• mÄ• lÄ• gandhÄ• dÄ«hi cetiyapÅ«jaá¹ƒ katvÄ• padakkhiá¹‡aá¹ƒ karontiyo bhikkhu
gaá¹‡asajjhÄ• yasaddaá¹ƒ assosi. athassÄ• ``dhaÃ±Ã±Ä• vatime, ye vihÄ• raá¹ƒ gantvÄ•
anusaÃ±carituá¹ƒ, evarÅ«paÃ±ca madhuradhammakathaá¹ƒ sotuá¹ƒ labhantÄ«â€™â€™ ti
passantiyÄ• eva ubbegÄ• pÄ«ti udapÄ• di. sÄ• Ä• kÄ• se laá¹…ghitvÄ• mÄ• tÄ• pitÅ«naá
cetiyaá¹…gaá¹‡e oruyha cetiyaá¹ƒ vanditvÄ• dhammaá¹ƒ suá¹‡amÄ• nÄ• aá¹-á¹-hÄ• si. at
Ä• gantvÄ• ``amma tvaá¹ƒ katarena maggena Ä• gatÄ• sÄ«â€™â€™ ti pucchiá¹ƒsu. sÄ• `
maggenÄ• â€™â€™ ti vatvÄ• ``amma Ä• kÄ• sena nÄ• ma khÄ«á¹‡Ä• savÄ• saÃ±caranti
vuttÄ• Ä• ha --- ``mayhaá¹ƒ candÄ• lokena cetiyaá¹ƒ Ä• lokentiyÄ• á¹-hitÄ• ya buddhÄ• ra
uppajji. athÄ• haá¹ƒ neva attano á¹-hitabhÄ• vaá¹ƒ, na nisinnabhÄ• vaá¹ƒ aÃ±Ã±Ä• siá¹ƒ, g
Ä• kÄ• se laá¹…ghitvÄ• cetiyaá¹…gaá¹‡e patiá¹-á¹-hitÄ• mhÄ«â€™â€™ ti.

evaá¹ƒ ubbegÄ• pÄ«ti Ä• kÄ• se laá¹…ghÄ• panappamÄ• á¹‡Ä• hoti. pharaá¹‡Ä• pÄ«tiÄ
sakalasarÄ«raá¹ƒ dhamitvÄ• pÅ«ritavatthi viya mahatÄ• udakoghena pakkhandapabbatak
anuparipphuá¹-aá¹ƒ hoti.

sÄ• \Ne I 140/ panesÄ• paÃ±cavidhÄ• pÄ«ti gabbhaá¹ƒ gaá¹‡hantÄ« paripÄ• kaá¹ƒ gacc
passaddhiá¹ƒ paripÅ«reti kÄ• yapassaddhiÃ±ca cittapassaddhiÃ±ca. passaddhi gabbhaá¹ƒ
gacchantÄ« duvidhampi sukhaá¹ƒ paripÅ«reti kÄ• yikaÃ±ca cetasikaÃ±ca. sukhaá¹ƒ gabbha
paripÄ• kaá¹ƒ gacchantaá¹ƒ tividhaá¹ƒ samÄ• dhiá¹ƒ paripÅ«reti khaá¹‡ikasamÄ• dhiá¹ƒ up
samÄ• dhinti. tÄ• su yÄ• appanÄ• samÄ• dhissa mÅ«laá¹ƒ hutvÄ• vaá¸• á¸• hamÄ• nÄ• s
pharaá¹‡Ä• pÄ«ti, ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• pÄ«tÄ«ti.

<73> itaraá¹ƒ pana sukhanaá¹ƒ sukhaá¹ƒ, suá¹-á¹-hu vÄ• khÄ• dati, khanati ca kÄ• yacittÄ
taá¹ƒ sÄ• talakkhaá¹‡aá¹ƒ, sampayuttÄ• naá¹ƒ upabrÅ«hanarasaá¹ƒ, anuggahapaccupaá¹-
nesaá¹ƒ katthaci avippayoge iá¹-á¹-hÄ• rammaá¹‡apaá¹-ilÄ• bhatuá¹-á¹-hi pÄ«ti. paá¹-iladdh
sukhaá¹ƒ. yattha pÄ«ti, tattha sukhaá¹ƒ. yattha sukhaá¹ƒ, tattha na niyamato pÄ«ti.
saá¹…khÄ• rakkhandhasaá¹…gahitÄ• pÄ«ti. vedanÄ• kkhandhasaá¹…gahitaá¹ƒ sukhaá¹ƒ.
vanantudakadassanasavanesu viya pÄ«ti. vanacchÄ• yÄ• pavesanaudakaparibhogesu viya
samaye pÄ• kaá¹-abhÄ• vato cetaá¹ƒ vuttanti veditabbaá¹ƒ. iti ayaÃ±ca pÄ«ti idaÃ±ca sukh
asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti idaá¹ƒ jhÄ• naá¹ƒ pÄ«tisukhanti vuccati.

atha vÄ• pÄ«ti ca sukhaÃ±ca pÄ«tisukhaá¹ƒ, dhammavinayÄ• dayo viya. vivekajaá¹ƒ pÄ«t
asmiá¹ƒ vÄ• jhÄ• ne atthÄ«ti evampi __vivekajaá¹ƒpÄ«tisukhaá¹ƒ_. yatheva hi jhÄ• naá¹ƒ,
vivekajameva hoti, taÃ±cassa atthi, tasmÄ• ekapadeneva ``vivekajaá¹ƒpÄ«tisukhaâ€™â€™
vibhaá¹…ge pana ``idaá¹ƒ sukhaá¹ƒ imÄ• ya pÄ«tiyÄ• sahagataâ€™â€™ ntiÄ• dinÄ• (Vib
pana tatthÄ• pi evameva daá¹-á¹-habbo.

__paá¹-hamaá¹ƒ jhÄ• na_nti idaá¹ƒ parato Ä• vibhavissati. __upasampajjÄ• _ti upagantvÄ•
vuttaá¹ƒ hoti. upasampÄ• dayitvÄ• vÄ• , nipphÄ• detvÄ• ti vuttaá¹ƒ hoti. vibhaá¹…ge pana
paá¹-hamassa jhÄ• nassa lÄ• bho paá¹-ilÄ• bho patti sampatti phusanÄ• sacchikiriyÄ• upa
vuttaá¹ƒ. tassÄ• pi evamevattho daá¹-á¹-habbo. __viharatÄ«_ti tadanurÅ«pena iriyÄ• pathav
itivuttappakÄ• rajhÄ• nasamaá¹…gÄ« hutvÄ• attabhÄ• vassa iriyaá¹ƒ vuttiá¹ƒ pÄ• lanaá¹ƒ
cÄ• raá¹ƒ vihÄ• raá¹ƒ abhinipphÄ• deti \Ne I 141/. vuttaÃ±hetaá¹ƒ vibhaá¹…ge ``viharatÄ«ti
pÄ• leti yapeti yÄ• peti carati viharati, tena vuccati viharatÄ«â€™â€™ ti (Vibh 540).

paÃ±caá¹…gavippahÄ«nÄ• di

<74> yaá¹ƒ pana vuttaá¹ƒ __ ``paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• gata
kÄ• macchando, byÄ• pÄ• do, thinamiddhaá¹ƒ, uddhaccakukkuccaá¹ƒ, vicikicchÄ• ti imesaa
nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• navasena paÃ±caá¹…gavippahÄ«natÄ• veditabbÄ• . na hi etes
uppajjati. tenassetÄ• ni pahÄ• naá¹…gÄ• nÄ«ti vuccanti. kiÃ±cÄ• pi hi jhÄ• nakkhaá¹‡e aÃ±
pahÄ«yanti, tathÄ• pi etÄ• neva visesena jhÄ• nantarÄ• yakarÄ• ni. kÄ• macchandena hi nA

cittaá¹ƒ na ekattÄ• rammaá¹‡e samÄ• dhiyati. kÄ• macchandÄ• bhibhÅ«taá¹ƒ vÄ• taá¹ƒ na
paá¹-ipadaá¹ƒ paá¹-ipajjati. byÄ• pÄ• dena cÄ• rammaá¹‡e paá¹-ihaÃ±Ã±amÄ• naá¹ƒ na ni
142/. thinamiddhÄ• bhibhÅ«taá¹ƒ akammaÃ±Ã±aá¹ƒ hoti. uddhaccakukkuccaparetaá¹ƒ avÅ
paribbhamati. vicikicchÄ• ya upahataá¹ƒ jhÄ• nÄ• dhigamasÄ• dhikaá¹ƒ paá¹-ipadaá¹ƒ nÄ•
jhÄ• nantarÄ• yakarattÄ• etÄ• neva __pahÄ• naá¹…gÄ• nÄ«_ti vuttÄ• nÄ«ti.

yasmÄ• pana vitakko Ä• rammaá¹‡e cittaá¹ƒ abhiniropeti, vicÄ• ro anuppabandhati, tehi a
sampÄ• ditappayogassa cetaso payogasampattisambhavÄ• pÄ«ti pÄ«á¹‡anaá¹ƒ, sukhaÃ±
naá¹ƒ sasesasampayuttadhammaá¹ƒ etehi abhiniropanÄ• nuppabandhanapÄ«á¹‡anaupabr
ekattÄ• rammaá¹‡e samaá¹ƒ sammÄ• ca Ä• dhiyati, tasmÄ• vitakko vicÄ• ro pÄ«ti sukhaá
paÃ±cannaá¹ƒ uppattivasena paÃ±caá¹…gasamannÄ• gatatÄ• veditabbÄ• . uppannesu hi
uppannaá¹ƒ nÄ• ma hoti. tenassa etÄ• ni paÃ±ca __samannÄ• gataá¹…gÄ• nÄ«_ti vuccant
samannÄ• gataá¹ƒ aÃ±Ã±adeva jhÄ• naá¹ƒ nÄ• ma atthÄ«ti gahetabbaá¹ƒ. yathÄ• pana a
caturaá¹…ginÄ« senÄ• , paÃ±caá¹…gikaá¹ƒ tÅ«riyaá¹ƒ, aá¹-á¹-haá¹…giko ca maggoti vucca
aá¹…gamattavaseneva paÃ±caá¹…gikanti vÄ• paÃ±caá¹…gasamannÄ• gatanti vÄ• vucca

etÄ• ni ca paÃ±caá¹…gÄ• ni kiÃ±cÄ• pi upacÄ• rakkhaá¹‡epi atthi, atha kho upacÄ• re pak
balavatarÄ• ni. idha pana upacÄ• ratopi balavatarÄ• ni rÅ«pÄ• vacaralakkhaá¹‡appattÄ• ni.
suvisadena Ä• kÄ• rena Ä• rammaá¹‡e cittaá¹ƒ abhiniropayamÄ• no uppajjati. vicÄ• ro ativi
anumajjamÄ• no. pÄ«tisukhaá¹ƒ sabbÄ• vantampi kÄ• yaá¹ƒ pharamÄ• naá¹ƒ. tenevÄ• ha
kÄ• yassa vivekajena pÄ«tisukhena apphuá¹-aá¹ƒ hotÄ«â€™â€™ ti (DN I 228). cittekaggat
samuggapaá¹-ale uparimaá¹ƒ samuggapaá¹-alaá¹ƒ viya Ä• rammaá¹‡esu phusitÄ• hutvÄ•
itarehi viseso. tattha cittekaggatÄ• kiÃ±cÄ• pi savitakkaá¹ƒ savicÄ• ranti imasmiá¹ƒ pÄ• á¹-
tathÄ• pi vibhaá¹…ge ``jhÄ• nanti vitakko vicÄ• ro pÄ«ti sukhaá¹ƒ cittassekaggatÄ• â€™â€™
vuttattÄ• aá¹…gameva. yena hi adhippÄ• yena bhagavatÄ• uddeso kato, soyeva tena vibh

tividhakalyÄ• á¹‡aá¹ƒ

<75> __tividhakalyÄ• á¹‡aá¹ƒ_ \Be I 143/ __dasalakkhaá¹‡asampanna_nti ettha pana Ä• d
tividhakalyÄ• á¹‡atÄ• . tesaá¹ƒyeva ca Ä• dimajjhapariyosÄ• nÄ• naá¹ƒ lakkhaá¹‡avasena
veditabbÄ• .

tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, upekkhÄ• nubrÅ«hanÄ• majjhe, sa
paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, Ä• dissa kati lakkhaá¹‡Ä• ni? Ä• diss
tassa paribandho, tato cittaá¹ƒ visujjhati, visuddhattÄ• cittaá¹ƒ majjhimaá¹ƒ samathanimitta
paá¹-ipannattÄ• tattha cittaá¹ƒ pakkhandati. yaÃ±ca paribandhato cittaá¹ƒ visujjhati, yaÃ±ca

cittaá¹ƒ majjhimaá¹ƒ samathanimittaá¹ƒ paá¹-ipajjati, yaÃ±ca paá¹-ipannattÄ• tattha cittaá¹ƒ paá¹-hamassa jhÄ• nassa paá¹-ipadÄ• visuddhi Ä• di, Ä• dissa imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• paá¹-hamaá¹ƒ jhÄ• naá¹ƒ Ä• dikalyÄ• á¹‡aÃ±ceva hoti tilakkhaá¹‡asampannaÃ±ca.

``paá¹-hamassa jhÄ• nassa upekkhÄ• nubrÅ«hanÄ• majjhe, majjhassa kati lakkhaá¹‡Ä• ni tÄ«á¹‡i lakkhaá¹‡Ä• ni, visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, samathapaá¹-ipannaá¹ƒ ajjhupek ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. yaÃ±ca visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati, yaÃ±ca s ajjhupekkhati, yaÃ±ca ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati. paá¹-hamassa jhÄ• nassa up majjhassa imÄ• ni tÄ«á¹‡i lakkhaá¹‡Ä• ni. tena vuccati paá¹-hamaá¹ƒ jhÄ• naá¹ƒ majjhekaly tilakkhaá¹‡asampannaÃ±ca.

``paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ, pariyosÄ• nassa kati lakkh cattÄ• ri lakkhaá¹‡Ä• ni, tattha jÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ anativattanaá¹-á¹-hena sampa ekarasaá¹-á¹-hena sampahaá¹ƒsanÄ• , tadupagavÄ«riyavÄ• hanaá¹-á¹-hena sampahaá¹ƒsa sampahaá¹ƒsanÄ• . paá¹-hamassa jhÄ• nassa sampahaá¹ƒsanÄ• pariyosÄ• naá¹ƒ, pariyos lakkhaá¹‡Ä• ni. tena vuccati paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pariyosÄ• nakalyÄ• á¹‡aÃ±ceva hoti catulakkhaá¹‡asampannaÃ±cÄ• â€™â€™ ti (Paá¹-is I 158).

tatra \Be I 144/ paá¹-ipadÄ• visuddhi nÄ• ma sasambhÄ• riko upacÄ• ro. upekkhÄ• nubrÅ« sampahaá¹ƒsanÄ• nÄ• ma paccavekkhaá¹‡Ä• ti evameke vaá¹‡á¹‡ayanti. yasmÄ• pana `` paá¹-ipadÄ• visuddhipakkhandaÃ±ceva hoti upekkhÄ• nubrÅ«hitaÃ±ca Ã±Ä• á¹‡ena ca sam I 158) pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ, tasmÄ• antoappanÄ• yameva Ä• gamanavasena __paá¹-ipad tatramajjhattupekkhÄ• ya kiccavasena __upekkhÄ• nubrÅ«hanÄ• , _ dhammÄ• naá¹ƒ anati pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasena sampahaá¹ƒsanÄ• ca veditabbÄ• .

kathaá¹ƒ? yasmiÃ±hi vÄ• re appanÄ• uppajjati, tasmiá¹ƒ yo nÄ«varaá¹‡asaá¹…khÄ• to kil paribandho, tato cittaá¹ƒ visujjhati. visuddhattÄ• Ä• varaá¹‡avirahitaá¹ƒ hutvÄ• majjhimaá¹ paá¹-ipajjati. __majjhimaá¹ƒ samathanimittaá¹ƒ_ nÄ• ma samappavatto appanÄ• samÄ• dh purimacittaá¹ƒ ekasantatipariá¹‡Ä• manayena tathattamupagacchamÄ• naá¹ƒ majjhimaá¹ƒ paá¹-ipajjati nÄ• ma, evaá¹ƒ paá¹-ipannattÄ• tathattupagamanena tattha pakkhandati nÄ• n purimacitte vijjamÄ• nÄ• kÄ• ranipphÄ• dikÄ• paá¹-hamassa jhÄ• nassa uppÄ• dakkhaá¹‡e paá¹-ipadÄ• visuddhi veditabbÄ• .

evaá¹ƒ \Ne I 144/ visuddhassa pana tassa puna visodhetabbÄ• bhÄ• vato visodhane byÄ• visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati nÄ• ma. samathabhÄ• vupagamanena samathapaá¹-ipan byÄ• pÄ• raá¹ƒ akaronto samathapaá¹-ipannaá¹ƒ ajjhupekkhati nÄ• ma. samathapaá¹-ipann kilesasaá¹ƒsaggaá¹ƒ pahÄ• ya ekattena upaá¹-á¹-hitassa puna ekattupaá¹-á¹-hÄ• ne byÄ• p ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati nÄ• ma. evaá¹ƒ tatramajjhattupekkhÄ• ya kiccavasen

veditabbÄ• .

ye panete evaá¹ƒ upekkhÄ• nubrÅ«hite tattha jÄ• tÄ• samÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattamÄ• nÄ• hutvÄ• pavattÄ• , yÄ• ni ca saddhÄ• dÄ«ni indriy
vimuttirasena ekarasÄ• ni hutvÄ• pavattÄ• ni, yaÃ±cesa tadupagaá¹ƒ tesaá¹ƒ anativattana
anucchavikaá¹ƒ vÄ«riyaá¹ƒ vÄ• hayati, yÄ• cassa tasmiá¹ƒ khaá¹‡e pavattÄ• Ä• sevanÄ•
Ã±Ä• á¹‡ena saá¹ƒkilesavodÄ• nesu taá¹ƒ taá¹ƒ Ä• dÄ«navaÃ±ca Ä• nisaá¹ƒsaÃ±ca \Be I 1
sampahaá¹ƒsitattÄ• visodhitattÄ• pariyodÄ• pitattÄ• nipphannÄ• va, tasmÄ• ``dhammÄ•
anativattanÄ• dibhÄ• vasÄ• dhanena pariyodÄ• pakassa Ã±Ä• á¹‡assa kiccanipphattivasen
veditabbÄ• â€™â€™ ti vuttaá¹ƒ.

tattha yasmÄ• upekkhÄ• vasena Ã±Ä• á¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. yathÄ• ha --- ``tathÄ• p
sÄ• dhukaá¹ƒ ajjhupekkhati, upekkhÄ• vasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ adhima
nÄ• nattakilesehi cittaá¹ƒ vimuccati, vimokkhavasena paÃ±Ã±Ä• vasena paÃ±Ã±indriyaá¹ƒ
vimuttattÄ• te dhammÄ• ekarasÄ• honti. ekarasaá¹-á¹-hena bhÄ• vanÄ• â€™â€™ ti (Paá
Ã±Ä• á¹‡akiccabhÅ«tÄ• sampahaá¹ƒsanÄ• pariyosÄ• nanti vuttÄ• .

idÄ• ni paá¹-hamaá¹ƒ jhÄ• naá¹ƒ adhigataá¹ƒ hoti pathavÄ«kasiá¹‡anti ettha gaá¹‡anÄ• nu
_ paá¹-hamaá¹ƒ uppannantipi __paá¹-hamaá¹ƒ_. Ä• rammaá¹‡Å«panijjhÄ• nato paccanÄ«k
pathavÄ«maá¹‡á¸• alaá¹ƒ pana sakalaá¹-á¹-hena __pathavÄ«kasiá¹‡a_nti vuccati, taá¹ƒ nis
paá¹-iladdhanimittampi, pathavÄ«kasiá¹‡animitte paá¹-iladdhajhÄ• nampi. tatra imasmiá¹ƒ a
pathavÄ«kasiá¹‡anti veditabbaá¹ƒ. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ a
pathavÄ«kasiá¹‡aâ€™â€™ nti.

ciraá¹-á¹-hitisampÄ• danaá¹ƒ

<76> evamadhigate \Ne I 145/ pana etasmiá¹ƒ tena yoginÄ• vÄ• lavedhinÄ• viya, sÅ«den
pariggahetabbÄ• . yathÄ• hi sukusalo dhanuggaho vÄ• lavedhÄ• ya kammaá¹ƒ kurumÄ• n
vijjhati, tasmiá¹ƒ vÄ• re akkantapadÄ• naÃ±ca dhanudaá¹‡á¸• assa ca jiyÄ• ya ca sarassa
pariggaá¹‡heyya. ``evaá¹ƒ me á¹-hitena evaá¹ƒ dhanudaá¹‡á¸• aá¹ƒ evaá¹ƒ jiyaá¹ƒ evaá¹ƒ
viddhoâ€™â€™ ti. so tato paá¹-á¹-hÄ• ya tatheva te Ä• kÄ• re sampÄ• dento avirÄ• dhetvÄ
evameva yoginÄ• pi ``imaá¹ƒ nÄ• ma me bhojanaá¹ƒ bhuÃ±jitvÄ• evarÅ«paá¹ƒ puggalaá¹ƒ
senÄ• sane iminÄ• nÄ• ma iriyÄ• pathena imasmiá¹ƒ kÄ• le idaá¹ƒ adhigataâ€™â€™ nti et
Ä• kÄ• rÄ• pariggahetabbÄ• . evaÃ±hi so naá¹-á¹-he \Be I 146/ vÄ• tasmiá¹ƒ te Ä• kÄ• re
uppÄ• detuá¹ƒ, appaguá¹‡aá¹ƒ vÄ• paguá¹‡aá¹ƒ karonto punappunaá¹ƒ appetuá¹ƒ sakkhis

yathÄ• ca kusalo sÅ«do bhattÄ• raá¹ƒ parivisanto tassa yaá¹ƒ yaá¹ƒ ruciyÄ• bhuÃ±jati, ta
sallakkhetvÄ• tato paá¹-á¹-hÄ• ya tÄ• disameva upanÄ• mento lÄ• bhassa bhÄ• gÄ« hoti, e

bhojanÄ• dayo Ä• kÄ• re gahetvÄ• te sampÄ• dento naá¹-á¹-he naá¹-á¹-he punappunaá¹ƒ
tena vÄ• lavedhinÄ• viya sÅ«dena viya ca Ä• kÄ• rÄ• pariggahetabbÄ• . vuttampi cetaá¹ƒ

``seyyathÄ• pi, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ«do rÄ• jÄ• naá¹ƒ vÄ• rÄ• jamahÄ•
sÅ«pehi paccupaá¹-á¹-hito assa ambilaggehipi tittakaggehipi kaá¹-ukaggehipi madhuraggeh
akhÄ• rikehipi loá¹‡ikehipi aloá¹‡ikehipi. sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo sÅ
nimittaá¹ƒ uggaá¹‡hÄ• ti `idaá¹ƒ vÄ• me ajja bhattu sÅ«peyyaá¹ƒ ruccati, imassa vÄ• abhi
bahuá¹ƒ gaá¹‡hÄ• ti, imassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• sati, ambilaggaá¹ƒ vÄ• me ajja bhattu
ambilaggassa vÄ• abhiharati, ambilaggassa vÄ• bahuá¹ƒ gaá¹‡hÄ• ti, ambilaggassa vÄ• v
pe ... aloá¹‡ikassa vÄ• vaá¹‡á¹‡aá¹ƒ bhÄ• satÄ«â€™ ti. sa kho so, bhikkhave, paá¹‡á¸• ito
lÄ• bhÄ« ceva hoti acchÄ• danassa, lÄ• bhÄ« vetanassa, lÄ• bhÄ« abhihÄ• rÄ• naá¹ƒ. taá¹
bhikkhave, paá¹‡á¸• ito \Ne I 146/ byatto kusalo sÅ«do sakassa bhattu nimittaá¹ƒ uggaá¹‡hÄ
bhikkhave, idhekacco paá¹‡á¸• ito byatto kusalo bhikkhu kÄ• ye kÄ• yÄ• nupassÄ« viharati
vedanÄ• ... citte cittÄ• ... dhammesu dhammÄ• nupassÄ« viharati Ä• tÄ• pÄ« sampajÄ• no
abhijjhÄ• domanassaá¹ƒ. tassa dhammesu dhammÄ• nupassino viharato cittaá¹ƒ samÄ• dh
so taá¹ƒ nimittaá¹ƒ uggaá¹‡hÄ• ti. sa kho so, bhikkhave, paá¹‡á¸• ito byatto kusalo bhikkhu
diá¹-á¹-hadhammasukhavihÄ• rÄ• naá¹ƒ, lÄ• bhÄ« satisampajaÃ±Ã±assa. taá¹ƒ kissa hetu?
bhikkhave, paá¹‡á¸• ito byatto kusalo bhikkhu sakassa cittassa nimittaá¹ƒ uggaá¹‡hÄ• tÄ«â

nimittaggahaá¹‡ena cassa puna te Ä• kÄ• re sampÄ• dayato appanÄ• mattameva ijjhati, na
ciraá¹-á¹-hÄ• naá¹ƒ pana samÄ• dhiparibandhÄ• naá¹ƒ dhammÄ• naá¹ƒ suvisodhitattÄ• ho
kÄ• mÄ• dÄ«navapaccavekkhaá¹‡Ä• dÄ«hi kÄ• macchandaá¹ƒ na suá¹-á¹-hu vikkhambhet
kÄ• yaduá¹-á¹-hullaá¹ƒ na suppaá¹-ipassaddhaá¹ƒ katvÄ• , Ä• rambhadhÄ• tumanasikÄ• rÄ
suá¹-á¹-hu paá¹-ivinodetvÄ• , samathanimittamanasikÄ• rÄ• divasena uddhaccakukkuccaá¹
aÃ±Ã±epi samÄ• dhiparibandhe dhamme na suá¹-á¹-hu visodhetvÄ• jhÄ• naá¹ƒ samÄ• paj
Ä• sayaá¹ƒ paviá¹-á¹-habhamaro viya avisuddhaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-harÄ• jÄ• viya c
yo pana samÄ• dhiparibandhe dhamme suá¹-á¹-hu visodhetvÄ• jhÄ• naá¹ƒ samÄ• pajjati, s
paviá¹-á¹-habhamaro viya suparisuddhaá¹ƒ uyyÄ• naá¹ƒ paviá¹-á¹-harÄ• jÄ• viya ca sakala
antosamÄ• pattiyaá¹ƒyeva hoti. tenÄ• hu porÄ• á¹‡Ä• ---

``kÄ• mesu chandaá¹ƒ paá¹-ighaá¹ƒ vinodaye,

uddhaccamiddhaá¹ƒ vicikicchapaÃ±camaá¹ƒ.

vivekapÄ• mojjakarena cetasÄ• ,

rÄ• jÄ• va suddhantagato tahiá¹ƒ rameâ€™â€™ ti ||

tasmÄ• ciraá¹-á¹-hitikÄ• mena paribandhakadhamme visodhetvÄ• jhÄ• naá¹ƒ samÄ• pajji
cittabhÄ• vanÄ• vepullatthaÃ±ca yathÄ• laddhaá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ vaá¸• á¸• hetab
vaá¸• á¸• hanÄ• bhÅ«miyo upacÄ• raá¹ƒ vÄ• \Ne I 147/ appanaá¹ƒ vÄ• . upacÄ• raá¹ƒ patv
vaá¹-á¹-ati appanaá¹ƒ patvÄ• pi. ekasmiá¹ƒ pana á¹-hÄ• ne avassaá¹ƒ vaá¸• á¸• hetabbaá¹ƒ
``yathÄ• laddhaá¹ƒ paá¹-ibhÄ• ganimittaá¹ƒ vaá¸• á¸• hetabbaâ€™â€™ nti.

nimittavaá¸• á¸• hananayo

<77> tatrÄ• yaá¹ƒ vaá¸• á¸• hananayo, tena yoginÄ• taá¹ƒ nimittaá¹ƒ
pattavaá¸• á¸• hanapÅ«vavaá¸• á¸• hanabhattavaá¸• á¸• hanalatÄ• vaá¸• á¸• hanadussavaá
yathÄ• nÄ• ma kassako kasitabbaá¹-á¹-hÄ• naá¹ƒ \Be I 148/ naá¹…galena paricchinditvÄ•
kasati, yathÄ• vÄ• pana bhikkhÅ« sÄ«maá¹ƒ bandhantÄ• paá¹-hamaá¹ƒ nimittÄ• ni sallak
evameva tassa yathÄ• laddhassa nimittassa anukkamena ekaá¹…guladvaá¹…gulativaá¹…g
manasÄ• paricchinditvÄ• yathÄ• paricchedaá¹ƒ vaá¸• á¸• hetabbaá¹ƒ. aparicchinditvÄ• pa
tato vidatthiratanapamukhapariveá¹‡avihÄ• rasÄ«mÄ• naá¹ƒ gÄ• manigamajanapadarajjasa
paricchedavasena vaá¸• á¸• hayantena cakkavÄ• á¸·aparicchedena vÄ• tato vÄ• pi uttari pa
vaá¸• á¸• hetabbaá¹ƒ.

yathÄ• hi haá¹ƒsapotakÄ• pakkhÄ• naá¹ƒ uá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya parittaá¹ƒ pa
uppatantÄ• paricayaá¹ƒ katvÄ• anukkamena candimasÅ«riyasantikaá¹ƒ gacchanti, evame
nimittaá¹ƒ paricchinditvÄ• vaá¸• á¸• hento yÄ• va cakkavÄ• á¸·aparicchedÄ• tato vÄ• utta
taá¹ƒ nimittaá¹ƒ vaá¸• á¸• hitavaá¸• á¸• hitaá¹-á¹-hÄ• ne pathaviyÄ• ukkÅ«lavikÅ«lanadÄ«v
saá¹…kusatasamabbhÄ• hataá¹ƒ usabhacammaá¹ƒ viya hoti.

tasmiá¹ƒ pana nimitte pattapaá¹-hamajjhÄ• nena Ä• dikammikena samÄ• pajjanabahulena
paccavekkhaá¹‡abahulena. paccavekkhaá¹‡abahulassa hi jhÄ• naá¹…gÄ• ni thÅ«lÄ• ni dub
upaá¹-á¹-hahanti. athassa tÄ• ni evaá¹ƒ upaá¹-á¹-hitattÄ• upari ussukkanÄ• ya paccayataá
appaguá¹‡e jhÄ• ne ussukkamÄ• no pattapaá¹-hamajjhÄ• nÄ• ca parihÄ• yati, na ca sakko
tenÄ• ha bhagavÄ• ---

``seyyathÄ• pi, bhikkhave, gÄ• vÄ« pabbateyyÄ• bÄ• lÄ• abyattÄ• akhettaÃ±Ã±Å« akusal
tassÄ• evamassa `yaá¹ƒnÅ«nÄ• haá¹ƒ agatapubbaÃ±ceva disaá¹ƒ gaccheyyaá¹ƒ, akhÄ• d
khÄ• deyyaá¹ƒ, apÄ«tapubbÄ• ni ca pÄ• nÄ«yÄ• ni piveyyaâ€™ nti. sÄ• \Ne I 148/ purimaá
supatiá¹-á¹-hitaá¹ƒ patiá¹-á¹-hÄ• petvÄ• pacchimaá¹ƒ pÄ• daá¹ƒ uddhareyya, sÄ• na ceva
gaccheyya, na ca akhÄ• ditapubbÄ• ni tiá¹‡Ä• ni khÄ• deyya, na ca apÄ«tapubbÄ• ni pÄ• n
yasmiÃ±cassÄ• padese á¹-hitÄ• ya evamassa `yaá¹ƒnÅ«nÄ• haá¹ƒ agatapubbaÃ±ceva ... p
padesaá¹ƒ na sotthinÄ• paccÄ• gaccheyya. taá¹ƒ kissa hetu \Be I 149/? tathÄ• hi sÄ• , bhi
pabbateyyÄ• bÄ• lÄ• abyattÄ• akhettaÃ±Ã±Å« akusalÄ• visame pabbate carituá¹ƒ, evam

bhikkhu bÄ• lo abyatto akhettaÃ±Ã±Å« akusalo vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jh
viharituá¹ƒ. so taá¹ƒ nimittaá¹ƒ nÄ• sevati, na bhÄ• veti, na bahulÄ«karoti, na svÄ• dhiá¹-á¹-
adhiá¹-á¹-hÄ• ti, tassa evaá¹ƒ hoti `yaá¹ƒnÅ«nÄ• haá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ
jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti. so na sakkoti vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasam
jhÄ• naá¹ƒ upasampajja viharituá¹ƒ. tassevaá¹ƒ hoti `yaá¹ƒnÅ«nÄ• haá¹ƒ vivicceva kÄ• meh
jhÄ• naá¹ƒ upasampajja vihareyyaâ€™ nti. so na sakkoti vivicceva kÄ• mehi ... pe ... paá¹-h
upasampajja viharituá¹ƒ. ayaá¹ƒ vuccati, bhikkhave, bhikkhu ubhato bhaá¹-á¹-ho ubhato par
sÄ• gÄ• vÄ« pabbateyyÄ• bÄ• lÄ• abyattÄ• akhettaÃ±Ã±Å« akusalÄ• visame pabbate c

tasmÄ• nena tasmiá¹ƒyeva tÄ• va paá¹-hamajjhÄ• ne paÃ±cahÄ• kÄ• rehi ciá¹‡á¹‡avasinÄ

paÃ±cavasÄ«kathÄ•

<78> tatrimÄ• paÃ±ca vasiyo Ä• vajjanavasÄ«, samÄ• pajjanavasÄ«, adhiá¹-á¹-hÄ• navas
paccavekkhaá¹‡avasÄ«ti. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vad
Ä• vajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti __Ä• vajjanavasÄ«_. paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
samÄ• pajjati, samÄ• pajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti __samÄ• pajjanavasÄ«_. ev
vitthÄ• retabbÄ• .

ayaá¹ƒ panettha atthappakÄ• sanÄ• , paá¹-hamajjhÄ• nato vuá¹-á¹-hÄ• ya paá¹-hamaá¹ƒ v
bhavaá¹…gaá¹ƒ upacchinditvÄ• uppannÄ• vajjanÄ• nantaraá¹ƒ vitakkÄ• rammaá¹‡Ä• neva
javanti. tato dve bhavaá¹…gÄ• ni, tato puna vicÄ• rÄ• rammaá¹‡aá¹ƒ Ä• vajjanaá¹ƒ, vuttana
evaá¹ƒ paÃ±casu \Ne I 149/ jhÄ• naá¹…gesu yadÄ• nirantaraá¹ƒ cittaá¹ƒ pesetuá¹ƒ sakkot
__Ä• vajjanavasÄ«_ siddhÄ• hoti. ayaá¹ƒ pana matthakappattÄ• vasÄ« bhagavato yamak
I 150/, aÃ±Ã±esaá¹ƒ vÄ• evarÅ«pe kÄ• le. ito paraá¹ƒ sÄ«ghatarÄ• Ä• vajjanavasÄ« nÄ• m

Ä• yasmato pana mahÄ• moggallÄ• nassa nandopanandanÄ• garÄ• jadamane viya sÄ«gh
__samÄ• pajjanavasÄ«_ nÄ• ma.

accharÄ• mattaá¹ƒ vÄ• dasaccharÄ• mattaá¹ƒ vÄ• khaá¹‡aá¹ƒ á¹-hapetuá¹ƒ samatthatÄ•
nÄ• ma. tatheva lahuá¹ƒ vuá¹-á¹-hÄ• tuá¹ƒ samatthatÄ• __vuá¹-á¹-hÄ• navasÄ«_ nÄ• ma.
buddharakkhitattherassa vatthuá¹ƒ kathetuá¹ƒ vaá¹-á¹-ati.

so hÄ• yasmÄ• upasampadÄ• ya aá¹-á¹-havassiko hutvÄ• therambatthale mahÄ• rohaá¹‡
gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• naá¹ƒ tiá¹ƒsamattÄ• naá¹ƒ iddhimantasahassÄ• naá¹ƒ
yÄ• guá¹ƒ paá¹-iggÄ• hayamÄ• naá¹ƒ upaá¹-á¹-hÄ• kanÄ• garÄ• jÄ• naá¹ƒ gahessÄ• mÄ«t
supaá¹‡á¹‡arÄ• jÄ• naá¹ƒ disvÄ• tÄ• vadeva pabbataá¹ƒ nimminitvÄ• nÄ• garÄ• jÄ• naá¹ƒ
pÄ• visi. supaá¹‡á¹‡arÄ• jÄ• pabbate pahÄ• raá¹ƒ datvÄ• palÄ• yi. mahÄ• thero Ä• ha ---

buddharakkhito nÄ• bhavissa, sabbeva gÄ• rayhÄ• assÄ• mÄ• â€™â€™ ti.

paccavekkhaá¹‡avasÄ« pana Ä• vajjanavasiyÄ• eva vuttÄ• . paccavekkhaá¹‡ajavanÄ• ne
Ä• vajjanÄ• nantarÄ• nÄ«ti.

dutiyajjhÄ• nakathÄ•

<79> imÄ• su pana paÃ±casu vasÄ«su ciá¹‡á¹‡avasinÄ• paguá¹‡apaá¹-hamajjhÄ• nato v
samÄ• patti Ä• sannanÄ«varaá¹‡apaccatthikÄ• , vitakkavicÄ• rÄ• naá¹ƒ oá¸·Ä• rikattÄ• aá
tattha dosaá¹ƒ disvÄ• dutiyajjhÄ• naá¹ƒ santato manasikatvÄ• paá¹-hamajjhÄ• ne nikantiá
dutiyÄ• dhigamÄ• ya yogo kÄ• tabbo. athassa yadÄ• paá¹-hamajjhÄ• nÄ• vuá¹-á¹-hÄ• ya
jhÄ• naá¹…gÄ• ni paccavekkhato vitakkavicÄ• rÄ• oá¸·Ä• rikato upaá¹-á¹-hahanti, pÄ«tisuk
santato upaá¹-á¹-hÄ• ti, tadÄ• ssa oá¸·Ä• rikaá¹…gaá¹ƒ pahÄ• nÄ• ya santaaá¹…gapaá¹-ilÄ
nimittaá¹ƒ ``pathavÄ« pathavÄ«â€™â€™ ti punappunaá¹ƒ manasikaroto ``idÄ• ni dutiyajjhÄ
uppajjissatÄ«â€™â€™ ti bhavaá¹…gaá¹ƒ upacchinditvÄ• tadeva pathavÄ«kasiá¹‡aá¹ƒ Ä• n
manodvÄ• rÄ• vajjanaá¹ƒ uppajjati \Be I 151/. tato tasmiá¹ƒyevÄ• rammaá¹‡e cattÄ• ri paÃ±
yesamavasÄ• ne ekaá¹ƒ rÅ«pÄ• vacaraá¹ƒ dutiyajjhÄ• nikaá¹ƒ. sesÄ• ni vuttappakÄ• rÄ• n

ettÄ• vatÄ• cesa vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• ajjhattaá¹ƒ sampasÄ• danaá¹ƒ ceta
avicÄ• raá¹ƒ samÄ• dhijaá¹ƒ pÄ«tisukhaá¹ƒ dutiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. eva
dvaá¹…gavippahÄ«naá¹ƒ tivaá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá
jhÄ• naá¹ƒ adhigataá¹ƒ hoti pathavÄ«kasiá¹‡aá¹ƒ.

<80> tattha __vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• _ti vitakkassa ca vicÄ• rassa cÄ• ti ime
samatikkamÄ• , dutiyajjhÄ• nakkhaá¹‡e apÄ• tubhÄ• vÄ• ti vuttaá¹ƒ hoti. tattha kiÃ±cÄ• pi
paá¹-hamajjhÄ• nadhammÄ• na santi. aÃ±Ã±eyeva hi paá¹-hamajjhÄ• ne phassÄ• dayo, a
oá¸·Ä• rikassa aá¹…gassa samatikkamÄ• paá¹-hamajjhÄ• nato paresaá¹ƒ dutiyajjhÄ• nÄ• d
dÄ«panatthaá¹ƒ ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™â€™ ti evaá¹ƒ vuttanti veditabb

__ajjhatta_nti idha niyakajjhattamadhippetaá¹ƒ. vibhaá¹…ge pana ``ajjhattaá¹ƒ paccattaâ€™
vuttaá¹ƒ. yasmÄ• ca niyakajjhattamadhippetaá¹ƒ, tasmÄ• attani jÄ• taá¹ƒ attano santÄ• ne
attho. __sampasÄ• dana_nti sampasÄ• danaá¹ƒ vuccati saddhÄ• . sampasÄ• danayogato j
nÄ«lavaá¹‡á¹‡ayogato nÄ«lavatthaá¹ƒ viya. yasmÄ• vÄ• taá¹ƒ jhÄ• naá¹ƒ sampasÄ• dana
vitakkavicÄ• rakkhobhavÅ«pasamanena ca cetaso sampasÄ• dayati, tasmÄ• pi sampasÄ•
atthavikappe sampasÄ• danaá¹ƒ cetasoti evaá¹ƒ padasambandho veditabbo. purimasmiá¹ƒ
etaá¹ƒ ekodibhÄ• vena saddhiá¹ƒ yojetabbaá¹ƒ.

tatrÄ• yamatthayojanÄ• , eko udetÄ«ti ekodi, vitakkavicÄ• rehi anajjhÄ• rÅ«á¸·hattÄ• aggo

udetÄ«ti attho. seá¹-á¹-hopi hi loke ekoti vuccati. vitakkavicÄ• ravirahato vÄ• eko asahÄ• yo
vattuá¹ƒ vaá¹-á¹-ati. atha vÄ• sampayuttadhamme udÄ• yatÄ«ti udi, uá¹-á¹-hÄ• petÄ«ti \Ne
seá¹-á¹-haá¹-á¹-hena eko ca so udi cÄ• ti ekodi, samÄ• dhissetaá¹ƒ \Be I 152/ adhivacanaá¹
bhÄ• veti vaá¸• á¸• hetÄ«ti idaá¹ƒ dutiyajjhÄ• naá¹ƒ ekodibhÄ• vaá¹ƒ. so panÄ• yaá¹ƒ ekodi
sattassa, na jÄ«vassa, tasmÄ• etaá¹ƒ cetaso ekodibhÄ• vanti vuttaá¹ƒ.

nanu cÄ• yaá¹ƒ saddhÄ• paá¹-hamajjhÄ• nepi atthi, ayaÃ±ca ekodinÄ• mako samÄ• dhi, a
``sampasÄ• danaá¹ƒ cetaso ekodibhÄ• vaÃ±cÄ• â€™â€™ ti vuttanti. vuccate, aduÃ±hi paá
vitakkavicÄ• rakkhobhena vÄ«citaraá¹…gasamÄ• kulamiva jalaá¹ƒ na suppasannaá¹ƒ hoti,
``sampasÄ• danaâ€™â€™ nti na vuttaá¹ƒ. na suppasannattÄ• yeva cettha samÄ• dhipi na
``ekodibhÄ• vaâ€™â€™ ntipi na vuttaá¹ƒ. imasmiá¹ƒ pana jhÄ• ne vitakkavicÄ• rapalibodhÄ
balavatÄ« saddhÄ• , balavasaddhÄ• sahÄ• yapaá¹-ilÄ• bheneva ca samÄ• dhipi pÄ• kaá¹-c
vuttanti veditabbaá¹ƒ. vibhaá¹…ge pana ``sampasÄ• dananti yÄ• saddhÄ• saddahanÄ• ol
ekodibhÄ• vanti yÄ• cittassa á¹-hiti ... pe ... sammÄ• samÄ• dhÄ«â€™â€™ ti ettakameva v
pana tena saddhiá¹ƒ ayamatthavaá¹‡á¹‡anÄ• yathÄ• na virujjhati, aÃ±Ã±adatthu saá¹ƒsan
evaá¹ƒ veditabbÄ• .

<81> __avitakkaá¹ƒ avicÄ• ra_nti bhÄ• vanÄ• ya pahÄ«nattÄ• etasmiá¹ƒ, etassa vÄ• vital
iminÄ• va nayena avicÄ• raá¹ƒ. vibhaá¹…gepi vuttaá¹ƒ ``iti ayaÃ±ca vitakko ayaÃ±ca vicÄ•
vÅ«pasantÄ• atthaá¹…gatÄ• abbhatthaá¹…gatÄ• appitÄ• byappitÄ• sositÄ• visositÄ• b
avitakkaá¹ƒ avicÄ• raâ€™â€™ nti (Vibh 576).

etthÄ• ha ``nanu ca `vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• â€™ ti iminÄ• pi ayamattho siddh
vuttaá¹ƒ `avitakkaá¹ƒ avicÄ• raâ€™ ntiâ€™â€™. vuccate, evametaá¹ƒ siddhovÄ• yamattho
tadatthadÄ«pakaá¹ƒ. nanu avocumha ``oá¸·Ä• rikassa pana oá¸·Ä• rikassa aá¹…gassa sam
paresaá¹ƒ dutiyajjhÄ• nÄ• dÄ«naá¹ƒ samadhigamo hotÄ«ti dassanatthaá¹ƒ vitakkavicÄ• rÄ•
vuttaâ€™â€™ nti.

apica vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ sampasÄ• danaá¹ƒ, na kilesakÄ• lussiya
vÅ«pasamÄ• ekodibhÄ• vaá¹ƒ, na upacÄ• rajjhÄ• namiva nÄ«varaá¹‡appahÄ• nÄ• \Be I 1
153/ ca na aá¹…gapÄ• tubhÄ• vÄ• ti evaá¹ƒ sampasÄ• danaekodibhÄ• vÄ• naá¹ƒ hetupari
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• idaá¹ƒ avitakkaá¹ƒ avicÄ• raá¹ƒ, na tatiyacatutthajjhÄ•
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni viya ca abhÄ• vÄ• ti evaá¹ƒ avitakkaavicÄ• rabhÄ• vassa het
vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«pakaá¹ƒ. vitakkavicÄ• rÄ• bhÄ• vamattaparidÄ«pakan
avicÄ• raâ€™â€™ nti idaá¹ƒ vacanaá¹ƒ. tasmÄ• purimaá¹ƒ vatvÄ• pi vattabbamevÄ• ti.

__samÄ• dhija_nti paá¹-hamajjhÄ• nasamÄ• dhito sampayuttasamÄ• dhito vÄ• jÄ• tanti at
paá¹-hamampi sampayuttasamÄ• dhito jÄ• taá¹ƒ, atha kho ayameva samÄ• dhi ``samÄ• dh

arahati vitakkavicÄ• rakkhobhavirahena ativiya acalattÄ• , suppasannattÄ• ca, tasmÄ• ima
vaá¹‡á¹‡abhaá¹‡anatthaá¹ƒ idameva ``samÄ• dhijaâ€™â€™ nti vuttaá¹ƒ. pÄ«tisukhanti ida

__dutiya_nti gaá¹‡anÄ• nupubbatÄ• dutiyaá¹ƒ. idaá¹ƒ dutiyaá¹ƒ samÄ• pajjatÄ«tipi dutiyaá
``dvaá¹…gavippahÄ«naá¹ƒ tivaá¹…gasamannÄ• gataâ€™â€™ nti, tattha vitakkavicÄ• rÄ• r
dvaá¹…gavippahÄ«natÄ• veditabbÄ• . yathÄ• ca paá¹-hamajjhÄ• nassa upacÄ• rakkhaá¹‡
tathÄ• imassa vitakkavicÄ• rÄ• . appanÄ• kkhaá¹‡eyeva ca panetaá¹ƒ vinÄ• tehi uppajjati.
``pahÄ• naá¹…gaâ€™â€™ nti vuccanti. pÄ«ti sukhaá¹ƒ cittekaggatÄ• ti imesaá¹ƒ pana tiá¹‡
tivaá¹…gasamannÄ• gatatÄ• veditabbÄ• . tasmÄ• yaá¹ƒ vibhaá¹…ge ``jhÄ• nanti sampas
ekaggatÄ• â€™â€™ ti (Vibh 580) vuttaá¹ƒ, taá¹ƒ saparikkhÄ• raá¹ƒ jhÄ• naá¹ƒ dassetuá¹ƒ
á¹-hapetvÄ• pana sampasÄ• danaá¹ƒ nippariyÄ• yena upanijjhÄ• nalakkhaá¹‡appattÄ• naá
tivaá¹…gikameva etaá¹ƒ hoti. yathÄ• ha --- ``katamaá¹ƒ tasmiá¹ƒ samaye tivaá¹…gikaá¹ƒ jh
sukhaá¹ƒ cittassa ekaggatÄ• â€™â€™ ti (Dhs 161; Vibh 628). sesaá¹ƒ paá¹-hamajjhÄ• ne v

tatiyajjhÄ• nakathÄ•

<82> evamadhigate pana tasmimpi vuttanayeneva paÃ±cahÄ• kÄ• rehi ciá¹‡á¹‡avasinÄ• I
paguá¹‡adutiyajjhÄ• nato vuá¹-á¹-hÄ• ya ``ayaá¹ƒ samÄ• patti Ä• sannavitakkavicÄ• rapacc
pÄ«tigataá¹ƒ cetaso uppilÄ• vitaá¹ƒ, etenetaá¹ƒ \Be I 154/ oá¸·Ä• rikaá¹ƒ akkhÄ• yatÄ«â€™
pÄ«tiyÄ• oá¸·Ä• rikattÄ• aá¹…gadubbalÄ• â€™â€™ ti ca tattha dosaá¹ƒ disvÄ• tatiyajjhÄ•
manasikaritvÄ• \Ne I 153/ dutiyajjhÄ• ne nikantiá¹ƒ pariyÄ• dÄ• ya tatiyÄ• dhigamÄ• ya yog
dutiyajjhÄ• nato vuá¹-á¹-hÄ• ya satassa sampajÄ• nassa jhÄ• naá¹…gÄ• ni paccavekkhato
upaá¹-á¹-hÄ• ti, sukhaÃ±ceva ekaggatÄ• ca santato upaá¹-á¹-hÄ• ti. tadÄ• ssa oá¸·Ä• rikaá
santaaá¹…gapaá¹-ilÄ• bhÄ• ya ca tadeva nimittaá¹ƒ ``pathavÄ« pathavÄ«â€™â€™ ti punap
``idÄ• ni tatiyajjhÄ• naá¹ƒ uppajjissatÄ«â€™â€™ ti bhavaá¹…gaá¹ƒ upacchinditvÄ• tadeva
Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ• vajjanaá¹ƒ uppajjati. tato tasmiá¹ƒyevÄ• rammaá¹
javanÄ• ni javanti, yesaá¹ƒ avasÄ• ne ekaá¹ƒ rÅ«pÄ• vacaraá¹ƒ tatiyajjhÄ• nikaá¹ƒ, sesÄ• r
kÄ• mÄ• vacarÄ• nÄ«ti. ettÄ• vatÄ• ca panesa pÄ«tiyÄ• ca virÄ• gÄ• upekkhako ca vihar
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedeti, yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti upekkhako satimÄ•
tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«ti (DN I 230; Dhs 163). evamanena ekaá¹…gavi
duvaá¹…gasamannÄ• gataá¹ƒ tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá¹‡asampannaá¹ƒ tatiyaá¹
pathavÄ«kasiá¹‡aá¹ƒ.

<83> tattha __pÄ«tiyÄ• ca virÄ• gÄ• _ti virÄ• go nÄ• ma vuttappakÄ• rÄ• ya pÄ«tiyÄ• jigu
vÄ• . ubhinnaá¹ƒ pana antarÄ• casaddo sampiá¹‡á¸• anattho, so vÅ«pasamaá¹ƒ vÄ• samp
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamaá¹ƒ vÄ• . tattha yadÄ• vÅ«pasamameva sampiá¹‡á¸• et
kiÃ±ca bhiyyo vÅ«pasamÄ• cÄ• â€™â€™ ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ• ca yoja
hoti, tasmÄ• ``pÄ«tiyÄ• jigucchanÄ• ca vÅ«pasamÄ• cÄ• â€™â€™ ti ayamattho daá¹-á¹-

vitakkavicÄ• ravÅ«pasamaá¹ƒ sampiá¹‡á¸• eti, tadÄ• ``pÄ«tiyÄ• ca virÄ• gÄ• , kiÃ±ca bhiy
vÅ«pasamÄ• â€™â€™ ti evaá¹ƒ yojanÄ• veditabbÄ• . imissÄ• ca yojanÄ• ya virÄ• go sam
``pÄ«tiyÄ• ca samatikkamÄ• vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• â€™â€™ ti ayamattho

kÄ• maÃ±cete vitakkavicÄ• rÄ• dutiyajjhÄ• neyeva vÅ«pasantÄ• , imassa pana jhÄ• nassa
vaá¹‡á¹‡abhaá¹‡anatthaÃ±cetaá¹ƒ vuttaá¹ƒ. vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• ti hi vutt
nÅ«na vitakkavicÄ• ravÅ«pasamo maggo imassa \Be I 155/ jhÄ• nassÄ• ti. yathÄ• ca tatiye
appahÄ«nÄ• nampi sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ
ti (DN I 373; MN II 133; SN c V 184; AN a III 88) evaá¹ƒ \Ne I 154/ pahÄ• naá¹ƒ vuccamÄ• n
vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti, tadadhigamÄ• ya ussukkÄ• naá¹ƒ ussÄ• hajanakaá¹ƒ, evame
vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamo vuccamÄ• no vaá¹‡á¹‡abhaá¹‡anaá¹ƒ hoti. tenÄ• yama
samatikkamÄ• vitakkavicÄ• rÄ• naÃ±ca vÅ«pasamÄ• â€™â€™ ti.

<84> __upekkhako ca viharatÄ«_ti ettha upapattito ikkhatÄ«ti upekkhÄ• . samaá¹ƒ passati,
passatÄ«ti attho. tÄ• ya visadÄ• ya vipulÄ• ya thÄ• magatÄ• ya samannÄ• gatattÄ• tatiyajj
vuccati.

upekkhÄ• pana dasavidhÄ• hoti chaá¸·aá¹…gupekkhÄ• , brahmavihÄ• rupekkhÄ• , bojjha
saá¹…khÄ• rupekkhÄ• , vedanupekkhÄ• , vipassanupekkhÄ• , tatramajjhattupekkhÄ• , jhÄ•
pÄ• risuddhupekkhÄ• ti.

tattha yÄ• ``idha, bhikkhave, bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• neva sumano hoti, na d
viharati sato sampajÄ• noâ€™â€™ ti (AN b VI 1) evamÄ• gatÄ• khÄ«á¹‡Ä• savassa chasu
iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ• the parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ
__chaá¸·aá¹…gupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ t
evamÄ• gatÄ• sattesu majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __brahmavihÄ• rupek

yÄ• ``upekkhÄ• sambojjhaá¹…gaá¹ƒ bhÄ• veti vivekanissitaâ€™â€™ nti (MN I 27) evamÄ
majjhattÄ• kÄ• rabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __bojjhaá¹…gupekkhÄ• _ nÄ• ma.

yÄ• \Be I 156/ pana ``kÄ• lenakÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasikarotÄ«â€™â€™ ti (A
anaccÄ• raddhanÄ• tisithilavÄ«riyasaá¹…khÄ• tÄ• upekkhÄ• , ayaá¹ƒ __vÄ«riyupekkhÄ• _

yÄ• ``kati saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti, kati saá¹…khÄ• rupekkhÄ• v
\Ne I 155/. aá¹-á¹-ha saá¹…khÄ• rupekkhÄ• samathavasena uppajjanti. dasa saá¹…khÄ• ru
uppajjantÄ«â€™â€™ ti (Paá¹-is I 57) evamÄ• gatÄ• nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• san

majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __saá¹…khÄ• rupekkhÄ• _ nÄ• ma.

yÄ• pana ``yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppannaá¹ƒ hoti upek
150) evamÄ• gatÄ• adukkhamasukhasaÃ±Ã±itÄ• upekkhÄ• , ayaá¹ƒ __vedanupekkhÄ• _

yÄ• ``yadatthi yaá¹ƒ bhÅ«taá¹ƒ, taá¹ƒ pajahati, upekkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti (MN
evamÄ• gatÄ• vicinane majjhattabhÅ«tÄ• upekkhÄ• , ayaá¹ƒ __vipassanupekkhÄ• _ nÄ• n

yÄ• pana chandÄ• dÄ«su yevÄ• panakesu Ä• gatÄ• sahajÄ• tÄ• naá¹ƒ samavÄ• hitabhÅ
__tatramajjhattupekkhÄ• _ nÄ• ma.

yÄ• ``upekkhako ca viharatÄ«â€™â€™ ti (DN I 230; Dhs 163) evamÄ• gatÄ• aggasukhep
apakkhapÄ• tajananÄ« upekkhÄ• , ayaá¹ƒ __jhÄ• nupekkhÄ• _ nÄ• ma.

yÄ• pana ``upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naâ€™â€™ nti (DN I 232; Dhs 1
sabbapaccanÄ«kaparisuddhÄ• paccanÄ«kavÅ«pasamanepi abyÄ• pÄ• rabhÅ«tÄ• upekkh
nÄ• ma.

tatra chaá¸·aá¹…gupekkhÄ• ca brahmavihÄ• rupekkhÄ• ca bojjhaá¹…gupekkhÄ• ca tatra
jhÄ• nupekkhÄ• ca pÄ• risuddhupekkhÄ• ca atthato ekÄ• , tatramajjhattupekkhÄ• va hoti.
panassÄ• ayaá¹ƒ bhedo. ekassÄ• pi sato sattassa kumÄ• rayuvatherasenÄ• patirÄ• jÄ• div
tÄ• su yattha chaá¸·aá¹…gupekkhÄ• , na tattha bojjhaá¹…gupekkhÄ• dayo. yattha vÄ• pan
tattha chaá¸·aá¹…gupekkhÄ• dayo hontÄ«ti veditabbÄ• .

yathÄ• \Be I 157/ cetÄ• samatthato ekÄ«bhÄ• vo, evaá¹ƒ saá¹…khÄ• rupekkhÄ• vipassan
hi sÄ• kiccavasena dvidhÄ• bhinnÄ• . yathÄ• hi purisassa sÄ• yaá¹ƒ gehaá¹ƒ paviá¹-á¹-ha
ajapadadaá¹‡á¸• aá¹ƒ gahetvÄ• \Ne I 156/ pariyesamÄ• nassa taá¹ƒ thusakoá¹-á¹-hake nip
kho, noâ€™â€™ ti avalokentassa sovattikattayaá¹ƒ disvÄ• nibbematikassa ``sappo, na sap
majjhattatÄ• hoti, evameva yÄ• Ä• raddhavipassakassa vipassanÄ• Ã±Ä• á¹‡ena lakkhaá¹
saá¹…khÄ• rÄ• naá¹ƒ aniccabhÄ• vÄ• divicinane majjhattatÄ• uppajjati, ayaá¹ƒ __vipassan
pana tassa purisassa ajapadadaá¹‡á¸• ena gÄ• á¸·haá¹ƒ sappaá¹ƒ gahetvÄ• ``kiá¹ƒ tÄ• ha
aviheá¹-hento attÄ• naÃ±ca iminÄ• aá¸• aá¹ƒsÄ• pento muÃ±ceyyaâ€™â€™ nti muÃ±canÄ
majjhattatÄ• hoti. evameva yÄ• lakkhaá¹‡attayassa diá¹-á¹-hattÄ• Ä• ditte viya tayo bhave
saá¹…khÄ• raggahaá¹‡e majjhattatÄ• , ayaá¹ƒ __saá¹…khÄ• rupekkhÄ• _ nÄ• ma. iti vipas
saá¹…khÄ• rupekkhÄ• pi siddhÄ• va hoti. iminÄ• panesÄ• vicinanaggahaá¹‡esu majjhatta
bhinnÄ• ti. vÄ«riyupekkhÄ• pana vedanupekkhÄ• ca aÃ±Ã±amaÃ±Ã±aÃ±ca avasesÄ• hi c

iti imÄ• su upekkhÄ• su jhÄ• nupekkhÄ• idhÄ• dhippetÄ• . sÄ• majjhattalakkhaá¹‡Ä• , an

abyÄ• pÄ• rapaccupaá¹-á¹-hÄ• nÄ• , pÄ«tivirÄ• gapadaá¹-á¹-hÄ• nÄ• ti. etthÄ• ha, nanu cÄ
tatramajjhattupekkhÄ• va hoti, sÄ• ca paá¹-hamadutiyajjhÄ• nesupi atthi. tasmÄ• tatrÄ• pi
viharatÄ«ti evamayaá¹ƒ vattabbÄ• siyÄ• , sÄ• kasmÄ• na vuttÄ• ti. aparibyattakiccato. ap
tattha kiccaá¹ƒ vitakkÄ• dÄ«hi abhibhÅ«tattÄ• . idha panÄ• yaá¹ƒ vitakkavicÄ• rapÄ«tÄ«hi a
ukkhittasirÄ• viya hutvÄ• paribyattakiccÄ• jÄ• tÄ• , tasmÄ• vuttÄ• ti.

niá¹-á¹-hitÄ• upekkhako ca viharatÄ«ti etassa

sabbaso atthavaá¹‡á¹‡anÄ• .

<85> idÄ• ni __sato ca sampajÄ• no_ti ettha saratÄ«ti sato. sampajÄ• nÄ• tÄ«ti sampajÄ•
sampajaÃ±Ã±aÃ±ca vuttaá¹ƒ. tattha saraá¹‡alakkhaá¹‡Ä• sati, asammussanarasÄ• , Ä• ra
asammohalakkhaá¹‡aá¹ƒ sampajaÃ±Ã±aá¹ƒ, tÄ«raá¹‡arasaá¹ƒ, pavicayapaccupaá¹-á¹-hÄ•

tattha \Be I 158/ kiÃ±cÄ• pi idaá¹ƒ satisampajaÃ±Ã±aá¹ƒ purimajjhÄ• nesupi atthi. muá¹-á¹-
asampajÄ• nassa upacÄ• ramattampi na sampajjati, pageva appanÄ• . oá¸·Ä• rikattÄ• pan
bhÅ«miyaá¹ƒ viya purisassa cittassa gati sukhÄ• hoti, abyattaá¹ƒ tattha satisampajaÃ±Ã±a
oá¸·Ä• rikaá¹…gappahÄ• nena pana sukhumattÄ• imassa jhÄ• nassa purisassa khuradhÄ•
satisampajaÃ±Ã±akiccapariggahitÄ• \Ne I 157/ eva cittassa gati icchitabbÄ• ti idheva vuttaa
yathÄ• dhenupago vaccho dhenuto apanÄ«to arakkhiyamÄ• no punadeva dhenuá¹ƒ upaga
tatiyajjhÄ• nasukhaá¹ƒ pÄ«tito apanÄ«taá¹ƒ, taá¹ƒ satisampajaÃ±Ã±Ä• rakkhena arakkhiya
upagaccheyya, pÄ«tisampayuttameva siyÄ• . sukhe vÄ• pi sattÄ• sÄ• rajjanti, idaÃ±ca atim
paraá¹ƒ sukhÄ• bhÄ• vÄ• . satisampajaÃ±Ã±Ä• nubhÄ• vena panettha sukhe asÄ• rajjanÄ•
atthavisesaá¹ƒ dassetuá¹ƒ idamidheva vuttanti veditabbaá¹ƒ.

idÄ• ni __sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«_ti ettha kiÃ±cÄ• pi tatiyajjhÄ• nasamaá
sukhapaá¹-isaá¹ƒvedanÄ• bhogo natthi. evaá¹ƒ santepi yasmÄ• tassa nÄ• makÄ• yena sa
vÄ• taá¹ƒ nÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ, taá¹ƒsamuá¹-á¹-hÄ• nenassa yasmÄ• a
phuá¹-o, yassa phuá¹-attÄ• jhÄ• nÄ• vuá¹-á¹-hitopi sukhaá¹ƒ paá¹-isaá¹ƒvedeyya. tasmÄ•
sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedetÄ«ti Ä• ha.

<86> idÄ• ni __yaá¹ƒ taá¹ƒ ariyÄ• Ä• cikkhanti upekkhako satimÄ• sukhavihÄ• rÄ«_ti etth
yaá¹ƒjhÄ• nakÄ• raá¹‡Ä• taá¹ƒ tatiyajjhÄ• nasamaá¹…gipuggalaá¹ƒ buddhÄ• dayo ariyÄ•
paÃ±Ã±apenti paá¹-á¹-hapenti vivaranti vibhajanti uttÄ• nÄ«karonti pakÄ• senti, pasaá¹ƒsan
kinti? upekkhako satimÄ• sukhavihÄ• rÄ«ti. taá¹ƒ tatiyaá¹ƒ jhÄ• naá¹ƒ upasampajja viharat
veditabbÄ• .

kasmÄ• pana taá¹ƒ te evaá¹ƒ pasaá¹ƒsantÄ«ti? pasaá¹ƒsÄ• rahato. ayaÃ±hi yasmÄ• atim

sukhapÄ• ramippattepi tatiyajjhÄ• ne upekkhako, na tattha sukhÄ• bhisaá¹…gena Ä• kaá¸•
na uppajjati, evaá¹ƒ upaá¹-á¹-hitasatitÄ• ya satimÄ• . yasmÄ• ca ariyakantaá¹ƒ ariyajanase
asaá¹ƒkiliá¹-á¹-haá¹ƒ sukhaá¹ƒ nÄ• makÄ• yena paá¹-isaá¹ƒvedeti, tasmÄ• pasaá¹ƒsÄ• rah
pasaá¹ƒsÄ• rahato naá¹ƒ ariyÄ• te evaá¹ƒ pasaá¹ƒsÄ• hetubhÅ«te guá¹‡e pakÄ• sento ``u
sukhavihÄ• rÄ«â€™â€™ ti evaá¹ƒ pasaá¹ƒsantÄ«ti veditabbaá¹ƒ.

tatiyanti gaá¹‡anÄ• nupubbatÄ• tatiyaá¹ƒ, idaá¹ƒ tatiyaá¹ƒ samÄ• pajjatÄ«tipi tatiyaá¹ƒ. ya
``ekaá¹…gavippahÄ«naá¹ƒ duvaá¹…gasamannÄ• gataâ€™â€™ nti, ettha pÄ«tiyÄ• pahÄ•
veditabbÄ• \Ne I 158/. sÄ• panesÄ• dutiyajjhÄ• nassa vitakkavicÄ• rÄ• viya appanÄ• kkh
nassa sÄ• pahÄ• naá¹…ganti vuccati. sukhaá¹ƒ cittekaggatÄ• ti imesaá¹ƒ pana dvinnaá¹ƒ u
duvaá¹…gasamannÄ• gatatÄ• veditabbÄ• . tasmÄ• yaá¹ƒ vibhaá¹…ge ``jhÄ• nanti upekkh
sukhaá¹ƒ cittassekaggatÄ• â€™â€™ ti (Vibh 591) vuttaá¹ƒ, taá¹ƒ saparikkhÄ• raá¹ƒ jhÄ• na
pariyÄ• yena vuttaá¹ƒ. á¹-hapetvÄ• pana upekkhÄ• satisampajaÃ±Ã±Ä• ni nippariyÄ• yena
upanijjhÄ• nalakkhaá¹‡appattÄ• naá¹ƒ aá¹…gÄ• naá¹ƒ vasena duvaá¹…gikamevetaá¹ƒ hoti
tasmiá¹ƒ samaye duvaá¹…gikaá¹ƒ jhÄ• naá¹ƒ hoti, sukhaá¹ƒ cittassekaggatÄ• â€™â€™ ti (
paá¹-hamajjhÄ• ne vuttanayameva.

catutthajjhÄ• nakathÄ•

<87> evamadhigate pana tasmiá¹ƒpi vuttanayeneva paÃ±cahÄ• kÄ• rehi ciá¹‡á¹‡avasinÄ•
paguá¹‡atatiyajjhÄ• nato vuá¹-á¹-hÄ• ya ``ayaá¹ƒ samÄ• patti Ä• sannapÄ«tipaccatthikÄ• ,
cetaso Ä• bhogo, etenetaá¹ƒ oá¸·Ä• rikaá¹ƒ akkhÄ• yatÄ«â€™ ti (DN I 96) evaá¹ƒ vuttassa
aá¹…gadubbalÄ• â€™â€™ ti ca tattha dosaá¹ƒ disvÄ• catutthaá¹ƒ jhÄ• naá¹ƒ santato man
nikantiá¹ƒ pariyÄ• dÄ• ya catutthÄ• dhigamÄ• ya yogo kÄ• tabbo. athassa yadÄ• tatiyajjhÄ
sampajÄ• nassa jhÄ• naá¹…gÄ• ni paccavekkhato cetasikasomanassasaá¹…khÄ• taá¹ƒ su
upaá¹-á¹-hÄ• ti, upekkhÄ• vedanÄ• ceva cittekaggatÄ• ca santato upaá¹-á¹-hÄ• ti, tadÄ• s
oá¸·Ä• rikaá¹…gappahÄ• nÄ• ya santaaá¹…gapaá¹-ilÄ• bhÄ• ya ca tadeva nimittaá¹ƒ ``path
punappunaá¹ƒ manasikaroto ``idÄ• ni catutthaá¹ƒ jhÄ• naá¹ƒ uppajjissatÄ«â€™â€™ ti bhav
tadeva pathavÄ«kasiá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ• vajjanaá¹ƒ uppajjati.
cattÄ• ri paÃ±ca vÄ• javanÄ• ni uppajjanti \Be I 160/, yesaá¹ƒ avasÄ• ne ekaá¹ƒ rÅ«pÄ• va
catutthajjhÄ• nikaá¹ƒ, sesÄ• ni vuttappakÄ• rÄ• neva kÄ• mÄ• vacarÄ• ni. ayaá¹ƒ pana vise
adukkhamasukhÄ• ya vedanÄ• ya Ä• sevanapaccayena paccayo na hoti, catutthajjhÄ• ne c
uppajjitabbaá¹ƒ, tasmÄ• tÄ• ni upekkhÄ• vedanÄ• sampayuttÄ• ni honti. upekkhÄ• sampay
parihÄ• yatÄ«ti. ettÄ• vatÄ• cesa sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• pubbe
atthaá¹…gamÄ• adukkhamasukhaá¹ƒ upekkhÄ• satipÄ• risuddhiá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ
232; Dhs 165). evamanena ekaá¹…gavippahÄ«naá¹ƒ duvaá¹…gasamannÄ• gataá¹ƒ tividha
dasalakkhaá¹‡asampannaá¹ƒ catutthaá¹ƒ jhÄ• naá¹ƒ adhigataá¹ƒ hoti pathavÄ«kasiá¹‡aá¹ƒ

<88> tattha \Ne I 159/ __sukhassa ca pahÄ• nÄ• dukkhassa ca pahÄ• nÄ• _ti kÄ• yikasuk
pahÄ• nÄ• . __pubbevÄ• _ti taÃ±ca kho pubbeva, na catutthajjhÄ• nakkhaá¹‡e. __somanas
atthaá¹…gamÄ• _ti cetasikasukhassa ca cetasikadukkhassa cÄ• ti imesampi dvinnaá¹ƒ pub
pahÄ• nÄ• icceva vuttaá¹ƒ hoti.

kadÄ• pana nesaá¹ƒ pahÄ• naá¹ƒ hotÄ«ti. catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ upacÄ• rakkhaá¹‡e
catutthajjhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yati. dukkhadomanassasukhÄ• ni paá¹-h
upacÄ• rakkhaá¹‡esu. evametesaá¹ƒ pahÄ• nakkamena avuttÄ• nampi indriyavibhaá¹…ge
uddesakkameneva idhÄ• pi vuttÄ• naá¹ƒ sukhadukkhasomanassadomanassÄ• naá¹ƒ pahÄ

yadi panetÄ• ni tassa tassa jhÄ• nassa upacÄ• rakkhaá¹‡eyeva pahÄ«yanti, atha kasmÄ•
dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati, idha, bhikkhave, bhikkhu vivicceva kÄ• mehipi ... pe
jhÄ• naá¹ƒ upasampajja viharati. ettha cuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhati
domanassindriyaá¹ƒ sukhindriyaá¹ƒ somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhati, idha, bhikk
sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati, ettha cuppan
somanassindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«â€™â€™ ti (SN c V 510) evaá¹ƒ jhÄ• nesveva
atisayanirodhattÄ• . atisayanirodho hi nesaá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«su, na nirodhoyeva.
upacÄ• rakkhaá¹‡e, nÄ• tisayanirodho.

tathÄ• \Be I 161/ hi nÄ• nÄ• vajjane paá¹-hamajjhÄ• nupacÄ• re niruddhassÄ• pi dukkhind
á¸• aá¹ƒsamakasÄ• disamphassena vÄ• visamÄ• sanupatÄ• pena vÄ• siyÄ• uppatti, na t
vÄ• niruddhampetaá¹ƒ na suá¹-á¹-hu niruddhaá¹ƒ hoti, paá¹-ipakkhena avihatattÄ• . antoap
pÄ«tipharaá¹‡ena sabbo kÄ• yo sukhokkanto hoti, sukhokkantakÄ• yassa ca suá¹-á¹-hu niru
dukkhindriyaá¹ƒ, paá¹-ipakkhena vihatattÄ• . nÄ• nÄ• vajjaneyeva ca dutiyajjhÄ• nupacÄ• r
domanassindriyassa yasmÄ• etaá¹ƒ vitakkavicÄ• rapaccayepi kÄ• yakilamathe cittupaghÄ•
vitakkavicÄ• rÄ• bhÄ• ve ca neva uppajjati. yattha pana uppajjati, tattha vitakkavicÄ• rabhÄ
dutiyajjhÄ• nupacÄ• re vitakkavicÄ• rÄ• ti tatthassa siyÄ• uppatti, na tveva dutiyajjhÄ• ne, p
tathÄ• tatiyajjhÄ• nupacÄ• re pahÄ«nassÄ• pi sukhindriyassa pÄ«tisamuá¹-á¹-hÄ• napaá¹‡
I 160/ siyÄ• uppatti, na tveva tatiyajjhÄ• ne. tatiyajjhÄ• ne hi sukhassa paccayabhÅ«tÄ• pÄ
niruddhÄ• ti. tathÄ• catutthajjhÄ• nupacÄ• re pahÄ«nassÄ• pi somanassindriyassa Ä• sann
upekkhÄ• ya abhÄ• vena sammÄ• anatikkantattÄ• ca siyÄ• uppatti, na tveva catutthajjhÄ•
etthuppannaá¹ƒ dukkhindriyaá¹ƒ aparisesaá¹ƒ nirujjhatÄ«ti tattha tattha aparisesaggahaá¹‡a

etthÄ• ha ``athevaá¹ƒ tassa tassa jhÄ• nassupacÄ• re pahÄ«nÄ• pi etÄ• vedanÄ• idha ka
sukhaggahaá¹‡atthaá¹ƒ. yÄ• hi ayaá¹ƒ adukkhamasukhanti ettha adukkhamasukhÄ• veda
duviÃ±Ã±eyyÄ• na sakkÄ• sukhena gahetuá¹ƒ, tasmÄ• yathÄ• nÄ• ma duá¹-á¹-hassa ya
upasaá¹…kamitvÄ• gahetuá¹ƒ asakkuá¹‡eyyassa goá¹‡assa sukhaggahaá¹‡atthaá¹ƒ gopo
samÄ• harati, athekekaá¹ƒ nÄ«haranto paá¹-ipÄ• á¹-iyÄ• Ä• gataá¹ƒ ``ayaá¹ƒ so gaá¹‡hath

gÄ• hayati, evameva bhagavÄ• sukhaggahaá¹‡atthaá¹ƒ sabbÄ• etÄ• samÄ• hari. evaÃ±h
yaá¹ƒ neva sukhaá¹ƒ na dukkhaá¹ƒ na somanassaá¹ƒ na domanassaá¹ƒ, ayaá¹ƒ adukkham
esÄ• gÄ• hayituá¹ƒ.

apica adukkhamasukhÄ• ya cetovimuttiyÄ• paccayadassanatthaÃ±cÄ• pi etÄ• vuttÄ• ti ve
dukkhappahÄ• nÄ• dayo hi tassÄ• paccayÄ• . yathÄ• ha --- ``cattÄ• ro \Be I 162/ kho, Ä• v
adukkhamasukhÄ• ya cetovimuttiyÄ• samÄ• pattiyÄ• . idhÄ• vuso, bhikkhu sukhassa ca pa
jhÄ• naá¹ƒ upasampajja viharati. ime khvÄ• vuso, cattÄ• ro paccayÄ• adukkhamasukhÄ• y
samÄ• pattiyÄ• â€™â€™ ti (MN I 458).

yathÄ• vÄ• aÃ±Ã±attha pahÄ«nÄ• pi sakkÄ• yadiá¹-á¹-hiÄ• dayo tatiyamaggassa vaá¹‡á¹
pahÄ«nÄ• ti vuttÄ• , evaá¹ƒ vaá¹‡á¹‡abhaá¹‡anatthampetassa jhÄ• nassetÄ• idha vuttÄ• t

paccayaghÄ• tena vÄ• ettha rÄ• gadosÄ• namatidÅ«rabhÄ• vaá¹ƒ dassetumpetÄ• vuttÄ•
sukhaá¹ƒ somanassassa paccayo, somanassaá¹ƒ rÄ• gassa. dukkhaá¹ƒ domanassassa pa
sukhÄ• dighÄ• tena cassa sappaccayÄ• rÄ• gadosÄ• hatÄ• ti atidÅ«re hontÄ«ti.

__adukkhamasukha_nti dukkhÄ• bhÄ• vena adukkhaá¹ƒ. sukhÄ• bhÄ• vena asukhaá¹ƒ. ete
dukkhasukhapaá¹-ipakkhabhÅ«taá¹ƒ tatiyavedanaá¹ƒ dÄ«peti, na dukkhasukhÄ• bhÄ• vam
adukkhamasukhÄ• \Ne I 161/, upekkhÄ• tipi vuccati. sÄ• iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• n
majjhattarasÄ• , avibhÅ«tapaccupaá¹-á¹-hÄ• nÄ• , sukhadukkhanirodhapadaá¹-á¹-hÄ• nÄ• t

<89> __upekkhÄ• satipÄ• risuddhi_nti upekkhÄ• ya janitasatiyÄ• pÄ• risuddhiá¹ƒ. imasmiÄ
sati, yÄ• ca tassÄ• satiyÄ• pÄ• risuddhi, sÄ• upekkhÄ• ya katÄ• , na aÃ±Ã±ena. tasmÄ•
``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti vuccati. vibhaá¹…gepi vuttaá¹ƒ ``ayaá¹ƒ sati imÄ• t
hoti parisuddhÄ• pariyodÄ• tÄ• . tena vuccati upekkhÄ• satipÄ• risuddhÄ«â€™â€™ ti (Vibh
ettha satiyÄ• pÄ• risuddhi hoti, sÄ• atthato tatramajjhattatÄ• tiveditabbÄ• . na kevalaÃ±cet
parisuddhÄ• , apica kho sabbepi sampayuttadhammÄ• , satisÄ«sena pana desanÄ• vuttÄ•

tattha kiÃ±cÄ• pi ayaá¹ƒ upekkhÄ• heá¹-á¹-hÄ• pi tÄ«su jhÄ• nesu vijjati. yathÄ• pana divÄ
sÅ«riyappabhÄ• bhibhavÄ• sommabhÄ• vena ca attano upakÄ• rakattena vÄ• \Be I 163/ s
divÄ• vijjamÄ• nÄ• pi candalekhÄ• aparisuddhÄ• hoti apariyodÄ• tÄ• , evamayampi tatram
vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• sabhÄ• gÄ• ya ca upekkhÄ• vedanÄ• ratti
paá¹-hamÄ• dijjhÄ• nabhedesu aparisuddhÄ• hoti. tassÄ• ca aparisuddhÄ• ya divÄ• apar
viya sahajÄ• tÄ• pi satiÄ• dayo aparisuddhÄ• va honti. tasmÄ• tesu ekampi ``upekkhÄ• sat
vuttaá¹ƒ. idha pana vitakkÄ• dipaccanÄ«kadhammatejÄ• bhibhavÄ• bhÄ• vÄ• sabhÄ• gÄ•
paá¹-ilÄ• bhÄ• ayaá¹ƒ tatramajjhattupekkhÄ• candalekhÄ• ativiya parisuddhÄ• . tassÄ• pa
parisuddhacandalekhÄ• ya pabhÄ• viya sahajÄ• tÄ• pi satiÄ• dayo parisuddhÄ• honti pari

``upekkhÄ• satipÄ• risuddhiâ€™â€™ nti vuttanti veditabbaá¹ƒ.

__catuttha_nti gaá¹‡anÄ• nupubbatÄ• catutthaá¹ƒ. idaá¹ƒ catutthaá¹ƒ samÄ• pajjatÄ«tipi c
vuttaá¹ƒ ``ekaá¹…gavippahÄ«naá¹ƒ duvaá¹…gasamannÄ• gataâ€™â€™ nti, tattha somana
ekaá¹…gavippahÄ«natÄ• veditabbÄ• . taÃ±ca pana somanassaá¹ƒ ekavÄ«thiyaá¹ƒ purima
tenassa taá¹ƒ pahÄ• naá¹…ganti vuccati. upekkhÄ• vedanÄ• cittassekaggatÄ• ti imesaá¹ƒ
uppattivasena duvaá¹…gasamannÄ• gatatÄ• veditabbÄ• . sesaá¹ƒ paá¹-hamajjhÄ• ne vutt
catukkajjhÄ• ne nayo.

paÃ±cakajjhÄ• nakathÄ•

<90> paÃ±cakajjhÄ• naá¹ƒ \Ne I 162/ pana nibbattentena paguá¹‡apaá¹-hamajjhÄ• nato vu
samÄ• patti Ä• sannanÄ«varaá¹‡apaccatthikÄ• , vitakkassa oá¸·Ä• rikattÄ• aá¹…gadubbal
disvÄ• dutiyajjhÄ• naá¹ƒ santato manasikaritvÄ• paá¹-hamajjhÄ• ne nikantiá¹ƒ pariyÄ• dÄ•
kÄ• tabbo. athassa yadÄ• paá¹-hamajjhÄ• nÄ• vuá¹-á¹-hÄ• ya satassa sampajÄ• nassa jh
vitakkamattaá¹ƒ oá¸·Ä• rikato upaá¹-á¹-hÄ• ti, vicÄ• rÄ• dayo santato. tadÄ• ssa oá¸·Ä• rika
santaá¹…gapaá¹-ilÄ• bhÄ• ya ca tadeva nimittaá¹ƒ ``pathavÄ« pathavÄ«â€™â€™ ti punapp
vuttanayeneva dutiyajjhÄ• naá¹ƒ uppajjati. tassa vitakkamattameva pahÄ• naá¹…gaá¹ƒ. vic
samannÄ• gataá¹…gÄ• ni. sesaá¹ƒ vuttappakÄ• rameva.

evamadhigate \Be I 164/ pana tasmimpi vuttanayeneva paÃ±cahÄ• kÄ• rehi ciá¹‡á¹‡avasin
paguá¹‡adutiyajjhÄ• nato vuá¹-á¹-hÄ• ya ``ayaá¹ƒ samÄ• patti Ä• sannavitakkapaccatthikÄ•
oá¸·Ä• rikattÄ• aá¹…gadubbalÄ• â€™â€™ ti ca tattha dosaá¹ƒ disvÄ• tatiyaá¹ƒ jhÄ• naá¹ƒ
dutiyajjhÄ• ne nikantiá¹ƒ pariyÄ• dÄ• ya tatiyÄ• dhigamÄ• ya yogo kÄ• tabbo. athassa yadÄ
vuá¹-á¹-hÄ• ya satassa sampajÄ• nassa jhÄ• naá¹…gÄ• ni paccavekkhato vicÄ• ramattaá¹ƒ
pÄ«tiÄ• dÄ«ni santato. tadÄ• ssa oá¸·Ä• rikaá¹…gappahÄ• nÄ• ya santaá¹…gapaá¹-ilÄ• bh
``pathavÄ« pathavÄ«â€™â€™ ti punappunaá¹ƒ manasikaroto vuttanayeneva tatiyaá¹ƒ jhÄ•
vicÄ• ramattameva pahÄ• naá¹…gaá¹ƒ catukkanayassa dutiyajjhÄ• ne viya pÄ«tiÄ• dÄ«ni t
sesaá¹ƒ vuttappakÄ• rameva.

iti yaá¹ƒ catukkanaye dutiyaá¹ƒ, taá¹ƒ dvidhÄ• bhinditvÄ• paÃ±cakanaye dutiyaÃ±ceva tat
tattha tatiyacatutthÄ• ni, tÄ• ni ca catutthapaÃ±camÄ• ni honti. paá¹-hamaá¹ƒ paá¹-hamame

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

pathavÄ«kasiá¹‡aniddeso nÄ• ma

catuttho paricchedo.

5. sesakasiá¹‡aniddeso

Ä• pokasiá¹‡akathÄ•

<91> idÄ• ni \Be I 165/ \Ne I 163/ pathavÄ«kasiá¹‡Ä• nantare Ä• pokasiá¹‡e vitthÄ• rakath
pathavÄ«kasiá¹‡aá¹ƒ, evaá¹ƒ Ä• pokasiá¹‡ampi bhÄ• vetukÄ• mena sukhanisinnena Ä• pa
gaá¹‡hitabbaá¹ƒ, kate vÄ• akate vÄ• ti sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. yathÄ• ca idha, evaá¹
paraÃ±hi ettakampi avatvÄ• visesamattameva vakkhÄ• ma.

idhÄ• pi pubbekatÄ• dhikÄ• rassa puÃ±Ã±avato akate Ä• pasmiá¹ƒ pokkharaá¹‡iyÄ• vÄ•
samudde vÄ• nimittaá¹ƒ uppajjati cÅ«á¸·asivattherassa viya. tassa kirÄ• yasmato lÄ• bhasa
vivittavÄ• saá¹ƒ vasissÄ• mÄ«ti mahÄ• titthe nÄ• vamÄ• rÅ«hitvÄ• jambudÄ«paá¹ƒ gaccha
olokayato tappaá¹-ibhÄ• gaá¹ƒ kasiá¹‡animittaá¹ƒ udapÄ• di.

akatÄ• dhikÄ• rena cattÄ• ro kasiá¹‡adose pariharantena nÄ«lapÄ«talohitodÄ• tavaá¹‡á¹‡
Ä• paá¹ƒ agahetvÄ• yaá¹ƒ pana bhÅ«miá¹ƒ asampattameva Ä• kÄ• se suddhavatthena ga
tathÄ• rÅ«paá¹ƒ vippasannaá¹ƒ anÄ• vilaá¹ƒ, tena pattaá¹ƒ vÄ• kuá¹‡á¸• ikaá¹ƒ vÄ• sama
vihÄ• rapaccante vuttappakÄ• re paá¹-icchanne okÄ• se á¹-hapetvÄ• sukhanisinnena na va
na lakkhaá¹‡aá¹ƒ manasi kÄ• tabbaá¹ƒ. nissayasavaá¹‡á¹‡ameva katvÄ• ussadavasena pa
á¹-hapetvÄ• ambu, udakaá¹ƒ, vÄ• ri, salilantiÄ• dÄ«su Ä• ponÄ• mesu pÄ• kaá¹-anÄ• mav
bhÄ• vetabbaá¹ƒ.

tassevaá¹ƒ bhÄ• vayato anukkamena vuttanayeneva nimittadvayaá¹ƒ uppajjati. idha pana u
calamÄ• naá¹ƒ viya upaá¹-á¹-hÄ• ti, sace pheá¹‡apupphuá¸·akamissaá¹ƒ udakaá¹ƒ hoti, tÄ•
kasiá¹‡adoso \Ne I 164/ paÃ±Ã±Ä• yati. paá¹-ibhÄ• ganimittaá¹ƒ pana nipparipphandaá¹ƒ Ä
á¹-hapitamaá¹‡itÄ• lavaá¹‡á¹-aá¹ƒ viya maá¹‡imayÄ• dÄ• samaá¹‡á¸• alamiva ca hutvÄ• u
upaá¹-á¹-hÄ• neneva \Be I 166/ upacÄ• rajjhÄ• naá¹ƒ, vuttanayeneva catukkapaÃ±cakajjhÄ
Ä• pokasiá¹‡aá¹ƒ.

tejokasiá¹‡akathÄ•

<92> tejokasiá¹‡aá¹ƒ bhÄ• vetukÄ• menÄ• pi tejasmiá¹ƒ nimittaá¹ƒ gaá¹‡hitabbaá¹ƒ. tattha
puÃ±Ã±avato akate nimittaá¹ƒ gaá¹‡hantassa dÄ«pasikhÄ• ya vÄ• uddhane vÄ• pattapaca
vÄ• yattha katthaci aggijÄ• laá¹ƒ olokentassa nimittaá¹ƒ uppajjati cittaguttattherassa viya. ta
dhammassavanadivase uposathÄ• gÄ• raá¹ƒ paviá¹-á¹-hassa dÄ«pasikhaá¹ƒ olokentasseva

itarena pana kÄ• tabbaá¹ƒ. tatridaá¹ƒ karaá¹‡avidhÄ• naá¹ƒ, siniddhÄ• ni sÄ• radÄ• rÅ«ni p
ghaá¹-ikaá¹ƒ ghaá¹-ikaá¹ƒ katvÄ• patirÅ«paá¹ƒ rukkhamÅ«laá¹ƒ vÄ• maá¹‡á¸• apaá¹ƒ vÄ•
pattapacanÄ• kÄ• rena rÄ• siá¹ƒ katvÄ• Ä• limpetvÄ• kaá¹-asÄ• rake vÄ• camme vÄ• pa
vidatthicaturaá¹…gulappamÄ• á¹‡aá¹ƒ chiddaá¹ƒ kÄ• tabbaá¹ƒ. taá¹ƒ purato á¹-hapetvÄ• v
heá¹-á¹-hÄ• tiá¹‡akaá¹-á¹-haá¹ƒ vÄ• upari dhÅ«masikhaá¹ƒ vÄ• amanasikaritvÄ• vemajjh
gaá¹‡hitabbaá¹ƒ, nÄ«lanti vÄ• pÄ«tanti vÄ• tiÄ• divasena vaá¹‡á¹‡o na paccavekkhitabbo,
lakkhaá¹‡aá¹ƒ na manasi kÄ• tabbaá¹ƒ. nissayasavaá¹‡á¹‡ameva katvÄ• ussadavasena pa
á¹-hapetvÄ• pÄ• vako, kaá¹‡havattanÄ«, jÄ• tavedo, hutÄ• sanotiÄ• dÄ«su agginÄ• mesu
tejoâ€™â€™ ti bhÄ• vetabbaá¹ƒ.

tassevaá¹ƒ bhÄ• vayato anukkamena vuttanayeneva nimittadvayaá¹ƒ uppajjati. tattha ugga
chijjitvÄ• chijjitvÄ• patanasadisaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. akate gaá¹‡hantassa pana kas
paÃ±Ã±Ä• yati, alÄ• takhaá¹‡á¸• aá¹ƒ vÄ• aá¹…gÄ• rapiá¹‡á¸• o vÄ• chÄ• rikÄ• vÄ• dhÅ
paá¹-ibhÄ• ganimittaá¹ƒ niccalaá¹ƒ Ä• kÄ• se á¹-hapitarattakambalakkhaá¹‡á¸• aá¹ƒ viya
suvaá¹‡á¹‡atÄ• lavaá¹‡á¹-aá¹ƒ viya kaÃ±canatthambho viya ca upaá¹-á¹-hÄ• ti. so tassa sa
upacÄ• rajjhÄ• naá¹ƒ, vuttanayeneva catukkapaÃ±cakajjhÄ• nÄ• ni ca pÄ• puá¹‡Ä• tÄ«ti. te

vÄ• yokasiá¹‡akathÄ•

<93> vÄ• yokasiá¹‡aá¹ƒ \Be I 167/ \Ne I 165/ bhÄ• vetukÄ• menÄ• pi vÄ• yusmiá¹ƒ nimitta
kho diá¹-á¹-havasena vÄ• phuá¹-á¹-havasena vÄ• . vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• su ``vÄ
uggaá¹‡hanto vÄ• yusmiá¹ƒ nimittaá¹ƒ gaá¹‡hÄ• ti, ucchaggaá¹ƒ vÄ• eritaá¹ƒ sameritaá¹ƒ
vÄ• ... pe ... rukkhaggaá¹ƒ vÄ• kesaggaá¹ƒ vÄ• eritaá¹ƒ sameritaá¹ƒ upalakkheti, kÄ• yas
phuá¹-á¹-haá¹ƒ upalakkhetÄ«â€™â€™ ti. tasmÄ• samasÄ«saá¹-á¹-hitaá¹ƒ ghanapattaá¹ƒ u
rukkhaá¹ƒ vÄ• caturaá¹…gulappamÄ• á¹‡aá¹ƒ ghanakesassa purisassa sÄ«saá¹ƒ vÄ• vÄ•
``ayaá¹ƒ vÄ• to etasmiá¹ƒ á¹-hÄ• ne paharatÄ«â€™â€™ ti satiá¹ƒ á¹-hapetvÄ• , yaá¹ƒ vÄ•
vÄ• tapÄ• nantarikÄ• ya vÄ• bhittichiddena vÄ• pavisitvÄ• vÄ• to kÄ• yappadesaá¹ƒ paha
á¹-hapetvÄ• vÄ• tamÄ• lutaanilÄ• dÄ«su vÄ• yunÄ• mesu pÄ• kaá¹-anÄ• mavaseneva ``vÄ
idha uggahanimittavaá¸• á¸• hanato otÄ• ritamattassa pÄ• yÄ• sassa usumavaá¹-á¹-isadisa
upaá¹-á¹-hÄ• ti. paá¹-ibhÄ• ganimittaá¹ƒ sannisinnaá¹ƒ hoti niccalaá¹ƒ. sesaá¹ƒ vuttanayene
vÄ• yokasiá¹‡aá¹ƒ.

nÄ«lakasiá¹‡akathÄ•

<94> tadanantaraá¹ƒ pana nÄ«lakasiá¹‡aá¹ƒ uggaá¹‡hanto nÄ«lakasmiá¹ƒ nimittaá¹ƒ gaá¹
vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• ti vacanato katÄ• dhikÄ• rassa puÃ±Ã±avato t
mÄ• lÄ• gacchaá¹ƒ vÄ• pÅ«jÄ• á¹-hÄ• nesu pupphasantharaá¹ƒ vÄ• nÄ«lavatthamaá¹‡Ä«

nimittaá¹ƒ uppajjati. itarena nÄ«luppalagirikaá¹‡á¹‡ikÄ• dÄ«ni pupphÄ• ni gahetvÄ• yathÄ•
vaá¹‡á¹-aá¹ƒ vÄ• na paÃ±Ã±Ä• yati, evaá¹ƒ caá¹…goá¹-akaá¹ƒ vÄ• karaá¹‡á¸• apaá¹-alaá
samatittikaá¹ƒ pÅ«retvÄ• santharitabbaá¹ƒ. nÄ«lavaá¹‡á¹‡ena vÄ• vatthena bhaá¹‡á¸• ika
pÅ«retabbaá¹ƒ. mukhavaá¹-á¹-iyaá¹ƒ vÄ• assa bheritalamiva bandhitabbaá¹ƒ.
kaá¹ƒsanÄ«lapalÄ• sanÄ«laaÃ±jananÄ«lÄ• naá¹ƒ vÄ• aÃ±Ã±atarena dhÄ• tunÄ• pathavÄ
saá¹ƒhÄ• rimaá¹ƒ vÄ• bhittiyaá¹ƒyeva vÄ• kasiá¹‡amaá¹‡á¸• alaá¹ƒ katvÄ• visabhÄ• gava
paricchinditabbaá¹ƒ. tato pathavÄ«kasiá¹‡e vuttanayena ``nÄ«laá¹ƒ nÄ«laâ€™â€™ nti man
idhÄ• pi uggahanimitte kasiá¹‡adoso paÃ±Ã±Ä• yati, kesaradaá¹‡á¸• akapattantarikÄ• dÄ«
paá¹-ibhÄ• ganimittaá¹ƒ kasiá¹‡amaá¹‡á¸• alato muÃ±citvÄ• Ä• kÄ• se \Be I 168/ maá¹‡itÄ
upaá¹-á¹-hÄ• ti. sesaá¹ƒ vuttanayeneva veditabbanti. nÄ«lakasiá¹‡aá¹ƒ.

pÄ«takasiá¹‡akathÄ•

<95> pÄ«takasiá¹‡epi \Ne I 166/ eseva nayo. vuttaÃ±hetaá¹ƒ pÄ«takasiá¹‡aá¹ƒ uggaá¹‡ha
nimittaá¹ƒ gaá¹‡hÄ• ti pupphasmiá¹ƒ vÄ• vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• ti. ta
katÄ• dhikÄ• rassa puÃ±Ã±avato tathÄ• rÅ«paá¹ƒ mÄ• lÄ• gacchaá¹ƒ vÄ• pupphasanthara
vÄ• aÃ±Ã±ataraá¹ƒ disvÄ• va nimittaá¹ƒ uppajjati cittaguttattherassa viya. tassa kirÄ• yasm
pattaá¹…gapupphehi kataá¹ƒ Ä• sanapÅ«jaá¹ƒ passato saha dassaneneva Ä• sanappamÄ•
itarena kaá¹‡ikÄ• rapupphÄ• dinÄ• vÄ• pÄ«tavatthena vÄ• dhÄ• tunÄ• vÄ• nÄ«lakasiá¹‡
katvÄ• ``pÄ«takaá¹ƒ pÄ«takaâ€™â€™ nti manasikÄ• ro pavattetabbo. sesaá¹ƒ tÄ• disame

lohitakasiá¹‡akathÄ•

<96> lohitakasiá¹‡epi eseva nayo. vuttaÃ±hetaá¹ƒ lohitakasiá¹‡aá¹ƒ uggaá¹‡hanto lohitaka
gaá¹‡hÄ• ti pupphasmiá¹ƒ vÄ• vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• ti. tasmÄ• idh
puÃ±Ã±avato tathÄ• rÅ«paá¹ƒ bandhujÄ«vakÄ• dimÄ• lÄ• gacchaá¹ƒ vÄ• pupphasanthara
lohitakavatthamaá¹‡idhÄ• tÅ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ disvÄ• va nimittaá¹ƒ uppajjati. itare
jayasumanabandhujÄ«vakarattakoraá¹‡á¸• akÄ• dipupphehi vÄ• rattavatthena vÄ• dhÄ• tu
vuttanayeneva kasiá¹‡aá¹ƒ katvÄ• ``lohitakaá¹ƒ lohitakaâ€™â€™ nti manasikÄ• ro pavatte
tÄ• disamevÄ• ti. lohitakasiá¹‡aá¹ƒ.

odÄ• takasiá¹‡akathÄ•

<97> odÄ• takasiá¹‡epi odÄ• takasiá¹‡aá¹ƒ uggaá¹‡hanto odÄ• tasmiá¹ƒ nimittaá¹ƒ gaá¹‡h
vatthasmiá¹ƒ vÄ• vaá¹‡á¹‡adhÄ• tuyÄ• vÄ• ti vacanato katÄ• dhikÄ• rassa tÄ• va puÃ±Ã±
mÄ• lÄ• gacchaá¹ƒ vÄ• vassikasumanÄ• dipupphasantharaá¹ƒ vÄ• kumudapadumarÄ• sia
vÄ• aÃ±Ã±ataraá¹ƒ disvÄ• va nimittaá¹ƒ uppajjati, tipumaá¹‡á¸• alarajatamaá¹‡á¸• alacand
uppajjatiyeva. itarena \Be I 169/ vuttappakÄ• rehi odÄ• tapupphehi vÄ• odÄ• tavatthena vÄ

nÄ«lakasiá¹‡e vuttanayeneva kasiá¹‡aá¹ƒ katvÄ• ``odÄ• taá¹ƒ odÄ• taâ€™â€™ nti manasi
tÄ• disamevÄ• ti. odÄ• takasiá¹‡aá¹ƒ.

Ä• lokakasiá¹‡akathÄ•

<98> Ä• lokakasiá¹‡e \Ne I 167/ pana Ä• lokakasiá¹‡aá¹ƒ uggaá¹‡hanto Ä• lokasmiá¹ƒ nim
bhittichidde vÄ• tÄ• á¸·acchidde vÄ• vÄ• tapÄ• nantarikÄ• ya vÄ• ti vacanato katÄ• dhikÄ•
yaá¹ƒ bhittichiddÄ• dÄ«naá¹ƒ aÃ±Ã±atarena sÅ«riyÄ• loko vÄ• candÄ• loko vÄ• pavisitvÄ•
bhÅ«miyaá¹ƒ vÄ• maá¹‡á¸• alaá¹ƒ samuá¹-á¹-hÄ• peti, ghanapaá¹‡á¹‡arukkhasÄ• khantar
ghanasÄ• khÄ• maá¹‡á¸• apantarena vÄ• nikkhamitvÄ• bhÅ«miyameva maá¹‡á¸• alaá¹ƒ s
nimittaá¹ƒ uppajjati. itarenÄ• pi tadeva vuttappakÄ• ramobhÄ• samaá¹‡á¸• alaá¹ƒ ``obhÄ• s
``Ä• loko Ä• lokoâ€™â€™ ti vÄ• bhÄ• vetabbaá¹ƒ. tathÄ• asakkontena ghaá¹-e dÄ«paá¹ƒ
pidahitvÄ• ghaá¹-e chiddaá¹ƒ katvÄ• bhittimukhaá¹ƒ á¹-hapetabbaá¹ƒ. tena chiddena dÄ«p
bhittiyaá¹ƒ maá¹‡á¸• alaá¹ƒ karoti, taá¹ƒ Ä• loko Ä• lokoti bhÄ• vetabbaá¹ƒ. idamitarehi cira
idha uggahanimittaá¹ƒ bhittiyaá¹ƒ vÄ• bhÅ«miyaá¹ƒ vÄ• uá¹-á¹-hitamaá¹‡á¸• alasadisamev
paá¹-ibhÄ• ganimittaá¹ƒ ghanavippasannaÄ• lokapuÃ±jasadisaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ•

paricchinnÄ• kÄ• sakasiá¹‡akathÄ•

<99> paricchinnÄ• kÄ• sakasiá¹‡epi Ä• kÄ• sakasiá¹‡aá¹ƒ uggaá¹‡hanto Ä• kÄ• sasmiá¹ƒ
bhittichidde vÄ• tÄ• á¸·acchidde vÄ• vÄ• tapÄ• nantarikÄ• ya vÄ• ti vacanato katÄ• dhikÄ•
bhittichiddÄ• dÄ«su aÃ±Ã±ataraá¹ƒ disvÄ• va nimittaá¹ƒ uppajjati. itarena succhannamaá¹‡
cammakaá¹-asÄ• rakÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ vidatthicaturaá¹…gulappamÄ• á
vÄ• bhittichiddÄ• dibhedaá¹ƒ chiddaá¹ƒ ``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti bhÄ• vetabbaá¹ƒ
saddhiá¹ƒ bhittipariyantÄ• dÄ«hi chiddasadisameva hoti, vaá¸• á¸• hiyamÄ• nampi na vaá¸•
paá¹-ibhÄ• ganimittamÄ• kÄ• samaá¹‡á¸• alameva hutvÄ• upaá¹-á¹-hÄ• ti, vaá¸• á¸• hiyam
pathavÄ«kasiá¹‡e vuttanayeneva veditabbanti. paricchinnÄ• kÄ• sakasiá¹‡aá¹ƒ.

iti \Be I 170/ kasiá¹‡Ä• ni dasabalo,

dasa yÄ• ni avoca sabbadhammadaso.

rÅ«pÄ• vacaramhi catukkapaÃ±cakajjhÄ• nahetÅ«ni ||

evaá¹ƒ \Ne I 168/ tÄ• ni ca tesaÃ±ca,

bhÄ• vanÄ• nayamimaá¹ƒ viditvÄ• na.

tesveva ayaá¹ƒ bhiyyo,

pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

pakiá¹‡á¹‡akakathÄ•

<100> imesu hi __pathavÄ«kasiá¹‡avasena_ ekopi hutvÄ• bahudhÄ• hotÄ«tiÄ• dibhÄ• vo
pathaviá¹ƒ nimminitvÄ• padasÄ• gamanaá¹ƒ, á¹-hÄ• nanisajjÄ• dikappanaá¹ƒ vÄ• , paritta
abhibhÄ• yatanapaá¹-ilÄ• bhoti evamÄ• dÄ«ni ijjhanti.

__Ä• pokasiá¹‡avasena_ pathaviyaá¹ƒ ummujjananimmujjanaá¹ƒ, udakavuá¹-á¹-hisamuppA
nadÄ«samuddÄ• dinimmÄ• naá¹ƒ, pathavÄ«pabbatapÄ• sÄ• dÄ• dÄ«naá¹ƒ kampananti eva

__tejokasiá¹‡avasena_ dhÅ«mÄ• yanÄ• , pajjalanÄ• , aá¹…gÄ• ravuá¹-á¹-hisamuppÄ• dan
tejopariyÄ• dÄ• naá¹ƒ, yadeva so icchati tassa á¸• ahanasamatthatÄ• , dibbena cakkhunÄ•
Ä• lokakaraá¹‡aá¹ƒ, parinibbÄ• nasamaye tejodhÄ• tuyÄ• sarÄ«rajjhÄ• pananti evamÄ• dÄ

__vÄ• yokasiá¹‡avasena_ vÄ• yugatigamanaá¹ƒ, vÄ• tavuá¹-á¹-hisamuppÄ• dananti evam

__nÄ«lakasiá¹‡avasena_ nÄ«larÅ«panimmÄ• naá¹ƒ, andhakÄ• rakaraá¹‡aá¹ƒ, suvaá¹‡á¹‡
abhibhÄ• yatanapaá¹-ilÄ• bho, subhavimokkhÄ• dhigamoti evamÄ• dÄ«ni ijjhanti.

__pÄ«takasiá¹‡avasena_ pÄ«takarÅ«panimmÄ• naá¹ƒ, suvaá¹‡á¹‡anti adhimuccanÄ• , vu
abhibhÄ• yatanapaá¹-ilÄ• bho, subhavimokkhÄ• dhigamo cÄ• ti evamÄ• dÄ«ni ijjhanti.

__lohitakasiá¹‡avasena_ lohitakarÅ«panimmÄ• naá¹ƒ, vuttanayeneva abhibhÄ• yatanapaá
subhavimokkhÄ• dhigamoti evamÄ• dÄ«ni ijjhanti.

__odÄ• takasiá¹‡avasena_ \Be I 171/ \Ne I 169/ odÄ• tarÅ«panimmÄ• naá¹ƒ, thinamiddhas
andhakÄ• ravidhamanaá¹ƒ, dibbena cakkhunÄ• rÅ«padassanatthÄ• ya Ä• lokakaraá¹‡anti

__Ä• lokakasiá¹‡avasena_ sappabhÄ• rÅ«panimmÄ• naá¹ƒ, thinamiddhassa dÅ«rabhÄ• va
andhakÄ• ravidhamanaá¹ƒ, dibbena cakkhunÄ• rÅ«padassanatthaá¹ƒ Ä• lokakaraá¹‡anti e

__Ä• kÄ• sakasiá¹‡avasena_ paá¹-icchannÄ• naá¹ƒ vivaá¹-akaraá¹‡aá¹ƒ, antopathavÄ«pa
nimminitvÄ• iriyÄ• pathakappanaá¹ƒ, tirokuá¸• á¸• Ä• dÄ«su asajjamÄ• nagamananti evam

sabbÄ• neva uddhaá¹ƒ adho tiriyaá¹ƒ advayaá¹ƒ appamÄ• á¹‡anti imaá¹ƒ pabhedaá¹ƒ labh

``pathavÄ«kasiá¹‡ameko saÃ±jÄ• nÄ• ti. uddhamadhotiriyaá¹ƒ advayamappamÄ• á¹‡aâ€™

tattha __uddha_nti uparigaganatalÄ• bhimukhaá¹ƒ. __adho_ti heá¹-á¹-hÄ• bhÅ«mitalÄ• bhi
khettamaá¹‡á¸• alamiva samantÄ• paricchinditaá¹ƒ. ekacco hi uddhameva kasiá¹‡aá¹ƒ vaá
ekacco samantato. tena tena vÄ• kÄ• raá¹‡ena evaá¹ƒ pasÄ• reti. Ä• lokamiva dibbacakkh
tena vuttaá¹ƒ uddhamadhotiriyanti. __advaya_nti idaá¹ƒ pana ekassa aÃ±Ã±abhÄ• vÄ• nup
yathÄ• hi udakaá¹ƒ paviá¹-á¹-hassa sabbadisÄ• su udakameva hoti, na aÃ±Ã±aá¹ƒ, evame
pathavÄ«kasiá¹‡ameva hoti, natthi tassa aÃ±Ã±o kasiá¹‡asambhedoti. eseva nayo sabbatth
idaá¹ƒ tassa pharaá¹‡aappamÄ• á¹‡avasena vuttaá¹ƒ. taÃ±hi cetasÄ• pharanto sakalamev
idaá¹ƒ majjhanti pamÄ• á¹‡aá¹ƒ gaá¹‡hÄ• tÄ«ti.

<101> ye ca te sattÄ• kammÄ• varaá¹‡ena vÄ• samannÄ• gatÄ• kilesÄ• varaá¹‡ena vÄ•
vipÄ• kÄ• varaá¹‡ena vÄ• samannÄ• gatÄ• asaddhÄ• acchandikÄ• duppaÃ±Ã±Ä• abha
dhammesu sammattanti vuttÄ• , tesamekassÄ• pekakasiá¹‡epi bhÄ• vanÄ• na ijjhati. tattha
samannÄ• gatÄ• _ti Ä• nantariyakammasamaá¹…gino. __kilesÄ• varaá¹‡ena samannÄ• ga
ceva ubhatobyaÃ±janakapaá¹‡á¸• akÄ• ca. __vipÄ• kÄ• varaá¹‡ena samannÄ• gatÄ• _ti a
__asaddhÄ• _ti buddhÄ• dÄ«su saddhÄ• virahitÄ• . __acchandikÄ• _ti apaccanÄ«kapaá¹-ip
I 172/. __duppaÃ±Ã±Ä• _ti lokiyalokuttarasammÄ• diá¹-á¹-hiyÄ• virahitÄ• . __abhabbÄ• _ \
okkamituá¹ƒ kusalesu dhammesu sammatta_nti kusalesu dhammesu niyÄ• masaá¹…khÄ• t
ariyamaggaá¹ƒ okkamituá¹ƒ abhabbÄ• ti attho. na kevalaÃ±ca kasiá¹‡eyeva, aÃ±Ã±esupi ka
etesamekassapi bhÄ• vanÄ• na ijjhati. tasmÄ• vigatavipÄ• kÄ• varaá¹‡enapi kulaputtena k
kilesÄ• varaá¹‡aÃ±ca Ä• rakÄ• parivajjetvÄ• saddhammassavanasappurisÅ«panissayÄ• c
paÃ±Ã±aÃ±ca vaá¸• á¸• hetvÄ• kammaá¹-á¹-hÄ• nÄ• nuyoge yogo karaá¹‡Ä«yoti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

sesakasiá¹‡aniddeso nÄ• ma

paÃ±camo paricchedo.

6. asubhakammaá¹-á¹-hÄ• naniddeso

uddhumÄ• takÄ• dipadatthavaá¹‡á¹‡anÄ•

<102> kasiá¹‡Ä• nantaramuddiá¹-á¹-hesu \Be I 173/ \Ne I 171/ pana uddhumÄ• takaá¹ƒ, vi
vicchiddakaá¹ƒ, vikkhÄ• yitakaá¹ƒ, vikkhittakaá¹ƒ, hatavikkhittakaá¹ƒ, lohitakaá¹ƒ, puá¸·avak

aá¹-á¹-hikanti dasasu aviÃ±Ã±Ä• á¹‡akÄ• subhesu bhastÄ• viya vÄ• yunÄ• uddhaá¹ƒ jÄ«v
yathÄ• nukkamaá¹ƒ samuggatena sÅ«nabhÄ• vena uddhumÄ• tattÄ• uddhumÄ• taá¹ƒ, udd
paá¹-ikkÅ«lattÄ• vÄ• kucchitaá¹ƒ uddhumÄ• tanti __uddhumÄ• takaá¹ƒ_. tathÄ• rÅ«passa
adhivacanaá¹ƒ.

vinÄ«laá¹ƒ vuccati viparibhinnanÄ«lavaá¹‡á¹‡aá¹ƒ, vinÄ«lameva __vinÄ«lakaá¹ƒ_. paá¹-ikk
kucchitaá¹ƒ vinÄ«lanti vinÄ«lakaá¹ƒ. maá¹ƒsussadaá¹-á¹-hÄ• nesu rattavaá¹‡á¹‡assa pubba
setavaá¹‡á¹‡assa yebhuyyena ca nÄ«lavaá¹‡á¹‡assa nÄ«laá¹-á¹-hÄ• ne nÄ«lasÄ• á¹-akapA
chavasarÄ«rassetamadhivacanaá¹ƒ.

paribhinnaá¹-á¹-hÄ• nesu vissandamÄ• naá¹ƒ pubbaá¹ƒ vipubbaá¹ƒ, vipubbameva __vipub
vÄ• kucchitaá¹ƒ vipubbanti vipubbakaá¹ƒ. tathÄ• rÅ«passa chavasarÄ«rassetamadhivacan

vicchiddaá¹ƒ vuccati dvidhÄ• chindanena apadhÄ• ritaá¹ƒ, vicchiddameva __vicchiddakaá
kucchitaá¹ƒ vicchiddanti vicchiddakaá¹ƒ. vemajjhe chinnassa chavasarÄ«rassetamadhivaca

ito ca etto ca vividhÄ• kÄ• rena soá¹‡asiá¹…gÄ• lÄ• dÄ«hi khÄ• ditanti vikkhÄ• yitaá¹ƒ, vikk
__vikkhÄ• yitakaá¹ƒ_. paá¹-ikkÅ«lattÄ• vÄ• kucchitaá¹ƒ vikkhÄ• yitanti vikkhÄ• yitakaá¹ƒ. t
chavasarÄ«rassetamadhivacanaá¹ƒ.

vividhaá¹ƒ \Ne I 172/ khittaá¹ƒ vikkhittaá¹ƒ, vikkhittameva __vikkhittakaá¹ƒ_. paá¹-ikkÅ«lattÄ
kucchitaá¹ƒ vikkhittanti vikkhittakaá¹ƒ. aÃ±Ã±ena hatthaá¹ƒ aÃ±Ã±ena pÄ• daá¹ƒ aÃ±Ã±ena
tato khittassa chavasarÄ«rassetamadhivacanaá¹ƒ.

hataÃ±ca taá¹ƒ purimanayeneva vikkhittakaÃ±cÄ• ti __hatavikkhittakaá¹ƒ_. kÄ• kapadÄ• kA
satthena hanitvÄ• vuttanayena vikkhittassa chavasarÄ«rassetamadhivacanaá¹ƒ.

lohitaá¹ƒ \Be I 174/ kirati vikkhipati ito cito ca paggharatÄ«ti __lohitakaá¹ƒ_. paggharitalohita
chavasarÄ«rassetamadhivacanaá¹ƒ.

puá¸·avÄ• vuccanti kimayo, puá¸·ave kiratÄ«ti __puá¸·avakaá¹ƒ_. kimiparipuá¹‡á¹‡assa
chavasarÄ«rassetamadhivacanaá¹ƒ.

aá¹-á¹-hiyeva __aá¹-á¹-hikaá¹ƒ_. paá¹-ikkÅ«lattÄ• vÄ• kucchitaá¹ƒ aá¹-á¹-hÄ«ti aá¹-á¹-hika
aá¹-á¹-hisaá¹…khalikÄ• yapi ekaá¹-á¹-hikassapetamadhivacanaá¹ƒ. imÄ• ni ca pana uddhum
uppannanimittÄ• nampi nimittesu paá¹-iladdhajjhÄ• nÄ• nampetÄ• neva nÄ• mÄ• ni.

uddhumÄ• takakammaá¹-á¹-hÄ• naá¹ƒ

<103> tattha uddhumÄ• takasarÄ«re uddhumÄ• takanimittaá¹ƒ uppÄ• detvÄ• uddhumÄ• t
bhÄ• vetukÄ• mena yoginÄ• pathavÄ«kasiá¹‡e vuttanayeneva vuttappakÄ• raá¹ƒ Ä• cariya
kammaá¹-á¹-hÄ• naá¹ƒ uggahetabbaá¹ƒ. tenassa kammaá¹-á¹-hÄ• naá¹ƒ kathentena asubh
gamanavidhÄ• naá¹ƒ, samantÄ• nimittupalakkhaá¹‡aá¹ƒ, ekÄ• dasavidhena nimittaggÄ• h
gatÄ• gatamaggapaccavekkhaá¹‡anti evaá¹ƒ appanÄ• vidhÄ• napariyosÄ• naá¹ƒ sabbaá¹ƒ
sÄ• dhukaá¹ƒ uggahetvÄ• pubbe vuttappakÄ• raá¹ƒ senÄ• sanaá¹ƒ upagantvÄ• uddhumÄ
vihÄ• tabbaá¹ƒ.

<104> evaá¹ƒ viharantena ca asukasmiá¹ƒ nÄ• ma gÄ• madvÄ• re vÄ• aá¹-avimukhe vÄ•
rukkhamÅ«le vÄ• susÄ• ne vÄ• uddhumÄ• takasarÄ«raá¹ƒ nikkhittanti kathentÄ• naá¹ƒ va
na tÄ• vadeva atitthena pakkhandantena viya gantabbaá¹ƒ. kasmÄ• ? asubhaá¹ƒ hi nÄ• me
vÄ• á¸·amigÄ• dhiá¹-á¹-hitampi amanussÄ• dhiá¹-á¹-hitampi hoti. tatrassa jÄ«vitantarÄ• yop
panettha gÄ• madvÄ• rena vÄ• nahÄ• natitthena vÄ• kedÄ• rakoá¹-iyÄ• vÄ• hoti. tattha v
Ä• pÄ• thamÄ• gacchati, tadeva vÄ• sarÄ«raá¹ƒ visabhÄ• gaá¹ƒ hoti. purisassa hi itthisarÄ
purisasarÄ«raá¹ƒ visabhÄ• gaá¹ƒ, tadetaá¹ƒ adhunÄ• mataá¹ƒ subhatopi upaá¹-á¹-hÄ• ti, te
brahmacariyantarÄ• yopi siyÄ• . sace pana ``nayidaá¹ƒ mÄ• disassa bhÄ• riyaâ€™â€™ nti
takkayamÄ• nena gantabbaá¹ƒ.

<105> gacchantena \Be I 175/ ca saá¹…ghattherassa vÄ• aÃ±Ã±atarassa vÄ• abhiÃ±Ã±Ä
gantabbaá¹ƒ. kasmÄ• ? sace hissa susÄ• ne amanussasÄ«habyagghÄ• dÄ«naá¹ƒ
rÅ«pasaddÄ• dianiá¹-á¹-hÄ• rammaá¹‡Ä• bhibhÅ«tassa aá¹…gapaccaá¹…gÄ• ni vÄ• pave
parisaá¹‡á¹-hÄ• ti, aÃ±Ã±o vÄ• Ä• bÄ• dho hoti. athassa so vihÄ• re pattacÄ«varaá¹ƒ sura
dahare vÄ• sÄ• maá¹‡ere vÄ• pahiá¹‡itvÄ• taá¹ƒ bhikkhuá¹ƒ paá¹-ijaggissati. apica susÄ•
nirÄ• saá¹…kaá¹-á¹-hÄ• nanti maÃ±Ã±amÄ• nÄ• katakammÄ• pi akatakammÄ• pi corÄ• s
bhikkhussa samÄ«pe bhaá¹‡á¸• akaá¹ƒ chaá¸• á¸• etvÄ• pi palÄ• yanti. manussÄ• ``sahoá
addasÄ• mÄ• â€™â€™ ti bhikkhuá¹ƒ gahetvÄ• viheá¹-henti. athassa so ``mÄ• imaá¹ƒ vihe
kathetvÄ• iminÄ• nÄ• ma kammena gatoâ€™â€™ ti te manusse saÃ±Ã±Ä• petvÄ• sotthib
Ä• nisaá¹ƒso kathetvÄ• gamane. tasmÄ• vuttappakÄ• rassa bhikkhuno kathetvÄ• asubha
saÃ±jÄ• tÄ• bhilÄ• sena yathÄ• nÄ• ma khattiyo abhisekaá¹-á¹-hÄ• naá¹ƒ, yajamÄ• no yaÃ±
nidhiá¹-á¹-hÄ• naá¹ƒ pÄ«tisomanassajÄ• to gacchati, evaá¹ƒ pÄ«tisomanassaá¹ƒ uppÄ• de
vuttena vidhinÄ• gantabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``uddhumÄ• takaá¹ƒ asubhanimittaá¹ƒ uggaá¹‡hanto eko adutiyo gacchati upaá¹-á¹-hitÄ• ya
asammuá¹-á¹-hÄ• ya antogatehi indriyehi abahigatena mÄ• nasena gatÄ• gatamaggaá¹ƒ pa
padese uddhumÄ• takaá¹ƒ asubhanimittaá¹ƒ nikkhittaá¹ƒ hoti, tasmiá¹ƒ padese pÄ• sÄ• á¹‡
rukkhaá¹ƒ vÄ• gacchaá¹ƒ vÄ• lataá¹ƒ vÄ• sanimittaá¹ƒ karoti, sÄ• rammaá¹‡aá¹ƒ karoti. s
sÄ• rammaá¹‡aá¹ƒ katvÄ• uddhumÄ• takaá¹ƒ asubhanimittaá¹ƒ sabhÄ• vabhÄ• vato upala

liá¹…gatopi saá¹‡á¹-hÄ• natopi disatopi okÄ• satopi paricchedatopi sandhito vivarato ninnat
so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karoti \Ne I 174/, sÅ«padhÄ• ritaá¹ƒ upadhÄ• reti, suvavatt
vavatthapeti. so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ katvÄ• sÅ«padhÄ• ritaá¹ƒ upadhÄ• retvÄ• s
vavatthapetvÄ• eko adutiyo gacchati upaá¹-á¹-hitÄ• ya satiyÄ• \Be I 176/ asammuá¹-á¹-hÄ
abahigatena mÄ• nasena gatÄ• gatamaggaá¹ƒ paccavekkhamÄ• no. so caá¹…kamantopi ta
adhiá¹-á¹-hÄ• ti. nisÄ«dantopi tabbhÄ• giyaÃ±Ã±eva Ä• sanaá¹ƒ paÃ±Ã±apeti.

``samantÄ• nimittupalakkhaá¹‡Ä• kimatthiyÄ• kimÄ• nisaá¹ƒsÄ• ti? samantÄ• nimittupala
asammohÄ• nisaá¹ƒsÄ• . ekÄ• dasavidhena nimittaggÄ• ho kimatthiyo kimÄ• nisaá¹ƒsoti? e
upanibandhanattho upanibandhanÄ• nisaá¹ƒso. gatÄ• gatamaggapaccavekkhaá¹‡Ä• kimat
gatÄ• gatamaggapaccavekkhaá¹‡Ä• vÄ«thisampaá¹-ipÄ• danatthÄ• vÄ«thisampaá¹-ipÄ• d

``so Ä• nisaá¹ƒsadassÄ• vÄ« ratanasaÃ±Ã±Ä« hutvÄ• cittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapetvÄ•
Ä• rammaá¹‡e cittaá¹ƒ upanibandhati `addhÄ• imÄ• ya paá¹-ipadÄ• ya jarÄ• maraá¹‡amhÄ
vivicceva kÄ• mehi ... pe ... paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati. tassÄ• dhigataá
rÅ«pÄ• vacaraá¹ƒ paá¹-hamaá¹ƒ jhÄ• naá¹ƒ dibbo ca vihÄ• ro bhÄ• vanÄ• mayaÃ±ca puÃ±

<106> tasmÄ• yo cittasaÃ±Ã±attatthÄ• ya sivathikadassanaá¹ƒ gacchati, so ghaá¹‡á¸• iá¹ƒ
sannipÄ• tetvÄ• pi gacchatu. kammaá¹-á¹-hÄ• nasÄ«sena pana gacchantena ekakena adut
avissajjetvÄ• taá¹ƒ manasikaronteneva susÄ• ne soá¹‡Ä• diparissayavinodanatthaá¹ƒ katta
yaá¹-á¹-hiá¹ƒ vÄ• gahetvÄ• , sÅ«paá¹-á¹-hita bhÄ• vasampÄ• danena asammuá¹-á¹-haá¹ƒ
manacchaá¹-á¹-hÄ• naÃ±ca indriyÄ• naá¹ƒ antogatabhÄ• vasampÄ• danato abahigatamane

vihÄ• rato nikkhamanteneva asukadisÄ• ya asukadvÄ• rena nikkhantomhÄ«ti dvÄ• raá¹ƒ s
maggena gacchati, so maggo vavatthapetabbo, ayaá¹ƒ maggo pÄ• cinadisÄ• bhimukho vÄ•
pacchimauttaradakkhiá¹‡adisÄ• bhimukho vÄ• vidisÄ• bhimukhovÄ• ti. imasmiá¹ƒ pana á¹-
imasmiá¹ƒ á¹-hÄ• ne dakkhiá¹‡ato, imasmiá¹ƒ cassa á¹-hÄ• ne pÄ• sÄ• á¹‡o \Be I 177/ \Ne
imasmiá¹ƒ rukkho, imasmiá¹ƒ gaccho, imasmiá¹ƒ latÄ• ti. evaá¹ƒ gamanamaggaá¹ƒ vavatth
nimittaá¹-á¹-hÄ• naá¹ƒ gantabbaá¹ƒ. no ca kho paá¹-ivÄ• taá¹ƒ. paá¹-ivÄ• taá¹ƒ gacchantas
ghÄ• naá¹ƒ paharitvÄ• matthaluá¹…gaá¹ƒ vÄ• saá¹…khobheyya, Ä• hÄ• raá¹ƒ vÄ• chaá¸
vÄ• janeyya ``Ä«disaá¹ƒ nÄ• ma kuá¹‡apaá¹-á¹-hÄ• naá¹ƒ Ä• gatomhÄ«â€™â€™ ti. tasmÄ
anuvÄ• taá¹ƒ gantabbaá¹ƒ. sace anuvÄ• tamaggena na sakkÄ• hoti gantuá¹ƒ, antarÄ• pab
pÄ• sÄ• á¹‡o vÄ• vati vÄ• kaá¹‡á¹-akaá¹-á¹-hÄ• naá¹ƒ vÄ• udakaá¹ƒ vÄ• cikkhallaá¹ƒ vÄ
nÄ• saá¹ƒ pidahitvÄ• gantabbaá¹ƒ. idamassa gamanavattaá¹ƒ.

<107> evaá¹ƒ gatena pana na tÄ• va asubhanimittaá¹ƒ oloketabbaá¹ƒ. disÄ• vavatthapeta
disÄ• bhÄ• ge á¹-hitassa Ä• rammaá¹‡aÃ±ca na vibhÅ«taá¹ƒ hutvÄ• khÄ• yati, cittaÃ±ca n
taá¹ƒ vajjetvÄ• yattha á¹-hitassa Ä• rammaá¹‡aÃ±ca vibhÅ«taá¹ƒ hutvÄ• khÄ• yati, cittaÃ±

tattha á¹-hÄ• tabbaá¹ƒ. paá¹-ivÄ• tÄ• nuvÄ• taÃ±ca pahÄ• tabbaá¹ƒ. paá¹-ivÄ• te á¹-hitassa
ubbÄ• á¸·hassa cittaá¹ƒ vidhÄ• vati. anuvÄ• te á¹-hitassa sace tattha adhivatthÄ• amanuss
anatthaá¹ƒ karonti. tasmÄ• Ä«sakaá¹ƒ ukkamma nÄ• tianuvÄ• te á¹-hÄ• tabbaá¹ƒ. evaá¹ƒ t
nÄ• tidÅ«re nÄ• ccÄ• sanne nÄ• nupÄ• daá¹ƒ nÄ• nusÄ«saá¹ƒ á¹-hÄ• tabbaá¹ƒ. atidÅ«re á
avibhÅ«taá¹ƒ hoti. accÄ• sanne bhayamuppajjati. anupÄ• daá¹ƒ vÄ• anusÄ«saá¹ƒ vÄ• á¹-
samaá¹ƒ na paÃ±Ã±Ä• yati. tasmÄ• nÄ• tidÅ«re nÄ• ccÄ• sanne olokentassa phÄ• sukaá¹
á¹-hÄ• tabbaá¹ƒ.

<108> evaá¹ƒ á¹-hitena ``tasmiá¹ƒ padese pÄ• sÄ• á¹‡aá¹ƒ vÄ• ... pe ... lataá¹ƒ vÄ• sanin
ti evaá¹ƒ vuttÄ• ni samantÄ• nimittÄ• ni upalakkhetabbÄ• ni. tatridaá¹ƒ upalakkhaá¹‡avidhÄ
nimittassa samantÄ• cakkhupathe pÄ• sÄ• á¹‡o hoti, so ``ayaá¹ƒ pÄ• sÄ• á¹‡o ucco vÄ• n
mahanto vÄ• tambo vÄ• kÄ• á¸·o vÄ• seto vÄ• dÄ«gho vÄ• parimaá¹‡á¸• alo vÄ• â€™â
``imasmiá¹ƒ nÄ• ma okÄ• se ayaá¹ƒ pÄ• sÄ• á¹‡o idaá¹ƒ asubhanimittaá¹ƒ, idaá¹ƒ asubhan
pÄ• sÄ• á¹‡oâ€™â€™ ti sallakkhetabbaá¹ƒ. sace vammiko hoti, sopi ``ucco vÄ• nÄ«co vÄ
mahanto vÄ• tambo vÄ• kÄ• á¸·o vÄ• seto vÄ• dÄ«gho vÄ• parimaá¹‡á¸• alo vÄ• â€™â
``imasmiá¹ƒ nÄ• ma okÄ• se ayaá¹ƒ vammiko idaá¹ƒ asubhanimittaâ€™â€™ nti sallakkheta
sopi ``assattho vÄ• nigrodho vÄ• kacchako vÄ• kapÄ«tano vÄ• ucco vÄ• nÄ«co vÄ• khu
vÄ• tambo vÄ• kÄ• á¸·o vÄ• seto vÄ• â€™â€™ ti vavatthapetabbo. tato ``imasmiá¹ƒ nÄ• n
idaá¹ƒ asubhanimittaâ€™â€™ nti sallakkhetabbaá¹ƒ. sace gaccho hoti, sopi ``sindivÄ• kara
vÄ• kuraá¹‡á¸• ako vÄ• ucco vÄ• nÄ«co vÄ• khuddako vÄ• mahanto vÄ• â€™â€™ ti va
nÄ• ma okÄ• se ayaá¹ƒ gaccho idaá¹ƒ asubhanimittaâ€™â€™ nti sallakkhetabbaá¹ƒ. sace
vÄ• kumbhaá¹‡á¸• Ä« vÄ• sÄ• mÄ• vÄ• kÄ• á¸·avalli vÄ• pÅ«tilatÄ• vÄ• â€™â€™ ti va
nÄ• ma okÄ• se ayaá¹ƒ latÄ• idaá¹ƒ asubhanimittaá¹ƒ, idaá¹ƒ asubhanimittaá¹ƒ ayaá¹ƒ latÄ
sallakkhetabbaá¹ƒ.

<109> yaá¹ƒ pana vuttaá¹ƒ sanimittaá¹ƒ karoti sÄ• rammaá¹‡aá¹ƒ karotÄ«ti, taá¹ƒ idheva a
punappunaá¹ƒ vavatthapento hi sanimittaá¹ƒ karoti nÄ• ma. ayaá¹ƒ pÄ• sÄ• á¹‡o idaá¹ƒ asu
asubhanimittaá¹ƒ ayaá¹ƒ pÄ• sÄ• á¹‡oti evaá¹ƒ dve dve samÄ• setvÄ• samÄ• setvÄ• vava
karoti nÄ• ma.

evaá¹ƒ sanimittaá¹ƒ sÄ• rammaá¹‡aÃ±ca katvÄ• pana sabhÄ• vabhÄ• vato vavatthapetÄ«
sabhÄ• vabhÄ• vo anaÃ±Ã±asÄ• dhÄ• raá¹‡o attaniyo uddhumÄ• takabhÄ• vo, tena manas
uddhumÄ• takanti evaá¹ƒ sabhÄ• vena sarasena vavatthapetabbanti attho.

<110> evaá¹ƒ vavatthapetvÄ• vaá¹‡á¹‡atopi liá¹…gatopi saá¹‡á¹-hÄ• natopi disatopi okÄ•
chabbidhena nimittaá¹ƒ gahetabbaá¹ƒ. kathaá¹ƒ? tena hi yoginÄ• idaá¹ƒ sarÄ«raá¹ƒ kÄ• á¸
maá¹…guracchavino vÄ• ti __vaá¹‡á¹‡ato_ vavatthapetabbaá¹ƒ. __liá¹…gato_ pana itthiliá¹
purisaliá¹…gaá¹ƒ vÄ• ti avavatthapetvÄ• paá¹-hamavaye vÄ• majjhimavaye vÄ• pacchima

sarÄ«ranti vavatthapetabbaá¹ƒ. __saá¹‡á¹-hÄ• nato_ uddhumÄ• takassa \Be I 179/ saá¹‡á¹
sÄ«sasaá¹‡á¹-hÄ• naá¹ƒ, idaá¹ƒ gÄ«vÄ• saá¹‡á¹-hÄ• naá¹ƒ, idaá¹ƒ hatthasaá¹‡á¹-hÄ• naá¹
udarasaá¹‡á¹-hÄ• naá¹ƒ, idaá¹ƒ nÄ• bhisaá¹‡á¹-hÄ• naá¹ƒ, idaá¹ƒ kaá¹-isaá¹‡á¹-hÄ• naá¹ƒ,
Å«rusaá¹‡á¹-hÄ• naá¹ƒ, idaá¹ƒ jaá¹…ghÄ• saá¹‡á¹-hÄ• naá¹ƒ, idaá¹ƒ pÄ• dasaá¹‡á¹-hÄ• na
__disato_ pana imasmiá¹ƒ sarÄ«re dve disÄ• nÄ• bhiyÄ• adho heá¹-á¹-himadisÄ• uddhaá
vavatthapetabbaá¹ƒ. atha vÄ• ahaá¹ƒ imissÄ• disÄ• ya á¹-hito asubhanimittaá¹ƒ imissÄ• ti
__okÄ• sato_ pana imasmiá¹ƒ nÄ• ma okÄ• se hatthÄ• , imasmiá¹ƒ pÄ• dÄ• , imasmiá¹ƒ sÄ
á¹-hitoti vavatthapetabbaá¹ƒ. atha vÄ• ahaá¹ƒ imasmiá¹ƒ okÄ• se á¹-hito asubhanimittaá¹ƒ
vavatthapetabbaá¹ƒ. __paricchedato_ idaá¹ƒ \Ne I 177/ sarÄ«raá¹ƒ adho pÄ• datalena upar
tiriyaá¹ƒ tacena paricchinnaá¹ƒ, yathÄ• paricchinne ca á¹-hÄ• ne dvattiá¹ƒsakuá¹‡apabharit
vavatthapetabbaá¹ƒ. atha vÄ• ayamassa hatthaparicchedo, ayaá¹ƒ pÄ• daparicchedo, aya
majjhimakÄ• yaparicchedoti vavatthapetabbaá¹ƒ. yattakaá¹ƒ vÄ• pana á¹-hÄ• naá¹ƒ gaá¹‡h
Ä«disaá¹ƒ uddhumÄ• takanti paricchinditabbaá¹ƒ. purisassa pana itthisarÄ«raá¹ƒ itthiyÄ• v
vaá¹-á¹-ati. visabhÄ• ge sarÄ«re Ä• rammaá¹‡aá¹ƒ na upaá¹-á¹-hÄ• ti, vipphandanasseva p
``ugghÄ• á¹-itÄ• pi hi itthÄ« purisassa cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hatÄ«â€™â€™ ti (AN b
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmÄ• sabhÄ• gasarÄ«reyeva evaá¹ƒ chabbidher
gaá¹‡hitabbaá¹ƒ.

<111> yo pana purimabuddhÄ• naá¹ƒ santike Ä• sevitakammaá¹-á¹-hÄ• no parihatadhutaá
pariggahitasaá¹…khÄ• ro vavatthÄ• pitanÄ• marÅ«po ugghÄ• á¹-itasattasaÃ±Ã±o katasama
bhÄ• vitabhÄ• vano sabÄ«jo Ã±Ä• á¹‡uttaro appakileso kulaputto, tassa olokitolokitaá¹-á¹-h
paá¹-ibhÄ• ganimittaá¹ƒ upaá¹-á¹-hÄ• ti. no ce evaá¹ƒ upaá¹-á¹-hÄ• ti, athevaá¹ƒ chabbidhe
upaá¹-á¹-hÄ• ti. yassa pana evampi na upaá¹-á¹-hÄ• ti, tena sandhito vivarato ninnato thalat
paÃ±cavidhena nimittaá¹ƒ gahetabbaá¹ƒ.

<112> tattha __sandhito_ti asÄ«tisatasandhito. uddhumÄ• take pana kathaá¹ƒ asÄ«tisatas
tasmÄ• nena tayo dakkhiá¹‡ahatthasandhÄ«, tayo vÄ• mahatthasandhÄ«, tayo dakkhiá¹‡ap
vÄ• mapÄ• dasandhÄ« \Be I 180/, eko gÄ«vasandhi, eko kaá¹-isandhÄ«ti evaá¹ƒ cuddasam
vavatthapetabbaá¹ƒ. __vivarato_ti vivaraá¹ƒ nÄ• ma hatthantaraá¹ƒ pÄ• dantaraá¹ƒ udarant
evaá¹ƒ vivarato vavatthapetabbaá¹ƒ. akkhÄ«nampi nimmÄ«litabhÄ• vo vÄ• ummÄ«litabhÄ
pihitabhÄ• vo vÄ• vivaá¹-abhÄ• vo vÄ• vavatthapetabbo. __ninnato_ti yaá¹ƒ sarÄ«re ninna
vÄ• antomukhaá¹ƒ vÄ• galavÄ• á¹-ako vÄ• , taá¹ƒ vavatthapetabbaá¹ƒ. atha vÄ• ahaá¹ƒ n
unnateti vavatthapetabbaá¹ƒ. __thalato_ti yaá¹ƒ sarÄ«re unnataá¹-á¹-hÄ• naá¹ƒ jaá¹‡á¹‡uka
nalÄ• á¹-aá¹ƒ vÄ• , taá¹ƒ vavatthapetabbaá¹ƒ. atha vÄ• ahaá¹ƒ thale á¹-hito sarÄ«raá¹ƒ nin
vavatthapetabbaá¹ƒ. __samantato_ti sabbaá¹ƒ sarÄ«raá¹ƒ samantato vavatthapetabbaá¹ƒ.
cÄ• retvÄ• yaá¹ƒ á¹-hÄ• naá¹ƒ vibhÅ«taá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti, tattha ``uddhumÄ• taka
cittaá¹ƒ á¹-hapetabbaá¹ƒ. sace evampi na upaá¹-á¹-hÄ• ti, udarapariyosÄ• naá¹ƒ atirekaá¹ƒ
tattha ``uddhumÄ• takaá¹ƒ uddhumÄ• takaâ€™â€™ nti cittaá¹ƒ á¹-hapetabbaá¹ƒ.

<113> idÄ• ni \Ne I 178/ ``so taá¹ƒ nimittaá¹ƒ suggahitaá¹ƒ karotÄ«â€™â€™ tiÄ• dÄ«su ay
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tena yoginÄ• tasmiá¹ƒ sarÄ«re yathÄ• vuttanimittaggÄ• havasena suá¹-á¹-hu nimittaá¹ƒ ga
sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• Ä• vajjitabbaá¹ƒ. evaá¹ƒ punappunaá¹ƒ karontena sÄ• dhukaá¹ƒ
vavatthapetabbaÃ±ca. sarÄ«rato nÄ• tidÅ«re nÄ• ccÄ• sanne padese á¹-hitena vÄ• nisinne
ummÄ«letvÄ• oloketvÄ• nimittaá¹ƒ gaá¹‡hitabbaá¹ƒ. ``uddhumÄ• takapaá¹-ikkÅ«laá¹ƒ udd
nti satakkhattuá¹ƒ sahassakkhattuá¹ƒ ummÄ«letvÄ• oloketabbaá¹ƒ, nimmÄ«letvÄ• Ä• vajji
punappunaá¹ƒ karontassa uggahanimittaá¹ƒ suggahitaá¹ƒ hoti. kadÄ• suggahitaá¹ƒ hoti? y
olokentassa nimmÄ«letvÄ• Ä• vajjentassa ca ekasadisaá¹ƒ hutvÄ• Ä• pÄ• thamÄ• gaccha
hoti.

so taá¹ƒ nimittaá¹ƒ evaá¹ƒ suggahitaá¹ƒ katvÄ• sÅ«padhÄ• ritaá¹ƒ upadhÄ• retvÄ• suvav
sace tattheva bhÄ• vanÄ• pariyosÄ• naá¹ƒ pattuá¹ƒ na sakkoti, athÄ• nena Ä• gamanakÄ•
adutiyena tadeva kammaá¹-á¹-hÄ• naá¹ƒ manasikarontena sÅ«paá¹-á¹-hitaá¹ƒ satiá¹ƒ katvÄ
indriyehi abahigatena mÄ• nasena attano senÄ• sanameva gantabbaá¹ƒ.

susÄ• nÄ• nikkhamanteneva ca Ä• gamanamaggo vavatthapetabbo, yena maggena nikkh
pÄ• cÄ«nadisÄ• bhimukho vÄ• gacchati, pacchimauttaradakkhiá¹‡adisÄ• bhimukho vÄ• ga
gacchati. imasmiá¹ƒ pana á¹-hÄ• ne vÄ• mato gacchati, imasmiá¹ƒ dakkhiá¹‡ato, imasmiá¹ƒ
pÄ• sÄ• á¹‡o, imasmiá¹ƒ vammiko, imasmiá¹ƒ rukkho, imasmiá¹ƒ gaccho, imasmiá¹ƒ latÄ• t
vavatthapetvÄ• Ä• gatena caá¹…kamantenÄ• pi tabbhÄ• giyova caá¹…kamo adhiá¹-á¹-hÄ•
asubhanimittadisÄ• bhimukhe bhÅ«mippadese caá¹…kamitabbanti attho. nisÄ«dantena Ä•
paÃ±Ã±apetabbaá¹ƒ. sace pana tassaá¹ƒ disÄ• yaá¹ƒ sobbho vÄ• papÄ• to vÄ• rukkho vÄ
hoti, na sakkÄ• taá¹ƒdisÄ• bhimukhe bhÅ«mippadese caá¹…kamituá¹ƒ, Ä• sanampi anokÄ
paÃ±Ã±apetuá¹ƒ. taá¹ƒ disaá¹ƒ anapalokentenÄ• pi okÄ• sÄ• nurÅ«pe á¹-hÄ• ne caá¹…kam
cittaá¹ƒ pana taá¹ƒdisÄ• bhimukhaá¹ƒyeva kÄ• tabbaá¹ƒ.

<114> idÄ• ni ``samantÄ• nimittupalakkhaá¹‡Ä• kimatthiyÄ• â€™â€™ tiÄ• dipaÃ±hÄ• naa
tiÄ• divissajjane \Ne I 179/ ayaá¹ƒ adhippÄ• yo. yassa hi avelÄ• yaá¹ƒ uddhumÄ• takanimitt
samantÄ• nimittupalakkhaá¹‡aá¹ƒ katvÄ• nimittaggahaá¹‡atthaá¹ƒ cakkhuá¹ƒ ummÄ«letvÄ
matasarÄ«raá¹ƒ uá¹-á¹-hahitvÄ• á¹-hitaá¹ƒ viya ajjhottharamÄ• naá¹ƒ viya anubandhamÄ•
upaá¹-á¹-hÄ• ti, so taá¹ƒ bÄ«bhacchaá¹ƒ bheravÄ• rammaá¹‡aá¹ƒ disvÄ• vikkhittacitto umm
bhayaá¹ƒ chambhitattaá¹ƒ lomahaá¹ƒsaá¹ƒ pÄ• puá¹‡Ä• ti. pÄ• á¸·iyaá¹ƒ hi vibhattaaá¹-á¹-h
aÃ±Ã±aá¹ƒ evarÅ«paá¹ƒ bheravÄ• rammaá¹‡aá¹ƒ nÄ• ma natthi. imasmiá¹ƒ hi kammaá¹-á¹
hoti. kasmÄ• ? atibheravattÄ• kammaá¹-á¹-hÄ• nassa. tasmÄ• tena yoginÄ• santhambhet
sÅ«paá¹-á¹-hitaá¹ƒ katvÄ• matasarÄ«raá¹ƒ uá¹-á¹-hahitvÄ• anubandhanakaá¹ƒ nÄ• ma na

samÄ«pe á¹-hito pÄ• sÄ• á¹‡o vÄ• latÄ• vÄ• Ä• gaccheyya, sarÄ«rampi Ä• gaccheyya. ya
latÄ• vÄ• nÄ• gacchati, evaá¹ƒ sarÄ«rampi nÄ• gacchati. ayaá¹ƒ pana tuyhaá¹ƒ upaá¹-á¹-h
saÃ±Ã±Ä• sambhavo, kammaá¹-á¹-hÄ• naá¹ƒ \Be I 182/ te ajja upaá¹-á¹-hitaá¹ƒ, mÄ• bhÄ•
tÄ• saá¹ƒ vinodetvÄ• hÄ• saá¹ƒ uppÄ• detvÄ• tasmiá¹ƒ nimitte cittaá¹ƒ saÃ±carÄ• petabba
visesamadhigacchati. idametaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``samantÄ• nimittupalakkhaá¹‡Ä• a

ekÄ• dasavidhena pana nimittaggÄ• haá¹ƒ sampÄ• dento kammaá¹-á¹-hÄ• naá¹ƒ upanibar
ummÄ«letvÄ• olokanapaccayÄ• uggahanimittaá¹ƒ uppajjati. tasmiá¹ƒ mÄ• nasaá¹ƒ cÄ• ren
uppajjati. tattha mÄ• nasaá¹ƒ cÄ• rento appanaá¹ƒ pÄ• puá¹‡Ä• ti. appanÄ• yaá¹ƒ á¹-hatvÄ
vaá¸• á¸• hento arahattaá¹ƒ sacchikaroti. tena vuttaá¹ƒ ``ekÄ• dasavidhena nimittaggÄ• ho
ti.

<115> __gatÄ• gatamaggapaccavekkhaá¹‡Ä• vÄ«thisampaá¹-ipÄ• danatthÄ• _ti ettha par
Ä• gatamaggassa ca paccavekkhaá¹‡Ä• vuttÄ• , sÄ• kammaá¹-á¹-hÄ• navÄ«thiyÄ• samp
hi imaá¹ƒ bhikkhuá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• Ä• gacchantaá¹ƒ antarÄ• magge ke
divasaá¹ƒ vÄ• pucchanti, paÃ±haá¹ƒ vÄ• pucchanti, paá¹-isanthÄ• raá¹ƒ vÄ• karonti, ahaa
tuá¹‡hÄ«bhÅ«tena gantuá¹ƒ na vaá¹-á¹-ati. divaso kathetabbo, paÃ±ho vissajjetabbo. sace
jÄ• nÄ• mÄ«ti vattabbaá¹ƒ. dhammiko paá¹-isanthÄ• ro kÄ• tabbo. tassevaá¹ƒ karontassa u
taruá¹‡animittaá¹ƒ nassati. tasmiá¹ƒ nassantepi divasaá¹ƒ puá¹-á¹-hena kathetabbameva. p
na jÄ• nÄ• mÄ«ti vattabbaá¹ƒ. jÄ• nantena ekadesena kathetumpi vaá¹-á¹-ati, paá¹-isanthÄ•
Ä• gantukaá¹ƒ \Ne I 180/ pana bhikkhuá¹ƒ disvÄ• Ä• gantukapaá¹-isanthÄ• ro kÄ• tabbova
cetiyaá¹…gaá¹‡avattabodhiyaá¹…gaá¹‡avattauposathÄ• gÄ• ravattabhojanasÄ• lÄ• jantÄ•
gamikavattÄ• dÄ«ni sabbÄ• ni khandhakavattÄ• ni pÅ«retabbÄ• neva. tassa tÄ• ni pÅ«renta
taruá¹‡animittaá¹ƒ nassati, puna gantvÄ• nimittaá¹ƒ gaá¹‡hissÄ• mÄ«ti gantukÄ• massÄ• p
vÄ• á¸·amigehi vÄ• adhiá¹-á¹-hitattÄ• susÄ• nampi gantuá¹ƒ na sakkÄ• hoti, nimittaá¹ƒ vÄ
uddhumÄ• takaá¹ƒ hi ekameva vÄ• dve vÄ• divase á¹-hatvÄ• vinÄ«lakÄ• dibhÄ• vaá¹ƒ ga
sabbakammaá¹-á¹-hÄ• nesu etena samaá¹ƒ dullabhaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma na
nimitte tena bhikkhunÄ• rattiá¹-á¹-hÄ• ne vÄ• divÄ• á¹-hÄ• ne vÄ• nisÄ«ditvÄ• ahaá¹ƒ im
vihÄ• rÄ• nikkhamitvÄ• asukadisÄ• bhimukhaá¹ƒ maggaá¹ƒ paá¹-ipajjitvÄ• asukasmiá¹ƒ \
vÄ• maá¹ƒ gaá¹‡hi, asukasmiá¹ƒ dakkhiá¹‡aá¹ƒ. tassa asukasmiá¹ƒ á¹-hÄ• ne pÄ• sÄ• á¹‡
vammikarukkhagacchalatÄ• namaÃ±Ã±ataraá¹ƒ. sohaá¹ƒ tena maggena gantvÄ• asukasm
addasaá¹ƒ. tattha asukadisÄ• bhimukho á¹-hatvÄ• evaÃ±cevaÃ±ca samantÄ• nimittÄ• ni s
asubhanimittaá¹ƒ uggahetvÄ• asukadisÄ• ya susÄ• nato nikkhamitvÄ• evarÅ«pena nÄ• m
Ä• gantvÄ• idha nisinnoti evaá¹ƒ yÄ• va pallaá¹…kaá¹ƒ Ä• bhujitvÄ• nisinnaá¹-á¹-hÄ• naá¹
paccavekkhitabbo. tassevaá¹ƒ paccavekkhato taá¹ƒ nimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, purato ni
upaá¹-á¹-hÄ• ti. kammaá¹-á¹-hÄ• naá¹ƒ purimÄ• kÄ• reneva vÄ«thiá¹ƒ paá¹-ipajjati. tena vut
``gatÄ• gatamaggapaccavekkhaá¹‡Ä• vÄ«thisampaá¹-ipÄ• danatthÄ• â€™â€™ ti.

<116> idÄ• ni __Ä• nisaá¹ƒsadassÄ• vÄ« ratanasaÃ±Ã±Ä« hutvÄ• cittÄ«kÄ• raá¹ƒ upaá¹-á
tasmiá¹ƒ Ä• rammaá¹‡e cittaá¹ƒ upanibandhatÄ«_ti ettha uddhumÄ• takapaá¹-ikkÅ«le mÄ•
nibbattetvÄ• jhÄ• napadaá¹-á¹-hÄ• naá¹ƒ vipassanaá¹ƒ vaá¸• á¸• hento ``addhÄ• imÄ• ya
jarÄ• maraá¹‡amhÄ• parimuccissÄ• mÄ«â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsadassÄ• vinÄ• bh

yathÄ• pana duggato puriso mahagghaá¹ƒ maá¹‡iratanaá¹ƒ labhitvÄ• dullabhaá¹ƒ vata m
ratanasaÃ±Ã±Ä« hutvÄ• gÄ• ravaá¹ƒ janetvÄ• vipulena pemena sampiyÄ• yamÄ• no taá¹
``dullabhaá¹ƒ me idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ laddhaá¹ƒ duggatassa mahagghamaá¹‡irat
catudhÄ• tukammaá¹-á¹-hÄ• niko hi attano cattÄ• ro mahÄ• bhÅ«te pariggaá¹‡hÄ• ti, Ä• nÄ
attano nÄ• sikavÄ• taá¹ƒ pariggaá¹‡hÄ• ti, kasiá¹‡akammaá¹-á¹-hÄ• niko kasiá¹‡aá¹ƒ katvÄ
evaá¹ƒ itarÄ• ni kammaá¹-á¹-hÄ• nÄ• ni \Ne I 181/ sulabhÄ• ni. `idaá¹ƒ pana ekameva vÄ•
tiá¹-á¹-hati, tato paraá¹ƒ vinÄ«lakÄ• dibhÄ• vaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™ ti natthi ito dullabha
tasmiá¹ƒ ratanasaÃ±Ã±inÄ• hutvÄ• cittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapetvÄ• sampiyÄ• yamÄ• n
rakkhitabbaá¹ƒ. rattiá¹-á¹-hÄ• ne ca divÄ• á¹-hÄ• ne ca ``uddhumÄ• takapaá¹-ikkÅ«laá¹ƒ
uddhumÄ• takapaá¹-ikkÅ«laâ€™â€™ nti tattha punappunaá¹ƒ cittaá¹ƒ upanibandhitabbaá¹
nimittaá¹ƒ Ä• vajjitabbaá¹ƒ, manasikÄ• tabbaá¹ƒ. takkÄ• hataá¹ƒ vitakkÄ• hataá¹ƒ kÄ• tabb

<117> tassevaá¹ƒ karoto paá¹-ibhÄ• ganimittaá¹ƒ uppajjati. tatridaá¹ƒ nimittadvayassa nÄ•
uggahanimittaá¹ƒ virÅ«paá¹ƒ bÄ«bhacchaá¹ƒ bheravadassanaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti \E
paá¹-ibhÄ• ganimittaá¹ƒ pana yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• nipanno thÅ«laá¹…gapaccaá¹…
paá¹-ibhÄ• ganimittapaá¹-ilÄ• bhasamakÄ• lameva bahiddhÄ• kÄ• mÄ• naá¹ƒ amanasikÄ•
kÄ• macchando pahÄ«yati. anunayappahÄ• neneva cassa lohitappahÄ• nena pubbo viya b
Ä• raddhavÄ«riyatÄ• ya thinamiddhaá¹ƒ, avippaá¹-isÄ• rakarasantadhammÄ• nuyogavasen
adhigatavisesassa paccakkhatÄ• ya paá¹-ipattidesake satthari paá¹-ipattiyaá¹ƒ paá¹-ipattiph
pahÄ«yatÄ«ti paÃ±ca nÄ«varaá¹‡Ä• ni pahÄ«yanti. tasmiÃ±Ã±eva ca nimitte cetaso abhinin
nimittÄ• numajjanakiccaá¹ƒ sÄ• dhayamÄ• no vicÄ• ro, paá¹-iladdhavisesÄ• dhigamapacca
passaddhisambhavato passaddhi, tannimittaá¹ƒ sukhaá¹ƒ, sukhitassa cittasamÄ• dhisambh
ekaggatÄ• cÄ• ti jhÄ• naá¹…gÄ• ni pÄ• tubhavanti. evamassa paá¹-hamajjhÄ• napaá¹-ibim
taá¹…khaá¹‡aÃ±Ã±eva nibbattati. ito paraá¹ƒ yÄ• va paá¹-hamajjhÄ• nassa appanÄ• ceva
sabbaá¹ƒ pathavÄ«kasiá¹‡e vuttanayeneva veditabbaá¹ƒ.

vinÄ«lakÄ• dikammaá¹-á¹-hÄ• nÄ• ni

<118> ito paresu pana vinÄ«lakÄ• dÄ«supi yaá¹ƒ taá¹ƒ ``uddhumÄ• takaá¹ƒ asubhanimitta
adutiyo gacchati upaá¹-á¹-hitÄ• ya satiyÄ• â€™â€™ tiÄ• dinÄ• nayena gamanaá¹ƒ Ä• diá¹
vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ ``vinÄ«lakaá¹ƒ asubhanimittaá¹ƒ uggaá¹‡hanto, vipubbakaá¹ƒ asu
uggaá¹‡hantoâ€™â€™ ti evaá¹ƒ tassa tassa vasena tattha tattha uddhumÄ• takapadamatta
vuttanayeneva savinicchayÄ• dhippÄ• yaá¹ƒ veditabbaá¹ƒ.

ayaá¹ƒ \Ne I 182/ pana viseso --- __vinÄ«lake_ ``vinÄ«lakapaá¹-ikkÅ«laá¹ƒ vinÄ«lakapaá¹-i
manasikÄ• ro pavattetabbo. uggahanimittaÃ±cettha kabarakabaravaá¹‡á¹‡aá¹ƒ hutvÄ• upa
paá¹-ibhÄ• ganimittaá¹ƒ pana ussadavasena upaá¹-á¹-hÄ• ti.

__vipubbake_ ``vipubbakapaá¹-ikkÅ«laá¹ƒ vipubbakapaá¹-ikkÅ«laâ€™â€™ nti manasikÄ• r
uggahanimittaá¹ƒ panettha paggharantamiva upaá¹-á¹-hÄ• ti. paá¹-ibhÄ• ganimittaá¹ƒ nicca
hutvÄ• upaá¹-á¹-hÄ• ti.

__vicchiddakaá¹ƒ_ yuddhamaá¹‡á¸• ale vÄ• corÄ• á¹-aviyaá¹ƒ vÄ• susÄ• ne vÄ• yattha n
chindÄ• penti. araÃ±Ã±e vÄ• pana sÄ«habyagghehi chinnapurisaá¹-á¹-hÄ• ne labbhati. tas
á¹-hÄ• naá¹ƒ gantvÄ• sace nÄ• nÄ• disÄ• yaá¹ƒ patitampi ekÄ• vajjanena Ä• pÄ• thamÄ• g
ce Ä• gacchati, sayaá¹ƒ hatthena na parÄ• masitabbaá¹ƒ. parÄ• masanto hi vissÄ• saá¹ƒ Ä
Ä• rÄ• mikena vÄ• samaá¹‡uddesena vÄ• aÃ±Ã±ena vÄ• kenaci ekaá¹-á¹-hÄ• ne kÄ• reta
kattarayaá¹-á¹-hiyÄ• vÄ• daá¹‡á¸• akena vÄ• ekaá¹…gulantaraá¹ƒ katvÄ• upanÄ• metab
``vicchiddakapaá¹-ikkÅ«laá¹ƒ vicchiddakapaá¹-ikkÅ«laâ€™â€™ nti manasikÄ• ro pavattetab
uggahanimittaá¹ƒ majjhe chiddaá¹ƒ viya upaá¹-á¹-hÄ• ti. paá¹-ibhÄ• ganimittaá¹ƒ pana parip
upaá¹-á¹-hÄ• ti.

__vikkhÄ• yitake_ vikkhÄ• yitakapaá¹-ikkÅ«laá¹ƒ vikkhÄ• yitakapaá¹-ikkÅ«lanti manasikÄ•
uggahanimittaá¹ƒ panettha tahiá¹ƒ tahiá¹ƒ khÄ• yitasadisameva upaá¹-á¹-hÄ• ti. paá¹-ibhÄ•
paripuá¹‡á¹‡aá¹ƒva hutvÄ• upaá¹-á¹-hÄ• ti.

__vikkhittaka_mpi vicchiddake vuttanayeneva aá¹…gulaá¹…gulantaraá¹ƒ kÄ• retvÄ• vÄ• k
``vikkhittakapaá¹-ikkÅ«laá¹ƒ vikkhittakapaá¹-ikkÅ«laâ€™â€™ nti manasikÄ• ro pavattetabbo
uggahanimittaá¹ƒ pÄ• kaá¹-antaraá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. paá¹-ibhÄ• ganimittaá¹ƒ pana
hutvÄ• upaá¹-á¹-hÄ• ti.

__hatavikkhittaka_mpi vicchiddake vuttappakÄ• resuyeva á¹-hÄ• nesu labbhati. tasmÄ• ta
vuttanayeneva aá¹…gulaá¹…gulantaraá¹ƒ kÄ• retvÄ• vÄ• katvÄ• vÄ• ``hatavikkhittakapa
hatavikkhittakapaá¹-ikkÅ«laâ€™â€™ nti manasikÄ• ro pavattetabbo. uggahanimittaá¹ƒ pane
pahÄ• ramukhaá¹ƒ viya hoti. paá¹-ibhÄ• ganimittaá¹ƒ paripuá¹‡á¹‡ameva hutvÄ• upaá¹-á¹-

__lohitakaá¹ƒ_ \Ne I 183/ yuddhamaá¹‡á¸• alÄ• dÄ«su laddhappahÄ• rÄ• naá¹ƒ hatthapÄ•
bhinnagaá¹‡á¸• apÄ«á¸·akÄ• dÄ«naá¹ƒ vÄ• mukhato paggharamÄ• nakÄ• le labbhati. tasm
``lohitakapaá¹-ikkÅ«laá¹ƒ lohitakapaá¹-ikkÅ«laâ€™â€™ nti manasikÄ• ro pavattetabbo. etth
vÄ• tappahatÄ• viya rattapaá¹-Ä• kÄ• calamÄ• nÄ• kÄ• raá¹ƒ upaá¹-á¹-hÄ• ti. paá¹-ibhÄ• g
sannisinnaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti.

__puá¸·avakaá¹ƒ_ dvÄ«hatÄ«haccayena kuá¹‡apassa navahi vaá¹‡amukhehi kimirÄ• sipa
taá¹ƒ soá¹‡asiá¹…gÄ• lamanussagomahiá¹ƒsahatthiassaajagarÄ• dÄ«naá¹ƒ sarÄ«rappamÄ
sÄ• libhattarÄ• si viya tiá¹-á¹-hati \Be I 186/. tesu yattha katthaci ``puá¸·avakapaá¹-ikkÅ«laá¹
puá¸·avakapaá¹-ikkÅ«laâ€™â€™ nti manasikÄ• ro pavattetabbo. cÅ«á¸·apiá¹‡á¸• apÄ• tika
kÄ• á¸·adÄ«ghavÄ• piyÄ• anto hatthikuá¹‡ape nimittaá¹ƒ upaá¹-á¹-hÄ• si. uggahanimittaá¹
viya upaá¹-á¹-hÄ• ti. paá¹-ibhÄ• ganimittaá¹ƒ sÄ• libhattapiá¹‡á¸• o viya sannisinnaá¹ƒ hutv

__aá¹-á¹-hikaá¹ƒ_ ``seyyathÄ• pi passeyya sarÄ«raá¹ƒ sivathikÄ• ya chaá¸• á¸• itaá¹ƒ aá¹-á
samaá¹ƒsalohitaá¹ƒ nahÄ• rusambandhaâ€™â€™ ntiÄ• dinÄ• (MN III 154) nayena nÄ• na
yattha taá¹ƒ nikkhittaá¹ƒ hoti, tattha purimanayeneva gantvÄ• samantÄ• pÄ• sÄ• á¹‡Ä• dÄ
sÄ• rammaá¹‡aá¹ƒ katvÄ• idaá¹ƒ aá¹-á¹-hikanti sabhÄ• vabhÄ• vato upalakkhetvÄ• vaá¹‡
ekÄ• dasahÄ• kÄ• rehi nimittaá¹ƒ uggahetabbaá¹ƒ.

<119> taá¹ƒ pana __vaá¹‡á¹‡ato_ setanti olokentassa na upaá¹-á¹-hÄ• ti, odÄ• takasiá¹‡as
aá¹-á¹-hikanti paá¹-ikkÅ«lavaseneva oloketabbaá¹ƒ. __liá¹…ga_nti idha hatthÄ• dÄ«naá¹ƒ n
hatthapÄ• dasÄ«saurabÄ• hukaá¹-iÅ«rujaá¹…ghÄ• naá¹ƒ vasena liá¹…gato vavatthapetabb
dÄ«gharassavaá¹-á¹-acaturassakhuddakamahantavasena pana __saá¹‡á¹-hÄ• nato_ vavat
vuttanayÄ• eva. tassa tassa aá¹-á¹-hino pariyantavasena __paricchedato_ vavatthapetvÄ•
hutvÄ• upaá¹-á¹-hÄ• ti, taá¹ƒ gahetvÄ• appanÄ• pÄ• puá¹‡itabbÄ• . tassa tassa aá¹-á¹-hin
ninnaá¹-á¹-hÄ• nathalaá¹-á¹-hÄ• navasena pana __ninnato_ ca __thalato_ ca vavatthapetab
ahaá¹ƒ ninne á¹-hito, aá¹-á¹-hi thale, ahaá¹ƒ thale, aá¹-á¹-hi ninnetipi vavatthapetabbaá¹ƒ. dv
aá¹-á¹-hikÄ• naá¹ƒ ghaá¹-itaghaá¹-itaá¹-á¹-hÄ• navasena __sandhito_ vavatthapetabbaá¹ƒ.
antaravasena __vivarato_ vavatthapetabbaá¹ƒ. sabbattheva pana Ã±Ä• á¹‡aá¹ƒ cÄ• retvÄ•
idamaá¹-á¹-hÄ«ti __samantato_ vavatthapetabbaá¹ƒ. evampi nimitte anupaá¹-á¹-hahante na
cittaá¹ƒ saá¹‡á¹-hapetabbaá¹ƒ.

<120> yathÄ• \Ne I 184/ cettha, evaá¹ƒ idaá¹ƒ ekÄ• dasavidhena nimittaggahaá¹‡aá¹ƒ ito
puá¸·avakÄ• dÄ«supi yujjamÄ• navasena sallakkhetabbaá¹ƒ. idaÃ±ca pana kammaá¹-á¹-hÄ
aá¹-á¹-hikasaá¹…khalikÄ• ya ekasmimpi aá¹-á¹-hike sampajjati. tasmÄ• tesu yatthakatthaci
nimittaá¹ƒ uggahetvÄ• ``aá¹-á¹-hikapaá¹-ikkÅ«laá¹ƒ aá¹-á¹-hikapaá¹-ikkÅ«laâ€™â€™ nti \B
pavattetabbo. idha uggahanimittampi paá¹-ibhÄ• ganimittampi ekasadisameva hotÄ«ti vutta
aá¹-á¹-hike yuttaá¹ƒ. aá¹-á¹-hikasaá¹…khalikÄ• ya pana uggahanimitte paÃ±Ã±Ä• yamÄ• ne
paá¹-ibhÄ• ganimitte paripuá¹‡á¹‡abhÄ• vo yujjati. ekaá¹-á¹-hikepi ca uggahanimittena bÄ«
bhavitabbaá¹ƒ. paá¹-ibhÄ• ganimittena pÄ«tisomanassajanakena, upacÄ• rÄ• vahattÄ• .

imasmiá¹ƒ hi okÄ• se yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ, taá¹ƒ dvÄ• raá¹ƒ datvÄ• va vuttaá
``catÅ«su brahmavihÄ• resu dasasu ca asubhesu paá¹-ibhÄ• ganimittaá¹ƒ natthi. brahmavih

sÄ«masambhedoyeva nimittaá¹ƒ. dasasu ca asubhesu nibbikappaá¹ƒ katvÄ• paá¹-ikkÅ«lab
nimittaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti vatvÄ• pi puna anantarameva ``duvidhaá¹ƒ idha nimitta
paá¹-ibhÄ• ganimittaá¹ƒ. uggahanimittaá¹ƒ virÅ«paá¹ƒ bÄ«bhacchaá¹ƒ bhayÄ• nakaá¹ƒ hut
tiÄ• di vuttaá¹ƒ. tasmÄ• yaá¹ƒ vicÄ• retvÄ• avocumha, idamevettha yuttaá¹ƒ.

apica mahÄ• tissattherassa dantaá¹-á¹-hikamattÄ• valokanena sakalitthisarÄ«rassa aá¹-á¹-
upaá¹-á¹-hÄ• nÄ• dÄ«ni cettha nidassanÄ• nÄ«ti.

iti asubhÄ• ni subhaguá¹‡o, dasasatalocanena thutakitti.

yÄ• ni avoca dasabalo, ekekajjhÄ• nahetunÄ«ti ||

evaá¹ƒ tÄ• ni ca tesaÃ±ca, bhÄ• vanÄ• nayamimaá¹ƒ viditvÄ• na.

tesveva ayaá¹ƒ bhiyyo, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

pakiá¹‡á¹‡akakathÄ•

<121> etesu hi yattha katthaci adhigatajjhÄ• no suvikkhambhitarÄ• gattÄ• vÄ«tarÄ• go viy
185/ hoti. evaá¹ƒ santepi yvÄ• yaá¹ƒ asubhappabhedo vutto, so sarÄ«rasabhÄ• vappattivas
rÄ• gacaritabhedavasena cÄ• ti veditabbo. chavasarÄ«raá¹ƒ hi paá¹-ikkÅ«labhÄ• vaá¹ƒ Ä•
uddhumÄ• takasabhÄ• vappattaá¹ƒ vÄ• siyÄ• , vinÄ«lakÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±atarasabl
yÄ• disaá¹ƒ sakkÄ• hoti laddhuá¹ƒ, tÄ• dise tÄ• dise uddhumÄ• takapaá¹-ikkÅ«laá¹ƒ vinÄ«
nimittaá¹ƒ gaá¹‡hitabbamevÄ• ti sarÄ«rasabhÄ• vappattivasena dasadhÄ• asubhappabhed

visesato \Be I 188/ cettha uddhumÄ• takaá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• navipattippakÄ• sanato s
sappÄ• yaá¹ƒ. vinÄ«lakaá¹ƒ chavirÄ• gavipattippakÄ• sanato sarÄ«ravaá¹‡á¹‡arÄ• gino sap
kÄ• yavaá¹‡apaá¹-ibaddhassa duggandhabhÄ• vassa pakÄ• sanato mÄ• lÄ• gandhÄ• divas
samuá¹-á¹-hÄ• pitasarÄ«ragandharÄ• gino sappÄ• yaá¹ƒ. vicchiddakaá¹ƒ antosusirabhÄ• v
ghanabhÄ• varÄ• gino sappÄ• yaá¹ƒ. vikkhÄ• yitakaá¹ƒ maá¹ƒsupacayasampattivinÄ• sapp
sarÄ«rappadesesu maá¹ƒsupacayarÄ• gino sappÄ• yaá¹ƒ. vikkhittakaá¹ƒ aá¹…gapaccaá¹…
aá¹…gapaccaá¹…galÄ«lÄ• rÄ• gino sappÄ• yaá¹ƒ. hatavikkhittakaá¹ƒ sarÄ«rasaá¹…ghÄ• t
sarÄ«rasaá¹…ghÄ• tasampattirÄ• gino sappÄ• yaá¹ƒ. lohitakaá¹ƒ lohitamakkhitapaá¹-ikkÅ«
alaá¹…kÄ• rajanitasobharÄ• gino sappÄ• yaá¹ƒ. puá¸·avakaá¹ƒ kÄ• yassa anekakimikulasÄ
kÄ• ye mamattarÄ• gino sappÄ• yaá¹ƒ. aá¹-á¹-hikaá¹ƒ sarÄ«raá¹-á¹-hÄ«naá¹ƒ paá¹-ikkÅ«lab
dantasampattirÄ• gino sappÄ• yanti evaá¹ƒ rÄ• gacaritabhedavasenÄ• pi dasadhÄ• asubh

yasmÄ• pana dasavidhepi etasmiá¹ƒ asubhe seyyathÄ• pi nÄ• ma aparisaá¹‡á¹-hitajalÄ• y

arittabaleneva nÄ• vÄ• tiá¹-á¹-hati, vinÄ• arittena na sakkÄ• á¹-hapetuá¹ƒ, evameva dubba
vitakkabaleneva cittaá¹ƒ ekaggaá¹ƒ hutvÄ• tiá¹-á¹-hati, vinÄ• vitakkena na sakkÄ• á¹-hape
paá¹-hamajjhÄ• namevettha hoti, na dutiyÄ• dÄ«ni.

paá¹-ikkÅ«lepi ca etasmiá¹ƒ Ä• rammaá¹‡e ``addhÄ• imÄ• ya paá¹-ipadÄ• ya jarÄ• maraá
parimuccissÄ• mÄ«â€™â€™ ti evamÄ• nisaá¹ƒsadassÄ• vitÄ• ya ceva nÄ«varaá¹‡asantÄ•
uppajjati, ``bahuá¹ƒ dÄ• ni vetanaá¹ƒ labhissÄ• mÄ«â€™â€™ ti Ä• nisaá¹ƒsadassÄ• vino p
gÅ«tharÄ• simhi viya, ussannabyÄ• dhidukkhassa rogino vamanavirecanappavattiyaá¹ƒ viya

<122> dasavidhampi \Ne I 186/ cetaá¹ƒ asubhaá¹ƒ lakkhaá¹‡ato ekameva hoti. dasavidhas
asuciduggandhajegucchapaá¹-ikkÅ«labhÄ• vo eva lakkhaá¹‡aá¹ƒ. tadetaá¹ƒ iminÄ• lakkha
matasarÄ«re, dantaá¹-á¹-hikadassÄ• vino pana cetiyapabbatavÄ• sino mahÄ• tissattherass
hatthikkhandhagataá¹ƒ rÄ• jÄ• naá¹ƒ olokentassa saá¹…gharakkhitattherÅ«paá¹-á¹-hÄ• kas
jÄ«vamÄ• nakasarÄ«repi \Be I 189/ upaá¹-á¹-hÄ• ti. yatheva hi matasarÄ«raá¹ƒ, evaá¹ƒ jÄ«
asubhalakkhaá¹‡aá¹ƒ panettha Ä• gantukena alaá¹…kÄ• rena paá¹-icchannattÄ• na paÃ±Ã
idaá¹ƒ sarÄ«raá¹ƒ nÄ• ma atirekatisataaá¹-á¹-hikasamussayaá¹ƒ asÄ«tisatasandhisaá¹…gh
navanhÄ• rusatanibandhanaá¹ƒ navamaá¹ƒsapesisatÄ• nulittaá¹ƒ allacammapariyonaddhaa
chiddÄ• vachiddaá¹ƒ medakathÄ• likÄ• viya niccuggharitapaggharitaá¹ƒ kimisaá¹…ghanise
Ä• yatanaá¹ƒ dukkhadhammÄ• naá¹ƒ vatthu paribhinnapurÄ• á¹‡agaá¹‡á¸• o viya navahi va
satatavissandanaá¹ƒ. yassa ubhohi akkhÄ«hi akkhigÅ«thako paggharati, kaá¹‡á¹‡abilehi ka
nÄ• sÄ• puá¹-ehi siá¹…ghÄ• á¹‡ikÄ• , mukhato Ä• hÄ• rapittasemharudhirÄ• ni, adhodvÄ• n
navanavutiyÄ• lomakÅ«pasahassehi asucisedayÅ«so paggharati. nÄ«lamakkhikÄ• dayo sa
dantakaá¹-á¹-hamukhadhovanasÄ«samakkhananahÄ• nanivÄ• sanapÄ• rupanÄ• dÄ«hi app
pharusavippakiá¹‡á¹‡akeso hutvÄ• gÄ• mena gÄ• maá¹ƒ vicaranto rÄ• jÄ• pi pupphachaá¸
aÃ±Ã±ataropi samasarÄ«rapaá¹-ikkÅ«latÄ• ya nibbiseso hoti, evaá¹ƒ asuciduggandhajeguc
raÃ±Ã±o vÄ• caá¹‡á¸• Ä• lassa vÄ• sarÄ«re vemattaá¹ƒ nÄ• ma natthi. dantakaá¹-á¹-hamu
dantamalÄ• dÄ«ni pamajjitvÄ• nÄ• nÄ• vatthehi hirikopÄ«naá¹ƒ paá¹-icchÄ• detvÄ• nÄ• n
surabhivilepanena vilimpitvÄ• pupphÄ• bharaá¹‡Ä• dÄ«hi alaá¹…karitvÄ• ``ahaá¹ƒ mamaâ
gahetabbÄ• kÄ• rappattaá¹ƒ karonti. tato iminÄ• Ä• gantukena alaá¹…kÄ• rena paá¹-icchan
yÄ• thÄ• vasarasaá¹ƒ asubhalakkhaá¹‡aá¹ƒ asaÃ±jÄ• nantÄ• purisÄ• itthÄ«su, itthiyo ca p
paramatthato panettha rajjitabbakayuttaá¹-á¹-hÄ• naá¹ƒ nÄ• ma aá¹‡umattampi natthi. tathÄ
kesalomanakhadantakheá¸·asiá¹…ghÄ• á¹‡ikauccÄ• rapassÄ• vÄ• dÄ«su ekakoá¹-á¹-hÄ• s
sattÄ• hatthena chupitumpi na icchanti, aá¹-á¹-Ä«yanti harÄ• yanti jigucchanti. yaá¹ƒ yaá¹ƒ
hoti, taá¹ƒ taá¹ƒ evaá¹ƒ paá¹-ikkÅ«lampi samÄ• naá¹ƒ avijjandhakÄ• rapariyonaddhÄ• attas
``iá¹-á¹-haá¹ƒ kantaá¹ƒ niccaá¹ƒ sukhaá¹ƒ attÄ• â€™â€™ ti gaá¹‡hanti. te evaá¹ƒ gaá¹‡han
kiá¹ƒsukarukkhaá¹ƒ disvÄ• rukkhato apatitapupphaá¹ƒ ``ayaá¹ƒ maá¹ƒsapesÄ«â€™â€™ ti
jarasiá¹…gÄ• lena samÄ• nataá¹ƒ Ä• pajjanti. tasmÄ• ---

yathÄ• pi \Be I 190/ \Ne I 187/ pupphitaá¹ƒ disvÄ• , siá¹…gÄ• lo kiá¹ƒsukaá¹ƒ vane.

maá¹ƒsarukkho mayÄ• laddho, iti gantvÄ• na vegasÄ• ||

patitaá¹ƒ patitaá¹ƒ pupphaá¹ƒ, á¸• aá¹ƒsitvÄ• atilolupo.

nayidaá¹ƒ maá¹ƒsaá¹ƒ aduá¹ƒ maá¹ƒsaá¹ƒ, yaá¹ƒ rukkhasminti gaá¹‡hati ||

koá¹-á¹-hÄ• saá¹ƒ patitaá¹ƒyeva, asubhanti tathÄ• budho.

aggahetvÄ• na gaá¹‡heyya, sarÄ«raá¹-á¹-hampi naá¹ƒ tathÄ• ||

imaÃ±hi subhato kÄ• yaá¹ƒ, gahetvÄ• tattha mucchitÄ• .

bÄ• lÄ• karontÄ• pÄ• pÄ• ni, dukkhÄ• na parimuccare ||

tasmÄ• passeyya medhÄ• vÄ«, jÄ«vato vÄ• matassa vÄ• .

sabhÄ• vaá¹ƒ pÅ«tikÄ• yassa, subhabhÄ• vena vajjitaá¹ƒ ||

vuttaÃ±hetaá¹ƒ ---

duggandho asuci kÄ• yo, kuá¹‡apo ukkarÅ«pamo.

nindito cakkhubhÅ«tehi, kÄ• yo bÄ• lÄ• bhinandito ||

allacammapaá¹-icchanno, navadvÄ• ro mahÄ• vaá¹‡o.

samantato paggharati, asuci pÅ«tigandhiyo ||

sace imassa kÄ• yassa, anto bÄ• hirako siyÄ• .

daá¹‡á¸• aá¹ƒ nÅ«na gahetvÄ• na, kÄ• ke soá¹‡e nivÄ• rayeti ||

tasmÄ• dabbajÄ• tikena bhikkhunÄ• jÄ«vamÄ• nasarÄ«raá¹ƒ vÄ• hotu

matasarÄ«raá¹ƒ \Ne I 188/ vÄ• yattha yattha asubhÄ• kÄ• ro paÃ±Ã±Ä• yati, tattha tatthev
kammaá¹-á¹-hÄ• naá¹ƒ appanaá¹ƒ pÄ• petabbanti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

asubhakammaá¹-á¹-hÄ• naniddeso nÄ• ma

chaá¹-á¹-ho paricchedo.

7. chaanussatiniddeso

1. buddhÄ• nussatikathÄ•

<123> asubhÄ• nantaraá¹ƒ \Be I 191/ \Ne I 189/ uddiá¹-á¹-hÄ• su pana dasasu anussatÄ«s
uppajjanato satiyeva anussati, pavattitabbaá¹-á¹-hÄ• namhiyeva vÄ• pavattattÄ• saddhÄ•
anurÅ«pÄ• satÄ«tipi anussati, buddhaá¹ƒ Ä• rabbha uppannÄ• anussati __buddhÄ• nussa
buddhaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etamadhivacanaá¹ƒ. dhammaá¹ƒ Ä• rabbha uppan
svÄ• kkhÄ• tatÄ• didhammaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etamadhivacanaá¹ƒ. saá¹…g
__saá¹…ghÄ• nussati, _ suppaá¹-ipannatÄ• disaá¹…ghaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• e
Ä• rabbha uppannÄ• anussati __sÄ«lÄ• nussati, _ akhaá¹‡á¸• atÄ• disÄ«laguá¹‡Ä• ramma
etamadhivacanaá¹ƒ. cÄ• gaá¹ƒ Ä• rabbha uppannÄ• anussati __cÄ• gÄ• nussati, _
muttacÄ• gatÄ• dicÄ• gaguá¹‡Ä• rammaá¹‡Ä• ya satiyÄ• etamadhivacanaá¹ƒ. devatÄ• Ä•
__devatÄ• nussati, _ devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• attano saddhÄ• diguá¹‡Ä• r
etamadhivacanaá¹ƒ. maraá¹‡aá¹ƒ Ä• rabbha uppannÄ• anussati __maraá¹‡Ä• nussati, _
jÄ«vitindriyupacchedÄ• rammaá¹‡Ä• ya satiyÄ• etamadhivacanaá¹ƒ. kesÄ• dibhedaá¹ƒ rÅ«
gatÄ• ti kÄ• yagatÄ• , kÄ• yagatÄ• ca sÄ• sati cÄ• ti kÄ• yagatasatÄ«ti vattabbe rassaá¹ƒ
__kÄ• yagatÄ• satÄ«_ti vuttÄ• , kesÄ• dikÄ• yakoá¹-á¹-hÄ• sanimittÄ• rammaá¹‡Ä• ya satiy
Ä• nÄ• pÄ• ne Ä• rabbha uppannÄ• sati __Ä• nÄ• pÄ• nassati, _ assÄ• sapassÄ• sanimitt
etamadhivacanaá¹ƒ. upasamaá¹ƒ Ä• rabbha uppannÄ• anussati __upasamÄ• nussati, _ sa
satiyÄ• etamadhivacanaá¹ƒ.

<124> iti imÄ• su dasasu anussatÄ«su buddhÄ• nussatiá¹ƒ tÄ• va bhÄ• vetukÄ• mena ave
yoginÄ• patirÅ«pasenÄ• sane rahogatena paá¹-isallÄ«nena ``itipi so bhagavÄ• arahaá¹ƒ s
vijjÄ• caraá¹‡asampanno sugato lokavidÅ« anuttaro purisadammasÄ• rathi \Be I 192/ satthÄ
devamanussÄ• naá¹ƒ buddho bhagavÄ• â€™â€™ ti (AN b VI 10) evaá¹ƒ buddhassa bhaga

tatrÄ• yaá¹ƒ anussaraá¹‡anayo --- so bhagavÄ• itipi arahaá¹ƒ, itipi sammÄ• sambuddho ...
bhagavÄ• ti anussarati. iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti.

<125> tattha Ä• rakattÄ• arÄ«naá¹ƒ arÄ• naÃ±ca hatattÄ• paccayÄ• dÄ«naá¹ƒ arahattÄ•
imehi tÄ• va kÄ• raá¹‡ehi so bhagavÄ• __araha_nti anussarati. Ä• rakÄ• hi so sabbakilese
á¹-hito maggena savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ viddhaá¹ƒsitattÄ• ti __Ä• rakattÄ• araha

so tato Ä• rakÄ• nÄ• ma, yassa yenÄ• samaá¹…gitÄ• .

asamaá¹…gÄ« ca dosehi, nÄ• tho tenÄ• __rahaá¹ƒ_ matoti ||

<126> te cÄ• nena kilesÄ• rayo maggena hatÄ• ti __arÄ«naá¹ƒ hatattÄ• pi arahaá¹ƒ_.

yasmÄ• rÄ• gÄ• disaá¹…khÄ• tÄ• , sabbepi arayo hatÄ• .

paÃ±Ã±Ä• satthena nÄ• thena, tasmÄ• pi __arahaá¹ƒ_ matoti ||

<127> yaÃ±cetaá¹ƒ avijjÄ• bhavataá¹‡hÄ• mayanÄ• bhi puÃ±Ã±Ä• diabhisaá¹…khÄ• rÄ• r
Ä• savasamudayamayena akkhena vijjhitvÄ• tibhavarathe samÄ• yojitaá¹ƒ anÄ• dikÄ• lapp
tassÄ• nena bodhimaá¹‡á¸• e vÄ«riyapÄ• dehi sÄ«lapathaviyaá¹ƒ patiá¹-á¹-hÄ• ya saddhÄ•
Ã±Ä• á¹‡apharasuá¹ƒ gahetvÄ• sabbe arÄ• hatÄ• ti __arÄ• naá¹ƒ hatattÄ• pi arahaá¹ƒ_.

<128> atha vÄ• saá¹ƒsÄ• racakkanti anamataggaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ vuccati. tas
mÅ«lattÄ• . jarÄ• maraá¹‡aá¹ƒ nemi, pariyosÄ• nattÄ• . sesÄ• dasa dhammÄ• arÄ• , avijjÄ
jarÄ• maraá¹‡apariyantattÄ• ca, tattha dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• . kÄ• mab
saá¹…khÄ• rÄ• naá¹ƒ paccayo hoti, rÅ«pabhave avijjÄ• rÅ«pabhave saá¹…khÄ• rÄ• naá¹ƒ
I 191/ avijjÄ• \Be I 193/ arÅ«pabhave saá¹…khÄ• rÄ• naá¹ƒ paccayo hoti. kÄ• mabhave sa
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa paccayÄ• honti, esa nayo itaresu. kÄ• mabhave paá¹-isandh
kÄ• mabhave nÄ• marÅ«passa paccayo hoti, tathÄ• rÅ«pabhave. arÅ«pabhave nÄ• masse
nÄ• marÅ«paá¹ƒ kÄ• mabhave saá¸·Ä• yatanassa paccayo hoti, rÅ«pabhave nÄ• marÅ«pa
Ä• yatanÄ• naá¹ƒ paccayo hoti, arÅ«pabhave nÄ• maá¹ƒ arÅ«pabhave ekassa Ä• yatanass
saá¸·Ä• yatanaá¹ƒ kÄ• mabhave chabbidhassa phassassa paccayo hoti, rÅ«pabhave tÄ«á¹
tiá¹‡á¹‡aá¹ƒ phassÄ• naá¹ƒ paccayÄ• honti, arÅ«pabhave ekaá¹ƒ Ä• yatanaá¹ƒ arÅ«pabha
hoti. kÄ• mabhave cha phassÄ• kÄ• mabhave channaá¹ƒ vedanÄ• naá¹ƒ paccayÄ• honti,
tattheva tissannaá¹ƒ, arÅ«pabhave eko tattheva ekissÄ• vedanÄ• ya paccayo hoti. kÄ• ma
kÄ• mabhave channaá¹ƒ taá¹‡hÄ• kÄ• yÄ• naá¹ƒ paccayÄ• honti, rÅ«pabhave tisso tatthev
ekÄ• vedanÄ• arÅ«pabhave ekassa taá¹‡hÄ• kÄ• yassa paccayo hoti. tattha tattha sÄ• s
upÄ• dÄ• nassa, upÄ• dÄ• nÄ• dayo bhavÄ• dÄ«naá¹ƒ.

kathaá¹ƒ? idhekacco kÄ• me paribhuÃ±jissÄ• mÄ«ti kÄ• mupÄ• dÄ• napaccayÄ• kÄ• yena

duccaritaá¹ƒ carati, manasÄ• duccaritaá¹ƒ carati, duccaritapÄ• ripÅ«riyÄ• apÄ• ye upapajj
upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo, kammanibbattÄ• khandhÄ• upapattibhav
jÄ• ti, paripÄ• ko jarÄ• , bhedo maraá¹‡aá¹ƒ.

aparo saggasampattiá¹ƒ anubhavissÄ• mÄ«ti tatheva sucaritaá¹ƒ carati, sucaritapÄ• ripÅ«r
tatthassa upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavoti so eva nayo.

aparo pana brahmalokasampattiá¹ƒ anubhavissÄ• mÄ«ti kÄ• mupÄ• dÄ• napaccayÄ• eva
muditaá¹ƒ, upekkhaá¹ƒ bhÄ• veti, bhÄ• vanÄ• pÄ• ripÅ«riyÄ• brahmaloke nibbattati. tatthas
kammaá¹ƒ kammabhavoti so eva nayo.

aparo \Be I 194/ arÅ«pabhave sampattiá¹ƒ anubhavissÄ• mÄ«ti tatheva Ä• kÄ• sÄ• naÃ±cA
bhÄ• veti, bhÄ• vanÄ• pÄ• ripÅ«riyÄ• tattha tattha nibbattati. tatthassa nibbattihetubhÅ«taá
kammabhavo, kammanibbattÄ• \Ne I 192/ khandhÄ• upapattibhavo, khandhÄ• naá¹ƒ nibba
bhedo maraá¹‡anti. esa nayo sesupÄ• dÄ• namÅ«likÄ• supi yojanÄ• su.

evaá¹ƒ ayaá¹ƒ avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• , ubhopete hetusamuppan
paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ anÄ• gatampi addhÄ•
hetusamuppannÄ• , ubhopete hetusamuppannÄ• ti paccayapariggahe paÃ±Ã±Ä• dhamma
nayena sabbapadÄ• ni vitthÄ• retabbÄ• ni.

tattha avijjÄ• saá¹…khÄ• rÄ• eko saá¹…khepo, viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatan
taá¹‡hupÄ• dÄ• nabhavÄ• eko, jÄ• tijarÄ• maraá¹‡aá¹ƒ eko. purimasaá¹…khepo cettha atÄ
paccuppanno, jÄ• tijarÄ• maraá¹‡aá¹ƒ anÄ• gato. avijjÄ• saá¹…khÄ• raggahaá¹‡ena cettha
gahitÄ• va hontÄ«ti ime paÃ±ca dhammÄ• atÄ«te kammavaá¹-á¹-aá¹ƒ, viÃ±Ã±Ä• á¹‡Ä• da
vipÄ• kavaá¹-á¹-aá¹ƒ, taá¹‡hupÄ• dÄ• nabhavaggahaá¹‡ena avijjÄ• saá¹…khÄ• rÄ• gahitÄ
etarahi kammavaá¹-á¹-aá¹ƒ, jÄ• tijarÄ• maraá¹‡Ä• padesena viÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ nid
dhammÄ• Ä• yatiá¹ƒ vipÄ• kavaá¹-á¹-aá¹ƒ. te Ä• kÄ• rato vÄ«satividhÄ• honti. saá¹…khÄ•
antarÄ• eko sandhi, vedanÄ• taá¹‡hÄ• namantarÄ• eko, bhavajÄ• tÄ«namantarÄ• ekoti, i
catusaá¹…khepaá¹ƒ tiyaddhaá¹ƒ vÄ«satÄ• kÄ• raá¹ƒ tisandhiá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ
passati aÃ±Ã±Ä• ti paá¹-ivijjhati. taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-he
vuccati paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡anti. iminÄ• dhammaá¹-á¹
dhamme yathÄ• bhÅ«taá¹ƒ Ã±atvÄ• tesu nibbindanto virajjanto vimuccanto vuttappakÄ• ra
saá¹ƒsÄ• racakkassa are hani vihani viddhaá¹ƒsesi. evampi __arÄ• naá¹ƒ hatattÄ• arahaá¹

arÄ• saá¹ƒsÄ• racakkassa, hatÄ• Ã±Ä• á¹‡Ä• sinÄ• yato.

lokanÄ• thena tenesa, __araha_nti pavuccati ||

<129> aggadakkhiá¹‡eyyattÄ• \Be I 195/ ca cÄ«varÄ• dipaccaye arahati pÅ«jÄ• visesaÃ±c
tathÄ• gate yekeci mahesakkhÄ• devamanussÄ• , na te aÃ±Ã±attha pÅ«jaá¹ƒ karonti. tath
sinerumattena ratanadÄ• mena tathÄ• gataá¹ƒ pÅ«jesi. yathÄ• balaÃ±ca aÃ±Ã±e devÄ• m
bimbisÄ• rakosalarÄ• jÄ• dayo. parinibbutampi ca bhagavantaá¹ƒ uddissa channavutikoá¹-i
asokamahÄ• rÄ• jÄ• sakalajambudÄ«pe caturÄ• sÄ«tivihÄ• rasahassÄ• ni patiá¹-á¹-hÄ• pe
pÅ«jÄ• visesÄ• nanti __paccayÄ• dÄ«naá¹ƒ arahattÄ• pi arahaá¹ƒ_.

pÅ«jÄ• visesaá¹ƒ saha paccayehi,

yasmÄ• ayaá¹ƒ arahati lokanÄ• tho.

atthÄ• nurÅ«paá¹ƒ __araha_nti loke,

tasmÄ• jino arahati nÄ• mametaá¹ƒ ||

<130> yathÄ• ca loke yekeci paá¹‡á¸• itamÄ• nino bÄ• lÄ• asilokabhayena raho pÄ• paá¹
kadÄ• ci karotÄ«ti __pÄ• pakaraá¹‡e rahÄ• bhÄ• vatopi arahaá¹ƒ_.

yasmÄ• natthi raho nÄ• ma, pÄ• pakammesu tÄ• dino.

rahÄ• bhÄ• vena tenesa, __arahaá¹ƒ_ iti vissuto ||

evaá¹ƒ sabbathÄ• pi ---

Ä• rakattÄ• hatattÄ• ca, kilesÄ• rÄ«na so muni.

hatasaá¹ƒsÄ• racakkÄ• ro, paccayÄ• dÄ«na cÄ• raho.

na raho karoti pÄ• pÄ• ni, __arahaá¹ƒ_ tena vuccatÄ«ti ||

<131> sammÄ• sÄ• maÃ±ca sabbadhammÄ• naá¹ƒ buddhattÄ• pana __sammÄ• sambu
sÄ• maÃ±ca buddho, abhiÃ±Ã±eyye dhamme abhiÃ±Ã±eyyato buddho, pariÃ±Ã±eyye dha
dhamme pahÄ• tabbato, sacchikÄ• tabbe dhamme sacchikÄ• tabbato, bhÄ• vetabbe dham
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abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• ti || (MN II 399; Sn 56

<132> apica \Be I 196/ \Ne I 194/ cakkhuá¹ƒ dukkhasaccaá¹ƒ, tassa mÅ«lakÄ• raá¹‡abhÄ• purimataá¹‡hÄ• samudayasaccaá¹ƒ, ubhinnaá¹ƒ appavatti nirodhasaccaá¹ƒ, nirodhapajÄ• maggasaccanti evaá¹ƒ ekekapaduddhÄ• renÄ• pi sabbadhamme sammÄ• sÄ• maÃ±ca bu sotaghÄ• najivhÄ• kÄ• yamanesu. eteneva nayena rÅ«pÄ• dÄ«ni cha Ä• yatanÄ• ni, cakkh chaviÃ±Ã±Ä• á¹‡akÄ• yÄ• , cakkhusamphassÄ• dayo cha phassÄ• , cakkhusamphassajÄ• cha saÃ±Ã±Ä• , rÅ«pasaÃ±cetanÄ• dayo cha cetanÄ• , rÅ«pataá¹‡hÄ• dayo cha taá¹‡hÄ• vitakkÄ• , rÅ«pavicÄ• rÄ• dayo cha vicÄ• rÄ• , rÅ«pakkhandhÄ• dayo paÃ±cakkhandhÄ• , anussatiyo, uddhumÄ• takasaÃ±Ã±Ä• divasena dasa saÃ±Ã±Ä• , kesÄ• dayo dvattiá¹ƒsÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo, kÄ• mabhavÄ• dayo nava bhavÄ• , paá¹-hamÄ• dÄ«ni cattÄ• ri catasso appamaÃ±Ã±Ä• , catasso arÅ«pasamÄ• pattiyo, paá¹-ilomato jarÄ• maraá¹‡Ä• dÄ« paá¹-iccasamuppÄ• daá¹…gÄ• ni ca yojetabbÄ• ni.

tatrÄ• yaá¹ƒ ekapadayojanÄ• , jarÄ• maraá¹‡aá¹ƒ dukkhasaccaá¹ƒ, jÄ• ti samudayasaccaá nissaraá¹‡aá¹ƒ nirodhasaccaá¹ƒ, nirodhapajÄ• nanÄ• paá¹-ipadÄ• maggasaccanti evamek sammÄ• sÄ• maÃ±ca buddho anubuddho paá¹-ibuddho. tena vuttaá¹ƒ --- ``sammÄ• sÄ• m buddhattÄ• pana sammÄ• sambuddhoâ€™â€™ ti.

<133> vijjÄ• hi pana caraá¹‡ena ca sampannattÄ• __vijjÄ• caraá¹‡asampanno_. tattha __ aá¹-á¹-hapi vijjÄ• . tisso vijjÄ• bhayabheravasutte (MN I 52 Ä• dayo) vuttanayeneva veditab ambaá¹-á¹-hasutte (DN I 278 Ä• dayo). tatra hi vipassanÄ• Ã±Ä• á¹‡ena manomayiddhiyÄ• pariggahetvÄ• aá¹-á¹-ha vijjÄ• vuttÄ• . __caraá¹‡a_nti sÄ«lasaá¹ƒvaro, indriyesu guttadvÄ mattaÃ±Ã±utÄ• , jÄ• gariyÄ• nuyogo, satta saddhammÄ• , cattÄ• ri rÅ«pÄ• vacarajjhÄ• nÄ• veditabbÄ• . imeyeva hi pannarasa dhammÄ• yasmÄ• etehi carati ariyasÄ• vako gacchati caraá¹‡anti vuttÄ• . yathÄ• ha --- ``idha, mahÄ• nÄ• ma, ariyasÄ• vako sÄ«lavÄ• hotÄ«â€™ majjhimapaá¹‡á¹‡Ä• sake vuttanayeneva veditabbaá¹ƒ. bhagavÄ• imÄ• hi vijjÄ• hi iminÄ• tena vuccati vijjÄ• caraá¹‡asampannoti.

tattha \Be I 197/ \Ne I 195/ vijjÄ• sampadÄ• bhagavato sabbaÃ±Ã±utaá¹ƒ pÅ«retvÄ• á¹-hi mahÄ• kÄ• ruá¹‡ikataá¹ƒ. so sabbaÃ±Ã±utÄ• ya sabbasattÄ• naá¹ƒ atthÄ• natthaá¹ƒ Ã±atv anatthaá¹ƒ parivajjetvÄ• atthe niyojeti. yathÄ• taá¹ƒ vijjÄ• caraá¹‡asampanno. tenassa sÄ honti, no duppaá¹-ipannÄ• vijjÄ• caraá¹‡avipannÄ• naá¹ƒ sÄ• vakÄ• attantapÄ• dayo viya

<134> sobhanagamanattÄ• , sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• , sammÄ• gatattÄ• , samm gamanampi hi gatanti vuccati. taÃ±ca bhagavato sobhanaá¹ƒ parisuddhamanavajjaá¹ƒ. kiá¹ ariyamaggo. tena hesa gamanena khemaá¹ƒ disaá¹ƒ asajjamÄ• no gatoti __sobhanagaman á¹-hÄ• naá¹ƒ gato amataá¹ƒ nibbÄ• nanti __sundaraá¹ƒ á¹-hÄ• naá¹ƒ gatattÄ• pi sugato_. s

maggena pahÄ«ne kilese puna apaccÄ• gacchanto. vuttaÃ±hetaá¹ƒ --- ``sotÄ• pattimaggen
kilese na puneti na pacceti na paccÄ• gacchatÄ«ti sugato ... pe ... arahattamaggena ye kiles
kilese na puneti na pacceti na paccÄ• gacchatÄ«ti sugatoâ€™â€™ ti, sammÄ• vÄ• gato d
pabhuti yÄ• va bodhimaá¹‡á¸• Ä• tÄ• va samatiá¹ƒsapÄ• ramÄ«pÅ«rikÄ• ya sammÄ• paá¹
hitasukhameva karonto sassataá¹ƒ, ucchedaá¹ƒ, kÄ• masukhaá¹ƒ, attakilamathanti ime ca a
gatoti __sammÄ• gatattÄ• pi sugato_. sammÄ• cesa gadati yuttaá¹-á¹-hÄ• ne yuttameva v
__sammÄ• gadattÄ• pi sugato_. tatridaá¹ƒ sÄ• dhakasuttaá¹ƒ ``yaá¹ƒ tathÄ• gato vÄ• caá¹
atacchaá¹ƒ anatthasaÃ±hitaá¹ƒ, sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , na taá¹ƒ tathÄ• g
yampi tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ anatthasaÃ±hitaá¹ƒ, sÄ• ca pa
tampi tathÄ• gato vÄ• caá¹ƒ na bhÄ• sati. yaÃ±ca kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ
atthasaÃ±hitaá¹ƒ, sÄ• ca paresaá¹ƒ appiyÄ• amanÄ• pÄ• , tatra kÄ• laÃ±Ã±Å« tathÄ• gato
veyyÄ• karaá¹‡Ä• ya. yaá¹ƒ tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti abhÅ«taá¹ƒ atacchaá¹ƒ anatth
paresaá¹ƒ piyÄ• manÄ• pÄ• , na taá¹ƒ tathÄ• gato vÄ• caá¹ƒ bhÄ• sati. yampi tathÄ• gato
tacchaá¹ƒ anatthasaÃ±hitaá¹ƒ, sÄ• ca paresaá¹ƒ piyÄ• manÄ• pÄ• , tampi tathÄ• gato vÄ•
kho tathÄ• gato vÄ• caá¹ƒ jÄ• nÄ• ti bhÅ«taá¹ƒ tacchaá¹ƒ atthasaÃ±hitaá¹ƒ, sÄ• \Be I 198/
manÄ• pÄ• , tatra kÄ• laÃ±Ã±Å« tathÄ• gato hoti tassÄ• vÄ• cÄ• ya veyyÄ• karaá¹‡Ä• yÄ•
__sammÄ• gadattÄ• pi sugato_ti veditabbo.

<135> sabbathÄ• pi viditalokattÄ• pana __lokavidÅ«_. so hi bhagavÄ• sabhÄ• vato samu
nirodhÅ«pÄ• yatoti sabbathÄ• lokaá¹ƒ avedi aÃ±Ã±Ä• si paá¹-ivijjhi. yathÄ• ha --- ``yattha k
jÄ• yati na jÄ«yati na mÄ«yati na cavati na upapajjati, nÄ• haá¹ƒ taá¹ƒ gamanena lokassa a
daá¹-á¹-heyyaá¹ƒ patteyyanti vadÄ• mi, na cÄ• haá¹ƒ, Ä• vuso, apatvÄ• va lokassa antaá¹ƒ
vadÄ• mi. api cÄ• haá¹ƒ, Ä• vuso, imasmiÃ±Ã±eva byÄ• mamatte kaá¸·evare sasaÃ±Ã±imh
lokasamudayaÃ±ca lokanirodhaÃ±ca lokanirodhagÄ• miniÃ±ca paá¹-ipadaá¹ƒ.

gamanena na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca apatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒ ||

tasmÄ• have lokavidÅ« sumedho,

lokantagÅ« vÅ«sitabrahmacariyo.

lokassa antaá¹ƒ samitÄ• vi Ã±atvÄ• ,

nÄ• sÄ«sati lokamimaá¹ƒ paraÃ±cÄ• ti || (SN a I 107; AN a IV 45).

<136> apica tayo lokÄ• saá¹…khÄ• raloko sattaloko okÄ• salokoti. tattha eko loko sabbe s

Ä• hÄ• raá¹-á¹-hitikÄ• ti (Paá¹-is I 112) Ä• gataá¹-á¹-hÄ• ne saá¹…khÄ• raloko veditabbo. sa
asassato lokoti vÄ• ti (DN I 421) Ä• gataá¹-á¹-hÄ• ne sattaloko.

yÄ• vatÄ• candimasÅ«riyÄ• pariharanti, disÄ• bhanti virocamÄ• nÄ• .

tÄ• va sahassadhÄ• loko, ettha te vattatÄ« vasoti || (MN I 503) ---

Ä• gataá¹-á¹-hÄ• ne okÄ• saloko. tampi bhagavÄ• sabbathÄ• avedi. tathÄ• hissa ``eko lok
Ä• hÄ• raá¹-á¹-hitikÄ• . dve lokÄ• nÄ• maÃ±ca rÅ«paÃ±ca. tayo lokÄ• tisso vedanÄ• . catt
cattÄ• ro Ä• hÄ• rÄ• . paÃ±ca lokÄ• paÃ±cupÄ• dÄ• nakkhandhÄ• . cha lokÄ• cha ajjhattik
satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo. aá¹-á¹-ha lokÄ• aá¹-á¹-ha lokadhammÄ• . nava lokÄ• nava
sattÄ• vÄ• sÄ• . dasa lokÄ• dasÄ• yatanÄ• ni. dvÄ• dasa lokÄ• dvÄ• dasÄ• yatanÄ• ni. aá
aá¹-á¹-hÄ• rasa dhÄ• tuyoâ€™â€™ ti (Paá¹-is I 112) ayaá¹ƒ saá¹…khÄ• ralokopi sabbathÄ•

yasmÄ• panesa sabbesampi sattÄ• naá¹ƒ Ä• sayaá¹ƒ jÄ• nÄ• ti, anusayaá¹ƒ jÄ• nÄ• ti, car
jÄ• nÄ• ti, apparajakkhe mahÄ• rajakkhe, tikkhindriye mudindriye, svÄ• kÄ• re dvÄ• kÄ• re,
duviÃ±Ã±Ä• paye, bhabbe abhabbe satte jÄ• nÄ• ti. tasmÄ• ssa sattalokopi sabbathÄ• vidi

<137> yathÄ• ca sattaloko, evaá¹ƒ okÄ• salokopi. tathÄ• hesa ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ Ä
ca yojanÄ• naá¹ƒ dvÄ• dasasatasahassÄ• ni catutiá¹ƒsasatÄ• ni ca paÃ±Ã±Ä• saÃ±ca yoja

sabbaá¹ƒ satasahassÄ• ni, chattiá¹ƒsaparimaá¹‡á¸• alaá¹ƒ.

dasa ceva sahassÄ• ni, aá¸• á¸• huá¸• á¸• hÄ• ni satÄ• ni ca ||

tattha ---

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• ||

tassÄ• yeva sandhÄ• rakaá¹ƒ ---

cattÄ• ri satasahassÄ• ni, aá¹-á¹-heva nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, jalaá¹ƒ vÄ• te patiá¹-á¹-hitaá¹ƒ ||

tassÄ• pi sandhÄ• rako ---

nava satasahassÄ• ni, mÄ• luto nabhamuggato.

saá¹-á¹-hiÃ±ceva sahassÄ• ni, esÄ• lokassa saá¹‡á¹-hiti ||

evaá¹ƒ saá¹‡á¹-hite cettha yojanÄ• naá¹ƒ ---

caturÄ• sÄ«ti \Be I 200/ \Ne I 198/ sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, sineru pabbatuttamo ||

tato upaá¸• á¸• hupaá¸• á¸• hena, pamÄ• á¹‡ena yathÄ• kkamaá¹ƒ.

ajjhogÄ• á¸·huggatÄ• dibbÄ• , nÄ• nÄ• ratanacittitÄ• ||

yugandharo Ä«sadharo, karavÄ«ko sudassano.

nemindharo vinatako, assakaá¹‡á¹‡o giri brahÄ• ||

ete satta mahÄ• selÄ• , sinerussa samantato.

mahÄ• rÄ• jÄ• namÄ• vÄ• sÄ• , devayakkhanisevitÄ• ||

yojanÄ• naá¹ƒ satÄ• nucco, himavÄ• paÃ±ca pabbato.

yojanÄ• naá¹ƒ sahassÄ• ni, tÄ«á¹‡i Ä• yatavitthato ||

caturÄ• sÄ«tisahassehi, kÅ«á¹-ehi paá¹-imaá¹‡á¸• ito.

tipaÃ±cayojanakkhandha-parikkhepÄ• nagavhayÄ• ||

paÃ±Ã±Ä• sayojanakkhandha-sÄ• khÄ• yÄ• mÄ• samantato.

satayojanavitthiá¹‡á¹‡Ä• , tÄ• vadeva ca uggatÄ• .

jambÅ« yassÄ• nubhÄ• vena, jambudÄ«po pakÄ• sito ||

yaÃ±cetaá¹ƒ jambuyÄ• pamÄ• á¹‡aá¹ƒ, etadeva asurÄ• naá¹ƒ citrapÄ• á¹-aliyÄ• , garuá¸·Ä

aparagoyÄ• ne kadambassa, uttarakurÅ«su kapparukkhassa, pubbavidehe sirÄ«sassa, tÄ•
pÄ• ricchattakassÄ• ti. tenÄ• hu porÄ• á¹‡Ä• ---

``pÄ• á¹-alÄ« simbalÄ« jambÅ«, devÄ• naá¹ƒ pÄ• ricchattako.

kadambo kapparukkho ca, sirÄ«sena bhavati sattamanti ||

``dveasÄ«ti \Ne I 199/ sahassÄ• ni, ajjhogÄ• á¸·ho mahaá¹‡á¹‡ave.

accuggato tÄ• vadeva, cakkavÄ• á¸·asiluccayo.

parikkhipitvÄ• taá¹ƒ sabbaá¹ƒ, lokadhÄ• tumayaá¹ƒ á¹-hitoâ€™â€™ ti ||

tattha candamaá¹‡á¸• alaá¹ƒ ekÅ«napaÃ±Ã±Ä• sayojanaá¹ƒ. sÅ«riyamaá¹‡á¸• alaá¹ƒ paÃ±
tÄ• vatiá¹ƒsabhavanaá¹ƒ dasasahassayojanaá¹ƒ. tathÄ• asurabhavanaá¹ƒ avÄ«cimahÄ• n
aparagoyÄ• naá¹ƒ sattasahassayojanaá¹ƒ. tathÄ• \Be I 201/ pubbavidehaá¹ƒ. uttarakuru aá
ekameko cettha mahÄ• dÄ«po paÃ±casatapaÃ±casataparittadÄ«paparivÄ• ro. taá¹ƒ sabbar
ekÄ• lokadhÄ• tu. tadantaresu lokantarikanirayÄ• .

evaá¹ƒ anantÄ• ni cakkavÄ• á¸·Ä• ni anantÄ• lokadhÄ• tuyo bhagavÄ• anantena buddhaÅ
paá¹-ivijjhi. evamassa okÄ• salokopi sabbathÄ• vidito. evampi __sabbathÄ• viditalokattÄ•

<138> attanÄ• pana guá¹‡ehi visiá¹-á¹-hatarassa kassaci abhÄ• vato natthi etassa uttaroti
hesa sÄ«laguá¹‡enÄ• pi sabbaá¹ƒ lokamabhibhavati, samÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±
sÄ«laguá¹‡enÄ• pi asamo asamasamo appaá¹-imo appaá¹-ibhÄ• go appaá¹-ipuggalo ... pe
vimuttiÃ±Ä• á¹‡adassanaguá¹‡enÄ• pi. yathÄ• ha --- ``na kho panÄ• haá¹ƒ samanupassÄ•
pe ... sadevamanussÄ• ya pajÄ• ya attanÄ• sÄ«lasampannataraâ€™â€™ nti vitthÄ• ro. ev
(AN a IV 34; It 90) ``na me Ä• cariyo atthÄ«â€™â€™ tiÄ• dikÄ• (MN I 285; Vin I 11) gÄ• th

<139> purisadamme sÄ• retÄ«ti __purisadammasÄ• rathi_. dameti vinetÄ«ti vuttaá¹ƒ hoti. t
adantÄ• dametuá¹ƒ yuttÄ• tiracchÄ• napurisÄ• pi manussapurisÄ• pi amanussapurisÄ• pi.
tiracchÄ• napurisÄ• pi apalÄ• lo nÄ• garÄ• jÄ• , cÅ«á¸·odaro, mahodaro, aggisikho, dhÅ«m
nÄ• garÄ• jÄ• , dhanapÄ• lako hatthÄ«ti evamÄ• dayo damitÄ• nibbisÄ• katÄ• saraá¹‡esu
patiá¹-á¹-hÄ• pitÄ• , manussapurisÄ• pi saccakanigaá¹‡á¹-haputtaambaá¹-á¹-hamÄ• á¹‡ava
soá¹‡adantakÅ«á¹-adantÄ• dayo, amanussapurisÄ• pi Ä• á¸·avakasÅ«cilomakharalomayak
200/ damitÄ• vinÄ«tÄ• vicitrehi vinayanÅ«pÄ• yehi. ``ahaá¹ƒ kho, kesi, purisadamme saá¹‡
pharusenapi vinemi, saá¹‡hapharusenapi vinemÄ«â€™â€™ ti (AN a IV 11) idaÃ±cettha sut

apica bhagavÄ• visuddhasÄ«lÄ• dÄ«naá¹ƒ paá¹-hamajjhÄ• nÄ• dÄ«ni sotÄ• pannÄ• dÄ«n
Ä• cikkhanto dantepi dametiyeva.

atha \Be I 202/ vÄ• anuttaro purisadammasÄ• rathÄ«ti ekamevidaá¹ƒ atthapadaá¹ƒ. bhaga
sÄ• reti, yathÄ• ekapallaá¹…keneva nisinnÄ• aá¹-á¹-ha disÄ• asajjamÄ• nÄ• dhÄ• vanti.
purisadammasÄ• rathÄ«_ti vuccati. ``hatthidamakena, bhikkhave, hatthidammo sÄ• rito eka
dhÄ• vatÄ«â€™â€™ ti idaÃ±cettha suttaá¹ƒ (MN III 312) vitthÄ• retabbaá¹ƒ.

<140> diá¹-á¹-hadhammikasamparÄ• yikaparamatthehi yathÄ• rahaá¹ƒ anusÄ• satÄ«ti __s
viyÄ• ti __satthÄ• , _ bhagavÄ• satthavÄ• ho. yathÄ• satthavÄ• ho satthe kantÄ• raá¹ƒ tÄ•
tÄ• reti vÄ• á¸·akantÄ• raá¹ƒ tÄ• reti dubbhikkhakantÄ• raá¹ƒ tÄ• reti nirudakakantÄ• raá¹ƒ
nittÄ• reti patÄ• reti khemantabhÅ«miá¹ƒ sampÄ• peti, evameva bhagavÄ• satthÄ• satthav
tÄ• reti, jÄ• tikantÄ• raá¹ƒ tÄ• retÄ«tiÄ• dinÄ• niddesanayenapettha attho veditabbo. __dev
devÄ• naÃ±ca manussÄ• naÃ±ca. ukkaá¹-á¹-haparicchedavasena, bhabbapuggalaparicche
bhagavÄ• pana tiracchÄ• nagatÄ• nampi anusÄ• sanippadÄ• nena satthÄ• yeva. tepi hi bh
upanissayasampattiá¹ƒ patvÄ• tÄ• ya eva upanissayasampattiyÄ• dutiye vÄ• tatiye vÄ• a
maggaphalabhÄ• gino honti. maá¹‡á¸• Å«kadevaputtÄ• dayo cettha nidassanaá¹ƒ.

bhagavati kira gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re campÄ• nagaravÄ• sÄ«naá¹ƒ dhamma
maá¹‡á¸• Å«ko bhagavato sare nimittaá¹ƒ aggahesi, taá¹ƒ eko vacchapÄ• lako daá¹‡á¸• aá
sÄ«se sannirumbhitvÄ• aá¹-á¹-hÄ• si. so tÄ• vadeva kÄ• laá¹…katvÄ• tÄ• vatiá¹ƒsabhavan
kanakavimÄ• ne nibbatti. suttappabuddho viya ca tattha accharÄ• saá¹…ghaparivutaá¹ƒ att
ahampi nÄ• ma idha nibbatto, kiá¹ƒ nu kho kammamakÄ• siâ€™â€™ nti Ä• vajjento na aÃ±
201/ aÃ±Ã±atra bhagavato sare nimittaggÄ• hÄ• . so tÄ• vadeva saha vimÄ• nena Ä• gantv
vandi. bhagavÄ• jÄ• nantova pucchi ---

``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti ||

maá¹‡á¸• Å«kohaá¹ƒ \Be I 203/ pure Ä• siá¹ƒ, udake vÄ• rigocaro.

tava dhammaá¹ƒ suá¹‡antassa, avadhi vacchapÄ• lakoti ||

bhagavÄ• tassa dhammaá¹ƒ desesi. caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹ƒ dhammÄ•
sotÄ• pattiphale patiá¹-á¹-hÄ• ya sitaá¹ƒ katvÄ• pakkamÄ«ti.

<141> yaá¹ƒ pana kiÃ±ci atthi Ã±eyyaá¹ƒ nÄ• ma, sabbasseva buddhattÄ• vimokkhantikaÁ
yasmÄ• vÄ• cattÄ• ri saccÄ• ni attanÄ• pi bujjhi, aÃ±Ã±epi satte bodhesi, tasmÄ• evamÄ•
__buddho_. imassa ca panatthassa viÃ±Ã±Ä• panatthaá¹ƒ ``bujjhitÄ• saccÄ• nÄ«ti buddho
buddhoâ€™â€™ ti evaá¹ƒ pavatto sabbopi niddesanayo (Nidd I 192) paá¹-isambhidÄ• nayo
vitthÄ• retabbo.

<142> __bhagavÄ• _ti idaá¹ƒ panassa guá¹‡avisiá¹-á¹-hasabbasattuttamagarugÄ• ravÄ• d
porÄ• á¹‡Ä• ---

``bhagavÄ• ti vacanaá¹ƒ seá¹-á¹-haá¹ƒ, bhagavÄ• ti vacanamuttamaá¹ƒ.

garugÄ• ravayutto so, __bhagavÄ• _ tena vuccatÄ«â€™â€™ ti ||

catubbidhaá¹ƒ vÄ• nÄ• maá¹ƒ Ä• vatthikaá¹ƒ liá¹…gikaá¹ƒ nemittikaá¹ƒ adhiccasamuppann
nÄ• ma lokiyavohÄ• rena yadicchakanti vuttaá¹ƒ hoti. tattha vaccho dammo balÄ«baddoti ev
daá¹‡á¸• Ä« chattÄ« sikhÄ« karÄ«ti evamÄ• di __liá¹…gikaá¹ƒ_. tevijjo chaá¸·abhiÃ±Ã±oti e
__nemittikaá¹ƒ_. sirivaá¸• á¸• hako dhanavaá¸• á¸• hakoti evamÄ• di vacanatthaá¹ƒ anapek
__adhiccasamuppannaá¹ƒ_. idaá¹ƒ \Ne I 202/ pana __bhagavÄ• _ti nÄ• maá¹ƒ nemittikaá¹ƒ
suddhodanamahÄ• rÄ• jena, na asÄ«tiyÄ• Ã±Ä• tisahassehi kataá¹ƒ, na sakkasantusitÄ• d
vuttampi cetaá¹ƒ dhammasenÄ• patinÄ• ``bhagavÄ• ti netaá¹ƒ nÄ• maá¹ƒ mÄ• tarÄ• kataá
vimokkhantikametaá¹ƒ buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ bodhiyÄ• mÅ«le saha sabbaÃ±Á
sacchikÄ• paÃ±Ã±atti yadidaá¹ƒ bhagavÄ• â€™â€™ ti (Nidd I 84).

<143> yaá¹ƒguá¹‡anemittikaÃ±cetaá¹ƒ nÄ• maá¹ƒ, tesaá¹ƒ guá¹‡Ä• naá¹ƒ pakÄ• sanattha
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``bhagÄ« \Be I 204/ bhajÄ« bhÄ• gi vibhattavÄ• iti,

akÄ• si bhagganti garÅ«ti bhÄ• gyavÄ• .

bahÅ«hi Ã±Ä• yehi subhÄ• vitattano,

bhavantago so __bhagavÄ• _ti vuccatÄ«â€™â€™ ti || ---

niddese (Nidd I 84) vuttanayeneva cettha tesaá¹ƒ tesaá¹ƒ padÄ• naá¹ƒ attho daá¹-á¹-habbo

<144> ayaá¹ƒ pana aparo nayo.

bhÄ• gyavÄ• bhaggavÄ• yutto, bhagehi ca vibhattavÄ• .

bhattavÄ• vantagamano, bhavesu __bhagavÄ• _ tatoti ||

tattha vaá¹‡á¹‡Ä• gamo vaá¹‡á¹‡avipariyayotiÄ• dikaá¹ƒ niruttilakkhaá¹‡aá¹ƒ gahetvÄ• sa
pisodarÄ• dipakkhepalakkhaá¹‡aá¹ƒ gahetvÄ• yasmÄ• lokiyalokuttarasukhÄ• bhinibbattak
dÄ• nasÄ«lÄ• dipÄ• rappattaá¹ƒ bhÄ• gyamassa atthi, tasmÄ• bhÄ• gyavÄ• ti vattabbe __b
Ã±Ä• tabbaá¹ƒ.

yasmÄ• pana
ahirikÄ• nottappakodhÅ«panÄ• hamakkhapaá¸·Ä• saissÄ• macchariyamÄ• yÄ• sÄ• á¹-heyy
amÄ• dataá¹‡hÄ• avijjÄ• -
tividhÄ• kusalamÅ«laduccaritasaá¹ƒkilesamalavisamasaÃ±Ã±Ä• vitakkapapaÃ±cacatubbidh
Ä• savaganthaoghayogaagatitaá¹‡huppÄ• dupÄ• dÄ• napaÃ±cacetokhÄ«lavinibandhanÄ«v
chavivÄ• damÅ«lataá¹‡hÄ• kÄ• yasattÄ• nusayaaá¹-á¹-hamicchattanavataá¹‡hÄ• mÅ«lakad
hidiá¹-á¹-higata- aá¹-á¹-hasatataá¹‡hÄ• vicaritappabhedasabbadarathapariá¸·Ä• hakilesasat
saá¹…khepato vÄ• paÃ±ca kilesakhandhaabhisaá¹…khÄ• radevaputtamaccumÄ• re abhaÃ
parissayÄ• naá¹ƒ bhaggavÄ• ti vattabbe __bhagavÄ• _ti vuccati. Ä• ha cettha ---

``bhaggarÄ• go bhaggadoso, bhaggamoho anÄ• savo.

bhaggÄ• ssa pÄ• pakÄ• dhammÄ• , __bhagavÄ• _ tena vuccatÄ«â€™â€™ ti ||

bhÄ• gyavatÄ• ya cassa satapuÃ±Ã±alakkhaá¹‡adharassa rÅ«pakÄ• yasampatti dÄ«pitÄ•
dhammakÄ• yasampatti. tathÄ• lokiyasarikkhakÄ• naá¹ƒ bahumatabhÄ• vo, gahaá¹-á¹-hap
abhigatÄ• naÃ±ca nesaá¹ƒ kÄ• yacittadukkhÄ• panayane \Be I 205/ paá¹-ibalabhÄ• vo, Ä• n
upakÄ• ritÄ• , lokiyalokuttarasukhehi ca saá¹ƒyojanasamatthatÄ• dÄ«pitÄ• hoti.

yasmÄ• ca loke issariyadhammayasasirikÄ• mapayattesu chasu dhammesu bhagasaddo p
sakacitte issariyaá¹ƒ, aá¹‡imÄ• laá¹…ghimÄ• dikaá¹ƒ vÄ• lokiyasammataá¹ƒ sabbÄ• kÄ• ra
lokuttaro dhammo. lokattayabyÄ• pako yathÄ• bhuccaguá¹‡Ä• dhigato ativiya parisuddho ya
rÅ«pakÄ• yadassanabyÄ• vaá¹-ajananayanappasÄ• dajananasamatthÄ• sabbÄ• kÄ• rapan
yaá¹ƒ yaá¹ƒ etena icchitaá¹ƒ patthitaá¹ƒ attahitaá¹ƒ parahitaá¹ƒ vÄ• , tassa tassa tatheva ab
icchitatthanibbattisaÃ±Ã±ito kÄ• mo. sabbalokagarubhÄ• vappattihetubhÅ«to sammÄ• vÄ• y
atthi. tasmÄ• imehi bhagehi yuttattÄ• pi bhagÄ• assa santÄ«ti iminÄ• atthena __bhagavÄ•

yasmÄ• pana kusalÄ• dÄ«hi bhedehi sabbadhamme, khandhÄ• yatanadhÄ• tusaccaindriy
kusalÄ• didhamme, pÄ«á¸·anasaá¹…khatasantÄ• paviparia¹‡Ä• maá¹-á¹-hena vÄ• dukkha

Ä• yÅ«hananidÄ• nasaá¹ƒyogapalibodhaá¹-á¹-hena samudayaá¹ƒ, nissaraá¹‡avivekÄ• saá¹
nirodhaá¹ƒ, niyyÄ• nikahetudassanÄ• dhipateyyaá¹-á¹-hena maggaá¹ƒ vibhattavÄ• , vibhajit
desitavÄ• ti vuttaá¹ƒ hoti. tasmÄ• vibhattavÄ• ti vattabbe __bhagavÄ• _ti vuccati.

yasmÄ• ca esa dibbabrahmaariyavihÄ• re kÄ• yacittaupadhiviveke suÃ±Ã±atappaá¹‡ihitÄ•
lokiyalokuttare uttarimanussadhamme bhaji sevi bahulaá¹ƒ akÄ• si, tasmÄ• bhattavÄ• ti va
vuccati.

yasmÄ• \Ne I 204/ pana tÄ«su bhavesu taá¹‡hÄ• saá¹…khÄ• taá¹ƒ gamanaá¹ƒ anena van
vantagamanoti vattabbe bhavasaddato bhakÄ• raá¹ƒ gamanasaddato gakÄ• raá¹ƒ vantasad
katvÄ• Ä• dÄ• ya __bhagavÄ• _ti vuccati yathÄ• loke mehanassa khassa mÄ• lÄ• ti vattab

<145> tassevaá¹ƒ iminÄ• ca iminÄ• ca kÄ• raá¹‡ena so bhagavÄ• arahaá¹ƒ ... pe ... imin
kÄ• raá¹‡ena bhagavÄ• ti buddhaguá¹‡e anussarato neva tasmiá¹ƒ samaye rÄ• gapariyuá¹
dosapariyuá¹-á¹-hitaá¹ƒ, na mohapariyuá¹-á¹-hitaá¹ƒ \Be I 206/ cittaá¹ƒ hoti. ujugatamevassa
cittaá¹ƒ hoti tathÄ• gatamÄ• rabbha (AN b VI 10). iccassa evaá¹ƒ rÄ• gÄ• dipariyuá¹-á¹-hÄ•
vikkhambhitanÄ«varaá¹‡assa kammaá¹-á¹-hÄ• nÄ• bhimukhatÄ• ya ujugatacittassa buddha
pavattanti. buddhaguá¹‡e anuvitakkayato anuvicÄ• rayato pÄ«ti uppajjati. pÄ«timanassa pÄ
passaddhiyÄ• kÄ• yacittadarathÄ• paá¹-ippassambhanti. passaddhadarathassa kÄ• yikam
uppajjati. sukhino buddhaguá¹‡Ä• rammaá¹‡aá¹ƒ hutvÄ• cittaá¹ƒ samÄ• dhiyatÄ«ti anukka
jhÄ• naá¹…gÄ• ni uppajjanti. buddhaguá¹‡Ä• naá¹ƒ pana gambhÄ«ratÄ• ya
nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appanaá¹ƒ appatvÄ• upacÄ• n
tadetaá¹ƒ buddhaguá¹‡Ä• nussaraá¹‡avasena uppannattÄ• buddhÄ• nussaticceva saá¹…k

imaÃ±ca pana buddhÄ• nussatiá¹ƒ anuyutto bhikkhu satthari sagÄ• ravo hoti sappatisso, sa
sativepullaá¹ƒ paÃ±Ã±Ä• vepullaá¹ƒ puÃ±Ã±avepullaÃ±ca adhigacchati, pÄ«tipÄ• mojjabah
dukkhÄ• dhivÄ• sanasamattho, satthÄ• rÄ• saá¹ƒvÄ• sasaÃ±Ã±aá¹ƒ paá¹-ilabhati. buddha
ajjhÄ• vutthaÃ±cassa sarÄ«rampi cetiyagharamiva pÅ«jÄ• rahaá¹ƒ hoti. buddhabhÅ«miyaá¹
vÄ«tikkamitabbavatthusamÄ• yoge cassa sammukhÄ• satthÄ• raá¹ƒ passato viya hirottapp
uttari appaá¹-ivijjhanto pana sugatiparÄ• yano hoti.

tasmÄ• have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, buddhÄ• nussatiyÄ• sadÄ• ti ||

idaá¹ƒ tÄ• va buddhÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

2. dhammÄ• nussatikathÄ•

<146> dhammÄ• nussatiá¹ƒ \Ne I 205/ bhÄ• vetukÄ• menÄ• pi rahogatena paá¹-isallÄ«nen
dhammo sandiá¹-á¹-hiko akÄ• liko ehipassiko opaneyyiko paccattaá¹ƒ veditabbo viÃ±Ã±Å«h
evaá¹ƒ pariyattidhammassa ceva navavidhassa ca lokuttaradhammassa guá¹‡Ä• anussarit

<147> __svÄ• kkhÄ• to_ti imasmiá¹ƒ hi pade pariyattidhammopi saá¹…gahaá¹ƒ gacchati, it
tattha pariyattidhammo tÄ• va svÄ• kkhÄ• to Ä• dimajjhapariyosÄ• nakalyÄ• á¹‡attÄ• \Be I
sÄ• tthasabyaÃ±janakevalaparipuá¹‡á¹‡aparisuddhabrahmacariyappakÄ• sanattÄ• ca. yaÃ
deseti, sÄ• samantabhaddakattÄ• dhammassa paá¹-hamapÄ• dena Ä• dikalyÄ• á¹‡Ä• , du
majjhekalyÄ• á¹‡Ä• , pacchimapÄ• dena pariyosÄ• nakalyÄ• á¹‡Ä• . ekÄ• nusandhikaá¹ƒ s
Ä• dikalyÄ• á¹‡aá¹ƒ, nigamanena pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, sesena majjhekalyÄ• á¹‡aá¹
suttaá¹ƒ paá¹-hamÄ• nusandhinÄ• Ä• dikalyÄ• á¹‡aá¹ƒ, pacchimena pariyosÄ• nakalyÄ• á
majjhekalyÄ• á¹‡aá¹ƒ. apica sanidÄ• nasauppattikattÄ• Ä• dikalyÄ• á¹‡aá¹ƒ, veneyyÄ• naá
aviparÄ«tatÄ• ya ca hetudÄ• haraá¹‡ayuttato ca majjhekalyÄ• á¹‡aá¹ƒ, sotÅ«naá¹ƒ saddhÄ
nigamanena ca pariyosÄ• nakalyÄ• á¹‡aá¹ƒ.

sakalopi sÄ• sanadhammo attano atthabhÅ«tena sÄ«lena Ä• dikalyÄ• á¹‡o, samathavipass
majjhekalyÄ• á¹‡o, nibbÄ• nena pariyosÄ• nakalyÄ• á¹‡o. sÄ«lasamÄ• dhÄ«hi vÄ• Ä• dika
majjhekalyÄ• á¹‡o, phalanibbÄ• nehi pariyosÄ• nakalyÄ• á¹‡o. buddhasubodhitÄ• ya vÄ• Ä
dhammasudhammatÄ• ya majjhekalyÄ• á¹‡o, saá¹…ghasuppaá¹-ippattiyÄ• pariyosÄ• naka
tathatthÄ• ya paá¹-ipannena adhigantabbÄ• ya abhisambodhiyÄ• vÄ• Ä• dikalyÄ• á¹‡o, pa
majjhekalyÄ• á¹‡o, sÄ• vakabodhiyÄ• pariyosÄ• nakalyÄ• á¹‡o.

suyyamÄ• no cesa nÄ«varaá¹‡avikkhambhanato savanenapi kalyÄ• á¹‡ameva Ä• vahatÄ«
paá¹-ipajjiyamÄ• no samathavipassanÄ• sukhÄ• vahanato paá¹-ipattiyÄ• pi kalyÄ• á¹‡aá¹ƒ
majjhekalyÄ• á¹‡o, tathÄ• paá¹-ipanno ca paá¹-ipattiphale niá¹-á¹-hite tÄ• dibhÄ• vÄ• vahan
\Ne I 206/ kalyÄ• á¹‡aá¹ƒ Ä• vahatÄ«ti pariyosÄ• nakalyÄ• á¹‡oti evaá¹ƒ Ä• dimajjhapariyos
svÄ• kkhÄ• to.

yaá¹ƒ panesa bhagavÄ• dhammaá¹ƒ desento sÄ• sanabrahmacariyaá¹ƒ maggabrahmacar
dÄ«peti, taá¹ƒ yathÄ• nurÅ«paá¹ƒ atthasampattiyÄ• sÄ• tthaá¹ƒ, byaÃ±janasampattiyÄ• sa
saá¹…kÄ• sanapakÄ• sanavivaraá¹‡avibhajanauttÄ• nÄ«karaá¹‡apaÃ±Ã±attiatthapadasam
akkharapadabyaÃ±janÄ• kÄ• raniruttiniddesasampattiyÄ• sabyaÃ±janaá¹ƒ. atthagambhÄ«r
sÄ• tthaá¹ƒ, dhammagambhÄ«ratÄ• desanÄ• gambhÄ«ratÄ• hi \Be I 208/ sabyaÃ±janaá¹ƒ.
atthapaá¹-ibhÄ• napaá¹-isambhidÄ• visayato sÄ• tthaá¹ƒ, dhammaniruttipaá¹-isambhidÄ• vi
paá¹‡á¸• itavedanÄ«yato parikkhakajanappasÄ• dakanti sÄ• tthaá¹ƒ, saddheyyato lokiyajan
sabyaÃ±janaá¹ƒ. gambhÄ«rÄ• dhippÄ• yato sÄ• tthaá¹ƒ, uttÄ• napadato sabyaÃ±janaá¹ƒ. u
sakalaparipuá¹‡á¹‡abhÄ• vena kevalaparipuá¹‡á¹‡aá¹ƒ. apanetabbassa abhÄ• vato niddos

apica paá¹-ipattiyÄ• adhigamabyattito sÄ• tthaá¹ƒ, pariyattiyÄ• Ä• gamabyattito sabyaÃ±ja
sÄ«lÄ• dipaÃ±cadhammakkhandhayuttato kevalaparipuá¹‡á¹‡aá¹ƒ, nirupakkilesato nittaraá
lokÄ• misanirapekkhato ca parisuddhanti evaá¹ƒ
sÄ• tthasabyaÃ±janakevalaparipuá¹‡á¹‡aparisuddhabrahmacariyappakÄ• sanato svÄ• kkhÄ

atthavipallÄ• sÄ• bhÄ• vato vÄ• suá¹-á¹-hu akkhÄ• toti svÄ• kkhÄ• to. yathÄ• hi aÃ±Ã±atit
vipallÄ• samÄ• pajjati, antarÄ• yikÄ• ti vuttadhammÄ• naá¹ƒ antarÄ• yikattÄ• bhÄ• vato, niy
vuttadhammÄ• naá¹ƒ niyyÄ• nikattÄ• bhÄ• vato. tena te durakkhÄ• tadhammÄ• yeva honti,
attho vipallÄ• samÄ• pajjati. ime dhammÄ• antarÄ• yikÄ• , ime dhammÄ• niyyÄ• nikÄ• ti e
tathÄ• bhÄ• vÄ• natikkamanatoti. evaá¹ƒ tÄ• va pariyattidhammo svÄ• kkhÄ• to.

lokuttaradhammo pana nibbÄ• nÄ• nurÅ«pÄ• ya paá¹-ipattiyÄ• paá¹-ipadÄ• nurÅ«passa c
svÄ• kkhÄ• to. yathÄ• ha --- ``supaÃ±Ã±attÄ• kho pana tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ
saá¹ƒsandati nibbÄ• naÃ±ca paá¹-ipadÄ• ca. seyyathÄ• pi nÄ• ma gaá¹…godakaá¹ƒ yamu
evameva supaÃ±Ã±attÄ• (DN II 296) tena bhagavatÄ• sÄ• vakÄ• naá¹ƒ \Ne I 207/ nibbÄ•
saá¹ƒsandati nibbÄ• naÃ±ca paá¹-ipadÄ• cÄ• â€™â€™ ti. ariyamaggo cettha antadvayaá¹
paá¹-ipadÄ• bhÅ«tova ``majjhimÄ• paá¹-ipadÄ• â€™â€™ ti akkhÄ• tattÄ• svÄ• kkhÄ• to. s
paá¹-ipassaddhakilesÄ• neva ``paá¹-ipassaddhakilesÄ• nÄ«â€™â€™ ti akkhÄ• tattÄ• svÄ•
sassatÄ• matatÄ• á¹‡aleá¹‡Ä• disabhÄ• vameva sassatÄ• disabhÄ• vavasena akkhÄ• tattÄ
lokuttaradhammopi svÄ• kkhÄ• to.

<148> __sandiá¹-á¹-hiko_ti \Be I 209/ ettha pana ariyamaggo tÄ• va attano santÄ• ne rÄ• g
karontena ariyapuggalena sÄ• maá¹ƒ daá¹-á¹-habboti sandiá¹-á¹-hiko. yathÄ• ha --- ``ratto k
rÄ• gena abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto attabyÄ• bÄ• dhÄ• yapi ceteti, parabyÄ• bÄ• dh
ubhayabyÄ• bÄ• dhÄ• yapi ceteti. cetasikaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedeti.
attabyÄ• bÄ• dhÄ• ya ceteti, na parabyÄ• bÄ• dhÄ• ya ceteti, na ubhayabyÄ• bÄ• dhÄ• ya
domanassaá¹ƒ paá¹-isaá¹ƒvedeti. evampi kho, brÄ• hmaá¹‡a, sandiá¹-á¹-hiko dhammo hotÄ
apica navavidhopi lokuttaradhammo yena yena adhigato hoti, tena tena parasaddhÄ• ya ga
paccavekkhaá¹‡aÃ±Ä• á¹‡ena sayaá¹ƒ daá¹-á¹-habboti sandiá¹-á¹-hiko. atha vÄ• pasatthÄ
sandiá¹-á¹-hi, sandiá¹-á¹-hiyÄ• jayatÄ«ti sandiá¹-á¹-hiko. tathÄ• hettha ariyamaggo sampay
ariyaphalaá¹ƒ kÄ• raá¹‡abhÅ«tÄ• ya, nibbÄ• naá¹ƒ visayibhÅ«tÄ• ya sandiá¹-á¹-hiyÄ• kiles
rathena jayatÄ«ti rathiko, evaá¹ƒ navavidhopi lokuttaradhammo sandiá¹-á¹-hiyÄ• jayatÄ«ti s

atha vÄ• diá¹-á¹-hanti dassanaá¹ƒ vuccati. diá¹-á¹-hameva sandiá¹-á¹-haá¹ƒ, dassananti at
sandiá¹-á¹-haá¹ƒ arahatÄ«ti sandiá¹-á¹-hiko. lokuttaradhammo hi bhÄ• vanÄ• bhisamayavas
sacchikiriyÄ• bhisamayavasena ca dissamÄ• noyeva vaá¹-á¹-abhayaá¹ƒ nivatteti. tasmÄ• y
vatthiko, evaá¹ƒ sandiá¹-á¹-haá¹ƒ arahatÄ«ti sandiá¹-á¹-hiko.

<149> attano phaladÄ• naá¹ƒ sandhÄ• ya nÄ• ssa kÄ• loti akÄ• lo. akÄ• loyeva __akÄ• lik
paÃ±cÄ• hasattÄ• hÄ• dibhedaá¹ƒ kÄ• laá¹ƒ khepetvÄ• phalaá¹ƒ deti, attano pana pavattis
vuttaá¹ƒ hoti. atha vÄ• attano phaladÄ• ne pakaá¹-á¹-ho kÄ• lo patto assÄ• ti kÄ• liko. ko s
kusaladhammo. ayaá¹ƒ pana samanantaraphalattÄ• na kÄ• likoti akÄ• liko. idaá¹ƒ maggam

<150> ``ehi passa imaá¹ƒ dhammaâ€™â€™ nti evaá¹ƒ pavattaá¹ƒ ehipassavidhiá¹ƒ arahat
panesa taá¹ƒ vidhiá¹ƒ arahatÄ«ti? vijjamÄ• nattÄ• parisuddhattÄ• ca \Be I 210/. rittamuá¹-á
hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• atthÄ«ti vatvÄ• pi ``ehi passa imaâ€™â€™ nti na s
avijjamÄ• nattÄ• . vijjamÄ• nampi ca gÅ«thaá¹ƒ vÄ• muttaá¹ƒ vÄ• manuÃ±Ã±abhÄ• vappa
cittasampahaá¹ƒsanatthaá¹ƒ ``ehi passa imaâ€™â€™ nti na sakkÄ• vattuá¹ƒ. apica kho pa
paá¹‡á¹‡ehi vÄ• paá¹-icchÄ• detabbameva hoti. kasmÄ• ? aparisuddhattÄ• . ayaá¹ƒ pana
sabhÄ• vatova vijjamÄ• no vigatavalÄ• hake Ä• kÄ• se sampuá¹‡á¹‡acandamaá¹‡á¸• alaá
nikkhittajÄ• timaá¹‡i viya ca parisuddho. tasmÄ• vijjamÄ• nattÄ• parisuddhattÄ• ca ehipas
ehipassiko.

<151> upanetabboti __opaneyyiko_. ayaá¹ƒ panettha vinicchayo, upanayanaá¹ƒ upanayo,
sÄ«saá¹ƒ vÄ• ajjhupekkhitvÄ• pi bhÄ• vanÄ• vasena attano citte upanayanaá¹ƒ arahatÄ«ti
opaneyyiko. idaá¹ƒ saá¹…khate lokuttaradhamme yujjati. asaá¹…khate pana attano cittena
opaneyyiko. sacchikiriyÄ• vasena allÄ«yanaá¹ƒ arahatÄ«ti attho.

atha vÄ• nibbÄ• naá¹ƒ upanetÄ«ti ariyamaggo upaneyyo. sacchikÄ• tabbataá¹ƒ upanetab
upaneyyo. upaneyyo eva opaneyyiko.

<152> __paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«_ti sabbehipi ugghaá¹-itaÃ±Ã±Å«Ä• dÄ«hi vi
veditabbo ``bhÄ• vito me maggo, adhigataá¹ƒ phalaá¹ƒ, sacchikato nirodhoâ€™â€™ ti. na h
bhÄ• vitena maggena saddhivihÄ• rikassa kilesÄ• pahÄ«yanti, na so tassa phalasamÄ• pa
tena sacchikataá¹ƒ nibbÄ• naá¹ƒ sacchikaroti. tasmÄ• na esa parassa sÄ«se Ä• bharaá¹‡a
attano pana citteyeva daá¹-á¹-habbo, anubhavitabbo viÃ±Ã±Å«hÄ«ti vuttaá¹ƒ hoti. bÄ• lÄ• n

apica \Be I 211/ \Ne I 209/ svÄ• kkhÄ• to ayaá¹ƒ dhammo. kasmÄ• ? sandiá¹-á¹-hikattÄ• . s
akÄ• likattÄ• . akÄ• liko, ehipassikattÄ• . yo ca ehipassiko, so nÄ• ma opaneyyiko hotÄ«ti.

<153> tassevaá¹ƒ svÄ• kkhÄ• tatÄ• dibhede dhammaguá¹‡e anussarato neva tasmiá¹ƒ sa
cittaá¹ƒ hoti. na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti. ujugatamevassa tasm
cittaá¹ƒ hoti dhammaá¹ƒ Ä• rabbhÄ• ti (AN b VI 10) purimanayeneva vikkhambhitanÄ«varaá
jhÄ• naá¹…gÄ• ni uppajjanti. dhammaguá¹‡Ä• naá¹ƒ pana gambhÄ«ratÄ• ya

nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appanaá¹ƒ appatvÄ• upacÄ• r
tadetaá¹ƒ dhammaguá¹‡Ä• nussaraá¹‡avasena uppannattÄ• dhammÄ• nussaticceva saá¹.

imaÃ±ca pana dhammÄ• nussatiá¹ƒ anuyutto bhikkhu evaá¹ƒ opaneyyikassa dhammassa d
samannÄ• gataá¹ƒ satthÄ• raá¹ƒ neva atÄ«taá¹ƒse samanupassÄ• mi, na panetarahi aÃ±Ã
dhammaguá¹‡adassaneneva satthari sagÄ• ravo hoti sappatisso. dhamme garucittÄ«kÄ• ro
adhigacchati, pÄ«tipÄ• mojjabahulo hoti, bhayabheravasaho, dukkhÄ• dhivÄ• sanasamatth
saá¹ƒvÄ• sasaÃ±Ã±aá¹ƒ paá¹-ilabhati, dhammaguá¹‡Ä• nussatiyÄ• ajjhÄ• vutthaÃ±cassa s
pÅ«jÄ• rahaá¹ƒ hoti, anuttaradhammÄ• dhigamÄ• ya cittaá¹ƒ namati, vÄ«tikkamitabbavatth
dhammasudhammataá¹ƒ samanussarato hirottappaá¹ƒ paccupaá¹-á¹-hÄ• ti. uttari appaá¹-iv
sugatiparÄ• yano hoti.

tasmÄ• have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, dhammÄ• nussatiyÄ• sadÄ• ti ||

idaá¹ƒ dhammÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

3. saá¹…ghÄ• nussatikathÄ•

<154> saá¹…ghÄ• nussatiá¹ƒ bhÄ• vetukÄ• menÄ• pi rahogatena paá¹-isallÄ«nena ``supp
sÄ• vakasaá¹…gho, ujuppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho, Ã±Ä• yappaá¹-ipanno
sÄ• mÄ«cippaá¹-ipanno \Ne I 210/ bhagavato sÄ• vakasaá¹…gho, yadidaá¹ƒ cattÄ• ri purisa
purisapuggalÄ• \Be I 212/, esa bhagavato sÄ• vakasaá¹…gho Ä• huneyyo, pÄ• huneyyo, d
aÃ±jalikaraá¹‡Ä«yo, anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti (AN b VI 10) eva
anussaritabbÄ• .

<155> tattha __suppaá¹-ipanno_ti suá¹-á¹-hu paá¹-ipanno, sammÄ• paá¹-ipadaá¹ƒ anivattip
anulomapaá¹-ipadaá¹ƒ apaccanÄ«kapaá¹-ipadaá¹ƒ dhammÄ• nudhammapaá¹-ipadaá¹ƒ paá
bhagavato ovÄ• dÄ• nusÄ• saniá¹ƒ sakkaccaá¹ƒ suá¹‡antÄ«ti sÄ• vakÄ• . sÄ• vakÄ• naá¹ƒ
sÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±atÄ• ya saá¹…ghÄ• tabhÄ• vamÄ• panno sÄ• vakasamÅ«hoti a
sammÄ• paá¹-ipadÄ• uju avaá¹…kÄ• akuá¹-ilÄ• ajimhÄ• , ariyo ca Ã±Ä• yotipi vuccati, an
sÄ• mÄ«cÄ«tipi saá¹…khaá¹ƒ gatÄ• . tasmÄ• tampaá¹-ipanno ariyasaá¹…gho __ujuppaá¹-
sÄ• mÄ«cippaá¹-ipanno_tipi vutto.

ettha ca ye maggaá¹-á¹-hÄ• , te sammÄ• paá¹-ipattisamaá¹…gitÄ• ya suppaá¹-ipannÄ• . ye
sammÄ• paá¹-ipadÄ• ya adhigantabbassa adhigatattÄ• atÄ«taá¹ƒ paá¹-ipadaá¹ƒ sandhÄ• y
veditabbÄ• .

apica svÄ• kkhÄ• te dhammavinaye yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipannattÄ• pi apaá¹‡á¹‡al
paá¹-ipannattÄ• pi __suppaá¹-ipanno_.

majjhimÄ• ya paá¹-ipadÄ• ya antadvayamanupagamma paá¹-ipannattÄ•
kÄ• yavacÄ«manovaá¹…kakuá¹-ilajimhadosappahÄ• nÄ• ya paá¹-ipannattÄ• ca ujuppaá¹-i
__ujuppaá¹-ipanno_.

Ã±Ä• yo vuccati nibbÄ• naá¹ƒ. tadatthÄ• ya paá¹-ipannattÄ• __Ã±Ä• yappaá¹-ipanno_.

yathÄ• paá¹-ipannÄ• sÄ• mÄ«cippaá¹-ipannÄ• rahÄ• honti, tathÄ• paá¹-ipannattÄ• __sÄ

<156> __yadida_nti yÄ• ni imÄ• ni. __cattÄ• ri purisayugÄ• nÄ«_ti yugaá¸·avasena paá¹-ha
phalaá¹-á¹-hoti idamekaá¹ƒ yugaá¸·anti evaá¹ƒ cattÄ• ri purisayugaá¸·Ä• ni honti. __aá¹-á¹-h
purisapuggalavasena eko paá¹-hamamaggaá¹-á¹-ho eko phalaá¹-á¹-hoti iminÄ• nayena aá¹
honti \Ne I 211/. ettha ca purisoti vÄ• puggaloti vÄ• ekatthÄ• ni etÄ• ni padÄ• ni. veneyyav
vuttaá¹ƒ. __esa bhagavato sÄ• vakasaá¹…gho_ti yÄ• nimÄ• ni yugavasena \Be I 213/ cattÄ
pÄ• á¹-iekkato aá¹-á¹-ha purisapuggalÄ• , esa bhagavato sÄ• vakasaá¹…gho, Ä• huneyyoti
hunitabbanti Ä• hunaá¹ƒ, dÅ«ratopi Ä• netvÄ• sÄ«lavantesu dÄ• tabbanti attho. catunnaá¹ƒ
paccayÄ• nametamadhivacanaá¹ƒ. taá¹ƒ Ä• hunaá¹ƒ paá¹-iggahetuá¹ƒ yutto tassa mahappl
__Ä• huneyyo_. atha vÄ• dÅ«ratopi Ä• gantvÄ• sabbasÄ• pateyyampi ettha hunitabbanti Ä
vÄ• Ä• havanaá¹ƒ arahatÄ«ti Ä• havanÄ«yo. yo cÄ• yaá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ Ä• havan
mahapphalanti tesaá¹ƒ laddhi. sace hutassa mahapphalatÄ• ya Ä• havanÄ«yo, saá¹…ghov
hutaÃ±hi mahapphalaá¹ƒ hoti. yathÄ• ha ---

``yo ca vassasataá¹ƒ jantu, aggiá¹ƒ paricare vane.

ekaÃ±ca bhÄ• vitattÄ• naá¹ƒ, muhuttamapi pÅ«jaye.

sÄ• yeva pÅ«janÄ• seyyo, yaÃ±ce vassasataá¹ƒ hutaâ€™â€™ nti || (Dhp 107).

tadetaá¹ƒ nikÄ• yantare Ä• havanÄ«yoti padaá¹ƒ idha Ä• huneyyoti iminÄ• padena atthato
panettha kiÃ±cimattameva nÄ• naá¹ƒ. iti __Ä• huneyyo_.

__pÄ• huneyyo_ti ettha pana pÄ• hunaá¹ƒ vuccati disÄ• vidisato Ä• gatÄ• naá¹ƒ piyamanÄ
Ã±Ä• timittÄ• namatthÄ• ya sakkÄ• rena paá¹-iyattaá¹ƒ Ä• gantukadÄ• naá¹ƒ. tampi á¹-hap
pÄ• hunake saá¹…ghasseva dÄ• tuá¹ƒ yuttaá¹ƒ, saá¹…ghova taá¹ƒ paá¹-iggahetuá¹ƒ yutto.
pÄ• hunako natthi. tathÄ• hesa ekabuddhantare ca dissati, abbokiá¹‡á¹‡aÃ±ca piyamanÄ•

samannÄ• gatoti. evaá¹ƒ pÄ• hunamassa dÄ• tuá¹ƒ yuttaá¹ƒ pÄ• hunaÃ±ca paá¹-iggahetuá
pana pÄ• havanÄ«yoti pÄ• á¸·i, tesaá¹ƒ yasmÄ• saá¹…gho pubbakÄ• ramarahati, tasmÄ•
ettha hunitabbanti pÄ• havanÄ«yo. sabbappakÄ• rena vÄ• Ä• havanamarahatÄ«ti pÄ• hav
atthena pÄ• huneyyoti vuccati.

dakkhiá¹‡Ä• ti pana paralokaá¹ƒ saddahitvÄ• dÄ• tabbadÄ• naá¹ƒ vuccati. taá¹ƒ dakkhiá¹‡
dakkhiá¹‡Ä• ya vÄ• hito yasmÄ• naá¹ƒ mahapphalakaraá¹‡atÄ• ya visodhetÄ«ti __dakkhia

ubho \Be I 214/ \Ne I 212/ hatthe sirasmiá¹ƒ patiá¹-á¹-hapetvÄ• sabbalokena kayiramÄ• na
arahatÄ«ti __aÃ±jalikaraá¹‡Ä«yo_.

__anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• _ti sabbalokassa asadisaá¹ƒ puÃ±Ã±avirÅ«ha
raÃ±Ã±o vÄ• amaccassa vÄ• sÄ• lÄ«naá¹ƒ vÄ• yavÄ• naá¹ƒ vÄ• virÅ«hanaá¹-á¹-hÄ• naa
raÃ±Ã±o yavakkhettanti vuccati, evaá¹ƒ saá¹…gho sabbalokassa puÃ±Ã±Ä• naá¹ƒ virÅ«han
saá¹…ghaá¹ƒ nissÄ• ya hi lokassa nÄ• nappakÄ• rahitasukhasaá¹ƒvattanikÄ• ni puÃ±Ã±Ä•
anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• ti.

<157> evaá¹ƒ suppaá¹-ipannatÄ• dibhede saá¹…ghaguá¹‡e anussarato neva tasmiá¹ƒ san
cittaá¹ƒ hoti. na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti. ujugatamevassa tasm
cittaá¹ƒ hoti saá¹…ghaá¹ƒ Ä• rabbhÄ• ti (AN b VI 10) purimanayeneva vikkhambhitanÄ«vara
jhÄ• naá¹…gÄ• ni uppajjanti. saá¹…ghaguá¹‡Ä• naá¹ƒ pana gambhÄ«ratÄ• ya
nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appanaá¹ƒ appatvÄ• upacÄ• n
tadetaá¹ƒ saá¹…ghaguá¹‡Ä• nussaraá¹‡avasena uppannattÄ• saá¹…ghÄ• nussaticceva sa

imaÃ±ca pana saá¹…ghÄ• nussatiá¹ƒ anuyutto bhikkhu saá¹…ghe sagÄ• ravo hoti sappatis
adhigacchati, pÄ«tipÄ• mojjabahulo hoti, bhayabheravasaho, dukkhÄ• dhivÄ• sanasamatthe
saá¹ƒvÄ• sasaÃ±Ã±aá¹ƒ paá¹-ilabhati. saá¹…ghaguá¹‡Ä• nussatiyÄ• ajjhÄ• vutthaÃ±cassa
sannipatitasaá¹…ghamiva uposathÄ• gÄ• raá¹ƒ pÅ«jÄ• rahaá¹ƒ hoti, saá¹…ghaguá¹‡Ä• dhi
vÄ«tikkamitabbavatthusamÄ• yoge cassa sammukhÄ• saá¹…ghaá¹ƒ passato viya hirottapp
uttari appaá¹-ivijjhanto pana sugatiparÄ• yano hoti.

tasmÄ• have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, saá¹…ghÄ• nussatiyÄ• sadÄ• ti ||

idaá¹ƒ saá¹…ghÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

4. sÄ«lÄ• nussatikathÄ•

<158> sÄ«lÄ• nussatiá¹ƒ \Be I 215/ \Ne I 213/ bhÄ• vetukÄ• mena pana rahogatena paá¹-is
sÄ«lÄ• ni akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni bhujissÄ• ni viÃ±Ã±u
aparÄ• maá¹-á¹-hÄ• ni samÄ• dhisaá¹ƒvattanikÄ• nÄ«â€™â€™ ti (AN b VI 10) evaá¹ƒ akha
attano sÄ«lÄ• ni anussaritabbÄ• ni. tÄ• ni ca gahaá¹-á¹-hena gahaá¹-á¹-hasÄ«lÄ• ni, pabba

gahaá¹-á¹-hasÄ«lÄ• ni vÄ• hontu pabbajitasÄ«lÄ• ni vÄ• , yesaá¹ƒ Ä• dimhi vÄ• ante vÄ•
pariyante chinnasÄ• á¹-ako viya na khaá¹‡á¸• Ä• nÄ«ti __akhaá¹‡á¸• Ä• ni_. yesaá¹ƒ vemaj
tÄ• ni majjhe vinividdhasÄ• á¹-ako viya na chiddÄ• nÄ«ti __acchiddÄ• ni_. yesaá¹ƒ paá¹-ipÄ
vÄ• na bhinnÄ• ni, tÄ• ni piá¹-á¹-hiyÄ• vÄ• kucchiyÄ• vÄ• uá¹-á¹-hitena dÄ«ghavaá¹-á¹-Ä
visabhÄ• gavaá¹‡á¹‡ena kÄ• á¸·arattÄ• dÄ«naá¹ƒ aÃ±Ã±atarasarÄ«ravaá¹‡á¹‡Ä• gÄ• vÄ«
__asabalÄ• ni_. yÄ• ni antarantarÄ• na bhinnÄ• ni, tÄ• ni visabhÄ• gabinduvicitrÄ• gÄ• vÄ
__akammÄ• sÄ• ni_. avisesena vÄ• sabbÄ• nipi sattavidhena methunasaá¹ƒyogena kodhu
anupahatattÄ• akhaá¹‡á¸• Ä• ni acchiddÄ• ni asabalÄ• ni akammÄ• sÄ• ni. tÄ• niyeva taá¹
bhujissabhÄ• vakaraá¹‡ena __bhujissÄ• ni_. buddhÄ• dÄ«hi viÃ±Ã±Å«hi pasatthattÄ• __vi
taá¹‡hÄ• diá¹-á¹-hÄ«hi aparÄ• maá¹-á¹-hatÄ• ya kenaci vÄ• ayaá¹ƒ te sÄ«lesu dosoti evaá¹
asakkuá¹‡eyyatÄ• ya __aparÄ• maá¹-á¹-hÄ• ni_. upacÄ• rasamÄ• dhiá¹ƒ appanÄ• samÄ• d
maggasamÄ• dhiá¹ƒ phalasamÄ• dhiÃ±cÄ• pi saá¹ƒvattentÄ«ti __samÄ• dhisaá¹ƒvattanikÄ

<159> evaá¹ƒ akhaá¹‡á¸• atÄ• diguá¹‡avasena attano sÄ«lÄ• ni anussarato nevassa tasm
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti. na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti, sÄ«laá¹ƒ Ä• rabbhÄ• ti purimanayeneva vik
ekakkhaá¹‡e jhÄ• naá¹…gÄ• ni uppajjanti. sÄ«laguá¹‡Ä• naá¹ƒ pana gambhÄ«ratÄ• ya
nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appanaá¹ƒ appatvÄ• upacÄ• n
tadetaá¹ƒ \Be I 216/ sÄ«laguá¹‡Ä• nussaraá¹‡avasena uppannattÄ• sÄ«lÄ• nussaticceva s

imaÃ±ca \Ne I 214/ pana sÄ«lÄ• nussatiá¹ƒ anuyutto bhikkhu sikkhÄ• ya sagÄ• ravo hoti sa
paá¹-isanthÄ• re appamatto, attÄ• nuvÄ• dÄ• dibhayavirahito, aá¹‡umattesu vajjesu bhayad
saddhÄ• divepullaá¹ƒ adhigacchati, pÄ«tipÄ• mojjabahulo hoti. uttari appaá¹-ivijjhanto pana
hoti.

tasmÄ• have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, sÄ«lÄ• nussatiyÄ• sadÄ• ti ||

idaá¹ƒ sÄ«lÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

5. cÄ• gÄ• nussatikathÄ•

<160> cÄ• gÄ• nussatiá¹ƒ bhÄ• vetukÄ• mena pana pakatiyÄ• cÄ• gÄ• dhimuttena niccap
bhavitabbaá¹ƒ. atha vÄ• pana bhÄ• vanaá¹ƒ Ä• rabhantena ito dÄ• ni pabhuti sati paá¹-igg
ekÄ• lopamattampi dÄ• naá¹ƒ adatvÄ• na bhuÃ±jissÄ• mÄ«ti samÄ• dÄ• naá¹ƒ katvÄ• taá
paá¹-iggÄ• hakesu yathÄ• satti yathÄ• balaá¹ƒ dÄ• naá¹ƒ datvÄ• tattha nimittaá¹ƒ gaá¹‡hit
paá¹-isallÄ«nena ``lÄ• bhÄ• vata me suladdhaá¹ƒ vata me, yohaá¹ƒ maccheramalapariyuá
vigatamalamaccherena cetasÄ• viharÄ• mi muttacÄ• go payatapÄ• á¹‡i vossaggarato yÄ•
dÄ• nasaá¹ƒvibhÄ• garatoâ€™â€™ ti evaá¹ƒ vigatamalamaccheratÄ• diguá¹‡avasena attan

tattha __lÄ• bhÄ• vata me_ti mayhaá¹ƒ vata lÄ• bhÄ• , ye ime ``Ä• yuá¹ƒ kho pana datvÄ•
dibbassa vÄ• mÄ• nusassa vÄ• â€™â€™ iti (AN b V 37) ca, ``dadaá¹ƒ piyo hoti bhajanti na
V 34) ca, ``dadamÄ• no piyo hoti, sataá¹ƒ dhammaá¹ƒ anukkamaá¹ƒâ€™â€™ iti (AN b V 35
bhagavatÄ• dÄ• yakassa lÄ• bhÄ• saá¹ƒvaá¹‡á¹‡itÄ• , te mayhaá¹ƒ avassaá¹ƒ bhÄ• ginot
vata me_ti yaá¹ƒ mayÄ• idaá¹ƒ sÄ• sanaá¹ƒ manussattaá¹ƒ vÄ• laddhaá¹ƒ, taá¹ƒ suladdha
217/? yohaá¹ƒ maccheramalapariyuá¹-á¹-hitÄ• ya pajÄ• ya ... pe ... dÄ• nasaá¹ƒvibhÄ• gara

tattha \Ne I 215/ __maccheramalapariyuá¹-á¹-hitÄ• yÄ• _ti maccheramalena abhibhÅ«tÄ• y
pajÄ• yanavasena sattÄ• vuccanti. tasmÄ• attano sampattÄ«naá¹ƒ parasÄ• dhÄ• raá¹‡abl
cittassa pabhassarabhÄ• vadÅ«sakÄ• naá¹ƒ kaá¹‡hadhammÄ• naá¹ƒ aÃ±Ã±atarena macch
ayamettha attho. __vigatamalamaccherenÄ• _ti aÃ±Ã±esampi rÄ• gadosÄ• dimalÄ• naÃ±c
vigatamalamaccherena. __cetasÄ• viharÄ• mÄ«_ti yathÄ• vuttappakÄ• racitto hutvÄ• vasÄ
mahÄ• nÄ• masakkassa sotÄ• pannassa sato nissayavihÄ• raá¹ƒ pucchato nissayavihÄ• ra
ajjhÄ• vasÄ• mÄ«ti vuttaá¹ƒ. tattha abhibhavitvÄ• vasÄ• mÄ«ti attho.

__muttacÄ• go_ti vissaá¹-á¹-hacÄ• go. __payatapÄ• á¹‡Ä«_ti parisuddhahattho. sakkaccaá
deyyadhammaá¹ƒ dÄ• tuá¹ƒ sadÄ• dhotahatthoyevÄ• ti vuttaá¹ƒ hoti. __vossaggarato_ti vo
pariccÄ• goti attho. tasmiá¹ƒ vossagge satatÄ• bhiyogavasena ratoti vossaggarato. __yÄ• c
pare yÄ• canti, tassa tassa dÄ• nato yÄ• canayogoti attho. yÄ• jayogotipi pÄ• á¹-ho. yajana
yuttoti attho. __dÄ• nasaá¹ƒvibhÄ• garato_ti dÄ• ne ca saá¹ƒvibhÄ• ge ca rato. ahaÃ±hi dÄ
paribhuÃ±jitabbatopi ca saá¹ƒvibhÄ• gaá¹ƒ karomi, ettheva casmi ubhaye ratoti evaá¹ƒ anus

<161> tassevaá¹ƒ vigatamalamaccheratÄ• diguá¹‡avasena attano cÄ• gaá¹ƒ anussarato n
rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti. na dosa ... pe ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti cÄ• gaá¹ƒ Ä• rabbhÄ• ti (AN b V 10) purima
vikkhambhitanÄ«varaá¹‡assa ekakkhaá¹‡e jhÄ• naá¹…gÄ• ni uppajjanti. cÄ• gaguá¹‡Ä• na
nÄ• nappakÄ• racÄ• gaguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appanaá¹ƒ appatvÄ• up
tadetaá¹ƒ cÄ• gaguá¹‡Ä• nussaraá¹‡avasena uppannattÄ• cÄ• gÄ• nussaticceva saá¹…kh

imaÃ±ca \Be I 218/ pana cÄ• gÄ• nussatiá¹ƒ anuyutto bhikkhu bhiyyoso mattÄ• ya cÄ• gÄ•
alobhajjhÄ• sayo, mettÄ• ya anulomakÄ• rÄ«, visÄ• rado, pÄ«tipÄ• mojjabahulo, uttari appa
sugatiparÄ• yano hoti.

tasmÄ• \Ne I 216/ have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, cÄ• gÄ• nussatiyÄ• sadÄ• ti ||

idaá¹ƒ cÄ• gÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

6. devatÄ• nussatikathÄ•

<162> devatÄ• nussatiá¹ƒ bhÄ• vetukÄ• mena pana ariyamaggavasena samudÄ• gatehi s
samannÄ• gatena bhavitabbaá¹ƒ. tato rahogatena paá¹-isallÄ«nena ``santi devÄ• cÄ• tuma
tÄ• vatiá¹ƒsÄ• , yÄ• mÄ• , tusitÄ• , nimmÄ• naratino, paranimmitavasavattino, santi devÄ•
devÄ• tatuttari, yathÄ• rÅ«pÄ• ya saddhÄ• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tat
tathÄ• rÅ«pÄ• saddhÄ• saá¹ƒvijjati. yathÄ• rÅ«pena sÄ«lena. yathÄ• rÅ«pena sutena. yat
yathÄ• rÅ«pÄ• ya paÃ±Ã±Ä• ya samannÄ• gatÄ• tÄ• devatÄ• ito cutÄ• tattha upapannÄ
saá¹ƒvijjatÄ«â€™â€™ ti (AN b VI 10) evaá¹ƒ devatÄ• sakkhiá¹-á¹-hÄ• ne á¹-hapetvÄ• atta
anussaritabbÄ• .

sutte pana yasmiá¹ƒ mahÄ• nÄ• ma samaye ariyasÄ• vako attano ca tÄ• saÃ±ca devatÄ•
sutaÃ±ca cÄ• gaÃ±ca paÃ±Ã±aÃ±ca anussarati, nevassa tasmiá¹ƒ samaye rÄ• gapariyuá¹-
vuttaá¹ƒ. kiÃ±cÄ• pi vuttaá¹ƒ, atha kho taá¹ƒ sakkhiá¹-á¹-hÄ• ne á¹-hapetabbadevatÄ• naá¹
samÄ• naguá¹‡adÄ«panatthaá¹ƒ vuttanti veditabbaá¹ƒ. aá¹-á¹-hakathÄ• yaÃ±hi devatÄ• sa
attano guá¹‡e anussaratÄ«ti daá¸·haá¹ƒ katvÄ• vuttaá¹ƒ.

<163> tasmÄ• pubbabhÄ• ge devatÄ• naá¹ƒ guá¹‡e anussaritvÄ• aparabhÄ• ge attano s
anussarato cassa neva tasmiá¹ƒ samaye \Be I 219/ rÄ• gapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti. n
mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti, ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti devatÄ
VI 10) purimanayeneva vikkhambhitanÄ«varaá¹‡assa ekakkhaá¹‡e jhÄ• naá¹…gÄ• ni uppa
pana gambhÄ«ratÄ• ya nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appan
upacÄ• rappattameva jhÄ• naá¹ƒ hoti. tadetaá¹ƒ devatÄ• naá¹ƒ guá¹‡asadisasaddhÄ• digu
devatÄ• nussaticceva saá¹…khaá¹ƒ gacchati.

imaÃ±ca pana devatÄ• nussatiá¹ƒ anuyutto bhikkhu devatÄ• naá¹ƒ piyo hoti manÄ• po, bhi
saddhÄ• divepullaá¹ƒ adhigacchati, pÄ«tipÄ• mojjabahulo viharati. uttari appaá¹-ivijjhanto p

hoti.

tasmÄ• have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, devatÄ• nussatiyÄ• sadÄ• ti ||

idaá¹ƒ devatÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

pakiá¹‡á¹‡akakathÄ•

<164> yaá¹ƒ pana etÄ• saá¹ƒ vitthÄ• radesanÄ• yaá¹ƒ ``ujugatamevassa tasmiá¹ƒ samaye
Ä• rabbhÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• ``ujugatacitto kho pana, mahÄ• nÄ• ma, ariyasÄ• v
labhati dhammavedaá¹ƒ, labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojjaá¹ƒ, pamuditassa pÄ«ti
10) vuttaá¹ƒ, tattha itipi so bhagavÄ• tiÄ• dÄ«naá¹ƒ atthaá¹ƒ nissÄ• ya uppannaá¹ƒ tuá¹-á¹-h
__labhati atthaveda_nti vuttaá¹ƒ. pÄ• á¸·iá¹ƒ nissÄ• ya uppannaá¹ƒ tuá¹-á¹-hiá¹ƒ sandhÄ• y
dhammavedaá¹ƒ_. ubhayavasena __labhati dhammÅ«pasaá¹ƒhitaá¹ƒ pÄ• mojja_nti vuttant

yaÃ±ca devatÄ• nussatiyaá¹ƒ devatÄ• Ä• rabbhÄ• ti vuttaá¹ƒ, taá¹ƒ pubbabhÄ• ge devatÄ
pavattacittavasena devatÄ• guá¹‡asadise vÄ• devatÄ• bhÄ• vanipphÄ• dake guá¹‡e Ä• ra
vuttanti veditabbaá¹ƒ.

<165> imÄ• \Be I 220/ pana cha anussatiyo ariyasÄ• vakÄ• naÃ±Ã±eva ijjhanti. tesaá¹ƒ hi
buddhadhammasaá¹…ghaguá¹‡Ä• pÄ• kaá¹-Ä• honti. te ca akhaá¹‡á¸• atÄ• diguá¹‡ehi sÄ
cÄ• gena, mahÄ• nubhÄ• vÄ• naá¹ƒ devatÄ• naá¹ƒ guá¹‡asadisehi saddhÄ• diguá¹‡ehi sa
b VI 10) ca \Ne I 218/ sotÄ• pannassa nissayavihÄ• raá¹ƒ puá¹-á¹-hena bhagavatÄ• sotÄ•
nissayavihÄ• radassanatthameva etÄ• vitthÄ• rato kathitÄ• .

gedhasuttepi ``idha, bhikkhave, ariyasÄ• vako tathÄ• gataá¹ƒ anussarati, itipi so bhagavÄ•
ujugatamevassa tasmiá¹ƒ samaye cittaá¹ƒ hoti nikkhantaá¹ƒ muttaá¹ƒ vuá¹-á¹-hitaá¹ƒ gedha
bhikkhave, paÃ±cannetaá¹ƒ kÄ• maguá¹‡Ä• namadhivacanaá¹ƒ. idampi kho, bhikkhave, Ä•
evamidhekacce sattÄ• visujjhantÄ«â€™â€™ ti (AN b VI 25) evaá¹ƒ ariyasÄ• vakassa anus
visodhetvÄ• uttari paramatthavisuddhiadhigamatthÄ• ya kathitÄ• .

Ä• yasmatÄ• mahÄ• kaccÄ• nena desite sambÄ• dhokÄ• sasuttepi ``acchariyaá¹ƒ, Ä• vus
yÄ• vaÃ±cidaá¹ƒ tena bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sambuddhena
sattÄ• naá¹ƒ visuddhiyÄ• ... pe ... nibbÄ• nassa sacchikiriyÄ• ya yadidaá¹ƒ cha anussatiá¹-
cha? idhÄ• vuso, ariyasÄ• vako tathÄ• gataá¹ƒ anussarati ... pe ... evamidhekacce sattÄ• v
bhavantÄ«â€™â€™ ti (AN b VI 26) evaá¹ƒ ariyasÄ• vakasseva paramatthavisuddhidhamma

kathitÄ• .

uposathasuttepi ``kathaÃ±ca, visÄ• khe, ariyÅ«posatho hoti? upakkiliá¹-á¹-hassa, visÄ• khe
pariyodapanÄ• hoti. kathaÃ±ca, visÄ• khe, upakkiliá¹-á¹-hassa cittassa upakkamena pariyo
visÄ• khe, ariyasÄ• vako tathÄ• gataá¹ƒ anussaratÄ«â€™â€™ ti (AN a III 71) evaá¹ƒ ariyas
upavasato cittavisodhanakammaá¹-á¹-hÄ• navasena uposathassa mahapphalabhÄ• vadass

ekÄ• dasanipÄ• tepi ``saddho kho, mahÄ• nÄ• ma, Ä• rÄ• dhako hoti, no assaddho. Ä• rac
samÄ• hito, paÃ±Ã±avÄ• , mahÄ• nÄ• ma \Be I 221/, Ä• rÄ• dhako hoti, no duppaÃ±Ã±o. in
paÃ±casu dhammesu patiá¹-á¹-hÄ• ya cha dhamme uttari bhÄ• veyyÄ• si. idha tvaá¹ƒ, mah
anussareyyÄ• si itipi so bhagavÄ• â€™â€™ ti (AN c 1I 11) evaá¹ƒ ariyasÄ• vakasseva ``tes
nÄ• nÄ• vihÄ• rena viharataá¹ƒ kenassa vihÄ• rena viharitabbaâ€™â€™ nti pucchato vihÄ•

<166> evaá¹ƒ \Ne I 219/ santepi parisuddhasÄ«lÄ• diguá¹‡asamannÄ• gatena puthujjanen
anussavavasenÄ• pi hi buddhÄ• dÄ«naá¹ƒ guá¹‡e anussarato cittaá¹ƒ pasÄ«datiyeva. yass
vikkhambhetvÄ• uá¸·Ä• rapÄ• mojjo vipassanaá¹ƒ Ä• rabhitvÄ• arahattaá¹ƒyeva sacchikar
__phussadevatthero_ viya.

so kirÄ• yasmÄ• mÄ• rena nimmitaá¹ƒ buddharÅ«paá¹ƒ disvÄ• ``ayaá¹ƒ tÄ• va sarÄ• gad
kathaá¹ƒ nu kho bhagavÄ• na sobhati, so hi sabbaso vÄ«tarÄ• gadosamohoâ€™â€™ ti bu
paá¹-ilabhitvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• arahattaá¹ƒ pÄ• puá¹‡Ä«ti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

chaanussatiniddeso nÄ• ma

sattamo paricchedo.

8. anussatikammaá¹-á¹-hÄ• naniddeso

maraá¹‡assatikathÄ•

<167> idÄ• ni \Be I 222/ \Ne I 220/ ito anantarÄ• ya maraá¹‡assatiyÄ• bhÄ• vanÄ• niddeso
__maraá¹‡a_nti ekabhavapariyÄ• pannassa jÄ«vitindriyassa upacchedo. yaá¹ƒ panetaá¹ƒ a
vaá¹-á¹-adukkhasamucchedasaá¹…khÄ• taá¹ƒ __samucchedamaraá¹‡aá¹ƒ, _ saá¹…khÄ• r
khaá¹‡abhaá¹…gasaá¹…khÄ• taá¹ƒ __khaá¹‡ikamaraá¹‡aá¹ƒ, _ rukkho mato lohaá¹ƒ matar

__sammutimaraá¹‡aÃ±ca, _ na taá¹ƒ idha adhippetaá¹ƒ.

yampi cetaá¹ƒ adhippetaá¹ƒ, taá¹ƒ kÄ• lamaraá¹‡aá¹ƒ akÄ• lamaraá¹‡anti duvidhaá¹ƒ hoti.
puÃ±Ã±akkhayena vÄ• Ä• yukkhayena vÄ• ubhayakkhayena vÄ• hoti. akÄ• lamaraá¹‡aá

tattha yaá¹ƒ vijjamÄ• nÄ• yapi Ä• yusantÄ• najanakapaccayasampattiyÄ• kevalaá¹ƒ paá¹-i
vipakkavipÄ• kattÄ• maraá¹‡aá¹ƒ hoti, idaá¹ƒ __puÃ±Ã±akkhayena maraá¹‡aá¹ƒ_ nÄ• ma.
gatikÄ• lÄ• hÄ• rÄ• disampattiyÄ• abhÄ• vena ajjatanakÄ• lapurisÄ• naá¹ƒ viya vassasata
khayavasena maraá¹‡aá¹ƒ hoti, idaá¹ƒ __Ä• yukkhayena maraá¹‡aá¹ƒ_ nÄ• ma. yaá¹ƒ pan
dÅ«sÄ«mÄ• rakalÄ• burÄ• jÄ• dÄ«naá¹ƒ viya taá¹…khaá¹‡aÃ±Ã±eva á¹-hÄ• nÄ• cÄ• vana
upacchinnasantÄ• nÄ• naá¹ƒ, purimakammavasena vÄ• satthaharaá¹‡Ä• dÄ«hi upakkame
maraá¹‡aá¹ƒ hoti, idaá¹ƒ __akÄ• lamaraá¹‡aá¹ƒ_ nÄ• ma. taá¹ƒ sabbampi vuttappakÄ• ren
saá¹…gahitaá¹ƒ. iti jÄ«vitindriyupacchedasaá¹…khÄ• tassa maraá¹‡assa saraá¹‡aá¹ƒ mara

<168> taá¹ƒ bhÄ• vetukÄ• mena rahogatena paá¹-isallÄ«nena ``maraá¹‡aá¹ƒ bhavissati, jÄ
upacchijjissatÄ«â€™â€™ ti vÄ• , ``maraá¹‡aá¹ƒ maraá¹‡aâ€™â€™ nti vÄ• yoniso manasi
\Ne I 221/ pavattayato hi iá¹-á¹-hajanamaraá¹‡Ä• nussaraá¹‡e soko uppajjati vijÄ• tamÄ• tu
piyaputtamaraá¹‡Ä• nussaraá¹‡e viya. aniá¹-á¹-hajanamaraá¹‡Ä• nussaraá¹‡e pÄ• mojjaá¹
verimaraá¹‡Ä• nussaraá¹‡e viya. majjhattajanamaraá¹‡Ä• nussaraá¹‡e saá¹ƒvego na uppaj
chavaá¸• Ä• hakassa viya. attano maraá¹‡Ä• nussaraá¹‡e santÄ• so uppajjati ukkhittÄ• sika
bhÄ«rukajÄ• tikassa \Be I 223/ viya. tadetaá¹ƒ sabbampi satisaá¹ƒvegaÃ±Ä• á¹‡avirahato h
tattha hatamatasatte oloketvÄ• diá¹-á¹-hapubbasampattÄ«naá¹ƒ sattÄ• naá¹ƒ matÄ• naá¹ƒ
satiÃ±ca saá¹ƒvegaÃ±ca Ã±Ä• á¹‡aÃ±ca yojetvÄ• ``maraá¹‡aá¹ƒ bhavissatÄ«â€™â€™ tiÄ
pavattetabbo. evaá¹ƒ pavattento hi yoniso pavatteti, upÄ• yena pavattetÄ«ti attho. evaá¹ƒ pa
ekaccassa nÄ«varaá¹‡Ä• ni vikkhambhanti, maraá¹‡Ä• rammaá¹‡Ä• sati saá¹‡á¹-hÄ• ti, up
kammaá¹-á¹-hÄ• naá¹ƒ hoti.

<169> yassa pana ettÄ• vatÄ• na hoti, tena vadhakapaccupaá¹-á¹-hÄ• nato, sampattivipat
kÄ• yabahusÄ• dhÄ• raá¹‡ato, Ä• yudubbalato, animittato, addhÄ• napariccheda to, khaá¹‡a
aá¹-á¹-hahÄ• kÄ• rehi maraá¹‡aá¹ƒ anussaritabbaá¹ƒ.

tattha __vadhakapaccupaá¹-á¹-hÄ• nato_ti vadhakassa viya paccupaá¹-á¹-hÄ• nato. yathÄ
chindissÄ• mÄ«ti asiá¹ƒ gahetvÄ• gÄ«vÄ• ya cÄ• rayamÄ• no vadhako paccupaá¹-á¹-hitov
paccupaá¹-á¹-hitamevÄ• ti anussaritabbaá¹ƒ. kasmÄ• ? saha jÄ• tiyÄ• Ä• gatato, jÄ«vitaha
ahicchattakamakuá¸·aá¹ƒ matthakena paá¹ƒsuá¹ƒ gahetvÄ• va uggacchati, evaá¹ƒ sattÄ• j
nibbattanti. tathÄ• hi nesaá¹ƒ paá¹-isandhicittaá¹ƒ uppÄ• dÄ• nantarameva jaraá¹ƒ patvÄ•
patitasilÄ• viya bhijjati saddhiá¹ƒ sampayuttakhandhehi. evaá¹ƒ khaá¹‡ikamaraá¹‡aá¹ƒ tÄ•
Ä• gataá¹ƒ. jÄ• tassa pana avassaá¹ƒ maraá¹‡ato idhÄ• dhippetamaraá¹‡ampi saha jÄ• tiy

satto jÄ• takÄ• lato paá¹-á¹-hÄ• ya yathÄ• nÄ• ma uá¹-á¹-hito sÅ«riyo atthÄ• bhimukho gac
gatagataá¹-á¹-hÄ• nato Ä«sakampi na nivattati. yathÄ• vÄ• nadÄ« pabbateyyÄ• sÄ«ghasc
vattateva Ä«sakampi na nivattati, evaá¹ƒ Ä«sakampi anivattamÄ• no maraá¹‡Ä• bhimukhov

``yamekarattiá¹ƒ \Ne I 222/ paá¹-hamaá¹ƒ, gabbhe vasati mÄ• á¹‡avo.

abbhuá¹-á¹-hitova so yÄ• ti, sa gacchaá¹ƒ na nivattatÄ«â€™â€™ ti || (J I 15.363).

evaá¹ƒ gacchato cassa gimhÄ• bhitattÄ• naá¹ƒ kunnadÄ«naá¹ƒ khayo viya, pÄ• to Ä• poras
dumapphalÄ• naá¹ƒ patanaá¹ƒ viya, muggarÄ• bhitÄ• á¸·itÄ• naá¹ƒ mattikabhÄ• janÄ• naá¹
sÅ«riyarasmisamphuá¹-á¹-hÄ• naá¹ƒ ussÄ• vabindÅ«naá¹ƒ viddhaá¹ƒsanaá¹ƒ viya ca mara
tenÄ• ha ---

``accayanti ahorattÄ• , jÄ«vitamuparujjhati.

Ä• yu khÄ«yati maccÄ• naá¹ƒ, kunnadÄ«naá¹ƒva odakaá¹ƒ || (SN a I 146).

``phalÄ• namiva pakkÄ• naá¹ƒ, pÄ• to papatato bhayaá¹ƒ.

evaá¹ƒ jÄ• tÄ• na maccÄ• naá¹ƒ, niccaá¹ƒ maraá¹‡ato bhayaá¹ƒ ||

``yathÄ• pi kumbhakÄ• rassa, kataá¹ƒ mattikabhÄ• janaá¹ƒ.

khuddakaÃ±ca mahantaÃ±ca, yaá¹ƒ pakkaá¹ƒ yaÃ±ca Ä• makaá¹ƒ.

sabbaá¹ƒ bhedanapariyantaá¹ƒ, evaá¹ƒ maccÄ• na jÄ«vitaá¹ƒâ€™ || (Sn 581-582).

``ussÄ• vova tiá¹‡aggamhi, sÅ«riyuggamanaá¹ƒ pati.

evamÄ• yu manussÄ• naá¹ƒ, mÄ• maá¹ƒ amma nivÄ• rayÄ• â€™â€™ ti || (J I 11.79).

evaá¹ƒ ukkhittÄ• siko vadhako viya saha jÄ• tiyÄ• Ä• gataá¹ƒ panetaá¹ƒ maraá¹‡aá¹ƒ gÄ«
so vadhako viya jÄ«vitaá¹ƒ haratiyeva, na aharitvÄ• nivattati. tasmÄ• saha jÄ• tiyÄ• Ä• ga
jÄ«vitaharaá¹‡ato ca ukkhittÄ• siko vadhako viya maraá¹‡ampi paccupaá¹-á¹-hitamevÄ• ti e
vadhakapaccupaá¹-á¹-hÄ• nato maraá¹‡aá¹ƒ anussaritabbaá¹ƒ.

<170> __sampattivipattito_ti idha sampatti nÄ• ma tÄ• vadeva sobhati, yÄ• va naá¹ƒ vipatti
sÄ• sampatti nÄ• ma atthi, yÄ• vipattiá¹ƒ atikkamma tiá¹-á¹-heyya. tathÄ• hi ---

``sakalaá¹ƒ \Ne I 223/ mediniá¹ƒ bhutvÄ• , datvÄ• koá¹-isataá¹ƒ sukhÄ«.

aá¸• á¸• hÄ• malakamattassa, ante issarataá¹ƒ gato ||

``teneva dehabandhena, puÃ±Ã±amhi khayamÄ• gate.

maraá¹‡Ä• bhimukho sopi, asoko sokamÄ• gatoâ€™â€™ ti ||

apica \Be I 225/ sabbaá¹ƒ Ä• rogyaá¹ƒ byÄ• dhipariyosÄ• naá¹ƒ, sabbaá¹ƒ yobbanaá¹ƒ jarÄ
jÄ«vitaá¹ƒ maraá¹‡apariyosÄ• naá¹ƒ, sabboyeva lokasannivÄ• so jÄ• tiyÄ• anugato, jarÄ• y
abhibhÅ«to, maraá¹‡ena abbhÄ• hato. tenÄ• ha ---

``yathÄ• pi selÄ• vipulÄ• , nabhaá¹ƒ Ä• hacca pabbatÄ• .

samantÄ• anupariyeyyuá¹ƒ, nippothentÄ• catuddisÄ• ||

``evaá¹ƒ jarÄ• ca maccu ca, adhivattanti pÄ• á¹‡ine.

khattiye brÄ• hmaá¹‡e vesse, sudde caá¹‡á¸• Ä• lapukkuse.

na kiÃ±ci parivajjeti, sabbamevÄ• bhimaddati ||

``na tattha hatthÄ«naá¹ƒ bhÅ«mi, na rathÄ• naá¹ƒ na pattiyÄ• .

na cÄ• pi mantayuddhena, sakkÄ• jetuá¹ƒ dhanena vÄ• â€™â€™ ti || (SN a I 136).

evaá¹ƒ jÄ«vitasampattiyÄ• maraá¹‡avipattipariyosÄ• nataá¹ƒ vavatthapentena sampattivip
anussaritabbaá¹ƒ.

<171> __upasaá¹ƒharaá¹‡ato_ti parehi saddhiá¹ƒ attano upasaá¹ƒharaá¹‡ato. tattha sattah
upasaá¹ƒharaá¹‡ato maraá¹‡aá¹ƒ anussaritabbaá¹ƒ, yasamahattato, puÃ±Ã±amahattato, th
iddhimahattato, paÃ±Ã±Ä• mahattato, paccekabuddhato, sammÄ• sambuddhatoti. kathaá¹ƒ
mahÄ• yasÄ• naá¹ƒ mahÄ• parivÄ• rÄ• naá¹ƒ \Ne I 224/ sampannadhanavÄ• hanÄ• naá¹ƒ
daá¸·hanemi nimippabhutÄ«nampi upari nirÄ• saá¹…kameva patitaá¹ƒ, kimaá¹…gaá¹ƒ pana
patissati?

mahÄ• yasÄ• rÄ• javarÄ• , mahÄ• sammataÄ• dayo.

tepi maccuvasaá¹ƒ pattÄ• , mÄ• disesu kathÄ• va kÄ• ti ||

evaá¹ƒ tÄ• va __yasamahattato_ anussaritabbaá¹ƒ.

kathaá¹ƒ puÃ±Ã±amahattato?

jotiko jaá¹-ilo uggo, meá¹‡á¸• ako atha puá¹‡á¹‡ako.

ete caÃ±Ã±e ca ye loke, mahÄ• puÃ±Ã±Ä• ti vissutÄ• .

sabbe maraá¹‡amÄ• pannÄ• , mÄ• disesu kathÄ• va kÄ• ti ||

evaá¹ƒ __puÃ±Ã±amahattato_ anussaritabbaá¹ƒ.

kathaá¹ƒ \Be I 226/ thÄ• mamahattato?

vÄ• sudevo baladevo, bhÄ«maseno yudhiá¹-á¹-hilo.

cÄ• nuro yo mahÄ• mallo, antakassa vasaá¹ƒ gatÄ• ||

evaá¹ƒ thÄ• mabalÅ«petÄ• , iti lokamhi vissutÄ• .

etepi maraá¹‡aá¹ƒ yÄ• tÄ• , mÄ• disesu kathÄ• va kÄ• ti ||

evaá¹ƒ __thÄ• mamahattato_ anussaritabbaá¹ƒ.

kathaá¹ƒ iddhimahattato?

pÄ• daá¹…guá¹-á¹-hakamattena \Ne I 225/, vejayantamakampayi.

yo nÄ• middhimataá¹ƒ seá¹-á¹-ho, dutiyo aggasÄ• vako ||

sopi maccumukhaá¹ƒ ghoraá¹ƒ, migo sÄ«hamukhaá¹ƒ viya.

paviá¹-á¹-ho saha iddhÄ«hi, mÄ• disesu kathÄ• va kÄ• ti ||

evaá¹ƒ __iddhimahattato_ anussaritabbaá¹ƒ.

kathaá¹ƒ paÃ±Ã±Ä• mahattato?

lokanÄ• thaá¹ƒ á¹-hapetvÄ• na, ye caÃ±Ã±e atthi pÄ• á¹‡ino.

paÃ±Ã±Ä• ya sÄ• riputtassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

evaá¹ƒ nÄ• ma mahÄ• paÃ±Ã±o, paá¹-hamo aggasÄ• vako.

maraá¹‡assa vasaá¹ƒ patto, mÄ• disesu kathÄ• va kÄ• ti ||

evaá¹ƒ __paÃ±Ã±Ä• mahattato_ anussaritabbaá¹ƒ.

kathaá¹ƒ paccekabuddhato? yepi te attano Ã±Ä• á¹‡avÄ«riyabalena sabbakilesasattunimm
paccekabodhiá¹ƒ pattÄ• khaggavisÄ• á¹‡akappÄ• sayambhuno, tepi maraá¹‡ato na muttÄ
muccissÄ• mÄ«ti.

taá¹ƒ taá¹ƒ nimittamÄ• gamma, vÄ«maá¹ƒsantÄ• mahesayo.

sayambhuÃ±Ã±Ä• á¹‡atejena, ye pattÄ• Ä• savakkhayaá¹ƒ ||

ekacariyanivÄ• sena, khaggasiá¹…gasamÅ«pamÄ• .

tepi nÄ• tigatÄ• maccuá¹ƒ, mÄ• disesu kathÄ• va kÄ• ti ||

evaá¹ƒ \Be I 227/ \Ne I 226/ __paccekabuddhato_ anussaritabbaá¹ƒ.

kathaá¹ƒ sammÄ• sambuddhato? yopi so bhagavÄ•
asÄ«tianubyaÃ±janapaá¹-imaá¹‡á¸• itadvattiá¹ƒsamahÄ• purisalakkhaá¹‡avicitrarÅ«pakÄ• y
sabbÄ• kÄ• raparisuddhasÄ«lakkhandhÄ• diguá¹‡aratanasamiddhadhammakÄ• yo
yasamahattapuÃ±Ã±amahattathÄ• mamahattaiddhimahattapaÃ±Ã±Ä• mahattÄ• naá¹ƒ pÄ•
appaá¹-ipuggalo arahaá¹ƒ sammÄ• sambuddho, sopi salilavuá¹-á¹-hinipÄ• tena mahÄ• aggi
maraá¹‡avuá¹-á¹-hinipÄ• tena á¹-hÄ• naso vÅ«pasanto.

evaá¹ƒ mahÄ• nubhÄ• vassa, yaá¹ƒ nÄ• metaá¹ƒ mahesino.

na bhayena na lajjÄ• ya, maraá¹‡aá¹ƒ vasamÄ• gataá¹ƒ ||

nillajjaá¹ƒ vÄ«tasÄ• rajjaá¹ƒ, sabbasattÄ• bhimaddanaá¹ƒ.

tayidaá¹ƒ mÄ• disaá¹ƒ sattaá¹ƒ, kathaá¹ƒ nÄ• bhibhavissatÄ«ti ||

evaá¹ƒ __sammÄ• sambuddhato_ anussaritabbaá¹ƒ.

tassevaá¹ƒ yasamahattatÄ• disampannehi parehi saddhiá¹ƒ maraá¹‡asÄ• maÃ±Ã±atÄ• ya
tesaá¹ƒ viya sattavisesÄ• naá¹ƒ mayhampi maraá¹‡aá¹ƒ bhavissatÄ«ti anussarato upacÄ• r
kammaá¹-á¹-hÄ• naá¹ƒ hotÄ«ti. evaá¹ƒ upasaá¹ƒharaá¹‡ato maraá¹‡aá¹ƒ anussaritabbaá¹ƒ

<172> __kÄ• yabahusÄ• dhÄ• raá¹‡ato_ti ayaá¹ƒ kÄ• yo bahusÄ• dhÄ• raá¹‡o. asÄ«tiyÄ•
sÄ• dhÄ• raá¹‡o, tattha chavinissitÄ• pÄ• á¹‡Ä• chaviá¹ƒ khÄ• danti, cammanissitÄ• cam
maá¹ƒsanissitÄ• maá¹ƒsaá¹ƒ khÄ• danti, nhÄ• runissitÄ• nhÄ• ruá¹ƒ khÄ• danti, aá¹-á¹-hir
khÄ• danti, miÃ±janissitÄ• miÃ±jaá¹ƒ khÄ• danti. tattheva jÄ• yanti jÄ«yanti mÄ«yanti, uccÄ
karonti. kÄ• yova nesaá¹ƒ sÅ«tigharaÃ±ceva gilÄ• nasÄ• lÄ• ca susÄ• naÃ±ca vaccakuá¹-i
svÄ• yaá¹ƒ tesampi kimikulÄ• naá¹ƒ pakopena maraá¹‡aá¹ƒ nigacchatiyeva. yathÄ• ca asÄ
evaá¹ƒ ajjhattikÄ• naá¹ƒyeva anekasatÄ• naá¹ƒ rogÄ• naá¹ƒ bÄ• hirÄ• naÃ±ca ahivicchikÄ•
paccayÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o.

yathÄ• \Ne I 227/ hi catumahÄ• pathe á¹-hapite lakkhamhi sabbadisÄ• hi Ä• gatÄ• sarasat
nipatanti, evaá¹ƒ kÄ• yepi sabbupaddavÄ• nipatanti \Be I 228/. svÄ• yaá¹ƒ tesampi upadda
maraá¹‡aá¹ƒ nigacchatiyeva. tenÄ• ha bhagavÄ• --- ``idha, bhikkhave, bhikkhu divase nikk
paá¹-ihitÄ• ya iti paá¹-isaÃ±cikkhati, bahukÄ• kho me paccayÄ• maraá¹‡assa, ahi vÄ• ma
vicchiko vÄ• maá¹ƒ á¸• aá¹ƒseyya, satapadÄ« vÄ• maá¹ƒ á¸• aá¹ƒseyya, tena me assa kÄ
antarÄ• yo, upakkhalitvÄ• vÄ• papateyyaá¹ƒ, bhattaá¹ƒ vÄ• me bhuttaá¹ƒ byÄ• pajjeyya, p
semhaá¹ƒ vÄ• me kuppeyya, satthakÄ• vÄ• me vÄ• tÄ• kuppeyyuá¹ƒ, tena me assa kÄ•
antarÄ• yoâ€™â€™ ti. evaá¹ƒ (AN b VI 20) kÄ• yabahusÄ• dhÄ• raá¹‡ato maraá¹‡aá¹ƒ anu

<173> __Ä• yudubbalato_ti Ä• yu nÄ• metaá¹ƒ abalaá¹ƒ dubbalaá¹ƒ. tathÄ• hi sattÄ• naá¹
assÄ• sapassÄ• sÅ«panibaddhaÃ±ceva iriyÄ• pathÅ«panibaddhaÃ±ca sÄ«tuá¹‡hÅ«paniba
mahÄ• bhÅ«tÅ«panibaddhaÃ±ca Ä• hÄ• rÅ«panibaddhaÃ±ca. tadetaá¹ƒ assÄ• sapassÄ• s
labhamÄ• nameva pavattati. bahi nikkhantanÄ• sikavÄ• te pana anto apavisante, paviá¹-á¹-
nÄ• ma hoti. catunnaá¹ƒ iriyÄ• pathÄ• nampi samavuttitaá¹ƒ labhamÄ• nameva pavattati. aÄ
adhimattatÄ• ya Ä• yusaá¹…khÄ• rÄ• upacchijjanti. sÄ«tuá¹‡hÄ• nampi samavuttitaá¹ƒ lab
atisÄ«tena pana atiuá¹‡hena vÄ• abhibhÅ«tassa vipajjati. mahÄ• bhÅ«tÄ• nampi samavutt
pavattati. pathavÄ«dhÄ• tuyÄ• pana Ä• podhÄ• tuÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraÃ±Ã±atara
puggalo patthaddhakÄ• yo vÄ• atisÄ• rÄ• divasena kilinnapÅ«tikÄ• yo vÄ• mahÄ• á¸• Ä• h
sambhijjamÄ• nasandhibandhano vÄ• hutvÄ• jÄ«vitakkhayaá¹ƒ pÄ• puá¹‡Ä• ti. kabaá¸·Ä«

labhantasseva jÄ«vitaá¹ƒ pavattati, Ä• hÄ• raá¹ƒ alabhamÄ• nassa pana parikkhayaá¹ƒ gac
Ä• yudubbalato maraá¹‡aá¹ƒ anussaritabbaá¹ƒ.

<174> __animittato_ti avavatthÄ• nato, paricchedÄ• bhÄ• vatoti attho. sattÄ• naá¹ƒ hi ---

jÄ«vitaá¹ƒ byÄ• dhi kÄ• lo ca, dehanikkhepanaá¹ƒ gati.

paÃ±cete jÄ«valokasmiá¹ƒ, animittÄ• na nÄ• yare ||

tattha \Be I 229/ __jÄ«vitaá¹ƒ_ tÄ• va ``ettakameva jÄ«vitabbaá¹ƒ, na ito paraâ€™â€™ nti v
animittaá¹ƒ \Ne I 228/. kalalakÄ• lepi hi sattÄ• maranti,
abbudapesighanamÄ• sikadvemÄ• satemÄ• sacatumÄ• sapaÃ±camÄ• sadasamÄ• sakÄ• l
paraá¹ƒ vassasatassa antopi bahipi marantiyeva. __byÄ• dhi_pi ``iminÄ• va byÄ• dhinÄ• sa
nÄ• Ã±Ã±enÄ• â€™â€™ ti vavatthÄ• nÄ• bhÄ• vato animitto. cakkhurogenÄ• pi hi sattÄ• n
aÃ±Ã±atarenÄ• pi. __kÄ• lo_pi ``imasmiá¹ƒyeva kÄ• le maritabbaá¹ƒ, nÄ• Ã±Ã±asmiâ€™â€
vavatthÄ• nÄ• bhÄ• vato animitto. pubbaá¹‡hepi hi sattÄ• maranti, majjhanhikÄ• dÄ«naá¹ƒ
__dehanikkhepana_mpi ``idheva mÄ«yamÄ• nÄ• naá¹ƒ dehena patitabbaá¹ƒ, nÄ• Ã±Ã±atrÄ
vavatthÄ• nÄ• bhÄ• vato animittaá¹ƒ. antogÄ• me jÄ• tÄ• naá¹ƒ hi bahigÄ• mepi attabhÄ• v
jÄ• tÄ• nampi antogÄ• me. tathÄ• thalajÄ• naá¹ƒ vÄ• jale, jalajÄ• naá¹ƒ vÄ• thaleti aneka
vitthÄ• retabbaá¹ƒ. __gati_pi ``ito cutena idha nibbattitabbaâ€™â€™ nti evaá¹ƒ vavatthÄ• n
devalokato hi cutÄ• manussesupi nibbattanti, manussalokato cutÄ• devalokÄ• dÄ«nampi y
nibbattantÄ«ti evaá¹ƒ yantayuttagoá¹‡o viya gatipaÃ±cake loko samparivattatÄ«ti evaá¹ƒ an
anussaritabbaá¹ƒ.

<175> __addhÄ• naparicchedato_ti manussÄ• naá¹ƒ jÄ«vitassa nÄ• ma etarahi paritto add
vassasataá¹ƒ, appaá¹ƒ vÄ• bhiyyo. tenÄ• ha bhagavÄ• --- ``appamidaá¹ƒ, bhikkhave, man
samparÄ• yo, kattabbaá¹ƒ kusalaá¹ƒ, caritabbaá¹ƒ brahmacariyaá¹ƒ, natthi jÄ• tassa amara
ciraá¹ƒ jÄ«vati, so vassasataá¹ƒ, appaá¹ƒ vÄ• bhiyyoti.

appamÄ• yumanussÄ• naá¹ƒ, hÄ«á¸·eyya naá¹ƒ suporiso.

careyyÄ• dittasÄ«sova, natthi maccussa nÄ• gamoti || (SN a I 145).

aparampi Ä• ha --- ``bhÅ«tapubbaá¹ƒ, bhikkhave, arako nÄ• ma satthÄ• ahosÄ«â€™â€™
alaá¹…kataá¹ƒ suttaá¹ƒ vitthÄ• retabbaá¹ƒ.

aparampi Ä• ha --- ``yocÄ• yaá¹ƒ, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti, a
rattindivaá¹ƒ jÄ«veyyaá¹ƒ, bhagavato sÄ• sanaá¹ƒ manasikareyyaá¹ƒ, bahuá¹ƒ vata me kat

bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti \Be I 230/, aho vatÄ• haá¹ƒ divasaá
bhagavato sÄ• sanaá¹ƒ manasikareyyaá¹ƒ, bahuá¹ƒ vata me kataá¹ƒ assÄ• ti. yo cÄ• yaá¹ƒ
\Ne I 229/ maraá¹‡assatiá¹ƒ bhÄ• veti, aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ, yadantar
piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jÄ• mi, bhagavato sÄ• sanaá¹ƒ manasikareyyaá¹ƒ, bahuá¹ƒ vata
cÄ• yaá¹ƒ, bhikkhave, bhikkhu evaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• veti, aho vatÄ• haá¹ƒ tadanta
yadantaraá¹ƒ cattÄ• ro paÃ±ca Ä• lope saá¹…khÄ• ditvÄ• ajjhoharÄ• mi, bhagavato sÄ• sa
bahuá¹ƒ vata me kataá¹ƒ assÄ• ti. ime vuccanti, bhikkhave, bhikkhÅ« pamattÄ• viharanti, d
maraá¹‡assatiá¹ƒ bhÄ• venti Ä• savÄ• naá¹ƒ khayÄ• ya. yo ca khvÄ• yaá¹ƒ, bhikkhave, bhi
bhÄ• veti, aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ, yadantaraá¹ƒ ekaá¹ƒ Ä• lopaá¹ƒ saá
bhagavato sÄ• sanaá¹ƒ manasikareyyaá¹ƒ, bahuá¹ƒ vata me kataá¹ƒ assÄ• ti. yo cÄ• yaá¹ƒ
maraá¹‡assatiá¹ƒ bhÄ• veti, aho vatÄ• haá¹ƒ tadantaraá¹ƒ jÄ«veyyaá¹ƒ, yadantaraá¹ƒ assa
passasitvÄ• vÄ• assasÄ• mi, bhagavato sÄ• sanaá¹ƒ manasikareyyaá¹ƒ, bahuá¹ƒ vata me
vuccanti, bhikkhave, bhikkhÅ« appamattÄ• viharanti, tikkhaá¹ƒ maraá¹‡assatiá¹ƒ bhÄ• vent
khayÄ• yÄ• â€™â€™ ti (AN b VI 19). evaá¹ƒ catupaÃ±cÄ• lopasaá¹…khÄ• danamattaá¹ƒ a
addhÄ• ti evaá¹ƒ addhÄ• naparicchedato maraá¹‡aá¹ƒ anussaritabbaá¹ƒ.

<176> __khaá¹‡aparittato_ti paramatthato hi atiparitto sattÄ• naá¹ƒ jÄ«vitakkhaá¹‡o ekacitt
yathÄ• nÄ• ma rathacakkaá¹ƒ pavattamÄ• nampi ekeneva nemippadesena pavattati, tiá¹-á
tiá¹-á¹-hati, evameva ekacittakkhaá¹‡ikaá¹ƒ sattÄ• naá¹ƒ jÄ«vitaá¹ƒ. tasmiá¹ƒ citte niruddha
niruddhoti vuccati. yathÄ• ha --- ``atÄ«te cittakkhaá¹‡e jÄ«vittha, na jÄ«vati, na jÄ«vissati. a
cittakkhaá¹‡e na jÄ«vittha, na jÄ«vati, jÄ«vissati. paccuppanne cittakkhaá¹‡e na jÄ«vittha, j
jÄ«vissati.

``jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahu so vattate khaá¹‡o ||

``ye niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbepi sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• ||

``anibbattena \Be I 231/ \Ne I 230/ na jÄ• to, paccuppannena jÄ«vati.

cittabhaá¹…gÄ• mato loko, paÃ±Ã±atti paramatthiyÄ• â€™â€™ ti || (Nidd I 39).

evaá¹ƒ khaá¹‡aparittato maraá¹‡aá¹ƒ anussaritabbaá¹ƒ.

<177> iti imesaá¹ƒ aá¹-á¹-hannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±ataraÃ±Ã±atarena anussarato

manasikÄ• ravasena cittaá¹ƒ Ä• sevanaá¹ƒ labhati, maraá¹‡Ä• rammaá¹‡Ä• sati santiá¹-á¹
vikkhambhanti, jhÄ• naá¹…gÄ• ni pÄ• tubhavanti. sabhÄ• vadhammattÄ• pana saá¹ƒvejan
appanaá¹ƒ appatvÄ• upacÄ• rappattameva jhÄ• naá¹ƒ hoti. lokuttarajjhÄ• naá¹ƒ pana dutiy
Ä• ruppajjhÄ• nÄ• ni sabhÄ• vadhammepi bhÄ• vanÄ• visesena appanaá¹ƒ pÄ• puá¹‡anti.
lokuttaraá¹ƒ appanaá¹ƒ pÄ• puá¹‡Ä• ti. Ä• rammaá¹‡Ä• tikkamabhÄ• vanÄ• vasena Ä• rupp
jhÄ• nassa Ä• rammaá¹‡asamatikkamanamattaá¹ƒ tattha hoti. idha pana tadubhayampi nat
upacÄ• rappattameva jhÄ• naá¹ƒ hoti. tadetaá¹ƒ maraá¹‡assatibalena uppannattÄ• maraá¹
gacchati.

imaÃ±ca pana maraá¹‡assatiá¹ƒ anuyutto bhikkhu satataá¹ƒ appamatto hoti, sabbabhavesu
paá¹-ilabhati, jÄ«vitanikantiá¹ƒ jahÄ• ti, pÄ• pagarahÄ« hoti, asannidhibahulo parikkhÄ• resu
aniccasaÃ±Ã±Ä• cassa paricayaá¹ƒ gacchati, tadanusÄ• reneva dukkhasaÃ±Ã±Ä• anattas
yathÄ• abhÄ• vitamaraá¹‡Ä• sattÄ• sahasÄ• vÄ• á¸·amigayakkhasappacoravadhakÄ• bh
bhayaá¹ƒ santÄ• saá¹ƒ sammohaá¹ƒ Ä• pajjanti, evaá¹ƒ anÄ• pajjitvÄ• abhayo asammÅ«á
diá¹-á¹-heva dhamme amataá¹ƒ nÄ• rÄ• dheti, kÄ• yassa bhedÄ• sugatiparÄ• yano hoti.

tasmÄ• have appamÄ• daá¹ƒ, kayirÄ• tha sumedhaso.

evaá¹ƒ mahÄ• nubhÄ• vÄ• ya, maraá¹‡assatiyÄ• sadÄ• ti ||

idaá¹ƒ maraá¹‡assatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

kÄ• yagatÄ• satikathÄ•

<178> idÄ• ni \Be I 232/ \Ne I 231/ yaá¹ƒ taá¹ƒ aÃ±Ã±atra buddhuppÄ• dÄ• appavattapubb
avisayabhÅ«taá¹ƒ tesu tesu suttantesu ``ekadhammo, bhikkhave, bhÄ• vito bahulÄ«kato ma
saá¹ƒvattati. mahato atthÄ• ya saá¹ƒvattati. mahato yogakkhemÄ• ya saá¹ƒvattati. mahato s
saá¹ƒvattati. Ã±Ä• á¹‡adassanapaá¹-ilÄ• bhÄ• ya saá¹ƒvattati. diá¹-á¹-hadhammasukhavihÄ
vijjÄ• vimuttiphalasacchikiriyÄ• ya saá¹ƒvattati. katamo ekadhammo? kÄ• yagatÄ• sati ... (A
amataá¹ƒ te, bhikkhave, paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ paribhuÃ±janti. amataá¹ƒ te
paribhuÃ±janti, ye kÄ• yagatÄ• satiá¹ƒ na paribhuÃ±janti. amataá¹ƒ tesaá¹ƒ, bhikkhave, par
aparibhuttaá¹ƒ ... parihÄ«naá¹ƒ ... aparihÄ«naá¹ƒ ... viraddhaá¹ƒ ... aviraddhaá¹ƒ, yesaá¹ƒ k
Ä• raddhÄ• ti (AN a I 603) evaá¹ƒ bhagavatÄ• anekehi Ä• kÄ• rehi pasaá¹ƒsitvÄ• ``kathaá
kÄ• yagatÄ• sati kathaá¹ƒ bahulÄ«katÄ• mahapphalÄ• hoti mahÄ• nisaá¹ƒsÄ• ? idha, bhik
vÄ• â€™â€™ tiÄ• dinÄ• (MN III 154) nayena Ä• nÄ• pÄ• napabbaá¹ƒ, iriyÄ• pathapabbaá¹
paá¹-ikkÅ«lamanasikÄ• rapabbaá¹ƒ, dhÄ• tumanasikÄ• rapabbaá¹ƒ, navasivathikapabbÄ• r
pabbÄ• naá¹ƒ vasena kÄ• yagatÄ• satikammaá¹-á¹-hÄ• naá¹ƒ niddiá¹-á¹-haá¹ƒ, tassa bhÄ•

tattha yasmÄ• iriyÄ• pathapabbaá¹ƒ catusampajaÃ±Ã±apabbaá¹ƒ dhÄ• tumanasikÄ• rapa
vipassanÄ• vasena vuttÄ• ni. nava sivathikapabbÄ• ni vipassanÄ• Ã±Ä• á¹‡esuyeva Ä• dÄ«
vuttÄ• ni. yÄ• pi cettha uddhumÄ• takÄ• dÄ«su samÄ• dhibhÄ• vanÄ• ijjheyya, sÄ• asubh
Ä• nÄ• pÄ• napabbaá¹ƒ pana paá¹-ikkÅ«lamanasikÄ• rapabbaÃ±ca imÄ• nevettha dve sam
Ä• nÄ• pÄ• napabbaá¹ƒ Ä• nÄ• pÄ• nassativasena visuá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒyeva. ya
bhikkhave, bhikkhu imameva kÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesamatthakÄ• tacap
nÄ• nappakÄ• rassa asucino paccavekkhati. atthi imasmiá¹ƒ kÄ• ye kesÄ• lomÄ• ... pe ...
154) evaá¹ƒ __matthaluá¹…gaá¹ƒ aá¹-á¹-himiÃ±jena saá¹…gahetvÄ• _ paá¹-ikkÅ«lamanasi
dvattiá¹ƒsÄ• kÄ• rakammaá¹-á¹-hÄ• naá¹ƒ, idamidha kÄ• yagatÄ• satÄ«ti adhippetaá¹ƒ.

<179> tatthÄ• yaá¹ƒ \Be I 233/ pÄ• á¸·ivaá¹‡á¹‡anÄ• pubbaá¹…gamo bhÄ• vanÄ• niddeso
catumahÄ• bhÅ«tikaá¹ƒ \Ne I 232/ pÅ«tikÄ• yaá¹ƒ. __uddhaá¹ƒ pÄ• datalÄ• _ti pÄ• datalato
kesamatthakÄ• _ti kesaggato heá¹-á¹-hÄ• . __tacapariyanta_nti tiriyaá¹ƒ tacaparicchinnaá¹ƒ
nÄ• nappakÄ• rassa asucino paccavekkhatÄ«_ti nÄ• nappakÄ• rakesÄ• diasucibharito ayaá
atthi imasmiá¹ƒ kÄ• ye kesÄ• ... pe ... muttanti.

tattha __atthÄ«_ti saá¹ƒvijjanti. __imasmi_nti yvÄ• yaá¹ƒ uddhaá¹ƒ pÄ• datalÄ• adho kesa
pÅ«ro nÄ• nappakÄ• rassa asucinoti vuccati, tasmiá¹ƒ. __kÄ• ye_ti sarÄ«re. sarÄ«raá¹ƒ hi a
kucchitÄ• naá¹ƒ kesÄ• dÄ«naÃ±ceva cakkhurogÄ• dÄ«naÃ±ca rogasatÄ• naá¹ƒ Ä• yabhÅ«
lomÄ• _ti ete kesÄ• dayo dvattiá¹ƒsÄ• kÄ• rÄ• . tattha atthi imasmiá¹ƒ kÄ• ye kesÄ• , atthi i
evaá¹ƒ sambandho veditabbo.

imasmiá¹ƒ hi pÄ• datalÄ• paá¹-á¹-hÄ• ya upari, kesamatthakÄ• paá¹-á¹-hÄ• ya heá¹-á¹-hÄ
paritoti ettake byÄ• mamatte kaá¸·evare sabbÄ• kÄ• renapi vicinanto na koci kiÃ±ci muttaá¹
veá¸·uriyaá¹ƒ vÄ• agaruá¹ƒ vÄ• kuá¹…kumaá¹ƒ vÄ• kappÅ«raá¹ƒ vÄ• vÄ• sacuá¹‡á¹‡Ä•
sucibhÄ• vaá¹ƒ passati, atha kho paramaduggandhajegucchaá¹ƒ asirikadassanaá¹ƒ nÄ• na
kesalomÄ• dibhedaá¹ƒ asuciá¹ƒyeva passati. tena vuttaá¹ƒ ``atthi imasmiá¹ƒ kÄ• ye kesÄ•
muttaâ€™â€™ nti. ayamettha padasambandhato vaá¹‡á¹‡anÄ• .

<180> imaá¹ƒ pana kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetukÄ• mena Ä• dikammikena kulaputte
kalyÄ• á¹‡amittaá¹ƒ upasaá¹…kamitvÄ• idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ gahetabbaá¹ƒ. tenÄ
kathentena sattadhÄ• uggahakosallaá¹ƒ dasadhÄ• ca manasikÄ• rakosallaá¹ƒ Ä• cikkhitab
manasÄ• vaá¹‡á¹‡ato saá¹‡á¹-hÄ• nato disato okÄ• sato paricchedatoti evaá¹ƒ sattadhÄ•
Ä• cikkhitabbaá¹ƒ.

imasmiá¹ƒ hi paá¹-ikkÅ«lamanasikÄ• rakammaá¹-á¹-hÄ• ne yopi tipiá¹-ako hoti, tenÄ• pi ma
paá¹-hamaá¹ƒ vÄ• cÄ• ya sajjhÄ• yo kÄ• tabbo. ekaccassa hi sajjhÄ• yaá¹ƒ karontasseva k
pÄ• kaá¹-aá¹ƒ hoti malayavÄ• sÄ« mahÄ• devattherassa santike uggahitakammaá¹-á¹-hÄ•

viya. thero \Be I 234/ kira tehi kammaá¹-á¹-hÄ• naá¹ƒ yÄ• cito cattÄ• ro mÄ• se imaá¹ƒyeva
dvattiá¹ƒsÄ• kÄ• rapÄ• á¸·iá¹ƒ adÄ• si. te kiÃ±cÄ• pi nesaá¹ƒ dve tayo nikÄ• yÄ• paguá¹‡Ä
\Ne I 233/ pana cattÄ• ro mÄ• se dvattiá¹ƒsÄ• kÄ• raá¹ƒ sajjhÄ• yantÄ• va sotÄ• pannÄ• a
kammaá¹-á¹-hÄ• naá¹ƒ kathentena Ä• cariyena antevÄ• siko vattabbo ``paá¹-hamaá¹ƒ tÄ• v
karohÄ«â€™â€™ ti.

karontena ca __tacapaÃ±cakÄ• dÄ«_ni paricchinditvÄ• anulomapaá¹-ilomavasena sajjhÄ•
nakhÄ• dantÄ• tacoti hi vatvÄ• puna paá¹-ilomato taco dantÄ• nakhÄ• lomÄ• kesÄ• ti va

tadanantaraá¹ƒ __vakkapaÃ±cake_ maá¹ƒsaá¹ƒ nhÄ• ru aá¹-á¹-hi aá¹-á¹-himiÃ±jaá¹ƒ vakka
paá¹-ilomato vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ aá¹-á¹-hi nhÄ• ru maá¹ƒsaá¹ƒ, taco dantÄ• nakhÄ
vattabbaá¹ƒ.

tato __papphÄ• sapaÃ±cake_ hadayaá¹ƒ yakanaá¹ƒ kilomakaá¹ƒ pihakaá¹ƒ papphÄ• santi
papphÄ• saá¹ƒ pihakaá¹ƒ kilomakaá¹ƒ yakanaá¹ƒ hadayaá¹ƒ, vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ a
maá¹ƒsaá¹ƒ, taco dantÄ• nakhÄ• lomÄ• kesÄ• ti vattabbaá¹ƒ.

tato __matthaluá¹…gapaÃ±cake_ antaá¹ƒ antaguá¹‡aá¹ƒ udariyaá¹ƒ karÄ«saá¹ƒ matthaluá
paá¹-ilomato matthaluá¹…gaá¹ƒ karÄ«saá¹ƒ udariyaá¹ƒ antaguá¹‡aá¹ƒ antaá¹ƒ, papphÄ• sa
yakanaá¹ƒ hadayaá¹ƒ, vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ aá¹-á¹-hi nhÄ• ru maá¹ƒsaá¹ƒ, taco dan
vattabbaá¹ƒ.

tato __medachakke_ pittaá¹ƒ semhaá¹ƒ pubbo lohitaá¹ƒ sedo medoti vatvÄ• puna paá¹-ilo
pubbo semhaá¹ƒ pittaá¹ƒ, matthaluá¹…gaá¹ƒ karÄ«saá¹ƒ udariyaá¹ƒ antaguá¹‡aá¹ƒ antaá¹ƒ
kilomakaá¹ƒ yakanaá¹ƒ hadayaá¹ƒ, vakkaá¹ƒ aá¹-á¹-himiÃ±jaá¹ƒ aá¹-á¹-hi nhÄ• ru maá¹ƒsa
lomÄ• kesÄ• ti vattabbaá¹ƒ.

tato __muttachakke_ assu vasÄ• kheá¸·o siá¹…ghÄ• á¹‡ikÄ• lasikÄ• muttanti vatvÄ• pur
lasikÄ• siá¹…ghÄ• á¹‡ikÄ• kheá¸·o vasÄ• assu, medo sedo lohitaá¹ƒ pubbo semhaá¹ƒ pit
karÄ«saá¹ƒ udariyaá¹ƒ antaguá¹‡aá¹ƒ antaá¹ƒ, papphÄ• saá¹ƒ pihakaá¹ƒ kilomakaá¹ƒ yaka
aá¹-á¹-himiÃ±jaá¹ƒ aá¹-á¹-hi nhÄ• ru maá¹ƒsaá¹ƒ, taco dantÄ• nakhÄ• lomÄ• kesÄ• ti vatt

evaá¹ƒ \Be I 235/ \Ne I 234/ kÄ• lasataá¹ƒ kÄ• lasahassaá¹ƒ kÄ• lasatasahassampi vÄ• cÄ
vacasÄ• sajjhÄ• yena hi kammaá¹-á¹-hÄ• natanti paguá¹‡Ä• hoti, na ito cito ca cittaá¹ƒ vid
koá¹-á¹-hÄ• sÄ• pÄ• kaá¹-Ä• honti, hatthasaá¹…khalikÄ• viya vatipÄ• dapanti viya ca khÄ

yathÄ• pana vacasÄ• , tatheva manasÄ• pi sajjhÄ• yo kÄ• tabbo. vacasÄ• sajjhÄ• yo hi m
hoti. manasÄ• sajjhÄ• yo lakkhaá¹‡apaá¹-ivedhassa paccayo hoti.

__vaá¹‡á¹‡ato_ti kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡o vavatthapetabbo.

__saá¹‡á¹-hÄ• nato_ti tesaÃ±Ã±eva saá¹‡á¹-hÄ• naá¹ƒ vavatthapetabbaá¹ƒ.

__disato_ti imasmiá¹ƒ hi sarÄ«re nÄ• bhito uddhaá¹ƒ uparimadisÄ• , adho heá¹-á¹-himadis
koá¹-á¹-hÄ• so imissÄ• nÄ• ma disÄ• yÄ• ti disÄ• vavatthapetabbÄ• .

__okÄ• sato_ti ayaá¹ƒ koá¹-á¹-hÄ• so imasmiá¹ƒ nÄ• ma okÄ• se patiá¹-á¹-hitoti evaá¹ƒ tas
vavatthapetabbo.

__paricchedato_ti sabhÄ• gaparicchedo visabhÄ• gaparicchedoti dve paricchedÄ• . tattha
heá¹-á¹-hÄ• ca upari ca tiriyaÃ±ca iminÄ• nÄ• ma paricchinnoti evaá¹ƒ sabhÄ• gapariccheo
lomÄ• , lomÄ• pi na kesÄ• ti evaá¹ƒ amissakatÄ• vasena visabhÄ• gaparicchedo veditabbo

evaá¹ƒ sattadhÄ• uggahakosallaá¹ƒ Ä• cikkhantena pana idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ a
paá¹-ikkÅ«lavasena kathitaá¹ƒ, asukasmiá¹ƒ dhÄ• tuvasenÄ• ti Ã±atvÄ• Ä• cikkhitabbaá¹ƒ.
mahÄ• satipaá¹-á¹-hÄ• ne (DN II 377) paá¹-ikkÅ«lavaseneva kathitaá¹ƒ. mahÄ• hatthipadop
mahÄ• rÄ• hulovÄ• da (MN II 113 Ä• dayo) dhÄ• tuvibhaá¹…gesu (MN III 342 Ä• dayo) dhÄ
kÄ• yagatÄ• satisutte (MN III 153) pana yassa vaá¹‡á¹‡ato upaá¹-á¹-hÄ• ti, taá¹ƒ sandhÄ• y
vibhattÄ• ni. tattha dhÄ• tuvasena kathitaá¹ƒ vipassanÄ• kammaá¹-á¹-hÄ• naá¹ƒ \Ne I 235/
kathitaá¹ƒ samathakammaá¹-á¹-hÄ• naá¹ƒ. tadetaá¹ƒ idha samathakammaá¹-á¹-hÄ• namev

<181> evaá¹ƒ \Be I 236/ sattadhÄ• uggahakosallaá¹ƒ Ä• cikkhitvÄ• anupubbato, nÄ• tisÄ«
vikkhepapaá¹-ibÄ• hanato, paá¹‡á¹‡attisamatikkamanato, anupubbamuÃ±canato, appanÄ•
evaá¹ƒ dasadhÄ• manasikÄ• rakosallaá¹ƒ Ä• cikkhitabbaá¹ƒ. tattha __anupubbato_ti idaÃ±
paá¹-á¹-hÄ• ya anupaá¹-ipÄ• á¹-iyÄ• manasikÄ• tabbaá¹ƒ, na ekantarikÄ• ya. ekantarikÄ• y
nÄ• ma akusalo puriso dvattiá¹ƒsapadaá¹ƒ nisseá¹‡iá¹ƒ ekantarikÄ• ya Ä• rohanto kilantakÄ
Ä• rohanaá¹ƒ sampÄ• deti, evameva bhÄ• vanÄ• sampattivasena adhigantabbassa assÄ• d
patati, na bhÄ• vanaá¹ƒ sampÄ• deti.

anupubbato manasikarontenÄ• pi ca __nÄ• tisÄ«ghato_ manasikÄ• tabbaá¹ƒ. atisÄ«ghato n
tiyojanamaggaá¹ƒ paá¹-ipajjitvÄ• okkamanavissajjanaá¹ƒ asallakkhetvÄ• sÄ«ghena javena
gamanÄ• gamanaá¹ƒ karoto purisassa kiÃ±cÄ• pi addhÄ• naá¹ƒ parikkhayaá¹ƒ gacchati, at
gantabbaá¹ƒ hoti, evameva kevalaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ pariyosÄ• naá¹ƒ pÄ• puá¹‡Ä•
na visesaá¹ƒ Ä• vahati, tasmÄ• nÄ• tisÄ«ghato manasikÄ• tabbaá¹ƒ.

yathÄ• ca nÄ• tisÄ«ghato, evaá¹ƒ __nÄ• tisaá¹‡ikato_pi. atisaá¹‡ikato manasikaroto hi yat

tiyojanamaggaá¹ƒ gantukÄ• massa purisassa antarÄ• magge rukkhapabbatataá¸·Ä• kÄ• dÄ
parikkhayaá¹ƒ na gacchati, dvÄ«hatÄ«hena pariyosÄ• petabbo hoti, evameva kammaá¹-á¹-
gacchati, visesÄ• dhigamassa paccayo na hoti.

__vikkhepapaá¹-ibÄ• hanato_ti kammaá¹-á¹-hÄ• naá¹ƒ vissajjetvÄ• bahiddhÄ• puthuttÄ• r
paá¹-ibÄ• hitabbo. appaá¹-ibÄ• hato hi yathÄ• nÄ• ma ekapadikaá¹ƒ papÄ• tamaggaá¹ƒ pa
akkamanapadaá¹ƒ asallakkhetvÄ• ito cito ca vilokayato padavÄ• ro virajjhati, tato sataporis
patitabbaá¹ƒ hoti, evameva bahiddhÄ• vikkhepe sati kammaá¹-á¹-hÄ• naá¹ƒ parihÄ• yati pa
vikkhepapaá¹-ibÄ• hanato manasikÄ• tabbaá¹ƒ.

__paá¹‡á¹‡attisamatikkamanato_ti \Be I 237/ \Ne I 236/ yÄ• yaá¹ƒ kesÄ• lomÄ• tiÄ• dikÄ•
atikkamitvÄ• paá¹-ikkÅ«lanti cittaá¹ƒ á¹-hapetabbaá¹ƒ. yathÄ• hi udakadullabhakÄ• le man
udapÄ• naá¹ƒ disvÄ• tattha tÄ• lapaá¹‡á¹‡Ä• dikaá¹ƒ kiÃ±cideva saÃ±Ã±Ä• á¹‡aá¹ƒ bandh
Ä• gantvÄ• nhÄ• yanti ceva pivanti ca. yadÄ• pana nesaá¹ƒ abhiá¹‡hasaÃ±cÄ• rena Ä• ga
hoti, tadÄ• saÃ±Ã±Ä• á¹‡ena kiccaá¹ƒ na hoti, icchiticchitakkhaá¹‡e gantvÄ• nhÄ• yanti ce
pubbabhÄ• ge kesÄ• lomÄ• tipaá¹‡á¹‡attivasena manasikaroto paá¹-ikkÅ«labhÄ• vo pÄ• k
lomÄ• tipaá¹‡á¹‡attiá¹ƒ samatikkamitvÄ• paá¹-ikkÅ«labhÄ• veyeva cittaá¹ƒ á¹-hapetabbaá¹

__anupubbamuÃ±canato_ti yo yo koá¹-á¹-hÄ• so na upaá¹-á¹-hÄ• ti, taá¹ƒ taá¹ƒ muÃ±cant
manasikÄ• tabbaá¹ƒ. Ä• dikammikassa hi kesÄ• ti manasikaroto manasikÄ• ro gantvÄ• mu
pariyosÄ• nakoá¹-á¹-hÄ• sameva Ä• hacca tiá¹-á¹-hati. muttanti ca manasikaroto manasikÄ•
Ä• dikoá¹-á¹-hÄ• sameva Ä• hacca tiá¹-á¹-hati. athassa manasikaroto manasikaroto keci koa
upaá¹-á¹-hahanti, keci na upaá¹-á¹-hahanti. tena ye ye upaá¹-á¹-hahanti, tesu tesu tÄ• va ka
yÄ• va dvÄ«su upaá¹-á¹-hitesu tesampi eko suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hahati, evaá¹ƒ upaá
tameva punappunaá¹ƒ manasikarontena appanÄ• uppÄ• detabbÄ• .

tatrÄ• yaá¹ƒ upamÄ• --- yathÄ• hi dvattiá¹ƒsatÄ• lake tÄ• lavane vasantaá¹ƒ makkaá¹-aá¹
Ä• dimhi á¹-hitatÄ• lassa paá¹‡á¹‡aá¹ƒ sarena vijjhitvÄ• ukkuá¹-á¹-hiá¹ƒ kareyya, atha kho
paá¹-ipÄ• á¹-iyÄ• tasmiá¹ƒ tasmiá¹ƒ tÄ• le patitvÄ• pariyantatÄ• lameva gaccheyya, tattha
tatheva kate puna teneva nayena Ä• ditÄ• laá¹ƒ Ä• gaccheyya, so evaá¹ƒ punappunaá¹ƒ pa
ukkuá¹-á¹-hukkuá¹-á¹-hiá¹-á¹-hÄ• neyeva uá¹-á¹-hahitvÄ• anukkamena ekasmiá¹ƒ tÄ• le nip
makuá¸·atÄ• lapaá¹‡á¹‡asÅ«ciá¹ƒ daá¸·haá¹ƒ gahetvÄ• vijjhiyamÄ• nopi na uá¹-á¹-haheyya
daá¹-á¹-habbaá¹ƒ.

tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- yathÄ• hi tÄ• lavane dvattiá¹ƒsatÄ• lÄ• , evaá¹ƒ im
dvattiá¹ƒsakoá¹-á¹-hÄ• sÄ• . makkaá¹-o viya cittaá¹ƒ. luddo viya yogÄ• vacaro. makkaá¹-ass
tÄ• lavane nivÄ• so viya yogino \Be I 238/ cittassa dvattiá¹ƒsakoá¹-á¹-hÄ• sake kÄ• ye Ä• ra
anusaÃ±caraá¹‡aá¹ƒ. luddena Ä• dimhi á¹-hitatÄ• lassa paá¹‡á¹‡aá¹ƒ sarena vijjhitvÄ• ukk

makkaá¹-assa tasmiá¹ƒ tasmiá¹ƒ tÄ• le patitvÄ• pariyantatÄ• lagamanaá¹ƒ viya yogino kes
\Ne I 237/ paá¹-ipÄ• á¹-iyÄ• gantvÄ• pariyosÄ• nakoá¹-á¹-hÄ• seyeva cittassa saá¹‡á¹-hÄ•
paccÄ• gamanepi eseva nayo. punappunaá¹ƒ paripÄ• tiyamÄ• nassa makkaá¹-assa ukkuá¹
uá¹-á¹-hÄ• naá¹ƒ viya punappunaá¹ƒ manasikaroto kesuci kesuci upaá¹-á¹-hitesu anupaá¹-á
upaá¹-á¹-hitesu parikammakaraá¹‡aá¹ƒ. anukkamena ekasmiá¹ƒ tÄ• le nipatitvÄ• tassa ma
makuá¸·atÄ• lapaá¹‡á¹‡asÅ«ciá¹ƒ daá¸·haá¹ƒ gahetvÄ• vijjhiyamÄ• nassapi anuá¹-á¹-hÄ• n
upaá¹-á¹-hitesu yo suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hÄ• ti, tameva punappunaá¹ƒ manasikaritvÄ•
uppÄ• danaá¹ƒ.

aparÄ• pi upamÄ• --- yathÄ• nÄ• ma piá¹‡á¸• apÄ• tiko bhikkhu dvattiá¹ƒsakulaá¹ƒ gÄ• m
paá¹-hamageheyeva dve bhikkhÄ• labhitvÄ• parato ekaá¹ƒ vissajjeyya. punadivase tisso la
vissajjeyya. tatiyadivase Ä• dimhiyeva pattapÅ«raá¹ƒ labhitvÄ• Ä• sanasÄ• laá¹ƒ gantvÄ•
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. dvattiá¹ƒsakulagÄ• mo viya hi dvattiá¹ƒsÄ• kÄ•
yogÄ• vacaro. tassa taá¹ƒ gÄ• maá¹ƒ upanissÄ• ya vÄ• so viya yogino dvattiá¹ƒsÄ• kÄ• re
paá¹-hamagehe dve bhikkhÄ• labhitvÄ• parato ekissÄ• vissajjanaá¹ƒ viya dutiyadivase tis
dvinnaá¹ƒ vissajjanaá¹ƒ viya ca manasikaroto manasikaroto anupaá¹-á¹-hahante vissajjetvÄ
yÄ• va koá¹-á¹-hÄ• sadvaye parikammakaraá¹‡aá¹ƒ. tatiyadivase Ä• dimhiyeva pattapÅ«raá
Ä• sanasÄ• lÄ• yaá¹ƒ nisÄ«ditvÄ• paribhogo viya dvÄ«su yo suá¹-á¹-hutaraá¹ƒ upaá¹-á¹-hÄ
manasikaritvÄ• appanÄ• ya uppÄ• danaá¹ƒ.

__appanÄ• to_ti appanÄ• koá¹-á¹-hÄ• sato kesÄ• dÄ«su ekekasmiá¹ƒ koá¹-á¹-hÄ• se appa
ayamevettha adhippÄ• yo.

__tayo ca suttantÄ• _ti adhicittaá¹ƒ, sÄ«tibhÄ• vo, bojjhaá¹…gakosallanti ime tayo suttantÄ
vÄ«riyasamÄ• dhiyojanatthaá¹ƒ veditabbÄ• ti ayamettha adhippÄ• yo. tattha ---

``adhicittamanuyuttena \Be I 239/, bhikkhave, bhikkhunÄ• tÄ«á¹‡i nimittÄ• ni kÄ• lenakÄ• la
kÄ• lenakÄ• laá¹ƒ samÄ• dhinimittaá¹ƒ manasikÄ• tabbaá¹ƒ. kÄ• lenakÄ• laá¹ƒ paggahanim
kÄ• lenakÄ• laá¹ƒ upekkhÄ• nimittaá¹ƒ manasikÄ• tabbaá¹ƒ. sace, bhikkhave, adhicittaman
samÄ• dhinimittaÃ±Ã±eva manasikareyya, á¹-hÄ• naá¹ƒ taá¹ƒ \Ne I 238/ cittaá¹ƒ kosajjÄ• y
bhikkhave, adhicittamanuyutto bhikkhu ekantaá¹ƒ paggahanimittaÃ±Ã±eva manasikareyya,
cittaá¹ƒ uddhaccÄ• ya saá¹ƒvatteyya. sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaá
upekkhÄ• nimittaÃ±Ã±eva manasikareyya, á¹-hÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na sammÄ• samÄ•
khayÄ• ya. yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kÄ• lenakÄ• laá¹ƒ samÄ• dh
paggahanimittaá¹ƒ upekkhÄ• nimittaá¹ƒ manasikaroti, taá¹ƒ hoti cittaá¹ƒ muduÃ±ca kamma
na ca pabhaá¹…gu, sammÄ• samÄ• dhiyati Ä• savÄ• naá¹ƒ khayÄ• ya.

``seyyathÄ• pi, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• ukka

bandhitvÄ• ukkÄ• mukhaá¹ƒ Ä• limpeti, ukkÄ• mukhaá¹ƒ Ä• limpetvÄ• saá¹‡á¸• Ä• sena jÄ
pakkhipitvÄ• kÄ• lenakÄ• laá¹ƒ abhidhamati, kÄ• lenakÄ• laá¹ƒ udakena paripphoseti, kÄ•
sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ
abhidhameyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ á¸• aheyya. sace, bhikkhave, suvaá¹‡á¹‡
suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ udakena paripphoseyya
jÄ• tarÅ«paá¹ƒ nibbÄ• yeyya. sace, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• ran
jÄ• tarÅ«paá¹ƒ ekantaá¹ƒ ajjhupekkheyya, á¹-hÄ• naá¹ƒ taá¹ƒ jÄ• tarÅ«paá¹ƒ na sammÄ• p
ca kho, bhikkhave, suvaá¹‡á¹‡akÄ• ro vÄ• suvaá¹‡á¹‡akÄ• rantevÄ• sÄ« vÄ• taá¹ƒ jÄ• tar
abhidhamati, kÄ• lenakÄ• laá¹ƒ udakena paripphoseti, kÄ• lenakÄ• laá¹ƒ ajjhupekkhati, taá¹
muduÃ±ca kammaÃ±Ã±aÃ±ca pabhassaraÃ±ca, na ca pabhaá¹…gu, sammÄ• upeti kamm
piá¸·andhanavikatiyÄ• Ä• kaá¹…khati yadi paá¹-ikÄ• ya yadi kuá¹‡á¸• alÄ• ya yadi \Be I 240
suvaá¹‡á¹‡amÄ• lÄ• ya, taÃ±cassa atthaá¹ƒ anubhoti.

``evameva kho, bhikkhave, adhicittamanuyuttena ... pe ... samÄ• dhiyati Ä• savÄ• naá¹ƒ kha
abhiÃ±Ã±Ä• sacchi karaá¹‡Ä«yassa dhammassa cittaá¹ƒ abhininnÄ• meti abhiÃ±Ã±Ä• sac
sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• yataneâ€™â€™ ti (AN a III 103).

idaá¹ƒ \Ne I 239/ suttaá¹ƒ __adhicitta_nti veditabbaá¹ƒ.

``chahi, bhikkhave, dhammehi samannÄ• gato bhikkhu bhabbo anuttaraá¹ƒ sÄ«tibhÄ• vaá¹ƒ
chahi? idha, bhikkhave, bhikkhu yasmiá¹ƒ samaye cittaá¹ƒ niggahetabbaá¹ƒ, tasmiá¹ƒ sama
niggaá¹‡hÄ• ti. yasmiá¹ƒ samaye cittaá¹ƒ paggahetabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ pagg
samaye cittaá¹ƒ sampahaá¹ƒsitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ sampahaá¹ƒseti. yasmiá
ajjhupekkhitabbaá¹ƒ, tasmiá¹ƒ samaye cittaá¹ƒ ajjhupekkhati. paá¹‡Ä«tÄ• dhimuttiko ca hoti
imehi kho, bhikkhave, chahi dhammehi samannÄ• gato bhikkhu bhabbo anuttaraá¹ƒ sÄ«tibh
nti (AN b VI 85).

idaá¹ƒ suttaá¹ƒ __anuttaraá¹ƒ sÄ«tibhÄ• vo_ti veditabbaá¹ƒ.

__bojjhaá¹…gakosallaá¹ƒ_ ``pana evameva kho, bhikkhave, yasmiá¹ƒ samaye lÄ«naá¹ƒ cit
tasmiá¹ƒ samaye passaddhisambojjhaá¹…gassa bhÄ• vanÄ• yÄ• â€™â€™ ti (SN c V 234)
dassitameva.

iti idaá¹ƒ sattavidhaá¹ƒ uggahakosallaá¹ƒ suggahitaá¹ƒ katvÄ• idaÃ±ca dasavidhaá¹ƒ man
suá¹-á¹-hu vavatthapetvÄ• tena yoginÄ• ubhayakosallavasena kammaá¹-á¹-hÄ• naá¹ƒ sÄ•
sace panassa Ä• cariyena saddhiá¹ƒ ekavihÄ• reyeva phÄ• su hoti, evaá¹ƒ vitthÄ• rena aka
kammaá¹-á¹-hÄ• naá¹ƒ suá¹-á¹-hu vavatthapetvÄ• kammaá¹-á¹-hÄ• naá¹ƒ anuyujjantena vi
kathÄ• petabbaá¹ƒ. aÃ±Ã±attha vasitukÄ• mena yathÄ• vuttena vidhinÄ• vitthÄ• rato kathÄ

parivattetvÄ• sabbaá¹ƒ gaá¹‡á¹-hiá¹-á¹-hÄ• naá¹ƒ chinditvÄ• pathavÄ«kasiá¹‡aniddese vu
senÄ• sanaá¹ƒ pahÄ• ya anurÅ«pe \Be I 241/ vihÄ• re vasantena khuddakapalibodhupacch
paá¹-ikkÅ«lamanasikÄ• re parikammaá¹ƒ kÄ• tabbaá¹ƒ.

karontena pana kesesu tÄ• va nimittaá¹ƒ gahetabbaá¹ƒ. kathaá¹ƒ? ekaá¹ƒ vÄ• dve vÄ• ke
á¹-hapetvÄ• vaá¹‡á¹‡o tÄ• va vavatthapetabbo. chinnaá¹-á¹-hÄ• nepi kese oloketuá¹ƒ vaá¹
yÄ• gupatte vÄ• oloketumpi vaá¹-á¹-atiyeva. kÄ• á¸·akakÄ• le disvÄ• kÄ• á¸·akÄ• ti manas
setakÄ• le setÄ• ti. missakakÄ• le pana ussadavasena manasikÄ• tabbÄ• honti. yathÄ• ca
tacapaÃ±cake disvÄ• va nimittaá¹ƒ gahetabbaá¹ƒ.

koá¹-á¹-hÄ• savavatthÄ• panakathÄ•

<182> evaá¹ƒ nimittaá¹ƒ gahetvÄ• sabbakoá¹-á¹-hÄ• se vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ•
vavatthapetvÄ• vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhaÄ• sayokÄ• savasena paÃ±cadhÄ• paá¹-

tatrÄ• yaá¹ƒ sabbakoá¹-á¹-hÄ• sesu anupubbakathÄ• . __kesÄ• _ tÄ• va pakativaá¹‡á¹‡en
addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• . saá¹‡á¹-hÄ• nato dÄ«ghavaá¹-á¹-alikÄ• tulÄ• daá¹‡á¸• asa
uparimadisÄ• ya jÄ• tÄ• . okÄ• sato ubhosu passesu kaá¹‡á¹‡acÅ«á¸·ikÄ• hi, purato nalÄ•
galavÄ• á¹-akena paricchinnÄ• . sÄ«sakaá¹-Ä• haveá¹-hanaá¹ƒ allacammaá¹ƒ kesÄ• naá¹ƒ
sÄ«saveá¹-hanacamme vÄ«haggamattaá¹ƒ pavisitvÄ• patiá¹-á¹-hitena heá¹-á¹-hÄ• attano
Ä• kÄ• sena, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• , dve kesÄ• ekato natthÄ«ti ayaá¹
na lomÄ• , lomÄ• na kesÄ• ti evaá¹ƒ avasesaekatiá¹ƒsakoá¹-á¹-hÄ• sehi amissÄ«katÄ• ke
ekakoá¹-á¹-hÄ• soti ayaá¹ƒ visabhÄ• gaparicchedo. idaá¹ƒ kesÄ• naá¹ƒ vaá¹‡á¹‡Ä• dito vav

<183> idaá¹ƒ pana nesaá¹ƒ vaá¹‡á¹‡Ä• divasena paÃ±cadhÄ• paá¹-ikkÅ«lato vavatthÄ• p
vaá¹‡á¹‡atopi paá¹-ikkÅ«lÄ• . saá¹‡á¹-hÄ• natopi gandhatopi Ä• sayatopi okÄ• satopi paá¹-

manuÃ±Ã±epi \Be I 242/ hi yÄ• gupatte vÄ• bhattapatte vÄ• kesavaá¹‡á¹‡aá¹ƒ kiÃ±ci disv
haratha nanti jigucchanti. evaá¹ƒ kesÄ• __vaá¹‡á¹‡ato_ paá¹-ikkÅ«lÄ• . rattiá¹ƒ bhuÃ±jantÄ
kesasaá¹‡á¹-hÄ• naá¹ƒ akkavÄ• kaá¹ƒ vÄ• makacivÄ• kaá¹ƒ vÄ• chupitvÄ• pi tatheva jigu
__saá¹‡á¹-hÄ• nato_ paá¹-ikkÅ«lÄ• .

telamakkhanapupphadhÅ«pÄ• di saá¹…khÄ• ravirahitÄ• naÃ±ca kesÄ• naá¹ƒ gandho para
jegucchataro aggimhi pakkhittÄ• naá¹ƒ. kesÄ• hi vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikkÅ«l
pana paá¹-ikkÅ«lÄ• yeva. yathÄ• hi daharassa kumÄ• rassa vaccaá¹ƒ vaá¹‡á¹‡ato haliddiv
saá¹‡á¹-hÄ• natopi haliddipiá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ. saá¹…kÄ• raá¹-á¹-hÄ• ne chaá¸• á¸
uddhumÄ• takakÄ• á¸·asunakhasarÄ«raá¹ƒ vaá¹‡á¹‡ato tÄ• lapakkavaá¹‡á¹‡aá¹ƒ \Ne I 241
vaá¹-á¹-etvÄ• vissaá¹-á¹-hamudiá¹…gasaá¹‡á¹-hÄ• naá¹ƒ. dÄ• á¹-hÄ• pissa sumanamakuá

vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato siyÄ• appaá¹-ikkÅ«laá¹ƒ gandhena pana paá¹-ikkÅ«lameva. ev
vaá¹‡á¹‡asaá¹‡á¹-hÄ• nato appaá¹-ikkÅ«lÄ• __gandhena_ pana paá¹-ikkÅ«lÄ• yevÄ• ti.

yathÄ• pana asuciá¹-á¹-hÄ• ne gÄ• manissandena jÄ• tÄ• ni sÅ«peyyapaá¹‡á¹‡Ä• ni nÄ•
honti aparibhogÄ• ni, evaá¹ƒ kesÄ• pi pubbalohitamuttakarÄ«sapittasemhÄ• dinissandena j
idaá¹ƒ nesaá¹ƒ __Ä• sayato_ pÄ• á¹-ikkulyaá¹ƒ.

ime ca kesÄ• nÄ• ma gÅ«tharÄ• simhi uá¹-á¹-hitakaá¹‡á¹‡ikaá¹ƒ viya ekatiá¹ƒsakoá¹-á¹-hÄ
susÄ• nasaá¹…kÄ• raá¹-á¹-hÄ• nÄ• dÄ«su jÄ• tasÄ• kaá¹ƒ viya parikkhÄ• dÄ«su jÄ• takam
asuciá¹-á¹-hÄ• ne jÄ• tattÄ• paramajegucchÄ• ti idaá¹ƒ nesaá¹ƒ __okÄ• sato_ pÄ• á¹-ikkul

yathÄ• ca kesÄ• naá¹ƒ, evaá¹ƒ sabbakoá¹-á¹-hÄ• sÄ• naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagan
paá¹-ikkÅ«latÄ• veditabbÄ• . vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda vasena pana s
vavatthapetabbÄ• .

<184> tattha __lomÄ• _ tÄ• va pakativaá¹‡á¹‡ato na kesÄ• viya asambhinnakÄ• á¸·akÄ• ,
honti. saá¹‡á¹-hÄ• nato onataggÄ• tÄ• lamÅ«lasaá¹‡á¹-hÄ• nÄ• . disato dvÄ«su disÄ• su jÄ
kesÄ• naá¹ƒ patiá¹-á¹-hitokÄ• saÃ±ca hatthapÄ• datalÄ• ni ca yebhuyyena avasesasarÄ«ra
paricchedato sarÄ«raveá¹-hanacamme likhÄ• mattaá¹ƒ pavisitvÄ• \Be I 243/ patiá¹-á¹-hiten
mÅ«latalena, upari Ä• kÄ• sena, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• , dve lomÄ• ek
sabhÄ• gapariccheda. visabhÄ• gapariccheda pana kesasadisoyeva.

<185> __nakhÄ• _ti vÄ«satiyÄ• nakhapattÄ• naá¹ƒ nÄ• maá¹ƒ. te sabbepi vaá¹‡á¹‡ato se
macchasakalikasaá¹‡á¹-hÄ• nÄ• . disato pÄ• danakhÄ• heá¹-á¹-himadisÄ• ya, hatthanakhÄ
disÄ• su jÄ• tÄ• . okÄ• sato aá¹…gulÄ«naá¹ƒ aggapiá¹-á¹-hesu patiá¹-á¹-hitÄ• . paricchedat
aá¹…gulikoá¹-imaá¹ƒsehi, anto aá¹…gulipiá¹-á¹-himaá¹ƒsena, bahi ceva agge ca Ä• kÄ• sen
aÃ±Ã±amaÃ±Ã±ena \Ne I 242/ paricchinnÄ• , dve nakhÄ• ekato natthi, ayaá¹ƒ nesaá¹ƒ sab
visabhÄ• gapariccheda pana kesasadisoyeva.

<186> __dantÄ• _ti paripuá¹‡á¹‡adantassa dvattiá¹ƒsa dantaá¹-á¹-hikÄ• ni. tepi vaá¹‡á¹‡at
saá¹‡á¹-hÄ• nato anekasaá¹‡á¹-hÄ• nÄ• . tesaá¹ƒ hi heá¹-á¹-himÄ• ya tÄ• va dantapÄ• á¸·i
mattikÄ• piá¹‡á¸• e paá¹-ipÄ• á¹-iyÄ• á¹-hapitaalÄ• bubÄ«jasaá¹‡á¹-hÄ• nÄ• . tesaá¹ƒ ubho
ekakoá¹-iko mallikamakuá¸·asaá¹‡á¹-hÄ• no. tato ekeko dvimÅ«lako dvikoá¹-iko yÄ• nakaup
tato dve dve timÅ«lÄ• tikoá¹-ikÄ• . tato dve dve catumÅ«lÄ• catukoá¹-ikÄ• ti. uparimapÄ• á
disato uparimadisÄ• ya jÄ• tÄ• . okÄ• sato dvÄ«su hanukaá¹-á¹-hikesu patiá¹-á¹-hitÄ• . pari
hanukaá¹-á¹-hike patiá¹-á¹-hitena attano mÅ«latalena, upari Ä• kÄ• sena, tiriyaá¹ƒ aÃ±Ã±am
dve dantÄ• ekato natthi, ayaá¹ƒ nesaá¹ƒ sabhÄ• gapariccheda. visabhÄ• gapariccheda pa

<187> __taco_ti sakalasarÄ«raá¹ƒ veá¹-hetvÄ• á¹-hitacammaá¹ƒ. tassa upari kÄ• á¸·asÄ• chavi nÄ• ma yÄ• sakalasarÄ«ratopi saá¹…kaá¸• á¸• hiyamÄ• nÄ• badaraá¹-á¹-himattÄ• h setoyeva. so cassa setabhÄ• vo aggijÄ• lÄ• bhighÄ• tapaharaá¹‡appahÄ• rÄ• dÄ«hi viddha hoti. saá¹‡á¹-hÄ• nato sarÄ«rasaá¹‡á¹-hÄ• nova hoti. ayamettha saá¹…khepo.

vitthÄ• rato \Be I 244/ pana pÄ• daá¹…gulittaco kosakÄ• rakakosasaá¹‡á¹-hÄ• no. piá¹-á¹-h puá¹-abandhaupÄ• hanasaá¹‡á¹-hÄ• no. jaá¹…ghattaco bhattapuá¹-akatÄ• lapaá¹‡á¹‡asaá taá¹‡á¸• ulabharitadÄ«ghatthavikasaá¹‡á¹-hÄ• no. Ä• nisadattaco udakapÅ«ritapaá¹-apariss piá¹-á¹-hittaco phalakonaddhacammasaá¹‡á¹-hÄ• no. kucchittaco vÄ«á¹‡Ä• doá¹‡ikonaddha urattaco yebhuyyena caturassasaá¹‡á¹-hÄ• no. ubhayabÄ• huttaco tÅ«á¹‡ironaddhacamma piá¹-á¹-hihatthattaco khurakosasaá¹‡á¹-hÄ• no, phaá¹‡akatthavikasaá¹‡á¹-hÄ• no vÄ• . hatt kuÃ±cikÄ• kosakasaá¹‡á¹-hÄ• no. gÄ«vattaco galakaÃ±cukasaá¹‡á¹-hÄ• no. mukhattaco ch kÄ«á¹-akulÄ• vakasaá¹‡á¹-hÄ• no. sÄ«sattaco pattatthavikasaá¹‡á¹-hÄ• noti.

tacapariggaá¹‡hakena ca yogÄ• vacarena uttaroá¹-á¹-hato paá¹-á¹-hÄ• ya uparimukhaá¹ƒ paá¹-hamaá¹ƒ tÄ• va \Ne I 243/ mukhaá¹ƒ pariyonandhitvÄ• á¹-hitacammaá¹ƒ vavatthapeta nalÄ• á¹-aá¹-á¹-hicammaá¹ƒ. tato thavikÄ• ya pakkhittapattassa ca thavikÄ• ya ca antarena sÄ«saá¹-á¹-hikassa ca sÄ«sacammassa ca antarena Ã±Ä• á¹‡aá¹ƒ pesetvÄ• aá¹-á¹-hikena ekÄ• baddhabhÄ• vaá¹ƒ viyojentena sÄ«sacammaá¹ƒ vavatthapetabbaá¹ƒ. tato khandhaca paá¹-ilomena ca dakkhiá¹‡ahatthacammaá¹ƒ. atha teneva nayena vÄ• mahatthacammaá¹ƒ. taá¹ƒ vavatthapetvÄ• anulomena paá¹-ilomena ca dakkhiá¹‡apÄ• dacammaá¹ƒ. atha tenev tato anukkameneva vatthiudarahadayagÄ«vacammÄ• ni vavatthapetabbÄ• ni. atha gÄ«vaca heá¹-á¹-himahanucammaá¹ƒ vavatthapetvÄ• adharoá¹-á¹-hapariyosÄ• naá¹ƒ pÄ• petvÄ• n oá¸·Ä• rikoá¸·Ä• rikaá¹ƒ pariggaá¹‡hantassa sukhumampi pÄ• kaá¹-aá¹ƒ hoti. disato dvÄ«su sakalasarÄ«raá¹ƒ pariyonandhitvÄ• á¹-hito. paricchedato heá¹-á¹-hÄ• patiá¹-á¹-hitatalena, paricchinno, ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva

<188> __maá¹ƒsa_nti nava maá¹ƒsapesisatÄ• ni. taá¹ƒ sabbampi vaá¹‡á¹‡ato rattaá¹ƒ kiá¹ saá¹‡á¹-hÄ• nato jaá¹…ghapiá¹‡á¸• ikamaá¹ƒsaá¹ƒ tÄ• lapaá¹‡á¹‡apuá¹-abhattasaá¹‡á¹-hÄ nisadapotasaá¹‡á¹-hÄ• naá¹ƒ. Ä• nisadamaá¹ƒsaá¹ƒ uddhanakoá¹-isaá¹‡á¹-hÄ• naá¹ƒ. piá¹ tÄ• laguá¸·apaá¹-alasaá¹‡á¹-hÄ• naá¹ƒ. phÄ• sukadvayamaá¹ƒsaá¹ƒ koá¹-á¹-halikÄ• ya kuc tanumattikÄ• lepasaá¹‡á¹-hÄ• naá¹ƒ. thanamaá¹ƒsaá¹ƒ vaá¹-á¹-etvÄ• avakkhittamattikÄ• p bÄ• hudvayamaá¹ƒsaá¹ƒ \Be I 245/ dviguá¹‡aá¹ƒ katvÄ• á¹-hapitaniccammamahÄ• mÅ«sik oá¸·Ä• rikoá¸·Ä• rikaá¹ƒ pariggaá¹‡hantassa sukhumampi pÄ• kaá¹-aá¹ƒ hoti. disato dvÄ«su okÄ• sato vÄ«sÄ• dhikÄ• ni tÄ«á¹‡i aá¹-á¹-hisatÄ• ni anulimpitvÄ• á¹-hitaá¹ƒ. paricchedato aá¹-á¹-hisaá¹…ghÄ• te patiá¹-á¹-hitatalena, upari tacena, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paric sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva.

<189> __nhÄ• rÅ«_ti nava nhÄ• rusatÄ• ni. vaá¹‡á¹‡ato sabbepi nhÄ• rÅ« setÄ• . saá¹‡á¹-
nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• . etesu hi gÄ«vÄ• ya uparimabhÄ• gato paá¹-á¹-hÄ• ya paÃ±ca m
vinandhamÄ• nÄ• purimapassena otiá¹‡á¹‡Ä• . paÃ±ca pacchimapassena. paÃ±ca dakkhi
vÄ• mapassena. dakkhiá¹‡ahatthaá¹ƒ vinandhamÄ• nÄ• pi hatthassa purimapassena paÃ±
tathÄ• vÄ• mahatthaá¹ƒ vinandhamÄ• nÄ• . dakkhiá¹‡apÄ• daá¹ƒ vinandhamÄ• nÄ• pi pÄ•
pacchimapassena paÃ±ca. tathÄ• vÄ• mapÄ• daá¹ƒ vinandhamÄ• nÄ• pÄ«ti evaá¹ƒ sarÄ«
saá¹-á¹-himahÄ• nhÄ• rÅ« kÄ• yaá¹ƒ vinandhamÄ• nÄ• otiá¹‡á¹‡Ä• \Ne I 244/. ye __kaá¹‡
sabbepi kandalamakuá¸·asaá¹‡á¹-hÄ• nÄ• . aÃ±Ã±e pana taá¹ƒ taá¹ƒ padesaá¹ƒ ajjhotthari
sukhumatarÄ• suttarajjukasaá¹‡á¹-hÄ• nÄ• . aÃ±Ã±e tato sukhumatarÄ• pÅ«tilatÄ• saá¹‡á
sukhumatarÄ• mahÄ• vÄ«á¹‡Ä• tantisaá¹‡á¹-hÄ• nÄ• . aÃ±Ã±e thÅ«lasuttakasaá¹‡á¹-hÄ•
nhÄ• rÅ« sakuá¹‡apÄ• dasaá¹‡á¹-hÄ• nÄ• . sÄ«se nhÄ• rÅ« dÄ• rakÄ• naá¹ƒ sÄ«sajÄ• lak
nhÄ• rÅ« Ä• tape pasÄ• ritaallajÄ• lasaá¹‡á¹-hÄ• nÄ• . avasesÄ• taá¹ƒtaá¹ƒaá¹…gapaccaá
paá¹-imukkajÄ• lakaÃ±cukasaá¹‡á¹-hÄ• nÄ• . disato dvÄ«su disÄ• su jÄ• tÄ• . okÄ• sato sa
Ä• bandhitvÄ• á¹-hitÄ• . paricchedato heá¹-á¹-hÄ• tiá¹‡á¹‡aá¹ƒ aá¹-á¹-hisatÄ• naá¹ƒ upari
upari maá¹ƒsacammÄ• ni Ä• hacca á¹-hitappadesehi, tiriyaá¹ƒ aÃ±Ã±amaÃ±Ã±ena paricchi
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva.

<190> __aá¹-á¹-hÄ«_ti á¹-hapetvÄ• dvattiá¹ƒsa dantaá¹-á¹-hÄ«ni avasesÄ• ni catusaá¹-á¹-
catusaá¹-á¹-hi pÄ• daá¹-á¹-hÄ«ni, catusaá¹-á¹-hi maá¹ƒsanissitÄ• ni muduaá¹-á¹-hÄ«ni, dve
ekekasmiá¹ƒ pÄ• de dve dve gopphakaá¹-á¹-hÄ«ni, dve jaá¹…ghaá¹-á¹-hÄ«ni, ekaá¹ƒ jaá¹‡
Å«ruá¹-á¹-hi, dve kaá¹-iá¹-á¹-hÄ«ni, aá¹-á¹-hÄ• rasa piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni, catuv
phÄ• sukaá¹-á¹-hÄ«ni, cuddasa uraá¹-á¹-hÄ«ni \Be I 246/, ekaá¹ƒ hadayaá¹-á¹-hi, dve akkha
koá¹-á¹-aá¹-á¹-hÄ«ni, dve bÄ• huá¹-á¹-hÄ«ni, dve dve aggabÄ• huá¹-á¹-hÄ«ni, satta gÄ«vaá
hanukaá¹-á¹-hÄ«ni, ekaá¹ƒ nÄ• sikaá¹-á¹-hi, dve akkhiá¹-á¹-hÄ«ni, dve kaá¹‡á¹‡aá¹-á¹-hÄ«n
nalÄ• á¹-aá¹-á¹-hi. ekaá¹ƒ muddhaá¹-á¹-hi, nava sÄ«sakapÄ• laá¹-á¹-hÄ«nÄ«ti evaá¹ƒ timatt
tÄ• ni sabbÄ• nipi vaá¹‡á¹‡ato setÄ• ni. saá¹‡á¹-hÄ• nato nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• ni.

tattha hi aggapÄ• daá¹…guliaá¹-á¹-hÄ«ni katakabÄ«jasaá¹‡á¹-hÄ• nÄ• ni. tadanantarÄ• ni
panasaá¹-á¹-hisaá¹‡á¹-hÄ• nÄ• ni. mÅ«lapabbaá¹-á¹-hÄ«ni paá¹‡avasaá¹‡á¹-hÄ• nÄ• ni. pi
koá¹-á¹-itakandalakandarÄ• sisaá¹‡á¹-hÄ• nÄ• ni. paá¹‡hikaá¹-á¹-hi ekaá¹-á¹-hitÄ• laphalab
gopphakaá¹-á¹-hÄ«ni baddhakÄ«á¸·Ä• goá¸·akasaá¹‡á¹-hÄ• nÄ• ni. jaá¹…ghaá¹-á¹-hÄ«naá
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ apanÄ«tatacasindikaá¸·Ä«rasaá¹‡á¹-hÄ• naá¹ƒ. khuddakajaá¹
dhanukadaá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ. mahantaá¹ƒ milÄ• tasappapiá¹-á¹-hisaá¹‡á¹-hÄ• naá
parikkhÄ«á¹‡apheá¹‡akasaá¹‡á¹-hÄ• naá¹ƒ. tattha jaá¹…ghaá¹-á¹-hikassa patiá¹-á¹-hitaá¹-á
atikhiá¹‡aggagosiá¹…gasaá¹‡á¹-hÄ• naá¹ƒ. Å«ruá¹-á¹-hi duttacchitavÄ• siparasudaá¹‡á¸• a
kaá¹-iá¹-á¹-himhi patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ kÄ«á¸·Ä• goá¸·akasaá¹‡á¹-hÄ• naá¹ƒ. tena k
patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ aggacchinnamahÄ• punnÄ• gaphalasaá¹‡á¹-hÄ• naá¹ƒ.

kaá¹-iá¹-á¹-hÄ«ni \Ne I 245/ dvepi ekÄ• baddhÄ• ni hutvÄ• kumbhakÄ• rikauddhanasaá¹‡á
kammÄ• rakÅ«á¹-ayottakasaá¹‡á¹-hÄ• nÄ• ni. koá¹-iyaá¹ƒ á¹-hitaá¹ƒ Ä• nisadaá¹-á¹-hi adho
gahitasappaphaá¹‡asaá¹‡á¹-hÄ• naá¹ƒ, sattaá¹-á¹-haá¹-á¹-hÄ• nesu chiddÄ• vachiddaá¹ƒ.
piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni abbhantarato uparÅ«pari á¹-hapitasÄ«sapaá¹-á¹-aveá¹-hak
bÄ• hirato vaá¹-á¹-anÄ• vaá¸·isaá¹‡á¹-hÄ• nÄ• ni. tesaá¹ƒ antarantarÄ• kakacadantasadisÄ
honti. catuvÄ«satiyÄ• phÄ• sukaá¹-á¹-hÄ«su aparipuá¹‡á¹‡Ä• ni aparipuá¹‡á¹‡aasisaá¹‡á¹
paripuá¹‡á¹‡Ä• ni paripuá¹‡á¹‡aasisaá¹‡á¹-hÄ• nÄ• ni. sabbÄ• nipi odÄ• takukkuá¹-assa
pasÄ• ritapakkhasaá¹‡á¹-hÄ• nÄ• ni. cuddasa uraá¹-á¹-hÄ«ni jiá¹‡á¹‡asandamÄ• nikapaÃ±
hadayaá¹-á¹-hi dabbiphaá¹‡asaá¹‡á¹-hÄ• naá¹ƒ.

akkhakaá¹-á¹-hÄ«ni khuddakalohavÄ• sidaá¹‡á¸• asaá¹‡á¹-hÄ• nÄ• ni. koá¹-á¹-aá¹-á¹-hÄ«n
parikkhÄ«á¹‡asÄ«haá¸·akuddÄ• lasaá¹‡á¹-hÄ• nÄ• ni. bÄ• huá¹-á¹-hÄ«ni Ä• dÄ• sadaá¹‡á¸
aggabÄ• huá¹-á¹-hÄ«ni yamakatÄ• lakandasaá¹‡á¹-hÄ• nÄ• ni. maá¹‡ibandhaá¹-á¹-hÄ«ni e
á¹-hapitasÄ«sakapaá¹-á¹-aveá¹-hakasaá¹‡á¹-hÄ• nÄ• ni. piá¹-á¹-hihatthaá¹-á¹-hÄ«ni
koá¹-á¹-itakandalakandarÄ• sisaá¹‡á¹-hÄ• nÄ• ni \Be I 247/. hatthaá¹…gulÄ«su mÅ«lapabb
paá¹‡avasaá¹‡á¹-hÄ• nÄ• ni. majjhapabbaá¹-á¹-hÄ«ni aparipuá¹‡á¹‡apanasaá¹-á¹-hisaá¹‡á
aggapabbaá¹-á¹-hÄ«ni katakabÄ«jasaá¹‡á¹-hÄ• nÄ• ni.

satta gÄ«vaá¹-á¹-hÄ«ni daá¹‡á¸• ena vijjhitvÄ• paá¹-ipÄ• á¹-iyÄ•
á¹-hapitavaá¹ƒsakaá¸·Ä«racakkalakasaá¹‡á¹-hÄ• nÄ• ni. heá¹-á¹-himahanukaá¹-á¹-hi kamm
ayokÅ«á¹-ayottakasaá¹‡á¹-hÄ• naá¹ƒ. uparimaá¹ƒ avalekhanasatthakasaá¹‡á¹-hÄ• naá¹ƒ.
akkhikÅ«panÄ• sakÅ«paá¹-á¹-hÄ«ni apanÄ«tamiÃ±jataruá¹‡atÄ• laá¹-á¹-hisaá¹‡á¹-hÄ• nÄ•
adhomukhaá¹-á¹-hapitasaá¹…khathÄ• lakakapÄ• lasaá¹‡á¹-hÄ• naá¹ƒ. kaá¹‡á¹‡acÅ«á¸·ikaá
nhÄ• pitakhurakosasaá¹‡á¹-hÄ• nÄ• ni. nalÄ• á¹-akaá¹‡á¹‡acÅ«á¸·ikÄ• naá¹ƒ upari paá¹-á¹
aá¹-á¹-hisaá¹…kuá¹-itaghaá¹-apuá¹‡á¹‡apaá¹-alakhaá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ. muddhaá¹-
mukhacchinnavaá¹…kanÄ• á¸·ikerasaá¹‡á¹-hÄ• naá¹ƒ. sÄ«saá¹-á¹-hÄ«ni sibbetvÄ•
á¹-hapitajajjaralÄ• bukaá¹-Ä• hasaá¹‡á¹-hÄ• nÄ• ni.

disato dvÄ«su disÄ• su jÄ• tÄ• ni. okÄ• sato avisesena sakalasarÄ«re á¹-hitÄ• ni. visesena
sÄ«saá¹-á¹-hÄ«ni givaá¹-á¹-hÄ«su patiá¹-á¹-hitÄ• ni. gÄ«vaá¹-á¹-hÄ«ni piá¹-á¹-hikaá¹‡á¹-aka
piá¹-á¹-hikaá¹‡á¹-akaá¹-á¹-hÄ«ni kaá¹-iá¹-á¹-hÄ«su. kaá¹-iá¹-á¹-hÄ«ni Å«ruá¹-á¹-hÄ«su. Å«ru
jaá¹‡á¹‡ukaá¹-á¹-hÄ«su. jaá¹‡á¹‡ukaá¹-á¹-hÄ«ni jaá¹…ghaá¹-á¹-hÄ«su. jaá¹…ghaá¹-á¹-hÄ«
gopphakaá¹-á¹-hÄ«ni piá¹-á¹-hipÄ• daá¹-á¹-hÄ«su patiá¹-á¹-hitÄ• ni. paricchedato anto aá¹-á
maá¹ƒsena, agge mÅ«le ca aÃ±Ã±amaÃ±Ã±ena paricchinnÄ• ni, ayaá¹ƒ nesaá¹ƒ sabhÄ• g
visabhÄ• gaparicchedo pana kesasadisoyeva.

<191> __aá¹-á¹-himiÃ±ja_nti \Ne I 246/ tesaá¹ƒ tesaá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantaragataá¹
vaá¹‡á¹‡ato setaá¹ƒ. saá¹‡á¹-hÄ• nato mahantamahantÄ• naá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhanta

pakkhittaseditamahÄ• vettaggasaá¹‡á¹-hÄ• naá¹ƒ. khuddÄ• nukhuddakÄ• naá¹ƒ abbhantar
veá¸·uyaá¹-á¹-hipabbesu pakkhittaseditatanuvettaggasaá¹‡á¹-hÄ• naá¹ƒ. disato dvÄ«su dis
aá¹-á¹-hÄ«naá¹ƒ abbhantare patiá¹-á¹-hitaá¹ƒ. paricchedato aá¹-á¹-hÄ«naá¹ƒ abbhantaratal
ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva.

<192> __vakka_nti ekabandhanÄ• dve maá¹ƒsapiá¹‡á¸• ikÄ• . taá¹ƒ vaá¹‡á¹‡ato mandara
pÄ• á¸·ibhaddakaá¹-á¹-hivaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato dÄ• rakÄ• naá¹ƒ yamakakÄ«á¸·Ä•
ekavaá¹‡á¹-apaá¹-ibaddhaambaphaladvayasaá¹‡á¹-hÄ• naá¹ƒ vÄ• . disato uparimÄ• ya dis
galavÄ• á¹-akÄ• nikkhantena ekamÅ«lena thokaá¹ƒ gantvÄ• dvidhÄ• \Be I 248/ bhinnena
vinibaddhaá¹ƒ hutvÄ• hadayamaá¹ƒsaá¹ƒ parikkhipitvÄ• á¹-hitaá¹ƒ. paricchedato vakkaá¹ƒ
paricchinnaá¹ƒ, ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoy

<193> __hadaya_nti hadayamaá¹ƒsaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato rattapadumapattapiá¹-á¹-hivaá
saá¹‡á¹-hÄ• nato bÄ• hirapattÄ• ni apanetvÄ• adhomukhaá¹ƒ á¹-hapitapadumamakuá¸·asa
maá¹-á¹-haá¹ƒ, anto kosÄ• takÄ«phalassa abbhantarasadisaá¹ƒ. paÃ±Ã±avantÄ• naá¹ƒ tho
mandapaÃ±Ã±Ä• naá¹ƒ makuá¸·itameva. anto cassa punnÄ• gaá¹-á¹-hipatiá¹-á¹-hÄ• namat
addhapasatamattaá¹ƒ lohitaá¹ƒ saá¹‡á¹-hÄ• ti, yaá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã
taá¹ƒ panetaá¹ƒ rÄ• gacaritassa rattaá¹ƒ hoti, dosacaritassa kÄ• á¸·akaá¹ƒ, mohacaritassa
maá¹ƒsadhovanaudakasadisaá¹ƒ, vitakkacaritassa kulatthayÅ«savaá¹‡á¹‡aá¹ƒ, saddhÄ• ca
kaá¹‡ikÄ• rapupphavaá¹‡á¹‡aá¹ƒ, paÃ±Ã±Ä• caritassa acchaá¹ƒ vippasannaá¹ƒ anÄ• vilaá
parisuddhaá¹ƒ niddhotajÄ• timaá¹‡i viya jutimantaá¹ƒ khÄ• yati. disato uparimÄ• ya disÄ• ya
sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ majjhe patiá¹-á¹-hitaá¹ƒ. paricchedato hadayaá¹ƒ
paricchinnaá¹ƒ, ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoy

<194> __yakana_nti yamakamaá¹ƒsapaá¹-alaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato rattaá¹ƒ paá¹‡á¸• ukad
nÄ• tirattakumudassa pattapiá¹-á¹-hivaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato mÅ«le ekaá¹ƒ agge ya
koviá¸·Ä• rapattasaá¹‡á¹-hÄ• naá¹ƒ. taÃ±ca dandhÄ• naá¹ƒ ekameva hoti mahantaá¹ƒ, paÃ
tÄ«á¹‡i vÄ• khuddakÄ• ni. disato uparimÄ• ya disÄ• ya jÄ• taá¹ƒ, okÄ• sato dvinnaá¹ƒ than
dakkhiá¹‡apassaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ. paricchedato yakanaá¹ƒ \Ne I 247/ yakanabhÄ• g
ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisoyeva.

<195> __kilomaka_nti paá¹-icchannÄ• paá¹-icchannabhedato duvidhaá¹ƒ pariyonahanama
vaá¹‡á¹‡ato setaá¹ƒ dukÅ«lapilotikavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato attano okÄ• sasaá¹‡á¹
paá¹-icchannakilomakaá¹ƒ uparimÄ• ya disÄ• ya. itaraá¹ƒ dvÄ«su disÄ• su jÄ• taá¹ƒ. okÄ• s
paá¹-icchannakilomakaá¹ƒ \Be I 249/ hadayaÃ±ca vakkaÃ±ca paá¹-icchÄ• detvÄ• , appaá¹-i
sakalasarÄ«re cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ pariyonandhitvÄ• á¹-hitaá¹ƒ. paricched
maá¹ƒsena, upari cammena, tiriyaá¹ƒ kilomakabhÄ• gena paricchinnaá¹ƒ, ayamassa sabhÄ
visabhÄ• gaparicchedo pana kesasadisoyeva.

<196> __pihaka_nti udarajivhÄ• maá¹ƒsaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato nÄ«laá¹ƒ nigguá¹‡á¸• ipup
saá¹‡á¹-hÄ• nato sattaá¹…gulappamÄ• á¹‡aá¹ƒ abandhanaá¹ƒ kÄ• á¸·avacchakajivhÄ• saá
uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato hadayassa vÄ• mapasse udarapaá¹-alassa matth
á¹-hitaá¹ƒ, yasmiá¹ƒ paharaá¹‡appahÄ• rena bahinikkhante sattÄ• naá¹ƒ jÄ«vitakkhayo hoti
pihakabhÄ• gena paricchinnaá¹ƒ, ayamassa sabhÄ• gapariccheda. visabhÄ• gapariccheda

<197> __papphÄ• sa_nti dvattiá¹ƒsamaá¹ƒsakhaá¹‡á¸• appabhedaá¹ƒ papphÄ• samaá¹ƒsa
nÄ• tipakkaudumbaraphalavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato visamacchinnabahalapÅ«vakha
abbhantare asitapÄ«tÄ• naá¹ƒ abhÄ• ve uggatena kammajatejusmÄ• nÄ• abbhÄ• hatattÄ•
saá¹ƒkhÄ• ditapalÄ• lapiá¹‡á¸• amiva nirasaá¹ƒ nirojaá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• t
sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• naá¹ƒ antare hadayaÃ±ca yakanaÃ±ca upari chÄ• detv
paricchedato papphÄ• sabhÄ• gena paricchinnaá¹ƒ, ayamassa sabhÄ• gapariccheda. visab
kesasadisoyeva.

<198> __anta_nti purisassa dvattiá¹ƒsahatthÄ• itthiyÄ• aá¹-á¹-havÄ«satihatthÄ• ekavÄ«s
obhaggÄ• antavaá¹-á¹-i. tadetaá¹ƒ vaá¹‡á¹‡ato setaá¹ƒ sakkharasudhÄ• vaá¹‡á¹‡aá¹ƒ. saá
lohitadoá¹‡iyaá¹ƒ Ä• bhujitvÄ• á¹-hapitasÄ«sacchinnasappasaá¹‡á¹-hÄ• naá¹ƒ. disato dvÄ«
okÄ• sato upari galavÄ• á¹-ake heá¹-á¹-hÄ• ca karÄ«samagge vinibandhattÄ• galavÄ• á¹-a
sarÄ«rabbhantare á¹-hitaá¹ƒ. paricchedato \Ne I 248/ antabhÄ• gena paricchinnaá¹ƒ, ayama
visabhÄ• gapariccheda pana kesasadisoyeva.

<199> __antaguá¹‡a_nti \Be I 250/ antabhogaá¹-á¹-hÄ• nesu bandhanaá¹ƒ. taá¹ƒ vaá¹‡á¹‡
dakasÄ«talikamÅ«lavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato dakasÄ«talikamÅ«lasaá¹‡á¹-hÄ• name
jÄ• taá¹ƒ. okÄ• sato kuddÄ• lapharasukammÄ• dÄ«ni karontÄ• naá¹ƒ yantÄ• kaá¸• á¸• hana
yantaphalakÄ• ni antabhoge ekato agaá¸·ante Ä• bandhitvÄ• pÄ• dapuÃ±chanarajjumaá¹‡
saá¹ƒsibbitvÄ• á¹-hitarajjukÄ• viya ekavÄ«satiyÄ• antabhogÄ• naá¹ƒ antarÄ• á¹-hitaá¹ƒ. p
antaguá¹‡abhÄ• gena paricchinnaá¹ƒ, ayamassa sabhÄ• gapariccheda. visabhÄ• gapariccl

<200> __udariya_nti udare bhavaá¹ƒ asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato
ajjhohaá¹-Ä• hÄ• ravaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato parissÄ• vane sithilabaddhataá¹‡á¸• ula
uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. okÄ• sato udare á¹-hitaá¹ƒ.

__udaraá¹ƒ_ nÄ• ma ubhato nippÄ«á¸·iyamÄ• nassa allasÄ• á¹-akassa majjhe saÃ±jÄ• tap
antapaá¹-alaá¹ƒ, bahi maá¹-á¹-haá¹ƒ, anto maá¹ƒsakasambupaliveá¹-hanakiliá¹-á¹-hapÄ• vÄ
kuthitapanasatacassa abbhantarasadisantipi vattuá¹ƒ vaá¹-á¹-ati, yattha takkoá¹-akÄ• gaá¹
tÄ• lahÄ«rakÄ• sÅ«cimukhakÄ• paá¹-atantasuttakÄ• iccevamÄ• didvattiá¹ƒsakulappabhe
saá¹‡á¸• asaá¹‡á¸• acÄ• rino hutvÄ• nivasanti, ye pÄ• nabhojanÄ• dimhi avijjamÄ• ne ullaa

hadayamaá¹ƒsaá¹ƒ abhihananti, pÄ• nabhojanÄ• diajjhoharaá¹‡avelÄ• yaÃ±ca uddhaá¹ƒmu
paá¹-hamajjhohaá¹-e dve tayo Ä• lope turitaturitÄ• viluppanti, yaá¹ƒ tesaá¹ƒ kimÄ«naá¹ƒ sÅ
vaccakuá¹-i gilÄ• nasÄ• lÄ• susÄ• naÃ±ca hoti. yattha seyyathÄ• pi nÄ• ma caá¹‡á¸• Ä• la
nidÄ• ghasamaye thÅ«laphusitake deve vassante udakena vuyhamÄ• naá¹ƒ
muttakarÄ«sacammaaá¹-á¹-hinhÄ• rukhaá¹‡á¸• akheá¸·asiá¹…ghÄ• á¹‡ikÄ• lohitappabhutin
nipatitvÄ• kaddamodakÄ• luá¸·itaá¹ƒ dvÄ«hatÄ«haccayena saÃ±jÄ• takimikulaá¹ƒ sÅ«riyÄ•
upari pheá¹‡apupphuá¸·ake muÃ±cantaá¹ƒ abhinÄ«lavaá¹‡á¹‡aá¹ƒ paramaduggandhajegu
daá¹-á¹-huá¹ƒ araharÅ«pataá¹ƒ Ä• pajjitvÄ• tiá¹-á¹-hati, pageva \Be I 251/ ghÄ• yituá¹ƒ vÄ•
evameva nÄ• nappakÄ• raá¹ƒ pÄ• nabhojanÄ• didantamusalasaÃ±cuá¹‡á¹‡itaá¹ƒ
jivhÄ• hatthaparivattitakheá¸·alÄ• lÄ• palibuddhaá¹ƒ \Ne I 249/
taá¹…khaá¹‡avigatavaá¹‡á¹‡agandharasÄ• disampadaá¹ƒ tantavÄ• yakhalisuvÄ• navamath
pittasemhavÄ• tapaliveá¹-hitaá¹ƒ hutvÄ• udaraggisantÄ• pavegakuthitaá¹ƒ kimikulÄ• kulaá
pheá¹‡apupphuá¸·akÄ• ni muÃ±cantaá¹ƒ paramakasambuduggandhajegucchabhÄ• vaá¹ƒ
sutvÄ• pi pÄ• nabhojanÄ• dÄ«su amanuÃ±Ã±atÄ• saá¹‡á¹-hÄ• ti, pageva paÃ±Ã±Ä• cakkh
patitaá¹ƒ pÄ• nabhojanÄ• di paÃ±cadhÄ• vivekaá¹ƒ gacchati, ekaá¹ƒ bhÄ• gaá¹ƒ pÄ• á¹‡a
bhÄ• gaá¹ƒ udaraggi jhÄ• peti, eko bhÄ• go muttaá¹ƒ hoti, eko bhÄ• go karÄ«saá¹ƒ, eko bh
Ä• pajjitvÄ• soá¹‡itamaá¹ƒsÄ• dÄ«ni upabrÅ«hayati.

paricchedato udarapaá¹-alena ceva udariyabhÄ• gena ca paricchinnaá¹ƒ. ayamassa sabhÄ
visabhÄ• gaparicchedo pana kesasadisoyeva.

<201> __karÄ«sa_nti vaccaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato yebhuyyena ajjhohaá¹-Ä• hÄ• ravaá¹‡á¹
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato heá¹-á¹-himÄ• ya disÄ• ya jÄ• taá¹ƒ. ok
á¹-hitaá¹ƒ. __pakkÄ• sayo_ nÄ• ma heá¹-á¹-hÄ• nÄ• bhi-piá¹-á¹-hikaá¹‡á¹-akamÅ«lÄ• naá¹ƒ
ubbedhena aá¹-á¹-haá¹…gulamatto veá¸·unÄ• á¸·ikasadiso, yattha seyyathÄ• pi nÄ• ma upa
vassodakaá¹ƒ ogaá¸·itvÄ• heá¹-á¹-hÄ• bhÅ«mibhÄ• gaá¹ƒ pÅ«retvÄ• tiá¹-á¹-hati, evameva
patitaá¹ƒ pÄ• nabhojanÄ• dikaá¹ƒ udaragginÄ• pheá¹‡uddehakaá¹ƒ pakkaá¹ƒ pakkaá¹ƒ nis
saá¹‡habhÄ• vaá¹ƒ Ä• pajjitvÄ• antabilena ogaá¸·itvÄ• ogaá¸·itvÄ• omadditvÄ• veá¸·upal
pakkhipamÄ• napaá¹‡á¸• umattikÄ• viya sannicitaá¹ƒ hutvÄ• tiá¹-á¹-hati. paricchedato pak
karÄ«sabhÄ• gena ca paricchinnaá¹ƒ, ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicch

<202> __matthaluá¹…ga_nti sÄ«sakaá¹-Ä• habbhantare á¹-hitamiÃ±jarÄ• si. taá¹ƒ vaá¹‡á¹
ahicchattakapiá¹‡á¸• avaá¹‡á¹‡aá¹ƒ. dadhibhÄ• vaá¹ƒ asampattaá¹ƒ duá¹-á¹-hakhÄ«ravaá¹
vaá¹-á¹-ati. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato uparimÄ• ya disÄ• ya jÄ• ta
sÄ«sakaá¹-Ä• habbhantare cattÄ• ro sibbinimagge nissÄ• ya samodhÄ• netvÄ• á¹-hapitÄ•
viya samohitaá¹ƒ tiá¹-á¹-hati. paricchedato sÄ«sakaá¹-Ä• hassa abbhantaratalehi ceva matt
paricchinnaá¹ƒ \Be I 252/, ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana ke

<203> __pitta_nti \Ne I 250/ dve pittÄ• ni baddhapittaÃ±ca abaddhapittaÃ±ca. tattha baddh
bahalamadhukatelavaá¹‡á¹‡aá¹ƒ. abaddhapittaá¹ƒ milÄ• taÄ• kulipupphavaá¹‡á¹‡aá¹ƒ. saá
okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato baddhapittaá¹ƒ uparimÄ• ya disÄ• ya jÄ• taá¹ƒ, itaraá¹ƒ c
okÄ• sato abaddhapittaá¹ƒ á¹-hapetvÄ• kesalomadantanakhÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-
thaddhasukkhacammaÃ±ca udakamiva telabindu avasesasarÄ«raá¹ƒ byÄ• petvÄ• á¹-hitaá
pÄ«takÄ• ni honti, bhamanti, gattaá¹ƒ kampati, kaá¹‡á¸• Å«yati. baddhapittaá¹ƒ hadayapapp
yakanamaá¹ƒsaá¹ƒ nissÄ• ya patiá¹-á¹-hite mahÄ• kosÄ• takÄ«kosakasadise pittakosake á
sattÄ• ummattakÄ• honti, vipallatthacittÄ• hirottappaá¹ƒ chaá¸• á¸• etvÄ• akÄ• tabbaá¹ƒ
bhÄ• santi, acintitabbaá¹ƒ cintenti. paricchedato pittabhÄ• gena paricchinnaá¹ƒ, ayamassa s
visabhÄ• gapariccheda pana kesasadisoyeva.

<204> __semha_nti sarÄ«rabbhantare ekapatthapÅ«rappamÄ• á¹‡aá¹ƒ semhaá¹ƒ. taá¹ƒ v
nÄ• gabalÄ• paá¹‡á¹‡arasavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. dis
jÄ• taá¹ƒ. okÄ• sato udarapaá¹-ale á¹-hitaá¹ƒ. yaá¹ƒ pÄ• nabhojanÄ• diajjhoharaá¹‡akÄ• le
sevÄ• lapaá¹‡akaá¹ƒ kaá¹-á¹-he vÄ• kathale vÄ• patante chijjitvÄ• dvidhÄ• hutvÄ• puna
tiá¹-á¹-hati, evameva pÄ• nabhojanÄ• dimhi nipatante chijjitvÄ• dvidhÄ• hutvÄ• puna ajjho
tiá¹-á¹-hati, yamhi ca mandÄ«bhÅ«te pakkagaá¹‡á¸• o viya pÅ«tikukkuá¹-aá¹‡á¸• amiva ca u
paramajegucchaá¹ƒ kuá¹‡apagandhaá¹ƒ hoti, tato uggatena ca gandhena uddekopi mukhar
pÅ«tikuá¹‡apasadisaá¹ƒ hoti. so ca puriso apehi duggandhaá¹ƒ vÄ• yasÄ«ti vattabbataá¹ƒ Ä
vaá¸• á¸• hitvÄ• bahalattamÄ• pannaá¹ƒ pidhÄ• naphalakamiva vaccakuá¹-iyaá¹ƒ udarapaa
kuá¹‡apagandhaá¹ƒ sannirumbhitvÄ• tiá¹-á¹-hati. paricchedato semhabhÄ• gena paricchinn
sabhÄ• gapariccheda. visabhÄ• gapariccheda pana kesasadisoyeva.

<205> __pubbo_ti \Be I 253/ pÅ«tilohitavasena pavattapubbaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato paá¹‡á
matasarÄ«re pana pÅ«tibahalÄ• cÄ• mavaá¹‡á¹‡o hoti. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-h
hoti. okÄ• sato pana pubbassa okÄ• so nÄ• ma nibaddho natthi, yattha so sannicito tiá¹-á¹-h
khÄ• á¹‡ukaá¹‡á¹-akapaharaá¹‡aggijÄ• lÄ• dÄ«hi abhihate sarÄ«rappadese lohitaá¹ƒ saá¹‡
gaá¹‡á¸• apÄ«á¸·akÄ• dayo vÄ• uppajjanti, tatra tatra tiá¹-á¹-hati. paricchedato pubbabhÄ•
ayamassa sabhÄ• gapariccheda. visabhÄ• gapariccheda pana kesasadisoyeva.

<206> __lohita_nti \Ne I 251/ dve lohitÄ• ni sannicitalohitaÃ±ca saá¹ƒsaraá¹‡alohitaÃ±ca. t
sannicitalohitaá¹ƒ vaá¹‡á¹‡ato nipakkabahalalÄ• khÄ• rasavaá¹‡á¹‡aá¹ƒ. saá¹ƒsaraá¹‡aloh
acchalÄ• khÄ• rasavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato ubhayampi okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ.
uparimÄ• ya disÄ• ya jÄ• taá¹ƒ. itaraá¹ƒ dvisu disÄ• su jÄ• taá¹ƒ. okÄ• sato saá¹ƒsaraá¹‡al
kesalomadantanakhÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ceva thaddhasukkhacammaÃ
sabbaá¹ƒ upÄ• diá¹‡á¹‡asarÄ«raá¹ƒ pharitvÄ• á¹-hitaá¹ƒ. sannicitalohitaá¹ƒ yakanaá¹-á¹-hÄ
heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• ekapatthapÅ«ramattaá¹ƒ hadayavakkapapphÄ• sÄ• na
paggharantaá¹ƒ vakkahadayayakanapapphÄ• se temayamÄ• naá¹ƒ á¹-hitaá¹ƒ. tasmiá¹ƒ hi v

sattÄ• pipÄ• sitÄ• honti. paricchedato lohitabhÄ• gena paricchinnaá¹ƒ, ayamassa sabhÄ•
visabhÄ• gaparicchedo pana kesasadisoyeva.

<207> __sedo_ti lomakÅ«pÄ• dÄ«hi paggharaá¹‡akaÄ• podhÄ• tu. so vaá¹‡á¹‡ato vippasa
saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• no. disato dvÄ«su disÄ• su jÄ• to. okÄ• sato sedasso
yattha so lohitaá¹ƒ viya sadÄ• tiá¹-á¹-heyya. yadÄ• pana aggisantÄ• pasÅ«riyasantÄ• paut
sarÄ«raá¹ƒ santapati, tadÄ• udakato abbÅ«á¸·hamattavisamacchinnabhisamuá¸·Ä• lakumu
sabbakesalomakÅ«pavivarehi paggharati, tasmÄ• tassa saá¹‡á¹-hÄ• nampi kesalomakÅ«p
veditabbaá¹ƒ. sedapariggaá¹‡hakena ca yoginÄ• kesalomakÅ«pavivare pÅ«retvÄ• á¹-hitav
kÄ• tabbo. paricchedato \Be I 254/ sedabhÄ• gena paricchinno, ayamassa sabhÄ• gaparicc
pana kesasadisoyeva.

__medo_ti thinasineho. so vaá¹‡á¹‡ato phÄ• litahaliddivaá¹‡á¹‡o. saá¹‡á¹-hÄ• nato thÅ«las
cammamaá¹ƒsantare á¹-hapitahaliddivaá¹‡á¹‡adukÅ«lapilotikasaá¹‡á¹-hÄ• no hoti. kisasarÄ
jaá¹…ghamaá¹ƒsaá¹ƒ Å«rumaá¹ƒsaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akanissitaá¹ƒ piá¹-á¹-himaá¹ƒsaá¹
udaravaá¹-á¹-imaá¹ƒsanti etÄ• ni nissÄ• ya diguá¹‡atiguá¹‡aá¹ƒ katvÄ•
á¹-hapitahaliddivaá¹‡á¹‡adukÅ«lapilotikasaá¹‡á¹-hÄ• no. disato dvÄ«su disÄ• su jÄ• to. okÄ
sakalasarÄ«raá¹ƒ pharitvÄ• kisassa jaá¹…ghamaá¹ƒsÄ• dÄ«ni nissÄ• ya á¹-hito, yaá¹ƒ sine
paramajegucchattÄ• neva muddhani telatthÄ• ya, na nÄ• satelÄ• dÄ«namatthÄ• ya gaá¹‡h
maá¹ƒsena, upari cammena, tiriyaá¹ƒ medabhÄ• gena paricchinno, ayamassa sabhÄ• gapa
visabhÄ• gaparicchedo pana kesasadisoyeva.

<208> __assÅ«_ti \Ne I 252/ akkhÄ«hi paggharaá¹‡akaÄ• podhÄ• tu. taá¹ƒ vaá¹‡á¹‡ato
vippasannatilatelavaá¹‡á¹‡aá¹ƒ. saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• naá¹ƒ. disato uparim
okÄ• sato akkhikÅ«pakesu á¹-hitaá¹ƒ. na cetaá¹ƒ pittakosake pittamiva akkhikÅ«pakesu sad
tiá¹-á¹-hati. yadÄ• pana sattÄ• somanassajÄ• tÄ• mahÄ• hasitaá¹ƒ hasanti, domanassajÄ
tathÄ• rÅ«paá¹ƒ vÄ• visamÄ• hÄ• raá¹ƒ Ä• hÄ• renti, yadÄ• ca nesaá¹ƒ akkhÄ«ni dhÅ«ma
abhihaÃ±Ã±anti. tadÄ• etehi somanassadomanassavisabhÄ• gÄ• hÄ• rautÅ«hi samuá¹-á¹-
tiá¹-á¹-hati vÄ• paggharati vÄ• . assupariggaá¹‡hakena ca yoginÄ• akkhikÅ«pake pÅ«retvÄ
pariggaá¹‡hitabbaá¹ƒ. paricchedato assubhÄ• gena paricchinnaá¹ƒ, ayamassa sabhÄ• gapa
visabhÄ• gaparicchedo pana kesasadisoyeva.

<209> __vasÄ• _ti vilÄ«nasineho. sÄ• vaá¹‡á¹‡ato nÄ• á¸·ikeratelavaá¹‡á¹‡Ä• . Ä• cÄ• m
vattuá¹ƒ vaá¹-á¹-ati. saá¹‡á¹-hÄ• nato nhÄ• nakÄ• le pasannaudakassa upari
paribbhamantasinehabinduvisaá¹-asaá¹‡á¹-hÄ• nÄ• . disato dvÄ«su disÄ• su jÄ• tÄ• . okÄ•
hatthatalahatthapiá¹-á¹-hipÄ• datalapÄ• dapiá¹-á¹-hinÄ• sapuá¹-analÄ• á¹-aaá¹ƒsakÅ«á¹-es
okÄ• sesu sadÄ• vilÄ«nÄ• va hutvÄ• tiá¹-á¹-hati. yadÄ• pana
aggisantÄ• pasÅ«riyasantÄ• pautuvisabhÄ• gadhÄ• tuvisabhÄ• gehi te padesÄ• usmÄ• jÄ

tattha nhÄ• nakÄ• le pasannaudakÅ«pari sinehabinduvisaá¹-o viya ito cito ca saÃ±carati. pa
vasÄ• bhÄ• gena paricchinnÄ• , ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo p

<210> __kheá¸·o_ti antomukhe pheá¹‡amissÄ• Ä• podhÄ• tu. so vaá¹‡á¹‡ato seto pheá¹‡
okÄ• sasaá¹‡á¹-hÄ• no. pheá¹‡asaá¹‡á¹-hÄ• notipi vattuá¹ƒ vaá¹-á¹-ati. disato uparimÄ• ya
ubhohi kapolapassehi oruyha jivhÄ• ya á¹-hito. na cesa ettha sadÄ• sannicito hutvÄ• tiá¹-á
sattÄ• tathÄ• rÅ«pamÄ• hÄ• raá¹ƒ passanti vÄ• saranti vÄ• , uá¹‡hatittakaá¹-ukaloá¹‡amb
á¹-hapenti, yadÄ• vÄ• nesaá¹ƒ hadayaá¹ƒ Ä• gilÄ• yati, kismiÃ±ci deva vÄ• jigucchÄ• up
uppajjitvÄ• ubhohi kapolapassehi oruyha jivhÄ• ya saá¹‡á¹-hÄ• ti. aggajivhÄ• ya cesa tanu
bahalo, mukhe pakkhittaÃ±ca puthukaá¹ƒ vÄ• taá¹‡á¸• ulaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci
khatakÅ«pakasalilaá¹ƒ viya \Ne I 253/ parikkhayaá¹ƒ agacchantova temetuá¹ƒ samattho hot
kheá¸·abhÄ• gena paricchinno, ayamassa sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pa

<211> __siá¹…ghÄ• á¹‡ikÄ• _ti matthaluá¹…gato paggharaá¹‡akaasuci. sÄ• vaá¹‡á¹‡ato
taruá¹‡atÄ• laá¹-á¹-himiÃ±javaá¹‡á¹‡Ä• . saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ• . disato
okÄ• sato nÄ• sÄ• puá¹-e pÅ«retvÄ• á¹-hitÄ• . na cesÄ• ettha sadÄ• sannicitÄ• hutvÄ• t
nÄ• ma puriso paduminipatte dadhiá¹ƒ bandhitvÄ• heá¹-á¹-hÄ• kaá¹‡á¹-akena vijjheyya, at
dadhimuttaá¹ƒ gaá¸·itvÄ• bahi pateyya, evameva yadÄ• sattÄ• rodanti, visabhÄ• gÄ• hÄ•
saÃ±jÄ• tadhÄ• tukhobhÄ• honti, tadÄ• anto sÄ«sato pÅ«tisemhabhÄ• vamÄ• pannaá¹ƒ n
tÄ• lumatthakavivarena otaritvÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• tiá¹-á¹-hati vÄ• paggharati vÄ
pariggaá¹‡hakena ca yoginÄ• nÄ• sÄ• puá¹-e pÅ«retvÄ• á¹-hitavaseneva pariggaá¹‡hitab
siá¹…ghÄ• á¹‡ikÄ• bhÄ• gena paricchinnÄ• , ayamassÄ• sabhÄ• gaparicchedo. visabhÄ• g

<212> __lasikÄ• _ti \Be I 256/ sarÄ«rasandhÄ«naá¹ƒ abbhantare picchilakuá¹‡apaá¹ƒ. sÄ•
kaá¹‡ikÄ• raniyyÄ• savaá¹‡á¹‡Ä• . saá¹‡á¹-hÄ• nato okÄ• sasaá¹‡á¹-hÄ• nÄ• . disato dvÄ«
aá¹-á¹-hisandhÄ«naá¹ƒ abbhaÃ±janakiccaá¹ƒ sÄ• dhayamÄ• nÄ• asÄ«tisatasandhÄ«naá¹ƒ
cesÄ• mandÄ• hoti, tassa uá¹-á¹-hahantassa nisÄ«dantassa abhikkamantassa paá¹-ikkam
pasÄ• rentassa aá¹-á¹-hikÄ• ni kaá¹-akaá¹-Ä• yanti, accharÄ• saddaá¹ƒ karonto viya saÃ±ca
ekayojanadviyojanamattaá¹ƒ addhÄ• naá¹ƒ gatassa vÄ• yodhÄ• tu kuppati, gattÄ• ni dukkh
honti, tassa uá¹-á¹-hÄ• nanisajjÄ• dÄ«su na aá¹-á¹-hÄ«ni kaá¹-akaá¹-Ä• yanti, dÄ«ghampi a
vÄ• yodhÄ• tu kuppati, na gattÄ• ni dukkhanti. paricchedato lasikÄ• bhÄ• gena paricchinnÄ
sabhÄ• gaparicchedo. visabhÄ• gaparicchedo pana kesasadisova.

<213> __mutta_nti muttarasaá¹ƒ. taá¹ƒ vaá¹‡á¹‡ato mÄ• sakhÄ• rodakavaá¹‡á¹‡aá¹ƒ. saá
adhomukhaá¹-á¹-hapitaudakakumbhaabbhantaragataudakasaá¹‡á¹-hÄ• naá¹ƒ. disato heá¹-
okÄ• sato vatthissa abbhantare á¹-hitaá¹ƒ. __vatthi_ nÄ• ma vatthi puá¹-o vuccati. yattha se
candanikÄ• ya pakkhitte amukhe ravaá¹‡aghaá¹-e candanikÄ• raso pavisati, na cassa pavis
I 254/, evameva sarÄ«rato muttaá¹ƒ pavisati, na cassa pavisanamaggo paÃ±Ã±Ä• yati, nikk

pÄ• kaá¹-o hoti. yamhi ca muttassa bharite passÄ• vaá¹ƒ karomÄ• ti sattÄ• naá¹ƒ Ä• yÅ«ha
vatthiabbhantarena ceva muttabhÄ• gena ca paricchinnaá¹ƒ, ayamassa sabhÄ• gaparicche
pana kesasadisova.

<214> evaÃ±hi kesÄ• dike koá¹-á¹-hÄ• se vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda
anupubbato nÄ• tisÄ«ghatotiÄ• dinÄ• nayena vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• s
paá¹-ikkÅ«lÄ• ti manasikaroto paá¹‡á¹‡attisamatikkamÄ• vasÄ• ne seyyathÄ• pi cakkhumat
dvattiá¹ƒsavaá¹‡á¹‡Ä• naá¹ƒ kusumÄ• naá¹ƒ ekasuttakaganthitaá¹ƒ mÄ• laá¹ƒ olokentassa
apubbÄ• pariyamiva pÄ• kaá¹-Ä• ni honti, evameva atthi imasmiá¹ƒ kÄ• ye kesÄ• ti imaá¹ƒ
te dhammÄ• \Be I 257/ apubbÄ• pariyÄ• va pÄ• kaá¹-Ä• honti. tena vuttaá¹ƒ manasikÄ• ra
``Ä• dikammikassa hi kesÄ• ti manasikaroto manasikÄ• ro gantvÄ• muttanti imaá¹ƒ pariyos
Ä• hacca tiá¹-á¹-hatÄ«â€™â€™ ti.

sace pana bahiddhÄ• pi manasikÄ• raá¹ƒ upasaá¹ƒharati, athassa evaá¹ƒ sabbakoá¹-á¹-hÄ
Ä• hiá¹‡á¸• antÄ• manussatiracchÄ• nÄ• dayo sattÄ• kÄ• raá¹ƒ vijahitvÄ• koá¹-á¹-hÄ• sar
tehi ca ajjhohariyamÄ• naá¹ƒ pÄ• nabhojanÄ• di koá¹-á¹-hÄ• sarÄ• simhi pakkhipamÄ• nam

athassa anupubbamuÃ±canÄ• divasena paá¹-ikkÅ«lÄ• paá¹-ikkÅ«lÄ• ti punappunaá¹ƒ ma
uppajjati. tattha kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ• sapariccheda vasena upa
uggahanimittaá¹ƒ. sabbÄ• kÄ• rato paá¹-ikkÅ«lavasena upaá¹-á¹-hÄ• naá¹ƒ paá¹-ibhÄ• gan
bhÄ• vayato vuttanayena asubhakammaá¹-á¹-hÄ• nesu viya paá¹-hamajjhÄ• navaseneva a

sÄ• yassa ekova koá¹-á¹-hÄ• so pÄ• kaá¹-o hoti, ekasmiá¹ƒ vÄ• koá¹-á¹-hÄ• se appanaá¹
yogaá¹ƒ na karoti, tassa ekÄ• va uppajjati. yassa pana aneke koá¹-á¹-hÄ• sÄ• pÄ• kaá¹-Ä•
jhÄ• naá¹ƒ patvÄ• puna aÃ±Ã±asmiá¹ƒpi yogaá¹ƒ karoti, tassa mallakattherassa viya koá¹-
paá¹-hamajjhÄ• nÄ• ni nibbattanti.

so \Ne I 255/ kirÄ• yasmÄ• dÄ«ghabhÄ• á¹‡akaabhayattheraá¹ƒ hatthe gahetvÄ• ``Ä• vus
paÃ±haá¹ƒ uggaá¹‡hÄ• hÄ«â€™â€™ ti vatvÄ• Ä• ha --- ``mallakatthero dvattiá¹ƒsakoá¹-á¹
paá¹-hamajjhÄ• nÄ• naá¹ƒ lÄ• bhÄ«. sace rattiá¹ƒ ekaá¹ƒ, divÄ• ekaá¹ƒ samÄ• pajjati, atire
sampajjati, sace pana devasikaá¹ƒ ekaá¹ƒ samÄ• pajjati, atirekamÄ• sena puna sampajjatÄ

evaá¹ƒ paá¹-hamajjhÄ• navasena ijjhamÄ• nampi cetaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ vaá¹‡á¹‡
satibalena ijjhanato kÄ• yagatÄ• satÄ«ti vuccati.

imaÃ±ca kÄ• yagatÄ• satimanuyutto bhikkhu aratiratisaho hoti, na ca naá¹ƒ arati sahati, up
abhibhuyya abhibhuyya viharati. bhayabheravasaho hoti, na ca naá¹ƒ bhayabheravaá¹ƒ sah
bhayabheravaá¹ƒ abhibhuyya abhibhuyya viharati. khamo hoti sÄ«tassa uá¹‡hassa \Be I 25

pÄ• á¹‡aharÄ• naá¹ƒ adhivÄ• sakajÄ• tiko hoti (MN III 159). kesÄ• dÄ«naá¹ƒ vaá¹‡á¹‡abhe
jhÄ• nÄ• naá¹ƒ lÄ• bhÄ« hoti. cha abhiÃ±Ã±Ä• paá¹-ivijjhati (MN III 159).

tasmÄ• have appamatto, anuyuÃ±jetha paá¹‡á¸• ito.

evaá¹ƒ anekÄ• nisaá¹ƒsaá¹ƒ, imaá¹ƒ kÄ• yagatÄ• satinti ||

idaá¹ƒ kÄ• yagatÄ• satiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

Ä• nÄ• pÄ• nassatikathÄ•

<215> idÄ• ni yaá¹ƒ taá¹ƒ bhagavatÄ• ``ayampi kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ•
santo ceva paá¹‡Ä«to ca asecanako ca sukho ca vihÄ• ro, uppannuppanne ca pÄ• pake ak
antaradhÄ• peti vÅ«pasametÄ«â€™â€™ ti evaá¹ƒ pasaá¹ƒsitvÄ• ---

``kathaá¹ƒ bhÄ• vito ca, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi kathaá¹ƒ bahulÄ«kato sa
asecanako ca sukho ca vihÄ• ro, uppannuppanne ca pÄ• pake akusale dhamme á¹-hÄ• nas
idha, bhikkhave, bhikkhu araÃ±Ã±agato vÄ• rukkhamÅ«lagato \Ne I 256/ vÄ• suÃ±Ã±Ä• gA
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹
assasati sato passasati. dÄ«ghaá¹ƒ vÄ• assasanto dÄ«ghaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• ti.
... pe ... rassaá¹ƒ vÄ• assasanto ... pe ... rassaá¹ƒ vÄ• passasanto rassaá¹ƒ passasÄ• mÄ
sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mÄ«ti sikkhati. sabbakÄ• yapaá¹-isaá¹ƒvedÄ« pa
passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti sikkhati. passambhayaá¹ƒ kÄ•
passasissÄ• mÄ«ti sikkhati. pÄ«tipaá¹-isaá¹ƒvedÄ« ... sukhapaá¹-isaá¹ƒvedÄ« ...
cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« ... passambhayaá¹ƒ cittasaá¹…khÄ• raá¹ƒ ... cittapaá¹-
abhippamodayaá¹ƒ cittaá¹ƒ ... samÄ• dahaá¹ƒ cittaá¹ƒ ... vimocayaá¹ƒ cittaá¹ƒ \Be I 259/ ...
... virÄ• gÄ• nupassÄ« ... nirodhÄ• nupassÄ«. paá¹-inissaggÄ• nupassÄ« assasissÄ• mÄ«ti
paá¹-inissaggÄ• nupassÄ« passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti ---

evaá¹ƒ soá¸·asavatthukaá¹ƒ Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ niddiá¹-á¹-haá¹ƒ. ta
anuppatto. so pana yasmÄ• pÄ• á¸·ivaá¹‡á¹‡anÄ• nusÄ• reneva vuccamÄ• no sabbÄ• kÄ•
ayamettha pÄ• á¸·ivaá¹‡á¹‡anÄ• pubbaá¹…gamo niddeso.

<216> kathaá¹ƒ bhÄ• vito ca, bhikkhave, Ä• nÄ• pÄ• nassati samÄ• dhÄ«ti ettha tÄ• va __
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanaá¹ƒ nÄ• nappakÄ• rato vitthÄ• retukamyatÄ• pucch
Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_ti nÄ• nappakÄ• rato vitthÄ• retukamyatÄ• ya puá¹-á¹-hadh
bahulÄ«kato ... pe ... vÅ«pasametÄ«ti etthÄ• pi eseva nayo. tattha __bhÄ• vito_ti uppÄ• dito
__Ä• nÄ• pÄ• nassatisamÄ• dhÄ«_ti Ä• nÄ• pÄ• napariggÄ• hikÄ• ya satiyÄ• saddhiá¹ƒ sa

Ä• nÄ• pÄ• nassatiyaá¹ƒ vÄ• samÄ• dhi Ä• nÄ• pÄ• nassatisamÄ• dhi. __bahulÄ«kato_ti p
paá¹‡Ä«to cÄ• _ti santo ceva paá¹‡Ä«to ceva. ubhayattha eva saddena niyamo veditabbo.
ayaÃ±hi yathÄ• asubhakammaá¹-á¹-hÄ• naá¹ƒ kevalaá¹ƒ paá¹-ivedhavasena santaÃ±ca pa
oá¸·Ä• rikÄ• rammaá¹‡attÄ• pana paá¹-ikkÅ«lÄ• rammaá¹‡attÄ• ca Ä• rammaá¹‡avasena
na evaá¹ƒ kenaci pariyÄ• yena asanto vÄ• apaá¹‡Ä«to vÄ• , atha kho Ä• rammaá¹‡asanta
nibbuto, paá¹-ivedhasaá¹…khÄ• taaá¹…gasantatÄ• yapi. Ä• rammaá¹‡apaá¹‡Ä«tatÄ• yapi
aá¹…gapaá¹‡Ä«tatÄ• yapÄ«ti. tena vuttaá¹ƒ ``santo ceva paá¹‡Ä«to cÄ• â€™â€™ ti.

asecanako \Ne I 257/ ca sukho ca vihÄ• roti ettha pana nÄ• ssa secananti __asecanako, _
abbokiá¹‡á¹‡o pÄ• á¹-iyekko Ä• veá¹‡iko. natthi ettha parikammena vÄ• upacÄ• rena vÄ•
Ä• disamannÄ• hÄ• rato pabhuti attano sabhÄ• veneva santo ca paá¹‡Ä«to cÄ• ti attho. ke
anÄ• sittako ojavanto sabhÄ• veneva \Be I 260/ madhuroti vadanti. evaá¹ƒ ayaá¹ƒ __asecan
appitappitakkhaá¹‡e kÄ• yikacetasikasukhapaá¹-ilÄ• bhÄ• ya saá¹ƒvattanato __sukho ca vi
__uppannuppanne_ti avikkhambhite avikkhambhite. __pÄ• pake_ti lÄ• make. __akusale dh
dhamme. __á¹-hÄ• naso antaradhÄ• petÄ«_ti khaá¹‡eneva antaradhÄ• peti vikkhambheti. _
upasameti. nibbedhabhÄ• giyattÄ• vÄ• anupubbena ariyamaggavuddhippatto samucchind
vuttaá¹ƒ hoti.

ayaá¹ƒ panettha saá¹…khepattho. bhikkhave, kena pakÄ• rena kenÄ• kÄ• rena kena vidhi
Ä• nÄ• pÄ• nassatisamÄ• dhi kena pakÄ• rena bahulÄ«kato santo ceva ... pe ... vÅ«pasam

<217> idÄ• ni tamatthaá¹ƒ vitthÄ• rento ``idha, bhikkhaveâ€™â€™ tiÄ• dimÄ• ha. tattha __
bhikkhÅ«_ti bhikkhave, imasmiá¹ƒ sÄ• sane bhikkhu. ayaÃ±hi ettha __idha_saddo
sabbappakÄ• raÄ• nÄ• pÄ• nassatisamÄ• dhinibbattakassa puggalassa sannissayabhÅ«ta
aÃ±Ã±asÄ• sanassa tathÄ• bhÄ• vapaá¹-isedhano ca. vuttaÃ±hetaá¹ƒ --- idheva, bhikkhave
suÃ±Ã±Ä• parappavÄ• dÄ• samaá¹‡ebhi aÃ±Ã±ehÄ«â€™â€™ ti (MN I 139). tena vuttaá¹ƒ
bhikkhÅ«â€™â€™ ti.

__araÃ±Ã±agato vÄ• ... pe ... suÃ±Ã±Ä• gÄ• ragato vÄ• _ti idamassa
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaá¹ƒ. in
rÅ«pÄ• dÄ«su Ä• rammaá¹‡esu anuvisaá¹-aá¹ƒ cittaá¹ƒ Ä• nÄ• pÄ• nassatisamÄ• dhiÄ• ra
icchati, kÅ«á¹-agoá¹‡ayuttaratho viya uppathameva dhÄ• vati. tasmÄ• seyyathÄ• pi nÄ• ma
sabbaá¹ƒ khÄ«raá¹ƒ pivitvÄ• vaá¸• á¸• hitaá¹ƒ kÅ«á¹-avacchaá¹ƒ dametukÄ• mo dhenuto a
thambhaá¹ƒ nikhaá¹‡itvÄ• tattha yottena bandheyya, athassa so vaccho ito cito ca vipphan
asakkonto tameva thambhaá¹ƒ upanisÄ«deyya vÄ• upanipajjeyya vÄ• , evameva iminÄ• pi
rÅ«pÄ• rammaá¹‡Ä• dirasapÄ• navaá¸• á¸• hitaá¹ƒ duá¹-á¹-hacittaá¹ƒ dametukÄ• mena rÅ«
araÃ±Ã±aá¹ƒ vÄ• ... pe ... suÃ±Ã±Ä• gÄ• raá¹ƒ vÄ• pavesetvÄ• tattha assÄ• sapassÄ• sa
bandhitabbaá¹ƒ. evamassa \Ne I 258/ taá¹ƒ cittaá¹ƒ ito cito ca vipphanditvÄ• pi pubbe Ä• cia

alabhamÄ• naá¹ƒ satiyottaá¹ƒ chinditvÄ• palÄ• yituá¹ƒ \Be I 261/ asakkontaá¹ƒ tamevÄ• ra
upacÄ• rappanÄ• vasena upanisÄ«dati ceva upanipajjati ca. tenÄ• hu porÄ• á¹‡Ä• ---

``yathÄ• thambhe nibandheyya, vacchaá¹ƒ damaá¹ƒ naro idha.

bandheyyevaá¹ƒ sakaá¹ƒ cittaá¹ƒ, satiyÄ• rammaá¹‡e daá¸·haâ€™â€™ nti || (Sp (to Vin III)
I 107).

evamassetaá¹ƒ senÄ• sanaá¹ƒ bhÄ• vanÄ• nurÅ«paá¹ƒ hoti. tena vuttaá¹ƒ ``idamassa
Ä• nÄ• pÄ• nassatisamÄ• dhibhÄ• vanÄ• nurÅ«pasenÄ• sanapariggahaparidÄ«panaâ€™â

atha vÄ• yasmÄ• idaá¹ƒ kammaá¹-á¹-hÄ• nappabhede muddhabhÅ«taá¹ƒ
sabbaÃ±Ã±ubuddhapaccekabuddhabuddhasÄ• vakÄ• naá¹ƒ visesÄ• dhigamadiá¹-á¹-hadha
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ itthipurisahatthiassÄ• disaddasamÄ• kulaá¹ƒ gÄ•
sukaraá¹ƒ bhÄ• vetuá¹ƒ, saddakaá¹‡á¹-akattÄ• jhÄ• nassa. agÄ• make pana araÃ±Ã±e su
kammaá¹-á¹-hÄ• naá¹ƒ pariggahetvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• naá¹ƒ nibbattetvÄ• tade
saá¹…khÄ• re sammasitvÄ• aggaphalaá¹ƒ arahattaá¹ƒ sampÄ• puá¹‡ituá¹ƒ. tasmÄ• ssa ar
bhagavÄ• ``araÃ±Ã±agato vÄ• â€™â€™ tiÄ• dimÄ• ha.

vatthuvijjÄ• cariyo viya hi bhagavÄ• , so yathÄ• vatthuvijjÄ• cariyo nagarabhÅ«miá¹ƒ passi
upaparikkhitvÄ• ``ettha nagaraá¹ƒ mÄ• pethÄ• â€™â€™ ti upadisati, sotthinÄ• ca nagare
mahÄ• sakkÄ• raá¹ƒ labhati, evameva yogÄ• vacarassa anurÅ«pasenÄ• sanaá¹ƒ upaparikk
kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±jitabbaâ€™â€™ nti upadisati, tato tattha kammaá¹-á¹-hÄ• n
kamena arahatte patte ``sammÄ• sambuddho vata so bhagavÄ• â€™â€™ ti mahantaá¹ƒ sa

ayaá¹ƒ pana bhikkhu dÄ«pisadisoti vuccati. yathÄ• hi mahÄ• dÄ«pirÄ• jÄ• araÃ±Ã±e tiá¹‡a
vanagahanaá¹ƒ vÄ• pabbatagahanaá¹ƒ vÄ• nissÄ• ya nilÄ«yitvÄ• vanamahiá¹ƒsagokaá¹‡
gaá¹‡hÄ• ti, evameva ayaá¹ƒ araÃ±Ã±Ä• dÄ«su kammaá¹-á¹-hÄ• naá¹ƒ anuyuÃ±janto bhik
sotÄ• pattisakadÄ• gÄ• mianÄ• gÄ• miarahattamagge ceva ariyaphalaÃ±ca gaá¹‡hatÄ«ti ve
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``yathÄ• pi \Be I 262/ \Ne I 259/ dÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hatÄ« mige.

tathevÄ• yaá¹ƒ buddhaputto, yuttayogo vipassako.

araÃ±Ã±aá¹ƒ pavisitvÄ• na, gaá¹‡hÄ• ti phalamuttamaâ€™â€™ nti || (Sp (to Vin III) II 165;

tenassa parakkamajavayoggabhÅ«miá¹ƒ araÃ±Ã±asenÄ• sanaá¹ƒ dassento bhagavÄ• ``ar

tiÄ• dimÄ• ha.

<218> tattha __araÃ±Ã±agato_ti ``araÃ±Ã±anti nikkhamitvÄ• bahi indakhÄ«lÄ• sabbamet
(Vibh 529) ca, ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma senÄ• sanaá¹ƒ paÃ±cadhanusatikaá¹ƒ pacchima
evaá¹ƒ vuttalakkhaá¹‡esu araÃ±Ã±esu yaá¹ƒkiÃ±ci pavivekasukhaá¹ƒ araÃ±Ã±aá¹ƒ gato. _
rukkhasamÄ«paá¹ƒ gato. __suÃ±Ã±Ä• gÄ• ragato_ti suÃ±Ã±aá¹ƒ vivittokÄ• saá¹ƒ gato. etth
araÃ±Ã±aÃ±ca rukkhamÅ«laÃ±ca avasesasattavidhasenÄ• sanagatopi suÃ±Ã±Ä• gÄ• raga

evamassa ututtayÄ• nukÅ«laá¹ƒ dhÄ• tucariyÄ• nukÅ«laÃ±ca Ä• nÄ• pÄ• nassatibhÄ• van
upadisitvÄ• alÄ«nÄ• nuddhaccapakkhikaá¹ƒ santaá¹ƒ iriyÄ• pathaá¹ƒ upadisanto __nisÄ«d
nisajjÄ• ya daá¸habhÄ• vaá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ pavattanasukhataá¹ƒ Ä• rammaá
pallaá¹…kaá¹ƒ Ä• bhujitvÄ• tiÄ• dimÄ• ha. tattha __pallaá¹…ka_nti samantato Å«rubaddhÄ
bandhitvÄ• . __ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• _ti uparimasarÄ«raá¹ƒ ujukaá¹ƒ á¹-hapetvÄ
aá¹-á¹-hÄ• rasapiá¹-á¹-hikaá¹‡á¹-ake koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ipÄ• detvÄ• . evaÃ±hi nisÄ«d
cammamaá¹ƒsanhÄ• rÅ«ni na paá¹‡amanti. athassa yÄ• tesaá¹ƒ paá¹‡amanappaccayÄ•
uppajjeyyuá¹ƒ, tÄ• na uppajjanti. tÄ• su anuppajjamÄ• nÄ• su cittaá¹ƒ ekaggaá¹ƒ hoti, kam
paripatati, vuddhiá¹ƒ phÄ• tiá¹ƒ upagacchati. __parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• _ti
kammaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ satiá¹ƒ á¹-hapayitvÄ• . atha vÄ• __parÄ«_ti pariggahaá
niyyÄ• naá¹-á¹-ho. __satÄ«_ti upaá¹-á¹-hÄ• naá¹-á¹-ho. tena vuccati ``parimukhaá¹ƒ satiâ€™
__paá¹-isambhidÄ• yaá¹ƒ_ (Paá¹-is I 164) vuttanayenapettha attho daá¹-á¹-habbo. tatrÄ• ya
pariggahitaniyyÄ• naá¹ƒ satiá¹ƒ katvÄ• ti.

<219> __so_ \Be I 263/ __satova assasati sato passasatÄ«_ti so bhikkhu evaá¹ƒ nisÄ«ditvÄ
I 260/ upaá¹-á¹-hapetvÄ• taá¹ƒ satiá¹ƒ avijahanto sato eva assasati sato passasati, satokÄ•
vuttaá¹ƒ hoti. idÄ• ni yehÄ• kÄ• rehi satokÄ• rÄ« hoti, te dassetuá¹ƒ dÄ«ghaá¹ƒ vÄ• assasa
vuttaÃ±hetaá¹ƒ __paá¹-isambhidÄ• yaá¹ƒ_ ``so satova assasati sato passasatÄ«â€™â€™ t
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``bÄ• ttiá¹ƒsÄ• ya Ä• kÄ• rehi sato kÄ• rÄ« hoti. dÄ«ghaá¹ƒ assÄ• savasena cittassa ekagg
pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sato kÄ• rÄ« hoti. dÄ«
... pe ... paá¹-inissaggÄ• nupassÄ« assÄ• savasena. paá¹-inissaggÄ• nupassÄ« passÄ• sav
avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sato kÄ•
(Paá¹-is I 165).

tattha __dÄ«ghaá¹ƒ vÄ• assasanto_ti dÄ«ghaá¹ƒ vÄ• assÄ• saá¹ƒ pavattayanto. __assÄ•
__passÄ• so_ti anto pavisanavÄ• toti __vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __suttantaá
uppaá¹-ipÄ• á¹-iyÄ• Ä• gataá¹ƒ. tattha sabbesampi gabbhaseyyakÄ• naá¹ƒ mÄ• tukucchito
abbhantaravÄ• to bahi nikkhamati. pacchÄ• bÄ• hiravÄ• to sukhumarajaá¹ƒ gahetvÄ• abb

Ä• hacca nibbÄ• yati. evaá¹ƒ tÄ• va assÄ• sapassÄ• sÄ• veditabbÄ• .

yÄ• pana tesaá¹ƒ dÄ«gharassatÄ• , sÄ• addhÄ• navasena veditabbÄ• . yathÄ• hi okÄ• s
á¹-hitaá¹ƒ udakaá¹ƒ vÄ• vÄ• likÄ• vÄ• ``dÄ«ghamudakaá¹ƒ dÄ«ghÄ• vÄ• likÄ• , rassamu
ti vuccati, evaá¹ƒ cuá¹‡á¹‡avicuá¹‡á¹‡Ä• pi assÄ• sapassÄ• sÄ• hatthisarÄ«re ca ahisarÄ«
attabhÄ• vasaá¹…khÄ• taá¹ƒ dÄ«ghaá¹ƒ addhÄ• naá¹ƒ saá¹‡ikaá¹ƒ pÅ«retvÄ• saá¹‡ikame
dÄ«ghÄ• ti vuccanti. sunakhasasÄ• dÄ«naá¹ƒ attabhÄ• vasaá¹…khÄ• taá¹ƒ rassaá¹ƒ addhÄ
sÄ«ghameva nikkhamanti, tasmÄ• rassÄ• ti vuccanti. manussesu pana keci hatthiahiÄ• da
dÄ«ghaá¹ƒ assasanti ca passasanti ca. keci sunakhasasÄ• dayo viya rassaá¹ƒ, tasmÄ• tes
dÄ«ghamaddhÄ• naá¹ƒ \Be I 264/ nikkhamantÄ• ca pavisantÄ• ca te ``dÄ«ghÄ• â€™â€™
ca pavisantÄ• ca ``rassÄ• â€™â€™ ti veditabbÄ• .

tatrÄ• yaá¹ƒ \Ne I 261/ bhikkhu navahÄ• kÄ• rehi dÄ«ghaá¹ƒ assasanto passasanto ca ``dÄ
passasÄ• mÄ«â€™â€™ ti pajÄ• nÄ• ti. evaá¹ƒ pajÄ• nato cassa ekenÄ• kÄ• rena
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• sampajjatÄ«ti veditabbÄ• . yathÄ• ha
I 166) ---

``kathaá¹ƒ dÄ«ghaá¹ƒ assasanto dÄ«ghaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• ti. dÄ«ghaá¹ƒ passa
pajÄ• nÄ• ti. dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasati. dÄ«ghaá¹ƒ passÄ•
passasati. dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatipi passasati
assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasatopi passasatopi chando uppajjati. c
sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasati. chandavasena
passÄ• saá¹ƒ ... pe ... dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasati
tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• sapassÄ• saá¹ƒ addhÄ• nasaá¹…khÄ• te assasato
uppajjati. pÄ• mojjavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ assÄ• saá¹ƒ addhÄ• nasaá¹…k
pÄ• mojjavasena tato sukhumataraá¹ƒ dÄ«ghaá¹ƒ passÄ• saá¹ƒ ... pe ... dÄ«ghaá¹ƒ assÄ•
addhÄ• nasaá¹…khÄ• te assasatipi passasatipi. pÄ• mojjavasena tato sukhumataraá¹ƒ dÄ«
addhÄ• nasaá¹…khÄ• te assasatopi passasatopi dÄ«ghaá¹ƒ assÄ• sapassÄ• sÄ• cittaá¹ƒ
saá¹‡á¹-hÄ• ti. imehi navahi Ä• kÄ• rehi dÄ«ghaá¹ƒ assÄ• sapassÄ• sÄ• kÄ• yo. upaá¹-á¹-
Ã±Ä• á¹‡aá¹ƒ. kÄ• yo upaá¹-á¹-hÄ• naá¹ƒ, no sati. sati upaá¹-á¹-hÄ• naÃ±ceva sati ca. tÄ•
Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá¹ƒ anupassati. tena vuccati kÄ• ye kÄ• yÄ• nupassanÄ• satipaá¹

esa \Be I 265/ nayo rassapadepi. ayaá¹ƒ pana viseso, yathÄ• ettha ``dÄ«ghaá¹ƒ assÄ• sa
addhÄ• nasaá¹…khÄ• teâ€™â€™ ti vuttaá¹ƒ, evamidha ``rassaá¹ƒ assÄ• saá¹ƒ ittarasaá¹…
Ä• gataá¹ƒ. tasmÄ• rassavasena yÄ• va ``tena vuccati kÄ• ye kÄ• yÄ• nupassanÄ• satipaá
tÄ• va yojetabbaá¹ƒ.

evaá¹ƒ ayaá¹ƒ addhÄ• navasena ittaravasena ca imehÄ• kÄ• rehi assÄ• sapassÄ• se pajÄ

dÄ«ghaá¹ƒ assasÄ• mÄ«ti pajÄ• nÄ• ti ... pe ... rassaá¹ƒ vÄ• passasanto rassaá¹ƒ passasÄ
veditabbo. evaá¹ƒ pajÄ• nato cassa ---

dÄ«gho \Ne I 262/ rasso ca assÄ• so,

passÄ• sopi ca tÄ• diso.

cattÄ• ro vaá¹‡á¹‡Ä• vattanti,

nÄ• sikaggeva bhikkhunoti || (Sp (to Vin III) II 165).

<220> __sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mi ... pe ... passasissÄ• mÄ«ti sikkhat
assÄ• sakÄ• yassa Ä• dimajjhapariyosÄ• naá¹ƒ viditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ karonto ass
sakalassa passÄ• sakÄ• yassa Ä• dimajjhapariyosÄ• naá¹ƒ viditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ
sikkhati. evaá¹ƒ viditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ karonto Ã±Ä• á¹‡asampayuttacittena assas
tasmÄ• ``assasissÄ• mi passasissÄ• mÄ«â€™â€™ ti sikkhatÄ«ti vuccati. ekassa hi bhikkh
cuá¹‡á¹‡avicuá¹‡á¹‡avisaá¹-e assÄ• sakÄ• ye passÄ• sakÄ• ye vÄ• Ä• di pÄ• kaá¹-o hoti,
Ä• dimeva pariggahetuá¹ƒ sakkoti, majjhapariyosÄ• ne kilamati. ekassa majjhaá¹ƒ pÄ• kaá¹
Ä• dipariyosÄ• naá¹ƒ. ekassa pariyosÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, na Ä• dimajjhaá¹ƒ. so pa
pariggahetuá¹ƒ sakkoti, Ä• dimajjhe kilamati. ekassa sabbampi pÄ• kaá¹-aá¹ƒ hoti, so sabba
sakkoti, na katthaci kilamati, tÄ• disena bhavitabbanti dassento Ä• ha --- ``sabbakÄ• yapaá¹
assasissÄ• mÄ«ti ... pe ... passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti.

tattha \Be I 266/ __sikkhatÄ«_ti evaá¹ƒ ghaá¹-ati vÄ• yamati. yo vÄ• tathÄ• bhÅ«tassa saá
adhisÄ«lasikkhÄ• . yo tathÄ• bhÅ«tassa samÄ• dhi, ayaá¹ƒ adhicittasikkhÄ• . yÄ• tathÄ• bh
adhipaÃ±Ã±Ä• sikkhÄ• ti imÄ• tisso sikkhÄ• yo tasmiá¹ƒ Ä• rammaá¹‡e tÄ• ya satiyÄ• ten
Ä• sevati bhÄ• veti bahulÄ«karotÄ«ti evamettha attho daá¹-á¹-habbo.

tattha yasmÄ• purimanaye kevalaá¹ƒ assasitabbaá¹ƒ passasitabbameva, na ca aÃ±Ã±aá¹
paá¹-á¹-hÄ• ya pana Ã±Ä• á¹‡uppÄ• danÄ• dÄ«su yogo karaá¹‡Ä«yo. tasmÄ• tattha assas
passasÄ• mÄ«ti pajÄ• nÄ• ticceva vattamÄ• nakÄ• lavasena pÄ• á¸·iá¹ƒ vatvÄ• ito paá¹-á¹
Ã±Ä• á¹‡uppÄ• danÄ• dino Ä• kÄ• rassa dassanatthaá¹ƒ sabbakÄ• yapaá¹-isaá¹ƒvedÄ« as
anÄ• gatavacanavasena pÄ• á¸·i Ä• ropitÄ• ti veditabbÄ• .

__passambhayaá¹ƒ_ \Ne I 263/ __kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti ... pe ... passa
oá¸·Ä• rikaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ passambhento paá¹-ippassambhento nirodhento vÅ
passasissÄ• mÄ«ti sikkhati. tatra evaá¹ƒ oá¸·Ä• rikasukhumatÄ• ca passaddhi ca veditabb
pubbe apariggahitakÄ• le kÄ• yo ca cittaÃ±ca sadarathÄ• honti oá¸·Ä• rikÄ• . kÄ• yacittÄ•

avÅ«pasante assÄ• sapassÄ• sÄ• pi oá¸·Ä• rikÄ• honti, balavatarÄ• hutvÄ• pavattanti, nÄ
assasantopi passasantopi tiá¹-á¹-hati. yadÄ• panassa kÄ• yopi cittampi pariggahitÄ• honti,
honti vÅ«pasantÄ• . tesu vÅ«pasantesu assÄ• sapassÄ• sÄ• sukhumÄ• hutvÄ• pavattant
ti vicetabbatÄ• kÄ• rappattÄ• honti.

seyyathÄ• pi purisassa dhÄ• vitvÄ• , pabbatÄ• vÄ• orohitvÄ• , mahÄ• bhÄ• raá¹ƒ vÄ• sÄ
oá¸·Ä• rikÄ• assÄ• sapassÄ• sÄ• honti, nÄ• sikÄ• nappahoti, mukhena assasantopi passa
panesa taá¹ƒ parissamaá¹ƒ vinodetvÄ• nhatvÄ• ca pivitvÄ• ca allasÄ• á¹-akaá¹ƒ hadaye k
nipanno hoti, athassa te assÄ• sapassÄ• sÄ• \Be I 267/ sukhumÄ• honti ``atthi nu kho natt
vicetabbatÄ• kÄ• rappattÄ• , evameva imassa bhikkhuno pubbe apariggahitakÄ• le kÄ• yo
vicetabbatÄ• kÄ• rappattÄ• honti. taá¹ƒ kissa hetu? tathÄ• hissa pubbe apariggahitakÄ• le
kÄ• yasaá¹…khÄ• re passambhemÄ«â€™â€™ ti Ä• bhogasamannÄ• hÄ• ramanasikÄ• rap
pariggahitakÄ• le pana atthi. tenassa apariggahitakÄ• lato pariggahitakÄ• le kÄ• yasaá¹…kh
tenÄ• hu porÄ• á¹‡Ä• ---

``sÄ• raddhe kÄ• ye citte ca, adhimattaá¹ƒ pavattati.

asÄ• raddhamhi kÄ• yamhi, sukhumaá¹ƒ sampavattatÄ«â€™â€™ ti || (Sp (to Vin III) II 165)

<221> pariggahepi oá¸·Ä• riko, paá¹-hamajjhÄ• nupacÄ• re sukhumo. tasmimpi oá¸·Ä• riko
paá¹-hamajjhÄ• ne ca dutiyajjhÄ• nupacÄ• re ca oá¸·Ä• riko, dutiyajjhÄ• ne sukhumo. dutiya
tatiyajjhÄ• nupacÄ• re ca oá¸·Ä• riko, tatiyajjhÄ• ne sukhumo. tatiyajjhÄ• ne ca catutthajjhÄ•
oá¸·Ä• riko, catutthajjhÄ• ne atisukhumo appavattimeva pÄ• puá¹‡Ä• tÄ«ti. idaá¹ƒ tÄ• va
__dÄ«ghabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• naá¹ƒ_ mataá¹ƒ.

__majjhimabhÄ• á¹‡akÄ• _ \Ne I 264/ pana paá¹-hamajjhÄ• ne oá¸·Ä• riko, dutiyajjhÄ• nup
heá¹-á¹-himaheá¹-á¹-himajjhÄ• nato uparÅ«parijjhÄ• nupacÄ• repi sukhumataramicchanti. s
apariggahitakÄ• le pavattakÄ• yasaá¹…khÄ• ro pariggahitakÄ• le paá¹-ippassambhati. parig
pavattakÄ• yasaá¹…khÄ• ro paá¹-hamajjhÄ• nupacÄ• re ... pe ... catutthajjhÄ• nupacÄ• re p
catutthajjhÄ• ne paá¹-ippassambhati. ayaá¹ƒ tÄ• va __samathe_ nayo.

__vipassanÄ• yaá¹ƒ_ pana apariggahe pavatto kÄ• yasaá¹…khÄ• ro oá¸·Ä• riko, mahÄ• bh
oá¸·Ä• riko, upÄ• dÄ• rÅ«papariggahe sukhumo. sopi oá¸·Ä• riko, sakalarÅ«papariggahe su
arÅ«papariggahe sukhumo. sopi oá¸·Ä• riko, rÅ«pÄ• rÅ«papariggahe sukhumo. sopi oá¸·Ä•
sukhumo. sopi oá¸·Ä• riko, sappaccayanÄ• marÅ«papariggahe sukhumo. sopi oá¸·Ä• riko,
lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• ya sukhumo. sopi dubbalavipassanÄ• ya oá¸·Ä• riko,
tattha pubbe vuttanayeneva purimassa purimassa pacchimena \Be I 268/ pacchimena paá¹-
evamettha oá¸·Ä• rikasukhumatÄ• ca passaddhi ca veditabbÄ• .

paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 171) panassa saddhiá¹ƒ codanÄ• sodhanÄ• hi evamattho

``kathaá¹ƒ passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mi ... pe ... passasissÄ• m
kÄ• yasaá¹…khÄ• rÄ• ? dÄ«ghaá¹ƒ assÄ• sapassÄ• sÄ• kÄ• yikÄ• ete dhammÄ• kÄ• ya
kÄ• yasaá¹…khÄ• re passambhento nirodhento vÅ«pasamento sikkhati ... pe ... yathÄ• rÅ«
kÄ• yassa Ä• namanÄ• , vinamanÄ• , sannamanÄ• , paá¹‡amanÄ• , iÃ±janÄ• , phandanÄ•
kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti sikkhati, passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá
yathÄ• rÅ«pehi kÄ• yasaá¹…khÄ• rehi kÄ• yassa na Ä• namanÄ• , na vinamanÄ• , na sann
aniÃ±janÄ• , aphandanÄ• , acalanÄ• , akampanÄ• santaá¹ƒ sukhumaá¹ƒ passambhayaá¹ƒ
assasissÄ• mi passasissÄ• mÄ«ti sikkhati.

``iti kira passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mÄ«ti sikkhati. passambhaya
I 265/ passasissÄ• mÄ«ti sikkhati. evaá¹ƒ sante vÄ• tÅ«paladdhiyÄ• ca pabhÄ• vanÄ• na
assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• vanÄ• na hoti. Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• va
Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ• vanÄ• na hoti, na ca naá¹ƒ taá¹ƒ samÄ• pattiá
samÄ• pajjantipi vuá¹-á¹-hahantipi.

``iti kira passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raá¹ƒ assasissÄ• mi passasissÄ• mÄ«ti sikkha
vÄ• tÅ«paladdhiyÄ• ca pabhÄ• vanÄ• hoti, assÄ• sapassÄ• sÄ• naÃ±ca pabhÄ• vanÄ• h
pabhÄ• vanÄ• hoti, Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ• vanÄ• hoti, taÃ±ca naá¹ƒ
samÄ• pajjantipi vuá¹-á¹-hahantipi. yathÄ• kathaá¹ƒ viya?

``seyyathÄ• pi kaá¹ƒse Ä• koá¹-ite paá¹-hamaá¹ƒ oá¸·Ä• rikÄ• saddÄ• pavattanti. oá¸·Ä• ri
nimittaá¹ƒ sugahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ritattÄ• niruddhepi oá¸·Ä• rike sadde
\Be I 269/ saddÄ• pavattanti. sukhumakÄ• naá¹ƒ saddÄ• naá¹ƒ nimittaá¹ƒ suggahitattÄ• su
sÅ«padhÄ• ritattÄ• niruddhepi sukhumake sadde atha pacchÄ• sukhumasaddanimittÄ• ra
pavattati, evameva paá¹-hamaá¹ƒ oá¸·Ä• rikÄ• assÄ• sapassÄ• sÄ• pavattanti. oá¸·Ä• rikÄ
assÄ• sapassÄ• sÄ• naá¹ƒ nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ritattÄ•
assÄ• sapassÄ• se atha pacchÄ• sukhumakÄ• assÄ• sapassÄ• sÄ• pavattanti. sukhuma
nimittaá¹ƒ suggahitattÄ• sumanasikatattÄ• sÅ«padhÄ• ritattÄ• niruddhepi sukhumake ass
sukhumaassÄ• sapassÄ• sanimittÄ• rammaá¹‡atÄ• pi cittaá¹ƒ na vikkhepaá¹ƒ gacchati.

``evaá¹ƒ sante vÄ• tÅ«paladdhiyÄ• ca pabhÄ• vanÄ• hoti, assÄ• sapassÄ• sÄ• naÃ±ca pa
Ä• nÄ• pÄ• nassatiyÄ• ca pabhÄ• vanÄ• hoti, Ä• nÄ• pÄ• nassatisamÄ• dhissa ca pabhÄ•
samÄ• pattiá¹ƒ paá¹‡á¸• itÄ• samÄ• pajjantipi vuá¹-á¹-hahantipi. passambhayaá¹ƒ kÄ• yas
assÄ• sapassÄ• sÄ• kÄ• yo, upaá¹-á¹-hÄ• naá¹ƒ sati, anupassanÄ• Ã±Ä• á¹‡aá¹ƒ, kÄ• yo
sati upaá¹-á¹-hÄ• naÃ±ceva sati ca, tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena taá¹ƒ kÄ• yaá¹ƒ anup

kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• â€™â€™ ti.

ayaá¹ƒ \Ne I 266/ tÄ• vettha kÄ• yÄ• nupassanÄ• vasena vuttassa paá¹-hamacatukkassa a

<222> yasmÄ• panettha idameva catukkaá¹ƒ Ä• dikammikassa kammaá¹-á¹-hÄ• navasena
tÄ«á¹‡i catukkÄ• ni ettha pattajjhÄ• nassa vedanÄ• cittadhammÄ• nupassanÄ• vasena vutt
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• Ä• nÄ• pÄ• nacatutthajjhÄ• napadaá¹-á¹-hÄ• nÄ• ya v
arahattaá¹ƒ pÄ• puá¹‡itukÄ• mena Ä• dikammikena kulaputtena pubbe vuttanayeneva sÄ«l
sabbakiccÄ• ni katvÄ• vuttappakÄ• rassa Ä• cariyassa santike paÃ±casandhikaá¹ƒ kamma
uggahetabbaá¹ƒ.

tatrime \Be I 270/ paÃ±ca sandhayo uggaho, paripucchÄ• , upaá¹-á¹-hÄ• naá¹ƒ, appanÄ• ,
__uggaho_ nÄ• ma kammaá¹-á¹-hÄ• nassa uggaá¹‡hanaá¹ƒ. __paripucchÄ• _ nÄ• ma kam
__upaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma kammaá¹-á¹-hÄ• nassa upaá¹-á¹-hÄ• naá¹ƒ. __appanÄ• _ n
appanÄ• . __lakkhaá¹‡aá¹ƒ_ nÄ• ma kammaá¹-á¹-hÄ• nassa lakkhaá¹‡aá¹ƒ. ``evaá¹ƒlakkha
kammaá¹-á¹-hÄ• naâ€™â€™ nti kammaá¹-á¹-hÄ• nasabhÄ• vÅ«padhÄ• raá¹‡anti vuttaá¹ƒ

evaá¹ƒ paÃ±casandhikaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ uggaá¹‡hanto attanÄ• pi na kilamati, Ä
tasmÄ• thokaá¹ƒ uddisÄ• petvÄ• bahukÄ• laá¹ƒ sajjhÄ• yitvÄ• evaá¹ƒ paÃ±casandhikaá¹
uggahetvÄ• Ä• cariyassa santike vÄ• aÃ±Ã±atra vÄ• pubbe vuttappakÄ• re senÄ• sane v
upacchinnakhuddakapalibodhena katabhattakiccena bhattasammadaá¹ƒ paá¹-ivinodetvÄ• s
ratanattayaguá¹‡Ä• nussaraá¹‡ena cittaá¹ƒ sampahaá¹ƒsetvÄ• Ä• cariyuggahato ekapada
Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• naá¹ƒ manasi kÄ• tabbaá¹ƒ. tatrÄ• yaá¹ƒ manasikÄ• ra

<223> á¹• 21 gaá¹‡anÄ• anubandhanÄ• , phusanÄ• á¹-hapanÄ• sallakkhaá¹‡Ä• .

vivaá¹-á¹-anÄ• pÄ• risuddhi, tesaÃ±ca paá¹-ipassanÄ• ti ||

tattha __gaá¹‡anÄ• _ti gaá¹‡anÄ• yeva. __anubandhanÄ• _ti anuvahanÄ• . __phusanÄ• _
__á¹-hapanÄ• _ti appanÄ• . __sallakkhaá¹‡Ä• _ti vipassanÄ• . __vivaá¹-á¹-anÄ• _ti maggo.
phalaá¹ƒ. __tesaÃ±ca paá¹-ipassanÄ• _ti paccavekkhaá¹‡Ä• .

tattha iminÄ• Ä• dikammikena kulaputtena paá¹-hamaá¹ƒ gaá¹‡anÄ• ya idaá¹ƒ kammaá¹-á
kÄ• tabbaá¹ƒ \Ne I 267/. gaá¹‡entena ca paÃ±cannaá¹ƒ heá¹-á¹-hÄ• na á¹-hapetabbaá¹ƒ. d
netabbaá¹ƒ. antarÄ• khaá¹‡á¸• aá¹ƒ na dassetabbaá¹ƒ. paÃ±cannaá¹ƒ heá¹-á¹-hÄ• á¹-hap
cittuppÄ• do vipphandati sambÄ• dhe vaje sanniruddhagogaá¹‡o viya. dasannampi upari ne
cittuppÄ• do hoti. antarÄ• khaá¹‡á¸• aá¹ƒ dassentassa ``sikhÄ• ppattaá¹ƒ nu kho me kamm
ti cittaá¹ƒ vikampati. tasmÄ• ete dose vajjetvÄ• gaá¹‡etabbaá¹ƒ.

gaá¹‡entena ca paá¹-hamaá¹ƒ dandhagaá¹‡anÄ• ya __dhaÃ±Ã±amÄ• pakagaá¹‡anÄ• ya_
hi nÄ• á¸·iá¹ƒ pÅ«retvÄ• ``ekaâ€™â€™ nti vatvÄ• okirati. puna pÅ«rento kiÃ±ci kacavaraá
chaá¸• á¸• ento ``ekaá¹ƒ ekaâ€™â€™ nti vadati. esa nayo dve dvetiÄ• dÄ«su. evameva imi
upaá¹-á¹-hÄ• ti, taá¹ƒ \Be I 271/ gahetvÄ• ``ekaá¹ƒ ekaâ€™â€™ nti Ä• diá¹ƒ katvÄ• yÄ• va
pavattamÄ• naá¹ƒ pavattamÄ• naá¹ƒ upalakkhetvÄ• va gaá¹‡etabbaá¹ƒ. tassa evaá¹ƒ gaá¹
pavisantÄ• ca assÄ• sapassÄ• sÄ• pÄ• kaá¹-Ä• honti.

athÄ• nena taá¹ƒ dandhagaá¹‡anaá¹ƒ dhaÃ±Ã±amÄ• pakagaá¹‡anaá¹ƒ pahÄ• ya sÄ«ghag
__gopÄ• lakagaá¹‡anÄ• ya_ gaá¹‡etabbaá¹ƒ. cheko hi gopÄ• lako sakkharÄ• dayo ucchaá
rajjudaá¹‡á¸• ahattho pÄ• tova vajaá¹ƒ gantvÄ• gÄ• vo piá¹-á¹-hiyaá¹ƒ paharitvÄ• palighatt
dvÄ• rappattaá¹ƒ dvÄ• rappattaá¹ƒyeva gÄ• viá¹ƒ ekÄ• dveti sakkharaá¹ƒ khipitvÄ• gaá¹‡e
sambÄ• dhe okÄ• se dukkhaá¹ƒ vutthagogaá¹‡o nikkhamanto nikkhamanto aÃ±Ã±amaÃ±Ã
vegena puÃ±japuÃ±jo hutvÄ• nikkhamati. so vegena vegena ``tÄ«á¹‡i cattÄ• ri paÃ±ca das
evamimassÄ• pi purimanayena gaá¹‡ayato assÄ• sapassÄ• sÄ• pÄ• kaá¹-Ä• hutvÄ• sÄ«
saÃ±caranti. tatonena ``punappunaá¹ƒ saÃ±carantÄ«â€™â€™ ti Ã±atvÄ• anto ca bahi ca a
dvÄ• rappattaá¹ƒyeva gahetvÄ• ``eko dve tÄ«á¹‡i cattÄ• ri paÃ±ca cha. eko dve tÄ«á¹‡i ca
... pe ... aá¹-á¹-ha, nava, dasÄ• â€™â€™ ti sÄ«ghaá¹ƒ sÄ«yaá¹ƒ gaá¹‡etabbameva. gaá¹‡a
kammaá¹-á¹-hÄ• ne gaá¹‡anabaleneva cittaá¹ƒ ekaggaá¹ƒ hoti, arittupatthambhanavasena
nÄ• vÄ• á¹-á¹-hapanamiva.

tassevaá¹ƒ sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ gaá¹‡ayato kammaá¹-á¹-hÄ• naá¹ƒ nirantaraá¹ƒ pavatta
upaá¹-á¹-hÄ• ti. atha nirantaraá¹ƒ pavattatÄ«ti Ã±atvÄ• anto ca bahi ca vÄ• taá¹ƒ apariggah
vegena vegena gaá¹‡etabbaá¹ƒ. anto pavisanavÄ• tena hi saddhiá¹ƒ cittaá¹ƒ pavesayato ab
vÄ• tabbhÄ• hataá¹ƒ medapÅ«ritaá¹ƒ \Ne I 268/ viya hoti. bahi nikkhamanavÄ• tena saddhia
bahiddhÄ• puthuttÄ• rammaá¹‡e cittaá¹ƒ vikkhipati. phuá¹-á¹-haphuá¹-á¹-hokÄ• se pana sa
bhÄ• ventasseva bhÄ• vanÄ• sampajjati. tena vuttaá¹ƒ ``anto ca bahi ca vÄ• taá¹ƒ aparigga
vegena vegena gaá¹‡etabbaâ€™â€™ nti.

kÄ«vaciraá¹ƒ panetaá¹ƒ gaá¹‡etabbanti? yÄ• va vinÄ• gaá¹‡anÄ• ya assÄ• sapassÄ• sÄ•
santiá¹-á¹-hati. bahivisaá¹-avitakkavicchedaá¹ƒ katvÄ• assÄ• sapassÄ• sÄ• rammaá¹‡e
satisaá¹‡á¹-hÄ• panatthaá¹ƒyeva hi gaá¹‡anÄ• ti.

<224> evaá¹ƒ \Be I 272/ gaá¹‡anÄ• ya manasi katvÄ• __anubandhanÄ• ya_ manasi kÄ• ta
gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ• satiyÄ• nirantaraá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ anugam
Ä• dimajjhapariyosÄ• nÄ• nugamanavasena. bahinikkhamanavÄ• tassa hi nÄ• bhi Ä• di, ha
nÄ• sikaggaá¹ƒ pariyosÄ• naá¹ƒ. abbhantaraá¹ƒ pavisanavÄ• tassa nÄ• sikaggaá¹ƒ Ä• di, h
pariyosÄ• naá¹ƒ. taÃ±cassa anugacchato vikkhepagataá¹ƒ cittaá¹ƒ sÄ• raddhÄ• ya ceva ho

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``assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchato ajjhattaá¹ƒ vikkhepagatena citte
sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca. passÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiy
vikkhepagatena cittena kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• cÄ• â
157).

tasmÄ• anubandhanÄ• ya manasikarontena Ä• dimajjhapariyosÄ• navasena na manasi kÄ
__phusanÄ• vasena_ ca __á¹-hapanÄ• vasena_ ca manasi kÄ• tabbaá¹ƒ. gaá¹‡anÄ• nuba
phusanÄ• á¹-hapanÄ• vasena visuá¹ƒ manasikÄ• ro natthi. phuá¹-á¹-haphuá¹-á¹-haá¹-á¹-hÄ
gaá¹‡anÄ• ya ca phusanÄ• ya ca manasi karoti. tattheva gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ•
appanÄ• vasena ca cittaá¹ƒ á¹-hapento anubandhanÄ• ya ca phusanÄ• ya ca á¹-hapanÄ• y
svÄ• yamattho __aá¹-á¹-hakathÄ• su_ vuttapaá¹…guá¸·adovÄ• rikÅ«pamÄ• hi __paá¹-isam
vuttakakacÅ«pamÄ• ya ca veditabbo.

<225> tatrÄ• yaá¹ƒ __paá¹…guá¸·opamÄ• _ --- seyyathÄ• pi paá¹…guá¸·o dolÄ• ya kÄ«á¸·
dolaá¹ƒ khipitvÄ• \Ne I 269/ tattheva dolÄ• thambhamÅ«le nisinno kamena Ä• gacchantass
dolÄ• phalakassa ubho koá¹-iyo majjhaÃ±ca passati, na ca ubhokoá¹-imajjhÄ• naá¹ƒ dassa
evamevÄ• yaá¹ƒ bhikkhu sativasena upanibandhanathambhamÅ«le á¹-hatvÄ• assÄ• sapas
nimitte satiyÄ• nisÄ«danto kamena Ä• gacchantÄ• naÃ±ca gacchantÄ• naÃ±ca phuá¹-á¹-h
assÄ• sapassÄ• sÄ• naá¹ƒ Ä• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchanto tattha ca citt
ca tesaá¹ƒ dassanatthaá¹ƒ byÄ• vaá¹-o hoti, ayaá¹ƒ paá¹…guá¸·opamÄ• .

<226> ayaá¹ƒ \Be I 273/ pana __dovÄ• rikÅ«pamÄ• _ --- seyyathÄ• pi dovÄ• riko nagarass
``ko tvaá¹ƒ, kuto vÄ• Ä• gato, kuhiá¹ƒ vÄ• gacchasi, kiá¹ƒ vÄ• te hattheâ€™â€™ ti na vÄ«
te bhÄ• rÄ• , dvÄ• rappattaá¹ƒ dvÄ• rappattaá¹ƒyeva pana vÄ«maá¹ƒsati, evameva imassa
antopaviá¹-á¹-havÄ• tÄ• ca bahinikkhantavÄ• tÄ• ca na bhÄ• rÄ• honti, dvÄ• rappattÄ• d
ayaá¹ƒ dovÄ• rikÅ«pamÄ• .

<227> __kakacÅ«pamÄ• _ pana Ä• dito paá¹-á¹-hÄ• ya evaá¹ƒ veditabbÄ• . vuttaÃ±hetaá¹

``nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

ajÄ• nato ca tayo dhamme, bhÄ• vanÄ• nupalabbhati ||

``nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

jÄ• nato ca tayo dhamme, bhÄ• vanÄ• upalabbhatÄ«â€™â€™ ti || (Paá¹-is I 159).

``kathaá¹ƒ ime tayo dhammÄ• ekacittassa Ä• rammaá¹‡Ä• na honti, na cime tayo dhammÄ
cittaá¹ƒ vikkhepaá¹ƒ gacchati, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, vises
seyyathÄ• pi rukkho same bhÅ«mibhÄ• ge nikkhitto, tamenaá¹ƒ puriso kakacena chindeyya
phuá¹-á¹-hakakacadantÄ• naá¹ƒ vasena purisassa sati upaá¹-á¹-hitÄ• hoti, na Ä• gate vÄ•
kakacadante manasi karoti, na Ä• gatÄ• vÄ• gatÄ• vÄ• kakacadantÄ• aviditÄ• honti, pa
payogaÃ±ca sÄ• dheti, visesamadhigacchati.

``yathÄ• rukkho same bhÅ«mibhÄ• ge nikkhitto, evaá¹ƒ upanibandhanÄ• nimittaá¹ƒ. yathÄ•
assÄ• sapassÄ• sÄ• . yathÄ• rukkhe phuá¹-á¹-hakakacadantÄ• naá¹ƒ vasena purisassa sa
Ä• gate vÄ• gate vÄ• kakacadante manasi karoti, na Ä• gatÄ• vÄ• gatÄ• vÄ• kakacadan
padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, visesamadhigacchati, evameva bhi
mukhanimitte vÄ• satiá¹ƒ upaá¹-á¹-hapetvÄ• nisinno hoti, na Ä• gate vÄ• gate vÄ• assÄ•
na ca Ä• gatÄ• vÄ• gatÄ• vÄ• assÄ• sapassÄ• sÄ• aviditÄ• \Be I 274/ honti, padhÄ• na
sÄ• dheti, visesamadhigacchati.

``padhÄ• nanti katamaá¹ƒ __padhÄ• naá¹ƒ_? Ä• raddhavÄ«riyassa kÄ• yopi cittampi kamm
padhÄ• naá¹ƒ. katamo __payogo_? Ä• raddhavÄ«riyassa upakkilesÄ• pahÄ«yanti, vitakkÄ
payogo. katamo __viseso_? Ä• raddhavÄ«riyassa saá¹ƒyojanÄ• pahÄ«yanti, anusayÄ• by
evaá¹ƒ ime tayo dhammÄ• ekacittassa Ä• rammaá¹‡Ä• na honti, na cime tayo dhammÄ•
vikkhepaá¹ƒ gacchati, padhÄ• naÃ±ca paÃ±Ã±Ä• yati, payogaÃ±ca sÄ• dheti, visesamadhi

``Ä• nÄ• pÄ• nassati yassa, paripuá¹‡á¹‡Ä• subhÄ• vitÄ• .

anupubbaá¹ƒ paricitÄ• , yathÄ• buddhena desitÄ• .

so imaá¹ƒ lokaá¹ƒ pabhÄ• seti, abbhÄ• muttova candimÄ• â€™â€™ ti || (Paá¹-is I 160).

ayaá¹ƒ kakacÅ«pamÄ• . idha panassa Ä• gatÄ• gatavasena amanasikÄ• ramattameva pay

<228> idaá¹ƒ \Ne I 271/ kammaá¹-á¹-hÄ• naá¹ƒ manasikaroto kassaci na cireneva nimittaÃ
avasesajhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• appanÄ• saá¹…khÄ• tÄ• á¹-hapanÄ• ca sampa
gaá¹‡anÄ• vaseneva manasikÄ• rakÄ• lato pabhuti anukkamato oá¸·Ä• rikaassÄ• sapassÄ
vÅ«pasante kÄ• yopi cittampi lahukaá¹ƒ hoti, sarÄ«raá¹ƒ Ä• kÄ• se laá¹…ghanÄ• kÄ• rappa
sÄ• raddhakÄ• yassa maÃ±ce vÄ• pÄ«á¹-he vÄ• nisÄ«dato maÃ±capÄ«á¹-haá¹ƒ onamati,
valiá¹ƒ gaá¹‡hÄ• ti. asÄ• raddhakÄ• yassa pana nisÄ«dato neva maÃ±capÄ«á¹-haá¹ƒ onan
paccattharaá¹‡aá¹ƒ valiá¹ƒ gaá¹‡hÄ• ti, tÅ«lapicupÅ«ritaá¹ƒ viya maÃ±capÄ«á¹-haá¹ƒ hoti.
asÄ• raddho kÄ• yo lahuko hoti. evameva gaá¹‡anÄ• vasena manasikÄ• rakÄ• lato pabhuti

oá¸·Ä• rikaassÄ• sapassÄ• sanirodhavasena kÄ• yadarathe vÅ«pasante kÄ• yopi cittampi l
Ä• kÄ• se laá¹…ghanÄ• kÄ• rappattaá¹ƒ viya hoti.

tassa \Be I 275/ oá¸·Ä• rike assÄ• sapassÄ• se niruddhe sukhumassÄ• sapassÄ• sanimittÄ
pavattati. tasmimpi niruddhe aparÄ• paraá¹ƒ tato sukhumataraá¹ƒ sukhumataraá¹ƒ nimittÄ•
pavattatiyeva. kathaá¹ƒ? yathÄ• puriso mahatiyÄ• lohasalÄ• kÄ• ya kaá¹ƒsathÄ• laá¹ƒ Ä•
mahÄ• saddo uppajjeyya, tassa oá¸·Ä• rikasaddÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ pavatteyya. niruc
pacchÄ• sukhumasaddanimittÄ• rammaá¹‡aá¹ƒ, tasmimpi niruddhe aparÄ• paraá¹ƒ tato su
saddanimittÄ• rammaá¹‡aá¹ƒ pavattateva, evanti veditabbaá¹ƒ. vuttampicetaá¹ƒ --- ``seyyat
Ä• koá¹-iteâ€™â€™ ti (Paá¹-is I 171) vitthÄ• ro.

<229> yathÄ• hi aÃ±Ã±Ä• ni kammaá¹-á¹-hÄ• nÄ• ni uparÅ«pari vibhÅ«tÄ• ni honti, na tat
uparÅ«pari bhÄ• ventassa sukhumattaá¹ƒ gacchati, upaá¹-á¹-hÄ• nampi na upagacchati, ev
pana tasmiá¹ƒ tena bhikkhunÄ• uá¹-á¹-hÄ• yÄ• sanÄ• cammakhaá¹‡á¸• aá¹ƒ papphoá¹-et
kÄ• tabbaá¹ƒ? ``Ä• cariyaá¹ƒ pucchissÄ• mÄ«â€™â€™ ti vÄ• , ``naá¹-á¹-haá¹ƒ dÄ• ni me k
na vuá¹-á¹-hÄ• tabbaá¹ƒ. iriyÄ• pathaá¹ƒ vikopetvÄ• gacchato hi kammaá¹-á¹-hÄ• naá¹ƒ na
yathÄ• nisinneneva desato Ä• haritabbaá¹ƒ.

tatrÄ• yaá¹ƒ Ä• haraá¹‡Å«pÄ• yo, tena hi bhikkhunÄ• kammaá¹-á¹-hÄ• nassa anupaá¹-á¹-
paá¹-isaÃ±cikkhitabbaá¹ƒ, ime assÄ• sapassÄ• sÄ• nÄ• ma kattha atthi, kattha natthi. kass
272/ vÄ• natthÄ«ti. athevaá¹ƒ paá¹-isaÃ±cikkhatÄ• ime antomÄ• tukucchiyaá¹ƒ natthi, uda
tathÄ• asaÃ±Ã±Ä«bhÅ«tÄ• naá¹ƒ, matÄ• naá¹ƒ, catutthajjhÄ• nasamÄ• pannÄ• naá¹ƒ, rÅ«
nirodhasamÄ• pannÄ• nanti Ã±atvÄ• evaá¹ƒ attanÄ• va attÄ• paá¹-icodetabbo ``nanu tvaá
mÄ• tukucchigato, na udake nimuggo, na asaÃ±Ã±Ä«bhÅ«to, na mato, na catutthajjhÄ• nas
rÅ«pÄ• rÅ«pabhavasamaá¹…gÄ«, na nirodhasamÄ• panno. atthiyeva te assÄ• sapassÄ• s
pariggahetuá¹ƒ na sakkosÄ«â€™â€™ ti. athÄ• nena pakatiphuá¹-á¹-havasena cittaá¹ƒ á¹-ha
pavattetabbo. ime hi dÄ«ghanÄ• sikassa nÄ• sÄ• puá¹-aá¹ƒ ghaá¹-á¹-entÄ• pavattanti. rass
uttaroá¹-á¹-haá¹ƒ. tasmÄ• nena imaá¹ƒ nÄ• ma á¹-hÄ• naá¹ƒ ghaá¹-á¹-entÄ«ti nimittaá¹ƒ á¹-
atthavasaá¹ƒ paá¹-icca vuttaá¹ƒ bhagavatÄ• --- ``nÄ• haá¹ƒ, bhikkhave, muá¹-á¹-hasatissa
Ä• nÄ• pÄ• nassatibhÄ• vanaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN III 149; SN c V 992).

<230> kiÃ±cÄ• pi \Be I 276/ hi yaá¹ƒkiÃ±ci kammaá¹-á¹-hÄ• naá¹ƒ satassa sampajÄ• nass
aÃ±Ã±aá¹ƒ pana manasikarontassa pÄ• kaá¹-aá¹ƒ hoti. idaá¹ƒ pana Ä• nÄ• pÄ• nassatikam
garukabhÄ• vanaá¹ƒ buddhapaccekabuddhabuddhaputtÄ• naá¹ƒ mahÄ• purisÄ• naá¹ƒyeva
ceva ittaraá¹ƒ, na ca ittarasattasamÄ• sevitaá¹ƒ. yathÄ• yathÄ• manasi karÄ«yati, tathÄ• t
hoti sukhumaÃ±ca. tasmÄ• ettha balavatÄ« sati ca paÃ±Ã±Ä• ca icchitabbÄ• .

yathÄ• hi maá¹-á¹-hasÄ• á¹-akassa tunnakaraá¹‡akÄ• le sÅ«cipi sukhumÄ• icchitabbÄ• .

sukhumataraá¹ƒ, evameva maá¹-á¹-hasÄ• á¹-akasadisassa imassa kammaá¹-á¹-hÄ• nassa
sÅ«cipaá¹-ibhÄ• gÄ• satipi, sÅ«cipÄ• savedhanapaá¹-ibhÄ• gÄ• taá¹ƒsampayuttÄ• paÃ±Ã
tÄ• hi ca pana satipaÃ±Ã±Ä• hi samannÄ• gatena bhikkhunÄ• na te assÄ• sapassÄ• sÄ•
pakatiphuá¹-á¹-hokÄ• sÄ• pariyesitabbÄ• .

yathÄ• pana kassako kasiá¹ƒ kasitvÄ• balÄ«badde muÃ±citvÄ• gocaramukhe katvÄ• ch
athassa te balÄ«baddÄ• vegena aá¹-aviá¹ƒ paviseyyuá¹ƒ. yo hoti cheko kassako, so puna
na tesaá¹ƒ anupadaá¹ƒ gantvÄ• aá¹-aviá¹ƒ Ä• hiá¹‡á¸• ahi, atha kho rasmiÃ±ca patodaÃ±c
tesaá¹ƒ nipÄ• tanatitthaá¹ƒ gantvÄ• nisÄ«dati vÄ• nipajjati vÄ• , atha te goá¹‡e divasabhÄ
nipÄ• tanatitthaá¹ƒ otaritvÄ• nhatvÄ• ca pivitvÄ• \Ne I 273/ ca paccuttaritvÄ• á¹-hite disvÄ
bandhitvÄ• patodena vijjhanto Ä• netvÄ• yojetvÄ• puna kammaá¹ƒ karoti, evameva tena b
assÄ• sapassÄ• sÄ• aÃ±Ã±atra pakatiphuá¹-á¹-hokÄ• sÄ• pariyesitabbÄ• . satirasmiá¹ƒ pa
gahetvÄ• pakatiphuá¹-á¹-hokÄ• se cittaá¹ƒ á¹-hapetvÄ• manasikÄ• ro pavattetabbo. evaÃ±
cirasseva te upaá¹-á¹-hahanti nipÄ• tanatitthe viya goá¹‡Ä• . tatonena satirasmiyÄ• bandhit
á¹-hÄ• ne yojetvÄ• paÃ±Ã±Ä• patodena vijjhantena punappunaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ

<231> tassevamanuyuÃ±jato na cirasseva nimittaá¹ƒ upaá¹-á¹-hÄ• ti. taá¹ƒ panetaá¹ƒ na s
hoti. apica kho kassaci sukhasamphassaá¹ƒ uppÄ• dayamÄ• no tÅ«lapicu viya kappÄ• sapi
upaá¹-á¹-hÄ• tÄ«ti ekacce Ä• hu.

ayaá¹ƒ \Be I 277/ pana __aá¹-á¹-hakathÄ• su vinicchayo, _ idaÃ±hi kassaci tÄ• rakarÅ«paá
viya muttÄ• guá¸·ikÄ• viya ca, kassaci kharasamphassaá¹ƒ hutvÄ• kappÄ• saá¹-á¹-hi viya
kassaci dÄ«ghapÄ• maá¹…gasuttaá¹ƒ viya kusumadÄ• maá¹ƒ viya dhÅ«masikhÄ• viya ca,
makkaá¹-akasuttaá¹ƒ viya valÄ• hakapaá¹-alaá¹ƒ viya padumapupphaá¹ƒ viya rathacakkaá¹
viya sÅ«riyamaá¹‡á¸• alaá¹ƒ viya ca upaá¹-á¹-hÄ• ti. taÃ±ca panetaá¹ƒ yathÄ• sambahules
sajjhÄ• yitvÄ• nisinnesu ekena bhikkhunÄ• ``tumhÄ• kaá¹ƒ kÄ«disaá¹ƒ hutvÄ• idaá¹ƒ sutt
ti vutte eko ``mayhaá¹ƒ mahatÄ« pabbateyyÄ• nadÄ« viya hutvÄ• upaá¹-á¹-hÄ• tÄ«â€™â€
ekÄ• vanarÄ• ji viyaâ€™â€™. aÃ±Ã±o ``mayhaá¹ƒ eko sÄ«tacchÄ• yo sÄ• khÄ• sampann
viyÄ• â€™â€™ ti. tesaá¹ƒ hi taá¹ƒ ekameva suttaá¹ƒ saÃ±Ã±Ä• nÄ• natÄ• ya nÄ• nato upa
kammaá¹-á¹-hÄ• naá¹ƒ saÃ±Ã±Ä• nÄ• natÄ• ya nÄ• nato upaá¹-á¹-hÄ• ti. saÃ±Ã±ajaÃ±hi e
saÃ±Ã±Ä• pabhavaá¹ƒ. tasmÄ• saÃ±Ã±Ä• nÄ• natÄ• ya nÄ• nato upaá¹-á¹-hÄ• tÄ«ti vedita

ettha ca aÃ±Ã±ameva assÄ• sÄ• rammaá¹‡aá¹ƒ cittaá¹ƒ, aÃ±Ã±aá¹ƒ passÄ• sÄ• rammaá¹
nimittÄ• rammaá¹‡aá¹ƒ. yassa hi ime tayo dhammÄ• natthi, tassa kammaá¹-á¹-hÄ• naá¹ƒ n
upacÄ• raá¹ƒ pÄ• puá¹‡Ä• ti. yassa pana ime tayo dhammÄ• atthi, tasseva kammaá¹-á¹-hÄ
appanaÃ±ca pÄ• puá¹‡Ä• ti. vuttaÃ±hetaá¹ƒ ---

``nimittaá¹ƒ \Ne I 274/ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

ajÄ• nato tayo dhamme, bhÄ• vanÄ• nupalabbhati ||

``nimittaá¹ƒ assÄ• sapassÄ• sÄ• , anÄ• rammaá¹‡amekacittassa.

jÄ• natova tayo dhamme, bhÄ• vanÄ• upalabbhatÄ«â€™â€™ ti || (Sp (to Vin III) II 165).

<232> evaá¹ƒ upaá¹-á¹-hite pana nimitte tena bhikkhunÄ• Ä• cariyassa santikaá¹ƒ gantvÄ•
``mayhaá¹ƒ, bhante, evarÅ«paá¹ƒ nÄ• ma upaá¹-á¹-hÄ• tÄ«â€™â€™ ti. Ä• cariyena pana e
nimittanti na vattabbaá¹ƒ. ``evaá¹ƒ hoti, Ä• vusoâ€™â€™ ti vatvÄ• punappunaá¹ƒ manasi k
nimittanti hi vutte vosÄ• naá¹ƒ Ä• pajjeyya. na nimittanti vutte nirÄ• so visÄ«deyya. tasmÄ•
manasikÄ• reyeva niyojetabboti. evaá¹ƒ tÄ• va __dÄ«ghabhÄ• á¹‡akÄ• _.

__majjhimabhÄ• á¹‡akÄ• _ panÄ• hu ``nimittamidaá¹ƒ, Ä• vuso, kammaá¹-á¹-hÄ• naá¹ƒ pu
sappurisÄ• ti vattabboâ€™â€™ ti. athÄ• nena nimitteyeva cittaá¹ƒ á¹-hapetabbaá¹ƒ \Be I 27
pabhuti á¹-hapanÄ• vasena bhÄ• vanÄ• hoti. vuttaÃ±hetaá¹ƒ porÄ• á¹‡ehi ---

``nimitte á¹-hapayaá¹ƒ cittaá¹ƒ, nÄ• nÄ• kÄ• raá¹ƒ vibhÄ• vayaá¹ƒ.

dhÄ«ro assÄ• sapassÄ• se, sakaá¹ƒ cittaá¹ƒ nibandhatÄ«â€™â€™ ti || (Sp (to Vin III) II 165

tassevaá¹ƒ nimittupaá¹-á¹-hÄ• nato pabhuti nÄ«varaá¹‡Ä• ni vikkhambhitÄ• neva honti, kile
upaá¹-á¹-hitÄ• yeva. cittaá¹ƒ upacÄ• rasamÄ• dhinÄ• samÄ• hitameva. athÄ• nena taá¹ƒ n
manasi kÄ• tabbaá¹ƒ, na lakkhaá¹‡ato paccavekkhitabbaá¹ƒ. apica kho khattiyamahesiyÄ•
kassakena sÄ• liyavagabbho viya ca Ä• vÄ• sÄ• dÄ«ni satta asappÄ• yÄ• ni vajjetvÄ• tÄ• n
sevantena sÄ• dhukaá¹ƒ rakkhitabbaá¹ƒ. atha naá¹ƒ evaá¹ƒ rakkhitvÄ• punappunaá¹ƒ man
virÅ«á¸·hiá¹ƒ gamayitvÄ• dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ sampÄ• detabbaá¹ƒ, vÄ«riyasa
yojetabbÄ• . tassevaá¹ƒ ghaá¹-entassa pathavÄ«kasiá¹‡e vuttÄ• nukkameneva tasmiá¹ƒ nir
catukkapaÃ±cakajjhÄ• nÄ• ni nibbattanti.

<233> evaá¹ƒ nibbattacatukkapaÃ±cakajjhÄ• no panettha bhikkhu __sallakkhaá¹‡Ä• vivaá¹
kammaá¹-á¹-hÄ• naá¹ƒ vaá¸• á¸• hetvÄ• __pÄ• risuddhiá¹ƒ_ pattukÄ• mo tadeva jhÄ• naá¹
vasippattaá¹ƒ paguá¹‡aá¹ƒ katvÄ• nÄ• marÅ«paá¹ƒ vavatthapetvÄ• vipassanaá¹ƒ paá¹-á¹-
samÄ• pattito vuá¹-á¹-hÄ• ya assÄ• sapassÄ• sÄ• naá¹ƒ samudayo karajakÄ• yo ca cittaÃ±
kammÄ• ragaggariyÄ• dhamamÄ• nÄ• ya bhastaÃ±ca purisassa ca tajjaá¹ƒ vÄ• yÄ• maá¹ƒ
evameva kÄ• yaÃ±ca cittaÃ±ca paá¹-icca assÄ• sapassÄ• sÄ• ti. tato assÄ• sapassÄ• se c
taá¹ƒsampayuttadhamme ca arÅ«panti vavatthapeti. ayamettha saá¹…khepo. vitthÄ• rato p
nÄ• marÅ«pavavatthÄ• naá¹ƒ parato Ä• vibhavissati.

evaá¹ƒ nÄ• marÅ«paá¹ƒ vavatthapetvÄ• tassa paccayaá¹ƒ pariyesati. pariyesanto ca naá¹
nÄ• marÅ«passa pavattiá¹ƒ Ä• rabbha kaá¹…khaá¹ƒ vitarati. vitiá¹‡á¹‡akaá¹…kho kalÄ• pa
tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• udayabbayÄ• nupassanÄ• ya pubbabhÄ• ge uppanne obhÄ• s
pahÄ• ya \Be I 279/ upakkilesavimuttaá¹ƒ paá¹-ipadÄ• Ã±Ä• á¹‡aá¹ƒ maggoti vavatthapetvÄ
bhaá¹…gÄ• nupassanaá¹ƒ patvÄ• nirantaraá¹ƒ bhaá¹…gÄ• nupassanena vayato upaá¹-á¹-
nibbindanto virajjanto vimuccanto yathÄ• kkamena cattÄ• ro ariyamagge pÄ• puá¹‡itvÄ• ar
patiá¹-á¹-hÄ• ya ekÅ«navÄ«satibhedassa paccavekkhaá¹‡Ä• Ã±Ä• á¹‡assa pariyantaá¹ƒ pa
aggadakkhiá¹‡eyyo hoti.

ettÄ• vatÄ• cassa gaá¹‡anaá¹ƒ Ä• diá¹ƒ katvÄ• vipassanÄ• pariyosÄ• nÄ• Ä• nÄ• pÄ• na
hotÄ«ti ayaá¹ƒ sabbÄ• kÄ• rato paá¹-hamacatukkavaá¹‡á¹‡anÄ• .

<234> itaresu pana tÄ«su catukkesu yasmÄ• visuá¹ƒ kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayo
anupadavaá¹‡á¹‡anÄ• nayeneva tesaá¹ƒ evaá¹ƒ attho veditabbo.

__pÄ«tipaá¹-isaá¹ƒvedÄ«_ti pÄ«tiá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ karonto pÄ• kaá¹-aá¹ƒ karonto as
passasissÄ• mÄ«ti \Ne I 276/ sikkhati. tattha dvÄ«hÄ• kÄ• rehi pÄ«ti paá¹-isaá¹ƒviditÄ• hot
asammohato ca.

kathaá¹ƒ __Ä• rammaá¹‡ato_ pÄ«ti paá¹-isaá¹ƒviditÄ• hoti? sappÄ«tike dve jhÄ• ne samÄ
samÄ• pattikkhaá¹‡e jhÄ• napaá¹-ilÄ• bhena Ä• rammaá¹‡ato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti
paá¹-isaá¹ƒviditattÄ• . kathaá¹ƒ __asammohato_? sappÄ«tike dve jhÄ• ne samÄ• pajjitvÄ•
jhÄ• nasampayuttaá¹ƒ pÄ«tiá¹ƒ khayato vayato sammasati. tassa vipassanÄ• kkhaá¹‡e lakk
asammohato pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is

``dÄ«ghaá¹ƒ assÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• nato sati upaá¹-á¹-h
tena Ã±Ä• á¹‡ena sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. dÄ«ghaá¹ƒ passÄ• savasena ... rassa
rassaá¹ƒ passÄ• savasena ... sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assÄ• sapassÄ• savasena ...
kÄ• yasaá¹…khÄ• raá¹ƒ assÄ• sapassÄ• savasena cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ
upaá¹-á¹-hitÄ• hoti. tÄ• ya satiyÄ• tena Ã±Ä• á¹‡ena sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti. Ä•
paá¹-isaá¹ƒviditÄ• hoti. jÄ• nato passato paccavekkhato cittaá¹ƒ adhiá¹-á¹-hahato saddhÄ•
vÄ«riyaá¹ƒ paggaá¹‡hato satiá¹ƒ upaá¹-á¹-hÄ• payato cittaá¹ƒ samÄ• dahato paÃ±Ã±Ä• ya
pariÃ±Ã±eyyaá¹ƒ pahÄ• tabbaá¹ƒ bhÄ• vetabbaá¹ƒ sacchikÄ• tabbaá¹ƒ sacchikaroto sÄ• p
evaá¹ƒ sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«â€™â€™ ti.

eteneva nayena avasesapadÄ• nipi atthato veditabbÄ• ni. idampanettha visesamattaá¹ƒ, ti
vasena __sukhapaá¹-isaá¹ƒveditÄ• , _ catunnampi vasena __cittasaá¹…khÄ• rapaá¹-isaá¹ƒ

__cittasaá¹…khÄ• ro_ti vedanÄ• dayo dve khandhÄ• . sukhapaá¹-isaá¹ƒvedÄ«pade cettha
vipassanÄ• bhÅ«midassanatthaá¹ƒ ``sukhanti dve sukhÄ• ni kÄ• yikaÃ±ca sukhaá¹ƒ cetasik
paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is I 173) vuttaá¹ƒ. __passambhayaá¹ƒ cittasaá¹…khÄ• ra_nti
oá¸·Ä• rikaá¹ƒ cittasaá¹…khÄ• raá¹ƒ passambhento, nirodhentoti attho. so vitthÄ• rato kÄ• y
vuttanayeneva veditabbo.

apicettha pÄ«tipade pÄ«tisÄ«sena vedanÄ• vuttÄ• . sukhapade sarÅ«peneva vedanÄ• . d
\Ne I 277/ ``saÃ±Ã±Ä• ca vedanÄ• ca cetasikÄ• ete dhammÄ• cittapaá¹-ibaddhÄ• cittasa
(Paá¹-is I 174; MN I 463) vacanato saÃ±Ã±Ä• sampayuttÄ• vedanÄ• ti evaá¹ƒ __vedanÄ• n
catukkaá¹ƒ bhÄ• sitanti veditabbaá¹ƒ.

<235> tatiyacatukkepi catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena __cittapaá¹-isaá¹ƒveditÄ• _ vedit
__abhippamodayaá¹ƒ citta_nti cittaá¹ƒ modento pamodento hÄ• sento pahÄ• sento assasis
sikkhati. tattha dvÄ«hÄ• kÄ• rehi abhippamodo hoti samÄ• dhivasena ca vipassanÄ• vasen

kathaá¹ƒ __samÄ• dhivasena_? sappÄ«tike dve jhÄ• ne samÄ• pajjati. so samÄ• pattikkha
cittaá¹ƒ Ä• modeti pamodeti. kathaá¹ƒ __vipassanÄ• vasena_? sappÄ«tike dve jhÄ• ne sam
jhÄ• nasampayuttapÄ«tiá¹ƒ khayato vayato sammasati. evaá¹ƒ vipassanÄ• kkhaá¹‡e jhÄ• n
Ä• rammaá¹‡aá¹ƒ katvÄ• cittaá¹ƒ Ä• modeti pamodeti. evaá¹ƒ \Be I 281/ paá¹-ipanno ``abh
assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti vuccati.

__samÄ• dahaá¹ƒ citta_nti paá¹-hamajjhÄ• nÄ• divasena Ä• rammaá¹‡e cittaá¹ƒ samaá¹ƒ
tÄ• ni vÄ• pana jhÄ• nÄ• ni samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasampayuttaá¹ƒ cittaá¹ƒ
vipassanÄ• kkhaá¹‡e lakkhaá¹‡apaá¹-ivedhena uppajjati khaá¹‡ikacittekaggatÄ• . evaá¹ƒ up
khaá¹‡ikacittekaggatÄ• ya vasenapi Ä• rammaá¹‡e cittaá¹ƒ samaá¹ƒ Ä• dahanto samaá¹ƒ
cittaá¹ƒ assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti vuccati.

__vimocayaá¹ƒ citta_nti paá¹-hamajjhÄ• nena nÄ«varaá¹‡ehi cittaá¹ƒ mocento vimocento,
vitakkavicÄ• rehi, tatiyena pÄ«tiyÄ• , catutthena sukhadukkhehi cittaá¹ƒ mocento vimocento
jhÄ• nÄ• ni samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya jhÄ• nasampayuttaá¹ƒ cittaá¹ƒ khayato vayato s
vipassanÄ• kkhaá¹‡e aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• to cittaá¹ƒ mocento, dukkhÄ•
anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• to, nibbidÄ• nupassanÄ• ya nandito, virÄ• gÄ• nupas
nirodhÄ• nupassanÄ• ya samudayato, paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• nato cittaá¹ƒ
passasati ca. tena vuccati ``vimocayaá¹ƒ cittaá¹ƒ assasissÄ• mi \Ne I 278/ passasissÄ• mÄ«
evaá¹ƒ __cittÄ• nupassanÄ• vasena_ idaá¹ƒ catukkaá¹ƒ bhÄ• sitanti veditabbaá¹ƒ.

<236> catutthacatukke pana __aniccÄ• nupassÄ«_ti ettha tÄ• va aniccaá¹ƒ veditabbaá¹ƒ.
aniccÄ• nupassanÄ• veditabbÄ• . aniccÄ• nupassÄ« veditabbo.

tattha __anicca_nti paÃ±cakkhandhÄ• . kasmÄ• ? uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• . __
uppÄ• davayaÃ±Ã±athattaá¹ƒ, hutvÄ• abhÄ• vo vÄ• , nibbattÄ• naá¹ƒ tenevÄ• kÄ• rena aá
bhedoti attho. __aniccÄ• nupassanÄ• _ti tassÄ• aniccatÄ• ya vasena rÅ«pÄ• dÄ«su anicca
__aniccÄ• nupassÄ«_ti tÄ• ya anupassanÄ• ya samannÄ• gato. tasmÄ• evaá¹ƒbhÅ«to ass
idha ``aniccÄ• nupassÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«â€™â€™ ti veditabbo

__virÄ• gÄ• nupassÄ«_ti ettha pana dve virÄ• gÄ• khayavirÄ• go ca accantavirÄ• go ca. ta
saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡abhaá¹…go. __accantavirÄ• go_ti nibbÄ• naá¹ƒ. __virÄ• gÄ• n
tadubhayadassanavasena pavattÄ• vipassanÄ• ca maggo ca. tÄ• ya duvidhÄ• yapi anupa
assasanto passasanto ca ``virÄ• gÄ• nupassÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ«
__nirodhÄ• nupassÄ«_padepi eseva nayo.

__paá¹-inissaggÄ• nupassÄ«_ti etthÄ• pi dve paá¹-inissaggÄ• pariccÄ• gapaá¹-inissaggo c
pakkhandanapaá¹-inissaggo ca. paá¹-inissaggoyeva anupassanÄ• paá¹-inissaggÄ• nupass
etamadhivacanaá¹ƒ.

__vipassanÄ• _ hi tadaá¹…gavasena saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilese paricc
saá¹…khatadosadassanena ca tabbiparÄ«te nibbÄ• ne tanninnatÄ• ya pakkhandatÄ«ti __pa
__pakkhandanapaá¹-inissaggo_ti ca vuccati. __maggo_ samucchedavasena saddhiá¹ƒ kha
pariccajati, Ä• rammaá¹‡akaraá¹‡ena ca nibbÄ• ne pakkhandatÄ«ti __pariccÄ• gapaá¹-iniss
__pakkhandanapaá¹-inissaggo_ti ca vuccati. ubhayampi pana purimapurimaÃ±Ã±Ä• á¹‡Ä•
__anupassanÄ• _ti vuccati. tÄ• ya duvidhÄ• yapi paá¹-inissaggÄ• nupassanÄ• ya samannÄ
279/ passasanto ca ``paá¹-inissaggÄ• nupassÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkhatÄ

idaá¹ƒ catutthacatukkaá¹ƒ suddhavipassanÄ• vaseneva vuttaá¹ƒ. purimÄ• ni pana tÄ«á¹‡i s
evaá¹ƒ catunnaá¹ƒ catukkÄ• naá¹ƒ vasena soá¸·asavatthukÄ• ya Ä• nÄ• pÄ• nassatiyÄ• bl
soá¸·asavatthuvasena ca pana ayaá¹ƒ Ä• nÄ• pÄ• nassati mahapphalÄ• hoti mahÄ• nisaá¹

<237> tatrassa ``ayampi kho, bhikkhave, Ä• nÄ• pÄ• nassatisamÄ• dhi bhÄ• vito bahulÄ«k
cÄ• â€™â€™ tiÄ• divacanato santabhÄ• vÄ• divasenÄ• pi mahÄ• nisaá¹ƒsatÄ• veditabbÄ•
ayaÃ±hi santapaá¹‡Ä«taasecanakasukhavihÄ• rattÄ• samÄ• dhiantarÄ• yakarÄ• naá¹ƒ vita
cittassa vidhÄ• vanaá¹ƒ vicchinditvÄ• Ä• nÄ• pÄ• nÄ• rammaá¹‡Ä• bhimukhameva \Be I 28
vuttaá¹ƒ ``Ä• nÄ• pÄ• nassati bhÄ• vetabbÄ• vitakkupacchedÄ• yÄ• â€™â€™ ti (AN c 9.1)

vijjÄ• vimuttipÄ• ripÅ«riyÄ• mÅ«labhÄ• venÄ• pi cassÄ• mahÄ• nisaá¹ƒsatÄ• veditabbÄ•
--- ``Ä• nÄ• pÄ• nassati, bhikkhave, bhÄ• vitÄ• bahulÄ«katÄ• cattÄ• ro satipaá¹-á¹-hÄ• ne
satipaá¹-á¹-hÄ• nÄ• bhÄ• vitÄ• bahulÄ«katÄ• satta bojjhaá¹…ge paripÅ«renti, satta bojjha

bahulÄ«katÄ• vijjÄ• vimuttiá¹ƒ paripÅ«rentÄ«â€™â€™ ti (MN III 147).

apica carimakÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ viditabhÄ• vakaraá¹‡atopissÄ• mahÄ• vuttaÃ±hetaá¹ƒ bhagavatÄ• --- ``evaá¹ƒ bhÄ• vitÄ• ya kho, rÄ• hula, Ä• nÄ• pÄ• nassatiyÄ te carimakÄ• assÄ• sapassÄ• sÄ• , tepi viditÄ• va nirujjhanti, no aviditÄ• â€™â€™ ti (MN I

<238> tattha nirodhavasena tayo carimakÄ• bhavacarimakÄ• , jhÄ• nacarimakÄ• , cuticari kÄ• mabhave assÄ• sapassÄ• sÄ• pavattanti, rÅ«pÄ• rÅ«pabhavesu nappavattanti, tasmÄ __bhavacarimakÄ• _. jhÄ• nesu purime jhÄ• nattaye pavattanti, catutthe nappavattanti, tasm __jhÄ• nacarimakÄ• _. ye pana cuticittassa purato soá¸·asamena cittena saddhiá¹ƒ uppajjit nirujjhanti, ime __cuticarimakÄ• _ nÄ• ma. ime idha ``carimakÄ• â€™â€™ ti adhippetÄ• .

imaá¹ƒ kira kammaá¹-á¹-hÄ• naá¹ƒ anuyuttassa bhikkhuno Ä• nÄ• pÄ• nÄ• rammaá¹‡assa cuticittassa purato soá¸·asamassa cittassa uppÄ• dakkhaá¹‡e uppÄ• daá¹ƒ Ä• vajjayato up hoti. á¹-hitiá¹ƒ Ä• vajjayato á¹-hitipi nesaá¹ƒ pÄ• kaá¹-Ä• hoti. bhaá¹…gaá¹ƒ Ä• vajjayato ca pÄ• kaá¹-o hoti.

ito aÃ±Ã±aá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetvÄ• arahattaá¹ƒ pattassa bhikkhuno hi Ä• y vÄ• hoti aparicchinnaá¹ƒ vÄ• . idaá¹ƒ pana soá¸·asavatthukaá¹ƒ Ä• nÄ• pÄ• nassatiá¹ƒ bh pattassa Ä• yuantaraá¹ƒ paricchinnameva hoti. so ``ettakaá¹ƒ dÄ• ni me Ä• yusaá¹…khÄ• r \Be I 284/ paraâ€™â€™ nti Ã±atvÄ• attano dhammatÄ• ya eva sarÄ«rapaá¹-ijagganani vÄ• sabbakiccÄ• ni katvÄ• akkhÄ«ni nimÄ«leti koá¹-apabbatavihÄ• ravÄ• sÄ«tissatthero viya mahÄ• karaÃ±jiyavihÄ• ravÄ• sÄ«mahÄ• tissatthero viya devaputtamahÄ• raá¹-á¹-he piá¹‡â cittalapabbatavihÄ• ravÄ• sino dve bhÄ• tiyattherÄ• viya ca.

tatridaá¹ƒ ekavatthuparidÄ«panaá¹ƒ. dvebhÄ• tiyattherÄ• naá¹ƒ kireko puá¹‡á¹‡amuposatha osÄ• retvÄ• bhikkhusaá¹…ghaparivuto attano vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• caá¹…kame oloketvÄ• attano Ä• yusaá¹…khÄ• re upadhÄ• retvÄ• bhikkhusaá¹…ghamÄ• ha --- ``tumh bhikkhÅ« diá¹-á¹-hapubbÄ• â€™â€™ ti. tatra keci Ä• haá¹ƒsu ``amhehi Ä• sane nisinnakÄ• diá¹-á¹-hapubbÄ• â€™â€™ ti. keci ``amhehi Ä• kÄ• se pallaá¹…kamÄ• bhujitvÄ• nisinnakÄ ``ahaá¹ƒ dÄ• ni vo caá¹…kamantameva parinibbÄ• yamÄ• naá¹ƒ dassessÄ• mÄ«â€™â€™ ``ahaá¹ƒ ito caá¹…kamakoá¹-ito parakoá¹-iá¹ƒ gantvÄ• nivattamÄ• no imaá¹ƒ lekhaá¹ƒ patv parinibbÄ• yissÄ• mÄ«â€™â€™ ti vatvÄ• caá¹…kamaá¹ƒ oruyha parabhÄ• gaá¹ƒ gantvÄ• lekhaá¹ƒ akkantakkhaá¹‡eyeva parinibbÄ• yi.

tasmÄ• have appamatto, anuyuÃ±jetha paá¹‡á¸• ito.

evaá¹ƒ anekÄ• nisaá¹ƒsaá¹ƒ, Ä• nÄ• pÄ• nassatiá¹ƒ sadÄ• ti ||

idaá¹ƒ Ä• nÄ• pÄ• nassatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

upasamÄ• nussatikathÄ•

<239> Ä• nÄ• pÄ• nassatiyÄ• \Ne I 281/ anantaraá¹ƒ uddiá¹-á¹-haá¹ƒ pana upasamÄ• nus
rahogatena paá¹-isallÄ«nena --- ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asa
tesaá¹ƒ dhammÄ• naá¹ƒ aggamakkhÄ• yati, yadidaá¹ƒ madanimmadano pipÄ• savinayo Ä•
vaá¹-á¹-upacchedo taá¹‡hakkhayo virÄ• go nirodho nibbÄ• naâ€™â€™ nti (AN a IV 34; It 9
sabbadukkhÅ«pasamasaá¹…khÄ• tassa nibbÄ• nassa guá¹‡Ä• anussaritabbÄ• .

tattha __yÄ• vatÄ• _ti yattakÄ• . __dhammÄ• _ti sabhÄ• vÄ• . __saá¹…khatÄ• vÄ• asaá¹
samÄ• gamma paccayehi katÄ• vÄ• akatÄ• vÄ• . __virÄ• go tesaá¹ƒ dhammÄ• naá¹ƒ_ \B
tesaá¹ƒ saá¹…khatÄ• saá¹…khatadhammÄ• naá¹ƒ virÄ• go aggamakkhÄ• yati seá¹-á¹-ho u
__virÄ• go_ti na rÄ• gÄ• bhÄ• vamattameva, atha kho __yadidaá¹ƒ madanimmadano ... pe
madanimmadanotiÄ• dÄ«ni nÄ• mÄ• ni asaá¹…khatadhammo labhati, so virÄ• goti pacceta
sabbepi mÄ• namadapurisamadÄ• dayo madÄ• nimmadÄ• amadÄ• honti vinassanti, tasm
yasmÄ• ca tamÄ• gamma sabbÄ• pi kÄ• mapipÄ• sÄ• vinayaá¹ƒ abbhatthaá¹ƒ yÄ• ti, tasm
yasmÄ• pana tamÄ• gamma paÃ±cakÄ• maguá¹‡Ä• layÄ• samugghÄ• taá¹ƒ gacchanti, ta
vuccati. yasmÄ• ca tamÄ• gamma tebhÅ«makaá¹ƒ vaá¹-á¹-aá¹ƒ upacchijjati, tasmÄ• __va
yasmÄ• pana tamÄ• gamma sabbaso taá¹‡hÄ• khayaá¹ƒ gacchati virajjati nirujjhati ca, tas
virÄ• go nirodho_ti vuccati. yasmÄ• panesa catasso yoniyo paÃ±ca gatiyo satta viÃ±Ã±Ä• a
sattÄ• vÄ• se aparÄ• parabhÄ• vÄ• ya vinanato Ä• bandhanato saá¹ƒsibbanato __vÄ• na_n
nikkhanto nissaá¹-o visaá¹ƒyutto, tasmÄ• __nibbÄ• na_nti vuccatÄ«ti.

evametesaá¹ƒ madanimmadanatÄ• dÄ«naá¹ƒ guá¹‡Ä• naá¹ƒ vasena nibbÄ• nasaá¹…khÄ•
panaÃ±Ã±epi bhagavatÄ• --- ``asaá¹…khataÃ±ca vo, bhikkhave, desessÄ• mi ... saccaÃ±c
sududdasaÃ±ca ... ajaraÃ±ca ... dhuvaÃ±ca ... nippapaÃ±caÃ±ca ... amataÃ±ca ... sivaÃ±ca
abbhutaÃ±ca ... anÄ«tikaÃ±ca ... abyÄ• bajjhaÃ±ca ... visuddhiÃ±ca ... dÄ«paÃ±ca ... tÄ• á¹
leá¹‡aÃ±ca vo, bhikkhave, desessÄ• mÄ«â€™â€™ tiÄ• dÄ«su (SN b IV 366) suttesu upasa
vasena anussaritabboyeva.

tassevaá¹ƒ madanimmadanatÄ• diguá¹‡avasena upasamaá¹ƒ anussarato neva tasmiá¹ƒ sa
cittaá¹ƒ hoti, na dosa ... na mohapariyuá¹-á¹-hitaá¹ƒ cittaá¹ƒ hoti. ujugatamevassa tasmiá¹ƒ
hoti __upasamaá¹ƒ_ Ä• rabbhÄ• ti buddhÄ• nussatiÄ• dÄ«su vuttanayeneva vikkhambhitan
jhÄ• naá¹…gÄ• ni uppajjanti. upasamaguá¹‡Ä• naá¹ƒ pana gambhÄ«ratÄ• ya
nÄ• nappakÄ• raguá¹‡Ä• nussaraá¹‡Ä• dhimuttatÄ• ya vÄ• appanaá¹ƒ appatvÄ• upacÄ• n
286/. tadetamupasamaguá¹‡Ä• nussaraá¹‡avasena upasamÄ• nussaticceva saá¹…khyaá¹ƒ

cha anussatiyo viya ca ayampi ariyasÄ• vakasseva ijjhati, evaá¹ƒ santepi upasamagaruken
manasi kÄ• tabbÄ• . sutavasenÄ• pi hi upasame cittaá¹ƒ pasÄ«dati. imaÃ±ca pana upasam
bhikkhu sukhaá¹ƒ supati, sukhaá¹ƒ paá¹-ibujjhati, santindriyo hoti santamÄ• naso hirottappa
pÄ• sÄ• diko paá¹‡Ä«tÄ• dhimuttiko sabrahmacÄ• rÄ«naá¹ƒ garu ca bhÄ• vanÄ«yo ca. utta
sugatiparÄ• yano hoti.

tasmÄ• have appamatto, bhÄ• vayetha vicakkhaá¹‡o.

evaá¹ƒ anekÄ• nisaá¹ƒsaá¹ƒ, ariye upasame satinti ||

idaá¹ƒ upasamÄ• nussatiyaá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

anussatikammaá¹-á¹-hÄ• naniddeso nÄ• ma

aá¹-á¹-hamo paricchedo.

9. brahmavihÄ• raniddeso

mettÄ• bhÄ• vanÄ• kathÄ•

<240> anussatikammaá¹-á¹-hÄ• nÄ• nantaraá¹ƒ \Be I 287/ \Ne I 283/ uddiá¹-á¹-hesu pana
muditÄ• , upekkhÄ• ti imesu catÅ«su brahmavihÄ• resu mettaá¹ƒ bhÄ• vetukÄ• mena tÄ• v
upacchinnapalibodhena gahitakammaá¹-á¹-hÄ• nena bhattakiccaá¹ƒ katvÄ• bhattasammac
padese supaÃ±Ã±atte Ä• sane sukhanisinnena Ä• dito tÄ• va dose Ä• dÄ«navo, khantiyaÃ±
paccavekkhitabbo.

kasmÄ• ? imÄ• ya hi bhÄ• vanÄ• ya doso pahÄ• tabbo, khanti adhigantabbÄ• . na ca sakk
adiá¹-á¹-hÄ• dÄ«navaá¹ƒ pahÄ• tuá¹ƒ, aviditÄ• nisaá¹ƒsaá¹ƒ vÄ• adhigantuá¹ƒ. tasmÄ• ``d
dosena abhibhÅ«to pariyÄ• diá¹‡á¹‡acitto pÄ• á¹‡ampi hanatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ (A
Ä• dÄ«navo daá¹-á¹-habbo.

``khantÄ« paramaá¹ƒ tapo titikkhÄ• , nibbÄ• naá¹ƒ paramaá¹ƒ vadanti buddhÄ• â€™â€™. (

``khantibalaá¹ƒ balÄ• nÄ«kaá¹ƒ, tamahaá¹ƒ brÅ«mi brÄ• hmaá¹‡aá¹ƒâ€™â€™ || (Dhp 399;

``khantÄ• bhiyyo na vijjatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ (SN a I 250) vasena khantiyaá¹ƒ Ä• ni

athevaá¹ƒ diá¹-á¹-hÄ• dÄ«navato dosato cittaá¹ƒ vivecanatthÄ• ya, viditÄ• nisaá¹ƒsÄ• ya ca
saá¹ƒyojanatthÄ• ya \Ne I 284/ mettÄ• bhÄ• vanÄ• Ä• rabhitabbÄ• . Ä• rabhantena ca Ä• c
``imesu puggalesu mettÄ• paá¹-hamaá¹ƒ na bhÄ• vetabbÄ• , imesu neva bhÄ• vetabbÄ• â

ayaÃ±hi mettÄ• appiyapuggale, atippiyasahÄ• yake, majjhatte, verÄ«puggaleti imesu catÅ
bhÄ• vetabbÄ• . liá¹…gavisabhÄ• ge odhiso na bhÄ• vetabbÄ• . kÄ• lakate na bhÄ• vetabb
appiyÄ• dÄ«su paá¹-hamaá¹ƒ na bhÄ• vetabbÄ• ? appiyaá¹ƒ hi piyaá¹-á¹-hÄ• ne á¹-hapento
atippiyasahÄ• yakaá¹ƒ majjhattaá¹-á¹-hÄ• ne á¹-hapento kilamati, appamattakepi cassa duk
Ä• rodanÄ• kÄ• rappatto viya hoti. majjhattaá¹ƒ \Be I 288/ garuá¹-á¹-hÄ• ne ca piyaá¹-á¹-hÄ
kilamati. verimanussarato kodho uppajjati, tasmÄ• appiyÄ• dÄ«su paá¹-hamaá¹ƒ na bhÄ• v

liá¹…gavisabhÄ• ge pana tameva Ä• rabbha odhiso bhÄ• ventassa rÄ• go uppajjati. aÃ±Ã±
kulÅ«pakattheraá¹ƒ pucchi ``bhante, kassa mettÄ• bhÄ• vetabbÄ• â€™â€™ ti? thero ``piya
tassa attano bhariyÄ• piyÄ• hoti. so tassÄ• mettaá¹ƒ bhÄ• vento sabbarattiá¹ƒ bhittiyuddh
liá¹…gavisabhÄ• ge odhiso na bhÄ• vetabbÄ• .

kÄ• lakate pana bhÄ• vento neva appanaá¹ƒ, na upacÄ• raá¹ƒ pÄ• puá¹‡Ä• ti. aÃ±Ã±ataro
Ä• cariyaá¹ƒ Ä• rabbha mettaá¹ƒ Ä• rabhi. tassa mettÄ• nappavattati. so mahÄ• therassa s
``bhante, paguá¹‡Ä• va me mettÄ• jhÄ• nasamÄ• patti, na ca naá¹ƒ samÄ• pajjituá¹ƒ sakko
kÄ• raá¹‡aâ€™â€™ nti Ä• ha. thero ``nimittaá¹ƒ, Ä• vuso, gavesÄ• hÄ«â€™â€™ ti Ä• ha. s
matabhÄ• vaá¹ƒ Ã±atvÄ• aÃ±Ã±aá¹ƒ Ä• rabbha mettÄ• yanto samÄ• pattiá¹ƒ appesi. tasm

<241> sabbapaá¹-hamaá¹ƒ pana ``ahaá¹ƒ sukhito homi niddukkhoâ€™â€™ ti vÄ• , ``avero
attÄ• naá¹ƒ pariharÄ• mÄ«â€™â€™ ti vÄ• evaá¹ƒ punappunaá¹ƒ attaniyeva bhÄ• vetabbÄ

evaá¹ƒ sante yaá¹ƒ vibhaá¹…ge (Vibh 643) vuttaá¹ƒ ---

``kathaÃ±ca bhikkhu mettÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati? seyya
ekaá¹ƒ puggalaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ disvÄ• mettÄ• yeyya, evameva sabbe satte mettÄ

``yaÃ±ca paá¹-isambhidÄ• yaá¹ƒ (Paá¹-is II 22) ---

``katamehi paÃ±cahÄ• kÄ• rehi anodhisopharaá¹‡Ä• mettÄ• cetovimutti bhÄ• vetabbÄ• , s

hontuâ€™â€™ abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantu. sabbe pÄ• á¹‡Ä•
puggalÄ• ... sabbe attabhÄ• vapariyÄ• pannÄ• averÄ• abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« a
tiÄ• di ---

vuttaá¹ƒ. yaÃ±ca mettasutte (Khp 9.3; Sn 145) ---

``sukhinova \Be I 289/ khemino hontu,

sabbasattÄ• bhavantu sukhitattÄ• â€™â€™ tiÄ• di || ---

vuttaá¹ƒ, taá¹ƒ virujjhati. na hi tattha attani bhÄ• vanÄ• vuttÄ• ti ce. taÃ±ca na virujjhati. kas
appanÄ• vasena vuttaá¹ƒ. idaá¹ƒ sakkhibhÄ• vavasena.

sacepi hi vassasataá¹ƒ vassasahassaá¹ƒ vÄ• ``ahaá¹ƒ sukhito homÄ«â€™â€™ tiÄ• dinÄ•
bhÄ• veti, nevassa appanÄ• uppajjati. ``ahaá¹ƒ sukhito homÄ«â€™â€™ ti bhÄ• vayato par
dukkhapaá¹-ikkÅ«lo jÄ«vitukÄ• mo amaritukÄ• mo ca, evaá¹ƒ aÃ±Ã±epi sattÄ• ti attÄ• naá¹
aÃ±Ã±asattesu hitasukhakÄ• matÄ• uppajjati. bhagavatÄ• pi ---

``sabbÄ• disÄ• anuparigamma cetasÄ• ,

nevajjhagÄ• piyataramattanÄ• kvaci.

evaá¹ƒ piyo puthu attÄ• paresaá¹ƒ,

tasmÄ• na hiá¹ƒse paramattakÄ• moâ€™â€™ ti || (SN a I 119; Ud 41). ---

vadatÄ• \Ne I 286/ ayaá¹ƒ nayo dassito.

<242> tasmÄ• sakkhibhÄ• vatthaá¹ƒ paá¹-hamaá¹ƒ attÄ• naá¹ƒ mettÄ• ya pharitvÄ• tadan
sukhappavattanatthaá¹ƒ yvÄ• yaá¹ƒ piyo manÄ• po garu bhÄ• vanÄ«yo Ä• cariyo vÄ• Ä• c
upajjhÄ• yamatto vÄ• tassa dÄ• napiyavacanÄ• dÄ«ni piyamanÄ• pattakÄ• raá¹‡Ä• ni sÄ«
garubhÄ• vanÄ«yattakÄ• raá¹‡Ä• ni ca anussaritvÄ• ``esa sappuriso sukhÄ« hotu niddukkh
mettÄ• bhÄ• vetabbÄ• .

evarÅ«pe ca puggale kÄ• maá¹ƒ appanÄ• sampajjati, iminÄ• pana bhikkhunÄ• tÄ• vatak
anÄ• pajjitvÄ• sÄ«mÄ• sambhedaá¹ƒ kattukÄ• mena tadanantaraá¹ƒ atippiyasahÄ• yake, a
majjhattato verÄ«puggale mettÄ• bhÄ• vetabbÄ• . bhÄ• ventena ca ekekasmiá¹ƒ koá¹-á¹-h
cittaá¹ƒ katvÄ• tadanantare tadanantare upasaá¹ƒharitabbaá¹ƒ.

yassa \Be I 290/ pana verÄ«puggalo vÄ• natthi, mahÄ• purisajÄ• tikattÄ• vÄ• anatthaá¹ƒ
verÄ«saÃ±Ã±Ä• va nuppajjati, tena ``majjhatte me mettacittaá¹ƒ kammaniyaá¹ƒ jÄ• taá¹ƒ, id
upasaá¹ƒharÄ• mÄ«â€™â€™ ti byÄ• pÄ• rova na kÄ• tabbo. yassa pana atthi, taá¹ƒ sandh
verÄ«puggale mettÄ• bhÄ• vetabbÄ• â€™â€™ ti.

<243> sace panassa verimhi cittamupasaá¹ƒharato tena katÄ• parÄ• dhÄ• nussaraá¹‡ena
athÄ• nena purimapuggalesu yattha katthaci punappunaá¹ƒ mettaá¹ƒ samÄ• pajjitvÄ• vuá¹
taá¹ƒ puggalaá¹ƒ __mettÄ• yantena_ paá¹-ighaá¹ƒ vinodetabbaá¹ƒ. sace evampi vÄ• yamat

kakacÅ«pamaovÄ• da-Ä• dÄ«naá¹ƒ anusÄ• rato.

paá¹-ighassa pahÄ• nÄ• ya, ghaá¹-itabbaá¹ƒ punappunaá¹ƒ ||

taÃ±ca kho iminÄ• Ä• kÄ• rena attÄ• naá¹ƒ ovadanteneva ``are kujjhanapurisa, nanu vutta

`ubhatodaá¹‡á¸• akena \Ne I 287/ cepi, bhikkhave, kakacena corÄ• ocarakÄ• aá¹…gamaá
tatrÄ• pi yo mano padoseyya. na me so tena sÄ• sanakaroâ€™ ti (MN I 232) ca,

`tasseva tena pÄ• piyo, yo kuddhaá¹ƒ paá¹-ikujjhati.

kuddhamappaá¹-ikujjhanto, saá¹…gÄ• maá¹ƒ jeti dujjayaá¹ƒ ||

`` `ubhinnamatthaá¹ƒ carati, attano ca parassa ca.

paraá¹ƒ saá¹…kupitaá¹ƒ Ã±atvÄ• , yo sato upasammatÄ«â€™ ti ca || (SN a I 188). ---

`` `sattime, bhikkhave, dhammÄ• sapattakantÄ• sapattakaraá¹‡Ä• kodhanaá¹ƒ Ä• gaccha
vÄ• . katame satta? idha, bhikkhave, sapatto sapattassa evaá¹ƒ icchati aho vatÄ• yaá¹ƒ dub
taá¹ƒ kissahetu? na, bhikkhave, sapatto sapattassa vaá¹‡á¹‡avatÄ• ya nandati. kodhanÄ• y
purisapuggalo kodhÄ• bhibhÅ«to kodhapareto kiÃ±cÄ• pi so hoti sunhÄ• to suvilitto kappital
odÄ• tavatthavasano, atha kho so dubbaá¹‡á¹‡ova hoti kodhÄ• bhibhÅ«to. ayaá¹ƒ, bhikkha
dhammo sapattakanto sapattakaraá¹‡o kodhanaá¹ƒ Ä• gacchati itthiá¹ƒ vÄ• purisaá¹ƒ vÄ•
bhikkhave, sapatto sapattassa evaá¹ƒ icchati ahovatÄ• yaá¹ƒ dukkhaá¹ƒ sayeyyÄ• ti ... pe .
assÄ• ti ... pe ... na bhogavÄ• assÄ• ti ... pe ... na yasavÄ• assÄ• ti ... pe ... na mittavÄ• a
na kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• sugatiá¹ƒ saggaá¹ƒ lokaá¹ƒ upapajjeyyÄ• ti. taá¹
bhikkhave, sapatto sapattassa sugatigamanena nandati. kodhanÄ• yaá¹ƒ, bhikkhave, purisa
kodhapareto kÄ• yena duccaritaá¹ƒ carati, vÄ• cÄ• ya manasÄ• duccaritaá¹ƒ carati. so kÄ•

duccaritaá¹ƒ caritvÄ• kÄ• yassa bhedÄ• paraá¹ƒ maraá¹‡Ä• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ
kodhÄ• bhibhÅ«toâ€™ ti (AN b 7.64) ca,

`` `seyyathÄ• pi \Ne I 288/, bhikkhave, chavÄ• lÄ• taá¹ƒ ubhatopadittaá¹ƒ majjhe gÅ«thagat
kaá¹-á¹-hatthaá¹ƒ pharati, na araÃ±Ã±e kaá¹-á¹-hatthaá¹ƒ pharati. tathÅ«pamÄ• haá¹ƒ, bhik
puggalaá¹ƒ vadÄ• mÄ«â€™ ti ca,

``so dÄ• ni tvaá¹ƒ evaá¹ƒ kujjhanto na ceva bhagavato sÄ• sanakaro bhavissasi, paá¹-ikujjh
kuddhapurisatopi pÄ• piyo hutvÄ• na dujjayaá¹ƒ saá¹…gÄ• maá¹ƒ jessasi, sapattakaraá¹‡e
karissasi, chavÄ• lÄ• tÅ«pamo ca bhavissasÄ«â€™â€™ ti.

<244> tassevaá¹ƒ ghaá¹-ayato vÄ• yamato sace taá¹ƒ paá¹-ighaá¹ƒ vÅ«pasammati, icceta
vÅ«pasammati, atha __yo yo dhammo tassa puggalassa vÅ«pasanto hoti parisuddho, anus
Ä• vahati, taá¹ƒ taá¹ƒ anussaritvÄ• _ Ä• ghÄ• to paá¹-ivinetabbo.

ekaccassa hi kÄ• yasamÄ• cÄ• rova upasanto hoti. upasantabhÄ• vo cassa bahuá¹ƒ vattap
sabbajanena Ã±Ä• yati. vacÄ«samÄ• cÄ• ramanosamÄ• cÄ• rÄ• pana avÅ«pasantÄ• hon
kÄ• yasamÄ• cÄ• ravÅ«pasamoyeva anussaritabbo.

ekaccassa \Be I 292/ vacÄ«samÄ• cÄ• rova upasanto hoti. upasantabhÄ• vo cassa sabbaj
pakatiyÄ• ca paá¹-isanthÄ• rakusalo hoti sakhilo sukhasambhÄ• so sammodako uttÄ• nam
sarena dhammaá¹ƒ osÄ• reti, parimaá¹‡á¸• alehi padabyaÃ±janehi dhammakathaá¹ƒ kathet
kÄ• yasamÄ• cÄ• ramanosamÄ• cÄ• rÄ• pana avÅ«pasantÄ• honti, tassa te acintetvÄ• v
anussaritabbo.

ekaccassa manosamÄ• cÄ• rova upasanto hoti, upasantabhÄ• vo cassa cetiyavandanÄ• dÄ
hoti. yo hi avÅ«pasantacitto hoti, so cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• there vÄ• vandamÄ• no n
dhammassavanamaá¹‡á¸• ape vikkhittacitto vÄ• pacalÄ• yanto vÄ• nisÄ«dati. upasantacit
ohitasoto aá¹-á¹-hiá¹ƒkatvÄ• kÄ• yena vÄ• vÄ• cÄ• ya vÄ• cittappasÄ• daá¹ƒ karonto dha
ekaccassa manosamÄ• cÄ• rova upasanto hoti, kÄ• yavacÄ«samÄ• cÄ• rÄ• avÅ«pasantÄ
manosamÄ• cÄ• ravÅ«pasamoyeva anussaritabbo.

ekaccassa \Ne I 289/ pana imesu tÄ«su dhammesu ekopi avÅ«pasanto hoti, tasmiá¹ƒ pugg
idÄ• ni manussaloke carati, atha kho katipÄ• hassa accayena aá¹-á¹-hamahÄ• nirayasoá¸·a
bhavissatÄ«â€™â€™ ti kÄ• ruÃ±Ã±aá¹ƒ upaá¹-á¹-hapetabbaá¹ƒ. kÄ• ruÃ±Ã±ampi hi paá¹-i

ekaccassa tayopime dhammÄ• vÅ«pasantÄ• honti, tassa yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ
tÄ• dise hi puggale na dukkarÄ• hoti mettÄ• bhÄ• vanÄ• ti.

imassa ca atthassa Ä• vibhÄ• vatthaá¹ƒ --- ``paÃ±cime, Ä• vuso, Ä• ghÄ• tapaá¹-ivinayÄ• .
Ä• ghÄ• to sabbaso paá¹-ivinodetabboâ€™â€™ ti (AN b V 162) idaá¹ƒ paÃ±cakanipÄ• te Ä
vitthÄ• retabbaá¹ƒ.

<245> sace panassa evampi vÄ• yamato Ä• ghÄ• to uppajjatiyeva, athÄ• nena evaá¹ƒ attÄ

``attano \Be I 293/ visaye dukkhaá¹ƒ, kataá¹ƒ te yadi verinÄ• .

kiá¹ƒ tassÄ• visaye dukkhaá¹ƒ, sacitte kattumicchasi ||

``bahÅ«pakÄ• raá¹ƒ hitvÄ• na, Ã±Ä• tivaggaá¹ƒ rudammukhaá¹ƒ.

mahÄ• natthakaraá¹ƒ kodhaá¹ƒ, sapattaá¹ƒ na jahÄ• si kiá¹ƒ ||

``yÄ• ni rakkhasi sÄ«lÄ• ni, tesaá¹ƒ mÅ«lanikantanaá¹ƒ.

kodhaá¹ƒ nÄ• mupaá¸·Ä• lesi, ko tayÄ• sadiso jaá¸·o ||

``kataá¹ƒ anariyaá¹ƒ kammaá¹ƒ, parena iti kujjhasi.

kiá¹ƒ nu tvaá¹ƒ tÄ• disaá¹ƒyeva, yo sayaá¹ƒ kattumicchasi ||

``dosetukÄ• mo \Ne I 290/ yadi taá¹ƒ, amanÄ• paá¹ƒ paro kari.

dosuppÄ• dena tasseva, kiá¹ƒ pÅ«resi manorathaá¹ƒ ||

``dukkhaá¹ƒ tassa ca nÄ• ma tvaá¹ƒ, kuddho kÄ• hasi vÄ• navÄ• .

attÄ• naá¹ƒ panidÄ• neva, kodhadukkhena bÄ• dhasi ||

``kodhaá¹ƒ vÄ• ahitaá¹ƒ maggaá¹ƒ, Ä• rÅ«á¸·hÄ• yadi verino.

kasmÄ• tuvampi kujjhanto, tesaá¹ƒyevÄ• nusikkhasi ||

``yaá¹ƒ dosaá¹ƒ tava nissÄ• ya, sattunÄ• appiyaá¹ƒ kataá¹ƒ.

tameva dosaá¹ƒ chindassu, kimaá¹-á¹-hÄ• ne vihaÃ±Ã±asi ||

``khaá¹‡ikattÄ• ca dhammÄ• naá¹ƒ, yehi khandhehi te kataá¹ƒ.

amanÄ• paá¹ƒ niruddhÄ• te, kassa dÄ• nÄ«dha kujjhasi ||

``dukkhaá¹ƒ karoti yo yassa, taá¹ƒ vinÄ• kassa so kare.

sayampi dukkhahetutta, miti kiá¹ƒ tassa kujjhasÄ«â€™â€™ ti ||

<246> sace panassa evaá¹ƒ attÄ• naá¹ƒ ovadatopi paá¹-ighaá¹ƒ neva vÅ«pasammati, athÄ
ca kammassakatÄ• _ paccavekkhitabbÄ• . tattha attano tÄ• va evaá¹ƒ paccavekkhitabbÄ•
kiá¹ƒ karissasi? nanu taveva cetaá¹ƒ dosanidÄ• naá¹ƒ kammaá¹ƒ anatthÄ• ya saá¹ƒvattissa
kammadÄ• yÄ• do kammayoni kammabandhu kammapaá¹-isaraá¹‡o, yaá¹ƒ kammaá¹ƒ kari
idaÃ±ca te kammaá¹ƒ neva sammÄ• sambodhiá¹ƒ \Be I 294/, na paccekabodhiá¹ƒ, na sÄ• v
brahmattasakkattacakkavattipadesarÄ• jÄ• disampattÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ sampattiá¹ƒ s
atha kho sÄ• sanato cÄ• vetvÄ• vighÄ• sÄ• dÄ• dibhÄ• vassa ceva nerayikÄ• didukkhavise
saá¹ƒvattanikamidaá¹ƒ kammaá¹ƒ. so tvaá¹ƒ idaá¹ƒ karonto ubhohi hatthehi vÄ«taccite vÄ•
vÄ• gahetvÄ• paraá¹ƒ paharitukÄ• mo puriso viya attÄ• nameva paá¹-hamaá¹ƒ dahasi cev
karosÄ«â€™â€™ ti.

evaá¹ƒ \Ne I 291/ __attano kammassakataá¹ƒ_ paccavekkhitvÄ• parassapi evaá¹ƒ paccav
kujjhitvÄ• kiá¹ƒ karissati? nanu etasseveataá¹ƒ anatthÄ• ya saá¹ƒvattissati? kammassako hi
kammadÄ• yÄ• do ... pe ... yaá¹ƒ kammaá¹ƒ karissati, tassa dÄ• yÄ• do bhavissati. idaÃ±ca
sammÄ• sambodhiá¹ƒ, na paccekabodhiá¹ƒ, na sÄ• vakabhÅ«miá¹ƒ, na
brahmattasakkattacakkavattipadesarÄ• jÄ• disampattÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ sampattiá¹ƒ s
atha kho sÄ• sanato cÄ• vetvÄ• vighÄ• sÄ• dÄ• dibhÄ• vassa ceva nerayikÄ• didukkhavise
saá¹ƒvattanikamidaá¹ƒ kammaá¹ƒ. svÄ• yaá¹ƒ idaá¹ƒ karonto paá¹-ivÄ• te á¹-hatvÄ• paraá
puriso viya attÄ• naá¹ƒyeva okirati. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

`` `yo appaduá¹-á¹-hassa narassa dussati,

suddhassa posassa anaá¹…gaá¹‡assa.

tameva bÄ• laá¹ƒ pacceti pÄ• paá¹ƒ,

sukhumo rajo paá¹-ivÄ• taá¹ƒva khittoâ€™â€™ â€™ ti || (Dhp 125; Sn 667).

<247> sace panassa evaá¹ƒ kammassakatampi paccavekkhato neva vÅ«pasammati, athÄ

pubbacariyaguá¹‡Ä• _ anussaritabbÄ• .

tatrÄ• yaá¹ƒ paccavekkhaá¹‡Ä• nayo --- ambho pabbajita, nanu te satthÄ• pubbeva sambo
bodhisattopi samÄ• no cattÄ• ri asaá¹…khyeyyÄ• ni kappasatasahassaÃ±ca pÄ• ramiyo pÅ
vadhakesupi paccatthikesu cittaá¹ƒ nappadÅ«sesi. seyyathidaá¹ƒ, __sÄ«lavajÄ• take_ tÄ• v
paduá¹-á¹-hena pÄ• paamaccena Ä• nÄ«tassa paá¹-iraÃ±Ã±o tiyojanasataá¹ƒ \Be I 295/ raj
nisedhanatthÄ• ya uá¹-á¹-hitÄ• naá¹ƒ amaccÄ• naá¹ƒ Ä• vudhampi chupituá¹ƒ na adÄ• si. p
amaccasahassena Ä• makasusÄ• ne galappamÄ• á¹‡aá¹ƒ bhÅ«miá¹ƒ khaá¹‡itvÄ• nikhaÃ±
akatvÄ• kuá¹‡apakhÄ• danatthaá¹ƒ Ä• gatÄ• naá¹ƒ siá¹…gÄ• lÄ• naá¹ƒ paá¹ƒsuviyÅ«hana
katvÄ• paá¹-iladdhajÄ«vito yakkhÄ• nubhÄ• vena attano sirigabbhaá¹ƒ oruyha sirisayane s
disvÄ• kopaá¹ƒ akatvÄ• va aÃ±Ã±amaÃ±Ã±aá¹ƒ sapathaá¹ƒ katvÄ• taá¹ƒ mittaá¹-á¹-hÄ• n

``Ä• sÄ«setheva \Ne I 292/ puriso, na nibbindeyya paá¹‡á¸• ito.

passÄ• mi vohamattÄ• naá¹ƒ, yathÄ• icchiá¹ƒ tathÄ• ahÅ«â€™â€™ ti || (J I 1.51).

khantivÄ• dÄ«jÄ• take dummedhena kÄ• siraÃ±Ã±Ä• ``kiá¹ƒvÄ• dÄ« tvaá¹ƒ samaá¹‡Ä• â€
nÄ• mÄ• haâ€™â€™ nti vutte sakaá¹‡á¹-akÄ• hi kasÄ• hi tÄ• á¸·etvÄ• hatthapÄ• desu chij
nÄ• kÄ• si.

anacchariyaÃ±cetaá¹ƒ, yaá¹ƒ mahallako pabbajjÅ«pagato evaá¹ƒ kareyya. __cÅ«á¸·adham
uttÄ• naseyyakopi samÄ• no ---

``candanarasÄ• nulittÄ• , bÄ• hÄ• chijjanti dhammapÄ• lassa.

dÄ• yÄ• dassa pathabyÄ• , pÄ• á¹‡Ä• me deva rujjhantÄ«â€™â€™ ti || (J I 5.49).

evaá¹ƒ vippalapamÄ• nÄ• ya mÄ• tuyÄ• pitarÄ• mahÄ• patÄ• pena nÄ• ma raÃ±Ã±Ä• va
hatthapÄ• desu chedÄ• pitesu tÄ• vatÄ• pi santuá¹-á¹-hiá¹ƒ anÄ• pajjitvÄ• sÄ«samassa ch
``ayaá¹ƒ dÄ• ni te cittapariggaá¹‡hanakÄ• lo, idÄ• ni ambho dhammapÄ• la, sÄ«sacchedÄ•
sÄ«sacchedake purise, paridevamÄ• nÄ• ya mÄ• tari, attani cÄ• ti imesu catÅ«su samacitto
samÄ• dÄ• namadhiá¹-á¹-hÄ• ya paduá¹-á¹-hÄ• kÄ• ramattampi nÄ• kÄ• si.

idaÃ±cÄ• pi anacchariyameva, yaá¹ƒ manussabhÅ«to evamakÄ• si. tiracchÄ• nabhÅ«topi
vÄ• raá¹‡o hutvÄ• visappitena sallena nÄ• bhiyaá¹ƒ viddhopi tÄ• va anatthakÄ• rimhi ludda
yathÄ• ha ---

``samappito \Be I 296/ puthusallena nÄ• go,

aduá¹-á¹-hacitto luddakaá¹ƒ ajjhabhÄ• si.

kimatthayaá¹ƒ kissa vÄ• samma hetu,

mamaá¹ƒ vadhÄ« kassa vÄ• yaá¹ƒ payogoâ€™â€™ ti || (J I 16.124).

evaá¹ƒ \Ne I 293/ vatvÄ• ca kÄ• siraÃ±Ã±o mahesiyÄ• tava dantÄ• namatthÄ• ya pesitom
manorathaá¹ƒ pÅ«rento chabbaá¹‡á¹‡arasminiccharaá¹‡asamujjalitacÄ• rusobhe attano da

__mahÄ• kapi_ hutvÄ• attanÄ• yeva pabbatapapÄ• tato uddharitena purisena ---

``bhakkho ayaá¹ƒ manussÄ• naá¹ƒ, yathevaÃ±Ã±e vane migÄ• .

yaá¹ƒnÅ«nimaá¹ƒ vadhitvÄ• na, chÄ• to khÄ• deyya vÄ• naraá¹ƒ ||

``Ä• hitova gamissÄ• mi, maá¹ƒsamÄ• dÄ• ya sambalaá¹ƒ.

kantÄ• raá¹ƒ nittharissÄ• mi, pÄ• theyyaá¹ƒ me bhavissatÄ«â€™â€™ ti || (J I 16.205-206).

evaá¹ƒ cintetvÄ• silaá¹ƒ ukkhipitvÄ• matthake sampadÄ• lite assupuá¹‡á¹‡ehi nettehi taá¹
udikkhamÄ• no ---

``mÄ• ayyosi me bhadante, tvaá¹ƒ nÄ• metÄ• disaá¹ƒ kari.

tvaá¹ƒ khosi nÄ• ma dÄ«ghÄ• vu, aÃ±Ã±aá¹ƒ vÄ• retumarahasÄ«â€™â€™ ti || (J I 16.209).

vatvÄ• tasmiá¹ƒ purise cittaá¹ƒ appadÅ«setvÄ• attano ca dukkhaá¹ƒ acintetvÄ• tameva pu
khemantabhÅ«miá¹ƒ sampÄ• pesi.

__bhÅ«ridatto_ nÄ• ma nÄ• garÄ• jÄ• hutvÄ• uposathaá¹…gÄ• ni adhiá¹-á¹-hÄ• ya vamm
kappuá¹-á¹-hÄ• naggisadisena osadhena sakalasarÄ«re siÃ±ciyamÄ• nopi peá¸·Ä• ya pakk
kÄ«á¸·Ä• piyamÄ• nopi tasmiá¹ƒ brÄ• hmaá¹‡e manopadosamattampi na akÄ• si. yathÄ• h

``peá¸·Ä• ya pakkhipantepi, maddantepi ca pÄ• á¹‡inÄ• .

alampÄ• ne na kuppÄ• mi, sÄ«lakhaá¹‡á¸• abhayÄ• mamÄ• â€™â€™ ti || (Cp 2.16).

__campeyyopi_ \Be I 297/ \Ne I 294/ nÄ• garÄ• jÄ• hutvÄ• ahituá¹‡á¸• ikena viheá¹-hiyam
nuppÄ• desi. yathÄ• ha ---

``tadÄ• pi maá¹ƒ dhammacÄ• riá¹ƒ, upavutthauposathaá¹ƒ.

ahituá¹‡á¸• iko gahetvÄ• na, rÄ• jadvÄ• ramhi kÄ«á¸·ati ||

``yaá¹ƒ so vaá¹‡á¹‡aá¹ƒ cintayati, nÄ«laá¹ƒ pÄ«taá¹ƒ va lohitaá¹ƒ.

tassa cittÄ• nuvattanto, homi cintitasannibho ||

``thalaá¹ƒ kareyyaá¹ƒ udakaá¹ƒ, udakampi thalaá¹ƒ kare.

yadihaá¹ƒ tassa kuppeyyaá¹ƒ, khaá¹‡ena chÄ• rikaá¹ƒ kare ||

``yadi cittavasÄ« hessaá¹ƒ, parihÄ• yissÄ• mi sÄ«lato.

sÄ«lena parihÄ«nassa, uttamattho na sijjhatÄ«â€™â€™ ti || (Cp 2.21-24).

__saá¹…khapÄ• lanÄ• garÄ• jÄ• _ hutvÄ• tikhiá¹‡Ä• hi sattÄ«hi aá¹-á¹-hasu á¹-hÄ• nesu o
sakaá¹‡á¹-akÄ• latÄ• yo pavesetvÄ• nÄ• sÄ• ya daá¸·haá¹ƒ rajjuá¹ƒ pakkhipitvÄ• soá¸·as
kÄ• jenÄ• dÄ• ya vayhamÄ• no dharaá¹‡Ä«tale ghaá¹ƒsiyamÄ• nasarÄ«ro mahantaá¹ƒ duk
olokitamatteneva sabbe bhojaputte bhasmaá¹ƒ kÄ• tuá¹ƒ samatthopi samÄ• no cakkhuá¹ƒ u
paduá¹-á¹-hÄ• kÄ• ramattampi na akÄ• si.

yathÄ• ha ---

``cÄ• tuddasiá¹ƒ paÃ±cadasiÃ±caá¸·Ä• ra,

uposathaá¹ƒ niccamupÄ• vasÄ• mi.

athÄ• gamuá¹ƒ soá¸·asa bhojaputtÄ• ,

rajjuá¹ƒ gahetvÄ• na daá¸·haÃ±ca pÄ• saá¹ƒ ||

``bhetvÄ• na \Ne I 295/ nÄ• saá¹ƒ atikassa rajjuá¹ƒ,

nayiá¹ƒsu maá¹ƒ samparigayha luddÄ• .

etÄ• disaá¹ƒ dukkhamahaá¹ƒ titikkhaá¹ƒ,

uposathaá¹ƒ appaá¹-ikopayantoâ€™â€™ ti || (J II 17.180-181).

na \Be I 298/ kevalaÃ±ca etÄ• neva, aÃ±Ã±Ä• nipi __mÄ• tuposakajÄ• takÄ• _dÄ«su anek
tassa te idÄ• ni sabbaÃ±Ã±utaá¹ƒ pattaá¹ƒ sadevaloke kenaci appaá¹-isamakhantiguá¹‡aá¹
satthÄ• raá¹ƒ apadisato paá¹-ighacittaá¹ƒ nÄ• ma uppÄ• detuá¹ƒ ativiya ayuttaá¹ƒ appatirÅ«

<248> sace panassa evaá¹ƒ satthu pubbacaritaguá¹‡aá¹ƒ paccavekkhatopi dÄ«gharattaá¹ƒ
upagatassa neva taá¹ƒ paá¹-ighaá¹ƒ vÅ«pasammati, athÄ• nena __anamataggiyÄ• ni_ pacc
vuttaá¹ƒ ---

``na so, bhikkhave, satto sulabharÅ«po, yo na mÄ• tÄ• bhÅ«tapubbo, yo na pitÄ• bhÅ«tapu
bhaginÄ«, yo na putto, yo na dhÄ«tÄ• bhÅ«tapubbÄ• â€™â€™ ti (SN a II 137-142).

tasmÄ• tasmiá¹ƒ puggale evaá¹ƒ cittaá¹ƒ uppÄ• detabbaá¹ƒ, ``ayaá¹ƒ kira me atÄ«te mÄ•
kucchiyÄ• pariharitvÄ• muttakarÄ«sakheá¸·asiá¹…ghÄ• á¹‡ikÄ• dÄ«ni haricandanaá¹ƒ viya
ure naccÄ• pentÄ« aá¹…gena pariharamÄ• nÄ• posesi, pitÄ• hutvÄ• ajapathasaá¹…kupa
payojayamÄ• no mayhamatthÄ• ya jÄ«vitampi pariccajitvÄ• ubhatobyÅ«á¸·he saá¹…gÄ• m
mahÄ• samuddaá¹ƒ pakkhanditvÄ• aÃ±Ã±Ä• ni ca dukkarÄ• ni karitvÄ• `puttake posessÄ•
dhanaá¹ƒ saá¹ƒharitvÄ• maá¹ƒ posesi. bhÄ• tÄ• , bhaginÄ«, putto, dhÄ«tÄ• ca hutvÄ• pi id
akÄ• sÄ«ti tatra me nappatirÅ«paá¹ƒ manaá¹ƒ padÅ«setuâ€™â€™ nti.

<249> sace pana evampi cittaá¹ƒ nibbÄ• petuá¹ƒ na sakkotiyeva, athÄ• nena evaá¹ƒ __me
paccavekkhitabbÄ• --- ``ambho pabbajita, nanu vuttaá¹ƒ bhagavatÄ• ---

`mettÄ• ya \Ne I 296/ kho, bhikkhave, cetovimuttiyÄ• Ä• sevitÄ• ya bhÄ• vitÄ• ya bahulÄ«k
vatthukatÄ• ya anuá¹-á¹-hitÄ• ya paricitÄ• ya susamÄ• raddhÄ• ya ekÄ• dasÄ• nisaá¹ƒsÄ•
katame ekÄ• dasa? sukhaá¹ƒ supati, sukhaá¹ƒ paá¹-ibujjhati, na pÄ• pakaá¹ƒ supinaá¹ƒ pas
hoti, amanussÄ• naá¹ƒ piyo hoti, devatÄ• rakkhanti, nÄ• ssa aggi vÄ• visaá¹ƒ vÄ• satthaá
tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyati, mukhavaá¹‡á¹‡o pasÄ«dati, asammÅ«á¸·ho kÄ• laá¹…k
uttarimappaá¹-ivijjhanto brahmalokÅ«pago hotÄ«â€™ ti (AN c 1I 15).

``sace tvaá¹ƒ idaá¹ƒ cittaá¹ƒ na nibbÄ• pessasi, imehi Ä• nisaá¹ƒsehi paribÄ• hiro bhavissas

<250> evampi nibbÄ• petuá¹ƒ asakkontena pana __dhÄ• tuvinibbhogo_ kÄ• tabbo. kathaá
etassa kujjhamÄ• no kassa kujjhasi? kiá¹ƒ kesÄ• naá¹ƒ kujjhasi, udÄ• hu lomÄ• naá¹ƒ, nakh

muttassa kujjhasi? atha vÄ• pana kesÄ• dÄ«su pathavÄ«dhÄ• tuyÄ• kujjhasi, Ä• podhÄ• t
vÄ• yodhÄ• tuyÄ• kujjhasi? ye vÄ• paÃ±cakkhandhe dvÄ• dasÄ• yatanÄ• ni aá¹-á¹-hÄ• ra
ayamÄ• yasmÄ• itthannÄ• moti vuccati, tesu kiá¹ƒ rÅ«pakkhandhassa kujjhasi, udÄ• hu ve
saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandhassa kujjhasi? kiá¹ƒ vÄ• cakkhÄ• yatanassa kujjhasi,
kujjhasi ... pe ... kiá¹ƒ manÄ• yatanassa kujjhasi, kiá¹ƒ dhammÄ• yatanassa kujjhasi? kiá¹ƒ
kujjhasi, kiá¹ƒ rÅ«padhÄ• tuyÄ• , kiá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... kiá¹ƒ man
dhammadhÄ• tuyÄ• , kiá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ ti? evaÃ±hi dhÄ• tuvi
sÄ• sapassa viya Ä• kÄ• se cittakammassa viya ca kodhassa patiá¹-á¹-hÄ• naá¹-á¹-hÄ• naá

<251> dhÄ• tuvinibbhogaá¹ƒ pana kÄ• tuá¹ƒ asakkontena __dÄ• nasaá¹ƒvibhÄ• go_ kÄ• ta
dÄ• tabbaá¹ƒ, parassa santakaá¹ƒ attanÄ• gahetabbaá¹ƒ. sace pana paro bhinnÄ• jÄ«vo h
aparibhogÄ• rahaparikkhÄ• ro, attano santakameva dÄ• tabbaá¹ƒ. tassevaá¹ƒ karoto ekant
Ä• ghÄ• to vÅ«pasammati. itarassa ca atÄ«tajÄ• tito paá¹-á¹-hÄ• ya anubandhopi kodho taá
vÅ«pasammati, cittalapabbatavihÄ• re tikkhattuá¹ƒ vuá¹-á¹-hÄ• pitasenÄ• sanena piá¹‡á¸• a
\Be I 300/, bhante, aá¹-á¹-hakahÄ• paá¹‡agghanako patto mama mÄ• tarÄ• upÄ• sikÄ• ya
mahÄ• upÄ• sikÄ• ya \Ne I 297/ puÃ±Ã±alÄ• bhaá¹ƒ karothÄ• â€™â€™ ti vatvÄ• dinnaá¹ƒ
viya. evaá¹ƒ mahÄ• nubhÄ• vametaá¹ƒ dÄ• naá¹ƒ nÄ• ma. vuttampi cetaá¹ƒ ---

``adantadamanaá¹ƒ dÄ• naá¹ƒ, dÄ• naá¹ƒ sabbatthasÄ• dhakaá¹ƒ.

dÄ• nena piyavÄ• cÄ• ya, unnamanti namanti cÄ• â€™â€™ ti ||

<252> tassevaá¹ƒ verÄ«puggale vÅ«pasantapaá¹-ighassa yathÄ• piyÄ• tippiyasahÄ• yaka
mettÄ• vasena cittaá¹ƒ pavattati. athÄ• nena punappunaá¹ƒ mettÄ• yantena attani piyapugg
verÄ«puggaleti catÅ«su janesu samacittataá¹ƒ sampÄ• dentena __sÄ«mÄ• sambhedo_ kÄ
lakkhaá¹‡aá¹ƒ, sace imasmiá¹ƒ puggale piyamajjhattaverÄ«hi saddhiá¹ƒ attacatutthe ekasm
corÄ• Ä• gantvÄ• ``bhante, ekaá¹ƒ bhikkhuá¹ƒ amhÄ• kaá¹ƒ dethÄ• â€™â€™ ti vatvÄ•  ``
vutte ``taá¹ƒ mÄ• retvÄ• galalohitaá¹ƒ gahetvÄ• balikaraá¹‡atthÄ• yÄ• â€™â€™ ti vadeyu
``asukaá¹ƒ vÄ• asukaá¹ƒ vÄ• gaá¹‡hantÅ«â€™â€™ ti cinteyya, akatova hoti sÄ«mÄ• sam
gaá¹‡hantu, mÄ• ime tayoâ€™â€™ tipi cinteyya, akatova hoti sÄ«mÄ• sambhedo. kasmÄ•
gahaá¹‡amicchati, tassa tassa ahitesÄ« hoti, itaresaá¹ƒyeva hitesÄ« hoti.

yadÄ• pana catunnaá¹ƒ janÄ• namantare ekampi corÄ• naá¹ƒ dÄ• tabbaá¹ƒ na passati, at
samameva cittaá¹ƒ pavatteti, kato hoti sÄ«mÄ• sambhedo. tenÄ• hu porÄ• á¹‡Ä• ---

``attani hitamajjhatte, ahite ca catubbidhe.

yadÄ• passati nÄ• nattaá¹ƒ, hitacittova pÄ• á¹‡inaá¹ƒ ||

``na nikÄ• malÄ• bhÄ« mettÄ• ya, kusalÄ«ti pavuccati.

yadÄ• catasso sÄ«mÄ• yo, sambhinnÄ• honti bhikkhuno ||

``samaá¹ƒ pharati mettÄ• ya, sabbalokaá¹ƒ sadevakaá¹ƒ.

mahÄ• viseso purimena, yassa sÄ«mÄ• na Ã±Ä• yatÄ«â€™â€™ ti ||

<253> evaá¹ƒ \Be I 301/ \Ne I 298/ sÄ«mÄ• sambhedasamakÄ• lameva ca iminÄ• bhikkhu
laddhaá¹ƒ hoti. sÄ«mÄ• sambhede pana kate tameva nimittaá¹ƒ Ä• sevanto bhÄ• vento bah
pathavÄ«kasiá¹‡e vuttanayeneva appanaá¹ƒ pÄ• puá¹‡Ä• ti.

ettÄ• vatÄ• nena adhigataá¹ƒ hoti paÃ±caá¹…gavippahÄ«naá¹ƒ paÃ±caá¹…gasamannÄ• g
dasalakkhaá¹‡asampannaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ mettÄ• sahagataá¹ƒ. adhigate ca tasm
Ä• sevanto bhÄ• vento bahulÄ«karonto anupubbena __catukkanaye_ dutiyatatiyajjhÄ• nÄ•
dutiyatatiyacatutthajjhÄ• nÄ• ni ca pÄ• puá¹‡Ä• ti.

so hi paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ aÃ±Ã±ataravasena mettÄ• sahagatena cetasÄ• ekaá
tathÄ• dutiyaá¹ƒ, tathÄ• tatiyaá¹ƒ, tathÄ• catutthaá¹ƒ. iti uddhamadho tiriyaá¹ƒ sabbadhi s
sabbÄ• vantaá¹ƒ lokaá¹ƒ mettÄ• sahagatena cetasÄ• vipulena mahaggatena appamÄ• á¹‡
pharitvÄ• viharati (Vibh 642; DN I 556). paá¹-hamajjhÄ• nÄ• divasena appanÄ• ppattacittas
vikubbanÄ• sampajjati.

<254> ettha ca __mettÄ• sahagatenÄ• _ti mettÄ• ya samannÄ• gatena. __cetasÄ• _ti citte
ekamekissÄ• disÄ• ya paá¹-hamapariggahitaá¹ƒ sattaá¹ƒ upÄ• dÄ• ya ekadisÄ• pariyÄ• pa
vuttaá¹ƒ. __pharitvÄ• _ti phusitvÄ• Ä• rammaá¹‡aá¹ƒ katvÄ• . __viharatÄ«_ti brahmavihÄ•
iriyÄ• pathavihÄ• raá¹ƒ pavatteti. __tathÄ• dutiya_nti yathÄ• puratthimÄ• dÄ«su disÄ• su y
disaá¹ƒ pharitvÄ• viharati, tatheva tadanantaraá¹ƒ dutiyaá¹ƒ tatiyaá¹ƒ catutthaÃ±cÄ• ti attho
eteneva nayena uparimaá¹ƒ disanti vuttaá¹ƒ hoti. __adho tiriya_nti adhodisampi tiriyaá¹ƒdisa
tattha ca __adho_ti heá¹-á¹-hÄ• . __tiriya_nti anudisÄ• su. evaá¹ƒ sabbadisÄ• su assamaá¹
mettÄ• sahagataá¹ƒ cittaá¹ƒ sÄ• retipi paccÄ• sÄ• retipÄ«ti. ettÄ• vatÄ• ekaá¹ƒ disaá¹ƒ par
mettÄ• pharaá¹‡aá¹ƒ dassitaá¹ƒ.

__sabbadhÄ«_tiÄ• di pana anodhiso dassanatthaá¹ƒ vuttaá¹ƒ. tattha __sabbadhÄ«_ti sabb
__sabbattatÄ• yÄ• _ti sabbesu hÄ«namajjhimukkaá¹-á¹-hamittasapattamajjhattÄ• dippabhe
``ayaá¹ƒ parasattoâ€™â€™ ti vibhÄ• gaá¹ƒ akatvÄ• attasamatÄ• yÄ• ti vuttaá¹ƒ hoti. atha
sabbena cittabhÄ• gena Ä«sakampi \Ne I 299/ bahi avikkhipamÄ• noti vuttaá¹ƒ hoti. __sabb

sabbasattavantaá¹ƒ, sabbasattayuttanti attho. __loka_nti sattalokaá¹ƒ.
__vipulenÄ• _tievamÄ• dipariyÄ• yadassanato panettha puna mettÄ• sahagatenÄ• ti vuttaá
pharaá¹‡e viya puna tathÄ• saddo itisaddo vÄ• na vutto, tasmÄ• puna mettÄ• sahagatena
nigamavasena vÄ• etaá¹ƒ vuttaá¹ƒ. __vipulenÄ• _ti ettha ca pharaá¹‡avasena vipulatÄ• da
bhÅ«mivasena pana etaá¹ƒ __mahaggataá¹ƒ_ paguá¹‡avasena ca appamÄ• á¹‡asattÄ• ran
__appamÄ• á¹‡aá¹ƒ, _ byÄ• pÄ• dapaccatthikappahÄ• nena __averaá¹ƒ, _ domanassappa
niddukkhanti vuttaá¹ƒ hoti. ayaá¹ƒ mettÄ• sahagatena cetasÄ• tiÄ• dinÄ• nayena vuttÄ• ya

<255> yathÄ• cÄ• yaá¹ƒ appanÄ• ppattacittasseva vikubbanÄ• sampajjati, tathÄ• yampi
(Paá¹-is II 22) ``paÃ±cahÄ• kÄ• rehi anodhisopharaá¹‡Ä• mettÄ• cetovimutti, sattahÄ• kÄ•
mettÄ• cetovimutti, dasahÄ• kÄ• rehi disÄ• pharaá¹‡Ä• mettÄ• cetovimuttÄ«â€™â€™ ti v
appanÄ• ppattacittasseva sampajjatÄ«ti veditabbaá¹ƒ.

tattha ca sabbe sattÄ• averÄ• abyÄ• pajjÄ• anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantu, s
bhÅ«tÄ• , sabbe puggalÄ• , sabbe attabhÄ• vapariyÄ• pannÄ• averÄ• ... pe ... pariharantÅ
__anodhisopharaá¹‡Ä• mettÄ• cetovimutti_ veditabbÄ• .

sabbÄ• itthiyo averÄ• ... pe ... attÄ• naá¹ƒ pariharantu, sabbe purisÄ• , sabbe ariyÄ• , sab
devÄ• , sabbe manussÄ• , sabbe vinipÄ• tikÄ• averÄ• ... pe ... pariharantÅ«ti imehi sattah
__odhisopharaá¹‡Ä• mettÄ• cetovimutti_ veditabbÄ• .

sabbe puratthimÄ• ya disÄ• ya sattÄ• averÄ• ... pe ... attÄ• naá¹ƒ pariharantu. sabbe pac
uttarÄ• ya disÄ• ya, sabbe dakkhiá¹‡Ä• ya disÄ• ya, sabbe puratthimÄ• ya anudisÄ• ya, sa
sabbe \Be I 303/ uttarÄ• ya anudisÄ• ya, sabbe dakkhiá¹‡Ä• ya anudisÄ• ya, sabbe heá¹-á¹
uparimÄ• ya disÄ• ya sattÄ• averÄ• ... pe ... pariharantu. sabbe puratthimÄ• ya disÄ• ya p
puggalÄ• , attabhÄ• vapariyÄ• pannÄ• , averÄ• ... pe ... pariharantu. sabbÄ• puratthimÄ• y
purisÄ• , ariyÄ• , anariyÄ• , devÄ• , manussÄ• , vinipÄ• tikÄ• \Ne I 300/ averÄ• ... pe ... pa
pacchimÄ• ya disÄ• ya, uttarÄ• ya, dakkhiá¹‡Ä• ya, puratthimÄ• ya anudisÄ• ya, pacchimÄ
anudisÄ• ya, heá¹-á¹-himÄ• ya disÄ• ya, uparimÄ• ya disÄ• ya itthiyo ... pe ... vinipÄ• tikÄ•
anÄ«ghÄ• sukhÄ« attÄ• naá¹ƒ pariharantÅ«ti imehi dasahÄ• kÄ• rehi __disÄ• pharaá¹‡Ä•
veditabbÄ• .

<256> tattha __sabbe_ti anavasesapariyÄ• dÄ• nametaá¹ƒ. __sattÄ• _ti rÅ«pÄ• dÄ«su kha
visattÄ• ti sattÄ• . vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``rÅ«pe kho, rÄ• dha, yo chando yo rÄ• go yÄ• nandÄ« yÄ• taá¹‡hÄ• , tatra satto, tatra vis
vuccati ... vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e yo chando yo r
taá¹‡hÄ• , tatra satto, tatra visatto, tasmÄ• sattoti vuccatÄ«â€™â€™ ti (SN b III 161).

ruá¸·hÄ«saddena pana vÄ«tarÄ• gesupi ayaá¹ƒ vohÄ• ro vattatiyeva, vilÄ«vamayepi bÄ«ja
tÄ• lavaá¹‡á¹-avohÄ• ro viya. akkharacintakÄ• pana atthaá¹ƒ avicÄ• retvÄ• nÄ• mamattam
atthaá¹ƒ vicÄ• renti, te satvayogena sattÄ• ti icchanti.

pÄ• á¹‡anatÄ• ya __pÄ• á¹‡Ä• , _ assÄ• sapassÄ• sÄ• yattavuttitÄ• yÄ• ti attho. bhÅ«tattÄ
abhinibbattattÄ• ti attho. __pu_nti vuccati nirayo. tasmiá¹ƒ galantÄ«ti __puggalÄ• , _ gaccha
__attabhÄ• vo_ vuccati sarÄ«raá¹ƒ. khandhapaÃ±cakameva vÄ• , tamupÄ• dÄ• ya paÃ±Ã±
attabhÄ• ve pariyÄ• pannÄ• ti __attabhÄ• vapariyÄ• pannÄ• . pariyÄ• pannÄ• _ti paricchinn

yathÄ• \Be I 304/ ca sattÄ• ti vacanaá¹ƒ, evaá¹ƒ sesÄ• nipi ruá¸·hÄ«vasena Ä• ropetvÄ• s
sabbasattavevacanÄ• nÄ«ti veditabbÄ• ni. kÄ• maÃ±ca aÃ±Ã±Ä• nipi sabbe jantÅ« sabbe j
sabbasattavevacanÄ• ni atthi, pÄ• kaá¹-avasena pana imÄ• neva paÃ±ca gahetvÄ• ``paÃ±
anodhisopharaá¹‡Ä• mettÄ• cetovimuttÄ«â€™â€™ ti vuttaá¹ƒ.

ye pana sattÄ• pÄ• á¹‡Ä• tiÄ• dÄ«naá¹ƒ na kevalaá¹ƒ vacanamattatova, atha kho atthatop
iccheyyuá¹ƒ, tesaá¹ƒ anodhisopharaá¹‡Ä• virujjhati, tasmÄ• tathÄ• atthaá¹ƒ agahetvÄ• in
aÃ±Ã±ataravasena anodhiso mettÄ• pharitabbÄ• .

<257> ettha ca sabbe sattÄ• averÄ• hontÅ«ti ayamekÄ• appanÄ• . abyÄ• pajjÄ• hontÅ«
__abyÄ• pajjÄ• _ti byÄ• pÄ• darahitÄ• . anÄ«ghÄ• hontÅ«ti ayamekÄ• appanÄ• . __anÄ«
attÄ• naá¹ƒ pariharantÅ«ti ayamekÄ• appanÄ• . tasmÄ• imesupi padesu yaá¹ƒ yaá¹ƒ pÄ•
vasena mettÄ• pharitabbÄ• . iti paÃ±casu Ä• kÄ• resu catunnaá¹ƒ appanÄ• naá¹ƒ vasena
appanÄ• honti.

__odhisopharaá¹‡e_ pana sattasu Ä• kÄ• resu catunnaá¹ƒ vasena aá¹-á¹-havÄ«sati. ettha
liá¹…gavasena vuttaá¹ƒ. ariyÄ• anariyÄ• ti ariyaputhujjanavasena. devÄ• manussÄ• vinip

__disÄ• pharaá¹‡e_ pana sabbe puratthimÄ• ya disÄ• ya sattÄ• tiÄ• dinÄ• nayena ekamek
katvÄ• dvesatÄ• ni, sabbÄ• puratthimÄ• ya disÄ• ya itthiyotiÄ• dinÄ• nayena ekamekissÄ
aá¹-á¹-havÄ«sati katvÄ• asÄ«ti dvesatÄ• nÄ«ti cattÄ• ri satÄ• ni asÄ«ti ca appanÄ• . iti sab
paá¹-isambhidÄ• yaá¹ƒ vuttÄ• ni aá¹-á¹-havÄ«sÄ• dhikÄ• ni paÃ±ca appanÄ• satÄ• nÄ«ti.

iti etÄ• su appanÄ• su yassa kassaci vasena mettaá¹ƒ cetovimuttiá¹ƒ bhÄ• vetvÄ• ayaá¹ƒ
supatÄ«â€™â€™ tiÄ• dinÄ• nayena vutte ekÄ• dasÄ• nisaá¹ƒse paá¹-ilabhati.

<258> tattha \Be I 305/ __sukhaá¹ƒ supatÄ«_ti yathÄ• sesÄ• janÄ• samparivattamÄ• nÄ•

supanti, evaá¹ƒ asupitvÄ• sukhaá¹ƒ supati. niddaá¹ƒ okkantopi samÄ• pattiá¹ƒ samÄ• pann

__sukhaá¹ƒ paá¹-ibujjhatÄ«_ti yathÄ• aÃ±Ã±e nitthunantÄ• vijambhantÄ• samparivattant
paá¹-ibujjhanti, evaá¹ƒ appaá¹-ibujjhitvÄ• vikasamÄ• namiva padumaá¹ƒ sukhaá¹ƒ nibbikÄ•

__na_ \Ne I 302/ __pÄ• pakaá¹ƒ supinaá¹ƒ passatÄ«_ti supinaá¹ƒ passantopi bhaddakame
cetiyaá¹ƒ vandanto viya pÅ«jaá¹ƒ karonto viya dhammaá¹ƒ suá¹‡anto viya ca hoti. yathÄ• p
corehi samparivÄ• ritaá¹ƒ viya vÄ• á¸·ehi upaddutaá¹ƒ viya papÄ• te patantaá¹ƒ viya ca pas
pÄ• pakaá¹ƒ supinaá¹ƒ na passati.

__manussÄ• naá¹ƒ piyo hotÄ«_ti ure Ä• muttamuttÄ• hÄ• ro viya sÄ«se piá¸·andhamÄ• lÄ•
hoti manÄ• po.

__amanussÄ• naá¹ƒ piyo hotÄ«_ti yatheva manussÄ• naá¹ƒ, evaá¹ƒ amanussÄ• nampi piy

so kira pÄ• á¹-aliputte kuá¹-umbiyo ahosi. so tattheva vasamÄ• no assosi ``tambapaá¹‡á¹‡i
cetiyamÄ• lÄ• laá¹…kato kÄ• sÄ• vapajjoto icchiticchitaá¹-á¹-hÄ• neyeva ettha sakkÄ• nisÄ
vÄ• utusappÄ• yaá¹ƒ senÄ• sanasappÄ• yaá¹ƒ puggalasappÄ• yaá¹ƒ dhammassavanasap
nti.

so attano bhogakkhandhaá¹ƒ puttadÄ• rassa niyyÄ• detvÄ• dussante baddhena ekakahÄ•
nikkhamitvÄ• samuddatÄ«re nÄ• vaá¹ƒ udikkhamÄ• no ekamÄ• saá¹ƒ vasi. so vohÄ• rakus
bhaá¹‡á¸• aá¹ƒ kiá¹‡itvÄ• asukasmiá¹ƒ vikkiá¹‡anto dhammikÄ• ya vaá¹‡ijjÄ• ya tenevanta
abhisaá¹ƒhari. anupubbena mahÄ• vihÄ• raá¹ƒ Ä• gantvÄ• pabbajjaá¹ƒ yÄ• ci.

so \Be I 306/ pabbÄ• janatthÄ• ya sÄ«maá¹ƒ nÄ«to taá¹ƒ sahassatthavikaá¹ƒ ovaá¹-á¹-ikan
pÄ• tesi. ``kimetaâ€™â€™ nti ca vutte ``kahÄ• paá¹‡asahassaá¹ƒ, bhanteâ€™â€™ ti vatvÄ
pabbajitakÄ• lato paá¹-á¹-hÄ• ya na sakkÄ• vicÄ• retuá¹ƒ, idÄ• nevetaá¹ƒ vicÄ• rehÄ«â€™
pabbajjaá¹-á¹-hÄ• namÄ• gatÄ• mÄ• rittahatthÄ• gamiá¹ƒsÅ«â€™â€™ ti muÃ±citvÄ• sÄ•
pabbajitvÄ• upasampanno.

so paÃ±cavasso hutvÄ• dvemÄ• tikÄ• paguá¹‡Ä• katvÄ• pavÄ• retvÄ• attano sappÄ• y
gahetvÄ• \Ne I 303/ ekekasmiá¹ƒ vihÄ• re cattÄ• ro mÄ• se katvÄ• samappavattavÄ• saá¹
caramÄ• no ---

vanantare á¹-hito thero, visÄ• kho gajjamÄ• nako.

attano guá¹‡amesanto, imamatthaá¹ƒ abhÄ• satha ||

``yÄ• vatÄ• upasampanno, yÄ• vatÄ• idha Ä• gato.

etthantare khalitaá¹ƒ natthi, aho lÄ• bhÄ• te mÄ• risÄ• â€™â€™ ti ||

so cittalapabbatavihÄ• raá¹ƒ gacchanto dvedhÄ• pathaá¹ƒ patvÄ• ``ayaá¹ƒ nu kho maggo
cintayanto aá¹-á¹-hÄ• si. athassa pabbate adhivatthÄ• devatÄ• hatthaá¹ƒ pasÄ• retvÄ• ``e
dasseti. so cittalapabbatavihÄ• raá¹ƒ gantvÄ• tattha cattÄ• ro mÄ• se vasitvÄ• paccÅ«se g
nipajji. caá¹…kamasÄ«se maá¹‡ilarukkhe adhivatthÄ• devatÄ• sopÄ• naphalake nisÄ«ditv

thero ``ko esoâ€™â€™ ti Ä• ha. ahaá¹ƒ, bhante, maá¹‡iliyÄ• ti. kissa rodasÄ«ti? tumhÄ• ka
paá¹-iccÄ• ti. mayi idha vasante tumhÄ• kaá¹ƒ ko guá¹‡oti? tumhesu, bhante, idha vasantes
aÃ±Ã±amaÃ±Ã±aá¹ƒ mettaá¹ƒ paá¹-ilabhanti, te dÄ• ni tumhesu gatesu kalahaá¹ƒ karissant
kathayissantÄ«ti. thero ``sace mayi idha vasante tumhÄ• kaá¹ƒ phÄ• suvihÄ• ro hoti, sunda
aÃ±Ã±epi cattÄ• ro mÄ• se tattheva vasitvÄ• puna tatheva gamanacittaá¹ƒ uppÄ• desi. dev
parodi. etenevupÄ• yena thero tattheva vasitvÄ• tattheva parinibbÄ• yÄ«ti evaá¹ƒ mettÄ• v
amanussÄ• naá¹ƒ piyo hoti.

__devatÄ• rakkhantÄ«_ti puttamiva mÄ• tÄ• pitaro devatÄ• rakkhanti.

__nÄ• ssa_ \Be I 307/ __aggi vÄ• visaá¹ƒ vÄ• satthaá¹ƒ vÄ• kamatÄ«_ti mettÄ• vihÄ• ris
upÄ• sikÄ• ya viya aggi vÄ• , saá¹ƒyuttabhÄ• á¹‡akacÅ«á¸·asivattherasseva visaá¹ƒ vÄ• , s
satthaá¹ƒ vÄ• na kamati, na pavisati. nÄ• ssa kÄ• yaá¹ƒ vikopetÄ«ti vuttaá¹ƒ hoti. dhenuva
kathayanti \Ne I 304/. ekÄ• kira dhenu vacchakassa khÄ«radhÄ• raá¹ƒ muÃ±camÄ• nÄ• a
taá¹ƒ vijjhissÄ• mÄ«ti hatthena samparivattetvÄ• dÄ«ghadaá¹‡á¸• asattiá¹ƒ muÃ±ci. sÄ• ta
tÄ• lapaá¹‡á¹‡aá¹ƒ viya pavaá¹-á¹-amÄ• nÄ• gatÄ• , neva upacÄ• rabalena, na appanÄ• b
balavapiyacittatÄ• ya. evaá¹ƒ mahÄ• nubhÄ• vÄ• mettÄ• ti.

__tuvaá¹-aá¹ƒ cittaá¹ƒ samÄ• dhiyatÄ«_ti mettÄ• vihÄ• rino khippameva cittaá¹ƒ samÄ• dh
dandhÄ• yitattaá¹ƒ.

__mukhavaá¹‡á¹‡o vippasÄ«datÄ«_ti bandhanÄ• pavuttaá¹ƒ tÄ• lapakkaá¹ƒ viya cassa vip
mukhaá¹ƒ hoti.

__asammÅ«á¸·ho kÄ• laá¹…karotÄ«_ti mettÄ• vihÄ• rino sammohamaraá¹‡aá¹ƒ nÄ• ma n
okkamanto viya kÄ• laá¹ƒ karoti.

__uttarimappaá¹-ivijjhanto_ti mettÄ• samÄ• pattito uttariá¹ƒ arahattaá¹ƒ adhigantuá¹ƒ asakl

suttappabuddho viya brahmalokamupapajjatÄ«ti.

ayaá¹ƒ mettÄ• bhÄ• vanÄ• yaá¹ƒ vitthÄ• rakathÄ• .

karuá¹‡Ä• bhÄ• vanÄ• kathÄ•

<259> karuá¹‡aá¹ƒ bhÄ• vetukÄ• mena pana nikkaruá¹‡atÄ• ya Ä• dÄ«navaá¹ƒ karuá¹‡Ä• paccavekkhitvÄ• karuá¹‡Ä• bhÄ• vanÄ• Ä• rabhitabbÄ• . taÃ±ca pana Ä• rabhantena paá Ä• rabhitabbÄ• . piyo hi piyaá¹-á¹-hÄ• neyeva tiá¹-á¹-hati. atippiyasahÄ• yako atippiyasahÄ• majjhatto majjhattaá¹-á¹-hÄ• neyeva. appiyo appiyaá¹-á¹-hÄ• neyeva. verÄ« veriá¹-á¹-hÄ• n liá¹…gavisabhÄ• gakÄ• lakatÄ• akhettameva.

``kathaÃ±ca bhikkhu karuá¹‡Ä• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharati? se puggalaá¹ƒ duggataá¹ƒ durÅ«petaá¹ƒ disvÄ• karuá¹‡Ä• yeyya, evameva \Be I 308/ sabbas pharatÄ«â€™â€™ ti \Ne I 305/ vibhaá¹…ge (Vibh 653) pana vuttattÄ• sabbapaá¹-hamaá¹ƒ karuá¹‡Ä• yitabbarÅ«paá¹ƒ paramakicchappattaá¹ƒ duggataá¹ƒ durÅ«petaá¹ƒ kapaá¹‡apur kapÄ• laá¹ƒ purato á¹-hapetvÄ• anÄ• thasÄ• lÄ• ya nisinnaá¹ƒ hatthapÄ• dehi paggharanta aá¹-á¹-assaraá¹ƒ karontaá¹ƒ disvÄ• ``kicchaá¹ƒ vatÄ• yaá¹ƒ satto Ä• panno, appeva nÄ• m mucceyyÄ• â€™â€™ ti karuá¹‡Ä• pavattetabbÄ• . taá¹ƒ alabhantena sukhitopi pÄ• pakÄ• karuá¹‡Ä• yitabbo.

kathaá¹ƒ? seyyathÄ• pi saha bhaá¹‡á¸• ena gahitacoraá¹ƒ ``vadhetha naâ€™â€™ nti raÃ± bandhitvÄ• catukke catukke pahÄ• rasatÄ• ni dentÄ• Ä• ghÄ• tanaá¹ƒ nenti. tassa manus bhojanÄ«yampi mÄ• lÄ• gandhavilepanatambulÄ• nipi denti. kiÃ±cÄ• pi so tÄ• ni khÄ• dant sukhito bhogasamappito viya gacchati, atha kho taá¹ƒ neva koci ``sukhito ayaá¹ƒ mahÄ• bh aÃ±Ã±adatthu ``ayaá¹ƒ varÄ• ko idÄ• ni marissati, yaá¹ƒ yadeva hi ayaá¹ƒ padaá¹ƒ nikkhipa maraá¹‡assa hotÄ«â€™â€™ ti taá¹ƒ jano karuá¹‡Ä• yati. evameva karuá¹‡Ä• kammaá¹-á¹- sukhitopi puggalo evaá¹ƒ karuá¹‡Ä• yitabbo ``ayaá¹ƒ varÄ• ko kiÃ±cÄ• pi idÄ• ni sukhito su paribhuÃ±jati, atha kho tÄ«su dvÄ• resu ekenÄ• pi katassa kalyÄ• á¹‡akammassa abhÄ• vÅ anappakaá¹ƒ dukkhaá¹ƒ domanassaá¹ƒ paá¹-isaá¹ƒvedissatÄ«â€™â€™ ti.

evaá¹ƒ taá¹ƒ puggalaá¹ƒ karuá¹‡Ä• yitvÄ• tato paraá¹ƒ eteneva upÄ• yena piyapuggale, ta verimhÄ«ti anukkamena karuá¹‡Ä• pavattetabbÄ• . sace panassa pubbe vuttanayeneva ve uppajjati, taá¹ƒ mettÄ• ya vuttanayeneva vÅ«pasametabbaá¹ƒ. yopi cettha katakusalo hoti, Ã±Ä• tirogabhogabyasanÄ• dÄ«naá¹ƒ aÃ±Ã±atarena byasanena samannÄ• gataá¹ƒ disvÄ• vaá¹-á¹-adukkhaá¹ƒ anatikkantattÄ• ``dukkhitova ayaâ€™â€™ nti evaá¹ƒ sabbathÄ• pi karu attani piyapuggale majjhatte verimhÄ«ti catÅ«su janesu sÄ«mÄ• sambhedaá¹ƒ katvÄ• \Be Ä• sevantena bhÄ• ventena bahulÄ«karontena mettÄ• ya vuttanayeneva tikacatukkajjhÄ• n

vaá¸• á¸• hetabbÄ• .

aá¹…guttaraá¹-á¹-hakathÄ• yaá¹ƒ pana paá¹-hamaá¹ƒ veripuggalo karuá¹‡Ä• yitabbo, tasm
katvÄ• duggato, tato piyapuggalo, tato attÄ• ti ayaá¹ƒ kamo vutto, so ``duggataá¹ƒ durÅ«pe
pÄ• á¸·iyÄ• \Ne I 306/ na sameti, tasmÄ• vuttanayenevettha bhÄ• vanamÄ• rabhitvÄ• sÄ«
appanÄ• vaá¸• á¸• hetabbÄ• . tato paraá¹ƒ ``paÃ±cahÄ• kÄ• rehi anodhisopharaá¹‡Ä• sat
dasahÄ• kÄ• rehi disÄ• pharaá¹‡Ä• â€™â€™ ti ayaá¹ƒ vikubbanÄ• , ``sukhaá¹ƒ supatÄ«â€
mettÄ• yaá¹ƒ vuttanayeneva veditabbÄ• ti.

ayaá¹ƒ karuá¹‡Ä• bhÄ• vanÄ• ya vitthÄ• rakathÄ• .

muditÄ• bhÄ• vanÄ• kathÄ•

<260> muditÄ• bhÄ• vanaá¹ƒ Ä• rabhantenÄ• pi na paá¹-hamaá¹ƒ piyapuggalÄ• dÄ«su Ä•
piyabhÄ• vamatteneva muditÄ• ya padaá¹-á¹-hÄ• naá¹ƒ hoti, pageva majjhattaverino. liá¹…
akhettameva.

atippiyasahÄ• yako pana siyÄ• padaá¹-á¹-hÄ• naá¹ƒ, yo aá¹-á¹-hakathÄ• yaá¹ƒ soá¹‡á¸• a
muditamuditova hoti, paá¹-hamaá¹ƒ hasitvÄ• pacchÄ• katheti, tasmÄ• so vÄ• paá¹-hama
piyapuggalaá¹ƒ vÄ• sukhitaá¹ƒ sajjitaá¹ƒ modamÄ• naá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• ``moda
sÄ• dhu aho suá¹-á¹-hÅ«â€™â€™ ti muditÄ• uppÄ• detabbÄ• . imameva hi atthavasaá¹ƒ p
vuttaá¹ƒ ``kathaÃ±ca bhikkhu muditÄ• sahagatena cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• vihar
ekaá¹ƒ puggalaá¹ƒ piyaá¹ƒ manÄ• paá¹ƒ disvÄ• mudito assa, evameva sabbasatte muditÄ•

sacepissa so soá¹‡á¸• asahÄ• yo vÄ• piyapuggalo vÄ• atÄ«te sukhito ahosi, sampati pana
atÄ«tameva cassa sukhitabhÄ• vaá¹ƒ anussaritvÄ• ``esa atÄ«te evaá¹ƒ mahÄ• bhogo mah
ahosÄ«â€™â€™ ti tamevassa muditÄ• kÄ• raá¹ƒ gahetvÄ• muditÄ• uppÄ• detabbÄ• ``an
sampattiá¹ƒ labhitvÄ• \Be I 310/ hatthikkhandhaassapiá¹-á¹-hisuvaá¹‡á¹‡asivikÄ• dÄ«hi vic
anÄ• gatampissa muditÄ• kÄ• raá¹ƒ gahetvÄ• muditÄ• uppÄ• detabbÄ• .

evaá¹ƒ piyapuggale muditaá¹ƒ uppÄ• detvÄ• atha majjhatte tato verimhÄ«ti anukkamena r
appanÄ• vaá¸• á¸• hetabbÄ• . sace panassa pubbe vuttanayeneva verimhi paá¹-ighaá¹ƒ up
mettÄ• yaá¹ƒ vuttanayeneva vÅ«pasametvÄ• ``imesu ca tÄ«su attani cÄ• â€™â€™ ti catÅ«
sÄ«mÄ• sambhedaá¹ƒ katvÄ• taá¹ƒ nimittaá¹ƒ Ä• sevantena bhÄ• ventena bahulÄ«karonte
tikacatukkajjhÄ• navaseneva appanÄ• vaá¸• á¸• hetabbÄ• . tato paraá¹ƒ ``paÃ±cahÄ• kÄ•
sattahÄ• kÄ• rehi odhisopharaá¹‡Ä• dasahÄ• kÄ• rehi disÄ• pharaá¹‡Ä• â€™â€™ ti ayaá¹
supatÄ«â€™â€™ tiÄ• dayo Ä• nisaá¹ƒsÄ• ca mettÄ• yaá¹ƒ vuttanayeneva veditabbÄ• ti.

ayaá¹ƒ muditÄ• bhÄ• vanÄ• ya vitthÄ• rakathÄ• .

upekkhÄ• bhÄ• vanÄ• kathÄ•

<261> upekkhÄ• bhÄ• vanaá¹ƒ bhÄ• vetukÄ• mena pana mettÄ• dÄ«su paá¹-iladdhatikaca
paguá¹‡atatiyajjhÄ• nÄ• vuá¹-á¹-hÄ• ya ``sukhitÄ• hontÅ«â€™â€™ tiÄ• divasena sattakel
paá¹-ighÄ• nunayasamÄ«pacÄ• rittÄ• , somanassayogena oá¸·Ä• rikattÄ• ca purimÄ• su Ä
upekkhÄ• ya Ä• nisaá¹ƒsaÃ±ca disvÄ• yvÄ• ssa pakatimajjhatto puggalo, taá¹ƒ ajjhupekkh
uppÄ• detabbÄ• . tato piyapuggalÄ• dÄ«su. vuttaÃ±hetaá¹ƒ ``kathaÃ±ca bhikkhu upekkhÄ•
disaá¹ƒ pharitvÄ• viharati? seyyathÄ• pi nÄ• ma ekaá¹ƒ puggalaá¹ƒ neva manÄ• paá¹ƒ na
upekkhako assa, evameva sabbe satte upekkhÄ• ya pharatÄ«â€™â€™ ti (Vibh 673).

tasmÄ• vuttanayena majjhattapuggale upekkhaá¹ƒ uppÄ• detvÄ• atha piyapuggale, tato s
verimhÄ«ti evaá¹ƒ ``imesu ca tÄ«su attani cÄ• â€™â€™ ti sabbattha majjhattavasena sÄ«m
taá¹ƒ nimittaá¹ƒ Ä• sevitabbaá¹ƒ bhÄ• vetabbaá¹ƒ bahulÄ«kÄ• tabbaá¹ƒ. tassevaá¹ƒ karoto
vuttanayeneva catutthajjhÄ• naá¹ƒ uppajjati.

kiá¹ƒ \Be I 311/ panetaá¹ƒ pathavÄ«kasiá¹‡Ä• dÄ«su uppannatatiyajjhÄ• nassÄ• pi uppajja
kasmÄ• ? Ä• rammaá¹‡avisabhÄ• gatÄ• ya. mettÄ• dÄ«su uppannatatiyajjhÄ• nasseva par
Ä• rammaá¹‡asabhÄ• gatÄ• yÄ• ti. tato paraá¹ƒ pana vikubbanÄ• ca Ä• nisaá¹ƒsapaá¹-ilÄ•
vuttanayeneva veditabboti.

ayaá¹ƒ \Ne I 308/ upekkhÄ• bhÄ• vanÄ• ya vitthÄ• rakathÄ• .

pakiá¹‡á¹‡akakathÄ•

<262> á¹• 21 brahmuttamena kathite, brahmavihÄ• re ime iti viditvÄ• .

bhiyyo etesu ayaá¹ƒ, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

etÄ• su hi mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• su __atthato_ tÄ• va mejjatÄ«ti __mettÄ• ,
vÄ• bhavÄ• , mittassa vÄ• esÄ• pavattÄ«tipi __mettÄ• _. paradukkhe sati sÄ• dhÅ«naá¹ƒ
__karuá¹‡Ä• _. kiá¹‡Ä• ti vÄ• paradukkhaá¹ƒ hiá¹ƒsati vinÄ• setÄ«ti __karuá¹‡Ä• _. kiriyati
pharaá¹‡avasena pasÄ• riyatÄ«ti __karuá¹‡Ä• _. modanti tÄ• ya taá¹ƒsamaá¹…gino, sayaá
modanamattameva vÄ• tanti __muditÄ• _. ``averÄ• hontÅ«â€™â€™ tiÄ• dibyÄ• pÄ• rappa
majjhattabhÄ• vÅ«pagamanena ca upekkhatÄ«ti __upekkhÄ• _.

<263> __lakkhaá¹‡Ä• dito_ panettha hitÄ• kÄ• rappavattilakkhaá¹‡Ä• __mettÄ• , _ hitÅ«pa

Ä• ghÄ• tavinayapaccupaá¹-á¹-hÄ• nÄ• , sattÄ• naá¹ƒ manÄ• pabhÄ• vadassanapadaá¹-á¹
sampatti, sinehasambhavo vipatti. dukkhÄ• panayanÄ• kÄ• rappavattilakkhaá¹‡Ä• __karuá
paradukkhÄ• sahanarasÄ• , avihiá¹ƒsÄ• paccupaá¹-á¹-hÄ• nÄ• , dukkhÄ• bhibhÅ«tÄ• naá¹
anÄ• thabhÄ• vadassanapadaá¹-á¹-hÄ• nÄ• . vihiá¹ƒsÅ«pasamo tassÄ• sampatti, sokasam
pamodanalakkhaá¹‡Ä• __muditÄ• , _ anissÄ• yanarasÄ• , arativighÄ• tapaccupaá¹-á¹-hÄ•
sampattidassanapadaá¹-á¹-hÄ• nÄ• . arativÅ«pasamo tassÄ• sampatti, pahÄ• sasambhavo
majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• __upekkhÄ• , _ sattesu samabhÄ• vadassanarasÄ•
paá¹-ighÄ• nunayavÅ«pasamapaccupaá¹-á¹-hÄ• nÄ• , ``kammassakÄ• sattÄ• , te kassa \B
bhavissanti, dukkhato vÄ• muccissanti, pattasampattito vÄ• na parihÄ• yissantÄ«â€™â€™
pavattakammassakatÄ• dassanapadaá¹-á¹-hÄ• nÄ• . paá¹-ighÄ• nunayavÅ«pasamo tassÄ•
aÃ±Ã±Ä• á¹‡upekkhÄ• ya sambhavo vipatti.

<264> catunnampi panetesaá¹ƒ brahmavihÄ• rÄ• naá¹ƒ vipassanÄ• sukhaÃ±ceva bhavasa
__sÄ• dhÄ• raá¹‡appayojanaá¹ƒ_ \Ne I 309/. byÄ• pÄ• dÄ• dipaá¹-ighÄ• to __Ä• veá¹‡ikaá
byÄ• pÄ• dapaá¹-ighÄ• tappayojanÄ• hettha mettÄ• . vihiá¹ƒsÄ• aratirÄ• gapaá¹-ighÄ• tapp
cetaá¹ƒ ---

``nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, byÄ• pÄ• dassa yadidaá¹ƒ mettÄ• cetovimutti. nissaraá¹
vihesÄ• ya yadidaá¹ƒ karuá¹‡Ä• cetovimutti. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, aratiyÄ• yadi
cetovimutti. nissaraá¹‡aÃ±hetaá¹ƒ, Ä• vuso, rÄ• gassa yadidaá¹ƒ upekkhÄ• cetovimuttÄ«â
VI 13).

<265> ekekassa cettha Ä• sannadÅ«ravasena __dve dve paccatthikÄ• . mettÄ• brahmavih
purisassa sapatto guá¹‡adassanasabhÄ• gatÄ• ya rÄ• go Ä• sannapaccatthiko, so lahuá¹ƒ
tato suá¹-á¹-hu mettÄ• rakkhitabbÄ• . pabbatÄ• digahananissito viya purisassa sapatto sab
byÄ• pÄ• do dÅ«rapaccatthiko, tasmÄ• tato nibbhayena mettÄ• yitabbaá¹ƒ. mettÄ• yissati
karissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ.

__karuá¹‡Ä• brahmavihÄ• rassa_ ``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• na
manoramÄ• naá¹ƒ lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ appaá¹-ilÄ• bhaá¹ƒ vÄ• appaá¹-ilÄ•
paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati doma
evarÅ«paá¹ƒ domanassaá¹ƒ, idaá¹ƒ vuccati gehasitaá¹ƒ domanassaâ€™â€™ ntiÄ• dinÄ•
gehasitaá¹ƒ domanassaá¹ƒ vipattidassanasabhÄ• gatÄ• ya Ä• sannapaccatthikaá¹ƒ. sabhÄ
dÅ«rapaccatthikÄ• \Be I 313/. tasmÄ• tato nibbhayena karuá¹‡Ä• yitabbaá¹ƒ. karuá¹‡aÃ±c
pÄ• á¹‡iÄ• dÄ«hi ca viheá¹-hissatÄ«ti aá¹-á¹-hÄ• nametaá¹ƒ.

__muditÄ• brahmavihÄ• rassa_ ``cakkhuviÃ±Ã±eyyÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ iá¹-á¹-hÄ• naá¹
lokÄ• misapaá¹-isaá¹ƒyuttÄ• naá¹ƒ paá¹-ilÄ• bhaá¹ƒ vÄ• paá¹-ilÄ• bhato samanupassato pu

paá¹-iladdhapubbaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ vipariá¹‡ataá¹ƒ samanussarato uppajjati soma
evarÅ«paá¹ƒ somanassaá¹ƒ, idaá¹ƒ vuccati gehasitaá¹ƒ somanassaâ€™â€™ ntiÄ• dinÄ• (
gehasitaá¹ƒ somanassaá¹ƒ sampattidassanasabhÄ• gatÄ• ya Ä• sannapaccatthikaá¹ƒ, sab
dÅ«rapaccatthikÄ• . tasmÄ• tato \Ne I 310/ nibbhayena muditÄ• bhÄ• vetabbÄ• . mudito ca
pantasenÄ• sanesu ca adhikusalesu dhammesu vÄ• ukkaá¹‡á¹-hissatÄ«ti aá¹-á¹-hÄ• name

__upekkhÄ• brahmavihÄ• rassa_ pana ``cakkhunÄ• rÅ«paá¹ƒ disvÄ• uppajjati upekkhÄ•
puthujjanassa anodhijinassa avipÄ• kajinassa anÄ• dÄ«navadassÄ• vino assutavato puthuj
upekkhÄ• , rÅ«paá¹ƒ sÄ• nÄ• tivattati. tasmÄ• sÄ• upekkhÄ• gehasitÄ• ti vuccatÄ«â€™â
nayena Ä• gatÄ• gehasitÄ• aÃ±Ã±Ä• á¹‡upekkhÄ• dosaguá¹‡Ä• vicÄ• raá¹‡avasena sab
sabhÄ• gavisabhÄ• gatÄ• ya rÄ• gapaá¹-ighÄ• dÅ«rapaccatthikÄ• . tasmÄ• tato nibbhayen
upekkhissati ca nÄ• ma, rajjissati ca paá¹-ihaÃ±Ã±issati cÄ• ti aá¹-á¹-hÄ• nametaá¹ƒ.

<266> sabbesampi ca etesaá¹ƒ kattukÄ• matÄ• chando __Ä• di, _ nÄ«varaá¹‡Ä• divikkha
appanÄ• __pariyosÄ• naá¹ƒ_. paÃ±Ã±attidhammavasena eko vÄ• satto aneke vÄ• sattÄ•
vÄ• appanÄ• ya vÄ• pattÄ• ya Ä• rammaá¹‡avaá¸• á¸• hanaá¹ƒ.

tatrÄ• yaá¹ƒ vaá¸• á¸• hanakkamo, yathÄ• hi kusalo kassako kasitabbaá¹-á¹-hÄ• naá¹ƒ pa
evaá¹ƒ paá¹-hamameva ekamÄ• vÄ• saá¹ƒ paricchinditvÄ• tattha sattesu imasmiá¹ƒ Ä• vÄ
hontÅ«tiÄ• dinÄ• nayena mettÄ• bhÄ• vetabbÄ• . tattha cittaá¹ƒ muduá¹ƒ kammaniyaá¹ƒ k
paricchinditabbÄ• . tato anukkamena tayo, cattÄ• ro, paÃ±ca, cha, satta, aá¹-á¹-ha, nava, da
upaá¸• á¸• hagÄ• mo, gÄ• mo, janapado, rajjaá¹ƒ, ekÄ• disÄ• ti evaá¹ƒ yÄ• va ekaá¹ƒ cakk
bhiyyo tattha tattha sattesu mettÄ• \Be I 314/ bhÄ• vetabbÄ• . tathÄ• karuá¹‡Ä• dayoti aya
Ä• rammaá¹‡avaá¸• á¸• hanakkamo.

<267> yathÄ• pana kasiá¹‡Ä• naá¹ƒ nissando Ä• ruppÄ• , samÄ• dhinissando nevasaÃ±Ã
vipassanÄ• nissando phalasamÄ• patti, samathavipassanÄ• nissando nirodhasamÄ• patti,
purimabrahmavihÄ• rattayanissando ettha upekkhÄ• brahmavihÄ• ro. yathÄ• hi thambhe a
tulÄ• saá¹…ghÄ• á¹-aá¹ƒ anÄ• ropetvÄ• na sakkÄ• Ä• kÄ• se kÅ«á¹-agopÄ• nasiyo á¹-hap
tatiyajjhÄ• naá¹ƒ vinÄ• na sakkÄ• catutthaá¹ƒ bhÄ• vetunti.

<268> ettha \Ne I 311/ siyÄ• , kasmÄ• panetÄ• mettÄ• karuá¹‡Ä• muditÄ• upekkhÄ• bra
ca catassova? ko ca etÄ• saá¹ƒ kamo, abhidhamme ca kasmÄ• appamaÃ±Ã±Ä• ti vuttÄ• ti
seá¹-á¹-haá¹-á¹-hena tÄ• va niddosabhÄ• vena cettha brahmavihÄ• ratÄ• veditabbÄ• . satte
sammÄ• paá¹-ipattibhÄ• vena hi seá¹-á¹-hÄ• ete vihÄ• rÄ• . yathÄ• ca brahmÄ• no niddos
etehi sampayuttÄ• yogino brahmasamÄ• hutvÄ• viharantÄ«ti seá¹-á¹-haá¹-á¹-hena niddos
brahmavihÄ• rÄ• ti vuccanti.

<269> kasmÄ• ca catassovÄ• tiÄ• di paÃ±hassa pana idaá¹ƒ vissajjanaá¹ƒ.

visuddhimaggÄ• divasÄ• catasso,

hitÄ• diÄ• kÄ• ravasÄ• panÄ• saá¹ƒ.

kamo pavattanti ca appamÄ• á¹‡e,

tÄ• gocare yena tadappamaÃ±Ã±Ä• ||

etÄ• su hi yasmÄ• mettÄ• byÄ• pÄ• dabahulassa, karuá¹‡Ä• vihesÄ• bahulassa, muditÄ•
rÄ• gabahulassa visuddhimaggo. yasmÄ• ca hitÅ«pasaá¹ƒhÄ• raahitÄ• panayanasampatti
catubbidhoyeva sattesu manasikÄ• ro. yasmÄ• ca yathÄ• mÄ• tÄ• daharagilÄ• nayobban
puttesu daharassa abhivuá¸• á¸• hikÄ• mÄ• hoti, gilÄ• nassa gelaÃ±Ã±Ä• panayanakÄ• m
yobbanasampattiyÄ• ciraá¹-á¹-hitikÄ• mÄ• , sakakiccapasutassa kismiÃ±ci pariyÄ• ye aby
appamaÃ±Ã±Ä• vihÄ• rikenÄ• pi sabbasattesu mettÄ• divasena bhavitabbaá¹ƒ. tasmÄ• ito
catassova appamaÃ±Ã±Ä• .

yasmÄ• \Be I 315/ catassopetÄ• bhÄ• vetukÄ• mena paá¹-hamaá¹ƒ hitÄ• kÄ• rappavattiv
paá¹-ipajjitabbaá¹ƒ, hitÄ• kÄ• rappavattilakkhaá¹‡Ä• ca mettÄ• . tato evaá¹ƒ patthitahitÄ• n
dukkhÄ• bhibhavaá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• sambhÄ• vetvÄ• vÄ• dukkhÄ• panayanÄ•
dukkhÄ• panayanÄ• kÄ• rappavattilakkhaá¹‡Ä• ca karuá¹‡Ä• . athevaá¹ƒ patthitahitÄ• naá
patthitadukkhÄ• pagamÄ• naÃ±ca nesaá¹ƒ sampattiá¹ƒ disvÄ• sampattipamodanavasena,
muditÄ• . tato paraá¹ƒ pana kattabbÄ• bhÄ• vato ajjhupekkhakattasaá¹…khÄ• tena majjhatt
paá¹-ipajjitabbaá¹ƒ, majjhattÄ• kÄ• rappavattilakkhaá¹‡Ä• ca upekkhÄ• \Ne I 312/. tasmÄ•
panÄ• saá¹ƒ paá¹-hamaá¹ƒ mettÄ• vuttÄ• , atha karuá¹‡Ä• muditÄ• upekkhÄ• ti ayaá¹ƒ k

yasmÄ• pana sabbÄ• petÄ• appamÄ• á¹‡e gocare pavattanti. appamÄ• á¹‡Ä• hi sattÄ•
ekasattassÄ• pi ca ettake padese mettÄ• dayo bhÄ• vetabbÄ• ti evaá¹ƒ pamÄ• á¹‡aá¹ƒ aga
sakalapharaá¹‡avaseneva pavattÄ• ti. tena vuttaá¹ƒ ---

visuddhimaggÄ• divasÄ• catasso,

hitÄ• diÄ• kÄ• ravasÄ• panÄ• saá¹ƒ.

kamo pavattanti ca appamÄ• á¹‡e,

tÄ• gocare yena tadappamaÃ±Ã±Ä• ti ||

<270> evaá¹ƒ appamÄ• á¹‡agocaratÄ• ya ekalakkhaá¹‡Ä• su cÄ• pi etÄ• su purimÄ• tisso
honti. kasmÄ• ? somanassÄ• vippayogato. kasmÄ• panÄ• yaá¹ƒ somanassena avippayogo
domanassasamuá¹-á¹-hitÄ• naá¹ƒ byÄ• pÄ• dÄ• dÄ«naá¹ƒ nissaraá¹‡attÄ• . pacchimÄ• pa
kasmÄ• ? upekkhÄ• vedanÄ• sampayogato. na hi sattesu majjhattÄ• kÄ• rappavattÄ• brah
upekkhÄ• vedanaá¹ƒ vinÄ• vattatÄ«ti.

<271> yo panevaá¹ƒ vadeyya ``yasmÄ• bhagavatÄ• aá¹-á¹-hakanipÄ• te catÅ«supi appan
`tato tvaá¹ƒ bhikkhu imaá¹ƒ samÄ• dhiá¹ƒ savitakkampi savicÄ• raá¹ƒ bhÄ• veyyÄ• si, avita
bhÄ• veyyÄ• si, avitakkampi avicÄ• raá¹ƒ bhÄ• veyyÄ• si, sappÄ«tikampi bhÄ• veyyÄ• si, n
sÄ• tasahagatampi bhÄ• veyyÄ• si, upekkhÄ• sahagatampi bhÄ• veyyÄ• sÄ«â€™ ti (AN c 8
appamaÃ±Ã±Ä• catukkapaÃ±cakajjhÄ• nikÄ• â€™â€™ ti. so mÄ• hevantissa vacanÄ«yo.
kÄ• yÄ• nupassanÄ• dayopi catukkapaÃ±cakajjhÄ• nikÄ• siyuá¹ƒ, vedanÄ• dÄ«su ca paá¹
dutiyÄ• dÄ«ni. tasmÄ• byaÃ±janacchÄ• yÄ• mattaá¹ƒ gahetvÄ• mÄ• bhagavantaá¹ƒ abbh
buddhavacanaá¹ƒ, taá¹ƒ Ä• cariye payirupÄ• sitvÄ• adhippÄ• yato gahetabbaá¹ƒ.

<272> ayaÃ±hi \Ne I 313/ tatrÄ• dhippÄ• yo --- ``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhitt
yamahaá¹ƒ bhagavato dhammaá¹ƒ sutvÄ• eko vÅ«pakaá¹-á¹-ho appamatto Ä• tÄ• pÄ« pah
evaá¹ƒ Ä• yÄ• citadhammadesanaá¹ƒ kira taá¹ƒ bhikkhuá¹ƒ yasmÄ• so pubbepi dhammaá¹
samaá¹‡adhammaá¹ƒ kÄ• tuá¹ƒ gacchati, tasmÄ• naá¹ƒ bhagavÄ• ``evameva panidhekac
ajjhesanti, dhamme ca bhÄ• site mamaÃ±Ã±eva anubandhitabbaá¹ƒ maÃ±Ã±antÄ«â€™â€™
arahattassa upanissayasampanno, tasmÄ• naá¹ƒ ovadanto Ä• ha --- ``tasmÄ• tiha te bhikk
ajjhattaá¹ƒ me cittaá¹ƒ á¹-hitaá¹ƒ bhavissati susaá¹‡á¹-hitaá¹ƒ, na cuppannÄ• pÄ• pakÄ• a
cittaá¹ƒ pariyÄ• dÄ• ya á¹-hassantÄ«ti. evaÃ±hi te bhikkhu sikkhitabbaâ€™â€™ nti.

iminÄ• panassa ovÄ• dena niyakajjhattavasena cittekaggatÄ• matto mÅ«lasamÄ• dhi vutto
santuá¹-á¹-hiá¹ƒ anÄ• pajjitvÄ• evaá¹ƒ so eva samÄ• dhi vaá¸• á¸• hetabboâ€™â€™ ti das
bhikkhu ajjhattaá¹ƒ cittaá¹ƒ á¹-hitaá¹ƒ hoti susaá¹‡á¹-hitaá¹ƒ, na cuppannÄ• pÄ• pakÄ• aku
cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hanti. tato te bhikkhu evaá¹ƒ sikkhitabbaá¹ƒ mettÄ• me cetov
bhavissati bahulÄ«katÄ• yÄ• nikatÄ• vatthukatÄ• anuá¹-á¹-hitÄ• paricitÄ• susamÄ• radd
sikkhitabbaâ€™â€™ nti evamassa mettÄ• vasena bhÄ• vanaá¹ƒ vatvÄ• puna ``yato kho te
evaá¹ƒ bhÄ• vito hoti bahulÄ«kato, tato tvaá¹ƒ bhikkhu imaá¹ƒ mÅ«lasamÄ• dhiá¹ƒ savitakk
bhÄ• veyyÄ• si ... pe ... upekkhÄ• sahagatampi bhÄ• veyyÄ• sÄ«â€™â€™ ti vuttaá¹ƒ.

tassattho --- yadÄ• te bhikkhu ayaá¹ƒ mÅ«lasamÄ• dhi evaá¹ƒ mettÄ• vasena bhÄ• vito ho
tÄ• vatakenÄ• pi tuá¹-á¹-hiá¹ƒ anÄ• pajjitvÄ• va imaá¹ƒ mÅ«lasamÄ• dhiá¹ƒ \Be I 317/ aÃ±Ã
catukkapaÃ±cakajjhÄ• nÄ• ni pÄ• payamÄ• no savitakkampi savicÄ• rantiÄ• dinÄ• nayena

evaá¹ƒ vatvÄ• ca puna karuá¹‡Ä• diavasesabrahmavihÄ• rapubbaá¹…gamampissa aÃ±Ã±
catukkapaÃ±cakajjhÄ• navasena bhÄ• vanaá¹ƒ kareyyÄ• sÄ«ti dassento ``yato kho te bhikk
bhÄ• vito hoti bahulÄ«kato. tato te bhikkhu evaá¹ƒ sikkhitabbaá¹ƒ karuá¹‡Ä• me cetovimutt

evaá¹ƒ mettÄ• dipubbaá¹…gamaá¹ƒ catukkapaÃ±cakajjhÄ• navasena bhÄ• vanaá¹ƒ dasse
kÄ• yÄ• nupassanÄ• dipubbaá¹…gamaá¹ƒ \Ne I 314/ dassetuá¹ƒ ``yato kho te bhikkhu ayaá
hoti bahulÄ«kato, tato te bhikkhu evaá¹ƒ sikkhitabbaá¹ƒ kÄ• ye kÄ• yÄ• nupassÄ« viharissÄ
vatvÄ• ``yato kho te bhikkhu ayaá¹ƒ samÄ• dhi evaá¹ƒ bhÄ• vito bhavissati subhÄ• vito, tat
yeneva gagghasi, phÄ• suÃ±Ã±eva gagghasi, yattha yattheva á¹-hassasi, phÄ• suÃ±Ã±eva
nisÄ«dissasi, phÄ• suÃ±Ã±eva nisÄ«dissasi, yattha yattheva seyyaá¹ƒ kappessasi, phÄ• su
kappessasÄ«â€™â€™ ti arahattanikÅ«á¹-ena desanaá¹ƒ samÄ• pesi. tasmÄ• tikacatukkajj
upekkhÄ• pana avasesaekajjhÄ• nikÄ• vÄ• ti veditabbÄ• . tatheva ca abhidhamme (Dhs 25
vibhattÄ• ti.

<273> evaá¹ƒ tikacatukkajjhÄ• navasena ceva avasesaekajjhÄ• navasena ca dvidhÄ• á¹-h
subhaparamÄ• divasena aÃ±Ã±amaÃ±Ã±aá¹ƒ asadiso Ä• nubhÄ• vaviseso veditabbo. __ha
subhaparamÄ• dibhÄ• vena visesetvÄ• vuttÄ• . yathÄ• ha --- ``subhaparamÄ• haá¹ƒ, bhikk
vadÄ• mi. Ä• kÄ• sÄ• naÃ±cÄ• yatanaparamÄ• haá¹ƒ, bhikkhave, karuá¹‡aá¹ƒ cetovimuttiá
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaparamÄ• haá¹ƒ, bhikkhave, muditaá¹ƒ cetovimuttiá¹ƒ vadÄ• mi
Ä• kiÃ±caÃ±Ã±Ä• yatanaparamÄ• haá¹ƒ, bhikkhave, upekkhaá¹ƒ cetovimuttiá¹ƒ vadÄ• mÄ«

kasmÄ• \Be I 318/ panetÄ• evaá¹ƒ vuttÄ• ti? tassa tassa upanissayattÄ• . mettÄ• vihÄ• ris
appaá¹-ikkÅ«lÄ• honti. athassa appaá¹-ikkÅ«laparicayÄ• appaá¹-ikkÅ«lesu parisuddhavaá
cittaá¹ƒ upasaá¹ƒharato appakasireneva tattha cittaá¹ƒ pakkhandati. iti mettÄ• subhavimok
hoti, na tato paraá¹ƒ, tasmÄ• __subhaparamÄ• _ti vuttÄ• .

karuá¹‡Ä• vihÄ• rissa pana daá¹‡á¸• Ä• bhighÄ• tÄ• dirÅ«panimittaá¹ƒ pattadukkhaá¹ƒ sar
pavattisambhavato rÅ«pe Ä• dÄ«navo parividito hoti. athassa parividitarÅ«pÄ• dÄ«navattÄ•
aÃ±Ã±ataraá¹ƒ ugghÄ• á¹-etvÄ• rÅ«panissaraá¹‡e Ä• kÄ• se cittaá¹ƒ upasaá¹ƒharato appa
pakkhandati. iti karuá¹‡Ä• Ä• kÄ• sÄ• naÃ±cÄ• yatanassa upanissayo hoti, na tato paraá¹ƒ
__Ä• kÄ• sÄ• naÃ±cÄ• yatanaparamÄ• _ti vuttÄ• .

muditÄ• vihÄ• rissa pana tena tena pÄ• mojjakÄ• raá¹‡ena uppannapÄ• mojjasattÄ• naá¹ƒ
samanupassantassa muditÄ• ya pavattisambhavato viÃ±Ã±Ä• á¹‡aggahaá¹‡aparicitaá¹ƒ cit
anukkamÄ• dhigataá¹ƒ \Ne I 315/ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ atikkamma Ä• kÄ• sanim
upasaá¹ƒharato appakasireneva tattha cittaá¹ƒ pakkhandatÄ«ti muditÄ• viÃ±Ã±Ä• á¹‡aÃ±c
hoti, na tato paraá¹ƒ, tasmÄ• __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaparamÄ• _ti vuttÄ• .

upekkhÄ• vihÄ• rissa pana ``sattÄ• sukhitÄ• vÄ• hontu dukkhato vÄ• vimuccantu, sampa
vimuccantÅ«â€™â€™ ti Ä• bhogÄ• bhÄ• vato sukhadukkhÄ• diparamatthagÄ• havimukhab
avijjamÄ• naggahaá¹‡adukkhaá¹ƒ cittaá¹ƒ hoti. athassa paramatthagÄ• hato vimukhabhÄ• v
paramatthato avijjamÄ• naggahaá¹‡adukkhacittassa ca anukkamÄ• dhigataá¹ƒ viÃ±Ã±Ä• á
sabhÄ• vato avijjamÄ• ne paramatthabhÅ«tassa viÃ±Ã±Ä• á¹‡assa abhÄ• ve cittaá¹ƒ upasa
tattha cittaá¹ƒ pakkhandati. iti upekkhÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanassa upanissayo hoti, na t
__Ä• kiÃ±caÃ±Ã±Ä• yatanaparamÄ• _ti vuttÄ• ti.

<274> evaá¹ƒ subhaparamÄ• divasena etÄ• saá¹ƒ Ä• nubhÄ• vaá¹ƒ viditvÄ• puna sabbÄ•
sabbakalyÄ• á¹‡adhammÄ• naá¹ƒ paripÅ«rikÄ• _ti veditabbÄ• . sattesu \Be I 319/ hi hitajjhÄ
dukkhÄ• sahanatÄ• ya, pattasampattivisesÄ• naá¹ƒ ciraá¹-á¹-hitikÄ• matÄ• ya, sabbasattes
samappavattacittÄ• mahÄ• sattÄ• ``imassa dÄ• tabbaá¹ƒ, imassa na dÄ• tabbaâ€™â€™ n
sabbasattÄ• naá¹ƒ sukhanidÄ• naá¹ƒ dÄ• naá¹ƒ denti. tesaá¹ƒ upaghÄ• taá¹ƒ parivajjayant
sÄ«laparipÅ«raá¹‡atthaá¹ƒ nekkhammaá¹ƒ bhajanti. sattÄ• naá¹ƒ hitÄ• hitesu asammohatth
pariyodapenti. sattÄ• naá¹ƒ hitasukhatthÄ• ya niccaá¹ƒ vÄ«riyamÄ• rabhanti. uttamavÄ«riya
pattÄ• pi ca sattÄ• naá¹ƒ nÄ• nappakÄ• rakaá¹ƒ aparÄ• dhaá¹ƒ khamanti. ``idaá¹ƒ vo dassÄ
kataá¹ƒ paá¹-iÃ±Ã±aá¹ƒ na visaá¹ƒvÄ• denti. tesaá¹ƒ hitasukhÄ• ya avicalÄ• dhiá¹-á¹-hÄ• n
mettÄ• ya pubbakÄ• rino honti. upekkhÄ• ya paccupakÄ• raá¹ƒ nÄ• sÄ«santÄ«ti evaá¹ƒ pÄ
dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡aaá¹-á¹-hÄ• rasabuddhadhammappa
paripÅ«rentÄ«ti evaá¹ƒ dÄ• nÄ• disabbakalyÄ• á¹‡adhammaparipÅ«rikÄ• etÄ• va hontÄ«ti

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

brahmavihÄ• raniddeso nÄ• ma

navamo paricchedo.

10. Ä• ruppaniddeso

paá¹-hamÄ• ruppavaá¹‡á¹‡anÄ•

<275> brahmavihÄ• rÄ• nantaraá¹ƒ \Be I 320/ \Ne I 316/ uddiá¹-á¹-hesu pana catÅ«su Ä• r
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ tÄ• va bhÄ• vetukÄ• mo ``dissante kho pana rÅ«pÄ• dhikar
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• nakalahaviggahavivÄ• dÄ• , natthi kho panetaá¹ƒ sabbaso
paá¹-isaá¹…khÄ• ya rÅ«pÄ• naá¹ƒyeva nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno h
vacanato etesaá¹ƒ daá¹‡á¸• Ä• dÄ• nÄ• dÄ«naÃ±ceva cakkhusotarogÄ• dÄ«naÃ±ca Ä• bÄ

karajarÅ«pe Ä• dÄ«navaá¹ƒ disvÄ• tassa samatikkamÄ• ya á¹-hapetvÄ• paricchinnÄ• kÄ•
pathavÄ«kasiá¹‡Ä• dÄ«su aÃ±Ã±atarasmiá¹ƒ catutthajjhÄ• naá¹ƒ uppÄ• deti.

tassa kiÃ±cÄ• pi rÅ«pÄ• vacaracatutthajjhÄ• navasena karajarÅ«paá¹ƒ atikkantaá¹ƒ hoti, at
yasmÄ• tappaá¹-ibhÄ• gameva, tasmÄ• tampi samatikkamitukÄ• mo hoti. kathaá¹ƒ? yathÄ
sappena anubaddho vegena palÄ• yitvÄ• palÄ• taá¹-á¹-hÄ• ne lekhÄ• cittaá¹ƒ tÄ• lapaá¹‡á
rajjuá¹ƒ vÄ• phalitÄ• ya vÄ• pana pathaviyÄ• phalitantaraá¹ƒ disvÄ• bhÄ• yateva uttasate
dakkhitukÄ• mo hoti. yathÄ• ca anatthakÄ• rinÄ• veripurisena saddhiá¹ƒ ekagÄ• me vasan
vadhabandhagehajhÄ• panÄ• dÄ«hi upadduto aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ vasanatthÄ• ya gantv
samÄ• narÅ«pasaddasamudÄ• cÄ• raá¹ƒ purisaá¹ƒ disvÄ• bhÄ• yateva uttasateva, neva n

tatridaá¹ƒ opammasaá¹ƒsandanaá¹ƒ --- tesaá¹ƒ hi purisÄ• naá¹ƒ ahinÄ• verinÄ• vÄ• upa
Ä• rammaá¹‡avasena karajarÅ«pasamaá¹…gikÄ• lo. tesaá¹ƒ vegena palÄ• yanaaÃ±Ã±agÄ
rÅ«pÄ• vacaracatutthajjhÄ• navasena karajarÅ«pasamatikkamanakÄ• lo. tesaá¹ƒ palÄ• taá
I 317/ ca lekhÄ• cittatÄ• lapaá¹‡á¹‡Ä• dÄ«ni ceva verisadisaá¹ƒ purisaÃ±ca disvÄ• bhayas
viya bhikkhuno kasiá¹‡arÅ«pampi tappaá¹-ibhÄ• gameva idanti sallakkhetvÄ• tampi samati
sÅ«karÄ• bhihatasunakhapisÄ• cabhÄ«rukÄ• dikÄ• pi cettha upamÄ• veditabbÄ• .

<276> evaá¹ƒ \Be I 321/ so tasmÄ• catutthajjhÄ• nassa Ä• rammaá¹‡abhÅ«tÄ• kasiá¹‡ar
pakkamitukÄ• mo paÃ±cahÄ• kÄ• rehi ciá¹‡á¹‡avasÄ« hutvÄ• paguá¹‡arÅ«pÄ• vacaracatu
tasmiá¹ƒ jhÄ• ne ``imaá¹ƒ mayÄ• nibbiá¹‡á¹‡aá¹ƒ rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«â€™
``Ä• sannasomanassapaccatthikaâ€™â€™ nti ca, ``santavimokkhato oá¸·Ä• rikaâ€™â€™ n
aá¹…goá¸·Ä• rikatÄ• panettha natthi. yatheva hetaá¹ƒ rÅ«paá¹ƒ duvaá¹…gikaá¹ƒ, evaá¹ƒ Ä

so tattha evaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• nikantiá¹ƒ pariyÄ• dÄ• ya Ä• kÄ• sÄ• naÃ±cÄ• yata
manasikaritvÄ• cakkavÄ• á¸·apariyantaá¹ƒ vÄ• yattakaá¹ƒ icchati tattakaá¹ƒ vÄ• kasiá¹‡aá
phuá¹-á¹-hokÄ• saá¹ƒ ``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti vÄ• , ``ananto Ä• kÄ• soâ€™â€™ t
kasiá¹‡aá¹ƒ. ugghÄ• á¹-ento hi neva kilaÃ±jaá¹ƒ viya saá¹ƒvelleti, na kapÄ• lato pÅ«vaá¹ƒ v
kevalaá¹ƒ pana taá¹ƒ neva Ä• vajjeti, na manasi karoti, na paccavekkhati, anÄ• vajjento am
apaccavekkhanto ca aÃ±Ã±adatthu tena phuá¹-á¹-hokÄ• saá¹ƒ ``Ä• kÄ• so Ä• kÄ• soâ€™â
ugghÄ• á¹-eti nÄ• ma. kasiá¹‡ampi ugghÄ• á¹-iyamÄ• naá¹ƒ neva ubbaá¹-á¹-ati na vivaá¹-á
amanasikÄ• raÃ±ca ``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti manasikÄ• raÃ±ca paá¹-icca ugghÄ•
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• samattaá¹ƒ paÃ±Ã±Ä• yati. kasiá¹‡ugghÄ• á¹-imÄ• kÄ• santi vÄ
vÄ• kasiá¹‡avivittÄ• kÄ• santi vÄ• sabbametaá¹ƒ ekameva.

so taá¹ƒ kasiá¹‡ugghÄ• á¹-imÄ• kÄ• sanimittaá¹ƒ ``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti punapp
vitakkÄ• hataá¹ƒ karoti. tassevaá¹ƒ punappunaá¹ƒ Ä• vajjayato takkÄ• hataá¹ƒ vitakkÄ• hat
nÄ«varaá¹‡Ä• ni vikkhambhanti, sati santiá¹-á¹-hati, upacÄ• rena cittaá¹ƒ samÄ• dhiyati. so

punappunaá¹ƒ Ä• sevati, bhÄ• veti, bahulÄ«karoti. tassevaá¹ƒ punappunaá¹ƒ Ä• vajjayato r
pathavÄ«kasiá¹‡Ä• dÄ«su rÅ«pÄ• vacaracittaá¹ƒ viya Ä• kÄ• se Ä• kÄ• sÄ• naÃ±cÄ• yatan
purimabhÄ• ge \Ne I 318/ tÄ«á¹‡i cattÄ• ri vÄ• javanÄ• ni kÄ• mÄ• vacarÄ• ni upekkhÄ• ve
catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• arÅ«pÄ• vacaraá¹ƒ. sesaá¹ƒ pathavÄ«kasiá¹‡e vuttanayame

ayaá¹ƒ \Be I 322/ pana viseso, evaá¹ƒ uppanne arÅ«pÄ• vacaracitte so bhikkhu yathÄ• nÄ
kumbhimukhÄ• dÄ«naá¹ƒ aÃ±Ã±ataraá¹ƒ nÄ«lapilotikÄ• ya vÄ• pÄ«talohitodÄ• tÄ• dÄ«naa
pilotikÄ• ya bandhitvÄ• pekkhamÄ• no puriso vÄ• tavegena vÄ• aÃ±Ã±ena vÄ• kenaci ap
Ä• kÄ• saá¹ƒyeva pekkhamÄ• no tiá¹-á¹-heyya, evameva pubbe kasiá¹‡amaá¹‡á¸• alaá¹ƒ jh
viharitvÄ• ``Ä• kÄ• so Ä• kÄ• soâ€™â€™ ti iminÄ• parikammamanasikÄ• rena sahasÄ• a
Ä• kÄ• saÃ±Ã±eva pekkhamÄ• no viharati. ettÄ• vatÄ• cesa ``sabbaso rÅ«pasaÃ±Ã±Ä• na
paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanasikÄ• rÄ• `an
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ upasampajja viharatÄ«â€™â€™ ti vuccati (Vibh 508; DN II

<277> tattha __sabbaso_ti sabbÄ• kÄ• rena, sabbÄ• saá¹ƒ vÄ• anavasesÄ• nanti attho. _
saÃ±Ã±Ä• sÄ«sena vuttarÅ«pÄ• vacarajjhÄ• nÄ• naÃ±ceva tadÄ• rammaá¹‡Ä• naÃ±ca. rÅ
vuccati ``rÅ«pÄ« rÅ«pÄ• ni passatÄ«â€™â€™ tiÄ• dÄ«su (DN II 129), tassa Ä• rammaá¹‡a
passati suvaá¹‡á¹‡adubbaá¹‡á¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«su (DN II 173), tasmÄ• idha rÅ«
evaá¹ƒ saÃ±Ã±Ä• sÄ«sena vuttarÅ«pÄ• vacarajjhÄ• nassetaá¹ƒ adhivacanaá¹ƒ. rÅ«paá¹ƒ s
rÅ«pasaÃ±Ã±aá¹ƒ. rÅ«paá¹ƒ assa nÄ• manti vuttaá¹ƒ hoti. pathavÄ«kasiá¹‡Ä• dibhedassa
adhivacananti veditabbaá¹ƒ. __samatikkamÄ• _ti virÄ• gÄ• nirodhÄ• ca. kiá¹ƒ vuttaá¹ƒ hot
kusalavipÄ• kakiriyavasena paÃ±cadasannaá¹ƒ jhÄ• nasaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã±
pathavÄ«kasiá¹‡Ä• divasena navannaá¹ƒ Ä• rammaá¹‡asaá¹…khÄ• tÄ• naá¹ƒ rÅ«pasaÃ±Ã
anavasesÄ• naá¹ƒ vÄ• virÄ• gÄ• ca nirodhÄ• ca virÄ• gahetuÃ±ceva nirodhahetuÃ±ca Ä•
upasampajja viharati. na hi sakkÄ• sabbaso anatikkantarÅ«pasaÃ±Ã±ena etaá¹ƒ upasampa

tattha yasmÄ• Ä• rammaá¹‡e avirattassa saÃ±Ã±Ä• samatikkamo na hoti, samatikkantÄ• s
Ä• rammaá¹‡aá¹ƒ samatikkantameva hoti. tasmÄ• Ä• rammaá¹‡asamatikkamaá¹ƒ avatvÄ•
\Ne I 319/? rÅ«pÄ• vacarasamÄ• pattiá¹ƒ samÄ• pannassa vÄ• upapannassa vÄ• diá¹-á¹-
saÃ±Ã±Ä• saÃ±jÄ• nanÄ• saÃ±jÄ• nitattaá¹ƒ \Be I 323/, imÄ• vuccanti rÅ«pasaÃ±Ã±Ä• y
atikkanto hoti vÄ«tikkanto samatikkanto. tena vuccati sabbaso rÅ«pasaÃ±Ã±Ä• naá¹ƒ sama
602) evaá¹ƒ vibhaá¹…ge saÃ±Ã±Ä• naá¹ƒyeva samatikkamo vutto. yasmÄ• pana Ä• ramm
etÄ• samÄ• pattiyo, na ekasmiÃ±Ã±eva Ä• rammaá¹‡e paá¹-hamajjhÄ• nÄ• dÄ«ni viya. tas
Ä• rammaá¹‡asamatikkamavasenÄ• pi atthavaá¹‡á¹‡anÄ• katÄ• ti veditabbÄ• .

<278> __paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• _ti cakkhÄ• dÄ«naá¹ƒ vatthÅ«naá¹ƒ r
Ä• rammaá¹‡Ä• naÃ±ca paá¹-ighÄ• tena samuppannÄ• saÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• . r
etamadhivacanaá¹ƒ. yathÄ• ha --- ``tattha katamÄ• paá¹-ighasaÃ±Ã±Ä• ? rÅ«pasaÃ±Ã±Ä•

rasasaÃ±Ã±Ä• phoá¹-á¹-habbasaÃ±Ã±Ä• , imÄ• vuccanti paá¹-ighasaÃ±Ã±Ä• yoâ€™â€™
kusalavipÄ• kÄ• naá¹ƒ paÃ±cannaá¹ƒ, akusalavipÄ• kÄ• naá¹ƒ paÃ±cannanti sabbaso dasa
atthaá¹…gamÄ• pahÄ• nÄ• asamuppÄ• dÄ• appavattiá¹ƒ katvÄ• ti vuttaá¹ƒ hoti.

kÄ• maÃ±cetÄ• paá¹-hamajjhÄ• nÄ• dÄ«ni samÄ• pannassÄ• pi na santi. na hi tasmiá¹ƒ s
cittaá¹ƒ pavattati. evaá¹ƒ santepi aÃ±Ã±attha pahÄ«nÄ• naá¹ƒ sukhadukkhÄ• naá¹ƒ catutth
sakkÄ• yadiá¹-á¹-hÄ• dÄ«naá¹ƒ tatiyamagge viya ca imasmiá¹ƒ jhÄ• ne ussÄ• hajananattha
pasaá¹ƒsÄ• vasena etÄ• samettha vacanaá¹ƒ veditabbaá¹ƒ.

atha vÄ• kiÃ±cÄ• pi tÄ• rÅ«pÄ• vacaraá¹ƒ samÄ• pannassÄ• pi na santi, atha kho na pahA
rÅ«pavirÄ• gÄ• ya rÅ«pÄ• vacarabhÄ• vanÄ• saá¹ƒvattati, rÅ«pÄ• yattÄ• ca etÄ• saá¹ƒ pa
rÅ«pavirÄ• gÄ• ya saá¹ƒvattati. tasmÄ• tÄ• ettha pahÄ«nÄ• ti vattuá¹ƒ vaá¹-á¹-ati. na keva
ekaá¹ƒseneva evaá¹ƒ dhÄ• retumpi vaá¹-á¹-ati. tÄ• saÃ±hi ito pubbe appahÄ«nattÄ• yeva p
samÄ• pannassa saddo ``kaá¹‡á¹-akoâ€™â€™ ti (AN c 10.72) vutto bhagavatÄ• . idha ca p
arÅ«pasamÄ• pattÄ«naá¹ƒ Ä• neÃ±jatÄ• (Vibh 226) santavimokkhatÄ• (MN I 66) ca vuttÄ•
arÅ«pasamÄ• panno paÃ±camattÄ• ni sakaá¹-asatÄ• ni nissÄ• ya nissÄ• ya atikkamantÄ• n
assosÄ«ti (DN II 192).

<279> __nÄ• nattasaÃ±Ã±Ä• naá¹ƒ_ \Be I 324/ \Ne I 320/ __amanasikÄ• rÄ• _ti nÄ• natte
saÃ±Ã±Ä• naá¹ƒ, nÄ• nattÄ• naá¹ƒ vÄ• saÃ±Ã±Ä• naá¹ƒ. yasmÄ• hi etÄ• ``tattha katamÄ
asamÄ• pannassa manodhÄ• tusamaá¹…gissa vÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tusamaá¹…g
saÃ±jÄ• nitattaá¹ƒ, imÄ• vuccanti nÄ• nattasaÃ±Ã±Ä• yoâ€™â€™ ti evaá¹ƒ vibhaá¹…ge (V
idha adhippetÄ• asamÄ• pannassa manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…gahitÄ•
nÄ• natte nÄ• nÄ• sabhÄ• ve gocare pavattanti, yasmÄ• cetÄ• aá¹-á¹-ha kÄ• mÄ• vacarak
dvÄ• dasÄ• kusalasaÃ±Ã±Ä• , ekÄ• dasa kÄ• mÄ• vacarakusalavipÄ• kasaÃ±Ã±Ä• , dve a
kÄ• mÄ• vacarakiriyasaÃ±Ã±Ä• ti evaá¹ƒ catucattÄ• lÄ«sampi saÃ±Ã±Ä• nÄ• nattÄ• nÄ• n
asadisÄ• , tasmÄ• nÄ• nattasaÃ±Ã±Ä• ti vuttÄ• . tÄ• saá¹ƒ sabbaso nÄ• nattasaÃ±Ã±Ä• na
asamannÄ• hÄ• rÄ• apaccavekkhaá¹‡Ä• . yasmÄ• tÄ• nÄ• vajjeti, na manasi karoti, na pa
vuttaá¹ƒ hoti.

yasmÄ• cettha purimÄ• rÅ«pasaÃ±Ã±Ä• paá¹-ighasaÃ±Ã±Ä• ca iminÄ• jhÄ• nena nibba
tasmiá¹ƒ bhave imaá¹ƒ jhÄ• naá¹ƒ upasampajja viharaá¹‡akÄ• le, tasmÄ• tÄ• saá¹ƒ __sam
dvedhÄ• pi abhÄ• voyeva vutto. nÄ• nattasaÃ±Ã±Ä• su pana yasmÄ• aá¹-á¹-ha kÄ• mÄ• v
kiriyasaÃ±Ã±Ä• , dasÄ• kusalasaÃ±Ã±Ä• ti imÄ• sattavÄ«satisaÃ±Ã±Ä• iminÄ• jhÄ• nena
tasmÄ• tÄ• saá¹ƒ __amanasikÄ• rÄ• _ti vuttanti veditabbaá¹ƒ. tatrÄ• pi hi imaá¹ƒ jhÄ• naá¹
tÄ• saá¹ƒ amanasikÄ• rÄ• yeva upasampajja viharati, tÄ• pana manasikaronto asamÄ• pan

saá¹…khepato cettha __rÅ«pasaÃ±Ã±Ä• naá¹ƒ samatikkamÄ• _ti iminÄ• sabbarÅ«pÄ• va

vuttaá¹ƒ. __paá¹-ighasaÃ±Ã±Ä• naá¹ƒ atthaá¹…gamÄ• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ amanas
kÄ• mÄ• vacaracittacetasikÄ• naá¹ƒ pahÄ• naÃ±ca amanasikÄ• ro ca vuttoti veditabbo.

<280> __ananto Ä• kÄ• so_ti ettha nÄ• ssa uppÄ• danto vÄ• vayanto vÄ• paÃ±Ã±Ä• yatÄ
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so vuccati. manasikÄ• ravasenÄ• pi cettha anantatÄ• veditabb
vibhaá¹…ge vuttaá¹ƒ ``tasmiá¹ƒ Ä• kÄ• se cittaá¹ƒ á¹-hapeti, saá¹‡á¹-hapeti, anantaá¹ƒ pha
ananto Ä• kÄ• soâ€™â€™ ti (Vibh 605).

__Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ_ \Ne I 321/ __upasampajja viharatÄ«_ti ettha pana nÄ• s
Ä• kÄ• saá¹ƒ anantaá¹ƒ Ä• kÄ• sÄ• nantaá¹ƒ, Ä• kÄ• sÄ• nantameva Ä• kÄ• sÄ• naÃ±caá¹
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanamassa sasampayuttadhammassa jhÄ• nassa devÄ• n
__Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ_.

__upasampajja viharatÄ«_ti tamÄ• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ patvÄ• nipphÄ• detvÄ• ta
iriyÄ• pathavihÄ• rena viharatÄ«ti.

ayaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanakammaá¹-á¹-hÄ• ne vitthÄ• rakathÄ• .

viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakathÄ•

<281> viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ bhÄ• vetukÄ• mena pana paÃ±cahÄ• kÄ• rehi Ä• k
ciá¹‡á¹‡avasÄ«bhÄ• vena ``Ä• sannarÅ«pÄ• vacarajjhÄ• napaccatthikÄ• ayaá¹ƒ samÄ• pa
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanamiva santÄ• â€™â€™ ti Ä• kÄ• sÄ• naÃ±cÄ• yatane Ä• dÄ«na
pariyÄ• dÄ• ya viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ santato manasikaritvÄ• taá¹ƒ Ä• kÄ• saá¹ƒ
pavattaviÃ±Ã±Ä• á¹‡aá¹ƒ ``viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti punappunaá¹ƒ Ä•
manasikÄ• tabbaá¹ƒ, paccavekkhitabbaá¹ƒ, takkÄ• hataá¹ƒ vitakkÄ• hataá¹ƒ kÄ• tabbaá¹ƒ.
nti pana na manasikÄ• tabbaá¹ƒ.

tassevaá¹ƒ tasmiá¹ƒ nimitte punappunaá¹ƒ cittaá¹ƒ cÄ• rentassa nÄ«varaá¹‡Ä• ni vikkhaml
santiá¹-á¹-hati, upacÄ• rena cittaá¹ƒ samÄ• dhiyati. so taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ Ä• se
bahulÄ«karoti. tassevaá¹ƒ karoto Ä• kÄ• se Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ viya Ä• kÄ• sap
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanacittaá¹ƒ appeti. appanÄ• nayo panettha vuttanayeneva veditabl
``sabbaso Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkamma anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti viÃ±
upasampajja viharatÄ«â€™â€™ ti (Vibh 508; DN II 129) vuccati.

<282> tattha __sabbaso_ti idaá¹ƒ vuttanayameva. __Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ sama
vuttanayena jhÄ• nampi Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, Ä• rammaá¹‡ampi \Be I 326/. __Ä
Ä• kÄ• sÄ• naÃ±caÃ±ca taá¹ƒ paá¹-hamassa Ä• ruppajjhÄ• nassa Ä• rammaá¹‡attÄ• devÄ

adhiá¹-á¹-hÄ• naá¹-á¹-hena \Ne I 322/ Ä• yatanaÃ±cÄ• ti __Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ_
taá¹ƒ tassa jhÄ• nassa saÃ±jÄ• tihetuttÄ• ``kambojÄ• assÄ• naá¹ƒ Ä• yatanaâ€™â€™ nti
saÃ±jÄ• tidesaá¹-á¹-hena Ä• yatanaÃ±cÄ• tipi __Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ_. evameta
Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi appavattikaraá¹‡ena ca amanasikaraá¹‡ena ca samatik
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja vihÄ• tabbaá¹ƒ, tasmÄ• ubhayampetaá¹ƒ eka
``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ samatikkammÄ• â€™â€™ ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

__anantaá¹ƒ viÃ±Ã±Ä• á¹‡a_nti taá¹ƒyeva ananto Ä• kÄ• soti evaá¹ƒ pharitvÄ• pavattaviÃ
viÃ±Ã±Ä• á¹‡aâ€™â€™ nti evaá¹ƒ manasikarontoti vuttaá¹ƒ hoti. manasikÄ• ravasena vÄ•
tamÄ• kÄ• sÄ• rammaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ anavasesato manasikaronto ``anantaâ€™
vibhaá¹…ge vuttaá¹ƒ ``anantaá¹ƒ viÃ±Ã±Ä• á¹‡anti, taá¹ƒyeva Ä• kÄ• saá¹ƒ viÃ±Ã±Ä• á¹‡e
anantaá¹ƒ pharati, tena vuccati anantaá¹ƒ viÃ±Ã±Ä• á¹‡aâ€™â€™ nti (Vibh 610).

tattha __viÃ±Ã±Ä• á¹‡enÄ• _ti upayogatthe karaá¹‡avacanaá¹ƒ veditabbaá¹ƒ. evaÃ±hi aá¹-
atthaá¹ƒ vaá¹‡á¹‡ayanti, anantaá¹ƒ pharati taÃ±Ã±eva Ä• kÄ• saá¹ƒ phuá¹-aá¹ƒ viÃ±Ã±Ä• â
vuttaá¹ƒ hoti.

__viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ upasampajja viharatÄ«_ti ettha pana nÄ• ssa antoti __a
__Ä• naÃ±caá¹ƒ_. viÃ±Ã±Ä• á¹‡aá¹ƒ Ä• naÃ±caá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naÃ±canti avatvÄ• __
ayaÃ±hettha rÅ«á¸·hÄ«saddo. taá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±caá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä•
sasampayuttadhammassa jhÄ• nassa devÄ• naá¹ƒ devÄ• yatanamivÄ• ti viÃ±Ã±Ä• á¹‡aÃ±
purimasadisamevÄ• ti.

ayaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanakammaá¹-á¹-hÄ• ne vitthÄ• rakathÄ• .

Ä• kiÃ±caÃ±Ã±Ä• yatanakathÄ•

<283> Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ bhÄ• vetukÄ• mena pana paÃ±cahÄ• kÄ• rehi viÃ±Ã±
ciá¹‡á¹‡avasÄ«bhÄ• vena ``Ä• sannaÄ• kÄ• sÄ• naÃ±cÄ• yatanapaccatthikÄ• ayaá¹ƒ sam
Ä• kiÃ±caÃ±Ã±Ä• yatanamiva santÄ• â€™â€™ ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatane \Be I 327/ Ä
nikantiá¹ƒ pariyÄ• dÄ• ya \Ne I 323/ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ santato manasikaritvÄ• ta
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• rammaá¹‡abhÅ«tassa Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä•
vivittÄ• kÄ• ro manasikÄ• tabbo. kathaá¹ƒ? taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ amanasikaritvÄ• ``natt
``suÃ±Ã±aá¹ƒ suÃ±Ã±aâ€™â€™ nti vÄ• , ``vivittaá¹ƒ vivittaâ€™â€™ nti vÄ• punappunaá¹ƒ
manasikÄ• tabbaá¹ƒ, paccavekkhitabbaá¹ƒ, takkÄ• hataá¹ƒ vitakkÄ• hataá¹ƒ kÄ• tabbaá¹ƒ.

tassevaá¹ƒ tasmiá¹ƒ nimitte cittaá¹ƒ cÄ• rentassa nÄ«varaá¹‡Ä• ni vikkhambhanti, sati sant
upacÄ• rena cittaá¹ƒ samÄ• dhiyati. so taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ Ä• sevati, bhÄ• veti,

tassevaá¹ƒ karoto Ä• kÄ• se phuá¹-e mahaggataviÃ±Ã±Ä• á¹‡e viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatan
pharitvÄ• pavattassa mahaggataviÃ±Ã±Ä• á¹‡assa suÃ±Ã±avivittanatthibhÄ• ve Ä• kiÃ±ca
etthÄ• pi ca appanÄ• nayo vuttanayeneva veditabbo.

ayaá¹ƒ pana viseso, tasmiá¹ƒ hi appanÄ• citte uppanne so bhikkhu yathÄ• nÄ• ma puriso
kenacideva karaá¹‡Ä«yena sannipatitaá¹ƒ bhikkhusaá¹…ghaá¹ƒ disvÄ• katthaci gantvÄ• s
uá¹-á¹-hÄ• ya pakkantesu bhikkhÅ«su Ä• gantvÄ• dvÄ• re á¹-hatvÄ• puna taá¹ƒ á¹-hÄ• na
passati, vivittameva passati. nÄ• ssa evaá¹ƒ hoti ``ettakÄ• nÄ• ma bhikkhÅ« kÄ• laá¹…katÄ
vÄ• â€™â€™ ti, atha kho suÃ±Ã±amidaá¹ƒ vivittanti natthibhÄ• vameva passati, evameva p
pavattitaviÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanajjhÄ• nacakkhunÄ• passanto vihari
tiÄ• dinÄ• parikammamanasikÄ• rena antarahite tasmiá¹ƒ viÃ±Ã±Ä• á¹‡e tassa apagamasa
passanto viharati. ettÄ• vatÄ• cesa ``sabbaso viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkam
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharatÄ«â€™â€™ ti (Vibh 508; DN II 129) vucca

<284> idhÄ• pi __sabbaso_ti idaá¹ƒ vuttanayameva. __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatana_nti ett
vuttanayeneva jhÄ• nampi viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ Ä• rammaá¹‡ampi. __Ä• ramma
viÃ±Ã±Ä• á¹‡aÃ±caÃ±ca taá¹ƒ dutiyassa Ä• ruppajjhÄ• nassa Ä• rammaá¹‡attÄ• devÄ• na
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanaÃ±cÄ• ti __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ_ \Be I 328
viÃ±Ã±Ä• á¹‡aÃ±caÃ±ca taá¹ƒ tasseva jhÄ• nassa saÃ±jÄ• tihetuttÄ• ``kambojÄ• assÄ• n
viya saÃ±jÄ• tidesaá¹-á¹-hena Ä• yatanaÃ±cÄ• tipi \Ne I 324/ __viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatan
Ä• rammaá¹‡aÃ±cÄ• ti ubhayampi appavattikaraá¹‡ena ca amanasikaraá¹‡ena ca samatikk
Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja vihÄ• tabbaá¹ƒ, tasmÄ• ubhayampetaá¹ƒ ekajjha
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samatikkammÄ• ti idaá¹ƒ vuttanti veditabbaá¹ƒ.

__natthi kiÃ±cÄ«_ti natthi natthi, suÃ±Ã±aá¹ƒ suÃ±Ã±aá¹ƒ, vivittaá¹ƒ vivittanti evaá¹ƒ mana
vuttaá¹ƒ hoti. yampi vibhaá¹…ge vuttaá¹ƒ ``natthi kiÃ±cÄ«ti taÃ±Ã±eva viÃ±Ã±Ä• á¹‡aá¹ƒ a
antaradhÄ• peti natthi kiÃ±cÄ«ti passati, tena vuccati natthi kiÃ±cÄ«â€™â€™ ti, taá¹ƒ kiÃ±c
sammasanaá¹ƒ viya vuttaá¹ƒ, atha khvassa evameva attho daá¹-á¹-habbo. taÃ±hi viÃ±Ã±Ä•
amanasikaronto apaccavekkhanto kevalamassa natthibhÄ• vaá¹ƒ suÃ±Ã±abhÄ• vaá¹ƒ vivit
abhÄ• veti vibhÄ• veti antaradhÄ• petÄ«ti vuccati, na aÃ±Ã±athÄ• ti.

__Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharatÄ«_ti ettha pana nÄ• ssa kiÃ±cananti __
bhaá¹…gamattampi assa avasiá¹-á¹-haá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. akiÃ±canassa bhÄ• vo __
Ä• kÄ• sÄ• naÃ±cÄ• yatanaviÃ±Ã±Ä• á¹‡Ä• pagamassetaá¹ƒ adhivacanaá¹ƒ. taá¹ƒ Ä• kiÃ±
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanamassa jhÄ• nassa devÄ• naá¹ƒ devÄ• yatanamivÄ• ti
sesaá¹ƒ purimasadisamevÄ• ti.

ayaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanakammaá¹-á¹-hÄ• ne vitthÄ• rakathÄ• .

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakathÄ•

<285> nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ bhÄ• vetukÄ• mena pana paÃ±cahÄ• kÄ•
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattiyaá¹ƒ ciá¹‡á¹‡avasÄ«bhÄ• vena ``Ä• sannaviÃ±Ã±Ä•
samÄ• patti, no ca nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ viya santÄ• â€™â€™ ti vÄ• ``
gaá¹‡á¸• o, saÃ±Ã±Ä• sallaá¹ƒ, etaá¹ƒ santaá¹ƒ, etaá¹ƒ paá¹‡Ä«taá¹ƒ yadidaá¹ƒ nevasaÃ±
vÄ• evaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatane Ä• dÄ«navaá¹ƒ, upari Ä• nisaá¹ƒsaÃ±ca disvÄ• Ä• k
pariyÄ• dÄ• ya nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ santato manasikaritvÄ• ``sÄ• va a
pavattitÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• patti \Ne I 325/ santÄ• santÄ• â€™â€™ ti \Be I
Ä• vajjitabbÄ• , manasikÄ• tabbÄ• , paccavekkhitabbÄ• , takkÄ• hatÄ• vitakkÄ• hatÄ• kÄ•

tassevaá¹ƒ tasmiá¹ƒ nimitte punappunaá¹ƒ mÄ• nasaá¹ƒ cÄ• rentassa nÄ«varaá¹‡Ä• ni vikk
santiá¹-á¹-hati, upacÄ• rena cittaá¹ƒ samÄ• dhiyati. so taá¹ƒ nimittaá¹ƒ punappunaá¹ƒ Ä• se
bahulÄ«karoti. tassevaá¹ƒ karoto viÃ±Ã±Ä• á¹‡Ä• pagame Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ viya
Ä• kiÃ±caÃ±Ã±Ä• yatanasamÄ• pattisaá¹…khÄ• tesu catÅ«su khandhesu nevasaÃ±Ã±Ä• n
appanÄ• nayo panettha vuttanayeneva veditabbo. ettÄ• vatÄ• cesa ``sabbaso Ä• kiÃ±caÃ±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ upasampajja viharatÄ«â€™â€™ ti (Vibh 508; DN

<286> idhÄ• pi __sabbaso_ti idaá¹ƒ vuttanayameva. __Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samat
vuttanayeneva jhÄ• nampi Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ Ä• rammaá¹‡ampi. __Ä• rammaá¹‡
Ä• kiÃ±caÃ±Ã±aÃ±ca taá¹ƒ tatiyassa Ä• ruppajjhÄ• nassa Ä• rammaá¹‡attÄ• devÄ• naá¹ƒ
adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä• yatanaÃ±cÄ• ti __Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ_. tathÄ• Ä• k
jhÄ• nassa saÃ±jÄ• tihetuttÄ• kambojÄ• assÄ• naá¹ƒ Ä• yatanantiÄ• dÄ«ni viya saÃ±jÄ• t
Ä• yatanaÃ±cÄ• tipi __Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ_. evametaá¹ƒ jhÄ• naÃ±ca Ä• rammaá
appavattikaraá¹‡ena ca amanasikaraá¹‡ena ca samatikkamitvÄ• va yasmÄ• idaá¹ƒ nevasa
upasampajja vihÄ• tabbaá¹ƒ, tasmÄ• ubhayampetaá¹ƒ ekajjhaá¹ƒ katvÄ• Ä• kiÃ±caÃ±Ã±Ä
idaá¹ƒ vuttanti veditabbaá¹ƒ.

__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana_nti ettha pana yÄ• ya saÃ±Ã±Ä• ya bhÄ• vato taá
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti vuccati. yathÄ• paá¹-ipannassa sÄ• saÃ±Ã±Ä• h
vibhaá¹…ge ``nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«â€™â€™ ti uddharitvÄ• ``taÃ±Ã±eva Ä• kiÃ±c
karoti, saá¹…khÄ• rÄ• vasesasamÄ• pattiá¹ƒ bhÄ• veti, tena vuccati nevasaÃ±Ã±Ä«nÄ• sa
vuttaá¹ƒ. tattha __santato manasi karotÄ«_ti ``santÄ• vatÄ• yaá¹ƒ samÄ• patti, yatra hi nÄ•
Ä• rammaá¹‡aá¹ƒ karitvÄ• á¹-hassatÄ«â€™â€™ ti evaá¹ƒ santÄ• rammaá¹‡atÄ• ya taá¹ƒ s

santato \Be I 330/ ce manasi karoti, kathaá¹ƒ samatikkamo hotÄ«ti? asamÄ• pajjitukÄ• matÄ
kiÃ±cÄ• pi taá¹ƒ santato manasi karoti, atha khvassa ``ahametaá¹ƒ Ä• vajjissÄ• mi, samÄ•

adhiá¹-á¹-hahissÄ• mi, vuá¹-á¹-hahissÄ• mi, paccavekkhissÄ• mÄ«â€™â€™ ti esa Ä• bhog
hoti. kasmÄ• ? Ä• kiÃ±caÃ±Ã±Ä• yatanato nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanassa santa

yathÄ• hi rÄ• jÄ• mahacca rÄ• jÄ• nubhÄ• vena hatthikkhandhavaragato nagaravÄ«thiyaa
sippike ekaá¹ƒ vatthaá¹ƒ daá¸·haá¹ƒ nivÄ• setvÄ• ekena sÄ«saá¹ƒ veá¹-hetvÄ• dantacuá¹
samokiá¹‡á¹‡agatte anekÄ• ni dantavikatiÄ• dÄ«ni sippÄ• ni karonte disvÄ• ``aho vata re c
Ä«disÄ• nipi nÄ• ma sippÄ• ni karissantÄ«â€™â€™ ti evaá¹ƒ tesaá¹ƒ chekatÄ• ya tussati, n
vatÄ• haá¹ƒ rajjaá¹ƒ pahÄ• ya evarÅ«po sippiko bhaveyyaâ€™â€™ nti. taá¹ƒ kissa hetu? ra
mahÄ• nisaá¹ƒsatÄ• ya. so sippino samatikkamitvÄ• va gacchati. evameva esa kiÃ±cÄ• pi t
manasi karoti, atha khvassa ``ahametaá¹ƒ samÄ• pattiá¹ƒ Ä• vajjissÄ• mi, samÄ• pajjissÄ•
vuá¹-á¹-hahissÄ• mi, paccavekkhissÄ• mÄ«â€™â€™ ti neva esa Ä• bhogo samannÄ• hÄ•

so taá¹ƒ santato manasikaronto pubbe vuttanayena taá¹ƒ paramasukhumaá¹ƒ appanÄ• ppa
pÄ• puá¹‡Ä• ti, yÄ• ya nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä« nÄ• ma hoti, saá¹…khÄ• rÄ• vasesas
__saá¹…khÄ• rÄ• vasesasamÄ• patti_nti accantasukhumabhÄ• vappattasaá¹…khÄ• raá¹ƒ

<287> idÄ• ni yaá¹ƒ taá¹ƒ evamadhigatÄ• ya saÃ±Ã±Ä• ya vasena nevasaÃ±Ã±Ä• nÄ• saÃ
atthato dassetuá¹ƒ ``nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä
upapannassa vÄ• diá¹-á¹-hadhammasukhavihÄ• rissa vÄ• cittacetasikÄ• dhammÄ• â€™â
idha samÄ• pannassa cittacetasikÄ• dhammÄ• adhippetÄ• . vacanattho panettha oá¸·Ä• ri
sukhumÄ• ya ca bhÄ• vato nevassa sasampayuttadhammassa jhÄ• nassa saÃ±Ã±Ä• nÄ•
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±aá¹ƒ_. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±aÃ±ca taá¹ƒ \Be I 331/
manÄ• yatanadhammÄ• yatanapariyÄ• pannattÄ• Ä• yatanaÃ±cÄ• ti __nevasaÃ±Ã±Ä• nÄ
yÄ• yamettha saÃ±Ã±Ä• , sÄ• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya nevas
saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena vijjamÄ• nattÄ• nÄ• saÃ±Ã±Ä• ti __nevasaÃ±Ã
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• ca sÄ• sesadhammÄ• naá¹ƒ adhiá¹-á¹-hÄ• naá¹-á¹-hena Ä
__nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ_.

na kevalaÃ±cettha saÃ±Ã±Ä• va edisÄ«, atha kho vedanÄ• pi nevavedanÄ• nÄ• vedanÄ• ,
nevacittaá¹ƒnÄ• cittaá¹ƒ, phassopi nevaphassonÄ• phasso. esa nayo sesasampayuttadham
panÄ• yaá¹ƒ desanÄ• katÄ• ti veditabbÄ• . pattamakkhanatelappabhutÄ«hi ca upamÄ• hi e

sÄ• maá¹‡ero kira telena pattaá¹ƒ makkhetvÄ• á¹-hapesi, taá¹ƒ yÄ• gupÄ• nakÄ• le thero
``patte telamatthi, bhanteâ€™â€™ ti Ä• ha. tato ``Ä• hara, sÄ• maá¹‡era, telaá¹ƒ, nÄ• á¸·iá
ti vutte ``natthi, bhante, telaâ€™â€™ nti Ä• ha. tattha yathÄ• antovutthattÄ• yÄ• guyÄ• sa
akappiyaá¹-á¹-hena ``telamatthÄ«â€™â€™ ti hoti. nÄ• á¸·ipÅ«raá¹‡Ä• dÄ«naá¹ƒ vasena ``n
evaá¹ƒ sÄ• pi saÃ±Ã±Ä• paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya nevasaÃ±Ã
saá¹…khÄ• rÄ• vasesasukhumabhÄ• vena vijjamÄ• nattÄ• nÄ• saÃ±Ã±Ä• hoti.

kiá¹ƒ panettha saÃ±Ã±Ä• kiccanti? Ä• rammaá¹‡asaÃ±jÄ• nanaÃ±ceva vipassanÄ• ya ca v
nibbidÄ• jananaá¹ƒ. dahanakiccamiva hi sukhodake tejodhÄ• tu saÃ±jÄ• nanakiccaá¹ƒ pesÄ
sakkoti. sesasamÄ• pattÄ«su saÃ±Ã±Ä• viya vipassanÄ• ya visayabhÄ• vaá¹ƒ upagantvÄ•
sakkoti. aÃ±Ã±esu hi khandhesu akatÄ• bhiniveso bhikkhu nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
nibbidaá¹ƒ pattuá¹ƒ samattho nÄ• ma natthi apica Ä• yasmÄ• sÄ• riputto. pakativipassako
sÄ• riputtasadisova sakkuá¹‡eyya. sopi ``evaá¹ƒ kirime dhammÄ• ahutvÄ• sambhonti, hutv
(MN III 95) evaá¹ƒ kalÄ• pasammasanavaseneva, no anupadadhammavipassanÄ• vasena.
samÄ• patti.

yathÄ• \Be I 332/ ca pattamakkhanatelÅ«pamÄ• ya, evaá¹ƒ maggudakÅ«pamÄ• yapi ayam
maggappaá¹-ipannassa kira therassa purato gacchanto sÄ• maá¹‡ero thokaá¹ƒ udakaá¹ƒ d
upÄ• hanÄ• omuÃ±cathÄ• â€™â€™ ti Ä• ha. tato therena ``sace udakamatthi, Ä• hara nhÄ
nhÄ• yissÄ• mÄ• â€™â€™ ti vutte ``natthi, bhanteâ€™â€™ ti Ä• ha. tattha yathÄ• upÄ• ha
``udakamatthÄ«â€™â€™ ti \Ne I 328/ hoti, nhÄ• yanaá¹-á¹-hena ``natthÄ«â€™â€™ ti hoti.
paá¹-usaÃ±Ã±Ä• kiccaá¹ƒ kÄ• tuá¹ƒ asamatthatÄ• ya nevasaÃ±Ã±Ä• , saá¹…khÄ• rÄ• vase
nÄ• saÃ±Ã±Ä• hoti.

na kevalaÃ±ca etÄ• heva, aÃ±Ã±Ä• hipi anurÅ«pÄ• hi upamÄ• hi esa attho vibhÄ• vetabbo
idaá¹ƒ vuttanayamevÄ• ti.

ayaá¹ƒ nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakammaá¹-á¹-hÄ• ne vitthÄ• rakathÄ• .

pakiá¹‡á¹‡akakathÄ•

<288> asadisarÅ«po nÄ• tho, Ä• ruppaá¹ƒ yaá¹ƒ catubbidhaá¹ƒ Ä• ha.

taá¹ƒ iti Ã±atvÄ• tasmiá¹ƒ, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

<289> Ä• ruppasamÄ• pattiyo hi ---

Ä• rammaá¹‡Ä• tikkamato, catassopi bhavantimÄ• .

aá¹…gÄ• tikkamametÄ• saá¹ƒ, na icchanti vibhÄ• vino ||

etÄ• su hi rÅ«panimittÄ• tikkamato paá¹-hamÄ• , Ä• kÄ• sÄ• tikkamato dutiyÄ• , Ä• kÄ• se
pavattitaviÃ±Ã±Ä• á¹‡Ä• tikkamato tatiyÄ• . Ä• kÄ• se pavattitaviÃ±Ã±Ä• á¹‡assa apagamÄ
sabbathÄ• Ä• rammaá¹‡Ä• tikkamato catassopi bhavantimÄ• Ä• ruppasamÄ• pattiyoti ved

etÄ• saá¹ƒ na icchanti paá¹‡á¸• itÄ• . na hi rÅ«pÄ• vacarasamÄ• pattÄ«su viya etÄ• su aá¹
sabbÄ• supi hi etÄ• su upekkhÄ• , cittekaggatÄ• ti dve eva jhÄ• naá¹…gÄ• ni honti.

<290> evaá¹ƒ santepi ---

suppaá¹‡Ä«tatarÄ• honti, pacchimÄ• pacchimÄ• idha.

upamÄ• tattha viÃ±Ã±eyyÄ• , pÄ• sÄ• datalasÄ• á¹-ikÄ• ||

yathÄ• \Be I 333/ \Ne I 329/ hi catubhÅ«mikassa pÄ• sÄ• dassa heá¹-á¹-himatale
dibbanaccagÄ«tavÄ• ditasurabhigandhamÄ• lÄ• bhojanasayanacchÄ• danÄ• divasena paá
paccupaá¹-á¹-hitÄ• assu. dutiye tato paá¹‡Ä«tatarÄ• . tatiye tato paá¹‡Ä«tatarÄ• . catutthe
tattha kiÃ±cÄ• pi tÄ• ni cattÄ• ripi pÄ• sÄ• datalÄ• neva, natthi nesaá¹ƒ pÄ• sÄ• datalabhÄ•
paÃ±cakÄ• maguá¹‡asamiddhavisesena pana heá¹-á¹-himato heá¹-á¹-himato uparimaá¹ƒ u
hoti.

yathÄ• ca ekÄ• ya itthiyÄ• kantitathÅ«lasaá¹‡hasaá¹‡hatarasaá¹‡hatamasuttÄ• naá¹ƒ
catupalatipaladvipalaekapalasÄ• á¹-ikÄ• assu Ä• yÄ• mena ca vitthÄ• rena ca samappamÄ
sÄ• á¹-ikÄ• catassopi Ä• yÄ• mato ca vitthÄ• rato ca samappamÄ• á¹‡Ä• , natthi tÄ• saá¹ƒ
sukhasamphassasukhumabhÄ• vamahagghabhÄ• vehi pana purimÄ• ya purimÄ• ya pacch
evameva kiÃ±cÄ• pi catÅ«su etÄ• su upekkhÄ• , cittekaggatÄ• ti etÄ• ni dveyeva aá¹…gÄ•
bhÄ• vanÄ• visesena tesaá¹ƒ aá¹…gÄ• ni paá¹‡Ä«tapaá¹‡Ä«tatarabhÄ• vena suppaá¹‡Ä«t
idhÄ• ti veditabbÄ• .

<291> evaá¹ƒ anupubbena paá¹‡Ä«tapaá¹‡Ä«tÄ• cetÄ• ---

asucimhi maá¹‡á¸• ape laggo, eko tannissito paro.

aÃ±Ã±o bahi anissÄ• ya, taá¹ƒ taá¹ƒ nissÄ• ya cÄ• paro ||

á¹-hito catÅ«hi etehi, purisehi yathÄ• kkamaá¹ƒ.

samÄ• natÄ• ya Ã±Ä• tabbÄ• , catassopi vibhÄ• vinÄ• ||

tatrÄ• yamatthayojanÄ• --- asucimhi kira dese eko maá¹‡á¸• apo, atheko puriso Ä• gantvÄ
jigucchamÄ• no taá¹ƒ maá¹‡á¸• apaá¹ƒ hatthehi Ä• lambitvÄ• tattha laggo laggito viya aá¹-
Ä• gantvÄ• taá¹ƒ maá¹‡á¸• ape laggaá¹ƒ purisaá¹ƒ nissito. athaÃ±Ã±o Ä• gantvÄ• cintesi
yo ca tannissito, ubhopete duá¹-á¹-hitÄ• . dhuvo \Be I 334/ ca nesaá¹ƒ maá¹‡á¸• apapapÄ•

bahiyeva tiá¹-á¹-hÄ• mÄ«â€™â€™ ti. so tannissitaá¹ƒ anissÄ• ya bahiyeva aá¹-á¹-hÄ• si. at
maá¹‡á¸• apalaggassa ca tannissitassa ca akhemabhÄ• vaá¹ƒ cintetvÄ• bahiá¹-á¹-hitaÃ±ca
\Ne I 330/ taá¹ƒ nissÄ• ya aá¹-á¹-hÄ• si. tattha asucimhi dese maá¹‡á¸• apo viya kasiá¹‡ugg
daá¹-á¹-habbaá¹ƒ, asucijigucchÄ• ya maá¹‡á¸• apalaggo puriso viya rÅ«panimittajigucchÄ•
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, maá¹‡á¸• apalaggaá¹ƒ purisaá¹ƒ nissito viya Ä• kÄ• sÄ• ra
Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ Ä• rabbha pavattaá¹ƒ viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ, tesa
cintetvÄ• anissÄ• ya taá¹ƒ maá¹‡á¸• apalaggaá¹ƒ bahiá¹-á¹-hito viya Ä• kÄ• sÄ• naÃ±cÄ• y
akatvÄ• tadabhÄ• vÄ• rammaá¹‡aá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, maá¹‡á¸• apalaggassa
cintetvÄ• bahiá¹-á¹-hitaÃ±ca suá¹-á¹-hitoti mantvÄ• taá¹ƒ nissÄ• ya á¹-hito viya viÃ±Ã±Ä• â
bahipadese á¹-hitaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ Ä• rabbha pavattaá¹ƒ nevasaÃ±Ã±Ä• n
daá¹-á¹-habbaá¹ƒ.

<292> evaá¹ƒ pavattamÄ• naÃ±ca ---

Ä• rammaá¹‡aá¹ƒ karoteva, aÃ±Ã±Ä• bhÄ• vena taá¹ƒ idaá¹ƒ.

diá¹-á¹-hadosampi rÄ• jÄ• naá¹ƒ, vuttihetu jano yathÄ• ||

idaÃ±hi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ ``Ä• sannaviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanap
samÄ• pattÄ«â€™â€™ ti evaá¹ƒ diá¹-á¹-hadosampi taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ aÃ±
Ä• rammaá¹‡aá¹ƒ karoteva. yathÄ• kiá¹ƒ? diá¹-á¹-hadosampi rÄ• jÄ• naá¹ƒ vuttihetu yathÄ
asaá¹ƒyataá¹ƒ pharusakÄ• yavacÄ«manosamÄ• cÄ• raá¹ƒ kaÃ±ci sabbadisampatiá¹ƒ rÄ• jÄ
ayaâ€™â€™ nti evaá¹ƒ diá¹-á¹-hadosampi aÃ±Ã±attha vuttiá¹ƒ alabhamÄ• no jano vuttihetu
diá¹-á¹-hadosampi taá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ aÃ±Ã±aá¹ƒ Ä• rammaá¹‡aá¹ƒ alabha
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoteva.

<293> evaá¹ƒ kurumÄ• naÃ±ca ---

Ä• ruá¸·ho dÄ«ghanisseá¹‡iá¹ƒ, yathÄ• nisseá¹‡ibÄ• hukaá¹ƒ.

pabbataggaÃ±ca Ä• ruá¸·ho, yathÄ• pabbatamatthakaá¹ƒ ||

yathÄ• \Be I 335/ \Ne I 331/ vÄ• girimÄ• rÅ«á¸·ho, attanoyeva jaá¹‡á¹‡ukaá¹ƒ.

olubbhati tathevetaá¹ƒ, jhÄ• namolubbha vattatÄ«ti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhibhÄ• vanÄ• dhikÄ• re

Ä• ruppaniddeso nÄ• ma

dasamo paricchedo.

11. samÄ• dhiniddeso

Ä• hÄ• repaá¹-ikkÅ«labhÄ• vanÄ•

<294> idÄ• ni \Be I 336/ \Ne I 332/ Ä• ruppÄ• nantaraá¹ƒ ekÄ• saÃ±Ã±Ä• ti evaá¹ƒ uddiá¹-
paá¹-ikkÅ«lasaÃ±Ã±Ä• ya bhÄ• vanÄ• niddeso anuppatto. tattha __Ä• haratÄ«_ti Ä• hÄ• ro
kabaá¸·Ä«kÄ• rÄ• hÄ• ro, phassÄ• hÄ• ro, manosaÃ±cetanÄ• hÄ• ro, viÃ±Ã±Ä• á¹‡Ä• hÄ•

ko panettha kimÄ• haratÄ«ti? kabaá¸·Ä«kÄ• rÄ• hÄ• ro ojaá¹-á¹-hamakaá¹ƒ rÅ«paá¹ƒ Ä• h
vedanÄ• Ä• harati. manosaÃ±cetanÄ• hÄ• ro tÄ«su bhavesu paá¹-isandhiá¹ƒ Ä• harati. viÃ
paá¹-isandhikkhaá¹‡e nÄ• marÅ«paá¹ƒ Ä• harati.

tesu kabaá¸·Ä«kÄ• rÄ• hÄ• re nikantibhayaá¹ƒ. phassÄ• hÄ• re upagamanabhayaá¹ƒ. man
upapattibhayaá¹ƒ. viÃ±Ã±Ä• á¹‡Ä• hÄ• re paá¹-isandhibhayaá¹ƒ. evaá¹ƒ sappaá¹-ibhayesu
kabaá¸·Ä«kÄ• rÄ• hÄ• ro __puttamaá¹ƒsÅ«pamena_ (SN a II 63) dÄ«petabbo. phassÄ• hÄ
a II 63). manosaÃ±cetanÄ• hÄ• ro __aá¹…gÄ• rakÄ• sÅ«pamena_ (SN a II 63). viÃ±Ã±Ä• á
__sattisatÅ«pamenÄ• _ti (SN a II 63). imesu pana catÅ«su Ä• hÄ• resu asitapÄ«takhÄ• yita
__kabaá¸·Ä«kÄ• ro Ä• hÄ• rova_ imasmiá¹ƒ atthe __Ä• hÄ• ro_ti adhippeto. tasmiá¹ƒ Ä• hÄ
paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡avasena uppannÄ• saÃ±Ã±Ä• Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã

taá¹ƒ Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ bhÄ• vetukÄ• mena kammaá¹-á¹-hÄ• naá¹ƒ ugga
avirajjhantena rahogatena paá¹-isallÄ«nena asitapÄ«takhÄ• yitasÄ• yitappabhede kabaá¸·Ä
dasahÄ• kÄ• rehi paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• . seyyathidaá¹ƒ, gamanato, pariyesa
Ä• sayato, nidhÄ• nato, aparipakkato, paripakkato, phalato, nissandato, sammakkhanatoti.

<295> tattha \Ne I 333/ __gamanato_ti evaá¹ƒ mahÄ• nubhÄ• ve nÄ• ma sÄ• sane pabbaji
buddhavacanasajjhÄ• yaá¹ƒ vÄ• samaá¹‡adhammaá¹ƒ vÄ• katvÄ• kÄ• lasseva vuá¹-á¹-h
cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avattaá¹ƒ katvÄ• pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ upa
\Be I 337/ sammajjitvÄ• sarÄ«raá¹ƒ paá¹-ijaggitvÄ• Ä• sanamÄ• rÅ«yha vÄ«satiá¹ƒsa vÄ•
manasikaritvÄ• uá¹-á¹-hÄ• ya pattacÄ«varaá¹ƒ gahetvÄ• nijanasambÄ• dhÄ• ni pavivekas
chÄ• yÅ«dakasampannÄ• ni sucÄ«ni sÄ«talÄ• ni ramaá¹‡Ä«yabhÅ«mibhÄ• gÄ• ni tapovan
vivekaratiá¹ƒ anapekkhitvÄ• susÄ• nÄ• bhimukhena siá¹…gÄ• lena viya Ä• hÄ• ratthÄ• ya

evaá¹ƒ gacchatÄ• ca maÃ±camhÄ• vÄ• pÄ«á¹-hamhÄ• vÄ• otaraá¹‡ato paá¹-á¹-hÄ• ya
pÄ• darajagharagolikavaccÄ• disamparikiá¹‡á¹‡aá¹ƒ paccattharaá¹‡aá¹ƒ akkamitabbaá¹ƒ h
mÅ«sikajatukavaccÄ• dÄ«hi upahatattÄ• antogabbhato paá¹-ikkÅ«lataraá¹ƒ pamukhaá¹ƒ d
ulÅ«kapÄ• rÄ• vatÄ• divaccasammakkhitattÄ• uparimatalato paá¹-ikkÅ«lataraá¹ƒ heá¹-á¹-h
kadÄ• ci vÄ• teritehi purÄ• á¹‡atiá¹‡apaá¹‡á¹‡ehi gilÄ• nasÄ• maá¹‡erÄ• naá¹ƒ muttakarÄ«
vassakÄ• le udakacikkhallÄ• dÄ«hi ca saá¹ƒkiliá¹-á¹-hattÄ• heá¹-á¹-himatalato paá¹-ikkÅ«la
pariveá¹‡ato paá¹-ikkÅ«latarÄ• vihÄ• raracchÄ• daá¹-á¹-habbÄ• hoti.

anupubbena pana bodhiÃ±ca cetiyaÃ±ca vanditvÄ• vitakkamÄ• á¸·ake á¹-hitena muttarÄ•
morapiÃ±chakalÄ• pamanoharaá¹ƒ bodhiá¹ƒ devavimÄ• nasampattisassirÄ«kaá¹ƒ senÄ• sa
evarÅ«paá¹ƒ nÄ• ma ramaá¹‡Ä«yaá¹ƒ padesaá¹ƒ piá¹-á¹-hito katvÄ• Ä• hÄ• rahetu gantab
pakkamitvÄ• gÄ• mamaggaá¹ƒ paá¹-ipannena khÄ• á¹‡ukaá¹‡á¹-akamaggopi udakavegab
hoti.

tato gaá¹‡á¸• aá¹ƒ paá¹-icchÄ• dentena viya nivÄ• sanaá¹ƒ nivÄ• setvÄ• vaá¹‡acoá¸·akaá
kÄ• yabandhanaá¹ƒ bandhitvÄ• aá¹-á¹-hisaá¹…ghÄ• taá¹ƒ paá¹-icchÄ• dentena viya cÄ«va
bhesajjakapÄ• laá¹ƒ nÄ«harantena viya pattaá¹ƒ nÄ«haritvÄ• gÄ• madvÄ• rasamÄ«paá¹ƒ
hatthikuá¹‡apaassakuá¹‡apagokuá¹‡apamahiá¹ƒsakuá¹‡apamanussakuá¹‡apaahikuá¹‡apa
daá¹-á¹-habbÄ• ni bhavanti. na kevalaÃ±ca daá¹-á¹-habbÄ• ni, gandhopi nesaá¹ƒ ghÄ• naá
adhivÄ• setabbo hoti. tato gÄ• madvÄ• re á¹-hatvÄ• caá¹‡á¸• ahatthiassÄ• diparissayapari
oloketabbÄ• honti.

iccetaá¹ƒ \Be I 338/ \Ne I 334/ paccattharaá¹‡Ä• dianekakuá¹‡apapariyosÄ• naá¹ƒ paá¹-ikk
akkamitabbaÃ±ca daá¹-á¹-habbaÃ±ca ghÄ• yitabbaÃ±ca hoti. aho vata bho paá¹-ikkÅ«lo Ä•
paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<296> kathaá¹ƒ __pariyesanato_? evaá¹ƒ gamanapaá¹-ikkÅ«laá¹ƒ adhivÄ• setvÄ• pi gÄ• n
saá¹…ghÄ• á¹-ipÄ• rutena kapaá¹‡amanussena viya kapÄ• lahatthena gharapaá¹-ipÄ• á¹-iy
caritabbaá¹ƒ hoti. yattha vassakÄ• le akkantaakkantaá¹-á¹-hÄ• ne yÄ• va piá¹‡á¸• ikamaá¹ƒ
pÄ• dÄ• pavisanti, ekena hatthena pattaá¹ƒ gahetabbaá¹ƒ hoti, ekena cÄ«varaá¹ƒ ukkhipita
vÄ• tavegena samuá¹-á¹-hitehi paá¹ƒsutiá¹‡arajehi okiá¹‡á¹‡asarÄ«rena caritabbaá¹ƒ. taá¹ƒ
patvÄ• macchadhovanamaá¹ƒsadhovanataá¹‡á¸• uladhovanakheá¸·asiá¹…ghÄ• á¹‡ikasun
sammissÄ• ni kimikulÄ• kulÄ• ni nÄ«lamakkhikaparikiá¹‡á¹‡Ä• ni oá¸·igallÄ• ni ceva candan
daá¹-á¹-habbÄ• ni honti akkamitabbÄ• nipi. yato tÄ• makkhikÄ• uá¹-á¹-hahitvÄ• saá¹…ghÄ
nilÄ«yanti.

gharaá¹ƒ paviá¹-á¹-hassÄ• pi keci denti, keci na denti. dadamÄ• nÄ• pi ekacce hiyyo pakka

purÄ• á¹‡akhajjakampi pÅ«tikummÄ• sapÅ«pÄ• dÄ«nipi dadanti. adadamÄ• nÄ• pi kecidev
vadanti, keci pana apassamÄ• nÄ• viya tuá¹‡hÄ« honti, keci aÃ±Ã±ena mukhaá¹ƒ karonti,
muá¹‡á¸• akÄ• â€™â€™ tiÄ• dÄ«hi pharusavÄ• cÄ• hi samudÄ• caranti. evaá¹ƒ kapaá¹‡ar
caritvÄ• nikkhamitabbanti.

iccetaá¹ƒ gÄ• mappavesanato paá¹-á¹-hÄ• ya yÄ• va nikkhamanÄ• udakacikkhallÄ• dipaá
akkamitabbaÃ±ceva daá¹-á¹-habbaÃ±ca adhivÄ• setabbaÃ±ca hoti. aho vata bho paá¹-ikkÅ
pariyesanato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<297> kathaá¹ƒ __paribhogato_? evaá¹ƒ pariyiá¹-á¹-hÄ• hÄ• rena pana bahigÄ• me phÄ• s
sukhanisinnena yÄ• va tattha hatthaá¹ƒ na otÄ• reti, tÄ• va tathÄ• rÅ«paá¹ƒ garuá¹-á¹-hÄ• n
lajjimanussaá¹ƒ vÄ• disvÄ• nimantetumpi sakkÄ• hoti. bhuÃ±jitukÄ• matÄ• ya panettha ha
335/ ``gaá¹‡hathÄ• â€™â€™ ti vadantena \Be I 339/ lajjitabbaá¹ƒ hoti. hatthaá¹ƒ pana otÄ•
paÃ±caá¹…gulianusÄ• rena sedo paggharamÄ• no sukkhathaddhabhattampi temento mudu

atha tasmiá¹ƒ parimaddanamattenÄ• pi sambhinnasobhe Ä• lopaá¹ƒ katvÄ• mukhe á¹-hapi
udukkhalakiccaá¹ƒ sÄ• dhenti, uparimÄ• musalakiccaá¹ƒ, jivhÄ• hatthakiccaá¹ƒ. taá¹ƒ tatth
suvÄ• napiá¹‡á¸• amiva dantamusalehi koá¹-á¹-etvÄ• jivhÄ• ya samparivattiyamÄ• naá¹ƒ ji
makkheti, vemajjhato paá¹-á¹-hÄ• ya bahalakheá¸·o makkheti, dantakaá¹-á¹-hena asampatta
dantagÅ«thako makkheti. so evaá¹ƒ vicuá¹‡á¹‡itamakkhito taá¹…khaá¹‡aÃ±Ã±eva
antarahitavaá¹‡á¹‡agandhasaá¹…khÄ• raviseso suvÄ• nadoá¹‡iyaá¹ƒ á¹-hitasuvÄ• navama
paramajegucchabhÄ• vaá¹ƒ upagacchati. evarÅ«popi samÄ• no cakkhussa Ä• pÄ• thaá¹ƒ a
hotÄ«ti evaá¹ƒ paribhogato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<298> kathaá¹ƒ __Ä• sayato_? evaá¹ƒ paribhogaá¹ƒ upagato ca panesa anto pavisamÄ• n
buddhapaccekabuddhÄ• nampi raÃ±Ã±opi cakkavattissa pittasemhapubbalohitÄ• sayesu ca
hotiyeva. mandapuÃ±Ã±Ä• naá¹ƒ pana cattÄ• ro Ä• sayÄ• honti. tasmÄ• yassa pittÄ• sayo
bahalamadhukatelamakkhito viya paramajeguccho hoti. yassa semhÄ• sayo adhiko hoti, tas
nÄ• gabalapaá¹‡á¹‡arasamakkhito viya. yassa pubbÄ• sayo adhiko hoti, tassa pÅ«titakkam
lohitÄ• sayo adhiko hoti, tassa rajanamakkhito viya paramajeguccho hotÄ«ti evaá¹ƒ Ä• saya
paccavekkhitabbÄ• .

<299> kathaá¹ƒ __nidhÄ• nato_? so imesu catÅ«su Ä• sayesu aÃ±Ã±atarena Ä• sayena m
pavisitvÄ• neva suvaá¹‡á¹‡abhÄ• jane na maá¹‡irajatÄ• dibhÄ• janesu nidhÄ• naá¹ƒ gacch
ajjhohariyati dasa vassÄ• ni adhotavaccakÅ«pasadise okÄ• se patiá¹-á¹-hahati. sace vÄ«sa
paÃ±Ã±Ä• sa, saá¹-á¹-hi, sattati, asÄ«ti, navutivassikena, sace vassasatikena ajjhohariyati.
adhotavaccakÅ«pasadise \Be I 340/ okÄ• se patiá¹-á¹-hahatÄ«ti evaá¹ƒ nidhÄ• nato paá¹-ik
paccavekkhitabbÄ• .

<300> kathaá¹ƒ __aparipakkato_? so panÄ• yamÄ• hÄ• ro evarÅ«pe okÄ• se nidhÄ• namu
tÄ• va tasmiÃ±Ã±eva yathÄ• vuttappakÄ• re paramandhakÄ• ratimise nÄ• nÄ• kuá¹‡apaga
336/ atiduggandhajegucche padese yathÄ• nÄ• ma nidÄ• ghe akÄ• lameghena abhivuá¹-á
caá¹‡á¸• Ä• lagÄ• madvÄ• raÄ• vÄ• á¹-e patitÄ• ni tiá¹‡apaá¹‡á¹‡akilaÃ±jakhaá¹‡á¸• aahik
sÅ«riyÄ• tapena santattÄ• ni pheá¹‡apupphuá¸·akÄ• citÄ• ni tiá¹-á¹-hanti, evameva taá¹ƒdiv
purime divasepi ajjhohato sabbo ekato hutvÄ• semhapaá¹-alapariyonaddho
kÄ• yaggisantÄ• pakuthitakuthanasaÃ±jÄ• tapheá¹‡apupphuá¸·akÄ• cito paramajegucchab
tiá¹-á¹-hatÄ«ti evaá¹ƒ aparipakkato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<301> kathaá¹ƒ __paripakkato_? so tattakÄ• yagginÄ• paripakko samÄ• no na suvaá¹‡á¹‡
suvaá¹‡á¹‡arajatÄ• dibhÄ• vaá¹ƒ upagacchati. pheá¹‡apupphuá¸·ake pana muÃ±canto saá
nÄ• á¸·ike pakkhittapaá¹‡á¸• umattikÄ• viya karÄ«sabhÄ• vaá¹ƒ upagantvÄ• pakkÄ• sayaá
muttavatthiÃ±ca pÅ«retÄ«ti evaá¹ƒ paripakkato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<302> kathaá¹ƒ __phalato_? sammÄ• paripaccamÄ• no ca panÄ• yaá¹ƒ kesalomanakhad
nipphÄ• deti asammÄ• paripaccamÄ• no daddukaá¹‡á¸• ukacchukuá¹-á¹-hakilÄ• sasosakÄ
rogasatÄ• ni, idamassa phalanti evaá¹ƒ phalato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<303> kathaá¹ƒ __nissandato_? ajjhohariyamÄ• no cesa ekena dvÄ• rena pavisitvÄ• nissa
akkhigÅ«thako kaá¹‡á¹‡amhÄ• kaá¹‡á¹‡agÅ«thakotiÄ• dinÄ• pakÄ• rena anekehi dvÄ• re
ajjhoharaá¹‡asamaye cesa mahÄ• parivÄ• renÄ• pi ajjhohariyati. nissandanasamaye pana
upagato ekakeneva nÄ«hariyati. paá¹-hamadivase ca \Be I 341/ naá¹ƒ paribhuÃ±janto haá¹-
hoti udaggudaggo pÄ«tisomanassajÄ• to. dutiyadivase nissandento pihitanÄ• siko hoti vikua
maá¹…kubhÅ«to. paá¹-hamadivase ca naá¹ƒ ratto giddho gadhito mucchitopi ajjhoharitvÄ•
ekarattivÄ• sena viratto aá¹-á¹-Ä«yamÄ• no harÄ• yamÄ• no jigucchamÄ• no nÄ«harati. ten

``annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanaÃ±ca mahÄ• rahaá¹ƒ.

ekadvÄ• rena pavisitvÄ• , navadvÄ• rehi sandati ||

``annaá¹ƒ \Ne I 337/ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanaÃ±ca mahÄ• rahaá¹ƒ.

bhuÃ±jati saparivÄ• ro, nikkhÄ• mento nilÄ«yati ||

``annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanaÃ±ca mahÄ• rahaá¹ƒ.

bhuÃ±jati abhinandanto, nikkhÄ• mento jigucchati ||

``annaá¹ƒ pÄ• naá¹ƒ khÄ• danÄ«yaá¹ƒ, bhojanaÃ±ca mahÄ• rahaá¹ƒ.

ekarattiparivÄ• sÄ• , sabbaá¹ƒ bhavati pÅ«tikaâ€™â€™ nti ||

evaá¹ƒ nissandato paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<304> kathaá¹ƒ __sammakkhanato_? paribhogakÄ• lepi cesa hatthaoá¹-á¹-hajivhÄ• tÄ• lÅ«
sammakkhitattÄ• paá¹-ikkÅ«lÄ• ni honti, yÄ• ni dhotÄ• nipi gandhaharaá¹‡atthaá¹ƒ punapp
honti. paribhutto samÄ• no yathÄ• nÄ• ma odane paccamÄ• ne thusakaá¹‡akuá¹‡á¸• akÄ•
ukkhalimukhavaá¹-á¹-ipidhÄ• niyo makkhanti, evameva sakalasarÄ«rÄ• nugatena kÄ• yagg
paccitvÄ• uttaramÄ• no dante dantamalabhÄ• vena sammakkheti. jivhÄ• tÄ• luppabhutÄ«n
akkhikaá¹‡á¹‡anÄ• saadhomaggÄ• dike akkhigÅ«thakakaá¹‡á¹‡agÅ«thakasiá¹…ghÄ• á¹‡ik
sammakkheti. yena sammakkhitÄ• ni imÄ• ni dvÄ• rÄ• ni divase divase dhoviyamÄ• nÄ• nip
honti. yesu ekaccaá¹ƒ dhovitvÄ• hattho puna udakena dhovitabbo hoti. ekaccaá¹ƒ dhovitvÄ
gomayenapi mattikÄ• yapi gandhacuá¹‡á¹‡enapi dhovato pÄ• á¹-ikulyatÄ• vigacchatÄ«ti ev
paá¹-ikkÅ«latÄ• paccavekkhitabbÄ• .

<305> tassevaá¹ƒ \Be I 342/ dasahÄ• kÄ• rehi paá¹-ikkÅ«lataá¹ƒ paccavekkhato takkÄ• ha
karontassa paá¹-ikkÅ«lÄ• kÄ• ravasena kabaá¸·Ä«kÄ• rÄ• hÄ• ro pÄ• kaá¹-o hoti. so taá¹ƒ
Ä• sevati bhÄ• veti bahulÄ«karoti. tassevaá¹ƒ karoto nÄ«varaá¹‡Ä• ni vikkhambhanti. kabaá
sabhÄ• vadhammatÄ• ya gambhÄ«rattÄ• appanaá¹ƒ appattena upacÄ• rasamÄ• dhinÄ• c
paá¹-ikkÅ«lÄ• kÄ• raggahaá¹‡avasena panettha saÃ±Ã±Ä• pÄ• kaá¹-Ä• hoti. tasmÄ• ima
paá¹-ikkÅ«lasaÃ±Ã±Ä• icceva saá¹…khaá¹ƒ gacchati.

imaÃ±ca \Ne I 338/ pana Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±aá¹ƒ anuyuttassa bhikkhuno rasata
patilÄ«yati patikuá¹-ati pativaá¹-á¹-ati. so kantÄ• ranittharaá¹‡atthiko viya puttamaá¹ƒsaá¹ƒ v
Ä• hÄ• raá¹ƒ Ä• hÄ• reti yÄ• vadeva dukkhassa nittharaá¹‡atthÄ• ya. athassa appakasirene
kabaá¸·Ä«kÄ• rÄ• hÄ• rapariÃ±Ã±Ä• mukhena paÃ±cakÄ• maguá¹‡iko rÄ• go pariÃ±Ã±aá¹
paÃ±cakÄ• maguá¹‡apariÃ±Ã±Ä• mukhena rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti. aparipakkÄ•
kÄ• yagatÄ• satibhÄ• vanÄ• pi pÄ• ripÅ«riá¹ƒ gacchati, asubhasaÃ±Ã±Ä• ya anulomapaá¹-
imaá¹ƒ pana paá¹-ipattiá¹ƒ nissÄ• ya diá¹-á¹-heva dhamme amatapariyosÄ• nataá¹ƒ anabhi
sugatiparÄ• yano hotÄ«ti.

ayaá¹ƒ Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±Ä• bhÄ• vanÄ• ya vitthÄ• rakathÄ• .

catudhÄ• tuvavatthÄ• nabhÄ• vanÄ•

<306> idÄ• ni Ä• hÄ• re paá¹-ikkÅ«lasaÃ±Ã±Ä• nantaraá¹ƒ __ekaá¹ƒ vavatthÄ• na_nti eva
catudhÄ• tuvavatthÄ• nassa bhÄ• vanÄ• niddeso anuppatto. tattha __vavatthÄ• na_nti sabl
sanniá¹-á¹-hÄ• naá¹ƒ, catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ vavatthÄ• naá¹ƒ __catudhÄ• tuvavatthÄ•
dhÄ• tukammaá¹-á¹-hÄ• naá¹ƒ, catudhÄ• tuvavatthÄ• nanti atthato ekaá¹ƒ. tayidaá¹ƒ dvidhÄ
ca vitthÄ• rato ca. saá¹…khepato mahÄ• satipaá¹-á¹-hÄ• ne Ä• gataá¹ƒ. vitthÄ• rato mahÄ•
rÄ• hulovÄ• de dhÄ• tuvibhaá¹…ge ca. taÃ±hi ---

``seyyathÄ• pi, bhikkhave, dakkho goghÄ• tako vÄ• goghÄ• takantevÄ• sÄ« vÄ• gÄ• viá¹ƒ
bilaso \Be I 343/ vibhajitvÄ• nisinno assa, evameva kho, bhikkhave, bhikkhu imameva kÄ• y
yathÄ• paá¹‡ihitaá¹ƒ dhÄ• tuso paccavekkhati, atthi imasmiá¹ƒ kÄ• ye pathavÄ«dhÄ• tu Ä•
vÄ• yodhÄ• tÅ«â€™â€™ ti ---

evaá¹ƒ tikkhapaÃ±Ã±assa dhÄ• tukammaá¹-á¹-hÄ• nikassa vasena __mahÄ• satipaá¹-á¹-h
Ä• gataá¹ƒ.

tassattho --- yathÄ• cheko goghÄ• tako vÄ• tasseva vÄ• bhattavetanabhato antevÄ• siko
vinivijjhitvÄ• catasso disÄ• gatÄ• naá¹ƒ mahÄ• pathÄ• naá¹ƒ vemajjhaá¹-á¹-hÄ• nasaá¹…k
koá¹-á¹-hÄ• saá¹ƒ \Ne I 339/ katvÄ• nisinno assa, evameva bhikkhu catunnaá¹ƒ iriyÄ• path
Ä• kÄ• rena á¹-hitattÄ• yathÄ• á¹-hitaá¹ƒ. yathÄ• á¹-hitattÄ• va yathÄ• paá¹‡ihitaá¹ƒ kÄ• ya
pathavÄ«dhÄ• tu ... pe ... vÄ• yodhÄ• tÅ«ti evaá¹ƒ dhÄ• tuso paccavekkhati.

kiá¹ƒ vuttaá¹ƒ hoti? yathÄ• goghÄ• takassa gÄ• viá¹ƒ posentassapi Ä• ghÄ• tanaá¹ƒ Ä• ha
tattha bandhitvÄ• á¹-hapentassapi vadhantassapi vadhitaá¹ƒ mataá¹ƒ passantassapi tÄ• va
antaradhÄ• yati, yÄ• va naá¹ƒ padÄ• letvÄ• bilaso na vibhajati. vibhajitvÄ• nisinnassa pana
antaradhÄ• yati, maá¹ƒsasaÃ±Ã±Ä• pavattati. nÄ• ssa evaá¹ƒ hoti ``ahaá¹ƒ gÄ• viá¹ƒ vikkia
harantÄ«â€™â€™ ti. atha khvassa ``ahaá¹ƒ maá¹ƒsaá¹ƒ vikkiá¹‡Ä• mi, imepi maá¹ƒsaá¹ƒ h
evameva imassÄ• pi bhikkhuno pubbe bÄ• laputhujjanakÄ• le gihibhÅ«tassapi pabbajitassa
posoti vÄ• puggaloti vÄ• saÃ±Ã±Ä• na antaradhÄ• yati, yÄ• va imameva kÄ• yaá¹ƒ yathÄ
yathÄ• paá¹‡ihitaá¹ƒ ghanavinibbhogaá¹ƒ katvÄ• dhÄ• tuso na paccavekkhati. dhÄ• tuso p
sattasaÃ±Ã±Ä• antaradhÄ• yati, dhÄ• tuvaseneva cittaá¹ƒ santiá¹-á¹-hati. tenÄ• ha bhagav
bhikkhave, dakkho goghÄ• tako vÄ• ... pe ... nisinno assa, evameva kho, bhikkhave, bhikkh
vÄ• yodhÄ• tÅ«â€™â€™ ti.

<307> __mahÄ• hatthipadÅ«pame_ (MN I 300 Ä• dayo) pana --- ``katamÄ• cÄ• vuso, ajjha
ajjhattaá¹ƒ paccattaá¹ƒ kakkhaá¸·aá¹ƒ kharigataá¹ƒ upÄ• dinnaá¹ƒ. seyyathidaá¹ƒ \Be I 344/
... udariyaá¹ƒ karÄ«saá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ paccattaá¹ƒ kakkha
upÄ• dinnaá¹ƒ, ayaá¹ƒ vuccati, Ä• vuso, ajjhattikÄ• pathavÄ«dhÄ• tÅ«â€™â€™ ti ca,

``katamÄ• cÄ• vuso, ajjhattikÄ• Ä• podhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ Ä• po Ä• pog
seyyathidaá¹ƒ, pittaá¹ƒ ... pe ... muttaá¹ƒ, yaá¹ƒ vÄ• panaÃ±Ã±ampi kiÃ±ci ajjhattaá¹ƒ pacc
Ä• pogataá¹ƒ upÄ• dinnaá¹ƒ, ayaá¹ƒ vuccatÄ• vuso, ajjhattikÄ• Ä• podhÄ• tÅ«â€™â€™ ti

``katamÄ• cÄ• vuso, ajjhattikÄ• tejodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹
seyyathidaá¹ƒ, yena ca santappati, yena ca jÄ«rÄ«yati, yena ca pariá¸• ayhati, yena ca
asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ \Ne I 340/ sammÄ• pariá¹‡Ä• maá¹ƒ gacchati, yaá¹ƒ vÄ• pa
ajjhattaá¹ƒ paccattaá¹ƒ tejo tejogataá¹ƒ upÄ• dinnaá¹ƒ, ayaá¹ƒ vuccatÄ• vuso, ajjhattikÄ• te
ca,

``katamÄ• cÄ• vuso, ajjhattikÄ• vÄ• yodhÄ• tu? yaá¹ƒ ajjhattaá¹ƒ paccattaá¹ƒ vÄ• yo vÄ•
seyyathidaá¹ƒ, uddhaá¹…gamÄ• vÄ• tÄ• , adhogamÄ• vÄ• tÄ• , kucchisayÄ• vÄ• tÄ• , ko
aá¹…gamaá¹…gÄ• nusÄ• rino vÄ• tÄ• , assÄ• so passÄ• so iti vÄ• , yaá¹ƒ vÄ• panaÃ±Ã±a
paccattaá¹ƒ vÄ• yo vÄ• yogataá¹ƒ upÄ• dinnaá¹ƒ, ayaá¹ƒ vuccatÄ• vuso, ajjhattikÄ• vÄ• yo

evaá¹ƒ nÄ• titikkhapaÃ±Ã±assa dhÄ• tukammaá¹-á¹-hÄ• nikassa vasena vitthÄ• rato Ä• ga
rÄ• hulovÄ• dadhÄ• tuvibhaá¹…gesupi.

tatrÄ• yaá¹ƒ anuttÄ• napadavaá¹‡á¹‡anÄ• , __ajjhattaá¹ƒ paccatta_nti idaá¹ƒ tÄ• va ubhay
adhivacanaá¹ƒ. __niyakaá¹ƒ_ nÄ• ma attani jÄ• taá¹ƒ sasantÄ• napariyÄ• pannanti attho. ta
itthÄ«su kathÄ• adhitthÄ«ti vuccati, evaá¹ƒ attani pavattattÄ• __ajjhattaá¹ƒ, _ attÄ• naá¹ƒ p
pavattattÄ• __paccatta_ntipi vuccati. __kakkhaá¸·a_nti thaddhaá¹ƒ. __kharigata_nti pharus
paá¹-hamaá¹ƒ lakkhaá¹‡avacanaá¹ƒ, dutiyaá¹ƒ Ä• kÄ• ravacanaá¹ƒ, kakkhaá¸·alakkhaá¹‡Ä
pharusÄ• kÄ• rÄ• hoti, tasmÄ• kharigatanti \Be I 345/ vuttÄ• . __upÄ• dinna_nti daá¸·haá¹
mamanti evaá¹ƒ daá¸·haá¹ƒ Ä• dinnaá¹ƒ, gahitaá¹ƒ parÄ• maá¹-á¹-hanti attho. __seyyathida
taá¹ƒ katamanti ceti attho. tato taá¹ƒ dassento ``kesÄ• lomÄ• â€™â€™ tiÄ• dimÄ• ha. ettha
pakkhipitvÄ• _ vÄ«satiyÄ• Ä• kÄ• rehi pathavÄ«dhÄ• tu niddiá¹-á¹-hÄ• ti veditabbÄ• . yaá¹
kiÃ±cÄ«ti avasesesu tÄ«su koá¹-á¹-hÄ• sesu pathavÄ«dhÄ• tu saá¹…gahitÄ• .

vissandanabhÄ• vena taá¹ƒ taá¹ƒ á¹-hÄ• naá¹ƒ appotÄ«ti __Ä• po_. kammasamuá¹-á¹-hÄ•
Ä• pesu gatanti __Ä• pogataá¹ƒ_. kiá¹ƒ taá¹ƒ? Ä• podhÄ• tuyÄ• Ä• bandhanalakkhaá¹‡aá¹

tejanavasena __tejo, _ vuttanayeneva tejesu gatanti __tejogataá¹ƒ_. kiá¹ƒ taá¹ƒ? uá¹‡hatta
__yena cÄ• _ti yena tejodhÄ• tugatena kupitena ayaá¹ƒ kÄ• yo santappati, ekÄ• hikajarÄ• c
__yena ca jÄ«rÄ«yatÄ«_ti yena ayaá¹ƒ kÄ• yo jÄ«rati, indriyavekallataá¹ƒ balaparikkhayaá¹
valipalitÄ• dibhÄ• vaÃ±ca pÄ• puá¹‡Ä• ti. __yena ca pariá¸• ayhatÄ«_ti yena kupitena ayaá
puggalo ``á¸• ayhÄ• mi á¸• ayhÄ• mÄ«â€™â€™ ti kandanto satadhotasappigosÄ«sacandan
tÄ• lavaá¹‡á¹-avÄ• taÃ±ca paccÄ• sÄ«sati. __yena ca asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ samm

gacchatÄ«_ti yenetaá¹ƒ asitaá¹ƒ vÄ• odanÄ• di pÄ«taá¹ƒ vÄ• pÄ• nakÄ• di khÄ• yitaá¹ƒ v
sÄ• yitaá¹ƒ vÄ• ambapakkamadhuphÄ• á¹‡itÄ• di sammÄ• paripÄ• kaá¹ƒ gacchati, rasÄ•
attho. ettha ca purimÄ• tayo tejodhÄ• tusamuá¹-á¹-hÄ• nÄ• . pacchimo kammasamuá¹-á¹-h

vÄ• yanavasena __vÄ• yo, _ vuttanayeneva vÄ• yesu gatanti __vÄ• yogataá¹ƒ_. kiá¹ƒ taá¹
vitthambhanalakkhaá¹‡aá¹ƒ. __uddhaá¹…gamÄ• vÄ• tÄ• _ti uggÄ• rahikkÄ• dipavattakÄ•
__adhogamÄ• vÄ• tÄ• _ti uccÄ• rapassÄ• vÄ• dinÄ«haraá¹‡akÄ• adho orohaá¹‡avÄ• tÄ•
antÄ• naá¹ƒ bahivÄ• tÄ• . __koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• _ti antÄ• naá¹ƒ antovÄ• tÄ• . __aá
dhamanijÄ• lÄ• nusÄ• rena sakalasarÄ«re aá¹…gamaá¹…gÄ• ni anusaá¹-Ä• samiÃ±janap
__assÄ• so_ti antopavisananÄ• sikavÄ• to. __passÄ• so_ti bahinikkhamananÄ• sikavÄ• to.
catusamuá¹-á¹-hÄ• nÄ• . assÄ• sapassÄ• sÄ• \Be I 346/ cittasamuá¹-á¹-hÄ• nÄ• va. sabba
kiÃ±cÄ«_ti iminÄ• padena avasesakoá¹-á¹-hÄ• sesu Ä• podhÄ• tuÄ• dayo saá¹…gahitÄ• .

iti vÄ«satiyÄ• Ä• kÄ• rehi pathavÄ«dhÄ• tu, dvÄ• dasahi Ä• podhÄ• tu, catÅ«hi tejodhÄ• t
dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi catasso dhÄ• tuyo vitthÄ• ritÄ• hontÄ«ti ayaá¹ƒ tÄ• vetth

<308> bhÄ• vanÄ• naye panettha tikkhapaÃ±Ã±assa bhikkhuno kesÄ• pathavÄ«dhÄ• tu, l
vitthÄ• rato dhÄ• tupariggaho papaÃ±cato upaá¹-á¹-hÄ• ti. yaá¹ƒ thaddhalakkhaá¹‡aá¹ƒ, ay
yaá¹ƒ Ä• bandhanalakkhaá¹‡aá¹ƒ, ayaá¹ƒ Ä• podhÄ• tu. yaá¹ƒ paripÄ• canalakkhaá¹‡aá¹ƒ,
vitthambhanalakkhaá¹‡aá¹ƒ, ayaá¹ƒ vÄ• yodhÄ• tÅ«ti evaá¹ƒ manasikaroto panassa kamm
hoti. nÄ• titikkhapaÃ±Ã±assa pana evaá¹ƒ manasikaroto andhakÄ• raá¹ƒ avibhÅ«taá¹ƒ hoti
manasikarontassa pÄ• kaá¹-aá¹ƒ hoti.

kathaá¹ƒ \Ne I 342/? yathÄ• dvÄ«su bhikkhÅ«su bahupeyyÄ• laá¹ƒ tantiá¹ƒ sajjhÄ• yantes
sakiá¹ƒ vÄ• dvikkhattuá¹ƒ vÄ• peyyÄ• lamukhaá¹ƒ vitthÄ• retvÄ• tato paraá¹ƒ ubhatokoá¹
karonto gacchati. tatra nÄ• titikkhapaÃ±Ã±o evaá¹ƒ vattÄ• hoti ``kiá¹ƒ sajjhÄ• yo nÄ• mesa
oá¹-á¹-hapariyÄ• hatamattaá¹ƒ kÄ• tuá¹ƒ na deti, evaá¹ƒ sajjhÄ• ye kariyamÄ• ne kadÄ• ta
bhavissatÄ«â€™â€™ ti. so Ä• gatÄ• gataá¹ƒ peyyÄ• lamukhaá¹ƒ vitthÄ• retvÄ• va sajjhÄ• y
evamÄ• ha --- ``kiá¹ƒ sajjhÄ• yo nÄ• mesa pariyosÄ• naá¹ƒ gantuá¹ƒ na deti, evaá¹ƒ sajjhÄ
tanti pariyosÄ• naá¹ƒ gamissatÄ«â€™â€™ ti. evameva tikkhapaÃ±Ã±assa kesÄ• divasena
papaÃ±cato upaá¹-á¹-hÄ• ti. yaá¹ƒ thaddhalakkhaá¹‡aá¹ƒ, ayaá¹ƒ pathavÄ«dhÄ• tÅ«tiÄ• di
manasikaroto kammaá¹-á¹-hÄ• naá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. itarassa tathÄ• manasikaroto and
hoti. kesÄ• divasena vitthÄ• rato manasikarontassa pÄ• kaá¹-aá¹ƒ hoti.

tasmÄ• imaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetukÄ• mena tikkhapaÃ±Ã±ena tÄ• va rahog
attano rÅ«pakÄ• yaá¹ƒ Ä• vajjetvÄ• yo imasmiá¹ƒ kÄ• ye thaddhabhÄ• vo vÄ• kharabhÄ•
yo Ä• bandhanabhÄ• vo \Be I 347/ vÄ• dravabhÄ• vo vÄ• , ayaá¹ƒ Ä• podhÄ• tu. yo paripÄ
vÄ• , ayaá¹ƒ tejodhÄ• tu. yo vitthambhanabhÄ• vo vÄ• samudÄ«raá¹‡abhÄ• vo vÄ• , ayaá¹

saá¹ƒkhittena dhÄ• tuyo pariggahetvÄ• punappunaá¹ƒ pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti dh
nijjÄ«vato Ä• vajjitabbaá¹ƒ manasikÄ• tabbaá¹ƒ paccavekkhitabbaá¹ƒ. tassevaá¹ƒ vÄ• yama
dhÄ• tuppabhedÄ• vabhÄ• sanapaÃ±Ã±Ä• pariggahito sabhÄ• vadhammÄ• rammaá¹‡attÄ•
samÄ• dhi uppajjati.

atha vÄ• pana ye ime catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ nissattabhÄ• vadassanatthaá¹ƒ c
``aá¹-á¹-hiÃ±ca paá¹-icca nhÄ• ruÃ±ca paá¹-icca maá¹ƒsaÃ±ca paá¹-icca cammaÃ±ca paá¹-
rÅ«pantveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti (MN I 306) cattÄ• ro koá¹-á¹-hÄ• sÄ• vutt
antarÄ• nusÄ• rinÄ• Ã±Ä• á¹‡ahatthena vinibbhujitvÄ• vinibbhujitvÄ• yo etesu thaddhabh
ayaá¹ƒ pathavÄ«dhÄ• tÅ«ti purimanayeneva dhÄ• tuyo pariggahetvÄ• punappunaá¹ƒ patha
dhÄ• tumattato nissattato nijjÄ«vato Ä• vajjitabbaá¹ƒ manasikÄ• tabbaá¹ƒ paccavekkhitabba
vÄ• yamamÄ• nassa nacireneva dhÄ• tuppabhedÄ• vabhÄ• sanapaÃ±Ã±Ä• pariggahito sab
343/ appanaá¹ƒ appatto upacÄ• ramatto samÄ• dhi uppajjati. ayaá¹ƒ saá¹…khepato Ä• gate
bhÄ• vanÄ• nayo.

<309> vitthÄ• rato Ä• gate pana evaá¹ƒ veditabbo. idaá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vet
nÄ• titikkhapaÃ±Ã±ena yoginÄ• Ä• cariyasantike dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi vitthÄ•
vuttappakÄ• re senÄ• sane viharantena katasabbakiccena rahogatena paá¹-isallÄ«nena sas
sasambhÄ• ravibhattito, salakkhaá¹‡asaá¹…khepato, salakkhaá¹‡avibhattitoti evaá¹ƒ catÅ«
kammaá¹-á¹-hÄ• naá¹ƒ bhÄ• vetabbaá¹ƒ.

tattha kathaá¹ƒ __sasambhÄ• rasaá¹…khepato bhÄ• veti_? idha bhikkhu vÄ«satiyÄ• koá¹-
pathavÄ«dhÄ• tÅ«ti vavatthapeti. dvÄ• dasasu koá¹-á¹-hÄ• sesu yÅ«sagataá¹ƒ udakasaá¹…
Ä• bandhanÄ• kÄ• raá¹ƒ Ä• podhÄ• tÅ«ti vavatthapeti. catÅ«su koá¹-á¹-hÄ• sesu paripÄ• ca
vavatthapeti \Be I 348/. chasu koá¹-á¹-hÄ• sesu vitthambhanÄ• kÄ• raá¹ƒ vÄ• yodhÄ• tÅ«ti
vavatthÄ• payatoyeva dhÄ• tuyo pÄ• kaá¹-Ä• honti. tÄ• punappunaá¹ƒ Ä• vajjato manasika
upacÄ• rasamÄ• dhi uppajjati.

<310> yassa pana evaá¹ƒ bhÄ• vayato kammaá¹-á¹-hÄ• naá¹ƒ na ijjhati, tena __sasambhÄ
bhÄ• vetabbaá¹ƒ. kathaá¹ƒ? tena hi bhikkhunÄ• yaá¹ƒ taá¹ƒ kÄ• yagatÄ• satikammaá¹-á¹-h
uggahakosallaá¹ƒ dasadhÄ• manasikÄ• rakosallaÃ±ca vuttaá¹ƒ. dvattiá¹ƒsÄ• kÄ• re tÄ• va
aparihÄ• petvÄ• tacapaÃ±cakÄ• dÄ«naá¹ƒ anulomapaá¹-ilomato vacasÄ• sajjhÄ• yaá¹ƒ Ä
vuttavidhÄ• naá¹ƒ kÄ• tabbaá¹ƒ. ayameva hi viseso, tattha vaá¹‡á¹‡asaá¹‡á¹-hÄ• nadisokÄ
kesÄ• dayo manasikaritvÄ• pi paá¹-ikkÅ«lavasena cittaá¹ƒ á¹-hapetabbaá¹ƒ, idha dhÄ• tuva
vaá¹‡á¹‡Ä• divasena paÃ±cadhÄ• paÃ±cadhÄ• kesÄ• dayo manasikaritvÄ• avasÄ• ne ev

<311> ime __kesÄ• _ nÄ• ma sÄ«sakaá¹-Ä• hapaliveá¹-hanacamme jÄ• tÄ• . tattha yathÄ•
kuá¹‡á¹-hatiá¹‡esu na vammikamatthako jÄ• nÄ• ti mayi kuá¹‡á¹-hatiá¹‡Ä• ni jÄ• tÄ• nÄ«ti,

jÄ• nanti mayaá¹ƒ vammikamatthake jÄ• tÄ• nÄ«ti, evameva na sÄ«sakaá¹-Ä• hapaliveá¹-h
kesÄ• jÄ• tÄ• ti, napi kesÄ• jÄ• nanti mayaá¹ƒ sÄ«sakaá¹-Ä• haveá¹-hanacamme jÄ• tÄ• t
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti kesÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<312> __lomÄ• _ sarÄ«raveá¹-hanacamme jÄ• tÄ• . tattha yathÄ• suÃ±Ã±agÄ• maá¹-á¹-h
suÃ±Ã±agÄ• maá¹-á¹-hÄ• naá¹ƒ jÄ• nÄ• ti mayi dabbatiá¹‡akÄ• ni jÄ• tÄ• nÄ«ti, napi dabba
suÃ±Ã±agÄ• maá¹-á¹-hÄ• ne jÄ• tÄ• nÄ«ti, evameva na sarÄ«raveá¹-hanacammaá¹ƒ jÄ• nÄ
lomÄ• jÄ• nanti mayaá¹ƒ sarÄ«raveá¹-hanacamme jÄ• tÄ• ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhog
349/ ete dhammÄ• . iti lomÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so ace
nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<313> __nakhÄ• _ aá¹…gulÄ«naá¹ƒ aggesu jÄ• tÄ• . tattha yathÄ• kumÄ• rakesu daá¹‡á¸
vijjhitvÄ• kÄ«á¸·antesu na daá¹‡á¸• akÄ• jÄ• nanti amhesu madhukaá¹-á¹-hikÄ• á¹-hapitÄ
madhukaá¹-á¹-hikÄ• jÄ• nanti mayaá¹ƒ daá¹‡á¸• akesu á¹-hapitÄ• ti, evameva na aá¹…guli
aggesu nakhÄ• jÄ• tÄ• ti. napi nakhÄ• jÄ• nanti mayaá¹ƒ aá¹…gulÄ«naá¹ƒ aggesu jÄ• tÄ•
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti nakhÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<314> __dantÄ• _ hanukaá¹-á¹-hikesu jÄ• tÄ• . tattha yathÄ• vaá¸• á¸• hakÄ«hi pÄ• sÄ• á
silesajÄ• tena bandhitvÄ• á¹-hapitathambhesu na udukkhalÄ• jÄ• nanti amhesu thambhÄ•
jÄ• nanti mayaá¹ƒ udukkhalesu á¹-hitÄ• ti, evameva na hanukaá¹-á¹-hÄ«ni jÄ• nanti amhesu
dantÄ• jÄ• nanti mayaá¹ƒ hanukaá¹-á¹-hÄ«su jÄ• tÄ• ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapac
dhammÄ• . iti dantÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano aby
thaddho pathavÄ«dhÄ• tÅ«ti.

<315> __taco_ sakalasarÄ«raá¹ƒ pariyonandhitvÄ• á¹-hito. tattha yathÄ• allagocammapar
mahÄ• vÄ«á¹‡Ä• ya na mahÄ• vÄ«á¹‡Ä• jÄ• nÄ• ti ahaá¹ƒ allagocammena pariyonaddhÄ•
mayÄ• mahÄ• vÄ«á¹‡Ä• pariyonaddhÄ• ti, evameva na sarÄ«raá¹ƒ jÄ• nÄ• ti ahaá¹ƒ tacen
jÄ• nÄ• ti mayÄ• sarÄ«raá¹ƒ pariyonaddhanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkha
dhammÄ• . iti taco nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ•
thaddho pathavÄ«dhÄ• tÅ«ti.

<316> __maá¹ƒsaá¹ƒ_ aá¹-á¹-hisaá¹…ghÄ• á¹-aá¹ƒ anulimpitvÄ• á¹-hitaá¹ƒ. tattha yathÄ•
bhittiyÄ• na bhitti jÄ• nÄ• ti ahaá¹ƒ mahÄ• mattikÄ• ya littÄ• ti. napi \Be I 350/ mahÄ• mattik
bhitti littÄ• ti, evameva na aá¹-á¹-hisaá¹…ghÄ• á¹-o jÄ• nÄ• ti ahaá¹ƒ navapesisatappabhed
napi maá¹ƒsaá¹ƒ jÄ• nÄ• ti mayÄ• aá¹-á¹-hisaá¹…ghÄ• á¹-o littoti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä•
ete dhammÄ• . iti maá¹ƒsaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so ace

nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<317> __nhÄ• ru_ sarÄ«rabbhantare aá¹-á¹-hÄ«ni Ä• bandhamÄ• nÄ• á¹-hitÄ• . tattha yat
kuá¹-á¹-adÄ• rÅ«su na kuá¹-á¹-adÄ• rÅ«ni jÄ• nanti mayaá¹ƒ vallÄ«hi vinaddhÄ• nÄ«ti. napi
kuá¹-á¹-adÄ• rÅ«ni vinaddhÄ• nÄ«ti, evameva na aá¹-á¹-hÄ«ni jÄ• nanti mayaá¹ƒ nhÄ• rÅ«h
nhÄ• rÅ« jÄ• nanti amhehi aá¹-á¹-hÄ«ni Ä• baddhÄ• nÄ«ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogap
dhammÄ• . iti nhÄ• ru nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano aby
thaddho pathavÄ«dhÄ• tÅ«ti.

<318> __aá¹-á¹-hÄ«su_ paá¹‡hikaá¹-á¹-hi gopphakaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ. gop
jaá¹…ghaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ. jaá¹…ghaá¹-á¹-hi Å«ruá¹-á¹-hiá¹ƒ ukkhipitvÄ• á
Å«ruá¹-á¹-hi kaá¹-iá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitaá¹ƒ. kaá¹-iá¹-á¹-hi piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ
á¹-hitaá¹ƒ, piá¹-á¹-hikaá¹‡á¹-ako gÄ«vaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hito. gÄ«vaá¹-á¹-hi sÄ«saá
ukkhipitvÄ• á¹-hitaá¹ƒ. sÄ«saá¹-á¹-hi gÄ«vaá¹-á¹-hike patiá¹-á¹-hitaá¹ƒ. gÄ«vaá¹-á¹-hi piá¹-á
patiá¹-á¹-hitaá¹ƒ. piá¹-á¹-hikaá¹‡á¹-ako kaá¹-iá¹-á¹-himhi patiá¹-á¹-hito. kaá¹-iá¹-á¹-hi Å«ruá¹-
patiá¹-á¹-hitaá¹ƒ. Å«ruá¹-á¹-hi jaá¹…ghaá¹-á¹-hike patiá¹-á¹-hitaá¹ƒ. jaá¹…ghaá¹-á¹-hi gopph
patiá¹-á¹-hitaá¹ƒ. gopphakaá¹-á¹-hi paá¹‡hikaá¹-á¹-hike patiá¹-á¹-hitaá¹ƒ.

tattha yathÄ• iá¹-á¹-hakadÄ• rugomayÄ• disaÃ±cayesu na heá¹-á¹-himÄ• heá¹-á¹-himÄ• j
uparime ukkhipitvÄ• á¹-hitÄ• ti. napi uparimÄ• uparimÄ• jÄ• nanti mayaá¹ƒ heá¹-á¹-himesu
patiá¹-á¹-hitÄ• ti, evameva na paá¹‡hikaá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ gopphakaá¹-á¹-hiá¹ƒ ukkhi
gopphakaá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ jaá¹…ghaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitanti. na jaá¹…gha
ahaá¹ƒ Å«ruá¹-á¹-hiá¹ƒ ukkhipitvÄ• \Ne I 346/ á¹-hitanti. na Å«ruá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ ka
ukkhipitvÄ• á¹-hitanti. na kaá¹-iá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ ukkhipitvÄ
piá¹-á¹-hikaá¹‡á¹-ako jÄ• nÄ• ti ahaá¹ƒ gÄ«vaá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitanti. na gÄ«vaá¹-
ahaá¹ƒ sÄ«saá¹-á¹-hiá¹ƒ ukkhipitvÄ• á¹-hitanti. na sÄ«saá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ gÄ«vaá¹-
patiá¹-á¹-hitanti. na gÄ«vaá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ piá¹-á¹-hikaá¹‡á¹-ake \Be I 351/ patiá¹-á¹
piá¹-á¹-hikaá¹‡á¹-ako jÄ• nÄ• ti ahaá¹ƒ kaá¹-iá¹-á¹-himhi patiá¹-á¹-hitoti. na kaá¹-iá¹-á¹-hi jÄ•
Å«ruá¹-á¹-himhi patiá¹-á¹-hitanti. na Å«ruá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ jaá¹…ghaá¹-á¹-himhi patia
jaá¹…ghaá¹-á¹-hi jÄ• nÄ• ti ahaá¹ƒ gopphakaá¹-á¹-himhi patiá¹-á¹-hitanti. na gopphakaá¹-á¹-
paá¹‡hikaá¹-á¹-himhi patiá¹-á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahita
aá¹-á¹-hi nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±
pathavÄ«dhÄ• tÅ«ti.

<319> __aá¹-á¹-himiÃ±jaá¹ƒ_ tesaá¹ƒ tesaá¹ƒ aá¹-á¹-hÄ«naá¹ƒ abbhantare á¹-hitaá¹ƒ. tatth
veá¸·upabbÄ• dÄ«naá¹ƒ anto pakkhittachinnavettaggÄ• dÄ«su na veá¸·upabbÄ• dÄ«ni jÄ• n
pakkhittÄ• nÄ«ti. napi vettaggÄ• dÄ«ni jÄ• nanti mayaá¹ƒ veá¸·upabbÄ• dÄ«su á¹-hitÄ• nÄ«
jÄ• nanti amhÄ• kaá¹ƒ anto miÃ±jaá¹ƒ á¹-hitanti. nÄ• pi miÃ±jaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ aá¹-á¹-h

á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti aá¹-á¹-
sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathav

<320> __vakkaá¹ƒ_ galavÄ• á¹-akato nikkhantena ekamÅ«lena thokaá¹ƒ gantvÄ• dvidhÄ•
vinibaddhaá¹ƒ hutvÄ• hadayamaá¹ƒsaá¹ƒ parikkhipitvÄ• á¹-hitaá¹ƒ. tattha yathÄ• vaá¹‡á¹-
ambaphaladvaye na vaá¹‡á¹-aá¹ƒ jÄ• nÄ• ti mayÄ• ambaphaladvayaá¹ƒ upanibaddhanti. n
jÄ• nÄ• ti ahaá¹ƒ vaá¹‡á¹-ena upanibaddhanti, evameva na thÅ«lanhÄ• ru jÄ• nÄ• ti mayÄ•
napi vakkaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ thÅ«lanhÄ• runÄ• upanibaddhanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä
ete dhammÄ• . iti vakkaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetan
nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<321> __hadayaá¹ƒ_ sarÄ«rabbhantare uraá¹-á¹-hipaÃ±jaramajjhaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ
jiá¹‡á¹‡asandamÄ• nikapaÃ±jaraá¹ƒ nissÄ• ya á¹-hapitÄ• ya maá¹ƒsapesiyÄ• na sandamÄ
jÄ• nÄ• ti maá¹ƒ nissÄ• ya maá¹ƒsapesi á¹-hitÄ• ti. napi maá¹ƒsapesi jÄ• nÄ• ti ahaá¹ƒ
jiá¹‡á¹‡asandamÄ• nikapaÃ±jaraá¹ƒ nissÄ• ya \Ne I 347/ á¹-hitÄ• ti, evameva na uraá¹-á¹-h
jÄ• nÄ• ti maá¹ƒ nissÄ• ya hadayaá¹ƒ á¹-hitanti. napi hadayaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ uraá¹-á¹-h
á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete \Be I 352/ dhammÄ•
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thad

<322> __yakanaá¹ƒ_ antosarÄ«re dvinnaá¹ƒ thanÄ• namabbhantare dakkhiá¹‡apassaá¹ƒ
yathÄ• ukkhalikapÄ• lapassamhi lagge yamakamaá¹ƒsapiá¹‡á¸• e na ukkhalikapÄ• lapassa
yamakamaá¹ƒsapiá¹‡á¸• o laggoti. napi yamakamaá¹ƒsapiá¹‡á¸• o jÄ• nÄ• ti ahaá¹ƒ ukkhal
evameva na thanÄ• namabbhantare dakkhiá¹‡apassaá¹ƒ jÄ• nÄ• ti maá¹ƒ nissÄ• ya yakana
jÄ• nÄ• ti ahaá¹ƒ thanÄ• namabbhantare dakkhiá¹‡apassaá¹ƒ nissÄ• ya á¹-hitanti. aÃ±Ã±an
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti yakanaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re
acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<323> __kilomakesu_ paá¹-icchannakilomakaá¹ƒ hadayaÃ±ca vakkaÃ±ca parivÄ• retvÄ• a
appaá¹-icchannakilomakaá¹ƒ sakalasarÄ«re cammassa heá¹-á¹-hato maá¹ƒsaá¹ƒ pariyonan
yathÄ• pilotikapaliveá¹-hite maá¹ƒse na maá¹ƒsaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ pilotikÄ• ya paliveá¹-
pilotikÄ• jÄ• nÄ• ti mayÄ• maá¹ƒsaá¹ƒ paliveá¹-hitanti, evameva na vakkahadayÄ• ni saka
jÄ• nÄ• ti ahaá¹ƒ kilomakena paá¹-icchannanti. napi kilomakaá¹ƒ jÄ• nÄ• ti mayÄ• vakkaha
maá¹ƒsaá¹ƒ paá¹-icchannanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thad

<324> __pihakaá¹ƒ_ hadayassa vÄ• mapasse udarapaá¹-alassa matthakapassaá¹ƒ nissÄ•
koá¹-á¹-hamatthakapassaá¹ƒ nissÄ• ya á¹-hitÄ• ya gomayapiá¹‡á¸• iyÄ• na koá¹-á¹-hamatt
gomayapiá¹‡á¸• i maá¹ƒ nissÄ• ya á¹-hitÄ• ti. napi gomayapiá¹‡á¸• i jÄ• nÄ• ti ahaá¹ƒ koá¹-

nissÄ• ya á¹-hitÄ• ti, evameva na udarapaá¹-alassa matthakapassaá¹ƒ jÄ• nÄ• ti pihakaá¹ƒ
á¹-hitanti. napi pihakaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ udarapaá¹-alassa matthakapassaá¹ƒ nissÄ• ya á
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• \Ne I 348/ ete dhammÄ• . iti pihaka
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ•

<325> __papphÄ• saá¹ƒ_ \Be I 353/ sarÄ«rabbhantare dvinnaá¹ƒ thanÄ• namantare haday
chÄ• detvÄ• olambantaá¹ƒ á¹-hitaá¹ƒ. tattha yathÄ• jiá¹‡á¹‡akoá¹-á¹-habbhantare lambam
jiá¹‡á¹‡akoá¹-á¹-habbhantaraá¹ƒ jÄ• nÄ• ti mayi sakuá¹‡akulÄ• vako lambamÄ• no á¹-hitoti
jÄ• nÄ• ti ahaá¹ƒ jiá¹‡á¹‡akoá¹-á¹-habbhantare lambamÄ• no á¹-hitoti, evameva na taá¹ƒ sa
jÄ• nÄ• ti mayi papphÄ• saá¹ƒ lambamÄ• naá¹ƒ á¹-hitanti. napi papphÄ• saá¹ƒ jÄ• nÄ• ti ah
sarÄ«rabbhantare lambamÄ• naá¹ƒ á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá
papphÄ• saá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kat
pathavÄ«dhÄ• tÅ«ti.

<326> __antaá¹ƒ_ galavÄ• á¹-akakarÄ«samaggapariyante sarÄ«rabbhantare á¹-hitaá¹ƒ. ta
lohitadoá¹‡ikÄ• ya obhujitvÄ• á¹-hapite chinnasÄ«sadhammanikaá¸·evare na lohitadoá¹‡i jÄ
dhammanikaá¸·evaraá¹ƒ á¹-hitanti. napi dhammanikaá¸·evaraá¹ƒ jÄ• nÄ• ti ahaá¹ƒ lohitadoá
evameva na sarÄ«rabbhantaraá¹ƒ jÄ• nÄ• ti mayi antaá¹ƒ á¹-hitanti. napi antaá¹ƒ jÄ• nÄ• ti
á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti antaá¹
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ•

<327> __antaguá¹‡aá¹ƒ_ antantare ekavÄ«satiantabhoge bandhitvÄ• á¹-hitaá¹ƒ. tattha yat
pÄ• dapuÃ±chanarajjumaá¹‡á¸• alakaá¹ƒ sibbetvÄ• á¹-hitesu rajjukesu na pÄ• dapuÃ±char
jÄ• nÄ• ti rajjukÄ• maá¹ƒ sibbitvÄ• á¹-hitÄ• ti. napi rajjukÄ• jÄ• nanti mayaá¹ƒ
pÄ• dapuÃ±chanarajjumaá¹‡á¸• alakaá¹ƒ sibbitvÄ• á¹-hitÄ• ti, evameva na antaá¹ƒ jÄ• nÄ•
Ä• bandhitvÄ• á¹-hitanti. napi antaguá¹‡aá¹ƒ jÄ• nÄ• ti ahaá¹ƒ antaá¹ƒ Ä• bandhitvÄ• á¹-hi
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti antaguá¹‡aá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ• tÅ«ti.

<328> __udariyaá¹ƒ_ udare á¹-hitaá¹ƒ asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ. tattha yathÄ• suvÄ•
suvÄ• navamathumhi na suvÄ• nadoá¹‡i jÄ• nÄ• ti mayi suvÄ• navamathu á¹-hitoti. napi su
349/ ahaá¹ƒ suvÄ• nadoá¹‡iyaá¹ƒ á¹-hitoti, evameva na udaraá¹ƒ jÄ• nÄ• ti mayi udariyaá¹ƒ
napi udariyaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ udare á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekk
iti udariyaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato
pathavÄ«dhÄ• tÅ«ti.

<329> __karÄ«saá¹ƒ_ pakkÄ• sayasaá¹…khÄ• te aá¹-á¹-haá¹…gulaveá¸·upabbasadise ant
tattha yathÄ• veá¸·upabbe omadditvÄ• pakkhittÄ• ya saá¹‡hapaá¹‡á¸• umattikÄ• ya na ve

paá¹‡á¸• umattikÄ• á¹-hitÄ• ti. napi paá¹‡á¸• umattikÄ• jÄ• nÄ• ti ahaá¹ƒ veá¸·upabbe á¹-h
pakkÄ• sayo jÄ• nÄ• ti mayi karÄ«saá¹ƒ á¹-hitanti. napi karÄ«saá¹ƒ jÄ• nÄ• ti ahaá¹ƒ pakkÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti karÄ«saá¹ƒ nÄ•
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ•

<330> __matthaluá¹…gaá¹ƒ_ sÄ«sakaá¹-Ä• habbhantare á¹-hitaá¹ƒ. tattha yathÄ• purÄ• á
pakkhittÄ• ya piá¹-á¹-hapiá¹‡á¸• iyÄ• na lÄ• bukaá¹-Ä• haá¹ƒ jÄ• nÄ• ti mayi piá¹-á¹-hapiá¹‡
piá¹-á¹-hapiá¹‡á¸• i jÄ• nÄ• ti ahaá¹ƒ lÄ• bukaá¹-Ä• he á¹-hitÄ• ti, evameva na sÄ«sakaá¹-Ä
mayi matthaluá¹…gaá¹ƒ á¹-hitanti. napi matthaluá¹…gaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ sÄ«sakaá¹-Ä• l
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti matthaluá¹…gaá
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto thaddho pathavÄ«dhÄ•

<331> __pittesu_ abaddhapittaá¹ƒ jÄ«vitindriyapaá¹-ibaddhaá¹ƒ sakalasarÄ«raá¹ƒ byÄ• pe
baddhapittaá¹ƒ pittakosake á¹-hitaá¹ƒ. tattha yathÄ• pÅ«vaá¹ƒ byÄ• petvÄ• á¹-hite tele na
telaá¹ƒ maá¹ƒ byÄ• petvÄ• á¹-hitanti. napi telaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ pÅ«vaá¹ƒ byÄ• petvÄ•
sarÄ«raá¹ƒ jÄ• nÄ• ti abaddhapittaá¹ƒ maá¹ƒ byÄ• petvÄ• á¹-hitanti. napi abaddhapittaá¹ƒ j
sarÄ«raá¹ƒ byÄ• petvÄ• á¹-hitanti. yathÄ• vassodakena puá¹‡á¹‡e kosÄ• takikosake na ko
mayi vassodakaá¹ƒ á¹-hitanti. napi vassodakaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ kosÄ• takikosake á¹-hita
pittakosako jÄ• nÄ• ti mayi baddhapittaá¹ƒ á¹-hitanti. napi baddhapittaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ
á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• \Be I 355
imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko \Ne I 350/ koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o ni
Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<332> __semhaá¹ƒ_ ekapatthapÅ«rappamÄ• á¹‡aá¹ƒ udarapaá¹-ale á¹-hitaá¹ƒ. tattha yath
saÃ±jÄ• tapheá¹‡apaá¹-alÄ• ya candanikÄ• ya na candanikÄ• jÄ• nÄ• ti mayi pheá¹‡apaá¹
pheá¹‡apaá¹-alaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ candanikÄ• ya á¹-hitanti, evameva na udarapaá¹-alaá
á¹-hitanti. napi semhaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ udarapaá¹-ale á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti semhaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re
acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<333> __pubbo_ anibaddhokÄ• so yattha yattheva khÄ• á¹‡ukaá¹‡á¹-akappaharaá¹‡aaggi
sarÄ«rappadese lohitaá¹ƒ saá¹‡á¹-hahitvÄ• paccati, gaá¹‡á¸• apÄ«á¸·akÄ• dayo vÄ• uppa
tiá¹-á¹-hati. tattha yathÄ• pharasuppahÄ• rÄ• divasena paggharitaniyyÄ• se rukkhe na rukk
jÄ• nanti amhesu niyyÄ• so á¹-hitoti, napi niyyÄ• so jÄ• nÄ• ti ahaá¹ƒ rukkhassa pahÄ• rÄ•
evameva na sarÄ«rassa khÄ• á¹‡ukaá¹‡á¹-akÄ• dÄ«hi abhihatappadesÄ• jÄ• nanti amhes
jÄ• nÄ• ti ahaá¹ƒ tesu padesesu á¹-hitoti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡ar
nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o niss
Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<334> __lohitesu_ saá¹ƒsaraá¹‡alohitaá¹ƒ pittaá¹ƒ viya sakalasarÄ«raá¹ƒ byÄ• petvÄ• á¹-
sannicitalohitaá¹ƒ yakanaá¹-á¹-hÄ• nassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• ekapatthapÅ«
vakkahadayayakanapapphÄ• sÄ• ni tementaá¹ƒ á¹-hitaá¹ƒ. tattha saá¹ƒsaraá¹‡alohite abad
vinicchayo. itaraá¹ƒ pana yathÄ• jajjarakapÄ• le ovaá¹-á¹-he udake heá¹-á¹-hÄ• leá¸• á¸• u
temayamÄ• ne na leá¸• á¸• ukhaá¹‡á¸• Ä• dÄ«ni jÄ• nanti mayaá¹ƒ udakena temiyamÄ• nÄ
ahaá¹ƒ \Be I 356/ leá¸• á¸• ukhaá¹‡á¸• Ä• dÄ«ni tememÄ«ti, evameva na yakanassa heá¹-á
vakkÄ• dÄ«ni vÄ• jÄ• nanti mayi lohitaá¹ƒ á¹-hitaá¹ƒ amhe vÄ• temayamÄ• naá¹ƒ á¹-hitant
ahaá¹ƒ yakanassa heá¹-á¹-hÄ• bhÄ• gaá¹ƒ pÅ«retvÄ• vakkÄ• dÄ«ni temayamÄ• naá¹ƒ á¹-
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti lohitaá¹ƒ nÄ• ma imasmiá¹ƒ sarÄ«re \
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä

<335> __sedo_ aggisantÄ• pÄ• dikÄ• lesu kesalomakÅ«pavivarÄ• ni pÅ«retvÄ• tiá¹-á¹-hat
yathÄ• udakÄ• abbÅ«á¸·hamattesu bhisamuá¸·Ä• lakumudanÄ• á¸·akalÄ• pesu na bhisÄ•
amhehi udakaá¹ƒ paggharatÄ«ti. napi bhisÄ• dikalÄ• pavivarehi paggharantaá¹ƒ udakaá¹ƒ j
bhisÄ• dikalÄ• pavivarehi paggharÄ• mÄ«ti, evameva na kesalomakÅ«pavivarÄ• ni jÄ• nan
napi sedo jÄ• nÄ• ti ahaá¹ƒ kesalomakÅ«pavivarehi paggharÄ• mÄ«ti. aÃ±Ã±amaÃ±Ã±aá¹
ete dhammÄ• . iti sedo nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano ab
yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<336> __medo_ thÅ«lassa sakalasarÄ«raá¹ƒ pharitvÄ• kisassa jaá¹…ghamaá¹ƒsÄ• dÄ«ni
patthinnasineho. tattha yathÄ• haliddipilotikapaá¹-icchanne maá¹ƒsapuÃ±je na maá¹ƒsapuÃ
nissÄ• ya haliddipilotikÄ• á¹-hitÄ• ti. napi haliddipilotikÄ• jÄ• nÄ• ti ahaá¹ƒ maá¹ƒsapuÃ±ja
á¹-hitÄ• ti, evameva na sakalasarÄ«re jaá¹…ghÄ• dÄ«su vÄ• maá¹ƒsaá¹ƒ jÄ• nÄ• ti maá¹ƒ
napi medo jÄ• nÄ• ti ahaá¹ƒ sakalasarÄ«re jaá¹…ghÄ• dÄ«su vÄ• maá¹ƒsaá¹ƒ nissÄ• ya á
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti medo nÄ• ma imasmiá¹ƒ sarÄ«re pÄ•
abyÄ• kato suÃ±Ã±o nissatto patthinnayÅ«so Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<337> __assu_ \Be I 357/ yadÄ• saÃ±jÄ• yati tadÄ• akkhikÅ«pake pÅ«retvÄ• tiá¹-á¹-hati
tattha yathÄ• udakapuá¹‡á¹‡esu taruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu na taruá¹‡atÄ• laá¹-á¹-hi
udakaá¹ƒ á¹-hitanti. napi taruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu udakaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ
taruá¹‡atÄ• laá¹-á¹-hikÅ«pakesu á¹-hitanti, evameva na akkhikÅ«pakÄ• jÄ• nanti amhesu a
jÄ• nÄ• ti ahaá¹ƒ akkhikÅ«pakesu á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹
assu nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±
Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<338> __vasÄ• _ \Ne I 352/ aggisantÄ• pÄ• dikÄ• le hatthatalahatthapiá¹-á¹-hipÄ• datalap
nÄ• sÄ• puá¹-analÄ• á¹-aaá¹ƒsakÅ«á¹-esu á¹-hitavilÄ«nasneho. tattha yathÄ• pakkhittatele

jÄ• nÄ• ti maá¹ƒ telaá¹ƒ ajjhottharitvÄ• á¹-hitanti. napi telaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ Ä• cÄ• maá
á¹-hitanti, evameva na hatthatalÄ• dippadeso jÄ• nÄ• ti maá¹ƒ vasÄ• ajjhottharitvÄ• á¹-hitÄ
jÄ• nÄ• ti ahaá¹ƒ hatthatalÄ• dippadesaá¹ƒ ajjhottharitvÄ• á¹-hitÄ• ti. aÃ±Ã±amaÃ±Ã±aá¹ƒ
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti vasÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ
acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<339> __kheá¸·o_ tathÄ• rÅ«pe kheá¸·uppattipaccaye sati ubhohi kapolapassehi orohitvÄ•
tiá¹-á¹-hati. tattha yathÄ• abbocchinnaudakanissande nadÄ«tÄ«rakÅ«pake na kÅ«patalaá¹
santiá¹-á¹-hatÄ«ti. napi udakaá¹ƒ jÄ• nÄ• ti ahaá¹ƒ kÅ«patale santiá¹-á¹-hÄ• mÄ«ti, evamev
jÄ• nÄ• ti mayi ubhohi kapolapassehi orohitvÄ• kheá¸·o á¹-hitoti. napi kheá¸·o jÄ• nÄ• ti aha
kapolapassehi orohitvÄ• jivhÄ• tale á¹-hitoti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹
kheá¸·o nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±
Ä• bandhanÄ• kÄ• ro Ä• podhÄ• tÅ«ti.

<340> __siá¹…ghÄ• á¹‡ikÄ• _ \Be I 358/ yadÄ• saÃ±jÄ• yati, tadÄ• nÄ• sÄ• puá¹-e pÅ«re
paggharati vÄ• . tattha yathÄ• pÅ«tidadhibharitÄ• ya sippikÄ• ya na sippikÄ• jÄ• nÄ• ti ma
napi pÅ«tidadhi jÄ• nÄ• ti ahaá¹ƒ sippikÄ• ya á¹-hitanti, evameva na nÄ• sÄ• puá¹-Ä• jÄ• n
siá¹…ghÄ• á¹‡ikÄ• á¹-hitÄ• ti. napi siá¹…ghÄ• á¹‡ikÄ• jÄ• nÄ• ti ahaá¹ƒ nÄ• sÄ• puá¹-esu
Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti siá¹…ghÄ• á¹‡ikÄ• nÄ• ma imasmiá¹
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandhanÄ• kÄ• ro Ä

<341> __lasikÄ• _ aá¹-á¹-hikasandhÄ«naá¹ƒ abbhaÃ±janakiccaá¹ƒ sÄ• dhayamÄ• nÄ• as
tattha yathÄ• telabbhaÃ±jite akkhe na akkho jÄ• nÄ• ti maá¹ƒ telaá¹ƒ abbhaÃ±jitvÄ• á¹-hita
jÄ• nÄ• ti ahaá¹ƒ akkhaá¹ƒ abbhaÃ±jitvÄ• á¹-hitanti, evameva na asÄ«tisatasandhayo jÄ• n
abbhaÃ±jitvÄ• á¹-hitÄ• ti. napi lasikÄ• jÄ• nÄ• ti ahaá¹ƒ asÄ«tisatasandhayo abbhaÃ±jitvÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ• . iti lasikÄ• nÄ• ma
pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä• bandh

<342> __muttaá¹ƒ_ vatthissa abbhantare á¹-hitaá¹ƒ. tattha yathÄ• candanikÄ• ya pakkhitte
ravaá¹‡aghaá¹-e na ravaá¹‡aghaá¹-o jÄ• nÄ• ti mayi candanikÄ• raso á¹-hitoti. napi candan
ravaá¹‡aghaá¹-e á¹-hitoti, evameva na vatthi jÄ• nÄ• ti mayi muttaá¹ƒ á¹-hitanti. napi muttaá
vatthimhi á¹-hitanti. aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• bhogapaccavekkhaá¹‡arahitÄ• ete dhammÄ•
sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto yÅ«sabhÅ«to Ä
Ä• podhÄ• tÅ«ti.

<343> evaá¹ƒ kesÄ• dÄ«su manasikÄ• raá¹ƒ pavattetvÄ• yena santappati, ayaá¹ƒ imasmi
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto paripÄ• canÄ• kÄ• ro tejodhÄ• tÅ«ti, y
359/ pariá¸• ayhati, yena asitapÄ«takhÄ• yitasÄ• yitaá¹ƒ sammÄ• pariá¹‡Ä• maá¹ƒ gaccha

pÄ• á¹-iyekko koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto paripÄ• canÄ• kÄ• ro te
tejokoá¹-á¹-hÄ• sesu manasikÄ• ro pavattetabbo.

<344> tato uddhaá¹…game vÄ• te uddhaá¹…gamavasena pariggahetvÄ• adhogame adho
kucchisayavasena, koá¹-á¹-hÄ• saye koá¹-á¹-hÄ• sayavasena, aá¹…gamaá¹…gÄ• nusÄ• ri
assÄ• sapassÄ• se assÄ• sapassÄ• savasena pariggahetvÄ• uddhaá¹…gamÄ• vÄ• tÄ• n
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o nissatto vitthambhanÄ• kÄ• ro vÄ• yodhÄ• tÅ«
kucchisayÄ• vÄ• tÄ• nÄ• ma, koá¹-á¹-hÄ• sayÄ• vÄ• tÄ• nÄ• ma, aá¹…gamaá¹…gÄ• nus
assÄ• sapassÄ• sÄ• vÄ• tÄ• nÄ• ma imasmiá¹ƒ sarÄ«re pÄ• á¹-iyekko koá¹-á¹-hÄ• so ace
vitthambhanÄ• kÄ• ro vÄ• yodhÄ• tÅ«ti evaá¹ƒ vÄ• yokoá¹-á¹-hÄ• sesu manasikÄ• ro pavat
pavattamanasikÄ• rassa dhÄ• tuyo pÄ• kaá¹-Ä• honti. tÄ• punappunaá¹ƒ Ä• vajjato manas
upacÄ• rasamÄ• dhi uppajjati.

<345> yassa pana evaá¹ƒ bhÄ• vayato kammaá¹-á¹-hÄ• naá¹ƒ na ijjhati, tena salakkhaá¹‡a
bhÄ• vetabbaá¹ƒ. kathaá¹ƒ? vÄ«satiyÄ• koá¹-á¹-hÄ• sesu thaddhalakkhaá¹‡aá¹ƒ pathavÄ«
vavatthapetabbaá¹ƒ. tattheva Ä• bandhanalakkhaá¹‡aá¹ƒ \Ne I 354/ Ä• podhÄ• tÅ«ti. paripÄ
tejodhÄ• tÅ«ti. vitthambhanalakkhaá¹‡aá¹ƒ vÄ• yodhÄ• tÅ«ti.

dvÄ• dasasu koá¹-á¹-hÄ• sesu Ä• bandhanalakkhaá¹‡aá¹ƒ Ä• podhÄ• tÅ«ti vavatthapetabb
paripÄ• canalakkhaá¹‡aá¹ƒ tejodhÄ• tÅ«ti. vitthambhanalakkhaá¹‡aá¹ƒ vÄ• yodhÄ• tÅ«ti. th
pathavÄ«dhÄ• tÅ«ti.

catÅ«su koá¹-á¹-hÄ• sesu paripÄ• canalakkhaá¹‡aá¹ƒ tejodhÄ• tÅ«ti vavatthapetabbaá¹ƒ. t
vitthambhanalakkhaá¹‡aá¹ƒ vÄ• yodhÄ• tÅ«ti. thaddhalakkhaá¹‡aá¹ƒ pathavÄ«dhÄ• tÅ«ti. Ä
Ä• podhÄ• tÅ«ti.

chasu \Be I 360/ koá¹-á¹-hÄ• sesu vitthambhanalakkhaá¹‡aá¹ƒ vÄ• yodhÄ• tÅ«ti vavatthape
thaddhalakkhaá¹‡aá¹ƒ pathavÄ«dhÄ• tÅ«ti. Ä• bandhanalakkhaá¹‡aá¹ƒ Ä• podhÄ• tÅ«ti. pa
tejodhÄ• tÅ«ti. tassevaá¹ƒ vavatthÄ• payato dhÄ• tuyo pÄ• kaá¹-Ä• honti. tÄ• punappunaá
vuttanayeneva upacÄ• rasamÄ• dhi uppajjati.

<346> yassa pana evampi bhÄ• vayato kammaá¹-á¹-hÄ• naá¹ƒ na ijjhati, tena salakkhaá¹‡a
bhÄ• vetabbaá¹ƒ. kathaá¹ƒ? pubbe vuttanayeneva kesÄ• dayo pariggahetvÄ• kesamhi tha
pathavÄ«dhÄ• tÅ«ti vavatthapetabbaá¹ƒ. tattheva Ä• bandhanalakkhaá¹‡aá¹ƒ Ä• podhÄ• tÅ
tejodhÄ• tÅ«ti. vitthambhanalakkhaá¹‡aá¹ƒ vÄ• yodhÄ• tÅ«ti. evaá¹ƒ sabbakoá¹-á¹-hÄ• ses
catasso catasso dhÄ• tuyo vavatthapetabbÄ• . tassevaá¹ƒ vavatthÄ• payato dhÄ• tuyo pÄ•
punappunaá¹ƒ Ä• vajjato manasikaroto vuttanayeneva upacÄ• rasamÄ• dhi uppajjati.

apica kho pana vacanatthato, kalÄ• pato, cuá¹‡á¹‡ato, lakkhaá¹‡Ä• dito, samuá¹-á¹-hÄ• nat
vinibbhogÄ• vinibbhogato, sabhÄ• gavisabhÄ• gato, ajjhattikabÄ• hiravisesato, saá¹…gahat
asamannÄ• hÄ• rato, paccayavibhÄ• gatoti imehipi Ä• kÄ• rehi dhÄ• tuyo manasikÄ• tabbÄ

<347> tattha __vacanatthato_ manasikarontena patthaá¹-attÄ• pathavÄ«. appoti Ä• piyati
tejatÄ«ti tejo. vÄ• yatÄ«ti vÄ• yo. avisesena pana salakkhaá¹‡adhÄ• raá¹‡ato \Ne I 355/ dul
dukkhÄ• dhÄ• nato ca dhÄ• tÅ«ti. evaá¹ƒ visesasÄ• maÃ±Ã±avasena vacanatthato manasi

<348> __kalÄ• pato_ti yÄ• ayaá¹ƒ kesÄ• lomÄ• tiÄ• dinÄ• nayena vÄ«satiyÄ• Ä• kÄ• re
semhanti ca Ä• dinÄ• nayena dvÄ• dasahÄ• kÄ• rehi Ä• podhÄ• tu niddiá¹-á¹-hÄ• , tattha y

vaá¹‡á¹‡o \Be I 361/ gandho raso ojÄ• , catasso cÄ• pi dhÄ• tuyo.

aá¹-á¹-hadhammasamodhÄ• nÄ• , hoti kesÄ• ti sammuti.

tesaá¹ƒyeva vinibbhogÄ• , natthi kesÄ• ti sammuti ||

tasmÄ• kesÄ• pi aá¹-á¹-hadhammakalÄ• pamattameva. tathÄ• lomÄ• dayoti. yo panettha
koá¹-á¹-hÄ• so, so jÄ«vitindriyena ca bhÄ• vena ca saddhiá¹ƒ dasadhammakalÄ• popi hoti.
pathavÄ«dhÄ• tu Ä• podhÄ• tÅ«ti saá¹…khaá¹ƒ gato. evaá¹ƒ kalÄ• pato manasikÄ• tabbÄ•

<349> __cuá¹‡á¹‡ato_ti imasmiá¹ƒ hi sarÄ«re majjhimena pamÄ• á¹‡ena pariggayhamÄ• r
paramÄ• á¹‡ubhedasaÃ±cuá¹‡á¹‡Ä• sukhumarajabhÅ«tÄ• __pathavÄ«dhÄ• tu_ doá¹‡am
upaá¸• á¸• happamÄ• á¹‡Ä• ya Ä• podhÄ• tuyÄ• saá¹…gahitÄ• , tejodhÄ• tuyÄ• anupÄ• li
vikiriyati na viddhaá¹ƒsiyati, avikiriyamÄ• nÄ• aviddhaá¹ƒsiyamÄ• nÄ• anekavidhaá¹ƒ
itthipurisaliá¹…gÄ• dibhÄ• vavikappaá¹ƒ upagacchati, aá¹‡uthÅ«ladÄ«gharassathirakathinÄ

yÅ«sagatÄ• Ä• bandhanÄ• kÄ• rabhÅ«tÄ• panettha __Ä• podhÄ• tu_ pathavÄ«patiá¹-á¹-h
vÄ• yovitthambhitÄ• na paggharati na parissavati, apaggharamÄ• nÄ• aparissavamÄ• nÄ•
dasseti.

asitapÄ«tÄ• dipÄ• cakÄ• cettha usumÄ• kÄ• rabhÅ«tÄ• uá¹‡hattalakkhaá¹‡Ä• __tejodhÄ
Ä• posaá¹…gahitÄ• vÄ• yovitthambhitÄ• imaá¹ƒ kÄ• yaá¹ƒ paripÄ• ceti, vaá¹‡á¹‡asampatt
pana paripÄ• cito ayaá¹ƒ kÄ• yo na pÅ«tibhÄ• vaá¹ƒ dasseti.

aá¹…gamaá¹…gÄ• nusaá¹-Ä• \Ne I 356/ cettha samudÄ«raá¹‡avitthambhanalakkhaá¹‡Ä•
pathavÄ«patiá¹-á¹-hitÄ• Ä• posaá¹…gahitÄ• tejÄ• nupÄ• litÄ• imaá¹ƒ kÄ• yaá¹ƒ vitthambh
vitthambhito ayaá¹ƒ kÄ• yo na paripatati, ujukaá¹ƒ saá¹‡á¹-hÄ• ti. aparÄ• ya vÄ• yodhÄ• tuy

gamanaá¹-á¹-hÄ• nanisajjÄ• sayanairiyÄ• pathesu viÃ±Ã±attiá¹ƒ dasseti, samiÃ±jeti, sampa
lÄ• á¸·eti. evametaá¹ƒ itthipurisÄ• dibhÄ• vena bÄ• lajanavaÃ±canaá¹ƒ mÄ• yÄ• rÅ«pasadis
pavattatÄ«ti evaá¹ƒ cuá¹‡á¹‡ato manasikÄ• tabbÄ• .

<350> __lakkhaá¹‡Ä• dito_ti \Be I 362/ pathavÄ«dhÄ• tu kiá¹ƒ lakkhaá¹‡Ä• , kiá¹ƒ rasÄ• , k
paccupaá¹-á¹-hÄ• nÄ• ti evaá¹ƒ catassopi dhÄ• tuyo Ä• vajjetvÄ• __pathavÄ«dhÄ• tu_ kak
patiá¹-á¹-hÄ• narasÄ• , sampaá¹-icchanapaccupaá¹-á¹-hÄ• nÄ• . __Ä• podhÄ• tu_ pagghara
brÅ«hanarasÄ• , saá¹…gahapaccupaá¹-á¹-hÄ• nÄ• . __tejodhÄ• tu_ uá¹‡hattalakkhaá¹‡Ä•
maddavÄ• nuppadÄ• napaccupaá¹-á¹-hÄ• nÄ• . __vÄ• yodhÄ• tu_ vitthambhanalakkhaá¹‡Ä
abhinÄ«hÄ• rapaccupaá¹-á¹-hÄ• nÄ• ti evaá¹ƒ lakkhaá¹‡Ä• dito manasikÄ• tabbÄ• .

<351> __samuá¹-á¹-hÄ• nato_ti ye ime pathavÄ«dhÄ• tuÄ• dÄ«naá¹ƒ vitthÄ• rato dassana
dvÄ• cattÄ• lÄ«sa koá¹-á¹-hÄ• sÄ• dassitÄ• . tesu udariyaá¹ƒ karÄ«saá¹ƒ pubbo muttanti in
__utusamuá¹-á¹-hÄ• nÄ• va_. assu sedo kheá¸·o siá¹…ghÄ• á¹‡ikÄ• ti ime cattÄ• ro __utuc
asitÄ• diparipÄ• cako tejo __kammasamuá¹-á¹-hÄ• nova_. assÄ• sapassÄ• sÄ• cittasamuá
__catusamuá¹-á¹-hÄ• nÄ• _ti evaá¹ƒ samuá¹-á¹-hÄ• nato manasikÄ• tabbÄ• .

<352> __nÄ• nattekattato_ti sabbÄ• sampi dhÄ• tÅ«naá¹ƒ salakkhaá¹‡Ä• dito nÄ• nattaá¹ƒ
pathavÄ«dhÄ• tuyÄ• lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• nÄ• ni. aÃ±Ã±Ä• ni Ä• podhÄ• tuÄ•
lakkhaá¹‡Ä• divasena pana kammasamuá¹-á¹-hÄ• nÄ• divasena ca nÄ• nattabhÅ«tÄ• nam
rÅ«pamahÄ• bhÅ«tadhÄ• tudhammaaniccÄ• divasena ekattaá¹ƒ hoti. sabbÄ• pi hi dhÄ• tuy
anatÄ«tattÄ• __rÅ«pÄ• ni_. mahantapÄ• tubhÄ• vÄ• dÄ«hi kÄ• raá¹‡ehi __mahÄ• bhÅ«tÄ•

__mahantapÄ• tubhÄ• vÄ• dÄ«hÄ«_ti etÄ• hi dhÄ• tuyo mahantapÄ• tubhÄ• vato, mahÄ•
mahÄ• parihÄ• rato, mahÄ• vikÄ• rato, mahattÄ• bhÅ«tattÄ• cÄ• ti imehi kÄ• raá¹‡ehi mal

tattha \Ne I 357/ __mahantapÄ• tubhÄ• vato_ti etÄ• ni hi anupÄ• dinnasantÄ• nepi upÄ• di
pÄ• tubhÅ«tÄ• ni. tesaá¹ƒ anupÄ• dinnasantÄ• ne ---

duve satasahassÄ• ni, cattÄ• ri nahutÄ• ni ca.

ettakaá¹ƒ bahalattena, saá¹…khÄ• tÄ• yaá¹ƒ vasundharÄ• ti || ---

Ä• dinÄ• nayena mahantapÄ• tubhÄ• vatÄ• buddhÄ• nussatiniddese vuttÄ• va.

upÄ• dinnasantÄ• nepi \Be I 363/ macchakacchapadevadÄ• navÄ• disarÄ«ravasena maha
vuttaÃ±hetaá¹ƒ ``santi, bhikkhave, mahÄ• samudde yojanasatikÄ• pi attabhÄ• vÄ• â€™â€™

__mahÄ• bhÅ«tasÄ• maÃ±Ã±ato_ti etÄ• ni hi yathÄ• mÄ• yÄ• kÄ• ro amaá¹‡iá¹ƒyeva uda
asuvaá¹‡á¹‡aá¹ƒyeva leá¸• á¸• uá¹ƒ suvaá¹‡á¹‡aá¹ƒ katvÄ• dasseti.

yathÄ• ca sayaá¹ƒ neva yakkho na yakkhÄ« samÄ• no yakkhabhÄ• vampi yakkhibhÄ• var
anÄ«lÄ• neva hutvÄ• nÄ«laá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ dassenti, apÄ«tÄ• ni alohitÄ• ni anodÄ•
upÄ• dÄ• rÅ«paá¹ƒ dassentÄ«ti mÄ• yÄ• kÄ• ramahÄ• bhÅ«tasÄ• maÃ±Ã±ato mahÄ• bhÅ

yathÄ• ca yakkhÄ• dÄ«ni mahÄ• bhÅ«tÄ• ni yaá¹ƒ gaá¹‡hanti, neva nesaá¹ƒ tassa anto na
upalabbhati, na ca taá¹ƒ nissÄ• ya na tiá¹-á¹-hanti, evameva tÄ• nipi neva aÃ±Ã±amaÃ±Ã±a
á¹-hitÄ• ni hutvÄ• upalabbhanti, na ca aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya na tiá¹-á¹-hantÄ«ti ad
yakkhÄ• dimahÄ• bhÅ«tasÄ• maÃ±Ã±atopi mahÄ• bhÅ«tÄ• ni. yathÄ• ca yakkhinÄ«saá¹…
vaá¹‡á¹‡asaá¹‡á¹-hÄ• navikkhepehi attano bhayÄ• nakabhÄ• vaá¹ƒ paá¹-icchÄ• detvÄ• sa
etÄ• nipi itthipurisasarÄ«rÄ• dÄ«su manÄ• pena chavivaá¹‡á¹‡ena manÄ• pena attano aá¹.
manÄ• pena ca hatthapÄ• daá¹…gulibhamukavikkhepena attano kakkhaá¸·attÄ• dibhedaá¹
paá¹-icchÄ• detvÄ• bÄ• lajanaá¹ƒ vaÃ±centi, attano sabhÄ• vaá¹ƒ daá¹-á¹-huá¹ƒ na dentÄ«
yakkhinÄ«mahÄ• bhÅ«tasÄ• maÃ±Ã±atopi mahÄ• bhÅ«tÄ• ni.

__mahÄ• parihÄ• rato_ti \Ne I 358/ mahantehi paccayehi pariharitabbato. etÄ• ni hi divase
mahantehi ghÄ• sacchÄ• danÄ• dÄ«hi bhÅ«tÄ• ni pavattÄ• nÄ«ti mahÄ• bhÅ«tÄ• ni. mahÄ
mahÄ• bhÅ«tÄ• ni.

__mahÄ• vikÄ• rato_ti etÄ• ni hi anupÄ• dinnÄ• nipi upÄ• dinnÄ• nipi mahÄ• vikÄ• rÄ• ni h
kappavuá¹-á¹-hÄ• ne vikÄ• ramahattaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. upÄ• dinnÄ• naá¹ƒ dhÄ• tukkh

bhÅ«mito \Be I 364/ vuá¹-á¹-hitÄ• yÄ• va, brahmalokÄ• vidhÄ• vati.

acci accimato loke, á¸• ayhamÄ• namhi tejasÄ• ||

koá¹-isatasahassekaá¹ƒ, cakkavÄ• á¸·aá¹ƒ vilÄ«yati.

kupitena yadÄ• loko, salilena vinassati ||

koá¹-isatasahassekaá¹ƒ, cakkavÄ• á¸·aá¹ƒ vikÄ«rati.

vÄ• yodhÄ• tuppakopena, yadÄ• loko vinassati ||

patthaddho bhavati kÄ• yo, daá¹-á¹-ho kaá¹-á¹-hamukhena vÄ• .

pathavÄ«dhÄ• tuppakopena, hoti kaá¹-á¹-hamukheva so ||

pÅ«tiyo bhavati kÄ• yo, daá¹-á¹-ho pÅ«timukhena vÄ• .

Ä• podhÄ• tuppakopena, hoti pÅ«timukheva so ||

santatto bhavati kÄ• yo, daá¹-á¹-ho aggimukhena vÄ• .

tejodhÄ• tuppakopena, hoti aggimukheva so ||

saÃ±chinno bhavati kÄ• yo, daá¹-á¹-ho satthamukhena vÄ• .

vÄ• yodhÄ• tuppakopena, hoti satthamukheva so ||

iti \Ne I 359/ mahÄ• vikÄ• rÄ• ni bhÅ«tÄ• nÄ«ti mahÄ• bhÅ«tÄ• ni.

__mahattÄ• bhÅ«tattÄ• cÄ• _ti etÄ• ni hi mahantÄ• ni mahatÄ• vÄ• yÄ• mena pariggahe
vijjamÄ• nattÄ• ti mahattÄ• bhÅ«tattÄ• ca mahÄ• bhÅ«tÄ• ni.

evaá¹ƒ sabbÄ• petÄ• dhÄ• tuyo mahantapÄ• tubhÄ• vÄ• dÄ«hi kÄ• raá¹‡ehi mahÄ• bhÅ«

salakkhaá¹‡adhÄ• raá¹‡ato pana dukkhÄ• dÄ• nato ca dukkhÄ• dhÄ• nato ca sabbÄ• pi dh
__dhÄ• tuyo_. salakkhaá¹‡adhÄ• raá¹‡ena ca attano khaá¹‡Ä• nurÅ«padhÄ• raá¹‡ena ca _
__aniccÄ• _. bhayaá¹-á¹-hena __dukkhÄ• _. asÄ• rakaá¹-á¹-hena __anattÄ• _.

iti sabbÄ• sampi rÅ«pamahÄ• bhÅ«tadhÄ• tudhammaaniccÄ• divasena ekattanti evaá¹ƒ nÄ

<353> __vinibbhogÄ• vinibbhogato_ti \Be I 365/ sahuppannÄ• va etÄ• ekekasmiá¹ƒ sabba
suddhaá¹-á¹-hakÄ• dikalÄ• pepi padesena avinibbhuttÄ• . lakkhaá¹‡ena pana vinibbhuttÄ• t
vinibbhogÄ• vinibbhogato manasikÄ• tabbÄ• .

<354> __sabhÄ• gavisabhÄ• gato_ti evaá¹ƒ avinibbhuttÄ• su cÄ• pi etÄ• su purimÄ• dve g
pacchimÄ• lahukattÄ• . purimÄ• pana pacchimÄ• hi pacchimÄ• ca purimÄ• hi visabhÄ• gA
sabhÄ• gavisabhÄ• gato manasikÄ• tabbÄ• .

<355> __ajjhattikabÄ• hiravisesato_ti ajjhattikÄ• dhÄ• tuyo viÃ±Ã±Ä• á¹‡avatthuviÃ±Ã±att
honti, sairiyÄ• pathÄ• , catusamuá¹-á¹-hÄ• nÄ• . bÄ• hirÄ• vuttaviparÄ«tappakÄ• rÄ• ti eva
ajjhattikabÄ• hiravisesato manasikÄ• tabbÄ• .

<356> __saá¹…gahato_ti kammasamuá¹-á¹-hÄ• nÄ• pathavÄ«dhÄ• tu kammasamuá¹-á¹-h
hoti samuá¹-á¹-hÄ• nanÄ• nattÄ• bhÄ• vato \Ne I 360/. tathÄ• cittÄ• disamuá¹-á¹-hÄ• nÄ•
cittÄ• disamuá¹-á¹-hÄ• nÄ• hÄ«ti evaá¹ƒ saá¹…gahato manasikÄ• tabbÄ• .

<357> __paccayato_ti pathavÄ«dhÄ• tu Ä• posaá¹…gahitÄ• tejoanupÄ• litÄ• vÄ• yovittha
mahÄ• bhÅ«tÄ• naá¹ƒ patiá¹-á¹-hÄ• hutvÄ• paccayo hoti. Ä• podhÄ• tu pathavÄ«patiá¹-á¹
vÄ• yovitthambhitÄ• tiá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ Ä• bandhanaá¹ƒ hutvÄ• paccayo
pathavÄ«patiá¹-á¹-hitÄ• Ä• posaá¹…gahitÄ• vÄ• yovitthambhitÄ• tiá¹‡á¹‡aá¹ƒ mahÄ• bhÅ
hutvÄ• paccayo hoti. vÄ• yodhÄ• tu pathavÄ«patiá¹-á¹-hitÄ• Ä• posaá¹…gahitÄ• tejoparip
mahÄ• bhÅ«tÄ• naá¹ƒ vitthambhanaá¹ƒ hutvÄ• paccayo hotÄ«ti evaá¹ƒ paccayato manasik

<358> __asamannÄ• hÄ• rato_ti pathavÄ«dhÄ• tu cettha ``ahaá¹ƒ pathavÄ«dhÄ• tÅ«â€™â
mahÄ• bhÅ«tÄ• naá¹ƒ patiá¹-á¹-hÄ• hutvÄ• paccayo homÄ«â€™â€™ ti vÄ• na jÄ• nÄ• ti.
pathavÄ«dhÄ• tu patiá¹-á¹-hÄ• hutvÄ• paccayo hotÄ«â€™â€™ ti na jÄ• nanti. esa nayo sa
asamannÄ• hÄ• rato manasikÄ• tabbÄ• .

<359> __paccayavibhÄ• gato_ti \Be I 366/ dhÄ• tÅ«naá¹ƒ hi kammaá¹ƒ, cittaá¹ƒ, Ä• hÄ• ro
paccayÄ• . tattha kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ kammameva paccayo hoti, na cittÄ• day
cittÄ• disamuá¹-á¹-hÄ• nÄ• nampi cittÄ• dayova paccayÄ• honti, na itare. kammasamuá¹-á
janakapaccayo hoti, sesÄ• naá¹ƒ pariyÄ• yato upanissayapaccayo hoti. cittasamuá¹-á¹-hÄ•
janakapaccayo hoti, sesÄ• naá¹ƒ pacchÄ• jÄ• tapaccayo atthipaccayo avigatapaccayo ca.
Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• naá¹ƒ Ä• hÄ• ro janakapaccayo hoti, sesÄ• naá¹ƒ Ä• hÄ• rapa
ca. utusamuá¹-á¹-hÄ• nÄ• naá¹ƒ utu janakapaccayo hoti, sesÄ• naá¹ƒ atthipaccayo avigata
kammasamuá¹-á¹-hÄ• naá¹ƒ mahÄ• bhÅ«taá¹ƒ kammasamuá¹-á¹-hÄ• nÄ• nampi mahÄ• bh
cittÄ• disamuá¹-á¹-hÄ• nÄ• nampi. tathÄ• cittasamuá¹-á¹-hÄ• naá¹ƒ, Ä• hÄ• rasamuá¹-á¹-h
utusamuá¹-á¹-hÄ• naá¹ƒ mahÄ• bhÅ«taá¹ƒ utusamuá¹-á¹-hÄ• nÄ• nampi mahÄ• bhÅ«tÄ• n
kammÄ• disamuá¹-á¹-hÄ• nÄ• nampi.

tattha kammasamuá¹-á¹-hÄ• nÄ• pathavÄ«dhÄ• tu kammasamuá¹-á¹-hÄ• nÄ• naá¹ƒ itarÄ•
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaatthiavigatavasena ceva patiá¹-á¹-hÄ• vasena ca pacca
itaresaá¹ƒ tisantatimahÄ• bhÅ«tÄ• naá¹ƒ \Ne I 361/ nissayaatthiavigatavasena paccayo hoti
patiá¹-á¹-hÄ• vasena na janakavasena. Ä• podhÄ• tu cettha itarÄ• saá¹ƒ tiá¹‡á¹‡aá¹ƒ sahaj
Ä• bandhanavasena ca paccayo hoti, na janakavasena. itaresaá¹ƒ tisantatikÄ• naá¹ƒ
nissayaatthiavigatapaccayavaseneva, na Ä• bandhanavasena na janakavasena. tejodhÄ• tu
tiá¹‡á¹‡aá¹ƒ sahajÄ• tÄ• divasena ceva paripÄ• canavasena ca paccayo hoti, na janakavas
tisantatikÄ• naá¹ƒ nissayaatthiavigatapaccayavaseneva, na paripÄ• canavasena, na janaka
itarÄ• saá¹ƒ tiá¹‡á¹‡aá¹ƒ sahajÄ• tÄ• divasena ceva vitthambhanavasena ca paccayo hoti,

itaresaá¹ƒ tisantatikÄ• naá¹ƒ nissayaatthiavigatapaccayavaseneva, na vitthambhanavasena
cittaÄ• hÄ• rautusamuá¹-á¹-hÄ• napathavÄ«dhÄ• tuÄ• dÄ«supi eseva nayo.

evaá¹ƒ sahajÄ• tÄ• dipaccayavasappavattÄ• su ca panetÄ• su dhÄ• tÅ«su ---

ekaá¹ƒ paá¹-icca tisso, catudhÄ• tisso paá¹-icca eko ca.

dve dhÄ• tuyo paá¹-icca, dve chaddhÄ• sampavattanti ||

pathavÄ«Ä• dÄ«su \Be I 367/ hi ekekaá¹ƒ paá¹-icca itarÄ• tisso tissoti evaá¹ƒ ekaá¹ƒ paá¹-
sampavattanti. tathÄ• pathavÄ«dhÄ• tuÄ• dÄ«su ekekÄ• itarÄ• tisso tisso paá¹-iccÄ• ti ev
catudhÄ• sampavattati. purimÄ• pana dve paá¹-icca pacchimÄ• , pacchimÄ• ca dve paá¹-
paá¹-hamatatiyÄ• paá¹-icca dutiyacatutthÄ• , dutiyacatutthÄ• paá¹-icca paá¹-hamatatiyÄ• ,
paá¹-icca dutiyatatiyÄ• , dutiyatatiyÄ• paá¹-icca paá¹-hamacatutthÄ• ti evaá¹ƒ dve dhÄ• tuy
chadhÄ• sampavattanti.

tÄ• su pathavÄ«dhÄ• tu abhikkamapaá¹-ikkamÄ• dikÄ• le uppÄ«á¸·anassa paccayo hoti. s
patiá¹-á¹-hÄ• panassa. pathavÄ«dhÄ• tuyÄ• pana anugatÄ• Ä• podhÄ• tu avakkhepanass
tejodhÄ• tu uddharaá¹‡assa. tejodhÄ• tuyÄ• anugatÄ• vÄ• yodhÄ• tu atiharaá¹‡avÄ«tihara
evaá¹ƒ paccayavibhÄ• gato manasikÄ• tabbÄ• .

evaá¹ƒ vacanatthÄ• divasena manasi karontassÄ• pi hi ekekena mukhena dhÄ• tuyo pÄ• k
punappunaá¹ƒ Ä• vajjato manasikaroto vuttanayeneva upacÄ• rasamÄ• dhi uppajjati. svÄ•
dhÄ• tÅ«naá¹ƒ vavatthÄ• pakassa Ã±Ä• á¹‡assÄ• nubhÄ• vena uppajjanato catudhÄ• tuva
gacchati.

<360> idaÃ±ca pana catudhÄ• tuvavatthÄ• naá¹ƒ anuyutto bhikkhu suÃ±Ã±ataá¹ƒ avagÄ•
samugghÄ• teti. so sattasaÃ±Ã±Ä• ya samÅ«hatattÄ• vÄ• á¸·amigayakkharakkhasÄ• divik
bhayabheravasaho hoti, aratiratisaho, na iá¹-á¹-hÄ• niá¹-á¹-hesu ugghÄ• tanigghÄ• taá¹ƒ pÄ
mahÄ• paÃ±Ã±o ca pana hoti amatapariyosÄ• no vÄ• sugatiparÄ• yano vÄ• ti.

evaá¹ƒ mahÄ• nubhÄ• vaá¹ƒ, yogivarasahassa kÄ«á¸·itaá¹ƒ etaá¹ƒ.

catudhÄ• tuvavatthÄ• naá¹ƒ, niccaá¹ƒ sevetha medhÄ• vÄ«ti ||

ayaá¹ƒ catudhÄ• tuvavatthÄ• nassa bhÄ• vanÄ• niddeso.

<361> ettÄ• vatÄ• ca yaá¹ƒ samÄ• dhissa vitthÄ• raá¹ƒ bhÄ• vanÄ• nayaÃ±ca dassetuá¹ƒ

samÄ• dhÄ«â€™â€™ tiÄ• dinÄ• nayena paÃ±hÄ• kammaá¹ƒ kataá¹ƒ, tattha ``kathaá¹ƒ \Be
imassa padassa sabbappakÄ• rato atthavaá¹‡á¹‡anÄ• samattÄ• hoti.

duvidhoyeva hayaá¹ƒ idha adhippeto upacÄ• rasamÄ• dhi ceva appanÄ• samÄ• dhi ca. tat
kammaá¹-á¹-hÄ• nesu, appanÄ• pubbabhÄ• gacittesu ca ekaggatÄ• __upacÄ• rasamÄ• dh
cittekaggatÄ• __appanÄ• samÄ• dhi_. so duvidhopi tesaá¹ƒ kammaá¹-á¹-hÄ• nÄ• naá¹ƒ bh
vuttaá¹ƒ ``kathaá¹ƒ bhÄ• vetabboti imassa padassa sabbappakÄ• rato atthavaá¹‡á¹‡anÄ• s

samÄ• dhiÄ• nisaá¹ƒsakathÄ•

<362> yaá¹ƒ pana vuttaá¹ƒ ``samÄ• dhibhÄ• vanÄ• ya ko Ä• nisaá¹ƒsoâ€™â€™ ti, tattha
diá¹-á¹-hadhammasukhavihÄ• rÄ• dipaÃ±cavidho samÄ• dhibhÄ• vanÄ• ya Ä• nisaá¹ƒso. ta
khÄ«á¹‡Ä• savÄ• samÄ• pajjitvÄ• ekaggacittÄ• sukhaá¹ƒ divasaá¹ƒ viharissÄ• mÄ• ti san
appanÄ• samÄ• dhibhÄ• vanÄ• __diá¹-á¹-hadhammasukhavihÄ• rÄ• nisaá¹ƒsÄ• _ hoti. ten
cunda, ariyassa \Ne I 363/ vinaye sallekhÄ• vuccanti. diá¹-á¹-hadhammasukhavihÄ• rÄ• et
vuccantÄ«â€™â€™ ti (MN I 82).

sekkhaputhujjanÄ• naá¹ƒ samÄ• pattito vuá¹-á¹-hÄ• ya samÄ• hitena cittena vipassissÄ• m
vipassanÄ• ya padaá¹-á¹-hÄ• nattÄ• appanÄ• samÄ• dhibhÄ• vanÄ• pi sambÄ• dhe okÄ• s
upacÄ• rasamÄ• dhibhÄ• vanÄ• pi __vipassanÄ• nisaá¹ƒsÄ• _ hoti. tenÄ• ha bhagavÄ• ``s
bhÄ• vetha. samÄ• hito, bhikkhave, bhikkhu yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ ti (S

ye pana aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ•
vuá¹-á¹-hÄ• ya ekopi hutvÄ• bahudhÄ• hotÄ«ti vuttanayÄ• abhiÃ±Ã±Ä• yo patthento nibba
Ä• yatane abhiÃ±Ã±Ä• padaá¹-á¹-hÄ• nattÄ• appanÄ• samÄ• dhibhÄ• vanÄ• __abhiÃ±Ã±
--- ``so yassa yassa abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yassa dhammassa \Be I 369/ cittaá¹ƒ abh
abhiÃ±Ã±Ä• sacchikiriyÄ• ya, tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹‡Ä• ti sati sati Ä• ya
158; AN a III 102).

ye aparihÄ«najjhÄ• nÄ• brahmaloke nibbattissÄ• mÄ• ti brahmalokÅ«papattiá¹ƒ patthentÄ
puthujjanÄ• samÄ• dhito na parihÄ• yanti, tesaá¹ƒ bhavavisesÄ• vahattÄ• appanÄ• samÄ•
__bhavavisesÄ• nisaá¹ƒsÄ• _ hoti. tenÄ• ha bhagavÄ• --- ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ paritt
upapajjanti. brahmapÄ• risajjÄ• naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajjantÄ«â€™â€™ tiÄ

upacÄ• rasamÄ• dhibhÄ• vanÄ• pi pana kÄ• mÄ• vacarasugatibhavavisesaá¹ƒ Ä• vahatiye

ye pana ariyÄ• aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ• nirodhasamÄ• pattiá¹ƒ samÄ• pajjitv
acittÄ• hutvÄ• diá¹-á¹-heva dhamme nirodhaá¹ƒ nibbÄ• naá¹ƒ patvÄ• sukhaá¹ƒ viharissÄ•

bhÄ• venti, tesaá¹ƒ appanÄ• samÄ• dhibhÄ• vanÄ• __nirodhÄ• nisaá¹ƒsÄ• _ hoti. tenÄ• ha
Ã±Ä• á¹‡acariyÄ• hi navahi samÄ• dhicariyÄ• hi vasÄ«bhÄ• vatÄ• paÃ±Ã±Ä• nirodhasam
(Paá¹-is I 34).

evamayaá¹ƒ \Ne I 364/ diá¹-á¹-hadhammasukhavihÄ• rÄ• di paÃ±cavidho samÄ• dhibhÄ• v

``tasmÄ• nekÄ• nisaá¹ƒsamhi, kilesamalasodhane.

samÄ• dhibhÄ• vanÄ• yoge, nappamajjeyya paá¹‡á¸• itoâ€™â€™ ti ||

<363> ettÄ• vatÄ• ca ``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±oâ€™â€™ ti imissÄ• gÄ• th
sÄ«lasamÄ• dhipaÃ±Ã±Ä• mukhena desite visuddhimagge __samÄ• dhipi_ paridÄ«pito hot

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

samÄ• dhiniddeso nÄ• ma

ekÄ• dasamo paricchedo.

<364> paá¹-hamo \Be I 370/ sÄ«laniddeso. dutiyo dhutaá¹…ganiddeso;. tatiyo kammaá¹-á¹
catuttho pathavÄ«kasiá¹‡aniddeso. paÃ±camo sesakasiá¹‡aniddeso. chaá¹-á¹-ho asubhani
chaanussatiniddeso. aá¹-á¹-hamo sesÄ• nussatiniddeso. navamo brahmavihÄ• raniddeso. d
paá¹-ikkÅ«lasaÃ±Ã±Ä• dhÄ• tuvavatthÄ• nadvayaniddeso ekÄ• dasamoti.

visuddhimaggassa paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

visuddhimaggo

(dutiyo bhÄ• go)

12. iddhividhaniddeso

abhiÃ±Ã±Ä• kathÄ•

<365> idÄ• ni \Be II 1/ \Ne II 1/ yÄ• saá¹ƒ lokikÄ• bhiÃ±Ã±Ä• naá¹ƒ vasena ayaá¹ƒ samÄ• d
abhiÃ±Ã±Ä• nisaá¹ƒsÄ• ti vuttÄ• , tÄ• abhiÃ±Ã±Ä• sampÄ• detuá¹ƒ yasmÄ• pathavÄ«kas
adhigatacatutthajjhÄ• nena yoginÄ• yogo kÄ• tabbo. evaÃ±hissa sÄ• samÄ• dhibhÄ• vanÄ
bhavissati thiratarÄ• ca, so adhigatÄ• nisaá¹ƒsÄ• ya thiratarÄ• ya samÄ• dhibhÄ• vanÄ• ya
paÃ±Ã±Ä• bhÄ• vanaá¹ƒ sampÄ• dessati. tasmÄ• abhiÃ±Ã±Ä• kathaá¹ƒ tÄ• va Ä• rabhissA

bhagavatÄ• hi adhigatacatutthajjhÄ• nasamÄ• dhÄ«naá¹ƒ kulaputtÄ• naá¹ƒ
samÄ• dhibhÄ• vanÄ• nisaá¹ƒsadassanatthaÃ±ceva uttaruttari paá¹‡Ä«tapaá¹‡Ä«tadhamm
evaá¹ƒ samÄ• hite citte parisuddhe pariyodÄ• te anaá¹…gaá¹‡e vigatÅ«pakkilese mudubhÅ
Ä• neÃ±jappatte iddhividhÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• meti. so anekavihitaá¹ƒ id
paccanubhoti ekopi hutvÄ• bahudhÄ• hotÄ«â€™â€™ tiÄ• dinÄ• (DN I 238) nayena iddhiv
dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ, cetopariyaÃ±Ä• á¹‡aá¹ƒ, pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡a
Ã±Ä• á¹‡anti paÃ±ca lokikÄ• bhiÃ±Ã±Ä• vuttÄ• .

tattha \Be II 2/ ekopi hutvÄ• bahudhÄ• hotÄ«tiÄ• dikaá¹ƒ iddhivikubbanaá¹ƒ kÄ• tukÄ• me
odÄ• takasiá¹‡apariyantesu aá¹-á¹-hasu kasiá¹‡esu aá¹-á¹-ha aá¹-á¹-ha samÄ• pattiyo nibba

kasiá¹‡Ä• nulomato, kasiá¹‡apaá¹-ilomato, kasiá¹‡Ä• nulomapaá¹-ilomato, jhÄ• nÄ• nuloma
jhÄ• nÄ• nulomapaá¹-ilomato, jhÄ• nukkantikato, kasiá¹‡ukkantikato, jhÄ• nakasiá¹‡ukkanti
Ä• rammaá¹‡asaá¹…kantito, aá¹…gÄ• rammaá¹‡asaá¹…kantito, aá¹…gavavatthÄ• panato,

imehi cuddasahi Ä• kÄ• rehi cittaá¹ƒ paridametabbaá¹ƒ.

<366> katamaá¹ƒ panettha kasiá¹‡Ä• nulomaá¹ƒ ... pe ... katamaá¹ƒ Ä• rammaá¹‡avavatth
pathavÄ«kasiá¹‡e jhÄ• naá¹ƒ samÄ• pajjati, tato Ä• pokasiá¹‡eti evaá¹ƒ paá¹-ipÄ• á¹-iyÄ• a
satakkhattumpi sahassakkhattumpi samÄ• pajjati, idaá¹ƒ __kasiá¹‡Ä• nulomaá¹ƒ_ nÄ• ma.

odÄ• takasiá¹‡ato pana paá¹-á¹-hÄ• ya tatheva paá¹-ilomakkamena samÄ• pajjanaá¹ƒ __ka

pathavÄ«kasiá¹‡ato paá¹-á¹-hÄ• ya yÄ• va odÄ• takasiá¹‡aá¹ƒ, odÄ• takasiá¹‡atopi paá¹-á¹
pathavÄ«kasiá¹‡anti evaá¹ƒ anulomapaá¹-ilomavasena punappunaá¹ƒ samÄ• pajjanaá¹ƒ
__kasiá¹‡Ä• nulomapaá¹-ilomaá¹ƒ_ nÄ• ma.

paá¹-hamajjhÄ• nato pana paá¹-á¹-hÄ• ya paá¹-ipÄ• á¹-iyÄ• yÄ• va nevasaÃ±Ã±Ä• nÄ• sa
punappunaá¹ƒ samÄ• pajjanaá¹ƒ __jhÄ• nÄ• nulomaá¹ƒ_ nÄ• ma.

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanato \Ne II 3/ paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• na
samÄ• pajjanaá¹ƒ __jhÄ• napaá¹-ilomaá¹ƒ_ nÄ• ma.

paá¹-hamajjhÄ• nato paá¹-á¹-hÄ• ya yÄ• va nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ, neva
paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• nanti evaá¹ƒ anulomapaá¹-ilomavasena punappunaá
__jhÄ• nÄ• nulomapaá¹-ilomaá¹ƒ_ nÄ• ma.

pathavÄ«kasiá¹‡e pana paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tattheva tatiyaá¹ƒ samÄ
ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, tato Ä• kiÃ±caÃ±Ã±Ä• yatananti \Be II 3/
anukkamitvÄ• jhÄ• nasseva ekantarikabhÄ• vena ukkamanaá¹ƒ __jhÄ• nukkantikaá¹ƒ_ nÄ
Ä• pokasiá¹‡Ä• dimÅ«likÄ• pi yojanÄ• kÄ• tabbÄ• .

pathavÄ«kasiá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• puna tadeva tejokasiá¹‡e, tat
lohitakasiá¹‡eti iminÄ• nayena jhÄ• naá¹ƒ anukkamitvÄ• kasiá¹‡asseva ekantarikabhÄ• ve
__kasiá¹‡ukkantikaá¹ƒ_ nÄ• ma.

pathavÄ«kasiá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tato tejokasiá¹‡e tatiyaá¹ƒ, nÄ
ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, lohitakasiá¹‡ato Ä• kiÃ±caÃ±Ã±Ä• yatana
kasiá¹‡assa ca ukkamanaá¹ƒ __jhÄ• nakasiá¹‡ukkantikaá¹ƒ_ nÄ• ma.

pathavÄ«kasiá¹‡e pana paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tattheva itaresampi sam
__aá¹…gasaá¹…kantikaá¹ƒ_ nÄ• ma.

pathavÄ«kasiá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• tadeva Ä• pokasiá¹‡e ... pe ..
evaá¹ƒ sabbakasiá¹‡esu ekasseva jhÄ• nassa samÄ• pajjanaá¹ƒ __Ä• rammaá¹‡asaá¹…ka

pathavÄ«kasiá¹‡e paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• Ä• pokasiá¹‡e dutiyaá¹ƒ, tejo
vÄ• yokasiá¹‡e catutthaá¹ƒ, nÄ«lakasiá¹‡aá¹ƒ ugghÄ• á¹-etvÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatan
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ \Ne II 4/, lohitakasiá¹‡ato Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ, odÄ

nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatananti evaá¹ƒ ekantarikavasena aá¹…gÄ• naÃ±ca Ä• ran
__aá¹…gÄ• rammaá¹‡asaá¹…kantikaá¹ƒ_ nÄ• ma.

paá¹-hamaá¹ƒ jhÄ• naá¹ƒ pana paÃ±caá¹…gikanti vavatthapetvÄ• dutiyaá¹ƒ tivaá¹…gikaá
duvaá¹…gikaá¹ƒ, tathÄ• catutthaá¹ƒ Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ ... pe ... nevasaÃ±Ã±Ä
jhÄ• naá¹…gamattasseva vavatthÄ• panaá¹ƒ __aá¹…gavavatthÄ• panaá¹ƒ_ nÄ• ma.

tathÄ• idaá¹ƒ pathavÄ«kasiá¹‡anti vavatthapetvÄ• idaá¹ƒ Ä• pokasiá¹‡aá¹ƒ ... pe ... idaá¹
evaá¹ƒ Ä• rammaá¹‡amattasseva vavatthÄ• panaá¹ƒ __Ä• rammaá¹‡avavatthÄ• panaá¹ƒ_
aá¹…gÄ• rammaá¹‡avavatthÄ• panampi eke icchanti. aá¹-á¹-hakathÄ• su pana anÄ• gatatt
bhÄ• vanÄ• mukhaá¹ƒ na hoti.

<367> imehi pana cuddasahi Ä• kÄ• rehi cittaá¹ƒ aparidametvÄ• pubbe abhÄ• vitabhÄ• va
iddhivikubbanaá¹ƒ sampÄ• dessatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjati. Ä• dikammikassa hi kasi
satesu sahassesu vÄ• ekova sakkoti. katakasiá¹‡aparikammassa nimittuppÄ• danaá¹ƒ bhÄ
ekova sakkoti. uppanne nimitte taá¹ƒ vaá¸• á¸• hetvÄ• appanÄ• dhigamo bhÄ• ro, satesu s
adhigatappanassa cuddasahÄ• kÄ• rehi cittaparidamanaá¹ƒ bhÄ• ro, satesu sahassesu vÄ
cuddasahÄ• kÄ• rehi paridamitacittassÄ• pi iddhivikubbanaá¹ƒ nÄ• ma bhÄ• ro, satesu sah
vikubbanappattassÄ• pi khippanisantibhÄ• vo nÄ• ma bhÄ• ro, satesu sahassesu vÄ• ekov
therambatthale mahÄ• rohaá¹‡aguttattherassa gilÄ• nupaá¹-á¹-hÄ• naá¹ƒ Ä• gatesu tiá¹ƒsa
upasampadÄ• ya aá¹-á¹-havassiko rakkhitatthero viya. tassÄ• nubhÄ• vo pathavÄ«kasiá¹‡a
vuttoyeva. taá¹ƒ panassÄ• nubhÄ• vaá¹ƒ disvÄ• thero Ä• ha ``Ä• vuso, sace rakkhito nÄ• b
assÄ• ma `nÄ• garÄ• jÄ• naá¹ƒ rakkhituá¹ƒ nÄ• sakkhiá¹ƒsÅ«â€™ ti. tasmÄ• attanÄ• gah
nÄ• ma malaá¹ƒ sodhetvÄ• va gahetvÄ• vicarituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. te therassa ov
tiá¹ƒsasahassÄ• pi bhikkhÅ« khippanisantino ahesuá¹ƒ.

khippanisantiyÄ• pi \Ne II 5/ ca sati parassa patiá¹-á¹-hÄ• bhÄ• vo bhÄ• ro, satesu sahasse
giribhaá¹‡á¸• avÄ• hanapÅ«jÄ• ya mÄ• rena aá¹…gÄ• ravasse pavattite Ä• kÄ• se pathaviá
aá¹…gÄ• ravassaparittÄ• rako thero viya.

balavapubbayogÄ• naá¹ƒ pana buddhapaccekabuddhaaggasÄ• vakÄ• dÄ«naá¹ƒ vinÄ• pi i
bhÄ• vanÄ• nukkamena arahattapaá¹-ilÄ• bheneva idaÃ±ca iddhivikubbanaá¹ƒ aÃ±Ã±e \Be
paá¹-isambhidÄ• dibhedÄ• guá¹‡Ä• ijjhanti. tasmÄ• yathÄ• piá¸·andhanavikatiá¹ƒ kattukÄ
aggidhamanÄ• dÄ«hi suvaá¹‡á¹‡aá¹ƒ muduá¹ƒ kammaÃ±Ã±aá¹ƒ katvÄ• va karoti, yathÄ•
kumbhakÄ• ro mattikaá¹ƒ suparimadditaá¹ƒ muduá¹ƒ katvÄ• karoti, evameva Ä• dikammike
cittaá¹ƒ paridametvÄ• chandasÄ«sacittasÄ«savÄ«riyasÄ«savÄ«maá¹ƒsÄ• sÄ«sasamÄ• pa
Ä• vajjanÄ• divasÄ«bhÄ• vavasena ca muduá¹ƒ kammaÃ±Ã±aá¹ƒ katvÄ• iddhividhÄ• ya y
pubbahetusampannena pana kasiá¹‡esu catutthajjhÄ• namatte ciá¹‡á¹‡avasinÄ• pi kÄ• tuá

panettha yogo kÄ• tabbo, taá¹ƒ vidhiá¹ƒ dassento bhagavÄ• ``so evaá¹ƒ samÄ• hite citteâ€

<368> tatrÄ• yaá¹ƒ pÄ• á¸·inayÄ• nusÄ• reneva vinicchayakathÄ• . tattha __so_ti so adhig
__eva_nti catutthajjhÄ• nakkamanidassanametaá¹ƒ. iminÄ• paá¹-hamajjhÄ• nÄ• dhigamÄ•
catutthajjhÄ• naá¹ƒ paá¹-ilabhitvÄ• ti vuttaá¹ƒ hoti. __samÄ• hite_ti iminÄ• catutthajjhÄ• na
samÄ• hite. __citte_ti rÅ«pÄ• vacaracitte. __parisuddhe_tiÄ• dÄ«su pana upekkhÄ• satipÄ•
parisuddhe. parisuddhattÄ• yeva __pariyodÄ• te, _ pabhassareti vuttaá¹ƒ hoti. sukhÄ• dÄ«
ghÄ• tena vihatarÄ• gÄ• diaá¹…gaá¹‡attÄ• __anaá¹…gaá¹‡e_. anaá¹…gaá¹‡attÄ• yeva __
hi taá¹ƒ cittaá¹ƒ upakkilissati. subhÄ• vitattÄ• __mudubhÅ«te, _ vasÄ«bhÄ• vappatteti vutta
vattamÄ• naá¹ƒ hi cittaá¹ƒ mudunti vuccati. muduttÄ• yeva ca __kammaniye, _ kammakkha
hoti. muduá¹ƒ hi cittaá¹ƒ kammaniyaá¹ƒ hoti sudantamiva suvaá¹‡á¹‡aá¹ƒ, taÃ±ca ubhayam
subhÄ• vitattÄ• yevÄ• ti. yathÄ• ha ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi sa
bhÄ• vitaá¹ƒ bahulÄ«kataá¹ƒ muduÃ±ca hoti kammaniyaÃ±ca, yathayidaá¹ƒ, bhikkhave, cit

etesu parisuddhabhÄ• vÄ• dÄ«su á¹-hitattÄ• __á¹-hite_. á¹-hitattÄ• yeva __Ä• neÃ±jappat
vuttaá¹ƒ hoti. mudukammaÃ±Ã±abhÄ• vena vÄ• attano vase á¹-hitattÄ• __á¹-hite_. saddh
__Ä• neÃ±jappatte_ \Ne II 6/. saddhÄ• pariggahitaá¹ƒ hi cittaá¹ƒ assaddhiyena na iÃ±jati. v
kosajjena na iÃ±jati. satipariggahitaá¹ƒ pamÄ• dena na iÃ±jati. samÄ• dhipariggahitaá¹ƒ ud
\Be II 6/. paÃ±Ã±Ä• pariggahitaá¹ƒ avijjÄ• ya na iÃ±jati. obhÄ• sagataá¹ƒ kilesandhakÄ• re
chahi dhammehi pariggahitaá¹ƒ Ä• neÃ±jappattaá¹ƒ hoti. evaá¹ƒ aá¹-á¹-haá¹…gasamannÄ•
abhinÄ«hÄ• rakkhamaá¹ƒ hoti abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• naá¹ƒ abh

aparo nayo, catutthajjhÄ• nasamÄ• dhinÄ• __samÄ• hite_. nÄ«varaá¹‡adÅ«rabhÄ• vena
vitakkÄ• disamatikkamena __pariyodÄ• te_. jhÄ• napaá¹-ilÄ• bhapaccayÄ• naá¹ƒ icchÄ• va
__anaá¹…gaá¹‡e_. abhijjhÄ• dÄ«naá¹ƒ cittassa upakkilesÄ• naá¹ƒ vigamena __vigatÅ«pak
anaá¹…gaá¹‡asuttavatthasuttÄ• nusÄ• rena (MN I 57 Ä• dayo) veditabbaá¹ƒ. vasippattiyÄ•
iddhipÄ• dabhÄ• vÅ«pagamena __kammaniye_. bhÄ• vanÄ• pÄ• ripÅ«riyÄ• paá¹‡Ä«tabhÄ
Ä• neÃ±jappatte_. yathÄ• Ä• neÃ±jappattaá¹ƒ hoti, evaá¹ƒ á¹-hiteti attho. evampi aá¹-á¹-ha
cittaá¹ƒ abhinÄ«hÄ• rakkhamaá¹ƒ hoti abhiÃ±Ã±Ä• sacchikaraá¹‡Ä«yÄ• naá¹ƒ dhammÄ• n
pÄ• dakaá¹ƒ padaá¹-á¹-hÄ• nabhÅ«tanti.

dasaiddhikathÄ•

<369> __iddhividhÄ• ya cittaá¹ƒ abhinÄ«harati abhininnÄ• metÄ«_ti ettha ijjhanaá¹-á¹-hena
nipphattiatthena paá¹-ilÄ• bhaá¹-á¹-hena cÄ• ti vuttaá¹ƒ hoti. yaÃ±hi nipphajjati paá¹-ilabbha
ijjhatÄ«ti vuccati. yathÄ• ha ``kÄ• maá¹ƒ kÄ• mayamÄ• nassa, tassa cetaá¹ƒ samijjhatÄ«â€
``nekkhammaá¹ƒ ijjhatÄ«ti iddhi, paá¹-iharatÄ«ti pÄ• á¹-ihÄ• riyaá¹ƒ. arahattamaggo ijjhatÄ«
paá¹-iharatÄ«ti pÄ• á¹-ihÄ• riyaâ€™â€™ nti (Paá¹-is III 32).

aparo nayo, ijjhanaá¹-á¹-hena iddhi. upÄ• yasampadÄ• yetamadhivacanaá¹ƒ. upÄ• yasamp
adhippetaphalappasavanato. yathÄ• ha --- ``ayaá¹ƒ kho citto gahapati sÄ«lavÄ• kalyÄ• á¹‡
paá¹‡idahissati `anÄ• gatamaddhÄ• naá¹ƒ rÄ• jÄ• assaá¹ƒ cakkavattÄ«â€™ ti, tassa kho a
cetopaá¹‡idhi visuddhattÄ• â€™â€™ ti (SN b IV 352).

aparo nayo, etÄ• ya sattÄ• ijjhantÄ«ti iddhi. __ijjhantÄ«_ti iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ
vuttaá¹ƒ hoti. sÄ• dasavidhÄ• . yathÄ• ha __ ``kati iddhiyo_ti dasa iddhiyoâ€™â€™. puna c
dasa iddhiyo \Be II 7/? adhiá¹-á¹-hÄ• nÄ• iddhi, vikubbanÄ• iddhi, manomayÄ• iddhi, Ã±Ä
samÄ• dhivipphÄ• rÄ• iddhi, ariyÄ• iddhi, kammavipÄ• kajÄ• iddhi, puÃ±Ã±avato iddhi, vij
tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhÄ«â€™â€™ ti (Paá¹-is III 9).

<370> tattha ``pakatiyÄ• eko bahukaá¹ƒ Ä• vajjati. sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• satasaha
Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti `bahuko homÄ«â€™â€™ â€™ ti (Paá¹-is III 10) evaá¹ƒ vibhaji
adhiá¹-á¹-hÄ• navasena nipphannattÄ• __adhiá¹-á¹-hÄ• nÄ• iddhi_ nÄ• ma.

<371> ``so pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• dasseti nÄ• gavaa
vividhampi senÄ• byÅ«haá¹ƒ dassetÄ«â€™â€™ ti (Paá¹-is III 13) evaá¹ƒ Ä• gatÄ• iddhi
pakativaá¹‡á¹‡avijahanavikÄ• ravasena pavattattÄ• __vikubbanÄ• iddhi_ nÄ• ma.

<372> ``idha bhikkhu imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ m
III 14) iminÄ• nayena Ä• gatÄ• iddhi sarÄ«rabbhantare aÃ±Ã±asseva manomayassa sarÄ
pavattattÄ• __manomayÄ• iddhi_ nÄ• ma.

<373> Ã±Ä• á¹‡uppattito pana pubbe vÄ• pacchÄ• vÄ• taá¹ƒkhaá¹‡e vÄ• Ã±Ä• á¹‡Ä• nu
__Ã±Ä• á¹‡avipphÄ• rÄ• iddhi_ nÄ• ma. vuttaÃ±hetaá¹ƒ --- ``aniccÄ• nupassanÄ• ya nicca
ijjhatÄ«ti Ã±Ä• á¹‡avipphÄ• rÄ• iddhi ... pe ... arahattamaggena sabbakilesÄ• naá¹ƒ pahÄ•
Ã±Ä• á¹‡avipphÄ• rÄ• iddhi. Ä• yasmato bÄ• kkulassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhi. Ä• yas
Ã±Ä• á¹‡avipphÄ• rÄ• iddhi. Ä• yasmato bhÅ«tapÄ• lassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhÄ«â

tattha __Ä• yasmÄ• bÄ• kkulo_ daharova maá¹…galadivase nadiyÄ• nhÄ• piyamÄ• no dh
tamenaá¹ƒ maccho gilitvÄ• bÄ• rÄ• á¹‡asÄ«titthaá¹ƒ agamÄ• si. tatra taá¹ƒ macchabandho
seá¹-á¹-hibhariyÄ• ya vikkiá¹‡i. sÄ• macche sinehaá¹ƒ uppÄ• detvÄ• ahameva naá¹ƒ pacis
macchakucchiyaá¹ƒ suvaá¹‡á¹‡abimbaá¹ƒ viya dÄ• rakaá¹ƒ disvÄ• putto me laddhoti soma
macchakucchiyaá¹ƒ arogabhÄ• vo Ä• yasmato bÄ• kkulassa \Be II 8/ pacchimabhavikassa
paá¹-ilabhitabbaarahattamaggaÃ±Ä• á¹‡Ä• nubhÄ• vena \Ne II 8/ nibbattattÄ• Ã±Ä• á¹‡avi
pana vitthÄ• rena kathetabbaá¹ƒ.

__saá¹ƒkiccattherassa_ pana gabbhagatasseva mÄ• tÄ• kÄ• lamakÄ• si. tassÄ• citakaá¹
vijjhitvÄ• jhÄ• piyamÄ• nÄ• ya dÄ• rako sÅ«lakoá¹-iyÄ• akkhikÅ«á¹-e pahÄ• raá¹ƒ labhitvÄ
dÄ• rako jÄ«vatÄ«ti otÄ• retvÄ• kucchiá¹ƒ phÄ• letvÄ• dÄ• rakaá¹ƒ ayyikÄ• ya adaá¹ƒsu. s
vuddhimanvÄ• ya pabbajitvÄ• saha paá¹-isambhidÄ• hi arahattaá¹ƒ pÄ• puá¹‡i. iti vuttanay
arogabhÄ• vo Ä• yasmato saá¹ƒkiccassa Ã±Ä• á¹‡avipphÄ• rÄ• iddhi nÄ• ma.

__bhÅ«tapÄ• ladÄ• rakassa_ pana pitÄ• rÄ• jagahe daliddamanusso. so dÄ• rÅ«naá¹ƒ att
gantvÄ• dÄ• rubhÄ• raá¹ƒ katvÄ• sÄ• yaá¹ƒ nagaradvÄ• rasamÄ«paá¹ƒ patto. athassa go
nagaraá¹ƒ pavisiá¹ƒsu. so sakaá¹-amÅ«le puttakaá¹ƒ nisÄ«dÄ• petvÄ• goá¹‡Ä• naá¹ƒ anup
pÄ• visi. tassa anikkhantasseva dvÄ• raá¹ƒ pihitaá¹ƒ. dÄ• rakassa vÄ• á¸·ayakkhÄ• nucarite
tiyÄ• marattiá¹ƒ arogabhÄ• vo vuttanayeneva Ã±Ä• á¹‡avipphÄ• rÄ• iddhi nÄ• ma. vatthu p

<374> samÄ• dhito pubbe vÄ• pacchÄ• vÄ• taá¹ƒkhaá¹‡e vÄ• samathÄ• nubhÄ• vanibb
iddhi_. vuttaÃ±hetaá¹ƒ ``paá¹-hamajjhÄ• nena nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naá¹-á¹-ho ijjhatÄ
iddhi ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• yata
ijjhatÄ«ti samÄ• dhivipphÄ• rÄ• iddhi. Ä• yasmato sÄ• riputtassa samÄ• dhivipphÄ• rÄ• id
Ä• yasmato khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±assa, uttarÄ• ya upÄ• sikÄ• ya, sÄ• mÄ• vatiyÄ• upÄ
iddhÄ«â€™â€™ ti (Paá¹-is III 16).

tattha yadÄ• __Ä• yasmato sÄ• riputtassa_ mahÄ• moggallÄ• nattherena saddhiá¹ƒ kapot
juá¹‡hÄ• ya rattiyÄ• navoropitehi kesehi ajjhokÄ• se nisinnassa eko duá¹-á¹-hayakkho sahÄ
vÄ• riyamÄ• nopi sÄ«se pahÄ• ramadÄ• si. yassa meghassa viya gajjato \Be II 9/ saddo ah
paharaá¹‡asamaye samÄ• pattiá¹ƒ appesi. athassa tena pahÄ• rena na koci Ä• bÄ• dho ah
tassÄ• yasmato samÄ• dhivipphÄ• rÄ• iddhi. vatthu pana udÄ• ne (Ud 34) Ä• gatameva.

__saÃ±jÄ«vattheraá¹ƒ_ pana nirodhasamÄ• pannaá¹ƒ kÄ• lakatoti sallakkhetvÄ• gopÄ• la
tiá¹‡akaá¹-á¹-hagomayÄ• ni saá¹…kaá¸• á¸• hetvÄ• aggiá¹ƒ adaá¹ƒsu. therassa cÄ«vare a
ayamassa anupubbasamÄ• pattivasena pavattasamathÄ• nubhÄ• vanibbattattÄ• samÄ• dh
sutte (MN I 507) Ä• gatameva.

__khÄ• á¹‡ukoá¹‡á¸• aÃ±Ã±atthero_ pana pakatiyÄ• va samÄ• pattibahulo. so aÃ±Ã±atara
samÄ• pattiá¹ƒ appetvÄ• nisÄ«di. paÃ±casatÄ• corÄ• bhaá¹‡á¸• akaá¹ƒ thenetvÄ• gacch
anupathaá¹ƒ Ä• gacchantÄ• natthÄ«â€™â€™ ti vissamitukÄ• mÄ• bhaá¹‡á¸• akaá¹ƒ orop
nti maÃ±Ã±amÄ• nÄ• therasseva upari sabbabhaá¹‡á¸• akÄ• ni á¹-hapesuá¹ƒ. tesaá¹ƒ viss
paá¹-hamaá¹ƒ á¹-hapitabhaá¹‡á¸• akassa gahaá¹‡akÄ• le kÄ• laparicchedavasena thero vu
calanÄ• kÄ• raá¹ƒ disvÄ• bhÄ«tÄ• viraviá¹ƒsu. thero ``mÄ• bhÄ• yittha upÄ• sakÄ• , bhikk
Ä• gantvÄ• vanditvÄ• theragatena pasÄ• dena pabbajitvÄ• saha paá¹-isambhidÄ• hi arah
I 1). ayamettha paÃ±cahi bhaá¹‡á¸• akasatehi ajjhotthaá¹-assa therassa Ä• bÄ• dhÄ• bhÄ•

iddhi.

__uttarÄ• _ pana upÄ• sikÄ• puá¹‡á¹‡aseá¹-á¹-hissa dhÄ«tÄ• . tassÄ• sirimÄ• nÄ• ma ga
tattatelakaá¹-Ä• haá¹ƒ sÄ«se Ä• siÃ±ci. uttarÄ• taá¹ƒkhaá¹‡aÃ±Ã±eva mettaá¹ƒ samÄ• paj
udakabindu viya vivaá¹-á¹-amÄ• naá¹ƒ agamÄ• si. ayamassÄ• samÄ• dhivipphÄ• rÄ• iddh
vitthÄ• retabbaá¹ƒ.

__sÄ• mÄ• vatÄ«_ nÄ• ma udenassa raÃ±Ã±o aggamahesÄ«. mÄ• gaá¹‡á¸• iyabrÄ• hma
aggamahesiá¹-á¹-hÄ• naá¹ƒ patthayamÄ• no tassÄ• vÄ«á¹‡Ä• ya Ä• sÄ«visaá¹ƒ \Be II 10/
Ä• ha ``mahÄ• rÄ• ja, sÄ• mÄ• vatÄ« taá¹ƒ mÄ• retukÄ• mÄ• vÄ«á¹‡Ä• ya Ä• sÄ«visaá¹ƒ
rÄ• jÄ• taá¹ƒ disvÄ• kupito sÄ• mÄ• vatiá¹ƒ vadhissÄ• mÄ«ti dhanuá¹ƒ Ä• ropetvÄ• visap
sÄ• mÄ• vatÄ« saparivÄ• rÄ• rÄ• jÄ• naá¹ƒ mettÄ• ya phari. rÄ• jÄ• neva saraá¹ƒ khipituá
vedhamÄ• no aá¹-á¹-hÄ• si. tato naá¹ƒ devÄ« Ä• ha ``kiá¹ƒ, mahÄ• rÄ• ja, kilamasÄ«â€™â
kilamÄ• mÄ«â€™â€™ ti. ``tena \Ne II 10/ hi dhanuá¹ƒ oropehÄ«â€™â€™ ti. saro raÃ±Ã±o
naá¹ƒ devÄ« ``mahÄ• rÄ• ja, appaduá¹-á¹-hassa nappadussitabbaâ€™â€™ nti ovadi. iti raÃ
avisahanabhÄ• vo sÄ• mÄ• vatiyÄ• upÄ• sikÄ• ya samÄ• dhivipphÄ• rÄ• iddhÄ«ti.

<375> paá¹-ikkÅ«lÄ• dÄ«su appaá¹-ikkÅ«lasaÃ±Ã±ivihÄ• rÄ• dikÄ• pana __ariyÄ• iddhi_
``katamÄ• ariyÄ• iddhi? idha --- bhikkhu sace Ä• kaá¹…khati `paá¹-ikkÅ«le appaá¹-ikkÅ«la
nti, appaá¹-ikkÅ«lasaÃ±Ã±Ä« tattha viharati ... pe ... upekkhako tattha viharati sato sampajÄ
(Paá¹-is III 17). ayaÃ±hi cetovasippattÄ• naá¹ƒ ariyÄ• naá¹ƒyeva sambhavato __ariyÄ• iddh

etÄ• ya hi samannÄ• gato khÄ«á¹‡Ä• savo bhikkhu paá¹-ikkÅ«le aniá¹-á¹-he vatthusmiá¹ƒ
dhÄ• tumanasikÄ• raá¹ƒ vÄ• karonto appaá¹-ikkÅ«lasaÃ±Ã±Ä« viharati. appaá¹-ikkÅ«le iá¹
asubhapharaá¹‡aá¹ƒ vÄ• aniccanti manasikÄ• raá¹ƒ vÄ• karonto paá¹-ikkÅ«lasaÃ±Ã±Ä« v
paá¹-ikkÅ«lÄ• paá¹-ikkÅ«lesu tadeva mettÄ• pharaá¹‡aá¹ƒ vÄ• dhÄ• tumanasikÄ• raá¹ƒ vÄ
appaá¹-ikkÅ«lasaÃ±Ã±Ä« viharati. appaá¹-ikkÅ«lapaá¹-ikkÅ«lesu ca tadeva asubhapharaá¹
manasikÄ• raá¹ƒ vÄ• karonto paá¹-ikkÅ«lasaÃ±Ã±Ä« viharati. cakkhunÄ• rÅ«paá¹ƒ disvÄ•
nayena vuttaá¹ƒ pana chaá¸·aá¹…gupekkhaá¹ƒ pavattayamÄ• no paá¹-ikkÅ«le ca appaá¹-ik
abhinivajjitvÄ• upekkhako viharati sato sampajÄ• no. paá¹-isambhidÄ• yaÃ±hi ``kathaá¹ƒ p
appaá¹-ikkÅ«lasaÃ±Ã±Ä« viharati? aniá¹-á¹-hasmiá¹ƒ vatthusmiá¹ƒ mettÄ• ya vÄ• pharati c
upasaá¹ƒharatÄ«â€™â€™ tiÄ• dinÄ• (Paá¹-is III 17) nayena ayameva attho vibhatto. ayaá¹
ariyÄ• naá¹ƒyeva sambhavato ariyÄ• iddhÄ«ti vuccati.

<376> pakkhÄ«Ä• dÄ«naá¹ƒ pana \Be II 11/ vehÄ• sagamanÄ• dikÄ• __kammavipÄ• kajÄ
``katamÄ• kammavipÄ• kajÄ• iddhi? sabbesaá¹ƒ pakkhÄ«naá¹ƒ sabbesaá¹ƒ devÄ• naá¹ƒ
ekaccÄ• naÃ±ca vinipÄ• tikÄ• naá¹ƒ ayaá¹ƒ kammavipÄ• kajÄ• iddhÄ«â€™â€™ ti (Paá¹-is
pakkhÄ«naá¹ƒ jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• vinÄ• yeva Ä• kÄ• sena gamanaá¹ƒ. tath

paá¹-hamakappikÄ• naÃ±ca ekaccÄ• naá¹ƒ manussÄ• naá¹ƒ. tathÄ• piyaá¹…karamÄ• tÄ•
uttaramÄ• tÄ• phussamittÄ• dhammaguttÄ• ti evamÄ• dÄ«naá¹ƒ ekaccÄ• naá¹ƒ vinipÄ• ti
kammavipÄ• kajÄ• iddhÄ«ti.

<377> cakkavattiÄ• dÄ«naá¹ƒ vehÄ• sagamanÄ• dikÄ• pana __puÃ±Ã±avato iddhi_ nÄ• n
puÃ±Ã±avato iddhi? rÄ• jÄ• cakkavattÄ« vehÄ• saá¹ƒ gacchati saddhiá¹ƒ caturaá¹…giniyÄ
assabandhagobandhapurise upÄ• dÄ• ya. jotikassa gahapatissa puÃ±Ã±avato iddhi. jaá¹-ila
puÃ±Ã±avato iddhi. ghositassa gahapatissa puÃ±Ã±avato iddhi. meá¹‡á¸• akassa gahapatis
paÃ±cannaá¹ƒ mahÄ• puÃ±Ã±Ä• naá¹ƒ puÃ±Ã±avato iddhÄ«â€™â€™ ti. saá¹…khepato pa
puÃ±Ã±asambhÄ• re ijjhanakaviseso puÃ±Ã±avato iddhi.

ettha ca __jotikassa_ gahapatissa pathaviá¹ƒ bhinditvÄ• maá¹‡ipÄ• sÄ• do uá¹-á¹-hahi. ca
kapparukkhÄ• ti ayamassa puÃ±Ã±avato iddhi. __jaá¹-ilakassa_ asÄ«tihattho suvaá¹‡á¹‡ap
__ghositassa_ sattasu á¹-hÄ• nesu mÄ• raá¹‡atthÄ• ya upakkame katepi arogabhÄ• vo puÃ
__meá¹‡á¸• akassa_ ekakarÄ«samatte padese sattaratanamayÄ• naá¹ƒ meá¹‡á¸• akÄ• naá
iddhi. paÃ±ca mahÄ• puÃ±Ã±Ä• nÄ• ma meá¹‡á¸• akaseá¹-á¹-hi, tassa bhariyÄ• candapa
dhanaÃ±cayaseá¹-á¹-hi, suá¹‡isÄ• sumanadevÄ«, dÄ• so puá¹‡á¹‡o nÄ• mÄ• ti. tesu seá¹-
Ä• kÄ• saá¹ƒ ullokanakÄ• le aá¸• á¸• hateá¸·asakoá¹-á¹-hasahassÄ• ni Ä• kÄ• sato rattasÄ•
nÄ• á¸·ikodanamattampi gahetvÄ• sakalajambudÄ«pavÄ• sike parivisamÄ• nÄ• ya bhattaá
sahassatthavikaá¹ƒ gahetvÄ• sakalajambudÄ«pavÄ• sikÄ• nampi dentassa kahÄ• paá¹‡Ä•
ekaá¹ƒ \Be II 12/ vÄ«hitumbaá¹ƒ gahetvÄ• sakalajambudÄ«pavÄ• sikÄ• nampi bhÄ• jayam
khÄ«yati. dÄ• sassa ekena naá¹…galena kasato ito satta ito sattÄ• ti cuddasa maggÄ• hon
puÃ±Ã±avato iddhi.

<378> vijjÄ• dharÄ• dÄ«naá¹ƒ vehÄ• sagamanÄ• dikÄ• pana __vijjÄ• mayÄ• iddhi_. yath
iddhi? vijjÄ• dharÄ• vijjaá¹ƒ parijapitvÄ• vehÄ• saá¹ƒ gacchanti. Ä• kÄ• se antalikkhe hatth
... vividhampi senÄ• byÅ«haá¹ƒ dassentÄ«â€™â€™ ti (Paá¹-is III 18).

<379> tena tena pana sammÄ• payogena tassa tassa kammassa ijjhanaá¹ƒ __tattha tattha
ijjhanaá¹-á¹-hena iddhi_. yathÄ• ha --- ``nekkhammena kÄ• macchandassa pahÄ• naá¹-á¹-h
12/ tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhi ... pe ... arahattamaggena sabb
pahÄ• naá¹-á¹-ho ijjhatÄ«ti tattha tattha sammÄ• payogapaccayÄ• ijjhanaá¹-á¹-hena iddhÄ«
18). ettha ca paá¹-ipattisaá¹…khÄ• tasseva sammÄ• payogassa dÄ«panavasena purimapÄ
Ä• gatÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana sakaá¹-abyÅ«hÄ• dikaraá¹‡avasena yaá¹ƒkiÃ±ci sip
vejjakammaá¹ƒ tiá¹‡á¹‡aá¹ƒ bedÄ• naá¹ƒ uggahaá¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ piá¹-akÄ• naá¹ƒ ugga
kasanavapanÄ• dÄ«ni upÄ• dÄ• ya taá¹ƒ taá¹ƒ kammaá¹ƒ katvÄ• nibbattaviseso tattha tatt
ijjhanaá¹-á¹-hena iddhÄ«ti Ä• gatÄ• . (10)

iti imÄ• su dasasu iddhÄ«su iddhividhÄ• yÄ• ti imasmiá¹ƒ pade adhiá¹-á¹-hÄ• nÄ• iddhiyev
panatthe vikubbanÄ• manomayÄ• iddhiyopi icchitabbÄ• eva.

<380> __iddhividhÄ• yÄ• _ti iddhikoá¹-á¹-hÄ• sÄ• ya, iddhivikappÄ• ya vÄ• . __cittaá¹ƒ abh
abhininnÄ• metÄ«_ti so bhikkhu vuttappakÄ• ravasena tasmiá¹ƒ citte abhiÃ±Ã±Ä• pÄ• dake
iddhividhÄ• dhigamatthÄ• ya parikammacittaá¹ƒ abhinÄ«harati kasiá¹‡Ä• rammaá¹‡ato apa
iddhividhÄ• bhimukhaá¹ƒ peseti. __abhininnÄ• metÄ«_ti adhigantabbaiddhipoá¹‡aá¹ƒ iddhip
__so_ti so evaá¹ƒ katacittÄ• bhinÄ«hÄ• ro bhikkhu. __anekavihita_nti anekavidhaá¹ƒ nÄ• n
__iddhividha_nti iddhikoá¹-á¹-hÄ• saá¹ƒ. __paccanubhotÄ«_ti paccanubhavati, phusati \Be
pÄ• puá¹‡Ä• tÄ«ti attho. idÄ• nissa anekavihitabhÄ• vaá¹ƒ dassento ``ekopi hutvÄ• â€™â€
__ekopi hutvÄ• _ti iddhikaraá¹‡ato pubbe pakatiyÄ• ekopi hutvÄ• . __bahudhÄ• hotÄ«_ti b
caá¹…kamitukÄ• mo vÄ• sajjhÄ• yaá¹ƒ vÄ• kattukÄ• mo paÃ±haá¹ƒ vÄ• pucchitukÄ• mo
kathaá¹ƒ panÄ• yamevaá¹ƒ hoti? iddhiyÄ• catasso bhÅ«miyo cattÄ• ro pÄ• dÄ• aá¹-á¹-ha
sampÄ• detvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hahanto.

<381> tattha __catasso bhÅ«miyo_ti cattÄ• ri jhÄ• nÄ• ni veditabbÄ• ni. vuttaÃ±hetaá¹ƒ dh
``iddhiyÄ• katamÄ• catasso bhÅ«miyo? vivekajabhÅ«mi paá¹-hamaá¹ƒ jhÄ• naá¹ƒ, pÄ«tisu
jhÄ• naá¹ƒ, upekkhÄ• sukhabhÅ«mi tatiyaá¹ƒ jhÄ• naá¹ƒ, adukkhamasukhabhÅ«mi catuttha
catasso bhÅ«miyo iddhilÄ• bhÄ• ya iddhipaá¹-ilÄ• bhÄ• ya iddhivikubbanatÄ• ya iddhivisavi
iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (Paá¹-is III 9). ettha ca purimÄ• ni tÄ«á¹‡i jh
pÄ«tipharaá¹‡ena ca sukhapharaá¹‡ena ca sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkami
lahumudukammaÃ±Ã±akÄ• yo iddhiá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• iminÄ• pariyÄ• yena iddhil
sambhÄ• rabhÅ«miyoti veditabbÄ• ni. catutthajjhÄ• naá¹ƒ pana iddhilÄ• bhÄ• ya pakatibhÅ

<382> __cattÄ• ro pÄ• dÄ• _ti cattÄ• ro iddhipÄ• dÄ• veditabbÄ• . vuttaÃ±hetaá¹ƒ ``iddhiy
idha bhikkhu chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ
vÄ«maá¹ƒsÄ• samÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gataá¹ƒ iddhipÄ• daá¹ƒ bhÄ• v
iddhilÄ• bhÄ• ya ... pe ... iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (Paá¹-is III 9). ettha
chandÄ• dhiko vÄ• samÄ• dhi __chandasamÄ• dhi_. kattukamyatÄ• chandaá¹ƒ adhipatiá¹
paá¹-iladdhasamÄ• dhissetaá¹ƒ adhivacanaá¹ƒ. padhÄ• nabhÅ«tÄ• saá¹…khÄ• rÄ• __pad
catukiccasÄ• dhakassa sammappadhÄ• navÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. __samannÄ• g
padhÄ• nasaá¹…khÄ• rehi ca upetaá¹ƒ. __iddhipÄ• da_nti nipphattipariyÄ• yena vÄ• ijjhan
etÄ• ya sattÄ• iddhÄ• vuddhÄ• ukkaá¹ƒsagatÄ• hontÄ«ti iminÄ• vÄ• pariyÄ• yena iddhÄ
abhiÃ±Ã±Ä• cittasampayuttÄ• naá¹ƒ chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rÄ• naá¹ƒ \Be
pÄ• dabhÅ«taá¹ƒ sesacittacetasikarÄ• sinti attho. vuttaÃ±hetaá¹ƒ ``iddhipÄ• doti tathÄ• bhÅ
... pe ... viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Vibh 434).

atha vÄ• pajjate anenÄ• ti pÄ• do. pÄ• puá¹‡Ä«yatÄ«ti attho. iddhiyÄ• pÄ• do iddhipÄ• do

adhivacanaá¹ƒ. yathÄ• ha --- ``chandaÃ±ce, bhikkhave, bhikkhu nissÄ• ya labhati samÄ• dh
cittassekaggataá¹ƒ, ayaá¹ƒ vuccati chandasamÄ• dhi. so anuppannÄ• naá¹ƒ pÄ• pakÄ• naá
vuccanti padhÄ• nasaá¹…khÄ• rÄ• . iti ayaÃ±ca chando ayaÃ±ca chandasamÄ• dhi ime ca
vuccati, bhikkhave, chandasamÄ• dhipadhÄ• nasaá¹…khÄ• rasamannÄ• gato iddhipÄ• doâ
sesiddhipÄ• desupi attho veditabbo.

<383> __aá¹-á¹-ha padÄ• nÄ«_ti chandÄ• dÄ«ni aá¹-á¹-ha veditabbÄ• ni. vuttaÃ±hetaá¹ƒ ``
aá¹-á¹-ha padÄ• ni? chandaÃ±ce bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati cittasseka
samÄ• dhi, samÄ• dhi na chando. aÃ±Ã±o chando, aÃ±Ã±o samÄ• dhi. vÄ«riyaÃ±ce bhikkh
vÄ«maá¹ƒsaÃ±ce bhikkhu nissÄ• ya labhati samÄ• dhiá¹ƒ, labhati cittassekaggataá¹ƒ. vÄ«r
samÄ• dhi na vÄ«maá¹ƒsÄ• . aÃ±Ã±Ä• vÄ«maá¹ƒsÄ• , aÃ±Ã±o samÄ• dhi. iddhiyÄ• imÄ•
iddhilÄ• bhÄ• ya ... pe ... iddhivesÄ• rajjÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (Paá¹-is III 9). ettha
iddhimuppÄ• detukÄ• matÄ• chando \Ne II 14/ samÄ• dhinÄ• ekato niyuttova iddhilÄ• bhÄ•
vÄ«riyÄ• dayo. tasmÄ• imÄ• ni aá¹-á¹-ha padÄ• ni vuttÄ• nÄ«ti veditabbÄ• ni.

<384> __soá¸·asa mÅ«lÄ• nÄ«_ti soá¸·asahi Ä• kÄ• rehi Ä• neÃ±jatÄ• cittassa veditabbÄ•
``iddhiyÄ• kati mÅ«lÄ• ni? soá¸·asa mÅ«lÄ• ni --- anonataá¹ƒ cittaá¹ƒ kosajje na iÃ±jatÄ«ti
anunnataá¹ƒ cittaá¹ƒ uddhacce na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, anabhinataá¹ƒ cittaá¹ƒ rÄ• ge na
Ä• neÃ±jaá¹ƒ, anapanataá¹ƒ cittaá¹ƒ byÄ• pÄ• de na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, anissitaá¹ƒ ci
iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, appaá¹-ibaddhaá¹ƒ cittaá¹ƒ chandarÄ• ge na iÃ±jatÄ«ti Ä• neÃ±jaá
cittaá¹ƒ kÄ• marÄ• ge na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, visaá¹ƒyuttaá¹ƒ cittaá¹ƒ kilese na iÃ±jatÄ
vimariyÄ• dikataá¹ƒ cittaá¹ƒ kilesamariyÄ• de na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, ekattagataá¹ƒ citta
na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, saddhÄ• ya pariggahitaá¹ƒ \Be II 15/ cittaá¹ƒ assaddhiye na iÃ±
vÄ«riyena pariggahitaá¹ƒ cittaá¹ƒ kosajje na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, satiyÄ• pariggahitaá¹
na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, samÄ• dhinÄ• pariggahitaá¹ƒ cittaá¹ƒ uddhacce na iÃ±jatÄ«ti Ä
pariggahitaá¹ƒ cittaá¹ƒ avijjÄ• ya na iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ, obhÄ• sagataá¹ƒ cittaá¹ƒ avijja
iÃ±jatÄ«ti Ä• neÃ±jaá¹ƒ. iddhiyÄ• imÄ• ni soá¸·asa mÅ«lÄ• ni iddhilÄ• bhÄ• ya ... pe ... iddh
saá¹ƒvattantÄ«â€™â€™ ti (Paá¹-is III 9).

kÄ• maÃ±ca esa attho evaá¹ƒ samÄ• hite citetiÄ• dinÄ• pi siddhoyeva, paá¹-hamajjhÄ• nÄ
bhÅ«mipÄ• dapadamÅ«labhÄ• vadassanatthaá¹ƒ puna vutto. purimo ca suttesu Ä• gatanay
paá¹-isambhidÄ• yaá¹ƒ. iti ubhayattha asammohatthampi puna vutto.

<385> __Ã±Ä• á¹‡ena adhiá¹-á¹-hahanto_ti svÄ• yamete iddhiyÄ• bhÅ«mipÄ• dapadabhÅ
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sace sataá¹ƒ icchati ``
homÄ«â€™â€™ ti parikammaá¹ƒ katvÄ• puna abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ jhÄ• naá¹ƒ samÄ•
adhiá¹-á¹-hÄ• ti, adhiá¹-á¹-hÄ• nacittena saheva sataá¹ƒ hoti. sahassÄ• dÄ«supi eseva nayo
ijjhati puna parikammaá¹ƒ katvÄ• dutiyampi samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya adhiá¹-á¹-hÄ•

saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ hi ekavÄ• raá¹ƒ dvevÄ• raá¹ƒ samÄ• pajjituá¹ƒ vaá¹-á¹-atÄ«
pÄ• dakajjhÄ• nacittaá¹ƒ nimittÄ• rammaá¹‡aá¹ƒ. parikammacittÄ• ni satÄ• rammaá¹‡Ä• ni
tÄ• ni ca kho vaá¹‡á¹‡avasena, no paá¹‡á¹‡attivasena. adhiá¹-á¹-hÄ• nacittampi tatheva sa
15/ vÄ• sahassÄ• rammaá¹‡aá¹ƒ vÄ• . taá¹ƒ pubbe vuttaá¹ƒ appanÄ• cittamiva gotrabhuar
rÅ«pÄ• vacaracatutthajjhÄ• nikaá¹ƒ.

<386> yampi paá¹-isambhidÄ• yaá¹ƒ vuttaá¹ƒ ``pakatiyÄ• eko bahukaá¹ƒ Ä• vajjati sataá¹ƒ
satasahassaá¹ƒ vÄ• , Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti `bahuko homÄ«â€™ ti, bah
cÅ«á¸·apanthakoâ€™â€™ _ti (Paá¹-is III 10). tatrÄ• pi __Ä• vajjatÄ«_ti parikammavaseneva
Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• tÄ«_ti abhiÃ±Ã±Ä• Ã±Ä• á¹‡avasena vuttaá¹ƒ. tasmÄ• bahukaa
parikammacittÄ• naá¹ƒ avasÄ• ne samÄ• pajjati, samÄ• pattito vuá¹-á¹-hahitvÄ• puna bahu
paraá¹ƒ pavattÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ catunnaá¹ƒ vÄ• pubbabhÄ• gacittÄ• naá¹ƒ anantarÄ•
sanniá¹-á¹-hÄ• panavasena adhiá¹-á¹-hÄ• nanti \Be II 16/ laddhanÄ• mena ekeneva abhiÃ±
adhiá¹-á¹-hÄ• tÄ«ti evamettha attho daá¹-á¹-habbo.

yaá¹ƒ pana vuttaá¹ƒ ``yathÄ• __Ä• yasmÄ• cÅ«á¸·apanthakoâ€™â€™ _ti, taá¹ƒ bahudhÄ
kÄ• yasakkhidassanatthaá¹ƒ vuttaá¹ƒ. taá¹ƒ pana vatthunÄ• dÄ«petabbaá¹ƒ. te kira dvebhÄ
panthakÄ• ti nÄ• maá¹ƒ labhiá¹ƒsu. tesaá¹ƒ jeá¹-á¹-ho mahÄ• panthako, so pabbajitvÄ• sal
arahattaá¹ƒ pÄ• puá¹‡i. arahÄ• hutvÄ• cÅ«á¸·apanthakaá¹ƒ pabbÄ• jetvÄ• ---

padumaá¹ƒ yathÄ• kokanadaá¹ƒ sugandhaá¹ƒ, pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ.

aá¹…gÄ«rasaá¹ƒ passa virocamÄ• naá¹ƒ, tapantamÄ• diccamivantalikkheti || (AN b V 195)

imaá¹ƒ gÄ• thaá¹ƒ adÄ• si. so taá¹ƒ catÅ«hi mÄ• sehi paguá¹‡aá¹ƒ kÄ• tuá¹ƒ nÄ• sakkhi. a
tvaá¹ƒ sÄ• saneti vihÄ• rato nÄ«hari. tasmiÃ±ca kÄ• le thero bhattuddesako hoti. jÄ«vako th
upasaá¹…kamitvÄ• ``sve, bhante, bhagavatÄ• saddhiá¹ƒ paÃ±cabhikkhusatÄ• ni gahetvÄ•
gaá¹‡hathÄ• â€™â€™ ti Ä• ha. theropi á¹-hapetvÄ• cÅ«á¸·apanthakaá¹ƒ sesÄ• naá¹ƒ adhi

cÅ«á¸·apanthako dvÄ• rakoá¹-á¹-hake á¹-hatvÄ• rodati. bhagavÄ• dibbacakkhunÄ• disvÄ
kasmÄ• rodasÄ«ti Ä• ha. so taá¹ƒ pavattimÄ• cikkhi. bhagavÄ• na sajjhÄ• yaá¹ƒ kÄ• tuá¹ƒ
sÄ• sane abhabbo nÄ• ma hoti, mÄ• soci bhikkhÅ«ti taá¹ƒ bÄ• hÄ• yaá¹ƒ gahetvÄ• vihÄ•
pilotikakhaá¹‡á¸• aá¹ƒ abhinimminitvÄ• adÄ• si, handa bhikkhu imaá¹ƒ parimajjanto rajohar
rajoharaá¹‡anti punappunaá¹ƒ sajjhÄ• yaá¹ƒ karohÄ«ti. tassa tathÄ• karoto taá¹ƒ kÄ• á¸·av
parisuddhaá¹ƒ vatthaá¹ƒ, natthettha doso, attabhÄ• vassa panÄ• yaá¹ƒ dosoti saÃ±Ã±aá¹ƒ
khandhesu Ã±Ä• á¹‡aá¹ƒ otÄ• retvÄ• vipassanaá¹ƒ vaá¸• á¸• hetvÄ• anulomato gotrabhus
bhagavÄ• obhÄ• sagÄ• thÄ• abhÄ• si ---

``rÄ• go rajo na ca pana reá¹‡u vuccati,

rÄ• gassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• paá¹‡á¸• itÄ• ,

viharanti te vigatarajassa sÄ• sane ||

``doso \Be II 17/ ... pe ... ||

``moho rajo na ca pana reá¹‡u vuccati,

mohassetaá¹ƒ adhivacanaá¹ƒ rajoti.

etaá¹ƒ rajaá¹ƒ vippajahitvÄ• paá¹‡á¸• itÄ• ,

viharanti te vigatarajassa sÄ• saneâ€™â€™ ti || (Nidd I 209).

tassa gÄ• thÄ• pariyosÄ• ne catupaá¹-isambhidÄ• chaá¸·abhiÃ±Ã±Ä• parivÄ• rÄ• nava lok
ahesuá¹ƒ.

satthÄ• dutiyadivase jÄ«vakassa gehaá¹ƒ agamÄ• si saddhiá¹ƒ bhikkhusaá¹…ghena. atha
yÄ• guyÄ• diyyamÄ• nÄ• ya hatthena pattaá¹ƒ pidahi. jÄ«vako kiá¹ƒ bhanteti pucchi. vihÄ•
so purisaá¹ƒ pesesi ``gaccha, ayyaá¹ƒ gahetvÄ• sÄ«ghaá¹ƒ ehÄ«â€™â€™ ti. vihÄ• rato nil

sahassakkhattumattÄ• naá¹ƒ \Ne II 17/, nimminitvÄ• na panthako.

nisÄ«dambavane ramme, yÄ• va kÄ• lappavedanÄ• ti || (Th 563).

atha so puriso gantvÄ• kÄ• sÄ• vehi ekapajjotaá¹ƒ Ä• rÄ• maá¹ƒ disvÄ• Ä• gantvÄ• bhikl
Ä• rÄ• mo, nÄ• haá¹ƒ jÄ• nÄ• mi katamo so ayyoti Ä• ha. tato naá¹ƒ bhagavÄ• Ä• ha ``gac
passasi, taá¹ƒ cÄ«varakaá¹‡á¹‡e gahetvÄ• `satthÄ• taá¹ƒ Ä• mantetÄ«â€™ ti vatvÄ• Ä• r
gantvÄ• therasseva cÄ«varakaá¹‡á¹‡e aggahesi. tÄ• vadeva sabbepi nimmitÄ• antaradhÄ
tvaâ€™â€™ nti taá¹ƒ uyyojetvÄ• mukhadhovanÄ• disarÄ«rakiccaá¹ƒ niá¹-á¹-hapetvÄ• paá
pattÄ• sane nisÄ«di. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``yathÄ• Ä• yasmÄ• cÅ«á¸·apanthakoâ€™

tatra ye te bahÅ« nimmitÄ• te aniyametvÄ• nimmitattÄ• iddhimatÄ• sadisÄ• va honti. á¹-h
bhÄ• sitatuá¹‡hÄ«bhÄ• vÄ• dÄ«su vÄ• yaá¹ƒ yaá¹ƒ iddhimÄ• karoti, taá¹ƒ tadeva karonti.

kÄ• tukÄ• mo hoti, keci paá¹-hamavaye, keci majjhimavaye, keci pacchimavaye, tathÄ• \Be
upaá¸• á¸• hamuá¹‡á¸• e, muá¹‡á¸• e, missakese, upaá¸• á¸• harattacÄ«vare, paá¹‡á¸• uka
padabhÄ• á¹‡adhammakathÄ• sarabhaÃ±Ã±apaÃ±hapucchanapaÃ±havissajjanarajanapac
karonte aparepi vÄ• nÄ• nappakÄ• rake kÄ• tukÄ• mo hoti, tena pÄ• dakajjhÄ• nato vuá¹-á
paá¹-hamavayÄ• hontÅ«tiÄ• dinÄ• nayena parikammaá¹ƒ katvÄ• puna samÄ• pajjitvÄ• v
adhiá¹-á¹-hÄ• tabbaá¹ƒ. adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒ icchiticchitappakÄ• rÄ• yeva hon
bahudhÄ• pi hutvÄ• eko hotÄ«tiÄ• dÄ«su.

ayaá¹ƒ pana viseso, iminÄ• bhikkhunÄ• evaá¹ƒ bahubhÄ• vaá¹ƒ nimminitvÄ• puna ``ekov
sajjhÄ• yaá¹ƒ karissÄ• mi, paÃ±haá¹ƒ pucchissÄ• mÄ«â€™â€™ ti cintetvÄ• vÄ• , ``ayaá¹ƒ
keci Ä• gamissanti `kuto ime ettakÄ• ekasadisÄ• bhikkhÅ«, addhÄ• therassa esa Ä• nubh
jÄ• nissantÄ«â€™â€™ ti appicchatÄ• ya vÄ• antarÄ• va ``eko homÄ«â€™â€™ ti icchanter
samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya ``eko homÄ«â€™â€™ ti parikammaá¹ƒ katvÄ• puna samÄ
homÄ«â€™â€™ ti adhiá¹-á¹-hÄ• tabbaá¹ƒ. adhiá¹-á¹-hÄ• nacittena saddhiá¹ƒyeva eko hoti.
yathÄ• paricchinnakÄ• lavasena sayameva eko hoti.

<387> __Ä• vibhÄ• vaá¹ƒ tirobhÄ• va_nti ettha Ä• vibhÄ• vaá¹ƒ karoti tirobhÄ• vaá¹ƒ karot
idameva hi sandhÄ• ya paá¹-isambhidÄ• yaá¹ƒ vuttaá¹ƒ ``Ä• vibhÄ• vanti kenaci anÄ• vaá¹-
appaá¹-icchannaá¹ƒ vivaá¹-aá¹ƒ pÄ• kaá¹-aá¹ƒ. tirobhÄ• vanti kenaci Ä• vaá¹-aá¹ƒ hoti paá¹
paá¹-ikujjitaâ€™â€™ nti (Paá¹-is III 11). tatrÄ• yaá¹ƒ iddhimÄ• Ä• vibhÄ• vaá¹ƒ kÄ• tukÄ• m
Ä• lokaá¹ƒ karoti, paá¹-icchannaá¹ƒ vÄ• vivaá¹-aá¹ƒ, anÄ• pÄ• thaá¹ƒ vÄ• Ä• pÄ• thaá¹ƒ k
yathÄ• paá¹-icchannopi dÅ«re á¹-hitopi vÄ• dissati, evaá¹ƒ attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• k
pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya idaá¹ƒ andhakÄ• raá¹-á¹-hÄ• naá¹ƒ Ä• lokajÄ• taá¹ƒ hot
paá¹-icchannaá¹ƒ vivaá¹-aá¹ƒ hotÅ«ti vÄ• , idaá¹ƒ anÄ• pÄ• thaá¹ƒ Ä• pÄ• thaá¹ƒ hotÅ«ti vÄ
parikammaá¹ƒ katvÄ• vuttanayeneva adhiá¹-á¹-hÄ• ti, saha adhiá¹-á¹-hÄ• nacittena yathÄ•
pare dÅ«re á¹-hitÄ• pi passanti. sayampi passitukÄ• mo passati.

<388> etaá¹ƒ \Be II 19/ pana pÄ• á¹-ihÄ• riyaá¹ƒ kena katapubbanti? bhagavatÄ• . bhagav
nimantito vissakammunÄ• nimmitehi paÃ±cahi kÅ«á¹-Ä• gÄ• rasatehi sÄ• vatthito sattayoja
gacchanto yathÄ• sÄ• ketanagaravÄ• sino sÄ• vatthivÄ• sike, sÄ• vatthivÄ• sino ca sÄ• ke
adhiá¹-á¹-hÄ• si. nagaramajjhe ca otaritvÄ• pathaviá¹ƒ dvidhÄ• bhinditvÄ• yÄ• va avÄ«ciâ
viyÅ«hitvÄ• yÄ• va brahmalokaá¹ƒ dassesi.

devorohaá¹‡enapi ca ayamattho vibhÄ• vetabbo. bhagavÄ• kira yamakapÄ• á¹-ihÄ• riyaá¹
caturÄ• sÄ«tipÄ• á¹‡asahassÄ• ni bandhanÄ• pamocetvÄ• atÄ«tÄ• buddhÄ• yamakapÄ•
gatÄ• ti Ä• vajjitvÄ• tÄ• vatiá¹ƒsabhavanaá¹ƒ gatÄ• ti addasa. athekena pÄ• dena pathavÄ
dutiyaá¹ƒ yugandharapabbate patiá¹-á¹-hapetvÄ• puna purimapÄ• daá¹ƒ uddharitvÄ• siner
tattha paá¹‡á¸• ukambalasilÄ• tale vassaá¹ƒ upagantvÄ• sannipatitÄ• naá¹ƒ dasasahassac

Ä• dito paá¹-á¹-hÄ• ya abhidhammakathaá¹ƒ Ä• rabhi. bhikkhÄ• cÄ• ravelÄ• ya nimmitabud
deseti. bhagavÄ• nÄ• galatÄ• dantakaá¹-á¹-haá¹ƒ khÄ• ditvÄ• anotattadahe mukhaá¹ƒ dho
piá¹‡á¸• apÄ• taá¹ƒ gahetvÄ• anotattadahatÄ«re paribhuÃ±jati. sÄ• riputtatthero tattha gan
vandati. bhagavÄ• ajja ettakaá¹ƒ dhammaá¹ƒ desesinti therassa nayaá¹ƒ deti. evaá¹ƒ tayo
abhidhammakathaá¹ƒ kathesi. taá¹ƒ sutvÄ• asÄ«tikoá¹-idevatÄ• naá¹ƒ dhammÄ• bhisamay

yamakapÄ• á¹-ihÄ• riye sannipatitÄ• pi dvÄ• dasayojanÄ• parisÄ• bhagavantaá¹ƒ passitv
19/ khandhÄ• vÄ• raá¹ƒ bandhitvÄ• aá¹-á¹-hÄ• si. taá¹ƒ cÅ«á¸·aanÄ• thapiá¹‡á¸• ikaseá¹-á
upaá¹-á¹-hÄ• si. manussÄ• kuhiá¹ƒ bhagavÄ• ti jÄ• nanatthÄ• ya anuruddhattheraá¹ƒ yÄ• c
vaá¸• á¸• hetvÄ• addasa dibbena cakkhunÄ• tattha vassÅ«pagataá¹ƒ bhagavantaá¹ƒ disv

te bhagavato vandanatthÄ• ya mahÄ• moggallÄ• nattheraá¹ƒ yÄ• ciá¹ƒsu. thero parisamajj
nimujjitvÄ• sinerupabbataá¹ƒ nibbijjhitvÄ• tathÄ• gatapÄ• damÅ«le \Be II 20/ bhagavato pÄ
ummujjitvÄ• bhagavantaá¹ƒ etadavoca ``jambudÄ«pavÄ• sino, bhante, bhagavato pÄ• de v
gamissÄ• mÄ• ti vadantÄ«â€™â€™ ti. bhagavÄ• Ä• ha ``kuhiá¹ƒ pana te, moggallÄ• na, et
dhammasenÄ• patÄ«â€™â€™ ti? ``saá¹…kassanagare bhanteâ€™â€™ ti. ``moggallÄ• na,
saá¹…kassanagaraá¹ƒ Ä• gacchantu, ahaá¹ƒ sve mahÄ• pavÄ• raá¹‡apuá¹‡á¹‡amÄ• sÄ«u
otarissÄ• mÄ«â€™â€™ ti. ``sÄ• dhu, bhanteâ€™â€™ ti thero dasabalaá¹ƒ vanditvÄ• Ä• ga
manussÄ• naá¹ƒ santikaá¹ƒ sampÄ• puá¹‡i. gamanÄ• gamanakÄ• le ca yathÄ• naá¹ƒ man
adhiá¹-á¹-hÄ• si. idaá¹ƒ tÄ• vettha mahÄ• moggallÄ• natthero Ä• vibhÄ• vapÄ• á¹-ihÄ• riyaá

so evaá¹ƒ Ä• gato taá¹ƒ pavattiá¹ƒ Ä• rocetvÄ• ``dÅ«ranti saÃ±Ã±aá¹ƒ akatvÄ• katapÄ• ta
nikkhamathÄ• â€™â€™ ti Ä• ha. bhagavÄ• sakkassa devaraÃ±Ã±o Ä• rocesi ``mahÄ• rÄ•
gacchÄ• mÄ«â€™â€™ ti. devarÄ• jÄ• vissakammaá¹ƒ Ä• á¹‡Ä• pesi ``tÄ• ta, sve bhagavÄ
tisso sopÄ• napantiyo mÄ• pehi ekaá¹ƒ kanakamayaá¹ƒ, ekaá¹ƒ rajatamayaá¹ƒ, ekaá¹ƒ maá
tathÄ• akÄ• si. bhagavÄ• dutiyadivase sinerumuddhani á¹-hatvÄ• puratthimalokadhÄ• tuá
cakkavÄ• á¸·asahassÄ• ni vivaá¹-Ä• ni hutvÄ• ekaá¹…gaá¹‡aá¹ƒ viya pakÄ• siá¹ƒsu. yathÄ
pacchimenapi uttarenapi dakkhiá¹‡enapi sabbaá¹ƒ vivaá¹-amaddasa. heá¹-á¹-hÄ• pi yÄ• va
akaniá¹-á¹-habhavanaá¹ƒ, tÄ• va addasa.

taá¹ƒ divasaá¹ƒ kira lokavivaraá¹‡aá¹ƒ nÄ• ma ahosi. manussÄ• pi deve passanti, devÄ• pi
manussÄ• uddhaá¹ƒ ullokenti, na devÄ• adho olokenti, sabbe sammukhÄ• va aÃ±Ã±amaÃ
majjhe maá¹‡imayena sopÄ• nena otarati, chakÄ• mÄ• vacaradevÄ• vÄ• mapasse kanaka
mahÄ• brahmÄ• ca dakkhiá¹‡apasse rajatamayena. devarÄ• jÄ• pattacÄ«varaá¹ƒ aggahe
setacchattaá¹ƒ, suyÄ• mo vÄ• á¸·abÄ«janiá¹ƒ, paÃ±casikho gandhabbaputto \Ne II 20/ tigÄ•
beá¸·uvapaá¹‡á¸• uvÄ«á¹‡aá¹ƒ gahetvÄ• tathÄ• gatassa pÅ«jaá¹ƒ karonto otarati. taá¹ƒdiv
disvÄ• buddhabhÄ• vÄ• ya pihaá¹ƒ anuppÄ• detvÄ• á¹-hitasatto nÄ• ma natthi. idamettha
Ä• vibhÄ• vapÄ• á¹-ihÄ• riyaá¹ƒ akÄ• si.

apica \Be II 21/ tambapaá¹‡á¹‡idÄ«pe talaá¹…garavÄ• sÄ« dhammadinnattheropi tissamah
cetiyaá¹…gaá¹‡asmiá¹ƒ nisÄ«ditvÄ• ``tÄ«hi, bhikkhave, dhammehi samannÄ• gato bhikkhu
paá¹-ipanno hotÄ«â€™â€™ ti apaá¹‡á¹‡akasuttaá¹ƒ (AN a III 16) kathento heá¹-á¹-hÄ• muk
yÄ• va avÄ«cito ekaá¹…gaá¹‡aá¹ƒ ahosi. tato uparimukhaá¹ƒ akÄ• si, yÄ• va brahmalokÄ•
thero nirayabhayena tajjetvÄ• saggasukhena ca palobhetvÄ• dhammaá¹ƒ desesi. keci sotÄ
sakadÄ• gÄ• mÄ« anÄ• gÄ• mÄ« arahantoti.

<389> tirobhÄ• vaá¹ƒ kÄ• tukÄ• mo pana Ä• lokaá¹ƒ vÄ• andhakÄ• raá¹ƒ karoti, appaá¹-ic
paá¹-icchannaá¹ƒ, Ä• pÄ• thaá¹ƒ vÄ• anÄ• pÄ• thaá¹ƒ karoti. kathaá¹ƒ? ayaÃ±hi yathÄ• ap
á¹-hitopi vÄ• na dissati, evaá¹ƒ attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• kÄ• tukÄ• mo pÄ• dakajjhÄ•
Ä• lokaá¹-á¹-hÄ• naá¹ƒ andhakÄ• raá¹ƒ hotÅ«â€™â€™ ti vÄ• , ``idaá¹ƒ appaá¹-icchannaá¹ƒ
hotÅ«â€™â€™ ti vÄ• , ``idaá¹ƒ Ä• pÄ• thaá¹ƒ anÄ• pÄ• thaá¹ƒ hotÅ«â€™â€™ ti vÄ• Ä• va
vuttanayeneva adhiá¹-á¹-hÄ• ti. saha adhiá¹-á¹-hÄ• nacittena yathÄ• dhiá¹-á¹-hitameva hoti.
á¹-hitÄ• pi na passanti. sayampi apassitukÄ• mo na passati.

<390> etaá¹ƒ pana pÄ• á¹-ihÄ• riyaá¹ƒ kena katapubbanti? bhagavatÄ• . bhagavÄ• hi yas
nisinnaá¹ƒyeva yathÄ• naá¹ƒ pitÄ• na passati, evamakÄ• si. tathÄ• vÄ«sayojanasataá¹ƒ n
paccuggamanaá¹ƒ katvÄ• taá¹ƒ anÄ• gÄ• miphale, amaccasahassaÃ±cassa sotÄ• pattipha
anumaggaá¹ƒ Ä• gatÄ• sahassitthiparivÄ• rÄ• anojÄ• devÄ« Ä• gantvÄ• samÄ«pe nisinn
rÄ• jÄ• naá¹ƒ na passati, tathÄ• katvÄ• ``api, bhante, rÄ• jÄ• naá¹ƒ passathÄ• â€™â€™ ti
rÄ• jÄ• naá¹ƒ gavesituá¹ƒ varaá¹ƒ, udÄ• hu attÄ• naâ€™â€™ nti? ``attÄ• naá¹ƒ, bhanteâ€™
tassÄ• tathÄ• dhammaá¹ƒ desesi, yathÄ• sÄ• saddhiá¹ƒ itthisahassena sotÄ• pattiphale
anÄ• gÄ• miphale, rÄ• jÄ• arahatteti. apica tambapaá¹‡á¹‡idÄ«paá¹ƒ \Be II 22/ \Ne II 21/ Ä
attanÄ• saddhiá¹ƒ Ä• gate avasese rÄ• jÄ• na passati, evaá¹ƒ karontena mahindattherenÄ
(to Vin III) I tatiyasaá¹…gÄ«tikathÄ•).

<391> apica sabbampi pÄ• kaá¹-aá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ Ä• vibhÄ• vaá¹ƒ nÄ• ma. apÄ• ka
tirobhÄ• vaá¹ƒ nÄ• ma. tattha pÄ• kaá¹-apÄ• á¹-ihÄ• riye iddhipi paÃ±Ã±Ä• yati iddhimÄ• pi
yamakapÄ• á¹-ihÄ• riyena dÄ«petabbaá¹ƒ. tatra hi ``idha tathÄ• gato yamakapÄ• á¹-ihÄ• riy
asÄ• dhÄ• raá¹‡aá¹ƒ sÄ• vakehi. uparimakÄ• yato aggikkhandho pavattati, heá¹-á¹-himakÄ•
pavattatÄ«â€™â€™ ti (Paá¹-is I 116) evaá¹ƒ ubhayaá¹ƒ paÃ±Ã±Ä• yittha. apÄ• kaá¹-apÄ• â
paÃ±Ã±Ä• yati, na iddhimÄ• . taá¹ƒ mahakasuttena (SN b IV 346) ca brahmanimantanikasu
dÄ«petabbaá¹ƒ. tatra hi Ä• yasmato ca mahakassa, bhagavato ca iddhiyeva paÃ±Ã±Ä• yitth

yathÄ• ha ---

``ekamantaá¹ƒ nisinno kho citto gahapati Ä• yasmantaá¹ƒ mahakaá¹ƒ etadavoca `sÄ• dhu n

uttarimanussadhammÄ• iddhipÄ• á¹-ihÄ• riyaá¹ƒ dassetÅ«â€™ ti. tena hi tvaá¹ƒ gahapati Ä
uttarÄ• saá¹…gaá¹ƒ paÃ±Ã±Ä• petvÄ• tiá¹‡akalÄ• paá¹ƒ okÄ• sehÄ«ti. `evaá¹ƒ, bhanteâ€™
Ä• yasmato mahakassa paá¹-issutvÄ• Ä• á¸·inde uttarÄ• saá¹…gaá¹ƒ paÃ±Ã±Ä• petvÄ• ti
kho Ä• yasmÄ• mahako vihÄ• raá¹ƒ pavisitvÄ• tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá
tÄ• lacchiggaá¸·ena ca aggaá¸·antarikÄ• ya ca acci nikkhamitvÄ• tiá¹‡Ä• ni jhÄ• pesi, uttar
jhÄ• pesÄ«â€™â€™ ti (SN b IV 346).

yathÄ• cÄ• ha ---

``atha khvÄ• haá¹ƒ, bhikkhave, tathÄ• rÅ«paá¹ƒ iddhÄ• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…khÄ
brahmaparisÄ• ca brahmapÄ• risajjÄ• ca saddaÃ±ca me sossanti, na ca maá¹ƒ dakkhissa
gÄ• thaá¹ƒ abhÄ• siá¹ƒ ---

`bhave \Be II 23/ \Ne II 22/ vÄ• haá¹ƒ bhayaá¹ƒ disvÄ• , bhavaÃ±ca vibhavesinaá¹ƒ.

bhavaá¹ƒ nÄ• bhivadiá¹ƒ kiÃ±ci, nandiÃ±ca na upÄ• diyiâ€™â€™ â€™ nti || (MN I 504).

<392> tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati seyyathÄ• p
__tirokuá¹-á¹-a_nti parakuá¹-á¹-aá¹ƒ, kuá¹-á¹-assa parabhÄ• ganti vuttaá¹ƒ hoti. esa nayo ita
__kuá¹-á¹-o_ti ca gehabhittiyÄ• etamadhivacanaá¹ƒ. __pÄ• kÄ• ro_ti gehavihÄ• ragÄ• mÄ•
__pabbato_ti paá¹ƒsupabbato vÄ• pÄ• sÄ• á¹‡apabbato vÄ• . __asajjamÄ• no_ti alaggamÄ
Ä• kÄ• se viya. evaá¹ƒ gantukÄ• mena pana Ä• kÄ• sakasiá¹‡aá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹
pÄ• kÄ• raá¹ƒ vÄ• sinerucakkavÄ• á¸·esupi aÃ±Ã±ataraá¹ƒ pabbataá¹ƒ vÄ• Ä• vajjitvÄ• k
hotÅ«ti adhiá¹-á¹-hÄ• tabbo. Ä• kÄ• soyeva hoti. adho otaritukÄ• massa, uddhaá¹ƒ vÄ• Ä•
vinivijjhitvÄ• gantukÄ• massa chiddo. so tattha asajjamÄ• no gacchati.

__tipiá¹-akacÅ«á¸·Ä• bhayatthero_ panetthÄ• ha --- ``Ä• kÄ• sakasiá¹‡asamÄ• pajjanaá¹ƒ,
kiá¹ƒ hatthiassÄ• dÄ«ni abhinimminitukÄ• mo hatthiassÄ• di kasiá¹‡Ä• ni samÄ• pajjati, nan
kasiá¹‡e parikammaá¹ƒ katvÄ• aá¹-á¹-hasamÄ• pattivasÄ«bhÄ• voyeva pamÄ• á¹‡aá¹ƒ. ya
tadeva hotÄ«â€™â€™ ti. bhikkhÅ« Ä• haá¹ƒsu --- ``pÄ• á¸·iyÄ• , bhante, Ä• kÄ• sakasiá¹‡a
avassametaá¹ƒ vattabbaâ€™â€™ nti. tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``pakatiyÄ• Ä• kÄ• sakasiá¹‡asamÄ• pattiyÄ• lÄ• bhÄ« hoti. tirokuá¹-á¹-aá¹ƒ tiropÄ• kÄ• ra
Ä• vajjati. Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- `Ä• kÄ• so hotÅ«â€™ ti. Ä• kÄ• so h
tiropÄ• kÄ• raá¹ƒ tiropabbataá¹ƒ asajjamÄ• no gacchati. yathÄ• manussÄ• pakatiyÄ• anic
aparikkhitte asajjamÄ• nÄ• gacchanti, evameva so iddhimÄ• cetovasippatto tirokuá¹-á¹-aá¹
tiropabbataá¹ƒ asajjamÄ• no gacchati, seyyathÄ• pi Ä• kÄ• seâ€™â€™ ti (Paá¹-is III 11).

sace \Be II 24/ panassa bhikkhuno adhiá¹-á¹-hahitvÄ• gacchantassa antarÄ• pabbato vÄ•
kiá¹ƒ puna samÄ• pajjitvÄ• adhiá¹-á¹-hÄ• tabbanti? doso natthi. puna samÄ• pajjitvÄ• adhi
23/ upajjhÄ• yassa santike nissayaggahaá¹‡asadisaá¹ƒ hoti. iminÄ• ca pana bhikkhunÄ• Ä
adhiá¹-á¹-hitattÄ• Ä• kÄ• so hotiyeva. purimÄ• dhiá¹-á¹-hÄ• nabaleneva cassa antarÄ• aÃ±
utumayo uá¹-á¹-hahissatÄ«ti aá¹-á¹-hÄ• namevetaá¹ƒ. aÃ±Ã±ena iddhimatÄ• nimmite pana
balavaá¹ƒ hoti. itarena tassa uddhaá¹ƒ vÄ• adho vÄ• gantabbaá¹ƒ.

<393> __pathaviyÄ• pi ummujjanimujja_nti ettha ummujjanti uá¹-á¹-hÄ• naá¹ƒ vuccati. nimu
ummujjaÃ±ca nimujjaÃ±ca ummujjanimujjaá¹ƒ. evaá¹ƒ kÄ• tukÄ• mena Ä• pokasiá¹‡aá¹ƒ sa
ettake á¹-hÄ• ne pathavÄ« udakaá¹ƒ hotÅ«ti paricchinditvÄ• parikammaá¹ƒ katvÄ• vuttana
adhiá¹-á¹-hÄ• tabbaá¹ƒ. saha adhiá¹-á¹-hÄ• nena yathÄ• paricchinne á¹-hÄ• ne pathavÄ« u
ummujjanimujjaá¹ƒ karoti. tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``pakatiyÄ• Ä• pokasiá¹‡asamÄ• pattiyÄ• lÄ• bhÄ« hoti. pathaviá¹ƒ Ä• vajjati. Ä• vajjitvÄ•
adhiá¹-á¹-hÄ• ti --- `udakaá¹ƒ hotÅ«â€™ ti. udakaá¹ƒ hoti. so pathaviyÄ• ummujjanimujjaá¹
manussÄ• pakatiyÄ• aniddhimanto udake ummujjanimujjaá¹ƒ karonti, evameva so iddhimÄ
ummujjanimujjaá¹ƒ karoti, seyyathÄ• pi udakeâ€™â€™ ti (Paá¹-is III 11).

na kevalaÃ±ca ummujjanimujjameva, nhÄ• napÄ• namukhadhovanabhaá¹‡á¸• akadhovanÄ
taá¹ƒ karoti. na kevalaÃ±ca udakameva, sappitelamadhuphÄ• á¹‡itÄ• dÄ«supi yaá¹ƒ yaá¹ƒ
idaÃ±cidaÃ±ca ettakaá¹ƒ hotÅ«ti Ä• vajjitvÄ• parikammaá¹ƒ katvÄ• adhiá¹-á¹-hahantassa
hoti. uddharitvÄ• bhÄ• janagataá¹ƒ karontassa sappi sappimeva hoti. telÄ• dÄ«ni telÄ• dÄ«
udakameva. so tattha temitukÄ• mova temeti, na temitukÄ• mo na temeti. tasseva ca sÄ• p
sesajanassa pathavÄ«yeva. tattha manussÄ• pattikÄ• pi gacchanti, yÄ• nÄ• dÄ«hipi gacch
karontiyeva. sace panÄ• yaá¹ƒ tesampi udakaá¹ƒ hotÅ«ti \Be II 25/ icchati, hotiyeva. paricch
atikkamitvÄ• yaá¹ƒ pakatiyÄ• ghaá¹-ataá¸·Ä• kÄ• dÄ«su udakaá¹ƒ, taá¹ƒ á¹-hapetvÄ• ava
paricchinnaá¹-á¹-hÄ• naá¹ƒ pathavÄ«yeva hoti.

<394> __udakepi abhijjamÄ• ne_ti ettha yaá¹ƒ udakaá¹ƒ akkamitvÄ• saá¹ƒsÄ«dati, taá¹ƒ b
vuccati. viparÄ«taá¹ƒ abhijjamÄ• naá¹ƒ. evaá¹ƒ gantukÄ• mena pana pathavÄ«kasiá¹‡aá¹ƒ
vuá¹-á¹-hÄ• ya ettake á¹-hÄ• ne udakaá¹ƒ pathavÄ« hotÅ«ti paricchinditvÄ• parikammaá¹ƒ
adhiá¹-á¹-hÄ• tabbaá¹ƒ. saha adhiá¹-á¹-hÄ• nena yathÄ• paricchinnaá¹-á¹-hÄ• ne udakaá¹ƒ
tattha gacchati, tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``pakatiyÄ• pathavÄ«kasiá¹‡asamÄ• pattiyÄ• lÄ• bhÄ« hoti. udakaá¹ƒ Ä• vajjati. Ä• vajjitvÄ
adhiá¹-á¹-hÄ• ti --- `pathavÄ« hotÅ«â€™ ti. pathavÄ« hoti. so abhijjamÄ• ne udake gacchati
pakatiyÄ• aniddhimanto abhijjamÄ• nÄ• ya pathaviyÄ• gacchanti, evameva so iddhimÄ• c
udake gacchati, seyyathÄ• pi pathaviyaâ€™â€™ nti (Paá¹-is III 11).

na kevalaÃ±ca gacchati, yaá¹ƒ yaá¹ƒ iriyÄ• pathaá¹ƒ icchati, taá¹ƒ taá¹ƒ karoti. na kevalaÃ±
karoti, maá¹‡isuvaá¹‡á¹‡apabbatarukkhÄ• dÄ«supi yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ vuttanay
adhiá¹-á¹-hÄ• ti, yathÄ• dhiá¹-á¹-hitameva hoti. tasseva ca taá¹ƒ udakaá¹ƒ pathavÄ« hoti, se
macchakacchapÄ• ca udakakÄ• kÄ• dayo ca yathÄ• ruci vicaranti. sace panÄ• yaá¹ƒ aÃ±Ã
pathaviá¹ƒ kÄ• tuá¹ƒ icchati, karotiyeva. paricchinnakÄ• lÄ• tikkamena pana udakameva ho

<395> __pallaá¹…kena kamatÄ«_ti pallaá¹…kena gacchati. __pakkhÄ« sakuá¹‡o_ti pakkh
kÄ• tukÄ• mena pana pathavÄ«kasiá¹‡aá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya sace nisinno g
pallaá¹…kappamÄ• á¹‡aá¹ƒ á¹-hÄ• naá¹ƒ paricchinditvÄ• parikammaá¹ƒ katvÄ• vuttanaye
sace nipanno gantukÄ• mo hoti maÃ±cappamÄ• á¹‡aá¹ƒ, sace padasÄ• gantukÄ• mo hoti
yathÄ• nurÅ«paá¹ƒ á¹-hÄ• naá¹ƒ paricchinditvÄ• vuttanayeneva pathavÄ« hotÅ«ti adhiá¹-á
adhiá¹-á¹-hÄ• nena pathavÄ«yeva hoti. tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``Ä• kÄ• sepi \Be II 26/ pallaá¹…kena kamati, seyyathÄ• pi pakkhÄ« sakuá¹‡oti. pakatiyÄ•
pathavÄ«kasiá¹‡asamÄ• pattiyÄ• lÄ• bhÄ« hoti, Ä• kÄ• saá¹ƒ Ä• vajjati. Ä• vajjitvÄ• Ã±Ä•
`pathavÄ« hotÅ«â€™ ti. pathavÄ« hoti. so Ä• kÄ• se antalikkhe caá¹…kamatipi tiá¹-á¹-hatipi
nisÄ«datipi seyyampi kappeti. yathÄ• manussÄ• pakatiyÄ• aniddhimanto pathaviyaá¹ƒ ca
seyyampi kappenti, evameva so iddhimÄ• cetovasippatto Ä• kÄ• se antalikkhe caá¹…kama
kappetÄ«â€™â€™ ti (Paá¹-is III 11).

Ä• kÄ• se gantukÄ• mena ca bhikkhunÄ• dibbacakkhulÄ• bhinÄ• pi bhavitabbaá¹ƒ. kasmÄ
vÄ• pabbatarukkhÄ• dayo honti, nÄ• gasupaá¹‡á¹‡Ä• dayo vÄ• usÅ«yantÄ• mÄ• penti, n
disvÄ• kiá¹ƒ kÄ• tabbanti? pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya Ä• kÄ• so
adhiá¹-á¹-hÄ• tabbaá¹ƒ. thero panÄ• ha ``samÄ• pattisamÄ• pajjanaá¹ƒ, Ä• vuso, kimatthiya
cittaá¹ƒ, tena yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ Ä• kÄ• so hotÅ«ti adhiá¹-á¹-hÄ• ti, Ä• kÄ• soyeva h
evamÄ• ha, atha kho tirokuá¹-á¹-apÄ• rihÄ• riye vuttanayeneva paá¹-ipajjitabbaá¹ƒ.

apica okÄ• se orohaá¹‡atthampi iminÄ• dibbacakkhulÄ• bhinÄ• bhavitabbaá¹ƒ, ayaÃ±hi s
vÄ• gÄ• madvÄ• re vÄ• orohati. mahÄ• janassa pÄ• kaá¹-o hoti. tasmÄ• dibbacakkhunÄ•
vajjetvÄ• okÄ• se otaratÄ«ti.

<396> imepi candimasÅ«riye evaá¹ƒmahiddhike evaá¹ƒmahÄ• nubhÄ• ve pÄ• á¹‡inÄ• par
candimasÅ«riyÄ• naá¹ƒ dvÄ• cattÄ• lÄ«sayojanasahassassa upari caraá¹‡ena mahiddhikat
Ä• lokakaraá¹‡ena mahÄ• nubhÄ• vatÄ• veditabbÄ• . evaá¹ƒ upari caraá¹‡aÄ• lokakaraá¹‡
mahÄ• nubhÄ• ve. __parÄ• masatÄ«_ti pariggaá¹‡hati ekadese vÄ• chupati. __parimajjatÄ
Ä• dÄ• satalaá¹ƒ viya parimajjati. ayaá¹ƒ panassa iddhi abhiÃ±Ã±Ä• pÄ• dakajjhÄ• navaser
kasiá¹‡asamÄ• pattiniyamo. vuttaÃ±hetaá¹ƒ paá¹-isambhidÄ• yaá¹ƒ ---

``imepi \Be II 27/ candimasÅ«riye ... pe ... parimajjatÄ«ti idha so iddhimÄ• cetovasippatto ca
Ä• vajjati, Ä• vajjitvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti --- `hatthapÄ• se hotÅ«â€™ ti. hatthap
vÄ• nipannako vÄ• candimasÅ«riye pÄ• á¹‡inÄ• Ä• masati parÄ• masati parimajjati. yath
aniddhimanto kiÃ±cideva rÅ«pagataá¹ƒ hatthapÄ• se \Ne II 26/ Ä• masanti parÄ• masanti p
iddhimÄ• ... pe ... parimajjatÄ«â€™â€™ ti (Paá¹-is III 12).

svÄ• yaá¹ƒ yadi icchati gantvÄ• parÄ• masituá¹ƒ, gantvÄ• parÄ• masati, yadi pana idheva
vÄ• parÄ• masitukÄ• mo hoti, hatthapÄ• se hotÅ«ti adhiá¹-á¹-hÄ• ti, adhiá¹-á¹-hÄ• nabalen
muttatÄ• laphalaá¹ƒ viya Ä• gantvÄ• hatthapÄ• se á¹-hite vÄ• parÄ• masati, hatthaá¹ƒ vÄ•
vaá¸• á¸• hentassa pana kiá¹ƒ upÄ• diá¹‡á¹‡akaá¹ƒ vaá¸• á¸• hati, anupÄ• diá¹‡á¹‡akanti?
anupÄ• diá¹‡á¹‡akaá¹ƒ vaá¸• á¸• hati.

tattha __tipiá¹-akacÅ«á¸·anÄ• gatthero_ Ä• ha ``kiá¹ƒ panÄ• vuso, upÄ• diá¹‡á¹‡akaá¹ƒ kh
hoti, nanu yadÄ• bhikkhu tÄ• lacchiddÄ• dÄ«hi nikkhamati, tadÄ• upÄ• diá¹‡á¹‡akaá¹ƒ khu
mahantaá¹ƒ attabhÄ• vaá¹ƒ karoti, tadÄ• mahantaá¹ƒ hoti mahÄ• moggallÄ• nattherassa v

nandopanandanÄ• gadamanakathÄ•

ekasmiá¹ƒ kira samaye anÄ• thapiá¹‡á¸• iko gahapati bhagavato dhammadesanaá¹ƒ sutvÄ
bhikkhusatehi saddhiá¹ƒ amhÄ• kaá¹ƒ gehe bhikkhaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti nimantetv
adhivÄ• setvÄ• taá¹ƒdivasÄ• vasesaá¹ƒ rattibhÄ• gaÃ±ca vÄ«tinÄ• metvÄ• paccÅ«sasam
olokesi. athassa __nandopanando_ nÄ• ma nÄ• garÄ• jÄ• Ã±Ä• á¹‡amukhe Ä• pÄ• thamÄ
nÄ• garÄ• jÄ• mayhaá¹ƒ Ã±Ä• á¹‡amukhe Ä• pÄ• thamÄ• gacchi, atthi nu kho assa upanis
``ayaá¹ƒ micchÄ• diá¹-á¹-hiko tÄ«su ratanesu appasannoti disvÄ• ko nu kho imaá¹ƒ micchÄ
viveceyyÄ• â€™â€™ ti Ä• vajjento mahÄ• moggallÄ• nattheraá¹ƒ addasa.

tato \Be II 28/ pabhÄ• tÄ• ya rattiyÄ• sarÄ«rapaá¹-ijagganaá¹ƒ katvÄ• Ä• yasmantaá¹ƒ Ä•
``Ä• nanda, paÃ±cannaá¹ƒ bhikkhusatÄ• naá¹ƒ Ä• rocehi tathÄ• gato devacÄ• rikaá¹ƒ gacc
divasaÃ±ca nandopanandassa Ä• pÄ• nabhÅ«miá¹ƒ sajjayiá¹ƒsu. so dibbaratanapallaá¹…k
dhÄ• riyamÄ• nena tividhanÄ• á¹-akehi ceva nÄ• gaparisÄ• ya ca parivuto dibbabhÄ• janes
annapÄ• navidhiá¹ƒ olokayamÄ• no nisinno hoti. atha bhagavÄ• yathÄ• nÄ• garÄ• jÄ• pa
vitÄ• namatthakeneva paÃ±cahi bhikkhusatehi saddhiá¹ƒ tÄ• vatiá¹ƒsadevalokÄ• bhimukho

tena \Ne II 27/ kho pana samayena nandopanandassa nÄ• garÄ• jassa evarÅ«paá¹ƒ pÄ• p
uppannaá¹ƒ hoti --- ``ime hi nÄ• ma muá¹‡á¸• akÄ• samaá¹‡akÄ• amhÄ• kaá¹ƒ uparÅ«pa
tÄ• vatiá¹ƒsÄ• naá¹ƒ bhavanaá¹ƒ pavisantipi nikkhamantipi, na dÄ• ni ito paá¹-á¹-hÄ• ya im
matthake pÄ• dapaá¹ƒsuá¹ƒ okirantÄ• naá¹ƒ gantuá¹ƒ dassÄ• mÄ«â€™â€™ ti uá¹-á¹-hÄ• y

attabhÄ• vaá¹ƒ vijahitvÄ• sineruá¹ƒ sattakkhattuá¹ƒ bhogehi parikkhipitvÄ• upari phaá¹‡aá
tÄ• vatiá¹ƒsabhavanaá¹ƒ avakujjena phaá¹‡ena gahetvÄ• adassanaá¹ƒ gamesi.

atha kho Ä• yasmÄ• raá¹-á¹-hapÄ• lo bhagavantaá¹ƒ etadavoca ``pubbe, bhante, imasmiá
passÄ• mi, sineruparibhaá¹‡á¸• aá¹ƒ passÄ• mi, tÄ• vatiá¹ƒsaá¹ƒ passÄ• mi, vejayantaá¹ƒ p
pÄ• sÄ• dassa upari dhajaá¹ƒ passÄ• mi. ko nu kho, bhante, hetu ko paccayo, yaá¹ƒ etarah
... pe ... na vejayantassa pÄ• sÄ• dassa upari dhajaá¹ƒ passÄ• mÄ«â€™â€™ ti. ``ayaá¹ƒ, ra
nandopanando nÄ• ma nÄ• garÄ• jÄ• tumhÄ• kaá¹ƒ kupito sineruá¹ƒ sattakkhattuá¹ƒ bhog
phaá¹‡ena paá¹-icchÄ• detvÄ• andhakÄ• raá¹ƒ katvÄ• á¹-hitoâ€™â€™ ti. ``damemi naá¹ƒ
bhagavÄ• anujÄ• ni. atha kho Ä• yasmÄ• bhaddiyo Ä• yasmÄ• rÄ• huloti anukkamena sa
na bhagavÄ• anujÄ• ni.

avasÄ• ne mahÄ• moggallÄ• natthero ``ahaá¹ƒ, bhante, damemi naâ€™â€™ nti Ä• ha. ``d
bhagavÄ• anujÄ• ni. thero attabhÄ• vaá¹ƒ vijahitvÄ• mahantaá¹ƒ nÄ• garÄ• javaá¹‡á¹‡aá¹
nandopanandaá¹ƒ cuddasakkhattuá¹ƒ bhogehi parikkhipitvÄ• tassa phaá¹‡amatthake attan
sinerunÄ• \Be II 29/ saddhiá¹ƒ abhinippÄ«á¸·esi. nÄ• garÄ• jÄ• padhÅ«mÄ• yi. theropi na
dhÅ«mo atthi, mayhampi atthÄ«ti padhÅ«mÄ• yi. nÄ• garÄ• jassa dhÅ«mo theraá¹ƒ na bÄ•
nÄ• garÄ• jÄ• naá¹ƒ bÄ• dhati. tato nÄ• garÄ• jÄ• pajjali. theropi na tuyhaá¹ƒyeva sarÄ«re
atthÄ«ti pajjali. nÄ• garÄ• jassa tejo theraá¹ƒ na bÄ• dhati. therassa pana tejo nÄ• garÄ• jÄ
nÄ• garÄ• jÄ• ayaá¹ƒ maá¹ƒ sinerunÄ• abhinippÄ«á¸·etvÄ• dhÅ«mÄ• yati ceva pajjalati cA
kosÄ«â€™â€™ ti paá¹-ipucchi. ``ahaá¹ƒ kho, nanda, moggallÄ• noâ€™â€™ ti. ``bhante, att
tiá¹-á¹-hÄ• hÄ«â€™â€™ ti.

thero taá¹ƒ attabhÄ• vaá¹ƒ vijahitvÄ• tassa dakkhiá¹‡akaá¹‡á¹‡asotena pavisitvÄ• vÄ• ma
\Ne II 28/, vÄ• makaá¹‡á¹‡asotena pavisitvÄ• dakkhiá¹‡akaá¹‡á¹‡asotena nikkhami, tathÄ•
pavisitvÄ• vÄ• manÄ• sasotena nikkhami, vÄ• manÄ• sasotena pavisitvÄ• dakkhiá¹‡anÄ•
nÄ• garÄ• jÄ• mukhaá¹ƒ vivari. thero mukhena pavisitvÄ• antokucchiyaá¹ƒ pÄ• cÄ«nena c
bhagavÄ• ``moggallÄ• na, manasikarohi mahiddhiko esa nÄ• goâ€™â€™ ti Ä• ha. thero ``
cattÄ• ro iddhipÄ• dÄ• bhÄ• vitÄ• bahulÄ«katÄ• yÄ• nÄ«katÄ• vatthukatÄ• anuá¹-á¹-hitÄ
tiá¹-á¹-hatu, bhante, nandopanando, ahaá¹ƒ nandopanandasadisÄ• naá¹ƒ nÄ• garÄ• jÄ• na
satasahassampi dameyyaâ€™â€™ nti Ä• ha.

nÄ• garÄ• jÄ• cintesi ``pavisanto tÄ• va me na diá¹-á¹-ho, nikkhamanakÄ• le dÄ• ni naá¹ƒ
pakkhipitvÄ• saá¹…khÄ• dissÄ• mÄ«â€™â€™ ti cintetvÄ• nikkhama bhante, mÄ• maá¹ƒ
caá¹…kamanto bÄ• dhayitthÄ• ti Ä• ha. thero nikkhamitvÄ• bahi aá¹-á¹-hÄ• si. nÄ• garÄ• jÄ
nÄ• savÄ• taá¹ƒ vissajji. thero catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pajji. lomakÅ«pampissa vÄ• to
avasesÄ• bhikkhÅ« kira Ä• dito paá¹-á¹-hÄ• ya sabbapÄ• á¹-ihÄ• riyÄ• ni kÄ• tuá¹ƒ sakkuá
á¹-hÄ• naá¹ƒ patvÄ• evaá¹ƒ khippanisantino hutvÄ• samÄ• pajjituá¹ƒ na sakkhissantÄ«ti te

nÄ• garÄ• jadamanaá¹ƒ nÄ• nujÄ• ni.

nÄ• garÄ• jÄ• \Be II 30/ ``ahaá¹ƒ imassa samaá¹‡assa nÄ• savÄ• tena lomakÅ«pampi cÄ•
mahiddhiko samaá¹‡oâ€™â€™ ti cintesi. thero attabhÄ• vaá¹ƒ vijahitvÄ• supaá¹‡á¹‡arÅ«p
supaá¹‡á¹‡avÄ• taá¹ƒ dassento nÄ• garÄ• jÄ• naá¹ƒ anubandhi. nÄ• garÄ• jÄ• taá¹ƒ attab
mÄ• á¹‡avakavaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• ``bhante, tumhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gacchÄ•
pÄ• de vandi. thero ``satthÄ• , nanda, Ä• gato, ehi gamissÄ• mÄ• â€™â€™ ti nÄ• garÄ• jÄ•
katvÄ• gahetvÄ• bhagavato santikaá¹ƒ agamÄ• si. nÄ• garÄ• jÄ• bhagavantaá¹ƒ vanditvÄ
saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ ti Ä• ha. bhagavÄ• ``sukhÄ« hohi, nÄ• garÄ• jÄ• â€™
bhikkhusaá¹…ghaparivuto anÄ• thapiá¹‡á¸• ikassa nivesanaá¹ƒ agamÄ• si.

anÄ• thapiá¹‡á¸• iko ``kiá¹ƒ, bhante, atidivÄ• Ä• gatatthÄ• â€™â€™ ti Ä• ha. moggallÄ• na
saá¹…gÄ• mo ahosÄ«ti. kassa, bhante, jayo, kassa parÄ• jayoti. moggallÄ• nassa jayo, nan
anÄ• thapiá¹‡á¸• iko ``adhivÄ• setu me, bhante, bhagavÄ• sattÄ• haá¹ƒ \Ne II 29/ ekapaá¹-
sattÄ• haá¹ƒ therassa sakkÄ• raá¹ƒ karissÄ• mÄ«â€™â€™ ti vatvÄ• sattÄ• haá¹ƒ buddhap
bhikkhusatÄ• naá¹ƒ mahÄ• sakkÄ• raá¹ƒ akÄ• si. iti imaá¹ƒ imasmiá¹ƒ nandopanandadama
attabhÄ• vaá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ ``yadÄ• mahantaá¹ƒ attabhÄ• vaá¹ƒ karoti, tadÄ•
mahÄ• moggallÄ• nattherassa viyÄ• â€™â€™ ti. evaá¹ƒ vuttepi bhikkhÅ« upÄ• diá¹‡á¹‡aka
anupÄ• diá¹‡á¹‡akameva vaá¸• á¸• hatÄ«ti Ä• haá¹ƒsu. ayameva cettha yutti.

so evaá¹ƒ katvÄ• na kevalaá¹ƒ candimasÅ«riye parÄ• masati. sace icchati pÄ• dakathalika
á¹-hapeti, pÄ«á¹-haá¹ƒ katvÄ• nisÄ«dati, maÃ±caá¹ƒ katvÄ• nipajjati, apassenaphalakaá¹ƒ
yathÄ• ca eko, evaá¹ƒ aparopi. anekesupi hi bhikkhusatasahassesu evaá¹ƒ karontesu tesa
ijjhati. candimasÅ«riyÄ• naÃ±ca gamanampi Ä• lokakaraá¹‡ampi tatheva hoti. yathÄ• hi pÄ
sabbapÄ• tÄ«su ca candamaá¹‡á¸• alÄ• ni dissanti. pÄ• katikameva ca candassa gamanaá
tathÅ«pamametaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ.

<397> __yÄ• va brahmalokÄ• pÄ«_ti brahmalokampi paricchedaá¹ƒ katvÄ• . __kÄ• yena v
brahmaloke kÄ• yena attano vasaá¹ƒ vatteti. tassattho pÄ• á¸·iá¹ƒ anugantvÄ• veditabbo. a

``yÄ• va \Be II 31/ brahmalokÄ• pi kÄ• yena vasaá¹ƒ vattetÄ«ti. sace so iddhimÄ• cetovasip
gantukÄ• mo hoti, dÅ«repi santike adhiá¹-á¹-hÄ• ti santike hotÅ«ti, santike hoti. santikepi dÅ
adhiá¹-á¹-hÄ• ti dÅ«re hotÅ«ti, dÅ«re hoti. bahukampi thokanti adhiá¹-á¹-hÄ• ti thokaá¹ƒ hot
thokampi bahukanti adhiá¹-á¹-hÄ• ti bahukaá¹ƒ hotÅ«ti, bahukaá¹ƒ hoti. dibbena cakkhunÄ•
rÅ«paá¹ƒ passati. dibbÄ• ya sotadhÄ• tuyÄ• tassa brahmuno saddaá¹ƒ suá¹‡Ä• ti. cetopari
brahmuno cittaá¹ƒ pajÄ• nÄ• ti. sace so iddhimÄ• cetovasippatto dissamÄ• nena kÄ• yena
hoti, kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• meti, kÄ• yavasena cittaá¹ƒ adhiá¹-á¹-hÄ• ti, kÄ• yava
pariá¹‡Ä• metvÄ• kÄ• yavasena cittaá¹ƒ adhiá¹-á¹-hahitvÄ• sukhasaÃ±Ã±aÃ±ca lahusaÃ±

dissamÄ• nena kÄ• yena brahmalokaá¹ƒ gacchati. sace so iddhimÄ• cetovasippatto adissa
brahmalokaá¹ƒ gantukÄ• mo hoti, cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• meti, cittavasena \Ne II 3
adhiá¹-á¹-hÄ• ti. cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• metvÄ• cittavasena kÄ• yaá¹ƒ adhiá¹-á¹-h
lahusaÃ±Ã±aÃ±ca okkamitvÄ• adissamÄ• nena kÄ• yena brahmalokaá¹ƒ gacchati. so tass
abhinimminÄ• ti manomayaá¹ƒ sabbaá¹…gapaÃ±caá¹…giá¹ƒ ahÄ«nindriyaá¹ƒ. sace so iddh
tattha caá¹…kamati. sace so iddhimÄ• tiá¹-á¹-hati, nisÄ«dati, seyyaá¹ƒ kappeti, nimmitopi ta
kappeti. sace so iddhimÄ• dhÅ«mÄ• yati, pajjalati, dhammaá¹ƒ bhÄ• sati, paÃ±haá¹ƒ pucch
vissajjeti, nimmitopi tattha paÃ±haá¹ƒ puá¹-á¹-ho vissajjeti. sace so iddhimÄ• tena brahmun
santiá¹-á¹-hati, sallapati, sÄ• kacchaá¹ƒ samÄ• pajjati, nimmitopi tattha tena brahmunÄ• sa
santiá¹-á¹-hati, sallapati, sÄ• kacchaá¹ƒ samÄ• pajjati. yaá¹ƒ yadeva hi so iddhimÄ• karoti,
nimmito karotÄ«â€™â€™ ti (Paá¹-is III 12).

tattha \Be II 32/ __dÅ«repi santike adhiá¹-á¹-hÄ• tÄ«_ti pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya
brahmalokaá¹ƒ vÄ• Ä• vajjati santike hotÅ«ti. Ä• vajjitvÄ• parikammaá¹ƒ katvÄ• puna sam
adhiá¹-á¹-hÄ• ti santike hotÅ«ti, santike hoti. esa nayo sesapadesupi.

tattha ko dÅ«raá¹ƒ gahetvÄ• santikaá¹ƒ akÄ• sÄ«ti? bhagavÄ• . bhagavÄ• hi yamakapÄ•
devalokaá¹ƒ gacchanto yugandharaÃ±ca sineruÃ±ca santike katvÄ• pathavÄ«talato ekapÄ
patiá¹-á¹-hapetvÄ• dutiyaá¹ƒ sinerumatthake á¹-hapesi. aÃ±Ã±o ko akÄ• si? mahÄ• mogga
sÄ• vatthito bhattakiccaá¹ƒ katvÄ• nikkhantaá¹ƒ dvÄ• dasayojanikaá¹ƒ parisaá¹ƒ tiá¹ƒsayoj
saá¹…kassanagaramaggaá¹ƒ saá¹…khipitvÄ• taá¹…khaá¹‡aÃ±Ã±eva sampÄ• pesi.

apica tambapaá¹‡á¹‡idÄ«pe __cÅ«á¸·asamuddatthero_pi akÄ• si. dubbhikkhasamaye kira
satta bhikkhusatÄ• ni Ä• gamaá¹ƒsu. thero ``mahÄ• bhikkhusaá¹…gho kuhiá¹ƒ bhikkhÄ• cÄ
cintento sakalatambapaá¹‡á¹‡idÄ«pe adisvÄ• ``paratÄ«re pÄ• á¹-aliputte bhavissatÄ«â€™
pattacÄ«varaá¹ƒ gÄ• hÄ• petvÄ• ``ethÄ• vuso, bhikkhÄ• cÄ• raá¹ƒ gamissÄ• mÄ• â€™â€™
pÄ• á¹-aliputtaá¹ƒ gato. bhikkhÅ« ``kataraá¹ƒ, bhante, imaá¹ƒ nagaraâ€™â€™ nti pucchiá¹ƒ
Ä• vusoti. pÄ• á¹-aliputtaá¹ƒ nÄ• ma dÅ«re bhanteti. Ä• vuso, mahallakattherÄ• nÄ• ma dÅ
karontÄ«ti. mahÄ• samuddo kuhiá¹ƒ, bhanteti? nanu, Ä• vuso, antarÄ• ekaá¹ƒ nÄ«lamÄ• ti
31/ Ä• gatatthÄ• ti? Ä• ma, bhante. mahÄ• samuddo pana mahantoti. Ä• vuso, mahallakatth
khuddakaá¹ƒ karontÄ«ti.

yathÄ• cÄ• yaá¹ƒ, evaá¹ƒ __tissadattatthero_pi sÄ• yanhasamaye nhÄ• yitvÄ• katuttarÄ•
vandissÄ• mÄ«ti citte uppanne santike akÄ• si.

santikaá¹ƒ pana gahetvÄ• ko dÅ«ramakÄ• sÄ«ti? bhagavÄ• . bhagavÄ• hi attano ca aá¹…
antaraá¹ƒ santikampi dÅ«ramakÄ• sÄ«ti.

atha ko bahukaá¹ƒ thokaá¹ƒ akÄ• sÄ«ti? __mahÄ• kassapatthero_. rÄ• jagahe kira nakkha
kumÄ• riyo candapÅ«ve gahetvÄ• nakkhattakÄ«á¸·anatthÄ• ya gacchantiyo bhagavantaá¹ƒ
pacchato Ä• gacchantaá¹ƒ pana theraá¹ƒ disvÄ• amhÄ• kaá¹ƒ thero eti pÅ«vaá¹ƒ dassÄ• r
gahetvÄ• theraá¹ƒ upasaá¹…kamiá¹ƒsu. thero pattaá¹ƒ nÄ«haritvÄ• sabbaá¹ƒ ekapattapÅ«
theraá¹ƒ Ä• gamayamÄ• no purato nisÄ«di. thero Ä• haritvÄ• bhagavato adÄ• si.

__illisaseá¹-á¹-hivatthusmiá¹ƒ_ pana __mahÄ• moggallÄ• natthero_ thokaá¹ƒ bahukamakÄ
__kÄ• kavaliyavatthusmiÃ±ca_ bhagavÄ• . mahÄ• kassapatthero kira sattÄ• haá¹ƒ samÄ• p
daliddasaá¹…gahaá¹ƒ karonto kÄ• kavaliyassa nÄ• ma duggatamanussassa gharadvÄ• re
theraá¹ƒ disvÄ• patino pakkaá¹ƒ aloá¹‡ambilayÄ• guá¹ƒ patte Ä• kiri. thero taá¹ƒ gahetvÄ•
á¹-hapesi. bhagavÄ• mahÄ• bhikkhusaá¹…ghassa pahonakaá¹ƒ katvÄ• adhiá¹-á¹-hÄ• si. e
pahosi. kÄ• kavaliyopi sattame divase seá¹-á¹-hiá¹-á¹-hÄ• naá¹ƒ alatthÄ• ti.

na kevalaÃ±ca thokassa bahukaraá¹‡aá¹ƒ, madhuraá¹ƒ amadhuraá¹ƒ, amadhuraá¹ƒ madh
icchati, sabbaá¹ƒ iddhimato ijjhati. tathÄ• hi __mahÄ• anuá¸·atthero_ nÄ• ma sambahule bh
caritvÄ• sukkhabhattameva labhitvÄ• gaá¹…gÄ• tÄ«re nisÄ«ditvÄ• paribhuÃ±jamÄ• ne di
sappimaá¹‡á¸• anti adhiá¹-á¹-hahitvÄ• sÄ• maá¹‡erÄ• naá¹ƒ saÃ±Ã±aá¹ƒ adÄ• si. te thÄ• l
bhikkhusaá¹…ghassa adaá¹ƒsu. sabbe madhurena sappimaá¹‡á¸• ena bhuÃ±jiá¹ƒsÅ«ti.

__dibbena_ \Ne II 32/ __cakkhunÄ• _ti idheva á¹-hito Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• tassa br
idheva ca á¹-hito sabbaá¹ƒ tassa bhÄ• sato saddaá¹ƒ suá¹‡Ä• ti. cittaá¹ƒ pajÄ• nÄ• ti. __kÄ
pariá¹‡Ä• metÄ«_ti karajakÄ• yassa vasena cittaá¹ƒ pariá¹‡Ä• meti. pÄ• dakajjhÄ• nacittaá¹
Ä• ropeti. kÄ• yÄ• nugatikaá¹ƒ karoti dandhagamanaá¹ƒ. kÄ• yagamanaá¹ƒ hi dandhaá¹ƒ h
lahusaÃ±Ã±aÃ±ca okkamatÄ«_ti pÄ• dakajjhÄ• nÄ• rammaá¹‡ena iddhicittena sahajÄ• taá¹
lahusaÃ±Ã±aÃ±ca okkamati pavisati phasseti sampÄ• puá¹‡Ä• ti. __sukhasaÃ±Ã±Ä• _ nÄ•
upekkhÄ• hi santaá¹ƒ sukhanti vuttÄ• . sÄ• yeva ca saÃ±Ã±Ä• nÄ«varaá¹‡ehi ceva vitakk
vimuttattÄ• __lahusaÃ±Ã±Ä• _tipi veditabbÄ• . taá¹ƒ okkantassa panassa karajakÄ• yopi tÅ
hoti. so evaá¹ƒ vÄ• yukkhittatÅ«lapicunÄ• \Be II 34/ viya sallahukena dissamÄ• nena kÄ• y
gacchati. evaá¹ƒ gacchanto ca sace icchati pathavÄ«kasiá¹‡avasena Ä• kÄ• se maggaá¹ƒ n
gacchati. sace icchati vÄ• yokasiá¹‡avasena vÄ• yuá¹ƒ adhiá¹-á¹-hahitvÄ• tÅ«lapicu viya v
gantukÄ• matÄ• eva ettha pamÄ• á¹‡aá¹ƒ. ``sati hi gantukÄ• matÄ• yaâ€™â€™ evaá¹ƒ ka
adhiá¹-á¹-hÄ• navegukkhittova so issÄ• sakhittasaro viya dissamÄ• no gacchati.

__cittavasena kÄ• yaá¹ƒ pariá¹‡Ä• metÄ«_ti kÄ• yaá¹ƒ gahetvÄ• citte Ä• ropeti. cittÄ• nug
sÄ«ghagamanaá¹ƒ. cittagamanaá¹ƒ hi sÄ«ghaá¹ƒ hoti. __sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±a
rÅ«pakÄ• yÄ• rammaá¹‡ena iddhicittena sahajÄ• taá¹ƒ sukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ
vuttanayeneva veditabbaá¹ƒ. idaá¹ƒ pana cittagamanameva hoti. evaá¹ƒ adissamÄ• nena k
panÄ• yaá¹ƒ kiá¹ƒ tassa adhiá¹-á¹-hÄ• nacittassa uppÄ• dakkhaá¹‡e gacchati, udÄ• hu á¹-h

bhaá¹…gakkhaá¹‡e vÄ• ti vutte tÄ«supi khaá¹‡esu gacchatÄ«ti thero Ä• ha. kiá¹ƒ pana so s
nimmitaá¹ƒ pesetÄ«ti. yathÄ• ruci karoti. idha panassa sayaá¹ƒ gamanameva Ä• gataá¹ƒ.

__manomaya_nti adhiá¹-á¹-hÄ• namanena nimmitattÄ• manomayaá¹ƒ. __ahÄ«nindriya_nti
saá¹‡á¹-hÄ• navasena vuttaá¹ƒ. nimmitarÅ«pe pana pasÄ• do nÄ• ma natthi. sace iddhimÄ
tattha caá¹…kamatÄ«tiÄ• di sabbaá¹ƒ sÄ• vakanimmitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. buddhanin
bhagavÄ• karoti, taá¹ƒ tampi karoti. bhagavato rucivasena aÃ±Ã±ampi karotÄ«ti. ettha ca y
idheva á¹-hito dibbena cakkhunÄ• rÅ«paá¹ƒ passati, dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ s
cetopariyaÃ±Ä• á¹‡ena \Ne II 33/ cittaá¹ƒ pajÄ• nÄ• ti, na ettÄ• vatÄ• kÄ• yena vasaá¹ƒ va
á¹-hito tena brahmunÄ• saddhiá¹ƒ santiá¹-á¹-hati sallapati sÄ• kacchaá¹ƒ samÄ• pajjati, ett
vasaá¹ƒ vatteti. yampissa dÅ«repi santike adhiá¹-á¹-hÄ• tÄ«tiÄ• dikaá¹ƒ adhiá¹-á¹-hÄ• naá¹
kÄ• yena vasaá¹ƒ vatteti. yampi so dissamÄ• nena vÄ• adissamÄ• nena vÄ• kÄ• yena bra
ettÄ• vatÄ• pi na kÄ• yena vasaá¹ƒ vatteti. yaÃ±ca kho so tassa brahmuno purato rÅ«paá¹ƒ
nayena \Be II 35/ vuttavidhÄ• naá¹ƒ Ä• pajjati, ettÄ• vatÄ• kÄ• yena vasaá¹ƒ vatteti nÄ• ma
kÄ• yena vasaá¹ƒ vattanÄ• ya pubbabhÄ• gadassanatthaá¹ƒ vuttanti ayaá¹ƒ tÄ• va adhiá¹-á

<398> __vikubbanÄ• ya_ pana manomayÄ• ya ca idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. vikubbanaa
pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, nÄ• gavaá¹‡á¹‡aá¹ƒ v
supaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vÄ• dasseti, asuravaá¹‡á¹‡aá¹ƒ vÄ• dasseti, indavaá¹‡á¹‡aá¹ƒ
devavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, brahmavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, samuddavaá¹‡á¹‡aá¹ƒ v
pabbatavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, sÄ«havaá¹‡á¹‡aá¹ƒ vÄ• dasseti, byagghavaá¹‡á¹‡aá¹ƒ
dÄ«pivaá¹‡á¹‡aá¹ƒ vÄ• dasseti, hatthimpi dasseti, assampi dasseti, rathampi dasseti, pattin
vividhampi senÄ• byÅ«haá¹ƒ dassetÄ«â€™â€™ ti (Paá¹-is III 13) evaá¹ƒ vuttesu kumÄ• rak
yaá¹ƒ Ä• kaá¹…khati, taá¹ƒ taá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ. adhiá¹-á¹-hahantena ca pathavÄ«
aÃ±Ã±atarÄ• rammaá¹‡ato abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya attano kumÄ• ra
Ä• vajjitvÄ• parikammÄ• vasÄ• ne puna samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya evarÅ«po nÄ• ma
adhiá¹-á¹-hÄ• tabbaá¹ƒ. saha adhiá¹-á¹-hÄ• nacittena kumÄ• rako hoti devadatto viya (Vin I
sabbattha.

__hatthimpi dassetÄ«_tiÄ• di panettha bahiddhÄ• pi hatthiÄ• didassanavasena vuttaá¹ƒ. ta
anadhiá¹-á¹-hahitvÄ• hatthÄ« hotÅ«ti adhiá¹-á¹-hÄ• tabbaá¹ƒ, assÄ• dÄ«supi eseva nayoti.
iddhi.

<399> __manomayaá¹ƒ_ kÄ• tukÄ• mo pana pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya kÄ• yaá¹ƒ
susiro hotÅ«ti adhiá¹-á¹-hÄ• ti, susiro hoti. athassa abbhantare aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ Ä• vaj
katvÄ• vuttanayeneva adhiá¹-á¹-hÄ• ti, tassa abbhantare aÃ±Ã±o kÄ• yo hotÅ«ti. so taá¹ƒ
viya kosiyÄ• asiá¹ƒ viya karaá¹‡á¸• Ä• ya ahiá¹ƒ viya ca abbÄ• hati \Ne II 34/. tena vuttaá¹ƒ
imamhÄ• kÄ• yÄ• aÃ±Ã±aá¹ƒ kÄ• yaá¹ƒ abhinimminÄ• ti rÅ«piá¹ƒ manomayaá¹ƒ sabbaá¹

seyyathÄ• pi puriso muÃ±jamhÄ• Ä«sikaá¹ƒ pavÄ• heyya, tassa evamassa ayaá¹ƒ muÃ±jo
aÃ±Ã±o muÃ±jo aÃ±Ã±Ä• Ä«sikÄ• , muÃ±jamhÄ• tveva Ä«sikÄ• pavÄ• á¸·hÄ• â€™â€™ t
yathÄ• Ä«sikÄ• dayo muÃ±jÄ• dÄ«hi sadisÄ• honti, evaá¹ƒ manomayarÅ«paá¹ƒ iddhimatÄ
dassanatthaá¹ƒ etÄ• upamÄ• vuttÄ• ti. ayaá¹ƒ manomayÄ• iddhi.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

iddhividhaniddeso nÄ• ma

dvÄ• dasamo paricchedo.

13. abhiÃ±Ã±Ä• niddeso

dibbasotadhÄ• tukathÄ•

<400> idÄ• ni \Be II 37/ \Ne II 35/ dibbasotadhÄ• tuyÄ• niddesakkamo anuppatto. tattha ta
abhiÃ±Ã±Ä• su __so evaá¹ƒ samÄ• hite citte_tiÄ• dÄ«naá¹ƒ (DN I 240 Ä• dayo) attho vuttan
sabbattha pana visesamattameva vaá¹‡á¹‡ayissÄ• ma. tatra __dibbÄ• ya sotadhÄ• tuyÄ• _
dibbÄ• . devÄ• naá¹ƒ hi sucaritakammanibbattÄ• pittasemharuhirÄ• dÄ«hi apalibuddhÄ• u
dÅ«repi Ä• rammaá¹‡aá¹ƒ sampaá¹-icchanasamatthÄ• dibbapasÄ• dasotadhÄ• tu hoti. aya
vÄ«riyabhÄ• vanÄ• balanibbattÄ• Ã±Ä• á¹‡asotadhÄ• tu tÄ• disÄ• yevÄ• ti dibbasadisattÄ•
dibbavihÄ• ravasena paá¹-iladdhattÄ• attanÄ• ca dibbavihÄ• rasannissitattÄ• pi dibbÄ• . s
nijjÄ«vaá¹-á¹-hena ca sotadhÄ• tu. sotadhÄ• tukiccakaraá¹‡ena ca sotadhÄ• tu viyÄ• tipi so
sotadhÄ• tuyÄ• .

__visuddhÄ• yÄ• _ti parisuddhÄ• ya nirupakkilesÄ• ya. __atikkantamÄ• nusikÄ• yÄ• _ti ma
saddasavanena mÄ• nusikaá¹ƒ maá¹ƒsasotadhÄ• tuá¹ƒ atikkantÄ• ya vÄ«tivattitvÄ• á¹-hitÄ
suá¹‡Ä• tÄ«_ti dve sadde suá¹‡Ä• ti. katame dve? dibbe ca mÄ• nuse ca, devÄ• naÃ±ca m
vuttaá¹ƒ hoti. etena padesapariyÄ• dÄ• naá¹ƒ veditabbaá¹ƒ. __ye dÅ«re santike cÄ• _ti ye s
paracakkavÄ• á¸·epi ye ca santike antamaso sadehasannissitapÄ• á¹‡akasaddÄ• pi, te suá
etena nippadesapariyÄ• dÄ• naá¹ƒ veditabbaá¹ƒ.

kathaá¹ƒ panÄ• yaá¹ƒ uppÄ• detabbÄ• ti? tena bhikkhunÄ• abhiÃ±Ã±Ä• pÄ• dakajjhÄ• naá
parikammasamÄ• dhicittena paá¹-hamataraá¹ƒ pakatisotapathe dÅ«re oá¸·Ä• riko araÃ±Ã±e
Ä• vajjitabbo. vihÄ• re ghaá¹‡á¸• isaddo, bherisaddo, saá¹…khasaddo, sÄ• maá¹‡eradahara
sajjhÄ• yantÄ• naá¹ƒ \Ne II 36/ sajjhÄ• yanasaddo, pakatikathaá¹ƒ kathentÄ• naá¹ƒ ``kiá¹ƒ
tiÄ• disaddo, sakuá¹‡asaddo, vÄ• tasaddo, padasaddo, pakkuthitaudakassa \Be II 38/ ciccia
sussamÄ• natÄ• lapaá¹‡á¹‡asaddo, kunthakipillikÄ• disaddoti evaá¹ƒ sabboá¸·Ä• rikato pab

sukhumasaddÄ• Ä• vajjitabbÄ• . tena puratthimÄ• ya disÄ• ya saddÄ• naá¹ƒ saddanimittaá
pacchimÄ• ya, uttarÄ• ya, dakkhiá¹‡Ä• ya, heá¹-á¹-himÄ• ya, uparimÄ• ya disÄ• ya, puratth
pacchimÄ• ya, uttarÄ• ya, dakkhiá¹‡Ä• ya anudisÄ• ya saddÄ• naá¹ƒ saddanimittaá¹ƒ mana
oá¸·Ä• rikÄ• nampi sukhumÄ• nampi saddÄ• naá¹ƒ saddanimittaá¹ƒ manasikÄ• tabbaá¹ƒ. ta
pÄ• katikacittassÄ• pi pÄ• kaá¹-Ä• honti. parikammasamÄ• dhicittassa pana ativiya pÄ• ka

tassevaá¹ƒ saddanimittaá¹ƒ manasikaroto idÄ• ni dibbasotadhÄ• tu uppajjissatÄ«ti tesu sad
Ä• rammaá¹‡aá¹ƒ katvÄ• manodvÄ• rÄ• vajjanaá¹ƒ uppajjati. tasmiá¹ƒ niruddhe cattÄ• ri pa
javanti, yesaá¹ƒ purimÄ• ni tÄ«á¹‡i cattÄ• ri vÄ• parikammaupacÄ• rÄ• nulomagotrabhunÄ
catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• appanÄ• cittaá¹ƒ rÅ«pÄ• vacaraá¹ƒ catutthajjhÄ• nikaá¹ƒ. ta
appanÄ• cittena saddhiá¹ƒ uppannaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ dibbasotadhÄ• tÅ«ti veditabb
sote patito hoti. taá¹ƒ thÄ• majÄ• taá¹ƒ karontena ``etthantare saddaá¹ƒ suá¹‡Ä• mÄ«â€™â
paricchinditvÄ• vaá¸• á¸• hetabbaá¹ƒ. tato
dvaá¹…gulacaturaá¹…gulaaá¹-á¹-haá¹…gulavidatthiratanaantogabbhapamukhapÄ• sÄ• dap
• majanapadÄ• divasena yÄ• va cakkavÄ• á¸·aá¹ƒ tato vÄ• bhiyyopi paricchinditvÄ• paricc
vaá¸• á¸• hetabbaá¹ƒ.

evaá¹ƒ adhigatÄ• bhiÃ±Ã±o esa pÄ• dakajjhÄ• nÄ• rammaá¹‡ena phuá¹-á¹-hokÄ• sabbhar
pÄ• dakajjhÄ• naá¹ƒ asamÄ• pajjitvÄ• pi abhiÃ±Ã±Ä• Ã±Ä• á¹‡ena suá¹‡Ä• tiyeva. evaá¹ƒ
brahmalokÄ• saá¹…khabheripaá¹‡avÄ• disaddehi ekakolÄ• halaá¹ƒ hoti, pÄ• á¹-iyekkaá¹ƒ
ayaá¹ƒ saá¹…khasaddo ayaá¹ƒ bherisaddoti vavatthapetuá¹ƒ sakkotiyevÄ• ti.

dibbasotadhÄ• tukathÄ• niá¹-á¹-hitÄ• .

cetopariyaÃ±Ä• á¹‡akathÄ•

<401> cetopariyaÃ±Ä• á¹‡akathÄ• ya \Be II 39/ \Ne II 37/ __cetopariyaÃ±Ä• á¹‡Ä• yÄ• _ti
pariyaá¹ƒ, paricchindatÄ«ti attho. cetaso pariyaá¹ƒ cetopariyaá¹ƒ. cetopariyaÃ±ca taá¹ƒ Ã±Ä
cetopariyaÃ±Ä• á¹‡aá¹ƒ. tadatthÄ• yÄ• ti vuttaá¹ƒ hoti. __parasattÄ• na_nti attÄ• naá¹ƒ á¹-h
sesasattÄ• naá¹ƒ. __parapuggalÄ• na_nti idampi iminÄ• ekatthameva. veneyyavasena par
byaÃ±jananÄ• nattaá¹ƒ kataá¹ƒ. __cetasÄ• ceto_ti attano cittena tesaá¹ƒ cittaá¹ƒ. __paricc
paricchinditvÄ• sarÄ• gÄ• divasena nÄ• nappakÄ• rato jÄ• nÄ• ti.

kathaá¹ƒ panetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppÄ• detabbanti? etaÃ±hi dibbacakkhuvasena ijjhati, ta
tasmÄ• tena bhikkhunÄ• Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbena cakkhunÄ• parassa haday
vattamÄ• nassa lohitassa vaá¹‡á¹‡aá¹ƒ passitvÄ• cittaá¹ƒ pariyesitabbaá¹ƒ. yadÄ• hi soma
tadÄ• rattaá¹ƒ nigrodhapakkasadisaá¹ƒ hoti. yadÄ• domanassacittaá¹ƒ vattati, tadÄ• kÄ• a
jambupakkasadisaá¹ƒ. yadÄ• upekkhÄ• cittaá¹ƒ vattati, tadÄ• pasannatilatelasadisaá¹ƒ. ta

rÅ«paá¹ƒ somanassindriyasamuá¹-á¹-hÄ• naá¹ƒ, idaá¹ƒ domanassindriyasamuá¹-á¹-hÄ• na
upekkhindriyasamuá¹-á¹-hÄ• naâ€™â€™ nti parassa hadayalohitavaá¹‡á¹‡aá¹ƒ passitvÄ•
cetopariyaÃ±Ä• á¹‡aá¹ƒ thÄ• magataá¹ƒ kÄ• tabbaá¹ƒ. evaá¹ƒ thÄ• magate hi tasmiá¹ƒ anu
kÄ• mÄ• vacaracittaá¹ƒ rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaracittaÃ±ca pajÄ• nÄ• ti cittÄ• cittame
hadayarÅ«padassanena. vuttampi cetaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``Ä• ruppe parassa cittaá
hadayarÅ«paá¹ƒ passati, kassindriyavikÄ• raá¹ƒ oloketÄ«ti? na kassaci. iddhimato visayo e
katthaci cittaá¹ƒ Ä• vajjanto soá¸·asappabhedaá¹ƒ cittaá¹ƒ jÄ• nÄ• ti. akatÄ• bhinivesassa p
kathÄ• â€™â€™ ti.

__sarÄ• gaá¹ƒ vÄ• citta_ntiÄ• dÄ«su pana aá¹-á¹-havidhaá¹ƒ lobhasahagataá¹ƒ cittaá¹ƒ __
veditabbaá¹ƒ. avasesaá¹ƒ catubhÅ«makaá¹ƒ kusalÄ• byÄ• kataá¹ƒ cittaá¹ƒ __vÄ«tarÄ• gaá
dve vicikicchuddhaccacittÄ• nÄ«ti imÄ• ni pana cattÄ• ri cittÄ• ni imasmiá¹ƒ duke saá¹…gah
pana therÄ• tÄ• nipi saá¹…gaá¹‡hanti. duvidhaá¹ƒ pana domanassacittaá¹ƒ __sadosaá¹ƒ c
catubhÅ«makaá¹ƒ \Ne II 38/ kusalÄ• byÄ• kataá¹ƒ __vÄ«tadosaá¹ƒ_. sesÄ• ni dasÄ• kusala
saá¹…gahaá¹ƒ na gacchanti. keci pana therÄ• tÄ• nipi saá¹…gaá¹‡hanti.

__samohaá¹ƒ_ \Be II 40/ __vÄ«tamoha_nti ettha pana pÄ• á¹-ipuggalikanayena vicikicchud
__samohaá¹ƒ, _ mohassa pana sabbÄ• kusalesu sambhavato dvÄ• dasavidhampi akusalac
veditabbaá¹ƒ. avasesaá¹ƒ __vÄ«tamohaá¹ƒ_. thinamiddhÄ• nugataá¹ƒ pana __saá¹ƒkhittaá
__vikkhittaá¹ƒ_. rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaraá¹ƒ __mahaggataá¹ƒ_. avasesaá¹ƒ __amah
tebhÅ«makaá¹ƒ __sauttaraá¹ƒ_. lokuttaraá¹ƒ __anuttaraá¹ƒ_. upacÄ• rappattaá¹ƒ appanÄ•
__samÄ• hitaá¹ƒ_. ubhayamappattaá¹ƒ __asamÄ• hitaá¹ƒ_.
tadaá¹…gavikkhambhanasamucchedapaá¹-ipassaddhinissaraá¹‡avimuttippattaá¹ƒ __vimutt
vimuttimappattaá¹ƒ __avimutta_nti veditabbaá¹ƒ. iti cetopariyaÃ±Ä• á¹‡alÄ• bhÄ« bhikkhu s
sarÄ• gaá¹ƒ vÄ• cittaá¹ƒ ... pe ... avimuttaá¹ƒ vÄ• cittaá¹ƒ avimuttaá¹ƒ cittanti pajÄ• nÄ• tÄ

cetopariyaÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡akathÄ•

<402> pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡akathÄ• yaá¹ƒ __pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡
pubbenivÄ• sÄ• nussatimhi yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, tadatthÄ• ya. __pubbenivÄ• so_ti pubbe a
nivutthakkhandhÄ• . __nivutthÄ• _ti ajjhÄ• vutthÄ• anubhÅ«tÄ• attano santÄ• ne uppajjitv
nivutthadhammÄ• vÄ• . __nivutthÄ• _ti gocaranivÄ• sena nivutthÄ• attano viÃ±Ã±Ä• á¹‡en
paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tÄ• pi vÄ• chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«su, te buddh
__pubbenivÄ• sÄ• nussatÄ«_ti yÄ• ya satiyÄ• pubbenivÄ• saá¹ƒ anussarati, sÄ• pubbeniv
tÄ• ya satiyÄ• sampayuttaÃ±Ä• á¹‡aá¹ƒ. evamimassa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡ass
pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya etassa Ã±Ä• á¹‡assa adhigamÄ• ya pattiyÄ• ti vutta

__anekavihita_nti anekavidhaá¹ƒ, anekehi vÄ• pakÄ• rehi pavattitaá¹ƒ, saá¹ƒvaá¹‡á¹‡itant
__pubbenivÄ• sa_nti samanantarÄ• tÄ«tabhavaá¹ƒ Ä• diá¹ƒ katvÄ• tattha tattha nivutthasa
__anussaratÄ«_ti khandhapaá¹-ipÄ• á¹-ivasena \Ne II 39/ cutipaá¹-isandhivasena vÄ• anug
sarati. imaÃ±hi pubbenivÄ• saá¹ƒ cha janÄ• anussaranti --- titthiyÄ• , pakatisÄ• vakÄ• , ma
aggasÄ• vakÄ• , paccekabuddhÄ• , buddhÄ• ti.

tattha \Be II 41/ __titthiyÄ• _ cattÄ• lÄ«saá¹ƒyeva kappe anussaranti, na tato paraá¹ƒ. kasm
dubbalapaÃ±Ã±attÄ• . tesaÃ±hi nÄ• marÅ«paparicchedavirahitattÄ• dubbalÄ• paÃ±Ã±Ä•
kappasatampi kappasahassampi anussarantiyeva, balavapaÃ±Ã±attÄ• . __asÄ«timahÄ• sÄ
anussaranti. __dve aggasÄ• vakÄ• _ ekaá¹ƒ asaá¹…khyeyyaá¹ƒ satasahassaÃ±ca. __pacc
asaá¹…khyeyyÄ• ni satasahassaÃ±ca. ettako hi etesaá¹ƒ abhinÄ«hÄ• ro. __buddhÄ• naá¹ƒ
natthi.

titthiyÄ• ca khandhapaá¹-ipÄ• á¹-imeva saranti, paá¹-ipÄ• á¹-iá¹ƒ muÃ±citvÄ• cutipaá¹-isan
na sakkonti. tesaÃ±hi andhÄ• naá¹ƒ viya icchitapadesokkamanaá¹ƒ natthi. yathÄ• pana an
amuÃ±citvÄ• va gacchanti, evaá¹ƒ te khandhÄ• naá¹ƒ paá¹-ipÄ• á¹-iá¹ƒ amuÃ±citvÄ• va sa
khandhapaá¹-ipÄ• á¹-iyÄ• pi anussaranti cutipaá¹-isandhivasenapi saá¹…kamanti. tathÄ• a
dvinnaá¹ƒ pana aggasÄ• vakÄ• naá¹ƒ khandhapaá¹-ipÄ• á¹-ikiccaá¹ƒ natthi. ekassa attabhÄ
paá¹-isandhiá¹ƒ passanti, puna aparassa cutiá¹ƒ disvÄ• paá¹-isandhinti evaá¹ƒ cutipaá¹-isa
saá¹…kamantÄ• gacchanti. tathÄ• paccekabuddhÄ• .

buddhÄ• naá¹ƒ pana neva khandhapaá¹-ipÄ• á¹-ikiccaá¹ƒ, na cutipaá¹-isandhivasena saá¹.
tesaÃ±hi anekÄ• su kappakoá¹-Ä«su heá¹-á¹-hÄ• vÄ• upari vÄ• yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ
pÄ• kaá¹-ameva hoti. tasmÄ• anekÄ• pi kappakoá¹-iyo peyyÄ• lapÄ• á¸·iá¹ƒ viya saá¹ƒkhip
tatra tatreva okkamantÄ• sÄ«hokkantavasena gacchanti. evaá¹ƒ gacchantÄ• naÃ±ca nesa
katavÄ• lavedhaparicayassa sarabhaá¹…gasadisassa dhanuggahassa khitto saro antarÄ•
lakkheyeva patati, na sajjati, na virajjhati, evaá¹ƒ antarantarÄ• su jÄ• tÄ«su na sajjati, na vir
asajjamÄ• naá¹ƒ avirajjhamÄ• naá¹ƒ icchiticchitaá¹-á¹-hÄ• naá¹ƒyeva gaá¹‡hÄ• ti.

imesu ca pana pubbenivÄ• saá¹ƒ anussaraá¹‡asattesu titthiyÄ• naá¹ƒ pubbenivÄ• sadassa
khajjupanakapabhÄ• sadisaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• ti. pakatisÄ• vakÄ• naá¹ƒ dÄ«pappabl
mahÄ• sÄ• vakÄ• naá¹ƒ ukkÄ• pabhÄ• sadisaá¹ƒ \Ne II 40/. aggasÄ• vakÄ• naá¹ƒ osadhitÄ
paccekabuddhÄ• naá¹ƒ candappabhÄ• sadisaá¹ƒ. buddhÄ• naá¹ƒ
rasmisahassapaá¹-imaá¹‡á¸• itasaradasÅ«riyamaá¹‡á¸• alasadisaá¹ƒ hutvÄ• upaá¹-á¹-hÄ•

titthiyÄ• naÃ±ca \Be II 42/ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ andhÄ• naá¹ƒ yaá¹-á¹-hikoá¹-ig
pakatisÄ• vakÄ• naá¹ƒ daá¹‡á¸• akasetugamanaá¹ƒ viya. mahÄ• sÄ• vakÄ• naá¹ƒ jaá¹…gh

aggasÄ• vakÄ• naá¹ƒ sakaá¹-asetugamanaá¹ƒ viya. paccekabuddhÄ• naá¹ƒ mahÄ• jaá¹…g
buddhÄ• naá¹ƒ mahÄ• sakaá¹-amaggagamanaá¹ƒ viya.

imasmiá¹ƒ pana adhikÄ• re sÄ• vakÄ• naá¹ƒ pubbenivÄ• sÄ• nussaraá¹‡aá¹ƒ adhippetaá¹
``anussaratÄ«ti khandhapaá¹-ipÄ• á¹-ivasena cutipaá¹-isandhivasena vÄ• anugantvÄ• anu

<403> tasmÄ• evamanussaritukÄ• mena Ä• dikammikena bhikkhunÄ• pacchÄ• bhattaá¹ƒ
rahogatena paá¹-isallinena paá¹-ipÄ• á¹-iyÄ• cattÄ• ri jhÄ• nÄ• ni samÄ• pajjitvÄ•
abhiÃ±Ã±Ä• pÄ• dakacatutthajjhÄ• nato vuá¹-á¹-hÄ• ya sabbapacchimÄ• nisajjÄ• Ä• vajjit
Ä• sanapaÃ±Ã±Ä• panaá¹ƒ, senÄ• sanappavesanaá¹ƒ, pattacÄ«varapaá¹-isÄ• manaá¹ƒ, bh
Ä• gamanakÄ• lo, gÄ• me piá¹‡á¸• Ä• ya caritakÄ• lo, gÄ• maá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-h
nikkhamanakÄ• lo, cetiyaá¹…gaá¹‡abodhiyaá¹…gaá¹‡avandanakÄ• lo, pattadhovanakÄ• lo
pattapaá¹-iggahaá¹‡ato yÄ• va mukhadhovanÄ• katakiccaá¹ƒ, paccÅ«sakÄ• le katakiccaá¹
katakiccaá¹ƒ, paá¹-hamayÄ• me katakiccanti evaá¹ƒ paá¹-ilomakkamena sakalaá¹ƒ rattindiv
Ä• vajjitabbaá¹ƒ. ettakaá¹ƒ pana pakaticittassapi pÄ• kaá¹-aá¹ƒ hoti. parikammasamÄ• dhic
atipÄ• kaá¹-ameva.

sace panettha kiÃ±ci na pÄ• kaá¹-aá¹ƒ hoti, puna pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vua
Ä• vajjitabbaá¹ƒ. ettakena dÄ«pe jalite viya pÄ• kaá¹-aá¹ƒ hoti. evaá¹ƒ paá¹-ilomakkamenev
tatiyacatutthapaÃ±camadivasepi dasÄ• hepi aá¸• á¸• hamÄ• sepi mÄ• sepi yÄ• va saá¹ƒvac
Ä• vajjitabbaá¹ƒ. eteneva upÄ• yena dasavassÄ• ni vÄ«sativassÄ• nÄ«ti yÄ• va imasmiá¹ƒ
tÄ• va Ä• vajjantena purimabhave cutikkhaá¹‡e pavattitanÄ• marÅ«paá¹ƒ Ä• vajjitabbaá¹ƒ.
bhikkhu paá¹-hamavÄ• reneva paá¹-isandhiá¹ƒ ugghÄ• á¹-etvÄ• cutikkhaá¹‡e nÄ• marÅ«pa

yasmÄ• \Ne II 41/ pana purimabhave nÄ• marÅ«paá¹ƒ asesaá¹ƒ niruddhaá¹ƒ aÃ±Ã±aá¹ƒ u
á¹-hÄ• naá¹ƒ Ä• hundarikaá¹ƒ andhatamamiva hoti duddasaá¹ƒ duppaÃ±Ã±ena. tenÄ• pi ``n
paá¹-isandhiá¹ƒ ugghÄ• á¹-etvÄ• cutikkhaá¹‡e pavattitanÄ• marÅ«pamÄ• rammaá¹‡aá¹ƒ k
na kÄ• tabbo. tadeva pana pÄ• dakajjhÄ• naá¹ƒ punappunaá¹ƒ samÄ• pajjitabbaá¹ƒ. tato ca
vuá¹-á¹-hÄ• ya taá¹ƒ á¹-hÄ• naá¹ƒ Ä• vajjitabbaá¹ƒ.

evaá¹ƒ karonto hi seyyathÄ• pi nÄ• ma balavÄ• puriso kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikatthÄ• ya
sÄ• khÄ• palÄ• sacchedanamatteneva pharasudhÄ• rÄ• ya vipannÄ• ya mahÄ• rukkhaá¹ƒ
dhuranikkhepaá¹ƒ akatvÄ• va kammÄ• rasÄ• laá¹ƒ gantvÄ• tikhiá¹‡aá¹ƒ pharasuá¹ƒ kÄ• rÄ
chindeyya, puna vipannÄ• ya ca punapi tatheva kÄ• retvÄ• chindeyya. so evaá¹ƒ chindanto
chetabbÄ• bhÄ• vato acchinnassa ca chedanato nacirasseva mahÄ• rukkhaá¹ƒ pÄ• teyya,
vuá¹-á¹-hÄ• ya pubbe Ä• vajjitaá¹ƒ anÄ• vajjitvÄ• paá¹-isandhimeva Ä• vajjanto nacirasseva
ugghÄ• á¹-etvÄ• cutikkhaá¹‡e pavattitanÄ• marÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ kareyyÄ• ti.
kaá¹-á¹-haphÄ• lakakesohÄ• rakÄ• dÄ«hipi ayamattho dÄ«petabbo.

tattha pacchimanisajjato pabhuti yÄ• va paá¹-isandhito Ä• rammaá¹‡aá¹ƒ katvÄ• pavattaá¹
pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ nÄ• ma na hoti. taá¹ƒ pana parikammasamÄ• dhiÃ±Ä• á¹‡aá¹ƒ
atÄ«taá¹ƒsaÃ±Ä• á¹‡antipi eke vadanti. taá¹ƒ rÅ«pÄ• vacaraá¹ƒ sandhÄ• ya na yujjati. yadÄ
paá¹-isandhiá¹ƒ atikkamma cutikkhaá¹‡e pavattitanÄ• marÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ
uppajjati, tasmiÃ±ca niruddhe tadevÄ• rammaá¹‡aá¹ƒ katvÄ• cattÄ• ri paÃ±ca vÄ• javanÄ
vuttanayeneva purimÄ• ni parikammÄ• dinÄ• makÄ• ni kÄ• mÄ• vacarÄ• ni honti. pacchima
catutthajjhÄ• nikaá¹ƒ appanÄ• cittaá¹ƒ. tadÄ• ssa yaá¹ƒ tena cittena saha Ã±Ä• á¹‡aá¹ƒ upp
__pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma. tena Ã±Ä• á¹‡ena sampayuttÄ• ya satiyÄ
anussarati. seyyathidaá¹ƒ, ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyo ... pe ... iti sÄ• kÄ• raá¹ƒ sauddesa
pubbenivÄ• saá¹ƒ anussaratÄ«ti (DN I 244).

<404> tattha __ekampi jÄ• ti_nti ekampi paá¹-isandhimÅ«laá¹ƒ cutipariyosÄ• naá¹ƒ ekabha
khandhasantÄ• naá¹ƒ. esa nayo __dvepi jÄ• tiyo_tiÄ• dÄ«supi. __anekepi saá¹ƒvaá¹-á¹-aka
parihÄ• yamÄ• no kappo __saá¹ƒvaá¹-á¹-akappo, _ vaá¸• á¸• hamÄ• no __vivaá¹-á¹-akappo
saá¹ƒvaá¹-á¹-ena __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ \Be II 44/ gahito \Ne II 42/ hoti, taá¹ƒmÅ«
vivaá¹-á¹-ena ca __vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«, _ evaÃ±hi sati yÄ• ni tÄ• ni ``cattÄ• rimÄ• ni, b
asaá¹…khyeyyÄ• ni. katamÄ• ni cattÄ• ri? saá¹ƒvaá¹-á¹-o, saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«, viv
vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«ti (AN a IV 156 thokaá¹ƒ visadisaá¹ƒ) vuttÄ• ni, tÄ• ni pariggahitÄ•

tattha tayo saá¹ƒvaá¹-á¹-Ä• --- Ä• posaá¹ƒvaá¹-á¹-o, tejosaá¹ƒvaá¹-á¹-o, vÄ• yosaá¹ƒvaá¹-á
saá¹ƒvaá¹-á¹-asÄ«mÄ• --- Ä• bhassarÄ• , subhakiá¹‡hÄ• , vehapphalÄ• ti.

yadÄ• kappo tejena saá¹ƒvaá¹-á¹-ati, Ä• bhassarato heá¹-á¹-hÄ• agginÄ• á¸• ayhati. yadÄ
saá¹ƒvaá¹-á¹-ati, subhakiá¹‡hato heá¹-á¹-hÄ• udakena vilÄ«yati. yadÄ• vÄ• yunÄ• saá¹ƒv
heá¹-á¹-hÄ• vÄ• tena viddhaá¹ƒsati. vitthÄ• rato pana sadÄ• pi ekaá¹ƒ buddhakhettaá¹ƒ vi

__buddhakhettaá¹ƒ_ nÄ• ma tividhaá¹ƒ hoti --- jÄ• tikhettaá¹ƒ, Ä• á¹‡Ä• khettaá¹ƒ, visayakh
__jÄ• tikhettaá¹ƒ_ dasasahassacakkavÄ• á¸·apariyantaá¹ƒ hoti. yaá¹ƒ tathÄ• gatassa paá¹-
kampati. __Ä• á¹‡Ä• khettaá¹ƒ_ koá¹-isatasahassacakkavÄ• á¸·apariyantaá¹ƒ, yattha ratana
khandhaparittaá¹ƒ (Vin II 251; AN a IV 67) dhajaggaparittaá¹ƒ (SN a I 249) Ä• á¹-Ä• nÄ• á¹-
275 Ä• dayo) moraparittanti (J I 2.17-18) imesaá¹ƒ parittÄ• naá¹ƒ Ä• nubhÄ• vo vattati. __vi
anantamaparimÄ• á¹‡aá¹ƒ. yaá¹ƒ ``yÄ• vatÄ• vÄ• pana Ä• kaá¹…kheyyÄ• â€™â€™ ti (AN
yaá¹ƒ tathÄ• gato Ä• kaá¹…khati, taá¹ƒ taá¹ƒ jÄ• nÄ• ti. evametesu tÄ«su buddhakhettesu e
vinassati. tasmiá¹ƒ pana vinassante jÄ• tikhettampi vinaá¹-á¹-hameva hoti. vinassantaÃ±ca
saá¹‡á¹-hahantampi ekato saá¹‡á¹-hahati. tassevaá¹ƒ vinÄ• so ca saá¹‡á¹-hahanaÃ±ca ved

<405> yasmiá¹ƒ hi samaye kappo agginÄ• nassati, Ä• ditova kappavinÄ• sakamahÄ• meg

koá¹-isatasahassacakkavÄ• á¸·e ekaá¹ƒ mahÄ• vassaá¹ƒ vassati. manussÄ• tuá¹-á¹-hahaá
nÄ«haritvÄ• vapanti. sassesu pana gokhÄ• yitakamattesu jÄ• tesu gadrabharavaá¹ƒ ravant
tadÄ• pacchinnaá¹ƒ pacchinnameva vassaá¹ƒ hoti. idaá¹ƒ sandhÄ• ya hi bhagavatÄ• ``hot
samayo yaá¹ƒ bahÅ«ni vassÄ• ni bahÅ«ni vassasatÄ• ni \Be II 45/ bahÅ«ni vassasahassÄ•
vassasatasahassÄ• ni devo na vassatÄ«â€™â€™ ti (AN b 7.66) vuttaá¹ƒ. vassÅ«pajÄ«vino
brahmaloke nibbattanti, pupphaphalÅ«pajÄ«viniyo ca devatÄ• . evaá¹ƒ dÄ«ghe addhÄ• ne
udakaá¹ƒ parikkhayaá¹ƒ gacchati, athÄ• nupubbena macchakacchapÄ• pi kÄ• laá¹…katvÄ•
nerayikasattÄ• pi. tattha nerayikÄ• sattamasÅ«riyapÄ• tubhÄ• ve vinassantÄ«ti eke.

jhÄ• naá¹ƒ vinÄ• natthi brahmaloke nibbatti, etesaÃ±ca keci dubbhikkhapÄ«á¸·itÄ• keci ab
jhÄ• nÄ• dhigamÄ• ya, te kathaá¹ƒ tattha nibbattantÄ«ti. devaloke paá¹-iladdhajjhÄ• navase
``vassasatasahassassaccayena kappuá¹-á¹-hÄ• naá¹ƒ bhavissatÄ«â€™â€™ ti lokabyÅ«hÄ
muttasirÄ• vikiá¹‡á¹‡akesÄ• rudamukhÄ• assÅ«ni hatthehi puÃ±chamÄ• nÄ• rattavattha
virÅ«pavesadhÄ• rino hutvÄ• manussapathe vicarantÄ• evaá¹ƒ Ä• rocenti ``mÄ• risÄ• ito
kappavuá¹-á¹-hÄ• naá¹ƒ bhavissati, ayaá¹ƒ loko vinassissati, mahÄ• samuddopi ussussissa
sineru ca pabbatarÄ• jÄ• uddayhissanti vinassissanti. yÄ• va brahmalokÄ• lokavinÄ• so bh
mÄ• risÄ• bhÄ• vetha, karuá¹‡aá¹ƒ, muditaá¹ƒ, upekkhaá¹ƒ mÄ• risÄ• bhÄ• vetha, mÄ• ta
pitaraá¹ƒ upaá¹-á¹-hahatha, kule jeá¹-á¹-hÄ• pacÄ• yino hothÄ• â€™â€™ ti.

tesaá¹ƒ vacanaá¹ƒ sutvÄ• yebhuyyena manussÄ• ca bhummadevatÄ• ca saá¹ƒvegajÄ• t
hutvÄ• mettÄ• dÄ«ni puÃ±Ã±Ä• ni karitvÄ• devaloke nibbattanti. tattha dibbasudhÄ• bhoja
vÄ• yokasiá¹‡e parikammaá¹ƒ katvÄ• jhÄ• naá¹ƒ paá¹-ilabhanti. tadaÃ±Ã±e pana aparÄ• p
devaloke nibbattanti. aparÄ• pariyavedanÄ«yakammarahito hi saá¹ƒsÄ• re saá¹ƒsaramÄ• n
tattha tatheva jhÄ• naá¹ƒ paá¹-ilabhanti. evaá¹ƒ devaloke paá¹-iladdhajjhÄ• navasena sabb
nibbattantÄ«ti.

vassÅ«pacchedato pana uddhaá¹ƒ dÄ«ghassa addhuno accayena dutiyo sÅ«riyo pÄ• tubh
bhagavatÄ• ``hoti kho so, bhikkhave, samayoâ€™â€™ ti __sattasÅ«riyaá¹ƒ_ (AN b 7.66) v
pÄ• tubhÅ«te ca pana tasmiá¹ƒ neva \Be II 46/ rattiparicchedo, na divÄ• paricchedo paÃ±Ã±
uá¹-á¹-heti, eko atthaá¹ƒ gacchati. avicchinnasÅ«riyasantÄ• pova loko hoti. yathÄ• ca paka
sÅ«riyadevaputto hoti, evaá¹ƒ kappavinÄ• sakasÅ«riye natthi. tattha pakatisÅ«riye \Ne II 44
valÄ• hakÄ• pi dhÅ«masikhÄ• pi caranti. kappavinÄ• sakasÅ«riye vattamÄ• ne vigatadhÅ«
Ä• dÄ• samaá¹‡á¸• alaá¹ƒ viya nimmalaá¹ƒ nabhaá¹ƒ hoti. á¹-hapetvÄ• paÃ±ca mahÄ• na
udakaá¹ƒ sussati.

tatopi dÄ«ghassa addhuno accayena tatiyo sÅ«riyo pÄ• tubhavati. yassa pÄ• tubhÄ• vÄ• n

tatopi dÄ«ghassa addhuno accayena catuttho sÅ«riyo pÄ• tubhavati. yassa pÄ• tubhÄ• vÄ

pabhavÄ• ``sÄ«hapapÄ• to haá¹ƒsapÄ• tano kaá¹‡á¹‡amuá¹‡á¸• ako rathakÄ• radaho ano
kuá¹‡Ä• ladahoâ€™â€™ ti ime satta mahÄ• sarÄ• sussanti.

tatopi dÄ«ghassa addhuno accayena paÃ±camo sÅ«riyo pÄ• tubhavati. yassa pÄ• tubhÄ•
aá¹…gulipabbatemanamattampi udakaá¹ƒ na saá¹‡á¹-hÄ• ti.

tatopi dÄ«ghassa addhuno accayena chaá¹-á¹-ho sÅ«riyo pÄ• tubhavati. yassa pÄ• tubhÄ•
ekadhÅ«maá¹ƒ hoti. pariyÄ• diá¹‡á¹‡asinehaá¹ƒ dhÅ«mena. yathÄ• cidaá¹ƒ, evaá¹ƒ
koá¹-isatasahassacakkavÄ• á¸·Ä• nipi.

tatopi dÄ«ghassa addhuno accayena sattamo sÅ«riyo pÄ• tubhavati. yassa pÄ• tubhÄ• vÄ
ekajÄ• laá¹ƒ hoti saddhiá¹ƒ koá¹-isatasahassacakkavÄ• á¸·ehi. yojanasatikÄ• dibhedÄ• ni s
palujjitvÄ• Ä• kÄ• seyeva antaradhÄ• yanti. sÄ• aggijÄ• lÄ• uá¹-á¹-hahitvÄ• cÄ• tumahÄ•
kanakavimÄ• naratanavimÄ• namaá¹‡ivimÄ• nÄ• ni jhÄ• petvÄ• tÄ• vatiá¹ƒsabhavanaá¹ƒ
yÄ• va paá¹-hamajjhÄ• nabhÅ«miá¹ƒ gaá¹‡hÄ• ti. tattha tayopi brahmaloke jhÄ• petvÄ• Ä•
tiá¹-á¹-hati. sÄ• yÄ• va aá¹‡umattampi saá¹…khÄ• ragataá¹ƒ atthi, tÄ• va na nibbÄ• yati.
sabbasaá¹…khÄ• raparikkhayÄ• pana sappitelajhÄ• panaggisikhÄ• viya chÄ• rikampi \Be
nibbÄ• yati. heá¹-á¹-hÄ• Ä• kÄ• sena saha upariÄ• kÄ• so eko hoti mahandhakÄ• ro.

<406> atha dÄ«ghassa addhuno accayena mahÄ• megho uá¹-á¹-hahitvÄ• paá¹-hamaá¹ƒ s
\Ne II 45/. anupubbena kumudanÄ• á¸·ayaá¹-á¹-himusalatÄ• lakkhandhÄ• dippamÄ• á¹‡Ä•
koá¹-isatasahassacakkavÄ• á¸·esu sabbaá¹ƒ daá¸• á¸• haá¹-á¹-hÄ• naá¹ƒ pÅ«retvÄ• antara
heá¹-á¹-hÄ• ca tiriyaÃ±ca vÄ• to samuá¹-á¹-hahitvÄ• ghanaá¹ƒ karoti parivaá¹-umaá¹ƒ pad
udakabindusadisaá¹ƒ. kathaá¹ƒ tÄ• va mahantaá¹ƒ udakarÄ• siá¹ƒ ghanaá¹ƒ karotÄ«ti ce?
taÃ±hissa tamhi tamhi vivaraá¹ƒ deti. taá¹ƒ evaá¹ƒ vÄ• tena sampiá¹‡á¸• iyamÄ• naá¹ƒ gha
parikkhayamÄ• naá¹ƒ anupubbena heá¹-á¹-hÄ• otarati. otiá¹‡á¹‡e otiá¹‡á¹‡e udake brahma
brahmalokÄ• , upari catukÄ• mÄ• vacaradevalokaá¹-á¹-hÄ• ne ca devalokÄ• pÄ• tubhavan

purimapathaviá¹-á¹-hÄ• naá¹ƒ otiá¹‡á¹‡e pana balavavÄ• tÄ• uppajjanti. te taá¹ƒ pihitadvÄ
á¹-hitaudakamiva nirassÄ• saá¹ƒ katvÄ• rundhanti. madhurodakaá¹ƒ parikkhayaá¹ƒ gaccha
rasapathaviá¹ƒ samuá¹-á¹-hÄ• peti. sÄ• vaá¹‡á¹‡asampannÄ• ceva hoti gandharasasamp
upari paá¹-alaá¹ƒ viya.

tadÄ• ca Ä• bhassarabrahmaloke paá¹-hamatarÄ• bhinibbattÄ• sattÄ• Ä• yukkhayÄ• vÄ
cavitvÄ• idhÅ«papajjanti. te honti sayaá¹ƒpabhÄ• antalikkhacarÄ• . te __aggaÃ±Ã±asutte_
vuttanayena taá¹ƒ rasapathaviá¹ƒ sÄ• yitvÄ• taá¹‡hÄ• bhibhÅ«tÄ• Ä• luppakÄ• rakaá¹ƒ pa
atha nesaá¹ƒ sayaá¹ƒpabhÄ• antaradhÄ• yati, andhakÄ• ro hoti. te andhakÄ• raá¹ƒ disvÄ•

tato nesaá¹ƒ bhayaá¹ƒ nÄ• setvÄ• sÅ«rabhÄ• vaá¹ƒ janayantaá¹ƒ paripuá¹‡á¹‡apaá¹‡á¹‡Ä
sÅ«riyamaá¹‡á¸• alaá¹ƒ pÄ• tubhavati, te taá¹ƒ disvÄ• ``Ä• lokaá¹ƒ paá¹-ilabhimhÄ• â€™â€
hutvÄ• ``amhÄ• kaá¹ƒ bhÄ«tÄ• naá¹ƒ bhayaá¹ƒ nÄ• setvÄ• sÅ«rabhÄ• vaá¹ƒ janayanto ua
hotÅ«â€™â€™ ti sÅ«riyotvevassa nÄ• maá¹ƒ karonti.

atha \Be II 48/ sÅ«riye divasaá¹ƒ Ä• lokaá¹ƒ katvÄ• atthaá¹…gate yampi Ä• lokaá¹ƒ labhim
naá¹-á¹-hoti puna bhÄ«tÄ• honti. tesaá¹ƒ evaá¹ƒ hoti ``sÄ• dhu vatassa sace aÃ±Ã±aá¹ƒ Ä
labheyyÄ• mÄ• â€™â€™ ti. tesaá¹ƒ cittaá¹ƒ Ã±atvÄ• viya ekÅ«napaá¹‡á¹‡Ä• sayojanaá¹ƒ
pÄ• tubhavati. te taá¹ƒ disvÄ• bhiyyoso mattÄ• ya haá¹-á¹-hatuá¹-á¹-hÄ• hutvÄ• ``amhÄ•
viya uá¹-á¹-hito, tasmÄ• __cando_ hotÅ«â€™â€™ ti \Ne II 46/ candotvevassa nÄ• maá¹ƒ k
candimasÅ«riyesu pÄ• tubhÅ«tesu nakkhattÄ• ni tÄ• rakarÅ«pÄ• ni pÄ• tubhavanti.

tato pabhuti rattindivÄ• paÃ±Ã±Ä• yanti, anukkamena ca mÄ• saddhamÄ• sautusaá¹ƒvacc
pana pÄ• tubhÅ«tadivaseyeva sinerucakkavÄ• á¸·ahimavantapabbatÄ• pÄ• tubhavanti. te
phagguá¹‡apuá¹‡á¹‡amadivaseyeva pÄ• tubhavanti. kathaá¹ƒ? yathÄ• nÄ• ma kaá¹…gubh
pupphuá¸·akÄ• ni uá¹-á¹-hahanti. eke padesÄ• thÅ«pathÅ«pÄ• honti, eke ninnaninnÄ• , ek
thÅ«pathÅ«paá¹-á¹-hÄ• ne pabbatÄ• honti, ninnaninnaá¹-á¹-hÄ• ne samuddÄ• , samasama

atha tesaá¹ƒ sattÄ• naá¹ƒ rasapathaviá¹ƒ paribhuÃ±jantÄ• naá¹ƒ kamena ekacce vaá¹‡á¹‡
dubbaá¹‡á¹‡Ä• honti. tattha vaá¹‡á¹‡avanto dubbaá¹‡á¹‡e atimaÃ±Ã±anti. tesaá¹ƒ atimÄ•
__rasapathavÄ«_ antaradhÄ• yati. __bhÅ«mipappaá¹-ako_ pÄ• tubhavati. atha nesaá¹ƒ ten
antaradhÄ• yati. __padÄ• latÄ• _ pÄ• tubhavati. teneva nayena sÄ• pi antaradhÄ• yati. aka
pÄ• tubhavati akaá¹‡o athuso suddho sugandho taá¹‡á¸• ulapphalo.

tato nesaá¹ƒ bhÄ• janÄ• ni uppajjanti. te sÄ• liá¹ƒ bhÄ• jane á¹-hapetvÄ• pÄ• sÄ• á¹‡apiá¹
sayameva jÄ• lasikhÄ• uá¹-á¹-hahitvÄ• taá¹ƒ pacati. so hoti odano sumanajÄ• tipupphasad
byaÃ±janena vÄ• karaá¹‡Ä«yaá¹ƒ atthi. yaá¹ƒ yaá¹ƒ rasaá¹ƒ bhuÃ±jitukÄ• mÄ• honti, taá¹
tesaá¹ƒ taá¹ƒ oá¸·Ä• rikaá¹ƒ Ä• hÄ• raá¹ƒ Ä• harayataá¹ƒ tato pabhuti muttakarÄ«saá¹ƒ saÃ
tassa nikkhamanatthÄ• ya vaá¹‡amukhÄ• ni pabhijjanti, purisassa purisabhÄ• vo, itthiyÄ• pi
pÄ• tubhavati.

tatra \Be II 49/ sudaá¹ƒ itthÄ« purisaá¹ƒ, puriso ca itthiá¹ƒ ativelaá¹ƒ upanijjhÄ• yati. tesaá¹ƒ
upanijjhÄ• yanapaccayÄ• kÄ• mapariá¸·Ä• ho uppajjati. tato __methunadhammaá¹ƒ_ paá¹-
asaddhammapaá¹-isevanapaccayÄ• viÃ±Ã±Å«hi garahiyamÄ• nÄ• viheá¹-hiyamÄ• nÄ• ta
paá¹-icchÄ• danahetu __agÄ• rÄ• ni_ karonti. te agÄ• raá¹ƒ ajjhÄ• vasamÄ• nÄ• anukkam
alasajÄ• tikassa sattassa diá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ• sannidhiá¹ƒ karonti. tato pabhu
taá¹‡á¸• ulaá¹ƒ pariyonandhati, lÄ• yitaá¹-á¹-hÄ• nampi na paá¹-ivirÅ«hati.

te \Ne II 47/ sannipatitvÄ• anutthunanti ``pÄ• pakÄ• vata bho dhammÄ• sattesu pÄ• tubh
manomayÄ• ahumhÄ• â€™â€™ ti __aggaÃ±Ã±asutte_ (DN III 128) vuttanayena vitthÄ• re
á¹-hapenti. atha aÃ±Ã±ataro satto aÃ±Ã±assa bhÄ• gaá¹ƒ adinnaá¹ƒ Ä• diyati. taá¹ƒ dvikkh
tatiyavÄ• re pÄ• á¹‡ileá¹-á¹-udaá¹‡á¸• ehi paharanti. te evaá¹ƒ adinnÄ• dÄ• nagarahamusÄ
uppannesu sannipatitvÄ• cintayanti ``yaá¹ƒnÅ«na mayaá¹ƒ ekaá¹ƒ sattaá¹ƒ sammanneyyÄ
khÄ«yitabbaá¹ƒ khÄ«yeyya, garahitabbaá¹ƒ garaheyya, pabbÄ• jetabbaá¹ƒ pabbÄ• jeyya, n
bhÄ• gaá¹ƒ anuppadassÄ• mÄ• â€™â€™ ti.

evaá¹ƒ katasanniá¹-á¹-hÄ• nesu pana sattesu imasmiá¹ƒ tÄ• va kappe ayameva bhagavÄ•
samayena tesu sattesu abhirÅ«pataro ca dassanÄ«yataro ca mahesakkhataro ca buddhisan
niggahapaggahaá¹ƒ kÄ• tuá¹ƒ. te taá¹ƒ upasaá¹…kamitvÄ• yÄ• citvÄ• sammanniá¹ƒsu. so
__mahÄ• sammato, _ khettÄ• naá¹ƒ adhipatÄ«ti __khattiyo, _ dhammena samena pare raÃ
nÄ• mehi paÃ±Ã±Ä• yittha. yaÃ±hi loke acchariyaá¹-á¹-hÄ• naá¹ƒ, bodhisattova tattha Ä• di
bodhisattaá¹ƒ Ä• diá¹ƒ katvÄ• khattiyamaá¹‡á¸• ale saá¹‡á¹-hite anupubbena brÄ• hmaá¹‡
saá¹‡á¹-hahiá¹ƒsu.

tattha kappavinÄ• sakamahÄ• meghato yÄ• va jÄ• lupacchedo, idamekaá¹ƒ asaá¹…khyeyy
vuccati.

kappavinÄ• sakajÄ• lupacchedato \Be II 50/ yÄ• va koá¹-isatasahassacakkavÄ• á¸·aparipÅ
idaá¹ƒ dutiyaá¹ƒ asaá¹…khyeyyaá¹ƒ __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ti vuccati.

sampattimahÄ• meghato yÄ• va candimasÅ«riyapÄ• tubhÄ• vo, idaá¹ƒ tatiyaá¹ƒ asaá¹…khy
vuccati.

candimasÅ«riyapÄ• tubhÄ• vato yÄ• va puna kappavinÄ• sakamahÄ• megho, idaá¹ƒ catut
__vivaá¹-á¹-aá¹-á¹-hÄ• yÄ«_ti vuccati. imÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni eko mahÄ• kapp
agginÄ• vinÄ• so ca saá¹‡á¹-hahanaÃ±ca veditabbaá¹ƒ.

<407> yasmiá¹ƒ pana samaye kappo udakena nassati, Ä• ditova kappavinÄ• sakamahÄ• m
48/ pubbe vuttanayeneva vitthÄ• retabbaá¹ƒ. ayaá¹ƒ pana viseso, yathÄ• tattha dutiyasÅ«r
kappavinÄ• sako khÄ• rudakamahÄ• megho vuá¹-á¹-hÄ• ti. so Ä• dito sukhumaá¹ƒ sukhum
mahÄ• dhÄ• rÄ• hi koá¹-isatasahassacakkavÄ• á¸·Ä• naá¹ƒ pÅ«rento vassati. khÄ• rudaker
pathavÄ«pabbatÄ• dayo vilÄ«yanti, udakaá¹ƒ samantato vÄ• tehi dhÄ• riyati. pathavito yÄ•
udakaá¹ƒ gaá¹‡hÄ• ti. tattha tayopi brahmaloke vilÄ«yÄ• petvÄ• subhakiá¹‡he Ä• hacca tiá
aá¹‡umattampi saá¹…khÄ• ragataá¹ƒ atthi, tÄ• va na vÅ«pasammati. udakÄ• nugataá¹ƒ pa
abhibhavitvÄ• sahasÄ• vÅ«pasammati antaradhÄ• naá¹ƒ gacchati. heá¹-á¹-hÄ• Ä• kÄ• se
mahandhakÄ• roti sabbaá¹ƒ vuttasadisaá¹ƒ. kevalaá¹ƒ panidha Ä• bhassarabrahmalokaá¹ƒ

pÄ• tubhavati. subhakiá¹‡hato ca cavitvÄ• Ä• bhassaraá¹-á¹-hÄ• nÄ• dÄ«su sattÄ• nibbatt

tattha kappavinÄ• sakamahÄ• meghato yÄ• va kappavinÄ• sakudakÅ«pacchedo, idamekaa
udakÅ«pacchedato yÄ• va sampattimahÄ• megho, idaá¹ƒ dutiyaá¹ƒ asaá¹…khyeyyaá¹ƒ. sa
imÄ• ni cattÄ• ri asaá¹…khyeyyÄ• ni eko mahÄ• kappo hoti. evaá¹ƒ udakena vinÄ• so ca sa
veditabbaá¹ƒ.

<408> yasmiá¹ƒ \Be II 51/ samaye kappo vÄ• tena vinassati, Ä• ditova kappavinÄ• sakama
pubbe vuttanayeneva vitthÄ• retabbaá¹ƒ. ayaá¹ƒ pana viseso, yathÄ• tattha dutiyasÅ«riyo,
kappavinÄ• sanatthaá¹ƒ vÄ• to samuá¹-á¹-hÄ• ti. so paá¹-hamaá¹ƒ thÅ«larajaá¹ƒ uá¹-á¹-hÄ•
sukhumavÄ• likaá¹ƒ thÅ«lavÄ• likaá¹ƒ sakkharapÄ• sÄ• á¹‡Ä• dayoti yÄ• va kÅ«á¹-Ä• gÄ•
visamaá¹-á¹-hÄ• ne á¹-hitamahÄ• rukkhe ca uá¹-á¹-hÄ• peti. te pathavito nabhamuggatÄ• r
tattheva cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti.

athÄ• nukkamena heá¹-á¹-hÄ• mahÄ• pathaviyÄ• vÄ• to samuá¹-á¹-hahitvÄ• pathaviá¹ƒ p
katvÄ• Ä• kÄ• se khipati. yojanasatappamÄ• á¹‡Ä• pi pathavippadesÄ•
dviyojanatiyojanacatuyojanapaÃ±cayojanasatappamÄ• á¹‡Ä• pi bhijjitvÄ• vÄ• tavegena khi
cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• abhÄ• vaá¹ƒ gacchanti. cakkavÄ• á¸·apabbatampi sinerupa
Ä• kÄ• se khipati. te aÃ±Ã±amaÃ±Ã±aá¹ƒ abhihantvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡Ä• hutvÄ• vin
bhummaá¹-á¹-hakavimÄ• nÄ• ni ca Ä• kÄ• saá¹-á¹-hakavimÄ• nÄ• ni ca vinÄ• sento chakÄ•
koá¹-isatasahassacakkavÄ• á¸·Ä• ni \Ne II 49/ vinÄ• seti. tattha cakkavÄ• á¸·Ä• cakkavÄ• á
himavantehi sinerÅ« sinerÅ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ samÄ• gantvÄ• cuá¹‡á¹‡avicuá¹‡á¹‡Ä
yÄ• va tatiyajjhÄ• nabhÅ«miá¹ƒ vÄ• to gaá¹‡hÄ• ti. tattha tayopi brahmaloke vinÄ• setvÄ• v
tiá¹-á¹-hati. evaá¹ƒ sabbasaá¹…khÄ• ragataá¹ƒ vinÄ• setvÄ• sayampi vinassati. heá¹-á¹-hÄ
upariÄ• kÄ• so eko hoti mahandhakÄ• roti sabbaá¹ƒ vuttasadisaá¹ƒ. idha pana subhakiá¹‡h
katvÄ• loko pÄ• tubhavati. vehapphalato ca cavitvÄ• subhakiá¹‡haá¹-á¹-hÄ• nÄ• dÄ«su sa

tattha kappavinÄ• sakamahÄ• meghato yÄ• va kappavinÄ• sakavÄ• tÅ«pacchedo, idamek
vÄ• tÅ«pacchedato yÄ• va sampattimahÄ• megho, idaá¹ƒ dutiyaá¹ƒ asaá¹…khyeyyaá¹ƒ ... p
asaá¹…khyeyyÄ• ni eko mahÄ• kappo hoti. evaá¹ƒ vÄ• tena vinÄ• so ca saá¹‡á¹-hahanaÃ±

<409> kiá¹ƒkÄ• raá¹‡Ä• \Be II 52/ evaá¹ƒ loko vinassati? akusalamÅ«lakÄ• raá¹‡Ä• . akus
evaá¹ƒ loko vinassati. so ca kho rÄ• ge ussannatare agginÄ• vinassati. dose ussannatare u
pana dose ussannatare agginÄ• . rÄ• ge ussannatare udakenÄ• ti vadanti. mohe ussannata
evaá¹ƒ vinassantopi ca nirantarameva sattavÄ• re agginÄ• vinassati. aá¹-á¹-hame vÄ• re u
agginÄ• . aá¹-á¹-hame vÄ• re udakenÄ• ti evaá¹ƒ aá¹-á¹-hame aá¹-á¹-hame vÄ• re vinassan
vinassitvÄ• puna sattavÄ• re agginÄ• nassati. ettÄ• vatÄ• tesaá¹-á¹-hi kappÄ• atÄ«tÄ• h
nassanavÄ• raá¹ƒ sampattampi paá¹-ibÄ• hitvÄ• laddhokÄ• so vÄ• to paripuá¹‡á¹‡acatusa

subhakiá¹‡he viddhaá¹ƒsento lokaá¹ƒ vinÄ• seti.

<410> pubbenivÄ• saá¹ƒ anussarantopi ca kappÄ• nussaraá¹‡ako bhikkhu etesu kappesu anekepi vivaá¹-á¹-akappe anekepi saá¹ƒvaá¹-á¹-avivaá¹-á¹-akappe anussarati. kathaá¹ƒ? ``a ntiÄ• dinÄ• (DN I 244) nayena.

tattha __amutrÄ• si_nti amumhi saá¹ƒvaá¹-á¹-akappe ahaá¹ƒ amumhi bhave vÄ• yoniyÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• vÄ• sattÄ• vÄ• se vÄ• sattanikÄ• ye vÄ• Ä• siá¹ƒ. __evaá¹ƒnA __evaá¹ƒgotto_ti kaccÄ• no vÄ• kassapo vÄ• . idamassa atÄ«tabhave attano nÄ• magottÄ vuttaá¹ƒ. sace pana tasmiá¹ƒ kÄ• le attano vaá¹‡á¹‡asampattiá¹ƒ vÄ• lÅ«khapaá¹‡Ä«tajÄ« sukhadukkhabahulataá¹ƒ vÄ• appÄ• yukadÄ«ghÄ• yukabhÄ• vaá¹ƒ vÄ• anussaritukÄ• mo tenÄ• ha ``evaá¹ƒvaá¹‡á¹‡o ... pe ... evamÄ• yupariyantoâ€™â€™ ti.

tattha __evaá¹ƒvaá¹‡á¹‡o_ti odÄ• to vÄ• sÄ• mo vÄ• . __evamÄ• hÄ• ro_ti sÄ• limaá¹ƒso pavattaphalabhojano vÄ• . __evaá¹ƒ sukhadukkhapaá¹-isaá¹ƒvedÄ«_ti anekappakÄ• rena k sÄ• misanirÄ• misÄ• dippabhedÄ• naá¹ƒ vÄ• sukhadukkhÄ• naá¹ƒ paá¹-isaá¹ƒvedÄ«. __ev vassasataparimÄ• á¹‡Ä• yupariyanto vÄ• caturÄ• sÄ«tikappasatasahassÄ• yupariyanto vÄ udapÄ• di_nti sohaá¹ƒ tato \Be II 53/ bhavato yonito gatito viÃ±Ã±Ä• á¹‡aá¹-á¹-hitito sattÄ• v sattanikÄ• yato vÄ• cuto puna amukasmiá¹ƒ nÄ• ma bhave yoniyÄ• gatiyÄ• viÃ±Ã±Ä• á¹‡ sattanikÄ• ye vÄ• udapÄ• diá¹ƒ. __tatrÄ• pÄ• si_nti atha tatrÄ• pi bhave yoniyÄ• gatiyÄ• v sattÄ• vÄ• se sattanikÄ• ye vÄ• puna ahosiá¹ƒ. __evaá¹ƒnÄ• mo_tiÄ• di vuttanayameva.

apica yasmÄ• __amutrÄ• si_nti idaá¹ƒ anupubbena Ä• rohantassa yÄ• vadicchakaá¹ƒ anu cuto_ti paá¹-inivattantassa paccavekkhaá¹‡aá¹ƒ, tasmÄ• ``idhÅ«papannoâ€™â€™ ti imissA anantaramevassa upapattiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya ``amutra udapÄ• diâ€™â€™ nti idaá __tatrÄ• pÄ• si_nti evamÄ• di panassa tatra imissÄ• upapattiyÄ• anantare upapattiá¹-á¹-hA anussaraá¹‡adassanatthaá¹ƒ vuttaá¹ƒ. __so tato cuto idhÅ«papanno_ti svÄ• haá¹ƒ tato anantarÅ«papattiá¹-á¹-hÄ• nato cuto idha asukasmiá¹ƒ nÄ• ma khattiyakule vÄ• brÄ• hmaá __itÄ«_ti evaá¹ƒ. __sÄ• kÄ• raá¹ƒ sauddesa_nti nÄ• magottavasena sauddesaá¹ƒ, vaá¹‡á¹ nÄ• magottena hi satto tisso kassapoti uddisÄ«yati. vaá¹‡á¹‡Ä• dÄ«hi sÄ• mo odÄ• toti nÄ• tasmÄ• nÄ• magottaá¹ƒ uddeso, itare Ä• kÄ• rÄ• . __anekavihitaá¹ƒ pubbenivÄ• samanuss uttÄ• natthamevÄ• ti.

pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

cutÅ«papÄ• taÃ±Ä• á¹‡akathÄ•

<411> sattÄ• naá¹ƒ \Ne II 51/ cutÅ«papÄ• taÃ±Ä• á¹‡akathÄ• ya __cutÅ«papÄ• taÃ±Ä• á¹

upapÄ• te ca Ã±Ä• á¹‡Ä• ya. yena Ã±Ä• á¹‡ena sattÄ• naá¹ƒ cuti ca upapÄ• to ca Ã±Ä• ya
dibbacakkhuÃ±Ä• á¹‡atthanti vuttaá¹ƒ hoti. __cittaá¹ƒ abhinÄ«harati abhininnÄ• metÄ«_ti pa
abhinÄ«harati ceva abhininnÄ• meti ca. __so_ti so katacittÄ• bhinÄ«hÄ• ro bhikkhu. __dibb
dibbasadisattÄ• dibbaá¹ƒ. devatÄ• naÃ±hi sucaritakammanibbattaá¹ƒ pittasemharuhirÄ• dÄ
upakkilesavimuttatÄ• ya dÅ«repi Ä• rammaá¹‡aá¹ƒ sampaá¹-icchanasamatthaá¹ƒ dibbaá¹ƒ
idaÃ±cÄ• pi vÄ«riyabhÄ• vanÄ• balanibbattaá¹ƒ Ã±Ä• á¹‡acakkhu \Be II 54/ tÄ• disamevÄ•
dibbavihÄ• ravasena paá¹-iladdhattÄ• attanÄ• ca dibbavihÄ• rasannissitattÄ• pi dibbaá¹ƒ.
mahÄ• jutikattÄ• pi dibbaá¹ƒ. tirokuá¹-á¹-Ä• digatarÅ«padassanena mahÄ• gatikattÄ• pi dib
saddasatthÄ• nusÄ• reneva veditabbaá¹ƒ.

dassanaá¹-á¹-hena __cakkhu_. cakkhukiccakaraá¹‡ena cakkhumivÄ• tipi __cakkhu_. cutÅ«
diá¹-á¹-hivisuddhihetuttÄ• __visuddhaá¹ƒ_. yo hi cutimattameva passati, na upapÄ• taá¹ƒ. s
ucchedadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo upapÄ• tamattameva passati, na cutiá¹ƒ, so
navasattapÄ• tubhÄ• vadiá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti. yo pana tadubhayaá¹ƒ passati, so yasmÄ•
diá¹-á¹-higataá¹ƒ ativattati. tasmÄ• ssa taá¹ƒdassanaá¹ƒ diá¹-á¹-hivisuddhihetu hoti. ubhaya
buddhaputtÄ• passanti. tena vuttaá¹ƒ ``cutÅ«papÄ• tadassanena diá¹-á¹-hivisuddhihetuttÄ•

manussÅ«pacÄ• raá¹ƒ atikkamitvÄ• rÅ«padassanena __atikkantamÄ• nusakaá¹ƒ, _ mÄ• n
atikkantattÄ• atikkantamÄ• nusakanti veditabbaá¹ƒ. tena dibbena cakkhunÄ• visuddhena a
__satte passatÄ«_ti manussÄ• naá¹ƒ maá¹ƒsacakkhunÄ• viya satte oloketi.

__cavamÄ• ne upapajjamÄ• ne_ti ettha cutikkhaá¹‡e upapattikkhaá¹‡e vÄ• dibbacakkhun
ye pana Ä• sannacutikÄ• idÄ• ni cavissanti, te cavamÄ• nÄ• . ye ca gahitapaá¹-isandhikÄ•
upapajjamÄ• nÄ• ti adhippetÄ• . te evarÅ«pe cavamÄ• ne ca upapajjamÄ• ne ca passatÄ«t

__hÄ«ne_ti \Ne II 52/ mohanissandayuttattÄ• hÄ«nÄ• naá¹ƒ jÄ• tikulabhogÄ• dÄ«naá¹ƒ va
oÃ±Ã±Ä• te avaÃ±Ã±Ä• te. __paá¹‡Ä«te_ti amohanissandayuttattÄ• tabbiparÄ«te. __suvaa
adosanissandayuttattÄ• iá¹-á¹-hakantamanÄ• pavaá¹‡á¹‡ayutte. __dubbaá¹‡á¹‡e_ti dosan
aniá¹-á¹-hÄ• kantaamanÄ• pavaá¹‡á¹‡ayutte. anabhirÅ«pe virÅ«petipi attho. __sugate_ti su
alobhanissandayuttattÄ• vÄ• aá¸• á¸• he mahaddhane. __duggate_ti duggatigate. lobhanis
appannapÄ• ne.

__yathÄ• kammupage_ti yaá¹ƒ yaá¹ƒ kammaá¹ƒ upacitaá¹ƒ, tena tena upagate. tattha puri
dibbacakkhukiccaá¹ƒ vuttaá¹ƒ. iminÄ• pana padena yathÄ• kammupagaÃ±Ä• á¹‡akiccaá¹ƒ
ayamuppattikkamo, idha bhikkhu heá¹-á¹-hÄ• nirayÄ• bhimukhaá¹ƒ \Be II 55/ Ä• lokaá¹ƒ va
satte passati mahÄ• dukkhamanubhavamÄ• ne. taá¹ƒ dassanaá¹ƒ dibbacakkhukiccameva.
nu kho kammaá¹ƒ katvÄ• ime sattÄ• etaá¹ƒ dukkhaá¹ƒ anubhavantÄ«â€™â€™ ti. athassa
taá¹ƒkammÄ• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppajjati. tathÄ• uparidevalokÄ• bhimukhaá¹ƒ

nandanavanamissakavanaphÄ• rusakavanÄ• dÄ«su satte passati mahÄ• sampattiá¹ƒ anub
dibbacakkhukiccameva. so evaá¹ƒ manasikaroti ``kiá¹ƒ nu kho kammaá¹ƒ katvÄ• ime sattÄ
anubhavantÄ«â€™â€™ ti. athassa idaá¹ƒ nÄ• ma katvÄ• ti taá¹ƒkammÄ• rammaá¹‡aá¹ƒ Ã
yathÄ• kammupagaÃ±Ä• á¹‡aá¹ƒ nÄ• ma. imassa visuá¹ƒ parikammaá¹ƒ nÄ• ma natthi, yat
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• pi. dibbacakkhupÄ• dakÄ• neva hi imÄ• ni dibbacakkhunÄ•

__kÄ• yaduccaritenÄ• _tiÄ• dÄ«su duá¹-á¹-hu caritaá¹ƒ, duá¹-á¹-haá¹ƒ vÄ• caritaá¹ƒ kilesa
duccaritaá¹ƒ. kÄ• yena duccaritaá¹ƒ, kÄ• yato vÄ• uppannaá¹ƒ duccaritanti kÄ• yaduccarita
nayo. __samannÄ• gatÄ• _ti samaá¹…gÄ«bhÅ«tÄ• . __ariyÄ• naá¹ƒ upavÄ• dakÄ• _ti budd
ariyÄ• naá¹ƒ antamaso gihisotÄ• pannÄ• nampi anatthakÄ• mÄ• hutvÄ• antimavatthunÄ•
upavÄ• dakÄ• akkosakÄ• garahakÄ• ti vuttaá¹ƒ hoti. tattha natthi imesaá¹ƒ samaá¹‡adhan
vadanto antimavatthunÄ• upavadati. natthi imesaá¹ƒ jhÄ• naá¹ƒ vÄ• vimokkho vÄ• maggo
vadanto guá¹‡aparidhaá¹ƒsanavasena upavadatÄ«ti veditabbo. so ca jÄ• naá¹ƒ vÄ• upava
ubhayathÄ• pi ariyÅ«pavÄ• dova hoti. bhÄ• riyaá¹ƒ kammaá¹ƒ Ä• nantariyasadisaá¹ƒ saggÄ
maggÄ• varaá¹‡aÃ±ca, satekicchaá¹ƒ pana hoti. tassa Ä• vibhÄ• vatthaá¹ƒ idaá¹ƒ vatthu ve

aÃ±Ã±atarasmiá¹ƒ \Ne II 53/ kira gÄ• me eko thero ca daharabhikkhu ca piá¹‡á¸• Ä• ya car
paá¹-hamaghareyeva uá¸·uá¹…kamattaá¹ƒ uá¹‡hayÄ• guá¹ƒ labhiá¹ƒsu. therassa ca kucchi
``ayaá¹ƒ yÄ• gu mayhaá¹ƒ sappÄ• yÄ• , yÄ• va na sÄ«talÄ• hoti, tÄ• va naá¹ƒ pivÄ• mÄ«â
ummÄ• ratthÄ• ya Ä• haá¹-e dÄ• rukhaá¹‡á¸• e nisÄ«ditvÄ• pivi. itaro taá¹ƒ jigucchanto ``a
mahallako, amhÄ• kaá¹ƒ lajjitabbakaá¹ƒ akÄ• sÄ«â€™â€™ ti Ä• ha. thero \Be II 56/ gÄ• me
gantvÄ• daharabhikkhuá¹ƒ Ä• ha ``atthi te, Ä• vuso, imasmiá¹ƒ sÄ• sane patiá¹-á¹-hÄ• â€™
sotÄ• panno ahanti. tena hÄ• vuso, uparimaggatthÄ• ya vÄ• yÄ• maá¹ƒ mÄ• akÄ• si. khÄ«
taá¹ƒ khamÄ• pesi. tenassa taá¹ƒ kammaá¹ƒ pÄ• katikaá¹ƒ ahosi.

tasmÄ• yo aÃ±Ã±opi ariyaá¹ƒ upavadati, tena gantvÄ• sace attanÄ• vuá¸• á¸• hataro hoti
nisÄ«ditvÄ• ``ahaá¹ƒ Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamÄ• hÄ«â€™
navakataro hoti, vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``ahaá¹ƒ, bh
idaÃ±cidaÃ±ca avacaá¹ƒ, taá¹ƒ me khamathÄ• â€™â€™ ti khamÄ• petabbo. sace disÄ• pa
gantvÄ• saddhivihÄ• rikÄ• dike vÄ• pesetvÄ• khamÄ• petabbo.

sace ca nÄ• pi gantuá¹ƒ, na pesetuá¹ƒ sakkÄ• hoti, ye tasmiá¹ƒ vihÄ• re bhikkhÅ« vasanti
gantvÄ• sace navakatarÄ• honti, ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• , sace vuá¸• á¸• hatarÄ• , vuá¸
paá¹-ipajjitvÄ• ``ahaá¹ƒ, bhante, asukaá¹ƒ nÄ• ma Ä• yasmantaá¹ƒ idaÃ±cidaÃ±ca avacaá¹
Ä• yasmÄ• â€™â€™ ti vatvÄ• khamÄ• petabbaá¹ƒ. sammukhÄ• akhamantepi etadeva kat

sace ekacÄ• rikabhikkhu hoti, nevassa vasanaá¹-á¹-hÄ• naá¹ƒ, na gataá¹-á¹-hÄ• naá¹ƒ paÃ
paá¹‡á¸• itassa bhikkhuno santikaá¹ƒ gantvÄ• ``ahaá¹ƒ, bhante, asukaá¹ƒ nÄ• ma Ä• yasm

avacaá¹ƒ, taá¹ƒ me anussarato vippaá¹-isÄ• ro hoti, kiá¹ƒ karomÄ«â€™â€™ ti vattabbaá¹ƒ.
cintayittha, thero tumhÄ• kaá¹ƒ khamati, cittaá¹ƒ vÅ«pasamethÄ• â€™â€™ ti. tenÄ• pi ariya
aÃ±jaliá¹ƒ paggahetvÄ• khamatÅ«ti vattabbaá¹ƒ. sace so parinibbuto hoti, parinibbutamaÃ±
gantvÄ• yÄ• vasivathikaá¹ƒ gantvÄ• pi khamÄ• petabbaá¹ƒ. evaá¹ƒ kate neva saggÄ• vara
hoti, pÄ• katikameva hotÄ«ti.

__micchÄ• diá¹-á¹-hikÄ• _ti \Ne II 54/ viparÄ«tadassanÄ• . __micchÄ• diá¹-á¹-hikammasam
micchÄ• diá¹-á¹-hivasena samÄ• dinnanÄ• nÄ• vidhakammÄ• , ye ca micchÄ• diá¹-á¹-himÅ
aÃ±Ã±epi samÄ• dapenti. ettha ca vacÄ«duccaritaggahaá¹‡eneva ariyÅ«pavÄ• de manodu
micchÄ• diá¹-á¹-hiyÄ• saá¹…gahitÄ• yapi imesaá¹ƒ dvinnaá¹ƒ puna vacanaá¹ƒ \Be II 57/
mahÄ• sÄ• vajjabhÄ• vadassanatthanti veditabbaá¹ƒ. mahÄ• sÄ• vajjo hi ariyÅ«pavÄ• do, Ä
vuttampi cetaá¹ƒ ``seyyathÄ• pi, sÄ• riputta, bhikkhu sÄ«lasampanno samÄ• dhisampanno
diá¹-á¹-heva dhamme aÃ±Ã±aá¹ƒ Ä• rÄ• dheyya, evaá¹ƒsampadamidaá¹ƒ, sÄ• riputta, vadÄ
taá¹ƒ cittaá¹ƒ appahÄ• ya taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissajjitvÄ• yathÄ• bhataá¹ƒ nikkhitto,
nirayeâ€™â€™ ti (MN I 149). micchÄ• diá¹-á¹-hito ca mahÄ• sÄ• vajjataraá¹ƒ nÄ• ma aÃ±Ã
``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ mahÄ
bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, vajjÄ• nÄ«â€™â€™

__kÄ• yassa bhedÄ• _ti upÄ• diá¹‡á¹‡akkhandhapariccÄ• gÄ• . __parammaraá¹‡Ä• _ti tac
abhinibbattikkhandhaggahaá¹‡e. atha vÄ• kÄ• yassa bhedÄ• ti jÄ«vitindriyassa upacchedÄ
cuticittato uddhaá¹ƒ. __apÄ• ya_nti evamÄ• di sabbaá¹ƒ nirayavevacanameva.

nirayo hi saggamokkhahetubhÅ«tÄ• puÃ±Ã±asammatÄ• ayÄ• apetattÄ• , sukhÄ• naá¹ƒ
dukkhassa gati paá¹-isaraá¹‡anti __duggati, _ dosabahulatÄ• ya vÄ• duá¹-á¹-hena kammun
__duggati_. vivasÄ• nipatanti ettha dukkaá¹-akÄ• rinoti __vinipÄ• to_. vinassantÄ• vÄ• ett
saá¹ƒbhijjamÄ• naá¹…gapaccaá¹…gÄ• tipi __vinipÄ• to_. natthi ettha assÄ• dasaÃ±Ã±ito a

atha vÄ• __apÄ• ya_ggahaá¹‡ena tiracchÄ• nayoniá¹ƒ dÄ«peti. tiracchÄ• nayoni hi apÄ• y
duggati mahesakkhÄ• naá¹ƒ nÄ• garÄ• jÄ• dÄ«naá¹ƒ sambhavato. __duggati_ggahaá¹‡ena
ceva duggati ca, sugatito apetattÄ• dukkhassa ca gatibhÅ«tattÄ• . na tu vinipÄ• to asurasa
avinipatitattÄ• . __vinipÄ• ta_ggahaá¹‡ena asurakÄ• yaá¹ƒ. so hi yathÄ• vuttena atthena ap
sabbasamussayehi ca vinipatitattÄ• vinipÄ• toti vuccati. __niraya_ggahaá¹‡ena \Ne II 55/
avÄ«ciÄ• dianekappakÄ• raá¹ƒ nirayamevÄ• ti. __upapannÄ• _ti upagatÄ• , tattha abhinibb
vuttavipariyÄ• yena sukkapakkho veditabbo.

ayaá¹ƒ \Be II 58/ pana viseso, tattha sugatiggahaá¹‡ena manussagatipi saá¹…gayhati. sag
devagatiyeva. tattha sundarÄ• gatÄ«ti __sugati_. rÅ«pÄ• dÄ«hi visayehi suá¹-á¹-hu aggoti
lujjanapalujjanaá¹-á¹-hena __loko_ti ayaá¹ƒ vacanattho.

``iti dibbena cakkhunÄ• â€™â€™ tiÄ• di sabbaá¹ƒ nigamanavacanaá¹ƒ. evaá¹ƒ dibbena ca
passatÄ«ti ayamettha saá¹…khepattho.

<412> evaá¹ƒ passitukÄ• mena pana Ä• dikammikena kulaputtena kasiá¹‡Ä• rammaá¹‡aá
sabbÄ• kÄ• rena abhinÄ«hÄ• rakkhamaá¹ƒ katvÄ• ``tejokasiá¹‡aá¹ƒ, odÄ• takasiá¹‡aá¹ƒ, Ä
imesu tÄ«su kasiá¹‡esu aÃ±Ã±ataraá¹ƒ Ä• sannaá¹ƒ kÄ• tabbaá¹ƒ. upacÄ• rajjhÄ• nagocar
á¹-hapetabbaá¹ƒ. na tattha appanÄ• uppÄ• detabbÄ• ti adhippÄ• yo. sace hi uppÄ• deti, pÄ
hoti, na parikammanissayaá¹ƒ. imesu ca pana tÄ«su Ä• lokakasiá¹‡aá¹ƒyeva seá¹-á¹-hatara
itaresaá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ kasiá¹‡aniddese vuttanayena uppÄ• detvÄ• upacÄ• rabhÅ«
vaá¸• á¸• hetabbaá¹ƒ. vaá¸• á¸• hanÄ• nayopi cassa tattha vuttanayeneva veditabbo.

vaá¸• á¸• hitaá¹-á¹-hÄ• nassa antoyeva rÅ«pagataá¹ƒ passitabbaá¹ƒ. rÅ«pagataá¹ƒ passato
vÄ• ro atikkamati. tato Ä• loko antaradhÄ• yati. tasmiá¹ƒ antarahite rÅ«pagatampi na dissati
punappunaá¹ƒ pÄ• dakajjhÄ• nameva pavisitvÄ• tato vuá¹-á¹-hÄ• ya Ä• loko pharitabbo. ev
thÄ• magato hotÄ«ti ettha Ä• loko hotÅ«ti yattakaá¹ƒ á¹-hÄ• naá¹ƒ paricchindati, tattha Ä• lo
divasampi nisÄ«ditvÄ• passato rÅ«padassanaá¹ƒ hoti. rattiá¹ƒ tiá¹‡ukkÄ• ya maggapaá¹-ip
opammaá¹ƒ.

eko kira rattiá¹ƒ tiá¹‡ukkÄ• ya maggaá¹ƒ paá¹-ipajji. tassa sÄ• tiá¹‡ukkÄ• vijjhÄ• yi. athass
paÃ±Ã±Ä• yiá¹ƒsu. so taá¹ƒ tiá¹‡ukkaá¹ƒ bhÅ«miyaá¹ƒ ghaá¹ƒsitvÄ• tiá¹‡ukkÄ• puna ujjÄ•
purimÄ• lokato mahantataraá¹ƒ Ä• lokaá¹ƒ akÄ• si. evaá¹ƒ punappunaá¹ƒ vijjhÄ• taá¹ƒ \Ne
sÅ«riyo uá¹-á¹-hÄ• si. sÅ«riye uá¹-á¹-hite ukkÄ• ya kammaá¹ƒ natthÄ«ti taá¹ƒ chaá¸• á¸• etv
tattha ukkÄ• loko viya parikammakÄ• le kasiá¹‡Ä• loko. ukkÄ• ya \Be II 59/ vijjhÄ• tÄ• ya sa
adassanaá¹ƒ viya rÅ«pagataá¹ƒ passato parikammassa vÄ• rÄ• tikkamena Ä• loke antarahi
adassanaá¹ƒ. ukkÄ• ya ghaá¹ƒsanaá¹ƒ viya punappunaá¹ƒ pavesanaá¹ƒ. ukkÄ• ya purimÄ•
mahantatarÄ• lokakaraá¹‡aá¹ƒ viya puna parikammaá¹ƒ karoto balavatarÄ• lokapharaá¹‡aá
viya thÄ• magatÄ• lokassa yathÄ• paricchedena á¹-hÄ• naá¹ƒ. tiá¹‡ukkaá¹ƒ chaá¸• á¸• etvÄ
parittÄ• lokaá¹ƒ chaá¸• á¸• etvÄ• thÄ• magatenÄ• lokena divasampi rÅ«padassanaá¹ƒ.

tattha yadÄ• tassa bhikkhuno maá¹ƒsacakkhussa anÄ• pÄ• thagataá¹ƒ antokucchigataá¹ƒ
heá¹-á¹-hÄ• pathavÄ«talanissitaá¹ƒ tirokuá¹-á¹-apabbatapÄ• kÄ• ragataá¹ƒ paracakkavÄ• á
Ã±Ä• á¹‡acakkhussa Ä• pÄ• thaá¹ƒ Ä• gacchati, maá¹ƒsacakkhunÄ• dissamÄ• naá¹ƒ viya
uppannaá¹ƒ hotÄ«ti veditabbaá¹ƒ. tadeva cettha rÅ«padassanasamatthaá¹ƒ, na pubbabhÄ•

taá¹ƒ panetaá¹ƒ puthujjanassa paribandho hoti. kasmÄ• ? so hi yasmÄ• yattha yattha Ä• lo
adhiá¹-á¹-hÄ• ti, taá¹ƒ taá¹ƒ pathavÄ«samuddapabbate vinivijjhitvÄ• pi ekÄ• lokaá¹ƒ hoti, at
bhayÄ• nakÄ• ni yakkharakkhasÄ• dirÅ«pÄ• ni passato bhayaá¹ƒ uppajjati. yena cittavikkhe

jhÄ• navibbhantako hoti, tasmÄ• rÅ«padassane appamattena bhavitabbaá¹ƒ.

tatrÄ• yaá¹ƒ dibbacakkhuno uppattikkamo. vuttappakÄ• rametaá¹ƒ rÅ«pamÄ• rammaá¹‡aá
uppajjitvÄ• niruddhe tadeva rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cattÄ• ri paÃ±ca vÄ• java
sabbaá¹ƒ purimanayeneva veditabbaá¹ƒ. idhÄ• pi pubbabhÄ• gacittÄ• ni savitakkasavicÄ• r
pariyosÄ• ne atthasÄ• dhakacittaá¹ƒ catutthajjhÄ• nikaá¹ƒ rÅ«pÄ• vacaraá¹ƒ. tena sahajÄ•
sattÄ• naá¹ƒ cutÅ«papÄ• te Ã±Ä• á¹‡antipi dibbacakkhuÃ±Ä• á¹‡antipi vuccatÄ«ti.

cutÅ«papÄ• taÃ±Ä• á¹‡akathÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ•

<413> á¹• 21 iti \Ne II 57/ paÃ±cakkhandhavidÅ«, paÃ±ca abhiÃ±Ã±Ä• avoca yÄ• nÄ• tho

tÄ• Ã±atvÄ• tÄ• su ayaá¹ƒ, pakiá¹‡á¹‡akakathÄ• pi viÃ±Ã±eyyÄ• ||

etÄ• su \Be II 60/ hi yadetaá¹ƒ cutÅ«papÄ• taÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ dibbacakkhu, tas
anÄ• gataá¹ƒsaÃ±Ä• á¹‡aÃ±ca yathÄ• kammupagaÃ±Ä• á¹‡aÃ±cÄ• ti dvepi paribhaá¹‡á¸
dve iddhividhÄ• dÄ«ni ca paÃ±cÄ• ti satta abhiÃ±Ã±Ä• Ã±Ä• á¹‡Ä• ni idhÄ• gatÄ• ni. idÄ• r
asammohatthaá¹ƒ ---

Ä• rammaá¹‡attikÄ• vuttÄ• , ye cattÄ• ro mahesinÄ• .

sattannamapi Ã±Ä• á¹‡Ä• naá¹ƒ, pavattiá¹ƒ tesu dÄ«paye ||

tatrÄ• yaá¹ƒ dÄ«panÄ• . cattÄ• ro hi Ä• rammaá¹‡attikÄ• mahesinÄ• vuttÄ• . katame catt
parittÄ• rammaá¹‡attiko, maggÄ• rammaá¹‡attiko, atÄ«tÄ• rammaá¹‡attiko, ajjhattÄ• ramm
tikamÄ• tikÄ• 13, 16, 19, 21).

<414> tattha __iddhividhaÃ±Ä• á¹‡aá¹ƒ_
parittamahaggataatÄ«tÄ• nÄ• gatapaccuppannaajjhattabahiddhÄ• rammaá¹‡avasena satta
kathaá¹ƒ? taÃ±hi yadÄ• kÄ• yaá¹ƒ cittasannissitaá¹ƒ katvÄ• adissamÄ• nena kÄ• yena ga
kÄ• yaá¹ƒ pariá¹‡Ä• meti, mahaggatacitte samodahati samÄ• ropeti, tadÄ• upayogaladdha
katvÄ• rÅ«pakÄ• yÄ• rammaá¹‡ato parittÄ• rammaá¹‡aá¹ƒ hoti. yadÄ• cittaá¹ƒ kÄ• yasan
kÄ• yena gantukÄ• mo kÄ• yavasena cittaá¹ƒ pariá¹‡Ä• meti, pÄ• dakajjhÄ• nacittaá¹ƒ rÅ«p
samÄ• ropeti, tadÄ• upayogaladdhaá¹ƒ Ä• rammaá¹‡aá¹ƒ hotÄ«ti katvÄ• mahaggatacittÄ•
mahaggatÄ• rammaá¹‡aá¹ƒ hoti.

yasmÄ• pana tadeva cittaá¹ƒ atÄ«taá¹ƒ niruddhaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, tasmÄ• atÄ
mahÄ• dhÄ• tunidhÄ• ne mahÄ• kassapattherÄ• dÄ«naá¹ƒ viya anÄ• gataá¹ƒ adhiá¹-á¹-hah
hoti. __mahÄ• kassapatthero_ kira mahÄ• dhÄ• tunidhÄ• naá¹ƒ karonto ``anÄ• gate aá¹-á¹-
dvevassasatÄ• ni ime gandhÄ• mÄ• sussiá¹ƒsu, pupphÄ• ni mÄ• milÄ• yiá¹ƒsu, dÄ«pÄ•
II 58/ (Dhs-a 1434) adhiá¹-á¹-hahi. sabbaá¹ƒ tatheva ahosi. __assaguttatthero_ vattaniyaser
bhikkhusaá¹…ghaá¹ƒ sukkhabhattaá¹ƒ bhuÃ±jamÄ• naá¹ƒ disvÄ• udakasoá¹‡á¸• iá¹ƒ divas
dadhirasaá¹ƒ hotÅ«ti adhiá¹-á¹-hÄ• si. purebhatte gahitaá¹ƒ dadhirasaá¹ƒ hoti. pacchÄ• bha
(Dhs-a 1434). kÄ• yaá¹ƒ pana cittasannissitaá¹ƒ \Be II 61/ katvÄ• adissamÄ• nena kÄ• yen
paccuppannÄ• rammaá¹‡aá¹ƒ hoti.

kÄ• yavasena cittaá¹ƒ, cittavasena vÄ• kÄ• yaá¹ƒ pariá¹‡Ä• manakÄ• le attano kumÄ• rak
ca sakÄ• yacittÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡ato ajjhattÄ• rammaá¹‡aá¹ƒ hoti. bahiddhÄ•
pana bahiddhÄ• rammaá¹‡anti evaá¹ƒ tÄ• va iddhividhaÃ±Ä• á¹‡assa sattasu Ä• rammaá¹‡

<415> __dibbasotadhÄ• tuÃ±Ä• á¹‡aá¹ƒ_ parittapaccuppannaajjhattabahiddhÄ• rammaá¹‡
pavattati. kathaá¹ƒ? taÃ±hi yasmÄ• saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, saddo ca paritto, ta
parittÄ• rammaá¹‡aá¹ƒ hoti. vijjamÄ• naá¹ƒyeva pana saddaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• p
paccuppannÄ• rammaá¹‡aá¹ƒ hoti. taá¹ƒ attano kucchisaddasavanakÄ• le ajjhattÄ• ramma
saddasavanakÄ• le bahiddhÄ• rammaá¹‡anti evaá¹ƒ dibbasotadhÄ• tuÃ±Ä• á¹‡assa catÅ«
veditabbÄ• .

<416> __cetopariyaÃ±Ä• á¹‡aá¹ƒ_
parittamahaggataappamÄ• á¹‡amaggaatÄ«tÄ• nÄ• gatapaccuppannabahiddhÄ• rammaá¹‡
pavattati. kathaá¹ƒ? taÃ±hi paresaá¹ƒ kÄ• mÄ• vacaracittajÄ• nanakÄ• le parittÄ• rammaá¹
rÅ«pÄ• vacaraarÅ«pÄ• vacaracittajÄ• nanakÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ hoti. maggap
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ hoti.

ettha ca puthujjano sotÄ• pannassa cittaá¹ƒ na jÄ• nÄ• ti. sotÄ• panno vÄ• sakadÄ• gÄ• n
arahato netabbaá¹ƒ. arahÄ• pana sabbesaá¹ƒ cittaá¹ƒ jÄ• nÄ• ti. aÃ±Ã±opi ca uparimo heâ
viseso veditabbo. maggacittÄ• rammaá¹‡akÄ• le maggÄ• rammaá¹‡aá¹ƒ hoti. yadÄ• pana
anÄ• gate sattadivasabbhantare ca paresaá¹ƒ cittaá¹ƒ jÄ• nÄ• ti, tadÄ• atÄ«tÄ• rammaá¹‡a
hoti.

kathaá¹ƒ \Ne II 59/ paccuppannÄ• rammaá¹‡aá¹ƒ hoti. paccuppannaá¹ƒ nÄ• ma tividhaá¹ƒ
santatipaccuppannaá¹ƒ, addhÄ• paccuppannaÃ±ca. tattha uppÄ• daá¹-á¹-hitibhaá¹…gappa
__khaá¹‡apaccuppannaá¹ƒ_. ekadvesantativÄ• rapariyÄ• pannaá¹ƒ __santatipaccuppanna
nisÄ«ditvÄ• Ä• lokaá¹-á¹-hÄ• naá¹ƒ gatassa na tÄ• va Ä• rammaá¹‡aá¹ƒ pÄ• kaá¹-aá¹ƒ hot
pÄ• kaá¹-aá¹ƒ hoti \Be II 62/, etthantare ekadvesantativÄ• rÄ• veditabbÄ• . Ä• lokaá¹-á¹-hÄ

ovarakaá¹ƒ paviá¹-á¹-hassÄ• pi na tÄ• va sahasÄ• rÅ«paá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, yÄ• va pa
etthantare ekadvesantativÄ• rÄ• veditabbÄ• . dÅ«re á¹-hatvÄ• pana rajakÄ• naá¹ƒ hatthav
ghaá¹‡á¸• ibherÄ«Ä• koá¹-anavikÄ• raÃ±ca disvÄ• pi na tÄ• va saddaá¹ƒ suá¹‡Ä• ti, yÄ• va
etasmimpi antare ekadvesantativÄ• rÄ• veditabbÄ• . evaá¹ƒ tÄ• va __majjhimabhÄ• á¹‡akÄ

__saá¹ƒyuttabhÄ• á¹‡akÄ• _ pana rÅ«pasantati arÅ«pasantatÄ«ti dve santatiyo vatvÄ• ud
yÄ• va tÄ«re akkantaudakalekhÄ• na vippasÄ«dati, addhÄ• nato Ä• gatassa yÄ• va kÄ• ye
Ä• tapÄ• Ä• gantvÄ• gabbhaá¹ƒ paviá¹-á¹-hassa yÄ• va andhakÄ• rabhÄ• vo na vigacchat
kammaá¹-á¹-hÄ• naá¹ƒ manasi karitvÄ• divÄ• vÄ• tapÄ• naá¹ƒ vivaritvÄ• olokentassa yÄ•
phandanabhÄ• vo na vÅ«pasammati, ayaá¹ƒ __rÅ«pasantati_ nÄ• ma. dve tayo javanavÄ•
vatvÄ• tadubhayampi __santatipaccuppannaá¹ƒ_ nÄ• mÄ• ti vadanti.

ekabhavaparicchinnaá¹ƒ pana __addhÄ• paccuppannaá¹ƒ_ nÄ• ma. yaá¹ƒ sandhÄ• ya __b
mano ye ca dhammÄ• ubhayametaá¹ƒ paccuppannaá¹ƒ, tasmiá¹ƒ ce paccuppanne chanda
viÃ±Ã±Ä• á¹‡aá¹ƒ, chandarÄ• gappaá¹-ibaddhattÄ• viÃ±Ã±Ä• á¹‡assa tadabhinandati, tada
dhammesu saá¹ƒhÄ«ratÄ«â€™â€™ ti (MN III 284) vuttaá¹ƒ. santatipaccuppannaÃ±cettha a
addhÄ• paccuppannaá¹ƒ sutte.

tattha keci khaá¹‡apaccuppannaá¹ƒ cittaá¹ƒ cetopariyaÃ±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ hot
kÄ• raá¹‡Ä• ? yasmÄ• iddhimato ca parassa ca ekakkhaá¹‡e cittaá¹ƒ uppajjatÄ«ti. idaÃ±ca
yathÄ• Ä• kÄ• se khitte pupphamuá¹-á¹-himhi avassaá¹ƒ ekaá¹ƒ pupphaá¹ƒ ekassa vaá¹‡á
paá¹-ivijjhati, evaá¹ƒ parassa cittaá¹ƒ jÄ• nissÄ• mÄ«ti rÄ• sivasena mahÄ• janassa citte Ä•
ekassa cittaá¹ƒ ekena cittena uppÄ• dakkhaá¹‡e vÄ• á¹-hitikkhaá¹‡e vÄ• bhaá¹…gakkhaá
taá¹ƒ pana vassasatampi vassasahassampi Ä• vajjanto yena ca cittena Ä• vajjati \Ne II 60/,
tesaá¹ƒ dvinnaá¹ƒ sahaá¹-hÄ• nÄ• bhÄ• vato Ä• vajjanajavanÄ• naÃ±ca aniá¹-á¹-haá¹-á¹-hÄ
nÄ• nÄ• rammaá¹‡abhÄ• vappattidosato ayuttanti aá¹-á¹-hakathÄ• su paá¹-ikkhittaá¹ƒ.

santatipaccuppannaá¹ƒ \Be II 63/ pana addhÄ• paccuppannaÃ±ca Ä• rammaá¹‡aá¹ƒ hotÄ«
vattamÄ• najavanavÄ«thito atÄ«tÄ• nÄ• gatavasena dvittijavanavÄ«thiparimÄ• á¹‡e kÄ• le
sabbampi santatipaccuppannaá¹ƒ nÄ• ma. ``addhÄ• paccuppannaá¹ƒ pana javanavÄ• rena
__saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. taá¹ƒ suá¹-á¹-hu vuttaá¹ƒ.

tatrÄ• yaá¹ƒ dÄ«panÄ• , iddhimÄ• parassa cittaá¹ƒ jÄ• nitukÄ• mo Ä• vajjati, Ä• vajjanaá¹ƒ
Ä• rammaá¹‡aá¹ƒ katvÄ• teneva saha nirujjhati. tato cattÄ• ri paÃ±ca vÄ• javanÄ• ni. yesa
iddhicittaá¹ƒ, sesÄ• ni kÄ• mÄ• vacarÄ• ni, tesaá¹ƒ sabbesampi tadeva niruddhaá¹ƒ cittamÄ
tÄ• ni nÄ• nÄ• rammaá¹‡Ä• ni honti, addhÄ• vasena paccuppannÄ• rammaá¹‡attÄ• . ekÄ•
parassa cittaá¹ƒ jÄ• nÄ• ti, na itarÄ• ni. yathÄ• cakkhudvÄ• re cakkhuviÃ±Ã±Ä• á¹‡ameva
itarÄ• nÄ«ti. iti idaá¹ƒ santatipaccuppannassa ceva addhÄ• paccuppannassa ca vasena pa

hoti. yasmÄ• vÄ• santatipaccuppannampi addhÄ• paccuppanneyeva patati, tasmÄ• addh
paccuppannÄ• rammaá¹‡anti veditabbaá¹ƒ. parassa cittÄ• rammaá¹‡attÄ• yeva pana bahid
evaá¹ƒ cetopariyaÃ±Ä• á¹‡assa aá¹-á¹-hasu Ä• rammaá¹‡esu pavatti veditabbÄ• .

<417> __pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ_
parittamahaggataappamÄ• á¹‡amaggaatÄ«taajjhattabahiddhÄ• navattabbÄ• rammaá¹‡avas
pavattati. kathaá¹ƒ? taÃ±hi kÄ• mÄ• vacarakkhandhÄ• nussaraá¹‡akÄ• le parittÄ• rammaá
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakkhandhÄ• nussaraá¹‡akÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ.
bhÄ• vitamaggaá¹ƒ sacchikataphalaÃ±ca anussaraá¹‡akÄ• le appamÄ• á¹‡Ä• rammaá¹‡aá
anussaraá¹‡akÄ• le maggÄ• rammaá¹‡aá¹ƒ. niyamato panetaá¹ƒ atÄ«tÄ• rammaá¹‡ameva

tattha kiÃ±cÄ• pi cetopariyaÃ±Ä• á¹‡ayathÄ• kammupagaÃ±Ä• á¹‡Ä• nipi atÄ«tÄ• rammaá
cetopariyaÃ±Ä• á¹‡assa sattadivasabbhantarÄ• tÄ«taá¹ƒ cittameva Ä• rammaá¹‡aá¹ƒ. taÃ±
khandhapaá¹-ibaddhaá¹ƒ vÄ• na jÄ• nÄ• ti. maggasampayuttacittÄ• rammaá¹‡attÄ• pana
\Ne II 61/ vuttaá¹ƒ. yathÄ• kammupagaÃ±Ä• á¹‡assa ca atÄ«taá¹ƒ cetanÄ• mattameva Ä• r
pubbenivÄ• saÃ±Ä• á¹‡assa pana atÄ«tÄ• khandhÄ• khandhapaá¹-ibaddhaÃ±ca kiÃ±ci ar
II 64/. taÃ±hi atÄ«takkhandhakhandhapaá¹-ibaddhesu dhammesu sabbaÃ±Ã±utaÃ±Ã±Ä• á
viseso veditabbo. ayamettha aá¹-á¹-hakathÄ• nayo. yasmÄ• pana ``kusalÄ• khandhÄ• idc
cetopariyaÃ±Ä• á¹‡assa pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡assa yathÄ• kammupagaÃ±Ä• á
Ä• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.404) paá¹-á¹-hÄ• ne vuttaá¹ƒ. t
cetopariyaÃ±Ä• á¹‡ayathÄ• kammupagaÃ±Ä• á¹‡Ä• naá¹ƒ Ä• rammaá¹‡Ä• honti. tatrÄ• pi
kusalÄ• kusalÄ• evÄ• ti.

attano khandhÄ• nussaraá¹‡akÄ• le panetaá¹ƒ ajjhattÄ• rammaá¹‡aá¹ƒ. parassa khandhÄ
bahiddhÄ• rammaá¹‡aá¹ƒ. ``atÄ«te vipassÄ« bhagavÄ• ahosi. tassa mÄ• tÄ• bandhumatÄ
tiÄ• dinÄ• (DN II 12) nayena nÄ• magottapathavÄ«nimittÄ• dianussaraá¹‡akÄ• le navattab
__nÄ• magotta_nti cettha khandhÅ«panibandho sammutisiddho byaÃ±janattho daá¹-á¹-hab
byaÃ±janaÃ±hi saddÄ• yatanasaá¹…gahitattÄ• parittaá¹ƒ hoti. yathÄ• ha ``niruttipaá¹-isam
parittÄ• rammaá¹‡Ä• â€™â€™ ti (Vibh 749). ayamettha amhÄ• kaá¹ƒ khanti. evaá¹ƒ pubbe
aá¹-á¹-hasu Ä• rammaá¹‡esu pavatti veditabbÄ• .

<418> __dibbacakkhuÃ±Ä• á¹‡aá¹ƒ_ parittapaccuppannaajjhattabahiddhÄ• rammaá¹‡avas
pavattati. kathaá¹ƒ? taÃ±hi yasmÄ• rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, rÅ«paÃ±ca parittaá
parittÄ• rammaá¹‡aá¹ƒ hoti. vijjamÄ• neyeva ca rÅ«pe pavattattÄ• paccuppannÄ• rammaá
kucchigatÄ• dirÅ«padassanakÄ• le ajjhattÄ• rammaá¹‡aá¹ƒ. parassa rÅ«padassanakÄ• le b
dibbacakkhuÃ±Ä• á¹‡assa catÅ«su Ä• rammaá¹‡esu pavatti veditabbÄ• .

<419> __anÄ• gataá¹ƒsaÃ±Ä• á¹‡aá¹ƒ_

parittamahaggataappamÄ• á¹‡amaggaanÄ• gataajjhattabahiddhÄ• navattabbÄ• rammaá¹‡á
pavattati. kathaá¹ƒ? taÃ±hi ``ayaá¹ƒ anÄ• gate kÄ• mÄ• vacare nibbattissatÄ«â€™â€™ ti jÄ
parittÄ• rammaá¹‡aá¹ƒ hoti. ``rÅ«pÄ• vacare arÅ«pÄ• vacare vÄ• nibbattissatÄ«â€™â€™
mahaggatÄ• rammaá¹‡aá¹ƒ. ``maggaá¹ƒ bhÄ• vessati, phalaá¹ƒ sacchikarissatÄ«â€™â€™
appamÄ• á¹‡Ä• rammaá¹‡aá¹ƒ. ``maggaá¹ƒ bhÄ• vessatiâ€™â€™ cceva jÄ• nanakÄ• le m
taá¹ƒ anÄ• gatÄ• rammaá¹‡ameva.

tattha \Be II 65/ kiÃ±cÄ• pi cetopariyaÃ±Ä• á¹‡ampi anÄ• gatÄ• rammaá¹‡aá¹ƒ hoti, atha k
sattadivasabbhantarÄ• nÄ• gataá¹ƒ cittameva Ä• rammaá¹‡aá¹ƒ. taÃ±hi aÃ±Ã±aá¹ƒ khandh
khandhapaá¹-ibaddhaá¹ƒ vÄ• na jÄ• nÄ• ti. anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa pubbenivÄ• saÃ±
anÄ• rammaá¹‡aá¹ƒ nÄ• ma natthi. ``ahaá¹ƒ amutra nibbattissÄ• mÄ«â€™â€™ ti jÄ• nanak
``asuko amutra nibbattissatÄ«â€™â€™ ti jÄ• nanakÄ• le bahiddhÄ• rammaá¹‡aá¹ƒ. ``anÄ•
uppajjissati (DN III 107). subrahmÄ• nÄ• massa brÄ• hmaá¹‡o pitÄ• bhavissati. brahmava
mÄ• tÄ• â€™â€™ tiÄ• dinÄ• pana nayena nÄ• magottajÄ• nanakÄ• le pubbenivÄ• saÃ±Ä
vattabbÄ• rammaá¹‡aá¹ƒ hotÄ«ti evaá¹ƒ anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa aá¹-á¹-hasu Ä• ram

<420> __yathÄ• kammupagaÃ±Ä• á¹‡aá¹ƒ_ parittamahaggataatÄ«taajjhattabahiddhÄ• ram
Ä• rammaá¹‡esu pavattati. kathaá¹ƒ? taÃ±hi kÄ• mÄ• vacarakammajÄ• nanakÄ• le parittÄ•
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakammajÄ• nanakÄ• le mahaggatÄ• rammaá¹‡aá¹ƒ. atÄ«tam
attano kammaá¹ƒ jÄ• nanakÄ• le ajjhattÄ• rammaá¹‡aá¹ƒ. parassa kammaá¹ƒ jÄ• nanakÄ•
evaá¹ƒ yathÄ• kammupagaÃ±Ä• á¹‡assa paÃ±casu Ä• rammaá¹‡esu pavatti veditabbÄ• . y
ajjhattÄ• rammaá¹‡aÃ±ceva bahiddhÄ• rammaá¹‡aÃ±cÄ• ti vuttaá¹ƒ, taá¹ƒ kÄ• lena ajjhatta
jÄ• nanakÄ• le ajjhattabahiddhÄ• rammaá¹‡ampi hotiyevÄ• ti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

abhiÃ±Ã±Ä• niddeso nÄ• ma

terasamo paricchedo.

14. khandhaniddeso

paÃ±Ã±Ä• kathÄ•

<421> idÄ• ni \Be II 66/ \Ne II 63/ yasmÄ• evaá¹ƒ abhiÃ±Ã±Ä• vasena adhigatÄ• nisaá¹ƒs
samÄ• dhibhÄ• vanÄ• ya samannÄ• gatena bhikkhunÄ• __sÄ«le patiá¹-á¹-hÄ• ya naro sap
bhÄ• vaya_nti ettha cittasÄ«sena niddiá¹-á¹-ho __samÄ• dhi_ sabbÄ• kÄ• rena bhÄ• vito ho

tadanantarÄ• pana paÃ±Ã±Ä• bhÄ• vetabbÄ• . sÄ• ca atisaá¹…khepadesitattÄ• viÃ±Ã±Ä•
pageva bhÄ• vetuá¹ƒ. tasmÄ• tassÄ• vitthÄ• raá¹ƒ bhÄ• vanÄ• nayaÃ±ca dassetuá¹ƒ idaá

kÄ• paÃ±Ã±Ä• , kenaá¹-á¹-hena paÃ±Ã±Ä• , kÄ• nassÄ• lakkhaá¹‡arasapaccupaá¹-á¹-hÄ
katividhÄ• paÃ±Ã±Ä• , kathaá¹ƒ bhÄ• vetabbÄ• , paÃ±Ã±Ä• bhÄ• vanÄ• ya ko Ä• nisaá¹ƒs

<422> tatridaá¹ƒ vissajjanaá¹ƒ, __kÄ• paÃ±Ã±Ä• _ti paÃ±Ã±Ä• bahuvidhÄ• nÄ• nappakÄ
vibhÄ• vayituá¹ƒ Ä• rabbhamÄ• naá¹ƒ vissajjanaá¹ƒ adhippetaÃ±ceva atthaá¹ƒ na sÄ• dhey
saá¹ƒvatteyya, tasmÄ• idha adhippetameva sandhÄ• ya vadÄ• ma. kusalacittasampayuttaá
paÃ±Ã±Ä• .

<423> __kenaá¹-á¹-hena paÃ±Ã±Ä• _ti pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . kimidaá¹ƒ __paj
saÃ±jÄ• nanavijÄ• nanÄ• kÄ• ravisiá¹-á¹-haá¹ƒ nÄ• nappakÄ• rato jÄ• nanaá¹ƒ. saÃ±Ã±Ä•
samÄ• nepi jÄ• nanabhÄ• ve, saÃ±Ã±Ä• ``nÄ«laá¹ƒ pÄ«takaâ€™â€™ nti Ä• rammaá¹‡asa
``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti lakkhaá¹‡apaá¹-ivedhaá¹ƒ pÄ• petuá¹ƒ na sakkoti.
pÄ«takaâ€™â€™ nti Ä• rammaá¹‡aÃ±ca jÄ• nÄ• ti, lakkhaá¹‡apaá¹-ivedhaÃ±ca pÄ• peti. u
maggapÄ• tubhÄ• vaá¹ƒ pÄ• petuá¹ƒ na \Ne II 64/ sakkoti. paÃ±Ã±Ä• vuttanayavasena Ä•
lakkhaá¹‡apaá¹-ivedhaÃ±ca pÄ• peti, ussakkitvÄ• maggapÄ• tubhÄ• vaÃ±ca pÄ• peti.

yathÄ• hi heraÃ±Ã±ikaphalake á¹-hapitaá¹ƒ kahÄ• paá¹‡arÄ• siá¹ƒ eko ajÄ• tabuddhidÄ• n
heraÃ±Ã±ikoti tÄ«su janesu passamÄ• nesu \Be II 67/ ajÄ• tabuddhidÄ• rako kahÄ• paá¹‡Ä
cittavicittadÄ«ghacaturassaparimaá¹‡á¸• alabhÄ• vamattameva jÄ• nÄ• ti, ``idaá¹ƒ manussÄ
upabhogaparibhogaá¹ƒ ratanasammataâ€™â€™ nti na jÄ• nÄ• ti. gÄ• mikapuriso cittavicittÄ
``idaá¹ƒ manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ ratanasammataâ€™â€™ nti ca. ``ayaá¹ƒ
addhasÄ• roâ€™â€™ ti imaá¹ƒ pana vibhÄ• gaá¹ƒ na jÄ• nÄ• ti. heraÃ±Ã±iko sabbepi te pa
kahÄ• paá¹‡aá¹ƒ oloketvÄ• pi jÄ• nÄ• ti, Ä• koá¹-itassa saddaá¹ƒ sutvÄ• pi, gandhaá¹ƒ ghÄ
sÄ• yitvÄ• pi, hatthena dhÄ• rayitvÄ• pi, asukasmiá¹ƒ nÄ• ma gÄ• me vÄ• nigame vÄ• nag
vÄ• katotipi, asukÄ• cariyena katotipi jÄ• nÄ• ti, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ.

saÃ±Ã±Ä• hi ajÄ• tabuddhino dÄ• rakassa kahÄ• paá¹‡adassanaá¹ƒ viya hoti, nÄ«lÄ• diva
upaá¹-á¹-hÄ• nÄ• kÄ• ramattagahaá¹‡ato. viÃ±Ã±Ä• á¹‡aá¹ƒ gÄ• mikassa purisassa kahÄ•
nÄ«lÄ• divasena Ä• rammaá¹‡Ä• kÄ• ragahaá¹‡ato, uddhaá¹ƒpi ca lakkhaá¹‡apaá¹-ivedhas
heraÃ±Ã±ikassa kahÄ• paá¹‡adassanamiva hoti, nÄ«lÄ• divasena Ä• rammaá¹‡Ä• kÄ• raá
lakkhaá¹‡apaá¹-ivedhaÃ±ca pÄ• petvÄ• , tato uddhampi maggapÄ• tubhÄ• vapÄ• panato. t
saÃ±jÄ• nanavijÄ• nanÄ• kÄ• ravisiá¹-á¹-haá¹ƒ nÄ• nappakÄ• rato jÄ• nanaá¹ƒ. idaá¹ƒ pajÄ
sandhÄ• ya hi etaá¹ƒ vuttaá¹ƒ ``pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• â€™â€™ ti.

sÄ• panesÄ• yattha saÃ±Ã±Ä• viÃ±Ã±Ä• á¹‡Ä• ni, na tattha ekaá¹ƒsena hoti. yadÄ• pana

tehi dhammehi ``ayaá¹ƒ saÃ±Ã±Ä• , idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ paÃ±Ã±Ä• â€™â€™
alabbhaneyyanÄ• nattÄ• sukhumÄ• duddasÄ• . tenÄ• ha Ä• yasmÄ• nÄ• gaseno ``dukka
kataâ€™â€™ nti. kiá¹ƒ, bhante, nÄ• gasena bhagavatÄ• dukkaraá¹ƒ katanti? `dukkaraá¹ƒ,
kataá¹ƒ yaá¹ƒ arÅ«pÄ«naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ ekÄ• rammaá¹‡e pavatt
akkhÄ• taá¹ƒ ayaá¹ƒ phasso, ayaá¹ƒ vedanÄ• , ayaá¹ƒ saÃ±Ã±Ä• , ayaá¹ƒ cetanÄ• , idaá¹ƒ
7.16).

<424> __kÄ• nassÄ• _ \Be II 68/ \Ne II 65/ __lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á
dhammasabhÄ• vapaá¹-ivedhalakkhaá¹‡Ä• paÃ±Ã±Ä• , dhammÄ• naá¹ƒ
sabhÄ• vapaá¹-icchÄ• dakamohandhakÄ• raviddhaá¹ƒsanarasÄ• , asammohapaccupaá¹-á
yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passatÄ«â€™â€™ ti (AN c 10.2) vacanato pana samÄ• dhi tas

paÃ±Ã±Ä• pabhedakathÄ•

<425> __katividhÄ• paÃ±Ã±Ä• _ti dhammasabhÄ• vapaá¹-ivedhalakkhaá¹‡ena tÄ• va eka
duvidhÄ• . tathÄ• sÄ• savÄ• nÄ• savÄ• divasena, nÄ• marÅ«pavavatthÄ• panavasena, so
dassanabhÄ• vanÄ• bhÅ«mivasena ca. tividhÄ• cintÄ• sutabhÄ• vanÄ• mayavasena. tath
parittamahaggataappamÄ• á¹‡Ä• rammaá¹‡avasena, Ä• yÄ• pÄ• yaupÄ• yakosallavasena,
catubbidhÄ• catÅ«su saccesu Ã±Ä• á¹‡avasena catupaá¹-isambhidÄ• vasena cÄ• ti.

<426> tattha __ekavidhakoá¹-á¹-hÄ• so_ uttÄ• natthoyeva. __duvidhakoá¹-á¹-hÄ• se_ lokiy
__lokiyÄ• _. lokuttaramaggasampayuttÄ• __lokuttarÄ• _ti evaá¹ƒ lokiyalokuttaravasena du

dutiyaduke Ä• savÄ• naá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• __sÄ• savÄ• _. tesaá¹ƒ anÄ• rammaá
lokiyalokuttarÄ• va hoti. Ä• savasampayuttÄ• sÄ• savÄ• . Ä• savavippayuttÄ• anÄ• savÄ•
sÄ• savÄ• nÄ• savÄ• divasena duvidhÄ• .

tatiyaduke yÄ• vipassanaá¹ƒ Ä• rabhitukÄ• massa catunnaá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ va
__nÄ• mavavatthÄ• panapaÃ±Ã±Ä• _. yÄ• rÅ«pakkhandhassa vavatthÄ• pane paÃ±Ã±Ä•
__rÅ«pavavatthÄ• panapaÃ±Ã±Ä• _ti evaá¹ƒ nÄ• marÅ«pavavatthÄ• panavasena duvidhÄ•

catutthaduke dvÄ«su kÄ• mÄ• vacarakusalacittesu soá¸·asasu ca paÃ±cakanayena catukka
paÃ±Ã±Ä• __somanassasahagatÄ• _. dvÄ«su kÄ• mÄ• vacarakusalacittesu catÅ«su ca pa
paÃ±Ã±Ä• __upekkhÄ• sahagatÄ• _ti evaá¹ƒ somanassupekkhÄ• sahagatavasena duvidh

paÃ±camaduke \Ne II 66/ paá¹-hamamaggapaÃ±Ã±Ä• \Be II 69/ __dassanabhÅ«mi_. avas
__bhÄ• vanÄ• bhÅ«mÄ«_ti evaá¹ƒ dassanabhÄ• vanÄ• bhÅ«mivasena duvidhÄ• .

<427> __tikesu_ paá¹-hamattike parato assutvÄ• paá¹-iladdhapaÃ±Ã±Ä• attano cintÄ• va
__cintÄ• mayÄ• _. parato sutvÄ• paá¹-iladdhapaÃ±Ã±Ä• sutavasena nipphannattÄ• __su
bhÄ• vanÄ• vasena nipphannÄ• appanÄ• ppattÄ• paÃ±Ã±Ä• __bhÄ• vanÄ• mayÄ• _. vu

``tattha katamÄ• cintÄ• mayÄ• paÃ±Ã±Ä• ? yogavihitesu vÄ• kammÄ• yatanesu yogavihi
yogavihitesu vÄ• vijjÄ• á¹-á¹-hÄ• nesu kammassakataá¹ƒ vÄ• saccÄ• nulomikaá¹ƒ vÄ• rÅ
... pe ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccanti vÄ• , yaá¹ƒ evarÅ«pi
khantiá¹ƒ diá¹-á¹-hiá¹ƒ ruciá¹ƒ mutiá¹ƒ pekkhaá¹ƒ dhammanijjhÄ• nakhantiá¹ƒ parato assut
ayaá¹ƒ vuccati cintÄ• mayÄ• paÃ±Ã±Ä• ... pe ... sutvÄ• paá¹-ilabhati, ayaá¹ƒ vuccati sutar
sabbÄ• pi samÄ• pannassa paÃ±Ã±Ä• bhÄ• vanÄ• mayÄ• paÃ±Ã±Ä• â€™â€™ ti (Vibh 7

evaá¹ƒ cintÄ• sutabhÄ• vanÄ• mayavasena tividhÄ• .

dutiyattike kÄ• mÄ• vacaradhamme Ä• rabbha pavattÄ• paÃ±Ã±Ä• __parittÄ• rammaá¹‡Ä
Ä• rabbha pavattÄ• __mahaggatÄ• rammaá¹‡Ä• _. sÄ• lokiyavipassanÄ• . nibbÄ• naá¹ƒ Ä
__appamÄ• á¹‡Ä• rammaá¹‡Ä• _. sÄ• lokuttaravipassanÄ• ti evaá¹ƒ parittamahaggatÄ• pp
tividhÄ• .

tatiyattike __Ä• yo_ nÄ• ma vuddhi, sÄ• duvidhÄ• anatthahÄ• nito atthuppattito ca. tattha
__Ä• yakosallaá¹ƒ_. yathÄ• ha ---

``tattha katamaá¹ƒ Ä• yakosallaá¹ƒ? ime me dhamme manasikaroto anuppannÄ• ceva aku
uppannÄ• ca akusalÄ• dhammÄ• pahÄ«yanti, ime vÄ• panime dhamme manasikaroto an
uppajjanti. uppannÄ• ca kusalÄ• dhammÄ• bhiyyobhÄ• vÄ• ya vepullÄ• ya bhÄ• vanÄ• ya
yÄ• tattha paÃ±Ã±Ä• \Ne II 67/ pajÄ• nanÄ• ... pe ... amoho dhammavicayo sammÄ• diá¹
Ä• yakosallaâ€™â€™ nti (Vibh 771).

__apÄ• yo_ti \Be II 70/ pana avuddhi, sÄ• pi duvidhÄ• atthahÄ• nito ca anatthuppattito ca.
__apÄ• yakosallaá¹ƒ_. yathÄ• ha ``tattha katamaá¹ƒ apÄ• yakosallaá¹ƒ? ime dhamme man
kusalÄ• dhammÄ• na uppajjantÄ«â€™â€™ tiÄ• di (Vibh 771).

sabbattha pana tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ upÄ• yesu nibbattikÄ• raá¹‡esu taá¹ƒkha
á¹-hÄ• nuppattikaá¹ƒ kosallaá¹ƒ upÄ• yakosallaá¹ƒ nÄ• ma. yathÄ• ha --- ``sabbÄ• pi tatrup
upÄ• yakosallaâ€™â€™ nti (Vibh 771). evaá¹ƒ Ä• yÄ• pÄ• yaupÄ• yakosallavasena tividhÄ

catutthattike attano khandhe gahetvÄ• Ä• raddhÄ• vipassanÄ• paÃ±Ã±Ä• __ajjhattÄ• bh
bÄ• hiraá¹ƒ vÄ• anindriyabaddharÅ«paá¹ƒ gahetvÄ• Ä• raddhÄ• __bahiddhÄ• bhinivesÄ•
__ajjhattabahiddhÄ• bhinivesÄ• _ti evaá¹ƒ ajjhattÄ• bhinivesÄ• divasena tividhÄ• .

<428> __catukkesu_ paá¹-hamacatukke dukkhasaccaá¹ƒ Ä• rabbha pavattaá¹ƒ Ã±Ä• á¹‡aá
dukkhasamudayaá¹ƒ Ä• rabbha pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dukkhasamudaye Ã±Ä• á¹‡aá¹
pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dukkhanirodhe Ã±Ä• á¹‡aá¹ƒ_. dukkhanirodhagÄ• miniá¹ƒ paá¹
Ã±Ä• á¹‡aá¹ƒ __dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡a_nti evaá¹ƒ catÅ«su
catubbidhÄ• .

dutiyacatukke catasso paá¹-isambhidÄ• nÄ• ma atthÄ• dÄ«su pabhedagatÄ• ni cattÄ• ri Ã
--- ``atthe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . dhamme Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isamb
tatradhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡aá¹ƒ niruttipaá¹-isambhidÄ• . Ã±Ä• á¹‡esu Ã±Ä• á¹
paá¹-ibhÄ• napaá¹-isambhidÄ• â€™â€™ ti (Vibh 718).

tattha __attho_ti saá¹…khepato hetuphalassetaá¹ƒ adhivacanaá¹ƒ. hetuphalaá¹ƒ hi yasmÄ•
adhigamiyati sampÄ• puá¹‡iyati, tasmÄ• atthoti vuccati. pabhedato pana yaá¹ƒ kiÃ±ci pacc
nibbÄ• naá¹ƒ, bhÄ• sitattho, vipÄ• ko, kiriyÄ• ti ime paÃ±ca dhammÄ• atthoti veditabbÄ• \
paccavekkhantassa tasmiá¹ƒ atthe pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __atthapaá¹-isambhidÄ•
paccayassetaá¹ƒ adhivacanaá¹ƒ. paccayo hi yasmÄ• taá¹ƒ taá¹ƒ dahati pavatteti vÄ• samp
tasmÄ• dhammoti vuccati. pabhedato \Be II 71/ pana yo koci phalanibbattako hetu, ariyama
kusalaá¹ƒ, akusalanti ime paÃ±ca dhammÄ• dhammoti veditabbÄ• . taá¹ƒ dhammaá¹ƒ pac
dhamme pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __dhammapaá¹-isambhidÄ• _.

ayameva hi attho abhidhamme ---

``dukkhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . dukkhasamudaye Ã±Ä• á¹‡aá¹ƒ dhammapa
Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . hetuphale Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . y
saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ«tÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ att
dhammÄ• te dhammÄ• jÄ• tÄ• bhÅ«tÄ• saÃ±jÄ• tÄ• nibbattÄ• abhinibbattÄ• pÄ• tubhÅ
dhammapaá¹-isambhidÄ• . jarÄ• maraá¹‡e Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• . jarÄ• mar
dhammapaá¹-isambhidÄ• ... pe ... saá¹…khÄ• ranirodhe Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhid
saá¹…khÄ• ranirodhagÄ• miniyÄ• paá¹-ipadÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ•
suttaá¹ƒ geyyaá¹ƒ ... pe ... vedallaá¹ƒ. ayaá¹ƒ vuccati dhammapaá¹-isambhidÄ• . so tassa ta
atthaá¹ƒ jÄ• nÄ• ti `ayaá¹ƒ imassa bhÄ• sitassa attho, ayaá¹ƒ imassa bhÄ• sitassa atthoâ€™
atthapaá¹-isambhidÄ• . katame dhammÄ• kusalÄ• ? yasmiá¹ƒ samaye kÄ• mÄ• vacaraá¹ƒ
hoti ... pe ... ime dhammÄ• kusalÄ• . imesu dhammesu Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambh
Ã±Ä• á¹‡aá¹ƒ atthapaá¹-isambhidÄ• â€™â€™ tiÄ• dinÄ• (Vibh 719 Ä• dayo) nayena vibha

__tatradhammaniruttÄ• bhilÄ• pe Ã±Ä• á¹‡a_nti tasmiá¹ƒ atthe ca dhamme ca yÄ• sabhÄ•
vohÄ• ro. tadabhilÄ• pe tassa bhÄ• sane udÄ«raá¹‡e taá¹ƒ bhÄ• sitaá¹ƒ lapitaá¹ƒ udÄ«ritaâ

sabhÄ• vanirutti, ayaá¹ƒ na sabhÄ• vaniruttÄ«ti evaá¹ƒ tassÄ• dhammaniruttisaÃ±Ã±itÄ• ya
mÄ• gadhikÄ• ya sabbasattÄ• naá¹ƒ mÅ«labhÄ• sÄ• ya pabhedagataá¹ƒ Ã±Ä• á¹‡aá¹ƒ __n
niruttipaá¹-isambhidÄ• ppatto hi phasso vedanÄ• ti evamÄ• divacanaá¹ƒ sutvÄ• va ayaá¹ƒ s
jÄ• nÄ• ti. phassÄ• vedanoti evamÄ• dikaá¹ƒ pana ayaá¹ƒ na sabhÄ• vaniruttÄ«ti.

__Ã±Ä• á¹‡esu_ \Be II 72/ \Ne II 69/ __Ã±Ä• á¹‡a_nti sabbattha Ã±Ä• á¹‡amÄ• rammaá¹‡a
Ã±Ä• á¹‡Ä• rammaá¹‡aá¹ƒ Ã±Ä• á¹‡aá¹ƒ, yathÄ• vuttesu vÄ• tesu Ã±Ä• á¹‡esu sagocarak
Ã±Ä• á¹‡aá¹ƒ __paá¹-ibhÄ• napaá¹-isambhidÄ• _ti attho.

<429> catassopi cetÄ• paá¹-isambhidÄ• dvÄ«su á¹-hÄ• nesu pabhedaá¹ƒ gacchanti sekk
asekkhabhÅ«miyaÃ±ca.

tattha aggasÄ• vakÄ• naá¹ƒ mahÄ• sÄ• vakÄ• naÃ±ca asekkhabhÅ«miyaá¹ƒ pabhedagatÄ
Ä• nandattheracittagahapatidhammikaupÄ• sakaupÄ• ligahapatikhujjuttarÄ• upÄ• sikÄ• dÄ«
evaá¹ƒ dvÄ«su bhÅ«mÄ«su pabhedaá¹ƒ gacchantiyopi cetÄ• adhigamena pariyattiyÄ• sav
pubbayogena cÄ• ti imehi paÃ±cahÄ• kÄ• rehi visadÄ• honti.

tattha __adhigamo_ nÄ• ma arahattappatti. __pariyatti_ nÄ• ma buddhavacanassa pariyÄ•
nÄ• ma sakkaccaá¹ƒ atthiá¹ƒ katvÄ• dhammassavanaá¹ƒ. __paripucchÄ• _ nÄ• ma pÄ• á¸
gaá¹‡á¹-hipadaatthapadavinicchayakathÄ• , __pubbayogo_ nÄ• ma pubbabuddhÄ• naá¹ƒ s
yÄ• va anulomaá¹ƒ gotrabhusamÄ«paá¹ƒ, tÄ• va vipassanÄ• nuyogo.

apare Ä• hu ---

``pubbayogo bÄ• husaccaá¹ƒ, desabhÄ• sÄ• ca Ä• gamo.

paripucchÄ• adhigamo, garusannissayo tathÄ• .

mittasampatti cevÄ• ti, paá¹-isambhidapaccayÄ• â€™â€™ ti ||

tattha __pubbayogo_ vuttanayova. __bÄ• husaccaá¹ƒ_ nÄ• ma tesu tesu satthesu ca sippÄ
__desabhÄ• sÄ• _ nÄ• ma ekasatavohÄ• rakusalatÄ• . visesena pana mÄ• gadhike kosalla
opammavaggamattassapi buddhavacanassa pariyÄ• puá¹‡anaá¹ƒ. __paripucchÄ• _ nÄ• ma
atthavinicchayapucchanaá¹ƒ. __adhigamo_ nÄ• ma sotÄ• pannatÄ• vÄ• ... pe ... arahattaá
\Ne II 70/ nÄ• ma sutapaá¹-ibhÄ• nabahulÄ• naá¹ƒ garÅ«naá¹ƒ santike vÄ• so. __mittasamp
tathÄ• rÅ«pÄ• naá¹ƒyeva mittÄ• naá¹ƒ paá¹-ilÄ• bhoti.

tattha buddhÄ• ca paccekabuddhÄ• ca pubbayogaÃ±ceva adhigamaÃ±ca nissÄ• ya paá¹-

sÄ• vakÄ• sabbÄ• nipi etÄ• ni kÄ• raá¹‡Ä• ni. paá¹-isambhidÄ• ppattiyÄ• ca pÄ• á¹-iyekko
kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nuyogo nÄ• ma natthi. sekkhÄ• naá¹ƒ pana sekkhaphalavi
asekkhaphalavimokkhantikÄ• va paá¹-isambhidÄ• ppatti hoti. tathÄ• gatÄ• naá¹ƒ hi dasabal
ariyaphaleneva paá¹-isambhidÄ• ijjhantÄ«ti imÄ• paá¹-isambhidÄ• sandhÄ• ya vuttaá¹ƒ ca
catubbidhÄ• ti.

paÃ±Ã±Ä• bhÅ«mi-mÅ«la-sarÄ«ravavatthÄ• naá¹ƒ

<430> kathaá¹ƒ __bhÄ• vetabbÄ• _ti ettha pana yasmÄ• imÄ• ya paÃ±Ã±Ä• ya
khandhÄ• yatanadhÄ• tuindriyasaccapaá¹-iccasamuppÄ• dÄ• dibhedÄ• dhammÄ• __bhÅ«
cittavisuddhi cÄ• ti imÄ• dve visuddhiyo __mÅ«laá¹ƒ_. diá¹-á¹-hivisuddhi, kaá¹…khÄ• vitara
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi, Ã±Ä•
visuddhiyo __sarÄ«raá¹ƒ_. tasmÄ• tesu bhÅ«mibhÅ«tesu dhammesu uggahaparipucchÄ•
katvÄ• mÅ«labhÅ«tÄ• dve visuddhiyo sampÄ• detvÄ• sarÄ«rabhÅ«tÄ• paÃ±ca visuddhiy
ayamettha saá¹…khepo.

<431> ayaá¹ƒ pana vitthÄ• ro, yaá¹ƒ tÄ• va vuttaá¹ƒ
``khandhÄ• yatanadhÄ• tuindriyasaccapaá¹-iccasamuppÄ• dÄ• dibhedÄ• dhammÄ• bhÅ«
paÃ±ca khandhÄ• rÅ«pakkhandho vedanÄ• kkhandho saÃ±Ã±Ä• kkhandho saá¹…khÄ• ra

rÅ«pakkhandhakathÄ•

<432> tattha yaá¹ƒ kiÃ±ci sÄ«tÄ• dÄ«hi ruppanalakkhaá¹‡aá¹ƒ dhammajÄ• taá¹ƒ, sabbaá¹
__rÅ«pakkhandho_ti veditabbaá¹ƒ.

tadetaá¹ƒ ruppanalakkhaá¹‡ena ekavidhampi bhÅ«topÄ• dÄ• yabhedato duvidhaá¹ƒ.

tattha \Ne II 71/ bhÅ«tarÅ«paá¹ƒ catubbidhaá¹ƒ --- pathavÄ«dhÄ• tu Ä• podhÄ• tu tejodhÄ•
tÄ• saá¹ƒ lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• nÄ• ni catudhÄ• tuvavatthÄ• ne vuttÄ• ni. padaá
sabbÄ• pi avasesadhÄ• tuttayapadaá¹-á¹-hÄ• nÄ• .

upÄ• dÄ• rÅ«paá¹ƒ catuvÄ«satividhaá¹ƒ --- cakkhu, sotaá¹ƒ, ghÄ• naá¹ƒ, jivhÄ• , kÄ• yo, rÅ
raso, itthindriyaá¹ƒ, purisindriyaá¹ƒ, jÄ«vitindriyaá¹ƒ, hadayavatthu, kÄ• yaviÃ±Ã±atti, vacÄ«
Ä• kÄ• sadhÄ• tu, rÅ«passa lahutÄ• , rÅ«passa mudutÄ• \Be II 74/, rÅ«passa kammaÃ±Ã±
rÅ«passa santati, rÅ«passa jaratÄ• , rÅ«passa aniccatÄ• , kabaá¸·Ä«kÄ• ro Ä• hÄ• roti.

<433> tattha rÅ«pÄ• bhighÄ• tÄ• rahatappasÄ• dalakkhaá¹‡aá¹ƒ
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ•

Ä• viÃ±chanarasaá¹ƒ, cakkhuviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ
daá¹-á¹-hukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

saddÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ,
sotukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ• __so
Ä• viÃ±chanarasaá¹ƒ, sotaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ,
sotukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

gandhÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ,
ghÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡aá¹ƒ vÄ•
Ä• viÃ±chanarasaá¹ƒ, ghÄ• naviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹
ghÄ• yitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ.

rasÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡Ä• ,
sÄ• yitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡Ä• vÄ• __
jivhÄ• viÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , sÄ• yitukÄ• matÄ• nidÄ

phoá¹-á¹-habbÄ• bhighÄ• tÄ• rahabhÅ«tappasÄ• dalakkhaá¹‡o,
phusitukÄ• matÄ• nidÄ• nakammasamuá¹-á¹-hÄ• nabhÅ«tappasÄ• dalakkhaá¹‡o vÄ• __kÄ
Ä• viÃ±chanaraso, kÄ• yaviÃ±Ã±Ä• á¹‡assa Ä• dhÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• no,
phusitukÄ• matÄ• nidÄ• nakammajabhÅ«tapadaá¹-á¹-hÄ• no.

<434> keci \Ne II 72/ pana ``tejÄ• dhikÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ pasÄ• do cakkhu, vÄ• yupa
bhÅ«tÄ• naá¹ƒ pasÄ• dÄ• sotaghÄ• najivhÄ• , kÄ• yo sabbesampÄ«â€™â€™ ti vadanti. ap
cakkhu, vivaravÄ• yuÄ• papathavÄ• dhikÄ• naá¹ƒ sotaghÄ• najivhÄ• kÄ• yÄ• â€™â€™ ti v
Ä• harathÄ• â€™â€™ ti. addhÄ• suttameva na dakkhissanti. keci panettha ``tejÄ• dÄ«naá¹
anugayhabhÄ• vatoâ€™â€™ ti kÄ• raá¹‡aá¹ƒ __dassenti_. te vattabbÄ• ``ko panevamÄ• h
guá¹‡Ä• â€™ ti. avinibbhogavuttÄ«su hi bhÅ«tesu ayaá¹ƒ imassa guá¹‡o ayaá¹ƒ imassa gu
vattuâ€™â€™ nti. athÄ• pi vadeyyuá¹ƒ ``yathÄ• tesu tesu sambhÄ• resu tassa tassa \Be II
adhikatÄ• ya pathavÄ«Ä• dÄ«naá¹ƒ sandhÄ• raá¹‡Ä• dÄ«ni kiccÄ• ni icchatha, evaá¹ƒ tejÄ
rÅ«pÄ• dÄ«naá¹ƒ adhikabhÄ• vadassanato icchitabbametaá¹ƒ rÅ«pÄ• dayo tesaá¹ƒ guá¹‡Ä
``iccheyyÄ• ma, yadi Ä• pÄ• dhikassa Ä• savassa gandhato pathavÄ«adhike kappÄ• se gan
tejÄ• dhikassa ca uá¹‡hodakassa vaá¹‡á¹‡ato sÄ«tudakassa vaá¹‡á¹‡o parihÄ• yethaâ€™â
ubhayampi natthi, tasmÄ• pahÄ• yetaá¹ƒ etesaá¹ƒ nissayabhÅ«tÄ• naá¹ƒ visesakappanaá¹
ekakalÄ• pe bhÅ«tÄ• naá¹ƒ rÅ«parasÄ• dayo aÃ±Ã±amaÃ±Ã±aá¹ƒ visadisÄ• honti, evaá¹ƒ
avijjamÄ• nepi aÃ±Ã±asmiá¹ƒ visesakÄ• raá¹‡eâ€™â€™ ti gahetabbametaá¹ƒ.

kiá¹ƒ pana taá¹ƒ yaá¹ƒ aÃ±Ã±amaÃ±Ã±assa asÄ• dhÄ• raá¹‡aá¹ƒ? kammameva nesaá¹ƒ

kammavisesato etesaá¹ƒ viseso, na bhÅ«tavisesato. bhÅ«tavisese hi sati pasÄ• dova na up
pasÄ• do, na visamÄ• nÄ• nanti porÄ• á¹‡Ä• .

<435> evaá¹ƒ kammavisesato visesavantesu ca etesu cakkhusotÄ• ni __asampattavisayag
nissayaá¹ƒ anallÄ«nanissaye eva visaye viÃ±Ã±Ä• á¹‡ahetuttÄ• . ghÄ• najivhÄ• kÄ• yÄ• _
nissayavasena ceva, sayaÃ±ca, attano nissayaá¹ƒ allÄ«neyeva visaye viÃ±Ã±Ä• á¹‡ahetutt

<436> __cakkhu_ cettha yadetaá¹ƒ loke nÄ«lapakhumasamÄ• kiá¹‡á¹‡akaá¹‡hasukkamaá
nÄ«luppaladalasannibhaá¹ƒ cakkhÅ«ti vuccati. tassa sasambhÄ• racakkhuno setamaá¹‡á¸•
kaá¹‡hamaá¹‡á¸• alassa majjhe abhimukhe á¹-hitÄ• naá¹ƒ sarÄ«rasaá¹‡á¹-hÄ• nuppattipad
Ä• sittatelaá¹ƒ picupaá¹-alÄ• ni viya satta akkhipaá¹-alÄ• nibyÄ• petvÄ•
dhÄ• raá¹‡anhÄ• panamaá¹‡á¸• anabÄ«janakiccÄ• hi \Ne II 73/ catÅ«hi dhÄ• tÄ«hi khattiya
sandhÄ• raá¹‡abandhanaparipÄ• canasamudÄ«raá¹‡akiccÄ• hi catÅ«hi dhÄ• tÅ«hi katÅ«pa
upatthambhiyamÄ• naá¹ƒ Ä• yunÄ• anupÄ• liyamÄ• naá¹ƒ \Be II 76/ vaá¹‡á¹‡agandharasÄ
Å«kÄ• siramattaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• rabhÄ• va
tiá¹-á¹-hati. vuttampi cetaá¹ƒ dhammasenÄ• patinÄ• ---

``yena cakkhupasÄ• dena, rÅ«pÄ• ni manupassati.

parittaá¹ƒ sukhumaá¹ƒ etaá¹ƒ, Å«kÄ• sirasamÅ«pamaâ€™â€™ nti ||

sasambhÄ• rasotabilassa anto tanutambalomÄ• cite aá¹…gulivedhakasaá¹‡á¹-hÄ• ne pade
vuttappakÄ• rÄ• hi dhÄ• tÅ«hi katÅ«pakÄ• raá¹ƒ utucittÄ• hÄ• rehi upatthambhiyamÄ• naá¹
vaá¹‡á¹‡Ä• dÄ«hi parivutaá¹ƒ sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ yathÄ• rahaá¹ƒ vatthudvÄ• ra
tiá¹-á¹-hati.

sasambhÄ• raghÄ• nabilassa anto ajapadasaá¹‡á¹-hÄ• ne padese __ghÄ• naá¹ƒ_
yathÄ• vuttappakÄ• rupakÄ• rupatthambhanÄ• nupÄ• lanaparivÄ• raá¹ƒ ghÄ• naviÃ±Ã±Ä•
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

sasambhÄ• rajivhÄ• majjhassa upari uppaladalaggasaá¹‡á¹-hÄ• ne padese __jivhÄ• _
yathÄ• vuttappakÄ• rupakÄ• rupatthambhanÄ• nupÄ• lanaparivÄ• rÄ• jivhÄ• viÃ±Ã±Ä• á¹‡
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• nÄ• tiá¹-á¹-hati.

yÄ• vatÄ• pana imasmiá¹ƒ kÄ• ye upÄ• diá¹‡á¹‡arÅ«paá¹ƒ nÄ• ma atthi. sabbattha __kÄ•
viya vuttappakÄ• rupakÄ• rupatthambhanÄ• nupÄ• lanaparivÄ• rova hutvÄ• kÄ• yaviÃ±Ã±
vatthudvÄ• rabhÄ• vaá¹ƒ sÄ• dhayamÄ• no tiá¹-á¹-hati.

vammikaudakÄ• kÄ• sagÄ• masivathikasaá¹…khÄ• tasagocaraninnÄ• viya ca ahisusumÄ• rapakkhÄ«kukkurasiá¹…gÄ• lÄ• rÅ«pÄ• disagocaraninnÄ• va ete cakkhÄ• day

<437> tato paresu pana rÅ«pÄ• dÄ«su cakkhupaá¹-ihananalakkhaá¹‡aá¹ƒ __rÅ«paá¹ƒ, _ c visayabhÄ• varasaá¹ƒ \Ne II 74/, tasseva gocarapaccupaá¹-á¹-hÄ• naá¹ƒ, catumahÄ• bhÅ«t cetaá¹ƒ tathÄ• sabbÄ• nipi upÄ• dÄ• rÅ«pÄ• ni. yattha pana viseso atthi, tattha vakkhÄ• m pÄ«takantiÄ• divasena anekavidhaá¹ƒ.

sotapaá¹-ihananalakkhaá¹‡o \Be II 77/ __saddo, _ sotaviÃ±Ã±Ä• á¹‡assa visayabhÄ• varas gocarapaccupaá¹-á¹-hÄ• no. bherisaddo mudiá¹…gasaddotiÄ• dinÄ• nayena anekavidho.

ghÄ• napaá¹-ihananalakkhaá¹‡o __gandho, _ ghÄ• naviÃ±Ã±Ä• á¹‡assa visayabhÄ• varas gocarapaccupaá¹-á¹-hÄ• no. mÅ«lagandho sÄ• ragandhotiÄ• dinÄ• nayena anekavidho.

jivhÄ• paá¹-ihananalakkhaá¹‡o __raso, _ jivhÄ• viÃ±Ã±Ä• á¹‡assa visayabhÄ• varaso, tass gocarapaccupaá¹-á¹-hÄ• no. mÅ«laraso khandharasotiÄ• dinÄ• nayena anekavidho.

<438> itthibhÄ• valakkhaá¹‡aá¹ƒ __itthindriyaá¹ƒ, _ itthÄ«ti pakÄ• sanarasaá¹ƒ, itthiliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. purisabl __purisindriyaá¹ƒ, _ purisoti pakÄ• sanarasaá¹ƒ, purisaliá¹…ganimittakuttÄ• kappÄ• naá¹ƒ kÄ• raá¹‡abhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. tadubhayampi kÄ• yappasÄ• do viya sakalasar kÄ• yapasÄ• dena á¹-hitokÄ• se á¹-hitanti vÄ• aá¹-á¹-hitokÄ• se á¹-hitanti vÄ• ti vattabbataa rÅ«parasÄ• dayo viya aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…karo natthi.

<439> sahajarÅ«pÄ• nupÄ• lanalakkhaá¹‡aá¹ƒ __jÄ«vitindriyaá¹ƒ, _ tesaá¹ƒ pavattanarasa á¹-hapanapaccupaá¹-á¹-hÄ• naá¹ƒ, yÄ• payitabbabhÅ«tapadaá¹-á¹-hÄ• naá¹ƒ. santepi ca a vidhÄ• ne atthikkhaá¹‡eyeva taá¹ƒ sahajarÅ«pÄ• ni anupÄ• leti udakaá¹ƒ viya uppalÄ• dÄ« paccayuppannepi ca dhamme pÄ• leti dhÄ• ti viya kumÄ• raá¹ƒ. sayaá¹ƒ pavattitadhammas niyÄ• mako viya. na bhaá¹…gato uddhaá¹ƒ pavattati, attano ca pavattayitabbÄ• naÃ±ca abh bhaá¹…gakkhaá¹‡e á¹-hapeti, sayaá¹ƒ bhijjamÄ• nattÄ• . khÄ«yamÄ• no viya vaá¹-á¹-isneh anupÄ• lanapavattanaá¹-á¹-hapanÄ• nubhÄ• vavirahitaá¹ƒ, yathÄ• vuttakkhaá¹‡e tassa tass daá¹-á¹-habbaá¹ƒ.

<440> manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nissayalakkhaá¹‡aá¹ƒ __hadayava Ä• dhÄ• raá¹‡arasaá¹ƒ \Ne II 75/, ubbahanapaccupaá¹-á¹-hÄ• naá¹ƒ. hadayassa anto kÄ• y 78/ vuttappakÄ• raá¹ƒ lohitaá¹ƒ nissÄ• ya sandhÄ• raá¹‡Ä• dikiccehi bhÅ«tehi katÅ«pakÄ• upatthambhiyamÄ• naá¹ƒ Ä• yunÄ• anupÄ• liyamÄ• naá¹ƒ manodhÄ• tumanoviÃ±Ã±Ä• á¹ taá¹ƒsampayuttadhammÄ• naÃ±ca vatthubhÄ• vaá¹ƒ sÄ• dhayamÄ• naá¹ƒ tiá¹-á¹-hati.

<441> abhikkamÄ• dipavattakacittasamuá¹-á¹-hÄ• navÄ• yodhÄ• tuyÄ• sahajarÅ«pakÄ• y
paccayo Ä• kÄ• ravikÄ• ro __kÄ• yaviÃ±Ã±atti, _ adhippÄ• yapakÄ• sanarasÄ• ,
kÄ• yavipphandanahetubhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , cittasamuá¹-á¹-hÄ• navÄ• yodhÄ• t
kÄ• yavipphandanena adhippÄ• yaviÃ±Ã±Ä• panahetuttÄ• , sayaÃ±ca tena kÄ• yavipphand
viÃ±Ã±eyyattÄ• ``kÄ• yaviÃ±Ã±attÄ«â€™â€™ ti vuccati. tÄ• ya ca pana calitehi cittajarÅ«p
utujÄ• dÄ«nampi calanato abhikkamÄ• dayo pavattantÄ«ti veditabbÄ• .

vacÄ«bhedapavattakacittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tuyÄ• upÄ• diá¹‡á¹‡aghaá¹-á¹-
__vacÄ«viÃ±Ã±atti, _ adhippÄ• yappakÄ• sanarasÄ• , vacÄ«ghosahetubhÄ• vapaccupaá¹-á
cittasamuá¹-á¹-hÄ• napathavÄ«dhÄ• tupadaá¹-á¹-hÄ• nÄ• . sÄ• panesÄ• vacÄ«ghosena a
sayaÃ±ca tÄ• ya vacÄ«ghosasaá¹…khÄ• tÄ• ya vÄ• cÄ• ya viÃ±Ã±eyyattÄ• ``vacÄ«viÃ±Ã±
araÃ±Ã±e ussÄ• petvÄ• bandhagosÄ«sÄ• diudakanimittaá¹ƒ disvÄ• udakamettha atthÄ«ti
kÄ• yavipphandanaÃ±ceva vacÄ«ghosaÃ±ca gahetvÄ• kÄ• yavacÄ«viÃ±Ã±attiyopi viÃ±Ã±

<442> rÅ«papariccheda lakkhaá¹‡Ä• __Ä• kÄ• sadhÄ• tu, _ rÅ«papariyantappakÄ• sanara
rÅ«pamariyÄ• dÄ• paccupaá¹-á¹-hÄ• nÄ• , asamphuá¹-á¹-habhÄ• vacchiddavivarabhÄ• vap
paricchinnarÅ«papadaá¹-á¹-hÄ• nÄ• . yÄ• ya paricchinnesu rÅ«pesu idamito uddhamadho t

<443> adandhatÄ• lakkhaá¹‡Ä• __rÅ«passa lahutÄ• , _ rÅ«pÄ• naá¹ƒ garubhÄ• vavinoda
lahuparivattitÄ• paccupaá¹-á¹-hÄ• nÄ• , lahurÅ«papadaá¹-á¹-hÄ• nÄ• . athaddhatÄ• lakkhaa
rÅ«pÄ• naá¹ƒ thaddhabhÄ• vavinodanarasÄ• , sabbakiriyÄ• su avirodhitÄ• paccupaá¹-á¹-hÄ
mudurÅ«papadaá¹-á¹-hÄ• nÄ• . sarÄ«rakiriyÄ• nukÅ«lakammaÃ±Ã±abhÄ• valakkhaá¹‡Ä•
__kammaÃ±Ã±atÄ• , _ akammaÃ±Ã±atÄ• vinodanarasÄ• , adubbalabhÄ• vapaccupaá¹-á¹-h
kammaÃ±Ã±arÅ«papadaá¹-á¹-hÄ• nÄ• .

etÄ• \Ne II 76/ pana tisso na aÃ±Ã±amaÃ±Ã±aá¹ƒ vijahanti, evaá¹ƒ santepi yo arogino viya
lahubhÄ• vo adandhatÄ• lahuparivattippakÄ• ro rÅ«padandhattakaradhÄ• tukkhobhapaá¹-i
so rÅ«pavikÄ• ro __rÅ«passa lahutÄ• _. yo pana suparimadditacammasseva rÅ«pÄ• naá¹ƒ
sabbakiriyÄ• visesesu vasavattanabhÄ• vamaddavappakÄ• ro
rÅ«patthaddhattakaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• no, so rÅ«pavikÄ
pana sudantasuvaá¹‡á¹‡asseva rÅ«pÄ• naá¹ƒ kammaÃ±Ã±abhÄ• vo sarÄ«rakiriyÄ• nukÅ«
sarÄ«rakiriyÄ• naá¹ƒ ananukÅ«lakaradhÄ• tukkhobhapaá¹-ipakkhapaccayasamuá¹-á¹-hÄ• n
kammaÃ±Ã±atÄ• _ti evametÄ• saá¹ƒ viseso veditabbo.

<444> Ä• cayalakkhaá¹‡o __rÅ«passa upacayo, _ pubbantato rÅ«pÄ• naá¹ƒ ummujjÄ• par
niyyÄ• tanapaccupaá¹-á¹-hÄ• no, paripuá¹‡á¹‡abhÄ• vapaccupaá¹-á¹-hÄ• no vÄ• , upacitar
pavattilakkhaá¹‡Ä• __rÅ«passa santati, _ anuppabandhanarasÄ• , anupacchedapaccupaá

anuppabandhakarÅ«papadaá¹-á¹-hÄ• nÄ• . ubhayampetaá¹ƒ jÄ• tirÅ«passevÄ• dhivacanaá
veneyyavasena ca ``upacayo santatÄ«â€™â€™ ti uddesadesanÄ• katÄ• . yasmÄ• panett
tasmÄ• imesaá¹ƒ padÄ• naá¹ƒ niddese ``yo Ä• yatanÄ• naá¹ƒ Ä• cayo, so rÅ«passa upaca
rÅ«passa santatÄ«â€™â€™ ti (Dhs 641-642) vuttaá¹ƒ. aá¹-á¹-hakathÄ• yampi ``Ä• cayo nÄ
vaá¸• á¸• hi, santati nÄ• ma pavattÄ«â€™â€™ ti (Dhs-a 641) vatvÄ• ``nadÄ«tÄ«re khatakÅ
viya Ä• cayo nibbatti, paripuá¹‡á¹‡akÄ• lo viya upacayo vaá¸• á¸• hi, ajjhottharitvÄ• gaman
pavattÄ«â€™â€™ ti (Dhs-a 641) upamÄ• katÄ• .

upamÄ• vasÄ• ne ca ``evaá¹ƒ kiá¹ƒ kathitaá¹ƒ hoti? Ä• yatanena Ä• cayo kathito, Ä• cayen
kathitaâ€™â€™ nti vuttaá¹ƒ. tasmÄ• yÄ• rÅ«pÄ• naá¹ƒ paá¹-hamÄ• bhinibbatti, sÄ• Ä• ca
aÃ±Ã±esampi nibbattamÄ• nÄ• naá¹ƒ nibbatti, sÄ• vaá¸• á¸• hiÄ• kÄ• rena upaá¹-á¹-hÄ• n
punappunaá¹ƒ \Be II 80/ aÃ±Ã±esaá¹ƒ nibbattamÄ• nÄ• naá¹ƒ nibbatti, sÄ• anupabandhÄ•
santatÄ«ti ca pavuccatÄ«ti veditabbÄ• .

rÅ«paripÄ• kalakkhaá¹‡Ä• __jaratÄ• , _ upanayanarasÄ• , sabhÄ• vÄ• napagamepi
navabhÄ• vÄ• pagamapaccupaá¹-á¹-hÄ• nÄ• vÄ«hipurÄ• á¹‡abhÄ• vo viya, paripaccamÄ•
khaá¹‡á¸• iccÄ• dibhÄ• vena dantÄ• dÄ«su vikÄ• radassanato \Ne II 77/ idaá¹ƒ pÄ• kaá¹-aj
arÅ«padhammÄ• naá¹ƒ pana paá¹-icchannajarÄ• nÄ• ma hoti, tassÄ• esa vikÄ• ro natthi,
udakapabbatacandimasÅ«riyÄ• dÄ«su avÄ«cijarÄ• nÄ• ma.

paribhedalakkhaá¹‡Ä• __rÅ«passa aniccatÄ• , _ saá¹ƒsÄ«danarasÄ• , khayavayapaccupa
paribhijjamÄ• narÅ«papadaá¹-á¹-hÄ• nÄ• .

<445> ojÄ• lakkhaá¹‡o __kabaá¸·Ä«kÄ• ro Ä• hÄ• ro, _ rÅ«pÄ• haraá¹‡araso, upatthambh
kabaá¸·aá¹ƒ katvÄ• Ä• haritabbavatthupadaá¹-á¹-hÄ• no. yÄ• ya ojÄ• ya sattÄ• yÄ• penti,
adhivacanaá¹ƒ.

<446> imÄ• ni tÄ• va pÄ• á¸·iyaá¹ƒ Ä• gatarÅ«pÄ• neva. aá¹-á¹-hakathÄ• yaá¹ƒ pana balar
jÄ• tirÅ«paá¹ƒ rogarÅ«paá¹ƒ ekaccÄ• naá¹ƒ matena middharÅ«panti evaá¹ƒ aÃ±Ã±Ä• nipi r
munÄ«si sambuddho, natthi nÄ«varaá¹‡Ä• tavÄ• â€™â€™ tiÄ• dÄ«ni (Sn 546) vatvÄ• mid
natthiyevÄ• ti paá¹-ikkhittaá¹ƒ. itaresu rogarÅ«paá¹ƒ jaratÄ• aniccatÄ• ggahaá¹‡ena gahitar
upacayasantatiggahaá¹‡ena, sambhavarÅ«paá¹ƒ Ä• podhÄ• tuggahaá¹‡ena, balarÅ«paá¹ƒ
gahitameva. tasmÄ• tesu ekampi visuá¹ƒ natthÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ.

iti idaá¹ƒ catuvÄ«satividhaá¹ƒ upÄ• dÄ• rÅ«paá¹ƒ pubbe vuttaá¹ƒ catubbidhaá¹ƒ bhÅ«tarÅ«
aá¹-á¹-havÄ«satividhaá¹ƒ rÅ«paá¹ƒ hoti anÅ«namanadhikaá¹ƒ.

<447> taá¹ƒ sabbampi na hetu ahetukaá¹ƒ hetuvippayuttaá¹ƒ sappaccayaá¹ƒ lokiyaá¹ƒ sÄ•

nayena __ekavidhaá¹ƒ_.

ajjhattikaá¹ƒ bÄ• hiraá¹ƒ, oá¸·Ä• rikaá¹ƒ sukhumaá¹ƒ, dÅ«re santike, nipphannaá¹ƒ anippha
pasÄ• darÅ«paá¹ƒ napasÄ• darÅ«paá¹ƒ, indriyaá¹ƒ anindriyaá¹ƒ, upÄ• diá¹‡á¹‡aá¹ƒ anupÄ
__duvidhaá¹ƒ_.

tattha \Be II 81/ cakkhÄ• dipaÃ±cavidhaá¹ƒ attabhÄ• vaá¹ƒ adhikicca pavattattÄ• __ajjhatti
bÄ• hirattÄ• __bÄ• hiraá¹ƒ_. cakkhÄ• dÄ«ni nava Ä• podhÄ• tuvajjitÄ• tisso dhÄ• tuyo cÄ•
ghaá¹-á¹-anavasena gahetabbato __oá¸·Ä• rikaá¹ƒ, _ sesaá¹ƒ tato viparÄ«tattÄ• __sukhum
tadeva duppaá¹-ivijjhasabhÄ• vattÄ• \Ne II 78/ __dÅ«re, _ itaraá¹ƒ suppaá¹-ivijjhasabhÄ• va
catasso dhÄ• tuyo, cakkhÄ• dÄ«ni terasa, kabaá¸·Ä«kÄ• rÄ• hÄ• ro cÄ• ti aá¹-á¹-hÄ• rasavi
paricchedavikÄ• ralakkhaá¹‡abhÄ• vaá¹ƒ atikkamitvÄ• sabhÄ• veneva pariggahetabbato _
tabbiparÄ«tatÄ• ya __anipphannaá¹ƒ_. cakkhÄ• dipaÃ±cavidhaá¹ƒ rÅ«pÄ• dÄ«naá¹ƒ gahaá
Ä• dÄ• satalaá¹ƒ viya vippasannattÄ• __pasÄ• darÅ«paá¹ƒ, _ itaraá¹ƒ tato viparÄ«tattÄ• _
pasÄ• darÅ«pameva itthindriyÄ• dittayena saddhiá¹ƒ adhipatiyaá¹-á¹-hena __indriyaá¹ƒ, _ s
viparÄ«tattÄ• __anindriyaá¹ƒ_. yaá¹ƒ kammajanti parato vakkhÄ• ma, taá¹ƒ kammena upÄ
__upÄ• diá¹‡á¹‡aá¹ƒ, _ sesaá¹ƒ tato viparÄ«tattÄ• anupÄ• diá¹‡á¹‡aá¹ƒ.

<448> puna sabbameva rÅ«paá¹ƒ sanidassanakammajÄ• dÄ«naá¹ƒ tikÄ• naá¹ƒ vasena __
oá¸·Ä• rike rÅ«paá¹ƒ __sanidassanasappaá¹-ighaá¹ƒ, _ sesaá¹ƒ __anidassanasappaá¹-igha
__anidassanaappaá¹-ighaá¹ƒ_. evaá¹ƒ tÄ• va sanidassanattikavasena tividhaá¹ƒ. kammajÄ
kammato jÄ• taá¹ƒ __kammajaá¹ƒ, _ tadaÃ±Ã±apaccayajÄ• taá¹ƒ __akammajaá¹ƒ, _ nakut
nÄ• kammajaá¹ƒ_. cittato jÄ• taá¹ƒ __cittajaá¹ƒ, _ tadaÃ±Ã±apaccayajÄ• taá¹ƒ __acittajaá¹
__neva cittajaá¹ƒ nÄ• cittajaá¹ƒ, _ Ä• hÄ• rato jÄ• taá¹ƒ __Ä• hÄ• rajaá¹ƒ, _ tadaÃ±Ã±apac
__anÄ• hÄ• rajaá¹ƒ, _ nakutocijÄ• taá¹ƒ __neva Ä• hÄ• rajaá¹ƒ naanÄ• hÄ• rajaá¹ƒ_. ututo
tadaÃ±Ã±apaccayajÄ• taá¹ƒ __anutujaá¹ƒ, _ nakutocijÄ• taá¹ƒ __neva utujaá¹ƒ naanutuja_
kammajÄ• dittikavasena tividhaá¹ƒ.

<449> puna diá¹-á¹-hÄ• dirÅ«parÅ«pÄ• divatthÄ• dicatukkavasena __catubbidhaá¹ƒ_. tatth
__diá¹-á¹-haá¹ƒ_ nÄ• ma dassanavisayattÄ• , saddÄ• yatanaá¹ƒ __sutaá¹ƒ_ nÄ• ma savana
gandharasaphoá¹-á¹-habbattayaá¹ƒ __mutaá¹ƒ_ nÄ• ma sampattagÄ• hakaindriyavisayattÄ
nÄ• ma viÃ±Ã±Ä• á¹‡asseva visayattÄ• ti evaá¹ƒ tÄ• va diá¹-á¹-hÄ• dicatukkavasena catub

nipphannarÅ«paá¹ƒ panettha __rÅ«parÅ«paá¹ƒ_ nÄ• ma, Ä• kÄ• sadhÄ• tu __paricchedar
kÄ• yaviÃ±Ã±attiÄ• di kammaÃ±Ã±atÄ• pariyantaá¹ƒ __vikÄ• rarÅ«paá¹ƒ_ nÄ• ma, jÄ• tijar
__lakkhaá¹‡arÅ«paá¹ƒ_ nÄ• mÄ• ti evaá¹ƒ rÅ«parÅ«pÄ• dicatukkavasena catubbidhaá¹ƒ.

yaá¹ƒ \Be II 82/ panettha hadayarÅ«paá¹ƒ nÄ• ma, taá¹ƒ __vatthu_ na dvÄ• raá¹ƒ. viÃ±Ã±a

na vatthu. pasÄ• darÅ«paá¹ƒ __vatthu_ ceva __dvÄ• raÃ±ca_. sesaá¹ƒ __neva vatthu na d
vatthÄ• dicatukkavasena catubbidhaá¹ƒ.

<450> puna \Ne II 79/ ekajaá¹ƒ, dvijaá¹ƒ, tijaá¹ƒ, catujaá¹ƒ, nakutocijÄ• tanti imesaá¹ƒ vase
paÃ±cavidhaá¹ƒ. tattha kammajameva cittajameva ca __ekajaá¹ƒ_ nÄ• ma. tesu saddhiá¹ƒ
indriyarÅ«paá¹ƒ __kammaja_meva. viÃ±Ã±attidvayaá¹ƒ __cittaja_meva. yaá¹ƒ pana cittato
taá¹ƒ __dvijaá¹ƒ_ nÄ• ma, taá¹ƒ saddÄ• yatanameva. yaá¹ƒ utucittÄ• hÄ• rehi jÄ• taá¹ƒ, taá
taá¹ƒ pana lahutÄ• dittayameva. yaá¹ƒ catÅ«hipi kammÄ• dÄ«hi jÄ• taá¹ƒ, taá¹ƒ __catujaá¹
lakkhaá¹‡arÅ«pavajjaá¹ƒ avasesaá¹ƒ hoti. lakkhaá¹‡arÅ«paá¹ƒ pana __nakutocijÄ• taá¹ƒ_.
uppÄ• do atthi, uppannassa ca paripÄ• kabhedamattaá¹ƒ itaradvayaá¹ƒ. yampi ``rÅ«pÄ• ya
gandhÄ• yatanaá¹ƒ rasÄ• yatanaá¹ƒ phoá¹-á¹-habbÄ• yatanaá¹ƒ Ä• kÄ• sadhÄ• tu Ä• podh
mudutÄ• , rÅ«passa kammaÃ±Ã±atÄ• , rÅ«passa upacayo, rÅ«passa santati, kabaá¸·Ä«kÄ
cittasamuá¹-á¹-hÄ• nÄ• â€™â€™ tiÄ• dÄ«su (Dhs 1201) jÄ• tiyÄ• kutocijÄ• tattaá¹ƒ anuÃ±
rÅ«pajanakapaccayÄ• naá¹ƒ kiccÄ• nubhÄ• vakkhaá¹‡e diá¹-á¹-hattÄ• ti veditabbaá¹ƒ.

idaá¹ƒ tÄ• va rÅ«pakkhandhe vitthÄ• rakathÄ• mukhaá¹ƒ.

viÃ±Ã±Ä• á¹‡akkhandhakathÄ•

<451> itaresu pana yaá¹ƒkiÃ±ci vedayitalakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ ekato katvÄ• veda
yaá¹ƒkiÃ±ci saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ ekato katvÄ• saÃ±Ã±Ä• kkhandh
abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ ekato katvÄ• saá¹…khÄ• rakkhandho;
vijÄ• nanalakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ ekato katvÄ• viÃ±Ã±Ä• á¹‡akkhandho veditabbo.
viÃ±Ã±Ä• á¹‡akkhandhe viÃ±Ã±Ä• te itare suviÃ±Ã±eyyÄ• honti, tasmÄ• viÃ±Ã±Ä• á¹‡akk
vaá¹‡á¹‡anaá¹ƒ karissÄ• ma.

yaá¹ƒkiÃ±ci vijÄ• nanalakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ ekato katvÄ• viÃ±Ã±Ä• á¹‡akkhandh
kiÃ±ca vijÄ• nanalakkhaá¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ? yathÄ• ha ``vijÄ• nÄ• ti vijÄ• nÄ• tÄ«ti
viÃ±Ã±Ä• á¹‡anti vuccatÄ«â€™â€™ ti (MN I 449). viÃ±Ã±Ä• á¹‡aá¹ƒ cittaá¹ƒ manoti atthato
vijÄ• nanalakkhaá¹‡ena sabhÄ• vato \Be II 83/ ekavidhampi jÄ• tivasena tividhaá¹ƒ kusalaá
abyÄ• kataÃ±ca.

<452> tattha \Ne II 80/ __kusalaá¹ƒ_ bhÅ«mibhedato catubbidhaá¹ƒ kÄ• mÄ• vacaraá¹ƒ rÅ
arÅ«pÄ• vacaraá¹ƒ lokuttaraÃ±ca. tattha __kÄ• mÄ• vacaraá¹ƒ_ somanassupekkhÄ• Ã±Ä•
aá¹-á¹-havidhaá¹ƒ. seyyathidaá¹ƒ --- somanassasahagataá¹ƒ Ã±Ä• á¹‡asampayuttaá¹ƒ asa
sasaá¹…khÄ• raÃ±ca, tathÄ• Ã±Ä• á¹‡avippayuttaá¹ƒ. upekkhÄ• sahagataá¹ƒ Ã±Ä• á¹‡as
sasaá¹…khÄ• raÃ±ca, tathÄ• Ã±Ä• á¹‡avippayuttaá¹ƒ.

yadÄ• hi deyyadhammapaá¹-iggÄ• hakÄ• disampattiá¹ƒ aÃ±Ã±aá¹ƒ vÄ• somanassahetuá
haá¹-á¹-hapahaá¹-á¹-ho ``atthi dinnaâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (MN I 441) sammÄ•
asaá¹ƒsÄ«danto anussÄ• hito parehi dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni karoti, tadÄ• ssa somana
Ã±Ä• á¹‡asampayuttaá¹ƒ cittaá¹ƒ asaá¹…khÄ• raá¹ƒ hoti. yadÄ• pana vuttanayena haá¹-á¹
sammÄ• diá¹-á¹-hiá¹ƒ purakkhatvÄ• amuttacÄ• gatÄ• divasena saá¹ƒsÄ«damÄ• no vÄ• pa
tadÄ• ssa tadeva cittaá¹ƒ sasaá¹…khÄ• raá¹ƒ hoti. imasmiÃ±hi atthe saá¹…khÄ• roti etaá¹ƒ
vasena pavattassa pubbapayogassÄ• dhivacanaá¹ƒ. yadÄ• pana Ã±Ä• tijanassa paá¹-ipatt
bÄ• ladÄ• rakÄ• bhikkhÅ« disvÄ• somanassajÄ• tÄ• sahasÄ• kiÃ±cideva hatthagataá¹ƒ
tatiyaá¹ƒ cittaá¹ƒ uppajjati. yadÄ• pana ``detha vandathÄ• tiâ€™â€™ Ã±Ä• tÄ«hi ussÄ• hit
tadÄ• catutthaá¹ƒ cittaá¹ƒ uppajjati. yadÄ• pana deyyadhammapaá¹-iggÄ• hakÄ• dÄ«naá¹
vÄ• somanassahetÅ«naá¹ƒ abhÄ• vaá¹ƒ Ä• gamma catÅ«supi vikappesu somanassarahit
upekkhÄ• sahagatÄ• ni uppajjantÄ«ti. evaá¹ƒ somanassupekkhÄ• Ã±Ä• á¹‡asaá¹…khÄ• ra
kÄ• mÄ• vacarakusalaá¹ƒ veditabbaá¹ƒ.

__rÅ«pÄ• vacaraá¹ƒ_ pana jhÄ• naá¹…gayogabhedato paÃ±cavidhaá¹ƒ hoti. seyyathidaá¹
vitakkavicÄ• rapÄ«tisukhasamÄ• dhiyuttaá¹ƒ paá¹-hamaá¹ƒ, atikkantavitakkaá¹ƒ dutiyaá¹ƒ,
tatiyaá¹ƒ, tato virattapÄ«tikaá¹ƒ catutthaá¹ƒ, atthaá¹…gatasukhaá¹ƒ upekkhÄ• samÄ• dhiyu

__arÅ«pÄ• vacaraá¹ƒ_ catunnaá¹ƒ Ä• ruppÄ• naá¹ƒ yogavasena catubbidhaá¹ƒ. vuttappak
Ä• kÄ• sÄ• naÃ±cÄ• yatanajjhÄ• nena sampayuttaá¹ƒ paá¹-hamaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ•
dutiyatatiyacatutthÄ• ni \Be II 84/. lokuttaraá¹ƒ catumaggasampayogato catubbidhanti evaá¹
kusalaviÃ±Ã±Ä• á¹‡ameva ekavÄ«satividhaá¹ƒ hoti.

<453> __akusalaá¹ƒ_ \Ne II 81/ pana bhÅ«mito ekavidhaá¹ƒ kÄ• mÄ• vacarameva, mÅ«lat
dosamÅ«laá¹ƒ mohamÅ«laÃ±ca.

tattha __lobhamÅ«laá¹ƒ_ somanassupekkhÄ• diá¹-á¹-higatasaá¹…khÄ• rabhedato aá¹-á¹-h
somanassasahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ asaá¹…khÄ• raá¹ƒ sasaá¹…khÄ• raÃ±
diá¹-á¹-higatavippayuttaá¹ƒ. upekkhÄ• sahagataá¹ƒ diá¹-á¹-higatasampayuttaá¹ƒ asaá¹…kh
sasaá¹…khÄ• raÃ±ca, tathÄ• diá¹-á¹-higatavippayuttaá¹ƒ.

yadÄ• hi ``natthi kÄ• mesu Ä• dÄ«navoâ€™â€™ ti (MN I 469) Ä• dinÄ• nayena micchÄ•
haá¹-á¹-hatuá¹-á¹-ho kÄ• me vÄ• paribhuÃ±jati, diá¹-á¹-hamaá¹…galÄ• dÄ«ni vÄ• sÄ• rato
anussÄ• hitena cittena, tadÄ• paá¹-hamaá¹ƒ akusalacittaá¹ƒ uppajjati. yadÄ• mandena sa
tadÄ• dutiyaá¹ƒ. yadÄ• micchÄ• diá¹-á¹-hiá¹ƒ apurakkhatvÄ• kevalaá¹ƒ haá¹-á¹-hatuá¹-á¹-
sevati, parasampattiá¹ƒ vÄ• abhijjhÄ• yati, parabhaá¹‡á¸• aá¹ƒ vÄ• harati sabhÄ• vatikkhe
cittena, tadÄ• tatiyaá¹ƒ. yadÄ• mandena samussÄ• hitena cittena, tadÄ• catutthaá¹ƒ. yad
asampattiá¹ƒ Ä• gamma aÃ±Ã±esaá¹ƒ vÄ• somanassahetÅ«naá¹ƒ abhÄ• vena catÅ«supi

tadÄ• sesÄ• ni cattÄ• ri upekkhÄ• sahagatÄ• ni uppajjantÄ«ti evaá¹ƒ
somanassupekkhÄ• diá¹-á¹-higatasaá¹…khÄ• rabhedato aá¹-á¹-havidhaá¹ƒ lobhamÅ«laá¹ƒ

__dosamÅ«laá¹ƒ_ pana domanassasahagataá¹ƒ paá¹-ighasampayuttaá¹ƒ asaá¹…khÄ• raá
hoti, tassa pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su tikkhamandappavattikÄ• le pavatti veditabbÄ• .

__mohamÅ«laá¹ƒ_ upekkhÄ• sahagataá¹ƒ vicikicchÄ• sampayuttaá¹ƒ uddhaccasampayutt
sanniá¹-á¹-hÄ• navikkhepakÄ• le pavatti veditabbÄ• ti evaá¹ƒ akusalaviÃ±Ã±Ä• á¹‡aá¹ƒ dvÄ

<454> __abyÄ• kataá¹ƒ_ jÄ• tibhedato duvidhaá¹ƒ vipÄ• kaá¹ƒ kiriyaÃ±ca. tattha __vipÄ• k
catubbidhaá¹ƒ kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ lokuttaraÃ±ca. tatt
kÄ• mÄ• vacaraá¹ƒ duvidhaá¹ƒ kusalavipÄ• kaá¹ƒ akusalavipÄ• kaÃ±ca. kusalavipÄ• kamp
sahetukaÃ±ca.

tattha alobhÄ• divipÄ• kahetuvirahitaá¹ƒ ahetukaá¹ƒ, taá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ,
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne II 82/, sampaá¹-icchanakiccÄ• manodhÄ• t
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo cÄ• ti aá¹-á¹-havidhaá¹ƒ.

tattha cakkhusannissitarÅ«pavijÄ• nanalakkhaá¹‡aá¹ƒ __cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, _ rÅ«pa
rÅ«pÄ• bhimukhabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, rÅ«pÄ• rammaá¹‡Ä• ya kiriyamanodhÄ•
sotÄ• disannissitasaddÄ• divijÄ• nanalakkhaá¹‡Ä• ni __sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä•
saddÄ• dimattÄ• rammaá¹‡arasÄ• ni, saddÄ• diabhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• n
kiriyamanodhÄ• tÅ«naá¹ƒ apagamapadaá¹-á¹-hÄ• nÄ• ni.

cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anantaraá¹ƒ rÅ«pÄ• divijÄ• nanalakkhaá¹‡Ä• __manodh
rÅ«pÄ• disampaá¹-icchanarasÄ• , tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , cakkhuviÃ±Ã±Ä•

ahetukavipÄ• kÄ• saá¸·Ä• rammaá¹‡avijÄ• nanalakkhaá¹‡Ä• duvidhÄ• pi santÄ«raá¹‡Ä• (
__manoviÃ±Ã±Ä• á¹‡adhÄ• tu, _ santÄ«raá¹‡Ä• dirasÄ• , tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ•
hadayavatthupadaá¹-á¹-hÄ• nÄ• . somanassupekkhÄ• yogato pana dvipaÃ±caá¹-á¹-hÄ• nal
hi ekÄ• ekantamiá¹-á¹-hÄ• rammaá¹‡e pavattisabbhÄ• vato somanassasampayuttÄ• hutvÄ
santÄ«raá¹‡atadÄ• rammaá¹‡avasena paÃ±cadvÄ• re ceva javanÄ• vasÄ• ne ca pavattana
iá¹-á¹-hamajjhattÄ• rammaá¹‡e pavattisabbhÄ• vato upekkhÄ• sampayuttÄ• hutvÄ•
santÄ«raá¹‡atadÄ• rammaá¹‡apaá¹-isandhibhavaá¹…gacutivasena pavattanato paÃ±caá¹-a

aá¹-á¹-havidhampi cetaá¹ƒ ahetukavipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ niyatÄ• niyatÄ• rammaá¹‡att
upekkhÄ• sukhasomanassabhedato tividhaá¹ƒ. viÃ±Ã±Ä• á¹‡apaÃ±cakaá¹ƒ hettha niyatÄ•
rÅ«pÄ• dÄ«suyeva pavattito, sesaá¹ƒ aniyatÄ• rammaá¹‡aá¹ƒ. tatra hi manodhÄ• tu paÃ±ca

manoviÃ±Ã±Ä• á¹‡adhÄ• tudvayaá¹ƒ chasÅ«ti. kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ panettha sukhayut
manoviÃ±Ã±Ä• á¹‡adhÄ• tu somanassayuttÄ• , sesaá¹ƒ upekkhÄ• yuttanti. evaá¹ƒ tÄ• va _
aá¹-á¹-havidhaá¹ƒ veditabbaá¹ƒ.

alobhÄ• divipÄ• kahetusampayuttaá¹ƒ pana __sahetukaá¹ƒ, _ taá¹ƒ kÄ• mÄ• vacarakusala
aá¹-á¹-havidhaá¹ƒ. yathÄ• pana kusalaá¹ƒ dÄ• nÄ• divasena \Be II 86/ chasu Ä• rammaá¹‡
tathÄ• . idaÃ±hi paá¹-isandhibhavaá¹…gacutitadÄ• rammaá¹‡avasena parittadhammapariy
Ä• rammaá¹‡esu pavattati \Ne II 83/. saá¹…khÄ• rÄ• saá¹…khÄ• rabhÄ• vo panettha Ä• ga
sampayuttadhammÄ• naÃ±ca visese asatipi Ä• dÄ• satalÄ• dÄ«su mukhanimittaá¹ƒ viya ni
mukhaá¹ƒ viya saussÄ• haá¹ƒ kusalanti veditabbaá¹ƒ.

kevalaá¹ƒ hi akusalavipÄ• kaá¹ƒ ahetukameva, taá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ,
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ, sampaá¹-icchanakiccÄ• manodhÄ• tu, santÄ«
paÃ±caá¹-á¹-hÄ• nÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti sattavidhaá¹ƒ. taá¹ƒ lakkhaá¹‡Ä• dito
vuttanayeneva veditabbaá¹ƒ.

kevalaÃ±hi kusalavipÄ• kÄ• ni iá¹-á¹-haiá¹-á¹-hamajjhattÄ• rammaá¹‡Ä• ni, imÄ• ni
aniá¹-á¹-haaniá¹-á¹-hamajjhattÄ• rammaá¹‡Ä• ni. tÄ• ni ca upekkhÄ• sukhasomanassabhed
dukkhaupekkhÄ• vasena duvidhÄ• ni. ettha hi kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ dukkhasahagatame
upekkhÄ• sahagatÄ• ni. sÄ• ca tesu upekkhÄ• hÄ«nÄ• dukkhaá¹ƒ viya nÄ• titikhiá¹‡Ä• , i
sukhaá¹ƒ viya nÄ• titikhiá¹‡Ä• . iti imesaá¹ƒ sattannaá¹ƒ akusalavipÄ• kÄ• naá¹ƒ purimÄ• n
kusalavipÄ• kÄ• naá¹ƒ vasena kÄ• mÄ• vacaraá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ tevÄ«satividh

__rÅ«pÄ• vacaraá¹ƒ_ pana kusalaá¹ƒ viya paÃ±cavidhaá¹ƒ. kusalaá¹ƒ pana samÄ• pattiva
pavattati. idaá¹ƒ upapattiyaá¹ƒ paá¹-isandhibhavaá¹…gacutivasena. yathÄ• ca rÅ«pÄ• vaca
__arÅ«pÄ• vacarampi_ kusalaá¹ƒ viya catubbidhaá¹ƒ. pavattibhedopissa rÅ«pÄ• vacare vu
__lokuttaravipÄ• kaá¹ƒ_ catumaggayuttacittaphalattÄ• catubbidhaá¹ƒ, taá¹ƒ maggavÄ«thiv
samÄ• pattivasena ca dvidhÄ• pavattati. evaá¹ƒ sabbampi catÅ«su bhÅ«mÄ«su chattiá¹ƒsa
vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ hoti.

__kiriyaá¹ƒ_ pana bhÅ«mibhedato tividhaá¹ƒ kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ
kÄ• mÄ• vacaraá¹ƒ duvidhaá¹ƒ ahetukaá¹ƒ sahetukaÃ±ca. tattha alobhÄ• dikiriyahetuvirahit
manodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedato duvidhaá¹ƒ.

tattha cakkhuviÃ±Ã±Ä• á¹‡Ä• dipurecararÅ«pÄ• divijÄ• nanalakkhaá¹‡Ä• __manodhÄ• tu,
rÅ«pÄ• diabhimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , bhavaá¹…gavicchedapadaá¹-á¹-hÄ• n

__manoviÃ±Ã±Ä• á¹‡adhÄ• tu_ \Be II 87/ \Ne II 84/ pana duvidhÄ• sÄ• dhÄ• raá¹‡Ä• asÄ

sÄ• dhÄ• raá¹‡Ä• upekkhÄ• sahagatÄ• hetukakiriyÄ• saá¸·Ä• rammaá¹‡avijÄ• nanalakkha
paÃ±cadvÄ• ramanodvÄ• resu voá¹-á¹-habbanÄ• vajjanarasÄ• , tathÄ• bhÄ• vapaccupaá¹-
ahetukavipÄ• kamanoviÃ±Ã±Ä• á¹‡adhÄ• tu bhavaá¹…gÄ• naá¹ƒ aÃ±Ã±atarÄ• pagamapad

asÄ• dhÄ• raá¹‡Ä• somanassasahagatÄ• hetukakiriyÄ• saá¸·Ä• rammaá¹‡avijÄ• nanalak
anuá¸·Ä• resu vatthÅ«su hasituppÄ• danarasÄ• , tathÄ• bhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , ek
hadayavatthupadaá¹-á¹-hÄ• nÄ• ti. iti kÄ• mÄ• vacarakiriyaá¹ƒ ahetukaá¹ƒ tividhaá¹ƒ.

sahetukaá¹ƒ pana somanassÄ• dibhedato kusalaá¹ƒ viya aá¹-á¹-havidhaá¹ƒ. kevalaÃ±hi ku
sekkhaputhujjanÄ• naá¹ƒ uppajjati, idaá¹ƒ arahataá¹ƒyevÄ• ti ayamettha viseso. evaá¹ƒ tÄ•
ekÄ• dasavidhaá¹ƒ.

rÅ«pÄ• vacaraá¹ƒ pana arÅ«pÄ• vacaraÃ±ca kusalaá¹ƒ viya paÃ±cavidhaá¹ƒ catubbidhaÃ±
uppattivaseneva cassa kusalato viseso veditabboti. evaá¹ƒ sabbampi tÄ«su bhÅ«mÄ«su vÄ
kiriyaviÃ±Ã±Ä• á¹‡aá¹ƒ hoti.

<455> iti ekavÄ«sati kusalÄ• ni dvÄ• dasÄ• kusalÄ• ni chattiá¹ƒsa vipÄ• kÄ• ni vÄ«sati kiriy
__ekÅ«nanavuti viÃ±Ã±Ä• á¹‡Ä• ni_ honti. yÄ• ni
paá¹-isandhibhavaá¹…gÄ• vajjanadassanasavanaghÄ• yanasÄ• yanaphusanasampaá¹-icch
anatadÄ• rammaá¹‡acutivasena cuddasahi Ä• kÄ• rehi pavattanti.

kathaá¹ƒ? yadÄ• hi aá¹-á¹-hannaá¹ƒ kÄ• mÄ• vacarakusalÄ• naá¹ƒ Ä• nubhÄ• vena devan
tadÄ• nesaá¹ƒ maraá¹‡akÄ• le paccupaá¹-á¹-hitaá¹ƒ kammakammanimittagatinimittÄ• naá¹
Ä• rammaá¹‡aá¹ƒ katvÄ• aá¹-á¹-ha sahetukakÄ• mÄ• vacaravipÄ• kÄ• ni, manussesu paá¹
Ä• pajjamÄ• nÄ• naá¹ƒ dubbaladvihetukakusalavipÄ• kaupekkhÄ• sahagatÄ• hetukavipÄ• k
paá¹-isandhivasena nava vipÄ• kacittÄ• ni pavattanti. yadÄ• rÅ«pÄ• vacarÄ• rÅ«pÄ• vacar
rÅ«pÄ• rÅ«pabhavesu nibbattanti \Ne II 85/, tadÄ• nesaá¹ƒ maraá¹‡akÄ• le paccupaá¹-á¹-h
Ä• rammaá¹‡aá¹ƒ katvÄ• nava rÅ«pÄ• rÅ«pÄ• vacaravipÄ• kÄ• ni paá¹-isandhivasena pav

yadÄ• \Be II 88/ pana akusalÄ• nubhÄ• vena apÄ• ye nibbattanti, tadÄ• nesaá¹ƒ maraá¹‡
kammakammanimittagatinimittÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• ekÄ•
akusalavipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu paá¹-isandhivasena pavattatÄ«ti evaá
vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __paá¹-isandhivasena_ pavatti veditabbÄ• .

paá¹-isandhiviÃ±Ã±Ä• á¹‡e pana niruddhe taá¹ƒ taá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡amanuban
kammassa vipÄ• kabhÅ«taá¹ƒ tasmiÃ±Ã±eva Ä• rammaá¹‡e tÄ• disameva bhavaá¹…gaviÃ
punapi tÄ• disanti evaá¹ƒ asati santÄ• navinivattake aÃ±Ã±asmiá¹ƒ cittuppÄ• de nadÄ«sota
apassato niddokkamanakÄ• lÄ• dÄ«su aparimÄ• á¹‡asaá¹…khyampi pavattatiyevÄ• ti evaá

viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __bhavaá¹…gavasenÄ• _pi pavatti veditabbÄ• .

evaá¹ƒ pavatte pana bhavaá¹…gasantÄ• ne yadÄ• sattÄ• naá¹ƒ indriyÄ• ni Ä• rammaá¹‡a
cakkhussÄ• pÄ• thagate rÅ«pe rÅ«paá¹ƒ paá¹-icca cakkhupasÄ• dassa ghaá¹-á¹-anÄ• hoti
ghaá¹-á¹-anÄ• nubhÄ• vena bhavaá¹…gacalanaá¹ƒ hoti, atha niruddhe bhavaá¹…ge tadeva
katvÄ• bhavaá¹…gaá¹ƒ vicchindamÄ• nÄ• viya Ä• vajjanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• kir
sotadvÄ• rÄ• dÄ«supi eseva nayo. manodvÄ• re pana chabbidhepi Ä• rammaá¹‡e Ä• pÄ• t
bhavaá¹…gacalanÄ• nantaraá¹ƒ bhavaá¹…gaá¹ƒ vicchindamÄ• nÄ• viya Ä• vajjanakiccaá¹
ahetukakiriyamanoviÃ±Ã±Ä• á¹‡adhÄ• tu uppajjati upekkhÄ• sahagatÄ• ti evaá¹ƒ dvinnaá¹ƒ
__Ä• vajjanavasena_ pavatti veditabbÄ• .

Ä• vajjanÄ• nantaraá¹ƒ pana cakkhudvÄ• re tÄ• va dassanakiccaá¹ƒ sÄ• dhayamÄ• naá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, sotadvÄ• rÄ• dÄ«su savanÄ• dikiccaá¹ƒ sÄ• dhayamÄ• nÄ• ni
sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni pavattanti. tÄ• ni iá¹-á¹-haiá¹-á¹-hamajjhattesu
kusalavipÄ• kÄ• ni, aniá¹-á¹-haaniá¹-á¹-hamajjhattesu visayesu akusalavipÄ• kÄ• nÄ«ti evaá
vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __dassanasavanaghÄ• yanasÄ• yanaphusanavasena_ pava

``cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• \Ne II 86/ uppajjitvÄ• niruddhasamanantarÄ• uppajjati
tajjÄ• manodhÄ• tÅ«â€™â€™ tiÄ• divacanato (Vibh 184) pana cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«
tesaÃ±Ã±eva visayaá¹ƒ sampaá¹-icchamÄ• nÄ• kusalavipÄ• kÄ• nantaraá¹ƒ kusalavipÄ• k
akusalavipÄ• kÄ• manodhÄ• tu uppajjati. evaá¹ƒ dvinnaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ
pavatti veditabbÄ• .

``manodhÄ• tuyÄ• pi uppajjitvÄ• niruddhasamanantarÄ• uppajjati cittaá¹ƒ mano mÄ• nasa
tajjÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«â€™â€™ ti (Vibh 184) vacanato pana manodhÄ• tuyÄ•
santÄ«rayamÄ• nÄ• akusalavipÄ• kamanodhÄ• tuyÄ• anantarÄ• akusalavipÄ• kÄ• , kusa
iá¹-á¹-hÄ• rammaá¹‡e somanassasahagatÄ• , iá¹-á¹-hamajjhatte upekkhÄ• sahagatÄ• uppa
vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti evaá¹ƒ tiá¹‡á¹‡aá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä
pavatti veditabbÄ• .

santÄ«raá¹‡Ä• nantaraá¹ƒ pana tameva visayaá¹ƒ vavatthÄ• payamÄ• nÄ• uppajjati
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu upekkhÄ• sahagatÄ• ti evaá¹ƒ ekasseva kiriyaviÃ
__voá¹-á¹-habbanavasena_ pavatti veditabbÄ• .

voá¹-á¹-habbanÄ• nantaraá¹ƒ pana sace mahantaá¹ƒ hoti rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ, atha
aá¹-á¹-hannaá¹ƒ vÄ• kÄ• mÄ• vacarakusalÄ• naá¹ƒ dvÄ• dasannaá¹ƒ vÄ• akusalÄ• naá¹ƒ
avasesakÄ• mÄ• vacarakiriyÄ• naá¹ƒ aÃ±Ã±ataravasena cha satta vÄ• javanÄ• ni javanti,

manodvÄ• re pana manodvÄ• rÄ• vajjanÄ• nantaraá¹ƒ tÄ• niyeva. gotrabhuto uddhaá¹ƒ rÅ«
paÃ±ca kiriyÄ• ni, arÅ«pÄ• vacarato cattÄ• ri kusalÄ• ni cattÄ• ri kiriyÄ• ni, lokuttarato cattÄ
cattÄ• ri phalacittÄ• nÄ«ti imesu yaá¹ƒ yaá¹ƒ laddhapaccayaá¹ƒ hoti, taá¹ƒ taá¹ƒ javatÄ«ti e
paÃ±capaÃ±Ã±Ä• sÄ• ya kusalÄ• kusalakiriyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __javanavase

javanÄ• vasÄ• ne pana sace paÃ±cadvÄ• re atimahantaá¹ƒ, manodvÄ• re ca vibhÅ«tamÄ•
kÄ• mÄ• vacarasattÄ• naá¹ƒ kÄ• mÄ• vacarajavanÄ• vasÄ• ne iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«
purimakammajavanacittÄ• dÄ«naÃ±ca vasena yo yo paccayo laddho hoti, tassa tassa vase
sahetukakÄ• mÄ• vacaravipÄ• kesu tÄ«su \Ne II 87/ vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡ac
paá¹-isotagataá¹ƒ nÄ• vaá¹ƒ anubandhamÄ• naá¹ƒ kiÃ±ci antaraá¹ƒ udakamiva bhavaá¹…g
Ä• rammaá¹‡e \Be II 90/ javitaá¹ƒ javanamanubandhaá¹ƒ dvikkhattuá¹ƒ sakiá¹ƒ vÄ• vipÄ• k
uppajjati. tadetaá¹ƒ javanÄ• vasÄ• ne bhavaá¹…gassa Ä• rammaá¹‡e pavattanÄ• rahaá¹ƒ s
Ä• rammaá¹‡aá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattattÄ• tadÄ• rammaá¹‡anti vuccati. evaá
vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ __tadÄ• rammaá¹‡avasena_ pavatti veditabbÄ• .

tadÄ• rammaá¹‡Ä• vasÄ• ne pana puna bhavaá¹…gameva pavattati, bhavaá¹…ge vicchinn
evaá¹ƒ laddhapaccayacittasantÄ• naá¹ƒ bhavaá¹…gÄ• nantaraá¹ƒ Ä• vajjanaá¹ƒ Ä• vajjanÄ
cittaniyamavaseneva punappunaá¹ƒ tÄ• va pavattati, yÄ• va ekasmiá¹ƒ bhave bhavaá¹…ga
bhave yaá¹ƒ sabbapacchimaá¹ƒ bhavaá¹…gacittaá¹ƒ, taá¹ƒ tato cavanattÄ• cutÄ«ti vuccati
ekÅ«navÄ«satividhameva hoti. evaá¹ƒ ekÅ«navÄ«satiyÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ _
veditabbÄ• .

cutito pana puna paá¹-isandhi, paá¹-isandhito puna bhavaá¹…ganti evaá¹ƒ bhavagatiá¹-hitin
saá¹ƒsaramÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ avicchinnaá¹ƒ cittasantÄ• naá¹ƒ pavattatiyeva. yo pa
pÄ• puá¹‡Ä• ti, tassa cuticitte niruddhe niruddhameva hotÄ«ti.

idaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhe vitthÄ• rakathÄ• mukhaá¹ƒ.

vedanÄ• kkhandhakathÄ•

<456> idÄ• ni yaá¹ƒ vuttaá¹ƒ ``yaá¹ƒkiÃ±ci vedayitalakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá¹ƒ ekato ka
veditabboâ€™â€™ ti, etthÄ• pi vedayitalakkhaá¹‡aá¹ƒ nÄ• ma vedanÄ• va. yathÄ• ha --- ``v
Ä• vuso, tasmÄ• vedanÄ• ti vuccatÄ«â€™â€™ ti (MN I 450). sÄ• pana vedayitalakkhaá¹‡e
jÄ• tivasena tividhÄ• hoti kusalÄ• , akusalÄ• , abyÄ• katÄ• cÄ• ti.

tattha kÄ• mÄ• vacaraá¹ƒ somanassupekkhÄ• Ã±Ä• á¹‡asaá¹…khÄ• rabhedato aá¹-á¹-hav
kusalaviÃ±Ã±Ä• á¹‡ena \Ne II 88/ sampayuttÄ• kusalÄ• , akusalena sampayuttÄ• akusalÄ

abyÄ• katÄ• ti veditabbÄ• . sÄ• sabhÄ• vabhedato paÃ±cavidhÄ• hoti --- sukhaá¹ƒ dukkha
domanassaá¹ƒ upekkhÄ• ti.

tattha \Be II 91/ kusalavipÄ• kena kÄ• yaviÃ±Ã±Ä• á¹‡ena sampayuttaá¹ƒ sukhaá¹ƒ. akusa
kÄ• mÄ• vacarato catÅ«hi kusalehi, catÅ«hi sahetukavipÄ• kehi, ekena ahetukavipÄ• kena,
ekena ahetukakiriyena, catÅ«hi akusalehi, rÅ«pÄ• vacarato á¹-hapetvÄ• paÃ±camajjhÄ• na
kusalehi, catÅ«hi vipÄ• kehi, catÅ«hi kiriyehi, lokuttaraá¹ƒ pana yasmÄ• ajhÄ• nikaá¹ƒ nÄ•
aá¹-á¹-ha lokuttarÄ• ni paÃ±cannaá¹ƒ jhÄ• nÄ• naá¹ƒ vasena cattÄ• lÄ«saá¹ƒ honti. tesu á¹
paÃ±camajjhÄ• nikÄ• ni sesehi dvattiá¹ƒsÄ• ya kusalavipÄ• kehÄ«ti evaá¹ƒ somanassaá¹ƒ
viÃ±Ã±Ä• á¹‡ehi sampayuttaá¹ƒ. domanassaá¹ƒ dvÄ«hi akusalehi. upekkhÄ• avasesapaÃ±
viÃ±Ã±Ä• á¹‡ehi sampayuttÄ• .

tattha iá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ __sukhaá¹ƒ, _ sampayuttÄ• naá
kÄ• yikaassÄ• dapaccupaá¹-á¹-hÄ• naá¹ƒ, kÄ• yindriyapadaá¹-á¹-hÄ• naá¹ƒ.

aniá¹-á¹-haphoá¹-á¹-habbÄ• nubhavanalakkhaá¹‡aá¹ƒ __dukkhaá¹ƒ, _ sampayuttÄ• naá¹ƒ
kÄ• yikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ, kÄ• yindriyapadaá¹-á¹-hÄ• naá¹ƒ.

iá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡aá¹ƒ __somanassaá¹ƒ, _ yathÄ• tathÄ• vÄ•
iá¹-á¹-hÄ• kÄ• rasambhogarasaá¹ƒ, cetasikaassÄ• dapaccupaá¹-á¹-hÄ• naá¹ƒ, passaddhipa

aniá¹-á¹-hÄ• rammaá¹‡Ä• nubhavanalakkhaá¹‡aá¹ƒ __domanassaá¹ƒ, _ yathÄ• tathÄ• vÄ
aniá¹-á¹-hÄ• kÄ• rasambhogarasaá¹ƒ, cetasikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá¹ƒ, ekantene
hadayavatthupadaá¹-á¹-hÄ• naá¹ƒ.

majjhattavedayitalakkhaá¹‡Ä• upekkhÄ• , sampayuttÄ• naá¹ƒ nÄ• tiupabrÅ«hanamilÄ• par
santabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , nippÄ«tikacittapadaá¹-á¹-hÄ• nÄ• ti.

idaá¹ƒ vedanÄ• kkhandhe vitthÄ• rakathÄ• mukhaá¹ƒ.

saÃ±Ã±Ä• kkhandhakathÄ•

<457> idÄ• ni \Ne II 89/ yaá¹ƒ vuttaá¹ƒ ``yaá¹ƒkiÃ±ci saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ, sabbaá¹
saÃ±Ã±Ä• kkhandho veditabboâ€™â€™ ti, etthÄ• pi saÃ±jÄ• nanalakkhaá¹‡aá¹ƒ nÄ• ma s
``saÃ±jÄ• nÄ• ti saÃ±jÄ• nÄ• tÄ«ti kho, Ä• vuso, tasmÄ• saÃ±Ã±Ä• ti vuccatÄ«â€™â€™ ti
panesÄ• saÃ±jÄ• nanalakkhaá¹‡ena sabhÄ• vato ekavidhÄ• pi jÄ• tivasena tividhÄ• hoti k
ca.

tattha kusalaviÃ±Ã±Ä• á¹‡asampayuttÄ• kusalÄ• , akusalasampayuttÄ• akusalÄ• , abyÄ•
na hi taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi, yaá¹ƒ saÃ±Ã±Ä• ya vippayuttaá¹ƒ, tasmÄ• yattako viÃ±
tattako saÃ±Ã±Ä• yÄ• ti.

sÄ• panesÄ• evaá¹ƒ viÃ±Ã±Ä• á¹‡ena samappabhedÄ• pi lakkhaá¹‡Ä• dito sabbÄ• va sa
tadevetanti puna saÃ±jÄ• nanapaccayanimittakaraá¹‡arasÄ• dÄ• ruÄ• dÄ«su tacchakÄ• da
yathÄ• gahitanimittavasena abhinivesakaraá¹‡apaccupaá¹-á¹-hÄ• nÄ• hatthidassakaandhÄ
yathÄ• upaá¹-á¹-hitavisayapadaá¹-á¹-hÄ• nÄ• tiá¹‡apurisakesu migapotakÄ• naá¹ƒ purisÄ•

idaá¹ƒ saÃ±Ã±Ä• kkhandhe vitthÄ• rakathÄ• mukhaá¹ƒ.

saá¹…khÄ• rakkhandhakathÄ•

<458> yaá¹ƒ pana vuttaá¹ƒ ``yaá¹ƒkiÃ±ci abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ, sabbaá¹ƒ taá
saá¹…khÄ• rakkhandho veditabboâ€™â€™ ti, ettha abhisaá¹…kharaá¹‡alakkhaá¹‡aá¹ƒ nÄ
rÄ• sikaraá¹‡alakkhaá¹‡aá¹ƒ. kiá¹ƒ pana tanti, saá¹…khÄ• rÄ• yeva. yathÄ• ha --- ``saá¹…k
kho, bhikkhave, tasmÄ• saá¹…khÄ• rÄ• ti vuccantÄ«â€™â€™ ti (SN b III 79). te abhisaá¹…
Ä• yÅ«hanarasÄ• , vipphÄ• rapaccupaá¹-á¹-hÄ• nÄ• , sesakhandhattayapadaá¹-á¹-hÄ• nÄ•

evaá¹ƒ lakkhaá¹‡Ä• dito ekavidhÄ• pi ca jÄ• tivasena tividhÄ• kusalÄ• , akusalÄ• , abyÄ• k
kusalaviÃ±Ã±Ä• á¹‡asampayuttÄ• kusalÄ• . akusalasampayuttÄ• akusalÄ• . abyÄ• katasa

tattha kÄ• mÄ• vacarapaá¹-hamakusalaviÃ±Ã±Ä• á¹‡asampayuttÄ• tÄ• va niyatÄ• sarÅ«p
yevÄ• panakÄ• cattÄ• ro, aniyatÄ• paÃ±cÄ• ti chattiá¹ƒsa. tattha phasso, cetanÄ• , vitakk
vÄ«riyaá¹ƒ, jÄ«vitaá¹ƒ, samÄ• dhi, saddhÄ• , sati, hirÄ«, ottappaá¹ƒ, alobho, adoso, amoho
cittapassaddhi, kÄ• yalahutÄ• , cittalahutÄ• , kÄ• yamudutÄ• , cittamudutÄ• , kÄ• yakamma
cittakammaÃ±Ã±atÄ• , kÄ• yapÄ• guÃ±Ã±atÄ• , cittapÄ• guÃ±Ã±atÄ• , kÄ• yujukatÄ• , cittu
93/ Ä• gatÄ• sattavÄ«sati (Dhs 1; Dhs-a 1 yevÄ• panakavaá¹‡á¹‡anÄ•). chando, adhimok
tatramajjhattatÄ• ti ime yevÄ• panakÄ• cattÄ• ro (Dhs-a 1 yevÄ• panakavaá¹‡á¹‡anÄ•). ka
kÄ• yaduccaritavirati, vacÄ«duccaritavirati, micchÄ• jÄ«vaviratÄ«ti ime aniyatÄ• paÃ±ca. et
uppajjanti, uppajjamÄ• nÄ• pi ca na ekato uppajjanti.

<459> tattha phusatÄ«ti __phasso_. svÄ• yaá¹ƒ phusanalakkhaá¹‡o. saá¹…ghaá¹-á¹-anara
sannipÄ• tapaccupaá¹-á¹-hÄ• no, Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• no. ayaÃ±hi arÅ«pad
phusanÄ• kÄ• reneva pavattati. ekadesena ca analliyamÄ• nopi rÅ«paá¹ƒ viya cakkhu, sad
Ä• rammaá¹‡aÃ±ca saá¹…ghaá¹-á¹-eti, tikasannipÄ• tasaá¹…khÄ• tassa attano kÄ• raá¹‡a
sannipÄ• tapaccupaá¹-á¹-hÄ• no. tajjÄ• samannÄ• hÄ• rena ceva indriyena ca parikkhate v

uppajjanato Ä• pÄ• thagatavisayapadaá¹-á¹-hÄ• noti vuccati. vedanÄ• dhiá¹-á¹-hÄ• nabhÄ•
a II 63) viya daá¹-á¹-habbo.

<460> cetayatÄ«ti __cetanÄ• _. abhisandahatÄ«ti attho. sÄ• cetanÄ• bhÄ• valakkhaá¹‡Ä•
saá¹ƒvidahanapaccupaá¹-á¹-hÄ• nÄ• sakiccaparakiccasÄ• dhikÄ• jeá¹-á¹-hasissamahÄ• v
accÄ• yikakammÄ• nussaraá¹‡Ä• dÄ«su ca panÄ• yaá¹ƒ sampayuttÄ• naá¹ƒ ussahanabhÄ
hoti.

__vitakkavicÄ• rapÄ«tÄ«su_ yaá¹ƒ vattabbaá¹ƒ siyÄ• , taá¹ƒ sabbaá¹ƒ pathavÄ«kasiá¹‡ani
paá¹-hamajjhÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ (Vism I 71) vuttameva.

<461> vÄ«rabhÄ• vo \Ne II 91/ __vÄ«riyaá¹ƒ_. taá¹ƒ ussahanalakkhaá¹‡aá¹ƒ, sahajÄ• tÄ•
upatthambhanarasaá¹ƒ, asaá¹ƒsÄ«danabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ. ``saá¹ƒviggo yoni
IV 113) vacanato saá¹ƒvegapadaá¹-á¹-hÄ• naá¹ƒ, vÄ«riyÄ• rambhavatthupadaá¹-á¹-hÄ• naá
sabbasampattÄ«naá¹ƒ mÅ«laá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<462> jÄ«vanti tena, sayaá¹ƒ vÄ• jÄ«vati, jÄ«vanamattameva vÄ• tanti __jÄ«vitaá¹ƒ_. lak
rÅ«pajÄ«vite vuttanayeneva veditabbÄ• ni. taÃ±hi rÅ«padhammÄ• naá¹ƒ jÄ«vitaá¹ƒ, idaá¹ƒ
idamevettha nÄ• nÄ• karaá¹‡aá¹ƒ.

<463> Ä• rammaá¹‡e \Be II 94/ cittaá¹ƒ samaá¹ƒ Ä• dhiyati, sammÄ• vÄ• Ä• dhiyati, sam
etaá¹ƒ cittassÄ• ti __samÄ• dhi_. so avisÄ• ralakkhaá¹‡o, avikkhepalakkhaá¹‡o vÄ• , sahaj
sampiá¹‡á¸• anaraso nhÄ• niyacuá¹‡á¹‡Ä• naá¹ƒ udakaá¹ƒ viya, upasamapaccupaá¹-á¹-hÄ
sukhapadaá¹-á¹-hÄ• no, nivÄ• te dÄ«paccÄ«naá¹ƒ á¹-hiti viya cetaso á¹-hitÄ«ti daá¹-á¹-habb

<464> saddahanti etÄ• ya, sayaá¹ƒ vÄ• saddahati, saddahanamattameva vÄ• esÄ• ti __s
saddahanalakkhaá¹‡Ä• , okappanalakkhaá¹‡Ä• vÄ• , pasÄ• danarasÄ• udakappasÄ• dak
oghuttaraá¹‡o viya. akÄ• lussiyapaccupaá¹-á¹-hÄ• nÄ• , adhimuttipaccupaá¹-á¹-hÄ• nÄ• vÄ
saddheyyavatthupadaá¹-á¹-hÄ• nÄ• , saddhammassavanÄ• disotÄ• pattiyaá¹…ga (DN III 31
padaá¹-á¹-hÄ• nÄ• vÄ• , hatthavittabÄ«jÄ• ni viya daá¹-á¹-habbÄ• .

<465> saranti tÄ• ya, sayaá¹ƒ vÄ• sarati saraá¹‡amattameva vÄ• esÄ• ti __sati_. sÄ• ap
asammosarasÄ• , Ä• rakkhapaccupaá¹-á¹-hÄ• nÄ• , visayÄ• bhimukhabhÄ• vapaccupaá¹-á
thirasaÃ±Ã±Ä• padaá¹-á¹-hÄ• nÄ• , kÄ• yÄ• disatipaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nÄ• vÄ• . Ä
daá¸·hapatiá¹-á¹-hitattÄ• pana esikÄ• viya, cakkhudvÄ• rÄ• dirakkhaá¹‡ato dovÄ• riko viya

<466> kÄ• yaduccaritÄ• dÄ«hi hiriyatÄ«ti __hirÄ«_. lajjÄ• yetaá¹ƒ adhivacanaá¹ƒ. tehiyeva
__ottappaá¹ƒ_. pÄ• pato ubbegassetaá¹ƒ adhivacanaá¹ƒ. tattha pÄ• pato jigucchanalakkha

uttÄ• sanalakkhaá¹‡aá¹ƒ ottappaá¹ƒ. lajjÄ• kÄ• rena pÄ• pÄ• naá¹ƒ akaraá¹‡arasÄ• hirÄ«.
vuttappakÄ• reneva \Ne II 92/ ca pÄ• pato saá¹…kocanapaccupaá¹-á¹-hÄ• nÄ• etÄ• ,
attagÄ• ravaparagÄ• ravapadaá¹-á¹-hÄ• nÄ• . attÄ• naá¹ƒ garuá¹ƒ katvÄ• hiriyÄ• pÄ• paá
paraá¹ƒ garuá¹ƒ katvÄ• ottappena pÄ• paá¹ƒ jahÄ• ti vesiyÄ• viya. ime ca pana dve dham
II 9) daá¹-á¹-habbÄ• .

<467> na lubbhanti tena, sayaá¹ƒ vÄ• na lubbhati, alubbhanamattameva vÄ• tanti __alob
eseva nayo. tesu alobho Ä• rammaá¹‡e cittassa agedhalakkhaá¹‡o, alaggabhÄ• valakkhaá
viya. apariggaharaso muttabhikkhu viya, anallÄ«nabhÄ• vapaccupaá¹-á¹-hÄ• no asucimhi p

<468> __adoso_ \Be II 95/ acaá¹‡á¸• ikkalakkhaá¹‡o, avirodhalakkhaá¹‡o vÄ• anukÅ«lam
Ä• ghÄ• tavinayaraso, pariá¸·Ä• havinayaraso vÄ• candanaá¹ƒ viya, sommabhÄ• vapaccu
viya.

<469> __amoho_ yathÄ• sabhÄ• vapaá¹-ivedhalakkhaá¹‡o, akkhalitapaá¹-ivedhalakkhaá¹‡
kusalissÄ• sakhittausupaá¹-ivedho viya, visayobhÄ• sanaraso padÄ«po viya. asammohapa
araÃ±Ã±agatasudesako viya. tayopi cete sabbakusalÄ• naá¹ƒ mÅ«labhÅ«tÄ• ti daá¹-á¹-hab

<470> kÄ• yassa passambhanaá¹ƒ __kÄ• yapassaddhi_. cittassa passambhanaá¹ƒ __citta
vedanÄ• dayo tayo khandhÄ• . ubhopi panetÄ• ekato katvÄ• kÄ• yacittadarathavÅ«pasam
kÄ• yacittapassaddhiyo, kÄ• yacittadarathanimaddanarasÄ• , kÄ• yacittÄ• naá¹ƒ
aparipphandanasÄ«tibhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• ya
avÅ«pasamakarauddhaccÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa lahubhÄ• vo __kÄ• yalahutÄ• _. cittassa lahubhÄ• vo __cittalahutÄ• _. tÄ•
kÄ• yacittagarubhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittagarubhÄ• vanimaddanarasÄ• ,
adandhatÄ• paccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naá¹ƒ
garubhÄ• vakarathinamiddhÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa mudubhÄ• vo __kÄ• yamudutÄ• _. cittassa mudubhÄ• vo __cittamudutÄ• _. tÄ•
kÄ• yacittatthambhavÅ«pasamalakkhaá¹‡Ä• \Ne II 93/, kÄ• yacittathaddhabhÄ• vanimadda
appaá¹-ighÄ• tapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naá¹ƒ
thaddhabhÄ• vakaradiá¹-á¹-himÄ• nÄ• dikilesapaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa kammaÃ±Ã±abhÄ• vo __kÄ• yakammaÃ±Ã±atÄ• _. cittassa kammaÃ±Ã±abhÄ•
kÄ• yacittÄ• kammaÃ±Ã±abhÄ• vavÅ«pasamalakkhaá¹‡Ä• , kÄ• yacittÄ• kammaÃ±Ã±abhÄ
Ä• rammaá¹‡akaraá¹‡asampattipaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ•
akammaÃ±Ã±abhÄ• vakarÄ• vasesanÄ«varaá¹‡Ä• dipaá¹-ipakkhabhÅ«tÄ• , pasÄ• danÄ«y

hitakiriyÄ• su viniyogakkhamabhÄ• vÄ• vahÄ• suvaá¹‡á¹‡avisuddhi viyÄ• ti daá¹-á¹-habbÄ

kÄ• yassa \Be II 96/ pÄ• guÃ±Ã±abhÄ• vo __kÄ• yapÄ• guÃ±Ã±atÄ• _. cittassa pÄ• guÃ±Ã
tÄ• kÄ• yacittÄ• naá¹ƒ agelaÃ±Ã±abhÄ• valakkhaá¹‡Ä• , kÄ• yacittagelaÃ±Ã±animaddana
nirÄ• dÄ«navapaccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittapadaá¹-á¹-hÄ• nÄ• . kÄ• yacittÄ• naá¹ƒ
gelaÃ±Ã±akaraasaddhiyÄ• dipaá¹-ipakkhabhÅ«tÄ• ti daá¹-á¹-habbÄ• .

kÄ• yassa ujukabhÄ• vo __kÄ• yujukatÄ• _. cittassa ujukabhÄ• vo __cittujukatÄ• _. tÄ• kÄ
kÄ• yacittakuá¹-ilabhÄ• vanimaddanarasÄ• , ajimhatÄ• paccupaá¹-á¹-hÄ• nÄ• , kÄ• yacittap
kÄ• yacittÄ• naá¹ƒ kuá¹-ilabhÄ• vakaramÄ• yÄ• sÄ• á¹-heyyÄ• dipaá¹-ipakkhabhÅ«tÄ• ti da

<471> __chando_ti kattukÄ• matÄ• yetaá¹ƒ adhivacanaá¹ƒ. tasmÄ• so kattukÄ• matÄ• lak
Ä• rammaá¹‡apariyesanaraso, Ä• rammaá¹‡ena atthikatÄ• paccupaá¹-á¹-hÄ• no, tadevassa
Ä• rammaá¹‡aggahaá¹‡e ayaá¹ƒ cetaso hatthappasÄ• raá¹‡aá¹ƒ viya daá¹-á¹-habbo.

<472> adhimuccanaá¹ƒ __adhimokkho_. so sanniá¹-á¹-hÄ• nalakkhaá¹‡o, asaá¹ƒsappanar
nicchayapaccupaá¹-á¹-hÄ• no, sanniá¹-á¹-heyyadhammapadaá¹-á¹-hÄ• no, Ä• rammaá¹‡e r
daá¹-á¹-habbo.

<473> kiriyÄ• kÄ• ro. manamhi kÄ• ro __manasikÄ• ro_. purimamanato visadisamanaá¹ƒ
svÄ• yaá¹ƒ Ä• rammaá¹‡apaá¹-ipÄ• dako, vÄ«thipaá¹-ipÄ• dako, javanapaá¹-ipÄ• dakoti tip

tattha \Ne II 94/ __Ä• rammaá¹‡apaá¹-ipÄ• dako_ manamhi kÄ• roti manasikÄ• ro. so sÄ• r
sampayuttÄ• naá¹ƒ Ä• rammaá¹‡e saá¹ƒyojanaraso, Ä• rammaá¹‡Ä• bhimukhabhÄ• vapac
Ä• rammaá¹‡apadaá¹-á¹-hÄ• no. saá¹…khÄ• rakkhandhapariyÄ• panno, Ä• rammaá¹‡apaá
sÄ• rathi viya daá¹-á¹-habbo. __vÄ«thipaá¹-ipÄ• dako_ti pana paÃ±cadvÄ• rÄ• vajjanasseta
__javanapaá¹-ipÄ• dako_ti manodvÄ• rÄ• vajjanassetaá¹ƒ adhivacanaá¹ƒ. na te idha adhipp

<474> tesu dhammesu majjhattatÄ• __tatramajjhattatÄ• _. sÄ• cittacetasikÄ• naá¹ƒ sama
Å«nÄ• dhikatÄ• nivÄ• raá¹‡arasÄ• , pakkhapÄ• tupacchedanarasÄ• vÄ• , majjhattabhÄ• va
cittacetasikÄ• naá¹ƒ ajjhupekkhanabhÄ• vena samappavattÄ• naá¹ƒ Ä• jÄ• nÄ«yÄ• naá¹ƒ a
daá¹-á¹-habbÄ• .

__karuá¹‡Ä• muditÄ• _ \Be II 97/ ca brahmavihÄ• raniddese (Vism I 262) vuttanayeneva ve
appanÄ• ppattÄ• rÅ«pÄ• vacarÄ• , imÄ• kÄ• mÄ• vacarÄ• ti ayameva viseso.

keci pana mettupekkhÄ• yopi aniyatesu icchanti, taá¹ƒ na gahetabbaá¹ƒ. atthato hi adosoye
tatramajjhattupekkhÄ• yeva upekkhÄ• ti.

<475> kÄ• yaduccaritato virati __kÄ• yaduccaritavirati_. esa nayo sesÄ• supi. lakkhaá¹‡Ä• kÄ• yaduccaritÄ• divatthÅ«naá¹ƒ avÄ«tikkamalakkhaá¹‡Ä• , amaddanalakkhaá¹‡Ä• ti vuttaa kÄ• yaduccaritÄ• divatthuto saá¹…kocanarasÄ• , akiriyapaccupaá¹-á¹-hÄ• nÄ• , saddhÄ• hirottappaappicchatÄ• diguá¹‡apadaá¹-á¹-hÄ• nÄ• , pÄ• pakiriyato cittassa vimukh daá¹-á¹-habbÄ• .

<476> iti imeva chattiá¹ƒsa saá¹…khÄ• rÄ• paá¹-hamena kÄ• mÄ• vacarakusalaviÃ±Ã±Ä• gacchantÄ«ti veditabbÄ• . yathÄ• ca paá¹-hamena, evaá¹ƒ dutiyenÄ• pi. sasaá¹…khÄ• rab viseso.

tatiyena pana á¹-hapetvÄ• amohaá¹ƒ avasesÄ• veditabbÄ• . tathÄ• catutthena. sasaá¹… hettha viseso.

paá¹-hame \Ne II 95/ vuttesu pana á¹-hapetvÄ• pÄ«tiá¹ƒ avasesÄ• paÃ±camena sampayo paÃ±camena, evaá¹ƒ chaá¹-á¹-henÄ• pi. sasaá¹…khÄ• rabhÄ• vamattameva hettha viseso. amohaá¹ƒ avasesÄ• veditabbÄ• . tathÄ• aá¹-á¹-hamena. sasaá¹…khÄ• rabhÄ• vamattame

paá¹-hame vuttesu á¹-hapetvÄ• viratittayaá¹ƒ sesÄ• rÅ«pÄ• vacarakusalesu paá¹-hamena dutiyena tato vitakkavajjÄ• . tatiyena tato vicÄ• ravajjÄ• . catutthena tato pÄ«tivajjÄ• . paÃ±c aniyatesu karuá¹‡Ä• muditÄ• vajjÄ• . teyeva catÅ«su Ä• ruppakusalesu. arÅ«pÄ• vacarabh

lokuttaresu paá¹-hamajjhÄ• nike tÄ• va maggaviÃ±Ã±Ä• á¹‡e paá¹-hamarÅ«pÄ• vacaraviÃ dutiyajjhÄ• nikÄ• dibhede dutiyarÅ«pÄ• vacaraviÃ±Ã±Ä• á¹‡Ä• dÄ«su vuttanayeneva vedita pana abhÄ• vo, niyataviratitÄ• \Be II 98/, lokuttaratÄ• cÄ• ti ayamettha viseso. evaá¹ƒ tÄ• saá¹…khÄ• rÄ• veditabbÄ• .

<477> akusalesu lobhamÅ«le paá¹-hamÄ• kusalasampayuttÄ• tÄ• va niyatÄ• sarÅ«pena cattÄ• roti sattarasa. tattha phasso, cetanÄ• , vitakko, vicÄ• ro, pÄ«ti, vÄ«riyaá¹ƒ, jÄ«vitaá¹ƒ ahirikaá¹ƒ, anottappaá¹ƒ, lobho, moho, micchÄ• diá¹-á¹-hÄ«ti ime sarÅ«pena Ä• gatÄ• tera chando, adhimokkho, uddhaccaá¹ƒ, manasikÄ• roti ime yevÄ• panakÄ• cattÄ• ro (Dhs-a 36

<478> tattha na hiriyatÄ«ti ahiriko. ahirikassa bhÄ• vo __ahirikaá¹ƒ_. na otappatÄ«ti __ano __ahirikaá¹ƒ_ kÄ• yaduccaritÄ• dÄ«hi ajigucchanalakkhaá¹‡aá¹ƒ, alajjÄ• lakkhaá¹‡aá¹ƒ vÄ• asÄ• rajjalakkhaá¹‡aá¹ƒ, anuttÄ• salakkhaá¹‡aá¹ƒ vÄ• . ayamettha saá¹…khepo. vitthÄ• ro vuttapaá¹-ipakkhavasena veditabbo.

<479> lubbhanti tena, sayaá¹ƒ vÄ• lubbhati, lubbhanamattameva vÄ• tanti __lobho_. muy

muyhati, muyhanamattameva vÄ• tanti __moho_. tesu __lobho_ Ä• rammaá¹‡aggahaá¹‡al
abhisaá¹…garaso tattakapÄ• le khittamaá¹ƒsapesi viya. apariccÄ• gapaccupaá¹-á¹-hÄ• no t
viya. saá¹ƒyojaniyadhammesu assÄ• dadassanapadaá¹-á¹-hÄ• no. taá¹‡hÄ• nadÄ«bhÄ• ve
nadÄ« iva mahÄ• samuddaá¹ƒ apÄ• yameva gahetvÄ• gacchatÄ«ti daá¹-á¹-habbo.

<480> __moho_ cittassa andhabhÄ• valakkhaá¹‡o, aÃ±Ã±Ä• á¹‡alakkhaá¹‡o vÄ• , asampa
Ä• rammaá¹‡asabhÄ• vacchÄ• danaraso vÄ• , asammÄ• paá¹-ipattipaccupaá¹-á¹-hÄ• no, a
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• no, sabbÄ• kusalÄ• naá¹ƒ mÅ«lanti daá¹-á¹-habbo.

<481> micchÄ• passanti tÄ• ya, sayaá¹ƒ vÄ• micchÄ• passati, micchÄ• dassanamattaá¹ƒ
__micchÄ• diá¹-á¹-hi_. sÄ• ayoniso abhinivesalakkhaá¹‡Ä• , parÄ• mÄ• sarasÄ• , micchÄ•
ariyÄ• naá¹ƒ adassanakÄ• matÄ• dipadaá¹-á¹-hÄ• nÄ• , paramaá¹ƒ vajjanti daá¹-á¹-habbÄ•

<482> uddhatabhÄ• vo \Be II 99/ __uddhaccaá¹ƒ_. taá¹ƒ avÅ«pasamalakkhaá¹‡aá¹ƒ vÄ• t
anavaá¹-á¹-hÄ• narasaá¹ƒ vÄ• tÄ• bhighÄ• tacaladhajapaá¹-Ä• kÄ• viya, bhantattapaccupa
pÄ• sÄ• á¹‡Ä• bhighÄ• tasamuddhatabhasmaá¹ƒ viya, cetaso avÅ«pasame ayonisomanasi
cittavikkhepoti daá¹-á¹-habbaá¹ƒ. sesÄ• kusale vuttanayeneva veditabbÄ• . akusalabhÄ• v
ca lÄ• makattaá¹ƒ etesaá¹ƒ tehi viseso.

<483> iti ime sattarasa saá¹…khÄ• rÄ• paá¹-hamena akusalaviÃ±Ã±Ä• á¹‡ena sampayoga
yathÄ• ca paá¹-hamena, evaá¹ƒ dutiyenÄ• pi. sasaá¹…khÄ• ratÄ• panettha thinamiddhass

tattha thinanatÄ• __thinaá¹ƒ_. middhanatÄ• __middhaá¹ƒ_. anussÄ• hasaá¹ƒhananatÄ• a
thinaÃ±ca middhaÃ±ca thinamiddhaá¹ƒ. tattha __thinaá¹ƒ_ anussÄ• halakkhaá¹‡aá¹ƒ, vÄ«r
saá¹ƒsÄ«danapaccupaá¹-á¹-hÄ• naá¹ƒ. __middhaá¹ƒ_ akammaÃ±Ã±atÄ• lakkhaá¹‡aá¹ƒ, o
lÄ«natÄ• paccupaá¹-á¹-hÄ• naá¹ƒ, pacalÄ• yikÄ• niddÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• . ubh
ayonisomanasikÄ• rapadaá¹-á¹-hÄ• naá¹ƒ.

tatiyena paá¹-hame vuttesu á¹-hapetvÄ• micchÄ• diá¹-á¹-hiá¹ƒ avasesÄ• veditabbÄ• . __m
\Ne II 97/ hoti. ayaá¹ƒ viseso, so uá¹‡á¹‡atilakkhaá¹‡o, sampaggaharaso, ketukamyatÄ• pa
diá¹-á¹-hivippayuttalobhapadaá¹-á¹-hÄ• no, ummÄ• do viya daá¹-á¹-habbo.

catutthena dutiye vuttesu á¹-hapetvÄ• micchÄ• diá¹-á¹-hiá¹ƒ avasesÄ• veditabbÄ• . etthÄ
hotiyeva. paá¹-hame vuttesu pana á¹-hapetvÄ• pÄ«tiá¹ƒ avasesÄ• paÃ±camena sampayo
paÃ±camena, evaá¹ƒ chaá¹-á¹-henÄ• pi. sasaá¹…khÄ• ratÄ• panettha thinamiddhassa ca a
sattamena paÃ±came vuttesu á¹-hapetvÄ• diá¹-á¹-hiá¹ƒ avasesÄ• veditabbÄ• . mÄ• no pa
aá¹-á¹-hamena chaá¹-á¹-he vuttesu á¹-hapetvÄ• diá¹-á¹-hiá¹ƒ avasesÄ• veditabbÄ• . etthÄ
hotiyevÄ• ti.

<484> dosamÅ«lesu pana dvÄ«su paá¹-hamasampayuttÄ• tÄ• va niyatÄ• sarÅ«pena Ä• g
cattÄ• ro, aniyatÄ• tayoti aá¹-á¹-hÄ• rasa \Be II 100/. tattha phasso, cetanÄ• , vitakko, vicÄ•
jÄ«vitaá¹ƒ, samÄ• dhi, ahirikaá¹ƒ, anoppattaá¹ƒ, doso, mohoti ime sarÅ«pena Ä• gatÄ• ekÄ
413). chando, adhimokkho, uddhaccaá¹ƒ, manasikÄ• roti ime yevÄ• panakÄ• cattÄ• ro (Dh
macchariyaá¹ƒ, kukkuccanti ime aniyatÄ• tayo (Dhs-a 413).

<485> tattha dussanti tena, sayaá¹ƒ vÄ• dussati, dussanamattameva vÄ• tanti __doso_. s
caá¹‡á¸• ikkalakkhaá¹‡o pahaá¹-Ä• sÄ«viso viya, visappanaraso visanipÄ• to viya, attano n
dÄ• vaggi viya. dÅ«sanapaccupaá¹-á¹-hÄ• no laddhokÄ• so viya sapatto, Ä• ghÄ• tavatthup
visasaá¹ƒsaá¹-á¹-hapÅ«timuttaá¹ƒ viya daá¹-á¹-habbo.

<486> issÄ• yanÄ• __issÄ• _. sÄ• parasampattÄ«naá¹ƒ usÅ«yanalakkhaá¹‡Ä• . tattheva
vimukhabhÄ• vapaccupaá¹-á¹-hÄ• nÄ• , parasampattipadaá¹-á¹-hÄ• nÄ• , saá¹ƒyojananti da

<487> maccharabhÄ• vo __macchariyaá¹ƒ_. taá¹ƒ laddhÄ• naá¹ƒ vÄ• labhitabbÄ• naá¹ƒ v
nigÅ«hanalakkhaá¹‡aá¹ƒ, tÄ• saá¹ƒyeva parehi sÄ• dhÄ• raá¹‡abhÄ• vaakkhamanarasaá¹ƒ
saá¹…kocanapaccupaá¹-á¹-hÄ• naá¹ƒ, kaá¹-ukaÃ±cukatÄ• paccupaá¹-á¹-hÄ• naá¹ƒ vÄ• , a
cetaso virÅ«pabhÄ• voti daá¹-á¹-habbaá¹ƒ.

<488> kucchitaá¹ƒ \Ne II 98/ kataá¹ƒ kukataá¹ƒ. tassa bhÄ• vo __kukkuccaá¹ƒ_. taá¹ƒ
pacchÄ• nutÄ• palakkhaá¹‡aá¹ƒ, katÄ• katÄ• nusocanarasaá¹ƒ, vippaá¹-isÄ• rapaccupaá¹-
katÄ• katapadaá¹-á¹-hÄ• naá¹ƒ, dÄ• sabyamiva daá¹-á¹-habbaá¹ƒ. sesÄ• vuttappakÄ• rÄ•

iti ime aá¹-á¹-hÄ• rasa saá¹…khÄ• rÄ• paá¹-hamena dosamÅ«lena sampayogaá¹ƒ gaccha
paá¹-hamena, evaá¹ƒ dutiyenÄ• pi. sasaá¹…khÄ• ratÄ• pana aniyatesu ca thinamiddhasan

<489> mohamÅ«lesu dvÄ«su vicikicchÄ• sampayuttena tÄ• va phasso, cetanÄ• , vitakko, v
jÄ«vitaá¹ƒ, cittaá¹-á¹-hiti, ahirikaá¹ƒ, anottappaá¹ƒ \Be II 101/, moho, vicikicchÄ• ti sarÅ«pen
ekÄ• dasa (Dhs 422; Dhs-a 422), uddhaccaá¹ƒ, manasikÄ• roti yevÄ• panakÄ• dve cÄ• ti t

<490> tattha __cittaá¹-á¹-hitÄ«_ti pavattiá¹-á¹-hitimatto dubbalo samÄ• dhi. vigatÄ• cikicch
__vicikicchÄ• _. sÄ• saá¹ƒsayalakkhaá¹‡Ä• , kampanarasÄ• , anicchayapaccupaá¹-á¹-hÄ•
anekaá¹ƒsagÄ• hapaccupaá¹-á¹-hÄ• nÄ• vÄ• , vicikicchÄ• yaá¹ƒ ayonisomanasikÄ• rapada
paá¹-ipattiantarÄ• yakarÄ• ti daá¹-á¹-habbÄ• . sesÄ• vuttappakÄ• rÄ• yeva.

uddhaccasampayuttena vicikicchÄ• sampayutte vuttesu á¹-hapetvÄ• vicikicchaá¹ƒ sesÄ•
abhÄ• vena panettha adhimokkho uppajjati. tena saddhiá¹ƒ teraseva, adhimokkhasabbhÄ•

hoti. yaÃ±cettha uddhaccaá¹ƒ, taá¹ƒ sarÅ«peneva Ä• gataá¹ƒ. adhimokkhamanasikÄ• rÄ• y
akusalasaá¹…khÄ• rÄ• veditabbÄ• .

<491> abyÄ• katesu vipÄ• kÄ• byÄ• katÄ• tÄ• va ahetukasahetukabhedato duvidhÄ• . tes
ahetukavipÄ• kaviÃ±Ã±Ä• á¹‡asampayuttÄ• ahetukÄ• . tattha kusalÄ• kusalavipÄ• kacakk
phasso, cetanÄ• , jÄ«vitaá¹ƒ, cittaá¹-á¹-hitÄ«ti sarÅ«pena Ä• gatÄ• cattÄ• ro (Dhs 431; Dhs
manasikÄ• royevÄ• ti paÃ±ca. sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡asampayuttÄ• pi etey
ete ceva vitakkavicÄ• rÄ• dhimokkhÄ• cÄ• ti \Ne II 99/ aá¹-á¹-ha, tathÄ• tividhÄ• yapi
ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• . yÄ• panettha somanassasahagatÄ• , tÄ• ya sado
veditabbÄ• .

sahetukavipÄ• kaviÃ±Ã±Ä• á¹‡asampayuttÄ• pana sahetukÄ• . tesu aá¹-á¹-hakÄ• mÄ• va
aá¹-á¹-hahi kÄ• mÄ• vacarakusalehi sampayuttasaá¹…khÄ• rasadisÄ• yeva. yÄ• pana tÄ•
tÄ• sattÄ• rammaá¹‡attÄ• vipÄ• kesu na santi. ekantaparittÄ• rammaá¹‡Ä• hi kÄ• mÄ• va
karuá¹‡Ä• muditÄ• , viratiyopi vipÄ• kesu na santi. ``paÃ±ca sikkhÄ• padÄ• kusalÄ• yevÄ•

rÅ«pÄ• vacarÄ• rÅ«pÄ• vacaralokuttaravipÄ• kaviÃ±Ã±Ä• á¹‡asampayuttÄ• \Be II 102/ pa
kusalaviÃ±Ã±Ä• á¹‡asampayuttasaá¹…khÄ• rehi sadisÄ• eva.

<492> kiriyÄ• byÄ• katÄ• pi ahetukasahetukabhedato duvidhÄ• . tesu ahetukakiriyaviÃ±Ã±
te ca kusalavipÄ• kamanodhÄ• tuahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayayuttehi samÄ• r
pana vÄ«riyaá¹ƒ adhikaá¹ƒ. vÄ«riyasabbhÄ• vato balappatto samÄ• dhi hoti. ayamettha vise

sahetukakiriyaviÃ±Ã±Ä• á¹‡asampayuttÄ• pana sahetukÄ• . tesu aá¹-á¹-hakÄ• mÄ• vacar
tÄ• va á¹-hapetvÄ• viratiyo aá¹-á¹-hahi kÄ• mÄ• vacarakusalehi sampayuttasaá¹…khÄ• ras
rÅ«pÄ• vacarÄ• rÅ«pÄ• vacarakiriyasampayuttÄ• pana sabbÄ• kÄ• renapi tesaá¹ƒ
kusalaviÃ±Ã±Ä• á¹‡asampayuttasadisÄ• yevÄ• ti evaá¹ƒ abyÄ• katÄ• pi saá¹…khÄ• rÄ• ve

idaá¹ƒ saá¹…khÄ• rakkhandhe vitthÄ• rakathÄ• mukhaá¹ƒ.

idaá¹ƒ tÄ• va abhidhamme padabhÄ• janÄ«yanayena khandhesu vitthÄ• rakathÄ• mukhaá

atÄ«tÄ• divibhÄ• gakathÄ•

<493> bhagavatÄ• \Ne II 100/ pana ---

``yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• bahiddhÄ• vÄ•
vÄ• hÄ«naá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• yaá¹ƒ dÅ«re santike vÄ• , tadekajjhaá¹ƒ abhisaá¹ƒyÄ

ayaá¹ƒ vuccati rÅ«pakkhandho. yÄ• kÄ• ci vedanÄ• ... yÄ• kÄ• ci saÃ±Ã±Ä• ... ye keci sa
yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ... pe ... abhisaá¹…khipitv
viÃ±Ã±Ä• á¹‡akkhandhoâ€™â€™ ti (Vibh 2, 26) ---

evaá¹ƒ khandhÄ• vitthÄ• ritÄ• .

tattha __yaá¹ƒkiÃ±cÄ«_ti anavasesapariyÄ• dÄ• naá¹ƒ. __rÅ«pa_nti atippasaá¹…ganiyama
padadvayenÄ• pi rÅ«passa anavasesapariggaho kato hoti. athassa atÄ«tÄ• dinÄ• \Be II 10
taÃ±hi kiÃ±ci atÄ«taá¹ƒ, kiÃ±ci anÄ• gatÄ• dibhedanti. esa nayo vedanÄ• dÄ«su.

<494> tattha rÅ«paá¹ƒ tÄ• va addhÄ• santatisamayakhaá¹‡avasena catudhÄ• atÄ«taá¹ƒ n
anÄ• gatapaccuppannaá¹ƒ.

tattha __addhÄ• vasena_ tÄ• va ekassa ekasmiá¹ƒ bhave paá¹-isandhito pubbe atÄ«taá¹ƒ,
anÄ• gataá¹ƒ, ubhinnamantare paccuppannaá¹ƒ.

__santativasena_ sabhÄ• gaekautusamuá¹-á¹-hÄ• naá¹ƒ ekÄ• hÄ• rasamuá¹-á¹-hÄ• naÃ±c
vattamÄ• nampi paccuppannaá¹ƒ, tato pubbe visabhÄ• gautuÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹
anÄ• gataá¹ƒ. cittajaá¹ƒ ekavÄ«thiekajavanaekasamÄ• pattisamuá¹-á¹-hÄ• naá¹ƒ paccuppa
atÄ«taá¹ƒ, pacchÄ• anÄ• gataá¹ƒ. kammasamuá¹-á¹-hÄ• nassa pÄ• á¹-iyekkaá¹ƒ santativa
tesaÃ±Ã±eva pana utuÄ• hÄ• racittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ upatthambhakavasena tassa

__samayavasena_ \Ne II 101/ ekamuhuttapubbaá¹‡hasÄ• yanharattindivÄ• dÄ«su samaye
pavattamÄ• naá¹ƒ taá¹ƒ taá¹ƒ samayaá¹ƒ paccuppannaá¹ƒ nÄ• ma, tato pubbe atÄ«taá¹ƒ, p

__khaá¹‡avasena_ uppÄ• dÄ• dikhaá¹‡attayapariyÄ• pannaá¹ƒ paccuppannaá¹ƒ, tato publ
atÄ«taá¹ƒ. apica atikkantahetupaccayakiccaá¹ƒ atÄ«taá¹ƒ, niá¹-á¹-hitahetukiccaá¹ƒ aniá¹-á¹-
paccuppannaá¹ƒ, ubhayakiccaá¹ƒ asampattaá¹ƒ anÄ• gataá¹ƒ. sakiccakkhaá¹‡e vÄ• paccu
anÄ• gataá¹ƒ, pacchÄ• atÄ«taá¹ƒ. ettha ca khaá¹‡Ä• dikathÄ• va nippariyÄ• yÄ• . sesÄ• s

<495> ajjhattabahiddhÄ• bhedo vuttanayo eva. apica idha niyakajjhattampi ajjhattaá¹ƒ para
bahiddhÄ• ti veditabbaá¹ƒ. oá¸·Ä• rikasukhumabhedo vuttanayova.

<496> hÄ«napaá¹‡Ä«tabhedo duvidho pariyÄ• yato nippariyÄ• yato ca. tattha akaniá¹-á¹-hÄ
sudassÄ«naá¹ƒ rÅ«paá¹ƒ hÄ«naá¹ƒ. tadeva sudassÄ• naá¹ƒ rÅ«pato paá¹‡Ä«taá¹ƒ. evaá¹ƒ
rÅ«paá¹ƒ, tÄ• va pariyÄ• yato hÄ«napaá¹‡Ä«tatÄ• veditabbÄ• . nippariyÄ• yato pana yatth
uppajjati, taá¹ƒ hÄ«naá¹ƒ. yattha kusalavipÄ• kaá¹ƒ, taá¹ƒ paá¹‡Ä«taá¹ƒ.

dÅ«re \Be II 104/ santiketi idampi vuttanayameva. apica okÄ• satopettha upÄ• dÄ• yupÄ• d
veditabbÄ• .

<497> __tadekajjhaá¹ƒ abhisaá¹ƒyÅ«hitvÄ• abhisaá¹…khipitvÄ• _ti taá¹ƒ atÄ«tÄ• dÄ«hi pa
niddiá¹-á¹-haá¹ƒ rÅ«paá¹ƒ sabbaá¹ƒ ruppanalakkhaá¹‡asaá¹…khÄ• te ekavidhabhÄ• ve paÅ
rÅ«pakkhandhoti vuccatÄ«ti ayamettha attho. etena sabbampi rÅ«paá¹ƒ ruppanalakkhaá¹‡e
rÅ«pakkhandhoti dassitaá¹ƒ hoti. na hi rÅ«pato aÃ±Ã±o rÅ«pakkhandho nÄ• ma atthi.

<498> yathÄ• ca rÅ«paá¹ƒ, evaá¹ƒ vedanÄ• dayopi vedayitalakkhaá¹‡Ä• dÄ«su rÄ• sibhÄ
vedanÄ• dÄ«hi aÃ±Ã±e vedanÄ• kkhandhÄ• dayo nÄ• ma atthi.

atÄ«tÄ• divibhÄ• ge \Ne II 102/ panettha santativasena khaá¹‡Ä• divasena ca vedanÄ• ya
atÄ«tÄ• nÄ• gatapaccuppannabhÄ• vo veditabbo. tattha __santativasena_
ekavÄ«thiekajavanaekasamÄ• pattipariyÄ• pannÄ• ekavÄ«thivisayasamÄ• yogappavattÄ•
atÄ«tÄ• , pacchÄ• anÄ• gatÄ• . __khaá¹‡Ä• divasena_ khaá¹‡attayapariyÄ• pannÄ• pubb
sakiccaÃ±ca kurumÄ• nÄ• vedanÄ• paccuppannÄ• , tato pubbe atÄ«tÄ• , pacchÄ• anÄ• g
niyakajjhattavasena veditabbo.

<499> oá¸·Ä• rikasukhumabhedo ``akusalÄ• vedanÄ• oá¸·Ä• rikÄ• , kusalÄ• byÄ• katÄ•
tiÄ• dinÄ• (Vibh 11) nayena vibhaá¹…ge vuttena jÄ• tisabhÄ• vapuggalalokiyalokuttaravase
__jÄ• tivasena_ tÄ• va akusalÄ• vedanÄ• sÄ• vajjakiriyahetuto, kilesasantÄ• pabhÄ• vato
kusalavedanÄ• ya oá¸·Ä• rikÄ• , sabyÄ• pÄ• rato, saussÄ• hato, savipÄ• kato, kilesasantÄ•
vipÄ• kÄ• byÄ• katÄ• ya oá¸·Ä• rikÄ• , savipÄ• kato, kilesasantÄ• pabhÄ• vato, sabyÄ• bajj
kiriyÄ• byÄ• katÄ• ya oá¸·Ä• rikÄ• . kusalÄ• byÄ• katÄ• pana vuttavipariyÄ• yato akusalÄ•
kusalÄ• kusalavedanÄ• sabyÄ• pÄ• rato, saussÄ• hato, savipÄ• kato ca yathÄ• yogaá¹ƒ du
oá¸·Ä• rikÄ• \Be II 105/, vuttavipariyÄ• yena duvidhÄ• pi abyÄ• katÄ• tÄ• hi sukhumÄ• . ev
oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

<500> __sabhÄ• vavasena_ pana dukkhÄ• vedanÄ• nirassÄ• dato, savipphÄ• rato, khobh
abhibhavanato ca itarÄ• hi dvÄ«hi oá¸·Ä• rikÄ• , itarÄ• pana dve sÄ• tato, santato, paá¹‡Ä«
majjhattato ca yathÄ• yogaá¹ƒ dukkhÄ• ya sukhumÄ• . ubho pana sukhadukkhÄ• savipphÄ
pÄ• kaá¹-ato ca adukkhamasukhÄ• ya oá¸·Ä• rikÄ• , sÄ• vuttavipariyÄ• yena tadubhayato s
sabhÄ• vavasena oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

<501> __puggalavasena_ pana asamÄ• pannassa vedanÄ• nÄ• nÄ• rammaá¹‡e vikkhitta
oá¸·Ä• rikÄ• , vipariyÄ• yena itarÄ• sukhumÄ• . evaá¹ƒ puggalavasena oá¸·Ä• rikasukhuma

__lokiyalokuttaravasena_ \Ne II 103/ pana sÄ• savÄ• vedanÄ• lokiyÄ• , sÄ• Ä• savuppat

yoganiyato, ganthaniyato, nÄ«varaá¹‡iyato, upÄ• dÄ• niyato, saá¹ƒkilesikato, puthujjanasÄ•
anÄ• savÄ• ya oá¸·Ä• rikÄ• . sÄ• vipariyÄ• yena sÄ• savÄ• ya sukhumÄ• . evaá¹ƒ lokiyalo
oá¸·Ä• rikasukhumatÄ• veditabbÄ• .

<502> tattha jÄ• tiÄ• divasena sambhedo pariharitabbo. akusalavipÄ• kakaÄ• yaviÃ±Ã±Ä•
jÄ• tivasena abyÄ• katattÄ• sukhumÄ• pi samÄ• nÄ• sabhÄ• vÄ• divasena oá¸·Ä• rikÄ• h
vedanÄ• sukhumÄ• . dukkhÄ• vedanÄ• oá¸·Ä• rikÄ• . samÄ• pannassa vedanÄ• sukhum
oá¸·Ä• rikÄ• . sÄ• savÄ• vedanÄ• oá¸·Ä• rikÄ• . anÄ• savÄ• vedanÄ• sukhumÄ• â€™â€
vedanÄ• , evaá¹ƒ sukhÄ• dayopi jÄ• tivasena oá¸·Ä• rikÄ• sabhÄ• vÄ• divasena sukhumÄ•
jÄ• tiÄ• divasena sambhedo na hoti, tathÄ• vedanÄ• naá¹ƒ oá¸·Ä• rikasukhumatÄ• veditab
abyÄ• katÄ• jÄ• tivasena kusalÄ• kusalÄ• hi sukhumÄ• . tattha katamÄ• abyÄ• katÄ• ? kiá
kiá¹ƒ samÄ• pannassa? kiá¹ƒ asamÄ• pannassa? kiá¹ƒ sÄ• savÄ• \Be II 106/? kiá¹ƒ anÄ• s
sabhÄ• vÄ• dibhedo na parÄ• masitabbo. esa nayo sabbattha.

apica taá¹ƒ taá¹ƒ vÄ• pana vedanaá¹ƒ upÄ• dÄ• yupÄ• dÄ• ya vedanÄ• oá¸·Ä• rikasukhu
akusalÄ• dÄ«supi lobhasahagatÄ• ya dosasahagatÄ• vedanÄ• aggi viya attano nissayada
lobhasahagatÄ• sukhumÄ• . dosasahagatÄ• pi niyatÄ• oá¸·Ä• rikÄ• , aniyatÄ• sukhumÄ•
oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . kappaá¹-á¹-hitikÄ• supi asaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , i
lobhasahagatÄ• pana diá¹-á¹-hisampayuttÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . sÄ• pi niyat
asaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• , itarÄ• sukhumÄ• . avisesena ca akusalÄ• bahuvipÄ• kÄ•
sukhumÄ• . kusalÄ• pana appavipÄ• kÄ• oá¸·Ä• rikÄ• , bahuvipÄ• kÄ• sukhumÄ• .

apica kÄ• mÄ• vacarakusalÄ• oá¸·Ä• rikÄ• . rÅ«pÄ• vacarÄ• sukhumÄ• . tato arÅ«pÄ• va
kÄ• mÄ• vacarÄ• dÄ• namayÄ• oá¸·Ä• rikÄ• . sÄ«lamayÄ• sukhumÄ• . tato bhÄ• vanÄ• r
oá¸·Ä• rikÄ• . tihetukÄ• sukhumÄ• . tihetukÄ• pi sasaá¹…khÄ• rikÄ• oá¸·Ä• rikÄ• . asaá¹…
rÅ«pÄ• vacarÄ• ca paá¹-hamajjhÄ• nikÄ• oá¸·Ä• rikÄ• ... pe ... paÃ±camajjhÄ• nikÄ• \Ne
arÅ«pÄ• vacarÄ• ca Ä• kÄ• sÄ• naÃ±cÄ• yatanasampayuttÄ• oá¸·Ä• rikÄ• ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasampayuttÄ• sukhumÄ• va. lokuttarÄ• ca sotÄ• patt
pe ... arahattamaggasampayuttÄ• sukhumÄ• va. esa nayo taá¹ƒ taá¹ƒ bhÅ«mivipÄ• kakiriy
dukkhÄ• diasamÄ• pannÄ• disÄ• savÄ• divasena vuttavedanÄ• su ca.

okÄ• savasena cÄ• pi niraye dukkhÄ• oá¸·Ä• rikÄ• . tiracchÄ• nayoniyaá¹ƒ sukhumÄ• ... p
paranimmitavasavattÄ«su sukhumÄ• va. yathÄ• ca dukkhÄ• , evaá¹ƒ sukhÄ• pi sabbattha
vatthuvasena cÄ• pi hÄ«navatthukÄ• yÄ• kÄ• ci vedanÄ• oá¸·Ä• rikÄ• , paá¹‡Ä«tavatthuk

hÄ«napaá¹‡Ä«tabhede yÄ• oá¸·Ä• rikÄ• , sÄ• hÄ«nÄ• . yÄ• ca sukhumÄ• , sÄ• paá¹‡Ä«

<503> dÅ«rapadaá¹ƒ pana ``akusalÄ• vedanÄ• kusalÄ• byÄ• katÄ• hi vedanÄ• hi dÅ«reâ

``akusalÄ• vedanÄ• akusalÄ• ya vedanÄ• ya santikeâ€™â€™ tiÄ• dinÄ• \Be II 107/ naye
tasmÄ• akusalÄ• vedanÄ• visabhÄ• gato, asaá¹ƒsaá¹-á¹-hato, asarikkhato ca kusalÄ• byÄ
kusalÄ• byÄ• katÄ• akusalÄ• ya. esa nayo sabbavÄ• resu. akusalÄ• pana vedanÄ• sabh
santiketi. idaá¹ƒ vedanÄ• kkhandhassa atÄ«tÄ• divibhÄ• ge vitthÄ• rakathÄ• mukhaá¹ƒ.
taá¹ƒtaá¹ƒvedanÄ• sampayuttÄ• naá¹ƒ pana saÃ±Ã±Ä• dÄ«nampi evameva veditabbaá¹ƒ.

kamÄ• divinicchayakathÄ•

<504> evaá¹ƒ viditvÄ• ca puna etesveva ---

khandhesu Ã±Ä• á¹‡abhedatthaá¹ƒ, kamatotha visesato.

anÅ«nÄ• dhikato ceva, upamÄ• to tatheva ca ||

daá¹-á¹-habbato dvidhÄ• evaá¹ƒ, passantassatthasiddhito.

vinicchayanayo sammÄ• , viÃ±Ã±Ä• tabbo vibhÄ• vinÄ• ||

tattha \Ne II 105/ __kamato_ti idha uppattikkamo, pahÄ• nakkamo, paá¹-ipattikkamo, bhÅ«
bahuvidho kamo.

tattha ``paá¹-hamaá¹ƒ kalalaá¹ƒ hoti, kalalÄ• hoti abbudaâ€™â€™ nti (SN a I 235) evamÄ
``dassanena pahÄ• tabbÄ• dhammÄ• , bhÄ• vanÄ• ya pahÄ• tabbÄ• dhammÄ• â€™â€™
pahÄ• nakkamo. ``sÄ«lavisuddhi, cittavisuddhÄ«â€™â€™ ti (MN I 259; Paá¹-is III 41) evam
``kÄ• mÄ• vacarÄ• , rÅ«pÄ• vacarÄ• â€™â€™ ti (Dhs 987) evamÄ• di bhÅ«mikkamo. ``cat
cattÄ• ro sammappadhÄ• nÄ• â€™â€™ ti (DN III 145) vÄ• , ``dÄ• nakathaá¹ƒ, sÄ«lakathaâ
evamÄ• di desanÄ• kkamo. tesu idha uppattikkamo tÄ• va na yujjati, kalalÄ• dÄ«naá¹ƒ viya
pubbÄ• pariyavavatthÄ• nena anuppattito. na pahÄ• nakkamo, kusalÄ• byÄ• katÄ• naá¹ƒ a
napaá¹-ipattikkamo, akusalÄ• naá¹ƒ appaá¹-ipajjanÄ«yato. na bhÅ«mikkamo, vedanÄ• dÄ«
catubhÅ«mipariyÄ• pannattÄ• . desanÄ• kkamo pana yujjati.

abhedena hi paÃ±casu khandhesu attagÄ• hapatitaá¹ƒ veneyyajanaá¹ƒ samÅ«haghanavin
mocetukÄ• mo bhagavÄ• hitakÄ• mo \Be II 108/ tassa tassa janassa sukhagahaá¹‡atthaá¹
visayabhÅ«taá¹ƒ oá¸·Ä• rikaá¹ƒ paá¹-hamaá¹ƒ rÅ«pakkhandhaá¹ƒ desesi. tato
iá¹-á¹-hÄ• niá¹-á¹-harÅ«pasaá¹ƒvedanikaá¹ƒ vedanaá¹ƒ. ``yaá¹ƒ vedayati, taá¹ƒ saÃ±jÄ• nÄ
vedanÄ• visayassa Ä• kÄ• ragÄ• hikaá¹ƒ saÃ±Ã±aá¹ƒ. saÃ±Ã±Ä• vasena abhisaá¹…khÄ• n
vedanÄ• dÄ«naá¹ƒ nissayaá¹ƒ adhipatibhÅ«taÃ±ca nesaá¹ƒ viÃ±Ã±Ä• á¹‡anti evaá¹ƒ tÄ• v
viÃ±Ã±Ä• tabbo.

<505> __visesato_ti khandhÄ• naÃ±ca upÄ• dÄ• nakkhandhÄ• naÃ±ca visesato. ko pana
avisesato vuttÄ• . upÄ• dÄ• nakkhandhÄ• sÄ• savaupÄ• dÄ• niyabhÄ• vena visesetvÄ• . y

``paÃ±ca ceva vo, bhikkhave, khandhe desessÄ• mi paÃ±cupÄ• dÄ• nakkhandhe ca, taá¹ƒ
bhikkhave, paÃ±cakkhandhÄ• , yaá¹ƒkiÃ±ci, bhikkhave, rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccupp
vÄ• , ayaá¹ƒ vuccati, bhikkhave, rÅ«pakkhandho. yÄ• \Ne II 106/ kÄ• ci vedanÄ• ... pe ... y
viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... santike vÄ• , ayaá¹ƒ vuccati, bhikkhave, viÃ±Ã±Ä• á¹‡akkhandho
bhikkhave, paÃ±cakkhandhÄ• . katame ca, bhikkhave, paÃ±cupÄ• dÄ• nakkhandhÄ• . yaá¹
... pe ... santike vÄ• sÄ• savaá¹ƒ upÄ• dÄ• niyaá¹ƒ, ayaá¹ƒ vuccati, bhikkhave, rÅ«pupÄ• d
vedanÄ• ... pe ... yaá¹ƒkiÃ±ci viÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... santike vÄ• sÄ• savaá¹ƒ upÄ• dÄ
vuccati, bhikkhave, viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho. ime vuccanti, bhikkhave, paÃ±cup
(SN b III 48).

ettha ca yathÄ• vedanÄ• dayo anÄ• savÄ• pi atthi, na evaá¹ƒ rÅ«paá¹ƒ. yasmÄ• panassa
khandhabhÄ• vo yujjati, tasmÄ• khandhesu vuttaá¹ƒ. yasmÄ• rÄ• saá¹-á¹-hena ca sÄ• sav
upÄ• dÄ• nakkhandhabhÄ• vo yujjati, tasmÄ• upÄ• dÄ• nakkhandhesu vuttaá¹ƒ. vedanÄ• d
vuttÄ• . sÄ• savÄ• upÄ• dÄ• nakkhandhesu. __upÄ• dÄ• nakkhandhÄ• _ti cettha upÄ• dÄ•
upÄ• dÄ• nakkhandhÄ• ti evamattho daá¹-á¹-habbo. idha pana sabbepete ekajjhaá¹ƒ katvÄ•

<506> __anÅ«nÄ• dhikato_ti kasmÄ• pana bhagavatÄ• paÃ±ceva khandhÄ• vuttÄ• anÅ
sabbasaá¹…khatasabhÄ• gekasaá¹…gahato attattaniyagÄ• havatthussa etaparamato aÃ±Ã
anekappabhedesu hi saá¹…khatadhammesu \Be II 109/ sabhÄ• gavasena saá¹…gayhamÄ•
rÅ«pasabhÄ• gekasaá¹…gahavasena eko khandho hoti. vedanÄ• vedanÄ• sabhÄ• gekasa
esa nayo saÃ±Ã±Ä• dÄ«su. tasmÄ• sabbasaá¹…khatasabhÄ• gekasaá¹…gahato paÃ±cev
attattaniyagÄ• havatthu yadidaá¹ƒ rÅ«pÄ• dayo paÃ±ca. vuttaÃ±hetaá¹ƒ ``rÅ«pe kho, bhikk
upÄ• dÄ• ya rÅ«paá¹ƒ abhinivissa evaá¹ƒ diá¹-á¹-hi uppajjati `etaá¹ƒ mama, esohamasmi, e
vedanÄ• ya, saÃ±Ã±Ä• ya, saá¹…khÄ• resu, viÃ±Ã±Ä• á¹‡e sati viÃ±Ã±Ä• á¹‡aá¹ƒ upÄ• dÄ
evaá¹ƒ diá¹-á¹-hi uppajjati `etaá¹ƒ mama, esohamasmi, eso me attÄ• â€™â€™ ti (SN b III 2
attattaniyagÄ• havatthussa etaparamatopi paÃ±ceva vuttÄ• . yepi caÃ±Ã±e sÄ«lÄ• dayo pa
vuttÄ• , tepi saá¹…khÄ• rakkhandhe pariyÄ• pannattÄ• ettheva avarodhaá¹ƒ gacchanti. tas
tadavarodhatopi paÃ±ceva vuttÄ• ti evaá¹ƒ anÅ«nÄ• dhikato vinicchayanayo viÃ±Ã±Ä• tabb

<507> __upamÄ• to_ti ettha hi gilÄ• nasÄ• lupamo rÅ«pupÄ• dÄ• nakkhandho, gilÄ• nupa
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhassa \Ne II 107/ vatthudvÄ• rÄ• rammaá¹‡avasena nivÄ•
vedanupÄ• dÄ• nakkhandho, Ä• bÄ• dhakattÄ• . gelaÃ±Ã±asamuá¹-á¹-hÄ• nupamo saÃ±Ã
kÄ• masaÃ±Ã±Ä• divasena rÄ• gÄ• disampayuttavedanÄ• sabbhÄ• vÄ• . asappÄ• yasevan
vedanÄ• gelaÃ±Ã±assa nidÄ• nattÄ• . ``vedanaá¹ƒ vedanatthÄ• ya abhisaá¹…kharontÄ«â€

vuttaá¹ƒ. tathÄ• ``akusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ kÄ• yaviÃ±Ã±Ä
dukkhasahagataâ€™â€™ nti (Dhs 556). gilÄ• nupamo viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandho
aparimuttattÄ• . apica cÄ• rakakÄ• raá¹‡aaparÄ• dhakÄ• raá¹‡akÄ• rakaaparÄ• dhikupamÄ
bhÄ• janabhojanabyaÃ±janaparivesakabhuÃ±jakÅ«pamÄ• cÄ• ti evaá¹ƒ upamÄ• to vinicch

<508> __daá¹-á¹-habbato dvidhÄ• _ti saá¹…khepato vitthÄ• rato cÄ• ti evaá¹ƒ dvidhÄ• daá
vinicchayanayo viÃ±Ã±Ä• tabbo. __saá¹…khepato_ hi paÃ±cupÄ• dÄ• nakkhandhÄ• Ä• sÄ
vuttanayena ukkhittÄ• sikapaccatthikato, bhÄ• rasuttavasena (SN b III 22) bhÄ• rato, khajja
(SN b III 79) khÄ• dakato, yamakasuttavasena (SN b III 85) aniccadukkhÄ• nattasaá¹…khat
daá¹-á¹-habbÄ• . __vitthÄ• rato_ panettha pheá¹‡apiá¹‡á¸• o viya rÅ«paá¹ƒ daá¹-á¹-habbaá
udakapubbuá¸·aá¹ƒ viya \Be II 110/ vedanÄ• , muhuttaramaá¹‡Ä«yato. marÄ«cikÄ• viya sa
kadalikkhandho viya saá¹…khÄ• rÄ• , asÄ• rakato. mÄ• yÄ• viya viÃ±Ã±Ä• á¹‡aá¹ƒ, vaÃ±c
suá¸·Ä• rampi ajjhattikaá¹ƒ rÅ«paá¹ƒ asubhanti daá¹-á¹-habbaá¹ƒ. vedanÄ• tÄ«hi dukkhatÄ
dukkhÄ• ti. saÃ±Ã±Ä• saá¹…khÄ• rÄ• avidheyyato anattÄ• ti. viÃ±Ã±Ä• á¹‡aá¹ƒ udayabba
daá¹-á¹-habbaá¹ƒ.

<509> __evaá¹ƒ passantassatthasiddhito_ti evaÃ±ca saá¹…khepavitthÄ• ravasena dvidhÄ
hoti, tatopi vinicchayanayo viÃ±Ã±Ä• tabbo. seyyathidaá¹ƒ --- saá¹…khepato tÄ• va paÃ±cu
ukkhittÄ• sikapaccatthikÄ• dibhÄ• vena passanto khandhehi na vihaÃ±Ã±ati. vitthÄ• rato pa
pheá¹‡apiá¹‡á¸• Ä• disadisabhÄ• vena passanto na asÄ• resu sÄ• radassÄ« hoti.

visesato ca __ajjhattikarÅ«paá¹ƒ asubhato_ passanto kabaá¸·Ä«kÄ• rÄ• hÄ• raá¹ƒ parijÄ•
vipallÄ• saá¹ƒ pajahati. kÄ• moghaá¹ƒ uttarati, kÄ• mayogena visaá¹ƒyujjati, kÄ• mÄ• saven
abhijjhÄ• kÄ• yaganthaá¹ƒ bhindati, kÄ• mupÄ• dÄ• naá¹ƒ na upÄ• diyati.

__vedanaá¹ƒ_ \Ne II 108/ __dukkhato_ passanto phassÄ• hÄ• raá¹ƒ parijÄ• nÄ• ti, dukkhe
pajahati, bhavoghaá¹ƒ uttarati, bhavayogena visaá¹ƒyujjati, bhavÄ• savena anÄ• savo hoti,
byÄ• pÄ• dakÄ• yaganthaá¹ƒ bhindati, sÄ«labbatupÄ• dÄ• naá¹ƒ na upÄ• diyati.

__saÃ±Ã±aá¹ƒ saá¹…khÄ• re ca anattato_ passanto manosaÃ±cetanÄ• hÄ• raá¹ƒ parijÄ• n
vipallÄ• saá¹ƒ pajahati, diá¹-á¹-hoghaá¹ƒ uttarati, diá¹-á¹-hiyogena visaá¹ƒyujjati, diá¹-á¹-hÄ•
hoti. idaá¹ƒsaccÄ• bhinivesakÄ• yaganthaá¹ƒ bhindati, attavÄ• dupÄ• dÄ• naá¹ƒ na upÄ• di

__viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato_ passanto viÃ±Ã±Ä• á¹‡Ä• hÄ• raá¹ƒ parijÄ• nÄ• ti, anicce n
pajahati, avijjoghaá¹ƒ uttarati, avijjÄ• yogena visaá¹ƒyujjati, avijjÄ• savena anÄ• savo hoti,
sÄ«labbataparÄ• mÄ• sakÄ• yaganthaá¹ƒ bhindati, diá¹-á¹-hupÄ• dÄ• naá¹ƒ na upÄ• diyati.

evaá¹ƒ \Be II 111/ mahÄ• nisaá¹ƒsaá¹ƒ, vadhakÄ• divasena dassanaá¹ƒ yasmÄ• .

tasmÄ• khandhe dhÄ«ro, vadhakÄ• divasena passeyyÄ• ti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

khandhaniddeso nÄ• ma

cuddasamo paricchedo.

15. Ä• yatanadhÄ• tuniddeso

Ä• yatanavitthÄ• rakathÄ•

<510> __Ä• yatanÄ• nÄ«_ti \Be II 112/ \Ne II 109/ dvÄ• dasÄ• yatanÄ• ni --- cakkhÄ• yatan
sotÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, ghÄ• nÄ• yatanaá¹ƒ, gandhÄ• yatanaá¹ƒ, jivhÄ• yatana
kÄ• yÄ• yatanaá¹ƒ, phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatananti. tat

attha lakkhaá¹‡a tÄ• vatva, kama saá¹…khepa vitthÄ• rÄ• .

tathÄ• daá¹-á¹-habbato ceva, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha visesato tÄ• va cakkhatÄ«ti __cakkhu, _ rÅ«paá¹ƒ assÄ• deti vibhÄ• veti cÄ• ti attho
__rÅ«paá¹ƒ, _ vaá¹‡á¹‡avikÄ• raá¹ƒ Ä• pajjamÄ• naá¹ƒ hadayaá¹…gatabhÄ• vaá¹ƒ pakÄ•
__sotaá¹ƒ_. sappatÄ«ti __saddo, _ udÄ• hariyatÄ«ti attho. ghÄ• yatÄ«ti __ghÄ• naá¹ƒ_. gan
attano vatthuá¹ƒ sÅ«cayatÄ«ti attho. jÄ«vitaá¹ƒ avhayatÄ«ti __jivhÄ• _. rasanti taá¹ƒ sattÄ•
assÄ• dentÄ«ti attho. kucchitÄ• naá¹ƒ sÄ• savadhammÄ• naá¹ƒ Ä• yoti __kÄ• yo. Ä• yo_ti
__phoá¹-á¹-habbaá¹ƒ_. munÄ• tÄ«ti __mano_. attano lakkhaá¹‡aá¹ƒ dhÄ• rentÄ«ti __dham

<511> avisesato pana Ä• yatanato, Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato __Ä• y
cakkhurÅ«pÄ• dÄ«su hi taá¹ƒtaá¹ƒdvÄ• rÄ• rammaá¹‡Ä• cittacetasikÄ• dhammÄ• sena s
Ä• yatanti uá¹-á¹-hahanti ghaá¹-anti, vÄ• yamantÄ«ti vuttaá¹ƒ hoti. te ca Ä• yabhÅ«te dham
vitthÄ• rentÄ«ti vuttaá¹ƒ hoti, idaÃ±ca anamatagge saá¹ƒsÄ• re pavattaá¹ƒ atÄ«va Ä• yataá
yÄ• va na nivattati, tÄ• va nayanteva, pavattayantÄ«ti vuttaá¹ƒ hoti. iti \Ne II 110/ sabbepime
Ä• yatanato, Ä• yÄ• naá¹ƒ tananato, Ä• yatassa ca nayanato Ä• yatanaá¹ƒ Ä• yatananti vuc

<512> apica nivÄ• saá¹-á¹-hÄ• naá¹-á¹-hena Ä• karaá¹-á¹-hena samosaraá¹‡aá¹-á¹-hÄ• na

saÃ±jÄ• tidesaá¹-á¹-hena kÄ• raá¹‡aá¹-á¹-hena ca __Ä• yatanaá¹ƒ_ veditabbaá¹ƒ. tathÄ• h
vÄ• sudevÄ• yatanaâ€™â€™ ntiÄ• dÄ«su nivÄ• saá¹-á¹-hÄ• naá¹ƒ Ä• yatananti \Be II 113/
``suvaá¹‡á¹‡Ä• yatanaá¹ƒ rajatÄ• yatanaâ€™â€™ ntiÄ• dÄ«su Ä• karo. sÄ• sane pana ``m
vihaá¹…gamÄ• â€™â€™ tiÄ• dÄ«su (AN b V 38) samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. ``dakkhiá¹
Ä• yatanaâ€™â€™ ntiÄ• dÄ«su saÃ±jÄ• tideso. ``tatra tatreva sakkhibhabbataá¹ƒ pÄ• puá¹
satiÄ• yataneâ€™â€™ tiÄ• dÄ«su (AN a III 102) kÄ• raá¹‡aá¹ƒ.

cakkhuÄ• dÄ«su cÄ• pi te te cittacetasikÄ• dhammÄ• nivasanti tadÄ• yattavuttitÄ• yÄ• ti c
nivÄ• saá¹-á¹-hÄ• naá¹ƒ. cakkhÄ• dÄ«su ca te Ä• kiá¹‡á¹‡Ä• tannissitattÄ• tadÄ• rammaá
nesaá¹ƒ Ä• karo. cakkhÄ• dayo ca nesaá¹ƒ samosaraá¹‡aá¹-á¹-hÄ• naá¹ƒ, tattha tattha vatt
samosaraá¹‡ato. cakkhÄ• dayo ca nesaá¹ƒ saÃ±jÄ• tideso, tannissayÄ• rammaá¹‡abhÄ• ve
cakkhÄ• dayo ca nesaá¹ƒ kÄ• raá¹‡aá¹ƒ, tesaá¹ƒ abhÄ• ve abhÄ• vatoti. iti nivÄ• saá¹-á¹-hA
Ä• karaá¹-á¹-hena, samosaraá¹‡aá¹-á¹-hÄ• naá¹-á¹-hena, saÃ±jÄ• tidesaá¹-á¹-hena, kÄ• raá
kÄ• raá¹‡ehi ete dhammÄ• Ä• yatanaá¹ƒ Ä• yatananti vuccanti.

tasmÄ• yathÄ• vuttena atthena cakkhu ca taá¹ƒ Ä• yatanaÃ±cÄ• ti __cakkhÄ• yatanaá¹ƒ_
Ä• yatanaÃ±cÄ• ti __dhammÄ• yatana_nti evaá¹ƒ tÄ• vettha __atthato_ viÃ±Ã±Ä• tabbo vin

<513> __lakkhaá¹‡Ä• _ti cakkhÄ• dÄ«naá¹ƒ lakkhaá¹‡atopettha viÃ±Ã±Ä• tabbo vinicchay
lakkhaá¹‡Ä• ni khandhaniddese vuttanayeneva veditabbÄ• ni.

__tÄ• vatvato_ti tÄ• vabhÄ• vato. idaá¹ƒ vuttaá¹ƒ hoti --- cakkhÄ• dayopi hi dhammÄ• eva
dhammÄ• yatanamicceva avatvÄ• kasmÄ• dvÄ• dasÄ• yatanÄ• nÄ«ti vuttÄ• nÄ«ti ce.
chaviÃ±Ã±Ä• á¹‡akÄ• yuppattidvÄ• rÄ• rammaá¹‡avavatthÄ• nato idha channaá¹ƒ viÃ±Ã±Ä
Ä• rammaá¹‡abhÄ• vena ca vavatthÄ• nato ayametesaá¹ƒ bhedo hotÄ«ti dvÄ• dasa vuttÄ•
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thipariyÄ• pannassa hi viÃ±Ã±Ä• á¹‡akÄ• yassa \Ne II 111/ cakkh
uppattidvÄ• raá¹ƒ, rÅ«pÄ• yatanameva cÄ• rammaá¹‡aá¹ƒ, tathÄ• itarÄ• ni itaresaá¹ƒ. cha
bhavaá¹…gamanasaá¹…khÄ• to manÄ• yatanekadesova uppattidvÄ• raá¹ƒ, asÄ• dhÄ• raá
Ä• rammaá¹‡anti \Be II 114/. iti channaá¹ƒ viÃ±Ã±Ä• á¹‡akÄ• yÄ• naá¹ƒ uppattidvÄ• rÄ• ran
dvÄ• dasa vuttÄ• nÄ«ti evamettha tÄ• vatvato viÃ±Ã±Ä• tabbo vinicchayo.

<514> __kamato_ti idhÄ• pi pubbe vuttesu uppattikkamÄ• dÄ«su desanÄ• kkamova yujjati.
sanidassanasappaá¹-ighavisayattÄ• cakkhÄ• yatanaá¹ƒ pÄ• kaá¹-anti paá¹-hamaá¹ƒ desita
anidassanasappaá¹-ighavisayÄ• ni sotÄ• yatanÄ• dÄ«ni. atha vÄ• dassanÄ• nuttariyasava
bahÅ«pakÄ• rattÄ• ajjhattikesu cakkhÄ• yatanasotÄ• yatanÄ• ni paá¹-hamaá¹ƒ desitÄ• ni,
tÄ«á¹‡i, paÃ±cannampi gocaravisayattÄ• ante manÄ• yatanaá¹ƒ, cakkhÄ• yatanÄ• dÄ«naá
antarantarÄ• ni bÄ• hiresu rÅ«pÄ• yatanÄ• dÄ«ni. apica viÃ±Ã±Ä• á¹‡uppattikÄ• raá¹‡avav
kamo veditabbo. vuttaÃ±hetaá¹ƒ ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä

manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN III 421; SN
kamatopettha viÃ±Ã±Ä• tabbo vinicchayo.

<515> __saá¹…khepavitthÄ• rÄ• _ti saá¹…khepato hi manÄ• yatanassa ceva dhammÄ• ya
tadavasesÄ• naÃ±ca Ä• yatanÄ• naá¹ƒ rÅ«pena saá¹…gahitattÄ• dvÄ• dasÄ• pi Ä• yatanÄ
__vitthÄ• rato_ pana ajjhattikesu tÄ• va cakkhÄ• yatanaá¹ƒ jÄ• tivasena cakkhupasÄ• dama
paccayagatinikÄ• yapuggalabhedato pana anantappabhedaá¹ƒ. tathÄ• sotÄ• yatanÄ• dÄ«n
kusalÄ• kusalavipÄ• kakiriyaviÃ±Ã±Ä• á¹‡abhedena ekÅ«nanavutippabhedaá¹ƒ ekavÄ«sutt
vatthupaá¹-ipadÄ• dibhedato pana anantappabhedaá¹ƒ. rÅ«pasaddagandharasÄ• yatanÄ•
anantappabhedÄ• ni. phoá¹-á¹-habbÄ• yatanaá¹ƒ pathavÄ«dhÄ• tutejodhÄ• tuvÄ• yodhÄ• t
paccayÄ• dibhedato anekappabhedaá¹ƒ. dhammÄ• yatanaá¹ƒ
vedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rakkhandhasukhumarÅ«panibbÄ• nÄ• naá¹ƒ sabhÄ• vanÄ
saá¹…khepavitthÄ• rÄ• viÃ±Ã±Ä• tabbo vinicchayo.

<516> __daá¹-á¹-habbato_ti ettha pana sabbÄ• neva saá¹…khatÄ• ni Ä• yatanÄ• ni anÄ• g
daá¹-á¹-habbÄ• ni. na hi tÄ• ni pubbe udayÄ• kutoci Ä• gacchanti, napi uddhaá¹ƒ vayÄ• \N
gacchanti, atha kho pubbe udayÄ• appaá¹-iladdhasabhÄ• vÄ• ni \Be II 115/, uddhaá¹ƒ vayÄ
pubbantÄ• parantavemajjhe paccayÄ• yattavuttitÄ• ya avasÄ• ni pavattanti. tasmÄ• anÄ• g
daá¹-á¹-habbÄ• ni. tathÄ• nirÄ«hakato abyÄ• pÄ• rato ca. na hi cakkhurÅ«pÄ• dÄ«naá¹ƒ e
amhÄ• kaá¹ƒ sÄ• maggiyaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma uppajjeyyÄ• â€™â€™ ti, na ca tÄ
dvÄ• rabhÄ• vena vatthubhÄ• vena Ä• rammaá¹‡abhÄ• vena vÄ• Ä«hanti, na byÄ• pÄ• ra
dhammatÄ• vesÄ• , yaá¹ƒ cakkhurÅ«pÄ• disÄ• maggiyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni s
abyÄ• pÄ• rato ca daá¹-á¹-habbÄ• ni. apica ajjhattikÄ• ni suÃ±Ã±agÄ• mo viya daá¹-á¹-habb
dhuvasubhasukhattabhÄ• vavirahitattÄ• . bÄ• hirÄ• ni gÄ• maghÄ• takacorÄ• viya, ajjhattik
vuttaÃ±hetaá¹ƒ ``cakkhu, bhikkhave, haÃ±Ã±ati manÄ• pÄ• manÄ• pehi rÅ«pehÄ«â€™â€™
ajjhattikÄ• ni cha pÄ• á¹‡akÄ• viya daá¹-á¹-habbÄ• ni, bÄ• hirÄ• ni tesaá¹ƒ gocarÄ• viyÄ•
daá¹-á¹-habbato viÃ±Ã±Ä• tabbo vinicchayo.

idaá¹ƒ tÄ• va Ä• yatanÄ• naá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

dhÄ• tuvitthÄ• rakathÄ•

<517> tadanantarÄ• pana __dhÄ• tuyo_ti aá¹-á¹-hÄ• rasa dhÄ• tuyo --- cakkhudhÄ• tu, rÅ
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, sotadhÄ• tu, saddadhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ
ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu, jivhÄ• dhÄ• tu, rasadhÄ• tu, jivhÄ• viÃ±Ã±Ä• á¹‡adhÄ• tu, k
phoá¹-á¹-habbadhÄ• tu, kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu, dhammadhÄ• tu, man

atthato lakkhaá¹‡Ä• dÄ«hi, kama tÄ• vatvasaá¹…khato.

paccayÄ• atha daá¹-á¹-habbÄ• , veditabbo vinicchayo ||

tattha __atthato_ti cakkhatÄ«ti cakkhu. rÅ«payatÄ«ti rÅ«paá¹ƒ. cakkhussa viÃ±Ã±Ä• á¹‡aá
cakkhuviÃ±Ã±Ä• á¹‡anti evamÄ• dinÄ• tÄ• va nayena cakkhÄ• dÄ«naá¹ƒ visesatthato vedi
pana vidahati, dhÄ«yate, vidhÄ• naá¹ƒ, vidhÄ«yate etÄ• ya, ettha vÄ• dhÄ«yatÄ«ti dhÄ• tu
kÄ• raá¹‡abhÄ• vena vavatthitÄ• hutvÄ• suvaá¹‡á¹‡arajatÄ• didhÄ• tuyo viya suvaá¹‡á¹‡a
anekappakÄ• raá¹ƒ saá¹ƒsÄ• radukkhaá¹ƒ vidahanti. bhÄ• rahÄ• rehi ca bhÄ• ro viya, satte
dhÄ• riyantÄ«ti attho. dukkhavidhÄ• namattameva cesÄ• , avasavattanato. etÄ• hi ca karaá
saá¹ƒsÄ• radukkhaá¹ƒ sattehi anuvidhÄ«yati. tathÄ• vihitaÃ±ca taá¹ƒ etÄ• sveva dhÄ«yati,
iti cakkhÄ• dÄ«su ekeko dhammo yathÄ• sambhavaá¹ƒ vidahati, dhÄ«yatÄ«tiÄ• dinÄ• atth

<518> apica yathÄ• titthiyÄ• naá¹ƒ attÄ• nÄ• ma sabhÄ• vato natthi, na evametÄ• , etÄ•
dhÄ• rentÄ«ti dhÄ• tuyo. yathÄ• loke vicittÄ• haritÄ• lamanosilÄ• dayo selÄ• vayavÄ• dhÄ
evametÄ• pi dhÄ• tuyo viya dhÄ• tuyo. vicittÄ• hete Ã±Ä• á¹‡aÃ±eyyÄ• vayavÄ• ti. yathÄ•
samudÄ• yassa avayavabhÅ«tesu rasasoá¹‡itÄ• dÄ«su aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkh
dhÄ• tusamaÃ±Ã±Ä• , evametesupi paÃ±cakkhandhasaá¹…khÄ• tassa attabhÄ• vassa ava
veditabbÄ• . aÃ±Ã±amaÃ±Ã±avisabhÄ• galakkhaá¹‡aparicchinnÄ• hete cakkhÄ• dayoti. ap
nijjÄ«vamattassevetaá¹ƒ adhivacanaá¹ƒ. tathÄ• hi bhagavÄ• ``cha dhÄ• turo ayaá¹ƒ bhikk
(MN III 344) jÄ«vasaÃ±Ã±Ä• samÅ«hananatthaá¹ƒ dhÄ• tudesanaá¹ƒ akÄ• sÄ«ti.

tasmÄ• yathÄ• vuttena atthena cakkhu ca taá¹ƒ dhÄ• tu ca cakkhudhÄ• tu ... pe ... manovi
dhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti. evaá¹ƒ tÄ• vettha atthato veditabbo vinicchayo.

<519> __lakkhaá¹‡Ä• dito_ti cakkhÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• ditopettha veditabbo viniccha
lakkhaá¹‡Ä• dÄ«ni khandhaniddese vuttanayeneva veditabbÄ• ni.

__kamato_ti idhÄ• pi pubbe vuttesu uppattikkamÄ• dÄ«su desanÄ• kkamova yujjati. so ca
hetuphalÄ• nupubbavavatthÄ• navasena vutto. cakkhudhÄ• tu rÅ«padhÄ• tÅ«ti idaÃ±hi dva
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti phalaá¹ƒ. evaá¹ƒ sabbattha.

<520> __tÄ• vatvato_ti \Be II 117/ tÄ• vabhÄ• vato. idaá¹ƒ vuttaá¹ƒ hoti --- tesu tesu hi
suttÄ• bhidhammappadesesu ``Ä• bhÄ• dhÄ• tu, subhadhÄ• tu, Ä• kÄ• sÄ• naÃ±cÄ• yatan
viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanadhÄ• tu, Ä• kiÃ±caÃ±Ã±Ä• yatanadhÄ• tu, nevasaÃ±Ã±Ä• nÄ•
saÃ±Ã±Ä• vedayitanirodhadhÄ• tuâ€™â€™ (SN a II 95), ``kÄ• madhÄ• tu \Ne II 114/, byÄ•
vihiá¹ƒsÄ• dhÄ• tu, nekkhammadhÄ• tu, abyÄ• pÄ• dadhÄ• tu, avihiá¹ƒsÄ• dhÄ• tuâ€™â€™
125), ``sukhadhÄ• tu, dukkhadhÄ• tu, somanassadhÄ• tu, domanassadhÄ• tu, upekkhÄ• dh

180; MN III 125), ``Ä• rambhadhÄ• tu, nikkamadhÄ• tu, parakkamadhÄ• tuâ€™â€™ (SN c V
majjhimadhÄ• tu, paá¹‡Ä«tadhÄ• tuâ€™â€™ (DN III 305), ``pathavÄ«dhÄ• tu, Ä• podhÄ• tu
III 311), Ä• kÄ• sadhÄ• tu, viÃ±Ã±Ä• á¹‡adhÄ• tuâ€™â€™ (MN III 125; Vibh 172), ``saá¹…k
asaá¹…khatadhÄ• tuâ€™â€™ (MN III 125), ``anekadhÄ• tu nÄ• nÄ• dhÄ• tu lokoâ€™â€™
evamÄ• dayo aÃ±Ã±Ä• pi dhÄ• tuyo dissanti. evaá¹ƒ sati sabbÄ• saá¹ƒ vasena paricchedaa
aá¹-á¹-hÄ• rasÄ• ti ayameva paricchedo katoti ce. sabhÄ• vato vijjamÄ• nÄ• naá¹ƒ sabbadh
tadantogadhattÄ• .

rÅ«padhÄ• tuyeva hi Ä• bhÄ• dhÄ• tu, subhadhÄ• tu pana rÅ«pÄ• dipaá¹-ibaddhÄ• . kasm
subhanimittaÃ±hi subhadhÄ• tu. taÃ±ca rÅ«pÄ• divinimuttaá¹ƒ na vijjati. kusalavipÄ• kÄ• ra
eva subhadhÄ• tÅ«ti rÅ«pÄ• dimattamevesÄ• . Ä• kÄ• sÄ• naÃ±cÄ• yatanadhÄ• tuÄ• dÄ«s
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyeva, sesÄ• dhammadhÄ• tu. saÃ±Ã±Ä• vedayitanirodhadhÄ•
dhÄ• tudvayanirodhamattameva hi sÄ• .

kÄ• madhÄ• tu dhammadhÄ• tumattaá¹ƒ vÄ• hoti. yathÄ• ha --- ``tattha katamÄ• kÄ• mad
takko vitakko micchÄ• saá¹…kappoâ€™â€™ ti (Vibh 182). aá¹-á¹-hÄ• rasÄ• pi vÄ• dhÄ• tu
``heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ karitvÄ• uparito paranimmitavasavattÄ« deve a
etasmiá¹ƒ antare etthÄ• vacarÄ• ettha pariyÄ• pannÄ• khandhadhÄ• tuÄ• yatanÄ• rÅ«pÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ, ayaá¹ƒ vuccati kÄ• madhÄ• tÅ«â€™â€™ ti (Vibh 182).

nekkhammadhÄ• tu \Be II 118/ dhammadhÄ• tu eva, ``sabbepi kusalÄ• dhammÄ• nekkha
vacanato manoviÃ±Ã±Ä• á¹‡adhÄ• tupi hotiyeva.
byÄ• pÄ• davihiá¹ƒsÄ• -abyÄ• pÄ• da-avihiá¹ƒsÄ• sukha-dukkha-somanassa-domanassupe
kkamadhÄ• tuyo dhammadhÄ• tuyeva.

hÄ«namajjhimapaá¹‡Ä«tadhÄ• tuyo aá¹-á¹-hÄ• rasa dhÄ• tumattameva. hÄ«nÄ• hi cakkhÄ
majjhimapaá¹‡Ä«tÄ• \Ne II 115/ majjhimÄ• ceva paá¹‡Ä«tÄ• ca. nippariyÄ• yena pana ak
dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo hÄ«nadhÄ• tu, lokiyÄ• kusalÄ• byÄ• katÄ•
majjhimadhÄ• tu, lokuttarÄ• pana dhammadhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo paá¹‡Ä«t

pathavÄ«tejovÄ• yodhÄ• tuyo phoá¹-á¹-habbadhÄ• tuyeva, Ä• podhÄ• tu Ä• kÄ• sadhÄ• tu
viÃ±Ã±Ä• á¹‡adhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡Ä• disattaviÃ±Ã±Ä• á¹‡adhÄ• tusaá¹…khepoyev

sattarasa dhÄ• tuyo dhammadhÄ• tuekadeso ca saá¹…khatadhÄ• tu, asaá¹…khatÄ• pana
anekadhÄ• tunÄ• nÄ• dhÄ• tuloko pana aá¹-á¹-hÄ• rasa dhÄ• tuppabhedamattamevÄ• ti. iti
sabbadhÄ• tÅ«naá¹ƒ tadantogadhattÄ• aá¹-á¹-hÄ• raseva vuttÄ• ti.

<521> apica vijÄ• nanasabhÄ• ve viÃ±Ã±Ä• á¹‡e jÄ«vasaÃ±Ã±Ä«naá¹ƒ saÃ±Ã±Ä• samÅ«

vuttÄ• . santi hi sattÄ• vijÄ• nanasabhÄ• ve viÃ±Ã±Ä• á¹‡e jÄ«vasaÃ±Ã±ino, tesaá¹ƒ cakkhusotaghÄ• najivhÄ• kÄ• yamanodhÄ• tumanoviÃ±Ã±Ä• á¹‡adhÄ• tubhedena tassa an cakkhurÅ«pÄ• dipaccayÄ• yattavuttitÄ• ya aniccataÃ±ca pakÄ• setvÄ• dÄ«gharattÄ• nusay samÅ«hanitukÄ• mena bhagavatÄ• aá¹-á¹-hÄ• rasa dhÄ• tuyo pakÄ• sitÄ• . kiÃ±ca bhiyyo ca. ye ca imÄ• ya anatisaá¹…khepavitthÄ• rÄ• ya desanÄ• ya veneyyasattÄ• , tadajjhÄ• sa pakÄ• sitÄ• .

saá¹…khepavitthÄ• ranayena tathÄ• tathÄ• hi,

dhammaá¹ƒ pakÄ• sayati esa yathÄ• yathÄ• ssa.

saddhammatejavihataá¹ƒ vilayaá¹ƒ khaá¹‡ena,

veneyyasattahadayesu tamo payÄ• tÄ«ti ||

evamettha tÄ• vatvato veditabbo vinicchayo.

<522> __saá¹…khato_ti \Be II 119/ cakkhudhÄ• tu tÄ• va jÄ• tito eko dhammotveva saá¹… cakkhupasÄ• davasena, tathÄ• sotaghÄ• najivhÄ• kÄ• yarÅ«pasaddagandharasadhÄ• tuy phoá¹-á¹-habbadhÄ• tu pana pathavÄ«tejovÄ• yovasena tayo dhammÄ• ti saá¹…khaá¹ƒ ga cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu kusalÄ• kusalavipÄ• kavasena \Ne II 116/ dve dhammÄ• ti sa sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyo. manodhÄ• tu pana paÃ±cadvÄ• rÄ• vajjanakusalÄ• kusalavipÄ• kasampaá¹-icchanavasena tayo dhammÄ• ti s dhammadhÄ• tu tiá¹‡á¹‡aá¹ƒ arÅ«pakkhandhÄ• naá¹ƒ soá¸·asannaá¹ƒ sukhumarÅ«pÄ• na vasena vÄ«sati dhammÄ• ti saá¹…khaá¹ƒ gacchati. manoviÃ±Ã±Ä• á¹‡adhÄ• tu sesakusalÄ• kusalÄ• byÄ• kataviÃ±Ã±Ä• á¹‡avasena chasattati dhammÄ• ti saá¹…khaá¹ƒ veditabbo vinicchayo.

<523> __paccayÄ• _ti ettha ca cakkhudhÄ• tu tÄ• va cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• vippayuttapurejÄ• taatthiavigatanissayindriyapaccayÄ• naá¹ƒ vasena chahi paccayehi pacc purejÄ• taatthiavigatÄ• rammaá¹‡apaccayÄ• naá¹ƒ vasena catÅ«hi paccayehi paccayo hoti sotaviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ sotadhÄ• tusaddadhÄ• tuÄ• dayo. paÃ±cannaá¹ƒ p anantarasamanantaranatthivigatÄ• nantarÅ«panissayavasena paÃ±cahi paccayehi paccayo sampaá¹-icchanamanodhÄ• tuyÄ• . tathÄ• sampaá¹-icchanamanodhÄ• tu santÄ«raá¹‡ama voá¹-á¹-habbanamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• , voá¹-á¹-habbanamanoviÃ±Ã±Ä• á¹‡adhÄ javanamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• . javanamanoviÃ±Ã±Ä• á¹‡adhÄ• tu pana anantarÄ• tehi ceva paÃ±cahi Ä• sevanapaccayena cÄ• ti chahi paccayehi paccayo hoti. esa tÄ• va pa

manodvÄ• re pana bhavaá¹…gamanoviÃ±Ã±Ä• á¹‡adhÄ• tu Ä• vajjanamanoviÃ±Ã±Ä• á¹‡
Ä• vajjanamanoviÃ±Ã±Ä• á¹‡adhÄ• tu ca javanamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• purimehi p
dhammadhÄ• tu pana sattannampi viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatÄ• dÄ«hi bahudhÄ• paccayo hoti
ekaccÄ• ca dhammadhÄ• tu ekaccÄ• ya manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• Ä• rammaá¹‡apa
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naÃ±ca na kevalaá¹ƒ cakkhurÅ«pÄ• dayo paccayÄ• h
tenÄ• hu pubbÄ• cariyÄ• ---

``cakkhurÅ«pÄ• lokamanasikÄ• re \Be II 120/ paá¹-icca uppajjati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ.
sotasaddavivaramanasikÄ• re paá¹-icca uppajjati sotaviÃ±Ã±Ä• á¹‡aá¹ƒ. ghÄ• nagandhavÄ
uppajjati ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ. jivhÄ• rasaÄ• pamanasikÄ• re paá¹-icca uppajjati jivhÄ
kÄ• yaphoá¹-á¹-habbapathavÄ«manasikÄ• re paá¹-icca uppajjati kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ.
bhavaá¹…gamanadhammamanasikÄ• re paá¹-icca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™â€™ r

ayamettha \Ne II 117/ saá¹…khepo. vitthÄ• rato pana paccayappabhedo paá¹-iccasamuppÄ
Ä• vibhavissatÄ«ti evamettha paccayatopi veditabbo vinicchayo.

<524> __daá¹-á¹-habbato_ti daá¹-á¹-habbatopettha vinicchayo veditabboti attho. sabbÄ• e
saá¹…khatadhÄ• tuyo pubbantÄ• parantavivittato dhuvasubhasukhattabhÄ• vasuÃ±Ã±ato p
daá¹-á¹-habbÄ• .

visesato panettha bheritalaá¹ƒ viya cakkhudhÄ• tu daá¹-á¹-habbÄ• , daá¹‡á¸• o viya rÅ«pad
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. tathÄ• Ä• dÄ• satalaá¹ƒ viya cakkhudhÄ• tu, mukhaá¹ƒ viya
viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. atha vÄ• ucchutilÄ• viya cakkhudhÄ• tu, yantacakkaya
ucchurasatelÄ• ni viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. tathÄ• adharÄ• raá¹‡Ä« viya cakkhud
rÅ«padhÄ• tu, aggi viya cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. esa nayo sotadhÄ• tuÄ• dÄ«su.

manodhÄ• tu pana yathÄ• sambhavato cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuÄ• dÄ«naá¹ƒ purecarÄ

dhammadhÄ• tuyÄ• vedanÄ• kkhandho sallamiva sÅ«lamiva ca daá¹-á¹-habbo. saÃ±Ã±Ä•
vedanÄ• sallasÅ«layogÄ• Ä• turÄ• viya, puthujjanÄ• naá¹ƒ vÄ• saÃ±Ã±Ä• Ä• sÄ• dukkha
ayathÄ• bhuccanimittagÄ• hakato vanamigo viya. saá¹…khÄ• rÄ• paá¹-isandhiyaá¹ƒ pakkh
khipanakapurisÄ• viya. jÄ• ti dukkhÄ• nubandhato rÄ• japurisÄ• nubandhacorÄ• viya. sabb
khandhasantÄ• nassa hetuto visarukkhabÄ«jÄ• ni viya. rÅ«paá¹ƒ nÄ• nÄ• vidhupaddavanin
daá¹-á¹-habbaá¹ƒ. asaá¹…khatÄ• pana dhÄ• tu amatato santato khemato ca daá¹-á¹-habbÄ
sabbÄ• natthÄ• vahassa paá¹-ipakkhabhÅ«tattÄ• .

manoviÃ±Ã±Ä• á¹‡adhÄ• tu \Be II 121/ Ä• rammaá¹‡esu vavatthÄ• nÄ• bhÄ• vato araÃ±Ã±

assakhaá¸·uá¹…ko viya, yatthakÄ• manipÄ• tito vehÄ• sakkhittadaá¹‡á¸• o viya, lobhadosÄ• dinÄ• nappakÄ• rakilesavesayogato raá¹…ganaá¹-o viya daá¹-á¹-habbÄ• ti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

Ä• yatanadhÄ• tuniddeso nÄ• ma

pannarasamo paricchedo.

16. indriyasaccaniddeso

indriyavitthÄ• rakathÄ•

<525> dhÄ• tÅ«naá¹ƒ \Be II 122/ \Ne II 118/ anantaraá¹ƒ uddiá¹-á¹-hÄ• ni pana __indriyÄ• bÄ• vÄ«satindriyÄ• ni --- cakkhundriyaá¹ƒ sotindriyaá¹ƒ ghÄ• nindriyaá¹ƒ jivhindriyaá¹ƒ kÄ• manindriyaá¹ƒ itthindriyaá¹ƒ purisindriyaá¹ƒ jÄ«vitindriyaá¹ƒ sukhindriyaá¹ƒ dukkhindriyaá¹ƒ somanassindriyaá¹ƒ domanassindriyaá¹ƒ upekkhindriyaá¹ƒ saddhindriyaá¹ƒ vÄ«riyindriyaá¹ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ aÃ±Ã±indr tattha ---

atthato lakkhaá¹‡Ä• dÄ«hi, kamato ca vijÄ• niyÄ• .

bhedÄ• bhedÄ• tathÄ• kiccÄ• , bhÅ«mito ca vinicchayaá¹ƒ ||

tattha cakkhÄ• dÄ«naá¹ƒ tÄ• va cakkhatÄ«ti cakkhÅ«tiÄ• dinÄ• nayena attho pakÄ• sito. p paá¹-hamaá¹ƒ pubbabhÄ• ge anaÃ±Ã±Ä• taá¹ƒ amataá¹ƒ padaá¹ƒ catusaccadhammaá¹ƒ v paá¹-ipannassa uppajjanato indriyaá¹-á¹-hasambhavato ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti Ä• jÄ• nanato indriyaá¹-á¹-hasambhavato ca aÃ±Ã±indriyaá¹ƒ. tatiyaá¹ƒ aÃ±Ã±Ä• tÄ• vino c niá¹-á¹-hitaÃ±Ã±Ä• á¹‡akiccassa khÄ«á¹‡Ä• savassa uppajjanato indriyaá¹-á¹-hasambhava aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

ko pana nesaá¹ƒ __indriyaá¹-á¹-ho_ nÄ• mÄ• ti? indaliá¹…gaá¹-á¹-ho indriyaá¹-á¹-ho. indac indriyaá¹-á¹-ho. indadiá¹-á¹-haá¹-á¹-ho indriyaá¹-á¹-ho. indasiá¹-á¹-haá¹-á¹-ho indriyaá¹-á¹-ho indajuá¹-á¹-haá¹-á¹-ho indriyaá¹-á¹-ho. so sabbopi idha yathÄ• yogaá¹ƒ yujjati. bhagavÄ• hi paramissariyabhÄ• vato indo. kusalÄ• kusalaÃ±ca kammaá¹ƒ, kammesu kassaci issariyÄ• b kammasaÃ±janitÄ• ni tÄ• va indriyÄ• ni kusalÄ• kusalakammaá¹ƒ \Ne II 119/ ulliá¹…genti. t

indaliá¹…gaá¹-á¹-hena indasiá¹-á¹-haá¹-á¹-hena ca indriyÄ• ni. sabbÄ• neva panetÄ• ni bha
pakÄ• sitÄ• ni abhisambuddhÄ• ni cÄ• ti indadesitaá¹-á¹-hena indadiá¹-á¹-haá¹-á¹-hena ca i
bhagavatÄ• munindena kÄ• nici gocarÄ• sevanÄ• ya kÄ• nici bhÄ• vanÄ• sevanÄ• ya sevi
indajuá¹-á¹-haá¹-á¹-henÄ• pi indriyÄ• ni.

apica \Be II 123/ Ä• dhipaccasaá¹…khÄ• tena issariyaá¹-á¹-henÄ• pi etÄ• ni indriyÄ• ni.
cakkhuviÃ±Ã±Ä• á¹‡Ä• dippavattiyaÃ±hi cakkhÄ• dÄ«naá¹ƒ siddhaá¹ƒ Ä• dhipaccaá¹ƒ, tasm
ca mandattÄ• ti. ayaá¹ƒ tÄ• vettha atthato vinicchayo.

__lakkhaá¹‡Ä• dÄ«hÄ«_ti lakkhaá¹‡arasapaccupaá¹-á¹-hÄ• napadaá¹-á¹-hÄ• nehipi cakkhA
vijÄ• niyÄ• ti attho. tÄ• ni ca nesaá¹ƒ lakkhaá¹‡Ä• dÄ«ni khandhaniddese vuttÄ• neva. paÃ±
cattÄ• ri atthato amohoyeva. sesÄ• ni tattha sarÅ«peneva Ä• gatÄ• ni.

<526> __kamato_ti ayampi desanÄ• kkamova. tattha ajjhattadhamme pariÃ±Ã±Ä• ya ariya
attabhÄ• vapariyÄ• pannÄ• ni cakkhundriyÄ• dÄ«ni paá¹-hamaá¹ƒ desitÄ• ni. so pana attab
upÄ• dÄ• ya itthÄ«ti vÄ• purisoti vÄ• saá¹…khaá¹ƒ gacchati, ayaá¹ƒ soti nidassanatthaá¹ƒ
purisindriyaÃ±ca. so duvidhopi jÄ«vitindriyapaá¹-ibaddhavuttÄ«ti Ã±Ä• panatthaá¹ƒ tato jÄ«v
tassa pavatti, tÄ• va etesaá¹ƒ vedayitÄ• naá¹ƒ anivatti. yaÃ±ca kiÃ±ci vedayitaá¹ƒ, sabbaá¹
Ã±Ä• panatthaá¹ƒ tato sukhindriyÄ• dÄ«ni. taá¹ƒnirodhatthaá¹ƒ pana ete dhammÄ• bhÄ• v
paá¹-ipattidassanatthaá¹ƒ tato saddhÄ• dÄ«ni. imÄ• ya paá¹-ipattiyÄ• esa dhammo paá¹-ha
pÄ• tubhavatÄ«ti paá¹-ipattiyÄ• amoghabhÄ• vadassanatthaá¹ƒ tato anaÃ±Ã±Ä• taÃ±Ã±as
phalattÄ• tato anantaraá¹ƒ bhÄ• vetabbato ca tato aÃ±Ã±indriyaá¹ƒ. tato paraá¹ƒ bhÄ• van
adhigate ca pana imasmiá¹ƒ natthi kiÃ±ci uttari karaá¹‡Ä«yanti Ã±Ä• panatthaá¹ƒ ante para
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ desitanti ayamettha kamo.

__bhedÄ• bhedÄ• _ti jÄ«vitindriyasseva cettha bhedo. taÃ±hi rÅ«pajÄ«vitindriyaá¹ƒ arÅ«pa
duvidhaá¹ƒ hoti. sesÄ• naá¹ƒ abhedoti evamettha bhedÄ• bhedato vinicchayaá¹ƒ vijÄ• niyÄ

<527> __kiccÄ• _ti \Ne II 120/ kiá¹ƒ indriyÄ• naá¹ƒ kiccanti ce. cakkhundriyassa tÄ• va ``ca
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapac
yaá¹ƒ taá¹ƒ indriyapaccayabhÄ• vena sÄ• dhetabbaá¹ƒ attano tikkhamandÄ• dibhÄ• vena
cakkhuviÃ±Ã±Ä• á¹‡Ä• didhammÄ• naá¹ƒ tikkhamandÄ• disaá¹…khÄ• taá¹ƒ attÄ• kÄ• rÄ•
evaá¹ƒ sotaghÄ• najivhÄ• kÄ• yÄ• naá¹ƒ. manindriyassa pana \Be II 124/ sahajÄ• tadhamm
vasavattÄ• panaá¹ƒ. jÄ«vitindriyassa sahajÄ• tadhammÄ• nupÄ• lanaá¹ƒ. itthindriyapurisind
itthipurisaliá¹…ganimittakuttÄ• kappÄ• kÄ• rÄ• nuvidhÄ• naá¹ƒ. sukhadukkhasomanassado
sahajÄ• tadhamme abhibhavitvÄ• yathÄ• sakaá¹ƒ oá¸·Ä• rikÄ• kÄ• rÄ• nupÄ• panaá¹ƒ. up
santapaá¹‡Ä«tamajjhattÄ• kÄ• rÄ• nupÄ• panaá¹ƒ. saddhÄ• dÄ«naá¹ƒ paá¹-ipakkhÄ• bhibh
pasannÄ• kÄ• rÄ• dibhÄ• vasampÄ• panaá¹ƒ. anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyassa sa

sampayuttÄ• naÃ±ca tappahÄ• nÄ• bhimukhabhÄ• vakaraá¹‡aá¹ƒ. aÃ±Ã±indriyassa
kÄ• marÄ• gabyÄ• pÄ• dÄ• ditanukaraá¹‡appahÄ• naÃ±ceva sahajÄ• tÄ• naÃ±ca attano va
aÃ±Ã±Ä• tÄ• vindriyassa sabbakiccesu ussukkappahÄ• naÃ±ceva amatÄ• bhimukhabhÄ• v
evamettha kiccato vinicchayaá¹ƒ vijÄ• niyÄ• .

<528> __bhÅ«mito_ti cakkhusotaghÄ• najivhÄ• kÄ• yaitthipurisasukhadukkhadomanassind
kÄ• mÄ• vacarÄ• neva. manindriyajÄ«vitindriyaupekkhindriyÄ• ni saddhÄ• vÄ«riyasatisamÄ
catubhÅ«mipariyÄ• pannÄ• ni. somanassindriyaá¹ƒ kÄ• mÄ• vacararÅ«pÄ• vacaralokuttara
bhÅ«mittayapariyÄ• pannaá¹ƒ. avasÄ• ne tÄ«á¹‡i lokuttarÄ• nevÄ• ti evamettha bhÅ«mitop
evaá¹ƒ hi vijÄ• nanto ---

saá¹ƒvegabahulo bhikkhu, á¹-hito indriyasaá¹ƒvare.

indriyÄ• ni pariÃ±Ã±Ä• ya, dukkhassantaá¹ƒ karissatÄ«ti ||

idaá¹ƒ indriyÄ• naá¹ƒ vitthÄ• rakathÄ• mukhaá¹ƒ.

saccavitthÄ• rakathÄ•

<529> tadanantarÄ• ni pana __saccÄ• nÄ«_ti cattÄ• ri ariyasaccÄ• ni --- dukkhaá¹ƒ ariyasa
\Ne II 121/ ariyasaccaá¹ƒ, dukkhanirodho ariyasaccaá¹ƒ, dukkhanirodhagÄ• minÄ« paá¹-ipa
tattha ---

vibhÄ• gato \Be II 125/ nibbacana, lakkhaá¹‡Ä• dippabhedato.

atthatthuddhÄ• rato ceva, anÅ«nÄ• dhikato tathÄ• ||

kamato jÄ• tiÄ• dÄ«naá¹ƒ, nicchayÄ• Ã±Ä• á¹‡akiccato.

antogadhÄ• naá¹ƒ pabhedÄ• , upamÄ• to catukkato ||

suÃ±Ã±atekavidhÄ• dÄ«hi, sabhÄ• gavisabhÄ• gato.

vinicchayo veditabbo, viÃ±Ã±unÄ• sÄ• sanakkame ||

tattha __vibhÄ• gato_ti dukkhÄ• dÄ«naá¹ƒ hi cattÄ• ro cattÄ• ro atthÄ• vibhattÄ• tathÄ• a
ye dukkhÄ• dÄ«ni abhisamentehi abhisametabbÄ• . yathÄ• ha --- ``dukkhassa pÄ«á¸·anaá¹
santÄ• paá¹-á¹-ho vipariá¹‡Ä• maá¹-á¹-ho, ime cattÄ• ro dukkhassa dukkhaá¹-á¹-hÄ• tathÄ

samudayassa Ä• yÅ«hanaá¹-á¹-ho nidÄ• naá¹-á¹-ho saá¹ƒyogaá¹-á¹-ho palibodhaá¹-á¹-ho. n
nissaraá¹‡aá¹-á¹-ho vivekaá¹-á¹-ho asaá¹…khataá¹-á¹-ho amataá¹-á¹-ho. maggassa niyyÄ•
dassanaá¹-á¹-ho adhipateyyaá¹-á¹-ho. ime cattÄ• ro maggassa maggaá¹-á¹-hÄ• tathÄ• avi
ti (Paá¹-is II 8). tathÄ• ``dukkhassa pÄ«á¸·anaá¹-á¹-ho saá¹…khataá¹-á¹-ho santÄ• paá¹-á¹-
vipariá¹‡Ä• maá¹-á¹-ho abhisamayaá¹-á¹-hoâ€™â€™ ti (Paá¹-is II 11) evamÄ• di. iti evaá¹ƒ
catunnaá¹ƒ catunnaá¹ƒ atthÄ• naá¹ƒ vasena dukkhÄ• dÄ«ni veditabbÄ• nÄ«ti. ayaá¹ƒ tÄ• v

<530> nibbacanalakkhaá¹‡Ä• dippabhedatoti ettha pana __nibbacanato_ tÄ• va idha __du
dissati. kucchitaá¹ƒ hi puttaá¹ƒ dupputtoti vadanti. __khaá¹ƒ_-saddo pana tucche. tucchaá¹ƒ
``khaâ€™â€™ nti vuccati. idaÃ±ca paá¹-hamasaccaá¹ƒ kucchitaá¹ƒ anekaupaddavÄ• dhiá¹
bÄ• lajanaparikappitadhuvasubhasukhattabhÄ• vavirahitato. tasmÄ• kucchitattÄ• tucchattÄ
vuccati.

__saá¹ƒ-_iti \Ne II 122/ ca ayaá¹ƒ saddo ``samÄ• gamo sametaâ€™â€™ ntiÄ• dÄ«su (DN
saá¹ƒyogaá¹ƒ dÄ«peti. __u_-iti ayaá¹ƒ ``uppannaá¹ƒ uditaâ€™â€™ ntiÄ• dÄ«su (Dhs 1; Vin
__aya_-saddo kÄ• raá¹‡aá¹ƒ dÄ«peti. idaÃ±cÄ• pi dutiyasaccaá¹ƒ avasesapaccayasamÄ• y
dukkhassuppattikÄ• raá¹‡aá¹ƒ. iti dukkhassa saá¹ƒyoge uppattikÄ• raá¹‡attÄ• __dukkhasa

tatiyasaccaá¹ƒ \Be II 126/ pana yasmÄ• __ni_-saddo abhÄ• vaá¹ƒ, __rodha-_saddo ca cÄ
abhÄ• vo ettha saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa sabbagatisuÃ±Ã±at
saá¹ƒsÄ• racÄ• rakasaá¹…khÄ• tassa dukkharodhassa abhÄ• vo hoti, tappaá¹-ipakkhattÄ•
vuccati. dukkhassa vÄ• anuppÄ• danirodhapaccayattÄ• dukkhanirodhanti.

catutthasaccaá¹ƒ pana yasmÄ• etaá¹ƒ dukkhanirodhaá¹ƒ gacchati Ä• rammaá¹‡avasena t
paá¹-ipadÄ• ca hoti dukkhanirodhappattiyÄ• . tasmÄ• dukkhanirodhagÄ• minÄ« paá¹-ipad

<531> yasmÄ• panetÄ• ni buddhÄ• dayo ariyÄ• paá¹-ivijjhanti, tasmÄ• __ariyasaccÄ• nÄ
``cattÄ• rimÄ• ni, bhikkhave, ariyasaccÄ• ni. katamÄ• ni ... pe ... imÄ• ni kho, bhikkhave, ca
ariyÄ• imÄ• ni paá¹-ivijjhanti, tasmÄ• ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti. apica ariyas
ariyasaccÄ• ni. yathÄ• ha ``sadevake, bhikkhave, loke ... pe ... manussÄ• ya tathÄ• gato ari
ariyasaccÄ• nÄ«ti vuccantÄ«â€™â€™ ti (SN c V 1098). atha vÄ• etesaá¹ƒ abhisambuddha
ariyasaccÄ• ni. yathÄ• ha --- ``imesaá¹ƒ kho, bhikkhave, catunnaá¹ƒ ariyasaccÄ• naá¹ƒ yath
abhisambuddhattÄ• tathÄ• gato arahaá¹ƒ sammÄ• sambuddho ariyoti vuccatÄ«â€™â€™ t
saccÄ• nÄ«tipi ariyasaccÄ• ni. ariyÄ• nÄ«ti tathÄ• ni avitathÄ• ni avisaá¹ƒvÄ• dakÄ• nÄ«ti a
``imÄ• ni kho, bhikkhave, cattÄ• ri ariyasaccÄ• ni tathÄ• ni avitathÄ• ni anaÃ±Ã±athÄ• ni, ta
vuccantÄ«â€™â€™ ti (SN c V 1097) evamettha nibbacanato vinicchayo veditabbo.

<532> kathaá¹ƒ __lakkhaá¹‡Ä• dippabhedato_? ettha hi bÄ• dhanalakkhaá¹‡aá¹ƒ __dukkh
santÄ• panarasaá¹ƒ, pavattipaccupaá¹-á¹-hÄ• naá¹ƒ. pabhavalakkhaá¹‡aá¹ƒ __samudayas
anupacchedakaraá¹‡arasaá¹ƒ, palibodhapaccupaá¹-á¹-hÄ• naá¹ƒ. santilakkhaá¹‡aá¹ƒ \Ne I
_ accutirasaá¹ƒ, animittapaccupaá¹-á¹-hÄ• naá¹ƒ. niyyÄ• nalakkhaá¹‡aá¹ƒ __maggasaccaá
kilesappahÄ• narasaá¹ƒ, vuá¹-á¹-hÄ• napaccupaá¹-á¹-hÄ• naá¹ƒ. apica pavattipavattananiv
paá¹-ipÄ• á¹-iyÄ• . tathÄ• saá¹…khatataá¹‡hÄ• asaá¹…khatadassanalakkhaá¹‡Ä• ni cÄ• t
lakkhaá¹‡Ä• dippabhedato vinicchayo veditabbo.

<533> __atthatthuddhÄ• rato_ \Be II 127/ __cevÄ• _ti ettha pana atthato tÄ• va ko saccaá¹
paÃ±Ã±Ä• cakkhunÄ• upaparikkhamÄ• nÄ• naá¹ƒ mÄ• yÄ• va viparÄ«to, marÄ«civa visaá
anupalabbhasabhÄ• vo ca na hoti, atha kho bÄ• dhanappabhavasantiniyyÄ• nappakÄ• rena
tacchÄ• viparÄ«tabhÅ«tabhÄ• vena ariyaÃ±Ä• á¹‡assa gocaro hotiyeva. esa aggilakkhaá¹‡
ca tacchÄ• viparÄ«tabhÅ«tabhÄ• vo saccaá¹-á¹-hoti veditabbo. yathÄ• ha --- ``idaá¹ƒ dukkh
tathametaá¹ƒ avitathametaá¹ƒ anaÃ±Ã±athametaâ€™â€™ nti (SN c V 1090) vitthÄ• ro. apic

nÄ• bÄ• dhakaá¹ƒ yato dukkhaá¹ƒ, dukkhÄ• aÃ±Ã±aá¹ƒ na bÄ• dhakaá¹ƒ.

bÄ• dhakattaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

taá¹ƒ vinÄ• nÄ• Ã±Ã±ato dukkhaá¹ƒ, na hoti na ca taá¹ƒ tato.

dukkhahetuniyÄ• mena, iti saccaá¹ƒ visattikÄ• ||

nÄ• Ã±Ã±Ä• nibbÄ• nato santi, santaá¹ƒ na ca na taá¹ƒ yato.

santabhÄ• vaniyÄ• mena, tato saccamidaá¹ƒ mataá¹ƒ ||

maggÄ• aÃ±Ã±aá¹ƒ na niyyÄ• naá¹ƒ, aniyyÄ• no na cÄ• pi so.

tacchaniyyÄ• nabhÄ• vattÄ• , iti so saccasammato ||

iti tacchÄ• vipallÄ• sa, bhÅ«tabhÄ• vaá¹ƒ catÅ«svapi.

dukkhÄ• dÄ«svavisesena, saccaá¹-á¹-haá¹ƒ Ä• hu paá¹‡á¸• itÄ• ti ||

evaá¹ƒ atthato vinicchayo veditabbo.

<534> kathaá¹ƒ \Ne II 124/ __atthuddhÄ• rato_? idhÄ• yaá¹ƒ __sacca-_saddo anekesu att

seyyathidaá¹ƒ --- ``saccaá¹ƒ bhaá¹‡e na kujjheyyÄ• â€™â€™ tiÄ• dÄ«su (Dhp 224) vÄ• cÄ
samaá¹‡abrÄ• hmaá¹‡Ä• cÄ• â€™â€™ tiÄ• dÄ«su (J II 21.433) viratisacce. ``kasmÄ• nu s
pavÄ• diyÄ• se kusalÄ• vadÄ• nÄ• â€™â€™ tiÄ• dÄ«su (Sn 891) diá¹-á¹-hisacce. ``ekaá¹ƒ
ntiÄ• dÄ«su (Sn 890) paramatthasacce nibbÄ• ne ceva magge ca. ``catunnaá¹ƒ ariyasaccÄ
tiÄ• dÄ«su (Vibh 216) ariyasacce. svÄ• yamidhÄ• pi ariyasacce vattatÄ«ti evamettha atthud
veditabbo.

<535> __anÅ«nÄ• dhikato_ti \Be II 128/ kasmÄ• pana cattÄ• reva ariyasaccÄ• ni vuttÄ• ni
ce? aÃ±Ã±assÄ• sambhavato aÃ±Ã±atarassa ca apaneyyÄ• bhÄ• vato. na hi etehi aÃ±Ã±a
ekampi apanetabbaá¹ƒ sambhoti. yathÄ• ha --- ``idha, bhikkhave, Ä• gaccheyya samaá¹‡o
`netaá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ, aÃ±Ã±aá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ. ahametaá¹ƒ dukk
á¹-hapetvÄ• aÃ±Ã±aá¹ƒ dukkhaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±apessÄ• mÄ«â€™ ti netaá¹ƒ á¹-
tiÄ• di. yathÄ• cÄ• ha --- ``yo hi koci, bhikkhave, samaá¹‡o vÄ• brÄ• hmaá¹‡o vÄ• evaá¹ƒ
dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ yaá¹ƒ samaá¹‡ena gotamena desitaá¹ƒ, ahametaá
ariyasaccaá¹ƒ paccakkhÄ• ya aÃ±Ã±aá¹ƒ dukkhaá¹ƒ paá¹-hamaá¹ƒ ariyasaccaá¹ƒ paÃ±Ã±a
á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ tiÄ• di (SN c V 1086).

apica pavattimÄ• cikkhanto bhagavÄ• sahetukaá¹ƒ Ä• cikkhi, nivattiÃ±ca saupÄ• yaá¹ƒ. iti
pavattinivattitadubhayahetÅ«naá¹ƒ etaparamato cattÄ• reva vuttÄ• ni. tathÄ•
pariÃ±Ã±eyyapahÄ• tabbasacchikÄ• tabbabhÄ• vetabbÄ• naá¹ƒ,
taá¹‡hÄ• vatthutaá¹‡hÄ• taá¹‡hÄ• nirodhataá¹‡hÄ• nirodhupÄ• yÄ• naá¹ƒ,
Ä• layaÄ• layÄ• rÄ• matÄ• Ä• layasamugghÄ• taÄ• layasamugghÄ• tupÄ• yÄ• naÃ±ca vas
anÅ«nÄ• dhikato vinicchayo veditabbo.

<536> __kamato_ti ayampi desanÄ• kkamova. ettha ca oá¸·Ä• rikattÄ• , sabbasattasÄ• dh
suviÃ±Ã±eyyanti dukkhasaccaá¹ƒ paá¹-hamaá¹ƒ vuttaá¹ƒ. tasseva hetudassanatthaá¹ƒ tada
samudayasaccaá¹ƒ. hetunirodhÄ• phalanirodhoti Ã±Ä• panatthaá¹ƒ tato nirodhasaccaá¹ƒ.
tadadhigamupÄ• yadassanatthaá¹ƒ ante maggasaccaá¹ƒ. bhavasukhassÄ• dagadhitÄ• naá
saá¹ƒvegajananatthaá¹ƒ paá¹-hamaá¹ƒ dukkhamÄ• ha. taá¹ƒ neva akataá¹ƒ Ä• gacchati \N
issaranimmÄ• nÄ• dito hoti, ito pana hotÄ«ti Ã±Ä• panatthaá¹ƒ tadanantaraá¹ƒ samudayaá
dukkhena abhibhÅ«tattÄ• saá¹ƒviggamÄ• nasÄ• naá¹ƒ dukkhanissaraá¹‡agavesÄ«naá¹ƒ n
assÄ• sajananatthaá¹ƒ nirodhaá¹ƒ. tato nirodhÄ• dhigamatthaá¹ƒ nirodhasampÄ• pakaá¹ƒ n
vinicchayo veditabbo.

<537> __jÄ• tiÄ• dÄ«naá¹ƒ nicchayÄ• _ti ye te ariyasaccÄ• ni niddisantena bhagavatÄ• ``j
dukkhÄ• , maraá¹‡ampi dukkhaá¹ƒ, sokaparidevadukkhadomanassupÄ• yÄ• sÄ• pi dukkhÄ
piyehi \Be II 129/ vippayogo dukkho, yampicchaá¹ƒ na labhati tampi dukkhaá¹ƒ, saá¹ƒkhitten
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• â€™â€™ ti (Vibh 190) dukkhaniddese dvÄ• dasa d

ponobbhavikÄ• nandÄ«rÄ• gasahagatÄ• tatratatrÄ• bhinandinÄ«. seyyathidaá¹ƒ, kÄ• mata
vibhavataá¹‡hÄ• â€™â€™ ti (Vibh 203) samudayaniddese tividhÄ• taá¹‡hÄ• , ``yo tassÄ• y
asesavirÄ• ganirodho cÄ• go paá¹-inissaggo mutti anÄ• layoâ€™â€™ ti (Vibh 204) evaá¹ƒ n
ekameva nibbÄ• naá¹ƒ, ``katamaá¹ƒ dukkhanirodhagÄ• minÄ«paá¹-ipadÄ• ariyasaccaá¹ƒ,
aá¹-á¹-haá¹…giko maggo. seyyathidaá¹ƒ --- sammÄ• diá¹-á¹-hi ... pe ... sammÄ• samÄ• dhÄ
evaá¹ƒ magganiddese aá¹-á¹-ha dhammÄ• ti iti catunnaá¹ƒ saccÄ• naá¹ƒ niddese jÄ• tiÄ• d
jÄ• tiÄ• dÄ«naá¹ƒ nicchayÄ• pi ettha vinicchayo veditabbo.

dukkhaniddesakathÄ•

jÄ• tiniddeso

seyyathidaá¹ƒ, ayaÃ±hi __jÄ• ti_-saddo anekattho. tathÄ• hesa ``ekampi jÄ• tiá¹ƒ dvepi jÄ•
244; Vin III 12) ettha bhave Ä• gato. ``atthi, visÄ• khe, nigaá¹‡á¹-hÄ• nÄ• ma samaá¹‡ajÄ•
71) ettha nikÄ• ye. ``jÄ• ti dvÄ«hi khandhehi saá¹…gahitÄ• â€™â€™ ti (DhÄ• tuk 71) ettha
``yaá¹ƒ mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, paá¹-hamaá¹ƒ viÃ±Ã±Ä• á¹
tadupÄ• dÄ• ya sÄ• vassa jÄ• tÄ«â€™â€™ ti (Vin I 124) ettha paá¹-isandhiyaá¹ƒ. ``sampati
bodhisattoâ€™â€™ ti (MN III 207) ettha pasÅ«tiyaá¹ƒ. ``akkhitto anupakuá¹-á¹-ho jÄ• tivÄ•
331) ettha kule. ``yatohaá¹ƒ, bhagini, ariyÄ• ya jÄ• tiyÄ• jÄ• toâ€™â€™ ti (MN II 351) ettha

<538> svÄ• yamidha \Ne II 126/ gabbhaseyyakÄ• naá¹ƒ paá¹-isandhito paá¹-á¹-hÄ• ya yÄ•
nikkhamanaá¹ƒ, tÄ• va pavattesu khandhesu. itaresaá¹ƒ paá¹-isandhikhandhesvevÄ• ti daá
pariyÄ• yakathÄ• va. nippariyÄ• yato pana tattha tattha nibbattamÄ• nÄ• naá¹ƒ sattÄ• naá¹
pÄ• tubhavanti, tesaá¹ƒ tesaá¹ƒ paá¹-hamapÄ• tubhÄ• vo jÄ• ti nÄ• ma.

sÄ• \Be II 130/ panesÄ• tattha tattha bhave paá¹-hamÄ• bhinibbattilakkhaá¹‡Ä• , niyyÄ• ta
idha ummujjanapaccupaá¹-á¹-hÄ• nÄ• , dukkhavicittatÄ• paccupaá¹-á¹-hÄ• nÄ• vÄ• .

<539> kasmÄ• panesÄ• dukkhÄ• ti ce? anekesaá¹ƒ dukkhÄ• naá¹ƒ vatthubhÄ• vato. ane
seyyathidaá¹ƒ --- dukkhadukkhaá¹ƒ, vipariá¹‡Ä• madukkhaá¹ƒ, saá¹…khÄ• radukkhaá¹ƒ, pa
appaá¹-icchannadukkhaá¹ƒ, pariyÄ• yadukkhaá¹ƒ, nippariyÄ• yadukkhanti.

tattha kÄ• yikacetasikÄ• dukkhÄ• vedanÄ• sabhÄ• vato ca nÄ• mato ca dukkhattÄ• __du

sukhÄ• vedanÄ• vipariá¹‡Ä• mena dukkhuppattihetuto __vipariá¹‡Ä• madukkhaá¹ƒ_.

upekkhÄ• vedanÄ• ceva avasesÄ• ca tebhÅ«makÄ• saá¹…khÄ• rÄ• udayabbayappaá¹
__saá¹…khÄ• radukkhaá¹ƒ_. kaá¹‡á¹‡asÅ«ladantasÅ«larÄ• gajapariá¸·Ä• hadosajapariá¸·Ä

Ä• bÄ• dho pucchitvÄ• jÄ• nitabbato upakkamassa ca apÄ• kaá¹-abhÄ• vato __paá¹-icchan
apÄ• kaá¹-adukkhantipi vuccati.

dvattiá¹ƒsakammakÄ• raá¹‡Ä• disamuá¹-á¹-hÄ• no Ä• bÄ• dho apucchitvÄ• va jÄ• nitabbat
pÄ• kaá¹-abhÄ• vato __appaá¹-icchannadukkhaá¹ƒ_ nÄ• ma. pÄ• kaá¹-adukkhantipi vuccat

á¹-hapetvÄ• dukkhadukkhaá¹ƒ sesaá¹ƒ dukkhasaccavibhaá¹…ge Ä• gataá¹ƒ jÄ• tiÄ• di sa
vatthubhÄ• vato __pariyÄ• yadukkhaá¹ƒ_. dukkhadukkhaá¹ƒ pana __nippariyÄ• yadukkha_

tatrÄ• yaá¹ƒ \Ne II 127/ jÄ• ti yaá¹ƒ taá¹ƒ bÄ• lapaá¹‡á¸• itasuttÄ• dÄ«su (MN III 246 Ä• da
upamÄ• vasena pakÄ• sitaá¹ƒ Ä• pÄ• yikaá¹ƒ dukkhaá¹ƒ, yaÃ±ca sugatiyampi manussalok
gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ dukkhaá¹ƒ uppajjati, tassa vatthubhÄ• vato dukkhÄ• .

<540> tatridaá¹ƒ gabbhokkantimÅ«lakÄ• dibhedaá¹ƒ dukkhaá¹ƒ --- ayaá¹ƒ hi satto mÄ• tuk
uppalapadumapuá¹‡á¸• arÄ«kÄ• dÄ«su nibbattati, atha kho heá¹-á¹-hÄ• Ä• mÄ• sayassa u
udarapaá¹-alapiá¹-á¹-hikaá¹‡á¹-akÄ• naá¹ƒ vemajjhe paramasambÄ• dhe
tibbandhakÄ• renÄ• nÄ• kuá¹‡apagandhaparibhÄ• vitaparamaduggandhapavanavicarite ad
pÅ«timacchapÅ«tikummÄ• sacandanikÄ• dÄ«su kimi viya nibbattati. so tattha nibbatto dasa
mÄ• tukucchisambhavena usmanÄ• puá¹-apÄ• kaá¹ƒ viya paccamÄ• no piá¹-á¹-hapiá¹‡á¸•
samiÃ±janapasÄ• raá¹‡Ä• dirahito adhimattaá¹ƒ dukkhamanubhotÄ«ti, idaá¹ƒ tÄ• va __gab
dukkhaá¹ƒ.

yaá¹ƒ \Be II 131/ pana so mÄ• tu sahasÄ• upakkhalanagamananisÄ«danavuá¹-á¹-hÄ• nap
surÄ• dhuttahatthagato eá¸·ako viya ahituá¹‡á¸• ikahatthagato sappapotako viya ca
Ä• kaá¸• á¸• hanaparikaá¸• á¸• hanaodhÅ«nananiddhÅ«nanÄ• dinÄ• upakkamena adhimat
mÄ• tu sÄ«tÅ«dakapÄ• nakÄ• le sÄ«tanarakupapanno viya, uá¹‡hayÄ• gubhattÄ• diajjhoha
aá¹…gÄ• ravuá¹-á¹-hisamparikiá¹‡á¹‡o viya, loá¹‡ambilÄ• diajjhoharaá¹‡akÄ• le
khÄ• rÄ• paá¹-icchakÄ• dikammakÄ• raá¹‡apatto viya tibbaá¹ƒ dukkhamanubhoti, idaá¹ƒ
__gabbhapariharaá¹‡amÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ panassa mÅ«á¸·hagabbhÄ• ya mÄ• tuyÄ• mittÄ• maccasuhajjÄ• dÄ«hipi adassanÄ•
chedanaphÄ• lanÄ• dÄ«hi dukkhaá¹ƒ uppajjati, idaá¹ƒ __gabbhavipattimÅ«lakaá¹ƒ_ dukkha

yaá¹ƒ vijÄ• yamÄ• nÄ• ya mÄ• tuyÄ• kammajehi vÄ• tehi parivattetvÄ• narakapapÄ• taá¹
yonimaggaá¹ƒ paá¹-ipÄ• tiyamÄ• nassa paramasambÄ• dhena yonimukhena tÄ• á¸·acchigg
nikkaá¸• á¸• hiyamÄ• nassa mahÄ• nÄ• gassa narakasattassa viya ca saá¹…ghÄ• tapabba
dukkhaá¹ƒ uppajjati, idaá¹ƒ __vijÄ• yanamÅ«lakaá¹ƒ_ dukkhaá¹ƒ.

yaá¹ƒ pana jÄ• tassa taruá¹‡avaá¹‡asadisasukhumÄ• lasarÄ«rassa hatthagahaá¹‡anahÄ• panadhovanacoá¸·aparimajjanÄ• dikÄ• le \Ne II 128/ sÅ«cimukhakhu vijjhanaphÄ• lanasadisaá¹ƒ dukkhaá¹ƒ uppajjati, idaá¹ƒ mÄ• tukucchito __bahinikkhamanan

yaá¹ƒ tato paraá¹ƒ pavattiyaá¹ƒ attanÄ• va attÄ• naá¹ƒ vadhentassa acelakavatÄ• divasena Ä• tÄ• panaparitÄ• panÄ• nuyogamanuyuttassa, kodhavasena abhuÃ±jantassa, ubbandhan idaá¹ƒ __attÅ«pakkamamÅ«lakaá¹ƒ_ dukkhaá¹ƒ. yaá¹ƒ pana parato vadhabandhanÄ• dÄ«r idaá¹ƒ __parÅ«pakkamamÅ«lakaá¹ƒ_ dukkhanti.

iti imassa sabbassÄ• pi dukkhassa ayaá¹ƒ jÄ• ti vatthumeva hoti.

<541> tenetaá¹ƒ vuccati ---

jÄ• yetha no ce narakesu satto,

tattaggidÄ• hÄ• dikamappasayhaá¹ƒ.

labhetha dukkhaá¹ƒ nu kuhiá¹ƒ patiá¹-á¹-haá¹ƒ,

iccÄ• ha dukkhÄ• ti munÄ«dha jÄ• tiá¹ƒ ||

dukkhaá¹ƒ \Be II 132/ tiracchesu kasÄ• patoda-

daá¹‡á¸• Ä• bhighÄ• tÄ• dibhavaá¹ƒ anekaá¹ƒ.

yaá¹ƒ taá¹ƒ kathaá¹ƒ tattha bhaveyya jÄ• tiá¹ƒ,

vinÄ• tahiá¹ƒ jÄ• ti tatopi dukkhÄ• ||

petesu dukkhaá¹ƒ pana khuppipÄ• sÄ• -

vÄ• tÄ• tapÄ• dippabhavaá¹ƒ vicittaá¹ƒ.

yasmÄ• ajÄ• tassa na tattha atthi,

tasmÄ• pi dukkhaá¹ƒ muni jÄ• timÄ• ha ||

tibbandhakÄ• re \Ne II 129/ ca asayhasÄ«te,

lokantare yaá¹ƒ asuresu dukkhaá¹ƒ.

na taá¹ƒ bhave tattha na cassa jÄ• ti,

yato ayaá¹ƒ jÄ• ti tatopi dukkhÄ• ||

yaÃ±cÄ• pi gÅ«thanarake viya mÄ• tugabbhe,

satto vasaá¹ƒ ciramato bahi nikkhamaÃ±ca.

pappoti dukkhamatighoramidampi natthi,

jÄ• tiá¹ƒ vinÄ• itipi jÄ• ti ayaÃ±hi dukkhÄ• ||

kiá¹ƒ bhÄ• sitena bahunÄ• nanu yaá¹ƒ kuhiÃ±ci,

atthÄ«dha kiÃ±cidapi dukkhamidaá¹ƒ kadÄ• ci.

nevatthi jÄ• tivirahena yato mahesi,

dukkhÄ• ti sabbapaá¹-hamaá¹ƒ imamÄ• ha jÄ• tinti ||

ayaá¹ƒ tÄ• va jÄ• tiyaá¹ƒ vinicchayo.

jarÄ• niddeso

<542> __jarÄ• pi dukkhÄ• _ti ettha duvidhÄ• jarÄ• saá¹…khatalakkhaá¹‡aÃ±ca, khaá¹‡á¸ santatiyaá¹ƒ ekabhavapariyÄ• pannakhandhapurÄ• á¹‡abhÄ• vo ca, sÄ• idha adhippetÄ• . khandhaparipÄ• kalakkhaá¹‡Ä• , maraá¹‡Å«panayanarasÄ• , yobbanavinÄ• sapaccupaá¹-á¸ saá¹…khÄ• radukkhabhÄ• vato ceva dukkhavatthuto ca \Be II 133/. yaá¹ƒ hi aá¹…gapaccaá¹…gasithilÄ«bhÄ• vaindriyavikÄ• ravirÅ«patÄ• yobbanavinÄ• sabalÅ«paghÄ vÄ• dianekapaccayaá¹ƒ kÄ• yikacetasikadukkhaá¹ƒ uppajjati, jarÄ• tassa vatthu. tenetaá¹ƒ

``aá¹…gÄ• naá¹ƒ sithilÄ«bhÄ• vÄ• , indriyÄ• naá¹ƒ vikÄ• rato.

yobbanassa vinÄ• sena, balassa upaghÄ• tato ||

``vippavÄ• sÄ• \Ne II 130/ satÄ• dÄ«naá¹ƒ, puttadÄ• rehi attano.

apasÄ• danÄ«yato ceva, bhiyyo bÄ• lattapattiyÄ• ||

``pappoti dukkhaá¹ƒ yaá¹ƒ macco, kÄ• yikaá¹ƒ mÄ• nasaá¹ƒ tathÄ• .

sabbametaá¹ƒ jarÄ• hetu, yasmÄ• tasmÄ• jarÄ• dukhÄ• â€™â€™ ti ||

ayaá¹ƒ jarÄ• yaá¹ƒ vinicchayo.

maraá¹‡aniddeso

<543> __maraá¹‡ampi dukkha_nti etthÄ• pi duvidhaá¹ƒ maraá¹‡aá¹ƒ saá¹…khatalakkhaá¹‡
vuttaá¹ƒ ``jarÄ• maraá¹‡aá¹ƒ dvÄ«hi khandhehi saá¹…gahitaâ€™â€™ nti (DhÄ• tuk 71).
ekabhavapariyÄ• pannajÄ«vitindriyappabandhavicchedo ca, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``ni
bhayaâ€™â€™ nti (Sn 581). taá¹ƒ idha adhippetaá¹ƒ. jÄ• tipaccayÄ• maraá¹‡aá¹ƒ upakkar
sarasamaraá¹‡aá¹ƒ Ä• yukkhayamaraá¹‡aá¹ƒ puÃ±Ã±akkhayamaraá¹‡antipi tasseva nÄ• m
cutilakkhaá¹‡aá¹ƒ, viyogarasaá¹ƒ, gativippavÄ• sapaccupaá¹-á¹-hÄ• naá¹ƒ. dukkhassa pana
veditabbaá¹ƒ. tenetaá¹ƒ vuccati ---

``pÄ• passa pÄ• pakammÄ• di-nimittamanupassato.

bhaddassÄ• pasahantassa, viyogaá¹ƒ piyavatthukaá¹ƒ.

mÄ«yamÄ• nassa yaá¹ƒ dukkhaá¹ƒ, mÄ• nasaá¹ƒ avisesato ||

sabbesaÃ±cÄ• pi yaá¹ƒ sandhi-bandhanacchedanÄ• dikaá¹ƒ.

vitujjamÄ• namammÄ• naá¹ƒ, hoti dukkhaá¹ƒ sarÄ«rajaá¹ƒ ||

asayhamappatikÄ• raá¹ƒ, dukkhassetassidaá¹ƒ yato.

maraá¹‡aá¹ƒ vatthu tenetaá¹ƒ, dukkhamicceva bhÄ• sitaâ€™â€™ nti ||

ayaá¹ƒ maraá¹‡e vinicchayo.

sokÄ• diniddesÄ•

<544> sokÄ• dÄ«su \Be II 134/ \Ne II 131/ __soko_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-
kiÃ±cÄ• pi atthato domanassameva hoti. evaá¹ƒ santepi antonijjhÄ• nalakkhaá¹‡o, cetaso p
anusocanapaccupaá¹-á¹-hÄ• no. dukkho pana dukkhadukkhato dukkhavatthuto ca. tenetaá¹

``sattÄ• naá¹ƒ hadayaá¹ƒ soko, visasallaá¹ƒva tujjati.

aggitattova nÄ• rÄ• co, bhusaá¹ƒva dahate puna ||

``samÄ• vahati ca byÄ• dhi-jarÄ• maraá¹‡abhedanaá¹ƒ.

dukkhampi vividhaá¹ƒ yasmÄ• , tasmÄ• dukkhoti vuccatÄ«â€™â€™ ti ||

ayaá¹ƒ soke vinicchayo.

paridevo

<545> __paridevo_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa vacÄ«palÄ• po. so lÄ•
guá¹‡adosakittanaraso, sambhamapaccupaá¹-á¹-hÄ• no. dukkho pana saá¹…khÄ• radukkh
tenetaá¹ƒ vuccati ---

``yaá¹ƒ sokasallavihato paridevamÄ• no,

kaá¹‡á¹-hoá¹-á¹-hatÄ• lutalasosajamappasayhaá¹ƒ.

bhiyyodhimattamadhigacchatiyeva dukkhaá¹ƒ,

dukkhoti tena bhagavÄ• paridevamÄ• hÄ• â€™â€™ ti ||

ayaá¹ƒ parideve vinicchayo.

dukkhaá¹ƒ

<546> __dukkhaá¹ƒ_ \Ne II 132/ nÄ• ma kÄ• yikaá¹ƒ dukkhaá¹ƒ, taá¹ƒ kÄ• yapÄ«á¸·analak
duppaÃ±Ã±Ä• naá¹ƒ domanassakaraá¹‡arasaá¹ƒ, kÄ• yikÄ• bÄ• dhapaccupaá¹-á¹-hÄ• naá
mÄ• nasadukkhÄ• vahanato ca. tenetaá¹ƒ vuccati ---

``pÄ«á¸·eti kÄ• yikamidaá¹ƒ, dukkhaÃ±ca mÄ• nasaá¹ƒ bhiyyo.

janayati yasmÄ• tasmÄ• , dukkhanti visesato vuttaâ€™â€™ nti ||

ayaá¹ƒ dukkhe vinicchayo.

domanassaá¹ƒ

<547> __domanassaá¹ƒ_ \Be II 135/ nÄ• ma mÄ• nasaá¹ƒ dukkhaá¹ƒ. taá¹ƒ cittapÄ«á¸·ana
manovighÄ• tarasaá¹ƒ, mÄ• nasabyÄ• dhipaccupaá¹-á¹-hÄ• naá¹ƒ. dukkhaá¹ƒ pana dukkha
ca. cetodukkhasamappitÄ• hi kese pakiriya kandanti, urÄ• ni paá¹-ipisanti, Ä• vaá¹-á¹-anti,
uddhaá¹ƒpÄ• daá¹ƒ papatanti, satthaá¹ƒ Ä• haranti, visaá¹ƒ khÄ• danti, rajjuyÄ• ubbandha
taá¹ƒ nÄ• nappakÄ• rakaá¹ƒ dukkhamanubhavanti. tenetaá¹ƒ vuccati ---

``pÄ«á¸·eti yato cittaá¹ƒ, kÄ• yassa ca pÄ«á¸·anaá¹ƒ samÄ• vahati.

dukkhanti domanassaá¹ƒ, vidomanassÄ• tato Ä• hÅ«â€™â€™ ti ||

ayaá¹ƒ domanasse vinicchayo.

upÄ• yÄ• so

<548> __upÄ• yÄ• so_ nÄ• ma Ã±Ä• tibyasanÄ• dÄ«hi phuá¹-á¹-hassa adhimattacetodukk
__saá¹…khÄ• rakkhandhapariyÄ• panno eko dhammoti eke_. so cittaparidahanalakkhaá¹‡c
visÄ• dapaccupaá¹-á¹-hÄ• no. dukkho pana saá¹…khÄ• radukkhabhÄ• vato cittaparidahana
tenetaá¹ƒ vuccati ---

``cittassa ca paridahanÄ• , kÄ• yassa visÄ• danÄ• ca adhimattaá¹ƒ.

yaá¹ƒ dukkhamupÄ• yÄ• so, janeti dukkho tato vuttoâ€™â€™ ti ||

ayaá¹ƒ upÄ• yÄ• se vinicchayo.

ettha ca mandagginÄ• antobhÄ• jane pÄ• ko viya __soko_. tikkhagginÄ• paccamÄ• nassa
viya __paridevo_. bahinikkhantÄ• vasesassa nikkhamituá¹ƒ appahontassa antobhÄ• janeye
viya __upÄ• yÄ• so_ daá¹-á¹-habbo.

appiyasampayogo

<549> __appiyasampayogo_ nÄ• ma amanÄ• pehi sattasaá¹…khÄ• rehi samodhÄ• naá¹ƒ.

aniá¹-á¹-hasamodhÄ• nalakkhaá¹‡o, cittavighÄ• takaraá¹‡araso, anatthabhÄ• vapaccupaá¹-
dukkhavatthuto. tenetaá¹ƒ vuccati ---

``disvÄ• va \Be II 136/ appiye dukkhaá¹ƒ, paá¹-hamaá¹ƒ hoti cetasi.

tadupakkamasambhÅ«ta-mathakÄ• ye yato idha ||

``tato dukkhadvayassÄ• pi, vatthuto so mahesinÄ• .

dukkho vuttoti viÃ±Ã±eyyo, appiyehi samÄ• gamoâ€™â€™ ti ||

ayaá¹ƒ appiyasampayoge vinicchayo.

piyavippayogo

<550> __piyavippayogo_ nÄ• ma manÄ• pehi sattasaá¹…khÄ• rehi vinÄ• bhÄ• vo. so iá¹-á
II 134/, sokuppÄ• danaraso, byasanapaccupaá¹-á¹-hÄ• no. dukkho pana sokadukkhassa va
---

``Ã±Ä• tidhanÄ• diviyogÄ• ,

sokasarasamappitÄ• vitujjanti.

bÄ• lÄ• yato tato yaá¹ƒ,

dukkhoti mato piyavippayogoâ€™â€™ ti ||

ayaá¹ƒ piyavippayoge vinicchayo.

icchitÄ• lÄ• bho

<551> __yampicchaá¹ƒ na labhatÄ«_ti ettha ``aho vata mayaá¹ƒ na jÄ• tidhammÄ• assÄ•
398; Vibh 201) alabbhaneyyavatthÅ«su icchÄ• va yampicchaá¹ƒ na labhati, tampi dukkhant
alabbhaneyyavatthuicchanalakkhaá¹‡Ä• , tappariyesanarasÄ• , tesaá¹ƒ appattipaccupaá¹-á
dukkhavatthuto. tenetaá¹ƒ vuccati ---

``taá¹ƒ taá¹ƒ patthayamÄ• nÄ• naá¹ƒ, tassa tassa alÄ• bhato.

yaá¹ƒ vighÄ• tamayaá¹ƒ dukkhaá¹ƒ, sattÄ• naá¹ƒ idha jÄ• yati ||

``alabbhaneyyavatthÅ«naá¹ƒ, patthanÄ• tassa kÄ• raá¹‡aá¹ƒ.

yasmÄ• tasmÄ• jino dukkhaá¹ƒ, icchitÄ• lÄ• bhamabravÄ«â€™â€™ ti ||

ayaá¹ƒ icchitÄ• lÄ• bhe vinicchayo.

paÃ±cupÄ• dÄ• nakkhandhÄ•

<552> __saá¹ƒkhittena_ \Be II 137/ __paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• _ti ettha par

jÄ• tippabhutikaá¹ƒ \Ne II 135/ dukkhaá¹ƒ, yaá¹ƒ vuttamidha tÄ• dinÄ• .

avuttaá¹ƒ yaÃ±ca taá¹ƒ sabbaá¹ƒ, vinÄ• ete na vijjati ||

yasmÄ• tasmÄ• upÄ• dÄ• na-kkhandhÄ• saá¹…khepato ime.

dukkhÄ• ti vuttÄ• dukkhanta-desakena mahesinÄ• ||

tathÄ• hi indhanamiva pÄ• vako, lakkhamiva paharaá¹‡Ä• ni, gorÅ«paá¹ƒ viya á¸• aá¹ƒsan
lÄ• yakÄ• , gÄ• maá¹ƒ viya gÄ• maghÄ• takÄ• upÄ• dÄ• nakkhandhapaÃ±cakameva jÄ• ti
tiá¹‡alatÄ• dÄ«ni viya bhÅ«miyaá¹ƒ, pupphaphalapallavÄ• ni viya rukkhesu upÄ• dÄ• nakkh
upÄ• dÄ• nakkhandhÄ• naÃ±ca Ä• didukkhaá¹ƒ jÄ• ti, majjhedukkhaá¹ƒ jarÄ• , pariyosÄ• n
mÄ• raá¹‡antikadukkhÄ• bhighÄ• tena pariá¸• ayhanadukkhaá¹ƒ soko, tadasahanato lÄ• lap
dhÄ• tukkhobhasaá¹…khÄ• taaniá¹-á¹-haphoá¹-á¹-habbasamÄ• yogato kÄ• yassa Ä• bÄ• d
bÄ• dhiyamÄ• nÄ• naá¹ƒ puthujjanÄ• naá¹ƒ tattha paá¹-ighuppattito cetobÄ• dhanadukkhaá
sokÄ• divuddhiyÄ• janitavisÄ• dÄ• naá¹ƒ anutthunanadukkhaá¹ƒ upÄ• yÄ• so, manorathav
icchÄ• vighÄ• tadukkhaá¹ƒ icchitÄ• lÄ• bhoti evaá¹ƒ nÄ• nappakÄ• rato upaparikkhiyamÄ• n
dukkhÄ• ti. yadetaá¹ƒ ekamekaá¹ƒ dassetvÄ• vuccamÄ• naá¹ƒ anekehipi kappehi na sakkÄ
taá¹ƒ sabbampi dukkhaá¹ƒ ekajalabindumhi sakalasamuddajalarasaá¹ƒ viya yesu kesuci pa
upÄ• dÄ• nakkhandhesu saá¹ƒkhipitvÄ• dassetuá¹ƒ ``saá¹ƒkhittena paÃ±cupÄ• dÄ• nakkh
bhagavÄ• avocÄ• ti. ayaá¹ƒ upÄ• dÄ• nakkhandhesu vinicchayo.

ayaá¹ƒ tÄ• va dukkhaniddese nayo.

samudayaniddesakathÄ•

<553> samudayaniddese pana __yÄ• yaá¹ƒ taá¹‡hÄ• _ti yÄ• ayaá¹ƒ taá¹‡hÄ• . __ponobb
punabbhavakaraá¹‡aá¹ƒ punobbhavo, punobbhavo sÄ«lametissÄ• ti \Be II 138/ ponobbhavi
sahagatÄ• _ti nandÄ«rÄ• gasahagatÄ• , nandÄ«rÄ• gena saddhiá¹ƒ atthato ekattameva gat
tatrÄ• bhinandinÄ«_ti yatra yatra attabhÄ• vo nibbattati, tatra tatrÄ• bhinandinÄ«. __seyyath
II 136/, tassa sÄ• katamÄ• ti ceti attho. kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá¹‡hÄ•
paá¹-iccasamuppÄ• daniddese Ä• vibhavissanti. idha panÄ• yaá¹ƒ tividhÄ• pi dukkhasaccas
ekattaá¹ƒ upanetvÄ• dukkhasamudayaá¹ƒ ariyasaccanti vuttÄ• ti veditabbÄ• .

ayaá¹ƒ samudayaniddese nayo.

nirodhaniddesakathÄ•

<554> dukkhanirodhaniddese yo tassÄ• yeva taá¹‡hÄ• yÄ• tiÄ• dinÄ• nayena samudayan
samudayanirodhena dukkhanirodho. samudayanirodhena hi dukkhaá¹ƒ nirujjhati, na aÃ±Ã±

``yathÄ• pi mÅ«le anupaddave daá¸·he,

chinnopi rukkho punadeva rÅ«hati.

evampi taá¹‡hÄ• nusaye anÅ«hate,

nibbattatÄ« dukkhamidaá¹ƒ punappunaâ€™â€™ nti || (Dhp 338).

iti yasmÄ• samudayanirodheneva dukkhaá¹ƒ nirujjhati, tasmÄ• bhagavÄ• dukkhanirodhaá
samudayanirodheneva desesi. sÄ«hasamÄ• navuttino hi tathÄ• gatÄ• . te dukkhaá¹ƒ nirodh
desentÄ• hetumhi paá¹-ipajjanti, na phale. suvÄ• navuttino pana titthiyÄ• . te dukkhaá¹ƒ nir
dukkhanirodhaÃ±ca desentÄ• attakilamathÄ• nuyogadesanÄ• dÄ«hi phale paá¹-ipajjanti, n
dukkhanirodhassa samudayanirodhavasena desanÄ• ya payojanaá¹ƒ veditabbaá¹ƒ.

<555> ayaá¹ƒ panattho --- __tassÄ• yeva taá¹‡hÄ• yÄ• _ti tassÄ• ``ponobbhavikÄ• â€™â
kÄ• mataá¹‡hÄ• divasena vibhattataá¹‡hÄ• ya. __virÄ• go_ vuccati maggo. ``virÄ• gÄ• vim
SN b III 14) hi vuttaá¹ƒ. virÄ• gena nirodho virÄ• ganirodho. anusayasamugghÄ• tato aseso
__asesavirÄ• ganirodho_. atha vÄ• __virÄ• go_ti pahÄ• naá¹ƒ vuccati, tasmÄ• aseso \Be
nirodhoti evampettha yojanÄ• daá¹-á¹-habbÄ• . atthato pana sabbÄ• neva \Ne II 137/ etÄ•
vevacanÄ• ni. paramatthato hi dukkhanirodho ariyasaccanti nibbÄ• naá¹ƒ vuccati. yasmÄ•
taá¹‡hÄ• virajjati ceva nirujjhati ca, tasmÄ• virÄ• goti ca nirodhoti ca vuccati. yasmÄ• ca ta
tassÄ• cÄ• gÄ• dayo honti, kÄ• maguá¹‡Ä• layesu cettha ekopi Ä• layo natthi, tasmÄ• ``cÄ
anÄ• layoâ€™â€™ ti vuccati.

<556> tayidaá¹ƒ santilakkhaá¹‡aá¹ƒ, accutirasaá¹ƒ, assÄ• sakaraá¹‡arasaá¹ƒ vÄ• , animitta
nippapaÃ±capaccupaá¹-á¹-hÄ• naá¹ƒ vÄ• .

nibbÄ• nakathÄ•

<557> nattheva nibbÄ• naá¹ƒ, sasavisÄ• á¹‡aá¹ƒ viya anupalabbhanÄ«yatoti ce? na, upÄ•
upalabbhati hi taá¹ƒ tadanurÅ«papaá¹-ipattisaá¹…khÄ• tena upÄ• yena, cetopariyaÃ±Ä• á¹‡
lokuttaracittaá¹ƒ viya, tasmÄ• ``anupalabbhanÄ«yato natthÄ«â€™â€™ ti na vattabbaá¹ƒ. n
bÄ• laputhujjanÄ• na upalabhanti, taá¹ƒ natthÄ«â€™â€™ ti vattabbaá¹ƒ.

<558> apica nibbÄ• naá¹ƒ natthÄ«ti na vattabbaá¹ƒ, kasmÄ• ? paá¹-ipattiyÄ• vaÃ±jhabhÄ•
nibbÄ• ne sammÄ• diá¹-á¹-hipurejavÄ• ya sÄ«lÄ• dikhandhattayasaá¹…gahÄ• ya sammÄ•
Ä• pajjati. na cÄ• yaá¹ƒ vaÃ±jhÄ• , nibbÄ• napÄ• panatoti. na paá¹-ipattiyÄ• vaÃ±jhabhÄ•
abhÄ• vapÄ• pakattÄ• ti ce. na, atÄ«tÄ• nÄ• gatÄ• bhÄ• vepi nibbÄ• napattiyÄ• abhÄ• vat
nibbÄ• nanti ce. na, tesaá¹ƒ abhÄ• vÄ• sambhavato, abhÄ• ve ca avattamÄ• nabhÄ• vÄ• p
vattamÄ• nakkhandhanissitamaggakkhaá¹‡e ca sopÄ• disesanibbÄ• nadhÄ• tuppattiyÄ• a
avattamÄ• nattÄ• na dosoti ce. na, ariyamaggassa niratthakabhÄ• vÄ• pajjanato. evaÃ±hi
pubbepi kilesÄ• na santÄ«ti ariyamaggassa niratthakabhÄ• vo Ä• pajjati. tasmÄ• akÄ• raá

<559> ``yo kho, Ä• vuso, rÄ• gakkhayoâ€™â€™ tiÄ• divacanato (SN b IV 315) ``khayo nib
arahattassÄ• pi khayamattÄ• pajjanato. tampi hi \Be II 140/ ``yo kho, Ä• vuso \Ne II 138/, rÄ
tiÄ• dinÄ• (sAN b IV 315) nayena niddiá¹-á¹-haá¹ƒ. kiÃ±ca bhiyyo nibbÄ• nassa ittarakÄ• lÄ
evaÃ±hi sati nibbÄ• naá¹ƒ ittarakÄ• laá¹ƒ, saá¹…khatalakkhaá¹‡aá¹ƒ,
sammÄ• vÄ• yÄ• manirapekkhÄ• dhigamanÄ«yabhÄ• vaÃ±ca Ä• pajjati. saá¹…khatalakkha
saá¹…khatapariyÄ• pannaá¹ƒ, saá¹…khatapariyÄ• pannattÄ• rÄ• gÄ• dÄ«hi aggÄ«hi Ä• di
dukkhaÃ±cÄ• tipi Ä• pajjati. yasmÄ• khayÄ• paá¹-á¹-hÄ• ya na bhiyyo pavatti nÄ• ma hoti,
dosoti ce. na, tÄ• disassa khayassa abhÄ• vato. bhÄ• vepi cassa vuttappakÄ• radosÄ• nati
nibbÄ• nabhÄ• vÄ• pajjanato. ariyamaggo hi dose khÄ«á¹‡eti, tasmÄ• khayoti vuccati. tato
bhiyyo dosÄ• naá¹ƒ pavattÄ«ti.

anuppattinirodhasaá¹…khÄ• tassa pana khayassa pariyÄ• yena upanissayattÄ• , yassa upa
``khayoâ€™â€™ ti vuttaá¹ƒ. sarÅ«peneva kasmÄ• na vuttanti ce. atisukhumattÄ• . atisukh
apposukkabhÄ• vÄ• vahanato, ariyena cakkhunÄ• passitabbato ca siddhÄ• ti.

<560> tayidaá¹ƒ maggasamaá¹…ginÄ• pattabbato __asÄ• dhÄ• raá¹‡aá¹ƒ, _ purimakoá¹-i
__appabhavaá¹ƒ_. maggabhÄ• ve bhÄ• vato na appabhavanti ce. na, maggena anuppÄ• da
maggena, na uppÄ• detabbaá¹ƒ. tasmÄ• appabhavameva. appabhavattÄ• __ajarÄ• maraa

pabhavajarÄ• maraá¹‡Ä• naá¹ƒ abhÄ• vato __niccaá¹ƒ_.

nibbÄ• nasseva aá¹‡uÄ• dÄ«nampi niccabhÄ• vÄ• pattÄ«ti ce. na, hetuno abhÄ• vÄ• . nibb
ce. na, hetulakkhaá¹‡assa anupapattito. niccÄ• uppÄ• dÄ• dÄ«naá¹ƒ abhÄ• vato nibbÄ• na
aá¹‡uÄ• dÄ«naá¹ƒ asiddhattÄ• .

<561> yathÄ• vuttayuttisabbhÄ• vato pana idameva niccaá¹ƒ, rÅ«pasabhÄ• vÄ• tikkamato
buddhÄ• dÄ«naá¹ƒ niá¹-á¹-hÄ• ya visesÄ• bhÄ• vato __ekÄ• va niá¹-á¹-hÄ• _. yena bhÄ• v
kilesavÅ«pasamaá¹ƒ, upÄ• disesaÃ±ca upÄ• dÄ• ya paÃ±Ã±Ä• panÄ«yattÄ• saha upÄ• di
__saupÄ• disesaá¹ƒ_. yo cassa samudayappahÄ• nena upahatÄ• yatikammaphalassa carin
pavattikhandhÄ• naá¹ƒ anuppÄ• danato, uppannÄ• naÃ±ca antaradhÄ• nato upÄ• disesÄ•
upÄ• dÄ• ya paÃ±Ã±Ä• panÄ«yato natthi ettha upÄ• disesoti __anupÄ• disesaá¹ƒ_.

asithilaparakkamasiddhena \Ne II 139/ Ã±Ä• á¹‡avisesena adhigamanÄ«yato, sabbaÃ±Ã±u
sabhÄ• vato nibbÄ• naá¹ƒ nÄ• vijjamÄ• naá¹ƒ. vuttaÃ±hetaá¹ƒ ``atthi, bhikkhave, ajÄ• taá¹ƒ
asaá¹…khataâ€™â€™ nti.

idaá¹ƒ dukkhanirodhaniddese vinicchayakathÄ• mukhaá¹ƒ.

magganiddesakathÄ•

<562> dukkhanirodhagÄ• minipaá¹-ipadÄ• niddese vuttÄ• pana aá¹-á¹-ha dhammÄ• kÄ• n
pakÄ• sitÄ• yeva, idha pana nesaá¹ƒ ekakkhaá¹‡e pavattamÄ• nÄ• naá¹ƒ visesÄ• vabodha
hi catusaccapaá¹-ivedhÄ• ya paá¹-ipannassa yogino nibbÄ• nÄ• rammaá¹‡aá¹ƒ avijjÄ• nusa
paÃ±Ã±Ä• cakkhu __sammÄ• diá¹-á¹-hi_. sÄ• sammÄ• dassanalakkhaá¹‡Ä• , dhÄ• tuppa
avijjandhakÄ• raviddhaá¹ƒsanapaccupaá¹-á¹-hÄ• nÄ• . tathÄ• sampannadiá¹-á¹-hino taá¹ƒs
micchÄ• saá¹…kappanighÄ• takaá¹ƒ cetaso nibbÄ• napadÄ• bhiniropanaá¹ƒ __sammÄ• sa
cittÄ• bhiniropanalakkhaá¹‡o, appanÄ• raso, micchÄ• saá¹…kappappahÄ• napaccupaá¹-á¹-

tathÄ• passato vitakkayato ca taá¹ƒsampayuttÄ• va vacÄ«duccaritasamugghÄ• tikÄ• micc
__sammÄ• vÄ• cÄ• _ nÄ• ma. sÄ• pariggahalakkhaá¹‡Ä• , viramaá¹‡arasÄ• , micchÄ• vÄ•
tathÄ• viramato taá¹ƒsampayuttÄ• va micchÄ• kammantasamucchedikÄ• pÄ• á¹‡Ä• tipÄ•
nÄ• ma. so samuá¹-á¹-hÄ• panalakkhaá¹‡o, viramaá¹‡araso, micchÄ• kammantappahÄ• na
tesaá¹ƒ sammÄ• vÄ• cÄ• kammantÄ• naá¹ƒ visuddhibhÅ«tÄ• taá¹ƒsampayuttÄ• va kuhanÄ
micchÄ• jÄ«vavirati, so __sammÄ• Ä• jÄ«vo_ nÄ• ma. so vodÄ• nalakkhaá¹‡o, Ã±Ä• yÄ• jÄ
micchÄ• jÄ«vappahÄ• napaccupaá¹-á¹-hÄ• no.

athassa yo tassÄ• sammÄ• vÄ• cÄ• kammantÄ• jÄ«vasaá¹…khÄ• tÄ• ya sÄ«labhÅ«miyaa

taá¹ƒsampayuttova kosajjasamucchedako vÄ«riyÄ• rambho, esa __sammÄ• vÄ• yÄ• mo_ n
anuppannaakusalÄ• nuppÄ• danÄ• diraso, micchÄ• vÄ• yÄ• mappahÄ• napaccupaá¹-á¹-hÄ
taá¹ƒsampayuttova micchÄ• sativiniddhunano cetaso asammoso \Be II 142/ __sammÄ• sati
upaá¹-á¹-hÄ• nalakkhaá¹‡Ä• , asammussanarasÄ• , micchÄ• satippahÄ• napaccupaá¹-á¹-h
satiyÄ• saá¹ƒrakkhiyamÄ• nacittassa \Ne II 140/ taá¹ƒsampayuttÄ• va micchÄ• samÄ• dhiv
__sammÄ• samÄ• dhi_ nÄ• ma. so avikkhepalakkhaá¹‡o, samÄ• dhÄ• naraso, micchÄ• sa
ayaá¹ƒ dukkhanirodhagÄ• minipaá¹-ipadÄ• niddese nayo. evamettha jÄ• tiÄ• dÄ«naá¹ƒ vini

<563> __Ã±Ä• á¹‡akiccato_ti saccaÃ±Ä• á¹‡assa kiccatopi vinicchayo veditabbo. duvidhaá
--- anubodhaÃ±Ä• á¹‡aá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡aÃ±ca. tattha anubodhaÃ±Ä• á¹‡aá¹ƒ lokiya
nirodhe magge ca pavattati. paá¹-ivedhaÃ±Ä• á¹‡aá¹ƒ lokuttaraá¹ƒ nirodhamÄ• rammaá¹‡a
saccÄ• ni paá¹-ivijjhati. yathÄ• ha --- ``yo, bhikkhave, dukkhaá¹ƒ passati, dukkhasamudayan
dukkhanirodhampi passati, dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadampi passatÄ«â€™â€™ ti
vattabbaá¹ƒ. taá¹ƒ panassa kiccaá¹ƒ Ã±Ä• á¹‡adassanavisuddhiyaá¹ƒ Ä• vibhavissati.

yaá¹ƒ panetaá¹ƒ lokiyaá¹ƒ, tattha dukkhaÃ±Ä• á¹‡aá¹ƒ pariyuá¹-á¹-hÄ• nÄ• bhibhavavasen
sakkÄ• yadiá¹-á¹-hiá¹ƒ nivatteti. samudayaÃ±Ä• á¹‡aá¹ƒ ucchedadiá¹-á¹-hiá¹ƒ. nirodhaÃ±Ä•
sassatadiá¹-á¹-hiá¹ƒ. maggaÃ±Ä• á¹‡aá¹ƒ akiriyadiá¹-á¹-hiá¹ƒ. dukkhaÃ±Ä• á¹‡aá¹ƒ vÄ•
dhuvasubhasukhattabhÄ• vavirahitesu khandhesu dhuvasubhasukhattabhÄ• vasaÃ±Ã±Ä• s
vippaá¹-ipattiá¹ƒ. samudayaÃ±Ä• á¹‡aá¹ƒ issarapadhÄ• nakÄ• lasabhÄ• vÄ• dÄ«hi loko pav
kÄ• raá¹‡Ä• bhimÄ• nappavattaá¹ƒ hetumhi vippaá¹-ipattiá¹ƒ. nirodhaÃ±Ä• á¹‡aá¹ƒ arÅ«pal
apavaggagÄ• habhÅ«taá¹ƒ nirodhe vippaá¹-ipattiá¹ƒ. maggaÃ±Ä• á¹‡aá¹ƒ kÄ• masukhallika
avisuddhimagge visuddhimaggagÄ• havasena pavattaá¹ƒ upÄ• ye vippaá¹-ipattiá¹ƒ nivatteti

``loke lokappabhave, lokatthagame sive ca tadupÄ• ye.

sammuyhati tÄ• va naro, na vijÄ• nÄ• ti yÄ• va saccÄ• nÄ«â€™â€™ ti ||

evamettha Ã±Ä• á¹‡akiccatopi vinicchayo veditabbo.

<564> __antogadhÄ• naá¹ƒ pabhedÄ• _ti dukkhasaccasmiá¹ƒ hi á¹-hapetvÄ• taá¹‡haÃ±ce
sabbadhammÄ• antogadhÄ• . samudayasacce chattiá¹ƒsa taá¹‡hÄ• vicaritÄ• ni. nirodhasa
maggasacce sammÄ• diá¹-á¹-himukhena vÄ«maá¹ƒsiddhipÄ• dapaÃ±Ã±indriyapaÃ±Ã±Ä• b
sammÄ• saá¹…kappÄ• padesena tayo \Be II 143/ nekkhammavitakkÄ• dayo. sammÄ• vÄ•
vacÄ«sucaritÄ• ni \Ne II 141/. sammÄ• kammantÄ• padesena tÄ«á¹‡i kÄ• yasucaritÄ• ni. sa
santuá¹-á¹-hitÄ• ca. sabbesaá¹ƒyeva vÄ• etesaá¹ƒ sammÄ• vÄ• cÄ• kammantÄ• jÄ«vÄ• n
ariyakantasÄ«lassa ca saddhÄ• hatthena paá¹-iggahetabbattÄ• tesaá¹ƒ atthitÄ• ya atthibhÄ
saddhindriyasaddhÄ• balachandiddhipÄ• dÄ• . sammÄ• vÄ• yÄ• mÄ• padesena

catubbidhasammappadhÄ• navÄ«riyindriyavÄ«riyabalavÄ«riyasambojjhaá¹…gÄ• ni. sammÄ
catubbidhasatipaá¹-á¹-hÄ• nasatindriyasatibalasatisambojjhaá¹…gÄ• ni. sammÄ• samÄ• dh
savitakkasavicÄ• rÄ• dayo tayo samÄ• dhÄ« cittasamÄ• dhi
samÄ• dhindriyasamÄ• dhibalapÄ«tipassaddhisamÄ• dhiupekkhÄ• sambojjhaá¹…gÄ• ni an
antogadhÄ• naá¹ƒ pabhedatopi vinicchayo veditabbo.

<565> __upamÄ• to_ti bhÄ• ro viya hi dukkhasaccaá¹ƒ daá¹-á¹-habbaá¹ƒ, bhÄ• rÄ• dÄ• na
bhÄ• ranikkhepanamiva nirodhasaccaá¹ƒ, bhÄ• ranikkhepanupÄ• yo viya maggasaccaá¹ƒ.
roganidÄ• namiva samudayasaccaá¹ƒ, rogavÅ«pasamo viya nirodhasaccaá¹ƒ, bhesajjamiva
dubbhikkhamiva vÄ• dukkhasaccaá¹ƒ, dubbuá¹-á¹-hi viya samudayasaccaá¹ƒ, subhikkhami
suvuá¹-á¹-hi viya maggasaccaá¹ƒ. apica verÄ«-veramÅ«la-verasamugghÄ• ta-verasamuggh
visarukkha-rukkhamÅ«la-mÅ«lupaccheda-tadupacchedupÄ• yehi, bhaya-bhayamÅ«la-nibbh
orimatÄ«ra-mahoghapÄ• rimatÄ«ra-taá¹ƒsampÄ• pakavÄ• yÄ• mehi ca yojetvÄ• petÄ• ni up
upamÄ• to vinicchayo veditabbo.

<566> __catukkato_ti atthi cettha dukkhaá¹ƒ na ariyasaccaá¹ƒ, atthi ariyasaccaá¹ƒ na dukk
dukkhaÃ±ceva ariyasaccaÃ±ca, atthi neva dukkhaá¹ƒ na ariyasaccaá¹ƒ. esa nayo samuday
maggasampayuttÄ• dhammÄ• sÄ• maÃ±Ã±aphalÄ• ni ca ``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™
saá¹…khÄ• radukkhatÄ• ya dukkhaá¹ƒ, na ariyasaccaá¹ƒ. nirodho ariyasaccaá¹ƒ, na dukkha
ariyasaccadvayaá¹ƒ siyÄ• dukkhaá¹ƒ aniccato, na pana yassa pariÃ±Ã±Ä• ya bhagavati bra
tathattena. sabbÄ• kÄ• rena pana upÄ• dÄ• nakkhandhapaÃ±cakaá¹ƒ dukkhaÃ±ceva ariyas
maggasampayuttÄ• dhammÄ• sÄ• maÃ±Ã±aphalÄ• ni ca yassa pariÃ±Ã±atthaá¹ƒ bhagav
tathattena neva dukkhaá¹ƒ na ariyasaccaá¹ƒ. evaá¹ƒ samudayÄ• dÄ«supi yathÄ• yogaá¹ƒ y
vinicchayo veditabbo.

<567> suÃ±Ã±atekavidhÄ• dÄ«hÄ«tiettha \Be II 144/ \Ne II 142/ __suÃ±Ã±ato_ tÄ• va para
saccÄ• ni vedakakÄ• rakanibbutagamakÄ• bhÄ• vato suÃ±Ã±Ä• nÄ«ti veditabbÄ• ni. teneta

``dukkhameva hi, na koci dukkhito.

kÄ• rako na, kiriyÄ• va vijjati ||

atthi nibbuti, na nibbuto pumÄ• .

maggamatthi, gamako na vijjatÄ«â€™â€™ ti ||

atha vÄ• ,

dhuvasubhasukhattasuÃ±Ã±aá¹ƒ, purimadvayamattasuÃ±Ã±amamatapadaá¹ƒ.

dhuvasukhaattavirahito, maggoiti suÃ±Ã±atÄ• tesu ||

nirodhasuÃ±Ã±Ä• ni vÄ• tÄ«á¹‡i, nirodho ca sesattayasuÃ±Ã±o. phalasuÃ±Ã±o vÄ• ettha
dukkhassÄ• bhÄ• vato, magge ca nirodhassa, na phalena sagabbho pakativÄ• dÄ«naá¹ƒ pa
phalaá¹ƒ dukkhasamudayÄ• naá¹ƒ nirodhamaggÄ• naÃ±ca asamavÄ• yÄ• , na hetusamave
samavÄ• yavÄ• dÄ«naá¹ƒ dviaá¹‡ukÄ• di viya. tenetaá¹ƒ vuccati ---

``tayamidha nirodhasuÃ±Ã±aá¹ƒ, tayena tenÄ• pi nibbuti suÃ±Ã±Ä• .

suÃ±Ã±o phalena hetu, phalampi taá¹ƒhetunÄ• suÃ±Ã±aâ€™â€™ nti ||

evaá¹ƒ tÄ• va suÃ±Ã±ato vinicchayo veditabbo.

ekavidhÄ• divinicchayakathÄ•

<568> __ekavidhÄ• dÄ«hÄ«_ti sabbameva cettha dukkhaá¹ƒ ekavidhaá¹ƒ pavattibhÄ• vato
tividhaá¹ƒ kÄ• marÅ«pÄ• rÅ«pÅ«papattibhavabhedato. catubbidhaá¹ƒ catuÄ• hÄ• rabhedat
paÃ±cupÄ• dÄ• nakkhandhabhedato.

samudayopi \Ne II 143/ ekavidho pavattakabhÄ• vato. duvidho diá¹-á¹-hisampayuttÄ• samp
kÄ• mabhavavibhavataá¹‡hÄ• bhedato. catubbidho catumaggappaheyyato. paÃ±cavidho rÅ
chabbidho chataá¹‡hÄ• kÄ• yabhedato.

nirodhopi \Be II 145/ ekavidho asaá¹…khatadhÄ• tubhÄ• vato. pariyÄ• yena pana duvidho
saupÄ• disesaanupÄ• disesabhedato. tividho bhavattayavÅ«pasamato. catubbidho catumag
paÃ±cavidho paÃ±cÄ• bhinandanavÅ«pasamato. chabbidho chataá¹‡hÄ• kÄ• yakkhayabhe

maggopi ekavidho bhÄ• vetabbato. duvidho samathavipassanÄ• bhedato, dassanabhÄ• va
khandhattayabhedato. ayaÃ±hi sappadesattÄ• nagaraá¹ƒ viya rajjena nippadesehi tÄ«hi kh
yathÄ• ha ---

``na kho, Ä• vuso visÄ• kha, ariyena aá¹-á¹-haá¹…gikena maggena tayo khandhÄ• saá¹…g
visÄ• kha, khandhehi ariyo aá¹-á¹-haá¹…giko maggo saá¹…gahito. yÄ• cÄ• vuso visÄ• kha
sammÄ• kammanto, yo ca sammÄ• Ä• jÄ«vo, ime dhammÄ• sÄ«lakkhandhe saá¹…gahitÄ•
sammÄ• sati, yo ca sammÄ• samÄ• dhi, ime dhammÄ• samÄ• dhikkhandhe saá¹…gahitÄ•
sammÄ• saá¹…kappo, ime dhammÄ• paÃ±Ã±Ä• kkhandhe saá¹…gahitÄ• â€™â€™ ti (MN

ettha hi sammÄ• vÄ• cÄ• dayo tayo sÄ«lameva, tasmÄ• te sajÄ• tito sÄ«lakkhandhena sa
pÄ• á¸·iyaá¹ƒ sÄ«lakkhandheti bhummena niddeso kato, attho pana karaá¹‡avaseneva ved
sammÄ• vÄ• yÄ• mÄ• dÄ«su pana tÄ«su samÄ• dhi attano dhammatÄ• ya Ä• rammaá¹‡e
vÄ«riye pana paggahakiccaá¹ƒ sÄ• dhente satiyÄ• ca apilÄ• panakiccaá¹ƒ sÄ• dhentiyÄ•
sakkoti.

tatrÄ• yaá¹ƒ upamÄ• --- yathÄ• hi nakkhattaá¹ƒ kÄ«á¸·issÄ• mÄ• ti uyyÄ• naá¹ƒ paviá¹-á¹-
supupphitaá¹ƒ campakarukkhaá¹ƒ disvÄ• hatthaá¹ƒ ukkhipitvÄ• gahetumpi na sakkuá¹‡ey
onamitvÄ• \Ne II 144/ piá¹-á¹-hiá¹ƒ dadeyya, so tassa piá¹-á¹-hiyaá¹ƒ á¹-hatvÄ• pi kampam
sakkuá¹‡eyya. athassa itaro aá¹ƒsakÅ«á¹-aá¹ƒ upanÄ• meyya. so ekassa piá¹-á¹-hiyaá¹ƒ á¹
aá¹ƒsakÅ«á¹-aá¹ƒ olubbha yathÄ• ruci pupphÄ• ni ocinitvÄ• piá¸·andhitvÄ• nakkhattaá¹ƒ k
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

ekato \Be II 146/ uyyÄ• naá¹ƒ paviá¹-á¹-hÄ• tayo sahÄ• yÄ• viya hi ekato jÄ• tÄ• sammÄ
dhammÄ• . supupphitacampako viya Ä• rammaá¹‡aá¹ƒ. hatthaá¹ƒ ukkhipitvÄ• pi gahetuá¹ƒ
dhammatÄ• ya Ä• rammaá¹‡e ekaggabhÄ• vena appetuá¹ƒ asakkonto samÄ• dhi. piá¹-á¹-h
vÄ• yÄ• mo. aá¹ƒsakÅ«á¹-aá¹ƒ datvÄ• á¹-hitasahÄ• yo viya sati. yathÄ• tesu ekassa piá¹-á
ekassa aá¹ƒsakÅ«á¹-aá¹ƒ olubbha itaro yathÄ• ruci pupphaá¹ƒ gahetuá¹ƒ sakkoti, evameva
sÄ• dhente satiyÄ• ca apilÄ• panakiccaá¹ƒ sÄ• dhentiyÄ• laddhupakÄ• ro samÄ• dhi sakk
appetuá¹ƒ. tasmÄ• samÄ• dhiyevettha sajÄ• tito samÄ• dhikkhandhena saá¹…gahito, vÄ•
saá¹…gahitÄ• honti.

sammÄ• diá¹-á¹-hisammÄ• saá¹…kappesupi paÃ±Ã±Ä• attano dhammatÄ• ya aniccaá¹ƒ
nicchetuá¹ƒ na sakkoti. vitakke pana Ä• koá¹-etvÄ• Ä• koá¹-etvÄ• dente sakkoti. kathaá¹ƒ
kahÄ• paá¹‡aá¹ƒ hatthe á¹-hapetvÄ• sabbabhÄ• gesu oloketukÄ• mo samÄ• nopi na cakk
sakkoti. aá¹…gulipabbehi pana parivattetvÄ• parivattetvÄ• ito cito ca oloketuá¹ƒ sakkoti, e
attano dhammatÄ• ya aniccÄ• divasena Ä• rammaá¹‡aá¹ƒ nicchetuá¹ƒ sakkoti. abhiniropan
Ä• hananapariyÄ• hananarasena vitakkena Ä• koá¹-entena viya parivattentena viya ca Ä• d
nicchetuá¹ƒ sakkoti. tasmÄ• idhÄ• pi sammÄ• diá¹-á¹-hiyeva sajÄ• tito paÃ±Ã±Ä• kkhandh
sammÄ• saá¹…kappo pana kiriyavasena saá¹…gahito hoti.

iti imehi tÄ«hi khandhehi maggo saá¹…gahaá¹ƒ gacchati. tena vuttaá¹ƒ ``tividho khandhatta
catubbidho sotÄ• pattimaggÄ• divaseneva.

apica sabbÄ• neva saccÄ• ni ekavidhÄ• ni avitathattÄ• , abhiÃ±Ã±eyyattÄ• vÄ• . duvidhÄ•
saá¹…khatÄ• saá¹…khatato vÄ• . tividhÄ• ni dassana-bhÄ• vanÄ• hi pahÄ• tabbato, appah
pariÃ±Ã±eyyÄ• dibhedatoti evamettha ekavidhÄ• dÄ«hi vinicchayo veditabbo.

<569> __sabhÄ• gavisabhÄ• gato_ti \Be II 147/ \Ne II 145/ sabbÄ• neva saccÄ• ni aÃ±Ã±a
avitathato attasuÃ±Ã±ato dukkarapaá¹-ivedhato ca. yathÄ• ha ---

``taá¹ƒ kiá¹ƒ maÃ±Ã±asi, Ä• nanda, katamaá¹ƒ nu kho dukkarataraá¹ƒ vÄ• durabhisambha
dÅ«ratova sukhumena tÄ• á¸·acchiggaá¸·ena asanaá¹ƒ atipÄ• teyya poá¹…khÄ• nupoá¹…k
satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá¹-ivijjheyyÄ• ti? etadeva, bhante, du
durabhisambhavataraÃ±ca, yo vÄ• satadhÄ• bhinnassa vÄ• lassa koá¹-iyÄ• koá¹-iá¹ƒ paá
te, Ä• nanda, duppaá¹-ivijjhataraá¹ƒ paá¹-ivijjhanti. ye idaá¹ƒ dukkhanti yathÄ• bhÅ«taá¹ƒ pa
pe ... ayaá¹ƒ dukkhanirodhagÄ• minÄ« paá¹-ipadÄ• ti yathÄ• bhÅ«taá¹ƒ paá¹-ivijjhantÄ«â€™

visabhÄ• gÄ• ni salakkhaá¹‡avavatthÄ• nato. purimÄ• ni ca dve sabhÄ• gÄ• ni duravagÄ•
lokiyattÄ• sÄ• savattÄ• ca. visabhÄ• gÄ• ni phalahetubhedato pariÃ±Ã±eyyappahÄ• tabba
sabhÄ• gÄ• ni gambhÄ«rattena duravagÄ• hattÄ• lokuttarattÄ• anÄ• savattÄ• ca. visabhÄ
sacchikÄ• tabbabhÄ• vetabbato ca. paá¹-hamatatiyÄ• ni cÄ• pi sabhÄ• gÄ• ni phalÄ• pades
saá¹…khatÄ• saá¹…khatato. dutiyacatutthÄ• ni cÄ• pi sabhÄ• gÄ• ni hetuapadesato. visabh
ekantakusalÄ• kusalato. paá¹-hamacatutthÄ• ni cÄ• pi sabhÄ• gÄ• ni saá¹…khatato. visabh
dutiyatatiyÄ• ni cÄ• pi sabhÄ• gÄ• ni nevasekkhÄ• nÄ• sekkhabhÄ• vato. visabhÄ• gÄ• ni s

iti evaá¹ƒ pakÄ• rehi, nayehi ca vicakkhaá¹‡o.

vijaÃ±Ã±Ä• ariyasaccÄ• naá¹ƒ, sabhÄ• gavisabhÄ• gatanti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

indriyasaccaniddeso nÄ• ma

soá¸·asamo paricchedo.

17. paÃ±Ã±Ä• bhÅ«miniddeso

paá¹-iccasamuppÄ• dakathÄ•

<570> idÄ• ni \Be II 148/ \Ne II 146/ ``khandhÄ• yatanadhÄ• tuindriyasaccapaá¹-iccasamup
bhÅ«mÄ«â€™â€™ ti evaá¹ƒ vuttesu imissÄ• paÃ±Ã±Ä• ya bhÅ«mibhÅ«tesu dhammesu ya
Ä• disaddena saá¹…gahitÄ• paá¹-iccasamuppannÄ• dhammÄ• ca avasesÄ• honti, tasmÄ

anuppatto.

tattha avijjÄ• dayo tÄ• va dhammÄ• __paá¹-iccasamuppÄ• do_ti veditabbÄ• . vuttaÃ±heta

``katamo ca, bhikkhave, paá¹-iccasamuppÄ• do? avijjÄ• paccayÄ• , bhikkhave, saá¹…khÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paá¹ƒ, nÄ• marÅ«papaccayÄ• saá saá¸·Ä• yatanapaccayÄ• phasso, phassapaccayÄ• vedanÄ• , vedanÄ• paccayÄ• taá¹‡hÄ upÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• ti, jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ sokaparidevadukkhadomanassupÄ• yÄ• sÄ• sambhavanti. evametassa kevalassa dukkhak vuccati, bhikkhave, paá¹-iccasamuppÄ• doâ€™â€™ ti (SN a II 1).

jarÄ• maraá¹‡Ä• dayo pana __paá¹-iccasamuppannÄ• dhammÄ• _ti veditabbÄ• . vuttaÃ±h

``katame ca, bhikkhave, paá¹-iccasamuppannÄ• dhammÄ• ? jarÄ• maraá¹‡aá¹ƒ, bhikkhave paá¹-iccasamuppannaá¹ƒ khayadhammaá¹ƒ vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ nirodhad ... bhavo ... upÄ• dÄ• naá¹ƒ ... taá¹‡hÄ• ... vedanÄ• ... phasso ... saá¸·Ä• yatanaá¹ƒ ... nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• rÄ• ... avijjÄ• , bhikkhave, aniccÄ• saá¹…khatÄ• paá¹-ic khayadhammÄ• vayadhammÄ• virÄ• gadhammÄ• nirodhadhammÄ• . ime vuccanti, bhikk dhammÄ• â€™â€™ ti (SN a II 20).

<571> ayaá¹ƒ panettha saá¹…khepo. __paá¹-iccasamuppÄ• do_ti paccayadhammÄ• vedit dhammÄ• _ti tehi tehi paccayehi nibbattadhammÄ• . kathamidaá¹ƒ jÄ• nitabbanti \Be II 149/ bhagavatÄ• hi paá¹-iccasamuppÄ• dapaá¹-iccasamuppannadhammadesanÄ• sutte ---

``katamo ca, bhikkhave, paá¹-iccasamuppÄ• do? jÄ• tipaccayÄ• , bhikkhave, jarÄ• maraá¹‡ tathÄ• gatÄ• naá¹ƒ anuppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒ á¹-hitÄ• va sÄ• dhÄ• tu dhamma idappaccayatÄ• . taá¹ƒ tathÄ• gato abhisambujjhati abhisameti, abhisambujjhitvÄ• abhisam paÃ±Ã±apeti paá¹-á¹-hapeti vivarati vibhajati uttÄ• nÄ«karoti, passathÄ• ti cÄ• ha. jÄ• tipac jarÄ• maraá¹‡aá¹ƒ. bhavapaccayÄ• , bhikkhave, jÄ• ti ... pe ... avijjÄ• paccayÄ• , bhikkhave vÄ• tathÄ• gatÄ• naá¹ƒ ... pe ... uttÄ• nÄ«karoti passathÄ• ti cÄ• ha. avijjÄ• paccayÄ• , bhi iti kho, bhikkhave, yÄ• tatra tathatÄ• avitathatÄ• anaÃ±Ã±athatÄ• idappaccayatÄ• . ayaá paá¹-iccasamuppÄ• doâ€™â€™ ti (SN a II 20).

<572> evaá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ desentena tathatÄ• dÄ«hi vevacanehi paccayadh vuttÄ• . tasmÄ• jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ dhammÄ• naá¹ƒ paccayalakkhaá¹‡o paá¹-iccas dukkhÄ• nubandhanaraso, kummaggapaccupaá¹-á¹-hÄ• noti veditabbo.

so panÄ• yaá¹ƒ tehi tehi paccayehi anÅ«nÄ• dhikeheva tassa tassa dhammassa sambhava

sÄ• maggiá¹ƒ upagatesu paccayesu muhuttampi tato nibbattadhammÄ• naá¹ƒ asambhavÄ•
aÃ±Ã±adhammapaccayehi aÃ±Ã±adhammÄ• nuppattito __anaÃ±Ã±athatÄ• _ti, yathÄ• vutt
jarÄ• maraá¹‡Ä• dÄ«naá¹ƒ paccayato vÄ• paccayasamÅ«hato vÄ• __idappaccayatÄ• _ti v

<573> tatrÄ• yaá¹ƒ vacanattho, imesaá¹ƒ paccayÄ• idappaccayÄ• . idappaccayÄ• eva __
idappaccayÄ• naá¹ƒ vÄ• samÅ«ho __idappaccayatÄ• _. lakkhaá¹‡aá¹ƒ panettha saddasatt

<574> keci \Ne II 148/ pana paá¹-icca sammÄ• ca titthiyaparikappitapakatipurisÄ• dikÄ• ra
paá¹-iccasamuppÄ• doti evaá¹ƒ uppÄ• damattaá¹ƒ paá¹-iccasamuppÄ• doti vadanti \Be II 15
kasmÄ• ? suttÄ• bhÄ• vato, suttavirodhato, gambhÄ«ranayÄ• sambhavato, saddabhedato c
paá¹-iccasamuppÄ• doâ€™â€™ ti hi suttaá¹ƒ natthi. taá¹ƒ ``paá¹-iccasamuppÄ• doâ€™â€™
padesavihÄ• rasuttavirodho Ä• pajjati. kathaá¹ƒ? bhagavato hi ``atha kho bhagavÄ• rattiyÄ
paá¹-iccasamuppÄ• daá¹ƒ anulomapaá¹-ilomaá¹ƒ manasÄ• kÄ• sÄ«â€™â€™ ti (Vin I 1) Ä•
paá¹-iccasamuppÄ• damanasikÄ• ro paá¹-hamÄ• bhisambuddhavihÄ• ro, padesavihÄ• ro c
``yena svÄ• haá¹ƒ, bhikkhave, vihÄ• rena paá¹-hamÄ• bhisambuddho viharÄ• mi, tassa pac
c V 11). tatra ca paccayÄ• kÄ• radassanena vihÄ• si, na uppÄ• damattadassanenÄ• ti. yath
micchÄ• diá¹-á¹-hipaccayÄ• pi vedayitaá¹ƒ sammÄ• diá¹-á¹-hipaccayÄ• pi vedayitaá¹ƒ miccl
vedayitaâ€™â€™ nti (SN c V 11) sabbaá¹ƒ vitthÄ• retabbaá¹ƒ. evaá¹ƒ uppÄ• damattaá¹ƒ ``
ti vadantassa padesavihÄ• rasuttavirodho Ä• pajjati. tathÄ• kaccÄ• nasuttavirodho.

kaccÄ• nasuttepi hi ``lokasamudayaá¹ƒ kho, kaccÄ• na, yathÄ• bhÅ«taá¹ƒ sammappaÃ±Ã±
natthitÄ• , sÄ• na hotÄ«â€™â€™ ti (SN a II 15) anulomapaá¹-iccasamuppÄ• do lokapaccay
ucchedadiá¹-á¹-hisamugghÄ• tatthaá¹ƒ pakÄ• sito, na uppÄ• damattaá¹ƒ. na hi uppÄ• dama
ucchedadiá¹-á¹-hiyÄ• samugghÄ• to hoti. paccayÄ• nuparamadassanena pana hoti. paccay
phalÄ• nuparamatoti. evaá¹ƒ uppÄ• damattaá¹ƒ ``paá¹-iccasamuppÄ• doâ€™â€™ ti vadant
Ä• pajjati.

__gambhÄ«ranayÄ• sambhavato_ti vuttaá¹ƒ kho panetaá¹ƒ bhagavatÄ• ``gambhÄ«ro cÄ•
paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• so cÄ• â€™â€™ ti (DN II 95; SN a II 60). gam
catubbidhaá¹ƒ, taá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma. taá¹ƒ uppÄ• damatte natthi.
catubbidhanayapaá¹-imaá¹‡á¸• itaÃ±cetaá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ vaá¹‡á¹‡ayanti, tam
uppÄ• damatte natthÄ«ti gambhÄ«ranayÄ• sambhavatopi na uppÄ• damattaá¹ƒ paá¹-iccasa

<575> __saddabhedato_ti paá¹-iccasaddo ca panÄ• yaá¹ƒ samÄ• ne kattari pubbakÄ• le p
\Ne II 149/ hoti. seyyathidaá¹ƒ, ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±Ã±Ä•
II 43). idha pana bhÄ• vasÄ• dhanena uppÄ• dasaddena \Be II 151/ saddhiá¹ƒ payujjamÄ• r
abhÄ• vato saddabhedaá¹ƒ gacchati, na ca kiÃ±ci atthaá¹ƒ sÄ• dhetÄ«ti saddabhedatopi na
paá¹-iccasamuppÄ• doti.

tattha siyÄ• --- ``hoti-saddena saddhiá¹ƒ yojayissÄ• ma `paá¹-iccasamuppÄ• do hotÄ«â€™
yuttaá¹ƒ. kasmÄ• ? yogÄ• bhÄ• vato ceva, uppÄ• dassa ca uppÄ• dapattidosato. ``paá¹-icc
bhikkhave, desessÄ• mi. katamo ca, bhikkhave, paá¹-iccasamuppÄ• do ... pe ... ayaá¹ƒ vuc
paá¹-iccasamuppÄ• doâ€™â€™ ti (SN a II 1). imesu hi padesu ekenapi saddhiá¹ƒ hoti-sadd
ca uppÄ• do hoti. sace bhaveyya, uppÄ• dassÄ• pi uppÄ• do pÄ• puá¹‡eyyÄ• ti.

<576> yepi maÃ±Ã±anti ``idappaccayÄ• naá¹ƒ bhÄ• vo idappaccayatÄ• , __bhÄ• vo_ ca n
avijjÄ• dÄ«naá¹ƒ saá¹…khÄ• rÄ• dipÄ• tubhÄ• ve hetu, so. tasmiÃ±ca saá¹…khÄ• ravikÄ• r
paá¹-iccasamuppÄ• dasaÃ±Ã±Ä• â€™â€™ ti, tesaá¹ƒ taá¹ƒ na yujjati. kasmÄ• ? avijjÄ• dÄ«
bhagavatÄ• hi ``tasmÄ• tiha, Ä• nanda, eseva hetu, etaá¹ƒ nidÄ• naá¹ƒ, esa samudayo, es
yadidaá¹ƒ jÄ• ti ... pe ... saá¹…khÄ• rÄ• naá¹ƒ, yadidaá¹ƒ avijjÄ• â€™â€™ ti (DN II 98 Ä• da
avijjÄ• dayova hetÅ«ti vuttÄ• , na tesaá¹ƒ vikÄ• ro. tasmÄ• ``paá¹-iccasamuppÄ• doti pacca
veditabbÄ• â€™â€™ ti iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ, taá¹ƒ sammÄ• vuttanti veditabbaá¹ƒ.

<577> yÄ• panettha ``paá¹-iccasamuppÄ• doâ€™â€™ ti imÄ• ya byaÃ±janacchÄ• yÄ• ya
saÃ±Ã±Ä• uppajjati, sÄ• imassa padassa evamatthaá¹ƒ gahetvÄ• vÅ«pasametabbÄ• . bh

dvedhÄ• tato pavatte, dhammasamÅ«he yato idaá¹ƒ vacanaá¹ƒ.

tappaccayo tatoyaá¹ƒ, phalopacÄ• rena iti vutto ||

yo hi ayaá¹ƒ paccayatÄ• ya pavatto dhammasamÅ«ho, tattha paá¹-iccasamuppÄ• doti idaá
icchanti. so hi yasmÄ• patÄ«yamÄ• no hitÄ• ya sukhÄ• ya ca saá¹ƒvattati, tasmÄ• paccetu
naá¹ƒ paá¹‡á¸• itÄ• ti paá¹-icco. uppajjamÄ• no ca saha sammÄ• ca uppajjati, na ekekato,
samuppÄ• do. evaá¹ƒ paá¹-icco ca so samuppÄ• do cÄ• ti paá¹-iccasamuppÄ• do \Be II 152
samuppÄ• do, paccayasÄ• maggiá¹ƒ pana paá¹-icca apaccakkhÄ• yÄ• ti evampi paá¹-iccas
hetusamÅ«ho paccayoti tappaccayattÄ• ayampi, yathÄ• loke semhassa paccayo guá¸·o __
yathÄ• ca sÄ• sane sukhappaccayo buddhÄ• naá¹ƒ uppÄ• do ``sukho buddhÄ• naá¹ƒ uppÄ
paá¹-iccasamuppÄ• do icceva phalavohÄ• rena vuttoti veditabbo.

<578> atha vÄ• ,

paá¹-imukhamitoti vutto, hetusamÅ«ho ayaá¹ƒ paá¹-iccoti.

sahite uppÄ• deti ca, iti vutto so samuppÄ• do ||

yo hi esa saá¹…khÄ• rÄ• dÄ«naá¹ƒ pÄ• tubhÄ• vÄ• ya avijjÄ• diekekahetusÄ«sena niddiá¹-

sÄ• dhÄ• raá¹‡aphalanipphÄ• dakaá¹-á¹-hena avekallaá¹-á¹-hena ca sÄ• maggiaá¹…gÄ• na
paá¹-imukhaá¹ƒ ito gatoti katvÄ• paá¹-iccoti vuccati. svÄ• yaá¹ƒ sahiteyeva aÃ±Ã±amaÃ±Ã
avinibbhogavuttidhamme uppÄ• detÄ«ti samuppÄ• dotipi vutto. evampi paá¹-icco ca so sam
paá¹-iccasamuppÄ• do.

<579> aparo nayo ---

paccayatÄ• aÃ±Ã±oÃ±Ã±aá¹ƒ, paá¹-icca yasmÄ• samaá¹ƒ saha ca dhamme.

ayamuppÄ• deti tatopi, evamidha bhÄ• sitÄ• muninÄ• ||

avijjÄ• disÄ«sena niddiá¹-á¹-hapaccayesu hi ye paccayÄ• yaá¹ƒ saá¹…khÄ• rÄ• dikaá¹ƒ d
aÃ±Ã±amaÃ±Ã±aá¹ƒ apaá¹-icca aÃ±Ã±amaÃ±Ã±avekalle sati uppÄ• detuá¹ƒ samatthÄ• ti.
ca na ekekadesaá¹ƒ, nÄ• pi pubbÄ• parabhÄ• vena ayaá¹ƒ paccayatÄ• dhamme uppÄ• de
atthÄ• nusÄ• ravohÄ• rakusalena muninÄ• evamidha bhÄ• sitÄ• , paá¹-iccasamuppÄ• dotv

<580> evaá¹ƒ \Ne II 151/ bhÄ• samÄ• nena ca,

purimena sassatÄ• dÄ«na, mabhÄ• vo pacchimena ca padena.

ucchedÄ• divighÄ• to, dvayena paridÄ«pito Ã±Ä• yo ||

__purimenÄ• _ti \Be II 153/ paccayasÄ• maggiparidÄ«pakena paá¹-iccapadena pavattidhar
paccayasÄ• maggiyaá¹ƒ Ä• yattavuttittÄ• sassatÄ• hetuvisamahetuvasavattivÄ• dappabhe
abhÄ• vo paridÄ«pito hoti? kiá¹ƒ hi sassatÄ• naá¹ƒ, ahetuÄ• divasena vÄ• pavattÄ• naá¹ƒ
__pacchimena ca padenÄ• _ti dhammÄ• naá¹ƒ uppÄ• daparidÄ«pakena samuppÄ• dapade
dhammÄ• naá¹ƒ uppattito vihatÄ• ucchedanatthikaakiriyavÄ• dÄ• ti ucchedÄ• divighÄ• to p
purimapurimapaccayavasena hi punappunaá¹ƒ uppajjamÄ• nesu dhammesu kuto ucchedo,
__dvayenÄ• _ti sakalena paá¹-iccasamuppÄ• davacanena tassÄ• tassÄ• paccayasÄ• mag
tesaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ sambhavato majjhimÄ• paá¹-ipadÄ• , ``so karoti so paá¹-i
aÃ±Ã±o paá¹-isaá¹ƒvedetÄ«â€™â€™ ti vÄ• dappahÄ• naá¹ƒ, janapadaniruttiyÄ• anabhiniv
anatidhÄ• vananti ayaá¹ƒ Ã±Ä• yo paridÄ«pito hotÄ«ti ayaá¹ƒ tÄ• va paá¹-iccasamuppÄ• do

<581> yÄ• panÄ• yaá¹ƒ bhagavatÄ• paá¹-iccasamuppÄ• daá¹ƒ desentena ``avijjÄ• pacca
tiÄ• dinÄ• nayena nikkhittÄ• tanti, tassÄ• atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ karontena vibhajjavÄ
otaritvÄ• Ä• cariye anabbhÄ• cikkhantena sakasamayaá¹ƒ avokkamantena parasamayaá¹ƒ
appaá¹-ibÄ• hantena vinayaá¹ƒ anulomentena mahÄ• padese olokentena dhammaá¹ƒ dÄ«p
tamevatthaá¹ƒ punarÄ• vattetvÄ• aparehipi pariyÄ• yantarehi niddisantena ca yasmÄ• atth

kÄ• tabbÄ• hoti, pakatiyÄ• pi ca dukkarÄ• va paá¹-iccasamuppÄ• dassa atthasaá¹ƒvaá¹‡á¹

``saccaá¹ƒ satto paá¹-isandhi, paccayÄ• kÄ• rameva ca.

duddasÄ• caturo dhammÄ• , desetuá¹ƒ ca sudukkarÄ• â€™â€™ ti ||

tasmÄ• \Ne II 152/ aÃ±Ã±atra Ä• gamÄ• dhigamappattehi na sukarÄ• paá¹-iccasamuppÄ•
paritulayitvÄ• ,

vattukÄ• mo \Be II 154/ ahaá¹ƒ ajja, paccayÄ• kÄ• ravaá¹‡á¹‡anaá¹ƒ.

patiá¹-á¹-haá¹ƒ nÄ• dhigacchÄ• mi, ajjhogÄ• á¸·hova sÄ• garaá¹ƒ ||

sÄ• sanaá¹ƒ panidaá¹ƒ nÄ• nÄ• , desanÄ• nayamaá¹‡á¸• itaá¹ƒ.

pubbÄ• cariyamaggo ca, abbocchinno pavattati ||

yasmÄ• tasmÄ• tadubhayaá¹ƒ, sannissÄ• yatthavaá¹‡á¹‡anaá¹ƒ.

Ä• rabhissÄ• mi etassa, taá¹ƒ suá¹‡Ä• tha samÄ• hitÄ• ||

vuttaÃ±hetaá¹ƒ pubbÄ• cariyehi ---

``yo koci maá¹ƒ aá¹-á¹-hikatvÄ• suá¹‡eyya,

labhetha pubbÄ• pariyaá¹ƒ visesaá¹ƒ.

laddhÄ• na pubbÄ• pariyaá¹ƒ visesaá¹ƒ,

adassanaá¹ƒ maccurÄ• jassa gaccheâ€™â€™ ti ||

<582> iti __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _tiÄ• dÄ«su hi Ä• ditoyeva tÄ• va,

desanÄ• bhedato attha, lakkhaá¹‡ekavidhÄ• dito. aá¹…gÄ• naÃ±ca vavatthÄ• nÄ• , viÃ±Ã±

tattha __desanÄ• bhedato_ti bhagavato hi vallihÄ• rakÄ• naá¹ƒ catunnaá¹ƒ purisÄ• naá¹ƒ
Ä• dito vÄ• majjhato vÄ• paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• naá¹ƒ, tathÄ• pariyosÄ• nato v

paá¹-á¹-hÄ• ya yÄ• va Ä• dÄ«ti catubbidhÄ• paá¹-iccasamuppÄ• dadesanÄ• .

yathÄ• hi vallihÄ• rakesu catÅ«su purisesu eko valliyÄ• mÅ«lameva paá¹-hamaá¹ƒ passati
153/ chetvÄ• sabbaá¹ƒ Ä• kaá¸• á¸• hitvÄ• Ä• dÄ• ya kamme upaneti, evaá¹ƒ bhagavÄ• `
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ... pe ... jÄ• tipaccayÄ• jarÄ• maraá¹‡aâ€™â€™ nti (MN
paá¹-á¹-hÄ• ya yÄ• va pariyosÄ• nÄ• pi paá¹-iccasamuppÄ• daá¹ƒ deseti.

yathÄ• pana tesu purisesu eko valliyÄ• majjhaá¹ƒ paá¹-hamaá¹ƒ passati, so majjhe chindi
uparibhÄ• gaÃ±Ã±eva Ä• kaá¸• á¸• hitvÄ• Ä• dÄ• ya kamme upaneti, evaá¹ƒ bhagavÄ• ``t
abhivadato ajjhosÄ• ya tiá¹-á¹-hato \Be II 155/ uppajjati nandÄ«. yÄ• vedanÄ• su nandÄ«, t
tassupÄ• dÄ• napaccayÄ• bhavo, bhavapaccayÄ• jÄ• tÄ«â€™â€™ ti (MN I 409; SN b III 5
pariyosÄ• nÄ• pi deseti.

yathÄ• ca tesu purisesu eko valliyÄ• aggaá¹ƒ paá¹-hamaá¹ƒ passati, so agge gahetvÄ• a
mÅ«lÄ• sabbaá¹ƒ Ä• dÄ• ya kamme upaneti, evaá¹ƒ bhagavÄ• ``jÄ• tipaccayÄ• jarÄ• ma
vuttaá¹ƒ, jÄ• tipaccayÄ• nu kho, bhikkhave, jarÄ• maraá¹‡aá¹ƒ no vÄ• kathaá¹ƒ vo ettha h
bhante, jarÄ• maraá¹‡aá¹ƒ. evaá¹ƒ no ettha hoti jÄ• tipaccayÄ• jarÄ• maraá¹‡anti. bhavapa
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti iti kho panetaá¹ƒ vuttaá¹ƒ, avijjÄ• paccayÄ• nu kho, bh
vÄ• kathaá¹ƒ vo ettha hotÄ«â€™â€™ ti (MN I 403) pariyosÄ• nato paá¹-á¹-hÄ• ya yÄ• va Ä
paá¹-iccasamuppÄ• daá¹ƒ deseti.

yathÄ• panetesu purisesu eko valliyÄ• majjhameva paá¹-hamaá¹ƒ passati, so majjhe chin
otaranto yÄ• va mÅ«lÄ• Ä• dÄ• ya kamme upaneti, evaá¹ƒ bhagavÄ• ``ime ca, bhikkhave,
kinnidÄ• nÄ• , kiá¹ƒsamudayÄ• , kiá¹ƒjÄ• tikÄ• , kiá¹ƒpabhavÄ• ? ime cattÄ• ro Ä• hÄ• rÄ•
taá¹‡hÄ• samudayÄ• , taá¹‡hÄ• jÄ• tikÄ• , taá¹‡hÄ• pabhavÄ• . taá¹‡hÄ• kinnidÄ• nÄ• ...
saá¸·Ä• yatanaá¹ƒ ... nÄ• marÅ«paá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... saá¹…khÄ• rÄ• kinnidÄ• nÄ
avijjÄ• nidÄ• nÄ• ... pe ... avijjÄ• pabhavÄ• â€™â€™ ti (SN a II 11) majjhato paá¹-á¹-hÄ• ya

<583> kasmÄ• panevaá¹ƒ desetÄ«ti? paá¹-iccasamuppÄ• dassa samantabhaddakattÄ• s
desanÄ• vilÄ• sappattattÄ• . samantabhaddako hi paá¹-iccasamuppÄ• do, tato tato Ã±Ä• ya
saá¹ƒvattatiyeva \Ne II 154/. desanÄ• vilÄ• sappatto ca bhagavÄ• catuvesÄ• rajjapaá¹-isam
catubbidhagambhÄ«rabhÄ• vappattiyÄ• ca. so desanÄ• vilÄ• sappattattÄ• nÄ• nÄ• nayeh

visesato panassa yÄ• Ä• dito paá¹-á¹-hÄ• ya anulomadesanÄ• , sÄ• pavattikÄ• raá¹‡avibh
veneyyajanaá¹ƒ samanupassato yathÄ• sakehi kÄ• raá¹‡ehi pavattisandassanatthaá¹ƒ uppa
pavattÄ• ti viÃ±Ã±Ä• tabbÄ• . yÄ• pariyosÄ• nato paá¹-á¹-hÄ• ya paá¹-ilomadesanÄ• , sÄ•
\Be II 156/ Ä• panno jÄ• yati ca jÄ«yati ca mÄ«yati ca cavati ca upapajjati cÄ• â€™â€™ tiÄ•
II 4) nayena kicchÄ• pannaá¹ƒ lokaá¹ƒ anuvilokayato pubbabhÄ• gapaá¹-ivedhÄ• nusÄ• rem

jarÄ• maraá¹‡Ä• dikassa dukkhassa attanÄ• adhigatakÄ• raá¹‡asandassanatthaá¹ƒ. yÄ• n
Ä• di pavattÄ• , sÄ• Ä• hÄ• ranidÄ• navavatthÄ• panÄ• nusÄ• rena yÄ• va atÄ«taá¹ƒ addh
atÄ«taddhato pabhuti hetuphalapaá¹-ipÄ• á¹-isandassanatthaá¹ƒ. yÄ• pana majjhato paá¹-a
pariyosÄ• naá¹ƒ pavattÄ• , sÄ• paccuppanne addhÄ• ne anÄ• gataddhahetusamuá¹-á¹-hÄ
anÄ• gataddhasandassanatthaá¹ƒ. tÄ• su yÄ• pavattikÄ• raá¹‡asammÅ«á¸·hassa veneyya
kÄ• raá¹‡ehi pavattisandassanatthaá¹ƒ uppattikkamasandassanatthaÃ±ca Ä• dito paá¹-á¹-h
vuttÄ• , sÄ• idha nikkhittÄ• ti veditabbÄ• .

<584> kasmÄ• panettha avijjÄ• Ä• dito vuttÄ• , kiá¹ƒ pakativÄ• dÄ«naá¹ƒ pakati viya avijj
mÅ«lakÄ• raá¹‡aá¹ƒ lokassÄ• ti? na akÄ• raá¹‡aá¹ƒ. ``Ä• savasamudayÄ• avijjÄ• samuday
avijjÄ• ya kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. atthi pana pariyÄ• yo yena mÅ«lakÄ• raá¹‡aá¹ƒ siyÄ• , ko
vaá¹-á¹-akathÄ• ya sÄ«sabhÄ• vo.

bhagavÄ• hi vaá¹-á¹-akathaá¹ƒ kathento dve dhamme sÄ«saá¹ƒ katvÄ• katheti, avijjaá¹ƒ v
``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati avijjÄ• ya `ito pubbe avijjÄ• nÄ• hosi, atha p
ti, evaÃ±cetaá¹ƒ, bhikkhave, vuccati, atha ca pana paÃ±Ã±Ä• yati idappaccayÄ• avijjÄ• â€
bhavataá¹‡haá¹ƒ vÄ• . yathÄ• ha --- ``purimÄ• , bhikkhave, koá¹-i na paÃ±Ã±Ä• yati bhavat
bhavataá¹‡hÄ• nÄ• hosi, atha pacchÄ• samabhavÄ«â€™ ti, evaÃ±cetaá¹ƒ, bhikkhave, vuc
paÃ±Ã±Ä• yati idappaccayÄ• bhavataá¹‡hÄ• â€™â€™ ti (AN c 10.62).

<585> kasmÄ• \Ne II 155/ pana bhagavÄ• vaá¹-á¹-akathaá¹ƒ kathento ime dve dhamme s
sugatiduggatigÄ• mino kammassa visesahetubhÅ«tattÄ• . duggatigÄ• mino hi kammassa vi
yasmÄ• avijjÄ• bhibhÅ«to puthujjano aggisantÄ• palaguá¸·Ä• bhighÄ• taparissamÄ• bhibhÅ
parissamÄ• turatÄ• ya nirassÄ• dampi attano anatthÄ• vahampi ca uá¹‡hodakapÄ• naá¹ƒ \N
kilesasantÄ• pato nirassÄ• dampi duggatinipÄ• tanato ca attano anatthÄ• vahampi pÄ• á¹‡Ä
anekappakÄ• raá¹ƒ duggatigÄ• mikammaá¹ƒ Ä• rabhati. sugatigÄ• mino pana kammassa v
yasmÄ• bhavataá¹‡hÄ• bhibhÅ«to puthujjano sÄ• vuttappakÄ• rÄ• gÄ• vÄ« sÄ«tÅ«dakata
parissamavinodanaÃ±ca sÄ«tÅ«dakapÄ• naá¹ƒ viya kilesasantÄ• pavirahato saassÄ• daá¹ƒ
duggatidukkhaparissamavinodanaÃ±ca pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• diá¹ƒ anekappak
Ä• rabhati.

<586> etesu pana vaá¹-á¹-akathÄ• ya sÄ«sabhÅ«tesu dhammesu katthaci bhagavÄ• ekad
deseti. seyyathidaá¹ƒ, ``iti kho, bhikkhave, avijjÅ«panisÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rÅ«
viÃ±Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di (SN a II 23). tathÄ• ``upÄ• dÄ• niyesu, bhikkhave, dhamm
viharato taá¹‡hÄ• pavaá¸• á¸• hati, taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ ntiÄ• di (SN
ubhayamÅ«likampi. seyyathidaá¹ƒ, ``avijjÄ• nÄ«varaá¹‡assa, bhikkhave, bÄ• lassa taá¹‡hÄ
evamayaá¹ƒ kÄ• yo samudÄ• gato. iti ayaÃ±ceva kÄ• yo bahiddhÄ• ca nÄ• marÅ«paá¹ƒ itt
paá¹-icca phasso saá¸·evÄ• yatanÄ• ni, yehi phuá¹-á¹-ho bÄ• lo sukhadukkhaá¹ƒ paá¹-isaá¹

a II 19). tÄ• su desanÄ• su ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti ayamidha avijjÄ•
desanÄ• ti veditabbÄ• . evaá¹ƒ tÄ• vettha desanÄ• bhedato viÃ±Ã±Ä• tabbo vinicchayo.

<587> __atthato_ti avijjÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ atthato. seyyathidaá¹ƒ, pÅ«retuá¹ƒ ayutta
kÄ• yaduccaritÄ• di avindiyaá¹ƒ nÄ• ma, aladdhabbanti attho. taá¹ƒ avindiyaá¹ƒ vindatÄ«ti _
tabbiparÄ«tato kÄ• yasucaritÄ• di vindiyaá¹ƒ nÄ• ma, taá¹ƒ vindiyaá¹ƒ na vindatÄ«ti __avijjÄ
rÄ• saá¹-á¹-haá¹ƒ, Ä• yatanÄ• naá¹ƒ Ä• yatanaá¹-á¹-haá¹ƒ, dhÄ• tÅ«naá¹ƒ suÃ±Ã±aá¹-á¹-ha
adhipatiyaá¹-á¹-haá¹ƒ, saccÄ• naá¹ƒ tathaá¹-á¹-haá¹ƒ aviditaá¹ƒ karotÄ«tipi __avijjÄ• _. duk
pÄ«á¸·anÄ• divasena vuttaá¹ƒ catubbidhaá¹ƒ atthaá¹ƒ aviditaá¹ƒ karotÄ«tipi __avijjÄ• _. ant
sabbayonigatibhavaviÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sesu satte javÄ• petÄ«ti \Ne II 156/ _
avijjamÄ• nesu itthipurisÄ• dÄ«su javati, vijjamÄ• nesupi khandhÄ• dÄ«su na javatÄ«ti __av
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ \Be II 158/ vatthÄ• rammaá¹‡Ä• naá¹ƒ paá¹-iccasamuppÄ
dhammÄ• naá¹ƒ chÄ• danatopi __avijjÄ• _.

yaá¹ƒ paá¹-icca phalameti, so __paccayo. paá¹-iccÄ• _ti na vinÄ• apaccakkhatvÄ• ti attho.
ceva pavattati cÄ• ti attho. apica upakÄ• rakaá¹-á¹-ho paccayaá¹-á¹-ho. avijjÄ• ca sÄ• pacc
avijjÄ• paccayo. tasmÄ• __avijjÄ• paccayÄ• _.

saá¹…khatamabhisaá¹…kharontÄ«ti __saá¹…khÄ• rÄ• _. apica avijjÄ• paccayÄ• saá¹…kh
Ä• gatasaá¹…khÄ• rÄ• ti duvidhÄ• saá¹…khÄ• rÄ• . tattha puÃ±Ã±Ä• puÃ±Ã±Ä• neÃ±jÄ• k
kÄ• yavacÄ«cittasaá¹…khÄ• rÄ• tayoti ime cha __avijjÄ• paccayÄ• saá¹…khÄ• rÄ• _. te s
lokiyakusalÄ• kusalacetanÄ• mattameva honti.

saá¹…khatasaá¹…khÄ• ro, abhisaá¹…khatasaá¹…khÄ• ro, abhisaá¹…kharaá¹‡akasaá¹…kh
pana cattÄ• ro saá¹…khÄ• ra-saddena Ä• gatasaá¹…khÄ• rÄ• . tattha ``aniccÄ• vata saá¹.
II 221, 272; SN a I 186) vuttÄ• sabbepi sappaccayÄ• dhammÄ• __saá¹…khatasaá¹…khÄ
tebhÅ«makÄ• rÅ«pÄ• rÅ«padhammÄ• __abhisaá¹…khatasaá¹…khÄ• rÄ• _ti aá¹-á¹-hakath
saá¹…khÄ• rÄ• â€™â€™ ti (DN II 221; 272; SN a I 186) ettheva saá¹…gahaá¹ƒ gacchanti.
Ä• gataá¹-á¹-hÄ• naá¹ƒ na paÃ±Ã±Ä• yati. tebhÅ«mikakusalÄ• kusalacetanÄ• pana __abhi
vuccati, tassa ``avijjÄ• gatoyaá¹ƒ, bhikkhave, purisapuggalo puÃ±Ã±aÃ±ceva saá¹…khÄ• ra
abhisaá¹…kharotÄ«â€™â€™ tiÄ• dÄ«su (SN a II 51) Ä• gataá¹-á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yat
vÄ«riyaá¹ƒ __payogÄ• bhisaá¹…khÄ• ro_ti vuccati, so ``yÄ• vatikÄ• abhisaá¹…khÄ• rassa
akkhÄ• hataá¹ƒ maÃ±Ã±e aá¹-á¹-hÄ• sÄ«â€™â€™ tiÄ• dÄ«su (AN a III 15) Ä• gato.

na kevalaÃ±ca eteyeva, aÃ±Ã±epi ``saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pajjantassa kho,
paá¹-hamaá¹ƒ nirujjhati vacÄ«saá¹…khÄ• ro, tato kÄ• yasaá¹…khÄ• ro, tato cittasaá¹…khÄ
464) nayena saá¹…khÄ• ra-saddena Ä• gatÄ• aneke saá¹…khÄ• rÄ• . tesu natthi so saá¹…
saá¹…khatasaá¹…khÄ• rehi saá¹…gahaá¹ƒ na gaccheyya, ito paraá¹ƒ saá¹…khÄ• rapaccay

vuttaá¹ƒ vuttanayeneva veditabbaá¹ƒ.

avutte \Be II 159/ \Ne II 157/ pana vijÄ• nÄ• tÄ«ti __viÃ±Ã±Ä• á¹‡aá¹ƒ_. namatÄ«ti __nÄ• r
__rÅ«paá¹ƒ_. Ä• ye tanoti Ä• yataÃ±ca nayatÄ«ti __Ä• yatanaá¹ƒ_. phusatÄ«ti __phasso_.
paritassatÄ«ti __taá¹‡hÄ• _. upÄ• diyatÄ«ti __upÄ• dÄ• naá¹ƒ_. bhavati bhÄ• vayati cÄ• ti
__jÄ• ti_. jiraá¹‡aá¹ƒ __jarÄ• _. maranti etenÄ• ti __maraá¹‡aá¹ƒ_. socanaá¹ƒ __soko_. par
dukkhayatÄ«ti __dukkhaá¹ƒ_. uppÄ• daá¹-á¹-hitivasena vÄ• dvidhÄ• khaá¹‡atÄ«tipi __duk
__domanassaá¹ƒ_. bhuso Ä• yÄ• so __upÄ• yÄ• so_.

__sambhavantÄ«_ti abhinibbattanti. na kevalaÃ±ca sokÄ• dÄ«heva, atha kho sabbapadehi
yojanÄ• kÄ• tabbÄ• . itarathÄ• hi ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti vutte kiá¹
paÃ±Ã±Ä• yeyya, sambhavantÄ«ti pana yojanÄ• ya sati avijjÄ• ca sÄ• paccayo cÄ• ti avijj
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• sambhavantÄ«ti paccayapaccayuppannavavatthÄ• naá¹ƒ
sabbattha.

__eva_nti niddiá¹-á¹-hanayanidassanaá¹ƒ. tena avijjÄ• dÄ«heva kÄ• raá¹‡ehi, na issaranim
__etassÄ• _ti yathÄ• vuttassa. __kevalassÄ• _ti asammissassa, sakalassa vÄ• . __dukkhak
dukkhasamÅ«hassa, na sattassa, na sukhasubhÄ• dÄ«naá¹ƒ. __samudayo_ti nibbatti. __ho
evamettha atthato viÃ±Ã±Ä• tabbo vinicchayo.

<588> __lakkhaá¹‡Ä• dito_ti avijjÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• dito. seyyathidaá¹ƒ --- aÃ±Ã±Ä•
__avijjÄ• , _ sammohanarasÄ• , chÄ• danapaccupaá¹-á¹-hÄ• nÄ• , Ä• savapadaá¹-á¹-hÄ• n
abhisaá¹…kharaá¹‡alakkhaá¹‡Ä• __saá¹…khÄ• rÄ• , _ Ä• yÅ«hanarasÄ• , cetanÄ• paccup
avijjÄ• padaá¹-á¹-hÄ• nÄ• . vijÄ• nanalakkhaá¹‡aá¹ƒ __viÃ±Ã±Ä• á¹‡aá¹ƒ, _ pubbaá¹…gam
paá¹-isandhipaccupaá¹-á¹-hÄ• naá¹ƒ, saá¹…khÄ• rapadaá¹-á¹-hÄ• naá¹ƒ, vatthÄ• rammaá¹
namanalakkhaá¹‡aá¹ƒ __nÄ• maá¹ƒ, _ sampayogarasaá¹ƒ, avinibbhogapaccupaá¹-á¹-hÄ• n
viÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ. ruppanalakkhaá¹‡aá¹ƒ __rÅ«paá¹ƒ, _ vikiraá¹‡arasaá¹
abyÄ• katapaccupaá¹-á¹-hÄ• naá¹ƒ, viÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒ. Ä• yatanalakkhaá
dassanÄ• dirasaá¹ƒ, vatthudvÄ• rabhÄ• vapaccupaá¹-á¹-hÄ• naá¹ƒ, nÄ• marÅ«papadaá¹-á
__phasso, _ saá¹…ghaá¹-á¹-anaraso, saá¹…gatipaccupaá¹-á¹-hÄ• no, saá¸·Ä• yatanapadaa
anubhavanalakkhaá¹‡Ä• __vedanÄ• , _ visayarasasambhogarasÄ• , sukhadukkhapaccupa
phassapadaá¹-á¹-hÄ• nÄ• . hetulakkhaá¹‡Ä• __taá¹‡hÄ• , _ abhinandanarasÄ• , atittabhÄ•
vedanÄ• padaá¹-á¹-hÄ• nÄ• . gahaá¹‡alakkhaá¹‡aá¹ƒ \Be II 160/ __upÄ• dÄ• naá¹ƒ, _ amu
taá¹‡hÄ• daá¸·hattadiá¹-á¹-hipaccupaá¹-á¹-hÄ• naá¹ƒ, taá¹‡hÄ• padaá¹-á¹-hÄ• naá¹ƒ. kamm
__bhavo, _ bhÄ• vanabhavanaraso, kusalÄ• kusalÄ• byÄ• katapaccupaá¹-á¹-hÄ• no \Ne II
upÄ• dÄ• napadaá¹-á¹-hÄ• no. jÄ• tiÄ• dÄ«naá¹ƒ lakkhaá¹‡Ä• dÄ«ni saccaniddese vuttana
lakkhaá¹‡Ä• ditopi viÃ±Ã±Ä• tabbo vinicchayo.

<589> __ekavidhÄ• dito_ti ettha avijjÄ• aÃ±Ã±Ä• á¹‡Ä• dassanamohÄ• dibhÄ• vato ekavi
appaá¹-ipattimicchÄ• paá¹-ipattito duvidhÄ• . tathÄ• sasaá¹…khÄ• rÄ• saá¹…khÄ• rato. ve
tividhÄ• . catusaccapaá¹-ivedhato catubbidhÄ• . gatipaÃ±cakÄ• dÄ«navacchÄ• danato paÃ
pana sabbesupi arÅ«padhammesu chabbidhatÄ• veditabbÄ• .

saá¹…khÄ• rÄ• sÄ• savavipÄ• kadhammadhammÄ• dibhÄ• vato ekavidhÄ• . kusalÄ• kusa
parittamahaggatahÄ«namajjhimamicchattaniyatÄ• niyatato. tividhÄ• puÃ±Ã±Ä• bhisaá¹…kh
catuyonisaá¹ƒvattanato. paÃ±cavidhÄ• paÃ±cagatigÄ• mito.

viÃ±Ã±Ä• á¹‡aá¹ƒ lokiyavipÄ• kÄ• dibhÄ• vato ekavidhaá¹ƒ. sahetukÄ• hetukÄ• dito duvidh
bhavattayapariyÄ• pannato, vedanattayasampayogato, ahetukadvihetukatihetukato ca tividh
catubbidhaá¹ƒ, paÃ±cavidhaÃ±ca.

nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡asannissayato kammapaccayato ca ekavidhaá¹ƒ. sÄ• ramm
atÄ«tÄ• dito tividhaá¹ƒ. yonigativasena catubbidhaá¹ƒ, paÃ±cavidhaÃ±ca.

saá¸·Ä• yatanaá¹ƒ saÃ±jÄ• tisamosaraá¹‡aá¹-á¹-hÄ• nato ekavidhaá¹ƒ. bhÅ«tappasÄ• dav
sampattÄ• sampattanobhayagocarato tividhaá¹ƒ. yonigatipariyÄ• pannato catubbidhaá¹ƒ pa
nayena phassÄ• dÄ«nampi ekavidhÄ• dibhÄ• vo veditabboti evamettha ekavidhÄ• ditopi viÃ

<590> __aá¹…gÄ• naÃ±ca vavatthÄ• nÄ• _ti sokÄ• dayo cettha bhavacakkassa avicchedaj
jarÄ• maraá¹‡abbhÄ• hatassa hi bÄ• lassa te sambhavanti. yathÄ• ha \Be II 161/ --- ``assut
puthujjano sÄ• rÄ«rikÄ• ya dukkhÄ• ya vedanÄ• ya phuá¹-á¹-ho samÄ• no socati kilamati pa
kandati sammohamÄ• pajjatÄ«â€™â€™ ti (SN b IV 252). yÄ• va ca tesaá¹ƒ pavatti, tÄ• va a
159/ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti sambandhameva hoti bhavacakkaá¹ƒ. tasmÄ• tes
ekasaá¹…khepaá¹ƒ katvÄ• dvÄ• daseva paá¹-iccasamuppÄ• daá¹…gÄ• nÄ«ti veditabbÄ• n
vavatthÄ• natopi viÃ±Ã±Ä• tabbo vinicchayo.

ayaá¹ƒ tÄ• vettha saá¹…khepakathÄ• .

avijjÄ• paccayÄ• saá¹…khÄ• rapadakathÄ•

<561> ayaá¹ƒ pana vitthÄ• ranayo --- __avijjÄ• _ti suttantapariyÄ• yena dukkhÄ• dÄ«su ca
aÃ±Ã±Ä• á¹‡aá¹ƒ, abhidhammapariyÄ• yena pubbantÄ• dÄ«hi saddhiá¹ƒ aá¹-á¹-hasu. vutta
avijjÄ• , dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã
aÃ±Ã±Ä• á¹‡aá¹ƒ, aparante, pubbantÄ• parante, idappaccayatÄ• paá¹-iccasamuppannesu d
(Dhs 1106). tattha kiÃ±cÄ• pi á¹-hapetvÄ• lokuttaraá¹ƒ saccadvayaá¹ƒ sesaá¹-á¹-hÄ• nesu
avijjÄ• uppajjati, evaá¹ƒ santepi paá¹-icchÄ• danavaseneva idha adhippetÄ• . sÄ• hi uppan

paá¹-icchÄ• detvÄ• tiá¹-á¹-hati, yÄ• thÄ• vasarasalakkhaá¹‡aá¹ƒ paá¹-ivijjhituá¹ƒ na deti, ta
nirodhaá¹ƒ, maggaá¹ƒ, pubbantasaá¹…khÄ• taá¹ƒ atÄ«taá¹ƒ khandhapaÃ±cakaá¹ƒ, aparan
khandhapaÃ±cakaá¹ƒ, pubbantÄ• parantasaá¹…khÄ• taá¹ƒ tadubhayaá¹ƒ,
idappaccayatÄ• paá¹-iccasamuppannadhammasaá¹…khÄ• taá¹ƒ idappaccayataÃ±ceva paá
paá¹-icchÄ• detvÄ• tiá¹-á¹-hati. ``ayaá¹ƒ avijjÄ• , ime saá¹…khÄ• rÄ• â€™â€™ ti evaá¹ƒ
yÄ• thÄ• vasarasalakkhaá¹‡amettha paá¹-ivijjhituá¹ƒ na deti. tasmÄ• dukkhe aÃ±Ã±Ä• á¹‡a
idappaccayatÄ• paá¹-iccasamuppannesu dhammesu aÃ±Ã±Ä• á¹‡anti vuccati.

<592> __saá¹…khÄ• rÄ• _ti puÃ±Ã±Ä• dayo tayo kÄ• yasaá¹…khÄ• rÄ• dayo tayoti evaá¹
vitthÄ• rato panettha __puÃ±Ã±Ä• bhisaá¹…khÄ• ro_ dÄ• nasÄ«lÄ• divasena pavattÄ• aá¹
kÄ• mÄ• vacarakusalacetanÄ• ceva bhÄ• vanÄ• vasena pavattÄ• paÃ±ca rÅ«pÄ• vacarak
honti. __apuÃ±Ã±Ä• bhisaá¹…khÄ• ro_ pÄ• á¹‡Ä• tipÄ• tÄ• divasena pavattÄ• dvÄ• dasa
__Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_ bhÄ• vanÄ• vaseneva pavattÄ• catasso arÅ«pÄ• vacarak
saá¹…khÄ• rÄ• ekÅ«natiá¹ƒsa cetanÄ• honti.

itaresu \Ne II 160/ pana tÄ«su kÄ• yasaÃ±cetanÄ• __kÄ• yasaá¹…khÄ• ro, _ vacÄ«saÃ±c
manosaÃ±cetanÄ• __cittasaá¹…khÄ• ro_. ayaá¹ƒ tiko kammÄ• yÅ«hanakkhaá¹‡e puÃ±Ã±
dvÄ• rato pavattidassanatthaá¹ƒ vutto. kÄ• yaviÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• petvÄ• hi kÄ• y
aá¹-á¹-ha kÄ• mÄ• vacarakusalacetanÄ• , dvÄ• dasa akusalacetanÄ• ti samavÄ«sati cetan
eva vacÄ«viÃ±Ã±attiá¹ƒ samuá¹-á¹-hÄ• petvÄ• vacÄ«dvÄ• rato pavattÄ• vacÄ«saá¹…khÄ
panettha parato viÃ±Ã±Ä• á¹‡assa paccayo na hotÄ«ti na gahitÄ• . yathÄ• ca abhiÃ±Ã±Ä•
uddhaccacetanÄ• pi na hoti. tasmÄ• sÄ• pi viÃ±Ã±Ä• á¹‡assa paccayabhÄ• ve apanetabb
sabbÄ• petÄ• honti. ubhopi viÃ±Ã±attiyo asamuá¹-á¹-hÄ• petvÄ• manodvÄ• re uppannÄ•
cetanÄ• cittasaá¹…khÄ• roti. iti ayaá¹ƒ tiko purimattikameva pavisatÄ«ti atthato
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒyeva vasena avijjÄ• ya paccayabhÄ• vo veditabbo.

<593> tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``ime saá¹…khÄ• rÄ• avijjÄ• pa
avijjÄ• bhÄ• ve bhÄ• vato. yassa hi dukkhÄ• dÄ«su avijjÄ• saá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• á¹‡a
dukkhe tÄ• va pubbantÄ• dÄ«su ca aÃ±Ã±Ä• á¹‡ena saá¹ƒsÄ• radukkhaá¹ƒ sukhasaÃ±Ã±
tividhepi saá¹…khÄ• re Ä• rabhati. samudaye aÃ±Ã±Ä• á¹‡ena dukkhahetubhÅ«tepi taá¹‡h
sukhahetuto maÃ±Ã±amÄ• no Ä• rabhati. nirodhe pana magge ca aÃ±Ã±Ä• á¹‡ena dukkha
dukkhanirodhasaÃ±Ã±Ä« hutvÄ• nirodhassa ca amaggabhÅ«tesupi yaÃ±Ã±Ä• maratapÄ•
dukkhanirodhaá¹ƒ patthayamÄ• no yaÃ±Ã±Ä• maratapÄ• dimukhena tividhepi saá¹…khÄ• r

apica so tÄ• ya catÅ«su saccesu appahÄ«nÄ• vijjatÄ• ya visesato
jÄ• tijarÄ• rogamaraá¹‡Ä• dianekÄ• dÄ«navavokiá¹‡á¹‡ampi puÃ±Ã±aphalasaá¹…khÄ• taá
tassa adhigamÄ• ya kÄ• yavacÄ«cittasaá¹…khÄ• rabhedaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• raá
devaccharakÄ• mako viya maruppapÄ• taá¹ƒ. sukhasammatassÄ• pi ca tassa puÃ±Ã±apha

mahÄ• pariá¸·Ä• hajanikaá¹ƒ vipariá¹‡Ä• madukkhataá¹ƒ appassÄ• dataÃ±ca apassantopi t
vuttappakÄ• rameva puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati salabho viya dÄ«pasikhÄ• l
viya ca madhulittasatthadhÄ• rÄ• lehanaá¹ƒ. kÄ• mupasevanÄ• dÄ«su ca savipÄ• kesu Ä•
sukhasaÃ±Ã±Ä• ya ceva kilesÄ• bhibhÅ«tatÄ• ya ca dvÄ• rattayappavattampi apuÃ±Ã±Ä• l
bÄ• lo viya gÅ«thakÄ«á¸·anaá¹ƒ, maritukÄ• mo viya ca visakhÄ• danaá¹ƒ. Ä• ruppavipÄ• ke
saá¹…khÄ• raviparia¹‡Ä• madukkhataá¹ƒ anavabujjhamÄ• no sassatÄ• divipallÄ• sena citta
Ä• neÃ±jÄ• bhisaá¹…khÄ• raá¹ƒ Ä• rabhati, disÄ• mÅ«á¸·ho viya pisÄ• canagarÄ• bhimukh

evaá¹ƒ yasmÄ• avijjÄ• bhÄ• vatova saá¹…khÄ• rabhÄ• vo, na abhÄ• vato. tasmÄ• jÄ• nit
avijjÄ• paccayÄ• hontÄ«â€™â€™ ti. vuttampi cetaá¹ƒ ``avidvÄ• , bhikkhave, avijjÄ• gato pu
abhisaá¹…kharoti, apuÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá¹…kharoti, Ä• neÃ±jÄ• bhisaá¹
yato ca kho, bhikkhave, bhikkhuno avijjÄ• pahÄ«nÄ• , vijjÄ• uppannÄ• ; so avijjÄ• virÄ• gÄ
puÃ±Ã±Ä• bhisaá¹…khÄ• raá¹ƒ abhisaá¹…kharotÄ«â€™â€™ ti.

paá¹-á¹-hÄ• napaccayakathÄ•

<594> etthÄ• ha --- gaá¹‡hÄ• ma tÄ• va etaá¹ƒ avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayoti, id
katamesaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ kathaá¹ƒ paccayo hotÄ«ti? tatridaá¹ƒ vuccati, bhagavat
Ä• rammaá¹‡apaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajÄ•
aÃ±Ã±amaÃ±Ã±apaccayo, nissayapaccayo, upanissayapaccayo, purejÄ• tapaccayo, pacch
Ä• sevanapaccayo, kammapaccayo, vipÄ• kapaccayo, Ä• hÄ• rapaccayo, indriyapaccayo, j
sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, aviga
(Paá¹-á¹-h I 1.paccayuddesa) catuvÄ«sati paccayÄ• vuttÄ• .

tattha \Be II 164/ hetu ca so paccayo cÄ• ti __hetupaccayo, _ hetu hutvÄ• paccayo, hetubh
vuttaá¹ƒ hoti. Ä• rammaá¹‡apaccayÄ• dÄ«supi eseva nayo.

<595> tattha __hetÅ«_ti vacanÄ• vayavakÄ• raá¹‡amÅ«lÄ• nametaá¹ƒ adhivacanaá¹ƒ. ``pa
tiÄ• dÄ«su hi loke vacanÄ• vayavo hetÅ«ti vuccati. sÄ• sane pana ``ye dhammÄ• hetuppab
I 60) kÄ• raá¹‡aá¹ƒ. ``tayo kusalahetÅ«, tayo akusalahetÅ«â€™â€™ tiÄ• dÄ«su (Dhs 1059)
taá¹ƒ idha adhippetaá¹ƒ. __paccayo_ti ettha pana ayaá¹ƒ vacanattho, paá¹-icca etasmÄ• et
apaccakkhÄ• ya naá¹ƒ vattatÄ«ti attho. yo hi dhammo yaá¹ƒ dhammaá¹ƒ apaccakkhÄ• ya ti
vÄ• , so tassa \Ne II 162/ paccayoti vuttaá¹ƒ hoti. lakkhaá¹‡ato pana upakÄ• rakalakkhaá¹‡a
dhammo yassa dhammassa á¹-hitiyÄ• vÄ• uppattiyÄ• vÄ• upakÄ• rako hoti, so tassa pac
hetu, kÄ• raá¹‡aá¹ƒ, nidÄ• naá¹ƒ, sambhavo, pabhavotiÄ• di atthato ekaá¹ƒ, byaÃ±janato n
mÅ«laá¹-á¹-hena hetu, upakÄ• rakaá¹-á¹-hena paccayoti saá¹…khepato mÅ«laá¹-á¹-hena up
hetupaccayo.

so sÄ• liÄ• dÄ«naá¹ƒ sÄ• libÄ«jÄ• dÄ«ni viya, maá¹‡ipabhÄ• dÄ«naá¹ƒ viya ca maá¹‡ivaá¹
kusalÄ• dibhÄ• vasÄ• dhakoti Ä• cariyÄ• naá¹ƒ adhippÄ• yo. evaá¹ƒ sante pana taá¹ƒsamu
hetupaccayatÄ• na sampajjati. na hi so tesaá¹ƒ kusalÄ• dibhÄ• vaá¹ƒ sÄ• dheti, na ca pacc
vuttaÃ±hetaá¹ƒ ``hetÅ« hetusampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ
hetupaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.1). ahetukacittÄ• naÃ±ca vinÄ• etena ab
sahetukÄ• nampi ca yonisomanasikÄ• rÄ• dipaá¹-ibaddho kusalÄ• dibhÄ• vo, na sampayutt
sampayuttahetÅ«su sabhÄ• vatova kusalÄ• dibhÄ• vo siyÄ• , sampayuttesu hetupaá¹-ibadd
abyÄ• kato vÄ• . yasmÄ• pana ubhayathÄ• pi hoti, tasmÄ• yathÄ• sampayuttesu, evaá¹ƒ
pariyesitabbÄ• .

kusalÄ• dibhÄ• vasÄ• dhanavasena \Be II 165/ pana hetÅ«naá¹ƒ mÅ«laá¹-á¹-haá¹ƒ agahet
suppatiá¹-á¹-hitabhÄ• vasÄ• dhanavasena gayhamÄ• ne na kiÃ±ci virujjhati. laddhahetupac
virÅ«á¸·hamÅ«lÄ• viya pÄ• dapÄ• thirÄ• honti suppatiá¹-á¹-hitÄ• , ahetukÄ• tilabÄ«jakÄ•
suppatiá¹-á¹-hitÄ• . iti mÅ«laá¹-á¹-hena upakÄ• rakoti suppatiá¹-á¹-hitabhÄ• vasÄ• dhanena
hetupaccayoti veditabbo.

<596> tato paresu Ä• rammaá¹‡abhÄ• vena upakÄ• rako dhammo __Ä• rammaá¹‡apacca
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• â€™â€™ ti (Paá¹-á¹-h I 1.2) Ä• rabhitvÄ• pi ``yaá¹ƒ yaá¹ƒ
dhammÄ• uppajjanti cittacetasikÄ• dhammÄ• , te te dhammÄ• tesaá¹ƒ tesaá¹ƒ dhammÄ•
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.2) osÄ• pitattÄ• na koci dhammo na hoti. yathÄ• hi dubb
vÄ• rajjuá¹ƒ vÄ• Ä• lambitvÄ• va uá¹-á¹-hahati ceva tiá¹-á¹-hati ca, evaá¹ƒ cittacetasikÄ• c
rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ Ä• rabbheva uppajjanti ceva tiá¹-á¹-hanti ca. tasmÄ• sabbepi c
Ä• rammaá¹‡abhÅ«tÄ• dhammÄ• Ä• rammaá¹‡apaccayoti veditabbÄ• .

<597> jeá¹-á¹-hakaá¹-á¹-hena \Ne II 163/ upakÄ• rako dhammo __adhipatipaccayo, _ so sa
duvidho. tattha ``chandÄ• dhipati chandasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamua
adhipatipaccayena paccayoâ€™â€™ tiÄ• divacanato (Paá¹-á¹-h I 3.3) chandavÄ«riyacittavÄ
cattÄ• ro dhammÄ• adhipatipaccayoti veditabbÄ• , no ca kho ekato. yadÄ• hi chandaá¹ƒ d
jeá¹-á¹-hakaá¹ƒ katvÄ• cittaá¹ƒ pavattati, tadÄ• chandova adhipati, na itare. esa nayo sese

yaá¹ƒ pana dhammaá¹ƒ garuá¹ƒ katvÄ• arÅ«padhammÄ• pavattanti, so nesaá¹ƒ Ä• ramm
``yaá¹ƒ yaá¹ƒ dhammaá¹ƒ garuá¹ƒ katvÄ• ye ye dhammÄ• uppajjanti cittacetasikÄ• dham
tesaá¹ƒ dhammÄ• naá¹ƒ adhipatipaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.3).

<598> anantarabhÄ• vena upakÄ• rako dhammo __anantarapaccayo_. samanantarabhÄ•
__samanantarapaccayo_. idaÃ±ca paccayadvayaá¹ƒ \Be II 166/ bahudhÄ• papaÃ±cayanti.
hi esa cakkhuviÃ±Ã±Ä• á¹‡Ä• nantarÄ• manodhÄ• tu, manodhÄ• tuanantarÄ• manoviÃ±Ã
so yasmÄ• purimapurimacittavaseneva ijjhati, na aÃ±Ã±athÄ• , tasmÄ• attano attano anan

cittuppÄ• dassa uppÄ• danasamattho dhammo anantarapaccayo. tenevÄ• ha --- ``anantara
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu taá¹ƒsampayuttakÄ• ca dhammÄ• manodhÄ• tuyÄ• taá¹ƒsa
anantarapaccayena paccayoâ€™â€™ tiÄ• di (Paá¹-á¹-h I 1.4). yo anantarapaccayo, sveva s
byaÃ±janamattameva hettha nÄ• naá¹ƒ, upacayasantatÄ«su viya adhivacananiruttidukÄ• dÄ
nÄ• naá¹ƒ natthi.

yampi ``atthÄ• nantaratÄ• ya anantarapaccayo, kÄ• lÄ• nantaratÄ• ya samanantarapaccay
mataá¹ƒ, taá¹ƒ ``nirodhÄ• vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusala
samanantarapaccayena paccayoâ€™â€™ tiÄ• dÄ«hi (Paá¹-á¹-h I 1.418) virujjhati. yampi ta
``dhammÄ• naá¹ƒ samuá¹-á¹-hÄ• panasamatthatÄ• na parihÄ• yati, bhÄ• vanÄ• balena pa
samanantarÄ• nuppajjantÄ«â€™â€™ ti, tampi kÄ• lÄ• nantaratÄ• ya abhÄ• vameva sÄ• dl
kÄ• lÄ• nantaratÄ• natthÄ«ti, mayampi etadeva vadÄ• ma. yasmÄ• ca kÄ• lÄ• nantaratÄ•
samanantarapaccayatÄ• na yujjati. kÄ• lÄ• nantaratÄ• ya hi tesaá¹ƒ samanantarapaccayo
II 164/ abhinivesaá¹ƒ akatvÄ• byaÃ±janamattatovettha nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹
natthi etesaá¹ƒ antaranti hi anantarÄ• . saá¹‡á¹-hÄ• nÄ• bhÄ• vato suá¹-á¹-hu anantarÄ• ti s

<599> uppajjamÄ• nova saha uppÄ• danabhÄ• vena upakÄ• rako dhammo __sahajÄ• tapa
arÅ«pakkhandhÄ• divasena chabbidho hoti. yathÄ• ha --- ``cattÄ• ro khandhÄ• arÅ«pino a
sahajÄ• tapaccayena paccayo. cattÄ• ro mahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ, okkantikkh
aÃ±Ã±amaÃ±Ã±aá¹ƒ, cittacetasikÄ• dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹
upÄ• dÄ• rÅ«pÄ• naá¹ƒ, rÅ«pino dhammÄ• arÅ«pÄ«naá¹ƒ dhammÄ• naá¹ƒ kiÃ±cikÄ• le sa
kiÃ±cikÄ• le na sahajÄ• tapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.6). idaá¹ƒ hadayava
vuttaá¹ƒ.

<600> aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be II 167/ uppÄ• danupatthambhanabhÄ• vena upakÄ• rako d
aÃ±Ã±amaÃ±Ã±Å«patthambhakaá¹ƒ tidaá¹‡á¸• akaá¹ƒ viya. so arÅ«pakkhandhÄ• divasena
``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±apaccayena paccayo. cattÄ• ro mahÄ• bhÅ
nÄ• marÅ«paá¹ƒ aÃ±Ã±amaÃ±Ã±apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.7).

<601> adhiá¹-á¹-hÄ• nÄ• kÄ• rena nissayÄ• kÄ• rena ca upakÄ• rako dhammo __nissayap
pathavÄ«paá¹-Ä• dayo viya. so ``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ nissay
evaá¹ƒ sahajÄ• te vuttanayeneva veditabbo. chaá¹-á¹-ho panettha koá¹-á¹-hÄ• so ``cakkhÄ•
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... sota ... ghÄ• na ... jivhÄ• ... kÄ• yÄ• yatanaá¹ƒ
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ nissayapac
nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattanti, taá¹ƒ rÅ«paá¹ƒ manodhÄ
manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ nissayap
(Paá¹-á¹-h I 1.8) evaá¹ƒ vibhatto.

<602> __upanissayapaccayo_ti ettha pana ayaá¹ƒ tÄ• va vacanattho, tadadhÄ«navuttitÄ• y
na paá¹-ikkhittoti nissayo. yathÄ• pana bhuso Ä• yÄ• so upÄ• yÄ• so, evaá¹ƒ bhuso nissay
balavakÄ• raá¹‡assetaá¹ƒ adhivacanaá¹ƒ. tasmÄ• balavakÄ• raá¹‡abhÄ• vena upakÄ• rak
veditabbo.

so \Ne II 165/ Ä• rammaá¹‡Å«panissayo anantarÅ«panissayo pakatÅ«panissayoti tividho h
datvÄ• sÄ«laá¹ƒ samÄ• diyitvÄ• uposathakammaá¹ƒ katvÄ• taá¹ƒ garuá¹ƒkatvÄ• paccav
garuá¹ƒkatvÄ• paccavekkhati, jhÄ• nÄ• vuá¹-á¹-hahitvÄ• jhÄ• naá¹ƒ garuá¹ƒkatvÄ• pacca
gotrabhuá¹ƒ garuá¹ƒkatvÄ• paccavekkhanti, vodÄ• naá¹ƒ garuá¹ƒkatvÄ• paccavekkhanti. s
vuá¹-á¹-hahitvÄ• maggaá¹ƒ garuá¹ƒkatvÄ• paccavekkhantÄ«â€™â€™ ti (Paá¹-á¹-h I 1.423
__Ä• rammaá¹‡Å«panissayo_ tÄ• va Ä• rammaá¹‡Ä• dhipatinÄ• saddhiá¹ƒ nÄ• nattaá¹ƒ al
Ä• rammaá¹‡aá¹ƒ garuá¹ƒkatvÄ• cittacetasikÄ• uppajjanti, taá¹ƒ niyamato tesu Ä• rammaá
hoti. iti garukattabbamattaá¹-á¹-hena \Be II 168/ Ä• rammaá¹‡Ä• dhipati, balavakÄ• raá¹‡aá
Ä• rammaá¹‡Å«panissayoti evametesaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

__anantarÅ«panissayo_pi ``purimÄ• purimÄ• kusalÄ• khandhÄ• pacchimÄ• naá¹ƒ pacch
khandhÄ• naá¹ƒ upanissayapaccayena paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h I 1.9) naye
nÄ• nattaá¹ƒ akatvÄ• va vibhatto. mÄ• tikÄ• nikkhepe pana nesaá¹ƒ ``cakkhuviÃ±Ã±Ä• á¹‡a
dhammÄ• manodhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ anantarapaccay
(Paá¹-á¹-h I 1.4) nayena anantarassa, ``purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• n
kusalÄ• naá¹ƒ dhammÄ• naá¹ƒ upanissayapaccayena paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á
Ä• gatattÄ• nikkhepe viseso atthi. sopi atthato ekÄ«bhÄ• vameva gacchati. evaá¹ƒ santepi
anurÅ«passa cittuppÄ• dassa pavattanasamatthatÄ• ya anantaratÄ• , purimacittassa pacch
balavatÄ• ya anantarÅ«panissayatÄ• veditabbÄ• . yathÄ• hi hetupaccayÄ• dÄ«su kiÃ±ci d
uppajjati, na evaá¹ƒ anantaracittaá¹ƒ vinÄ• cittassa uppatti nÄ• ma atthi. tasmÄ• balavapa
attano attano anantarÄ• anurÅ«pacittuppÄ• danavasena anantarapaccayo, balavakÄ• raá¹
anantarÅ«panissayoti evametesaá¹ƒ nÄ• nattaá¹ƒ veditabbaá¹ƒ.

__pakatÅ«panissayo_ pana pakato upanissayo pakatÅ«panissayo. pakato nÄ• ma attano s
saddhÄ• sÄ«lÄ• di upasevito vÄ• utubhojanÄ• di. pakatiyÄ• eva vÄ• upanissayo pakatÅ«
Ä• rammaá¹‡Ä• nantarehi asammissoti attho. tassa pakatÅ«panissayo ``saddhaá¹ƒ upaniss
sÄ«laá¹ƒ samÄ• diyati, uposathakammaá¹ƒ karoti, jhÄ• naá¹ƒ uppÄ• deti, vipassanaá¹ƒ \Ne
maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• deti, samÄ• pattiá¹ƒ uppÄ• deti. sÄ«laá¹ƒ, suta
upanissÄ• ya dÄ• naá¹ƒ deti ... pe ... samÄ• pattiá¹ƒ uppÄ• deti. saddhÄ• , sÄ«laá¹ƒ, sutaá¹
saddhÄ• ya, sÄ«lassa, sutassa, cÄ• gassa, paÃ±Ã±Ä• ya, upanissayapaccayena paccayoâ
1.423) nayena anekappakÄ• rato pabhedo veditabbo. iti ime saddhÄ• dayo pakatÄ• ceva b
upanissayÄ• cÄ• ti pakatÅ«panissayoti.

<603> paá¹-hamataraá¹ƒ \Be II 169/ uppajjitvÄ• vattamÄ• nabhÄ• vena upakÄ• rako dham
paÃ±cadvÄ• re vatthÄ• rammaá¹‡ahadayavatthuvasena ekÄ• dasavidho hoti. yathÄ• ha ---
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tap
ghÄ• na, jivhÄ• , kÄ• yÄ• yatanaá¹ƒ, rÅ«pa, sadda, gandha, rasa, phoá¹-á¹-habbÄ• yatanaá
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ purejÄ• tap
gandha, rasa, phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• . yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya man
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattanti, taá¹ƒ rÅ«paá¹ƒ manodhÄ• tuyÄ• taá¹ƒsampayuttak
purejÄ• tapaccayena paccayo. manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±c
purejÄ• tapaccayena paccayo. kiÃ±cikÄ• le na purejÄ• tapaccayena paccayoâ€™â€™ ti (P

<604> purejÄ• tÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ upatthambhakattena upakÄ• rako arÅ«pac
gijjhapotakasarÄ«rÄ• naá¹ƒ Ä• hÄ• rÄ• sÄ• cetanÄ• viya. tena vuttaá¹ƒ ``pacchÄ• jÄ• tÄ•
purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I

<605> Ä• sevanaá¹-á¹-hena anantarÄ• naá¹ƒ paguá¹‡abalavabhÄ• vÄ• ya upakÄ• rako dh
ganthÄ• dÄ«su purimapurimÄ• bhiyogo viya. so kusalÄ• kusalakiriyajavanavasena tividho h
``purimÄ• purimÄ• kusalÄ• dhammÄ• pacchimÄ• naá¹ƒ pacchimÄ• naá¹ƒ kusalÄ• naá¹ƒ
paccayo. purimÄ• purimÄ• akusalÄ• ... pe ... kiriyÄ• byÄ• katÄ• dhammÄ• pacchimÄ• na
kiriyÄ• byÄ• katÄ• naá¹ƒ dhammÄ• naá¹ƒ Ä• sevanapaccayena paccayoâ€™â€™ ti (Paá¹-

<606> cittapayogasaá¹…khÄ• tena kiriyabhÄ• vena upakÄ• rako dhammo __kammapacca
kusalÄ• kusalacetanÄ• ya sahajÄ• tÄ• ya ca sabbÄ• yapi cetanÄ• ya vasena duvidho hoti \
``kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá
cetanÄ• sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• n
ti (Paá¹-á¹-h I 1.13).

<607> nirussÄ• hasantabhÄ• vena \Be II 170/ nirussÄ• hasantabhÄ• vÄ• ya upakÄ• rako v
__vipÄ• kapaccayo_. so pavatte taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ, paá¹-isandhiyaá¹ƒ kaá¹-att
sabbattha ca sampayuttadhammÄ• naá¹ƒ paccayo hoti. yathÄ• ha --- ``vipÄ• kÄ• byÄ• kato
khandhÄ• naá¹ƒ cittasamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ vipÄ• kapaccayena paccayo
vipÄ• kÄ• byÄ• kato eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• n
khandhassa. dve khandhÄ• dvinnaá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ vipÄ•
vatthussa vipÄ• kapaccayena paccayoâ€™â€™ ti.

<608> rÅ«pÄ• rÅ«pÄ• naá¹ƒ upatthambhakaá¹-á¹-hena upakÄ• rakÄ• cattÄ• ro Ä• hÄ• rÄ•
``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• rapaccayena paccayo. arÅ«pino Ä•
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena pacca
paÃ±hÄ• vÄ• re pana ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• Ä• hÄ• rÄ• sampayutt

kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayoâ€™â€™ tipi (Paá¹-á¹-h I 1.429)

<609> adhipatiyaá¹-á¹-hena upakÄ• rakÄ• itthindriyapurisindriyavajjÄ• vÄ«satindriyÄ• __
cakkhundriyÄ• dayo arÅ«padhammÄ• naá¹ƒyeva, sesÄ• rÅ«pÄ• rÅ«pÄ• naá¹ƒ paccayÄ•
``cakkhundriyaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... sota ... ghÄ• na ... jivhÄ• ... k
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca dhammÄ• naá¹ƒ indriyapac
rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo. arÅ«pino indriyÄ
dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo
paÃ±hÄ• vÄ• re pana ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ• byÄ• katÄ• indriyÄ• sampayuttak
kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ indriyapaccayena paccayoâ€™â€™ tipi (Paá¹-á¹-h I 1.430) vut

<610> upanijjhÄ• yanaá¹-á¹-hena upakÄ• rakÄ• ni á¹-hapetvÄ• dvipaÃ±caviÃ±Ã±Ä• á¹‡e s
sabbÄ• nipi \Ne II 168/ kusalÄ• dibhedÄ• ni satta jhÄ• naá¹…gÄ• ni __jhÄ• napaccayo_. ya
jhÄ• nasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.17). paÃ±hÄ• vÄ• re pana ``paá¹-isandhikkhaá¹‡e vipÄ•
jhÄ• naá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ• ca rÅ«pÄ• naá¹ƒ jhÄ•
(Paá¹-á¹-h I 1.431) vuttaá¹ƒ.

<611> yato tato vÄ• niyyÄ• naá¹-á¹-hena upakÄ• rakÄ• ni kusalÄ• dibhedÄ• ni dvÄ• dasa
__maggapaccayo_. yathÄ• ha --- ``maggaá¹…gÄ• ni maggasampayuttakÄ• naá¹ƒ dhammÄ
rÅ«pÄ• naá¹ƒ maggapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.18). paÃ±hÄ• vÄ• re par
vipÄ• kÄ• byÄ• katÄ• ni maggaá¹…gÄ• ni sampayuttakÄ• naá¹ƒ khandhÄ• naá¹ƒ kaá¹-attÄ
paccayoâ€™â€™ tipi (Paá¹-á¹-h I 1.432) vuttaá¹ƒ. ete pana dvepi jhÄ• namaggapaccayÄ•
dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• hetukacittesu na labbhantÄ«ti veditabbÄ• .

<612> ekavatthukaekÄ• rammaá¹‡aekuppÄ• dekanirodhasaá¹…khÄ• tena sampayuttabhÄ
__sampayuttapaccayo_. yathÄ• ha --- ``cattÄ• ro khandhÄ• arÅ«pino aÃ±Ã±amaÃ±Ã±aá¹ƒ
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.19).

<613> ekavatthukÄ• dibhÄ• vÄ• nupagamena upakÄ• rakÄ• rÅ«pino dhammÄ• arÅ«pÄ«
rÅ«pÄ«naá¹ƒ __vippayuttapaccayo_. so sahajÄ• tapacchÄ• jÄ• tapurejÄ• tavasena tividho
``sahajÄ• tÄ• kusalÄ• khandhÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ vippayuttap
pacchÄ• jÄ• tÄ• kusalÄ• khandhÄ• purejÄ• tassa imassa kÄ• yassa vippayuttapaccayena
1.434). abyÄ• katapadassa pana sahajÄ• tavibhaá¹…ge ``paá¹-isandhikkhaá¹‡e vipÄ• kÄ•
kaá¹-attÄ• rÅ«pÄ• naá¹ƒ vippayuttapaccayena paccayo. khandhÄ• vatthussa. vatthu khan
vippayuttapaccayena paccayoâ€™â€™ tipi (Paá¹-á¹-h I 1.434) vuttaá¹ƒ. purejÄ• taá¹ƒ pana
cakkhundriyÄ• divatthuvaseneva veditabbaá¹ƒ. yathÄ• ha --- ``purejÄ• taá¹ƒ cakkhÄ• yatan
... pe ... kÄ• yÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡assa vippayuttapaccayena paccayo. vatthu

kiriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• naá¹ƒ ... pe ... vatthu kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ ...
akusalÄ• naá¹ƒ khandhÄ• naá¹ƒ vippayuttapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.43

<614> paccuppannalakkhaá¹‡ena \Ne II 169/ atthibhÄ• vena tÄ• disasseva dhammassa up
dhammo __atthipaccayo_. tassa arÅ«pakkhandhamahÄ• bhÅ«tanÄ• marÅ«pacittacetasikan
sattadhÄ• mÄ• tikÄ• \Be II 172/ nikkhittÄ• . yathÄ• ha --- ``cattÄ• ro khandhÄ• arÅ«pino a
atthipaccayena paccayo, cattÄ• ro mahÄ• bhÅ«tÄ• , okkantikkhaá¹‡e nÄ• marÅ«paá¹ƒ aÃ±
dhammÄ• cittasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ. mahÄ• bhÅ«tÄ• upÄ• dÄ• rÅ«pÄ•
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ... pe ... kÄ• yÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ...
phoá¹-á¹-habbÄ• yatanaá¹ƒ kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• taá¹ƒsampayuttakÄ• naÃ±ca
paccayo. rÅ«pÄ• yatanaá¹ƒ ... pe ... phoá¹-á¹-habbÄ• yatanaá¹ƒ manodhÄ• tuyÄ• taá¹ƒsam
dhammÄ• naá¹ƒ. yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya manodhÄ• tu ca manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca
manodhÄ• tuyÄ• ca manoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• ca taá¹ƒsampayuttakÄ• naÃ±ca dhan
paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.21).

paÃ±hÄ• vÄ• re pana sahajÄ• taá¹ƒ purejÄ• taá¹ƒ pacchÄ• jÄ• taá¹ƒ Ä• hÄ• raá¹ƒ indriyan
tÄ• va ``eko khandho tiá¹‡á¹‡annaá¹ƒ khandhÄ• naá¹ƒ taá¹ƒsamuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«
paccayoâ€™â€™ tiÄ• dinÄ• (Paá¹-á¹-h I 1.435) nayena niddeso kato, __purejÄ• te_ purejÄ
vasena niddeso kato. __pacchÄ• jÄ• te_ purejÄ• tassa imassa kÄ• yassa pacchÄ• jÄ• tÄ• n
paccayavasena niddeso kato. __Ä• hÄ• rindriyesu_ ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ
paccayo. rÅ«pajÄ«vitindriyaá¹ƒ kaá¹-attÄ• rÅ«pÄ• naá¹ƒ atthipaccayena paccayoâ€™â€™
evaá¹ƒ niddeso katoti.

<615> attano anantarÄ• uppajjamÄ• nÄ• naá¹ƒ arÅ«padhammÄ• naá¹ƒ pavattiokÄ• sadÄ•
samanantaraniruddhÄ• arÅ«padhammÄ• __natthipaccayo_. yathÄ• ha --- ``samanantaran
dhammÄ• paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ natthipaccayena pa

te eva vigatabhÄ• vena upakÄ• rakattÄ• __vigatapaccayo_. yathÄ• ha --- ``samanantaravi
dhammÄ• paá¹-uppannÄ• naá¹ƒ cittacetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ vigatapaccayena pa

atthi paccayadhammÄ• eva ca avigatabhÄ• vena upakÄ• rakattÄ• __avigatapaccayo_ti ve
\Ne II 170/ pana tathÄ• vinetabbaveneyyavasena vÄ• ayaá¹ƒ duko vutto, ahetukadukaá¹ƒ
hetuvippayuttaduko viyÄ• ti.

avijjÄ• paccayÄ• saá¹…khÄ• rapadavitthÄ• rakathÄ•

<616> evamimesu \Be II 173/ catuvÄ«satiyÄ• paccayesu ayaá¹ƒ avijjÄ• ,

paccayo hoti puÃ±Ã±Ä• naá¹ƒ, duvidhÄ• nekadhÄ• pana.

paresaá¹ƒ pacchimÄ• naá¹ƒ sÄ• , ekadhÄ• paccayo matÄ• ti ||

tattha __puÃ±Ã±Ä• naá¹ƒ duvidhÄ• _ti Ä• rammaá¹‡apaccayena ca upanissayapaccayena
sÄ• hi avijjaá¹ƒ khayato vayato sammasanakÄ• le kÄ• mÄ• vacarÄ• naá¹ƒ puÃ±Ã±Ä• bhisa
Ä• rammaá¹‡apaccayena paccayo hoti. abhiÃ±Ã±Ä• cittena samohacittaá¹ƒ jÄ• nanakÄ• le
avijjÄ• samatikkamatthÄ• ya pana dÄ• nÄ• dÄ«ni ceva kÄ• mÄ• vacarapuÃ±Ã±akiriyavatth
rÅ«pÄ• vacarajjhÄ• nÄ• ni ca uppÄ• dentassa dvinnampi tesaá¹ƒ upanissayapaccayena pa
avijjÄ• sammÅ«á¸·hattÄ• kÄ• mabhavarÅ«pabhavasampattiyo patthetvÄ• tÄ• neva puÃ±Ã

__anekadhÄ• pana paresa_nti apuÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• naá¹ƒ anekadhÄ• paccayo
Ä• rabbha rÄ• gÄ• dÄ«naá¹ƒ uppajjanakÄ• le Ä• rammaá¹‡apaccayena, garuá¹ƒkatvÄ• ass
Ä• rammaá¹‡Ä• dhipatiÄ• rammaá¹‡Å«panissayehi, avijjÄ• sammÅ«á¸·hassa anÄ• dÄ«nav
karontassa upanissayapaccayena, dutiyajavanÄ• dÄ«naá¹ƒ
anantarasamanantaraanantarÅ«panissayÄ• sevananatthivigatapaccayehi, yaá¹ƒkiÃ±ci akus
sahajÄ• ta aÃ±Ã±amaÃ±Ã±a nissaya sampayutta atthi avigatapaccayehÄ«ti anekadhÄ• pa

__pacchimÄ• naá¹ƒ sÄ• ekadhÄ• paccayo matÄ• _ti Ä• neÃ±jÄ• bhisaá¹…khÄ• rÄ• naá¹ƒ
paccayo matÄ• . so panassÄ• upanissayabhÄ• vo puÃ±Ã±Ä• bhisaá¹…khÄ• re vuttanayen

<617> etthÄ• ha --- kiá¹ƒ panÄ• yamekÄ• va avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ paccayo, udÄ•
171/ santÄ«ti? kiá¹ƒ panettha, yadi tÄ• va ekÄ• va, ekakÄ• raá¹‡avÄ• do Ä• pajjati. athaÃ±Ã
``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti ekakÄ• raá¹‡aniddeso nupapajjatÄ«ti? na n

ekaá¹ƒ na ekato idha, nÄ• nekamanekatopi no ekaá¹ƒ.

phalamatthi atthi pana eka-hetuphaladÄ«pane attho ||

ekato \Be II 174/ hi kÄ• raá¹‡ato na idha kiÃ±ci ekaá¹ƒ phalamatthi, na anekaá¹ƒ. nÄ• pi an
ekaá¹ƒ. anekehi pana kÄ• raá¹‡ehi anekameva hoti. tathÄ• hi anekehi utupathavÄ«bÄ«jasa
kÄ• raá¹‡ehi anekameva rÅ«pagandharasÄ• dikaá¹ƒ aá¹…kurasaá¹…khÄ• taá¹ƒ phalaá¹ƒ u
panetaá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™
kataá¹ƒ, tattha attho atthi, payojanaá¹ƒ vijjati.

bhagavÄ• hi katthaci padhÄ• nattÄ• , katthaci pÄ• kaá¹-attÄ• , katthaci asÄ• dhÄ• raá¹‡att
veneyyÄ• naÃ±ca anurÅ«pato ekameva hetuá¹ƒ vÄ• phalaá¹ƒ vÄ• dÄ«peti. ``phassapacca

padhÄ• nattÄ• ekameva hetuphalamÄ• ha. phasso hi vedanÄ• ya padhÄ• nahetu yathÄ• p
vedanÄ• ca phassassa padhÄ• naphalaá¹ƒ yathÄ• vedanaá¹ƒ phassavavatthÄ• nato. ``sen
Ä• bÄ• dhÄ• â€™â€™ ti (AN c 10.60) pÄ• kaá¹-attÄ• ekaá¹ƒ hetumÄ• ha. pÄ• kaá¹-o hi ett
keci, bhikkhave, akusalÄ• dhammÄ• , sabbe te ayonisomanasikÄ• ramÅ«lakÄ• â€™â€™ ti
hetumÄ• ha. asÄ• dhÄ• raá¹‡o hi ayonisomanasikÄ• ro akusalÄ• naá¹ƒ, sÄ• dhÄ• raá¹‡Ä•
tasmÄ• ayamidha avijjÄ• vijjamÄ• nesupi aÃ±Ã±esu vatthÄ• rammaá¹‡asahajÄ• tadhamm
``assÄ• dÄ• nupassino taá¹‡hÄ• pavaá¸• á¸• hatÄ«â€™â€™ ti (SN a II 52) ca ``avijjÄ• sam
ti (MN I 104) ca vacanato aÃ±Ã±esampi taá¹‡hÄ• dÄ«naá¹ƒ saá¹…khÄ• rahetÅ«naá¹ƒ hetÅ
bhikkhave, avijjÄ• gato puÃ±Ã±Ä• bhisaá¹…khÄ• rampi abhisaá¹…kharotÄ«â€™â€™ ti pÄ•
ca saá¹…khÄ• rÄ• naá¹ƒ hetubhÄ• vena dÄ«pitÄ• ti veditabbÄ• . eteneva ca ekekahetupha
sabbattha ekekahetuphaladÄ«pane payojanaá¹ƒ veditabbanti.

<618> etthÄ• ha \Ne II 172/ --- evaá¹ƒ santepi ekantÄ• niá¹-á¹-haphalÄ• ya sÄ• vajjÄ• ya a
puÃ±Ã±Ä• neÃ±jÄ• bhisaá¹…khÄ• rapaccayattaá¹ƒ yujjati? na hi nimbabÄ«jato ucchu uppa
yujjissati? lokasmiÃ±hi ---

viruddho \Be II 175/ cÄ• viruddho ca, sadisÄ• sadiso tathÄ• .

dhammÄ• naá¹ƒ paccayo siddho, vipÄ• kÄ• eva te ca na ||

dhammÄ• naá¹ƒ hi á¹-hÄ• nasabhÄ• vakiccÄ• diviruddho cÄ• viruddho ca paccayo loke sid
aparacittassa á¹-hÄ• naviruddho paccayo, purimasippÄ• disikkhÄ• ca pacchÄ• pavattamÄ
sippÄ• dikiriyÄ• naá¹ƒ. kammaá¹ƒ rÅ«passa sabhÄ• vaviruddho paccayo, khÄ«rÄ• dÄ«ni ca
cakkhuviÃ±Ã±Ä• á¹‡assa kiccaviruddho, guá¸·Ä• dayo ca Ä• savÄ• dÄ«naá¹ƒ. cakkhurÅ«pÄ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ á¹-hÄ• nÄ• viruddhÄ• paccayÄ• . purimajavanÄ• dayo pa
sabhÄ• vÄ• viruddhÄ• kiccÄ• viruddhÄ• ca.

yathÄ• ca viruddhÄ• viruddhÄ• paccayÄ• siddhÄ• , evaá¹ƒ sadisÄ• sadisÄ• pi. sadisame
utuÄ• hÄ• rasaá¹…khÄ• taá¹ƒ rÅ«paá¹ƒ rÅ«passa paccayo, sÄ• libÄ«jÄ• dÄ«ni ca sÄ• lipha
rÅ«paá¹ƒ arÅ«passa, arÅ«paÃ±ca rÅ«passa paccayo hoti, golomÄ• viloma-visÄ• á¹‡a-dadh
dubbÄ• -sarabhÅ«tiá¹‡akÄ• dÄ«naá¹ƒ. yesaÃ±ca dhammÄ• naá¹ƒ te viruddhÄ• viruddhasa
dhammÄ• tesaá¹ƒ dhammÄ• naá¹ƒ vipÄ• kÄ• eva.

iti ayaá¹ƒ avijjÄ• vipÄ• kavasena ekantÄ• niá¹-á¹-haphalÄ• , sabhÄ• vavasena ca sÄ• vajjÄ
etesaá¹ƒ puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dÄ«naá¹ƒ yathÄ• nurÅ«paá¹ƒ á¹-hÄ• nakiccasabhÄ
sadisÄ• sadisapaccayavasena ca paccayo hotÄ«ti veditabbÄ• . so cassÄ• paccayabhÄ• vo
avijjÄ• saá¹…khÄ• taá¹ƒ aÃ±Ã±Ä• á¹‡aá¹ƒ appahÄ«naá¹ƒ hoti, so dukkhe tÄ• va pubbantÄ
saá¹ƒsÄ• radukkhaá¹ƒ sukhasaÃ±Ã±Ä• ya gahetvÄ• tassa hetubhÅ«te tividhepi saá¹…khÄ

nayena vutto eva.

<619> apica ayaá¹ƒ aÃ±Ã±opi pariyÄ• yo ---

cutÅ«papÄ• te \Ne II 173/ saá¹ƒsÄ• re, saá¹…khÄ• rÄ• naÃ±ca lakkhaá¹‡e.

yo paá¹-iccasamuppanna-dhammesu ca vimuyhati ||

abhisaá¹…kharoti so ete, saá¹…khÄ• re tividhe yato.

avijjÄ• paccayo tesaá¹ƒ, tividhÄ• nampayaá¹ƒ tatoti ||

kathaá¹ƒ \Be II 176/ pana yo etesu vimuyhati, so tividhepete saá¹…khÄ• re karotÄ«ti ce. __
vimÅ«á¸·ho ``sabbattha khandhÄ• naá¹ƒ bhedo maraá¹‡aâ€™â€™ nti cutiá¹ƒ agaá¹‡hanto
dehantarasaá¹…kamanaâ€™â€™ ntiÄ• dÄ«ni vikappeti.

__upapÄ• te_ vimÅ«á¸·ho ``sabbattha khandhÄ• naá¹ƒ pÄ• tubhÄ• vo jÄ• tÄ«â€™â€™ ti u
upapajjati, sattassa navasarÄ«rapÄ• tubhÄ• voâ€™â€™ tiÄ• dÄ«ni vikappeti.

__saá¹ƒsÄ• re_ vimÅ«á¸·ho yo esa,

``khandhÄ• naÃ±ca paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti || ---

evaá¹ƒ vaá¹‡á¹‡ito __saá¹ƒsÄ• ro, _ taá¹ƒ evaá¹ƒ agaá¹‡hanto ``ayaá¹ƒ satto asmÄ• lokÄ
gacchati, parasmÄ• lokÄ• imaá¹ƒ lokaá¹ƒ Ä• gacchatÄ«â€™â€™ tiÄ• dÄ«ni vikappeti.

__saá¹…khÄ• rÄ• naá¹ƒ lakkhaá¹‡e_ vimÅ«á¸·ho saá¹…khÄ• rÄ• naá¹ƒ sabhÄ• valakkhaá
agaá¹‡hanto saá¹…khÄ• re attato attaniyato dhuvato sukhato subhato vikappeti.

__paá¹-iccasamuppannadhammesu_ vimÅ«á¸·ho avijjÄ• dÄ«hi saá¹…khÄ• rÄ• dÄ«naá¹ƒ p
jÄ• nÄ• ti vÄ• na jÄ• nÄ• ti vÄ• , so eva karoti ca kÄ• reti ca. so paá¹-isandhiyaá¹ƒ upapajja
aá¹‡uissarÄ• dayo kalalÄ• dibhÄ• vena sarÄ«raá¹ƒ saá¹‡á¹-hapento indriyÄ• ni sampÄ• de
phusati, vediyati, taá¹‡hÄ«yati, upÄ• diyati, ghaá¹-iyati. so puna bhavantare bhavatÄ«â€™â
vÄ• , ``sabbe sattÄ• niyatisaá¹…gatibhÄ• vapariá¹‡atÄ• â€™â€™ ti (DN I 168) vÄ• vikapp

so avijjÄ• ya andhÄ«kato evaá¹ƒ vikappento yathÄ• nÄ• ma andho pathaviyaá¹ƒ vicaranto

thalampi ninnampi samampi visamampi paá¹-ipajjati, evaá¹ƒ puÃ±Ã±ampi apuÃ±Ã±ampi Ä• abhisaá¹…kharotÄ«ti.

tenetaá¹ƒ vuccati ---

``yathÄ• pi \Be II 177/ nÄ• ma jaccandho, naro apariá¹‡Ä• yako.

ekadÄ• yÄ• ti maggena, ummaggenÄ• pi ekadÄ• ||

``saá¹ƒsÄ• re saá¹ƒsaraá¹ƒ bÄ• lo, tathÄ• apariá¹‡Ä• yako.

karoti ekadÄ• puÃ±Ã±aá¹ƒ, apuÃ±Ã±amapi ekadÄ• ||

``yadÄ• ca Ã±atvÄ• so dhammaá¹ƒ, saccÄ• ni abhisamessati.

tadÄ• avijjÅ«pasamÄ• , upasanto carissatÄ«â€™â€™ ti ||

ayaá¹ƒ ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti padasmiá¹ƒ vitthÄ• rakathÄ• .

saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡apadavitthÄ• rakathÄ•

<620> saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡apade --- __viÃ±Ã±Ä• á¹‡a_nti cakkhuviÃ±Ã± cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ kusalavipÄ• kaá¹ƒ akusalavipÄ• kanti duvidhaá¹ƒ hoti. tathÄ• sotaghÄ• najivhÄ• kaÄ• yaviÃ±Ã±Ä• á¹‡Ä• ni. manoviÃ±Ã±Ä• á¹‡aá¹ƒ kusalÄ• kusalavipÄ• ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, aá¹-á¹-ha sahetukÄ• ni kÄ• mÄ• vacaravipÄ• kacittÄ cattÄ• ri arÅ«pÄ• vacarÄ• nÄ«ti bÄ• vÄ«satividhaá¹ƒ hoti. iti imehi chahi viÃ±Ã±Ä• á¹‡ehi sa lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• ni \Ne II 175/ saá¹…gahitÄ• ni honti. lokuttarÄ• ni pana vaá¹- yujjantÄ«ti na gahitÄ• ni.

tattha siyÄ• ``kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ idaá¹ƒ vuttappakÄ• raá¹ƒ viÃ±Ã±Ä• á¹‡aá hotÄ«â€™â€™ ti? upacitakammÄ• bhÄ• ve vipÄ• kÄ• bhÄ• vato. vipÄ• kaá¹ƒ hetaá¹ƒ, vipÄ uppajjati. yadi uppajjeyya sabbesaá¹ƒ sabbavipÄ• kÄ• ni uppajjeyyuá¹ƒ, na ca uppajjantÄ«ti saá¹…khÄ• rapaccayÄ• idaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hotÄ«ti.

katarasaá¹…khÄ• rapaccayÄ• kataraá¹ƒ viÃ±Ã±Ä• á¹‡anti ce. __kÄ• mÄ• vacarapuÃ±Ã±Ä kusalavipÄ• kÄ• ni paÃ±ca cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni, manoviÃ±Ã±Ä• á¹‡e ekÄ• mano manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo, aá¹-á¹-ha kÄ• mÄ• vacaramahÄ• vipÄ• kÄ• nÄ«ti soá¸·asa.

``kÄ• mÄ• vacarassa kusalassa kammassa kaá¹-attÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±
... sota ... ghÄ• na ... jivhÄ• ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ \Be II 178/ ... vipÄ• kÄ• manodhÄ•
somanassasahagatÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppannÄ• hoti. upekkhÄ• sahagatÄ• n
hoti. somanassasahagatÄ• Ã±Ä• á¹‡asampayuttÄ• . somanassasahagatÄ• Ã±Ä• á¹‡asam
somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ• . somanassasahagatÄ• Ã±Ä• á¹‡avippayuttÄ
upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ• . upekkhÄ• sahagatÄ• Ã±Ä• á¹‡asampayuttÄ
upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ• . upekkhÄ• sahagatÄ• Ã±Ä• á¹‡avippayuttÄ•
431, 498).

__rÅ«pÄ• vacarapuÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• _ pana paÃ±ca rÅ«pÄ• vacaravipÄ

``tasseva rÅ«pÄ• vacarassa kusalassa kammassa kaá¹-attÄ• upacitattÄ• vipÄ• kaá¹ƒ vivic
jhÄ• naá¹ƒ ... pe ... paÃ±camaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti (Dhs 499).
puÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• ekavÄ«satividhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti.

__apuÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• _ \Ne II 176/ pana akusalavipÄ• kÄ• ni paÃ±ca c
manodhÄ• tu, ekÄ• manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti evaá¹ƒ sattavidhaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ

``akusalassa kammassa kaá¹-attÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ uppa
ghÄ• na ... jivhÄ• ... kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ... vipÄ• kÄ• manodhÄ• tu vipÄ• kÄ• manov
hotÄ«â€™â€™ ti (Dhs 556).

__Ä• neÃ±jÄ• bhisaá¹…khÄ• rapaccayÄ• _ pana cattÄ• ri arÅ«pavipÄ• kÄ• nÄ«ti evaá¹ƒ c
hoti. yathÄ• ha ---

``tasseva arÅ«pÄ• vacarassa kusalassa kammassa kaá¹-attÄ• upacitattÄ• vipÄ• kaá¹ƒ sab
samatikkamÄ• Ä• kÄ• sÄ• naÃ±cÄ• yatanasaÃ±Ã±Ä• sahagataá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡a
... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasahagataá¹ƒ sukhassa ca dukkhassa ca pahÄ
upasampajja viharatÄ«â€™â€™ ti (Dhs 501).

<621> evaá¹ƒ \Be II 179/ yaá¹ƒ saá¹…khÄ• rapaccayÄ• yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ hoti, taá¹
pavatti veditabbÄ• --- sabbameva hi idaá¹ƒ pavattipaá¹-isandhivasena dvedhÄ• pavattati. t
paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, dve manodhÄ• tuyo, somanassasahagatÄ• ahetukamanoviÃ±Ã
paÃ±cavokÄ• rabhave pavattiyaÃ±Ã±eva pavattanti. sesÄ• ni ekÅ«navÄ«sati tÄ«su bhaves
pavattiyampi paá¹-isandhiyampi pavattanti.

kathaá¹ƒ? kusalavipÄ• kÄ• ni tÄ• va cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca kusalavipÄ• ker
nibbattassa yathÄ• kkamaá¹ƒ paripÄ• kaá¹ƒ upagatindriyassa cakkhÄ• dÄ«naá¹ƒ Ä• pÄ• th

iá¹-á¹-hamajjhattaá¹ƒ vÄ• rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ Ä• rabbha cakkhÄ• dipasÄ• daá¹ƒ ni
dassanasavanaghÄ• yanasÄ• yanaphusanakiccaá¹ƒ sÄ• dhayamÄ• nÄ• ni pavattanti. tathÄ
kevalaÃ±hi tesaá¹ƒ aniá¹-á¹-haá¹ƒ aniá¹-á¹-hamajjhattaá¹ƒ vÄ• Ä• rammaá¹‡aá¹ƒ hoti. ayan
cetÄ• ni niyatadvÄ• rÄ• rammaá¹‡avatthuá¹-á¹-hÄ• nÄ• ni niyatakiccÄ• neva ca bhavanti.

tato \Ne II 177/ kusalavipÄ• kÄ• naá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anantarÄ• kusala
tesaá¹ƒyeva Ä• rammaá¹‡aá¹ƒ Ä• rabbha hadayavatthuá¹ƒ nissÄ• ya sampaá¹-icchanakicc
tathÄ• akusalavipÄ• kÄ• naá¹ƒ anantarÄ• akusalavipÄ• kÄ• . idaÃ±ca pana dvayaá¹ƒ aniy
niyatavatthuá¹-á¹-hÄ• naá¹ƒ niyatakiccaÃ±ca hoti.

somanassasahagatÄ• pana ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu kusalavipÄ• kamanodhÄ•
Ä• rammaá¹‡aá¹ƒ Ä• rabbha hadayavatthuá¹ƒ nissÄ• ya santÄ«raá¹‡akiccaá¹ƒ sÄ• dhayam
balavÄ• rammaá¹‡e kÄ• mÄ• vacarasattÄ• naá¹ƒ yebhuyyena lobhasampayuttajavanÄ• vas
pacchinditvÄ• javanena gahitÄ• rammaá¹‡e tadÄ• rammaá¹‡avasena ca sakiá¹ƒ vÄ• dvikk
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. abhidhammaá¹-á¹-hakathÄ• yaá¹ƒ pana tadÄ• ramm
Ä• gatÄ• . idaá¹ƒ pana cittaá¹ƒ tadÄ• rammaá¹‡anti ca piá¹-á¹-hibhavaá¹…ganti cÄ• ti dve n
aniyatadvÄ• rÄ• rammaá¹‡aá¹ƒ niyatavatthukaá¹ƒ aniyataá¹-á¹-hÄ• nakiccaÃ±ca hotÄ«ti. ev
paÃ±cavokÄ• rabhave pavattiyaÃ±Ã±eva pavattantÄ«ti veditabbÄ• ni.

sesesu \Be II 180/ ekÅ«navÄ«satiyÄ• na kiÃ±ci attano anurÅ«pÄ• ya paá¹-isandhiyÄ• na
pana kusalÄ• kusalavipÄ• kÄ• tÄ• va dve ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyo paÃ±cadv
kusalÄ• kusalavipÄ• kamanodhÄ• tÅ«naá¹ƒ anantarÄ• santÄ«raá¹‡akiccaá¹ƒ, chasu dvÄ•
tadÄ• rammaá¹‡akiccaá¹ƒ, attanÄ• dinnapaá¹-isandhito uddhaá¹ƒ asati bhavaá¹…gupacch
bhavaá¹…gakiccaá¹ƒ, ante cutikiccaÃ±cÄ• ti cattÄ• ri kiccÄ• ni sÄ• dhayamÄ• nÄ• niyatava
aniyatadvÄ• rÄ• rammaá¹‡aá¹-á¹-hÄ• nakiccÄ• hutvÄ• pavattanti.

aá¹-á¹-ha kÄ• mÄ• vacarasahetukacittÄ• ni vuttanayeneva chasu dvÄ• resu tadÄ• rammaá
dinnapaá¹-isandhito uddhaá¹ƒ asati bhavaá¹…gupacchedake cittuppÄ• de bhavaá¹…gakicc
tÄ«á¹‡i kiccÄ• ni sÄ• dhayamÄ• nÄ• ni niyatavatthukÄ• ni aniyatadvÄ• rÄ• rammaá¹‡aá¹-á¹
pavattanti.

paÃ±ca rÅ«pÄ• vacarÄ• ni cattÄ• ri ca Ä• ruppÄ• ni attanÄ• dinnapaá¹-isandhito uddhaá¹ƒ
cittuppÄ• de bhavaá¹…gakiccaá¹ƒ, ante cutikiccaÃ±cÄ• ti kiccadvayaá¹ƒ sÄ• dhayamÄ• nÄ
tesu rÅ«pÄ• vacarÄ• ni niyatavatthÄ• rammaá¹‡Ä• ni aniyataá¹-á¹-hÄ• nakiccÄ• ni, itarÄ• n
niyatÄ• rammaá¹‡Ä• ni aniyataá¹-á¹-hÄ• nakiccÄ• ni hutvÄ• pavattantÄ«ti evaá¹ƒ tÄ• va bÄ
viÃ±Ã±Ä• á¹‡aá¹ƒ pavattiyaá¹ƒ saá¹…khÄ• rapaccayÄ• pavattati. tatrÄ• ssa te te saá¹…kh
upanissayapaccayena ca paccayÄ• honti.

<622> yaá¹ƒ pana vuttaá¹ƒ ``sesesu ekÅ«navÄ«satiyÄ• na kiÃ±ci attano anurÅ«pÄ• ya pa
pavattatÄ«â€™â€™ ti, taá¹ƒ atisaá¹ƒkhittattÄ• dubbijÄ• naá¹ƒ. tenassa vitthÄ• ranayadass
kati paá¹-isandhiyo, kati paá¹-isandhicittÄ• ni, kena kattha paá¹-isandhi hoti, kiá¹ƒ paá¹-isand
Ä• rammaá¹‡anti?

asaÃ±Ã±apaá¹-isandhiyÄ• saddhiá¹ƒ vÄ«sati paá¹-isandhiyo. vuttappakÄ• rÄ• neva ekÅ«r
paá¹-isandhicittÄ• ni. tattha akusalavipÄ• kÄ• ya ahetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tuyÄ• a
kusalavipÄ• kÄ• ya manussaloke jaccandhajÄ• tibadhirajÄ• tiummattakajÄ• tieá¸·amÅ«gana
aá¹-á¹-hahi sahetukakÄ• mÄ• vacaravipÄ• kehi kÄ• mÄ• vacaradevesu ceva manussesu ca
hoti. paÃ±cahi rÅ«pÄ• vacaravipÄ• kehi rÅ«pÄ«brahmaloke. catÅ«hi arÅ«pÄ• vacaravipÄ•
yattha paá¹-isandhi hoti \Be II 181/, sÄ• eva tassa anurÅ«pÄ• paá¹-isandhi nÄ• ma. saá¹…
paá¹-isandhiyÄ• tÄ«á¹‡i Ä• rammaá¹‡Ä• ni honti atÄ«taá¹ƒ paccuppannaá¹ƒ navattabbaÃ±
anÄ• rammaá¹‡Ä• ti.

tattha viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatananevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanapaá¹-isandhÄ«naá
dasannaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ atÄ«taá¹ƒ vÄ• paccuppannaá¹ƒ vÄ• . sesÄ• naá¹ƒ nav
Ä• rammaá¹‡esu pavattamÄ• nÄ• pana paá¹-isandhi yasmÄ• atÄ«tÄ• rammaá¹‡assa vÄ•
cuticittassa anantarameva pavattati. paccuppannÄ• rammaá¹‡aá¹ƒ pana cuticittaá¹ƒ nÄ• ma
Ä• rammaá¹‡esu aÃ±Ã±atarÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• tÄ«su Ä• rammaá¹‡esu
paá¹-isandhiyÄ• sugatiduggativasena pavattanÄ• kÄ• ro veditabbo.

<623> seyyathidaá¹ƒ --- kÄ• mÄ• vacarasugatiyaá¹ƒ tÄ• va á¹-hitassa pÄ• pakammino pug
samaye olambantÄ«â€™â€™ tiÄ• divacanato (MN III 248) maraá¹‡amaÃ±ce nipannassa \N
pÄ• pakammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• manodvÄ• re Ä• pÄ• thamÄ• gacchati. taá¹ƒ
tadÄ• rammaá¹‡apariyosÄ• nÄ• ya javanavÄ«thiyÄ• anantaraá¹ƒ bhavaá¹…gavisayaá¹ƒ Ä
cuticittaá¹ƒ uppajjati. tasmiá¹ƒ niruddhe tadeva Ä• pÄ• thagataá¹ƒ kammaá¹ƒ vÄ• kamman
anupacchinnakilesabalavinÄ• mitaá¹ƒ duggatipariyÄ• pannaá¹ƒ paá¹-isandhicittaá¹ƒ uppajja
atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• atÄ«tÄ• rammaá¹‡Ä• paá¹-isandhi.

aparassa maraá¹‡asamaye vuttappakÄ• rakammavasena narakÄ• dÄ«su aggijÄ• lavaá¹‡á
manodvÄ• re Ä• pÄ• thamÄ• gacchati, tassa dvikkhattuá¹ƒ bhavaá¹…ge uppajjitvÄ• niruddh
Ä• rabbha ekaá¹ƒ Ä• vajjanaá¹ƒ, maraá¹‡assa Ä• sannabhÄ• vena mandÄ«bhÅ«tavegattÄ•
tadÄ• rammaá¹‡Ä• nÄ«ti tÄ«á¹‡i vÄ«thicittÄ• ni uppajjanti. tato bhavaá¹…gavisayaá¹ƒ Ä• ra
cuticittaá¹ƒ. ettÄ• vatÄ• ekÄ• dasa cittakkhaá¹‡Ä• atÄ«tÄ• honti. athassa avasesapaÃ±ca
tasmiÃ±Ã±eva Ä• rammaá¹‡e paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• y
paccuppannÄ• rammaá¹‡Ä• paá¹-isandhi.

aparassa \Be II 182/ maraá¹‡asamaye paÃ±cannaá¹ƒ dvÄ• rÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ rÄ

hÄ«namÄ• rammaá¹‡aá¹ƒ Ä• pÄ• thamÄ• gacchati. tassa yathÄ• kkamena uppanne voá¹-á
Ä• sannabhÄ• vena mandÄ«bhÅ«tavegattÄ• paÃ±ca javanÄ• ni, dve tadÄ• rammaá¹‡Ä• n
bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• ekaá¹ƒ cuticittaá¹ƒ. ettÄ• vatÄ• ca dve bh
dassanaá¹ƒ, sampaá¹-icchanaá¹ƒ, santÄ«raá¹‡aá¹ƒ, voá¹-á¹-habbanaá¹ƒ, paÃ±ca javanÄ• r
ekaá¹ƒ cuticittanti paÃ±cadasa cittakkhaá¹‡Ä• atÄ«tÄ• honti. athÄ• vasesaekacittakkhaá¹‡
Ä• rammaá¹‡e paá¹-isandhicittaá¹ƒ uppajjati. ayampi atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anan
paccuppannÄ• rammaá¹‡Ä• paá¹-isandhi. esa tÄ• va atÄ«tÄ• rammaá¹‡Ä• ya sugaticutiyÄ
atÄ«tapaccuppannÄ• rammaá¹‡Ä• ya duggatipaá¹-isandhiyÄ• pavattanÄ• kÄ• ro.

<624> duggatiyaá¹ƒ á¹-hitassa pana upacitÄ• navajjakammassa vuttanayeneva taá¹ƒ anav
kammanimittaá¹ƒ vÄ• manodvÄ• re Ä• pÄ• thamÄ• gacchatÄ«ti kaá¹‡hapakkhe sukkapakk
purimanayeneva veditabbaá¹ƒ. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya duggaticutiyÄ• anantarÄ•
atÄ«tapaccuppannÄ• rammaá¹‡Ä• ya sugatipaá¹-isandhiyÄ• pavattanÄ• kÄ• ro.

<625> sugatiyaá¹ƒ \Ne II 180/ á¹-hitassa pana upacitÄ• navajjakammassa ``tÄ• nissa tasmi
olambantÄ«â€™â€™ tiÄ• divacanato maraá¹‡amaÃ±ce nipannassa yathÅ«pacitaá¹ƒ anava
vÄ• manodvÄ• re Ä• pÄ• thamÄ• gacchati. taÃ±ca kho upacitakÄ• mÄ• vacarÄ• navajjakar
pana kammanimittameva Ä• pÄ• thamÄ• gacchati. taá¹ƒ Ä• rabbha uppannÄ• ya tadÄ• ram
vÄ• javanavÄ«thiyÄ• anantaraá¹ƒ bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• cuticitt
niruddhe tameva Ä• pÄ• thagataá¹ƒ kammaá¹ƒ vÄ• kammanimittaá¹ƒ vÄ• Ä• rabbha anup
sugatipariyÄ• pannaá¹ƒ paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya cutiy
atÄ«tÄ• rammaá¹‡Ä• vÄ• navattabbÄ• rammaá¹‡Ä• vÄ• paá¹-isandhi.

aparassa maraá¹‡asamaye kÄ• mÄ• vacaraanavajjakammavasena manussaloke mÄ• tuku
devaloke uyyÄ• navimÄ• nakapparukkhÄ• divaá¹‡á¹‡asaá¹…khÄ• taá¹ƒ vÄ• sugatinimittaá
Ä• pÄ• thamÄ• gacchati, tassa duggatinimitte \Be II 183/ dassitÄ• nukkameneva cuticittÄ• n
paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• paccuppa
paá¹-isandhi.

aparassa maraá¹‡asamaye Ã±Ä• takÄ• ``ayaá¹ƒ tÄ• ta tavatthÄ• ya buddhapÅ«jÄ• karÄ«
ti vatvÄ• pupphadÄ• mapaá¹-Ä• kÄ• divasena rÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• , dhammassavan
saddÄ• rammaá¹‡aá¹ƒ vÄ• , dhÅ«mavÄ• sagandhÄ• divasena gandhÄ• rammaá¹‡aá¹ƒ vÄ•
tavatthÄ• ya dÄ• tabbadeyyadhammaâ€™â€™ nti vatvÄ• madhuphÄ• á¹‡itÄ• divasena ras
tÄ• ta phusassu tavatthÄ• ya dÄ• tabbadeyyadhammaâ€™â€™ nti vatvÄ• cÄ«napaá¹-á¹-a
phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ vÄ• paÃ±cadvÄ• re upasaá¹ƒharanti, tassa tasmiá¹ƒ Ä• pA
yathÄ• kkamena uppannavoá¹-á¹-habbanÄ• vasÄ• ne maraá¹‡assa Ä• sannabhÄ• vena ma
javanÄ• ni, dve tadÄ• rammaá¹‡Ä• ni ca uppajjanti. tato bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹
cuticittaá¹ƒ, tadavasÄ• ne tasmiÃ±Ã±eva ekacittakkhaá¹‡aá¹-á¹-hitike Ä• rammaá¹‡e paá¹-is

uppajjati. ayampi atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• anantarÄ• paccuppannÄ• rammaá¹‡Ä•

<626> aparassa pana pathavÄ«kasiá¹‡ajjhÄ• nÄ• divasena paá¹-iladdhamahaggatassa su
maraá¹‡asamaye kÄ• mÄ• vacarakusalakamma-kammanimitta-gatinimittÄ• naá¹ƒ vÄ• aÃ±
pathavÄ«kasiá¹‡Ä• dikaá¹ƒ vÄ• nimittaá¹ƒ, mahaggatacittaá¹ƒ vÄ• manodvÄ• re Ä• pÄ• th
cakkhusotÄ• naá¹ƒ vÄ• aÃ±Ã±atarasmiá¹ƒ kusaluppattihetubhÅ«taá¹ƒ \Ne II 181/ paá¹‡Ä«t
Ä• pÄ• thamÄ• gacchati, tassa yathÄ• kkamena uppannavoá¹-á¹-habbanÄ• vasÄ• ne mara
mandÄ«bhÅ«tavegattÄ• paÃ±ca javanÄ• ni uppajjanti. mahaggatagatikÄ• naá¹ƒ pana tadÄ
javanÄ• nantaraá¹ƒyeva bhavaá¹…gavisayaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• ekaá¹ƒ cuticittaá
kÄ• mÄ• vacaramahaggatasugatÄ«naá¹ƒ aÃ±Ã±atarasugatipariyÄ• pannaá¹ƒ yathÅ«paá¹-á
aÃ±Ã±atarÄ• rammaá¹‡aá¹ƒ paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ navattabbÄ• rammaá¹‡Ä
atÄ«tapaccuppannanavattabbÄ• rammaá¹‡Ä• naá¹ƒ aÃ±Ã±atarÄ• rammaá¹‡Ä• paá¹-isand

etenÄ• nusÄ• rena Ä• ruppacutiyÄ• pi anantarÄ• paá¹-isandhi veditabbÄ• . ayaá¹ƒ atÄ«ta
sugaticutiyÄ• anantarÄ• atÄ«tanavattabbapaccuppannÄ• rammaá¹‡Ä• ya paá¹-isandhiyÄ•

<627> duggatiyaá¹ƒ \Be II 184/ á¹-hitassa pana pÄ• pakammino vuttanayeneva taá¹ƒ kamm
gatinimittaá¹ƒ vÄ• manodvÄ• re. paÃ±cadvÄ• re vÄ• pana akusaluppatti hetubhÅ«taá¹ƒ Ä•
Ä• pÄ• thamÄ• gacchati, athassa yathÄ• kkamena cuticittÄ• vasÄ• ne duggatipariyÄ• pann
aÃ±Ã±atarÄ• rammaá¹‡aá¹ƒ paá¹-isandhicittaá¹ƒ uppajjati. ayaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya
atÄ«tapaccuppannÄ• rammaá¹‡Ä• ya paá¹-isandhiyÄ• pavattanÄ• kÄ• roti. ettÄ• vatÄ• ek
viÃ±Ã±Ä• á¹‡assa paá¹-isandhivasena pavatti dÄ«pitÄ• hoti.

<628> tayidaá¹ƒ sabbampi evaá¹ƒ,

pavattamÄ• naá¹ƒ sandhimhi, dvedhÄ• kammena vattati.

missÄ• dÄ«hi ca bhedehi, bhedassa duvidhÄ• diko ||

idaÃ±hi ekÅ«navÄ«satividhampi vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-isandhimhi pavattamÄ• n
yathÄ• sakaÃ±hi ekassa janakakammaá¹ƒ nÄ• nÄ• kkhaá¹‡ikakammapaccayena ceva upa
vuttaÃ±hetaá¹ƒ ``kusalÄ• kusalaá¹ƒ kammaá¹ƒ vipÄ• kassa upanissayapaccayena paccayo
1.423). evaá¹ƒ vattamÄ• nassa panassa missÄ• dÄ«hi bhedehi duvidhÄ• dikopi bhedo vedi

seyyathidaá¹ƒ \Ne II 182/ --- idaÃ±hi paá¹-isandhivasena ekadhÄ• pavattamÄ• nampi rÅ«p
missÄ• missabhedato duvidhaá¹ƒ. kÄ• marÅ«pÄ• rÅ«pabhavabhedato tividhaá¹ƒ.
aá¹‡á¸• ajajalÄ• buja-saá¹ƒsedaja-opapÄ• tikayonivasena catubbidhaá¹ƒ. gativasena paÃ±c
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitivasena sattavidhaá¹ƒ. sattÄ• vÄ• savasena aá¹-á¹-havidhaá¹ƒ hoti.

<629> tattha,

missaá¹ƒ dvidhÄ• bhÄ• vabhedÄ• , sabhÄ• vaá¹ƒ tattha ca dvidhÄ• .

dve vÄ• tayo vÄ• dasakÄ• , omato Ä• dinÄ• saha ||

__missaá¹ƒ dvidhÄ• bhÄ• vabhedÄ• _ti yaá¹ƒ hetaá¹ƒ ettha aÃ±Ã±atra arÅ«pabhavÄ• rÅ
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, taá¹ƒ rÅ«pabhave itthindriyapurisindriyasaá¹…khÄ
uppattito. kÄ• mabhave aÃ±Ã±atra jÄ• tipaá¹‡á¸• akapaá¹-isandhiyÄ• bhÄ• vena saha uppa
a-bhÄ• vanti duvidhaá¹ƒ hoti.

__sabhÄ• vaá¹ƒ_ \Be II 185/ __tattha ca dvidhÄ• _ti tatthÄ• pi ca yaá¹ƒ sa-bhÄ• vaá¹ƒ, taá
itthipurisabhÄ• vÄ• naá¹ƒ aÃ±Ã±atarena saha uppattito duvidhameva hoti.

__dve vÄ• tayo vÄ• dasakÄ• omato Ä• dinÄ• sahÄ• _ti yaá¹ƒ hetamettha ``missaá¹ƒ am
Ä• dibhÅ«taá¹ƒ rÅ«pamissaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒ, tena saha vatthukÄ• yadasa
vatthukÄ• yabhÄ• vadasakavasena tayo vÄ• dasakÄ• omato uppajjanti, natthi ito paraá¹ƒ
panetaá¹ƒ evaá¹ƒ omakaparimÄ• á¹‡aá¹ƒ uppajjamÄ• naá¹ƒ aá¹‡á¸• ajajalÄ• bujanÄ• mikÄ
jÄ• tiuá¹‡á¹‡Ä• ya ekena aá¹ƒsunÄ• uddhaá¹-asappimaá¹‡á¸• appamÄ• á¹‡aá¹ƒ kalalanti l
uppajjati. tattha yonÄ«naá¹ƒ gativasena sambhavabhedo veditabbo.

<630> etÄ• su hi,

niraye bhummavajjesu, devesu ca na yoniyo.

tisso purimikÄ• honti, catassopi gatittaye ||

tattha \Ne II 183/ __devesu cÄ• _ti casaddena yathÄ• niraye ca bhummavajjesu ca devesu
nijjhÄ• mataá¹‡hikapetesu ca purimikÄ• tisso yoniyo na santÄ«ti veditabbÄ• . opapÄ• tikÄ•
pana tiracchÄ• napettivisayamanussasaá¹…khÄ• te gatittaye pubbe vajjitabhummadevesu
tattha,

tiá¹ƒsa nava ceva rÅ«pÄ«su, sattati ukkaá¹ƒsatotha rÅ«pÄ• ni.

saá¹ƒsedupapÄ• tayonisu, atha vÄ• avakaá¹ƒsato tiá¹ƒsa ||

rÅ«pÄ«brahmesu tÄ• va opapÄ• tikayonikesu cakkhusotavatthudasakÄ• naá¹ƒ jÄ«vitanava

kalÄ• pÄ• naá¹ƒ vasena tiá¹ƒsa ca nava ca paá¹-isandhiviÃ±Ã±Ä• á¹‡ena saha rÅ«pÄ• ni u
pana á¹-hapetvÄ• aÃ±Ã±esu saá¹ƒsedajaopapÄ• tikayonikesu ukkaá¹ƒsato
cakkhusotaghÄ• najivhÄ• kÄ• yavatthubhÄ• vadasakÄ• naá¹ƒ vasena sattati, tÄ• ni ca nicc
gandho raso ojÄ• catasso cÄ• pi dhÄ• tuyo cakkhupasÄ• do jÄ«vitanti ayaá¹ƒ dasarÅ«papa
cakkhudasako nÄ• ma. evaá¹ƒ sesÄ• veditabbÄ• \Be II 186/. avakaá¹ƒsato pana
jaccandhabadhiraaghÄ• nakanapuá¹ƒsakassa jivhÄ• kÄ• yavatthudasakÄ• naá¹ƒ vasena ti
ukkaá¹ƒsÄ• vakaá¹ƒsÄ• naá¹ƒ pana antare anurÅ«pato vikappo veditabbo.

<631> evaá¹ƒ viditvÄ• puna,

khandhÄ• rammaá¹‡agatihetu-vedanÄ• pÄ«tivitakkavicÄ• rehi.

bhedÄ• bhedaviseso, cutisandhÄ«naá¹ƒ pariÃ±Ã±eyyo ||

yÄ• hesÄ• missÄ• missato duvidhÄ• paá¹-isandhi, yÄ• cassÄ• atÄ«tÄ• nantarÄ• cuti, t
bhedÄ• bhedaviseso Ã±Ä• tabboti attho.

kathaá¹ƒ? kadÄ• ci hi catukkhandhÄ• ya Ä• ruppacutiyÄ• anantarÄ• catukkhandhÄ• va Ä
paá¹-isandhi hoti. kadÄ• ci amahaggatabahiddhÄ• rammaá¹‡Ä• ya mahaggataajjhattÄ• ram
arÅ«pabhÅ«mÄ«suyeva nayo. kadÄ• ci pana catukkhandhÄ• ya arÅ«pacutiyÄ• anantarÄ•
kÄ• mÄ• vacarapaá¹-isandhi \Ne II 184/. kadÄ• ci paÃ±cakkhandhÄ• ya kÄ• mÄ• vacaracut
anantarÄ• catukkhandhÄ• arÅ«papaá¹-isandhi. evaá¹ƒ atÄ«tÄ• rammaá¹‡Ä• ya cutiyÄ• p
paá¹-isandhi. ekaccasugaticutiyÄ• ekaccaduggatipaá¹-isandhi. ahetukacutiyÄ• sahetukapa
duhetukacutiyÄ• tihetukapaá¹-isandhi. upekkhÄ• sahagatacutiyÄ• somanassasahagatapaá
sappÄ«tikapaá¹-isandhi. avitakkacutiyÄ• savitakkapaá¹-isandhi. avicÄ• racutiyÄ• savicÄ• r
avitakkÄ• vicÄ• racutiyÄ• savitakkasavicÄ• rapaá¹-isandhÄ«ti tassa tassa viparÄ«tato ca y
yojetabbaá¹ƒ.

<632> á¹• 21 laddhapaccayamiti dhammamattametaá¹ƒ bhavantaramupeti.

nÄ• ssa tato saá¹…kanti, na tato hetuá¹ƒ vinÄ• hoti ||

iti hetaá¹ƒ laddhapaccayaá¹ƒ rÅ«pÄ• rÅ«padhammamattaá¹ƒ uppajjamÄ• naá¹ƒ bhavantar
na jÄ«vo. tassa ca nÄ• pi atÄ«tabhavato idha saá¹…kanti atthi. nÄ• pi tato hetuá¹ƒ vinÄ• id
tayidaá¹ƒ pÄ• kaá¹-ena manussacutipaá¹-isandhikkamena pakÄ• sayissÄ• ma.

atÄ«tabhavasmiá¹ƒ \Be II 187/ hi sarasena upakkamena vÄ• samÄ• sannamaraá¹‡assa as
sabbaá¹…gapaccaá¹…gasandhibandhanacchedakÄ• naá¹ƒ mÄ• raá¹‡antikavedanÄ• satth

Ä• tape pakkhittaharitatÄ• lapaá¹‡á¹‡amiva kamena upasussamÄ• ne sarÄ«re niruddhesu c
hadayavatthumatte patiá¹-á¹-hitesu kÄ• yindriyamanindriyajÄ«vitindriyesu
taá¹…khaá¹‡Ä• vasesahadayavatthusannissitaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ garukasamÄ• sevitÄ•
aÃ±Ã±ataraá¹ƒ laddhÄ• vasesapaccayasaá¹…khÄ• rasaá¹…khÄ• taá¹ƒ kammaá¹ƒ, tadupaa
kammanimittagatinimittasaá¹…khÄ• taá¹ƒ visayaá¹ƒ Ä• rabbha pavattati. tadevaá¹ƒ pavatta
taá¹‡hÄ• vijjÄ• naá¹ƒ appahÄ«nattÄ• avijjÄ• paá¹-icchÄ• ditÄ• dÄ«nave tasmiá¹ƒ visaye ta
sahajÄ• tasaá¹…khÄ• rÄ• khipanti. taá¹ƒ santativasena taá¹‡hÄ• ya nÄ• miyamÄ• naá¹ƒ sa
orimatÄ«rarukkhavinibaddharajjumÄ• lambitvÄ• mÄ• tikÄ• tikkamako viya purimaÃ±ca niss
kammasamuá¹-á¹-hÄ• pitaá¹ƒ nissayaá¹ƒ assÄ• dayamÄ• naá¹ƒ vÄ• anassÄ• dayamÄ• na
paccayehi pavattatÄ«ti.

ettha ca purimaá¹ƒ cavanato cuti. pacchimaá¹ƒ bhavantarÄ• dipaá¹-isandhÄ• nato paá¹-isa
185/. tadetaá¹ƒ nÄ• pi purimabhavÄ• idhÄ• gataá¹ƒ, nÄ• pi tato kammasaá¹…khÄ• ranativi
pÄ• tubhÅ«tanti veditabbaá¹ƒ.

<633> á¹• 21 siyuá¹ƒ nidassanÄ• nettha, paá¹-ighosÄ• dikÄ• atha.

santÄ• nabandhato natthi, ekatÄ• nÄ• pi nÄ• natÄ• ||

ettha cetassa viÃ±Ã±Ä• á¹‡assa purimabhavato idha anÄ• gamane, atÄ«tabhavapariyÄ• p
paá¹-ighosa-padÄ«pa-muddÄ• -paá¹-ibimbappakÄ• rÄ• dhammÄ• nidassanÄ• ni siyuá¹ƒ. y
paá¹-ighosa-padÄ«pa-muddÄ• -chÄ• yÄ• saddÄ• dihetukÄ• honti aÃ±Ã±atra agantvÄ• ev

ettha ca __santÄ• nabandhato natthi ekatÄ• nÄ• pi nÄ• natÄ• _. yadi hi santÄ• nabandhe
bhaveyya, na khÄ«rato dadhi sambhÅ«taá¹ƒ siyÄ• . athÄ• pi ekantanÄ• natÄ• bhaveyya, n
siyÄ• . esa nayo sabbahetuhetusamuppannesu. evaÃ±ca sati sabbalokavohÄ• ralopo \Be II
aniá¹-á¹-ho. tasmÄ• ettha na ekantamekatÄ• vÄ• nÄ• natÄ• vÄ• upagantabbÄ• ti.

<634> etthÄ• ha --- nanu evaá¹ƒ asaá¹…kantipÄ• tubhÄ• ve sati ye imasmiá¹ƒ manussatta
niruddhattÄ• , phalapaccayassa ca kammassa tattha agamanato aÃ±Ã±assa aÃ±Ã±ato ca t
upabhuÃ±jake ca asati kassa taá¹ƒ phalaá¹ƒ siyÄ• , tasmÄ• na sundaramidaá¹ƒ vidhÄ• nan

santÄ• ne yaá¹ƒ phalaá¹ƒ etaá¹ƒ, nÄ• Ã±Ã±assa na ca aÃ±Ã±ato.

bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro, etassatthassa sÄ• dhako ||

ekasantÄ• nasmiá¹ƒ hi phalaá¹ƒ uppajjamÄ• naá¹ƒ tattha ekantaekattanÄ• nattÄ• naá¹ƒ pa

vÄ• aÃ±Ã±atoti vÄ• na hoti. etassa ca panatthassa bÄ«jÄ• naá¹ƒ abhisaá¹…khÄ• ro sÄ• d
abhisaá¹…khÄ• resu katesu tassa bÄ«jassa santÄ• ne laddhapaccayo kÄ• lantare phalavis
aÃ±Ã±abÄ«jÄ• naá¹ƒ, nÄ• pi aÃ±Ã±Ä• bhisaá¹…khÄ• rapaccayÄ• uppajjati \Ne II 186/, na
abhisaá¹…khÄ• rÄ• vÄ• phalaá¹-á¹-hÄ• naá¹ƒ pÄ• puá¹‡anti, evaá¹ƒ sampadamidaá¹ƒ ve
vijjÄ• sipposadhÄ• dÄ«hi cÄ• pi bÄ• lasarÄ«re upayuttehi kÄ• lantare vuá¸• á¸• hasarÄ«rÄ•
veditabbo.

yampi vuttaá¹ƒ ``upabhuÃ±jake ca asati kassa taá¹ƒ phalaá¹ƒ siyÄ• â€™â€™ ti, tattha,

phalassuppattiyÄ• eva, siddhÄ• bhuÃ±jakasammuti.

phaluppÄ• dena rukkhassa, yathÄ• phalati sammuti ||

yathÄ• hi rukkhasaá¹…khÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ ekadesabhÅ«tassa rukkhaphalass
phalatÄ«ti vÄ• phalitoti vÄ• vuccati, tathÄ• devamanussasaá¹…khÄ• tÄ• naá¹ƒ khandhÄ•
upabhogasaá¹…khÄ• tassa sukhadukkhaphalassa uppÄ• deneva devo, manusso vÄ• upab
dukkhitoti vÄ• vuccati. tasmÄ• na ettha aÃ±Ã±ena upabhuÃ±jakena nÄ• ma koci attho att

<635> yopi \Be II 189/ vadeyya ``evaá¹ƒ santepi ete saá¹…khÄ• rÄ• vijjamÄ• nÄ• vÄ• ph
avijjamÄ• nÄ• vÄ• , yadi ca vijjamÄ• nÄ• pavattikkhaá¹‡eyeva nesaá¹ƒ vipÄ• kena bhavita
pavattito pubbe pacchÄ• ca niccaá¹ƒ phalÄ• vahÄ• siyuâ€™â€™ nti, so evaá¹ƒ vattabbo -

katattÄ• paccayÄ• ete, na ca niccaá¹ƒ phalÄ• vahÄ• .

pÄ• á¹-ibhogÄ• dikaá¹ƒ tattha, veditabbaá¹ƒ nidassanaá¹ƒ ||

katattÄ• yeva hi saá¹…khÄ• rÄ• attano phalassa paccayÄ• honti, na vijjamÄ• nattÄ• , avij
--- ``kÄ• mÄ• vacarassa kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ cakkhuviÃ±
hotÄ«â€™â€™ tiÄ• di (Dhs 431). yathÄ• rahassa ca attano phalassa paccayÄ• hutvÄ• na
vipÄ• kattÄ• . etassa catthassa vibhÄ• vane idaá¹ƒ pÄ• á¹-ibhogÄ• dikaá¹ƒ nidassanaá¹ƒ ve
yo kassaci atthassa niyyÄ• tanatthaá¹ƒ pÄ• á¹-ibhogo hoti, bhaá¹‡á¸• aá¹ƒ vÄ• kiá¹‡Ä• ti, iá
tassa taá¹ƒ kiriyÄ• karaá¹‡amattameva tadatthaniyyÄ• tanÄ• dimhi \Ne II 187/ paccayo hoti,
vijjamÄ• nattaá¹ƒ, avijjamÄ• nattaá¹ƒ vÄ• , na ca tadatthaniyyÄ• tanÄ• dito parampi dhÄ• ra
niyyÄ• tanÄ• dÄ«naá¹ƒ katattÄ• . evaá¹ƒ katattÄ• va saá¹…khÄ• rÄ• pi attano phalassa pac
yathÄ• rahaá¹ƒ phaladÄ• nato parampi phalÄ• vahÄ• hontÄ«ti. ettÄ• vatÄ• missÄ• missav
paá¹-isandhiviÃ±Ã±Ä• á¹‡assa saá¹…khÄ• rapaccayÄ• pavatti dÄ«pitÄ• hoti.

<636> idÄ• ni sabbesveva tesu bÄ• ttiá¹ƒsavipÄ• kaviÃ±Ã±Ä• á¹‡esu sammohavighÄ• tatt

paá¹-isandhipavattÄ«naá¹ƒ, vasenete bhavÄ• disu.

vijÄ• nitabbÄ• saá¹…khÄ• rÄ• , yathÄ• yesaÃ±ca paccayÄ• ||

tattha tayo bhavÄ• , catasso yoniyo, paÃ±ca gatiyo, satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo, nava s
__bhavÄ• dayo_ nÄ• ma. etesu bhavÄ• dÄ«su paá¹-isandhiyaá¹ƒ pavatte ca ete yesaá¹ƒ vi
paccayÄ• , yathÄ• ca paccayÄ• honti, tathÄ• vijÄ• nitabbÄ• ti attho.

tattha \Be II 190/ puÃ±Ã±Ä• bhisaá¹…khÄ• re tÄ• va kÄ• mÄ• vacaraaá¹-á¹-hacetanÄ• bhe
avisesena kÄ• mabhave sugatiyaá¹ƒ navannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ paá¹-isand
nÄ• nakkhaá¹‡ikakammapaccayena ceva upanissayapaccayena cÄ• ti dvedhÄ• paccayo.
rÅ«pÄ• vacarapaÃ±cakusalacetanÄ• bhedo puÃ±Ã±Ä• bhisaá¹…khÄ• ro rÅ«pabhave paá¹-

vuttappabhedakÄ• mÄ• vacaro pana kÄ• mabhave sugatiyaá¹ƒ upekkhÄ• sahagatÄ• hetum
sattannaá¹ƒ parittavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vuttanayeneva dvedhÄ• paccayo pavatte
sveva rÅ«pabhave paÃ±cannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo pavatte,
kÄ• mabhave pana duggatiyaá¹ƒ aá¹-á¹-hannampi parittavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tat
paá¹-isandhiyaá¹ƒ. tattha niraye mahÄ• moggallÄ• nattherassa narakacÄ• rikÄ• dÄ«su iá¹-á
paccayo hoti, tiracchÄ• nesu pana petamahiddhikesu ca iá¹-á¹-hÄ• rammaá¹‡aá¹ƒ labbhati

sveva kÄ• mabhave sugatiyaá¹ƒ soá¸·asannampi kusalavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tat
188/ paá¹-isandhiyaÃ±ca. avisesena pana puÃ±Ã±Ä• bhisaá¹…khÄ• ro rÅ«pabhave dasann
tatheva paccayo pavatte ca paá¹-isandhiyaÃ±ca.

dvÄ• dasÄ• kusalacetanÄ• bhedo apuÃ±Ã±Ä• bhisaá¹…khÄ• ro kÄ• mabhave duggatiyaá¹
paccayo paá¹-isandhiyaá¹ƒ, no pavatte. channaá¹ƒ pavatte, no paá¹-isandhiyaá¹ƒ. sattanna
akusalavipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ pavatte ca paá¹-isandhiyaÃ±ca.

kÄ• mabhave pana sugatiyaá¹ƒ tesaá¹ƒyeva sattannaá¹ƒ tatheva paccayo pavatte, no paá¹
catunnaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tatheva paccayo pavatte, no paá¹-isandhiyaá¹ƒ.
aniá¹-á¹-harÅ«padassanasaddasavanavasena, brahmaloke pana aniá¹-á¹-harÅ«pÄ• dayo n
kÄ• mÄ• vacaradevalokepi.

Ä• neÃ±jÄ• bhisaá¹…khÄ• ro arÅ«pabhave catunnaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ tath
paá¹-isandhiyaÃ±ca.

evaá¹ƒ \Be II 191/ tÄ• va bhavesu paá¹-isandhipavattÄ«naá¹ƒ vasena ete saá¹…khÄ• rÄ•

ca paccayÄ• honti, tathÄ• vijÄ• nitabbÄ• . eteneva nayena yoniÄ• dÄ«supi veditabbÄ• .

<637> tatridaá¹ƒ Ä• dito paá¹-á¹-hÄ• ya mukhamattapakÄ• sanaá¹ƒ --- imesu hi saá¹…khÄ
puÃ±Ã±Ä• bhisaá¹…khÄ• ro tÄ• va dvÄ«su bhavesu paá¹-isandhiá¹ƒ datvÄ• sabbamattano
aá¹‡á¸• ajÄ• dÄ«su catÅ«su yonÄ«su, devamanussasaá¹…khÄ• tÄ• su dvÄ«su gatÄ«su,
nÄ• nattakÄ• yanÄ• nattasaÃ±Ã±Ä«nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«-ekattakÄ• yanÄ• natta
saá¹…khÄ• tÄ• su catÅ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su. asaÃ±Ã±asattÄ• vÄ• se panesa rÅ
catÅ«suyeva sattÄ• vÄ• sesu ca paá¹-isandhiá¹ƒ datvÄ• sabbamattano vipÄ• kaá¹ƒ janeti.
bhavesu, catÅ«su yonÄ«su, dvÄ«su gatÄ«su, catÅ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, catÅ«su
ekavÄ«satiyÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vuttanayeneva paccayo hoti yathÄ• sambha
ca.

apuÃ±Ã±Ä• bhisaá¹…khÄ• ro pana yasmÄ• ekasmiá¹ƒyeva kÄ• mabhave catÅ«su yonÄ«s
189/, nÄ• nattakÄ• yaekattasaÃ±Ã±Ä«saá¹…khÄ• tÄ• ya ekissÄ• viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ
sattÄ• vÄ• se paá¹-isandhivasena vipaccati, tasmÄ• esa ekasmiá¹ƒ bhave, catÅ«su yonÄ«s
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyÄ• , ekamhi ca sattÄ• vÄ• se sattannaá¹ƒ vipÄ• kaviÃ±Ã±Ä• á¹‡Ä•
paá¹-isandhiyaá¹ƒ pavatte ca.

Ä• neÃ±jÄ• bhisaá¹…khÄ• ro pana yasmÄ• ekasmiá¹ƒyeva arÅ«pabhave, ekissÄ• opapÄ
devagatiyÄ• , Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dikÄ• su tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, Ä•
catÅ«su sattÄ• vÄ• sesu paá¹-isandhivasena vipaccati, tasmÄ• esa ekasmiá¹ƒ bhave, ekiss
gatiyÄ• , tÄ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, catÅ«su sattÄ• vÄ• sesu catunnaá¹ƒ viÃ±Ã±Ä•
paccayo hoti paá¹-isandhiyaá¹ƒ pavatte cÄ• ti. evaá¹ƒ,

paá¹-isandhipavattÄ«naá¹ƒ \Be II 192/, vasenete bhavÄ• disu.

vijÄ• nitabbÄ• saá¹…khÄ• rÄ• , yathÄ• yesaÃ±ca paccayÄ• ti ||

ayaá¹ƒ ``saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aâ€™â€™ nti padasmiá¹ƒ vitthÄ• rakathÄ•

viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«papadavitthÄ• rakathÄ•

<638> viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«papade ---

vibhÄ• gÄ• nÄ• marÅ«pÄ• naá¹ƒ, bhavÄ• dÄ«su pavattito.

saá¹…gahÄ• paccayanayÄ• , viÃ±Ã±Ä• tabbo vinicchayo ||

__vibhÄ• gÄ• nÄ• marÅ«pÄ• na_nti ettha hi __nÄ• ma_nti Ä• rammaá¹‡Ä• bhimukhaá¹ƒ r
khandhÄ• , __rÅ«pa_nti cattÄ• ri mahÄ• bhÅ«tÄ• ni catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ up
vibhÄ• go khandhaniddese vuttoyevÄ• ti. evaá¹ƒ tÄ• vettha vibhÄ• gÄ• nÄ• marÅ«pÄ• naá

__bhavÄ• dÄ«su pavattito_ti ettha ca nÄ• maá¹ƒ ekaá¹ƒ sattÄ• vÄ• saá¹ƒ á¹-hapetvÄ•
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisesasattÄ• vÄ• sesu \Ne II 190/ pavattati, rÅ«pa
catÅ«su yonÄ«su, paÃ±casu gatÄ«su, purimÄ• su catÅ«su viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su, pa
pavattati.

evaá¹ƒ pavattamÄ• ne ca etasmiá¹ƒ nÄ• marÅ«pe yasmÄ• abhÄ• vakagabbhaseyyakÄ• n
paá¹-isandhikkhaá¹‡e vatthukÄ• yadasakavasena rÅ«pato dvesantatisÄ«sÄ• ni, tayo ca arÅ
pÄ• tubhavanti, tasmÄ• tesaá¹ƒ vitthÄ• rena rÅ«parÅ«pato vÄ«sati dhammÄ• , tayo ca arÅ
tevÄ«sati dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbÄ• . aggahitaggaha
nava rÅ«padhamme apanetvÄ• cuddasa. sabhÄ• vakÄ• naá¹ƒ bhÄ• vadasakaá¹ƒ pakkhipi
aggahitaggahaá¹‡ena santatisÄ«sadvayato aá¹-á¹-hÄ• rasa rÅ«padhamme apanetvÄ• pan

yasmÄ• ca opapÄ• tikasattesu brahmakÄ• yikÄ• dÄ«naá¹ƒ paá¹-isandhikkhaá¹‡e cakkhus
jÄ«vitindriyanavakassa ca vasena rÅ«pato cattÄ• ri santatisÄ«sÄ• ni, tayo ca arÅ«pino khan
tasmÄ• tesaá¹ƒ vitthÄ• rena rÅ«parÅ«pato ekÅ«nacattÄ• lÄ«sa dhammÄ• , tayo ca arÅ«pi
bÄ• cattÄ• lÄ«sa dhammÄ• viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbÄ• . aggahit
santatisÄ«sattayato sattavÄ«sati dhamme apanetvÄ• pannarasa.

kÄ• mabhave pana yasmÄ• sesaopapÄ• tikÄ• naá¹ƒ, saá¹ƒsedajÄ• naá¹ƒ vÄ• sabhÄ• va
paá¹-isandhikkhaá¹‡e rÅ«pato satta santatisÄ«sÄ• ni, tayo ca arÅ«pino khandhÄ• pÄ• tubh
vitthÄ• rena rÅ«parÅ«pato sattati dhammÄ• , tayo ca arÅ«pino khandhÄ• ti ete tesattati dha
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbÄ• . aggahitaggahaá¹‡ena pana rÅ«pasa
catupaÃ±Ã±Ä• sa dhamme apanetvÄ• ekÅ«navÄ«sati. esa ukkaá¹ƒso. avakaá¹ƒsena pana
taá¹ƒtaá¹ƒrÅ«pasantatisÄ«savikalÄ• naá¹ƒ tassa tassa vasena hÄ• petvÄ• hÄ• petvÄ• saá
paá¹-isandhiyaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«pasaá¹…khÄ• veditabbÄ• .

arÅ«pÄ«naá¹ƒ pana tayova arÅ«pino khandhÄ• . asaÃ±Ã±Ä«naá¹ƒ rÅ«pato jÄ«vitindriyana
paá¹-isandhiyaá¹ƒ nayo.

pavatte pana sabbattha rÅ«pappavattidese paá¹-isandhicittassa á¹-hitikkhaá¹‡e paá¹-isandh
pavattaututo \Ne II 191/ utusamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakaá¹ƒ pÄ• tubhavati. paá¹-i
rÅ«paá¹ƒ na samuá¹-á¹-hÄ• peti. taÃ±hi yathÄ• papÄ• te patitapuriso parassa paccayo hotu
vatthudubbalatÄ• ya dubbalattÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• petuá¹ƒ na sakkoti. paá¹-isandhi
paá¹-hamabhavaá¹…gato pabhuti cittasamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakaá¹ƒ, saddapÄ

paá¹-isandhikkhaá¹‡ato uddhaá¹ƒ pavattaututo ceva cittato ca saddanavakaá¹ƒ, ye pana kabaá¸·Ä«kÄ• rÄ• hÄ• rÅ«pajÄ«vino gabbhaseyyakasattÄ• , tesaá¹ƒ,

``yaÃ±cassa bhuÃ±jati mÄ• tÄ• , annaá¹ƒ pÄ• naÃ±ca bhojanaá¹ƒ.

tena so tattha yÄ• peti, mÄ• tukucchigato naroâ€™â€™ ti || ---

vacanato mÄ• tarÄ• ajjhoharitÄ• hÄ• rena anugate sarÄ«re, opapÄ• tikÄ• naá¹ƒ sabbapaá
kheá¸·aá¹ƒ ajjhoharaá¹‡akÄ• le Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ suddhaá¹-á¹-hakanti idaá¹ƒ
suddhaá¹-á¹-hakassa, utucittasamuá¹-á¹-hÄ• nÄ• naÃ±ca ukkaá¹ƒsato dvinnaá¹ƒ navakÄ• n
chabbÄ«satividhaá¹ƒ, pubbe ekekacittakkhaá¹‡e \Be II 194/ tikkhattuá¹ƒ uppajjamÄ• naá¹ƒ
kammasamuá¹-á¹-hÄ• naÃ±ca sattatividhanti channavutividhaá¹ƒ rÅ«paá¹ƒ, tayo ca arÅ«pin
navanavuti dhammÄ• . yasmÄ• vÄ• saddo aniyato kadÄ• cideva pÄ• tubhÄ• vato, tasmÄ•
sattanavuti dhammÄ• yathÄ• sambhavaá¹ƒ sabbasattÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayÄ• n
tesaá¹ƒ hi suttÄ• nampi pamattÄ• nampi khÄ• dantÄ• nampi pivantÄ• nampi divÄ• ca rattiÃ
pavattanti. taÃ±ca nesaá¹ƒ viÃ±Ã±Ä• á¹‡apaccayabhÄ• vaá¹ƒ parato vaá¹‡á¹‡ayissÄ• ma.

yampanetamettha kammajarÅ«paá¹ƒ, taá¹ƒ bhavayonigatiá¹-hitisattÄ• vÄ• sesu sabbapaá
patiá¹-á¹-hahantampi tisamuá¹-á¹-hÄ• nikarÅ«pena anupatthaddhaá¹ƒ na sakkoti saá¹‡á¹-hÄ
tisamuá¹-á¹-hÄ• nikaá¹ƒ tena anupatthaddhaá¹ƒ. atha kho vÄ• tabbhÄ• hatÄ• pi catuddisÄ•
naá¸·akalÄ• piyo viya, Å«mivegabbhÄ• hatÄ• pi mahÄ• samudde katthaci laddhapatiá¹-á¹-h
aÃ±Ã±amaÃ±Ã±upatthaddhÄ• nevetÄ• ni apatamÄ• nÄ• ni saá¹‡á¹-hahitvÄ• ekampi vassa
vassasatampi yÄ• va tesaá¹ƒ sattÄ• naá¹ƒ Ä• yukkhayo vÄ• puÃ±Ã±akkhayo vÄ• , tÄ• va p
bhavÄ• dÄ«su pavattitopettha viÃ±Ã±Ä• tabbo vinicchayo.

<639> __saá¹…gahÄ• _ti ettha ca yaá¹ƒ Ä• ruppe pavattipaá¹-isandhÄ«su, paÃ±cavokÄ• r
viÃ±Ã±Ä• á¹‡apaccayÄ• \Ne II 192/ nÄ• mameva, yaÃ±ca asaÃ±Ã±esu sabbattha, paÃ±ca
viÃ±Ã±Ä• á¹‡apaccayÄ• rÅ«pameva, yaÃ±ca paÃ±cavokÄ• rabhave sabbattha viÃ±Ã±Ä• á
sabbaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca nÄ• marÅ«paÃ±ca nÄ• marÅ«panti evaá¹ƒ ekadesasarÅ
viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«panti veditabbaá¹ƒ.

asaÃ±Ã±esu viÃ±Ã±Ä• á¹‡Ä• bhÄ• vÄ• ayuttanti ce, nÄ• yuttaá¹ƒ. idampi,

nÄ• marÅ«passa yaá¹ƒ hetu, viÃ±Ã±Ä• á¹‡aá¹ƒ taá¹ƒ dvidhÄ• mataá¹ƒ.

vipÄ• kamavipÄ• kaÃ±ca, yuttameva yato idaá¹ƒ ||

yaÃ±hi nÄ• marÅ«passa hetu viÃ±Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ vipÄ• kÄ• vipÄ• kabhedato dvedhÄ

asaÃ±Ã±asattesu kammasamuá¹-á¹-hÄ• nattÄ• paÃ±cavokÄ• rabhave pavattaabhisaá¹…k
rÅ«paá¹ƒ. tathÄ• paÃ±cavokÄ• re pavattiyaá¹ƒ kusalÄ• dicittakkhaá¹‡e kammasamuá¹-á¹-h
evaá¹ƒ saá¹…gahatopettha viÃ±Ã±Ä• tabbo vinicchayo.

<640> __paccayanayÄ• _ti \Be II 195/ ettha hi,

nÄ• massa pÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ, navadhÄ• hoti paccayo.

vatthurÅ«passa navadhÄ• , sesarÅ«passa aá¹-á¹-hadhÄ• ||

abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ, hoti rÅ«passa ekadhÄ• .

tadaÃ±Ã±aá¹ƒ pana viÃ±Ã±Ä• á¹‡aá¹ƒ, tassa tassa yathÄ• rahaá¹ƒ ||

yaÃ±hetaá¹ƒ paá¹-isandhiyaá¹ƒ pavattiyaá¹ƒ vÄ• vipÄ• kasaá¹…khÄ• taá¹ƒ nÄ• maá¹ƒ, tas
amissassa vÄ• paá¹-isandhikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• vipÄ• kaviÃ±Ã±Ä• á¹‡aá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ• kÄ• hÄ• rindriyaatthiavigatapaccayehi

vatthurÅ«passa paá¹-isandhiyaá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kÄ• hÄ• rindriyavippayuttaatthiavigatapaccayehi \
hoti. á¹-hapetvÄ• pana vatthurÅ«paá¹ƒ sesarÅ«passa imesu navasu aÃ±Ã±amaÃ±Ã±apacc
aá¹-á¹-hahi paccayehi paccayo hoti.

abhisaá¹…khÄ• raviÃ±Ã±Ä• á¹‡aá¹ƒ pana asaÃ±Ã±asattarÅ«passa vÄ• paÃ±cavokÄ• rabh
suttantikapariyÄ• yato upanissayavasena ekadhÄ• va paccayo hoti. avasesaá¹ƒ paá¹-hama
sabbampi viÃ±Ã±Ä• á¹‡aá¹ƒ tassa tassa nÄ• marÅ«passa yathÄ• rahaá¹ƒ paccayo hotÄ«ti
pana tassa paccayanaye dassiyamÄ• ne sabbÄ• pi paá¹-á¹-hÄ• nakathÄ• vitthÄ• retabbÄ•

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``paá¹-isandhinÄ• marÅ«paá¹ƒ viÃ±Ã±Ä
hotÄ«â€™â€™ ti? suttato yuttito ca. sutte hi ``cittÄ• nuparivattino dhammÄ• â€™â€™ tiÄ• c
62) nayena bahudhÄ• vedanÄ• dÄ«naá¹ƒ viÃ±Ã±Ä• á¹‡apaccayatÄ• siddhÄ• . yuttito pana

cittajena hi rÅ«pena, idha diá¹-á¹-hena sijjhati.

adiá¹-á¹-hassÄ• pi rÅ«passa, viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo iti ||

citte hi pasanne appasanne vÄ• tadanurÅ«pÄ• ni rÅ«pÄ• ni uppajjamÄ• nÄ• ni diá¹-á¹-hÄ•
adiá¹-á¹-hassa anumÄ• naá¹ƒ hotÄ«ti iminÄ• idha diá¹-á¹-hena cittajarÅ«pena adiá¹-á¹-hass

paá¹-isandhirÅ«passa viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo hotÄ«ti jÄ• nitabbametaá¹ƒ. kammasamu
hi tassa cittasamuá¹-á¹-hÄ• nasseva viÃ±Ã±Ä• á¹‡apaccayatÄ• paá¹-á¹-hÄ• ne Ä• gatÄ• ti.
viÃ±Ã±Ä• tabbo vinicchayoti.

ayaá¹ƒ ``viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• marÅ«paâ€™â€™ nti padasmiá¹ƒ vitthÄ• rakathÄ• .

nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanapadavitthÄ• rakathÄ•

<641> nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanapade ---

nÄ• maá¹ƒ khandhattayaá¹ƒ rÅ«paá¹ƒ, bhÅ«tavatthÄ• dikaá¹ƒ mataá¹ƒ.

katekasesaá¹ƒ taá¹ƒ tassa, tÄ• disasseva paccayo ||

yaÃ±hetaá¹ƒ \Ne II 194/ saá¸·Ä• yatanasseva paccayabhÅ«taá¹ƒ nÄ• marÅ«paá¹ƒ, tattha r
vedanÄ• dikkhandhattayaá¹ƒ, rÅ«paá¹ƒ pana sasantatipariyÄ• pannaá¹ƒ niyamato cattÄ• ri
jÄ«vitindriyanti evaá¹ƒ bhÅ«tavatthÄ• dikaá¹ƒ matanti veditabbaá¹ƒ. taá¹ƒ pana nÄ• maÃ±ca
nÄ• marÅ«paÃ±ca nÄ• marÅ«panti evaá¹ƒ katekasesaá¹ƒ chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä
evaá¹ƒ katekasesasseva saá¸·Ä• yatanassa paccayoti veditabbaá¹ƒ. kasmÄ• ? yasmÄ• Ä•
taÃ±ca chaá¹-á¹-hÄ• yatanasseva na aÃ±Ã±assa. ``nÄ• mapaccayÄ• chaá¹-á¹-hÄ• yatanaâ
vibhaá¹…ge vuttaá¹ƒ.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ ``nÄ• marÅ«paá¹ƒ saá¸·Ä• yatanassa pa
nÄ• marÅ«pabhÄ• ve bhÄ• vato. tassa tassa hi nÄ• massa rÅ«passa ca bhÄ• ve taá¹ƒ taá¹
aÃ±Ã±athÄ• . sÄ• panassa tabbhÄ• vabhÄ• vitÄ• paccayanayasmiá¹ƒ yeva Ä• vibhavissa

paá¹-isandhiyÄ• pavatte vÄ• , hoti yaá¹ƒ yassa paccayo.

yathÄ• ca paccayo hoti, tathÄ• neyyaá¹ƒ vibhÄ• vinÄ• ||

tatrÄ• yamatthadÄ«panÄ• ---

nÄ• mameva hi Ä• ruppe, paá¹-isandhipavattisu.

paccayo sattadhÄ• chadhÄ• , hoti taá¹ƒ avakaá¹ƒsato ||

kathaá¹ƒ? __paá¹-isandhiyaá¹ƒ_ tÄ• va avakaá¹ƒsato
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttavipÄ• kaatthiavigatapaccayehi sattadhÄ• nÄ

paccayo hoti. kiÃ±ci panettha hetupaccayena, kiÃ±ci Ä• hÄ• rapaccayenÄ• ti evaá¹ƒ \Be II 1
paccayo hoti, tassa vasena ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo.

__pavattepi_ vipÄ• kaá¹ƒ vuttanayeneva paccayo hoti, itaraá¹ƒ pana avakaá¹ƒsato vuttapp
vipÄ• kapaccayavajjehi chahi paccayehi paccayo hoti. kiÃ±ci panettha hetupaccayena, kiÃ±
evaá¹ƒ aÃ±Ã±athÄ• pi paccayo hoti, tassa vasena ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo.

aÃ±Ã±asmimpi \Ne II 195/ bhave nÄ• maá¹ƒ, tatheva paá¹-isandhiyaá¹ƒ.

chaá¹-á¹-hassa itaresaá¹ƒ taá¹ƒ, chahÄ• kÄ• rehi paccayo ||

Ä• ruppato hi aÃ±Ã±asmimpi paÃ±cavokÄ• rabhave taá¹ƒ vipÄ• kanÄ• maá¹ƒ hadayavatth
chaá¹-á¹-hassa manÄ• yatanassa yathÄ• Ä• ruppe vuttaá¹ƒ, tatheva avakaá¹ƒsato sattadh
pana taá¹ƒ paÃ±cannaá¹ƒ cakkhÄ• yatanÄ• dÄ«naá¹ƒ catumahÄ• bhÅ«tasahÄ• yaá¹ƒ hutv
sahajÄ• tanissayavipÄ• kavippayuttaatthiavigatavasena chahÄ• kÄ• rehi paccayo hoti. kiÃ±
kiÃ±ci Ä• hÄ• rapaccayenÄ• ti evaá¹ƒ aÃ±Ã±athÄ• pi paccayo hoti, tassa vasena ukkaá¹ƒsÄ

pavattepi tathÄ• hoti, pÄ• kaá¹ƒ pÄ• kassa paccayo.

apÄ• kaá¹ƒ avipÄ• kassa, chadhÄ• chaá¹-á¹-hassa paccayo ||

pavattepi hi paÃ±cavokÄ• rabhave yathÄ• paá¹-isandhiyaá¹ƒ, tatheva vipÄ• kanÄ• maá¹ƒ
chaá¹-á¹-hÄ• yatanassa avakaá¹ƒsato sattadhÄ• paccayo hoti. avipÄ• kaá¹ƒ pana avipÄ• k
avakaá¹ƒsatova tato vipÄ• kapaccayaá¹ƒ apanetvÄ• chadhÄ• paccayo hoti. vuttanayeneva
ukkaá¹ƒsÄ• vakaá¹ƒso veditabbo.

tattheva sesapaÃ±cannaá¹ƒ, vipÄ• kaá¹ƒ paccayo bhave.

catudhÄ• avipÄ• kampi, evameva pakÄ• sitaá¹ƒ ||

tattheva hi pavatte sesÄ• naá¹ƒ cakkhÄ• yatanÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ cakkhupasÄ• d
vipÄ• kanÄ• maá¹ƒ pacchÄ• jÄ• tavippayuttaatthiavigatapaccayehi catudhÄ• paccayo hoti.
avipÄ• kampi evameva pakÄ• sitaá¹ƒ. tasmÄ• kusalÄ• dibhedampi tesaá¹ƒ catudhÄ• pacc
evaá¹ƒ \Be II 198/ tÄ• va nÄ• mameva paá¹-isandhiyaá¹ƒ pavatte vÄ• yassa yassa Ä• yata
ca paccayo hoti, tathÄ• veditabbaá¹ƒ.

rÅ«paá¹ƒ panettha Ä• ruppe, bhave bhavati paccayo.

na ekÄ• yatanassÄ• pi, paÃ±cakkhandhabhave pana ||

rÅ«pato \Ne II 196/ sandhiyaá¹ƒ vatthu, chadhÄ• chaá¹-á¹-hassa paccayo.

bhÅ«tÄ• ni catudhÄ• honti, paÃ±cannaá¹ƒ avisesato ||

rÅ«pato hi paá¹-isandhiyaá¹ƒ vatthurÅ«paá¹ƒ chaá¹-á¹-hassa manÄ• yatanassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavippayuttaatthiavigatapaccayehi chadhÄ• paccayo hoti
avisesato paá¹-isandhiyaá¹ƒ pavatte ca yaá¹ƒ yaá¹ƒ Ä• yatanaá¹ƒ uppajjati, tassa tassa vas
cakkhÄ• yatanÄ• dÄ«naá¹ƒ sahajÄ• tanissayaatthiavigatapaccayehi catudhÄ• paccayÄ• h
jÄ«vitametesaá¹ƒ, Ä• hÄ• ro ca pavattiyaá¹ƒ.

tÄ• neva chadhÄ• chaá¹-á¹-hassa, vatthu tasseva paÃ±cadhÄ• ||

etesaá¹ƒ pana cakkhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ paá¹-isandhiyaá¹ƒ pavatte ca atthi avigata
rÅ«pajÄ«vitaá¹ƒ tidhÄ• paccayo hoti. Ä• hÄ• ro ca atthiavigatÄ• hÄ• ravasena tividhÄ• pac
sattÄ• Ä• hÄ• rÅ«pajÄ«vino, tesaá¹ƒ Ä• hÄ• rÄ• nugate kÄ• ye pavattiyaá¹ƒyeva, no paá¹-i
paÃ±ca cakkhÄ• yatanÄ• dÄ«ni chaá¹-á¹-hassa cakkhu sotaghÄ• najivhÄ• kÄ• yaviÃ±Ã±Ä•
manÄ• yatanassa nissayapurejÄ• taindriyavippayuttaatthiavigatavasena chahÄ• kÄ• rehi pa
paá¹-isandhiyaá¹ƒ. á¹-hapetvÄ• pana paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni tasseva avasesamanÄ• ya
nissayapurejÄ• tavippayuttaatthiavigatavasena paÃ±cadhÄ• paccayo hoti pavatteyeva, no
rÅ«pameva paá¹-isandhiyaá¹ƒ pavatte vÄ• yassa yassa Ä• yatanassa paccayo hoti, yathÄ•
veditabbaá¹ƒ.

nÄ• marÅ«paá¹ƒ panubhayaá¹ƒ, hoti yaá¹ƒ yassa paccayo.

yathÄ• ca tampi sabbattha, viÃ±Ã±Ä• tabbaá¹ƒ vibhÄ• vinÄ• ||

seyyathidaá¹ƒ \Be II 199/. paá¹-isandhiyaá¹ƒ tÄ• va paÃ±cavokÄ• rabhave khandhattayavat
nÄ• marÅ«paá¹ƒ chaá¹-á¹-hÄ• yatanassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kasampayuttavippayuttaatthiavigatapaccayÄ• dÄ«
mukhamattaá¹ƒ. vuttanayÄ• nusÄ• rena pana sakkÄ• sabbaá¹ƒ yojetunti na ettha vitthÄ• ro

ayaá¹ƒ ``nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaâ€™â€™ nti padasmiá¹ƒ vitthÄ• rakathÄ•

saá¸·Ä• yatanapaccayÄ• phassapadavitthÄ• rakathÄ•

<642> saá¸·Ä• yatanapaccayÄ• \Ne II 197/ phassapade ---

saá¸·eva phassÄ• saá¹…khepÄ• , cakkhusamphassaÄ• dayo.

viÃ±Ã±Ä• á¹‡amiva bÄ• ttiá¹ƒsa, vitthÄ• rena bhavanti te ||

saá¹…khepena hi saá¸·Ä• yatanapaccayÄ• phassoti cakkhusamphasso, sotasamphasso, g
jivhÄ• samphasso, kÄ• yasamphasso, manosamphassoti ime cakkhusamphassÄ• dayo cha
vitthÄ• rena pana cakkhusamphassÄ• dayo paÃ±ca kusalavipÄ• kÄ• , paÃ±ca akusalavipÄ•
bÄ• vÄ«sati-lokiyavipÄ• kaviÃ±Ã±Ä• á¹‡asampayuttÄ• ca bÄ• vÄ«satÄ«ti evaá¹ƒ sabbepi s
vuttaviÃ±Ã±Ä• á¹‡amiva bÄ• ttiá¹ƒsa honti.

yaá¹ƒ panetassa bÄ• ttiá¹ƒsavidhassÄ• pi phassassa paccayo saá¸·Ä• yatanaá¹ƒ, tattha,

chaá¹-á¹-hena saha ajjhattaá¹ƒ, cakkhÄ• diá¹ƒ bÄ• hirehipi.

saá¸·Ä• yatanamicchanti, chahi saddhiá¹ƒ vicakkhaá¹‡Ä• ||

tattha ye tÄ• va ``upÄ• diá¹‡á¹‡akapavattikathÄ• ayaâ€™â€™ nti sakasantatipariyÄ• pann
paccayuppannaÃ±ca dÄ«penti, te ``chaá¹-á¹-hÄ• yatanapaccayÄ• phassoâ€™â€™ ti (Vibh
Ä• ruppe chaá¹-á¹-hÄ• yatanaÃ±ca, aÃ±Ã±attha sabbasaá¹…gahato saá¸·Ä• yatanaÃ±ca p
ekadesasarÅ«pekasesaá¹ƒ katvÄ• chaá¹-á¹-hena saha ajjhattaá¹ƒ cakkhÄ• diá¹ƒ saá¸·Ä• y
chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatanantveva saá¹…khaá¹ƒ gacchat

ye pana paccayuppannameva ekasantatipariyÄ• pannaá¹ƒ dÄ«penti, paccayaá¹ƒ pana bhin
yaá¹ƒ Ä• yatanaá¹ƒ phassassa paccayo hoti, taá¹ƒ sabbampi \Be II 200/ dÄ«pentÄ• bÄ• hi
chaá¹-á¹-hena saha ajjhattaá¹ƒ bÄ• hirehipi rÅ«pÄ• yatanÄ• dÄ«hi saddhiá¹ƒ saá¸·Ä• yatan
chaá¹-á¹-hÄ• yatanaÃ±ca saá¸·Ä• yatanaÃ±ca saá¸·Ä• yatananti etesaá¹ƒ ekasese kate saá
saá¹…khaá¹ƒ gacchati.

etthÄ• ha \Ne II 198/ --- na sabbÄ• yatanehi eko phasso sambhoti, nÄ• pi ekamhÄ• Ä• yata
saá¸·Ä• yatanapaccayÄ• phassoti ekova vutto, so kasmÄ• ti. tatridaá¹ƒ vissajjanaá¹ƒ --- sa
eko, ekamhÄ• vÄ• sabbe na sambhonti, sambhoti pana anekehi eko. yathÄ• cakkhusamp
rÅ«pÄ• yatanÄ• cakkhuviÃ±Ã±Ä• á¹‡asaá¹…khÄ• tÄ• manÄ• yatanÄ• avasesasampayutt
sabbattha yathÄ• nurÅ«paá¹ƒ yojetabbaá¹ƒ. tasmÄ• eva hi,

ekopanekÄ• yatanappabhavo iti dÄ«pito.

phassoyaá¹ƒ ekavacananiddesenÄ«dha tÄ• dinÄ• ||

__ekavacananiddesenÄ• _ti saá¸·Ä• yatanapaccayÄ• phassoti iminÄ• ekavacananiddese
phasso hotÄ«ti tÄ• dinÄ• dÄ«pitoti attho. Ä• yatanesu pana,

chadhÄ• paÃ±ca tato ekaá¹ƒ, navadhÄ• bÄ• hirÄ• ni cha.

yathÄ• sambhavametassa, paccayatte vibhÄ• vaye ||

tatrÄ• yaá¹ƒ vibhÄ• vanÄ• --- cakkhÄ• yatanÄ• dÄ«ni tÄ• va paÃ±ca cakkhusamphassÄ• c
phassassa nissayapurejÄ• tindriyavippayuttaatthiavigatavasena chadhÄ• paccayÄ• honti.
vipÄ• kamanÄ• yatanaá¹ƒ anekabhedassa vipÄ• kamanosamphassassa
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kÄ• hÄ• raindriyasampayuttaatthiavigatavasena r
pana rÅ«pÄ• yatanaá¹ƒ cakkhusamphassassa Ä• rammaá¹‡apurejÄ• taatthiavigatavasena
saddÄ• yatanÄ• dÄ«ni sotasamphassÄ• dÄ«naá¹ƒ. manosamphassassa pana tÄ• ni ca dha
201/ Ä• rammaá¹‡apaccayamatteneva cÄ• ti evaá¹ƒ bÄ• hirÄ• ni cha yathÄ• sambhavamet

ayaá¹ƒ ``saá¸·Ä• yatanapaccayÄ• phassoâ€™â€™ ti padasmiá¹ƒ vitthÄ• rakathÄ• .

phassapaccayÄ• vedanÄ• padavitthÄ• rakathÄ•

<643> phassapaccayÄ• vedanÄ• pade ---

dvÄ• rato \Ne II 199/ vedanÄ• vuttÄ• , cakkhusamphassajÄ• dikÄ• .

saá¸·eva tÄ• pabhedena, ekÅ«nanavutÄ« matÄ• ||

etassapi padassa vibhaá¹…ge ``cakkhusamphassajÄ• vedanÄ• . sota ... ghÄ• na ... jivhÄ•
manosamphassajÄ• vedanÄ• â€™â€™ ti (Vibh 231) evaá¹ƒ dvÄ• rato saá¸·eva vedanÄ• v
ekÅ«nanavutiyÄ• cittehi sampayuttattÄ• ekÅ«nanavuti matÄ• .

vedanÄ• su panetÄ• su, idha bÄ• ttiá¹ƒsa vedanÄ• .

vipÄ• kacittayuttÄ• va, adhippetÄ• ti bhÄ• sitÄ• ||

aá¹-á¹-hadhÄ• tattha paÃ±cannaá¹ƒ, paÃ±cadvÄ• ramhi paccayo.

sesÄ• naá¹ƒ ekadhÄ• phasso, manodvÄ• repi so tathÄ• ||

tattha hi paÃ±cadvÄ• re cakkhupasÄ• dÄ• divatthukÄ• naá¹ƒ paÃ±cannaá¹ƒ vedanÄ• naá¹ƒ
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayavipÄ• kaÄ• hÄ• rasampayuttaatthiavigatavasena aá¹-á¹
pana ekekasmiá¹ƒ dvÄ• re sampaá¹-icchanasantÄ«raá¹‡atadÄ• rammaá¹‡avasena pavattÄ
kÄ• mÄ• vacaravipÄ• kavedanÄ• naá¹ƒ so cakkhusamphassÄ• diko phasso upanissayavas

__manodvÄ• repi so tathÄ• _ti manodvÄ• repi hi tadÄ• rammaá¹‡avasena pavattÄ• naá¹ƒ
kÄ• mÄ• vacaravipÄ• kavedanÄ• naá¹ƒ so sahajÄ• tamanosamphassasaá¹…khÄ• to phass
hoti, paá¹-isandhibhavaá¹…gacutivasena pavattÄ• naá¹ƒ tebhÅ«makavipÄ• kavedanÄ• nam
tadÄ• rammaá¹‡avasena \Be II 202/ pavattÄ• kÄ• mÄ• vacaravedanÄ• , tÄ• saá¹ƒ manodv
manosamphasso upanissayavasena ekadhÄ• va paccayo hotÄ«ti.

ayaá¹ƒ ``phassapaccayÄ• vedanÄ• â€™â€™ ti padasmiá¹ƒ vitthÄ• rakathÄ• .

vedanÄ• paccayÄ• taá¹‡hÄ• padavitthÄ• rakathÄ•

<644> vedanÄ• paccayÄ• \Ne II 200/ taá¹‡hÄ• pade ---

rÅ«pataá¹‡hÄ• dibhedena, cha taá¹‡hÄ• idha dÄ«pitÄ• .

ekekÄ• tividhÄ• tattha, pavattÄ• kÄ• rato matÄ• ||

imasmiá¹ƒ hi pade seá¹-á¹-hiputto brÄ• hmaá¹‡aputtoti pitito nÄ• mavasena putto viya ``rÅ«
gandha ... rasa ... phoá¹-á¹-habba ... dhammataá¹‡hÄ• â€™â€™ ti (Vibh 232) Ä• rammaá¹‡
cha taá¹‡hÄ• dÄ«pitÄ• .

tÄ• su pana taá¹‡hÄ• su ekekÄ• taá¹‡hÄ• pavattiÄ• kÄ• rato kÄ• mataá¹‡hÄ• , bhavataá¹
tividhÄ• matÄ• . rÅ«pataá¹‡hÄ• yeva hi yadÄ• cakkhussa Ä• pÄ• thamÄ• gataá¹ƒ rÅ«pÄ•
assÄ• dayamÄ• nÄ• pavattati, tadÄ• __kÄ• mataá¹‡hÄ• _ nÄ• ma hoti. yadÄ• tadevÄ• ra
sassataâ€™â€™ nti pavattÄ• ya sassatadiá¹-á¹-hiyÄ• saddhiá¹ƒ pavattati, tadÄ• __bhavat
sassatadiá¹-á¹-hisahagato hi rÄ• go bhavataá¹‡hÄ• ti vuccati. yadÄ• pana tadevÄ• rammaá
vinassatÄ«â€™â€™ ti pavattÄ• ya ucchedadiá¹-á¹-hiyÄ• saddhiá¹ƒ pavattati, tadÄ• __vibh
ucchedadiá¹-á¹-hisahagato hi rÄ• go vibhavataá¹‡hÄ• ti vuccati. esa nayo saddataá¹‡hÄ• dÄ
aá¹-á¹-hÄ• rasa taá¹‡hÄ• honti.

tÄ• ajjhattarÅ«pÄ• dÄ«su aá¹-á¹-hÄ• rasa, bahiddhÄ• aá¹-á¹-hÄ• rasÄ• ti chattiá¹ƒsa. iti at
anÄ• gatÄ• chattiá¹ƒsa, paccuppannÄ• chattiá¹ƒsÄ• ti aá¹-á¹-hasataá¹ƒ taá¹‡hÄ• honti. tÄ
saá¹…kheppamÄ• á¹‡Ä• rÅ«pÄ• diÄ• rammaá¹‡avasena cha, kÄ• mataá¹‡hÄ• divasena v
veditabbÄ• .

yasmÄ• panime sattÄ• puttaá¹ƒ assÄ• detvÄ• putte mamattena dhÄ• tiyÄ• viya rÅ«pÄ• c
uppajjamÄ• naá¹ƒ vedanaá¹ƒ assÄ• detvÄ• vedanÄ• ya mamattena \Be II 203/ rÅ«pÄ• diÄ
cittakÄ• ra-gandhabba-gandhika-sÅ«da-tantavÄ• yarasÄ• yanavidhÄ• yakavejjÄ• dÄ«naá¹ƒ
tasmÄ• sabbÄ• pesÄ• vedanÄ• paccayÄ• taá¹‡hÄ• hotÄ«ti veditabbÄ• .

yasmÄ• \Ne II 201/ cettha adhippetÄ• , vipÄ• kasukhavedanÄ• .

ekÄ• va ekadhÄ• vesÄ• , tasmÄ• taá¹‡hÄ• ya paccayo ||

__ekadhÄ• _ti upanissayapaccayeneva paccayo hoti. yasmÄ• vÄ• ,

dukkhÄ« sukhaá¹ƒ patthayati, sukhÄ« bhiyyopi icchati.

upekkhÄ• pana santattÄ• , sukhamicceva bhÄ• sitÄ• ||

taá¹‡hÄ• ya paccayÄ• tasmÄ• , honti tissopi vedanÄ• .

vedanÄ• paccayÄ• taá¹‡hÄ• , iti vuttÄ• mahesinÄ• ||

vedanÄ• paccayÄ• cÄ• pi, yasmÄ• nÄ• nusayaá¹ƒ vinÄ• .

hoti tasmÄ• na sÄ• hoti, brÄ• hmaá¹‡assa vusÄ«matoti ||

ayaá¹ƒ ``vedanÄ• paccayÄ• taá¹‡hÄ• â€™â€™ ti padasmiá¹ƒ vitthÄ• rakathÄ• .

taá¹‡hÄ• paccayÄ• upÄ• dÄ• napadavitthÄ• rakathÄ•

<645> taá¹‡hÄ• paccayÄ• upÄ• dÄ• napade ---

upÄ• dÄ• nÄ• ni cattÄ• ri, tÄ• ni atthavibhÄ• gato.

dhammasaá¹…khepavitthÄ• rÄ• , kamato ca vibhÄ• vaye ||

tatrÄ• yaá¹ƒ vibhÄ• vanÄ• --- kÄ• mupÄ• dÄ• naá¹ƒ, diá¹-á¹-hupÄ• dÄ• naá¹ƒ, sÄ«labbatu
attavÄ• dupÄ• dÄ• nanti imÄ• ni tÄ• vettha cattÄ• ri upÄ• dÄ• nÄ• ni. tesaá¹ƒ ayaá¹ƒ __atth
vatthusaá¹…khÄ• taá¹ƒ kÄ• maá¹ƒ upÄ• diyatÄ«ti __kÄ• mupÄ• dÄ• naá¹ƒ, _ kÄ• mo ca so
kÄ• mupÄ• dÄ• naá¹ƒ. __upÄ• dÄ• na_nti daá¸·haggahaá¹‡aá¹ƒ. daá¸·hattho hettha upasa

upÄ• yÄ• saupakaá¹-á¹-hÄ• dÄ«su viya. tathÄ• diá¹-á¹-hi ca sÄ• upÄ• dÄ• naÃ±cÄ• ti __d
diá¹-á¹-hiá¹ƒ upÄ• diyatÄ«ti vÄ• diá¹-á¹-hupÄ• dÄ• naá¹ƒ. ``sassato attÄ• ca loko cÄ• â€™
(DN I 31) hi purimadiá¹-á¹-hiá¹ƒ uttaradiá¹-á¹-hi upÄ• diyati. tathÄ• sÄ«labbataá¹ƒ upÄ• diya
__sÄ«labbatupÄ• dÄ• naá¹ƒ_. sÄ«labbataÃ±ca taá¹ƒ upÄ• dÄ• naÃ±cÄ• tipi sÄ«labbatupÄ•
hi ``evaá¹ƒ suddhÄ«â€™â€™ ti abhinivesato sayameva upÄ• dÄ• nÄ• ni. tathÄ• vadanti et
\Be II 204/ etenÄ• ti upÄ• dÄ• naá¹ƒ. kiá¹ƒ vadanti, upÄ• diyanti vÄ• ? attÄ• naá¹ƒ. attano v
__attavÄ• dupÄ• dÄ• naá¹ƒ_. attavÄ• damattameva vÄ• attÄ• ti upÄ• diyanti etenÄ• ti attav
tÄ• va tesaá¹ƒ atthavibhÄ• go.

__dhammasaá¹…khepavitthÄ• re_ pana kÄ• mupÄ• dÄ• naá¹ƒ tÄ• va ``tattha katamaá¹ƒ kÄ
kÄ• macchando kÄ• marÄ• go kÄ• manandÄ« kÄ• mataá¹‡hÄ• kÄ• masneho kÄ• mapariá
idaá¹ƒ vuccati kÄ• mupÄ• dÄ• naâ€™â€™ nti (Dhs 1220; Vibh 938) Ä• gatattÄ• saá¹…khe
vuccati. __taá¹‡hÄ• daá¸·hattaá¹ƒ_ nÄ• ma purimataá¹‡hÄ• upanissayapaccayena daá¸·has
keci panÄ• hu ``appattavisayapatthanÄ• taá¹‡hÄ• andhakÄ• re corassa hatthappasÄ• raá¹
sampattavisayaggahaá¹‡aá¹ƒ upÄ• dÄ• naá¹ƒ tasseva bhaá¹‡á¸• aggahaá¹‡aá¹ƒ viya.
appicchatÄ• santuá¹-á¹-hitÄ• paá¹-ipakkhÄ• ca te dhammÄ• . tathÄ• pariyesanÄ• rakkhadu
sesupÄ• dÄ• nattayaá¹ƒ pana saá¹…khepato diá¹-á¹-himattameva.

vitthÄ• rato pana pubbe rÅ«pÄ• dÄ«su vuttaaá¹-á¹-hasatappabhedÄ• yapi taá¹‡hÄ• ya daá
dasavatthukÄ• micchÄ• diá¹-á¹-hi diá¹-á¹-hupÄ• dÄ• naá¹ƒ. yathÄ• ha --- ``tattha katamaá¹
natthi dinnaá¹ƒ, natthi yiá¹-á¹-haá¹ƒ ... pe ... sacchikatvÄ• pavedentÄ«ti yÄ• evarÅ«pÄ• di
vipariyesaggÄ• ho. idaá¹ƒ vuccati diá¹-á¹-hupÄ• dÄ• naâ€™â€™ nti (Dhs 1221; Vibh 938).
parÄ• masanaá¹ƒ pana sÄ«labbatupÄ• dÄ• naá¹ƒ. yathÄ• ha --- ``tattha katamaá¹ƒ sÄ«labb
suddhi, vatena suddhi, sÄ«labbatena suddhÄ«ti yÄ• evarÅ«pÄ• diá¹-á¹-hi ... pe ... vipariyes
vuccati sÄ«labbatupÄ• dÄ• naâ€™â€™ nti (Dhs 1222; Vibh 938). vÄ«sativatthukÄ• sakkÄ•
attavÄ• dupÄ• dÄ• naá¹ƒ. yathÄ• ha --- ``tattha katamaá¹ƒ attavÄ• dupÄ• dÄ• naá¹ƒ? idha a
... sappurisadhamme avinÄ«to rÅ«paá¹ƒ attato samanupassati ... pe ... vipariyesaggÄ• ho, i
attavÄ• dupÄ• dÄ• naâ€™â€™ nti (Dhs 1223; Vibh 938). ayamettha dhammasaá¹…khepav

__kamato_ti ettha pana tividho kamo uppattikkamo pahÄ• nakkamo desanÄ• kkamo ca. tat
saá¹ƒsÄ• re imassa paá¹-hamaá¹ƒ uppattÄ«ti abhÄ• vato kilesÄ• naá¹ƒ nippariyÄ• yena upp
pariyÄ• yena pana yebhuyyena ekasmiá¹ƒ bhave attaggÄ• hapubbaá¹…gamo sassatucche
ayaá¹ƒ attÄ• â€™â€™ ti gaá¹‡hato attavisuddhatthaá¹ƒ sÄ«labbatupÄ• dÄ• naá¹ƒ, ``ucchijj
paralokanirapekkhassa kÄ• mupÄ• dÄ• nanti \Be II 205/ evaá¹ƒ paá¹-hamaá¹ƒ attavÄ• dupÄ
diá¹-á¹-hisÄ«labbatakÄ• mupÄ• dÄ• nÄ• nÄ«ti ayametesaá¹ƒ ekasmiá¹ƒ bhave uppattikkam

diá¹-á¹-hupÄ• dÄ• nÄ• dÄ«ni cettha paá¹-hamaá¹ƒ pahÄ«yanti sotÄ• pattimaggavajjhattÄ•
arahattamaggavajjhattÄ• ti ayametesaá¹ƒ pahÄ• nakkamo.

mahÄ• visayattÄ• pana pÄ• kaá¹-attÄ• ca etesu kÄ• mupÄ• dÄ• naá¹ƒ paá¹-hamaá¹ƒ des
aá¹-á¹-hacittasampayogÄ• , appavisayÄ• ni itarÄ• ni catucittasampayogÄ• , yebhuyyena ca
pÄ• kaá¹-aá¹ƒ kÄ• mupÄ• dÄ• naá¹ƒ, na itarÄ• ni. kÄ• mupÄ• dÄ• na vÄ• kÄ• mÄ• naá¹ƒ s
kotÅ«halamaá¹…galÄ• dibahulo hoti, sÄ• ssa diá¹-á¹-hÄ«ti tadanantaraá¹ƒ diá¹-á¹-hupÄ• dÄ
pabhijjamÄ• naá¹ƒ sÄ«labbataattavÄ• dupÄ• dÄ• navasena duvidhaá¹ƒ hoti. tasmiá¹ƒ dvay
kukkurakiriyaá¹ƒ vÄ• disvÄ• pi veditabbato oá¸·Ä• rikanti sÄ«labbatupÄ• dÄ• naá¹ƒ paá¹-ha
sukhumattÄ• ante attavÄ• dupÄ• dÄ• nanti ayametesaá¹ƒ desanÄ• kkamo.

taá¹‡hÄ• ca purimassettha, ekadhÄ• hoti paccayo.

sattadhÄ• aá¹-á¹-hadhÄ• vÄ• pi, hoti sesattayassa sÄ• ||

ettha ca evaá¹ƒ desite upÄ• dÄ• nacatukke purimassa kÄ• mupÄ• dÄ• nassa kÄ• mataá¹‡h
paccayo hoti, taá¹‡hÄ• bhinanditesu visayesu uppattito. sesattayassa pana
sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiavigatahetuvasena sattadhÄ• vÄ• , upa
vÄ• pi paccayo hoti. yadÄ• ca sÄ• upanissayavasena paccayo hoti, tadÄ• asahajÄ• tÄ• va

ayaá¹ƒ ``taá¹‡hÄ• paccayÄ• upÄ• dÄ• naâ€™â€™ nti padasmiá¹ƒ vitthÄ• rakathÄ• .

upÄ• dÄ• napaccayÄ• bhavapadavitthÄ• rakathÄ•

<646> upÄ• dÄ• napaccayÄ• \Ne II 204/ bhavapade ---

atthato dhammato ceva, sÄ• tthato bhedasaá¹…gahÄ• .

yaá¹ƒ yassa paccayo ceva, viÃ±Ã±Ä• tabbo vinicchayo ||

tattha \Be II 206/ bhavatÄ«ti bhavo. so kammabhavo upapattibhavo cÄ• ti duvidho hoti. yath
duvidhena atthi kammabhavo, atthi upapattibhavoâ€™â€™ ti (Vibh 234). tattha kammamev
upapattiyeva bhavo upapattibhavo. ettha ca upapatti bhavatÄ«ti bhavo. kammaá¹ƒ pana yat
``sukho buddhÄ• naá¹ƒ uppÄ• doâ€™â€™ ti (Dhp 194) vutto, evaá¹ƒ bhavakÄ• raá¹‡attÄ•
veditabbanti. evaá¹ƒ tÄ• vettha __atthato_ viÃ±Ã±Ä• tabbo vinicchayo.

<647> __dhammato_ pana kammabhavo tÄ• va saá¹…khepato cetanÄ• ceva cetanÄ• sam
kammasaá¹…khÄ• tÄ• dhammÄ• . yathÄ• ha --- ``tattha katamo kammabhavo? puÃ±Ã±Ä•
apuÃ±Ã±Ä• bhisaá¹…khÄ• ro Ä• neÃ±jÄ• bhisaá¹…khÄ• ro (Vibh 234) parittabhÅ«mako vÄ
vuccati kammabhavo. sabbampi bhavagÄ• mikammaá¹ƒ kammabhavoâ€™â€™ ti (Vibh 234

__puÃ±Ã±Ä• bhisaá¹…khÄ• ro_ti terasa cetanÄ• . __apuÃ±Ã±Ä• bhisaá¹…khÄ• ro_ti dvÄ•
__Ä• neÃ±jÄ• bhisaá¹…khÄ• ro_ti catasso cetanÄ• . evaá¹ƒ __parittabhÅ«mako vÄ• mahÄ
tÄ• saá¹ƒyeva cetanÄ• naá¹ƒ mandabahuvipÄ• katÄ• vuttÄ• . __sabbampi bhavagÄ• mikam
cetanÄ• sampayuttÄ• abhijjhÄ• dayo vuttÄ• .

upapattibhavo pana saá¹…khepato kammÄ• bhinibbattÄ• khandhÄ• , pabhedato navavidh
katamo upapattibhavo? kÄ• mabhavo rÅ«pabhavo arÅ«pabhavo saÃ±Ã±Ä• bhavo asaÃ±Ã±
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo, ekavokÄ• rabhavo catuvokÄ• rabhavo paÃ±cavokÄ•
upapattibhavoâ€™â€™ ti (Vibh 234). tattha kÄ• masaá¹…khÄ• to bhavo kÄ• mabhavo. esa
saÃ±Ã±Ä• vataá¹ƒ bhavo, saÃ±Ã±Ä• vÄ• ettha bhave atthÄ«ti saÃ±Ã±Ä• bhavo. vipariyÄ•
oá¸·Ä• rikÄ• ya saÃ±Ã±Ä• ya abhÄ• vÄ• sukhumÄ• ya ca bhÄ• vÄ• nevasaÃ±Ã±Ä• , nÄ•
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo. ekena rÅ«pakkhandhena vokiá¹‡á¹‡o bhavo ekavok
bhavassÄ• ti ekavokÄ• rabhavo. esa nayo catuvokÄ• rapaÃ±cavokÄ• rabhavesu. tattha kÄ•
upÄ• diá¹‡á¹‡akkhandhÄ• . tathÄ• rÅ«pabhavo. arÅ«pabhavo cattÄ• ro \Be II 207/, saÃ±Ã±
asaÃ±Ã±Ä• bhavo eko upÄ• diá¹‡á¹‡akkhandho. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo catt
ekacatupaÃ±cakkhandhÄ• upÄ• diá¹‡á¹‡akkhandhehÄ«ti evamettha dhammatopi viÃ±Ã±Ä

<648> __sÄ• tthato_ti yathÄ• ca bhavaniddese, tatheva kÄ• maá¹ƒ saá¹…khÄ• raniddese
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayova vuttÄ• , evaá¹ƒ santepi purime atÄ«takammavasena i
paccayattÄ• , ime paccuppannakammavasena Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayattÄ• ti pu
pubbe vÄ• ``tattha katamo puÃ±Ã±Ä• bhisaá¹…khÄ• ro? kusalÄ• cetanÄ• kÄ• mÄ• vacan
evamÄ• dinÄ• nayena cetanÄ• va saá¹…khÄ• rÄ• ti vuttÄ• . idha pana ``sabbampi bhavag
vacanato cetanÄ• sampayuttÄ• pi. pubbe ca viÃ±Ã±Ä• á¹‡apaccayameva kammaá¹ƒ ``saá¹
idÄ• ni asaÃ±Ã±Ä• bhavanibbattakampi. kiá¹ƒ vÄ• bahunÄ• , ``avijjÄ• paccayÄ• saá¹…khÄ
puÃ±Ã±Ä• bhisaá¹…khÄ• rÄ• dayova kusalÄ• kusalÄ• dhammÄ• vuttÄ• . ``upÄ• dÄ• napa
upapattibhavassÄ• pi saá¹…gahitattÄ• kusalÄ• kusalÄ• byÄ• katÄ• dhammÄ• vuttÄ• . tas
sÄ• tthakamevidaá¹ƒ punavacananti evamettha sÄ• tthatopi viÃ±Ã±Ä• tabbo vinicchayo.

<649> __bhedasaá¹…gahÄ• _ti upÄ• dÄ• napaccayÄ• bhavassa bhedato ceva saá¹…gah
kÄ• mupÄ• dÄ• napaccayÄ• kÄ• mabhavanibbattakaá¹ƒ kammaá¹ƒ karÄ«yati, so kammab
upapattibhavo. esa nayo rÅ«pÄ• rÅ«pabhavesu. evaá¹ƒ kÄ• mupÄ• dÄ• napaccayÄ• dve k
saÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• , dve rÅ«pabhavÄ• , tadantogadhÄ• ca
saÃ±Ã±Ä• bhavaasaÃ±Ã±Ä• bhavaekavokÄ• rabhavapaÃ±cavokÄ• rabhavÄ• , dve arÅ«pa
saÃ±Ã±Ä• bhavanevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavacatuvokÄ• rabhavÄ• ti saddhiá¹ƒ ant
kÄ• mupÄ• dÄ• napaccayÄ• saddhiá¹ƒ antogadhehi cha bhavÄ• . tathÄ• sesupÄ• dÄ• nap
upÄ• dÄ• napaccayÄ• __bhedato_ saddhiá¹ƒ antogadhehi catuvÄ«sati bhavÄ• .

__saá¹…gahato_ pana kammabhavaá¹ƒ upapattibhavaÃ±ca ekato katvÄ• kÄ• mupÄ• dÄ•

\Ne II 206/ eko kÄ• mabhavo. tathÄ• rÅ«pÄ• rÅ«pabhavÄ• ti tayo bhavÄ• . tathÄ• sesupÄ•
upÄ• dÄ• napaccayÄ• saá¹…gahato saddhiá¹ƒ antogadhehi dvÄ• dasa bhavÄ• . apica \Be
upÄ• dÄ• napaccayÄ• kÄ• mabhavÅ«pagaá¹ƒ kammaá¹ƒ kammabhavo. tadabhinibbattÄ•
rÅ«pÄ• rÅ«pabhavesu. evaá¹ƒ upÄ• dÄ• napaccayÄ• saddhiá¹ƒ antogadhehi dve kÄ• mab
arÅ«pabhavÄ• ti aparena pariyÄ• yena saá¹…gahato cha bhavÄ• . kammabhavaupapattibh
saddhiá¹ƒ antogadhehi kÄ• mabhavÄ• divasena tayo bhavÄ• honti. kÄ• mabhavÄ• dibheda
kammabhavaupapattibhavavasena dve bhavÄ• honti. kammupapattibhedaÃ±cÄ• pi anupag
bhavavasena ekova bhavo hotÄ«ti evamettha upÄ• dÄ• napaccayassa bhavassa bhedasaá
vinicchayo.

<650> __yaá¹ƒ yassa paccayo cevÄ• _ti yaÃ±cettha upÄ• dÄ• naá¹ƒ yassa paccayo hoti, t
vinicchayoti attho. kiá¹ƒ panettha kassa paccayo hoti? yaá¹ƒkiÃ±ci yassa kassaci paccayo h
viya hi puthujjano. so idaá¹ƒ yuttaá¹ƒ idaá¹ƒ ayuttanti avicÄ• retvÄ• yassa kassaci upÄ• dÄ
yaá¹ƒkiÃ±ci bhavaá¹ƒ patthetvÄ• yaá¹ƒkiÃ±ci kammaá¹ƒ karotiyeva. tasmÄ• yadekacce sÄ
rÅ«pÄ• rÅ«pabhavÄ• na hontÄ«ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. sabbena pana sabbo ho

seyyathidaá¹ƒ --- idhekacco anussavavasena vÄ• diá¹-á¹-hÄ• nusÄ• rena vÄ• ``kÄ• mÄ•
khattiyamahÄ• sÄ• lakulÄ• dÄ«su, cha kÄ• mÄ• vacaradevaloke ca samiddhÄ• â€™â€™ ti
asaddhammassavanÄ• dÄ«hi vaÃ±cito ``iminÄ• kammena kÄ• mÄ• sampajjantÄ«â€™â€™
kÄ• mupÄ• dÄ• navasena kÄ• yaduccaritÄ• dÄ«nipi karoti, so duccaritapÄ• ripÅ«riyÄ• apÄ
sandiá¹-á¹-hike vÄ• pana kÄ• me patthayamÄ• no paá¹-iladdhe ca gopayamÄ• no kÄ• mup
kÄ• yaduccaritÄ• dÄ«ni karoti, so duccaritapÄ• ripÅ«riyÄ• apÄ• ye upapajjati. tatrÄ• ssa up
kammaá¹ƒ kammabhavo. kammÄ• bhinibbattÄ• khandhÄ• upapattibhavo. saÃ±Ã±Ä• bhav
tadantogadhÄ• eva.

aparo \Be II 209/ pana saddhammassavanÄ• dÄ«hi upabrÅ«hitaÃ±Ä• á¹‡o ``iminÄ• kamm
ti maÃ±Ã±amÄ• no kÄ• mupÄ• dÄ• navasena kÄ• yasucaritÄ• dÄ«ni karoti. so sucaritapÄ•
vÄ• manussesu vÄ• upapajjati. tatrÄ• ssa upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo
upapattibhavo. saÃ±Ã±Ä• bhavapaÃ±cavokÄ• rabhavÄ• pana tadantogadhÄ• eva. iti kÄ•
sÄ• ntogadhassa kÄ• mabhavassa paccayo hoti.

aparo ``rÅ«pÄ• rÅ«pabhavesu tato samiddhatarÄ• kÄ• mÄ• â€™â€™ ti sutvÄ• parikappe
rÅ«pÄ• rÅ«pasamÄ• pattiyo nibbattetvÄ• samÄ• pattibalena rÅ«pÄ• rÅ«pabrahmaloke upa
upapattihetubhÅ«taá¹ƒ kammaá¹ƒ kammabhavo. kammÄ• bhinibbattÄ• khandhÄ• upapatti
saÃ±Ã±Ä• -asaÃ±Ã±Ä• -nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• -eka-catu-paÃ±cavokÄ• rabhavÄ•
kÄ• mupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹ƒ rÅ«pÄ• rÅ«pabhavÄ• nam

aparo ``ayaá¹ƒ attÄ• nÄ• ma kÄ• mÄ• vacarasampattibhave vÄ• rÅ«pÄ• rÅ«pabhavÄ• na

suucchinno hotÄ«â€™â€™ ti ucchedadiá¹-á¹-hiá¹ƒ upÄ• dÄ• ya tadupagaá¹ƒ kammaá¹ƒ ka
kammabhavo. kammÄ• bhinibbattÄ• khandhÄ• upapattibhavo. saÃ±Ã±Ä• bhavÄ• dayo pa
diá¹-á¹-hupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹ƒ tiá¹‡á¹‡ampi kÄ• marÅ«
hoti.

aparo ``ayaá¹ƒ attÄ• nÄ• ma kÄ• mÄ• vacarasampattibhave vÄ• rÅ«pÄ• rÅ«pabhavÄ• na
hoti vigatapariá¸·Ä• hoâ€™â€™ ti attavÄ• dupÄ• dÄ• nena tadupagaá¹ƒ kammaá¹ƒ karoti, t
kammabhavo. tadabhinibbattÄ• khandhÄ• upapattibhavo. saÃ±Ã±Ä• bhavÄ• dayo pana ta
attavÄ• dupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ bhavÄ• na

aparo ``idaá¹ƒ sÄ«labbataá¹ƒ nÄ• ma kÄ• mÄ• vacarasampattibhave vÄ• rÅ«pÄ• rÅ«pabh
paripÅ«rentassa sukhaá¹ƒ pÄ• ripÅ«riá¹ƒ gacchatÄ«â€™â€™ ti sÄ«labbatupÄ• dÄ• navase
karoti, tassa taá¹ƒ kammaá¹ƒ kammabhavo. tadabhinibbattÄ• khandhÄ• upapattibhavo. sa
tadantogadhÄ• eva. iti sÄ«labbatupÄ• dÄ• naá¹ƒ sappabhedÄ• naá¹ƒ sÄ• ntogadhÄ• naá¹
paccayo hoti. evamettha yaá¹ƒ yassa paccayo hoti, tatopi viÃ±Ã±Ä• tabbo vinicchayo.

kiá¹ƒ panettha \Be II 210/ kassa bhavassa kathaá¹ƒ paccayo hotÄ«ti ce?

rÅ«pÄ• rÅ«pabhavÄ• naá¹ƒ \Ne II 208/, upanissayapaccayo upÄ• dÄ• naá¹ƒ.

sahajÄ• tÄ• dÄ«hipi taá¹ƒ, kÄ• mabhavassÄ• ti viÃ±Ã±eyyaá¹ƒ ||

rÅ«pÄ• rÅ«pabhavÄ• naá¹ƒ hi, kÄ• mabhavapariyÄ• pannassa ca kammabhave kusalakam
catubbidhampi upÄ• dÄ• naá¹ƒ upanissayapaccayavasena ekadhÄ• va paccayo hoti. kÄ• m
sampayuttÄ• kusalakammabhavassa sahajÄ• taaÃ±Ã±amaÃ±Ã±anissayasampayuttaatthiav
sahajÄ• tÄ• dÄ«hi paccayo hoti. vippayuttassa pana upanissayapaccayenevÄ• ti.

ayaá¹ƒ ``upÄ• dÄ• napaccayÄ• bhavoâ€™â€™ ti padasmiá¹ƒ vitthÄ• rakathÄ• .

bhavapaccayÄ• jÄ• tiÄ• divitthÄ• rakathÄ•

<651> bhavapaccayÄ• jÄ• tÄ«tiÄ• dÄ«su jÄ• tiÄ• dÄ«naá¹ƒ vinicchayo saccaniddese vutta
__bhavo_ti panettha kammabhavova adhippeto. so hi jÄ• tiyÄ• paccayo, na upapattibhavo.
kammapaccayaupanissayapaccayavasena dvedhÄ• paccayo hotÄ«ti.

tattha siyÄ• --- kathaá¹ƒ panetaá¹ƒ jÄ• nitabbaá¹ƒ bhavo jÄ• tiyÄ• paccayoti ce? bÄ• hirap
hÄ«napaá¹‡Ä«tatÄ• divisesadassanato. bÄ• hirÄ• naá¹ƒ hi janakajananÄ«sukkasoá¹‡itÄ• h
samattepi sattÄ• naá¹ƒ yamakÄ• nampi sataá¹ƒ hÄ«napaá¹‡Ä«tatÄ• diviseso dissati. so ca

sabbesaÃ±ca abhÄ• vato, na kammabhavato aÃ±Ã±ahetuko tadabhinibbattakasattÄ• naá¹ƒ
kÄ• raá¹‡assa abhÄ• vatoti kammabhavahetukova. kammaá¹ƒ hi sattÄ• naá¹ƒ hÄ«napaá¹‡
tenÄ• ha bhagavÄ• ``kammaá¹ƒ satte vibhajati yadidaá¹ƒ hÄ«nappaá¹‡Ä«tatÄ• yÄ• â€™â€
jÄ• nitabbametaá¹ƒ ``bhavo jÄ• tiyÄ• paccayoâ€™â€™ ti.

yasmÄ• ca asati jÄ• tiyÄ• jarÄ• maraá¹‡aá¹ƒ nÄ• ma, sokÄ• dayo vÄ• dhammÄ• na hon
jarÄ• maraá¹‡aÃ±ceva, jarÄ• maraá¹‡asaá¹…khÄ• tadukkhadhammaphuá¹-á¹-hassa ca bÄ
jarÄ• maraá¹‡Ä• bhisambandhÄ• \Ne II 209/ vÄ• tena tena dukkhadhammena phuá¹-á¹-ha
anabhisambandhÄ• vÄ• sokÄ• dayo ca dhammÄ• honti. tasmÄ• ayampi jÄ• ti jarÄ• mara
paccayo hotÄ«ti veditabbÄ• . sÄ• pana upanissayakoá¹-iyÄ• ekadhÄ• va paccayo hotÄ«ti.

ayaá¹ƒ ``bhavapaccayÄ• jÄ• tÄ«â€™â€™ tiÄ• dÄ«su vitthÄ• rakathÄ• .

bhavacakkakathÄ•

<652> yasmÄ• panettha sokÄ• dayo avasÄ• ne vuttÄ• , tasmÄ• yÄ• sÄ• avijjÄ• paccayÄ
bhavacakkassa Ä• dimhi vuttÄ• , sÄ• ,

sokÄ• dÄ«hi avijjÄ• , siddhÄ• bhavacakkamaviditÄ• dimidaá¹ƒ.

kÄ• rakavedakarahitaá¹ƒ, dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±aá¹ƒ ||

satataá¹ƒ samitaá¹ƒ pavattatÄ«ti veditabbaá¹ƒ.

kathaá¹ƒ panettha sokÄ• dÄ«hi avijjÄ• siddhÄ• , kathamidaá¹ƒ bhavacakkaá¹ƒ aviditÄ• di,
kÄ• rakavedakarahitaá¹ƒ, kathaá¹ƒ dvÄ• dasavidhasuÃ±Ã±atÄ• suÃ±Ã±anti ce? ettha hi sol
avijjÄ• ya aviyogino, paridevo ca nÄ• ma mÅ«á¸·hassÄ• ti tesu tÄ• va siddhesu siddhÄ• ho
``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti (MN I 103) vuttaá¹ƒ. Ä• savasamudayÄ

kathaá¹ƒ? vatthukÄ• maviyoge tÄ• va soko kÄ• mÄ• savasamudayÄ• hoti. yathÄ• ha ---

``tassa ce kÄ• mayÄ• nassa, chandajÄ• tassa jantuno.

te kÄ• mÄ• parihÄ• yanti, sallaviddhova ruppatÄ«â€™â€™ ti || (Sn 773).

yathÄ• cÄ• ha --- ``kÄ• mato jÄ• yati sokoâ€™â€™ ti. (Dhp 215).

sabbepi \Ne II 210/ cete diá¹-á¹-hÄ• savasamudayÄ• honti. yathÄ• ha ---

``tassa `ahaá¹ƒ rÅ«paá¹ƒ mama rÅ«paâ€™ nti pariyuá¹-á¹-haá¹-á¹-hÄ• yino rÅ«paviparià¹‡
uppajjanti sokaparidevadukkhadomanassupÄ• yÄ• sÄ• â€™â€™ ti (SN b III 1).

yathÄ• ca diá¹-á¹-hÄ• savasamudayÄ• , evaá¹ƒ bhavÄ• savasamudayÄ• pi. yathÄ• ha ---

``yepi \Be II 212/ te devÄ• dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• uccesu vimÄ• n
tathÄ• gatassa dhammadesanaá¹ƒ sutvÄ• bhayaá¹ƒ santÄ• saá¹ƒ saá¹ƒvegamÄ• pajjantÄ•
pubbanimittÄ• ni disvÄ• maraá¹‡abhayena santajjitÄ• naá¹ƒ devÄ• naá¹ƒ viya.

yathÄ• ca bhavÄ• savasamudayÄ• , evaá¹ƒ avijjÄ• savasamudayÄ• pi. yathÄ• ha ---

``sa kho so, bhikkhave, bÄ• lo tividhaá¹ƒ diá¹-á¹-heva dhamme dukkhaá¹ƒ domanassaá¹ƒ p
ti (MN III 246).

iti yasmÄ• Ä• savasamudayÄ• ete dhammÄ• honti, tasmÄ• ete sijjhamÄ• nÄ• avijjÄ• ya
Ä• savesu ca siddhesu paccayabhÄ• ve bhÄ• vato avijjÄ• pi siddhÄ• va hotÄ«ti. evaá¹ƒ tÄ•
siddhÄ• _ hotÄ«ti veditabbÄ• .

yasmÄ• pana evaá¹ƒ paccayabhÄ• ve bhÄ• vato avijjÄ• ya siddhÄ• ya puna avijjÄ• paccay
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti evaá¹ƒ hetuphalaparamparÄ• ya pariyosÄ• naá¹
hetuphalasambandhavasena pavattaá¹ƒ dvÄ• dasaá¹…gaá¹ƒ __bhavacakkaá¹ƒ aviditÄ• dÄ

evaá¹ƒ sati avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti idaá¹ƒ Ä• dimattakathanaá¹ƒ virujjhatÄ«ti c
Ä• dimattakathanaá¹ƒ. padhÄ• nadhammakathanaá¹ƒ panetaá¹ƒ. tiá¹‡á¹‡annaá¹ƒ hi vaá¹-á
avijjÄ• ggahaá¹‡ena hi avasesakilesavaá¹-á¹-aÃ±ca kammÄ• dÄ«ni ca bÄ• laá¹ƒ palibodhe
sesasappasarÄ«raá¹ƒ viya bÄ• haá¹ƒ. avijjÄ• samucchede pana kate tehi vimokkho hoti \Ne
kate palibodhitabÄ• hÄ• vimokkho viya. yathÄ• ha --- ``avijjÄ• yatveva asesavirÄ• ganirodh
saá¹…khÄ• ranirodhoâ€™â€™ tiÄ• di (SN a II 1; Vin I 1). iti yaá¹ƒ gaá¹‡hato bandho, mucc
tassa padhÄ• nadhammassa kathanamidaá¹ƒ, na Ä• dimattakathananti. evamidaá¹ƒ __bha
veditabbaá¹ƒ.

tayidaá¹ƒ \Be II 213/ yasmÄ• avijjÄ• dÄ«hi kÄ• raá¹‡ehi saá¹…khÄ• rÄ• dÄ«naá¹ƒ pavatti,
``brahmÄ• mahÄ• brahmÄ• seá¹-á¹-ho sajitÄ• â€™â€™ ti (DN I 42) evaá¹ƒ parikappitena
saá¹ƒsÄ• rassa kÄ• rakena, ``so kho pana me ayaá¹ƒ attÄ• vado vedeyyoâ€™â€™ ti evaá
sukhadukkhÄ• naá¹ƒ vedakena rahitaá¹ƒ. iti __kÄ• rakavedakarahita_nti veditabbaá¹ƒ.

yasmÄ• panettha avijjÄ• udayabbayadhammakattÄ• dhuvabhÄ• vena, saá¹ƒkiliá¹-á¹-hatt

subhabhÄ• vena, udayabbayapaá¹-ipÄ«á¸·itattÄ• sukhabhÄ• vena, paccayÄ• yattavuttittÄ•
attabhÄ• vena ca suÃ±Ã±Ä• . tathÄ• saá¹…khÄ• rÄ• dÄ«nipi aá¹…gÄ• ni. yasmÄ• vÄ• av
attani, na attavatÄ«. tathÄ• saá¹…khÄ• rÄ• dÄ«nipi aá¹…gÄ• ni. tasmÄ• __dvÄ• dasavidh
bhavacakkanti veditabbaá¹ƒ.

<653> evaÃ±ca viditvÄ• puna,

tassÄ• vijjÄ• taá¹‡hÄ• , mÅ«lamatÄ«tÄ• dayo tayo kÄ• lÄ• .

dve aá¹-á¹-ha dve eva ca, sarÅ«pato tesu aá¹…gÄ• ni ||

tassa kho panetassa bhavacakkassa avijjÄ• taá¹‡hÄ• cÄ• ti dve dhammÄ• __mÅ«la_nti v
pubbantÄ• haraá¹‡ato avijjÄ• mÅ«laá¹ƒ vedanÄ• vasÄ• naá¹ƒ, aparantasantÄ• nato taá¹‡hÄ
jarÄ• maraá¹‡Ä• vasÄ• nanti duvidhaá¹ƒ hoti. tattha purimaá¹ƒ diá¹-á¹-hicaritavasena vuttaá
taá¹‡hÄ• caritavasena. diá¹-á¹-hicaritÄ• naá¹ƒ hi avijjÄ• , taá¹‡hÄ• caritÄ• naÃ±ca taá¹‡hÄ•
ucchedadiá¹-á¹-hisamugghÄ• tÄ• ya vÄ• paá¹-hamaá¹ƒ, phaluppattiyÄ• hetÅ«naá¹ƒ anupa
sassatadiá¹-á¹-hisamugghÄ• tÄ• ya dutiyaá¹ƒ, uppannÄ• naá¹ƒ jarÄ• maraá¹‡appakÄ• sana
purimaá¹ƒ, anupubbapavattidÄ«panato, opapÄ• tikavasena pacchimaá¹ƒ, sahuppattidÄ«pan

atÄ«tapaccuppannÄ• nÄ• gatÄ• \Ne II 212/ cassa __tayo kÄ• lÄ• _. tesu pÄ• á¸·iyaá¹ƒ sam
``avijjÄ• , saá¹…khÄ• rÄ• cÄ• â€™â€™ ti __dve_ aá¹…gÄ• ni atÄ«takÄ• lÄ• ni. viÃ±Ã±Ä• a
__aá¹-á¹-ha_ paccuppannakÄ• lÄ• ni. jÄ• ti ceva jarÄ• maraá¹‡aÃ±ca __dve_ anÄ• gatakÄ•

<654> puna \Be II 214/,

``hetuphalahetupubbaka-tisandhicatubhedasaá¹…gahaÃ±cetaá¹ƒ.

vÄ«sati Ä• kÄ• rÄ• raá¹ƒ, tivaá¹-á¹-amanavaá¹-á¹-hitaá¹ƒ bhamatiâ€™â€™ ||

itipi veditabbaá¹ƒ.

tattha saá¹…khÄ• rÄ• naÃ±ca paá¹-isandhiviÃ±Ã±Ä• á¹‡assa ca antarÄ• eko hetuphalasa
taá¹‡hÄ• ya ca antarÄ• eko phalahetusandhi nÄ• ma. bhavassa ca jÄ• tiyÄ• ca antarÄ• eh
evamidaá¹ƒ __hetuphalahetupubbakatisandhÄ«_ti veditabbaá¹ƒ.

sandhÄ«naá¹ƒ Ä• dipariyosÄ• navavatthitÄ• panassa __cattÄ• ro saá¹…gahÄ• _ honti. se
avijjÄ• saá¹…khÄ• rÄ• eko saá¹…gaho. viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatanaphassa
taá¹‡hupÄ• dÄ• nabhavÄ• tatiyo. jÄ• tijarÄ• maraá¹‡aá¹ƒ catutthoti. evamidaá¹ƒ catubheda

atÄ«te hetavo paÃ±ca, idÄ• ni phalapaÃ±cakaá¹ƒ.

idÄ• ni hetavo paÃ±ca, Ä• yatiá¹ƒ phalapaÃ±cakanti ||

etehi pana vÄ«satiyÄ• Ä• kÄ• rasaá¹…khÄ• tehi arehi __vÄ«satiÄ• kÄ• rÄ• ra_nti veditabb
paÃ±cÄ• _ti avijjÄ• saá¹…khÄ• rÄ• cÄ• ti ime tÄ• va dve vuttÄ• eva. yasmÄ• pana avidv
upÄ• diyati, tassupÄ• dÄ• napaccayÄ• bhavo. tasmÄ• taá¹‡hupÄ• dÄ• nabhavÄ• pi gahitÄ
``purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikanti taá¹‡hÄ•
cetanÄ• bhavoti ime paÃ±ca dhammÄ• purimakammabhavasmiá¹ƒ idha paá¹-isandhiyÄ•
47).

tattha \Ne II 213/ __purimakammabhavasmi_nti purime kammabhave, atÄ«tajÄ• tiyaá¹ƒ kar
attho. __moho avijjÄ• _ti yo tadÄ• dukkhÄ• dÄ«su moho, yena mÅ«á¸·ho kammaá¹ƒ karoti,
saá¹…khÄ• rÄ• _ti taá¹ƒ kammaá¹ƒ karoto yÄ• purimacetanÄ• yo, yathÄ• ``dÄ• naá¹ƒ das
uppÄ• detvÄ• mÄ• sampi saá¹ƒvaccharampi dÄ• nupakaraá¹‡Ä• ni sajjentassa uppannÄ•
paá¹-iggÄ• hakÄ• naá¹ƒ pana hatthe dakkhiá¹‡aá¹ƒ patiá¹-á¹-hÄ• payato cetanÄ• bhavoti v
chasu javanesu cetanÄ• Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• nÄ• ma \Be II 215/. sattame bhavo
bhavo. sampayuttÄ• Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• nÄ• ma. __nikanti taá¹‡hÄ• _ti yÄ• ka
upapattibhave nikÄ• manÄ• patthanÄ• , sÄ• taá¹‡hÄ• nÄ• ma. __upagamanaá¹ƒ upÄ• dÄ
paccayabhÅ«taá¹ƒ ``idaá¹ƒ katvÄ• asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne kÄ• me sevissÄ• mi ucc
nayena pavattaá¹ƒ upagamanaá¹ƒ gahaá¹‡aá¹ƒ parÄ• masanaá¹ƒ, idaá¹ƒ upÄ• dÄ• naá¹ƒ n
Ä• yÅ«hanÄ• vasÄ• ne vuttÄ• cetanÄ• bhavoti evamattho veditabbo.

__idÄ• ni phalapaÃ±caka_nti viÃ±Ã±Ä• á¹‡Ä• divedanÄ• vasÄ• naá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gat
paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹
vedanÄ• , ime paÃ±ca dhammÄ• idhÅ«papattibhavasmiá¹ƒ purekatassa kammassa paccay
tattha __paá¹-isandhi viÃ±Ã±Ä• á¹‡a_nti yaá¹ƒ bhavantarapaá¹-isandhÄ• navasena uppann
vuccati, taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. __okkanti nÄ• marÅ«pa_nti yÄ• gabbhe rÅ«pÄ• rÅ«padha
pavisanaá¹ƒ viya, idaá¹ƒ nÄ• marÅ«paá¹ƒ. __pasÄ• do Ä• yatana_nti idaá¹ƒ cakkhÄ• dipaÃ
__phuá¹-á¹-ho phasso_ti yo Ä• rammaá¹‡aá¹ƒ phuá¹-á¹-ho phusanto uppanno, ayaá¹ƒ phas
vedanÄ• _ti yaá¹ƒ paá¹-isandhiviÃ±Ã±Ä• á¹‡ena vÄ• saá¸·Ä• yatanapaccayena vÄ• phass
vipÄ• kavedayitaá¹ƒ, sÄ• vedanÄ• ti evamattho veditabbo.

__idÄ• ni hetavo paÃ±cÄ• _ti taá¹‡hÄ• dayo pÄ• á¸·iyaá¹ƒ Ä• gatÄ• taá¹‡hupÄ• dÄ• nabh
pubbabhÄ• gÄ• taá¹ƒsampayuttÄ• vÄ• saá¹…khÄ• rÄ• gahitÄ• va honti. taá¹‡hupÄ• dÄ•
taá¹ƒsampayuttÄ• , yÄ• ya vÄ• mÅ«á¸·ho kammaá¹ƒ karoti, sÄ• avijjÄ• gahitÄ• va hotÄ«ti

``idha paripakkattÄ• Ä• yatanÄ• naá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , nikan
upÄ• dÄ• naá¹ƒ, cetanÄ• bhavoti ime paÃ±ca dhammÄ• idha kammabhavasmiá¹ƒ Ä• yatiá
paccayÄ• â€™â€™ ti \Ne II 214/ (Paá¹-is I 47). tattha __idha paripakkattÄ• Ä• yatanÄ• na_
kammakaraá¹‡akÄ• le sammoho dassito. sesaá¹ƒ uttÄ• natthameva.

__Ä• yatiá¹ƒ phalapaÃ±caka_nti viÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca. tÄ• ni jÄ• tiggahaá¹‡ena v
pana tesaá¹ƒyeva jarÄ• maraá¹‡aá¹ƒ. tenÄ• ha --- ``Ä• yatiá¹ƒ paá¹-isandhi viÃ±Ã±Ä• á¹‡aá
nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹-ho phasso, vedayitaá¹ƒ vedanÄ• , ime p
upapattibhavasmiá¹ƒ idha katassa kammassa paccayÄ• â€™â€™ ti (Paá¹-is I 47). evamida
hoti.

__tivaá¹-á¹-amanavaá¹-á¹-hitaá¹ƒ bhamatÄ«_ti ettha pana saá¹…khÄ• rabhavÄ• kammava
avijjÄ• taá¹‡hupÄ• dÄ• nÄ• ni kilesavaá¹-á¹-aá¹ƒ, viÃ±Ã±Ä• á¹‡anÄ• marÅ«pasaá¸·Ä• yatan
vipÄ• kavaá¹-á¹-anti imehi tÄ«hi vaá¹-á¹-ehi tivaá¹-á¹-amidaá¹ƒ bhavacakkaá¹ƒ yÄ• va kilesa
upacchijjati, tÄ• va anupacchinnapaccayattÄ• anavaá¹-á¹-hitaá¹ƒ punappunaá¹ƒ parivattana
veditabbaá¹ƒ.

<655> tayidamevaá¹ƒ bhamamÄ• naá¹ƒ,

saccappabhavato kiccÄ• , vÄ• raá¹‡Ä• upamÄ• hi ca.

gambhÄ«ranayabhedÄ• ca, viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ ||

tattha yasmÄ• kusalÄ• kusalaá¹ƒ kammaá¹ƒ avisesena samudayasaccanti saccavibhaá¹…
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti avijjÄ• ya saá¹…khÄ• rÄ• dutiyasaccappabhavaá¹ƒ dut
viÃ±Ã±Ä• á¹‡aá¹ƒ dutiyasaccappabhavaá¹ƒ paá¹-hamasaccaá¹ƒ. viÃ±Ã±Ä• á¹‡Ä• dÄ«hi \Be
vipÄ• kavedanÄ• pariyosÄ• nÄ• ni paá¹-hamasaccappabhavaá¹ƒ paá¹-hamasaccaá¹ƒ. veda
paá¹-hamasaccappabhavaá¹ƒ dutiyasaccaá¹ƒ. taá¹‡hÄ• ya upÄ• dÄ• naá¹ƒ dutiyasaccappa
upÄ• dÄ• nato bhavo dutiyasaccappabhavaá¹ƒ paá¹-hamadutiyasaccadvayaá¹ƒ. bhavato jÄ
paá¹-hamasaccaá¹ƒ. jÄ• tiyÄ• jarÄ• maraá¹‡aá¹ƒ paá¹-hamasaccappabhavaá¹ƒ paá¹-hama
__saccappabhavato_ viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ.

<656> yasmÄ• panettha avijjÄ• vatthÅ«su ca satte sammoheti, paccayo ca hoti saá¹…khÄ
pÄ• tubhÄ• vÄ• ya. tathÄ• saá¹…khÄ• rÄ• saá¹…khataÃ±ca abhisaá¹…kharonti, paccayÄ•
viÃ±Ã±Ä• á¹‡ampi vatthuÃ±ca paá¹-ivijjÄ• nÄ• ti, paccayo ca hoti nÄ• marÅ«passa. nÄ• mar
upatthambheti, paccayo ca hoti saá¸·Ä• yatanassa. saá¸·Ä• yatanampi savisaye ca pavattat
phassassa. phassopi Ä• rammaá¹‡aÃ±ca phusati, paccayo ca hoti vedanÄ• ya. vedanÄ• pi
anubhavati, paccayo ca hoti taá¹‡hÄ• ya. taá¹‡hÄ• pi rajjanÄ«ye ca dhamme rajjati, paccay

upÄ• dÄ• nampi upÄ• dÄ• niye ca dhamme upÄ• diyati, paccayo ca hoti bhavassa. bhavopi
paccayo ca hoti jÄ• tiyÄ• . jÄ• tipi khandhe ca janeti tesaá¹ƒ abhinibbattibhÄ• vena pavattat
jarÄ• maraá¹‡assa. jarÄ• maraá¹‡ampi khandhÄ• naá¹ƒ pÄ• kabhedabhÄ• vaÃ±ca adhitiá¹-
bhavantarapÄ• tubhÄ• vÄ• ya sokÄ• dÄ«naá¹ƒ adhiá¹-á¹-hÄ• nattÄ• . tasmÄ• sabbapades
idaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ.

<657> yasmÄ• cettha avijjÄ• paccayÄ• saá¹…khÄ• rÄ• ti idaá¹ƒ kÄ• rakadassananivÄ• ra
viÃ±Ã±Ä• á¹‡anti attasaá¹…kantidassananivÄ• raá¹‡aá¹ƒ. viÃ±Ã±Ä• á¹‡apaccayÄ• nÄ• ma
tiparikappitavatthubhedadassanato ghanasaÃ±Ã±Ä• nivÄ• raá¹‡aá¹ƒ. nÄ• marÅ«papaccayÄ
passati ... pe ... vijÄ• nÄ• ti, phusati, vedayati, taá¹‡hiyati, upÄ• diyati, bhavati, jÄ• yati, jÄ«y
mÄ«yatÄ«tievamÄ• didassananivÄ• raá¹‡aá¹ƒ. tasmÄ• micchÄ• dassana__nivÄ• raá¹‡ato_
viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ.

<658> yasmÄ• \Be II 218/ panettha salakkhaá¹‡asÄ• maÃ±Ã±alakkhaá¹‡avasena dhamm
avijjÄ• . andhassa upakkhalanaá¹ƒ viya avijjÄ• paccayÄ• saá¹…khÄ• rÄ• . upakkhalitassa
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ. patitassa gaá¹‡á¸• apÄ• tubhÄ• vo viya viÃ±Ã±
gaá¹‡á¸• abhedapÄ«á¸·akÄ• viya nÄ• marÅ«papaccayÄ• saá¸·Ä• yatanaá¹ƒ. gaá¹‡á¸• apÄ
saá¸·Ä• yatanapaccayÄ• phasso. ghaá¹-á¹-anadukkhaá¹ƒ viya phassapaccayÄ• vedanÄ• ,
paá¹-ikÄ• rÄ• bhilÄ• so viya vedanÄ• paccayÄ• taá¹‡hÄ• . paá¹-ikÄ• rÄ• bhilÄ• sena asapp
taá¹‡hÄ• paccayÄ• upÄ• dÄ• naá¹ƒ. upÄ• diá¹‡á¹‡aasappÄ• yÄ• lepanaá¹ƒ viya upÄ• dÄ•
asappÄ• yÄ• lepanena gaá¹‡á¸• avikÄ• rapÄ• tubhÄ• vo viya bhavapaccayÄ• jÄ• ti. gaá¹‡á
viya jÄ• tipaccayÄ• jarÄ• maraá¹‡aá¹ƒ. yasmÄ• vÄ• panettha avijjÄ• appaá¹-ipattimicchÄ
abhibhavati paá¹-alaá¹ƒ viya akkhÄ«ni \Ne II 216/. tadabhibhÅ«to ca bÄ• lo punabbhavikehi
attÄ• naá¹ƒ veá¹-heti kosakÄ• rakimi viya kosappadesehi. saá¹…khÄ• rapariggahitaá¹ƒ viÃ±
patiá¹-á¹-haá¹ƒ labhati pariá¹‡Ä• yakapariggahito viya rÄ• jakumÄ• ro rajje. upapattinimittap
viÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-isandhiyaá¹ƒ anekappakÄ• raá¹ƒ nÄ• marÅ«paá¹ƒ abhinibbatteti mÄ
nÄ• marÅ«pe patiá¹-á¹-hitaá¹ƒ saá¸·Ä• yatanaá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ vepullaá¹ƒ pÄ• pu
patiá¹-á¹-hito vanappagumbo viya. Ä• yatanaghaá¹-á¹-anato phasso jÄ• yati araá¹‡isahitÄ• l
phassena phuá¹-á¹-hassa vedanÄ• pÄ• tubhavati agginÄ• phuá¹-á¹-hassa dÄ• ho viya. ve
pavaá¸• á¸• hati loá¹‡Å«dakaá¹ƒ pivato pipÄ• sÄ• viya. tasito bhavesu abhilÄ• saá¹ƒ karoti
pÄ• nÄ«ye. tadassupÄ• dÄ• naá¹ƒ, upÄ• dÄ• nena bhavaá¹ƒ upÄ• diyati Ä• misalobhena m
sati jÄ• ti hoti bÄ«je sati aá¹…kuro viya. jÄ• tassa avassaá¹ƒ jarÄ• maraá¹‡aá¹ƒ uppannass
viya. tasmÄ• evaá¹ƒ __upamÄ• hi_petaá¹ƒ bhavacakkaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• raha

<659> yasmÄ• ca bhagavatÄ• atthatopi dhammatopi desanatopi paá¹-ivedhatopi gambhÄ
``gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamuppÄ• do gambhÄ«rÄ• vabhÄ• so cÄ• â€
vuttaá¹ƒ, tasmÄ• __gambhÄ«rabhedato_petaá¹ƒ bhavacakkaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ yathÄ

tattha \Be II 219/ yasmÄ• na jÄ• tito jarÄ• maraá¹‡aá¹ƒ na hoti, na ca jÄ• tiá¹ƒ vinÄ• aÃ±Ã
jÄ• tito samudÄ• gacchatÄ«ti evaá¹ƒ jÄ• tipaccayasamudÄ• gataá¹-á¹-hassa duravabodhan
jÄ• tipaccayasambhÅ«tasamudÄ• gataá¹-á¹-ho gambhÄ«ro. tathÄ• jÄ• tiyÄ• bhavapaccay
avijjÄ• paccayasambhÅ«tasamudÄ• gataá¹-á¹-ho gambhÄ«ro. tasmÄ• idaá¹ƒ bhavacakkaá
tÄ• vettha __atthagambhÄ«ratÄ• _. hetuphalaÃ±hi atthoti vuccati. yathÄ• ha --- ``hetuphale
atthapaá¹-isambhidÄ• â€™â€™ ti (Vibh 720).

yasmÄ• pana yenÄ• kÄ• rena yadavatthÄ• ca avijjÄ• tesaá¹ƒ tesaá¹ƒ saá¹…khÄ• rÄ• naá
duravabodhanÄ«yato avijjÄ• ya saá¹…khÄ• rÄ• naá¹ƒ paccayaá¹-á¹-ho gambhÄ«ro. tathÄ•
jÄ• tiyÄ• jarÄ• maraá¹‡assa paccayaá¹-á¹-ho gambhÄ«ro, tasmÄ• idaá¹ƒ bhavacakkaá¹ƒ c
__dhammagambhÄ«ratÄ• _. hetuno hi dhammoti nÄ• maá¹ƒ. yathÄ• ha --- ``hetumhi Ã±Ä•
dhammapaá¹-isambhidÄ• â€™â€™ ti (Vibh 720).

yasmÄ• \Ne II 217/ cassa tena tena kÄ• raá¹‡ena tathÄ• tathÄ• pavattetabbattÄ• desanÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ato aÃ±Ã±aá¹ƒ Ã±Ä• á¹‡aá¹ƒ patiá¹-á¹-haá¹ƒ labhati. tathÄ• heta
anulomato, katthaci paá¹-ilomato, katthaci anulomapaá¹-ilomato, katthaci vemajjhato paá¹-á
vÄ• paá¹-ilomato vÄ• , katthaci tisandhicatusaá¹…khepaá¹ƒ, katthaci dvisandhitisaá¹…khep
ekasandhidvisaá¹…khepaá¹ƒ desitaá¹ƒ, tasmÄ• idaá¹ƒ bhavacakkaá¹ƒ desanÄ• gambhÄ«r
__desanÄ• gambhÄ«ratÄ• _.

yasmÄ• cettha yo so avijjÄ• dÄ«naá¹ƒ sabhÄ• vo, yena paá¹-ividdhena avijjÄ• dayo samm
paá¹-ividdhÄ• honti, so duppariyogÄ• hattÄ• gambhÄ«ro, tasmÄ• idaá¹ƒ bhavacakkaá¹ƒ p
tathÄ• hettha avijjÄ• ya aÃ±Ã±Ä• á¹‡Ä• dassanasaccÄ• sampaá¹-ivedhaá¹-á¹-ho gambhÄ«
abhisaá¹…kharaá¹‡Ä• yÅ«hanasarÄ• gavirÄ• gaá¹-á¹-ho, viÃ±Ã±Ä• á¹‡assa
suÃ±Ã±ataabyÄ• pÄ• raasaá¹…kantipaá¹-isandhipÄ• tubhÄ• vaá¹-á¹-ho, nÄ• marÅ«passa
ekuppÄ• davinibbhogÄ• vinibbhoganamanaruppanaá¹-á¹-ho, saá¸·Ä• yatanassa
adhipatilokadvÄ• rakhettavisayibhÄ• vaá¹-á¹-ho, phassassa phusanasaá¹…ghaá¹-á¹-anasaa
\Be II 220/, vedanÄ• ya Ä• rammaá¹‡arasÄ• nubhavanasukhadukkhamajjhattabhÄ• vanijjÄ«
abhinanditajjhosÄ• nasaritÄ• latÄ• nadÄ«taá¹‡hÄ• samuddaduppÅ«raá¹-á¹-ho, upÄ• dÄ• na
Ä• dÄ• naggahaá¹‡Ä• bhinivesaparÄ• mÄ• saduratikkamaá¹-á¹-ho, bhavassa
Ä• yÅ«hanÄ• bhisaá¹…kharaá¹‡ayonigatiá¹-hitinivÄ• sesukhipanaá¹-á¹-ho, jÄ• tiyÄ• jÄ• ti s
pÄ• tubhÄ• vaá¹-á¹-ho, jarÄ• maraá¹‡assa khayavayabhedaviparia¹‡Ä• maá¹-á¹-ho gambhÄ
__paá¹-ivedhagambhÄ«ratÄ• _.

<660> yasmÄ• panettha ekattanayo, nÄ• nattanayo, abyÄ• pÄ• ranayo, evaá¹ƒdhammatÄ
honti, tasmÄ• __nayabhedato_petaá¹ƒ bhavacakkaá¹ƒ viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ.

tattha avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡anti evaá¹

rukkhabhÄ• vappatti viya santÄ• nÄ• nupacchedo __ekattanayo_ nÄ• ma. yaá¹ƒ sammÄ• p
santÄ• nassa anupacchedÄ• vabodhato ucchedadiá¹-á¹-hiá¹ƒ pajahati. micchÄ• passanto h
pavattamÄ• nassa santÄ• nÄ• nupacchedassa ekattagahaá¹‡ato sassatadiá¹-á¹-hiá¹ƒ upÄ•

avijjÄ• dÄ«naá¹ƒ pana yathÄ• sakaá¹ƒlakkhaá¹‡avavatthÄ• naá¹ƒ __nÄ• nattanayo_ nÄ• n
navanavÄ• naá¹ƒ \Ne II 218/ uppÄ• dadassanato sassatadiá¹-á¹-hiá¹ƒ pajahati. micchÄ• pa
ekasantÄ• napatitassa bhinnasantÄ• nasseva nÄ• nattaggahaá¹‡ato ucchedadiá¹-á¹-hiá¹ƒ u

avijjÄ• ya saá¹…khÄ• rÄ• mayÄ• uppÄ• detabbÄ• , saá¹…khÄ• rÄ• naá¹ƒ vÄ• viÃ±Ã±Ä•
evamÄ• dibyÄ• pÄ• rÄ• bhÄ• vo __abyÄ• pÄ• ranayo_ nÄ• ma. yaá¹ƒ sammÄ• passanto k
attadiá¹-á¹-hiá¹ƒ pajahati. micchÄ• passanto yo asatipi byÄ• pÄ• re avijjÄ• dÄ«naá¹ƒ sabhÄ
hetubhÄ• vo, tassa aggahaá¹‡ato akiriyadiá¹-á¹-hiá¹ƒ upÄ• diyati.

avijjÄ• dÄ«hi pana kÄ• raá¹‡ehi saá¹…khÄ• rÄ• dÄ«naá¹ƒyeva sambhavo khÄ«rÄ• dÄ«hi c
aÃ±Ã±esanti ayaá¹ƒ __evaá¹ƒdhammatÄ• nayo_ nÄ• ma. yaá¹ƒ sammÄ• passanto paccay
ahetukadiá¹-á¹-hiá¹ƒ akiriyadiá¹-á¹-hiÃ±ca pajahati. micchÄ• passanto paccayÄ• nurÅ«paá¹
aggahetvÄ• yato kutoci \Be II 221/ yassa kassaci asambhavaggahaá¹‡ato ahetukadiá¹-á¹-h
upÄ• diyatÄ«ti evamidaá¹ƒ bhavacakkaá¹ƒ,

saccappabhavato kiccÄ• , vÄ• raá¹‡Ä• upamÄ• hi ca.

gambhÄ«ranayabhedÄ• ca, viÃ±Ã±Ä• tabbaá¹ƒ yathÄ• rahaá¹ƒ ||

<661> idaÃ±hi atigambhÄ«rato agÄ• dhaá¹ƒ. nÄ• nÄ• nayagahanato duratiyÄ• naá¹ƒ. Ã±Ä
samÄ• dhipavarasilÄ• yaá¹ƒ sunisitena,

bhavacakkamapadÄ• letvÄ• , asanivicakkamiva niccanimmathanaá¹ƒ.

saá¹ƒsÄ• rabhayamatÄ«to, na koci supinantarepyatthi ||

vuttampi hetaá¹ƒ bhagavatÄ• --- ``gambhÄ«ro cÄ• yaá¹ƒ, Ä• nanda, paá¹-iccasamuppÄ• d
etassa cÄ• nanda, dhammassa ananubodhÄ• appaá¹-ivedhÄ• evamayaá¹ƒ pajÄ• tantÄ• k
kulÄ• gaá¹‡á¹-hikajÄ• tÄ• muÃ±japabbajabhÅ«tÄ• apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ sa
nÄ• tivattatÄ«â€™â€™ ti (Vin I 95; SN a II 60). tasmÄ• attano vÄ• paresaá¹ƒ vÄ• hitÄ• ya
paá¹-ipanno avasesakiccÄ• ni pahÄ• ya,

gambhÄ«re \Ne II 219/ paccayÄ• kÄ• rappabhede idha paá¹‡á¸• ito.

yathÄ• gÄ• dhaá¹ƒ labhethevamanuyuÃ±je sadÄ• satoti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

paÃ±Ã±Ä• bhÅ«miniddeso nÄ• ma

sattarasamo paricchedo.

18. diá¹-á¹-hivisuddhiniddeso

nÄ• marÅ«papariggahakathÄ•

<662> idÄ• ni \Be II 222/ \Ne II 220/ yÄ• ``imesu bhÅ«mibhÅ«tesu dhammesu uggahaparip
Ã±Ä• á¹‡aparicayaá¹ƒ katvÄ• `sÄ«lavisuddhi ceva cittavisuddhi cÄ• â€™ ti dve mÅ«labhÅ«
sampÄ• detabbÄ• â€™â€™ ti vuttÄ• . tattha __sÄ«lavisuddhi_ nÄ• ma suparisuddhaá¹ƒ
pÄ• timokkhasaá¹ƒvarÄ• dicatubbidhaá¹ƒ sÄ«laá¹ƒ, taÃ±ca __sÄ«laniddese_ vitthÄ• ritame
saupacÄ• rÄ• aá¹-á¹-ha samÄ• pattiyo, tÄ• pi cittasÄ«sena vutta__samÄ• dhiniddese_ sab
tasmÄ• tÄ• tattha vitthÄ• ritanayeneva veditabbÄ• .

yaá¹ƒ pana vuttaá¹ƒ ``diá¹-á¹-hivisuddhi, kaá¹…khÄ• vitaraá¹‡avisuddhi, maggÄ• maggaÃ±
paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi, Ã±Ä• á¹‡adassanavisuddhÄ«ti imÄ• pana paÃ±ca
tattha __nÄ• marÅ«pÄ• naá¹ƒ yÄ• thÄ• vadassanaá¹ƒ diá¹-á¹-hivisuddhi_ nÄ• ma.

<663> taá¹ƒ sampÄ• detukÄ• mena __samathayÄ• nikena_ tÄ• va á¹-hapetvÄ• nevasaÃ±
avasesarÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ aÃ±Ã±atarato vuá¹-á¹-hÄ• ya vitakkÄ• dÄ«n
taá¹ƒsampayuttÄ• ca dhammÄ• __lakkhaá¹‡arasÄ• divasena_ pariggahetabbÄ• . parigga
Ä• rammaá¹‡Ä• bhimukhaá¹ƒ namanato namanaá¹-á¹-hena __nÄ• ma_nti vavatthapetabba

tato yathÄ• nÄ• ma puriso antogehe sappaá¹ƒ disvÄ• taá¹ƒ anubandhamÄ• no tassa Ä• s
ayampi yogÄ• vacaro taá¹ƒ nÄ• maá¹ƒ upaparikkhanto ``idaá¹ƒ nÄ• maá¹ƒ kiá¹ƒ nissÄ• ya p
pariyesamÄ• no tassa nissayaá¹ƒ hadayarÅ«paá¹ƒ passati. tato hadayarÅ«passa nissayabh
ca sesupÄ• dÄ• yarÅ«pÄ• nÄ«ti rÅ«paá¹ƒ pariggaá¹‡hÄ• ti. so sabbampetaá¹ƒ ruppanato \B
vavatthapeti. tato namanalakkhaá¹‡aá¹ƒ nÄ• maá¹ƒ, ruppanalakkhaá¹‡aá¹ƒ rÅ«panti __saá
vavatthapeti_.

<664> __suddhavipassanÄ• yÄ• niko_ pana ayameva vÄ• __samathayÄ• niko_ catudhÄ•

tesaá¹ƒ dhÄ• tupariggahamukhÄ• naá¹ƒ aÃ±Ã±ataramukhavasena saá¹…khepato vÄ• vitth
pariggaá¹‡hÄ• ti. athassa yÄ• thÄ• vasarasalakkhaá¹‡ato Ä• vibhÅ«tÄ• su dhÄ• tÅ«su kam
223/ tÄ• va kese ``catasso dhÄ• tuyo, vaá¹‡á¹‡o, gandho, raso, ojÄ• , jÄ«vitaá¹ƒ, kÄ• yappa
kÄ• yadasakavasena dasa rÅ«pÄ• ni, tattheva bhÄ• vassa atthitÄ• ya bhÄ• vadasakavasen
Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ ojaá¹-á¹-hamakaá¹ƒ, utusamuá¹-á¹-hÄ• naá¹ƒ, cittasamuá¹-á
catuvÄ«satÄ«ti evaá¹ƒ catusamuá¹-á¹-hÄ• nesu catuvÄ«satikoá¹-á¹-hÄ• sesu catucattÄ• lÄ«
rÅ«pÄ• ni, sedo, assu, kheá¸·o, siá¹…ghÄ• á¹‡ikÄ• ti imesu pana catÅ«su utucittasamuá¹-á
ojaá¹-á¹-hamakÄ• naá¹ƒ vasena soá¸·asa soá¸·asa rÅ«pÄ• ni, udariyaá¹ƒ, karÄ«saá¹ƒ, publ
utusamuá¹-á¹-hÄ• nesu utusamuá¹-á¹-hÄ• nasseva ojaá¹-á¹-hamakassa vasena aá¹-á¹-ha a
pÄ• kaá¹-Ä• ni hontÄ«ti. esa tÄ• va __dvattiá¹ƒsÄ• kÄ• re_ nayo.

ye pana imasmiá¹ƒ dvattiá¹ƒsÄ• kÄ• re Ä• vibhÅ«te apare dasa Ä• kÄ• rÄ• Ä• vibhavanti. t
tÄ• va kammaje tejokoá¹-á¹-hÄ• samhi ojaá¹-á¹-hamakaÃ±ceva jÄ«vitaÃ±cÄ• ti nava rÅ«pÄ
assÄ• sapassÄ• sakoá¹-á¹-hÄ• sepi ojaá¹-á¹-hamakaÃ±ceva saddo cÄ• ti nava, sesesu catu
aá¹-á¹-hasu jÄ«vitanavakaÃ±ceva tÄ«á¹‡i ca ojaá¹-á¹-hamakÄ• nÄ«ti tettiá¹ƒsa rÅ«pÄ• ni pA

tassevaá¹ƒ vitthÄ• rato dvÄ• cattÄ• lÄ«sÄ• kÄ• ravasena imesu bhÅ«tupÄ• dÄ• yarÅ«pesu
vatthudvÄ• ravasena paÃ±ca cakkhudasakÄ• dayo, hadayavatthudasakaÃ±cÄ• ti aparÄ• ni
pÄ• kaá¹-Ä• ni honti. so sabbÄ• nipi tÄ• ni __ruppanalakkhaá¹‡ena_ ekato katvÄ• ``etaá¹ƒ
passati.

tassevaá¹ƒ pariggahitarÅ«passa dvÄ• ravasena arÅ«padhammÄ• pÄ• kaá¹-Ä• honti. seyy
dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni, tisso manodhÄ• tuyo, aá¹-á¹-hasaá¹-á¹-hi manoviÃ±Ã±Ä• á¹‡
lokiyacittÄ• ni, avisesena ca tehi cittehi sahajÄ• to phasso, vedanÄ• , saÃ±Ã±Ä• , cetanÄ• ,
cittaá¹-á¹-hiti, manasikÄ• roti ime satta satta cetasikÄ• ti. lokuttaracittÄ• ni pana neva suddh
II 222/, na samathayÄ• nikassa pariggahaá¹ƒ gacchanti anadhigatattÄ• ti. so sabbepi te arÅ
__namanalakkhaá¹‡ena_ ekato katvÄ• ``etaá¹ƒ __nÄ• maâ€™â€™ _nti passati. evameko
vitthÄ• rato nÄ• marÅ«paá¹ƒ vavatthapeti_.

<665> aparo \Be II 224/ __aá¹-á¹-hÄ• rasadhÄ• tuvasena_. kathaá¹ƒ? idha bhikkhu atthi im
cakkhudhÄ• tu ... pe ... manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti dhÄ• tuyo Ä• vajjitvÄ• yaá¹ƒ loko
setakaá¹‡hamaá¹‡á¸• alavicittaá¹ƒ Ä• yatavitthataá¹ƒ akkhikÅ«pake nhÄ• rusuttakena Ä• ba
maá¹ƒsapiá¹‡á¸• aá¹ƒ ``cakkhÅ«â€™â€™ ti saÃ±jÄ• nÄ• ti, taá¹ƒ aggahetvÄ• khandhanidd
vuttappakÄ• raá¹ƒ cakkhupasÄ• daá¹ƒ ``cakkhudhÄ• tÅ«â€™â€™ ti vavatthapeti.

yÄ• ni panassa nissayabhÅ«tÄ• catasso dhÄ• tuyo, parivÄ• rakÄ• ni cattÄ• ri vaá¹‡á¹‡a-ga
anupÄ• lakaá¹ƒ jÄ«vitindriyanti nava sahajÄ• tarÅ«pÄ• ni, tattheva á¹-hitÄ• ni kÄ• yadasaka
vÄ«sati kammajarÅ«pÄ• ni, Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ ojaá¹-á¹-ha

anupÄ• dinnarÅ«pÄ• nÄ«ti evaá¹ƒ sesÄ• ni tepaá¹‡á¹‡Ä• sa rÅ«pÄ• ni honti, na tÄ• ni ca ``
vavatthapeti. esa nayo sotadhÄ• tuÄ• dÄ«supi. kÄ• yadhÄ• tuyaá¹ƒ pana avasesÄ• ni tecat
keci pana utucittasamuá¹-á¹-hÄ• nÄ• ni saddena saha nava nava katvÄ• paÃ±cacattÄ• lÄ«

iti ime paÃ±ca pasÄ• dÄ• , tesaÃ±ca visayÄ• rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• pa
dhÄ• tuyo honti. avasesarÅ«pÄ• ni dhammadhÄ• tuyeva honti. cakkhuá¹ƒ pana nissÄ• ya r
cittaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• mÄ• ti evaá¹ƒ dvepaÃ±caviÃ±Ã±Ä• á¹‡Ä• ni paÃ
tÄ«á¹‡i manodhÄ• tucittÄ• ni ekÄ• manodhÄ• tu, aá¹-á¹-hasaá¹-á¹-hi manoviÃ±Ã±Ä• á¹‡ad
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti sabbÄ• nipi ekÄ• sÄ«ti lokiyacittÄ• ni satta viÃ±Ã±Ä• á¹‡adh
phassÄ• dayo dhammadhÄ• tÅ«ti evamettha aá¸• á¸• hekÄ• dasa dhÄ• tuyo rÅ«paá¹ƒ, aá¸•
nÄ• manti evameko aá¹-á¹-hÄ• rasadhÄ• tuvasena nÄ• marÅ«paá¹ƒ vavatthapeti.

<666> aparo __dvÄ• dasÄ• yatanavasena_. kathaá¹ƒ? cakkhudhÄ• tuyaá¹ƒ vuttanayeneva
rÅ«pÄ• ni cakkhupasÄ• damattaá¹ƒ ``cakkhÄ• yatanaâ€™â€™ nti vavatthapeti. tattha vutta
sotaghÄ• najivhÄ• kÄ• yadhÄ• tuyo ``sotaghÄ• najivhÄ• kÄ• yÄ• yatanÄ• nÄ«â€™â€™ ti, t
``rÅ«pasaddagandharasaphoá¹-á¹-habbÄ• yatanÄ• nÄ«â€™â€™ ti \Ne II 223/, lokiyasattavi
``manÄ• yatanaâ€™â€™ nti, taá¹ƒsampayuttÄ• phassÄ• dayo sesarÅ«paÃ±ca ``dhammÄ•
225/ aá¸• á¸• hekÄ• dasa Ä• yatanÄ• ni rÅ«paá¹ƒ, diyaá¸• á¸• haÄ• yatanÄ• ni nÄ• manti ev
nÄ• marÅ«paá¹ƒ vavatthapeti.

<667> aparo tato saá¹ƒkhittataraá¹ƒ __khandhavasena_ vavatthapeti. kathaá¹ƒ? idha bhikk
catusamuá¹-á¹-hÄ• nÄ• catasso dhÄ• tuyo, taá¹ƒnissito vaá¹‡á¹‡o, gandho, raso, ojÄ• , cal
pasÄ• dÄ• , vatthurÅ«paá¹ƒ, bhÄ• vo, jÄ«vitindriyaá¹ƒ, dvisamuá¹-á¹-hÄ• no saddoti imÄ• n
__sammasanupagÄ• ni_ nipphannÄ• ni rÅ«parÅ«pÄ• ni. kÄ• yaviÃ±Ã±atti, vacÄ«viÃ±Ã±att
lahutÄ• , mudutÄ• , kammaÃ±Ã±atÄ• , upacayo, santati, jaratÄ• , aniccatÄ• ti imÄ• ni pana
sammasanupagÄ• ni, _ Ä• kÄ• ravikÄ• raantaraparicchedamattakÄ• ni, na nipphannarÅ«pÄ
kho rÅ«pÄ• naá¹ƒ Ä• kÄ• ravikÄ• raantaraparicchedamattato rÅ«panti saá¹…khaá¹ƒ gatÄ• n
sattavÄ«sati rÅ«pÄ• ni rÅ«pakkhandho, ekÄ• sÄ«tiyÄ• lokiyacittehi saddhiá¹ƒ uppannÄ• v
taá¹ƒsampayuttÄ• saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, saá¹…khÄ• rÄ• saá¹…khÄ• rakkhand
viÃ±Ã±Ä• á¹‡akkhandhoti. iti rÅ«pakkhandho rÅ«paá¹ƒ, cattÄ• ro arÅ«pino khandhÄ• nÄ• n
paÃ±cakkhandhavasena nÄ• marÅ«paá¹ƒ vavatthapeti.

<668> aparo ``yaá¹ƒkiÃ±ci rÅ«paá¹ƒ sabbaá¹ƒ rÅ«paá¹ƒ cattÄ• ri mahÄ• bhÅ«tÄ• ni catun
upÄ• dÄ• yarÅ«paâ€™â€™ nti (MN I 347; AN c 1I 17) evaá¹ƒ saá¹ƒkhitteneva imasmiá¹ƒ a
pariggahetvÄ• , tathÄ• manÄ• yatanaÃ±ceva dhammÄ• yatanekadesaÃ±ca nÄ• manti pari
idaÃ±ca rÅ«paá¹ƒ, idaá¹ƒ vuccati nÄ• marÅ«paâ€™â€™ nti __saá¹…khepato_ nÄ• marÅ«p

<669> sace panassa tena tena mukhena rÅ«paá¹ƒ pariggahetvÄ• arÅ«paá¹ƒ pariggaá¹‡ha

upaá¹-á¹-hÄ• ti, tena dhuranikkhepaá¹ƒ akatvÄ• rÅ«pameva punappunaá¹ƒ sammasitabbaá
pariggahetabbaá¹ƒ vavatthapetabbaá¹ƒ. yathÄ• yathÄ• hissa rÅ«paá¹ƒ suvikkhÄ• litaá¹ƒ h
suparisuddhaá¹ƒ, tathÄ• tathÄ• tadÄ• rammaá¹‡Ä• arÅ«padhammÄ• sayameva pÄ• kaá

yathÄ• hi cakkhumato purisassa aparisuddhe Ä• dÄ• se mukhanimittaá¹ƒ olokentassa nim
``nimittaá¹ƒ na paÃ±Ã±Ä• yatÄ«â€™â€™ ti na Ä• dÄ• saá¹ƒ \Be II 226/ chaá¸• á¸• eti, atha
parimajjati \Ne II 224/. tassa parisuddhe Ä• dÄ• se nimittaá¹ƒ sayameva pÄ• kaá¹-aá¹ƒ hoti.
tilapiá¹-á¹-haá¹ƒ doá¹‡iyaá¹ƒ Ä• kiritvÄ• udakena paripphosetvÄ• ekavÄ• raá¹ƒ dvevÄ• raá
anikkhamante na tilapiá¹-á¹-haá¹ƒ chaá¸• á¸• eti, atha kho naá¹ƒ punappunaá¹ƒ uá¹‡hodake
madditvÄ• pÄ«á¸·eti. tassevaá¹ƒ karoto vippasannaá¹ƒ tilatelaá¹ƒ nikkhamati. yathÄ• vÄ•
pasÄ• detukÄ• mo katakaá¹-á¹-hiá¹ƒ gahetvÄ• antoghaá¹-e hatthaá¹ƒ otÄ• retvÄ• ekadvev
avippasÄ«dante na katakaá¹-á¹-hiá¹ƒ chaá¸• á¸• eti, atha kho naá¹ƒ punappunaá¹ƒ ghaá¹ƒs
karontassa kalalakaddamaá¹ƒ sannisÄ«dati. udakaá¹ƒ acchaá¹ƒ hoti vippasannaá¹ƒ, evame
dhuranikkhepaá¹ƒ akatvÄ• rÅ«pameva punappunaá¹ƒ sammasitabbaá¹ƒ manasikÄ• tabbaá
vavatthapetabbaá¹ƒ.

yathÄ• yathÄ• hissa rÅ«paá¹ƒ suvikkhÄ• litaá¹ƒ hoti nijjaá¹-aá¹ƒ suparisuddhaá¹ƒ, tathÄ•
tappaccanÄ«kakilesÄ• sannisÄ«danti, kaddamupari udakaá¹ƒ viya cittaá¹ƒ pasannaá¹ƒ hot
arÅ«padhammÄ• sayameva pÄ• kaá¹-Ä• honti. evaá¹ƒ aÃ±Ã±Ä• hipi ucchucoragoá¹‡adac
ayamattho pakÄ• setabbo.

arÅ«padhammÄ• naá¹ƒ upaá¹-á¹-hÄ• nÄ• kÄ• rakathÄ•

<670> evaá¹ƒ suvisuddharÅ«papariggahassa panassa arÅ«padhammÄ• tÄ«hi Ä• kÄ• rehi
vÄ• vedanÄ• vasena vÄ• viÃ±Ã±Ä• á¹‡avasena vÄ• . kathaá¹ƒ? ekassa tÄ• va ``pathavÄ«
kakkhaá¸·alakkhaá¹‡Ä• â€™â€™ tiÄ• dinÄ• nayena dhÄ• tuyo pariggaá¹‡hantassa paá¹-h
taá¹ƒsampayuttÄ• vedanÄ• vedanÄ• kkhandho, saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, saddhiá
saá¹…khÄ• rakkhandho, cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoti upaá¹-á¹-hÄ• ti. tathÄ• ``kese p
kakkhaá¸·alakkhaá¹‡Ä• ... pe ... assÄ• sapassÄ• se pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡
paá¹-hamÄ• bhinipÄ• to phasso, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ• kkhandho ... pe ... c
viÃ±Ã±Ä• á¹‡akkhandhoti upaá¹-á¹-hÄ• ti. evaá¹ƒ arÅ«padhammÄ• __phassavasena_ upa

ekassa ``pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• â€™â€™ ti tadÄ• rammaá¹‡arasÄ• nub
taá¹ƒsampayuttÄ• saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho, taá¹ƒsampayutto phasso \Be II 227/ ca
saá¹…khÄ• rakkhandho, taá¹ƒsampayuttaá¹ƒ cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoti upaá¹-á¹-hÄ
pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• \Ne II 225/ ... pe ... assÄ• sapassÄ• se pathavÄ«
kakkhaá¸·alakkhaá¹‡Ä• â€™â€™ ti tadÄ• rammaá¹‡arasÄ• nubhavanakavedanÄ• vedanÄ
taá¹ƒsampayuttaá¹ƒ cittaá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoti upaá¹-á¹-hÄ• ti. evaá¹ƒ __vedanÄ• v

upaá¹-á¹-hahanti.

aparassa ``pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• â€™â€™ ti Ä• rammaá¹‡apaá¹-ivijÄ•
viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ• kkhandho, saÃ±Ã±Ä• saÃ
ca saá¹…khÄ• rakkhandhoti upaá¹-á¹-hÄ• ti. tathÄ• ``kese pathavÄ«dhÄ• tu kakkhaá¸·alak
assÄ• sapassÄ• se pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹‡Ä• â€™â€™ ti Ä• rammaá¹‡apa
viÃ±Ã±Ä• á¹‡akkhandho, taá¹ƒsampayuttÄ• vedanÄ• vedanÄ• kkhandho, saÃ±Ã±Ä• saÃ
ca saá¹…khÄ• rakkhandhoti upaá¹-á¹-hÄ• ti. evaá¹ƒ __viÃ±Ã±Ä• á¹‡avasena_ arÅ«padham

eteneva upÄ• yena ``kammasamuá¹-á¹-hÄ• ne kese pathavÄ«dhÄ• tu kakkhaá¸·alakkhaá¹
dvÄ• cattÄ• lÄ«sÄ• ya dhÄ• tukoá¹-á¹-hÄ• sesu catunnaá¹ƒ catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ vas
cakkhudhÄ• tuÄ• dÄ«su rÅ«papariggahamukhesu sabbaá¹ƒ nayabhedaá¹ƒ anugantvÄ• yo

<671> yasmÄ• ca evaá¹ƒ suvisuddharÅ«papariggahasseva tassa arÅ«padhammÄ• tÄ«hÄ
tasmÄ• suvisuddharÅ«papariggaheneva arÅ«papariggahÄ• ya yogo kÄ• tabbo, na itarena.
rÅ«padhamme upaá¹-á¹-hite dvÄ«su vÄ• rÅ«paá¹ƒ pahÄ• ya arÅ«papariggahaá¹ƒ Ä• rabha
parihÄ• yati, pathavÄ«kasiá¹‡abhÄ• vanÄ• ya vuttappakÄ• rÄ• pabbateyyÄ• gÄ• vÄ« viya
pana arÅ«papariggahÄ• ya yogaá¹ƒ karoto kammaá¹-á¹-hÄ• naá¹ƒ vuddhiá¹ƒ virÅ«á¸·hiá¹ƒ

so evaá¹ƒ phassÄ• dÄ«naá¹ƒ vasena upaá¹-á¹-hite cattÄ• ro arÅ«pino khandhe nÄ• manti,
Ä• rammaá¹‡abhÅ«tÄ• ni cattÄ• ri mahÄ• bhÅ«tÄ• ni, catunnaÃ±ca mahÄ• bhÅ«tÄ• naá¹ƒ
vavatthapeti. iti aá¹-á¹-hÄ• rasa dhÄ• tuyo dvÄ• dasÄ• yatanÄ• ni paÃ±cakkhandhÄ• ti sabb
khaggena samuggaá¹ƒ vivaramÄ• no \Be II 228/ viya yamakatÄ• lakandaá¹ƒ phÄ• layamÄ•
rÅ«paÃ±cÄ• ti dvedhÄ• vavatthapeti. nÄ• marÅ«pamattato uddhaá¹ƒ aÃ±Ã±o satto vÄ• pu
vÄ• natthÄ«ti niá¹-á¹-haá¹ƒ gacchati.

sambahulasuttantasaá¹ƒsandanÄ•

<672> so \Ne II 226/ evaá¹ƒ yÄ• thÄ• vasarasato nÄ• marÅ«paá¹ƒ vavatthapetvÄ• suá¹-á¹
puggaloâ€™â€™ ti imissÄ• lokasamaÃ±Ã±Ä• ya pahÄ• natthÄ• ya sattasammohassa sam
asammohabhÅ«miyaá¹ƒ cittaá¹ƒ á¹-hapanatthÄ• ya sambahulasuttantavasena ``nÄ• marÅ«
puggalo atthÄ«â€™â€™ ti etamatthaá¹ƒ saá¹ƒsandetvÄ• vavatthapeti. vuttaÃ±hetaá¹ƒ ---

``yathÄ• pi aá¹…gasambhÄ• rÄ• , hoti saddo ratho iti.

evaá¹ƒ khandhesu santesu, hoti sattoti sammutÄ«â€™â€™ ti || (SN a I 171).

aparampi vuttaá¹ƒ, ``seyyathÄ• pi, Ä• vuso, kaá¹-á¹-haÃ±ca paá¹-icca valliÃ±ca paá¹-icca m

tiá¹‡aÃ±ca paá¹-icca Ä• kÄ• so parivÄ• rito agÄ• rantveva saá¹…khaá¹ƒ gacchati, evameva
paá¹-icca nhÄ• ruÃ±ca paá¹-icca maá¹ƒsaÃ±ca paá¹-icca cammaÃ±ca paá¹-icca Ä• kÄ• so
saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti (MN I 306).

aparampi vuttaá¹ƒ ---

``dukkhameva hi sambhoti, dukkhaá¹ƒ tiá¹-á¹-hati veti ca.

nÄ• Ã±Ã±atra dukkhÄ• sambhoti, nÄ• Ã±Ã±aá¹ƒ dukkhÄ• nirujjhatÄ«â€™â€™ ti || (SN a I

upamÄ• hi nÄ• marÅ«pavibhÄ• vanÄ•

<673> evaá¹ƒ anekasatehi suttantehi nÄ• marÅ«pameva dÄ«pitaá¹ƒ, na satto na puggalo.
akkhacakkapaÃ±jaraÄ«sÄ• dÄ«su aá¹…gasambhÄ• resu ekenÄ• kÄ• rena saá¹‡á¹-hitesu _
paramatthato ekekasmiá¹ƒ aá¹…ge upaparikkhiyamÄ• ne ratho nÄ• ma natthi. yathÄ• ca k
gehasambhÄ• resu ekenÄ• kÄ• rena Ä• kÄ• saá¹ƒ parivÄ• retvÄ• á¹-hitesu __geha_nti voh
gehaá¹ƒ nÄ• ma natthi. yathÄ• ca aá¹…guliaá¹…guá¹-á¹-hÄ• dÄ«su ekenÄ• kÄ• rena á¹-hit
vohÄ• ramattaá¹ƒ \Ne II 227/ hoti. doá¹‡itantiÄ• dÄ«su __vÄ«á¹‡Ä• _ti. hatthiassÄ• dÄ«su _
pÄ• kÄ• ragehagopurÄ• dÄ«su \Be II 229/ __nagara_nti. khandhasÄ• khÄ• palÄ• sÄ• dÄ«s
__rukkho_ti vohÄ• ramattaá¹ƒ hoti, paramatthato ekekasmiá¹ƒ avayave upaparikkhiyamÄ• n
evamevaá¹ƒ paÃ±casu upÄ• dÄ• nakkhandhesu sati __ ``satto, puggaloâ€™â€™ _ti vohÄ•
ekekasmiá¹ƒ dhamme upaparikkhiyamÄ• ne ``asmÄ«ti vÄ• ahanti vÄ• â€™â€™ ti gÄ• has
natthi. paramatthato pana nÄ• marÅ«pamattameva atthÄ«ti. evaá¹ƒ passato hi dassanaá¹ƒ
nÄ• ma hoti.

<674> yo panetaá¹ƒ yathÄ• bhÅ«tadassanaá¹ƒ pahÄ• ya ``satto atthÄ«â€™â€™ ti gaá¹‡hA
anujÄ• neyya avinÄ• saá¹ƒ vÄ• . avinÄ• saá¹ƒ anujÄ• nanto sassate patati. vinÄ• saá¹ƒ anu
kasmÄ• ? khÄ«ranvayassa dadhino viya tadanvayassa aÃ±Ã±assa abhÄ• vato. so ``sassat
olÄ«yati nÄ• ma. ``ucchijjatÄ«â€™â€™ ti gaá¹‡hanto atidhÄ• vati nÄ• ma. tenÄ• ha bhagav

``dvÄ«hi, bhikkhave, diá¹-á¹-higatehi pariyuá¹-á¹-hitÄ• devamanussÄ• olÄ«yanti eke, atidhA
cakkhumanto ca passanti.

``kathaÃ±ca, bhikkhave, olÄ«yanti eke? bhavÄ• rÄ• mÄ• , bhikkhave, devamanussÄ• bhav
tesaá¹ƒ bhavanirodhÄ• ya dhamme desiyamÄ• ne cittaá¹ƒ na pakkhandati nappasÄ«dati na
nÄ• dhimuccati. evaá¹ƒ kho, bhikkhave, olÄ«yanti eke.

``kathaÃ±ca, bhikkhave, atidhÄ• vanti eke? bhaveneva kho paneke aá¹-á¹-Ä«yamÄ• nÄ• ha

vibhavaá¹ƒ abhinandanti, yato kira bho ayaá¹ƒ attÄ• kÄ• yassa bhedÄ• ucchijjati vinassati,
paraá¹ƒmaraá¹‡Ä• , etaá¹ƒ santaá¹ƒ, etaá¹ƒ paá¹‡Ä«taá¹ƒ, etaá¹ƒ yÄ• thÄ• vanti. evaá¹ƒ kh
atidhÄ• vanti eke.

``kathaÃ±ca, bhikkhave, cakkhumanto passanti? idha, bhikkhave, bhikkhu bhÅ«taá¹ƒ bhÅ«t
bhÅ«taá¹ƒ bhÅ«tato disvÄ• bhÅ«tassa nibbidÄ• ya virÄ• gÄ• ya nirodhÄ• ya paá¹-ipanno h
cakkhumanto passantÄ«â€™â€™ ti (It 49).

<675> tasmÄ• \Be II 230/ yathÄ• dÄ• ruyantaá¹ƒ suÃ±Ã±aá¹ƒ nijjÄ«vaá¹ƒ nirÄ«hakaá¹ƒ, a
dÄ• rurajjukasamÄ• yogavasena gacchatipi tiá¹-á¹-hatipi. saÄ«hakaá¹ƒ sabyÄ• pÄ• raá¹ƒ vi
nÄ• marÅ«pampi suÃ±Ã±aá¹ƒ nijjÄ«vaá¹ƒ nirÄ«hakaá¹ƒ, atha ca pana aÃ±Ã±amaÃ±Ã±asa
tiá¹-á¹-hatipi. saÄ«hakaá¹ƒ sabyÄ• pÄ• raá¹ƒ viya khÄ• yatÄ«ti daá¹-á¹-habbaá¹ƒ. tenÄ• hu

``nÄ• maÃ±ca rÅ«paÃ±ca idhatthi saccato,

na hettha satto manujo ca vijjati.

suÃ±Ã±aá¹ƒ idaá¹ƒ yantamivÄ• bhisaá¹…khataá¹ƒ,

dukkhassa puÃ±jo tiá¹‡akaá¹-á¹-hasÄ• disoâ€™â€™ ti ||

na kevalaÃ±cetaá¹ƒ dÄ• ruyantupamÄ• ya, aÃ±Ã±Ä• hipi naá¸·akalÄ• pÄ«Ä• dÄ«hi upamÄ
hi dvÄ«su naá¸·akalÄ• pÄ«su aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya á¹-hapitÄ• su ekÄ• ekissÄ•
patamÄ• nÄ• ya itarÄ• pi patati, evamevaá¹ƒ paÃ±cavokÄ• rabhave nÄ• marÅ«paá¹ƒ aÃ±Ã
ekaá¹ƒ ekassa upatthambho hoti. maraá¹‡avasena ekasmiá¹ƒ patamÄ• ne itarampi patati. t

``yamakaá¹ƒ nÄ• marÅ«paÃ±ca, ubho aÃ±Ã±oÃ±Ã±anissitÄ• .

ekasmiá¹ƒ bhijjamÄ• nasmiá¹ƒ, ubho bhijjanti paccayÄ• â€™â€™ ti ||

<676> yathÄ• ca daá¹‡á¸• Ä• bhihataá¹ƒ bheriá¹ƒ nissÄ• ya sadde pavattamÄ• ne aÃ±Ã±
bherisaddÄ• asammissÄ• , bherÄ« saddena suÃ±Ã±Ä• , saddo bheriyÄ• suÃ±Ã±o, evame
vatthudvÄ• rÄ• rammaá¹‡asaá¹…khÄ• taá¹ƒ rÅ«paá¹ƒ nissÄ• ya nÄ• me pavattamÄ• ne aÃ
nÄ• maá¹ƒ, nÄ• marÅ«pÄ• asammissÄ• , nÄ• maá¹ƒ rÅ«pena suÃ±Ã±aá¹ƒ, rÅ«paá¹ƒ nÄ•
paá¹-icca saddo viya rÅ«paá¹ƒ paá¹-icca nÄ• maá¹ƒ pavattati. tenÄ• hu porÄ• á¹‡Ä• ---

``na \Ne II 229/ cakkhuto jÄ• yare phassapaÃ±camÄ• ,

na rÅ«pato no ca ubhinnamantarÄ• .

hetuá¹ƒ paá¹-iccappabhavanti saá¹…khatÄ• ,

yathÄ• pi saddo pahaá¹-Ä• ya bheriyÄ• ||

``na \Be II 231/ sotato jÄ• yare phassapaÃ±camÄ• ,

na saddato no ca ubhinnamantarÄ• ... pe ... ||

``na ghÄ• nato jÄ• yare phassapaÃ±camÄ• ,

na gandhato no ca ubhinnamantarÄ• ... pe ... ||

``na jivhÄ• to jÄ• yare phassapaÃ±camÄ• ,

na rasato no ca ubhinnamantarÄ• ... pe ... ||

``na kÄ• yato jÄ• yare phassapaÃ±camÄ• ,

na phassato no ca ubhinnamantarÄ• ... pe ... ||

``na vatthurÅ«pÄ• pabhavanti saá¹…khatÄ• ,

na cÄ• pi dhammÄ• yatanehi niggatÄ• .

hetuá¹ƒ paá¹-iccappabhavanti saá¹…khatÄ• ,

yathÄ• pi saddo pahaá¹-Ä• ya bheriyÄ• â€™â€™ ti ||

<677> apicettha nÄ• maá¹ƒ nittejaá¹ƒ na sakena tejena pavattituá¹ƒ sakkoti, na khÄ• dati, n
byÄ• harati, na iriyÄ• pathaá¹ƒ kappeti. rÅ«pampi nittejaá¹ƒ na sakena tejena pavattituá¹ƒ s
khÄ• ditukÄ• matÄ• , nÄ• pi pivitukÄ• matÄ• , na byÄ• haritukÄ• matÄ• , na iriyÄ• pathaá¹ƒ
nÄ• maá¹ƒ nissÄ• ya rÅ«paá¹ƒ pavattati, rÅ«paá¹ƒ nissÄ• ya nÄ• maá¹ƒ pavattati, nÄ• mas
pivitukÄ• matÄ• ya byÄ• haritukÄ• matÄ• ya iriyÄ• pathaá¹ƒ kappetukÄ• matÄ• ya sati rÅ«p
byÄ• harati, iriyÄ• pathaá¹ƒ kappeti.

imassa \Ne II 230/ panatthassa vibhÄ• vanatthÄ• ya imaá¹ƒ upamaá¹ƒ udÄ• haranti --- yath

pÄ«á¹-hasappÄ« ca disÄ• pakkamitukÄ• mÄ• assu, jaccandho pÄ«á¹-hasappiá¹ƒ evamÄ• l
pÄ• dehi pÄ• dakaraá¹‡Ä«yaá¹ƒ kÄ• tuá¹ƒ, natthi ca me cakkhÅ«ni yehi samavisamaá¹ƒ pa
pÄ«á¹-hasappÄ«pi jaccandhaá¹ƒ evamÄ• ha ``ahaá¹ƒ kho bhaá¹‡e, sakkomi cakkhunÄ• ca
natthi ca me pÄ• dÄ• ni yehi abhikkameyyaá¹ƒ vÄ• paá¹-ikkameyyaá¹ƒ vÄ• â€™â€™ ti. so
jaccandho pÄ«á¹-hasappiá¹ƒ aá¹ƒsakÅ«á¹-aá¹ƒ Ä• ropesi. pÄ«á¹-hasappÄ« jaccandhassa a
evamÄ• ha ``vÄ• maá¹ƒ muÃ±ca dakkhiá¹‡aá¹ƒ gaá¹‡ha, dakkhiá¹‡aá¹ƒ muÃ±ca vÄ• maá¹
jaccandhopi nittejo \Be II 232/ dubbalo na sakena tejena sakena balena gacchati, pÄ«á¹-has
dubbalo na sakena tejena sakena balena gacchati, na ca tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ niss
nappavattati, evamevaá¹ƒ nÄ• mampi nittejaá¹ƒ na sakena tejena uppajjati, na tÄ• su tÄ• su
rÅ«pampi nittejaá¹ƒ na sakena tejena uppajjati, na tÄ• su tÄ• su kiriyÄ• su pavattati, na ca t
aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya uppatti vÄ• pavatti vÄ• na hoti. tenetaá¹ƒ vuccati ---

``na sakena balena jÄ• yare,

nopi sakena balena tiá¹-á¹-hare.

paradhammavasÄ• nuvattino,

jÄ• yare saá¹…khatÄ• attadubbalÄ• ||

``parapaccayato ca jÄ• yare,

paraÄ• rammaá¹‡ato samuá¹-á¹-hitÄ• .

Ä• rammaá¹‡apaccayehi ca,

paradhammehi cime pabhÄ• vitÄ• ||

``yathÄ• pi nÄ• vaá¹ƒ nissÄ• ya, manussÄ• yanti aá¹‡á¹‡ave.

evameva rÅ«paá¹ƒ nissÄ• ya, nÄ• makÄ• yo pavattati ||

``yathÄ• ca manusse nissÄ• ya, nÄ• vÄ• gacchati aá¹‡á¹‡ave.

evameva nÄ• maá¹ƒ nissÄ• ya, rÅ«pakÄ• yo pavattati ||

``ubho \Ne II 231/ nissÄ• ya gacchanti, manussÄ• nÄ• vÄ• ca aá¹‡á¹‡ave.

evaá¹ƒ nÄ• maÃ±ca rÅ«paÃ±ca, ubho aÃ±Ã±oÃ±Ã±anissitÄ• â€™â€™ ti ||

evaá¹ƒ nÄ• nÄ• nayehi nÄ• marÅ«paá¹ƒ vavatthÄ• payato sattasaÃ±Ã±aá¹ƒ abhibhavitvÄ• á¹-hitaá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ yÄ• thÄ• vadassanaá¹ƒ __diá¹-á¹-hivisuddhÄ«_ti veditabba __nÄ• marÅ«pavavatthÄ• na_ntipi __saá¹…khÄ• rapariccheda_tipi etasseva adhivacanaá¹ƒ

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

diá¹-á¹-hivisuddhiniddeso nÄ• ma

aá¹-á¹-hÄ• rasamo paricchedo.

19. kaá¹…khÄ• vitaraá¹‡avisuddhiniddeso

paccayapariggahakathÄ•

<678> etasseva \Be II 233/ \Ne II 232/ pana nÄ• marÅ«passa paccayapariggahaá¹‡ena tÄ« vitaritvÄ• á¹-hitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __kaá¹…khÄ• vitaraá¹‡avisuddhi_ nÄ• ma.

taá¹ƒ sampÄ• detukÄ• mo bhikkhu yathÄ• nÄ• ma kusalo bhisakko rogaá¹ƒ disvÄ• tassa pariyesati. yathÄ• vÄ• pana anukampako puriso daharaá¹ƒ kumÄ• raá¹ƒ mandaá¹ƒ uttÄ• nipannaá¹ƒ disvÄ• ``kassa nu kho ayaá¹ƒ puttakoâ€™â€™ ti tassa mÄ• tÄ• pitaro Ä• vajjat nÄ• marÅ«passa hetupaccayapariyesanaá¹ƒ Ä• pajjati.

so Ä• ditova iti paá¹-isaÃ±cikkhati ``na tÄ• vidhaá¹ƒ nÄ• marÅ«paá¹ƒ ahetukaá¹ƒ, sabbatth ekasadisabhÄ• vÄ• pattito, na issarÄ• dihetukaá¹ƒ, nÄ• marÅ«pato uddhaá¹ƒ issarÄ• dÄ«n nÄ• marÅ«pamattameva issarÄ• dayoti vadanti, tesaá¹ƒ issarÄ• disaá¹…khÄ• tanÄ• marÅ« tasmÄ• bhavitabbamassa hetupaccayehi, ke nu kho teâ€™â€™ ti.

<679> so evaá¹ƒ nÄ• marÅ«passa hetupaccaye Ä• vajjetvÄ• imassa tÄ• va rÅ«pakÄ• yas pariggaá¹‡hÄ• ti --- ``ayaá¹ƒ kÄ• yo nibbattamÄ• no neva uppalapadumapuá¹‡á¸• arÄ«kasc nibbattati, na maá¹‡imuttÄ• hÄ• rÄ• dÄ«naá¹ƒ, atha kho Ä• mÄ• sayapakkÄ• sayÄ• naá¹ƒ a piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ purato katvÄ• antaantaguá¹‡aparivÄ• rito sayampi duggandhajegu duggandhajegucchapaá¹-ikkÅ«le paramasambÄ• dhe okÄ• se pÅ«timacchapÅ«tikummÄ• s nibbattati. tassevaá¹ƒ nibbattamÄ• nassa `avijjÄ• taá¹‡hÄ• upÄ• dÄ• naá¹ƒ kammaâ€™ nt nibbattakattÄ• __hetu, _ Ä• hÄ• ro upatthambhakattÄ• __paccayo_ti paÃ±ca \Ne II 233/ dh

tesupi avijjÄ• dayo tayo imassa kÄ• yassa mÄ• tÄ• viya dÄ• rakassa upanissayÄ• honti. ka
janakaá¹ƒ \Be II 234/. Ä• hÄ• ro dhÄ• ti viya dÄ• rakassa sandhÄ• rakoâ€™â€™ ti. evaá¹ƒ
paccayapariggahaá¹ƒ katvÄ• , puna ``cakkhuÃ±ca paá¹-icca rÅ«pe ca uppajjati cakkhuviÃ±
(SN a II 43) nayena nÄ• makÄ• yassa paccayapariggahaá¹ƒ karoti.

so evaá¹ƒ paccayato nÄ• marÅ«passa pavattiá¹ƒ disvÄ• yathÄ• idaá¹ƒ etarahi, evaá¹ƒ atÄ
pavattittha, anÄ• gatepi paccayato pavattissatÄ«ti samanupassati.

<680> tassevaá¹ƒ samanupassato yÄ• sÄ• pubbantaá¹ƒ Ä• rabbha ``ahosiá¹ƒ nu kho aha
nu kho ahosiá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, kiá¹ƒ nu kho ahosiá¹ƒ atÄ«tamaddhÄ• naá¹ƒ, katha
atÄ«tamaddhÄ• naá¹ƒ, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â
paÃ±cavidhÄ• vicikicchÄ• vuttÄ• , yÄ• pi aparantaá¹ƒ Ä• rabbha ``bhavissÄ• mi nu kho ah
na nu kho bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ, kiá¹ƒ nu kho bhavissÄ• mi anÄ• gatama
bhavissÄ• mi anÄ• gatamaddhÄ• naá¹ƒ, kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ an
paÃ±cavidhÄ• vicikicchÄ• vuttÄ• , yÄ• pi paccuppannaá¹ƒ Ä• rabbha ``etarahi vÄ• pana p
ajjhattaá¹ƒ kathaá¹ƒkathÄ« hoti --- ahaá¹ƒ nu khosmi, no nu khosmi, kiá¹ƒ nu khosmi, katha
ayaá¹ƒ nu kho satto kuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ« bhavissatÄ«â€™â€™ ti (MN I 18) ch
vuttÄ• , sÄ• sabbÄ• pi pahÄ«yati.

<681> aparo __sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡avasena_ duvidhaá¹ƒ nÄ• massa paccay
catubbidhaá¹ƒ rÅ«passa. duvidho hi nÄ• massa paccayo sÄ• dhÄ• raá¹‡o asÄ• dhÄ• raá¹‡
dvÄ• rÄ• ni, rÅ«pÄ• dÄ«ni cha Ä• rammaá¹‡Ä• ni nÄ• massa sÄ• dhÄ• raá¹‡o paccayo, kus
tato pavattito. manasikÄ• rÄ• diko asÄ• dhÄ• raá¹‡o. yoniso manasikÄ• rasaddhammassav
viparÄ«to akusalassa, kammÄ• diko vipÄ• kassa, bhavaá¹…gÄ• diko kiriyassÄ• ti.

rÅ«passa \Ne II 234/ pana kammaá¹ƒ cittaá¹ƒ utu Ä• hÄ• roti ayaá¹ƒ kammÄ• diko catubbid
kammaá¹ƒ atÄ«tameva kammasamuá¹-á¹-hÄ• nassa rÅ«passa paccayo hoti \Be II 235/. citt
cittasamuá¹-á¹-hÄ• nassa uppajjamÄ• naá¹ƒ. utuÄ• hÄ• rÄ• utuÄ• hÄ• rasamuá¹-á¹-hÄ• na
hontÄ«ti. evameveko nÄ• marÅ«passa paccayapariggahaá¹ƒ karoti.

so evaá¹ƒ paccayato nÄ• marÅ«passa pavattiá¹ƒ disvÄ• yathÄ• idaá¹ƒ etarahi, evaá¹ƒ atÄ
pavattittha, anÄ• gatepi paccayato pavattissatÄ«ti samanupassati. tassevaá¹ƒ samanupass
tÄ«supi addhÄ• su vicikicchÄ• pahÄ«yati.

<682> aparo tesaá¹ƒyeva nÄ• marÅ«pasaá¹…khÄ• tÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ jarÄ•
bhaá¹…gaá¹ƒ disvÄ• idaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ jarÄ• maraá¹‡aá¹ƒ nÄ• ma jÄ• tiyÄ• sa
upÄ• dÄ• ne sati, upÄ• dÄ• naá¹ƒ taá¹‡hÄ• ya sati, taá¹‡hÄ• vedanÄ• ya sati, vedanÄ• ph
saá¸·Ä• yatane sati, saá¸·Ä• yatanaá¹ƒ nÄ• marÅ«pe sati, nÄ• marÅ«paá¹ƒ viÃ±Ã±Ä• á¹‡e

saá¹…khÄ• resu sati, saá¹…khÄ• rÄ• avijjÄ• ya satÄ«ti evaá¹ƒ __paá¹-ilomapaá¹-iccasamu
paccayapariggahaá¹ƒ karoti. athassa vuttanayeneva vicikicchÄ• pahÄ«yati.

<683> aparo ``iti kho avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ ti (SN a II 2) pubbe vitthÄ
dassita__anulomapaá¹-iccasamuppÄ• davaseneva_ nÄ• marÅ«passa paccayapariggahaá¹
kaá¹…khÄ• pahÄ«yati.

<684> aparo ``purimakammabhavasmiá¹ƒ moho avijjÄ• , Ä• yÅ«hanÄ• saá¹…khÄ• rÄ• , n
upÄ• dÄ• naá¹ƒ, cetanÄ• bhavoti ime paÃ±ca dhammÄ• purimakammabhavasmiá¹ƒ idha
paá¹-isandhi viÃ±Ã±Ä• á¹‡aá¹ƒ, okkanti nÄ• marÅ«paá¹ƒ, pasÄ• do Ä• yatanaá¹ƒ, phuá¹-á¹
vedanÄ• ti ime paÃ±ca dhammÄ• idhÅ«papattibhavasmiá¹ƒ purekatassa kammassa pacca
Ä• yatanÄ• naá¹ƒ moho avijjÄ• ... pe ... cetanÄ• bhavoti ime paÃ±ca dhammÄ• idha kam
paá¹-isandhiyÄ• paccayÄ• â€™â€™ ti (Paá¹-is I 47) evaá¹ƒ __kammavaá¹-á¹-avipÄ• kavaá
paccayapariggahaá¹ƒ karoti.

<685> tattha \Ne II 235/ catubbidhaá¹ƒ kammaá¹ƒ --- diá¹-á¹-hadhammavedanÄ«yaá¹ƒ, upa
aparÄ• pariyavedanÄ«yaá¹ƒ, ahosikammanti. tesu ekajavanavÄ«thiyaá¹ƒ sattasu cittesu ku
akusalÄ• vÄ• paá¹-hamajavanacetanÄ• __diá¹-á¹-hidhammavedanÄ«yakammaá¹ƒ_ nÄ• n
vipÄ• kaá¹ƒ deti. tathÄ• asakkontaá¹ƒ pana ``ahosikammaá¹ƒ nÄ• hosi kammavipÄ• ko, na
natthi kammavipÄ• koâ€™â€™ ti (Paá¹-is I 234) imassa tikassa vasena ahosikammaá¹ƒ nÄ
pana sattamajavanacetanÄ• __upapajjavedanÄ«yakammaá¹ƒ_ nÄ• ma. taá¹ƒ anantare att
tathÄ• asakkontaá¹ƒ vuttanayeneva ahosikammaá¹ƒ nÄ• ma hoti. ubhinnaá¹ƒ antare paÃ±
__aparÄ• pariyavedanÄ«yakammaá¹ƒ_ nÄ• ma. taá¹ƒ anÄ• gate yadÄ• okÄ• saá¹ƒ labhati
saá¹ƒsÄ• rappavattiyÄ• ahosikammaá¹ƒ nÄ• ma na hoti.

<686> aparampi catubbidhaá¹ƒ kammaá¹ƒ --- yaá¹ƒ garukaá¹ƒ, yaá¹ƒ bahulaá¹ƒ, yadÄ• sa
pana kammanti. tattha kusalaá¹ƒ vÄ• hotu akusalaá¹ƒ vÄ• , garukÄ• garukesu __yaá¹ƒ gar
mÄ• tughÄ• tÄ• dikammaá¹ƒ vÄ• mahaggatakammaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ vipacc
__yaá¹ƒ bahulaá¹ƒ_ hoti susÄ«lyaá¹ƒ vÄ• dussÄ«lyaá¹ƒ vÄ• , tadeva paá¹-hamaá¹ƒ vipacc
nÄ• ma maraá¹‡akÄ• le anussaritakammaá¹ƒ. yaÃ±hi Ä• sannamaraá¹‡o anussarituá¹ƒ sak
pana tÄ«hi muttaá¹ƒ punappunaá¹ƒ laddhÄ• sevanaá¹ƒ __kaá¹-attÄ• vÄ• pana kammaá¹ƒ
taá¹ƒ paá¹-isandhiá¹ƒ Ä• kaá¸• á¸• hati.

<687> aparampi catubbidhaá¹ƒ kammaá¹ƒ --- janakaá¹ƒ, upatthambhakaá¹ƒ, upapÄ«á¸·aka
tattha __janakaá¹ƒ_ nÄ• ma kusalampi hoti akusalampi. taá¹ƒ paá¹-isandhiyampi pavattepi
rÅ«pÄ• rÅ«pavipÄ• kakkhandhe janeti. __upatthambhakaá¹ƒ_ pana vipÄ• kaá¹ƒ janetuá¹ƒ n
dinnÄ• ya paá¹-isandhiyÄ• janite vipÄ• ke uppajjamÄ• nakasukhadukkhaá¹ƒ upatthambheti
__upapÄ«á¸·akaá¹ƒ_ aÃ±Ã±ena kammena dinnÄ• ya paá¹-isandhiyÄ• janite vipÄ• ke uppa

pÄ«á¸·eti bÄ• dhati, addhÄ• naá¹ƒ pavattituá¹ƒ na deti. __upaghÄ• takaá¹ƒ_ pana sayaá¹ƒ
samÄ• naá¹ƒ aÃ±Ã±aá¹ƒ dubbalakammaá¹ƒ ghÄ• tetvÄ• tassa vipÄ• kaá¹ƒ paá¹-ibÄ• hitvÄ
karoti. evaá¹ƒ pana kammena kate okÄ• se taá¹ƒ vipÄ• kaá¹ƒ uppannaá¹ƒ nÄ• ma vuccati.

iti \Be II 237/ imesaá¹ƒ dvÄ• dasannaá¹ƒ kammÄ• naá¹ƒ kammantaraÃ±ceva vipÄ• kantara
kammavipÄ• kaÃ±Ä• á¹‡asseva \Ne II 236/ yÄ• thÄ• vasarasato pÄ• kaá¹-aá¹ƒ hoti, asÄ• d
vipassakena pana kammantaraÃ±ca vipÄ• kantaraÃ±ca ekadesato jÄ• nitabbaá¹ƒ. tasmÄ•
kammaviseso pakÄ• sitoti.

<688> iti imaá¹ƒ dvÄ• dasavidhaá¹ƒ kammaá¹ƒ kammavaá¹-á¹-e pakkhipitvÄ• evaá¹ƒ eko
kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avasena nÄ• marÅ«passa paccayapariggahaá¹ƒ karoti. so
kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avasena paccayato nÄ• marÅ«passa pavattiá¹ƒ disvÄ• ``y
atÄ«tepi addhÄ• ne kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avasena paccayato pavattittha, anÄ• g
kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avaseneva paccayato pavattissatÄ«â€™â€™ ti. iti kamma
kammavaá¹-á¹-aÃ±ca vipÄ• kavaá¹-á¹-aÃ±ca, kammapavattaÃ±ca vipÄ• kapavattaÃ±ca, ka
ca, kiriyÄ• ca kiriyÄ• phalaÃ±ca.

kammÄ• vipÄ• kÄ• vattanti, vipÄ• ko kammasambhavo.

kammÄ• punabbhavo hoti, evaá¹ƒ loko pavattatÄ«ti || ---

samanupassati. tassevaá¹ƒ samanupassato yÄ• sÄ• pubbantÄ• dayo Ä• rabbha ``ahosiá¹
nayena vuttÄ• soá¸·asavidhÄ• vicikicchÄ• , sÄ• sabbÄ• pahÄ«yati. sabbabhavayonigatiá
hetuphalasambandhavasena pavattamÄ• naá¹ƒ nÄ• marÅ«pamattameva khÄ• yati. so neva
passati, na vipÄ• kappavattito uddhaá¹ƒ vipÄ• kapaá¹-isaá¹ƒvedakaá¹ƒ. kÄ• raá¹‡e pana sa
vipÄ• kappavattiyÄ• sati ``paá¹-isaá¹ƒvedakoâ€™â€™ ti samaÃ±Ã±Ä• mattena paá¹‡á¸• it
sammappaÃ±Ã±Ä• ya sudiá¹-á¹-haá¹ƒ hoti.

<689> tenÄ• hu porÄ• á¹‡Ä• ---

``kammassa kÄ• rako natthi, vipÄ• kassa ca vedako.

suddhadhammÄ• pavattanti, evetaá¹ƒ sammadassanaá¹ƒ ||

``evaá¹ƒ kamme vipÄ• ke ca, vattamÄ• ne sahetuke.

bÄ«jarukkhÄ• dikÄ• naá¹ƒva, pubbÄ• koá¹-i na nÄ• yati.

anÄ• gatepi saá¹ƒsÄ• re, appavattaá¹ƒ na dissati ||

``etamatthaá¹ƒ \Be II 238/ \Ne II 237/ anaÃ±Ã±Ä• ya, titthiyÄ• asayaá¹ƒvasÄ«.

sattasaÃ±Ã±aá¹ƒ gahetvÄ• na, sassatucchedadassino.

dvÄ• saá¹-á¹-hidiá¹-á¹-hiá¹ƒ gaá¹‡hanti, aÃ±Ã±amaÃ±Ã±avirodhitÄ• ||

``diá¹-á¹-hibandhanabaddhÄ• te, taá¹‡hÄ• sotena vuyhare.

taá¹‡hÄ• sotena vuyhantÄ• , na te dukkhÄ• pamuccare ||

``evametaá¹ƒ abhiÃ±Ã±Ä• ya, bhikkhu buddhassa sÄ• vako.

gambhÄ«raá¹ƒ nipuá¹‡aá¹ƒ suÃ±Ã±aá¹ƒ, paccayaá¹ƒ paá¹-ivijjhati ||

``kammaá¹ƒ natthi vipÄ• kamhi, pÄ• ko kamme na vijjati.

aÃ±Ã±amaÃ±Ã±aá¹ƒ ubho suÃ±Ã±Ä• , na ca kammaá¹ƒ vinÄ• phalaá¹ƒ ||

``yathÄ• na sÅ«riye aggi, na maá¹‡imhi na gomaye.

na tesaá¹ƒ bahi so atthi, sambhÄ• rehi ca jÄ• yati ||

``tathÄ• na anto kammassa, vipÄ• ko upalabbhati.

bahiddhÄ• pi na kammassa, na kammaá¹ƒ tattha vijjati ||

``phalena suÃ±Ã±aá¹ƒ taá¹ƒ kammaá¹ƒ, phalaá¹ƒ kamme na vijjati.

kammaÃ±ca kho upÄ• dÄ• ya, tato nibbattate phalaá¹ƒ ||

``na hettha devo brahmÄ• vÄ• , saá¹ƒsÄ• rassatthikÄ• rako.

suddhadhammÄ• pavattanti, hetusambhÄ• rapaccayÄ• â€™â€™ ti ||

<690> tassevaá¹ƒ kammavaá¹-á¹-avipÄ• kavaá¹-á¹-avasena nÄ• marÅ«passa paccayapari
pahÄ«navicikicchassa sabbe atÄ«tÄ• nÄ• gatapaccuppannadhammÄ• cutipaá¹-isandhivas

__Ã±Ä• tapariÃ±Ã±Ä• _.

so \Ne II 238/ evaá¹ƒ pajÄ• nÄ• ti --- ye atÄ«te kammapaccayÄ• nibbattÄ• khandhÄ• , te ta
atÄ«takammapaccayÄ• pana imasmiá¹ƒ bhave aÃ±Ã±e nibbattÄ• , atÄ«tabhavato imaá¹ƒ b
natthi, imasmimpi bhave kammapaccayena nibbattÄ• khandhÄ• nirujjhissanti, punabbhave
imamhÄ• bhavÄ• punabbhavaá¹ƒ ekadhammopi na gamissati. apica kho yathÄ• na Ä• ca
antevÄ• sikassa mukhaá¹ƒ pavisati, na ca tappaccayÄ• tassa \Be II 239/ mukhe sajjhÄ• yo
mantodakaá¹ƒ pÄ«taá¹ƒ rogino udaraá¹ƒ pavisati, na ca tassa tappaccayÄ• rogo na vÅ«pa
maá¹‡á¸• anavidhÄ• naá¹ƒ Ä• dÄ• satalÄ• dÄ«su mukhanimittaá¹ƒ gacchati, na ca tattha ta
maá¹‡á¸• anavidhÄ• naá¹ƒ na paÃ±Ã±Ä• yati, na ekissÄ• vaá¹-á¹-iyÄ• dÄ«pasikhÄ• aÃ±Ã
saá¹…kamati, na ca tattha tappaccayÄ• dÄ«pasikhÄ• na nibbattati, evameva na atÄ«tabha
vÄ• punabbhavaá¹ƒ koci dhammo saá¹…kamati, na ca atÄ«tabhave khandhÄ• yatanadhÄ•
khandhÄ• yatanadhÄ• tupaccayÄ• punabbhave khandhÄ• yatanadhÄ• tuyo na nibbattantÄ

yatheva cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ, manodhÄ• tuanantaraá¹ƒ.

na ceva Ä• gataá¹ƒ nÄ• pi, na nibbattaá¹ƒ anantaraá¹ƒ ||

tatheva paá¹-isandhimhi, vattate cittasantati.

purimaá¹ƒ bhijjate cittaá¹ƒ, pacchimaá¹ƒ jÄ• yate tato ||

tesaá¹ƒ antarikÄ• natthi, vÄ«ci tesaá¹ƒ na vijjati.

na cito gacchati kiÃ±ci, paá¹-isandhi ca jÄ• yatÄ«ti ||

<691> evaá¹ƒ cutipaá¹-isandhivasena viditasabbadhammassa sabbÄ• kÄ• rena nÄ• marÅ«
paccayapariggahaÃ±Ä• á¹‡aá¹ƒ thÄ• magataá¹ƒ hoti, soá¸·asavidhÄ• kaá¹…khÄ• suá¹-á¹-
kevalaÃ±ca sÄ• eva, ``satthari kaá¹…khatÄ«â€™â€™ ti (Dhs 1008) Ä• dinayappavattÄ• a
pahÄ«yatiyeva, dvÄ• saá¹-á¹-hi diá¹-á¹-higatÄ• ni vikkhambhanti. evaá¹ƒ nÄ• nÄ• nayehi
nÄ• marÅ«papaccayapariggahaá¹‡ena tÄ«su addhÄ• su kaá¹…khaá¹ƒ vitaritvÄ• á¹-hitaá¹ƒ
__kaá¹…khÄ• vitaraá¹‡avisuddhÄ«_ti veditabbaá¹ƒ. __dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_ntipi __
__sammÄ• dassana_ntipi etassevÄ• dhivacanaá¹ƒ. vuttaÃ±hetaá¹ƒ ---

``avijjÄ• \Ne II 239/ paccayo, saá¹…khÄ• rÄ• paccayasamuppannÄ• . ubhopete dhammÄ•
paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 46).

``aniccato manasikaronto katame dhamme yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, kathaá¹ƒ sa

kathaá¹ƒ tadanvayena sabbe saá¹…khÄ• rÄ• aniccato sudiá¹-á¹-hÄ• honti, kattha kaá¹…kh
pe ... anattato manasikaronto katame dhamme yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati ... pe ...
pahÄ«yatÄ«ti?

``aniccato \Be II 240/ manasikaronto nimittaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, tena vu
sammÄ• dassanaá¹ƒ. evaá¹ƒ tadanvayena sabbe saá¹…khÄ• rÄ• aniccato sudiá¹-á¹-hÄ• h
pahÄ«yati. dukkhato manasikaronto pavattaá¹ƒ yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati ... pe ...
manasikaronto nimittaÃ±ca pavattaÃ±ca yathÄ• bhÅ«taá¹ƒ jÄ• nÄ• ti passati, tena vuccati s
tadanvayena sabbe dhammÄ• anattato sudiá¹-á¹-hÄ• honti. ettha kaá¹…khÄ• pahÄ«yati.

``yaÃ±ca yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ yaÃ±ca sammÄ• dassanaá¹ƒ yÄ• ca kaá¹…khÄ• vita
ceva nÄ• nÄ• byaÃ±janÄ• ca, udÄ• hu ekatthÄ• byaÃ±janameva nÄ• nanti? yaÃ±ca yathÄ
sammÄ• dassanaá¹ƒ yÄ• ca kaá¹…khÄ• vitaraá¹‡Ä• , ime dhammÄ• ekatthÄ• , byaÃ±jana
227).

iminÄ• pana Ã±Ä• á¹‡ena samannÄ• gato vipassako buddhasÄ• sane laddhassÄ• so laddh
cÅ«á¸·asotÄ• panno nÄ• ma hoti.

tasmÄ• bhikkhu sadÄ• sato, nÄ• marÅ«passa sabbaso.

paccaye pariggaá¹‡heyya, kaá¹…khÄ• vitaraá¹‡atthikoti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

kaá¹…khÄ• vitaraá¹‡avisuddhiniddeso nÄ• ma

ekÅ«navÄ«satimo paricchedo.

20. maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddeso

sammasanaÃ±Ä• á¹‡akathÄ•

<692> ayaá¹ƒ \Be II 241/ \Ne II 240/ maggo, ayaá¹ƒ na maggoti evaá¹ƒ maggaÃ±ca amagg
Ã±Ä• á¹‡aá¹ƒ pana __maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi_ nÄ• ma.

taá¹ƒ sampÄ• detukÄ• mena __kalÄ• pasammasana_saá¹…khÄ• tÄ• ya __nayavipassanÄ

Ä• raddhavipassakassa obhÄ• sÄ• disambhave maggÄ• maggaÃ±Ä• á¹‡asambhavato. Ä•
sambhÅ«tesu maggÄ• maggaÃ±Ä• á¹‡aá¹ƒ hoti, vipassanÄ• ya ca kalÄ• pasammasanaá¹ƒ
kaá¹…khÄ• vitaraá¹‡Ä• nantaraá¹ƒ uddiá¹-á¹-haá¹ƒ. apica yasmÄ• tÄ«raá¹‡apariÃ±Ã±Ä• y
maggÄ• maggaÃ±Ä• á¹‡aá¹ƒ uppajjati, tÄ«raá¹‡apariÃ±Ã±Ä• ca Ã±Ä• tapariÃ±Ã±Ä• nanta
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiá¹ƒ sampÄ• detukÄ• mena kalÄ• pasammasane

<693> tatrÄ• yaá¹ƒ vinicchayo --- tisso hi lokiyapariÃ±Ã±Ä• Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡a
pahÄ• napariÃ±Ã±Ä• ca. yÄ• sandhÄ• ya vuttaá¹ƒ ``abhiÃ±Ã±Ä• paÃ±Ã±Ä• Ã±Ä• taá¹-á¹
pariÃ±Ã±Ä• paÃ±Ã±Ä• tÄ«raá¹‡aá¹-á¹-he Ã±Ä• á¹‡aá¹ƒ. pahÄ• napaÃ±Ã±Ä• pariccÄ• gaá
(Paá¹-is I 75). tattha ``ruppanalakkhaá¹‡aá¹ƒ rÅ«paá¹ƒ, vedayitalakkhaá¹‡Ä• vedanÄ• â€™
tesaá¹ƒ dhammÄ• naá¹ƒ paccattalakkhaá¹‡asallakkhaá¹‡avasena pavattÄ• paÃ±Ã±Ä• __
``rÅ«paá¹ƒ aniccaá¹ƒ, vedanÄ• aniccÄ• â€™â€™ tiÄ• dinÄ• nayena tesaá¹ƒyeva dhammÄ
Ä• ropetvÄ• pavattÄ• lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• paÃ±Ã±Ä• __tÄ«raá¹‡apariÃ
dhammesu niccasaÃ±Ã±Ä• dipajahanavasena pavattÄ• lakkhaá¹‡Ä• rammaá¹‡ikavipassan
nÄ• ma.

tattha saá¹…khÄ• raparicchedato paá¹-á¹-hÄ• ya yÄ• va paccayapariggahÄ• Ã±Ä• tapariÃ
antare \Ne II 241/ dhammÄ• naá¹ƒ paccattalakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaá¹ƒ ho
paá¹-á¹-hÄ• ya yÄ• va udayabbayÄ• nupassanÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya bhÅ«mi. etasmi
sÄ• maÃ±Ã±alakkhaá¹‡apaá¹-ivedhasseva Ä• dhipaccaá¹ƒ hoti. bhaá¹…gÄ• nupassanaá¹ƒ
pahÄ• napariÃ±Ã±Ä• ya bhÅ«mi \Be II 242/. tato paá¹-á¹-hÄ• ya hi aniccato anupassanto ni
dukkhato anupassanto sukhasaÃ±Ã±aá¹ƒ, anattato anupassanto attasaÃ±Ã±aá¹ƒ, nibbinda
rÄ• gaá¹ƒ, nirodhento samudayaá¹ƒ, paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahatÄ«ti (Paá¹-is I 5
niccasaÃ±Ã±Ä• dipahÄ• nasÄ• dhikÄ• naá¹ƒ sattannaá¹ƒ anupassanÄ• naá¹ƒ Ä• dhipaccaá
saá¹…khÄ• raparicchedassa ceva paccayapariggahassa ca sÄ• dhitattÄ• iminÄ• yoginÄ•
hoti, itarÄ• ca adhigantabbÄ• . tena vuttaá¹ƒ ``yasmÄ• tÄ«raá¹‡apariÃ±Ã±Ä• ya vattamÄ•
maggÄ• maggaÃ±Ä• á¹‡aá¹ƒ uppajjati, tÄ«raá¹‡apariÃ±Ã±Ä• ca Ã±Ä• tapariÃ±Ã±Ä• nanta
maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiá¹ƒ sampÄ• detukÄ• mena kalÄ• pasammasane

<694> tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``kathaá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…khipitvÄ• vavatth
Ã±Ä• á¹‡aá¹ƒ? yaá¹ƒkiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ ajjhattaá¹ƒ vÄ• ...
vÄ• , sabbaá¹ƒ rÅ«paá¹ƒ aniccato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ. dukkhato vavatthap
anattato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ. yÄ• kÄ• ci vedanÄ• ... pe ... yaá¹ƒkiÃ±ci viÃ
... anattato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ.

``cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccato vavattha

sammasanaá¹ƒ. dukkhato anattato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ.

``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhaya
asÄ• rakaá¹-á¹-henÄ• ti saá¹…khipitvÄ• vavatthÄ• ne paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá
... cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ ... pe ... sammasane Ã±Ä• á¹‡aá¹ƒ.

``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppa
vayadhammaá¹ƒ virÄ• gadhammaá¹ƒ \Ne II 242/ nirodhadhammanti saá¹…khipitvÄ• vavatt
Ã±Ä• á¹‡aá¹ƒ. vedanaá¹ƒ ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhuá¹ƒ ... jarÄ• maraá¹‡aá¹ƒ atÄ«tÄ•
aniccaá¹ƒ saá¹…khataá¹ƒ ... pe ... nirodhadhammanti saá¹…khipitvÄ• vavatthÄ• ne paÃ±Ã

``jÄ• tipaccayÄ• \Be II 243/ jarÄ• maraá¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti saá
vavatthÄ• ne paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá¹ƒ. atÄ«tampi addhÄ• naá¹ƒ, anÄ• gatam
jarÄ• maraá¹‡aá¹ƒ, asati jÄ• tiyÄ• natthi jarÄ• maraá¹‡anti saá¹…khipitvÄ• vavatthÄ• ne p
Ã±Ä• á¹‡aá¹ƒ. bhavapaccayÄ• jÄ• ti ... pe ... avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , asati avijjÄ
saá¹…khÄ• rÄ• ti saá¹…khipitvÄ• vavatthÄ• ne paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá¹ƒ. atÄ
addhÄ• naá¹ƒ avijjÄ• paccayÄ• saá¹…khÄ• rÄ• , asati avijjÄ• ya natthi saá¹…khÄ• rÄ• ti sa
paÃ±Ã±Ä• sammasane Ã±Ä• á¹‡aá¹ƒ.

``taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ. pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati
atÄ«tÄ• nÄ• gatapaccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ saá¹…khipitvÄ• vavatthÄ• ne paÃ±
(Paá¹-is I 48).

ettha ca cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡anti iminÄ• peyyÄ• lena dvÄ• rÄ• rammaá¹‡ehi
dhammÄ• , paÃ±cakkhandhÄ• , cha dvÄ• rÄ• ni, cha Ä• rammaá¹‡Ä• ni, cha viÃ±Ã±Ä• á¹‡
cha saÃ±Ã±Ä• , cha cetanÄ• , cha taá¹‡hÄ• , cha vitakkÄ• , cha vicÄ• rÄ• , cha dhÄ• tuyo,
dvattiá¹ƒsakoá¹-á¹-hÄ• sÄ• , dvÄ• dasÄ• yatanÄ• ni, aá¹-á¹-hÄ• rasa dhÄ• tuyo, bÄ• vÄ«sa
nava bhavÄ• , cattÄ• ri jhÄ• nÄ• ni, catasso appamaÃ±Ã±Ä• , catasso samÄ• pattiyo, dvÄ•
paá¹-iccasamuppÄ• daá¹…gÄ• nÄ«ti ime dhammarÄ• sayo saá¹ƒkhittÄ• ti veditabbÄ• .

vuttaá¹ƒ hetaá¹ƒ abhiÃ±Ã±eyyaniddese ---

``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ abhiÃ±Ã±eyyaá¹ƒ?
abhiÃ±Ã±eyyaá¹ƒ. rÅ«pÄ• ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso ... yampidaá¹
uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• adukkhamasukhaá¹ƒ vÄ• , tampi \Ne II
sotaá¹ƒ ... pe ... yampidaá¹ƒ manosamphassapaccayÄ• uppajjati vedayitaá¹ƒ sukhaá¹ƒ vÄ•
adukkhamasukhaá¹ƒ vÄ• , tampi abhiÃ±Ã±eyyaá¹ƒ.

``rÅ«paá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhu ... pe ... mano ... rÅ«pÄ• ... pe ... dhammÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ ... cakkhusamphasso ... pe ... ma

``cakkhusamphassajÄ• \Be II 244/ vedanÄ• ... pe ... manosamphassajÄ• vedanÄ• ... rÅ«
dhammasaÃ±Ã±Ä• ... rÅ«pasaÃ±cetanÄ• ... pe ... dhammasaÃ±cetanÄ• ... rÅ«pataá¹‡hÄ
... rÅ«pavitakko ... pe ... dhammavitakko ... rÅ«pavicÄ• ro ... pe ... dhammavicÄ• ro ....

``pathavÄ«dhÄ• tu ... pe ... viÃ±Ã±Ä• á¹‡adhÄ• tu ... pathavÄ«kasiá¹‡aá¹ƒ ... pe ... viÃ±Ã±Ä
kesÄ• ... pe ... muttaá¹ƒ ... matthaluá¹…gaá¹ƒ ....

``cakkhÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ ... cakkhudhÄ• tu ... pe ... manodhÄ• tu .
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ... cakkhundriyaá¹ƒ ... pe ... aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ ....

``kÄ• madhÄ• tu ... rÅ«padhÄ• tu ... arÅ«padhÄ• tu ... kÄ• mabhavo ... rÅ«pabhavo ... arÅ«
... asaÃ±Ã±Ä• bhavo ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• bhavo ... ekavokÄ• rabhavo ... catuv
paÃ±cavokÄ• rabhavo ....

``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ ... mettÄ• cetovimutti ... pe ... up
... Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• patti ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasa
abhiÃ±Ã±eyyÄ• ... pe ... jarÄ• maraá¹‡aá¹ƒ abhiÃ±Ã±eyyaâ€™â€™ nti (Paá¹-is I 3; SN b IV

taá¹ƒ tattha evaá¹ƒ vitthÄ• rena vuttattÄ• idha sabbaá¹ƒ peyyÄ• lena saá¹ƒkhittaá¹ƒ. evaá¹
panettha ye lokuttarÄ• dhammÄ• Ä• gatÄ• , te asammasanupagattÄ• imasmiá¹ƒ adhikÄ•
sammasanupagÄ• \Ne II 244/, tesu __ye yassa pÄ• kaá¹-Ä• honti sukhena pariggahaá¹ƒ g
sammasanaá¹ƒ Ä• rabhitabbaá¹ƒ_.

<695> tatrÄ• yaá¹ƒ khandhavasena Ä• rabbhavidhÄ• nayojanÄ• --- yaá¹ƒkiÃ±ci rÅ«paá¹ƒ
aniccato vavatthapeti, ekaá¹ƒ sammasanaá¹ƒ. dukkhato anattato vavatthapeti, ekaá¹ƒ samm
ayaá¹ƒ bhikkhu ``yaá¹ƒkiÃ±ci rÅ«paâ€™â€™ nti evaá¹ƒ aniyamaniddiá¹-á¹-haá¹ƒ sabbampi
ceva catÅ«hi ca ajjhattÄ• didukehÄ«ti ekÄ• dasahi okÄ• sehi paricchinditvÄ• sabbaá¹ƒ rÅ«
vavatthapeti, aniccanti sammasati.

kathaá¹ƒ \Be II 245/? parato vuttanayena. vuttaÃ±hetaá¹ƒ --- ``rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatap
__aniccaá¹ƒ khayaá¹-á¹-henÄ• â€™â€™ _ti (Paá¹-is I 48).

tasmÄ• esa yaá¹ƒ __atÄ«taá¹ƒ_ rÅ«paá¹ƒ, taá¹ƒ yasmÄ• atÄ«teyeva khÄ«á¹‡aá¹ƒ, nayim
aniccaá¹ƒ khayaá¹-á¹-hena.

yaá¹ƒ __anÄ• gataá¹ƒ_ anantarabhave nibbattissati, tampi tattheva khÄ«yissati, na tato par
gamissatÄ«ti aniccaá¹ƒ khayaá¹-á¹-hena.

yaá¹ƒ __paccuppannaá¹ƒ_ rÅ«paá¹ƒ, tampi idheva khÄ«yati, na ito gacchatÄ«ti aniccaá¹ƒ k

yaá¹ƒ __ajjhattaá¹ƒ, _ tampi ajjhattameva khÄ«yati, na bahiddhÄ• bhÄ• vaá¹ƒ gacchatÄ«ti
khayaá¹-á¹-hena.

yaá¹ƒ __bahiddhÄ• ... pe ... oá¸·Ä• rikaá¹ƒ ... pe ... sukhumaá¹ƒ ... pe ... hÄ«naá¹ƒ ... pe ...
... pe ... dÅ«re ... pe ... santike, _ tampi tattheva khÄ«yati, na dÅ«rabhÄ• vaá¹ƒ gacchatÄ«ti
khayaá¹-á¹-henÄ• ti sammasati.

idaá¹ƒ sabbampi ``aniccaá¹ƒ khayaá¹-á¹-henÄ• â€™â€™ ti etassa vasena ekaá¹ƒ sammas
ekÄ• dasavidhaá¹ƒ hoti.

sabbameva ca taá¹ƒ __dukkhaá¹ƒ_ bhayaá¹-á¹-hena. __bhayaá¹-á¹-henÄ• _ti sappaá¹-ibha
taá¹ƒ bhayÄ• vahaá¹ƒ hoti sÄ«hopamasutte (SN b III 78; AN a IV 33) devÄ• naá¹ƒ viya. iti \N
``dukkhaá¹ƒ bhayaá¹-á¹-henÄ• â€™â€™ ti etassa vasena ekaá¹ƒ sammasanaá¹ƒ. bhedato

yathÄ• ca dukkhaá¹ƒ, evaá¹ƒ sabbampi taá¹ƒ __anattÄ• _ asÄ• rakaá¹-á¹-hena. __asÄ• ra
nivÄ• sÄ« kÄ• rako vedako sayaá¹ƒvasÄ«â€™â€™ ti evaá¹ƒ parikappitassa attasÄ• rassa a
dukkhaá¹ƒ, taá¹ƒ attanopi aniccataá¹ƒ vÄ• udayabbayapÄ«á¸·anaá¹ƒ vÄ• vÄ• retuá¹ƒ na s
kÄ• rakÄ• dibhÄ• vo. tenÄ• ha --- ``rÅ«paÃ±ca hidaá¹ƒ, bhikkhave, attÄ• abhavissa. nayida
saá¹ƒvatteyyÄ• â€™â€™ tiÄ• di (SN b III 59). iti idampi ``anattÄ• asÄ• rakaá¹-á¹-henÄ• â€
etassa vasena ekaá¹ƒ sammasanaá¹ƒ. bhedato pana ekÄ• dasavidhaá¹ƒ hoti. esa nayo ved

<696> yaá¹ƒ pana aniccaá¹ƒ, taá¹ƒ yasmÄ• niyamato saá¹…khatÄ• dibhedaá¹ƒ hoti. tenas
pariyÄ• yadassanatthaá¹ƒ, nÄ• nÄ• kÄ• rehi vÄ• manasikÄ• rappavattidassanatthaá¹ƒ ``rÅ
atÄ«tÄ• nÄ• gatapaccuppannaá¹ƒ aniccaá¹ƒ saá¹…khataá¹ƒ paá¹-iccasamuppannaá¹ƒ khay
virÄ• gadhammaá¹ƒ nirodhadhammaâ€™â€™ nti puna pÄ• á¸·i vuttÄ• . esa nayo vedanÄ•

cattÄ• rÄ«sÄ• kÄ• raanupassanÄ• kathÄ•

<697> so tasseva paÃ±casu khandhesu aniccadukkhÄ• nattasammasanassa thirabhÄ• vat
``katamehi cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati, katamehi cat
sammattaniyÄ• maá¹ƒ okkamatÄ«â€™â€™ ti etassa vibhaá¹…ge ---

``paÃ±cakkhandhe aniccato, dukkhato, rogato, gaá¹‡á¸• ato, sallato, aghato, Ä• bÄ• dhato,
Ä«tito, upaddavato, bhayato, upasaggato, calato, pabhaá¹…guto, addhuvato, atÄ• á¹‡ato, a
rittato, tucchato, suÃ±Ã±ato, anattato, Ä• dÄ«navato, vipariá¹‡Ä• madhammato, asÄ• rakat
vadhakato, vibhavato, sÄ• savato, saá¹…khatato, mÄ• rÄ• misato, jÄ• tidhammato, jarÄ• dh
maraá¹‡adhammato \Ne II 246/, sokadhammato, paridevadhammato, upÄ• yÄ• sadhammat
ti (Paá¹-is III 37) ---

cattÄ• rÄ«sÄ• ya Ä• kÄ• rehi,

``paÃ±cakkhandhe aniccato passanto anulomikaá¹ƒ khantiá¹ƒ paá¹-ilabhati. paÃ±cannaá¹ƒ
niccaá¹ƒ nibbÄ• nanti passanto sammattaniyÄ• maá¹ƒ okkamatÄ«â€™â€™ tiÄ• dinÄ• (Pa

anulomaÃ±Ä• á¹‡aá¹ƒ vibhajantena pabhedato aniccÄ• disammasanaá¹ƒ vuttaá¹ƒ. tassÄ•
sammasati.

<698> kathaá¹ƒ \Be II 247/? so hi ekekaá¹ƒ khandhaá¹ƒ anaccantikatÄ• ya, Ä• diantavanta
uppÄ• davayapaá¹-ipÄ«á¸·anatÄ• ya, dukkhavatthutÄ• ya ca __dukkhato_. paccayayÄ• par
__rogato_. dukkhatÄ• sÅ«layogitÄ• ya, kilesÄ• sucipaggharaá¹‡atÄ• ya, uppÄ• dajarÄ• bha
uddhumÄ• taparipakkapabhinnatÄ• ya ca __gaá¹‡á¸• ato_. pÄ«á¸·Ä• janakatÄ• ya, antotud
dunnÄ«haraá¹‡Ä«yatÄ• ya ca __sallato_. vigarahaá¹‡Ä«yatÄ• ya, avaá¸• á¸• hiÄ• vahanatÄ
__aghato_. aseribhÄ• vajanakatÄ• ya, Ä• bÄ• dhapadaá¹-á¹-hÄ• natÄ• ya ca __Ä• bÄ• dha
ca __parato_. byÄ• dhijarÄ• maraá¹‡ehi palujjanatÄ• ya __palokato_. anekabyasanÄ• vaha
aviditÄ• naá¹ƒyeva vipulÄ• naá¹ƒ anatthÄ• naá¹ƒ Ä• vahanato, sabbupaddavavatthutÄ• ya
sabbabhayÄ• naá¹ƒ Ä• karatÄ• ya, dukkhavÅ«pasamasaá¹…khÄ• tassa paramassÄ• sassa
__bhayato_. anekehi anatthehi anubaddhatÄ• ya, dosÅ«pasaá¹-á¹-hatÄ• ya, upasaggo viya
__upasaggato_. byÄ• dhijarÄ• maraá¹‡ehi ceva lÄ• bhÄ• lÄ• bhÄ• dÄ«hi ca lokadhammehi
upakkamena ceva sarasena ca pabhaá¹…gupagamanasÄ«latÄ• ya __pabhaá¹…guto_. sab
thirabhÄ• vassa ca abhÄ• vatÄ• ya __addhuvato_. atÄ• yanatÄ• ya ceva, alabbhaneyyakhe
allÄ«yituá¹ƒ anarahatÄ• ya, allÄ«nÄ• nampi ca leá¹‡akiccÄ• kÄ• ritÄ• ya __aleá¹‡ato_. niss
bhayasÄ• rakattÄ• bhÄ• vena __asaraá¹‡ato_. yathÄ• parikappitehi dhuvasubhasukhattabh
rittatÄ• yeva tucchato appakattÄ• vÄ• , appakampi hi loke tucchanti vuccati.
sÄ• mi-nivÄ• si-kÄ• raka-vedakÄ• dhiá¹-á¹-hÄ• yakavirahitatÄ• ya \Ne II 247/ __suÃ±Ã±ato_
assÄ• mikabhÄ• vÄ• ditÄ• ya __anattato_. pavattidukkhatÄ• ya, dukkhassa ca Ä• dÄ«navat
Ä• dÄ«naá¹ƒ vÄ• ti gacchati pavattatÄ«ti Ä• dÄ«navo, kapaá¹‡amanussassetaá¹ƒ adhivaca
kapaá¹‡Ä• yevÄ• ti Ä• dÄ«navasadisatÄ• ya __Ä• dÄ«navato_. jarÄ• ya ceva maraá¹‡ena
pariá¹‡Ä• mapakatitÄ• ya __vipariá¹‡Ä• madhammato_. dubbalatÄ• ya, pheggu viya sukhal
__asÄ• rakato_. aghahetutÄ• ya __aghamÅ«lato_. mittamukhasapatto \Be II 248/ viya vissÄ
__vadhakato_. vigatabhavatÄ• ya, vibhavasambhÅ«tatÄ• ya ca __vibhavato_. Ä• savapada

__sÄ• savato_. hetupaccayehi abhisaá¹…khatatÄ• ya __saá¹…khatato_. maccumÄ• rakiles
__mÄ• rÄ• misato_. jÄ• ti-jarÄ• -byÄ• dhimaraá¹‡apakatitÄ• ya __jÄ• ti-jarÄ• -byÄ• dhi-mar
soka-parideva-upÄ• yÄ• sahetutÄ• ya __soka-paridevaupÄ• yÄ• sadhammato_.
taá¹‡hÄ• diá¹-á¹-hiduccaritasaá¹ƒkilesÄ• naá¹ƒ visayadhammatÄ• ya __saá¹ƒkilesikadhamm
vuttassa aniccÄ• disammasanassa vasena sammasati.

ettha hi aniccato, palokato, calato, pabhaá¹…guto, addhuvato, vipariá¹‡Ä• madhammato, a
saá¹…khatato, maraá¹‡adhammatoti ekekasmiá¹ƒ khandhe dasa dasa katvÄ• paÃ±Ã±Ä• s
parato, rittato, tucchato, suÃ±Ã±ato, anattatoti ekekasmiá¹ƒ khandhe paÃ±ca paÃ±ca katvÄ
__anattÄ• nupassanÄ• ni_. sesÄ• ni dukkhato, rogatotiÄ• dÄ«ni ekekasmiá¹ƒ khandhe paÃ
katvÄ• paÃ±cavÄ«satisataá¹ƒ __dukkhÄ• nupassanÄ• nÄ«_ti.

iccassa iminÄ• dvisatabhedena aniccÄ• disammasanena paÃ±cakkhandhe sammasato ta
nayavipassanÄ• saá¹…khÄ• taá¹ƒ aniccadukkhÄ• nattasammasanaá¹ƒ thiraá¹ƒ hoti. idaá¹ƒ
pÄ• á¸·inayÄ• nusÄ• rena sammasanÄ• rambhavidhÄ• naá¹ƒ.

indriyatikkhakÄ• raá¹‡anavakakathÄ•

<699> yassa pana evaá¹ƒ nayavipassanÄ• ya yogaá¹ƒ karotopi nayavipassanÄ• na sampa
indriyÄ• ni tikkhÄ• ni bhavanti --- uppannuppannÄ• naá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ khayameva
sakkaccakiriyÄ• ya sampÄ• deti, sÄ• taccakiriyÄ• ya sampÄ• deti, sappÄ• yakiriyÄ• ya sam
nimittaggÄ• hena, bojjhaá¹…gÄ• naÃ±ca anupavattanatÄ• ya, kÄ• ye ca jÄ«vite ca \Ne II 24
upaá¹-á¹-hÄ• peti, tattha ca abhibhuyya nekkhammena, antarÄ• ca abyosÄ• nenÄ• â€™â€
navannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ vasena indriyÄ• ni tikkhÄ• ni katvÄ• __pathavÄ«kasiá¹‡anido
asappÄ• yÄ• ni vajjetvÄ• satta sappÄ• yÄ• ni sevamÄ• nena kÄ• lena rÅ«paá¹ƒ sammasita
rÅ«paá¹ƒ sammasantena rÅ«passa nibbatti passitabbÄ• .

rÅ«panibbattipassanÄ• kÄ• rakathÄ•

<700> seyyathidaá¹ƒ \Be II 249/ --- idaá¹ƒ rÅ«paá¹ƒ nÄ• ma kammÄ• divasena catÅ«hi kÄ•
tattha sabbesaá¹ƒ sattÄ• naá¹ƒ rÅ«paá¹ƒ nibbattamÄ• naá¹ƒ paá¹-hamaá¹ƒ kammato nibba
paá¹-isandhikkhaá¹‡eyeva hi gabbhaseyyakÄ• naá¹ƒ tÄ• va tisantativasena vatthu-kÄ• ya-b
tiá¹ƒsa rÅ«pÄ• ni nibbattanti, tÄ• ni ca kho paá¹-isandhicittassa uppÄ• dakkhaá¹‡eyeva. yat
uppÄ• dakkhaá¹‡e, tathÄ• á¹-hitikkhaá¹‡epi bhaá¹…gakkhaá¹‡epi.

tattha rÅ«paá¹ƒ dandhanirodhaá¹ƒ garuparivatti, cittaá¹ƒ khippanirodhaá¹ƒ lahuparivatti. ter
``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ lahup
bhikkhave, cittaâ€™â€™ nti (AN a I 48). rÅ«pe dharanteyeva hi soá¸·asavÄ• re bhavaá¹…g

nirujjhati. cittassa uppÄ• dakkhaá¹‡opi á¹-hitikkhaá¹‡opi bhaá¹…gakkhaá¹‡opi ekasadisÄ• .
uppÄ• dabhaá¹…gakkhaá¹‡Ä• yeva lahukÄ• , tehi sadisÄ• . á¹-hitikkhaá¹‡o pana mahÄ• , y
uppajjitvÄ• nirujjhanti, tÄ• va vattati. paá¹-isandhicittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ á
purejÄ• taá¹ƒ vatthuá¹ƒ nissÄ• ya dutiyaá¹ƒ bhavaá¹…gaá¹ƒ uppajjati. tena saddhiá¹ƒ uppa
purejÄ• taá¹ƒ vatthuá¹ƒ nissÄ• ya tatiyaá¹ƒ bhavaá¹…gaá¹ƒ uppajjati. iminÄ• nayena yÄ• v
veditabbÄ• . Ä• sannamaraá¹‡assa pana ekameva á¹-hÄ• nappattaá¹ƒ purejÄ• taá¹ƒ vatthu
cittÄ• ni uppajjanti.

paá¹-isandhicittassa uppÄ• dakkhaá¹‡e uppannaá¹ƒ rÅ«paá¹ƒ paá¹-isandhicittato uddhaá¹
saddhiá¹ƒ nirujjhati. á¹-hÄ• nakkhaá¹‡e uppannaá¹ƒ sattarasamassa uppÄ• dakkhaá¹‡ena s
bhaá¹…gakkhaá¹‡e uppannaá¹ƒ sattarasamassa á¹-hÄ• nakkhaá¹‡aá¹ƒ patvÄ• nirujjhati. y
evameva pavattati. opapÄ• tikÄ• nampi sattasantativasena sattati rÅ«pÄ• ni evameva pavat

<701> tattha \Ne II 249/ kammaá¹ƒ, kammasamuá¹-á¹-hÄ• naá¹ƒ, kammapaccayaá¹ƒ,
kammapaccayacittasamuá¹-á¹-hÄ• naá¹ƒ, kammapaccayaÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ, k
esa vibhÄ• go veditabbo. tattha __kammaá¹ƒ_ nÄ• ma kusalÄ• kusalacetanÄ• . __kammas
vipÄ• kakkhandhÄ• ca, cakkhudasakÄ• di samasattatirÅ«paÃ±ca. __kammapaccayaá¹ƒ_ n
kammasamuá¹-á¹-hÄ• nassa upatthambhakapaccayopi hoti. __kammapaccayacittasamuá¹-
vipÄ• kacittasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ. __kammapaccayaÄ• hÄ• rasamuá¹-á¹-hÄ• naá
kammasamuá¹-á¹-hÄ• narÅ«pesu \Be II 250/ á¹-hÄ• nappattÄ• ojÄ• aÃ±Ã±aá¹ƒ ojaá¹-á¹-h
tatrÄ• pi ojÄ• á¹-hÄ• naá¹ƒ patvÄ• aÃ±Ã±anti evaá¹ƒ catasso vÄ• paÃ±ca vÄ• pavattiyo g
__kammapaccayautusamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma kammajatejodhÄ• tu á¹-hÄ• nappattÄ•
ojaá¹-á¹-hamakaá¹ƒ samuá¹-á¹-hÄ• peti, tatrÄ• pi utu aÃ±Ã±aá¹ƒ ojaá¹-á¹-hamakanti evaá¹
pavattiyo ghaá¹-eti. evaá¹ƒ tÄ• va __kammajarÅ«passa nibbatti_ passitabbÄ• .

<702> cittajesupi cittaá¹ƒ, cittasamuá¹-á¹-hÄ• naá¹ƒ, cittapaccayaá¹ƒ, cittapaccayaÄ• hÄ• n
cittapaccayautusamuá¹-á¹-hÄ• nanti esa vibhÄ• go veditabbo. tattha __cittaá¹ƒ_ nÄ• ma ek

tesu dvattiá¹ƒsa cittÄ• ni, chabbÄ«sekÅ«navÄ«sati.

soá¸·asa rÅ«piriyÄ• pathaviÃ±Ã±attijanakÄ• matÄ• ||

kÄ• mÄ• vacarato hi aá¹-á¹-ha kusalÄ• ni, dvÄ• dasÄ• kusalÄ• ni, manodhÄ• tuvajjÄ• das
abhiÃ±Ã±Ä• cittÄ• nÄ«ti dvattiá¹ƒsa cittÄ• ni rÅ«paá¹ƒ, iriyÄ• pathaá¹ƒ, viÃ±Ã±attiÃ±ca jane
sesadasarÅ«pÄ• vacarÄ• ni, aá¹-á¹-ha arÅ«pÄ• vacarÄ• ni, aá¹-á¹-ha lokuttaracittÄ• nÄ«ti c
rÅ«paá¹ƒ, iriyÄ• pathaÃ±ca janayanti, na viÃ±Ã±attiá¹ƒ. kÄ• mÄ• vacare dasa bhavaá¹…ga
paÃ±ca, tisso manodhÄ• tuyo, ekÄ• vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tusomanas
cittÄ• ni rÅ«pameva janayanti, na iriyÄ• pathaá¹ƒ, na viÃ±Ã±attiá¹ƒ. dvepaÃ±caviÃ±Ã±Ä• á¹

paá¹-isandhicittaá¹ƒ, khÄ«á¹‡Ä• savÄ• naá¹ƒ cuticittaá¹ƒ, cattÄ• ri Ä• ruppavipÄ• kÄ• nÄ«ti
rÅ«paá¹ƒ janayanti, na iriyÄ• pathaá¹ƒ, na viÃ±Ã±attiá¹ƒ. yÄ• ni cettha rÅ«paá¹ƒ janenti, tÄ•
á¹-hitikkhaá¹‡e, bhaá¹…gakkhaá¹‡e vÄ• , tadÄ• hi cittaá¹ƒ dubbalaá¹ƒ hoti. uppÄ• dakkhaá
tasmÄ• taá¹ƒ tadÄ• purejÄ• taá¹ƒ vatthuá¹ƒ nissÄ• ya rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti.

__cittasamuá¹-á¹-hÄ• naá¹ƒ_ \Ne II 250/ nÄ• ma tayo arÅ«pino khandhÄ• , ``saddanavakaá
vacÄ«viÃ±Ã±atti, Ä• kÄ• sadhÄ• tu, lahutÄ• , mudutÄ• , kammaÃ±Ã±atÄ• , upacayo, santat
rÅ«paÃ±ca. __cittapaccayaá¹ƒ_ nÄ• ma ``pacchÄ• jÄ• tÄ• cittacetasikÄ• dhammÄ• purejÄ
ti (Paá¹-á¹-h I 1.11) evaá¹ƒ vuttaá¹ƒ catusamuá¹-á¹-hÄ• narÅ«paá¹ƒ. __cittapaccayaÄ• hÄ•
nÄ• ma cittasamuá¹-á¹-hÄ• narÅ«pesu á¹-hÄ• nappattÄ• \Be II 251/ ojÄ• aÃ±Ã±aá¹ƒ ojaá¹
samuá¹-á¹-hÄ• peti, evaá¹ƒ dve tisso pavattiyo ghaá¹-eti. __cittapaccayautusamuá¹-á¹-hÄ• n
cittasamuá¹-á¹-hÄ• no utu á¹-hÄ• nappatto aÃ±Ã±aá¹ƒ ojaá¹-á¹-hamakaá¹ƒ samuá¹-á¹-hÄ• p
pavattiyo ghaá¹-eti. evaá¹ƒ __cittajarÅ«passa nibbatti_ passitabbÄ• .

<703> Ä• hÄ• rajesupi Ä• hÄ• ro, Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ, Ä• hÄ• rapaccayaá¹ƒ,
Ä• hÄ• rapaccayaÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ, Ä• hÄ• rapaccayautusamuá¹-á¹-hÄ• nant
__Ä• hÄ• ro_ nÄ• ma kabaá¸·Ä«kÄ• ro Ä• hÄ• ro. __Ä• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• m
paccayaá¹ƒ labhitvÄ• tattha patiá¹-á¹-hÄ• ya á¹-hÄ• nappattÄ• ya ojÄ• ya samuá¹-á¹-hÄ• pi
Ä• kÄ• sadhÄ• tu, lahutÄ• , mudutÄ• , kammaÃ±Ã±atÄ• , upacayo, santatÄ«ti cuddasavidha
__Ä• hÄ• rapaccayaá¹ƒ_ nÄ• ma ``kabaá¸·Ä«kÄ• ro Ä• hÄ• ro imassa kÄ• yassa Ä• hÄ• ra
(Paá¹-á¹-h I 1.15) evaá¹ƒ vuttaá¹ƒ catusamuá¹-á¹-hÄ• narÅ«paá¹ƒ. __Ä• hÄ• rapaccayaÄ• h
nÄ• ma Ä• hÄ• rasamuá¹-á¹-hÄ• nesu rÅ«pesu á¹-hÄ• nappattÄ• ojÄ• aÃ±Ã±aá¹ƒ ojaá¹-á¹
tatrÄ• pi ojÄ• aÃ±Ã±anti evaá¹ƒ dasadvÄ• dasavÄ• re pavattiá¹ƒ ghaá¹-eti. ekadivasaá¹ƒ p
sattÄ• hampi upatthambheti. dibbÄ• pana ojÄ• ekamÄ• saá¹ƒ dvemÄ• sampi upatthambhe
dÄ• rakassa sarÄ«raá¹ƒ pharitvÄ• rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti. sarÄ«re makkhitÄ• hÄ• ro
samuá¹-á¹-hÄ• peti. kammajÄ• hÄ• ro upÄ• diá¹‡á¹‡akÄ• hÄ• ro nÄ• ma. sopi á¹-hÄ• nappa
tatrÄ• pi ojÄ• aÃ±Ã±aá¹ƒ samuá¹-á¹-hÄ• petÄ«ti evaá¹ƒ catasso vÄ• paÃ±ca vÄ• pavattiy
__Ä• hÄ• rapaccayautusamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• tejodh
utusamuá¹-á¹-hÄ• naá¹ƒ ojaá¹-á¹-hamakaá¹ƒ samuá¹-á¹-hÄ• peti. tatrÄ• yaá¹ƒ Ä• hÄ• ro Ä•
janako hutvÄ• paccayo hoti, sesÄ• naá¹ƒ nissayÄ• hÄ• raatthiavigatavasenÄ• ti evaá¹ƒ __
passitabbÄ• .

<704> utujesupi utu, utusamuá¹-á¹-hÄ• naá¹ƒ, utupaccayaá¹ƒ, utupaccayautusamuá¹-á¹-hÄ
utupaccayaÄ• hÄ• rasamuá¹-á¹-hÄ• nanti esa vibhÄ• go veditabbo. tattha __utu_ nÄ• ma ca
tejodhÄ• tu, uá¹‡hautu sÄ«tautÅ«ti evaá¹ƒ panesa duvidho hoti. __utusamuá¹-á¹-hÄ• naá¹ƒ
catusamuá¹-á¹-hÄ• no utu upÄ• diá¹‡á¹‡akaá¹ƒ paccayaá¹ƒ labhitvÄ• á¹-hÄ• nappatto sarÄ
samuá¹-á¹-hÄ• peti. taá¹ƒ saddanavakaá¹ƒ, Ä• kÄ• sadhÄ• tu \Be II 252/ \Ne II 251/, lahutÄ•
kammaÃ±Ã±atÄ• , upacayo, santatÄ«ti pannarasavidhaá¹ƒ hoti. __utupaccayaá¹ƒ_ nÄ• ma

catusamuá¹-á¹-hÄ• nikarÅ«pÄ• naá¹ƒ pavattiyÄ• ca vinÄ• sassa ca paccayo hoti. __utupac
nÄ• ma utusamuá¹-á¹-hÄ• nÄ• tejodhÄ• tu á¹-hÄ• nappattÄ• aÃ±Ã±aá¹ƒ ojaá¹-á¹-hamakaá
utu aÃ±Ã±anti evaá¹ƒ dÄ«ghampi addhÄ• naá¹ƒ anupÄ• diá¹‡á¹‡apakkhe á¹-hatvÄ• pi utus
pavattatiyeva. __utupaccayaÄ• hÄ• rasamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma utusamuá¹-á¹-hÄ• nÄ•
ojaá¹-á¹-hamakaá¹ƒ samuá¹-á¹-hÄ• peti, tatrÄ• pi ojÄ• aÃ±Ã±anti evaá¹ƒ dasadvÄ• dasavÄ
tatrÄ• yaá¹ƒ utu utusamuá¹-á¹-hÄ• nÄ• naá¹ƒ janako hutvÄ• paccayo hoti, sesÄ• naá¹ƒ nis
evaá¹ƒ __utujarÅ«passa nibbatti_ passitabbÄ• . evaÃ±hi rÅ«passa nibbattiá¹ƒ passanto kÄ•
nÄ• ma.

arÅ«panibbattipassanÄ• kÄ• rakathÄ•

<705> yathÄ• ca rÅ«paá¹ƒ sammasantena rÅ«passa, evaá¹ƒ arÅ«paá¹ƒ sammasantenapi
passitabbÄ• . sÄ• ca kho ekÄ• sÄ«ti lokiyacittuppÄ• davaseneva.

seyyathidaá¹ƒ --- idaÃ±hi arÅ«paá¹ƒ nÄ• ma purimabhave Ä• yÅ«hitakammavasena paá¹-is
ekÅ«navÄ«saticittuppÄ• dappabhedaá¹ƒ nibbattati. nibbattanÄ• kÄ• ro panassa paá¹-iccasa
vuttanayeneva veditabbo. tadeva paá¹-isandhicittassa anantaracittato paá¹-á¹-hÄ• ya bhava
Ä• yupariyosÄ• ne cutivasena. yaá¹ƒ tattha kÄ• mÄ• vacaraá¹ƒ, taá¹ƒ chasu dvÄ• resu bala
tadÄ• rammaá¹‡avasena.

pavatte pana asambhinnattÄ• cakkhussa Ä• pÄ• thagatattÄ• rÅ«pÄ• naá¹ƒ Ä• lokasannis
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ nibbattati saddhiá¹ƒ sampayuttadhammehi. cakkhupasÄ• dassa h
á¹-hitippattameva rÅ«paá¹ƒ cakkhuá¹ƒ ghaá¹-á¹-eti. tasmiá¹ƒ ghaá¹-á¹-ite dvikkhattuá¹ƒ bha
uppajjitvÄ• nirujjhati. tato tasmiá¹ƒyeva Ä• rammaá¹‡e kiriyamanodhÄ• tu Ä• vajjanakiccaá
uppajjati. tadanantaraá¹ƒ tadeva rÅ«paá¹ƒ passamÄ• naá¹ƒ kusalavipÄ• kaá¹ƒ akusalavipÄ
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ. tato tadeva rÅ«paá¹ƒ sampaá¹-icchamÄ• nÄ• vipÄ• kamanodhÄ
santÄ«rayamÄ• nÄ• vipÄ• kÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu. tato tadeva rÅ«paá¹ƒ va
kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tu \Ne II 252/ upekkhÄ• sahagatÄ• \Be II 253/. tato
kÄ• mÄ• vacarakusalÄ• kusalakiriyacittesu ekaá¹ƒ vÄ• upekkhÄ• sahagatÄ• hetukaá¹ƒ citt
javanÄ• ni. tato kÄ• mÄ• vacarasattÄ• naá¹ƒ ekÄ• dasasu tadÄ• rammaá¹‡acittesu javanÄ•
tadÄ• rammaá¹‡anti. esa nayo sesadvÄ• resupi. manodvÄ• re pana mahaggatacittÄ• nipi u
dvÄ• resu __arÅ«passa nibbatti_ passitabbÄ• . evaÃ±hi arÅ«passa nibbattiá¹ƒ passanto kÄ
nÄ• ma.

evaá¹ƒ kÄ• lena rÅ«paá¹ƒ kÄ• lena arÅ«paá¹ƒ sammasitvÄ• pi tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ•
paá¹-ipajjamÄ• no eko paÃ±Ã±Ä• bhÄ• vanaá¹ƒ sampÄ• deti.

rÅ«pasattakasammasanakathÄ•

<706> aparo rÅ«pasattakaarÅ«pasattakavasena tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• Ä• dÄ• nanikkhepanato, vayovuá¸• á¸• hatthaá¹…gamato, Ä• hÄ• ramayato, utumayato, ka dhammatÄ• rÅ«patoti imehi Ä• kÄ• rehi Ä• ropetvÄ• sammasanto rÅ«pasattakavasena Ä• tenÄ• hu porÄ• á¹‡Ä• ---

``Ä• dÄ• nanikkhepanato, vayovuá¸• á¸• hatthagÄ• mito.

Ä• hÄ• rato ca ututo, kammato cÄ• pi cittato.

dhammatÄ• rÅ«pato satta, vitthÄ• rena vipassatÄ«â€™â€™ ti ||

tattha __Ä• dÄ• na_nti paá¹-isandhi. __nikkhepana_nti cuti. iti yogÄ• vacaro imehi __Ä• dÄ vassasataá¹ƒ paricchinditvÄ• saá¹…khÄ• resu tilakkhaá¹‡aá¹ƒ Ä• ropeti. kathaá¹ƒ? etthant aniccÄ• . kasmÄ• ? uppÄ• davayavattito, vipariá¹‡Ä• mato, tÄ• vakÄ• likato, niccapaá¹-ikkh uppannÄ• saá¹…khÄ• rÄ• á¹-hitiá¹ƒ pÄ• puá¹‡anti, á¹-hitiyaá¹ƒ jarÄ• ya kilamanti, jaraá¹ƒ bhijjanti, tasmÄ• abhiá¹‡hasampaá¹-ipÄ«á¸·anato, dukkhamato dukkhavatthuto, sukhapaá¹ yasmÄ• ca ``uppannÄ• saá¹…khÄ• rÄ• á¹-hitiá¹ƒ mÄ• pÄ• puá¹‡antu, á¹-hÄ• nappattÄ• bhijjantÅ«â€™â€™ ti imesu tÄ«su \Be II 254/ á¹-hÄ• nesu kassaci vasavattibhÄ• vo \Ne II 2 tena vasavattanÄ• kÄ• rena, tasmÄ• suÃ±Ã±ato, assÄ• mikato, avasavattito, attapaá¹-ikkh

<707> evaá¹ƒ Ä• dÄ• nanikkhepanavasena vassasataparicchinne rÅ«pe tilakkhaá¹‡aá¹ƒ Ä __vayovuá¸• á¸• hatthaá¹…gamato_ Ä• ropeti. tattha __vayovuá¸• á¸• hatthaá¹…gamo_ nÄ vaá¸• á¸• hitassa rÅ«passa atthaá¹…gamo. tassa vasena tilakkhaá¹‡aá¹ƒ Ä• ropetÄ«ti attho

kathaá¹ƒ? so tameva vassasataá¹ƒ paá¹-hamavayena majjhimavayena pacchimavayenÄ• t tattha Ä• dito tettiá¹ƒsa vassÄ• ni paá¹-hamavayo nÄ• ma. tato catuttiá¹ƒsa majjhimavayo n pacchimavayo nÄ• mÄ• ti. iti imehi tÄ«hi vayehi paricchinditvÄ• , ``paá¹-hamavaye pavattaá majjhimavayaá¹ƒ appatvÄ• tattheva nirujjhati, tasmÄ• taá¹ƒ aniccaá¹ƒ. yadaniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒ, tadanattÄ• . majjhimavaye pavattarÅ«pampi pacchimavayaá¹ƒ appatvÄ• tatthev aniccaá¹ƒ dukkhamanattÄ• . pacchimavaye tettiá¹ƒsa vassÄ• ni pavattarÅ«pampi maraá¹‡a gamanasamatthaá¹ƒ nÄ• ma natthi, tasmÄ• tampi aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti t

<708> evaá¹ƒ __paá¹-hamavayÄ• divasena_ vayovuá¸• á¸• hatthaá¹…gamato tilakkhaá¹‡a ``mandadasakaá¹ƒ, khiá¸• á¸• Ä• dasakaá¹ƒ, vaá¹‡á¹‡adasakaá¹ƒ, baladasakaá¹ƒ, paÃ±Ã± pabbhÄ• radasakaá¹ƒ, vaá¹…kadasakaá¹ƒ, momÅ«hadasakaá¹ƒ, sayanadasakaâ€™â€™ r dasakÄ• naá¹ƒ vasena_ vayovuá¸• á¸• hatthaá¹…gamato tilakkhaá¹‡aá¹ƒ Ä• ropeti.

tattha dasakesu tÄ• va vassasatajÄ«vino puggalassa paá¹-hamÄ• ni dasa vassÄ• ni __mar
hi so mando hoti capalo kumÄ• rako. tato parÄ• ni dasa __khiá¸• á¸• Ä• dasakaá¹ƒ_ nÄ• ma
khiá¸• á¸• Ä• ratibahulo hoti. tato parÄ• ni dasa __vaá¹‡á¹‡adasakaá¹ƒ_ nÄ• ma, tadÄ• his
vepullaá¹ƒ pÄ• puá¹‡Ä• ti. tato parÄ• ni dasa __baladasakaá¹ƒ_ nÄ• ma, tadÄ• hissa balaÃ
pÄ• puá¹‡Ä• ti. tato parÄ• ni dasa __paÃ±Ã±Ä• dasakaá¹ƒ_ nÄ• ma, tadÄ• hissa paÃ±Ã±Ä
pakatiyÄ• kira dubbalapaÃ±Ã±assÄ• pi \Be II 255/ tasmiá¹ƒ kÄ• le appamattakÄ• paÃ±Ã±Ä
parÄ• ni dasa __hÄ• nidasakaá¹ƒ_ nÄ• ma, tadÄ• hissa khiá¸• á¸• Ä• rativaá¹‡á¹‡abalapaÃ
parÄ• ni \Ne II 254/ dasa __pabbhÄ• radasakaá¹ƒ_ nÄ• ma, tadÄ• hissa attabhÄ• vo purat
parÄ• ni dasa __vaá¹…kadasakaá¹ƒ_ nÄ• ma, tadÄ• hissa attabhÄ• vo naá¹…galakoá¹-i vi
dasa __momÅ«hadasakaá¹ƒ_ nÄ• ma. tadÄ• hi so momÅ«ho hoti, kataá¹ƒ kataá¹ƒ pamuss
__sayanadasakaá¹ƒ_ nÄ• ma, vassasatiko hi sayanabahulova hoti.

tatrÄ• yaá¹ƒ yogÄ« etesaá¹ƒ dasakÄ• naá¹ƒ vasena vayovuá¸• á¸• hatthaá¹…gamato tilakk
paá¹-isaÃ±cikkhati --- ``paá¹-hamadasake pavattarÅ«paá¹ƒ dutiyadasakaá¹ƒ appatvÄ• tatth
taá¹ƒ aniccaá¹ƒ dukkhamanattÄ• . dutiyadasake ... pe ... navamadasake pavattarÅ«paá¹ƒ d
tattheva nirujjhati. dasamadasake pavattarÅ«paá¹ƒ punabbhavaá¹ƒ appatvÄ• idheva nirujjh
aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti tilakkhaá¹‡aá¹ƒ Ä• ropeti.

<709> evaá¹ƒ dasakavasena vayovuá¸• á¸• hatthaá¹…gamato tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ•
paÃ±capaÃ±cavassavasena vÄ«satikoá¹-á¹-hÄ• se katvÄ• vayovuá¸• á¸• hatthaá¹…gamato
kathaá¹ƒ? so hi iti paá¹-isaÃ±cikkhati --- ``paá¹-hame vassapaÃ±cake pavattarÅ«paá¹ƒ dutiy
vassapaÃ±cakaá¹ƒ appatvÄ• tattheva nirujjhati, tasmÄ• taá¹ƒ aniccaá¹ƒ dukkhamanattÄ• .
pavattarÅ«paá¹ƒ tatiyaá¹ƒ ... pe ... ekÅ«navÄ«satime vassapaÃ±cake pavattarÅ«paá¹ƒ vÄ«
vassapaÃ±cakaá¹ƒ appatvÄ• tattheva nirujjhati. vÄ«satime vassapaÃ±cake pavattarÅ«paá
gamanasamatthaá¹ƒ nÄ• ma natthi, tasmÄ• tampi aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti.

evaá¹ƒ vÄ«satikoá¹-á¹-hÄ• savasena vayovuá¸• á¸• hatthaá¹…gamato tilakkhaá¹‡aá¹ƒ Ä• r
koá¹-á¹-hÄ• se katvÄ• catunnaá¹ƒ catunnaá¹ƒ vassÄ• naá¹ƒ vasena Ä• ropeti. tato tettiá¹ƒ s
tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ vasena, paÃ±Ã±Ä• sa koá¹-á¹-hÄ• se katvÄ• dvinn
vasena, sataá¹ƒ koá¹-á¹-hÄ• se katvÄ• ekekavassavasena. tato ekaá¹ƒ vassaá¹ƒ tayo \Be I
katvÄ• vassÄ• nahemantagimhesu tÄ«su utÅ«su ekekautuvasena tasmiá¹ƒ vayovuá¸• á¸• I
tilakkhaá¹‡aá¹ƒ Ä• ropeti.

kathaá¹ƒ? __ ``vassÄ• ne_ catumÄ• saá¹ƒ pavattarÅ«paá¹ƒ hemantaá¹ƒ appatvÄ• tatthev
pavattarÅ«paá¹ƒ gimhaá¹ƒ appatvÄ• tattheva niruddhaá¹ƒ. __gimhe_ pavattarÅ«paá¹ƒ pun
tattheva niruddhaá¹ƒ, tasmÄ• taá¹ƒ aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti. evaá¹ƒ Ä• rope
cha koá¹-á¹-hÄ• se katvÄ• --- __ ``vassÄ• ne_ \Ne II 255/ dvemÄ• saá¹ƒ pavattarÅ«paá¹ƒ s
tattheva niruddhaá¹ƒ. __sarade_ pavattarÅ«paá¹ƒ hemantaá¹ƒ. __hemante_ pavattarÅ«paá

pavattarÅ«paá¹ƒ vasantaá¹ƒ. __vasante_ pavattarÅ«paá¹ƒ gimhaá¹ƒ. __gimhe_ pavattarÅ«
appatvÄ• tattheva niruddhaá¹ƒ, tasmÄ• aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti evaá¹ƒ tas
vayovuá¸• á¸• hatthaá¹…gamarÅ«pe tilakkhaá¹‡aá¹ƒ Ä• ropeti.

evaá¹ƒ Ä• ropetvÄ• tato kÄ• á¸·ajuá¹‡havasena --- ``kÄ• á¸·e pavattarÅ«paá¹ƒ juá¹‡haá¹ƒ
pavattarÅ«paá¹ƒ kÄ• á¸·aá¹ƒ appatvÄ• tattheva niruddhaá¹ƒ, tasmÄ• aniccaá¹ƒ dukkhama
tilakkhaá¹‡aá¹ƒ Ä• ropeti. tato rattindivavasena --- ``rattiá¹ƒ pavattarÅ«paá¹ƒ divasaá¹ƒ app
niruddhaá¹ƒ. divasaá¹ƒ pavattarÅ«pampi rattiá¹ƒ appatvÄ• tattheva niruddhaá¹ƒ, tasmÄ• a
dukkhamanattÄ• â€™â€™ ti tilakkhaá¹‡aá¹ƒ Ä• ropeti. tato tadeva rattindivaá¹ƒ pubbaá¹‡h
koá¹-á¹-hÄ• se katvÄ• --- ``pubbaá¹‡he pavattarÅ«paá¹ƒ majjhanhaá¹ƒ appatvÄ• . majjhanh
sÄ• yanhaá¹ƒ. sÄ• yanhe pavattarÅ«paá¹ƒ paá¹-hamayÄ• maá¹ƒ. paá¹-hamayÄ• me pavatt
majjhimayÄ• me pavattarÅ«paá¹ƒ pacchimayÄ• maá¹ƒ appatvÄ• tattheva niruddhaá¹ƒ. pac
puna pubbaá¹‡haá¹ƒ appatvÄ• tattheva niruddhaá¹ƒ, tasmÄ• aniccaá¹ƒ dukkhamanattÄ• â
Ä• ropeti.

<710> evaá¹ƒ Ä• ropetvÄ• puna tasmiá¹ƒyeva rÅ«pe
abhikkamapaá¹-ikkamaÄ• lokanavilokanasamiÃ±janapasÄ• raá¹‡avasena --- ``abhikkame p
appatvÄ• tattheva nirujjhati. paá¹-ikkame pavattarÅ«paá¹ƒ Ä• lokanaá¹ƒ. Ä• lokane pavatta
vilokane pavattarÅ«paá¹ƒ samiÃ±janaá¹ƒ. samiÃ±jane pavattarÅ«paá¹ƒ pasÄ• raá¹‡aá¹ƒ ap
nirujjhati. tasmÄ• aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti tilakkhaá¹‡aá¹ƒ Ä• ropeti.

tato ekapadavÄ• raá¹ƒ uddharaá¹‡a atiharaá¹‡avÄ«tiharaá¹‡avossajjanasannikkhepanasan
koá¹-á¹-hÄ• se karoti.

tattha \Be II 257/ __uddharaá¹‡aá¹ƒ_ nÄ• ma pÄ• dassa bhÅ«mito ukkhipanaá¹ƒ. __atihara
haraá¹‡aá¹ƒ. __vÄ«tiharaá¹‡aá¹ƒ_ nÄ• ma khÄ• á¹‡ukaá¹‡á¹-akadÄ«ghajÄ• tiÄ• dÄ«su kiÃ
pÄ• dasaÃ±cÄ• raá¹‡aá¹ƒ. __vossajjanaá¹ƒ_ nÄ• ma pÄ• dassa heá¹-á¹-hÄ• oropanaá¹ƒ. _
pathavÄ«tale á¹-hapanaá¹ƒ. __sannirumbhanaá¹ƒ_ nÄ• ma puna pÄ• duddharaá¹‡akÄ• le p
abhinippÄ«á¸·anaá¹ƒ. tattha uddharaá¹‡e pathavÄ«dhÄ• tu \Ne II 256/ Ä• podhÄ• tÅ«ti dve
mandÄ• , itarÄ• dve adhimattÄ• honti balavatiyo. tathÄ• atiharaá¹‡avÄ«tiharaá¹‡esu. voss
vÄ• yodhÄ• tÅ«ti dve dhÄ• tuyo omattÄ• honti mandÄ• , itarÄ• dve adhimattÄ• honti balav
sannikkhepanasannirumbhanesu. evaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• tesaá¹ƒ vasena tasmia
vayovuá¸• á¸• hatthaá¹…gamarÅ«pe tilakkhaá¹‡aá¹ƒ Ä• ropeti.

kathaá¹ƒ? so iti paá¹-isaÃ±cikkhati --- ``yÄ• uddharaá¹‡e pavattÄ• dhÄ• tuyo, yÄ• ni ca ta
sabbe te dhammÄ• atiharaá¹‡aá¹ƒ appatvÄ• ettheva nirujjhanti, tasmÄ• aniccÄ• dukkhÄ•
atiharaá¹‡e pavattÄ• vÄ«tiharaá¹‡aá¹ƒ. vÄ«tiharaá¹‡e pavattÄ• vossajjanaá¹ƒ. vossajjane
sannikkhepanaá¹ƒ. sannikkhepane pavattÄ• sannirumbhanaá¹ƒ appatvÄ• ettheva nirujjhan

uppannÄ• itaraá¹ƒ itaraá¹ƒ koá¹-á¹-hÄ• saá¹ƒ appatvÄ• tattha tattheva pabbaá¹ƒ pabbaá¹ƒ
hutvÄ• tattakapÄ• le pakkhittatilÄ• viya taá¹-ataá¹-Ä• yantÄ• saá¹…khÄ• rÄ• bhijjanti. tas
anattÄ• â€™â€™ ti. tassevaá¹ƒ pabbapabbagate saá¹…khÄ• re vipassato rÅ«pasammasan

<711> sukhumatte ca panassa idaá¹ƒ opammaá¹ƒ. eko kira dÄ• rutiá¹‡ukkÄ• dÄ«su katapa
adiá¹-á¹-hapubbapadÄ«po paccantavÄ• siko nagaramÄ• gamma antarÄ• paá¹‡e jalamÄ• na
purisaá¹ƒ pucchi ambho ``kiá¹ƒ nÄ• metaá¹ƒ evaá¹ƒ manÄ• paâ€™â€™ nti? tamenaá¹ƒ so
padÄ«po nÄ• mesa telakkhayena vaá¹-á¹-ikkhayena ca gatamaggopissa na paÃ±Ã±Ä• yiss
evamÄ• ha ``idaá¹ƒ oá¸·Ä• rikaá¹ƒ, imissÄ• hi vaá¹-á¹-iyÄ• anupubbena á¸• ayhamÄ• nÄ•
jÄ• lÄ• itarÄ«taraá¹ƒ padesaá¹ƒ appatvÄ• va nirujjhissatÄ«â€™â€™ ti. tamaÃ±Ã±o evamÄ
imissÄ• hi aá¹…gulaá¹…gulantare aá¸• á¸• haá¹…gulaá¸• á¸• haá¹…gulantare \Be II 258/ ta
aá¹ƒsumhi jÄ• lÄ• itarÄ«taraá¹ƒ aá¹ƒsuá¹ƒ appatvÄ• va nirujjhissati. aá¹ƒsuá¹ƒ pana muÃ±
jÄ• laá¹ƒ paÃ±Ã±Ä• petuâ€™â€™ nti.

tattha ``telakkhayena vaá¹-á¹-ikkhayena ca padÄ«passa gatamaggopi na paÃ±Ã±Ä• yissat
Ã±Ä• á¹‡aá¹ƒ viya yogino Ä• dÄ• nanikkhepanato vassasatena paricchinnarÅ«pe tilakkhaá¹
``vaá¹-á¹-iyÄ• tatiyabhÄ• ge tatiyabhÄ• ge jÄ• lÄ• itarÄ«taraá¹ƒ padesaá¹ƒ appatvÄ• va nir
II 257/ purisassa Ã±Ä• á¹‡aá¹ƒ viya yogino vassasatassa tatiyakoá¹-á¹-hÄ• saparicchinne
vayovuá¸• á¸• hatthaá¹…gamarÅ«pe tilakkhaá¹‡Ä• ropanaá¹ƒ. ``aá¹…gulaá¹…gulantare jÄ•
nirujjhissatÄ«â€™â€™ ti purisassa Ã±Ä• á¹‡aá¹ƒ viya yogino dasavassa paÃ±cavassa catu
ekavassa paricchinne rÅ«pe tilakkhaá¹‡Ä• ropanaá¹ƒ. ``aá¸• á¸• haá¹…gulaá¸• á¸• haá¹…gu
appatvÄ• va nirujjhissatÄ«â€™â€™ ti purisassa Ã±Ä• á¹‡aá¹ƒ viya yogino ekekautuvasena
chadhÄ• ca vibhajitvÄ• catumÄ• sa-dvimÄ• saparicchinne rÅ«pe tilakkhaá¹‡Ä• ropanaá¹ƒ.
itarÄ«taraá¹ƒ appatvÄ• va nirujjhissatÄ«â€™â€™ ti purisassa Ã±Ä• á¹‡aá¹ƒ viya yogino kÄ•
rattindivavasena, ekarattindivaá¹ƒ cha koá¹-á¹-hÄ• se katvÄ• pubbaá¹‡hÄ• divasena ca par
tilakkhaá¹‡Ä• ropanaá¹ƒ. ``aá¹ƒsumhi aá¹ƒsumhi jÄ• lÄ• itarÄ«taraá¹ƒ appatvÄ• va nirujjhis
purisassa Ã±Ä• á¹‡aá¹ƒ viya yogino abhikkamÄ• divasena ceva uddharaá¹‡Ä• dÄ«su ca ek
paricchinne rÅ«pe tilakkhaá¹‡Ä• ropananti.

<712> so evaá¹ƒ nÄ• nÄ• kÄ• rehi vayovuá¸• á¸• hatthaá¹…gamarÅ«pe tilakkhaá¹‡aá¹ƒ Ä•
visaá¹…kharitvÄ• Ä• hÄ• ramayÄ• divasena cattÄ• ro koá¹-á¹-hÄ• se katvÄ• ekekakoá¹-á¹
Ä• ropeti. tatrÄ• ssa __Ä• hÄ• ramayaá¹ƒ rÅ«paá¹ƒ_ chÄ• tasuhitavasena pÄ• kaá¹-aá¹ƒ ho
samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ hi jhattaá¹ƒ hoti kilantaá¹ƒ, jhÄ• makhÄ• á¹‡uko viya, aá¹…gÄ•
nilÄ«nakÄ• ko viya ca dubbaá¹‡á¹‡aá¹ƒ dussaá¹‡á¹-hitaá¹ƒ. suhitakÄ• le samuá¹-á¹-hitaá¹ƒ
mudu siniddhaá¹ƒ phassavantaá¹ƒ hoti. so taá¹ƒ pariggahetvÄ• ``chÄ• takÄ• le \Be II 259/
suhitakÄ• laá¹ƒ appatvÄ• ettheva nirujjhati. suhitakÄ• le samuá¹-á¹-hitampi chÄ• takÄ• laá¹
nirujjhati, tasmÄ• taá¹ƒ aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti evaá¹ƒ tattha tilakkhaá¹‡aá¹

<713> __utumayaá¹ƒ_ sÄ«tuá¹‡havasena pÄ• kaá¹-aá¹ƒ hoti. uá¹‡hakÄ• le samuá¹-á¹-hita
hoti kilantaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ. sÄ«tautunÄ• samuá¹-á¹-hitaá¹ƒ rÅ«paá¹ƒ dhÄ• taá¹ƒ pÄ«
hoti. so taá¹ƒ pariggahetvÄ• ``uá¹‡hakÄ• le pavattarÅ«paá¹ƒ sÄ«takÄ• laá¹ƒ appatvÄ• ett
sÄ«takÄ• le pavattarÅ«paá¹ƒ uá¹‡hakÄ• laá¹ƒ appatvÄ• ettheva nirujjhati, tasmÄ• taá¹ƒ a
dukkhamanattÄ• â€™â€™ ti evaá¹ƒ tattha tilakkhaá¹‡aá¹ƒ Ä• ropeti.

<714> __kammajaá¹ƒ_ Ä• yatanadvÄ• ravasena pÄ• kaá¹-aá¹ƒ hoti. cakkhudvÄ• rasmiá¹ƒ
cakkhukÄ• yabhÄ• vadasakavasena \Ne II 258/ tiá¹ƒsa kammajarÅ«pÄ• ni, upatthambhakÄ
utucittÄ• hÄ• rasamuá¹-á¹-hÄ• nÄ• ni catuvÄ«satÄ«ti catupaá¹‡á¹‡Ä• sa honti. tathÄ• sota
kÄ• yadvÄ• re kÄ• yabhÄ• vadasakavasena ceva utusamuá¹-á¹-hÄ• nÄ• divasena ca catuc
hadayavatthukÄ• yabhÄ• vadasakavasena ceva utusamuá¹-á¹-hÄ• nÄ• divasena ca catupa

so sabbampi taá¹ƒ rÅ«paá¹ƒ pariggahetvÄ• ``cakkhudvÄ• re pavattarÅ«paá¹ƒ sotadvÄ• ra
nirujjhati. sotadvÄ• re pavattarÅ«paá¹ƒ ghÄ• nadvÄ• raá¹ƒ. ghÄ• nadvÄ• re pavattarÅ«paá¹
jivhÄ• dvÄ• re pavattarÅ«paá¹ƒ kÄ• yadvÄ• raá¹ƒ. kÄ• yadvÄ• re pavattarÅ«paá¹ƒ manodv
nirujjhati, tasmÄ• taá¹ƒ aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti evaá¹ƒ tattha tilakkhaá¹‡aá¹

<715> __cittasamuá¹-á¹-hÄ• naá¹ƒ_ somanassitadomanassitavasena pÄ• kaá¹-aá¹ƒ hoti, s
hi rÅ«paá¹ƒ siniddhaá¹ƒ mudu pÄ«á¹‡itaá¹ƒ phassavantaá¹ƒ hoti. domanassitakÄ• le uppan
kilantaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ hoti. so taá¹ƒ pariggahetvÄ• ``somanassitakÄ• le pavattarÅ«pa
appatvÄ• ettheva nirujjhati. domanassitakÄ• le pavattarÅ«paá¹ƒ somanassitakÄ• laá¹ƒ app
tasmÄ• taá¹ƒ aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti evaá¹ƒ tattha tilakkhaá¹‡aá¹ƒ Ä• rope

tassevaá¹ƒ \Be II 260/ cittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ pariggahetvÄ• tattha tilakkhaá¹‡aá¹
pÄ• kaá¹-o hoti ---

jÄ«vitaá¹ƒ attabhÄ• vo ca, sukhadukkhÄ• ca kevalÄ• .

ekacittasamÄ• yuttÄ• , lahuso vattate khaá¹‡o ||

cullÄ• sÄ«ti sahassÄ• ni, kappaá¹ƒ tiá¹-á¹-hanti ye marÅ«.

na tveva tepi tiá¹-á¹-hanti, dvÄ«hi cittehi samohitÄ• ||

ye niruddhÄ• marantassa, tiá¹-á¹-hamÄ• nassa vÄ• idha.

sabbeva sadisÄ• khandhÄ• , gatÄ• appaá¹-isandhikÄ• ||

anantarÄ• \Ne II 259/ ca ye bhaggÄ• , ye ca bhaggÄ• anÄ• gate.

tadantarÄ• niruddhÄ• naá¹ƒ, vesamaá¹ƒ natthi lakkhaá¹‡e ||

anibbattena na jÄ• to, paccuppannena jÄ«vati.

cittabhaá¹…gÄ• mato loko, paÃ±Ã±atti paramatthiyÄ• ||

anidhÄ• nagatÄ• bhaggÄ• , puÃ±jo natthi anÄ• gate.

nibbattÄ• yepi tiá¹-á¹-hanti, Ä• ragge sÄ• sapÅ«pamÄ• ||

nibbattÄ• naÃ±ca dhammÄ• naá¹ƒ, bhaá¹…go nesaá¹ƒ purakkhato.

palokadhammÄ• tiá¹-á¹-hanti, purÄ• á¹‡ehi amissitÄ• ||

adassanato Ä• yanti, bhaggÄ• gacchantudassanaá¹ƒ.

vijjuppÄ• dova Ä• kÄ• se, uppajjanti vayanti cÄ• ti || (Nidd I 10).

<716> evaá¹ƒ Ä• hÄ• ramayÄ• dÄ«su tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• puna __dhammatÄ• rÅ
__dhammatÄ• rÅ«paá¹ƒ_ nÄ• ma bahiddhÄ• anindriyabaddhaá¹ƒ
ayalohatipusÄ«sasuvaá¹‡á¹‡arajatamuttÄ• maá¹‡iveá¸·uriyasaá¹…khasilÄ• pavÄ• á¸·alohita
Ä• á¹‡apabbatatiá¹‡arukkhalatÄ• dibhedaá¹ƒ vivaá¹-á¹-akappato paá¹-á¹-hÄ• ya uppajjanak
asokaá¹…kurÄ• divasena pÄ• kaá¹-aá¹ƒ hoti.

asokaá¹…kuraá¹ƒ hi Ä• ditova tanurattaá¹ƒ hoti, tato dvÄ«hatÄ«haccayena ghanarattaá¹ƒ,
mandarattaá¹ƒ, tato taruá¹‡apallavavaá¹‡á¹‡aá¹ƒ, tato \Be II 261/ pariá¹‡atapallavavaá¹‡á¹‡
haritapaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. tato nÄ«lapaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ. tato nÄ«lapaá¹‡á¹‡avaá¹‡
paá¹-á¹-hÄ• ya sabhÄ• garÅ«pasantatimanuppabandhÄ• payamÄ• naá¹ƒ saá¹ƒvaccharama
vaá¹‡á¹-ato chijjitvÄ• patati.

so taá¹ƒ pariggahetvÄ• ``tanurattakÄ• le pavattarÅ«paá¹ƒ ghanarattakÄ• laá¹ƒ appatvÄ• r
ghanarattakÄ• le pavattarÅ«paá¹ƒ mandarattakÄ• laá¹ƒ. mandarattakÄ• le pavattarÅ«paá¹ƒ
taruá¹‡apallavavaá¹‡á¹‡akÄ• laá¹ƒ. taruá¹‡apallavavaá¹‡á¹‡akÄ• le pavattaá¹ƒ pariá¹‡atap
pariá¹‡atapallavavaá¹‡á¹‡akÄ• le pavattaá¹ƒ haritapaá¹‡á¹‡avaá¹‡á¹‡akÄ• laá¹ƒ \Ne II 260
pavattaá¹ƒ nÄ«lapaá¹‡á¹‡avaá¹‡á¹‡akÄ• laá¹ƒ. nÄ«lapaá¹‡á¹‡avaá¹‡á¹‡akÄ• le pavattaá¹ƒ
paá¹‡á¸• upalÄ• sakÄ• le pavattaá¹ƒ vaá¹‡á¹-ato chijjitvÄ• patanakÄ• laá¹ƒ appatvÄ• va nir

aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti tilakkhaá¹‡aá¹ƒ Ä• ropeti, evaá¹ƒ tattha tilakkhaá¹‡a
nayena sabbampi dhammatÄ• rÅ«paá¹ƒ sammasati.

evaá¹ƒ tÄ• va __rÅ«pasattakavasena_ tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re samma

arÅ«pasattakasammasanakathÄ•

<717> yaá¹ƒ pana vuttaá¹ƒ ``arÅ«pasattakavasenÄ• â€™â€™ ti, tattha ayaá¹ƒ mÄ• tikÄ•
khaá¹‡ikato, paá¹-ipÄ• á¹-ito, diá¹-á¹-hiugghÄ• á¹-anato, mÄ• nasamugghÄ• á¹-anato, nikan

tattha __kalÄ• pato_ti phassapaÃ±camakÄ• dhammÄ• . kathaá¹ƒ kalÄ• pato sammasatÄ«
paá¹-isaÃ±cikkhati --- ``ye ime `kesÄ• aniccÄ• dukkhÄ• anattÄ• â€™ ti sammasane uppan
dhammÄ• , ye ca `lomÄ• ... pe ... matthaluá¹…gaá¹ƒ aniccaá¹ƒ dukkhamanattÄ• â€™ ti sa
phassapaÃ±camakÄ• dhammÄ• , sabbe te itarÄ«taraá¹ƒ appatvÄ• pabbaá¹ƒpabbaá¹ƒ odh
pakkhittatilÄ• viya taá¹-ataá¹-Ä• yantÄ• vinaá¹-á¹-hÄ• , tasmÄ• aniccÄ• dukkhÄ• anattÄ•
__visuddhikathÄ• yaá¹ƒ_ nayo.

__ariyavaá¹ƒsakathÄ• yaá¹ƒ_ pana ``heá¹-á¹-hÄ• rÅ«pasattake sattasu á¹-hÄ• nesu `rÅ«p
dukkhamanattÄ• â€™ ti pavattaá¹ƒ cittaá¹ƒ aparena cittena `aniccaá¹ƒ dukkhamanattÄ• â€
\Be II 262/ sammasatÄ«â€™ tiâ€™â€™ vuttaá¹ƒ, taá¹ƒ yuttataraá¹ƒ. tasmÄ• sesÄ• nipi ten

<718> __yamakato_ti idha bhikkhu Ä• dÄ• nanikkheparÅ«paá¹ƒ ``aniccaá¹ƒ dukkhamanatt
tampi cittaá¹ƒ aparena cittena ``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti sammasati.
vayovuá¸• á¸• hatthaá¹…gamarÅ«paá¹ƒ, Ä• hÄ• ramayaá¹ƒ, utumayaá¹ƒ, kammajaá¹ƒ, citta
dhammatÄ• rÅ«paá¹ƒ ``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti \Ne II 261/ sammasitvÄ• ta
``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti sammasati. evaá¹ƒ yamakato sammasati nÄ• ma.

<719> __khaá¹‡ikato_ti idha bhikkhu Ä• dÄ• nanikkheparÅ«paá¹ƒ ``aniccaá¹ƒ dukkhamana
taá¹ƒ paá¹-hamacittaá¹ƒ dutiyacittena, dutiyaá¹ƒ tatiyena, tatiyaá¹ƒ catutthena, catutthaá¹ƒ p
``etampi aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti sammasati. vayovuá¸• á¸• hatthaá¹…gama
utumayaá¹ƒ, kammajaá¹ƒ, cittasamuá¹-á¹-hÄ• naá¹ƒ, dhammatÄ• rÅ«paá¹ƒ ``aniccaá¹ƒ duk
sammasitvÄ• taá¹ƒ paá¹-hamacittaá¹ƒ dutiyacittena, dutiyaá¹ƒ tatiyena, tatiyaá¹ƒ catutthena
paÃ±camena ``etampi aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti sammasati. evaá¹ƒ rÅ«papan
cattÄ• ri cattÄ• ri cittÄ• ni sammasanto khaá¹‡ikato sammasati nÄ• ma.

<720> __paá¹-ipÄ• á¹-ito_ti Ä• dÄ• nanikkheparÅ«paá¹ƒ ``aniccaá¹ƒ dukkhamanattÄ• â€™
paá¹-hamacittaá¹ƒ dutiyacittena, dutiyaá¹ƒ tatiyena, tatiyaá¹ƒ catutthena ... pe ... dasamaá¹ƒ

``etampi aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti sammasati. vayovuá¸• á¸• hatthaá¹…gama
utumayaá¹ƒ, kammajaá¹ƒ, cittasamuá¹-á¹-hÄ• naá¹ƒ, dhammatÄ• rÅ«paá¹ƒ ``aniccaá¹ƒ duk
sammasitvÄ• taá¹ƒ paá¹-hamacittaá¹ƒ dutiyacittena, dutiyaá¹ƒ tatiyena, tatiyaá¹ƒ catutthena
dasamaá¹ƒ ekÄ• dasamena ``etampi aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti evaá¹ƒ vipassa
divasabhÄ• gaá¹ƒ sammasituá¹ƒ vaá¹-á¹-eyya. yÄ• va dasamacittasammasanÄ• pana rÅ«p
arÅ«pakammaá¹-á¹-hÄ• nampi paguá¹‡aá¹ƒ hoti. tasmÄ• dasameyeva á¹-hapetabbanti vut
paá¹-ipÄ• á¹-ito sammasati nÄ• ma.

<721> __diá¹-á¹-hiugghÄ• á¹-anato mÄ• naugghÄ• á¹-anato nikantipariyÄ• dÄ• nato_ti ime
sammasananayo nÄ• ma natthi. yaá¹ƒ panetaá¹ƒ heá¹-á¹-hÄ• \Be II 263/ rÅ«paá¹ƒ, idha ca
pariggahitaá¹ƒ, taá¹ƒ passanto rÅ«pÄ• rÅ«pato uddhaá¹ƒ aÃ±Ã±aá¹ƒ sattaá¹ƒ nÄ• ma na pa
paá¹-á¹-hÄ• ya sattasaÃ±Ã±Ä• ugghÄ• á¹-itÄ• hoti. sattasaÃ±Ã±aá¹ƒ ugghÄ• á¹-itacittena
diá¹-á¹-hi nuppajjati. diá¹-á¹-hiyÄ• anuppajjamÄ• nÄ• ya __diá¹-á¹-hi ugghÄ• á¹-itÄ• _ nÄ• n
diá¹-á¹-hiugghÄ• á¹-itacittena saá¹…khÄ• re pariggaá¹‡hato mÄ• no nuppajjati. mÄ• ne anu
samugghÄ• á¹-ito_ nÄ• ma hoti. mÄ• nasamugghÄ• á¹-itacittena saá¹…khÄ• re pariggaá¹‡h
taá¹‡hÄ• ya anuppajjantiyÄ• __nikanti pariyÄ• diá¹‡á¹‡Ä• _ nÄ• ma hotÄ«ti idaá¹ƒ tÄ• va _
vuttaá¹ƒ.

__ariyavaá¹ƒsakathÄ• yaá¹ƒ_ \Ne II 262/ pana ``diá¹-á¹-hiugghÄ• á¹-anato mÄ• nasamuggh
nikantipariyÄ• dÄ• natoâ€™â€™ ti mÄ• tikaá¹ƒ á¹-hapetvÄ• ayaá¹ƒ nayo dassito.

``ahaá¹ƒ vipassÄ• mi, mama vipassanÄ• â€™â€™ ti gaá¹‡hato hi diá¹-á¹-hisamugghÄ• á¹-
``saá¹…khÄ• rÄ• va saá¹…khÄ• re vipassanti sammasanti vavatthapenti pariggaá¹‡hanti pa
gaá¹‡hato pana __diá¹-á¹-hiugghÄ• á¹-anaá¹ƒ_ nÄ• ma hoti.

``suá¹-á¹-hu vipassÄ• mi, manÄ• paá¹ƒ vipassÄ• mÄ«â€™â€™ ti gaá¹‡hato mÄ• nasamug
``saá¹…khÄ• rÄ• va saá¹…khÄ• re vipassanti sammasanti vavatthapenti pariggaá¹‡hanti pa
gaá¹‡hato pana __mÄ• nasamugghÄ• á¹-o_ nÄ• ma hoti.

``vipassituá¹ƒ sakkomÄ«â€™â€™ ti vipassanaá¹ƒ assÄ• dentassa nikantipariyÄ• dÄ• naá¹
``saá¹…khÄ• rÄ• va saá¹…khÄ• re vipassanti sammasanti vavatthapenti pariggaá¹‡hanti pa
gaá¹‡hato pana __nikantipariyÄ• dÄ• naá¹ƒ_ nÄ• ma hoti.

sace saá¹…khÄ• rÄ• attÄ• bhaveyyuá¹ƒ, attÄ• ti gahetuá¹ƒ vaá¹-á¹-eyyuá¹ƒ, anattÄ• ca p
tasmÄ• te avasavattanaá¹-á¹-hena anattÄ• , hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• ,
uppÄ• davayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhÄ• ti passato __diá¹-á¹-hiugghÄ• á¹-anaá¹ƒ_

sace saá¹…khÄ• rÄ• niccÄ• bhaveyyuá¹ƒ, niccÄ• ti gahetuá¹ƒ vaá¹-á¹-eyyuá¹ƒ, aniccÄ• c

tasmÄ• te hutvÄ• abhÄ• vaá¹-á¹-hena aniccÄ• , uppÄ• davayapaá¹-ipÄ«á¸·anaá¹-á¹-hena
avasavattanaá¹-á¹-hena anattÄ• ti passato __mÄ• nasamugghÄ• á¹-o_ nÄ• ma hoti.

sace \Be II 264/ saá¹…khÄ• rÄ• sukhÄ• bhaveyyuá¹ƒ, sukhÄ• ti gahetuá¹ƒ vaá¹-á¹-eyyuá¹
sukhÄ• ti gahitÄ• , tasmÄ• te uppÄ• davayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhÄ• , hutvÄ• a
avasavattanaá¹-á¹-hena anattÄ• ti passato __nikantipariyÄ• dÄ• naá¹ƒ_ nÄ• ma hoti.

evaá¹ƒ saá¹…khÄ• re anattato passantassa __diá¹-á¹-hisamugghÄ• á¹-anaá¹ƒ_ nÄ• ma ho
__mÄ• nasamugghÄ• á¹-anaá¹ƒ_ \Ne II 263/ nÄ• ma hoti. dukkhato passantassa __nikantip
iti ayaá¹ƒ vipassanÄ• attano attano á¹-hÄ• neyeva tiá¹-á¹-hatÄ«ti.

evaá¹ƒ __arÅ«pasattakavasenÄ• _pi tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re sammasa
rÅ«pakammaá¹-á¹-hÄ• nampi arÅ«pakammaá¹-á¹-hÄ• nampi paguá¹‡aá¹ƒ hoti.

<722> so evaá¹ƒ paguá¹‡arÅ«pÄ• rÅ«pakammaá¹-á¹-hÄ• no yÄ• upari bhaá¹…gÄ• nupas
pahÄ• napariÃ±Ã±Ä• vasena sabbÄ• kÄ• rato pattabbÄ• aá¹-á¹-hÄ• rasa mahÄ• vipassanÄ
ekadesaá¹ƒ paá¹-ivijjhanto tappaá¹-ipakkhe dhamme pajahati.

aá¹-á¹-hÄ• rasa mahÄ• vipassanÄ• nÄ• ma aniccÄ• nupassanÄ• dikÄ• paÃ±Ã±Ä• . yÄ• s
niccasaÃ±Ã±aá¹ƒ pajahati, dukkhÄ• nupassanaá¹ƒ bhÄ• vento sukhasaÃ±Ã±aá¹ƒ pajahati,
bhÄ• vento attasaÃ±Ã±aá¹ƒ pajahati, nibbidÄ• nupassanaá¹ƒ bhÄ• vento nandiá¹ƒ pajahati,
bhÄ• vento rÄ• gaá¹ƒ pajahati, nirodhÄ• nupassanaá¹ƒ bhÄ• vento samudayaá¹ƒ pajahati,
bhÄ• vento Ä• dÄ• naá¹ƒ pajahati, khayÄ• nupassanaá¹ƒ bhÄ• vento ghanasaÃ±Ã±aá¹ƒ pa
bhÄ• vento Ä• yÅ«hanaá¹ƒ pajahati, vipariá¹‡Ä• mÄ• nupassanaá¹ƒ bhÄ• vento dhuvasaÃ±
animittÄ• nupassanaá¹ƒ bhÄ• vento nimittaá¹ƒ pajahati, appaá¹‡ihitÄ• nupassanaá¹ƒ bhÄ•
pajahati, suÃ±Ã±atÄ• nupassanaá¹ƒ bhÄ• vento abhinivesaá¹ƒ pajahati, adhipaÃ±Ã±Ä• dha
sÄ• rÄ• dÄ• nÄ• bhinivesaá¹ƒ pajahati, yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒ bhÄ• vento sa
Ä• dÄ«navÄ• nupassanaá¹ƒ bhÄ• vento Ä• layÄ• bhinivesaá¹ƒ pajahati, paá¹-isaá¹…khÄ• n
appaá¹-isaá¹…khaá¹ƒ pajahati, vivaá¹-á¹-Ä• nupassanaá¹ƒ bhÄ• vento saá¹ƒyogÄ• bhinives

tÄ• su \Be II 265/ yasmÄ• iminÄ• aniccÄ• dilakkhaá¹‡attayavasena saá¹…khÄ• rÄ• diá¹-
anicca-dukkha-anattÄ• nupassanÄ• paá¹-ividdhÄ• honti. yasmÄ• ca ``yÄ• ca aniccÄ• nup
animittÄ• nupassanÄ• , ime dhammÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒâ€™â€™. tath
ca appaá¹‡ihitÄ• nupassanÄ• , ime dhammÄ• ekatthÄ• , byaÃ±janameva nÄ• naá¹ƒâ€™â€
ca suÃ±Ã±atÄ• nupassanÄ• , ime dhammÄ• ekatthÄ• , byaÃ±janameva nÄ• naâ€™â€™ n
tÄ• pi paá¹-ividdhÄ• honti.

adhipaÃ±Ã±Ä• dhammavipassanÄ• \Ne II 264/ pana sabbÄ• pi vipassanÄ• . yathÄ• bhÅ«t

kaá¹…khÄ• vitaraá¹‡avisuddhiyÄ• eva saá¹…gahitaá¹ƒ. iti idampi dvayaá¹ƒ paá¹-ividdhame
vipassanÄ• Ã±Ä• á¹‡esu kiÃ±ci paá¹-ividdhaá¹ƒ, kiÃ±ci appaá¹-ividdhaá¹ƒ, tesaá¹ƒ vibhÄ• g
Ä• vikarissÄ• ma.

yadeva hi paá¹-ividdhaá¹ƒ, taá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ ``evaá¹ƒ paguá¹‡arÅ«pÄ• rÅ«
upari bhaá¹…gÄ• nupassanato paá¹-á¹-hÄ• ya pahÄ• napariÃ±Ã±Ä• vasena sabbÄ• kÄ• ra
mahÄ• vipassanÄ• . tÄ• saá¹ƒ idheva tÄ• va ekadesaá¹ƒ paá¹-ivijjhanto tappaá¹-ipakkhe dh

udayabbayaÃ±Ä• á¹‡akathÄ•

<723> so evaá¹ƒ aniccÄ• nupassanÄ• dipaá¹-ipakkhÄ• naá¹ƒ niccasaÃ±Ã±Ä• dÄ«naá¹ƒ pa
sammasanaÃ±Ä• á¹‡assa pÄ• raá¹ƒ gantvÄ• , yaá¹ƒ taá¹ƒ sammasanaÃ±Ä• á¹‡Ä• nantara
dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• udayabbayÄ• nupassane Ã±Ä• á¹
__udayabbayÄ• nupassanaá¹ƒ_ vuttaá¹ƒ, tassa adhigamÄ• ya yogaá¹ƒ Ä• rabhati. Ä• rabha
Ä• rabhati. tatrÄ• yaá¹ƒ pÄ• á¸·i ---

``kathaá¹ƒ paccuppannÄ• naá¹ƒ dhammÄ• naá¹ƒ vipariá¹‡Ä• mÄ• nupassane paÃ±Ã±Ä• u
jÄ• taá¹ƒ rÅ«paá¹ƒ paccuppannaá¹ƒ, tassa nibbattilakkhaá¹‡aá¹ƒ udayo, vipariá¹‡Ä• malakk
anupassanÄ• Ã±Ä• á¹‡aá¹ƒ. jÄ• tÄ• vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±
... pe ... jÄ• to bhavo paccuppanno, tassa nibbattilakkhaá¹‡aá¹ƒ udayo, vipariá¹‡Ä• malakkh
anupassanÄ• Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 49).

so \Be II 266/ iminÄ• pÄ• á¸·inayena jÄ• tassa nÄ• marÅ«passa nibbattilakkhaá¹‡aá¹ƒ jÄ•
abhinavÄ• kÄ• raá¹ƒ ``udayoâ€™â€™ ti, vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ khayaá¹ƒ bhaá¹…ga
samanupassati. so evaá¹ƒ pajÄ• nÄ• ti ``imassa nÄ• marÅ«passa uppattito pubbe anuppan
natthi, uppajjamÄ• nassÄ• pi rÄ• sito vÄ• nicayato vÄ• Ä• gamanaá¹ƒ nÄ• ma natthi, nirujj
disÄ• vidisÄ• gamanaá¹ƒ nÄ• ma natthi, niruddhassÄ• pi ekasmiá¹ƒ á¹-hÄ• ne rÄ• sito nicay
avaá¹-á¹-hÄ• naá¹ƒ \Ne II 265/ nÄ• ma natthi. yathÄ• pana vÄ«á¹‡Ä• ya vÄ• diyamÄ• nÄ• y
uppattito pubbe sannicayo atthi, na uppajjamÄ• no sannicayato Ä• gato, na nirujjhamÄ• nas
atthi, na niruddho katthaci sannicito tiá¹-á¹-hati, atha kho vÄ«á¹‡aÃ±ca upavÄ«á¹‡aÃ±ca pu
vÄ• yÄ• maá¹ƒ paá¹-icca ahutvÄ• sambhoti, hutvÄ• paá¹-iveti. evaá¹ƒ sabbepi rÅ«pÄ• rÅ«
sambhonti, hutvÄ• paá¹-iventÄ«â€™â€™ ti.

<724> evaá¹ƒ saá¹…khepato udayabbayamanasikÄ• raá¹ƒ katvÄ• puna yÄ• ni etasseva u
vibhaá¹…ge ---

``avijjÄ• samudayÄ• rÅ«pasamudayoti paccayasamudayaá¹-á¹-hena rÅ«pakkhandhassa u
taá¹‡hÄ• samudayÄ• ... kammasamudayÄ• ... Ä• hÄ• rasamudayÄ• rÅ«pasamudayoti pa

rÅ«pakkhandhassa udayaá¹ƒ passati. nibbattilakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa
rÅ«pakkhandhassa udayaá¹ƒ passanto imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati.

``avijjÄ• nirodhÄ• rÅ«panirodhoti paccayanirodhaá¹-á¹-hena rÅ«pakkhandhassa vayaá¹ƒ pa
... kammanirodhÄ• ... Ä• hÄ• ranirodhÄ• rÅ«panirodhoti paccayanirodhaá¹-á¹-hena rÅ«pak
passati. vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi rÅ«pakkhandhassa vayaá¹ƒ passati. rÅ«p
passantopi imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passatiâ€™â€™ (Paá¹-is I 50).

tathÄ• ``avijjÄ• samudayÄ• vedanÄ• samudayoti paccayasamudayaá¹-á¹-hena vedanÄ• kh
taá¹‡hÄ• samudayÄ• ... kammasamudayÄ• ... phassasamudayÄ• vedanÄ• samudayoti pa
vedanÄ• kkhandhassa udayaá¹ƒ passati. nibbattilakkhaá¹‡aá¹ƒ passantopi vedanÄ• kkhand
passati. vedanÄ• kkhandhassa udayaá¹ƒ passanto imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passati.
taá¹‡hÄ• nirodhÄ• ... kammanirodhÄ• ... phassanirodhÄ• vedanÄ• nirodhoti paccayanirod
vedanÄ• kkhandhassa vayaá¹ƒ passati. vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ passantopi vedanÄ• k
vedanÄ• kkhandhassa vayaá¹ƒ passanto imÄ• ni paÃ±ca lakkhaá¹‡Ä• ni passatiâ€™â€™ (

vedanÄ• kkhandhassa \Ne II 266/ viya ca saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡akkhandh
viÃ±Ã±Ä• á¹‡akkhandhassa phassaá¹-á¹-hÄ• ne ``nÄ• marÅ«pasamudayÄ• , nÄ• marÅ«pa

evaá¹ƒ ekekassa khandhassa udayabbayadassane dasa dasa katvÄ• paÃ±Ã±Ä• sa lakkha
vasena evampi rÅ«passa udayo evampi rÅ«passa vayo, evampi rÅ«paá¹ƒ udeti, evampi rÅ«
ceva khaá¹‡ato ca vitthÄ• rena manasikÄ• raá¹ƒ karoti.

<725> tassevaá¹ƒ manasikaroto ``iti kirime dhammÄ• ahutvÄ• sambhonti, hutvÄ• paá¹-iv
Ã±Ä• á¹‡aá¹ƒ visadataraá¹ƒ hoti. tassevaá¹ƒ paccayato ceva khaá¹‡ato ca dvedhÄ• udaya
saccapaá¹-iccasamuppÄ• danayalakkhaá¹‡abhedÄ• pÄ• kaá¹-Ä• honti.

<726> yaÃ±hi so avijjÄ• disamudayÄ• khandhÄ• naá¹ƒ samudayaá¹ƒ, avijjÄ• dinirodhÄ• d
passati, idamassa __paccayato_ udayabbayadassanaá¹ƒ. yaá¹ƒ pana nibbattilakkhaá¹‡avip
passanto khandhÄ• naá¹ƒ udayabbayaá¹ƒ passati, idamassa __khaá¹‡ato_ udayabbayadas
hi nibbattilakkhaá¹‡aá¹ƒ. bhaá¹…gakkhaá¹‡e ca vipariá¹‡Ä• malakkhaá¹‡aá¹ƒ.

<727> iccassevaá¹ƒ paccayato ceva khaá¹‡ato ca dvedhÄ• udayabbayaá¹ƒ passato pacca
__samudayasaccaá¹ƒ_ pÄ• kaá¹-aá¹ƒ hoti janakÄ• vabodhato. khaá¹‡ato udayadassanena
pÄ• kaá¹-aá¹ƒ hoti jÄ• tidukkhÄ• vabodhato. paccayato vayadassanena __nirodhasaccaá¹ƒ
paccayÄ• nuppÄ• dena paccayavataá¹ƒ anuppÄ• dÄ• vabodhato. khaá¹‡ato vayadassanen
hoti maraá¹‡adukkhÄ• vabodhato. yaÃ±cassa \Be II 268/ udayabbayadassanaá¹ƒ, maggovÄ
__maggasaccaá¹ƒ_ pÄ• kaá¹-aá¹ƒ hoti tatra sammohavighÄ• tato.

<728> paccayato cassa udayadassanena __anulomo paá¹-iccasamuppÄ• do_ pÄ• kaá¹-o
hotÄ«â€™â€™ ti (MN I 404; SN a II 21; Ud 1) avabodhato. paccayato vayadassanena __pa
paá¹-iccasamuppÄ• do_ pÄ• kaá¹-o hoti, ``imassa nirodhÄ• idaá¹ƒ nirujjhatÄ«â€™â€™ ti (
2) avabodhato \Ne II 267/. khaá¹‡ato pana udayabbayadassanena __paá¹-iccasamuppannÄ
saá¹…khatalakkhaá¹‡Ä• vabodhato. udayabbayavanto hi saá¹…khatÄ• , te ca paá¹-iccasam

<729> paccayato cassa udayadassanena __ekattanayo_ pÄ• kaá¹-o hoti hetuphalasambar
anupacchedÄ• vabodhato. atha suá¹-á¹-hutaraá¹ƒ ucchedadiá¹-á¹-hiá¹ƒ pajahati. khaá¹‡ato
__nÄ• nattanayo_ pÄ• kaá¹-o hoti navanavÄ• naá¹ƒ uppÄ• dÄ• vabodhato. atha suá¹-á¹-hu
pajahati. paccayato cassa udayabbayadassanena __abyÄ• pÄ• ranayo_ pÄ• kaá¹-o hoti dh
avasavattibhÄ• vÄ• vabodhato. atha suá¹-á¹-hutaraá¹ƒ attadiá¹-á¹-hiá¹ƒ pajahati. paccayato
__evaá¹ƒdhammatÄ• nayo_ pÄ• kaá¹-o hoti paccayÄ• nurÅ«pena phalassa uppÄ• dÄ• vab
akiriyadiá¹-á¹-hiá¹ƒ pajahati.

<730> paccayato cassa udayadassanena __anattalakkhaá¹‡aá¹ƒ_ pÄ• kaá¹-aá¹ƒ hoti dhar
nirÄ«hakattapaccayapaá¹-ibaddhavuttitÄ• vabodhato. khaá¹‡ato udayabbayadassanena __
pÄ• kaá¹-aá¹ƒ hoti hutvÄ• abhÄ• vÄ• vabodhato, pubbantÄ• parantavivekÄ• vabodhato ca.
pÄ• kaá¹-aá¹ƒ hoti udayabbayehi paá¹-ipÄ«á¸·anÄ• vabodhato. __sabhÄ• valakkhaá¹‡a_mp
udayabbayaparicchinnÄ• vabodhato. sabhÄ• valakkhaá¹‡e __saá¹…khatalakkhaá¹‡assa_ t
hoti udayakkhaá¹‡e vayassa, vayakkhaá¹‡e ca udayassa abhÄ• vÄ• vabodhatoti.

<731> tassevaá¹ƒ pÄ• kaá¹-Ä«bhÅ«tasaccapaá¹-iccasamuppÄ• danayalakkhaá¹‡abhedass
anuppannapubbÄ• uppajjanti, uppannÄ• nirujjhantÄ«â€™â€™ ti niccanavÄ• va hutvÄ• sa
upaá¹-á¹-hahanti. na kevalaÃ±ca niccanavÄ• , sÅ«riyuggamane ussÄ• vabindu viya udakab
daá¹‡á¸• arÄ• ji viya Ä• ragge sÄ• sapo viya vijjuppÄ• do viya ca parittaá¹-á¹-hÄ• yino.
mÄ• yÄ• marÄ«cisupinantaalÄ• tacakkagandhabbanagarapheá¹‡akadaliÄ• dayo viya assÄ•
upaá¹-á¹-hahanti.

ettÄ• vatÄ• nena ``vayadhammameva uppajjati, uppannaÃ±ca vayaá¹ƒ upetÄ«â€™â€™ ti
samapaÃ±Ã±Ä• sa lakkhaá¹‡Ä• ni paá¹-ivijjhitvÄ• á¹-hitaá¹ƒ __udayabbayÄ• nupassanaá¹ƒ
__taruá¹‡avipassanÄ• Ã±Ä• á¹‡aá¹ƒ_ adhigataá¹ƒ hoti, yassÄ• dhigamÄ• __Ä• raddhavipa

vipassanupakkilesakathÄ•

<732> athassa \Ne II 268/ imÄ• ya taruá¹‡avipassanÄ• ya Ä• raddhavipassakassa __dasa
uppajjanti. vipassanupakkilesÄ• hi paá¹-ivedhappattassa ariyasÄ• vakassa ceva vippaá¹-ipa

nikkhittakammaá¹-á¹-hÄ• nassa kusÄ«tapuggalassa nuppajjanti. sammÄ• paá¹-ipannakassa
Ä• raddhavipassakassa kulaputtassa uppajjantiyeva.

katame pana te dasa upakkilesÄ• ti? obhÄ• so, Ã±Ä• á¹‡aá¹ƒ, pÄ«ti, passaddhi, sukhaá¹ƒ,
upaá¹-á¹-hÄ• naá¹ƒ, upekkhÄ• , nikantÄ«ti. vuttaÃ±hetaá¹ƒ ---

``kathaá¹ƒ dhammuddhaccaviggahitamÄ• nasaá¹ƒ hoti? aniccato manasikaroto obhÄ• so u
ti obhÄ• saá¹ƒ Ä• vajjati, tato vikkhepo uddhaccaá¹ƒ. tena uddhaccena viggahitamÄ• naso a
upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. dukkhato ... anattato upaá¹-á¹-hÄ• n
nappajÄ• nÄ• tiâ€™â€™.

tathÄ• ``aniccato manasikaroto Ã±Ä• á¹‡aá¹ƒ uppajjati ... pe ... pÄ«ti ... passaddhi ... sukha
adhimokkho ... paggaho ... upaá¹-á¹-hÄ• naá¹ƒ ... upekkhÄ• ... nikanti uppajjati, `nikanti dha
nikantiá¹ƒ Ä• vajjati, tato vikkhepo uddhaccaá¹ƒ. tena uddhaccena viggahitamÄ• naso anicc
yathÄ• bhÅ«taá¹ƒ nappajÄ• nÄ• ti. dukkhato ... anattato upaá¹-á¹-hÄ• naá¹ƒ yathÄ• bhÅ«ta
(Paá¹-is II 6).

<733> tattha \Be II 270/ __obhÄ• so_ti vipassanobhÄ• so. tasmiá¹ƒ uppanne yogÄ• vacaro
evarÅ«po obhÄ• so uppannapubbo, addhÄ• maggappattosmi phalapattosmÄ«â€™â€™ ti a
aphalameva ca ``phalaâ€™â€™ nti gaá¹‡hÄ• ti. tassa amaggaá¹ƒ ``maggoâ€™â€™ ti apha
gaá¹‡hato vipassanÄ• vÄ«thi ukkantÄ• nÄ• ma hoti. so attano mÅ«lakammaá¹-á¹-hÄ• naá¹
assÄ• dento nisÄ«dati.

so kho panÄ• yaá¹ƒ obhÄ• so kassaci bhikkhuno pallaá¹…kaá¹-á¹-hÄ• namattameva obhÄ•
II 269/ antogabbhaá¹ƒ. kassaci bahigabbhampi. kassaci sakalavihÄ• raá¹ƒ, gÄ• vutaá¹ƒ, aá
yojanaá¹ƒ, dviyojanaá¹ƒ, tiyojanaá¹ƒ ... pe ... kassaci pathavÄ«talato yÄ• va akaniá¹-á¹-habr
ekÄ• lokaá¹ƒ kurumÄ• no. bhagavato pana dasasahassilokadhÄ• tuá¹ƒ obhÄ• sento udapÄ

evaá¹ƒ vemattatÄ• ya cassa idaá¹ƒ vatthu --- cittalapabbate kira dvikuá¹-á¹-agehassa anto
nisÄ«diá¹ƒsu. taá¹ƒdivasaÃ±ca kÄ• á¸·apakkhuposatho hoti, meghapaá¹-alacchannÄ• disÄ
caturaá¹…gasamannÄ• gataá¹ƒ tamaá¹ƒ pavattati. atheko thero Ä• ha --- ``bhante, mayhaá
cetiyaá¹…gaá¹‡amhi sÄ«hÄ• sane paÃ±cavaá¹‡á¹‡Ä• ni kusumÄ• ni paÃ±Ã±Ä• yantÄ«â€™
``anacchariyaá¹ƒ, Ä• vuso, kathesi, mayhaá¹ƒ panetarahi mahÄ• samuddamhi yojanaá¹-á¹-
paÃ±Ã±Ä• yantÄ«â€™â€™ ti.

ayaá¹ƒ pana vipassanupakkileso yebhuyyena samathavipassanÄ• lÄ• bhino uppajjati. so
samÄ• pattivikkhambhitÄ• naá¹ƒ kilesÄ• naá¹ƒ asamudÄ• cÄ• rato ``arahÄ• ahaâ€™â€™
uccavÄ• likavÄ• sÄ« mahÄ• nÄ• gatthero viya haá¹ƒkanakavÄ• sÄ« mahÄ• dattatthero viya

niá¹…kapeá¹‡á¹‡akapadhÄ• nagharavÄ• sÄ« cÅ«á¸·asumanatthero viya ca.

tatridaá¹ƒ ekavatthuparidÄ«panaá¹ƒ --- talaá¹…garavÄ• sÄ« dhammadinnatthero kira nÄ• r
pabhinnapaá¹-isambhido mahÄ• khÄ«á¹‡Ä• savo mahato bhikkhusaá¹…ghassa ovÄ• dadÄ
ekadivasaá¹ƒ attano divÄ• á¹-á¹-hÄ• ne nisÄ«ditvÄ• ``kinnu kho amhÄ• kaá¹ƒ Ä• cariyassa
uccavÄ• likavÄ• sÄ«mahÄ• nÄ• gattherassa samaá¹‡abhÄ• vakiccaá¹ƒ matthakaá¹ƒ pattaá
puthujjanabhÄ• vamevassa disvÄ• ``mayi agacchante puthujjanakÄ• lakiriyameva karissatÄ
iddhiyÄ• vehÄ• saá¹ƒ uppatitvÄ• divÄ• á¹-á¹-hÄ• ne nisinnassa therassa samÄ«pe orohitvÄ
dassetvÄ• ekamantaá¹ƒ nisÄ«di. ``kiá¹ƒ, Ä• vuso dhammadinna, akÄ• le Ä• gatosÄ«â€™â€™
bhante, pucchituá¹ƒ Ä• gatomhÄ«â€™â€™ ti Ä• ha. tato ``pucchÄ• vuso, jÄ• namÄ• nÄ• k
paÃ±hasahassaá¹ƒ pucchi.

thero pucchitapucchitaá¹ƒ asajjamÄ• nova kathesi. tato ``atitikkhaá¹ƒ vo, bhante, Ã±Ä• á¹‡a
ayaá¹ƒ dhammo adhigatoâ€™â€™ ti vutte ``ito saá¹-á¹-hivassakÄ• le, Ä• vusoâ€™â€™ ti Ä
vaá¸·aÃ±jethÄ• ti, na yidaá¹ƒ, Ä• vuso, bhÄ• riyanti. tena hi, bhante, ekaá¹ƒ hatthiá¹ƒ mÄ• p
thero sabbasetaá¹ƒ hatthiá¹ƒ mÄ• pesi. idÄ• ni, bhante, yathÄ• ayaá¹ƒ hatthÄ« aÃ±citakaá
pasÄ• ritanaá¹…guá¹-á¹-ho soá¹‡á¸• aá¹ƒ mukhe pakkhipitvÄ• bheravaá¹ƒ koÃ±canÄ• daá
abhimukho Ä• gacchati, tathÄ• naá¹ƒ karothÄ• ti. thero tathÄ• katvÄ• vegena Ä• gacchato
Ä• kÄ• raá¹ƒ disvÄ• uá¹-á¹-hÄ• ya palÄ• yituá¹ƒ Ä• raddho. tamenaá¹ƒ khÄ«á¹‡Ä• savatthe
cÄ«varakaá¹‡á¹‡e gahetvÄ• ``bhante, khÄ«á¹‡Ä• savassa sÄ• rajjaá¹ƒ nÄ• ma hotÄ«â€™

so tamhi kÄ• le attano puthujjanabhÄ• vaá¹ƒ Ã±atvÄ• ``avassayo me, Ä• vuso, dhammadi
pÄ• damÅ«le ukkuá¹-ikaá¹ƒ nisÄ«di. ``bhante, tumhÄ• kaá¹ƒ avassayo bhavissÄ• miccevÄ•
cintayitthÄ• â€™â€™ ti kammaá¹-á¹-hÄ• naá¹ƒ kathesi. thero kammaá¹-á¹-hÄ• naá¹ƒ gahet
tatiye padavÄ• re aggaphalaá¹ƒ arahattaá¹ƒ pÄ• puá¹‡i. thero kira dosacarito ahosi. evarÅ«
kampanti.

<734> __Ã±Ä• á¹‡a_nti vipassanÄ• Ã±Ä• á¹‡aá¹ƒ. tassa kira rÅ«pÄ• rÅ«padhamme tulaya
vissaá¹-á¹-haindavajiramiva avihatavegaá¹ƒ tikhiá¹‡aá¹ƒ sÅ«raá¹ƒ ativisadaá¹ƒ Ã±Ä• á¹‡aá

__pÄ«tÄ«_ti \Be II 272/ vipassanÄ• pÄ«ti. tassa kira tasmiá¹ƒ samaye khuddakÄ• pÄ«ti, kh
okkantikÄ• pÄ«ti, ubbegÄ• pÄ«ti, pharaá¹‡Ä• pÄ«tÄ«ti ayaá¹ƒ paÃ±cavidhÄ• pÄ«ti sakalas
uppajjati.

__passaddhÄ«_ti vipassanÄ• passaddhi. tassa kira tasmiá¹ƒ samaye rattiá¹-á¹-hÄ• ne vÄ•
nisinnassa kÄ• yacittÄ• naá¹ƒ neva daratho, na gÄ• ravaá¹ƒ, na kakkhaá¸·atÄ• , na akamm
na vaá¹…katÄ• hoti, atha kho panassa kÄ• yacittÄ• ni passaddhÄ• ni lahÅ«ni mudÅ«ni kam
ujukÄ• niyeva honti. so imehi passaddhÄ• dÄ«hi anuggahitakÄ• yacitto tasmiá¹ƒ samaye ar

anubhavati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``suÃ±Ã±Ä• gÄ• raá¹ƒ paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« rati hoti, sammÄ• dhammaá¹ƒ vipassato ||

``yato \Ne II 271/ yato sammasati, khandhÄ• naá¹ƒ udayabbayaá¹ƒ.

labhatÄ« pÄ«tipÄ• mojjaá¹ƒ, amataá¹ƒ taá¹ƒ vijÄ• nataâ€™â€™ nti || (Dhp 373-374).

evamassa imaá¹ƒ amÄ• nusiá¹ƒ ratiá¹ƒ sÄ• dhayamÄ• nÄ• lahutÄ• disampayuttÄ• passa

__sukha_nti vipassanÄ• sukhaá¹ƒ. tassa kira tasmiá¹ƒ samaye sakalasarÄ«raá¹ƒ abhisand
atipaá¹‡Ä«taá¹ƒ sukhaá¹ƒ uppajjati.

__adhimokkho_ti saddhÄ• . vipassanÄ• sampayuttÄ• yeva hissa cittacetasikÄ• naá¹ƒ atisa
saddhÄ• uppajjati.

__paggaho_ti vÄ«riyaá¹ƒ. vipassanÄ• sampayuttameva hissa asithilaá¹ƒ anaccÄ• raddhaá
vÄ«riyaá¹ƒ uppajjati.

__upaá¹-á¹-hÄ• na_nti sati. vipassanÄ• sampayuttÄ• yeva hissa supaá¹-á¹-hitÄ• supatiá¹-
pabbatarÄ• jasadisÄ• sati uppajjati. so yaá¹ƒ yaá¹ƒ á¹-hÄ• naá¹ƒ Ä• vajjati samannÄ• hara
paccavekkhati, taá¹ƒ taá¹ƒ á¹-hÄ• namassa okkhanditvÄ• pakkhanditvÄ• dibbacakkhuno p
upaá¹-á¹-hÄ• ti.

__upekkhÄ• _ti \Be II 273/ vipassanupekkhÄ• ceva Ä• vajjanupekkhÄ• ca. tasmiá¹ƒ hissa
majjhattabhÅ«tÄ• vipassanupekkhÄ• pi balavatÄ« uppajjati. manodvÄ• re Ä• vajjanupekkh
á¹-hÄ• naá¹ƒ Ä• vajjantassa vissaá¹-á¹-haindavajiramiva pattapuá¹-e pakkhitta tattanÄ• rÄ•
tikhiá¹‡Ä• hutvÄ• vahati.

__nikantÄ«_ti vipassanÄ• nikanti. evaá¹ƒ obhÄ• sÄ• dipaá¹-imaá¹‡á¸• itÄ• ya hissa vipassa
kurumÄ• nÄ• sukhumÄ• santÄ• kÄ• rÄ• nikanti uppajjati. yÄ• nikanti kilesoti pariggahetu

yathÄ• \Ne II 272/ ca obhÄ• se, evaá¹ƒ etesupi aÃ±Ã±atarasmiá¹ƒ uppanne yogÄ• vacaro
evarÅ«paá¹ƒ Ã±Ä• á¹‡aá¹ƒ uppannapubbaá¹ƒ, evarÅ«pÄ• pÄ«ti, passaddhi, sukhaá¹ƒ, adh
upaá¹-á¹-hÄ• naá¹ƒ, upekkhÄ• , nikanti uppannapubbÄ• , addhÄ• maggappattosmi phalap
``maggoâ€™â€™ ti aphalameva ca ``phalaâ€™â€™ nti gaá¹‡hÄ• ti. tassa amaggaá¹ƒ ``ma

``phalaâ€™â€™ nti gaá¹‡hato vipassanÄ• vÄ«thi ukkantÄ• nÄ• ma hoti. so attano mÅ«laka
vissajjetvÄ• nikantimeva assÄ• dento nisÄ«datÄ«ti.

<735> ettha ca obhÄ• sÄ• dayo upakkilesavatthutÄ• ya upakkilesÄ• ti vuttÄ• , na akusalatt
upakkileso ceva upakkilesavatthu ca. vatthuvaseneva cete dasa. gÄ• havasena pana samat
``mama obhÄ• so uppannoâ€™â€™ ti gaá¹‡hato hi diá¹-á¹-higÄ• ho hoti, ``manÄ• po vata c
gaá¹‡hato mÄ• nagÄ• ho, obhÄ• saá¹ƒ assÄ• dayato taá¹‡hÄ• gÄ• ho, iti obhÄ• se diá¹-á¹-
gÄ• hÄ• . tathÄ• sesesupÄ«ti evaá¹ƒ gÄ• havasena samatiá¹ƒsa upakkilesÄ• honti. tesaá¹
yogÄ• vacaro obhÄ• sÄ• dÄ«su kampati vikkhipati. obhÄ• sÄ• dÄ«su ekekaá¹ƒ ``etaá¹ƒ ma
attÄ• â€™â€™ ti (MN I 241) samanupassati. tenÄ• hu porÄ• á¹‡Ä• ---

``obhÄ• se ceva Ã±Ä• á¹‡e ca, pÄ«tiyÄ• ca vikampati.

passaddhiyÄ• sukhe ceva, yehi cittaá¹ƒ pavedhati ||

``adhimokkhe \Be II 274/ ca paggÄ• he, upaá¹-á¹-hÄ• ne ca kampati.

upekkhÄ• vajjanÄ• yaÃ±ca, upekkhÄ• ya nikantiyÄ• â€™â€™ ti || (Paá¹-is II 7).

maggÄ• maggavavatthÄ• nakathÄ•

<736> kusalo pana paá¹‡á¸• ito byatto buddhisampanno yogÄ• vacaro obhÄ• sÄ• dÄ«su u
obhÄ• so uppanno, so kho panÄ• yaá¹ƒ anicco saá¹…khato paá¹-iccasamuppanno khayadh
nirodhadhammoâ€™â€™ ti iti vÄ• taá¹ƒ paÃ±Ã±Ä• ya paricchindati upaparikkhati. atha vÄ•
``sace obhÄ• so attÄ• bhaveyya, `attÄ• â€™ ti gahetuá¹ƒ \Ne II 273/ vaá¹-á¹-eyya. anattÄ•
`attÄ• â€™ ti gahito. tasmÄ• so avasavattanaá¹-á¹-hena anattÄ• , hutvÄ• abhÄ• vaá¹-á¹-he
uppÄ• davayapaá¹-ipÄ«á¸·anaá¹-á¹-hena dukkhoâ€™â€™ ti sabbaá¹ƒ arÅ«pasattake vuttan
yathÄ• ca obhÄ• se, evaá¹ƒ sesesupi.

so evaá¹ƒ upaparikkhitvÄ• obhÄ• saá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso attÄ• â€
samanupassati. Ã±Ä• á¹‡aá¹ƒ ... pe ... nikantiá¹ƒ ``netaá¹ƒ mama, nesohamasmi, na meso a
241) samanupassati. evaá¹ƒ samanupassanto obhÄ• sÄ• dÄ«su na kampati na vedhati. ten

``imÄ• ni dasa á¹-hÄ• nÄ• ni, paÃ±Ã±Ä• yassa pariccitÄ• .

dhammuddhaccakusalo hoti, na ca vikkhepaá¹ƒ gacchatÄ«â€™â€™ ti || (Paá¹-is II 7).

so evaá¹ƒ vikkhepaá¹ƒ agacchanto taá¹ƒ samatiá¹ƒsavidhaá¹ƒ upakkilesajaá¹-aá¹ƒ vijaá¹-e

dhammÄ• na maggo. upakkilesavimuttaá¹ƒ pana vÄ«thipaá¹-ipannaá¹ƒ vipassanÄ• Ã±Ä• á
amaggaÃ±ca vavatthapeti. tassevaá¹ƒ ``ayaá¹ƒ maggo, ayaá¹ƒ na maggoâ€™â€™ ti magg
á¹-hitaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhÄ«_ti veditabbaá¹ƒ.

ettÄ• vatÄ• ca pana tena tiá¹‡á¹‡aá¹ƒ saccÄ• naá¹ƒ vavatthÄ• naá¹ƒ kataá¹ƒ hoti. kathaá¹
__diá¹-á¹-hivisuddhiyaá¹ƒ_ tÄ• va nÄ• marÅ«passa vavatthÄ• panena __dukkhasaccassa_
__kaá¹…khÄ• vitaraá¹‡avisuddhiyaá¹ƒ_ paccayapariggahaá¹‡ena __samudayasaccassa_ v
__maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiyaá¹ƒ_ sammÄ• maggassa avadhÄ• raá¹‡ena
II 275/ katanti, evaá¹ƒ lokiyeneva tÄ• va Ã±Ä• á¹‡ena tiá¹‡á¹‡aá¹ƒ saccÄ• naá¹ƒ vavatthÄ•

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddeso nÄ• ma

vÄ«satimo paricchedo.

21. paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddeso

upakkilesavimuttaudayabbayaÃ±Ä• á¹‡akathÄ•

<737> aá¹-á¹-hannaá¹ƒ \Be II 276/ \Ne II 274/ pana Ã±Ä• á¹‡Ä• naá¹ƒ vasena sikhÄ• ppatt
saccÄ• nulomikaÃ±Ä• á¹‡anti ayaá¹ƒ __paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi_ nÄ• ma.
upakkilesavimuttaá¹ƒ vÄ«thipaá¹-ipannavipassanÄ• saá¹…khÄ• taá¹ƒ udayabbayÄ• nupass
bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ, Ä• dÄ«navÄ•
nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, paá¹-isaá¹…khÄ• n
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡anti imÄ• ni aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni veditabbÄ• ni. __nava
saccÄ• nulomikaÃ±Ä• á¹‡a_nti anulomassetaá¹ƒ adhivacanaá¹ƒ. tasmÄ• taá¹ƒ sampÄ• de
udayabbayaÃ±Ä• á¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• etesu Ã±Ä• á¹‡esu yogo karaá¹‡Ä«yo.

<738> puna udayabbayaÃ±Ä• á¹‡e yogo kimatthiyoti ce? lakkhaá¹‡asallakkhaá¹‡attho. uda
heá¹-á¹-hÄ• dasahi upakkilesehi upakkiliá¹-á¹-haá¹ƒ hutvÄ• yÄ• thÄ• vasarasato tilakkhaá¹
nÄ• sakkhi. upakkilesavimuttaá¹ƒ pana sakkoti. tasmÄ• lakkhaá¹‡asallakkhaá¹‡atthamettha

<739> lakkhaá¹‡Ä• ni pana kissa amanasikÄ• rÄ• kena paá¹-icchannattÄ• na upaá¹-á¹-ha
__aniccalakkhaá¹‡aá¹ƒ_ tÄ• va udayabbayÄ• naá¹ƒ amanasikÄ• rÄ• santatiyÄ• paá¹-iccha
__dukkhalakkhaá¹‡aá¹ƒ_ abhiá¹‡hasampaá¹-ipÄ«á¸·anassa amanasikÄ• rÄ• iriyÄ• pathehi

upaá¹-á¹-hÄ• ti. __anattalakkhaá¹‡aá¹ƒ_ nÄ• nÄ• dhÄ• tuvinibbhogassa amanasikÄ• rÄ• g
upaá¹-á¹-hÄ• ti. udayabbayampana pariggahetvÄ• santatiyÄ• vikopitÄ• ya aniccalakkhaá¹‡
upaá¹-á¹-hÄ• ti. abhiá¹‡hasampaá¹-ipÄ«á¸·anaá¹ƒ manasikatvÄ• iriyÄ• pathe ugghÄ• á¹-ite
yÄ• thÄ• vasarasato upaá¹-á¹-hÄ• ti. nÄ• nÄ• dhÄ• tuyo vinibbhujitvÄ• ghanavinibbhoge ka
yÄ• thÄ• vasarasato upaá¹-á¹-hÄ• ti.

<740> ettha \Ne II 275/ ca aniccaá¹ƒ, aniccalakkhaá¹‡aá¹ƒ, dukkhaá¹ƒ, dukkhalakkhaá¹‡aá
anattalakkhaá¹‡anti ayaá¹ƒ vibhÄ• go veditabbo. tattha __anicca_nti khandhapaÃ±cakaá¹ƒ.
uppÄ• davayaÃ±Ã±athattabhÄ• vÄ• \Be II 277/, hutvÄ• abhÄ• vato vÄ• . uppÄ• davayaÃ±
__aniccalakkhaá¹‡aá¹ƒ_ hutvÄ• abhÄ• vasaá¹…khÄ• to vÄ• Ä• kÄ• ravikÄ• ro.

``yadaniccaá¹ƒ taá¹ƒ dukkhaâ€™â€™ nti (SN b III 15) vacanato pana tadeva khandhapaÃ±
kasmÄ• ? abhiá¹‡hapaá¹-ipÄ«á¸·anÄ• , abhiá¹‡hapaá¹-ipÄ«á¸·anÄ• kÄ• ro __dukkhalakkha

``yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15) pana vacanato tadeva khandhapaÃ±
kasmÄ• ? avasavattanato, avasavattanÄ• kÄ• ro __anattalakkhaá¹‡aá¹ƒ_.

tayidaá¹ƒ sabbampi ayaá¹ƒ yogÄ• vacaro upakkilesavimuttena vÄ«thipaá¹-ipannavipassan
udayabbayÄ• nupassanÄ• Ã±Ä• á¹‡ena yÄ• thÄ• vasarasato sallakkheti.

upakkilesavimuttaudayabbayaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ•

<741> tassevaá¹ƒ sallakkhetvÄ• punappunaá¹ƒ ``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ ti r
tÄ«rayato taá¹ƒ Ã±Ä• á¹‡aá¹ƒ tikkhaá¹ƒ hutvÄ• vahati, saá¹…khÄ• rÄ• lahuá¹ƒ upaá¹-á¹-ha
vahante saá¹…khÄ• resu lahuá¹ƒ upaá¹-á¹-hahantesu uppÄ• daá¹ƒ vÄ• á¹-hitiá¹ƒ vÄ• pava
na sampÄ• puá¹‡Ä• ti. khayavayabhedanirodheyeva sati santiá¹-á¹-hati. tassa ``evaá¹ƒ upp
saá¹…khÄ• ragataá¹ƒ nirujjhatÄ«â€™â€™ ti passato etasmiá¹ƒ á¹-hÄ• ne bhaá¹…gÄ• nupa
vipassanÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``kathaá¹ƒ Ä• rammaá¹‡apaá¹-isaá¹…khÄ• bhaá¹…gÄ• nupassane paÃ±Ã±Ä• vipassane
cittaá¹ƒ uppajjitvÄ• bhijjati, taá¹ƒ Ä• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• tassa cittassa bhaá¹.
II 276/. __anupassatÄ«_ti kathaá¹ƒ anupassati? aniccato anupassati no niccato, dukkhato a
anattato anupassati no attato, nibbindati no nandati, virajjati no rajjati, nirodheti no samudeti
paá¹-inissajjati no Ä• diyati.

``aniccato anupassanto niccasaÃ±Ã±aá¹ƒ pajahati. dukkhato anupassanto sukhasaÃ±Ã±aá

attasaÃ±Ã±aá¹ƒ, nibbindanto \Be II 278/ nandiá¹ƒ, virajjanto rÄ• gaá¹ƒ, nirodhento samuday
paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati.

``vedanÄ• rammaá¹‡atÄ• ... pe ... saÃ±Ã±Ä• rammaá¹‡atÄ• ... saá¹…khÄ• rÄ• rammaá¹‡a
viÃ±Ã±Ä• á¹‡Ä• rammaá¹‡atÄ• ... cakkhÄ• rammaá¹‡atÄ• ... pe ... jarÄ• maraá¹‡Ä• ramm
bhijjati ... pe ... paá¹-inissajjanto Ä• dÄ• naá¹ƒ pajahati.

``vatthusaá¹…kamanÄ• ceva, paÃ±Ã±Ä• ya ca vivaá¹-á¹-anÄ• .

Ä• vajjanÄ• balaÃ±ceva, paá¹-isaá¹…khÄ• vipassanÄ• ||

``Ä• rammaá¹‡aanvayena, ubho ekavavatthanÄ• .

nirodhe adhimuttatÄ• , vayalakkhaá¹‡avipassanÄ• ||

``Ä• rammaá¹‡aÃ±ca paá¹-isaá¹…khÄ• , bhaá¹…gaÃ±ca anupassati.

suÃ±Ã±ato ca upaá¹-á¹-hÄ• naá¹ƒ, adhipaÃ±Ã±Ä• vipassanÄ• ||

``kusalo tÄ«su anupassanÄ• su, catasso ca vipassanÄ• su.

tayo upaá¹-á¹-hÄ• ne kusalatÄ• , nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«â€™â€™ ti ||

``taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• , tena vuccati `Ä•
bhaá¹…gÄ• nupassane paÃ±Ã±Ä• vipassane Ã±Ä• á¹‡aâ€™â€™ â€™ nti (Paá¹-is I 51-52

<742> tattha \Ne II 277/ __Ä• rammaá¹‡apaá¹-isaá¹…khÄ• _ti yaá¹ƒkiÃ±ci Ä• rammaá¹‡aá
jÄ• nitvÄ• , khayato vayato disvÄ• ti attho. __bhaá¹…gÄ• nupassane paÃ±Ã±Ä• _ti tassa, Ä
vayato paá¹-isaá¹…khÄ• ya uppannassa Ã±Ä• á¹‡assa bhaá¹…gaá¹ƒ anupassane yÄ• paÃ
Ã±Ä• á¹‡anti vuttaá¹ƒ. taá¹ƒ kathaá¹ƒ hotÄ«ti ayaá¹ƒ tÄ• va kathetukamyatÄ• pucchÄ• ya a
hoti, taá¹ƒ dassetuá¹ƒ ``rÅ«pÄ• rammaá¹‡atÄ• â€™â€™ tiÄ• di vuttaá¹ƒ.

tattha __rÅ«pÄ• rammaá¹‡atÄ• cittaá¹ƒ uppajjitvÄ• bhijjatÄ«_ti rÅ«pÄ• rammaá¹‡aá¹ƒ citt
bhijjati. atha vÄ• rÅ«pÄ• rammaá¹‡abhÄ• ve cittaá¹ƒ uppajjitvÄ• bhijjatÄ«ti attho. __taá¹ƒ
paá¹-isaá¹…khÄ• _ti taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ paá¹-isaá¹…khÄ• ya jÄ• nitvÄ• , khayato
__tassa cittassa bhaá¹…gaá¹ƒ anupassatÄ«_ti yena cittena taá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ kh
diá¹-á¹-haá¹ƒ, tassa cittassa aparena cittena bhaá¹…gaá¹ƒ anupassatÄ«ti attho. tenÄ• hu p
Ã±Ä• á¹‡aÃ±ca ubhopi vipassatÄ«â€™â€™ ti.

ettha \Be II 279/ ca __anupassatÄ«_ti anu anu passati, anekehi Ä• kÄ• rehi punappunaá¹ƒ
tenÄ• ha --- ``anupassatÄ«ti kathaá¹ƒ anupassati. aniccato anupassatÄ«â€™â€™ tiÄ• di.

tattha yasmÄ• bhaá¹…go nÄ• ma aniccatÄ• ya paramÄ• koá¹-i, tasmÄ• so bhaá¹…gÄ• n
saá¹…khÄ• ragataá¹ƒ aniccato anupassati, no niccato. tato aniccassa dukkhattÄ• , dukkhas
dukkhato anupassati, no sukhato. anattato anupassati no attato.

yasmÄ• pana yaá¹ƒ aniccaá¹ƒ dukkhamanattÄ• , na taá¹ƒ abhinanditabbaá¹ƒ. yaÃ±ca ana
rajjitabbaá¹ƒ. tasmÄ• etasmiá¹ƒ bhaá¹…gÄ• nupassanÄ• nusÄ• rena ``aniccaá¹ƒ dukkham
saá¹…khÄ• ragate nibbindati, no nandati. virajjati, no rajjati. so evaá¹ƒ arajjanto lokikeneva t
rÄ• gaá¹ƒ nirodheti, no samudeti. samudayaá¹ƒ na karotÄ«ti attho.

atha vÄ• so evaá¹ƒ viratto yathÄ• diá¹-á¹-haá¹ƒ saá¹…khÄ• ragataá¹ƒ, tathÄ• adiá¹-á¹-ha
anvayaÃ±Ä• á¹‡avasena nirodheti \Ne II 278/, no samudeti. nirodhatova manasikaroti. nirod
samudayanti attho.

so evaá¹ƒ paá¹-ipanno paá¹-inissajjati, no Ä• diyati. kiá¹ƒ vuttaá¹ƒ hoti? ayampi aniccÄ• dia
tadaá¹…gavasena saddhiá¹ƒ khandhÄ• bhisaá¹…khÄ• rehi kilesÄ• naá¹ƒ pariccajanato, saa
tabbiparÄ«te nibbÄ• ne tanninnatÄ• ya pakkhandanato pariccÄ• gapaá¹-inissaggo ceva pak
cÄ• ti vuccati. tasmÄ• tÄ• ya samannÄ• gato bhikkhu yathÄ• vuttena nayena kilese paricca
pakkhandati. nÄ• pi nibbattanavasena kilese Ä• diyati, na adosadassitÄ• vasena saá¹…kha
vuccati ``paá¹-inissajjati no Ä• diyatÄ«â€™â€™ ti.

<743> idÄ• nissa tehi Ã±Ä• á¹‡ehi yesaá¹ƒ dhammÄ• naá¹ƒ pahÄ• naá¹ƒ hoti, taá¹ƒ dasse
niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. tattha __nandi_nti sappÄ«tikaá¹ƒ taá
vuttanayameva.

<744> gÄ• thÄ• su \Be II 280/ pana __vatthusaá¹…kamanÄ• _ti rÅ«passa bhaá¹…gaá¹ƒ di
bhaá¹…go diá¹-á¹-ho, tassÄ• pi bhaá¹…gadassanavasena purimavatthuto aÃ±Ã±avatthusaa
vivaá¹-á¹-anÄ• _ti udayaá¹ƒ pahÄ• ya vaye santiá¹-á¹-hanÄ• . __Ä• vajjanÄ• balaÃ±cevÄ• _
disvÄ• puna bhaá¹…gÄ• rammaá¹‡assa cittassa bhaá¹…gadassanatthaá¹ƒ anantarameva
__paá¹-isaá¹…khÄ• vipassanÄ• _ti esÄ• Ä• rammaá¹‡apaá¹-isaá¹…khÄ• bhaá¹…gÄ• nupa

<745> __Ä• rammaá¹‡aanvayena ubho ekavavatthanÄ• _ti paccakkhato diá¹-á¹-hassa Ä• n
anugamanena yathÄ• idaá¹ƒ, tathÄ• atÄ«tepi saá¹…khÄ• ragataá¹ƒ bhijjittha, anÄ• gatepi
ubhinnaá¹ƒ ekasabhÄ• veneva vavatthÄ• pananti attho.

vuttampi cetaá¹ƒ porÄ• á¹‡ehi ---

``saá¹ƒvijjamÄ• namhi visuddhadassano,

tadanvayaá¹ƒ neti atÄ«tanÄ• gate.

sabbepi \Ne II 279/ saá¹…khÄ• ragatÄ• palokino,

ussÄ• vabindÅ« sÅ«riyeva uggateâ€™â€™ ti ||

__nirodhe adhimuttatÄ• _ti evaá¹ƒ ubhinnaá¹ƒ bhaá¹…gavasena ekavavatthÄ• naá¹ƒ katvÄ
bhaá¹…gasaá¹…khÄ• te nirodhe adhimuttatÄ• taggarutÄ• tanninnatÄ• tappoá¹‡atÄ• tapp
__vayalakkhaá¹‡avipassanÄ• _ti esÄ• vayalakkhaá¹‡avipassanÄ• nÄ• mÄ• ti vuttaá¹ƒ hot

<746> __Ä• rammaá¹‡aÃ±ca paá¹-isaá¹…khÄ• _ti purimaÃ±ca rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ
anupassatÄ«_ti tassÄ• rammaá¹‡assa bhaá¹…gaá¹ƒ disvÄ• tadÄ• rammaá¹‡assa cittassa
__suÃ±Ã±ato ca upaá¹-á¹-hÄ• na_nti tassevaá¹ƒ bhaá¹…gaá¹ƒ anupassato ``saá¹…khÄ• rÄ
maraá¹‡aá¹ƒ, na aÃ±Ã±o koci atthÄ«â€™â€™ ti suÃ±Ã±ato upaá¹-á¹-hÄ• naá¹ƒ ijjhati.

tenÄ• hu \Be II 281/ porÄ• á¹‡Ä• ---

``khandhÄ• nirujjhanti na catthi aÃ±Ã±o,

khandhÄ• na bhedo maraá¹‡anti vuccati.

tesaá¹ƒ khayaá¹ƒ passati appamatto,

maá¹‡iá¹ƒva vijjhaá¹ƒ vajirena yonisoâ€™â€™ ti ||

__adhipaÃ±Ã±Ä• vipassanÄ• _ti yÄ• ca Ä• rammaá¹‡apaá¹-isaá¹…khÄ• yÄ• ca bhaá¹…g
upaá¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ adhipaÃ±Ã±Ä• vipassanÄ• nÄ• mÄ• ti vuttaá¹ƒ hoti.

<747> __kusalo tÄ«su anupassanÄ• sÅ«_ti aniccÄ• nupassanÄ• dÄ«su tÄ«su cheko bhikk
vipassanÄ• sÅ«_ti nibbidÄ• dÄ«su ca catÅ«su vipassanÄ• su. __tayo upaá¹-á¹-hÄ• ne kusa
suÃ±Ã±atoti imasmiÃ±ca tividhe upaá¹-á¹-hÄ• ne kusalatÄ• ya. __nÄ• nÄ• diá¹-á¹-hÄ«su na
sassatadiá¹-á¹-hiÄ• dÄ«su nÄ• nappakÄ• rÄ• su diá¹-á¹-hÄ«su na vedhati.

<748> so evaá¹ƒ avedhamÄ• no ``aniruddhameva nirujjhati, abhinnameva bhijjatÄ«â€™â€

II 280/ dubbalabhÄ• janassa viya bhijjamÄ• nassa, sukhumarajasseva vippakiriyamÄ• nass
bhajjiyamÄ• nÄ• naá¹ƒ sabbasaá¹…khÄ• rÄ• naá¹ƒ uppÄ• daá¹-á¹-hitipavattanimittaá¹ƒ viss
so yathÄ• nÄ• ma cakkhumÄ• puriso pokkharaá¹‡Ä«tÄ«re vÄ• nadÄ«tÄ«re vÄ• á¹-hito th
udakapiá¹-á¹-he mahantamahantÄ• ni udakabubbuá¸·akÄ• ni uppajjitvÄ• uppajjitvÄ• sÄ«gh
bhijjamÄ• nÄ• ni passeyya, evameva sabbe saá¹…khÄ• rÄ• bhijjanti bhijjantÄ«ti passati. ev
yogÄ• vacaraá¹ƒ sandhÄ• ya vuttaá¹ƒ bhagavatÄ• ---

``yathÄ• bubbuá¸·akaá¹ƒ passe, yathÄ• passe marÄ«cikaá¹ƒ.

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti || (Dhp 170).

<749> tassevaá¹ƒ ``sabbe saá¹…khÄ• rÄ• bhijjanti bhijjantÄ«â€™â€™ ti abhiá¹‡haá¹ƒ pas
aá¹-á¹-hÄ• nisaá¹ƒsaparivÄ• raá¹ƒ bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ balappattaá¹ƒ ho
aá¹-á¹-hÄ• nisaá¹ƒsÄ• --- bhavadiá¹-á¹-hippahÄ• naá¹ƒ, jÄ«vitanikantipariccÄ• go, sadÄ• yu
visuddhÄ• jÄ«vitÄ• , ussukkappahÄ• naá¹ƒ, vigatabhayatÄ• , khantisoraccapaá¹-ilÄ• bho, a

tenÄ• hu \Be II 282/ porÄ• á¹‡Ä• ---

``imÄ• ni aá¹-á¹-hagguá¹‡amuttamÄ• ni,

disvÄ• tahiá¹ƒ sammasate punappunaá¹ƒ.

Ä• dittacelassirasÅ«pamo muni,

bhaá¹…gÄ• nupassÄ« amatassa pattiyÄ• â€™â€™ ti ||

bhaá¹…gÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡akathÄ•

<750> tassevaá¹ƒ sabbasaá¹…khÄ• rÄ• naá¹ƒ khayavayabhedanirodhÄ• rammaá¹‡aá¹ƒ b
bhÄ• ventassa \Ne II 281/ bahulÄ«karontassa sabbabhavayonigatiá¹-hitisattÄ• vÄ• sesu pal
sukhena jÄ«vitukÄ• massa bhÄ«rukapurisassa
sÄ«habyagghadÄ«piacchataracchayakkharakkhasacaá¹‡á¸• agoá¹‡acaá¹‡á¸• akukkurapab
Ä«visaasanivicakkasusÄ• naraá¹‡abhÅ«mijalitaaá¹…gÄ• rakÄ• suÄ• dayo viya mahÄ• bhay
tassa ``atÄ«tÄ• saá¹…khÄ• rÄ• niruddhÄ• , paccuppannÄ• nirujjhanti, anÄ• gate nibbatta
nirujjhissantÄ«â€™â€™ ti passato etasmiá¹ƒ á¹-hÄ• ne __bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡a

tatrÄ• yaá¹ƒ upamÄ• --- ekissÄ• kira itthiyÄ• tayo puttÄ• rÄ• japarÄ• dhikÄ• , tesaá¹ƒ rÄ•
Ä• á¹‡Ä• pesi. sÄ• puttehi saddhiá¹ƒ Ä• ghÄ• tanaá¹ƒ agamÄ• si. athassÄ• jeá¹-á¹-haputta
majjhimassa chindituá¹ƒ Ä• rabhiá¹ƒsu. sÄ• jeá¹-á¹-hassa sÄ«saá¹ƒ chinnaá¹ƒ majjhimassa
disvÄ• kaniá¹-á¹-hamhi Ä• layaá¹ƒ vissajji ``ayampi etesaÃ±Ã±eva sadiso bhavissatÄ«â€™
itthiyÄ• jeá¹-á¹-haputtassa chinnasÄ«sadassanaá¹ƒ viya yogino atÄ«tasaá¹…khÄ• rÄ• naá
majjhimassa chijjamÄ• nasÄ«sadassanaá¹ƒ viya paccuppannÄ• naá¹ƒ nirodhadassanaá¹ƒ,
bhavissatÄ«â€™â€™ ti kaniá¹-á¹-haputtamhi Ä• layavissajjanaá¹ƒ viya ``anÄ• gatepi nibbat
bhijjissantÄ«â€™â€™ ti anÄ• gatÄ• naá¹ƒ nirodhadassanaá¹ƒ. tassevaá¹ƒ passato etasmiá
bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ.

aparÄ• pi upamÄ• --- ekÄ• kira pÅ«tipajÄ• itthÄ« dasa dÄ• rake vijÄ• yi. tesu nava matÄ•
aparo kucchiyaá¹ƒ. sÄ• nava dÄ• rake \Be II 283/ mate dasamaÃ±ca mÄ«yamÄ• naá¹ƒ dis
vissajji ``ayampi etesaÃ±Ã±eva sadiso bhavissatÄ«â€™â€™ ti. tattha tassÄ• itthiyÄ• nava
maraá¹‡Ä• nussaraá¹‡aá¹ƒ viya yogino atÄ«tasaá¹…khÄ• rÄ• naá¹ƒ nirodhadassanaá¹ƒ, ha
mÄ«yamÄ• nabhÄ• vadassanaá¹ƒ viya yogino paccuppannÄ• naá¹ƒ nirodhadassanaá¹ƒ, ku
viya anÄ• gatÄ• naá¹ƒ nirodhadassanaá¹ƒ. tassevaá¹ƒ passato etasmiá¹ƒ khaá¹‡e uppajjati
bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ.

<751> bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ pana bhÄ• yati na bhÄ• yatÄ«ti? na bhÄ• yati.
niruddhÄ• , paccuppannÄ• nirujjhanti, anÄ• gatÄ• nirujjhissantÄ«ti tÄ«raá¹‡amattameva h
cakkhumÄ• puriso nagaradvÄ• re tisso aá¹…gÄ• rakÄ• suyo olokayamÄ• no sayaá¹ƒ na bh
ettha nipatissanti, sabbe anappakaá¹ƒ dukkhamanubhavissantÄ«â€™â€™ ti tÄ«raá¹‡amatt
cakkhumÄ• puriso khadirasÅ«laá¹ƒ ayosÅ«laá¹ƒ suvaá¹‡á¹‡asÅ«lanti paá¹-ipÄ• á¹-iyÄ• \N
sÅ«lattayaá¹ƒ olokayamÄ• no sayaá¹ƒ na bhÄ• yati, kevalaá¹ƒ hissa ``ye ye imesu sÅ«lesu
anappakaá¹ƒ dukkhamanubhavissantÄ«â€™â€™ ti tÄ«raá¹‡amattameva hoti, evameva bha
sayaá¹ƒ na bhÄ• yati, kevalaá¹ƒ hissa aá¹…gÄ• rakÄ• suttayasadisesu, sÅ«lattayasadisesu
``atÄ«tÄ• saá¹…khÄ• rÄ• niruddhÄ• , paccuppannÄ• nirujjhanti, anÄ• gatÄ• nirujjhissant
tÄ«raá¹‡amattameva hoti. yasmÄ• panassa kevalaá¹ƒ sabbabhavayonigatiá¹-hitinivÄ• saga
byasanÄ• pannÄ• sappaá¹-ibhayÄ• hutvÄ• bhayato upaá¹-á¹-hahanti, tasmÄ• __bhayatu

evaá¹ƒ bhayato upaá¹-á¹-hÄ• ne panassa ayaá¹ƒ pÄ• á¸·i ---

``aniccato manasikaroto kiá¹ƒ bhayato upaá¹-á¹-hÄ• ti? dukkhato. anattato manasikaroto kiá
upaá¹-á¹-hÄ• tÄ«ti? aniccato manasikaroto nimittaá¹ƒ bhayato upaá¹-á¹-hÄ• ti. dukkhato ma
bhayato upaá¹-á¹-hÄ• ti. anattato manasikaroto nimittaÃ±ca pavattaÃ±ca bhayato upaá¹-á¹-
(Paá¹-is I 227).

tattha \Be II 284/ __nimitta_nti saá¹…khÄ• ranimittaá¹ƒ. atÄ«tÄ• nÄ• gatapaccuppannÄ• na

saá¹…khÄ• rÄ• namevetaá¹ƒ adhivacanaá¹ƒ. aniccato manasikaronto hi saá¹…khÄ• rÄ• na
tenassa nimittaá¹ƒ bhayato upaá¹-á¹-hÄ• ti. __pavatta_nti rÅ«pÄ• rÅ«pabhavapavatti. dukkh
sukhasammatÄ• yapi pavattiyÄ• abhiá¹‡hapaá¹-ipÄ«á¸·anabhÄ• vameva passati, tenassa
upaá¹-á¹-hÄ• ti. anattato manasikaronto pana ubhayampetaá¹ƒ suÃ±Ã±agÄ• maá¹ƒ viya ma
viya ca rittaá¹ƒ tucchaá¹ƒ suÃ±Ã±aá¹ƒ assÄ• mikaá¹ƒ apariá¹‡Ä• yakaá¹ƒ passati. tenassa
ubhayaá¹ƒ bhayato upaá¹-á¹-hÄ• tÄ«ti.

bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ•

<752> tassa taá¹ƒ bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ Ä• sevantassa bhÄ• ventassa bah
sabbabhavayonigatiá¹-hitisattÄ• vÄ• sesu \Ne II 283/ neva tÄ• á¹‡aá¹ƒ, na leá¹‡aá¹ƒ, na ga
nappaá¹-isaraá¹‡aá¹ƒ paÃ±Ã±Ä• yati. sabbabhavayonigatiá¹-hitinivÄ• sagatesu saá¹…khÄ•
patthanÄ• vÄ• parÄ• mÄ• so vÄ• na hoti. tayo bhavÄ• vÄ«taccikaá¹…gÄ• rapuá¹‡á¹‡aa
mahÄ• bhÅ«tÄ• ghoravisaÄ• sÄ«visÄ• viya, paÃ±cakkhandhÄ• ukkhittÄ• sikavadhakÄ•
suÃ±Ã±agÄ• mo viya, cha bÄ• hirÄ• yatanÄ• ni gÄ• maghÄ• takacorÄ• viya, satta viÃ±Ã±
sattÄ• vÄ• sÄ• ekÄ• dasahi aggÄ«hi Ä• dittÄ• sampajjalitÄ• sajotibhÅ«tÄ• viya ca, sabbe
gaá¹‡á¸• abhÅ«tÄ• rogabhÅ«tÄ• sallabhÅ«tÄ• aghabhÅ«tÄ• Ä• bÄ• dhabhÅ«tÄ• viya ca
mahÄ• Ä• dÄ«navarÄ• sibhÅ«tÄ• hutvÄ• upaá¹-á¹-hahanti.

kathaá¹ƒ? sukhena jÄ«vitukÄ• massa bhÄ«rukapurisassa ramaá¹‡Ä«yÄ• kÄ• rasaá¹‡á¹-hit
vanagahanaá¹ƒ, sasaddÅ«lÄ• viya guhÄ• , sagÄ• harakkhasaá¹ƒ viya udakaá¹ƒ, samussita
savisaá¹ƒ viya bhojanaá¹ƒ, sacoro viya maggo, Ä• dittamiva agÄ• raá¹ƒ, uyyuttasenÄ• viya
so puriso etÄ• ni savÄ• á¸·akavanagahanÄ• dÄ«ni Ä• gamma bhÄ«to saá¹ƒviggo lomahaá¹
Ä• dÄ«navameva passati, evamevÄ• yaá¹ƒ yogÄ• vacaro \Be II 285/ bhaá¹…gÄ• nupassan
bhayato upaá¹-á¹-hitesu samantato nirasaá¹ƒ nirassÄ• daá¹ƒ Ä• dÄ«navameva passati. tass
__Ä• dÄ«navaÃ±Ä• á¹‡aá¹ƒ_ nÄ• ma uppannaá¹ƒ hoti. yaá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ --

``kathaá¹ƒ bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ? uppÄ• do bhayan
Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ bhayanti ... nimittaá¹ƒ bhayanti ... Ä• yÅ«hanÄ• bha
bhayanti ... gati bhayanti ... nibbatti bhayanti ... upapatti bhayanti ... jÄ• ti bhayanti ... jarÄ• b
... byÄ• dhi bhayanti ... maraá¹‡aá¹ƒ bhayanti ... soko bhayanti ... paridevo bhayanti ... upÄ•
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. anuppÄ• do khemanti santip
... pe ... anupÄ• yÄ• so khemanti santipade Ã±Ä• á¹‡aá¹ƒ. uppÄ• do bhayaá¹ƒ, anuppÄ• do
Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ ... pe ... upÄ• yÄ• so bhayaá¹ƒ, anupÄ• yÄ• so khemanti santipad

``uppÄ• do dukkhanti bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. pavatta

dukkhanti bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. anuppÄ• do sukha
Ã±Ä• á¹‡aá¹ƒ. appavattaá¹ƒ ... pe ... anupÄ• yÄ• so sukhanti santipade Ã±Ä• á¹‡aá¹ƒ. uppÄ
sukhanti santipade Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ ... pe ... upÄ• yÄ• so dukkhaá¹ƒ, anupÄ• yÄ• s
Ã±Ä• á¹‡aá¹ƒ.

``uppÄ• do sÄ• misanti bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. pava
sÄ• misanti bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ. anuppÄ• do nirÄ
appavattaá¹ƒ ... pe ... anupÄ• yÄ• so nirÄ• misanti santipade Ã±Ä• á¹‡aá¹ƒ. uppÄ• do sÄ• n
nirÄ• misanti santipade Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ ... pe ... upÄ• yÄ• so sÄ• misaá¹ƒ, anupÄ
santipade Ã±Ä• á¹‡aá¹ƒ.

uppÄ• do \Be II 286/ ``saá¹…khÄ• rÄ• ti bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±
... upÄ• yÄ• so saá¹…khÄ• rÄ• ti bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡a
santipade Ã±Ä• á¹‡aá¹ƒ. appavattaá¹ƒ ... pe ... anupÄ• yÄ• so nibbÄ• nanti santipade Ã±Ä•
saá¹…khÄ• rÄ• , anuppÄ• do nibbÄ• nanti santipade Ã±Ä• á¹‡aá¹ƒ. pavattaá¹ƒ ... pe ... upÄ
anupÄ• yÄ• so nibbÄ• nanti santipade Ã±Ä• á¹‡aá¹ƒ.

``uppÄ• daÃ±ca pavattaÃ±ca, nimittaá¹ƒ dukkhanti passati.

Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ, Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«nave idaá¹ƒ ||

``anuppÄ• daá¹ƒ appavattaá¹ƒ, animittaá¹ƒ sukhanti ca.

anÄ• yÅ«hanÄ• appaá¹-isandhi, Ã±Ä• á¹‡aá¹ƒ santipade idaá¹ƒ ||

``idaá¹ƒ Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ, paÃ±caá¹-hÄ• nesu jÄ• yati.

paÃ±caá¹-hÄ• ne santipade, dasa Ã±Ä• á¹‡e pajÄ• nÄ• ti.

dvinnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• , nÄ• nÄ• diá¹-á¹-hÄ«su na kampatÄ«â€™â€™ ti ||

``taá¹ƒ Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ. pajÄ• nanaá¹-á¹-hena paÃ±Ã±Ä• . tena vuccati ``b
paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 53).

<753> tattha \Ne II 285/ __uppÄ• do_ti purimakammapaccayÄ• idha uppatti. __pavatta_nti
pavatti. __nimitta_nti sabbampi saá¹…khÄ• ranimittaá¹ƒ. __Ä• yÅ«hanÄ• _ti Ä• yatiá¹ƒ paá¹
kammaá¹ƒ. __paá¹-isandhÄ«_ti Ä• yatiá¹ƒ uppatti. __gatÄ«_ti yÄ• ya gatiyÄ• sÄ• paá¹-isan
khandhÄ• naá¹ƒ nibbattanaá¹ƒ. __upapattÄ«_ti ``samÄ• pannassa vÄ• upapannassa vÄ• â

evaá¹ƒ vuttÄ• vipÄ• kappavatti. __jÄ• tÄ«_ti jarÄ• dÄ«naá¹ƒ paccayabhÅ«tÄ• bhavapacca
jarÄ• maraá¹‡Ä• dayo pÄ• kaá¹-Ä• eva. ettha ca uppÄ• dÄ• dayo paÃ±ceva Ä• dÄ«navaÃ±
sesÄ• tesaá¹ƒ vevacanavasena. nibbatti jÄ• tÄ«ti idaÃ±hi dvayaá¹ƒ uppÄ• dassa ceva paá
vevacanaá¹ƒ. gati upapattÄ«ti idaá¹ƒ dvayaá¹ƒ pavattassa. jarÄ• dayo nimittassÄ• ti. tenÄ•

``uppÄ• daÃ±ca pavattaÃ±ca, nimittaá¹ƒ dukkhanti passati.

Ä• yÅ«hanaá¹ƒ paá¹-isandhiá¹ƒ, Ã±Ä• á¹‡aá¹ƒ Ä• dÄ«nave idaâ€™â€™ nti ca ||

``idaá¹ƒ Ä• dÄ«nave Ã±Ä• á¹‡aá¹ƒ, paÃ±caá¹-hÄ• nesu jÄ• yatÄ«â€™â€™ ti ca ||

anuppÄ• do \Be II 287/ khemanti santipade Ã±Ä• á¹‡antiÄ• di pana Ä• dÄ«navaÃ±Ä• á¹‡as
paá¹-ipakkhaÃ±Ä• á¹‡adassanatthaá¹ƒ vuttaá¹ƒ. bhayatupaá¹-á¹-hÄ• nena vÄ• Ä• dÄ«nava
ubbiggahadayÄ• naá¹ƒ abhayampi atthi khemaá¹ƒ nirÄ• dÄ«navanti assÄ• sajananatthamp
panassa uppÄ• dÄ• dayo bhayato sÅ«paá¹-á¹-hitÄ• honti, tassa tappaá¹-ipakkhaninnaá¹ƒ c
bhayatupaá¹-á¹-hÄ• navasena siddhassa Ä• dÄ«navaÃ±Ä• á¹‡assa Ä• nisaá¹ƒsadassanatt
veditabbaá¹ƒ.

ettha ca yaá¹ƒ bhayaá¹ƒ, taá¹ƒ yasmÄ• niyamato __dukkhaá¹ƒ_. taá¹ƒ vaá¹-á¹-Ä• misalok
avippamuttattÄ• __sÄ• misameva_. yaÃ±ca sÄ• misaá¹ƒ, taá¹ƒ __saá¹…khÄ• ramattameva
bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• Ä• dÄ«nave Ã±Ä• á¹‡aâ€™â€™ ntiÄ• di vuttaá¹ƒ. evaá¹
dukkhÄ• kÄ• rena sÄ• misÄ• kÄ• renÄ• ti evaá¹ƒ Ä• kÄ• ranÄ• nattato pavattivasenevettha

__dasaÃ±Ä• á¹‡e pajÄ• nÄ• tÄ«_ti Ä• dÄ«navaÃ±Ä• á¹‡aá¹ƒ pajÄ• nanto uppÄ• dÄ• divatt
anuppÄ• dÄ• divatthukÄ• ni paÃ±cÄ• ti dasa Ã±Ä• á¹‡Ä• ni pajÄ• nÄ• ti paá¹-ivijjhati sacchi
Ã±Ä• á¹‡Ä• naá¹ƒ kusalatÄ• _ti Ä• dÄ«navaÃ±Ä• á¹‡assa ceva santipadaÃ±Ä• á¹‡assa cÄ
kusalatÄ• ya. __nÄ• nÄ• diá¹-á¹-hÄ«su_ \Ne II 286/ __na kampatÄ«_ti paramadiá¹-á¹-hadha
pavattÄ• su diá¹-á¹-hÄ«su na vedhati. sesamettha uttÄ• namevÄ• ti.

Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

nibbidÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ•

<754> so evaá¹ƒ sabbasaá¹…khÄ• re Ä• dÄ«navato passanto sabbabhavayonigativiÃ±Ã±Ä
sabhedake saá¹…khÄ• ragate nibbindati ukkaá¹‡á¹-hati nÄ• bhiramati.

seyyathÄ• pi nÄ• ma, cittakÅ«á¹-apabbatapÄ• dÄ• bhirato suvaá¹‡á¹‡arÄ• jahaá¹ƒso asuc
caá¹‡á¸• Ä• lagÄ• madvÄ• raÄ• vÄ• á¹-e nÄ• bhiramati, sattasu mahÄ• saresuyeva abhiran

yogÄ«rÄ• jahaá¹ƒso suparidiá¹-á¹-hÄ• dÄ«nave sabhedake saá¹…khÄ• ragate nÄ• bhirama
bhÄ• vanÄ• ratiyÄ• samannÄ• gatattÄ• sattasu anupassanÄ• suyeva ramati.

yathÄ• \Be II 288/ ca suvaá¹‡á¹‡apaÃ±jare pakkhitto sÄ«ho migarÄ• jÄ• nÄ• bhiramati, tiy
pana himavanteyeva ramati, evamayaá¹ƒ yogÄ«sÄ«ho tividhe sugatibhavepi nÄ• bhiramati,
anupassanÄ• suyeva ramati.

yathÄ• ca sabbaseto sattapatiá¹-á¹-ho iddhimÄ• vehÄ• saá¹…gamo chaddanto nÄ• garÄ•
nÄ• bhiramati, himavati chaddantadahagahaneyeva abhiramati, evamayaá¹ƒ yogÄ«varavÄ•
saá¹…khÄ• ragate nÄ• bhiramati, anuppÄ• do khemantiÄ• dinÄ• nayena diá¹-á¹-he santipa
tanninnatappoá¹‡atappabbhÄ• ramÄ• naso hotÄ«ti.

nibbidÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

<755> taá¹ƒ panetaá¹ƒ purimena Ã±Ä• á¹‡advayena atthato ekaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä•

``bhayatupaá¹-á¹-hÄ• naá¹ƒ \Ne II 287/ ekameva tÄ«á¹‡i nÄ• mÄ• ni labhati, sabbasaá¹…k
bhayatupaá¹-á¹-hÄ• naá¹ƒ nÄ• ma jÄ• taá¹ƒ. tesuyeva saá¹…khÄ• resu Ä• dÄ«navaá¹ƒ upp
nÄ• ma jÄ• taá¹ƒ. tesuyeva saá¹…khÄ• resu nibbindamÄ• naá¹ƒ uppannanti nibbidÄ• nupa

pÄ• á¸·iyampi vuttaá¹ƒ --- ``yÄ• ca bhayatupaá¹-á¹-hÄ• ne paÃ±Ã±Ä• , yaÃ±ca Ä• dÄ«nav
nibbidÄ• , ime dhammÄ• ekatthÄ• , byaÃ±janameva nÄ• naâ€™â€™ nti (Paá¹-is I 227).

muÃ±citukamyatÄ• Ã±Ä• á¹‡akathÄ•

<756> iminÄ• pana nibbidÄ• Ã±Ä• á¹‡ena imassa kulaputtassa nibbindantassa ukkaá¹‡á¹-
sabbabhavayonigativiÃ±Ã±Ä• á¹‡aá¹-á¹-hitisattÄ• vÄ• sagatesu sabhedakesu saá¹…khÄ• r
na sajjati, na laggati, na bajjhati, sabbasmÄ• saá¹…khÄ• ragatÄ• muccitukÄ• maá¹ƒ nissa
kiá¹ƒ? yathÄ• nÄ• ma jÄ• labbhantaragato maccho, sappamukhagato maá¹‡á¸• Å«ko, paÃ
daá¸·hapÄ• savasagato migo, ahituá¹‡á¸• ikahatthagato sappo, mahÄ• paá¹…kapakkhando
supaá¹‡á¹‡amukhagato \Be II 289/ nÄ• garÄ• jÄ• , rÄ• humukhappaviá¹-á¹-ho cando, sapat
evamÄ• dayo tato tato muccitukÄ• mÄ• nissaritukÄ• mÄ• va honti, evaá¹ƒ tassa yogino citt
saá¹…khÄ• ragatÄ• muccitukÄ• maá¹ƒ nissaritukÄ• maá¹ƒ hoti. athassa evaá¹ƒ sabbasaá¹
sabbasmÄ• saá¹…khÄ• ragatÄ• muccitukÄ• massa uppajjati muÃ±citukamyatÄ• Ã±Ä• á¹‡

muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡akathÄ•

<757> so evaá¹ƒ sabbabhavayonigatiá¹-á¹-hitinivÄ• sagatehi sabhedakehi saá¹…khÄ• rehi
saá¹…khÄ• ragatÄ• muccituá¹ƒ puna te evaá¹ƒ saá¹…khÄ• re paá¹-isaá¹…khÄ• nupassan
Ä• ropetvÄ• pariggaá¹‡hÄ• ti.

so \Ne II 288/ sabbasaá¹…khÄ• re anaccantikato, tÄ• vakÄ• likato, uppÄ• davayaparicchin
pabhaá¹…guto, addhuvato, vipariá¹‡Ä• madhammato, assÄ• rakato, vibhavato, saá¹…khata
maraá¹‡adhammatotiÄ• dÄ«hi kÄ• raá¹‡ehi __aniccÄ• _ti passati.

abhiá¹‡hapaá¹-ipÄ«á¸·anato, dukkhamato, dukkhavatthuto, rogato, gaá¹‡á¸• ato, sallato, ag
Ä«tito, upaddavato, bhayato, upasaggato, atÄ• á¹‡ato, aleá¹‡ato, asaraá¹‡ato, Ä• dÄ«navat
vadhakato, sÄ• savato, mÄ• rÄ• misato, jÄ• tidhammato, jarÄ• dhammato, byÄ• dhidhamm
paridevadhammato, upÄ• yÄ• sadhammato, saá¹ƒkilesikadhammatotiÄ• dÄ«hi kÄ• raá¹‡eh

ajaÃ±Ã±ato, duggandhato, jegucchato, paá¹-ikkÅ«lato, amaá¹‡á¸• anÄ• rahato, virÅ«pato,
kÄ• raá¹‡ehi dukkhalakkhaá¹‡assa parivÄ• rabhÅ«tato __asubhato_ passati.

parato, rittato, tucchato, suÃ±Ã±ato, assÄ• mikato, anissarato, avasavattitotiÄ• dÄ«hi kÄ• r
passati.

<758> evaÃ±hi \Be II 290/ passatÄ• nena tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• rÄ• pa
kasmÄ• panÄ• yamete evaá¹ƒ pariggaá¹‡hÄ• tÄ«ti? muÃ±canassa upÄ• yasampÄ• danatt

tatrÄ• yaá¹ƒ upamÄ• --- eko kira puriso ``macche gahessÄ• mÄ«â€™â€™ ti macchakhipp
oá¸• á¸• Ä• pesi so khippamukhena hatthaá¹ƒ otÄ• retvÄ• antoudake sappaá¹ƒ gÄ«vÄ• ya
gahitoâ€™â€™ ti attamano ahosi. so ``mahÄ• vata mayÄ• maccho laddhoâ€™â€™ ti ukk
sovatthikattayadassanena sappoti saÃ±jÄ• nitvÄ• bhÄ«to Ä• dÄ«navaá¹ƒ disvÄ• gahaá¹‡e
hutvÄ• muÃ±canassa upÄ• yaá¹ƒ karonto agganaá¹…guá¹-á¹-hato paá¹-á¹-hÄ• ya hatthaá¹
ukkhipitvÄ• uparisÄ«se dve tayo vÄ• re Ä• vijjhitvÄ• sappaá¹ƒ dubbalaá¹ƒ katvÄ• ``gacch
ti nissajjitvÄ• vegena taá¸·Ä• kapÄ• á¸·iá¹ƒ Ä• ruyha ``mahantassa vata bho sappassa muk
Ä• gatamaggaá¹ƒ olokayamÄ• no aá¹-á¹-hÄ• si.

tattha \Ne II 289/ tassa purisassa ``macchoâ€™â€™ ti sappaá¹ƒ gÄ«vÄ• ya gahetvÄ• tuá¹-
yogino Ä• ditova attabhÄ• vaá¹ƒ paá¹-ilabhitvÄ• tuá¹-á¹-hakÄ• lo, tassa khippamukhato sÄ«
sovatthikattayadassanaá¹ƒ viya imassa ghanavinibbhogaá¹ƒ katvÄ• saá¹…khÄ• resu tilakk
bhÄ«takÄ• lo viya imassa bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ. tato Ä• dÄ«navadassanaá¹
Ä• dÄ«navÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ, gahaá¹‡e nibbindanaá¹ƒ viya nibbidÄ• nupassanÄ
muÃ±citukÄ• matÄ• viya muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, muÃ±canassa upÄ• yakaraá¹‡

paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡ena saá¹…khÄ• resu tilakkhaá¹‡Ä• ropanaá¹ƒ. yath
Ä• vijjhitvÄ• dubbalaá¹ƒ katvÄ• nivattetvÄ• á¸• aá¹ƒsituá¹ƒ asamatthabhÄ• vaá¹ƒ pÄ• petv
evamayaá¹ƒ yogÄ• vacaro tilakkhaá¹‡Ä• ropanena saá¹…khÄ• re Ä• vijjhitvÄ• dubbale kat
niccasukhasubhaattÄ• kÄ• rena upaá¹-á¹-hÄ• tuá¹ƒ asamatthataá¹ƒ pÄ• petvÄ• sumuttaá¹
``muÃ±canassa upÄ• yasampÄ• danatthaá¹ƒ evaá¹ƒ pariggaá¹‡hÄ• tÄ«â€™â€™ ti.

<759> ettÄ• vatÄ• tassa uppannaá¹ƒ hoti __paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ_. yaá¹ƒ sandl

``aniccato \Be II 291/ manasikaroto kiá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati? dukkha
manasikaroto kiá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjati? aniccato manasikaroto nimitt
Ã±Ä• á¹‡aá¹ƒ uppajjati. dukkhato manasikaroto pavattaá¹ƒ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ
manasikaroto nimittaÃ±ca pavattaÃ±ca paá¹-isaá¹…khÄ• Ã±Ä• á¹‡aá¹ƒ uppajjatÄ«â€™â€™

ettha ca __nimittaá¹ƒ paá¹-isaá¹…khÄ• _ti saá¹…khÄ• ranimittaá¹ƒ ``addhuvaá¹ƒ tÄ• vakÄ•
aniccalakkhaá¹‡avasena jÄ• nitvÄ• . kÄ• maÃ±ca na paá¹-hamaá¹ƒ jÄ• nitvÄ• pacchÄ• Ã±
vohÄ• ravasena pana ``manaÃ±ca paá¹-icca dhamme ca uppajjati manoviÃ±Ã±Ä• á¹‡aâ€™
viya evaá¹ƒ vuccati. ekattanayena vÄ• purimaÃ±ca pacchimaÃ±ca ekaá¹ƒ katvÄ• evaá¹ƒ v
iminÄ• nayena itarasmimpi padadvaye attho veditabboti.

paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡akathÄ•

<760> so \Ne II 290/ evaá¹ƒ paá¹-isaá¹…khÄ• nupassanÄ• Ã±Ä• á¹‡ena ``sabbe saá¹…kh
pariggahetvÄ• puna ``suÃ±Ã±amidaá¹ƒ attena vÄ• attaniyena vÄ• â€™â€™ ti (MN III 69)
pariggaá¹‡hÄ• ti. so evaá¹ƒ neva attÄ• naá¹ƒ, na paraá¹ƒ kiÃ±ci attano parikkhÄ• rabhÄ• ve
``nÄ• haá¹ƒ kvacani, kassaci kiÃ±canatasmiá¹ƒ, na ca mama kvacani, kismiÃ±ci kiÃ±canata
catukoá¹-ikÄ• suÃ±Ã±atÄ• kathitÄ• , taá¹ƒ pariggaá¹‡hÄ• ti.

kathaá¹ƒ? ayaÃ±hi __nÄ• haá¹ƒ kvacanÄ«_ti kvaci attÄ• naá¹ƒ na passati. __kassaci kiÃ±c
attÄ• naá¹ƒ kassaci parassa kiÃ±canabhÄ• ve upanetabbaá¹ƒ na passati. bhÄ• tiá¹-á¹-hÄ• n
sahÄ• yaá¹-á¹-hÄ• ne vÄ• sahÄ• yaá¹ƒ, parikkhÄ• raá¹-á¹-hÄ• ne vÄ• parikkhÄ• raá¹ƒ ma
passatÄ«ti attho. __na ca mama kvacanÄ«_ti ettha mama-saddaá¹ƒ tÄ• va á¹-hapetvÄ• __
ca attÄ• naá¹ƒ kvaci napassatÄ«ti \Be II 292/ ayamattho. idÄ• ni mama-saddaá¹ƒ Ä• haritvÄ
kiÃ±canatatthÄ«_ti so parassa attÄ• mama kismiÃ±ci kiÃ±canabhÄ• ve atthÄ«ti na passatÄ
bhÄ• tiá¹-á¹-hÄ• ne vÄ• bhÄ• taraá¹ƒ, sahÄ• yaá¹-á¹-hÄ• ne vÄ• sahÄ• yaá¹ƒ parikkhÄ• ra
kismiÃ±ci á¹-hÄ• ne parassa attÄ• naá¹ƒ iminÄ• kiÃ±canabhÄ• vena upanetabbaá¹ƒ na pas
yasmÄ• neva katthaci attÄ• naá¹ƒ passati, na taá¹ƒ parassa kiÃ±canabhÄ• ve upanetabbaá

attÄ• naá¹ƒ passati, na parassa attÄ• naá¹ƒ attano kiÃ±canabhÄ• ve upanetabbaá¹ƒ passat
catukoá¹-ikÄ• suÃ±Ã±atÄ• pariggahitÄ• hotÄ«ti.

<761> evaá¹ƒ catukoá¹-ikaá¹ƒ suÃ±Ã±ataá¹ƒ pariggahetvÄ• puna chahÄ• kÄ• rehi suÃ±Ã±
kathaá¹ƒ? cakkhu suÃ±Ã±aá¹ƒ attena vÄ• attaniyena vÄ• niccena vÄ• dhuvena vÄ• sass
avipariá¹‡Ä• madhammena vÄ• ... pe ... mano suÃ±Ã±o. rÅ«pÄ• suÃ±Ã±Ä• ... pe ... dham
cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... manoviÃ±Ã±Ä• á¹‡aá¹ƒ. cakkhusamphassoti evaá¹ƒ yÄ•
netabbo.

<762> evaá¹ƒ chahÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ pariggahetvÄ• puna aá¹-á¹-hahÄ• kÄ• rehi p
--- rÅ«paá¹ƒ asÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• rÄ• pagataá¹ƒ niccasÄ• rasÄ• rena vÄ• dhuvasÄ
sukhasÄ• rasÄ• rena \Ne II 291/ vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sa
avipariá¹‡Ä• madhammena vÄ• . vedanÄ• ... saÃ±Ã±Ä• ... saá¹…khÄ• rÄ• ... viÃ±Ã±Ä• á
jarÄ• maraá¹‡aá¹ƒ asÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• rÄ• pagataá¹ƒ niccasÄ• rasÄ• rena vÄ• dh
sukhasÄ• rasÄ• rena vÄ• attasÄ• rasÄ• rena vÄ• niccena vÄ• dhuvena vÄ• sassatena vÄ
yathÄ• naá¸·o asÄ• ro nissÄ• ro sÄ• rÄ• pagato. yathÄ• eraá¹‡á¸• o ... yathÄ• udumbaro
yathÄ• pÄ• á¸·ibhaddako ... yathÄ• pheá¹‡apiá¹‡á¸• o ... yathÄ• udakabubbuá¸·aá¹ƒ ... ya
kadalikkhandho ... yathÄ• mÄ• yÄ• asÄ• rÄ• nissÄ• rÄ• sÄ• rÄ• pagatÄ• , evameva rÅ«p
asÄ• raá¹ƒ nissÄ• raá¹ƒ sÄ• rÄ• pagataá¹ƒ niccasÄ• rasÄ• rena vÄ• ... pe ... avipariá¹‡Ä• r
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 88).

<763> so \Be II 293/ evaá¹ƒ aá¹-á¹-hahÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ pariggahetvÄ• puna das
pariggaá¹‡hÄ• ti, rÅ«paá¹ƒ rittato passati. tucchato ... suÃ±Ã±ato ... anattato ... anissariyato
akÄ• makÄ• riyato ... alabbhanÄ«yato ... avasavattakato ... parato ... vivittato passati. vedan
viÃ±Ã±Ä• á¹‡aá¹ƒ rittato ... pe ... vivittato passatÄ«ti.

<764> evaá¹ƒ dasahÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ pariggahetvÄ• puna dvÄ• dasahÄ• kÄ• reh
--- rÅ«paá¹ƒ na satto, na jÄ«vo, na naro, na mÄ• á¹‡avo, na itthÄ«, na puriso, na attÄ• , na
nÄ• haá¹ƒ, na mama, na aÃ±Ã±assa, na kassaci. vedanÄ• ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ na ka
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 88).

<765> evaá¹ƒ dvÄ• dasahÄ• kÄ• rehi suÃ±Ã±ataá¹ƒ pariggaá¹‡hitvÄ• puna tÄ«raá¹‡apari
dvÄ• cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi suÃ±Ã±ataá¹ƒ pariggaá¹‡hÄ• ti, rÅ«paá¹ƒ aniccato ... du
gaá¹‡á¸• ato ... sallato ... aghato ... Ä• bÄ• dhato ... parato ... palokato ... Ä«tito ... upaddava
bhayato ... upasaggato ... calato ... pabhaá¹…guto ... addhuvato ... atÄ• á¹‡ato ... aleá¹‡ato
... asaraá¹‡Ä«bhÅ«tato ... rittato ... tucchato ... suÃ±Ã±ato ... anattato ... anassÄ• dato ... Ä•
vipariá¹‡Ä• madhammato ... assÄ• rakato ... aghamÅ«lato ... vadhakato ... vibhavato ... sÄ•
saá¹…khatato ... mÄ• rÄ• misato ... jÄ• tidhammato ... jarÄ• dhammato ... byÄ• dhidhamma

sokaparidevadukkhadomanassaupÄ• yÄ• sadhammato ... samudayato ... atthaá¹…gamato
Ä• dÄ«navato ... nissaraá¹‡ato passati. vedanaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato ... pe
passati.

vuttampi cetaá¹ƒ --- ``rÅ«paá¹ƒ aniccato ... pe ... nissaraá¹‡ato passanto suÃ±Ã±ato lokaá¹
vedanaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ aniccato ... pe ... nissaraá¹‡ato passanto suÃ±Ã±ato l
avekkhatiâ€™â€™.

``suÃ±Ã±ato lokaá¹ƒ avekkhassu, mogharÄ• ja sadÄ• sato.

attÄ• nudiá¹-á¹-hiá¹ƒ Å«hacca, evaá¹ƒ maccutaro siyÄ• .

evaá¹ƒ lokaá¹ƒ avekkhantaá¹ƒ, maccurÄ• jÄ• na passatÄ«â€™â€™ ti || (Sn 1125; Nidd II
mogharÄ• jamÄ• á¹‡avapucchÄ• niddesa 88).

<766> evaá¹ƒ \Be II 294/ suÃ±Ã±ato disvÄ• tilakkhaá¹‡aá¹ƒ Ä• ropetvÄ• saá¹…khÄ• re pa
nandiÃ±ca vippahÄ• ya saá¹…khÄ• resu udÄ• sÄ«no ahosi majjhatto, ahanti vÄ• mamanti
vissaá¹-á¹-habhariyo viya puriso.

yathÄ• nÄ• ma purisassa bhariyÄ• bhaveyya iá¹-á¹-hÄ• kantÄ• manÄ• pÄ• , so tÄ• ya vi
na sakkuá¹‡eyya, ativiya naá¹ƒ mamÄ• yeyya, so taá¹ƒ itthiá¹ƒ aÃ±Ã±ena purisena saddhiá
nisinnaá¹ƒ vÄ• kathentiá¹ƒ vÄ• hasantiá¹ƒ vÄ• disvÄ• kupito assa anattamano, adhimatta
paá¹-isaá¹ƒvedeyya. so aparena samayena tassÄ• itthiyÄ• dosaá¹ƒ disvÄ• muÃ±citukÄ• n
na naá¹ƒ mamÄ• ti gaá¹‡heyya. tato paá¹-á¹-hÄ• ya taá¹ƒ yenakenaci saddhiá¹ƒ yaá¹ƒkiÃ±c
neva kuppeyya, na domanassaá¹ƒ Ä• pajjeyya, aÃ±Ã±adatthu udÄ• sÄ«nova bhaveyya ma
sabbasaá¹…khÄ• rehi muÃ±citukÄ• mo hutvÄ• paá¹-isaá¹…khÄ• nupassanÄ• ya saá¹…kh
gahetabbaá¹ƒ adisvÄ• bhayaÃ±ca nandiÃ±ca vippahÄ• ya sabbasaá¹…khÄ• resu udÄ• sÄ

tassa evaá¹ƒ jÄ• nato evaá¹ƒ passato tÄ«su bhavesu catÅ«su yonÄ«su paÃ±casu gatÄ«su
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su \Ne II 293/ navasu sattÄ• vÄ• sesu cittaá¹ƒ patilÄ«yati patikuá¹
sampasÄ• riyati, upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti.

seyyathÄ• pi nÄ• ma padumapalÄ• se Ä«sakapoá¹‡e udakaphusitÄ• ni patilÄ«yanti patikuá
sampasÄ• riyanti, evameva ... pe ... seyyathÄ• pi nÄ• ma kukkuá¹-apattaá¹ƒ vÄ• nahÄ• ruc
pakkhittaá¹ƒ patilÄ«yati patikuá¹-ati pativattati na sampasÄ• riyati (AN b 7.49), evameva tas
cittaá¹ƒ ... pe ... upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ• saá¹‡á¹-hÄ• ti. iccassa __saá¹…khÄ•
nÄ• ma uppannaá¹ƒ hoti.

<767> taá¹ƒ panetaá¹ƒ sace santipadaá¹ƒ nibbÄ• naá¹ƒ santato passati, sabbaá¹ƒ saá¹…k
vissajjetvÄ• nibbÄ• nameva pakkhandati. no ce nibbÄ• naá¹ƒ santato \Be II 295/ passati, pu
saá¹…khÄ• rÄ• rammaá¹‡ameva hutvÄ• pavattati sÄ• muddikÄ• naá¹ƒ disÄ• kÄ• ko viya. s
nÄ• vaá¹ƒ Ä• rohantÄ• disÄ• kÄ• kaá¹ƒ nÄ• ma gaá¹‡hanti, te yadÄ• nÄ• vÄ• vÄ• takkhitt
tÄ«raá¹ƒ na paÃ±Ã±Ä• yati, tadÄ• disÄ• kÄ• kaá¹ƒ vissajjenti. so kÅ«pakayaá¹-á¹-hito Ä• k
sabbÄ• disÄ• ca vidisÄ• ca anugantvÄ• sace tÄ«raá¹ƒ passati, tadabhimukhova gacchati
punappunaá¹ƒ Ä• gantvÄ• kÅ«pakayaá¹-á¹-hiá¹ƒyeva allÄ«yati. evameva sace saá¹…khÄ•
santipadaá¹ƒ nibbÄ• naá¹ƒ santato passati, sabbaá¹ƒ saá¹…khÄ• rappavattaá¹ƒ vissajjetvÄ
pakkhandati. no ce passati, punappunaá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡ameva hutvÄ• pavatt

tadidaá¹ƒ suppagge piá¹-á¹-haá¹ƒ vaá¹-á¹-ayamÄ• naá¹ƒ viya. nibbaá¹-á¹-itakappÄ• saá¹ƒ v
nÄ• nappakÄ• rato saá¹…khÄ• re pariggahetvÄ• bhayaÃ±ca nandiÃ±ca pahÄ• ya saá¹…kh
tividhÄ• nupassanÄ• vasena tiá¹-á¹-hati. evaá¹ƒ tiá¹-á¹-hamÄ• naá¹ƒ tividhavimokkhamukha
sattaariyapuggalavibhÄ• gÄ• ya paccayo hoti.

<768> tatridaá¹ƒ tividhÄ• nupassanÄ• vasena pavattanato tiá¹‡á¹‡aá¹ƒ indriyÄ• naá¹ƒ Ä• c
tividhavimokkhamukhabhÄ• vaá¹ƒ Ä• pajjati nÄ• ma. tisso hi anupassanÄ• tÄ«á¹‡i vimokkh
yathÄ• ha ---

``tÄ«á¹‡i \Ne II 294/ kho panimÄ• ni vimokkhamukhÄ• ni lokaniyyÄ• nÄ• ya saá¹ƒvattanti, sa
paricchedaparivaá¹-umato samanupassanatÄ• ya, animittÄ• ya ca dhÄ• tuyÄ• cittasampak
sabbasaá¹…khÄ• resu manosamuttejanatÄ• ya, appaá¹‡ihitÄ• ya ca dhÄ• tuyÄ• cittasamp
parato samanupassanatÄ• ya, suÃ±Ã±atÄ• ya ca dhÄ• tuyÄ• cittasampakkhandanatÄ• ya,
lokaniyyÄ• nÄ• ya saá¹ƒvattantÄ«â€™â€™ ti (Paá¹-is I 219).

tattha __paricchedaparivaá¹-umato_ti udayabbayavasena paricchedato ceva parivaá¹-umat
aniccÄ• nupassanaá¹ƒ hi ``udayato pubbe saá¹…khÄ• rÄ• natthÄ«â€™â€™ ti paricchinditv
samannesamÄ• naá¹ƒ ``vayato paraá¹ƒ na gacchanti, ettheva antaradhÄ• yantÄ«â€™â€™
samanupassati. __manosamuttejanatÄ• yÄ• _ti cittasaá¹ƒvejanatÄ• ya \Be II 296/. dukkhÄ•
saá¹…khÄ• resu cittaá¹ƒ saá¹ƒvejeti. __parato samanupassanatÄ• yÄ• _ti ``nÄ• haá¹ƒ, na n
anattato samanupassanatÄ• ya. iti imÄ• ni tÄ«á¹‡i padÄ• ni aniccÄ• nupassanÄ• dÄ«naá¹ƒ
veditabbÄ• ni. teneva tadanantare paÃ±havissajjane vuttaá¹ƒ --- ``aniccato manasikaroto kh
upaá¹-á¹-hahanti. dukkhato manasikaroto bhayato saá¹…khÄ• rÄ• upaá¹-á¹-hahanti. anatta
saá¹…khÄ• rÄ• upaá¹-á¹-hahantÄ«â€™â€™ ti (Paá¹-is I 219).

<769> katame pana te vimokkhÄ• , yesaá¹ƒ imÄ• ni anupassanÄ• ni mukhÄ• nÄ«ti? animit
ete tayo. vuttaá¹ƒ hetaá¹ƒ ``aniccato manasikaronto adhimokkhabahulo animittaá¹ƒ vimokkh
dukkhato manasikaronto passaddhibahulo appaá¹‡ihitaá¹ƒ vimokkhaá¹ƒ paá¹-ilabhati. anatt

vedabahulo suÃ±Ã±atavimokkhaá¹ƒ paá¹-ilabhatÄ«â€™â€™ ti (Paá¹-is I 223).

ettha ca __animitto vimokkho_ti animittÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• animittÄ• ya dhÄ• tuyÄ• uppannattÄ• __animitto_. kilesehi ca vimuttattÄ• __vimokkho_. e appaá¹‡ihitÄ• kÄ• rena nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto __appaá¹‡ihito_. su Ä• rammaá¹‡aá¹ƒ katvÄ• pavatto __suÃ±Ã±ato_ti veditabbo.

<770> yaá¹ƒ pana abhidhamme ``yasmiá¹ƒ samaye lokuttaraá¹ƒ jhÄ• naá¹ƒ bhÄ• veti niyyÄ \Ne II 295/ diá¹-á¹-higatÄ• naá¹ƒ pahÄ• nÄ• ya paá¹-hamÄ• ya bhÅ«miyÄ• pattiyÄ• vivicce jhÄ• naá¹ƒ upasampajja viharati appaá¹‡ihitaá¹ƒ suÃ±Ã±ataâ€™â€™ nti (Dhs 343 Ä• dayo) vuttaá¹ƒ, taá¹ƒ nippariyÄ• yato vipassanÄ• gamanaá¹ƒ sandhÄ• ya. vipassanÄ• Ã±Ä• á¹‡aá __paá¹-isambhidÄ• magge_ ---

``aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato abhinivesaá¹ƒ muÃ±catÄ«ti suÃ±Ã±ato vimokk dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sukhato abhinivesaá¹ƒ. anattÄ• nupassanÄ• Ã±Ä• á¹‡a muÃ±catÄ«ti \Be II 297/ suÃ±Ã±ato vimokkhoâ€™â€™ ti (Paá¹-is I 229) evaá¹ƒ abhinivesaá __suÃ±Ã±ato vimokkho_ti ca,

``aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato nimittaá¹ƒ muÃ±catÄ«ti animitto vimokkho. duk sukhato nimittaá¹ƒ, anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ attato nimittaá¹ƒ muÃ±catÄ«ti animit (Paá¹-is I 229) evaá¹ƒ nimittaá¹ƒ muÃ±canavasena __animitto vimokkho_ti ca,

``aniccÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ niccato paá¹‡idhiá¹ƒ muÃ±catÄ«ti appaá¹‡ihito vimokk dukkhÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ sukhato paá¹‡idhiá¹ƒ. anattÄ• nupassanÄ• Ã±Ä• á¹‡aá muÃ±catÄ«ti appaá¹‡ihito vimokkhoâ€™â€™ ti (Paá¹-is I 229) evaá¹ƒ paá¹‡idhiá¹ƒ muÃ±ca vimokkho_ti ca ---

vuttaá¹ƒ. tathÄ• pi taá¹ƒ saá¹…khÄ• ranimittassa avijahanato na nippariyÄ• yena animittaá suÃ±Ã±ataÃ±ceva appaá¹‡ihitaÃ±ca. tassa ca Ä• gamanavasena ariyamaggakkhaá¹‡e vim appaá¹‡ihitaá¹ƒ suÃ±Ã±atanti vimokkhadvayameva vuttanti veditabbaá¹ƒ. ayaá¹ƒ tÄ• vettha

<771> yaá¹ƒ pana vuttaá¹ƒ ``sattaariyapuggalavibhÄ• gÄ• ya paccayo hotÄ«â€™â€™ ti, ta saddhÄ• vimutto, kÄ• yasakkhi, ubhatobhÄ• gavimutto, dhammÄ• nusÄ• rÄ«, diá¹-á¹-hippat 296/ ime tÄ• va satta ariyapuggalÄ• , tesaá¹ƒ vibhÄ• gÄ• ya idaá¹ƒ saá¹…khÄ• rupekkhÄ• A

<772> yo hi __aniccato_ manasikaronto adhimokkhabahulo __saddhindriyaá¹ƒ_ paá¹-ilabh sotÄ• pattimaggakkhaá¹‡e __saddhÄ• nusÄ• rÄ«_ hoti. sesesu sattasu á¹-hÄ• nesu __sado

<773> yo pana __dukkhato_ manasikaronto passaddhibahulo __samÄ• dhindriyaá¹ƒ_ paá¹
__kÄ• yasakkhi_ nÄ• ma hoti. arÅ«pajjhÄ• naá¹ƒ pana patvÄ• aggaphalappatto __ubhatob

<774> yo \Be II 298/ pana __anattato_ manasikaronto vedabahulo __paÃ±Ã±indriyaá¹ƒ_ pa
sotÄ• pattimaggakkhaá¹‡e __dhammÄ• nusÄ• rÄ«_ hoti. chasu á¹-hÄ• nesu __diá¹-á¹-hippa
__paÃ±Ã±Ä• vimutto_ti.

<775> vuttaá¹ƒ hetaá¹ƒ ---

``aniccato manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti. saddhindriyassa adhimattattÄ•
paá¹-ilabhati, tena vuccati saddhÄ• nusÄ• rÄ«â€™â€™ ti.

tathÄ• ``aniccato manasikaroto saddhindriyaá¹ƒ adhimattaá¹ƒ hoti, saddhindriyassa adhima
sotÄ• pattiphalaá¹ƒ sacchikataá¹ƒ hoti, tena vuccati saddhÄ• vimuttoâ€™â€™ tiÄ• di (Paá¹-

<776> aparampi vuttaá¹ƒ ---

``saddahanto vimuttoti saddhÄ• vimutto. phuá¹-á¹-hantaá¹ƒ sacchikatoti kÄ• yasakkhi. diá¹-
diá¹-á¹-hippatto. saddahanto vimuccatÄ«ti saddhÄ• vimutto. jhÄ• naphassaá¹ƒ paá¹-hamaá
nirodhaá¹ƒ nibbÄ• naá¹ƒ sacchikarotÄ«ti kÄ• yasakkhi. `dukkhÄ• saá¹…khÄ• rÄ• , sukho n
diá¹-á¹-haá¹ƒ viditaá¹ƒ sacchikataá¹ƒ phusitaá¹ƒ paÃ±Ã±Ä• yÄ• ti diá¹-á¹-hippattoâ€™â€™

<777> itaresu \Ne II 297/ pana catÅ«su saddhaá¹ƒ anusarati, saddhÄ• ya vÄ• anusarati ga
__saddhÄ• nusÄ• rÄ«_. tathÄ• paÃ±Ã±Ä• saá¹…khÄ• taá¹ƒ dhammaá¹ƒ anusarati, dhamn
__dhammÄ• nusÄ• rÄ«_. arÅ«pajjhÄ• nena ceva ariyamaggena cÄ• ti ubhatobhÄ• gena vi
pajÄ• nanto vimuttoti __paÃ±Ã±Ä• vimutto_ti evaá¹ƒ vacanattho veditabboti.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ.

<778> taá¹ƒ panetaá¹ƒ purimena Ã±Ä• á¹‡advayena atthato ekaá¹ƒ. tenÄ• hu porÄ• á¹‡Ä•
saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ ekameva tÄ«á¹‡i nÄ• mÄ• ni labhati, heá¹-á¹-hÄ• \Be
muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ nÄ• ma jÄ• taá¹ƒ, majjhe paá¹-isaá¹…khÄ• nupassanÄ• Ã
sikhÄ• ppattaá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ nÄ• maâ€™â€™.

<779> pÄ• á¸·iyampi vuttaá¹ƒ ---

``kathaá¹ƒ muÃ±citukamyatÄ• -paá¹-isaá¹…khÄ• -santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ•
uppÄ• daá¹ƒ muÃ±citukamyatÄ• -paá¹-isaá¹…khÄ• -santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…kh

pavattaá¹ƒ ... pe ... nimittaá¹ƒ ... pe ... upÄ• yÄ• saá¹ƒ muÃ±citukamyatÄ• paá¹-isaá¹…khÄ•
paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ• su Ã±Ä• á¹‡aá¹ƒ. uppÄ• do dukkhanti ... pe ... bhayanti .
... uppÄ• do saá¹…khÄ• rÄ• ti ... pe ... upÄ• yÄ• so saá¹…khÄ• rÄ• ti
muÃ±citukamyatÄ• -paá¹-isaá¹…khÄ• -santiá¹-á¹-hanÄ• paÃ±Ã±Ä• saá¹…khÄ• rupekkhÄ•
54).

<780> tattha muÃ±citukamyatÄ• ca sÄ• paá¹-isaá¹…khÄ• ca santiá¹-á¹-hanÄ• cÄ• ti
__muÃ±citukamyatÄ• -paá¹-isaá¹…khÄ• -santiá¹-á¹-hanÄ• _. iti pubbabhÄ• ge nibbidÄ• Ã±
uppÄ• dÄ• dÄ«ni pariccajitukÄ• matÄ• __muÃ±citukÄ• matÄ• _. muÃ±canassa upÄ• yakan
paá¹-isaá¹…khÄ• naá¹ƒ __paá¹-isaá¹…khÄ• _. muÃ±citvÄ• avasÄ• ne ajjhupekkhanaá¹ƒ _
sandhÄ• ya ``uppÄ• do saá¹…khÄ• rÄ• , te saá¹…khÄ• re ajjhupekkhatÄ«ti saá¹…khÄ• rup
54) vuttaá¹ƒ. evaá¹ƒ ekamevidaá¹ƒ Ã±Ä• á¹‡aá¹ƒ.

<781> apica imÄ• yapi pÄ• á¸·iyÄ• idaá¹ƒ ekamevÄ• ti veditabbaá¹ƒ. vuttaá¹ƒ hetaá¹ƒ --- `
muÃ±citukamyatÄ• , yÄ• ca paá¹-isaá¹…khÄ• nupassanÄ• , yÄ• ca saá¹…khÄ• rupekkhÄ•
byaÃ±janameva nÄ• naâ€™â€™ nti (Paá¹-is I 227).

<782> evaá¹ƒ \Ne II 298/ adhigatasaá¹…khÄ• rupekkhassa pana imassa kulaputtassa vipa
vuá¹-á¹-hÄ• nagÄ• minÄ« hoti. sikhÄ• ppattÄ• vipassanÄ• ti vÄ• vuá¹-á¹-hÄ• nagÄ• minÄ«
saá¹…khÄ• rupekkhÄ• diÃ±Ä• á¹‡attayasseva etaá¹ƒ nÄ• maá¹ƒ. sÄ• hi sikhaá¹ƒ uttamabh
__sikhÄ• ppattÄ• _. vuá¹-á¹-hÄ• naá¹ƒ gacchatÄ«ti __vuá¹-á¹-hÄ• nagÄ• minÄ«_. vuá¹-á¹-h
bahiddhÄ• nimittabhÅ«tato abhiniviá¹-á¹-havatthuto ceva ajjhattapavattato ca vuá¹-á¹-hahan
gacchatÄ«ti __vuá¹-á¹-hÄ• nagÄ• minÄ«, _ maggena saddhiá¹ƒ ghaá¹-iyatÄ«ti attho.

<783> tatrÄ• yaá¹ƒ abhinivesavuá¹-á¹-hÄ• nÄ• naá¹ƒ Ä• vibhÄ• vatthÄ• ya mÄ• tikÄ• --- a
ajjhattÄ• vuá¹-á¹-hÄ• ti, ajjhattaá¹ƒ abhinivisitvÄ• bahiddhÄ• vuá¹-á¹-hÄ• ti \Be II 300/, bah
abhinivisitvÄ• bahiddhÄ• vuá¹-á¹-hÄ• ti, bahiddhÄ• abhinivisitvÄ• ajjhattÄ• vuá¹-á¹-hÄ• ti
rÅ«pÄ• vuá¹-á¹-hÄ• ti, rÅ«pe abhinivisitvÄ• arÅ«pÄ• vuá¹-á¹-hÄ• ti, arÅ«pe abhinivisitvÄ•
arÅ«pe abhinivisitvÄ• rÅ«pÄ• vuá¹-á¹-hÄ• ti, ekappahÄ• rena paÃ±cahi khandhehi vuá¹-á¹
abhinivisitvÄ• aniccato vuá¹-á¹-hÄ• ti, aniccato abhinivisitvÄ• dukkhato, anattato vuá¹-á¹-hÄ
abhinivisitvÄ• dukkhato, aniccato, anattato vuá¹-á¹-hÄ• ti, anattato abhinivisitvÄ• anattato,
dukkhato vuá¹-á¹-hÄ• ti.

<784> kathaá¹ƒ? idhekacco Ä• ditova ajjhattasaá¹…khÄ• resu abhinivisati, abhinivisitvÄ• t
na suddhaajjhattadassanamatteneva maggavuá¹-á¹-hÄ• naá¹ƒ hoti, bahiddhÄ• pi daá¹-á¹-ha
khandhepi anupÄ• diá¹‡á¹‡asaá¹…khÄ• repi aniccaá¹ƒ dukkhamanattÄ• ti passati. so kÄ• l
kÄ• lena bahiddhÄ• . tassevaá¹ƒ sammasato ajjhattaá¹ƒ sammasanakÄ• le vipassanÄ• ma
ayaá¹ƒ __ajjhattaá¹ƒ abhinivisitvÄ• ajjhattÄ• vuá¹-á¹-hÄ• ti_ nÄ• ma.

sace panassa bahiddhÄ• sammasanakÄ• le vipassanÄ• maggena saddhiá¹ƒ ghaá¹-iyati, a
abhinivisitvÄ• bahiddhÄ• vuá¹-á¹-hÄ• ti_ nÄ• ma. esa nayo bahiddhÄ• abhinivisitvÄ• bahi
vuá¹-á¹-hÄ• nepi.

<785> aparo Ä• ditova rÅ«pe abhinivisati, abhinivisitvÄ• bhÅ«tarÅ«paÃ±ca upÄ• dÄ• rÅ«p
passati. yasmÄ• pana na suddharÅ«padassanamatteneva vuá¹-á¹-hÄ• naá¹ƒ hoti, arÅ«pan
taá¹ƒ rÅ«paá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppannaá¹ƒ vedanaá¹ƒ saÃ±Ã±aá¹ƒ saá¹…khÄ•
arÅ«paâ€™â€™ nti arÅ«paá¹ƒ passati. so kÄ• lena rÅ«paá¹ƒ sammasati, kÄ• lena arÅ«paá
sammasato rÅ«pasammasanakÄ• le vipassanÄ• maggena saddhiá¹ƒ ghaá¹-iyati, ayaá¹ƒ __
vuá¹-á¹-hÄ• ti_ nÄ• ma.

sace panassa arÅ«pasammasanakÄ• le vipassanÄ• maggena saddhiá¹ƒ ghaá¹-iyati, ayaá
arÅ«pÄ• vuá¹-á¹-hÄ• ti_ nÄ• ma. esa nayo arÅ«pe abhinivisitvÄ• arÅ«pÄ• ca rÅ«pÄ• ca v

<786> ``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€™ nti (
abhinivisitvÄ• evameva vuá¹-á¹-hÄ• nakÄ• le pana __ekappahÄ• rena paÃ±cahi khandheh

<787> eko \Be II 301/ Ä• ditova aniccato saá¹…khÄ• re sammasati. yasmÄ• pana na anicc
vuá¹-á¹-hÄ• naá¹ƒ hoti, dukkhatopi anattatopi sammasitabbameva, tasmÄ• dukkhatopi anat
tassevaá¹ƒ paá¹-ipannassa aniccato sammasanakÄ• le vuá¹-á¹-hÄ• naá¹ƒ hoti, ayaá¹ƒ __an
aniccato vuá¹-á¹-hÄ• ti_ nÄ• ma.

sace panassa dukkhato anattato sammasanakÄ• le vuá¹-á¹-hÄ• naá¹ƒ hoti, ayaá¹ƒ __anicc
dukkhato, anattato vuá¹-á¹-hÄ• ti_ nÄ• ma. esa nayo dukkhato anattato abhinivisitvÄ• sesa

<788> ettha ca yopi aniccato abhiniviá¹-á¹-ho, yopi dukkhato, yopi anattato, vuá¹-á¹-hÄ• na
vuá¹-á¹-hÄ• naá¹ƒ hoti. tayopi janÄ• adhimokkhabahulÄ• honti, saddhindriyaá¹ƒ paá¹-ilabh
animittavimokkhena vimuccanti, paá¹-hamamaggakkhaá¹‡e saddhÄ• nusÄ• rino honti, satta
saddhÄ• vimuttÄ• . sace pana dukkhato vuá¹-á¹-hÄ• naá¹ƒ hoti, tayopi janÄ• passaddhibah
samÄ• dhindriyaá¹ƒ paá¹-ilabhanti, appaá¹‡ihitavimokkhena vimuccanti, sabbattha kÄ• yasa
panettha arÅ«pajjhÄ• naá¹ƒ pÄ• dakaá¹ƒ, so aggaphale ubhatobhÄ• gavimutto hoti. atha ne
vuá¹-á¹-hÄ• naá¹ƒ hoti, tayopi janÄ• vedabahulÄ• honti, paÃ±Ã±indriyaá¹ƒ paá¹-ilabhanti, s
vimuccanti, paá¹-hamamaggakkhaá¹‡e dhammÄ• nusÄ• rino honti, chasu á¹-hÄ• nesu diá¹-
paÃ±Ã±Ä• vimuttÄ• ti.

<789> idÄ• ni \Ne II 300/ saddhiá¹ƒ purimapacchimaÃ±Ä• á¹‡ehi imissÄ• vuá¹-á¹-hÄ• nagA
Ä• vibhÄ• vatthaá¹ƒ dvÄ• dasa upamÄ• veditabbÄ• . tÄ• saá¹ƒ idaá¹ƒ uddÄ• naá¹ƒ ---

``vaggulÄ« kaá¹‡hasappo ca, gharaá¹ƒ go yakkhi dÄ• rako.

khuddaá¹ƒ pipÄ• saá¹ƒ sÄ«tuá¹‡haá¹ƒ, andhakÄ• raá¹ƒ visena cÄ• â€™â€™ ti ||

imÄ• ca upamÄ• bhayatupaá¹-á¹-hÄ• nato pabhuti yattha katthaci Ã±Ä• á¹‡e á¹-hatvÄ• Ä
imasmiá¹ƒ pana á¹-hÄ• ne Ä• hariyamÄ• nÄ• su bhayatupaá¹-á¹-hÄ• nato yÄ• va phalaÃ±Ä
hoti, tasmÄ• idheva Ä• haritabbÄ• ti vuttÄ• .

<790> __vaggulÄ«_ti \Be II 302/ ekÄ• kira vaggulÄ« ``ettha pupphaá¹ƒ vÄ• phalaá¹ƒ vÄ•
paÃ±casÄ• khe madhukarukkhe nilÄ«yitvÄ• ekaá¹ƒ sÄ• khaá¹ƒ parÄ• masitvÄ• na tattha k
gayhupagaá¹ƒ addasa. yathÄ• ca ekaá¹ƒ, evaá¹ƒ dutiyaá¹ƒ, tatiyaá¹ƒ, catutthaá¹ƒ. paÃ±ca
parÄ• masitvÄ• nÄ• ddasa. sÄ• ``aphalo vatÄ• yaá¹ƒ rukkho, natthettha kiÃ±ci gayhupaga
Ä• layaá¹ƒ vissajjetvÄ• ujukÄ• ya sÄ• khÄ• ya Ä• ruyha viá¹-apantarena sÄ«saá¹ƒ nÄ«hari
Ä• kÄ• se uppatitvÄ• aÃ±Ã±asmiá¹ƒ phalarukkhe nilÄ«yati.

tattha vagguli viya yogÄ• vacaro daá¹-á¹-habbo, paÃ±casÄ• kho madhukarukkho viya paÃ±
vagguliyÄ• nilÄ«yanaá¹ƒ viya yogino khandhapaÃ±cake abhiniveso, tassÄ• ekekaá¹ƒ sÄ•
gayhupagaá¹ƒ adisvÄ• avasesasÄ• khÄ• parÄ• masanaá¹ƒ viya yogino rÅ«pakkhandhaá¹ƒ
gayhupagaá¹ƒ adisvÄ• avasesakkhandhasammasanaá¹ƒ, tassÄ• ``aphalo vatÄ• yaá¹ƒ ruk
Ä• layavissajjanaá¹ƒ viya yogino paÃ±casupi khandhesu aniccalakkhaá¹‡Ä• didassanavase
muÃ±citukamyatÄ• diÃ±Ä• á¹‡attayaá¹ƒ, tassÄ• ujukÄ• ya sÄ• khÄ• ya upari Ä• rohanaá¹ƒ
sÄ«saá¹ƒ nÄ«haritvÄ• uddhaá¹ƒ ullokanaá¹ƒ viya gotrabhuÃ±Ä• á¹‡aá¹ƒ, Ä• kÄ• se uppata
aÃ±Ã±asmiá¹ƒ phalarukkhe nilÄ«yanaá¹ƒ viya phalaÃ±Ä• á¹‡aá¹ƒ.

<791> __kaá¹‡hasappupamÄ• _ paá¹-isaá¹…khÄ• Ã±Ä• á¹‡e vuttÄ• va. upamÄ• saá¹ƒsan
viya \Ne II 301/ gotrabhuÃ±Ä• á¹‡aá¹ƒ, muÃ±citvÄ• Ä• gatamaggaá¹ƒ olokentassa á¹-hÄ• n
gantvÄ• abhayaá¹-á¹-hÄ• ne á¹-hÄ• naá¹ƒ viya phalaÃ±Ä• á¹‡anti ayaá¹ƒ viseso.

<792> __ghara_nti gharasÄ• mike kira sÄ• yaá¹ƒ bhuÃ±jitvÄ• sayanaá¹ƒ Ä• ruyha niddaá¹
Ä• dittaá¹ƒ, so pabujjhitvÄ• aggiá¹ƒ disvÄ• ``bhÄ«to sÄ• dhu vatassa sace aá¸• ayhamÄ• n
olokayamÄ• no maggaá¹ƒ disvÄ• nikkhamitvÄ• vegena khemaá¹-á¹-hÄ• naá¹ƒ gantvÄ• á¹
bhuÃ±jitvÄ• sayanaá¹ƒ Ä• ruyha niddokkamanaá¹ƒ viya bÄ• laputhujjanassa khandhapaÃ±
gahaá¹‡aá¹ƒ. pabujjhitvÄ• aggiá¹ƒ disvÄ• bhÄ«takÄ• lo viya sammÄ• paá¹-ipadaá¹ƒ paá¹-i
disvÄ• bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ, nikkhamanamaggaá¹ƒ olokanaá¹ƒ viya muÃ±c
303/, maggadassanaá¹ƒ viya anulomaá¹ƒ, nikkhamanaá¹ƒ viya gotrabhuÃ±Ä• á¹‡aá¹ƒ, vege
maggaÃ±Ä• á¹‡aá¹ƒ, khemaá¹-á¹-hÄ• ne á¹-hÄ• naá¹ƒ viya phalaÃ±Ä• á¹‡aá¹ƒ.

<793> __go_ti ekassa kira kassakassa rattibhÄ• ge niddaá¹ƒ okkantassa vajaá¹ƒ bhinditvÄ
paccÅ«sasamaye tattha gantvÄ• olokento tesaá¹ƒ palÄ• tabhÄ• vaá¹ƒ Ã±atvÄ• anupadaá
addasa. te ``mayhaá¹ƒ goá¹‡Ä• â€™â€™ ti sallakkhetvÄ• Ä• haranto pabhÄ• takÄ• le ``na
raÃ±Ã±o goá¹‡Ä• â€™â€™ ti saÃ±jÄ• nitvÄ• ``yÄ• va maá¹ƒ `coro ayaâ€™ nti gahetvÄ• r
pÄ• penti, tÄ• vadeva palÄ• yissÄ• mÄ«â€™â€™ ti bhÄ«to goá¹‡e pahÄ• ya vegena palÄ•
aá¹-á¹-hÄ• si. tattha ``mayhaá¹ƒ goá¹‡Ä• â€™â€™ ti rÄ• jagoá¹‡Ä• naá¹ƒ gahaá¹‡aá¹ƒ viya
``ahaá¹ƒ mamÄ• â€™â€™ ti khandhÄ• naá¹ƒ gahaá¹‡aá¹ƒ, pabhÄ• te ``rÄ• jagoá¹‡Ä• â€™
tilakkhaá¹‡avasena khandhÄ• naá¹ƒ ``aniccÄ• dukkhÄ• anattÄ• â€™â€™ ti saÃ±jÄ• nana
bhayatupaá¹-á¹-hÄ• naÃ±Ä• á¹‡aá¹ƒ, vissajjitvÄ• gantukÄ• matÄ• viya muÃ±citukamyatÄ•
gotrabhu, palÄ• yanaá¹ƒ viya maggo, palÄ• yitvÄ• abhayadese á¹-hÄ• naá¹ƒ viya phalaá¹ƒ

<794> __yakkhÄ«_ti eko kira puriso yakkhiniyÄ• saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ kappesi, sÄ• r
ayaâ€™â€™ nti mantvÄ• Ä• makasusÄ• naá¹ƒ gantvÄ• manussamaá¹ƒsaá¹ƒ khÄ• dati. s
ti anubandhitvÄ• manussamaá¹ƒsaá¹ƒ khÄ• damÄ• naá¹ƒ disvÄ• tassÄ• amanussibhÄ• v
khÄ• dati, tÄ• va palÄ• yissÄ• mÄ«â€™â€™ ti bhÄ«to vegena palÄ• yitvÄ• khemaá¹-á¹-hÄ
yakkhiniyÄ• saddhiá¹ƒ saá¹ƒvÄ• so viya khandhÄ• naá¹ƒ ``ahaá¹ƒ mamÄ• â€™â€™ ti gah
manussamaá¹ƒsaá¹ƒ khÄ• damÄ• naá¹ƒ \Ne II 302/ disvÄ• ``yakkhinÄ« ayaâ€™â€™ nti jÄ
tilakkhaá¹‡aá¹ƒ disvÄ• aniccÄ• dibhÄ• vajÄ• nanaá¹ƒ, bhÄ«takÄ• lo viya bhayatupaá¹-á¹-h
viya muÃ±citukamyatÄ• , susÄ• navijahanaá¹ƒ viya gotrabhu, vegena palÄ• yanaá¹ƒ viya m
á¹-hÄ• naá¹ƒ viya phalaá¹ƒ.

<795> __dÄ• rako_ti ekÄ• kira puttagiddhinÄ« itthÄ«, sÄ• uparipÄ• sÄ• de nisinnÄ• va an
dÄ• rakasaddaá¹ƒ sutvÄ• ``putto nu kho me kenaci viheá¹-hiyatÄ«â€™â€™ ti vegasÄ• gar
ti saÃ±Ã±Ä• ya paraputtaá¹ƒ aggahesi. sÄ• ``paraputto ayaâ€™â€™ nti saÃ±jÄ• nitvÄ• ott
304/ ca oloketvÄ• ``mÄ• heva maá¹ƒ koci `dÄ• rakacorÄ« ayaâ€™ nti vadeyyÄ• â€™â€™
oropetvÄ• puna vegasÄ• pÄ• sÄ• daá¹ƒ Ä• ruyha nisÄ«di. tattha attano puttasaÃ±Ã±Ä• ya
viya ``ahaá¹ƒ mamÄ• â€™â€™ ti paÃ±cakkhandhagahaá¹‡aá¹ƒ, ``paraputto ayaâ€™â€™ r
tilakkhaá¹‡avasena ``nÄ• haá¹ƒ, na mamÄ• â€™â€™ ti saÃ±jÄ• nanaá¹ƒ, ottappanaá¹ƒ viy
ito cito ca olokanaá¹ƒ viya muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ, tattheva dÄ• rakassa oropana
oropetvÄ• antaravÄ«thiyaá¹ƒ á¹-hitakÄ• lo viya gotrabhu, pÄ• sÄ• dÄ• rÅ«hanaá¹ƒ viya ma
viya phalaá¹ƒ.

<796> __khuddaá¹ƒ pipÄ• saá¹ƒ sÄ«tuá¹‡haá¹ƒ, andhakÄ• raá¹ƒ visena cÄ• _ti imÄ• pana
vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya á¹-hitassa
lokuttaradhammÄ• bhimukhaninnapoá¹‡apabbhÄ• rabhÄ• vadassanatthaá¹ƒ vuttÄ• . yathÄ
sujighacchito puriso sÄ• durasaá¹ƒ bhojanaá¹ƒ pattheti, evamevÄ• yaá¹ƒ saá¹ƒsÄ• ravaá¹-á
phuá¹-á¹-ho yogÄ• vacaro amatarasaá¹ƒ kÄ• yagatÄ• satibhojanaá¹ƒ pattheti.

yathÄ• ca pipÄ• sito puriso parisussamÄ• nakaá¹‡á¹-hamukho anekaá¹…gasambhÄ• raá¹
evamevÄ• yaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-apipÄ• sÄ• ya phuá¹-á¹-ho yogÄ• vacaro ariyaá¹ƒ aá¹-
pattheti.

yathÄ• pana sÄ«tasamphuá¹-á¹-ho puriso uá¹‡haá¹ƒ pattheti, evamevÄ• yaá¹ƒ saá¹ƒsÄ• r
taá¹‡hÄ• sinehasÄ«tena phuá¹-á¹-ho yogÄ• vacaro kilesasantÄ• pakaá¹ƒ maggatejaá¹ƒ pat

yathÄ• ca uá¹‡hasamphuá¹-á¹-ho puriso sÄ«taá¹ƒ pattheti, evamevÄ• yaá¹ƒ saá¹ƒsÄ• rava
ekÄ• dasaggisantÄ• pasantatto yogÄ• vacaro ekÄ• dasaggivÅ«pasamaá¹ƒ nibbÄ• naá¹ƒ pa

yathÄ• \Ne II 303/ pana andhakÄ• rapareto puriso Ä• lokaá¹ƒ pattheti, evamevÄ• yaá¹ƒ av
onaddhapariyonaddho yogÄ• vacaro Ã±Ä• á¹‡Ä• lokaá¹ƒ maggabhÄ• vanaá¹ƒ pattheti.

yathÄ• ca visasamphuá¹-á¹-ho puriso visaghÄ• tanaá¹ƒ bhesajjaá¹ƒ pattheti, evamevÄ• ya
kilesavisasamphuá¹-á¹-ho yogÄ• vacaro kilesavisanimmathanaá¹ƒ amatosadhaá¹ƒ nibbÄ• n
--- ``tassevaá¹ƒ jÄ• nato evaá¹ƒ passato \Be II 305/ tÄ«su bhavesu ... pe ... navasu sattÄ• v
patilÄ«yati patikuá¹-ati pativattati na sampasÄ• riyati. upekkhÄ• vÄ• pÄ• á¹-ikulyatÄ• vÄ•
seyyathÄ• pi nÄ• ma padumapalÄ• se Ä«sakapoá¹‡eâ€™â€™ ti sabbaá¹ƒ pubbe vuttanaye

<797> ettÄ• vatÄ• ca panesa patilÄ«nacaro nÄ• ma hoti, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``patilÄ«nacarassa bhikkhuno,

bhajamÄ• nassa vivittamÄ• sanaá¹ƒ.

sÄ• maggiyamÄ• hu tassa taá¹ƒ,

yo attÄ• naá¹ƒ bhavane na dassayeâ€™â€™ ti || (Sn 816; Nidd I 45).

evamidaá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ yogino patilÄ«nacarabhÄ• vaá¹ƒ niyamet
bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gapaá¹-ipadÄ• vimokkhavisesaá¹ƒ niyameti. keci hi th
bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gÄ• naá¹ƒ visesaá¹ƒ pÄ• dakajjhÄ• naá¹ƒ niyametÄ«t
Ä• rammaá¹‡abhÅ«tÄ• khandhÄ• niyamentÄ«ti vadanti. keci puggalajjhÄ• sayo niyametÄ«
ayaá¹ƒ pubbabhÄ• gavuá¹-á¹-hÄ• nagÄ• minivipassanÄ• va niyametÄ«ti veditabbÄ• .

<798> tatrÄ• yaá¹ƒ anupubbikathÄ• --- vipassanÄ• niyamena hi sukkhavipassakassa uppa
samÄ• pattilÄ• bhino jhÄ• naá¹ƒ pÄ• dakaá¹ƒ akatvÄ• uppannamaggopi, paá¹-hamajjhÄ• n
pakiá¹‡á¹‡akasaá¹…khÄ• re sammasitvÄ• uppÄ• ditamaggopi paá¹-hamajjhÄ• nikÄ• va ho

bojjhaá¹…gÄ• ni aá¹-á¹-ha maggaá¹…gÄ• ni paÃ±ca jhÄ• naá¹…gÄ• ni honti. tesaá¹ƒ hi pub
somanassasahagatÄ• pi upekkhÄ• sahagatÄ• pi hutvÄ• vuá¹-á¹-hÄ• nakÄ• le saá¹…khÄ• n
somanassasahagatÄ• \Ne II 304/ hoti. paÃ±cakanaye dutiyatatiyacatutthajjhÄ• nÄ• ni pÄ• d
uppÄ• ditamaggesu yathÄ• kkameneva jhÄ• naá¹ƒ caturaá¹…gikaá¹ƒ tivaá¹…gikaá¹ƒ duvaá
satta maggaá¹…gÄ• ni honti. catutthe cha bojjhaá¹…gÄ• ni. ayaá¹ƒ viseso pÄ• dakajjhÄ• na
vipassanÄ• niyamena ca hoti. tesampi hi pubbabhÄ• gavipassanÄ• somanassasahagatÄ•
vuá¹-á¹-hÄ• nagÄ• minÄ« somanassasahagatÄ• va. paÃ±camajjhÄ• naá¹ƒ \Be II 306/ pÄ• d
pana upekkhÄ• cittekaggatÄ• vasena dve jhÄ• naá¹…gÄ• ni bojjhaá¹…gamaggaá¹…gÄ• ni
ubhayaniyamavasena hoti. imasmiá¹ƒ hi naye pubbabhÄ• gavipassanÄ• somanassasahag
hoti. vuá¹-á¹-hÄ• nagÄ• minÄ« upekkhÄ• sahagatÄ• va. arÅ«pajjhÄ• nÄ• ni pÄ• dakaá¹ƒ ka
nayo. evaá¹ƒ pÄ• dakajjhÄ• nato vuá¹-á¹-hÄ• ya yekeci saá¹…khÄ• re sammasitvÄ• nibbat
vuá¹-á¹-hitasamÄ• patti attano sadisabhÄ• vaá¹ƒ karoti bhÅ«mivaá¹‡á¹‡o viya godhÄ• vaá¹

<799> dutiyattheravÄ• de pana yato yato samÄ• pattito vuá¹-á¹-hÄ• ya ye ye samÄ• pattidh
nibbattito hoti, taá¹ƒ taá¹ƒ samÄ• pattisadisova hoti. tatrÄ• pi ca vipassanÄ• niyamo vuttanay

<800> tatiyattheravÄ• de attano attano ajjhÄ• sayÄ• nurÅ«pena yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ pÄ
jhÄ• nadhamme sammasitvÄ• maggo nibbattito, taá¹ƒ taá¹ƒ jhÄ• nasadisova hoti. pÄ• dakaj
sammasitajjhÄ• naá¹ƒ vÄ• vinÄ• ajjhÄ• sayamatteneva taá¹ƒ na ijjhati. svÄ• yamattho nan
398 Ä• dayo) dÄ«petabbo. etthÄ• pi ca vipassanÄ• niyamo vuttanayeneva veditabbo. evaá¹
bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gÄ• ni niyametÄ«ti veditabbÄ• .

<801> sace panÄ• yaá¹ƒ Ä• dito kilese vikkhambhayamÄ• nÄ• dukkhena sappayogena sa
asakkhi, dukkhÄ• paá¹-ipadÄ• nÄ• ma hoti. vipariyÄ• yena sukhÄ• paá¹-ipadÄ• . kilese par
vipassanÄ• parivÄ• saá¹ƒ maggapÄ• tubhÄ• vaá¹ƒ saá¹‡ikaá¹ƒ kurumÄ• nÄ• dandhÄ• bhi
khippÄ• bhiÃ±Ã±Ä• . iti ayaá¹ƒ saá¹…khÄ• rupekkhÄ• Ä• gamanÄ«yaá¹-á¹-hÄ• ne á¹-hatvÄ
nÄ• maá¹ƒ deti. tena maggo cattÄ• ri nÄ• mÄ• ni labhati.

sÄ• \Be II 307/ \Ne II 305/ panÄ• yaá¹ƒ paá¹-ipadÄ• kassaci bhikkhuno nÄ• nÄ• hoti, kass
ekÄ• va. buddhÄ• naá¹ƒ pana cattÄ• ropi maggÄ• sukhÄ• paá¹-ipadÄ• khippÄ• bhiÃ±Ã±Ä
dhammasenÄ• patissa. mahÄ• moggallÄ• nattherassa pana paá¹-hamamaggo sukhÄ• paá¹
upari tayo dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• . yathÄ• ca paá¹-ipadÄ• , evaá¹ƒ adh
catÅ«su maggesu nÄ• nÄ• honti. kassaci catÅ«supi ekÄ• va. evaá¹ƒ saá¹…khÄ• rupekkhÄ
niyameti. yathÄ• pana vimokkhavisesaá¹ƒ niyameti, taá¹ƒ pubbe vuttameva.

<802> apica maggo nÄ• ma paÃ±cahi kÄ• raá¹‡ehi nÄ• maá¹ƒ labhati sarasena vÄ• pacca
Ä• rammaá¹‡ena vÄ• Ä• gamanena vÄ• . sace hi saá¹…khÄ• rupekkhÄ• aniccato saá¹…k
animittavimokkhena vimuccati. sace dukkhato sammasitvÄ• vuá¹-á¹-hÄ• ti, appaá¹‡ihitavim

anattato sammasitvÄ• vuá¹-á¹-hÄ• ti, suÃ±Ã±atavimokkhena vimuccati. idaá¹ƒ __sarasato_

yasmÄ• panesa aniccÄ• nupassanÄ• ya saá¹…khÄ• rÄ• naá¹ƒ ghanavinibbhogaá¹ƒ katvÄ
niccanimittadhuvanimittasassatanimittÄ• ni pajahanto Ä• gato, tasmÄ• animitto. dukkhÄ• n
sukhasaÃ±Ã±aá¹ƒ pahÄ• ya paá¹‡idhiá¹ƒ patthanaá¹ƒ sukkhÄ• petvÄ• Ä• gatattÄ• appaá
attasattapuggalasaÃ±Ã±aá¹ƒ pahÄ• ya saá¹…khÄ• rÄ• naá¹ƒ suÃ±Ã±ato diá¹-á¹-hattÄ• su
__paccanÄ«kato_ nÄ• maá¹ƒ nÄ• ma.

rÄ• gÄ• dÄ«hi panesa suÃ±Ã±attÄ• suÃ±Ã±ato, rÅ«panimittÄ• dÄ«naá¹ƒ rÄ• ganimittÄ• d
animitto, rÄ• gapaá¹‡idhiÄ• dÄ«naá¹ƒ abhÄ• vato appaá¹‡ihitoti idamassa __saguá¹‡ato_ n

svÄ• yaá¹ƒ suÃ±Ã±aá¹ƒ animittaá¹ƒ appaá¹‡ihitaÃ±ca nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ kar
appaá¹‡ihitoti vuccati. idamassa __Ä• rammaá¹‡ato_ nÄ• maá¹ƒ.

<803> Ä• gamanaá¹ƒ pana duvidhaá¹ƒ vipassanÄ• gamanaá¹ƒ maggÄ• gamanaÃ±ca. tatt
labhati, phale maggÄ• gamanaá¹ƒ. anattÄ• nupassanÄ• hi suÃ±Ã±atÄ• nÄ• ma, suÃ±Ã±a
aniccÄ• nupassanÄ• animittÄ• nÄ• ma \Be II 308/, animittavipassanÄ• ya \Ne II 306/ magg
nÄ• maá¹ƒ na abhidhammapariyÄ• yena labbhati, suttantapariyÄ• yena labbhati. tatra hi go
animittaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• animittanÄ• makaá¹ƒ hutvÄ• sayaá¹ƒ Ä
á¹-hatvÄ• maggassa nÄ• maá¹ƒ detÄ«ti vadanti. tena maggo animittoti vutto. maggÄ• gam
animittanti yujjatiyeva. dukkhÄ• nupassanÄ• saá¹…khÄ• resu paá¹‡idhiá¹ƒ sukkhÄ• petvÄ•
nÄ• ma, appaá¹‡ihitavipassanÄ• ya maggo appaá¹‡ihito, appaá¹‡ihitamaggassa phalaá¹ƒ a
vipassanÄ• attano nÄ• maá¹ƒ maggassa deti, maggo phalassÄ• ti idaá¹ƒ __Ä• gamanato_
saá¹…khÄ• rupekkhÄ• vimokkhavisesaá¹ƒ niyametÄ«ti.

saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

anulomaÃ±Ä• á¹‡akathÄ•

<804> tassa taá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ Ä• sevantassa bhÄ• ventassa bah
balavatarÄ• nibbattati, vÄ«riyaá¹ƒ supaggahitaá¹ƒ hoti, sati sÅ«paá¹-á¹-hitÄ• , cittaá¹ƒ susa
tikkhatarÄ• saá¹…khÄ• rupekkhÄ• uppajjati. tassa ``dÄ• ni maggo uppajjissatÄ«â€™â€™
saá¹…khÄ• re aniccÄ• ti vÄ• dukkhÄ• ti vÄ• anattÄ• ti vÄ• sammasitvÄ• bhavaá¹…gaá¹ƒ
saá¹…khÄ• rupekkhÄ• ya katanayeneva saá¹…khÄ• re aniccÄ• ti vÄ• dukkhÄ• ti vÄ• anat
kurumÄ• naá¹ƒ uppajjati manodvÄ• rÄ• vajjanaá¹ƒ. tato bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-etvÄ• u
kiriyacittassÄ• nantaraá¹ƒ avÄ«cikaá¹ƒ cittasantatiá¹ƒ anuppabandhamÄ• naá¹ƒ tatheva sa
katvÄ• uppajjati paá¹-hamaá¹ƒ javanacittaá¹ƒ, yaá¹ƒ __parikamma_nti vuccati. tadanantara
saá¹…khÄ• re Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati dutiyaá¹ƒ javanacittaá¹ƒ, yaá¹ƒ __upacÄ•

tadanantarampi tatheva saá¹…khÄ• re Ä• rammaá¹‡aá¹ƒ katvÄ• uppajjati tatiyaá¹ƒ javanac
__anuloma_nti vuccati. idaá¹ƒ nesaá¹ƒ pÄ• á¹-iyekkaá¹ƒ nÄ• maá¹ƒ.

avisesena pana tividhampetaá¹ƒ Ä• sevanantipi parikammantipi upacÄ• rantipi anulomantip
kissÄ• nulomaá¹ƒ? purimabhÄ• gapacchimabhÄ• gÄ• naá¹ƒ. taÃ±hi purimÄ• naá¹ƒ aá¹-á¹-h
vipassanÄ• Ã±Ä• á¹‡Ä• naá¹ƒ tathakiccatÄ• ya ca anulometi, upari ca sattatiá¹ƒsÄ• ya bodh
taÃ±hi aniccalakkhaá¹‡Ä• divasena saá¹…khÄ• re Ä• rabbha \Be II 309/ pavattattÄ• , ``uday
vata dhammÄ• naá¹ƒ udayabbayaÃ±Ä• á¹‡aá¹ƒ uppÄ• davaye addasÄ• â€™â€™ ti ca, ``bh
bhaá¹…gÄ• nupassanaá¹ƒ bhaá¹…gaá¹ƒ addasÄ• â€™â€™ ti ca, ``sabhayaá¹ƒyeva vata b
upaá¹-á¹-hitaâ€™â€™ nti ca, ``sÄ• dÄ«naveyeva vata Ä• dÄ«navÄ• nupassanaá¹ƒ Ä• dÄ«n
``nibbinditabbeyeva vata nibbidÄ• Ã±Ä• á¹‡aá¹ƒ nibbinnaâ€™â€™ nti ca, ``muÃ±citabbamh
muÃ±citukamyatÄ• Ã±Ä• á¹‡aá¹ƒ muÃ±citukÄ• maá¹ƒ jÄ• taâ€™â€™ nti ca, ``paá¹-isaá¹…
paá¹-isaá¹…khÄ• Ã±Ä• á¹‡ena paá¹-isaá¹…khÄ• taâ€™â€™ nti ca, ``upekkhitabbaá¹ƒyeva
upekkhitaâ€™â€™ nti ca atthato vadamÄ• naá¹ƒ viya imesaÃ±ca aá¹-á¹-hannaá¹ƒ Ã±Ä• á¹
anulometi, upari ca sattatiá¹ƒsÄ• ya bodhipakkhiyadhammÄ• naá¹ƒ tÄ• ya paá¹-ipattiyÄ• pa

yathÄ• hi dhammiko rÄ• jÄ• vinicchayaá¹-á¹-hÄ• ne nisinno vohÄ• rikamahÄ• mattÄ• naá
agatigamanaá¹ƒ pahÄ• ya majjhatto hutvÄ• ``evaá¹ƒ hotÅ«â€™â€™ ti anumodamÄ• no tes
porÄ• á¹‡assa ca rÄ• jadhammassa, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. rÄ• jÄ• viya hi
aá¹-á¹-ha vohÄ• rikamahÄ• mattÄ• viya aá¹-á¹-ha Ã±Ä• á¹‡Ä• ni, porÄ• á¹‡o rÄ• jadhammo
bodhipakkhiyÄ• . tattha yathÄ• rÄ• jÄ• ``evaá¹ƒ hotÅ«â€™â€™ ti vadamÄ• no vohÄ• rikÄ•
rÄ• jadhammassa ca anulometi, evamidaá¹ƒ aniccÄ• divasena saá¹…khÄ• re Ä• rabbha up
Ã±Ä• á¹‡Ä• naá¹ƒ tathakiccatÄ• ya anulometi, upari ca sattatiá¹ƒsÄ• ya bodhipakkhiyadham
__saccÄ• nulomikaÃ±Ä• á¹‡a_nti vuccatÄ«ti.

anulomaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

vuá¹-á¹-hÄ• nagÄ• minÄ«vipassanÄ• kathÄ•

<805> idaÃ±ca pana anulomaÃ±Ä• á¹‡aá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡Ä• ya vuá¹-á¹-hÄ• n
pariyosÄ• naá¹ƒ hoti. sabbena sabbaá¹ƒ pana gotrabhuÃ±Ä• á¹‡aá¹ƒ vuá¹-á¹-hÄ• nagÄ• mi
pariyosÄ• naá¹ƒ. idÄ• ni tassÄ• yeva vuá¹-á¹-hÄ• nagÄ• miniyÄ• vipassanÄ• ya asammoha
suttasaá¹ƒsandanÄ• veditabbÄ• .

seyyathidaá¹ƒ \Be II 310/ \Ne II 308/ ---

ayaÃ±hi vuá¹-á¹-hÄ• nagÄ• minÄ« vipassanÄ• __saá¸·Ä• yatanavibhaá¹…gasutte_ ``atam
atammayataá¹ƒ Ä• gamma yÄ• yaá¹ƒ upekkhÄ• ekattÄ• ekattasitÄ• , taá¹ƒ pajahatha taá¹

(MN III 310) evaá¹ƒ __atammayatÄ• _ti vuttÄ• .

__alagaddasuttante_ ``nibbindaá¹ƒ virajjati, virÄ• gÄ• vimuccatÄ«â€™â€™ ti (MN I 245) e
vuttÄ• .

__susimasuttante_ ``pubbe kho, susima, dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, pacchÄ• nibbÄ•
II 70) evaá¹ƒ __dhammaá¹-á¹-hitiÃ±Ä• á¹‡a_nti vuttÄ• .

__poá¹-á¹-hapÄ• dasuttante_ ``saÃ±Ã±Ä• kho, poá¹-á¹-hapÄ• da, paá¹-hamaá¹ƒ uppajjati,
nti (DN I 416) evaá¹ƒ saÃ±Ã±agganti vuttÄ• .

dasuttarasuttante ``paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhi pÄ• risuddhipadhÄ• niyaá¹…ga
evaá¹ƒ __pÄ• risuddhipadhÄ• niyaá¹…ga_nti vuttÄ• .

paá¹-isambhidÄ• magge ``yÄ• ca __muÃ±citukamyatÄ• _ yÄ• ca __paá¹-isaá¹…khÄ• nup
__saá¹…khÄ• rupekkhÄ• , _ ime dhammÄ• ekatthÄ• byaÃ±janameva nÄ• naâ€™â€™ nti
nÄ• mehi vuttÄ• .

paá¹-á¹-hÄ• ne __ ``anulomaá¹ƒ gotrabhussa, _ anulomaá¹ƒ __vodÄ• nassÄ• â€™â€™ _ti
tÄ«hi nÄ• mehi vuttÄ• .

rathavinÄ«tasuttante ``kiá¹ƒ panÄ• vuso, paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhatthaá¹ƒ b
vussatÄ«â€™â€™ ti (MN I 257) evaá¹ƒ __paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhÄ«_ti vutt

itinekehi \Be II 311/ \Ne II 309/ nÄ• mehi, kittitÄ• yÄ• mahesinÄ• .

vuá¹-á¹-hÄ• nagÄ• minÄ« santÄ• , parisuddhÄ• vipassanÄ• ||

vuá¹-á¹-hÄ• tukÄ• mo saá¹ƒsÄ• ra-dukkhapaá¹…kÄ• mahabbhayÄ• .

kareyya satataá¹ƒ tattha, yogaá¹ƒ paá¹‡á¸• itajÄ• tikoti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiniddeso nÄ• ma

ekavÄ«satimo paricchedo.

22. Ã±Ä• á¹‡adassanavisuddhiniddeso

paá¹-hamamaggaÃ±Ä• á¹‡akathÄ•

<806> ito \Be II 312/ \Ne II 310/ paraá¹ƒ gotrabhuÃ±Ä• á¹‡aá¹ƒ hoti, taá¹ƒ maggassa Ä• va
neva paá¹-ipadÄ• Ã±Ä• á¹‡adassanavisuddhiá¹ƒ na Ã±Ä• á¹‡adassanavisuddhiá¹ƒ bhajati,
hoti. vipassanÄ• sote patitattÄ• pana vipassanÄ• ti saá¹…khaá¹ƒ gacchati. sotÄ• pattimagg
anÄ• gÄ• mimaggo arahattamaggoti imesu pana catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡

tattha paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ tÄ• va sampÄ• detukÄ• mena aÃ±Ã±aá¹ƒ kiÃ±ci kÄ•
anena kÄ• tabbaá¹ƒ siyÄ• , taá¹ƒ anulomÄ• vasÄ• naá¹ƒ vipassanaá¹ƒ uppÄ• dentena kata
uppannaanulomaÃ±Ä• á¹‡assa panassa tehi tÄ«hipi anulomaÃ±Ä• á¹‡ehi attano balÄ• nurÄ
saccapaá¹-icchÄ• dake tamamhi antaradhÄ• pite sabbasaá¹…khÄ• ragatesu cittaá¹ƒ na pak
santiá¹-á¹-hati, nÄ• dhimuccati, na sajjati, na laggati, na bajjhati. padumapalÄ• sato udakaá¹
patikuá¹-ati pativattati. sabbaá¹ƒ nimittÄ• rammaá¹‡ampi sabbaá¹ƒ pavattÄ• rammaá¹‡ampi
upaá¹-á¹-hÄ• ti. athassa sabbasmiá¹ƒ nimittapavattÄ• rammaá¹‡e palibodhato upaá¹-á¹-hite
Ä• sevanante animittaá¹ƒ appavattaá¹ƒ visaá¹…khÄ• raá¹ƒ nirodhaá¹ƒ nibbÄ• naá¹ƒ Ä• ram
puthujjanagottaá¹ƒ puthujjanasaá¹…khaá¹ƒ puthujjanabhÅ«miá¹ƒ atikkamamÄ• naá¹ƒ ariya
ariyabhÅ«miá¹ƒ okkamamÄ• naá¹ƒ nibbÄ• nÄ• rammaá¹‡e
paá¹-hamÄ• vaá¹-á¹-anapaá¹-hamÄ• bhogapaá¹-hamasamannÄ• hÄ• rabhÅ«taá¹ƒ maggas
anantarasamanantarÄ• sevanaupanissayanatthivigatavasena chahi Ä• kÄ• rehi paccayabhÄ
sikhÄ• ppattaá¹ƒ vipassanÄ• ya muddhabhÅ«taá¹ƒ apunarÄ• vaá¹-á¹-akaá¹ƒ uppajjati gotra

yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``kathaá¹ƒ \Ne II 311/ bahiddhÄ• vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• gotrabhuÃ±Ä• á¹
abhibhuyyatÄ«ti gotrabhu. pavattaá¹ƒ ... pe ... upÄ• yÄ• saá¹ƒ abhibhuyyatÄ«ti gotrabhu. ba
saá¹…khÄ• ranimittaá¹ƒ abhibhuyyatÄ«ti gotrabhu. anuppÄ• daá¹ƒ pakkhandatÄ«ti gotrabh
anupÄ• yÄ• saá¹ƒ nirodhaá¹ƒ nibbÄ• naá¹ƒ pakkhandatÄ«ti \Be II 313/ gotrabhu. uppÄ• daá
anuppÄ• daá¹ƒ pakkhandatÄ«ti gotrabhÅ«â€™â€™ ti (Paá¹-is I 59) sabbaá¹ƒ vitthÄ• retabb

<807> tatrÄ• yaá¹ƒ ekÄ• vajjanena ekavÄ«thiyaá¹ƒ pavattamÄ• nÄ• nampi anulomagotrab
pavattanÄ• kÄ• radÄ«pikÄ• upamÄ• --- yathÄ• hi mahÄ• mÄ• tikaá¹ƒ laá¹…ghitvÄ• parat
puriso vegena dhÄ• vitvÄ• mÄ• tikÄ• ya orimatÄ«re rukkhasÄ• khÄ• ya bandhitvÄ• olambi
yaá¹-á¹-hiá¹ƒ vÄ• gahetvÄ• ullaá¹…ghitvÄ• paratÄ«raninnapoá¹‡apabbhÄ• rakÄ• yo hutvÄ
uparibhÄ• gaá¹ƒ patto taá¹ƒ muÃ±citvÄ• vedhamÄ• no paratÄ«re patitvÄ• saá¹‡ikaá¹ƒ pat

yogÄ• vacaropi bhavayonigatiá¹-á¹-hitinivÄ• sÄ• naá¹ƒ paratÄ«rabhÅ«te nibbÄ• ne patiá¹-á
udayabbayÄ• nupassanÄ• dinÄ• vegena dhÄ• vitvÄ• attabhÄ• varukkhasÄ• khÄ• ya band
vÄ• vedanÄ• dÄ«su aÃ±Ã±ataradaá¹‡á¸• aá¹ƒ vÄ• aniccanti vÄ• dukkhanti vÄ• anattÄ• t
gahetvÄ• taá¹ƒ amuÃ±camÄ• nova paá¹-hamena anulomacittena ullaá¹…ghitvÄ• dutiyena
paratÄ«raninnapoá¹‡apabbhÄ• rakÄ• yo viya nibbÄ• naninnapoá¹‡apabbhÄ• ramÄ• naso h
uparibhÄ• gaá¹ƒ patto viya idÄ• ni pattabbassa nibbÄ• nassa Ä• sanno hutvÄ• tassa cittas
saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒ muÃ±citvÄ• gotrabhucittena visaá¹…khÄ• re paratÄ«rabhÅ
ekÄ• rammaá¹‡e pana aladdhÄ• sevanatÄ• ya vedhamÄ• no so puriso viya na tÄ• va suppa
maggaÃ±Ä• á¹‡ena patiá¹-á¹-hÄ• tÄ«ti.

<808> tattha anulomaá¹ƒ saccapaá¹-icchÄ• dakaá¹ƒ kilesatamaá¹ƒ vinodetuá¹ƒ sakkoti, na
kÄ• tuá¹ƒ. gotrabhu nibbÄ• nameva Ä• rammaá¹‡aá¹ƒ kÄ• tuá¹ƒ sakkoti, na saccapaá¹-icch
vinodetuá¹ƒ. tatrÄ• yaá¹ƒ upamÄ• --- eko kira cakkhumÄ• puriso ``nakkhattayogaá¹ƒ jÄ• n
rattibhÄ• ge nikkhamitvÄ• candaá¹ƒ passituá¹ƒ uddhaá¹ƒ ullokesi, tassa valÄ• hakehi paá¹-
paÃ±Ã±Ä• yittha. atheko vÄ• to uá¹-á¹-hahitvÄ• thÅ«lathÅ«le valÄ• hake viddhaá¹ƒseti. apa
sukhumeti. tato so puriso vigatavalÄ• hake nabhe candaá¹ƒ disvÄ• nakkhattayogaá¹ƒ aÃ±Ã

tattha \Be II 314/ \Ne II 312/ tayo valÄ• hakÄ• viya saccapaá¹-icchÄ• dakathÅ«lamajjhimas
kilesandhakÄ• raá¹ƒ, tayo vÄ• tÄ• viya tÄ«á¹‡i anulomacittÄ• ni, cakkhumÄ• puriso viya g
viya nibbÄ• naá¹ƒ, ekekassa vÄ• tassa yathÄ• kkamena valÄ• hakaviddhaá¹ƒsanaá¹ƒ viya
saccapaá¹-icchÄ• dakatamavinodanaá¹ƒ, vigatavalÄ• hake nabhe tassa purisassa visuddha
saccapaá¹-icchÄ• dake tame gotrabhuÃ±Ä• á¹‡assa visuddhanibbÄ• nadassanaá¹ƒ.

yatheva hi tayo vÄ• tÄ• candapaá¹-icchÄ• dake valÄ• hakeyeva viddhaá¹ƒsetuá¹ƒ sakkont
daá¹-á¹-huá¹ƒ, evaá¹ƒ anulomÄ• ni saccapaá¹-icchÄ• dakaá¹ƒ tamaÃ±Ã±eva vinodetuá¹ƒ sa
daá¹-á¹-huá¹ƒ. yathÄ• so puriso candameva daá¹-á¹-huá¹ƒ sakkoti, na valÄ• hake viddhaá¹
gotrabhuÃ±Ä• á¹‡aá¹ƒ nibbÄ• nameva daá¹-á¹-huá¹ƒ sakkoti, na kilesatamaá¹ƒ vinodetuá¹ƒ
Ä• vajjananti vuccati. taÃ±hi anÄ• vajjanampi samÄ• naá¹ƒ Ä• vajjanaá¹-á¹-hÄ• ne á¹-hatvÄ
nibbattÄ• hÄ«â€™â€™ ti maggassa saÃ±Ã±aá¹ƒ datvÄ• viya nirujjhati. maggopi tena dinna
avÄ«cisantativasena taá¹ƒ Ã±Ä• á¹‡aá¹ƒ anuppabandhamÄ• no anibbiddhapubbaá¹ƒ apad
dosakkhandhaá¹ƒ mohakkhandhaá¹ƒ nibbijjhamÄ• nova padÄ• layamÄ• nova nibbattati.

<809> tatrÄ• yaá¹ƒ upamÄ• --- eko kira issÄ• so aá¹-á¹-hausabhamatte padese phalakasa
vatthena mukhaá¹ƒ veá¹-hetvÄ• saraá¹ƒ sannahitvÄ• cakkayante aá¹-á¹-hÄ• si. aÃ±Ã±o pu
Ä• vijjhitvÄ• yadÄ• issÄ• sassa phalakaá¹ƒ abhimukhaá¹ƒ hoti, tadÄ• tattha daá¹‡á¸• aken
issÄ• so daá¹‡á¸• akasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• va saraá¹ƒ khipitvÄ• phalakasataá¹ƒ nibbij
daá¹‡á¸• akasaÃ±Ã±aá¹ƒ viya gotrabhuÃ±Ä• á¹‡aá¹ƒ, issÄ• so viya maggaÃ±Ä• á¹‡aá¹ƒ. is
daá¹‡á¸• akasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• va phalakasatanibbijjhanaá¹ƒ viya maggaÃ±Ä• á¹‡a

dinnasaÃ±Ã±aá¹ƒ amuÃ±citvÄ• va nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• anibbiddhapubb
lobhadosamohakkhandhÄ• naá¹ƒ nibbijjhanapadÄ• lanaá¹ƒ.

<810> na kevalaÃ±cesa maggo lobhakkhandhÄ• dÄ«naá¹ƒ nibbijjhanameva karoti, apica k
anamataggasaá¹ƒsÄ• ravaá¹-á¹-adukkhasamuddaá¹ƒ soseti, sabbaapÄ• yadvÄ• rÄ• ni pida
ariyadhanÄ• naá¹ƒ sammukhÄ«bhÄ• vaá¹ƒ karoti, aá¹-á¹-haá¹…gikaá¹ƒ micchÄ• maggaá¹ƒ
vÅ«pasameti, sammÄ• sambuddhassa orasaputtabhÄ• vaá¹ƒ upaneti \Be II 315/ \Ne II 313/
anekasatÄ• naá¹ƒ Ä• nisaá¹ƒsÄ• naá¹ƒ paá¹-ilÄ• bhÄ• ya saá¹ƒvattatÄ«ti evaá¹ƒ anekÄ• ni
sotÄ• pattimaggena sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ sotÄ• pattimagge Ã±Ä• á¹‡anti.

paá¹-hamamaggaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

sotÄ• pannapuggalakathÄ•

<811> imassa pana Ã±Ä• á¹‡assa anantaraá¹ƒ tasseva vipÄ• kabhÅ«tÄ• ni dve tÄ«á¹‡i vÄ
anantaravipÄ• kattÄ• yeva hi lokuttarakusalÄ• naá¹ƒ ``samÄ• dhimÄ• nantarikaÃ±Ã±amÄ•
``dandhaá¹ƒ Ä• nantarikaá¹ƒ pÄ• puá¹‡Ä• ti Ä• savÄ• naá¹ƒ khayÄ• yÄ• â€™â€™ ti (AN a
pana ekaá¹ƒ dve tÄ«á¹‡i cattÄ• ri vÄ• phalacittÄ• nÄ«ti vadanti, taá¹ƒ na gahetabbaá¹ƒ.

anulomassa hi Ä• sevanante gotrabhuÃ±Ä• á¹‡aá¹ƒ uppajjati. tasmÄ• sabbantimena paric
anulomacittehi bhavitabbaá¹ƒ. na hi ekaá¹ƒ Ä• sevanapaccayaá¹ƒ labhati, sattacittaparamÄ
tasmÄ• yassa dve anulomÄ• ni, tassa tatiyaá¹ƒ gotrabhu catutthaá¹ƒ maggacittaá¹ƒ tÄ«á¹‡
yassa tÄ«á¹‡i anulomÄ• ni, tassa catutthaá¹ƒ gotrabhu paÃ±camaá¹ƒ maggacittaá¹ƒ dve ph
vuttaá¹ƒ ``dve tÄ«á¹‡i vÄ• phalacittÄ• ni uppajjantÄ«â€™â€™ ti.

keci pana yassa cattÄ• ri anulomÄ• ni, tassa paÃ±camaá¹ƒ gotrabhu chaá¹-á¹-haá¹ƒ magga
phalacittanti vadanti, taá¹ƒ pana yasmÄ• catutthaá¹ƒ paÃ±camaá¹ƒ vÄ• appeti, na tato par
Ä• sannabhavaá¹…gattÄ• ti paá¹-ikkhittaá¹ƒ. tasmÄ• na sÄ• rato paccetabbaá¹ƒ.

<812> ettÄ• vatÄ• ca panesa __sotÄ• panno_ nÄ• ma dutiyo ariyapuggalo hoti. bhusaá¹ƒ
sattakkhattuá¹ƒ devesu ca manussesu ca sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantassa
phalapariyosÄ• ne panassa cittaá¹ƒ bhavaá¹…gaá¹ƒ otarati, tato bhavaá¹…gaá¹ƒ upacchinc
maggapaccavekkhaá¹‡atthÄ• ya uppajjati manodvÄ• rÄ• vajjanaá¹ƒ, tasmiá¹ƒ niruddhe paá
maggapaccavekkhaá¹‡ajavanÄ• nÄ«ti. puna bhavaá¹…gaá¹ƒ otaritvÄ• teneva nayena \Be
paccavekkhaá¹‡atthÄ• ya Ä• vajjanÄ• dÄ«ni \Ne II 314/ uppajjanti. yesaá¹ƒ uppattiyÄ• esa
phalaá¹ƒ paccavekkhati, pahÄ«nakilese paccavekkhati, avasiá¹-á¹-hakilese paccavekkhati,
paccavekkhati.

so hi ``iminÄ• vatÄ• haá¹ƒ maggena Ä• gatoâ€™â€™ ti maggaá¹ƒ paccavekkhati, tato ``ay
laddhoâ€™â€™ ti phalaá¹ƒ paccavekkhati. tato ``ime nÄ• ma me kilesÄ• pahÄ«nÄ• â€™â€
paccavekkhati. tato ``ime nÄ• ma me kilesÄ• avasiá¹-á¹-hÄ• â€™â€™ ti uparimaggattayava
avasÄ• ne ca ``ayaá¹ƒ me dhammo Ä• rammaá¹‡ato paá¹-ividdhoâ€™â€™ ti amataá¹ƒ nibl
sotÄ• pannassa ariyasÄ• vakassa paÃ±ca paccavekkhaá¹‡Ä• ni honti. yathÄ• ca sotÄ• par
sakadÄ• gÄ• mianÄ• gÄ• mÄ«nampi. arahato pana avasiá¹-á¹-hakilesapaccavekkhaá¹‡aá¹ƒ
sabbÄ• nipi ekÅ«navÄ«sati paccavekkhaá¹‡Ä• ni nÄ• ma.

ukkaá¹-á¹-hapariccheddoyeva ceso. pahÄ«nÄ• vasiá¹-á¹-hakilesapaccavekkhaá¹‡aÃ±hi sekk
tassa hi paccavekkhaá¹‡assa abhÄ• veneva mahÄ• nÄ• mo bhagavantaá¹ƒ pucchi ``kosu n
appahÄ«no, yena me ekadÄ• lobhadhammÄ• pi cittaá¹ƒ pariyÄ• dÄ• ya tiá¹-á¹-hantÄ«â€™
vitthÄ• rato veditabbaá¹ƒ.

dutiyamaggaÃ±Ä• á¹‡akathÄ•

<813> evaá¹ƒ paccavekkhitvÄ• pana so sotÄ• panno ariyasÄ• vako tasmiÃ±Ã±eva vÄ• Ä•
samayena kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ tanubhÄ• vÄ• ya dutiyÄ• ya bhÅ«miyÄ• pattiy
indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• tadeva rÅ«pavedanÄ• saÃ±Ã±Ä• saá¹…khÄ
saá¹…khÄ• ragataá¹ƒ aniccaá¹ƒ dukkhamanattÄ• ti Ã±Ä• á¹‡ena parimaddati, parivatteti, vi
ogÄ• hati. tassevaá¹ƒ paá¹-ipannassa vuttanayeneva saá¹…khÄ• rupekkhÄ• vasÄ• ne ekÄ•
anulomagotrabhuÃ±Ä• á¹‡esu uppannesu gotrabhuanantaraá¹ƒ __sakadÄ• gÄ• mimaggo_
Ã±Ä• á¹‡aá¹ƒ __sakadÄ• gÄ• mimagge Ã±Ä• á¹‡a_nti.

dutiyaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

tatiyamaggaÃ±Ä• á¹‡akathÄ•

<814> imassÄ• pi \Be II 317/ \Ne II 315/ Ã±Ä• á¹‡assa anantaraá¹ƒ vuttanayeneva phalacit
ettÄ• vatÄ• cesa __sakadÄ• gÄ• mÄ«_ nÄ• ma catuttho ariyapuggalo hoti sakiá¹ƒdeva ima
dukkhassantakaraá¹‡asamattho. tato paraá¹ƒ paccavekkhaá¹‡aá¹ƒ vuttanayameva.

evaá¹ƒ paccavekkhitvÄ• ca so sakadÄ• gÄ• mÄ« ariyasÄ• vako tasmiÃ±Ã±eva vÄ• Ä• sa
kÄ• marÄ• gabyÄ• pÄ• dÄ• naá¹ƒ anavasesappahÄ• nÄ• ya tatiyÄ• ya bhÅ«miyÄ• pattiyÄ
indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• tadeva saá¹…khÄ• ragataá¹ƒ aniccaá¹ƒ duk
parimaddati, parivatteti, vipassanÄ• vÄ«thiá¹ƒ ogÄ• hati. tassevaá¹ƒ paá¹-ipannassa vuttana
saá¹…khÄ• rupekkhÄ• vasÄ• ne ekÄ• vajjanena anulomagotrabhuÃ±Ä• á¹‡esu uppannesu
__anÄ• gÄ• mimaggo_ uppajjati, tena sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __anÄ• gÄ• mimagge Ã

tatiyaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

catutthamaggaÃ±Ä• á¹‡akathÄ•

<815> imassapi Ã±Ä• á¹‡assa anantaraá¹ƒ vuttanayeneva phalacittÄ• ni veditabbÄ• ni. ett
__anÄ• gÄ• mÄ«_ nÄ• ma chaá¹-á¹-ho ariyapuggalo hoti opapÄ• tiko tatthaparinibbÄ• yÄ«
paá¹-isandhivasena imaá¹ƒ lokaá¹ƒ puna anÄ• gantÄ• . tato paraá¹ƒ paccavekkhaá¹‡aá¹ƒ v

evaá¹ƒ paccavekkhitvÄ• ca so anÄ• gÄ• mÄ« ariyasÄ• vako tasmiÃ±Ã±eva vÄ• Ä• sane
rÅ«pÄ• rÅ«parÄ• gamÄ• nauddhaccaavijjÄ• naá¹ƒ anavasesappahÄ• nÄ• ya catutthÄ• ya
so indriyabalabojjhaá¹…gÄ• ni samodhÄ• netvÄ• tadeva saá¹…khÄ• ragataá¹ƒ aniccaá¹ƒ
parimaddati, parivatteti, vipassanÄ• vÄ«thiá¹ƒ ogÄ• hati. tassevaá¹ƒ paá¹-ipannassa vuttana
saá¹…khÄ• rupekkhÄ• vasÄ• ne ekÄ• vajjanena anulomagotrabhuÃ±Ä• á¹‡esu \Be II 318/
__arahattamaggo_ uppajjati, tena sampayuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __arahattamagge Ã±Ä• á¹‡

catutthaÃ±Ä• á¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

arahantapuggalakathÄ•

<816> imassapi \Ne II 316/ Ã±Ä• á¹‡assa anantaraá¹ƒ vuttanayeneva phalacittÄ• ni veditab
__arahÄ• _ nÄ• ma aá¹-á¹-hamo ariyapuggalo hoti mahÄ• khÄ«á¹‡Ä• savo antimadehadhÄ
anuppattasadattho parikkhÄ«á¹‡abhavasaá¹ƒyojano sammÄ• daÃ±Ã±Ä• vimutto sadevaka
aggadakkhiá¹‡eyyoti.

iti yaá¹ƒ taá¹ƒ vuttaá¹ƒ ``sotÄ• pattimaggo sakadÄ• gÄ• mimaggo anÄ• gÄ• mimaggo arah
catÅ«su maggesu Ã±Ä• á¹‡aá¹ƒ Ã±Ä• á¹‡adassanavisuddhi nÄ• mÄ• â€™â€™ ti, taá¹ƒ im
pattabbÄ• ni cattÄ• ri Ã±Ä• á¹‡Ä• ni sandhÄ• ya vuttaá¹ƒ.

bodhipakkhiyakathÄ•

<817> idÄ• ni imissÄ• yeva catuÃ±Ä• á¹‡Ä• ya Ã±Ä• á¹‡adassanavisuddhiyÄ• Ä• nubhÄ•

paripuá¹‡á¹‡abodhipakkhiya, bhÄ• vo vuá¹-á¹-hÄ• nabalasamÄ• yogo.

ye yena pahÄ• tabbÄ• , dhammÄ• tesaá¹ƒ pahÄ• naÃ±ca ||

kiccÄ• ni pariÃ±Ã±Ä• dÄ«ni, yÄ• ni vuttÄ• ni abhisamayakÄ• le.

tÄ• ni ca yathÄ• sabhÄ• vena, jÄ• nitabbÄ• ni sabbÄ• nÄ«ti ||

<818> tattha __paripuá¹‡á¹‡abodhipakkhiya, bhÄ• vo_ti bodhipakkhiyÄ• naá¹ƒ paripuá¹‡á¹
satipaá¹-á¹-hÄ• nÄ• , cattÄ• ro sammappadhÄ• nÄ• , cattÄ• ro iddhipÄ• dÄ• , paÃ±cindriyÄ
bojjhaá¹…gÄ• , ariyo aá¹-á¹-haá¹…giko maggoti hi ime sattatiá¹ƒsa dhammÄ• bujjhanaá¹-á
laddhanÄ• massa ariyamaggassa pakkhe bhavattÄ• __bodhipakkhiyÄ• _ nÄ• ma. __pakkh
á¹-hitattÄ• .

<819> tesu \Be II 319/ tesu Ä• rammaá¹‡esu okkhanditvÄ• pakkhanditvÄ• upaá¹-á¹-hÄ• n
satiyeva paá¹-á¹-hÄ• naá¹ƒ __satipaá¹-á¹-hÄ• naá¹ƒ_. kÄ• yavedanÄ• cittadhammesu pana
asubha-dukkha-anicca-anattÄ• kÄ• ragahaá¹‡avasena \Ne II 317/
subha-sukha-nicca-atta-saÃ±Ã±Ä• pahÄ• nakiccasÄ• dhanavasena ca pavattito catudhÄ•
satipaá¹-á¹-hÄ• nÄ• ti vuccanti.

<820> padahanti etenÄ• ti padhÄ• naá¹ƒ. sobhanaá¹ƒ padhÄ• naá¹ƒ __sammappadhÄ• na
etenÄ• ti sammappadhÄ• naá¹ƒ. sobhanaá¹ƒ vÄ• taá¹ƒ kilesavirÅ«pattavirahato padhÄ• na
hitasukhanipphÄ• dakattena seá¹-á¹-habhÄ• vÄ• vahanato padhÄ• nabhÄ• vakÄ• raá¹‡ato
vÄ«riyassetaá¹ƒ adhivacanaá¹ƒ. tayidaá¹ƒ uppannÄ• nuppannÄ• naá¹ƒ akusalÄ• naá¹ƒ pah
anuppannuppannÄ• naÃ±ca kusalÄ• naá¹ƒ uppattiá¹-á¹-hitikiccaá¹ƒ sÄ• dhayatÄ«ti catubbi
cattÄ• ro sammappadhÄ• nÄ• ti vuccanti.

<821> pubbe vuttena ijjhanaá¹-á¹-hena iddhi. tassÄ• sampayuttÄ• ya pubbaá¹…gamaá¹-á¹
pubbabhÄ• gakÄ• raá¹‡aá¹-á¹-hena ca iddhiyÄ• pÄ• doti __iddhipÄ• do_. so chandÄ• divas
cattÄ• ro iddhipÄ• dÄ• ti vuccanti. yathÄ• ha --- ``cattÄ• ro iddhipÄ• dÄ• chandiddhipÄ• do
vÄ«riyiddhipÄ• do vÄ«maá¹ƒsiddhipÄ• doâ€™â€™ ti (Vibh 457). ime lokuttarÄ• va. lokiyÄ•
adhipatiá¹ƒ karitvÄ• labhati samÄ• dhiá¹ƒ, labhati cittassa ekaggataá¹ƒ. ayaá¹ƒ vuccati cha
tiÄ• divacanato (Vibh 432) chandÄ• diadhipativasena paá¹-iladdhadhammÄ• pi honti.

<822> assaddhiyakosajjapamÄ• davikkhepasammohÄ• naá¹ƒ abhibhavanato abhibhavana
adhipatiyaá¹-á¹-hena __indriyaá¹ƒ_. assaddhiyÄ• dÄ«hi ca anabhibhavanÄ«yato akampiyaá
tadubhayampi saddhÄ• divasena paÃ±cavidhaá¹ƒ hoti, tasmÄ• paÃ±cindriyÄ• ni paÃ±ca b

<823> bujjhanakasattassa pana aá¹…gabhÄ• vena satiÄ• dayo __satta bojjhaá¹…gÄ• _. n
sammÄ• diá¹-á¹-hiÄ• dayo __aá¹-á¹-ha maggaá¹…gÄ• _ honti. tena vuttaá¹ƒ ``satta bojjhaá
aá¹-á¹-haá¹…giko maggoâ€™â€™ ti.

<824> iti \Be II 320/ ime sattatiá¹ƒsa bodhipakkhiyadhammÄ• pubbabhÄ• ge lokiyavipassa
cuddasavidhena kÄ• yaá¹ƒ pariggaá¹‡hato ca kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ,

pariggaá¹‡hato ca vedanÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, soá¸·asavidhena cittaá¹ƒ pa
cittÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ, paÃ±cavidhena dhamme pariggaá¹‡hato ca
dhammÄ• nupassanÄ• satipaá¹-á¹-hÄ• naá¹ƒ. imasmiá¹ƒ attabhÄ• ve \Ne II 318/ anuppann
akusalaá¹ƒ disvÄ• ``yathÄ• paá¹-ipannassetaá¹ƒ uppannaá¹ƒ, na tathÄ• paá¹-ipajjissÄ• m
nuppajjissatÄ«â€™â€™ ti, tassa anuppÄ• dÄ• ya vÄ• yamanakÄ• le paá¹-hamaá¹ƒ samma
samudÄ• cÄ• rappattaá¹ƒ akusalaá¹ƒ disvÄ• tassa pahÄ• nÄ• ya vÄ• yamanakÄ• le dutiya
anuppannapubbaá¹ƒ jhÄ• naá¹ƒ vÄ• vipassanaá¹ƒ vÄ• uppÄ• detuá¹ƒ vÄ• yamantassa tat
parihÄ• yati, evaá¹ƒ punappunaá¹ƒ uppÄ• dentassa catutthaá¹ƒ sammappadhÄ• naá¹ƒ. cha
kusaluppÄ• danakÄ• le chandiddhipÄ• do. micchÄ• vÄ• cÄ• ya viramaá¹‡akÄ• le sammÄ• v
labbhanti. imesaá¹ƒ pana catunnaá¹ƒ Ã±Ä• á¹‡Ä• naá¹ƒ uppattikÄ• le ekacitte labbhanti. ph
cattÄ• ro sammappadhÄ• ne avasesÄ• tettiá¹ƒsa labbhanti.

<825> evaá¹ƒ ekacitte labbhamÄ• nesu cetesu ekÄ• va nibbÄ• nÄ• rammaá¹‡Ä• sati kÄ• y
subhasaÃ±Ã±Ä• dippahÄ• nakiccasÄ• dhanavasena cattÄ• ro satipaá¹-á¹-hÄ• nÄ• ti vuccat
anuppannÄ• naá¹ƒ anuppÄ• dÄ• dikiccasÄ• dhanavasena cattÄ• ro sammappadhÄ• nÄ• ti
hÄ• panavaá¸• á¸• hanaá¹ƒ natthi.

<826> apica tesu ---

nava ekavidhÄ• eko, dvedhÄ• tha catu paÃ±cadhÄ• .

aá¹-á¹-hadhÄ• navadhÄ• ceva, iti chaddhÄ• bhavanti te ||

__nava ekavidhÄ• _ti chando, cittaá¹ƒ, pÄ«ti, passaddhi, upekkhÄ• , saá¹…kappo, vÄ• cÄ•
nava chandiddhipÄ• dÄ• divasena ekavidhÄ• va honti, na aÃ±Ã±aá¹ƒ koá¹-á¹-hÄ• saá¹ƒ bh
saddhÄ• indriya, balavasena dvedhÄ• á¹-hitÄ• . __atha catu paÃ±cadhÄ• _ti athaÃ±Ã±o e
paÃ±cadhÄ• á¹-hitoti attho. tattha samÄ• dhi eko indriya, bala, bojjhaá¹…ga, maggaá¹…ga
paÃ±Ã±Ä• tesaÃ±ca catunnaá¹ƒ iddhipÄ• dakoá¹-á¹-hÄ• sassa ca \Be II 321/ vasena paÃ±
navadhÄ• cevÄ• _ti aparo eko aá¹-á¹-hadhÄ• , eko navadhÄ• á¹-hitoti attho. catusatipaá¹-á
bojjhaá¹…ga, maggaá¹…gavasena sati aá¹-á¹-hadhÄ• á¹-hitÄ• . catusammappadhÄ• na, id
bojjhaá¹…ga, maggaá¹…gavasena vÄ«riyaá¹ƒ navadhÄ• ti. evaá¹ƒ ---

cuddaseva \Ne II 319/ asambhinnÄ• , hontete bodhipakkhiyÄ• .

koá¹-á¹-hÄ• sato sattavidhÄ• , sattatiá¹ƒsappabhedato ||

sakiccanipphÄ• danato, sarÅ«pena ca vuttito.

sabbeva ariyamaggassa, sambhave sambhavanti teti ||

evaá¹ƒ tÄ• vettha paripuá¹‡á¹‡abodhipakkhiyabhÄ• vo jÄ• nitabbo.

vuá¹-á¹-hÄ• nabalasamÄ• yogakathÄ•

<827> __vuá¹-á¹-hÄ• nabalasamÄ• yogo_ti vuá¹-á¹-hÄ• naÃ±ceva balasamÄ• yogo ca. lok
nimittÄ• rammaá¹‡attÄ• ceva pavattikÄ• raá¹‡assa ca samudayassa asamucchindanato ne
vuá¹-á¹-hÄ• ti. gotrabhuÃ±Ä• á¹‡aá¹ƒ samudayassa asamucchindanato pavattÄ• na vuá¹-á
nibbÄ• nÄ• rammaá¹‡ato pana nimittÄ• vuá¹-á¹-hÄ• tÄ«ti ekato vuá¹-á¹-hÄ• naá¹ƒ hoti. ten
``bahiddhÄ• vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• gotrabhuÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹
``uppÄ• dÄ• vivaá¹-á¹-itvÄ• anuppÄ• daá¹ƒ pakkhandatÄ«ti gotrabhu, pavattÄ• vivaá¹-á¹-i
59) sabbaá¹ƒ veditabbaá¹ƒ. imÄ• ni pana cattÄ• ripi Ã±Ä• á¹‡Ä• ni animittÄ• rammaá¹‡attÄ
vuá¹-á¹-hahanti, samudayassa samucchindanato pavattÄ• vuá¹-á¹-hahantÄ«ti dubhato vuá

tena vuttaá¹ƒ ---

``kathaá¹ƒ dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒ?

``sotÄ• pattimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi micchÄ• diá¹-á¹-hiyÄ• v
tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimittehi vuá¹-á¹
dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aá¹ƒ. abhiniropanaá¹-á¹-h
micchÄ• saá¹…kappÄ• ... pe ... pariggahaá¹-á¹-hena sammÄ• vÄ• cÄ• micchÄ• vÄ• cÄ• y
sammÄ• kammanto. vodÄ• naá¹-á¹-hena sammÄ• Ä• jÄ«vo. paggahaá¹-á¹-hena sammÄ• v
upaá¹-á¹-hÄ• naá¹-á¹-hena sammÄ• sati. avikkhepaá¹-á¹-hena sammÄ• samÄ• dhi micchÄ•
tadanuvattakakilesehi ca \Ne II 320/ khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbanimitt
tena vuccati `dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aâ€™ nti.

``sakadÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepa
oá¸·Ä• rikÄ• kÄ• marÄ• gasaá¹ƒyojanÄ• paá¹-ighasaá¹ƒyojanÄ• oá¸·Ä• rikÄ• kÄ• marÄ•
vuá¹-á¹-hÄ• ti ... pe ....

``anÄ• gÄ• mimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á
anusahagatÄ• kÄ• marÄ• gasaá¹ƒyojanÄ• paá¹-ighasaá¹ƒyojanÄ• anusahagatÄ• kÄ• ma
vuá¹-á¹-hÄ• ti ... pe ....

``arahattamaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi ... pe ... avikkhepaá¹-á¹-he
rÅ«parÄ• gÄ• arÅ«parÄ• gÄ• mÄ• nÄ• uddhaccÄ• avijjÄ• ya mÄ• nÄ• nusayÄ• bhavarÄ

vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbani
tena vuccati `dubhato vuá¹-á¹-hÄ• navivaá¹-á¹-ane paÃ±Ã±Ä• magge Ã±Ä• á¹‡aâ€™â€™ â

<828> lokiyÄ• naÃ±ca aá¹-á¹-hannaá¹ƒ samÄ• pattÄ«naá¹ƒ bhÄ• vanÄ• kÄ• le samathaba
aniccÄ• nupassanÄ• dÄ«naá¹ƒ bhÄ• vanÄ• kÄ• le vipassanÄ• balaá¹ƒ. ariyamaggakkhaá¹‡
pavattanti aÃ±Ã±amaÃ±Ã±aá¹ƒ anativattanaá¹-á¹-hena. tasmÄ• imesu catÅ«supi Ã±Ä• á¹‡
hoti. yathÄ• ha ---

``uddhaccasahagatakilesehi ca khandhehi ca vuá¹-á¹-hahato cittassa ekaggatÄ• avikkhepo
avijjÄ• sahagatakilesehi ca khandhehi ca vuá¹-á¹-hahato anupassanaá¹-á¹-hena vipassanÄ•
vuá¹-á¹-hÄ• naá¹-á¹-hena samathavipassanÄ• ekarasÄ• \Be II 323/ honti, yuganaddhÄ• h
nÄ• tivattantÄ«ti. tena vuccati vuá¹-á¹-hÄ• naá¹-á¹-hena samathavipassanaá¹ƒ yuganaddha
(Paá¹-is II 5).

evamettha vuá¹-á¹-hÄ• nabalasamÄ• yogo veditabbo.

pahÄ• tabbadhammapahÄ• nakathÄ•

<829> __ye_ \Ne II 321/ __yena pahÄ• tabbÄ• dhammÄ• , tesaá¹ƒ pahÄ• naÃ±cÄ• _ti ime
dhammÄ• yena Ã±Ä• á¹‡ena pahÄ• tabbÄ• , tesaá¹ƒ pahÄ• naÃ±ca jÄ• nitabbaá¹ƒ. etÄ• n
saá¹ƒyojanakilesamicchattalokadhammamacchariyavipallÄ• saganthaagatiÄ• savaoghayog
aanusayamalaakusalakammapathacittuppÄ• dasaá¹…khÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ pah

tattha __saá¹ƒyojanÄ• nÄ«_ti khandhehi khandhÄ• naá¹ƒ phalena kammassa dukkhena vÄ
rÅ«parÄ• gÄ• dayo dasa dhammÄ• vuccanti. yÄ• vaÃ±hi te, tÄ• va etesaá¹ƒ anuparamoti.
arÅ«parÄ• go mÄ• no uddhaccaá¹ƒ avijjÄ• ti ime paÃ±ca uddhaá¹ƒnibbattanakakhandhÄ• c
__uddhaá¹ƒbhÄ• giyasaá¹ƒyojanÄ• ni_ nÄ• ma. sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbata
paá¹-ighoti ime paÃ±ca adhonibbattanakakhandhÄ• disaá¹ƒyojakattÄ• __adhobhÄ• giyasa

__kilesÄ• _ti sayaá¹ƒ saá¹ƒkiliá¹-á¹-hattÄ• sampayuttadhammÄ• naÃ±ca saá¹ƒkilesikattÄ•
diá¹-á¹-hi vicikicchÄ• thinaá¹ƒ uddhaccaá¹ƒ ahirikaá¹ƒ anottappanti ime dasa dhammÄ• .

__micchattÄ• _ti micchÄ• pavattanato micchÄ• diá¹-á¹-hi micchÄ• saá¹…kappo micchÄ• vÄ
micchÄ• Ä• jÄ«vo micchÄ• vÄ• yÄ• mo micchÄ• sati micchÄ• samÄ• dhÄ«ti ime aá¹-á¹-ha c
micchÄ• vimuttimicchÄ• Ã±Ä• á¹‡ehi vÄ• saddhiá¹ƒ dasa.

__lokadhammÄ• _ti lokappavattiyÄ• sati anuparamadhammakattÄ• lÄ• bho alÄ• bho yaso
nindÄ• pasaá¹ƒsÄ• ti ime aá¹-á¹-ha. idha pana kÄ• raá¹‡opacÄ• rena lÄ• bhÄ• divatthukas

alÄ• bhÄ• divatthukassa paá¹-ighassa cetaá¹ƒ lokadhammaggahaá¹‡ena gahaá¹‡aá¹ƒ kata

__macchariyÄ• nÄ«_ti \Be II 324/ Ä• vÄ• samacchariyaá¹ƒ kulamacchariyaá¹ƒ lÄ• bhamac
dhammamacchariyaá¹ƒ vaá¹‡á¹‡amacchariyanti imÄ• su Ä• vÄ• sÄ• dÄ«su aÃ±Ã±esaá¹ƒ s
asahanÄ• kÄ• rena pavattÄ• ni paÃ±ca macchariyÄ• ni.

__vipallÄ• sÄ• _ti \Ne II 322/ aniccadukkhaanattaasubhesuyeva vatthÅ«su ``niccaá¹ƒ sukh
nti evaá¹ƒ pavatto saÃ±Ã±Ä• vipallÄ• so cittavipallÄ• so diá¹-á¹-hivipallÄ• soti ime tayo.

__ganthÄ• _ti nÄ• makÄ• yassa ceva rÅ«pakÄ• yassa ca ganthanato abhijjhÄ• dayo cattÄ•
kÄ• yagantho, byÄ• pÄ• do kÄ• yagantho, sÄ«labbataparÄ• mÄ• so kÄ• yagantho, idaá¹ƒsa
vuttÄ• .

__agatÄ«_ti chandadosamohabhayehi akattabbakaraá¹‡assa, kattabbÄ• karaá¹‡assa ca a
agantabbattÄ• agatÄ«ti vuccati.

__Ä• savÄ• _ti Ä• rammaá¹‡avasena Ä• gotrabhuto, Ä• bhavaggato ca savanÄ• , asaá¹ƒvu
ghaá¹-achiddehi udakaá¹ƒ viya savanato niccapaggharaá¹‡aá¹-á¹-hena saá¹ƒsÄ• radukkhas
kÄ• marÄ• gabhavarÄ• gamicchÄ• diá¹-á¹-hiavijjÄ• nametaá¹ƒ adhivacanaá¹ƒ.

bhavasÄ• gare Ä• kaá¸• á¸• hanaá¹-á¹-hena duruttaraá¹‡aá¹-á¹-hena ca __oghÄ• _tipi, Ä• n
dukkhaviyogassa ca appadÄ• nato __yogÄ• _tipi tesaÃ±Ã±eva adhivacanaá¹ƒ.

__nÄ«varaá¹‡Ä• nÄ«_ti cittassa Ä• varaá¹‡anÄ«varaá¹‡apaá¹-icchÄ• danaá¹-á¹-hena kÄ•

__parÄ• mÄ• so_ti tassa tassa dhammassa sabhÄ• vaá¹ƒ atikkamma parato abhÅ«taá¹ƒ s
pavattanato micchÄ• diá¹-á¹-hiyÄ• etaá¹ƒ adhivacanaá¹ƒ.

__upÄ• dÄ• nÄ• nÄ«_ti sabbÄ• kÄ• rena paá¹-iccasamuppÄ• daniddese vuttÄ• ni kÄ• mup

__anusayÄ• _ti thÄ• magataá¹-á¹-hena kÄ• marÄ• gÄ• nusayo, paá¹-igha, mÄ• na, diá¹-á¹-
avijjÄ• nusayoti evaá¹ƒ vuttÄ• kÄ• marÄ• gÄ• dayo satta \Be II 325/. te hi thÄ• magatattÄ•
kÄ• marÄ• gÄ• dÄ«naá¹ƒ uppattihetubhÄ• vena anusentiyevÄ• ti anusayÄ• .

__malÄ• _ti \Ne II 323/ telaÃ±janakalalaá¹ƒ viya sayaÃ±ca asuddhattÄ• , aÃ±Ã±esaÃ±ca a
lobhadosamohÄ• tayo.

__akusalakammapathÄ• _ti akusalakammabhÄ• vena ceva duggatÄ«naÃ±ca pathabhÄ• v

adinnÄ• dÄ• naá¹ƒ kÄ• mesumicchÄ• cÄ• ro musÄ• vÄ• do pisuá¹‡avÄ• cÄ• pharusavÄ• c
micchÄ• diá¹-á¹-hÄ«ti ime dasa.

__akusalacittuppÄ• dÄ• _ti lobhamÅ«lÄ• aá¹-á¹-ha dosamÅ«lÄ• dve mohamÅ«lÄ• dveti i

<830> iti etesaá¹ƒ saá¹ƒyojanÄ• dÄ«naá¹ƒ dhammÄ• naá¹ƒ etÄ• ni yathÄ• yogaá¹ƒ pahÄ•
saá¹ƒyojanesu tÄ• va sakkÄ• yadiá¹-á¹-hi vicikicchÄ• sÄ«labbataparÄ• mÄ• so apÄ• yagan
kÄ• marÄ• gapaá¹-ighÄ• ti ete paÃ±ca dhammÄ• paá¹-hamaÃ±Ä• á¹‡avajjhÄ• , sesÄ• kÄ•
dutiyaÃ±Ä• á¹‡avajjhÄ• , sukhumÄ• tatiyaÃ±Ä• á¹‡avajjhÄ• , rÅ«parÄ• gÄ• dayo paÃ±capi
paratopi ca yattha yattha evasaddena niyamaá¹ƒ na karissÄ• ma. tattha tattha yaá¹ƒ yaá¹ƒ
``upariÃ±Ä• á¹‡avajjhoâ€™â€™ ti vakkhÄ• ma, so so purimaÃ±Ä• á¹‡ehi hatÄ• pÄ• yagam
upariÃ±Ä• á¹‡avajjho hotÄ«ti veditabbo.

kilesesu diá¹-á¹-hivicikicchÄ• paá¹-hamaÃ±Ä• á¹‡avajjhÄ• , doso tatiyaÃ±Ä• á¹‡avajjho,
lobhamohamÄ• nathinauddhaccaahirikaanottappÄ• ni catutthaÃ±Ä• á¹‡avajjhÄ• ni.

micchattesu micchÄ• diá¹-á¹-hi musÄ• vÄ• do micchÄ• kammanto micchÄ• Ä• jÄ«voti ime
micchÄ• saá¹…kappo pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• ti ime tatiyaÃ±Ä• á¹‡avajjhÄ• , cet
veditabbÄ• . samphappalÄ• pamicchÄ• vÄ• yÄ• masatisamÄ• dhivimuttiÃ±Ä• á¹‡Ä• ni catu

lokadhammesu paá¹-igho tatiyaÃ±Ä• á¹‡avajjho, anunayo catutthaÃ±Ä• á¹‡avajjho, yase c
catutthaÃ±Ä• á¹‡avajjhoti eke. macchariyÄ• ni paá¹-hamaÃ±Ä• á¹‡avajjhÄ• neva.

vipallÄ• sesu \Be II 326/ \Ne II 324/ anicce niccaá¹ƒ, anattani attÄ• ti ca saÃ±Ã±Ä• cittadiá¹-
dukkhe sukhaá¹ƒ, asubhe subhanti diá¹-á¹-hivipallÄ• so cÄ• ti ime paá¹-hamaÃ±Ä• á¹‡avajj
saÃ±Ã±Ä• cittavipallÄ• sÄ• tatiyaÃ±Ä• á¹‡avajjhÄ• , dukkhe sukhanti saÃ±Ã±Ä• cittavipall
catutthaÃ±Ä• á¹‡avajjhÄ• .

ganthesu sÄ«labbataparÄ• masaidaá¹ƒsaccÄ• bhinivesakÄ• yaganthÄ• paá¹-hamaÃ±Ä• á
tatiyaÃ±Ä• á¹‡avajjho, itaro catutthaÃ±Ä• á¹‡avajjho.

agati paá¹-hamaÃ±Ä• á¹‡avajjhÄ• va.

Ä• savesu diá¹-á¹-hÄ• savo paá¹-hamaÃ±Ä• á¹‡avajjho, kÄ• mÄ• savo tatiyaÃ±Ä• á¹‡avaj
catutthaÃ±Ä• á¹‡avajjhÄ• . oghayogesupi eseva nayo.

nÄ«varaá¹‡esu vicikicchÄ• nÄ«varaá¹‡aá¹ƒ paá¹-hamaÃ±Ä• á¹‡avajjhaá¹ƒ, kÄ• macchand
tÄ«á¹‡i tatiyaÃ±Ä• á¹‡avajjhÄ• ni, thinamiddhauddhaccÄ• ni catutthaÃ±Ä• á¹‡avajjhÄ• ni.

parÄ• mÄ• so paá¹-hamaÃ±Ä• á¹‡avajjhova.

upÄ• dÄ• nesu sabbesampi lokiyadhammÄ• naá¹ƒ vatthukÄ• mavasena kÄ• mÄ• ti Ä• gata
kÄ• mupÄ• dÄ• ne patati, tasmÄ• taá¹ƒ catutthaÃ±Ä• á¹‡avajjhaá¹ƒ, sesÄ• ni paá¹-hamaÃ±

anusayesu diá¹-á¹-hivicikicchÄ• nusayÄ• paá¹-hamaÃ±Ä• á¹‡avajjhÄ• va, kÄ• marÄ• gapa
tatiyaÃ±Ä• á¹‡avajjhÄ• , mÄ• nabhavarÄ• gÄ• vijjÄ• nusayÄ• catutthaÃ±Ä• á¹‡avajjhÄ• .

malesu dosamalaá¹ƒ tatiyaÃ±Ä• á¹‡avajjhaá¹ƒ, itarÄ• ni catutthaÃ±Ä• á¹‡avajjhÄ• ni.

akusalakammapathesu pÄ• á¹‡Ä• tipÄ• to adinnÄ• dÄ• naá¹ƒ micchÄ• cÄ• ro musÄ• vÄ• c
paá¹-hamaÃ±Ä• á¹‡avajjhÄ• \Ne II 325/, pisuá¹‡avÄ• cÄ• pharusavÄ• cÄ• byÄ• pÄ• doti t
samphappalÄ• pÄ• bhijjhÄ• catutthaÃ±Ä• á¹‡avajjhÄ• .

akusalacittuppÄ• desu cattÄ• ro diá¹-á¹-higatasampayuttÄ• vicikicchÄ• sampayutto cÄ• ti p
paá¹-hamaÃ±Ä• á¹‡avajjhÄ• va, dve paá¹-ighasampayuttÄ• tatiyaÃ±Ä• á¹‡avajjhÄ• , sesÄ•

yaÃ±ca yena vajjhaá¹ƒ, taá¹ƒ tena pahÄ• tabbaá¹ƒ nÄ• ma. tena vuttaá¹ƒ ``iti etesaá¹ƒ saá
dhammÄ• naá¹ƒ etÄ• ni yathÄ• yogaá¹ƒ pahÄ• nakarÄ• nÄ«â€™â€™ ti.

<831> kiá¹ƒ \Be II 327/ panetÄ• ni ete dhamme atÄ«tÄ• nÄ• gate pajahanti udÄ• hu paccup
yadi tÄ• va atÄ«tÄ• nÄ• gate, aphalo vÄ• yÄ• mo Ä• pajjati. kasmÄ• ? pahÄ• tabbÄ• naá¹ƒ
tathÄ• pi aphalo, vÄ• yÄ• mena saddhiá¹ƒ pahÄ• tabbÄ• naá¹ƒ atthitÄ• ya, saá¹ƒkilesikÄ• c
vippayuttatÄ• vÄ• kilesÄ• naá¹ƒ, na ca paccuppannakileso cittavippayutto nÄ• ma atthÄ«ti
codanÄ• . pÄ• á¸·iyaá¹ƒyeva hi ``svÄ• yaá¹ƒ kilese pajahati, atÄ«te kilese pajahati, anÄ• ga
paccuppanne kilese pajahatÄ«â€™â€™ ti vatvÄ• , puna ``haÃ±ci atÄ«te kilese pajahati, ten
khepeti, niruddhaá¹ƒ nirodheti, vigataá¹ƒ vigameti, atthaá¹…gataá¹ƒ atthaá¹…gameti. atÄ«ta
taá¹ƒ pajahatÄ«â€™â€™ ti (Paá¹-is III 21) ca vatvÄ• , ``na atÄ«te kilese pajahatÄ«â€™â€™

tathÄ• ``haÃ±ci anÄ• gate kilese pajahati, tenahi ajÄ• taá¹ƒ pajahati, anibbattaá¹ƒ pajahati
pajahati, apÄ• tubhÅ«taá¹ƒ pajahati. anÄ• gataá¹ƒ yaá¹ƒ natthi, taá¹ƒ pajahatÄ«â€™â€™ ti
anÄ• gate kilese pajahatÄ«â€™â€™ ti paá¹-ikkhittaá¹ƒ.

tathÄ• ``haÃ±ci paccuppanne kilese pajahati, tenahi ratto rÄ• gaá¹ƒ pajahati. duá¹-á¹-ho do
mohaá¹ƒ, vinibaddho mÄ• naá¹ƒ, parÄ• maá¹-á¹-ho diá¹-á¹-hiá¹ƒ, vikkhepagato uddhaccaá¹
vicikicchaá¹ƒ, thÄ• magato anusayaá¹ƒ pajahati. kaá¹‡hasukkÄ• dhammÄ• yuganaddhÄ•
maggabhÄ• vanÄ• hotÄ«â€™â€™ ti ca vatvÄ• , ``na atÄ«te kilese pajahati, na anÄ• gate,

pajahatÄ«â€™â€™ ti sabbaá¹ƒ paá¹-ikkhipitvÄ• , ``tenahi natthi maggabhÄ• vanÄ• , natthi
326/, natthi kilesappahÄ• naá¹ƒ, natthi dhammÄ• bhisamayoâ€™â€™ ti paÃ±hÄ• pariyosÄ
maggabhÄ• vanÄ• ... pe ... natthi dhammÄ• bhisamayoâ€™â€™ ti paá¹-ijÄ• nitvÄ• ``yathÄ
vutte idaá¹ƒ vuttaá¹ƒ ---

``seyyathÄ• pi taruá¹‡o rukkho ajÄ• taphalo, tamenaá¹ƒ puriso mÅ«le chindeyya, ye tassa r
te ajÄ• tÄ• yeva na jÄ• yanti, anibbattÄ• yeva na nibbattanti, anuppannÄ• yeva na uppajjan
pÄ• tubhavanti, evameva \Be II 328/ uppÄ• do hetu uppÄ• do paccayo kilesÄ• naá¹ƒ nibbat
Ä• dÄ«navaá¹ƒ disvÄ• anuppÄ• de cittaá¹ƒ pakkhandati, anuppÄ• de cittassa pakkhandatt
kilesÄ• nibbatteyyuá¹ƒ, te ajÄ• tÄ• yeva na jÄ• yanti ... pe ... apÄ• tubhÅ«tÄ• yeva na pÄ• t
hetunirodhÄ• dukkhanirodho. pavattaá¹ƒ hetu ... pe ... nimittaá¹ƒ hetu ... pe ... Ä• yÅ«hanÄ
anÄ• yÅ«hane cittassa pakkhandattÄ• ye Ä• yÅ«hanapaccayÄ• kilesÄ• nibbatteyyuá¹ƒ, te
apÄ• tubhÅ«tÄ• yeva na pÄ• tubhavanti, evaá¹ƒ hetunirodhÄ• dukkhanirodho. evaá¹ƒ atthi
phalasacchikiriyÄ• , atthi kilesappahÄ• naá¹ƒ, atthi dhammÄ• bhisamayoâ€™â€™ ti (Paá¹-i

<832> etena kiá¹ƒ dÄ«pitaá¹ƒ hoti? bhÅ«miladdhÄ• naá¹ƒ kilesÄ• naá¹ƒ pahÄ• naá¹ƒ dÄ«p
pana kiá¹ƒ atÄ«tÄ• nÄ• gatÄ• udÄ• hu paccuppannÄ• ti. bhÅ«miladdhuppannÄ• eva nÄ• n

<833> uppannaá¹ƒ hi vattamÄ• nabhÅ«tÄ• pagatokÄ• sakatabhÅ«miladdhavasena anekap
uppÄ• dajarÄ• bhaá¹…gasamaá¹…gisaá¹…khÄ• taá¹ƒ __vattamÄ• nuppannaá¹ƒ_ nÄ• ma.
niruddhaá¹ƒ anubhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ kusalÄ• kusalaá¹ƒ uppÄ• dÄ• dittayaá¹ƒ
bhÅ«tÄ• pagatasaá¹…khÄ• taá¹ƒ sesasaá¹…khataÃ±ca __bhÅ«tÄ• pagatuppannaá¹ƒ_ nÄ•
kammÄ• nÄ«â€™â€™ ti (MN III 248) evamÄ• dinÄ• nayena vuttaá¹ƒ kammaá¹ƒ atÄ«tampi
paá¹-ibÄ• hitvÄ• attano vipÄ• kassokÄ• saá¹ƒ katvÄ• á¹-hitattÄ• tathÄ• katokÄ• saÃ±ca v
samÄ• naá¹ƒ evaá¹ƒ kate okÄ• se ekantena uppajjanato __okÄ• sakatuppannaá¹ƒ_ nÄ• ma
asamÅ«hataá¹ƒ akusalaá¹ƒ __bhÅ«miladdhuppannaá¹ƒ_ nÄ• ma.

<834> ettha \Ne II 327/ ca bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ• nattaá¹ƒ veditabbaá¹ƒ. __
vipassanÄ• ya Ä• rammaá¹‡abhÅ«tÄ• tebhÅ«makÄ• paÃ±cakkhandhÄ• . __bhÅ«miladdha
uppattirahaá¹ƒ kilesajÄ• taá¹ƒ. tenahi sÄ• bhÅ«mi laddhÄ• nÄ• ma hotÄ«ti tasmÄ• bhÅ«m
kho na Ä• rammaá¹‡avasena. Ä• rammaá¹‡avasena \Be II 329/ hi sabbepi atÄ«tÄ• nÄ• gat
khÄ«á¹‡Ä• savÄ• naá¹ƒ khandhe Ä• rabbha kilesÄ• uppajjanti mahÄ• kaccÄ• nauppalavaá
soreyyaseá¹-á¹-hi nandamÄ• á¹‡avakÄ• dÄ«naá¹ƒ viya. yadi ca taá¹ƒ bhÅ«miladdhaá¹ƒ nÄ•
na koci bhavamÅ«laá¹ƒ pajaheyya. vatthuvasena pana bhÅ«miladdhaá¹ƒ veditabbaá¹ƒ. yatt
apariÃ±Ã±Ä• tÄ• khandhÄ• uppajjanti, tattha tattha uppÄ• dato pabhuti tesu vaá¹-á¹-amÅ«
anuseti. taá¹ƒ appahÄ«naá¹-á¹-hena bhÅ«miladdhanti veditabbaá¹ƒ.

<835> tattha ca yassa yesu khandhesu appahÄ«naá¹-á¹-hena anusayitÄ• kilesÄ• , tassa te

kilesÄ• naá¹ƒ vatthu, na aÃ±Ã±esaá¹ƒ santakÄ• khandhÄ• . atÄ«takkhandhesu ca appahÄ
kilesÄ• naá¹ƒ atÄ«takkhandhÄ• va vatthu, na itare. esa nayo anÄ• gatÄ• dÄ«su. tathÄ• kÄ
appahÄ«nÄ• nusayitÄ• naá¹ƒ kilesÄ• naá¹ƒ kÄ• mÄ• vacarakkhandhÄ• va vatthu, na itare.
sotÄ• pannÄ• dÄ«su pana yassa yassa ariyapuggalassa khandhesu taá¹ƒ taá¹ƒ vaá¹-á¹-am
tena maggena pahÄ«naá¹ƒ, tassa tassa te te khandhÄ• pahÄ«nÄ• naá¹ƒ tesaá¹ƒ tesaá¹ƒ v
avatthuto bhÅ«mÄ«ti saá¹…khaá¹ƒ na labhanti. puthujjanassa sabbasova vaá¹-á¹-amÅ«laki
yaá¹ƒkiÃ±ci kariyamÄ• naá¹ƒ kammaá¹ƒ kusalaá¹ƒ akusalaá¹ƒ vÄ• hoti. iccassa kammakile
vaá¹-á¹-ati. tassetaá¹ƒ vaá¹-á¹-amÅ«laá¹ƒ rÅ«pakkhandheyeva, na vedanÄ• kkhandhÄ• dÄ«
viÃ±Ã±Ä• á¹‡akkhandheyeva vÄ• , na rÅ«pakkhandhÄ• dÄ«sÅ«ti na vattabbaá¹ƒ. kasmÄ•
anusayitattÄ• .

<836> kathaá¹ƒ? pathavÄ«rasÄ• di viya rukkhe. yathÄ• hi mahÄ• rukkhe pathavÄ«talaá¹ƒ
pathavÄ«rasaÃ±ca Ä• porasaÃ±ca nissÄ• ya tappaccayÄ• mÅ«lakhandhasÄ• khapasÄ• kh
vaá¸• á¸• hitvÄ• nabhaá¹ƒ pÅ«retvÄ• yÄ• va kappÄ• vasÄ• nÄ• bÄ«japaramparÄ• ya rukk
á¹-hite taá¹ƒ pathavÄ«rasÄ• di mÅ«leyeva, na khandhÄ• dÄ«su ... pe ... phaleyeva vÄ• , na
vattabbaá¹ƒ. kasmÄ• ? avisesena sabbesu mÅ«lÄ• dÄ«su anugatattÄ• ti.

yathÄ• \Ne II 328/ pana tasseva rukkhassa pupphaphalÄ• dÄ«su nibbinno koci puriso catÅ
maá¹‡á¸• Å«kakaá¹‡á¹-akaá¹ƒ nÄ• ma visakaá¹‡á¹-akaá¹ƒ Ä• koá¹-eyya, atha so \Be II 330
visasamphassena phuá¹-á¹-ho pathavÄ«rasaÄ• porasÄ• naá¹ƒ pariyÄ• diá¹‡á¹‡attÄ• appas
santÄ• naá¹ƒ nibbattetuá¹ƒ na sakkuá¹‡eyya, evameva khandhapavattiyaá¹ƒ nibbinno kulap
catÅ«su disÄ• su rukkhe visayojanaá¹ƒ viya attano santÄ• ne catumaggabhÄ• vanaá¹ƒ Ä• n
khandhasantÄ• no tena catumaggavisasamphassena sabbaso vaá¹-á¹-amÅ«lakakilesÄ• na
kiriyabhÄ• vamattaupagatakÄ• yakammÄ• disabbakammappabhedo hutvÄ• Ä• yatiá¹ƒ pun
Ä• gamma bhavantarasantÄ• naá¹ƒ nibbattetuá¹ƒ na sakkoti. kevalaá¹ƒ carimaviÃ±Ã±Ä• á¹
jÄ• tavedo anupÄ• dÄ• no parinibbÄ• yati, evaá¹ƒ bhÅ«miyÄ• bhÅ«miladdhassa ca nÄ• na

<837> apica aparampi samudÄ• cÄ• raÄ• rammaá¹‡Ä• dhiggahitaavikkhambhitaasamÅ«ha
uppannaá¹ƒ. tattha vattamÄ• nuppannameva __samudÄ• cÄ• ruppannaá¹ƒ_. cakkhÄ• dÄ«n
Ä• rammaá¹‡e pubbabhÄ• ge anuppajjamÄ• nampi kilesajÄ• taá¹ƒ Ä• rammaá¹‡assa adhig
ekantena uppattito __Ä• rammaá¹‡Ä• dhiggahituppanna_nti vuccati, kalyÄ• á¹‡igÄ• me piá¹
mahÄ• tissattherassa visabhÄ• garÅ«padassanena uppannakilesajÄ• taá¹ƒ viya. samathavi
aÃ±Ã±ataravasena avikkhambhitaá¹ƒ kilesajÄ• taá¹ƒ cittasantatimanÄ• rÅ«á¸·hampi uppatti
abhÄ• vÄ• __avikkhambhituppannaá¹ƒ_ nÄ• ma. samathavipassanÄ• vasena pana vikkham
asamÅ«hatattÄ• uppattidhammataá¹ƒ anatÄ«tatÄ• ya __asamÅ«hatuppanna_nti vuccati, Ä
aá¹-á¹-hasamÄ• pattilÄ• bhino therassa kusumitarukkhe upavane pupphÄ• ni uccinantassa
mÄ• tugÄ• massa gÄ«tasavanena uppannakilesajÄ• taá¹ƒ viya. tividhampi cetaá¹ƒ
Ä• rammaá¹‡Ä• dhiggahitÄ• vikkhambhitaasamÅ«hatuppannaá¹ƒ bhÅ«miladdheneva saá¹.

<838> iccetasmiá¹ƒ vuttappabhede uppanne yadetaá¹ƒ vattamÄ• nabhÅ«tÄ• pagatokÄ• sa
catubbidhaá¹ƒ uppannaá¹ƒ, taá¹ƒ amaggavajjhattÄ• kenacipi Ã±Ä• á¹‡ena pahÄ• tabbaá¹ƒ
bhÅ«miladdhÄ• rammaá¹‡Ä• dhiggahitaavikkhambhitaasamÅ«hatasaá¹…khÄ• taá¹ƒ uppan
uppannabhÄ• vaá¹ƒ vinÄ• sayamÄ• naá¹ƒ yasmÄ• taá¹ƒ taá¹ƒ lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ
sabbampi pahÄ• tabbaá¹ƒ hotÄ«ti. evamettha ye yena pahÄ• tabbÄ• dhammÄ• , tesaá¹ƒ p

pariÃ±Ã±Ä• dikiccakathÄ•

<839> á¹• 21 kiccÄ• ni \Be II 331/ \Ne II 329/ pariÃ±Ã±Ä• dÄ«ni, yÄ• ni vuttÄ• ni abhisamay

tÄ• ni ca yathÄ• sabhÄ• vena, jÄ• nitabbÄ• ni sabbÄ• nÄ«ti ||

saccÄ• bhisamayakÄ• laá¹ƒ hi etesu catÅ«su Ã±Ä• á¹‡esu ekekassa ekakkhaá¹‡e pariÃ±Ã
bhÄ• vanÄ• ti etÄ• ni pariÃ±Ã±Ä• dÄ«ni cattÄ• ri kiccÄ• ni vuttÄ• ni, tÄ• ni yathÄ• sabhÄ• v
hetaá¹ƒ porÄ• á¹‡ehi ---

``yathÄ• padÄ«po apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡e cattÄ• ri kiccÄ• ni karoti, vaá¹-á¹-iá
andhakÄ• raá¹ƒ vidhamati, Ä• lokaá¹ƒ parividaá¹ƒseti, sinehaá¹ƒ pariyÄ• diyati, evameva m
apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡e cattÄ• ri saccÄ• ni abhisameti, dukkhaá¹ƒ pariÃ±Ã±Ä•
samudayaá¹ƒ pahÄ• nÄ• bhisamayena abhisameti, maggaá¹ƒ bhÄ• vanÄ• bhisamayena ab
sacchikiriyÄ• bhisamayena abhisameti. kiá¹ƒ vuttaá¹ƒ hoti? nirodhaá¹ƒ Ä• rammaá¹‡aá¹ƒ ka
saccÄ• ni pÄ• puá¹‡Ä• ti passati paá¹-ivijjhatÄ«â€™â€™ ti.

vuttampi cetaá¹ƒ ``yo, bhikkhave, dukkhaá¹ƒ passati, dukkhasamudayampi so passati, dukk
dukkhanirodhagÄ• miniá¹ƒ paá¹-ipadampi passatÄ«â€™â€™ ti (SN c V 1100) sabbaá¹ƒ ve

aparampi vuttaá¹ƒ ``maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ, dukkhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, du
Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhepetaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, dukkhanirodhagÄ• miniyÄ• paá¹-ipad
(Vibh 794; Paá¹-is I 109).

tattha yathÄ• padÄ«po vaá¹-á¹-iá¹ƒ jhÄ• peti, evaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ parij
andhakÄ• raá¹ƒ vidhamati, evaá¹ƒ samudayaá¹ƒ pajahati. yathÄ• Ä• lokaá¹ƒ parividaá¹ƒse
sahajÄ• tÄ• dipaccayatÄ• ya sammÄ• saá¹…kappÄ• didhammasaá¹…khÄ• taá¹ƒ maggaá¹
pariyÄ• diyati, evaá¹ƒ kilesapariyÄ• dÄ• naá¹ƒ nirodhaá¹ƒ sacchikarotÄ«ti evaá¹ƒ upamÄ• s
veditabbaá¹ƒ.

<840> aparo \Ne II 330/ nayo --- yathÄ• sÅ«riyo udayanto apubbaá¹ƒ acarimaá¹ƒ saha pÄ
kiccÄ• ni karoti, rÅ«pagatÄ• ni obhÄ• seti, andhakÄ• raá¹ƒ \Be II 332/ vidhamati, Ä• lokaá¹ƒ

paá¹-ippassambheti, evameva maggaÃ±Ä• á¹‡aá¹ƒ ... pe ... nirodhaá¹ƒ sacchikiriyÄ• bhisam
idhÄ• pi yathÄ• sÅ«riyo rÅ«pagatÄ• ni obhÄ• seti, evaá¹ƒ maggaÃ±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ
andhakÄ• raá¹ƒ vidhamati, evaá¹ƒ samudayaá¹ƒ pajahati. yathÄ• Ä• lokaá¹ƒ dasseti, evaá¹
sahajÄ• tÄ• dipaccayatÄ• ya maggaá¹ƒ bhÄ• veti. yathÄ• sÄ«taá¹ƒ paá¹-ippassambheti, ev
kilesapaá¹-ippassaddhiá¹ƒ nirodhaá¹ƒ sacchikarotÄ«ti evaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ ve

<841> aparo nayo --- yathÄ• nÄ• vÄ• apubbaá¹ƒ acarimaá¹ƒ ekakkhaá¹‡e cattÄ• ri kiccÄ•
pajahati, sotaá¹ƒ chindati, bhaá¹‡á¸• aá¹ƒ vahati, pÄ• rimatÄ«raá¹ƒ appeti, evameva magga
nirodhaá¹ƒ sacchikiriyÄ• bhisamayena abhisameti. etthÄ• pi yathÄ• nÄ• vÄ• orimatÄ«raá¹
maggaÃ±Ä• á¹‡aá¹ƒ dukkhaá¹ƒ parijÄ• nÄ• ti. yathÄ• sotaá¹ƒ chindati, evaá¹ƒ samudayaá¹
bhaá¹‡á¸• aá¹ƒ vahati, evaá¹ƒ sahajÄ• tÄ• dipaccayatÄ• ya maggaá¹ƒ bhÄ• veti. yathÄ• pÄ
pÄ• rimatÄ«rabhÅ«taá¹ƒ nirodhaá¹ƒ sacchikarotÄ«ti evaá¹ƒ upamÄ• saá¹ƒsandanaá¹ƒ vedi

<842> evaá¹ƒ saccÄ• bhisamayakÄ• lasmiá¹ƒ ekakkhaá¹‡e catunnaá¹ƒ kiccÄ• naá¹ƒ vaser
soá¸·asahÄ• kÄ• rehi tathaá¹-á¹-hena cattÄ• ri kiccÄ• ni ekapaá¹-ivedhÄ• ni honti. yathÄ• ha

``kathaá¹ƒ tathaá¹-á¹-hena cattÄ• ri kiccÄ• ni ekapaá¹-ivedhÄ• ni? soá¸·asahi Ä• kÄ• rehi ta
kiccÄ• ni ekapaá¹-ivedhÄ• ni. __dukkhassa_ pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, santÄ
vipariá¹‡Ä• maá¹-á¹-ho, tathaá¹-á¹-ho. __samudayassa_ Ä• yÅ«hanaá¹-á¹-ho, nidÄ• naá¹-á¹
palibodhaá¹-á¹-ho, tathaá¹-á¹-ho. __nirodhassa_ nissaraá¹‡aá¹-á¹-ho, vivekaá¹-á¹-ho, asaá¹
amataá¹-á¹-ho, tathaá¹-á¹-ho. __maggassa_ niyyÄ• naá¹-á¹-ho, hetuá¹-á¹-ho, dassanaá¹-á¹-
adhipateyyaá¹-á¹-ho, tathaá¹-á¹-ho. imehi soá¸·asahi Ä• kÄ• rehi tathaá¹-á¹-hena cattÄ• ri sa
ekasaá¹…gahitÄ• ni. yaá¹ƒ ekasaá¹…gahitaá¹ƒ, taá¹ƒ ekattaá¹ƒ. yaá¹ƒ ekattaá¹ƒ, taá¹ƒ eke
paá¹-ivijjhatÄ«ti cattÄ• ri saccÄ• ni ekapaá¹-ivedhÄ• nÄ«â€™â€™ ti (Paá¹-is II 11).

<843> tattha \Be II 333/ siyÄ• yadÄ• dukkhÄ• dÄ«naá¹ƒ aÃ±Ã±epi rogagaá¹‡á¸• Ä• dayo
cattÄ• royeva vuttÄ• ti. ettha vadÄ• ma, aÃ±Ã±asaccadassanavasena Ä• vibhÄ• vato. ``tatt
dukkhe Ã±Ä• á¹‡aá¹ƒ? dukkhaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• pajÄ• nanÄ• â€™â€
109) hi nayena ekekasaccÄ• rammaá¹‡avasenÄ• pi saccaÃ±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. ``yo, bhik
samudayampi so passatÄ«â€™â€™ tiÄ• dinÄ• (SN c V 1100) nayena ekaá¹ƒ saccaá¹ƒ Ä•
kiccanipphattivasenÄ• pi vuttaá¹ƒ.

tattha yadÄ• ekekaá¹ƒ saccaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti, tadÄ• samudayadassanena tÄ•
pÄ«á¸·analakkhaá¹‡assÄ• pi __dukkhassa, _ yasmÄ• taá¹ƒ Ä• yÅ«hanalakkhaá¹‡ena sam
saá¹…khataá¹ƒ rÄ• sikataá¹ƒ, tasmÄ• ssa so saá¹…khataá¹-á¹-ho Ä• vibhavati. yasmÄ• pa
susÄ«talo, tasmÄ• ssa maggassa dassanena santÄ• paá¹-á¹-ho Ä• vibhavati Ä• yasmato na
sundariyÄ• anabhirÅ«pabhÄ• vo viya. avipariá¹‡Ä• madhammassa pana nirodhassa dassa
Ä• vibhavatÄ«ti vattabbamevettha natthi.

tathÄ• sabhÄ• vato Ä• yÅ«hanalakkhaá¹‡assÄ• pi __samudayassa, _ dukkhadassanena n
asappÄ• yabhojanato uppannabyÄ• dhidassanena bhojanassa byÄ• dhinidÄ• nabhÄ• vo vi
nirodhassa dassanena saá¹ƒyogaá¹-á¹-ho. niyyÄ• nabhÅ«tassa ca maggassa dassanena p

tathÄ• nissaraá¹‡alakkhaá¹‡assÄ• pi __nirodhassa, _ avivekabhÅ«tassa samudayassa da
Ä• vibhavati. maggadassanena asaá¹…khataá¹-á¹-ho, iminÄ• hi anamataggasaá¹ƒsÄ• re m
ca sappaccayattÄ• saá¹…khatoyevÄ• ti appaccayadhammassa asaá¹…khatabhÄ• vo ativi
dukkhadassanena panassa amataá¹-á¹-ho Ä• vibhavati, dukkhaá¹ƒ hi visaá¹ƒ, amataá¹ƒ nib

tathÄ• niyyÄ• nalakkhaá¹‡assÄ• pi __maggassa, _ samudayadassanena ``nÄ• yaá¹ƒ hetu
hetÅ«â€™â€™ ti hetuá¹-á¹-ho Ä• vibhavati. nirodhadassanena dassanaá¹-á¹-ho, paramasu
``vippasannaá¹ƒ vata me \Be II 334/ cakkhÅ«â€™â€™ nti cakkhussa vippasannabhÄ• vo vi
adhipateyyaá¹-á¹-ho, anekarogÄ• turakapaá¹‡ajanadassanena issarajanassa uá¸·Ä• rabhÄ
salakkhaá¹‡avasena ekekassa, aÃ±Ã±asaccadassanavasena ca itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ tiá
ekekassa cattÄ• ro cattÄ• ro atthÄ• vuttÄ• . maggakkhaá¹‡e pana sabbe cete atthÄ• eken
332/ catukiccena Ã±Ä• á¹‡ena paá¹-ivedhaá¹ƒ gacchantÄ«ti. ye pana nÄ• nÄ• bhisamayaá
uttaraá¹ƒ abhidhamme kathÄ• vatthusmiá¹ƒ vuttameva.

pariÃ±Ã±Ä• dippabhedakathÄ•

<844> idÄ• ni yÄ• ni tÄ• ni pariÃ±Ã±Ä• dÄ«ni cattÄ• ri kiccÄ• ni vuttÄ• ni, tesu ---

tividhÄ• hoti pariÃ±Ã±Ä• , tathÄ• pahÄ• nampi sacchikiriyÄ• pi.

dve bhÄ• vanÄ• abhimatÄ• , vinicchayo tattha Ã±Ä• tabbo ||

<845> __tividhÄ• hoti pariÃ±Ã±Ä• _ti Ã±Ä• tapariÃ±Ã±Ä• tÄ«raá¹‡apariÃ±Ã±Ä• pahÄ• na
pariÃ±Ã±Ä• tividhÄ• hoti. tattha ``abhiÃ±Ã±Ä• paÃ±Ã±Ä• Ã±Ä• taá¹-á¹-hena Ã±Ä• á¹‡aâ€
20) evaá¹ƒ uddisitvÄ• ``ye ye dhammÄ• abhiÃ±Ã±Ä• tÄ• honti, te te dhammÄ• Ã±Ä• tÄ•
75) evaá¹ƒ saá¹…khepato, ``sabbaá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaá¹ƒ. kiÃ±ca, bhikkhave, sa
cakkhuá¹ƒ, bhikkhave, abhiÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 2) nayena vitthÄ• rato
__Ã±Ä• tapariÃ±Ã±Ä• _ nÄ• ma. tassÄ• sappaccayanÄ• marÅ«pÄ• bhijÄ• nanÄ• Ä• veá¹

<846> ``pariÃ±Ã±Ä• paÃ±Ã±Ä• tÄ«raá¹‡aá¹-á¹-hena Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is mÄ•
pana ``ye ye dhammÄ• pariÃ±Ã±Ä• tÄ• honti, te te dhammÄ• tÄ«ritÄ• hontÄ«â€™â€™ ti
saá¹…khepato, ``sabbaá¹ƒ, bhikkhave, pariÃ±Ã±eyyaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ pari
bhikkhave, pariÃ±Ã±eyyaâ€™â€™ ntiÄ• dinÄ• (Paá¹-is I 21) nayena vitthÄ• rato vuttÄ• __

nÄ• ma. tassÄ• kalÄ• pasammasanato paá¹-á¹-hÄ• ya aniccaá¹ƒ dukkhamanattÄ• ti tÄ«raá
yÄ• va anulomÄ• Ä• veá¹‡ikÄ• bhÅ«mi.

<847> ``pahÄ• napaÃ±Ã±Ä• pariccÄ• gaá¹-á¹-hena Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is mÄ• t
uddisitvÄ• ``ye ye dhammÄ• pahÄ«nÄ• honti, te te dhammÄ• pariccattÄ• hontÄ«â€™â€
vitthÄ• rato \Be II 335/ vuttÄ• ``aniccÄ• nupassanÄ• ya niccasaÃ±Ã±aá¹ƒ pajahatÄ«â€™â€
II 333/ __pahÄ• napariÃ±Ã±Ä• _. tassÄ• bhaá¹…gÄ• nupassanato paá¹-á¹-hÄ• ya yÄ• va n
idha adhippetÄ• .

yasmÄ• vÄ• Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• yopi tadatthÄ• yeva, yasmÄ• ca ye dhamme p
ceva tÄ«ritÄ• ca honti, tasmÄ• pariÃ±Ã±Ä• ttayampi iminÄ• pariyÄ• yena maggaÃ±Ä• á¹‡

<848> __tathÄ• pahÄ• nampÄ«_ti pahÄ• nampi hi vikkhambhanappahÄ• naá¹ƒ tadaá¹…g
samucchedappahÄ• nanti pariÃ±Ã±Ä• viya tividhameva hoti. tattha yaá¹ƒ sasevÄ• le udake
sevÄ• lassa viya tena tena lokiyasamÄ• dhinÄ• nÄ«varaá¹‡Ä• dÄ«naá¹ƒ paccanÄ«kadham
idaá¹ƒ __vikkhambhanappahÄ• naá¹ƒ_ nÄ• ma. pÄ• á¸·iyaá¹ƒ pana ``vikkhambhanappahÄ•
paá¹-hamaá¹ƒ jhÄ• naá¹ƒ bhÄ• vayatoâ€™â€™ ti (Paá¹-is I 24) nÄ«varaá¹‡Ä• naÃ±Ã±eva
taá¹ƒ pÄ• kaá¹-attÄ• vuttanti veditabbaá¹ƒ. nÄ«varaá¹‡Ä• ni hi jhÄ• nassa pubbabhÄ• gepi
sahasÄ• cittaá¹ƒ ajjhottharanti, vitakkÄ• dayo appitakkhaá¹‡eyeva. tasmÄ• nÄ«varaá¹‡Ä•
pÄ• kaá¹-aá¹ƒ.

<849> yaá¹ƒ pana rattibhÄ• ge samujjalitena padÄ«pena andhakÄ• rassa viya tena tena vi
avayavabhÅ«tena Ã±Ä• á¹‡aá¹…gena paá¹-ipakkhavaseneva tassa tassa pahÄ• tabbadhan
__tadaá¹…gappahÄ• naá¹ƒ_ nÄ• ma. seyyathidaá¹ƒ --- nÄ• marÅ«papariccchedena tÄ• va s
paccayapariggahena ahetuvisamahetudiá¹-á¹-hiyÄ• ceva kaá¹…khÄ• malassa ca. kalÄ• pa
mamÄ• â€™â€™ ti samÅ«hagÄ• hassa. maggÄ• maggavavatthÄ• nena amagge maggasa
ucchedadiá¹-á¹-hiyÄ• . vayadassanena sassatadiá¹-á¹-hiyÄ• . bhayatupaá¹-á¹-hÄ• nena sab
Ä• dÄ«navadassanena assÄ• dasaÃ±Ã±Ä• ya. nibbidÄ• nupassanena abhiratisaÃ±Ã±Ä• ya
amuÃ±citukÄ• mabhÄ• vassa. paá¹-isaá¹…khÄ• nena appaá¹-isaá¹…khÄ• nassa. upekkhÄ•
saccapaá¹-ilomagÄ• hassa pahÄ• naá¹ƒ.

yaá¹ƒ vÄ• pana aá¹-á¹-hÄ• rasasu mahÄ• vipassanÄ• su aniccÄ• nupassanÄ• ya niccasa
sukhasaÃ±Ã±Ä• ya. anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• ya. nibbidÄ• nupassanÄ• ya na
rÄ• gassa. nirodhÄ• nupassanÄ• ya \Be II 336/ samudayassa. paá¹-inissaggÄ• nupassanÄ•
khayÄ• nupassanÄ• ya ghanasaÃ±Ã±Ä• ya. vayÄ• nupassanÄ• ya Ä• yÅ«hanassa. vipariá
dhuvasaÃ±Ã±Ä• ya. animittÄ• nupassanÄ• ya nimittassa. appaá¹‡ihitÄ• nupassanÄ• ya paá
suÃ±Ã±atÄ• nupassanÄ• ya abhinivesassa. adhipaÃ±Ã±Ä• dhammavipassanÄ• ya sÄ• rÄ•
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanena sammohÄ• bhinivesassa. Ä• dÄ«navÄ• nupassanÄ• ya

paá¹-isaá¹…khÄ• nupassanÄ• ya appaá¹-isaá¹…khÄ• ya. vivaá¹-á¹-Ä• nupassanÄ• ya saá¹
idampi __tadaá¹…gappahÄ• na_meva.

<850> tattha yathÄ• aniccÄ• nupassanÄ• dÄ«hi sattahi niccasaÃ±Ã±Ä• dÄ«naá¹ƒ pahÄ• n
bhaá¹…gÄ• nupassane vuttameva.

__khayÄ• nupassanÄ• _ti pana ghanavinibbhogaá¹ƒ katvÄ• aniccaá¹ƒ khayaá¹-á¹-henÄ• t
Ã±Ä• á¹‡aá¹ƒ. tena ghanasaÃ±Ã±Ä• ya pahÄ• naá¹ƒ hoti.

__vayÄ• nupassanÄ• _ti ---

Ä• rammaá¹‡Ä• nvayena, ubho ekavavatthÄ• nÄ• .

nirodhe adhimuttatÄ• , vayalakkhaá¹‡avipassanÄ• ti || ---

evaá¹ƒ vuttÄ• paccakkhato ceva anvayato ca saá¹…khÄ• rÄ• naá¹ƒ bhaá¹…gaá¹ƒ disvÄ•
bhaá¹…gasaá¹…khÄ• te nirodhe adhimuttatÄ• , tÄ• ya Ä• yÅ«hanassa pahÄ• naá¹ƒ hoti. ye
``te evaá¹ƒ vayadhammÄ• â€™â€™ ti vipassato Ä• yÅ«hane cittaá¹ƒ na namati.

__vipariá¹‡Ä• mÄ• nupassanÄ• _ti rÅ«pasattakÄ• divasena taá¹ƒ taá¹ƒ paricchedaá¹ƒ atik
aÃ±Ã±athÄ• pavattidassanaá¹ƒ. uppannassa vÄ• jarÄ• ya ceva maraá¹‡ena ca dvÄ«hÄ• k
tÄ• ya dhuvasaÃ±Ã±Ä• ya pahÄ• naá¹ƒ hoti.

__animittÄ• nupassanÄ• _ti aniccÄ• nupassanÄ• va, tÄ• ya niccanimittassa pahÄ• naá¹ƒ h

__appaá¹‡ihitÄ• nupassanÄ• _ti dukkhÄ• nupassanÄ• va, tÄ• ya sukhapaá¹‡idhisukhapatt

__suÃ±Ã±atÄ• nupassanÄ• _ti anattÄ• nupassanÄ• va, tÄ• ya ``atthi attÄ• â€™â€™ ti abh

__adhipaÃ±Ã±Ä• dhammavipassanÄ• _ti \Be II 337/ \Ne II 335/ ---

``Ä• rammaá¹‡aÃ±ca paá¹-isaá¹…khÄ• , bhaá¹…gaÃ±ca anupassati.

suÃ±Ã±ato ca upaá¹-á¹-hÄ• naá¹ƒ, adhipaÃ±Ã±Ä• vipassanÄ• â€™â€™ ti || ---

evaá¹ƒ vuttÄ• rÅ«pÄ• diÄ• rammaá¹‡aá¹ƒ jÄ• nitvÄ• tassa ca Ä• rammaá¹‡assa tadÄ• ran
bhaá¹…gaá¹ƒ disvÄ• ``saá¹…khÄ• rÄ• va bhijjanti, saá¹…khÄ• rÄ• naá¹ƒ maraá¹‡aá¹ƒ, na
bhaá¹…gavasena suÃ±Ã±ataá¹ƒ gahetvÄ• pavattÄ• vipassanÄ• . sÄ• adhipaÃ±Ã±Ä• ca

adhipaÃ±Ã±Ä• dhammavipassanÄ• ti vuccati, tÄ• ya niccasÄ• rÄ• bhÄ• vassa ca attasÄ• rÄ
diá¹-á¹-hattÄ• sÄ• rÄ• dÄ• nÄ• bhinivesassa pahÄ• naá¹ƒ hoti.

__yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_nti sappaccayanÄ• marÅ«papariggaho, tena ``ahosiá¹
atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• divasena ceva, ``issarato loko sambhotÄ«â€™â€™ tiÄ•
sammohÄ• bhinivesassa pahÄ• naá¹ƒ hoti.

__Ä• dÄ«navÄ• nupassanÄ• _ti bhayatupaá¹-á¹-hÄ• navasena uppannaá¹ƒ sabbabhavÄ•
tena ``kiÃ±ci allÄ«yitabbaá¹ƒ na dissatÄ«â€™â€™ ti Ä• layÄ• bhinivesassa pahÄ• naá¹ƒ ho

__paá¹-isaá¹…khÄ• nupassanÄ• _ti muÃ±canassa upÄ• yakaraá¹‡aá¹ƒ paá¹-isaá¹…khÄ•
appaá¹-isaá¹…khÄ• ya pahÄ• naá¹ƒ hoti.

__vivaá¹-á¹-Ä• nupassanÄ• _ti saá¹…khÄ• rupekkhÄ• ceva anulomaÃ±ca. tadÄ• hissa cit
padumapalÄ• se udakabindu viya sabbasmÄ• saá¹…khÄ• ragatÄ• patilÄ«yati, patikuá¹-ati
tasmÄ• tÄ• ya saá¹ƒyogÄ• bhinivesassa pahÄ• naá¹ƒ hoti, kÄ• masaá¹ƒyogÄ• dikassa kile
kilesappavattiyÄ• pahÄ• naá¹ƒ hotÄ«ti attho. evaá¹ƒ vitthÄ• rato tadaá¹…gappahÄ• naá¹ƒ
pana ``tadaá¹…gappahÄ• naÃ±ca diá¹-á¹-higatÄ• naá¹ƒ nibbedhabhÄ• giyaá¹ƒ samÄ• dhiá
I 24) saá¹…khepeneva vuttaá¹ƒ.

<851> yaá¹ƒ \Ne II 336/ pana asanivicakkÄ• bhihatassa rukkhassa viya ariyamaggaÃ±Ä• á
dhammÄ• naá¹ƒ yathÄ• na puna pavatti, evaá¹ƒ pahÄ• naá¹ƒ, idaá¹ƒ __samucchedappahÄ
vuttaá¹ƒ ``samucchedappahÄ• naÃ±ca lokuttaraá¹ƒ khayagÄ• mimaggaá¹ƒ bhÄ• vayatoâ€™
338/. iti imesu tÄ«su pahÄ• nesu samucchedappahÄ• nameva idha adhippetaá¹ƒ. yasmÄ•
vikkhambhanatadaá¹…gappahÄ• nÄ• nipi tadatthÄ• neva, tasmÄ• pahÄ• nattayampi iminÄ
kiccanti veditabbaá¹ƒ. paá¹-irÄ• jÄ• naá¹ƒ vadhitvÄ• rajjaá¹ƒ pattena hi yampi tato pubbe ka
``idaÃ±cidaÃ±ca raÃ±Ã±Ä• kataâ€™â€™ ntiyeva vuccati.

<852> __sacchikiriyÄ• pÄ«_ti lokiyasacchikiriyÄ• lokuttarasacchikiriyÄ• ti dvedhÄ• bhinnÄ
dassanabhÄ• vanÄ• vasena bhedato tividhÄ• hoti. tattha ``paá¹-hamassa jhÄ• nassa lÄ• bh
paá¹-hamajjhÄ• naá¹ƒ sacchikataá¹ƒ mayÄ• â€™â€™ tiÄ• dinÄ• (Vin III 203-204) nayena Ä
paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ phassanÄ• lokiyasacchikiriyÄ• nÄ• ma. __phassanÄ• _ti ad
adhigataâ€™â€™ nti paccakkhato Ã±Ä• á¹‡aphassena phusanÄ• . imameva hi atthaá¹ƒ sa
paÃ±Ã±Ä• phassanaá¹-á¹-he Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is mÄ• tikÄ• I 24) uddisitvÄ• ``
honti, te te dhammÄ• phassitÄ• hontÄ«â€™â€™ ti (Paá¹-is I 75) sacchikiriyaniddeso vutto

apica attano santÄ• ne anuppÄ• detvÄ• pi ye dhammÄ• kevalaá¹ƒ aparappaccayena Ã±Ä•
honti. teneva hi ``sabbaá¹ƒ, bhikkhave, sacchikÄ• tabbaá¹ƒ. kiÃ±ca, bhikkhave, sabbaá¹ƒ sa

cakkhu, bhikkhave, sacchikÄ• tabbaâ€™â€™ ntiÄ• di (Paá¹-is I 29) vuttaá¹ƒ.

aparampi vuttaá¹ƒ ``rÅ«paá¹ƒ passanto sacchikaroti. vedanaá¹ƒ ... pe ... viÃ±Ã±Ä• á¹‡aá¹ƒ sacchikaroti. cakkhuá¹ƒ ... pe ... jarÄ• maraá¹‡aá¹ƒ ... pe ... amatogadhaá¹ƒ nibbÄ• naá¹ƒ p sacchikarotÄ«ti. ye ye dhammÄ• sacchikatÄ• honti, te te dhammÄ• phassitÄ• hontÄ«â€™

paá¹-hamamaggakkhaá¹‡e pana nibbÄ• nadassanaá¹ƒ dassanasacchikiriyÄ• . sesamagga bhÄ• vanÄ• sacchikiriyÄ• ti. sÄ• duvidhÄ• pi idha adhippetÄ• . tasmÄ• dassanabhÄ• vanÄ sacchikiriyÄ• imassa Ã±Ä• á¹‡assa kiccanti veditabbaá¹ƒ.

<853> __dve_ \Be II 339/ \Ne II 337/ __bhÄ• vanÄ• abhimatÄ• _ti bhÄ• vanÄ• pana lokiya lokuttarabhÄ• vanÄ• ti dveyeva abhimatÄ• . tattha lokiyÄ• naá¹ƒ sÄ«lasamÄ• dhipaÃ±Ã±Ä• santÄ• navÄ• sanaá¹ƒ lokiyabhÄ• vanÄ• . lokuttarÄ• naá¹ƒ uppÄ• danaá¹ƒ, tÄ• hi ca santÄ lokuttarabhÄ• vanÄ• . tÄ• su idha lokuttarÄ• adhippetÄ• . lokuttarÄ• ni hi sÄ«lÄ• dÄ«ni catu Ã±Ä• á¹‡aá¹ƒ uppÄ• deti. tesaá¹ƒ sahajÄ• tapaccayÄ• ditÄ• ya tehi ca santÄ• naá¹ƒ vÄ• se kiccanti.

evaá¹ƒ ---

kiccÄ• ni pariÃ±Ã±Ä• dÄ«ni, yÄ• ni vuttÄ• ni abhisamayakÄ• le.

tÄ• ni ca yathÄ• sabhÄ• vena, jÄ• nitabbÄ• ni sabbÄ• nÄ«ti ||

ettÄ• vatÄ• ca ---

``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaâ€™â€™ nti || -

evaá¹ƒ sarÅ«peneva Ä• bhatÄ• ya paÃ±Ã±Ä• bhÄ• vanÄ• ya vidhÄ• nadassanatthaá¹ƒ yaa visuddhiyo sampÄ• detvÄ• sarÄ«rabhÅ«tÄ• paÃ±ca visuddhiyo sampÄ• dentena bhÄ• vet vitthÄ• ritaá¹ƒ hoti. kathaá¹ƒ bhÄ• vetabbÄ• ti ayaÃ±ca paÃ±ho vissajjitoti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

Ã±Ä• á¹‡adassanavisuddhiniddeso nÄ• ma

bÄ• vÄ«satimo paricchedo.

23. paÃ±Ã±Ä• bhÄ• vanÄ• nisaá¹ƒsaniddeso

Ä• nisaá¹ƒsapakÄ• sanÄ•

<854> yaá¹ƒ \Be II 340/ \Ne II 338/ pana vuttaá¹ƒ ``paÃ±Ã±Ä• bhÄ• vanÄ• ya ko Ä• nisaá¹ƒ
vadÄ• ma. ayaÃ±hi paÃ±Ã±Ä• bhÄ• vanÄ• nÄ• ma anekasatÄ• nisaá¹ƒsÄ• . tassÄ• dÄ«gh
vitthÄ• rato Ä• nisaá¹ƒsaá¹ƒ pakÄ• setuá¹ƒ. saá¹…khepato panassÄ• nÄ• nÄ• kilesaviddha
ariyaphalarasÄ• nubhavanaá¹ƒ, nirodhasamÄ• pattisamÄ• pajjanasamatthatÄ• , Ä• huneyya
ayamÄ• nisaá¹ƒso veditabbo.

nÄ• nÄ• kilesaviddhaá¹ƒsanakathÄ•

<855> tattha yaá¹ƒ nÄ• marÅ«papariccheda to paá¹-á¹-hÄ• ya sakkÄ• yadiá¹-á¹-hÄ• dÄ«na
__nÄ• nÄ• kilesaviddhaá¹ƒsanaá¹ƒ_ vuttaá¹ƒ, ayaá¹ƒ lokikÄ• ya paÃ±Ã±Ä• bhÄ• vanÄ• ya
ariyamaggakkhaá¹‡e saá¹ƒyojanÄ• dÄ«naá¹ƒ vasena __nÄ• nÄ• kilesaviddhaá¹ƒsanaá¹ƒ_
paÃ±Ã±Ä• bhÄ• vanÄ• ya Ä• nisaá¹ƒsoti veditabbo.

bhÄ«mavegÄ• nupatitÄ• , asanÄ«va siluccaye.

vÄ• yuvegasamuá¹-á¹-hito, araÃ±Ã±amiva pÄ• vako ||

andhakÄ• raá¹ƒ viya ravi, satejujjalamaá¹‡á¸• alo.

dÄ«gharattÄ• nupatitaá¹ƒ, sabbÄ• natthavidhÄ• yakaá¹ƒ ||

kilesajÄ• laá¹ƒ paÃ±Ã±Ä• hi, viddhaá¹ƒsayati bhÄ• vitÄ• .

sandiá¹-á¹-hikamato jaÃ±Ã±Ä• , Ä• nisaá¹ƒsamimaá¹ƒ idha ||

phalasamÄ• pattikathÄ•

<856> __ariyaphalarasÄ• nubhavana_nti \Ne II 339/ na kevalaÃ±ca kilesaviddhaá¹ƒsanaÃ±
ariyaphalarasÄ• nubhavanampi paÃ±Ã±Ä• bhÄ• vanÄ• ya Ä• nisaá¹ƒso. ariyaphalanti hi so
sÄ• maÃ±Ã±aphalaá¹ƒ vuccati. tassa dvÄ«hÄ• kÄ• rehi rasÄ• nubhavanaá¹ƒ hoti. maggavÄ
phalasamÄ• pattivasena ca pavattiyaá¹ƒ. tatrÄ• ssa maggavÄ«thiyaá¹ƒ pavatti dassitÄ• yev

<857> apica \Be II 341/ ye ``saá¹ƒyojanappahÄ• namattameva phalaá¹ƒ nÄ• ma, na koci a

ti vadanti, tesaá¹ƒ anunayatthaá¹ƒ idaá¹ƒ suttampi dassetabbaá¹ƒ --- ``kathaá¹ƒ payogapaá
phale Ã±Ä• á¹‡aá¹ƒ? sotÄ• pattimaggakkhaá¹‡e dassanaá¹-á¹-hena sammÄ• diá¹-á¹-hi mic
vuá¹-á¹-hÄ• ti, tadanuvattakakilesehi ca khandhehi ca vuá¹-á¹-hÄ• ti, bahiddhÄ• ca sabbani
tampayogapaá¹-ippassaddhattÄ• uppajjati sammÄ• diá¹-á¹-hi, maggassetaá¹ƒ phalaâ€™â€
vitthÄ• retabbaá¹ƒ.

``cattÄ• ro maggÄ• apariyÄ• pannÄ• , cattÄ• ri ca sÄ• maÃ±Ã±aphalÄ• ni, ime dhammÄ•
(Dhs 1422). ``mahaggato dhammo appamÄ• á¹‡assa dhammassa anantarapaccayena pac
12.62) evamÄ• dÄ«nipi cettha sÄ• dhakÄ• ni.

<858> phalasamÄ• pattiyaá¹ƒ pavattidassanatthaá¹ƒ panassa idaá¹ƒ paÃ±hÄ• kammaá¹ƒ
taá¹ƒ samÄ• pajjanti, ke na samÄ• pajjanti, kasmÄ• samÄ• pajjanti, kathaÃ±cassÄ• samÄ
á¹-hÄ• naá¹ƒ, kathaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, kiá¹ƒ phalassa anantaraá¹ƒ, kassa ca phalaá¹ƒ a

<859> tattha __kÄ• phalasamÄ• pattÄ«_ti yÄ• ariyaphalassa nirodhe appanÄ• .

<860> __ke taá¹ƒ samÄ• pajjanti, ke na samÄ• pajjantÄ«_ti sabbepi puthujjanÄ• na samÄ
anadhigatattÄ• . ariyÄ• pana sabbepi samÄ• pajjanti. kasmÄ• ? adhigatattÄ• . uparimÄ• p
samÄ• pajjanti, puggalantarabhÄ• vupagamanena paá¹-ippassaddhattÄ• . heá¹-á¹-himÄ• c
attano attanoyeva pana phalaá¹ƒ samÄ• pajjantÄ«ti idamettha sanniá¹-á¹-hÄ• naá¹ƒ.

keci pana ``sotÄ• pannasakadÄ• gÄ• minopi na samÄ• pajjanti. uparimÄ• dveyeva samÄ•
vadanti. idaÃ±ca tesaá¹ƒ kÄ• raá¹‡aá¹ƒ, ete hi samÄ• dhismiá¹ƒ paripÅ«rakÄ• rinoti. taá¹ƒ p
attanÄ• paá¹-iladdhalokiyasamÄ• dhisamÄ• pajjanato akÄ• raá¹‡ameva. kiÃ±cettha kÄ• ra
pÄ• á¸·iyaá¹ƒyeva vuttaá¹ƒ --- ``katame dasa gotrabhudhammÄ• vipassanÄ• vasena uppaj
sotÄ• pattimaggapaá¹-ilÄ• bhatthÄ• ya uppÄ• daá¹ƒ pavattaá¹ƒ ... pe ... upÄ• yÄ• saá¹ƒ bah
saá¹…khÄ• ranimittaá¹ƒ abhibhuyyatÄ«ti gotrabhu. sotÄ• pattiphalasamÄ• pattatthÄ• ya sa
342/ ... pe ... arahattaphalasamÄ• pattatthÄ• ya ... suÃ±Ã±atavihÄ• rasamÄ• pattatthÄ• ya .
animittavihÄ• rasamÄ• pattatthÄ• ya uppÄ• daá¹ƒ ... pe ... bahiddhÄ• saá¹…khÄ• ranimitta
gotrabhÅ«â€™â€™ ti (Paá¹-is I 60). tasmÄ• sabbepi ariyÄ• attano attano phalaá¹ƒ samÄ•
niá¹-á¹-hamettha gantabbaá¹ƒ.

<861> __kasmÄ• samÄ• pajjantÄ«_ti diá¹-á¹-hadhammasukhavihÄ• ratthaá¹ƒ. yathÄ• hi r
dibbasukhaá¹ƒ anubhavanti, evaá¹ƒ ariyÄ• ``ariyaá¹ƒ lokuttarasukhaá¹ƒ anubhavissÄ• mÄ•
addhÄ• nappariccheda á¹ƒ katvÄ• icchiticchitakkhaá¹‡e phalasamÄ• pattiá¹ƒ samÄ• pajjant

<862> __kathaÃ±cassÄ• samÄ• pajjanaá¹ƒ hoti, kathaá¹ƒ á¹-hÄ• naá¹ƒ, kathaá¹ƒ vuá¹-á¹-
Ä• kÄ• rehi assÄ• samÄ• pajjanaá¹ƒ hoti --- nibbÄ• nato aÃ±Ã±assa Ä• rammaá¹‡assa am

manasikÄ• rÄ• . yathÄ• ha --- ``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• sa
sabbanimittÄ• naÃ±ca amanasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• roâ€™â€™

<863> ayampanettha samÄ• pajjanakkamo. phalasamÄ• pattatthikena hi ariyasÄ• vakena
udayabbayÄ• divasena saá¹…khÄ• rÄ• vipassitabbÄ• . tassa pavattÄ• nupubbavipassanas
saá¹…khÄ• rÄ• rammaá¹‡agotrabhuÃ±Ä• á¹‡Ä• nantarÄ• phalasamÄ• pattivasena nirodhe
phalasamÄ• pattininnatÄ• ya cettha sekkhassÄ• pi phalameva uppajjati, na maggo.

ye pana vadanti ``sotÄ• panno `phalasamÄ• pattiá¹ƒ samÄ• pajjissÄ• mÄ«â€™ ti vipassan
sakadÄ• gÄ• mÄ« hoti. sakadÄ• gÄ• mÄ« ca anÄ• gÄ• mÄ«â€™â€™ ti, te vattabbÄ• ``eva
bhavissati, arahÄ• paccekabuddho, paccekabuddho ca buddho. tasmÄ• na kiÃ±ci etaá¹ƒ,
paá¹-ikkhittaâ€™â€™ ntipi na gahetabbaá¹ƒ. idameva pana gahetabbaá¹ƒ --- sekkhassÄ• p
uppajjati, na maggo. phalaÃ±cassa sace anena paá¹-hamajjhÄ• niko maggo adhigato hoti. p
uppajjati. sace dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• niko, dutiyÄ• dÄ«su aÃ±Ã±atarajjhÄ• nikam
samÄ• pajjanaá¹ƒ hoti.

<864> ``tayo \Be II 343/ kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• á¹-hitiyÄ• sa
amanasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• manasikÄ• ro, pubbe ca abhisaá¹…khÄ• roâ€™
panassÄ• tÄ«hÄ• kÄ• rehi á¹-hÄ• naá¹ƒ hoti. tattha __pubbe ca abhisaá¹…khÄ• ro_ti samÄ
kÄ• laparicchedo. ``asukasmiá¹ƒ nÄ• ma kÄ• le vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti paricchin
nÄ• gacchati, tÄ• va á¹-hÄ• naá¹ƒ hoti. evamassÄ• á¹-hÄ• naá¹ƒ hotÄ«ti.

<865> ``dve kho, Ä• vuso, paccayÄ• animittÄ• ya cetovimuttiyÄ• vuá¹-á¹-hÄ• nÄ• ya sabb
manasikÄ• ro, animittÄ• ya ca dhÄ• tuyÄ• amanasikÄ• roâ€™â€™ ti (MN I 458) vacanato
vuá¹-á¹-hÄ• naá¹ƒ hoti. tattha __sabbanimittÄ• na_nti
rÅ«panimittavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• raviÃ±Ã±Ä• á¹‡animittÄ• naá¹ƒ. kÄ• maÃ±ca
manasikaroti sabbasaá¹…gÄ• hikavasena panetaá¹ƒ vuttaá¹ƒ. tasmÄ• yaá¹ƒ bhavaá¹…gas
manasikaroto phalasamÄ• pattivuá¹-á¹-hÄ• naá¹ƒ hotÄ«ti evamassÄ• vuá¹-á¹-hÄ• naá¹ƒ ve

<866> __kiá¹ƒ phalassa anantaraá¹ƒ, kassa ca phalaá¹ƒ anantara_nti phalassa tÄ• va phal
hoti, bhavaá¹…gaá¹ƒ vÄ• . phalaá¹ƒ pana atthi maggÄ• nantaraá¹ƒ, atthi phalÄ• nantaraá¹ƒ
gotrabhuanantaraá¹ƒ, atthi nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• nantaraá¹ƒ. tattha magg
purimassa purimassa pacchimaá¹ƒ pacchimaá¹ƒ phalÄ• nantaraá¹ƒ. phalasamÄ• pattÄ«su
gotrabhuanantaraá¹ƒ. __gotrabhÅ«_ti cettha anulomaá¹ƒ veditabbaá¹ƒ. vuttaÃ±hetaá¹ƒ paá
anulomaá¹ƒ phalasamÄ• pattiyÄ• anantarapaccayena paccayo. sekkhÄ• naá¹ƒ anulomaá¹
anantarapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.417). yena phalena nirodhÄ• vuá¹-á
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanÄ• nantaranti. tattha á¹-hapetvÄ• maggavÄ«thiyaá¹ƒ u
sabbaá¹ƒ phalasamÄ• pattivasena pavattaá¹ƒ nÄ• ma. evametaá¹ƒ maggavÄ«thiyaá¹ƒ phal

uppajjanavasena,

paá¹-ippassaddhadarathaá¹ƒ \Ne II 342/, amatÄ• rammaá¹‡aá¹ƒ subhaá¹ƒ.

vantalokÄ• misaá¹ƒ santaá¹ƒ, sÄ• maÃ±Ã±aphalamuttamaá¹ƒ ||

ojavantena sucinÄ• , sukhena abhisanditaá¹ƒ.

yena sÄ• tÄ• tisÄ• tena, amatena madhuá¹ƒ viya ||

taá¹ƒ \Be II 344/ sukhaá¹ƒ tassa ariyassa, rasabhÅ«tamanuttaraá¹ƒ.

phalassa paÃ±Ã±aá¹ƒ bhÄ• vetvÄ• , yasmÄ• vindati paá¹‡á¸• ito ||

tasmÄ• ariyaphalassetaá¹ƒ, rasÄ• nubhavanaá¹ƒ idha.

vipassanÄ• bhÄ• vanÄ• ya, Ä• nisaá¹ƒsoti vuccati ||

nirodhasamÄ• pattikathÄ•

<867> __nirodhasamÄ• pattisamÄ• pajjanasamatthatÄ• _ti na kevalaÃ±ca ariyaphalarasÄ• pana nirodhasamÄ• pattiyÄ• samÄ• pajjanasamatthatÄ• pi imissÄ• paÃ±Ã±Ä• bhÄ• vanÄ•

tatridaá¹ƒ nirodhasamÄ• pattiyÄ• vibhÄ• vanatthaá¹ƒ paÃ±hÄ• kammaá¹ƒ --- kÄ• nirodhas samÄ• pajjanti, ke na samÄ• pajjanti, kattha samÄ• pajjanti, kasmÄ• samÄ• pajjanti, katha hoti, kathaá¹ƒ á¹-hÄ• naá¹ƒ, kathaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ, vuá¹-á¹-hitassa kiá¹ƒninnaá¹ƒ citta samÄ• pannassa ca ko viseso, nirodhasamÄ• patti kiá¹ƒ saá¹…khatÄ• asaá¹…khatÄ• loki anipphannÄ• ti?

<868> tattha __kÄ• nirodhasamÄ• pattÄ«_ti yÄ• anupubbanirodhavasena cittacetasikÄ• r appavatti. __ke taá¹ƒ samÄ• pajjanti, ke na samÄ• pajjantÄ«_ti sabbepi puthujjanÄ• , sotÄ• sukkhavipassakÄ• ca anÄ• gÄ• mino, arahanto na samÄ• pajjanti. aá¹-á¹-hasamÄ• pattilÄ• khÄ«á¹‡Ä• savÄ• ca samÄ• pajjanti. ``dvÄ«hi balehi samannÄ• gatattÄ• \Ne II 343/, tayo c paá¹-ippassaddhiyÄ• , soá¸·asahi Ã±Ä• á¹‡acariyÄ• hi, navahi samÄ• dhicariyÄ• hi vasÄ«bl nirodhasamÄ• pattiyÄ• Ã±Ä• á¹‡aâ€™â€™ nti (Paá¹-is mÄ• tikÄ• I 34) hi vuttaá¹ƒ. ayaÃ±c aá¹-á¹-hasamÄ• pattilÄ• bhino anÄ• gÄ• mikhÄ«á¹‡Ä• save aÃ±Ã±esaá¹ƒ natthi. tasmÄ• te

<869> katamÄ• ni panettha dve balÄ• ni ... pe ... katamÄ• vasÄ«bhÄ• vatÄ• ti? na ettha ki
atthi. sabbamidaá¹ƒ etassa uddesassa niddese vuttameva. yathÄ• ha ---

__ ``dvÄ«hi_ \Be II 345/ __balehÄ«_ti dve balÄ• ni samathabalaá¹ƒ vipassanÄ• balaá¹ƒ. kat
nekkhammavasena cittassa ekaggatÄ• avikkhepo samathabalaá¹ƒ. abyÄ• pÄ• davasena ..
avikkhepavasena ... pe ... paá¹-inissaggÄ• nupassiassÄ• savasena ... paá¹-inissaggÄ• nupa
cittassa ekaggatÄ• avikkhepo samathabalanti. kenaá¹-á¹-hena samathabalaá¹ƒ? paá¹-ham
kampatÄ«ti samathabalaá¹ƒ. dutiyajjhÄ• nena vitakkavicÄ• re ... pe ...
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiyÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanasaÃ±Ã±Ä•
uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampati na calati na vedhatÄ«ti sa
__samathabalaá¹ƒ_.

``katamaá¹ƒ vipassanÄ• balaá¹ƒ? aniccÄ• nupassanÄ• vipassanÄ• balaá¹ƒ. dukkhÄ• nupa
... nibbidÄ• nupassanÄ• ... virÄ• gÄ• nupassanÄ• ... nirodhÄ• nupassanÄ• ... paá¹-inissag
vipassanÄ• balaá¹ƒ. rÅ«pe aniccÄ• nupassanÄ• ... pe ... rÅ«pe paá¹-inissaggÄ• nupassan
vedanÄ• ya ... saÃ±Ã±Ä• ya ... saá¹…khÄ• resu ... viÃ±Ã±Ä• á¹‡e ... cakkhusmiá¹ƒ ... pe ...
aniccÄ• nupassanÄ• . jarÄ• maraá¹‡e paá¹-inissaggÄ• nupassanÄ• vipassanÄ• balanti. ke
vipassanÄ• balaá¹ƒ? aniccÄ• nupassanÄ• ya niccasaÃ±Ã±Ä• ya na kampatÄ«ti vipassanÄ•
sukhasaÃ±Ã±Ä• ya na kampatÄ«ti ... anattÄ• nupassanÄ• ya attasaÃ±Ã±Ä• ya na kampatÄ
nandiyÄ• na kampatÄ«ti ... virÄ• gÄ• nupassanÄ• ya rÄ• ge na kampatÄ«ti ... nirodhÄ• nup
kampatÄ«ti ... paá¹-inissaggÄ• nupassanÄ• ya Ä• dÄ• ne na kampatÄ«ti vipassanÄ• balaá¹
avijjÄ• sahagatakilese ca khandhe ca na kampati na calati na vedhatÄ«ti vipassanÄ• balaá¹
__vipassanÄ• balaá¹ƒ_.

__ ``tayo ca saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• _ti katamesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ sa
paá¹-ippassaddhiyÄ• ? dutiyajjhÄ• naá¹ƒ samÄ• pannassa vitakkavicÄ• rÄ• vacÄ«saá¹…kh
catutthaá¹ƒ jhÄ• naá¹ƒ samÄ• pannassa assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• rÄ• paá¹
saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• pannassa saÃ±Ã±Ä• ca vedanÄ• ca cittasaá¹…khÄ
imesaá¹ƒ tiá¹‡á¹‡annaá¹ƒ saá¹…khÄ• rÄ• naá¹ƒ paá¹-ippassaddhiyÄ• .

__ ``soá¸·asahi_ \Be II 346/ __Ã±Ä• á¹‡acariyÄ• hÄ«_ti katamÄ• hi soá¸·asahi Ã±Ä• á¹‡aca
Ã±Ä• á¹‡acariyÄ• . dukkhÄ• ... anattÄ• ... nibbidÄ• ... virÄ• gÄ• ... nirodhÄ• ... paá¹-iniss
vivaá¹-á¹-Ä• nupassanÄ• Ã±Ä• á¹‡acariyÄ• . sotÄ• pattimaggo Ã±Ä• á¹‡acariyÄ• . sotÄ• pa
Ã±Ä• á¹‡acariyÄ• . sakadÄ• gÄ• mimaggo ... pe ... arahattaphalasamÄ• patti Ã±Ä• á¹‡acari
Ã±Ä• á¹‡acariyÄ• hi.

__ ``navahi samÄ• dhicariyÄ• hÄ«_ti katamÄ• hi navahi samÄ• dhicariyÄ• hi? paá¹-hamajjh
dutiyajjhÄ• naá¹ƒ ... pe ... nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• patti samÄ• dhicariy

paá¹-hamajjhÄ• napaá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ• ro ca pÄ«ti ca sukhaÃ±ca cittekag
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ paá¹-ilÄ• bhatthÄ• ya vitakko ca vicÄ•
cittekaggatÄ• ca. imÄ• hi navahi samÄ• dhicariyÄ• hi.

__ ``vasÄ«_ti paÃ±ca vasiyo --- Ä• vajjanavasÄ«, samÄ• pajjanavasÄ«, adhiá¹-á¹-hÄ• nava
paccavekkhaá¹‡avasÄ«. paá¹-hamajjhÄ• naá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• vaticcha
Ä• vajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti Ä• vajjanavasÄ«. paá¹-hamajjhÄ• naá¹ƒ yatthic
yÄ• vaticchakaá¹ƒ samÄ• pajjati, samÄ• pajjanÄ• ya dandhÄ• yitattaá¹ƒ natthÄ«ti samÄ• pa
adhiá¹-á¹-hÄ• ti adhiá¹-á¹-hÄ• ne ... pe ... vuá¹-á¹-hÄ• ti vuá¹-á¹-hÄ• ne ... pe ... paccavekkha
paccavekkhaá¹‡Ä• ya dandhÄ• yitattaá¹ƒ natthÄ«ti paccavekkhaá¹‡avasÄ«. dutiyaá¹ƒ ... pe
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ yatthicchakaá¹ƒ yadicchakaá¹ƒ yÄ• va
345/ ... pe ... paccavekkhati. paccavekkhaá¹‡Ä• ya dandhÄ• yitattaá¹ƒ natthÄ«ti paccavekkh
paÃ±ca vasiyoâ€™â€™ ti (Paá¹-is I 83).

<870> ettha ca ``soá¸·asahi Ã±Ä• á¹‡acariyÄ• hÄ«â€™â€™ ti ukkaá¹-á¹-haniddeso esa. an
Ã±Ä• á¹‡acariyÄ• hi hoti. yadi evaá¹ƒ sakadÄ• gÄ• mino dvÄ• dasahi sotÄ• pannassa ca da
hoti, samÄ• dhipÄ• ribandhikassa paÃ±ca kÄ• maguá¹‡ikarÄ• gassa appahÄ«nattÄ• . tesaá
samathabalaá¹ƒ na paripuá¹‡á¹‡aá¹ƒ hoti, tasmiá¹ƒ aparipÅ«re dvÄ«hi balehi samÄ• pajjita
nirodhasamÄ• pattiá¹ƒ balavekallena samÄ• pajjituá¹ƒ na sakkonti. anÄ• gÄ• missa pana so
paripuá¹‡á¹‡abalo \Be II 347/ hoti. paripuá¹‡á¹‡abalattÄ• sakkoti. tenÄ• ha bhagavÄ• --- ``
vuá¹-á¹-hahantassa nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanakusalaá¹ƒ phalasamÄ• pattiyÄ• a
ti (Paá¹-á¹-h I 1.417). idaÃ±hi paá¹-á¹-hÄ• ne mahÄ• pakaraá¹‡e anÄ• gÄ• minova nirodhÄ•
sandhÄ• ya vuttanti.

<871> __kattha samÄ• pajjantÄ«_ti paÃ±cavokÄ• rabhave. kasmÄ• ? anupubbasamÄ• pat
pana paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ uppatti natthi. tasmÄ• na sakkÄ• tattha samÄ• pajjitu
abhÄ• vÄ• â€™â€™ ti vadanti.

<872> __kasmÄ• samÄ• pajjantÄ«_ti saá¹…khÄ• rÄ• naá¹ƒ pavattibhede ukkaá¹‡á¹-hitvÄ•
acittakÄ• hutvÄ• ``nirodhaá¹ƒ nibbÄ• naá¹ƒ patvÄ• sukhaá¹ƒ viharissÄ• mÄ• â€™â€™ ti s

<873> __kathaÃ±cassÄ• samÄ• pajjanaá¹ƒ hotÄ«_ti samathavipassanÄ• vasena ussakkit
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nirodhayato, evamassa samÄ• pajjanaá¹ƒ hoti. yo
so nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-hati. yo pana vipass
phalasamÄ• pattiá¹ƒ patvÄ• tiá¹-á¹-hati. yo pana ubhayavaseneva ussakkitvÄ• pubbakicca
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ nirodheti, so taá¹ƒ samÄ• pajjatÄ«ti ayamettha sa

<874> ayaá¹ƒ pana vitthÄ• ro --- idha bhikkhu nirodhaá¹ƒ samÄ• pajjitukÄ• mo katabhattak

\Ne II 346/ vivitte okÄ• se supaÃ±Ã±attamhi Ä• sane nisÄ«dati pallaá¹…kaá¹ƒ Ä• bhujitvÄ• paá¹‡idhÄ• ya parimukhaá¹ƒ satiá¹ƒ upaá¹-á¹-hapetvÄ• , so paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ tattha saá¹…khÄ• re aniccato dukkhato anattato vipassati.

vipassanÄ• panesÄ• tividhÄ• hoti --- saá¹…khÄ• raparigaá¹‡hanakavipassanÄ• , phalasa nirodhasamÄ• pattivipassanÄ• ti. tattha saá¹…khÄ• raparigaá¹‡hanakavipassanÄ• mandÄ• maggassa padaá¹-á¹-hÄ• naá¹ƒ hotiyeva. phalasamÄ• pattivipassanÄ• \Be II 348/ tikkhÄ• v maggabhÄ• vanÄ• sadisÄ• . nirodhasamÄ• pattivipassanÄ• pana nÄ• timandanÄ• titikkhÄ• nÄ• timandÄ• ya nÄ• titikkhÄ• ya vipassanÄ• ya te saá¹…khÄ• re vipassati.

tato dutiyaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tattha saá¹…khÄ• re tatheva vipa jhÄ• naá¹ƒ ... pe ... tato viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya tat vipassati. tathÄ• Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya catubbidhaá nÄ• nÄ• baddhaavikopanaá¹ƒ, saá¹…ghapaá¹-imÄ• nanaá¹ƒ, satthupakkosanaá¹ƒ, addhÄ•

<875> tattha __nÄ• nÄ• baddhaavikopana_nti yaá¹ƒ iminÄ• bhikkhunÄ• saddhiá¹ƒ ekÄ• b nÄ• nÄ• baddhaá¹ƒ hutvÄ• á¹-hitaá¹ƒ pattacÄ«varaá¹ƒ vÄ• maÃ±capÄ«á¹-haá¹ƒ vÄ• nivÄ pana kiÃ±ci parikkhÄ• rajÄ• taá¹ƒ, taá¹ƒ yathÄ• na vikuppati, aggiudakavÄ• tacoraundÅ«rÄ vinassati, evaá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ.

tatridaá¹ƒ adhiá¹-á¹-hÄ• navidhÄ• naá¹ƒ ``idaÃ±ca idaÃ±ca imasmiá¹ƒ sattÄ• habbhantare udakena vuyhatu, mÄ• vÄ• tena viddhaá¹ƒsatu, mÄ• corehi hariyatu, mÄ• undÅ«rÄ• dÄ«h adhiá¹-á¹-hite taá¹ƒ sattÄ• haá¹ƒ tassa na koci parissayo hoti.

anadhiá¹-á¹-hahato pana aggiÄ• dÄ«hi vinassati mahÄ• nÄ• gattherassa viya. thero kira mA piá¹‡á¸• Ä• ya pÄ• visi. upÄ• sikÄ• yÄ• guá¹ƒ datvÄ• Ä• sanasÄ• lÄ• ya nisÄ«dÄ• pesi. th nisÄ«di. tasmiá¹ƒ nisinne Ä• sanasÄ• lÄ• ya agginÄ• gahitÄ• ya sesabhikkhÅ« attano attan palÄ• yiá¹ƒsu. gÄ• mavÄ• sikÄ• sannipatitvÄ• \Ne II 347/ theraá¹ƒ disvÄ• ``alasasamaá¹‡ tiá¹‡aveá¹‡ukaá¹-á¹-hÄ• ni jhÄ• petvÄ• theraá¹ƒ parikkhipitvÄ• aá¹-á¹-hÄ• si. manussÄ• g Ä• haritvÄ• nibbÄ• petvÄ• chÄ• rikaá¹ƒ apanetvÄ• paribhaá¹‡á¸• aá¹ƒ katvÄ• pupphÄ• n aá¹-á¹-haá¹ƒsu. thero paricchinnakÄ• lavasena vuá¹-á¹-hÄ• ya te disvÄ• ``pÄ• kaá¹-omhi jÄ uppatitvÄ• piyaá¹…gudÄ«paá¹ƒ agamÄ• si. idaá¹ƒ nÄ• nÄ• baddhaavikopanaá¹ƒ nÄ• ma.

yaá¹ƒ ekÄ• baddhaá¹ƒ hoti nivÄ• sanapÄ• vuraá¹‡aá¹ƒ vÄ• nisinnÄ• sanaá¹ƒ vÄ• , tattha v adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. samÄ• pattivaseneva naá¹ƒ rakkhati Ä• yasmato saÃ±jÄ«v vuttampi cetaá¹ƒ ``Ä• yasmato saÃ±jÄ«vassa samÄ• dhivipphÄ• rÄ• iddhi, Ä• yasmato sÄ• iddhÄ«â€™â€™ ti.

<876> __saá¹…ghapaá¹-imÄ• nana_nti saá¹…ghassa paá¹-imÄ• nanaá¹ƒ udikkhanaá¹ƒ. yÄ
tÄ• va saá¹…ghakammassa akaraá¹‡anti attho. ettha ca na paá¹-imÄ• nanaá¹ƒ etassa pubb
paá¹-imÄ• nanÄ• vajjanaá¹ƒ pana pubbakiccaá¹ƒ. tasmÄ• evaá¹ƒ Ä• vajjitabbaá¹ƒ ``sace m
samÄ• pajjitvÄ• nisinne saá¹…gho uttikammÄ• dÄ«su kiÃ±cideva kammaá¹ƒ kattukÄ• mo k
Ä• gantvÄ• na pakkosati, tÄ• vadeva vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. evaá¹ƒ katvÄ• sam
vuá¹-á¹-hÄ• tiyeva.

yo pana evaá¹ƒ na karoti, saá¹…gho ca sannipatitvÄ• taá¹ƒ apassanto ``asuko bhikkhu kul
``nirodhasamÄ• pannoâ€™â€™ ti vutte saá¹…gho kaÃ±ci bhikkhuá¹ƒ peseti ``gaccha naá¹ƒ
pakkosÄ• hÄ«â€™â€™ ti. athassa tena bhikkhunÄ• savanÅ«pacÄ• re á¹-hatvÄ• ``saá¹…g
paá¹-imÄ• netÄ«â€™â€™ ti vuttamatteva vuá¹-á¹-hÄ• naá¹ƒ hoti. evaá¹ƒ garukÄ• hi saá¹…
tasmÄ• taá¹ƒ Ä• vajjitvÄ• yathÄ• sayameva vuá¹-á¹-hÄ• ti, evaá¹ƒ samÄ• pajjitabbaá¹ƒ.

<877> __satthupakkosana_nti idhÄ• pi satthupakkosanÄ• vajjanameva imassa kiccaá¹ƒ. ta
Ä• vajjitabbaá¹ƒ ``sace mayi sattÄ• haá¹ƒ nirodhaá¹ƒ samÄ• pajjitvÄ• nisinne satthÄ• otiá¹
sikkhÄ• padaá¹ƒ vÄ• paÃ±Ã±apeti, tathÄ• rÅ«pÄ• ya vÄ• atthuppattiyÄ• dhammaá¹ƒ dese
koci Ä• gantvÄ• na pakkosati, tÄ• vadeva vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti. evaá¹ƒ katvÄ•
vuá¹-á¹-hÄ• tiyeva.

yo pana evaá¹ƒ na karoti, satthÄ• ca saá¹…ghe sannipatite taá¹ƒ apassanto ``asuko bhikk
``nirodhasamÄ• pannoâ€™â€™ ti vutte kaÃ±ci bhikkhuá¹ƒ peseti ``gaccha naá¹ƒ mama vac
athassa tena bhikkhunÄ• savanÅ«pacÄ• re á¹-hatvÄ• ``satthÄ• Ä• yasmantaá¹ƒ Ä• mante
vuá¹-á¹-hÄ• naá¹ƒ hoti. evaá¹ƒ garukaá¹ƒ hi satthupakkosanaá¹ƒ, tasmÄ• taá¹ƒ Ä• vajjitvÄ•
vuá¹-á¹-hÄ• ti, evaá¹ƒ samÄ• pajjitabbaá¹ƒ.

<878> __addhÄ• napariccheda_ti jÄ«vitaddhÄ• nassa pariccheda. iminÄ• bhikkhunÄ• ado
bhavitabbaá¹ƒ. attano ``Ä• yusaá¹…khÄ• rÄ• sattÄ• haá¹ƒ \Be II 350/ pavattissanti na pava
Ä• vajjitvÄ• va samÄ• pajjitabbaá¹ƒ. sace hi sattÄ• habbhantare nirujjhanake Ä• yusaá¹…kh
samÄ• pajjati, nÄ• ssa nirodhasamÄ• patti maraá¹‡aá¹ƒ paá¹-ibÄ• hituá¹ƒ sakkoti. antoniro
natthitÄ• ya antarÄ• va samÄ• pattito vuá¹-á¹-hÄ• ti. tasmÄ• etaá¹ƒ Ä• vajjitvÄ• va samÄ• p
hi anÄ• vajjitumpi vaá¹-á¹-ati. idaá¹ƒ pana Ä• vajjitabbamevÄ• ti vuttaá¹ƒ.

<879> so evaá¹ƒ Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya imaá¹ƒ pubb
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjati. athekaá¹ƒ vÄ• dve vÄ• cittavÄ• re
nirodhaá¹ƒ phusati. kasmÄ• panassa dvinnaá¹ƒ cittÄ• naá¹ƒ uparicittÄ• ni na pavattantÄ«ti
payogattÄ• . idaÃ±hi imassa bhikkhuno dve samathavipassanÄ• dhamme yuganaddhe katv
samÄ• pattiÄ• rohanaá¹ƒ anupubbanirodhassa payogo, na nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• y
payogattÄ• dvinnaá¹ƒ cittÄ• naá¹ƒ upari na pavattanti.

yo pana bhikkhu Ä• kiÃ±caÃ±Ã±Ä• yatanato vuá¹-á¹-hÄ• ya idaá¹ƒ pubbakiccaá¹ƒ akatvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjati, so parato acittako bhavituá¹ƒ na sa puna Ä• kiÃ±caÃ±Ã±Ä• yataneyeva patiá¹-á¹-hÄ• ti. maggaá¹ƒ agatapubbapurisÅ«pamÄ• c

eko \Ne II 349/ kira puriso ekaá¹ƒ maggaá¹ƒ agatapubbo antarÄ• udakakandaraá¹ƒ vÄ• ga udakacikkhallaá¹ƒ atikkamitvÄ• á¹-hapitaá¹ƒ caá¹‡á¸• Ä• tapasantattapÄ• sÄ• á¹‡aá¹ƒ vÄ• nivÄ• sanapÄ• vuraá¹‡aá¹ƒ asaá¹‡á¹-hapetvÄ• va kandaraá¹ƒ orÅ«á¸·ho parikkhÄ• ratema patiá¹-á¹-hÄ• ti. pÄ• sÄ• á¹‡aá¹ƒ akkamitvÄ• pi santattapÄ• do punadeva orabhÄ• ge patiá puriso asaá¹‡á¹-hapitanivÄ• sanapÄ• vuraá¹‡attÄ• kandaraá¹ƒ otiá¹‡á¹‡amattova, tattapÄ• eva ca paá¹-inivattitvÄ• oratova patiá¹-á¹-hÄ• ti, evaá¹ƒ yogÄ• vacaropi pubbakiccassa aka nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pannamattova paá¹-inivattitvÄ• Ä• kiÃ±ca

yathÄ• pana pubbepi taá¹ƒ maggaá¹ƒ gatapubbapuriso taá¹ƒ á¹-hÄ• naá¹ƒ Ä• gamma eka nivÄ• setvÄ• aparaá¹ƒ hatthena gahetvÄ• kandaraá¹ƒ uttaritvÄ• tattapÄ• sÄ• á¹‡aá¹ƒ \Be akkantamattakameva karitvÄ• parato gacchati, evamevaá¹ƒ katapubbakicco bhikkhu nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ samÄ• pajjitvÄ• va parato acittako hutvÄ• nirodh

<880> __kathaá¹ƒ á¹-hÄ• na_nti evaá¹ƒ samÄ• pannÄ• ya panassÄ• kÄ• laparicchedavas antarÄ• Ä• yukkhayasaá¹…ghapaá¹-imÄ• nanasatthupakkosanÄ• bhÄ• vena ca á¹-hÄ• naá

<881> __kathaá¹ƒ vuá¹-á¹-hÄ• na_nti anÄ• gÄ• missa anÄ• gÄ• miphaluppattiyÄ• , arahato evaá¹ƒ dvedhÄ• vuá¹-á¹-hÄ• naá¹ƒ hoti.

<882> __vuá¹-á¹-hitassa kiá¹ƒninnaá¹ƒ cittaá¹ƒ hotÄ«_ti nibbÄ• naninnaá¹ƒ. vuttaá¹ƒ hetaá ``saÃ±Ã±Ä• vedayitanirodhasamÄ• pattiyÄ• vuá¹-á¹-hitassa kho, Ä• vuso visÄ• kha, bhikkh hoti vivekapoá¹‡aá¹ƒ vivekapabbhÄ• raâ€™â€™ nti (MN I 464).

<883> __matassa ca samÄ• pannassa ca ko viseso_ti ayampi attho sutte vuttoyeva. yathÄ Ä• vuso, mato kÄ• laá¹…kato, tassa kÄ• yasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ• cittasaá¹…khÄ• rÄ• niruddhÄ• paá¹-ippassaddhÄ• , Ä• yu parikkhÄ«á¹‡o, usmÄ• vÅ«pasa paribhinnÄ• ni. yo cÄ• yaá¹ƒ bhikkhu saÃ±Ã±Ä• vedayitanirodhaá¹ƒ samÄ• panno, tassapi 350/ niruddhÄ• paá¹-ippassaddhÄ• , vacÄ«saá¹…khÄ• rÄ• ... cittasaá¹…khÄ• rÄ• niruddh aparikkhÄ«á¹‡o, usmÄ• avÅ«pasantÄ• , indriyÄ• ni aparibhinnÄ• nÄ«â€™â€™ ti (MN I 457

<884> __nirodhasamÄ• patti saá¹…khatÄ• _tiÄ• dipucchÄ• yaá¹ƒ pana saá¹…khatÄ• tipi a lokuttarÄ• tipi na vattabbÄ• . kasmÄ• ? sabhÄ• vato natthitÄ• ya. yasmÄ• panassÄ• samÄ samÄ• pannÄ• nÄ• ma hoti, tasmÄ• nipphannÄ• ti vattuá¹ƒ vaá¹-á¹-ati, no anipphannÄ• .

iti santaá¹ƒ samÄ• pattiá¹ƒ, imaá¹ƒ ariyanisevitaá¹ƒ.

diá¹-á¹-heva dhamme nibbÄ• namitisaá¹…khaá¹ƒ upÄ• gataá¹ƒ.

bhÄ• vetvÄ• ariyaá¹ƒ paÃ±Ã±aá¹ƒ, samÄ• pajjanti paá¹‡á¸• itÄ• ||

yasmÄ• tasmÄ• imissÄ• pi, samÄ• pattisamatthatÄ• .

ariyamaggesu paÃ±Ã±Ä• ya, Ä• nisaá¹ƒsoti vuccatÄ«ti ||

Ä• huneyyabhÄ• vÄ• disiddhikathÄ•

<885> __Ä• huneyyabhÄ• vÄ• disiddhÄ«_ti \Be II 352/ na kevalaÃ±ca nirodhasamÄ• pattiy
samÄ• pajjanasamatthatÄ• va, ayaá¹ƒ pana Ä• huneyyabhÄ• vÄ• disiddhipi imissÄ• lokutta
Ä• nisaá¹ƒsoti veditabbo. avisesena hi catubbidhÄ• yapi etissÄ• bhÄ• vitattÄ• bhÄ• vitapa
lokassa Ä• huneyyo hoti pÄ• huneyyo dakkhiá¹‡eyyo aÃ±jalÄ«karaá¹‡Ä«yo anuttaraá¹ƒ puÃ

<886> visesato panettha paá¹-hamamaggapaÃ±Ã±aá¹ƒ tÄ• va bhÄ• vetvÄ• mandÄ• ya vip
__sattakkhattuparamo_ nÄ• ma hoti, sattasugatibhave saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karo
vipassanÄ• ya Ä• gato majjhimindriyo __kolaá¹ƒkolo_ nÄ• ma hoti, dve vÄ• tÄ«á¹‡i vÄ• ku
sandhÄ• vitvÄ• saá¹ƒsaritvÄ• dukkhassantaá¹ƒ karoti. tikkhÄ• ya vipassanÄ• ya Ä• gato ti
nÄ• ma hoti, ekaÃ±Ã±eva mÄ• nusakaá¹ƒ bhavaá¹ƒ nibbattetvÄ• dukkhassantaá¹ƒ karoti.

<887> dutiyamaggapaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• __sakadÄ• gÄ• mÄ«_ nÄ• ma hoti, sakideva
dukkhassantaá¹ƒ karoti.

<888> tatiyamaggapaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• __anÄ• gÄ• mÄ«_ nÄ• ma hoti. so indriyaver
antarÄ• parinibbÄ• yÄ«, upahaccaparinibbÄ• yÄ«, asaá¹…khÄ• raparinibbÄ• yÄ«, sasaá¹…
uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«ti paÃ±cadhÄ• . idha vihÄ• yaniá¹-á¹-ho hoti. tattha __a
yattha katthaci suddhÄ• vÄ• sabhave upapajjitvÄ• Ä• yuvemajjhaá¹ƒ appatvÄ• va parinibbÄ
__upahaccaparinibbÄ• yÄ«_ti Ä• yuvemajjhaá¹ƒ atikkamitvÄ• parinibbÄ• yati. __asaá¹…kh
asaá¹…khÄ• rena appayogena uparimaggaá¹ƒ nibbatteti. __sasaá¹…khÄ• raparinibbÄ• yÄ«
sappayogena uparimaggaá¹ƒ nibbatteti. __uddhaá¹ƒsoto akaniá¹-á¹-hagÄ• mÄ«_ti yatthupa
akaniá¹-á¹-habhavÄ• Ä• ruyha tattha parinibbÄ• yati.

<889> catutthamaggapaÃ±Ã±aá¹ƒ bhÄ• vetvÄ• koci __saddhÄ• vimutto_ hoti, koci __paÃ±
__ubhatobhÄ• gavimutto_ hoti, koci __tevijjo, _ koci __chaá¸·abhiÃ±Ã±o, _ koci __paá¹-isan

mahÄ• khÄ«á¹‡Ä• savo. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``maggakkhaá¹‡e panesa taá¹ƒ jaá¹-aá
353/. phalakkhaá¹‡e vijaá¹-itajaá¹-o sadevakassa lokassa aggadakkhiá¹‡eyyo hotÄ«â€™â€

evaá¹ƒ anekÄ• nisaá¹ƒsÄ• , ariyapaÃ±Ã±Ä• ya bhÄ• vanÄ• .

yasmÄ• tasmÄ• kareyyÄ• tha, ratiá¹ƒ tattha vicakkhaá¹‡o ||

<890> ettÄ• vatÄ• ca ---

sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-anti || ---

imissÄ• \Ne II 352/ gÄ• thÄ• ya sÄ«lasamÄ• dhipaÃ±Ã±Ä• mukhena desite visuddhimagge
paÃ±Ã±Ä• bhÄ• vanÄ• paridÄ«pitÄ• hotÄ«ti.

iti sÄ• dhujanapÄ• mojjatthÄ• ya kate visuddhimagge

paÃ±Ã±Ä• bhÄ• vanÄ• dhikÄ• re

paÃ±Ã±Ä• bhÄ• vanÄ• nisaá¹ƒsaniddeso nÄ• ma

tevÄ«satimo paricchedo.

nigamanakathÄ•

<891> ettÄ• vatÄ• \Be II 354/ ca ---

``sÄ«le patiá¹-á¹-hÄ• ya naro sapaÃ±Ã±o, cittaá¹ƒ paÃ±Ã±aÃ±ca bhÄ• vayaá¹ƒ.

Ä• tÄ• pÄ« nipako bhikkhu, so imaá¹ƒ vijaá¹-aye jaá¹-aâ€™â€™ nti || ---

imaá¹ƒ gÄ• thaá¹ƒ nikkhipitvÄ• yadavocumha ---

``imissÄ• dÄ• ni gÄ• thÄ• ya, kathitÄ• ya mahesinÄ• .

vaá¹‡á¹‡ayanto yathÄ• bhÅ«taá¹ƒ, atthaá¹ƒ sÄ«lÄ• dibhedanaá¹ƒ ||

``sudullabhaá¹ƒ labhitvÄ• na, pabbajjaá¹ƒ jinasÄ• sane.

sÄ«lÄ• disaá¹…gahaá¹ƒ khemaá¹ƒ, ujuá¹ƒ maggaá¹ƒ visuddhiyÄ• ||

``yathÄ• bhÅ«taá¹ƒ ajÄ• nantÄ• , suddhikÄ• mÄ• pi ye idha.

visuddhiá¹ƒ nÄ• dhigacchanti, vÄ• yamantÄ• pi yogino ||

``tesaá¹ƒ \Ne II 353/ pÄ• mojjakaraá¹‡aá¹ƒ, suvisuddhavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, desanÄ• nayanissitaá¹ƒ ||

``visuddhimaggaá¹ƒ bhÄ• sissaá¹ƒ, taá¹ƒ me sakkacca bhÄ• sato.

visuddhikÄ• mÄ• sabbepi, nisÄ• mayatha sÄ• dhavoâ€™â€™ ti ||

svÄ• yaá¹ƒ bhÄ• sito hoti.

<892> tattha ca ---

tesaá¹ƒ sÄ«lÄ• dibhedÄ• naá¹ƒ, atthÄ• naá¹ƒ yo vinicchayo.

paÃ±cannampi nikÄ• yÄ• naá¹ƒ, vutto aá¹-á¹-hakathÄ• naye ||

samÄ• haritvÄ• taá¹ƒ sabbaá¹ƒ, yebhuyyena sanicchayo.

sabbasaá¹…karadosehi, mutto yasmÄ• pakÄ• sito ||

tasmÄ• visuddhikÄ• mehi, suddhapaÃ±Ã±ehi yogihi.

visuddhimagge etasmiá¹ƒ, karaá¹‡Ä«yova Ä• daroti ||

<893> á¹• 21 vibhajjavÄ• diseá¹-á¹-hÄ• naá¹ƒ \Be II 355/, theriyÄ• naá¹ƒ yasassinaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, vaá¹ƒsajassa vibhÄ• vino ||

bhadantasaá¹…ghapÄ• lassa, sucisallekhavuttino.

vinayÄ• cÄ• rayuttassa, yuttassa paá¹-ipattiyaá¹ƒ ||

khantisoraccamettÄ• di-guá¹‡abhÅ«sitacetaso.

ajjhesanaá¹ƒ gahetvÄ• na, karontena imaá¹ƒ mayÄ• ||

saddhammaá¹-á¹-hitikÄ• mena \Ne II 354/, yo patto puÃ±Ã±asaÃ±cayo.

tassa tejena sabbepi, sukhamedhantu pÄ• á¹‡ino ||

<894> á¹• 21 visuddhimaggo eso ca, antarÄ• yaá¹ƒ vinÄ• idha.

niá¹-á¹-hito aá¹-á¹-hapaÃ±Ã±Ä• sa-bhÄ• á¹‡avÄ• rÄ• ya pÄ• á¸·iyÄ• ||

yathÄ• tatheva lokassa, sabbe kalyÄ• á¹‡anissitÄ• .

anantarÄ• yÄ• ijjhantu, sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ manorathÄ• ti ||

<895> parama visuddha saddhÄ• buddhi vÄ«riya paá¹-imaá¹‡á¸• itena sÄ«lÄ• cÄ• rajjava
maddavÄ• diguá¹‡asamudayasamuditena sakasamaya samayantaragahanajjhogÄ• haá¹‡a
paÃ±Ã±Ä• veyyattiyasamannÄ• gatena tipiá¹-akapariyattibhede sÄ• á¹-á¹-hakathe satthusÄ
appaá¹-ihataÃ±Ä• á¹‡appabhÄ• vena mahÄ• veyyÄ• karaá¹‡ena
karaá¹‡asampattijanitasukhaviniggatamadhurodÄ• ravacanalÄ• vaá¹‡á¹‡ayuttena yuttamutt
mahÄ• kavinÄ• chaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• di bhedaguá¹‡apaá¹-imaá¹‡á¸• ite utta
appaá¹-ihatabuddhÄ«naá¹ƒ theravaá¹ƒsappadÄ«pÄ• naá¹ƒ therÄ• naá¹ƒ mahÄ• vihÄ• ravÄ
vaá¹ƒsÄ• laá¹…kÄ• rabhÅ«tena vipulavisuddhabuddhinÄ• __buddhaghoso_ti garÅ«hi gahi
mudantakhedakavattabbena kato visuddhimaggo nÄ• ma.

<896> á¹• 21 tÄ• va tiá¹-á¹-hatu lokasmiá¹ƒ, lokanittharaá¹‡esinaá¹ƒ.

dassento kulaputtÄ• naá¹ƒ, nayaá¹ƒ sÄ«lÄ• disuddhiyÄ• ||

yÄ• va \Be II 356/ buddhoti nÄ• mampi, suddhacittassa tÄ• dino.

lokamhi lokajeá¹-á¹-hassa, pavattati mahesinoti ||

iti sÄ• dhujanapÄ• mojjatthÄ• ya katÄ• visuddhimaggakathÄ• ,

pÄ• á¸·igaá¹‡anÄ• ya pana sÄ• aá¹-á¹-hapaÃ±Ã±Ä• sabhÄ• á¹‡avÄ• rÄ• hotÄ«ti.

visuddhimaggapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

vajirabuddhi-á¹-Ä«kÄ•

ganthÄ• rambhakathÄ•

paÃ±Ã±Ä• visuddhÄ• ya \Be 1/ \Ne 1/ dayÄ• ya sabbe.

vimocitÄ• yena vineyyasattÄ• .

taá¹ƒ __cakkhubhÅ«taá¹ƒ_ sirasÄ• namitvÄ• .

lokassa lokantagatassa __dhammaá¹ƒ_ ||

__saá¹…ghaÃ±ca_ sÄ«lÄ• diguá¹‡ehi yutta-

mÄ• dÄ• ya sabbesu padesu sÄ• raá¹ƒ.

saá¹…khepakÄ• mena mamÄ• sayena.

saÃ±codito bhikkhuhitaÃ±ca disvÄ• ||

samantapÄ• sÄ• dikasaÃ±Ã±itÄ• ya \Ne 2/.

sambuddhaghosÄ• cariyoditÄ• ya.

samÄ• sato lÄ«napade likhissaá¹ƒ.

samÄ• sato lÄ«napade likhÄ«taá¹ƒ ||

saÃ±Ã±Ä• nimittaá¹ƒ kattÄ• ca, parimÄ• á¹‡aá¹ƒ payojanaá¹ƒ.

sabbÄ• gamassa pubbeva, vattabbaá¹ƒ vattumicchatÄ• ti || ---

vacanato __samantapÄ• sÄ• dike_ti saÃ±Ã±Ä• . __dÄ«pantare bhikkhujanassa atthaá¹ƒ nÄ• bhisambhuá¹‡Ä• tÄ«_tinimittaá¹ƒ. __buddhaghosoti garÅ«hi gahitanÄ• madheyyenÄ• _

__samadhikasattavÄ«satisahassamattenatassa ganthenÄ• _ti parimÄ• á¹‡aá¹ƒ. __ciraá¹-á¹
payojanaá¹ƒ.

tatrÄ• ha \Be 2/ --- ``vattabbaá¹ƒ vattumicchatÄ• ti yaá¹ƒ vuttaá¹ƒ, tattha kathaá¹ƒvidho vatt
uccate ---

pÄ• á¹-hatthavidÅ«saá¹ƒhÄ«ro, vattÄ• suci amaccharo.

catukkamapariccÄ• gÄ«, desakassa hitussukoti || (Nidd I-a ganthÄ• rambhakathÄ•).

tatra paá¹-hÄ«yateti __pÄ• á¹-ho_. so hi anekappakÄ• ro atthÄ• nurÅ«po atthÄ• nanurÅ«po
sandhÄ• yabhÄ• sito byaÃ±janabhÄ• sito sÄ• vasesapÄ• á¹-ho niravasesapÄ• á¹-ho nÄ«to
__sandhÄ• yabhÄ• sito_ nÄ• ma ``mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• â€™â€™ tiÄ• di (dha0 pa
__byaÃ±janabhÄ• sito_ nÄ• ma ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ tyÄ• di (dha
__sÄ• vaseso_ nÄ• ma ``sabbaá¹ƒ, bhikkhave, Ä• dittaâ€™â€™ mityÄ• di (Vin I 54; SN b I
__niravaseso_ nÄ• ma ``sabbe dhammÄ• sabbÄ• kÄ• renabuddhassa bhagavato Ã±Ä• á¹
Ä• gacchantÄ«â€™â€™ tyÄ• di (Nidd I 156; Paá¹-is III 5). yathÄ• vacanaá¹ƒ, tathÄ• avaga
``aniccaá¹ƒ dukkhamanattÄ• â€™â€™ tyÄ• di. yuttiyÄ• anussaritabbo __neyyo_ nÄ• ma ``e
tyÄ• di (AN a I 170).

__atthopi_ anekappakÄ• ro pÄ• á¹-hattho sabhÄ• vattho Ã±eyyattho pÄ• á¹-hÄ• nurÅ«po p
sÄ• vasesatthoniravasesattho nÄ«tattho neyyatthotyÄ• di. tattha yo taá¹ƒtaá¹ƒsaÃ±Ã±Ä• pa
pÄ• á¹-ho, sa \Ne 3/ __pÄ• á¹-hattho_ ``sÄ• tthaá¹ƒ sabyaÃ±janaâ€™â€™ mityÄ• dÄ«su (V
rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ lakkhaá¹‡arasÄ• di __sabhÄ• vattho_ ``sammÄ• diá¹-á¹-hiá¹
(Vibh 489; SN c V 3) viya. yo Ã±Ä• yamÄ• no hitÄ• ya bhavati, sa Ã±Ä• tumarahattÄ• __Ã±
``atthavÄ• dÄ«dhammavÄ• dÄ«â€™â€™ tyevamÄ• dÄ«su (DN I 9, 194; III 238; MN I 411)
__pÄ• á¹-hÄ• nurÅ«po_ ``cakkhu, bhikkhave, purÄ• á¹‡akammaâ€™â€™ nti (SN b IV 146)
cakkhumapi kammanti. byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hayamÄ• nena vutto__p
vajjetabbaá¹ƒ kiÃ±ci apariccajitvÄ• parisesaá¹ƒ katvÄ• vutto __sÄ• vasesattho_ ``cakkhuÃ
uppajjatÄ«â€™â€™ ti \Be 3/ (SN b IV 60; Nidd I 107) ca, ``sabbe tasanti daá¹‡á¸• assa, sab
maccunoâ€™â€™ tyÄ• dÄ«su (Dhp 129) viya. viparÄ«to __niravasesattho_ ``sandhÄ• vitaâ
tumhÄ• kaÃ±ca (DN II 155; Vin I 287; Nett 114). tatra, bhikkhave, ko mantÄ• ko saddhÄ• tÄ
aÃ±Ã±atradiá¹-á¹-hapadehÄ«â€™â€™ tyÄ• di (AN b 7.66). saddavaseneva vedanÄ«yo __n
gandhÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• â€™â€™ tyÄ• dÄ«su (SN a I 151, 165; Vin I 33
veditabbo __neyyattho_ ``cattÄ• rome, bhikkhave, valÄ• hakÅ«pamÄ• puggalÄ• â€™â€™ t
157). Ä• ha ca ---

``yo attho saddato Ã±eyyo, nÄ«tatthaá¹ƒ iti taá¹ƒ vidÅ«.

atthassevÄ• bhisÄ• maggÄ«, neyyattho iti kathyateâ€™â€™ ti ||

evaá¹ƒ pabhedagate pÄ• á¹-hatthe vijÄ• nÄ• tÄ«ti __pÄ• á¹-hatthavidÅ«_. na saá¹ƒhÄ«rate
dÄ«gharattaá¹ƒtitthavÄ• senetya__saá¹ƒhÄ«ro_. bhÄ• vanÄ• yÄ• gamÄ• dhigamasampann
__vattÄ• , _saá¹…khepavitthÄ• ranayena hetudÄ• haraá¹‡Ä• dÄ«hi avabodhayituá¹ƒ samat
pareceti __suci, _ dussÄ«lyaduddiá¹-á¹-himalavirahitotyattho. dussÄ«lo hi attÄ• namupahan
bhavatyapattÄ• hÄ• rÄ• cÄ• ro iva niccÄ• turo vejjo. duddiá¹-á¹-hi paraá¹ƒ upahanti, nÄ• vas
bhavatyahivÄ• á¸·agahÄ• kulo iva kamalasaá¹‡á¸• o. ubhayavipanno sabbathÄ• pyanupÄ•
chavÄ• lÄ• taá¹ƒ gÅ«thagato viya ca kaá¹‡hasappo. ubhayasampanno pana suci sabbathÄ•
viÃ±Ã±Å«hi, nirupaddavo iva ratanÄ• karo. nÄ• ssa maccharotya__maccharo, _ ahÄ«nÄ• c
suttasuttÄ• nulomÄ• cariyavÄ• daattanomatisaá¹…khÄ• tassa catukkassÄ• pariccÄ• gÄ«, ta
byÄ• khyÄ• tetyattho. atha vÄ• paccakkhÄ• numÄ• nasaddatthÄ• pattippabhedassa pamÄ•

``ekaá¹ƒsavacanaá¹ƒ \Ne 4/ ekaá¹ƒ, vibhajjavacanÄ• paraá¹ƒ.

tatiyaá¹ƒ paá¹-ipuccheyya, catutthaá¹ƒ pana á¹-hÄ• payeâ€™â€™ ti || ---

evaá¹ƒ \Be 4/ vuttacatukkassa vÄ• apariccÄ• gÄ«. hitussuko iti sotÅ«naá¹ƒ hitÄ• yossuko,
patthetÄ« tyattho. so eso sucittÄ• piyo. catukkassa apariccÄ• gittÄ• garu. asaá¹ƒhÄ«rattÄ•
desakattÄ• vattÄ• . hitussukattÄ• vacanakkhamo. pÄ• á¹-hatthaviduttÄ• gambhÄ«rakathaá
caá¹-á¹-hÄ• ne niyojakoti.

``piyo garu bhÄ• vanÄ«yo, vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• , no caá¹-á¹-hÄ• ne niyojakoâ€™â€™ || (AN b 7.37; Nett 1

itiabhihito desako.

sotÄ• idÄ• ni abhidhÄ«yate ---

dhammÄ• cariyagaru saddhÄ• -paÃ±Ã±Ä• diguá¹‡amaá¹‡á¸• ito.

asaá¹-hÄ• mÄ• yo sotÄ• ssa, sumedho amatÄ• mukho ||

tattha dhammagaruttÄ• kathaá¹ƒ na paribhavati, Ä• cariyagaruttÄ• kathikaá¹ƒ na paribhava
saddhÄ• paÃ±Ã±Ä• diguá¹‡apaá¹-imaá¹‡á¸• itattÄ• attÄ• naá¹ƒ na paribhavati, asaá¹-hÄ• n
ca avikkhittacitto bhavati, sumedhattÄ• yonisomanasikarotÄ«tyattho. vuttaÃ±hetaá¹ƒ ---

``paÃ±cahi, bhikkhave, dhammehi samannÄ• gato suá¹‡anto saddhammaá¹ƒ bhabbo niyÄ•
dhammesu sammattaá¹ƒ. katamehi paÃ±cahi? na kathaá¹ƒ paribhoti, na kathikaá¹ƒ paribhot
paribhoti, avikkhittacitto dhammaá¹ƒ suá¹‡Ä• ti ekaggacitto, yonisoca manasi karotÄ«â€™â

taá¹ƒ lakkhaá¹‡appattattÄ• bhÄ• vanÄ• bhavati savanassetyutto sotÄ• .

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

idÄ• ni \Ne 5/ assÄ• rambho --- tattha __yo_ti aniyamaniddeso, tena
visuddhajÄ• tikulagottÄ• dÄ«naá¹ƒ kilesamalavisuddhiyÄ• , pÅ«jÄ• rahatÄ• ya vÄ• akÄ• raá
imissÄ• samantapÄ• sÄ• dikÄ• yaÄ• digÄ• thÄ• ya niddiá¹-á¹-halokanÄ• thattahetuá¹ƒ yath
thirataraá¹ƒ \Be 5/ acalaá¹ƒ katvÄ• yathÄ• vuttahetukÄ• laá¹ƒ accantameva pÅ«rento avasÄ
yathÄ• vuttahetuphalaá¹ƒ sampÄ• detvÄ• yathÄ• vuttahetuphalappayojanaá¹ƒ sÄ• dheti, so
niyameti.

ettÄ• vatÄ• ---

bhayasammohaduddiá¹-á¹-hi-paá¹‡Ä• mo nesa sabbathÄ• .

paÃ±Ã±Ä• pubbaá¹…gamo eso, paá¹‡Ä• moti nidassito ||

tatra hetÅ«ti atidukkarÄ• ni tiá¹ƒ sapÄ• ramitÄ• saá¹…khÄ• tÄ• ni puÃ±Ã±akammÄ• ni. tÄ• n
vacanapathÄ• tÄ«tÄ• nubhÄ• vena mahatÄ• ussÄ• hena karÄ«yantÄ«ti atidukkarÄ• ni nÄ•
tesaá¹ƒ atidullabhaá¹ƒ loke anaÃ±Ã±asÄ• dhÄ• raá¹‡aá¹ƒ nÄ• thattasaá¹…khÄ• taá¹ƒ phala
hetuphalaá¹ƒ; hetumÅ«laá¹ƒ nÄ• ma yathÄ• vuttassa hetuno nipphÄ• danasamatthÄ• mahÄ
Ä• dipaá¹‡idhÄ• nato paá¹-á¹-hÄ• ya ``mutto mocessÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena y
abbocchinnaá¹ƒ pavattati. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ---

``sakÄ• nanÄ• sagrivarÄ• sasÄ• garÄ• ,

gatÄ• vinÄ• saá¹ƒ bahuso vasundharÄ• .

yugantakÄ• le salilÄ• nalÄ• nile,

na bodhisattassa mahÄ• tapÄ• kutoâ€™â€™ ti ||

yÄ• ya samannÄ• gatattÄ• __ ``namo mahÄ• kÄ• ruá¹‡ikassa tassÄ• â€™â€™ _ti Ä• ha. h

catuaá¹-á¹-hasoá¸·asaasaá¹…khyeyyÄ• dippabhedokÄ• lo, yaá¹ƒ sandhÄ• yÄ• ha __ ``kapp
kÄ• laâ€™â€™ _nti. tattha accantasaá¹ƒyogattheupayogavacanaá¹ƒ veditabbaá¹ƒ ``mÄ• sa
6/ caratÄ«â€™â€™ tiÄ• dÄ«su viya. kÄ• maÃ±caso kÄ• lo asaá¹…khyeyyavasena pameyy
kappakoá¹-ivasena aviÃ±Ã±eyyataá¹ƒsandhÄ• ya ``kappakoá¹-Ä«hipi appameyyaá¹ƒ kÄ• la
kÄ• layatÄ«ti __kÄ• lo, _khipati viddhaá¹ƒsayati sattÄ• naá¹ƒ jÄ«vitamiti attho. kala vikkhepo
saá¹ƒkappÄ«yatisÄ• sapapabbatÄ• dÄ«hi upamÄ• hi kevalaá¹ƒ saá¹ƒkappÄ«yati, na
manussadivasamÄ• sasaá¹ƒvaccharÄ• digaá¹‡anÄ• yagaá¹‡Ä«yatÄ«ti __kappo_. ekantiÄ•
koá¹-ibhÅ«tattÄ• koá¹-i, kappÄ• naá¹ƒkoá¹-iyo kappakoá¹-iyo \Be 6/. tÄ• hipi na pamÄ«yatÄ
__appameyyaá¹ƒ. karonto_ti nÄ• natthattÄ• dhÄ• tÅ«naá¹ƒ dÄ• naá¹ƒ dento, sÄ«laá¹ƒ rakk
nikkhamanto, attahitaparahitÄ• dibhedaá¹ƒ taá¹ƒ taá¹ƒ dhammaá¹ƒ pajÄ• nanto, vividhena v
vÄ• yamanto, taá¹ƒ taá¹ƒ sattÄ• parÄ• dhaá¹ƒ khamanto, paá¹-iÃ±Ã±Ä• sammutiparamattha
taá¹ƒ sattahitaá¹ƒadhiá¹-á¹-hahanto, sakalalokaá¹ƒ mettÄ• yanto, mittÄ• mittÄ• dibhedaá¹ƒ
taá¹ƒ taá¹ƒ sattaá¹ƒajjhupekkhanto cÄ• ti attho. __khedaá¹ƒ gato_ti anantappabhedaá¹ƒ ma
saá¹ƒsÄ• radukkhaá¹ƒanubhavanaá¹-á¹-hena gato, sampattotyattho. saá¹ƒsÄ• radukkhaÃ±
mÄ• nasikaÃ±ca sukhaá¹ƒkhedayati pÄ• tayatÄ«ti ``khedoâ€™â€™ ti vuccati. __lokahitÄ• y
yathÄ• vuttahetuphalappayojananidassanaá¹ƒ, ``saá¹ƒsÄ• radukkhÄ• nubhavanakÄ• raá¹‡a

`` `jÄ• tisaá¹ƒsÄ• radukkhÄ• naá¹ƒ, gantuá¹ƒ sakkopi nibbutiá¹ƒ.

ciralliá¹-á¹-hopi saá¹ƒsÄ• re, karuá¹‡Ä• yeva kevalaâ€™ nti || ---

ca vuttaâ€™â€™ nti, tamayuttaá¹ƒ. na hi bhagavÄ• lokahitÄ• ya saá¹ƒsÄ• radukkhamanub
dukkhÄ• nubhavanaá¹ƒ lokassa upakÄ• raá¹ƒ Ä• vahati. evaá¹ƒ panetaá¹ƒ dasseti tiá¹ƒsapA
pÄ• ramitÄ• phalabhÅ«taá¹ƒ nÄ• thattasaá¹…khÄ• taá¹ƒ phalaÃ±ca. yathÄ• cÄ• ha ``mam
kalyÄ• á¹‡amittaá¹ƒÄ• gamma jÄ• tidhammÄ• sattÄ• jÄ• tiyÄ• parimuccantÄ«â€™â€™ ti
bhagavÄ• yathÄ• vuttahetÅ«hi sattÄ• naá¹ƒ vineyyabhÄ• vanipphÄ• danapaÃ±Ã±Ä• bÄ«jÄ
hetuphalenaparipakkindriyabhÄ• vena parinipphannavineyyabhÄ• ve satte vinayi, saá¹ƒsÄ•
na evaá¹ƒ saá¹ƒsÄ• radukkhena lokassa upakÄ• raá¹ƒ kiÃ±ci akÄ• si, tasmÄ• karontoatidu
sambandho. imissÄ• yojanÄ• ya sabbapaá¹-hamassa bodhisattassauppattikÄ• lato paá¹-á¹
nÄ• thattasaá¹…khÄ• tapÄ• ramitÄ• hetuphalÄ• dhigamo veditabbo. yo nÄ• thoti hi sambar
panatthassa ---

``yadeva \Ne 7/ paá¹-hamaá¹ƒ citta-muppannaá¹ƒ tava bodhaye.

tvaá¹ƒ tadevassa lokassa, pÅ«jike parivasitthaâ€™â€™ || ---

iti vacanaá¹ƒ sÄ• dhakaá¹ƒ. paá¹-hamacittassa pÄ• ramitÄ• bhÄ• vo rukkhassa aá¹…kurato
uppattiupamÄ• yasÄ• dhetabbo. etthÄ• ha --- ``khedaá¹ƒ gatoti vacanaá¹ƒ niratthakaá¹ƒ \Be

yathÄ• vuttanayenaguá¹‡asÄ• dhanÄ• sambhavatoâ€™â€™ ti? na, antarÄ• anivattanakab
karontokhedaá¹ƒ gato eva, na antarÄ• khedaá¹ƒ asahanto nivattatÄ«ti dÄ«peti. lokadukkhÄ
bhagavato attano dukkhÄ• nubhavanasamatthataá¹ƒ dasseti.

``yassa kassaci varadossaá¹ƒ, yÄ• vÄ• haá¹ƒ sabbasattadukkhÄ• ni.

sabbÄ• ni sabbakÄ• laá¹ƒ yugaá¹ƒ, padmasseva bujjhantomhÄ«â€™â€™ ti || ---

evaá¹ƒadhippÄ• yassa attamattadukkhÄ• nubhavanasamatthatÄ• ya kÄ• yeva kathÄ• ti atis
dassetÄ«tiattho. atha vÄ• __khedaá¹ƒ gato_ti byÄ• pÄ• raá¹ƒ paricayaá¹ƒ gatotipi attho sar
sabyÄ• pÄ• raá¹ƒ purisaá¹ƒ disvÄ• santi hi loke vattÄ• ro ``khinnoyaá¹ƒ kamme, khinnoyaá
imissÄ• yojanÄ• ya nÄ• thoti iminÄ• buddhattÄ• dhigamasiddhaá¹ƒ koá¹-ippattaá¹ƒnÄ• tha
á¹-hitakÄ• lo dassitoti veditabbo. keci ``mahÄ• kÄ• ruá¹‡ikassÄ• tivadanto buddhabhÅ«tass
likhanti, taá¹ƒ na sundaraá¹ƒ viya, bodhisattakÄ• lepitabbohÄ• rasabbhÄ• vato. tasmÄ• so
dukkarÄ• ni karonto avasÄ• ne dukkarapÄ• ramitÄ• pÄ• ripÅ«riyÄ• tÄ• saá¹ƒ phalabhÅ«taá
lokahitÄ• ya byÄ• pÄ• raá¹ƒ gatoti ayamattho nidassitohoti. ``bodhiá¹ƒ gatoâ€™â€™ ti vutte
hetuphalaá¹ƒ dassitaá¹ƒ hoti. buddhabhÄ• vappattassevaca nÄ• thassa namo kato hoti vise
bodhisattassa. evaá¹ƒ santepi vinayÄ• dhikÄ• roidhÄ• dhippeto. so ca pabbajitakÄ• lato paá
yÄ• vamaraá¹‡akÄ• lÄ• hoti. taá¹ƒ ativiya parittaá¹ƒkÄ• laá¹ƒ lajjino atisukaraá¹ƒ sÄ«lamatt
hitÄ• ya attamattadukkhÄ• panayanÄ• dhippÄ• yenaparipÅ«rento ko nÄ• ma idhalokaparalo
gaccheyya, nanu bhagavÄ• sakalalokadukkhÄ• panayanÄ• dhippÄ• yenakappakoá¹-Ä«hip
atidukkaranirassÄ• daá¹ƒ khedaá¹ƒ gatotiaÃ±Ã±Ä• padesena guá¹‡aá¹ƒ vaá¹‡á¹‡eti Ä• cari

__lokahitÄ• yÄ• _ti ettha lokiyati ettha dukkhanti loko, luyate vÄ• jÄ• tijarÄ• maraá¹‡adukkh
sattalokaá¹ƒ jÄ• tilokaÃ±ca saá¹…gaá¹‡hÄ• ti. tasmÄ• tassa sattalokassa \Ne 8/
idhalokaparalokahitaá¹ƒatikkantaparalokÄ• naá¹ƒ vÄ• ucchinnalokasamudayÄ• naá¹ƒ lokÄ
jÄ• tilokeokÄ• saloke vÄ• diá¹-á¹-hadhammasukhavihÄ• rasaá¹…khÄ• taÃ±ca hitaá¹ƒ samp
lokÄ• naá¹ƒ, loke vÄ• hitanti sarÅ«pekadesekasesaá¹ƒ katvÄ• ``lokahitaâ€™â€™ miccevÄ
__nÄ• tho_tisabbasattÄ• naá¹ƒ Ä• sayÄ• nusayacariyÄ• dhimuttibhedÄ• nurÅ«padhammad
bhikkhave, desessÄ• mi ... pe ... taá¹ƒ suá¹‡Ä• thÄ• â€™â€™ ti (MN III 420) evaá¹ƒ yÄ• ca
nÄ• thatetinÄ• tho. bhikkhÅ«naá¹ƒ vÄ«tikkamÄ• nurÅ«paá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panen
diá¹-á¹-hadhammikasamparÄ• yikÄ• ya cakaruá¹‡Ä• ya upagantvÄ• tapati, suttantavasena
anusayite kilesekaruá¹‡Ä• ya ca paÃ±Ã±Ä• ya ca upagantvÄ• tapati, abhidhammavasena v
aniccÄ• dilakkhaá¹‡avasenaupaparikkhitvÄ• attano kilese paÃ±Ã±Ä• ya upecca paricchind
tapanaá¹-á¹-henÄ• pinÄ• thateti nÄ• tho. sadevake loke appaá¹-ipuggalattÄ• kenaci appaá
paramacittissariyappavattitoca issariyaá¹-á¹-henÄ• pi nÄ• thateti nÄ• tho. ``dhammiyÄ• kath
samÄ• dapesi samuttejesisampahaá¹ƒsesÄ«â€™â€™ ti (Vin I 90) vacanato sampahaá¹ƒsa
Ä• sÄ«saá¹-á¹-hena, paá¹‡idhÄ• nato paá¹-á¹-hÄ• ya ``kathaá¹ƒ nÄ• mÄ• haá¹ƒ mutto moca

nayena Ä• sÄ«saá¹-á¹-hena vÄ• nÄ• thateti nÄ• thotiveditabbo, sammÄ• sambuddho. catÅ
catuvesÄ• rajjacatupaá¹-isambhidÄ• dayo sabbepibuddhaguá¹‡Ä• yojetabbÄ• , ativitthÄ• ri

__namo_ti paramatthato buddhaguá¹‡abahumÄ• napabbhÄ• rÄ• cittanati, cittanatippabhav
meti pÄ• á¹-hasesena sambandho. __mahÄ• kÄ• ruá¹‡ikassÄ• _ti ettha sabbasattavisayattÅ
mahatÄ« karuá¹‡Ä• __mahÄ• karuá¹‡Ä• _. tattha paá¹‡idhÄ• nato paá¹-á¹-hÄ• ya
yÄ• vaanupÄ• disesanibbÄ• napurappavesÄ• niyuttoti mahÄ• kÄ• ruá¹‡iko, bhagavÄ• . etth
iminÄ• yathÄ• vuttahetumÅ«laá¹ƒdasseti. nikkaruá¹‡o hi paradukkhesu udÄ• sino buddhatt
atibhÄ• riyantimaÃ±Ã±anto appameyyaá¹ƒ kÄ• laá¹ƒ atidukkaraá¹ƒ hetuá¹ƒ pÅ«retvÄ• nÄ•
hetuphalappayojanabhÅ«taá¹ƒlokahitaá¹ƒ kathaá¹ƒ karissati. tasmÄ• sabbaguá¹‡amÅ«labh
mahÄ• karuá¹‡Ä• guá¹‡ameva vaá¹‡á¹‡ento ``namo mahÄ• kÄ• ruá¹‡ikassÄ• â€™â€™ ti Ä
phalaá¹ƒ, phalÄ• nurÅ«po\Be 9/ hetu, dvinnampi anurÅ«paá¹ƒ mÅ«laá¹ƒ, tiá¹‡á¹‡ampi anur
ayamattho dassitohoti.

evaá¹ƒ acchariyapuriso, nÄ• tho nÄ• thaguá¹‡e á¹-hito.

namoraho anÄ• thassa, nÄ• thamÄ• nassa sampadaá¹ƒ ||

ettha \Ne 9/ siyÄ• ``anekesu bhagavato guá¹‡esu vijjamÄ• nesu kasmÄ• `mahÄ• kÄ• ruá¹‡
gahitaâ€™â€™ nti? uccate ---

dosahÄ«nassa satthassa, codanÄ• tu na vijjate.

dosayuttamasatthaÃ±ca, tasmÄ• codanÄ• apattakÄ• ti ||

na mayÄ• codanÄ• katÄ• , kintu pucchÄ• eva katÄ• . apica ---

``phalaá¹ƒ satipi rukkheá¸• á¸• he, na patatyavikampite.

codanÄ• yÄ• â€™ tthu satthÄ• naá¹ƒ, pucchanÄ• tyatthaphalaá¹ƒ mahatÄ• ||

``nabhottuá¹ƒ kurute sammÄ• , gahituá¹ƒ nÄ• á¸• á¸• hate ghaá¹-aá¹ƒ.

akkhepe hi kate tadi-cchissÄ• á¹‡Ä• buddhibandhanaá¹ƒ ||

``yathÄ• himapado paddho, pabuddho gandhalimpiyÄ• .

bhinnatthaviramassevaá¹ƒ, satthakatÄ• tthalimpiyÄ• â€™â€™ ti || ---

evaá¹ƒ cekaá¹ƒ ---

sammÄ• pi codanÄ• taá¹ƒ khalu, guravo vivÄ• kyÄ• vivaddha.

yatisissÄ• Ä• ghaá¹-á¹-itÄ• ti-vÄ• kyenÄ• bhyadhikaá¹ƒ gopaya ||

saravatÄ« Ä• ceraá¹ƒ kiliá¹-á¹-hÄ• , tadicchissajitÄ• ttÄ• naá¹ƒ.

jayatyattÄ• namÄ• cero, sadassasseva sÄ• rathÄ«ti || ---

atroccate ---

yassa hi vÄ• kyasahassaá¹ƒ, vÄ• kye vÄ• kye sataÃ±ca jivhÄ• .

nÄ• maá¹ƒ dasabalaguá¹‡apadesaá¹ƒ, vattuá¹ƒ kappenapi na sakkÄ• ||

yathÄ• \Be 10/ \Ne 10/ ---

buddhopi buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ,

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare,

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• ti || (Sv I 304; III 141; Ps II 425; Ud-a 53; Cp-a nid

cottattÄ• na sakkÄ• bhagavataá¹ƒ guá¹‡Ä• namavasesÄ• bhidhÄ• tuá¹ƒ.

apica ---

yathÄ• tvaá¹ƒ sattÄ• naá¹ƒ, dasabala tathÄ• Ã±Ä• á¹‡akaruá¹‡Ä• .

guá¹‡advandaá¹ƒ seá¹-á¹-haá¹ƒ, tava guá¹‡agaá¹‡Ä• nÄ• ma tiguá¹‡Ä• ti || ---

sabbaguá¹‡aseá¹-á¹-hattÄ• mÅ«lattÄ• ca ekameva vuttaá¹ƒ. atha vÄ• ``chasu asÄ• dhÄ•
aÃ±Ã±atarattÄ• taggahaá¹‡ena sesÄ• pi gahitÄ• va sahacaraá¹‡alakkhaá¹‡enÄ• â€™â€™
abhidhammassakevalaá¹ƒ paÃ±Ã±Ä• visayattÄ• abhidhammaá¹-á¹-hakathÄ• rambhe Ä• ca

paÃ±Ã±Ä• yassa mahesinoâ€™â€™ ti paÃ±Ã±Ä• guá¹‡o vaá¹‡á¹‡ito tesaá¹ƒ tesaá¹ƒ sattÄ
Ä• sayÄ• nusayacaayÄ• dhimuttibhedÄ• nurÅ«paparicchindanapaÃ±Ã±Ä• ya, sattesu mahA
suttantaá¹-á¹-hakathÄ• rambhe ``karuá¹‡Ä• sÄ«talahadayaá¹ƒ, paÃ±Ã±Ä• pajjotavihatamoh
ubhopi paÃ±Ã±Ä• karuá¹‡Ä• guá¹‡Ä• vaá¹‡á¹‡itÄ• . idha pana vinaye Ä• sayÄ• dinirapekk
pÄ• katikasattenÄ• pi asotabbÄ• rahaá¹ƒ suá¹‡anto, apucchitabbÄ• rahaá¹ƒ pucchanto, ava
sikkhÄ• padaá¹ƒ paÃ±Ã±apesÄ«ti karuá¹‡Ä• guá¹‡oyeveko vaá¹‡á¹‡itoti veditabbo.

paÃ±Ã±Ä• dayÄ• attaparatthahetÅ«,

tadanvayÄ• sabbaguá¹‡Ä• jinassa.

ubho guá¹‡Ä• te guá¹‡asÄ• garassa,

vuttÄ• idhÄ• cariyavarena tasmÄ• ||

ettÄ• vatÄ• \Ne 11/ aá¹-á¹-hakathÄ• digÄ• thÄ• ,

samÄ• sato vuttapadatthasobhÄ• .

ayampi vitthÄ• ranayoti cÄ• haá¹ƒ,

uddhaá¹ƒ ito te paá¹-isaá¹ƒkhipÄ• mi ||

dutiyagÄ• thÄ• ya \Be 11/ __asambudha_nti dhammÄ• naá¹ƒ yathÄ• sabhÄ• vaá¹ƒ abujjhan
__buddhanisevita_ntibuddhÄ• nubuddhapaccekabuddhehi gocarabhÄ• vanÄ• sevanÄ• hi y
__bhavÄ• bhava_ntivattamÄ• nabhavato aÃ±Ã±aá¹ƒ bhavaá¹ƒ __gacchati_ upagacchati, p
vÄ• __bhavo_tisassatadiá¹-á¹-hi. tassa paá¹-ipakkhattÄ• __abhavo_ti ucchedadiá¹-á¹-hi. __
__abhavo_tihÄ• ni. __bhavo_ti vÄ• duggati. __abhavo_ti sugati. ``appamÄ• á¹‡Ä• dhamm
tiÄ• dÄ«su (Dhs tikamÄ• tikÄ• 13, 11) viya hi vuddhiatthattÄ• akÄ• rassa. bhÄ• vayatÄ«ti _
bhavatÄ«ti vÄ• __bhavo_. savikÄ• rÄ• bahuvidhakhandhuppattidÄ«pitÄ• . __abhavo_ti vin
maraá¹‡abhÄ• vaÃ±ca gacchatÄ«ti vuttaá¹ƒ hoti. ettha arahantÄ• naá¹ƒ maraá¹‡ampi khaá
bhavesu abhavo bhavÄ• bhavo, taá¹ƒ __bhavÄ• bhavaá¹ƒ, _bhavesu abhÄ• vapaÃ±Ã±attiá
__jÄ«valoko_ti sattaloko, saá¹…khÄ• ralokaokÄ• salokÄ• naá¹ƒbhavÄ• bhavagamanÄ• sam
viseseti. __avijjÄ• dikilesajÄ• laviddhaá¹ƒsino_tiettha navapi lokuttaradhammÄ• saá¹…gaha
apacayagÄ• mitÄ• hi catumaggadhammassa odhisoavijjÄ• dikilesajÄ• laviddhaá¹ƒso, so as
hutvÄ• tattha sahÄ• yabhÄ• vÅ«pagamanenanibbÄ• nassÄ• pi. yathÄ• ha ``yo kho, Ä• vus
vuccati nibbÄ• naâ€™â€™ nti. arahattassÄ• pi tathÄ• rÄ• gÄ• dikkhayavacanasabbhÄ• va
tiá¹‡á¹‡ampi phalÄ• naá¹ƒ atthÄ«tinavavidhopesa ``avijjÄ• dikilesajÄ• laviddhaá¹ƒsÄ«â€™â

sahacaraá¹‡alakkhaá¹‡akaÄ• raá¹‡atÄ• yapaá¹-ipakkhagocaraggahaá¹‡atÄ• . anabhihitopi
bujjhitabbo iti vacanatokÄ• raá¹‡agocaraggahaá¹‡ena cattÄ• ripi phalÄ• ni gahitÄ• ni. narak
dhÄ• reti sugatiyaá¹ƒuppÄ• danenÄ• ti __dhammo_. puna sugatimhi ajananakÄ• rÄ« akusa
posetipavatteti vaá¸• á¸• hetÄ«ti dhammo. so pana kÄ• marÅ«pÄ• rÅ«pabhedato tividho acc
tatopiuttamattÄ• __dhammavaro_.

etthÄ• ha --- ``catunnaá¹ƒ, bhikkhave, ariyasaccÄ• naá¹ƒ ananubodhÄ• appaá¹-ivedhÄ• ev
dÄ«ghamaddhÄ• naá¹ƒsandhÄ• vitaá¹ƒ saá¹ƒsaritaâ€™ nti (DN II 155; Vin I 287) vacanato
asambudhaá¹ƒbhavÄ• bhavaá¹ƒ gacchati jÄ«valokoti siddhaá¹ƒ. tasmÄ• yaá¹ƒ asambudha
12/ ``tassÄ• â€™â€™ ti ante taá¹ƒniddesena niyamanato catusaccadhammopi avijjÄ• dikile
dhammavaroti cÄ• pajjati. aÃ±Ã±athÄ• ``namo avijjÄ• dikilesajÄ• laviddhaá¹ƒsinodhammav
taá¹ƒniddesena samÄ• navibhattikaraá¹‡aá¹ƒ na yujjati atippasaá¹…ganiyamanato,
``avijjÄ• dikilesajÄ• laviddhaá¹ƒsino dhammavarassÄ• â€™â€™ ti vacanaá¹ƒ visesanavaca
tasmÄ• dukkhasamudayasaccÄ• naá¹ƒ tabbhÄ• vappasaá¹…go natthÄ«ti ce? na, taá¹ƒnido
samÄ• navibhattiá¹-á¹-hÄ• ne avisesitattÄ• . api ca maggasaccanirodhasaccesu phalÄ• naá
lokuttaradhammÄ• saá¹…gahitÄ• tivacanavirodho, phalÄ• naá¹ƒ asaá¹…gahe veraÃ±jakaá
kevalaá¹ƒ ariyamaggo ceva nibbÄ• naÃ±ca, api ca ariyaphaladhammehi saddhiá¹ƒ pariyatti
``rÄ• gavirÄ• gamanejamasokaá¹ƒ ... pe ... dhammamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™
cÄ• ti pubbÄ• paraviruddhÄ• esÄ• gÄ• thÄ• sÄ• sanaviruddhÄ• cÄ• â€™â€™ ti? vuccate
vuttagÄ• thatthÄ• jÄ• nanato. ettha hi Ä• cariyena pavattipavattihetuvisayavibhÄ• go ca das
__asambudha_ntiasambodho, so atthato avijjÄ• , tÄ• ya ca taá¹‡hupÄ• dÄ• nÄ• ni gahitÄ•
dhammÄ• samudayasaccaá¹ƒ, bhavÄ• bhavanti ettha dukkhasaccaá¹ƒ vuttaá¹ƒ. sugatidugg
paÃ±cupÄ• dÄ• nakkhandhÄ• honti. ``evametassa kevalassa dukkhakkhandhassa samuda
vacanato dukkhappavatti __pavatti_ nÄ• ma, dukkhasamudayo __pavattihetu_ nÄ• ma, avij
pavattihetussa aggahitaggahaá¹‡ena nirodhamaggasaccadvayaá¹ƒ __visayo_ nÄ• ma. vutt
avijjÄ• ? dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... dukkhanirodhagÄ• miniyÄ• paá¹-ipadÄ• ya aÃ±Ã
226).

ettha ca nirodhasaccaá¹ƒ buddhena gocarÄ• sevanÄ• ya Ä• sevitaá¹ƒ, maggasaccaá¹ƒ bhÄ
ettÄ• vatÄ• asambudhaá¹ƒ buddhanisevitaá¹ƒ yanti upayogappatto yo visayo nirodho ca ma
tassayathÄ• vuttÄ• vijjÄ• dikilesajÄ• lattayaviddhaá¹ƒsino namo dhammavarassÄ• ti ayaá¹ƒ
pariyattidhammopikilesaviddhaá¹ƒsanassa suttantanayena upanissayapaccayattÄ• kilesavi
``avijjÄ• dikilesajÄ• laviddhaá¹ƒsÄ«â€™â€™ tivattuá¹ƒ sambhavati. evaÃ±hi sati rÄ• gavirÄ
dhammaá¹ƒ deseti ... pe ... brahmacariyaá¹ƒ pakÄ• setÄ«ti suttattho ca asesato gahito hoti.
imÄ• yagÄ• thÄ• ya kevalaá¹ƒ pariyattidhammova gahito hoti, yaá¹ƒ sandhÄ• yÄ• ha ``so dh
desetiÄ• dikalyÄ• á¹‡aá¹ƒ ... pe ... brahmacariyaá¹ƒ pakÄ• setÄ«â€™â€™ ti (DN I 190; Vin
asambudhaá¹ƒ buddheheva nisevitaá¹ƒ gocarÄ• sevanÄ• ya anaÃ±Ã±anisevitaá¹ƒ. yathÄ•
bhante, dhammÄ• bhagavaá¹ƒnettikÄ• bhagavaá¹ƒpaá¹-isaraá¹‡Ä• ... pe ... bhagavato su

bhikkhÅ«dhÄ• ressantÄ«â€™â€™ ti (SN a II 146).

tatiyagÄ• thÄ• ya \Ne 13/ sÄ«lÄ• dayo kiÃ±cÄ• pi lokiyalokuttarÄ• yathÄ• sambhavaá¹ƒ lab
``ariyasaá¹…ghaâ€™â€™ nti vacanato sÄ«lÄ• dayo cattÄ• ro dhammakkhandhÄ• lokuttarÄ
``sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡appabhutÄ«hÄ«â€™â€™ tivattabbe sarÄ
``vimuttiÃ±Ä• á¹‡appabhutÄ«hÄ«â€™â€™ _ti vuttaá¹ƒ. ettha cakiÃ±cÄ• pi vimuttÄ«ti phala
adhippetÄ• , tathÄ• pi ``maggÄ• vuá¹-á¹-hahitvÄ• maggaá¹ƒpaccavekkhati. pahÄ«ne kiles
paccavekkhati. nibbÄ• naá¹ƒ paccavekkhatÄ«â€™â€™ ti (Paá¹-á¹-h I 1.410) vacanato
maggÄ• dipaccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ vimuttiÃ±Ä• á¹‡anti veditabbaá¹ƒ. vimuttivimokkh
``khaye Ã±Ä• á¹‡aá¹ƒ anuppÄ• de Ã±Ä• á¹‡anti (Dhs dukamÄ• tikÄ• 142; DN III 304) ettha
rÄ• gakkhayo dosakkhayoti phalanibbÄ• nÄ• naá¹ƒadhivacanaâ€™â€™ nti sutte Ä• gatame
pÄ• katiko khayo eva. __pabhuti_-saddenatisso vijjÄ• cha abhiÃ±Ã±Ä• catasso paá¹-isam
guá¹‡Ä• saá¹…gahitÄ• . samannÄ• gamaá¹-á¹-henaaparihÄ«naá¹-á¹-hena ca yutto. __khet
kusalatthikÄ• na_nti ``anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒlokassÄ• â€™â€™ ti suttato kusalass
viruhanaá¹-á¹-hÄ• nattÄ• , suttantanayena upanissayapaccayattÄ• ca kÄ• maá¹ƒ kusalassa
kusalatthikÄ• naá¹ƒ janÄ• naá¹ƒ. tasmÄ• na yujjatÄ«tice? na, suttatthasambhavato. sutte ``
puÃ±Ã±akkhettaá¹ƒ lokassÄ• â€™â€™ ti (saá¹ƒ0ni0 b IV 341) hi vuttaá¹ƒ. kassa lokassa? p
khettaá¹ƒ saá¹…gho, puÃ±Ã±upanissayattÄ• puÃ±Ã±akkhettaá¹ƒ hoti saá¹…gho, kusalatthi
lokepi hi devadattassakhettaá¹ƒ yaÃ±Ã±adattassa khettaá¹ƒ sÄ• liyavupanissayattÄ• sÄ• li
ca vuccati. __ariyasaá¹…gha_nti vigatakilesattÄ• ariyaá¹ƒ parisuddhaá¹ƒ ariyÄ• naá¹ƒ, ariy
pattaá¹ƒsÄ«ladiá¹-á¹-hisÄ• maÃ±Ã±ena saá¹…ghatattÄ• saá¹…ghaá¹ƒ. ``ariya-saddena sa
nivÄ• retÄ«â€™â€™ ti kecilikhanti, taá¹ƒ na sundaraá¹ƒ vimuttiÃ±Ä• á¹‡aguá¹‡aggahaá¹‡e
__sirasÄ• _ti \Be 14/iminÄ• kÄ• maá¹ƒ kÄ• yanatiá¹ƒ dasseti, tathÄ• pi uttamasaá¹…ghe gu
uttamaá¹…gameva niddisanto ``sirasÄ• namÄ• mÄ«â€™â€™ tyÄ• ha. sirassa pana uttama
cakkhusotindriyÄ• naá¹ƒ nissayattÄ• , tesaá¹ƒ uttamatÄ• ca dassanÄ• nuttariyasavanÄ• nu
veditabbÄ• . etthÄ• ha --- anusandhikusalo

``upogghÄ• to padaÃ±ceva, padattho padaviggaho.

codanÄ• pratyavajjÄ• naá¹ƒ, byÄ• khyÄ• tantassa chabbidhÄ• â€™â€™ ti || ---

evamavatvÄ• kasmÄ• ratanattayapaá¹‡Ä• maá¹ƒ paá¹-hamaá¹ƒ vuttanti? vuccate --- satÄ•
sappurisÄ• naá¹ƒ, yadidaá¹ƒ saá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayapÅ«jÄ• vidhÄ• naá¹ƒ.
``satÄ• cÄ• ratobhaá¹-á¹-hÄ• mÄ• mayaá¹ƒ homÄ• â€™â€™ ti \Ne 14/ karÄ«yati, catugam
vinayapiá¹-akaá¹ƒ saá¹ƒvaá¹‡á¹‡etukÄ• massamahÄ• samuddaá¹ƒ ogÄ• hantassa viya
paÃ±Ã±Ä• veyyattiyasamannÄ• gatassÄ• pi mahantaá¹ƒ bhayaá¹ƒ hoti,
bhayakkhayÄ• vahaÃ±cetaá¹ƒratanattayaguá¹‡Ä• nussaraá¹‡ajanitaá¹ƒ paá¹‡Ä• mapÅ«jÄ•
buddhaá¹ƒ sarantÄ• naâ€™â€™ ntiÄ• di (SN a I 249). apicÄ• cariyo satthupÅ«jÄ• vidhÄ• n

satthÄ• bhinivesassalokassa yathÄ• bhÅ«taá¹ƒ satthari eva sammÄ• sambuddhe satthusam
asatthari satthusambhÄ• vanaá¹ƒpariccajÄ• peti, ``tathÄ• gatappaveditaá¹ƒ dhammavinaya
vuttadosaá¹ƒ pariharati. antarÄ• yabahulattÄ• khandhasantatiyÄ• vippakatÄ• ya vinayasaá
Ä• yuvaá¹‡á¹‡asukhabalÄ• naá¹ƒparikkhayasambhavÄ• saá¹…kÄ• ya ``abhivÄ• danasÄ«lis
sukhaá¹ƒ balaâ€™â€™ nti (dha0pa0 109) vuttÄ• nisaá¹ƒse yÄ• va saá¹ƒvaá¹‡á¹‡anÄ• pari
buddhassa bhagavatopaá¹‡Ä• mapÅ«jÄ• vidhÄ• naá¹ƒ sammÄ• sambuddhabhÄ• vÄ• dhiga
paá¹-ipajjantÄ• naá¹ƒ ussÄ• haá¹ƒjaneti. lokiyalokuttarabhedassa, lokuttarasseva vÄ• sadd
pÅ«jÄ• vidhÄ• naá¹ƒ paccekabuddhabhÄ• vÄ• dhigamatthaá¹ƒ__paccekabuddhayÄ• naá¹ƒ
janeti. saddhammapaá¹-ivedhamattÄ• bhilÄ• sino hite. paramatthasaá¹…ghapÅ«jÄ• vidhÄ•
paramatthasaá¹…ghabhÄ• vÄ• dhigamatthaá¹ƒ __sÄ• vakayÄ• naá¹ƒ_ paá¹-ipajjantÄ• naá
maá¹…galÄ• dÄ«ni vÄ• sÄ• tthÄ• ni anantarÄ• yÄ• ni ciraá¹-á¹-hitikÄ• ni bahumatÄ• ni ca
bhavantÄ«tievaá¹ƒladdhikÄ• naá¹ƒ cittaparitosanatthaá¹ƒ ``pÅ«jÄ• ca pÅ«janeyyÄ• naâ€™
pasatthamaá¹…galaá¹ƒ karoti. vuccate ca ---

``maá¹…galaá¹ƒ \Be 15/ bhagavÄ• buddho, dhammo saá¹…gho ca maá¹…galaá¹ƒ.

maá¹…galÄ• dÄ«ni sÄ• tthÄ• ni, sÄ«ghaá¹ƒ sijjhanti sabbaso ||

``satthu pÅ«jÄ• vidhÄ• nena, evamÄ• dÄ« bahÅ« guá¹‡e.

labhatÄ«ti vijÄ• nanto, satthupÅ«jÄ• paro siyÄ• â€™â€™ ti ||

ettha ca satthupadhÄ• nattÄ• dhammasaá¹…ghÄ• naá¹ƒ pÅ«jÄ• vidhÄ• naá¹ƒ satthupÅ«jÄ
daá¹-á¹-habbaá¹ƒ sÄ• sanatolokato ca. tenetaá¹ƒ vuccati ---

``satthÄ• â€™â€™ ti dhammo sugatena vutto.

nibbÄ• nakÄ• le yamato sa satthÄ• .

suvatthigÄ• thÄ• su ``tathÄ• gatoâ€™â€™ ti.

saá¹…gho ca vutto yamato sa satthÄ• ||

kiÃ±ca \Ne 15/ bhiyyo ---

dhammakÄ• yo yato satthÄ• , dhammo satthÄ• tato mato.

dhammaá¹-á¹-hito so saá¹…gho ca, satthusaá¹…khyaá¹ƒ nigacchati ||

santi hi loke vattÄ• ro kosagataá¹ƒ asiá¹ƒ gahetvÄ• á¹-hitaá¹ƒ purisaá¹ƒ visuá¹ƒ aparÄ• ma
gahetvÄ• á¹-hito esoâ€™â€™ ti. tenevÄ• ha cÄ• riyamÄ• traccevÄ• ---

``namatthu buddharatnÄ• ya, dhammaratnÄ• ya te namo.

namatthu saá¹…gharatnÄ• ya, tiratnasamavÄ• nayÄ«â€™â€™ ti ||

apica sabbadhammesu appaá¹-ihataÃ±Ä• á¹‡animittÄ• nuttaravimokkhapÄ• tubhÄ• vÄ• bhi
khandhasantÄ• namupÄ• dÄ• ya ``buddhoâ€™â€™ ti yadi paÃ±Ã±Ä• piyati, dhammo paá¹
saá¹…gho ca ``saá¹…ghe gotamidehi, saá¹…ghe te dinne ahaÃ±ceva pÅ«jito bhavissÄ• mi
vuttattÄ• bhÄ• jananti dÄ«peti. atha vÄ• ``buddhasubodhito dhammo Ä• cariyaparamparÄ
pakkhittatelamiva aparihÄ• petvÄ• yÄ• vajjatanÄ• Ä• bhatattÄ• eva mÄ• disÄ• nampi sota
saá¹…ghassa Ä• cariyo atÄ«vaÄ• darena paá¹‡Ä• maá¹ƒ karoti ``sirasÄ• namÄ• mÄ«â€™

evaá¹ƒ \Be 16/ anekavidhaá¹ƒ paá¹‡Ä• mappayojanaá¹ƒ vadanti, Ä• cariyena pana adhippe
vuttaá¹ƒ __ ``iccevamaccantanamassaneyyaâ€™â€™ _ntiÄ• dinÄ• catutthagÄ• thÄ• ya. __
ratanattayapÅ«jÄ• vidhÄ• naparisamattattho. yadi evaá¹ƒ yathÄ• vihitamattameva pÅ«jÄ• v
ratanattayaá¹ƒ, na tato uddhanti Ä• pajjatÄ«ti aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡atthaá¹ƒ
``evamaccantanamassaneyyaâ€™â€™ ntiÄ• ha. tattha evanti iminÄ• yathÄ• vuttavidhiá¹ƒ
vidhinÄ• , aÃ±Ã±enavÄ• tÄ• disena accantameva muhuttamapi aá¹-á¹-hatvÄ• abhikkhaá¹‡
namassanÄ• rahaá¹ƒnamassamÄ• nassa hitamahapphalakaraá¹‡atoti attho. evaá¹ƒvidhaá¹
mahapphalaá¹-á¹-hena ca siddhaá¹ƒratanabhÄ• vaá¹ƒ ratanattayaá¹ƒ namassamÄ• no yaá¹
alatthaá¹ƒ alabhiá¹ƒ. akusalamalaá¹ƒ tadaá¹…gÄ• dippahÄ• nenapunÄ• tÄ«ti puÃ±Ã±aá¹ƒ.
kilesadarathappaá¹-ippassaddhiyÄ• sÄ«talattÄ• cittaá¹ƒ abhisandetÄ«ti abhisando. puÃ±Ã
cÄ• ti puÃ±Ã±Ä• bhisando, taá¹ƒ __puÃ±Ã±Ä• bhisandaá¹ƒ_. __gaá¹‡á¹-hipade_pana ``puÃ
bhaá¹‡anti, ``vipulaâ€™â€™ nti vacanato so attho na yujjatÄ«tiÄ• cariyo. atha vÄ• puÃ±Ã±
puÃ±Ã±Ä• bhisando \Ne 16/, taá¹ƒ __puÃ±Ã±Ä• bhisandaá¹ƒ_. sandasavaneti dhÄ• tu. tasm
puÃ±Ã±ussayanti attho yujjati, taá¹ƒ pana vipulaá¹ƒ, naparittanti dassitaá¹ƒ __vipula_-sadde

paÃ±camagÄ• thÄ• __yasmiá¹ƒ_ vinayapiá¹-ake pÄ• á¸·ito ca atthato ca anÅ«naá¹ƒ lajjÄ«p
pavattanaá¹-á¹-hena__á¹-hite_ sakalaá¹ƒ tividhampi __sÄ• sanaá¹ƒ_ tesveva puggalesu __
kassasÄ• sananti ce? __aá¹-á¹-hitassa_ bhagavato. bhagavÄ• hi á¹-hitihetubhÅ«tÄ• ya ucc
abhÄ• venaaá¹-á¹-hitoti vuccati. ucchedadiá¹-á¹-hiko hi paraloke nirapekkho kevalaá¹ƒ
kÄ• masukhallikÄ• nuyogamanuyuÃ±jantotiá¹-á¹-hati, na paralokahitÄ• ni puÃ±Ã±Ä• ni kattu
sassatadiá¹-á¹-hiko tÄ• nikattuá¹ƒ Ä• yÅ«hati. bhagavÄ• pana tathÄ• atiá¹-á¹-hanto anÄ• y
paá¹-ipadaá¹ƒ paá¹-ipajjantosayaÃ±ca oghaá¹ƒ tari, pare ca tÄ• resi. yathÄ• ha ``appatiá¹-á
Ä• vuso, anÄ• yÅ«haá¹ƒoghamatariâ€™â€™ nti (SN a I 1). catubrahmavihÄ• ravasena satt

caá¹-hitassÄ• ti atthavasena vÄ• __susaá¹‡á¹-hitassa_. susaá¹‡á¹-hitattÄ• hesa kevalaá¹ƒ
dukkhaá¹ƒapanetukÄ• mo hitaá¹ƒ upasaá¹ƒharitukÄ• mo sampattiyÄ• ca pamodito apakkha
deseti, tasmÄ• imasmiá¹ƒ \Be 17/ vinayasaá¹ƒvaá¹‡á¹‡anÄ• dhikÄ• re sÄ• ruppÄ• ya thutiy
``susaá¹‡á¹-hitassÄ• â€™â€™ ti. __gaá¹‡á¹-hipade_ pana ``manÄ• piye ca kho, bhikkhave
paccupaá¹-á¹-hiteâ€™â€™ ti (Sv II 35; Ps II 386) suttassa, ``susaá¹‡á¹-hÄ• nÄ• surÅ«patÄ
suttassa ca vasena susaá¹‡á¹-hitassÄ• ti atthovutto, so adhippetÄ• dhikÄ• rÄ• nurÅ«po na
vinayaá¹ƒ amissaá¹ƒ, udÄ• hu pubbÄ• cariyÄ• nubhÄ• vanti? nobhayampi. amissÄ• eva hi
tasmÄ• bhÄ• vanapuá¹ƒsakavasena amissaá¹ƒ taá¹ƒ vaá¹‡á¹‡ayissanti sambandho.
__pubbÄ• cariyÄ• nubhÄ• va_ntiaá¹-á¹-hakathÄ• ``yasmÄ• pure aá¹-á¹-hakathÄ• akaá¹ƒs
Ä• nubhÄ• vo nÄ• ma hoti. kiÃ±ci apubbaá¹ƒ disvÄ• santi hi loke vattÄ• ro ``kassesa Ä• nu
bhagavato adhippÄ• yaá¹ƒ anugantvÄ• taá¹ƒtaá¹ƒpÄ• á¹-he atthaá¹ƒ bhÄ• vayati vibhÄ• va
atthassa bhÄ• vanÄ• vibhÄ• vanÄ• ti Ä• nubhÄ• vo vuccati aá¹-á¹-hakathÄ• .

pubbÄ• cariyÄ• nubhÄ• ve sati kiá¹ƒ puna taá¹ƒ vaá¹‡á¹‡ayissanti iminÄ• Ä• rambhenÄ• ti
vuccantichaá¹-á¹-hasattamaá¹-á¹-hamanavamagÄ• thÄ• yo. tattha ariyamaggaÃ±Ä• á¹‡amb
visuddhavijjehi, tenevaniddhotÄ• savattÄ• visuddhapaá¹-isambhidehi, visuddhapaá¹-isambl
saddhammasaá¹ƒvaá¹‡á¹‡anakovidehÄ«tiyojanÄ• veditabbÄ• . keci ``pubbÄ• cariyÄ• ti vut
rÄ• hulÄ• cariyÄ• dayopisaá¹…gayhanti, te apanetuá¹ƒ kÄ• maÃ±cÄ• tiÄ• di vuttaâ€™â€™
vaá¹‡á¹‡ayissaâ€™â€™ ntivuttattÄ• pubbaá¹-á¹-hakathÄ• ya Å«nabhÄ• vo dassitoti ce? na
saá¹ƒvaá¹‡á¹‡itoti \Ne 17/ dassetuá¹ƒ __ ``kÄ• maÃ±cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. saddh
kovidehi, tÄ• yasaá¹ƒvaá¹‡á¹‡anÄ• ya vÄ• kovidehi __saddhammasaá¹ƒvaá¹‡á¹‡anakovid

__sallekhiye_ti kilesajÄ• taá¹ƒ bÄ• hullaá¹ƒ vÄ• sallikhati tanuá¹ƒ karotÄ«ti sallekho, sallek
sallekhiyaá¹ƒ, tasmiá¹ƒ sallekhiye. __nosulabhÅ«pamehÄ«_ti asulabhÅ«pamehi. __mahÄ•
mahÄ• vihÄ• ravaá¹ƒsassa. paÃ±Ã±Ä• ya accuggataá¹-á¹-hena dhajo upamÄ• etesantidha
sambuddhavaraá¹ƒ anuayehi anugatehi __sambuddhavaranvayehi, _buddhÄ• dhippÄ• yÄ•
vara-saddo ``sÄ• maá¹ƒ saccÄ• ni buddhattÄ• sambuddhoâ€™â€™ tivacanato paccekabu
apanetuá¹ƒ vutto.

aá¹-á¹-hakathÄ• ya \Be 18/ Å«nabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni attano karaá¹‡avisesaá¹ƒ ta
dassetuá¹ƒ__ ``saá¹ƒvaá¹‡á¹‡anÄ• â€™â€™ _tiÄ• dimÄ• ha. __na kiÃ±ci atthaá¹ƒ abhisam
kiÃ±cipayojanaá¹ƒ phalaá¹ƒ hitaá¹ƒ na sÄ• dhetÄ«ti attho ``na taá¹ƒ tassa bhikkhuno kiÃ±ci
anubhotÄ«â€™â€™ tiÄ• dÄ«su (Vin III 538) viya. __ajjhesanaá¹ƒ buddhasirivhayassÄ• _ti i
sahampatibrahmunÄ• ajjhiá¹-á¹-hena dhammo desito bhagavatÄ• , sÄ• riputtassa ajjhesana
paÃ±Ã±atto, tasmÄ• ayampi Ä• cariyo taá¹ƒ Ä• cariyavattaá¹ƒ pÅ«jento imaá¹ƒ saá¹ƒvaá¹‡
buddhasirittherassayÄ• canaá¹ƒ nissÄ• ya akÄ• sÄ«ti dasseti. __samanussaranto_ti tassÄ•
Ä• daraÃ±ca.

tato paraá¹ƒ dve gÄ• thÄ• yo kattabbavidhidassanatthaá¹ƒ vuttÄ• . tena tÄ• su aá¹-á¹-hakat
vuttavinicchayapaccayavimatiá¹ƒvinodeti, ekaá¹-á¹-hakathÄ• ya kusalassa vÄ• ``ayaá¹ƒ na
natthÄ«â€™â€™ ti paá¹-ikkhepaá¹ƒnivÄ• reti, ayuttatthapariccÄ• gena tattha abhiniviá¹-á¹-h
pariccajÄ• peti, theravÄ• dadassanenavinayavinicchayaá¹ƒ pati vinayadharÄ• naá¹ƒ kÄ• ra
uhÄ• pohakkamaá¹ƒ dasseti, ayuttattheravÄ• dapaá¹-ikkhepenapuggalappamÄ• á¹‡ataá¹ƒ
cÄ• nisaá¹ƒsÄ• kattabbavidhidassanena dassitÄ• honti. saá¹ƒvaá¹‡á¹‡anaá¹ƒ taÃ±ca sam
saá¹ƒvaá¹‡á¹‡anÄ• ya mahÄ• aá¹-á¹-hakathaá¹ƒ sarÄ«raá¹ƒ katvÄ• samÄ• rabhissaá¹ƒ, m
vinicchayo, tatheva kurundÄ«nÄ• mÄ• dÄ«su loke vissutÄ• suaá¹-á¹-hakathÄ• su ca yo vutt
vinicchayato mahÄ• aá¹-á¹-hakathÄ• nayena, vinayayuttiyÄ• vÄ• yuttamatthaá¹ƒ tassa sar
gaá¹‡hanto samÄ• rabhissaá¹ƒ. kiá¹ƒ saá¹ƒvaá¹‡á¹‡anameva, na aÃ±Ã±anti dassanatthaá¹
saá¹ƒvaá¹‡á¹‡anÄ• ggahaá¹‡aá¹ƒ. atha vÄ• antogadhattheravÄ• daá¹ƒ saá¹ƒvaá¹‡á¹‡ana
yojanÄ• veditabbÄ• . theravÄ• dÄ• hi bahiaá¹-á¹-hakathÄ• ya vicaranti. ettha __Ä• di_-sad
cÅ«á¸·apaccariandhakaariyaá¹-á¹-hakathÄ• pannavÄ• rÄ• dayopi saá¹…gahitÄ• \Ne 18/. ta
sÄ«haá¸·abhÄ• sÄ• ya uá¸·umpaá¹ƒ kira, tasmiá¹ƒ nisÄ«ditvÄ• katattÄ• tameva nÄ• maá¹
kurundÄ«vallivihÄ• ro nÄ• ma atthi, tattha katattÄ• __kurundÄ«_ nÄ• ma jÄ• tÄ• .

__samma samÄ• rabhissa_nti kattabbavidhÄ• naá¹ƒ sajjetvÄ• ahaá¹ƒ á¹-hito, tasmÄ• __ta
nisÄ• mentÅ«_tigÄ• thÄ• ya taá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ me mama, mayÄ• vÄ• vuccamÄ•
__nisÄ• mentu_passantu paÃ±Ã±Ä• cakkhunÄ• suá¹‡antu vÄ• saddhÄ• vÄ«riyapÄ«tipÄ•
saá¹…kharitvÄ• pÅ«jayantÄ• __sakkaccaá¹ƒ dhammaá¹ƒ_. kassa dhammaá¹ƒ? __dhamm
dasseti? padÄ«paá¹-á¹-hÄ• niyo hi dhammo hitÄ• hitappakÄ• sanato, padÄ«padharaá¹-á¹-h
tathÄ• gato, tasmÄ• parinibbutepi tasmiá¹ƒ tathÄ• gate tattha sokaá¹ƒ akatvÄ• sakkacca d
paá¹-imÄ• nayantÄ• nisÄ• mentÅ«ti dasseti. atha vÄ• ``dhammakÄ• yÄ• tathÄ• gatÄ• â€™
vacanatodhammo ca so padÄ«po cÄ• ti __dhammappadÄ«po, _ bhagavÄ• .

yo dhammavinayo yathÄ• buddhena vutto, so tatheva buddhaputtehi sÄ• vakehi __Ã±Ä• to
buddhaputtÄ• naá¹ƒ __matiá¹ƒ_ adhippÄ• yaá¹ƒ __accajantÄ• _ niravasesaá¹ƒ gaá¹‡hantÄ
porÄ• á¹‡attherÄ• vÄ• . __aá¹-á¹-hakathÄ• _ti aá¹-á¹-hakathÄ• yo, upayogabahuvacanaá¹ƒ

yaá¹ƒ atthajÄ• taá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ, taá¹ƒ sabbampi pamÄ• dalekhakÄ• naá¹ƒ
vajjayitvÄ• . kiá¹ƒ sabbesampi pamÄ• á¹‡aá¹ƒ? na, kintu sikkhÄ• su sagÄ• ravÄ• naá¹ƒ idh
paá¹‡á¸• itÄ• naá¹ƒ, mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana saccepi alikepi dukkaá¹-ameva vut
pamÄ• dalekhanti veditabbaá¹ƒ. pamÄ• dalekhaá¹ƒ vajjayitvÄ• pamÄ• á¹‡aá¹ƒ hessatÄ«ti

__tato cÄ• _ti aá¹-á¹-hakathÄ• su vuttaatthajÄ• tato __tantikkamaá¹ƒ_ pÄ• á¸·ikkamaá¹ƒ. su
antoti hidaá¹ƒ abbhantarÄ• vayavasambhÄ• vanÄ• dÄ«su dissati. suttantesu bhavÄ• suttan
__suttantikÄ• naá¹ƒ, _ suttantaganthesu Ä• gatavacanÄ• nanti attho. atha vÄ• amÄ«yatÄ«
adhippÄ• yo. kena sÄ• dhÄ«yati? suttena, suttassa anto suttanto, ko so? so so atthavikapp

niyuttÄ• ni vacanÄ• ni suttantikÄ• ni. tesaá¹ƒ __suttantikÄ• naá¹ƒ_ vacanÄ• namatthaá¹ƒ. ta
abhidhammavinayasuttassacÄ• nurÅ«paá¹ƒ paridÄ«payantÄ«, ayaá¹ƒ tÄ• vettha samÄ• sa
so bhagavÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ (SN a II 41; c V 479; AN b VI 10; Vin III 1) suttantikÄ•
vacanÄ• namatthaá¹ƒÄ• gamasuttantÄ• nurÅ«paá¹ƒ. ``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ siyÄ• \Be
akusalaá¹ƒsiyÄ• abyÄ• kataâ€™â€™ nti (Vin II 220) evamÄ• dÄ«naá¹ƒ \Ne 19/ abhidhamm
vacanÄ• namatthaá¹ƒabhidhammasuttantÄ• nurÅ«panti evamÄ• di. __hessatÄ«_ti bhavissa
adhippÄ• yo. __vaá¹‡á¹‡anÄ• pÄ«_ti ettha __api_-saddo sampiá¹‡á¸• anattho, so tasmÄ• t
kathaá¹ƒ? paá¹‡á¸• itÄ• naá¹ƒ pamÄ• á¹‡attÄ• pi vitthÄ• ramaggassa samÄ• sitattÄ• pi vini
tantikkamassaavokkamitattÄ• pi suttantikavacanÄ• naá¹ƒ suttantaá¹-á¹-hakathÄ• nurÅ«paá
sakkaccaá¹ƒanusikkhitabbÄ• ti. ettha ``tantikkamaá¹ƒ avokkamitvÄ• â€™â€™ ti vacanena s
``aá¹-á¹-hakathÄ• cariyÄ• veraÃ±jakaá¹‡á¸• Ä• dÄ«su `suttantikÄ• naá¹ƒ bhÄ• roâ€™ ti gat
gamissÄ• mÄ• â€™â€™ tidassetuá¹ƒ ``suttantikÄ• naâ€™â€™ nti vuttaá¹ƒ kira.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bÄ• hiranidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

tadaá¹…gavinayÄ• dibhedena \Be 21/ vinayassabahuttÄ• vinayo tÄ• va vavatthapetabbo. `
vuttoâ€™â€™ ti pubbe vuttattÄ• idÄ• ni ``vuttaá¹ƒ yenÄ• â€™â€™ ti na vattabbantice? tas
sandhÄ• ya vuttanti sambandho. __dhÄ• ritaá¹ƒ yena cÄ• bhataá¹ƒ. yatthappatiá¹-á¹-hitaÃ±
sakalampi vinayapiá¹-akaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __attapaccakkhavacanaá¹ƒ na hotÄ«_tiÄ
hotÄ«ti adhippÄ• yo. na hi bhagavato atÄ«tÄ• dÄ«su appaccakkhaá¹ƒ kiÃ±ciatthi. yadi attap
hoti, padasodhammÄ• pattiá¹ƒ na janeyyÄ• ti ce? na, sÄ• vakabhÄ• sitassapipadasodhamm
niyamÄ• bhÄ• vÄ• atippasaá¹…goti ce? na, padasodhammasikkhÄ• padaá¹-á¹-hakathÄ• y
Ä• ruá¸·hoâ€™â€™ ti visesitattÄ• . tathÄ• aá¹-á¹-hakathÄ• yampi saá¹…gÄ«tiá¹ƒ Ä• ruá¸·h
paá¹-ipÄ• á¹-i ... pe ... saá¹ƒsÄ• roti pavuccatÄ«â€™â€™ ti (Dhs-a nidÄ• nakathÄ• ; Vibh-a
saá¹…khÄ• rapadaniddesa) evamÄ• divacanaá¹ƒ, yaÃ±ca saá¹…gÄ«tiÄ• ruá¸·hakkamÄ• nu
taá¹ƒpadasodhammÄ• pattiá¹ƒ janetÄ«ti Ä• yasmÄ• upatisso.

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

__paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cÄ• _ti ettha __ca_-saddo atirekattho, tena aÃ±Ã±
sÄ• lavanaá¹ƒ upagantvÄ• mittasuhajje apaloketvÄ• nivattanato __upavattana_nti pÄ• kaá
__yamakasÄ• lÄ• na_nti ekÄ• kira sÄ• lapanti sÄ«sabhÄ• ge, ekÄ• pÄ• dabhÄ• ge. tatrÄ•
sÄ«sabhÄ• gassa Ä• sanne hoti, eko pÄ• dabhÄ• gassa, mÅ«lakhandhaviá¹-apapattehiaÃ±
á¹-hitasÄ• lÄ• nantipi vuttaá¹ƒ. __anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• _tiitthambhÅ«tal
``katakicco pÄ«tija hÄ• sa ceto averamukhenÄ• bhatakuá¹‡á¸• alenÄ• â€™â€™ tiÄ• dÄ«su
parinibbÄ• nahetu, tasmiá¹ƒ á¹-hÄ• ne vÄ• mÄ• socittha cittena, mÄ• paridevittha vÄ• cÄ•

vilÄ• paâ€™â€™ nti vacanato. __mahÄ• samaá¹‡enÄ• _ti nissakkatthekaraá¹‡avacanaá¹ƒ.
paá¹-ukarÄ• â€™ bhÄ• â€™ riá¹‡assa tÄ• á¹‡Ä• ityatreva. yaÃ±ca bhagavato anuggahaá¹
Ä• cariyÄ• . ekacce pana ``yaá¹ƒ yasmÄ• ahaá¹ƒ anuggahitoâ€™â€™ ti vadanti. __nibbas
niá¹-á¹-hitavasanakiccÄ• ni, mayÄ• paribhuÃ±jitvÄ• apanÄ«tÄ• ni \Be 22/. yadi suyuttÄ• ni
pucchati, kavacasadisÄ• ni sÄ• á¹‡Ä• ni. issariyasadisÄ• navaanupubbavihÄ• rÄ• dayo. aá
nirodhasamÄ• patti ca paá¹-ilÄ• bhakkamena __ ``anupubbavihÄ• rÄ• â€™â€™ _tivuttÄ• .

anÄ• gate sannikaá¹-á¹-he, tathÄ• tÄ«te cirantane.

kÄ• ladvayepi kavÄ«hi, purÄ• saddo payujjate ||

satthusÄ• sanameva pariyatti satthusÄ• sanapariyatti, sÄ• suttageyyÄ• divasena navaá¹…
tipiá¹-akamevasabbapariyattippabhedaá¹ƒ dhÄ• rentÄ«ti __tipiá¹-akasabbapariyattippabhed
nasakkÄ• â€™â€™ ti na vattabbaá¹ƒ ``tipiá¹-akasabbapariyattippabhedadhareâ€™â€™ ti v
santepiatthi viseso tehi sammukhÄ• pi asammukhÄ• pi sutaá¹ƒ, therena pana asammukhÄ•
natthÄ«ti. __na vÄ• ya_nti ettha __vÄ• _ti vibhÄ• sÄ• , aÃ±Ã±Ä• sipi na aÃ±Ã±Ä• sipÄ«ti at
bahusaddo vipullattho ``anantapÄ• raá¹ƒ bahu veditabbamityaâ€™â€™ treva. pubbe
``tipiá¹-akasabbapaayattippabhedadhareâ€™â€™ ti vuttattÄ• ``bahu cÄ• nena ... pe ... pari
yujjatÄ«ti ce? na, tipiá¹-akassa anantattÄ• , tasmÄ• amhe upÄ• dÄ• ya tena bahu pariyatto
Ä• nandatthero tehi appassutoti Ä• pajjati, ``asammukhÄ• paá¹-iggahitaá¹ƒnÄ• ma natthÄ«
ca. __aá¸• á¸• hamÄ• so atikkanto_ti ettha eko divasonaá¹-á¹-ho, so pÄ• á¹-ipadadivaso, ko
tasmÄ• idha na gahito. saá¹ƒvegavatthuá¹ƒkittetvÄ• kÄ«á¸·anato __sÄ• dhukÄ«á¸·anaá¹ƒ
__api_-saddo apekkhÄ• mantÄ• nuÃ±Ã±Ä• ya. subhasuttaá¹ƒ ``aciraparinibbute bhagavatÄ
vuttattÄ• caturÄ• sÄ«tidhammakkhandhasahassesuantogadhaá¹ƒ na hotÄ«ti ce? na, bhaga
kathÄ• vatthu viya. chaá¸• á¸• itÄ• patitÄ• uklÄ• pÄ• __chaá¸• á¸• itapatitauklÄ• pÄ• _. Ä•
appaá¹-ihataá¹-á¹-hena cakkanti __Ä• á¹‡Ä• cakkaá¹ƒ_. ekato ettha nipatantÄ«ti __ekanipÄ
Ä• gantvÄ• nisÄ«dÄ«ti eke_tietaá¹ƒ dutiyavÄ• re gamanaá¹ƒ sandhÄ• yÄ• ti Ä• yasmÄ• u
vÄ• Ä• kÄ• sena gantvÄ• parisaá¹ƒ patvÄ• bhikkhupantiá¹ƒ apÄ«á¸·ento pathaviyaá¹ƒ nim
attÄ• naá¹ƒ dassesi. ubhayathÄ• ca Ä• pÄ• thaá¹ƒ gato, tena ubhayampi yujjati, aÃ±Ã±ath
abhÅ«taá¹ƒ Ä• pajjati.

__atha_ \Be 23/ __kho Ä• yasmÄ• mahÄ• kassapo Ä• yasmantaá¹ƒ upÄ• liá¹ƒ pucchi ... pe
vissajjesÄ«_ti idaá¹ƒ pubbe ``paá¹-hamaá¹ƒ Ä• vuso upÄ• lÄ«â€™â€™ tiÄ• dinÄ• (Vin II 4
vuttapucchÄ• vissajjanaá¹ƒ saá¹…khipitvÄ• saá¹…gÄ«tikÄ• rakehi dassitavacananti __gaá
tathÄ• hotu, kimatthaá¹ƒ panettha ``nidÄ• nampi pucchi, puggalampi pucchi, vatthumpi puc
pubbe dassitÄ• nukkamena avatvÄ• ``vatthumpi pucchi, nidÄ• nampipucchi, puggalampi pu
anukkamo katoti? ``vatthumÅ«lakattÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• uppaá¹-ipÄ• á¹-iyÄ• vu
ettha pana vicÄ• raá¹‡Ä• veraÃ±jakaá¹‡á¸• e sampattekarÄ«yati. __rÄ• jÄ• gÄ• rake_ti eva

abhiramanÄ• rahaá¹ƒ kira rÄ• jÄ• gÄ• rampi. tattha, yassa vasenetaá¹ƒ evaá¹ƒ nÄ• maá¹ƒ l
mahÄ• kassapoâ€™â€™ tiÄ• dinÄ• pubbe vuttameva saá¹…khipitvÄ• dasseti saá¹…gÄ«til
yathÄ• nidÄ• nampipucchi, puggalampi pucchÄ«ti ettha pucchÄ• kkamo dassito, tathÄ• Ä•
vissajjanakkamopikimatthaá¹ƒ na dassitoti ce? iminÄ• nukkamena saá¹…gahaá¹ƒ paÃ±capi
anÄ• ruá¸·hÄ• tidassanatthaá¹ƒ. kathaá¹ƒ pana Ä• ruá¸·hÄ• ti? Ä• yasmÄ• mahÄ• kassapo
anukkamenevapucchi, Ä• nandatthero pana anukkameneva pucchitampi apucchitampi tass
antarÄ• uppannaá¹ƒ vatthuá¹ƒ uddesaniddesakkamaá¹ƒ mÄ• tikÄ• vibhaá¹…gakkamanti
evamÄ• disabbaá¹ƒanurÅ«pavacanaá¹ƒ pakkhipitvÄ• vissajjesi, tenevÄ• ha __ ``eteneva u
nikÄ• yepucchÄ«â€™â€™ _ti. atha vÄ• ``ambalaá¹-á¹-hikÄ• yaá¹ƒ rÄ• jÄ• gÄ• rakeâ€™â€
``rÄ• jÄ• gÄ• rakeambalaá¹-á¹-hikÄ• yaâ€™â€™ nti uppaá¹-ipÄ• á¹-ivacanenapi imamattha
``ambalaá¹-á¹-hikÄ• yaá¹ƒ viharatirÄ• jÄ• gÄ• rakeâ€™â€™ ti hi vuttaá¹ƒ.

__gahakÄ• ra_nti imassa attabhÄ• vagehassa kÄ• rakaá¹ƒ taá¹‡hÄ• vaá¸• á¸• hakiá¹ƒ gave
daá¹-á¹-huá¹ƒ, tassatthÄ• ya dÄ«paá¹…karapÄ• damÅ«le katÄ• bhinÄ«hÄ• ro ettakaá¹ƒ kÄ
anekajÄ• tisaá¹ƒsÄ• raá¹ƒtaá¹ƒ Ã±Ä• á¹‡aá¹ƒ avindanto vicarinti attho. __dukkhÄ• jÄ• ti pu
gahakÄ• rakagavesanassakÄ• raá¹‡avacanaá¹ƒ. __sabbÄ• te phÄ• sukÄ• _ti tava sabbÄ•
mayÄ• bhaggÄ• . __gahakÅ«á¹-aá¹ƒ_ nÄ• ma avijjÄ• . somanassasahagataá¹ƒ Ã±Ä• á¹‡aá
somanassamayaá¹ƒ Ã±Ä• á¹‡aá¹ƒ khandhasabhÄ• vabhedato. __daá¸·hÄ«kammasithilakar
yebhuyyatÄ• yavuttaá¹ƒ, taá¹ƒ \Be 24/ pana tattha tattha pakÄ• sayissÄ• ma. __aÃ±Ã±ama
dhammeca vinaye cÄ• _ti ettha pÄ• á¹‡Ä• tipÄ• to akusalanti evamÄ• dÄ«su \Ne 22/ maraá
jÄ«vitindriyupacchedakappayogasamuá¹-á¹-hÄ• pikÄ• cetanÄ• akusalaá¹ƒ, na pÄ• á¹‡asaá
upacchedakasaá¹…khÄ• to atipÄ• to. tathÄ• adinnassa parasantakassa Ä• dÄ• nasaá¹…kh
dhammo, tabbiÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• theyyacetanÄ• akusalo dhammoti (Paá¹-á¹-h l
aÃ±Ã±amaÃ±Ã±asaá¹…karavirahitedhamme paá¹-ibalo vinetuá¹ƒ. jÄ• tarÅ«parajataá¹ƒ para
gaá¹‡hantassa yathÄ• vatthuá¹ƒpÄ• rÄ• jikathullaccayadukkaá¹-esu aÃ±Ã±ataraá¹ƒ, bhaá¹‡
diyyamÄ• naá¹ƒ gaá¹‡hantassapÄ• cittiyaá¹ƒ, attatthÄ• ya gaá¹‡hantassa nissaggiyaá¹ƒ pÄ
lolatÄ• ya gaá¹‡hantassaanÄ• mÄ• sadukkaá¹-aá¹ƒ, rÅ«piyachaá¸• á¸• akasammatassa an
aÃ±Ã±amaÃ±Ã±asaá¹…karavirahite vinayepipaá¹-ibalo vinetunti attho. __bhÄ• vetÄ«_ti vaá
phalavasena javanavasena cacittassa vuddhiá¹ƒ dasseti. ``avisiá¹-á¹-haâ€™â€™ nti pÄ• á¹
attho.

desentassa vasenettha, desanÄ• piá¹-akattayaá¹ƒ.

sÄ• sitabbavasenetaá¹ƒ, sÄ• sanantipi vuccati ||

kathetabbassa atthassa, vasenÄ• pi kathÄ• ti ca.

desanÄ• sÄ• sanÄ• kathÄ• , bhedampevaá¹ƒ pakÄ• saye ||

sÄ• sanassa napuá¹ƒsakattÄ• __ ``yathÄ• ... pe ... dhammasÄ• sanÄ• nÄ«â€™â€™ _ti vu
__duccaritasaá¹ƒkilesaá¹ƒ_nÄ• ma atthato cetanÄ• , tathÄ• kÄ• rappavattacittuppÄ• do vÄ•
paá¹-ivijjhitvÄ• pavattattÄ• vipassanÄ• cittÄ• ni visayato lokiyÄ• â€™ bhisamayo asammoh
lokuttaroeva vÄ• abhisamayo visayato nibbÄ• nasaá¹…khÄ• tassa atthassa, itarassa magg
asammohatotipieke. ettha ``paá¹-ivedhoâ€™â€™ ti vuttaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ kathaá¹ƒ g
gambhÄ«rassaudakassa pamÄ• á¹‡aggahaá¹‡akÄ• le dÄ«ghena pamÄ• á¹‡ena bhavitabba
alabbhaneyyabhÄ• vadassanatthaá¹ƒ idÄ• nÄ«tivuttanti eke. __yassa catthÄ• ya_ maggaph
atthaá¹ƒ nÄ• nubhonti_ nÄ• dhigacchantikaÃ±ci attanÄ• adhippetaá¹ƒ, itivÄ• dapamokkhaÃ
anupaparikkhitvÄ• gahitattÄ• . adhigataphalattÄ• __paá¹-ividdhÄ• kuppo_. puna khÄ«á¹‡Ä
arahantameva dasseti, na sekkhaá¹ƒ. so hi yathÄ• bhaá¹‡á¸• Ä• gÄ• riko raÃ±Ã±o kaá¹-ak
icchiticchitakkhaá¹‡eupaneti, evaá¹ƒ sahetukÄ• naá¹ƒ sattÄ• naá¹ƒ maggaphalatthÄ• ya dh
tÄ• saá¹ƒyeva tatthavinayapiá¹-ake pabhedato vuttattÄ• , vÄ• yamitvÄ• tÄ• eva pÄ• puá¹‡
kimatthaá¹ƒtissova vijjÄ• tattha vibhattÄ• ti? sÄ«lasampattiyÄ• etaparamupanissayabhÄ• v
``aparehipisattahaá¹…gehi samannÄ• gato bhikkhu vinayadharo \Ne 23/ hoti. Ä• pattiá¹ƒ jÄ•
lahukaá¹ƒ Ä• pattiá¹ƒ, garukaá¹ƒ Ä• pattiá¹ƒ, anekavihitaá¹ƒ pubbenivÄ• saá¹ƒ anussarati ..
cakkhunÄ• visuddhena atikkantamÄ• nusakena satte passati ... pe ... Ä• savÄ• naÃ±cakha
viharatÄ«â€™â€™ ti (Vin V 327) suttamettha sÄ• dhakaá¹ƒ. vinayaá¹ƒpariyÄ• puá¹‡itvÄ• s
Ä• savakkhayaÃ±Ä• á¹‡ena saheva viya dibbacakkhupubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• n
parikammakiccaá¹ƒ natthÄ«ti dassanatthaá¹ƒ tÄ• saá¹ƒyevÄ• ti vuttantica vadanti eke. abhi
cha abhiÃ±Ã±Ä• catasso ca paá¹-isambhidÄ• aÃ±Ã±eca sammappadhÄ• nÄ• dayo guá¹‡a
vibhattÄ• , tathÄ• pi visesato paÃ±Ã±Ä• jÄ• tikattÄ• catasso paá¹-isambhidÄ• pÄ• puá¹‡Ä•
__tÄ• saá¹ƒ tatthevÄ• _ti avadhÄ• raá¹‡avipallÄ• so kato. attanÄ• duggahitena dhammenÄ
cetaá¹ƒ karaá¹‡avacanaá¹ƒ, hetutthe ca, attanÄ• duggahitahetÅ«ti adhippÄ• yo. __kasmÄ•
``anulomikoâ€™â€™ ti vuttatthaá¹ƒdÄ«peti.

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• nayo.

dutiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

__pannabhÄ• rÄ• _ti patitakkhandhabhÄ• rÄ• . ``bhÄ• rÄ• have paÃ±cakkhandhÄ• â€™â€
``sammukhÄ• bhavissÄ• ma na bhavissÄ• mÄ• â€™â€™ ti vattÄ• ro. tesu daharÄ• kira. _

dutiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• nayo.

tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

__brahmalokÄ• _ \Be 26/ __cavitvÄ• _ti ettha cattÄ• ro maggÄ• paÃ±cÄ• nantariyÄ• ni

niyatamicchÄ• diá¹-á¹-hÄ«tiimeyeva niyatÄ• , na mahaggatÄ• , tasmÄ• paá¹‡idhivasena he
__aticchathÄ• _tiaticca icchatha, gantvÄ• bhikkhaá¹ƒ pariyesathÄ• ti adhippÄ• yo. __keá¹-u
kabyakaraá¹‡avidhiyuttaá¹ƒsatthaá¹ƒ. kiriyÄ• kappaá¹ƒ ityeke, kattÄ• khyÄ• dilakkhaá¹‡ayu
__asandhimittÄ• _titassÄ• nÄ• maá¹ƒ. tassÄ• kira sarÄ«re sandhayo na paÃ±Ã±Ä• yanti,
viyasarÄ«raá¹ƒ hoti. tasmÄ• ``evaá¹ƒnÄ• mikÄ• jÄ• tÄ• â€™â€™ tipi vadanti. mÄ• gadhak
Ä• á¸·hakaá¹ƒ, cattÄ• ri Ä• á¸·hakÄ• ni \Ne 24/ doá¹‡aá¹ƒ, catudoá¹‡Ä• mÄ• nikÄ• , catum
vÄ«satikhÄ• riko vÄ• hoti. __kethumÄ• lÄ• _ti ``sÄ«sato uá¹-á¹-hahitvÄ• á¹-hito obhÄ• sapu
rÄ• jiddhiadhikÄ• rappasaá¹…genetaá¹ƒ vatthu vuttaá¹ƒ, nÄ• nukkamena. anukkamenapan
vatthuá¹ƒ dÄ«pento __ ``rÄ• jÄ• kirÄ• â€™â€™ _tiÄ• dimÄ• ha. kilesadamanena__dantaá
``pÄ• cÄ«namukhoâ€™â€™ tipi pÄ• á¹-ho atthi. pubbe jeá¹-á¹-habhÄ• tikattÄ• teneva paric
Ä• kÄ• raá¹ƒ dasseti. __abhÄ• sÄ«_ti ``bhÄ• sissÄ• mÄ«â€™â€™ tivitakkesi. apare ``aÃ±Ã
abhaá¹‡Ä«â€™â€™ ti vadanti. __amata_nti nibbÄ• nasaá¹…khÄ• tÄ• yanivattiyÄ• saguá¹‡
__appamÄ• do padaá¹ƒ_ maggo. __maccÅ«_ti pavattiyÄ• sadosÄ• dhivacanaá¹ƒ, tassÄ• p
cattÄ• ri saccÄ• ni sandassitÄ• nihonti. saá¹…ghasaraá¹‡agatattÄ• saá¹…ghanissitÄ• pab
vÄ• tadÄ• yattattÄ• . nigrodhattherassÄ• nubhÄ• vakittanÄ• dhikÄ• rattÄ• pubbe vuttampi p
sampiá¹‡á¸• etvÄ• Ä• ha ``puna rÄ• jÄ• asokÄ• rÄ• maá¹ƒnÄ• ma mahÄ• vihÄ• raá¹ƒ kÄ•
... caturÄ• sÄ«tivihÄ• rasahassÄ• nikÄ• rÄ• pesÄ«â€™â€™ ti. ``puthujjanakalyÄ• á¹‡akass
paccavekkhitaparibhogoâ€™â€™ ti vacanato sekkhÄ• vaparamatthato dÄ• yÄ• dÄ• , tathÄ
pabbajjatthaá¹ƒ ekena pariyÄ• yena lokadhammasiddhenaevamÄ• ha __ ``yo koci mahÄ• r
puttaâ€™â€™ _nti. vuttaÃ±hi __vede_ ---

``aá¹…gÄ• aá¹…gÄ• sambhavasi, hadayÄ• adhijÄ• yase.

attÄ• ve putto nÄ• mÄ• si, sa jÄ«va saradosataâ€™â€™ nti ||

tasmÄ• \Be 27/ iminÄ• pariyÄ• yena oraso putto mÄ• tÄ• pitÅ«hi pabbajito ce, atthatote sa
honti. dhammakathikÄ• kasmÄ• nÄ• rocenti? rÄ• jÄ• ``theraá¹ƒgaá¹‡hitvÄ• Ä• gacchathÄ
dhammakathikÄ• therassa Ä• gamanakÄ• le parivÄ• ratthÄ• yapesitÄ• , tasmÄ• . apica ten
caá¹‡á¸• attÄ• , caá¹‡á¸• abhÄ• vo cassa ``ambaá¹ƒchinditvÄ• veá¸·uyÄ• vatiá¹ƒ karohÄ«
vuttaamaccavatthunÄ• vibhÄ• vetabbo. kasmÄ• panadhammakathikÄ• rÄ• jÄ• á¹‡Ä• pan
paggahetuá¹ƒ samatthoâ€™â€™ ti vuttattÄ• . __dÄ«pakatittiro_ti kÅ«á¹-atittiro. ayaá¹ƒ pana
niyuttopi suddhacitto, tasmÄ• tÄ• pasaá¹ƒ pucchi. __sÄ• á¹‡ipÄ• kÄ• ra_nti sÄ• á¹‡ipÄ• kÄ
vadatÄ«ti__vibhajjavÄ• dÄ«_ ``atthi khvesa brÄ• hmaá¹‡a pariyÄ• yoâ€™â€™ tiÄ• dinÄ• (
__sassatavÄ• dÄ«_ca bhagavÄ• ``atthi, bhikkhave, ajÄ• taá¹ƒ abhÅ«taá¹ƒ asaá¹…khataâ€
-vacanato. __ekaccasassatiko_ ca ``sappaccayÄ• \Ne 25/ dhammÄ• , appaccayÄ• dhamm
dukamÄ• tikÄ• 7) vacanato. __antÄ• nantiko_ ca ---

``gamanena na pattabbo, lokassanto kudÄ• canaá¹ƒ.

na ca appatvÄ• lokantaá¹ƒ, dukkhÄ• atthi pamocanaá¹ƒâ€™â€™ || (SN a I 107; a0ni0 a IV

``anamataggoyaá¹ƒ, bhikkhave, saá¹ƒsÄ• ro pubbakoá¹-i na paÃ±Ã±Ä• yatÄ«â€™â€™ ti (S
kappamÄ• á¹‡avapucchÄ• niddesa 61) vacanato. __amarÄ• vikkhepikapakkhampi_ Ä«saka
lokoti abyÄ• katametaá¹ƒ asassato lokoti abyÄ• katametaâ€™â€™
ntiÄ• diabyÄ• katavatthudÄ«panatosammutisaccadÄ«panato ca. taÃ±hi ajjhattabahiddhÄ• c
yathÄ• ha ``Ä• kiÃ±caÃ±Ã±Ä• yatanaá¹ƒna vattabbaá¹ƒ ajjhattÄ• rammaá¹‡antipÄ«â€™â€™
__adhiccasamuppannikapakkhampi_bhajati ``laddhÄ• mudhÄ• nibbutiá¹ƒ bhuÃ±jamÄ• nÄ
vacanato. tattha hi mudhÄ• ti adhiccasamuppannavevacanaá¹ƒ. __saÃ±Ã±Ä«vÄ• dÄ• diko_
saÃ±Ã±Ä«bhavaasaÃ±Ã±Ä«bhavanevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«bhavavasena. __uccheda
ucchedaá¹ƒ vadÄ• mi rÄ• gassÄ• â€™â€™ ti (Vin III 6) vacanato. __diá¹-á¹-hadhammanibb
jÄ• ti, vusitaá¹ƒ brahmacariyaâ€™â€™ nti (Vin I 23; DN II 215; SN b III 35) vacanato, ``natth
punabbhavoâ€™â€™ ti (Vin I 16) vacanato, diá¹-á¹-heva dhamme nirodhasamÄ• pattidÄ«pa
tena tenapariyÄ• yena tathÄ• tathÄ• veneyyajjhÄ• sayÄ• nurÅ«paá¹ƒ vibhajitvÄ• vadatÄ«
bhagavÄ• ti.

tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• nayo.

__pupphanÄ• mo_ sumanatthero. mahÄ• padumattheroti eke. mahiá¹ƒsakamaá¹‡á¸• alaá¹ƒ
__dhammacakkhu_ nÄ• ma tayo maggÄ• . sotÄ• pattimagganti ca eke. paÃ±capiraá¹-á¹-hÄ
cÄ«naraá¹-á¹-hÄ• ni_ nÄ• ma. __rÄ• jagahe_ti deviyÄ• katavihÄ• re. __silakÅ«á¹-amhÄ«_t
__vaá¸• á¸• hamÄ• na_nti alaá¹…karaá¹‡acuá¹‡á¹‡aá¹ƒ. ariyadese atÄ«va sammataá¹ƒ kira
iti damiá¸·Ä• . __sÄ• rapÄ• maá¹…ga_nti uttamaá¹ƒ pÄ• maá¹…gaá¹ƒ. petavatthuÄ• dinÄ•
saccasaá¹ƒyuttaÃ±ca. __meghavanuyyÄ• naá¹ƒ_ nÄ• ma mahÄ• vihÄ• raá¹-á¹-hÄ• naá¹ƒ.
leá¹‡esÅ«â€™â€™ ti pÄ• á¹-ho. __dasabhÄ• tika_nti abhayakumÄ• rÄ• dayo dasa, te idha
__vutthavasso pavÄ• retvÄ• _ti cÄ• tumÄ• siniyÄ• pavÄ• raá¹‡Ä• yÄ• ti attho. paá¹-hamap
ekamÄ• saá¹ƒ tattheva vasitvÄ• kattikapuá¹‡á¹‡amÄ• siyaá¹ƒ avoca, aÃ±Ã±athÄ• ``puá¹‡
mahÄ• vÄ«roâ€™â€™ ti vuttattÄ• na sakkÄ• gahetuá¹ƒ. __mahÄ• vÄ«ro_tibuddhopacÄ• r
__jaá¹…ghappamÄ• á¹‡a_nti ``thÅ«passa jaá¹…ghappamÄ• á¹‡aâ€™â€™ nti vadanti. __m
cÅ«á¸·odaramahodarÄ• . dharamÄ• nassa viya buddhassa rasmi sarasarasmi, raÃ±Ã±olekh
mukhasÄ• sanamavoca. doá¹‡amattÄ• magadhanÄ• á¸·iyÄ• dvÄ• dasanÄ• á¸·imattÄ• kira
chijjitvÄ• â€™â€™ ti pÄ• á¹-ho. __sabbadisÄ• hi paÃ±ca rasmiyoÄ• vaá¹-á¹-etvÄ• _ti paÃ±c
paÃ±ca, tÄ• pana chabbaá¹‡á¹‡Ä• va. __kattikajuá¹‡hapakkhassapÄ• á¹-ipadadivase_ti ju
paá¹-hamadivaseti attho. mahÄ• bodhiá¹-á¹-hÄ• ne parivÄ• retvÄ• á¹-hitanÄ• gayakkhÄ• di
nÄ• ma rÄ• japarikammino tathÄ• bhÄ• vakiccÄ• . tesaá¹ƒ kulÄ• naá¹ƒ nÄ• mantipi keci. ud
kÄ• liá¹…gesu janapadesujÄ• tisampannaá¹ƒ kulaá¹ƒ kÄ• liá¹…gakulanti keci.

__paá¹-hamapÄ• á¹-ipadadivase_ti dutiyauposathassa pÄ• á¹-ipadadivaseti attho. tattha á¹-
samuddassadiá¹-á¹-hattÄ• taá¹ƒ á¹-hÄ• naá¹ƒ samuddasÄ• lavatthu. __soá¸·asa jÄ• tisamp
brÄ• hmaá¹‡Ä• maccakulÄ• ni. mahÄ• ariá¹-á¹-hatthero cetiyagirimhi \Be 29/ pabbajito. __a
pariveá¹‡aá¹-á¹-hÄ• ne_tisampatikÄ• lavasenÄ• ha. mahindatthero dvÄ• dasavassiko hutvÄ
sampatto, tattha dve vassÄ• ni vasitvÄ• vinayaá¹ƒ patiá¹-á¹-hÄ• pesi, dvÄ• saá¹-á¹-hivassik
__vinayo saá¹ƒvaratthÄ• yÄ• _ti vinayapiá¹-akaá¹ƒ, tassa pariyÄ• puá¹‡anaá¹ƒ vÄ• .
yathÄ• bhÅ«taÃ±Ä• á¹‡adassanaá¹ƒsappaccayanÄ• marÅ«papariggaho. maggÄ• dipaccav
parinibbÄ• naá¹ƒ nÄ• ma natthisekkhassa maraá¹‡aá¹ƒ vÄ• , satiyeva hoti. tasmÄ• Ä• ha _
``vimuttiÃ±Ä• á¹‡adassanaâ€™â€™ _nti. __anupÄ• dÄ• parinibbÄ• natthÄ• yÄ• _tikaÃ±ci d
Ä«sakampi anavasesetvÄ• parinibbÄ• natthÄ• yÄ• tiattho. __upanisÄ• _ti ``vinayo saá¹ƒva
kÄ• raá¹‡aparamparÄ• . ettÄ• vatÄ• attahitanipphattiá¹ƒ dassetvÄ• idÄ• ni parahitanipphatt
``etadatthaá¹ƒ sotÄ• vadhÄ• naâ€™â€™ _ntiÄ• ha. tassattho --- attano vinayakathanaá¹ƒ v
uggahetuá¹ƒ paresaá¹ƒ sotassa odahanaá¹ƒ__sotÄ• vadhÄ• naá¹ƒ_. tato uggahitavinayaka
upanisÄ• yathÄ• vuttakÄ• raá¹‡aparamparÄ• siddhÄ• yevÄ• ti na puna dassitÄ• ti veditabb
upanisÄ• ti iminÄ• vacanenevaanupÄ• dÄ• parinibbÄ• nassa saá¹…gahitattÄ• anupÄ• dÄ•
sotÄ• vadhÄ• nÄ• sambhavato etadatthaá¹ƒsotÄ• vadhÄ• nanti ante na sambhavatÄ«ti nira
niratthakaá¹ƒ parahitanipphattiyÄ• mÅ«lakÄ• raá¹‡adassanatthattÄ• ti veditabbaá¹ƒ.

evaá¹ƒ \Ne 27/ yathÄ• yathÄ• yaá¹ƒ yaá¹ƒ, sambhaveyya padaá¹ƒ idha.

taá¹ƒ taá¹ƒ tathÄ• tathÄ• sabbaá¹ƒ, payojeyya vicakkhaá¹‡oti ||

bÄ• hiranidÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikavaá¹‡á¹‡anÄ•

veraÃ±jakaá¹‡á¸• o

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•

``tena \Be 30/ \Ne 28/ samayena buddho bhagavÄ• vesÄ• liyaá¹ƒ viharati mahÄ• vane kÅ«
tena kho pana samayena vesÄ• liyÄ• avidÅ«re kalandagÄ• mo nÄ• ma hotÄ«â€™â€™ ti v
veraÃ±jakaá¹‡á¸• assa Ä• rambho kimatthoti ce? vuccate --- mÅ«lato pabhuti vinayanidÄ• n
evaá¹ƒ ``paá¹-hamaá¹ƒ Ä• vuso upÄ• li pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attanti, vesÄ• liyaâ€™
virujjhatÄ«ti ce? na virujjhati. kasmÄ• ? kattha paÃ±Ã±attantihi nidÄ• napucchÄ• . evaá¹ƒ sa
pÄ• rÄ• jikassa kiá¹ƒnidÄ• naâ€™â€™ nti pucchitesÄ• dhÄ• raá¹‡amahÄ• nidÄ• navissajja
nÄ• yuttaá¹ƒ, sabbesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ pÄ• á¹-ekkaá¹ƒnidÄ• nassa puá¹-á¹-hattÄ•
sabbasÄ• dhÄ• raá¹‡amahÄ• nidÄ• naá¹ƒ paá¹-hamamÄ• ha. ekantenapucchÄ• vissajjanal

saá¹…gahaá¹ƒ Ä• ropitÄ• ni. kathaá¹ƒ Ä• ropitÄ• nÄ«tice? Ä• yasmatÄ• mahÄ• kassapena
pucchito, puá¹-á¹-hena ca Ä• yasmatÄ• upÄ• littherena yathÄ• sambhavaá¹ƒ nirantaraá¹ƒ v
apucchitÄ• nipi vinÄ«tavatthuÄ• dÄ«niyujjamÄ• nÄ• ni vatthÅ«ni antokatvÄ• vissajjanakkar
gaá¹‡asajjhÄ• yamakaá¹ƒsÅ«ti veditabbaá¹ƒ. aÃ±Ã±athÄ• veraÃ±jakaá¹‡á¸• aá¹ƒ paá¹-har
vÄ• anadhikÄ• rikaá¹ƒ vÄ• nippayojanaá¹ƒvÄ• pÄ• á¹-ekkaá¹ƒ sikkhÄ• padanidÄ• napucc
vissajjetabbanti vÄ• Ä• pajjati, tasmÄ• Ä• dito pabhuti vinayanidÄ• naá¹ƒ dassetuá¹ƒ __ ``t
_tiÄ• di Ä• raddhaá¹ƒ.

idÄ• ni nidÄ• nabhaá¹‡ane payojanaá¹ƒ vakkhÄ• ma --- vinayassaÄ• á¹‡Ä• desanattÄ• bha
Ä• á¹‡Ä• rahabhÄ• vadÄ«panaá¹ƒ \Ne 29/, Ä• á¹‡Ä• bhÅ«tassa ca vinayassa anaÃ±Ã±avis
á¹-hitÄ• naá¹ƒ sÄ• vakÄ• naá¹ƒ mahÄ• nubhÄ• vadÄ«panaÃ±cÄ• titividhamassa payojanaá
hi bhagavÄ• pahÄ«nakilesattÄ• , adhigataguá¹‡avisesattÄ• , lokajeá¹-á¹-haseá¹-á¹-hattÄ• ,
ca, arasarÅ«patÄ• dÄ«hi aá¹-á¹-hahi akkosavatthÅ«hi akampanatobhagavato tÄ• dibhÄ• va
aá¹-á¹-hannampi tesaá¹ƒ akkosavatthÅ«naá¹ƒ attani sambhavapariyÄ• yadÄ«panapÄ• á¸·iy
veditabbÄ• \Be 31/. catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ tissannaÃ±ca vijjÄ• naá¹ƒ
adhigamaparidÄ«panenaadhigataguá¹‡avisesatÄ• veditabbÄ• . ``nÄ• haá¹ƒ taá¹ƒ brÄ• hma
... muddhÄ• pitassa vipateyyÄ• â€™â€™ ti ca ``jeá¹-á¹-ho seá¹-á¹-ho lokassÄ• â€™â€™ ti
jeá¹-á¹-haseá¹-á¹-hatÄ• veditabbÄ• , idaÃ±ca bhagavato Ä• á¹‡Ä• rahabhÄ• vadÄ«panapp
sÄ• riputta, Ä• gamehi tvaá¹ƒsÄ• riputta, tathÄ• gatova tattha kÄ• laá¹ƒ jÄ• nissatÄ«â€™â€
anaÃ±Ã±avisayabhÄ• vadÄ«panaá¹ƒ. ``sÄ• dhÄ• haá¹ƒ, bhante, pathaviá¹ƒ parivatteyyaâ€
bhante, pÄ• á¹‡iá¹ƒ abhinimminissÄ• mÄ«â€™â€™ tica ``sÄ• dhu, bhante, sabbo bhikkhus
piá¹‡á¸• Ä• ya gaccheyyÄ• â€™â€™ ti ca imehitherassa tÄ«hi sÄ«hanÄ• dehi Ä• á¹‡Ä• ya
mahÄ• nubhÄ• vatÄ• dÄ«panaá¹ƒ veditabbaá¹ƒ. sÄ• vatthiyÄ• dÄ«su aviharitvÄ• kimattha
tadÄ• vihÄ• sÄ«ti ce? naá¸·eruyakkhassapÄ«tisaÃ±jananatthaá¹ƒ, bhikkhusaá¹…ghassa bh
akilamanatthaá¹ƒ, veraÃ±jabrÄ• hmaá¹‡assa pasÄ• dasaÃ±jananatthaá¹ƒ, mahÄ• moggallÄ
Ä• nubhÄ• vadÄ«panaá¹-á¹-hÄ• nabhÅ«tattÄ• , sÄ• riputtattherassa
vinayapaÃ±Ã±attiyÄ• canahetubhÅ«taparivitakkanaá¹-á¹-hÄ• nabhÅ«tattÄ• ca. tesu pacchim
tena vuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ ``tena samayenÄ• ti yenakÄ• lena Ä• yasmato ... pe ...
purimesu catÅ«su asaá¹…gahakÄ• raá¹‡esupaá¹-hamena bhagavÄ• mettÄ• bhÄ• vanÄ• d
cittasaá¹ƒrakkhaá¹‡ena bhikkhÅ«naá¹ƒ Ä• daraá¹ƒ janeti. dutiyena parisÄ• vacarena bhikkh
saá¹…gahetabbÄ• , evaá¹ƒ appicchena santuá¹-á¹-hena cabhavitabbanti vÄ• dasseti. tatiye
kulÄ• nuggaho kÄ• tabboti. catutthena evaá¹ƒ mahÄ• nubhÄ• venÄ• pi paccayatthaá¹ƒ na l
kevalaá¹ƒ paradattupajÄ«vinÄ• bhavitabbanti dasseti. ``tenÄ• tiÄ• dipÄ• á¹-hassa ... pe ...
vinayassatthavaá¹‡á¹‡anaâ€™â€™ nti vacanatoaÃ±Ã±o tenÄ• tiÄ• dipÄ• á¹-ho, aÃ±Ã±o vi

``tenÄ• tiÄ• dipÄ• á¹-hamhÄ• , ko aÃ±Ã±o vinayo idha.

tassatthaá¹ƒ dassayantova, kare vinayavaá¹‡á¹‡anaâ€™â€™ nti || ---

ce? nanu vuttaá¹ƒ pubbeva ``idaÃ±hi buddhassa bhagavato attapaccakkhavacanaá¹ƒ na ho
upÄ• littherena vuttassa tenÄ• tiÄ• dipÄ• á¹-hassa atthaá¹ƒ nÄ• nappakÄ• rato dassayanto
bhagavato attapaccakkhavacanabhÅ«tassa atthavaá¹‡á¹‡ananti evamettha attho daá¹-á¹-ha
\Be 32/ samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ viharatÄ«ti
evamÄ• divacanapaá¹-imaá¹‡á¸• itanidÄ• naá¹ƒvinayapiá¹-akaá¹ƒ kena dhÄ• ritaâ€™â€™ n
``tena samayenÄ• â€™â€™ tiÄ• divacanassavinayapiá¹-akapariyÄ• pannabhÄ• vadÄ«pana
tabbohÄ• rasiddhito ``nÄ• nÄ• vidhabhittikammapaá¹-imaá¹‡á¸• itavasanopurisoâ€™â€™ ti
vinayassÄ• dibhÄ• vena saá¹…gÄ«tikÄ• rakehi anuÃ±Ã±Ä• tattÄ• vinayapariyÄ• pannatÄ•
etthÄ• ha --- yathÄ• suttante ``ekaá¹ƒ samayaâ€™â€™ nti ca, abhidhamme ca ``yasmiá¹ƒ
vuttaá¹ƒ, tathÄ• avatvÄ• idha ``tena samayenÄ• â€™â€™ ti paá¹-hamaá¹ƒtaá¹ƒniddesova
tassa tassa sikkhÄ• padapaÃ±Ã±attisamayassa, yassavÄ• sikkhÄ• padapaÃ±Ã±attihetubh
bhagavÄ• tattha tattha vihÄ• si, tassa casamayassa atÄ«tassa tesaá¹ƒ saá¹…gÄ«tikÄ• rak
suviditattÄ• . kathaá¹ƒ? ``ye te bhikkhÅ«appicchÄ• te ujjhÄ• yantÄ«â€™â€™ tiÄ• divacana
bhagavato etamatthaá¹ƒ Ä• rocesuâ€™â€™ ntica ``atha kho bhagavÄ• etasmiá¹ƒ nidÄ• ne
ca ``bhikkhÅ«naá¹ƒ tadanucchavikaá¹ƒtadanu ... pe ... dasa atthavase paá¹-icca saá¹…ghas
ti ca ``evaÃ±ca pana, bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ ti ca k
``anujÄ• nÄ• mi, bhikkhave, tÄ«hisaraá¹‡agamanehi pabbajjaâ€™â€™ ntiÄ• divinayakkama
sikkhÄ• padapaÃ±Ã±attisamayo, tassatassa vinayakkamassa so paÃ±Ã±attisamayo ca suv
paÃ±casatÄ• naá¹ƒ dhammadharÄ• naá¹ƒ bhikkhÅ«naá¹ƒ, nÄ• yaá¹ƒ nayo suttantÄ• bhidha
suviditattÄ• tena samayena hetubhÅ«tenaviharatÄ«ti viharatipadena ekasambandhattÄ• ca
yaá¹ƒniddesÄ• dino asambhavato ca vinayapiá¹-aketaá¹ƒniddesova paá¹-hamaá¹ƒ vutto. ka
pana samayena vesÄ• liyÄ• avidÅ«rekalandagÄ• mo nÄ• ma hotÄ«â€™â€™ ti vÄ• ``yena
pe ... hotÄ«â€™â€™ tivÄ• asambhavato yaá¹ƒniddesena avatvÄ• taá¹ƒniddesasseva sam
samayena ... pe ... kalandagÄ• mo nÄ• ma hotÄ«â€™â€™ _ti vuttanti, kevalaá¹ƒ suviditattÄ
__aniyamaniddesavacana_ntiettha kiÃ±cÄ• pi yathÄ• vuttanayena niyamaniddesavacanam
tathÄ• pi sampatikÄ• lavasenataditaresaá¹ƒ bhikkhÅ«naá¹ƒ aviditattÄ• ``aniyamaniddesava
yaá¹ƒ pana vuttaá¹ƒ ``ayaÃ±hi sabbasmimpi vinaye yuttÄ«â€™â€™ ti, taá¹ƒ tabbahulena vu

yadi \Be 33/ sabbaá¹ƒ tenÄ• ti padaá¹ƒ aniyamaniddesavacanaá¹ƒ bhaveyya, tena hi bhikkh
bhikkhÅ«naá¹ƒsikkhÄ• padanti ettha idampi pubbe siddhatthaá¹ƒ tenÄ• ti padaá¹ƒ aniyaman
``tena samayena buddho bhagavÄ• uruvelÄ• yaá¹ƒ viharatÄ«â€™â€™ tiÄ• dÄ«su vuttaá¹ƒ
padaÃ±caaniyamaniddesavacanaá¹ƒ bhaveyya, na ca hoti, tasmÄ• yesaá¹ƒ tena taá¹ƒnidd
avidito, tesaá¹ƒ \Ne 31/ vasenÄ• ha ``aniyamaniddesavacanametaâ€™â€™ nti. atha vÄ• ta
tadatthÄ• dassanato pacchÄ• pitaá¹ƒsambandhena yaá¹ƒniddesadassanato ca ``aniyamani
vuttaá¹ƒ. atha vÄ• pubbaá¹‡hÄ• dÄ«suayaá¹ƒ nÄ• mÄ• ti aniyametvÄ• kÄ• laparidÄ«pana
upapadabhÄ• venapi evaá¹ƒ vattumarahati ``yadidaá¹ƒ aniyamaniddesavacanaâ€™â€™ nt
vutte tena ghaá¹-ena paá¹-enÄ• tisabbatthappasaá¹…ganivÄ• raá¹‡atthaá¹ƒ niyamaá¹ƒ karo

kena pana samayena? parabhÄ• geatthato siddhena sÄ• riputtassa parivitakkasamayena. e
ce idhÄ• dhippeto, ``parato idha pana hetuattho karaá¹‡attho ca sambhavati. yo hi so
sikkhÄ• padapaÃ±Ã±attisamayosÄ• riputtÄ• dÄ«hipi dubbiÃ±Ã±eyyo, tena samayena hetub
cÄ• â€™â€™ tiÄ• divacanaá¹ƒvirujjhatÄ«ti? na, bÄ• hullena vuttattÄ• . suttantÄ• bhidhamm
vinayapiá¹-akekaraá¹‡avacanena kasmÄ• niddesoti hi codanÄ• . tasmÄ• tassÄ• vissajjan
karaá¹‡avacanappayojanaá¹ƒvattukÄ• mo Ä• cariyo Ä• ha ``yo so sikkhÄ• padapaÃ±Ã±attis
sampati vuccamÄ• nassevakaraá¹‡avacanassa payojanaá¹ƒ vattukÄ• mo, imassa pana het
karaá¹‡attho, tasmÄ• Ä• ha __ ``aparabhÄ• ge atthato siddhenÄ• â€™â€™ _tiÄ• di. __sam
Ä• gamanapaccayasamavÄ• yaá¹ƒtadanurÅ«pakÄ• laÃ±ca upÄ• dÄ• yÄ• ti attho. paccayas
labhitvÄ• jÄ• nissÄ• mÄ• tiadhippÄ• yo.

etthÄ• ha --- yathÄ• ``ekova kho, bhikkhave, khaá¹‡o samayo cÄ• â€™â€™ ti ettha khaá¹‡
tathÄ• kÄ• laÃ±ca samayaÃ±ca upÄ• dÄ• yÄ• ti kÄ• lasamayÄ• naá¹ƒ eko attho siyÄ• , ap
Ä• gamanapaccayasamavÄ• yocettha samayo kÄ• lassÄ• pi Ä• gamanapaccayattÄ• sama
kÄ• lokimatthaá¹ƒ gahitoti ca? vuccate --- appeva nÄ• ma svepÄ«ti kÄ• lassa paá¹-hamaá¹ƒ
kÄ• lattho \Be 34/. tasmiá¹ƒ sveti niyamitakÄ• le itaresaá¹ƒ Ä• gamanapaccayÄ• naá¹ƒsama
upasaá¹…kameyyÄ• ma yathÄ• niyamitakÄ• lepi pubbaá¹‡hÄ• dippabhedaá¹ƒ yathÄ• vutta
upÄ• dÄ• yÄ• ti sveti paricchinnadivase pubbaá¹‡hÄ• dikÄ• laniyatabhÄ• vaá¹ƒ dasseti, tas
ekatthattÄ• kÄ• lassa visuá¹ƒ gahaá¹‡ampi sÄ• tthakanti veditabbaá¹ƒ. yasmÄ• khaá¹‡e kh
jÄ• yasi ca jÄ«yasi ca mÄ«yasi ceti bhikkhuniyÄ• santike abhikkhaá¹‡aá¹ƒgacchatÄ«ti (Vin
khaá¹‡e bhÄ• sati satthusÄ• sananti ca khaá¹‡asaddo anekattho, tathÄ• samayasaddo ca,
__ ``ekova kho, bhikkhave, khaá¹‡o ca samayocÄ• â€™â€™ _ti Ä• ha. khaá¹‡asamayÄ• na
khaá¹‡o okÄ• salÄ• bho, aá¹-á¹-hakkhaá¹‡avajjitonavamo khaá¹‡oti attho. attano attano ucc
diá¹-á¹-higatasaá¹…khÄ• te samaye ettha pavadantÄ«ti__samayappavÄ• dako_. sveva tind
timbarurukkhapantiyÄ• parikkhittattÄ• \Ne 32/ __tindukÄ• cÄ«raá¹ƒ_. __ekasÄ• lake_ti ekc
``kuá¹-ikÄ• â€™â€™ tipi vadanti. __atthÄ• bhisamayÄ• _ti attano hitapaá¹-ilÄ• bhÄ• . __dhA
vuccati, nÄ• Ã±Ã±o. __sammÄ• mÄ• nÄ• bhisamayÄ• _ti suá¹-á¹-hu mÄ• nassa pahÄ• ner
mÄ• nappahÄ• nenÄ• tiattho. __dukkhassa pÄ«á¸·anaá¹-á¹-ho_tiÄ• dÄ«su ``catunnaá¹ƒ sa
paá¹-ivedhoâ€™â€™ tiÄ• dÄ«sukhandhapaÃ±cakasaá¹…khÄ• tassa dukkhassa dukkhÄ• k
__saá¹…khataá¹-á¹-ho_ kÄ• raá¹‡uppattiattho, dukkhÄ• yavedanÄ• ya __santÄ• paá¹-á¹-ho
__vipariá¹‡Ä• maá¹-á¹-ho_. pÄ«á¸·anaá¹-á¹-hÄ• dikova __abhisamayaá¹-á¹-ho_tiattho daá¹-
__gabbhokkantisamayo_tiÄ• dÄ«supi pathavÄ«kampanaÄ• lokapÄ• tubhÄ• vÄ• dÄ«hideva
__dukkarakÄ• rikasamayo_pi kÄ• á¸·o samaá¹‡o gotamo na kÄ• á¸·otiÄ• dinÄ• pÄ• kaá¹-o.
ca __diá¹-á¹-hadhammasukhavihÄ• rasamayo_.

__accantameva taá¹ƒ samaya_nti Ä• rambhato paá¹-á¹-hÄ• ya yÄ• va pattasanniá¹-á¹-hÄ• n
accantasampayogenatasmiá¹ƒ samaye. __karuá¹‡Ä• vihÄ• rena vihÄ• sÄ«_ti karuá¹‡Ä• kic
vihÄ• sÄ«ti attho. taá¹ƒ samayaÃ±hi karuá¹‡Ä• kiccasamayaá¹ƒ. Ã±Ä• á¹‡akiccaá¹ƒ karuá¹‡

kiccÄ• ni, abhisambodhi __Ã±Ä• á¹‡akiccaá¹ƒ, _ mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ
samÄ• pajjitvÄ• veneyyasattÄ• valokanaá¹ƒ \Be 35/ katvÄ• tadanurÅ«pakaraá¹‡aá¹ƒ __kar
``sannipatitÄ• naá¹ƒvo, bhikkhave, dvayaá¹ƒ karaá¹‡Ä«yaâ€™â€™ nti (MN I 273; Ud 12, 28
taá¹ƒbhagavÄ• pi karotiyeva. atha vÄ• Ä• gantukehi bhikkhÅ«hi Ä• disamÄ• yogaÃ±ca. tatt
karuá¹‡Ä• kiccaá¹ƒvihÄ• raá¹ƒ dassento ``karuá¹‡Ä• vihÄ• rena vihÄ• sÄ«â€™â€™ ti Ä• ha
kÄ• lattho_tiettha __hi_-kÄ• ro kÄ• raá¹‡attho. tattha hi abhidhamme
kÄ• lasamÅ«hakhaá¹‡asamavÄ• yahetusaá¹…khÄ• tavasenapaÃ±cavidho samayaá¹-á¹-ho
kÄ• lasamÅ«haá¹-á¹-ho samayo kathaá¹ƒ adhikaraá¹‡aá¹ƒ hoti? adhikaraá¹‡amuppattiá¹-á¹
jÄ• toti yathÄ• , evaá¹ƒ kÄ• laá¹-á¹-ho samayasaddo daá¹-á¹-habbo. kathaá¹ƒ rÄ• saá¹-á¹-ho
yathÄ• . tasmÄ• yasmiá¹ƒ kÄ• le puÃ±je vÄ• cittaá¹ƒ samuppannaá¹ƒ, tasmiá¹ƒ kÄ• lepuÃ
uppajjantÄ«ti vuttaá¹ƒ hoti. __adhikaraá¹‡aÃ±hÄ«_ti ettha abhidhammeniddiá¹-á¹-haá¹ƒ adh
kÄ• laá¹-á¹-ho samÅ«haá¹-á¹-ho ca hoti, ``yasmiá¹ƒ samayeâ€™â€™ ti vuttaá¹ƒ adhikaraá¹
daá¹-á¹-habbaá¹ƒ. idÄ• ni bhÄ• venabhÄ• valakkhaá¹‡aÃ±ca dassento __ ``tattha vuttÄ• na
tattha abhidhamme vuttÄ• naá¹ƒ bhÄ• vo nÄ• ma kinti? uppatti vijjamÄ• natÄ• , sÄ• tesaá¹
phassÄ• didhammÄ• naá¹ƒ, sÄ• pana samayassa bhÄ• vena bhÄ• vo lakkhÄ«yati Ã±Ä• ya
bhummavacananiddeso katoti vuttaá¹ƒ hoti.

tattha __khaá¹‡o_ nÄ• ma aá¹-á¹-hakkhaá¹‡avinimutto navamo khaá¹‡o, tasmiá¹ƒ sati uppa
\Ne 33/ cakkhundriyÄ• dikÄ• raá¹‡asÄ• maggÄ«, tasmiá¹ƒ sati uppajjati. __hetu_ nÄ• ma rÅ
tasmÄ• tasmiá¹ƒ khaá¹‡akÄ• raá¹‡asamavÄ• yahetumhi sati tesaá¹ƒ phassÄ• dÄ«naá¹ƒ bl
hotÄ«tivuttaá¹ƒ hoti. __idha pana hetuattho karaá¹‡attho ca sambhavatÄ«_ti ettha
atthadvayamekassasambhavatÄ«ti idha vinaye vuttassa samayasaddassa kattukaraá¹‡atth
ityuttattÄ• . __so dubbiÃ±Ã±eyyo_ti ``tathÄ• gatova tattha kÄ• laá¹ƒ jÄ• nissatÄ«â€™â€™ t
vuttaá¹ƒhoti. tena samayenÄ• ti tassa samayassa kÄ• raá¹‡Ä• ``annena vasati vijjÄ• ya vas
annaá¹ƒ vÄ• vijjaá¹ƒ vÄ• labhÄ• mÄ«ti tadatthaá¹ƒ vasatÄ«tyattho. evaá¹ƒ ``tena samayen
tivutte hetvatthe tatiyÄ• daá¹-á¹-habbÄ• , tasmÄ• sikkhÄ• padapaÃ±Ã±attiyÄ• samayaÃ±c
olokayamÄ• notattha tattha vihÄ• sÄ«ti vuttaá¹ƒ hoti. tatiyapÄ• rÄ• jikÄ• dÄ«su ``icchÄ• ma
addhamÄ• saá¹ƒ \Be 36/, paá¹-isallÄ«yituâ€™â€™ nti (Vin III 162) evamÄ• dÄ«su daá¹-á¹-h
kÄ• laddhÄ• ne accantasaá¹ƒyogeti dutiyÄ• tra sambhavati ``mÄ• samadhÄ«te divasamadh
hetuattho karaá¹‡attho ca sambhavatÄ«ti ettha yassa karaá¹‡avacanassa hetuatthosambha
hetubhÅ«tena taá¹ƒ taá¹ƒ vatthuvÄ«tikkamasaá¹…khÄ• taá¹ƒ vÄ«tikkamasamayasaá¹…khÄ
sikkhÄ• padapaÃ±Ã±attihetuÃ±ca apekkhamÄ• no bhagavÄ• tattha tattha vihÄ• si. yassa k
karaá¹‡abhÅ«tena samayena sampattena sikkhÄ• padÄ• ni paÃ±Ã±Ä• payanto bhagavÄ•
vihÄ• sÄ«tiadhippÄ• yo.

__gaá¹‡á¹-hipade_ pana ``sudinnÄ• dÄ«naá¹ƒ vÄ«tikkamova kÄ• raá¹‡aá¹ƒ nÄ• ma, tassa
karaá¹‡ameva taá¹ƒ kÄ• laá¹ƒ anatikkamitvÄ• va sikkhÄ• padassa paÃ±Ã±apetabbattÄ• â€
niddosaá¹ƒ. yaá¹ƒ pana vuttaá¹ƒ ``idaá¹ƒ karaá¹‡aá¹ƒ pubbabhÄ• gattÄ• paá¹-hamaá¹ƒ vat

pacchÄ• vuttaâ€™â€™ nti, taá¹ƒ duvuttaá¹ƒ. hetuatthato hi yathÄ• pacchÄ• karaá¹‡attho y
anukkamenevayogaá¹ƒ gacchati, tathÄ• ca yojito. yaá¹ƒ pana aá¹-á¹-hakathÄ• cariyo pacch
karaá¹‡atthaá¹ƒpaá¹-hamaá¹ƒ yojetvÄ• paá¹-hamaá¹ƒ vuttaá¹ƒ hetuatthaá¹ƒ pacchÄ• yoje
yojanÄ• sukhattÄ• tiveditabbanti __Ä• cariyena_ likhitaá¹ƒ. ito paá¹-á¹-hÄ• ya yattha yattha
likhitaâ€™â€™ ntivÄ• ``Ä• cariyassa takkoâ€™â€™ ti vÄ• vuccati, tattha tattha Ä• cariyo
__Ä• nandÄ• cariyo_kalasapuravÄ• sÄ«ti gahetabbo. etthÄ• ha --- yathÄ• suttante ``ekaá¹
ti vuccati, tathÄ• ``tena samayena bhagavÄ• veraÃ±jÄ• yaâ€™â€™ nti vattabbaá¹ƒ, atha s
thero, tathÄ• gato sugatotiÄ• dÄ«nipi vattabbÄ• ni, atha imasseva padadvayassa gahaá¹‡e
taá¹ƒ vattabbanti? vuccate --- kesaÃ±ci buddhassa bhagavato paramagambhÄ«raá¹ƒ ajjhÄ•
``apaÃ±Ã±atte sikkhÄ• pade anÄ• dÄ«navadasso ... pe ... abhiviÃ±Ã±Ä• pesÄ«â€™â€™ tiÄ
kho bhagavÄ• Ä• yasmantaá¹ƒ sudinnaá¹ƒ paá¹-ipucchÄ«â€™â€™ tiÄ• dikaÃ±ca (Vin III 3
bhikkhÅ«ti. nÄ• haá¹ƒ bhagavÄ• sÄ• diyiâ€™â€™ ntiÄ• dikaÃ±ca (Vin III 72) \Ne 34/ tathÄ
bhikkhuá¹ƒ pucchitvÄ• tena vuttaparicchedena dutiyapÄ• rÄ• jikapaÃ±Ã±Ä• panaÃ±cadeva
pabbajjÄ• nujÄ• nanaÃ±cÄ• ti evamÄ• dikaá¹ƒ vinayapariyattiá¹ƒ disvÄ• buddhasubuddhat
sambhaveyya, ``tathÄ• kiá¹ƒ pana tuyhaá¹ƒ chavassa kheá¸·Ä• sakassÄ• â€™â€™ ti \Be 3
evamÄ• dikaá¹ƒ pharusavacanapaá¹-isaá¹ƒyuttaá¹ƒ vinayapariyattiá¹ƒ nissÄ• ya khÄ«á¹‡Ä•
saá¹…kÄ• sambhaveyya, tadubhayasaá¹…kÄ• vinodanatthaá¹ƒ Ä• yasmatÄ• upÄ• litthere
sabbatthakatanti veditabbaá¹ƒ. tenetaá¹ƒ dÄ«peti --- kÄ• maá¹ƒ sabbaÃ±eyyabuddhattÄ• b
bhaggasabbadosattÄ• bhagavÄ• va, so satthÄ• ti. paratopi vuttaá¹ƒ ``jÄ• nantÄ• pi tathÄ• g
anatthasaá¹ƒhite setughÄ• to tathÄ• gatÄ• naâ€™â€™ nti (Vin III 16). suttante ca vuttaá¹ƒ
vinemi pharusenapÄ«â€™â€™ tiÄ• di (AN a IV 111).

__asÄ• dhÄ• raá¹‡ahetumhÄ«_ti ettha kusalamÅ«lÄ• ni na akusalÄ• naá¹ƒ kadÄ• ci mÅ«lÄ
akusalamÅ«lÄ• ni kusalÄ• naá¹ƒ, abyÄ• katamÅ«lÄ• ni na kadÄ• ci kusalÄ• nanti ayameva
hetÅ« taá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ hetupaccayena paccayo (Paá¹-á¹-h I 1.
kusalÄ• ni kusalÄ• naá¹ƒyevÄ• tiÄ• dinayo na labbhati. puci vuccatekuá¹-á¹-hÄ• , te manda
__pucimando. sattÄ• naá¹ƒ hitasukhanipphÄ• danÄ• dhimuttata_ntiettha sÄ• maÃ±Ã±ato vu
dassetuá¹ƒ __ ``manussÄ• naá¹ƒ upakÄ• rabahulataâ€™â€™ _ntiÄ• divuttaá¹ƒ. __bahujan
hitatthÄ• ya. paÃ±Ã±Ä• sampattiyÄ• diá¹-á¹-hadhammikasamparÄ• yikahitÅ«padesakohi bl
sukhatthÄ• ya. cÄ• gasampattiyÄ• upakÄ• rakasukhasampadÄ• yakohi esa. mettÄ• karuá¹
mÄ• tÄ• pitaro viya. lokassa rakkhitagopitÄ• hi esa. __devamanussÄ• na_nti ettha bhabbap
gahetvÄ• tesaá¹ƒ nibbÄ• namaggaphalÄ• dhigamÄ• yaattano uppattiá¹ƒ dasseti. ``atthÄ• y
paramatthatthÄ• ya nibbÄ• nÄ• ya, ``hitÄ• yÄ• â€™â€™ tivutte taá¹ƒsampÄ• pakamaggatth
uttari hitaá¹ƒ nÄ• ma natthÄ«ti. __sukhÄ• yÄ• _ti phalasamÄ• pattisukhatthÄ• ya tato uttari
__diá¹-á¹-hisÄ«lasaá¹…ghÄ• tenÄ• _tiettha samÄ• dhiá¹ƒ paÃ±Ã±aÃ±ca aggahetvÄ• diá¹-á
sabbasekkhÄ• sekkhasÄ• maÃ±Ã±attÄ• . __kosambakasutte_pi (MN I 492) ``sÄ«lasÄ• maÃ
diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti vuttaá¹ƒ. diá¹-á¹-higgahaá¹‡ena paÃ±Ã±Ä
sotÄ• pannÄ• dÄ«nampi paÃ±Ã±Ä• ya paripÅ«rakÄ• ribhÄ• vappasaá¹…gato, tasmÄ• eka

paÃ±Ã±Ä• diá¹-á¹-hÄ«naá¹ƒ avatthantarabhedo atthi dhitisamÄ• dhindriyasammÄ• samÄ• c
__aÃ±Ã±Ä• sÄ«_ti ettha sotadvÄ• rÄ• nusÄ• rena Ã±Ä• tÄ• , atthÄ• sutÄ• ti hi vuccanti ``s
pÄ• pakÄ• samÄ• cÄ• rÄ• dissanti ceva suyyanti cÄ• â€™â€™ tiÄ• dÄ«suviya. ``bhikkhu
saá¹…ghaá¹ƒ bhindatÄ«â€™â€™ tiÄ• dÄ«su (Vin II 354) viya __avadhÄ• raá¹‡atthe_vÄ• .
vijjamÄ• no. __itthambhÅ«tassa_ evaá¹ƒ bhÅ«tassa. kathaá¹ƒ bhÅ«tassa? sakyaputtassa s
evaá¹ƒ hutvÄ• á¹-hitassa kittisaddo abbhuggatoti abhisaddenayoge upayogavacanÄ• ni ho

__kÄ• mupÄ• dÄ• napaccayÄ• eva mettaá¹ƒ bhÄ• veti, brahmaloke nibbattatÄ«_ti iminÄ• k
katvÄ• kÄ• mabhave eva nibbattatÄ«tivÄ• dÄ«naá¹ƒ vÄ• do paá¹-ikkhittotivadanti, ``brahma
kÄ• mÄ• â€™â€™ ti sutvÄ• , kappetvÄ• vÄ• pacchÄ• ``tattha sampattiá¹ƒanubhavissÄ• n
kÄ• mupÄ• dÄ• napaccayÄ• tadupagaá¹ƒ karotÄ«ti brahmalokepi kÄ• manÄ«yaá¹-á¹-hena
taá¹‡hÄ• kÄ• mupÄ• dÄ• nanti vuttÄ• â€™â€™ ti ca vadanti, vÄ«maá¹ƒsitabbaá¹ƒ. kamma
janakakÄ• raá¹‡aá¹ƒ, kammassa mÅ«lakÄ• raá¹‡aá¹ƒ taá¹‡hÄ• , tasmÄ• na mÅ«lakÄ• raá
rÅ«pataá¹‡hÄ• dayo dukkhasaccaá¹ƒ khandhapariyÄ• pannattÄ• , ``yampicchaá¹ƒ na labha
(DN II 387; MN I 131; Vibh 190) vacanato ca. __tassa mÅ«lakÄ• raá¹‡abhÄ• venasamuá¹-á
kÄ• raá¹‡abhÅ«tassa imassa khandhapaÃ±cakassa samuá¹-á¹-hÄ• pikÄ• ti yojetabbaá¹ƒ. ``
avijjÄ• samudayoâ€™â€™ ti (MN I 103) vacanato tassa eva kÄ• raá¹‡antipivattuá¹ƒ vaá¹-á¹
viya taá¹‡hÄ• pi taá¹‡hÄ• ya uppattippahÄ• naá¹-á¹-hÄ• naâ€™â€™ nti vacanatorÅ«pÄ• di
dukkhasaccaá¹ƒ kataá¹ƒ. vuttaÃ±hetaá¹ƒ ``rÅ«pataá¹‡hÄ• loke piyarÅ«paá¹ƒ sÄ• tarÅ«paá
uppajjamÄ• nÄ• uppajjatÄ«â€™â€™ ti (DN II 400; Vibh 203) ca ``etthesÄ• taá¹‡hÄ• pahÄ
ti (DN II 401; MN I 134) ca. __visuddhimagge_ ``sabbÄ• kÄ• rena pana upÄ• dÄ• nakkhand
ariyasaccaÃ±ca aÃ±Ã±atra taá¹‡hÄ• yÄ• â€™â€™ tivacanato idha rÅ«pataá¹‡hÄ• dayo du
virujjhatÄ«ti ce? na, aÃ±Ã±amaÃ±Ã±Ä• saá¹…karabhÄ• venadassetuá¹ƒ tattha tattha vuttat
upÄ• dÄ• nakkhandhapariyÄ• pannÄ• na bhaveyya, __saccavibhaá¹…ge_ ``tattha katame
paÃ±cupÄ• dÄ• nakkhandhÄ• dukkhÄ• . seyyathidaá¹ƒ, rÅ«pupÄ• dÄ• nakkhandho \Be 39
viÃ±Ã±Ä• á¹‡upÄ• dÄ• nakkhandhoâ€™â€™ ti (Vibh 202) ettha ``á¹-hapetvÄ•
taá¹‡haá¹ƒsaá¹…khÄ• rupÄ• dÄ• nakkhandhoâ€™â€™ ti vattabbaá¹ƒ bhaveyya, na ca vutt
dukkhasaccapariyÄ• pannÄ• taá¹‡hÄ• ti ce? na, hetuphalasaá¹…karadosappasaá¹…gato. n
saccavibhaá¹…gapÄ• á¸·iyaÃ±hipaÃ±cahi koá¹-á¹-hÄ• sehi samudayasaccaá¹ƒ niddiá¹-á¹-h

kathaá¹ƒ? taá¹‡hÄ• ti eko vÄ• ro, taá¹‡hÄ• ca avasesÄ• ca kilesÄ• ti dutiyo, taá¹‡hÄ• ca a
avasesÄ• ca akusalÄ• dhammÄ• ti tatiyo, taá¹‡hÄ• ca avasesÄ• ca kilesÄ• \Ne 36/ avas
tÄ«á¹‡i ca kusalamÅ«lÄ• ni sÄ• savÄ• nÄ«ti catuttho, taá¹‡hÄ• ca avasesÄ• ca kilesÄ• av
tÄ«á¹‡i ca kusalamÅ«lÄ• ni sÄ• savÄ• ni avasesÄ• ca sÄ• savÄ• kusalÄ• dhammÄ• ti paÃ
niddiá¹-á¹-haá¹ƒ, tathÄ• pi abhidhammabhÄ• janiyeyeva, na aÃ±Ã±asmiá¹ƒ, so ca nayo ariy
labbhati. tathÄ• hi tattha ``cattÄ• ri saccÄ• niâ€™â€™ ccevÄ• ha, suttantabhÄ• janiyapaÃ±
``cattÄ• ri ariyasaccÄ• nÄ«â€™â€™ ti na vuttaá¹ƒ, tasmÄ• suttantabhÄ• janiyova pamÄ• á¹
vuttattÄ• . yathÄ• ha ``tattha katamaá¹ƒ dukkhasamudayaá¹ƒariyasaccaá¹ƒ, yÄ• yaá¹ƒ taá¹

... seyyathidaá¹ƒ, kÄ• mataá¹‡hÄ• â€™â€™ tiÄ• di (Vibh 203). ``yadaniccaá¹ƒ taá¹ƒ dukkha
iminÄ• pariyÄ• yenavuttattÄ• tattha vuttampi pamÄ• á¹‡ameva. ``paá¹-hamaá¹ƒ jhÄ• naá¹
pathavÄ«kasiá¹‡aâ€™â€™ nti (Dhs 186 Ä• dayo) vacanato ``kasiá¹‡Ä• nÄ«â€™â€™ ti jhÄ
``uggahanimittapaá¹-ibhÄ• ganimittesandhÄ• ya vuttaâ€™â€™ nti vadanti, taá¹ƒ na sundara
``dvattiá¹ƒsÄ• kÄ• rÄ• pi paá¹‡á¹‡attiá¹ƒ vissajjetvÄ• paá¹-ikÅ«lÄ• ti sati paá¹-á¹-hapetabbÄ
satigocarÄ• rÅ«pÄ• dayo ca veditabbÄ• .

saddhÄ• hirottappabÄ• husaccavÄ«riyÄ• rambhopaá¹-á¹-hitasatisampajaÃ±Ã±atÄ• ti ime __
__sabhÄ• vato_ti dukkhato. __na cavatÄ«_ti deve sandhÄ• ya. __Ã±Ä• teyya_nti Ã±Ä• tabb
daá¹-á¹-habbaá¹ƒ. atha vÄ• pana ``nÄ• haá¹ƒ gamanena lokassa antaá¹ƒ Ã±Ä• teyyaâ€™â
__loka_nti khandhalokaá¹ƒ. __gamanena na pattabbo_ti sarÄ«ragamanena, agatigamanena
ariyagamanena lokantaá¹ƒ patvÄ• va dukkhÄ• atthi pamocananti vuttaá¹ƒ hoti. __samitÄ• v
__Ä• hÄ• raá¹-á¹-hitikÄ• _ti paccayaá¹-á¹-hitikÄ• . ye keci \Be 40/ paccayaá¹-á¹-hitikÄ• , sab
lujjanapalujjanaá¹-á¹-hena eko lokoti adhippÄ• yo. saá¹…khÄ• rÄ• hi sakasakapaccayÄ• ya
sattÄ• nÄ• ma. __pariharanti_ paricaranti. __disÄ• _ti upayogabahuvacanaá¹ƒ. __bhanti_ p
teyeva virocamÄ• nÄ• pabhassarÄ• candimasÅ«riyÄ• . __aá¹-á¹-ha lokadhammÄ• _ saá¹…
samantatoâ€™â€™ _tivacanato yugandharÄ• dayo sineruá¹ƒ parikkhipitvÄ• parimaá¹‡á¸• a
vadanti. parikkhipitvÄ• accuggato lokadhÄ• tu ayaá¹ƒ. __ ``ma_-kÄ• ro padasandhikaroâ€™
aÃ±Ã±athÄ• pi lakkhaá¹‡Ä• dibhedato saá¹…khÄ• ralokaá¹ƒ, Ä• sayÄ• nusayabhedato satt
cakkavÄ• á¸·Ä• diparimÄ• á¹‡atookÄ• salokaÃ±ca sabbathÄ• pi viditattÄ• lokavidÅ«.

vimuttiÃ±Ä• á¹‡adassanaá¹ƒ kÄ• mÄ• vacaraá¹ƒ parittaá¹ƒ lokiyaá¹ƒ, tena sabbaá¹ƒ lokaá¹
asadisÄ• nubhÄ• vattÄ• sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ viya. taÃ±hi attano visaye bhagava
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡agatikaá¹ƒ \Ne 37/, lahutarappavatti ca bhavaá¹…gacittadvayÄ• n
kassaci evaá¹ƒlahutaraá¹ƒ cittaá¹ƒuppajjati, api Ä• yasmato sÄ• riputtassa, tassa kiresa citta
paÃ±cadasabhavaá¹…gÄ• nantaranti. __aggisikhadhÅ«masikhÄ• _ ca nÄ• gÄ• kira sÄ«ha
padaá¹ƒ __atthapadaá¹ƒ_. ekatthadÄ«pakaá¹ƒ padaá¹ƒ, sabbametaá¹ƒ vÄ• kyanti attho. __
aá¹-á¹-ha vimokkhÄ• , samÄ• pattiyo vÄ• . satthavÄ• ho satthÄ• ti nipÄ• tito yathÄ• pisitÄ•
udakemaá¹‡á¸• Å«ko ahaá¹ƒ Ä• siá¹ƒ, na thale maá¹‡á¸• Å«ko, vÄ• rimattameva gocaro, ta
dhammaá¹ƒsuá¹‡antassa sÄ«saá¹ƒ daá¹‡á¸• ena sannirumbhitvÄ• ti pÄ• á¹-haseso. anÄ• c
``ettakenapi evarÅ«pÄ• iddhi bhavissatÄ«â€™â€™ ti sitaá¹ƒ katvÄ• . __vimokkho_ti cettha
__Ã±Ä• á¹‡aá¹ƒ_ nÄ• ma phalaÃ±Ä• á¹‡aá¹ƒ, tasmiá¹ƒ khaá¹‡e buddho nÄ• ma. __sabbas
__bodhetÄ• _ti hetukattari. seá¹-á¹-hatthadÄ«pakaá¹ƒ vacanaá¹ƒ __seá¹-á¹-haá¹ƒ_nÄ• ma,
__sacchikÄ• paÃ±Ã±attÄ«_ti sabbadhammÄ• naá¹ƒ sacchikaraá¹‡avasena sayambhutÄ• p
Ã±Ä• tÄ• sacchikatÄ• tipi sacchikÄ• paÃ±Ã±atti. __bhagÄ«_ bhagavÄ• cÄ«varapiá¹‡á¸• ap
araÃ±Ã±avanapatthÄ• ni pantÄ• ni senÄ• sanÄ• ni. __bhÄ• gÄ«_ atthadhammavimuttirasas
rÄ• gÄ• dikilesagaá¹‡a__bhaggamakÄ• si_. __bhÄ• vitattano_ bhÄ• vitakÄ• yo. bhavassa a
maggÄ• dhigamena taá¹ƒ gatoti __bhavantago_.

``lobhaá¹ƒ \Be 41/, bhikkhave, ekaá¹ƒ dhammaá¹ƒ pajahathÄ• â€™â€™ tiÄ• dinÄ• (It 1) n
gahetvÄ• vadati. saá¹ƒkilesataá¹‡hÄ• diá¹-á¹-hiduccaritasaá¹ƒkilesavasena
aniccadukkhamanattÄ• subhesuniccantiÄ• di__vipariyesÄ• _. cÄ«varahetu vÄ• , bhikkhave
uppajjamÄ• nÄ• uppajjati, piá¹‡á¸• apÄ• ta senÄ• sanaitibhavÄ• bhavahetu vÄ• (AN a IV 9
kaá¹…khati, dhamme, saá¹…ghe, sikkhÄ• ya, sabrahmacÄ• rÄ«su kupitoti (DN III 319; Vibh
kÄ• me avÄ«tarÄ• go hoti ... pe ... kÄ• ye, rÅ«pe, yÄ• vadatthaá¹ƒudarÄ• vadehakaá¹ƒ bhu
devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyaá¹ƒ caratÄ«ti (DN III 320; Vibh 941) Ä• gatÄ•
vivÄ• damÅ«lÄ• ni kodhoupanÄ• ho makkho paá¸·Ä• so issÄ• macchariyaá¹ƒ mÄ• yÄ• sÄ
sandiá¹-á¹-hiparÄ• mÄ• sitÄ• Ä• dhÄ• naggÄ• hÄ« duppaá¹-inissaggitÄ• (AN b VI 36; DN I
``kodho makkho issÄ• sÄ• á¹-heyyaá¹ƒ pÄ• picchatÄ• sandiá¹-á¹-hiparÄ• mÄ• sitÄ• â€™â
taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , pariyesanaá¹ƒ paá¹-icca lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca v
chandarÄ• go, ajjhosÄ• naá¹ƒ, pariggaho, macchariyaá¹ƒ, Ä• rakkho, Ä• rakkhÄ• dhikaraá¹
daá¹‡á¸• Ä• dÄ• nasatthÄ• dÄ• na ... pe ... akusalÄ• dhammÄ• sambhavantÄ«ti (DN II 104
963) vuttÄ• naá¹ƒ. rÅ«pasaddagandharasaphoá¹-á¹-habbadhammataá¹‡hÄ• ti cha, tÄ• kÄ•
\Ne 38/ aá¹-á¹-hÄ• rasa, tÄ• eva ajjhattikassupÄ• dÄ• ya aá¹-á¹-hÄ• rasa, bÄ• hirassupÄ• d
chattiá¹ƒsa, tÄ• atÄ«te chattiá¹ƒsa, anÄ• gate chattiá¹ƒsa, paccuppanne chattiá¹ƒsÄ• tieva
__aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• nÄ«_ti. mÄ• retÄ«ti mÄ• ro, pamÄ• do ``pamÄ• do macc
vacanato. sammÄ• Ä• jÄ«vavinÄ• sanato vÄ• kilesÄ• vuccanti ``mÄ• roâ€™â€™ ti, vadha
abhisaá¹…khÄ• rÄ• jÄ• tidukkhÄ• bhinibbattÄ• panato, jÄ• tassa jarÄ• disambhavato ca m
ekabhavapariyÄ• pannajÄ«vitamÄ• raá¹‡ato maccu mÄ• ro. __aá¹‡imatÄ• _ nÄ• ma param
__laghimatÄ• _ sarÄ«rena, cittena vÄ• sÄ«ghagamanaá¹ƒ. __mahimatÄ• _
candimasÅ«riyÄ• dÄ«nampipÄ• á¹‡inÄ• parÄ• masanÄ• di. __patti_ nÄ• ma yathicchitades
lÄ• bhakassatthasÄ• dhanaá¹ƒvÄ• __pÄ• kammaá¹ƒ_. Ä«sattaá¹ƒ nÄ• ma __sayaá¹ƒvasit
__aparavasitÄ• _. __yatthakÄ• mÄ• vasÄ• yitaá¹ƒ_nÄ• ma yatthicchati yadicchati yÄ• vadic
tadatthasÄ• dhanaá¹ƒ. __pÄ«á¸·anasaá¹…khatasantÄ• paviparia¹‡Ä• maá¹-á¹-hena_\Be 42
dukkhamariyasacca_ntiÄ• dimhi idaá¹ƒ codanÄ• pubbaá¹…gamaá¹ƒ atthavissajjanaá¹ƒ --- d
rÅ«pataá¹‡hÄ• dayo atthÄ• atthi, atha kasmÄ• cattÄ• ro eva vuttÄ• ti ce? aÃ±Ã±asaccada

``tattha katamaá¹ƒ dukkheÃ±Ä• á¹‡aá¹ƒ, dukkhaá¹ƒ Ä• rabbha yÄ• uppajjati paÃ±Ã±Ä• â€
nayena ekekasaccÄ• rammaá¹‡avasenÄ• pi saccaÃ±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. ``yo, bhikkhave,
dukkhasamudayampi so passatÄ«â€™â€™ tiÄ• dinÄ• (SN c V 1100) nayena ekaá¹ƒsacca
kiccanipphattivasenÄ• pi vuttaá¹ƒ. tattha yadÄ• ekekaá¹ƒsaccaá¹ƒ Ä• rammaá¹‡aá¹ƒ karoti
tÄ• va sabhÄ• vato __pÄ«á¸·ana_lakkhaá¹‡assÄ• pi dukkhassayasmÄ• taá¹ƒ Ä• yÅ«hanal
Ä• yÅ«hitaá¹ƒ saá¹…khataá¹ƒ, tasmÄ• ssa so __saá¹…khataá¹-á¹-ho_ Ä• vibhavati. yasmÄ
kilesasantÄ• paharo susÄ«talo, tasmÄ• ssa maggadassanena __santÄ• paá¹-á¹-ho_Ä• vi b
accharÄ• dassanena sundariyÄ• anabhirÅ«pabhÄ• vo viya. aviparia¹‡Ä• madhammassapa
viparia¹‡Ä• maá¹-á¹-ho Ä• vi bhavatÄ«ti vattabbameva natthi. sabhÄ• vato__Ä• yÅ«hana_la

dukkhadassanena __nidÄ• naá¹-á¹-ho_ Ä• vi bhavati asappÄ• yabhojanatouppannabyÄ• dh
byÄ• dhinidÄ• nabhÄ• vo viya. visaá¹ƒyogabhÅ«tassa nirodhassa dassanena__saá¹ƒyogaá
maggassa dassanena __palibodhaá¹-á¹-ho_ti. tathÄ• nissaraá¹‡assÄ• pinirodhassa avivek
dassanena __vivekaá¹-á¹-ho_ Ä• vi bhavati. maggadassanena__asaá¹…khataá¹-á¹-ho_. imi
saá¹ƒsÄ• re maggo na diá¹-á¹-hapubbo, sopi ca sappaccayattÄ• saá¹…khato evÄ• ti appac
asaá¹…khatabhÄ• vo ativiya pÄ• kaá¹-o hoti. dukkhadassanena panassa__amataá¹-á¹-ho_
visaá¹ƒ, amataá¹ƒ nibbÄ• nanti. tathÄ• __niyyÄ• na_lakkhaá¹‡assÄ• pi \Ne 39/ maggassa
``nÄ• yaá¹ƒ hetu nibbÄ• nassa pattiyÄ• , ayaá¹ƒ hetÅ«â€™â€™ ti __hetvattho_Ä• vi bhavat
__dassanaá¹-á¹-ho_ paramasukhumarÅ«pÄ• ni passato ``vippasannaá¹ƒ vatame cakkhÅ«â
vippasannabhÄ• vo viya. dukkhadassanena __adhipateyyaá¹-á¹-ho_ anekarogÄ• turakapaá
uá¸·Ä• rabhÄ• vo viyÄ• ti evamettha lakkhaá¹‡avasena, ekassa aÃ±Ã±asaccadassanavase
Ä• vibhÄ• vato \Be 43/ ekekassa cattÄ• ro atthÄ• vuttÄ• . __upadhiviveko_nikkilesatÄ• .

paá¹-ipakkhaá¹ƒ atthayantÄ«ti __paccatthikÄ• _. pati viruddhÄ• amittÄ• __paccÄ• mittÄ• .
ettÄ• vatÄ• bhagavato sabbaÃ±Ã±utaá¹ƒ dÄ«peti. tena Ã±Ä• á¹‡asampattiá¹ƒ dÄ«petvÄ• i
dÄ«petuá¹ƒ __ ``so dhammaá¹ƒ desesÄ«â€™â€™ _tiÄ• dimÄ• ha. atha vÄ• kiá¹ƒ so paved
sabbaá¹ƒ tilokahitabhÅ«tameva. so dhammaá¹ƒ desesÄ«tikÄ«disaá¹ƒ? __ ``Ä• dikalyÄ• á¹‡
vacanena vattuá¹ƒ arahabhÄ• vaá¹ƒ dÄ«peti. __sÄ• sanadhammo_ti ovÄ• dapariyatti. __kic
kilesappahÄ• nanibbÄ• nÄ• rammaá¹‡akiccasuddhiyÄ• . __sÄ• sanabrahmacariyaá¹ƒ_ nÄ•
navakoá¹-isahassÄ• nÄ«tiÄ• dikaá¹ƒ vÄ• . maggamevabrahmacariyaá¹ƒ __maggabrahmaca
piá¹-akattayaá¹ƒ idha __sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ_nÄ• ma. chasu atthapadesu saá¹…kh
__saá¹…kÄ• sanaá¹ƒ_. Ä• dito kÄ• sanaá¹ƒ __pakÄ• sanaá¹ƒ_. ubhayampi vitthÄ• retvÄ•
puna vibhÄ• gakaraá¹‡aá¹ƒ __vibhajanaá¹ƒ_. opammÄ• dinÄ• pÄ• kaá¹-akaraá¹‡aá¹ƒ __utt
cittaparitosajananena, cittanisÄ• nena ca __paÃ±Ã±Ä• panaá¹ƒ_veditabbaá¹ƒ. byaÃ±janapa
__akkharaá¹ƒ, _ ``ekakkharapadamakkharaâ€™â€™ nti eke. vibhattiantaá¹ƒ __padaá¹ƒ_. b
__byaÃ±janaá¹ƒ, _ vÄ• kyaá¹ƒ. padasamudÄ• yo vÄ• vÄ• kyaá¹ƒ. vibhÄ• gapakÄ• so __Ä•
phassotiÄ• di nibbacanaá¹ƒ __nirutti, _niruttiyÄ• niddiá¹-á¹-hassa apadeso __niddeso_ nÄ•
so tividho --- sukhavedanÄ«yodukkhavedanÄ«yo adukkhamasukhavedanÄ«yoti. etesu ayaá
saá¹…kÄ• sayati, padehi pakÄ• sayati, byaÃ±janehi vivarati, Ä• kÄ• rehi vibhajati, niruttÄ«h
niddesehi paÃ±Ã±Ä• peti. akkharehi vÄ• saá¹…kÄ• sayitvÄ• padehi pakÄ• seti, byaÃ±jane
vibhajati, niruttÄ«hi uttÄ• niá¹ƒ katvÄ• niddesehi paÃ±Ã±Ä• peti. akkharehivÄ• ugghÄ• á¹-
ugghaá¹-itaÃ±Ã±uá¹ƒ, byaÃ±janehi vivaritvÄ• Ä• kÄ• rehi vinetivipaÃ±citaÃ±Ã±uá¹ƒ, niruttÄ
vineti neyyanti veditabbaá¹ƒ. __attho_tibhÄ• sitattho. tassevatthassa paá¹-ivijjhitabbo sako s
__paá¹-ivedho_ nÄ• ma. taá¹ƒubhayampi attho nÄ• ma. tena vuttaá¹ƒ __
``atthagambhÄ«ratÄ• paá¹-ivedhagambhÄ«ratÄ• hi sÄ• tthaâ€™â€™ _nti. __dhammo_ti vÄ
byaÃ±janameva. niddosabhÄ• vena parisuddhaá¹ƒ sÄ• sanabrahmacariyaá¹ƒ, sikkhattayap
ubhayampi brahmacariyapadena \Ne 40/ saá¹…gahitaá¹ƒ. __paá¹-ipattiyÄ• _tipaá¹-ipattihetu
punappunaá¹ƒ adhÄ«yamÄ• nÄ• khandhÄ• dayo pÄ• kaá¹-Ä• honti. duruttasatthÄ• ni adhÄ

sammohamevÄ• vÄ• hanti.

2-3__._ __kacci khamanÄ«yaá¹ƒ_ sÄ«tuá¹‡hÄ• di. __kacci yÄ• panÄ«yaá¹ƒ_ yathÄ• laddhe
jÄ«vitasÄ• dhanehijÄ«vitaá¹ƒ. __appÄ• bÄ• dha_nti appopasaggaá¹ƒ, __appÄ• taá¹…ka_nt
lahuá¹-á¹-hÄ• naá¹ƒ_sarÄ«rakicce. __kacci balaá¹ƒ_ samaá¹‡akicce. __kacci phÄ• suvihÄ•
yathÄ• vuttanayenaappÄ• bÄ• dhatÄ• ya, anukkaá¹‡á¹-hanÄ• divasena vÄ• . sattasaá¹-á¹-h
__pacchimavayo, _ uttarÄ• mukhotivuttaá¹ƒ hoti. lokavivaraá¹‡e jÄ• te idha kiá¹ƒ olokesi, na
sadisopÄ«tiÄ• ha __ ``tvaá¹ƒ sadevakassa lokassa aggoâ€™â€™ _tiÄ• di. __Ä• sabhiá¹ƒ_
__upapattivasena_devÄ• . rÅ«pÄ• naá¹ƒ paribhogavasena, patthanÄ• vasena vÄ• uppann
somanassavedanÄ• nurÅ«patouppajjitvÄ• hadayatappanato ambarasÄ• dayo viya ``rÅ«par
__tathÄ• gatassa pahÄ«nÄ• _tiadhikÄ• ravasenÄ• ha. tathÄ• gatassapi hi kassaci te pahÄ«
viyakatÄ• . kathaá¹ƒ? rÅ«parasÄ• divacanena vipÄ• kadhammadhammÄ• gahitÄ• , te vijjan
matthakasadisÄ• naá¹ƒtaá¹‡hÄ• vijjÄ• naá¹ƒ maggasatthena chinnattÄ• Ä• yatiá¹ƒ tÄ• lapa
nibbattetuá¹ƒasamatthÄ• jÄ• tÄ• . tasmÄ• tÄ• lÄ• vatthu viya katÄ• . ``kusalasomanassÄ•
tivadanti. paá¹-hamamaggena pahÄ«nÄ• kammapathaá¹-á¹-hÄ• niyÄ• , dutiyena ucchinnan
tatiyenatÄ• lÄ• vatthukatÄ• kÄ• marÄ• gaá¹-á¹-hÄ• niyÄ• . catutthena anabhÄ• vaá¹ƒkatÄ•
rÅ«parÄ• gÄ• rÅ«parÄ• gaá¹-á¹-hÄ• niyÄ• . aparihÄ• nadhammataá¹ƒ pana dÄ«pento __ ``
_ti Ä• ha. tadaá¹…gappahÄ• nenavÄ• pahÄ«nÄ• vipassanÄ• kkhaá¹‡e, jhÄ• nassa pubba
vikkhambhanappahÄ• nena ucchinnamÅ«lÄ• jhÄ• nakkhaá¹‡e. ``vivicceva kÄ• mehÄ«â€™
samucchedappahÄ• nenatÄ• lÄ• vatthukatÄ• tatiyavijjÄ• dhigamakkhaá¹‡e. itthambhÅ«tÄ•
anabhÄ• vaá¹ƒkatÄ• Ä• yatimanuppÄ• dadhammÄ• ti ekamevidaá¹ƒ atthapadaá¹ƒ. paá¹-ha
pahÄ«nÄ• , dutiyÄ• yaucchinnamÅ«lÄ• , tatiyÄ• ya tÄ• lÄ• vatthukatÄ• . itthambhÅ«tÄ• yas
honti, tasmÄ• Ä• yatiá¹ƒanauppÄ• dadhammÄ• ti veditabbÄ• . atha vÄ• dukkhaÃ±Ä• á¹‡e
samudayaÃ±Ä• á¹‡enaucchinnamÅ«lÄ• \Be 45/, nirodhaÃ±Ä• á¹‡ena tÄ• lÄ• vatthukatÄ• ,
anabhÄ• vaá¹ƒkatÄ• , paccavekkhaá¹‡aÃ±Ä• á¹‡ena Ä• yatiá¹ƒ anuppÄ• dadhammÄ• ti ve
pahÄ«nÄ• , dassanamaggena ucchinnamÅ«lÄ• , tividhena bhÄ• vanÄ• maggena tÄ• lÄ• va
brÄ• hmaá¹‡assaavisayattÄ• dhammarasÄ• na uddhaá¹-Ä• .

<11> __dhammadhÄ• tu_nti ettha sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ dhammadhÄ• tu nÄ• ma.
``puá¹‡á¹‡acando viyÄ• â€™â€™ _ti vuttaá¹ƒ, sÅ«riyavacanaá¹ƒ __ ``suppaá¹-ividdhattÄ• â
_tivacanÄ• nurÅ«paá¹ƒ, pathavÄ«samacittatÄ• ya kÄ• raá¹‡aá¹ƒ \Ne 41/ __ ``karuá¹‡Ä• vip
paá¹-icchÄ• detabbehi attano guá¹‡e ``Ä• raddhaá¹ƒ kho pana me vÄ«riyaâ€™â€™ ntiÄ• d
karuá¹‡Ä• vipphÄ• raá¹ƒpakÄ• setÄ«ti gahetabbo. __varabhÅ«rimedhaso_ varaputhulaÃ±Ä
bhÅ«mi viya patthaá¹-avarapaÃ±Ã±oti attho. abujjhi etthÄ• tipi adhikaraá¹‡ena __rukkho bo
bujjhati, bujjhanti vÄ• tena taá¹ƒsamaá¹…ginoti __maggo bodhi, _ evaá¹ƒ __sabbaÃ±Ã±uta
bujjhÄ«yatÄ«ti __nibbÄ• naá¹ƒ bodhi_. tissannaá¹ƒ vijjÄ• naá¹ƒ upanissayavato yathÄ• sam
veditabbÄ• . ekaggatÄ• vasena __tikkhabhÄ• vo_. tikkhopi ekacco saro lakkhaá¹ƒpatvÄ• k
idaá¹ƒ. satindriyavasenassa __kharabhÄ• vo, _ saddhindriyavasena__vippasannabhÄ• vo,

kilesapaccatthikÄ• naá¹ƒ suá¹-á¹-hu abhibhavanatovÄ«riyindriyavasenassa __sÅ«rabhÄ• vo
maggavijÄ• yanatthaá¹ƒ gabbhaggahaá¹‡akÄ• losaá¹…khÄ• rupekkhÄ• nantaramanulomat

chandoti ca saá¹…kappoti ca avatthantarabhedabhinno rÄ• gova ---

``senahÄ• tthyaá¹…gamupeti,

rattahadayo rÄ• gena.

sammagate rattakÄ• mamupeti,

kÄ• mapatitaá¹ƒ lokassa mÄ• trÄ• lamatÄ«â€™â€™ ti ---

Ä• dÄ«su viya ---

__vibhaá¹…geyeva kiÃ±cÄ• pi attho vutto_ti ettha ayamadhippÄ• yo --- vibhaá¹…gapÄ• á¸·i
sabbesaá¹ƒ upakÄ• rÄ• ya na hoti, tasmÄ• taá¹ƒ aá¹-á¹-hakathÄ• nayeneva pakÄ• sayissÄ
kÄ• yavivekÄ• dÄ«su \Be 46/ upadhiviveko tatiyo, tasmÄ• tatiyaá¹ƒ chaá¸• á¸• etvÄ• dve ga
vikkhambhanavivekaá¹ƒ gahetvÄ• __ ``tayo evÄ• â€™â€™ _tivuttÄ• . evaá¹ƒ sati cittavikkh
viseso na siyÄ• ti ce? appanÄ• vÄ• rattÄ• na panevaá¹ƒ daá¹-á¹-habbaá¹ƒ. kÄ• yavivekagga
pubbabhÄ• gaggahaá¹‡aá¹ƒ Ã±Ä• yati, tasmÄ• __cittaviveko_titadaá¹…gaviveko vutto, vikh
gahetabbaá¹ƒ asaá¹…karato. atha vÄ• cittavivekenatadaá¹…gavikkhambhanÄ• gahitÄ• , it
evÄ• tipi yuttaá¹ƒ, kilesakÄ• mattÄ• vÄ• dvÄ«su kammesu pariyÄ• panno puriso viya. yathA
avijjamÄ• napaÃ±Ã±attivasenaloke ``saphalo rukkhoâ€™â€™ ti \Ne 42/ vuccati, tatheva vijj
vijjamÄ• napaÃ±Ã±attivasenasÄ• sane ``savitakkaá¹ƒ savicÄ• raá¹ƒ jhÄ• naâ€™â€™ nti vu

__vÅ«pasamÄ• _ti ettha kesaá¹ƒ vÅ«pasamÄ• ti, kiá¹ƒ paá¹-hamajjhÄ• nikÄ• naá¹ƒ, udÄ• h
ettha yadi paá¹-hamajjhÄ• nikÄ• naá¹ƒ, natthi tesaá¹ƒ vÅ«pasamo. na hi paá¹-hamajjhÄ• na
vitakkavicÄ• rarahitaá¹ƒatthi. yadi dutiyajjhÄ• nikÄ• naá¹ƒ, nattheva vÅ«pasamo tattha tada
tenetaá¹ƒ vuccati__ ``samatikkamÄ• â€™â€™ _ti, samatikkamopi na tesaá¹ƒyeva. kintu sak
paá¹-hamajjhÄ• nadhammarÄ• sissÄ• tice? tenetaá¹ƒ vuccati __ ``oá¸·Ä• rikassa pana sam
sabbepi paá¹-hamajjhÄ• nadhammÄ• oá¸·Ä• rikÄ• va dutiyajjhÄ• nato, na kevalaá¹ƒ vitakka
vitakkavicÄ• rÄ• yevatehi sampayuttÄ• naá¹ƒ oá¸·Ä• rikabhÄ• vatoti tesveva Ä• dÄ«navada
tesaá¹ƒabhÄ• vo hoti. tena vuttaá¹ƒ __ ``dutiyajjhÄ• nakkhaá¹‡e apÄ• tubhÄ• vÄ• â€™â€™
dhammassÄ• nubhÄ• vena, yogena vÄ• idaá¹ƒ jhÄ• naá¹ƒ __ ``sampasÄ• danaâ€™â€™ _
_nti ca, tassa dassanatthaá¹ƒ saddhÄ• samÄ• dhayo __vibhaá¹…ge_ vuttÄ• . __paá¹‡Ä«ta
257 Ä• dayo) sappiÄ• dayo viyÄ• ti vutte ayaá¹ƒ atthavaá¹‡á¹‡anÄ• na virujjhati. __samaá¹
lÄ«nuddhaccaá¹ƒpahÄ• ya khÄ«á¹‡Ä• savassa chasu dvÄ• resu iá¹-á¹-hÄ• niá¹-á¹-hachaá¸

parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ• rabhÅ«tÄ• upekkhÄ• __chaá¸·aá¹…gupekkhÄ• _
nÄ«varaá¹‡Ä• dipaá¹-isaá¹…khÄ• santiá¹-á¹-hanÄ• gahaá¹‡e majjhattabhÅ«tÄ• upekkhÄ•
nÄ• ma. vicinane majjhattabhÅ«tÄ• upekkhÄ• __vipassanupekkhÄ• _ nÄ• ma. tattha chaá
brahmavihÄ• rupekkhÄ• bojjhaá¹…gupekkhÄ• tatramajjhattupekkhÄ• jhÄ• nupekkhÄ• pÄ
atthato ekÄ• tatramajjhattupekkhÄ• va, avatthÄ• bhedena bhedonesaá¹ƒ. saá¹…khÄ• rupe
ekatÄ• paÃ±Ã±Ä• vasena, kiccavasena pana duvidhatÄ• veditabbÄ• .

chaá¸·aá¹…gupekkhÄ• kÄ• mÄ• vacarÄ• , brahmavihÄ• rupekkhÄ• rÅ«pÄ• vacarÄ• tiÄ• d
chaá¸·aá¹…gupekkhÄ• khÄ«á¹‡Ä• savasseva, brahmavihÄ• rupekkhÄ• tiá¹‡á¹‡ampi puthu
puggalavasena. chaá¸·aá¹…gupekkhÄ• somanassupekkhÄ• sahagatacittasampayuttÄ• , br
upekkhÄ• sahagatacittasampayuttÄ• evÄ• ti evaá¹ƒ cittavasena. chaá¸·aá¹…gupekkhÄ• ch
brahmavihÄ• rupekkhÄ• dhammÄ• rammaá¹‡Ä• vÄ• tiÄ• rammaá¹‡avasena. vedanupekkh
itarÄ• nava saá¹…khÄ• rakkhandhenÄ• ti khandhasaá¹…gahavasena. chaá¸·aá¹…gupekkh
brahmavihÄ• rabojjhaá¹…gajhÄ• nupekkhÄ• pÄ• risuddhitatramajjhattupekkhÄ• ca atthato
ekÄ• va siyÄ• , na itarÄ• , tathÄ• saá¹…khÄ• rupekkhÄ• vipassanupekkhÄ• pi. vedanÄ• vÄ
siyÄ• uppattÄ«ti. chaá¸·aá¹…gupekkhÄ• abyÄ• katÄ• , brahmavihÄ• rupekkhÄ• kusalÄ• b
vedanupekkhÄ• pana siyÄ• \Ne 43/ akusalÄ• pi. evaá¹ƒ kusalattikavasena. dasapetÄ• saá
dhammÄ• vÄ«riyavedanÄ• tatramajjhattaÃ±Ä• á¹‡avasena. ``dukkhadomanassasukhasom
pahÄ• nakkamena avatvÄ• vibhaá¹…ge vuttanayena kasmÄ• vuttÄ• nÄ«ti ce? suttÄ• nura
__iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«ta_nti ettha ``Ä• rammaá¹‡avasena aggahetvÄ• iá¹-á¹-hÄ• ni
anubhavatÄ«tigahetabbaâ€™â€™ nti vadanti. kasmÄ• ? ekaá¹ƒyeva kasiá¹‡aá¹ƒ Ä• rabbha
tatiyajjhÄ• natopaá¹-á¹-hÄ• ya upakÄ• rÄ• hutvÄ• Ä• gatÄ• ti satisÄ«sena desanÄ• katÄ•
sommatÄ• yarattiyÄ• valÄ• hakÄ• dinÄ• kÄ• lussiye satipi divÄ• viya anupakÄ• rikÄ• na
``attano upakÄ• rakattena vÄ• â€™â€™ _ti vuttaá¹ƒ. ``sÅ«riyappabhÄ• bhibhavÄ• , rattiyÄ•
aparisuddhatÄ• ya kÄ• raá¹‡aá¹ƒ. sommabhÄ• vena, attano upakÄ• rakattenacÄ• ti ime dve
kÄ• raá¹‡aâ€™â€™ nti vadanti, tassÄ• aparisuddhÄ• ya jÄ• tiyÄ• ti vuttaá¹ƒhoti, tasmÄ• k

jhÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<12> cittekaggatÄ• sabhÄ• gattÄ• \Be 48/ jhÄ• nÄ• naá¹ƒ __ ``kesaÃ±ci cittekaggatatthÄ•
kusalÄ• naá¹ƒ bhavokkamanasabhÄ• gattÄ• __ ``kesaÃ±ci bhavokkamanatthÄ• nÄ«â€™â
asabhÄ• gattÄ• sesaá¹-á¹-hÄ• nesu ``pÄ• dakatthÄ• nÄ«â€™â€™ ti avatvÄ• __ ``pÄ• dak
pÄ• dakabhÅ«tÄ• nampiyathÄ• sambhavaá¹ƒ cittekaggatÄ• bhavokkamanatÄ• vahataá¹ƒ,
pÄ• dakatÄ• vahataÃ±cadÄ«peti. asabhÄ• gattÄ• javanavipassanÄ• pÄ• dakÄ• ni samÄ• n
honti, abhiÃ±Ã±Ä• pÄ• dakÄ• ni ca vipassanÄ• pÄ• dakÄ• ni hontÄ«tipi dÄ«peti, tathÄ• pÄ
abhiÃ±Ã±Ä• ya hi catutthameva pÄ• dakaá¹ƒ, na itarÄ• ni. tesu catutthassa tatiyaá¹ƒ pÄ• da

tatiyassadutiyaá¹ƒ, dutiyassa paá¹-hamanti. atha vÄ• ``cattÄ• ri jhÄ• nÄ• nÄ«â€™â€™ ti ya

vinayanidÄ• nanimittaá¹ƒ, veraÃ±janivÄ• sakappanaá¹ƒ.

satthu yasmÄ• tasmÄ• bhagavÄ• , vijjattayamÄ• ha veraÃ±je ||

vuttaÃ±hetaá¹ƒ ``vinaye suppaá¹-ipanno bhikkhu sÄ«lasampattiá¹ƒ nissÄ• yÄ• â€™â€™ tiÄ
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•). sÄ«lavato hi sÄ«lapaccavekkhaá¹‡atthaá¹ƒ rattiá¹-á
nisinnassanisajjanato paá¹-á¹-hÄ• ya attano atÄ«takiriyÄ• nussaraá¹‡abahulatÄ• ya pubber
appakasirena \Ne 44/ samijjhati. tathÄ• attÄ• naá¹ƒ paá¹-icca sattÄ• naá¹ƒ cutipariggahaá¹
cutÅ«papÄ• taÃ±Ä• á¹‡aá¹ƒ appakasirenasamijjhati, udakÄ• dÄ«su sukhumatta dassanasÄ
dibbacakkhuÃ±Ä• á¹‡aá¹ƒ samijjhati. yasmÄ• sattavidhamethunasaá¹ƒyogaparivajjanena,
vÄ• brahmacariyaá¹ƒ akhaá¹‡á¸• Ä• dibhÄ• vaá¹ƒ pÄ• puá¹‡Ä• ti, tasmÄ• ssa Ä• savakkha
samijjhatÄ«ti ettha vinayanidÄ• ne vijjattayameva dassitaá¹ƒ, tasmÄ• Ä• ha __ ``yesaÃ±ca
ahosi, tesaá¹ƒ ekadesaá¹ƒ dassentoâ€™â€™ _ti, aÃ±Ã±athÄ• vijjattayapaá¹-ilÄ• bhamatta

so evanti iminÄ• kiÃ±cÄ• pi catunnaá¹ƒ jhÄ• nÄ• naá¹ƒ pubbabhÄ• gapaá¹-ipadÄ• pi saá¹.
kevalaá¹ƒpurimajjhÄ• nattikameva, tathÄ• pi kevalaá¹ƒ purimajjhÄ• nattikameva gaá¹‡hanto
catutthajjhÄ• nakkamanidassanametaá¹ƒ, iminÄ• paá¹-hamajjhÄ• nÄ• dhigamÄ• dinÄ• kan
paá¹-ilabhitvÄ• ti vuttaá¹ƒ hotÄ«â€™â€™ tiÄ• ha, taá¹ƒ kasmÄ• ti \Be 49/ ce? sambhÄ• rab
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Vism II 381) ``ettha ca purimÄ• ni tÄ«á¹‡i jhÄ• nÄ• ni yasmÄ• p
sukhapharaá¹‡ena casukhasaÃ±Ã±aÃ±ca lahusaÃ±Ã±aÃ±ca okkamitvÄ• lahumudukamma
pÄ• puá¹‡Ä• ti, tasmÄ• iminÄ• pariyÄ• yena iddhilÄ• bhÄ• ya saá¹ƒvattanato sambhÄ• rab
catutthajjhÄ• naá¹ƒpana iddhilÄ• bhÄ• ya pakatibhÅ«mi evÄ• â€™â€™ ti. idameva vÄ• att
imÄ• nicattÄ• ri jhÄ• nÄ• ni kesaÃ±ci abhiÃ±Ã±Ä• pÄ• dakÄ• nÄ«â€™â€™ ti. yadi evaá¹ƒ c
evanti kimatthaá¹ƒ na vuttaá¹ƒ. taÃ±hi pakatibhÅ«mÄ«ti ce? na vattabbaá¹ƒ, catutthajjhÄ• n
samÄ• hitÄ• dibhÄ• vappattassa cittassa atthibhÄ• vappasaá¹…gato. yasmÄ• yasmiá¹ƒ sa
``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• yacittaá¹ƒ abhininnÄ• mesiâ€™â€™ nti vuttaá¹ƒ, tasm
catutthajjhÄ• nacitte pakatibhÅ«mibhÄ• vappatteabhiÃ±Ã±Ä• pÄ• dake jÄ• te parikammacit
``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡Ä• ya abhininnÄ• mesiâ€™â€™ ntiÄ• ha. __abhinÄ«hÄ•
iddhividhÄ• dhigamatthÄ• ya parikammacittaá¹ƒabhinÄ«harati. kasiá¹‡Ä• rammaá¹‡ato apa
iddhividhÄ• bhimukhaá¹ƒ pesesi. __gaá¹‡á¹-hipade_ pana ``abhiÃ±Ã±Ä• pÄ• dakajjhÄ• nat
nÄ«haraá¹‡atthaâ€™â€™ nti vuttattÄ• abhinÄ«hÄ• rakkhamantiattho pakappito.

so evaá¹ƒ samÄ• hite evaá¹ƒ Ä• neÃ±jappatteti yojanÄ• veditabbÄ• dutiyavikappe,
__nÄ«varaá¹‡adÅ«rÄ«bhÄ• venavitakkÄ• disamatikkamenÄ• _ti paá¹-hamajjhÄ• nÄ• dÄ«na
yojanÄ• paá¹-hamavikappena sambhavati ``parisuddhetiÄ• dÄ«su panÄ• â€™â€™ ti vacan
anuppabandhanivÄ• raá¹‡ato. teneva ``upekkhÄ• satipÄ• risuddhibhÄ• vena parisuddheâ€™

__icchÄ• vacarÄ• na_nti ``aho vatÄ• haá¹ƒ Ä• pattiÃ±ceva Ä• panno assaá¹ƒ, na ca maá¹ƒ
ntiÄ• dinÄ• \Ne 45/ (MN I 60) nayena uppannaicchÄ• vasena pavattÄ• naá¹ƒ kopaapaccay
anaá¹…gaá¹‡etiattho. ettha ca pana yathÄ• vuttappakÄ• rÄ• icchÄ• pi paá¹-hamajjhÄ• nÄ•
antarÄ• yikÄ• ``sampajÄ• namusÄ• vÄ• do kho panÄ• yasmanto antarÄ• yiko dhammoâ€™
pageva icchÄ• vacarÄ• kopaapaccayÄ• , tasmÄ• vuttaá¹ƒ __ ``jhÄ• napaá¹-ilÄ• bhapaccar
pÄ• pakÄ• naá¹ƒicchÄ• vacarÄ• naâ€™â€™ _ntiÄ• di. katthaci pana ``jhÄ• napaá¹-ilÄ• bha
icchÄ• vacarÄ• naâ€™â€™ nti potthakesupÄ• á¹-ho dissati, so pamÄ• dalekho, __gaá¹‡á¹-
mamaÃ±Ã±eva paá¹-ipucchitvÄ• dhammaá¹ƒ deseyyÄ• â€™â€™ ti \Be 50/ yo tadattho likhi
jhÄ• napaá¹-ilÄ• bhapaccayÄ• kopÄ• dayo __anaá¹…gaá¹‡asutte_ (MN I 57 Ä• dayo) vuttÄ
sambhavantijhÄ• nalÄ• bhino tadabhÄ• vÄ• â€™â€™ ti Ä• cariyo vadati, taá¹ƒ vÄ«maá¹ƒsi
uttaruttaravisesadassanatthaá¹ƒ ``so evaá¹ƒ samÄ• hite citteâ€™â€™ tiÄ• dinÄ• punappun
aá¹-á¹-haá¹…ganidassanaá¹ƒ katanti veditabbaá¹ƒ. uttaruttaravisesÄ• cebhÄ• saá¹ƒ
attadukkhaparadukkhadassanatadupasamattadÄ«panato veditabbÄ• . bhagavÄ• hi pubben
anantasaá¹ƒsÄ• radukkhaá¹ƒ passitvÄ• , cutÅ«papÄ• taÃ±Ä• á¹‡enaparassa ca lokassa Ä•
tadubhayavÅ«pasamattaÃ±ca passitvÄ• taá¹ƒ deseti, paá¹-hamenavÄ• attadukkhadassan
dÄ«peti. dutiyena paradukkhadassanato paresukopapariccÄ• gaá¹ƒ, tatiyena ariyamaggada
dÄ«peti. evaá¹ƒ nÄ• nÄ• guá¹‡avisesadÄ«panatoimasseva lokiyÄ• bhiÃ±Ã±Ä• dvayassa idh
veditabbaá¹ƒ.

yasmÄ• atÄ«tajÄ• ti eva nivÄ• so, tasmÄ• ``atÄ«tajÄ• tÄ«sÅ«â€™â€™ ti na vattabbanti ce
nivÄ• savohÄ• rasiddhidassanato. __pÄ• á¸·iyaá¹ƒ_ kiÃ±cÄ• pi ``ekampi jÄ• tiá¹ƒ dvepijÄ• t
sakalajÄ• tiyÄ• anussaraá¹‡ameva pubbenivÄ• sÄ• nussati viya dissati, na evaá¹ƒ daá¹-á¹-
tadekadesÄ• nussaraá¹‡ampi pubbenivÄ• sÄ• nussati evÄ• ti dassanatthaá¹ƒ, bhummavac
okÄ• sÄ• disaá¹…gahatthaÃ±ca. __ ``chinnavaá¹-umakÄ• nussaraá¹‡Ä• dÄ«sÅ«â€™â€™ _
__Ä• di_-saddenaanivutthalokadhÄ• tudÄ«paraá¹-á¹-hanagaragÄ• mÄ• diggahaá¹‡aá¹ƒ ved
pana ``tesaá¹ƒ chinnavaá¹-umakÄ• naá¹ƒlokuttarasÄ«lÄ• dÄ«ni na bhagavatÄ• bodhisattak
ti vuttaá¹ƒ. atthÄ• pattitolokiyÄ• ni viÃ±Ã±Ä• tÄ• nÄ«ti Ä• pajjati, taá¹ƒ dibbacakkhuÃ±Ä• á¹
``ariyÄ• naá¹ƒ upavÄ• dakÄ• â€™â€™ tivacanena samentaá¹ƒ viya dissati. na hi ariye apas
kimatthaá¹ƒ panetthaanussati vuttÄ• , nanu esa vijjÄ• dhikÄ• roti ce? Ä• dikammikassa sati
atÄ«tadhammÄ• naá¹ƒ satiyÄ• visesÄ• dhikÄ• rattÄ• ca. vuttaÃ±hi ``anussarÄ• mÄ«â€™â

``vattamÄ• nesu \Ne 46/ vijjÄ• na-matÄ«tesvassa sarati.

anÄ• gatesu dhammesu, sarati vijjÄ• na paá¹‡idhÄ«â€™â€™ ti ||

Ä• cariyakumÄ• ritena silokopi vutto.

tattha \Be 51/ rÄ• ge ussannatare tejosaá¹ƒvaá¹-á¹-o. dose Ä• posaá¹ƒvaá¹-á¹-o. mohe vÄ•

``dose tejosaá¹ƒvaá¹-á¹-o, rÄ• ge Ä• posaá¹ƒvaá¹-á¹-o, mohe vÄ• yosaá¹ƒvaá¹-á¹-oâ€™â€™
amutrÄ• ti cittaá¹ƒ, vacanaá¹ƒ vÄ• bhavÄ• diniyamena hoti, tasmÄ• __ ``bhave vÄ• â€™â€
evaá¹ƒgotto_ti padadvayena ajjhattabahiddhÄ• mÅ«lakaá¹ƒ paÃ±Ã±attisaá¹…khÄ• taá¹ƒ go
__pavattaphalabhojano_ sayaá¹ƒpatitaphalÄ• hÄ• ro. __caturÄ• sÄ«tikappasahassaparamÄ
paá¹‡idhÄ• nato pubbe. paá¹-inivattantassa paccavekkhaá¹‡aá¹ƒ pubbenivÄ• sÄ• nussatiÃ±
``pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡alÄ• bhÄ«naá¹ƒ panetaá¹ƒ Ä• nubhÄ• vaparidÄ«panaâ€™
__gaá¹‡á¹-hipade_vuttaá¹ƒ. __amutrÄ• _ti ettha paá¹-hamayojanÄ• yaá¹ƒ sÄ«hokkantavase
vuttaá¹ƒ, taÃ±cakho anulomavasena. ``paá¹-ilomavasenÄ• â€™â€™ tipi likhanti, taá¹ƒ duvi
sÄ«hokkantaá¹ƒdassetuá¹ƒ __ ``anekÄ• su kappakoá¹-Ä«sÅ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __
nidassanenapaá¹-ipattisÄ• dhÄ• raá¹‡ena phalasÄ• dhÄ• raá¹‡ataá¹ƒ dassento brÄ• hmaá¹
attÄ• namevekaá¹ƒukkaá¹ƒsetÄ«ti vacanaá¹ƒ nivÄ• reti. ``sÄ• dhu kho pana tathÄ• rÅ«pÄ•
hotÄ«â€™â€™ titassa pubbe uppannacitte eva niyojeti. __paá¹-hamÄ• abhinibbhidÄ• _ti va
avijjaá¹‡á¸• akosassabahupaá¹-alabhÄ• vaá¹ƒ dasseti, tena aá¹-á¹-haguá¹‡issariyÄ• dinÄ•
dÄ«peti.

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<13> __ ``cutÅ«papÄ• taÃ±Ä• á¹‡Ä• yÄ• â€™â€™ _ti phalÅ«pacÄ• rena vuttaá¹ƒ. idaÃ±hi
rÅ«pÄ• rammaá¹‡attÄ• parittapaccuppannaajjhattabahiddhÄ• rammaá¹‡aá¹ƒ hoti. na cutiá¹
Ä• rammaá¹‡aá¹ƒ karoti. tasmÄ• ``yathÄ• kammÅ«page satte pajÄ• nÄ• mÄ«â€™â€™ ti (
phalÅ«pacÄ• reneva vuttamidantiveditabbaá¹ƒ. dibbavihÄ• rasannissitattÄ• kÄ• raá¹‡opac
pana keciÄ• cariyÄ• ``kusalÄ• kusalÄ• cakkhÅ« dibbacakkhu kÄ• mÄ• vacaraâ€™â€™ nt
paá¹-isedhitÄ• honti. catutthajjhÄ• napaÃ±Ã±Ä• hi ettha adhippetÄ• . __mahÄ• jutikattÄ• m
\Ne 47/ ``saddasatthÄ• nusÄ• renÄ• â€™â€™ ti vuttaá¹ƒ. ekÄ• dasannaá¹ƒ upakkilesÄ• na
upakkilesabhÄ• vo ca veditabbo, mahÄ• sattassa Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• dibbacakkhu
disvÄ• ``idaá¹ƒ nu kho kiâ€™â€™ nti vicikicchÄ• udapÄ• di, soupakkileso __upakkilesasut
``vicikicchÄ• dhikaraá¹‡aÃ±capana me samÄ• dhimhi cavi, samÄ• dhimhi cute obhÄ• so an
rÅ«pÄ• naâ€™â€™ ntivacanato. tato ``rÅ«pÄ• ni me passato vicikicchÄ• uppajjati, idÄ• ni
manasikarissÄ• mÄ«â€™â€™ ti cintayato amanasikÄ• ro, tato kiÃ±ci amanasikarontassa th
tassa pahÄ• natthaá¹ƒ Ä• lokaá¹ƒ vaá¸• á¸• hetvÄ• rÅ«pÄ• ni passato himavantÄ• dÄ«su d
chambhitattaá¹ƒ udapÄ• di, tato tassa pahÄ• natthaá¹ƒ ``mayÄ• diá¹-á¹-habhayaá¹ƒ pakati
natthi, adiá¹-á¹-he kiá¹ƒ nÄ• ma bhayaâ€™â€™ nti cintayato uppilÄ• vitattaá¹ƒ udapÄ• di. __
``uppilaá¹ƒ dibbarÅ«padassenenÄ• â€™â€™ ti vuttaá¹ƒ, ``taá¹ƒ duvuttaá¹ƒ parato
abhijappÄ• vacanenatadatthasiddhitoâ€™â€™ ti __Ä• cariyo_ vadati. tato chambhitattappa
vÄ«riyaá¹ƒdaá¸·haá¹ƒ paggahitaá¹ƒ, tena me idaá¹ƒ uppilaá¹ƒ uppannaâ€™â€™ nti vÄ«riya
karontassakÄ• yaduá¹-á¹-hullaá¹ƒ kÄ• yadaratho kÄ• yÄ• lasiyaá¹ƒ udapÄ• di, tato taá¹ƒ ca

accÄ• raddhavÄ«riyaá¹ƒudapÄ• di, tattha dosaá¹ƒ passato atilÄ«navÄ«riyaá¹ƒ upadÄ• di, ta
samappavattena vÄ«riyenachambhitattabhayÄ• himavantÄ• diá¹-á¹-hÄ• naá¹ƒ pahÄ• ya de
vaá¸• á¸• hetvÄ• devasaá¹…ghaá¹ƒpassato taá¹‡hÄ• saá¹…khÄ• tÄ• abhijappÄ• udapÄ•
ekajÄ• tikarÅ«paá¹ƒ manasi karontassaabhijappÄ• uppannÄ• , tasmÄ• dÄ• ni nÄ• nÄ• vid
karissÄ• mÄ«â€™â€™ ti kÄ• lena devalokÄ• bhimukhaá¹ƒ, kÄ• lena manussalokÄ• bhimuk
nÄ• nÄ• vidhÄ• ni rÅ«pÄ• ni manasi karotonÄ• nattasaÃ±Ã±Ä• udapÄ• di, tato ``nÄ• nÄ• v
karontassa nÄ• nattasaÃ±Ã±Ä• udapÄ• di, tasmÄ• dÄ• ni abhijappÄ• dibhayÄ• iá¹-á¹-hÄ•
ekajÄ• tikameva rÅ«paá¹ƒ manasikarissÄ• mÄ«â€™â€™ ti tathÄ• karoto abhinijjhÄ• yitatta
evaá¹ƒ pahÄ«naupakkilesassÄ• pianadhiá¹-á¹-hitattÄ• . obhÄ• saÃ±hi kho jÄ• nÄ• mi, na ca
jÄ• taá¹ƒ.

tassattho --- yadÄ• parikammobhÄ• sameva manasi karomi, tadÄ• obhÄ• saá¹ƒ saÃ±jÄ• n
rÅ«pÄ• ni na ca passÄ• mi, rÅ«padassanakÄ• le ca \Be 53/ obhÄ• saá¹ƒ na jÄ• nÄ• mÄ«ti.
hi etaá¹ƒ upakkisesagatanti? na kevalaá¹ƒ upakkilesappajahanamevetthakattabbaá¹ƒ, yena
hoti, aÃ±Ã±ampi taduttari kattabbaá¹ƒ atthÄ«ti dassanatthaá¹ƒ. __vicikicchÄ• cittassa upak
``ime dhammÄ• upakkilesÄ• ti Ä• dÄ«navadassanenapajahiá¹ƒ, na mayhaá¹ƒ tadÄ• uppan
__mÄ• nusakaá¹ƒ vÄ• _ti iminÄ• sabhÄ• vÄ• tikkamaá¹ƒ dasseti. __maá¹ƒsacakkhunÄ• _ \
pariyattiggahaá¹‡aá¹ƒ, vaá¹‡á¹‡amattÄ• rammaá¹‡ataÃ±caupameti. vaá¹‡á¹‡amatte hettha
sattÄ• Ä• hÄ• raá¹-á¹-hitikÄ• â€™â€™ ti (a0ni0 c 10.27) ettha viya sabbasaá¹…khatesu, hÄ
__nissando_ vipÄ• ko. kÄ• yaduccaritena samannÄ• gatÄ• pubbe atÄ«tabhave ahesuá¹ƒ, s
upapannÄ• tievaá¹ƒ pÄ• á¹-hasesena sambandho veditabbo. ``yathÄ• kammÅ«pagaÃ±Ä• á
ekantamatÄ«tÄ• rammaá¹‡aá¹ƒ, dibbacakkhu paccuppannÄ• rammaá¹‡aâ€™â€™ nti ubhin
__mahallako_ti samaá¹‡Ä• naá¹ƒsÄ• ruppamasÄ• ruppaá¹ƒ, lokÄ• cÄ• raá¹ƒ vÄ• na jÄ• nÄ
guá¹‡aparidhaá¹ƒsanenagarahatÄ«ti veditabbaá¹ƒ. ``niyato sambodhiparÄ• yanoâ€™â€™ t
1004) vutto ariyapuggalo maggÄ• varaá¹‡aá¹ƒ kÄ• tuá¹ƒ samatthaá¹ƒ pharusavacanaá¹ƒ ya
apÄ• yagamanÄ«yampi kareyya, tena so apÄ• yupagopi bhaveyya, tasmÄ• upaparikkhitab
mÄ• akÄ• sÄ«_ti therena vuttattÄ• maggÄ• varaá¹‡aá¹ƒ karotÄ«â€™â€™ ti vadanti. pubb
pihito, tasmÄ• ssa saggÄ• varaá¹‡aá¹ƒ natthi. __ ``pÄ• katika_ntipavattivipÄ• kaá¹ƒ ahosÄ«
``vuddhi hesÄ• , bhikkhave, ariyassa vinaye, yo accayaá¹ƒ accayato disvÄ• yathÄ• dhamm
ti (MN III 370; DN I 251) vacanato pÄ• katikaá¹ƒ ahosÄ«ti eke. __sace so na khamatÄ«_ti
sotÄ• pannÄ• dÄ«naá¹ƒkhantiguá¹‡assa mandatÄ• ya vÄ• Ä• yatiá¹ƒ tassa suá¹-á¹-hu saá
sandhÄ• ya vuttaá¹ƒ. __sukhÄ• naá¹ƒ vÄ• Ä• yassa_ Ä• rammaá¹‡Ä• dino abhÄ• vÄ• kÄ•
bho sugatiá¹ƒ gacchÄ• â€™â€™ ti (It 83) vacanato __manussagatipi_.
__dibbacakkhuÃ±Ä• á¹‡avijjÄ• _tidibbacakkhumeva dassanaá¹-á¹-hena Ã±Ä• á¹‡aá¹ƒ, tass
vindanaá¹-á¹-hena vijjÄ• ti attho.

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<14> __so_ \Be 54/ __evaá¹ƒ samÄ• hite citte_ti kiá¹ƒ purimasmiá¹ƒyeva, udÄ• hu
aÃ±Ã±asmiá¹ƒyevacatutthajjhÄ• nacitte. __aá¹-á¹-hakathÄ• yampi_ yato vuá¹-á¹-hÄ• ya pur
adhigataá¹ƒ, tadeva punasamÄ• pajjanavasena abhinavaá¹ƒ abhiá¹‡haá¹ƒ katanti dassanat
samÄ• hite cittetiidha vipassanÄ• pÄ• dakaá¹ƒ catutthajjhÄ• nacittaá¹ƒ veditabbaâ€™â€™ n
yadi tadevapuna samÄ• pajjanavasena abhinavaá¹ƒ kataá¹ƒ, atha kasmÄ• pubbe viya ``vip
abhiÃ±Ã±Ä• pÄ• dakaá¹ƒnirodhapÄ• dakaá¹ƒ sabbakiccasÄ• dhakaá¹ƒ sabbalokiyalokuttar
catutthajjhÄ• nacittaá¹ƒveditabbaâ€™â€™ nti avatvÄ• ``idha vipassanÄ• pÄ• dakaá¹ƒ catu
veditabbaâ€™â€™ nti ettakamevavuttaá¹ƒ \Ne 49/, nanu idha tathÄ• vacanaá¹-á¹-hÄ• name
saddhiá¹ƒ sabbaguá¹‡anipphÄ• danato, napaá¹-hamavijjÄ• dvayamattanipphÄ• danatoti? v
bojjhaá¹…gamaggaá¹…gajhÄ• naá¹…gapaá¹-ipadÄ• vimokkhavisesaniyamopubbabhÄ• gav
saá¹…khÄ• rupekkhÄ• saá¹…khÄ• tÄ• ya niyamena ahosÄ«ti dassanatthaá¹ƒvipassanÄ• pA
tattha pariyÄ• pannattÄ• , na tadÄ• rammaá¹‡amattena. __pariyÄ• yato_tiaÃ±Ã±enapi pakÄ
Ä• savÄ• â€™â€™ _ti ayaá¹ƒ vÄ• ro kimatthaá¹ƒ Ä• raddho? ``Ä• savÄ• naá¹ƒkhayaÃ±Ä• a
adhikÄ• rÄ• nulomanatthaá¹ƒ. __maggakkhaá¹‡e hi cittaá¹ƒ vimuccati, phalakkhaá¹‡evimut
ekattanayena vuttaá¹ƒ. yaÃ±hi vimuccamÄ• naá¹ƒ, tadevaaparabhÄ• ge vimuttaá¹ƒ nÄ• ma
tadeva pubbabhÄ• ge vimuccamÄ• naá¹ƒnÄ• ma hoti. bhuÃ±jamÄ• no eva hi bhojanapariyo
``iminÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒdassetÄ«â€™â€™ ti paccavekkhaá¹‡aÃ±Ä• á¹‡as
vuá¹-á¹-hahitvÄ• maggaá¹ƒ paccavekkhati, phalaá¹ƒ, nibbÄ• naá¹ƒ, pahÄ«ne kilese paccav
ayamuppattikkamo vutto. pavattikkamo panettha sarÅ«pato atthatoti dvidhÄ• vutto. tattha ``
Ã±Ä• á¹‡aá¹ƒ ahosÄ«â€™â€™ tisarÅ«pato catubbidhassapi paccavekkhaá¹‡aÃ±Ä• á¹‡ass
``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ tiÄ• diatthato. teneva ante ``abbhaÃ±Ã±Ä• siâ€™â€™ nti pu
desanaá¹ƒ akÄ• si paccavekkhaá¹‡aÃ±Ä• á¹‡assatathÄ• appavattito. appaá¹-isandhikaá¹ƒ
``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ ti jÄ• nÄ• tinÄ• ma. ``dibbacakkhunÄ• paccuppannÄ• nÄ• g
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assa ca dibbacakkhusannissitattÄ• vuttaá¹ƒ.

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<15> __kaá¹‡á¹‡asukhato_ \Be 55/ __hadayaá¹…gamato_ti vacanameva sandhÄ• ya vutta
__anattukkaá¹ƒsanato_tiÄ• dipuggalavasena, __kaá¹‡á¹‡asukhato_ti sotindriyaá¹ƒ sandhÄ•
__Ä• pÄ• thÄ• ramaá¹‡Ä«yato_ti Ã±Ä• á¹‡Ä• pÄ• thÄ• ramaá¹‡Ä«yato. sayameva __heá¹-a
pana asoko hoti. tadÄ• hi soko pahÄ«yamÄ• no. cariyÄ• dianukÅ«lato __appaá¹-ikÅ«laá¹ƒ
_nti vuttattÄ• ``dhammamimaâ€™â€™ ntivacanaá¹ƒ adhikaá¹ƒ viya dissati. tasmÄ• ``rÄ• g
evaá¹ƒ visuá¹ƒ visuá¹ƒ yojetvÄ• puna piá¹‡á¸• etvÄ• dhammamimaá¹ƒ upehÄ«ti yojetabba
saraá¹‡atthamupehÄ«â€™â€™ ti paá¹-hantikirÄ• ti dÄ«peti. saraá¹‡agatÄ• naá¹ƒ teneva sa

santÄ• saá¹ƒ duggatiá¹ƒ parikkilesaá¹ƒdukkhaá¹ƒ hiá¹ƒsatÄ«ti ratanattayaá¹ƒ __saraá¹‡aá¹
tappasÄ• dataggarutÄ• dÄ«hi vihatakilesotapparÄ• yanatÄ• kÄ• rappavatto cittuppÄ• do \N
taá¹ƒsamaá¹…gÄ«satto __saraá¹‡aá¹ƒ gacchati_. pabhedena pana duvidhaá¹ƒ saraá¹‡aga
lokiyanti. tattha lokuttaraá¹ƒ diá¹-á¹-hasaccÄ• naá¹ƒmaggakkhaá¹‡e saraá¹‡agamanupakkil
nibbÄ• nÄ• rammaá¹‡aá¹ƒ hutvÄ• kiccato sakalepiratanattaye ijjhati. lokiyaá¹ƒ puthujjanÄ•
saraá¹‡agamanupakkilesaá¹ƒ tadaá¹…gavikkhambhanena Ä• rammaá¹‡atobuddhÄ• diguá¹
taá¹ƒ atthato ratanattaye saddhÄ• paá¹-ilÄ• bho saddhÄ• mÅ«likÄ• ca sammÄ• diá¹-á¹-hi. lo
sÄ• maÃ±Ã±aphalÄ• ni vipÄ• kaphalaá¹ƒ, sabbadukkhakkhayoÄ• nisaá¹ƒsaphalaá¹ƒ. ``yo c
... sabbadukkhÄ• pamuccatÄ«â€™â€™ ti (dha0pa0 190-192) hi vuttaá¹ƒ. lokiyassa bhavab
buddhaá¹ƒ saraá¹‡aá¹ƒgatÄ• seâ€™â€™ ti (DN II 332; SN a I 37) hi vuttaá¹ƒ. lokiyasaraá¹‡
tÄ«suvatthÅ«su aÃ±Ã±Ä• á¹‡asaá¹ƒsayamicchÄ• Ã±Ä• á¹‡Ä• dÄ«hi saá¹ƒkilissati, na mahÄ
mahÄ• vipphÄ• raá¹ƒ. lokuttarassa natthi saá¹ƒkileso. lokiyassa sÄ• vajjo anavajjoti duvidho
aÃ±Ã±asatthÄ• rÄ• dÄ«su attasanniyyÄ• tanÄ• dÄ«hi sÄ• vajjo hoti, so aniá¹-á¹-haphalo. an
avipÄ• kattÄ• aphalo. lokuttarassa nevatthi bhedo. bhavantarepihi ariyasÄ• vako aÃ±Ã±aá¹
uddisati. yo koci saraá¹‡agato gahaá¹-á¹-ho __upÄ• sako_. ratanattayaupÄ• sanato upÄ• sa
\Be 56/ __sÄ«laá¹ƒ_. satthasattamaá¹ƒsamajjavisavÄ• á¹‡ijjÄ• rahitaá¹ƒdhammena jÄ«vika
vuttasÄ«lÄ• jÄ«vavipatti __vipatti_ nÄ• ma. viparÄ«tÄ• __sampatti_.

<16> __lacchÄ• ma nu kho_ti duggate sandhÄ• ya vuttaá¹ƒ. __sakkhissÄ• ma nukho no_ti
veraÃ±jÄ• yaá¹ƒ. __paggayhatÄ«_ti pattaá¹ƒ paggaho, tena paggahena pattenÄ• tiattho. __
nidassanaá¹ƒ. __na ca vaá¹-á¹-atÄ«_ti puna pÄ• kaá¹ƒ kiÃ±cÄ• pivaá¹-á¹-ati, tathÄ• pi na su
vuttaá¹ƒ, ``uttaá¹‡á¸• ulabhattaá¹ƒ labhitvÄ• pi pidhetuá¹ƒna vaá¹-á¹-atÄ«â€™â€™ ti
aá¹-á¹-hakathÄ• vacanaÃ±cettha sÄ• dhakaá¹ƒ. ``sÄ• vakÄ• naá¹ƒ vÄ• sikkhÄ• padaá¹ƒ pa
vacanena Ä• jÄ«vapÄ• risuddhisÄ«laá¹ƒ sandhÄ• ya ``pacchÄ• sÄ«laâ€™â€™ nti vuttaá¹ƒ
vatthuá¹ƒ paá¹-icca bhagavatÄ• bahÅ«ni sikkhÄ• padÄ• ni paÃ±Ã±attÄ• ni atthÄ«ti dÄ«peti
veraÃ±jÄ• yaá¹ƒ ``etassa bhagavÄ• kÄ• loâ€™â€™ ti vacanaá¹ƒ na sametÄ«ti ce? na, tato
sikkhÄ• padÄ• bhÄ• vappasaá¹…gato. thero pana paÃ±Ã±attÄ• ni á¹-hapetvÄ• idÄ• ni paÃ
pÄ• timokkhuddesappahonakÄ• nisandhÄ• yÄ• ha. bhagavÄ• pi ``na tÄ• va sÄ• riputta satt
sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«â€™â€™ ti__bhaddÄ• lisutte_ (MN II 134; Ä• dayo) viya ek
paraá¹ƒpaÃ±Ã±apetabbÄ• ni sandhÄ• yÄ• ha. idheva __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sÄ• mam
na hotina ca vaá¹-á¹-atÄ«â€™â€™ ti vacanaÃ±ca, tathÄ• ``ratticchedo vÄ• vassacchedo v
caatthi. aÃ±Ã±athÄ• ``dvÄ«hÄ• kÄ• rehi buddhÄ• bhagavanto bhikkhÅ« paá¹-ipucchantÄ«
pÄ• á¸·iá¹-hapanaá¹ƒvirujjhatÄ«ti Ä• cariyena vicÄ• ritaá¹ƒ, taá¹ƒ sundaraá¹ƒ pubbepi
paÃ±Ã±attasikkhÄ• padasambhavato. kintu idha pÄ• á¸·iá¹-hapanavirodhavicÄ• raá¹‡Ä• pa
dissati. kasmÄ• ? upÄ• littherenasaá¹…gÄ«tikÄ• le vuttapÄ• á¹-hattÄ• . __ratticchedo_ti sat
vutto. ``sattÄ• hakaraá¹‡Ä«yenagantvÄ• ratticchedo vÄ• vassacchedo vÄ• ekabhikkhunÄ
vuttaá¹ƒ kira__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ, _ tasmÄ• vassacchedassa kÄ• raá¹‡e sati sa
vaá¹-á¹-atÄ«tieke. vinayadharÄ• pana nicchanti, tasmÄ• aá¹-á¹-hakathÄ• dhippÄ• yo vÄ«m

veraÃ±jÄ• yaá¹ƒappicchatÄ• dipaá¹-ipadÄ• ya pasannÄ• . sÄ• lÄ«naá¹ƒ vikati __sÄ• livikati

17-8__._ __upapannaphalo_ti bahuphalo. ``khuddaá¹ƒ madhuâ€™â€™ nti pÄ• á¹-ho. __the
sÄ«hanÄ• daá¹ƒnadÄ• petuá¹ƒ pucchÄ«_ti iminÄ• Ä• cariyo yaá¹ƒ pubbe Ä• á¹‡Ä• ya á¹-h
sÄ• vakÄ• naá¹ƒmahÄ• nubhÄ• vatÄ• dassanaá¹ƒ ``veraÃ±jÄ• yaá¹ƒ nivÄ• sappayojanaâ€
sampÄ• deti, rÄ• jagahe veraÃ±jÄ• yaÃ±cÄ• ti ubhayattha vitakkuppÄ• de ekato piá¹‡á¸• et
Ä• yasmato sÄ• riputtassÄ• â€™â€™ _tiÄ• dimÄ• ha. kÄ• laá¹ƒ sandhÄ• ya __ciraá¹ƒ, _ á¹
viggaho.

kÄ• maá¹ƒ hinoti attano phalanibbattiyÄ• sahÄ• yaá¹ƒ gacchatÄ«ti kattari __hetu, _ tathÄ•
karaá¹‡abhÅ«tena tassa phalaá¹ƒ hinoti pavattatÄ«ti __hetu_. tathÄ• ghaá¹-antitenÄ• ti gha
payojanÄ• bhÄ• vena avÄ• vaá¹-Ä• . __abbokiá¹‡á¹‡Ä• ni_ visabhÄ• gehi. __Ä• gÄ• miniyÄ
imesaá¹ƒyeva noti dassanatthaá¹ƒ ``sabbabuddhÄ• naá¹ƒ hÄ«â€™â€™ tivuttaá¹ƒ. __yÄ• v
buddhÄ• dharanti, tÄ• vÄ• ti attho. khattiyabrÄ• hmaá¹‡Ä• vauccÄ• , tatthÄ• pi visesaá¹ƒ d
``uccanÄ«cauá¸·Ä• ruá¸·Ä• rabhogÄ• â€™â€™ ti. ``manasi katvÄ• â€™â€™ tipipÄ• á¹-ho.
upasampÄ• dyaupasampÄ• dyaiccetaá¹ƒ dvayaá¹ƒ mÄ• gadhe ``upasampajjÄ• â€™â€™ ti
__anupÄ• dÄ• yÄ• _tiÄ• rammaá¹‡akaraá¹‡avasena aggahetvÄ• . __Ä• savehÄ«_ti kattari
__cittÄ• nÄ«_tipaccattabahuvacanaá¹ƒ. __vimucciá¹ƒsÅ«_ti kammakÄ• rake. vimocitÄ• nÄ«
Ä• savehÄ«ti padaÃ±ca paccatte karaá¹‡avacanaá¹ƒ katvÄ• __gaá¹‡á¹-hipade_ attho pakÄ
niruddhÄ• naá¹ƒ Ä• savÄ• naá¹ƒ vasena anÄ• savatÄ• , loke cittÄ• nipi anÄ• savÄ• siyuá¹ƒ
Ä• rammaá¹‡Ä• ni karontÄ«ti tÄ• ni aniruddhÄ• savavasenasÄ• savÄ• nÄ«ti ce. sotÄ• pann
uparimaggavajjhÄ• savavasena sÄ• savaá¹ƒ, avasiá¹-á¹-hÄ• savasamucchindanÄ• nubhÄ•
siyunti? na, Ä• savasamucchindanÄ• nubhÄ• vÄ• gataphalattÄ• . bhiá¹ƒsanassakaraá¹‡aá¹
__bhiá¹ƒsanakatasmiá¹ƒ, _ bhiá¹ƒsanakiriyÄ• yÄ• ti attho. itthiliá¹…gaá¹ƒvipallÄ• saá¹ƒ katv
napuá¹ƒsakaliá¹…gaá¹ƒ, purisaliá¹…gaá¹ƒ vÄ• katvÄ• . __nimittatthe_ti ettha ---

``cammani \Ne 52/ dÄ«pinaá¹ƒ hanti, dantesu hanti kuÃ±jaraá¹ƒ.

vÄ• lesu cÄ• mariá¹ƒ hanti, siá¹…gesu sarabho hatoâ€™â€™ ti || ---

adhikaraá¹‡aá¹ƒ.

20-21__._ naciraá¹-á¹-hitikakÄ• raá¹‡e \Be 58/ kathite ciraá¹-á¹-hitikakÄ• raá¹‡aá¹ƒ atthato
vuttapaá¹-ipakkhavasenakiÃ±cÄ• pi siddhaá¹ƒ, tathÄ• pi taá¹ƒ therassa vinayapaÃ±Ã±attiyÄ
okÄ• sakÄ• raá¹‡Ä• dhippÄ• yatovinayapaÃ±Ã±attiyÄ• canokÄ• saá¹ƒ pÄ• petuá¹ƒ puna bh
hetÅ«â€™â€™ tipucchi. bhagavÄ• pi yÄ• canaá¹ƒ sampaá¹-icchitukÄ• mo byÄ• kÄ• si. ``Ä•
pÄ• tubhavantÄ«â€™â€™ tipuggalassa saá¹…ghapariyÄ• pannattÄ• vuttaá¹ƒ. __Ä• daratt
vutta_nti yasmÄ• thero pubbe rÄ• jagahe, sampati veraÃ±jÄ• yanti dvikkhattuá¹ƒ kÄ• ci, tas

punappunaá¹ƒyÄ• cayamÄ• naá¹ƒ passitvÄ• sayampi bhagavÄ• Ä• dareneva ``Ä• gamehi
tenetaá¹ƒ dÄ«peti ``mÄ• tvaá¹ƒ punappunaá¹ƒ yÄ• cÄ• hi, sampaá¹-icchitÄ• va mayÄ• te y
pubbenanutavayÄ• canaá¹ƒ sampaá¹-icchatÄ• va mayÄ• ettake kÄ• le ettakÄ• ni sikkhÄ• p
me sÄ• vakÄ• naá¹ƒ Ä• á¹‡Ä• pÄ• timokkhuddesÄ• nujÄ• nanakÄ• lo sampatto, takkÄ• nur
kÄ• loâ€™ ti punappunaá¹ƒ niddisiyamÄ• nopi nesa so kÄ• lo, kintutathÄ• gatova tattha kÄ•
ti. yasmÄ• pana ``sikkhÄ• padapaÃ±Ã±attikÄ• lato pabhutiÄ• á¹‡Ä• pÄ• timokkhameva udd
tasmÄ• pÄ• timokkhuddesappahonakasikkhÄ• padamevasandhÄ• yÄ• ha. ``tatthÄ• ti
sikkhÄ• padapaÃ±Ã±attiyÄ• canÄ• pekkhaá¹ƒ bhummavacanaâ€™â€™ nti ekameva padaá
itarassa siddhito. ``sÄ• vakÄ• naá¹ƒ visayabhÄ• vanti iminÄ• mahÄ• padumattheravÄ• dop
__anugaá¹‡á¹-hipade_ vuttaá¹ƒ, taá¹ƒ sundaraá¹ƒ viya. sammukhe __garahÄ• _. parammul
bhikkhave, Å«nadasavassena ... pe ... dukkaá¹-assÄ• â€™â€™ ti (Vin I 75) idaá¹ƒ sikkhÄ• p
buddhattena dasavassiko hutvÄ• paÃ±Ã±apesi Å«nadasavassikassatassa tathÄ• sikkhÄ•
na tadÄ• atirekadasavassikova dasavassikÄ• naá¹ƒrattaÃ±Ã±umahattappattito, tasmÄ• taá
veraÃ±jÄ• yaá¹ƒ vassÄ• vÄ• sato pubbe rÄ• jagaheeva paÃ±Ã±attanti siddhaá¹ƒ, tasmiá¹ƒ s
saá¹…gho rattaÃ±Ã±umahattaá¹ƒ pattotivacanaá¹ƒ ito pubbe paá¹-hamayÄ• canÄ• yapi vut
__aá¹-á¹-hakathÄ• yampi_ rattaÃ±Ã±umahattappattakÄ• le ``dve sikkhÄ• padÄ• nÄ«â€™â€
gaá¹‡anapariccheda vacanaá¹ƒ paá¹-hamayÄ• canÄ• ya vuttavacanaá¹ƒ sandhÄ• ya vuttaá
rattaÃ±Ã±umahattappattakÄ• le dve eva, na aÃ±Ã±anti Ä• pajjati.

``atha \Be 59/ kho Ä• yasmato sÄ• riputtassÄ• â€™â€™ tiÄ• dimhi ayamÄ• dito paá¹-á¹-hÄ
ayaá¹ƒ \Ne 53/ kirÄ• yasmÄ• assajittherato paá¹-iladdhaá¹ƒ ekagÄ• thÄ• mattakaá¹ƒ dham
nayasatasahassehivivecento arahattaá¹ƒ patvÄ• sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡e á¹-hito ``ah
saddhammo, yo vinÄ• pi dhammasÄ• minÄ• parammukhato sutamattepi mayhaá¹ƒ mahant
sÄ• dhuvatÄ• yaá¹ƒ saddhammo ciraá¹ƒ tiá¹-á¹-heyyÄ• â€™â€™ ti cintento ``katamesÄ• na
bhagavantÄ• naá¹ƒ ... pe ... na ciraá¹-á¹-hitikaâ€™â€™ nti tamatthaá¹ƒ, kÄ• raá¹‡aÃ±ca att
aggasÄ• vakaÃ±Ä• á¹‡ena paá¹-ivijjhitvÄ• ``sÄ• vakÄ• naá¹ƒsikkhÄ• padaá¹ƒ
paÃ±Ã±attantiÄ• diciraá¹-á¹-hitikÄ• raá¹‡aâ€™â€™ nti niá¹-á¹-haá¹ƒ katvÄ•
vinayapaÃ±Ã±attiyÄ• canokÄ• sakaraá¹‡atthaá¹ƒbhagavantaá¹ƒ pucchi. tato paÃ±hassa vis
vinayapaÃ±Ã±attiyÄ• canokÄ• se sampatte ``etassabhagavÄ• kÄ• lo, etassa sugata kÄ• lo
yÄ• ci. tato bhagavÄ• tassÄ• yÄ• canÄ• ya sampaá¹-icchitabhÄ• vaá¹ƒ, ``etassa bhagavÄ•
akÄ• lataá¹ƒ, kÄ• lassaca anaÃ±Ã±avisayataá¹ƒ dÄ«pento ``Ä• gamehi tvaâ€™â€™ ntiÄ• c
yÄ• canaá¹ƒ, sattesu kÄ• ruÃ±Ã±ataÃ±ca paá¹-icca ``tena kho pana samayena bhikkhÅ« an
anÄ• cariyakÄ• anovadiyamÄ• nÄ• â€™â€™ tiÄ• dinÄ• (Vin I 64) nayena vepullamahattata
sÄ• vakÄ• naá¹ƒupajjhÄ• yavattÄ• dÄ«ni vinayakammÄ• ni, tadanurÅ«pasikkhÄ• padÄ• ni c
anukkamenadvÄ• dasamavassaá¹ƒ veraÃ±jÄ• yaá¹ƒ vasi. tadÄ• ca Ä• yasmÄ• sÄ• riputto
ciraá¹-á¹-hitihetÅ«sujÄ• tesu ``navaá¹…gasatthusÄ• sanamahattatÄ• ca sampati jÄ• tÄ• , v
bahutarÄ• jÄ• tÄ• , pÄ• timokkhuddeso eveko na tÄ• va sÄ• vakÄ• naá¹ƒ anuÃ±Ã±Ä• to, s
karÄ«yati. saá¹…ghopi etarahi parisuddho pacchimakassa sotÄ• pannattÄ• â€™â€™ ti cint

anujÄ• nÄ• petukÄ• moyattakehi ca sikkhÄ• padehi pÄ• timokkhuddeso anujÄ• nÄ«yati, tat
paÃ±Ã±attiyÄ• canapubbaá¹…gamaá¹ƒpÄ• timokkhuddesaá¹ƒ yÄ• canto
pubbuppannavitakkasÅ«canapucchÄ• vissajjanakkamavasena yÄ• canokÄ• sesampatte ``e
tiÄ• dimÄ• ha.

tattha ``yaá¹ƒ bhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeyyÄ• â€™â€™ ti
pÄ• timokkhuddesappahonakasikkhÄ• padaá¹ƒsandhÄ• yÄ• ha, ayamattho __bhaddÄ• lisu
dÄ«petabbo \Be 60/. tattha hi bahÅ«su sikkhÄ• padesu paÃ±Ã±attesu, paÃ±Ã±apiyamÄ• ne
satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apetÄ«â€™â€™ tiÄ• di (MN II 145) vutta
tathÄ• idhÄ• pi apaÃ±Ã±attaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. parisuddhattÄ• saá¹…g
sÄ• vakÄ• naá¹ƒÄ• á¹‡Ä• pÄ• timokkhuddesaá¹ƒ nÄ• nujÄ• nÄ• mÄ«ti dassento __ ``nirabb
parisuddhe saá¹…ghe ovÄ• dapÄ• timokkhuddesassa anuddesakÄ• raá¹‡aá¹ƒ atthi, tasmiá
Ä• á¹‡Ä• pÄ• timokkhuddesÄ• nujÄ• nanÄ• dhippÄ• yato. tathÄ• ca so tato aá¹-á¹-hannaá¹
anuÃ±Ã±Ä• to. yathÄ• ha __pÄ• timokkhaá¹-hapanakkhandhake_ (Vin II 386) ``na dÄ• nÄ•
\Ne 54/ uposathaá¹ƒ karissÄ• mi ... pe ... pÄ• timokkhaá¹ƒuddiseyyÄ• thÄ• â€™â€™ ti. yaá
__upasampadakkhandhake_ (Vin I 129) ``tena kho pana samayenabhikkhÅ« aÃ±Ã±ataraá¹
ekakaá¹ƒ ohÄ• ya pakkamiá¹ƒsu ... pe ... so tassÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ•
vatthu Ä• gataá¹ƒ, taá¹ƒ sudinnavatthutoparato uppannampi tattha yathÄ• dhikÄ• raá¹ƒ sam
tathÄ• tattheva ``ubhayÄ• nikho panassa pÄ• timokkhÄ• ni vitthÄ• rena svÄ• gatÄ• ni hont
147; a0ni0 c 8.52; c 10.33) aá¹…gÄ• nipi veditabbÄ• ni. na hi Ä• dito eva ubhatopÄ• timokk
Ä• dito paá¹-á¹-hÄ• ya ayamanukkamo veditabbo, seyyathidaá¹ƒ --- rÄ• hulakumÄ• reuppan
chabbassÄ• ni dukkaraá¹ƒ katvÄ• sattame abhisambuddho, tasmiá¹ƒeva saá¹ƒvacchare ka
rÄ• hulakumÄ• raá¹ƒ pabbÄ• jesi. __ambalaá¹-á¹-hikarÄ• hulovÄ• dasuttaá¹-á¹-hakathÄ• ya
``ayaÃ±hi Ä• yasmÄ• sattavassikakÄ• le bhagavantaá¹ƒ cÄ«varakaá¹‡á¹‡egahetvÄ• `dÄ•
dÄ• yajjaá¹ƒ me samaá¹‡a dehÄ«â€™ ti dÄ• yajjaá¹ƒ yÄ• camÄ• nobhagavatÄ• dhammas
niyyÄ• detvÄ• pabbÄ• jitoâ€™â€™ ti ca vuttaá¹ƒ, tasmÄ• rÄ• hulakumÄ• raá¹ƒ Ä• rabbha
saraá¹‡agamanehi sÄ• maá¹‡erapabbajjaâ€™â€™ nti (Vin I 105) vuttattÄ• saraá¹‡agaman
paá¹-hamavassabbhantare eva paá¹-ikkhittÄ• , Ã±atticatutthakammavasenaupasampadÄ•
apica __rÄ• hulavatthumhi_ ``na, bhikkhave, ananuÃ±Ã±Ä• tomÄ• tÄ• pitÅ«hi putto pabbÄ•
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 105) sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, tasmÄ• ito
paÃ±Ã±attÄ• nÄ«ti siddhaá¹ƒ.

sutvÄ• \Be 61/ ca yo hetunirodhamaggaá¹ƒ,

nirodhupÄ• yaá¹ƒ paá¹-ivijjhi khippaá¹ƒ.

jÄ• tovapekkhena asesametaá¹ƒ,

lokaá¹ƒ vipassÄ« sugataggasisso ||

so dhammasenÄ• pati aggasisso,

saddhammarÄ• jassa tathÄ• gatassa.

sayaá¹ƒ munindena yasassa patto,

anekaso soá¸·asadhÄ• pasattho ||

tasmÄ• \Ne 55/ hi sikkhÄ• padabandhakÄ• lo,

Ã±Ä• tumpi loke atibhÄ• riyova.

pageva sikkhÄ• padabhÄ• vabhedo,

pageva aÃ±Ã±o ubhayattha tattha ||

paccekabuddhÄ• api taá¹ƒ dvayantu,

Ã±Ä• tuá¹ƒ na sakkÄ• va pageva netuá¹ƒ.

nissaá¹ƒsayaá¹ƒ tattha tathÄ• gatova,

jÄ• nissaticcÄ• ha tathÄ• gatoti ||

iccetamatthaá¹ƒ idha bhikkhu Ã±atvÄ• ,

sikkhÄ• padÄ• naá¹ƒ kamabhÄ• vabhedaá¹ƒ.

Ã±Ä• tuá¹ƒ sayaá¹ƒ no na pare ca netuá¹ƒ,

pariyesitabbo idha yuttimaggo ||

tattha kamabhedo sikkhÄ• padÄ• naá¹ƒ parato Ä• vi bhavissati. bhÄ• vabhedo tÄ• va ukkhittakÄ• nuvattanapaccayÄ• bhikkhu anÄ• pattiko, bhikkhunÄ« pana samanubhaá¹-á¹-hA pÄ• rÄ• jikÄ• pattipaá¹-icchÄ• danebhikkhussa dukkaá¹-aá¹ƒ, bhikkhuniyÄ• pÄ• rÄ• jikaá¹ƒ Ä• rocentassa, paá¹-icchÄ• dentassaca pÄ• cittiyaá¹ƒ. mahÄ• sÄ• vajjaá¹ƒ pÄ• rÄ• jikaá¹ƒ A

paá¹-icchÄ• dentassa ca bhikkhussadukkaá¹-aá¹ƒ. iccevamÄ• dÄ«hi abhÄ• vabhedasikkhÄ
yuttipariyesanaá¹ƒsÄ• dhayamÄ• nopi siyÄ• anummÄ• davighÄ• tabhÄ• gÄ«ti. ettÄ• vatÄ•
vitakkayÄ• canakÄ• lakÄ• laÃ±Ã±Å«kÄ• raá¹‡aphalapayojanehisattahi aá¹…gehi paá¹-imaá
upÄ• littherena nidassitaá¹ƒ hoti. tatthatherassa vinayapaÃ±Ã±attiyÄ• canahetubhÅ«to \Be
tasseva ``etassabhagavÄ• kÄ• loâ€™â€™ tiÄ• dinÄ• pavattÄ• __yÄ• canÄ• _ nÄ• ma.
rattaÃ±Ã±Å«vepullalÄ• bhaggabÄ• husaccamahattappatti__kÄ• lo_ nÄ• ma. sabbaÃ±Ã±Å«
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ pÄ• tubhÄ• vo__kÄ• raá¹‡aá¹ƒ_ nÄ• ma.
Ä• savaá¹-á¹-hÄ• nÄ«yÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ ti vacanato
Ä• savaá¹-á¹-hÄ• nÄ«yadhammapaá¹-ighÄ• to__phalaá¹ƒ_ nÄ• ma. ``yathayidaá¹ƒ brahma
assÄ• â€™â€™ ti vacanato sÄ• sanabrahmacariyassaciraá¹-á¹-hiti __payojana_nti veditab

``vitakko \Ne 56/ yÄ• canÄ• kÄ• lo, kÄ• laÃ±Ã±Å« kÄ• raá¹‡aá¹ƒ phalaá¹ƒ.

payojananti sattaá¹…gaá¹ƒ, nidÄ• naá¹ƒ vinayassidhÄ• â€™â€™ ti ||

<22> __antimamaá¹‡á¸• ala_nti abbhantaramaá¹‡á¸• alaá¹ƒ. taÃ±hi itaresaá¹ƒ anto hoti, kh
anumatidÄ• navasena tesaá¹ƒ bhikkhÅ«naá¹ƒ __datvÄ• _. tesaá¹ƒ buddhÄ• naá¹ƒ cÄ• rikÄ
vinetabbÄ• __veneyyasattÄ• _. __ocinantÄ• viyÄ• _ti bahupupphaá¹ƒ gacchaá¹ƒ mÄ• lÄ• k
bahuveneyyesu gÄ• mÄ• dÄ«su ciraá¹ƒ vasantÄ• veneyyapuÃ±Ã±aá¹ƒ pariharantÄ• caran
vedanÄ• sukhaá¹ƒ viya saparipphandaá¹ƒ. __dasasahassacakkavÄ• á¸·e_ti devÄ• naá¹ƒva
imasmiá¹ƒyeva cakkavÄ• á¸·e bodhaneyyÄ• uppajjanti. mahÄ• karuá¹‡Ä• yadhuvaá¹ƒ satta
__otiá¹‡á¹‡e_ti parisamajjhaá¹ƒ Ä• gate, Ä• rocite vÄ• . yenakÄ• raá¹‡ena mayaá¹ƒ tumhÄ•
dadeyyÄ• ma, taá¹ƒ kuto sakkÄ• laddhuá¹ƒ. bahukiccÄ• hi gharÄ• vÄ• sÄ• ti. dutiyavikappe
``tumhehi taá¹ƒ kuto laddhÄ• â€™â€™ ti__anugaá¹‡á¹-hipade_ vuttaá¹ƒ. keci pana ``paá¹-h
pekkhati, dutiyaá¹ƒ deyyadhammaâ€™â€™ ntivadanti. __Ä• cariyo_ pana ``paá¹-hamayoja
taá¹ƒ kuto labbhÄ• . puÃ±Ã±antarÄ• yabahulÄ• hi gharÄ• vÄ• sÄ• ti. dutiyayojanÄ• ya temÄ
dadeyyaá¹ƒ, atikkantakÄ• lattÄ• tamahaá¹ƒsampati kuto dadeyyanti dassetÄ«â€™â€™ ti v
sÄ«lÄ• dikusaladhammasandassanÄ• di__dhammaratanavassaá¹ƒ_.

<23> pattuá¹‡á¹‡adese pattuá¹‡á¹‡aá¹ƒ paá¹-avaraá¹ƒ. __mahÄ• yÄ• ga_nti mahÄ• dÄ• na
__paripuá¹‡á¹‡asaá¹…kappa_ntitemÄ• saá¹ƒ sotabbaá¹ƒ ajja suá¹‡inti.

__tatrida_nti idaá¹ƒ kÄ• raá¹‡aá¹ƒ.

upÄ• li \Be 63/ dÄ• sakoti __Ä• cariyaparamparato_. bÄ• hirabbhantaranidÄ• naá¹ƒ,
sikkhÄ• padÄ• naá¹ƒpaÃ±Ã±attiá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ Ä• veá¹‡ikanidÄ• naÃ±ca sa
pabhedadÄ«panatoâ€™â€™ _ti. theravÄ• dÄ• di__vatthuppabhedo_. sakÄ• ya paá¹-iÃ±Ã±
nÄ• sethÄ• tiÄ• di __parasamayavivajjanato_tiÄ• di. __vibhaá¹…ganayabhedadassanato_ti

bhÅ«maá¹-á¹-haá¹ƒ thalaá¹-á¹-hantiÄ• di. etthÄ• ha --- kiá¹ƒ bhagavatomÄ• rÄ• vaá¹-á¹-ana
natthÄ«ti? atthi, tathÄ• pissa pacchÄ• upaguttakÄ• le pasÄ• dahetuttÄ• adhivÄ• seti. ettha
upaguttÄ• dhiá¹-á¹-hÄ• naá¹ƒ vattabbaá¹ƒ. buddhÄ• naá¹ƒ Ä• ciá¹‡á¹‡anti dijadassanenakia
mÄ• rÄ• vaá¹-á¹-anahetu brÄ• hmaá¹‡assa puÃ±Ã±antarÄ• yoti payojanaá¹ƒ.

dijopi \Ne 57/ so mÄ• ramanorathassa,

bhaá¹…gaá¹ƒ karonto jinapuá¹…gavassa.

sassissasaá¹…ghassa adÄ• si dÄ• naá¹ƒ,

asesakaá¹ƒ kappiyabhaá¹‡á¸• abhedaá¹ƒ ||

kiá¹ƒ bhagavÄ• sasisso tÄ• va mahantaá¹ƒ kappiyabhaá¹‡á¸• aá¹ƒ ubbhaá¹‡á¸• ikaá¹ƒ katv
temÄ• sibhÄ• giyaá¹ƒ pana puÃ±Ã±arÄ• sikaá¹ƒ deyyadhammaá¹ƒ appaá¹-ikkhipanto brÄ•
adÄ• si.

tadaÃ±Ã±athÄ• mÄ• ramanorathova,

pÅ«ro siyÄ• neva dijassa bhiyyo.

pÄ• paá¹ƒ mahantaá¹ƒ api pÄ• puá¹‡eyya,

micchÄ• bhimÄ• nena tathÄ• gate so ||

tasmÄ• bhagavÄ• assÄ• diyanto taá¹ƒ deyyadhammaá¹ƒ appaá¹-ikkhipanto upÄ• yena brÄ
puÃ±Ã±abuddhiá¹ƒkatvÄ• , mÄ• rassa ca manorathavighÄ• taá¹ƒ katvÄ• agamÄ• sÄ«ti, ``a
vinÄ• pipÄ• á¸·inayÄ• nulomato siddhoâ€™â€™ ti vadanti. kathaá¹ƒ? ---

``satthÄ• sasisso yadi aggahesi,

dijassa taá¹ƒ cÄ«varamÄ• ditova.

nÄ• thassa no vÄ«sativassakÄ• le,

virujjhate jÄ«vakayÄ• canÄ• pi.

tathÄ• pi sabbaá¹ƒ suvicÄ• rayitvÄ• ,

yuttaá¹ƒ nayaá¹ƒ cintayituá¹ƒva yuttaâ€™â€™ nti ||

idÄ• ni \Be 64/ Ä• yasmÄ• upÄ• litthero vinayapaÃ±Ã±attiyÄ• sÄ• dhÄ• raá¹‡anidÄ• naá¹ƒ
sikkhÄ• padÄ• naá¹ƒpÄ• á¹-ekkaá¹ƒ paÃ±Ã±attiá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ nidÄ• namÄ•
puggalapaÃ±Ã±attianupaÃ±Ã±attivibhÄ• gÄ• pattibhedantarÄ• pattiÄ• dikaá¹ƒnÄ• nappakÄ
niggumbaá¹ƒ katvÄ• dassetuá¹ƒ __ ``atha kho bhagavÄ• veraÃ±jÄ• yaá¹ƒyathÄ• bhirantaá
_tiÄ• dimÄ• hÄ• ti. idha á¹-hatvÄ• ---

sikkhÄ• padÄ• na \Ne 58/ sabbesaá¹ƒ, kamabhedaá¹ƒ pakÄ• saye.

tasmiá¹ƒ siddhe nidÄ• nÄ• naá¹ƒ, kamasiddhi yato bhave ||

tattha sabbasikkhÄ• padÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ desanÄ• kkamo pahÄ• nakkamo pa
uppattikkamoticatubbidho kamo labbhati. tattha bhagavatÄ• rÄ• jagahe bhikkhÅ«naá¹ƒ pÄ•
anujÄ• nantenapÄ• timokkhuddesassa yo desanÄ• kkamo anuÃ±Ã±Ä• to, taá¹ƒ desanÄ• kk
Ä• yasmÄ• mahÄ• kassapo paá¹-hamaá¹ƒ pÄ• rÄ• jikuddesaá¹ƒ pucchi, tadanantaraá¹ƒ saá
aniyatuddesaá¹ƒvitthÄ• ruddesaÃ±ca pucchitvÄ• tadanantaraá¹ƒ bhikkhunÄ«vibhaá¹…gaÃ
nidÄ• nuddesantogadhÄ• naÃ±ca sarÅ«pena anuddiá¹-á¹-hÄ• naá¹ƒ pucchanatthaá¹ƒ khan
khandhakepaÃ±Ã±attÄ• thullaccayÄ• saá¹…gahitÄ• honti. pucchitÄ• nukkameneva upÄ•
sabbaá¹ƒsÄ• pattibhedÄ• dikaá¹ƒ desento thullaccayadubbhÄ• sitaÄ• pattisamuá¹-á¹-hÄ• n
antokatvÄ• desesi, ayamettha desanÄ• kkamo. ubhatovibhaá¹…gakhandhakato pana uccin
parivÄ• rapÄ• á¸·ivisuá¹ƒ katÄ• . imameva nayaá¹ƒ sandhÄ• ya __aá¹-á¹-hakathÄ• yaá¹ƒ_ v
khandhakaparivÄ• repiÄ• ropesuâ€™â€™ ntiÄ• di (Sp (to Vin III) I paá¹-hamamahÄ• saá¹…
__pÄ• á¸·iyÄ• _ ``etenevupÄ• yenaubhatovinaye pucchi. puá¹-á¹-ho puá¹-á¹-ho Ä• yasmÄ•
ettakameva vuttaá¹ƒ, tasmÄ• mahÄ• kassapo ubhatovibhaá¹…ge eva pucchi. vissajjento pa
nivarasesaá¹ƒdesento khandhakaparivÄ• re antokatvÄ• desesi. tadÄ• ca khandhakaparivÄ
katÄ• tiayaá¹ƒ desanÄ• kkamo. yadi evaá¹ƒ nidÄ• nuddeso paá¹-hamaá¹ƒ desetabboti ce?
``yassa siyÄ• Ä• pattÄ«â€™â€™ tiÄ• dinÄ• (Vin I 134) nayena pavattattÄ• paá¹-hamaá¹ƒ
sikkhÄ• padasaá¹…gahitÄ• suÄ• pattÄ«su adassitÄ• su na sambhavati. ``yÄ• ni mayÄ• bh
sikkhÄ• padÄ• ni, tÄ• ni nesaá¹ƒ pÄ• timokkhuddesaá¹ƒ anujÄ• neyyaâ€™â€™ nti vacanat
desetabbÄ• nÄ«tipÄ• rÄ• jikuddesakkamo sambhavati.

pÄ• rÄ• jikuddesÄ• disaá¹…gahitÄ• naá¹ƒ \Be 65/ Ä• pattiakusalÄ• naá¹ƒ yathoá¸·Ä• rikakk
pahÄ• tabbattÄ• pahÄ• nakkamopettha sambhavati. upasampannasamanantaraá¹ƒ ``tÄ• va
Ä• cikkhitabbÄ• nÄ«â€™â€™ ti (Vin I 129) vacanato ``samÄ• dÄ• ya sikkhati sikkhÄ• pades
vacanatoca yathÄ• garukaá¹ƒ Ä• cikkhaá¹‡aá¹ƒ sikkhanena paá¹-ipattikkamopettha sambh
tÄ«hikamehi desetabbÄ• nampetesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ yathÄ• sambhavaá¹ƒ uppattik

yaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, taá¹ƒ taá¹ƒ bhikkhuá¹ƒ Ä• rabbha uppanne eva vatthusmiá¹ƒ ``y
methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti bhikkhunÄ«nampi paÃ±Ã±attaá¹ƒ. aÃ±
\Ne 59/ anuppannapaÃ±Ã±atti siyÄ• . tato ``anuppannapaÃ±Ã±atti tasmiá¹ƒ natthÄ«â€™â€
__parivÄ• re_ etaá¹ƒ vacanaá¹ƒ virujjhati, ettÄ• vatÄ• purimena kamattayena paá¹-hamaá¹
pÄ• rÄ• jikuddese paá¹-hamuppannattÄ• methunadhammapÄ• rÄ• jikaá¹ƒ sabbapaá¹-hama
``tatra sudaá¹ƒ bhagavÄ• vesÄ• liyaâ€™â€™ nti vesÄ• limeva pÄ• petvÄ• á¹-hapesi. aÃ±
bÄ• rÄ• á¹‡asiyaá¹ƒpaÃ±Ã±attÄ• naá¹ƒ ``na, bhikkhave, manussamaá¹ƒsaá¹ƒ paribhuÃ±jita
evamÄ• dÄ«naá¹ƒdesanÄ• dhippÄ• ye sati bÄ• rÄ• á¹‡asiá¹ƒ pÄ• petvÄ• á¹-hapeyyÄ• ti.

abbhantaranidÄ• nakathÄ• niá¹-á¹-hitÄ• .

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 141. pÄ• rÄ• jikakaá¹‡á¸• o

1. paá¹-hamapÄ• rÄ• jikaá¹ƒ

sudinnabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

paá¹-hamassettha \Be 66/ \Ne 60/ nidÄ• ne, á¹-hatvÄ• pÄ• rÄ• jikassa viÃ±Ã±eyyo.

codanÄ• parihÄ• ranayo, puggalavatthuppakÄ• saneyeva ||

tattha bhagavÄ• veraÃ±jÄ• yaá¹ƒ vutthavasso anupubbena cÄ• rikaá¹ƒ caranto kattikajuá¹‡
pÄ• puá¹‡itvÄ• yÄ• va paá¹-hamapÄ• rÄ• jikasikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ, tÄ• va aá¹-
vesÄ• liyaá¹ƒyevaviharanto viya pÄ• á¸·ikkamena dissati, na ca bhagavÄ• tÄ• vattakaá¹ƒ k
so hi sudinnassa sÄ• vakÄ• naá¹ƒ santike pabbajjaá¹ƒ upasampadaÃ±ca anujÄ• nitvÄ• yat
viharitvÄ• cÄ• rikaá¹ƒ caranto bhesakaá¸·Ä• vanaá¹ƒ patvÄ• tattha terasamaá¹ƒ vassaá¹ƒ
sÄ• vatthiá¹ƒ patvÄ• cuddasamaá¹ƒ vassaá¹ƒ vasi, pannarasamaá¹ƒ kapilavatthumhi, soá¸
tato vutthavasso cÄ• rikaá¹ƒ caranto rÄ• jagahaá¹ƒ patvÄ• sattarasamaá¹ƒ vasi, iminÄ• an
tÄ«á¹‡i vassÄ• ni tattheva vasi. ettÄ• vatÄ• bhagavÄ• paripuá¹‡á¹‡avÄ«sativassorÄ• jaga
pÄ• puá¹‡i, tato upasampadÄ• ya aá¹-á¹-havassiko sudinnovesÄ• liyaá¹ƒyeva methunaá¹ƒ
tato bhagavÄ• tasmiá¹ƒ vatthusmiá¹ƒ paá¹-hamaá¹ƒpÄ• rÄ• jikaá¹ƒ paÃ±Ã±apesÄ«ti vedita
upÄ• litthero ito paá¹-hamataraá¹ƒ tatthavesÄ• liyaÃ±ca paÃ±Ã±attasikkhÄ• padÄ• ni adass
vinayanidÄ• nÄ• nantaraá¹ƒ paá¹-hamapÄ• rÄ• jikamevadassetukÄ• mo, tasmÄ• vesÄ• liy
pacchÄ• imassa sikkhÄ• padassa paÃ±Ã±attikÄ• lenivÄ• saÃ±ca ekato katvÄ• ``tatra suda
ntiÄ• dimÄ• ha, tena vuttaá¹ƒ ``paá¹-hamassettha nidÄ• ne, á¹-hatvÄ• \Ne 61/ ... pe ... pak
tasmÄ• imasmiá¹ƒ paá¹-hamapÄ• rÄ• jikassapaÃ±Ã±attiá¹-á¹-hÄ• nasaá¹…khÄ• te nidÄ• n

samayena vesÄ• liyÄ• avidÅ«re kalandagÄ• monÄ• ma hoti ... pe ... aÃ±Ã±ataraá¹ƒ vajjigÄ
viharatÄ«â€™â€™ ti etasmiá¹ƒ imassa sikkhÄ• padassapuggalappakÄ• sane, ``tena kho pa
dubbhikkhÄ• hoti ... pe ... tikkhattuá¹ƒmethunaá¹ƒ dhammaá¹ƒ abhiviÃ±Ã±Ä• pesÄ«â€™â€
vatthuppakÄ• sane ca codanÄ• nayo, parihÄ• ranayo ca veditabboti \Be 67/ vuttaá¹ƒ hoti. ta
--- kimatthaá¹ƒtherena aÃ±Ã±esaá¹ƒ sikkhÄ• padÄ• naá¹ƒ puggalavatthÅ«ni viya saá¹…khe
uppanno, yathÄ• ca dhamme pasanno, yathÄ• ca pabbajito, yathÄ• ca imaá¹ƒ vatthuá¹ƒ u
sabbaá¹ƒanavasesetvÄ• puggalavatthÅ«ni vitthÄ• rato vuttÄ• nÄ«ti ce? vuccate ---

evaá¹ƒ saddhÄ• ya kicchena, mahante bhogaÃ±Ä• take.

hitvÄ• pabbajitÄ• nampi, pesalÄ• nampi sabbaso ||

sabbalÄ• makadhammÄ• yaá¹ƒ, methuno yadi sambhave.

na dhammadesanÄ• yeva, siddhÄ• virati sabbaso ||

tasmÄ• navaá¹…gasaddhamme, satthÄ• rÄ• desitepi ca.

vinayo paÃ±Ã±apetabbo, tato dhammavisuddhihi ||

vinayÄ• bhÄ• vato evaá¹ƒ, ajjhÄ• cÄ• ro bhavissati.

tasmÄ• vinayapaÃ±Ã±atti, sÄ• tthikÄ• pesalassapi ||

anÄ• dÄ«navadassÄ• vÄ«, yasmÄ• yaá¹ƒ pÄ• pamÄ• cari.

vinayoyeva saddhÄ• naá¹ƒ, Ä• dÄ«navavibhÄ• vino ||

tasmÄ• saddhÄ• nusÄ• rÄ«naá¹ƒ, vinayo sÄ• tthakova yaá¹ƒ.

dhammo dhammÄ• nusÄ• rÄ«naá¹ƒ, tato ubhayadesanÄ• ||

api ca yadi paá¹‡á¹‡attivÄ«tikkamaá¹ƒ akarontassÄ• pi yÄ• va brahmalokÄ• ayaso patthaá
dassanatthaá¹ƒ ajjhÄ• cÄ• rassa pÄ• kaá¹-abhÄ• vadÄ«panaá¹ƒ. kathaá¹ƒ? ---

abhabbo \Ne 62/ arahattassa, sudinno puttamÄ• taro.

bhabbÄ• nuppannapaÃ±Ã±atti, tadatthaá¹ƒ na katÄ• ayaá¹ƒ ||

nanu mÄ• gaá¹‡á¸• ikaá¹ƒ ajjhupekkhitvÄ• mÄ• tÄ• pitÅ«namassÄ• hitatthaá¹ƒ dhammaá¹
imamatthaá¹ƒdassetuá¹ƒ bÄ«jakabÄ«jakamÄ• tÅ«naá¹ƒ arahattuppatti therena dÄ«pitÄ• . ``
samayenavesÄ• liyÄ• avidÅ«re kalandagÄ• mo nÄ• ma hoti, yena samayena sudinno purÄ
dhammaá¹ƒ paá¹-isevÄ«â€™â€™ ti vÄ• ``yena samayena bhagavÄ• paá¹-hamapÄ• rÄ• jil
vacanaá¹ƒ idha na yujjati. kasmÄ• ? ``idha pana hetuattho karaá¹‡attho ca sambhavatÄ«â€
aá¹-á¹-hakathÄ• vacanaÃ±hi idha na labbhati. ciraniviá¹-á¹-ho hi so gÄ• mo \Be 68/, na tasm
yasmÄ• pana so ciraniviá¹-á¹-hopi ca gÄ• mo attano niviá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya
sabbakÄ• lamatthÄ«tivattabbataá¹ƒ arahati, tena pariyÄ• yena ``tena kho pana samayena v
avidÅ«rekalandagÄ• mo nÄ• ma hotÄ«â€™â€™ ti vuttaá¹ƒ.

25-6__._ __anuÃ±Ã±Ä• tosi pana tva_nti samaá¹‡avattadassanatthaá¹ƒ bhagavÄ• puccha
__mÄ• tÄ• pitÅ«hiananuÃ±Ã±Ä• ta_nti ettha janakeheva ananuÃ±Ã±Ä• tadassanatthaá¹ƒ p
khosudinna tathÄ• gatÄ• _ti ``pabbÄ• jetu maá¹ƒ bhagavÄ• â€™â€™ ti yÄ• canÄ• vasena
saraá¹‡Ä• ni datvÄ• pabbÄ• jesi. __dukkhassÄ• _ti ettha ``kalabhÄ• gampÄ«â€™â€™ tipÄ
__vikappadvayepÄ«_ti dutiyatatiyavikappesu. __purimapadassÄ• _ti kiÃ±cÄ«tipadassa. __u
dukkhassÄ• ti padena. __samÄ• navibhattÄ«_ti sÄ• mivacanaá¹ƒ. yathÄ• kiá¹ƒ? ``kassaci
vattabbe ``kiÃ±ci dukkhassÄ• â€™â€™ ti vuttantiveditabbaá¹ƒ. __akÄ• makÄ• vinÄ• bhav
amaritvÄ• akÄ• mÄ• jÄ«vissÄ• ma. sacepi na marÄ• ma, akÄ• makÄ• va tayÄ• viyogaá¹ƒ
eva no maraá¹‡aá¹ƒbhaveyya, maraá¹‡enapi no tayÄ• viyogaá¹ƒ mayaá¹ƒ akÄ• makÄ• va

<30> __katipÄ• haá¹ƒ balaá¹ƒ gÄ• hetvÄ• _ti kasmÄ• panÄ• yaá¹ƒ tathÄ• pabbajjÄ• ya tib
katipÄ• haá¹ƒ ghareyeva vilambitvÄ• kÄ• yabalaÃ±ca aggahesÄ«ti? anumatidÄ• nenamÄ•
tuá¹-á¹-ho tesaá¹ƒ cittatuá¹-á¹-hatthaá¹ƒ. kesuci aá¹-á¹-hakathÄ• potthakesukeci Ä• cariyÄ•
jÄ«vakavatthuto pacchÄ• paá¹ƒsukÅ«likadhutaá¹…gavasena paá¹ƒsukÅ«likojÄ• toâ€™â€™
``gahapaticÄ«varaá¹ƒ paá¹-ikkhipitvÄ• paá¹ƒsukÅ«likadhutaá¹…gavasena paá¹ƒsukÅ«likoh
taá¹ƒ ``acirÅ«pasampannoâ€™â€™ ti vacanena virujjhati. ``tathÄ• sudinnohi bhagavato dv
\Ne 63/, vÄ«satime vasse Ã±Ä• tikulaá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-hosayaá¹ƒ pabbajjÄ• ya a
hutvÄ• â€™â€™ ti, ``bhagavato hi buddhattaá¹ƒ pattato paá¹-á¹-hÄ• ya yÄ• vaidaá¹ƒ vattha
vassÄ• ni na koci gahapaticÄ«varaá¹ƒ sÄ• diyi, sabbe paá¹ƒsukÅ«likÄ• vaahesuâ€™â€™ r
aá¹-á¹-hakathÄ• vacanena virujjhati, pabbajjÄ• ya aá¹-á¹-havassiko, na upasampadÄ• ya. u
__jÄ«vakavatthuto_ (Vin I 326) pacchÄ• \Be 69/ alattha, tasmÄ• avassikoÃ±Ä• tikulaá¹ƒ pi
siyÄ• ti ce? na, ``alattha kho sudinno kalandaputtobhagavato santike pabbajjaá¹ƒ, alattha u
ekato anantaraá¹ƒ vuttattÄ• . pabbajjÄ• nantaramevahi so upasampanno terasadhutaá¹…ga
aá¹-á¹-ha vassÄ• ni vajjigÄ• me viharitvÄ• nissayamuttattÄ• sayaá¹ƒvasÄ« hutvÄ• ``etarah
dubbhikkhÄ• â€™â€™ tiÄ• ditakkavasena yenavesÄ• lÄ« tadavasari, tasmÄ• ``paá¹ƒsukÅ«
paá¹ƒsukÅ«liko hotÄ«â€™â€™ ti ettakoyevapÄ• á¹-ho yesu potthakesu dissati, sova pamÄ•
``Ä• raÃ±Ã±iko hotÄ«â€™â€™ tiiminÄ• paÃ±ca senÄ• sanapaá¹-isaá¹ƒyuttÄ• ni saá¹…gah

vihÄ• rasabhÄ• gattÄ• , ``piá¹‡á¸• apÄ• tikoâ€™â€™ tiiminÄ• paÃ±ca piá¹‡á¸• apÄ• tapaá
``paá¹ƒsukÅ«likoâ€™â€™ ti iminÄ• dve cÄ«varapaá¹-isaá¹ƒyuttÄ• nisaá¹…gahitÄ• nÄ«ti.
Ã±Ä• tigharÅ«pagamanakÄ• raá¹‡adÄ«panÄ• dhippÄ• yato sapadÄ• nacÄ• rikaá¹…gaá¹ƒ
atiharÄ• pesuâ€™â€™ nti kÄ• labyattayavasena vuttaá¹ƒ. dhammassantarÄ• yakaratarattÄ
anayoyeva.

yebhuyyena hi sattÄ• naá¹ƒ, vinÄ• se paccupaá¹-á¹-hite.

anayo nayarÅ«pena, buddhimÄ• gamma tiá¹-á¹-hati ||

<36> __apaÃ±Ã±atte sikkhÄ• pade_ti ettha duvidhaá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ. ka
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ ti evaá¹ƒ sauddesÄ• nuddes
pÄ• timokkhe sarÅ«pato Ä• gatÄ• paÃ±ca Ä• pattikkhandhÄ• sauddesapaÃ±Ã±atti nÄ• ma
duvidhÄ• sapuggalÄ• puggalaniddesabhedato. tattha yassÄ• paÃ±Ã±attiyÄ• anto Ä• pattiy
dassito, sÄ• sapuggalaniddesÄ• . itarÄ• apuggalaniddesÄ• ti veditabbÄ• . sapuggalanidde
dassitÄ• dassitÄ• pattibhedato. tattha adassitÄ• pattikÄ• nÄ• ma aá¹-á¹-ha pÄ• rÄ• jikÄ• d
asaá¹ƒvÄ• soâ€™â€™ ti hi puggalova tattha dassito, nÄ• patti. dassitÄ• pattikÄ• nÄ• ma bh
``sattarasa saá¹…ghÄ• disesÄ• dhammÄ• nissÄ• raá¹‡Ä«yaá¹ƒ saá¹…ghÄ• disesaâ€™â€
saddhiá¹ƒ puggalena, tathÄ• apuggalaniddesÄ• pi dassitÄ• dassitÄ• pattitovaduvidhÄ• . tat
nÄ• ma sekhiyÄ• dhammÄ• . sesÄ• dassitÄ• pattikÄ• ti \Ne 64/ veditabbÄ• . sÄ• pi duvidh
aniddiá¹-á¹-hakÄ• rakaniddiá¹-á¹-hakÄ• rakabhedato. tattha aniddiá¹-á¹-hakÄ• rakÄ• nÄ• m
sukkavissaá¹-á¹-himusÄ• vÄ• da omasavÄ• da \Be 70/ pesuÃ±Ã±a bhÅ«tagÄ• ma aÃ±Ã±av
paramparabhojanasurÄ• meraya aá¹…gulipatodaka hasadhamma anÄ• dariya talaghÄ• tak
sikkhÄ• padÄ• naá¹ƒ vasenapaÃ±cadasavidhÄ• honti. sesÄ• naá¹ƒ puggalaniddesÄ• naá¹
veditabbÄ• .

anuddesapaÃ±Ã±attipi padabhÄ• janantarÄ• pattivinÄ«tavatthupaá¹-ikkhepapaÃ±Ã±attiavut
chabbidhÄ• honti. tattha ``yebhuyyena khÄ• yitaá¹ƒ Ä• patti thullaccayassÄ• â€™â€™ ti (Vi
evamÄ• dikÄ• padabhÄ• janiye sandissamÄ• nÄ• patti __padabhÄ• janasikkhÄ• padaá¹ƒ_
Ä• gantabbaá¹ƒ, yo Ä• gaccheyya, Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• dikÄ• (Vin III 517)
__antarÄ• pattisikkhÄ• padaá¹ƒ_nÄ• ma. ``anujÄ• nÄ• mi, bhikkhave, divÄ• paá¹-isallÄ«ya
saá¹ƒvaritvÄ• paá¹-isallÄ«yituâ€™â€™ nti (Vin III 75) evamÄ• dikÄ• __vinÄ«tavatthusikkh
``lohituppÄ• dako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasampanno nÄ•
evamÄ• dikÄ• __paá¹-ikkhepasikkhÄ• padaá¹ƒ_ nÄ• ma. khandhakesu paÃ±Ã±attadukkaá¹
__paÃ±Ã±attisikkhÄ• padaá¹ƒ_nÄ• ma. ``yÄ• pana bhikkhunÄ« naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ
gaccheyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 834) iminÄ• vuttena ``yÄ• pana bhikkhunÄ« nac
vÄ• deyyavÄ• pÄ• cittiyaâ€™â€™ nti evamÄ• dikaá¹ƒ yaá¹ƒ kiÃ±ci aá¹-á¹-hakathÄ• ya diss
vinayakammaá¹ƒvÄ• __avuttasiddhisikkhÄ• padaá¹ƒ_ nÄ• ma. chabbidhampetaá¹ƒ chahi k

hotÄ«tianuddesasikkhÄ• padaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ. seyyathidaá¹ƒ --- paÃ±cahi udd
visabhÄ• gattÄ• thullaccayadubbhÄ• sitÄ• naá¹ƒ, sabhÄ• gavatthukampi dukkaá¹-athullacc
asabhÄ• gÄ• pattikattÄ• , antarÄ• pattipaÃ±Ã±attisikkhÄ• padÄ• naá¹ƒnÄ• nÄ• vatthukÄ• p
paá¹-ikkhepasikkhÄ• padÄ• naá¹ƒ kesaÃ±ci vinÄ«tavatthupaÃ±Ã±attisikkhÄ• padÄ• naÃ±ca
adassitavatthukattÄ• bhedÄ• nuvattakathullaccayassa, adassitÄ• pattivatthukattÄ• avuttasi
ettÄ• vatÄ• ``duvidhaá¹ƒ sikkhÄ• padapaÃ±Ã±Ä• panaá¹ƒ uddesÄ• nuddesabhedatoâ€™â
samÄ• sato pakÄ• sitaá¹ƒ hoti.

tattha __apaÃ±Ã±atte sikkhÄ• pade_ti sauddesasikkhÄ• padaá¹ƒ sandhÄ• ya vuttanti vedita
evaá¹ƒ kira vaá¹‡á¹‡ayanti ``cattÄ• ro pÄ• rÄ• jikÄ• kativassÄ• bhisambuddhena bhagavat
pucchaá¹ƒ katvÄ• tesu paá¹-hamapÄ• rÄ• jiko \Be 71/ vesÄ• liyaá¹ƒ paÃ±Ã±attopaÃ±cavas
hemantÄ• naá¹ƒ paá¹-hame mÄ• se dutiye pakkhe dasame divase aá¸• á¸• hateyyaporisÄ•
puratthÄ• bhimukhena nisinnena aá¸• á¸• haterasÄ• naá¹ƒ bhikkhusatÄ• naá¹ƒ majjhe sudi
kalandaputtaá¹ƒÄ• rabbha paÃ±Ã±attoâ€™â€™ ti, taá¹ƒ na yujjati, kasmÄ• ? ---

yasmÄ• dvÄ• dasamaá¹ƒ vassaá¹ƒ, veraÃ±jÄ• yaá¹ƒ vasi jino.

tasmiÃ±ca suddho saá¹…ghoti, neva pÄ• rÄ• jikaá¹ƒ tadÄ• ||

therassa sÄ• riputtassa, sikkhÄ• paÃ±Ã±attiyÄ• canÄ• .

tasmiá¹ƒ siddhÄ• ti siddhÄ• va, garukÄ• patti no tadÄ• ||

ovÄ• dapÄ• timokkhaÃ±ca, kiá¹ƒ satthÄ• catuvassiko.

paá¹-ikkhipi kimÄ• á¹‡aÃ±ca, samattaá¹ƒ anujÄ• ni so ||

ajÄ• tasattuá¹ƒ nissÄ• ya, saá¹…ghabhedamakÄ• si yaá¹ƒ.

devadatto tato saá¹…gha-bhedo pacchimabodhiyaá¹ƒ ||

Ä• rÄ• dhayiá¹ƒsu maá¹ƒ pubbe, bhikkhÅ«ti munibhÄ• sitaá¹ƒ.

suttameva pamÄ• á¹‡aá¹ƒ no, sova kÄ• lo anappakoti ||

yaá¹ƒ pana vuttaá¹ƒ ``atha bhagavÄ• ajjhÄ• cÄ• raá¹ƒ apassanto pÄ• rÄ• jikaá¹ƒ vÄ• saá¹
paÃ±Ã±apesÄ«â€™â€™ ti, taá¹ƒ sakalasikkhÄ• padaá¹ƒ sandhÄ• yÄ• ha. na kevalaá¹ƒ sa
sauddesÄ• nuddesapaÃ±Ã±attibhedaá¹ƒsakalaá¹ƒ pÄ• rÄ• jikaá¹ƒ sandhÄ• yÄ• hÄ• ti vutta

nÄ• bhiparÄ• masanampi kÄ• yasaá¹ƒsaggo, tathÄ• pi etaá¹ƒ visesaniyamanato, acchanda
vuttaá¹ƒ. chandarÄ• garattassevahi kÄ• yasaá¹ƒsaggo idhÄ• dhippeto. asucipÄ• ne pana ha
tÄ• pasapassÄ• vapÄ• nena __vÄ• lakÄ• byo_nÄ• ma uppajjati, vÄ• lakÄ• byassa vatthu va
nÄ• bhiyÄ• parÄ• masaneneva kira. rÅ«padassane pana vejjakÄ• Ä• hu ---

``thÄ«naá¹ƒ sandassanÄ• sukkaá¹ƒ, kadÄ• ci calitovare.

taá¹ƒ gÄ• madhammakaraá¹‡aá¹ƒ, dvayasamaá¹ƒ saá¹…gamiya.

gabbhÄ• dÄ«ti ayaá¹ƒ nayo, thÄ«naá¹ƒ purisadassanÄ• sÄ«tyÅ«paneyyaâ€™â€™ ||

tathÄ• pyÄ• hu \Be 72/ \Ne 66/ ---

``pupphike edhiyya suddhe, passaá¹ƒ naraÃ±ca itthi taá¹ƒ.

gabbhaÃ±ca nayetyutta-miti tasmÄ• kÄ• so itÄ«â€™â€™ ti ||

__rÄ• jorodho viyÄ• _ti sÄ«haá¸·adÄ«pe ekissÄ• itthiyÄ• tathÄ• ahosi, tasmÄ• kira evaá¹
yÄ• va brahmalokÄ• saddo abbhuggacchi, na taá¹ƒ manussÄ• naá¹ƒ visayo ahositesaá¹ƒ n
bhikkhÅ« pucchiá¹ƒsu ``kacci no tvaá¹ƒ Ä• vuso sudinna anabhiratoâ€™â€™ ti.

<39> __kalÄ«_ti kodho, tassa sÄ• sanaá¹ƒ __kalisÄ• sanaá¹ƒ, _ kalaho. __gÄ• madhamma
janapadavÄ• sÄ«naá¹ƒ siddhiá¹ƒ. __attÄ• _ti cittaá¹ƒ, sarÄ«raÃ±ca. __asuttantavinibaddha
anÄ• gataá¹ƒ, suttÄ• bhidhammesupi anÄ• gataá¹ƒ, __pÄ• á¸·ivinimutta_nti attho. __kusum
sandhÄ• yÄ• ha. __ratanadÄ• ma_nti atthasampattiá¹ƒ sandhÄ• ya vadati. __paá¹-ikkhipan
viya. padaniruttibyaÃ±janÄ• ni nÄ• mavevacanÄ• neva ``nÄ• maá¹ƒnÄ• makammaá¹ƒ nÄ• n
tiÄ• dÄ«su (Dhs 1315) viya. nippariyÄ• yenavirati sikkhÄ• padaá¹ƒ nÄ• ma. akusalapakkhe
cetanÄ• . kusalapakkhepicetanÄ• pariyÄ• yato __vibhaá¹…ge_ ``sikkhÄ• padaâ€™â€™ nti
__saá¹…ghasuá¹-á¹-hutÄ• yÄ• _ti ettha lokavajjassapaÃ±Ã±Ä• pane saá¹…ghasuá¹-á¹-hutÄ
paÃ±Ã±attivajjassa paÃ±Ã±Ä• pane saá¹…ghaphÄ• sutÄ• hotipÄ• kaá¹-Ä• nisaá¹ƒsattÄ• .
dummaá¹…kÅ«naá¹ƒ niggaho, dutiyena pesalÄ• naá¹ƒ phÄ• suvihÄ• ro. paá¹-hamena sam
paá¹-ighÄ• to, dutiyena diá¹-á¹-hadhammikÄ• naá¹ƒ. tathÄ• paá¹-hamenaappasannÄ• naá¹
pasannÄ• naá¹ƒ bhiyyobhÄ• vo. ``pubbe katapuÃ±Ã±atÄ• ya codiyamÄ• nassabhabbakulap
``sudinno taá¹ƒ kukkuccaá¹ƒ vinodetvÄ• arahattaá¹ƒsacchÄ• kÄ• si, teneva pabbajjÄ• anu
vadanti, upaparikkhitabbaá¹ƒ. tathÄ• paá¹-hamenasaddhammaá¹-á¹-hiti, dutiyena vinayÄ• n
veditabbo.

apicettha vatthuvÄ«tikkame yattha ekantÄ• kusalabhÄ• vena, taá¹ƒ saá¹…ghasuá¹-á¹-hubh

lokavajjato, yattha paÃ±Ã±attijÄ• nane eva atthÄ• patti, na aÃ±Ã±adÄ• , taá¹ƒ saddhammaá
pasÄ• duppÄ• dabuddhiyÄ• dhammadesanÄ• paá¹-isaá¹ƒyuttaá¹ƒ, itaraÃ±ca sekhiyaá¹ƒ, id
vatthuno paÃ±Ã±attiyÄ• vÄ• vÄ«tikkamacetanÄ• yÄ• bhÄ• vepi paá¹-ikkhittassa karaá¹‡e,
\Be 73/sati yattha Ä• pattippasaá¹…go, taá¹ƒ sabbaá¹ƒ á¹-hapetvÄ• surÄ• pÄ• naá¹ƒ __paá
veditabbaá¹ƒ. Ä• gantukavattaá¹ƒ, Ä• vÄ• sika, gamika, anumodana, bhattagga, piá¹‡á¸• ac
senÄ• sana \Ne 67/, jantÄ• ghara, vaccakuá¹-i, saddhivihÄ• rika, upajjhÄ• ya, antevÄ• sika,
aggahitaggahaá¹‡anayena gaá¹‡iyamÄ• nÄ• ni __cuddasa, _ etÄ• ni pana vitthÄ• rato __dv
honti. sattahi Ä• pattikkhandhehi saá¹ƒvaro __saá¹ƒvaravinayo_ paÃ±Ã±attisikkhÄ• padame
__paÃ±Ã±attivinayo_ samathavinayatthÄ• ya __samathavinayo_ saá¹ƒvaravinayatthÄ• ya
__saá¹ƒvaravinayo_pahÄ• navinayatthÄ• yÄ• ti yojanÄ• veditabbÄ• . __yaá¹ƒ saá¹…ghasu
saá¹…ghaphÄ• sÅ«_ti ekamiva vuttaá¹ƒsaá¹…ghasuá¹-á¹-hutÄ• ya sati saá¹…ghaphÄ• su
pakarÄ«yanti ettha te te payojanavisesasaá¹…khÄ• tÄ• atthavasÄ• ti atthavasaá¹ƒ __ ``pak
vuccati. dasasu padesu ekekaá¹ƒ mÅ«laá¹ƒ katvÄ• dasakkhattuá¹ƒ yojanÄ• ya padasataá¹ƒ
pacchimassa padassa vasena __atthasataá¹ƒ_ purimassavasena __dhammasataá¹ƒ_ attha
vasena niruttisataá¹ƒ, dhammabhÅ«tÄ• naá¹ƒ niruttÄ«naá¹ƒvasena niruttisatanti __dve niru
Ã±Ä• á¹‡asataá¹ƒ, dhammasate Ã±Ä• á¹‡asataá¹ƒ dvÄ«suniruttisatesu dve Ã±Ä• á¹‡asatÄ•
Ã±Ä• á¹‡asatÄ• ni_ veditabbÄ• ni. ettha __saá¹…ghasuá¹-á¹-hutÄ• _tidhammasaá¹…ghass
``atthapadÄ• nÄ«ti aá¹-á¹-hakathÄ• . dhammapadÄ• nÄ«ti pÄ• á¸·Ä«â€™â€™ tivuttaá¹ƒ kir

__methunaá¹ƒ dhamma_nti evaá¹ƒ bahulanayena laddhanÄ• makaá¹ƒ sakasampayogena,
attanonimittassa sakamagge vÄ• paramagge vÄ• paranimittassa sakamagge eva
pavesapaviá¹-á¹-haá¹-hituddharaá¹‡esuyaá¹ƒ kiÃ±ci ekaá¹ƒ paá¹-isÄ• diyanavasena seveyy
asaá¹ƒvÄ• soti. kecipana ``pavesÄ• dÄ«ni cattÄ• ri vÄ• tÄ«á¹‡i vÄ• dve vÄ• ekaá¹ƒ vÄ• p
pÄ• rÄ• jikohoti. vuttaÃ±hetaá¹ƒ `so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ, á¹-hitaá¹ƒ,
sÄ• diyati, Ä• patti pÄ• rÄ• jikassÄ• â€™ tiÄ• dÄ«â€™â€™ ti (Vin III 59) vadanti, tesaá¹ƒ m
catassopÄ• rÄ• jikÄ• pattiyo Ä• pajjati. teyeva evaá¹ƒ vadanti ``Ä• pajjatu
methunadhammapÄ• rÄ• jikÄ• pattimethunadhammapÄ• rÄ• jikÄ• pattiyÄ• tabbhÄ• giyÄ• â
pÄ• rÄ• jikÄ• pattiá¹ƒ, saá¹…ghÄ• disesÄ• pattiÃ±ca Ä• pajjitvÄ• sikkhaá¹ƒ paccakkhÄ• ya
methunÄ• dipÄ• rÄ• jikaá¹ƒ Ä• pajjitvÄ• puna pabbajitvÄ• upasampajjitvÄ• ekaá¹ƒ saá¹…g
ekamanekaá¹ƒ vÄ• paá¹-ikaritvÄ• vaso puggalo yasmÄ• nirÄ• pattiko hoti, tasmÄ• so gah
sÄ• pattikovÄ• tiantimavatthuá¹ƒ ajjhÄ• pannassÄ• pi attheva Ä• pattivuá¹-á¹-hÄ• naá¹ƒ. vu
asujjhanato `payoge payoge Ä• patti pÄ• rÄ• jikassÄ• â€™ ti na vuttaá¹ƒ gaá¹‡anapayojanÄ
vuttaá¹ƒ, atha kho __padabhÄ• jane_ `Ä• patti pÄ• rÄ• jikassÄ• â€™ ti vacanenÄ• yamatth
vadanti. yadi evaá¹ƒ __mÄ• tikÄ• yampi_ ``yo pana bhikkhu methunaá¹ƒ dhammaá¹ƒpaá¹-is
vattabbaá¹ƒ bhaveyya, pÄ• rÄ• jikassa anavasesavacanampi na yujjeyya. sabbepi hi Ä• pat
bhikkhugaá¹‡anaÃ±ca anavasesetvÄ• \Ne 68/ tiá¹-á¹-hatÄ«ti anavasesavacanantikatvÄ• p
paviá¹-á¹-hÄ• dÄ«su, tamevekaá¹ƒ sandhÄ• ya ``yassa siyÄ• Ä• pattÄ«â€™â€™ tipÄ• rÄ•
nidÄ• nuddese vacanaá¹ƒ veditabbaá¹ƒ. tasmÄ• __mÄ• tikÄ• yaá¹ƒ_ ``pÄ• rÄ• jikaâ€™â€™

hotÄ«â€™â€™ ti puggalaniddesavacanaá¹ƒ tena sarÄ«rabandhanenaupasampadÄ• ya abh
``Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti __padabhÄ• jane_ vacanaá¹ƒantimavatthuá¹ƒ ajjhÄ•
asaá¹ƒvÄ• sassa sato puggalassa atheyyasaá¹ƒvÄ• sakabhÄ• vadÄ«panatthaá¹ƒ. na hi so
theyyasaá¹ƒvÄ• sako hoti, tasmÄ• ``upasampanno bhikkhuâ€™â€™ tvevavuccati. tenevÄ•
aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno, taÃ±ce suddhadiá¹-á¹-hi samÄ• n
akkosÄ• dhippÄ• yo vadeti, Ä• pattiomasavÄ• dena dukkaá¹-assÄ• â€™â€™ ti (Vin III 389)
tadabhÄ• vato siddho so ``upasampannobhikkhuâ€™â€™ tveva vuccatÄ«ti. tena padasodh
janeti, bhikkhupesuÃ±Ã±Ä• diÃ±cajanetÄ«ti veditabbaá¹ƒ. bhikkhunÄ«naá¹ƒ saá¹…ghÄ• dis
bhikkhusaá¹…ghÄ• disesato vuá¹-á¹-hÄ• navidhivisesadassanatthaá¹ƒ ``ayampi bhikkhunÄ
ti (Vin IV 679) puggalaniddesaá¹ƒ katvÄ• pipÄ• rÄ• jikato adhippÄ• yantaradassanatthaá¹ƒ
saá¹…ghÄ• disesaâ€™â€™ nti (Vin IV 679) Ä• pattinÄ• maggahaá¹‡aÃ±ca kataá¹ƒ. ettÄ• v
dassitÄ• dassitÄ• pattidukaá¹ƒ vitthÄ• ritaá¹ƒhoti. apuggalaniddesesu sekhiyesu Ä• pattiyÄ•
sekhiyÄ• naá¹ƒ __aá¹-á¹-hakathÄ• ya_mevavuttaá¹ƒ. tadabhÄ• vato itaresu Ä• pattidassana
apuggalaniddesesupi dassitÄ• dassitÄ• pattidukaÃ±cavitthÄ• ritaá¹ƒ hotÄ«ti.

paá¹-hamapaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sudinnabhÄ• á¹‡avÄ• raá¹ƒ niá¹-á¹-hitaá¹ƒ.

makkaá¹-Ä«vatthukathÄ• vaá¹‡á¹‡anÄ•

40-1__._ dutiyapaÃ±Ã±attiyaá¹ƒ \Be 75/ ``idha mallÄ• yujjhantÄ«â€™â€™ tiÄ• dÄ«su viya
paá¹-isevatÄ«tivattamÄ• navacanaá¹ƒ pacurapaá¹-isevanavasena vuttaá¹ƒ, ``taÃ±ca kho m
tiracchÄ• nagatÄ• yÄ• â€™â€™ tiparipuá¹‡á¹‡atthampi paá¹-hamaá¹ƒ paÃ±Ã±attiá¹ƒ attan
lesaoá¸• á¸• anatthÄ• ya vÄ• evamÄ• ha. paripuá¹‡á¹‡atthataá¹ƒyeva niyametuá¹ƒ ``nanu
hotÄ«â€™â€™ ti vuttaá¹ƒ, tenevamakkaá¹-Ä«vatthu vinÄ«tavatthÅ«su pakkhittaá¹ƒ avisesa
vajjiputtakavatthu. vicÄ• raá¹‡Ä• panettha tatiyapaÃ±Ã±attiyaá¹ƒ Ä• vi bhavissati. ``nanu, Ä
anekapariyÄ• yenÄ• â€™â€™ tiÄ• dina kevalaá¹ƒ sauddesasikkhÄ• padeneva siddhaá¹ƒ, `
pÄ• rÄ• jikaâ€™â€™ nti anuddesasikkhÄ• padenapisiddhanti \Ne 69/ dassanatthaá¹ƒ vuttaa
sauddesasikkhÄ• padaá¹ƒ sÄ• vasesanti paÃ±Ã±apesi, iminÄ• anuddesasikkhÄ• padenÄ•
dassanatthaá¹ƒ vuttaá¹ƒ. ``tena hi, bhikkhave, bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apes
sikkhÄ• padaá¹ƒ paá¹-hamapaÃ±Ã±attameva lesatthikÄ• naá¹ƒalesokÄ• saá¹ƒ katvÄ• Ä• n
paÃ±Ã±apessÄ• mÄ«ti attho. aÃ±Ã±athÄ• ``aÃ±Ã±avÄ• dakevihesake pÄ• cittiyaâ€™â€™
vatthudvayena Ä• pattidvayaá¹ƒ Ä• pajjati, na cÄ• pajjati, so evattho aÃ±Ã±enÄ• pi vacaner
suparibyattakaraá¹‡atthena daá¸·hatarokatoti adhippÄ• yo. tatiyapaÃ±Ã±attiyampi aÃ±Ã±es

__yassa sacittakapakkhe_tiÄ• dimhi pana gaá¹‡á¹-hipadanayo tÄ• va paá¹-hamaá¹ƒ vuccat
__sacittakapakkhe_tisurÄ• pÄ• nÄ• diacittake sandhÄ• ya vuttaá¹ƒ. sacittakesu pana yaá¹ƒ

samuá¹-á¹-hÄ• pitaÃ±ca. ubhayaá¹ƒ lokavajjaá¹ƒ nÄ• ma. surÄ• pÄ• nasmiÃ±hi ``surÄ• â€™
vaá¹-á¹-atÄ«â€™â€™ tivÄ• jÄ• nitvÄ• pivane akusalameva, tathÄ• bhikkhunÄ«naá¹ƒ gan
bhesajjatthÄ• yalepane adosattÄ• ``avicÄ• raá¹‡Ä«yaâ€™â€™ nti ettakaá¹ƒ vuttaá¹ƒ. tatth
``jÄ• nitvÄ• â€™â€™ tivuttavacanaá¹ƒ na yujjati paá¹‡á¹‡attivajjassÄ• pi lokavajjabhÄ• vap
aniá¹-á¹-happasaá¹…gaá¹ƒ pariharitukÄ• matÄ• ya__vajirabuddhittherassa gaá¹‡á¹-hipade_
sacittakanti ca acittakanti ca vicÄ• raá¹‡Ä• vatthuvijÄ• naneyeva hoti, na paÃ±Ã±attivijÄ• na
paÃ±Ã±attivijÄ• nane hoti, sabbasikkhÄ• padÄ• nilokavajjÄ• neva siyuá¹ƒ, na ca sabbasikkh
\Be 76/, tasmÄ• vatthuvijÄ• naneyevahotÄ«â€™â€™ ti, idaá¹ƒ yujjati. kasmÄ• ? yasmÄ• s
paÃ±Ã±attijÄ• nanameva pamÄ• á¹‡aá¹ƒ, na vatthumattajÄ• nananti, yaá¹ƒ pana tattheva v
koci suraá¹ƒ pakkhipeyya, anto ce paviseyya, Ä• patti, tattha yathÄ• bhikkhuniyÄ• adhakkh
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ parassaÄ• masanÄ• dikÄ• le kÄ• yaá¹ƒ acÄ• letvÄ• cittene
`kiriyÄ• va hotÄ«â€™ tivuttÄ• yebhuyyena kiriyasambhavato, tathÄ• ayampi tadÄ• kiriyÄ•
suvicÄ• ritaá¹ƒanekantÄ• kusalabhÄ• vasÄ• dhanato. surÄ• pÄ• nÄ• pattiyÄ• ekantÄ• kusa
majjasaÃ±Ã±inopisakiá¹ƒ payogena pivato hotÄ«ti katvÄ• vuttÄ• .

ayaá¹ƒ panettha attho --- sikkhÄ• padasÄ«sena Ä• pattiá¹ƒ gahetvÄ• yassa sikkhÄ• padas
akusalameva hoti, taá¹ƒ lokavajjaá¹ƒ. sacittakÄ• cittakasaá¹…khÄ• tassa acittakassaca sac
akusalameva hoti, tampi surÄ• pÄ• nÄ• di lokavajjanti imamatthaá¹ƒsampiá¹‡á¸• etvÄ• ``ya
cittaá¹ƒ akusalameva hoti, taá¹ƒ lokavajjaâ€™â€™ ntivuttaá¹ƒ. sacittakapakkheti hi idaá¹ƒ v
acittakaá¹ƒ sandhÄ• yÄ• ha. na hi ekaá¹ƒsatosacittakassa sacittakapakkheti \Ne 70/ visesan
yasmÄ• panettha paá¹‡á¹‡attivajjassapaÃ±Ã±attijÄ• nanacittena sacittakapakkhe cittaá¹ƒ a
vatthujÄ• nanacittena sacittakapakkhecittaá¹ƒ siyÄ• kusalaá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• aby
``tassa sacittakapakkhecittaá¹ƒ akusalamevÄ• â€™â€™ ti na vuccatÄ«ti ``sesaá¹ƒ paá¹‡á¹‡
vuttaá¹ƒ. adhimÄ• ne vÄ«tikkamÄ• bhÄ• vÄ• , supinante abbohÄ• rikattÄ• supinante vijjam
vÄ«tikkamachÄ• yÄ• abbohÄ• rikabhÄ• venÄ• ti vuttaá¹ƒ hoti. idaá¹ƒ pana vacanaá¹ƒ
daá¸·hÄ«kammasithilakaraá¹‡appayojanattÄ• ca vuttaá¹ƒ, tena yaá¹ƒ vuttaá¹ƒ bÄ• hiranidÄ
``daá¸·hÄ«kammasithilakaraá¹‡appayojanÄ• tiyebhuyyatÄ• ya vuttaâ€™â€™ ntiÄ• di, taá¹ƒ
veditabbaá¹ƒ.

makkaá¹-Ä«vatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vajjiputtakavatthuvaá¹‡á¹‡anÄ•

43-4__._ vajjÄ«su \Be 77/ janapadesu vasantÄ• __vajjino_ nÄ• ma, tesaá¹ƒ puttÄ• . __yÄ•
attho adhippÄ• yoti vuttaá¹ƒ hoti, tattha yaá¹ƒ vuttaá¹ƒ ``sikkhaá¹ƒ appaccakkhÄ• ya
dubbalyaá¹ƒanÄ• vikatvÄ• â€™â€™ ti, taá¹ƒ kÄ• maá¹ƒ sikkhÄ• paccakkhÄ• ne, tadekaá¹-
paÃ±Ã±atte sati yujjati, na aÃ±Ã±athÄ• . tathÄ• pi idÄ• ni paÃ±Ã±apetabbaá¹ƒ upÄ• dÄ• ya
chabbaggiyÄ• bhikkhÅ«atirekacÄ«varaá¹ƒ dhÄ• ressanti (Vin III 459), Ä• á¸·avakÄ• bhikkh

kÄ• rÄ• pentiappamÄ• á¹‡ikÄ• yo (Vin III 342), bhikkhuniyo dve vassÄ• ni chasu dhammesu
asikkhitasikkhaá¹ƒsikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• penti (Vin IV 1077), saá¹…ghena asammat
vuá¹-á¹-hÄ• pentÄ«tiÄ• di (Vin IV 1084) viya daá¹-á¹-habbaá¹ƒ. na hi tato pubbe adhiá¹-á¹-h
vÄ• anuÃ±Ã±Ä• taá¹ƒ. yadabhÄ• vÄ• atirekacÄ«varanti vadeyya, pamÄ• á¹‡aá¹ƒ vÄ• na p
appamÄ• á¹‡ikÄ• yoti vadeyya, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``ullumpatu maá
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti (Vin I 71, 126) upasampadaá¹ƒ yÄ• citvÄ• upasam
upasampannasamanantarameva ``upasampannena bhikkhunÄ• methuno dhammo na paá¹
(Vin I 129) ca paÃ±Ã±attena assamaá¹‡Ä• dibhÄ• vaá¹ƒupagantukÄ• mena nanu paá¹-ham
paccakkhÄ• tabbÄ• , tattha dubbalyaá¹ƒ vÄ• Ä• vikÄ• tabbaá¹ƒ siyÄ• , te pana ``sikkhaá¹ƒ a
anÄ• vikatvÄ• methunaá¹ƒdhammaá¹ƒ paá¹-iseviá¹ƒsÅ«â€™â€™ ti anupaÃ±Ã±attiyÄ• ok
vuttanti veditabbaá¹ƒ. ``so Ä• gato na upasampÄ• detabboâ€™â€™ ti kiÃ±cÄ• pi ettheva vu
itaresupipÄ• rÄ• jikesu yathÄ• sambhavaá¹ƒ veditabbaá¹ƒ. na hi sikkhaá¹ƒ appaccakkhÄ• y
anÄ• vikatvÄ• yo pÄ• rÄ• jikavatthuá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyati, manus
voropeti, paá¹-ivijÄ• nantassa uttarimanussadhammaá¹ƒ vÄ• ullapati, so Ä• gato na upasam
anupaÃ±Ã±atti hi daá¸·hÄ«kammasithilakammakaraá¹‡appayojanÄ• . sÄ• hi yassa pÄ• rÄ•
Ä• patti, tassa niyamadassanappayojanÄ• tilakkhaá¹‡Ä• nupaÃ±Ã±attikattÄ• . evaÃ±hiante
``gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• â€™â€™ ti (Vin III 91) anupaÃ±Ã±attiviya. paripuá¹‡á¹‡e

``nidÄ• nÄ• mÄ• tikÄ• bhedo, vibhaá¹…go taá¹ƒniyÄ• mako.

tato Ä• pattiyÄ• bhedo, anÄ• patti tadaÃ±Ã±athÄ• â€™â€™ ti || ---

ayaá¹ƒ \Be 78/ nayo veditabbo. tattha sudinnavatthu makkaá¹-ivatthu vajjiputtakavatthucÄ•
vatthu imassa sikkhÄ• padassa nidÄ• naá¹ƒ nÄ• ma, tato nidÄ• nÄ• ``yo pana, bhikkhu, bh
sikkhÄ• sÄ• jÄ«vasamÄ• panno ... pe ... asaá¹ƒvÄ• soâ€™â€™ ti imissÄ• mÄ• tikÄ• yabhe
tiracchÄ• nagatÄ• yÄ• â€™â€™ ti itthiliá¹…gavacanena ``saccaá¹ƒ, Ä• vuso, bhagavatÄ• s
taÃ±ca kho itthiyÄ• no purise no paá¹‡á¸• ake noubhatobyaÃ±janake cÄ• â€™â€™ ti makk
aÃ±Ã±opi lesaá¹ƒ oá¸• á¸• etuá¹ƒ sakkoti, tasmÄ• tÄ• disassa alesokÄ• sassa dassanattha
makkaá¹-ivatthusaá¹…khÄ• tÄ• nidÄ• nÄ• ``antamaso tiracchÄ• nagatÄ• yapÄ«â€™â€™
eva methunasiddhidassanatokato, tasmÄ• __vibhaá¹…go taá¹ƒniyÄ• mako_ tassÄ• mÄ• ti
vibhaá¹…go. __vibhaá¹…ge_ hi ``tisso itthiyo. tayo ubhatobyaÃ±janakÄ• . tayo paá¹‡á¸• ak
manussitthiyÄ• tayo magge ... pe ... tiracchÄ• nagatapurisassa dve maggeâ€™â€™ tiÄ• di
sabbalesokÄ• saá¹ƒ pidahitvÄ• niyamo kato.

etthÄ• ha --- yadi evaá¹ƒ sÄ• dhÄ• raá¹‡asikkhÄ• padavasena vÄ• liá¹…gaparivattanavase
bhikkhÅ«naá¹ƒ, bhikkhunÄ«nampi ``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti vibhaá¹…g
bhikkhunÄ«purisaliá¹…gapÄ• tubhÄ• vena bhikkhubhÄ• ve á¹-hitÄ• evaá¹ƒ vadeyya ``nÄ•

bhikkhÅ«naá¹ƒsikkhÄ• sÄ• jÄ«vasamÄ• pannÄ• , tasmÄ• na appaccakkhÄ• tasikkhÄ• pi m
homÄ«â€™â€™ ti? vuccate --- tathÄ• na vattabbaá¹ƒ aniá¹-á¹-happasaá¹…gato. bhikkhunÄ
``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ tivutte bhikkhunÄ«nampi sikkhÄ• paccakkhÄ• n
taÃ±cÄ• niá¹-á¹-haá¹ƒ. idaá¹ƒ aparaá¹ƒ aniá¹-á¹-happasaá¹…goti ``sabbasikkhÄ• padÄ• ni s
nÄ• sÄ• dhÄ• raá¹‡Ä• nÄ«â€™â€™ ti. apicÄ• yaá¹ƒ bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasam
``anujÄ• nÄ• mi, bhikkhave, taá¹ƒyeva upajjhaâ€™â€™ ntiÄ• di (Vin III 69) vuttaá¹ƒ, apica y
oá¸• á¸• etvÄ• methunaá¹ƒ dhammaá¹ƒ paá¹-isevanto vajjiputtakÄ• viya pÄ• rÄ• jikohoti. te
72/ sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti vacanÄ• bhÄ• ve sati ``Ä• pattiá¹ƒtumhe, bh
pÄ• rÄ• jikaâ€™â€™ nti vuttÄ• bhagavatÄ• . ettha pana ``bhikkhaveâ€™â€™ tivuttattÄ• k
``idÄ• ni cepi mayaá¹ƒ, bhante Ä• nanda, labheyyÄ• mabhagavato santike \Be 79/ pabbajja
upasampadaâ€™â€™ nti vuttattÄ• keci vibbhantÄ• tiveditabbÄ• . __tato Ä• pattiyÄ• bhedo
``akkhÄ• yite sarÄ«re pÄ• rÄ• jikaá¹ƒ, yebhuyyena khÄ• yite thullaccayaâ€™â€™ ntiÄ• di Ä
__anÄ• patti tadaÃ±Ã±athÄ• _titato eva vibhaá¹…gato yenÄ• kÄ• rena Ä• patti vuttÄ• , tato
anÄ• pattibhedovahoti. ``sÄ• diyati Ä• patti pÄ• rÄ• jikassa, na sÄ• diyati anÄ• pattÄ«â€™â
na paÃ±Ã±Ä• yati. ettÄ• vatÄ• samÄ• sato gÄ• thÄ• ttho vutto hoti. ettha ca pana ---

``nidÄ• namÄ• tikÄ• bhedo, vibhaá¹…gassa payojanaá¹ƒ.

anÄ• pattipakÄ• ro ca, paá¹-hamo nippayojanoâ€™â€™ ti || ---

imaá¹ƒ nayaá¹ƒ dassetvÄ• va sabbasikkhÄ• padÄ• naá¹ƒ attho pakÄ• sitabbo. kathaá¹ƒ? bh
yenÄ• kÄ• renayaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±Ä• pitaá¹ƒ, tassa Ä• kÄ• rassa samatthaá¹ƒ
duvidhaá¹ƒ nidÄ• naá¹ƒ, ayaá¹ƒ __nidÄ• nabhedo_. mÄ• tikÄ• pi nidÄ• nÄ• pekkhÄ• nidÄ•
tatthacatutthapÄ• rÄ• jikÄ• disikkhÄ• padÄ• ni nidÄ• nÄ• pekkhÄ• ni. na hi vaggumudÄ• tÄ
attano asantaá¹ƒ uttarimanussadhammaá¹ƒ musÄ• vÄ• dalakkhaá¹‡aá¹ƒ pÄ• petvÄ• bhÄ•
uttarimanussadhammassa gihÄ«naá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsu, na ca tÄ• vatÄ• pÄ• rÄ
lesena bhagavÄ• taá¹ƒ vatthuá¹ƒ nidÄ• naá¹ƒ katvÄ• pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apesi, tena v
``nidÄ• nÄ• pekkhaâ€™â€™ nti. iminÄ• nayena nidÄ• nÄ• pekkhÄ• ni Ã±atvÄ• tabbiparÄ«
nidÄ• nÄ• napekkhÄ• nÄ«ti veditabbÄ• ni, ayaá¹ƒ __mÄ• tikÄ• bhedo_.

nÄ• nappakÄ• rato mÅ«lÄ• pattippahonakavatthupayogacittaniyÄ• madassanavasena mÄ•
vibhajanabhÄ• vadÄ«panatthaá¹ƒtesaá¹ƒ appahonakatÄ• ya vÄ• tadaÃ±Ã±ataravekallatÄ•
Ä• pattibhedadassanatthaá¹ƒ, asati anÄ• pattidassanatthaÃ±cÄ• ti sabbattha tayo atthavase
vibhajanaá¹ƒ vibhaá¹…goÄ• rabhÄ«yatÄ«ti veditabbo. ettha pana ``bhikkhakoti bhikkhu, bhi
ajjhupagatoti \Ne 73/ bhikkhu, bhinnapaá¹-adharoti bhikkhÅ«â€™â€™ ti kevalaá¹ƒ byaÃ±jan
pavatto vÄ• , ``samaÃ±Ã±Ä• yabhikkhÅ«â€™â€™ ti bhikkhubhÄ• vasambhavaá¹ƒ anapekk
pavattiá¹-á¹-hÄ• nadÄ«panavasenapavatto vÄ• , ``ehi bhikkhÅ«ti bhikkhu, saraá¹‡agamane
Ã±atticatutthenakammena upasampannoti bhikkhÅ«â€™â€™ ti upasampadÄ• nantarenÄ•

bhikkhubhÄ• vasiddhidÄ«panavasena \Be 80/ pavatto vÄ• , ``bhadro bhikkhu, sÄ• ro bhikkh
asekkhobhikkhÅ«â€™â€™ ti bhikkhukaraá¹‡ehi dhammehi samannÄ• gatabhikkhudÄ«pana
ajjhupekkhitosabbasÄ• maÃ±Ã±apadattÄ• , tathÄ• aÃ±Ã±abhÄ• giyasikkhÄ• padÄ• dÄ«su
adhikaraá¹‡adassanÄ• divasenapavatto ca ajjhupekkhito itarattha tadabhÄ• vatoti veditabbo

tattha tisso itthiyotiÄ• di vatthuniyamadassanavasena pavatto, manussitthiyÄ• tayo magge
paá¹-isevantassa Ä• patti pÄ• rÄ• jikassÄ• tiÄ• di payoganiyamadassanavasena pavatto, bh
upaá¹-á¹-hitetiÄ• di cittaniyamadassanavasena pavatto, sÄ• diyati Ä• pattipÄ• rÄ• jikassa, n
anÄ• pattÄ«tiÄ• di vatthupayoganiyame sati cittaniyamabhÄ• vÄ• bhÄ• vavasenaÄ• pattÄ•
mataá¹ƒ yebhuyyena khÄ• yitaá¹ƒ Ä• patti thullaccayassÄ• tiÄ• divatthussa appahonakatÄ•
Ä• pattibhedadassanatthaá¹ƒ pavatto, na sÄ• diyati anÄ• pattÄ«ticittaniyamavekalyena vÄ«
anÄ• pattidassanatthaá¹ƒ pavattoti. evaá¹ƒ itaresupisikkhÄ• padesu yathÄ• sambhavanayo
vibhaá¹…go.

anÄ• pattivÄ• ro pana mÅ«lÄ• pattito, tadaÃ±Ã±ekadesato, sabbÄ• pattito ca anÄ• pattidÄ«
yo paá¹-hamo, so vibhaá¹…go viya tayo atthavase paá¹-icca pavatto. katametayo? mÄ• tikÄ
sÄ• tthakaniratthakÄ• naá¹ƒ tadaÃ±Ã±athÄ• uddharaá¹‡Ä• nuddharaá¹‡avasena
sappayojananippayojanabhÄ• vadÄ«panatthaá¹ƒ, tadaÃ±Ã±athÄ• paá¹-ipattikkamadassana
Ä• pattippahonakaá¹-á¹-hÄ• nepi vissajjanatthaÃ±cÄ• ti. kathaá¹ƒ? __eá¸·akalomasikkhÄ• p
addhÄ• namaggappaá¹-ipannassa eá¸·akalomÄ• ni uppajjeyyuá¹ƒ, Ä• kaá¹…khamÄ• nena
paá¹-iggahetabbÄ• nÄ«â€™â€™ ti (Vin III 572) etÄ• ni kevalaá¹ƒ vatthumattadÄ«panapadÄ
tesaá¹ƒ anÄ• patti. ``addhÄ• namaggaá¹ƒ appaá¹-ipannassa uppanne eá¸·akalomeanÄ• pa
paá¹-iggahiteâ€™â€™ tiÄ• dinÄ• nayena tadaÃ±Ã±athÄ• anuddharaá¹‡ena nippayojanab
__mÄ• tikÄ• yaá¹ƒ_ ``methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti, idaá¹ƒsÄ• tthak
sappayojanabhÄ• vadÄ«panatthaá¹ƒ ``anÄ• patti ajÄ• nantassa asÄ• diyantassÄ• â€™â€™
jÄ• nanasÄ• diyanabhÄ• vena Ä• patti, asevantassa anÄ• patti, tasmÄ• vuttaá¹ƒ__mÄ• tikÄ
methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, pÄ• rÄ• jiko hotiasaá¹ƒvÄ• soâ€™â€™ ti \Ne 74/ a
``parapariggahitaá¹ƒ parapariggahitasaÃ±Ã±itÄ• garuparikkhÄ• ro theyyacittaá¹ƒavaharaá¹
paÃ±cannampi aá¹…gÄ• naá¹ƒ pÄ• ripÅ«riyÄ• petatiracchÄ• nagatapariggahite
Ä• pattippahonakaá¹-á¹-hÄ• nepivissajjanatthaá¹ƒ ``anÄ• patti petapariggahiteâ€™â€™ tiÄ•
dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vuttaá¹ƒ. anÄ• patti imaá¹ƒ jÄ• na, imaá¹ƒ dehi, imaá¹ƒ Ä•
imaá¹ƒ kappiyaá¹ƒkarohÄ«ti bhaá¹‡atÄ«tiÄ• di pana tadaÃ±Ã±athÄ• paá¹-ipattikkamadassa
veditabbaá¹ƒ. ettÄ• vatÄ• ``nidÄ• namÄ• tikÄ• bhedoâ€™â€™ tiÄ• dinÄ• vuttagÄ• thÄ• ya

ettha paá¹-hamapaÃ±Ã±atti tÄ• va paá¹-hamabodhiá¹ƒ atikkamitvÄ• paÃ±Ã±attattÄ• , Ä• ya
aá¹-á¹-havassikakÄ• lepaÃ±Ã±attattÄ• ca rattaÃ±Ã±umahattaá¹ƒ pattakÄ• le paÃ±Ã±attÄ•
bÄ• husaccamahattaá¹ƒpattakÄ• le uppannÄ• . so hÄ• yasmÄ• makkaá¹-ipÄ• rÄ• jiko yath
mÄ• tugÄ• mapaá¹-isaá¹ƒyuttesusikkhÄ• padesu tiracchÄ• nagatitthÄ« anadhippetÄ• , tath

``saccaá¹ƒ, Ä• vuso, bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ, taÃ±ca kho manussitthiy
tiracchÄ• nagatitthiyÄ• â€™â€™ ti Ä• ha. tatiyÄ• nupaÃ±Ã±atti lÄ• bhaggamahattaá¹ƒ patta
vajjiputtakÄ• lÄ• bhaggamahattaá¹ƒpattÄ• hutvÄ• yÄ• vadatthaá¹ƒ bhuÃ±jitvÄ• nhÄ• yitv
tatiyÄ• nupaÃ±Ã±attiyÄ• vatthuá¹ƒ uppÄ• desuá¹ƒ, te ca vepullamahattaá¹ƒ patte saá¹…gh
vepullamahattaá¹ƒpattÄ• ti ``vepullamahattampettha labbhatÄ«â€™â€™ ti vuttaá¹ƒ. idaá¹ƒ
paá¹-hamapÄ• rÄ• jikasikkhÄ• padaá¹ƒtividhampi vatthuá¹ƒ upÄ• dÄ• ya catubbidhampi taá
paÃ±Ã±attanti veditabbaá¹ƒ.

tattha __yo panÄ• _ti anavasesapariyÄ• dÄ• napadaá¹ƒ. __bhikkhÅ«_ti tassa atippasaá¹…g
__bhikkhÅ«naá¹ƒsikkhÄ• sÄ• jÄ«vasamÄ• panno_ti tassa visesanavacanaá¹ƒ. na hi sabbop
bhagavatÄ• yÄ• ya kÄ• yaci upasampadÄ• ya upasampannabhikkhÅ«naá¹ƒ heá¹-á¹-himapa
vihitÄ• , ``ettha saha jÄ«vantÄ«â€™â€™ ti yo ca Ä• jÄ«vo vutto, taá¹ƒ ubhayaá¹ƒ samÄ• pa
samÄ• panno ahosi? yÄ• ya kÄ• yaci upasampadÄ• ya upasampannasamanantarameva \B
ajÄ• nantopi tadajjhupagatattÄ• samÄ• panno nÄ• ma hoti. __saha jÄ«vantÄ«_ti yÄ• vasikk
pÄ• rÄ• jikabhÄ• vaÃ±ca na pÄ• puá¹‡Ä• ti, yaá¹ƒ pana vuttaá¹ƒ __andhakaá¹-á¹-hakathÄ•
paripÅ«rento sikkhÄ• samÄ• panno sÄ• jÄ«vaá¹ƒ avÄ«tikkamanto sÄ• jÄ«vasamÄ• pannoh
ukkaá¹-á¹-haparicchedavasena vuttaá¹ƒ. na hi sikkhaá¹ƒ aparipÅ«rento kÄ• mavitakkÄ• diba
sÄ• vasesaá¹ƒ sÄ• jÄ«vaá¹ƒ vÄ«tikkamanto vÄ• sikkhÄ• sÄ• jÄ«vasamÄ• panno nÄ• ma n
pana catukkaá¹ƒ labbhati atthi bhikkhu sikkhÄ• samÄ• panno sÄ«lÄ• ni paccavekkhantona
acittakaá¹ƒ sikkhÄ• padaá¹ƒ vÄ«tikkamanto, atthi na sikkhÄ• samÄ• panno \Ne 75/ kÄ• mav
sÄ• jÄ«vasamÄ• panno nirÄ• pattiko, atthi na sikkhÄ• samÄ• panno naca sÄ• jÄ«vasamÄ•
Ä• panno, atthi sikkhÄ• samÄ• panno ca sÄ• jÄ«vasamÄ• pannoca sikkhaá¹ƒ paripÅ«rento
ayameva catuttho bhikkhu ukkaá¹-á¹-hoidha adhippeto siyÄ• . na hi bhagavÄ• anukkaá¹-á¹-
ce? na, ``tatra yÄ• yaá¹ƒadhisÄ«lasikkhÄ• , ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• â€
ukkaá¹-á¹-haggahaá¹‡Ä• dhippÄ• yesati ``sikkhÄ• ti tisso sikkhÄ• â€™â€™ ti ettakameva v
sikkhattayasamÄ• pannohi sabbukkaá¹-á¹-hoti.

``methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti parato vacanaá¹ƒ apekkhitvÄ• adhis
na, tassÄ• pi abhabbattÄ• . na hi adhisÄ«lasikkhaá¹ƒ paripÅ«rento sÄ• jÄ«vaÃ±ca avÄ«tikk
dhammaá¹ƒ paá¹-isevituá¹ƒ bhabbo, taá¹ƒ sikkhaá¹ƒ aparipÅ«rento sÄ• jÄ«vaÃ±ca vÄ«tikka
paá¹-iseveyyÄ• ti adhippÄ• yo, tasmÄ• evamettha attho gahetabbo. yasmÄ• sikkhÄ• pada
adhisÄ«lasikkhameva saá¹…gaá¹‡hÄ• ti, netaraá¹ƒ adhicittasikkhaá¹ƒ adhipaÃ±Ã±Ä• sikkh
yÄ• yaá¹ƒ adhisÄ«lasikkhÄ• , ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• â€™â€™ ti vutta
adhisÄ«lasikkhÄ• ya saá¹…gÄ• hako sÄ• jÄ«vo sikkhÄ• sÄ• jÄ«voti vutto. iti
sÄ• jÄ«vavisesanatthaá¹ƒsikkhÄ• ggahaá¹‡aá¹ƒ kataá¹ƒ. tadatthadÄ«panatthameva __vibh
aparÄ• masitvÄ• ``tasmiá¹ƒ sikkhati, tena vuccati sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti vuttaá
ekamevidaá¹ƒ atthapadantidÄ«pitaá¹ƒ hoti. taÃ±ca upasampadÅ«pagamanantarato paá¹-á¹
sikkhanÄ• dhikÄ• rattÄ• ``sikkhatÄ«â€™â€™ tica ``samÄ• pannoâ€™â€™ ti ca vuccati. yo

``sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti saá¹…khyaá¹ƒ gato, tÄ• disaá¹ƒ paccayaá¹ƒ p
sÄ• jÄ«vasaá¹…khÄ• tameva sikkhaá¹ƒ appaccakkhÄ• ya, tasmiá¹ƒyevaca dubbalyaá¹ƒ an
paá¹-iseveyyÄ• ti ayamattho yujjati. kintuaá¹-á¹-hakathÄ• nayo paá¹-ikkhitto hoti. so ca na pa
tena tadanusÄ• rena bhavitabbaá¹ƒ.

adhippÄ• yo panettha pariyesitabbo, so dÄ• ni vuccati --- sabbesupi sikkhÄ• padesu idamev
sÄ• dhÄ• raá¹‡aá¹ƒ, yadidaá¹ƒ ``bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• pannoâ€™â€™ t
Ä• pattiá¹ƒ Ä• pajjati acittakaá¹ƒ, tathÄ• sekkho. puthujjano pana sacittakampi, tasmÄ•
sekkhÄ• sekkhaputhujjanabhikkhÅ«naá¹ƒ sÄ• maÃ±Ã±amidaá¹ƒ bhikkhulakkhaá¹‡anti katv
sikkhÄ• samÄ• panno, kevalaá¹ƒ sÄ• jÄ«vasamÄ• panno ca ubhayasamÄ• panno cÄ• ti sa
``sikkhÄ• sÄ• jÄ«vasamaÄ• pannoâ€™â€™ tvevasampiá¹‡á¸• etvÄ• ukkaá¹-á¹-haggahaá¹
gahaá¹‡asiddhito aá¹-á¹-hakathÄ• yaá¹ƒ ukkaá¹-á¹-hova vutto. tameva sampÄ• detuá¹ƒ ``ta
vuccati sÄ• jÄ«vasamÄ• pannoâ€™â€™ ti ettha sikkhÄ• padassa \Ne 76/ avacane parihÄ•
asikkhampi samÄ• panno, tasmÄ• sikkhÄ• samÄ• pannotipiatthato veditabboti ca vatvÄ• `
taá¹ƒ appaccakkhÄ• ya yaÃ±ca sÄ• jÄ«vaá¹ƒsamÄ• panno tattha dubbalyaá¹ƒ anÄ• vikatvÄ
ayamaá¹-á¹-hakathÄ• yaá¹ƒ adhippÄ• yo veditabbo. etasmiá¹ƒ pana adhippÄ• ye adhisÄ«la
sabbatthikattÄ• , sÄ«lÄ• dhikÄ• rato cavinayassÄ• ti veditabbaá¹ƒ. yathÄ• ca sikkhÄ• pada
samÄ• diyatÄ«ti vuccati, evaá¹ƒ sikkhÄ• padaá¹ƒ paccakkhanto sÄ«lasaá¹…khÄ• taá¹ƒ sikk
vattuá¹ƒ yujjati, tasmÄ• tattha vuttaá¹ƒ ``yaá¹ƒ sikkhaá¹ƒ samÄ• panno, taá¹ƒ appaccakkhÄ
sikkhaá¹ƒ paccakkhÄ• ya paá¹-isevitamethunassaupasampadaá¹ƒ anujÄ• nanto na samÅ«h
hutvÄ• paá¹-isevi, ``yopana bhikkhÅ«â€™â€™ ti ca paÃ±Ã±attaá¹ƒ. ettÄ• vatÄ• samÄ• sa
``sikkhÄ• sÄ• jÄ«vasamÄ• nnoâ€™â€™ ti etthavattabbaá¹ƒ vuttaá¹ƒ.

kiá¹ƒ iminÄ• visesavacanena payojanaá¹ƒ, nanu ``yo pana bhikkhu sikkhaá¹ƒ appaccakkhÄ
dubbalyaá¹ƒanÄ• vikatvÄ• ... pe ... asaá¹ƒvÄ• soâ€™â€™ ti ettakameva vattabbanti ce \Be
vattabbaá¹ƒaniá¹-á¹-happasaá¹…gato. yo pana sikkhÄ• sÄ• jÄ«vasamÄ• panno theyyasaá¹
samaÃ±Ã±Ä• mattena, paá¹-iÃ±Ã±Ä• mattena vÄ• bhikkhu, tassÄ• pi sikkhÄ• paccakkhÄ•
appaccakkhÄ• ya camethunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa pÄ• rÄ• jikÄ• patti. yo vÄ• p
Ä• pattiá¹ƒÄ• pajjitvÄ• na sikkhÄ• sÄ• jÄ«vasamÄ• panno tassa ca, yo vÄ• pakkhapaá¹‡á¸
paá¹‡á¸• akabhÄ• vÅ«pagamanenana sikkhÄ• sÄ• jÄ«vasamÄ• panno tassa ca tadubhaya
``paá¹‡á¸• akabhÄ• vapakkhe capakkhapaá¹‡á¸• ako upasampadÄ• ya na vatthÅ«â€™â€™
pakkhe vatthÅ«ti siddhaá¹ƒ, tasmiá¹ƒ pakkhe upasampanno paá¹‡á¸• akabhÄ• vapakkhe pa
sikkhÄ• sÄ• jÄ«vasamÄ• panno, so pariccajitabbasikkhÄ• yaabhÄ• vena sikkhaá¹ƒ appacca
aá¹…gajÄ• taggahaá¹‡Ä• dayo methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, tassa kuto pÄ• rÄ•
ayaá¹ƒ nayo apaá¹‡á¸• akapakkhaá¹ƒ alabhamÄ• nasseva paratoyujjati, labhantassa pana
kusalÄ• naá¹ƒ samÄ• pattikkhaá¹‡e bhavaá¹…gavicchede satipi amaraá¹‡aá¹ƒviya paá¹‡á¸
bhikkhubhÄ• vo atthi. saá¹ƒvÄ• saá¹ƒ vÄ• sÄ• diyantassa na theyyasaá¹ƒvÄ• sakabhÄ• vo
ajjhÄ• pannassa viya. na ca sahaseyyÄ• dikaá¹ƒ janeti. gaá¹‡apÅ«rako panana hoti antima

viya, na so sikkhÄ• sÄ• jÄ«vasamÄ• panno, itarasmiá¹ƒ panapakkhe hoti, ayaá¹ƒ imassa ta
sahetuko, udÄ• hu ahetukoti? na ahetuko. yato upasampadÄ• tassa apaá¹‡á¸• akapakkhe
sahetukapaá¹-isandhikattÄ• . paá¹‡á¸• akabhÄ• vapakkhepi kissa nÄ• nuÃ±Ã±Ä• tÄ• ti ce?
opakkamikapaá¹‡á¸• akassaviya.

apica \Ne 77/ sikkhÄ• sÄ• jÄ«vasamÄ• pannoti iminÄ• tassa sikkhÄ• samÄ• dÄ• naá¹ƒ dÄ
samÄ• dinnasikkhaá¹ƒappaccakkhÄ• ya tattha ca dubbalyaá¹ƒ anÄ• vikatvÄ• ti vattuá¹ƒ yuj
iminÄ• kÄ• raá¹‡ena yathÄ• vuttÄ• niá¹-á¹-happasaá¹…gato ``yo pana bhikkhu bhikkhÅ«na
sikkhaá¹ƒappaccakkhÄ• yÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. yathÄ• cettha, tathÄ• ``yo pana bh
sikkhÄ• sÄ• jÄ«vasamÄ• pannosikkhaá¹ƒ appaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikatvÄ• gÄ
theyyasaá¹…khÄ• taá¹ƒÄ• diyeyya (Vin III 89), sugatacÄ«varappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ
chedanakaá¹ƒpÄ• cittiyaâ€™â€™ ntiÄ• dinÄ• (Vin IV 548) nayena sabbattha yojetabbaá¹ƒ
__antamasotiracchÄ• nagatÄ• yapÄ«_ti manussitthiá¹ƒ upÄ• dÄ• ya vuttaá¹ƒ. na hi ``pagev
purisevÄ• â€™â€™ ti vattuá¹ƒ yujjati. sesaá¹ƒ tattha tattha vuttanayameva.

ayaá¹ƒ paá¹-hamapÄ• rÄ• jikassa mÄ• tikÄ• ya tÄ• va vinicchayo.

catubbidhavinayakathÄ• vaá¹‡á¹‡anÄ•

<45> __nÄ«haritvÄ• _ti ettha sÄ• sanato nÄ«haritvÄ• ti attho. ``paÃ±cahupÄ• li, aá¹…gehis
nÄ• nuyuÃ±jitabbaá¹ƒ. katamehi paÃ±cahi? suttaá¹ƒ na jÄ• nÄ• ti, suttÄ• nulomaá¹ƒna jÄ• n
evamÄ• dito hi pariyattisÄ• sanato suttaá¹ƒ, suttÄ• nulomaÃ±canÄ«haritvÄ• pakÄ• sesuá¹ƒ
amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ uggaho paripucchÄ• tibhaá¹‡atÄ«â€™â€™ ti evamÄ• dito p
Ä• cariyavÄ• daá¹ƒ nÄ«haritvÄ• pakÄ• sesuá¹ƒ. __bhÄ• rukacchakavatthusmiá¹ƒ_ ``Ä• yas
anÄ• patti, Ä• vuso, supinantenÄ• â€™â€™ ti (Vin III 78) evamÄ• dito pariyattisÄ• sanato e
nÄ«haritvÄ• pakÄ• sesuá¹ƒ. tÄ• ya hi attanomatiyÄ• thero etadaggaá¹-á¹-hÄ• naá¹ƒ labhi. a
bhagavatÄ• ``anupasampannena paÃ±Ã±attena vÄ• apaÃ±Ã±attenavÄ• vuccamÄ• no ...
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 343). tattha hi paÃ±Ã±attaá¹ƒ nÄ• ma suttaá¹ƒ. s
apaÃ±Ã±attaá¹ƒ nÄ• ma. tenÄ• yaá¹ƒ ``catubbidhaÃ±hivinayaá¹ƒ, mahÄ• therÄ• â€™â€™ ‘
sandhÄ• ya vuttaá¹ƒ nÄ• gasenattherena. __Ä• haccapadenÄ• _tiaá¹-á¹-ha vaá¹‡á¹‡aá¹-á¹-
padanikÄ• yenÄ• ti attho, udÄ• haá¹-ena kaá¹‡á¹-hokkantenapadasamÅ«henÄ• ti adhippÄ•
Ä• haccabhÄ• sitassa rasena, tato uddhaá¹-ena vinicchayenÄ• tiattho. suttacchÄ• yÄ• viya
Ä• cariyavÄ• do __ ``Ä• cariyavaá¹ƒsoâ€™â€™ _tivutto __pÄ• á¸·iyaá¹ƒ_ vuttÄ• naá¹ƒ Ä• c
Ä• bhatova pamÄ• á¹‡anti dassanatthaá¹ƒ. __adhippÄ• yo_tikÄ• raá¹‡opapattisiddho uhÄ•
paccakkhÄ• dipamÄ• á¹‡apatirÅ«pako. __adhippÄ• yo_tiettha ``attanomatÄ«â€™â€™ ti ke

__parivÄ• raá¹-á¹-hakathÄ• yaá¹ƒ_ \Be 86/, idha ca kiÃ±cÄ• pi ``suttÄ• nulomaá¹ƒ nÄ• ma c
tivuttaá¹ƒ, atha kho mahÄ• padesanayasiddhaá¹ƒ paá¹-ikkhittÄ• paá¹-ikkhittaá¹ƒ anuÃ±Ã±Ä

kappiyÄ• kappiyantiatthato vuttaá¹ƒ hoti. tattha yasmÄ• á¹-hÄ• naá¹ƒ okÄ• so padesoti kÄ•
``aá¹-á¹-hÄ• nametaá¹ƒ, Ä• nanda, anavakÄ• soâ€™â€™ tiÄ• di (Vin III 43) sÄ• sanato, ``n
ca ``asandiá¹-á¹-hiá¹-á¹-hÄ• naâ€™â€™ ntica ``asandiá¹-á¹-hi ca pana padesoâ€™â€™ ti c
__mahÄ• padesÄ• _ti mahÄ• kÄ• raá¹‡Ä• nÄ«tiattho. kÄ• raá¹‡aá¹ƒ nÄ• ma Ã±Ä• pako het
pana tesaá¹ƒ mahÄ• visayattÄ• mahÄ• bhÅ«tÄ• naá¹ƒ viya. te duvidhÄ• vinayamahÄ• pad
cÄ• ti. tattha vinayamahÄ• padesÄ• vinaye payogaá¹ƒ gacchanti, itare ubhayatthÄ• pi, tene
__parivÄ• re_anuyogavatte ``dhammaá¹ƒ na jÄ• nÄ• ti, dhammÄ• nulomaá¹ƒ na jÄ• nÄ• tÄ
tattha __dhamma_nti á¹-hapetvÄ• vinayapiá¹-akaá¹ƒ avasesapiá¹-akadvayaá¹ƒ. __dhammÄ
suttantikecattÄ• ro mahÄ• padese. tattha yo dhammaá¹ƒ dhammÄ• nulomaÃ±ceva jÄ• nÄ•
vinayÄ• nulomaÃ±ca, so ``dhammaá¹ƒ rakkhÄ• mÄ«â€™â€™ ti vinayaá¹ƒ ubbinayaá¹ƒ kar
rakkhÄ• mÄ«â€™â€™ tidhammaá¹ƒ uddhammaá¹ƒ karoti, ubhayaá¹ƒ jÄ• nanto ubhayampi

tatridaá¹ƒ mukhamattaá¹ƒ --- tattha paá¹-hamo ``so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-ha
uddharaá¹‡aá¹ƒsÄ• diyati Ä• patti, na sÄ• diyati anÄ• pattÄ«â€™â€™ ti ettha vippaá¹-ipajja
hÄ• yasmÄ• sukhavedanÄ«yassa upÄ• dinnaphoá¹-á¹-habbassa, kÄ• yindriyassa ca samÄ•
paá¹-ivijÄ• nantokÄ• yikasukhavedanuppattimattena sÄ• diyati nÄ• mÄ• ti paricchinditvÄ• t
pÄ• rÄ• jikassÄ• tiasevanÄ• dhippÄ• yassapi Ä• pattippasaá¹…gaá¹ƒ karoti, tathÄ• yassa s
yonidosavasena vÄ• dukkhÄ• asÄ• tÄ• vedanÄ• , vÄ• topahaá¹-agattatÄ• ya vÄ• neva kÄ
ajÄ• natopi ``anÄ• patti asÄ• diyantassÄ• â€™â€™ ti (Vin III 76) suttantaá¹ƒ dassetvÄ•
sevanÄ• dhippÄ• yassÄ• pianÄ• pattippasaá¹…gaá¹ƒ karoti, tathÄ• yadi mocanarÄ• gena u
saá¹…ghÄ• diseso, pagevamethunarÄ• genÄ• ti dukkaá¹-aá¹-á¹-hÄ• naá¹ƒ gahetvÄ• saá¹.
karoti, evaá¹ƒ vinayaá¹ƒ ubbinayaá¹ƒkaroti nÄ• ma. itaro ``anÄ• patti ajÄ• nantassÄ• ti vutta
jÄ• naneneva \Be 87/ sukhavedanÄ• hotu vÄ• mÄ• vÄ• sÄ• diyanÄ• hotÄ«â€™â€™ ti va
asevanÄ• dhippÄ• yassapijÄ• nato anÄ• pattiá¹-á¹-hÄ• ne Ä• pattiá¹ƒ karoti, anavajjaá¹ƒ sÄ
dhammaá¹ƒuddhammaá¹ƒ karoti. ubhayaá¹ƒ pana jÄ• nanto ``bhikkhussa sevanacittaá¹ƒ up
vacanato sevanacittamevettha \Ne 79/ pamÄ• á¹‡aá¹ƒ, tassa bhÄ• vena Ä• patti pÄ• rÄ• jik
anÄ• pattÄ«â€™â€™ tivatvÄ• ubhayampi rakkhati sampÄ• deti. iminÄ• nayena sabbasikk
sappayojanÄ• kÄ• tabbÄ• .

saá¹…gÄ«tiá¹ƒ Ä• ropetvÄ• á¹-hapitapÄ• á¸·ito vinimuttaá¹ƒ katvÄ• á¹-hapitattÄ• __pÄ• á¸
nayato, anulomato ca pÄ• á¸·i__okkantavinicchayappavattÄ• _ anupaviá¹-á¹-havinicchayava
``na samÅ«hanissatÄ«â€™â€™ ti jÄ• nantopi bhagavÄ• kevalaá¹ƒ ``tesaá¹ƒ mataá¹ƒ pacc
viya pamÄ• á¹‡aá¹ƒ karotÅ«â€™â€™ ti dassanatthaÃ±ca parinibbÄ• nakÄ• le evamÄ• ha `
saá¹…gho mamaccayena khuddÄ• nukhuddakÄ• ni sikkhÄ• padÄ• ni samÅ«hanatÅ«â€™â
siddhaá¹ƒ ``paÃ±Ã±attampi ce sikkhÄ• padaá¹ƒ samÅ«hanituá¹ƒ yassa saá¹…ghassa anuÃ
paÃ±Ã±attÄ• nulomaá¹ƒ atirekatthadÄ«panaá¹ƒ, pagevÄ• nuÃ±Ã±Ä• taá¹ƒ bhagavatÄ• â€™
bhiyyoÅ«nÄ• tirittasikkhÄ• padesu Ä• cariyakulesu vivÄ• do aÃ±Ã±amaÃ±Ã±aá¹ƒ na kÄ• ta
saá¹…gho na samÅ«hanÄ«ti? aÃ±Ã±amaÃ±Ã±aá¹ƒ vivÄ• dappasaá¹…gadassanato. bhaga

sammodamÄ• nehi avivadamÄ• nehi sikkhitabbaâ€™â€™ nti vuttaá¹ƒ. tattha ca ekaccether
aÃ±Ã±avÄ• dadassanato vivadamÄ• nehi sikkhitabbaá¹ƒ jÄ• taá¹ƒ, tadabhÄ• vattampiÃ±att
sÄ• vetvÄ• avivadamÄ• neheva sikkhitabbaá¹ƒ akÄ• si.

__apicÄ• _ti attano matiyÄ• pÄ• kaá¹-akaraá¹‡atthaá¹ƒ Ä• rambho. tattha
``suttantÄ• bhidhammavinayaá¹-á¹-hakathÄ• sÅ«â€™â€™ tivacanato piá¹-akattayassapi sÄ
veditabbÄ• , ``atha panÄ• yaá¹ƒ kappiyaâ€™â€™ ntiÄ• divinayasseva. __kÄ• rakasaá¹…gh
saá¹…gÄ«tikÄ• rakasaá¹…ghasadisaá¹ƒ. ``suttÄ• dicatukkaá¹ƒappaccakkhÄ• ya tena aviru
kÄ• rakasaá¹…ghasadisaâ€™â€™ nti __dhammasirittherassa gaá¹‡á¹-hipade_vuttaá¹ƒ, taá
balavataraá¹ƒ. suttaÃ±hi appaá¹-ivattiyaá¹ƒ kÄ• rakasaá¹…ghasadisaâ€™â€™ ntietehi pad
__pÄ• katike_ \Be 88/ pana __gaá¹‡á¹-hipade_ ``tamatthaá¹ƒ vinicchinitvÄ• tassa kÄ• rakas
vuttaá¹ƒ. __paravÄ• dÄ«_ti amhÄ• kaá¹ƒ samayavijÄ• nanako aÃ±Ã±anikÄ• yikotivuttaá¹ƒ.
suttÄ• nuloma_nti kathaá¹ƒ? ``aÃ±Ã±atra udakadantaponÄ• â€™â€™ ti (Vin IV 266) suttaá
tadanulomato nÄ• á¸·ikeraphalassa udakampi udakameva hotÄ«tiparavÄ• dÄ« ca.

``nÄ• á¸·ikerassa yaá¹ƒ toyaá¹ƒ, purÄ• á¹‡aá¹ƒ pittabandhanaá¹ƒ.

tameva taruá¹‡aá¹ƒ toyaá¹ƒ, pittaghaá¹ƒ balabandhanaâ€™â€™ nti || ---

evaá¹ƒ \Ne 80/ paravÄ• dinÄ• vutte sakavÄ• dÄ« dhaÃ±Ã±aphalassa gatikattÄ• , Ä• hÄ• ra
``yÄ• vakÄ• likamevataâ€™â€™ nti vadanto paá¹-ikkhipati. __paro Ä• cariyavÄ• da_nti ``su
etthaupacÄ• raá¹ƒ okkamitvÄ• kiÃ±cÄ• pi pariharati, avahÄ• ro evÄ• â€™â€™ ti aá¹-á¹-hak
``tathÄ• karonto pÄ• rÄ• jikamÄ• pajjatÄ«â€™â€™ ti paravÄ• dinÄ• vutte sakavÄ• dÄ« ``su
dukkaá¹-assÄ• â€™â€™ ti suttaá¹ƒ tattheva Ä• gatamahÄ• aá¹-á¹-hakathÄ• vacanena sadd
tathÄ• karontassa dukkaá¹-amevÄ• ti. __paro attanomatÄ«_ti ettha ``purebhattaá¹ƒ parasa
purebhattameva harissÄ• mÄ«ti vÄ• yamantassa pacchÄ• bhattaá¹ƒ hoti, purebhattapayogo
na muccatÄ«ti tumhÄ• kaá¹ƒ theravÄ• dattÄ• mÅ«laá¹-á¹-hassa pÄ• rÄ• jikamevÄ• â€™â€
sakavÄ• dÄ« ``taá¹ƒ saá¹…ketaá¹ƒ pure vÄ• pacchÄ• vÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati
anÄ• pattÄ«â€™â€™ ti (Vin III 119) suttaá¹ƒ dassetvÄ• paá¹-ikkhipati.

__paro sutta_nti ``aniyatahetudhammo sammattaniyatahetudhammassa Ä• rammaá¹‡apaco
paá¹-á¹-hÄ• ne likhitaá¹ƒ dassetvÄ• ``ariyamaggassa na nibbÄ• namevÄ• rammaá¹‡aâ€™â
sakavÄ• dÄ« ``Ä• rammaá¹‡attikÄ• disuttÄ• nulome na otaratÄ«â€™â€™ ti paá¹-ikkhipati. s
hi suttaá¹ƒ nÄ• ma, netaraá¹ƒ. tena vuttaá¹ƒ pÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä• yatÄ«ti ettakena
saá¹…gÄ«tiyo Ä• ruá¸·hapÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ _tiÄ• di. tÄ• disaÃ±h
``appamÄ• do amataá¹ƒ padaá¹ƒ, pamÄ• do maccuno padaâ€™â€™ nti (Dhp 21; Nett 26) v
bhuÃ±jitvÄ• parissayÄ• ni parivajjitvÄ• satiá¹ƒ paccupaá¹-á¹-hapetvÄ• viharantonicco hotÄ
89/ atthassa vasena Ä• ruá¸·hampi suttaá¹ƒ na gahetabbaá¹ƒ, tena vuttaá¹ƒ no ce tathÄ• p

__ ``no ce tathÄ• paÃ±Ã±Ä• yati, na otaratina sametÄ«â€™â€™ _ti. __ ``bÄ• hirakasuttaá¹
attano suttampi atthenaasamentaá¹ƒ na gahetabbaá¹ƒ. __paro Ä• cariyavÄ• da_ntiÄ• dÄ«s
pamÄ• dalekhavasena tatthatattha Ä• gataá¹-á¹-hakathÄ• vacanaá¹ƒ theravÄ• dehi saddhiá

__atha panÄ• yaá¹ƒ Ä• cariyavÄ• daá¹ƒ_. __paro sutta_nti paravÄ• dinÄ• ``mÅ«labÄ«jaá¹ƒ
siá¹…giveraá¹ƒvacÄ• ... pe ... bÄ«je bÄ«jasaÃ±Ã±Ä« chindati vÄ• chedÄ• peti vÄ• bhinda
pÄ• cittiyassÄ• ti (Vin IV 91) tumhÄ• kaá¹ƒ pÄ• á¹-hattÄ• haliddigaá¹‡á¹-hiá¹ƒ chindantassa
vutte sakavÄ• dÄ« ``yÄ• ni vÄ• panaÃ±Ã±Ä• ni atthi mÅ«le saÃ±jÄ• yantÄ«â€™â€™ tiÄ• d
aá¹-á¹-hakathÄ• saá¹…khÄ• tena Ä• cariyavÄ• dena paá¹-ikkhipati. na hi gaá¹‡á¹-himhi gaá
suttÄ• nuloma_nti paravÄ• dinÄ• ``anÄ• patti evaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒuggaho
`amhÄ• kaá¹ƒ \Ne 81/ porÄ• á¹‡abhikkhÅ« ekapÄ• sÄ• de gabbhaá¹ƒ thaketvÄ• anupasam
tathÄ• katvÄ• Ä• gatÄ• , tasmÄ• amhÄ• kaá¹ƒ vaá¹-á¹-atÄ«â€™ ti tumhesu eva ekaccesu
kiÃ±ci vattuá¹ƒ sakkÄ• â€™â€™ ti vutte sakavÄ• dÄ« ``suttaá¹ƒ suttÄ• nulomaÃ±cauggahit
Ä• cariyÄ• naá¹ƒ uggaho pamÄ• á¹‡aâ€™â€™ ntiÄ• diaá¹-á¹-hakathÄ• vacanaá¹ƒ dassetvÄ
attanomati_nti ``dvÄ• raá¹ƒ vivaritvÄ• anÄ• pucchÄ• sayitesu ke muccantÄ«â€™â€™ ti ett
muccanti yo ca yakkhagahitako, yo ca bandhitvÄ• nipajjÄ• pitoti tumhÄ• kaá¹ƒtheravÄ• dat
tathÄ• vÄ• nipannÄ• dayopi muccantÄ«ti paá¹-isedheti.

__atha panÄ• yaá¹ƒ attanomatiá¹ƒ_. __paro sutta_nti ``Ä• pattiá¹ƒ Ä• pajjantÄ«â€™â€™ ti
sakavÄ• dÄ« ``divÄ• kilantarÅ«po maÃ±ce nisinno pÄ• de bhÅ«mito amocetvÄ• vaniddÄ• v
anÄ• pattÄ«â€™â€™ tiÄ• diaá¹-á¹-hakathÄ• vacanaá¹ƒ (Sp (to Vin III) I 77) dassetvÄ• ekab
muccantÄ«ti paá¹-isedheti. __athÄ• yaá¹ƒ attanomatiá¹ƒ_. __paro suttÄ• nuloma_nti ``doma
devÄ• naminda, duvidhena vadÄ• mi sevitabbampi asevitabbampÄ«tiÄ• divacanehi (DN II 3
sadÄ• rapose doso tumhÄ• kaá¹ƒ natthi, tena \Be 90/vuttaá¹ƒ `puttadÄ• rassa saá¹…gahoâ
265) paravÄ• dinÄ• vuttekiÃ±cÄ• pi sakavÄ• dÄ« bahussuto na hoti, atha kho rÄ• gasahite
bhavitabbantipaá¹-ikkhipati. sesesupi iminÄ• nayena aÃ±Ã±athÄ• pi anurÅ«pato yojetabbaa
upatissattherÄ• dayoÄ• hu. dhammasiritthero pana ``ettha paroti vutto aÃ±Ã±anikÄ• yiko, se
suttÄ• dÄ«niyevaÄ• harati. tÄ• ni sakavÄ• dÄ« attano suttÄ• dimhi otÄ• retvÄ• sace samet
paá¹-ikkhipatÄ«â€™â€™ ti vadati.

catubbidhavinayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

__sikkhÄ• padavibhaá¹…ge_ pana kiÃ±cÄ• pi __yo panÄ• _ti anavasesapariyÄ• dÄ• napad
__bhikkhÅ«_tiiminÄ• parapadena samÄ• nÄ• dhikaraá¹‡attÄ• tadanurÅ«pÄ• nevassa vibh
bhikkhunibbacanapadÄ• nitÄ«á¹‡i kiÃ±cÄ• pi sabhikkhubhÄ• vassa, abhikkhubhÄ• vassa c
pabbajitassa sÄ• dhÄ• raá¹‡Ä• ni, tathÄ• pi ``asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ•

ajjhÄ• panno, taÃ±ce suddhadiá¹-á¹-hisamÄ• no anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• d
saá¹…ghÄ• disesenadukkaá¹-assÄ• â€™â€™ ti evamÄ• disuttaá¹ƒ nibbacanatthayuttova p
saá¹…ghÄ• disesena \Ne 82/ dukkaá¹-assÄ• â€™â€™ ti (Vin III 389) ettha vatthu, na itaro g
dassanatthaá¹ƒ vuttaá¹ƒ. sabbassapi vinayapiá¹-akassa sÄ• dhÄ• raá¹‡aá¹ƒ bhikkhulakkha
bhagavÄ• Ä• rabhi. yo panasuddho eva samÄ• no kenaci kÄ• raá¹‡ena gihiliá¹…ge á¹-hito,
sabhikkhubhÄ• vattÄ• evavatthu hoti, asuddhopi bhikkhuliá¹…ge á¹-hitattÄ• ti ayamattho da
Ã±Ä• takehi, paccatthikehi vÄ• rÄ• jabhayÄ• dikÄ• raá¹‡ena vÄ• kÄ• sÄ• vesu saussÄ• ho
puna kÄ• sÄ• vaggahaá¹‡ena theyyasaá¹ƒvÄ• sakabhÄ• vÄ• nupagamanato, bhikkhunibba
vuttaá¹ƒ hoti. yo pana liá¹…gatthenako bhikkhunibbacanatthaá¹ƒ sayaÃ±caajjhupagato, saá
taÃ±ce suddhadiá¹-á¹-hi samÄ• no anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ• dhippÄ• yovad
saá¹…ghÄ• disesena dukkaá¹-assÄ• ti ayampi attho dassito hoti.

``samaÃ±Ã±Ä• ya bhikkhu paá¹-iÃ±Ã±Ä• ya bhikkhÅ«â€™â€™ ti vacanadvayaá¹ƒ yathÄ• v
antarÄ• uppannÄ• ya niyatÄ• ya micchÄ• diá¹-á¹-hiyÄ• upacchinnakusalamÅ«lo kevalÄ• y
paá¹-iÃ±Ã±Ä• yaca ``bhikkhÅ«â€™â€™ ti vuccati, na paramatthatoti imaá¹ƒ atirekatthaá¹ƒ d
hoti? ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ekadhammampi samanupassÄ• mi, yaá¹ƒ evaá¹ƒ
yathayidaá¹ƒ, bhikkhave, micchÄ• diá¹-á¹-hi. micchÄ• diá¹-á¹-hiparamÄ• ni, bhikkhave, mah
Ä• haccabhÄ• sitaá¹ƒsaá¹…gÄ«tittayÄ• ruá¸·haá¹ƒ suttaá¹ƒ, __aá¹-á¹-hakathÄ• ya_mpissa
etesanti micchÄ• diá¹-á¹-hiparamÄ• nÄ«â€™â€™ ti (AN a I 310) vuttaá¹ƒ. paÃ±ca Ä• nanta
mahÄ• sÄ• vajjÄ• ni, micchÄ• diá¹-á¹-hipana mahÄ• sÄ• vajjatarÄ• ti adhippÄ• yoti. kasmÄ•
sabbabalavampikappaá¹-á¹-hitikameva hoti, niyatamicchÄ• diá¹-á¹-hiyÄ• pana paricchedo n
samannÄ• gatassabhavato vuá¹-á¹-hÄ• naá¹ƒ natthi, tasmÄ• ``imassa bhikkhukaraá¹‡Ä• k
saá¹ƒvijjantÄ«â€™â€™ tivÄ• ``suddhovÄ• yaâ€™â€™ nti vÄ• na sakkÄ• vattuá¹ƒ. ``diá¹-á
Ä• pattiyoÄ• pajjatÄ«â€™â€™ ti vuttattÄ• na sakkÄ• ``asuddhoâ€™â€™ ti vÄ• ``aÃ±Ã±at
dhammaá¹ƒajjhÄ• pannoâ€™â€™ ti vÄ• vattuá¹ƒ. esa hi ubhopi pakkhe na bhajati, tena vu
paá¹-iÃ±Ã±Ä• ya ca bhikkhu, na paramatthatoâ€™â€™ ti.

kimatthaá¹ƒ panevaá¹ƒ mahÄ• sÄ• vajjÄ• ya niyatamicchÄ• diá¹-á¹-hiyÄ• pÄ• rÄ• jikaá¹ƒ bh
dubbijÄ• nattÄ• . pakatiyÄ• pesÄ• diá¹-á¹-hi nÄ• ma ``sammÄ• â€™â€™ ti vÄ• ``micchÄ•
pageva ``niyatÄ• â€™â€™ ti vÄ• ``aniyatÄ• â€™â€™ ti vÄ• ti. tattha pÄ• rÄ• jikÄ• pattiyÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ asamadiá¹-á¹-hikaá¹ƒ pÄ• rÄ• jikaá¹ƒ maÃ±Ã±amÄ• nÄ• uposathÄ• d
sÄ• sanaá¹ƒ vinÄ• seyyuá¹ƒ, sayaÃ±ca apuÃ±Ã±aá¹ƒ pasaveyyuá¹ƒ suddhesupi bhikkhÅ«s
vippaá¹-ipattiyÄ• paá¹-ipajjanena. tasmÄ• upÄ• yakusalatÄ• ya pÄ• rÄ• jikaá¹ƒ apaÃ±Ã±Ä•
ukkhepanÄ«yakammaá¹ƒ, sammÄ• vattaÃ±ca paÃ±Ã±Ä• petvÄ• taá¹ƒ saá¹…ghena asamb
bhagavÄ• hi tassace esÄ• diá¹-á¹-hi aniyatÄ• , sammÄ• vattaá¹ƒ pÅ«retvÄ• osÄ• raá¹‡aá
bhaveyya. niyatÄ• ce, aá¹-á¹-hÄ• nametaá¹ƒ anavakÄ• so, yaá¹ƒ so niyatamicchÄ• diá¹-á¹-
pÅ«retvÄ• osÄ• raá¹‡aá¹ƒ labhitvÄ• pakatatto bhaveyya. kevalaá¹ƒ ``samaÃ±Ã±Ä• yabhikk
paá¹-iÃ±Ã±Ä• yabhikkhÅ«â€™â€™ tinÄ• mamattadhÄ• rako hutvÄ• paraá¹ƒ maraá¹‡Ä• a

saá¹ƒsÄ• rakhÄ• á¹‡ukova bhavissatÄ«ti imaá¹ƒ nayaá¹ƒaddasa.

aá¹-á¹-hasu upasampadÄ• su tissovettha vuttÄ• , na itarÄ• pÄ• á¹-ipuggalattÄ• , bhikkhÅ«n
tattha hi ovÄ• dapaá¹-iggahaá¹‡apaÃ±habyÄ• karaá¹‡Å«pasampadÄ• dvinnaá¹ƒ therÄ• na
tissobhikkhunÄ«naá¹ƒ santakÄ• ti idha nÄ• dhippetÄ• , tissannampi upasampadÄ• naá¹ƒ m
tiÄ• dÄ«nicattÄ• ri padÄ• ni vuttÄ• ni tissannaá¹ƒ sÄ• dhÄ• raá¹‡attÄ• . ehibhikkhubhÄ• ven
saraá¹‡agamanaÃ±atticatutthenavÄ• upasampanno hi bhadro ca sÄ• ro ca sekkho ca asek
upasampadavacanaá¹ƒ pana nesaá¹ƒsÄ• vakabhÄ• vadÄ«panatthaá¹ƒ. ime eva hi Ä• pattiá
sammÄ• sambuddhÄ• , paccekabuddhÄ• ca.

__ayaá¹ƒ imasmiá¹ƒ atthe adhippeto_ti ettha ca Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhabbÄ• Ã±atticat
upasampannÄ• . na hi aÃ±Ã±e ehibhikkhusaraá¹‡agamanaovÄ• dapaá¹-iggahaá¹‡apaÃ±ha
upasampannÄ• Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhabbÄ• , tenete paá¹-ikkhipitvÄ• ``ayaá¹ƒ imasmi
adhippetobhikkhÅ«â€™â€™ ti antimova vuttoti kira __dhammasiritthero, _ taá¹ƒ ayuttaá¹ƒ.
Ä• pattiá¹ƒ Ä• pajjituá¹ƒ buddhÄ• ca paccekabuddhÄ• cÄ• â€™â€™ ti (Vin V 322) ettakam
ehibhikkhuÄ• dayopi vattabbÄ• siyuá¹ƒ. kiÃ±ca bhiyyo ``dve puggalÄ• bhabbÄ• Ä• pattiá¹ƒ
bhikkhuniyo cÄ• â€™â€™ ti sÄ• maÃ±Ã±ena vuttattÄ• ca, apica Ä• pattibhayaá¹-á¹-hÄ• na
Ä• yasmÄ• sÄ• riputto Ä• vasathapiá¹‡á¸• aá¹ƒ kukkuccÄ• yantona paá¹-iggahesi, cÄ«vara
ticÄ«varaá¹ƒ gahetvÄ• nadiá¹ƒ taranto manaá¹ƒ vuá¸·hoahosi mahÄ• kassapo. kiÃ±ca sara
upasampanne Ä• rabbha saddhivihÄ• rikavattÄ• dÄ«niasammÄ• vattantÄ• naá¹ƒ nesaá¹ƒ d
dissanti, tasmÄ• dubbicÄ• ritametaá¹ƒ. __ayaá¹ƒ imasmiá¹ƒ atthe adhippeto bhikkhÅ«_ti pa
saraá¹‡agamanÅ«pasampadÄ• ya anuÃ±Ã±Ä• tappasaá¹…gabhayÄ• ti__upatissatthero, _
tasmimpi vutte pubbe paá¹-ikkhittÄ• pi sÄ• puna evaá¹ƒ vadantena anuÃ±Ã±Ä• tÄ• ti bhikkh
vimati vÄ• uppajjati \Ne 84/, tasmÄ• na vuttÄ• ti vuttaá¹ƒ hoti, taá¹ƒ ``bhikkhunÄ« nÄ• ma u
upasampannÄ• â€™â€™ ti (Vin IV 161) iminÄ• sameti. idaÃ±hi sÄ• kiyÄ• dÄ«naá¹ƒ anuÃ±
anuppabandhabhayÄ• vuttaá¹ƒ.

ayaá¹ƒ \Be 93/ panettha amhÄ• kaá¹ƒ khanti --- bhikkhu-padaniddesattÄ• yattakÄ• ni tena
gacchanti, ye ca vinayapiá¹-ake tattha tattha sandissanti sayaá¹ƒ Ä• pattÄ• pajjanaá¹-á¹-hen
vÄ• duá¹-á¹-hullÄ• rocanapaá¹-icchÄ• danÄ• dÄ«su paresaá¹ƒ Ä• pattikaraá¹‡aá¹-á¹-hena v
idÄ• niyadidaá¹ƒ tassa bhikkhu-padassa visesanatthaá¹ƒ vuttaá¹ƒ parapadaá¹ƒ ``sikkhÄ• sÄ
ti, tassavasena idaá¹ƒ vuttaá¹ƒ ``ayaá¹ƒ imasmiá¹ƒ atthe adhippeto bhikkhÅ«â€™â€™ ti. so
kammavÄ• cÄ• nantaramevasikkhÄ• sÄ• jÄ«vasamÄ• panno hoti tato paá¹-á¹-hÄ• ya saudd
uppattidassanato, tassevaca sikkhÄ• paccakkhÄ• naá¹ƒ dissati, netarassa. tasseva ca sikkh
sambhavati ``ullumpatumaá¹ƒ, bhante, saá¹…gho anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti
samÄ• dinnattÄ• , tasseva ca upasampannasamanantarameva akaraá¹‡Ä«yanissayÄ• cikk
pÄ• timokkhaá¹ƒuddesaá¹ƒ paccakkhÄ• mÄ«tiÄ• disikkhÄ• paccakkhÄ• nalakkhaá¹‡apÄ• r
sikkhÄ• paccakkhÄ• naá¹ƒ upÄ• dÄ• yaso eva idhÄ• dhippetoti vuttaá¹ƒ hoti.

yasmÄ• panassa sikkhÄ• paccakkhÄ• naá¹ƒ sabbathÄ• yujjati, tasmÄ• ``sikkhaá¹ƒ paccak
vatthuá¹ƒvÄ«tikkamantassa tato tato Ä• pattito anÄ• patti, itarassa Ä• pattÄ«â€™â€™ ti vat
``yattha yattha sÄ• vajjapaÃ±Ã±atti, anavajjapaÃ±Ã±atti vÄ• , ayaá¹ƒ imasmiá¹ƒ atthe adhip
vuccati, tattha tattha tadajjhÄ• cÄ• ratthenÄ• yameva Ã±atticatutthena upasampanno adhipp
vattuá¹ƒ yujjatÄ«ti veditabbaá¹ƒ. evaá¹ƒ sante yaá¹ƒ vuttaá¹ƒ ``yÄ• ya kÄ• yaci upasampad
`methunaá¹ƒ dhammaá¹ƒ paá¹-isevitvÄ• pÄ• rÄ• jiko hotÄ«â€™ ti atthe bhikkhÅ«tiadhippet
vattabbameva. kathaá¹ƒ hoti? virodhadosopi parihato hoti. kathaá¹ƒ? sace Ã±atticatutthena
idhÄ• dhippeto ``bhikkhÅ«â€™â€™ ti ca ``upasampannoâ€™â€™ tica, tena na upasampan
katvÄ• Ã±atticatutthakammato aÃ±Ã±athÄ• upasampannÄ• nÄ• ma mahÄ• kassapatherÄ
anupasampannaá¹-á¹-hÄ• ne á¹-hatvÄ• sahaseyyapadasodhammÄ• pattiá¹ƒjaneyyuá¹ƒ, on
janeyyunti evamÄ• diko virodhadoso parihatohotÄ«ti sabbaá¹ƒ Ä• cariyo vadati. __maá¹…g

yasmÄ• \Be 94/ te atimahanto jÄ• timado cittaá¹ƒ pariyuá¹-á¹-hÄ• ti, tasmÄ• tumhehi mam
sikkhitabbaá¹ƒ \Ne 85/. __ ``sÄ• tasahagatÄ• _ paá¹-hamajjhÄ• nasukhasahagatÄ• asubhe
__gaá¹‡á¹-hipade_ vuttaá¹ƒ. __uddhumÄ• takasaÃ±Ã±Ä• _ti uddhumÄ• takanimitte
paá¹-iladdhapaá¹-hamajjhÄ• nasaÃ±Ã±Ä• . __rÅ«pasaÃ±Ã±Ä• _ti pathavÄ«kasiá¹‡Ä• dirÅ«
taá¹ƒ byÄ• kÄ• si ``avibhÅ«tÄ• , bhante, uddhumÄ• takasaÃ±Ã±Ä• avaá¸• á¸• hitabbattÄ•
bhante, rÅ«pasaÃ±Ã±Ä• vaá¸• á¸• hitabbattÄ• kasiá¹‡Ä• naâ€™â€™ nti. paÃ±caupasamp
__Ã±atticatutthenÄ• _ti ettha kiÃ±cÄ• pi Ã±attisabbapaá¹-hamaá¹ƒ vuccati, tissannaá¹ƒ pan
atthabyaÃ±janabhedÄ• bhÄ• vato atthabyaÃ±janabhinnÄ• Ã±attitÄ• saá¹ƒ catutthÄ• ti katvÄ
vuccati. byaÃ±janÄ• nurÅ«pameva aá¹-á¹-hakathÄ• ya ``tÄ«hi anussÄ• vanÄ• hi ekÄ• ya ca
atthapavattikkamena padena pana ``ekÄ• ya Ã±attiyÄ• tÄ«hi anussÄ• vanÄ• hÄ«â€™â€™
``cattÄ• rimÄ• ni, bhikkhave, kammÄ• ni (Vin I 384), cha imÄ• ni, bhikkhave, kammÄ• ni adh
vaggakammaâ€™â€™ nti (Vin I 387) vacanato kuppakammampi katthaci ``kammaâ€™â€™
``akuppenÄ• â€™â€™ _tivuttaá¹ƒ.

yasmÄ• akuppampi ekaccaá¹ƒ na á¹-hÄ• nÄ• rahaá¹ƒ, yena appatto osÄ• raá¹‡aá¹ƒ ``sosÄ
__campeyyakkhandhake_ (Vin I 395 Ä• dayo) vuccati, tasmÄ• __ ``á¹-hÄ• nÄ• rahenÄ• â€
``á¹-hÄ• nÄ• rahenÄ• â€™â€™ tiidameva padaá¹ƒ vattabbaá¹ƒ, na pubbapadaá¹ƒ iminÄ• a
aá¹-á¹-hÄ• nÄ• rahenaakuppena upasampanno imasmiá¹ƒ atthe anadhippetoti aniá¹-á¹-hap
panetehiekato vuttehi ayamattho paÃ±Ã±Ä• yati ``kevalaá¹ƒ tena akuppena upasampanno a
adhippeto `bhikkhÅ«â€™ ti, á¹-hÄ• nÄ• rahena ca upasampanno ayampi imasmiá¹ƒ atthead
kuppena upasampanno nÄ• dhippetoâ€™â€™ ti. tenÄ• yampi attho sÄ• dhitohoti ``yo pana
Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• deyya, so ca puggaloanupasampannoâ€™â€
na Ã±Ä• yati, tÄ• va samaÃ±Ã±Ä• yabhikkhupaá¹-iÃ±Ã±Ä• yabhikkhubhÄ• vaá¹ƒupagatopi
dassitasamaÃ±Ã±Ä• yabhikkhupaá¹-iÃ±Ã±Ä• yabhikkhu viya aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ
omasanapÄ• cittiyÄ• divatthu hoti, kevalaá¹ƒ anupasampannaá¹-á¹-hÄ• ne á¹-hatvÄ•

``anupasampanneupasampannasaÃ±Ã±Ä« \Be 95/ padaso dhammaá¹ƒ vÄ• ceti, Ä• patti pÄ
IV 47) Ä• pattivatthumeva hutvÄ• tiá¹-á¹-hati. akuppena upasampanno pana pacchÄ• pÄ•
upasampannaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«ti ``paá¹‡á¸• ako, bhikkhave, anupasampanno na up
upasampanno nÄ• setabboâ€™â€™ tiÄ• dinÄ• (Vin I 109) nayena vuttesu pana vajjanÄ«ya
``upasampannoâ€™â€™ ti vuccati, nopi upasampannaá¹-á¹-hÄ• ne tiá¹-á¹-hati, koci tiá¹-á¹-h

ettha \Ne 86/ pana atthi kammaá¹ƒ akuppaá¹ƒ á¹-hÄ• nÄ• rahaá¹ƒ, atthi á¹-hÄ• nÄ• rahaá¹ƒ
akuppaÃ±cevana á¹-hÄ• nÄ• rahaÃ±ca, atthi nÄ• kuppaá¹ƒ na ca á¹-hÄ• nÄ• rahanti idaá¹ƒ
tatthapaá¹-hamaá¹ƒ tÄ• va vuttaá¹ƒ, tatiyacatutthÄ• ni pÄ• kaá¹-Ä• ni. dutiyaá¹ƒ pariyÄ• yen
bhikkhunisaá¹…ghatoekatoupasampannÄ• ya liá¹…gaparivatte sati labbhati. tassa hi pugga
sikkhamÄ• nakÄ• leladdhaá¹ƒ Ã±atticatutthaupasampadÄ• kammaá¹ƒ kiÃ±cÄ• pi akuppaÃ±
purisaliá¹…ge panapÄ• tubhÅ«te ``anujÄ• nÄ• mi, bhikkhave, taá¹ƒyeva upajjhaá¹ƒ tameva
III 69) ettha apariyÄ• pannattÄ• tassa puggalassa kevalaá¹ƒ sÄ• maá¹‡erabhÄ• vÄ• pattito
kuppaá¹ƒjÄ• tanti vuccati. liá¹…gaparivattena cÄ«varassa adhiá¹-á¹-hÄ• navijahanaá¹ƒ viya
bhikkhunisaá¹…ghenakatÄ• ya upasampadÄ• ya vijahanaá¹ƒ hotÄ«ti veditabbaá¹ƒ, aÃ±Ã±a
bhikkhÅ«tiÄ• pajjati. atha vÄ• liá¹…gaparivatte asatipitaá¹ƒ ekatoupasampadÄ• kammaá¹ƒ
tiá¹-á¹-hati. tasmÄ• na tÄ• va sÄ• ``bhikkhunÄ«â€™â€™ ti saá¹…khyaá¹ƒ gacchati. yasmÄ
pÄ• rÄ• jikaá¹ƒdhammaá¹ƒ Ä• pajjitvÄ• pi anÄ• pajjitvÄ• pi uppabbajitukÄ• matÄ• ya gihiliá¹
upasampadÄ• ubhatosaá¹…ghe labbhati, tasmÄ• tena pariyÄ• yena ``kuppatÄ«ti kuppaâ€
yathÄ• vuttakammadosÄ• bhÄ• vato pana ``á¹-hÄ• nÄ• rahaâ€™â€™ nti. bhikkhunÄ« pana
purisaliá¹…gapÄ• tubhÄ• ve sati bhikkhÅ«su upasampadaá¹ƒ labbhatÄ«ti sÄ• dhakaá¹ƒ kÄ
sikkhaá¹ƒ paccakkhÄ• ya uppabbajitÄ• ce, labhatÄ«ti eke, taá¹ƒ panÄ• yuttaá¹ƒ bhikkhuniy
sikkhÄ• paccakkhanÄ• bhÄ• vatotiamhÄ• kaá¹ƒ khantÄ«ti Ä• cariyo. ``yathÄ• `kattabbaâ€™
kuppatÄ«tikatvÄ• karaá¹‡aá¹ƒ __satthusÄ• sanaâ€™â€™ _nti __gaá¹‡á¹-hipade_ vuttaá¹ƒ
``gaá¹‡á¹-hipadeâ€™â€™ _tivuccati, tattha tattha __ ``dhammasirittherassa gaá¹‡á¹-hipade
gahetabbaá¹ƒ.

sÄ• jÄ«vapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

``mahÄ• bodhisattÄ• \Be 96/ niyatÄ• â€™â€™ ti vuttaá¹ƒ __anugaá¹‡á¹-hipade_. yattha _
``anugaá¹‡á¹-hipadeâ€™â€™ _ti, tattha __ ``vajirabuddhittherassÄ• â€™â€™ _ti gahetabb
sÄ• vakabodhipaccekabodhisammÄ• sambodhÄ«tivÄ• tÄ«su bodhÄ«su sammÄ• sambodh
__mahÄ• bodhisattÄ• _ nÄ• ma. pÄ• timokkhasÄ«labahukattÄ• , bhikkhusÄ«lattÄ• , kilesap
uttamena bhagavatÄ• paÃ±Ã±attattÄ• ca __adhikaá¹ƒ, _buddhuppÄ• deyeva pavattanato
__gaá¹‡á¹-hipade_. kiÃ±cÄ• pi paccekabuddhÄ• pidhammatÄ• vasena pÄ• timokkhasaá¹ƒv
honti, tathÄ• pi __ ``buddhuppÄ• deyevapavattatÄ«â€™â€™ _ti niyamitaá¹ƒ tena pariyÄ• ye
\Ne 87/ taá¹ƒ paÃ±Ã±attiá¹ƒuddharitvÄ• â€™â€™ _tiÄ• di. pÄ• timokkhasaá¹ƒvaratopi ca m
sÄ«laá¹ƒ adhisÄ«laá¹ƒ, taá¹ƒ pana idha anadhippetaá¹ƒ. na hi taá¹ƒ pÄ• timokkhuddesena

samantabhadrakaá¹ƒ kÄ• raá¹‡avacanaá¹ƒsabbasikkhÄ• padÄ• naá¹ƒ sÄ• dhÄ• raá¹‡alakk
anupaÃ±Ã±attiyÄ• ariyapuggalÄ• ca ekaccaá¹ƒÄ• pattiá¹ƒ Ä• pajjantÄ«ti sÄ• dhitametaá¹ƒ
samÄ• panno methunaá¹ƒ dhammaá¹ƒpaá¹-isevatÄ«â€™â€™ _ti aá¹-á¹-hakathÄ• vacanaá
nÄ• samatthaá¹ƒ, samatthameva yasmiá¹ƒyasmiá¹ƒ sikkhÄ• pade sÄ• sÄ• vicÄ• raá¹‡Ä• ,
aá¹-á¹-hakathÄ• ya pavattito. tathÄ• hi__kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ (Kkh nidÄ• navaá¹‡á
udakukkhepasÄ«mÄ• dhikÄ• re ``timaá¹‡á¸• alaá¹ƒpaá¹-icchÄ• detvÄ• antaravÄ• sakaá¹ƒ
bhikkhuniyÄ• â€™â€™ ti vuttaá¹ƒ __bhikkhunivibhaá¹…ge_Ä• gatattÄ• . eseva nayo aÃ±Ã±
ce taá¹ƒ? pÄ• á¸·ikkamÄ• nuvattanenapÄ• á¸·ikkamadassanatthaá¹ƒ. tatridaá¹ƒ samÄ• sato
padasodhammasikkhÄ• padassa tikapariccheddeupasampanne upasampannasaÃ±Ã±Ä«, an
akaá¹-Ä• nudhammasikkhÄ• padavasena upasampanne ukkhittakesiyÄ• Ä• patti, tathÄ• s
attho panettha parato Ä• vi bhavissati.

yaá¹ƒ vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tatopi ca maggaphalacittameva adhicittaá¹ƒ, taá
anadhippetaâ€™â€™ ntica, ``tatopi ca maggaphalapaÃ±Ã±Ä• va adhipaÃ±Ã±Ä• , sÄ• pan
taá¹ƒsamÄ• pannobhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevatÄ«â€™â€™ ti. ``tatra yÄ• ya
imasmiá¹ƒatthe adhippetÄ• sikkhÄ• â€™â€™ ti imÄ• ya pÄ• á¸·iyÄ• virujjhati. ayaÃ±hi pÄ
adhisÄ«lasikkhÄ• vaidha adhippetÄ• , na \Be 97/ itarÄ• ti dÄ«peti. aá¹-á¹-hakathÄ• vacanaá
lokiyÄ• naá¹ƒadhippetataá¹ƒ dÄ«peti. ayaá¹ƒ panettha aá¹-á¹-hakathÄ• dhippÄ• yo --- tissop
sikkhÄ• imasmiá¹ƒ paá¹-hamapÄ• rÄ• jike sambhavanti, kÄ• lenÄ• pi adhicittapaÃ±Ã±Ä• lÄ
tathÄ• rÅ«paá¹ƒasappÄ• yaá¹ƒ paccayaá¹ƒ paá¹-icca tato tato adhicittato, adhipaÃ±Ã±Ä• to
sÄ«labhedaá¹ƒpÄ• puá¹‡eyyÄ• ti á¹-hÄ• nametaá¹ƒ vijjati, na lokuttaracittapaÃ±Ã±Ä• lÄ• bh
itaresupisabbesu adinnÄ• dÄ• nÄ• dÄ«su sacittakesu labbhati, acittakesu pana itaropi. tath
vinayapiá¹-akassa, pÄ• timokkhasÄ«lassa ca saá¹…gÄ• hakattÄ• ``sikkhaá¹ƒ appaccakkhÄ
uttarapade paccakkhÄ• nÄ• rahÄ• adhisÄ«lasikkhÄ• va lokiyÄ• ti dassanatthaá¹ƒ pÄ• á¸·iy
adhisÄ«lasikkhÄ• , ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• â€™â€™ ti vuttanti veditab

ettha __sikkhÄ• _ti kÄ• yavacÄ«duccaritato viratÄ« ca cetanÄ• ca, aÃ±Ã±atra cetanÄ• yev
__sikkhÄ• pada_nti sauddesasikkhÄ• padaá¹ƒ, ekaccaá¹ƒ anuddesasikkhÄ• padaÃ±ca labb
__cittassaadhikaraá¹‡aá¹ƒ katvÄ• _ti tasmiá¹ƒ sikkhatÄ«ti adhikaraá¹‡atthe bhummanti das
__yathÄ• sikkhÄ• pada_nti paccavekkhaá¹‡avasena vuttaá¹ƒ. sÄ«lapaccavekkhaá¹‡Ä• pi h
tasmÄ• suppaá¹-icchannÄ• dicÄ• rittesu \Ne 88/ virativippayuttacetanaá¹ƒ pavattentopi sikk
paripÅ«rentotvevasaá¹…khyaá¹ƒ gacchati. ``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™
vuttamariyÄ• daá¹ƒ avÄ«tikkamanto ``tasmiÃ±ca sikkhÄ• pade sikkhatÄ«â€™â€™ ti vuccat
__gaá¹‡á¹-hipade_ vuttaá¹ƒ__ ``sikkhÄ• _ti taá¹ƒ sikkhÄ• padaá¹ƒ sikkhanabhÄ• vena pava
__sÄ• jÄ«va_nti paÃ±Ã±atti. tadatthadassanatthaá¹ƒ pubbe methunasaá¹ƒvarassetaá¹ƒ adh
sikkhÄ• ya guá¹‡asammatÄ• yapuÃ±Ã±asammatÄ• ya tantiyÄ• abhÄ• vato lokassa dubbal
sambhavati. patthanÄ«yÄ• hi sÄ• , tasmÄ• ``yaÃ±ca sÄ• jÄ«vaá¹ƒ samÄ• panno, tattha du
ti vuttaá¹ƒ. Ä• á¹‡Ä• ya hi dubbalyaá¹ƒ sambhavatÄ«ti Ä• yasmÄ• upatisso.

sikkhÄ• paccakkhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__ettha_ \Be 98/ __yÄ• mÄ«_ti amukasmiá¹ƒ titthÄ• yatane, gharÄ• dimhi vÄ• . __bhÄ• vav
assaâ€™â€™ nti Ä• gatattÄ• yaá¹ƒ yaá¹ƒ bhavitukÄ• mo, tassa tassa bhÄ• vassa vikappÄ
aÃ±Ã±abhÄ• vavikappÄ• kÄ• renÄ• ti adhippÄ• yo.

<46> __handÄ• _ti vacasÄ• yeva. __gihibhÄ• vaá¹ƒ patthayamÄ• no_tiÄ• dipadehi cittaniya
cittena sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• venÄ• ti.

<51> __buddhaá¹ƒ dhamma_ntiÄ• dipadehi khettaniyamaá¹ƒ dasseti. tattha Ä• dito cuddas
padehisabhÄ• vapariccÄ• go, pacchimehi aá¹-á¹-hahi bhÄ• vantarÄ• dÄ• naÃ±ca dassitaá¹
dhÄ• rehÄ«_tietehi kÄ• laniyamaá¹ƒ dasseti. __vadatÄ«_ti iminÄ• padena payoganiyamaá
__viÃ±Ã±Ä• petÄ«_tiiminÄ• vijÄ• nananiyamaá¹ƒ dasseti. __ummattako sikkhaá¹ƒ paccak
santikesikkhaá¹ƒ paccakkhÄ• tÄ«_tiÄ• dÄ«hi puggalaniyamaá¹ƒ dasseti. __ariyakena milak
paccakkhÄ• tÄ«_tiÄ• dÄ«hi pana puggalÄ• diniyamepi sati vijÄ• nananiyamÄ• sambhavaá¹
milakkhabhÄ• sÄ• ya kÄ• laniyamo natthi, tÄ• yapi bhÄ• sÄ• ya kÄ• laniyamatthadÄ«pane
ruhatÄ«ti no matÄ«â€™â€™ ti __Ä• cariyo_. __davÄ• yÄ• _tiÄ• dÄ«hi khettÄ• diniyamesat
ruhatÄ«ti dasseti. __sÄ• vetukÄ• mo na sÄ• vetÄ«_ticittaniyamepi sati payoganiyamÄ• bhÄ
__aviÃ±Ã±ussasÄ• veti, viÃ±Ã±ussa na sÄ• vetÄ«_ti cittakhettakÄ• lapayogapuggalavijÄ• n
puggalaá¹ƒuddissa sÄ• veti, tasseva savane na ruhati, na aÃ±Ã±assÄ• ti dassanatthaá¹ƒ vu
vuttaá¹ƒ__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yadi ayameva jÄ• nÄ• tÅ«ti ekaá¹ƒ \Ne 89/ niyametvÄ•
jÄ• nÄ• ti, paccakkhÄ• tÄ• hoti sikkhÄ• . atha so na jÄ• nÄ• ti ... pe ... appaccakkhÄ• tÄ• h
__sabbaso vÄ• pana na sÄ• veti, appaccakkhÄ• hoti sikkhÄ• _ti cittÄ• diniyameneva sikkh
aÃ±Ã±athÄ• ti dassanatthaá¹ƒ vuttaá¹ƒ. ettÄ• vatÄ• ``sikkhÄ• ... pe ... dubbalyaá¹ƒ anÄ• v
padassa padabhÄ• janaá¹ƒ tÄ«hi Ä• kÄ• rehi dassitaá¹ƒ \Be 99/hoti. tattha dve amissÄ• , pa
veditabbo. __teneva vacÄ«bhedenÄ• _titadatthadÄ«panamattaá¹ƒ vacanaá¹ƒ sutvÄ• va ten
jÄ• nÄ• petÄ«ti attho. __cittasampayutta_ntipaccakkhÄ• tukÄ• matÄ• cittasampayuttaá¹ƒ. _
tadadhippÄ• yajÄ• nanamattena hoti.

<53> __vaá¹‡á¹‡apaá¹-á¹-hÄ• naá¹ƒ_ buddhaguá¹‡adÄ«pakaá¹ƒ suttaá¹ƒ. upÄ• ligahapatin
__upÄ• ligÄ• thÄ• _. paÃ±Ã±Ä• á¹‡aá¹ƒ saÃ±Ã±Ä• á¹‡anti atthato ekaá¹ƒ, tasmÄ• __bodh
bodhisaÃ±Ã±Ä• á¹‡aá¹ƒ, bodhibÄ«jantivuttaá¹ƒ hoti.

__dvinnampi niyametvÄ• _ti ettha ``dvÄ«supi jÄ• nantesu eva paccakkhÄ• mÄ«ti adhippÄ•
jÄ• nÄ• ti, na paccakkhÄ• tÄ• hotÄ«â€™â€™ ti aÃ±Ã±atarasmimpi __gaá¹‡á¹-hipade_vutt
na sameti. ``gihÄ« homÄ«â€™â€™ ti vÄ• ``gihimhÄ«â€™â€™ ti vÄ• vuttekiÃ±cÄ• pi vatta
``dhÄ• rehÄ«â€™â€™ ti atthÄ• bhÄ• vÄ• ca ``dhÄ• rehÄ«â€™â€™ ti vutteca parassupari

__sandiá¹-á¹-hikaá¹ƒ dhamma_nti sabbattha dhammavacanaá¹ƒ vuttaá¹ƒyaá¹ƒ sandhÄ• ya
vadati, taá¹ƒ pakÄ• setuá¹ƒ. aÃ±Ã±athÄ• ``vijitavijayaá¹ƒ paccakkhÄ• mÄ«â€™â€™ tivutte
tappasaá¹…gato buddhasaddopi avasÄ• ne vattabbo bhaveyya. Ä• cariyavevacanesupana
upajjhaá¹ƒ aggahetvÄ• , paraá¹ƒ vÄ• uddissa pabbajitaá¹ƒ sandhÄ• yavuttanti. __okallako_
kapaá¹‡Ä• dhivacanaá¹ƒ. __moá¸·ibaddho_ti sikhÄ• baddho, omukkamakuá¹-ovÄ• . __cella
majjhimo. __moá¸·igallo_ mahÄ• sÄ• maá¹‡ero. manussaviggahanÄ• gÄ• dÄ«naá¹ƒ nÄ• ga
bhÄ• sÄ• jÄ• nanakinnarÄ• dÄ«naá¹ƒ vÄ• . ``devatÄ• nÄ• ma mahÄ• paÃ±Ã±Ä• â€™â€™
sahasÄ• . __ravÄ• bhaÃ±Ã±enÄ• _ti khalitabhaÃ±Ã±ena. akkharasamayÄ• naÃ±hi nÄ• bhi
avisadatÄ• ya vÄ• hoti ravÄ• bhaÃ±Ã±aá¹ƒ. avidheyyindriyatÄ• ya__ ``potthakarÅ«pasadis
__garumedhassa_ mandapaÃ±Ã±assa. kittÄ• vatÄ• panagarumedho hotÄ«ti ce? samaye a

sikkhÄ• paccakkhÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lapaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ•

<55> ``paá¹-isevatinÄ• mÄ• â€™â€™ ti \Be 100/ \Ne 90/ padaá¹ƒ mÄ• tikÄ• yaá¹ƒ natthi, ta
``paá¹-iseveyyÄ• tietthÄ• â€™â€™ _tiÄ• dimÄ• ha. ``eso methunadhammo nÄ• mÄ• â€™â
aá¹-á¹-hakathÄ• yaá¹ƒ ``eso vuccati methunadhammo nÄ• mÄ• â€™â€™ ti uddhaá¹-Ä• . __
nimitta_ntiduviÃ±Ã±eyyametaá¹ƒ dassitaá¹ƒ. attano nimittena itthiyÄ• nimittaá¹ƒ suviÃ±Ã±e
__cattÄ• ri á¹-hÄ• nÄ• ni muÃ±citvÄ• _ti ettha abbhantaratalaá¹ƒ chupantaá¹ƒyevasandhÄ•
nÄ«harantassa anÄ• patti. __majjha_nti aggappadesaá¹ƒ. __uparibhÄ• gamajjha_ntiuparib
__naá¹-á¹-hakÄ• yappasÄ• da_nti ettha upahatindriyassa Ä• pattisambhavatoidhÄ• pi Ä• pa
dassanatthaá¹ƒ __ ``matacammaá¹ƒ vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. matacammaÃ±hianup
pÄ• rÄ• jikÄ• patti. __apidhÄ• ya_ appaá¹-icchÄ• detvÄ• . yathÄ• dantÄ• na dissanti, tathÄ
nisÄ«ditabbanti adhippÄ• yo.

__gonaso_ti goá¹‡apiá¹-á¹-hiko maá¹‡á¸• alasappo, yassa piá¹-á¹-he lohitakÄ• ni maá¹‡á¸•
kalalaparicayavÄ• ricÄ• ramacchaggahaá¹‡ena kiÃ±cÄ• pi samudde mahÄ• mukhÄ• hatthi
ekappahÄ• renagilituá¹ƒ samatthÄ• tato mahantatarÄ• ca gahitÄ• honti, tesaá¹ƒ mukhÄ•
nasambhavatÄ«ti tattha á¹-hÄ• naparicchedo natthÄ«ti eke, vicÄ• retvÄ• gahetabbaá¹ƒ. __
sandhÄ• ya. saddhiá¹ƒ yojanÄ• ya akkharayojanÄ• ya. ``paÃ±Ã±attaá¹ƒ pana sikkhÄ• pada
samaá¹ƒ sikkhitabbabhÄ• vato samasikkhatÄ• nÄ• mÄ• ti vuttattÄ• sabbasikkhÄ• padaá¹ƒ
sabbabhikkhÅ«hisikkhitabbaá¹ƒ. na hi kassaci Å«namadhikaá¹ƒ vÄ• atthÄ«â€™â€™ ti tass
vuttaá¹ƒ. __parivÄ• re_pana ---

``na ukkhittako na ca pana pÄ• rivÄ• siko,

na saá¹…ghabhinno na ca pana pakkhasaá¹…kanto.

samÄ• nasaá¹ƒvÄ• sakabhÅ«miyÄ• á¹-hito,

kathaá¹ƒ nu sikkhÄ• ya asÄ• dhÄ• raá¹‡o siyÄ• â€™â€™ ti || (Vin V 479) ---

vuttaá¹ƒ. __tadaá¹-á¹-hakathÄ• ya_ ca ``ayaá¹ƒ paÃ±hÄ• nahÄ• pitapubbakaá¹ƒ sandhÄ• y
khurabhaá¹‡á¸• aá¹ƒpariharituá¹ƒ na labhati, aÃ±Ã±e labhanti. tasmÄ• sikkhÄ• ya asÄ• dh
vuttaá¹ƒ. taá¹ƒsabbaá¹ƒ yathÄ• saá¹ƒsandati sameti, tathÄ• veditabbaá¹ƒ \Be 101/. bhikkh
sÄ• dhÄ• raá¹‡Ä• nisikkhÄ• padÄ• nipi bhikkhu sikkhati, evamaÃ±Ã±opi anhÄ• pitapubbako
sikkhÄ• padaá¹ƒsikkhati eva tadatthakosallatthanti \Ne 91/ katvÄ• sabbampi sikkhÄ• padaá
nÄ• mÄ• ti. yaá¹ƒ taá¹ƒ vuttanti sambandho. __ ``tisso itthiyoâ€™â€™
_tiÄ• divibhaá¹…gotaá¹ƒniyÄ• makotilakkhaá¹‡attÄ• vatthuniyamanatthaá¹ƒ vuttaá¹ƒ. tena a
kate suvaá¹‡á¹‡arajatÄ• dimaye paá¹-ikkhipati. ito paá¹-á¹-hÄ• ya ye ca ``tayo atthavase pa
pavattatÄ«â€™â€™ ti pubbe vuttÄ• , te yathÄ• sambhavaá¹ƒ yojetvÄ• veditabbÄ• .

paá¹-hamacatukkakathÄ• vaá¹‡á¹‡anÄ•

<57> __Ä• patti pÄ• rÄ• jikÄ• assa hotÄ«_ti ettha yasmÄ• sÄ• akusalÄ• Ä• pattitassa bhi
abhibhavati, rÄ• gÄ• bhibhave tasmiá¹ƒ pÄ• rÄ• jikÄ• ti laddhanÄ• mÄ• pubbabhÄ• geÄ• p
Ä• pattiyo abhibhavitvÄ• vinÄ• setvÄ• sayamevekÄ• assa. vatthunÄ• sabhÄ• gÄ• hi vÄ•
pÄ• rÄ• jikattena samÄ• najÄ• tikÄ• hi Ä• pattÄ«hisayaá¹ƒ nÄ• bhibhavÄ«yatÄ«ti eke. taá¹ƒ
yadÄ• pana catassopi pÄ• rÄ• jikÄ• pattiyoekato honti, tadÄ• tÄ• tassa bhikkhuno bhikkhu
abhikkhuá¹ƒ karonti, anupasampannaá¹ƒ karonti, samaÃ±Ã±Ä• yapi bhikkhu na hoti. omasa
janetÄ«tieke. dutiyena atthavikappena pÄ• rÄ• jikassa dhammassa patti sampatti Ä• pattÄ«
hotÄ«ti katvÄ• Ä• pattisampattivÄ• dÄ«naá¹ƒ saá¹…gahito hoti, yujjati cesÄ• parasÄ• pekk
bhikkhu hoti, aÃ±Ã±athÄ• tassa khaá¹‡abhaá¹…gena anÄ• pattiko bhaveyya, naca hotÄ«ti
kÄ• laá¹ƒ karoti, yadÄ• ca sikkhaá¹ƒ paccakkhÄ• yasÄ• maá¹‡erÄ• dibhÅ«miyaá¹ƒ tiá¹-á¹-h
paccakkhÄ• tÄ• ya pÄ• rÄ• jikÄ• patti paccakkhÄ• tÄ• hoti sikkhÄ• cÄ• ti ubhayaá¹ƒ tassa
saá¹…ghÄ• disesÄ• diÄ• patti sikkhÄ• paccakkhÄ• nenakiá¹ƒ na paccakkhÄ• tÄ• , puna up
sikkhÄ• paccakkhÄ• naá¹ƒ Ä• pattivuá¹-á¹-hÄ• naá¹ƒjÄ• taá¹ƒ, abhikkhu Ä• pattito vuá¹-á¹-h
vuá¹-á¹-hÄ• ti, sÄ• maá¹‡ero vuá¹-á¹-hÄ• ti, tato \Be 102/vinayavirodhÄ• na vuá¹-á¹-hÄ• ti.
vuá¹-á¹-hÄ• ti gahaá¹-á¹-ho, sÄ• maá¹‡ero vÄ• sÄ«lasampannova jhÄ• nalÄ• bhÄ«assa, so
arahattaphalassa vÄ• lÄ• bhÄ« assa, pÄ• rÄ• jikÄ• pattiyÄ• sÄ• pattiko arahÄ• assa. ukkh
parivÄ• sÄ• raho mÄ• nattÄ• raho uppabbajitovÄ• sÄ«lasampanno jhÄ• nalÄ• bhÄ« assa,
arahattaphalassa vÄ• lÄ• bhÄ« assa, sÄ• pattiko santarÄ• yiko arahÄ• assa, so puna upas
mÄ• nattaá¹ƒ vÄ• datvÄ• abbhetabbo ukkhittako osÄ• retabboti samÄ• no ayaá¹ƒ upalabbh

ayaá¹ƒ panettha vinicchayo --- pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ Ä• panno yÄ• va bhikkhubhÄ• v

\Ne 92/ saá¹ƒvÄ• saá¹ƒ, santarÄ• yikattÄ• uposathadivasÄ• dÄ«su gahaá¹-á¹-hassa viya sa
samÄ• diyantassapina sÄ«lasamÄ• dÄ• naá¹ƒ ruhati, pageva jhÄ• nÄ• dÄ«ni. so ce bhikkhu
paá¹-ijÄ• nÄ• tisaá¹ƒvÄ• saá¹ƒ na sÄ• diyati, kevalaá¹ƒ bhikkhÅ«naá¹ƒ Ä• vikatvÄ• rÄ• jave
kÄ• sÄ• vaá¹ƒna pariccajati, anupasampannova hoti sahaseyyÄ• diá¹ƒ janeti, sÄ«lassa ca j
bhÄ• gÄ«hoti. vuttaÃ±hetaá¹ƒ bhagavatÄ• ---

``Ä• pannena visuddhÄ• pekkhena santÄ« Ä• patti Ä• vikÄ• tabbÄ• , Ä• vikatÄ• hissa phÄ•
adhigamÄ• yÄ• â€™â€™ tiÄ• di (Vin I 134-135).

tattha __santÄ« Ä• pattÄ«_ti sÄ• vasesÄ• navasesappabhedÄ• sabbÄ• pi Ä• patti Ä• pann
pageva gahaá¹-á¹-hÄ• dibhÅ«miyaá¹ƒ á¹-hito jhÄ• nÄ• dÄ«naá¹ƒ bhÄ• gÄ« assa suddhante
ukkhittako anosÄ• rito, garudhammaá¹ƒ vÄ• Ä• pajjitvÄ• avuá¹-á¹-hito sikkhaá¹ƒ
paccakkhÄ• yagahaá¹-á¹-hÄ• dibhÅ«miyaá¹ƒ á¹-hito, na so jhÄ• nÄ• dÄ«naá¹ƒ bhÄ• gÄ«ye
á¹-hitattÄ• , sakaraá¹‡Ä«yattÄ• ca, teneva bhagavatÄ• ``so puna upasampanno osÄ• retab
tasmÄ• tassa puggalassate bhikkhukÄ• le Ä• pannÄ• antarÄ• yikÄ• dhammÄ• vippaá¹-is
avippaá¹-isÄ• ramÅ«lakÄ• naá¹ƒpÄ• mojjÄ• dÄ«naá¹ƒ sambhavaá¹ƒ nivÄ• renti, no sakÄ• s
sambhavati. garukaá¹ƒ Ä• pajjitvÄ• bhikkhÅ«naá¹ƒ Ä• vikatvÄ• ce uppabbajito, pakatatto h
103/uppabbajitoti katvÄ• jhÄ• nÄ• dÄ«naá¹ƒ bhÄ• gÄ« assa ``Ä• vikatÄ• hissa phÄ• su ho
bhikkhukÄ• le, na tveva ukkhittako sakaraá¹‡Ä«yattÄ• ti eke. tadanuvattanakopana taá¹ƒ la
assa. na, bhikkhave, sagahaá¹-á¹-hÄ• ya parisÄ• ya (Vin I 154) sikkhÄ• paccakkhÄ• takass
ajjhÄ• pannakassa nisinnaparisÄ• yÄ• ti (Vin I 183) ettha gahaá¹-á¹-ho nÄ• ma pakatiyÄ• gi
sikkhaá¹ƒ paccakkhÄ• ya bhikkhuliá¹…ge á¹-hito sikkhÄ• paccakkhÄ• tako. sosakÄ• sÄ• ve
sÄ• maá¹‡erabhÄ• vaá¹ƒ patthayamÄ• no teneva liá¹…gena tÄ«hi saraá¹‡agamanehisÄ• m
ajjhÄ• panno saá¹ƒvÄ• saá¹ƒ sÄ• diyantopi pacchÄ• pubbe vuttakkamenaasÄ• diyitvÄ• sÄ
patthayamÄ• no sikkhÄ• paccakkhÄ• tako viya tÄ«hi saraá¹‡agamanehisÄ• maá¹‡ero hoti,
paá¹-iggÄ• hÄ• petabbo bhikkhÅ«hi paá¹-hamaá¹ƒ dinnaliá¹…geyevaá¹-hitattÄ• . yo pana p
parÄ• jitvÄ• ``handa, bhante, sÄ• maá¹‡ero bhavÄ• mi, saraá¹‡Ä• ni dethÄ• â€™â€™ ti va
gaá¹‡hÄ• hÄ«â€™â€™ ti na vattabbo, gihiliá¹…ge á¹-hapetvÄ• punakÄ• sÄ• yÄ• ni paá¹-ig
``idaá¹ƒ pana sabbaá¹ƒ attano matiyÄ• vuttattÄ• vicÄ• retvÄ• gahetabbaâ€™â€™ nti Ä• c
nÄ• ma aá¹…gajÄ• taá¹ƒ pavesentassaaá¹…gajÄ• tena samphusanaá¹ƒ. __paviá¹-á¹-haá¹ƒ
pavesentassa vippakatakÄ• levÄ• yÄ• makÄ• lo. sukkavissaá¹-á¹-hisamaye aá¹…gajÄ• taá
__uddharaá¹‡aá¹ƒ_ nÄ• ma nÄ«haraá¹‡akÄ• lo. __gaá¹‡á¹-hipade_ pana ``vÄ• yÄ• mato o
nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ asaá¹…karatodassanatthaá¹ƒ vuttaá¹ƒ. pavesanapaviá
sukkavissaá¹-á¹-hi hotiyeva.

paá¹-hamacatukkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekÅ«nasattatidvisatacatukkakathÄ• vaá¹‡á¹‡anÄ•

59-60__._ ``mataá¹ƒ yebhuyyena akkhÄ• yitaâ€™â€™ nti vacanato amataá¹ƒ yebhuyyena
pÄ• rÄ• jikavatthumevÄ• tidasseti. sabbaso khÄ• yitaá¹ƒ, uppÄ• á¹-itaá¹ƒ vÄ• thullaccayava
tathÄ• ``yebhuyyenakhÄ• yitaâ€™â€™ nti \Be 104/ vacanato mataá¹ƒ sabbakhÄ• yitaá¹ƒ, u
dukkaá¹-avatthÅ«ti dasseti. __na ca sÄ• vasesaá¹ƒ paÃ±Ã±apenti_. kiá¹ƒ kÄ• raá¹‡Ä• ? __
lokavajjaá¹ƒ, na paá¹‡á¹‡attivajjaá¹ƒ_. tattha sikkhÄ• padanti pÄ• rÄ• jikaá¹ƒ adhippetaá¹ƒ.
thullaccayampihi lokavajjaá¹ƒ, na paá¹‡á¹‡attivajjaá¹ƒ. atha vÄ• ubhayampi anavasesaá¹ƒ
pÄ• rÄ• jikakhettehi heá¹-á¹-himakoá¹-iá¹ƒ pÄ• petvÄ• á¹-hapite tato paraá¹ƒ thullaccayanti
tatthathullaccayakhettampi pÄ• rÄ• jikakhettaá¹ƒ viya heá¹-á¹-himaparicchedena vuttanti ve
__upaá¸• á¸• hakkhÄ• yitethullaccaya_nti yattha nimittaá¹ƒ khÄ• yitaá¹ƒ, taá¹ƒ dukkaá¹-avat
etthÄ• ha --- paá¹‡á¹‡attivajjaá¹ƒ kiá¹ƒ sÄ• vasesameva bhagavÄ• paÃ±Ã±Ä• petÄ«ti? na.
yathÄ• sambhavaá¹ƒ tatthatattha pakÄ• sayissÄ• ma, kimatthaá¹ƒ pana bhagavÄ• upaá¸• a
na paÃ±Ã±Ä• pesÄ«tiayaá¹ƒ tÄ• va apucchÄ• buddhavisayattÄ• vinayapaÃ±Ã±attiyÄ• . ida
kÄ• raá¹‡apatirÅ«pakaá¹ƒ ``upaá¸• á¸• habhÄ• vassadubbinicchayattÄ• â€™â€™ ti. yebhuy
vaccamaggapassÄ• vamaggamukhÄ• naá¹ƒ catÅ«sukoá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• se a
tatiyakoá¹-á¹-hÄ• sapariyosÄ• nÄ• khÄ• ditaá¹ƒ, tatiyakoá¹-á¹-hÄ• saá¹ƒatikkamma yÄ• va
catutthakoá¹-á¹-hÄ• sapariyosÄ• nÄ• dukkaá¹-avatthu.

__yadipi nimittaá¹ƒ sabbaso khÄ• yita_nti ``jÄ«vamÄ• nakasarÄ«raá¹ƒyeva sandhÄ• ya vutt
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __allasarÄ«re_ti abhinave, akuthite vÄ• manussÄ• naá¹ƒ jÄ
akkhinÄ• sÄ• dÄ«su thullaccayameva. __tiracchÄ• nagatÄ• naá¹ƒ hatthiassÄ• dÄ«naá¹ƒnÄ
thullaccaya_nti ``amaggena amaggaá¹ƒ paveseti, Ä• patti thullaccayassÄ• â€™â€™ tiimÄ•
atthavisesenettha vuttaá¹ƒ. __upakacchakÄ• dÄ«su dukkaá¹-aá¹ƒ, sabbesampitiracchÄ• na
akkhikaá¹‡á¹‡avaá¹‡esu dukkaá¹-aá¹ƒ, avasesasarÄ«repi dukkaá¹-amevÄ• _ti idaá¹ƒvinÄ«t
bhante, methunaá¹ƒ dhammaá¹ƒ paá¹-isevÄ• â€™â€™ ti \Ne 94/. ``alaá¹ƒ bhaginetaá¹ƒ k
79) iminÄ• tÄ• va methunarÄ• gÄ• bhÄ• vo dassito hoti. ``ehi, bhante, Å«runtarikÄ• ya gha
bhikkhu tathÄ• akÄ• sÄ«â€™â€™ ti iminÄ• tÄ• vamocanassÄ• do dassito hoti, tenevÄ• ha
saá¹…ghÄ• disesassÄ• â€™â€™ ti. ``yopana methunarÄ• gena Å«runtarikÄ• ya ghaá¹-á¹-e
siddhanti katvÄ• vuttaá¹ƒ.

manussÄ• naá¹ƒ \Be 105/ akkhikaá¹‡á¹‡avaá¹‡Ä• di thullaccayavatthu, tiracchÄ• nagatÄ• n
dukkaá¹-avatthÅ«tiettha duviÃ±Ã±eyyo pÄ• á¸·ileso, tasmÄ• ``na ca, bhikkhave, rattacittena
chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayassÄ• â€™â€™ ti vacanato rattacittena akk
chupantassadukkaá¹-anti siddhanti ayaá¹ƒ __cammakkhandhake_ pÄ• á¸·ilesoti veditabbo.
``jÄ«vamÄ• nakapurisassÄ• _tijÄ«vamÄ• nakasaddo mate vattabbameva natthÄ«ti Ã±Ä• pa
vadanti. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒpanÄ• _ti idaá¹ƒ kiÃ±cÄ• pi ``katvÄ• mahÄ• aá¹-á
nti vuttaá¹ƒ, atha kho sesaaá¹-á¹-hakathÄ• su ``methunarÄ• gena mukhenÄ• â€™â€™ ti va
bhÄ• vato taá¹ƒ vacanaá¹ƒ pÄ• á¸·ivacanena saá¹ƒsanditvÄ• dassanatthaá¹ƒ vuttaá¹ƒ. __an

``taá¹ƒ sabbampÄ«_ti mahÄ• aá¹-á¹-hakathÄ• yameva methunarÄ• genaitthiyÄ• nimittaá¹ƒ
thullaccayaâ€™â€™ nti ca vuttaá¹ƒ. ``methunarÄ• genamukhenÄ• â€™â€™ tipi katthaci, p
ca, bhikkhave, rattacittena aá¹…gajÄ• taá¹ƒchupitabbaâ€™â€™ nti vuttaá¹ƒ, tasmÄ• ``taá¹
vuttaá¹ƒ. __purimaá¹ƒ pasaá¹ƒsantÄ«_titiracchÄ• nagati ... pe ... vuttanayeneva thullaccaya
kÄ• yasaá¹ƒsaggarÄ• gena dukkaá¹-antiÄ• diaá¹-á¹-hakathÄ• vacanehisaá¹ƒsandanato. __
purimaá¹ƒ pasaá¹ƒsantÄ«â€™â€™ _ti idaá¹ƒ saá¹…gÄ«titopacchÄ• sÄ«haá¸·adÄ«pakehi
aá¹-á¹-hakathÄ• yaÃ±ca vuttavacanaá¹ƒ saá¹ƒsanditvÄ• vuttavinicchayotivuttaá¹ƒ. ettha __
pakatimukhena. kasmÄ• dukkaá¹-anti ce? ``aá¹…gulibÄ«jÄ• dÄ«nipavesentassa dukkaá¹-a
yuttaá¹ƒ. __tiracchÄ• nagatitthiyÄ• passÄ• vamagga_nti etthamahÄ• aá¹-á¹-hakathÄ• yam
vatvÄ• ettha ``passÄ• vamaggaâ€™â€™ nti vuttattÄ• avasesanimittedukkaá¹-anti yuttaá¹ƒ
__vuttanayenevÄ• _ti methunarÄ• gena. __thullaccaya_ntica __khandhake_ passÄ• vanimi
upaparikkhitvÄ• gahetabbaá¹ƒ.

ekÅ«nasattatidvisatacatukkakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

santhatacatukkabhedakakathÄ• vaá¹‡á¹‡anÄ•

61-2__._ __itthinimittaá¹ƒ khÄ• á¹‡uá¹ƒ katvÄ• _ti itthinimittassa anto khÄ• á¹‡uá¹ƒ paveset
katvÄ• atirittaá¹ƒ vÄ• khÄ• á¹‡uá¹ƒ ghaá¹-á¹-entassa dukkaá¹-aá¹ƒ pavesÄ• bhÄ• vÄ• . Ä«
95/ á¹-hitaá¹ƒ khÄ• á¹‡umeva ce aá¹…gajÄ• tena \Be 106/ chupati, pÄ• rÄ• jikaá¹ƒ. ``uppala
uppalabhÄ• vÄ• â€™â€™ tipi dÄ«pavÄ• sino paá¹-hanti kira. __suttaá¹ƒ bhikkhumhÄ«_tise
(Vin III 57) ettha viya. ``suttabhikkhumhÄ«â€™â€™ ti ca paá¹-hanti, taá¹ƒ ujukameva.

santhatacatukkabhedakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__pakiá¹‡á¹‡ake_ yÄ• ni sikkhÄ• padÄ• ni ``kiriyÄ• nÄ«â€™â€™ ti vuccanti, tesaá¹ƒ vasen
viÃ±Ã±attiyÄ• veditabbÄ• . akiriyÄ• naá¹ƒ vasena vinÄ• viÃ±Ã±attiyÄ• veditabbÄ• , cittaá¹
appamÄ• á¹‡aá¹ƒ bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• nassa kiriyattÄ• , acittakattÄ• ca. tattha k
anantaracittasamuá¹-á¹-hÄ• nÄ• veditabbÄ• . aviÃ±Ã±attijanakampi ekaccaá¹ƒbÄ• hullana
vuccati, yathayidaá¹ƒ paá¹-hamapÄ• rÄ• jikaá¹ƒ viÃ±Ã±attiyÄ• abhÄ• vepi ``so ce sÄ• diya
pÄ• rÄ• jikassÄ• â€™â€™ ti hi vuttaá¹ƒ ``na sÄ• diyati anÄ• pattÄ«â€™â€™ tica. viÃ±Ã±at
vinÄ• sevanacittena na hoti cittajattÄ• , vikÄ• rarÅ«pattÄ• , cittÄ• nuparivattikattÄ• ca. tasm
kiriyÄ• saá¹…khÄ• tamidaá¹ƒ viÃ±Ã±attirÅ«paá¹ƒ itaraá¹ƒ cittajarÅ«paá¹ƒviya janakacittena
itaraá¹ƒ saddÄ• yatanaá¹ƒ tiá¹-á¹-hati, tasmÄ• kiriyÄ• ya satiekantato tajjanakaá¹ƒ sevanac

katvÄ• na sÄ• diyati anÄ• pattÄ«ti na yujjati. yasmÄ• viÃ±Ã±attijanakampi samÄ• naá¹ƒ se
sabbakÄ• laá¹ƒ viÃ±Ã±attiá¹ƒ janeti, tasmÄ• vinÄ• pi viÃ±Ã±attiyÄ• sayaá¹ƒ uppajjatÄ«ti ka
Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ tivuttaá¹ƒ. nuppajjati ce, na sÄ• diyati nÄ• ma, tassa anÄ
``kiá¹ƒcittotvaá¹ƒ bhikkhÅ«â€™â€™ ti citteneva Ä• pattiá¹ƒ paricchindati, na kiriyÄ• yÄ• ti v
ettÄ• vatÄ• cha Ä• pattisamuá¹-á¹-hÄ• nÄ• ni, tÄ• ni eva Ä• pattikarÄ• dhammÄ• nÄ• mÄ
catÅ«hÄ• kÄ• rehiÄ• pattiá¹ƒ Ä• pajjati kÄ• yena vÄ• cÄ• ya kÄ• yavÄ• cÄ• hi kammavÄ• c
etÄ• nisuttapadÄ• ni avirodhitÄ• ni honti, aÃ±Ã±athÄ• virodhitÄ• ni. kathaá¹ƒ? yaÃ±hi Ä• pa
Ä• pajjati, na tattha kÄ• yÄ• dayoti Ä• pannaá¹ƒ, tato \Be 107/ kammavÄ• cÄ• ya saddhiá¹ƒ
sattÄ• ti Ä• pajjati, atha tatthÄ• pi kÄ• yÄ• dayo ekato vÄ• nÄ• nÄ• tovÄ• labbhanti. ``catÅ
na yujjati, ``tÄ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ tivattabbaá¹ƒ siyÄ• ti evaá¹ƒ vi
kathaá¹ƒ avirodhitÄ• nÄ«ti? saviÃ±Ã±attikÄ• viÃ±Ã±attikabhedabhinnattÄ• kÄ• yÄ• dÄ«naá
taá¹ƒ ekaccaá¹ƒ kÄ• yena saviÃ±Ã±attikena Ä• pajjati \Ne 96/, ekaccaá¹ƒ saviÃ±Ã±attiyÄ•
saviÃ±Ã±attikÄ• hi kÄ• yavÄ• cÄ• hi Ä• pajjati. yÄ• pana akiriyÄ• Ä• patti, taá¹ƒ ekaccaá¹ƒ
taÃ±ca kho avasiá¹-á¹-hÄ• hiaviÃ±Ã±attikÄ• hi kÄ• yavÄ• cÄ• hiyeva, na vinÄ• ``no ce kÄ•
paá¹-inissajjati, kammavÄ• cÄ• pariyosÄ• ne Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti (V
avisesena vÄ• ekaccaá¹ƒ Ä• pattiá¹ƒ kÄ• yena Ä• pajjati, ekaccaá¹ƒ vÄ• cÄ• ya, ekaccaá¹ƒ
panettha kÄ• yavÄ• cÄ• hi, taá¹ƒ ekaccaá¹ƒ kevalÄ• hi kÄ• yavÄ• cÄ• hi Ä• pajjati, ekaccaá
Ä• pajjatÄ«ti ayamattho veditabboti evaá¹ƒ avirodhitÄ• ni honti.

tatrÄ• yaá¹ƒ samÄ• sato atthavibhÄ• vanÄ• --- __kÄ• yena Ä• pajjatÄ«_ti kÄ• yena saviÃ±Ã
ekaccaá¹ƒ Ä• pajjati, aviÃ±Ã±attikena kattabbaá¹ƒ akatvÄ• Ä• pajjati, tadubhayampikÄ• ya
hi loke ``kataâ€™â€™ nti vuccati ``idaá¹ƒ dukkaá¹-aá¹ƒ mayÄ• , yaá¹ƒ mayÄ• puÃ±Ã±aá¹ƒ
evamÄ• dÄ«su, sÄ• sane ca ``idaá¹ƒ te, Ä• vuso Ä• nanda, dukkaá¹-aá¹ƒ, yaá¹ƒ tvaá¹ƒ bha
tiÄ• dÄ«su (Vin II 443), evamidha vinayapariyÄ• yekÄ• yena akaraá¹‡Ä«yampi ``kÄ• yakam
ayameva nayo __vÄ• cÄ• ya Ä• pajjatÄ«_tiÄ• dÄ«su. tattha __samuá¹-á¹-hÄ• na_ggahaá¹‡
vÄ• kÄ• yÄ• dibhedÄ• pekkhameva Ä• pattiá¹ƒÄ• pajjati, na aÃ±Ã±athÄ• ti dassanatthaá¹ƒ
kÄ• yÄ• dÄ«naá¹ƒ saviÃ±Ã±attikÄ• viÃ±Ã±attikabhedadassanatthaá¹ƒ. __saÃ±Ã±Ä• _ggah
aá¹…gÄ• naá¹…gacittavisesadassanatthaá¹ƒ, tena yaá¹ƒ cittaá¹ƒ kiriyÄ• lakkhaá¹‡e, akiriyÄ
sannihitaá¹ƒ, yato vÄ• kiriyÄ• vÄ• akiriyÄ• vÄ• hoti, nataá¹ƒ avisesena Ä• pattiyÄ• aá¹…
vÄ• hoti, kintu yÄ• ya saÃ±Ã±Ä• ya ``saÃ±Ã±Ä• vimokkhaâ€™â€™ ntivuccati, tÄ• ya samp
itaraá¹ƒ anaá¹…ganti dassitaá¹ƒ hoti. idÄ• ni \Be 108/ yena cittena sikkhÄ• padaá¹ƒ sacittak
yadabhÄ• vÄ• acittakaá¹ƒ, tenatassa avisesena sÄ• vajjattÄ• lokavajjabhÄ• vova vuccati,
samÄ• naá¹ƒ ekaccaá¹ƒlokavajjaá¹ƒ ekaccaá¹ƒ paá¹‡á¹‡attivajjanti dassanatthaá¹ƒ __lokav
cittameva yasmÄ• ``lokavajjaâ€™â€™ nti vuccati, tasmÄ• manokammampi siyÄ• Ä• pattÄ
aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡atthaá¹ƒ__kamma_ggahaá¹‡aá¹ƒ. yaá¹ƒ panettha akiriyÄ
taá¹ƒ kusalattikavinimuttaá¹ƒsiyÄ• ti aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡atthaá¹ƒ __kusalatti
panettha abyÄ• katÄ• Ä• patti, taá¹ƒ ekaccaá¹ƒ avedanampi saÃ±Ã±Ä• vedayitanirodhasan
vedanÄ• ttikaá¹ƒettha na labbhatÄ«ti aniá¹-á¹-happasaá¹…ganivÄ• raá¹‡atthaá¹ƒ __vedanÄ

katanti veditabbaá¹ƒ. sikkhÄ• padaÃ±hi sacittakapuggalavasena ``ticittaá¹ƒ tivedanaâ€™â€
acittakenÄ• pannampi ``ticittaá¹ƒ tivedanaâ€™â€™ micceva vuccati. tatridaá¹ƒ suttaá¹ƒ ``at
acittakoÄ• pajjati acittako vuá¹-á¹-hÄ• ti \Ne 97/ (Vin V 324). atthÄ• patti kusalacitto Ä• pajja
vuá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• di (Vin V 470). __anugaá¹‡á¹-hipade_ pana ``saÃ±Ã±Ä• sadA
cittaá¹ƒ Ä• pattimeva, acittakaá¹ƒ nÄ• ma vatthuavijÄ• nanaá¹ƒ, nosaÃ±Ã±Ä• vimokkhaá¹ƒv
idametesaá¹ƒ nÄ• nattaâ€™â€™ nti vuttaá¹ƒ.

__sabbasaá¹…gÄ• hakavasenÄ• _ti sabbasikkhÄ• padÄ• naá¹ƒ saá¹…gahavasena. bhikkh
__kiriyÄ• kiriyato_. jÄ• tarÅ«parajatapaá¹-iggahaá¹‡Ä• di __siyÄ• kiriyato_. upanikkhittÄ• p
akiriyato_. desitavatthukapamÄ• á¹‡Ä• tikkantakuá¹-ikaraá¹‡e __siyÄ• kiriyato, _
adesitavatthukapamÄ• á¹‡Ä• tikkantakaraá¹‡e__siyÄ• kiriyÄ• kiriyato_. __yaá¹ƒ cittaá¹…ga
kÄ• yacittaá¹ƒ vÄ• cÄ• cittantievaá¹ƒ. __vinÄ• pi cittenÄ• _ti ettha vinÄ• pi cittena sahÄ• pi
yo so saviÃ±Ã±attiko, aviÃ±Ã±attiko ca vutto kÄ• yo, tassa kammaá¹ƒ kÄ• yakammaá¹ƒ, tat
saviÃ±Ã±attiko kÄ• yo uppattiyÄ• kammaá¹ƒ sÄ• dheti, itaroanuppattiyÄ• . tathÄ• vÄ• cÄ•
__sikkhÄ• pada_nti ``yo tattha nÄ• makÄ• yo padakÄ• yoâ€™â€™ tivacanato vÄ«tikkame y
``hasituppÄ• davoá¹-á¹-habbanÄ• nipi Ä• pattisamuá¹-á¹-hÄ• pakacittÄ• ni. idampi na mayÄ
passati yadÄ• , tadÄ• voá¹-á¹-habbanaá¹ƒ javanagatikaâ€™â€™ nti__anugaá¹‡á¹-hipade_
abhiÃ±Ã±Ä• cittÄ• ni paÃ±Ã±attiá¹ƒ ajÄ• nitvÄ• iddhivikubbanÄ• dikÄ• legahetabbÄ• ni.

ettha \Be 109/ pana yo pana bhikkhu bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno ... pe
paá¹-isevanto atthi koci pÄ• rÄ• jiko hoti asaá¹ƒvÄ• so, atthi koci na pÄ• rÄ• jikohoti asaá¹ƒv
dukkaá¹-athullaccayavatthÅ«su paá¹-isevanto atthi koci na pÄ• rÄ• jiko. pakkhapaá¹‡á¸• ako
upasampanno paá¹‡á¸• akapakkhe methunaá¹ƒ dhammaá¹ƒ paá¹-isevanto sopÄ• rÄ• jikaá¹
pÄ• rÄ• jiko nÄ• ma. na hi abhikkhuno Ä• pattinÄ• ma atthi. so anÄ• pattikattÄ• apaá¹‡á¸•
asaá¹ƒvÄ• so hoti na hotÄ«ti? hoti, ``abhabbo tena sarÄ«rabandhanenÄ• â€™â€™ ti (Vin II
vuttaá¹ƒ. ``yo pana, bhikkhu, bhikkhÅ«naá¹ƒ ... pe ... asaá¹ƒvÄ• soâ€™â€™ ti (Vin III 44) vu
bhikkhubhÄ• vena methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, so eva abhabbo. nÄ• yaá¹ƒ apÄ• n
``byattena bhikkhunÄ• paá¹-ibalena saá¹…gho Ã±Ä• petabboâ€™â€™ ti (Vin I 86) vuttaá¹-
kammavÄ• cÄ• ya sÄ• vitÄ• yapi kammaá¹ƒ ruhati kammavipattiyÄ• asambhavato, evaá¹ƒ
tatridaá¹ƒ yutti --- upasampannapubbo eva ce kammavÄ• caá¹ƒ sÄ• veti, saá¹…gho ca tasm
evaÃ±ce kammaá¹ƒ ruhati, na aÃ±Ã±athÄ• ti no khantÄ«ti Ä• cariyo. gahaá¹-á¹-ho vÄ• titth
98/ vÄ• anupasampannasaÃ±Ã±Ä« kammavÄ• caá¹ƒ sÄ• veti, saá¹…ghenakammavÄ• cÄ•
upasampÄ• deyya, saá¹…gho upasampÄ• deti, upasampanno saá¹…ghenÄ• â€™â€™ ti (V
kammavÄ• cÄ• ya vattabbÄ• ya saá¹…ghapariyÄ• pannena, saá¹…ghapariyÄ• pannasaÃ±Ã
vuttÄ• va hotÄ«ti veditabbo, ayameva sabbakammesu yutti. tathÄ• atthi methunaá¹ƒ dhamm
nÄ• setabbo ``yo bhikkhunÄ«dÅ«sako, ayaá¹ƒ nÄ• setabboâ€™â€™ ti vuttattÄ• eva, so an
sahaseyyÄ• pattiÄ• diá¹ƒ janeti, tassa omasane ca dukkaá¹-aá¹ƒ hoti. abhikkhuniyÄ• methu
paá¹-isevanto na nÄ• setabbo ``antimavatthuá¹ƒ ajjhÄ• panno, bhikkhave, anupasampanno

nÄ• setabboâ€™â€™ ti pÄ• á¸·iyÄ• abhÄ• vato. teneva so upasampannasaá¹…khyaá¹ƒ ga
janeti, kevalaá¹ƒ asaá¹ƒvÄ• sotikatvÄ• gaá¹‡apÅ«rako na hoti, ekakammaá¹ƒ ekuddesopi h
samasikkhatÄ• pisaá¹ƒvÄ• soti katvÄ• so tena saddhiá¹ƒ natthÄ«ti padasodhammÄ• pattiá
kÄ• raá¹‡acchÄ• yÄ• dissati. yathÄ• bhikkhuniyÄ• saddhiá¹ƒ bhikkhusaá¹…ghassa ekakar
saá¹ƒvÄ• sassaabhÄ• vÄ• bhikkhunÄ« asaá¹ƒvÄ• sÄ• bhikkhussa, tathÄ• bhikkhu ca bhik
padasodhammÄ• pattiá¹ƒpana janeti. tathÄ• ``antimavatthuá¹ƒ ajjhÄ• pannopi ekacco yo nA
avuttotiiminÄ• nidassanena sÄ• kÄ• raá¹‡acchÄ• yÄ• gahaá¹‡aá¹ƒ na gacchati.

api ca ``bhikkhu suttabhikkhumhi vippaá¹-ipajjati, paá¹-ibuddho sÄ• diyati, ubho nÄ• setabbA
66) ca, ``tena hi, bhikkhave, mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ ti (Vin III 384) ca
saá¹…ghamajjhaá¹ƒ pavisitvÄ• anuvijjakena anuvijjiyamÄ• no parÄ• jÄ• pito, sopi anupasa
omasavÄ• dapÄ• cittiyaá¹ƒ janetÄ«ti veditabbaá¹ƒ. kiÃ±cÄ• pi ``upasampannaá¹ƒupasampa
khuá¹ƒsetukÄ• moâ€™â€™ ti __pÄ• á¸·i_ natthi, kiÃ±cÄ• pi __kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_
upasampannatÄ• , anaÃ±Ã±Ä• padesena jÄ• tiÄ• dÄ«hi akkosanaá¹ƒ, `maá¹ƒ akkosatÄ«â€
atthapurekkhÄ• ratÄ• dÄ«naá¹ƒ abhÄ• voti imÄ• nettha cattÄ• ri aá¹…gÄ• nÄ«â€™â€™ ti (
omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, tathÄ• pi duá¹-á¹-hadosasikkhÄ• pade `
puggaloaÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno, taÃ±ce suddhadiá¹-á¹-hi s
kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassÄ• â€™â€™ ti (Vin III 3
asuddheupasampannasaÃ±Ã±Ä• ya eva omasantassa pÄ• cittiyaá¹ƒ. asuddhadiá¹-á¹-hissa
hotipuggalo, aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ anajjhÄ• panno, taÃ±ce suddhadiá
okÄ• saá¹ƒkÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassÄ• â€™â€™
99/ __kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ ``tassa upasampannatÄ• upasampannasaÃ±Ã±itÄ• â€™
anekaá¹ƒsikattÄ• tassa aá¹…gassÄ• ti veditabbaá¹ƒ.

api cettha sikkhÄ• paccakkhÄ• takacatukkaá¹ƒ veditabbaá¹ƒ, atthi puggalo sikkhÄ• paccakk
sikkhÄ• sÄ• jÄ«vasamÄ• panno, atthi sikkhÄ• sÄ• jÄ«vasamÄ• panno na sikkhÄ• paccakkh
atthisikkhÄ• paccakkhÄ• tako ceva sikkhÄ• sÄ• jÄ«vasamÄ• panno ca, atthi neva sikkhÄ• p
sikkhÄ• sÄ• jÄ«vasamÄ• panno. tattha tatiyo bhikkhunÄ«sikkhÄ• paccakkhÄ• tako veditabb
pariccajati, kÄ• sÄ• ve saussÄ• hÄ• va samÄ• nÄ• sÄ• maÃ±Ã±Ä• cavitukÄ• mÄ• sikkha
evasikkhÄ• sÄ• jÄ«vasamÄ• pannÄ• va. vuttaÃ±hi bhagavatÄ• ``na, bhikkhave, bhikkhuniy
nti (Vin II 434). kadÄ• ca pana sÄ• \Be 111/ abhikkhunÄ« hotÄ«ti? yadÄ• sÄ• maÃ±Ã±Ä•
gihinivÄ• sanaá¹ƒ nivÄ• seti, sÄ• ``vibbhantÄ• â€™â€™ ti saá¹…khyaá¹ƒ gacchati. vuttaÃ±
vibbhantÄ• , tadeva abhikkhunÄ«â€™â€™ ti (Vin II 434). kittÄ• vatÄ• pana vibbhantÄ• hot
cavitukÄ• mÄ• kÄ• sÄ• vesu anÄ• layÄ• kÄ• sÄ• vaá¹ƒ vÄ• apaneti, naggÄ• vÄ• gaccha
paá¹-icchÄ• detvÄ• gacchati, kÄ• sÄ• vaá¹ƒyeva vÄ• gihinivÄ• sanÄ• kÄ• rena nivÄ• seti, c
nivÄ• seti, saliá¹…geneva vÄ• saddhiá¹ƒtitthiyesu pavisitvÄ• kesaluÃ±canÄ• divataá¹ƒ sar
titthiyaliá¹…gaá¹ƒ vÄ• samÄ• diyati, tadÄ• vibbhantÄ• nÄ• ma hoti. tattha yÄ• bhikkhunili
titthiyavataá¹ƒ samÄ• diyati, sÄ• titthiyapakkantako bhikkhu viya pacchÄ• pabbajjampi na l

pabbajjamevekaá¹ƒlabhanti, na upasampadaá¹ƒ. __pÄ• á¸·iyaá¹ƒ_ kiÃ±cÄ• pi ``yÄ• sÄ• , b
sakÄ• sÄ• vÄ• titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sÄ• Ä• gatÄ• na upasampÄ• detabbÄ• â€
vibbhamitvÄ• pacchÄ• titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sÄ• Ä• gatÄ• upasampÄ• detabb
saá¹…gÄ«tiÄ• cariyehi pana ``catuvÄ«sati pÄ• rÄ• jikÄ• nÄ«â€™â€™ ti vuttattÄ• na puna
tasmÄ• eva sikkhÄ• paccakkhÄ• naá¹ƒ nÄ• nuÃ±Ã±Ä• taá¹ƒ bhagavatÄ• . antimavatthuajjh
pakkhapaá¹‡á¸• akÄ«pi bhikkhunÄ« eva. __ki_nti pucchÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<67> vinÄ«tÄ• ni vinicchitÄ• ni vatthÅ«ni __vinÄ«tavatthÅ«ni_. __tesaá¹ƒ tesaá¹ƒ_ ``tenakh
aÃ±Ã±ataro bhikkhÅ«â€™â€™ tiÄ• dÄ«naá¹ƒ __vatthÅ«naá¹ƒ_ pÄ• á¹-ekkaá¹ƒ nÄ• magaá
Å«nÄ• dhikadosasodhanaá¹-á¹-hena uddÄ• nÄ• ca tÄ• matrÄ• disiddhigÄ• thÄ• hi chando
__ ``uddÄ• nagÄ• thÄ• _ \Ne 100/_nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ, __de, sodhane_ iti dhÄ•
veditabbaá¹ƒ. imÄ• pana uddÄ• nagÄ• thÄ• dhammasaá¹…gÄ• hakattherehi saá¹…gÄ«tik
padabhÄ• janÄ«yÄ• vasÄ• ne. __ ``vatthugÄ• thÄ• _ nÄ• ma `tena kho pana samayena aÃ±
imesaá¹ƒ vinÄ«tavatthÅ«naá¹ƒ nidÄ• nÄ• nÄ«â€™â€™ ti __gaá¹‡á¹-hipade_ vuttaá¹ƒ, tasm
vinÄ«tavatthÅ«ni eva ``vatthugÄ• thÄ• â€™â€™ ti vuttÄ• ti veditabbaá¹ƒ. idametthasamÄ•
\Be 112/ --- ``Ä• pattiá¹ƒ tvaá¹ƒ, bhikkhu, Ä• panno pÄ• rÄ• jikaâ€™â€™ ntimÅ«lÄ• pattidas
``anÄ• patti, bhikkhu, pÄ• rÄ• jikassa, Ä• patti saá¹…ghÄ• disesassa, dukkaá¹-assÄ• â€™â
Ä• pattibhedadassanavasena vÄ• , ``anÄ• patti, bhikkhu, asÄ• diyantassÄ• â€™â€™ tianÄ
vatthÅ«ni vinÄ«tÄ• ni vinicchitÄ• ni, tÄ• ni vinÄ«tavatthÅ«ninÄ• ma. tesaá¹ƒ vinÄ«tavatthÅ«
nidÄ• navatthudÄ«pikÄ• tanti __vatthugÄ• thÄ• _ nÄ• ma. uddÄ• nagÄ• thÄ• va ``vatthugÄ
tesaá¹ƒ ``iminÄ• lakkhaá¹‡ena Ä• yatiá¹ƒ vinayadharÄ• vinayaá¹ƒvinicchinissantÄ«â€™â€
na hi uddÄ• nagÄ• thÄ• yaá¹ƒ kiÃ±cipi vinicchayalakkhaá¹‡aá¹ƒdissati, uddÄ• nagÄ• thÄ• n
vuttaá¹ƒ ``sukhaá¹ƒ vinayadharÄ• uggaá¹‡hissantÄ«â€™â€™ ti, tasmÄ• payojananÄ• nat
veditabbaá¹ƒ. tatthÄ• yaá¹ƒ viggaho --- vatthÅ«ni eva gÄ• thÄ• vatthugÄ• thÄ• . vinÄ«tavatt
gÄ• thÄ• ggahaá¹‡aá¹ƒ. uddÄ• nagÄ• thÄ• to visesanatthaá¹ƒvatthuggahaá¹‡anti veditabba
vatthÅ«nÄ«ti vattabbe vatthugÄ• thÄ• tivuttaâ€™â€™ nti vadanti. makkaá¹-ivatthuá¹ƒ aÃ±Ã
Ä• rocesuá¹ƒ, idha sayameva. tattha kÄ• raá¹‡assa ``bhagavatÄ• sikkhÄ• padaá¹ƒ paÃ±Ã
vajjiputtakÄ• pi aÃ±Ã±eeva. ``tattha Ä• nandatthero, idha te evÄ• â€™â€™ ti aÃ±Ã±atarasm
vuttaá¹ƒ. Ä• cariyassaadhippÄ• yo pubbe vutto, tasmÄ• upaparikkhitabbaá¹ƒ.

67-8__._ __Ã±atvÄ• _ti apucchitvÄ• sayameva Ã±atvÄ• . __pokkhara_nti sarÄ«raá¹ƒ bheri
avikalaá¹ƒ ``sundaraâ€™â€™ nti vadanti, tasmÄ• vaá¹‡á¹‡apokkharatÄ• yÄ• ti
paá¹-hamenatthenavisiá¹-á¹-hakÄ• yacchavitÄ• yÄ• ti attho, dutiyena vaá¹‡á¹‡asundaratÄ•
``uppalagabbhavaá¹‡á¹‡attÄ• suvaá¹‡á¹‡avaá¹‡á¹‡Ä• , tasmÄ• uppalavaá¹‡á¹‡Ä• ti nÄ• n
__gaá¹‡á¹-hipade_ vuttaá¹ƒ. __nÄ«luppalavaá¹‡á¹‡Ä• kÄ• yacchavÄ«_tivacanaá¹ƒ pana s
pana ``uppalasamÄ• pasatthasÄ• mÄ• â€™â€™ ti vacanato ``yÄ• sÄ• mÄ• sÄ• mavaá¹‡â

pÄ• ricariyÄ• sagge mama vÄ• soâ€™â€™ ti vacanato sÄ• macchavikÄ• itthÄ«naá¹ƒ pasa
andhakÄ• raâ€™â€™ ntipi pÄ• á¹-ho. kilesakÄ• mehi vatthukÄ• mesuyo na limpati.

<69> __itthiliá¹…gaá¹ƒ pÄ• tubhÅ«ta_nti itthisaá¹‡á¹-hÄ• naá¹ƒ pÄ• tubhÅ«taá¹ƒ, taÃ±ca kh
purisindriyassaantaradhÄ• nena \Ne 101/ itthindriyassa pÄ• tubhÄ• vena. evaá¹ƒ purisindriy
yathÄ• brahmÄ• naá¹ƒ purisindriyaá¹ƒ nuppajjati, kevalaá¹ƒ purisasaá¹‡á¹-hÄ• nameva \Be
kassaci paá¹‡á¸• akassa vinÄ• pi purisindriyena purisasaá¹‡á¹-hÄ• naá¹ƒ uppajjati, na tathÄ
hoti, taá¹ƒ pana itthindriyaá¹ƒ, purisindriyaá¹ƒ vÄ• antaradhÄ• yantaá¹ƒ marantÄ• naá¹ƒviya
sattarasamacittakkhaá¹‡ato paá¹-á¹-hÄ• ya antaradhÄ• yati. paccuppanne indriyeniruddhe i
visabhÄ• gindriyaá¹ƒ pÄ• tubhavati. yasmÄ• mahÄ• niddaá¹ƒ okkantasseva kirassavisabhÄ
tasmÄ• __ ``rattibhÄ• ge niddaá¹ƒ okkantassÄ• â€™â€™ _ti vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhi
upajjhaá¹ƒ tameva upasampadaâ€™â€™ nti vacanato pavattinÄ«yeva upajjhÄ• yÄ• , upasa
Ä• cariyÄ• ti katvÄ• tÄ• saá¹ƒ upajjhÄ• yavattaá¹ƒ, Ä• cariyavattaÃ±caiminÄ• bhikkhunÄ•
bhikkhunupassayaá¹ƒ gantvÄ• kÄ• tabbaá¹ƒ, tÄ• hi ca imassa vihÄ• raá¹ƒÄ• gamma saddh
nu khoti ce? ``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«hisaá¹…gamituâ€™â€™ nti vacanena
kevalaá¹ƒ na puna upajjhÄ• gahetabbÄ• , na ca upasampadÄ• kÄ• tabbÄ• ti dassanattham
taá¹ƒyeva upajjhaâ€™â€™ ntiÄ• di vuttanti veditabbaá¹ƒ. tattha __bhikkhunÄ«hi saá¹…gam
hutvÄ• bhikkhunÄ«hi eva saddhiá¹ƒ samaá¹…gÄ« bhavituá¹ƒanujÄ• nÄ• mÄ«ti attho, tasm
``tassÄ• eva gÄ• mantarÄ• dÄ«hi anÄ• pattÄ«â€™â€™ tiaá¹-á¹-hakathÄ• vacanaá¹ƒ siddh
saá¹…gamituá¹ƒ sakkÄ• , yaÃ±ca bhagavatÄ• gamanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ nissÄ•
Ä• patti. na hi bhagavÄ• Ä• pattiyaá¹ƒ niyojetÄ«tiyuttameva taá¹ƒ, aÃ±Ã±athÄ• ``yÄ• Ä• p
bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• , tÄ• hi Ä• pattÄ«hianÄ• pattÄ«â€™â€™ ti pÄ• á¸·ivacana
anÄ• pattÄ«ti Ä• pajjati. sÄ• dhÄ• raá¹‡atÄ• Ä• pattiyeva ``yÄ• Ä• pattiyo bhikkhÅ«naá¹ƒ b
asÄ• dhÄ• raá¹‡Ä• , yÄ• ca bhikkhunÄ«hi saá¹…gamantiyÄ•
gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡aohÄ«yanÄ• pattiyo, tÄ• hi Ä• pattÄ«hi anÄ•
ce? na vuttaá¹ƒ aniá¹-á¹-happasaá¹…gato. bhikkhunÄ«hisaddhiá¹ƒ saá¹…kantÄ• yapi tassÄ
saá¹…gamantiyÄ• gÄ• mantarÄ• dÄ«hi anÄ• patti evasabbakÄ• lanti imassa aniá¹-á¹-happ
attho. tattha gÄ• mantarÄ• pattÄ• divatthuá¹ƒsaÃ±cicca tasmiá¹ƒ kÄ• le ajjhÄ• carantÄ«pi s
kÄ• raá¹‡ena anÄ• pajjanato anÄ• patti. anÄ• pajjanaá¹-á¹-heneva vuá¹-á¹-hÄ• ti nÄ• mÄ• t
anuppanne \Be 114/ evakilese nirodheti. abandhanopi patto ``Å«napaÃ±cabandhanoâ€™â€
vÄ• pana na sÄ• veti appaccakkhÄ• tÄ• hoti sikkhÄ• , evamidha anÄ• pannÄ• pi Ä• patti vu
veditabbÄ• .

yasmÄ• pana sÄ• purisena sahaseyyÄ• pattiá¹ƒ anÄ• pajjantÄ«pi sakkoti bhikkhunÄ«hi sa
tasmÄ• anÄ• pattÄ«ti katvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ ``ubhinnampi sahaseyyÄ• patti hotÄ«â
vuttaÃ±hetaá¹ƒ __parivÄ• re_ ``aparehipi catÅ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati saá¹…gha
puggalassa santike liá¹…gapÄ• tubhÄ• venÄ• â€™â€™ ti (Vin V 324). yaá¹ƒ pana vuttaá¹ƒ
Ä• pajjanto vuá¹-á¹-hÄ• ti vuá¹-á¹-hahanto Ä• pajjatÄ«â€™â€™ ti (Vin V 324), tassa sahase

asÄ• dhÄ• raá¹‡Ä• pattÄ«hi vuá¹-á¹-hÄ• ti, tadubhayampi sandhÄ• ya vuttanti veditabbaá¹ƒ
paÃ±cadhanusatikaá¹ƒ pacchimaá¹ƒ, vihÄ• rato paá¹-á¹-hÄ• ya gÄ• maá¹ƒ pavisantiyÄ• gÄ
__saá¹ƒvidahanaá¹ƒ parimocetvÄ• _ti addhÄ• nagamanasaá¹ƒvidahanaá¹ƒ akatvÄ• ti attho
pariccajitvÄ• ti attho. __ ``paripuá¹‡á¹‡avassasÄ• maá¹‡erenÄ• pÄ«â€™â€™ _tivacanato a
upajjhÄ• yaggahaá¹‡aá¹ƒ natthÄ«ti viya dissati. __vinayakammaá¹ƒ katvÄ• á¹-hapito_ti vika
avikappitÄ• naá¹ƒ dasÄ• hÄ• tikkame nissaggiyatÄ• veditabbÄ• . __puna paá¹-iggahetvÄ•
pana ``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«naá¹ƒ sannidhiá¹ƒbhikkhunÄ«hi paá¹-iggÄ• hÄ•
nti (Vin II 421) vacanato vuttaá¹ƒ. __anapekkhavissajjanenÄ• _tivatthuá¹ƒ anapekkhavissajj
paá¹-iggahaá¹‡ena vÄ• puna paá¹-iggahetvÄ• paribhuÃ±jissÄ• mÄ«ti. __pakkhamÄ• natta
parivattati chÄ• rattaá¹ƒ mÄ• nattameva dÄ• tabba_nti sace, bhikkhukÄ• le appaá¹-icchann
paá¹-icchannÄ• yÄ• ti no laddhÄ«ti Ä• cariyo.

__parivÄ• sadÄ• naá¹ƒ pana natthÄ«_ti bhikkhuniyÄ• chÄ• danÄ• sambhavato vuttanti ved
bhikkhunÄ«asÄ• dhÄ• raá¹‡aá¹ƒ pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• pajjitvÄ• purisaliá¹…gaá¹ƒ paá¹-
upasampadaá¹ƒna labhati, pabbajjaá¹ƒ labhati, anupabbajitvÄ• bhikkhubhÄ• ve á¹-hito sah
janeti. vibbhantÄ• ya bhikkhuniyÄ• purisaliá¹…ge pÄ• tubhÅ«te bhikkhÅ«su upasampadaá
pÄ• rÄ• jikaá¹ƒ. avibbhantamÄ• nassa gahaá¹-á¹-hasseva sato bhikkhunÄ«dÅ«sakassa sac
pÄ• tubhavati, nevabhikkhunÄ«su upasampadaá¹ƒ labhati, na \Be 115/ puna liá¹…gaparivat
vÄ• ti. bhikkhuniyÄ• liá¹…gaparivatte sati bhikkhu hoti, so ce sikkhaá¹ƒ paccakkhÄ• ya vibb
itthiliá¹…gaá¹ƒpaá¹-ilabheyya, bhikkhunÄ«su upasampadaá¹ƒ paá¹-ilabhati ubhayattha pubb
appattattÄ• . yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassÄ• purisaliá¹…gaá¹ƒ paá
bhikkhu eva. puna sikkhaá¹ƒ paccakkhÄ• ya Ä• gato na upasampÄ• detabbo aparipuá¹‡á¹‡
punaliá¹…gaparivatte sati bhikkhunÄ«su upasampadaá¹ƒ labhati. evaá¹ƒ ce katadvÄ• dasas
dÄ• rakassaliá¹…gaparivatte sati gihigatÄ• itthÄ« hoti, paripuá¹‡á¹‡advÄ• dasavassÄ• upa
bhikkhuniyÄ• itthiliá¹…gantaradhÄ• nena, bhikkhussa vÄ• purisaliá¹…gantaradhÄ• nena p
bhaveyya, na sÄ• bhikkhunÄ« bhikkhunÄ«hi nÄ• setabbÄ• bhikkhu vÄ• bhikkhÅ«hi puna
\Ne 103/. pakatipaá¹‡á¸• akaá¹ƒ pana sandhÄ• ya ``paá¹‡á¸• ako nÄ• setabboâ€™â€™ ti v
saá¹ƒvÄ• sanÄ• sanÄ• yanÄ• setabbo, itaro ubhayanÄ• sanÄ• yÄ• ti attho. yadi tesaá¹ƒ pu
``anujÄ• nÄ• mi, bhikkhave, taá¹ƒyeva upajjhaá¹ƒ tameva upasampadaá¹ƒ tÄ• niyeva vassÄ
saá¹…gamituâ€™â€™ ntiayaá¹ƒ vidhi sambhavati. sace nesaá¹ƒ liá¹…gantaraá¹ƒ pÄ• tubh
Ä• pattiyobhikkhÅ«naá¹ƒ bhikkhunÄ«hi sÄ• dhÄ• raá¹‡Ä• , tÄ• Ä• pattiyo bhikkhunÄ«naá¹ƒ
asÄ• dhÄ• raá¹‡Ä• hianÄ• pattÄ«ti ayampi vidhi sambhavati. yaá¹ƒ vuttaá¹ƒ __parivÄ• re_ `
purimaá¹ƒjahati, pacchime patiá¹-á¹-hÄ• ti, viÃ±Ã±attiyo paá¹-ippassambhanti, paÃ±Ã±attiyo
sahapaá¹-ilÄ• bhena pacchimaá¹ƒ jahati, purime patiá¹-á¹-hÄ• ti, viÃ±Ã±attiyoâ€™â€™ tiÄ•
yathÄ• vuttavidhiá¹ƒsandhÄ• ya vuttanti amhÄ• kaá¹ƒ khantÄ«ti Ä• cariyo. itthiliá¹…gaá¹ƒ, p
antaradhÄ• yantaá¹ƒkiá¹ƒ sakalampi sarÄ«raá¹ƒ gahetvÄ• antaradhÄ• yati, udÄ• hu sayam
tÄ• vasakalaá¹ƒ sarÄ«raá¹ƒ gahetvÄ• antaradhÄ• yati, ayaá¹ƒ puggalo cuto bhaveyya. tasm
bhaveyya, puna upasampajjanto opapÄ• tiko bhaveyya. atha sayameva antaradhÄ• yati, so

itthindriyÄ• dÄ«ni hi sakalampi sarÄ«raá¹ƒ byÄ• petvÄ• á¹-hitÄ• nÄ«ti khaá¹‡anirodho viya t
veditabbaá¹ƒ, tasmÄ• yathÄ• vuttadosappasaá¹…gÄ• bhÄ• voveditabbo. aÃ±Ã±amaÃ±Ã±a
dÄ«pÄ• naá¹ƒ ekappabhÄ• nirodhepi itarissÄ• á¹-hÄ• naá¹ƒviya sesasarÄ«raá¹-á¹-hÄ• naá
veditabbaá¹ƒ.

71-2__._ __muccatu_ \Be 116/ __vÄ• mÄ• vÄ• dukkaá¹-amevÄ• _ti mocanarÄ• gÄ• bhÄ•
nÄ• ma evarÅ«pe á¹-hÄ• ne dukkaranti attho. methunadhammo nÄ• ma ubhinnaá¹ƒ vÄ• yÄ
dvayaá¹ƒdvayasamÄ• pattÄ«â€™â€™ ti vuttattÄ• , tasmÄ• tvaá¹ƒ mÄ• vÄ• yÄ• ma, evaá¹
kiriyaÃ±hetaá¹ƒ sikkhÄ• padanti vuttaá¹ƒ hoti, ``Ä• pattiá¹ƒ tvaá¹ƒbhikkhu Ä• panno pÄ• rÄ•
akiriyampetaá¹ƒ sikkhÄ• padaá¹ƒ yebhuyyena ``kiriyaâ€™â€™ ntivuccatÄ«ti siddhaá¹ƒ hoti

73-4__._ ``pÄ• rÄ• jikabhayena Ä• kÄ• sagatameva katvÄ• pavesanÄ• dÄ«ni karontassa s
vÄ• aá¹…gajÄ• taá¹ƒ chupati ce, dukkaá¹-amevÄ• â€™â€™ ti vadanti. kasmÄ• ? na methu
vÄ«maá¹ƒsitabbaá¹ƒ. dantÄ• naá¹ƒ bÄ• hirabhÄ• vo oá¹-á¹-hÄ• naá¹ƒ bÄ• hirabhÄ• vo viya
hotÄ«tivuttaá¹ƒ ``bahi nikkhantadante jivhÄ• ya ca thullaccayaâ€™â€™ nti. __taá¹ƒ puggala
visaÃ±Ã±iá¹ƒkatvÄ• _ti vacanena so puggalo khittacitto nÄ• ma hotÄ«ti dassitaá¹ƒ hoti. yo p
visaÃ±Ã±Ä«kato, so ce attano aá¹…gajÄ• tassa dhÄ• tughaá¹-á¹-anacariá¹‡ijjhiá¹‡ikÄ• disa
methunasaÃ±Ã±Ä• ya \Ne 104/ abhÄ• vato visaÃ±Ã±Ä«pakkhameva bhajatÄ«ti tassa anÄ•
``methunametaá¹ƒmaÃ±Ã±e kassaci amanussassÄ• â€™â€™ ti Ã±atvÄ• sÄ• diyantassa Ä
methunadhamma_ntipaá¹‡á¸• akassa vaccamagge vÄ• mukhe vÄ• , bhummatthe vÄ• sÄ•
sevanacittavasenaÄ• patti santhateneva sevane viya.

upahatindriyavatthusmiá¹ƒ ``etamatthaá¹ƒ Ä• rocesuá¹ƒ, so Ä• rocesÄ«â€™â€™ ti duvidho
``Ä• rocesuâ€™â€™ nti vuttapÄ• á¹-ho ``vediyi vÄ• so bhikkhaveâ€™â€™ ti vuttattÄ• sun
``Ä• pattiá¹ƒ tvaá¹ƒ bhikkhÅ«â€™â€™ ti vattabbaá¹ƒ siyÄ• . ``vediyÄ• vÄ• â€™â€™ ti dÄ«
methunadhammassa pubbapayogÄ• hatthaggÄ• hÄ• dayo, tasmÄ• ``dukkaá¹-amevassa h
sambandho. yasmÄ• pana dukkaá¹-amevassa hoti, tasmÄ• yÄ• va sÄ«saá¹ƒ napÄ• puá¹‡
tiá¹-á¹-hatÄ«ti sambandho veditabbo. sÄ«saá¹ƒ nÄ• mamaggapaá¹-ipÄ• danaá¹ƒ. __ ``sÄ«s
pÄ• rÄ• jikaá¹ƒ na hoti tÄ• va pubbapayogadukkaá¹-etiá¹-á¹-hatÄ«â€™â€™ ti aÃ±Ã±atarasm
likhitaá¹ƒ \Be 117/. __uccÄ• liá¹…gapÄ• á¹‡akadaá¹-á¹-henÄ• _tiettha bhÄ• vaniá¹-á¹-hÄ• p
daá¹-á¹-hena daá¹ƒsena khÄ• danenÄ• ti hi atthato ekaá¹ƒ.

76-7__._ saá¹…gÄ• masÄ«se yuddhamukhe yodhapuriso viyÄ• yaá¹ƒ bhikkhÅ«ti __ ``saá¹.
bhikkhÅ«â€™â€™ _tivuccati. __rukkhasÅ«cidvÄ• raá¹ƒ_ upilavÄ• ya, ekena vÄ• bahÅ«hi v
thakitabbaá¹ƒ__kaá¹‡á¹-akadvÄ• raá¹ƒ_. dussadvÄ• raá¹ƒ sÄ• á¹‡idvÄ• raÃ±ca __dussasÄ
``kilaÃ±jasÄ• á¹‡Ä«â€™â€™ tiÄ• dinÄ• vuttaá¹ƒ sabbampi dussasÄ• á¹‡iyameva saá¹…ga
__ ``ekaâ€™â€™ _nti vuttaá¹ƒ. __Ä• kÄ• satale_ti hammiyataleti attho. __ayaÃ±hettha saá
vattabbaá¹ƒ sandhÄ• yavuttaá¹ƒ. ``kiÃ±ci karontÄ• nisinnÄ• hontÄ«ti vuttattÄ• nipannÄ• n

vaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``yathÄ• paricchedameva ca na uá¹-á¹-hÄ• ti, tassa Ä• pat
kiÃ±cÄ• piavisesena vuttaá¹ƒ, anÄ• dariyadukkaá¹-Ä• patti eva tattha adhippetÄ• . kathaá¹ƒ
``rattiá¹ƒ dvÄ• raá¹ƒ vivaritvÄ• nipanno aruá¹‡e uggate uá¹-á¹-hahati, anÄ• pattÄ«â€™â€™
__mahÄ• paccariyaá¹ƒ_ visesetvÄ• ``anÄ• dariyadukkaá¹-Ä• pi na muccatÄ«â€™â€™ ti vu
dukkaá¹-Ä• muccatÄ«ti adhippÄ• yo. __yathÄ• paricchedameva ca na uá¹-á¹-hÄ• ti, tassa
anÄ• dariyadukkaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ. yathÄ• paricchedamevÄ• ti avadhÄ• raá¹‡at
hotÄ«ti vuttaá¹ƒ hoti. puna ``supatÄ«â€™â€™ ti vuttaá¹-á¹-hÄ• ne viya sanniá¹-á¹-hÄ• naá¹
__evaá¹ƒ nipajjanto_ti nipajjanakÄ• le Ä• pajjitabbadukkaá¹-ameva sandhÄ• yavuttaá¹ƒ, tas
uá¹-á¹-hahantassa dve dukkaá¹-Ä• nÄ«ti vuttaá¹ƒ hotÄ«ti. __andhakaá¹-á¹-hakathÄ• ya_mp
dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• nipanno `divÄ• vuá¹-á¹-hahissÄ• mÄ«â€™ ti, anÄ• dariye Ä• pa
dukkaá¹-assÄ• â€™â€™ ti vuttaá¹ƒ, etthÄ• pi ``nipannoâ€™â€™ ti vuttattÄ• ``aruá¹‡e uá¹-
uá¹-á¹-hÄ• hÄ«â€™â€™ tina vuttattÄ• ca jÄ• nitabbaá¹ƒ. __ ``mahÄ• paccariyaá¹ƒ_ anÄ• d
vuttaá¹ƒ, na __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttadukkaá¹-aâ€™â€™ nti eke vadanti. __tassa an
anipannattÄ• vuttaá¹ƒ. ``sace pana rattiá¹ƒ saá¹ƒvaritvÄ• nipanno, aruá¹‡uá¹-á¹-hÄ• nasam
dvÄ• rajagganÄ• dÄ«ni akatvÄ• nipannassa Ä• pattiyeva. kasmÄ• ? Ä• pattikhettattÄ• â€™

yasmÄ• yakkhagahitakopi visaÃ±Ã±Ä«bhÅ«to viya khittacitto nÄ• ma hoti, assa pÄ• rÄ• jik
aÃ±Ã±ato, tasmÄ• ``yakkhagahitako viya visaÃ±Ã±Ä«bhÅ«topi na muccatÄ«â€™â€™ tiyaa
vuttaá¹ƒ, taá¹ƒ pubbe \Be 118/ saÃ±cicca divÄ• nipanno pacchÄ• yakkhagahitakopi visaÃ±
nipajjanapayogakkhaá¹‡e eva Ä• pannattÄ• ti adhippÄ• yenavuttaá¹ƒ. __bandhitvÄ• nipajj
yakkhagahitakÄ• dÄ«sveva, sopi yÄ• vasayameva sayanÄ• dhippÄ• yo na hoti, tÄ• va muc
niddÄ• yitukÄ• matÄ• yasayanÄ• dhippÄ• yo hoti, tadÄ• saá¹ƒvarÄ• petvÄ• , jaggÄ• petvÄ
niddÄ• yitabbaá¹ƒ, aÃ±Ã±athÄ• Ä• patti. sabhÄ• go ce natthi, na passati vÄ• , na gantuá¹ƒ
cirampiadhivÄ• setvÄ• pacchÄ• vedanÄ• á¹-á¹-o hutvÄ• anÄ• bhogeneva sayati, tassa ``a
vedanÄ• á¹-á¹-assÄ• â€™â€™ tivacanena anÄ• patti, __tassÄ• pi avisayattÄ• Ä• patti na d
visaÃ±Ã±Ä«bhÄ• venevasupantassa ``anÄ• patti khittacittassÄ• â€™â€™ ti vacanena na di
panaevaá¹ƒ na kathayantÄ«_ti avisesena ``na dissatÄ«â€™â€™ ti na kathayanti, yadi saÃ±
appaá¹-ilabhitvÄ• sayati, avasavattattÄ• Ä• patti na dissati, sace saÃ±Ã±aá¹ƒ paá¹-ilabhitv
kilantakÄ• yattÄ• sayanaá¹ƒ sÄ• diyanto supati, tassa yasmÄ• avasavattattaá¹ƒ na dissati,
evÄ• tikathayantÄ«ti adhippÄ• yo.

__mahÄ• padumattheravÄ• de_ yakkhagahitako khittacittako muccati. bandhitvÄ• nipajjÄ•
vedanÄ• á¹-á¹-attÄ• ca muccatÄ«ti adhippÄ• yo. evaá¹ƒ sante pÄ• á¸·iaá¹-á¹-hakathÄ• , the
tesaá¹ƒ tesaá¹ƒ vinicchayÄ• naá¹ƒ ayameva adhippÄ• yoti no khantÄ«tiÄ• cariyo, __anugaa
yakkhagahitakopi visaÃ±Ã±Ä«bhÅ«topi na muccati nÄ• ma, pÄ• rÄ• jikaá¹ƒÄ• pajjituá¹ƒ bha
saÃ±Ã±Ä• paá¹-ilÄ• bhatoti adhippÄ• yo. ``bandhitvÄ• nipajjÄ• pitovÄ• â€™â€™ ti kurundÄ
nipannopi na muccatÄ«ti ce? muccatiyeva. kasmÄ• ? atthato anipannattÄ• . kurundÄ«vÄ• d
mahÄ• aá¹-á¹-hakathÄ• vÄ• do sameti. kasmÄ• ? avasavattasÄ• maÃ±Ã±ato. kiÃ±cÄ• pi sa

kathayanti. na kevalaá¹ƒteyeva, mahÄ• padumattheropÄ«ti \Ne 106/ dassanatthaá¹ƒ __ ``m
_ti vuttaá¹ƒ. __mahÄ• padumattheravÄ• de_ ``pÄ• rÄ• jikaá¹ƒ Ä• pajjituá¹ƒ abhabbo yakkha
vuttaá¹ƒ, tattha Ä• cariyÄ• pana evaá¹ƒ vadanti ``sace okkantaniddo ajÄ• nantopi pÄ• de m
Ä• pattiyevÄ• tivuttattÄ• yo pana patitvÄ• tattheva sayati na vuá¹-á¹-hÄ• ti, tassa Ä• patti a
jÄ• nantassÄ• piajÄ• nantassÄ• pi hotÄ«â€™â€™ ti \Be 119/. sabbaá¹-á¹-hakathÄ• su vutta
sampiá¹‡á¸• etvÄ• dassetuá¹ƒ __ ``idha ko muccati ko na muccatÄ«â€™â€™ _ti vuttaá¹ƒ. y
visaÃ±Ã±Ä«bhÅ«tovÄ• na kevalaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pajjituá¹ƒ bhabbo eva, sabbopi Ä•
``bandhitvÄ• nipajjÄ• pitova muccatÄ«â€™â€™ ti vacanena tassapi avasavattattÄ• ``Ä• pa
tievaá¹ƒ na kathayanti. yasmÄ• ummattakakhittacittavedanÄ• á¹-á¹-esu aÃ±Ã±ataro na hoti
``Ä• pattiyevÄ• â€™â€™ tikathayanti. idaá¹ƒ kira sabbaá¹ƒ na saá¹…gÄ«tiá¹ƒ Ä• ruá¸·haá¹
sÄ• diyatÄ«tiÄ• dinÄ• vuttattÄ• akiriyÄ• pi hotÄ«ti vadanti, taá¹ƒ na gahetabbaá¹ƒ, yadÄ• p
tadÄ• sukhumÄ• pi viÃ±Ã±atti hoti evÄ• ti idha kiriyÄ• evÄ• â€™â€™ ti __anugaá¹‡á¹-hipa

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikaá¹ƒ

dhaniyavatthuvaá¹‡á¹‡anÄ•

<84> dutiye rÄ• jÅ«hi eva pariggahitattÄ• ``rÄ• jagahaâ€™â€™ nti laddhanÄ• make samÄ«
adhikaraá¹‡atthenaca paá¹-iladdhabhummavibhattike gijjhakÅ«á¹-e pabbate catÅ«hi vihÄ• r
adhippÄ• yo. tassa ``vassaá¹ƒ upagacchiá¹ƒsÅ«â€™â€™ ti iminÄ• sambandho veditabbo.
á¹-hapetvÄ• gaá¹‡akammaá¹ƒ karonti, na tato Å«nÄ• adhikÄ• vÄ• akiriyattÄ• . tattha
vinayapariyÄ• yenasaá¹…ghagaá¹‡apuggalakammakosallatthaá¹ƒ idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ
saá¹…ghakammaá¹ƒ saá¹…gho evakaroti, na gaá¹‡o na puggalo, taá¹ƒ apalokanakammass
á¹-hapetvÄ• itaraá¹ƒcatubbidhampi kammaá¹ƒ veditabbaá¹ƒ. atthi saá¹…ghakammaá¹ƒ saá
karoti, puggalo ca karoti. kiÃ±cÄ• ti? yaá¹ƒ pubbe á¹-hapitaá¹ƒ. vuttaÃ±hetaá¹ƒ __parivÄ• ra
``yasmiá¹ƒ vihÄ• re dve tayo janÄ• vasanti \Ne 107/, tehi nisÄ«ditvÄ• katampi saá¹…ghena
yasmiá¹ƒ pana vihÄ• re eko bhikkhu hoti, tena bhikkhunÄ• uposathadivase pubbakaraá¹‡ap
nisinnena katampi katikavattaá¹ƒ saá¹…ghena katasadisameva hotÄ«â€™â€™ ti (Sp (to Vi
vuttaá¹ƒ ``ekabhikkhuke pana \Be 120/ vihÄ• re ekena sÄ• vitepipurimakatikÄ• paá¹-ippass
atthi gaá¹‡akammaá¹ƒ saá¹…gho karoti, gaá¹‡o karoti, puggalo karoti, taá¹ƒ tayo pÄ• risudd
aÃ±Ã±esaá¹ƒ santike karÄ«yanti, tassa vasenaveditabbaá¹ƒ. atthi gaá¹‡akammaá¹ƒ gaá¹‡o
puggalo, taá¹ƒ pÄ• risuddhiuposathoaÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rocanavasena karÄ«yati, tass
puggalakammaá¹ƒ puggalovakaroti, na saá¹…gho na gaá¹‡o, taá¹ƒ adhiá¹-á¹-hÄ• nuposath
gaá¹‡akammaá¹ƒ ekaccovagaá¹‡o karoti, ekacco na karoti, tattha aÃ±attikaá¹ƒ dve eva kar
saÃ±attikaá¹ƒtayova karonti, na tato Å«nÄ• adhikÄ• vÄ• , tena vuttaá¹ƒ ``tayo eva hi Ã±att
á¹-hapetvÄ• gaá¹‡akammaá¹ƒ karonti, na tato Å«nÄ• adhikÄ• vÄ• akiriyattÄ• â€™â€™ ti.

vinayapariyÄ• yenasampahulÄ• , na tato uddhanti veditabbaá¹ƒ. __anugaá¹‡á¹-hipade_ par
kammalakkhaá¹‡aá¹ƒtayova karonti, atha kho tehi kataá¹ƒ saá¹…ghena katasadisanti vuttat
pariyÄ• yenatayo janÄ• vinayapariyÄ• yenapi saá¹…ghoâ€™â€™ ti vuttaá¹ƒ, idaá¹ƒ sabba
vuttaá¹ƒ, lÄ• bhaá¹ƒ pana upÄ• dÄ• ya antamaso ekopi anupasampannopi ``saá¹…ghoâ€™
gacchatikira. pavÄ• raá¹‡Ä• divasassa aruá¹‡uggamanasamanantarameva ``vutthagassÄ•
ukkaá¹ƒsanayena ``pÄ• á¹-ipadadivasato paá¹-á¹-hÄ• yÄ• â€™â€™ ti vuttaá¹ƒ, teneva __ ``
pavÄ• ritÄ• â€™â€™ _tivuttaá¹ƒ. aÃ±Ã±athÄ• antarÄ• yena apavÄ• ritÄ• ``vutthavassÄ• â
Ä• pajjati. thambhÄ• di kaá¹-á¹-hakammanti veditabbaá¹ƒ. keci tanukaá¹ƒ dÄ• rutthambhaá
mattikÄ• mayaá¹ƒthambhaá¹ƒ karonti, ayaá¹ƒ pana tathÄ• na akÄ• si, tena vuttaá¹ƒ ``sabb
kuá¹-ikaá¹ƒkaritvÄ• â€™â€™ ti. telamissÄ• ya tambamattikÄ• ya.

<85> ``mÄ• pacchimÄ• janatÄ• pÄ• á¹‡esu pÄ• tabyataá¹ƒ Ä• pajjÄ«â€™â€™ ti iminÄ• a
iá¹-á¹-hakapacana pattapacana kuá¹-ikaraá¹‡a vihÄ• rakÄ• rÄ• pana navakammakaraá¹‡a
khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡avihÄ• rasammajjana paá¹-aggidÄ• na kÅ«papokkha
pÄ• tabyataá¹ƒ jÄ• nantena bhikkhunÄ• kappiyavacanampina vattabbanti dasseti, teneva p
tesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ anÄ• pattivÄ• resu ``anÄ• patti asatiyÄ• ajÄ• nantassÄ• â€™
``antarÄ• pattisikkhÄ• padaâ€™â€™ ntipietassa nÄ• mameva. ``gacchathetaá¹ƒ, bhikkhave
bhindathÄ• â€™â€™ ti iminÄ• kataá¹ƒ labhitvÄ• tattha vasantÄ• nampi dukkaá¹-amevÄ• ti
\Be 121/ bhagavÄ• na bhindÄ• peyya. esa nayo bhedanakaá¹ƒ chedanakaá¹ƒ uddÄ• lanak
Ä• pattibhedÄ• va. tato eva hi \Ne 108/ bhedanakasikkhÄ• padÄ• dÄ«su viya ``aÃ±Ã±ena k
paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ tina vuttaá¹ƒ, tathÄ• aÃ±Ã±assatthÄ• ya ka
atthÄ• ya karoti, dukkaá¹-amevÄ• tica siddhaá¹ƒ, aÃ±Ã±athÄ• kuá¹-ikÄ• rasikkhÄ• padÄ• c
vÄ• sÄ• gÄ• raá¹ƒ á¹-hapetvÄ• sabbattha, anÄ• pattÄ«â€™â€™ ti nayameva vadeyya, na b
sabbamattikÄ• mayabhÄ• vaá¹ƒ pana mocetvÄ• kaá¹-á¹-hapÄ• sÄ• á¹‡Ä• dimissaá¹ƒ katvÄ
tathÄ• hi chedanakasikkhÄ• padÄ• dÄ«subhagavatÄ• nayo dinno ``aÃ±Ã±ena kataá¹ƒ par
paá¹-ilabhitvÄ• chinditvÄ• paribhuÃ±jatÄ«â€™â€™ tiÄ• dÄ«su. keci pana ``vayakammamp
kÄ• rÄ• pitampi atthi, tena taá¹ƒ aÃ±Ã±enakatampi na vaá¹-á¹-atÄ«ti siddhaâ€™â€™ nti va
sundaraá¹ƒ. kasmÄ• ? sambhÄ• re kiá¹‡itvÄ• sayameva karontassÄ• pi vayakammasambh
aá¹-á¹-hakathÄ• lesanayo. __iá¹-á¹-hakÄ• hi giÃ±jakÄ• vasathasaá¹…khepena katÄ• vaá¹-
pakatiiá¹-á¹-hakÄ• hi cinitvÄ• kattabbÄ• vasatho__giÃ±jakÄ• vasatho_ nÄ• ma. sÄ• hi ``ma
vuccati, ``iá¹-á¹-hakakuá¹-ikÄ• â€™â€™ tvevavuccati, tasmÄ• thusagomayatiá¹‡apalÄ• lan
apakkiá¹-á¹-hakamayÄ• pi ``sabbamattikÄ• mayÄ• â€™â€™ tvevavuccatÄ«ti no khantÄ«ti Ä
mattikÄ• ya daá¸·hibhÄ• vatthameva Ä• dÄ«yanti, apakkiá¹-á¹-hakamayÄ• pi giÃ±jakÄ• vas
na ca Ä• yasmÄ• dhaniyo ekappahÄ• renevakumbhakÄ• ro viya kumbhaá¹ƒ taá¹ƒ kuá¹-ikaa
pana sukkhÄ• petvÄ• sukkhÄ• petvÄ• mattikÄ• piá¹‡á¸• ehi cinitvÄ• niá¹-á¹-hÄ• pesi, apak
viya sabbamattikÄ• mayÄ• kuá¹-i ekÄ• baddhÄ• hoti, na tathÄ• pakkiá¹-á¹-hakamayÄ• , ta
sabbamattikÄ• mayÄ• yakuá¹-iyÄ• bahi ce tiá¹‡akuá¹-ikÄ• diá¹ƒ katvÄ• anto vasati, dukkaa
tatthatattha chiddaá¹ƒ katvÄ• bandhitvÄ• ekÄ• baddhaá¹ƒ karoti, vaá¹-á¹-ati. anto ce tiá¹‡a

anto vasati, vaá¹-á¹-ati. kÄ• rako eva ce vasati, karaá¹‡apaccayÄ• dukkaá¹-aá¹ƒ Ä• pajjati,
sace anto vÄ• bahi vÄ• ubhayattha vÄ• sudhÄ• ya limpati, vaá¹-á¹-ati. yasmÄ• sabbamatt
bhindituá¹ƒ, tasmÄ• tattha á¹-hapitaá¹ƒ pattacÄ«varÄ• di aguttaá¹ƒhoti, corÄ• dÄ«hi avahar
vuttaá¹ƒ __ ``pattacÄ«varaguttatthÄ• yÄ• â€™â€™ _ti.

pÄ• á¸·imuttakavinicchayavaá¹‡á¹‡anÄ•

tena \Be 122/ kho pana samayena chabbaggiyÄ• bhikkhÅ« uccÄ• vace patte dhÄ• renti,
uccÄ• vacÄ• nipattamaá¹‡á¸• alÄ• ni dhÄ• rentÄ«â€™â€™ ti (Vin II 253) evamÄ• dÄ«ni vat
bhikkhave, uccÄ• vacÄ• pattÄ• dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá¹-assÄ• â€
nayenaakappiyaparikkhÄ• resu \Ne 109/ ca dukkaá¹-aá¹ƒ paÃ±Ã±attaá¹ƒ. kasmÄ• ? tadanu
napaÃ±Ã±attaá¹ƒ, tattha ``na, bhikkhave, uccÄ• vacÄ• ni chattÄ• ni dhÄ• retabbÄ• ni, yo dh
Ä• pattidukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• (Vin II 269-270) nayena dukkaá¹-aá¹ƒ sambhav
``tatrÄ• yaá¹ƒpÄ• á¸·imuttakoâ€™â€™ _ti Ä• rabhitvÄ• sabbaparikkhÄ• resu vaá¹‡á¹‡amaá
karontassaÄ• patti dukkaá¹-anti dÄ«pentena __ ``na vaá¹-á¹-atÄ«â€™â€™ _ti vuttanti vedita
``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• paharaá¹‡iá¹ƒ sabbaá¹ƒ lohabhaá¹‡á¸• aá¹ƒ, á¹-h
pallaá¹…kaá¹ƒdÄ• rupattaá¹ƒ dÄ• rupÄ• dukaá¹ƒ sabbaá¹ƒ dÄ• rubhaá¹‡á¸• aá¹ƒ, á¹-hapet
kumbhakÄ• rikaÃ±ca sabbaá¹ƒmattikÄ• bhaá¹‡á¸• aâ€™â€™ nti (Vin II 293) vuttattÄ• yath
itaraá¹ƒ sabbaá¹ƒ vaá¹‡á¹‡amaá¹-á¹-hampisavikÄ• rampi avisesena vaá¹-á¹-atÄ«ti? vuccate
yathÄ• dassitapÄ• á¸·ivirodhato, tasmÄ• ``á¹-hapetvÄ• paharaá¹‡iâ€™â€™ nti evaá¹ƒ jÄ•
pavattÄ• , yathÄ• dassitÄ• pÄ• á¸·ivaá¹‡á¹‡amaá¹-á¹-hÄ• divikÄ• rapaá¹-isedhanavasena p
na virujjhati, tasmÄ• yathÄ• vuttameva. __Ä• raggena_ nikhÄ• danaggena, ``Ä• raggeriva s
458; Dhp 401; Sn 630) ettha vuttanayato Ä• raggena.

__paá¹-á¹-amukhe vÄ• _ti paá¹-á¹-akoá¹-iyaá¹ƒ. __pariyante_ti cÄ«varapariyante. veá¹‡iuhu
__agghiya_nti cetiyaá¹ƒ. __gayamuggara_nti tulÄ• daá¹‡á¸• asaá¹‡á¹-hÄ• naá¹ƒ, gayÄ• sÄ
mukhapattÄ• ladrÄ• . __ukkiranti_ nÄ«haranti karonti á¹-hapenti. __koá¹‡asuttapiá¸·akÄ• _
gaá¹‡á¹-hikapaá¹-á¹-Ä• dikoá¹‡esu suttamayapiá¸·akÄ• . yaá¹ƒ ettha cÄ«varaá¹ƒ vÄ• patto
``navaá¹-á¹-atÄ«â€™â€™ ti vutto, tattha adhiá¹-á¹-hÄ• naá¹ƒ ruhati, vikappanÄ• pi ruhatÄ«t
__deá¸• á¸• ubho_tiudakasappo. __acchÄ«_ti kuÃ±jarakkhi. __gomuttaka_nti gomuttasaá¹‡
kuÃ±cikÄ• ya senÄ• sanaparikkhÄ• rattÄ• suvaá¹‡á¹‡arÅ«piyamayÄ• pi vaá¹-á¹-atÄ«ti chÄ
``kuÃ±cikÄ• yavaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti vacanato aÃ±Ã
kuÃ±cikÄ• kappantipariharaá¹‡Ä«yaparikkhÄ• rattÄ• . __Ä• rakaá¹‡á¹-ako_ potthakÄ• dika
``Ä• maá¹‡á¸• akasÄ• rako_Ä• malakaphalamayoâ€™â€™ ti vadanti \Be 123/. tÄ• lapaá¹‡á
``vaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒvaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. kiÃ±cÄ• pi tÄ• ni kuÃ±c
pariharaá¹‡Ä«yÄ• ni, atha kho ``uccÄ• vacÄ• nina dhÄ• retabbÄ• nÄ«â€™â€™ ti paá¹-ikkh
kevalaÃ±hi tÄ• ni ``anujÄ• nÄ• mi, bhikkhave, vidhÅ«panaÃ±ca tÄ• lavaá¹‡á¹-aÃ±cÄ• â€™â
vuttÄ• ni. __gaá¹‡á¹-hipade_ pana __ ``telabhÄ• janesuvaá¹‡á¹‡amaá¹-á¹-hakammaá¹ƒ vaá

senÄ• sanaparikkhÄ• rattÄ• â€™â€™ ti vuttaá¹ƒ. __rÄ• javallabhÄ• _ti rÄ• jakulÅ«pakÄ• . _
bhÅ«mi, baddhasÄ«mÄ• ca. ``yesaá¹ƒ santakÄ• tesaá¹ƒ sÄ«mÄ• , tatthaparehi na kattabb
__anugaá¹‡á¹-hipade_ vuttaá¹ƒ. ``bhÅ«mi ca sÄ«mÄ• ca yesaá¹ƒ santakÄ• , tehi eva vÄ• r
aÃ±Ã±esaá¹ƒ bhÅ«miyaá¹ƒ sÄ«mÄ• katÄ• , te vÄ• retuá¹ƒ na issarÄ• â€™â€™ tivadanti \N
``saá¹…ghabhedÄ• dÄ«naá¹ƒ kÄ• raá¹‡attÄ• `mÄ• karothÄ• â€™ ti paá¹-isedhetabbÄ• ev
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ kira.

86-7__._ dÄ• rukuá¹-ikaá¹ƒ kÄ• tuá¹ƒ, kattunti ca atthi. __khaá¹‡á¸• Ä• khaá¹‡á¸• ika_nti ph
daá¹-á¹-habbaá¹ƒ. __Ä• á¹‡Ä• pehÄ«_ti vacanaá¹ƒ aniá¹-á¹-he eva vuccatÄ«ti katvÄ• __ba
__issariyamattÄ• yÄ• _ti samiddhiyaá¹ƒ mattÄ• saddoti Ã±Ä• peti.

<88> ``evarÅ«paá¹ƒ vÄ• caá¹ƒ bhÄ• sitvÄ• â€™â€™ ti ca pÄ• á¹-ho. __lomena tvaá¹ƒ mutt
evarÅ«pamakÄ• sÄ«_tiidaá¹ƒ kiá¹ƒ byÄ• pÄ• dadÄ«pakaá¹ƒ, dÄ• rÅ«supi lobhakkhandhad
sotÄ• pannassa sato tassarÄ• jassa patirÅ«paá¹ƒ. nanu nÄ• ma ``pubbe kataá¹ƒ sukataá¹ƒ
yenatthoâ€™â€™ tipavÄ• retvÄ• atÄ«va pÄ«tipÄ• mojjaá¹ƒ uppÄ• detabbaá¹ƒ tena siyÄ• t
sotÄ• pannattÄ• atÄ«va buddhamÄ• mako dhammamÄ• mako saá¹…ghamÄ• mako ca, tas
asahanto, sikkhÄ• padapaÃ±Ã±attiyÄ• ca okÄ• saá¹ƒ kattukÄ• mo ``supayuttÄ• ni me dÄ•
tuá¹-á¹-hacittopievamÄ• hÄ• ti veditabbaá¹ƒ. imehi nÄ• ma evarÅ«pe á¹-hÄ• ne. __ ``Ä• gat
aÃ±Ã±ehivÄ• padehi, ito thokatarehi vÄ• Ä• gatakÄ• le tadanurÅ«pÄ• yojanÄ• kÄ• tabbÄ
__gaá¹‡á¹-hipade_vuttaá¹ƒ. ``na kevalaá¹ƒ imasmiá¹ƒyeva sikkhÄ• pade, aÃ±Ã±esupi Ä• ga
tatthatattha Ä• gatapadÄ• nurÅ«pena yojanÄ• veditabbÄ• â€™â€™ ti __anugaá¹‡á¹-hipad
__ujjhÄ• yanattho_adinnassÄ• dinnattÄ• va, te ujjhÄ• yiá¹ƒsu.

__rudradÄ• mako_ nÄ• ma rudradÄ• makÄ• dÄ«hi uppÄ• dito. bÄ• rÄ• á¹‡asinagarÄ• dÄ«s
rÄ• jÅ«hiporÄ• á¹‡asatthÄ• nurÅ«paá¹ƒ lakkhaá¹‡asampannÄ• uppÄ• ditÄ• __nÄ«lakahÄ
tibhÄ• gaá¹ƒagghati rudradÄ• mako, tasmÄ• tassa \Be 124/ pÄ• do thullaccayavatthu hoti.
appamÄ• á¹‡aá¹ƒ. kahÄ• paá¹‡o kiÃ±cikÄ• le Å«navÄ«satimÄ• sako hoti, kiÃ±ci kÄ• leatire
tassa kahÄ• paá¹‡assa catutthabhÄ• go paÃ±camÄ• sako viya atirekapaÃ±camÄ• sakovÄ•
veditabbaá¹ƒ. imassatthassa dÄ«panatthaá¹ƒ __ ``tadÄ• rÄ• jagahevÄ«satimÄ• sako kahÄ
vuttaá¹ƒ. tattha rajatamayo suvaá¹‡á¹‡amayo tambamayoca __kahÄ• paá¹‡o_ hoti. suvaá¹‡
pÄ• dopi yattha tambamayova kato hoti, tattha sova pÄ• doti Ä• cariyo. yasmÄ• pÄ• do eka
tasmÄ• tassa pÄ• dassacatutthabhÄ• gova siyÄ• pÄ• doti eke. idaá¹ƒ na yujjati. yo ca tatth
bhaá¹‡á¸• o, tassacatutthabhÄ• gasseva pÄ• rÄ• jikavatthubhÄ• vappasaá¹…gato. yadi pÄ•
pÄ• rÄ• jikavatthu, siddhaá¹ƒ ``sova pÄ• do pacchimaá¹ƒ pÄ• rÄ• jikavatthÅ«â€™â€™ ti \N
bhaá¹‡á¸• aá¹ƒ gahetvÄ• nÄ«lakahÄ• paá¹‡agghenaagghÄ• penti. yasmÄ• tassa tasseva
tasmÄ• tassa tassa janapadassapÄ• dova pÄ• doti tadagghanakameva pÄ• dagghanakant
porÄ• á¹‡assa nÄ«lakahÄ• paá¹‡assavasena, na itaresa_nti yattha pana nÄ«lakahÄ• paá¹‡
tatthevÄ• â€™â€™ ti kecivadanti, upaparikkhitvÄ• gahetabbaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<92> __gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• _ti lakkhaá¹‡Ä• nupaÃ±Ã±attikattÄ• paá¹-hamapaÃ
vÄ• apakkantÄ• , _ so __amanusso nÄ• ma_. ``amanussagÄ• maá¹ƒ apÄ• rupitvÄ• , gÄ• n
pavisituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __anugaá¹‡á¹-hipade_ vuttaá¹ƒ. ``yato gÄ• mato Ä• gan
taá¹ƒ gÄ• maá¹ƒ evaá¹ƒ pavisituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti eke. keci pana
``yakkhapariggahabhÅ«topiÄ• paá¹‡Ä• dÄ«su dissamÄ• nesu eva `gÄ• moâ€™ ti saá¹…kh
pavesane anÄ• pattÄ«â€™â€™ tivadanti. ``gÄ• mo eva upacÄ• ro gÄ• mÅ«pacÄ• roti evaá
kurundaá¹-á¹-hakathÄ• dÄ«suvuttampi suvuttameva hotÄ«â€™â€™ ti vadanti. ``tassa gharÅ
Ä• pajjatÄ«â€™â€™ tivacanaá¹ƒ paá¹-ikkhipati. ``gÄ• massupacÄ• ro ca gÄ• mo ca gÄ• mÅ
taá¹ƒvirujjhati, na. ``imesaá¹ƒ lÄ• bhÄ• dÄ«su lakkhaá¹‡aá¹ƒ sandhÄ• ya __mahÄ• aá¹-á¹-h
gharÅ«pacÄ• roâ€™ tiÄ• divuttaá¹ƒ, taá¹ƒ na mayaá¹ƒ paá¹-ikkhipÄ• mÄ• â€™â€™ ti ca va
\Be 125/ __cÄ• _tigharassa samantato tattako upacÄ• ro nÄ• mÄ• â€™â€™ ti __gaá¹‡á¹-hi
__anugaá¹‡á¹-hipade_ pana__ ``yo yo aá¹-á¹-hakathÄ• vÄ• do vÄ• theravÄ• do vÄ• pacch
anÄ• gataá¹ƒsandhÄ• ya vuttaá¹ƒ, nÄ• tÄ«taá¹ƒ. yadi atÄ«tampi sandhÄ• ya vuttaá¹ƒ, mahÅ
pamÄ• á¹‡aá¹ƒjÄ• tanti Ä• pajjati, tasmÄ• anÄ• gatameva sandhÄ• ya vuttanti Ä• cariyÄ•
vuttaá¹ƒ. __sesampÄ«_ti gÄ• mÅ«pacÄ• ralakkhaá¹‡ampi.

__tatrÄ• yaá¹ƒ nayo_ti tassa gÄ• mÅ«pacÄ• rassa gahaá¹‡e ayaá¹ƒ nayo. __vikÄ• legÄ• m
``gÄ• mappavesanaÃ±hi bahi eva Ä• pucchitabbaâ€™â€™ nti __gaá¹‡á¹-hipade_ vuttaá¹ƒ.
sametÄ«â€™â€™ ti vadanti. ``gÄ• masaá¹…khÄ• tÅ«pacÄ• raá¹ƒ sandhÄ• ya vuttaâ€™â€
__ ``Ä• di_-saddato ghare á¹-hitÄ• naá¹ƒ dinnalÄ• bhabhÄ• janÄ• dÄ«nÄ«â€™â€™ ti __ga
``gÄ• mÅ«pacÄ• re á¹-hitÄ• naá¹ƒ pÄ• puá¹‡itabbalÄ• bhaá¹ƒ saÃ±cicca adentÄ• naá¹ƒ pÄ
__anugaá¹‡á¹-hipade_vuttaá¹ƒ. kiÃ±cÄ• pi __kurundi_Ä• dÄ«su pÄ• á¸·iyaá¹ƒ vuttavacanÄ•
``pamÄ• dalekhÄ• â€™â€™ tina vattabbaá¹ƒ, mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ \Ne 112/ vuttav
paá¹-á¹-hÄ• ya Ä• gato. __ ``yaÃ±cetaá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaâ€™â€™ _ntiÄ• disÄ«
aá¹-á¹-hakathÄ• cariyehi vuttaá¹ƒ ``vinicchayanayoâ€™â€™ ti ca. __leá¸• á¸• upÄ• teneva
paricchinditabbo_tiparikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ, na upacÄ• raá¹ƒ. so hi tato aparena le
paracchinno. imasmiá¹ƒ__adinnÄ• dÄ• nasikkhÄ• pade_ti niyamena aÃ±Ã±attha aÃ±Ã±athÅ
tena vÄ• niyamena yathÄ• rutavasenÄ• pi attho idha yujjati. __abhidhamme panÄ• _tiÄ• dir
atthÄ• pattisiddhaá¹ƒdasseti.

``pariccÄ• gÄ• dimhi akate `idaá¹ƒ mama santakaâ€™ nti aviditampi parapariggahitameva
accayena santakaá¹ƒ viya, taá¹ƒ atthato apariccatte saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ ti _
``thenassa kammaá¹ƒ __theyyaá¹ƒ, _ thenena gahetabbabhÅ«taá¹ƒ bhaá¹‡á¸• aá¹ƒ. theyya
saá¹…khÄ• tantitheyyasaá¹…khÄ• taâ€™â€™ nti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. ta
kammaá¹ƒ, soyasmÄ• theyyacitto avaharaá¹‡acitto hoti, tasmÄ• ``theyyasaá¹…khÄ• taâ€™

``theyyacitto avaharaá¹‡acittoâ€™â€™ ti padabhÄ• janampi tesaá¹ƒ porÄ• á¹‡Ä• naá¹ƒ yuj
aá¹-á¹-hakathÄ• yaá¹ƒvuttanayeneva gahetabbaá¹ƒ. ``yaÃ±ca pubbabhÄ• ge `avaharissÄ•
cittaá¹ƒ, yaÃ±cagamanÄ• disÄ• dhakaá¹ƒ, parÄ• masanÄ• disÄ• dhakaá¹ƒ vÄ• majjhe pav
á¹-hÄ• nÄ• cÄ• vanapayogasÄ• dhakaá¹ƒ \Be 126/, tesu ayameveko pacchimo cittakoá¹-á¹-
`thenoâ€™ ti apareâ€™â€™ ti__anugaá¹‡á¹-hipade_ vuttaá¹ƒ. Å«namÄ• sakamÄ• sapÄ• c
ekacittakoá¹-á¹-hÄ• sotiÄ• cariyÄ• vadantÄ«â€™â€™ ti vuttaá¹ƒ.

paÃ±cavÄ«satiavahÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__paÃ±cavÄ«sati avahÄ• rÄ• _ nÄ• ma vacanabhedeneva bhinnÄ• , atthato pana abhinnÄ•
duviÃ±Ã±eyyavinicchayÄ• _tiÄ• cariyÄ• naá¹ƒ mukhe santike sabbÄ• kÄ• rena aggahitavini
dukatikapaá¹-á¹-hÄ• napÄ• á¸·i (Paá¹-á¹-h V 1.1 Ä• dayo, dukatikapaá¹-á¹-hÄ• napÄ• á¸·i) v
duviÃ±Ã±eyyavinicchayÄ• , kevalaá¹ƒtaá¹ƒ Ä• cariyÄ• pubbÄ• paravirodhamakatvÄ• saá¹
Ä• gatanayamavinÄ• setvÄ• vaá¹‡á¹‡ayantÄ«ti ``paá¹-á¹-hÄ• napÄ• á¸·imivÄ• ti apare vad
__porÄ• á¹‡Ä• _ti saá¹…gÄ«tiÄ• cariyÄ• . __ayamettha sÄ• mÄ«ci_ eva, sace na deti, Ä• p
pana yathÄ• sikkhÄ• kÄ• modeti, evaá¹ƒ dÄ• tabbameva. yÄ• ni panettha vatthÅ«ni, tÄ• ni
saá¹…ghÄ• dÄ«namanumatiyÄ• aá¹-á¹-hakathÄ• su pakkhittÄ• ni, ``anÄ• gate brahmacÄ•
potthakÄ• ruá¸·hakÄ• lato pacchÄ• pÄ«â€™â€™ tivuttaá¹ƒ. Ä• á¹‡attikaá¹ƒ Ä• á¹‡attikkhaá
kÄ• lantarenÄ• pi atthasÄ• dhako, kÄ• lantaraá¹ƒsandhÄ• yÄ• ti idametesaá¹ƒ nÄ• nattaá¹ƒ
__antarasamudde_ \Ne 113/ aturumuhude. __pharati_ sÄ• dheti. __navadhoto_ti navakato.
pÄ• sÄ• á¹‡aÃ±ca sakkharaÃ±ca.

bhÅ«maá¹-á¹-hakathÄ• divaá¹‡á¹‡anÄ•

<94> __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana saccepi alikepi dukkaá¹-ameva vuttaá¹ƒ, taá¹ƒ
pamÄ• dalikhitantiveditabba_nti yathetarahi yuttiyÄ• gahetabbÄ• . tattha ``catuvaggena á¹-
upasampadapavÄ• raá¹‡aabbhÄ• nÄ• disabbaá¹ƒsaá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-a
``upasampadapavÄ• raá¹‡akathinabbhÄ• nÄ• dÄ«nÄ«â€™â€™ ti likhantÄ«tiveditabbaá¹ƒ.
``pamÄ• dalekhÄ• â€™â€™ tveva vaá¹‡á¹‡ayanti, tena vuttaá¹ƒ ``pamÄ• dalikhitaâ€™â€™
musÄ• , tattha tattha pÄ• cittiyanti vuttaá¹ƒ. dukkaá¹-assa vacane payojanÄ• bhÄ• vÄ• __ ``
pubbapayogeâ€™â€™ _ti vuttaá¹ƒ. aÃ±Ã±esampi pubbapayoge pÄ• cittiyaá¹-á¹-hÄ• nepÄ•
__pamÄ• dalikhita_nti ettha \Be 127/ idha adhippetameva gahetvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ
viya. Ä• cariyÄ• pana __ ``pÄ• cittiyaá¹-á¹-hÄ• ne pÄ• cittiyaâ€™â€™ _ntivatvÄ• dukkaá¹-
``saccÄ• likeâ€™â€™ ti sÄ• maÃ±Ã±ato vuttattÄ• ``pamÄ• dalekhÄ• â€™â€™ tivadantÄ«
gamane anÄ• pattÄ«â€™â€™ ti vuttattÄ• ``dÄ• naÃ±cadassÄ• mÄ«â€™â€™ ti vacanena

__pÄ• cittiyaá¹-á¹-hÄ• ne dukkaá¹-Ä• na muccatÄ«_ti pÄ• cittiyena saddhiá¹ƒ dukkaá¹-amÄ
__bahukÄ• piÄ• pattiyo hontÅ«_ti khaá¹‡anabyÅ«hanuddharaá¹‡esu dasa dasa katvÄ• Ä•

tesuuddharaá¹‡e dasa pÄ• cittiyo desetvÄ• muccati, jÄ• tivasena __ ``ekameva desetvÄ• n
_ti__kurundiyaá¹ƒ_ vuttaá¹ƒ, tasmÄ• purimena sameti. ``samodhÄ• netvÄ• dassitapayoge
ntivuttattÄ• samÄ• napayogÄ• bahudukkaá¹-attaá¹ƒ Ã±Ä• peti. __khaá¹‡ane bahukÄ• nÄ«
paá¹-ippassambhati. __aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡enÄ• _ti yathÄ• panettha, evaá¹ƒ
evarÅ«pÄ• niaá¹-á¹-hakathÄ• ya Ä• gatavacanÄ• ni saá¹…gÄ«tito paá¹-á¹-hÄ• ya Ä• gatattÄ
``idha dutiyapÄ• rÄ• jikegahetabbÄ• , na aÃ±Ã±esÅ«â€™â€™ ti __dhammasiritthero_ kirÄ•
``purimakhaá¹‡anaá¹ƒpacchimaá¹ƒ patvÄ• paá¹-ippassambhati, teneva ekameva desetvÄ•
``visabhÄ• gakiriyaá¹ƒvÄ• patvÄ• purimaá¹ƒ paá¹-ippassambhatÄ«â€™â€™ ti ca vuttaá¹ƒ

evaá¹ƒ ekaá¹-á¹-hÄ• ne á¹-hitÄ• ya kumbhiyÄ• á¹-hÄ• nÄ• cÄ• vanaÃ±cettha chahÄ• kÄ• r
__kumbhiyÄ• _ti bhummavacanaá¹ƒ. __uddhaá¹ƒ ukkhipanto kesaggamattampi bhÅ«mito n
mukhavaá¹-á¹-iyÄ• \Ne 114/ phuá¹-á¹-hokÄ• saá¹ƒ bundena mocite ``á¹-hÄ• nÄ• cÄ• vanaÃ
chahÄ• kÄ• rehiveditabbaâ€™â€™ nti iminÄ• sameti, tathÄ• avatvÄ• ``bhÅ«mito mutte ke
atikkantebhÅ«mito mocitaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti daá¸·haá¹ƒ katvÄ• vadanti, upapari
etthaekacce evaá¹ƒ atthaá¹ƒ vadanti ``pubbe khaá¹‡antena avasesaá¹-á¹-hÄ• nÄ• ni viyojitÄ
vimuttepÄ• rÄ• jikaâ€™â€™ nti. __saá¹…khepamahÄ• paccariyÄ• dÄ«su_ vuttavacanassa
bhÄ• janagataá¹ƒvÄ• karoti, muá¹-á¹-hiá¹ƒ vÄ• chindatÄ«â€™â€™ ti vacanena dÄ«pito.

yaá¹ƒ pana __ ``pÄ«tamatte pÄ• rÄ• jikaâ€™â€™ _nti vuttaá¹ƒ, taá¹ƒ yathetarahi ``paÃ±cav
uppannavatthukÄ• uppannÄ• rammaá¹‡Ä• â€™â€™ ti padassa ``uppannavatthukÄ• hi anÄ
128/ aá¹-á¹-hakathÄ• vacanaá¹ƒ ``asambhinnavatthukÄ• asambhinnÄ• rammaá¹‡Ä• purejÄ
purejÄ• tÄ• rammaá¹‡Ä• â€™â€™ ti vacanamapekkhitvÄ• atÄ«tÄ• nÄ• gatapaá¹-ikkhepoti
parivattaâ€™ nti veditabbaá¹ƒ. nahi aá¹-á¹-hakathÄ• cariyÄ• pubbÄ• paraviruddhaá¹ƒ vada
``idaá¹ƒ pamÄ• dalikhitaâ€™â€™ ntiapanetvÄ• paá¹-ikkhipitvÄ• vacanakÄ• le vÄ• centi, u
iminÄ• pi Ä• cariyena ``pamÄ• dalikhitaâ€™â€™ nti paá¹-ikkhittaá¹ƒ. yaÃ±ca suttaá¹ƒ dasse
tamevaca dassentena iminÄ• paá¹-ikkhittaá¹ƒ, tena vuttaá¹ƒ __ ``taá¹ƒ pana tatthevÄ• â€™

__anÄ• pattimattameva vutta_nti neva avahÄ• ro na gÄ«vÄ• anÄ• pattÄ«ti byaÃ±janatova
dassanatthaá¹ƒ. __taá¹ƒ pamÄ• dalikhitaá¹ƒ_ katarehÄ«ti ce? pubbe vuttappakÄ• rehi, lekh
sabbattha. ``na hi tadeva bahÅ«su á¹-hÄ• nesu yuttato pÄ• rÄ• jikamahutvÄ• katthaci hotÄ«
__anugaá¹‡á¹-hipade_ vuttaá¹ƒ. __duá¹-á¹-hapitaá¹ƒ vÄ• á¹-hapetÄ«_ti etthatato paggharis
á¹-hÄ• nÄ• cÄ• vanaá¹ƒ sandhÄ• ya katattÄ• pÄ• rÄ• jikaá¹ƒ taá¹ƒ pana gaá¹‡hatu vÄ• mÄ
``bhindatÄ«â€™â€™ tiÄ• divacanato veditabbaá¹ƒ. __ ``tatthevÄ• _ti á¹-hÄ• nÄ• cÄ• vanaá
acÄ• vetukÄ• mova kevalaá¹ƒ `bhindatÄ«â€™ ti aá¹-á¹-hakathÄ• vacanato ca Ã±Ä• petabba
__gaá¹‡á¹-hipade_ vuttaá¹ƒ. tathÄ• ``paggharitehi tintapaá¹ƒsuá¹ƒ gahetvÄ• udakepakkhip
gahetuá¹ƒ sakkÄ• , tasmÄ• gahaá¹‡ameva sandhÄ• ya vuttaâ€™â€™ nti apare. ``rittakum
bhaá¹‡á¸• adeyyaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ Ä• á¹‡attiyÄ• virujjhati, ``yadÄ• sakkosi, tadÄ
avaharÄ• â€™â€™ ti atthasÄ• dhako Ä• á¹‡attikÄ• le eva pÄ• rÄ• jikaá¹ƒ. apica Ä• vÄ• á¹-

ettha sÄ• dhakÄ• ni. natthi kÄ• lakatapayogÄ• ni pÄ• rÄ• jikavatthÅ«nÄ«ti tasmÄ• upaparik
yattha __ ``apareâ€™â€™ _ti vÄ• __ ``ekeâ€™â€™ _ti vÄ• vuccati, tattha tattha suá¹-á¹-h
yuttaá¹ƒ gahetabbaá¹ƒ, itaraá¹ƒ chaá¸• á¸• etabbaá¹ƒ. __vadantÄ«_ti Ä• cariyÄ• vadanti. __
gahetabbatthato_ti pÄ• á¸·ipariharaá¹‡atthaá¹ƒ vuttaá¹ƒ. __evameke vadantÄ«_titaá¹ƒ \Ne 1
kasmÄ• ? ``passÄ• vaá¹ƒ vÄ• chaá¸• á¸• etÄ«â€™â€™ ti ca ``aparibhogaá¹ƒ vÄ• karotÄ«
aá¹-á¹-hakathÄ• ya ``muggarena pothetvÄ• bhindatÄ«â€™â€™ ti vuttattÄ• pi.

__ayaá¹ƒ_ \Be 129/ __panettha sÄ• ro_tiÄ• dikathÄ• ya ``amhÄ• kaá¹ƒ Ä• cariyassa vacana
__dhammasiritthero_Ä• ha. saá¹…gahÄ• cariyÄ• naá¹ƒ vÄ• doti eke. pubbe vuttÄ• pi te eva
__vohÄ• ravasenÄ• _tiachaá¸• á¸• etukÄ• mampi tathÄ• karontaá¹ƒ ``chaá¸• á¸• etÄ«â€™â
padÄ• naá¹ƒ atthogahetabbo_ti evaá¹ƒ sante ``á¹-hÄ• nÄ• cÄ• vanassa natthitÄ• ya dukkaá
aá¹-á¹-hakathÄ• vacanena ativiyasameti, tattha á¹-hÄ• nÄ• cÄ• vanacittassa natthitÄ• ya á¹
``á¹-hÄ• nÄ• cutaâ€™â€™ nti vuccatÄ«tiattho gahetabbo. __itarathÄ• pÄ«_ti theyyacittÄ• b
cÄ• vetukÄ• massapi dukkaá¹-aá¹ƒyujjati.

<96> sayameva patitamorasseva ito cito ca karoto thullaccayaá¹ƒ. Ä• kÄ• saá¹-á¹-havinicch
tasmiá¹ƒ vehÄ• sÄ• digatepi asammohatthaá¹ƒ evaá¹ƒ gahetabbanti vuttaá¹ƒ. ``evamaÃ±Ã±
__gaá¹‡á¹-hipade_ vuttaá¹ƒ. ``á¹-hÄ• nÄ• cÄ• vanaá¹ƒ akaronto cÄ• letÄ«â€™â€™ ti vacan
thullaccayaá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. keci aphandÄ• petvÄ• á¹-hÄ• nÄ• cÄ• vanÄ• cÄ• va
vadanti. ``te á¹-hÄ• nÄ• cÄ• vanaá¹ƒ akarontoti imaá¹ƒ aá¹-á¹-hakathÄ• vacanaá¹ƒ dassetvÄ
ti keci vadanti, vÄ«maá¹ƒsitabbaá¹ƒ.

<97> chedanamocanÄ• di uparibhÄ• gaá¹ƒ sandhÄ• ya vuttaá¹ƒ. avassaá¹ƒ á¹-hÄ• nato __
``ekakoá¹-iá¹ƒ nÄ«haritvÄ• á¹-hapite vaá¹ƒse á¹-hitassa Ä• kÄ• sakaraá¹‡aá¹ƒ sandhÄ• yÄ
pana atha ``mÅ«laá¹ƒ acchetvÄ• valayaá¹ƒ ito cito ca sÄ• reti, rakkhati. sacepana mÅ«lato
hatthena gahetvÄ• Ä• kÄ• sagataá¹ƒ karoti, pÄ• rÄ• jikaâ€™â€™ nti aá¹-á¹-hakathÄ• vaca
paá¹-isedhetabbÄ• . __bhittinissita_nti bhittiyÄ• upatthambhitaá¹ƒ sandhÄ• ya vuttantieke. _
á¹-hapita_nti nÄ• gadantÄ• dÄ«su á¹-hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __chinnamatte_tiupari ug
sandhÄ• ya vuttaá¹ƒ.

<98> __upari á¹-hitassa piá¹-á¹-hiyÄ• _ti ettha adho osÄ• raá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. h
osÄ• rentassauparimassa piá¹-á¹-hiyÄ• heá¹-á¹-himena á¹-hitokÄ• saá¹ƒ atikkantamatte pÄ
ukkhipantassaudakato muttamatte. ``evaá¹ƒ gahite \Be 130/ bhÅ«maá¹-á¹-he vuttena samet
matamacchÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ kira. theyyacittena mÄ• retvÄ•
Å«napÄ• dagghanakedukkaá¹-aá¹ƒ, sahapayogattÄ• pÄ• cittiyaá¹ƒ natthÄ«ti eke. __madan
__sÄ«haá¸·abhÄ• sÄ• _kira __vasa_ iti visanti attho, garuá¸·Ä• kÄ• rena katuppeyitaá¹ƒ vÄ

<99> __pubbe_ \Ne 116/ pÄ• se baddhasÅ«karaupamÄ• ya __vuttÄ• eva_. ``thale á¹-hapit

phuá¹-á¹-hokÄ• samattamevÄ• â€™â€™ tipÄ• á¹-ho. ``vÄ• to Ä• gammÄ• ti vacanato vÄ• t
katattÄ• avahÄ• ronatthi, atthikÄ• le ce kato, avahÄ• rovÄ• â€™â€™ ti vadanti. ``bhaá¹‡á¸
kesantice? yesaá¹ƒ hatthe kahÄ• paá¹‡Ä• ni gahitÄ• ni, tesaá¹ƒ vÄ• , nÄ• vÄ• sÄ• minÄ• n
aggahitÄ• yanÄ• vÄ• sÄ• mikassa vÄ• â€™â€™ ti __anugaá¹‡á¹-hipade_ vuttaá¹ƒ.

<104> __nirambitvÄ• _ upari. __akataá¹ƒ vÄ• pana patiá¹-á¹-hapetÄ«_ti apubbaá¹ƒ vÄ• pa

<106> gÄ• maá¹-á¹-he vÄ• ``gÄ• mo nÄ• mÄ• â€™â€™ ti na vuttaá¹ƒ paá¹-hamaá¹ƒ gÄ• n

<107> araÃ±Ã±aá¹-á¹-he __araÃ±Ã±aá¹ƒ nÄ• mÄ• _ti puna na kevalaá¹ƒ pubbe vuttalakkha
araÃ±Ã±antiidhÄ• dhippetaá¹ƒ, kintu parapariggahitameva cetaá¹ƒ hoti, taá¹ƒ idhÄ• dhippet
vuttaá¹ƒ. teneva atthepi araÃ±Ã±aggahaá¹‡aá¹ƒ kataá¹ƒ. __aggepi mÅ«lepi chinnÄ• _ti etth
veá¹-hetvÄ• á¹-hitÄ• , chinnamatte patanakaá¹ƒ sandhÄ• ya vuttaâ€™â€™ nti vadanti. __ta
araÃ±Ã±asÄ• mikehiparehi laddhehi tacchetvÄ• á¹-hapito. __addhagatopÄ«_ti cirakÄ• likop
gahetabbo_tiaraÃ±Ã±asÄ• mikehi anuÃ±Ã±Ä• tenapÄ«â€™â€™ ti __gaá¹‡á¹-hipade_ vutta
pariyonaddhaá¹ƒhotÄ«_ti iminÄ• sÄ• mikÄ• naá¹ƒ nirapekkhataá¹ƒ dÄ«peti. tena vuttaá¹ƒ _
vaá¹-á¹-atÄ«â€™â€™ _ti. yadi sÄ• mikÄ• naá¹ƒ sÄ• pekkhatÄ• atthi, na vaá¹-á¹-ati.

<108> tattha ``bhÄ• janesu pokkharaá¹‡Ä«taá¸·Ä• kesu ca gÄ• vo pakkosatÄ«ti ito paá¹-á¹-
Ä• dimeva dassetvÄ• saá¹ƒkhittÄ• â€™â€™ ti \Be 131/ __anugaá¹‡á¹-hipade_ vuttaá¹ƒ. __
taá¸·Ä• karakkhaá¹‡atthÄ• ya adhikodakanikkhamanadvÄ• rena nikkhamanaudakaá¹ƒ. __ `
labhatÄ«_tisÄ• mÄ«cikammaá¹ƒ na hotÄ«â€™â€™ ti __anugaá¹‡á¹-hipade_ vuttaá¹ƒ. ito p
ntivutte __anugaá¹‡á¹-hipade_ti gahetabbaá¹ƒ. __anikkhante_ udaketi pÄ• á¹-haseso,
sukkhamÄ• tikÄ• payogattÄ• bhaá¹‡á¸• adeyyampi na hotÄ«ti adhippÄ• yo. __taá¸·Ä• kaá¹
katattÄ• _ti ``sabbasÄ• dhÄ• raá¹‡aá¹ƒtaá¸·Ä• kaá¹ƒ hotÄ«â€™â€™ ti paá¹-hamaá¹ƒ vuttat
vuttaá¹ƒ. ``yasmÄ• taá¸·Ä• kagataá¹ƒ udakaá¹ƒsabbasÄ• dhÄ• raá¹‡ampi mÄ• tikÄ• ya sat
na vaá¹-á¹-ati, tasmÄ• taá¹ƒ sandhÄ• ya__kurundiyÄ• dÄ«su avahÄ• roti vuttaâ€™â€™ _n
lakkhaá¹‡enana sametÄ«_ti yasmÄ• sabbasÄ• dhÄ• raá¹‡adeso nÄ• ma taÃ±ca taá¸·Ä• ka
katikÄ• bhÄ• vÄ• ca __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttameva yutta_nti Ä• hÄ• cariyo.

<109> __ ``tato_ \Ne 117/ __paá¹-á¹-hÄ• ya avahÄ• ro natthÄ«_ti theyyÄ• yapi gaá¹‡hato, t
yathÄ• muá¹‡á¸• amahÄ• jetabbattÄ• , arakkhitabbattÄ• , sabbasÄ• dhÄ• raá¹‡attÄ• ca aÃ
idaá¹ƒ na hotÄ«â€™â€™ ti __gaá¹‡á¹-hipade_vuttaá¹ƒ.

<110> __ujukameva tiá¹-á¹-hatÄ«_ti ettha ``samÄ«pe rukkhasÄ• khÄ• dÄ«hi __sandhÄ• rita
ujukameva tiá¹-á¹-hati ce, avahÄ• ro. chinnaveá¹‡u viya tiá¹-á¹-hati ce, anÄ• pattÄ«â€™â€™
suvuttaá¹ƒ, tassa vinicchaye ``sace tÄ• ni rakkhantÄ«â€™â€™ ti vuttattÄ• . __noaÃ±Ã±athÄ

vÄ• tamukhasodhanaá¹ƒ karoti, pÄ• rÄ• jikanti attho.

<111> __aÃ±Ã±esu pana vicÄ• raá¹‡Ä• eva natthÄ«_ti tesu appaá¹-ikkhipitattÄ• ayameva
``etena dhuranikkhepaá¹ƒ katvÄ• pi corehi Ä• haá¹-aá¹ƒ codetvÄ• gaá¹‡hato anÄ• pattÄ«ti
vuttaá¹ƒ.

<112> __eseva nayo_ti uddhÄ• reyeva pÄ• rÄ• jikaá¹ƒ, kasmÄ• ? aÃ±Ã±ehi pattehi sÄ• dh
vuttattÄ• . __padavÄ• renÄ• _ti corena nÄ«haritvÄ• dinnaá¹ƒ gahetvÄ• gacchato. __gÄ• m
vohÄ• ramattameva, gÄ• manti attho Ä• á¹‡attiyÄ• daá¹-á¹-habbattÄ• , dvinnampi uddhÄ• r
__asukaá¹ƒ_ \Be 132/ __nÄ• ma gÄ• maá¹ƒ gantvÄ• _ti vacanena yÄ• va tassagÄ• massa
Ä• á¹‡attameva hoti. ``á¹-hatvÄ• vÄ• nisÄ«ditvÄ• vÄ• vissamitvÄ• purimatheyyacittaá¹ƒ v
gamanatthaÃ±ce bhaá¹‡á¸• aá¹ƒ na nikkhittaá¹ƒ, yathÄ• gahitameva, padavÄ• rena kÄ• ret
uddhÄ• renÄ• â€™â€™ ti ca likhitaá¹ƒ. kevalaá¹ƒ __ ``likhitaâ€™â€™ _ntivutte __gaá¹‡á¹-
__theyyacittena paribhuÃ±janto_ti á¹-hÄ• nÄ• cÄ• vanaá¹ƒ akatvÄ• nivatthapÄ• rutanÄ«hÄ•
gahitaâ€™â€™ nti theyyacittena paribhuÃ±janto. ``naá¹-á¹-he bhaá¹‡á¸• adeyyaá¹ƒ kirÄ• â€
``aÃ±Ã±o vÄ• â€™â€™ _ti vacanena yena á¹-hapitaá¹ƒ, tena dinne anÄ• pattÄ«ti dÄ«pitaá¹
viya, ``kevalaá¹ƒ idha bhaá¹‡á¸• adeyyantiapareâ€™â€™ ti vuttaá¹ƒ. __ ``aÃ±Ã±o vÄ• â€™
á¹-hapitaá¹ƒ. so vÄ• tipi labbhatÄ«tivicÄ• retvÄ• gahetabbo. vÄ• -saddena yassa hatthe á¹-
rÄ• jagahe gaá¹‡akoviya dhaniyassa, tasmÄ• pÄ• rÄ• jikaá¹ƒ yuttaá¹ƒ viya.

__tava thÅ«lasÄ• á¹-ako laddho_ti vuttakkhaá¹‡e musÄ• vÄ• de dukkaá¹-aá¹ƒ. __tassa nÄ•
``tena `gahetvÄ• á¹-hapeyyÄ• sÄ«â€™ ti Ä• á¹‡attattÄ• nÄ• malekhanakÄ• le anÄ• patti k
hotÄ«â€™â€™ ti vuttaá¹ƒ. __na jÄ• nantÄ«_ti na suá¹‡antÄ«ti attho. sace jÄ• nitvÄ• pi citte
\Ne 118/ eseva nayo. jÄ• nantena pana rakkhituá¹ƒ anicchante paá¹-ikkhipitabbameva etant
jÄ• nitabbaá¹ƒ. __ummaggenÄ• _ti purÄ• pÄ• á¹‡aá¹ƒ khaá¹‡itvÄ• katamaggenÄ• ti attho.

nissitavÄ• rikassa pana sabhÄ• gÄ• bhattaá¹ƒ denti, tasmÄ• yathÄ• vihÄ• re panti, tathev
kÄ• tabbanti__sampattavÄ• raá¹ƒ aggahetuá¹ƒ na labhanti, _ ``tassa vÄ• sabhÄ• gÄ• adÄ
vuttaá¹ƒ. __attadutiyassÄ• _ti na hi ekenÄ• nÄ«taá¹ƒ dvinnaá¹ƒ pahoti, sace pahoti pÄ• pet
``yassa vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __ ``paripucchaá¹ƒ detÄ«_ti pucchitapaÃ±hassa vis
ti likhitaá¹ƒ. saá¹…ghassa bhÄ• raá¹ƒ nÄ• ma ``saddhammavÄ• canÄ• evÄ• â€™â€™ ti vu
``navakammikopivuccatÄ«â€™â€™ ti ca, __ ``ito bhaá¹‡á¸• ato vaá¹-á¹-antaá¹ƒ puna anto p
mahÄ• aá¹-á¹-hakathÄ• padassakurundÄ«saá¹…khepaá¹-á¹-hakathÄ• hi adhippÄ• yo vivari

<113> __gacchante yÄ• ne vÄ• _ti ettha ``suá¹…kaá¹-á¹-hÄ• nassa bahi á¹-hitaá¹ƒ sandhÄ•
__upatissatthero_vadati kira. ``gacchante yÄ• ne vÄ• tiÄ• di suá¹…kaá¹-á¹-hÄ• nabbhantare
ntivuttaá¹ƒ. bahi á¹-hitassa vattabbameva natthi, ``anto á¹-hatvÄ• â€™â€™ ti adhikÄ• re vut
--- yÄ• nÄ• dÄ«su á¹-hapite tassa payogaá¹ƒ vinÄ• yeva gatesu pÄ• rÄ• jiko na hoti. kasmÄ

ce? suá¹…kaá¹-á¹-hÄ• nassa bahi á¹-hitattÄ• . araÃ±Ã±aá¹-á¹-he ``assatiyÄ• atikkamantassapibhaá¹‡á¸• adeyyamevÄ• â€™â€™ ti (Sp (to Vin III) I 107) vuttaá¹ƒ tesaá¹ƒ pana ``atrapaviá¹-á¹-hassÄ• â€™â€™ ti vacanato na bahi á¹-hitassa, taá¹ƒ kira suá¹…kasaá harÄ• petÄ«_titattha ``sahatthÄ• â€™â€™ ti vacanato anÄ• patti. __nissaggiyÄ• ni hontÄ«_ __pÄ• cittiyaá¹ƒ, _upacÄ• raá¹ƒ okkamitvÄ• pariharaá¹‡e sÄ• dÄ«navattÄ• dukkaá¹-aá¹ƒ.

__suá¹…kaá¹-á¹-hÄ• ne suá¹…kaá¹ƒ datvÄ• va gantuá¹ƒ vaá¹-á¹-atÄ«_ti idaá¹ƒ dÄ• ni vatta __dhammasiritthero_. ``anurÄ• dhapurassa catÅ«su dvÄ• resu suá¹…kaá¹ƒ gaá¹‡hanti, tes purato maggothÅ«pÄ• rÄ• mato Ä• nandacetiyaá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• jetavanavihÄ• niviá¹-á¹-ho, yo na gÄ• maá¹ƒ pavisanto upacÄ• raá¹ƒ okkanto hoti. thÅ«pÄ• rÄ• mato ca m padakkhiá¹‡aá¹ƒkatvÄ• rÄ• javihÄ• raá¹ƒ gacchanto na okkamatÄ«â€™â€™ ti kira __mahA Ä• gataá¹ƒ. __etthacÄ• _ti suá¹…kaghÄ• te ``dvÄ«hi leá¸• á¸• upÄ• tehÄ«ti Ä• cariyaparam likhitaá¹ƒ. __dvÄ«hileá¸• á¸• upÄ• tehÄ«_ti suá¹…kaghÄ• tassa paricchede aá¹-á¹-hapite yu atirekayojanampisuá¹…kaghÄ• taá¹ƒ hotÄ«ti tato paraá¹ƒ dve leá¸• á¸• upÄ• tÄ• upacÄ• ro panetthÄ• piduvidho bÄ• hirabbhantarabhedato. tattha dutiyaleá¸• á¸• upÄ• tasaá¹…khÄ• ta sandhÄ• ya __pÄ• á¸·iyaá¹ƒ, mahÄ• aá¹-á¹-hakathÄ• ya_Ã±ca dukkaá¹-aá¹ƒ vuttaá¹ƒ. abbh __kurundiya_nti no khanti. ``atra paviá¹-á¹-hassa suá¹…kaá¹ƒ gaá¹‡hantÅ«ti hi niyamitaá¹-á pÄ• rÄ• jikakhettaá¹ƒ hoti, taÃ±ca parikkhittaá¹ƒ, eko leá¸• á¸• upÄ• to dukkaá¹-akhettaá¹ƒ, dutiyo leá¸• á¸• upÄ• totino adhippÄ• yoâ€™â€™ ti Ä• cariyo vadati.

<114> __dhanaá¹ƒ pana gataá¹-á¹-hÄ• ne vaá¸• á¸• hatÄ«_ti ettha ``vaá¸• á¸• hiyÄ• saha a bhaá¹‡á¸• adeyyaâ€™â€™ ntilikhitaá¹ƒ. ``taá¹ƒ vaá¸• á¸• hiá¹ƒ dassÄ• mÄ«â€™â€™ ti agg akarontassa vaá¸• á¸• hatÄ«tikatvÄ• vuttaá¹ƒ. kevalaá¹ƒ Ä• á¹-hapitakhettassa na vaá¸• á¸• vaá¸• á¸• hi, taá¹ƒ dentassaavahÄ• rakassa vaá¸• á¸• hiyÄ• adÄ• ne pÄ• rÄ• jikaá¹ƒ hotÄ«

__nÄ• menÄ• _ti \Be 134/ sappanÄ• mena vÄ• sÄ• mikena katena vÄ• .

<116> rÄ• jagharassa __antovatthumhi, _ parikkhittarÄ• jaá¹…gaá¹‡aá¹ƒ vÄ• antovatthu. a á¹-hitassa sakalanagaraá¹ƒ á¹-hÄ• naá¹ƒ. goá¹‡assa ``aparikkhitte á¹-hitassa akkantaá¹-á¹-hÄ• namevaá¹-hÄ• naâ€™â€™ nti vuttattÄ• __khaá¹‡á¸• advÄ• ra_nti attanÄ __tattheva ghÄ• tetÄ«_ti ``jÄ«vitindriyÄ• rammaá¹‡attÄ• vadhakacittassa pÄ• cittiyaá¹ƒ hotÄ adinnÄ• dÄ• napayogattÄ• . tampitheyyacittaá¹ƒ saá¹…khÄ• rÄ• rammaá¹‡aá¹ƒva hoti. idha saddhiá¹ƒ pubbabhÄ• gÄ• parabhÄ• gehÄ«â€™â€™ tivuttaá¹ƒ.

<118> __tassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jika_nti yadi yo Ä• á¹‡atto avassaá¹ƒ taá¹ƒ bha Ä• á¹‡attikkhaá¹‡e eva pÄ• rÄ• jikaá¹ƒ. ``idha tiá¹‡á¹‡aá¹ƒ kasmÄ• pÄ• rÄ• jikaá¹ƒ, nanu `t harathÄ• â€™ ti vuttattÄ• thullaccayaá¹ƒ, itaresaÃ±ca paá¹-ipÄ• á¹-iyÄ• ekekassÄ• á¹‡atta dukkaá¹-ena bhavitabbaá¹ƒ. kathaá¹ƒ, eko kira mÄ• sagghanakaá¹ƒ parissÄ• vanaá¹ƒthene

eva vÄ• hutvÄ• puna mÄ• sagghanakaá¹ƒ sÅ«ciá¹ƒ tatheva katvÄ• puna mÄ• sagghanaka
taá¹ƒ yathÄ• uppalathenako yena vatthupÅ«rati tÄ• va saussÄ• hattÄ• pÄ• rÄ• jiko Ä• si, e
desayiá¹ƒsu vÄ• â€™â€™ tilikhitaá¹ƒ, __pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ• yaÃ±ca_ saá¹ƒvida
ekassuddhÄ• re sabbesaá¹ƒ pÄ• rÄ• jikaá¹ƒvinÄ• viya Ä• á¹‡attiyÄ• kiÃ±cÄ• pi vuttaá¹ƒ, a
atthoâ€™â€™ ti vatvÄ• pacchÄ• vuttavinicchayesu ca ekabhaá¹‡á¸• aekaá¹-á¹-hÄ• nÄ• dÄ
Ä• á¹‡Ä• pentÄ«ti Ä• á¹‡attimevaniyametvÄ• vuttaá¹ƒ, tasmÄ• Ä• á¹‡atti icchitabbÄ• viya
`ekabhaá¹‡á¸• aá¹ƒekaá¹-á¹-hÄ• naâ€™ nti ca pÄ• á¹-ho `ekakulassa bhaá¹‡á¸• aâ€™ nti v

119-120__._ __ocarake_ \Ne 120/ __vuttanayenevÄ• _ti avassaá¹ƒhÄ• riye bhaá¹‡á¸• e. __
saá¹…ketassa. atha vÄ• taá¹ƒ saá¹…ketaá¹ƒ atikkamitvÄ• pacchÄ• vÄ• . apatvÄ• pure vA
nimitta_ntietthÄ• pi. akkhinikhaá¹‡anÄ• dikammaá¹ƒ lahukaá¹ƒ ittarakÄ• laá¹ƒ, taá¹…khaá¹‡
avaharituá¹ƒna sakkÄ• , kiÃ±ci bhaá¹‡á¸• aá¹ƒ dÅ«raá¹ƒ hoti, kiÃ±ci bhÄ• riyaá¹ƒ, taá¹ƒ gah
gacchatiyÄ• va ukkhipati, tÄ• va nimittassa pacchÄ• hoti. sace taá¹ƒ bhaá¹‡á¸• aá¹ƒ adhiga
viyaÄ• sannaá¹ƒ, lahukaÃ±ca, sakkÄ• nimittakkhaá¹‡e avaharituá¹ƒ, tameva sandhÄ• ya vu
vuttampi ``tato paá¹-á¹-hÄ• ya teneva nimittena avaharatÄ«â€™â€™ ti vuccati Ä• raddhattÄ
``purebhattapayogo esoâ€™â€™ ti vÄ• ro pamÄ• á¹‡aá¹ƒ hoti, na ca taá¹ƒ pamÄ• á¹‡aá¹ƒ
__mahÄ• padumattheravÄ• dassa_pacchÄ• vuttattÄ• , na saá¹…ketakammaá¹ƒ viya nimitt
tattha hi kÄ• laparicchedoatthi, idha natthi, idameva tesaá¹ƒ nÄ• nattaá¹ƒ.

<121> __taÃ±ca asammohattha_nti eko ``purebhattÄ• dÄ«su vÄ• , akkhinikhaá¹‡anÄ• dÄ«s
ti, eko gahetabbaá¹ƒ bhaá¹‡á¸• anissitaá¹ƒ katvÄ• ``purebhattaá¹ƒ evaá¹ƒ vaá¹‡á¹‡asaá¹‡a
bhaá¹‡á¸• aá¹ƒgaá¹‡hÄ• â€™â€™ ti vadati, evaá¹ƒvidhesu asammohatthaá¹ƒ evaá¹ƒvidhaa
dassetuntica, __yathÄ• dhippÄ• ya_nti dutiyo tatiyassa tatiyo catutthassÄ• ti evaá¹ƒ paá¹-ipA
vadantÄ«tiattho. sace dutiyo catutthassa vadeti, na yathÄ• dhippÄ• yoti ca. __ ``paá¹-iggahi
ce paá¹-iggaá¹‡hÄ• ti, pubbeva thullaccayaâ€™â€™ nti ca likhitaá¹ƒ. paá¹-iggaá¹‡hakÄ• na
dukkaá¹-aá¹ƒsabbatthokÄ• sÄ• bhÄ• vato na vuttaá¹ƒ. pÄ• rÄ• jikÄ• pajjanenetaá¹ƒ dukkaá
Ä• pajjantikira. atthasÄ• dhakÄ• á¹‡atticetanÄ• khaá¹‡e eva pÄ• rÄ• jiko hotÄ«ti adhippÄ• y
maggaá¹-á¹-hÄ• niyaá¹ƒkataraá¹ƒ, kataraá¹ƒ phalaá¹-á¹-hÄ• niyanti ``atthasÄ• dhakacetanÄ
maggÄ• nantaraphalasadisÄ• â€™â€™ ti vuttattÄ• phalaá¹-á¹-hÄ• niyÄ• cetanÄ• ti siddhaa
maggaá¹-á¹-hÄ• niyÄ• siyÄ• , cetanÄ• sahajattÄ• na sambhavati, tathÄ• bhaá¹‡á¸• assa a
sambhavati. Ä• á¹‡attikkhaá¹‡e eva hi taá¹ƒ avassaá¹ƒhÄ• ritaá¹ƒjÄ• tanti avahÄ• rakassa p
na sambhavati anÄ• gatattÄ• . cetanÄ• ce maggaá¹-á¹-hÄ• niyÄ• hoti, Ä• á¹‡attiÄ• dÄ«su a
avassaá¹ƒhÄ• ritÄ• eva vÄ• phalaá¹-á¹-hÄ• niyÄ• ce, atthona sambhavati. pÄ• rÄ• jikÄ• p
phalaá¹-á¹-hÄ• niyÄ• bhavitumarahati, na aÃ±Ã±anti evaá¹ƒ tÄ• vaidha opammasaá¹ƒsand
maggaá¹-á¹-hÄ• niyÄ• , tassÄ• pÄ• rÄ• jikÄ• pattibhÄ• vo phalaá¹-á¹-hÄ• niyo. yathÄ• kiá¹
__paá¹-isambhidÄ• magge_ ``saddhÄ• ya Ã±Ä• á¹‡aá¹ƒ dhammapaá¹-isambhidÄ• . saddhÄ
atthapaá¹-isambhidÄ• â€™â€™ ti ettha aÃ±Ã±o saddho, aÃ±Ã±o saddhÄ• ya saddatthoti si
amohasaá¹…khÄ• to dhammo sampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ hetupaccayena pacca

136/adhipatisahajÄ• taaÃ±Ã±amaÃ±Ã±anissayaindriyamaggasampayuttaatthiavigatapaccay
etthaamoho dhammo aÃ±Ã±o, aÃ±Ã±e \Ne 121/ tassa hetupaccayatÄ• dayoti siddhaá¹ƒ. ya
__vinayapiá¹-ake_yÄ• ni cha Ä• pattisamuá¹-á¹-hÄ• nÄ• ni, evaá¹ƒ yathÄ• sambhavaá¹ƒ ``s
ti vuccanti, tesaá¹ƒ aÃ±Ã±Ä• Ä• pattisamuá¹-á¹-hÄ• natÄ• , aÃ±Ã±o Ä• pattikkhandhabhÄ•
Ä• pattikkhandhanayenaÄ• pattÄ• dhikaraá¹‡assa kati á¹-hÄ• nÄ• nÄ«ti? satta Ä• pattikkha
vatthÅ«nÄ«ti? satta Ä• pattikkhandhÄ• vatthÅ«nÄ«ti. kati bhÅ«miyoti? satta Ä• pattikkhand
bhÅ«miyotievamÄ• dayopi dassetabbÄ• . tathÄ• hi tassÄ• evaá¹ƒ maggaá¹-á¹-hÄ• niyÄ• y
yasmÄ• aÃ±Ã±Ä• pÄ• rÄ• jikÄ• pattitÄ• anatthantarabhÅ«tÄ• Ä• kÄ• ravisesasaá¹…khÄ•
tasmÄ• ``atthasÄ• dhakacetanÄ• nÄ• ma maggÄ• nantaraphalasadisÄ• â€™â€™ ti vuttÄ•
kevalaá¹ƒdhammaniyÄ• mattaá¹ƒyeva upamattena Ä• cariyena evaá¹ƒ vuttantipi sambhava
opammasaá¹ƒsandanaá¹ƒpariyesitabbaá¹ƒ, ``idaá¹ƒ sabbaá¹ƒ kevalaá¹ƒ takkavasena vutta
gahetabbaâ€™â€™ ntiÄ• cariyo.

bhÅ«maá¹-á¹-hakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattibhedavaá¹‡á¹‡anÄ•

<122> ``vibhaá¹…ganayadassanatoâ€™â€™ ti vuttattÄ• taá¹ƒ sampÄ• detuá¹ƒ __ ``idÄ• n
_tiÄ• diÄ• raddhaá¹ƒ. tattha __aá¹…gavatthubhedena cÄ• _ti avahÄ• raá¹…gajÄ• nanabhe
haritabbabhaá¹‡á¸• assa garukalahukabhÄ• vabhedenÄ• tiattho. atha vÄ• aá¹…gaÃ±ca va
dassentoti attho. __atirekamÄ• sakoÅ«napaÃ±camÄ• sako_ti ettha __vÄ• _-saddo na vutto
vuttoti. __anajjhÄ• vuá¹-á¹-hakaá¹ƒ_ nÄ• ma araÃ±Ã±apÄ• lakÄ• dinÄ• na kenaci mamÄ• y
nÄ• ma anatthikabhÄ• venaatirekamattÄ• dinÄ• sÄ• mikena chaá¸• á¸• itaá¹ƒ. naá¹-á¹-haá
chinnÄ• layattÄ• __chinnamÅ«lakaá¹ƒ_. __assÄ• mikavatthÅ«_ti acchinnamÅ«lakampi yas
nirapekkhÄ• vÄ• pariccajanti, yaá¹ƒ vÄ• pariccattaá¹ƒ devatÄ• dÄ«naá¹ƒ, idaá¹ƒ sabbaá¹ƒ
devatÄ• dÄ«naá¹ƒ vÄ• buddhadhammÄ• naá¹ƒ vÄ• pariccattaá¹ƒ parehi \Be 137/ ce Ä• ra
__paraparigahita_meva. tathÄ• rÅ«pe hi adinnÄ• dÄ• ne rÄ• jÄ• no coraá¹ƒ gahetvÄ• har
anÄ• rakkhake pana Ä• vÄ• se, abhikkhuke anÄ• rÄ• mikÄ• dike ca yaá¹ƒ buddhadhammas
``Ä• gatÄ• gatehi bhikkhÅ«hi rakkhitabbaá¹ƒ gopetabbaá¹ƒ mamÄ• yitabbaâ€™â€™ nti
vacanatoabhikkhukÄ• vÄ• sasaá¹…ghasantakaá¹ƒ viya paraparigahitasaá¹…khyameva ga
issarohi yo koci bhikkhu tÄ• dise parikkhÄ• re corehipi gayhamÄ• ne vÄ• retuá¹ƒ paá¹-ibalo
acchinditvÄ• yathÄ• á¹-hÄ• ne á¹-hapetunti. apariggahite parasantakasaÃ±Ã±issa chasuÄ•
anÄ• patti viya dissati \Ne 122/, ``yaá¹ƒ parapariggahitaÃ±ca hotÄ«â€™â€™ tiaá¹…gabhÄ•
parasantake tathÄ• paá¹-ipannake sandhÄ• ya vuttanti gahetabbaá¹ƒ. attano santakaá¹ƒ co
corapariggahitattÄ• parapariggahitaá¹ƒ hoti, tasmÄ• paro cetaá¹ƒtheyyacitto gaá¹‡hati, pÄ
eva ce gaá¹‡hati, na pÄ• rÄ• jikaá¹ƒ, yasmÄ• codetvÄ• , acchinditvÄ• ca so ``mama santak
gahetuá¹ƒ labhati. paá¹-hamaá¹ƒdhuraá¹ƒ nikkhipitvÄ• ce pacchÄ• theyyacitto gaá¹‡hati, e
dhuraá¹ƒnikkhittakÄ• le so ce coro kÄ• laá¹ƒ karoti, aÃ±Ã±o theyyacittena gaá¹‡hati, na pÄ•

anikkhittakÄ• le eva ce kÄ• laá¹ƒ karoti, taá¹ƒ theyyacittena gaá¹‡hantassa bhikkhuno
pÄ• rÄ• jikaá¹ƒmÅ«labhikkhussa santakabhÄ• ve á¹-hitattÄ• . corabhikkhumhi mate ``matak
saá¹…ghovibhajitvÄ• ce taá¹ƒ gaá¹‡hati, mÅ«lasÄ• miko ``mama santakamidaâ€™â€™ nti

etthÄ• ha --- bhÅ«maá¹-á¹-hÄ• dinimittakammapariyosÄ• nÄ• eva avahÄ• rabhedÄ• , udÄ•
kiÃ±cettha yadi aÃ±Ã±epi santi, tepi vattabbÄ• . na hi bhagavÄ• sÄ• vasesaá¹ƒ pÄ• rÄ• jika
santi, ye ime
tulÄ• kÅ«á¹-akaá¹ƒsakÅ«á¹-amÄ• nakÅ«á¹-aukkoá¹-anavaÃ±cananikatisÄ• ciyogaviparÄ• m
suttaá¹…gesu sandissamÄ• nÄ• , te idha Ä• gatesu ettha samodhÄ• naá¹ƒ gacchantÄ«ti ca
samodhÄ• nagatabhÄ• vo vattabboti? vuccate --- lakkhaá¹‡ato siddhova. kathaá¹ƒ? ``paÃ±c
tiÄ• dinÄ• nayena aá¹…gavatthubhedena. Ä• pattibhedo hi __pÄ• á¸·iyaá¹ƒ_ (Vin III 128-13
__aá¹-á¹-hakathÄ• ya_Ã±ca ``kÅ«á¹-amÄ• nakÅ«á¹-akahÄ• paá¹‡Ä• dÄ«hi vÄ• vaÃ±cetvÄ
avahÄ• ro theyyÄ• vahÄ• roâ€™â€™ ti (Sp (to Vin III) I 138; Kkh dutiyapÄ• rÄ• jikavaá¹‡á¹‡
tulÄ• kÅ«á¹-agahaá¹‡Ä• dayo theyyÄ• vahÄ• re samodhÄ• naá¹ƒgatÄ• ti siddhaá¹ƒ. viparÄ•
aá¹-á¹-hakathÄ• yÄ• gate pasayhÄ• vahÄ• re samodhÄ• naá¹ƒgacchanti. imaá¹ƒyeva vÄ• p
``gÄ• maá¹-á¹-haá¹ƒ araÃ±Ã±aá¹-á¹-haâ€™â€™ nti mÄ• tikaá¹ƒ nikkhipitvÄ• ``gÄ• maá¹-á¹
catÅ«hi á¹-hÄ• nehi nikkhittaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• nayena vibhÄ• govutto. tenedaá
gahaá¹‡Ä• kÄ• rabhedasandassanatthaá¹ƒ visuá¹ƒ kataá¹ƒ. na hibhÅ«mitalÄ• dÄ«hi gÄ• m
kiÃ±cÄ«ti. tattha yaá¹ƒ tulÄ• kÅ«á¹-aá¹ƒ, taá¹ƒ
rÅ«pakÅ«á¹-aá¹…gagahaá¹‡apaá¹-icchannakÅ«á¹-avasenacatubbidhampi vehÄ• saá¹-á¹-he
hadayabhedasikhÄ• bhedarajjubhedavasena tividhemÄ• nakÅ«á¹-e ``svÄ• yaá¹ƒ hadayabh
chindatÄ«â€™â€™ ti ettha samodhÄ• naá¹ƒ gacchati. hadayabhedohi sappitelÄ• diminanal
attano bhÄ• janagataá¹ƒ karotÄ«â€™â€™ tiettha sikhÄ• bhedopi labbhati. so ``tilataá¹‡á¸• u
labbhatÄ«â€™â€™ ti vuttaá¹ƒ. khettaminanakÄ• le rajjubhedo samodhÄ• naá¹ƒ gacchati. ``
sÄ• mikaá¹ƒ parÄ• jetÄ«â€™â€™ tiettha ukkoá¹-anaá¹ƒ samodhÄ• naá¹ƒ gacchatÄ«ti te ca

Ä• pattibhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pattibhedavaá¹‡á¹‡anÄ•

<131> __na_ \Ne 123/ __ca gahite attamano hoti, tassa santakaá¹ƒ vissÄ• sagÄ• hena gah
idaá¹ƒ ``tena kho pana samayena dve bhikkhÅ« sahÄ• yakÄ• honti. eko gÄ• maá¹ƒpiá¹‡á¸•
anÄ• patti, bhikkhu, vissÄ• saggÄ• heâ€™â€™ ti (Vin III 146) iminÄ• asamentaá¹ƒ viya dis
jÄ• nitvÄ• taá¹ƒ codesi assamaá¹‡ositvaâ€™â€™ nti vacanena anattamanatÄ• dÄ«pitÄ• .
vissÄ• saggÄ• heâ€™â€™ tivacanena attamanatÄ• yapi sati vissÄ• saggÄ• ho ruhatÄ«ti dÄ
aÃ±Ã±athÄ• gahetabbatthato. ayaÃ±hettha attho --- pÄ• rÄ• jikÄ• pattiyÄ• anÄ• patti vissÄ
sopi bhikkhu sahÄ• yakattÄ• na kuddho codesi, piyo eva samÄ• no ``kacci assamaá¹‡ositv
vinicchayaá¹ƒ katvÄ• \Be 139/ suddhante tiá¹-á¹-hÄ• hÄ«â€™â€™ ti codesi. sacepiso kudd

``anÄ• pattÄ«â€™â€™ ti idaá¹ƒ kevalaá¹ƒ pÄ• rÄ• jikÄ• bhÄ• vaá¹ƒ dÄ«peti, na vissÄ• sag
parisamajjhe lajjÄ• ya adhivÄ• seti, na kiÃ±ci vadatÄ«tiattho. ``punavattukÄ• matÄ• dhippÄ•
paccÄ• harÄ• petuá¹ƒ labhatÄ«â€™â€™ ti vuttaá¹ƒ. sacecoro pasayha gahetukÄ• mopi ``a
cÄ«varÄ• nÄ«â€™â€™ ti vatvÄ• cÄ«varÄ• nitherena dinnÄ• ni, adinnÄ• ni vÄ• sayaá¹ƒ ga
pakkhaá¹ƒ labhitvÄ• codetuá¹ƒlabhati, pubbe adhivÄ• sanÄ• adhivÄ• sanasaá¹…khyaá¹ƒ
tuá¹‡hÄ«bhÅ«tattÄ• , ``yaá¹ƒ cÄ«varaá¹ƒidha sÄ• miko paccÄ• harÄ• petuá¹ƒ labhatÄ«â€™
pÄ• katikaá¹ƒ kÄ• tabbaá¹ƒ, ``idaá¹ƒ kira vattaâ€™â€™ nti vuttaá¹ƒ. sace saá¹…ghassa sa
bhikkhunÄ• gahitaá¹ƒ, tassa tena saá¹…ghassa vÄ• dhammassa vÄ• upakÄ• ritÄ• atthi,
apaloketvÄ• dÄ• tabbaá¹ƒ. ``so tena yathÄ• gahitaá¹ƒ pÄ• katikaá¹ƒ katvÄ• anaá¹‡o hoti,
nayoâ€™â€™ tivuttaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__sÄ• hatthikÄ• á¹‡attika_nti ekabhaá¹‡á¸• aá¹ƒ eva. ``bhÄ• riyaÃ±hidaá¹ƒ tvampi ekapass
ahampiekapassaá¹ƒ gaá¹‡hÄ• mÄ«ti saá¹ƒvidahitvÄ• ubhayesaá¹ƒ payogena á¹-hÄ• nÄ• c
kÄ• yavÄ• cÄ• cittehihoti \Ne 124/. aÃ±Ã±athÄ• `sÄ• hatthikaá¹ƒ vÄ• Ä• á¹‡attikassa aá¹…
Ä• á¹‡attikaá¹ƒ vÄ• sÄ• hatthikassÄ• â€™ tiiminÄ• virujjhatÄ«â€™â€™ ti likhitaá¹ƒ. __dha
kevalaá¹ƒ bhÄ• riye evavatthumhi ayaá¹ƒ nayo labbhati, paÃ±camÄ• sakamattampi dve ce
gaá¹‡hanti, dvinnampi pÄ• á¹-ekkaá¹ƒ, sÄ• hatthikaá¹ƒ nÄ• ma taá¹ƒ kammaá¹ƒ, sÄ• hatthi
ekasmiá¹ƒyevabhaá¹‡á¸• e, tasmÄ• `sÄ• hatthikaá¹ƒ Ä• á¹‡attikassa aá¹…gaá¹ƒ na hotÄ«â
na paá¹-ibÄ• hati. `sÄ• hatthikavatthuaá¹…ganti sÄ• hatthikassa vatthussa aá¹…gaá¹ƒ na h
vuttaá¹ƒ. idhapana payogaá¹ƒ sandhÄ• ya vuttattÄ• yujjatÄ«â€™â€™ ti Ä• ha kira, taá¹ƒ a
kÄ• yavacÄ«kammantivacanÄ• bhÄ• vÄ• , tasmÄ• sÄ• hatthikÄ• á¹‡attikesu payogesu aÃ±
samuá¹-á¹-hÄ• ti\Be 140/, tathÄ• pi turitaturitÄ• hutvÄ• vilopanÄ• dÄ«su gahaá¹‡agÄ• hÄ•
yathÄ• kÄ• lena attano kÄ• lena parassa dhammaá¹ƒ Ä• rabbha sÄ«ghaá¹ƒ sÄ«ghaá¹ƒ up
``ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• â€™â€™ ti (Dhs tikamÄ• tikÄ• 21) vuttÄ• , eva
daá¹-á¹-habbaá¹ƒ.

tatthapi ye anuttarÄ• dayo ekantabahiddhÄ• rammaá¹‡Ä• viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• da
itare aniyatÄ• rammaá¹‡attÄ• ``ajjhattabahiddhÄ• rammaá¹‡Ä• â€™â€™ ti vuccanti, na ek
ubhayÄ• rammaá¹‡attÄ• . ayaá¹ƒ pana Ä• patti yathÄ• vuttanayena sÄ• hatthikÄ• Ä• á¹‡at
anidassanametantiayuttaá¹ƒ. ``yathÄ• aniyatÄ• rammaá¹‡attÄ• `ajjhattabahiddhÄ• ramma
aniyatapayogattÄ• ayampi Ä• patti `sÄ• hatthikÄ• á¹‡attikÄ• â€™ ti vuttÄ• ti nidassanameve
ekacceÄ• cariyÄ• Ä• hu. ``ime panÄ• cariyÄ• ubhinnaá¹ƒ ekato Ä• rammaá¹‡akaraá¹‡aá¹
`ajjhattabahiddhÄ• rammaá¹‡aá¹ƒ dhammaá¹ƒ paá¹-icca ajjhattabahiddhÄ• rammaá¹‡o dha
tiÄ• dinÄ• (Paá¹-á¹-h II 21.1 ajjhattÄ• rammaá¹‡atika) paá¹-á¹-hÄ• napÄ• á¹-hena bhavitab

Ä• haá¹ƒsu, tesaá¹ƒmatena `siyÄ• ajjhattabahiddhÄ• rammaá¹‡Ä• â€™ ti vacanaá¹ƒ niratth
niratthakaá¹ƒ, tasmÄ• attheva ekato ajjhattabahiddhÄ• rammaá¹‡o dhammo. puna `ayaá¹ƒ
ajjhattabahiddhÄ• rammaá¹‡Ä• dhammÄ• viya niddisitabbÄ• bhÄ• vato na uddhaá¹-o siyÄ•
__dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ_ubhinnampi ajjhattabahiddhÄ• dhammÄ• naá¹
Ä• rammaá¹‡akaraá¹‡adhammavasena `ajjhattabahiddhÄ• rammaá¹‡Ä• â€™ tiavatvÄ•  `kÄ
pavattiyaá¹ƒ ajjhattabahiddhÄ• rammaá¹‡aâ€™ nti vuttaá¹ƒ, tasmÄ• __gaá¹‡á¹-hipade_vut
takkoâ€™â€™ ti Ä• cariyo. tattha ``kÄ• yavacÄ«kammaâ€™â€™ nti avacanaá¹ƒpanassa sÄ
ekapayogassa anekakammattÄ• va, yadi bhaveyya, manokammampi vattabbaá¹ƒbhaveyya
vijjamÄ• nampi abbohÄ• rikaá¹ƒ jÄ• taá¹ƒ, evaá¹ƒ tasmiá¹ƒ sÄ• hatthikÄ• á¹‡attikevacÄ«kam
veditabbaá¹ƒ, taá¹ƒ pana kevalaá¹ƒ kÄ• yakammassa upanissayaá¹ƒjÄ• taá¹ƒ, cittaá¹ƒ viya
jÄ• taá¹ƒ, tasmÄ• \Ne 125/ vuttaá¹ƒ ``sÄ• hatthikapayogattÄ• â€™â€™ ti, ``aá¹…gabhÄ• va
`sÄ• hatthikÄ• á¹‡attikaâ€™ nti vuttanti no takkoâ€™â€™ ti ca, vicÄ• retvÄ• gahetabbaá¹ƒ

kÄ• yavÄ• cÄ• \Be 141/ samuá¹-á¹-hÄ• nÄ• , yassÄ• Ä• pattiyÄ• siyuá¹ƒ.

tattha kammaá¹ƒ na taá¹ƒ cittaá¹ƒ, kammaá¹ƒ nassati khÄ«yati ||

kiriyÄ• kiriyÄ• dikaá¹ƒ yaÃ±ca, kammÄ• kammÄ• dikaá¹ƒ bhave.

na yuttaá¹ƒ taá¹ƒ viruddhattÄ• , kammamekaá¹ƒva yujjati ||

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<132> __anÄ• patti, bhikkhu, cittuppÄ• de_ti ettha kevalaá¹ƒ cittaá¹ƒ, tassevauppÄ• detabb
attho. etthÄ• ha --- upanikkhittasÄ• diyanÄ• dÄ«su, sabbesuca akiriyasikkhÄ• padesu na kÄ
vÄ• caá¹…gacopanaá¹ƒ vÄ• , apicÄ• patti, kasmÄ• imasmiá¹ƒyeva sikkhÄ• pade anÄ• patti
kasmÄ• .

kattabbÄ• sÄ• dhikaá¹ƒ sikkhÄ• , viÃ±Ã±attiá¹ƒ kÄ• yavÄ• cikaá¹ƒ.

akatvÄ• kÄ• yavÄ• cÄ• hi, aviÃ±Ã±attÄ«hi taá¹ƒ phuse ||

na lesabhÄ• vattÄ• . sappÄ• ye Ä• rammaá¹‡e aá¹-á¹-hatvÄ• paá¹-iladdhÄ• sevanaá¹ƒ hutv
dhÄ• vatÄ«ti__sandhÄ• vati_. tato abhijjhÄ• ya sahagataá¹ƒ, byÄ• pÄ• dasahagataá¹ƒ vÄ•
dhÄ• vatÄ«ti__vidhÄ• vati_.

<137> __vaá¹‡aá¹ƒ katvÄ• gahetu_nti ettha kiÃ±cÄ• pi iminÄ• sikkhÄ• padena anÄ• patti,
Ä• masantassa dukkaá¹-anti keci. ``kÄ• yapaá¹-ibaddhaggahaá¹‡aá¹ƒ yuttaá¹ƒ, taá¹ƒ sandh

vuttaâ€™â€™ nti vadanti. ubhayaá¹ƒ vicÄ• retvÄ• gahetabbaá¹ƒ.

kusasaá¹…kÄ• manavatthukathÄ• vaá¹‡á¹‡anÄ•

<138> __mahÄ• paccariyÄ• _dÄ«su yaá¹ƒ vuttaá¹ƒ ``paduddhÄ• reneva kÄ• retabboâ€™â€
tassa \Ne 126/ parikappÄ• vahÄ• rakamattaá¹ƒ na dissatÄ«ti dassanatthaá¹ƒ idaá¹ƒ vuttaá¹
Ä• panno, tasmÄ• disvÄ• gacchanto ``paduddhÄ• reneva kÄ• retabboâ€™â€™ ti idaá¹ƒ ta
kathaá¹ƒ? ``sÄ• á¹-akatthiko sÄ• á¹-akapasibbakameva gahetvÄ• bahi nikkhamitvÄ• sÄ• á¹
`pacchÄ• gaá¹‡hissÄ• mÄ«â€™ ti evaá¹ƒ parikappetvÄ• gaá¹‡hati, na uddhÄ• re evÄ• paj
\Be 142/ `sÄ• á¹-ako ayaâ€™ nti disvÄ• gacchati, tadÄ• paduddhÄ• reneva kÄ• retabboâ€
kintu kiÃ±cÄ• pi parikappo dissati, pubbabhÄ• ge avahÄ• rakkhaá¹‡e na dissatÄ«ti na so pa
ayamattho __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_vuttova, tasmÄ• ``Ã±Ä• yamevÄ• â€™â€™ ti
kassakÄ• naá¹ƒ vanacchedakÄ• naá¹ƒgehÄ• ni. __ayaá¹ƒ tÄ• vÄ• _ti sace upacÄ• rasÄ«m
mahÄ• aá¹-á¹-hakathÄ• nayo, tattha __keci panÄ• _tiÄ• di na gahetabbaá¹ƒ theravÄ• dattÄ
sÄ• hatthikeevaá¹ƒvidhÄ• atthasÄ• dhakacetanÄ• hoti. Ä• á¹‡attike eva atthasÄ• dhakace
mahÄ• paccariyaá¹ƒvuttenatthena sametÄ«â€™â€™ ti vuttaá¹ƒ.

kusasaá¹…kÄ• manakaraá¹‡e sace paro ``nÄ• yaá¹ƒ mama santakoâ€™â€™ ti jÄ• nÄ• ti, i
muttamattepÄ• rÄ• jikÄ• patti khÄ«lasaá¹…kÄ• mane viya. ``attano santakaá¹ƒ sace jÄ• nÄ
tivadanti. evaá¹ƒ sante paÃ±cakÄ• ni saá¹…karÄ• ni hontÄ«ti upaparikkhitabbaá¹ƒ.

<140> __parÄ• nuddayatÄ• yÄ• _ti ettha parÄ• nuddayatÄ• ya koá¹-ippattena bhagavatÄ•
``anÄ• pattipetapariggahe tiracchÄ• nagatapariggaheâ€™â€™ ti (Vin III 131) vuttanti ce? pa
yassa hi parikkhÄ• rassa Ä• dÄ• ne rÄ• jÄ• no coraá¹ƒ gahetvÄ• na hananÄ• dÄ«ni kareyy
gotamo pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apetvÄ• bhikkhuá¹ƒ abhikkhuá¹ƒ karotÄ«timahÄ• jano bhag
Ä• pajjitvÄ• apÄ• yupago hoti. apetapariggahitÄ• rukkhÄ• dÄ«ca dullabhÄ• , na ca sakkÄ•
pÄ• pabhÄ«ruko upÄ• sakajano paá¹-imÄ• gharacetiyabodhigharavihÄ• rÄ• dÄ«niakatvÄ•
parihÄ• yeyya. ``rukkhamÅ«lasenÄ• sanaá¹ƒ paá¹ƒsukÅ«lacÄ«varaá¹ƒ nissÄ• yapabbajjÄ•
vuttanissayÄ• ca anissayÄ• honti. parapariggahitasaÃ±Ã±inohi bhikkhÅ« rukkhamÅ«lapaá
sÄ• diyissantÄ«ti, pabbajjÄ• ca na sambhaveyyuá¹ƒ, sappadaá¹-á¹-hakÄ• le chÄ• rikatthÄ•
maraá¹‡aá¹ƒ vÄ• nigaccheyyuá¹ƒ, acchinnacÄ«varÄ• dikÄ• lesÄ• khÄ• bhaá¹…gÄ• diá¹ƒ a
titthiyaladdhimeva suladdhi viya dÄ«pentÄ• vicareyyuá¹ƒ, tato titthiyesveva loko pasÄ«ditvÄ
diá¹-á¹-higgahaá¹‡aá¹ƒ patvÄ• saá¹ƒsÄ• rakhÄ• á¹‡uko bhaveyya, tasmÄ• bhagavÄ• par
``anÄ• patti petapariggaheâ€™â€™ tiÄ• dimÄ• hÄ• tiveditabbaá¹ƒ.

<141> __aparampi_ \Ne 127/ __bhÄ• gaá¹ƒ dehÄ«_ti ``gahitaá¹ƒ viÃ±Ã±attisadisattÄ• neva
pÄ• rÄ• jikaâ€™â€™ ntilikhitaá¹ƒ, idaá¹ƒ pakatijane yujjati. ``sace pana sÄ• miko vÄ• tena
`aparassasahÄ• yabhikkhussa bhÄ• gaá¹ƒ esa gaá¹‡hÄ• ti yÄ• cati vÄ• â€™ ti yaá¹ƒ apara

bhaá¹‡á¸• adeyyaâ€™â€™ ntivadanti.

148-9__._ __khÄ• dantassa bhaá¹‡á¸• adeyya_nti corassa vÄ• sÄ• mikassa vÄ• sampatta
__avisesenÄ• _ti ``ussÄ• hagatÄ• naá¹ƒ vÄ• â€™â€™ ti avatvÄ• vuttaá¹ƒ, nahi katipayÄ• r
saá¹…ghikamasaá¹…ghikaá¹ƒ hoti. __mahÄ• aá¹-á¹-hakathÄ• ya_mpi ``yadi saussÄ• hÄ• v
paribhuÃ±jato avahÄ• ro hotÄ«â€™â€™ ti vuttattÄ• tadubhayamekaá¹ƒ. chaá¸• á¸• itavihÄ
pamÄ• á¹‡aá¹ƒ jÄ• nituá¹ƒ na sakkÄ• , ayaá¹ƒ pana bhikkhu upacÄ• rasÄ«mÄ• ya bahi
á¹-hatvÄ• ghaá¹‡á¹-ipaharaá¹‡Ä• diá¹ƒ katvÄ• paribhuÃ±jati khÄ• dati, tena evaá¹ƒ khÄ• di
attho. ``itaravihÄ• re tattha dittavidhinÄ• va paá¹-ipajjitabbaâ€™â€™ nti vuttaá¹ƒ. ``sukhÄ• d
antovihÄ• rattÄ• â€™â€™ tilikhitaá¹ƒ, __Ä• gatÄ• nÄ• gatÄ• naá¹ƒ santakattÄ• _ti ``cÄ• tuc
demÄ«â€™â€™ ti dinnattÄ• vuttaá¹ƒ. evaá¹ƒ avatvÄ• ``saá¹…ghassa demÄ«â€™â€™ ti d
bahi á¹-hitolÄ• bhaá¹ƒ na labhati bhagavato vacanenÄ• ti veditabbaá¹ƒ.

<153> __ ``matasÅ«karoâ€™â€™ _ti vacanato tameva jÄ«vantaá¹ƒ bhaá¹‡á¸• adeyyanti ka
vajjhaá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ hoti. __maddanto gacchati, bhaá¹‡á¸• adeyya_nti etthak
bhaá¹‡á¸• adeyyaá¹ƒ, na hi sakkÄ• ``ettakÄ• sÅ«karÄ• madditvÄ• gatÄ• gamissantÄ«â€
sÄ• mikÄ• naá¹ƒ dinne te ``dinnaá¹ƒ mama bhaá¹‡á¸• aâ€™â€™ nti tussanti, tattakaá¹ƒ dÄ
atikkantasÅ«karamÅ«laá¹ƒ datvÄ• kiá¹ƒ opÄ• tokhaá¹‡itvÄ• dÄ• tabboti? na dÄ• tabbo. at
ubhinnaá¹ƒ dhuranikkhepena pÄ• rÄ• jikaá¹ƒhotÄ«ti? na hoti, kevalaá¹ƒ kappiyaparikkhÄ• r
sÄ• miko, esevanayo aÃ±Ã±esupi evarÅ«pesÅ«ti no takkoti Ä• cariyo. ``tadaheva vÄ• dutiy
gacchatÄ«â€™â€™ ti vuttaá¹ƒ. __gumbe khipati, bhaá¹‡á¸• adeyyamevÄ• _ti \Be 144/ avas
vuttaá¹ƒ. ettha ekasmiá¹ƒ vihÄ• re paracakkÄ• dibhayaá¹ƒ Ä• gataá¹ƒ. __mÅ«lavatthucched
ete issarÄ• â€™â€™ ti vacanato itare anissarÄ• ti dÄ«pitaá¹ƒ hoti.

<156> __Ä• rÄ• marakkhakÄ• _ti vissaá¹-á¹-havasena gahetabbaá¹ƒ. __adhippÄ• yaá¹ƒ Ã±
paá¹-iggaá¹‡hantaá¹ƒ bhikkhuá¹ƒ, bhÄ• gaá¹ƒ vÄ• sÄ• mikÄ• na rakkhanti na daá¹‡á¸• en
dÄ• naá¹ƒappaá¹-icchÄ• detvÄ• \Ne 128/ gahetuá¹ƒ vaá¹-á¹-atÄ«ti idha sanniá¹-á¹-hÄ• naá
saá¹…ghikeâ€™â€™ tivuttaá¹ƒ. __ayameva bhikkhu issaro_ti yattha so icchati, tattha attaÃ
kira attho. apica ``daharoâ€™â€™ ti vadanti. __savatthuka_nti saha bhÅ«miyÄ• tivuttaá¹ƒ h
``garubhaá¹‡á¸• aá¹ƒ hotÄ«â€™â€™ _ti vatvÄ• __ ``tiá¹‡amattaá¹ƒ pana na dÄ• tabbaâ€™
kintu garubhaá¹‡á¸• anti ce, arakkhiyaagopiyaá¹-á¹-hÄ• ne, vinassanakabhÄ• ve ca á¹-hitaá
__kappiyepi cÄ• _ti vatvÄ• , avatvÄ• vÄ• gahaá¹‡ayutte mÄ• tÄ• disantakepitheyyacittupp
sikkhÄ• padaá¹ƒ ``rÄ• jÄ• pimesaá¹ƒ abhippasannoâ€™â€™ ti (Vin III 86) vacanato lÄ• bha
vepullamahattaÃ±ca pattakÄ• le paÃ±Ã±attanti siddhaá¹ƒ.

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• rÄ• jikaá¹ƒ

paá¹-hamapaÃ±Ã±attinidÄ• navaá¹‡á¹‡anÄ•

<162> __tÄ«hi suddhenÄ• _ti ettha __tÄ«hÄ«_ti nissakkavacanaá¹ƒ vÄ• hoti, karaá¹‡avaca
kÄ• yavacÄ«manodvÄ• rehi suddhena. tathÄ• duccaritamalehi visamehi papaÃ±cehÄ«tiÄ•
bodhimaá¹‡á¸• e eva suddhenÄ• ti yojetabbaá¹ƒ. karaá¹‡apakkhe __tÄ«hÄ«_tikÄ• yavacÄ«
tÄ«hi sucaritehi, tÄ«hi vimokkhehi, tÄ«hi bhÄ• vanÄ• hi, tÄ«hi sÄ«lasamÄ• dhipaÃ±Ã±Ä• hi
sabbaguá¹‡attikehi yojetabbaá¹ƒ. __vibhÄ• vita_nti desanÄ• yavitthÄ• ritaá¹ƒ, vibhÅ«taá¹ƒ
paÃ±Ã±attaá¹ƒ vÄ• hoti. __saá¹ƒvaá¹‡á¹‡anÄ• _ti vattamÄ• nasamÄ«pevattamÄ• navacan

na \Be 145/ kevalaá¹ƒ rÄ• jagahameva, idampi nagaraá¹ƒ. __sapariccheda_nti sapariyantan
eke. __ ``haá¹ƒsavaá¹-á¹-akacchadanenÄ• _ti haá¹ƒsaparikkhepasaá¹‡á¹-hÄ• nenÄ• â€™â
__kÄ• yavicchindaniyakatha_nti attano attabhÄ• ve, parassa vÄ• attabhÄ• ve
chandarÄ• gappahÄ• nakaraá¹ƒvicchindanakaraá¹ƒ dhammakathaá¹ƒ katheti. __asubhÄ•
__asucinoca_ dosanissandanapabhavattÄ• . __paá¹-ikÅ«lÄ• ca_ jigucchanÄ«yattÄ• pittas
__asubhÄ• ya vaá¹‡á¹‡a_nti \Ne 129/ asubhÄ• kÄ• rassa, asubhakammaá¹-á¹-hÄ• nassa v
sÄ• miatthe hetaá¹ƒ sampadÄ• navacanaá¹ƒ. __asubha_nti asubhanimittassa Ä• vibhÄ• vÄ
paccupaá¹-á¹-hÄ• nÄ• yavitthÄ• rakathÄ• saá¹…khÄ• taá¹ƒ vaá¹‡á¹‡aá¹ƒ bhÄ• sabhÄ«ti att
Ä• dimajjhapariyosÄ• nÄ• naá¹ƒ dasahilakkhaá¹‡ehi sampannaá¹ƒ kilesacorehi anabhibhav
__maÃ±jÅ«saá¹ƒ_ nÄ• ma.

__tatrimÄ• nÄ«_ti etthÄ• yaá¹ƒ piá¹‡á¸• attho --- yasmiá¹ƒ vÄ• re paá¹-hamaá¹ƒ jhÄ• naá¹ƒ
uppajjati, taá¹ƒ sakalampi javanavÄ• raá¹ƒ anulomaparikammaupacÄ• ragotrabhuappanÄ•
``paá¹-hamaá¹ƒjhÄ• naâ€™â€™ nti gahetvÄ• tassa paá¹-hamajjhÄ• nassa appanÄ• paá¹-i
abhiÃ±Ã±Ä• yaadhigatÄ• ya kiccanipphattiá¹ƒ upÄ• dÄ• ya Ä• gamanavasena __paá¹-ipad
tatramajjhattupekkhÄ• ya kiccanipphattivasena __upekkhÄ• nubrÅ«hanÄ• majjhe_ti veditab
pariyodÄ• pakaÃ±Ä• á¹‡assa kiccanipphattivasena __sampahaá¹ƒsanÄ• pariyosÄ• na_nti
Ä• dicittato paá¹-á¹-hÄ• ya yÄ• va paá¹-hamajjhÄ• nassa uppÄ• dakkhaá¹‡aá¹ƒ, etasmiá¹ƒ
__paá¹-ipadÄ• visuddhÄ«_tiveditabbÄ• . uppÄ• daá¹-hitikkhaá¹‡esu upekkhÄ• nubrÅ«hanÄ
sampahaá¹ƒsanÄ• tiveditabbÄ• . lakkhÄ«yati etenÄ• ti lakkhaá¹‡anti katvÄ• ``visuddhipaá¹
tiÄ• dinÄ• pubbabhÄ• go lakkhÄ«yati, tividhena ajjhupekkhanena majjhaá¹ƒ lakkhÄ«yati, ca
sampahaá¹ƒsanÄ• yapariyosÄ• naá¹ƒ lakkhÄ«yatÄ«ti. tena vuttaá¹ƒ __ ``dasa lakkhaá¹‡Ä•

__pÄ• ribandhakato_ti nÄ«varaá¹‡asaá¹…khÄ• tapÄ• ribandhakato visuddhattÄ• gotrabhu
pubbabhÄ• gajavanacittaá¹ƒ__ ``cittavisuddhÄ«â€™â€™ _ti vuccati. tathÄ• visuddhattÄ• t
samÄ• dhinimittasaá¹…khÄ• taá¹ƒappanÄ• samÄ• dhiá¹ƒ tadatthÄ• ya upagacchamÄ• naá
pariá¹‡Ä• mentaá¹ƒ paá¹-ipajjati nÄ• ma. evaá¹ƒ paá¹-ipannassa tassa tattha samathanimitt
pakkhandanaá¹ƒ tabbhÄ• vÅ«pagamanaá¹ƒ hotÄ«tikatvÄ• __ ``tattha cittapakkhandanaâ€™

tÄ• va paá¹-hamajjhÄ• nuppÄ• dakkhaá¹‡e evaÄ• gamanavasena paá¹-ipadÄ• visuddhi ved
appanÄ• ppattassa punavisodhane byÄ• pÄ• rÄ• bhÄ• vÄ• __ajjhupekkhanaá¹ƒ_ hoti. sam
samÄ• dhÄ• ne byÄ• pÄ• rÄ• bhÄ• vÄ• ca __samathappaá¹-ipannassa ajjhupekkhanaá¹ƒ_
ekantena upaá¹-á¹-hitattÄ• puna ekattupaá¹-á¹-hÄ• ne byÄ• pÄ• rÄ• sambhavato __ekattup
ajjhupekkhanaá¹ƒ_ hoti. __tattha jÄ• tÄ• na_nti tasmiá¹ƒ citte jÄ• tÄ• naá¹ƒ samÄ• dhipaÃ±
yuganaddhabhÄ• vena __anativattanaá¹-á¹-hena_nÄ• nÄ• kilesehi vimuttattÄ• . saddhÄ• dÄ
vimuttirasene__karasaá¹-á¹-hena_anativattanekasabhÄ• vÄ• naá¹ƒ tesaá¹ƒ dvinnaá¹ƒ upag
tassÄ• ruppaá¹ƒ tadanurÅ«paá¹ƒ vÄ«riyaá¹ƒ tathÄ• cittaá¹ƒ yogÄ« vÄ• heti pavattetÄ«ti kat
__tadupagavÄ«riyavÄ• hanaá¹-á¹-hena_ ca visesabhÄ• giyabhÄ• vattÄ• __Ä• sevanaá¹-á¹-
hotÄ«ti attho veditabbo. apicettha ``anantarÄ• tÄ«taá¹ƒ \Ne 130/ gotrabhucittaá¹ƒ ekasantat
pariá¹‡Ä• mentaá¹ƒ paá¹-ipajjati nÄ• mÄ• â€™â€™ ti likhitaá¹ƒ. tatthahi pariá¹‡Ä• mentaá¹ƒ
vacanÄ• ni atÄ«tassa na sambhavanti, yaÃ±ca tadanantaraá¹ƒ likhitaá¹ƒ ``appanÄ• samÄ•
upagacchamÄ• naá¹ƒ gotrabhucittaá¹ƒ tattha pakkhandati nÄ• mÄ• â€™â€™ ti. iminÄ• pita
``paá¹-ipattikkhaá¹‡e eva atÄ«taâ€™â€™ nti vuttattÄ• ``gotrabhucittaá¹ƒ tattha pakkhandat
virujjhatÄ«ti Ä• cariyo. ``ekacittakkhaá¹‡ikampi lokuttaracittaá¹ƒ Ä• sevatibhÄ• veti bahulÄ«
vuttattÄ• ``ekacittakkhaá¹‡ikassÄ• pi jhÄ• nassa etÄ• ni dasalakkhaá¹‡Ä• nÄ«â€™â€™ ti
paá¹-á¹-hÄ• ya Ä• sevanÄ• bhÄ• vanÄ• evÄ• â€™â€™ tipi vuttaá¹ƒ. __ ``adhiá¹-á¹-hÄ• na
sahagataâ€™â€™ nti likhitaá¹ƒ. tassattho --- yaÃ±ca ``Ä• dimajjhapariyosÄ• nasaá¹…khÄ•
taá¹ƒ tesaá¹ƒ tiá¹‡á¹‡ampi kalyÄ• á¹‡akatÄ• ya samannÄ• gatattÄ• tividhakalyÄ• á¹‡akata
tadadhigamamÅ«lakÄ• naá¹ƒ guá¹‡Ä• naá¹ƒ, uparijhÄ• nÄ• dhigamassa vÄ• padaá¹-á¹-hÄ
adhiá¹-á¹-hÄ• naá¹ƒhoti, tasmÄ• cittassa adhiá¹-á¹-hÄ• nabhÄ• vena sampannattÄ• adhiá¹
nÄ• mÄ• ti.

__addhamÄ• saá¹ƒ paá¹-isallÄ«yitu_nti ettha Ä• cariyÄ• evamÄ• hu ``bhikkhÅ«naá¹ƒ
aÃ±Ã±amaÃ±Ã±avadhadassanasavanasambhavesatthuno sati tassa upaddavassa abhÄ• v
asabbaÃ±Ã±Å«â€™ ti hetupatirÅ«pakamahetuá¹ƒvatvÄ• dhammissarassÄ• pi tathÄ• gatas
asambujjhamÄ• nÄ• asabbadassitamadhiccamohÄ• bahujanÄ• avÄ«ciparÄ• yanÄ• bhave
pageva tesaá¹ƒ bhikkhÅ«naá¹ƒaÃ±Ã±amaÃ±Ã±aá¹ƒ vadhamÄ• nabhÄ• vaá¹ƒ Ã±atvÄ• tad
suvinicchinitvÄ• tattha puthujjanÄ• naá¹ƒsugatilÄ• bhahetumevekaá¹ƒ katvÄ• asubhadesa
rÅ«pasaddadassanasavanehi nippayojanehiviramitvÄ• pageva tato viramaá¹‡ato, sugatilÄ•
avassaá¹ƒ paÃ±Ã±Ä• pitabbÄ• yatatiyapÄ• rÄ• jikapaÃ±Ã±attiyÄ• vatthÄ• gamadassanato
__parikkhakÄ• naá¹ƒ_ pakÄ• sentoviya tamaddhamÄ• saá¹ƒ veneyyahitanipphattiyÄ• phala
katvÄ• viharitukÄ• mo__ `icchÄ• mahaá¹ƒ, bhikkhave, addhamÄ• saá¹ƒ paá¹-isallÄ«yituâ€™
Ä• cariyÄ• nÄ• ma __buddhamittattheradhammasirittheraupatissattherÄ• _dayo gaá¹‡apÄ•
aá¹-á¹-hakathÄ• cariyassa casantike sutapubbÄ• . tato aÃ±Ã±e eketi veditabbÄ• . ``sakena
... pe ... bhavissantÄ«â€™â€™ ti idaá¹ƒ parato ``ye te bhikkhÅ« avÄ«tarÄ• gÄ• , tesaá¹ƒ ta
bhayaá¹ƒ, hoti lomahaá¹ƒso, hoti chambhitattaâ€™â€™ nti iminÄ• na yujjati, idaÃ±ca
bhagavatoasubhakathÄ• rammaá¹‡appayojanena na sametÄ«ti ce? na, tadatthÄ• jÄ• nanat

aá¹-á¹-Ä«yantÄ• nampitesaá¹ƒ ariyamaggena appahÄ«nasinehattÄ• khÄ«á¹‡Ä• savÄ• naá
abhayaá¹ƒ nahoti, bhayaÃ±ca pana asubhabhÄ• vanÄ• nuyogÄ• nubhÄ• vena mandÄ«bhÅ
anaá¹-á¹-Ä«yantÄ• naá¹ƒ viya na mahantaá¹ƒhutvÄ• cittaá¹ƒ mohesi. apÄ• yupage te satte
veditabbo. athavÄ• idaá¹ƒ purimassa kÄ• raá¹‡avacanaá¹ƒ, yasmÄ• tesaá¹ƒ tasmiá¹ƒ sam
chambhitattaá¹ƒ, lomahaá¹ƒso ca, tasmÄ• ``tena kho pana samayena bhagavÄ• asubhaka
vuttanti.

atha vÄ• sakena kÄ• yena aá¹-á¹-Ä«yantÄ• nampi tesaá¹ƒ hoti eva bhayaá¹ƒ, mahÄ• nubh
vÄ«tarÄ• gÄ• tikhÄ«á¹‡Ä• savÄ• naá¹ƒ mahantaá¹ƒ visesaá¹ƒ dasseti, atiduppasaheyyamic
evaá¹ƒvidhÄ• nampiavÄ«tarÄ• gattÄ• bhayaá¹ƒ hotÄ«tipi dasseti. tadaÃ±Ã±e tesaá¹ƒ bhikk
__aÃ±Ã±atarÄ• _. tenedaá¹ƒ dÄ«peti ``taá¹ƒ tathÄ• Ä• gataá¹ƒ asihatthaá¹ƒ vadhakaá¹ƒ pa
hoti evabhayaá¹ƒ, pageva tesanti katvÄ• bhagavÄ• paá¹-hamameva tesaá¹ƒ asubhakathaa
nÄ• hosi. evaá¹ƒ mahÄ• nisaá¹ƒsÄ• nesaá¹ƒ asubhakathÄ• Ä• sÄ«â€™â€™ ti. yo panetth
``tesu kira bhikkhÅ«su kenacipi kÄ• yavikÄ• ro vÄ• vacÄ«vikÄ• ro vÄ• na kato, sabbe satÄ
dakkhiá¹‡ena passena nipajjiá¹ƒsÅ«â€™â€™ ti iminÄ• aá¹-á¹-hakathÄ• vacanena sameti.

__apare panÄ• hÅ«_ti kuladdhipaá¹-isedhanatthaá¹ƒ vuttaá¹ƒ. ``ayaá¹ƒ kira laddhÄ«â€™â€
``mÄ• radheyyaá¹ƒnÄ• tikkamissatÄ«â€™â€™ tivacanena virujjhatÄ«ti ce? na virujjhati. kat
aghÄ• tento mÄ• ravisayaá¹ƒatikkamissati akusalakaraá¹‡ato ca. ghÄ• tento pana mÄ• radh
balavattÄ• kammassÄ• ti sayaá¹ƒ mÄ• rapakkhikattÄ• evaá¹ƒ cintetvÄ• pana ``ye na matÄ
muttÄ• â€™â€™ ti attano ca laddhi, tasmÄ• taá¹ƒ tattha ubhayesaá¹ƒ magge niyojentÄ« ev
``mÄ• rapakkhikÄ• mÄ• rena samÄ• naladdhikÄ• â€™â€™ ti avatvÄ• ``mÄ• rassÄ• nuvat
kiá¹ƒ vuttaá¹ƒ hoti? yasmÄ• mÄ• rassa anuvatti, tasmÄ• evaá¹ƒ cintetvÄ• pi attanoladdhiva
keci likhanti. mama santike ekato upaá¹-á¹-hÄ• namÄ• gacchanti, attano attano Ä• cariyupa
uddesÄ• diá¹ƒ gaá¹‡hÄ• ti.

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• vaá¹‡á¹‡anÄ•

<165> __ayampi kho, bhikkhave_ti iminÄ• kiá¹ƒ dasseti? yesaá¹ƒ evamassa ``bhagavatÄ•
Ä• cikkhitakammaá¹-á¹-hÄ• nÄ• nuyogapaccayÄ• tesaá¹ƒ bhikkhÅ«naá¹ƒ jÄ«vitakkhayo Ä•
micchÄ• gÄ• haá¹ƒ nisedheti. kevalaá¹ƒtesaá¹ƒ bhikkhÅ«naá¹ƒ pubbe katakammapaccayÄ•
pana kammaá¹-á¹-hÄ• naá¹ƒ tesaá¹ƒkesaÃ±ci arahattappattiyÄ• , kesaÃ±ci
anÄ• gÄ• misakadÄ• gÄ• misotÄ• pattiphalappattiyÄ• \Ne 132/, kesaÃ±ci paá¹-hamajjhÄ• n
vikkhambhanatadaá¹…gappahÄ• nena attasinehapaayÄ• dÄ• nÄ• yaupanissayo hutvÄ• , k
upanissayo ahosÄ«ti sÄ• tthikÄ• vame asubhakathÄ• , kintu ``sÄ• dhu, bhante bhagavÄ• , a
Ä• cikkhatÅ«â€™â€™ tiÄ• nandena yÄ• citattÄ• aÃ±Ã±aá¹ƒ pariyÄ• yaá¹ƒ Ä• cikkhÄ• mi, y
Ä• cikkhitaasubhakammaá¹-á¹-hÄ• nÄ• nuyogÄ• , evaá¹ƒ ayampi kho bhikkhaveti yojanÄ•
upaá¹-á¹-hÄ• naá¹ƒ satÄ«â€™â€™ _tivuttaá¹ƒ. sÄ• hi taá¹ƒ assÄ• saá¹ƒ, passÄ• saá¹ƒ vÄ

pubbabhÄ• ge, aparabhÄ• gepana assÄ• sapassÄ• sapabhavanimittaá¹ƒ Ä• rammaá¹‡aá¹ƒ
tathÄ• vuttÄ• .

asubhe \Be 149/ pavattaá¹ƒ asubhanti vÄ• pavattaá¹ƒ bhÄ• vanÄ• kammaá¹ƒ asubhakamm
punappunaá¹ƒ uppajjanakassa kÄ• raá¹‡aá¹-á¹-hena á¹-hÄ• nattÄ• __asubhakammaá¹-á¹-
vÄ• asubhakammassa padaá¹-á¹-hÄ• naá¹-á¹-hena á¹-hÄ• nanti asubhakammaá¹-á¹-hÄ• na
teneva __ ``oá¸·Ä• rikÄ• rammaá¹‡attÄ• â€™â€™ _tivuttaá¹ƒ. __paá¹-ivedhavasenÄ• _ti
vitakkÄ• diaá¹…gapaá¹-ilÄ• bhavasena. __Ä• rammaá¹‡asantatÄ• yÄ• _tianukkamena sant
vuttakÄ• yadarathappaá¹-ipassaddhivasena nibbuto. __parikammaá¹ƒvÄ• _ti kasiá¹‡aparika
nimittuppÄ• dapariyosÄ• naá¹ƒ. tadÄ• hi nirassÄ• dattÄ• asantaá¹ƒ, appaá¹‡ihitaÃ±ca. yat
nÄ«varaá¹‡avigamena, aá¹…gapÄ• tubhÄ• vena ca __santatÄ• _ hoti, na tathÄ• idha, idaá¹
``Ä• disamannÄ• hÄ• ratoâ€™â€™ _ti vuttaá¹ƒ. dutiyavikappe __asecanako_tiatittikaro, ten
``ojavantoâ€™â€™ _ti. cetasikasukhaá¹ƒ jhÄ• nakkhaá¹‡epi atthi, evaá¹ƒ santepi ``ubhopi j
vuá¹-á¹-hitasseva gahetabbÄ• â€™â€™ ti vuttaá¹ƒ. samathena sakasantÄ• ne__avikkhamb
pÄ• pakÄ• naá¹ƒ jhÄ• nena sahuppatti siyÄ• . khandhÄ• dÄ«naá¹ƒ lokuttarapÄ• dakattÄ• _
visesena yassa nibbedhabhÄ• giyaá¹ƒ hoti, taá¹ƒ sandhÄ• ya vÄ• . ``aniccÄ• nupassÄ«tiÄ•
ariyamaggavuá¸• á¸• hippatto samucchindati, sesÄ• nametaá¹ƒ natthÄ«â€™â€™ ti likhitaá¹

__tathÄ• bhÄ• vapaá¹-isedhano cÄ• _ti soá¸·asavatthukassa titthiyÄ• naá¹ƒ natthitÄ• ya vut
sabbapaá¹-hamÄ• naá¹ƒpana catunnaá¹ƒ padÄ• naá¹ƒ vasena lokiyajjhÄ• nameva tesaá¹ƒ
lokuttarapadaá¹-á¹-hÄ• naá¹ƒ natthieva. __ ``phalamuttama_nti phale uttamaâ€™â€™ nti vu
__ututtayÄ• nukÅ«la_nti gimhearaÃ±Ã±e, hemante rukkhamÅ«le, vasantakÄ• le suÃ±Ã±Ä•
__araÃ±Ã±aá¹ƒ, _pittadhÄ• tukassa __rukkhamÅ«laá¹ƒ, _ vÄ• tadhÄ• tukassa suÃ±Ã±Ä• g
mohacaritassaaraÃ±Ã±aá¹ƒ anukÅ«laá¹ƒ mahÄ• araÃ±Ã±e cittaá¹ƒ na saá¹…kuá¹-ati, dosa
rÄ• gacaritassasuÃ±Ã±Ä• gÄ• raá¹ƒ. á¹-hÄ• nacaá¹…kamÄ• ni uddhaccapakkhikÄ• ni, saya
pallaá¹…kÄ• bhujanena nisajjÄ• yadaá¸·habhÄ• vaá¹ƒ, ujukÄ• yaá¹ƒ paá¹‡idhÄ• nena assÄ
pavattanasukhaá¹ƒ ``parimukhaá¹ƒ satiâ€™â€™ ntiiminÄ• Ä• rammaá¹‡apariggahÅ«pÄ• y
karaá¹‡asÄ«lo \Ne 133/. etassa vibhaá¹…ge ``assasati passasatÄ«â€™â€™ ti avatvÄ• __
vuttaá¹ƒ. tasmÄ• ``assasatipassasatÄ«â€™â€™ ti \Be 150/ vutte ``paá¹-hamacatukkaá¹ƒ e
sesÄ• nÄ«â€™â€™ ti ca __ ``dÄ«ghaá¹ƒassÄ• savasenÄ• _tialopasamÄ• saá¹ƒ katvÄ• â€™
avikkhepaâ€™â€™ nti ca ``asambhogavasena pajÄ• natoâ€™â€™ tica ``tena Ã±Ä• á¹‡enÄ
vuttaÃ±Ä• á¹‡enÄ• â€™â€™ ti ca __ ``satokÄ• rÄ«_tisatisampajaÃ±Ã±Ä• hikÄ• rÄ«â€™â€™
``paá¹-inissaggÄ• nupassino assÄ• sÄ• va paá¹-inissaggÄ• nupassiassÄ• sÄ• â€™â€™ tica
__uppaá¹-ipÄ• á¹-iyÄ• Ä• gata_mpi yujjateva, tena á¹-hÄ• nena paá¹-isiddhaá¹ƒ. __tÄ• luá¹
kira potako sampatijÄ• tova khipitasaddaá¹ƒ karoti, chandapÄ• mojjavasenacha purimÄ• ta
ekenÄ• kÄ• renÄ• _ti assÄ• savasena vÄ• passÄ• savasena vÄ• evaá¹ƒÄ• nÄ• pÄ• nassa
__kÄ• yÄ• nupassanÄ• satikammaá¹-á¹-hÄ• nabhÄ• vanÄ• _ sampajjati.

__kÄ• yo_ti assÄ• sapassÄ• sÄ• . upaá¹-á¹-hÄ• naá¹ƒ sati. __dÄ«gha_nti sÄ«ghaá¹ƒ gataá
__addhÄ• nasaá¹…khÄ• te_ti kÄ• lasaá¹…khÄ• te viya kÄ• lakoá¹-á¹-hÄ• seti attho, dÄ«gha
assÄ• samevÅ«palakkheti, eko passÄ• saá¹ƒ, eko ubhayaá¹ƒ, tasmÄ• ``vibhÄ• gaá¹ƒ akat
__chando_ti evaá¹ƒ assÄ• sato, passÄ• sato ca assÄ• do uppajjati, tassa vasenakattukamy
__pÄ• mojja_nti. assÄ• sapassÄ• sÄ• naá¹ƒ duviÃ±Ã±eyyavisayattÄ• __cittaá¹ƒ vivattati, _
phuá¹-á¹-haá¹-á¹-hÄ• nameva manasi karontassa kevalaá¹ƒ __upekkhÄ• vasaá¹‡á¹-hÄ• ti. c
``pattassa tayo vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su viya cattÄ• ro saá¹‡á¹-hÄ• nÄ• tiattho.

__tathÄ• bhÅ«tassÄ• _ti Ä• nÄ• pÄ• nassatiá¹ƒ bhÄ• vayato. __saá¹ƒvaro_ti satisaá¹ƒvaro.
paá¹-hamenajhÄ• nena nÄ«varaá¹‡Ä• naá¹ƒ, dutiyena vitakkavicÄ• rÄ• naá¹ƒ, tatiyena pÄ«
sukhadukkhÄ• naá¹ƒ, Ä• kÄ• sÄ• naÃ±cÄ• yatanasamÄ• pattiyÄ• rÅ«pasaÃ±Ã±Ä• ya, paá
vÄ• pahÄ• naá¹ƒ. ``sÄ«lanti veramaá¹‡i sÄ«laá¹ƒ, cetanÄ• sÄ«laá¹ƒ, saá¹ƒvaro sÄ«laá¹ƒ,
nti (Paá¹-is I 39 thokaá¹ƒ visadisaá¹ƒ) vuttavidhinÄ• pettha attho daá¹-á¹-habbo. ``atthato tat
pavattadhammÄ• upadhÄ• raá¹‡asamÄ• dhÄ• nasaá¹…khÄ• tena sÄ«lanaá¹-á¹-hena sÄ«l
tathÄ• ``ayaá¹ƒ imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• â€™â€™ ti etthÄ• pi cetanÄ• sÄ«lam
viratisÄ«lampÄ«tiattho daá¹-á¹-habbo. aÃ±Ã±athÄ• paá¹‡á¹‡attivajjesupi sikkhÄ• padesu v
\Be 151/, pÄ• timokkhasaá¹ƒvarasaá¹ƒvuto viharatÄ«ti katvÄ• tassÄ• pi viratippasaá¹…go.
Ä• rammaá¹‡e_tiÄ• nÄ• pÄ• nÄ• rammaá¹‡e. __tÄ• ya satiyÄ• _ti tattha uppannasatiyÄ• . _
manasikÄ• renÄ• _tiÄ• vajjanenÄ• â€™â€™ ti likhitaá¹ƒ. etena nÄ• nÄ• vajjanappavattidÄ«
sikkhatinÄ• mÄ• ti dÄ«pitaá¹ƒ hoti, yena pana manasikÄ• rena \Ne 134/ vÄ• . __Ã±Ä• á¹‡up
Ä• disaddenayÄ• va pariyosÄ• naá¹ƒ veditabbaá¹ƒ. __ ``tatrÄ• _ti tasmiá¹ƒ Ä• nÄ• pÄ• nÄ•
idÄ• nivattabbanayenÄ• â€™â€™ ti likhitaá¹ƒ. __tatrÄ• _ti tesaá¹ƒ assÄ• sapassÄ• sÄ• naá
``pubbeapariggahitakÄ• leâ€™â€™ ti iminÄ• suá¹-á¹-hu sameti. ``paá¹-hamavÄ• do dÄ«gh
`paá¹-hamajjhÄ• naá¹ƒ labhitvÄ• nÄ• nÄ• sane nisÄ«ditvÄ• dutiyatthÄ• ya vÄ• yÄ• mato u
oá¸·Ä• rikacittappavattikÄ• le pavattaassÄ• sapassÄ• savasena oá¸·Ä• rikÄ• â€™ tivadanti.
jhÄ• nalÄ• bhissa samÄ• pajjanakÄ• le, ekÄ• sanapaá¹-ilÄ• bhe ca uparÅ«paricittappavattiy
paá¹-hamato dutiyassupacÄ• re sukhumataá¹ƒ vadantÄ«â€™â€™ â€™ ti likhitaá¹ƒ.

__vipassanÄ• yaá¹ƒ panÄ• _ti catudhÄ• tuvavatthÄ• namukhena abhiniviá¹-á¹-hassa ayaá¹
cÄ• tiveditabbaá¹ƒ. ettakaá¹ƒ rÅ«paá¹ƒ, na ito aÃ±Ã±anti dassanaá¹ƒ sandhÄ• ya __ ``saka
_tivuttaá¹ƒ. __rÅ«pÄ• rÅ«papariggahe_ti ettha aniccatÄ• dilakkhaá¹‡Ä• rammaá¹‡ikabhaá¹
pabhutibalavatÄ« vipassanÄ• . __pubbe vuttanayenÄ• _ti sabbesaá¹ƒyeva pana matena ap
__sodhanÄ• _ nÄ• ma vissajjanaá¹ƒ. __assÄ• _ti ``passambhayaá¹ƒ kÄ• yasaá¹…khÄ• raâ

purato namanÄ• __Ä• namanÄ• _. tiriyaá¹ƒ namanÄ• __vinamanÄ• _. suá¹-á¹-hu namanÄ
__paá¹‡amanÄ• _. jÄ• á¹‡uke gahetvÄ• á¹-hÄ• naá¹ƒ viya __iÃ±janÄ• _ti Ä• namanÄ• dÄ«
veditabbaá¹ƒ. yathÄ• rÅ«pehi Ä• namanÄ• di vÄ• kampanÄ• di vÄ• hoti, tathÄ• rÅ«pe pas
kirÄ• _ti iti ce. __evaá¹ƒ sante_ti santasukhumampice passambhati. __pabhÄ• vanÄ• _ti up

assÄ• sapassÄ• sÄ• naá¹ƒ vÅ«pasantattÄ• Ä• nÄ• pÄ• nassatisamÄ• dhissabhÄ• vanÄ•
na samÄ• pajjati, samÄ• pattiyÄ• abhÄ• vena na vuá¹-á¹-hahanti. __iti kirÄ• _ti evametaá¹ƒ
tadetaá¹ƒ \Be 152/. saddova saddanimittaá¹ƒ, ``sato assasati sato passasatÄ«â€™â€™ ti p
patiá¹-á¹-hapetvÄ• dvattiá¹ƒsapadÄ• ni cattÄ• ri catukkÄ• niveditabbÄ• ni.

__appaá¹-ipÄ«á¸·ana_nti tesaá¹ƒ kilesÄ• naá¹ƒ anuppÄ• danaá¹ƒ kiÃ±cÄ• pi cetiyaá¹…gaá
atthatopÄ• timokkhasaá¹ƒvarasÄ«le saá¹…gahaá¹ƒ gacchanti ``yassa siyÄ• Ä• pattÄ«â€™
tathÄ• pi ``na tÄ• va, sÄ• riputta, satthÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeti u
yÄ• va na idhekacce Ä• savaá¹-á¹-hÄ• nÄ«yÄ• dhammÄ• saá¹…ghe pÄ• tubhavantÄ«â€™
``Ä• bhisamÄ• cÄ• rikaâ€™â€™ _ntivuttaá¹ƒ. ``yaá¹ƒ panettha Ä• pattiá¹-á¹-hÄ• niyaá¹ƒ na
amissamevÄ• â€™â€™ ti vuttaá¹ƒ.

__yathÄ• vuttenÄ• _ti \Ne 135/ yogÄ• nuyogakammassa padaá¹-á¹-hÄ• nattÄ• . __sallahuk
aá¹-á¹-haparikkhÄ• riko. __paÃ±casandhikaá¹ƒ kammaá¹-á¹-hÄ• na_nti ettha jhÄ• nampi ni
pariyattiidha kammaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. gamanÄ• gamanasampannatÄ• di __senÄ• sa
saá¹ƒkiliá¹-á¹-hacÄ«varadhovanÄ• dayo__khuddakapalibodhÄ• _. ``antarÄ• patitaá¹ƒ nu kh

__ajjhattaá¹ƒ vikkhepagatenÄ• _ti niyakajjhatte vikkhepagatena. __sÄ• raddhÄ• _ asamÄ•
__upanibandhanathambhamÅ«laá¹ƒ_ nÄ• ma nÄ• sikaggaá¹ƒ, mukhanimittaá¹ƒ vÄ• . __tat
__ ``dolÄ• phalakassa_ ekapasse eva __ubho koá¹-iyo majjhaÃ±ca passatÄ«â€™â€™ _ti v

__idha panÄ• _ti kakacÅ«pame. __desato_ti phusanakaá¹-á¹-hÄ• nato. __ ``nimittaá¹ƒ paá¹
sati paá¹-á¹-hapetabbÄ• â€™â€™ ti vuttaá¹ƒ. garÅ«hi bhÄ• vetabbattÄ• __garukabhÄ• var
ekacce jhÄ• yino Ä• hu.

__ ``saÃ±Ã±Ä• nÄ• natÄ• yÄ• â€™â€™ _ti vacanato ekaccehi vuttampi pamÄ• á¹‡ameva,
aá¹-á¹-hakathÄ• yaanÄ• gatattÄ• tathÄ• vuttaá¹ƒ. ``mayhaá¹ƒ tÄ• rakarÅ«paá¹ƒ nu kho up
tiÄ• diparikappe asatipidhÄ• tunÄ• nattena etÄ• saá¹ƒ dhÄ• tÅ«naá¹ƒ uppatti viya kevalaá¹ƒ
upaá¹-á¹-hÄ• ti. ``na nimittaâ€™ nti vattuá¹ƒ na vaá¹-á¹-ati sampajÄ• namusÄ• vÄ• dattÄ• â
__kammaá¹-á¹-hÄ• na_ntiidha vuttapaá¹-ibhÄ• ganimittameva.

__nimitte_ \Be 153/ paá¹-ibhÄ• ge. __nÄ• nÄ• kÄ• ra_nti ``cattÄ• ro vaá¹‡á¹‡Ä• vattantÄ«â
tivuttanÄ• nÄ• vidhataá¹ƒ. __vibhÄ• vaya_nti jÄ• naá¹ƒ pakÄ• sayaá¹ƒ. __assÄ• sapassÄ•
assÄ• sapassÄ• se vÄ• nÄ• nÄ• kÄ• raá¹ƒ. nimitte hi cittaá¹ƒ á¹-hapentovanÄ• nÄ• kÄ• rat
assÄ• sapassÄ• se vÄ• sakaá¹ƒ cittaá¹ƒ nibandhatÄ«ti vuccati. tÄ• rakarÅ«pÄ• di__vaá¹‡á
kakkhaá¸·attÄ• di__lakkhaá¹‡ato_.

__aá¹-á¹-hakathÄ• su paá¹-ikkhitta_nti Ä• sannabhavaá¹…gattÄ• ti kÄ• raá¹‡aá¹ƒ vatvÄ• sA

paá¹-ikkhittaá¹ƒ. kasmÄ• ? yasmÄ• chaá¹-á¹-he, sattame vÄ• appanÄ• ya sati maggavÄ«th
hoti, tasmÄ• . idha hotÅ«ti ce? na, lokiyappanÄ• pi hi appanÄ• vÄ«thimhi lokuttarena
samÄ• nagatikÄ• vÄ• tipaá¹-iladdhajjhÄ• nopi bhikkhu diá¹-á¹-hadhammasukhavihÄ• ratthÄ
sattÄ• haá¹ƒ nisÄ«ditukÄ• mocatutthe, paÃ±came vÄ• appetvÄ• nisÄ«dati, na chaá¹-á¹-he
\Ne 136/ appanÄ• . tato paraá¹ƒ appanÄ• ya Ä• dhÄ• rabhÄ• vaá¹ƒ na gacchati. Ä• sannab
paÃ±camaá¹ƒ vÄ• gacchatithale á¹-hitaghaá¹-o viya javanÄ• namantare á¹-hitattÄ• ti kira Ä

puthuttÄ• rammaá¹‡Ä• ni anÄ• vajjitvÄ• jhÄ• naá¹…gÄ• neva Ä• vajjanaá¹ƒ __Ä• vajjanava
paraá¹ƒcatunnaá¹ƒ, paÃ±cannaá¹ƒ vÄ• paccavekkhaá¹‡acittÄ• naá¹ƒ uppajjanaá¹ƒ, taá¹ƒ _
nÄ• ma. teneva ``paccavekkhaá¹‡avasÄ« pana Ä• vajjanavasiyÄ• eva vuttÄ• â€™â€™ ti v
__samÄ• pajjanavasÄ«_nÄ• ma yattakaá¹ƒ kÄ• laá¹ƒ icchati tattakaá¹ƒ samÄ• pajjanaá¹ƒ, t
icchitakÄ• lapariccheda á¹ƒ patiá¹-á¹-hÄ• petuá¹ƒsamatthatÄ• ti. ``adhiá¹-á¹-hÄ• navasiyÄ•
ayaá¹ƒ nÄ• nattaá¹ƒ adhiá¹-á¹-hÄ• nÄ• nubhÄ• vena javanaá¹ƒjavati, vuá¹-á¹-hÄ• nÄ• nubh
adhikaá¹ƒ javatÄ«â€™â€™ tipi vadanti. apica pathavÄ«kasiá¹‡Ä• diÄ• rammaá¹‡aá¹ƒÄ• va
puna Ä• vajjitvÄ• tato paÃ±camaá¹ƒ jhÄ• naá¹ƒ cittaá¹ƒ hoti, ayaá¹ƒ kira ukkaá¹-á¹-haparic
Ä• vajjanasamanantarameva jhÄ• naá¹ƒ hotÄ«ti sabbaá¹ƒ__anugaá¹‡á¹-hipade_ vuttaá¹ƒ.

__ ``vatthu_nti hadayavatthuá¹ƒ. __dvÄ• ra_nti cakkhÄ• di. __Ä• rammaá¹‡a_nti rÅ«pÄ• dÄ
yathÄ• pariggahitarÅ«pÄ• rammaá¹‡aá¹ƒ vÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ passati, aÃ±Ã±athÄ• pi pa
``yathÄ• pariggahitarÅ«pavatthudvÄ• rÄ• rammaá¹‡aá¹ƒvÄ• â€™â€™ ti vuttaá¹ƒ. yathÄ• pa
vatthudvÄ• rÄ• rammaá¹‡Ä• ni yassa viÃ±Ã±Ä• á¹‡assa, taá¹ƒ
viÃ±Ã±Ä• á¹‡aá¹ƒyathÄ• pariggahitarÅ«pavatthudvÄ• rÄ• rammaá¹‡aá¹ƒ \Be 154/ tampi pa
Ä• rammaá¹‡asaddassa lopodaá¹-á¹-habboti ca mama takko vicÄ• retvÄ• va gahetabbo.

tato paraá¹ƒ tÄ«su catukkesu dve dve padÄ• ni ekamekaá¹ƒ katvÄ• gaá¹‡etabbaá¹ƒ. sama
__Ä• rammaá¹‡ato_vipassanÄ• vasena __asammohato_ pÄ«tipaá¹-isaá¹ƒvedanamettha ve
Ã±Ä• á¹‡aâ€™â€™ ntiÄ• dÄ«supana ``Ä• rammaá¹‡ato asammohatoâ€™â€™ ti yaá¹ƒ vut
uppaá¹-ipÄ• á¹-iyÄ• vuttaá¹ƒ. tattha hi yena mohena taá¹ƒ dukkhaá¹ƒ paá¹-icchannaá¹ƒ, na
vihatattÄ• vÄ• evaá¹ƒ pavatte Ã±Ä• á¹‡e yathÄ• ruci paccavekkhituá¹ƒ icchiticchitakÄ• le s
dukkhÄ• dÄ«sutÄ«su asammohato Ã±Ä• á¹‡aá¹ƒ vuttaá¹ƒ. nirodhe Ä• rammaá¹‡ato taá¹ƒsa
pÄ«tipaá¹-isaá¹ƒvedanÄ• asammohato na sambhavati mohappahÄ• nÄ• bhÄ• vÄ• , paá¹-is
tattha __ ``dÄ«ghaá¹ƒassÄ• savasenÄ• â€™â€™ _tiÄ• di Ä• rammaá¹‡ato dassetuá¹ƒ vutta
Ã±Ä• á¹‡enasÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hoti_ tadÄ• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ•
``Ä• vajjatoâ€™â€™ _tiÄ• di asammohato pÄ«tipaá¹-isaá¹ƒvedanaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ.
passato, paccavekkhato \Ne 137/ ca. tadadhimuttatÄ• vasena adhiá¹-á¹-hahato, adhimucca
samÄ• dahato khaá¹‡ikasamÄ• dhinÄ• .

__abhiÃ±Ã±eyya_nti Ã±Ä• tapariÃ±Ã±Ä• ya. __pariÃ±Ã±eyya_nti tÄ«raá¹‡apariÃ±Ã±Ä• ya.

dukkhasaccaá¹ƒabhiÃ±Ã±eyyaá¹ƒ, pariÃ±Ã±eyyaÃ±ca. tatra cÄ• yaá¹ƒ pÄ«tÄ«ti likhitaá¹ƒ. _
maggakkhaá¹‡aá¹ƒsandhÄ• yÄ• hÄ• ti vuttaá¹ƒ. maggena asammohasaá¹…khÄ• tavipassa
abhiÃ±Ã±eyyÄ• diÄ• rammaá¹‡aá¹ƒkaronto viya vutto. __vipassanÄ• bhÅ«midassanattha_
kÄ• yikasukhÄ• bhÄ• vÄ• vuttaá¹ƒ. __dvÄ«su cittasaá¹…khÄ• rapadesÅ«_ti cittasaá¹…khÄ
sikkhati passambhayaá¹ƒ cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ« ... pe ... sikkhatÄ«ti etesu. m
pÄ«tivevacanaá¹ƒ. aniccÄ• nupassanÄ• di kilese, tammÅ«lake khandhÄ• bhisaá¹…khÄ• re
catukkapaÃ±cakajjhÄ• nanibbattanenabhÄ• vito. evaá¹ƒ sabbÄ• kÄ• raparipuá¹‡á¹‡aá¹ƒ ka
vipassanÄ• maggapaccavekkhaá¹‡akÄ• lesupipavattaassÄ• samukheneva sabbaá¹ƒ dassit

<168> __kasmÄ• idaá¹ƒ vuccati_ amhehÄ«ti adhippÄ• yo.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> __ussukkavacana_nti \Be 155/ pÄ• kaá¹-asaddasaÃ±Ã±Ä• kira, samÄ• nakapadanti
bhuÃ±jantÄ«â€™â€™ ti ettha viya saÃ±cicca voropetukÄ• massa saÃ±ciccapadaá¹ƒ voropa
saÃ±cetanÄ• ca jÄ«vitÄ• voropanaÃ±ca ekassevÄ• ti vuttaá¹ƒ hoti. na kevalaá¹ƒcetasikam
icchitabbo evÄ• ti dassetuá¹ƒ vuttÄ• nÄ«ti kira__upatissatthero_. ``jÄ• nitvÄ• saÃ±jÄ• nitvÄ
abhivitaritvÄ• â€™â€™ ti vattabbe ``jÄ• nanto ... pe ... vÄ«tikkamoâ€™â€™ ti voropanampi
byaÃ±jane Ä• daraá¹ƒ akatvÄ• attho dassito. vÄ«tikkamasaá¹…khÄ• tatthasiddhiyÄ• hi pu
hoti. __sabbasukhumaattabhÄ• va_ntirÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ, na arÅ«paá¹ƒ. attasaa
arÅ«pÄ• naá¹ƒ __khandhavibhaá¹…ge_ (Vibh 1 Ä• dayo) viya idha oá¸·Ä• rikasukhumatÄ•
__mÄ• tukucchismi_nti yebhuyyavacanaá¹ƒ, opapÄ• tikamanussepi pÄ• rÄ• jikameva, arÅ«
taggahaá¹‡aá¹ƒ kasmÄ• ti ce? arÅ«pakkhandhena saddhiá¹ƒ tasseva rÅ«pakÄ• yassa jÄ«v
sajÄ«vakova manussaviggahopinÄ• ma hotÄ«ti siddhaá¹ƒ. ettha __mÄ• tukucchismi_nti ma
tiracchÄ• namÄ• tuyÄ• vÄ• . vuttaÃ±hi __parivÄ• re_ (Vin V 480) ---

``itthiá¹ƒ \Ne 138/ hane ca mÄ• taraá¹ƒ, purisaÃ±ca pitaraá¹ƒ hane.

mÄ• taraá¹ƒ pitaraá¹ƒ hantvÄ• , na tenÄ• nantaraá¹ƒ phuse.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti ||

__paá¹-hama_nti paá¹-isandhicittameva. ekabhavapariyÄ• pannÄ• ya hi cittasantatiyÄ•
paá¹-isandhicittaá¹ƒpaá¹-hamacittaá¹ƒ nÄ• ma. cuticittaá¹ƒ pacchimaá¹ƒ nÄ• ma. aÃ±Ã±ath
paá¹-hamacittaá¹ƒnÄ• ma natthi vinÄ• anantarasamanantaranatthivigatapaccayehi cittuppa
bhÄ• vevÄ• navasattapÄ• tubhÄ• vadosappasaá¹…go. __ayaá¹ƒ sabbapaá¹-hamo manuss
imaá¹ƒjÄ«vitÄ• voropetuá¹ƒ na sakkÄ• , taá¹ƒ Ä• diá¹ƒ katvÄ• santatiyÄ• yÄ• va maraá¹‡Ä
uppajjanakamanussaviggahesuaparimÄ• á¹‡esu ``sabbapaá¹-hamoâ€™â€™ ti dissati. yad

pubbÄ• pariyavasenasantatippatto hoti, tadÄ• taá¹ƒ jÄ«vitÄ• voropetuá¹ƒ \Be 156/ sakkÄ•
jÄ«vitÄ• voropeti nÄ• ma. ettha ca nÄ• nattanaye adhippete sati ``sabbapaá¹-hamoâ€™â€
pana ekattanaye santatiyÄ• ekattÄ• . ekattanayo ca idhÄ• dhippeto ``santatiá¹ƒvikopetÄ«â€
tasmÄ• ``sabbapaá¹-hamoâ€™â€™ ti vacanaá¹ƒ na yujjatÄ«ti ce? na, santatipaccuppanna
santati nÄ• ma anekesaá¹ƒ pubbÄ• pariyuppatti vuccati, tasmÄ• ``ayaá¹ƒ sabbapaá¹-hamo
dvepi nayÄ• saá¹…gahaá¹ƒ gacchanti, aÃ±Ã±athÄ• ``santatiá¹ƒ vikopetÄ«â€™â€™ ti idaá
kiÃ±cÄ• pi ettha ``santatiá¹ƒ vikopetÄ«â€™â€™ ti vacanato santatipaccuppannamevaadhip
addhÄ• paccuppannaá¹ƒ viya dissati, tathÄ• pi yasmÄ• santatipaccuppanne vikopiteaddhÄ
vikopitameva hoti, addhÄ• paccuppanne pana vikopite santatipaccuppannaá¹ƒvikopitaá¹ƒ h
natthi. tasmÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tadubhayampi voropetuá¹ƒsakkÄ• , tasmÄ• tad
vikopetÄ«â€™ ti idaá¹ƒ vuttanti veditabbaâ€™â€™ ntiÄ• ha. ``santatiá¹ƒ vikopetÄ«â€™â€™
Ä• yupariyantaá¹ƒ patvÄ• maraá¹‡akasattevÄ«tikkame sati anÄ• patti vÄ«tikkamapaccayÄ
vÄ«tikkamapaccayÄ• ce Ä• yupariyantaá¹ƒ appatvÄ• antarÄ• va maraá¹‡akasatte vÄ«tikka
kammabaddhocÄ• ti no takkoti Ä• cariyo. ``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya
samÄ• dapeyya, ayampipÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ ti vacanato vÄ• cetanÄ• k
ekantÄ• kusalattÄ• , dukkhavedanattÄ• , kÄ• yakammattÄ• , vacÄ«kammattÄ• , kiriyattÄ• c

__sattaá¹-á¹-hajavanavÄ• ramatta_nti sabhÄ• gÄ• rammaá¹‡avasena vuttaá¹ƒ, teneva __
``sabhÄ• gasantativasenÄ• â€™â€™ _tiÄ• divuttaá¹ƒ \Ne 139/. attano paá¹-ipakkhena sam
paccayaá¹ƒ hontaá¹ƒ yathÄ• pure viyaahutvÄ• dubbalassa. __ta_nti jÄ«vitindriyavikopanaâ

__Ä«ti_nti sattavidhavicchikÄ• dÄ«ni yuddhe á¸• aá¹ƒsitvÄ• mÄ• raá¹‡atthaá¹ƒ vissajjenti.
__pajjaraka_ntisarÄ«raá¸• Ä• haá¹ƒ. __sÅ«cika_nti sÅ«laá¹ƒ. __visÅ«cika_nti sukkhamÄ• ti
__pakkhandiya_ntirattÄ• tisÄ• raá¹ƒ. dvattibyÄ• masatappamÄ• á¹‡e mahÄ• kÄ• ye nimmin
á¹-hitanÄ• guddharaá¹‡aá¹ƒ, kujjhitvÄ• olokite paresaá¹ƒ kÄ• ye visamaraá¹‡aá¹ƒ vÄ• á¸• A
nÄ• ma.

__kecÄ«_ti \Be 157/ mahÄ• saá¹…ghikÄ• . ayaá¹ƒ itthÄ«. __kulumbassÄ• _ti gabbhassa. ka
tassa duá¹-á¹-hena manasÄ• nupakkhite so ca gabbho sÄ• ca iddhÄ«ti ubhayampi sahevan
bhedanibbÄ• yanaá¹ƒ viya ekakkhaá¹‡e hoti. ``tesaá¹ƒ suttantikesuocariyamÄ• naá¹ƒ na sa
likhitaá¹ƒ, ``tesaá¹ƒ mataá¹ƒ gahetvÄ• `thÄ• varÄ«nampi ayaá¹ƒ yujjatÄ«â€™ tivutte tikava
paá¹-isedhitabbanti apareâ€™â€™ ti vuttaá¹ƒ. sÄ• hatthikanissaggiyapayogesusanniá¹-á¹-h
sattamÄ• ya sahuppannakÄ• yaviÃ±Ã±attiyÄ• sÄ• hatthikatÄ• veditabbÄ• . Ä• á¹‡attikepa
vacÄ«viÃ±Ã±attisambhavato sattasatta saddÄ• ekato hutvÄ• ekekakkharabhÄ• vaá¹ƒgant
attano adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti, tadavasÄ• nakkharasamuá¹-á¹-hÄ• pikÄ• yasattamac
sahajÄ• tavacÄ«viÃ±Ã±attiyÄ• Ä• á¹‡attikatÄ• veditabbÄ• . tathÄ• vijjÄ• mayapayoge. kÄ
sÄ• hatthike vuttanayova. thÄ• varapayoge yÄ• vatÄ• parassa maraá¹‡aá¹ƒ hoti, tÄ• vatÄ•
tato paraá¹ƒ atisaÃ±caraá¹‡e kammabaddhÄ• tibahuttaá¹ƒ veditabbaá¹ƒsati paraá¹ƒ maraá

panettha ekÄ• . atthasÄ• dhakacetanÄ• yasmÄ• ettha cadutiyapÄ• rÄ• jike ca labbhati, na dvinnampi sÄ• dhÄ• raá¹‡Ä• imÄ• gÄ• thÄ• yo ---

``bhÅ«tadhammaniyÄ• mÄ• ye, te dhammÄ• niyatÄ• matÄ• .

bhÄ• vidhammaniyÄ• mÄ• ye, teva aniyatÄ• idha ||

``bhÅ«tadhammaniyÄ• mÄ• naá¹ƒ, á¹-hitÄ• va sÄ• paccayaá¹-á¹-hiti.

bhÄ• vidhammaniyÄ• mÄ• naá¹ƒ, sÄ• pekkhÄ• paccayaá¹-á¹-hiti ||

``tenaÃ±Ã±Ä• hetuyÄ• atthi, sÄ• pi dhammaniyÄ• matÄ• .

tassÄ• phalaá¹ƒ aniyataá¹ƒ, phalÄ• pekkhÄ• niyÄ• matÄ• ||

``evaÃ±hi \Ne 140/ sabbadhammÄ• naá¹ƒ, á¹-hitÄ• dhammaniyÄ• matÄ• .

laddhadhammaniyÄ• mÄ• yÄ• , sÄ• tthasÄ• dhakacetanÄ• ||

``cetanÄ• siddhito pubbe, pacchÄ• tassÄ• tthasiddhito.

avisesena sabbÄ• pi, chabbidhÄ• atthasÄ• dhikÄ• ||

``Ä• á¹‡attiyaá¹ƒ \Be 158/ yato sakkÄ• , vibhÄ• vetuá¹ƒ vibhÄ• gato.

tasmÄ• Ä• á¹‡attiyaá¹ƒyeva, vuttÄ• sÄ• atthasÄ• dhikÄ• ||

``micchatte vÄ• pi sammatte, niyatÄ• niyatÄ• matÄ• .

abhidhamme na sabbatthi, tattha sÄ• niyatÄ• siyÄ• ||

``yÄ• theyyacetanÄ• sabbÄ• , sahatthÄ• á¹‡attikÄ• pi vÄ• .

abhidhammanayenÄ• yaá¹ƒ, ekantaniyatÄ• siyÄ• ||

``pÄ• á¹‡Ä• tipÄ• taá¹ƒ nissÄ• ya, sahatthÄ• á¹‡attikÄ• dikÄ• .

abhidhammavasenesÄ• , paccekaá¹ƒ taá¹ƒ dukaá¹ƒ bhaje ||

``jÄ«vitindriyupacchedo, cetanÄ• ceti taá¹ƒ dvayaá¹ƒ.

na sÄ• hatthikakammena, pagevÄ• á¹‡attikÄ• samaá¹ƒ ||

``jÄ«vitindriyupacchedo, cetanÄ• ceti taá¹ƒ dvayaá¹ƒ.

na sÄ• hatthikakammena, pagevÄ• á¹‡attikÄ• samaá¹ƒ ||

``jÄ«vitindriyupacchedakkhaá¹‡e vadhakacetanÄ• .

cirÄ• á¹-hitÄ• ti ko dhammo, niyÄ• meti Ä• pattikaá¹ƒ ||

``jÄ«vitindriyupacchedakkhaá¹‡e ce vadhako siyÄ• .

mato sutto pabuddho vÄ• , kusalo vadhako siyÄ• ||

``kusalattikabhedo \Ne 141/ ca, vedanÄ• ttikabhedopi.

siyÄ• tathÄ• gato siddho, sahatthÄ• vadhakacetanÄ• â€™â€™ ti ||

yÄ• ni pana bÄ«jautukammadhammacittaniyÄ• mÄ• ni paÃ±ca aá¹-á¹-hakathÄ• ya Ä• netvÄ
tesuayamatthasÄ• dhakacetanÄ• yogaá¹ƒ gacchatÄ«ti maÃ±Ã±e ``ayaá¹ƒ atthasÄ• dhakac
ticetanÄ• naá¹ƒ micchattasammattaniyatÄ• nampi natthibhÄ• vappasaá¹…gato. bhajÄ• piya
sabbepiyathÄ• sambhavaá¹ƒ kammacittaniyÄ• me bhajanti gacchantÄ«ti veditabbaá¹ƒ. jÄ«v
maraá¹‡avaá¹‡á¹‡adassanena vibhattova, idha pana saá¹…kappapade atthato ``maraá¹‡as
maraá¹‡Ä• dhippÄ• yoâ€™â€™ ti evaá¹ƒavibhÅ«tattÄ• vibhatto, apÄ• kaá¹-attÄ• , anoá¸·Ä
kÄ• ritÄ• \Be 159/vÄ• . __nayidaá¹ƒ vitakkassa nÄ• ma_nti na vitakkasseva nÄ• maá¹ƒ, kin
saÃ±Ã±Ä• cetanÄ• nampinÄ• manti gahetabbaá¹ƒ. __kaá¹…khÄ• vitaraá¹‡iya_mpi evamev

<174> __kÄ• yato_ti vuttattÄ• ``sattiÃ±asÅ«â€™â€™ ti vattabbe vacanasiliá¹-á¹-hatthaá¹ƒ
``ususattiÄ• dinÄ• â€™â€™ _tivuttaá¹ƒ. __anuddesike_ kammassÄ• rammaá¹‡aá¹ƒ so vÄ•
__ubhayehÄ«_tikiÃ±cÄ• pi paá¹-hamappahÄ• ro na sayameva sakkoti, dutiyaá¹ƒ labhitvÄ•
jÄ«vitavinÄ• sanahetuahosi, tadatthameva hi vadhakena so dinno, dutiyo pana aÃ±Ã±ena c
suá¹-á¹-hu vuttaá¹ƒ __ ``paá¹-hamappahÄ• renevÄ• â€™â€™ _ti, ``cetanÄ• nÄ• ma dÄ• ru
vatthuá¹ƒÄ• rabbha pavattapubbabhÄ• gacetanÄ• pakatisabhÄ• vavadhakacetanÄ• , no dÄ
Ä• cariyenalikhitaá¹ƒ. ``pubbabhÄ• gacetanÄ• parivÄ• rÄ• , vadhakacetanÄ• va dÄ• ruá¹‡Ä
__yathÄ• dhippÄ• ya_nti ubhopi paá¹-ivijjhati, sÄ• hatthikopi saá¹…ketattÄ• na muccati kira

__kiriyÄ• viseso_ aá¹-á¹-hakathÄ• su anÄ• gato. ``evaá¹ƒ vijjha, evaá¹ƒ pahara, evaá¹ƒ ghÄ
sametÄ«ti Ä• cariyena gahitoâ€™â€™ ti vadanti. __purato paharitvÄ• _tiÄ• di vatthuvisaá¹.
gÄ• me á¹-hita_nti puggalova niyamito. __yo pana liá¹…gavasena ``dÄ«ghaá¹ƒ ... pe ... mÄ•
Ä• á¹‡Ä• peti aniyametvÄ• _. yadi niyametvÄ• vadati, ``etaá¹ƒ dÄ«ghaâ€™â€™ ntivadeyyÄ
``dÄ«ghanti vutte niyamitaá¹ƒ hoti, evaá¹ƒ aniyametvÄ• vadati, na pana Ä• á¹‡Ä• pako dÄ«
mÄ• rehÄ«ti adhippÄ• yoâ€™â€™ ti vadanti kira. ``attho pana cittena ekaá¹ƒ sandhÄ• yapi
Ä• á¹‡Ä• petÄ«â€™â€™ ti likhitaá¹ƒ. __ ``itaroaÃ±Ã±aá¹ƒ tÄ• disaá¹ƒ mÄ• reti, Ä• á¹‡Ä• pa
vuttaá¹ƒ yathÄ• dhippÄ• yaá¹ƒ na gatattÄ• . ``evaá¹ƒ dÄ«ghÄ• divasenÄ• pi cittena aniyami
dissatÄ«â€™â€™ ti aÃ±Ã±atarasmiá¹ƒ__gaá¹‡á¹-hipade_ likhitaá¹ƒ, suá¹-á¹-hu vÄ«maá¹ƒs
gahetabbaá¹ƒ, __okÄ• sassa niyamitattÄ• _tiettha okÄ• saniyamaá¹ƒ katvÄ• niddisanto tas
mÄ• retukÄ• mova hoti, sayaá¹ƒ pana tadÄ• tattha natthi. tasmÄ• okÄ• sena saha attano j
Ä• rammaá¹‡aá¹ƒna hoti, tena attanÄ• mÄ• rÄ• pito paro eva mÄ• rÄ• pito. kathaá¹ƒ? saya
pubbabhÄ• ge attÄ• naá¹ƒ sandhÄ• ya Ä• á¹‡attikkhaá¹‡e ``dÄ«ghaá¹ƒ rassaá¹ƒ \Be 160/ t
mÄ• rehÄ«â€™â€™ ti Ä• á¹‡Ä• pentassa cittaá¹ƒ attani tassÄ• kÄ• rassa natthitÄ• ya aÃ±Ã
jÄ«vitindriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• pavattati, tena mÅ«laá¹-á¹-hassa kammabaddho.
evaá¹ƒsampadamidantidaá¹-á¹-habbaá¹ƒ.

__dÅ«taparamparÄ• niddese_ Ä• á¹‡Ä• peti, Ä• patti dukkaá¹-assa. itarassa Ä• roceti, Ä• p
Ä• cariyantevÄ• sÄ«naá¹ƒ yathÄ• sambhavaá¹ƒ Ä• rocane, paá¹-iggaá¹‡hane dukkaá¹-aá¹ƒ
paá¹-iggaá¹‡hÄ• ti, tassa dukkaá¹-anti siddhaá¹ƒ hoti. taá¹ƒ pana okÄ• sÄ• bhÄ• vatona vut
Ä• pajjitabbÄ• pattiyÄ• hi tassa okÄ• so aparicchinno, tenassatasmiá¹ƒ okÄ• se thullaccaya
paá¹-iggaá¹‡hÄ• ti, mÅ«laá¹-á¹-ho Ä• cariyo pubbeÄ• pannadukkaá¹-ena saha thullaccayam
__mahÄ• jano hi tena pÄ• peniyojitoti_. idaá¹ƒ pana dukkaá¹-athullaccayaá¹ƒ vadhako ce ta
Ä• pajjati. yadi sÄ• veti, pÄ• rÄ• jikamevÄ• pajjati. kasmÄ• ? atthasÄ• dhakacetanÄ• ya abh
__anugaá¹‡á¹-hipade_pana ``paá¹-iggaá¹‡hati, taá¹ƒ dukkaá¹-aá¹ƒ hoti. yadi evaá¹ƒ kasmÄ
ce? vadhako pana `sÄ• dhu karomÄ«â€™ ti paá¹-iggaá¹‡hitvÄ• taá¹ƒ na karoti. evaÃ±hi niy
`mÅ«laá¹-á¹-hassakiá¹ƒ nÄ• ma hoti, kimassa dukkaá¹-Ä• pattÄ«â€™ ti saÃ±jÄ• takaá¹…kh
tadatthadÄ«panatthaá¹ƒ `mÅ«laá¹-á¹-hassaÄ• patti thullaccayassÄ• â€™â€™ â€™ ti vuttaâ
paá¹-iggaá¹‡hÄ• ti Ä• patti dukkaá¹-assa, mÅ«laá¹-á¹-hassa ca Ä• patti thullaccayassÄ• â€™
silissati, mÅ«laá¹-á¹-hena Ä• pajjitabbÄ• pattidassanÄ• dhikÄ• rattÄ• vadhako paá¹-iggaá¹‡
dukkaá¹-assÄ• ti vuttaá¹ƒ.

__visakkiyadÅ«tapadaniddese_ ``vattukÄ• matÄ• ya ca kicchenettha vatvÄ• payojanaá¹ƒ n
vuttaâ€™â€™ nti vuttaá¹ƒ. yaá¹ƒ pana __ ``mÅ«laá¹-á¹-hasseva dukkaá¹-aâ€™â€™ _nti
aá¹-á¹-hakathÄ• yaá¹ƒvuttaá¹ƒ. tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- Ä• cariyena Ä• á¹‡attena buc
saá¹…gharakkhitassevaÄ• rocite kiÃ±cÄ• pi yo ``sÄ• dhÅ«â€™â€™ ti paá¹-iggaá¹‡hÄ• ti, a
dukkaá¹-aá¹ƒvisaá¹…ketattÄ• , na buddharakkhitassa, kasmÄ• ? atthasÄ• dhakacetanÄ• ya

``Ä• á¹‡Ä• pakassaca vadhakassa ca Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti __pÄ• á¸·iyaá¹ƒ
mÅ«laá¹-á¹-hena Ä• pajjitabbadukkaá¹-aá¹ƒ ``mÅ«laá¹-á¹-hassa anÄ• pattÄ«â€™â€™ ti imi
na vuttaá¹ƒ.

avisaá¹…kete \Be 161/ \Ne 143/ ``mÅ«laá¹-á¹-hassa Ä• patti thullaccayassÄ• â€™â€™ ti vu
visaá¹…keteÄ• patti dukkaá¹-assÄ• ti siddhanti veditabbaá¹ƒ. ``vadhako paá¹-iggaá¹‡hÄ• ti,
dukkaá¹-assÄ• â€™â€™ tiidaá¹ƒ pana dukkaá¹-aá¹ƒ vadhakasseva. so hi paá¹-hamaá¹ƒ Ä•
buddharakkhitaá¹ƒ pÄ• rÄ• jikÄ• pattiá¹ƒpÄ• petvÄ• sayaá¹ƒ jÄ«vitÄ• voropetvÄ• Ä• pajjis
__pÄ• á¸·iyaá¹ƒ_ ``so taá¹ƒjÄ«vitÄ• voropeti, Ä• á¹‡Ä• pakassa ca vadhakassa ca Ä• patti
na vuttaá¹ƒ, tathÄ• pi taá¹ƒ atthato vuttameva, ``yato pÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaâ€™â€™ r
taá¹ƒ na vuttaá¹ƒ. ``so taá¹ƒ jÄ«vitÄ• voropeti, Ä• patti sabbesaá¹ƒ pÄ• rÄ• jikassÄ• â€™â€
ettha pubbe Ä• cariyantevÄ• sikÄ• naá¹ƒ vuttadukkaá¹-athullaccayÄ• pattiyopaá¹-hamamev
pÄ• rÄ• jikÄ• pattiyÄ• Ä• pannattÄ• . tathÄ• pi vadhakassa pÄ• rÄ• jikÄ• pattiyÄ• tesaá¹ƒ p
jÄ• toti katvÄ• ``Ä• patti sabbesaá¹ƒ pÄ• rÄ• jikassÄ• â€™â€™ tiekato vuttaá¹ƒ, na tathÄ•
vadhakassa ca Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti ettha. kasmÄ• ? vadhakassa dukkaá¹-
paá¹-hamaá¹ƒ dukkaá¹-Ä• pattiá¹ƒ Ä• pajjitvÄ• pacchÄ• pÄ• rÄ• jikaá¹ƒ Ä• pajjati. yadi pan
Ä• cariyassa garukatÄ• yasÄ• sanaá¹ƒ Ä• rocenti sayaá¹ƒ amaraá¹‡Ä• dhippÄ• yÄ• samÄ•
akappiyasÄ• sanaharaá¹‡apaccayÄ• dukkaá¹-Ä• patti hoti eva, imassatthassa sÄ• dhanatth
migaluddakassa bhariyÄ• yasotÄ• pannÄ• ya dhanuususÅ«lÄ• didÄ• naá¹ƒ nidassanaá¹ƒ v
__tittirajÄ• takena_ (J I 4.73 Ä• dayo) sameti, tasmÄ• suttaÃ±ca aá¹-á¹-hakathaÃ±ca anulo
takkotiÄ• cariyo. idha pana dÅ«taparamparÄ• ya ca ``itthannÄ• massa pÄ• vada, itthannÄ•
pÄ• vadatÅ«â€™â€™ tiettha avisesetvÄ• vuttattÄ• vÄ• cÄ• ya vÄ• Ä• rocetu, hatthamudd
dÅ«tenavÄ• Ä• rocetu, visaá¹…keto natthi. sace visesetvÄ• mÅ«laá¹-á¹-ho, antarÄ• dÅ«to
visaá¹…ketoti veditabbaá¹ƒ.

idÄ• ni imasmiá¹ƒyeva adhikÄ• radvaye __anugaá¹‡á¹-hipade_ vuttanayo vuccati --- ``vadha
Ä• patti dukkaá¹-assÄ• â€™â€™ ti vadhakasseva Ä• patti, na Ä• á¹‡Ä• pakassa buddharak
vajjhamaraá¹‡Ä• maraá¹‡esu avassamaÃ±Ã±ataraá¹ƒ karoti, buddharakkhitassÄ• á¹‡attikk
pÄ• rÄ• jikadukkaá¹-esuaÃ±Ã±ataraá¹ƒ \Be 162/ siyÄ• . ``iti cittamanoâ€™â€™ ti adhikÄ• ra
``cittasaá¹…kappoâ€™â€™ tietthÄ• pi iti-saddo viya ``vadhako paá¹-iggaá¹‡hÄ• ti, mÅ«laá¹
thullaccayassÄ• â€™â€™ tiadhikÄ• rato ``mÅ«laá¹-á¹-hassa Ä• patti dukkaá¹-assÄ• â€™â€
sarÅ«penana vuttanti ce? tato cuttari nayadÄ• natthaá¹ƒ. ``mÅ«laá¹-á¹-hassa Ä• patti dukka
vutte mÅ«laá¹-á¹-hasseva vasena niyamitattÄ• ``paá¹-iggaá¹‡hantassa dukkaá¹-aá¹ƒ hotÄ«
``vadhako paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti hi aniyametvÄ• vuttesakk
vasena dukkaá¹-e yojetuá¹ƒ. tasmÄ• eva hi aá¹-á¹-hakathÄ• cariyehi adhikÄ• raá¹ƒgahetvÄ
sampaá¹-icchite mÅ«laá¹-á¹-hasseva dukkaá¹-anti veditabbaâ€™â€™ _ntivuttaá¹ƒ. paá¹-igg
anuÃ±Ã±Ä• taá¹ƒ, na paá¹-ikkhittaá¹ƒ, kevalantu buddharakkhitassa aniyamitattÄ• paá¹-ikkh
pÄ• rÄ• jikadukkaá¹-esu aÃ±Ã±ataraá¹ƒ bhaveyyÄ• ti ayamattho dÄ«pito, tasmÄ• tampi suv

vasena yojetuá¹ƒ sakkÄ• , tasmÄ• Ä• cariyehi ``paá¹-iggaá¹‡hantassevetaá¹ƒdukkaá¹-aâ€™
mÅ«laá¹-á¹-ho neva anuÃ±Ã±Ä• to ``mÅ«laá¹-á¹-hassÄ• â€™â€™ ti vacanÄ• bhÄ• vato, na
``paá¹-iggaá¹‡hantassa Ä• patti dukkaá¹-assÄ• â€™â€™ ti __pÄ• á¸·iyÄ• _ abhÄ• vato, paa
vadhakassa dukkaá¹-aá¹ƒ siyÄ• ti nayaá¹ƒ dÄ• tuá¹ƒ ``mÅ«laá¹-á¹-hassÄ• â€™â€™ ti __pÄ
``taá¹ƒ paá¹-iggaá¹‡hantassevetaá¹ƒ dukkaá¹-aâ€™â€™ nti yaá¹ƒ vuttaá¹ƒ, tampi suvuttaá¹
buddharakkhitassa paá¹-ikkhittaá¹ƒ, vuttanayena pana tassa Ä• patti aniyatÄ• ti. kasmÄ• pa
__aá¹-á¹-hakathÄ• yaá¹ƒ_ anuttÄ• naá¹ƒ paá¹-iggaá¹‡hanapaccayÄ• vadhakassa dukkaá¹-
mÅ«laá¹-á¹-hassevavasena dukkaá¹-aá¹ƒ vuttanti ce? aniá¹-á¹-hanivÄ• raá¹‡atthaá¹ƒ. ``saá
sampaá¹-icchitepaá¹-iggaá¹‡hanapaccayÄ• tassa dukkaá¹-aâ€™â€™ nti hi vutte anantaran
idhÄ• pimÅ«laá¹-á¹-hassa thullaccayaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttameva hotÄ«ti Ä• p
Ä• pannaá¹ƒthullaccayaá¹ƒ uttÄ• nanti taá¹ƒ avatvÄ• paá¹-iggaá¹‡hantassa dukkaá¹-aá¹ƒ v
anuttÄ• nattÄ• aá¹-á¹-hakathÄ• yanti imaá¹ƒ aniá¹-á¹-haggahaá¹‡aá¹ƒ nivÄ• retuá¹ƒ ``mÅ«la
dukkaá¹-aâ€™â€™ nti vuttaá¹ƒ. Ä• cariyena hi vuttanayena paá¹-iggaá¹‡hantassa dukkaá¹-
uttÄ• naÃ±ca kasmÄ• amhÄ• kaá¹ƒ khantÄ«ti vuttanti ce? paá¹-ipattidÄ«panatthaá¹ƒ. ``piá¹
appaá¹-ihatabuddhiyopiÄ• cariyÄ• sarÅ«pena __pÄ• á¸·iyaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca_ av
á¹-hÄ• nesu evaá¹ƒ paá¹-ipajjanti, kimaá¹…gaá¹ƒ pana mÄ• disoti suhadayÄ• kulaputtÄ• a
vuttanayamanatikkamitvÄ• saá¹…karadosaá¹ƒvivajjetvÄ• \Be 163/ vaá¹‡á¹‡anÄ• velaÃ±ca
paá¹-ipajjantÄ«â€™â€™ ti ca aparehi vuttaá¹ƒ. ayaá¹ƒ pana __aá¹-á¹-hakathÄ• ya_ vÄ• av
pÄ• á¹-ho Ä• cariyena pacchÄ• nikkhittattÄ• kesuci potthakesu na dissatÄ«ti katvÄ• sabba
sante paá¹-iggahaá¹‡eÄ• pattiyeva na siyÄ• , saÃ±carittapaá¹-iggahaá¹‡amaraá¹‡Ä• bhinan
mÄ• raá¹‡apaá¹-iggahaá¹‡ekathaá¹ƒ na siyÄ• , tasmÄ• paá¹-iggaá¹‡hantassevetaá¹ƒ dukk
``mÅ«laá¹-á¹-hassÄ• â€™â€™ tina vuttaá¹ƒ. purimanayepi cetaá¹ƒ paá¹-iggaá¹‡hantassa v
okÄ• sÄ• bhÄ• vena pana navuttaá¹ƒ. tasmÄ• yo yo paá¹-iggaá¹‡hÄ• ti, tassa tassa tappac
ayamettha amhÄ• kaá¹ƒkhanti. yathÄ• cettha, evaá¹ƒ adinnÄ• dÄ• nepÄ«ti.

<175> __araho rahosaÃ±Ã±Ä«niddesÄ• _dÄ«su kiÃ±cÄ• pi __pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ
dukkaá¹-amevavuttaá¹ƒ, tathÄ• pi tattha paramparÄ• ya sutvÄ• maratÅ«ti adhippÄ• yena u
satiuddiá¹-á¹-hassa maraá¹‡ena Ä• patti \Ne 145/ pÄ• rÄ• jikassa, asati yassa kassaci mara
pÄ• rÄ• jikassa. ``itthannÄ• mo sutvÄ• me vajjhassa Ä• rocetÅ«â€™â€™ ti uddisitvÄ• ulla
dÅ«taparamparÄ• yavuttattÄ• veditabbÄ• . sace ``yo koci sutvÄ• vadatÅ«â€™â€™ ti ullap
marati, visaá¹…ketattÄ• na pÄ• rÄ• jikaá¹ƒ. yo koci sutvÄ• vadati, so ce marati, pÄ• rÄ• jik
vacanaá¹ƒ sutvÄ• taá¹ƒ mÄ• retÅ«â€™â€™ ti ullapati, yo kocisutvÄ• mÄ• reti, pÄ• rÄ• jika
mÄ• reti, visaá¹…ketattÄ• na pÄ• rÄ• jikantievaá¹ƒ yathÄ• sambhavo veditabbo.

<176> __mÅ«laá¹ƒ datvÄ• muccatÄ«_ti ettha bhinditvÄ• , bhaÃ±jitvÄ• , cavitvÄ• , cuá¹‡á¹‡
pakkhipitvÄ• vÄ• pageva muccatÄ«ti atthato vuttameva hoti. __yesaá¹ƒ hatthatomÅ«laá¹ƒ
Ã±Ä• takaparivÄ• ritÄ• naá¹ƒ hatthato mÅ«laá¹ƒ tena bhikkhunÄ• gahitaá¹ƒ, potthakasÄ• m
dinnamÅ«laá¹ƒ puna gahetvÄ• tesaÃ±Ã±eva Ã±Ä• takÄ• dÄ«naá¹ƒ datvÄ• muccati, evaá¹ƒ

santakaá¹ƒ jÄ• taá¹ƒ hoti. __anugaá¹‡á¹-hipade_ pana ``sacepiso vippaá¹-isÄ• rÄ« hutvÄ•
mÅ«laá¹ƒ datvÄ• muccatÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ yena dhanenapotthako kÄ«to, taÃ±c
vuttaá¹ƒ. kasmÄ• ? potthakasÄ• mikahatthato dhanegahite potthake adinnepi muccanato. s
dhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ, nayuttaá¹ƒ potthakassa attaniyabhÄ• vato amocitattÄ• . sac
sÄ• mikÄ• naá¹ƒ datvÄ• mÅ«laá¹ƒna gaá¹‡hÄ• ti, na muccati attaniyabhÄ• vato amocitattÄ
mÅ«laá¹-á¹-hena diyyamÄ• naá¹ƒ ``taveva hotÅ«â€™â€™ ti appeti, muccati attaniyabhÄ• v
vicÄ• raá¹‡Ä• --- yathÄ• cetiyaá¹ƒ vÄ• paá¹-imaá¹ƒ pokkharaá¹‡iá¹ƒ setuá¹ƒ vÄ• kiá¹‡itvÄ
kÄ• rakassevetaá¹ƒpuÃ±Ã±aá¹ƒ, na kiá¹‡itvÄ• gahitassa, tathÄ• pÄ• pampi yena potthako
na itarassÄ• ti ce? na, ``satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ• â€™â€™ ti vacanato. par
labhitvÄ• upanikkhipantassa pÄ• rÄ• jikanti siddhaá¹ƒ. evaá¹ƒ parena likhitampi potthakaá¹
vajjho taá¹ƒ passitvÄ• marati, tathÄ• upanikkhipeyya pÄ• rÄ• jikanti siddhaá¹ƒ hotÄ«ti. __c
etamanidassanaá¹ƒ karaá¹‡apaccayaá¹ƒ hi taá¹ƒ kammaá¹ƒ idaá¹ƒmaraá¹‡apaccayanti eva
mama pana cetiyÄ• dinidassaneneva sopi attho sÄ• dhetabbo viya paá¹-ibhÄ• ti.

__tattakÄ• pÄ• á¹‡Ä• tipÄ• tÄ• _ti ``ekÄ• pi cetanÄ• kiccavasena `tattakÄ• â€™ ti
vuttÄ• satipaá¹-á¹-hÄ• nasammappadhÄ• nÄ• naá¹ƒ catukkatÄ• viyÄ• â€™â€™ ti likhitaá¹ƒ
á¹-hapetvÄ• _tiattanÄ• adhippetappamÄ• á¹‡e. ``kataá¹ƒ mayÄ• evarÅ«pe Ä• vÄ• á¹-e kha
maratÅ«â€™â€™ tiadhippÄ• yena vadhako Ä• vÄ• á¹-appamÄ• á¹‡aá¹ƒ niyametvÄ• sace
__ ``imasmiá¹ƒÄ• vÄ• á¹-eâ€™â€™ _ti. idÄ• ni khaá¹‡itabbaá¹ƒ sandhÄ• ya ettakappamÄ•
``ekasmimpikudÄ• lappahÄ• reâ€™â€™ _tiÄ• di \Ne 146/ vuttaá¹ƒ, suttantikattherehi kiÃ±cA
tathÄ• pisanniá¹-á¹-hÄ• pakacetanÄ• ubhayattha atthevÄ• ti Ä• cariyÄ• . bahÅ«naá¹ƒ mara
kathantice? vajjhesu ekassa jÄ«vitindriye Ä• lambite sabbesamÄ• lambitameva hoti. ekassa
sakalaá¹ƒ jÄ«vitaá¹ƒ sakkÄ• Ä• lambituá¹ƒ na uppajjamÄ• naá¹ƒ, uppannaá¹ƒ, nirujjhamÄ•
atthitÄ• yapÄ• á¹‡Ä• tipÄ• tacetanÄ• va paccuppannÄ• rammaá¹‡Ä• , purejÄ• tÄ• rammaá¹
pacchimakoá¹-iyÄ• ekacittakkhaá¹‡e purejÄ• taá¹ƒ hutvÄ• á¹-hitaá¹ƒ taá¹ƒ jÄ«vitamÄ• lam
sattamajavanapariyÄ• pannacetanÄ• ya opakkame kate atthato tassa sattassa sabbaá¹ƒ jÄ
voropitaÃ±ca hoti, ito panaÃ±Ã±athÄ• na sakkÄ• ; evameva pubbabhÄ• ge ``bahÅ«pisatte
sanniá¹-á¹-hÄ• nakÄ• le visapakkhipanÄ• dÄ«su ekaá¹ƒ payogaá¹ƒ \Be 165/ sÄ• dhayamÄ•
ekassa vuttappakÄ• raá¹ƒ jÄ«vitindriyaá¹ƒ Ä• lambaá¹‡aá¹ƒ katvÄ• uppajjati, evaá¹ƒ uppan
te mÄ• ritÄ• honti tÄ• ya eva sabbesaá¹ƒ maraá¹‡asiddhito, aÃ±Ã±athÄ• na sakkÄ• vorop
tattha ekÄ• ya cetanÄ• ya bahÅ«naá¹ƒ maraá¹‡e akusalarÄ• sikathanti ce? visuá¹ƒ visuá¹ƒ
pavattacetanÄ• naá¹ƒ kiccakaraá¹‡ato. kathaá¹ƒ? tÄ• panasabbÄ• upapajjavedanÄ«yÄ• v
kÄ• yaci dinnÄ• ya paá¹-isandhiyÄ• itarÄ• sabbÄ• pi ``tato balavatarakusalapaá¹-ibÄ• hitÄ•
ntiÄ• dikoá¹-á¹-hÄ• saá¹ƒ bhajanti, punapivipÄ• kaá¹ƒ janituá¹ƒ na sakkonti. aparÄ• pariyav
paá¹-ibÄ• hitvÄ• kusalacetanÄ• paá¹-isandhiá¹ƒ deti, tathÄ• ayampi cetanÄ• anantarabha
paá¹-isandhidÄ• nÄ• divasena tÄ• saá¹ƒkiccalesakaraá¹‡ato ekÄ• pi samÄ• nÄ• ``rÄ• sÄ«â
dinnÄ• ya paá¹-isandhiyÄ• atitikkho vipÄ• ko hoti. ayamettha visesotiÄ• di __anugaá¹‡á¹-hip

__amaritukÄ• mÄ• vÄ• _ti adhippÄ• yattÄ• opapÄ• tikamaraá¹‡epi Ä• patti. `` `nibbattitvÄ•
na dissatÄ«ti ce? opapÄ• tikattaá¹ƒ, patanaÃ±ca ekamevÄ• â€™â€™ ti likhitaá¹ƒ. atha vÄ•
anuddissevÄ• â€™â€™ _ti vacanato ettha maratÅ«ti adhippÄ• yasambhavato__ ``uttarituá¹
pÄ• rÄ• jikamevÄ• â€™â€™ _ti suvuttaá¹ƒ. sace ``patitvÄ• maratÅ«â€™â€™ ti niyametvÄ•
opapÄ• tikamanusso ca nibbattitvÄ• á¹-hitaniyameneva ``uttarituá¹ƒ na sakkÄ• â€™â€™ ti
pÄ• rÄ• jikacchÄ• yÄ• na dissati, tenavuttaá¹ƒ ``uttarituá¹ƒ asakkontoâ€™â€™ ti. so hi utta
punappunaá¹ƒpatitvÄ• marati, tena pÄ• topi tassa siddho hotÄ«ti adhippÄ• yo. tattha siyÄ•
``uttarituá¹ƒ asakkonto maratÄ«â€™â€™ ti vutto, so opÄ• takhaá¹‡anakkhaá¹‡e arÅ«paloke
ca ``aniyato dhammo micchattaniyatassa dhammassa Ä• rammaá¹‡apaccayenapaccayo, rÅ
mÄ• tughÄ• tikammassa pitughÄ• tikammassa arahantaghÄ• tikammassa \Ne 147/
ruhiruppÄ• dakammassaÄ• rammaá¹‡apaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h II 15.38 m
rÅ«pajÄ«vitindriyÄ• rammaá¹‡aá¹ƒhoti, na ca taá¹ƒ arÅ«pÄ• vacarasattassatthi, na ca sÄ•
micchattaniyatassadhammassa purejÄ• tapaccayena paccayo, Ä• rammaá¹‡apurejÄ• taá¹ƒ
Ä• rammaá¹‡apurejÄ• taá¹ƒ. rÅ«pajÄ«vitindriyaá¹ƒ \Be 166/ mÄ• tughÄ• tikammassa purejÄ
ti (Paá¹-á¹-h II 15.48 micchattaniyatattika) vacanato anÄ• gatÄ• rammaá¹‡Ä• hoti. aÃ±Ã±o
maraá¹‡akasattonatthi, evaá¹ƒ sante vadhakacetanÄ• ya kiá¹ƒ Ä• rammaá¹‡anti ce? yassa
jÄ«vanakasattassapaccuppannaá¹ƒ jÄ«vitindriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ. kiÃ±cÄ• pi so na ma
pÄ• á¹‡Ä• tipÄ• tohoti eva. yathÄ• kiá¹ƒ ``yathÄ• kkamena á¹-hite satta jane ekena kaá¹‡á¹
mÄ• remÄ«â€™â€™ tipubbabhÄ• ge cintetvÄ• sanniá¹-á¹-hÄ• nakÄ• le tesu ekassa jÄ«vita
kaá¹‡á¹• aá¹ƒvissajjeti, kaá¹‡á¹• o taá¹ƒ virajjhitvÄ• itare cha jane mÄ• reti, evaá¹ƒ santepi
pÄ• á¹‡Ä• tipÄ• tÄ«eva hoti, evamidhÄ• pi ``yo kocÄ«â€™â€™ ti vikappentassa vadhakace
jÄ«vitÄ• rammaá¹‡aá¹ƒkatvÄ• pavattati, tasmiá¹ƒ amatepi itarassa vasena pÄ• á¹‡Ä• tipÄ•
parinibbÄ• yati, arahantaghÄ• takova hoti. esa nayo sabbattha evarÅ«pesu. ayameva hetth
Ä• cariyaparamparÄ• gatÄ• yutti vinicchayakathÄ• ti vuttaá¹ƒ.

__patanarÅ«paá¹ƒ pamÄ• á¹‡a_nti ettha yathÄ• mÄ• tuyÄ• patitvÄ• parivattaliá¹…gÄ• ya
mÄ• tughÄ• takohoti, na kevalaá¹ƒ purisaghÄ• tako, tasmÄ• patanasseva vasena Ä• patti.
patanarÅ«pamaraá¹‡arÅ«pÄ• naá¹ƒekasantÄ• nattÄ• , tadeva hissa jÄ«vitindriyaá¹ƒ, tassa
itthipurisindriyÄ• nevapavattiyaá¹ƒ nirujjhanuppajjanakÄ• ni, itthipurisoti ca tattha vohÄ• ram
mÄ• tughÄ• takova, na purisaghÄ• takoti, yathÄ• tassa patanarÅ«pavasenÄ• patti, tathÄ•
thullaccayaá¹ƒekasantÄ• nattÄ• ti ayaá¹ƒ paá¹-hamatheravÄ• de yutti. dutiye kiÃ±cÄ• pi pet
kho ahetukapaá¹-isandhikattÄ• akusalavipÄ• kassa ``vÄ• mena sÅ«karo hotÄ«â€™â€™ ti
ettha vuttayakkhÄ• naá¹ƒ paá¹-isandhi viya sabbarÅ«pÄ• naá¹ƒsÄ• dhÄ• raá¹‡attÄ• , aman
tiracchÄ• narÅ«pena mate maraá¹‡arÅ«pavasena pÄ• cittiyaá¹ƒ, vatthuvasenalahukÄ• patt
tatthajÄ• takarukkhÄ• dichedanapÄ• cittiyaparivattanaá¹ƒ viya. ayameva yuttataro, tasmÄ•
pÄ• rÄ• jikassa pana manussajÄ• tiko yathÄ• tathÄ• vÄ• patitvÄ• yathÄ• tathÄ• vÄ• ma
garukattÄ• . garukÄ• pattiyÄ• hiviparivattanÄ• natthÄ«ti vuttaá¹ƒ.

thullaccayaá¹ƒ \Ne 148/ \Be 167/ tiracchÄ• ne, mate bhedassa kÄ• raá¹‡aá¹ƒ.

sarÅ«pamaraá¹‡aá¹ƒ tisso, phusso maÃ±Ã±eti aÃ±Ã±athÄ• ||

__gaá¹‡á¹-hipade_ pana ``dutiyavÄ• de puthujjanassa patitvÄ• arahattaá¹ƒ patvÄ• marant
tilikhitaá¹ƒ. ``tiracchÄ• neâ€™â€™ ti ettha keci vadanti ``devÄ• adhippetÄ• â€™â€™ ti.
``sakasakarÅ«penevamaraá¹‡aá¹ƒ bhavati nÄ• Ã±Ã±athÄ• â€™â€™ ti ca vadanti. __yakkh
nayo_tithullaccayanti attho. ``tiracchÄ• nagatamanussaviggahamaraá¹‡e viyÄ• â€™â€™ ti
__pahÄ• raá¹ƒladdhÄ• _ti sattÄ• naá¹ƒ mÄ• raá¹‡atthÄ• ya katattÄ• vuttaá¹ƒ.

<177> __sÄ• dhu suá¹-á¹-hu maratÅ«_ti vacÄ«bhedaá¹ƒ karoti. __visabhÄ• garogo_ti sarÄ«
gaá¹‡á¸• apÄ«á¸·akÄ• di.

<178> __kÄ• á¸·Ä• nusÄ• rÄ«_ti ekissÄ• latÄ• ya mÅ«laá¹ƒ kira. mahÄ• kacchapena katap
__haá¹ƒsapuppha_nti haá¹ƒsÄ• naá¹ƒ pakkhapattaá¹ƒ. heá¹-á¹-hÄ• vuttanayena
sÄ• hatthikÄ• á¹‡attikanayaÃ±hetthayojetvÄ• kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• navidhi

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<180> __maraá¹‡atthikÄ• va hutvÄ• _ti imassa kÄ• yassa bhedena saggapÄ• panÄ• dhipp
atthatomaraá¹‡atthikÄ• va hutvÄ• evaá¹ƒadhippÄ• yino maraá¹‡atthikÄ• nÄ• ma hontÄ«ti
maraá¹‡atthikabhÄ• vaá¹ƒajÄ• nantÄ• Ä• pannÄ• pÄ• rÄ• jikaá¹ƒ. na hi te ``attano cittapp
jÄ• nantÄ«â€™â€™ tivuccanti. __vohÄ• ravasenÄ• _ti pubbabhÄ• gavohÄ• ravasena. sanr
pÄ• se baddhasÅ«karamocane viya na hoti. __yathÄ• nusandhinÄ• _ti antarÄ• amaritvÄ• t
__appaá¹-ivekkhitvÄ• _ti avicÄ• retvÄ• . heá¹-á¹-himabhÄ• ge hi kismiÃ±ci vijjamÄ• ne valip
__dassite_ti uddharitvÄ• á¹-hapite. __paá¹-ibandha_nti tayÄ• paá¹-ibandhaá¹ƒ, paribhogar
mÄ• akÄ• sÄ«ti attho.

181-2__._ yasmÄ• \Be 168/ kiriyaá¹ƒ dÄ• tuá¹ƒ na sakkÄ• , tasmÄ• __ ``paá¹-hamaá¹ƒ lac
pubbepi attanÄ• laddhapiá¹‡á¸• apÄ• tato paá¹‡Ä«tapaá¹‡Ä«taá¹ƒ dento tatthapi attakÄ• ri
__asaÃ±ciccÄ• _ti \Ne 149/ ettha aÃ±Ã±aá¹ƒ Ä• kaá¸• á¸• hantassa aÃ±Ã±assa patane sab
natthi. __na maraá¹‡Ä• dhippÄ• yassÄ• _tipaá¹-igho ca payogo ca atthi, vadhakacetanÄ• r
ettha ``vatthuajÄ• nanavasenaajÄ• nantassa doso natthi, idaá¹ƒ kira tesaá¹ƒ nÄ• nattaá¹ƒ. `
__pÄ• á¸·iyaá¹ƒ_na dissati. __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• tathÄ• rÅ«pÄ• ya pÄ• á¸·iy
vadanti. __noce, thullaccaya_nti ettha ``dukkhavedanÄ• ce nuppajjati, dukkaá¹-amevÄ• â€
vÄ«maá¹ƒsitabbaá¹ƒ. __ ``muggarÄ• _ nÄ• ma khÄ• danadaá¹‡á¸• akÄ• . __vemÄ• _ nÄ• r

khÄ• danadaá¹‡á¸• akÄ• naá¹ƒheá¹-á¹-hÄ• ca upari ca tiriyaá¹ƒ bandhitabbadaá¹‡á¸• Ä• â
heá¹-á¹-hÄ• va duvidhÄ• pi paá¹-hanti. __hatthappatto viya dissati_ ``tassa vikkhepo mÄ• h
__upacchindati_. __visesÄ• dhigamaá¹ƒbyÄ• karitvÄ• _ tappabhavaá¹ƒ sakkÄ• raá¹ƒ lajjÄ«
upacchindati_ sabhÄ• gÄ• naá¹ƒbyÄ• katattÄ• . te hi kappiyakhettaá¹ƒ Ä• rocenti.

<186> __akataviÃ±Ã±attiyÄ• _ti na viÃ±Ã±attiyÄ• . sÄ• hi anuÃ±Ã±Ä• tattÄ• katÄ• pi akat
`` `vadeyyÄ• tha, bhante yenatthoâ€™ ti evaá¹ƒ akataá¹-á¹-hÄ• ne viÃ±Ã±attiakataviÃ±Ã±at
titthiyabhÅ«tÄ• naá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ sahatthÄ• dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti. __pitucch
__sacepi na yÄ• canti_ ``yÄ• cituá¹ƒ dukkhaâ€™â€™ nti, sayaá¹ƒ vÄ• evaá¹ƒ vattumasakk
attho bhavissatÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• vÄ• . __ `` `vejjakammaá¹ƒ vÄ• na hotÄ«
sattamo kulaparivaá¹-á¹-o, tÄ• va bhesajjaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __
mahÄ• mÄ• tuyÄ• cÅ«á¸·amÄ• tuyÄ• tiÄ• dÄ«naá¹ƒ.

__vuttanayena pariyesitvÄ• _ti ``sÄ• maá¹‡erehi vÄ• â€™â€™ tiÄ• dinÄ• . ``na akataviÃ±Ã
``paccÄ• sÄ«sati sace, dukkaá¹-aâ€™â€™ nti vadanti. __kappiyavasenÄ• _ti pupphaá¹ƒÄ•
``pÅ«jaá¹ƒ akÄ• sÄ«â€™ _ti vuttattÄ• sayaá¹ƒ gahetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ tivadan

__ ``bhaá¹‡athÄ• â€™â€™ ti vutte pana kÄ• tabbaá¹ƒ_. dhammaÃ±hi vattuá¹ƒ vaá¹-á¹-ati.
apanetabbÄ• _. avamaá¹…galanti hi gaá¹‡hanti.

__coranÄ• gassa_ \Be 169/ hi Ä• maá¹-á¹-haá¹ƒ dinne kujjhissati, anÄ• maá¹-á¹-haá¹ƒ na va
aá¹…gulantarethokaá¹ƒ bhattaá¹ƒ gahetvÄ• patte bhattaá¹ƒ sabbaá¹ƒ adÄ• si, so tena tuss
__varapotthakacittattharaá¹‡a_ntisibbitvÄ• kÄ• tabbattharaá¹‡avikati. __piturÄ• jÄ• _ damia
__rohaá¹‡e_ soá¸·asavassÄ• nivasitvÄ• mittÄ• maccaparivuto ``rajjaá¹ƒ gaá¹‡hÄ• mÄ«â€™
antarÄ• magge appamattakassakÄ• raá¹‡Ä• ekaá¹ƒ amaccaá¹ƒ \Ne 150/ ghÄ• tÄ• pesi. se
araÃ±Ã±e antarÄ• magge corehiviluttÄ• __hambugallakavihÄ• raá¹ƒ_ gantvÄ• tattha cÄ• t
tesaá¹ƒ saá¹…gahaá¹ƒkatvÄ• puna Ä• netvÄ• raÃ±Ã±o dassesi, tehi saddhiá¹ƒ rajjaá¹ƒ ga
__hambugallakatissattherassa_abhayagirivihÄ• raá¹ƒ akÄ• si. sesÄ• pi ekekavihÄ• raá¹ƒ kÄ

<187> corasamÄ«paá¹ƒ pesento __ ``vÄ• á¸·ayakkhavihÄ• raá¹ƒ_ pesetÄ«â€™â€™ ti imin
maraá¹‡Ä• dhippÄ• yattÄ• . taá¸·Ä• kÄ• dÄ«su macchÄ• diggahaá¹‡atthaá¹ƒ kevaá¹-á¹-aá¹
``taá¸·Ä• katÄ«raá¹ƒgacchÄ• â€™â€™ ti pahiá¹‡antassa pÄ• á¹‡Ä• tipÄ• tena bhavitabbaá
pÄ• hesÄ«â€™â€™ tiimassa sadiso. kasmÄ• ? ``maraá¹‡Ä• dhippÄ• yattÄ• â€™â€™ ti va
__aá¹-á¹-hakathÄ• ya_mpi ``evaá¹ƒ vÄ• á¸·ayakkhampÄ«â€™â€™ ti vuttattÄ• .

<189> __taá¹ƒ tatraá¹-á¹-hitaá¹ƒ chindanta_nti __taá¹ƒ_-saddo ekaccesu natthi. itaresu
pÄ• rÄ• jikathullaccayaá¹ƒÄ• pannÄ• ti attho. ``imaá¹ƒ chinditvÄ• sÄ«ghaá¹ƒ gantvÄ• saá¹
dassÄ• mÄ«â€™â€™ tikusalacittenapi chindituá¹ƒ na vaá¹-á¹-ati ananuÃ±Ã±Ä• tattÄ• . __a

vaá¹-á¹-ati_anuÃ±Ã±Ä• tattÄ• .

<190> kathaá¹ƒ? kuá¹-irakkhaá¹‡atthaÃ±hi bhagavatÄ• paá¹-aggidÄ• nÄ• di anuÃ±Ã±Ä• ta
nÄ• mesÄ• bhikkhÅ«naá¹ƒ atthÄ• ya. tasmÄ• ``bhikkhurakkhaá¹‡atthaá¹ƒ aÃ±Ã±assa bhik
vattabbametthanatthÄ«â€™â€™ ti vuttaá¹ƒ. yadi evaá¹ƒ acchinnacÄ«varassa naggabhÄ• v
bhÅ«tagÄ• mapÄ• tabyatÄ• bhagavatÄ• anuÃ±Ã±Ä• tÄ• , jÄ«vitarakkhaá¹‡atthaÃ±ca sapp
tasmÄ• ``api jÄ«vitaá¹ƒpariccajitabbaá¹ƒ, na ca rukkho vÄ• chinditabboâ€™â€™ tiÄ• di na
tasmÄ• taá¹ƒnidassanaá¹ƒ appamÄ• á¹‡aá¹ƒ, aá¹-á¹-hakathÄ• cariyo evettha pamÄ• á¹‡aá
Ä• cariyassa takko --- ariyapuggalesupi sattÄ• naggiyaá¹ƒ passitvÄ• appasÄ• daá¹ƒ katvÄ
bhavissanti \Be 170/, tathÄ• sappÄ• ca á¸• aá¹ƒsitvÄ• , tesaá¹ƒ pÄ• pavimocanatthaá¹ƒ bh
anuÃ±Ã±Ä• tÄ• . dÄ• napatÄ«naá¹ƒ cittarakkhaá¹‡atthaá¹ƒ paá¹-aggidÄ• nÄ• di. aÃ±Ã±ath
saá¹…ghassa calÄ• bhantarÄ• yo hoti. vadhakassa pana cittahitakaraá¹‡aá¹ƒ natthi, taá¹ƒ p
jÄ«vitapariccajanaá¹ƒpassitvÄ• vÄ• ``aho dukkaraá¹ƒ kataâ€™â€™ nti pasÄ• dameva labh
vaá¹-á¹-ati, aÃ±Ã±assa vaá¹-á¹-ati. aÃ±Ã±athÄ• titthiyÄ• naá¹ƒ asaddhammasiddhiyÄ• ti. __
``jÄ«vitatthÄ• yarukkhaá¹ƒ chindantassa attasinehavasena chindanato akusalattÄ• na vaá¹
vaá¹-á¹-atÄ«â€™â€™ tilikhitaá¹ƒ. anekesu rukkhena otthatesu, opÄ• te vÄ• patitesu aÃ±Ã±
aÃ±Ã±assatthÄ• yarukkhachedanÄ• di \Ne 151/ kÄ• tuá¹ƒ vaá¹-á¹-ati, kasmÄ• ? paraparittÄ
__paritta_ntirakkhaá¹‡aá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``samantÄ• bhÅ«mitacchanaâ€™â€™ _nt

<191> __tÄ«hi mÄ• rite pana visaá¹…keta_nti ettha tÄ«su ekena mÄ• ritepi ``khettamevaoti
pÄ• rÄ• jikaâ€™â€™ nti vuttattÄ• tayopi ekato hutvÄ• mÄ• renti ce, Ä• pajjati, teneva vutta
``paricchedabbhantare vÄ• avisaá¹…ketaâ€™â€™ _nti. __ ``paricchedÄ• tikkamepana sab
hotÄ«â€™â€™ _ti vuttattÄ• dvinnaá¹ƒ balaá¹ƒ gahetvÄ• tatiyo cemÄ• reti Ä• pajjati viya di
vÄ«maá¹ƒsitabbaá¹ƒ. __ ``dve mÄ• rentÅ«â€™â€™ ti vutte ekenavÄ• dvÄ«hi vÄ• mÄ• rite
pahÄ• rÄ• naá¹ƒ maraá¹‡e sati dve mÄ• ritÄ• nÄ• ma honti, asati ekova hoti, tasmÄ• vijÄ•

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikaá¹ƒ

vaggumudÄ• tÄ«riyabhikkhuvatthuvaá¹‡á¹‡anÄ•

<193> catutthe vaggu ca sÄ• modayati ca satteti __vaggumudÄ• _. ``vaggumadÄ• â€™â€™
ca sÄ• pasannasuddhataraá¹…gasamiddhattÄ• sukhumÄ• cÄ• ti attho jÄ«vitavaggutthani
jÄ«vitatthantinÄ«luppalantiÄ• dÄ«su viya. madassÄ• ti ca bahukhajjabhojjapÄ• nÄ• disamid
chaá¹‡adivasesÅ«tinirutti veditabbÄ• . vaggu parisuddhÄ• ti lokena sammatÄ• ti kira attho.
__bhÄ• sito_bhavissatÄ«ti pÄ• á¹-haseso.

194-5__._ vaá¹‡á¹‡avÄ• \Be 171/ vaá¹‡á¹‡avanto vaá¹‡á¹‡avantÄ• nÄ«tipi sijjhati kira bah
yasmÄ• indriyÄ• naá¹ƒ Å«nattaá¹ƒ, pÅ«rattaá¹ƒ vÄ• natthi, tasmÄ• __ ``abhiniviá¹-á¹-hokÄ
paripuá¹‡á¹‡attÄ• â€™â€™ _tivuttaá¹ƒ. chaá¹-á¹-hassa abhiniviá¹-á¹-hokÄ• so hadayavatth
__pÄ• katindriye_. __attano dahatÄ«_ti attanÄ• dahati, attanÄ• paá¹-ividdhaá¹ƒ katvÄ• pa
__santa_nti vattamÄ• naá¹ƒ. __gotrabhuno_ti gottamattaá¹ƒ anubhavattÄ• nÄ• mamattaka

savibhaá¹…gasikkhÄ• padavaá¹‡á¹‡anÄ•

<197> __padabhÄ• jane_ \Ne 152/ ``tisso vijjÄ• â€™â€™ ti vuttattÄ• arÅ«pÄ• vacarajjhÄ•
paá¹-ikkhittÄ• nÄ«tice? na, tattheva ``yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ dassanaá¹ƒ, yaá¹ƒ dassana
Ã±Ä• á¹‡aâ€™â€™ nti dassanapadenavisesetvÄ• vuttattÄ• , tasmÄ• eva __aá¹-á¹-hakath
padabhÄ• janaá¹ƒ vuttaâ€™â€™ _ntivuttaá¹ƒ. __dhuraá¹ƒ katvÄ• _ti purimaá¹ƒ katvÄ• .

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<199> anÄ• gate uppajjanakarÄ• gÄ• dÄ«naá¹ƒ kÄ• raá¹‡attÄ• rÄ• gÄ• dayova __nimittaá
tissannaÃ±cavijjÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ sandhÄ• ya ``vijjÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™â€™
na vatthuvijjÄ• dÄ«naá¹ƒkilesanahÄ• nameva vuttaá¹ƒ, taá¹ƒkhaá¹‡attÄ• uttarimanussadha
na, maggakiccadÄ«panato. teneva __ ``maggena vinÄ• natthÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.
vigatanÄ«varaá¹‡atÄ• ti attho. ``yÄ• vaÃ±ca vijjÄ• anÄ• gatÄ• , tÄ• va vipassanÄ• Ã±Ä• á¹
tivadanto yadi lokuttaraá¹ƒ sandhÄ• ya vadati, sopi ca tathÄ• jÄ• nÄ• ti, pÄ• rÄ• jikameva
lokuttarassapitaá¹ƒnÄ• mattÄ• â€™â€™ ti vadanti. __ ``avisesenÄ• pi vadato pÄ• rÄ• jikaá¹
lokuttaraá¹ƒsandhÄ• ya vadato `pÄ• rÄ• jikaâ€™ nti vattuá¹ƒ yujjati. yathÄ•  kiá¹ƒ `vijjÄ• naá
tibhaá¹‡antopi pÄ• rÄ• jikamevÄ• â€™ ti vuttaá¹-á¹-hÄ• ne vatthuvijjÄ• dÄ«naá¹ƒ sambhave
anadhippetattÄ• pÄ• rÄ• jikaá¹ƒ hoti, evamidhÄ• pi. __na sakkÄ• aÃ±Ã±aá¹ƒ pamÄ• á¹‡aá
attanoguá¹‡amÄ• rocetukÄ• mo lokiyena sammissaá¹ƒ atthapaá¹-isambhidaá¹ƒ vadato pÄ•
pamÄ• á¹‡aá¹ƒkÄ• tuá¹ƒ na sakkÄ• , itarathÄ• hotÄ«â€™â€™ ti aparehi vuttaá¹ƒ, ``taá¹ƒ p
tasmÄ• vijjÄ• nidassanaá¹ƒ idha anidassanaá¹ƒ sÄ• sane vatthuvijjÄ• dÄ«naá¹ƒ vijjÄ• vidhÄ
bhagavatÄ• vibhattakhettapade vÄ• tesaá¹ƒ pariyÄ• yavacanÄ• naá¹ƒ anÄ• maá¹-á¹-hattÄ•
pamÄ• á¹‡aá¹ƒ kÄ• tuâ€™â€™ ntilikhitaá¹ƒ. ``paá¹-isambhidÄ• naá¹ƒ lÄ• bhÄ«mhÄ«â€™ t
vuttattÄ• thullaccayaá¹ƒyuttaâ€™â€™ nti vadanti, vicÄ• retabbaá¹ƒ. __vÄ«maá¹ƒsitvÄ• ga
vihÄ• revasatÄ«â€™â€™ tiÄ• dÄ«hi saá¹ƒsandanato pariyÄ• yavacanattÄ• thullaccayaá¹ƒ
``nirodhasamÄ• pattiá¹ƒsamÄ• pajjÄ• mÄ«â€™ ti vÄ• `lÄ• bhÄ«mhÄ• haá¹ƒ tassÄ• â€™ ti
vuttavacanampi ``sace panassevaá¹ƒhotÄ«â€™â€™ tiÄ• divacanampi atthato ekameva, so
Ä• rocetumeva vadati. ``yo te vihÄ• re vasatÄ«â€™ tiÄ• dÄ«su ahaá¹ƒ-vacanÄ• bhÄ• vÄ•
`lÄ• bhÄ«mhÄ• haá¹ƒtassÄ• â€™ ti attÄ• naá¹ƒ niddisati, tasmÄ• pÄ• rÄ• jikaá¹ƒ Ä• pajjitu
vadanti. ``mahÄ• paccariyÄ• divacanaá¹ƒ uttarimanussadhammesu ekopi na hoti, tasmÄ• p
hotÄ«â€™â€™ ti \Ne 153/ vadanti, suá¹-á¹-hu upaparikkhitabbaá¹ƒ. phalasacchikiriyÄ• -pac

evapÄ• á¹-ho gahetabbo, phalasacchikiriyÄ• yapi ekekampi ekekaphalavasena pÄ• rÄ• jika

__rÄ• gassa pahÄ• na_ntiÄ• dittike kilesappahÄ• nameva vuttaá¹ƒ, taá¹ƒ pana yasmÄ• ma
tatiyamaggena hi rÄ• gadosÄ• naá¹ƒ pahÄ• naá¹ƒ, catutthena mohassa, tasmÄ• ``rÄ• go n
vadatopi pÄ• rÄ• jikaá¹ƒ. __rÄ• gÄ• cittaá¹ƒ vinÄ«varaá¹‡atÄ• _tiÄ• dittikelokuttarameva vu
me cittaá¹ƒ vinÄ«varaá¹‡aâ€™â€™ ntiÄ• dÄ«ni vadatopÄ• rÄ• jikamevÄ• ti. __akuppadhan
uttaravihÄ• ravÄ• sino. kasmÄ• na hotÄ«tice? ``iti jÄ• nÄ• mi, iti passÄ• mÄ«â€™â€™ ti va
__mÄ• tikÄ• yaá¹ƒ_ vuttattÄ• . yadi evaá¹ƒ __padabhÄ• jane_ ``samÄ• pajjiá¹ƒ, samÄ• pan
``atÄ«tattabhÄ• vesotÄ• pannomhÄ«â€™â€™ ti vadatopi hotÅ«ti ce? na, aÃ±Ã±athÄ• atth
addhÄ• paccuppannavasenavattamÄ• natÄ• gahetabbÄ• ti Ã±Ä• panatthaá¹ƒ vuttaá¹ƒ, na
atÄ«tattabhÄ• vo hi pariyÄ• yenavuttattÄ• ``thullaccayaâ€™â€™ nti vuttanti Ä• cariyÄ• .

<200> __ ``sacepi na hoti, pÄ• rÄ• jikamevÄ• â€™â€™ _ti aá¹-á¹-hÄ• naparikappavasena v
tivaá¹…gikÄ• â€™â€™ ti vakkhati. __nattheta_nti purime sati pacchimassÄ• bhÄ• vÄ• sam
imesaá¹ƒ kiÃ±cÄ• pi atthato kÄ• laviseso natthi, vacanavisesopana atthi eva.

<207> __ukkheá¹-ito_ti uttÄ• sito. khiá¹-a utrÄ• sane.

suddhikavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vattukÄ• mavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__viÃ±Ã±attipathe_ti \Be 173/ vijÄ• nanaá¹-á¹-hÄ• ne, tena ``viÃ±Ã±attipathamatikkamitvÄ•
dibbÄ• ya sotadhÄ• tuyÄ• sutvÄ• jÄ• nÄ• ti, na pÄ• rÄ• jikanti dÄ«petÄ«â€™â€™ ti vuttaá
samÄ• pajji_nti ettha so ce ``esa bhikkhu attano guá¹‡adÄ«panÄ• dhippÄ• yenaevaá¹ƒ vad
pÄ• rÄ• jikameva. aÃ±Ã±athÄ• jÄ• nÄ• tÄ«ti ce? pÄ• rÄ• jikacchÄ• yÄ• na dissatÄ«ti Ä• ca

vattukÄ• mavÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pattibhedakathÄ• vaá¹‡á¹‡anÄ•

__anullapanÄ• dhippÄ• yo_ti \Ne 154/ yadi ullapanÄ• dhippÄ• yo bhaveyya, dukkaá¹-amevÄ
`nÄ• vuso, sakkÄ• puthujjanena adhivÄ• setuâ€™ nti vatthunÄ• saá¹ƒsanditvÄ• gahetabb

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

225-6__._ dukkara Ä• gÄ• ra Ä• vaá¹-akÄ• ma abhirativatthÅ«su ``yadi ullapanÄ• dhippÄ• y
nti vadanti, kÄ• raá¹‡aá¹ƒ pana duddasaá¹ƒ, thullaccayaá¹ƒ vuttaá¹ƒ viya, vÄ«maá¹ƒsitabba
iddhiyÄ• vÄ• gacchantopi pÄ• rÄ• jikaá¹ƒ nÄ• pajjatÄ«_ti padasÄ• gamanavasenevakatik
``apubbaá¹ƒacarimaá¹ƒ gacchanto_ti hatthapÄ• saá¹ƒ avijahitvÄ• aÃ±Ã±amaÃ±Ã±assa hatt
gacchantoâ€™â€™ ti vuttaá¹ƒ. uá¹-á¹-hetha etha gacchÄ• mÄ• ti evaá¹ƒ sahagamanepubb
nÄ• pajjatÄ«ti Ä• cariyassa takko. __vasantassÄ• _ti tathÄ• vasanto ceupÄ• sakena dissat
``rattiá¹ƒ vasitvÄ• gacchanto na pÄ• rÄ• jikoâ€™â€™ tivuttaá¹ƒ. __nÄ• nÄ• verajjakÄ• _ti n
__saá¹…ghalÄ• bho_ti yathÄ• vuá¸• á¸• haá¹ƒ attanopÄ• puá¹‡anakoá¹-á¹-hÄ• so.

<228> __idhÄ• _ti ``ko nu khoâ€™â€™ tiÄ• dinÄ• vutte paÃ±hÄ• kamme. __dhammadhÄ•

<232> __na_ \Be 174/ __uppaá¹-ipÄ• á¹-iyÄ• _ti na sÄ«hokkantavasena anussari. tasmÄ•
jÄ• tÄ«ti paá¹-ivijjhatÄ«ti attho.

nigamanavaá¹‡á¹‡anÄ•

<233> __catuvÄ«satÄ«_ti ettha mÄ• tughÄ• takapitughÄ• takaarahantaghÄ• takÄ• tatiyapÄ
bhikkhunidÅ«sako, lambiÄ• dayo ca cattÄ• ro paá¹-hamapÄ• rÄ• jikaá¹ƒ Ä• pannÄ• evÄ• ti
na, adhippÄ• yÄ• jÄ• nanato. mÄ• tughÄ• takÄ• dayo hi cattÄ• roidhÄ• nupasampannÄ• ev
cattÄ• ro kiÃ±cÄ• pi paá¹-hamapÄ• rÄ• jikena saá¹…gahitÄ• , yasmÄ• \Ne 155/ ekena pari
methunadhammapaá¹-isevino na honti, tasmÄ• visuá¹ƒ vuttÄ• . ``ekakammaá¹ƒekuddeso s
vuttasaá¹ƒvÄ• sassa abhabbatÄ• mattaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``yathÄ• pure tathÄ• pa
nesaá¹ƒ samaÃ±Ã±Ä• yapaá¹-iÃ±Ã±Ä• yabhikkhubhÄ• vopi natthÄ«tiÄ• pajjati.

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 142. saá¹…ghÄ• disesakaá¹‡á¸• o

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

<235> ``okkamantÄ• naâ€™â€™ nti \Ne 156/ \Be 175/ pÄ• á¹-ho. etthÄ• ha --- ``yo pana bh
kÄ• rakoidha kasmÄ• na niddiá¹-á¹-hoti? __abhi_-niddesena imassa sÄ• pekkhÄ• bhÄ• vad
kaá¹‡á¸• uvanÄ• diadhippÄ• yacetanÄ• vasena cetentassa kaá¹‡á¸• uvanÄ• diupakkamena
methunarÄ• gavasena Å«ruÄ• dÄ«su dukkaá¹-avatthÅ«su, vaá¹‡Ä• dÄ«su thullaccayavatth
upakkamantassasukkavissaá¹-á¹-hiyÄ• satipi na saá¹…ghÄ• diseso. mocanassÄ• dasaá¹…
sukkavissaá¹-á¹-hisati upakkame, na aÃ±Ã±athÄ• ``anÄ• patti na mocanÄ• dhippÄ• yassÄ•

tadatthadassanatthaá¹ƒidha kÄ• rako na niddiá¹-á¹-ho, aÃ±Ã±athÄ• ``yo pana bhikkhu saÃ
sukkavissaá¹-á¹-hiá¹ƒ Ä• pajjeyyÄ• â€™â€™ tikÄ• rake niddiá¹-á¹-he ``ceteti na upakkamat
anÄ• pattÄ«â€™â€™ ti vuttavacanavirodho. ``saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• aÃ
bhumme niddiá¹-á¹-hepi sova virodhoÄ• pajjati, tasmÄ• tadubhayavacanakkamaá¹ƒ avatvÄ
sukkavissaá¹-á¹-hi aÃ±Ã±atra supinantÄ• â€™â€™ tivuttaá¹ƒ. tattha nimittatthe bhummava
hetutthaniyamo na kato hoti. tasmiá¹ƒakate saÃ±cetanikÄ• sukkavissaá¹-á¹-hi aÃ±Ã±atra s
saá¹…ghÄ• disesÄ• patti, upakkameasati anÄ• pattÄ«ti ayamattho dÄ«pitoti veditabbaá¹ƒ.

236-7__._ __saÃ±cetanikÄ• _ti ettha paá¹-hamaviggahena upasaggassa sÄ• tthakatÄ• das
dutiyenaikapaccayassa. vÄ• tapittasemharuhirÄ• di__Ä• sayabhedato_ti attho. __dhÄ• tÅ«_
``pathavÄ«dhÄ• tuÄ• dayocatasso, cakkhudhÄ• tuÄ• dayo vÄ• aá¹-á¹-hÄ• rasÄ• â€™â€™
__vatthisÄ«sa_ntivatthipuá¹-assa sÄ«saá¹ƒ. ``aá¹…gajÄ• tassa mÅ«laá¹ƒ adhippetaá¹ƒ, na
vadanti. __tathevÄ• _ti ``nimitte upakkamatoâ€™â€™ tiÄ• diá¹ƒ gaá¹‡hÄ• ti. __tato muccit
tasmÄ• pana á¹-hÄ• nÄ• cutamatte hotÅ«â€™â€™ ti __gaá¹‡á¹-hipade_ likhitaá¹ƒ.
``dakasotaá¹ƒotiá¹‡á¹‡amatteâ€™â€™ ti iminÄ• na sametÄ«ti ce \Ne 157/? tato dakasotor
vuccati. tassattho --- nimitte upakkamaá¹ƒ katvÄ• sukkaá¹ƒ á¹-hÄ• nÄ• cÄ• vetvÄ• puna
vippaá¹-isÄ• ravasenadakasotorohaá¹‡aá¹ƒ nivÄ• retuá¹ƒ adhivÄ• semÄ«ti. tato bahi nikkha
nasakkÄ• , tathÄ• pi adhivÄ• sanÄ• dhippÄ• yena adhivÄ• setvÄ• antarÄ• dakasotato \Be
asakkuá¹‡eyyatÄ• ya ``anikkhante vÄ• â€™â€™ ti vuttaá¹ƒ. kasmÄ• ? á¹-hÄ• nÄ• cutaÃ±h
otaratÄ«ti aá¹-á¹-hakathÄ• dhippÄ• yo gaá¹‡á¹-hipadÄ• dhippÄ• yena sameti. __tatomuccit
sakasarÄ«rato hi bahi nikkhantameva hoti, tato ``bahinikkhante vÄ• anikkhante vÄ• â€™â€
virujjheyya. yasmÄ• pana tamhÄ• tamhÄ• sarÄ«rapadesÄ• cutaá¹ƒ avassaá¹ƒ dakasotaá
``dakasotaá¹ƒ otiá¹‡á¹‡amatteâ€™â€™ ti, iminÄ• ca Ä• pattiyÄ• pÄ• kaá¹-akÄ• laá¹ƒ dass
mocanassÄ• dena nimitte upakkamatosukkaá¹ƒ bahutarampi sarÄ«rapadesÄ• cutaá¹ƒ tatt
yattakaá¹ƒ ekÄ• khuddakamakkhikÄ• piveyya, tattake dakasotaá¹ƒ otiá¹‡á¹‡amatte saá¹…
__kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ (Kkh sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•) ``dakas
saá¹…ghÄ• disesoâ€™â€™ tiÄ• di. tattakassa bahi nikkhamanaá¹ƒ asallakkhento ``ceteti u
Ä• pattithullaccayassÄ• â€™â€™ ti vacanato thullaccayanti saÃ±Ã±Ä• ya desentopi na mu
passÄ• vampivaá¹‡á¹‡ataá¹ƒ passitvÄ• vatthikosagatassa picchilatÄ• ya vÄ• Ã±atvÄ• saâ
vuá¹-á¹-hÄ• tabbaá¹ƒ. ayamettha tatiyattheravÄ• de yutti. sabbÄ• cariyÄ• ime eva tayo ther
dakasotorohaá¹‡aá¹ƒnimitte upakkamananti ayaá¹ƒ dutiyo vinicchayo sÄ• dhÄ• raá¹‡ato ett
__upatissatthero_vadati kira.

á¹-hÄ• nÄ• cutaÃ±hi avassaá¹ƒ dakasotaá¹ƒ otaratÄ«ti katvÄ• __ ``á¹-hÄ• nÄ• cÄ• vanam
Ä• pattiveditabbÄ• â€™â€™ _ti vuttaá¹ƒ. dakasotaá¹ƒ otiá¹‡á¹‡e eva Ä• patti. sukkassa hi s
á¹-hÄ• naá¹ƒ, anotiá¹‡á¹‡e á¹-hÄ• nÄ• cutaá¹ƒ nÄ• ma na hotÄ«ti vÄ«maá¹ƒsitabbaá¹ƒ. Ä•
``sukkavissaá¹-á¹-hi nÄ• ma rÄ• gasamuá¹-á¹-hÄ• nÄ• hotÄ«â€™â€™ ti (Kv-a 307)
__kathÄ• vatthuá¹-á¹-hakathÄ• yaá¹ƒ_vuttattÄ• sambhavo cittasamuá¹-á¹-hÄ• no, ``taá¹ƒ a

aggahesi, ekadesaá¹ƒaá¹…gajÄ• te pakkhipÄ«â€™â€™ ti (Vin III 503) vacanato utusamuá¹
kho avÄ«tarÄ• gasseva ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ arahato asu
I 353; Kv 313) vacanato. __parÅ«pÄ• hÄ• raá¹-á¹-hakathÄ• yaá¹ƒ_ ``atthi tassa Ä• sayoti ta
uccÄ• rapassÄ• vÄ• naá¹ƒviya patiá¹-á¹-hÄ• nokÄ• so atthÄ«â€™â€™ ti \Be 177/ (Kv-a 309
Ä• sayotisiddhaá¹ƒ. pÄ• katikacittasamuá¹-á¹-hÄ• narÅ«paá¹ƒ viya asaá¹ƒsaá¹-á¹-hattÄ• , n
``vatthisÄ«saá¹ƒ, kaá¹-i, kÄ• yoâ€™â€™ ti tidhÄ• sukkassa á¹-hÄ• naá¹ƒ pakappenti Ä• ca
taá¹ƒ \Ne 158/ daá¹-á¹-habbaá¹ƒ, na ca visassa á¹-hÄ• naniyamo, kodhavasena phusantass
á¹-hÄ• naniyamo, rÄ• gavasenaupakkamantassa hotÄ«ti takko.

__khobhakaraá¹‡apaccayo_ nÄ• ma bhesajjasenÄ• sanÄ• hÄ• rÄ• dipaccayo. __saá¹ƒsagg
tÄ«hipi. __pahÄ«navipallÄ• sattÄ• _ti ettha yaá¹ƒ kiÃ±ci supinantena sekkhaputhujjanÄ• pa
vipallatthaá¹ƒ abhÅ«tamevÄ• ti Ä• pajjati. tato ``yaá¹ƒ pana pubbanimittatopassati. taá¹ƒ ek
hotÄ«â€™â€™ ti idaá¹ƒ virujjhati, tasmÄ• na visayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. so hi sacco v
katvÄ• taÃ±ce sandhÄ• ya vuttaá¹ƒ siyÄ• , ``asekkhÄ• pahÄ«navipallÄ• sattÄ• saccameva
vattabbaá¹ƒ siyÄ• . kintu dassanaá¹ƒsandhÄ• ya vuttaá¹ƒ. taÃ±hi abhÅ«taá¹ƒ, apassantopi
asuá¹‡antopi suá¹‡anto viyaamunantopi munanto viya hoti. saccampi vipassatÄ«ti no takko
__taá¹ƒrÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ na hoti, _ Ä• gantukapaccuppannaá¹ƒ rÅ«panimi
sandhÄ• yavuttaá¹ƒ. kammanimittagatinimittabhÅ«tÄ• ni hi rÅ«panimittÄ• dÄ«ni bhavaá¹…g
eva. tattha kammanimittamatÄ«tameva, gatinimittaá¹ƒ thokaá¹ƒ kÄ• laá¹ƒ paccuppannaá¹ƒs

__Ä«disÄ• nÄ«_ti paccakkhato anubhÅ«tapubbaparikappitÄ• gantukapaccuppannarÅ«pani
rÄ• gÄ• disampayuttÄ• ni cÄ• ti attho. __makkaá¹-assa niddÄ• lahuparivattÄ• hoti_. so hi n
patanabhayÄ• abhikkhaá¹‡aá¹ƒ ummÄ«lati ca supati ca. manussÄ• kiÃ±cÄ• pi punappuna
paá¹-ibuddhÄ• viya passanti, atha kho paá¹-ibuddhÄ• naá¹ƒ punappunaá¹ƒ bhavaá¹…gotar
tesaá¹ƒ bhavaá¹…gotaraá¹‡aá¹ƒ hoti, yena ``supatÄ«â€™â€™ ti vuccati. ``bhavaá¹…gacitte
vacanato bhavaá¹…gotaraá¹‡aá¹ƒ karajakÄ• yassa nirussÄ• hasantabhÄ• vÅ«panissayattÄ
sÄ• karajakÄ• yassa dubbalabhÄ• vena supinadassanakÄ• le bhavaá¹…gato uttaraá¹‡e
satipinirussÄ• hasantabhÄ• vappattiyÄ• ``pavattatÄ«â€™â€™ ti ca vuccati, yato sattÄ• ``p
vuccanti, karajakÄ• yassa nirussÄ• hasantasabhÄ• vappattito ca tannissitaá¹ƒ \Be 178/hada
suppasannaá¹ƒ hoti, tato tannissitÄ• pi cittappavatti asuppasannavaá¹-á¹-inissitadÄ«pappab
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``svÄ• yaá¹ƒ dubbalavatthukattÄ• cetanÄ• ya paá¹-isandhiá¹ƒ
Ä• kaá¸• á¸• hituá¹ƒasamatthoâ€™â€™ tiÄ• di vuttaá¹ƒ.

__gaá¹‡á¹-hipade_ pana ``dubbalavatthukattÄ• ti supine upaá¹-á¹-hitaá¹ƒ nimittampi dubbal
likhitaá¹ƒ. taá¹ƒ anekatthaá¹ƒ sabbampi nimittaá¹ƒ hoti, na ca dubbalÄ• rammaá¹‡avatthuka
tÄ• yacittappavatti dubbalÄ• atÄ«tÄ• nÄ• gatÄ• rammaá¹‡Ä• ya, paÃ±Ã±attÄ• rammaá¹‡Ä
avatthukÄ• yadubbalabhÄ• vo na \Ne 159/ yujjati cetanÄ• ya avatthukÄ• ya
bhÄ• vanÄ• pabhÄ• vÄ• yÄ• tirekabalasabbhÄ• vato. bhÄ• vanÄ• balasamappitaÃ±hicittaá¹

atibhÄ• riyampi karajakÄ• yaá¹ƒ gahetvÄ• ekacittakkhaá¹‡eneva brahmalokaá¹ƒpÄ• petvÄ
tappaá¹-ibhÄ• gaá¹ƒ anappitampi kÄ• mÄ• vacaracittaá¹ƒ karajakÄ• yaá¹ƒ Ä• kÄ• selaá¹…g
pagevetaraá¹ƒ. kiá¹ƒ panettha taá¹ƒ anumÄ• nakÄ• raá¹‡aá¹ƒ, yena cittassevaÄ• nubhÄ• v
cittÄ• nubhÄ• vena vÄ• laddhÄ• sevanÄ• dikiriyÄ• visesanibbattidassanato, tasmÄ• dubba
dubbalahadayavatthukattÄ• ti Ä• cariyassa takko. attano mandatikkhÄ• kÄ• renatannissitas
mandatikkhabhÄ• vanipphÄ• danasamatthaÃ±ce, hadayavatthu cakkhusotÄ• divatthuviya in
indriyaá¹ƒ. yato __dhammasaá¹…gahe_ upÄ• dÄ• yarÅ«papÄ• á¸·iyaá¹ƒ uddesÄ• rahaá¹ƒn
taá¹ƒ kÄ• yindriyassa anantaraá¹ƒ na uddiá¹-á¹-haá¹ƒ, vatthurÅ«pattÄ• caavatthurÅ«passa
anantarampi na uddiá¹-á¹-haá¹ƒ, tasmÄ• yaá¹ƒ vuttaá¹ƒ ``tassa asuppasannattÄ• tannissitÄ
asuppasannÄ• hotÄ«â€™â€™ ti, taá¹ƒ na siddhanti ce? siddhamevaanindriyÄ• nampi
sappÄ• yÄ• sappÄ• yautuÄ• hÄ• rÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ samÄ• yogato, cittappavatt
paccakkhattÄ• ca. yasmÄ• appaá¹-ibuddhopi paá¹-ibuddhaá¹ƒ viya attÄ• naá¹ƒ maÃ±Ã±at
karajakÄ• yassa nirussÄ• hasantabhÄ• vÄ• kÄ• raviseso niddÄ• nÄ• ma. sÄ• cittassabhav
hoti, tÄ• ya samannÄ• gato satto bhavaá¹…gato uttiá¹‡á¹‡o supinaá¹ƒ passati, so ``kapimid
vuccati, so sutto appaá¹-ibuddho hotÄ«ti ayamatthosÄ• dhito hoti.

yasmÄ• \Be 179/ bhavaá¹…gavÄ• ranirantaratÄ• ya accantasutto nÄ• ma hoti, tasmÄ• __
abhidhammavirodho Ä• pajjatÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. yasmÄ• pana niddÄ• kkhaá¹‡e
tasmÄ• __ ``atha paá¹-ibuddho passati, vinayavirodhoâ€™â€™ _tiÄ• di vuttaá¹ƒ, yasmÄ•
anotiá¹‡á¹‡abhavaá¹…go ca atthi, tasmÄ• __ ``kapimiddhapareto passatÄ«â€™â€™ _tivut
neva sutto na paá¹-ibuddho, attanÄ• taá¹ƒ niddaá¹ƒ anokkanto Ä• pajjeyya. ettÄ• vatÄ• ca
nÄ• gasenattheravacanaá¹ƒ yutti cÄ• ti sabbaá¹ƒ aÃ±Ã±amaÃ±Ã±asaá¹ƒsanditaá¹ƒhoti. tatt
bhavaá¹…gato uttiá¹‡á¹‡aniddÄ• pareto. sÄ• hi idha kapimiddhaá¹ƒnÄ• ma. ``tattha katama
kÄ• yassa akalyatÄ• akammaÃ±Ã±atÄ• ... pe ... supanaá¹ƒ, idaá¹ƒ vuccati middhaâ€™â€™
evamÄ• gataá¹ƒ. idaÃ±hi arÅ«paá¹ƒ, imassa phalabhÅ«tokarajakÄ• yassa akalyatÄ• â€™ p
kÄ• raá¹‡opacÄ• rena ``kapimiddhaâ€™â€™ ntipavuccati. yaÃ±ceva ``kapimiddhapareto kh
passatÄ«â€™â€™ ti (Mil V 3.5 thokaá¹ƒ visadisaá¹ƒ) vuttanti.

__yaá¹ƒ_ \Ne 160/ __taá¹ƒ Ä• pattivuá¹-á¹-hÄ• na_nti ettha yena vinayakammena tato vuá¹-
idhaÄ• pattivuá¹-á¹-hÄ• naá¹ƒ nÄ• ma. __avayave samÅ«havohÄ• rena vÄ• _ti ettha sÄ• kh
rukkhacchedakotivuccatÄ«tiÄ• di nidassanaá¹ƒ, vedanÄ• kkhandhÄ• di ruá¸·hÄ«saddassa n
mayÄ• _tivÄ«maá¹ƒsanapadassa tassa kiriyaá¹ƒ sandhÄ• ya, mocane ca sanniá¹-á¹-hÄ• na
muccanapakatiyÄ• cÄ• ti vuttaá¹ƒ.

<240> __geha_nti paÃ±cakÄ• maguá¹‡Ä• . __vanabhaá¹…giya_nti pÄ• bhatikaá¹ƒ. sampay
``assÄ• doâ€™â€™ ti vutto. __supantassa cÄ• _ti idaá¹ƒ kapimiddhapareto viya bhavaá¹…
supantaá¹ƒ sandhÄ• ya vuttanti, vÄ«maá¹ƒsitabbaá¹ƒ. __jagganatthÄ• yÄ• _ti sodhanatthÄ

<266> ``dÄ• rudhÄ«talikalepacittÄ• naá¹ƒ aá¹…gajÄ• tapaá¹-inijjhÄ• nepi dukkaá¹-aâ€™â€
``uppannepariá¸·Ä• he mocanarÄ• gajoâ€™â€™ ti likhanti. vÄ• likÄ• ya vÄ• ``hatthikÄ• ma
etthaviya ``Ä• patti tvaâ€™â€™ nti sabbattha pÄ• á¹-ho. ``ehi me tvaá¹ƒ, Ä• vuso sÄ• maá¹
gaá¹‡hÄ• hÄ«â€™â€™ ti Ä• gatattÄ• ``vacÄ«kammaâ€™â€™ ntipi vattuá¹ƒ yuttaá¹ƒ viya
``evaá¹ƒ karohÄ«â€™â€™ ti Ä• á¹‡attiyÄ• pi \Be 180/ Ä• patti siyÄ• ti saá¹…karaá¹ƒhoti. ta
gahetabbanti keci.

<267> ``pupphÄ• valiyaá¹ƒ sÄ• savaá¸·iyaâ€™â€™ nti duvidho kira.

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

<270> ``otiá¹‡á¹‡oâ€™â€™ ti iminÄ• ssa sevanÄ• dhippÄ• yatÄ• dassitÄ• . ``vipariá¹‡aten
saddhiâ€™â€™ nti iminÄ• ssa vÄ• yÄ• mo dassito. ``saddhiâ€™â€™ nti hi padaá¹ƒ saá¹ƒy
samÄ• gamo allÄ«yanaá¹ƒ. kena cittena? vipariá¹‡atena cittena, na pattapaá¹-iggahaá¹‡Ä•
adhippÄ• yo. ``kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• â€™â€™ ti iminÄ• ssavÄ• yamato p
hoti. vÄ• yamitvÄ• phassaá¹ƒ paá¹-ivijÄ• nanto hi samÄ• pajjatinÄ• ma. evamassa tivaá¹…
atha vÄ• __otiá¹‡á¹‡o_. kena? vipariá¹‡atenacittena yakkhÄ• dinÄ• satto viya. upayogatth
karaá¹‡avacanaá¹ƒ. otiá¹‡á¹‡o vipariá¹‡ataá¹ƒ \Ne 161/ cittaá¹ƒ kÅ«pÄ• diá¹ƒ viya satto. ath
uttiá¹‡á¹‡o bhavissÄ• mÄ«â€™â€™ ti bhikkhubhÄ• vaá¹ƒupagato, tato uttiá¹‡á¹‡Ä• dhippÄ
hetubhÅ«tena tameva rÄ• gaá¹ƒ __otiá¹‡á¹‡o_. mÄ• tugÄ• mena attano samÄ«paá¹ƒ Ä• ga
etena mÄ• tugÄ• massa sÄ• rattatÄ• vÄ• hotu virattatÄ• vÄ• , sÄ• idha appamÄ• á¹‡Ä• ,
kÄ• yasaá¹ƒsagge viya ubhinnaá¹ƒsÄ• rattatÄ• ya payojanaá¹ƒ atthi.

__kÄ• yasaá¹ƒsagga_nti ubhinnaá¹ƒ kÄ• yÄ• naá¹ƒ sampayogaá¹ƒ. __padabhÄ• jane_ pan
ajjhÄ• cÄ• rovuccatÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ samÄ• pajjanaá¹ƒ sandhÄ• ya, na kÄ• yas
kÄ• yasaá¹ƒsaggassa samÄ• pajjanÄ• hi ``ajjhÄ• cÄ• roâ€™â€™ ti vuccati. __aá¹-á¹-hakat
kÄ• yasaá¹ƒsaggo nÄ• ma, soatthato ajjhÄ• cÄ• ro hotÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ parato
``sevanÄ• dhippÄ• yo, naca kÄ• yena vÄ• yamati, phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• pattÄ«
vuttalakkhaá¹‡ena\Be 181/ virujjhatÄ«ti. phassapaá¹-ivijÄ• nanÄ• ya hi saá¹ƒsaggo dÄ«pito
ajjhÄ• cÄ• rohoti, kathaá¹ƒ anÄ• patti hotÄ«ti. suvuttametaá¹ƒ, kintu ``kÄ• yasaá¹ƒsaggaá¹ƒ
tipadaá¹ƒ uddharitvÄ• ``ajjhÄ• cÄ• ro vuccatÄ«â€™â€™ ti ubhinnampi padÄ• naá¹ƒ sÄ• m
samÄ• pajjitabbÄ• bhÄ• vesamÄ• pajjanÄ• bhÄ• vena ``so atthato ajjhÄ• cÄ• ro hotÄ«â€™

``hatthaggÄ• haá¹ƒ vÄ• â€™â€™ ti ettha hatthena sabbopi upÄ• dinnako kÄ• yo saá¹…gal
bhinnasantÄ• notappaá¹-ibaddho hatthÄ• laá¹…kÄ• rÄ• di. veá¹‡iggahaá¹‡ena anupÄ• dinn
kesalomanakhadantÄ• dikokammapaccayautusamuá¹-á¹-hÄ• no gahitoti veditabbaá¹ƒ. tene

``anupÄ• dinnakenapikenaci kesÄ• dinÄ• upÄ• dinnakaá¹ƒ vÄ• anupÄ• dinnakaá¹ƒ vÄ• p
saá¹…ghÄ• disesaá¹ƒÄ• pajjatiyevÄ• â€™â€™ ti (Sp (to Vin III) II 274). tena anupÄ• dinnak
kesalomÄ• dÄ«naá¹ƒaá¹…gabhÄ• vo veditabbo. evaá¹ƒ santepi ``phassaá¹ƒ paá¹-ijÄ• nÄ• t
saá¹…ghÄ• diseso. phassassa appaá¹-ivijÄ• nanato duvaá¹…gasampattiyÄ• dukkaá¹-aâ€™
pÄ• á¸·iaá¹-á¹-hakathÄ• nayena virujjhatÄ«tice? na, tadatthajÄ• nanato. phuá¹-á¹-habhÄ• va
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti nÄ• ma, ayameko attho, tasmÄ• mÄ• tugÄ• massa, attano ca
kesÄ• dÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒphuá¹-á¹-habhÄ• vaá¹ƒ phusitvÄ• taá¹ƒ sÄ• diyanaá¹
nÄ• ma, na kÄ• yaviÃ±Ã±Ä• á¹‡uppattiyÄ• eva. anekantikaÃ±hettha kÄ• yaviÃ±Ã±Ä• á¹‡aá
kÄ• yena, anupÄ• dinnakena vÄ• kÄ• yena bhikkhuno upÄ• dinnakakÄ• ye phuá¹-á¹-he pa
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati, teneva phassaá¹ƒ paá¹-ivijÄ• nÄ• ti nÄ• ma so hoti. anup
appasannakÄ• yindriyo vÄ• hoti, timiravÄ• tena upahatakÄ• yo \Ne 162/ vÄ• tassa kÄ• yav
na ca tena phassaá¹ƒ paá¹-ivijÄ• nÄ• ti nÄ• ma, kevalaá¹ƒsevanÄ• dhippÄ• yena vÄ• yamit
samÄ• pajjanto phassaá¹ƒ paá¹-ivijÄ• nÄ• ti nÄ• mamanoviÃ±Ã±Ä• á¹‡ena, tena vuttaá¹ƒ ``
samÄ• pajjeyyÄ• ti iminÄ• ssa vÄ• yamatophassapaá¹-ivijÄ• nanÄ• dassitÄ• â€™â€™ ti. a
kÄ• yapaá¹-ibaddhena vÄ• nissaggiyenavÄ• phuá¹-á¹-ho kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppÄ• d
paá¹-ivijÄ• nÄ• ti nÄ• ma, tasmÄ• vuttaá¹ƒ ``anekantikaÃ±hettha \Be 182/ kÄ• yaviÃ±Ã±Ä•
vatthaá¹ƒ pÄ• rupitvÄ• niddÄ• yantaá¹ƒmÄ• tugÄ• maá¹ƒ kÄ• yasaá¹ƒsaggarÄ• gena vatth
phusanto vatthantarena nikkhantalomasamphassaá¹ƒappaá¹-ivijÄ• nantopi sevanÄ• dhippÄ
phassaá¹ƒ paá¹-ivijÄ• nÄ• ti nÄ• ma, saá¹…ghÄ• disesaá¹ƒ Ä• pajjati. ``nÄ«laá¹ƒ ghaá¹-á¹-e
ghaá¹-á¹-eti, saá¹…ghÄ• disesoâ€™â€™ tihi vuttaá¹ƒ. ayaá¹ƒ dutiyo attho. evaá¹ƒ anekatth
duviÃ±Ã±eyyÄ• dhippÄ• yato ca__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ phassapaá¹-ivijÄ• nana
tasmiÃ±hi vutte á¹-hÄ• nametaá¹ƒvijjati, yaá¹ƒ bhikkhu saá¹…ghÄ• disesaá¹ƒ Ä• pajjitvÄ• pi
saá¹ƒsaggo diá¹-á¹-ho, na came lomaghaá¹-á¹-anena kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ uppannaá¹ƒ
cÄ• haá¹ƒ na phassaá¹ƒ paá¹-ivijÄ• nÄ• mÄ«tianÄ• pannasaÃ±Ã±Ä« siyÄ• ti na vuttaá¹ƒ, ap
paá¹-ivijÄ• nÄ• ti, na ca phassaá¹ƒpaá¹-ivijÄ• nÄ• tÄ«â€™â€™ ti ca etesaá¹ƒ padÄ• naá¹ƒ
vuttanayaá¹ƒ dassetvÄ• so paÃ±Ã±Ä• petabbo. ettÄ• vatÄ• na tadatthajÄ• nanatoti kÄ• ra

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<271> __ ``rattaá¹ƒ cittaá¹ƒ imasmiá¹ƒ atthe adhippetaá¹ƒ vipariá¹‡ataâ€™â€™ _nti kiÃ±cÄ
vuttaá¹ƒ, __vinÄ«tavatthÅ«su_ ``mÄ• tuyÄ• mÄ• tupemena Ä• masati ... pe ... Ä• pattidukk
vuttattÄ• kÄ• yasaá¹ƒsaggarÄ• geneva rattanti veditabbaá¹ƒ. tathÄ• ``mÄ• tugÄ• monÄ• m
kiÃ±cÄ• pi avisesena vuttaá¹ƒ, atha kho avinaá¹-á¹-hindriyÄ• va manussitthÄ«idhÄ• dhippet
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajji ... pe ... Ä• patti thullaccayassÄ• â€™â€™ tivuttattÄ• . ``n
ettÄ• vatÄ• siddhe ``na yakkhÄ« na petÄ« na tiracchÄ• nagatÄ• â€™â€™ tivacanaá¹ƒ avin
manussaviggahÄ• itthÄ« idha manussitthÄ« nÄ• ma. yakkhiÄ• dayohi attano jÄ• tisiddhena
manussaviggahÄ• pi hontÄ«ti dassanatthaá¹ƒvuttaá¹ƒ. tÄ• su yakkhÄ« thullaccayavatthu ho

yakkhiyÄ• kÄ• yasaá¹ƒsaggenathullaccayassa vuttattÄ• . tadanulomattÄ• petitthÄ«, devitth
tiracchÄ• nagatitthÄ«dukkaá¹-avatthu. tiracchÄ• nagatamanussaviggahitthÄ« ca thullaccaya
__vibhaá¹…ge_pana ``manussitthÄ« ca hoti manussitthisaÃ±Ã±Ä«â€™â€™ ti pÄ• á¸·iyÄ•
ca hotiyakkhisaÃ±Ã±Ä«â€™â€™ tiÄ• divacane sati yakkhiÄ• dÄ«naá¹ƒ anitthitÄ• pasaá¹…g
itthisaÃ±Ã±Ä«â€™â€™ tiÄ• dimhi yakkhiÄ• dÄ«naá¹ƒ antokaraá¹‡e sati tÄ• saá¹ƒ
saá¹…ghÄ• disesavatthubhÄ• vappasaá¹…gatoca yakkhiÄ• dayo na vuttÄ• ti veditabbÄ• . e
`aÃ±Ã±ataro bhikkhutiracchÄ• nagatitthiyÄ• kÄ• ya ... pe ... dukkaá¹-assÄ• â€™ ti ettha am
pÄ• katikatiracchÄ• nagatitthÄ«adhippetÄ• , tasmÄ• dukkaá¹-aá¹ƒ vuttaá¹ƒ. `itthÄ« ca hoti
tiracchÄ• nagatasaÃ±Ã±Ä«ti tiracchÄ• nagatÄ• ca hoti itthisaÃ±Ã±Ä«â€™ tiÄ• divÄ• resupi
adhippeto, so ca tiracchÄ• nagatapurisova. teneva duá¹-á¹-hullavÄ• cÄ• attakaÄ• mapÄ• ric
manussapurisapaá¹-isaá¹ƒyuttavÄ• rÄ• viya tiracchÄ• napaá¹-isaá¹ƒyuttavÄ• rÄ• pi nÄ• gat
paá¹‡á¸• akoti idha manussapaá¹‡á¸• akova, purisoti ca idha manussapurisova Ä• gato, tas
amanussapaá¹‡á¸• ako amanussapurisotiracchÄ• nagatitthÄ« tiracchÄ• nagatapaá¹‡á¸• ak
manussÄ• manussatiracchÄ• nagataubhatobyaÃ±janakÄ• cÄ• tiaá¹-á¹-ha janÄ• idha nÄ• g
vatthusaÃ±Ã±Ä• vimatibhedavasena Ä• pattibhedÄ• bhedavinicchayo, anÄ• gatavÄ• ragaá¹
veditabbÄ• , tathÄ• tesaá¹ƒ dukamissakÄ• divÄ• rÄ• , Ä• pattianÄ• pattibhedavinicchayoca
amanussapaá¹‡á¸• akaamanussapurisatiracchÄ• nagatitthitiracchÄ• nagatapaá¹‡á¸• akÄ• t
amanussitthimanussaubhatobyaÃ±janakÄ• thullaccayavatthukÄ• ,
amanussaubhatobyaÃ±janakÄ• tiracchÄ• nagataubhatobyaÃ±janakÄ• dukkaá¹-avatthukÄ•
amanussitthiyÄ• anÄ• gatattÄ• amanussapaá¹‡á¸• akÄ• , ubhatobyaÃ±janakÄ• purisÄ• c
tiracchÄ• nagatitthipaá¹‡á¸• akaubhatobyaÃ±janakÄ• tiracchÄ• nagatapurisena samÄ• nag
manussaubhatobyaÃ±janako manussapaá¹‡á¸• akena samÄ• nagatikattÄ• anÄ• gatoâ€™â
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 281) pana ``nÄ• gamÄ• á¹‡avikÄ• yapi
supaá¹‡á¹‡amÄ• á¹‡avikÄ• yapikinnariyÄ• pi gÄ• viyÄ• pi dukkaá¹-amevÄ• â€™â€™ ti vutt
gahetabbaá¹ƒ.

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- ``na, bhikkhave, tiracchÄ• nagatassa nisinnaparisÄ• ya pÄ• t
uddisitabbaâ€™â€™ nti (Vin I 183) ettha ``tiracchÄ• nagatoti yassa upasampadÄ• paá¹-ikk
nidÄ• navaá¹‡á¹‡anÄ•) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• tiracchÄ• nagatamanussavigg
pÄ• katikatiracchÄ• nagatatovisiá¹-á¹-ho, tathÄ• yakkhapetatiracchÄ• nagatamanussavigga
``tiracchÄ• nagatassa ca dukkhuppattiyaá¹ƒapica dukkaá¹-amevÄ• â€™â€™ ti ettha \Be 18
``patanarÅ«paá¹ƒ pamÄ• á¹‡aá¹ƒ, na maraá¹‡arÅ«paâ€™â€™ nti ettha Ä• pattivisesavaca
yakkhassa vÄ• petassa vÄ• paá¹‡á¸• akassa vÄ• tiracchÄ• nagatamanussaviggahassa vÄ
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ kÄ• yena kÄ• yaá¹ƒÄ• masati, Ä• patti thullaccayassÄ• â€™
sÄ• maÃ±Ã±ena \Ne 164/ vacanato ca so visiá¹-á¹-hotisiddhaá¹ƒ. visiá¹-á¹-hattÄ• ca
tiracchÄ• nagatamanussaviggahitthiyÄ• kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantassÄ• tivisesc
Ä• pattivisesena bhavitabbaá¹ƒ. yadi kÄ• yasaá¹ƒsaggasikkhÄ• padetiracchÄ• nagatamanu
rÅ«pasÄ• maÃ±Ã±ena saÃ±Ã±Ä• virÄ• gattÄ• sambhavato duá¹-á¹-hullavÄ• cÄ• attakÄ• m

vattabbÄ• bhaveyya, sÄ• cÄ• nÄ• gatÄ• . sarÅ«pena saá¹ƒkhittavÄ• rattÄ• nÄ• gatÄ• ti c
tiracchÄ• nagato ca ubhinnaá¹ƒ itthisaÃ±Ã±Ä«ti idha Ä• gatattÄ• purisaliá¹…ganiddeso na
tiracchÄ• nagatapuriso ca idha Ä• gato, tiracchÄ• nagatamanussaviggahitthiyÄ• __pÄ• á¸·i
anÄ• gatÄ• yapidukkaá¹-ameva __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• ti imassa vacanassa kÄ
pariyesitabbÄ• ti adhippÄ• yo. idaá¹ƒ na yujjati. kasmÄ• ? itthÄ«naá¹ƒ, purisÄ• naÃ±ca ekat
purisaliá¹…gasabbhÄ• vato. idha tiracchÄ• nagatapurisapaá¹‡á¸• akitthiyo tissopi ekato san
``tiracchÄ• nagatoâ€™â€™ tivuttaá¹ƒ.

tattha ca manussaviggahÄ• manussaviggahesu itthipaá¹‡á¸• akapurisasaÃ±Ã±itÄ• yathÄ•
duá¹-á¹-hullavÄ• cÄ• disikkhÄ• padadvaye vÄ• rÄ• naá¹ƒ saá¹ƒkhittattÄ• purisatiracchÄ• n
yathÄ• vuttesuÄ• patti, tathÄ• tatthÄ• pi. aÃ±Ã±athÄ• purisaá¹ƒ obhÄ• santassa ca anÄ• p
obhÄ• santassaca thullaccayanti __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. tasmÄ• te v
paÃ±Ã±Ä• yantÄ«ti. viseso ca paá¹‡á¸• ake, purise, tiracchÄ• nagate ca itthisaÃ±Ã±issa att
dukkaá¹-aá¹ƒvuttaá¹ƒ, tasmÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttameva pamÄ• á¹‡anti dvinna
yuttivÄ• kÄ• raá¹‡aá¹ƒ vÄ• atirekaá¹ƒ dissati, taá¹ƒ vicÄ• retvÄ• gahetabbanti Ä• ricayo. e
suá¹-á¹-hu vicÄ• retvÄ• kathetabbaá¹ƒ.

tattha __pÄ• á¸·iyaá¹ƒ_ Ä• gatavÄ• ragaá¹‡anÄ• tÄ• va evaá¹ƒ saá¹…khepato veditabbÄ•
vÄ• rÄ• paá¹‡á¸• akapurisatiracchÄ• nagatamÅ«lakÄ• ca paÃ±ca paÃ±cÄ• ti vÄ«sati vÄ• r
tathÄ• dumÅ«lakÄ• vÄ«sati, missakamÅ«lakÄ• vÄ«satÄ«ti saá¹-á¹-hi \Be 185/ vÄ• rÄ• , tÄ
honti. ekekasmiá¹ƒ vÄ«satike ekekamÅ«lavÄ• raá¹ƒ gahetvÄ• kÄ• yenakÄ• yapaá¹-ibaddh
sattapaÃ±Ã±Ä• sa vÄ• rÄ• saá¹ƒkhittÄ• , tathÄ• kÄ• yapaá¹-ibaddhenakÄ• yavÄ• rÄ• tay
evaá¹ƒ kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhavÄ• repi nissaggiyenakÄ• yavÄ• repi niss
kÄ• yapaá¹-ibaddhavÄ• repi nissaggiyena nissaggiyavÄ• repi tayo tayovÄ• rÄ• vuttÄ• , ses
channaá¹ƒ tikÄ• naá¹ƒ vasena aá¹-á¹-hÄ• rasa vÄ• rÄ• Ä• gatÄ• tisarÅ«pato vuttÄ• , sesÄ•
tÄ«á¹‡i vÄ• rasatÄ• ni saá¹ƒkhittÄ• ni. tatoparaá¹ƒ mÄ• tugÄ• massa sÄ• rattapakkhe kÄ• y
vaá¸• á¸• hetvÄ• pubbe vuttÄ• aá¹-á¹-hÄ• rasa vÄ• rÄ• Ä• gatÄ• ti ekavÄ«sati vÄ• rÄ• sa
navanavutÄ• dhikÄ• ni tÄ«á¹‡i vÄ• rasatÄ• nisaá¹ƒkhittÄ• ni. tato paraá¹ƒ Ä• pattÄ• nÄ• pa
cattÄ• ro sevanÄ• dhippÄ• yamÅ«lakÄ• cattÄ• romokkhÄ• dhippÄ• yamÅ«lakÄ• ti dve catu

tatthÄ• yaá¹ƒ viseso --- yadidaá¹ƒ mÄ• tikÄ• ya parÄ• masanapadaá¹ƒ, tena yasmÄ• Ä• m
chupanapariyosÄ• nÄ• nidvÄ• dasapi padÄ• ni gahitÄ• ni, tasmÄ• paduddhÄ• raá¹ƒ akatvÄ
chupanaâ€™â€™ ntiÄ• ha. __parÄ• masanaá¹ƒ_ nÄ• ma Ä• masanÄ• . ``chupanaâ€™â€™
visuá¹ƒekattaá¹ƒ bhaveyyÄ• ti veditabbaá¹ƒ. itthÄ« ca hoti itthisaÃ±Ã±Ä« cÄ• ti imasmiá¹ƒ p
dvÄ• dasapi Ä• masanÄ• dÄ«ni yojetvÄ• dassitÄ• ni. tato paraá¹ƒ Ä• dimhi dve padÄ• nÄ«
itarÄ• ni saá¹ƒkhittÄ• nÄ«ti veditabbÄ• ni. nissaggiyena kÄ• yavÄ• rÄ• dÄ«supana sabbÄ• l
Ä• masanamevekaá¹ƒ Ä• gataá¹ƒ, netarÄ• ni. ``saÃ±copeti haratÄ«â€™â€™ tipÄ• á¹-ho, sa
__gaá¹‡á¹-hipadesu_ pana __ ``purimanayenevÄ• _ti rajjuvatthÄ• dÄ«hi parikkhipaneâ€™â

``purimanayenevÄ• _ti sammasanÄ•  hotÄ«â€™â€™ ti ca ``veá¹‡iggÄ• he Ä• pattiyÄ• paÃ±
saá¹…ghÄ• disesoâ€™â€™ ti ca ``taá¹ƒ pakÄ• setuá¹ƒ __upÄ• dinnakena hÄ«_tiÄ• divutta

__yathÄ• niddiá¹-á¹-haniddese_ti imasmiá¹ƒyeva yathÄ• niddiá¹-á¹-he niddese. ``sadisaá¹ƒ
tÄ• disaá¹ƒ aggahesÄ«ti garukaá¹ƒ tattha kÄ• rayeti attho, kÄ• yasaá¹ƒsaggavibhaá¹…ge v
kÄ• yapaá¹-ibaddhachupanako. __gahaá¹‡e cÄ• _ti gahaá¹‡aá¹ƒ vÄ• . __virÄ• gite_tiviradd
kÄ• yasaá¹ƒsaggarÄ• gena \Be 186/ rattaá¹ƒ, attanÄ• adhippetantiattho. ``mÄ• tubhaginiÄ•
gaá¹‡hissÄ• mÄ«â€™â€™ ti virattaá¹ƒ Ã±Ä• tipemavasena gaá¹‡hi, ettha dukkaá¹-aá¹ƒ yut
``kÄ• yasaá¹ƒsaggarÄ• gaá¹ƒ vÄ• sÄ• rattaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti virattaá¹ƒmÄ•
gaá¹‡hi. ettha __mahÄ• sumatthera_vÄ• dena thullaccayaá¹ƒ ``kÄ• yaá¹ƒgaá¹‡hissÄ• mÄ«
kÄ• yappaá¹-ibaddhaá¹ƒ gaá¹‡hÄ• ti, thullaccayanti laddhikattÄ• . ``itthÄ« ca hotiitthisaÃ±Ã±
bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yena kÄ• yaá¹ƒ Ä• masati, Ä• pattisaá¹…ghÄ• disesassÄ• â€
vacanato saá¹…ghÄ• disesopi khÄ• yati. ``virattaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ tisÄ• rattaá
saá¹…ghÄ• disesova khÄ• yati ``nÄ«laá¹ƒ ghaá¹-á¹-essÄ• mÄ«â€™ ti kÄ• yaá¹ƒ ghaá¹-á¹-e
vacanato. ettha pana ``na pubbabhÄ• ge kÄ• yasaá¹ƒsaggarÄ• gattÄ• â€™â€™ ti __anuga
vuttaá¹ƒ. keci pana ``garukÄ• pattibhayena `nÄ«lameva ghaá¹-á¹-essÄ• mÄ«â€™ ti vÄ• yÄ•
pubbabhÄ• ge tassa `kÄ• yapaá¹-ibaddhaá¹ƒ ghaá¹-á¹-essÄ• mÄ«â€™ ti pavattattÄ• dukka
vadanti. __dhammasiritthero_ ``evarÅ«pe saá¹…ghÄ• disesoâ€™â€™ ti vadati kira. ``itthiub
purisaubhatobyaÃ±janakapurise vuttanayena Ä• pattibhedo, itthiliá¹…gassa paá¹-icchannak
Ä• pattÄ«â€™â€™ ti vadanti.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<281> __tiá¹‡aá¹‡á¸• upaka_nti \Ne 166/ hiriverÄ• dimÅ«lÄ• ni gahetvÄ• kattabbaá¹ƒ.
__tÄ• lapaá¹‡á¹‡amuddika_ntitÄ• lapaá¹‡á¹‡amayaá¹ƒ aá¹…gulimuddikaá¹ƒ, tena tÄ• lapaa
kaá¹-isuttakaá¹ƒ, kaá¹‡á¹‡apiá¸·andhanÄ• disabbaá¹ƒ na vaá¹-á¹-atÄ«ti siddhaá¹ƒ. tambapa
itthirÅ«paá¹ƒ likhitaá¹ƒ, kaá¹-ikapaá¹-aÃ±ca na chupantikira. Ä• karato muttamatto. __ratana
alaá¹…kÄ• ratthaá¹ƒ kato kaÃ±canalatÄ• divinaddho. __suvaá¹‡á¹‡ena saddhiá¹ƒ yojetvÄ•
suvaá¹‡á¹‡arasaá¹ƒ pakkhipitvÄ• pacitvÄ• . __bÄ«jato_dhÄ• tupÄ• sÄ• á¹‡ato __paá¹-á¹-h
kappatÄ«_ti ``tumhÄ• kaá¹ƒ pesitaâ€™â€™ nti vuttattÄ• . ``cetiyassa pÅ«jaá¹ƒ karothÄ• â€
kira. __bubbuá¸·akaá¹ƒ_ tÄ• rakaá¹ƒ. Ä• rakÅ«á¹-alohampi jÄ• tarÅ«pagatikameva.

vuttaÃ±hetaá¹ƒ __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``Ä• rakÅ«á¹-alohaá¹ƒ suvaá¹‡á¹‡asadisameva, suvaá¹‡á¹‡aá¹ƒ anulometi, anÄ• mÄ• saâ€

``bhesajjatthÄ• ya \Be 187/ pana vaá¹-á¹-atÄ«â€™â€™ ti vacanato __mahÄ• aá¹-á¹-hakath
vuttanayekadesopianuÃ±Ã±Ä• to hotÄ«ti tattha tattha adhippÄ• yaá¹ƒ Ã±atvÄ• vibhÄ• veta

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<283> tatiye tayo saá¹…ghÄ• disesavÄ• rÄ• tayo thullaccayavÄ• rÄ• tayo dukkaá¹-avÄ• rÄ
kÄ• yapaá¹-ibaddhavÄ• rÄ• tidvÄ• dasa vÄ• rÄ• sarÅ«pena Ä• gatÄ• . tattha tayo saá¹…gh
dutiyasikkhÄ• pade vuttÄ• titiá¹‡á¹‡aá¹ƒ vÄ«satikÄ• naá¹ƒ ekekamÅ«lÄ• vÄ• rÄ• ti veditabb
paá¹‡á¹‡Ä• savÄ• rÄ• saá¹ƒkhittÄ• honti, aÃ±Ã±athÄ• itthÄ« ca hoti vematiko sÄ• ratto ca
naá¹ƒitthiyÄ• vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati ... pe
itthÄ« ca hoti paá¹‡á¸• akapurisasaÃ±Ã±Ä« tiracchÄ• nagatasaÃ±Ã±Ä« sÄ• ratto ca, bhikkh
itthiyÄ• vaccamaggaá¹ƒ passÄ• vamaggaá¹ƒ Ä• dissa vaá¹‡á¹‡ampi bhaá¹‡ati akkosatipi, Ä
paá¹‡á¸• ako ca hoti paá¹‡á¸• akasaÃ±Ã±Ä« sÄ• ratto ca, bhikkhu ca naá¹ƒ paá¹‡á¸• akass
Ä• dissavaá¹‡á¹‡ampi bhaá¹‡ati, Ä• patti thullaccayassÄ• ti evamÄ• dÄ«naá¹ƒ Ä• pattiá¹-á¹
anÄ• pattiá¹-á¹-hÄ• natÄ• \Ne 167/ Ä• pajjeyya, na cÄ• pajjati, paá¹‡á¸• ake itthisaÃ±Ã±iss
dÄ«petuá¹ƒ ``itthÄ« ca paá¹‡á¸• akoca ubhinnaá¹ƒ itthisaÃ±Ã±Ä« Ä• patti saá¹…ghÄ• dises
vuttattÄ• ``paá¹‡á¸• akepaá¹‡á¸• akasaÃ±Ã±issa thullaccayaâ€™â€™ nti vuttameva hoti, t
saá¹ƒkhittavÄ• resu thullaccayaá¹-á¹-hÄ• nethullaccayaá¹ƒ, dukkaá¹-aá¹-á¹-hÄ• ne dukkaá¹
veditabbaá¹ƒ. tathÄ• ``itthÄ«ca hoti vematiko sÄ• ratto ca, bhikkhu ca naá¹ƒ itthiyÄ• vacca
passÄ• vamaggaá¹ƒ á¹-hapetvÄ• adhakkhakaá¹ƒ ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• dissa v
thullaccayassÄ• â€™â€™ tiÄ• dinÄ• nayena thullaccayakhettepi yathÄ• sambhavaá¹ƒ uddh
hoti vematikosÄ• ratto ca, bhikkhu ca naá¹ƒ itthiyÄ• kÄ• yapaá¹-ibaddhaá¹ƒ Ä• dissa vaá¹‡
... dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• nayena kÄ• yapaá¹-ibaddhavÄ• rÄ• pi yathÄ• sambh
kÄ• yappaá¹-ibaddhavÄ• rattikaá¹ƒviya nissaggiyavÄ• rattikaá¹ƒ labbhamÄ• nampi Ä• pattiv
uddhaá¹-aá¹ƒ. kÄ• yappaá¹-ibaddhavÄ• rattikepana dinnanayattÄ• tampi tadanulomÄ• vÄ•
uddharitabbÄ• . sabbattha na-viÃ±Ã±Å«taruá¹‡adÄ• rikÄ• , mahallikÄ• ummattikÄ• dikÄ• c
pÄ• katikÄ• tiracchÄ• nagatitthÄ«naá¹ƒ, tathÄ• paá¹‡á¸• akÄ• dayopÄ«ti veditabbÄ• . sesa
veditabbaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<285> __vuttanayamevÄ• _ti ``kÄ• yasaá¹ƒsagge itthilakkhaá¹‡enÄ• â€™â€™ ti likhitaá¹ƒ.
tikira mahÄ• aá¹-á¹-hakathÄ• pÄ• á¹-ho. __sÄ«saá¹ƒ na etÄ«_ti akkosanaá¹ƒ na hoti, ghaá¹
tatrÄ• yaá¹ƒ viseso --- imehi tÄ«hi ghaá¹-ite eva saá¹…ghÄ• diseso vaccamaggapassÄ• var
niyatavacanattÄ• , accoá¸·Ä• rikattÄ• vÄ• , na aÃ±Ã±ehi animittÄ• sÄ«tiÄ• dÄ«hi aá¹-á¹-ha
dhuvalohitÄ• si, dhuvacoá¸·Ä• si, paggharaá¹‡Ä«si, itthipaá¹‡á¸• akÄ• si, vepurisikÄ• sÄ«ti
aniyatavacanÄ• ni, animittÄ• si, nimittamattÄ• sÄ«ti dve padÄ• ni anaccoá¸·Ä• rikÄ• nica, ya
``saá¹…ghÄ• disesaá¹ƒ na janentÄ«â€™â€™ ti vuttÄ• ni, tasmÄ• tÄ• ni thullaccayavatthÅ«

viya akkosamattattÄ• dukkaá¹-avatthÅ«nÄ«ti eke. itthipaá¹‡á¸• akÄ• si, vepurisikÄ• sÄ«ti e
sakalasarÄ«rasaá¹‡á¹-hÄ• nabhedadÄ«pakÄ• ni suddhÄ• ni saá¹…ghÄ• disesaá¹ƒna janen
itarÄ• ni janenti asÄ• maÃ±Ã±attÄ• . tÄ• ni hi passÄ• vamaggamevadÄ«penti sikharaá¹‡Ä«
__ubhatobyaÃ±janÄ• sÄ«_ti vacanaá¹ƒ pana purisanimittenaasaá¹…ghÄ• disesavatthunÄ•
purisaubhatobyaÃ±janakassa ca itthinimittaá¹ƒ paá¹-icchannaá¹ƒ, purisanimittaá¹ƒ pÄ• kaá¹
janeti, kathaá¹ƒ animittÄ• sÄ«tiÄ• dipadÄ• nina saá¹…ghÄ• disesaá¹ƒ janentÄ«ti eke, taá¹ƒ
nimittÄ• dhivacanato, ``methunupasaá¹ƒhitÄ• hisaá¹…ghÄ• disesoâ€™â€™ ti mÄ• tikÄ• ya
methunupasaá¹ƒhitÄ• hipi \Ne 168/ obhÄ• sane paá¹-ivijÄ• nantiyÄ• saá¹…ghÄ• diseso, ap
thullaccayaá¹ƒ, itarehi obhÄ• sane paá¹-ivijÄ• nantiyÄ• thullaccayaá¹ƒ, appaá¹-ivijÄ• nantiy
sabbaá¹ƒ suá¹-á¹-hu vicÄ• retvÄ• gahetabbaá¹ƒ.

<287> __hasanto_ti yaá¹ƒ uddissa bhaá¹‡ati, sÄ• ce paá¹-ivijÄ• nÄ• ti, saá¹…ghÄ• diseso.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<289> ``paá¹-ivuttaá¹ƒ \Be 189/ nÄ• mÄ• â€™â€™ ti pÄ• á¹-ho. __no_-saddo adhiko. ``akk
ti vadanti, taá¹ƒ Ä• vajjanasamanantaravidhinÄ• sameti ce, gahetabbaá¹ƒ.

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<290> catutthe tayo saá¹…ghÄ• disesavÄ• rÄ• Ä• gatÄ• , sesÄ• sattapaÃ±Ã±Ä• sa vÄ• rÄ
thullaccayadukkaá¹-Ä• pattikÄ• yasaá¹ƒkhittÄ• ti veditabbÄ• , tato aÃ±Ã±ataro asambhavat
sesayojanakkamo vuttanayenaveditabbo. __nagaraparikkhÄ• rehÄ«_ti pÄ• kÄ• raparikhÄ•
__setaparikkhÄ• ro_tisetÄ• laá¹…kÄ• ro, sÄ«lÄ• laá¹…kÄ• roti attho (Spk III 5.4). __cakkav
__vasalaá¹ƒ duggandha_nti nimittaá¹ƒ sandhÄ• yÄ• ha, tadeva sandhÄ• ya ``kiá¹ƒme pÄ• p
duggandhaâ€™â€™ nti vuttaá¹ƒ.

<291> __santike_ti yattha á¹-hito viÃ±Ã±Ä• peti. ``paá¹-hamaviggahe sace pÄ• á¸·ivasena
yojetÄ«tikÄ• mahetupÄ• ricariyÄ• attho. __sesa_nti `adhippÄ• yoâ€™ ti padaá¹ƒ byaÃ±jana
pÄ• á¸·ivasena kÄ• mahetu-padÄ• ni byaÃ±janÄ• ni tesaá¹ƒ tattha atthÄ• bhÄ• vato. evaá¹ƒ
viggahÄ• naá¹ƒ vasena yojitÄ• nÄ«ti apare vadantÄ«â€™â€™ ti vuttaá¹ƒ.

<295> etesu sikkhÄ• padesu methunarÄ• gena vÄ«tikkame sati saá¹…ghÄ• disesena anÄ•
aggadÄ• nanti. methunadhammaâ€™â€™ nti idaá¹ƒ kevalaá¹ƒ methunadhammassa vaá¹‡á¹‡
methunadhammÄ• dhippÄ• yena tadatthiyÄ• vuttanti veditabbaá¹ƒ, parassa bhikkhunokÄ•
vaá¹‡á¹‡abhaá¹‡ane \Ne 169/ dukkaá¹-aá¹ƒ. ``yo te vihÄ• re vasati, tassa aggadÄ• naá¹ƒde

pariyÄ• yavacanenapi dukkaá¹-aá¹ƒ. ``attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• seyya
sÄ«lavantaâ€™â€™ nti ca vuttattÄ• ti eke. paÃ±casu aá¹…gesu sabbhÄ• vÄ• saá¹…ghÄ•
gahetabbaá¹ƒ. __gaá¹‡á¹-hipade_ pana ``imasmiá¹ƒ \Be 190/ sikkhÄ• padadvayekÄ• yasaá
duá¹-á¹-hullattakÄ• mavacane thullaccayaâ€™ nti vadanti. __aá¹-á¹-hakathÄ• su_pana nÄ•
``ubhatobyaÃ±janako pana paá¹‡á¸• akagatikovÄ• â€™â€™ ti vadanti.

attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

<297> __ahamhi duggatÄ• _ti ahaá¹ƒ amhi duggatÄ• . __ahaá¹ƒ khvayyo_ti ettha ayyotibah

<298> __oyÄ• cantÄ«_ti nÄ«caá¹ƒ katvÄ• deve yÄ• canti. __Ä• yÄ• cantÄ«_ti uccaá¹ƒ katv
alaá¹…kÄ• rÄ• dÄ«hi __maá¹‡á¸• ito_ kesasaá¹ƒvidhÄ• nÄ• dÄ«hi __pasÄ• dhito_. ``maá¹‡
nti vadanti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<303> saha paridaá¹‡á¸• ena vattamÄ• nÄ• ti attho. chandavÄ• sinÄ« nÄ• ma ``piyÄ• piya
purisaá¹ƒ vÄ• setÄ«ti adhippÄ• yo. ``piyo piyaá¹ƒ vÄ• setÄ«â€™â€™ ti aá¹-á¹-hakathÄ• .

__taá¹ƒ kiriyaá¹ƒ sampÄ• dessatÄ«_ti avassaá¹ƒ Ä• rocentiyÄ• ce Ä• rocetÄ«ti attho. dvinn
Ä• roceti, saá¹…ghÄ• disesoti vinayavinicchaye ``vatthu oloketabbaâ€™â€™ ntivuttaá¹ƒ. va
``udÄ• yitthero_ gaá¹‡ikÄ• ya Ä• rocesÄ«â€™â€™ ti vuttaá¹ƒ. taá¹ƒ ``mÄ• tÄ• dÄ«nampiva
natthÄ«â€™â€™ ti aá¹-á¹-hakathÄ• vacanato nippayojanaá¹ƒ. __taá¹ƒ paneta_nti Ä• cariya
__mÄ• turakkhitaá¹ƒ brÅ«hÄ«_ti pesitassa gantvÄ• mÄ• tÄ• piturakkhitaá¹ƒ vadato tassa ta
sati visaá¹…ketameva, kasmÄ• ? ``piturakkhitÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vadantassavisaá¹…
itarathÄ• __Ä• di_-saddo niratthako siyÄ• . ekaá¹ƒ dasakaá¹ƒ itarenadasakena yojetvÄ• pu
sukkavissaá¹-á¹-hiyaá¹ƒ vuttanayattÄ• mÄ• turakkhitÄ• ya mÄ• tÄ• attanodhÄ«tusantikaá¹
gahetabbaá¹ƒ.

<338> __anabhinanditvÄ• _ti \Ne 170/ vacanamattameva, yadipi abhinandati, yÄ• va sÄ• sa
``vÄ«maá¹ƒsitoâ€™â€™ ti na vuccati. __sÄ• sanÄ• rocanakÄ• le_ti Ä• á¹‡Ä• pakassa \Be 1
__tatiyapade vuttanayenÄ• _ti ekaá¹…gasampattiyÄ• dukkaá¹-anti attho. __vatthugaá¹‡anÄ
ubhayavatthugaá¹‡anÄ• ya kira.

<339> __catutthe anÄ• pattÄ«_ti ettha pana ``paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati na paccÄ
anÄ• pattÄ«tiettha viya `gacchanto na sampÄ• deti, Ä• gacchanto visaá¹ƒvÄ• detÄ«â€™ ti a

bhavitabbantidassanatthaá¹ƒ vuttaâ€™â€™ nti vadanti, ekaccesu potthakesu ``atthÄ«â€™â

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<341> __alaá¹ƒvacanÄ«yÄ• _ti na vacanÄ«yÄ• , nivÄ• raá¹‡e __alaá¹ƒ_-saddo. __therapit
vadatÄ«ti attho. kiÃ±cÄ• pi ettha ``itthÄ« nÄ• ma manussitthÄ« na yakkhÄ« na petÄ«na tira
nÄ• ma manussapuriso na yakkhoâ€™â€™ tiÄ• di natthi, tathÄ• pi kÄ• yasaá¹ƒsaggÄ• dÄ«
itthÄ«vavatthÄ• nassa katattÄ• idhÄ• pi manussitthÄ« evÄ• ti paÃ±Ã±Ä• yati. methunapub
manussaubhatobyaÃ±janako ca thullaccayavatthukova hoti, sesÄ•
manussapaá¹‡á¸• akaubhatobyaÃ±janakatiracchÄ• nagatapurisÄ• dayodukkaá¹-avatthukÄ•
micchÄ• cÄ• rasÄ• sanaá¹…gasambhavatoti veditabbaá¹ƒ. yathÄ• sambhavaá¹ƒ pana vÄ•
paÃ±Ã±attiajÄ• nane viya alaá¹ƒvacanÄ«yabhÄ• vÄ• jÄ• nanepi acittakatÄ• veditabbÄ• . _
``imasmimpÄ«â€™â€™ ti vuttameva hoti. ``lekhaá¹ƒ netvÄ• paá¹-ilekhaá¹ƒÄ• rocitassÄ• p
saÃ±carittabhÄ• vamajÄ• nantassÄ• â€™â€™ ti vadanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<342> __yÄ• canÄ• _ti ``detha dethÄ• â€™â€™ ti codanÄ• . __viÃ±Ã±attÄ«_ti iminÄ• no a
``hatthakammaá¹ƒ yÄ• cito upakaraá¹‡aá¹ƒ, mÅ«laá¹ƒ vÄ• dassatÄ«â€™â€™ ti yÄ• cati, n
senÄ• sane obhÄ• saparikathÄ• dÄ«naá¹ƒ laddhattÄ• ti eke. __anajjhÄ• vutthaka_ntiassÄ•
\Ne 171/ __paribhuÃ±jitabba_nti ``sÅ«podanaviÃ±Ã±attidukkaá¹-aá¹ƒ \Be 192/hotÄ«â€™â€
garubhaá¹‡á¸• appahonakesÅ«ti vuttaá¹ƒ, tathÄ• pi yaá¹ƒ vatthuvasenaappaá¹ƒ hutvÄ• ag
haritÄ• lahiá¹…gulikÄ• di, taá¹ƒ yÄ• cituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti.

<344> __so kirÄ• _ti isi. tadÄ• ajjhagamÄ• __tadajjhagamÄ• _.

348-9__._ na hi sakkÄ• yÄ• canÄ• ya kÄ• tuá¹ƒ, tasmÄ• sayaá¹ƒ yÄ• citakehi upakaraá¹‡
__byaÃ±janaá¹ƒ sameti, _ na attho. kasmÄ• ? idha ubhayesaá¹ƒ adhippetattÄ• , taá¹ƒ dass
panÄ• â€™â€™ _tiÄ• dimÄ• ha. __idha vuttanayenÄ• _ti imasmiá¹ƒ sikkhÄ• padavibhaá¹…
``saÃ±Ã±Ä• cikÄ• yÄ• â€™â€™ ti vacanato karontenÄ• pi, ``parehi pariyosÄ• petÄ«â€™â€
kÄ• rÄ• pentenÄ• pipaá¹-ipajjitabbaá¹ƒ. __ubhopete_ kÄ• rakakÄ• rÄ• pakÄ• . __byaÃ±jana
``kÄ• rayamÄ• nenÄ• â€™â€™ ti hi byaÃ±janaá¹ƒ ``karontenÄ• â€™â€™ ti vutte vilomitaá¹
kÄ• rÄ• pento nÄ• ma hoti. __ ``idha vuttanayenÄ• _ti desitavatthukapamÄ• á¹‡ikanayena.
kÄ• rÄ• pentena vÄ• â€™ ti vacanato karontenÄ• pi parehi vippakataá¹ƒvattabbanti ce, tad
`yadi panÄ• tiÄ• dimÄ• hÄ• â€™â€™ â€™ ti __anugaá¹‡á¹-hipade_ vuttaá¹ƒ. ``saÃ±Ã±Ä• c
ti vacanavasena vuttaá¹ƒ. ``Ä• yÄ• mato ca vitthÄ• ratocÄ• â€™â€™ ti avatvÄ• vikappatth

gahitattÄ• ekatobhÄ• gepi vaá¸• á¸• hite Ä• pattieva. pamÄ• á¹‡ayuttamaÃ±co kira navavid
`catuhatthavitthÄ• rÄ• â€™ ti vacanena `tiriyaá¹ƒtihatthÄ• vÄ• â€™ ti vacanampi sameti `ya
tiÄ• disanniá¹-á¹-hÄ• navacanÄ• sambhavatoâ€™â€™ tivuttaá¹ƒ. __pamÄ• á¹‡ato Å«natara
catupaÃ±cahatthampi dÄ«ghato anatikkamitvÄ• vuttapamÄ• á¹‡ameva desitavatthu. adesita
pamÄ• á¹‡Ä• tikkantÄ• kuá¹-i eva pamÄ• á¹‡Ä• tikkantaá¹ƒ kuá¹-iá¹ƒ kareyyÄ• ti vuttattÄ• .
pÄ• á¹-ho. __anussÄ• vanÄ• nayenÄ• _ti ettha ``damiá¸·abhÄ• sÄ• yapi vaá¹-á¹-atÄ«â€™â

<353> __cÄ• rabhÅ«mi_ gocarabhÅ«mi. __na gahitÄ• _ti na vÄ• ritÄ• . __aá¹-á¹-hakathÄ• y
``kÄ• raá¹‡Ä• yaguttibandhanÄ• gÄ• raá¹ƒ, akaraá¹‡aá¹-á¹-hÄ• naá¹ƒ vÄ• dhammagandhik
gandhikÄ• â€™â€™ ti likhitaá¹ƒ. __dvÄ«hi balibaddehÄ«_ti heá¹-á¹-himakoá¹-iyÄ• kira \Be
Ä• vijjituá¹ƒna sakkÄ• chinnÄ• vaá¹-attÄ• , nigamanassÄ• pi __atthappakÄ• sanatthaá¹ƒ vu
__pÄ• cina_ntivatthu adhiá¹-á¹-hÄ• naá¹ƒ. __tadatthÄ• yÄ• _ti tacchanatthÄ• ya. __paá¹‡á¹
ullittÄ• valittakuá¹-imevapaá¹‡á¹‡acchadanaá¹ƒ. teneva __ ``sabhitticchadanaâ€™â€™ _nti
kira sabbaá¹ƒ vaá¹-á¹-ati. pubbe thokaá¹ƒ á¹-hapitaá¹ƒ puna vaá¸• á¸• hetvÄ• . __tasmi_nti
vÄ• tapÄ• ne vÄ• á¹-hapite. __paá¹-hamamevÄ• _ti ettha pattakÄ• le evÄ• ti kira __dhamm
upatissatthero_\Ne 172/ á¹-hapitakÄ• levÄ• ti kira. purimena lepassa aghaá¹-itattÄ• dutiyen
katattÄ• ubhinnampi anÄ• patti. sace Ä• á¹‡attena kataá¹ƒ, ``karoti vÄ• kÄ• rÄ• peti vÄ• â€
ubhinnaá¹ƒ sati attuddesikatÄ• ya, asati mÅ«laá¹-á¹-hasseva. heá¹-á¹-himappamÄ• á¹‡asan
sabbamattikÄ• mayaá¹ƒ kuá¹-iá¹ƒ karoto Ä• patti dukkaá¹-ena saá¹…ghÄ• disesoti Ä• cariya

<354> chattiá¹ƒsa catukkÄ• ni nÄ• ma adesitavatthukacatukkaá¹ƒ desitavatthukacatukkaá¹ƒ
pamÄ• á¹‡Ä• tikkantacatukkaá¹ƒpamÄ• á¹‡ikacatukkaá¹ƒ adesitavatthukapamÄ• á¹‡Ä• tikk
desitavatthukapamÄ• á¹‡ikacatukkanticha catukkÄ• ni, evaá¹ƒ samÄ• disativÄ• rÄ• dÄ«sup
__Ä• pattibhedadassanattha_ntiettha yasmÄ• ``sÄ• rambhe ce, bhikkhu, vatthusmiá¹ƒ apar
saá¹…ghÄ• disesoâ€™â€™ ti__mÄ• tikÄ• yaá¹ƒ_ avisesena vuttattÄ• sÄ• rambhaaparikka
micchÄ• gÄ• havivajjanatthaá¹ƒÄ• pattibhedo dassito, tasmÄ• vuttÄ• nÄ«ti adhippÄ• yo. __
kimatthaá¹ƒ__mÄ• tikÄ• yaá¹ƒ_ dukkaá¹-avatthu vuttanti ce? bhikkhÅ« abhinetabbÄ• vatth
vatthu desetabbaá¹ƒ. kÄ«disaá¹ƒ? anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, netaraá¹ƒ, itarasmi
vatthusmiá¹ƒ aparikkamaneâ€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsavasena Ä• gatattÄ• vuttaá¹ƒ. ya
sÄ• rambhaá¹ƒ, atthi anÄ• rambhaá¹ƒ, atthi saparikkamanaá¹ƒ, atthi aparikkamanaá¹ƒ, atth
saparikkamanaá¹ƒ, atthi sÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, atthianÄ• rambhaá¹ƒ saparikkam
aparikkamananti bahuvidhattÄ• vatthu desetabbaá¹ƒanÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, n
kimatthikÄ• panesÄ• desanÄ• tice? garukÄ• pattipaÃ±Ã±Ä• panahetuparivajjanupÄ• yatth
garukÄ• pattipaÃ±Ã±Ä• panahetuttÄ• akataviÃ±Ã±atti gihÄ«naá¹ƒ pÄ«á¸·Ä• jananena attad
sÄ• rambhabhÄ• voti etevatthudesanÄ• padesena upÄ• yena parivajjitÄ• honti. na hi bhikk
akappiyakuá¹-ikaraá¹‡atthaá¹ƒgihÄ«naá¹ƒ \Be 194/ vÄ• pÄ«á¸·Ä• nimittaá¹ƒ sÄ• rambhava
vÄ• vatthuá¹ƒ desentÄ«tipaá¹-hamameva sÄ• dhitametaá¹ƒ. __vomissakÄ• pattiyo_ti
dukkaá¹-asaá¹…ghÄ• disesamissakÄ• pattiyo.

<355> tattha ``dvÄ«hi saá¹…ghÄ• disesehÄ«â€™â€™ ti vattabbe ``dvinnaá¹ƒ saá¹…ghÄ• d
vibhattibyattayena, vacanabyattayena ca vuttaá¹ƒ. ``Ä• patti dvinnaá¹ƒ saá¹…ghÄ• disesÄ•

<364> __na ghaá¹-ayati_ chadanalepÄ• bhÄ• vato, anÄ• patti, taá¹ƒ parato sÄ• dhiyati. cha
ullittÄ• valittatÄ• vuttÄ• ti. ``kukkuá¹-acchikagehaá¹ƒ vaá¹-á¹-atÄ«ti vatvÄ• punachadanaá¹
daá¹‡á¸• akehÄ«tiÄ• dinÄ• nayena taá¹ƒ dassentehi tiá¹‡apaá¹‡á¹‡acchadanÄ• kuá¹-ikÄ•
daá¹‡á¸• akehi \Ne 173/ dÄ«ghato tiriyaÃ±ca jÄ• laá¹ƒ viya bandhitvÄ• tiá¹‡ehi vÄ• paá¹‡á
ullittÄ• dibhÄ• vo chadanameva sandhÄ• ya vuttoti yuttamidaá¹ƒ. tasmÄ• mattikÄ• mayaá¹
upari ullittaá¹ƒ vÄ• avalittaá¹ƒ vÄ• ubhayaá¹ƒ vÄ• bhittiyÄ• ghaá¹-itaá¹ƒkarontassa Ä• pa
bhittilepenÄ• â€™â€™ ti likhitaá¹ƒ. __ ``` `so ca chadanamevasandhÄ• yÄ• â€™ _ti padhÄ•
heá¹-á¹-hÄ• bhÄ• gaá¹ƒ paá¹-ikkhittaâ€™â€™ nti vadanti, vÄ«maá¹ƒsitabbaá¹ƒ. __etthÄ• _
__yathÄ• samÄ• diá¹-á¹-hÄ• yÄ• _ti yathÄ• vuttappakÄ• ranti adhippÄ• yo. ``Ä• patti kÄ• ru
dukkaá¹-Ä• naâ€™â€™ ntiÄ• dimhi so suá¹‡Ä• tichakkampi labbhati. ubhayattha samÄ• diá
anÄ• patti. Ä• á¹‡attassa yathÄ• samÄ• diá¹-á¹-haá¹ƒ Ä• á¹‡Ä• pakena, tathÄ• akaraá¹‡ap
``ahampettha vasÄ• mÄ«â€™â€™ ti attuddesampi karoti, saá¹…ghÄ• disesova. __ ``kuá¹-i
avisesena vuttaá¹-á¹-hÄ• ne pana Ä• á¹‡Ä• pakassÄ• pisaá¹…ghÄ• diseso acittakattÄ• sik

__ahaÃ±ca vasissÄ• mÄ«_ti ettha parassa yassa kassaci uddiá¹-á¹-hassa abhÄ• vÄ• Ä• pa
``karontassavÄ• â€™â€™ ti niyamitattÄ• , anÄ• patti avibhattattÄ• . ``idha paÃ±Ã±attijÄ• na
ntica likhitaá¹ƒ. __anugaá¹‡á¹-hipade_ pana __ahaÃ±ca vasissÄ• mÄ«_ti ettha yo ``mayhaá
vÄ• sÄ• gÄ• raÃ±cabhavissatÄ«â€™â€™ ti icchati, tassÄ• patti. yo pana uposathÄ• gÄ• ra
tasmÄ• ``ubhayaá¹ƒ sametÄ«â€™â€™ ti vatvÄ• ca ``vinayavinicchaye Ä• gate garuke á¹-
mahÄ• paccarivÄ• dato itaro pacchÄ• vattabboti ce? na, balavattÄ• \Be 195/. ``vÄ• sÄ• gÄ
sabbattha, anÄ• pattÄ«â€™â€™ ti vacanato, bhojanasÄ• lÄ• dÄ«nampi atthÄ• ya iminÄ• k
yathÄ• --- dve tayo ``ekato vasissÄ• mÄ• â€™â€™ ti karonti, rakkhati tÄ• vÄ• tiettha viya. `
vÄ• sÄ• gÄ• raá¹ƒ bhavissati, idaá¹ƒ uposathÄ• gÄ• raâ€™â€™ nti vibhajitvÄ• katepi Ä• pa
mahÄ• paccarivÄ• do balavÄ• , tasmÄ• ``pacchÄ• vuttoâ€™â€™ tiÄ• dinÄ• atÄ«va papaÃ
vippakataá¹ƒ attanÄ• ca parehi ca pariyosÄ• petÄ«â€™â€™ tiÄ• dinÄ• nayena aparÄ• nipi
yojetvÄ• dassetabbÄ• ni, leá¹‡Ä• dÄ«su kiÃ±cÄ• pisaá¹…ghÄ• disesena anÄ• patti, akatav
Ä• patti eva.

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<366> sattame \Ne 174/ __vÄ• _-saddo avadhÄ• raá¹‡atthoti veditabbo.

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<380> __sÄ• vakena pattabba_nti pakatisÄ• vakaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na aggasÄ• vak
yathÅ«panissayayathÄ• puggalavasena __ ``tisso vijjÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. kenaci s
kenaci __catasso paá¹-isambhidÄ• , _ kenaci __cha abhiÃ±Ã±Ä• , _ kenacikevalo __navalo
visuá¹ƒ visuá¹ƒ yathÄ• sambhavaá¹ƒ vuttanti veditabbaá¹ƒ.

<382> __ ``ye te bhikkhÅ« suttantikÄ• â€™â€™ _tiÄ• divacanato dharamÄ• nepi bhagavati
piá¹-akattayaparicchedoatthÄ«ti siddhaá¹ƒ. __dhammakathikÄ• _ti Ä• bhidhammikÄ• __rati
acchissantÄ«_tiÄ• diÄ• yasmato dabbassa nesaá¹ƒ tiracchÄ• nakathÄ• ya ratiniyojanaá¹ƒ v
daá¹-á¹-habbaá¹ƒ. suttantikÄ• disaá¹ƒsaggato tesaá¹ƒ suttantikÄ• dÄ«naá¹ƒ phÄ• suvihÄ• r
tiracchÄ• nakathÄ• ratiyÄ• abhÄ• vena anabhirativÄ• saá¹ƒ, tato nesaá¹ƒ sÄ• maÃ±Ã±Ä• c
parivajjanto evaá¹ƒcintesÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``nimmitÄ• naá¹ƒ dhammatÄ• _ti sÄ• va
nabuddhehÄ«â€™â€™ ti vadanti. ``sÄ• dhakatamaá¹ƒ karaá¹‡aâ€™â€™ nti evaá¹ƒ vutte k
tatiyÄ• vibhattÄ«tiattho.

383-4__._ __ya_nti yena. __ ``kattÄ• _ti kattÄ• , na kattÄ• â€™â€™ ti likhitaá¹ƒ. ``bhariyaá¹
ajjhÄ• caratÄ«â€™â€™ ti vadantiyÄ• balavatÄ« codanÄ• . __tena hÄ«_ti ettha yathÄ•
chupanamattevippaá¹-isÄ• rÄ«vatthusmiá¹ƒ kÄ• yasaá¹ƒsaggarÄ• gasambhavÄ• apucchitv
paÃ±Ã±Ä• pesi, tatheva pubbevassÄ• dussÄ«labhÄ• vaá¹ƒ Ã±atvÄ• vuttanti veditabbaá¹ƒ
paá¹-iÃ±Ã±Ä• yanÄ• sitÄ• , thero kÄ• rako hoti. atha abhÅ«tÄ• ya, bhagavatÄ• ``nÄ• sethÄ
vuttaÃ±ca, tasmÄ• vuttaá¹ƒ __ ``yadi tÄ• va paá¹-iÃ±Ã±Ä• ya nÄ• sitÄ• , thero kÄ• rako hot

__atha appaá¹-iÃ±Ã±Ä• yÄ• _ti ``ayyenamhi dÅ«sitÄ• â€™â€™ ti imaá¹ƒ paá¹-iÃ±Ã±aá¹ƒ v
tassÄ• pakatidussÄ«labhÄ• vaá¹ƒ sandhÄ• ya nÄ• sitÄ• , thero akÄ• rako hoti. __abhayagir
vatvÄ• ``tumhÄ• kaá¹ƒ vÄ• de thero kÄ• rakoâ€™â€™ ti vadanti, kasmÄ• ? dukkaá¹-aá¹ƒm
liá¹…ganÄ• sanÄ• ya \Ne 175/ anÄ• setabbattÄ• . pÄ• rÄ• jikasseva hi liá¹…ganÄ• sanÄ• y
``nÄ• sethÄ• â€™â€™ ti ca vuttattÄ• pÄ• rÄ• jikÄ• va jÄ• tÄ• , sÄ• kiá¹ƒ sandhÄ• ya, tato
``sakÄ• ya paá¹-iÃ±Ã±Ä• ya nÄ• sethÄ• â€™â€™ ti vutte pana apÄ• rÄ• jikÄ• pi attano vac
adhippÄ• yo. __mahÄ• vihÄ• ravÄ• sino_pi attano suttaá¹ƒ vatvÄ• ``tumhÄ• kaá¹ƒvÄ• de th
vadanti. kasmÄ• ? ``sakÄ• ya paá¹-iÃ±Ã±Ä• ya nÄ• sethÄ• â€™â€™ tihi vutte paá¹-iÃ±Ã±Ä
``nÄ• sethÄ• â€™â€™ ti vacanato. bhÅ«tÄ• yeva hi paá¹-iÃ±Ã±Ä• yanÄ• setabbÄ• hoti, nÄ
__purimanaye_ti dukkaá¹-avÄ• de. purimoyuttivasena pavatto, pacchimo pÄ• á¸·ivacanavas

385-6__._ __pÄ«tisukhehÄ«_ti ettha ``sukhenÄ• â€™â€™ ti vattabbe pÄ«tiggahaá¹‡aá¹ƒ ta

kÄ• yikaÃ±ca apanetuá¹ƒ sampayuttapÄ«tiyÄ• vuttaá¹ƒ. sace cuditakavasena kataá¹ƒ amÅ
``anajjhÄ• pannaá¹ƒ akataâ€™â€™ nti vadeyya, ime karissanti, tasmÄ• ``tÄ• disaá¹ƒ diá¹-á
hutvÄ• codetÄ«â€™â€™ ti pÄ• á¹-ho \Be 197/. ``etena nayena sutamutaparisaá¹…kitÄ• nip
vitthÄ• ratoveditabbÄ• nÄ«â€™â€™ ti pÄ• á¹-ho. __ ``catunnaá¹ƒ aÃ±Ã±atarenÄ• â€™â€™
Ä• gategahetvÄ• vuttaá¹ƒ, itaresaá¹ƒ aÃ±Ã±atarenÄ• pi anuddhaá¹ƒsentassa saá¹…ghÄ• c
takkotiÄ• cariyo. bhikkhubhÄ• vÄ• hi cÄ• vanasamatthato. ``samÄ«pe á¹-hatvÄ• â€™â€™
parammukhÄ• codentassa, codÄ• pentassa vÄ• sÄ«saá¹ƒ na eti. diá¹-á¹-haÃ±ce sutena pa
codÄ• peti, sutaparisaá¹…kitaá¹ƒ vÄ• diá¹-á¹-hÄ• dÄ«hi codite vÄ• codÄ• pite vÄ• sÄ«saá
amÅ«lakenacoditattÄ• . vuttaÃ±hetaá¹ƒ ``diá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjh
`suto mayÄ• ... pe ... saá¹…ghÄ• disesassÄ• â€™â€™ ti (Vin III 387). ``asuddho hotipugga
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno, taÃ±ce asuddhadiá¹-á¹-hi samÄ• no anokÄ• saá¹
cÄ• vanÄ• dhippÄ• yo vadeti, Ä• patti dukkaá¹-assa. okÄ• saá¹ƒ kÄ• rÄ• petvÄ• cÄ• vanÄ•
anÄ• pattÄ«â€™â€™ ti (Vin III 389) iminÄ• na-samentaá¹ƒ viya khÄ• yati, kathaá¹ƒ? diá¹-á
pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjanto nÄ• ma asuddho puggalo hoti, ``aÃ±Ã±atarasmi
samÄ• no taÃ±ce codeti `suto mayÄ• pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pannosÄ«â€™ ti,
saá¹…ghÄ• disesassÄ• â€™â€™ ti vacanato purimanayenÄ• patti. ``cÄ• vanÄ• dhippÄ• yo
dukkaá¹-assÄ• â€™â€™ ti vacanato pacchimanayena saá¹…ghÄ• disesena Ä• pattÄ«tidve
viruddhÄ• viya dissanti, na ca viruddhaá¹ƒ buddhÄ• kathayanti, tasmÄ• ettha yutti pariyesi
aá¹-á¹-hakathÄ• cariyÄ• tÄ• vÄ• hu ``samÅ«lakena vÄ• saÃ±Ã±Ä• samÅ«lakenavÄ• code
pana saÃ±Ã±Ä• amÅ«lakena vÄ• codentassa Ä• pattÄ«â€™â€™ ti. tassattho --- dassanas
samÅ«lakena vÄ• tadabhÄ• vena amÅ«lakenÄ• pi \Ne 176/ saÃ±Ã±Ä• samÅ«lakenavÄ• c
dassanÄ• dimÅ«lÄ• bhÄ• vena amÅ«lakena vÄ• tabbhÄ• vena samÅ«lakenÄ• pisaÃ±Ã±Ä•
tasmÄ• diá¹-á¹-hassa hoti.

pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjantotiÄ• dimhi dassanamÅ«lena samÅ«lakenÄ• pi ``s
saÃ±Ã±Ä• amÅ«lakena vÄ• codeti, Ä• patti saá¹…ghÄ• disesassa. tadatthassa Ä• vibhÄ• v
vematikoâ€™â€™ tiÄ• di vÄ• rÄ• vuttÄ• ti veditabbÄ• .

asuddho \Be 198/ hoti puggalobhiÄ• dimhi pana samÅ«lakena, saÃ±Ã±Ä• samÅ«lakena vÄ
evamevaá¹ƒ pana tadatthadÄ«panatthaá¹ƒ te vÄ• rÄ• vuttÄ• . tattha hi ``adiá¹-á¹-hassa hot
tiÄ• divÄ• rÄ• amÅ«lakena codentassa Ä• patti hotÄ«ti dassanatthaá¹ƒ vuttÄ• . ``diá¹-á¹-he
tiÄ• dinÄ• saÃ±Ã±Ä• amÅ«lakena codentassa Ä• patti hotÄ«ti dassanatthaá¹ƒ vuttÄ• . aÃ±Ã
diá¹-á¹-he vematikoâ€™â€™ tiÄ• divÄ• rÄ• nibbisesÄ• bhaveyyuá¹ƒ. idaá¹ƒ panettha
sanniá¹-á¹-hÄ• naá¹ƒ-yathÄ• asuddhaá¹ƒ puggalaá¹ƒ anokÄ• saá¹ƒ kÄ• rÄ• petvÄ• codent
akkosÄ• dhippÄ• yassaca omasavÄ• dena dukkaá¹-assa, tathÄ• asuddhadiá¹-á¹-hikopi asu
amÅ«lakena codeti, Ä• patti. samÅ«lakena vÄ• codeti, anÄ• pattÄ«ti taá¹ƒ sanniá¹-á¹-hÄ• n
``anÄ• pattisuddhe asuddhadiá¹-á¹-hissa asuddhe asuddhadiá¹-á¹-hissÄ• â€™â€™ ti iminÄ
gahetabbaá¹ƒ. aÃ±Ã±athÄ• yutti pariyesitabbÄ• .

__sÄ«lasampanno_ti ettha ``dussÄ«lassa vacanaá¹ƒ appamÄ• á¹‡aá¹ƒ. bhikkhunÄ« hi bhik
ukkaá¹-á¹-hanaye vidhiá¹ƒ sandhÄ• ya therena vuttaá¹ƒ. dutiyattherena bhikkhunÄ« ajÄ• nit
sikkhamÄ• nÄ• dayo vÄ• codenti, tesaá¹ƒ sutvÄ• bhikkhÅ« eva vicÄ• retvÄ• tassa paá¹-iÃ
dosoti idaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tatiyena titthiyÄ• naá¹ƒ vacanaá¹ƒsutvÄ• pi bhikkhÅ« eva
koci na labhatÄ«ti evaá¹ƒ sabbaá¹ƒ sametÄ«tiapareâ€™â€™ ti vuttaá¹ƒ. __tiá¹ƒsÄ• ni_ tiá¹
__anuyogo_ti paá¹-ivacanaá¹ƒ. __ehitÄ«_tiÄ• gamissati. __diá¹-á¹-hasantÄ• nenÄ• _ti diá¹-
diá¹-á¹-havidhÄ• nenÄ• ti adhippÄ• yo. __patiá¹-á¹-hÄ• yÄ• _tipatiá¹-á¹-haá¹ƒ labhitvÄ• . __
lajjiá¹-á¹-hÄ• ne.

__gÄ• ha_nti ``ahaá¹ƒ codessÄ• mÄ«â€™â€™ ti attÄ• dÄ• naggahaá¹‡aá¹ƒ. __cetanÄ• _ti
__vohÄ• ro_ti ito, etto ca Ã±atvÄ• pakÄ• sanaá¹ƒ. __paá¹‡á¹‡attÄ«_ti nÄ• mapaÃ±Ã±atti. y
sotadvÄ• rappavattaviÃ±Ã±Ä• á¹‡asantÄ• nassa anantaraá¹ƒ uppannena
upaladdhapubbasaá¹…ketenamanodvÄ• raviÃ±Ã±Ä• á¹‡ena \Ne 177/ viÃ±Ã±Ä• yati, yassÄ
paramattho vÄ• aparamattho vÄ• tatiyavÄ• raá¹ƒ uppannena manoviÃ±Ã±Ä• á¹‡ena viÃ±Ã
byaÃ±janehi pÄ• á¸·iyÄ• pakÄ• sitÄ• , sÄ• ``vijjamÄ• napaÃ±Ã±atti avijjamÄ• napaÃ±Ã±att
Ä• cariyehidassitÄ• . tabbhÄ• giyabhÄ• vo atabbhÄ• giyabhÄ• vo ca nipphannadhammasse
paÃ±Ã±attiyÄ• adhikaraá¹‡Ä«yavatthuttÄ• \Be 199/, adhikaraá¹‡e pavattattÄ• ca adhikara
maÃ±copacÄ• roviyÄ• ti ca. __ ``pariyÄ• yenÄ• _ti amÅ«lakÄ• nÄ• mapaÃ±Ã±atti natthi. pa
sabhÄ• vatonatthi. abhidhÄ• namattameva, abhidheyyaá¹ƒ natthÄ«â€™â€™ ti ca likhitaá¹ƒ
sikkhÄ• pade. __na sabbatthÄ• _ti vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«su. kasmÄ• ? __na hÄ«_tiÄ
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«namatthitÄ• viya amÅ«lakaá¹ƒ adhikaraá¹‡aá¹ƒ natthÄ«ti. __pu
``yaá¹ƒ adhikicca samathÄ• vattantÄ«â€™â€™ ti vuttasamathehÄ«ti adhippÄ• yo. apica __
appaá¹-iladdhasabhÄ• vattÄ• vuttaá¹ƒ. anuppannaá¹ƒ viya viÃ±Ã±Ä• á¹‡Ä• di. __na hi vivÄ
adhikaraá¹‡aá¹-á¹-ho_ti paá¹‡á¹‡attiá¹ƒ adhikicca samathÄ• na pavattanti, tasmÄ• na tassÄ
na vivÄ• dÄ• dÄ«naá¹ƒ paá¹‡á¹‡atti adhikaraá¹‡aá¹-á¹-hoti adhippÄ• yo. hoti cettha ---

``pÄ• rÄ• jikÄ• patti amÅ«likÄ• ce,

paá¹‡á¹‡attimattÄ• phalamaggadhammÄ• .

catutthapÄ• rÄ• jikavatthubhÅ«tÄ• ,

paá¹‡á¹‡attimattÄ• va siyuá¹ƒ tatheva ||

``tato dvidhÄ• maggaphalÄ• didhammÄ• ,

siyuá¹ƒ tathÄ• tÄ«tamanÄ• gataÃ±ca.

paá¹‡á¹‡attichakkaá¹ƒ na siyÄ• tato vÄ• ,

pariyÄ• yato sammutivÄ• damÄ• hÄ• â€™â€™ ti ||

__anuvadantÄ«_ti akkosanti. __kiccayatÄ• _ti karaá¹‡Ä«yatÄ• . taá¹ƒ katamanti ce? __apal
__kicca_nti viÃ±Ã±attisamuá¹-á¹-hÄ• pakacittaá¹ƒ kira adhippetaá¹ƒ.

<387> __sutÄ• dÄ«naá¹ƒ abhÄ• vena amÅ«lakatta_nti ettha yo disvÄ• pi ``diá¹-á¹-hosi may
asakkonto attano diá¹-á¹-haniyÄ• meneva ``sutosi mayÄ• â€™â€™ ti vadati. tassa tasmiá¹ƒ
Ä• patti, idha pana yo pubbe sutvÄ• anÄ• patti, pacchÄ• taá¹ƒ vissaritvÄ• suddhadiá¹-á¹-h
taá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``esa nayo sabbatthÄ• ti apareâ€™â€™ tivuttaá¹ƒ. jeá¹-á¹-habb
kÄ• kekappaá¹-ivattÄ• \Ne 178/. __yadaggenÄ• _ti yÄ• vatÄ• , yadÄ• vÄ• . __nokappetÄ«
vematikÄ• bhÄ• vadÄ«panatthameva vuttanti dasseti. tena vematikovanassarati \Be 200/ sa
Ä• pajjati, taá¹ƒ na yuttaá¹ƒ tadanantarabhÄ• vato, tasmÄ• dutiyattheravÄ• do pacchÄ• vut

<389> __sabbatthÄ• _ti sabbaaá¹-á¹-hakathÄ• su. __okÄ• sakamma_nti okÄ• sakaraá¹‡aá
okÄ• sakammaâ€™â€™ nti likhitaá¹ƒ. asÅ«riyaá¹ƒ passati kaÃ±Ã±Ä• ti ettha yathÄ• kaÃ±Ã
bhavati, evaá¹ƒ ``anokÄ• saá¹ƒ kÄ• retvÄ• â€™â€™ ti vutte okÄ• saá¹ƒna kÄ• retvÄ• ti hoti

paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<391> __veá¸·uvaneyevÄ• _ti idaá¹ƒ tehi vuttavelaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``pubbe mayaá
avocumhÄ• â€™â€™ ti ``amhehi sÄ• ussÄ• hitÄ• kupitehi anattamanehÄ«â€™â€™ tiÄ• d
__aÃ±Ã±abhÄ• gassa ida_nti manussabhikkhubhÄ• vato aÃ±Ã±abhÄ• gassa tiracchÄ• nac
chagalakajÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ. __aÃ±Ã±abhÄ• go vÄ• assa atthÄ«_ti so
tiracchÄ• nachagalakabhÄ• vasaá¹…khÄ• toaÃ±Ã±abhÄ• go assa chagalakassa atthÄ«ti sv
aÃ±Ã±abhÄ• giyaá¹ƒ adhikaraá¹‡aá¹ƒ nÄ• ma.

tattha paá¹-imÄ• ya sarÄ«raá¹ƒ, silÄ• puttakassa sarÄ«ranti nidassanaá¹ƒ, paá¹-hamaá¹ƒ pa
nibbacanaá¹ƒjÄ• tipadatthotivÄ• dÄ«naá¹ƒ matena vuttaá¹ƒ. sÄ• hi sÄ• mibhÄ• vena, nicca
padhÄ• nattÄ• sattisabhÄ• ve á¹-hitÄ• . tabbiparÄ«takattÄ• byattÄ• kati jÄ• tiyo tu padattho
suttassavasena dutiyaá¹ƒ nibbacanaá¹ƒ vuttanti veditabbaá¹ƒ. __nÄ• makaraá¹‡asaÃ±Ã±Ä
nÄ• mameva nÄ• makaraá¹‡aá¹ƒ. nÄ• maá¹ƒ karontÄ• naá¹ƒ saÃ±Ã±Ä• nÄ• makaraá¹‡as
manussajÄ• tikochagalakajÄ• tiÄ• dhÄ• ro nÄ• ma. na hi taá¹ƒ nÄ• maá¹ƒ kacchapalomaá¹
adhippÄ• yo. taá¹ƒ pana chagalakassa dabboti dinnanÄ• maá¹ƒ ``desoâ€™â€™ ti vuccati. t

amÅ«lakenÄ• tiÄ• dinÄ• aÃ±Ã±ampi vatthuá¹ƒ therassa lissati silissati vohÄ• ramatteneva,
allÄ«yatÄ«tilesoti adhippÄ• yo. yasmÄ• desalesÄ• atthato ninnÄ• nÄ• karaá¹‡Ä• , tasmÄ•
upÄ• dÄ• yÄ• â€™â€™ ti uddharitvÄ• ``dasa lesÄ• jÄ• tilesoâ€™â€™ tiÄ• di vuttanti vedit
201/, evaá¹ƒ sikkhÄ• padapaÃ±Ã±attiyampi mÄ• tikÄ• yampi ayamevattho. yasmÄ• __aÃ±Ã
adhikaraá¹‡assÄ• _ti chagalakassa. __kaÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• yÄ• _tidabbo
ayamattho \Ne 179/ aá¹-á¹-huppattivaseneva Ä• vibhÅ«to, tasmÄ• na vibhatto. kiÃ±ca bhiy
mettiyabhÅ«majakÄ• naá¹ƒ viya sabbesampi chagalakameva aÃ±Ã±abhÄ• giyaá¹ƒadhikara
gomahiá¹ƒ sÄ• dikampi hoti, na ca mettiyabhÅ«majakÄ• viyasabbepi nÄ• malesamattamev
jÄ• tilesÄ• diá¹ƒ upÄ• diyanti, tasmÄ• aniyamattÄ• ca yathÄ• vuttanayena na vibhattaá¹ƒ. k
chagalakasseva aÃ±Ã±abhÄ• giyatÄ• sambhavati, na aÃ±Ã±assa, yena sova dassito. leso
jÄ• tiÄ• di, yenasova dassitoti evaá¹ƒ micchÄ• gÄ• happasaá¹…gato ca tathÄ• na vibhatto.

<393> __aÃ±Ã±abhÄ• giyassÄ• _ti cuditakato aÃ±Ã±assa. __adhikaraá¹‡assÄ• _ti manuss
tiracchÄ• nagatassa vÄ• ti evaá¹ƒ vattabbaá¹ƒ. evaÃ±hi vutte manussÄ• dÄ«naá¹ƒyevajÄ•
aÃ±Ã±athÄ• catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ te Ä• pajjanti ``adhikaraá¹‡assakaÃ±ci desa
sÄ• mivacanaá¹ƒ pubbaá¹…gamaá¹ƒ uddiá¹-á¹-hattÄ• ti ce? na, nÄ• massaviya jÄ• tiÄ• dÄ«
Ä• dhÄ• rabhÄ• vaniyamasambhavato, adhikaraá¹‡abhÄ• vÄ• niyamatoti vuttaá¹ƒhoti. niya
jÄ• ti, liá¹…gassa ca liá¹…gaá¹ƒ, Ä• pattiyÄ• ca Ä• pannoÄ• dhÄ• ro, viruddhÄ• nampi asa
pattacÄ«varÄ• naá¹ƒ sÄ• miko Ä• dhÄ• ro, yena adhikaraá¹‡asaá¹…khyaá¹ƒgaccheyyÄ• ti
padaá¹ƒ abhÄ• jetabbameva bhaveyyÄ• ti na uddharitabbaá¹ƒsiyÄ• , uddharitabbaá¹ƒ. tasm
__vacanasÄ• maÃ±Ã±atoâ€™â€™ _tiÄ• di sabbaá¹ƒ vattabbaá¹ƒ. __apÄ• kaá¹-Ä• _ ito aÃ
dassitaá¹-á¹-hÄ• nÄ• bhÄ• vato. __jÄ• nitabbÄ• ca vinayadharehi_ yasmÄ• aÃ±Ã±athÄ• _
``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ bhaj
anÄ• gataá¹-á¹-hÄ• ne ``kasmÄ• â€™â€™ ti vutte kÄ• raá¹‡aá¹ƒ na paÃ±Ã±Ä• yeyya, tasm
aÃ±Ã±abhÄ• giyatÄ• ca jÄ• nitabbÄ• vinayadharehi. tÄ• su hi viÃ±Ã±Ä• tÄ• su
vivÄ• dÄ• dhikaraá¹‡aá¹ƒvivÄ• dÄ• dhikaraá¹‡aá¹ƒ bhajati. kasmÄ• ? tabbhÄ• giyattÄ• . ita
aÃ±Ã±abhÄ• giyattÄ• tisukhakÄ• raá¹‡ato paÃ±Ã±Ä• yanti, tasmÄ• __vacanasÄ• maÃ±Ã±
nissÄ• yÄ• _tiÄ• di. tattha \Be 202/ yasmÄ• Ä• pattaÃ±Ã±abhÄ• giyaá¹ƒ mahÄ• visayaá¹ƒ,
tasmÄ• taá¹ƒ adhikaraá¹‡apariyÄ• pannampi samÄ• naá¹ƒ visuá¹ƒ vuttaá¹ƒ ``Ä• pattaÃ±Ã±
ti. adhikaraá¹‡apariyÄ• pannattÄ• ca ``adhikaraá¹‡aÃ±Ã±abhÄ• giyaá¹ƒ vÄ• â€™â€™ ti et
tatthÄ• pi mahÄ• visayattÄ• , __mÄ• tikÄ• yaá¹ƒ_ Ä• gatattÄ• ca paá¹-hamaá¹ƒ aÃ±Ã±abh
pacchÄ• tabbhÄ• giyatÄ• ti veditabbÄ• . tattha yasmÄ• adhikaraá¹‡aÃ±Ã±abhÄ• giyavacan
siddhaá¹ƒ. adhikaraá¹‡aá¹ƒ tabbhÄ• giyaá¹ƒ, tasmÄ• ``adhikaraá¹‡aá¹ƒ tabbhÄ• giyaá¹ƒ h
uddesaá¹ƒakatvÄ• ``kathaá¹ƒ adhikaraá¹‡aá¹ƒ adhikaraá¹‡assa tabbhÄ• giyaá¹ƒ hotÄ«â€™
pucchÄ• pubbaá¹…gamaniddesokato. tatthÄ• pi Ä• pattÄ• dhikaraá¹‡assa aÃ±Ã±abhÄ• giy
180/ anuddhaá¹ƒsibhÄ• dhikÄ• rattÄ• pÄ• rÄ• jikÄ• naá¹ƒyeva vasena vuttÄ• , atha kho ses
veditabbÄ• . yÄ• ca sÄ• codanÄ• ``asuko nÄ• ma bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pa
tiÄ• dikÄ• , tattha ``saá¹…ghÄ• disese thullaccayadiá¹-á¹-hi hoti, dubbhÄ• site saá¹…ghÄ• d

hotÄ«â€™â€™ tievamÄ• dikÄ• vinaye apakataÃ±Ã±utÄ• ya, taá¹ƒtaá¹ƒvatthusarikkhatÄ• y
sabbatthÄ• pi ``pÄ• rÄ• jikadiá¹-á¹-hi hotÄ«â€™â€™ ti na vuttaá¹ƒ. tathÄ• saÃ±Ã±ino anÄ•
``tabbhÄ• giyavicÄ• raá¹‡Ä• yaâ€™â€™ _ntitabbhÄ• giyapadaniddese aÃ±Ã±abhÄ• giyatÄ

__vatthusabhÄ• gatÄ• yÄ• _ti anuvÄ• davatthusabhÄ• gatÄ• yÄ• ti attho. aÃ±Ã±athÄ• ``ca
tivacanaá¹ƒ virujjheyya. __sabhÄ• vasarikkhÄ• sarikkhato cÄ• _ti sabhÄ• vena sadisÄ• sad
tatthajhÄ• nÄ• divatthuvisabhÄ• gatÄ• yapi sabhÄ• vasarikkhatÄ• ya uttarimanussadhamma
tassevatabbhÄ• giyÄ• va hoti. tathÄ• vatthuvasena anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ, kiccÄ• dhi
pÄ• á¹-ekkaá¹ƒcatubbidhampi vuttaÃ±Ã±abhÄ• giyaá¹ƒ na jÄ• taá¹ƒ, tasmÄ• tadaÃ±Ã±abh
tabbhÄ• giyatÄ• pÄ• riyesayuttiyÄ• avuttÄ• pi sijjhatÄ«ti katvÄ• ``aÃ±Ã±abhÄ• giyameva p
niddiá¹-á¹-haâ€™â€™ ntipivattuá¹ƒ yujjati. __ekaá¹ƒsena tabbhÄ• giyaá¹ƒ na hotÄ«_ti sarik
Ä• pattianÄ• pattÄ«ti vivÄ• dasabbhÄ• vato abyÄ• katabhÄ• vena vivÄ• dÄ• dhikaraá¹‡assa
__pÄ• á¸·iyaá¹ƒ_ Ä• pattÄ• dhikaraá¹‡assa vuttattÄ• evaá¹ƒ vuttaá¹ƒ, __Ä• dito paá¹-á¹-hÄ
``aÃ±Ã±abhÄ• giyassaadhikaraá¹‡assÄ• â€™â€™ ti ito paá¹-á¹-hÄ• ya. ``methunarÄ• gena
dosenÄ• tiÄ• dinÄ• \Be 203/ sarikkhato cÄ• â€™â€™ ti likhitaá¹ƒ. taá¹ƒ vatthuvisabhÄ• gat
pana vatthusabhÄ• gatÄ• yapisati Ä• pattisabhÄ• gatÄ• sarikkhatoti no takkoti ca, ekasmim
Ä• pattibhedohotÄ«ti __Ä• cariyo_. parato vuttanayena veditabbanti sambandho.

``kiccameva kiccÄ• dhikaraá¹‡aâ€™â€™ nti vuttattÄ• saá¹…ghakammÄ• nametaá¹ƒ adhiv
__kammalakkhaá¹‡a_ntikammÄ• naá¹ƒ sabhÄ• vaá¹ƒ. __taá¹ƒ nissÄ• yÄ• _ti pubbeva hi sa
karoti. atha vÄ• __purimaá¹ƒ purima_nti parivÄ• saukkhepaniyÄ• dÄ«ni saá¹…ghakammÄ•
abbhÄ• naosÄ• raá¹‡Ä• diuppannanti katvÄ• vuttaá¹ƒ. tasmÄ• kiÃ±cÄ• pi saá¹…ghakamm
tathÄ• pisesaviseso labbhatÄ«ti dasseti.

<394> atthato ekaá¹ƒ, tasmÄ• desassa atthamavatvÄ• ``lesoâ€™â€™ tiÄ• di vuttaá¹ƒ kira

<395> __savatthukaá¹ƒ katvÄ• _ti puggalassa upari Ä• ropetvÄ• khattiyÄ• dibhÄ• vena
ekajÄ• tikopidÄ«gharassakÄ• á¸·akodÄ• tÄ• dÄ«naá¹ƒ \Ne 181/ diá¹-á¹-hasutaparisaá¹…kit
aÃ±Ã±abhÄ• giyatÄ• , dÄ«ghaá¹ƒ khattiyaá¹ƒajjhÄ• carantaá¹ƒ disvÄ• rassÄ• dikhattiyapa
jÄ• tilesena codeti, ekaá¹ƒvÄ• khattiyaá¹ƒ ajjhÄ• carantaá¹ƒ disvÄ• tato visiá¹-á¹-haÃ±Ã±a
khattiyaá¹ƒ jÄ• tilesaá¹ƒ gahetvÄ• ``khattiyo diá¹-á¹-ho tvaá¹ƒ khattiyosÄ«â€™â€™ ti codet
diá¹-á¹-hÄ• diaÃ±Ã±abhÄ• gena. ettha ca ``dÄ«ghÄ• dayo, diá¹-á¹-hÄ• dayo ca jÄ• tinÄ• mÄ
adhikaraá¹‡aâ€™â€™ nti likhitaá¹ƒ. taá¹ƒ ``adhikaraá¹‡abhÄ• vÄ• niyamatoâ€™â€™ tivutt
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``khattiyajÄ• tipaÃ±Ã±attiyÄ• Ä• dhÄ• ravasena adhikaraá¹‡atÄ•
vuttaá¹ƒ. tampi nÄ• magottato aÃ±Ã±issÄ• nÄ• magottapaÃ±Ã±attiyÄ• nÄ• makassaci abh
sabbasÄ• dhÄ• raá¹‡aá¹ƒ, tasmÄ• ``adhikaraá¹‡assÄ• â€™â€™ ti paduddhÄ• raá¹‡aá¹ƒ
adhikaraá¹‡acatukkadassanatthaá¹ƒ, taá¹ƒ samÄ• navacanadassanatthanti no takkoti. tatth

diá¹-á¹-hÄ• dino vÄ• _tiettha dÄ«ghÄ• ditÄ• , diá¹-á¹-hÄ• ditÄ• ca aÃ±Ã±abhÄ• go, yo cudit
aÃ±Ã±otivuccati.

<399> __lahukaá¹ƒ Ä• patti_nti pÄ• rÄ• jikato lahukÄ• patti saá¹…ghÄ• disesÄ• di. teneva a
``bhikkhu saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjanto \Be 204/ diá¹-á¹-ho hotÄ«â€™â€™ tiÄ• divu
kimatthaá¹ƒ jÄ• tilesÄ• dayo viya na vitthÄ• ritoti ce? tathÄ• asambhavatoti veditabbaá¹ƒ.

<400> __sÄ• á¹-akapatto sarÄ«raá¹-á¹-hapatto. Ä• pattiyÄ• _ti pÄ• rÄ• jikÄ• pattiyÄ•
aÃ±Ã±abhÄ• giyaá¹ƒsaá¹…ghÄ• disesÄ• di, adhikaraá¹‡aÃ±ca Ä• pattipaÃ±Ã±attiyÄ• . ``les
ti vuttattÄ• Ä• pattibhÄ• valeso vuttoti veditabbo, tasmÄ• pÄ• rÄ• jikÄ• pattito aÃ±Ã±abhÄ•
Ä• pattipaÃ±Ã±attiyÄ• Ä• dhÄ• raá¹‡aá¹-á¹-hena ``adhikaraá¹‡aâ€™â€™ nti saá¹…khyaá¹ƒ
Ä• pattinikÄ• yassa Ä• pattibhÄ• valesaá¹ƒgahetvÄ• codanÄ• Ä• pattilesacodanÄ• ti vedita

<408> __anÄ• patti tathÄ• saÃ±Ã±Ä« codeti vÄ• codÄ• peti vÄ• _ti Ä• pattaÃ±Ã±abhÄ• giy
ettÄ• vatÄ• paá¹-hamaduá¹-á¹-hadose vuttavicaraá¹‡Ä• ya saá¹ƒsanditaá¹ƒ hoti, taá¹ƒ idha
ce? __kaá¹…khÄ• vitaraá¹‡iyÄ• _ vacanato. vuttaÃ±hi ``tattha idha ca
Ä• pattaÃ±Ã±abhÄ• giyacodanÄ• yatathÄ• saÃ±Ã±inopi anÄ• pattÄ«â€™â€™ ti.

aÃ±Ã±Ä• bhÄ• giyasikkhaá¹ƒ yo, neva sikkhati yuttito. gacche vinayaviÃ±Ã±Å«hi, aÃ±Ã±abh

soti.

dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

<409> ``vajjaá¹ƒ \Ne 182/ na phuseyyÄ• â€™â€™ ti ca pÄ• á¹-ho.

<410> __tesaá¹ƒ_ anurÅ«pÄ• jÄ• nanato __asabbaÃ±Ã±Å« assa_. ``na, bhikkhave, asenÄ•
upagantabbaâ€™â€™ nti (Vin I 204) vuttattÄ• paá¹-ikkhittameva. __tikoá¹-iparisuddha_ntip
pÄ• papasaá¹…ganivÄ• raá¹‡atthaá¹ƒ vuttaá¹ƒ, na paá¹-iccakammanivÄ• raá¹‡atthaá¹ƒ __k
__parisuddha_nti vimuttaá¹ƒ. dasahi lesehi uddissa kataá¹ƒ samaá¹‡Ä• paribhuÃ±janti, ass
sÄ• sanassa garahabhÄ• vo Ä• gaccheyya \Be 205/, garahapaccayÄ• loko vÄ• apuÃ±Ã±a
tehi vimuttanti attho. __vÄ• gura_nti migajÄ• laá¹ƒ. __attanoatthÄ• ya vÄ• _tiÄ• dinÄ• pare
kappiyabhÄ• vaá¹ƒ dassetvÄ• bhikkhÅ«naÃ±ca aÃ±Ã±esaÃ±caatthÄ• ya kate taá¹ƒ dasset
petakiccatthÄ• yÄ• â€™â€™ _tiÄ• dimÄ• ha.

__yaá¹ƒ yaá¹ƒ hÄ«_tiÄ• di tassa kÄ• raá¹‡assa dassanatthaá¹ƒ vuttaá¹ƒ. puna paÃ±cannaâ

sahadhammikÄ• naá¹ƒatthÄ• ya kataá¹ƒ na kappatÄ«ti vuttanti kira __dhammasiritthero. ga
``bhikkhÅ«namevasuddhÄ• naá¹ƒ atthÄ• ya kataá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti likhitaá¹ƒ. a
``matÄ• naá¹ƒ petakiccatthÄ• yÄ• _tiÄ• dinÄ• vuttepi kappati, __bhikkhÅ«naá¹ƒyeva atthÄ•
`bhikkhÅ«nampi datvÄ• mayaá¹ƒ bhuÃ±jissÄ• mÄ• â€™ tikatampi vuttaá¹ƒ. puna `paÃ±cas
itaresaá¹ƒ na kappatÄ«â€™ ti dassanatthaá¹ƒ__ `paÃ±casu hi sahadhammikesÅ«_tiÄ• di v
ti vuttaá¹ƒ. aÃ±Ã±atarasmiá¹ƒpana __gaá¹‡á¹-hipade_ ``amhÄ• kanti ca rÄ• jayuttÄ• dÄ«na
vaá¹-á¹-atÄ«ti vatvÄ• `tumhÄ• kaâ€™ ntiavatvÄ• `petakiccatthÄ• yÄ• ti vuttepi vaá¹-á¹-atÄ
sabbattha vuttÄ• naá¹ƒ, Ä• disaddenasaá¹…gahitÄ• naÃ±ca lakkhaá¹‡aá¹ƒ á¹-hapentena `b
vuttaá¹ƒ. tattha `bhikkhÅ«naá¹ƒ uddiá¹-á¹-heevÄ• ti adhippÄ• yenÄ• â€™ ti vuttaá¹ƒ. na `tu
amhÄ• kaÃ±cÄ• ti vutte anÄ• pattÄ«â€™ tidassanatthaá¹ƒ. kasmÄ• ? missakavÄ• rassa ab
vuttÄ• naá¹ƒ, vuttasadisÄ• naÃ±cahoti. `sace petakiccatthÄ• yÄ• ti vuttaá¹-á¹-hÄ• ne bhikkh
sandhÄ• ya karontÄ«â€™ tivadanti mahÄ• aá¹-á¹-hakathÄ• yaÃ±ca `tasmiá¹ƒ vÄ• re ca na
vaá¹-á¹-atÄ«â€™ ti vuttattÄ• . teneva idhÄ• pi `petakiccatthÄ• ya, maá¹…galÄ• dÄ«naá¹ƒ v
nayoâ€™ ti pubbevuttatthavasena vuttaá¹ƒ. `avadhÄ• raá¹‡atthena missake vaá¹-á¹-atÄ«â€
`kappiyamaá¹ƒsassa hipaá¹-iggahaá¹‡e Ä• patti natthÄ«â€™ ti vacanena akappiyapaá¹-igga
Ä• pannaá¹ƒ, `taÃ±cagahetabbaá¹ƒ siyÄ• â€™ ti paá¹-ikkhipitabbÄ• â€™â€™ ti vuttaá¹ƒ, ta
dissati, vicÄ• retvÄ• gahetabbaá¹ƒ. __yattha cÄ• _ti bhikkhÅ«naá¹ƒ atthÄ• ya katepi. tamatt
``sacepanÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ \Ne 183/. ettha pana ``bhikkhunÄ«naá¹ƒ dukkaá¹-aa
daá¹‡á¸• akammavatthÅ«â€™â€™ tivadanti. __kappaá¹ƒ nirayamhÄ«_ti asaá¹…khyeyyaka
vivaá¹-á¹-aá¹-á¹-hÄ• yikÄ• leyeva saá¹…ghabhedohotÄ«ti. __kappa_nti Ä• yukappaá¹ƒ.

<411> __kusala_nti khemaá¹ƒ. __Ä• pattibhayÄ• katÄ• lajjÄ«hÄ«_ti ettha Ä• pattibhayena
dassanatthaá¹ƒ ``lajjÄ« rakkhissatÄ«â€™â€™ ti (Vism I 42; Vin III-a I 45) porÄ• á¹‡avacana
206/ __ ``aÃ±Ã±ehi lajjÄ«hÄ«â€™â€™ _ti vuttaá¹ƒ. alajjissapi anÄ• rocentassa Ä• pattiyeva
suá¹‡antÄ«â€™â€™ ti vacanato.

<416> __asamanubhÄ• santassÄ• _ti kammakÄ• rake kattuniddeso, samanubhÄ• sanakam
__odissa anuÃ±Ã±Ä• to_ nÄ• ma ummattakakhittacittavedanaá¹-á¹-Ä• diko ``anÄ• patti Ä• d
ti__ariá¹-á¹-hasikkhÄ• pade_ Ä• gatattÄ• atthÄ«ti ce? __yampÄ«_tiÄ• di. __sÄ• panesÄ• _
vuccatÄ«_ti tattha Ä• gatopi sakammabyÄ• vaá¹-opi evaá¹ƒ vuccati. __etenupÄ• yenÄ• _tia
Ä• dikammikassa ca vuttatthavasena. __á¹-hapetvÄ• ariá¹-á¹-hasikkhÄ• pada_ntitattha Ä• d

__tivaá¹…gika_nti ettha vÄ• cÄ• ya eva paá¹-inissajjantassa oá¹-á¹-hacalanÄ• dikÄ• yaviÃ±
duvidhampi viÃ±Ã±attiá¹ƒ kathentassa hoti. vacÄ«bhedaá¹ƒ kÄ• tuá¹ƒ asakkontassa kÄ• ya
anÄ• pattiyÄ• bhavitabbaá¹ƒ. kasmÄ• ? tivaá¹…gesu ekassa parihÄ«nattÄ• , tasmÄ• tivaá¹
aá¹…gahÄ• nibhÄ• vo anÄ• pattiyÄ• ti gahetabbaá¹ƒ. ettha siyÄ• --- yadiaá¹…gahÄ• nibhÄ
santepi vikÄ• raá¹ƒ akatvÄ• citteneva vissajjentassa anÄ• pattiyÄ• bhavitabbanti? taá¹ƒ na
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kÄ• yavikÄ• raá¹ƒ vÄ• vacÄ«bhedaá¹ƒ vÄ• akarontassevapan

nti hi vuttaá¹ƒ, ``cittaá¹ƒ vÄ• anuppÄ• dentassa vÄ• â€™â€™ tina vuttaá¹ƒ, tasmÄ• cittaÃ±
viÃ±Ã±attipaá¹-ibaddhaá¹ƒ evÄ• ti visuá¹ƒ aá¹…gabhÄ• veneva vuttattÄ• jÄ• nitabbanti ce?
akiriyÄ• ti, tasmÄ• cittena vissajjentassÄ• piÄ• patti viya dissati, upaparikkhitvÄ• gahetabb
``akusalacittaâ€™â€™ nti vuttantice? ``cittabÄ• hullato vuttaâ€™â€™ nti vadanti. tepi kira b

paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

<422> __saÃ±Ã±Ä«_ti \Ne 184/ saÃ±Ã±ino.

dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

<424> __pataá¹ƒ_ \Be 207/ patitaá¹ƒ vivari vivaá¹-á¹-ayi. ekato ussÄ• reti ca giá¸·itatoá¹-hap
ekapaá¹ƒsuthupakanadÄ«saá¹…khaá¹ƒ __dÄ«ghamÅ«lakapaá¹‡á¹‡asevÄ• laá¹ƒ sevÄ• laá
daá¹‡á¸• isipippariá¹ƒ__paá¹‡akaá¹ƒ_ pesiá¹-á¹-hiá¹ƒ nissÄ• reti. __tilabÄ«jaka_nti sukhum
hutvÄ• udakapiá¹-á¹-he pattharikaá¹ƒ __udakapappaá¹-akaá¹ƒ_ nissÄ• reti.

425-6__._ ``dubbaccajÄ• tikoâ€™â€™ tipi paá¹-hanti. __apadÄ• nenÄ• _ti purÄ• á¹‡akamm
evarÅ«paá¹ƒ karomÄ• tiÄ• dinÄ• ekÅ«navÄ«satÄ«â€™â€™ ti __mahÄ• paccariyaá¹ƒ_ kira
__mahÄ• aá¹-á¹-hakathÄ• yaÃ±ca anumÄ• nasuttaá¹-á¹-hakathÄ• yaÃ±ca_ ``soá¸·asavatth
sameti.

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ•

<431> na kevalaá¹ƒ vihÄ• ro eva kÄ«á¹-Ä• giri, sopi gÄ• mo __ ``kÄ«á¹-Ä• giriâ€™â€™ _co
sandhÄ• ya parato ``na assajipunabbasukehi bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™
ekasaá¹ƒvacchare dvikkhattuá¹ƒ vassati kira, taá¹ƒ sandhÄ• ya __ ``dvÄ«hi meghehÄ«â€™
__samadhika_nti cha jane sandhÄ• ya. __akatavatthu_nti navaá¹ƒ aá¹-á¹-huppattiá¹ƒ. ``jÄ•
allÄ• naá¹ƒ haritÄ• naá¹ƒ evÄ• â€™â€™ ti likhitaá¹ƒ. bhÅ«tagÄ• mabÄ«jagÄ• mabhedatopa
vatiatthÄ• ya. __yaá¹ƒkiÃ±cÄ«_ti sodakaá¹ƒ vÄ• nirudakaá¹ƒvÄ• . __Ä• rÄ• mÄ• diatthÄ• y
mÄ• lÄ• vaccharopanaá¹ƒ kuladÅ«sakaá¹ƒyevasandhÄ• ya, ganthanÄ• disabbaá¹ƒ na sand
paÃ±Ã±Ä• yatÄ«ti ce? taá¹ƒ dassetuá¹ƒ __ ``buddhenadhammoâ€™â€™ _tiÄ• di. ``Ä• veá¸
pÄ• á¹-ho.

__gopphana_nti ganthanaá¹ƒ. __veá¹-hima_nti taggatikameva. __vedhimaá¹ƒ_ aÃ±Ã±ena k
kataá¹ƒ \Ne 185/. __kaá¹‡á¹-akampi bandhitu_nti ettha ``sayaá¹ƒ vijjhanatthaá¹ƒ navaá¹-á¹-
aÃ±Ã±assatthÄ• ya vaá¹-á¹-atÄ«â€™â€™ ti vadanti. jÄ• lamayaá¹ƒ vitÄ• naá¹ƒ __jÄ• lavitÄ
__pupphapaá¹-icchakaá¹ƒ_gavakkhaá¹ƒ viya sachiddaá¹ƒ karonti. __tÄ• lapaá¹‡á¹‡aguá¸·a
tÄ• lapaá¹‡á¹‡amayaá¹ƒ puna katampi paá¹-ichijjakameva. __dhammarajju_ cetiyaá¹ƒ vÄ•
pupphappavesanatthaá¹ƒ Ä• vijjhitvÄ• \Be 208/baddharajju. ``kÄ• sÄ• vena baddhampi sut
bhaá¹‡á¸• itasadisaâ€™â€™ nti likhitaá¹ƒ. __aá¹ƒsabhaá¹‡á¸• ikaá¹ƒ_ pasibbake pakkhittas
jÄ• taá¹ƒ, tasmÄ• ``sithilabaddhassaantarantarÄ• pakkhipituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ t
``aÃ±Ã±amaÃ±Ã±aá¹ƒ aphusÄ• petvÄ• anekakkhattumpiparikkhipituá¹ƒ vaá¹-á¹-atÄ«â€™â
dÄ«ghato pasÄ• retvÄ• pÅ«ritaá¹ƒ. __ghaá¹-ikadÄ• maolambako_ti ``yamakadÄ• maolamb
``geá¹‡á¸• ukharapattadÄ• mÄ• naá¹ƒ paá¹-ikkhittattÄ• celÄ• dÄ«hikatadÄ• mampi na vaá¹
akappiyÄ• nulomattÄ• â€™â€™ ti vadanti.

__ ``recakaá¹ƒ_ nÄ• ma tathÄ• lÄ• siyanÄ• á¹-anaá¹-Ä• naá¹ƒ naccaâ€™â€™ nti likhitaá¹ƒ.
tivuttaá¹ƒ. ``sÄ• riyo nÄ• ma rutasunakhÄ• siá¹…gÄ• lakammakuruá¹…gakeá¸·ipane á¹-hitÄ
``nibujjhantÄ«â€™â€™ ti pÄ• á¸·i.

<432> __abalabalÄ• _di-padÄ• naá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• . yathÄ• pÄ• mokkhÄ• naá¹ƒ vas
``assajipunabbasukÄ• â€™â€™ tivuttÄ• , tathÄ• pÄ• mokkhappattasÄ• vakassa vasena ta
``sÄ• riputtÄ• â€™â€™ ti. tena vuttaá¹ƒ ``gacchatha tumhe sÄ• riputtÄ• â€™â€™ ti.

<433> ``gÄ• me vÄ• na vasitabbaâ€™â€™ nti iminÄ• va tasmiá¹ƒ gÄ• me aÃ±Ã±attha na v
``tasmiá¹ƒ vihÄ• re vÄ• â€™â€™ ti kasmÄ• vuttanti ce? atthasabbhÄ• vato. yasmiÃ±hi gÄ•
kataá¹ƒ, tasmiá¹ƒ gÄ• me, yasmiá¹ƒ vihÄ• re vasantena kuladÅ«sanaá¹ƒ kataá¹ƒ, taá¹ƒ vihÄ
aÃ±Ã±asmiá¹ƒ vasituá¹ƒ na vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ. taá¹ƒ kathanti ce? ``gÄ• me vÄ•
vacanena yasmiá¹ƒ gÄ• me kuladÅ«sanakammaá¹ƒ kataá¹ƒ, tasmiá¹ƒvihÄ• repi vasituá¹ƒ n
taá¹ƒ disvÄ• ``tasmiá¹ƒ vihÄ• reâ€™â€™ ti vuttaá¹ƒ, tena tasmiá¹ƒ gÄ• me aÃ±Ã±asmiá¹ƒ
siddhaá¹ƒ. ``tasmiá¹ƒ vihÄ• re vasantenÄ• â€™â€™ tiiminÄ• tasmiá¹ƒ gÄ• me aÃ±Ã±attha
piá¹‡á¸• Ä• ya carituá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒhoti. __sÄ• mantavihÄ• repÄ«_ti sÄ• man
tasmiá¹ƒyeva gÄ• me tassa vihÄ• rassasÄ• mantavihÄ• ro ca tassa gÄ• massa sÄ• mantav
etena tasmiá¹ƒ gÄ• meaÃ±Ã±attha vasantena tasmiá¹ƒ gÄ• me piá¹‡á¸• Ä• ya na caritabba
piá¹‡á¸• Ä• ya carituá¹ƒvaá¹-á¹-ati, puna yasmiá¹ƒ gÄ• me kuladÅ«sanakammaá¹ƒ kataá¹ƒ,
kuladÅ«sakavihÄ• rassasÄ• mantavatthuvihÄ• re vasantena tasmiá¹ƒ gÄ• mepi carituá¹ƒ va
sÄ• mantagÄ• mekuladÅ«sakaá¹ƒ na kataá¹ƒ, tasmimpi carituá¹ƒ vaá¹-á¹-ati, neva vihÄ• ret
\Be 209/ __nagare carituâ€™â€™ _nti vuttattÄ• aÃ±Ã±asmiá¹ƒ vihÄ• re tasmiá¹ƒ gÄ• me v
dÄ«pitaá¹ƒ hotÄ«ti eke. __gaá¹‡á¹-hipadesu_ pana vicÄ• raá¹‡Ä• eva natthi, tasmÄ• suá¹-
kathetabbaá¹ƒ.

436-7__._ __dÄ• petuá¹ƒ na labhanti, _ pupphadÄ• naÃ±hi siyÄ• . __tasseva na kappatÄ«_
Ä• netvÄ• ``dadantÅ«â€™â€™ ti icchÄ• vasena vadati ce, sabbesaá¹ƒ na kappati, kevalaá
attÄ• naá¹ƒ vÄ• paresaá¹ƒ vÄ• anuddisitvÄ• ``ime manussÄ• dÄ• naá¹ƒ datvÄ• puÃ±Ã±
vadantassa tasseva na kappati yÄ• guÄ• dÄ«naá¹ƒ paccayapaá¹-isaá¹ƒyuttakathÄ• ya uppa
__mahÄ• aá¹-á¹-hakathÄ• yampi_ ``paÃ±cannampi sahadhammikÄ• naâ€™â€™ nti visese
apare. Ä• cariyÄ• pana ``yathÄ• __mahÄ• paccariyaá¹ƒ, kurundiyaÃ±ca_ `tassevÄ• â€™ t
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ visesetvÄ• na vuttaá¹ƒ, tasmÄ• sabbesaá¹ƒ nakappatÄ«

kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

terasakakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 143. aniyatakaá¹‡á¸• o

1. paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

444-5__._ __uddesa_nti \Ne 187/ \Be 210/ uddisanaá¹ƒ, Ä• sÄ• á¸·hinakkhattaá¹ƒ nÄ• ma v
__sotassaraho_ti ettha __raho_-vacanasÄ• maÃ±Ã±ato vuttaá¹ƒ duá¹-á¹-hullasÄ• maÃ±Ã±a
duá¹-á¹-hullÄ• rocanappaá¹-icchÄ• danasikkhÄ• padesupÄ• rÄ• jikavacanaá¹ƒ viya. tasmÄ•
paricchedo kÄ• tabboâ€™â€™ _ti vuttaá¹ƒ. kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ce? ``mÄ• tugÄ• m
dÄ• rikÄ• â€™â€™ ti vacanato, ``alaá¹ƒkammaniyetisakkÄ• hoti methunaá¹ƒ dhammaá¹ƒ p
vacanato ca rahonisajjassÄ• do cetthamethunasannissitakileso, na dutiye viya duá¹-á¹-hulla
tasmÄ• ca paÃ±Ã±Ä• yati ``sotassa raho nÄ• dhippetoâ€™â€™ ti. keci pana ``taÃ±ca labb
dassanatthaá¹ƒvuttaá¹ƒ, tena dutiye vuttÄ• viÃ±Ã±Å« paá¹-ibalÄ• gahitÄ• hotÄ«â€™â€™
sÄ• _ti ettha __vÄ• _-saddo ``tena so bhikkhu kÄ• retabbo vÄ• â€™â€™ ti yojetabbo, soca
kÄ• retabbo vÄ• paá¹-ijÄ• namÄ• no, na vÄ• kÄ• retabbo appaá¹-ijÄ• namÄ• notiattho. ten
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``paá¹-ijÄ• namÄ• nova tena so bhikkhu kÄ• retabbo ... pe ... na
tasmÄ• eva __pÄ• á¸·iyaá¹ƒ_ tadatthadvayadassanatthaá¹ƒ ``sÄ• ce evaá¹ƒ vadeyyÄ• â€™
``saddheyyavacasÄ• â€™â€™ ti iminÄ• sotÄ• pannÄ• atthabhaÃ±janakaá¹ƒ na bhaá¹‡ant
bhaá¹‡antÄ«tivÄ• dÄ«naá¹ƒ vÄ• do paá¹-isedhito hoti. ``diá¹-á¹-haâ€™â€™ nti vuttattÄ• ``d
sundaraá¹ƒ. __rakkheyyÄ• sÄ«_ti mama visesaá¹ƒ kassaci nÄ• roceyyÄ• sÄ«ti adhippÄ• yo

<446> ``sÄ• ce evaá¹ƒ vadeyya `ayyassa mayÄ• sutaá¹ƒ nisinnassa mÄ• tugÄ• maá¹ƒ du
obhÄ• sentassÄ• â€™â€™ â€™ ti, idaá¹ƒ kimatthamettha vuttaá¹ƒ, na adhippetaÃ±hetaá¹ƒ
nÄ• dhippetoti katvÄ• ti ce? alaá¹ƒkammaniyaá¹-á¹-hÄ• ne duá¹-á¹-hullavÄ• cÄ• pi labbhati,
nÄ• laá¹ƒkammaniyaá¹-á¹-hÄ• ne methunanti dassanatthaá¹ƒ vuttanti veditabbanti. yathÄ•
evaá¹ƒ vadeyya \Ne 188/ `ayyassa mayÄ• sutaá¹ƒ mÄ• tugÄ• massa santike attakÄ• mapÄ

bhÄ• santassÄ• â€™â€™ â€™ ti etampi idha labbhati, na dutiye nÄ• laá¹ƒkammaniyaá¹-á¹-
__kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ (Kkh dutiyÄ• niyatasikkhÄ• padavaá¹‡á¹‡anÄ•) idhÄ• pi
dutiyÄ• niyatÄ• dhikÄ• repÄ• rÄ• jikÄ• pattiÃ±ca \Be 211/ parihÄ• petvÄ• duá¹-á¹-hullavÄ•
paá¹-hamÄ• niyateduá¹-á¹-hullavÄ• cÄ• patti na vuttÄ• ti ce? ``sÄ• ceâ€™â€™ ti tassÄ• p
sodhetabbÄ• . __gaá¹‡á¹-hipade_ ca ``idha sikkhÄ• pade methunakÄ• yasaá¹ƒsaggarahoni
cakkhussarahovapamÄ• á¹‡aâ€™â€™ nti likhitaá¹ƒ, dutiyÄ• niyatÄ• dhikÄ• re ca ``anandh
abadhiroduá¹-á¹-hullaá¹ƒ suá¹‡Ä• ti, kÄ• yacittato kÄ• yasaá¹ƒsaggo, vÄ• cÄ• cittato duá¹-á
ubhayehiubhayaâ€™â€™ nti ca likhitaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``samuá¹-á¹-hÄ• nÄ•
paá¹-hamapÄ• rÄ• jikasadisÄ• nevÄ• â€™â€™ tivuttattÄ• pi duá¹-á¹-hullavÄ• do na sundar
vuttattÄ• ti.

paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<453> dutiye kesuci potthakesu ``na heva kho pana paá¹-icchannaá¹ƒ Ä• sanaá¹ƒ hoti Ä• s
``Ä• sananti adhikaá¹ƒ, uddharitÄ• nurÅ«paâ€™â€™ nti likhitaá¹ƒ. dvepi rahÄ• idha
adhippetÄ• kÄ• yasaá¹ƒsaggaduá¹-á¹-hullavÄ• cÄ• rahonisajjaggahaá¹‡ato. yadi evaá¹ƒ ``n
paá¹-ibalÄ• â€™â€™ tikimatthaá¹ƒ vuttanti? ayameva hi mÄ• tugÄ• mo dvinnampi
kÄ• yasaá¹ƒsaggaduá¹-á¹-hullavÄ• cÄ• naá¹ƒekato vatthubhÅ«to, tasmÄ• vuttaá¹ƒ. kÄ• ya
dassito, na itarassÄ• tikatvÄ• duá¹-á¹-hullavÄ• cameva sandhÄ• ya tassÄ• vatthuá¹ƒ dass

etthÄ• ha --- yathÄ• paá¹-hame anadhippetÄ• pi duá¹-á¹-hullavÄ• cÄ• sambhavavisesadas
idhÄ• pikÄ• yasaá¹ƒsaggo, kasmÄ• na tassa vasena cakkhussa raho gahetabboti? Ä• ma
gahito eva pana nisajjavasena, na hi aá¹…gassa nisajjÄ• visesoti. appaá¹-icchannesati kat
rahoti ce? dÅ«rattÄ• . paá¹-hame kasmÄ• itthisatampi anÄ• pattiá¹ƒ nakaroti, idha kasmÄ•
vuccati siddhattÄ• . siddhaá¹ƒ hoti, yadidaá¹ƒaÃ±Ã±ataro bhikkhu vesÄ• liyaá¹ƒ mahÄ• van
vivaritvÄ• nipanno hoti ... pe ... sambahulÄ• itthiyo yÄ• vadatthaá¹ƒ \Be 212/ katvÄ• pakka
77). tasmÄ• na methunassa mÄ• tugÄ• mo dutiyo hoti. itthiyo hi aÃ±Ã±amaÃ±Ã±issÄ• vajja
teneva bhikkhunÄ«naá¹ƒ \Ne 189/ vajjapaá¹-icchÄ• dane pÄ• rÄ• jikaá¹ƒ paÃ±Ã±attaá¹ƒ. ta
tÄ• itthiyo vihÄ• raá¹ƒ pekkhÄ• petvÄ• tÄ• saá¹ƒ itthÄ«naá¹ƒ vaccamaggaâ€™â€™ nti (Vin
tÄ• itthiyo hirimanÄ• , tÄ• nikkhamitvÄ• bhikkhÅ« ujjhÄ• pentÄ«â€™â€™ ti (Vin III 283) va
mÄ• tugÄ• mo dutiyo hotÄ«ti siddhanti adhippÄ• yo. ubhayatthÄ• pi ummattakÄ• dikammik
pÄ• á¹-ekkaá¹ƒ __nidÄ• ne_ Ä• gataá¹ƒ, Ä• dikammikÄ• naá¹ƒ anÄ• pattÄ«tiattho. __anuga
``acelakavagge_ rahopaá¹-icchannÄ• sanasikkhÄ• pade `viÃ±Ã±Å« purisodutiyo hotÄ«â€™
anurÅ«pato `itthÄ«naá¹ƒ satampi anÄ• pattiá¹ƒ nakarotÄ«â€™ ti vuttaâ€™â€™ nti ca, ``dut
purisopÄ«â€™ ti idaá¹ƒ __bhikkhunÄ«vagge_osÄ• nasikkhÄ• padassa, __acelakavagge_
appaá¹-icchannÄ• sanasikkhÄ• padassa ca __anÄ• pattivÄ• re_ `yo koci viÃ±Ã±Å« puriso c

imesaá¹ƒ anurÅ«pato vuttanti veditabbaâ€™â€™ ntica vuttaá¹ƒ.

dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akavaá¹‡á¹‡anÄ•

apicettha idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ, seyyathidaá¹ƒ --- idaá¹ƒ aniyatakaá¹‡á¸• aá¹ƒ nippayoja
apubbÄ• bhÄ• vatotice? na, garukalahukabhedabhinnÄ• pattiropanÄ• ropanakkamalakkhaá
``sÄ• ce evaá¹ƒ vadeyya `ayyo mayÄ• diá¹-á¹-ho nisinno mÄ• tugÄ• massa methunaá¹ƒ dh
so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• pattiyÄ• kÄ• retabbo ... pe ... nisajjÄ• ya kÄ• retabboâ€™â€
446) Ä• pattiyÄ• garukÄ• ya lahukÄ• ya ca ropanakkamalakkhaá¹‡aá¹ƒ, kÄ• retabbotiiminÄ
anÄ• ropanakkamalakkhaá¹‡aÃ±ca dassitaá¹ƒ. lakkhaá¹‡adÄ«panato Ä• dimhi, ante vÄ• u
asambhavato. kathaá¹ƒ? na tÄ• va Ä• dimhi sambhavati, yesamidaá¹ƒ lakkhaá¹‡aá¹ƒ, tesaá
adassitattÄ• . na ante, garukamissakattÄ• , tasmÄ• garukalahukÄ• naá¹ƒ majjheeva uddisit
ubhayÄ• missakattÄ• . yÄ• tattha lahukÄ• patti dassitÄ• \Be 213/, sÄ• pi garukÄ• dikÄ• . te
``methunadhammasannissitakilesasaá¹…khÄ• tena rahassÄ• denÄ• â€™â€™ tiÄ• di, tasm
uddiá¹-á¹-hÄ• tipi eke. evaá¹ƒ sante paá¹-hamamevÄ• laá¹ƒ tÄ• vatÄ• lakkhaá¹‡adÄ«panas
ce? na, okÄ• saniyamapaccayamicchÄ• gÄ• hanivÄ• raá¹‡appayojanato. ``paá¹-icchanneÄ
okÄ• saniyamato hi tabbiparÄ«te okÄ• se idaá¹ƒ lakkhaá¹‡aá¹ƒ na vikappitantimicchÄ• gÄ•
dutiyampi sÄ• tthakamevÄ• ti adhippÄ• yo. kasmÄ• ? okÄ• sabhedato, rahobhedadÄ«panat
rahonisajjassÄ• dabhedadÄ«panato \Ne 190/. okÄ• saniyamabhÄ• ve carahonisajjassÄ• da
rahonisajjasikkhÄ• padÄ• naá¹ƒ nÄ• natÄ• jÄ• nanaÃ±ca siyÄ• , tathÄ• kÄ• yasaá¹ƒsaggab
nÄ• laá¹ƒkammaniyepi hi okÄ• se appaá¹-icchanne, paá¹-icchannepi vÄ• nisinnÄ• ya vÄ• ta
nikkhantakesÄ• diggahaá¹‡ena kÄ• yasaá¹ƒsaggo labbhatÄ«tievamÄ• dayopi nayÄ• vitthÄ
``bhikkhupÄ• timokkhe Ä• gatanayattÄ• bhikkhunÄ«pÄ• timokkheidaá¹ƒ kaá¹‡á¸• aá¹ƒ pari
vadanti. atthuppattiyÄ• tattha anupannattÄ• tieke. taá¹ƒ anekatthabhÄ• vadÄ«panato ayutta
hi bhikkhÅ«naá¹ƒ paÃ±cannaá¹ƒ, bhikkhunÄ«naá¹ƒcattÄ• ro ca uddesÄ• santi. pÄ• timokkh
asÄ• dhÄ• raá¹‡attÄ• tattha niddiá¹-á¹-hasaá¹…ghÄ• disesapÄ• cittiyÄ• nantieke. tÄ• saá¹ƒ
ubbhajÄ• á¹‡umaá¹‡á¸• alikaaá¹-á¹-havatthukavasena kÄ• yasaá¹ƒsaggaviseso pÄ• rÄ• jika
vÄ• sÄ• diyeyya, kÄ• yaá¹ƒ vÄ• tadatthÄ• ya upasaá¹ƒhareyyÄ• â€™â€™ ti (Vin IV 674-6
``santiá¹-á¹-heyya vÄ• â€™â€™ ti (Vin IV 675) vacanato á¹-hÄ• nampi, ``saá¹…ketaá¹ƒvÄ•
IV 675) vacanato gamanampi, ``channaá¹ƒ vÄ• anupaviseyyÄ• â€™â€™ ti (Vin IV 675) vac
paá¹-icchannaá¹-á¹-hÄ• napavesopi, tathÄ• ``rattandhakÄ• re appadÄ«pe paá¹-icchanneok
santiá¹-á¹-heyya vÄ• sallapeyya vÄ• â€™â€™ ti (Vin IV 838) vacanato duá¹-á¹-hullavÄ• cÄ
katvÄ• tÄ• saá¹ƒ aÃ±Ã±athÄ• aniyatakaá¹‡á¸• assa avattabbatÄ• pattitopi navuttanti tesaá

pakiá¹‡á¹‡akavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniyatakaá¹‡á¸• aá¹ƒ niá¹-á¹-hitaá¹ƒ.

á¹• 144. nissaggiyakaá¹‡á¸• o

1. cÄ«varavaggo

1. paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

<459> __samitÄ• vinÄ• _ti \Be 214/ \Ne 191/ samitÄ• â€™ nena kilesÄ• ti samitÄ• vÄ«, ten
cÄ«varÄ• nÄ«â€™â€™ ti vattabbe ``ticÄ«varaâ€™â€™ nti vuttaá¹ƒ. saá¹…khyÄ• pubbo dig
lakkhaá¹‡aá¹ƒ veditabbaá¹ƒ. taá¹ƒ pana adhiá¹-á¹-hitassapi anadhiá¹-á¹-hitassapi nÄ• maá¹
bhikkhu ticÄ«varena vippavaseyyÄ• â€™â€™ tiÄ• dÄ«su ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adh
``anujÄ• nÄ• mi, bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuâ€™â€™ nti (Vin I 358) ettha
anadhiá¹-á¹-hitassanÄ• maá¹ƒ, idha tadubhayampi sambhavati. ``bhagavatÄ• bhikkhÅ«naá
anuÃ±Ã±Ä• taá¹ƒ hotÄ«â€™â€™ tiettha adhiá¹-á¹-hitameva. ``aÃ±Ã±eneva ticÄ«varena gÄ
ettha anadhiá¹-á¹-hitameva. ekasmiá¹ƒyeva hi cÄ«vare ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ ruhat
pattÄ• dhiá¹-á¹-hÄ• naá¹ƒ viya, tasmÄ• itaraá¹ƒ atirekaá¹-á¹-hÄ• ne tiá¹-á¹-hati. tena vuttaá
chabbaggiyÄ• bhikkhÅ«atirekacÄ«varaá¹ƒ dhÄ• ressantÄ«â€™â€™ tiÄ• di.

460-1__._ paá¹-hamapaÃ±Ã±attiyÄ• panettha ekarattampi atirekacÄ«varaá¹ƒ dhÄ• reyya, n
tato paraá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retuâ
imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• tha `dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retab
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ â€™ nti evaá¹ƒ bhagavÄ• paripuá¹‡á¹‡aá¹ƒ sikkhÄ• pad
pacchimabodhiyaá¹ƒ ajÄ• tasattukÄ• le kathinaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, tato paá¹-á¹-hÄ• yabh
sikkhÄ• padaá¹ƒ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kathine dasÄ• ha
pÄ• cittiyaâ€™â€™ nti uddisanti, esa nayo dutiyatatiyakathinesupi. tathÄ• pi __kaá¹…khÄ•
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``dasÄ• haparamanti \Ne 192/ ayamettha anupaÃ±Ã±a
ettakaá¹ƒyevavuttaá¹ƒ, tasmÄ• ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kat
na paÃ±Ã±atti, na ca anupaÃ±Ã±attÄ«ti siddhaá¹ƒ. na hi paÃ±Ã±attivatthusmiá¹ƒ, anupaÃ±
vÄ• kathinÄ• dhikÄ• ro dissatÄ«ti yathÄ• vuttanayova sÄ• roti niá¹-á¹-hamettha gantabbaá¹
``kathinassuppattikÄ• lato paá¹-á¹-hÄ• ya bhagavato vacanaá¹ƒ anupaÃ±Ã±attibhÄ• vena v
dve anupaÃ±Ã±attiyo siyuá¹ƒ, tato __parivÄ• re_ (Vin V 24) ``ekÄ• \Be 215/ anupaÃ±Ã±att
tivacanavirodho. apica yathÄ• vuttanayadÄ«panatthaá¹ƒ idha taá¹ƒ vacanaá¹ƒ paá¹-hamapa
pacchÄ• vuttaá¹ƒ. ettha sÄ• dhitattÄ• dutiyatatiyesu pacchÄ• vuttapaá¹-hamapaÃ±Ã±attÄ
aÃ±Ã±athÄ• tatthapitaá¹ƒ vacanaá¹ƒ pacchÄ• vattabbaá¹ƒ siyÄ• . __anugaá¹‡á¹-hipade_ p
vuttabhÄ• vaá¹ƒ sandhÄ• yaniá¹-á¹-hitacÄ«varasmintiÄ• dÄ«su anupaÃ±Ã±attÄ«â€™â€™ t
sekkhaputhujjanÄ• naá¹ƒ __pemaá¹ƒ, _arahantÄ• naá¹ƒ __gÄ• ravo_. __dasamaá¹ƒ vÄ• n
bhummatthe upayogavacanaá¹ƒ.

462-3__._ __niá¹-á¹-hitacÄ«varasmi_nti idaá¹ƒ kevalaá¹ƒ cÄ«varapalibodhÄ• bhÄ• vamatta
tasmÄ• ``naá¹-á¹-haá¹ƒ vÄ• vinaá¹-á¹-haá¹ƒ vÄ• daá¸• á¸• haá¹ƒ vÄ• cÄ«varÄ• sÄ• vÄ•
vuttaá¹ƒ. yadi dasÄ• haparamaá¹ƒdhÄ• retabbacÄ«varadassanatthaá¹ƒ vuttaá¹ƒ siyÄ• , naá
dhÄ• reyya. dhÄ• raá¹‡aÃ±cettha á¹-hapanaá¹ƒ, paribhogo vÄ• . taá¹ƒ dvayaá¹ƒ katepi yujj
tasmÄ• ``kataá¹ƒ vÄ• hotÄ«â€™â€™ tipina vattabbaá¹ƒ. na hi katameva atikkÄ• mayato n
cÄ«varaá¹ƒ upÄ• dÄ• ya ``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nti vuttaá¹ƒ. tampi ubbhatasmiá
kÄ• laá¹ƒ dhÄ• retabbantiattho na gahetabbo. taÃ±hi cÄ«varaá¹ƒ santaÃ±ce, ubbhatasmiá¹
parihÄ• raá¹ƒna labbhati. apica ``cÄ«varaá¹ƒ nÄ• ma vikappanupagaá¹ƒ pacchimaâ€™â€™
kataá¹ƒnÄ• ma hoti, tasmÄ• pi na taá¹ƒ sandhÄ• ya dhÄ• retabbanti vuttanti veditabbaá¹ƒ a

__anugaá¹‡á¹-hipade_ panetaá¹ƒ vuttaá¹ƒ ``tattha siyÄ• --- tassa bhikkhuno cÄ«varaá¹ƒ na
aÃ±Ã±ataraá¹ƒyadi bhaveyya, katamaá¹ƒ cÄ«varaá¹ƒ dasÄ• haparamaá¹ƒ dhÄ• reyya. yas
natthi, tasmÄ• atthuddhÄ• ravasena karaá¹‡apalibodhadassanatthaá¹ƒ `naá¹-á¹-haá¹ƒ vÄ• a
ayaá¹ƒ panattho `naá¹-á¹-haá¹ƒ vÄ• â€™ tiÄ• dinÄ• nayena vuttacÄ«varÄ• naá¹ƒ aÃ±Ã±ata
gahetabbo, satitaá¹ƒ dasÄ• haparamaá¹ƒ atikkÄ• mayato nissaggiyaá¹ƒ. esa nayo sabbatth
tivuttacÄ«varamevÄ• dhippetaá¹ƒ. kasmÄ• pana katacÄ«varaá¹ƒ imasmiá¹ƒ atthe adhippet
pÄ• kaá¹-attÄ• . kathaá¹ƒ? naá¹-á¹-havinaá¹-á¹-hacÄ«varÄ• dÄ«naá¹ƒ dhÄ• raá¹‡assa abhÄ
idhÄ• dhippetantipÄ• kaá¹-aá¹ƒ. yathÄ• kiá¹ƒ? yathÄ• paá¹-hamÄ• niyate
methunakÄ• yasaá¹ƒsaggarahonisajjÄ• namevÄ• gatattÄ• sotassaraho atthuddhÄ• ravase
tasmÄ• `cakkhussa raho itarasmiá¹ƒ atthe adhippetoâ€™ tina vutto. evaá¹ƒsampadamidan
vÄ• hotÄ«â€™ ti idaá¹ƒ na vattabbaá¹ƒ, kasmÄ• ? akataá¹ƒ atikkÄ• mayatopi nissaggiyattÄ
nissaggiyaá¹ƒ hoti \Be 216/, idha pana ticÄ«varÄ• dhiá¹-á¹-hÄ• namadhippetaá¹ƒ. tasmiá¹ƒ
ticÄ«varÄ• dhiá¹-á¹-hÄ• ne akataá¹ƒ, arajitaá¹ƒ, akappiyakataÃ±ca `imaá¹ƒ saá¹…ghÄ• á¹-i
tiÄ• dinÄ• nayena adhiá¹-á¹-hÄ• tuá¹ƒ na vaá¹-á¹-ati, tadatthadÄ«panatthaá¹ƒ `kataá¹ƒ vÄ•
itarathÄ• `niá¹-á¹-hitacÄ«varasmiá¹ƒ paá¹-iladdheâ€™ ti vadeyya, evaá¹ƒsante ticÄ«varaá¹
atikkÄ• mayato nissaggiyanti kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ce? vacanappamÄ• á¹‡ato. `anujÄ
ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™ nti vuttattÄ• idhÄ• pi `atirekacÄ«varaá¹
anadhiá¹-á¹-hitaâ€™ nti ettakameva vattabbaá¹ƒ siyÄ• . yasmÄ• `kataá¹ƒ vÄ• hotÄ«â€™ ti
idhÄ• dhippetacÄ«varena saddhiá¹ƒ sesampi dasÄ• haparamato uttari dhÄ• retuá¹ƒ nalabb
`atirekacÄ«varaá¹ƒ nÄ• ma anadhiá¹-á¹-hitaá¹ƒ avikappitaâ€™ nti Ä• ha. tattha siyÄ• --- ya
nti atthuddhÄ• ravasena vuttaá¹ƒ, tathÄ• `vikappanupagaá¹ƒ pacchimaâ€™ ntipi. kasmÄ• ?
dasÄ• haparamaá¹ƒ dhÄ• retabbaá¹ƒ `niá¹-á¹-hitacÄ«varasmiâ€™ ntiÄ• dianupaÃ±Ã±attiva
ekÄ• hÄ• tikkamepi nissaggiyaá¹ƒ hoti `yo pana, bhikkhu, atirekacÄ«varaá¹ƒdhÄ• reyya, nis
nti vacanato. na ticÄ«varato aÃ±Ã±ampi cÄ«varaá¹ƒ dasÄ• haparamaá¹ƒdhÄ• retabbaá¹ƒ, t
`antodasÄ• haâ€™ nti vuttattÄ• . yathÄ• ha `anÄ• pattiantodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikap
`antodasÄ• haá¹ƒ adhiá¹-á¹-hetÄ«â€™ ti vacanamattamevabhaveyya, tasmÄ• __aá¹-á¹-hal
attho gahetabbo. idaá¹ƒ sabbaá¹ƒ apare vadantÄ«â€™â€™ ti. ettha antokathine uppannacÄ

santaÃ±ce, dasÄ• haparamaá¹ƒ dhÄ• retabbanti idaÃ±cimassasÄ• dhanatthaá¹ƒ vuttavacan
vuttavicÄ• raá¹‡Ä• ya yathÄ• vuttayuttiyÄ• ca virujjhatÄ«tina gahetabbaá¹ƒ.

idheva vuttavicÄ• raá¹‡Ä• nÄ• ma --- ``sve kathinuddhÄ• ro bhavissatÄ«â€™â€™ ti ajja up
tadahevaanadhiá¹-á¹-hahantassa aruá¹‡uggamane nissaggiyaá¹ƒ. kasmÄ• ? ``niá¹-á¹-hitacÄ
ntiÄ• dinÄ• sikkhÄ• padassa vuttattÄ• . antokathine atirekadasÄ• hampi parihÄ• raá¹ƒ labha
ekadivasampi na labhati. yathÄ• kiá¹ƒ? yathÄ• atthatakathino saá¹…gho atthatadivasato p
ubbhÄ• rÄ• ekadivasÄ• vasesepi kathinubbhÄ• re Ä• nisaá¹ƒsaá¹ƒ labhati, punadivase na
bhÄ• janÄ«yacÄ«varaá¹ƒ na bhÄ• jitaá¹ƒ, punadivase anatthatakathinÄ• nampi sÄ• dhÄ• ra
sÄ• vasesÄ• , atthatakathinasseva saá¹…ghassa pÄ• puá¹‡Ä• ti, evameva atthatadivasatop
anadhiá¹-á¹-hitaá¹ƒ avikappitaá¹ƒ vaá¹-á¹-ati anuÃ±Ã±Ä• tadivasabbhantarattÄ• . kathinadiv
gaá¹‡anupago hoti, ubbhatadivasato paá¹-á¹-hÄ• ya dasÄ• haparamaá¹ƒ kÄ• laá¹ƒ uppanna
parihÄ• raá¹ƒlabhati, tato \Ne 194/ paraá¹ƒ na labhati. kasmÄ• ? ``anujÄ• nÄ• mi, bhikkhave
atirekacÄ«varaá¹ƒdhÄ• retuâ€™â€™ nti vacanato. antokathinepi ekÄ• dase aruá¹‡uggama
``niá¹-á¹-hitacÄ«varasmiá¹ƒubbhatasmiá¹ƒ kathineâ€™â€™ ti ayaá¹ƒ anupaÃ±Ã±atti vÄ• re
divase adivaseakÄ• sÄ«ti. tathÄ• tatiyakathine ca vicÄ• ritaá¹ƒ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ
ubbhatasmiá¹ƒkathine bhikkhuno paneva akÄ• lacÄ«varaá¹ƒ uppajjeyyÄ• â€™ ti vadantena
heá¹-á¹-hÄ• paá¹-hamasikkhÄ• pade `dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabba
kathinamÄ• sato bahi uppannameva, na antoti dÄ«pitaá¹ƒ hotÄ«â€™â€™ ti ca, `` `kÄ• lepi
akÄ• lacÄ«varaâ€™ nti (Vin III 500) vacanato kathinubbhÄ• rato uddhaá¹ƒ dasÄ• haparihÄ•
dÄ«pitaá¹ƒ hoti, tehi saddhiá¹ƒ puna kathinubbhÄ• rato uddhaá¹ƒ paÃ±ca divasÄ• ni labhat
`niá¹-á¹-hitacÄ«vara ... pe ... khippameva kÄ• retabbaâ€™ nti akÄ• lacÄ«varassa uppattikÄ•
vuttattÄ• vÄ• ritohoti. tadubhayena kathinabbhantare uppannacÄ«varaá¹ƒ kathinubbhÄ• ra
parihÄ• raá¹ƒna labhatÄ«ti siddhaá¹ƒ hotÄ«â€™â€™ ti ca. tasmÄ• duvidhampetaá¹ƒ vicÄ•
``idhevavuttavicÄ• raá¹‡Ä• ya yathÄ• vuttayuttiyÄ• ca virujjhatÄ«ti na gahetabbaâ€™â€™

etthÄ• ha --- ``niá¹-á¹-hitacÄ«varasmiá¹ƒ ubbhatasmiá¹ƒ kathineâ€™â€™ ti idaá¹ƒ bhumma
uppattiniyameti, udÄ• hu dhÄ• raá¹‡aá¹ƒ, udÄ• hu ubhayanti, kiÃ±cettha, yadi uppattiá¹ƒ niy
pacchimakattikamÄ• se eva ubbhatasmiá¹ƒ kathine uppannacÄ«varaá¹ƒ tato paá¹-á¹-hÄ• ya
dhÄ• retabbaá¹ƒaniá¹-á¹-hitepi tasmiá¹ƒ mÄ• seti Ä• pajjati. atha dhÄ• raá¹‡aá¹ƒ niyameti, a
uppannacÄ«varaá¹ƒubbhatepi dasÄ• haparamaá¹ƒ dhÄ• retabbanti Ä• pajjati. atha ubhayaâ
tatiyakathineviya visesetvÄ• vattabbanti? vuccate --- kÄ• maá¹ƒ ubhayaá¹ƒ niyameti, na pa
atthi. yaá¹ƒ antokathine uppannacÄ«varaá¹ƒ sandhÄ• ya ``niá¹-á¹-hitacÄ«varasmiâ€™â€™
sandhÄ• ya ``dhÄ• retabbaâ€™â€™ nti vuttaá¹ƒ, sÄ• dhitaÃ±hetaá¹ƒ. ``kataá¹ƒ vÄ• hotÄ«
tiÄ• divacanatotadatthasiddhi, tena puna visesane payojanaá¹ƒ natthi, na hi katameva nissa
ca naá¹-á¹-hÄ• dikaá¹ƒ dhÄ• retuá¹ƒ sakkÄ• ti. yena vÄ• adhippÄ• yena bhagavatÄ• idaá¹
paÃ±Ã±attaá¹ƒ, so \Be 218/ adhippÄ• yo tatiyakathine pakÄ• sitoti veditabbo. kasmÄ• tatth

visesavidhÄ• nadassanÄ• dhippÄ• yato. visesavidhÄ• naÃ±hi ``no cassa pÄ• ripÅ«rÄ«â€™
``cÄ«varaá¹ƒ uppajjeyyÄ• â€™â€™ ti avatvÄ• ``akÄ• lacÄ«varaá¹ƒ uppajjeyyÄ• â€™â€™
kÄ• lacÄ«varaá¹ƒ atthÄ«ti dÄ«peti. kiÃ±cetaá¹ƒ? pacchimakattikamÄ• seuppannacÄ«varaá
``anatthate kathine ekÄ• dasamÄ• se uppannaâ€™â€™ nti vuttaá¹ƒ, tasmÄ• uppattiniyame
yaÃ±ca \Ne 195/ tattha ``kÄ• lepi Ä• dissa dinnaá¹ƒetaá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ• mÄ• â€™
atthavikappÄ• . Ä• desavasena ``akÄ• lacÄ«varaâ€™â€™ ntiladdhasaá¹…khyampi kÄ• le u
labhati, pagevÄ• nÄ• desanti ayaá¹ƒ paá¹-hamo vikappouppattiniyame vuttadosÄ• bhÄ• var
Ä• desavasena akÄ• lacÄ«varasaá¹…khyaá¹ƒgataá¹ƒ cÄ«varakÄ• le uppannattÄ• cÄ«vara
dasÄ• haparihÄ• raá¹ƒ na labhati, pagevÄ• nÄ• desantiayaá¹ƒ dutiyo dhÄ• raá¹‡aniyame vu
upatthambheti. yadi evaá¹ƒ Ä• desavasenaakÄ• lacÄ«varassa akÄ• lacÄ«varatÄ• kimatthik
tassa atthatakathinassapibhikkhusaá¹…ghassa sÄ• dhÄ• raá¹‡abhÄ• vatthikÄ• ti veditabbÄ

apica puggalassa kathinadivasÄ• pi divasÄ• va. evaá¹ƒ gaá¹‡anupagattÄ•
akÄ• lacÄ«varasaá¹…khayÄ• paá¹-ilÄ• bhÄ• nubhÄ• vena ``ubbhatasmiá¹ƒ kathineâ€™â€™
anissaggiyattÄ• tadanulomattÄ• ``kÄ• lacÄ«varassapÄ«â€™â€™ tievaá¹ƒ sabbathÄ• catu
veditabbaá¹ƒ. apica atthi ekaccena kathinuddhÄ• renaubbhate kathine uppannaá¹ƒ ekaccas
kÄ• lacÄ«varaá¹ƒ hoti, ekaccassa akÄ• lacÄ«varaá¹ƒ, taá¹ƒ sÄ«mÄ• tikkantassa, no ubbhÄ
vasena ubbhate uppannaá¹ƒ á¹-hapetvÄ• itaresaá¹ƒaÃ±Ã±atarena ubbhate uppannanti ved
ubbhataá¹ƒ, tassa akÄ• lacÄ«varaá¹ƒ, itarassa kÄ• lacÄ«varaá¹ƒ. tathÄ• atthi ekaccena ka
kathine uppannaá¹ƒsabbassapi akÄ• lacÄ«varameva hoti. taá¹ƒ yathÄ• á¹-hapitaá¹ƒ veditab
ubbhatasmiá¹ƒkathine uppannaá¹ƒ á¹-hapetvÄ• vassÄ• nassa pacchime mÄ• se uppannaá
ubbhatasmiá¹ƒkathine uppannaá¹ƒ akÄ• lacÄ«varaá¹ƒ, taá¹ƒ hemante, gimhe vÄ• uppanna
puggalakÄ• labhedato bahuvidhattÄ• uppannassa ``ubbhatasmiá¹ƒ kathine uppannaâ€™â€
veditabbaá¹ƒ. anekaá¹ƒsikattÄ• imampi atthavikappaá¹ƒ \Be 219/ dassetuá¹ƒ ``ubbhatasmi
kathinaá¹ƒ ubbhataá¹ƒ hotÄ«â€™â€™ ti. ettÄ• vatÄ• siddhepi ``aá¹-á¹-hannaá¹ƒ mÄ• tikÄ•
tiÄ• di vuttaá¹ƒ. ``dhÄ• rayÄ• mÄ«â€™â€™ ti bhikkhunÄ«vibhaá¹…geÄ• gatoti vattabbo. ``e
vacanabhedo tattha natthÄ«ti vuttaá¹ƒ hoti.

``vikappanupagaá¹ƒ pacchimaâ€™â€™ nti idaá¹ƒ sabbasaá¹…gÄ• hikattÄ• vuttaá¹ƒ. ``adh
pacchimaâ€™â€™ ntiasabbasaá¹…gÄ• hikaá¹ƒ. na hi yattakaá¹ƒ saá¹…ghÄ• á¹-i adhiá¹-á¹
tattakaá¹ƒ antaravÄ• sakÄ• diadhiá¹-á¹-hÄ• nupagaá¹ƒ pacchimaá¹ƒ hoti adhiá¹-á¹-hÄ• nass
vikappanÄ• ya bhedo tassÄ• ekavidhattÄ• ti veditabbaá¹ƒ. ``ekÄ• dase aruá¹‡uggamane nis
á¹-hapetvÄ• tato purimatarasminti attho veditabbo. antimaá¹ƒ nÄ• ma aparakattikÄ• ya paá¹
taÃ±hi kÄ• lattÄ• nissaggiyaá¹ƒ na karoti, tenevÄ• ha __accekacÄ«varasikkhÄ• padaá¹-á¹-
``chaá¹-á¹-hito paá¹-á¹-hÄ• ya pana uppannaá¹ƒ anaccekacÄ«varampi paccuddharitvÄ• á¹-
parihÄ• raá¹ƒlabhatiyevÄ• â€™â€™ ti (Sp (to Vin III) II 646-9). imaá¹ƒyeva \Ne 196/ nayaá¹
``accekacÄ«varassaanatthate kathine ekÄ• dasadivasÄ• dhiko mÄ• so, atthate kathine ekÄ
paÃ±camÄ• sÄ• , tato paraá¹ƒ ekadivasampi parihÄ• ro natthÄ«â€™â€™ ti tatthevÄ• ha. im

siddheanaccekacÄ«varaá¹ƒ dvÄ• dasÄ• he na labhatÄ«ti siddhameva hoti. tato ``anaccekac
anaccekacÄ«varasaÃ±Ã±Ä«, anÄ• pattÄ«â€™â€™ ti (Vin III 650) ettha accekacÄ«varasadi
anadhiá¹-á¹-hiteti siddhaá¹ƒhoti. tattha pana ``paÃ±ca mÄ• sÄ• â€™â€™ ti ukkaá¹-á¹-hapan
vassikasÄ• á¹-ikaÃ±ca avassikasÄ• á¹-ikabhÄ• vaá¹ƒpatvÄ• ekÄ• dasamÄ• se parihÄ• raá

__dasÄ• hÄ• tikkantaá¹ƒ nissaggiya_nti ettha Ä• pattivuá¹-á¹-hÄ• ne ``dasÄ• happaá¹-iccha
pakkhaatirekapakkhamÄ• saatirekamÄ• sapaá¹-icchannaâ€™â€™ ntiÄ• divacanabhedoviya
saá¹ƒvaccharÄ• tikkantampi dasÄ• hÄ• tikkantameva nÄ• ma, tathÄ• dutiyakathinepi saá¹ƒv
rattivippavutthameva. tatiye saá¹ƒvaccharÄ• tikkantampimÄ• sÄ• tikkantameva nÄ• mÄ• ti v
``anadhiá¹-á¹-hite adhiá¹-á¹-hitasaÃ±Ã±Ä« nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ ntiidamekassa
Ä• dipadadÄ«panaá¹ƒ. esa nayo avikappitetiÄ• dÄ«supi, tasmÄ• ettha aá¹-á¹-hasu tikacche
itaresaá¹ƒ ekekamÄ• dipadaá¹ƒ vitthÄ• rehvÄ• dve dve bhagavatÄ• va \Be 220/ saá¹…khitta
tikacchedesu sambhavantesu ekoeva vuccati, ``ayaá¹ƒ vinayassa dhammatÄ• â€™â€™ ti v
pana ekaá¹ƒ dukkaá¹-aá¹ƒvitthÄ• retvÄ• sesÄ• ni satta tatheva saá¹…khittÄ• ni. tathÄ• ant
anÄ• pattikoá¹-á¹-hÄ• sotiveditabbaá¹ƒ.

anÄ• patti antodasÄ• hanti ayaá¹ƒ saá¹…khepattho --- taá¹ƒ dasÄ• haparamaá¹ƒ dhÄ• retal
atirekacÄ«varaá¹ƒyathÄ• sakaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ antodasÄ• haá¹ƒ adhiá¹-á¹-heti vÄ•
vÄ• attanodhammatÄ• ya nassati vÄ• vinassati vÄ• á¸• ayhati vÄ• aÃ±Ã±o vÄ• taá¹ƒ acc
vissÄ• santovÄ• gaá¹‡hÄ• ti pÄ• cittiyato anÄ• patti. dukkaá¹-ato pana siyÄ• Ä• patti siyÄ•
anÄ• pattisaÃ±Ã±Ä• bhedena. antimÄ• naá¹ƒ panettha dvinnaá¹ƒ padÄ• naá¹ƒ vasena anac
nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ. avissÄ• saggÄ• he vissÄ• saggÄ• hasaÃ±Ã±Ä« nissaggiyaá¹ƒ
tikapÄ• cittiyÄ• , dve ca dukkaá¹-Ä• saá¹…khittÄ• ti veditabbÄ• . ettha hi yadi antodasÄ• ha
dasÄ• haparamaá¹ƒ aruá¹‡aá¹ƒ atikkamitvÄ• tassa divasabhÄ• ge adhiá¹-á¹-hahatÄ«ti ved
pÄ• á¸·ivinicchayo.

aá¹-á¹-hakathÄ• yaá¹ƒ pana __ito garukatarÄ• nÄ«_tiÄ• dimhi ayaá¹ƒ codanÄ• pubbaá¹…ga
__gaá¹‡á¹-hipade_ \Ne 197/ panassa ito nissaá¹-á¹-hacÄ«varadÄ• nato garukampi Ã±attidu
apalokanena karonti, evamidaá¹ƒ Ã±attiyÄ• kattabbampi pakativacanena vaá¹-á¹-atÄ«ti. ya
kammavaggassaaá¹-á¹-hakathÄ• yaá¹ƒ ``Ã±attikammampi ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• va
apalokanakammÄ• divasenana kÄ• tabbaâ€™â€™ nti (Sp (to Vin V) 482) yaá¹ƒ vuttaá¹ƒ, te
vuccati ``tesaá¹ƒ etaá¹ƒ anulomaâ€™â€™ nti, tasmÄ• anulomanayeneva taá¹ƒ vuttaá¹ƒ. ni
yathÄ• dvinnaá¹ƒ pÄ• risuddhiuposatho vinÄ• Ã±attiyÄ• hoti, evaá¹ƒ dvinnaá¹ƒ nissaá¹-á¹-
vadÄ• ma, tasmÄ• ``Ä• yasmato demÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-ati. kathaá¹ƒ panetaá
tadanulomattÄ• ti. ekadevedaá¹ƒ Ã±attikammaá¹ƒ apalokanenÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti
Ä• cariyo. __anugaá¹‡á¹-hipade_ panettha codanaá¹ƒ katvÄ• ``etaá¹ƒ sÄ• dhitaá¹ƒ. Ã±attik
á¹-hapetvÄ• vakÄ• tabbaâ€™â€™ nti __pÄ• á¸·iyÄ• _ Ä• gataá¹ƒ sandhÄ• ya vuttaá¹ƒ, idaa
nÄ• gataá¹ƒ, lesatoÄ• haritvÄ• vuttanti katvÄ• etaá¹ƒ apalokanenÄ• pi vaá¹-á¹-atÄ«ti.

<468> __esa_ \Be 221/ __nayo_ti aÃ±Ã±esaá¹ƒ cÄ«varesu upacikÄ• dÄ«hi khÄ• yitesu ma
``aÃ±Ã±ena kataá¹ƒ ... pe ... sÄ• dhakaâ€™â€™ _nti vacanato samÄ• najÄ• tikaá¹ƒ, ekatth
tatiyakathinaá¹ƒ paá¹-hamasamÄ• namevÄ• ti siddhaá¹ƒ hoti.

<469> __ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tu_nti ettha ticÄ«varaá¹ƒ ticÄ«varÄ• dhiá¹-á¹-hÄ• nena
adhiá¹-á¹-hÄ• tabbayuttakaá¹ƒ, yaá¹ƒ vÄ• ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hÄ• tuá¹
anujÄ• nÄ• mi, tassa adhiá¹-á¹-hÄ• nakÄ• laparicchedÄ• bhÄ• vatosabbakÄ• laá¹ƒ icchanta
anujÄ• nÄ• mi, taá¹ƒ kÄ• laparicchedaá¹ƒ katvÄ• vikappetuá¹ƒnÄ• nujÄ• nÄ• mi. sati pana
paccuddharitvÄ• vikappetuá¹ƒ vaá¹-á¹-atÄ«ti ``anÄ• pattiantodasÄ• haá¹ƒ adhiá¹-á¹-heti, vi
vacanato siddhaá¹ƒ hotÄ«ti vuttametaá¹ƒ. vassikasÄ• á¹-ikaá¹ƒtato paraá¹ƒ vikappetuá¹ƒye
nÄ• dhiá¹-á¹-hÄ• tuá¹ƒ. vatthaÃ±hi katapariyositaá¹ƒ antocatumÄ• sevassÄ• nadivasaá¹ƒ Ä
adhiá¹-á¹-hÄ• tuá¹ƒ anujÄ• nÄ• mi, catumÄ• sato uddhaá¹ƒ attanosantakaá¹ƒ katvÄ• á¹-ha
anujÄ• nÄ• mÄ«ti attho. __sugatacÄ«varato Å«naka_ntitiá¹‡á¹‡ampi cÄ«varÄ• naá¹ƒ ukkaá
``ticÄ«varaá¹ƒ pana parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivÄ•
tathÄ• rÅ«papaccaye vaá¹-á¹-ati. yathÄ• sati paccaye vikappetuá¹ƒ vaá¹-á¹-atÄ«ti sÄ• dhita
aÃ±Ã±ena adhiá¹-á¹-hÄ• nena adhiá¹-á¹-hÄ• tuá¹ƒ. ``antodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikapp
vuttanti saá¹…ghÄ• á¹-i, uttarÄ• saá¹…go, antaravÄ• sakanti adhiá¹-á¹-hitÄ• nadhiá¹-á¹-hitÄ
samÄ• namevanÄ• maá¹ƒ. ``ayaá¹ƒ saá¹…ghÄ• á¹-Ä«â€™â€™ tiÄ• dÄ«su (Vin I 126) hi an
``ticÄ«varenavippavaseyyÄ• â€™â€™ ti ettha adhiá¹-á¹-hitÄ• vuttÄ• . __sÄ• mantavihÄ• re
vihÄ• reti__dhammasiritthero_. dÅ«ratarepi labbhatevÄ• ti \Ne 198/ Ä• cariyo. __anugaá¹‡á
``sÄ• mantavihÄ• revÄ• ti desanÄ• sÄ«samattaá¹ƒ, tasmÄ• á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallak
adhiá¹-á¹-hÄ• tabbaâ€™â€™ ntivuttaá¹ƒ. __sÄ• mantavihÄ• ro_ nÄ• ma yattha tadaheva ga
rattivippavÄ• saá¹ƒrakkhantena tato dÅ«re á¹-hitaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vaá¹-á¹-ati, eva
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanti. keci ``cÄ«varavaá¹ƒse á¹-hapitaá¹ƒ aÃ±Ã±o pari
á¹-hapeti, taá¹ƒ ajÄ• nitvÄ• adhiá¹-á¹-hahantassapiruhati cÄ«varassa sallakkhitattÄ• â€™â
__adhiá¹-á¹-hahitvÄ• _ti parikkhÄ• racoá¸·Ä• divasena. __mahantataramevÄ• _tiÄ• di
sabbÄ• dhiá¹-á¹-hÄ• nasÄ• dhÄ• raá¹‡alakkhaá¹‡aá¹ƒ \Be 222/. tattha __puna
adhiá¹-á¹-hÄ• tabbamevÄ• _tiadhiá¹-á¹-hitacÄ«varassa ekadesabhÅ«tattÄ• . anadhiá¹-á¹-hit
appabhÄ• vena ekadesabhÅ«taá¹ƒadhiá¹-á¹-hitasaá¹…khyameva gacchati. tathÄ• adhiá¹-á
anadhiá¹-á¹-hitassa ekadesabhÅ«taá¹ƒ anadhiá¹-á¹-hitasaá¹…khyaá¹ƒgacchatÄ«ti hi lakkha
kevalaÃ±cettha dutiyapaá¹-á¹-ameva, tatiyapaá¹-á¹-Ä• dikampi. yathÄ• ha ``anujÄ• nÄ• mi .
utuddhaá¹-Ä• naá¹ƒ dussÄ• naá¹ƒ catugguá¹‡aá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ ... pe ... paá¹ƒsukÅ«
(Vin I 348).

__avasesÄ• bhikkhÅ«_ti vakkhamÄ• nakÄ• le nisinnÄ• bhikkhÅ«. __tasmÄ• vaá¹-á¹-atÄ«
bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™â€™ nti vuttaá¹ƒ, evaá¹ƒ
parikkhÄ• racoá¸·ampivuttaá¹ƒ, na tassa ukkaá¹-á¹-haparicchedo vutto, na ca saá¹…khyÄ•

tÄ«á¹‡ipi cÄ«varÄ• nipaccuddharitvÄ• ``imÄ• ni cÄ«varÄ• ni parikkhÄ• racoá¸·Ä• ni adhiá¹-
adhiá¹-á¹-hahitvÄ• paribhuÃ±jituá¹ƒvaá¹-á¹-atÄ«ti attho. __ ``nidhÄ• namukhametaâ€™â€™
paÃ±Ã±Ä• yatÄ«ti ce? ``tena kho panasamayena bhikkhÅ«naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti ticÄ
parissÄ• vanehipi thavikÄ• hipÄ«â€™â€™ tietasmiá¹ƒ vatthusmiá¹ƒ ``anujÄ• nÄ• mi, bhikkh
parikkhÄ• racoá¸·aâ€™â€™ nti (Vin I 358) anuÃ±Ã±Ä• tattÄ• . bhikkhÅ«naÃ±ca ekameva p
vaá¹-á¹-ati, na dve vÄ• tÄ«á¹‡ivÄ• ti paá¹-ikkhepÄ• bhÄ• vato vikappanupagapacchimappa
atirekappamÄ• á¹‡Ä• ni vÄ• parissÄ• vanÄ• dÄ«niparikkhÄ• rÄ• ni kappantÄ«ti siddhaá¹ƒ.
``yaá¹ƒnÅ«nÄ• haá¹ƒ bhikkhÅ«naá¹ƒ cÄ«vare sÄ«maá¹ƒbandheyyaá¹ƒ mariyÄ• daá¹ƒ á¹-ha
vacanavirodhoti ce? na, anusandhiyÄ• ajÄ• nanato, virodhato ca. kiá¹ƒ vuttaá¹ƒ hoti? __cÄ«
326 Ä• dayo) paá¹-hamaá¹ƒ gahapaticÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, tato pÄ• vÄ• rakosiyak
``tenakho pana samayena saá¹…ghassa uccÄ• vacÄ• ni cÄ«varÄ• ni uppannÄ• ni honti. ath
`kiá¹ƒ nu kho bhagavatÄ• cÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, kiá¹ƒ ananuÃ±Ã±Ä• taâ€™â€™ â
``anujÄ• nÄ• mi, bhikkhave, cha cÄ«varÄ• ni khomaâ€™â€™ ntiÄ• dinÄ• (Vin I 339) kappi
na pana saá¹…khyÄ• pamÄ• á¹‡aá¹ƒ. tato ``addasa bhagavÄ• ... pe ... sambahule bhikkhÅ
sÄ«sepi cÄ«varabhisiá¹ƒ karitvÄ• khandhepi cÄ«varabhisiá¹ƒ karitvÄ• \Ne 199/ kaá¹-iyÄ• p
cÄ«varabhisiá¹ƒkaritvÄ• Ä• gacchante, disvÄ• na bhagavato etadahosi ... pe ... yepi kho te
dhammavinaye sÄ«tÄ• lukÄ• sÄ«tabhÄ«rukÄ• , tepi sakkonti \Be 223/ ticÄ«varenayÄ• petu
bhikkhÅ«naá¹ƒ cÄ«vare sÄ«maá¹ƒ bandheyyaá¹ƒ mariyÄ• daá¹ƒ á¹-hapeyyaá¹ƒ ticÄ«varaá
I 346) cÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taÃ±ca kho ekameva. chabbaggiyÄ• pana micchÄ• g
tÄ• ni nesaá¹ƒ atirekaá¹-á¹-hÄ• ne á¹-hitÄ• ni honti. tato ``anujÄ• nÄ• mi, bhikkhave, dasÄ•
atirekacÄ«varaá¹ƒ dhÄ• retuâ€™â€™ nti (Vin I 347) anuÃ±Ã±Ä• taá¹ƒ, tenetaá¹ƒ paÃ±Ã±Ä
cÄ«varÄ• ni te parihariá¹ƒsu, ``tÄ• nidasÄ• haparamameva dhÄ• retuá¹ƒ anujÄ• nÄ• mi, na
yÄ• pubbe ticÄ«varÄ• dhiá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• cÄ«vare sÄ«mÄ• baddhÄ• , mariyÄ•
ticÄ«varabÄ• hullapariharaá¹‡akkamo dassitodivasaparicchedavasena. tato paraá¹ƒ ``anujÄ
atirekacÄ«varaá¹ƒ vikappetuâ€™â€™ nti (Vin I 347) anujÄ• nantena vinÄ• pi divasaparicch
atirekacÄ«varapariharaá¹‡akkamo dassitotidvepi tÄ• ni nidhÄ• namukhÄ• nÄ«ti siddhaá¹ƒ.
parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• nampi siyÄ• , aÃ±Ã±athÄ• itaracÄ«varÄ• dhiá¹-á¹-hÄ• nÄ
sÄ«mÄ• mariyÄ• daá¹-á¹-hapanavirodhato. ticÄ«varÄ• dhiá¹-á¹-hÄ• napaÃ±Ã±attiyeva ticÄ«
vuttaá¹ƒ ``pÄ• á¹-ekkaá¹ƒ nidhÄ• namukhametaâ€™â€™ nti. ``paá¹-hamaá¹ƒ ticÄ«varaá¹ƒ
ticÄ«varÄ• dhiá¹-á¹-hÄ• nenaadhiá¹-á¹-hÄ• tabbaá¹ƒ, puna parihariuá¹ƒ asakkontena paccu
parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ, na tveva Ä• ditova idaá¹ƒ vuttaâ€™â€™ nti
ticÄ«varaá¹ƒ pariharituá¹ƒ asakkontassagilÄ• nassa vippavÄ• sasammuti anuÃ±Ã±Ä• tÄ• ,
__sÄ• saá¹…kasikkhÄ• pade_ (Vin III 652) tassa antaraghare nikkhepo ca, tatopi sati pacca
tatopi asakkontassapaccuddhÄ• ro, paccuddhaá¹-ampi antodasÄ• he adhiá¹-á¹-hÄ• tuá¹ƒ, a
anuÃ±Ã±Ä• tÄ• . tatheva dvinnampi sammukhÄ• parammukhÄ• vikappanÄ• naá¹ƒ parasan
`parikkhÄ• racoá¸·aâ€™ ntiadhiá¹-á¹-hahitvÄ• paribhuÃ±jituá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• ta
tadadhippÄ• yaÃ±Ã±Å« evaá¹ƒ vadantÄ«â€™â€™ ti__mahÄ• paccariya_mpi vuttaá¹ƒ. __p
nidhÄ• namukhaâ€™â€™ nti vuttassapayogadassanatthaá¹ƒ vuttaá¹ƒ. abaddhasÄ«mÄ• ya

vikappanÄ• diatthÄ• ya upacÄ• raá¹ƒatikkamitvÄ• pi gamanasambhavato.

__vassikasÄ• á¹-ikÄ• anatirittappamÄ• á¹‡Ä• _ti tassÄ• ukkaá¹-á¹-haparicchedassa vuttatt
__paccattharaá¹‡ampi adhiá¹-á¹-hÄ• tabbamevÄ• _ti ``idaá¹ƒ, bhante, amhÄ• kaá¹ƒ senÄ•
attharitabbaâ€™â€™ ntiÄ• dinÄ• dinnaá¹ƒ nÄ• dhiá¹-á¹-hÄ• tabbaá¹ƒ, ``idaá¹ƒ tumhÄ• kaâ
sayaá¹ƒ adhippetaá¹ƒvaadhiá¹-á¹-hÄ• tabbanti adhippÄ• yo. ``sakiá¹ƒ adhiá¹-á¹-hitaá¹ƒ adhi
na puna paccuddharÄ«yatikÄ• laparicchedÄ• bhÄ• vatoâ€™â€™ ti likhitaá¹ƒ. ``ekavacanen
apareâ€™â€™ ti vuttaá¹ƒ. __bhesajjanavakammamÄ• tÄ• pituÄ• dÄ«naá¹ƒ_ \Ne 200/ __att
bhesajjaá¹ƒ cetÄ• pessÄ• mi, idaá¹ƒ mÄ• tuyÄ• dassÄ• mÄ«â€™â€™ ti á¹-hapentena adhi
bhesajjassa, imaá¹ƒ mÄ• tuyÄ• â€™ tivibhajantena adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthÄ«ti apan
``sakabhÄ• vaá¹ƒ mocetvÄ• á¹-hapanaá¹ƒsandhÄ• yÄ• hÄ• â€™â€™ ti likhitaá¹ƒ.

__ ``puna adhiá¹-á¹-hÄ• tabba_nti ayaá¹ƒ saá¹…gÄ«tito paá¹-á¹-hÄ• ya Ä• gataaá¹-á¹-hakat
paraá¹ƒÄ• cariyÄ• naá¹ƒ tattha tattha yuttivicÄ• raá¹‡Ä• â€™â€™ ti vuttaá¹ƒ. __pamÄ• á¹‡
pacchimappamÄ• á¹‡assa. __dve cÄ«varÄ• nÄ«_ti saha uttarÄ• saá¹…gena. __esa nayo_t
katthacÄ«tiÄ• dinayova. ``taá¹ƒ atikkÄ• mayato chedanakaâ€™â€™ nti (Vin IV 533) vacana
tatoheá¹-á¹-hÄ• appaá¹-isiddhattÄ• vaá¹-á¹-ati. tattha siyÄ• --- ticÄ«varassa pacchimappan
suttenatthÄ«ti, na vattabbaá¹ƒ, sikkhÄ• karaá¹‡Ä«yehi siddhattÄ• . kiá¹ƒ vuttaá¹ƒ hoti? ``
`parimaá¹‡á¸• alaá¹ƒnivÄ• sessÄ• mi, pÄ• rupissÄ• mi, suppaá¹-icchanno antaraghare gam
576-579) vacanato yattakena pamÄ• á¹‡ena parimaá¹‡á¸• alatÄ• , suppaá¹-icchannatÄ• ca
vuttakkamenasampajjatÄ«â€™â€™ ti vattabbaá¹ƒ. tesaá¹ƒ vasena pacchimappamÄ• á¹‡an
muá¹-á¹-hipaÃ±cakÄ• diyathÄ• vuttameva vuccate. tenevÄ• ha lesaá¹ƒ á¹-hapetvÄ• ``visuá

__apicettha adhippetaá¹ƒ, _ tathÄ• pi na sametiyevÄ• ti attho, tasmÄ• ``yadÄ«â€™â€™ tiÄ
yasmÄ• paricchinno sameti ca. itaresu pana ekaccasmiá¹ƒ Ä• cariyavÄ• deneva paricched
pubbÄ• paraá¹ƒ sametÄ«ti sambandho. __adhiá¹-á¹-hÄ• naá¹ƒadhiá¹-á¹-hÄ• nameva, _ pan
na vaá¹-á¹-ati. idaá¹ƒ sabbaá¹ƒ ticÄ«vare eva. imassapana sikkhÄ• padassa ayaá¹ƒ saá¹…k
anatthate kathine hemantÄ• naá¹ƒ paá¹-hamadivasato paá¹-á¹-hÄ• yaatthate kathine gimhÄ
paá¹-á¹-hÄ• ya uppannacÄ«varaá¹ƒ sandhÄ• ya ``niá¹-á¹-hitacÄ«varasmiâ€™â€™ ntiÄ• div

etthÄ• ha --- ``rajakehi dhovÄ• petvÄ• setaá¹ƒ kÄ• rÄ• pentassÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ ad
tivacanato arajitepi adhiá¹-á¹-hÄ• naá¹ƒ ruhati, tena sÅ«cikammaá¹ƒ \Be 225/ katvÄ• rajitvÄ
datvÄ• adhiá¹-á¹-hÄ• tabbanti niyamo na kÄ• tabboti? vuccate, kÄ• tabbovapatto viya adhiá
setabhÄ• vaá¹ƒ, tambabhÄ• vaá¹ƒ vÄ• patto adhiá¹-á¹-hÄ• naá¹ƒ na vijahati, na ca pana tÄ
upagacchati, evametaá¹ƒ daá¹-á¹-habbanti. ``yato paá¹-á¹-hÄ• ya paribhogÄ• dayovaá¹-á¹-a
antodasÄ• he adhiá¹-á¹-hÄ• tabbaâ€™â€™ nti vadanti.

__avisesena_ \Ne 201/ __vuttavacana_nti adhiá¹-á¹-hÄ• tabbaá¹ƒ adhiá¹-á¹-heti, vikappetab

evaá¹ƒsavisesaá¹ƒ katvÄ• avacanaá¹ƒ ``na vikappetuâ€™â€™ nti (Vin I 358) iminÄ• __vir
idÄ• ni idaá¹ƒ adhiá¹-á¹-hÄ• navikappananayapaá¹-ibaddhaá¹ƒ __khandhakaá¹ƒ, parivÄ• ra
missetvÄ• pakiá¹‡á¹‡akaá¹ƒ vuccati --- __khandhake_ tÄ• va ``anujÄ• nÄ• mi, bhikkhave, ti
adhiá¹-á¹-hÄ• tuá¹ƒna vikappetuá¹ƒ, vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒ a
paraá¹ƒ vikappetuâ€™â€™ ntiÄ• divuttaá¹ƒ. __parivÄ• re_ ``na nava cÄ«varÄ• ni adhiá¹-á¹
cÄ«varÄ• ni vikappetabbÄ• nÄ«â€™â€™ ti (Vin V 329), ``dasake dasa, ekÄ• dasake ekÄ• d
adhiá¹-á¹-hÄ• tabbÄ• ni, na vikappetabbÄ• nÄ«â€™â€™ ti (Vin V 331) ca anekakkhattuá¹ƒ
daá¸·haá¹ƒ katvÄ• ``sabbÄ• ni cÄ«varÄ• ni adhiá¹-á¹-hÄ• tabbÄ• ni, na vikappetabbÄ• nÄ«
ubhopi te viruddhÄ• viya dissanti, __khandhake_eva ca ``vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá
adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuâ€™â€™ nti (Vin I 358) vuttaá¹ƒ. __tadaá¹-á¹-hak
``vassikasÄ• á¹-ikÄ• anatirittappamÄ• á¹‡Ä• nÄ• maá¹ƒgahetvÄ• vuttanayeneva cattÄ• ro
adhiá¹-á¹-hÄ• tabbÄ• , tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• â€™â€™ ti vuttaá¹ƒ. id
dissati aÃ±Ã±amaÃ±Ã±aá¹ƒ hemante paccuddhÄ• rasambhavato, vassÄ• ne vikappanÄ• sa
``anÄ• patti antodasÄ• haá¹ƒ adhiá¹-á¹-heti vikappetÄ«â€™â€™ tivacanappamÄ• á¹‡ato sa
appaá¹-isiddhabhÄ• vo veditabboti (Sp (to Vin III) II 469) aá¹-á¹-hakathÄ• vacanaá¹ƒ parivÄ•
viruddhaá¹ƒ viya dissati, na hi viruddhaá¹ƒ tathÄ• gatÄ• bhÄ• santi, tasmÄ• aá¹-á¹-hakathÄ
paá¹-isaraá¹‡aá¹ƒ, yena sabbampi taá¹ƒ ekarasaá¹ƒ hoti. __parivÄ• raá¹-á¹-hakathÄ• ya_Ã±
vikappetabbÄ• nÄ«ti adhiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya na vikappetabbÄ• nÄ«â€™â€™
ticÄ«varÄ• ni adhiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya, vassikasÄ• á¹-ikÄ• dÄ«ni ca attano atta
na akÄ• mÄ• vikappetabbÄ• nÄ«ti attho, avasesapÄ• á¸·i, attho ca idha __aá¹-á¹-hakathÄ•
sabbampetaá¹ƒ ekarasanti.

etthÄ• ha \Be 226/ --- yadi evaá¹ƒ ``nava cÄ«varÄ• ni nÄ• dhiá¹-á¹-hÄ• tabbÄ• nÄ«â€™â€™
vikappitakÄ• latopaá¹-á¹-hÄ• ya hi nÄ• dhiá¹-á¹-hÄ• tabbÄ• nÄ«ti? ettha vuccate --- ``ticÄ«v
adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuá¹ƒ ... pe ... parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na v
ettha sabbattha adhiá¹-á¹-hÄ• ne paá¹-isedhÄ• dassanato, vikappanÄ• ya adassanato ca ``t
dvÄ«sveva paricchedadassanato ca ``nava cÄ«varÄ• niadhiá¹-á¹-hÄ• tabbÄ• ni, na vikappe
veditabbaá¹ƒ. aparo nayo --- anujÄ• nÄ• mi, bhikkhave, ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ ak
uppannaá¹ƒ anadhiá¹-á¹-hahantassakÄ• lÄ• tikkame Ä• pattisambhavato, akÄ• le uppannaá
dasÄ• hÄ• tikkame Ä• pattisambhavatoca. tattha yaá¹ƒ kÄ• le uppannaá¹ƒ appahontepi das
Ä• pattikaraá¹ƒ, taá¹ƒ \Ne 202/ nissajjanakÄ• le ``idaá¹ƒ me, bhante, atirekacÄ«varaá¹ƒ dhÄ
nissaggiyaá¹ƒ, imÄ• haá¹ƒsaá¹…ghassÄ• â€™â€™ tiÄ• dinÄ• nissajjitabbaá¹ƒ, itaraá¹ƒ ya
paá¹-hamanayo ``yo pana, bhikkhu, atirekacÄ«varaá¹ƒ dhÄ• reyya nissaggiyaâ€™â€™ nti i
paá¹-hamapaÃ±Ã±attiyÄ• vasena vutto, dutiyoanupaÃ±Ã±attiyÄ• vasena vutto.

yathÄ• ca nissajjitabbavatthumhi asati yathÄ• pÄ• á¸·iá¹ƒ avatvÄ• kevalaá¹ƒ Ä• patti eva d
vassikasÄ• á¹-ikanissajjane kevalaá¹ƒ pariyiá¹-á¹-hamatte yathÄ• pÄ• á¸·iá¹ƒ avatvÄ•
yathÄ• sambhavaá¹ƒnissajjitabbaá¹ƒ, tathÄ• idampÄ«ti veditabbaá¹ƒ. yathÄ• saá¹ƒvaccha

atirekacÄ«varaá¹ƒ ``dasÄ• hÄ• tikkantaâ€™â€™ micceva vuccati. saá¹ƒvaccharavippavutth
mÄ• sÄ• tikkantaÃ±ca ``rattivippavutthaâ€™â€™ nti ca ``chÄ• rattavippavutthaâ€™â€™ nti
``dasÄ• hÄ• tikkantaâ€™â€™ miccevavuccatÄ«ti eke, tasmÄ• siddhamidaá¹ƒ ``anujÄ• nÄ•
adhiá¹-á¹-hÄ• tuá¹ƒakÄ• mÄ• â€™â€™ ti, tathÄ• akÄ• mÄ• na vikappetunti attho. icchÄ• y
``paccuddharitvÄ• vippavÄ• sasukhatthaá¹ƒ vikappanÄ• ya okÄ• so dinno hoti, dasÄ• hÄ• t
tivacanato vikappetuá¹ƒ anujÄ• nÄ• mÄ«ti vuttaá¹ƒ hoti. tathÄ• vassikasÄ• á¹-ikÄ• akÄ• m
dasÄ• hÄ• tikkame Ä• pattisambhavato. kittakaá¹ƒ kÄ• lanti ce? vassÄ• naá¹ƒ cÄ• tumÄ• sa
uddhaá¹ƒyeva vikappetabbaá¹ƒ. ``sabbattha vikappanÄ• ya appaá¹-isiddhabhÄ• vo veditabl
``atthÄ• patti hemante Ä• pajjati, no gimhe, no vasseâ€™â€™ ti (Vin V 323) ca vuttaá¹ƒ, ter
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• â€™â€™ ti.

tatrÄ• yaá¹ƒ \Be 227/ vicÄ• raá¹‡Ä• --- kadÄ• paccuddharitabbÄ• , kadÄ• vikappetabbÄ• ,
paraâ€™â€™ nti vuttaá¹ƒ. hemantaÃ±ca pattamatte sÄ• adhiá¹-á¹-hÄ• naá¹ƒ vijahati, tasm
``paccuddharitvÄ• â€™â€™ ti na vattabbaá¹ƒ adhiá¹-á¹-hÄ• nassa natthitÄ• ya, atha ``antoc
vikappetabbÄ• â€™â€™ tina vattabbaá¹ƒ. ``tato paraá¹ƒ vikappetuâ€™â€™ nti hi vuttanti?
``vattabbametaâ€™â€™ nti. yathÄ• parivutthaparivÄ• so, ciá¹‡á¹‡amÄ• natto ca santo
niá¹-á¹-hitesupiparivÄ• samÄ• nattadivasesu, tathÄ• niá¹-á¹-hitesupi adhiá¹-á¹-hÄ• nadivase
sÄ• dhiá¹-á¹-hÄ• nametanti eke. __aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ_ idaá¹ƒ sanniá¹-á¹-hÄ• na
``kattikapuá¹‡á¹‡amadivase paccuddharitvÄ• pÄ• á¹-ipadadivasevikappetabbÄ• â€™â€™ t
__parivÄ• raá¹-á¹-hakathÄ• yaá¹ƒ_ ``kattikapuá¹‡á¹‡amÄ• siyÄ• pacchimepÄ• á¹-ipadadiva
vassikasÄ• á¹-ikaá¹ƒ nivÄ• sento hemante Ä• pajjati. __kurundiyaá¹ƒ_ pana `kattikapuá¹‡á¹
apaccuddharitvÄ• hemante Ä• pajjatÄ«â€™ ti vuttaá¹ƒ, tampi suvuttaá¹ƒ. `cÄ• tumÄ• saá¹ƒ
paraá¹ƒ vikappetuâ€™ nti hi vuttaâ€™â€™ nti (Sp (to Vin V) 323). tattha kurundinayo pacch
daá¹-á¹-habbo \Ne 203/, na purimo. nivÄ• sento hi gimhepi orenaddhamÄ• saá¹ƒ Ä• pajjati e
``atthÄ• patti hemanteÄ• pajjati, no gimheti vuttaâ€™â€™ nti kurundivacanassÄ• yamattho

``kattikapuá¹‡á¹‡amadivase apaccuddharitvÄ• tasmiá¹ƒyeva divase avikappento
pacchimapÄ• á¹-ipadadivaseapaccuddhÄ• rapaccayÄ• dukkaá¹-aá¹ƒ Ä• pajjati, na, avikapp
dasÄ• haparihÄ• rasambhavatoâ€™â€™ tikÄ• raá¹‡ameke vadanti. evaá¹ƒ sati hemante pa
vijahatÄ«ti Ä• pajjati, taÃ±caayuttaá¹ƒ. adhiá¹-á¹-hÄ• naÃ±hi ``aÃ±Ã±assa dÄ• nena ... pe ...
imehi navahikÄ• raá¹‡ehi vijahatÄ«â€™â€™ ti (Sp (to Vin III) II 469) vuttaá¹ƒ, na
``adhiá¹-á¹-hÄ• nakhettÄ• tikkamena vÄ• â€™â€™ ti. asÄ• dhÄ• raá¹‡attÄ• na vuttanti ce?
ti na vattabbappasaá¹…gato, chiddabhÄ• venapana ticÄ«varasseva __sabbaá¹-á¹-hakathÄ•
adhiá¹-á¹-hÄ• navijahanassa vuttattÄ• . tasmÄ• hemantassa paá¹-hamadivaseapaccuddhÄ
Ä• pajjati, na paccuddharitvÄ• avikappanapaccayÄ• . ``vikappetuâ€™â€™ ntivacanato tato
vijahatÄ«ti paÃ±Ã±Ä• yati. na hi kattikapuá¹‡á¹‡amÄ• siyÄ• pacchimepÄ• á¹-ipadadivase a
Ä• pajjatÄ«ti vuttanti adhippÄ• yo, yasmÄ• taá¹ƒ apaccuddhÄ• rapaccayÄ• dukkaá¹-aá¹ƒ h
paá¹-hamaaruá¹‡akkhaá¹‡e eva Ä• pajjati, tasmÄ• ``kattikapuá¹‡á¹‡amadivase apaccuddh

paccuddhaá¹-aá¹ƒ pana hemante dasÄ• haparihÄ• raá¹ƒ \Be 228/ labhati. ``dasÄ• he appah
nÄ• tikkÄ• metabbÄ• â€™â€™ ti (Sp (to Vin III) II 630) hi vuttaá¹ƒ, taÃ±ca kho samayeuppa
tathÄ• ca sÄ• dhitaá¹ƒ apaccuddhaá¹-aá¹ƒ na nissaggiyaá¹ƒ hoti, no cataá¹ƒ paridahitaá¹ƒ,
kattikapuá¹‡á¹‡amadivase eva paccuddharaá¹‡aÃ±ca vikappanaÃ±ca kattabbantisiddhaá¹ƒ
atirekacÄ«varaá¹ƒ dasame divase vikappentena dasÄ• haparamaá¹ƒ dhÄ• ritaá¹ƒhoti, anto
hoti, tathÄ• kattikapuá¹‡á¹‡amÄ• ya vikappentena vassÄ• naá¹ƒcÄ• tumÄ• saá¹ƒ adhiá¹-á¹
anÄ• pattikhette eva vikappanÄ• ca hotÄ«tiveditabbaá¹ƒ. ettÄ• vatÄ• atthi vikappanÄ• khe
adhiá¹-á¹-hÄ• nakhette ca vikappanÄ• tidÄ«pitaá¹ƒ hoti. aÃ±Ã±athÄ• ``atthÄ• patti adhiá¹-á
anadhiá¹-á¹-hÄ• nena Ä• pajjati. atthÄ• patti vikappanÄ• ya Ä• pajjati, avikappanÄ• ya Ä• pa
dve dukÄ• nivattabbÄ• ni siyuá¹ƒ. tattha paá¹-hamaduke paá¹-hamapadaá¹ƒ sambhavati. vi
vassikasÄ• á¹-ikÄ• dÄ«naá¹ƒadhiá¹-á¹-hÄ• nena vinayÄ• tisÄ• radukkaá¹-aá¹ƒ Ä• pajjati. et
dutiyapadaá¹ƒ vuttaá¹ƒhoti. anadhiá¹-á¹-hÄ• nena Ä• pajjatÄ«ti natthi. antodasÄ• he anÄ• p
vikappanÄ• disambhavatoca vikappanÄ• ya Ä• pajjatÄ«ti natthi sabbattha vikappanÄ• ya ap
tÄ• ni dukÄ• ni ``na labbhantÄ«â€™â€™ ti na vuttÄ• ni. etthÄ• ha --- yÄ• sÄ• ``atthÄ• patt
Ä• pajjatÄ«â€™â€™ ti (Vin V 323) vacanappamÄ• á¹‡ato dukkaá¹-Ä• patti sÄ• dhitÄ• , sÄ•
apaccuddharantassa yujjati, asatiyÄ• ce, kaÃ±ci, anÄ• patti. kattikapuá¹‡á¹‡amÄ• ya paccu
avikappayatodukkaá¹-ena saha punadivase nissaggiyaá¹ƒ, asatiyÄ• avikappayato nissaggi
idhapaá¹-hamapaÃ±Ã±attiyÄ• . yaá¹ƒ pana vuttaá¹ƒ __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kk
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) ``vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkamenÄ• p
Ä• bÄ• dhavÅ«pasamenÄ• piadhiá¹-á¹-hÄ• naá¹ƒ vijahati, tasmÄ• sÄ• tato paraá¹ƒ vikapp
virujjhati, nakevalaá¹ƒ idameva, ``tato paraá¹ƒ paccuddharitvÄ• vikappetabbÄ• â€™â€™ ti
aá¹-á¹-hakathÄ• vacanaÃ±ca virujjhati. tato paraá¹ƒ nÄ• ma hi hemantaá¹ƒ, tattha ce paccu
``vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkamenÄ• pÄ«â€™â€™ tiÄ• dina yuttaá¹ƒ adhiá
paccuddhÄ• rÄ• bhÄ• vato. avirodho ca icchitabbo, tasmÄ• ``paccuddharaá¹‡aá¹ƒvattamat
sambhavatÄ«ti ce? na, __kurundi_ vacanavirodhato. tatthahi kattikapuá¹‡á¹‡amÄ• ya paccu
\Be 229/ vassÄ• nadivasattÄ• sÄ• dhiá¹-á¹-hÄ• nÄ• vasÄ• paccuddharÄ«yatÄ«ti na paccud
``tato paraâ€™â€™ nti yÄ• va puá¹‡á¹‡amÄ• adhippetÄ• siyÄ• . yathÄ• cÄ• yaá¹ƒ vikapp
``vassÄ• namÄ• sÄ• tikkamenÄ• pi Ä• bÄ• dhavÅ«pasamenÄ• pÄ«â€™â€™ tiidampi avass
siyÄ• . evaÃ±ca sati idha __samantapÄ• sÄ• dikÄ• ya_tadavacanena sameti. aÃ±Ã±athÄ•
siyÄ• ti yathÄ• vuttova vidhi ettha sambhavati, kiÃ±cÄ• pi sambhavati, duviÃ±Ã±Ä• payassa
suviÃ±Ã±Ä• panatthaá¹ƒ vuttÄ• . yasmÄ• panasÄ• vassÄ• nÄ• tikkamena adhiá¹-á¹-hÄ• n
hemantapaá¹-hamÄ• ruá¹‡e ca apaccuddhÄ• rapaccayÄ• dukkaá¹-Ä• sÄ• dhitÄ• , tasmÄ•
paccuddharitvÄ• vikappetabbÄ• , avikappitÄ• ya ``nissaggiyÄ• pajjanamevÄ• â€™â€™ tiva
santosaá¹ƒ akatvÄ• vinicchayo pariyesitabbo. hoti cettha ---

``evaá¹ƒ abhÄ• vaá¹ƒ vinayassa pÄ• á¸·i,

bhinnaá¹ƒ abhinnaÃ±ca tadatthayuttiá¹ƒ.

viÃ±Ã±Ä• tukÄ• mena tadatthaviÃ±Ã±Å«,

pariyesitabbÄ• vinaye viÃ±Ã±Ä• yÄ• â€™â€™ ti ||

``tuyhaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vutte vinÄ• pi ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti v
ce adhivÄ• seti, tenÄ• pi suggahitaá¹ƒ hoti, no ce adhivÄ• seti, dentenasudinnaá¹ƒ. taá¹ƒ pa
hoti. tathÄ• ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, sÄ• mikoce adhivÄ• seti, vinÄ• p
vacanena suggahitaá¹ƒ. no ce adhivÄ• seti, sÄ• mikasseva taá¹ƒ, __na hi tassetaá¹ƒ vinaya
vinayakammassatthÄ• ya ce gaá¹‡hÄ• ti, na vaá¹-á¹-ati. na kevalaá¹ƒ attano atthÄ• ya gahit
tassapi deti, vaá¹-á¹-atÄ«ti ca. tathÄ• anapekkho hutvÄ• parassa vissajjetvÄ• puna tena d
vissÄ• santovÄ• paribhuÃ±jati, vaá¹-á¹-ati. tatthÄ• pi vinayakammavasena na vaá¹-á¹-atÄ«t
``mahantaá¹ƒvÄ• khuddakaá¹ƒ karotÄ«â€™â€™ ti ettha ``ticÄ«vare dÄ«ghato vidatthi anat
chinditvÄ• karoti, evaá¹ƒ sesesupÄ«â€™â€™ ti vadanti. evarÅ«pesu á¹-hÄ• nesu porÄ• á¹‡
kathÄ• maggaá¹ƒsuá¹-á¹-hu Ä• cariyakulasevanÄ• ya saÃ±jÄ• nitvÄ• tena saá¹ƒsanditvÄ•
sotÅ«naÃ±cacittaá¹ƒ avimohetvÄ• kathetabbaá¹ƒ. esÄ• amhÄ• kaá¹ƒ Ä• yÄ• canÄ• .

paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

<471> santaruttarena \Be 230/ janapadacÄ• rikaá¹ƒ pakkamanti. kasmÄ• ? kiÃ±cÄ• pi ``na,
gÄ• mo pavisitabbo, yo paviseyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 362) paá¹-ham
pana ``paÃ±cime, bhikkhave, paccayÄ• saá¹…ghÄ• á¹-iyÄ• nikkhepÄ• ya, uttarÄ• saá¹…ga
nikkhepÄ• ya gilÄ• no vÄ• hoti, vassikasaá¹…ketaá¹ƒvÄ• , nadÄ«pÄ• raá¹ƒ gantuá¹ƒ vÄ• ,
atthatakathinaá¹ƒ vÄ• hotÄ«â€™â€™ ti vuttattÄ• , __aá¹-á¹-hakathÄ• ya_mpissa ``paÃ±cas
pamÄ• á¹‡aá¹ƒ. gutte eva hi vihÄ• renikkhipitvÄ• bahi gantuá¹ƒ vaá¹-á¹-ati, nÄ• gutteâ€™â
apaÃ±Ã±attepi kathine ``tebhikkhÅ« aggaá¸·aguttivihÄ• re á¹-hapethÄ• â€™â€™ ti vatvÄ•
cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena gÄ• mappavese laddhakappiyÄ• janapadacÄ• rikaá
veditabbaá¹ƒ.

<473> __avippavÄ• sasammuti_nti avippavÄ• satthaá¹ƒ, vippavÄ• sapaccayÄ• yÄ• Ä• pat
sammutiá¹ƒ dÄ• tunti attho. tato paá¹-á¹-hÄ• ya vaá¹-á¹-ati. kittakaá¹ƒ kÄ• laá¹ƒ vaá¹-á¹-atÄ«
atirekaá¹ƒ vÄ• yÄ• va gamane saussÄ• ho, tÄ• va vaá¹-á¹-ati. tena vuttaá¹ƒ ``dhuranikkhep
paccuddharitabbaâ€™â€™ nti. __puna sammutidÄ• nakiccaá¹ƒ natthÄ«_ti sace dvÄ• dasan
aÃ±Ã±o rogo hoti, vaá¹-á¹-ati, upasampadakammaá¹ƒ viya yÄ• vajÄ«vaá¹ƒ ekÄ• sammutiva

``kataá¹ƒ vÄ• hotÄ«â€™â€™ tiÄ• di imasmiá¹ƒ sikkhÄ• pade na vattabbaá¹ƒ, kasmÄ• ? ka

anadhiá¹-á¹-hitacÄ«varato vippavÄ• sapaccayÄ• Ä• pattiyÄ• asambhavato, tasmÄ•
``niá¹-á¹-hitacÄ«varasmintibhikkhuno cÄ«varaá¹ƒ adhiá¹-á¹-hitaá¹ƒ hotÄ«â€™â€™ ti ettakan
na, tadÄ• yattattÄ• \Ne 206/. adhiá¹-á¹-hÄ• naÃ±hi karaá¹‡apalibodhassa niá¹-á¹-hÄ• panÄ
``kataá¹ƒ vÄ• tiÄ• di vuttaâ€™â€™ ntica vuttaá¹ƒ. tattha __kata_nti pubbe vuttameva.

477-8__._ __avippavÄ• salakkhaá¹‡avavatthÄ• panattha_nti ettha ``antogÄ• me cÄ«varaá¹
antogÄ• mevatthabbaâ€™â€™ ntiÄ• divacanato avippavÄ• salakkhaá¹‡aá¹ƒ vavatthÄ• pita
vippavÄ• salakkhaá¹‡aá¹ƒveditabbaá¹ƒ. __gÄ• mo ekÅ«pacÄ• ro_tiÄ• dimhi pana á¹-hapet
ajjhokÄ• saÃ±casesesu parikkhepÄ• parikkhepavasena ekÅ«pacÄ• ranÄ• nÅ«pacÄ• ratÄ•
satthaá¹ƒ duvidhaá¹ƒ niviá¹-á¹-haá¹ƒ, aniviá¹-á¹-haÃ±ca, tesu aniviá¹-á¹-haá¹ƒ ekakulassa v
aparikkhittameva hoti, niviá¹-á¹-haá¹ƒ siyÄ• parikkhittaá¹ƒ, siyÄ• aparikkhittaá¹ƒ, tasmÄ• ta
parikkhepÄ• divasena adassetvÄ• abbhantaravasena vutto. tathÄ• abbhokÄ• se. rukkham
``sattho ekÅ«pacÄ• ro nÄ• nÅ«pacÄ• roâ€™â€™ tiÄ• di uddesavirodho siyÄ• __vibhaá¹…g
satthassa purato ca pacchato ca sattabbhantarÄ• , passato ca ekabbhantarantiayamekÅ«pa
nÄ• nÅ«pacÄ• ro. tathÄ• rukkhamÅ«lassa yattha majjhanhike kÄ• lechÄ• yÄ• pharati, aya
nÄ• nÅ«pacÄ• ro. kasmÄ• ? tattha hi parikkhepoappamÄ• á¹‡aá¹ƒ. chÄ• yÄ• va pamÄ• á¹‡
__pÄ• á¸·iyaá¹ƒ_ vuttova. ``satthÄ• dÄ«naá¹ƒ ekakulasantakavasenaekÅ«pacÄ• ratÄ• â€™
nivesane, udosite ca vuttaparicchedova aá¹-á¹-Ä• dÄ«sÅ«tikatvÄ• saá¹ƒkhittaá¹ƒ. tato para
khettadhaÃ±Ã±akaraá¹‡aÄ• rÄ• mavihÄ• resu pana parikkhittÄ• parikkhitta-padaá¹ƒpuna u
satthavibhaá¹…gena adhikÄ• rassa pacchinnattÄ• . ``nÄ• nÄ• gabbhÄ• â€™â€™ tiÄ• divac
khettadhaÃ±Ã±akaraá¹‡aÄ• rÄ• mesu na uddhaá¹-aá¹ƒ. vihÄ• re sambhavantampi tattha pa
__kulaá¹ƒ_ vuccati sÄ• miko, tasmÄ• ``ekakulassa nÄ• nÄ• kulassÄ• â€™â€™ ti iminÄ• gÅ
cÄ«varanikkhepaá¹-á¹-hÄ• nÄ• naá¹ƒ sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ dÄ«pe
na vuttaá¹ƒ. yasmÄ• panettha ekakulassa, nÄ• nÄ• kulassa ca aparikkhittesu gÄ• mÄ• dÄ«
natthi, parikkhittesu pana atthi, tasmÄ• ekanÄ• nÄ• kulaggahaá¹‡aá¹ƒ, ekanÄ• nÅ«pacÄ• n
veditabbaá¹ƒ. tatthapi ayaá¹ƒ viseso --- satthe, rukkhamÅ«leca kulabhedatova bhedo, nopa
ajjhokÄ• se upacÄ• rabhedato ca, so pana __pÄ• á¸·iyaá¹ƒ_na dassitoti. ``taá¹ƒ pamÄ• á¹‡
vacanato Ä• kÄ• sepi aá¸• á¸• hateyyaratanappamÄ• á¹‡edoso natthÄ«â€™â€™ ti vadanti.

<479> ``sabhÄ• â€™â€™ ti itthiliá¹…gaá¹ƒ. ``sabhÄ• yaâ€™â€™ nti napuá¹ƒsakaliá¹…gaá
``liá¹…gabyattanayenÄ• â€™â€™ _ti. napuá¹ƒsakaliá¹…gadassanatthaá¹ƒ kira ``sabhÄ• ya
niddiá¹-á¹-haá¹ƒ, tassa anupayogattÄ• \Ne 207/ ``dvÄ• ramÅ«laâ€™â€™ ntipi. attano nikkh
anikkhittattÄ• vÄ«thihatthapÄ• so na rakkhati, yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti,
vatthabbaá¹ƒ. ``sabhÄ• ye vÄ• vatthabbaá¹ƒdvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• \Be 232/ v
hi vuttaá¹ƒ. ``hatthapÄ• seyevaaruá¹‡aá¹ƒ uá¹-á¹-hapetabbaâ€™â€™ nti niyamitattÄ• jÄ• n
antoghare na sakkÄ• , tathÄ• tathÄ• vuttattÄ• , tasmÄ• ``yutti pamÄ• á¹‡aâ€™â€™ nti vu
__aá¹-á¹-hakathÄ• ya_mpipakÄ• sito, punapi khuddakagÄ• me sabbasÄ• dhÄ• raá¹‡agÄ• n
dvÄ• radvayaá¹ƒ hoti, majjhe ca gharasabhÄ• yaá¹ƒ, yatthicchati, tattha vasitabbaâ€™â€™

480-1__._ yÄ• ni nivesanÄ• dÄ«ni gÄ• masaá¹…khyaá¹ƒ na gacchanti, tÄ• ni nivesanÄ• dÄ
ajjhokÄ• se aparisaá¹…kitampi cÄ«varaá¹ƒ atirekasattabbhantare nikkhittaá¹ƒ nissaggiyaá¹
antosÄ«matÄ• na rakkhati, satthe pana rakkhati. ``nadÄ«parihÄ• ro ca labbhatÄ«â€™â€™
udakukkhepasÄ«mÄ• yaá¹ƒ parihÄ• ro labbhatÄ«ti siddhaá¹ƒ. sÄ• mantavihÄ• ro ce ekasÄ
nissaggiyaá¹ƒ.

idÄ• ni ---

``chinnaá¹ƒ dhutaá¹…gaá¹ƒ sÄ• saá¹…ka-sammato santaruttaraá¹ƒ.

acÄ«varassÄ• nÄ• patti, paccuddhÄ• rÄ• disiddhitoâ€™â€™ ti || ---

idaá¹ƒ pakiá¹‡á¹‡akaá¹ƒ, tatthÄ• yaá¹ƒ codanÄ• pubbaá¹…gamo vinicchayo --- keci ``diguá
saá¹…ghÄ• á¹-iâ€™â€™ nti (Vin I 348) vacanato ``ekaccikÄ• saá¹…ghÄ• á¹-ipi nÄ• dhiá¹-
adhiá¹-á¹-hÄ• ti na ruhatÄ«â€™â€™ tivatvÄ• upasampadÄ• pekkhÄ• nampi diguá¹‡ameva
upasampÄ• denti, te iminÄ• suttalesenasaÃ±Ã±Ä• petabbÄ• . bhagavatÄ• hi ``chinnakaá¹
chinnakaá¹ƒ uttarÄ• saá¹…gaá¹ƒ chinnakaá¹ƒ antaravÄ• sakaâ€™â€™ ntipaá¹-hamaá¹ƒ ar
``aÃ±Ã±atarassa bhikkhuno ticÄ«vare kariyamÄ• ne sabbaá¹ƒ chinnakaá¹ƒnappahoti. dve c
acchinnakaá¹ƒ nappahoti. dve acchinnakÄ• ni ekaá¹ƒchinnakaá¹ƒ nappahotÄ«â€™â€™ ti i
``anujÄ• nÄ• mi, bhikkhave, anvÄ• dhikampiÄ• ropetuâ€™â€™ nti (Vin I 360) anuÃ±Ã±Ä• t
saá¹…ghÄ• á¹-i vaá¹-á¹-atÄ«ti siddhaá¹ƒ. yÄ• chijjamÄ• nÄ• nappahoti, tassÄ• kuto diguá
__aá¹-á¹-hakathÄ• ya_mpissa vuttaá¹ƒ ``anvÄ• dhikampiÄ• ropetunti Ä• gantukapattampi d
appahonake Ä• ropetabbaá¹ƒ. sacepahoti, Ä• gantukapattaá¹ƒ na vaá¹-á¹-ati, chinditabbam
I) 360). kathinaá¹ƒpana chinnakameva vaá¹-á¹-ati Ä• veá¹‡ikalakkhaá¹‡attÄ• \Ne 208/, ``ch
nappahotÄ«â€™â€™ ti vacanÄ• bhÄ• vatocÄ• ti sanniá¹-á¹-hÄ• namettha gantabbaá¹ƒ.

dhutaá¹…ganti \Be 233/ anupasampannÄ• naá¹ƒ tecÄ«varikadhutaá¹…gÄ• bhÄ• vato ticÄ«
adhiá¹-á¹-hÄ• nÄ• bhÄ• vato ``adhiá¹-á¹-hitenevÄ• â€™â€™ ti vattabbaá¹ƒ hotÅ«ti ce? na,
dhutaá¹…gabhedenavirodhappasaá¹…gato. catutthacÄ«varasÄ• diyanena hi dhutaá¹…gab
nÄ• piatirekacÄ«varasÄ• diyanena, nÄ• pi atirekacÄ«varadhÄ• raá¹‡ena. yasmÄ• pana bh
bhagavatÄ• adhiá¹-á¹-hÄ• navasena nava cÄ«varÄ• ni anuÃ±Ã±Ä• tÄ• ni, jÄ• tivasena ca v
anupasampannÄ• naá¹ƒ. tasmÄ• tesaá¹ƒ cÄ«varaniyamÄ• bhÄ• vÄ• na taá¹ƒ dhutaá¹…ga
gahaá¹-á¹-hÄ• naá¹ƒ viya, tasmÄ• tassa samÄ• dÄ• navidhÄ• neavacanato ca sanniá¹-á¹-h

__sÄ• saá¹…kasammato_ti __kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ sÄ• saá¹…kasikkhÄ• pade visu
``sesametthacÄ«varavaggassa dutiyasikkhÄ• pade vuttanayena veditabbaâ€™â€™ nti (Kk
sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, na ca panetaá¹ƒ vuttaá¹ƒ. tattha rattivip

aá¹…gaá¹ƒ, idha chÄ• rattavippavÄ• so, ayamettha visesoti, tasmÄ• aá¹…gasÄ• maÃ±Ã±a
sÄ• saá¹…kasikkhÄ• padameva vadanti. idaá¹ƒ nippadesaá¹ƒ, taá¹ƒ sappadesaá¹ƒ mÄ• sa
gÄ• masÄ«maá¹ƒ okkamitvÄ• vasitvÄ• pakkamantassa anÄ• patti, idha na tathÄ• , idha an
aruá¹‡uggamane nissaggiyaá¹ƒ, tattha sattameti ayaá¹ƒ imesaá¹ƒ dvinnaá¹ƒ viseso. aá¹…g
cÄ«varanikkhepaá¹…gasampattitovipariyÄ• yena, idha vuttanayena ca siddhattÄ• na vuttÄ
vuttÄ• ni, tathÄ• pi catutthamaá¹…gaá¹ƒ visesitabbaá¹ƒ, na pana visesitaá¹ƒ. kiá¹ƒkÄ• raá¹
vuttanissajjanakkamenanissajjetvÄ• Ä• pattidesanato, tatthÄ• pannÄ• pattivimokkhadÄ«pa
saá¹ƒvaccharavippavutthampirattivippavutthameva, pageva chÄ• rattaá¹ƒ vippavutthaá¹ƒ. e
yathÄ• vuttaaá¹…gasampattiyÄ• sati tattha vuttanayeneva nissajjitabbaá¹ƒ. hemante vÄ• g
idhavuttanayenÄ• pi nissajjituá¹ƒ vaá¹-á¹-atÄ«ti Ã±Ä• panatthaá¹ƒ catutthaá¹ƒ aá¹…gaá¹ƒ n
takkotiÄ• cariyo. mÄ• sÄ• tikkantampi cÄ«varaá¹ƒ ``dasÄ• hÄ• tikkantaâ€™â€™ nti vatvÄ•
Å«namÄ• saá¹ƒ hutvÄ• ``dasÄ• hÄ• tikkantaâ€™â€™ nti vatvÄ• mÄ• sÄ• tikkantanti eke.
paccÄ• sÄ• cÄ«varaá¹ƒ hoti, nissaggiyaá¹ƒ ``dasÄ• hÄ• tikkantaâ€™â€™ nti vatvÄ• , mÅ«l
``mÄ• sÄ• tikkantaâ€™â€™ nti vatvÄ• nissajjitabbaá¹ƒ.

``santaruttaraâ€™â€™ nti \Be 234/ vÄ• ``saá¹…ghÄ• á¹-iâ€™â€™ nti vÄ• ``cÄ«varaâ€™â
ticÄ«varaá¹ƒ, udÄ• hu aÃ±Ã±ampÄ«ti \Ne 209/. kiÃ±cettha --- yadi ticÄ«varameva paá¹-isid
pariyÄ• pannavasena acchinnacÄ«varacchindanadhovÄ• panaviÃ±Ã±attiÄ• divirodho. atha
``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nti evamÄ• dinÄ• virodhoti? vuccate --- na niyamatovedit
yathÄ• sambhavaá¹ƒ gahetabbato. tathÄ• hi ``cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarenajana
pakkamantÄ«â€™â€™ ti (Vin III 471) evamÄ• dÄ«su ticÄ«varameva. ``na, bhikkhave, santa
pavisitabbo, santaruttaraparamaá¹ƒ tato cÄ«varaá¹ƒ sÄ• dhitabbaâ€™â€™ nti evamÄ• dÄ«
saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• á¹-iyo dÄ• tabbÄ• , nivÄ• sanaá¹ƒ dÄ• tabbaá¹ƒ, saá¹…gh
Ä• vuso, saá¹…ghÄ• á¹-i, dehi me paá¹-antiÄ• dÄ«su. vuttaÃ±hetaá¹ƒ ``sabbaÃ±hi cÄ«vara
`saá¹…ghÄ• á¹-Ä«â€™ ti vuccatÄ«â€™â€™ ti. tathÄ• ``niá¹-á¹-hitacÄ«varasmiâ€™â€™ nt
hi yÄ• vadatthaá¹ƒ cÄ«varaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ sabbaá¹ƒ kariyamÄ• naá¹ƒ kadÄ• n
tasmÄ• ticÄ«varamevÄ• ti eke. __acÄ«varassÄ• nÄ• patti paccuddhÄ• rÄ• disiddhito_tikiá¹
udositasikkhÄ• padassa nippayojanabhÄ• vappasaá¹…gato ticÄ«varavippavÄ• setecÄ«vara
tatthetaá¹ƒ vuccati na hoti Ä• patti paccuddhÄ• rÄ• disiddhito. ``anÄ• patti antoaruá¹‡e pacc
vissajjetÄ«â€™â€™ ti hi vuttaá¹ƒ. aÃ±Ã±athÄ• paccuddharantassa, antoaruá¹‡e vissajjent
nÄ• dhiá¹-á¹-hÄ• ti, tÄ• va Ä• pattiá¹ƒ Ä• pajjati yathÄ• vuttanayena. aÃ±Ã±athÄ• sattabbha
vippavÄ• sato yathÄ• rutaá¹ƒyeva sati vippavÄ• se vippavÄ• satoavippavÄ• se sati avippav

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

<497> __nappahotÄ«_ti lÄ• makaparicchedaá¹ƒ na pÄ• puá¹‡Ä• ti, teneva ticÄ«varassa

muá¹-á¹-hipaÃ±cakÄ• dilÄ• makaparicchedovatÄ• va vutto. cÄ«vare paccÄ• sÄ• __cÄ«vara
--- taá¹ƒ cÄ«varaá¹ƒpacchÄ• labbhatu vÄ• mÄ• vÄ• , yÄ• va sÄ• paccÄ• sÄ• chijjati, tÄ•
á¹-hapetuá¹ƒanujÄ• nÄ• mÄ«ti. ``cÄ«varapaccÄ• sÄ• â€™â€™ ti mariyÄ• datthe nissakkav
paccattavacanaá¹ƒkataá¹ƒ.

499-500__._ __niá¹-á¹-hitacÄ«varasmiá¹ƒ_ \Be 235/ __ ... pe ... cÄ«varÄ• sÄ• vÄ• upacch
cÄ«varesu aÃ±Ã±ataraá¹ƒ kataá¹ƒ hoti, sesÄ• atthi, rakkhati. cÄ«varapalibodhassa upacch
kathine samaye vÄ• hemantassa samaye vÄ• akÄ• lacÄ«varaá¹ƒ uppajjeyya, khippameva
pÄ• ripÅ«riyÄ• paccÄ• sÄ• na rakkhati, asati natthi ce paccÄ• sÄ• , narakkhati. ``anatthate
uppannaâ€™â€™ nti vacanato aparakattikÄ• atthatevÄ• anatthate vÄ• samayova. hemar
siyÄ• asamayo anatthate. tatoparaá¹ƒ ekaá¹ƒsato asamayo vÄ• ti. __ ``Ä• dissa dinnaâ€™
alabbhamÄ• nampi atthuddhÄ• ravasenavuttaá¹ƒ bhikkhunÄ«naá¹ƒ __dutiyanissaggiye_ (V
akÄ• lacÄ«varaá¹ƒ viya. tattha hi bhikkhunisaá¹…ghassa ``sampattÄ• bhÄ• jentÅ«â€™â€™
``akÄ• lacÄ«varaá¹ƒkÄ• lacÄ«varaâ€™â€™ nti adhiá¹-á¹-hahitvÄ• bhÄ• jentiyÄ• nissaggiy
yathÄ• ``akÄ• lacÄ«varaá¹ƒnÄ• ma anatthate kathine ekÄ• dasamÄ• se uppannaá¹ƒ, attha
uppannaâ€™â€™ ntiidaá¹ƒ atthuddhÄ• ravasena vuttaá¹ƒ, evaá¹ƒsampadamidaá¹ƒ. yadi ev
tuyhaá¹ƒdamhÄ«ti dinnaâ€™â€™ nti idaá¹ƒ kimatthaá¹ƒ vuttaá¹ƒ, na hi taá¹ƒ bhÄ• janÄ«ya
abhÄ• janÄ«yasÄ• maÃ±Ã±atovuttaá¹ƒ hoti. yathÄ• saá¹…ghassa Ä• dissa dinnaá¹ƒ atthat
abhÄ• janÄ«yattÄ• akÄ• lacÄ«varaá¹ƒ nÄ• ma jÄ• taá¹ƒ, evaá¹ƒ puggalikampi itarehÄ«ti att
kassacisiyÄ• ``Ä• dissa dinnampi dasÄ• hameva parihÄ• raá¹ƒ labhatÄ«â€™â€™ ti. tasset
__paá¹-hamakathine_ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹ƒ kathineâ€™â
niratthakanti. anubbhatasmimpi hi kathine dasÄ• haparamameva dhÄ• retabbanti viÃ±Ã±Ä•
dinnamevasandhÄ• yetaá¹ƒ vuttaá¹ƒ siyÄ• ti ce? evaá¹ƒ santepi anÄ• dissa dinnampi
anatthatakathinÄ• naá¹ƒaparakattikÄ• ya dasÄ• hameva parihÄ• raá¹ƒ labhati ``niá¹-á¹-hitac
ubbhatasmiá¹ƒkathineâ€™â€™ ti vuttattÄ• . Ä• mantÄ• ti ce? ``anatthate kathine ekÄ• dasa
ntivacanena virujjhati, tasmÄ• yathÄ• vuttanayenevettha sanniá¹-á¹-hÄ• naá¹ƒ gantabbaá¹ƒ

__anugaá¹‡á¹-hipade_ vuttaá¹ƒ ``paá¹-hamasikkhÄ• pade sabbacÄ«varÄ• naá¹ƒ yÄ• vadat
kathinamÄ• sabbhantaredasÄ• hÄ• tikkamepi anÄ• patti parihÄ• rassa dinnattÄ• . yathÄ• \
kathinamÄ• sabbhantareÄ• dissa dinnamakÄ• lacÄ«varaá¹ƒ kÄ• lacÄ«varaparihÄ• rameva
labhatÄ«tiveditabbaá¹ƒ. tasmÄ• evaá¹ƒ `niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasm
panevacÄ«varaá¹ƒ uppajjeyyÄ• â€™ tiÄ• dinÄ• sikkhÄ• pade siddhepi anatthatakathinÄ• n
pacchimakattikamÄ• saá¹ƒanujÄ• nantena `akÄ• lacÄ«varaá¹ƒ uppajjeyyÄ• â€™ ti vuttaá¹ƒ
akÄ• lacÄ«varaá¹ƒnÄ• ma `anatthate kathine ekÄ• dasamÄ• se uppannaâ€™ nti na sakkÄ•
vacanatoanatthatakathinÄ• naá¹ƒ atthatakathinÄ• naá¹ƒ viya sabbacÄ«varÄ• naá¹ƒ pacchin
dasÄ• hÄ• tikkamenissaggiyaá¹ƒ na hotÄ«â€™â€™ tiÄ• di.

bhiyyopi evaá¹ƒ vuttaá¹ƒ --- yaá¹ƒ pana mayÄ• ``paá¹-hamakathine dasÄ• haparamaá¹ƒ ati

dhÄ• retabbaâ€™â€™ nti \Ne 211/ anuÃ±Ã±Ä• taá¹ƒ, tampi kathinamÄ• sato bahi uppanna
dÄ«pito hoti. kathaá¹ƒ? atirekacÄ«varassa dasÄ• haparihÄ• rato uddhaá¹ƒ Ä• pajjitabbÄ• p
``niá¹-á¹-hitacÄ«varasmiá¹ƒbhikkhunÄ• ubbhatasmiá¹ƒ kathineâ€™â€™ ti anupaÃ±Ã±attiy
vÄ• retvÄ• tato uddhaá¹ƒuppannesu dasÄ• hÄ• tikkame Ä• pajjitabbÄ• pattiá¹ƒ iminÄ• sikk
``akÄ• lacÄ«varaá¹ƒuppajjeyyÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tena ``kÄ• lepi Ä• dissa dinnaá¹
akÄ• lacÄ«varaá¹ƒnÄ• mÄ• â€™â€™ ti vacanato kathinubbhÄ• rato uddhaá¹ƒ dasÄ• hapar
dÄ«pitaá¹ƒ hoti, tehisaddhiá¹ƒ puna kathinubbhÄ• rato uddhaá¹ƒ paÃ±ca divasÄ• ni labhatÄ
``niá¹-á¹-hitacÄ«varasmiá¹ƒbhikkhunÄ• ubbhatasmiá¹ƒ kathine bhikkhuno paneva akÄ• lac
pe ... khippamevakÄ• retabbaâ€™â€™ nti akÄ• lacÄ«varassa uppattikÄ• laá¹ƒ niyametvÄ•
tadubhayena kathinabbhantare uppannacÄ«varaá¹ƒ kathinubbhÄ• rato uddhaá¹ƒ ekadivasa
labhatÄ«ti siddhaá¹ƒ hoti. evaá¹ƒ apare vadantÄ«ti.

punapi vuttaá¹ƒ --- Ä• cariyÄ• pana evaá¹ƒ vadeyyuá¹ƒ ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhu
ubbhatasmiá¹ƒkathine bhikkhuno paneva akÄ• lacÄ«varaá¹ƒ uppajjeyyÄ• â€™â€™ ti ettha
bhikkhunÄ• ubbhatasmiá¹ƒ kathineâ€™â€™ ti vadanto evaá¹ƒ viÃ±Ã±Ä• peti ``etthantare ti
akÄ• lacÄ«varÄ• naá¹ƒuppatti abhÄ• vaâ€™â€™ nti. kasmÄ• pana padabhÄ• jane vitthÄ•
sikkhÄ• padaá¹ƒadhiá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, kintu paá¹-hame dasÄ• haá¹ƒ an
appahonte sacepaccÄ• sÄ• atthi, tameva vaá¸• á¸• hetvÄ• mÄ• saá¹ƒ anujÄ• nanto imamp
dÄ«petiakÄ• lacÄ«varaá¹ƒ nÄ• ma \Be 237/ sammukhÄ«bhÅ«tena bhÄ• jetabbantipi dÄ«pe
``Ä• kaá¹…khamÄ• nenabhikkhunÄ• paá¹-iggahetabbaâ€™â€™ nti iminÄ• sikkhÄ• paden
tÄ«á¹‡ipipadabhÄ• jane vitthÄ• ritÄ• nÄ«ti.

``khippameva kÄ• retabbanti dasÄ• hÄ• kÄ• retabbaâ€™â€™ nti idaá¹ƒ pana pahonakabh
purimasikkhÄ• padalakkhaá¹‡enÄ• tidÄ«petuá¹ƒ vuttaá¹ƒ, tasmÄ• ``evaá¹ƒ sÄ«ghanti vÄ•
avatvÄ• ``dasÄ• hÄ• â€™â€™ tivuttaá¹ƒ. atthatakathinassa evaá¹ƒ hotu, anatthate pana ka
anatthatassapaá¹-ikkhepataá¹ƒ dassetÄ«ti vutto apassanto vighÄ• taá¹ƒ Ä• pajjatÄ«ti. __ek
aruá¹‡uggamanenissaggiya_nti mahantenapi paccÄ• sÄ• cÄ«varena saha ghaá¹-itampi tab
nissaggiyaá¹ƒhoti sati pacchimappamÄ• á¹‡asambhave, asati na hoti, puna ghaá¹-ite hoti, a
hoti. chinnaá¹ƒ aÃ±Ã±avatthu hoti. pubbaparicchedaá¹ƒ atikkantaá¹ƒ ghaá¹-itaá¹ƒ puna
aÃ±Ã±aparicchedaá¹ƒlabhatÄ«ti eke, upaparikkhitvÄ• gahetabbaá¹ƒ. aÃ±Ã±atarasmiá¹ƒ __
``saá¹…ghassa vÄ• idaá¹ƒ akÄ• lacÄ«varanti uddissa dinnaâ€™ nti ettha saá¹…ghassa din
`sotassa \Ne 212/ rahoâ€™ tiÄ• dÄ«su viya paduddhÄ• rena vuttaá¹ƒ, tassa lÄ• bhaá¹ƒ sar
vÄ• uppajjeyyÄ• _tianena siddhattÄ• adhikamevÄ• â€™â€™ ti ca ``saá¹…gho cÄ«varÄ• n
tiÄ• dinÄ• pipÄ• á¹-ho atthÄ«â€™â€™ ti ca vuttaá¹ƒ. __gaá¹‡á¹-hipade_ kosallatthaá¹ƒ pan
likhitaá¹ƒ, suá¹-á¹-huvicÄ• retvÄ• kathetabbaá¹ƒ.

tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

503-505__._ __bhattavissagga_nti bhattakiccÄ• dhiá¹-á¹-hÄ• naá¹ƒ. bhattakiccÄ• dhiá¹-á¹-h
porÄ• á¹‡Ä• . __tattha nÄ• ma tva_nti tattha tayÄ• katakamme evaá¹ƒ akattabbe sati dhovÄ
so nÄ• ma tvanti attho. __ubhatosaá¹…ghe upasampannÄ• _ti bhikkhÅ«naá¹ƒ santike upas
tadanupasaá¹…gabhayÄ• evaá¹ƒ vuttanti veditabbaá¹ƒ. ``purÄ• á¹‡acÄ«varaâ€™â€™ nti
etthapurÄ• á¹‡abhÄ• vadÄ«panatthameva __ ``sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampÄ«â
``cÄ«varaá¹ƒ nÄ• ma channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanupag
vacanassaokÄ• so na \Be 238/ jÄ• toti eke. yasmÄ• vikappanupagapacchimaá¹ƒ idha nÄ•
nivÄ• sanapÄ• rupanupagamevÄ• dhippetaá¹ƒ, teneva nisÄ«danapaccattharaá¹‡e dukkaá¹
vuttanti eke. jÄ• tippamÄ• á¹‡Ä• vacanato yaá¹ƒ kiÃ±ci purÄ• á¹‡avatthaá¹ƒ dhovÄ• pentas
``anÄ• patti cÄ«varaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ dhovÄ• petÄ«â€™â€™ ti
asucimakkhitaá¹ƒ paribhuttaá¹ƒ dhovÄ• peti, nissaggiyameva oá¸·Ä• rikattÄ• , appatirÅ«pat
__kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ imasmiá¹ƒ á¹-hÄ• ne cÄ«varapariccheda na vuttoti eke, vicÄ
gahetabbaá¹ƒ. __ ``rajitvÄ• kappaá¹ƒ katvÄ• _ti kappiyaá¹ƒ katameva nivÄ• setuá¹ƒ, pÄ• ru
netaraâ€™â€™ nti vuttaá¹ƒ. iminÄ• ca majjhimattheravÄ• do upatthambhitohoti, nopattham
pana vinayavidhidassanatthaá¹ƒ vuttanti mama takko. yathÄ• aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• t
catukkÄ• ni, evaá¹ƒ vematikaÃ±Ä• tikavÄ• resucÄ• ti nava catukkÄ• ni honti. etthÄ• ha --- e
dhovanesu dhuraá¹ƒ nikkhipitvÄ• puna ``duddhotaâ€™â€™ nti maÃ±Ã±amÄ• nÄ• dhovati,
dutiyavÄ• raá¹ƒ avuttÄ• dhovati nÄ• ma hotÄ«ti? vuccate --- sace bhikkhu ``alaá¹ƒ ettÄ• vat
paá¹-ikkhipati, puna dhovantÄ« avuttÄ• dhovati nÄ• mÄ• ti yujjati. no ce, vuttÄ• va hotÄ«ti
bhikkhussa liá¹…gaparivattane ekatoupasampannÄ• ya vasena Ä• patti sÄ• kiyÄ• nÄ«naá¹

<506> __ekena_ \Ne 213/ __vatthunÄ• _ti yena kenaci paá¹-hamena. ``tiá¹‡á¹‡aá¹ƒ catukk
tipÄ• á¹-ho. bhikkhÅ«naá¹ƒ santike aá¹-á¹-havÄ• cikÄ• ya upasampannÄ• ya pÄ• kaá¹-attÄ
sÄ• kiyÄ• niyovavuttÄ• apÄ• kaá¹-attÄ• .

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

508-510__._ __apaÃ±Ã±atte sikkhÄ• pade_ti ettha ``gaá¹‡amhÄ• ohÄ«yanasikkhÄ• padeâ
araÃ±Ã±avÄ• sÄ«nisedhanasikkhÄ• pade apaÃ±Ã±atteti eke, ``taá¹ƒ na sundaraâ€™â€™ n
__vihatthatÄ• yÄ• _ti Ä• yÄ• sena.

<512> __upacÄ• ro_ti dvÄ• dasahattho. __mahÄ• paccariyaá¹ƒ, kurundiyaÃ±ca vutta_nti et
rattibhÄ• gedhammakathikassa bhikkhuno bahÅ«su cÄ«varesu mahÄ• janena pasÄ• dadÄ•
paá¹-ikkhittesupunadivase ``upÄ• sakÄ• naá¹ƒ pasÄ• dadÄ• nÄ• ni etÄ• nÄ«â€™â€™ ti su

natthi, ``bhikkhunÄ«hipi dinnÄ• ni idha santÄ«â€™â€™ ti Ã±atvÄ• gaá¹‡hato doso. __taá¹ƒ
acittakabhÄ• venÄ• _tibhikkhunÄ«hi dinnabhÄ• vaá¹ƒ Ã±atvÄ• bahÅ«su tassÄ• cÄ«varass
__paá¹ƒsukÅ«laá¹ƒadhiá¹-á¹-hahitvÄ• _ti ``bhikkhunÄ«hi nu kho dinnaá¹ƒ siyÄ• â€™â€™ ti
``paá¹ƒsukÅ«laá¹ƒgaá¹‡hÄ• mÄ«â€™â€™ ti gaá¹‡hantassa vaá¹-á¹-ati. __kurundi_Ä• dÄ«s
ekaá¹ƒ, ``acittakabhÄ• venÄ• â€™â€™ ti vacanena ``yathÄ• tathÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-a
paá¹-isedhitotiapare. evaá¹ƒ __dhammasiritthero_ na vadati, ujukameva vadatÄ«ti papaÃ±c
tassÄ• yaá¹ƒ adhippÄ• yo --- yathÄ• ``paá¹ƒsukÅ«laá¹ƒ gaá¹‡hissatÄ«ti á¹-hapitaá¹ƒ kÄ• m
bhikkhunisantakampiavikappetvÄ• paá¹ƒsukÅ«laá¹ƒ adhiá¹-á¹-hahitvÄ• gahetuá¹ƒ vaá¹-á¹-
tathÄ• dhammakathikassabhikkhuniyÄ• dinnampi apaÃ±Ã±Ä• yamÄ• naá¹ƒ vaá¹-á¹-atÄ«ti
mahÄ• paccariyaá¹ƒ, kurundiyaÃ±caacittakabhÄ• vena na sametÄ«ti. paá¹-ikkhepo pana vi
aÃ±Ã±athÄ• pubbÄ• paraá¹ƒvirujjhatÄ«ti. taá¹ƒ na yuttaá¹ƒ paá¹ƒsukÅ«lena asamÄ• nattÄ
saá¹…kÄ• rakÅ«á¹-Ä• dÄ«suá¹-hapitaá¹ƒ bhikkhunÄ«hi, na taá¹ƒ tassÄ• santakaá¹ƒ hutvÄ
assÄ• mikaÃ±hi paá¹ƒsukÅ«laá¹ƒsabbasÄ• dhÄ• raá¹‡aÃ±ca, aÃ±Ã±opi gahetuá¹ƒ labhati.
``bhikkhunÄ«naá¹ƒ cÄ«varaâ€™â€™ ntijÄ• nitvÄ• pi paá¹ƒsukÅ«liko gahetuá¹ƒ labhati tadÄ
``paá¹ƒsukÅ«laá¹ƒadhiá¹-á¹-hahitvÄ• â€™â€™ ti sallekhakkamanidassanatthaá¹ƒ vuttaá¹ƒ.
tathÄ• gatena sallekhatokappiyampi bhuttaá¹ƒ nissaggiyaá¹ƒ cÄ«varamÄ• ha yo maá¹ƒsaá¹
sayamÄ• diseyyÄ• ti.

acittakattÄ• \Ne 214/ kathaá¹ƒ paá¹ƒsukÅ«laá¹ƒ vaá¹-á¹-atÄ«ti ce? tÄ• ya tassa adinnattÄ•
tatobhikkhunito aggahitattÄ• ca. assÄ• mikampi hi paá¹ƒsukÅ«laá¹ƒ aÃ±Ã±issÄ• hatthato g
vaá¹-á¹-ati ``aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ paá¹-iggaá¹‡heyyÄ• â€™â€™ ti v
aÃ±Ã±Ä• tikÄ• ya santakaá¹ƒ Ã±Ä• tikÄ• ya hatthato gaá¹‡hÄ• ti, vaá¹-á¹-atÄ«ti eke. yathÄ•
sikkhamÄ• nasÄ• maá¹‡erÄ• dÄ«naá¹ƒhatthato paá¹-iggaá¹‡hantassa anÄ• patti, tathÄ• __
``aÃ±Ã±Ä• tikÄ• ya hatthatogahaá¹‡aâ€™â€™ nti (kaá¹…akhÄ• 0-a cÄ«varappaá¹-iggahaá
aá¹…gaá¹ƒ vuttaá¹ƒ. tathÄ• Ã±Ä• tikÄ• ya \Be 240/ santakaá¹ƒ sikkhamÄ• nÄ• ya, sÄ• maá
upÄ• sikÄ• ya, bhikkhussa, sÄ• maá¹‡erassa santakaá¹ƒ aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• h
anÄ• patti evaá¹ƒyathÄ• vuttalakkhaá¹‡Ä• sambhavatoti eke, teneva ``ekatoupasampannÄ•
paá¹-iggaá¹‡hÄ• tÄ«â€™ tiavatvÄ• `hatthato paá¹-iggaá¹‡hÄ• ti aÃ±Ã±atra pÄ• rivattakÄ• ,
ti (Vin III 513) vuttaá¹ƒ, tasmÄ• aÃ±Ã±Ä• tikÄ• ya santakampi ekatoupasampannÄ• ya hatt
paá¹-iggaá¹‡hantassadukkaá¹-aâ€™â€™ nti vadanti, ubhopete na sÄ• rato daá¹-á¹-habbÄ•
pariyesitabbaá¹ƒ.

<514> __ko pana vÄ• do pattatthavikÄ• dÄ«sÅ«_ti anadhiá¹-á¹-hÄ• tabbesu bahÅ«su paá¹-
tenevÄ• ha__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``pattatthavikÄ• dimhi anadhiá¹-á¹-hÄ• tabba
adhiá¹-á¹-hÄ• nupagesuvÄ• tesaá¹ƒ parikkhÄ• rattÄ• bhisichaviyÄ• viya anÄ• patti. kiá¹ƒ p
parikkhÄ• raá¹ƒna hotÄ«ti? hoti, kintu taá¹ƒ kira nivÄ• sanÄ• dicÄ«varasaá¹‡á¹-hÄ• nattÄ•
tasmÄ• idha nivÄ• sanÄ• dicÄ«varasÄ• dhanaá¹ƒ vikappanupagapacchimaá¹ƒ cÄ«varaá¹ƒ
nivÄ• sanapÄ• rupanupagamevÄ• tisanniá¹-á¹-hÄ• naá¹ƒ. evaá¹ƒ sante __kaá¹…khÄ• vitar

cÄ«varappaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•) kappanupagapacchimatÄ• , pÄ• riva
hatthato gahaá¹‡anti tÄ«á¹‡eva aá¹…gÄ• niavatvÄ• aparikkhÄ• ratÄ• ti catutthamaá¹…gaá
vattabbaá¹ƒ, imasmiá¹ƒ sikkhÄ• padepattatthavikÄ• diparikkhÄ• rassa acÄ«varasaá¹…khya
vikappanupagatÄ• pamÄ• á¹‡aá¹ƒ, idha kÄ• yaparibhogupagatÄ• ti. ``aÃ±Ã±aá¹ƒ parikkhÄ
``pattatthavikÄ• diá¹ƒ yaá¹ƒkiÃ±cÄ«â€™â€™ tivuttattÄ• vikappanupagampi pattatthavikÄ•
vaá¹-á¹-ati, ``paá¹-aparissÄ• vanampÄ«â€™â€™ tivuttaá¹-á¹-hÄ• ne ca ``cÄ«varaá¹ƒ nÄ• m
vikappanupagapacchimaâ€™â€™ nti vacanato paá¹-aparissÄ• vanaá¹ƒ cÄ«varameva, na p
vÄ• doti nigamanavacanampi sÄ• dhakaâ€™â€™ nti keci vadanti, paá¹‡á¹‡attiá¹ƒajÄ• nana
vatthuá¹ƒ, ``aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• santakabhÄ• vÄ• jÄ• nanato, cÄ«varabhÄ• vÄ
nti __anugaá¹‡á¹-hipade_ vuttaá¹ƒ.

cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<515> __parikkhÄ• rÄ• na_nti \Be 241/ \Ne 215/ upayogatthe sÄ• mivacanaá¹ƒ. __ekasÄ• a
bhÄ• vanapuá¹ƒsakaá¹ƒ, ``aÃ±Ã±Ä• tako moghapurisÄ• â€™â€™ ti vacanena pavÄ• ritopi
appavÄ• ritaá¹-á¹-hÄ• netiá¹-á¹-hatÄ«ti dÄ«pitaá¹ƒ hoti. aÃ±Ã±athÄ• ``anÄ• patti pavÄ• ritÄ
virujjhati.

<517> __neva tÄ• va viÃ±Ã±Ä• petabbaá¹ƒ, na bhaÃ±jitabba_nti anacchinnÄ• naá¹ƒ cÄ«va
atthitÄ• ya, tattha paccÄ• sÄ• sabbhÄ• vato ca. paccÄ• sÄ• kittakaá¹ƒ kÄ• laá¹ƒ rakkhatÄ«
yÄ• va addhayojanÄ• ti eke. yÄ• va dassanasavanÅ«pacÄ• rÄ• ti eke. yÄ• va aÃ±Ã±ena pa
chijjatÄ«ti eke. yÄ• va sÄ• khÄ• palÄ• sapariyesanabhaÃ±janasajjanakÄ• laparicchedÄ• tie
yathÄ• sambhavaá¹ƒ yujjati. kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ce? ``sace pana etesaá¹ƒvuttappal
gihivatthÄ• dÄ«naá¹ƒ bhisichavipariyantÄ• naá¹ƒ kiÃ±ci na labbhati, tena tiá¹‡enavÄ• paá¹
paá¹-icchÄ• detvÄ• Ä• gantabbaâ€™â€™ nti aá¹-á¹-hakathÄ• vacanato.

__na tÄ• va therÄ• naá¹ƒ dÄ• tabbÄ• nÄ«_ti na tÄ• va attano ruciyÄ• dÄ• tabbÄ• ni, yadÄ•
vadanti, tadÄ• dÄ• tabbÄ• ni. ``evaá¹ƒ sati daharÄ• pi acchinnacÄ«varaá¹-á¹-hÄ• netiá¹-á¹-
bhaÃ±jituá¹ƒ vaá¹-á¹-ati, na aÃ±Ã±athÄ• . `yehi kehici vÄ• acchinnaá¹ƒhotÄ«â€™ ti hi vutta
Ä• cariyo pana evaá¹ƒ vadati ``attano ruciyÄ• pidÄ• tuá¹ƒ labhantÄ«â€™â€™ ti. tathÄ• hi _
``paribhogajiá¹‡á¹‡aá¹ƒ vÄ• â€™ ti ettha ca `acchinnacÄ«varÄ• naá¹ƒÄ• cariyupajjhÄ• yÄ•
tiá¹‡apaá¹‡á¹‡ehi paá¹-icchÄ• detvÄ• dinnacÄ«varampi saá¹…gahaá¹ƒ gacchatÄ«â€™ tiva
vuttaá¹ƒ. athÄ• pi siyÄ• Ä• cariyÄ• dÄ«hi ``Ä• harÄ• vusoâ€™â€™ ti vutteyeva, nÄ• vutteti
acchinnaâ€™â€™ nti ettha vuttalesato dutiyalesassa avisesabhÄ• vappasaá¹…gatoti. atha
therÄ• naá¹ƒ dÄ• tabbÄ• nÄ«â€™â€™ ti vuttanti ce? yÄ• va therÄ• naá¹ƒ atthÄ• yasÄ• khÄ
dÄ• tabbÄ• ni, tato tÄ• ni theruddissakÄ• ni sÄ• khÄ• palÄ• sÄ• nisayaá¹ƒ paridahitvÄ• vin

ruciyÄ• dÄ• tabbÄ• ni, bhÅ«tagÄ• mapÄ• tabyatÄ• yapÄ• cittiyaá¹ƒ na hoti satthunÄ• pi an
paá¹‡á¹‡ena vÄ• â€™â€™ ti hi vuttaá¹ƒ, taá¹ƒ kappiyameva sandhÄ• ya vuttanti ce? na, ``t
pe ... dukkaá¹-assÄ• â€™â€™ ti \Be 242/ vacanavirodhato. etthÄ• ha --- dukkaá¹-abhayÄ•
atikkamitabbaá¹ƒ, tadalÄ• bhe thullaccayavatthu saá¹…ghikaá¹ƒ, tadalÄ• bhe pÄ• rÄ• jikava
siyÄ• ti? na, pÄ• rÄ• jikassa lokavajjattÄ• . apica na sabbaá¹ƒ bhÅ«tagÄ• maá¹ƒ pÄ• cittiya
tatodukkaá¹-Ä• divatthupi atthi, anÄ• pattivatthupi kÄ• lodisakaá¹ƒ, tasmÄ• idaá¹ƒ tadÄ• \N
anÄ• pattivatthukantiveditabbaá¹ƒ. kittÄ• vatÄ• bhikkhu acchinnacÄ«varo naá¹-á¹-hacÄ«va
ettÄ• vatÄ• naggo hotÄ«ti eke. vikappanupagapacchimabhÄ• vena, vikappanupagapacchim
katvÄ• viÃ±Ã±Ä• pentassa Ä• pattÄ«ti eke. nivÄ• sanapÄ• rupanupagÄ• bhÄ• venÄ• ti eke.
santaruttaraparamÄ• bhÄ• venÄ• ti eke. ayaá¹ƒ __ekevÄ• do_ yutto ``santaruttaraparamaá¹
sÄ• ditabbaâ€™â€™ nti hi vacanato, tasmÄ• santaruttare sati vikappanupagapacchimaá¹ƒ
paá¹-ilÄ• bhena nissaggiyaá¹ƒ. yadi evaá¹ƒ ``viÃ±Ã±Ä• petvÄ• paá¹-ilabheyya nissaggiyaâ€
bhavitabbanti ce? tanna, tadatthasiddhito nÄ• natthattÄ• dhÄ• tÅ«naá¹ƒ. kiá¹ƒ vuttaá¹ƒhoti?
``tikkhattuá¹ƒ methunaá¹ƒ dhammaá¹ƒ abhiviÃ±Ã±Ä• pesÄ«â€™â€™ ti (Vin III 36) vutte pa
idhÄ• pi ``cÄ«varaá¹ƒ viÃ±Ã±Ä• peyyÄ• â€™â€™ ti viÃ±Ã±attiyÄ• pavatteyyauppÄ• deyyÄ

__tena nivattho_ti taá¹ƒnivattho. aÃ±Ã±assa alÄ• bhena tameva paribhuÃ±jato jirati, na lese
sayameva vattuá¹ƒ yujjati, tasmÄ• ayuttaparibhogena aparibhuÃ±jitvÄ• yuttaparibhogavas
jiá¹‡á¹‡aá¹ƒ paribhogajiá¹‡á¹‡aá¹ƒ nÄ• ma. tassa sabhÄ• gÄ• naá¹ƒ acchinnakÄ• le dÄ• na
saá¹…gahaá¹ƒ gacchatÄ«ti adhippÄ• yo. ``ime kira dve lesÄ• aá¹-á¹-hakathÄ• yo, vÄ• cent
matanti __dhammasiritthero_ Ä• hÄ• â€™â€™ ti vuttaá¹ƒ.

<521> __nisÄ«dituá¹ƒ vÄ• nipajjituá¹ƒ vÄ• na labhatÄ«_ti yathÄ• sukhaá¹ƒ na labhatÄ«ti a
``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti etthÄ• pi ``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti
tasseva aÃ±Ã±assa. yathÄ• aÃ±Ã±Ä• take tikapÄ• cittiyaá¹ƒ, tathÄ• appavÄ• ritepÄ«ti das
``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti vuttaá¹ƒ. aÃ±Ã±athÄ• ``Ã±Ä• take Ã±Ä• tak
iminÄ• siddhattÄ• na niccaá¹ƒ sesaá¹ƒ Ä• pajjati. apicettha aÃ±Ã±Ä• takaggahaá¹‡ena app
\Be 243/, appavÄ• ritaggahaá¹‡ena aÃ±Ã±Ä• takaggahaá¹‡aá¹ƒ, aÃ±Ã±Ä• takÄ• hi appavÄ
Ã±Ä• takaggahaá¹‡ena pavÄ• ritaggahaá¹‡aá¹ƒ hoti, katthaci na hoti. na pavÄ• ritaggahaá¹
Ã±Ä• takaggahaá¹‡aá¹ƒhotÄ«ti imassa atthavisesassa dassanatthaá¹ƒ ``Ã±Ä• takÄ• naá¹ƒ
vuttaá¹ƒ. tathÄ• hi aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• appavÄ• ritÄ• ya ca cÄ«varaá¹ƒ aÃ±Ã±a
paá¹-iggaá¹‡hantassaÄ• patti. Ã±Ä• tikÄ• ya pana pavÄ• ritÄ• ya ca vissÄ• saá¹ƒ gaá¹‡hÄ•
purÄ• á¹‡acÄ«varaá¹ƒÃ±Ä• tikÄ• ya anÄ• patti, pavÄ• ritÄ• ya pana tikapÄ• cittiyameva. Ã±
ekaccÄ• naá¹ƒpurÄ• á¹‡acÄ«varaá¹ƒ nÄ• ma dÄ• tuá¹ƒ vaá¹-á¹-ati, na pavÄ• ritÄ• naá¹ƒ. ti
hoti, na aÃ±Ã±ena. tatthÄ• pi ekeneva, na dutiyÄ• dÄ«hÄ«ti ayaá¹ƒ vinaye dhammatÄ• ve

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

522-4__._ __paggÄ• hikasÄ• laá¹ƒ_ \Ne 217/ __vÄ• _ti dussapasÄ• raá¹ƒ vÄ• . hatthena pa
sÄ• lÄ• yaá¹ƒpasÄ• retabbadussaá¹ƒ pasÄ• rentÄ«ti codanÄ• . __ticÄ«varikenevÄ• _ti vina
adhiá¹-á¹-hahitvÄ• á¹-hapitaparikkhÄ• racoá¸·Ä• dÄ«su santesupi ticÄ«vare acchinne
santaruttaraparamaá¹ƒviÃ±Ã±Ä• petvÄ• gahetuá¹ƒ labhati. __aÃ±Ã±athÄ• pÄ«_ti ``pamÄ•
parikkhÄ• racoá¸·avasenaadhiá¹-á¹-hahitvÄ• paribhuÃ±jato tasmiá¹ƒ naá¹-á¹-he bahÅ«nipi
santaruttaraparamaâ€™â€™ ntica, tasmÄ• __taá¹ƒ vibhÄ• ga_nti ``ticÄ«varikassa taá¹ƒ vi
parikkhÄ• racoá¸·ikassÄ• â€™â€™ tica keci vadanti. Ä• cariyo pana __ ``aÃ±Ã±enÄ• _ti ati
__aÃ±Ã±athÄ• _ti itovuttaggahaá¹‡aparicchedato aÃ±Ã±enÄ• â€™â€™ ti ettakameva vada
tÄ«á¹‡ipinaá¹-á¹-hÄ• ni, santaruttaraparamaá¹ƒ gaá¹‡hitabbaá¹ƒ, sace dve vÄ• ekaá¹ƒ vÄ•
``aÃ±Ã±athÄ• pÄ«â€™â€™ tidassanatthaá¹ƒ vuttanti eke. __gaá¹‡á¹-hipadesu_ vicÄ• raá¹‡
upaparikkhitvÄ• gahetabbaá¹ƒ. __pakatiyÄ• santaruttarena carati, _ sÄ• saá¹…kasikkhÄ• p
taá¹ƒsammutivasenavÄ• tatiyassa alÄ• bhena vÄ• .

<526> __ ``pamÄ• á¹‡ameva_ \Be 244/ __vaá¹-á¹-atÄ«â€™â€™ _ti sallekhadassanatthaá¹ƒ
micchÄ• gahetvÄ• Ã±Ä• takÄ• diá¹-á¹-hÄ• ne taduttari gaá¹‡hantassa Ä• pattÄ«ti ce? __ta
``anÄ• patti Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti hi pÄ• á¸·i. ettha ca pavÄ• ritÄ• n
eva pavÄ• ritÄ• , na acchinnakÄ• le. ``abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• â€™â€™ ti hi vuttaá
acchinnakÄ• lassatthÄ• ya pavÄ• reti, ubhopi appavÄ• ritÄ• evÄ• ti veditabbÄ• . tehi acchin
naá¹-á¹-hakÄ• raá¹‡Ä• va denti nÄ• ma. apica yathÄ• piá¹-á¹-hisamaye satuppÄ• daá¹ƒ
katvÄ• Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato vassikasÄ• á¹-ikaá¹ƒ nipphÄ• dentassa tena sikk
tathÄ• idhÄ• pi Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nepi acchinnanaá¹-á¹-hakÄ• raá¹‡Ä• na vaá¹
``aá¹-á¹-hakathÄ• supamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™ ti vuttavacanameva pamÄ• á¹‡aâ€
Ä• ha, taá¹ƒ ayuttaá¹ƒ, kasmÄ• ? yasmÄ• idaá¹ƒ sikkhÄ• padaá¹ƒ taduttari viÃ±Ã±Ä• penta
tasmiÃ±ca ``aÃ±Ã±Ä• takogahapati vÄ• gahapatÄ• nÄ« vÄ• â€™â€™ ti __mÄ• tikÄ• ya_ p
``aÃ±Ã±Ä• tako nÄ• mamÄ• tito vÄ• ... pe ... asambaddhoâ€™â€™ ti pÄ• á¸·i, __anÄ• patt
pavÄ• ritÄ• naâ€™â€™ ntipÄ• á¸·i, tasmÄ• tividhÄ• yapi pÄ• á¸·iyÄ• na sametÄ«ti ayuttan
sallekhamevasandhÄ• ya vuttanti apare. upari kÄ• á¹‡amÄ• tÄ• sikkhÄ• pade __aá¹-á¹-hak
pÄ• theyyapaheá¹‡akatthÄ• yapaá¹-iyattato pamÄ• á¹‡ameva vaá¹-á¹-atÄ«â€™â€™ ti vutta
sametÄ«â€™â€™ ti vuttaá¹ƒ, na tattha ca idha ca nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• yati \Ne
laddhi sundarÄ• viya mama khÄ• yati, vÄ«maá¹ƒsitabbaá¹ƒ. yasmÄ• panidaá¹ƒ sikkhÄ• pa
viÃ±Ã±Ä• panavatthusmiá¹ƒyeva paÃ±Ã±attaá¹ƒ, tasmÄ• idha ``aÃ±Ã±assatthÄ• yÄ• â€™
uttÄ• natthamevÄ• â€™â€™ ti pÄ• á¹-ho. __ ``aÃ±Ã±assatthÄ• yÄ• â€™â€™ _tinidÄ• navi
anantare vuttanayena labbhatÄ«ti Ä• cariyo. evarÅ«pesugahapatipaá¹-isaá¹ƒyuttasikkhÄ• p
``gahapati nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasatÄ«â€™â€™ tivuttaá¹ƒ, tathÄ• pi paÃ±ca
avasesÄ• ca sikkhÄ• paccakkhÄ• tako ca titthiyoca veditabbo.

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

527-8__._ api \Be 245/ hoti cittanti attho. __meyyÄ• _ti pÄ• á¹-hassa mayhanti attho. na ime
imesaá¹ƒ sukarÄ• â€™â€™ ti vÄ• pÄ• á¹-ho. ``tassa na imesaá¹ƒ sukarÄ• acchÄ• detunti a
``pubbe appavÄ• ritoâ€™â€™ ti vacanato tasmiá¹ƒ khaá¹‡epavÄ• ritopi appavÄ• ritova hot

paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

<532> dutiyaupakkhaá¹-ena kiá¹ƒpayojananti? natthi, kevalaá¹ƒ aá¹-á¹-huppattivasena paÃ±
bhikkhuniyÄ• rahonisajjasikkhÄ• padaá¹ƒ viya. evaá¹ƒ sante tanti anÄ• ropetabbaá¹ƒ bhave
tenatadatthasiddhito, anissarattÄ• , anÄ• ropetuá¹ƒ anuÃ±Ã±Ä• tattÄ• ca. vuttaÃ±hetaá¹ƒ `
Ä• nanda, saá¹…gho ... pe ... samÅ«haneyyÄ• â€™â€™ ti (DN II 216). idaá¹ƒ sabbamakÄ•
appayojanaá¹ƒ vÄ• caá¹ƒ nicchÄ• renti, pageva sikkhÄ• padaá¹ƒ, tenevÄ• ha __aá¹-á¹-haka
anupaÃ±Ã±attisadisaâ€™â€™ _ntiÄ• di. anupaÃ±Ã±atti ca nippayojanÄ• natthi, taá¹ƒsadis
nippayojananti dassitaá¹ƒ hoti, evaá¹ƒ sante ko panettha visesoti? tato Ä• ha ``paá¹-hamasi
pÄ«á¸·Ä• katÄ• , dutiye dvinnaá¹ƒ, ayamettha visesoâ€™â€™ ti. iminÄ• atthavisesena ko p
dassitoti? __porÄ• á¹‡agaá¹‡á¹-hipade_ tÄ• va vuttaá¹ƒ ``ekasmimpivatthusmiá¹ƒ \Ne 219/
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti ayamatirekattho dassitoâ€™â€™ ti. tenetaá¹ƒdÄ«peti ``na kevalaá¹
paá¹-iladdhacÄ«varagaá¹‡anÄ• yeva Ä• pattigaá¹‡anÄ• , pÄ«á¸·itapuggalasaá¹…khÄ• tava

honti cettha ---

``vatthuto gaá¹‡anÄ• yÄ• pi, siyÄ• Ä• patti nekatÄ• .

iti sandassanatthaÃ±ca, dutiyÅ«pakkhaá¹-aá¹ƒ idha ||

``kÄ• yasaá¹ƒsaggasikkhÄ• ya, vibhaá¹…ge viya kintetaá¹ƒ.

ekitthiyÄ• pi nekatÄ• , Ä• pattÄ«naá¹ƒ payogatoâ€™â€™ ti ||

apicetaá¹ƒ \Be 246/ sikkhÄ• padaá¹ƒ taá¹ƒjÄ• tikesu sikkhÄ• padesu sabbesupi
gahetabbavinicchayassanayadassanappayojananti veditabbaá¹ƒ. Ä• ha ca ---

``aÃ±Ã±Ä• tikÄ• ya bahutÄ• ya vimissatÄ• ya,

Ä• pattiyÄ• pi bahutÄ• ca vimissatÄ• ca.

iccevamÄ• dividhisambhavadassanatthaá¹ƒ,

satthÄ• upakkhaá¹-amidaá¹ƒ dutiyaá¹ƒ avocÄ• â€™â€™ ti ||

tassÄ• yaá¹ƒ saá¹…khepato adhippÄ• yapubbaá¹…gamÄ• vicÄ• raá¹‡Ä• --- purÄ• á¹‡acÄ
bhikkhunÄ«hidvÄ«hi, bahÅ«hi vÄ• dhovÄ• peti, bhikkhunigaá¹‡anÄ• ya pÄ• cittiyagaá¹‡an
bahÅ«naá¹ƒvÄ• sÄ• dhÄ• raá¹‡aá¹ƒ ekameva cÄ«varaá¹ƒ aÃ±Ã±atra pÄ• rivattakÄ• paá¹-
dvinnaá¹ƒ, bahÅ«naá¹ƒ vÄ• sÄ• dhÄ• raá¹‡amekaá¹ƒ viÃ±Ã±Ä• peti, viÃ±Ã±attapuggalaga
tathÄ• aÃ±Ã±esupievarÅ«pesu sikkhÄ• padesu nayo netabbo. ayaá¹ƒ tÄ• va bahutÄ• ya n
Ã±Ä• tikÄ• ya, aÃ±Ã±Ä• tikÄ• ya ca ekaá¹ƒ dhovÄ• peti, ekato niá¹-á¹-hÄ• pane ekaá¹ƒ pÄ•
Ã±Ä• tikÄ• paá¹-hamaá¹ƒ thokaá¹ƒ dhovitvÄ• á¹-hitÄ• , puna aÃ±Ã±Ä• tikÄ• sudhotaá¹ƒ k
aÃ±Ã±Ä• tikÄ• paá¹-hamaá¹ƒ dhovati, pacchÄ• Ã±Ä• tikÄ• sudhotaá¹ƒ karoti, aÃ±Ã±Ä• ti
dukkaá¹-ameva. aÃ±Ã±Ä• tikÄ• ya ca Ã±Ä• tikÄ• ya ca aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, vematiko,
dhovÄ• peti, yathÄ• vuttanayena nissaggiyadukkaá¹-Ä• diÄ• pattibhedagaá¹‡anÄ• veditab
Ã±Ä• tikÄ• ya ca santakaá¹ƒ cÄ«varaá¹ƒ ubhohi ekato diyyamÄ• naá¹ƒ paá¹-iggaá¹‡hantas
eva hatthato paá¹-iggaá¹‡hantassa ca nissaggiyameva. atha Ã±Ä• tikÄ• ya anÄ• patti. atha
aÃ±Ã±Ä• tikÄ• disaÃ±Ã±Ä« vuttanayeneva nissaggiyadukkaá¹-Ä• diÄ• pattibhedagaá¹‡anÄ
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padesupi yathÄ• sambhavaá¹ƒ nayo netabbo. ayaá¹ƒmissa
aneke aÃ±Ã±Ä• tikÄ• viÃ±Ã±attÄ• viÃ±Ã±attapuggalagaá¹‡anÄ• yadukkaá¹-aá¹ƒ. eko deti,
atha aviÃ±Ã±atto deti, nanissaggiyaá¹ƒ. atha viÃ±Ã±attÄ• viÃ±Ã±attÄ• naá¹ƒ sÄ• dhÄ• raá¹
nissaggiyameva. ubho denti, nissaggiyameva. aviÃ±Ã±atto deti, nissaggiyena anÄ• patti. vi
aviÃ±Ã±atto deti, anÄ• patti eva. tathÄ• upakkhaá¹-Ä• dÄ«supi yathÄ• sambhavaá¹ƒ nayo

dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

<537> __ ``na_ \Be 247/ __kho mayaá¹ƒ, Ä• vuso, cÄ«varacetÄ• pannaá¹ƒ paá¹-iggaá¹‡hÄ
kappiyaâ€™â€™ _nti ito pubbe eva rÅ«piyapaá¹-iggahaá¹‡asikkhÄ• padassa paÃ±Ã±attat
Ä• yasmÄ• upanando maá¹ƒsassa cetÄ• pannaá¹ƒ ekampi kahÄ• paá¹‡aá¹ƒ hatthena paá
cÄ«varacetÄ• pannaá¹ƒ kathaá¹ƒ na paá¹-iggaá¹‡hissati, evaá¹ƒ santepi
cÄ«varapaá¹-isaá¹ƒyuttattÄ• __cÄ«varavagge_ saá¹…gÄ• yiá¹ƒsÅ«ti.

538-9__._ ``Ä• gatakÄ• raá¹‡aá¹ƒ bhaÃ±jatÄ«â€™â€™ ti vuttattÄ• nanu puna codetuá¹ƒ n
Ä• gamanassa sÄ• tthakaá¹ƒ na hoti, cÄ«varaá¹ƒ na labhissati paá¹-isanthÄ• rassa katattÄ•

codanÄ• lakkhaá¹‡aá¹ƒ na hotÄ«ti katvÄ• vuttanti eke. ``á¹-hatvÄ• codemÄ«â€™â€™ ti Ä•
bhaÃ±jati, karoti cekaá¹ƒ, tÄ«á¹‡ipi ce karoti, ekameva, ekavacanattÄ• tieke. tÄ«á¹‡i á¹-hÄ•
eke. __upatissatthero_ ``na codanÄ• diá¹ƒ bhaÃ±jati, codetukÄ• mo akattabbaá¹ƒ akÄ• si, t
dukkaá¹-aâ€™â€™ nti vadati. __dhammasiritthero_pana ``Ä• sane ce nisÄ«dati, ekÄ• ya ni
bhaÃ±jati. Ä• misaá¹ƒ cepaá¹-iggaá¹‡hÄ• ti, ekena paá¹-iggahena dve á¹-hÄ• nÄ• ni bhaÃ±
bhÄ• sati, dhammadesanasikkhÄ• padevuttaparicchedÄ• ya ekÄ• ya vÄ• cÄ• ya dve á¹-hÄ•
vuttaâ€™â€™ nti vadati. ``yatthÄ• â€™â€™ ti vutte attano eva santikaá¹ƒ gantabbanti vutta
vuttaá¹ƒ ``byaÃ±janaá¹ƒ pana na sametÄ«â€™â€™ ti. upÄ• sakehi Ä• á¹‡attÄ• taá¹ƒ. __m
asÄ• diyantenÄ• _timÅ«lassa akappiyabhÄ• ve sati asÄ• diyantena. taÃ±ca kho cittena \Ne
evaá¹ƒvutte akappiyaá¹ƒ dassetÄ«ti katvÄ• cittena akappiyaá¹ƒ icchantova mukhena kappi
``cÄ«varaá¹ƒ me dethÄ• â€™â€™ ti, na vaá¹-á¹-ati. paá¹-ilÄ• bhe rÅ«piyapaá¹-iggahaá¹‡as

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- cittena sÄ• diyantopi mukhena kappiyavohÄ• rena ce vohara
pÄ• dÄ• rahena vÄ• kappiyabhaá¹‡á¸• ena idaÃ±cidaÃ±ca Ä• harÄ• â€™â€™ ti. kiÃ±cÄ• p
vaá¹-á¹-ati eva. kasmÄ• ? kaÃ±ci sassuá¹-á¹-hÄ• nakaá¹ƒ bhÅ«mipadesaá¹ƒ sandhÄ• ya ``s
vaá¹-á¹-atÄ«â€™â€™ ti vacanato, ``vihÄ• rassa demÄ• â€™â€™ ti vutte ``paá¹-ikkhipituá¹ƒ
tivacanato ca. __anugaá¹‡á¹-hipade_ pana vuttaá¹ƒ ``saá¹…ghaá¹ƒ sandhÄ• ya `vihÄ• rass
dinnaá¹ƒgarubhaá¹‡á¸• aá¹ƒ na hoti, dakkhiá¹‡odakaá¹ƒ sampaá¹-icchituá¹ƒ, `sÄ• dhÅ«â€™
anumodetuÃ±ca\Be 248/ vaá¹-á¹-ati. kasmÄ• ? saá¹…ghassa `vihÄ• roâ€™ ti nÄ• mÄ• bhÄ
tinÄ• mabhÄ• vato ca, cittena Ä• rammaá¹‡aá¹ƒ kataá¹ƒ appamÄ• á¹‡aá¹ƒ, kappiyavohÄ• n
kappiyamevÄ• cikkhitattÄ• `na tvevÄ• haá¹ƒ, bhikkhave, kenaci pariyÄ• yena jÄ• tarÅ«para
pariyesitabbantivadÄ• mÄ«â€™ ti (Vin I 299) vacanenapi na virujjhati. kappiyavacanapacca
sayamevakattabbayuttakaá¹ƒ jÄ• nissatÄ«ti adhippÄ• yato dÄ• yakena etassa adhippÄ• yaa
kappiyakÄ• rakassahatthe á¹-hapitaá¹ƒ bhikkhussa santakameva hotÄ«â€™â€™ ti. idaá¹ƒ s
sÄ«mÄ• vihÄ• ravacanassadÄ• yakavacanattÄ• . idha ca bhikkhuno vacanaá¹ƒ pamÄ• á¹‡a
taá¸·Ä• kaá¹ƒvÄ• pokkharaá¹‡iá¹ƒ vÄ• saá¹…ghassa dammÄ«â€™ ti vutte `sÄ• dhu, upÄ•
pivissatÄ«â€™ tiÄ• dÄ«nivatvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati evÄ• â€™â€™ ti. aÃ±Ã±athÄ•
bhikkhuno khettapaá¹-ibaddhavacanÄ• nisÄ«mÄ• vacanena kappantÄ«ti Ä• pajjati. avihÄ• n
rÅ«piyaá¹ƒ dassetvÄ• ``idaá¹ƒvihÄ• rassa dammÄ«â€™â€™ ti vutte attano atthÄ• ya diyya
taá¹ƒ appaá¹-ikkhipitabbaá¹ƒ. tathÄ• kahÄ• paá¹‡Ä• rahÄ• dino akappiyabhaá¹‡á¸• abhÄ•
kahÄ• paá¹‡Ä• dibhÄ• vameva vÄ• jÄ• nantameva sandhÄ• yatathÄ• voharantassa ca anÄ
tvevÄ• haá¹ƒ, bhikkhave, kenaci pariyÄ• yenÄ• â€™â€™ tinippadesato vuttattÄ• na sakkÄ
takko, vicÄ• retvÄ• pana gahetabbaá¹ƒ. ``no ce icchati, na kathetabbaâ€™â€™ nti vacanat
akaraá¹‡e anÄ• pattidukkaá¹-assÄ• ti dasseti.

 ``aÃ±Ã±Ä• takaappavÄ• ritesu viya paá¹-ipajjitabbaâ€™â€™ nti vacanato yathÄ• vuttasÄ•
nipphÄ• deti, aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena kÄ• retabboti dasseti. kappiyakÄ• rak
vaá¹-á¹-ati. ``sayaá¹ƒ karaá¹‡ameva paá¹-ikkhittaâ€™â€™ nti ca vadanti. __piá¹‡á¸• apÄ• t

... pe ... eseva nayo_ti ettha ``dukkaá¹-aâ€™â€™ nti vadanti, taá¹ƒ na sundaraá¹ƒ, __dadar
__api_-saddena saá¹…gahitattÄ• nissaggiyapÄ• cittiyameva. jÄ• tarÅ«parajataá¹ƒ ``saá¹…
dukkaá¹-aâ€™â€™ nti ca vikappenti. taá¹ƒ visesetvÄ• navuttattÄ• pÄ• cittiyamevÄ• tidass
yevÄ• panakasikkhÄ• padesu siyÄ• â€™â€™ ti vadanti, upaparikkhitabbaá¹ƒ. ``yassa kass
__mahÄ• paccariyaá¹ƒ_ vuttaâ€™â€™ nti vacanato apabbajitÄ• naá¹ƒantamaso mÄ• tÄ• p
sampaá¹-icchantassa dukkaá¹-amevÄ• ti dasseti.

sabbattha \Be 249/ sampaá¹-icchanaá¹ƒ nÄ• ma ``uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyyavÄ
sÄ• diyeyyÄ• â€™â€™ ti evaá¹ƒ vuttalakkhaá¹‡ameva. evaá¹ƒ santepi katthaci paá¹-ikkhipi
paá¹-ikkhipitabbaá¹ƒ, katthaci paá¹-ikkhittaá¹ƒ sÄ• dituá¹ƒ vaá¹-á¹-ati, evaá¹ƒ appaá¹-ikkhitta
vaá¹-á¹-ati, idaá¹ƒ sabbampi dassetuá¹ƒ __ ``sace panÄ• â€™â€™ _ti vitthÄ• ro Ä• raddho.
pe ... na vaá¹-á¹-atÄ«â€™â€™ ti vacanato appaá¹-ikkhittaá¹ƒ vihÄ• rassa dinnaá¹ƒ sÄ• ditu
siddhaá¹ƒ. tathÄ• therassa ``mÄ• tuyÄ• demÄ• â€™â€™ tiÄ• dinÄ• vuttepi paá¹-iggahaá¹
__sÄ• pattiko hotÄ«_ti ettha kÄ• ya Ä• pattiyÄ• sÄ• pattiko hotÄ«ti? dukkaá¹-Ä• pattiyÄ• ti
kevalaá¹ƒ aá¹-á¹-hÄ• ne codetÄ«ti katvÄ• ``sÄ• pattikoâ€™â€™ tivuttaá¹ƒ. yathÄ• kathant
aá¹…gehi samannÄ• gato saddhivihÄ• riko paá¹‡Ä• metabbo ... pe ... paá¹‡Ä• mento anatis
ettha na sammÄ• vattantaá¹ƒyeva apaá¹‡Ä• mentassa dukkaá¹-aá¹ƒvuttaá¹ƒ. yathÄ• ha ---
asammÄ• vattanto na paá¹‡Ä• metabbo, yo na paá¹‡Ä• meyya, Ä• pattidukkaá¹-assÄ• â€™
adhimattapemÄ• diabhÄ• vepi apaá¹‡Ä• mentassaanÄ• patti dissati. apica ``sÄ• tisÄ• ro ho
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. __aá¹-á¹-hakathÄ• ya_ ``sÄ• tisÄ• ro hotÄ«ti sa
Ä• pajjatÄ«â€™â€™ ti (Vin I-a 68) vuttattÄ• na yuttanti ce? na, tadanantarameva
taá¹ƒmicchÄ• gÄ• hanivattanatthaá¹ƒ, tasmÄ• ``na sammÄ• vattanto paá¹‡Ä• metabboâ€™
katÄ• ti. dukkaá¹-Ä• pattihotÄ«ti Ä• cariyo, vÄ«maá¹ƒsitabbaá¹ƒ. __ ``kappiyabhaá¹‡á¸• am
taá¸·Ä• katonipphannadhaÃ±Ã±ena parivattetvÄ• laddhaá¹ƒ gorasampi na vaá¹-á¹-atÄ«â€™

__kappiyavohÄ• repi_ vidhÄ• naá¹ƒ vakkhÄ• ma, seyyathidaá¹ƒ --- __ ``udakavasenÄ• â€™
__dubbinibbhogaá¹ƒhotÄ«_ti idaá¹ƒ parato ``tasseva akappiyaá¹ƒ. kasmÄ• ? dhaÃ±Ã±assa
tiiminÄ• asadisaá¹ƒ, tasmÄ• suvuttaá¹ƒ. idaÃ±hi bhikkhussa payogavasena Ä• dito paá¹-á
uppannenamissanti. akatapubbaá¹ƒ __navasassaá¹ƒ_ nÄ• ma. __khale vÄ• á¹-hatvÄ• rak
ettakaá¹ƒ vÄ• mÄ• gaá¹‡ha, idaá¹ƒ gahetuá¹ƒ labbhatÄ«â€™â€™ ti vÄ• ``ito apanehi, idh
ti evamÄ• dinÄ• vÄ• payogena \Ne 223/ ce rakkhati, taá¹ƒ akappiyaá¹ƒ. ``sace `mayiá¹-hite
ti rakkhati, gaá¹‡hante vÄ• passitvÄ• `kiá¹ƒ karothÄ• â€™ ti, bhaá¹‡ati vaá¹-á¹-atÄ«â€™â€
yuttaá¹ƒ. __rÅ«piyapaá¹-iggahaá¹‡asikkhÄ• pade_ ``dvÄ• raá¹ƒ pidahitvÄ• rakkhantena va
250/ vuttaá¹ƒ. __tasseva taá¹ƒ akappiyaá¹ƒ_. kasmÄ• ? apubbassa anuppÄ• ditattÄ• . heá¹
Ä• harathÄ• â€™â€™ ti vattuá¹ƒ pana na vaá¹-á¹-atÄ«ti. paá¹‡á¹‡epi eseva nayo. ``pakatiy
karontÄ• naá¹ƒ ussÄ• hajananatoâ€™â€™ ti vuttaá¹ƒ. kasmÄ• ? ``kahÄ• paá¹‡Ä• naá¹ƒvic
pageva uá¹-á¹-hÄ• pitattÄ• ti siddhaá¹ƒ hoti. sace dÄ• yakÄ• vÄ• saá¹…ghassagÄ• makhe
gahitamanussÄ• vÄ• tattha kuá¹-umbino ``ime saá¹…ghassa kahÄ• paá¹‡Ä• Ä• haá¹-Ä• â

kappatÄ«â€™â€™ ti ettakameva vattabbaá¹ƒ. kappiyakÄ• rakÄ• va cevadanti, ``saá¹…gha
sappiÄ• dÄ«ni vaá¹-á¹-antÄ«â€™â€™ ti vattabbaá¹ƒ, tasmÄ• ``saá¹…ghassa kappiyakÄ• r
vÄ• Ä• cikkhathÄ• â€™â€™ ti vatvÄ• tehi sampÄ• ditaá¹ƒkenaci akattabbatÄ• ya ``iminÄ•
vicÄ• reti niá¹-á¹-hÄ• petvÄ• itaresaá¹ƒkappiyaá¹ƒ parato __pattacatukke_ catutthapatto viy
``ime kahÄ• paá¹‡egahetvÄ• imaá¹ƒ dehÄ«â€™ ti kahÄ• paá¹‡e dÄ• petvÄ• gahito, ayaá¹
navaá¹-á¹-ati, dubbicÄ• ritattÄ• , aÃ±Ã±esaá¹ƒ pana vaá¹-á¹-ati, mÅ«lassa asampaá¹-icchita
yadi evaá¹ƒ sabbesaá¹ƒ akappiyaá¹ƒ. kasmÄ• ? kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• ti. idaá¹
mÅ«lassa sampaá¹-icchitaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya imassa vuttattÄ• __pattacatukke_ d
teneva vuttaá¹ƒ sayaá¹ƒkÄ• rivÄ• re ``na kappatÄ«â€™â€™ ti ettakameva vattabbaâ€™ nti
sampaá¹-icchati nÄ• ma.

mahÄ• visayasikkhattÄ• , rÄ• jasikkhÄ• padaá¹ƒ idaá¹ƒ.

raÃ±Ã±o viya duviÃ±Ã±eyyaá¹ƒ, cittÄ• dhippÄ• yatopi vÄ• ||

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito cÄ«varavaggo paá¹-hamo.

2. kosiyavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<542> __kosiyakÄ• rako_ti \Ne 224/ ettha kosaá¹ƒ karontÄ«ti ``kosakÄ• rÄ• â€™â€™ ti
laddhavohÄ• rÄ• naá¹ƒpÄ• á¹‡akÄ• naá¹ƒ kosato nibbattaá¹ƒ __kosiyaá¹ƒ_ nÄ• ma. attanÄ
``sayaá¹ƒ kataá¹ƒ nissaggiyaâ€™â€™ nti vattabbaá¹ƒ. ubhohi \Be 251/ ce kataá¹ƒ, yathÄ• p
attanÄ• ca parehi ca vippakataá¹ƒ attanÄ• pariyosÄ• petÄ«tiÄ• dicatukkampisambhavanta
vinayadhammatÄ• hesÄ• , yadidaá¹ƒ ekasmiá¹ƒ tike vÄ• catukke vÄ• dassite itaraá¹ƒ sam

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ•

<547> __suddhakÄ• á¸·akÄ• na_nti ettha yathÄ• paá¹-hame ``ekenapi kosiyaá¹ƒsunÄ• â€™
``ekenapi aÃ±Ã±ena amissetvÄ• â€™â€™ ti vacanÄ• bhÄ• vato aÃ±Ã±ehi missabhÄ• ve sa
``suddhakÄ• á¸·akaâ€™â€™ micceva vuccatÄ«ti veditabbaá¹ƒ.

suddhakÄ• á¸·akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•

<552> ``dhÄ• rayitvÄ• dve tulÄ• Ä• dÄ• tabbÄ• â€™â€™ ti vacanato yathÄ• tulÄ• dhÄ• ra
honti, tathÄ• kÄ• á¸·akÄ• naá¹ƒ dve bhÄ• vÄ• gahetabbÄ• ukkaá¹-á¹-hapariccheda. kat
suddhakÄ• á¸·akapaá¹-isedhananidÄ• nena. __tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ catutthaá¹ƒ gocariy
heá¹-á¹-himapariccheda. __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ pana ``ekassapi kÄ• á¸·akalon
nissaggiyaâ€™â€™ nti (Kkh dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, taá¹ƒ tulÄ• d
sameti, acittakattÄ• pana sikkhÄ• padassa pubbe tulÄ• ya dhÄ• rayitvÄ• á¹-hapitesu ekam
pateyya nissaggiyanti adhippÄ• yoti no takko. aÃ±Ã±athÄ• dve tulÄ• nÄ• dÄ• tabbÄ• , Å«n
siyuá¹ƒ. na hi lomaá¹ƒ gaá¹‡etvÄ• tulÄ• dhÄ• raá¹‡Ä• karÄ«yati. atha gaá¹‡etvÄ• va kÄ• t
tulÄ• dhÄ• raá¹‡Ä• ya payojananti keci. ``gocariyaodÄ• tesu ekameva diguá¹‡aá¹ƒ katvÄ• g
ti vadanti, __aá¹-á¹-hakathÄ• yaá¹ƒ_ avicÄ• ritattÄ• vÄ«maá¹ƒsitabbaá¹ƒ.

dvebhÄ• gasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

<562> __navaá¹ƒ_ \Be 252/ __nÄ• ma karaá¹‡aá¹ƒ upÄ• dÄ• yÄ• _ti idaá¹ƒ Ä• dikaraá¹‡ato
vassagaá¹‡anaá¹ƒdÄ«peti. __karitvÄ• vÄ• _ti vacanaá¹ƒ niá¹-á¹-hÄ• nadivasato paá¹-á¹-hÄ
__dhÄ• retabba_ntivacanaá¹ƒ pana paribhogato paá¹-á¹-hÄ• yÄ• ti dÄ«peti, yasmÄ• laddha
gatagataá¹-á¹-hÄ• ne channaá¹ƒ channaá¹ƒvassÄ• naá¹ƒ oratova katÄ• ni bahÅ«nipi honti,
nava_nti kiá¹ƒ katato aÃ±Ã±aá¹ƒ, udÄ• hu dhÄ• ritato aÃ±Ã±anti? kiÃ±cettha yadi katato aÃ
aÃ±Ã±ataraá¹ƒ dukkataá¹ƒvÄ• paribhogajiá¹‡á¹‡aá¹ƒ vÄ• puna kÄ• tuá¹ƒ vaá¹-á¹-ati, taÃ±
purÄ• á¹‡asanthatassa sugatavidatthiá¹ƒappaá¹-isiddhapariyÄ• pannattÄ• . katato hi aÃ±Ã±
idaÃ±ca pubbakatanti tato anantarasikkhÄ• padavirodhohoti. atha dhÄ• ritato aÃ±Ã±aá¹ƒ nÄ
Ä• pajjati, paá¹-hamakataá¹ƒ ceaparibhuttaá¹ƒ, satiyÄ• pi sammutiyÄ• aÃ±Ã±aá¹ƒ navaá¹ƒ
adhippÄ• yo? tatridaá¹ƒ sanniá¹-á¹-hÄ• nanidassanaá¹ƒ --- niá¹-á¹-hÄ• nadivasato paá¹-á¹-h
channaá¹ƒ vassÄ• naá¹ƒ paricchedo veditabbo. tattha ca sattame vassesampatte chabbass
honti. taÃ±ca kho mÄ• saparicchedavasena, na vassaparicchedavasena. sattame paripuá¹‡
vassaá¹ƒ nÄ• ma, tasmÄ• vippakatasseva sace chabbassÄ• ni pÅ«renti, puna niá¹-á¹-hÄ• n
chabbassÄ• ni labhanti. taÃ±ca kho paribhuttaá¹ƒ vÄ• hotu aparibhuttaá¹ƒvÄ• , dhÄ• ritame
``navaá¹ƒ nÄ• ma karaá¹‡aá¹ƒ upÄ• dÄ• ya vuccatÄ«â€™â€™ ti vuttaá¹ƒ, tasmÄ• channaá
pubbakataá¹ƒ dukkatabhÄ• vena, paribhogajiá¹‡á¹‡atÄ• ya vÄ• vijaá¹-etvÄ• puna karoti, ni
paá¹-á¹-hÄ• ya chabbassaparamatÄ• dhÄ• retabbaá¹ƒ, atirekaá¹ƒ vÄ• . antoce karoti, tadev
nÄ• ma_ hoti karaá¹‡aá¹ƒ upÄ• dÄ• ya, tasmÄ• nissaggiyaá¹ƒ. aÃ±Ã±athÄ• ``navaá¹ƒ nÄ•
upÄ• dÄ• yÄ• â€™â€™ ti iminÄ• na koci viseso atthi. evaá¹ƒ santekiá¹ƒ hoti? aá¹-á¹-huppa
viÃ±Ã±attibahulÄ• viharantÄ«â€™â€™ ti hi tatthavuttaá¹ƒ, taÃ±ca aÃ±Ã±assa karaá¹‡aá¹ƒ

taá¹ƒ nibbisesameva Ä• pajjatÄ«ti? nÄ• pajjati. ayaá¹ƒ panassa viseso, yasmÄ• ``aÃ±Ã±en
paribhuÃ±jati, anÄ• pattÄ«â€™â€™ tivuttattho visesoti. kiá¹ƒ vuttaá¹ƒ hoti \Ne 226/? ``nava
karaá¹‡aá¹ƒ upÄ• dÄ• ya vuccatÄ«â€™â€™ tivutte atirekacÄ«varassa uppatti viya paá¹-ilÄ•
Ä• pajjati. tatopaá¹-iladdhadivasato paá¹-á¹-hÄ• ya \Be 253/ chabbassaparamatÄ• dhÄ• ret
channaá¹ƒ vassÄ• naá¹ƒ ... pe ... kÄ• rÄ• peyya, nissaggiyanti Ä• pajjati, tasmÄ• navaá¹ƒ n
upÄ• dÄ• ya vuccati, napaá¹-ilÄ• bhaá¹ƒ. orena channaá¹ƒ vassÄ• naá¹ƒ attano anuppanna
saá¹…khyaá¹ƒ gataá¹ƒ, appaá¹-iladdhaá¹ƒce kÄ• rÄ• peyya, yathÄ• lÄ• bho, tathÄ• kareyy
na hoti. kasmÄ• ? yasmÄ• aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, anÄ• pattÄ«ti

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ•

<565> __nÄ• ssudha kocÄ«_ti ettha __assudha_-iti avadhÄ• raá¹‡atthe nipÄ• to. tattha kiÃ±
kho te bhikkhÅ«â€™â€™ ti bahuvacanaá¹ƒ vuttaá¹ƒ, tathÄ• pi te bhikkhÅ« bhagavato paá¹-
bhikkhÅ«su koci bhagavantaá¹ƒ nÄ• ssudha upasaá¹…kamati aÃ±Ã±atra ekenÄ• ti attho ga
ekÄ• haá¹ƒ bhante bhagavantaá¹ƒ varantiÄ• dÄ«su (Vin I 337) viya, __anujÄ• nÄ• mi ... pe
dassanÄ• ya upasaá¹…kamantÅ«_ti dassanatthÄ• ya upasaá¹…kamantu.

566-7__._ ``mayaá¹ƒ Ä• yasmantaá¹ƒ upasenaâ€™â€™ nti tassa gaá¹‡apÄ• mokkhattÄ• v
Ä• raÃ±Ã±ikapiá¹‡á¸• apÄ• tikapaá¹ƒsukÅ«likavasenasabbÄ• ni vuttÄ• ni. tenevÄ• ha __aá
catutthacÄ«varasaÃ±Ã±itÄ• yÄ• â€™â€™ ti. kiá¹ƒ sabbepi te cÄ«varaá¹ƒ na bujjhantÄ«ti ce
cÄ«varaá¹ƒ nÄ• mÄ• ti? channaá¹ƒ aÃ±Ã±ataraá¹ƒ vikappanupagaá¹ƒ pacchimanti. kiÃ±ca
vÄ• yimamevÄ• ti. katarasuttenÄ• ti? addhÄ• so suttameva na passati, siveyyakaá¹ƒ dussa
iddhimayikaÃ±cadevadattiyaÃ±ca acÄ«varaá¹ƒ karoti. yadi evaá¹ƒ avÄ• yimampÄ«ti vadÄ•
siddhÄ• santhate cÄ«varasaÃ±Ã±itÄ• kambalasÄ«sena uá¹‡á¹‡Ä• mayasÄ• maÃ±Ã±ato. k
adhiá¹-á¹-hahiá¹ƒsÅ«ti? duá¹-á¹-hu adhiá¹-á¹-hahiá¹ƒsu acÄ«varattÄ• , na adhiá¹-á¹-hÄ• nup
santhatassa. atha nÄ• dhiá¹-á¹-hahiá¹ƒsu, pubbevatattha acÄ«varasaÃ±Ã±ino eteti katvÄ•
cÄ«varasaÃ±Ã±itÄ• ya tadubhayaá¹ƒ na yujjatÄ«ti. kiá¹ƒpanetaá¹ƒ adhiá¹-á¹-hÄ• nupagaá¹ƒ
tatthevÄ• gataá¹ƒ \Be 254/, apicetaá¹ƒ avikappanupagaá¹ƒ ce, cÄ«varaá¹ƒ na hoti, aÃ±Ã±a
channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraâ€™â€™ nti ettÄ• vatÄ• siddhaá¹ƒ ``vikappanupag
vattabbaá¹ƒ. atha na vikappanupagampi cÄ«varameva siddhaá¹ƒ, anadhiá¹-á¹-hÄ• nupagaá
avikappanupagaÃ±ca ekajjhaá¹ƒ ``cÄ«varaâ€™â€™ nti saá¹…khyaá¹ƒ gacchati. tenevÄ• h
``tecÄ«varikassacatutthacÄ«varaá¹ƒ vattamÄ• naá¹ƒ aá¹ƒsakÄ• sÄ• vameva vaá¹-á¹-atÄ«â

apica santhate cÄ«varasaÃ±Ã±itÄ• na kevalaá¹ƒ tesaá¹ƒyeva, aÃ±Ã±esampi anubandhati
``purÄ• á¹‡asanthataá¹ƒnÄ• ma sakiá¹ƒ nivatthampi sakiá¹ƒ pÄ• rutampÄ«â€™â€™ ti vaca
panassa acÄ«varataá¹ƒsandhÄ• yabhÄ• sitatthadÄ«panena dÄ«peti. __nivatthapÄ• ruta_nt

nipannaÃ±cÄ• tiattho. apica evaá¹ƒ santepi santhate cÄ«varasaÃ±Ã±itÄ• anubandhati eva.
hi ``nisÄ«danaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€™â€™ nti ca, __parivÄ• re_ (Vin V 32
adhiá¹-á¹-hÄ• tabbÄ• nÄ«â€™â€™ ti ca __nisÄ«danasikkhÄ• pade_ ``dasÄ• vidatthÄ«â€™
nÄ• ma sadasaá¹ƒ vuccatÄ«â€™â€™ ti ca vuttaá¹ƒ, __aá¹-á¹-hakathÄ• ya_Ã±cassa ``santh
ekasmiá¹ƒ ante sugatavidatthiyÄ• vidatthimattapadese dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• tis
dasÄ• hi sadasaá¹ƒ nÄ• ma vuccatÄ«â€™â€™ ti ca ``nisÄ«danaá¹ƒ vuttanayenaadhiá¹-á¹-h
pamÄ• á¹‡ayuttaá¹ƒ ekameva, dve na vaá¹-á¹-antÄ«â€™â€™ ti ca vuttaá¹ƒ, tasmÄ• nisÄ«d
cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ, taÃ±ca santhatasadisa
eá¸·akalomamayasanthatavisesantisiddhaá¹ƒ, tathÄ• nisÄ«danameva nisÄ«danasanthataÃ
__porÄ• á¹‡agaá¹‡á¹-hipade_ ca ``ekamevÄ• â€™â€™ tivuttaá¹ƒ. tasmiá¹ƒ siddhe siddhÄ•
cÄ«varasaÃ±Ã±itÄ• ti attho. kasmÄ• ? santhatasÄ• maÃ±Ã±ato.

etthÄ• ha --- kathaá¹ƒ adasameva santhataá¹ƒ cÄ«varasaá¹…khyaá¹ƒ na gacchati. anekam
mahantampivaá¹-á¹-ati, yato sadasameva santhataá¹ƒ cÄ«varasaá¹…khyaá¹ƒ gacchati, tato
upagacchatÄ«ti. asanthatapariyÄ• pannattÄ• orena ca channaá¹ƒ vassÄ• naá¹ƒ vinÄ• pi sa
porÄ• á¹‡aá¹ƒ vissajjetvÄ• eva, na avissajjetvÄ• ``taÃ±ca kho pamÄ• á¹‡ayuttaá¹ƒ ekamev
vaá¹-á¹-antÄ«â€™â€™ ti (Vin III-a II 469) vacanatoti. athÄ• pi siyÄ• santhataá¹ƒ sayanattha
nisÄ«danaá¹ƒ asanthatamevÄ• ti. taÃ±ca na niyamato ``purÄ• á¹‡asanthataá¹ƒ nÄ• ma sak
pÄ• rutampÄ«â€™â€™ ti vuttattÄ• ti. ettha vuccati, na ettha kÄ• raá¹‡aá¹ƒ pariyesitabbaá¹ƒ
anaÃ±Ã±avisayattÄ• .

santhatassa \Be 255/ pana acÄ«varabhÄ• ve ayaá¹ƒ yutti --- Ä• dito ``tÄ«á¹‡i santhatÄ• ni p
katvÄ• paá¹-ilabhitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-antÄ«â€™â€™ ti aá¹-á¹-hakathÄ• vaca
siddhaá¹ƒ, bhagavatÄ• ca khomÄ• dÄ«ni cha anuÃ±Ã±Ä• tÄ• nÄ«ti koseyyaá¹ƒ kappiyantis
suddhakoseyyampi cÄ«varaá¹ƒ kappiyaá¹ƒ jÄ• taá¹ƒ, pageva kosiyamissakasanthatacÄ«va
tathÄ• kambalaÃ±ca anuÃ±Ã±Ä• taá¹ƒ, taÃ±ca suddhikampi hoti jÄ• tikÄ• á¸·akabhÄ• vena
odÄ• tagocariyamissakasanthatacÄ«varanti Ä• pajjati. tato ca aÃ±Ã±amaÃ±Ã±avirodho, tas
cÄ«varaá¹ƒ nÄ• ma hoti, nisÄ«danaá¹ƒ pana hoti tassa pamÄ• á¹‡asaá¹‡á¹-hÄ• naparicche
Ä• cariyÄ• ``duvidhaá¹ƒ nisÄ«danaá¹ƒ santhataá¹ƒ, asanthataÃ±ca. tattha santhataá¹ƒ san
khomÄ• dichabbidhaá¹ƒ, tadanulomaá¹ƒ vÄ• hoti, ayametesaá¹ƒ visesoâ€™â€™ ti.

etthÄ• ha --- kasmÄ• panettha ``santhataá¹ƒ pana bhikkhunÄ• â€™â€™ ti sikkhÄ• padaá¹ƒ
``nisÄ«danasanthataâ€™â€™ ntipaÃ±Ã±attanti? cÄ«varasaÃ±Ã±itÄ• ya santhatÄ• naá¹ƒ uj
acÄ«varabhÄ• vadassanatthaá¹ƒ tathÄ• paÃ±Ã±attanti vuttaá¹ƒ hoti, tasmÄ• te bhikkhÅ« d
ujjhitvÄ• terasÄ• pidhutaá¹…gÄ• ni samÄ• diyiá¹ƒsu, sÄ«sadassanavasena tÄ«á¹‡eva vutt
santhataá¹ƒ anujÄ• ni, tato nesaá¹ƒ evaá¹ƒ hoti ``nisÄ«danacÄ«varasaá¹‡á¹-hÄ• nampetaá
anuÃ±Ã±Ä• taá¹ƒ, catutthacÄ«varabhÄ• venapageva katasanthataá¹ƒ vÄ• â€™â€™ ti. tato
cÄ«varasaÃ±Ã±itÄ• na bhavissatÄ«ti tadatthaá¹ƒbhagavatÄ• nisÄ«danasanthatanti paÃ±Ã

``pacchimÄ• ni dve vaá¹-á¹-antÄ«â€™â€™ ti kathaá¹ƒpaÃ±Ã±Ä• yatÄ«ti ce? ``anÄ• patti aÃ
paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â€™â€™ ti vacanatoti.

nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

572-3__._ __addhÄ• namaggappaá¹-ipannassÄ• _ti iminÄ• pakatiyÄ• dÄ«ghamaggappaá
uppannÄ• nipitiyojanaparamameva haritabbÄ• ni, pageva appaá¹-ipannassÄ• ti dasseti.
addhÄ• namaggappaá¹-ipannassanissaggiyanti vÄ• sambandho. teneva vÄ• sÄ• dhippÄ• y
paá¹-ippassaddhagamanussÄ• hattÄ• ``appaá¹-ipannoâ€™â€™ tisaá¹…khyaá¹ƒ gatassa \
imasmiá¹ƒ atthavikappe hi bhikkhuno panevaeá¸·akalomÄ• ni uppajjeyyuá¹ƒ ... pe ... asante
maggappaá¹-ipannassa nissaggiyaá¹ƒpÄ• cittiyanti yojanÄ• veditabbÄ• . __Ä• kaá¹…kham
paá¹-iggahetabbÄ• nÄ«_tiattano santakÄ• naá¹ƒyeva tiyojanÄ• tikkame Ä• pattiá¹ƒ dasseti.
anÄ• kaá¹…khamÄ• nenaparasantakÄ• ni paá¹-iggahitÄ• ni atirekatiyojanaá¹ƒ harantassa a
``bhikkhunouppajjeyyuâ€™â€™ nti iminÄ• , ``acchinnaá¹ƒ paá¹-ilabhitvÄ• â€™â€™ ti iminÄ
__porÄ• á¹‡agaá¹‡á¹-hipade_ \Ne 229/ ca ``aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ harÄ• pento gacchati ce
anÄ• pattÄ«tivuttaá¹ƒ, tasmÄ• dve bhikkhÅ« tiyojanaparamaá¹ƒ patvÄ• aÃ±Ã±amaÃ±Ã±as
parivattetvÄ• ce haranti, anÄ• pattÄ«ti siddhaá¹ƒ, teneva __anÄ• pattivÄ• re_ ``aÃ±Ã±aá¹ƒ
vuttaá¹ƒ. kiá¹ƒharÄ• peti? jÄ• nantaá¹ƒ ajÄ• nantaá¹ƒ. kiÃ±cettha yadi jÄ• nantaá¹ƒ, ``aÃ±Ã
á¹-hapeti, tena haritepi Ä• pattiyevÄ• â€™â€™ ti ekaá¹ƒsato na vattabbaá¹ƒ. jÄ• nantopi hi
aá¹-á¹-hakathÄ• ya virujjhati. atha ajÄ• nantaá¹ƒ, ``aÃ±Ã±assa yÄ• ne vÄ• bhaá¹‡á¸• e vÄ•
tiyojanaá¹ƒ atikkÄ• meti, nissaggiyÄ• nÄ«â€™â€™ ti __pÄ• á¸·iyÄ• _ virujjhati, atha ubhopi
bhaá¹‡á¸• aá¹ƒ harÄ• penti, tampi nissaggiyaá¹ƒ siyÄ• . anissaggiyantiyuttiyÄ• virujjhati ``ti
sahatthÄ• haritabbÄ• ni asante hÄ• rakeâ€™â€™ ti avisesenaca __pÄ• á¸·i_ vuttÄ• . hÄ• n
duvidho. sacetanopi eá¸·akalomabhÄ• vaá¹ƒvÄ• ``ahamidaá¹ƒ harÄ• mÄ«â€™â€™ ti vÄ•
harÄ• petÄ«â€™â€™ ti vÄ• jÄ• nanÄ• jÄ• nanavasena duvidhohoti. tattha acetano nÄ• ma
vÄ• assÄ• mikayÄ• naá¹ƒ vÄ• hoti. sacetano pÄ• kaá¹-ova. tattha ``maá¹ƒ esa idaá¹ƒ harÄ
jÄ• nantaá¹ƒ manussaá¹ƒvÄ• tiracchÄ• nagataá¹ƒ vÄ• aÃ±Ã±aá¹ƒ harÄ• peti, anÄ• pattÄ«
ayaá¹ƒ pÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• ya ca ekaraso vinicchayo, ``asante hÄ• rakeâ€™â€™
avisesatovuttaá¹ƒ, ``aÃ±Ã±assa yÄ• ne vÄ• bhaá¹‡á¸• e vÄ• ajÄ• nantassÄ• â€™â€™ ti v
hÄ• rakotattha adhippetoti paÃ±Ã±Ä• yati, so ca eá¸·akalomabhÄ• vaÃ±ca ``idaá¹ƒ harÄ• m
jÄ• nantonÄ• dhippeto. tena vuttaá¹ƒ ``aÃ±Ã±o harissatÄ«ti á¹-hapeti, tena haritepi Ä• pattiy
tattha hetukattuno abhÄ• vatova. __pÄ• á¸·iya_Ã±hi ``aÃ±Ã±aá¹ƒ harÄ• petÄ«â€™â€™ ti h
257/. itare dve jÄ• nantÄ• idha sambhavanti. ``ajÄ• nantassa pakkhipitvÄ• â€™â€™ ti__pÄ
harÄ• petÄ«â€™â€™ ti vÄ• ``idaá¹ƒ á¹-hÄ• naá¹ƒ atikkamÄ• petÄ«â€™â€™ ti vÄ• jÄ• na
pakkhipitvÄ• tiyojanaá¹ƒ atikkamÄ• peti, na nissaggiyÄ• hontÄ«ti dÄ«peti.

``harÄ• petÄ«â€™â€™ ti idaá¹ƒ hetukattuvacanataá¹ƒ sÄ• dheti, tasmÄ• __aá¹-á¹-hakathÄ
ajÄ• nantassevÄ• â€™â€™ tiidaá¹ƒ ``maá¹ƒ esa harÄ• petÄ«â€™â€™ ti evaá¹ƒ ajÄ• nanta
``sÄ• reti codeti anubandhÄ• petÄ«â€™â€™ tiidaá¹ƒ ``maá¹ƒ esa idaá¹ƒ á¹-hÄ• naá¹ƒ atikk
jÄ• nantaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ajÄ• nantopisÄ• raá¹‡Ä• dÄ«hi á¹-hitaá¹-á¹-hÄ• naá¹ƒ nÄ
anubandhati. atha sÄ• raá¹‡Ä• dÄ«hi anatikkamitvÄ• attano ruciyÄ• atikkamati Ä• patti eva
hetukattubhÄ• vÄ• sambhavato.

idÄ• ni yathÄ• á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya vakkhÄ• ma, ``asantepi hÄ• rakeâ€™â€
hÄ• rakÄ• lÄ• bhapaccayÄ• pi sayaá¹ƒ \Ne 230/ haraá¹‡ato nissaggiyameva, pageva sati hÄ
avadhÄ• raá¹‡atthaá¹ƒ api-saddaá¹ƒgahetvÄ• asante eva hÄ• rake nissaggiyaá¹ƒ, sati pan
harÄ• pentassanissaggiyanti ayaá¹ƒ dutiyo attho. ``saá¹…ghato vÄ• ... pe ... attano vÄ• dh
kiÃ±cÄ• pi acittakamidaá¹ƒ sikkhÄ• padaá¹ƒ, saá¹…ghÄ• dito pana attanÄ• Ä• kaá¹…kham
paá¹-iggahitassevaeá¸·akalomassa tiyojanÄ• tikkame Ä• patti, na ajÄ• nato appaá¹-iggahita
kutocilaggassa atikkamaneti dÄ«peti. __anugaá¹‡á¹-hipade_ pana ``kambalassa upari nipaj
ekampi lomaá¹ƒ cÄ«vare laggaá¹ƒ hoti, Ä• patti eva kambalato vijaá¹-itattÄ• â€™â€™ ti vutt
paá¹-iggahitattÄ• attano icchÄ• ya paá¹-iggahitameva hotÄ«ti yuttaá¹ƒ. yasmÄ• ``anÄ• patt
ti vuttaá¹ƒ, tasmÄ• taá¹ƒ anekampi katabhaá¹‡á¸• aá¹-á¹-hÄ• niyameva hoti. taÃ±hianena p
lomaá¹ƒ. atha lomampi aggahitameva hoti, katabhaá¹‡á¸• aá¹ƒ dupparihÄ• riyalomavinibbho
evaá¹ƒ sante akatabhaá¹‡á¸• e tikapÄ• cittiyaá¹ƒ, katabhaá¹‡á¸• e tikadukkaá¹-aÃ±ca nayat
aÃ±Ã±athÄ• tikassa dassitattÄ• . __saussÄ• hattÄ• _ti appaá¹-ippassaddhagamanattÄ• . __
bhikkhuno ussÄ• hÄ• nurÅ«paá¹ƒ lomÄ• naá¹ƒ tiyojanÄ• tikkamanato vinÄ• pipayogacittena
evÄ• ti adhippÄ• yo. __sÄ• anÄ• patti pÄ• á¸·iyÄ• na sametÄ«_ti \Be 258/ anto pana payog
atikkamitattÄ• anÄ• patti. ``tiyojanaá¹ƒ haratÄ«â€™â€™ ti iminÄ• tiyojanaá¹ƒ padasÄ• ne
padepade dukkaá¹-aá¹ƒ nÄ• pajjatÄ«ti dasseti, taá¹ƒ yuttaá¹ƒ ``tiyojanaá¹ƒ vÄ• sÄ• dhippÄ•
haratÄ«â€™ ti vacanassatthitÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. punapi vuttaá¹ƒ __ ``aÃ±Ã±aá¹ƒ l
harissÄ• mÄ«â€™ ti saussÄ• hameva aÃ±Ã±aá¹ƒ harÄ• petÄ«ti attho. itarathÄ• gacchanta
ajÄ• nantepi anÄ• patti siyÄ• â€™â€™ ti. sace pana ``agacchante yÄ• ne vÄ• â€™â€™ tiÄ
haraá¹‡Ä• dÄ«hi janitaussÄ• hÄ• naá¹ƒ hatthiÄ• dÄ«naá¹ƒ `idaá¹ƒ karissÄ• mÄ• â€™ ti vÄ•
Ä• bhoge janite eva anÄ• patti, na ajaniteti __upatissatthero_Ä• hÄ• â€™â€™ ti ca vuttaá¹ƒ
á¹-hapite_ti dvinnampi bahi nikkhipitattÄ• ti__upatissatthero_. bahisÄ«mÄ• ya á¹-hapitaá¹ƒ b
antosÄ«mÄ• yaá¹ƒ á¹-hapitaá¹ƒ bahikaroto anÄ• pattÄ«ti keci, na sundaraá¹ƒ viya.

<575> __paá¹-ilabhitvÄ• haratÄ«_ti paá¹-hamatiyojanato paraá¹ƒ harati, na dutiyÄ• ditoti at
uppannokÄ• sÄ• bhÄ• vÄ• anÄ• patti.

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<581> kiÃ±cÄ• pi \Ne 231/ __purÄ• á¹‡acÄ«varadhovanasikkhÄ• pade_ cÄ«varaá¹ƒ á¹-hap
parikkhÄ• raá¹ƒdhovÄ• petÄ«â€™â€™ ti (Vin III 507) anÄ• pattivÄ• re vuttaá¹ƒ. imassa pan
uppannakÄ• latopaá¹-á¹-hÄ• ya eá¸·akalomadhovÄ• panÄ• dinÄ• Ä• pattÄ«ti eke. sÄ• vÄ•
na imamhÄ• ti eke. eá¸·akalomÄ• naá¹ƒ aparikkhÄ• rattÄ• bhaá¹-á¹-haá¹ƒ aggahaá¹‡amev
atthappakÄ• sanatthaá¹ƒ idaá¹ƒ paÃ±hÄ• kammaá¹ƒ --- ``dhovÄ• petÄ«â€™â€™ ti idaá¹ƒ
rajÄ• panavijaá¹-Ä• panaggahaá¹‡enanippadesavÄ• cipadaá¹ƒ, udÄ• hu aggahaá¹‡ena sap
yadi nippadesavÄ• cipadaá¹ƒ, sabbattha idameva vattabbaá¹ƒ, na itarÄ• ni. atha sappadesa
dhovati, aparibhuttaá¹ƒdhovÄ• petÄ«â€™â€™ ti ettha virodho. ``avuttÄ• rajati vijaá¹-eti, nis
aniá¹-á¹-happasaá¹…gatoti? desanÄ• vilÄ• samattaá¹ƒ \Be 259/ bhagavato vacanaá¹ƒ, katth
katthaci ekapadavacanaá¹ƒ, nippadesapadameva te vadantÄ«ti. sace ``katabhaá¹‡á¸• aá¹ƒ
ettha paá¹-ivirodho, ``katabhaá¹‡á¸• aá¹ƒ vijaá¹-Ä• peti, anÄ• pattÄ«â€™â€™ ti aniá¹-á¹-hap
evÄ• ti ce? na, akatabhaá¹‡á¸• assa suddhalomassa vijaá¹-Ä• panaá¹ƒ ito vÄ• dÄ• tabbaá¹
piá¹‡á¸• etvÄ• á¹-hitÄ• naá¹ƒ vijaá¹-Ä• panaá¹ƒ labbhatÄ«ti ce? purÄ• á¹‡asanthatassa vija
bhavitabbaá¹ƒ, na ca taá¹ƒ yuttaá¹ƒ ``aparibhuttaá¹ƒ dhovÄ• petÄ«â€™â€™ ti vacanato. ter
dhovÄ• petirajÄ• peti vijaá¹-Ä• peti, nissaggiyamevÄ• ti siddhaá¹ƒ hoti, taÃ±ca paribhuttaá¹ƒ
katabhaá¹‡á¸• amevahoti. na hi sakkÄ• eá¸·akalomÄ• ni paribhuÃ±jituá¹ƒ, aÃ±Ã±athÄ• ``p
dhovÄ• petÄ«â€™â€™ tivacanaá¹ƒ niratthakaá¹ƒ hoti. na hi ettha ``purÄ• á¹‡Ä• ni eá¸·akal
vÄ• â€™â€™ tivacanaá¹ƒ atthi purÄ• á¹‡acÄ«varasikkhÄ• pade viya. tattha Ä• dinnakappa
likhitaá¹ƒ. lekhadosoti ce? na, visesahetuno abhÄ• vÄ• , __purÄ• á¹‡acÄ«varasikkhÄ• pade
katabhaá¹‡á¸• aá¹ƒnÄ• ma, ``kambalakojavasanthatÄ• diâ€™â€™ nti vacanato ca. kiÃ±cÄ•
siddho, ``dhovÄ• petÄ«â€™â€™ ti idaá¹ƒ pana siyÄ• nippadesaá¹ƒ. siyÄ• sappadesaá¹ƒ.
dhovatÄ«â€™â€™ tiÄ• dÄ«sunippadesaá¹ƒ. ``katabhaá¹‡á¸• aá¹ƒ dhovÄ• petÄ«â€™â€™ t
``akatabhaá¹‡á¸• aá¹ƒ dhovÄ• petirajÄ• peti, anÄ• pattÄ«â€™â€™ ti ``vijaá¹-Ä• peti, anÄ• p
vacanappamÄ• á¹‡ato anÄ• patti evÄ• tice? na, vacanappamÄ• á¹‡ato eva Ä• pattÄ«ti Ä• p
dhovÄ• petÄ«â€™â€™ tivacanameva hi taá¹ƒ aparibhuttaá¹ƒ santhataá¹ƒ vijaá¹-Ä• pentass
siddhaá¹ƒ paribhuttaá¹ƒvijaá¹-Ä• pentassa Ä• patti evÄ• ti.

eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ•

583-4__._ __sabbampÄ«_ti \Ne 232/ tividhampi. ``muttÄ• maá¹‡i veá¸·uriyo saá¹…khoâ€™
kiÃ±cÄ• pi__rÄ• jasikkhÄ• pade_ `na vaá¹-á¹-atÄ«â€™ ti pasaá¹…gato vuttaá¹ƒ, sarÅ«pato
sakaá¹-á¹-hÄ• nepivattumÄ• raddhaâ€™â€™ nti vuttaá¹ƒ. kathametaá¹ƒ? muttÄ• dÄ«naá¹ƒ
na hi tÄ• ni idhapÄ• á¸·iyaá¹ƒ dissantÄ«ti imassa aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• ni, rÄ• jasikk
aá¹-á¹-hakathÄ• yaá¹ƒ vuttÄ• nÄ«ti. na kevalaá¹ƒ \Be 260/ hiraÃ±Ã±asuvaá¹‡á¹‡ameva, aÃ
khettavatthÄ• dikaá¹ƒ ``akappiyaá¹ƒ nasampaá¹-icchitabbaâ€™â€™ nti sÄ• maÃ±Ã±ena, n

pana sarÅ«pato ``cÄ«varacetÄ• pannaá¹ƒnÄ• ma hiraÃ±Ã±aá¹ƒ vÄ• suvaá¹‡á¹‡aá¹ƒ vÄ• n
ettakameva vuttaá¹ƒ, tasmÄ• rÄ• jasikkhÄ• padamevassa sakaá¹-á¹-hÄ• naá¹ƒ. muttÄ• maa
tajjÄ• tiyaggahaá¹‡aá¹ƒ siddhamevÄ• tinÄ• gato imassa paá¹-hamameva paÃ±Ã±attattÄ• . y
kataraá¹ƒ nesaá¹ƒ sakaá¹-á¹-hÄ• nanti? idameva atthato, no sarÅ«pato.

kathaá¹ƒ? etÄ• ni hi __ratanasikkhÄ• pade_ nissaggiyavatthÅ«ni, dukkaá¹-avatthÅ«ni ca ek
ntiÄ• gatÄ• ni, ``ratanasammataâ€™â€™ nti kappiyavatthu Ä• gataá¹ƒ. tesu ca dasasu
ratanesurajatajÄ• tarÅ«padvayaá¹ƒ idha nissaggiyavatthu, avasesaá¹ƒ dukkaá¹-avatthÅ«ti s
siddhattÄ• evaratanasikkhÄ• padassa anÄ• pattivÄ• re ``ratanasammataá¹ƒ vissÄ• saá¹ƒ g
gaá¹‡hÄ• ti, paá¹ƒsukÅ«lasaÃ±Ã±issÄ• â€™â€™ ti vuttaá¹ƒ, na ratanaá¹ƒ vuttaá¹ƒ.
sattavidhadhaÃ±Ã±adÄ• sidÄ• sakhettÄ• di pana__brahmajÄ• lÄ• disutta_vasena (DN I 1 Ä
tasmÄ• idha dukkaá¹-avatthÅ«tisiddhaá¹ƒ, teneva anuyogavatte ``dhammaá¹ƒ jÄ• nÄ• ti, dh
vinayaá¹ƒ, vinayÄ• nulomaá¹ƒjÄ• nÄ• tÄ«â€™â€™ ti (Vin V 442) vuttaá¹ƒ. tathÄ• Ä• makan
Ä• pajjatÄ«ti? na, idha vinaye anuÃ±Ã±Ä• tattÄ• ``anujÄ• nÄ• mi, bhikkhave, amanussikÄ•
ntiÄ• dinÄ• (Vin I 264), tasmÄ• na Ä• makamaá¹ƒsaá¹ƒ sutte Ä• gatampi dukkaá¹-avatthu
paribhogatthÄ• ya paá¹-iggahaá¹‡e dukkaá¹-amevÄ• ti no takkoti Ä• cariyo. ``idha nikkhipÄ•
upanikkhittasÄ• diyanameva hotÄ«â€™â€™ ti vadanti. ``akappiyavicÄ• raá¹‡Ä• eva na vaá
__kappiyaÃ±ca akappiyaÃ±ca nissÄ• ya á¹-hita_nti ettha taá¹ƒ sayaá¹ƒ aparibhogÄ• rahaá¹
kappiyabhaá¹‡á¸• aá¹ƒ paribhogÄ• rahaá¹ƒ hutvÄ• á¹-hitanti atthoâ€™â€™ ti likhitaá¹ƒ,
``paá¹ƒsukÅ«labhÄ• venaá¹-hitattÄ• , guttaá¹-á¹-hÄ• nÄ• cikkhanassa kappiyattÄ• ca kapp
`idaá¹ƒ gaá¹‡hÄ• â€™ tiÄ• dinÄ• vadantassa akappiyattÄ• akappiyaá¹ƒ nissÄ• ya á¹-hitaâ€
kappiyaÃ±ca akappiyaÃ±cÄ• _ti ``imasmiá¹ƒ okÄ• se á¹-hapitaá¹ƒ, kiá¹ƒ na passasÄ«ti chel
kahÄ• paá¹‡eâ€™â€™ tiÄ• divacanassakappiyattÄ• kappiyaá¹ƒ nissÄ• ya á¹-hitaá¹ƒ. ``idaá
dubbicÄ• ritattÄ• attano akappiyattÄ• tato Ä• gataá¹ƒ \Ne 233/ akappiyaá¹ƒ nissÄ• ya á¹-hit
gaá¹‡hÄ• â€™ tivutte tena gahite `uggaá¹‡hÄ• peyya \Be 261/ vÄ• â€™ ti vuttavidhiá¹ƒ na
kevalaá¹ƒdubbicÄ• ritattÄ• tasseva taá¹ƒ akappiyaá¹ƒ hoti, mÅ«lapaá¹-iggahaá¹‡assa sudd
pattacatukketatiyapatto viyÄ• ti ca evaá¹ƒ __upatissatthero_ vadatÄ«â€™â€™ ti __anugaá¹
kiá¹ƒ bahunÄ• , visuddhÄ• gamattÄ• kappiyaá¹ƒ. dubbicÄ• raá¹‡Ä• ya sati akappiyaá¹ƒ nis
takkoti Ä• cariyo. ``evaá¹ƒ saá¹…ghagaá¹‡Ä• dÄ«nampi atthÄ• ya pariccattepi tenasamÄ• n
Ä• pattivisesaâ€™â€™ nti vuttaá¹ƒ.

__na kiÃ±ci kappiyabhaá¹‡á¸• aá¹ƒ cetÄ• pita_nti cetÄ• pitaÃ±ce, upÄ• yÄ• bhÄ• vaá¹ƒ das
``upanikkhepaá¹ƒá¹-hapetvÄ• _ti sace so upÄ• sako `atibahuá¹ƒ etaá¹ƒ hiraÃ±Ã±aá¹ƒ, idaá¹
navinÄ• setabbaâ€™ nti vatvÄ• sayaá¹ƒ upanikkhepadese á¹-hapeti, aÃ±Ã±ena vÄ• á¹-ha
etaá¹ƒupanikkhepaá¹ƒ á¹-hapetvÄ• tato laddhaá¹ƒ udayaá¹ƒ paribhuÃ±janto saá¹…gho pad
nÄ• mÄ• â€™â€™ tivuttaá¹ƒ.

<585> ayaá¹ƒ kira itthaá¹ƒlakkhaá¹‡asampanno ukkaá¹ƒsato. evaá¹ƒ aá¹…gasampannopi a

aÃ±Ã±ena vÄ• kÄ• raá¹‡ena sace nimittaá¹ƒ katvÄ• pÄ• teti, Ä• patti dukkaá¹-assa. __sen
paribhoge_ti pavese pavese. so hi kÄ• raá¹‡antarena rukkhamÅ«likassa, abbhokÄ• sikassa
á¹-hÄ• nanisajjÄ• divasena nivÄ• sÄ• dhippÄ• ye sati paribhogeparibhoge paccavekkhitabb
satipaccayatÄ• sabbakÄ• lampÄ«ti eke. asannihitassapacchÄ• bhattameva, sannihitassa p
Ä• cariyo. ``yÄ• makÄ• likaá¹ƒsattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• ya ... p
Ä• patti dukkaá¹-assa. ajjhohÄ• re ajjhohÄ• re Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 24
dukkaá¹-aÃ±hi__vikÄ• labhojanasikkhÄ• pade_ Ä• gataá¹ƒ vikÄ• le Ä• pajjati, no kÄ• le Ä• l
__sannidhisikkhÄ• pade_Ä• gataá¹ƒ pana kÄ• lepi sannidhijÄ• tattÄ• , teneva tattha
sattÄ• hakÄ• likayÄ• vajÄ«vikadvayamevavuttanti. ``sati paccayeâ€™â€™ ti vacanato nÄ• y
na, aniá¹-á¹-happasaá¹…gato, vacanÄ• niyamato ca. __sannidhisikkhÄ• pade_ hi ``anÄ• pa
yÄ• vakÄ• laá¹ƒ nidahitvÄ• bhuÃ±jati. yÄ• makÄ• likaá¹ƒ yÄ• me nidahitvÄ• bhuÃ±jatÄ«â€
vacanappamÄ• á¹‡atoyÄ• makÄ• likaá¹ƒ na purebhatte, na pacchÄ• bhatte, na divase, na r
nidahitvÄ• bhuÃ±jantassa anÄ• pattÄ«ti \Be 262/ aniá¹-á¹-happasaá¹…go. tathÄ• tattheva `
yÄ• maá¹ƒnidahitvÄ• bhuÃ±jati, sattÄ• hakÄ• likaá¹ƒ sattÄ• haá¹ƒ nidahitvÄ• bhuÃ±jatÄ«â
vuttaá¹ƒ, na vuttaá¹ƒ ``sati paccayeâ€™â€™ ti, tasmÄ• __satipaccaya_-vacanaá¹ƒ katthac
nahotÄ«ti vacanÄ• niyamato Ä• pattiyÄ• pi aniyamo siyÄ• . evaá¹ƒ santepi yathÄ• vuttadukk
eva. na anÄ• hÄ• rappayojanattÄ• yÄ• makÄ• likÄ• dÄ«nanti ce? na,
sappiÄ• dimissabhojanassapaá¹‡Ä«tabhojanabhÄ• vappattito. apica sabbakÄ• likesu yÄ• v
taá¹ƒÄ• hÄ• ratthÄ• ya paá¹-iggaá¹‡hantassa kÄ• le anÄ• patti, pageva anoá¸·Ä• rikaá¹ƒ yÄ
Ä• hÄ• ratthÄ• ya eva anuÃ±Ã±Ä• tattÄ• . yÄ• vakÄ• like eva anÄ• pattÄ«ti ce? na, anÄ• hÄ
Ä• pattisambhavato itaraá¹ƒ Ä• hÄ• ratthÄ• ya gaá¹‡hantassa viya, tasmÄ• yathÄ• vuttame
pÄ• á¸·iá¹ƒ, yuttiÃ±ca anulometÄ«ti.

__desanÄ• suddhÄ«_ti ettha desanÄ• nÄ• ma vinayakammaá¹ƒ, tena vuá¹-á¹-hÄ• nampi d
``paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti avatvÄ• ``paá¹-isevatÄ«â€™â€™ ti vuttattÄ• __paá¹-igg
paribhoge karontassa anÄ• patti_. khÄ«á¹‡Ä• savÄ• katakiccattÄ• vibhattadÄ• yÄ• dÄ• viy
sÄ• miparibhogÄ• honti. aÃ±Ã±athÄ• yÄ• vakÄ• likabhÄ• vaá¹ƒanatikkantattÄ• virujjhati. i
vaá¹-á¹-ati, bhesajje Ä• pattito, itarasmiá¹ƒayuttaparibhogato, iá¹‡aá¹ƒ viya ananuÃ±Ã±Ä• ta
``Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ«nÄ• ma natthi, tasmÄ• na koci saá¹…kitabboâ€™â€™ ti l
__bhÄ• rabhÅ«tÄ• _ saddhivihÄ• rikÄ• dayo. __yathÄ• dÄ• nameva gahitattÄ• _ti ettha ``at
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, ``atirekabhÄ• gaá¹ƒ gahetvÄ• punadivase attano atthÄ• y
tattheva dÄ• peti, vaá¹-á¹-atÄ«â€™â€™ tica. parivattakaá¹ƒ deti, dhammiyaÃ±ce, vaá¹-á¹-at
``taá¹ƒ dhammÄ• nuggahenauggaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. kena lesenÄ
sÄ• maggiyÄ• anÄ• patti sambhoge saá¹ƒvÄ• seâ€™â€™ ti (Vin I 130) iminÄ• upasampad

<586> __assatiyÄ• dinna_nti ettha ``assatiyÄ• dinnaá¹ƒ nÄ• ma apariccattaá¹ƒ hoti, tasmÄ
baddhakahÄ• paá¹‡Ä• dÄ«ni satiá¹ƒ paá¹-ilabhitvÄ• dÄ• yakÄ• ce \Be 263/ puna gaá¹‡han
desetabbaá¹ƒ. tena akappiyabhaá¹‡á¸• ena te ce dÄ• yakÄ• sappiÄ• dÄ«ni kiá¹‡itvÄ• saá¹

bhikkhuno kappati dÄ• yakÄ• naá¹ƒyeva santakattÄ• . bhikkhunÄ• hi `vatthaá¹ƒ gaá¹‡hÄ• n
eva gahitaá¹ƒ, na rÅ«piyasaÃ±Ã±Ä• ya. idaÃ±ca sikkhÄ• padaá¹ƒ attanoatthÄ• ya uggahaá
na ca tena taá¹ƒ attano atthÄ• ya paresaá¹ƒ vÄ• atthÄ• ya gahitaá¹ƒ. atha te dÄ• yakÄ• no
gaá¹‡hanti, dÄ• yake pucchitvÄ• attano atthÄ• ya ce pariccattaá¹ƒ, saá¹…ghe nissajjitvÄ•
ce, Ä• patti eva desetabbÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ pubbÄ• paraviruddhaá¹ƒ. Ä• pattide
paá¹-iggahitanti siddhaá¹ƒ, tasmiá¹ƒsiddhe ``tato uppannaá¹ƒ tassapi kappatÄ«â€™â€™ ti i
kappati evÄ• tice? na, vatthuá¹ƒ anissajjitvÄ• \Ne 235/ Ä• patti desetabbÄ• ti na yujjati.
acittakattÄ• sikkhÄ• padassa yujjatÄ«ti ce? na, sabbattha ``rÅ«piyaá¹ƒ paá¹-iggaá¹‡hÄ• tÄ«
``rÅ«piyaá¹ƒpaá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti hi vuttaá¹ƒ, aÃ±Ã±athÄ• sabbattha ``rÅ«piyaâ
niratthakaá¹ƒ hotivinÄ• pi tena tadatthasiddhito. anena ca vatthaá¹ƒ paá¹-iggahitaá¹ƒ, dÄ• y
dinnaá¹ƒ, vatthagatampi rÅ«piyaá¹ƒ theyyacittena gaá¹‡hanto padavÄ• rena kÄ• retabbo. _
``rÅ«piyearÅ«piyasaÃ±Ã±Ä«ti suvaá¹‡á¹‡Ä• dÄ«su kharapattÄ• disaÃ±Ã±Ä«â€™â€™ ti vu
paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tivacanavasena.

__ ``apica puÃ±Ã±akÄ• mÄ• â€™â€™ _tiÄ• di pana vidhÄ• nantaradassanatthaá¹ƒ vuttaá¹
idaá¹ƒ laddhanti sallakkhetabbaâ€™â€™ nti vuttaá¹ƒ. aÃ±Ã±athÄ• sallakkhaá¹‡e vimativas
nissaggiyameva ``rÅ«piye vematikoâ€™â€™ tiÄ• di vacanatoti. idaá¹ƒ vidhÄ• naá¹ƒ niratth
niratthakaá¹ƒ. kasmÄ• ? dussante baddhakahÄ• paá¹‡Ä• di assatiyÄ• dinnaá¹ƒ vatthasaÃ±
tato na rÅ«piyaá¹ƒ dinnaÃ±ca hoti paá¹-iggahitaÃ±cÄ• ti. ettha Ä• pattidesanÄ• kiccaá¹ƒnat
dÄ• yakÄ• nameva paá¹-idÄ• tabbaá¹ƒ. tato uppannaá¹ƒ kappiyabhaá¹‡á¸• aÃ±ca sabbesa
vidhÄ• nantaradassanatthaá¹ƒ ``apica puÃ±Ã±akÄ• mÄ• â€™â€™ tiÄ• dÄ«ti no takkotiÄ• c

rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<587> __ ``jÄ• tarÅ«parajataparivattanaâ€™â€™ _nti \Be 264/ ukkaá¹-á¹-haparicchedena v
``rÅ«piyaá¹ƒnÄ• ma satthuvaá¹‡á¹‡o kahÄ• paá¹‡oâ€™â€™ tiÄ• di pÄ• á¸·ivacanaÃ±ca. ``
rÅ«piyaá¹ƒ cetÄ• petÄ«â€™â€™ tiÄ• ditikavacanato, ``dukkaá¹-avatthunÄ• pana nissaggiy
... pe ... nissaggiyaá¹ƒpÄ• cittiyaá¹ƒ garukassa cetÄ• pitattÄ• â€™â€™ ti aá¹-á¹-hakathÄ• v
anukkaá¹-á¹-haparicchedopetthalabbhatÄ«ti siddhaá¹ƒ. satthuvaá¹‡á¹‡o ca kahÄ• paá¹‡o c
vohÄ• raá¹ƒ gacchantÄ«tievamettha samuccayo veditabbo. imasmiá¹ƒ pana sikkhÄ• pade `
katampiakatampi katÄ• katampÄ«â€™â€™ ti ettha vibhattÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ rÅ«piyÄ• r
vasenapaÃ±ca tikÄ• vuttÄ• , aá¹-á¹-hakathÄ• cariyehi tadanulomato eko tiko dassitoti sabb

etthÄ• ha --- aÃ±Ã±asmiá¹ƒ sikkhÄ• pade ekasmiá¹ƒ tikacchede dassite satipi sambhave ita
236/, idheva kasmÄ• dassitoti? ``nÄ• nappakÄ• rakaâ€™â€™ nti __mÄ• tikÄ• yaá¹ƒ_ vutta
nÄ• nappakÄ• rabhÄ• vadassanatthanti. na kayavikkayasikkhÄ• padepi vattabbappasaá¹…

dassitanayattÄ• . atha ca rÅ«piyassa __vibhaá¹…ge_ ``ye vohÄ• raá¹ƒ gacchantÄ«â€™â€™
satthuvaá¹‡á¹‡Ä• dayo vaá¸·aÃ±janupagÄ• evÄ• ti siddhaá¹ƒ. tato avaá¸·aÃ±janupagehi jÄ
na nissaggiyanti Ä• pajjati, tasmÄ• taá¹ƒ Ä• pajjanatthanti dassentena ``katenakataá¹ƒ cetÄ
tikÄ• vuttÄ• ti, evaá¹ƒ sante __rÅ«piyavibhaá¹…ge_ ``ye ca vohÄ• raá¹ƒgacchantÄ«â€™â€
tasmiá¹ƒ pade avutte avaá¸·aÃ±janupagÄ• pi saá¹…gahaá¹ƒ gatÄ• va hontÄ«tikatÄ• dÄ«hi
vattabbapayojanaá¹ƒ na bhavissatÄ«ti ce? na, kappiyabhaá¹‡á¸• ena
kappiyabhaá¹‡á¸• apaavattanassÄ• pirÅ«piyasaá¹ƒvohÄ• rabhÄ• vappasaá¹…gato. ``ye vo
vacanenapi kamuka kathalakaá¹ƒsabhÄ• jana sÄ• á¹-akÄ• diparivattanassapi rÅ«piyasaá¹ƒ
evÄ• ti ce? na, katÄ• divacanenajÄ• tarÅ«pÄ• diakappiyavatthÅ«naÃ±Ã±eva adhippetabhÄ
ubhayenapi yadetaá¹ƒ katÄ• katÄ• dibhedaá¹ƒpÄ• katikarÅ«piyaá¹ƒ yaÃ±ca kahÄ• paá¹‡an
kahÄ• paá¹‡Ä• divohÄ• rÅ«pagaá¹ƒ, ubhayampetaá¹ƒidha ca anantarÄ• tÄ«tasikkhÄ• pade
adhippetatthasiddhi hoti, na taá¹‡á¸• ulÄ• dÄ«ni, tattha katÄ• divohÄ• rÄ• sambhavato. ettÄ
katÄ• ditikattayappayojanaá¹ƒ vuttaá¹ƒ.

idÄ• ni \Be 265/ sesattikÄ• ni vuccati --- ettha hi yathÄ• vuttappabhedaá¹ƒ nissaggiyavatthu
sesaá¹ƒ dukkaá¹-avatthupi kappiyavatthupi na rÅ«piyanti arÅ«piyaá¹ƒ nÄ• ma hotÄ«tikatvÄ•
arÅ«piyasaÃ±Ã±Ä« paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ anÄ• pattÄ«â€™â€™ ti idaá¹ƒ n
dukkaá¹-avatthumhi dukkaá¹-Ä• pajjanato. idha vacanappamÄ• á¹‡ato nissaggiyavatthuto a
muttÄ• dipi arÅ«piyameva nÄ• ma. tattha paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ anÄ• pattÄ
rÄ• jasikkhÄ• padavirodhato. tattha hi ``muttÄ• vÄ• maá¹‡i vÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ
dukkaá¹-avatthÅ«ti ca siddhaá¹ƒ nissaggiyavatthÅ«su abhÄ• vÄ• . evaá¹ƒ sante ``arÅ«piye
paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ anÄ• pattÄ«â€™â€™ ti suddhakappiyabhaá¹‡á¸• aá
arÅ«piyaá¹ƒ. tato aÃ±Ã±attha pana ``arÅ«piye rÅ«piyasaÃ±Ã±Ä«â€™â€™ tiÄ• ditikadukkaa
__aá¹-á¹-hakathÄ• yaá¹ƒ_ dassitatike ca sabbaá¹ƒ arÅ«piyaá¹ƒ nÄ• mÄ• ti veditabbaá¹ƒ, ta
arÅ«piyabhÄ• vadÄ«panatthaá¹ƒdutiyo tiko vutto. tadatthameva __aá¹-á¹-hakathÄ• yaá¹ƒ_
na__pÄ• á¸·iyaá¹ƒ_ so vuttoti ce? tattha cetÄ• pitaarÅ«piye rÅ«piyachaá¸• á¸• anakasammu
tasmiÃ±hi tike vutte kappiyavatthunopi arÅ«piyachaá¸• á¸• anakasammuti dÄ• tabbÄ• ti Ä•
rÅ«piyachaá¸• á¸• anakasammuti eva na vattabbÄ• ti? na, rÅ«piyassapi sammutikiccÄ• bhÄ
rÅ«piye rÅ«piyasaÃ±Ã±Ä« kappiyavatthuá¹ƒ cetÄ• peti pattacatukke tatiyapattaá¹ƒ viya, taá
nissajjitabbaá¹ƒ, nissaá¹-á¹-haá¹ƒ pana \Ne 237/ aÃ±Ã±esaá¹ƒ kappati tatiyapatto viya.
athasampaá¹-icchitarÅ«piyena cetÄ• pitaá¹ƒ hoti dutiyapatto viya, taá¹ƒ vinÄ• pi sammutiyÄ
chaá¸• á¸• eti, vaá¹-á¹-ati. tato paraá¹ƒ ``sace tattha Ä• gacchati Ä• rÄ• miko vÄ• â€™â€™
paá¹-ipajjitabbaá¹ƒ. tattha ``rÅ«piyeâ€™â€™ ti vÄ• ``arÅ«piyeâ€™â€™ ti vÄ• sabbattha b
santakaá¹ƒ, upayogappatte parasantakanti veditabbaá¹ƒ. etthÄ• ha --- __upatissatthero_pu
rÅ«piyapaá¹-iggahaá¹‡aá¹ƒ vÄ• ritaá¹ƒ, iminÄ• suddhÄ• gamena kappiyakÄ• rakassa hatth
á¹-hitena saá¹ƒvohÄ• ro vÄ• ritoti.

<589> __nissaggiyavatthunÄ• nissaggiyavatthuá¹ƒ ... pe ... aparÄ• paraparivattane iminÄ•

vatthusmiá¹ƒ dvinnaá¹ƒ sikkhÄ• padÄ• naá¹ƒ vasena ekato Ä• patti vuttÄ• , taá¹ƒ pana pac
nissajjitabbaá¹ƒ. etena nissaggiyaá¹ƒ Ä• pannampi Ä• pajjatÄ«tieke. parassa rÅ«piyaggaha
rÅ«piye aggahite tassa abhÄ• vato iminÄ• va Ä• patti, na purimena omasavÄ• do viya. mus
vadantassÄ• pi hi omasavÄ• denevaÄ• patti. __nissaggiyavatthunÄ• dukkaá¹-a ... pe ... es
yuttiá¹ƒ dassento__ ``yo hi ayaâ€™â€™ _nti Ä• ha.

__vaá¸• á¸• hiá¹ƒ payojentassÄ• _ti ettha idaá¹ƒ gahetvÄ• sati mÄ• se, sati saá¹ƒvacchare
ti ce vadati. rÅ«piyasaá¹ƒvohÄ• ro hoti. vinÄ• kappiyakÄ• rakena ``ettakÄ• vuá¸• á¸• hihot
gaá¹‡hÄ• â€™â€™ ti vadato dukkaá¹-aá¹ƒ kayavikkayalakkhaá¹‡Ä• bhÄ• vato. __ ``mÅ«le
kappiyakaraá¹‡Å«pÄ• yadassanatthaá¹ƒ vuttaá¹ƒ, na kevalaá¹ƒ nissaá¹-á¹-haá¹ƒaparibhoga
kate paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. tassapi paribhoge mÅ«lassakappiyakaraá¹‡Å«pÄ• yo ce n
Ä• cikkhitabbanti yathÄ• pÄ• á¸·iyÄ• cettha kappiyakaraá¹‡Å«pÄ• yo, so ca tatiyapattepi, `
atthÄ• ya gahite evarÅ«pupÄ• yo, tathÄ• saá¹…ghÄ• diatthÄ• yagahitepi eso vÄ• â€™â€™
paá¹-hamadutiyapatte yÄ• va gahaá¹-á¹-hena parivatteti, tÄ• va na kappiyakaraá¹‡Å«pÄ• yo
``akappiyÄ• evÄ• â€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ. __anugaá¹‡á¹-hipade_ pa
kappiyabhaá¹‡á¸• aá¹ƒ vikkiá¹‡itvÄ• Ä• gatakahÄ• paá¹‡Ä• nipipaá¹-iggahaá¹‡aá¹ƒ mocetv
tasmÄ• kappiyakÄ• rako ce imÄ• ni tÄ• nikahÄ• paá¹‡Ä• nÄ«ti vadati, na vaá¹-á¹-atiyeva, p
vicÄ• retabbaá¹ƒ, vicÄ• reti ce? sabbesaá¹ƒ na kappati. paá¹-iggahaá¹‡aá¹ƒ mocetvÄ• sam
vicÄ• reti, tasseva navaá¹-á¹-atÄ«â€™â€™ ti abhikkhaá¹‡aá¹ƒ vuttaá¹ƒ.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

<593> __paá¹-apilotikÄ• na_nti \Ne 238/ paá¹-apilotikehi. ``ajjhÄ• carati, Ä• patti dukkaá¹-as
purimasikkhÄ• padepi veditabbaá¹ƒ. ``kayitaÃ±ca hoti vikkayitaÃ±cÄ• â€™â€™ ti etesaá¹ƒ
``attano bhaá¹‡á¸• aâ€™â€™ ntiÄ• di vuttaá¹ƒ. kasmÄ• ? ``iminÄ• imaâ€™â€™ nti vacanÄ
saddhÄ• deyyavinipÄ• tanaá¹ƒ panettha aá¹-á¹-hÄ• napadÄ• naá¹ƒ vasena veditabbaá¹ƒ.

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito kosiyavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

<598> __bahÅ«_ \Be 267/ __patte sannicaya_nti ettha __sannicaya_nti bhÄ• vanapuá¹ƒsak

gahetvÄ• sannicayaá¹ƒ karissantÄ«ti attho. ``aá¸• á¸• haterasapalamÄ• sÄ• naá¹ƒ gÄ• hikÄ

``kuá¸• uvo catupaleyyo, kuá¸• uvÄ• naá¹ƒ catugguá¹‡aá¹ƒ.

patthaá¹ƒ catugguá¹‡o mÄ• sÄ• -ti kamÄ• hu catugguá¹‡aâ€™â€™ nti || ---

Ä• diá¹ƒ lokavohÄ• raá¹ƒ dassetvÄ• va keci papaÃ±centi.

<602> __khÄ• dana_nti khÄ• danÄ«yaá¹ƒ sÅ«pÄ• di. ``byaÃ±janassa mattÄ• nÄ• ma odan
II 387) __brahmÄ• yusuttaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• Ä• lopassa catutthabhÄ• gaá¹ƒ
gahetabbaá¹ƒ. ``bhikkhuniyÄ• pattasannicayassa vÄ• ritattÄ• tadanulomato bhikkhÅ«nam
vuttaá¹ƒ, taá¹ƒ na yuttaá¹ƒ, __pÄ• á¸·iya_Ã±hi ``sannicayaá¹ƒ kareyyÄ• ti anadhiá¹-á¹-hitoa
(Vin IV 735) vuttaá¹ƒ. so hi __kathinakkhandhake_ (Vin I 306 Ä• dayo) nicayasannidhi \Ne 2
punadivase ``sannicayoâ€™â€™ ti vuccati. anantarasikkhÄ• padepana ``dutiyo vÄ• ritoti ad
niyataá¹ƒ, tasmÄ• dve patte adhiá¹-á¹-hÄ• tuá¹ƒ na labhati. saceekato adhiá¹-á¹-hÄ• ti, dve
honti. visuá¹ƒ visuá¹ƒ adhiá¹-á¹-hÄ• ti, dutiyoanadhiá¹-á¹-hitoâ€™â€™ ti vadanti. vikappetuâ
labhati. idÄ• ni vattabbaá¹ƒ sandhÄ• ya__ ``nÄ• mamatte visesoâ€™â€™ _ti vuttaá¹ƒ. tatth
majjhimomako majjhimukkaá¹-á¹-hotiÄ• di.

<608> ``pÄ• kassa hi Å«nattÄ• pattasaá¹…khyaá¹ƒ na gacchatÄ«â€™â€™ ti vacanato adh
kharapÄ• kenasetattÄ• adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«ti ce? na, adhiá¹-á¹-hÄ• navijahanesu
tasmÄ• paá¹-hamapÄ• kÄ• naá¹ƒeva Å«nattÄ• pattasaá¹…khyaá¹ƒ na gacchati, tasmiá¹ƒ
na vaá¹-á¹-ati. ``Å«napaÃ±cabandhanenÄ• â€™â€™ tihi vuttaá¹ƒ. chidde, rÄ• jiyÄ• vÄ• hi
adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«ti vijahite nÄ• yaá¹ƒpaá¹-isedho, tasmÄ• paccuddharitvÄ• , vi
viÃ±Ã±Ä• petuá¹ƒ na labhati.

evaá¹ƒ __pattakÄ• rako mÅ«laá¹ƒ labhitvÄ• _ti ettha pacitvÄ• á¹-hapitadivasato paá¹-á¹-hÄ
__dÄ• tukÄ• mohutvÄ• _ti ettha dinnadivasato, sutadivasato vÄ• \Be 268/ paá¹-á¹-hÄ• ya d
liá¹…gaparivattena pana dasÄ• hÄ• tikkame pattasÄ• mikassa bhikkhussa, bhikkhuniyÄ• p
rattÄ• tikkamenissaggiyaá¹ƒ.

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

612-3__._ __bahÅ« patte viÃ±Ã±Ä• pentÄ«_ti ekamekaá¹ƒ viÃ±Ã±Ä• pentÄ• bahÅ« bhikkh
bahÅ« vÄ• bhikkhÅ« patte viÃ±Ã±Ä• pentÄ«ti attho. ``na, bhikkhave, patto viÃ±Ã±Ä• petab

Ä• patti dukkaá¹-assÄ• â€™â€™ ti idaá¹ƒ sikkhÄ• padaá¹ƒ Å«napaÃ±cabandhanenasamÅ«
tameva gahetvÄ• ``viÃ±Ã±Ä• peti, payoge dukkaá¹-aâ€™â€™ ntivuttattÄ• ti eke. paá¹-ilÄ•
taá¹ƒ dukkaá¹-aá¹ƒ vuttaá¹ƒ, tasmÄ• taá¹ƒ ``paá¹-ilÄ• bhenanissaggiyo hotÄ«â€™â€™ ti in
aÃ±Ã±athÄ• sadukkaá¹-aá¹ƒ nissaggiyaá¹ƒ Ä• pajjatianÄ• pattivÄ• ravirodho ca. yÄ• kÄ• c
ananuÃ±Ã±Ä• takÄ• le dukkaá¹-ameva. __bhinnenÄ• _ti itthambhÅ«talakkhaá¹‡e, __bhede
karaá¹‡avacanaá¹ƒ.

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<620> ``sÄ• \Ne 240/ ahosi suvaá¹‡á¹‡amÄ• lÄ• â€™â€™ ti vacanato á¹-hapetvÄ• sahadl
yathÄ• sukhaá¹ƒrÅ«piyaá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati uggaá¹‡hÄ• petuá¹ƒ, sabyohÄ• rÄ• pebhu
vÄ«maá¹ƒsitabbaá¹ƒiddhimassa iddhivisayattÄ• .

<622> ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappatÄ«â€™â€™ ti vacanena yesaá¹ƒ maá¹ƒsaá¹ƒ na kappa
sappiÄ• dikiÃ±cÄ• pi na kappati, na pana nissaggiyavatthÅ«ti veditabbaá¹ƒ. tathÄ• na paá¹
__uggahitakaá¹ƒ katvÄ• nikkhitta_nti ajjhoharaá¹‡atthaá¹ƒ nikkhittaá¹ƒ. itaraÃ±hi
paá¹-iggahetvÄ• ajjhohariuá¹ƒ vaá¹-á¹-ati. __ubhayesampÄ«_ti pacchÄ• bhattaá¹ƒ paá¹-igg
paá¹-iggahitehica katÄ• naá¹ƒ. ``maá¹ƒsassa akappiyattÄ• â€™â€™ ti kÄ• raá¹‡apatirÅ«pa
__khÄ• diá¹ƒsÅ«_ti ``vikÄ• le \Be 269/ kevalaá¹ƒ navanÄ«tameva khÄ• ditukÄ• mena dadhi
pacitukÄ• massasÄ• maá¹ƒpÄ• kaá¹ƒ na hotÄ«ti therassa adhippÄ• yoâ€™â€™ ti vuttaá¹ƒ.
tivacanato khÄ«raá¹ƒ pakkhipitvÄ• pakkasappi vikÄ• le kappatÄ«ti siddhaá¹ƒ.
__bhesajjehÄ«_tiyÄ• vajÄ«vikabhesajjehi. __katatelaá¹ƒ purebhatta_nti apacitvÄ• kataá¹ƒ
__uá¹‡hodakenÄ• _titÄ• panabhÄ• vaá¹ƒ dÄ«petÄ«ti keci, taá¹ƒ na sundaraá¹ƒ. __nibbaá¹-
piÃ±Ã±Ä• kÄ• dito. ``telatthÄ• ya paá¹-iggahita ... pe ... dukkaá¹-amevÄ• â€™â€™ ti vacana
paá¹-iggahitehi, sattÄ• hÄ• tikkantehipi katatelaá¹ƒ katadivasato paá¹-á¹-hÄ• ya sattÄ• haá¹
chÄ• yÄ• dissati, __karamandaá¹ƒ_ rukkhasÄ• roti keci.

<623> avasakasaá¹-e yasmÄ• khÄ«rÄ• dÄ«ni pakkhipitvÄ• telaá¹ƒ pacanti, tasmÄ• kasaá
telameva vaá¹-á¹-ati, tena vuttaá¹ƒ ``pakkatelakasaá¹-e viya kukkuccÄ• yatÄ«â€™â€™ ti. va
pakkattÄ• na vaá¹-á¹-atÄ«ti ce? vadatha, bhante, navanÄ«te dadhiguá¸·ikÄ• tiÄ• disamban
kÄ• likÄ• yathÄ• sambhavaá¹ƒ yojetabbÄ• , ucchumhi ca, kathaá¹ƒ? samakkhikaá¹ƒseá¸·al
anelakaá¹ƒ udakasambhinnaá¹ƒ yÄ• makÄ• likaá¹ƒ, asambhinnaá¹ƒsattÄ• hakÄ• likaá¹ƒ, m
parisuddhaá¹ƒ yÄ• vajÄ«vikaá¹ƒ. tathÄ• ucchu vÄ• raso vÄ• sakasaá¹-oyÄ• vakÄ• liko, ni
yÄ• makÄ• liko, asambhinno sattÄ• hakÄ• liko, sukkhakasaá¹-aá¹ƒ yÄ• vajÄ«vikanti veditab
udakasambhedavisesato.

kiá¹ƒ vuttaá¹ƒ hoti? catÅ«su kÄ• likesu pubbaá¹ƒ pubbaá¹ƒ garukaá¹ƒ, aparaá¹ƒ aparaá¹ƒ la
udakasambhedo garukaá¹ƒ lahukaá¹ƒ karoti, lahukaÃ±ca garukaá¹ƒ. ambarasÄ• dÄ«nihi yÄ
garukÄ• ni, udakasambhedo pana tÄ• ni ambapÄ• nÄ• disamaÃ±Ã±aá¹ƒ datvÄ• lahukÄ• ni
``phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ• nibbattanti ucchurasaá¹ƒupÄ• dÄ• yÄ• â€™â€™ ti aá
sattÄ• hakÄ• likoti siddhaá¹ƒ. tattha ``udakasambhedotaá¹ƒ yÄ• makÄ• likaá¹ƒ karotÄ«â€™
vatvÄ• yojitÄ• .

apicettha ucchuraso ``anujÄ• nÄ• mi, bhikkhave, ucchurasaâ€™â€™ nti (Vin I 300) anuÃ±Ã
viya ucchurasasÄ• maÃ±Ã±ato udakena asambhinnopi agilÄ• nassa \Be 270/ vaá¹-á¹-ati, te
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ucchuraso nikasaá¹-o pacchÄ• bhattaá¹ƒ vaá¹-á¹-atÄ«â€™â€™
sabbo no takkoti Ä• cariyo. keci panÄ• hu ``phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ• nibbattaâ€™
upÄ• dÄ• yÄ• â€™ ti aá¹-á¹-hakathÄ• vacanato ca ucchuraso phÄ• á¹‡itameva, tasmÄ• gu
nti. keci ``vuttanayena sattÄ• hakÄ• likova samÄ• no `anujÄ• nÄ• mi, bhikkhave, ucchurasa
anuÃ±Ã±Ä• tattÄ• asambhinnopi agilÄ• nassa vaá¹-á¹-atÄ«â€™â€™ ti vadanti. keci ``vutta
anuÃ±Ã±Ä• tattÄ• eva sambhinno vÄ• asambhinno vÄ• yÄ• makÄ• likova, guá¸·odakaá¹ƒ
ti vadanti. keci ``guá¸·odakaá¹ƒ viya so duvidhopisattÄ• hakÄ• likoyevÄ• â€™â€™ ti vadant

tatthÄ• yaá¹ƒ paá¹-hamÄ• cariyavÄ• de vicÄ• raá¹‡Ä• --- phÄ• á¹‡itÄ• numatiyÄ• yeva ucc
siddhitovisuá¹ƒ ``ucchurasaâ€™â€™ nti uddharitvÄ• anumati niratthikÄ• ti Ä• pajjati, tathÄ•
``ucchurasonikasaá¹-o pacchÄ• bhattaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti aá¹-á¹-hakathÄ• pi niratt
vaá¹-á¹-atÄ«â€™â€™ ti vattabbaá¹ƒsiyÄ• ti, na ca tathÄ• sakkÄ• vattuá¹ƒ. pacchÄ• bhatta
vaá¹-á¹-anakarasÄ• dhikÄ• rattÄ• ti ce? na, tasmiá¹ƒ adhikÄ• re sattÄ• hakÄ• likassa avatta
kÄ• labhedaá¹ƒ anapekkhitvÄ• rasÄ• dhikÄ• reotiá¹‡á¹‡attÄ• vuttoti ce? na sakkÄ• ``nikas
vaá¹-á¹-atÄ«â€™â€™ ti vattuá¹ƒ. pacchÄ• bhattaá¹ƒvaá¹-á¹-anakarasÄ• dhikÄ• rattÄ• na v
vutte tadaÃ±Ã±araso viya ayampi pacchÄ• bhattamevavaá¹-á¹-ati, na tato paranti Ä• pajjati.
aparibhogattÄ• ``pacchÄ• bhattaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivuttanti ce? na, yÄ• vakÄ• lika
pasaá¹…go Ä• bhidosikassÄ• pi ucchurasassapÄ• kena phÄ• á¹‡itÄ• dibhÄ• vappasaá¹…g
tatiyacatutthÄ• cariyavÄ• desu vicÄ• raá¹‡Ä• . dutiyavÄ• devicÄ• raá¹‡Ä• vuttÄ• , vimaddo
__bhesajjakkhandhake_ (Vin I 300) Ä• vi bhavissati. __phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ•
madhukatÄ• lanÄ• á¸·ikeraphÄ• á¹‡itÄ• dito ukkaá¹-avatthutonissaggiyavatthuphÄ• á¹‡itass
tenetaá¹ƒ paÃ±Ã±Ä• yati ``nissaggiyavatthubhÅ«taá¹ƒ idhaphÄ• á¹‡itaá¹ƒ nÄ• ma ucchumh
madhukÄ• dito nibbattaâ€™â€™ nti. ettÄ• vatÄ• yaá¹ƒkiÃ±ciucchumhÄ• nibbattaá¹ƒ \Ne 2
phÄ• á¹‡itameva nÄ• mÄ• ti sÄ• dhitaá¹ƒ hoti. teneva __khandhake_phÄ• á¹‡itaá¹ƒ paá¹-ha
ucchuraso anuÃ±Ã±Ä• to, tathÄ• tattheva guá¸·aá¹ƒ, guá¸·odakaÃ±ca.

__ucchurasaá¹ƒ_ \Be 271/ __upÄ• dÄ• ya apakkÄ• vÄ• _tiÄ• dimhi pana yesaá¹ƒ laddhi ``u
ti. ``te __apakkÄ• vÄ• _ti sÄ• maá¹ƒ bhikkhunÄ• apakkÄ• vÄ• . __avatthukapakkÄ• vÄ• _
vÄ• â€™â€™ ti atthaá¹ƒ vaá¹‡á¹‡ayanti, taá¹ƒ na yuttaá¹ƒ ``ucchurasaá¹ƒ upÄ• dÄ• yÄ• â€

payojanÄ• bhÄ• vappasaá¹…gato, bhikkhuno pacanÄ• dhikÄ• rÄ• bhÄ• vÄ• . sÄ• mapÄ• k
apakkassa ucchurasassa tesaá¹ƒ attanomatiyÄ• phÄ• á¹‡itabhÄ• vasiddhito ca parato ``pu
aparissÄ• vitaucchurasena kataphÄ• á¹‡itaâ€™â€™ ntiÄ• dinayadassanatoca taá¹ƒ ayuttaá
``aparissÄ• vitaucchurasena sayaá¹ƒkataá¹ƒ nirÄ• misameva vaá¹-á¹-atÄ«â€™â€™ ti vaca
kasaá¹-aá¹ƒ sÄ• mapÄ• kaá¹ƒ na janeti, savatthukapaá¹-iggahitakataá¹ƒyeva taá¹ƒ karotÄ«
paá¹-iggahetuá¹ƒ na vaá¹-á¹-ati vikÄ• leti porÄ• á¹‡Ä• . ``koá¹-á¹-itaucchuphÄ• á¹‡itaá¹ƒ `ra
oá¸·Ä• rikaá¹ƒ savatthukapakkaá¹ƒ nÄ• ma hotÄ«â€™ ti saÃ±Ã±Ä• ya purebhattamevavaá¹
mahÄ• aá¹-á¹-hakathÄ• cariyÄ• ``evaá¹ƒ phÄ• á¹‡itaggahaá¹‡aá¹ƒ amadhuraá¹ƒ, tasmÄ•
vaá¹-á¹-atÄ«â€™â€™ ti vadiá¹ƒsu. kiá¹ƒ madhuratÄ• ya, amadhuratÄ• ya vÄ• ti? atthameva
__mahÄ• paccariyaá¹ƒ_tathÄ• vuttanti __upatissatthero_ Ä• ha kira. __taá¹ƒ yutta_nti ucch
vuttaá¹ƒ, tenevÄ• ha ``khaá¹‡á¸• asakkharaá¹ƒ pana ... pe ... vaá¹-á¹-atÄ«â€™â€™ ti. ``taá
pakkhipitvÄ• pacantÄ«â€™â€™ tilikhitaá¹ƒ. __jallikÄ• _ nÄ• ma pheá¹‡Ä• di.

__bhesajjodisaá¹ƒ_ vadantena itare atthuddhÄ• ravasena vuttÄ• . ``Ä• hÄ• ratthaá¹ƒ pharitu
ti__khandhake_ (Vin I 260) ``yaá¹ƒ bhesajjaÃ±ceva assa bhesajjasammataÃ±ca lokassa,
Ä• hÄ• ratthaÃ±capharеyyÄ• â€™â€™ ti vuttattÄ• vuttaá¹ƒ. ettha vicÄ• raá¹‡Ä• bhesajjak

<624> __dvÄ• ravÄ• tapÄ• nakavÄ• á¹-Ä• nÄ«_ti dvÄ• rassa ca vÄ• tapÄ• nÄ• naÃ±ca kav
tÄ• ni attano sabhÄ• vaá¹ƒ pariccajitÄ• ni honti, tasmÄ• ``makkhetabbÄ• nÄ«â€™â€™ ti vu
kanakalambÄ• dÄ«nipÄ«â€™â€™ ti vadanti. __adhiá¹-á¹-hetÄ«_ti ``idÄ• ni ajjhoharaá¹‡Ä«y
bÄ• hiraparibhogo bhavissatÄ«â€™â€™ ti cittaá¹ƒ uppÄ• deti. idha ``vikappetÄ«â€™â€™ t
adhiá¹-á¹-hÄ• nampi mukhÄ• ruá¸·hiyÄ• vuttaá¹ƒ ``imaá¹ƒ navanÄ«taá¹ƒ adhiá¹-á¹-hÄ• mÄ

<625> __paribhuÃ±jituá¹ƒ_ \Be 272/ __pana na vaá¹-á¹-atÄ«_ti vissÄ• sÄ• bhÄ• vaá¹ƒ sanc
savissÄ• so, vaá¹-á¹-atÄ«ti \Ne 243/ ``paribhuÃ±ja tvaâ€™â€™ nti ettÄ• vatÄ• vissajjitaá¹ƒ
tasmÄ• ubhinnaá¹ƒ anÄ• pattÄ«ti sambandho. sace na vissajjitaá¹ƒ, Ä• patti hotÄ«ti siddhaa
santakaá¹ƒ cÄ«varaá¹ƒ aÃ±Ã±atarena sammukhÄ«bhÅ«tena adhiá¹-á¹-hÄ• tabbaá¹ƒ. no ce
nissaggiyaá¹ƒ hotÄ«tipi yujjati. kÄ• kanikamattaÃ±ce mÅ«laá¹ƒ adinnaá¹ƒ, ``na adhiá¹-á¹-hÄ
sakabhÄ• vaá¹ƒ na upetÄ«â€™â€™ ti iminÄ• etaá¹ƒ sadisaá¹ƒ na hoti, Ä• bhidhammikaga
hoti. kasmÄ• ? Ä• bhidhammikÄ• hi anupasampannÄ• pi honti, pacchÄ• Ä• bhidhammikab
sÄ• dhÄ• raá¹‡aá¹ƒ hotÄ«ti. ettha dvepi upasampannÄ• eva, dvinnampi tattha yathÄ• kÄ• n
mamattaÃ±ca, na evaá¹ƒ tadaÃ±Ã±esaá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ, na ca dve tayo bhikkhÅ« ``e
tikaronti, rakkhati tÄ• va. ``avibhattattÄ• anÄ• pattÄ«â€™â€™ ti iminÄ• ca idaá¹ƒ sadisaá¹
paá¹-iggahitaá¹ƒ, tassa sace itaro deti, so vÄ• taá¹ƒ itarassa deti, sati paá¹-iggahaá¹‡esattÄ
nissaggiyattÄ• , tasmÄ• taá¹ƒ cÄ«varaá¹ƒ dvÄ«su sammukhÄ«bhÅ«tena ekena adhiá¹-á¹-h
payogo na dissati samÄ• naparikkhÄ• rÄ• naá¹ƒ dvinnaá¹ƒ adhiá¹-á¹-hÄ• napayogÄ• bhÄ•
tathÄ• pisamÄ• nasabbabhaá¹‡á¸• akÄ• naá¹ƒ dvinnaá¹ƒ telÄ• di yena paá¹-iggahitaá¹ƒ, ta
Ä• pattisambhavato, anadhiá¹-á¹-hÄ• ne dullabhavisesahetuttÄ• ca ``adhiá¹-á¹-hÄ• tabbaâ€

ayuttaá¹ƒ pattacÄ«varasattÄ• hakÄ• likÄ• naá¹ƒasadisavidhÄ• nattÄ• . ettha pattacÄ«varaÃ
upagatameva anadhiá¹-á¹-hahantassakÄ• lÄ• tikkame Ä• patti, sattÄ• hakÄ• likaá¹ƒ pana p
paá¹-iggahitaá¹ƒ paá¹-iggÄ• hakassakÄ• lÄ• tikkame Ä• pattikaraá¹ƒ. paá¹-iggahaá¹‡aÃ±ce
tattha sakasantakatÄ• , sattÄ• hakÄ• likaÃ±canissaggiyaá¹ƒ, sabbesampi anajjhoharaá¹‡Ä«
aÃ±Ã±assa paribhuÃ±jato anÄ• patti. idaÃ±ca kÄ• lÄ• tikkantampi nissajjitvÄ• pacchÄ• lac
pattacÄ«varaá¹ƒ pana taá¹ƒtassa vinayakammanti kappatÄ«ti. avibhattassapi imassa dÄ• n
pattacÄ«varassa. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``dvinnaá¹ƒ santakaá¹ƒ hoti ...
avibhajitvÄ• saddhivihÄ• rikÄ• dÄ«naá¹ƒdenti, adinnameva hotÄ«â€™â€™ ti. yassa dÄ• na
adhiá¹-á¹-hÄ• naá¹ƒ. eko ce pattacÄ«varaá¹ƒ dasame divase itarassa deti. tato paá¹-á¹-hÄ•
parihariituá¹ƒlabhati \Be 273/, na tathÄ• sattÄ• hakÄ• likanti sabbathÄ• upaparikkhiyamÄ•
nakkhamatÄ«tina taá¹ƒ sÄ• rato daá¹-á¹-habbanti Ä• cariyassa takko. ``vinayakammavasen
sahasÄ• virujjhitvÄ• kassaci pariccattampi puna paá¹-ilabhitvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á
tivuttaá¹ƒ, sace desantaritaá¹ƒ, samuddantaritaá¹ƒ vÄ• cÄ«varaá¹ƒ nissaggiyaá¹ƒ jÄ• taá¹ƒ
á¹-hitenabhikkhunÄ• ekassa vantena cittena cattaá¹ƒ katvÄ• anapekkhitvÄ• Ä• pattiá¹ƒ de
puna gahetvÄ• adhiá¹-á¹-hÄ• tabbaá¹ƒ, ``pattÄ• dÄ«su ca ayameva nayoâ€™â€™ ti ca vut
``tÄ• lanÄ• á¸·ikeraphÄ• á¹‡itampi sattÄ• hakÄ• likaá¹ƒ evÄ• â€™â€™ ti ca. ``dvinnaá¹ƒ sa
ekenapaá¹-iggahitaá¹ƒ sattÄ• hakÄ• likaá¹ƒ sattÄ• hÄ• tikkame Ä• pattiá¹ƒ na karoti \Ne 24
dvinnampi na vaá¹-á¹-atÄ«â€™â€™ ti ca ``parasantakaá¹ƒ paá¹-iggahetvÄ• á¹-hapitepi ese
vadanti. dukkaá¹-avatthubhÅ«taá¹ƒ sappiÄ• di nissajjitabbaá¹ƒ puna paribhuÃ±jituá¹ƒvaá¹-á
na dissatÄ«ti.

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

<627> ``ekameva katvÄ• â€™â€™ ti vacanena vassikasÄ• á¹-ikalakkhaá¹‡ena Ã±Ä• takÄ•
ekameva gahetabbanti __dhammasiritthero_. __catubbidhaá¹ƒ khetta_nti etthakiÃ±cÄ• pi tiv
pana evaá¹ƒ gahetabbaá¹ƒ, yasmiá¹ƒ khette pariyesituá¹ƒ labhati, taá¹ƒ __pariyesanakhetta
karaá¹‡anivÄ• sanÄ• dhiá¹-á¹-hÄ• nakhettÄ• nipÄ«â€™â€™ ti vuttaá¹ƒ. ettha pacchimena p
purimena pacchimaggÄ• ho, yathÄ• lÄ• bhanti Ä• cariyo. tassattho --- adhiá¹-á¹-hÄ• nakhet
purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ gÄ• ho hoti, tathÄ• nivÄ• sanakhettenadvinnaá¹ƒ purimÄ• naá¹
ekasseva purimassa gÄ• ho hotÄ«ti. ettha panakiÃ±cÄ• pi karaá¹‡akhettanivÄ• sanakhettÄ
natthi, kiriyato pana ``aá¹-á¹-hiá¹ƒkatvÄ• nivÄ• setabbaâ€™â€™ nti pÄ• á¸·ivacanato, tasm
vuttaá¹ƒ aÃ±Ã±atarÄ• bhÄ• vena, tadatthasiddhito ca, kathaá¹ƒ panettha nÄ• nattaá¹ƒ natth
pÄ• á¸·ito, ``aá¸• á¸• hamÄ• soseso gimhÄ• nanti katvÄ• nivÄ• setabbaâ€™â€™ nti hi pÄ•
__mÄ• tikÄ• á¹-á¹-hakathÄ• to_ (Kkh vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•) ca.

tathÄ• ha \Be 274/ ``pacchimo aá¸• á¸• hamÄ• so karaá¹‡anivÄ• sanakhettampÄ«â€™â€™

khettantipi siddhaá¹ƒ. __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ pana katthaci potthake
``jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• siyÄ• pacchimapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya yÄ• v
ayameko addhamÄ• so pariyesanakhettaÃ±cevakaraá¹‡akhettaÃ±ca. etasmiÃ±hi antare va
pariyesituá¹ƒ, laddhaá¹ƒ kÄ• tuÃ±cavaá¹-á¹-ati, nivÄ• setuá¹ƒ, adhiá¹-á¹-hÄ• tuÃ±ca na vaá
pÄ• á¹-ho dissati, so apÄ• á¹-ho yathÄ• vuttapÄ• á¸·imÄ• tikÄ• á¹-á¹-hakathÄ• virodhato, ta
pariyesituá¹ƒ vaá¹-á¹-ati, kÄ• tuá¹ƒ, nivÄ• setuá¹ƒ, adhiá¹-á¹-hÄ• tuÃ±ca na vaá¹-á¹-atÄ«â€™
veditabbo. evaá¹ƒ tÄ• va pacchimena purimaggÄ• hasiddhi veditabbÄ• , na purimenakaraá
sambhavati. ``mÄ• so seso gimhÄ• nanti vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesitabbaâ€™â€
na, __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ayameko addhamÄ• so pariyesanakhettaÃ±cevakaraá¹‡akh
vuttattÄ• ti ce? na, tassa lekhanadosattÄ• \Ne 245/, tathÄ• sÄ• dhitaá¹ƒ. karaá¹‡akhettena
nivÄ• sanakhettaggÄ• ho atthi kÄ• lanÄ• nattÄ• bhÄ• vato, teneva pubbe yathÄ• lÄ• bhagg
sÄ• dhitameva, na bhedo panatthi, payojanaá¹ƒ vuttameva. nivÄ• sanakkhettena adhiá¹-á¹-
eva, na hi purimena pacchimaggÄ• ho veditabbo. na pÄ• á¸·ivirodhatoti ce? na, tadatthÄ• jÄ
gimhÄ• nanti addhamÄ• so seso gimhÄ• naâ€™â€™ nti ettha __iti_-saddassahi ito paá¹-á¹
Ä• pattikhettadassanato itarassa anÄ• pattikhettabhÄ• vo dassitovahoti. dinnapubbatopi
Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato nipphÄ• dentassa nissaggiyaá¹ƒ piá¹-á¹-hisamayattÄ• , p
vassikasÄ• á¹-ikadÄ• yakÄ• nÄ• ma saá¹…ghassa vÄ• puggalassa vÄ• apavÄ• retvÄ• a
satuppÄ• dova vaá¹-á¹-ati. vattabhede dukkaá¹-anti tadaÃ±Ã±esu.

``sace kata ... pe ... vassÅ«panÄ• yikadivase adhiá¹-á¹-hÄ• tabbÄ• ... pe ... cha mÄ• se
parihÄ• raá¹ƒlabhatÄ«â€™â€™ ti vacanato antovassepi yÄ• va vassÄ• nassa pacchimadiv
labhatÄ«tidÄ«pitaá¹ƒ hoti. kasmÄ• na vicÄ• ritanti ce? atthÄ• pattisiddhattÄ• . ``cha mÄ• se
parihÄ• raá¹ƒlabhatÄ«â€™â€™ ti vacanena akatÄ• labhatÄ«ti siddhameva, taá¹ƒ kiÃ±cÄ•
anÄ• gatattÄ• sarÅ«pena dassetuá¹ƒ, dussaddhÄ• payattÄ• upapattito dassetuÃ±ca idamÄ
Ä• cariyena, ``yathÄ• cettha, evaá¹ƒ kathinabbhantare uppannacÄ«varampi heá¹-á¹-hÄ• v
paá¹-ipajjitabbaâ€™â€™ nti__anugaá¹‡á¹-hipade_ vuttaá¹ƒ, taá¹ƒ duvuttaá¹ƒ tattheva pubb
yaÃ±cettha aá¹-á¹-hakathÄ• vacanaá¹ƒsÄ• dhakattena vuttaá¹ƒ, taá¹ƒ tamatthaá¹ƒ na sÄ• c
yÄ• va kattikapuá¹‡á¹‡amÄ• parihÄ• raá¹ƒlabhatÄ«â€™â€™ ti vacanaá¹ƒ appahontassa y
parihÄ• rakhettaá¹ƒ, tato paraá¹ƒekadivasopi na hotÄ«ti dÄ«peti, tasmÄ• appahonakabhÄ•
kattikapuá¹‡á¹‡amÄ• parihÄ• raá¹ƒ labhati, tato paraá¹ƒ na labhatÄ«ti siddhaá¹ƒ. tathÄ• ta
kataparihÄ• raá¹ƒ nalabhatÄ«ti dÄ«peti, tasmÄ• kattikapuá¹‡á¹‡amadivaseyeva adhiá¹-á¹-h
dasÄ• heantovasse karaá¹‡apariyosÄ• naá¹ƒyeva pamÄ• á¹‡aâ€™â€™ nti likhitaá¹ƒ.

etthÄ• ha --- ``ekÄ• hadvÄ«hÄ• divasenÄ• â€™â€™ tiÄ• di na vattabbaá¹ƒ. kasmÄ• ? gimh
anadhiá¹-á¹-hÄ• nakÄ• lattÄ• , tasmÄ• eva ``antodasÄ• he vÄ• tadaheyeva vÄ• adhiá¹-á¹
sÄ• maÃ±Ã±ato na vattabbaá¹ƒgimhadivasÄ• naá¹ƒ adhiá¹-á¹-hÄ• nakhettabhÄ• vappasaá
--- na, tadatthÄ• jÄ• nanato. dasÄ• hÄ• nÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya gimhadivasÄ•
ca laddhÄ• niá¹-á¹-hitÄ• vassikasÄ• á¹-ikÄ• dasÄ• hÄ• tikkantÄ• pi vassÅ«panÄ• yikadivas

adhiá¹-á¹-hÄ• nakhettaá¹ƒ appattattÄ• \Ne 246/ na ca tÄ• va nissaggiyaá¹ƒ hoti, vuttaÃ±cet
``vassÅ«panÄ• yikato pubbe dasÄ• hÄ• tikkamepianÄ• pattÄ«â€™â€™ ti.

__antodasÄ• he adhiá¹-á¹-hÄ• tabbÄ• _ti idaá¹ƒ na avisesena etasmiá¹ƒ antare gimhadivas
adhiá¹-á¹-hÄ• tabbantiimamatthaá¹ƒ dÄ«petuá¹ƒ vuttaá¹ƒ, kintu gimhadivase ce uppannÄ• ,
antodasÄ• haá¹ƒhoti, antodasÄ• he khetteyeva adhiá¹-á¹-hÄ• tabbÄ• , na khettanti katvÄ•
atikkamitabbantidÄ«petuá¹ƒ vuttaá¹ƒ. kasmÄ• ? gimhadivasÄ• nampi gaá¹‡anÅ«pagattÄ• ,
akhettadivasepigaá¹‡etvÄ• khette eva ``antodasÄ• he adhiá¹-á¹-hÄ• tabbÄ• â€™â€™ ti vu

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ•

<632> __sÄ• ma_nti \Be 276/ sakasaÃ±Ã±itÄ• niyamanatthaá¹ƒ vuttaá¹ƒ. sakasaÃ±Ã±itÄ•
acchindÄ• panaacchindanesunissaggiyaá¹ƒ, tasmÄ• nissaggiyamÅ«laá¹…ganidassanamet
vuttattÄ• ``acÄ«varaá¹ƒacchindantassa na nissaggiyaâ€™â€™ nti vuttameva hoti. ``datvÄ•
dÄ• petvÄ• vÄ• â€™â€™ ti kiÃ±cÄ• pi padabhÄ• janaá¹ƒ yujjati, aÃ±Ã±assa pana santakaá
dÄ• petvÄ• taá¹ƒ sayaá¹ƒ vÄ• acchindeyya, teneva vÄ• acchindÄ• peyyÄ• ti aniá¹-á¹-happ
atthato pana attano santakaá¹ƒ aÃ±Ã±ena saddhivihÄ• rikÄ• dinÄ• dÄ• petvÄ• , aÃ±Ã±ass
vissÄ• sÄ• dÄ• petvÄ• taá¹ƒ acchindeyya vÄ• acchindÄ• peyya vÄ• nissaggiyanti veditab
datvÄ• . yadi evaá¹ƒ ``cajitvÄ• dinnaá¹ƒ acchinditvÄ• gaá¹‡hanto bhaá¹‡á¸• agghenakÄ• r
kinti ce? sakasaÃ±Ã±Ä• ya aggahetvÄ• aÃ±Ã±Ä• ya theyyÄ• ya gaá¹‡hantaá¹ƒsandhÄ• ya
``sakasaÃ±Ã±Ä• ya gahitattÄ• panassa pÄ• rÄ• jikaá¹ƒ natthÄ«â€™â€™ ti, apica ``anÄ• p
vissasanto gaá¹‡hÄ• tÄ«â€™â€™ ti vacanatopi taá¹ƒsiddhameva. ettÄ• vatÄ• tÄ• vakÄ• lik
acchindantassa anÄ• patti sÄ• dhitÄ• hoti. ``amhÄ• kaá¹ƒ santike upajjhaá¹ƒ gaá¹‡hissatÄ«
sÄ• maá¹‡erassa dÄ• naá¹ƒ dÄ«peti, taÃ±ca idha nÄ• dhippetaá¹ƒ. __pÄ• á¸·iyaá¹ƒ_ (Vin II
tikapÄ• cittiyaá¹ƒ viyaanupasampanne tikadukkaá¹-ampi Ä• gatanti ce? na, tadadhippÄ• yÄ•
anupasampannakÄ• leevaá¹ƒ datvÄ• aÃ±Ã±assa santike upasampannaá¹ƒ disvÄ• kupito
upasampannassevavÄ• ``sikkhaá¹ƒ paccakkhÄ• ya tumhÄ• kaá¹ƒ santike \Ne 247/ upasam
vadantassa datvÄ• punaacchindati ce, nissaggiyanti ayamettha adhippÄ• yo.

<633> sakiá¹ƒ Ä• á¹‡atto bahukampi acchindati, nissaggiyanti ekabaddhattÄ• ekaá¹ƒ pÄ• c
sandhÄ• yetaá¹ƒ vuttaá¹ƒ __ ``Ä• á¹‡atto bahÅ«ni gaá¹‡hÄ• ti, ekaá¹ƒ pÄ• cittiyaâ€™â€™ _
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_pana ``vatthugaá¹‡anÄ• ya Ä• pattiyoâ€™â€™ ti vuttaá
bahuttÄ• ``sabbÄ• ni gaá¹‡hÄ• â€™â€™ tivadantassa gÄ• haá¹ƒ sandhÄ• ya vuttaá¹ƒ, ten
``ekavÄ• cÄ• ya sambahulÄ• Ä• pattiyoâ€™â€™ ti. evaá¹ƒ sante pÄ• á¸·ivacanaá¹ƒ, aá¹-á
aÃ±Ã±amaÃ±Ã±aá¹ƒ sameti, parasantakampi nissaggiyaá¹ƒhoti paá¹ƒsukÅ«laÃ±ca, tena ``
viyÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ \Be 277/tadatthaniyamadassanatthaá¹ƒ vuttaá¹ƒ, yathÄ• va

acchindanacittena sacittakaá¹ƒ, vacÄ«kammaá¹ƒpana kevalaá¹ƒ acchindÄ• pentasseva ``de
gaá¹‡hatopi veditabbaá¹ƒ, taá¹ƒna yuttaá¹ƒ ``anÄ• patti so vÄ• detÄ«â€™â€™ ti vacanato.
duá¹-á¹-ho vÄ• deti, anÄ• pattiyevÄ• â€™â€™ ti mÄ• tikÄ• á¹-á¹-hakathÄ• vacanato vÄ• ti
ruciyÄ• dÄ• naá¹ƒsandhÄ• ya vuttattÄ• , pasayhÄ• vahÄ• re anÄ• pattippasaá¹…gato ca. `
cÄ«varaá¹ƒdatvÄ• â€™ ti pÄ• á¸·ivacanato ca __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_ aá¹…gavava
vuttattÄ• ca ubhayattha dÄ• naharaá¹‡esu bhikkhubhÄ• vo icchitabboti dÄ«petÄ«â€™â€™
takkoti Ä• cariyo. kasmÄ• ? anupasampannassa cÄ«varaá¹ƒ datvÄ• taá¹ƒ upasampannakÄ
anÄ• pattippasaá¹…gato. ``anupasampannassa cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• parikkhÄ
dukkaá¹-assÄ• â€™â€™ ti vacanato dukkaá¹-aá¹ƒ tattha hotÄ«ti ce? nÄ• siddhattÄ• , dÄ• n
pamÄ• á¹‡anti asiddhametaá¹ƒ __aá¹-á¹-hakathÄ• ya_ vÄ• __pÄ• á¸·iyÄ• _vÄ• yuttito vÄ•
attho. anupasampannassa cÄ«varaá¹ƒ datvÄ• tassevaanupasampannakÄ• leyeva cÄ«vara
dukkaá¹-aá¹ƒ, upasampannakÄ• le vÄ• datvÄ• anupasampannakÄ• le acchindantassa duk
vikappantaraÃ±ca sambhavati, tasmÄ• (Vin III 631 Ä• dayo) vikappantarassa sambhavato
anupasampannakÄ• ledatvÄ• upasampannakÄ• le acchindantassa visuá¹ƒ dukkaá¹-aá¹ƒ n
purÄ• á¹‡acÄ«varadhovÄ• panÄ• disikkhÄ• padesuviya aparabhÄ• ge upasampannatÄ• ce
``upasampannatÄ• â€™â€™ ti aá¹…gesu vuttattÄ• ca taá¹ƒ na yuttanti attho. ettha ``paccÄ
dÄ• namadhippetaá¹ƒ, na nissaá¹-á¹-hadÄ• naâ€™â€™ nti__dhammasiritthero_ vadati kira

cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<637> chaá¹-á¹-he \Ne 248/ kiÃ±cÄ• pi ``sÄ• maá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• petvÄ• â€™â€™ ti v
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_pana ``cÄ«varatthÄ• ya sÄ• maá¹ƒ viÃ±Ã±attaá¹ƒ suttaâ
``cÄ«varatthÄ• ya viÃ±Ã±Ä• pitasuttaâ€™â€™ ntiaá¹…gesu vuttattÄ• aÃ±Ã±ena cÄ«varatt
saá¹…gahaá¹ƒ gacchatÄ«ti veditabbaá¹ƒ. __sÄ• ma_nti cettha kassaci niyamanaá¹ƒ. ``sÄ•
viÃ±Ã±Ä• petvÄ• â€™â€™ ti kiÃ±cÄ• pivuttaá¹ƒ, tathÄ• pi ``sÄ• maá¹ƒ vÄ• yÄ• peyyÄ• â€™
vÄ• yÄ• peyyÄ• ti evaá¹ƒ sambandho, attho ca veditabbo, __pÄ• á¸·iyaá¹ƒ_ pana Ä• sanna
sÄ• maá¹ƒ viÃ±Ã±attaá¹ƒsuttanti aÃ±Ã±aviÃ±Ã±attaá¹ƒ kappiyaá¹ƒ Ä• pajjati, hatthakamma
laddhatantavÄ• yopi kappiyo. vikappanupagapacchimappamÄ• á¹‡aá¹ƒ ce, tante vÄ«taá¹ƒy
adhiá¹-á¹-hÄ• tabbaá¹ƒ, puna adhiá¹-á¹-hÄ• nakiccaá¹ƒnatthi adhiá¹-á¹-hitena ekÄ«bhÄ• vÅ
paricchedaá¹ƒ dassetvÄ• va cinasÄ• á¹-akaá¹ƒviya, antarantarÄ• adhiá¹-á¹-hitaá¹ƒ hoti, pu
adhiá¹-á¹-hÄ• tabbaâ€™â€™ nti vuttaá¹ƒ. ``paá¹-ilÄ• bhenÄ• tivacanena vÄ• yÄ• petvÄ• á
antogadhaá¹ƒ hotÄ«â€™â€™ ti vadanti.

suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<642> visiá¹-á¹-haá¹ƒ kappaÃ±ca tassa vacanena visiá¹-á¹-haá¹ƒ kataÃ±ca pamÄ• á¹‡aá¹ƒ
kesucipotthakesu ``cÄ«varaâ€™â€™ nti uddharitvÄ• vibhÄ• go vutto, taá¹ƒ na sametÄ«ti.

mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

<646> ``anujÄ• nÄ• mi, bhikkhave, accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• nikkhipituâ€™â€™
pavÄ• ritÄ• â€™â€™ ti ca yaá¹ƒ vuttaá¹ƒ, te pana bhikkhÅ« tassa vacanassa atthaá¹ƒ micc
accekacÄ«varaá¹ƒ nikkhipantÄ• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mesuá¹ƒ. kimidaá¹ƒ vibh
avibhattanti? vibhattaá¹ƒ, puggalikaá¹ƒ vÄ• . teneva parato ``amhÄ• kaá¹ƒ, Ä• vuso, acceka
vuttaá¹ƒ, avibhattaá¹ƒ pana saá¹…ghikattÄ• na kassaci nissaggiyaá¹ƒ karoti.

apica \Ne 249/ ``accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• nikkhipituâ€™â€™ nti iminÄ• sÄ• ma
vassÅ«panÄ• yikadivasatopaá¹-á¹-hÄ• ya, piá¹-á¹-hisamayato paá¹-á¹-hÄ• ya vÄ• yÄ• va p
nikkhipituá¹ƒ vaá¹-á¹-ati evasaá¹…ghikattÄ• , puggalikampi ``vassaá¹ƒvutthakÄ• le gaá¹‡ha
dinnattÄ• . tÄ• disaÃ±hi yÄ• vavassaá¹ƒvuttho hoti, tÄ• va na tasseva, dÄ• yakassa santaka
tatiyavasse, catutthavasse vÄ• ``pavÄ• raá¹‡Ä• ya gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• dinna
yathÄ• dÄ• namevagahetabbaá¹ƒ. ayamattho __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 64
tÄ• nicÄ«varakÄ• lasamayÄ• tikkame na nissaggiyÄ• nÄ«ti ce? na, uddissa dinnattÄ• . yasm
Ä• dissa dinnaâ€™â€™ nti ettha ``kÄ• loâ€™â€™ ti Ä• gato, __gaá¹‡abhojanasikkhÄ• pad
Ä• gato, tasmÄ• idha tesaá¹ƒ ekatthatÄ• dassanatthaá¹ƒ ekato ``cÄ«varakÄ• lasamayoâ€™
__mÄ• tikÄ• yaá¹ƒ_ panettha tÄ• disaá¹ƒ cÄ«varaá¹ƒ attano santakabhÄ• vaá¹ƒupagataá¹ƒ
vuttaá¹ƒ, tenevÄ• ha __ ``bhikkhuno paneva accekacÄ«varaá¹ƒ uppajjeyyÄ• â€™â€™ _ti. a
vassaá¹ƒvutthassa bhikkhuno hi dÄ• tuá¹ƒ alabhanto antovasse eva dÄ• nakiccaá¹ƒpariniá¹
tathÄ• saá¹…ghassa. tasmÄ• idaá¹ƒ accekacÄ«varaá¹ƒ atthi uppannakÄ• latopaá¹-á¹-hÄ•
puggalassa vÄ• santakabhÄ• vaá¹ƒ upagacchantaá¹ƒ, yaá¹ƒ na vassÄ• vÄ• sikabhÄ• vena
paá¹-á¹-hÄ• ya anupagantvÄ• vassaá¹ƒvutthakÄ• leyeva puggalassa vÄ• saá¹…ghassa vÄ
vassÄ• vÄ• sikabhÄ• vena uppajjitvÄ• samaye dinnaá¹ƒ, atthi samaye dinnampi puggalass
anupagacchantaá¹ƒ, saá¹…ghasantakabhÄ• vaá¹ƒ vÄ• dÄ• yakasantakabhÄ• vaá¹ƒ vÄ• u
Ä«disaá¹ƒsandhÄ• ya ``saÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• nikkhipitabbaâ€™â€™ nti vuttaá¹ƒ. idaá
nikkhipituá¹ƒlabhati attano santakabhÄ• vaá¹ƒ anupagatattÄ• , tasmÄ• ``dasÄ• hÄ• nÄ• ga
sandhÄ• yavuttanti siddhametanti. dasÄ• hato puretaraá¹ƒ labhitvÄ• yÄ• va pavÄ• raá¹‡Ä•
tasmÄ• sakabhÄ• vÅ«pagatameva adhiá¹-á¹-hÄ• tabbaá¹ƒ, taá¹ƒyeva sandhÄ• ya ``dasÄ•
yato ``antosamaye adhiá¹-á¹-heti, vikappetÄ«â€™â€™ ti __anÄ• pattivÄ• re_ vuttaá¹ƒ. saÃ±
nikkhipitabbakaá¹ƒ pana parassa dÄ• tabbatÄ• ya sakabhÄ• vaá¹ƒ anupagataá¹ƒ, na hi taá
``adhiá¹-á¹-heti, vikappetÄ«â€™â€™ ti sakkÄ• vattuá¹ƒ, na ca taá¹ƒ imasmiá¹ƒ atthe nissag

hotisaá¹…ghassa nissaggiyÄ• bhÄ• vato, __aá¹-á¹-hakathÄ• ya_mpi ayamattho suá¹-á¹-hu
saÃ±Ã±Ä• á¹‡aá¹ƒkatvÄ• nikkhipitabbanti ce? parasantakaá¹ƒ cÄ«varaá¹ƒ saá¹…ghikamev
``sallakkhetvÄ• sukhaá¹ƒ dÄ• tuá¹ƒ bhavissatÄ«â€™â€™ ti iminÄ• hi parassa santakabhÄ

``tato paraá¹ƒ ekadivasampi parihÄ• ro natthÄ«ti dasÄ• haparamato uddhaá¹ƒ anupagatatt
ito samayato uddhameva dasÄ• hassa anupagatattÄ• samayato paraá¹ƒ dasÄ• haá¹ƒ na la
adhippÄ• yo. __ ``etaá¹ƒ parihÄ• raá¹ƒ labhatiyevÄ• â€™â€™ _ti ettha ``ekÄ• dasamaá¹ƒ a
uá¹-á¹-hetÄ«â€™â€™ tikÄ• raá¹‡aá¹ƒ likhitaá¹ƒ. __anugaá¹‡á¹-hipade_ pana ``anadhiá¹-á¹-
nikkhipituá¹ƒlabhatÄ«â€™ ti vadanto bhagavÄ• itarampi anaccekacÄ«varÄ• diá¹ƒ anujÄ• n
accekacÄ«varamukhenÄ• tiapareâ€™â€™ ti vuttaá¹ƒ. ettha kataraá¹ƒ subhÄ• sitaá¹ƒ? ubha
paá¹-hamaá¹ƒ ``accekacÄ«varassa anatthate kathine dasadivasÄ• dhiko mÄ• so, atthate ka
dasadivasÄ• dhikÄ• paÃ±camÄ• sÄ• â€™â€™ ti iminÄ• sameti, __anugaá¹‡á¹-hipada_lad
``ekÄ• dasadivasÄ• dhikoâ€™â€™ tivattabbataá¹ƒ Ä• pajjati, dutiyaá¹ƒ ``dasÄ• hÄ• nÄ• ga
asampattÄ• ti atthoâ€™â€™ tiiminÄ• sameti. imassa nayassa vasena ``paÃ±camito paá¹-á
cÄ«varassa nidhÄ• nakÄ• lodassito hotÄ«â€™â€™ ti pÄ• á¹-ho yujjati. tathÄ• __gaá¹‡á¹-h
``navÄ• hÄ• nÄ• gataá¹ƒ kattikatemÄ• sikapuá¹‡á¹‡amaâ€™â€™ ntivattabbataá¹ƒ Ä• pajja
dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbantiiminÄ• va siddho, aá¹-á¹-huppattivas
atthaá¹ƒ dassetvÄ• sikkhÄ• padaá¹ƒ á¹-hapitaâ€™â€™ ntiayaá¹ƒ pÄ• á¹-ho yujjati. ko pane
vutto, sova sÄ• ro. tenevaaá¹-á¹-hakathÄ• cariyena ``paÃ±camito paá¹-á¹-hÄ• yÄ• â€™â€™
porÄ• á¹‡agaá¹‡á¹-hipadehi aá¹-á¹-hakathÄ• ya ca saddhiá¹ƒsaá¹ƒsandanato, ``dasÄ• hÄ•
saá¹ƒsandanato ca ettha __gaá¹‡á¹-hipada_laddhipi pÄ• á¸·iyÄ• sameti.

kathaá¹ƒ? yasmÄ• pavÄ• raá¹‡Ä• divase aruá¹‡uggamane bhikkhu vassaá¹ƒvuttho hoti, ta
saddhiá¹ƒ chaá¹-á¹-hito paá¹-á¹-hÄ• ya navadivasÄ• dasa ahÄ• nÄ«ti dasÄ• haá¹ƒ, tena __
karaá¹‡avacanaá¹ƒ. kattikatemÄ• sikapuá¹‡á¹‡amÄ• cÄ«varasamayaá¹ƒ asampattÄ• ti kat
vuccati. yathÄ• aparakattikapuá¹‡á¹‡amÄ• ya vassikasÄ• á¹-ikaá¹ƒ paccuddharitvÄ• vikapp
adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuâ€™â€™ nti vuccati \Be 281/, evaá¹ƒsampadami
ce? na, imassa nippayojanabhÄ• vappasaá¹…gato. accekacÄ«varapaá¹-iggahaá¹‡akÄ• laá
``chaá¹-á¹-hito paá¹-á¹-hÄ• ya uppannacÄ«varaá¹ƒ accekameva na hoti. paá¹-hamakathiner
__porÄ• á¹‡aá¹-á¹-hakathÄ• gaá¹‡á¹-hipadesu_ vuttattÄ• tato upari ``accekacÄ«varaâ€™â
paá¹-iggaá¹‡hantassa Ä• pattisaá¹…gaho ca. na ca sÄ• Ä• patti __pÄ• á¸·iyÄ• , aá¹-á¹-hak
sambhavati. aá¹-á¹-huppattimattavasena vuttanti ce? na, dasÄ• hÄ• dhiccakÄ• rikÄ• aá¹-á¹-
dissati. ``bhikkhÅ« accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒatikkÄ• m
eva hi aá¹-á¹-huppatti. tathÄ• hi __parivÄ• re_ (Vin V 47-53) ``kismiá¹ƒ vatthusmiâ€™â€™
ettakameva vuttanti veditabbaá¹ƒ. accekacÄ«varaá¹ƒ cÄ«varakÄ• laá¹ƒ nÄ• tikkÄ• metabba
atikkÄ• metabbanti dassanatthaá¹ƒidaá¹ƒ paÃ±Ã±attanti ce? na, accekacÄ«varasseva apar
visesakÄ• raá¹‡Ä• bhÄ• vÄ• \Ne 251/, ``kÄ• maÃ±cesa dasÄ• haparamaá¹ƒ atirekacÄ«var
siddhoâ€™â€™ tiÄ• divacanavirodhatoca yathÄ• vuttavacanÄ• sambhavato ca.

kathaá¹ƒ? dasÄ• hena saha kattikapuá¹‡á¹‡amÄ• ``anÄ• gatÄ• â€™â€™ ti hi vutte dasÄ•
Ä• pajjati. anaÃ±Ã±Ä• ce, __saha_-saddo na sambhavati, na hi attanÄ• va attano yogosam
ca na sambhavati. Ä• gatÄ• sampattÄ• eva hi sÄ• puá¹‡á¹‡amÄ• . cÄ«varasamayassaan
anÄ• gatattÄ• anÄ• gatÄ• yevÄ• ti ce? na, tathÄ• pi __anÄ• gata_-saddassasambhavato, Ä
__anÄ• gata_-saddo sambhavati, na hi nibbÄ• naá¹ƒ, paÃ±Ã±attivÄ• ``anÄ• gatÄ• â€™â€™
khaá¹‡attayaá¹ƒ, sÄ• ca puá¹‡á¹‡amÄ• na kadÄ• cisamayabhÄ• vaá¹ƒ pÄ• puá¹‡Ä• tÄ«ti
vikappetuâ€™â€™ nti pana vacanaá¹ƒ piá¹-á¹-hisamayaá¹ƒgahetvÄ• á¹-hitattÄ• sambhava
aruá¹‡e ca uá¹-á¹-hite sÄ• puá¹‡á¹‡amÄ• cÄ«varasamayaá¹ƒekÄ• hÄ• nÄ• gatÄ• evÄ• pa
evaá¹ƒ sante ekÄ«bhÄ• vagatÄ• pi sÄ• cÄ«varasamayaá¹ƒanÄ• gatÄ• eva jÄ• tÄ• ti sabba
tathÄ• viggahakaraá¹‡avacanatthaá¹ƒ kocideva vacanato dÄ«petÄ«tiveditabbaá¹ƒ.

kimatthaá¹ƒ \Be 282/ panettha ``dasadivasÄ• dhiko mÄ• soâ€™â€™ tiÄ• di vuttanti? taá¹ƒ p
paÃ±camiyaÃ±hi pure aruá¹‡aá¹ƒ uppannaaccekacÄ«varassa dasadivasÄ• dhiko mÄ• soye
vuttaá¹ƒ. apica tassÄ• paÃ±camiyÄ• divasabhÄ• gopi sampattÄ• ya rattiyÄ• ``hiyyoâ€™â€
aruá¹‡aá¹ƒ, tenevÄ• ha ``hiyyo kho, Ä• vuso, amhÄ• kaâ€™â€™ ntiÄ• di. ``evaá¹ƒ sante `c
paá¹-á¹-hÄ• yÄ• â€™ ti vuttapaá¹-hamapÄ• á¹-hassa vasena `anaccekacÄ«varampi paccud
ticÄ«varampi etaá¹ƒ parihÄ• raá¹ƒ labhatiyevÄ• â€™â€™ â€™ ti ca ``dasadivasÄ• dhiko mÄ
likhitaá¹ƒ. taá¹ƒ na, ``paÃ±camito paá¹-á¹-hÄ• yÄ• â€™â€™ ti pÄ• á¹-he sajjiteva etena
pariyÄ• yenayathÄ• vuttaatthasambhavato, na tÄ• ni á¹-hÄ• nÄ• ni puna sajjitÄ• ni. yathÄ• a
ajjhupekkhitabbÄ• nÄ«tino takkoti Ä• cariyo. idaá¹ƒ sikkhÄ• padaá¹ƒ puá¹‡á¹‡amÄ• yaá¹ƒ a
__upatissatthero_. ``pavÄ• raá¹‡Ä• mÄ• sassa juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• yÄ•
etena pariyÄ• yena yathÄ• vuttouppannassa cÄ«varassa nidhÄ• nakÄ• lo dassito hoti, ``acc
accÄ• yikacÄ«varaá¹ƒvuccatÄ«â€™â€™ tiÄ• di pÄ• á¹-ho. ``chaá¹-á¹-hito paá¹-á¹-hÄ• yÄ• a
dasÄ• haparamaâ€™â€™ ntiÄ• dica yaá¹ƒ likhitaá¹ƒ, taá¹ƒ na pÄ• á¹-ho, tasmÄ• ekÄ• das
labhatÄ«ti katvÄ• Ä• cariyena ``paÃ±camito paá¹-á¹-hÄ• yÄ• â€™â€™ ti likhÄ• pito kira. ``p
juá¹‡hapakkhachaá¹-á¹-hito paá¹-á¹-hÄ• yapana uppannaá¹ƒ anaccekacÄ«varampi paccudd
252/ ticÄ«varampi etaá¹ƒ parihÄ• raá¹ƒ labhatiyevÄ• tipÄ• á¹-hoâ€™â€™ ti ca ``accekacÄ«
ekÄ• dasadivasÄ• dhiko mÄ• so, atthatekathine ekÄ• dasadivasÄ• dhikÄ• paÃ±camÄ• sÄ•
papaÃ±centi, tasmÄ• suá¹-á¹-hu sallakkhetvÄ• kathetabbaá¹ƒ, tuá¹‡hÄ«bhÅ«tena vÄ• bha

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•

<652> __ ``tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«vara_nti idaá¹ƒ ticÄ«vare eva a
itarasmiá¹ƒyathÄ• sukhanti dassanatthaá¹ƒ vuttaâ€™â€™ nti vadanti. ``atirekachÄ• rattaá¹ƒ
titasmiá¹ƒyeva senÄ• sane vÄ• so na vippavÄ• soti katvÄ• vuttaá¹ƒ. kasmÄ• ? cÄ«varappa

kiÃ±cÄ• pi ``Ä• raÃ±Ã±akaá¹ƒ nÄ• ma \Be 283/ senÄ• sanaá¹ƒ paÃ±cadhanusatikaá¹ƒ pacc
atirekatopi vuttaá¹ƒ, Ä• raÃ±Ã±akameva pana senÄ• sanaá¹ƒ hoti, dhutaá¹…gaá¹ƒ rakkhati
cÄ«varappavattijÄ• nanapalibodhasambhavato.

<653> ``gÄ• vutato atirekappamÄ• á¹‡ena labhatÄ«â€™â€™ ti yaá¹ƒ vuttaá¹ƒ, taá¹ƒ kathaá
``siyÄ• ca tassa bhikkhuno kocideva paccayo tena cÄ«varena vippavÄ• sÄ• yÄ• â€™â€™
siyÄ• ti ce? na, ``puna gÄ• masÄ«maá¹ƒ okkamitvÄ• vasitvÄ• pakkamatÄ«â€™â€™ ti anÄ
yadi evaá¹ƒ ``yojanappamÄ• á¹‡e na labhatÄ«â€™â€™ tiidaá¹ƒ kinti? idaá¹ƒ nibaddhÄ• vÄ
tattha dhutaá¹…gaá¹ƒ bhijjatÄ«ti? na bhijjati, kintu na idha dhutaá¹…gÄ• dhikÄ• ro atthÄ«ti.
``ayaá¹ƒ dhutaá¹…gacoroti veditabboâ€™â€™ tivuttanti? asambhavato. kathaá¹ƒ paÃ±Ã±Ä
abhÄ• vato. dhutaá¹…gadharassa patirÅ«pasenÄ• sanadÄ«panatodhutaá¹…gadharatÄ• ta
vacanappamÄ• á¹‡atoti ce? na, vacanappamÄ• á¹‡ato ca __pÄ• á¸·iyeva_ pamÄ• á¹‡aá¹ƒ.
okkamitvÄ• vasitvÄ• pakkamatÄ«â€™â€™ ti hi vuttaá¹ƒ. gÄ• masÄ«mÄ• nikkhamitvÄ• k
pakkamitabbanti ce? punadivaseyeva, tasmÄ• aá¹-á¹-hamo aruá¹‡o nibaddhÄ• vÄ• se vÄ•
uá¹-á¹-hetabboti eke. antochÄ• rattantieke. yÄ• va nibaddhÄ• vÄ• saá¹ƒ na kappetÄ«ti eke.
maggaparissamavinodanÄ• ti eke. sati antarÄ• ye antochÄ• rattaá¹ƒ vasati, anÄ• patti. niba
aruá¹‡uggamaneÄ• patti. sace taá¹ƒsattamo divaso, tadaheva nikkhittacÄ«varaá¹ƒ gahetab
paccuddharitabbaá¹ƒvÄ• ti eke. sace antarÄ• \Ne 253/ navamaggapÄ• tubhÄ• vena vÄ• n
senÄ• sanaá¹ƒaá¹…gasampattito parihÄ• yati. tadaheva cÄ«varaá¹ƒ gahetabbaá¹ƒ vÄ• pa
chÄ• rattaá¹ƒvippavasantassa ce parihÄ• yati, anÄ• patti anuÃ±Ã±Ä• tadivasattÄ• ti eke. Ä•
evaanaá¹…gasampattitoti eke. yuttataraá¹ƒ panettha vicÄ• retvÄ• gahetabbaá¹ƒ. sace dhu
gÄ• masÄ«mÄ• yaá¹ƒ avasitvÄ• pacchimappamÄ• á¹‡ayutte á¹-hÄ• ne vasitvÄ• pakkamita
paá¹-hamaá¹ƒbaddhaavippavÄ• sasÄ«mo ce gÄ• mo hoti, aÃ±Ã±asmimpi mÄ• se antosÄ«m
__porÄ• á¹‡agaá¹‡á¹-hipade_ ``yathÄ• vuttasenÄ• sane vasantenÄ• pi chÄ• rattameva cÄ«
nikkhipitabbantiadhippÄ• yena aÃ±Ã±aá¹ƒ antochÄ• rattampi aÃ±Ã±ampi vasato Ä• pattiyev

sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•

<657> __dethÄ• vuso_ \Be 284/ __amhÄ• ka_nti ettha akataviÃ±Ã±atti hoti na hotÄ«ti? hoti
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padassa ca imassa ca kiá¹ƒ nÄ• nÄ• karaá¹‡anti? taá¹ƒaÃ±
viÃ±Ã±Ä• pentassa, idaá¹ƒ Ã±Ä• takapavÄ• ritepi, taá¹ƒ anacchinnacÄ«varasseva, idaá¹ƒ ta
cÄ«varaá¹ƒyeva viÃ±Ã±Ä• pentassa, idaá¹ƒ acÄ«varampi. evaá¹ƒ sante idaá¹ƒ taá¹ƒantoka
tasmÄ• dvinnampi aá¹…gasampattiyÄ• sati kena bhavitabbanti? iminÄ• bhavitabbaá¹ƒ ima
dvÄ«hipi bhavitabbaá¹ƒ ubhinnampi aá¹…gasiddhitoti eke. imÄ• ni tassa aá¹…gÄ• ni vikapp
samayÄ• bhÄ• vo, aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• yaca paá¹-ilÄ• bhoti cattÄ• ri. imassa pana
Ã±atvÄ• attano pariá¹‡Ä• manaá¹ƒ, paá¹-ilÄ• bhotitÄ«á¹‡i. ettha paá¹-hamo vÄ• do ayutto

__aá¹-á¹-hakathÄ• yaá¹ƒ, parivÄ• re_ caavicÄ• ritattÄ• . yadi evaá¹ƒ tattha aá¹…gesu ``ana
ti vattabbanti ce? na vattabbaá¹ƒ, atthato siddhattÄ• . pariá¹‡atasikkhÄ• padadvayasiddhito
pariá¹‡atasaÃ±Ã±ito, Ä• pattisambhavato ca ``mayhampidethÄ• â€™â€™ ti vadati, ``vaá¹-á
anuddiá¹-á¹-haá¹ƒ, ``amhÄ• kampi atthÄ«â€™â€™ ti vuttattÄ• vaá¹-á¹-ati. ``saá¹…ghassa
Ä• patti dukkaá¹-assÄ• â€™â€™ ti ettha ``puggalassÄ• â€™â€™ ti na vuttaá¹ƒ, yato suddh
Ä• gatattÄ• . ``aÃ±Ã±acetiyassÄ• â€™â€™ ti na vuttaá¹ƒ saá¹…ghassa acetiyattÄ• , tasmÄ
pariá¹‡ataá¹ƒ ... pe ... Ä• patti dukkaá¹-assÄ• â€™â€™ ti etthÄ• pi ``aÃ±Ã±asaá¹…ghassaa
na vuttaá¹ƒ. ``yato tathÄ• idha ca `puggalassa pariá¹‡ataá¹ƒ ... pe ... Ä• pattidukkaá¹-assÄ•
`attanopÄ«â€™ ti kiÃ±cÄ• pi na vuttaá¹ƒ, tathÄ• pi sambhavatÄ«â€™â€™ ti vadanti. taá¹ƒ
pariá¹‡Ä• manÄ• dhikÄ• rattÄ• imassa sikkhÄ• padassa na vuttanti eke. tatuttarisikkhÄ• pa
``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti (Sp (to Vin III) II 526) padaá¹ƒ viyÄ• ti eke. taá¹ƒ na, etth
puggalapariá¹‡Ä• manasikkhÄ• padeavuttattÄ• . __dhammasiritthero_ panÄ• ha ---

``attano aÃ±Ã±ato lÄ• bhaá¹ƒ, saá¹…ghassaÃ±Ã±assa vÄ• nataá¹ƒ.

pariá¹‡Ä• meyya nissaggi, pÄ• cittiyampi dukkaá¹-aâ€™â€™ nti ||

tassattho --- saá¹…ghassa pariá¹‡ataá¹ƒ attano pariá¹‡Ä• meyya nissaggiyaá¹ƒ. tadeva aÃ±
pariá¹‡Ä• meyyapÄ• cittiyaá¹ƒ. aÃ±Ã±assa pariá¹‡ataá¹ƒ attano vÄ• \Be 285/ parassa vÄ•
dukkaá¹-anti, tasmÄ• aÃ±Ã±Ä• takaviÃ±Ã±attiÄ• dÄ«su vuttÄ• pattisambhavato idha pariá¹
tipadaá¹ƒ na vuttaá¹ƒ. tasmiÃ±hi vutte dukkaá¹-amattappasaá¹…go siyÄ• , avutte panetesu
vuttÄ• pattÄ«naá¹ƒyathÄ• gamamaÃ±Ã±atarÄ• ca idha avuttasiddhi dukkaá¹-aÃ±cÄ• ti dve
vinayadharÄ• naá¹ƒanavasesaÃ±Ä• á¹‡assa okÄ• so kato hotÄ«ti.

iti tiá¹ƒsakakaá¹‡á¸• aá¹ƒ sÄ• ramaá¹‡á¸• aá¹ƒ,

alametaá¹ƒ vinayassa sÄ• ramaá¹‡á¸• e.

idha niá¹-á¹-hitasabbasÄ• ramaá¹‡á¸• aá¹ƒ,

vinayavasena punÄ• ti sÄ• ramaá¹‡á¸• anti ||

pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito pattavaggo tatiyo.

nissaggiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyavaá¹‡á¹‡anÄ•

á¹• 145. pÄ• cittiyakaá¹‡á¸• o

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<1> __vÄ• dakkhitto_ti \Ne 255/ \Be 286/ ettha avisesena vÄ• dajappavitaá¹‡á¸• asaá¹…kh
``vÄ• doâ€™â€™ icceva vuttoti veditabbo. tesu ``titthiyehi saddhiâ€™â€™ ntivacanato á¹-h
``sesÄ• â€™â€™ ti vadanti. chalajÄ• tiniggahaá¹-á¹-hÄ• nakusalatÄ• ya kadÄ• cikatthaci __
paá¹-ijÄ• nÄ• ti, _ tathÄ• pubbe kiÃ±ci vacanaá¹ƒ __paá¹-ijÄ• nitvÄ• _pacchÄ• __avajÄ• n
aÃ±Ã±athÄ• vÄ• __aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati_. evaá¹ƒ pavattosampajÄ• namusÄ•
asaccÄ• yanto saá¹…ketaá¹ƒ katvÄ• visaá¹ƒvÄ• dento evaá¹ƒ sovÄ• dakkhitto samÄ• no p
paripÅ«rento vicaratÄ«ti evamadhippÄ• yo veditabbo. __attano vÄ• de_ti ettha ``sabbe dha
(Dhp 279; Nidd II ajitamÄ• á¹‡avapucchÄ• niddesa7; Nett 5; Nidd I 27) paá¹-hamamÄ• radd
dukkhaá¹ƒ tadanattÄ• â€™â€™ ti (SN b III 15) no samayo. ``sabbe dhammÄ• â€™â€™ ti v
gacchati. ``nibbÄ• naá¹ƒ paramaá¹ƒ sukhaâ€™â€™ nti (Dhp 203-204; MN II 215) vuttattÄ•
no á¹-hÄ• nametaá¹ƒ vijjati. ayaá¹ƒ paravÄ• dÄ« ``yaá¹ƒ dukkhaá¹ƒ tadanattÄ• â€™â€™ ti
siddhantaá¹ƒ sambhametvÄ• ``virodhi viruddhoâ€™â€™ ti vuttaá¹ƒ dosaá¹ƒ Ä• ropessatÄ«
kaÃ±ci dosaá¹ƒ sallakkhento Ä• ropite vÄ• dose anÄ• ropite vÄ• ``nÄ• yaá¹ƒmama vÄ• do
``nibbÄ• nantveva sassataâ€™â€™ nti, ``anattÄ• iti nicchayÄ• â€™â€™ ti \Ne 256/ ca sutt
paá¹-hamavÄ• dassa niddosataá¹ƒ sallakkhetvÄ• ``mameva ayaá¹ƒ vÄ• doâ€™â€™ titame
evaá¹ƒ tattha yathÄ• vuttamÄ• nisaá¹ƒsaá¹ƒ sallakkhento taá¹ƒ paá¹-ijÄ• nitvÄ• yadi anattÄ
eva na te bhavanti. sabhÄ• vaá¹ƒ dhÄ• rentÄ«ti hi ``dhammÄ• â€™â€™ tivuccanti.

ayaÃ±ca __atta_-saddo sabhÄ• vavÄ• cÄ«ti evaá¹ƒ Ä• ropite vÄ• dose anÄ• ropite vÄ• do
mama vÄ• doâ€™â€™ ti tameva paá¹-hamavÄ• daá¹ƒ pacchÄ• avajÄ• nÄ• ti. atha sopara
paá¹-ijÄ• nanattÄ• panayanaá¹ƒ \Be 287/. paá¹-ijÄ• nÄ• ti patyÄ• ssa iti vacanato ``paá¹-iÃ±
te niggahoâ€™â€™ ti vutto. sabhÄ• vÄ• tirittaá¹ƒ atthaá¹ƒ paá¹-isedhÄ• dhippÄ• yatosabhÄ
bÄ• laparikappitamattÄ• naá¹ƒ sandhÄ• ya ``anattÄ• sabbe dhammÄ• â€™â€™ ti me paá¹
tadavatthÄ• yevÄ• ti na me taá¹ƒ paá¹-iÃ±Ã±Ä• tattÄ• panayanaá¹ƒ atthi, ``nÄ• yaá¹ƒ mama
tiavajÄ• nanaá¹ƒ pana sabhÄ• vasaá¹…khÄ• taá¹ƒ attÄ• naá¹ƒ sandhÄ• ya ``anattÄ• sabb
vadÄ• mÄ«ti adhippÄ• yenakatanti iminÄ• aÃ±Ã±ena kÄ• raá¹‡ena taá¹ƒ pubbe paá¹-iÃ±Ã
kÄ• raá¹‡aá¹ƒ paá¹-icchÄ• deti. ``anattÄ• sabbeva dhammÄ• â€™â€™ ti na vattabbaá¹ƒ __
sabhÄ• vavÄ• cittÄ• â€™â€™ ti idaá¹ƒ kÄ• raá¹‡aá¹ƒpaá¹-icca tena pubbe paá¹-iÃ±Ã±Ä• ta
tamaÃ±Ã±akÄ• raá¹‡aá¹ƒ pacchÄ• dassitena aÃ±Ã±enakÄ• raá¹‡ena paá¹-icchÄ• detÄ«ti

yasmÄ• na kevalaá¹ƒ yathÄ• dassitanayena so atthameva avajÄ• nÄ• ti, paá¹-ijÄ• nÄ• ti ca
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 1) ``jÄ• nitabbatoâ€™â€™ ti paá¹-hamaá¹ƒ kÄ• ra
paravÄ• dinÄ• ``yadi jÄ• nitabbato aniccaá¹ƒ, nibbÄ• naá¹ƒ te aniccaá¹ƒ siyÄ• â€™â€™ tiv
`jÄ• nitabbatoâ€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, `jÄ• tidhammatoâ€™ ti mayÄ• vuttaá¹ƒ, taá¹ƒ
aÃ±Ã±ena sallakkhitantiÄ• dÄ«ni vadatÄ«ti adhippÄ• yo. `jÄ• nitabbatoâ€™ tivatvÄ• puna
tiÄ• dÄ«ni vadatÄ«â€™â€™ ti vuttaá¹ƒ. ``avajÄ• nitvÄ• puna paá¹-ijÄ• nantotaá¹ƒ avajÄ• n
paá¹-icchÄ• deti nÄ• mÄ• â€™â€™ ti likhitaá¹ƒ.

<2> __jÄ• nitvÄ• jÄ• nantassa cÄ• _ti jÄ• nitvÄ• vÄ• jÄ• nantassa vÄ• ti atthadvayaá¹ƒ dÄ

<3> apica __micchÄ• vÄ• cÄ• pariyÄ• pannÄ• _ti catubbidhamicchÄ• vÄ• cÄ• pariyÄ• pann
sÄ«haá¸·Ä• dinÄ• mabhedagatÄ• tikeci, tasmÄ• evaá¹ƒ vadato vacanaá¹ƒ, taá¹ƒsamuá¹-á¹
vuttanti __mÄ• tikÄ• yaá¹ƒ_ubhinnaá¹ƒ saá¹…gahitattÄ• . __vibhaá¹…ge_ taá¹ƒ vacanaá¹ƒ
natthi, tasmÄ• \Ne 257/ ``vÄ• casikÄ• viÃ±Ã±attÄ«â€™â€™ ti viÃ±Ã±atti ca dassitÄ• . ``eva
nti lokavohÄ• rena vatvÄ• paramatthato dassento ``taá¹ƒsamuá¹-á¹-hÄ• pikÄ• vÄ• cetanÄ•
vadati. __oá¸·Ä• rikenevÄ• _ticetanÄ• samuá¹-á¹-hÄ• navÄ• cÄ• naá¹ƒ sukhumattÄ• visaya

<9> __diá¹-á¹-hassa_ \Be 288/ __hotÄ«_ti diá¹-á¹-ho assa, anena vÄ• upacÄ• rajjhÄ• nava
mato, ``na mayÄ• pavanto paá¹-o diá¹-á¹-hoâ€™â€™ tiÄ• diá¹ƒ bhaá¹‡antassa ca paramat
eva ``itthiá¹ƒ na passÄ• mi, na ca purisaâ€™â€™ nti bhaá¹‡antassa ca na musÄ• vÄ• do.

<11> __Ä• pattiá¹ƒ Ä• pajjatiyevÄ• _ti ettha ``dubbhÄ• sitÄ• pattÄ«â€™â€™ ti vadanti. kasm
kurumÄ• noâ€™â€™ ti vuttattÄ• . ``vÄ• cÄ• girÄ• ... pe ... vÄ• casikÄ• viÃ±Ã±attÄ«â€™â
kÄ• yo na ujuko.

musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<13> __ ``puna are patte_ti puna taá¹ƒ á¹-hÄ• naá¹ƒ parivaá¹-á¹-etvÄ• Ä• gate aÃ±Ã±asmi
tilikhitaá¹ƒ. __patiá¹-á¹-hitÄ• rappadesa_nti bhÅ«miá¹ƒ. __puna are_ti puna tasmiá¹ƒyeva a
atthoti keci, taá¹ƒ na sundaraá¹ƒ viya. __jÄ• pito_ti parÄ• jito, ``parÄ• jitoâ€™â€™ tivÄ• pÄ
__pÄ• pesÄ«_ti abhibhavasi. manÄ• paá¹ƒ bhÄ• samÄ• nassa brÄ• hmaá¹‡assa garuá¹ƒ b
Ä• kaá¸• á¸• hÄ«ti attho, anÄ• daratthe vÄ• sÄ• mivacanaá¹ƒ. __dhanaÃ±ca naá¹ƒ alÄ• bh
alabhi, tathÄ• akÄ• sÄ«ti adhippÄ• yo.

<15> __pubbe_ti nidÄ• ne. __avakaá¹‡á¹‡aka_nti chinnakaá¹‡á¹‡akanÄ• maá¹ƒ.
__javakaá¹‡á¹‡aka_ntivaá¹…kakaá¹‡á¹‡akanÄ• maá¹ƒ. __dhaniá¹-á¹-hakaá¹ƒ_ dhanavaá¸•

sirivaá¸• á¸• hakanÄ• maá¹ƒ __kulavaá¸• á¸• ha_kassevanÄ• maá¹ƒ. __tacchakakamma_nt
koá¹-á¹-hakÄ• , pÄ• sÄ• á¹‡akammakÄ• rÄ• ti keci. __ ``muddÄ• _ti pabbagaá¹‡anÄ• . __g
mahÄ• gaá¹‡anÄ• â€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. __ ``madhumehaá¹ƒ
thÅ«lakÄ• yassa maá¹ƒsÅ«pacayoti eke. yabha methune. vÄ«tarÄ• gatÄ• dÄ«hi akkosanto
nÄ• ma, tathÄ• ``sotÄ• pannoâ€™â€™ tiakkosanto Ä• pattiyÄ• akkosati nÄ• mÄ• ti eke. li
accodÄ• tÄ• dipi liá¹…gamevajÄ• taá¹ƒ.

<16> sabbattha \Ne 258/ __vadetÄ«_ti uddeso. __bhaá¹‡atÄ«_ti vitthÄ• ro. __vadetÄ«_ti vÄ
iminÄ• paraviÃ±Ã±Ä• panaá¹ƒ dÄ«peti.

<26> aÃ±Ã±Ä• padesavÄ• resu \Be 289/ pana ``evaá¹ƒ vadetÄ«â€™â€™ ti vuttaá¹ƒ. kasm
pubbedassitauddesakkamanidassanatthaá¹ƒ. pubbepi ``hÄ«nena hÄ«naá¹ƒ, hÄ«nena ukka
ukkaá¹-á¹-henahÄ«naá¹ƒ, ukkaá¹-á¹-hena ukkaá¹-á¹-haâ€™â€™ nti jÄ• tyÄ• dÄ«su ekekas
dassitauddesakkamassanidassanaá¹ƒ ``evaâ€™â€™ nti iminÄ• karoti. ``hÄ«nena hÄ«naá¹
vuttaá¹-á¹-hÄ• neyevahi ``evaá¹ƒ vadetÄ«â€™â€™ ti vutte so Ä• kÄ• ro nidassito hotÄ«ti a
aÃ±Ã±athÄ• aÃ±Ã±Ä• padesena so Ä• kÄ• ro na sambhavatÄ«ti Ä• pajjati. na sambhavati
visesakÄ• raá¹‡Ä• bhÄ• vÄ• , tattha anÄ• pattippasaá¹…gato, aniyamaniddesena aniyamat
idhekacce caá¹‡á¸• Ä• lÄ• â€™â€™ tiÄ• dinÄ• hi aniyamaniddesena caá¹‡á¸• Ä• laá¹ƒ vÄ
bhaá¹‡antassa Ä• pattÄ«ti aniyamattho sambhavatÄ«ti adhippÄ• yo. yadi evaá¹ƒ ettakamev
pubbe dassitauddesakkamanidassanasiddhitoti? na, ``vadetÄ«â€™â€™ ti iminÄ• ayojite ``e
nÄ• ma Ä• kÄ• raá¹ƒ dassetÄ«ti anavabodhato. aÃ±Ã±Ä• padesanayepiparaviÃ±Ã±Ä• pane
viyÄ• ti niyamanapayojanaá¹ƒ vÄ• ``vadetÄ«â€™â€™ ti padantiveditabbaá¹ƒ. atha vÄ• att
aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ Ä• á¹‡Ä• pento hÄ«nena hÄ«naá¹ƒvadeti bhaá¹‡ati, Ä• patti pÄ• citt
hÄ«nena hÄ«naá¹ƒ caá¹‡á¸• Ä• laá¹ƒ ... pe ... pukkusaá¹ƒ ``pukkusoâ€™â€™ ti bhaá¹‡ati Ä
pÄ• cittiyassa, esanayo aÃ±Ã±Ä• padesavÄ• resupÄ«ti yojanÄ• veditabbÄ• . ayamattho du
aÃ±Ã±athÄ• ``vadeti bhaá¹‡atÄ«â€™â€™ ti etesaá¹ƒ aÃ±Ã±ataraá¹ƒ ubhayattha
anaÃ±Ã±Ä• padesavÄ• raaÃ±Ã±Ä• padesavÄ• resu, visesena vÄ• aÃ±Ã±Ä• padesavÄ• re
tena vacanasiliá¹-á¹-hatÄ• sambhavato. attato __pÄ• á¸·iyaá¹ƒ_ avuttattÄ• panettha ``sÄ• â
vuttanti veditabbaá¹ƒ. tatrÄ• yaá¹ƒpadasandhi __vadetÄ«_ti vada itÄ«ti. asammukhÄ• vada
``sammukhÄ• pana sattahipiÄ• pattikkhandhehi vadantassa dukkaá¹-aâ€™â€™ nti __andh
vuttattÄ• . __davakamyatÄ• _nÄ• ma keá¸·i, taá¹ƒ dassetuá¹ƒ __ ``hasÄ• dhippÄ• yatÄ• â€
``asammukhÄ• pi davakamyatÄ• yavadantassa dubbhÄ• sitamevÄ• â€™â€™ ti Ä• cariyÄ•
kujjhitvÄ• pi vadantassadukkaá¹-aá¹ƒ, asammukhÄ• anÄ• pattÄ«ti.

omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

36-7__._ ``imassa \Be 290/ \Ne 259/ sutvÄ• amussÄ• â€™â€™ ti pÄ• á¹-ho. ``imesaá¹ƒ su
__bhedÄ• yapÄ«_ti bhedÄ• ya. tiá¹‡á¹‡ampi bhikkhubhÄ• vatoyeva nipajjanato __ ``bhikkh
bahuvacanaá¹ƒ kataá¹ƒ.

38-9__._ ``itthannÄ• mo Ä• yasmÄ• caá¹‡á¸• Ä• lo ... pe ... pukkusoti bhaá¹‡atÄ«â€™â€™
upasaá¹ƒharatÄ«ti yojanÄ• . aÃ±Ã±athÄ• ``pukkusoti bhaá¹‡atÄ«â€™â€™ ti vattabbatÄ•
anupasampannavÄ• ro labbhamÄ• nopi na uddhaá¹-o omasavÄ• de dassitanayattÄ• , saá¹.
vÄ• . tathÄ• hi ante tÄ«á¹‡i dukkaá¹-Ä• ni dassitÄ• ni. tÄ• ni pana dassentobhagavÄ• yasm
sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharatÄ«â€™â€™ ti vuttÄ• naá¹ƒdvinnaá
aÃ±Ã±ataravipallÄ• savasena vÄ• ubhayavipallÄ• savasena vÄ• pÄ• cittiyanti katvÄ• dvep
dassetukÄ• mo, tasmÄ• sabbapaá¹-hamaá¹ƒyeva ``upasampanno upasampannassasutvÄ•
upasaá¹ƒharati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti Ä• ha. ``dvÄ«su panetesu yasmÄ• pÄ•
upasampanno tÄ• disaá¹ƒyeva upasampannaá¹ƒkhuá¹ƒsetukÄ• mo omasati, tÄ• disassa su
upasaá¹ƒharati, Ä• pattipÄ• cittiyassa, tasmÄ• `upasampannoâ€™ ti idaá¹ƒ Ä• dipadaá¹ƒ s
keci vadanti, taá¹ƒ na yuttaá¹ƒ, anavasesaÄ• pattiá¹ƒ Ä• pannassa puna Ä• pattiyÄ• asamb
kevalaá¹ƒ__mÄ• tikÄ• yaá¹ƒ_ bhikkhupadÄ• bhÄ• vatoyeva ``bhaá¹‡ati upasaá¹ƒharatÄ«â€
kÄ• rakaniddesÄ• bhÄ• veasambhavato eva taá¹ƒ Ä• dipadaá¹ƒ vuttanti veditabbaá¹ƒ. idaá
anÄ• á¹‡attikameva. ``na piyakamyassa, na bhedÄ• dhippÄ• yassÄ• â€™â€™ ti upasaá¹ƒh
sÄ• mivacanaá¹ƒ tuá¹‡hÄ«bhÅ«tassavacanappayojanÄ• bhÄ• vato, tena vuttaá¹ƒ __ ``pÄ•
anÄ• pattÄ«â€™â€™ _ti.

pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ•

45-6__._ __sabbametaá¹ƒ_ \Be 291/ __padaso dhammo nÄ• mÄ• _ti ettha dhammo nÄ• m
sambandho. __akkharasamÅ«ho_ti asamattapade. paccekabuddhabhÄ• sitaá¹ƒ buddhabh
anupÄ• sakagahaá¹-á¹-hehi bhÄ• sito isibhÄ• sitÄ• disaá¹…gahaá¹ƒ gacchatÄ«ti veditabba
``devatÄ• bhÄ• sitoâ€™â€™ ti \Ne 260/ padaá¹ƒ natthi, yattha atthi, sÄ• pÄ• á¸·i. __gÄ• th
ekameva akkharaá¹ƒ vatvÄ• á¹-hÄ• naá¹ƒ labbhati eva. ``evaá¹ƒ me sutaâ€™â€™ ntiÄ• di
ekÄ• raá¹ƒ vatvÄ• tiá¹-á¹-hati ce, anvakkharena pÄ• cittiyaá¹ƒ, aparipuá¹‡á¹‡apadaá¹ƒ vatv
anubyaÃ±janena. padesu ekaá¹ƒ paá¹-hamapadaá¹ƒ virujjhati ce, anupadena pÄ• cittiyaá¹ƒ
__aá¹-á¹-hakathÄ• nissito_ti aá¹-á¹-hakathÄ• nissitavasena á¹-hito. pubbe pakatibhÄ• sÄ• y
aá¹-á¹-hakathaá¹ƒsandhÄ• ya. __pÄ• á¸·inissito_ti pÄ• á¸·iyaá¹ƒ evÄ• gato. __maggakathÄ•

<48> __upacÄ• ra_nti dvÄ• dasahatthaá¹ƒ. __ ``opÄ• tetÄ«_ti ekato bhaá¹‡ati samÄ• gacch
kiÃ±cÄ• pi apalÄ• ladamanampi sÄ«lupadesopi bhagavato kÄ• le uppanno, atha khotesu ya
Ä• haritvÄ• vuttaá¹ƒ, taá¹ƒ tadeva Ä• pattivatthu hotÄ«ti viÃ±Ã±Ä• panatthaá¹ƒ__mahÄ• aâ

``vadantÄ«â€™â€™ ti vacanehi sithilaá¹ƒ kataá¹ƒ. buddhavacanato Ä• haritvÄ• vuttassaba
tesu Ä• patti vuttÄ• , tasmÄ• __mahÄ• paccariyaá¹ƒ_ tassÄ• dhippÄ• yopakÄ• sitoti attho.
apareâ€™â€™ ti vuttaá¹ƒ. sace Ä• cariyo á¹-hitonisinnÄ• naá¹ƒ pÄ• á¹-haá¹ƒ deti, ``na á¹-h
dhammaá¹ƒ desessÄ• mÄ«â€™â€™ ti vuttÄ• pattiá¹ƒnÄ• pajjatÄ«ti eke. tesampi pÄ• á¹-ha
aÃ±Ã±anti taá¹ƒ na yuttaá¹ƒ, chattapÄ• á¹‡ikÄ• dÄ«naá¹ƒpÄ• á¹-hadÄ• nena anÄ• pattippa
siddho. vuttaÃ±hetaá¹ƒ ---

``ubho atthaá¹ƒ na jÄ• nanti, ubho dhammaá¹ƒ na passare.

yo cÄ• yaá¹ƒ mantaá¹ƒ vÄ• ceti, yo cÄ• dhammenadhÄ«yatÄ«â€™â€™ ti || (Vin IV 647).

ettha adhÄ«yatÄ«ti attho, tasmÄ• pÄ• á¹-hadÄ• nampi dhammadesanÄ• va. __sekhiyaá¹-á
634) ``dhammaparicchedo panettha padasodhamme vuttanayena veditabboâ€™â€™ ti vutt
dhammo sabbattha dhammapaá¹-isaá¹ƒyuttasikkhÄ• padesu veditabbo. yadievaá¹ƒ saá¹…k
cittadhammaá¹ƒ desentassa sekhiyavasena anÄ• patti siyÄ• , tatochapakajÄ• takavirodho.
bÄ• hiraganthattÄ• ti ce? na, tadadhippÄ• yÄ• jÄ• nanato. ayaÃ±hi tattha adhippÄ• yo ``bÄ•
mantaá¹ƒ ucce Ä• sane nisinnassa vÄ• cetuá¹ƒme bhikkhave amanÄ• paá¹ƒ, pageva dham
``tadÄ• pi me, bhikkhave, amanÄ• paá¹ƒnÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnas
kimaá¹…gaá¹ƒ pana etarahi ... pe ... dhammaá¹ƒ desetuâ€™â€™ nti (Vin IV 647) hi ayaá¹ƒ
adhippÄ• yaá¹ƒ dÄ«peti, na aÃ±Ã±aá¹ƒ. teneva ``mantaá¹ƒ vÄ• cetuá¹ƒ dhammaá¹ƒ desetu
aÃ±Ã±athÄ• ubhayattha ``dhammaá¹ƒ desetuâ€™â€™ micceva vattabbanti.

__mayÄ• _ \Ne 261/ __saddhiá¹ƒ mÄ• vadÄ• _tiÄ• dimhi pana __anugaá¹‡á¹-hipade_ evaá
sÄ• maá¹‡erenasaddhiá¹ƒ vattukÄ• mo, tathÄ• sÄ• maá¹‡eropi bhikkhunÄ• saddhiá¹ƒ vatt
`yebhuyyenapaguá¹‡aá¹ƒ ganthaá¹ƒ bhaá¹‡antaá¹ƒ opÄ• tetÄ«â€™â€™ tiÄ• dÄ«su viya an
bhikkhusÄ• maá¹‡erassa uddisati nÄ• ma hoti. yasmÄ• __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ n
yuttamevetaá¹ƒ. sace tattha vicÄ• retvÄ• paá¹-ikkhittaá¹ƒ siyÄ• Ä• patti, kiriyÄ• kiriyaÃ±ca
yasmÄ• cittena ekato vattukÄ• mo, atha kho naá¹ƒ `ekato mÄ• vadÄ• â€™ ti paá¹-ikkhipitv
Ä• pajjati. avattukÄ• massa sahasÄ• virajjhitvÄ• ekato vadantassa anÄ• patti, tena vuttaá¹
vadÄ• ti vutto yadi vadati, anÄ• pattÄ«â€™ ti. tathÄ• pi Ä• cariyÄ• naá¹ƒmatimanuvattanten
yathÄ• vuttanayeneva paá¹-ipajjitabbaá¹ƒ. kasmÄ• ? yasmÄ• __mahÄ• aá¹-á¹-hakathÄ• yaá
Ä• patti. sace tattha anÄ• pattiavacanaá¹ƒ na sambhavatiayamaá¹-á¹-hÄ• nattÄ• â€™â€™

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- ``mayÄ• saddhiá¹ƒ mÄ• vadÄ• â€™â€™ ti vutto yadi vadati
anÄ• pattÄ«tiyuttametaá¹ƒ bhikkhuno vattukÄ• matÄ• yÄ• bhÄ• vato, bhÄ• vepi sajjhÄ• yak
anÄ• pattitoca. atha sÄ• maá¹‡erena byattatÄ• ya ``mayÄ• saddhiá¹ƒ mÄ• vadÄ• â€™â€™
abyattatÄ• yavadati, Ä• patti eva vattukÄ• matÄ• sabbhÄ• vato. sahasÄ• ce vadati, anÄ• p
bhikkhu evaá¹ƒ ``mayÄ• saddhiá¹ƒ mÄ• vadÄ• â€™â€™ ti \Be 293/ vatvÄ• tena saddhiá¹

na hi etaá¹ƒ sikkhÄ• padaá¹ƒ kiriyÄ• kiriyaá¹ƒ. yadi etaá¹ƒ sikkhÄ• padaá¹ƒkiriyÄ• kiriyaá¹ƒ
tattha anÄ• pattÄ«ti adhippÄ• yo. __mahÄ• paccariyaá¹ƒ_ iminÄ• vaadhippÄ• yena ``mayÄ
vuttaá¹ƒ siyÄ• . na hi sÄ• maá¹‡erassa kiriyÄ• idha pamÄ• á¹‡anti, imasmiá¹ƒ pana adhipp
atiyuttaá¹ƒvÄ• ti attho. akkharattho byaÃ±janattho. kiÃ±cÄ• pi ``yaÃ±ca padaá¹ƒ yaÃ±ca an
anvakkharaá¹ƒ yaÃ±ca anubyaÃ±janaá¹ƒ, sabbametaá¹ƒ padasodhammonÄ• mÄ• â€™â€™
vÄ• ceti, pade pade Ä• patti pÄ• cittiyassa, akkharÄ• yavÄ• ceti, akkharakkharÄ• ya Ä• patt
idameva dvayaá¹ƒ yojitaá¹ƒ, taá¹ƒ kasmÄ• tice? padena anupadaanubyaÃ±janÄ• naá¹ƒ saá
``anupadanti dutiyapÄ• do. anubyaÃ±jananti purimabyaÃ±janena sadisaá¹ƒ pacchÄ• byaÃ±
IV) 45), tasmÄ• anupadekadesamattameva anubyaÃ±jananti siddhaá¹ƒ. ``akkharÄ• nubyaÃ
cavuttattÄ• padamattameva vattabbaá¹ƒ tena anupadÄ• dittayaggahaá¹‡atoti ce? na vattab
padena vÄ• cento hi pade vÄ• anupade vÄ• anubyaÃ±jane vÄ• Ä• pattiá¹ƒ Ä• pajjati. naa
pana padÄ• dÄ«su aÃ±Ã±atarasmiá¹ƒ Ä• pajjati. na hi ``varo varaÃ±Ã±Å«varado varÄ• har
paá¹-hamaá¹ƒ va-kÄ• raá¹ƒ vÄ• cento dutiyÄ• diva-kÄ• re opÄ• teti, paá¹-hamaá¹ƒ ro-kÄ• r
opÄ• teti, paá¹-hamaá¹ƒ ra-kÄ• raá¹ƒ vÄ• centodutiyara-kÄ• re opÄ• teti, Ä• patti pÄ• cittiya
anubyaÃ±janÄ• nulomatosambhavati evÄ• ti ce? na, ``pade pade Ä• patti pÄ• cittiyassÄ• â€
viruddhattÄ• . idaÃ±hi vacanaá¹ƒ ekasmiá¹ƒ pade ekÄ• Ä• pattÄ«ti dÄ«peti. ``rÅ«paá¹ƒ ani
opÄ• tetÄ«â€™â€™ ti vacanato sakalaá¹ƒ pÄ• daá¹ƒ vÄ• centassa paá¹-hamaakkharamatt
siddhanti ce? na, ``akkharakkharÄ• ya Ä• patti pÄ• cittiyassÄ• â€™â€™ ti iminÄ• viruddha
opÄ• tetÄ«ti vattuá¹ƒ asambhavato rÅ«-kÄ• rassa yathÄ• vuttadhammapariyÄ• pannabhÄ•
kevalaá¹ƒ akkharÄ• ya vÄ• centassa yathÄ• vuttadhammapariyÄ• pannaakkharabhÄ• vada
vuccamÄ• noâ€™â€™ ti vuttaá¹ƒ, vacanasiliá¹-á¹-hatÄ• vasena vÄ• anubyaÃ±jane vedanÄ
veditabbaá¹ƒ.

padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

<50> ``na \Be 294/ sahaseyyaá¹ƒ kappetabbaâ€™â€™ nti bhÄ• vavasena vuttaá¹ƒ, kesuci
kappetabbÄ• â€™â€™ ti pÄ• á¹-ho, na kappetabbÄ• bhikkhunÄ• ti paÃ±Ã±attanti adhippÄ
vÄ• yimamaÃ±cakameva hotÄ«â€™â€™ ti likhitaá¹ƒ. yaá¹ƒ etesaá¹ƒ na kappati, taá¹ƒ tesa
santikaá¹ƒ agantvÄ• sahaseyyaá¹ƒ kappeyyÄ• ti pÄ• á¹-haseso.

<52> ``anupasampanno nÄ• ma bhikkhuá¹ƒ á¹-hapetvÄ• avasesoâ€™ ti vuttattÄ• mÄ• tug
anupasampannoticatuttharattiyaá¹ƒ mÄ• tugÄ• mo dvepi sahaseyyÄ• pattiyo janetÄ«ti apar
``bhikkhuá¹ƒá¹-hapetvÄ• ... pe ... pannoti pÄ• rÄ• jikavatthubhÅ«to tiracchÄ• napuriso adhi
ubhayampi vÄ«maá¹ƒsitabbaá¹ƒ. __dutiyasikkhÄ• pade_ mÄ• tugÄ• mo nÄ• mÄ• ti manuss
petÄ« tiracchÄ• nagatÄ• pÄ• rÄ• jikavatthubhÅ«tÄ• na gahitÄ• tesu dukkaá¹-attÄ• . ``sace
dukkaá¹-aá¹ƒ bhaveyya, atha kasmÄ• paá¹-hamasikkhÄ• pade pÄ• cittiyaâ€™â€™ ntica vu

pamukhe anÄ• pattÄ«â€™â€™ ti __sÄ«haá¸·aá¹-á¹-hakathÄ• _vacanaá¹ƒ, tassatthaá¹ƒ
dÄ«petuá¹ƒ__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhÅ«miyaá¹ƒ vinÄ• jagatiyÄ• pamukhaá¹ƒ
vuttaá¹ƒ. __punavasatÄ«_ti catutthadivase vasati. __bhikkhunipanne_ti bhikkhumhi nipanne
__sannipatitamaá¹‡á¸• apaá¹ƒ_nÄ• ma mahÄ• vihÄ• re sannipÄ• taá¹-á¹-hÄ• naá¹ƒ. ``tÄ«á
dukkaá¹-akhette vasitvÄ• catutthedivase sahaseyyÄ• pattipahonake sayati, pÄ• cittiyevÄ• â
kira, taá¹ƒ na yuttaá¹ƒ.

paá¹-hamasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

<55> ``atha kho te manussÄ• â€™â€™ ti ca ``te addhikÄ• â€™â€™ ti ca pÄ• á¹-ho. ``ekara
sundaro. paá¹‡á¸• ake __pÄ• á¸·iyaá¹ƒ_ dukkaá¹-assa vuttattÄ• ``ubhatobyaÃ±janehimÅ«l
ti, ``animittÄ• dayo itthiyovÄ• â€™â€™ ti ca vadanti ubhatobyaÃ±janakevuttaá¹ƒ viya. kiÃ±c
pÄ• rÄ• jikavatthu hoti, anupÄ• dinnapakkhe á¹-hitattÄ• pana idha Ä• pattiá¹ƒ na karoti.
pÄ• rÄ• jikÄ• pattiá¹-á¹-hÄ• naÃ±cettha na oloketabbaá¹ƒ.

dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<66> ``viÃ±Ã±Å« \Be 295/ paá¹-ibalÄ• â€™â€™ ti vacanato aviÃ±Ã±Å« itthiyÄ• pi desentas
yakkhÄ«Ä• dayo manussitthÄ« viya anoá¸·Ä• rikattÄ• dukkaá¹-avatthukÄ• jÄ• tÄ• .
tiracchÄ• nagatamanussaviggahitthiyÄ• paá¹-ibalatÄ• ya vuttattÄ• itarÄ• pi dukkaá¹-avatthu
``mÄ• tugÄ• mÄ• yÄ• â€™â€™ _tiliá¹…gavipallÄ• sena vuttaá¹ƒ. ``aá¹-á¹-hakathÄ• dipÄ• á
damiá¸·Ä• dinÄ• yathÄ• ruci kathetuá¹ƒlabhati kirÄ• â€™â€™ ti likhitaá¹ƒ, yathÄ• yakkhÄ«
jÄ• tÄ• , tathÄ• purisaviggahaá¹ƒgahetvÄ• á¹-hitena yakkhÄ• dinÄ• saddhiá¹ƒ á¹-hitassa n
desento dukkaá¹-aá¹ƒ anÄ• pajjitvÄ• kasmÄ• pÄ• cittiyamÄ• pajjatÄ«ti ce? Ä«sakampi duti
manussamÄ• tugÄ• mopina dutiyo, pageva yakkhÄ• dayoti. na dutiyÄ• niyate tassa dutiyatt
tatthaduá¹-á¹-hullavÄ• cÄ• pekkhÄ• dutiyatÄ• , kintu nisajjÄ• pekkhÄ• , idha ca na nisajjam
idhÄ• dhippetÄ• . sÄ• ca nipajjanato oá¸·Ä• rikÄ• , tasmÄ• asamatthanidassanaá¹ƒ.

dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<67> ``catutthapÄ• rÄ• jikavatthu \Ne 264/ ca idaÃ±ca ekamevÄ• â€™â€™ ti vuttaá¹ƒ, na y
``moghapurisÄ• â€™â€™ ti vuttattÄ• . te ariyamissakÄ• na hontÄ«ti dvepi ekasadisÄ• nÄ«

paá¹-ijÄ• niá¹ƒsu, tesampi abbhantare vijjamÄ• nattÄ• uttarimanussadhammassÄ• â€™â€™
bhÅ«taá¹ƒ bhagavÄ• _ti puthujjanaariyÄ• naá¹ƒ uttarimanussadhammassa Ä• rocitattÄ• `bh
attano uttarimanussadhammaá¹ƒ sandhÄ• yÄ• ti apareâ€™â€™ ti vuttaá¹ƒ.

<77> __pubbe avuttehÄ«_ti catutthapÄ• rÄ• jike avuttehÄ«ti.

bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

78-80__._ ``teneva \Be 296/ hatthena upakkamitvÄ• asuciá¹ƒ mocesÄ«â€™â€™ ti pÄ• á¹-
apaloketvÄ• va kÄ• tabbÄ• . no ce, pÄ• á¸·iyaá¹ƒyeva vuttaá¹ƒ siyÄ• . ``ottappenÄ• â€™â€
paresu __ ``hirottappenÄ• â€™â€™ _ti vuttaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ uttÄ• na
pÄ• cittiyÄ• sambhavadassaneneva hi dukkaá¹-anti siddhaá¹ƒ.

<83> tattha ``kammaâ€™â€™ nti vuttaajjhÄ• cÄ• repi pariyÄ• pannattÄ• taá¹ƒ tassa daá¹‡
kammaá¹ƒ Ä• pannoâ€™â€™ ti pubbepi likhitaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``attah
tipÄ• á¹-ho, ``ayameva gahetabboâ€™â€™ ti vadanti, vÄ«maá¹ƒsitabbaá¹ƒ.

duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

<86> __kaá¹-asakkharÄ• _ setamattikÄ• viya mudukÄ• sakkharajÄ• ti. __
``akatapabbhÄ• re_tiavalaÃ±jitabbaá¹-á¹-hÄ• nadassanatthaá¹ƒ vuttaâ€™â€™ nti likhitaá¹ƒ
``anovassakaá¹-á¹-hÄ• nadassanatthaâ€™â€™ nti vattabbaá¹ƒ. __mÅ«sikukkura_nti mÅ«s
__suddhacittÄ• _ti kiÃ±cÄ• pi ``evaá¹ƒpavaá¹-á¹-ite pathavÄ« bhijjissatÄ«â€™â€™ ti \Ne 26
pathavÄ«bhedatthikÄ• , suddhacittÄ• nÄ• mahonti. paá¹ƒsuÄ• dayo dve koá¹-á¹-hÄ• sÄ• Ä
``sabbacchannÄ• dÄ«su upaá¸• á¸• he dukkaá¹-assavuttattÄ• sace dukkaá¹-aá¹ƒ, yuttaâ€™
yuttaá¹ƒ tÄ• disassa vatthuno sambhavÄ• , idha pana jÄ• tapathavÄ« ca ajÄ• tapathavÄ« ca
tasmÄ• dvinnaá¹ƒ ekena bhavitabbantina yuttaá¹ƒ. etthÄ• pi dukkaá¹-avacanaá¹ƒ atthÄ«ti c
saÃ±Ã±Ä• vasena, na vatthuvasenÄ• tina yuttameva.

<87> __aggiá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti ettha ettÄ• vatÄ• usumaá¹ƒ gaá¹‡hÄ• ti, tasmÄ•
evaá¹ƒ sati pathaviyÄ• aggimhi kate dÅ«ratopi bhÅ«mi uá¹‡hÄ• hoti, tattakaá¹ƒkopetabbaa
kappati, tasmÄ• yasmiá¹ƒ á¹-hÄ• ne patati, taá¹ƒ so aggi á¸• ahati, tasmÄ• vaá¹-á¹-atÄ«ti e
``adaá¸• á¸• hÄ• ya_ \Be 297/ __pathaviyÄ• aggiá¹ƒá¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™
pÄ• tanÄ• yeva doso patite upadÄ• heti veditabbaá¹ƒ.

pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<89> __pharasuá¹ƒ niggahetuá¹ƒ asakkonto_ti dassitabhÄ• vaá¹ƒ jÄ• nÄ• peti. kasmÄ• aya
__manussÄ• na_ntiÄ• di tassa parihÄ• ro. ``Ä• koá¹-esichindÄ«ti ca vacanato rukkhadevatÄ
chijjanti, na cÄ• tumahÄ• rÄ• jikÄ• dÄ«naá¹ƒ viyaacchejjÄ• nÄ«â€™â€™ ti vadanti.

90-92__._ __bhavanti ahuvuÃ±cÄ• _ti dvikÄ• liko bhÅ«tasaddo. yadi bÄ«jato nibbattena bÄ
santakaá¹ƒ yadidaá¹ƒ. sova kukkuá¹-o maá¹ƒsimakkhitoti ayameva hi parihÄ• ro. __aá¹-á¹-h
bÄ«jasaÃ±Ã±Ä«â€™â€™ ti likhitaá¹ƒ. yaá¹ƒ bÄ«jaá¹ƒ bhÅ«tagÄ• mo nÄ• ma hoti, tasmiá¹ƒ
yojetvÄ• . amÅ«lakattÄ• kira sampuá¹‡á¹‡abhÅ«tagÄ• mo nahoti, ``samÅ«lapatto eva \Ne
nÄ• mÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vadanti. __ ``abhÅ«tagÄ• mamÅ«lattÄ• _tibhÅ«tagÄ• m
abhÅ«tagÄ• mamÅ«laá¹ƒ, bhÅ«tagÄ• massa amÅ«lakattÄ• vÄ• . na hi tatoaÃ±Ã±o bhÅ«ta
dvidhÄ• pi likhitaá¹ƒ. piyaá¹…gu asanarukkho vaá¸• á¸• hanattaco khajjaphalo, ``pÄ«tasÄ• l
__amÅ«lakabhÅ«tagÄ• me saá¹…gahaá¹ƒ gacchatÄ«_ti nÄ• á¸·ikerassevÄ• yaá¹ƒ. ghaá¹-a
bÄ«jagÄ• mÄ• nulomattÄ• ca dukkaá¹-avatthu. __na vÄ• setabbaá¹ƒ_ ``durÅ«paciá¹‡á¹‡at
``yesaá¹ƒ rukkhÄ• naá¹ƒ sÄ• khÄ• ruhatÄ«_ti vacanato yesaá¹ƒ na ruhati, tesaá¹ƒsÄ• khÄ•
natthÄ«ti siddhaâ€™â€™ nti vuttaá¹ƒ. __muddatiá¹‡a_nti tassanÄ• maá¹ƒ. __ ``muÃ±jatiá¹‡
likhitaá¹ƒ.

__samaá¹‡akappehÄ«_ti samaá¹‡avohÄ• rehi, tasmÄ• vattabbaá¹ƒ bhikkhunÄ• ``kappiyaâ
Ä• á¹‡attiyÄ• karontenÄ• pi sÄ• maá¹‡erÄ• dinÄ• ``kappiyaâ€™â€™ nti \Be 298/ vatvÄ• v
siddhaá¹ƒ. aggiparijitÄ• dÄ«ni viya kappiyattÄ• abÄ«janibbaá¹-á¹-abÄ«jÄ• nipi ``paÃ±cahisa
ti (Vin II 250) ettha paviá¹-á¹-hÄ• ni, yathÄ• lÄ• bhato vÄ• samaá¹‡akappavacanaá¹ƒ gahet
nti vattukÄ• mo `kappaâ€™ nti ce vadati, `vaá¹-á¹-atÄ«â€™ ti vadantÄ«â€™â€™ ti vuttaá¹ƒ
vacanaá¹ƒ sakasakabhÄ• sÄ• yapi vaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``kappiyanti vatvÄ• â€™
`kappiyaá¹ƒâ€™ icceva vattabbaá¹ƒ, ``itarena pana yÄ• ya kÄ• yaci bhÄ• sÄ• yÄ• â€™â€™
vÄ«maá¹ƒsitabbaá¹ƒ. ``ucchuá¹ƒ kappiyaá¹ƒ karissÄ• mÄ«ti dÄ• ruá¹ƒ vijjhatÄ«â€™â€™ ti
kÄ• tabbaá¹ƒ sandhÄ• ya viraddheti vuttaá¹ƒ hoti, Ä• cariyÄ• pana ``kappiyaá¹ƒ kÄ• retabb
sitthÄ• diá¹ƒ kÄ• reti, vaá¹-á¹-atÄ«â€™â€™ ti vadanti, tassa kÄ• raá¹‡aá¹ƒ vadantÄ• kÄ• tu
virajjhitvÄ• katepi kappiyaá¹ƒ jÄ• taá¹ƒ. yadi na vaá¹-á¹-eyya, sitthÄ• dimhikate na vaá¹-á¹-e
upaparikkhitabbaá¹ƒ. uá¹-á¹-hitasevÄ• laghaá¹-aá¹ƒ Ä• tape nikkhipituá¹ƒ vaá¹-á¹-ati, vikope

dukkaá¹-aá¹ƒ yuttaá¹ƒ viya. ``puppharajjubhÄ• janagatikÄ• , tasmÄ• na vaá¹-á¹-ati. nÄ• á¸·e
baddhapupphakalÄ• pe nÄ• á¸·asmiá¹ƒ katepi vaá¹-á¹-ati tasmiá¹ƒ pupphassaatthitÄ• yÄ• â
__porÄ• á¹‡agaá¹‡á¹-hipade_ ``bÄ«jagÄ• mena bhÅ«tagÄ• mo dassito anavasesapariyÄ• c

bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ•

98-9__._ __aÃ±Ã±aá¹ƒ vadatÄ«ti aÃ±Ã±avÄ• dakaá¹ƒ, _ ``vacanaá¹ƒ kareyyÄ• â€™â€™ ti
``tuá¹‡hÄ«bhÅ«tassetaá¹ƒnÄ• maâ€™â€™ nti pÄ• á¹-ho. __ugghÄ• tetukÄ• mo_ti samohar
kattukÄ• motiporÄ• á¹‡Ä• .

<100> ``sudiá¹-á¹-ho \Ne 267/ bhante, na paneso kahÄ• paá¹‡otiÄ• dÄ«su __anÄ• ropite_ c
musÄ• vÄ• dapÄ• cittiyaá¹ƒ, aropite pÄ• cittiyadvayaá¹ƒ hotÄ«â€™â€™ ti vadanti, vÄ«maá

<102> __adhammena vÄ• vaggena vÄ• na kammÄ• rahassa vÄ• _ti ettha ``mayi vutte ma
adhammena vÄ• kammaá¹ƒ, vaggena vÄ• kammaá¹ƒ karissati, na \Be 299/kammÄ• rahas
kammaá¹ƒ karissatÄ«â€™â€™ ti na kathetÄ«ti yojetabbaá¹ƒ.

aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

<103> __ ``chandÄ• yÄ• â€™â€™ _ti akkharakkharÄ• yÄ• tiÄ• di viya liá¹…gavipallÄ• sena
attho. yesaá¹ƒ senÄ• sanÄ• ni paÃ±Ã±apeti, tesaá¹ƒ attani chandatthanti adhippÄ• yo.

<106> __anupasampanna_ntiÄ• dÄ«su karaá¹‡attho gahetabbo. __aÃ±Ã±aá¹ƒ anupasamp
aÃ±Ã±enaanupasampannena. __tassa vÄ• _ti anupasampannassa. ``sammutikÄ• le paÃ±c
asammatÄ• nÄ• mÄ• â€™â€™ ti, ``upasampannena laddhasammuti sikkhÄ• paccakkhÄ• n
__saá¹…ghenÄ• _ti sabbena saá¹…ghena kammavÄ• cÄ• ya assÄ• vetvÄ• ``taveso bhÄ•
kevalaá¹ƒÄ• ropitabhÄ• ro. __kevala_-saddo hettha kammavÄ• cÄ• ya assÄ• vitabhÄ• vam
itaresaá¹ƒ bhikkhÅ«naá¹ƒ anumatiyÄ• . abhÅ«tena khÄ«yanakassa Ä• dikammikassa katha
sikkhÄ• padena. musÄ• vÄ• de Ä• pattiyeva dve pÄ• cittiyo vuttÄ• viya dissanti pubbapayog
viya, vicÄ• retabbaá¹ƒ.

ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

<110> ``evaÃ±cidaá¹ƒ bhagavatÄ• bhikkhÅ«naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ hotÄ«â
__parivÄ• re_ ``ekÄ• paÃ±Ã±atti, ekÄ• anupaÃ±Ã±attÄ«â€™â€™ ti (Vin V 226) vacanato
anupaÃ±Ã±attÄ«tisiddhaá¹ƒ. kiÃ±cÄ• pi siddhaá¹ƒ, ``evaÃ±ca pana, bhikkhave, imaá¹ƒ sikk
uddiseyyÄ• thÄ• â€™â€™ tiÄ• dinÄ• \Ne 268/ pana paÃ±Ã±attiá¹-á¹-hÄ• naá¹ƒ na paÃ±Ã±
``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-hamÄ• se ... pe ... nikkhipituâ€™â€™ nti ettakameva vu
\Be 300/ ce? paá¹-hamapaÃ±Ã±attiyaá¹ƒvuttanayeneva vattabbato avisesattÄ• na vuttaá¹ƒ
anupaÃ±Ã±attÄ«ti? __ajjhokÄ• se_ti. ayamanupaÃ±Ã±atti paÃ±Ã±attiyampi atthÄ«ti ce? att
okÄ• samattadÄ«panaá¹ƒ, dutiyaá¹ƒ cÄ• tuvassikamÄ• sasaá¹…khÄ• takÄ• ladÄ«panaá¹ƒ.
kÄ• lokÄ• saá¹ƒ ekatokatvÄ• ``ajjhokÄ• seâ€™â€™ ti vuttanti dÄ«pento bhagavÄ•  ``anujÄ
nikkhipituâ€™â€™ nti Ä• hÄ• ti veditabbaá¹ƒ. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (K
paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ ``yattha ca yadÄ• ca santharit
sabbamidha ajjhokÄ• sasaá¹…khyameva gatantiveditabbaâ€™â€™ nti. hemantakÄ• lassa
sikkhÄ• padaá¹ƒ nidÄ• nÄ• napekkhantisiddhaá¹ƒ, tathÄ• hi ajjhokÄ• sapadasÄ• matthiyen
vassÄ• nakÄ• le ovassakaá¹-á¹-hÄ• neajjhokÄ• se, maá¹‡á¸• apÄ• dimhi ca na vaá¹-á¹-ati.
pakatiajjhokÄ• se na vaá¹-á¹-ati, sabbamidha ovassakepi maá¹‡á¸• apÄ• dimhi vaá¹-á¹-ati, t
himavassena senÄ• sanaá¹ƒ natemeti, gimhakÄ• le pakatiajjhokÄ• sepi vaá¹-á¹-ati, taÃ±ca
akÄ• lameghÄ• dassaneyevÄ• tiayaá¹ƒ viseso ``aá¹-á¹-ha mÄ• seâ€™â€™ ti ca ``avassika
dvinnaá¹ƒ padÄ• naá¹ƒ sÄ• matthiyatopisiddho.

kiÃ±ca bhiyyo --- __aá¹-á¹-hakathÄ• yaá¹ƒ_ sandassitavisesova. cammÄ• dinÄ• onaddhak
sÄ«ghaá¹ƒ vinassati. __kÄ• yÄ• nugatikattÄ• _ti kÄ• ye yattha, tattha gatattÄ• . saá¹…ghika
phusÄ• petvÄ• viharituá¹ƒ na vaá¹-á¹-atÄ«ti __dhammasiritthero_. ``saá¹…ghikaá¹ƒ pana
`ajjhokÄ• saparibhogenaparibhuÃ±jatha, bhante, yathÄ• sukhaâ€™ nti dÄ• yakÄ• denti se
anÄ• pattÄ«â€™â€™ ti__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ vacanato, idha ca paá¹-ikkhepÄ• b
``aÃ±Ã±aÃ±ca evarÅ«panti apareâ€™â€™ tivuttaá¹ƒ. __ ``pÄ• daá¹-á¹-hÄ• nÄ• bhimukhÄ•
pÄ• dapatanaá¹-á¹-hÄ• nÄ• bhimukhÄ• â€™â€™ ti likhitaá¹ƒ. sammajjantassa pÄ• daá¹-á¹-
takko.

<111> __ ``pÄ• duddhÄ• renÄ• _ti bahiupacÄ• re á¹-hitattÄ• â€™â€™ ti likhitaá¹ƒ. __gacch
dukkaá¹-aá¹ƒdhammakathikassa viya. kasmÄ• na pÄ• cittiyaá¹ƒ? pacchÄ• Ä• gatehi vuá¸•
uá¹-á¹-hÄ• petvÄ• gahetabbato. dhammakathikassa pana anuá¹-á¹-hapetabbattÄ• . ``anÄ• a
tassabhÄ• roâ€™â€™ ti vuttaá¹ƒ.

<112> __pariharaá¹‡eyevÄ• _ti \Ne 269/ \Be 301/ ettha gahetvÄ• vicÄ• raá¹‡eti __dhamma
santakakaraá¹‡eti __upatissatthero_. bÄ«janÄ«pattakaá¹ƒ caturassabÄ«janÄ«.

<113> ``yo bhikkhu vÄ• sÄ• maá¹‡ero vÄ• ... pe ... lajjÄ« hotÄ«â€™ ti vuttattÄ• alajjiá¹ƒÄ•

na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. pÄ• á¹-he ``kenaci palibuddhaá¹ƒ hotÄ«â€™â€™ tica _
``palibuddhaâ€™â€™ nti ca senÄ• sanaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ, tasmÄ• tathÄ• pi att
``anÄ• pucchaá¹ƒ vÄ• â€™â€™ ti pÄ• á¹-ho.

paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

116-7__._ __ettakameva vutta_maá¹-á¹-hakathÄ• su, tathÄ• pi padaá¹-á¹-hÄ• dayopi labbha
__anugaá¹‡á¹-hipade_ ``aÃ±Ã±aá¹ƒ attharaá¹‡Ä• di akappiyattÄ• na vuttaâ€™â€™ nti vutt
pÄ«á¹-haá¹ƒ vÄ• vihÄ• re vÄ• vihÄ• rÅ«pacÄ• re vÄ• â€™ ti iminÄ• pi saá¹ƒsandanatthaá¹
khoâ€™ _tiÄ• diÄ• raddhaâ€™â€™ nti ca vuttaá¹ƒ. upacÄ• ramattaÃ±cetaá¹ƒ ``rukkhamÅ«
vattabbaá¹ƒ natthi.

<118> __anÄ• pucchitvÄ• pi gantuá¹ƒ vaá¹-á¹-atÄ«_ti asatiyÄ• gacchatopi anÄ• patti, __Ä•
saÃ±cicca anÄ• pucchato vattabhedadukkaá¹-attÄ• . puggalikasenÄ• sane saá¹…ghikaseyy
puggalikaseyyaá¹ƒ attharitvÄ• gacchantassa dukkaá¹-aá¹ƒ yuttaá¹ƒ viya. kasmÄ• ? ``seyyÄ
nasseyyÄ• â€™â€™ ti vuttattÄ• . idha pana ``palibuddhaá¹ƒ palibuddhoâ€™â€™ tiduvidhan

dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<121> chabbaggiyesuyeva __therÄ• bhikkhÅ«_ti keci. __pÄ• de dhovitvÄ• _tiÄ• dimhi pavi
pÄ• dadhovanapÄ• sÄ• á¹‡ato yÄ• va maÃ±capÄ«á¹-haá¹ƒ passÄ• vatthÄ• ya nikkhamanta
passÄ• vaá¹-á¹-hÄ• nantiyojanÄ• kÄ• tabbÄ• . evaá¹ƒ sante \Be 302/ ``passÄ• vatthÄ• ya n
na vattabbaá¹ƒ, ``passÄ• vaá¹-á¹-hÄ• nato nikkhamantassa vÄ• â€™â€™ ti vattabbaá¹ƒ. __
katthaci potthake. tathÄ• hi __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh anupakhajjasikkhÄ• p
``pavisantassa pÄ• dadhovanapÄ• sÄ• á¹‡ato yÄ• va maÃ±capÄ«á¹-haá¹ƒ nikkhamantassa
passÄ• vaá¹-á¹-hÄ• naá¹ƒ, tÄ• va upacÄ• roâ€™â€™ ti vuttaá¹ƒ, tasmÄ• ``pÄ• de dhovitvÄ
passÄ• vatthÄ• ya nikkhamantassa ca dvÄ• re nikkhittapÄ• dadhovanapÄ• sÄ• á¹‡ato, pass
maÃ±capÄ«á¹-haâ€™â€™ nti katthaci potthake pÄ• á¹-ho, so apÄ• á¹-ho. kasmÄ• ? maÃ±c
vuttattÄ• . pavisantassa yÄ• va maÃ±capÄ«á¹-hÄ• naá¹ƒ upacÄ• ro, nikkhamantassa tato p
passÄ• vaá¹-á¹-hÄ• naá¹ƒ vaccakuá¹-icaá¹…kamaá¹-á¹-hÄ• nanti iminÄ• atthena yathÄ• s
pÄ• á¹-hotiÄ• cariyo.

<122> __upacÄ• raá¹ƒ á¹-hapetvÄ• _ti idha vuttaupacÄ• raá¹ƒ á¹-hapetvÄ• .
``dassanasavanÅ«pacÄ• repisantharantassÄ• â€™â€™ ti likhitaá¹ƒ.

anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

126-7__._ __chasattakoá¹-á¹-hakÄ• ni vÄ• _ti ettha dvÄ• rakoá¹-á¹-hakaá¹ƒ adhippetaá¹ƒ. ``
vacanaá¹ƒsutvÄ• pi attano ruciyÄ• nikkhamati, anÄ• patti; idha aggisÄ• lÄ• di eva __upacÄ

nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ•

<129> ``pamÄ• á¹‡amajjhimassa galappamÄ• á¹‡e dinnatulÄ• pi vehÄ• sakuá¹-iyevÄ• â€™
adhippetÄ• â€™â€™ ti vuttaá¹ƒ.

vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<135> __yÄ• va_ \Be 303/ __dvÄ• rakosÄ• _ti dvÄ• rasamÄ«pÄ• , yÄ• va bhittÄ«ti attho, ta
__kavÄ• á¹-avitthÄ• rappamÄ• á¹‡o_ti \Ne 271/ hatthapÄ• sassÄ• dhippetattÄ• , samantÄ•
kavÄ• á¹-avitthÄ• rappamÄ• á¹‡aupacÄ• rassagahitattÄ• aparipÅ«raupacÄ• rÄ• pi hoti. Ä•
sandheti pidhetÄ«tisandhi eva Ä• lokasandhinÄ• makÄ• honti. vÄ• tapÄ• nakavÄ• á¹-alepa
appaharitaá¹-á¹-hÄ• nakiccaá¹ƒnatthi.

<136> __iá¹-á¹-hakÄ• _ti chadanakapÄ• lÄ• silÄ• diiá¹-á¹-hakÄ• . __chadanÅ«parÄ«_ti etth
ekavÄ• raá¹ƒaparisesaá¹ƒ chÄ• detvÄ• puna chÄ• danadaá¹‡á¸• ake bandhitvÄ• dutiyavÄ
``tatiyavÄ• racatutthavÄ• resampatte dve magge adhiá¹-á¹-hahitvÄ• tatiyamaggaá¹ƒ Ä• á¹‡
pakkamitabbaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ ``punappunaá¹ƒ chÄ• dÄ• petÄ«â€™â€™ ti imin

porÄ• á¹‡Ä• pana ``paá¹-hamavÄ• reyeva tayo magge adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati, catu
Ä• pattipÄ• cittiyaá¹ƒ, catutthalepato paá¹-á¹-hÄ• ya Ä• pattÄ«â€™â€™ ti vadanti. tattha ch
vuttavidhinidÄ• nenasameti, lepe vuttavidhitikacchedena sameti. tathÄ• pi so na yuttova. __
aá¹-á¹-hakathÄ• ya_Ã±ca siddhalepattÄ• sabbasovÄ• pi acchanne, channevÄ• pi anekaso
tatiyassevaadhiá¹-á¹-hÄ• nanti no sametÄ«ti Ä• cariyo. ``dve maggeâ€™â€™ ti, ``dve chad
``tatiyavÄ• ratopaá¹-á¹-hÄ• ya evaá¹ƒ chÄ• dÄ• pehÄ«â€™ ti Ä• á¹‡Ä• petvÄ• pakkamitab
__upatissatthero_ vadati kira.

mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<140> sappÄ• á¹‡akasikkhÄ• padaá¹ƒ uttÄ• natthameva.

samatto vaá¹‡á¹‡anÄ• kkamena bhÅ«tagÄ• mavaggo dutiyo.

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<144> __kathÄ• nusÄ• renÄ• _ti \Ne 272/ \Be 304/ yo bhikkhunovÄ• dakatthiko kiá¹ƒsÄ«lo
pabbajitotiÄ• di kathÄ• nusÄ• renÄ• ti attho. __saggamaggagamanepÄ«_ti __api_-saddena
``lakkhaá¹‡appaá¹-ivedhapaá¹-isaá¹ƒyuttoâ€™â€™ _ti aá¹-á¹-hagarudhammÄ• nusÄ• rena
dhammakathaá¹ƒsandhÄ• ya vuttaá¹ƒ.

145-147__._ __nissÄ«ma_nti vihÄ• re baddhasÄ«mato aÃ±Ã±aá¹ƒ abaddhasÄ«maá¹ƒ, gÄ•
``supinantenapÄ«â€™â€™ _ti na sabbesanti idha bÄ• hullanayena vuttaá¹ƒ. chabbaggiyÄ•
atthi atirekavÄ«sativassÄ• pÄ«ti iminÄ• imaá¹ƒ majjhimabodhikÄ• le paÃ±Ã±attantiviÃ±Ã±Ä
hotÄ«â€™â€™ _ti vatvÄ• tassa catubbidhattÄ• idha adhippetasÄ«lamevadassetuá¹ƒ __
``pÄ• timokkhasaá¹ƒvarasaá¹ƒvutoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __gaá¹‡á¹-hÄ• nugaá¹‡á¹-hip
``satisaá¹ƒvarÄ• dayoidha nÄ• dhippetÄ• , tena vibhaá¹…gapÄ• á¹-haá¹ƒ dasseti aá¹-á¹-hak
vuttaá¹ƒ. __atthato_tipÄ• á¸·iatthato. __kÄ• raá¹‡ato_ti kÄ• raá¹‡Å«papattito, aá¹-á¹-hakath
atha vÄ• __kÄ• raá¹‡ato_tidhammato, tena atthato dhammatoti vuttaá¹ƒ hoti. atha vÄ• __a
``kÄ• raá¹‡ato_tihetuto. dhammapadampi jÄ• takena sahÄ• â€™â€™ ti likhitaá¹ƒ. __paÃ±h
``paÃ±haá¹ƒpuá¹-á¹-ho kathetÄ«â€™â€™ ti ettha bhikkhuniyÄ• puá¹-á¹-hena ``na jÄ• nÄ• n
kathetuá¹ƒ. ``na kho pana taá¹ƒ bhagavantaâ€™â€™ nti pÄ• á¹-ho. ``na kho panetaâ€™â€™
sundaraá¹ƒ. ``kÄ• sÄ• yavatthavasanÄ• yÄ• â€™â€™ ti vacanato pÄ• rÄ• jikÄ• yapi na vaá
kÄ• yasaá¹ƒsaggamevavuttaá¹ƒ. methunena hi bhikkhunÄ«dÅ«sako hoti.

148-9__._ bhikkhÅ«naá¹ƒ santike upasampannÄ• nÄ• ma parivattaliá¹…gÄ• , paÃ±casatÄ•
``dhammadesanÄ• pattimocanatthaá¹ƒ panÄ• â€™â€™ ti vacanato mÄ• tugÄ• maggahaá¹
bhikkhunÄ«saá¹…gahaá¹ƒ gacchatÄ«tisiddhaá¹ƒ. bhikkhuniggahaá¹‡ena pana mÄ• tugÄ• n
taraá¹‡asikkhÄ• pade_ (Vin IV 187-190) saá¹…gahito, na aÃ±Ã±attha. ``osÄ• retabbÄ• â€™
pÄ• á¸·i osÄ• retabbÄ• ti attho \Be 305/. ``osÄ• retabbaâ€™â€™ nti aá¹-á¹-hakathÄ• pÄ• á¸
vandite dosÄ• bhÄ• vatobahÅ«su ekÄ• ya vandite vaá¹-á¹-atÄ«ti ce? bhikkhÅ«hi kattabbaá¹
kattabbaá¹ƒ, tasmÄ• na vaá¹-á¹-ati \Ne 273/. __ ``yattha katthaci nisinnÄ• yÄ• _ti antodvÄ•

nisinnÄ• yÄ• â€™â€™ tivadanti. __na nimantitÄ• hutvÄ• gantukÄ• mÄ• _ti nimantitÄ• hut
nÄ• dhippetÄ• , vassaá¹ƒ upagantukÄ• mÄ• va adhippetÄ• ti attho. __yato panÄ• _ti bhikkh
bhikkhunÄ«vihÄ• re. kiÃ±cÄ• pi ``ovÄ• dadÄ• yakÄ• bhikkhÅ«â€™â€™ ti vacanato ovÄ• d
hoti, na sabbehÄ«ti Ä• panno, tathÄ• pi asati bhikkhunovÄ• dakeovÄ• dasaá¹ƒvÄ• sÄ• naá
avassaá¹ƒ gantabbattÄ• aÃ±Ã±ehipi bhikkhÅ«hi sabhikkhukopisabhikkhuko evÄ• ti veditab
vassacchedÄ• patti rakkhitabbÄ• . kasmÄ• ? __Ä• padÄ• su hÄ«_tiÄ• di. __ ``ayaá¹ƒ uposa
pucchitabbaâ€™â€™ _ntivuttaá¹ƒ, tampi terasiyaá¹ƒyeva, etarahi pana bhikkhuniyo cÄ• tuc
``kadÄ• ayya uposathoâ€™â€™ ti pucchanti. ``jÄ• yÄ• yo vÄ• jÄ• riyo vÄ• â€™â€™ ti adh
``gaccheyya ce, Ä• pattÄ«â€™â€™ ti pÄ• á¹-ho. __dve tisso_ti dvÄ«hi tÄ«hi. ekatoÄ• gatÄ•
``tÄ• hÄ«â€™â€™ ti bahuvacanaá¹ƒ vuttanti adhippÄ• yo. ``ekÄ• bhikkhunÄ« vÄ• bahÅ« b
bhikkhunupassayehi ovÄ• datthÄ• ya pesitÄ• â€™â€™ ti vacanassa vitthÄ• ro ``bhikkhunis
cÄ• â€™â€™ tiÄ• dinÄ• vutto. ``bhikkhunisaá¹…gho ca ayyabhikkhuniyo cÄ• â€™ tiÄ• di r
vacanaâ€™â€™ nti ca ``aparipuá¹‡á¹‡asaá¹…ghapuggalanÄ• nÄ• vÄ• sadutiyavacanavas
upasaá¹…kamanaá¹ƒ vuttaâ€™â€™ nti ca likhitaá¹ƒ. yasmiá¹ƒ Ä• vÄ• se pÄ• timokkhudde
yÄ• canaá¹ƒ sampaá¹-icchitvÄ• punadivase yena paá¹-iggahitaá¹ƒ, tena ``natthikoci bhikkh
sammatoâ€™â€™ tiÄ• di vattabbaá¹ƒ. atthi ce sammato, niddisitabbo. ``sayameva ce samm
vattabbaâ€™â€™ nti vuttaá¹ƒ. sace sammato vÄ• ovÄ• dapaá¹-iggÄ• hakovÄ• pÄ• timokk
Ä• rocÄ• petabbanti eke, ``attanÄ• pi Ä• rocetuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti ca vadanti. kesu
pavÄ• retÄ«â€™â€™ ti likhitaá¹ƒ, evaá¹ƒsati ``ayyassa pavÄ• remÄ«â€™â€™ ti vattabbaá

ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ•

<153> __munÄ• tÄ«_ti \Be 306/ jÄ• nÄ• ti. __antaradhÄ• yatipÄ«_ti ettha taduttamaá¹ƒ ce a
yaá¹ƒ vicittaá¹ƒ vÄ• , tadatthaÃ±ca. taggha kÄ• raá¹‡aá¹ƒ. saha uppÄ• damanantarÄ• kiriy
katatra netvÄ• ti. yathÄ• pÄ• to siyÄ• pÄ• to bhavaá¹ƒ pÄ• tova udakato uggantvÄ• á¹-hita
aá¹…gÄ«rasaá¹ƒ buddhaá¹ƒ passa, na kevalaá¹ƒ padumaá¹ƒ viya, virocamÄ• naá¹ƒtapanta
274/ sambandho. atha vÄ• aá¹…gÄ«rasaá¹ƒ buddhaá¹ƒ padumaá¹ƒva virocamÄ• naá¹ƒsÅ«
buddhaá¹ƒ. yathÄ• pÄ• to siyÄ• phullamavÄ«tagandhaá¹ƒ kokanudasaá¹…khÄ• taá¹ƒpadu
virocamÄ• naá¹ƒ aá¹…gÄ«rasaá¹ƒ buddhaá¹ƒ passa. ubhayeneva hi bhagavato kantidÄ«pit
dÄ«pitaguá¹‡asubhaá¹ƒ buddhaá¹ƒ sakkatvÄ• taá¹ƒ kantiá¹ƒ pÅ«jeyya. pÅ«janeyyatopivÄ«
``ekato upasampannÄ• yÄ• â€™â€™ ti pÄ• á¸·i.

<156> ``ekato upasampannÄ• naâ€™â€™ nti aá¹-á¹-hakathÄ• pÄ• á¹-ho. ``abhabbo tvaâ€™
anukampÄ• vasenasaddhivihÄ• rikÄ• diá¹ƒ saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hÄ• penta
abhabbohi thero saÃ±cicca taá¹ƒ kÄ• tuá¹ƒ, gavesitabbÄ• va ettha yuttÄ«ti keci. therena
sikkhÄ• padapaÃ±Ã±attitopubbe katanti mama takko.

atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ•

<162> ``ekarattampi vasantÄ«â€™â€™ ti (Vin IV 161) vacanato yattha rattiyaá¹ƒ na vasanti
ovadituá¹ƒ vaá¹-á¹-atÄ«ti eke. yadi evaá¹ƒ saá¹…ketaá¹-á¹-hÄ• naá¹ƒ gantvÄ• ovadituá¹ƒ v
siddhaá¹ƒ. ``tato addhayojaneyeva sabhikkhuko Ä• vÄ• so icchitabboâ€™â€™ ti na vattabb
addhayojanaá¹ƒ gantvÄ• ovaditukÄ• mo hoti, bhikkhunisaá¹…gho ca addhayojanaá¹ƒ gantv
``vaá¹-á¹-atÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• , taÃ±ca na vuttaá¹ƒ, tasmÄ• na vaá¹-á¹-ati.
heá¹-á¹-himaparicchedenapana ``ekarattampÄ«â€™â€™ ti vuttaá¹ƒ. tato paá¹-á¹-hÄ• ya up
upassayasaá¹…khepena katamattenÄ• tivuttaá¹ƒ hoti. yattha vÄ• sÅ«pagatÄ• \Be 307/ bhi
upassayasaá¹…khyaá¹ƒ gacchati, tattha na gantvÄ• ovÄ• do dÄ• tabbo. ekÄ• vÄ• se divÄ•
vicÄ• retvÄ• yuttataraá¹ƒgahetabbaá¹ƒ.

bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ•

<164> ``upasampannaá¹ƒ saá¹…ghena asammataâ€™â€™ nti pÄ• á¸·ivacanato, ``sammat
\Ne 275/ katvÄ• á¹-hapitoâ€™â€™ ti aá¹-á¹-hakathÄ• vacanato ca aá¹-á¹-hahaá¹…gehi sam
vippavasitukÄ• mena ``yÄ• vÄ• haá¹ƒ Ä• gamissÄ• mi, tÄ• va te bhÄ• ro hotÅ«â€™â€™ ti
tassÄ• bhÄ• vatosaá¹…ghena vÄ• tatheva bhÄ• raá¹ƒ katvÄ• á¹-hapito aá¹-á¹-hahi garudh
pageva aÃ±Ã±enadhammenÄ• ti siddhaá¹ƒ. ``yo pana bhikkhu asammato bhikkhuniyo ovad
ntipageva bhÄ• raá¹ƒ katvÄ• aá¹-á¹-hapitaá¹ƒ sandhÄ• ya vuttanti veditabbaá¹ƒ. abhayagir
idamevamataá¹ƒ, __anugaá¹‡á¹-hipade_ pana imaá¹ƒ nayaá¹ƒ paá¹-ikkhipitvÄ• ``natthi koc
``etarahiovÄ• dako asammato bhikkhunovÄ• dako nÄ• mÄ• â€™â€™ ti vatvÄ• ``yaá¹ƒ pan
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ `upasampannaá¹ƒ saá¹…ghena kammavÄ• cÄ• y
pana bhikkhunisaá¹…ghassa anuggahaá¹ƒkarotha, bhikkhuniyo ovadatha, bhikkhusaá¹…gh
phÄ• suvihÄ• ranti evaá¹ƒ yÄ• citvÄ• á¹-hapitobhikkhusaá¹…ghaá¹ƒ Ä• pucchitvÄ• , tato so
evarÅ«paá¹ƒ bhikkhusaá¹…ghenaasammatanti, tatra vuttanayeneva attho gahetabboâ€™â€
__porÄ• á¹‡agaá¹‡á¹-hipade_ pana ``asammato gÄ• maá¹ƒ ovÄ• datthÄ• ya Ä• gatÄ• naá¹
sutvÄ• paá¹-ivacanaá¹ƒ dentosaá¹…ghÄ• numatiyÄ• , na Ã±atticatutthenÄ• â€™â€™ ti vut
__anugaá¹‡á¹-hipadamatena_ sameti, __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_vuttavacanaá¹ƒ ten
pÄ• á¸·ivacanaá¹ƒ, na hi ovÄ• dapaá¹-iggÄ• hako, pÄ• timokkhuddesakovÄ• ``pÄ• sÄ• dike
vacanamattena bhikkhunovÄ• dako nÄ• ma hoti. hotÄ«tice, anupasampannopi tattakena va
hotÅ«â€™â€™ ti vattabbo. hotÄ«tice, yaá¹ƒ vuttaá¹ƒ __gaá¹‡á¹-hÄ• nugaá¹‡á¹-hipadesu_ `
asammatabhÄ• vena `bahussuto tvaá¹ƒovadÄ• hÄ«â€™ ti \Be 308/ saá¹…ghena bhÄ• raá¹

ettha bÄ• husaccena kiá¹ƒ payojanaá¹ƒ. __anugaá¹‡á¹-hipadeyeva_ ``abhayagirivÄ• sÄ« va
vÄ• Ä• á¹‡atto ovadituá¹ƒlabhatÄ«ti __dhammasiritthero_ pacchÄ• anujÄ• nÄ• tÄ«â€™â€
bahukÄ• ya. ``pÄ• sÄ• dikenasampÄ• detÅ«â€™â€™ ti ettakamattena bhikkhunovÄ• dako
``bhÄ• raá¹ƒ katvÄ• â€™â€™ tiiminÄ• kiá¹ƒ payojanaá¹ƒ, tattakampi vattuá¹ƒ aÃ±Ã±o na la
``anujÄ• nÄ• mi, bhikkhave, á¹-hapetvÄ• bÄ• laá¹ƒ gilÄ• naá¹ƒ gamikaá¹ƒ avasesehi ovÄ•
II 414) ayaá¹ƒ pÄ• á¸·i virujjheyya. kathaá¹ƒ? tassa hi ``na, bhikkhave, ovÄ• do na paccÄ• h
(Vin II 415) canato sammatÄ• sammatabhÄ• vena natthi kocÄ«ti ``pÄ• sÄ• dikena sampÄ•
siyÄ• , vadanto ca idha paá¹-hamena Ä• pattiyÄ• kÄ• retabbo hotÄ«ti. hotu asammatattÄ•
imassa ca bhikkhunovÄ• dakatte imassa khÄ«yanena dukkaá¹-aá¹ƒ siyÄ• , sabbametaá¹ƒa
aá¹-á¹-hakathÄ• yaá¹ƒ ``ayamettha bhikkhunovÄ• dako nÄ• mÄ• â€™â€™ ti avuttattÄ• tat
ovadituá¹ƒ labhatiyeva, nÄ• Ã±Ã±oti Ä• cariyo.

Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<169> __sÄ• diyissasÄ«_ti \Ne 276/ pucchÄ• .

cÄ«varadÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

<176> __vaÃ±cetvÄ• _ti ``tava Ã±Ä• tikÄ• yÄ• â€™â€™ ti avatvÄ• ``ekissÄ• bhikkhuniyÄ•
te hi ``ekissÄ• â€™â€™ ti vacanaá¹ƒ sutvÄ• aÃ±Ã±Ä• tikÄ• ya santakasaÃ±Ã±inosibbesuâ
``cÄ«varaá¹ƒ nÄ• ma channaá¹ƒ \Be 309/ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒcÄ«varaâ€™â€™
vuttaá¹ƒ __ ``cÄ«varanti yaá¹ƒ nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒvÄ• â€™â€™ _tiÄ• di. ``vika
pacchimaâ€™â€™ nti ca likhitaá¹ƒ, so pamÄ• dalekho.

cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<181> tÄ• bhikkhuniyo dÅ«sayiá¹ƒsÅ«ti vipariá¹‡Ä• mo kÄ• tabbo.

182-4__._ __sampadantÄ«_ti padasÄ• gacchanti. __vuttanayenevÄ• _ti ``sampatanti etthÄ
tiÄ• dinÄ• . padagate upacÄ• ro na labbhati, accÄ• sannattÄ• missaá¹ƒ viya hotÄ«ti.
kukkuá¹-avassitaparicchinno__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_. ``tampi vohÄ• renÄ• â€™â€
tathÄ• sannivesohotÄ«ti katvÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, tasmÄ• na pamÄ• dalekh

``ukkaá¹-á¹-haparicchedanavuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ, _ tato uddhaá¹ƒ addhayojana
nÄ• ma hotÄ«ti gahetabbaâ€™â€™ ntica vuttaá¹ƒ. ``kappiyabhÅ«mi kirÄ• yaá¹ƒ ... pe ... na
vuttaá¹ƒ. duddasaÃ±hetthakÄ• raá¹‡aá¹ƒ. kataraá¹ƒ pana tanti? ``gacchÄ• mÄ• ti saá¹ƒvida
dukkaá¹-assÄ• â€™â€™ tivuttaá¹ƒ. tattha ``gacchÄ• mÄ• â€™â€™ ti vattamÄ• navacanant
bhikkhunupassayÄ• dimhi na sambhavatiyevamanussÄ• naá¹ƒ antaragharÄ• dimhi maggas
uccÄ• sayanÄ• diuppattiá¹-á¹-hÄ• nattÄ• ca. na titthiyaseyyÄ• yavÄ• pabbajitÄ• vÄ• sattÄ•
bhummaá¹ƒ, tasmÄ• taá¹ƒ dassetuá¹ƒ puna __ ``rathikÄ• yÄ• â€™â€™ _tiÄ• ha. sesaaá¹-
``etthantare saá¹ƒvidahitepi bhikkhuno dukkaá¹-aâ€™â€™ nti Ä• gatattÄ• na sameti. ``gÄ•
aÃ±Ã±agÄ• massa upacÄ• rokkamane eva Ä• patti. ``addhayojaneâ€™â€™ tivacanato atik

<185> __raá¹-á¹-habhede_ti vilope. __porÄ• á¹‡agaá¹‡á¹-hipade_ ``tayopi saá¹…ketÄ• kÄ•
tattha pacchimeneva Ä• pattÄ«â€™â€™ ti vuttaá¹ƒ. ``iminÄ• maggenÄ• â€™â€™ ti vissajj
Ä• pattiyevÄ• ti attho.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<189> nadiyÄ• \Be 310/ kuto gÄ• mantaranti ce? __ ``yassÄ• nadiyÄ• â€™â€™ _tiÄ• dim
__gÄ• mantaragaá¹‡anÄ• yÄ• _ti yasmiá¹ƒ gÄ• matitthe Ä• ruá¸·ho, taá¹ƒ á¹-hapetvÄ• aÃ±
``mÄ• tugÄ• mopiidha saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ ti Ä• cariyassa takko, teneva ``uk
dukkaá¹-aá¹ƒ, sikkhamÄ• nÄ• ya sÄ• maá¹‡eriyÄ• anÄ• pattÄ«â€™â€™ ti ca na vuttaá¹ƒ.
evarÅ«pesu.

<191> ``lokassÄ• damittasanthavavasena keá¸·ipurekkhÄ• rÄ• saá¹ƒvidahitvÄ• â€™â€™ t
akusalacittaá¹ƒlokavajjanti vattabbanti? na vattabbaá¹ƒ, ``keá¸·ipurekkhÄ• rÄ• â€™â€™ ti v
yebhuyyatÄ• yavuttaá¹ƒ. __porÄ• á¹‡agaá¹‡á¹-hipade_ ca ``tÄ«á¹‡i cittÄ• ni tisso vedanÄ•
saá¹ƒvidahanakÄ• levÄ• keá¸·ipurekkhÄ• ro bhikkhu saá¹ƒvidahati, Ä• patti bhikkhuno gÄ•
addhayojanÄ• tikkamevÄ• . kusalacitto vÄ• hoti paccavekkhanto, cetiyÄ• dÄ«ni vÄ• passa
kilamathavasena niddÄ• yantoti ticittÄ• ni gahitÄ• nÄ«ti veditabbÄ• .

nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ•

<192> __ceá¹-ake_ti dÄ• rake. taruá¹‡apotaketi porÄ• á¹‡Ä• . ``pÄ• pabhikkhÅ«naá¹ƒ pakk
paÃ±Ã±attaá¹ƒ, tasmÄ• paÃ±ca bhojaneyevÄ• patti vuttÄ• â€™â€™ ti likhitaá¹ƒ.

194-7__._ __nipphÄ• dita_nti \Ne 278/ viÃ±Ã±attiyÄ• na hoti, kintu parikathÄ• dÄ«hi, tasmÄ
anÄ• patti, taá¹ƒ sandhÄ• ya __ ``sabbattha anÄ• pattÄ«â€™â€™ _ti vuttaá¹ƒ. ``kathÄ• nus
denti, idaá¹ƒ paripÄ• citaá¹ƒ na hoti, vaá¹-á¹-antÄ«â€™â€™ ti paá¹-hamasikkhÄ• pade
vuttattÄ• ti__dhammasiritthero, upatissatthero_ pana ``itarampi vaá¹-á¹-atiyevÄ• â€™â€™ t
__porÄ• á¹‡agaá¹‡á¹-hipade_pana ``yasmÄ• devadatto pakatiyÄ• tattha bhikkhuniparipÄ•
imaá¹ƒ aá¹-á¹-huppattiá¹ƒnidÄ• naá¹ƒ katvÄ• idaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaâ€™â€™

paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<198> ``upanandassa \Be 311/ catutthasikkhÄ• padena cÄ• â€™â€™ ti pÄ• á¹-ho.

rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena ovÄ• davaggo tatiyo.

4. bhojanavaggo

1. Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ•

203-4__._ __pÅ«gassÄ• _ti pÅ«gena. __kukkuccÄ• yanto_ti nissaraá¹‡enettha bhavitabbaá
jÄ• nÄ• mÄ• ti sanniá¹-á¹-hÄ• nassa karaá¹‡avasena ``kukkuccÄ• yantoâ€™â€™ ti vuccati.
nayaggÄ• hena ``anÄ• patti Ä• vuso supinantenÄ• â€™â€™ ti (Vin III 78) Ä• ha, tathÄ• the
gilÄ• nassÄ• â€™â€™ ti kasmÄ• na paricchindatÄ«ti? anattÄ• dhikÄ• rattÄ• vinayapaÃ±Ã±
okÄ• soâ€™â€™ ti paá¹-ikkhittattÄ• , sikkhÄ• padassa aparipuá¹‡á¹‡attÄ• . paá¹-hamapÄ•
paripuá¹‡á¹‡aá¹ƒ katvÄ• paÃ±Ã±atteyeva hi so thero ``anÄ• patti supinantenÄ• â€™â€™ t
supinantÄ• â€™â€™ ti vuttapadÄ• nusÄ• renÄ• ti. yasmÄ• odissa ayÄ• vadatthevadÄ• yak
__ ``anodissa yÄ• vadatthoâ€™â€™ _ti vuttaá¹ƒ.

<208> ``antarÄ• magge ekadivasaâ€™ nti ekaá¹ƒyeva sandhÄ• ya vuttaâ€™â€™ nti ca __
dassetuá¹ƒ gantvÄ• paccÄ• gacchanto hÄ«tiÄ• dimÄ• hÄ• â€™â€™ ti ca ``suddhacitto hut
labhatÄ«â€™â€™ ti ca ``agilÄ• nassa gilÄ• nasaÃ±Ã±ino kÄ• yena samuá¹-á¹-hÄ• tÄ«â€™

Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

209-218__._ __guá¸·hapaá¹-icchanno_ti apÄ• kaá¹-ova. __eko puttenÄ• _ti ekassekaá¹ƒ bh
nimantitoâ€™â€™ ti na vuccati. __ ``sace ekato gaá¹‡hanti_ \Be 312/__, gaá¹‡abhojanaá¹ƒ
(to Vin IV) 217-218) vuttattÄ• cattÄ• ro upÄ• sakÄ• cattÄ• ro bhikkhÅ« visuá¹ƒ visuá¹ƒ nima
á¹-hitÄ• naá¹ƒ ce denti, gaá¹‡abhojanaá¹ƒhoti evÄ• ti eke, taá¹ƒ na yuttaá¹ƒ viya. ``viÃ±Ã±a
gaá¹‡assa ekato gahaá¹‡eiminÄ• sikkhÄ• padena Ä• patti, visuá¹ƒ gahaá¹‡e
paá¹‡Ä«tabhojanasÅ«podanaviÃ±Ã±attÄ«hÄ«â€™â€™ ti likhitaá¹ƒ. ``viÃ±Ã±attito pasavana
__aá¹-á¹-hakathÄ• yaá¹ƒ_ anuÃ±Ã±Ä• taá¹ƒ. sÅ«podanÄ• divasena tatthaÄ• patti evÄ• â€™
yuttaá¹ƒ. kasmÄ• ? __parivÄ• re_ (Vin V 168) evadvinnaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ Ä• gatattÄ• ,
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``anuÃ±Ã±Ä• taâ€™â€™ nti duvuttaá¹ƒ. aá¹-á¹-huppattiyaá¹ƒyev
``padabhÄ• jane na vuttaâ€™â€™ nti vattabbaá¹ƒ. __ekato gaá¹‡hantÄ«_ti gahitabhattÄ• p
tÄ• va ce tiá¹-á¹-hanti, ekato gaá¹‡hantiyeva nÄ• ma. ``gacchati ce, anÄ• pattÄ«â€™â€™ ti

etthÄ• ha --- ``paá¹-iggahaá¹‡ameva hettha pamÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ, atha kasmÄ•
``gaá¹‡abhojanaá¹ƒnÄ• ma yattha cattÄ• ro ... pe ... bhuÃ±janti, etaá¹ƒ gaá¹‡abhojanaá¹ƒ n
218) vuttanti? vuccati --- __yatthÄ• _ti upayogatthe bhummavacanaá¹ƒ. __cattÄ• ro_ti gaá¹‡
heá¹-á¹-himaparicchedanidassanaá¹ƒ. __paÃ±cannaá¹ƒ bhojanÄ• na_nti Ä• pattippahonaka
__aÃ±Ã±atarena bhojanena nimantitÄ• _tiakappiyanimantananidassanaá¹ƒ. nimantanavase
vuttattÄ• ``nimantitÄ• bhuÃ±jantÄ«ti vuttaâ€™â€™ nti vuttaá¹ƒ. ``aÃ±Ã±ataraá¹ƒ bhojanaá
bhuÃ±jantÄ«â€™â€™ ti \Ne 280/ pana na vuttaá¹ƒ aá¹-á¹-huppattiyaá¹ƒyeva pÄ• kaá¹-attÄ•
evaá¹ƒ sambandho veditabbo. tattha __bhuÃ±jantÄ«_ti paá¹-iggÄ• hakaniyamavacanaá¹ƒ. n
bhikkhÅ« bhuÃ±janti. idaá¹ƒ vuttaá¹ƒ hoti ``gaá¹‡assa yato paá¹-iggahitÄ• hÄ• rabhojanahe
nti. Ä• gantukapaá¹-á¹-aá¹ƒmoghasuttena sibbitvÄ• á¹-hapenti, tattha anuvÄ• te yathÄ• ek
hatthehi ghaá¹-á¹-eti. __valetÄ«_ti Ä• vaá¹-á¹-eti. __parivattana_nti suttaá¹ƒ gaá¹‡hantÄ• na
sukhaggahaá¹‡atthaá¹ƒ suttaparivattanaá¹ƒkaroti, paá¹-á¹-aá¹ƒ sibbantÄ• naá¹ƒ sukhasibba
paá¹-á¹-aparivattanaÃ±ca. navacÄ«varakÄ• rako idhÄ• dhippeto, na itaroti. ``bimbisÄ• raá¹ƒ
kayiramÄ• neyeva kÄ• lÄ• atikkantÄ• , pacchÄ• gaá¹‡abhojanasikkhÄ• pade paÃ±Ã±atte
pucchÄ«â€™â€™ ti vadanti, aÃ±Ã±athÄ• aá¹-á¹-hakathÄ• ya virujjhanato.

<220> ``dve \Be 313/ tayo ekatoti yepi akappiyanimantanaá¹ƒ sÄ• diyitvÄ• â€™â€™
tiÄ• divacanenaakappiyanimantanapaccayÄ• eva anÄ• patti, viÃ±Ã±attito Ä• pattiyevÄ• ti d
yassa tadetaá¹ƒ __animantitacatutthaá¹ƒ_. esa nayo sabbattha. __pavesetvÄ• _ti nisÄ«dÄ•
cÄ«varadÄ• nasamayaladdhakacatukkaá¹ƒ cÄ«varakÄ• rasamayaladdhakacatukkanti evam
bhojanehi visaá¹…keto natthi, tÄ• ni. __mahÄ• there_ti upasampanne. __aá¹-á¹-hatvÄ• _tiá
dassitaá¹ƒ hoti. __tattha tattha gantvÄ• _ti rathikÄ• dÄ«su bhikkhusamÄ«pegantvÄ• . imasm
katthaci potthake ``anujÄ• nÄ• mi, bhikkhave, cÄ«varadÄ• nasamayegaá¹‡abhojanaá¹ƒ bhu
bhagavatÄ• bhikkhÅ«naâ€™â€™ nti pÄ• á¹-ho dissati. katthaci ``bhuÃ±jituâ€™â€™ nti vat
bhikkhave, imaá¹ƒ sikkhÄ• padaá¹ƒ uddiseyyÄ• thÄ• â€™â€™ tipÄ• á¹-ho, ayaá¹ƒ sobhano

gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<221> __adhiá¹-á¹-hitÄ• _ti niccappavattÄ• . badaracuá¹‡á¹‡asakkarÄ• dÄ«hi yojitaá¹ƒ __b
__kirakammakÄ• renÄ• _ti kirassa kammakÄ• rena.

<226> __ ``vikappetvÄ• gaá¹‡hÄ• hÄ«â€™â€™ _ti etthÄ• hu __porÄ• á¹‡attherÄ• _ ``bhag
gehato nikkhamitvÄ• rathikÄ• ya aÃ±Ã±atarassa bhikkhuno santike vikappesi, vikappenten
bhattapaccÄ• saá¹ƒ itthannÄ• massa dammÄ«â€™ ti vattabbaá¹ƒ, itarena vattabbaá¹ƒ `tass
vÄ• \Ne 281/ yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ â€™ ti. __paÃ±casusahadhammik
sahadhammikassa yassa vikappetukÄ• mo, taá¹ƒ sahadhammikaá¹ƒ adisvÄ• gahaá¹-á¹-ha
``paÃ±casu sahadhammikesu itthannÄ• massa vikappemÄ«â€™â€™ ti vatvÄ• bhuÃ±jitabb
tasmiá¹ƒyeva nisinnova tathÄ• vÄ• caá¹ƒ nicchÄ• retvÄ• paá¹-iggaá¹‡hÄ• tÄ«ti takko dissa
__mahÄ• paccariyÄ• _dÄ«su pana parammukhÄ• vikappanÄ• vavuttÄ• , sÄ• ``tena hÄ• n
gaá¹‡hÄ• hÄ«â€™â€™ ti iminÄ• sameti, tathÄ• pi __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh
paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•) ``tasmÄ• yo bhikkhu paÃ±casu sahadham
`mayhaá¹ƒ bhattapaccÄ• saá¹ƒ tuyhaá¹ƒ dammÄ«â€™ ti vÄ• `vikappemÄ«â€™ ti vÄ• evaá
`itthannÄ• massa dammÄ«â€™ ti vÄ• `vikappemÄ«â€™ ti vÄ• evaá¹ƒ parammukhÄ• vÄ•
santike eva vattabbaá¹ƒ, na sayamevÄ• ti dissati. yasmÄ• ayaá¹ƒpacchimanayo __porÄ• á
sameti, tasmÄ• idha mÄ• tikÄ• á¹-á¹-hakathÄ• nusÄ• rena atthoveditabbo. ettha kiÃ±cÄ• pi
bhojanamadaá¹ƒsÅ«â€™â€™ ti vacanato akappiyanimantanaá¹ƒpaÃ±Ã±Ä• yati, tathÄ• pi t
kukkuccuppattikÄ• raá¹‡ena bhattena so nimantitoti veditabbo. aÃ±Ã±athÄ• parato ``dve ta
bhuÃ±jatÄ«â€™â€™ ti vacanena, anÄ• pattivÄ• rena cavirujjhati.

<229> etthÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- ``aÃ±Ã±o manusso pattaá¹ƒ gaá¹‡hÄ• ti, na dÄ• tabb
vacanatoaparabhÄ• ge akappiyanimantanena natthi payojanaá¹ƒ, pubbabhÄ• geyeva akapp
payojananti__svepi bhante Ä• gaccheyyÄ• thÄ• _ti ettha kataraá¹ƒ akappiyanimantanaá¹ƒ,
pamÄ• á¹‡anti. na, ``piá¹‡á¸• Ä• ya caritvÄ• laddhabhattaá¹ƒ bhuÃ±jati, Ä• pattÄ«â€™â€™
``svepi bhanteâ€™â€™ ti ettha yathÄ• vacanamattaá¹ƒ aggahetvÄ• akappiyanimantanakk
``piá¹‡á¸• Ä• ya caritvÄ• â€™â€™ ti etthÄ• pi antarÄ• akappiyanimantanena laddhabhattaa
gahetabbo. piá¹‡á¸• Ä• ya hi carantaá¹ƒ disvÄ• ``ettha, bhante, bhattaá¹ƒgaá¹‡hathÄ• â€™
akappiyanimantanena laddhaá¹ƒ nÄ• ma hoti. vohÄ• rena pana ``piá¹‡á¸• Ä• yacaritvÄ• lad
vuccati, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. aÃ±Ã±athÄ• __mÄ• tikÄ• á¹-á¹-hakath
vuttanayeneva paÃ±cahi bhojanehi nimantitassa ... pe ... parassa parassa bhojaneâ€™â€™
idaÃ±hi vacanaá¹ƒ yena paá¹-hamaá¹ƒ nimantito, tato paá¹-hamanimantitaá¹ƒ Ä• dÄ• yagat
nimantanakadÄ• yakassa bhojaneti atthaparidÄ«panato nimantanato laddhabhattassabhoja
``dve tayo nimantane ekatoâ€™â€™ ti vacanenapi sameti, aÃ±Ã±athÄ• ``yena nimantito, ta

bhojaneâ€™â€™ ti ettakaá¹ƒ vattabbaá¹ƒ siyÄ• , __pÄ• á¸·iyaá¹ƒ_ vÄ• ``nimantanena eka
ettakaá¹ƒ vattabbaá¹ƒ siyÄ• . dutiyanimantanassapaá¹-hamabhojane Ä• pattippasaá¹…gani
__ ``yena yenÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. nimantanapaá¹-ipÄ• á¹-iyÄ• bhuÃ±jatÄ«ti pÄ• á
niccabhatteâ€™â€™ tiÄ• dipÄ• á¸·ivirodhato.

__gaá¹‡á¹-hipade_ \Be 315/ pana ``piá¹‡á¸• Ä• ya caritvÄ• laddhabhattaá¹ƒ kasmÄ• bhuÃ
`paramparabhojanaá¹ƒ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena ni
á¹-hapetvÄ• paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±jati, etaá¹ƒ pa
ti vuttattÄ• â€™â€™ tilikhitaá¹ƒ. yadi evaá¹ƒ niccabhattÄ• dikampi na vaá¹-á¹-atÄ«ti Ä• pajja
odissakantice? taá¹ƒ na, tadaÃ±Ã±assa attano dhanena nipphannassa, saá¹…ghato laddha
pacanakayÄ• guce ghanÄ• hoti, tassÄ• pi, ekakuá¹-ikaá¹ƒ gÄ• maá¹ƒ upanissÄ• ya viharat
labhitabbaniccabhattassaca akappiyabhÄ• vappasaá¹…gato. tattha bhikkhÄ• cariyavasena
nimantanakÄ• naá¹ƒ appasÄ• dÄ• vahanatotice? na, ``paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sa
vacanavirodhato. khÄ• danÄ«yampihi parassa khÄ• ditvÄ• bhuttattÄ• nimantanabhojanaá¹
karoti eva, tasmÄ• appasÄ• dÄ• vahaá¹ƒ appamÄ• á¹‡aá¹ƒ, tasmÄ• niccabhattÄ• di odissa
heá¹-á¹-hÄ• vuttanayenasaddhiá¹ƒ idha vuttanayena saá¹ƒsanditvÄ• yaá¹ƒ yaá¹ƒ khamati,
sabbopi kesaÃ±ciÄ• cariyÄ• naá¹ƒ vinicchayo. Ä• cariyassa pana vinicchayo ante Ä• vi bha
rasaá¹ƒ vÄ• pivato amissampÄ«ti adhippÄ• yoâ€™â€™ ti vuttaá¹ƒ. __gaá¹‡á¹-hipade_ ``he
odanenÄ• missetvÄ• upari tiá¹-á¹-hatÄ«â€™â€™ ti likhitaá¹ƒ.

__mahÄ• upÄ• sako_ti gehasÄ• miko. __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``Ä• pattÄ«â€™â€
``vaá¹-á¹-atÄ«â€™â€™ ti vacanaá¹ƒ viruddhaá¹ƒ viya dissati. ``dvinnampi adhippÄ• yo
__mahÄ• paccariyaá¹ƒ_vicÄ• ritoâ€™â€™ ti likhitaá¹ƒ. __ ``cÄ• rittato_ti `santaá¹ƒ bhikkhua
paratovattabbatoâ€™â€™ ti vuttaá¹ƒ. vacÄ«kammaá¹ƒ __avikappanaá¹ƒ_. ettha ``mahÄ• u
... pe ... pacchÄ• laddhaá¹ƒ bhattaá¹ƒ bhuÃ±jantassa Ä• patti. piá¹‡á¸• Ä• ya caritvÄ• ladd
Ä• pattÄ«â€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vacanato, ``kÄ• lasseva piá¹‡á¸• Ä• ya cari
tipÄ• á¸·ito, __khandhake_ ``na ca, bhikkhave, aÃ±Ã±atra nimantane aÃ±Ã±assa bhojjayÄ•
paribhuÃ±jeyya, yathÄ• dhammo kÄ• retabboâ€™â€™ ti (Vin I 283) vacanato ca nimantetv
vÄ• , paá¹-hamagahitanimantanassa bhikkhuno paá¹-hamanimantanabhojanato aÃ±Ã±aá¹ƒ
bhojanaá¹ƒ paramparabhojanÄ• pattiá¹ƒ karoti. attano santakaá¹ƒ, saá¹…ghagaá¹‡atoladdh
agahaá¹-á¹-hasantakaá¹ƒ vaá¹-á¹-ati, nimantanato paá¹-hamaá¹ƒ nibaddhattÄ• pana niccab
parasantakampivaá¹-á¹-ati. __khandhake_ \Be 316/ ``na ca \Ne 283/, bhikkhave ... pe ... yat
kÄ• retabboâ€™â€™ ti (Vin I 283) vacanaá¹ƒ parasantakabhojanavuttaniyamanaá¹ƒ. tato h
Ä• cariyo.

paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

31-3__._ __paá¹-iyÄ• loka_nti pacchimaá¹ƒ desaá¹ƒ. __pÅ«vagaá¹‡anÄ• yÄ• _ti atirittapÅ«
sace ``apÄ• theyyÄ• diatthÄ• ya sajjitaâ€™â€™ nti saÃ±Ã±Ä• ya gaá¹‡hÄ• ti, acittakattÄ•
atha uggahitaá¹ƒ gaá¹‡hÄ• ti, na muccatiyeva. asaá¹ƒvibhÄ• ge pana anÄ• patti akappiyatt
paÃ±Ã±attijÄ• nanÄ• bhÄ• veneva, na vatthujÄ• nanÄ• bhÄ• venÄ• ti eke. na, __mÄ• tikÄ•
``pÄ• theyyÄ• diatthÄ• ya sajjitabhÄ• vajÄ• nanaâ€™â€™ nti aá¹…gesu avuttattÄ• . __porÄ
vuttaá¹ƒ ``ekena vÄ• anekehi vÄ• dvattipattapÅ«resu gahitesu tesaá¹ƒ anÄ• rocanenavÄ•
aÃ±Ã±aá¹ƒ gaá¹‡hÄ• ti, tassa dukkaá¹-aá¹ƒ. ekato tÄ«su, catÅ«suvÄ• paviá¹-á¹-hesu eken
gahitÄ• , dutiye dve gaá¹‡hante paá¹-hamo ce na nivÄ• reti, paá¹-hamassa pÄ• cittiyaá¹ƒ. n
dutiyasseva dukkaá¹-aâ€™â€™ nti. sacesaÃ±cicca na vadati, __porÄ• á¹‡agaá¹‡á¹-hipade
pÄ• cittiyaá¹ƒ, __mÄ• tikÄ• á¹-á¹-hakathÄ• _vasena (Kkh kÄ• á¹‡amÄ• tÄ• sikkhÄ• padava
``atirekapaá¹-iggahaá¹‡aâ€™â€™ nti tatthapaÃ±camaá¹ƒ aá¹…gaá¹ƒ vuttaá¹ƒ, tasmÄ• app
pÄ• cittiyaá¹ƒ, kattabbÄ• karaá¹‡ato pana dukkaá¹-aá¹ƒ. aÃ±Ã±athÄ• kiriyÄ• kiriyaá¹ƒ idaá
anivÄ• raá¹‡aá¹ƒ, anÄ• rocanaá¹ƒ vÄ• chaá¹-á¹-haá¹…gaá¹ƒ vattabbaá¹ƒsiyÄ• . __ekanikÄ
``Ä• sannavihÄ• rabhikkhÅ«, Ä• sannaÄ• sanasÄ• lÄ• gatÄ• vÄ• sace visabhÄ• gehi Ä• nÄ
`Ä• rÄ• mikÄ• dÄ«naá¹ƒyeva vÄ• dÄ• pentÄ«â€™ tijÄ• nÄ• ti, yattha paribhogaá¹ƒ gaccha
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. ``dvattipattapÅ«rÄ• â€™ tivacanato pacchiÄ• dÄ«su adhi
anÄ• pattÄ«â€™â€™ ti keci vinayadharamÄ• nino vadanti, taá¹ƒ tesaá¹ƒyeva nisÄ«datu, Ä
``pacchiÄ• dÄ«supi ukkaá¹-á¹-hapattassa pamÄ• á¹‡avasena dvattipattapÅ«rÄ• gahetabbÄ
ukkaá¹-á¹-haparicchedakathÄ• hesÄ• â€™â€™ ti vadanti.

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamapavÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<236> __yÄ• vadatthapavÄ• raá¹‡Ä• ya_ \Ne 284/ \Be 317/ __pavÄ• ritÄ• _ kiÃ±cÄ• pi ``pa
adhippetÄ• aá¹-á¹-huppattiyÄ• va, atha kho pacchimÄ• va idhÄ• dhippetÄ• .

<237> __ ``alametaá¹ƒ sabbaâ€™â€™ _nti vuttattÄ• atirittaá¹ƒ nÄ• ma hoti. bhikkhussa ida
aÃ±Ã±aá¹ƒ na lacchatÄ«ti kira attho.

238-9__._ ``asanaá¹ƒ paÃ±Ã±Ä• yatÄ«â€™â€™ ti eteneva ``bhuttÄ• vÄ«â€™â€™ ti etassa
atthasiddhinatthi. yadi atthi, aá¹…gÄ• naá¹ƒ chakkattadassananti. __vuttampi ceta_ntiÄ• di
pavÄ• raá¹‡aá¹…gÄ• naá¹ƒpaÃ±cakattadassanaá¹ƒ. __varako_ti yo koci varako. __ ``pavÄ
janetiyevÄ• _tivisuá¹ƒ sitthaá¹ƒ vodakaá¹ƒ karonti, pavÄ• raá¹‡aá¹ƒ na janeti. yÄ• guá¹ƒ vÄ
paá¹-hamaá¹ƒudakaá¹ƒ pivati, vaá¹-á¹-ati. avasiá¹-á¹-haá¹ƒ heá¹-á¹-hÄ• sitthaá¹ƒ pavÄ• raá
janetÄ«â€™â€™ ti likhitaá¹ƒ. __upatissatthero_ ``janetiyevÄ• â€™â€™ ti vadati, taá¹ƒ na ic
__bhajjitapiá¹-á¹-ha_ntitaá¹‡á¸• ulacuá¹‡á¹‡ameva. bhajjitasattuyo piá¹‡á¸• etvÄ• katamoda

``yÄ• gusitthamattÄ• neva dve ... pe ... paá¹-ikkhipati, na pavÄ• retÄ«â€™â€™ ti vuttattÄ•
paracaá¹…kamacchÄ• dayopakkhipitvÄ• pakkayÄ• guá¹ƒ pivanto sace aÃ±Ã±aá¹ƒ tÄ• disa
pavÄ• raá¹‡Ä• nahotÄ«ti kira __dhammasiritthero_. sace aÃ±Ã±aá¹ƒ paá¹-ikkhipati, na pav
asanasaá¹…khÄ• tassa vippakatabhojanassÄ• bhÄ• vato. bhojanasÄ• lÄ• yaá¹ƒ bhuÃ±jant
apÄ• puá¹‡anakoá¹-á¹-hÄ• saá¹ƒabhihaá¹-aá¹ƒ paá¹-ikkhipati, na pavÄ• reti. kÄ• maá¹ƒ paá
Ä• rÄ• miko Ä• kirati, tato bhuÃ±jituá¹ƒ na vaá¹-á¹-ati. idaÃ±hi buddhappaá¹-ikuá¹-á¹-haanes
saá¹…gahaá¹ƒ gacchati. yathÄ• hi saá¹…ghato uddhaá¹-apiá¹‡á¸• aá¹ƒ dussÄ«lo deti, taá¹
pavÄ• reti, evaá¹ƒsampadamidaá¹ƒ. ``visabhÄ• go lajjÄ« ce deti, taá¹ƒ tena sambhogaá¹ƒ a
paá¹-ikkhipati, pavÄ• retÄ«tiapareâ€™â€™ ti vuttaá¹ƒ. __parivesanÄ• yÄ• _ti bhattagge. ``n
maá¹ƒsaÃ±ca rasaÃ±ca maá¹ƒsarasantiÄ• pajjanato `maá¹ƒsarasaâ€™ nti vutte paá¹-ikkhe
rasaá¹ƒ maá¹ƒsarasanti viggahonÄ• dhippetoâ€™â€™ ti vuttaá¹ƒ. __maá¹ƒsakarambako n
vaá¹-á¹-atÄ«_ti suddhayÄ• gu evahoti. appavÄ• raá¹‡amissakakarambakoyeva hoti, tasmÄ•
vuttaá¹ƒ parato ``idaÃ±ca karambakena na samÄ• netabbaâ€™â€™ ntiÄ• di, tasmÄ• ``taá
318/kaÃ±jiyaá¹ƒ gaá¹‡hathÄ• â€™ ti vadantaá¹ƒ paá¹-ikkhipati, pavÄ• raá¹‡Ä• na hotÄ«â€
``missakayÄ• guá¹ƒgaá¹‡hathÄ• â€™ ti avuttattÄ• `sammissitaá¹ƒ visuá¹ƒ \Ne 285/ katvÄ•
vuttattÄ• â€™â€™ ti ca vuttaá¹ƒ, yasmÄ• __yÄ• gumissaka_nti ettha padadvaye pavÄ• raa
nÄ• maggahaá¹‡aá¹ƒ natthi, tasmÄ• tatrace yÄ• gu bahutarÄ• vÄ• hoti samasamÄ• vÄ•
abhihÄ• rakapaá¹-ikkhepakÄ• naá¹ƒyÄ• gusaÃ±Ã±attÄ• . yÄ• gu ce mandÄ• , bhattaá¹ƒ bal
tesaá¹ƒ ubhinnampitattha bhinnasaÃ±Ã±attÄ• ti takko Ä• cariyassa. __bhattamissake_ pavÄ
sabbhÄ• vatosabbadÄ• pavÄ• reti eva. missake pana vuttanayena kÄ• raá¹‡aá¹ƒ vattabba
yathÄ• bhattasiá¹-á¹-haá¹ƒ na patati, tathÄ• gÄ• á¸·haá¹ƒ hatthena pÄ«á¸·etvÄ• parissÄ•

__akappiyakata_nti ettha ``kappiyaá¹ƒ akÄ• rÄ• pitehi kadalipphalÄ• dÄ«hi saddhiá¹ƒ atiritta
kÄ• rÄ• petvÄ• pi taá¹ƒ kadalipphalÄ• diá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-a
tÄ• ni kappiyaá¹ƒ kÄ• rÄ• petvÄ• aÃ±Ã±asmiá¹ƒ bhÄ• jane á¹-hapetvÄ• atirittaá¹ƒ kÄ• retv
kasmÄ• ? pubbe tesu vinayakammassa anÄ• ruá¸·hattÄ• â€™â€™ ti vadanti. ``bhuttÄ• vinÄ
vuá¹-á¹-hitena kataâ€™â€™ nti vacanato bhuttÄ• vinÄ• appavÄ• ritena Ä• sanÄ• vuá¹-á¹-h
tasmÄ• ``pÄ• tova addhÄ• naá¹ƒ gacchantesu dvÄ«su eko pavÄ• ritoavuá¹-á¹-hito tattha ni
piá¹‡á¸• Ä• ya caritvÄ• laddhaá¹ƒ bhikkhaá¹ƒ attanÄ• abhutvÄ• pi `alametaá¹ƒ sabbaâ€™
evÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ sukkapakkhe ``bhuttÄ• vinÄ• kataá¹ƒ hotÄ«â€™â€™ ti imi
pakkhe attano sattaá¹…gÄ• ni na pÅ«renti, kaá¹‡hapakkhepaá¹-ibhÄ• gena satta vuttÄ• nÄ
bhuttÄ• vinÄ• appavÄ• ritena Ä• sanÄ• vuá¹-á¹-hitena, avuá¹-á¹-hitena vÄ• kataá¹ƒ hoti, v
``pavÄ• ritena Ä• sanÄ• avuá¹-á¹-hitenevÄ• â€™â€™ ti imaá¹ƒ panaatthavikappaá¹ƒ dÄ«p
vuttÄ• nÄ«â€™â€™ tipi vattuá¹ƒ vaá¹-á¹-ati. so puna kÄ• tuá¹ƒna labhati paá¹-hamaá¹ƒ kat
kattabbappasaá¹…gato. yaÃ±ca akataá¹ƒ, taá¹ƒ kattabbantihi vuttaá¹ƒ. atha sova paá¹-ham
aÃ±Ã±asmiá¹ƒ bhÄ• jane pubbe akataá¹ƒkÄ• tuá¹ƒ labhati. dutiyo paá¹-hamabhÄ• janepi kÄ
akataá¹ƒ, tena kÄ• tabbaâ€™â€™ ntihi vuttaá¹ƒ. imamevatthaá¹ƒ sandhÄ• ya ``yena yaá¹ƒ

kataá¹ƒ, tameva so punakÄ• tuá¹ƒ na labhati, aÃ±Ã±ena kÄ• tabbaâ€™â€™ nti \Be 319/ lik
taá¹ƒ paá¹-hamaá¹ƒkatanti attho. __pesetvÄ• kÄ• retabba_nti ettha anupasampanno ce ga
bhikkhunÄ• paá¹-iggÄ• hetvÄ• aparena kÄ• retabbanti tattha ekova evameva kÄ• tuá¹ƒna
gilÄ• naá¹ƒ uddissÄ• â€™ tiÄ• divacanato vihÄ• rÄ• dÄ«su gilÄ• nassapÄ• puá¹‡anakoá¹-á
nÄ• ma, tasmÄ• vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __Ä• hÄ• ratthÄ• yÄ• _tivikÄ• le evÄ• ti e

<241> kÄ• yakammaá¹ƒ \Ne 286/ ajjhoharaá¹‡ato. vacÄ«kammaá¹ƒ vÄ• cÄ• ya ``atirittaá¹ƒ
tiakÄ• rÄ• panenÄ• ti veditabbaá¹ƒ.

paá¹-hamapavÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyapavÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<243> __sÄ• dhÄ• raá¹‡amevÄ• _ti sabbapavÄ• raá¹‡Ä• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ ``yÄ• v
idaá¹ƒ.

dutiyapavÄ• raá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

247-9__._ naá¹-Ä• naá¹ƒ nÄ• á¹-akÄ• ni __naá¹-anÄ• á¹-akÄ• ni, _ sÄ«tÄ• haraá¹‡Ä• dÄ«n
khÄ• danÄ«yaÃ±cÄ• ti__mÅ«lakhÄ• danÄ«yaá¹ƒ_. esa nayo sabbattha. __piá¹-á¹-ha_nti cu
__khÄ• rakamÅ«la_nti yÅ«pasamÅ«laá¹ƒ. __caccumÅ«laá¹ƒ_ neá¸·iyamÅ«laá¹ƒ. __tambak
__taá¹‡á¸• uleyyakaá¹ƒ_ cÅ«á¸·akuhu. __vatthuleyyakaá¹ƒ_ mahÄ• kuhu. __vajakali_ nikoá
hirato.

koá¹-á¹-haá¹ƒ __jaraá¹-á¹-haá¹ƒ_ vuccati. __gaá¹‡á¹-hi_ muhukulamudu vicayattha vajamuj

vajjayetime kiá¹ƒsukaá¹ƒ, haliddi. __kaseruko, _ kaá¹-ibalavanti tassa nÄ• maá¹ƒ. __ambÄ•
piá¸• hala kakkula. __masÄ• lu_ kinaá¸·a. __Ä• luva_ kaá¸·i taá¸• á¸• hiaá¸·ialasa kaá¹-issal
__siggu_ sÄ«ri koá¸·a kÄ• lakaá¹ƒ nekaá¸·avi. __khÄ«ravallikando_tumÅ«roriyo hoti. saá¹…
ayaá¹ƒ ``parisaá¹…khÄ• roâ€™â€™ ti likhitaá¹ƒ. __khÄ«rakÄ• kolÄ«_kirikaveá¸·i. __jÄ«vika
__usabhaka_ ummasuviyi.

__hintÄ• laá¹ƒ_ \Be 320/ kitili. __kuntÄ• la_ toho tilisatÄ• padikaá¸·iro paá¹-asevalakaá¸·i. k
karamba daá¹‡á¸• okira udakajoti kaá¹‡á¸• ako. ``siá¹…ghatakotipi vuccatÄ«â€™â€™ ti likh
hakiá¸·i. __nattamÄ• la_nti karaÃ±ji.

__sellu_ \Ne 287/ loholiyaá¹ƒ. __kÄ• samaddaka_ kuduvavali anasikina. __ummÄ• _diya m
venamutti huramugga. __rÄ• jamÄ• so_ mÄ• haviliti. __aggimanto_ muÃ±ci. sunipaá¹‡á¹‡a
tilaka. __bhÅ«miyaá¹ƒ jÄ• taloá¹‡Ä«_ti ettha loá¹‡Ä«nÄ• massasÄ• dhÄ• raá¹‡attÄ• ``bhÅ«
vuttaá¹ƒ. __brahmÄ«pattaá¹ƒ_ demeteye paá¹‡asÄ• . __ ``dÄ«pavÄ• sino vadantÄ«â€™â€
vuttanti ce? ``khÄ• danÄ«yatthaá¹ƒpharatÄ«ti lakkhaá¹‡ena asamÄ• nattÄ• â€™â€™ ti vutt
__sulasipaá¹‡á¹‡a_ntitasÄ• palikaá¹ƒ.

__agandhikapupphaá¹ƒ_ karissayeti cekavÄ• didapupphaá¹ƒ celepatimalaá¹ƒ. __jÄ«vantÄ«
__bakula_ muthuvala. __kuyyaka_ punapunnÄ• mapunnarÄ• , jÄ• tisumana. __navamÄ• lik

__tintiá¹‡ika_ kacinÄ« vileyi. __mÄ• tuluá¹…ga_ lavano. __pussaphala_ supuli. __timbarÅ«
susatudhuta. __tipusavÄ• tiá¹…gaá¹‡a_ dhutatikeá¹‡a paá¹-iyi. __coca_ variyiyeli. __moca_
__goá¹-á¹-haphalaá¹ƒ_ pÅ«vaphalanti eke. koá¹-á¹-hasekira __acchiva_.

asamussi __bimba_ iti keci. __kÄ• smarÄ«_ti sepaá¹‡á¹‡i. atitemeti kariyametissa. __jÄ• tip
__kaá¹-ukaphalaá¹ƒ_ tiriraka.

__taruá¹‡aphalaá¹ƒ_ kiriupulu. __pokkharaá¹-á¹-hi_ kiÃ±cakkhaá¹-á¹-hi. __siddhatthakaá¹ƒ_
sÄ• sapaá¹ƒsetavaá¹‡á¹‡aá¹ƒ. __rÄ• jikaá¹ƒ_ rattaá¹ƒ hoti.

__hiá¹…guá¹ƒ hiá¹…gujatu_nti sabbÄ• pi hiá¹…guvikatiyo. ettha hiá¹…gujatu nÄ• ma pattas
sÄ• khÄ• pacitvÄ• katÄ• sipÄ• á¹-ikÄ• . aÃ±Ã±ehi missetvÄ• katÄ• tikeci. __takaá¹ƒ_ kaá
nikitissÄ• kÄ• lesayo. timera, __takapatti_pasÄ• khÄ• patte pacitvÄ• kÄ• tabbÄ• . __ ``taka
kÄ• tabbÄ• â€™â€™ ti likhitaá¹ƒ.

vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

<253> aparajju \Ne 288/ \Be 321/ sannidhi nÄ• ma hotÄ«ti attho. __ajja paá¹-iggahita_nti na
paá¹-iggahitameva, atha kho uggahitakampi, teneva __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``paá¹-iggaá
dukkaá¹-assÄ• ti evaá¹ƒ sannidhikataá¹ƒ yaá¹ƒ kiÃ±ci yÄ• vakÄ• likaá¹ƒ vÄ• yÄ• makÄ• lik
ajjhoharitukÄ• matÄ• ya gaá¹‡hantassa paá¹-iggahaá¹‡e tÄ• va Ä• patti dukkaá¹-assÄ• â€™
paá¹-hamameva paá¹-iggahitaá¹ƒ, ``paá¹-iggahaá¹‡e tÄ• vÄ• â€™â€™ ti na vattabbaá¹ƒ, ta
``attano kÄ• le gahitaá¹ƒ ajja paá¹-iggahitaâ€™ nti vuttaâ€™â€™ nti.

etthÄ• ha --- yathÄ• paÃ±ca bhesajjÄ• ni uggahitakÄ• ni anadhippetÄ• ni. sattÄ• hÄ• tikkan
anÄ• pattianajjhoharaá¹‡Ä«yattÄ• , tathÄ• idhÄ• pi uggahitakaá¹ƒ nÄ• dhippetanti? ettha vu

__bhesajjasikkhÄ• pade_ (Vin III 618 Ä• dayo) uggahitakaá¹ƒ nÄ• dhippetanti yuttaá¹ƒ attan
kÄ• lÄ• tikkamanamattenatattha Ä• pattippasaá¹…gato. ettha na yuttaá¹ƒ attano kÄ• lÄ• tikl
Ä• pattippasaá¹…gÄ• bhÄ• vato. ajjhoharaá¹‡eneva hi ettha Ä• pattÄ«ti adhippÄ• yo, tasmÄ
ajja uggahetvÄ• punadivase bhuÃ±janto dve Ä• pattiyo Ä• pajjati.

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- attanÄ• bhuÃ±jitukÄ• mo ajja uggahetvÄ• punadivase bhuÃ
Ä• pattiyoÄ• pajjati. sÄ• maá¹‡erÄ• dÄ«naá¹ƒyeva atthÄ• ya uggahetvÄ• gahitaá¹ƒ punadi
bhuÃ±jantoÄ• pattiyÄ• na kÄ• retabboti. __paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• _ti e
sace belaá¹-á¹-hasÄ«so viya dutiyatatiyÄ• didivasatthÄ• ya ajja paá¹-iggahetvÄ• sÄ• maá¹‡
gopanatthÄ• yadeti, tassa punadivase ajjhoharaá¹‡atthaá¹ƒ paá¹-iggahaá¹‡e Ä• patti dukka
sayamevasace taá¹ƒ gopetvÄ• á¹-hapeti, punadivase patitaá¹ƒ kacavaraá¹ƒ disvÄ• vimativ
paá¹-iggaá¹‡hatopaá¹-iggahaá¹‡atova Ä• patti dukkaá¹-assÄ• ti sambhavati. no ce paá¹-igg
dukkaá¹-aá¹ƒnatthi. ``idaÃ±hi `ekaá¹ƒ pÄ• daá¹ƒ atikkÄ• meti, Ä• patti thullaccayassÄ• â€™
tivuttaá¹ƒ. yo pana ekappahÄ• reneva dvepi pÄ• de atikkÄ• meti, tassa taá¹ƒ thullaccayaá¹ƒ
evaá¹ƒsampadamidanti veditabbaá¹ƒ. ettha paá¹-iggahitabhÄ• vaá¹ƒ avijahantameva sannid
__dhammasiritthero, _ taá¹ƒ ``paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti __pÄ•
kapÄ• lena pÄ«to pana sneho abbohÄ• riko. kiÃ±cÄ• pi uá¹‡he otÄ• pentassapaggharati, ta
``bhesajjasikkhÄ• pade viyÄ• â€™â€™ ti vuttaá¹ƒ. itarathÄ• kapÄ• lena pÄ«tÄ• sappiÄ• d
Ä• pattiá¹ƒ janeyyunti. __sayaá¹ƒ paá¹-iggahetvÄ• _ti idhÄ• pi pubbevuttavidhiyeva. duddho
sameti viya \Ne 289/. __Ä• hÄ• ratthÄ• yÄ• _ti kÄ• lepilabbhati. __pakatiÄ• mise_ti kappiyÄ
mukhena ajjhoharatodve_ti ``hiyyo paá¹-iggahitayÄ• makÄ• likaá¹ƒ ajja purebhattaá¹ƒ sÄ• n
ajjhoharatodve pÄ• cittiyÄ• nÄ«â€™â€™ ti likhitaá¹ƒ. ajja paá¹-iggahitaá¹ƒ yÄ• vakÄ• likam
yÄ• mÄ• tikkantapÄ• nakenasaá¹ƒsaá¹-á¹-haá¹ƒ sannidhiá¹ƒ karoti. akappiyamaá¹ƒsesu ma
sesamaá¹ƒse dukkaá¹-aÃ±cavaá¸• á¸• hati.

<255> __sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ Ä• hÄ• ratthÄ• yÄ• _ti kÄ• lepi dukkaá¹-am
keci. tadahu paá¹-iggahitaá¹ƒ tadahu purebhattaá¹ƒ vaá¹-á¹-atÄ«ti ce? na, pÄ• á¸·iyampiaá¹
visesassa natthitÄ• ya. bhesajjasikkhÄ• pade purebhattaá¹ƒ yathÄ• sukhaá¹ƒ paribhuÃ±jan
sappiÄ• di saá¹…gahaá¹ƒ yÄ• ti, tena taggatikavasena vuttaá¹ƒ, na bhesajjavasenavuttanti

sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<259> __akappiyasappinÄ• _ti yesaá¹ƒ maá¹ƒsaá¹ƒ na kappati, tesaá¹ƒ sappinÄ• . ``vasÄ•
akappiyasappi nÄ• ma natthÄ«â€™â€™ ti likhitaá¹ƒ. __visaá¹…keta_nti ettha ``sÅ«podanav
ti vuttaá¹ƒ. __kÄ• yikÄ• nÄ«_ti kÄ• yena Ä• pajjitabbÄ• ni.

<261> __mahÄ• nÄ• masikkhÄ• padena kÄ• retabbo_ti saá¹…ghavasena pavÄ• rite bhesaj
sappiÄ• dipaÃ±cakaá¹ƒviÃ±Ã±Ä• peti ce, tattha ``na bhesajjena karaá¹‡Ä«yena \Be 323/ bh
saá¹…gahaá¹ƒgacchati, tasmÄ• ``tena pÄ• cittiyaâ€™â€™ nti vuttaá¹ƒ. pÄ• á¸·imuttakesu
``bhikkhunÄ«nampidukkaá¹-aâ€™â€™ nti likhitaá¹ƒ.

paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

264-5__._ __mukhadvÄ• ra_nti kaá¹‡á¹-hanÄ• á¸·i. __uccÄ• raá¹‡amatta_nti ukkhipitabbam
__kasaá¹-aá¹ƒchaá¸• á¸• etvÄ• _ti \Ne 290/ samudÄ• cÄ• ravasena, achaá¸• á¸• itepi ``vaá¹
__hatthapÄ• sÄ• tikkama_ntidÄ• yakassa. __bhikkhussa detÄ«_ti aÃ±Ã±assa bhikkhussa. _
kiÃ±cidravaá¹ƒ. __patto paá¹-iggahetabbo_ti bhÅ«miyaá¹ƒ á¹-hapite abhihÄ• rÄ• bhÄ• vato.
paá¹-hamataraá¹ƒpatitatheve doso natthi, tathÄ• Ä• kiritvÄ• apanentÄ• naá¹ƒ patitathevep
nevatthidosoâ€™â€™ ti likhitaá¹ƒ. __carukenÄ• _ti khuddakapiá¹‡á¸• ena. __jÄ• garantass
``api_-saddenasuttassapÄ«â€™â€™ ti likhitaá¹ƒ. __kecÄ«_ti abhayagirivÄ• sino. tehi kÄ• y
kÄ• yapaá¹-ibaddhenÄ• pitappaá¹-ibaddhenÄ• pi thullaccayÄ• patti dassitÄ• evÄ• ti attho.
__kÄ• yapaá¹-ibaddhapaá¹-ibaddhenÄ• _ti vacanamattamevetaá¹ƒ. __ ``satthakenÄ• _ti pa
likhitaá¹ƒ, taá¹ƒ dullikhitaá¹ƒ satipi male punapaá¹-iggahetabbakiccÄ• bhÄ• vato. __kesaÃ±
anupasampannÄ• naá¹ƒ atthÄ• ya. ``sÄ• maá¹‡erassa hatthaá¹ƒ phuá¹-á¹-hamattameva ta
likhitaá¹ƒ.

__paá¹-iggahaá¹‡upagabhÄ• raá¹ƒ_ nÄ• ma majjhimapurisena ukkhipitabbakaá¹ƒ. __mÅ«la
vaá¹-á¹-atÄ«_tiettha ``macchikavÄ• raá¹‡atthanti vuttattÄ• `abhuÃ±janatthÄ• yÄ• pi paá¹-ig
vaá¹-á¹-atÄ«â€™â€™ â€™ tiye vadanti, te vattabbÄ• ``sÄ«samakkhanatelaá¹ƒ paá¹-iggahe
sÄ«samakkhanaâ€™ nti anÄ• bhogenevasattÄ• haá¹ƒ atikkÄ• mentassa kiá¹ƒ nissaggiyaá¹
suttÄ• dhippÄ• yo panaevaá¹ƒ gahetabbo ``macchikavÄ• raá¹‡atthaá¹ƒ bÄ«jantassa tasmiá
patite sukhaá¹ƒparibhuÃ±jituá¹ƒ sakkÄ• â€™ ti saÃ±Ã±Ä• ya pubbe paá¹-iggahitabbaâ€™â
__parivattanakathÄ• yaá¹ƒ_ ``amhÄ• kaá¹ƒ taá¹‡á¸• ulesu khÄ«á¹‡esu etehi amhÄ• kaá¹ƒ
sÄ• maá¹‡erasantakehipi sakkÄ• patiá¹-á¹-hapetuâ€™ nti bhikkhÅ«naá¹ƒ cittuppÄ• do ce sa
sÄ• tthakaâ€™ nti __upatissattheroâ€™â€™ _tivuttaá¹ƒ. yadi evaá¹ƒ suddhacittÄ• naá¹ƒ ni
tathÄ• ``paá¹‡á¸• ito esasÄ• maá¹‡ero pattaparivattanaá¹ƒ katvÄ• dassati, mayameva ca i
yÄ• citvÄ• \Be 324/vÄ• bhuÃ±jissÄ• mÄ• â€™â€™ ti citte sati bhuÃ±jituá¹ƒ na vaá¹-á¹-ati
Ä• pannaá¹ƒ, kiá¹ƒ bahunÄ• . nirapekkheheva gaá¹‡hitabbaá¹ƒ, na sÄ• pekkhehÄ«ti dassan
ayamevattho ``sace pana sakkoti vitakkaá¹ƒ sodhetuá¹ƒ, tato laddhaá¹ƒ khÄ• ditumpi vaá¹-á
tivacanena siddhova. __Ä• dhÄ• rake patto á¹-hapito hoti_ yathÄ• paá¹-iggahitabhÄ• ve nirÄ
appaá¹-iggahitakena. meá¹‡á¸• akassa khÄ«raá¹ƒ khÄ«rattÄ• va vaá¹-á¹-ati. ``attanopana k
pivantassa anÄ• pattÄ«ti dassetuá¹ƒ vuttaâ€™â€™ nti vuttaá¹ƒ. ``sarÄ«ranissitamahÄ• bhÅ

idhÄ• dhippetÄ• nÄ«â€™â€™ ti likhitaá¹ƒ, tadubhayampi ``kappiyamaá¹ƒsakhÄ«raá¹ƒ vÄ• a
virujjhati.

apica ``appaá¹-iggahitabhÄ• jane aÃ±Ã±abhikkhusantake attano piá¹‡á¸• apÄ• taá¹ƒ pakkhi
ntivÄ• aÃ±Ã±ena vÄ• kÄ• raá¹‡ena vadati, taá¹ƒ sabbesaá¹ƒ na kappati. kasmÄ• ? vinaya
attanÄ• paá¹-iggahetvÄ• pakkhipitabbaá¹ƒ vinayavidhiá¹ƒ akatvÄ• dukkaá¹-anti adhippÄ•
kimatthaá¹ƒ na bhuÃ±jatÄ«ti? __aá¹-á¹-hakathÄ• yaá¹ƒ_ `uggahitako hotÄ«â€™ ti vuttattÄ•
vuttaá¹ƒ bhÅ«miyaá¹ƒ vÄ• bhÄ• jane vÄ• phalaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ vÄ•
yÄ• vajÄ«vikampiappaá¹-iggahitakaá¹ƒ ajÄ• nanto Ä• masati, na vaá¹-á¹-ati, uggahitakaá¹ƒ
__anugaá¹‡á¹-hipade_vuttaá¹ƒ, tasmÄ• imassa matena bhikkhu bhikkhussa sace patte app
á¹-hapeti, taá¹ƒ akappiyaá¹ƒ uggahitakanti siddhaá¹ƒ. ayamevattho ``sace attano vÄ• bhikk
vÄ• yÄ• gupacanakabhÄ• jane ... pe ... nirÄ• misaá¹ƒ katvÄ• paribhuÃ±jitabbaâ€™â€™ nti
saá¹ƒsanditvÄ• kathetabbo. __ ``kappiyamaá¹ƒsakhÄ«raá¹ƒ vÄ• â€™â€™ _ti pasaá¹…gava
paá¹-iladdhaá¹ƒ, taÃ±ca adhippetanti keci.

dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

<269> vighÄ• sÄ• dÄ• naá¹ƒ antarÄ• pÅ«valÄ• bhena aÃ±Ã±atarÄ• paribbÄ• jikÄ• pavisit
anupasampannena.

acelakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<276> __vijahantassÄ• _ti \Be 325/ anÄ• daratthe sÄ• mivacanaá¹ƒ. uyyojakassa vijahanta
dukkaá¹-assÄ• tipi attho. idha __anupasampanno_ nÄ• ma sÄ• maá¹‡erovÄ• dhippeto.

uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<280> __sabhojane_ti \Ne 292/ ettha paá¹-hamavikappo ``itthÄ« ca puriso cÄ• â€™â€™ ti i

tatiyapadenayujjati, dutiyavikappo paá¹-hamehi dvÄ«hi. __kule_ti ghare. anupavisitvÄ• nisÄ«danacittena__sacittakaá¹ƒ_.

sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. rahopaá¹-icchannasikkhÄ• padavaá¹‡á¹‡anÄ•

<284> idha paÃ±camaá¹ƒ upanandassa catutthaá¹ƒ hoti, tasmÄ• __bhikkhunivaggassa_ da upariupanandassa ``tatiyasikkhÄ• padenÄ• â€™â€™ ti na pÄ• á¹-ho, ``catutthenÄ• â€™â€

rahopaá¹-icchannasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<289> rahonisajjasikkhÄ• padaá¹ƒ uttÄ• natthameva.

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

<294> __sabhatto_ti nimantanabhattoti porÄ• á¹‡Ä• .

purebhattaÃ±ca piá¹‡á¸• Ä• ya, caritvÄ• yadi bhuÃ±jati.

siyÄ• paramparÄ• patti, pacchÄ• bhattaá¹ƒ na sÄ• siyÄ• ||

pacchÄ• bhattaÃ±ca \Be 326/ gamiko, pubbagehaá¹ƒ yadi gacche.

eke Ä• pattiyevÄ• ti, anÄ• pattÄ«ti ekacce ||

kulantarassokkamane \Ne 293/, Ä• pattimatayo hi te.

samÄ• nabhattapaccÄ• sÄ• , iti Ä• hu idhÄ• pare ||

matÄ• gaá¹‡ikabhattena, samenti naá¹ƒ nimantane.

vissajjanaá¹ƒ samÄ• nanti, eke sammukhatÄ• pare ||

sanniá¹-á¹-hÄ• natthikeheva, vicÄ• retabbabhedato.

viÃ±Ã±Å« cÄ• rittamicceva, sikkhÄ• padamidaá¹ƒ vidÅ«ti ||

cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<310> kÄ• lanti so. yasmÄ• saá¹…ghapavÄ• raá¹‡Ä• yamevÄ• yaá¹ƒ vidhi, tasmÄ• ``Ã±Ä
ntivuttaá¹ƒ. ``iminÄ• hi tayÄ• pavÄ• ritamha, amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca atthoâ€
Ä• cikkhitvÄ• viÃ±Ã±Ä• petuá¹ƒ gilÄ• nova labhati. yaá¹ƒ pana vuttaá¹ƒ __paá¹‡Ä«tabhoja
``mahÄ• nÄ• masikkhÄ• padena kÄ• retabboâ€™â€™ ti, taá¹ƒ saá¹…ghavasena pavÄ• rita
sappiÄ• dibhesajjapaÃ±cakaá¹ƒviÃ±Ã±Ä• peti ce, ``na bhesajjena karaá¹‡Ä«yena bhesajjaá
vacanena pÄ• cittiyantiatthoâ€™â€™ ti (Vin IV 309) likhitaá¹ƒ.

mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

311-5__._ __maá¹ƒ diá¹-á¹-henÄ• _ti mayÄ• diá¹-á¹-hena, mama dassanena vÄ• . __ekam
purisa_ntiaá¹…gapariyÄ• pannaá¹ƒ.

uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

<319> navame \Ne 294/ \Be 327/ senÄ• parikkhepena vÄ• parikkhepÄ• rahaá¹-á¹-hÄ• nena
saÃ±caraá¹‡aá¹-á¹-hÄ• napariyantenavÄ• paricchinditabbÄ• .

senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ•

<324> dasame ekamekaá¹ƒ dassanÄ• ya gacchati, Ä• patti dukkaá¹-assa. yattha á¹-hito pas
pÄ• cittiyassÄ• tiÄ• di. aá¹-á¹-hame pana ekamekaá¹ƒ dassanÄ• ya gacchati, Ä• patti dukka
passati, Ä• patti dukkaá¹-assÄ• ti pÄ• á¸·i. kasmÄ• ? aá¹…gappamÄ• á¹‡Ä• bhedepi anÄ«k
aá¹-á¹-hamaá¹…gassa dassanena dukkaá¹-aá¹ƒ siyÄ• ti.

uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

Ä• yasmato yaá¹ƒ muni sÄ• gatassa,

mahiddhikattassa nidassanena.

pÄ• nassa doso tassa dassanatthaá¹ƒ,

pubbeva so bhaddavatiá¹ƒ payÄ• to ||

tasmÄ• \Ne 295/ passaá¹ƒ nÄ• gamapothayitvÄ• ,

vinissaá¹-aá¹ƒ sÄ• gataá¹ƒ iddhiyÄ• ca.

nato surÄ• pÄ• nanisedhanatthaá¹ƒ,

kosambimevajjhagamÄ• ti Ã±eyyaá¹ƒ ||

326-8__._ __pasupÄ• lakÄ• _ti \Be 328/ ajapÄ• lakÄ• . yena majjati, tassa __bÄ«jato paá¹-a
``sacittakapakkhe cittaá¹ƒ akusalamevÄ• ti (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vutta
pivato akusalaâ€™â€™ nti vadanti. evaá¹ƒ sati ``akusalenevapÄ• tabbatÄ• yÄ• ti na vattab
``sacittakapakkhameva sandhÄ• yÄ• â€™â€™ ti vadanti. evaá¹ƒsati ``kusalÄ• kusalÄ• byÄ
nti vutte tampi ``tabbahulanayena vuttaâ€™â€™ ntivadanti. __kaá¹…khÄ• vitaraá¹‡iyampi_
``akusalacittaâ€™â€™ nti (Kkh surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, tasmÄ•
pivatÄ«â€™â€™ ti vadantÄ«ti.

surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

<330> aá¹…gulipatodakasikkhÄ• padaá¹ƒ uttÄ• natthameva.

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<336> tatiye kathaá¹ƒ tivedanaá¹ƒ? hasÄ• dhippÄ• yeneva ``parassa dukkhaá¹ƒ uppÄ• des
khipantassa dukkhavedanaá¹ƒ. sesaá¹ƒ uttÄ• naá¹ƒ.

idaá¹ƒ saÃ±Ã±Ä• vimokkhaÃ±ce, tikapÄ• cittiyaá¹ƒ kathaá¹ƒ.

kÄ«á¸·itaá¹ƒva akÄ«á¸·Ä• ti, micchÄ• gÄ• hena taá¹ƒ siyÄ• ||

ettÄ• vatÄ• kathaá¹ƒ kÄ«á¸·Ä• , iti kÄ«á¸·Ä• yaá¹ƒ evÄ• yaá¹ƒ.

akÄ«á¸·Ä• saÃ±Ã±Ä« hotettha, vinayatthaá¹ƒ samÄ• daye ||

ekantÄ• kusalo \Ne 296/ yasmÄ• , kÄ«á¸·Ä• yÄ• bhiratamano.

tasmÄ• akusalaá¹ƒ cittaá¹ƒ, ekamevettha labbhatÄ«ti ||

hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<344> ``lokavajjaá¹ƒ atikkamitvÄ• `idaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyuggahoâ€™ ti vadantassa
likhitaá¹ƒ. yaá¹ƒ saá¹ƒkiliá¹-á¹-heneva cittena Ä• pajjati, yaá¹ƒ vÄ• ariyapuggalo \Be 329/ ap
sikkhÄ• pade ajjhÄ• carati, idaá¹ƒ lokavajjanti sabbatthikavÄ• dÄ«Ä• dÄ«niÄ• cariyakulÄ• n
dutiyatatiyavikappo idha na adhippeto sekhiyÄ• naá¹ƒ lokavajjattÄ• .

__gÄ• rayho Ä• cariyuggaho_ti ettha ``yasmÄ• ucchuraso sattÄ• hakÄ• liko, tassa kasaá¹-d
dvinnaá¹ƒyeva samavÄ• yo ucchuyaá¹-á¹-hi, tasmÄ• vikÄ• le ucchuyaá¹-á¹-hiá¹ƒ khÄ• dituá
guá¸·aharÄ«á¹-akaá¹ƒ viyÄ• â€™ ti evamÄ• diko sampati nibbatto gÄ• rayhÄ• cariyavÄ• do
__paá¹‡á¹‡attivajje pana vaá¹-á¹-atÄ«_ti ``na pattahatthena kavÄ• á¹-o paá¹‡Ä• metabboâ€
`yenahatthena patto gahito, tena hatthena na paá¹‡Ä• metabbo, itarena paá¹‡Ä• metabboâ€
gahetvÄ• tathÄ• Ä• caranto na Ä• pattiyÄ• kÄ• retabbo. `tathÄ• buddhabodhicetiyÄ• naá¹
gaá¹‡hituá¹ƒvaá¹-á¹-atÄ«ti tathÄ• Ä• carantoâ€™â€™ ti ca. tathÄ• Ä• carati abhayagirivÄ•
mahÄ• vihÄ• ravÄ• sinoce evaá¹ƒ vadanti, ``mÄ• evaá¹ƒ vadÄ• â€™â€™ ti apasÄ• detabb
suttÄ• nulomaÃ±cauggahitakÄ• naá¹ƒyevÄ• â€™â€™ tiÄ• di. ``idaá¹ƒ sabbaá¹ƒ __upatissa
vuttaá¹ƒ. ``suttÄ• nulomaá¹ƒ aá¹-á¹-hakathÄ• â€™â€™ ti likhitaá¹ƒ.

anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<345> bhiá¹ƒsÄ• panasikkhÄ• padaá¹ƒ uttÄ• natthameva.

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

<354> __ ``visibbanÄ• pekkhoâ€™â€™ _ti \Ne 297/ vacanato yassa apekkhÄ• natthi, tassa

jotisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<364> nahÄ• nasikkhÄ• padaá¹ƒ uttÄ• natthameva.

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<368> __alabhÄ«ti_ \Be 330/ __labho_. yathÄ• ``pacatÄ«ti paco, pathatÄ«ti pathoâ€™â€™
``labhatÄ«ti labhoâ€™â€™ ti kasmÄ• na vuttaá¹ƒ? pariniá¹-á¹-hitalÄ• bhasseva idhÄ• dhipp
sibbinimagge. kappakatena saddhiá¹ƒ akappakataá¹ƒ sibbeti. yÄ• vatÄ• adhiá¹-á¹-hÄ• naá
pubbaá¹ƒ kappameva. kappaá¹ƒ na vijahati ce, puna kappaá¹ƒ dÄ• tabbantiÄ• cariyassa tak

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

<374> paribhogo ettha __kÄ• yakammaá¹ƒ_. apaccuddhÄ• raá¹‡aá¹ƒ __vacÄ«kammaá¹ƒ_.

vikappanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÄ«varÄ• panidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<379> dasame yasmÄ• nisÄ«danasanthataá¹ƒ cÄ«varanisÄ«danampÄ«ti ubhayampi sadas
ubhayampiekato katvÄ• __ ``nisÄ«danaá¹ƒ nÄ• ma sadasaá¹ƒ vuccatÄ«â€™â€™ _ti Ä• ha
cÄ«varaggahaá¹‡enacÄ«varanisÄ«danaá¹ƒ gahitamevÄ• ti atthato santhatanisÄ«danameva
``nisÄ«danasanthataá¹ƒ\Ne 298/ nÄ• ma sadasaá¹ƒ vuccatÄ«â€™â€™ ti vattabbanti? na, it
anisÄ«danaadasabhÄ• vappasaá¹…gato. ettha nisÄ«danasanthatassapÄ• cittiyavatthuttÄ•
pÄ• cittiyavatthumevÄ• ti veditabbaá¹ƒ tajjÄ• tikattÄ• . sassÄ• mikesÅ«cighare sÅ«cigaá¹‡a
porÄ• á¹‡Ä• .

cÄ«varÄ• panidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccapÄ• á¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<382> saÃ±ciccapÄ• á¹‡asikkhÄ• padaá¹ƒ \Be 331/ uttÄ• natthameva.

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<387> ``pÄ• á¹‡o atthÄ«â€™â€™ ti jÄ• nantopi ``marissantÄ«â€™â€™ ti avicÄ• retvÄ• piv

jale pakkhipanaá¹ƒ pupphaá¹ƒ, jalappavesanaá¹ƒ idaá¹ƒ.

evaá¹ƒ ubhinnaá¹ƒ nÄ• nattaá¹ƒ, Ã±eyyaá¹ƒ Ã±Ä• á¹‡avatÄ• sadÄ• ti ||

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

<392> tatiye dvÄ• dasa ukkoá¹-Ä• veditabbÄ• . tattha akataá¹ƒ kammaá¹ƒ, dukkaá¹-aá¹ƒ ka
\Ne 299/ kammanti anuvÄ• dÄ• dhikaraá¹‡e labbhanti. anihaá¹-aá¹ƒ, dunnihaá¹-aá¹ƒ, na pu
vivÄ• dÄ• dhikaraá¹‡e labbhanti, avinicchitaá¹ƒ, duvinicchitaá¹ƒ, puna vinicchitabbantiÄ• pa
labbhanti. avÅ«pasantaá¹ƒ, duvÅ«pasantaá¹ƒ, puna vÅ«pasametabbanti kiccÄ• dhikaraá¹‡e
aá¹-á¹-hakathÄ• nayo, pÄ• á¸·iyaá¹ƒ panettha mukhamattameva dassitaá¹ƒ.

ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ•

<399> ``pÄ• rÄ• jikÄ• nÄ«ti atthuddhÄ• ravasena dassitÄ• nÄ«â€™â€™ ti kathaá¹ƒ viÃ±Ã±
parivÄ• rapÄ• á¸·ito. vuttaÃ±hi tattha ``Ä• pattÄ• dhikaraá¹‡apaccayÄ• kati Ä• pattiyo Ä• pa
Ä• pattÄ• dhikaraá¹‡apaccayÄ• catasso Ä• pattiyo Ä• pajjati. bhikkhunÄ« jÄ• naá¹ƒ pÄ• rÄ•
paá¹-icchÄ• deti, Ä• pattipÄ• rÄ• jikassa. vematikÄ• paá¹-icchÄ• deti, Ä• patti thullaccayass
saá¹…ghÄ• disesaá¹ƒpaá¹-icchÄ• deti, Ä• patti pÄ• cittiyassa. Ä• cÄ• ravipattiá¹ƒ paá¹-icchÄ
Ä• pattidukkaá¹-assÄ• â€™â€™ ti (Vin V 290). pÄ• rÄ• jikaá¹ƒ paá¹-icchÄ• dento bhikkhu a

Ä• pajjati avuttattÄ• ti ce? na, saá¹ƒkiliá¹-á¹-hena cittena paá¹-icchÄ• danevinÄ• Ä• pattiyÄ
dukkaá¹-avÄ• re vattabbÄ• pi pÄ• rÄ• jikÄ• pattiyo paá¹-hamaá¹ƒ atthuddhÄ• ravasenasaá¹
na sakkÄ• puna vattunti na vuttÄ• ti veditabbÄ• .

__yÄ• va koá¹-i na chijjatÄ«_ti cettha yo antamaso paá¹-icchÄ• danatthaá¹ƒ aÃ±Ã±assa Ä•
paá¹-icchÄ• danacitteneva Ä• pattiá¹ƒ Ä• panno. tassa puna aÃ±Ã±assa paá¹-icchÄ• danat
koá¹-i chinnÄ• hoti, kiá¹ƒ puna paá¹-inivattitvÄ• vacanena payojanantina antimassa anÄ• r
appaá¹-icchÄ• danena eva chinnÄ• hoti, tato appaá¹-icchÄ• danatthaá¹ƒapubbassa Ä• roce
paá¹-á¹-hÄ• ya koá¹-i chinnÄ• hoti, tadabhÄ• vo paá¹-inivattitvÄ• appaá¹-icchÄ• danatthaá¹
koá¹-i chinnÄ• hotÄ«ti evaá¹ƒ no paá¹-ibhÄ• tÄ«tiÄ• cariyo. __tatiyena dutiyassÄ• _ti ettha
paá¹-hamoâ€™â€™ ti vadantÄ• naá¹ƒ ``vatthupuggalo na vattaboâ€™â€™ ti vÄ• ritattÄ•
catutthassa Ä• rocanepi na sundaraá¹ƒ. kasmÄ• ? pubbeva sutvÄ• aÃ±Ã±assa anÄ• rocita
Ä• rocetabbaá¹ƒ siyÄ• â€™â€™ tivadanti.

duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

<404> punappunaá¹ƒ \Ne 300/ uppajjanato __bahudhÄ• _. __hÄ• yanavaá¸• á¸• hana_nti m
dvÄ• dasannaá¹ƒmÄ• sÄ• naá¹ƒ Å«natÄ• ya hÄ• yanaá¹ƒ kataá¹ƒ. pasÅ«tassa vaá¸• á¸• ha
mÄ• tukucchismiá¹ƒ ce vaá¸• á¸• hanaá¹ƒkataá¹ƒ. pasÅ«tassa hÄ• yanaá¹ƒ kÄ• tabbaá¹ƒ.
__nikkhamanÄ«yapuá¹‡á¹‡amÄ• sÄ«_ nÄ• ma sÄ• vaá¹‡amÄ• sassa puá¹‡á¹‡amÄ• sÄ«. _
upagacchati divaseâ€™â€™ ti likhitaá¹ƒ. so hi pasÅ«tadivasatopaá¹-á¹-hÄ• ya paripuá¹‡á¹‡
avasesÄ• naá¹ƒ dvinnaá¹ƒ vassÄ• naá¹ƒ adhikadivasÄ• ni honteva, tasmÄ• nikkaá¹…khÄ•
__taá¹ƒ sandhÄ• yÄ• _ti gabbhavassaÃ±ca pavÄ• retvÄ• laddhavassaÃ±caagaá¹‡etvÄ• jÄ
gaá¹‡etvÄ• \Be 333/ ekÅ«navÄ«sativassaá¹ƒ. __ekÅ«navÄ«sativasso_ti ``gabbhavassaá¹ƒ
likhitaá¹ƒ, taá¹ƒ dullikhitaá¹ƒ.

<406> __aÃ±Ã±aá¹ƒ upasampÄ• detÄ«_ti upajjhÄ• yo vÄ• Ä• cariyo vÄ• hutvÄ• upasamp
``opapÄ• tikassasoá¸·asavassuddesikabhÄ• vato puna cattÄ• ro vasse atikkamitvÄ• upasa
tiÄ• cariyÄ• vadantÄ«ti keci.

Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ•

<409> theyyasattho ce suddhamÄ• tugÄ• mo dve Ä• pattiyo. atha bhikkhuniyo, samayo rak
á¹-hÄ• naá¹ƒ katvÄ• rakkhaá¹‡Ä«yattÄ• sahadhammikÄ• naá¹ƒ rakkhatiyevÄ• ti eke. theyy

tasmÄ• na rakkhati evÄ• ti eke. apÄ• rÄ• jikatheyyabhÄ• ve sati sahadhammikabhÄ• votice
samayo anissaá¹-o Ä• pajjati. bhikkhu theyyasattho ce, yathÄ• vatthukameva. theyyasatthe
saddhiá¹ƒ saá¹ƒvidhÄ• yÄ• ti ca. ``saddhiâ€™â€™ nti padaá¹ƒ kesuci natthi, taá¹ƒ ananurÅ

theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<412> ``tena \Ne 301/ kho pana samayena aÃ±Ã±atarÄ• itthÄ«â€™â€™ ti ca pÄ• á¹-ho att
natthibhÄ• vo sundaro ``tena kho samayenÄ• â€™â€™ ti adhikÄ• rattÄ• ti keci. idha ekatou
sÄ• maá¹‡erÄ«ti imÄ• pi tisso saá¹…gahaá¹ƒ gacchanti. imÄ• saá¹ƒ pana samayo rakkhati,
mÄ• tugÄ• massa ca viseso.

<414> apicettha ``viÃ±Ã±Å« paá¹-ibalÄ• â€™â€™ ti vacanato appaá¹-ibalÄ• anÄ• pattivatt
yuttaá¹ƒ dukkaá¹-avatthukattÄ• . ``bhikkhu saá¹ƒvidahati, mÄ• tugÄ• mo \Be 334/na saá¹ƒvi
dukkaá¹-assÄ• â€™â€™ ti hi vuttaá¹ƒ. tathÄ• hi upaparikkhitabbaá¹ƒ.

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<417> gahaá¹-á¹-hassÄ• pi bhikkhunÄ«dÅ«sakakammaá¹ƒ mokkhantarÄ• yikameva, tasmÄ
pabbajjÄ• pipaá¹-ikkhittÄ• . vipÄ• kantarÄ• yikÄ• ahetukattÄ• . pubbe saÃ±cicca Ä• pannÄ•
sammuá¹-á¹-hÄ• suddhasaÃ±Ã±ino antarÄ• yikÄ• eva. __sesÄ• _ti jÄ• tikÄ• . __rasenÄ• _
__adhikuá¹-á¹-anaá¹-á¹-henÄ• _tiadhikaraá¹‡aá¹ƒ katvÄ• kuá¹-á¹-anaá¹-á¹-hena chindanaá
__asisÅ«nÅ«pamÄ• _ kusaladhammacchedanaá¹-á¹-hena. __sattisÅ«lÅ«pamÄ• _ cittavituc
anÄ• pattipÄ• á¸·iyaá¹ƒ ``Ä• dikammikassÄ• â€™â€™ timukhÄ• ruá¸·havasena likhitaá¹ƒ.

ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

<425> ``taá¹ƒ diá¹-á¹-hiá¹ƒ appaá¹-inissaá¹-á¹-henÄ• ti iminÄ• laddhinÄ• nÄ• saá¹ƒvÄ• sak
vuttaá¹ƒ. __ticitta_nti ettha vipÄ• kÄ• byÄ• katacittena sahavÄ• seyyaá¹ƒ kappeyyÄ• ti evan
aÃ±Ã±athÄ• sacittakattÄ• sikkhÄ• padassa kiriyÄ• byÄ• kataá¹ƒ sandhÄ• ya na yujjati.

ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

<428> __yattha_ \Ne 302/ __te na passÄ• mÄ• ti te_ti taá¹ƒ. atha vÄ• tava rÅ«pÄ• diá¹ƒ na
ayaá¹ƒsamaá¹‡uddeso pÄ• rÄ• jiko hoti. ``sace taá¹ƒ diá¹-á¹-hiá¹ƒ paá¹-inissajjati, saá¹…gh
Ä• rocetvÄ• saá¹…ghÄ• numatiyÄ• pabbÄ• jetabboâ€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipad
daá¹‡á¸• akammanÄ• sanÄ• hi idhÄ• dhippetÄ• . yadi \Be 335/ so pÄ• rÄ• jiko, liá¹…ganÄ•
paá¹-isevatonÄ• laá¹ƒ antarÄ• yÄ• yÄ• _ti ca diá¹-á¹-hi satthari asatthÄ• didiá¹-á¹-hi na hoti.
yassauppajjati, so pÄ• rÄ• jiko hoti, tasmimpi evameva paá¹-ipajjitabbaá¹ƒ saá¹ƒvare
atiá¹-á¹-hantoliá¹…ganÄ• sanÄ• yeva nÄ• setabboti Ä• cariyassa takko.

kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ•

<434> sahadhammikasikkhÄ• padaá¹ƒ uttÄ• natthameva.

2. vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<438> __Ä• pattiÃ±ca satisammosÄ• yÄ• _ti ettha ca-saddo kattabbaÃ±ca na karotÄ«ti dÄ«
vuttaá¹ƒ hoti. raá¹-á¹-hekadeso __janapado_. buddhakÄ• le ariá¹-á¹-hakaá¹‡á¹-akÄ• __sÄ•
``nÄ• laá¹ƒ antarÄ• yÄ• yÄ• â€™â€™ ti vacanena hi te bhagavato asabbaÃ±Ã±utaá¹ƒdÄ«p
dasavatthudÄ«pakÄ• vajjiputtakÄ• . te hi __vinayasÄ• sanapaccatthikÄ• _. parÅ«pahÄ• rÄ
__suttantÄ• bhidhammappaccatthikÄ• _. ke pana te? ekacce mahÄ• saá¹…ghikÄ• dayo, na
``parÅ«pahÄ• rÄ• ... pe ... vÄ• dÄ• â€™â€™ _ti visesanavacanamÄ• ha. tattha yekuhakÄ•
abhÅ«taá¹ƒ ullapitvÄ• paá¹-iladdhavarabhojanÄ• ni bhuÃ±jitvÄ• muá¹-á¹-hassatÄ« niddaá¹
sukkavissaá¹-á¹-hiá¹ƒ pattÄ• , aÃ±Ã±ehi taá¹ƒ disvÄ• ``atthi arahato sukkavissaá¹-á¹-hÄ«â€
``mÄ• rakÄ• yikÄ• upasaá¹ƒharantÄ«â€™â€™ ti vatvÄ• janaá¹ƒ vaÃ±centi. ye ca sammÄ•
taá¹ƒ vacanaá¹ƒ sutvÄ• keci taá¹ƒdiá¹-á¹-hikÄ• honti adhimÄ• nino ca. attanosukkavissaá¹
nÄ• dhimuccanti, anadhigate adhikatasaÃ±Ã±inova honti. tathÄ• atthi arahato aÃ±Ã±Ä• á¹‡
nÄ• magottÄ• dÄ«su viya saccesu paravitaraá¹‡Ä• parehi paÃ±Ã±attÄ• nÄ• mÄ• nÄ«ti adh
yojetabbo. tattha vinayadharo ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so \Be 336/, ya
mucceyya (Kv 313; Vin I 353). diá¹-á¹-hadhammÄ• ... pe ... aparappaccayÄ• satthusÄ• sar
30) suttapadÄ• ni dassetvÄ• te sÄ• sanapaccatthikesuniggahitaá¹ƒ niggaá¹‡hÄ• tÄ«ti adhi

``pariyatti mÅ«laâ€™â€™ nti vÄ• dino. ``pÄ• timokkhe uddissamÄ• neâ€™â€™ ti nidÄ• nav
vibhaá¹…gapadÄ• ni siddhÄ• ni. siddheyeva kiá¹ƒ imassa aá¹…gÄ• ni? garahitukÄ• matÄ•
sikkhÄ• padavivaá¹‡á¹‡anaÃ±cÄ• ti.

vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mohanasikkhÄ• padavaá¹‡á¹‡anÄ•

<444> mohanasikkhÄ• padaá¹ƒ uttÄ• natthameva.

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<452> __rattacitto_ti kÄ• yasaá¹ƒsaggarÄ• gena. viheá¹-hetukÄ• maá¹ƒ pana disvÄ• ``sace
natthi me mokkhoâ€™â€™ ti cintetvÄ• kupito sattasaÃ±Ã±aá¹ƒ purekkhatvÄ• pahÄ• raá¹ƒ
yathÄ• vatthukameva.

pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

<456> ``kÄ• yaá¹ƒ vÄ• kÄ• yapaá¹-ibaddhaá¹ƒ vÄ• â€™â€™ ti (Vin IV 456) vacanato kÄ• y
304/, taá¹ƒ talaá¹ƒ nÄ• ma. talameva __talasattikaá¹ƒ_. pothanasamatthaá¹-á¹-hena sattikan
``uppalapattampÄ«â€™â€™ tiiminÄ• niyameti. evaá¹ƒ kupitÄ• hi kopavasena pothanÄ• sa
yaá¹ƒkiÃ±ci hatthagataá¹ƒ paá¹-ikkhipanti, sukhasamphassampi hotu, pÄ• cittiyameva. yasm
paharitukÄ• matÄ• yapahaá¹-e purimena pÄ• cittiyaá¹ƒ. kevalaá¹ƒ uccÄ• retukÄ• matÄ• ya
337/iminÄ• pÄ• cittiyaá¹ƒ. iminÄ• pana virajjhitvÄ• pahÄ• ro dinno, tasmÄ• na paharitukÄ
dukkaá¹-aá¹ƒ. kimidaá¹ƒ dukkaá¹-aá¹ƒ pahÄ• rapaccayÄ• , udÄ• hu uggiraá¹‡apaccayÄ• ti?
dukkaá¹-aá¹ƒ. purimaá¹ƒ uggiraá¹‡apaccayÄ• pÄ• cittiyanti sadukkaá¹-aá¹ƒ pÄ• cittiyaá¹ƒy
uggiraá¹‡aá¹ƒ, pacchÄ• pahÄ• ro. na ca pacchimapahÄ• raá¹ƒ nissÄ• ya purimaá¹ƒuggiraá
bhavitumarahatÄ«ti no takkoti Ä• cariyo. ``tena pahÄ• renahatthÄ• dÄ«su yaá¹ƒ kiÃ±ci bhijja
dukkaá¹-amevÄ• â€™â€™ ti iminÄ• pi pahÄ• rapaccayÄ• dukkaá¹-aá¹ƒ. uggiraá¹‡aá¹ƒ yat
suá¹-á¹-hu vÄ«maá¹ƒsitabbaá¹ƒ. ``tiracchÄ• nÄ• dÄ«naá¹ƒ asucikaraá¹‡Ä• dÄ«nidisvÄ• ku
mokkhÄ• dhippÄ• yo evÄ• â€™â€™ ti vadanti.

talasattikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ•

<462> __upasampanne anupasampannasaÃ±Ã±Ä« amÅ«lakena saá¹…ghÄ• disesenÄ• _ti
sukkavissaá¹-á¹-hikÄ• yasaá¹ƒsaggÄ• dinÄ• saá¹…ghÄ• disesÄ• pattiyÄ• vatthunÄ• ti vedi
anupasampannassa saá¹…ghÄ• disesÄ• pattinÄ• ma atthi.

amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•

<468> __Å«navÄ«sativasso maÃ±Ã±e_ti ettha sayaá¹ƒ saÃ±Ã±Ä• ya tathÄ• amaÃ±Ã±anto
``maÃ±Ã±eâ€™â€™ ti vadanto kiá¹ƒ musÄ• vÄ• dena kÄ• retabboti? na siyÄ• aá¹…gasam
``maÃ±Ã±eâ€™â€™ ti iminÄ• niyamato aá¹…gasampatti hoti. paramatthavihitaá¹ƒ katthaci
Ä• dittaâ€™â€™ ntiÄ• dimhi paro kukkuccaá¹ƒ uppÄ• detu vÄ• \Ne 305/, mÄ• vÄ• , taá¹ƒ
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ•) ``kukkuccu
adhippÄ• yavasena vuttanti.

saÃ±ciccasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

<473> __imesaá¹ƒ_ \Be 338/ __sutvÄ• _ti ettha ``vacanaâ€™â€™ nti pÄ• á¹-haseso. __eka
kiriyÄ• siyÄ• akiriyÄ• ti iminÄ• nayena ekaparicchedÄ• ni. ettha kiÃ±cÄ• piaÃ±Ã±avÄ• dal
vihesakapaccayÄ• patti akiriyÄ• ca, tadubhayaá¹ƒ panaekasikkhÄ• padanti katvÄ• taá¹ƒ a
sikkhÄ• padaá¹ƒ siyÄ• kiriyÄ• paá¹-hamassavasena, siyÄ• akiriyÄ• dutiyassa vasenÄ• ti

upassutisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. kammapaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

<474> ``dhammikÄ• naá¹ƒ kammÄ• naâ€™â€™ nti (Vin IV 475) vacanato ekacce bhikkhÅ«
``chandaá¹ƒ dammÄ«â€™â€™ ti chandaá¹ƒ denti, taá¹ƒ tesaá¹ƒ matimattameva, na paá¹-ip
khiyyati, taá¹ƒ vÄ• ukkoá¹-eti, anÄ• patti neva hotÄ«ti? na, tathÄ• chandadÄ• nakÄ• le akat
adhammakammakhiyyanÄ• dipaccayÄ• anÄ• pattivÄ• re vuttattÄ• . adhammena vÄ• vagg
kammakaraá¹‡apaccayÄ• Ä• pattimokkhakaraá¹‡atoavisesameva tathÄ• vacananti ce? na
adhammakammakaraá¹‡Ä• numatiyÄ• abhÄ• vato, kÄ• rakasseva vajjappasaá¹…gato ca.
pÄ• risuddhichandadÄ• yakÄ• va te, nagaá¹‡o akammappattattÄ• , __parivÄ• re_pi (Vin V 4
kammappattachandadÄ• yakÄ• visuá¹ƒ vuttÄ• . tathÄ• pi adhammakammassa chando na d
akappiyÄ• numatidukkaá¹-ato. tattha hi yojanadukkaá¹-ato na muccantÄ«ti no takkoti Ä• car

kammapaá¹-ibÄ• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ•

<481> sannipÄ• taá¹ƒ \Ne 306/ anÄ• gantvÄ• ce chandaá¹ƒ na deti, anÄ• pattÄ«ti eke. duk
ekedhammakammantarÄ• yakaraá¹‡Ä• dhippÄ• yattÄ• . saá¹…ghamajjhe chandaá¹ƒ dÄ• tu
dinnachande saá¹…ghamajjhaá¹ƒ pavisitvÄ• puna gatepi chando na paá¹-ippassambheyyÄ
kasmÄ• ? ``ahatthapÄ• so chandÄ• rahoâ€™â€™ tiÄ• dÄ«hi virujjhanato. __pÄ• á¸·iyaá¹ƒ_
dÄ• tukÄ• matÄ• yahatthapÄ• saá¹ƒ atikkamantaá¹ƒ sandhÄ• ya vuttanti keci.

chandaá¹ƒadatvÄ• gamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

484-5__._ __adÄ• sÄ«_ti apaloketvÄ• adÄ• si. __bhikkhÅ«_ti ettha te chabbaggiyÄ• attÄ•
``saá¹…ghoâ€™â€™ ti avatvÄ• ``bhikkhÅ«â€™â€™ ti Ä• haá¹ƒsu. __pariá¹‡Ä• mentÄ«_ti
paduddhÄ• rakaraá¹‡aá¹ƒ idha anadhippetassapi yassa kassaci atthuddhÄ• ravasena lÄ• b
cÄ«varameva hi idhÄ• dhippetaá¹ƒ, teneva ``aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ dinnaá¹ƒ khÄ«yati
Ä• pattidukkaá¹-assÄ• â€™â€™ ti vuttaá¹ƒ. __dinna_nti ca __parikkhÄ• ra_nti ca bhummat

dubbalasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ•

<491> Ã±Ä• takampi parassa dÄ• tukÄ• maá¹ƒ aÃ±Ã±assa dÄ• peti, Ä• patti eva. sabbattha
yathÄ• sukhaá¹ƒ vicÄ• retuá¹ƒ labhati.

pariá¹‡Ä• manasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena sahadhammikavaggo aá¹-á¹-hamo.

9. ratanavaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

494-7__._ yathÄ• \Ne 307/ bhagavantaá¹ƒ payirupÄ• sati, evamÄ• kÄ• rena nÄ• rahatÄ• y
nahoti pÄ• poti attho, kÄ• raá¹‡atthaá¹ƒ vÄ• . __ta_nti \Be 340/ nipÄ• tamattaá¹ƒ, yatoti vÄ•
__hatthisammadda_nti saá¹…ghÄ• á¹-asammaddo, akkamanaá¹ƒ cuá¹‡á¹‡atÄ• ti attho.

<498> __ratanaá¹ƒ_ nÄ• ma aggamahesÄ«, tathÄ• pi idha aÃ±Ã±Ä• pi devigottÄ• na rakkh
mahesÄ« hotÄ«â€™â€™ ti vacanÄ• bhÄ• vato. sace khattiyova hoti, nÄ• bhisitto. abhisittoy
rakkhatÄ«ti Ä• cariyo. anÄ• pattivÄ• re __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ aá¹…gabhÄ• ve
abhisittabhÄ• vovapamÄ• á¹‡aá¹ƒ. sesaá¹ƒ ukkaá¹-á¹-haparicchedoti eke.

500-501__._ ``na sayanighare sayanigharasaÃ±Ã±Ä«â€™â€™ ti tikacchedopi ettha labbha
sayanigharaá¹ƒ_nÄ• ma aparikkhittarukkhamÅ«lÄ• di.

antepurasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

<504> ``adhivÄ• sentu gahapatino bhattaâ€™â€™ nti ca ``me gahapatinoâ€™â€™ ti ca att

<506> __kurundi_vacanena gharepi yadi bhikkhÅ« Ä• saá¹…kanti, tattha á¹-hatvÄ• Ä• cikk
__patirÅ«pÄ• _ti ``ratanasammate paá¹ƒsukÅ«laggahaá¹‡aá¹ƒ vÄ• ratane nirussukkagama
likhitaá¹ƒ. ``tÄ• vakÄ• likavasenapi anÄ• mÄ• saá¹ƒ paá¹-iggaá¹‡hituá¹ƒ na labhatÄ«â€™â€
__samÄ• dapetvÄ• _ti yÄ• citvÄ• ``uddissa ariyÄ• tiá¹-á¹-hanti, esÄ• ariyÄ• na yÄ• canÄ•
vuttanayena.

ratanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ•

511-2__._ ahinÄ• \Ne 308/ á¸• aá¹-á¹-havatthumhi so bhikkhu santaá¹ƒ bhikkhuá¹ƒ anÄ• pu
kukkuccaá¹ƒudapÄ• di. __adinnÄ• dÄ• ne vuttanayenÄ• _ti gÄ• mo gÄ• mÅ«pacÄ• roti idaá

vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

<517> __ta_nti \Be 341/ bhedanakaá¹ƒ. __assÄ• _ti pÄ• cittiyassa paá¹-hamaá¹ƒ bhedanak
desetabbattÄ• . esa nayo itaresupi.

<520> __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• ake.

sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•

521-2__._ ``ucce maÃ±ceâ€™â€™ ti ca ``uccÄ• maÃ±ceâ€™â€™ ti ca katthaci. __Ä• yato
__aá¹-á¹-haá¹…gulapÄ• daka_nti bhÄ• vanapuá¹ƒsakaá¹ƒ, aá¹-á¹-haá¹…gulappamÄ• á¹‡aá

maÃ±casikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

<528> __poá¹-akitÅ«la_nti yaá¹ƒ kiÃ±ci tiá¹‡atÅ«laá¹ƒ. __paá¹-ilÄ• bhena uddÄ• letvÄ• pÄ
ettha kiÃ±cÄ• pi paá¹-ilÄ• bhamatteneva pÄ• cittiyanti viya dissati, paribhogeyevapana Ä• p
``aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ tivacan

tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

<531> kiÃ±cÄ• pi \Ne 309/ nisÄ«danassa jÄ• ti na dissati ettha, tathÄ• pi __cÄ«varakkhand
``nava cÄ«varÄ• ni adhiá¹-á¹-hÄ• tabbÄ• nÄ«â€™â€™ ti ettha ca pariyÄ• pannattÄ• cÄ«va
jÄ• tÄ«tiveditabbÄ• . ``santhatasadisaá¹ƒ santharitvÄ• ti sadasaâ€™â€™ nti pubbe
vuttanisÄ«danasanthatattÄ• upameti. lÄ• bhe sadasaá¹ƒ, alÄ• bhe adasampi \Be 342/ vaá¹-
yuttaá¹ƒ. ``nisÄ«danaá¹ƒ nÄ• ma sadasaá¹ƒ vuccatÄ«â€™â€™ ti tassa saá¹‡á¹-hÄ• naniya

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kaá¹‡á¸• upaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<539> yadi __kaá¹‡á¸• upaá¹-icchÄ• di_ nÄ• ma adhonÄ• bhi ubbhajÄ• á¹‡umaá¹‡á¸• alÄ•
uppannakaá¹‡á¸• upÄ«á¸·akÄ• dipaá¹-icchÄ• dikÄ• adhippetÄ• , tassa sugatassa sugatavid
vidatthiyo tiriyaá¹ƒ dvetiidampi atimahantaá¹ƒ pamÄ• á¹‡aá¹ƒ dissati. sabbo hi puriso attanc
sattavidatthikohoti, sugatassa ca ekÄ• vidatthi majjhimassa purisassa tisso vidatthiyo honti,
tasmÄ• kaá¹‡á¸• upaá¹-icchÄ• di pakatipurisassa pamÄ• á¹‡aá¹ƒ Ä• pajjati tiriyaá¹ƒ, dÄ«gh
diguá¹‡aá¹ƒÄ• pajjatÄ«ti. Ä• pajjatu, ukkaá¹-á¹-haparicchedo tassÄ• , ce icchati, sabbampi s
paá¹-icchÄ• dessati, sabbasarÄ«ragatasaá¹…ghÄ• á¹-i viya bahuguá¹‡aá¹ƒ katvÄ• nivÄ• s
ayaá¹ƒ bhagavatoadhippÄ• yo siyÄ• .

kaá¹‡á¸• upaá¹-icchÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

<542> __vassikasÄ• á¹-ikÄ• _pi ukkaá¹-á¹-hapaá¹-icchedavasena anuÃ±Ã±Ä• tÄ• . vassakÄ
saá¹…ghÄ• á¹-iparibhogenevaparibhuÃ±jissantÄ«ti ayaá¹ƒ bhagavato adhippÄ• yo siyÄ• . k
anuÃ±Ã±Ä• tÄ• , ``appamÄ• á¹‡ikÄ• yo kaá¹‡á¸• upaá¹-icchÄ• diyo dhÄ• renti, vassikasÄ• .
tiimasmiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attattÄ• pana aÃ±Ã±athÄ• puá¹‡á¹‡aparicchedato adhika
\Ne 310/ dhÄ• resunti katvÄ• etaparamatÄ• tÄ• saá¹ƒ anuÃ±Ã±Ä• tÄ• ti veditabbÄ• . esev

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. nandattherasikkhÄ• padavaá¹‡á¹‡anÄ•

<551> tattha \Be 343/ __bhisiá¹ƒ vÄ• bibbohanaá¹ƒ vÄ• karotÄ«_ti dÄ«ghaso bahÅ«naá¹ƒ
sÄ• dhÄ• raá¹‡atthaá¹ƒ karotÄ«ti yujjati.

nandattherasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samatto vaá¹‡á¹‡anÄ• kkamena ratanavaggo navamo.

pÄ• cittiyakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 146. pÄ• á¹-idesanÄ«yakaá¹‡á¸• o

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

553-5__._ ``paá¹-idesetabbÄ• kÄ• radassanaâ€™â€™ nti \Be 344/ \Ne 311/ __aá¹-á¹-hakat
__pÄ• á¸·iyaá¹ƒ_Ä• gatavaseneva Ä• patti desetabbÄ• , na aÃ±Ã±athÄ• . ``antaraghare ant
tiÄ• dinÄ• ca ``khÄ• danÄ«yabhojanÄ«ye akhÄ• danÄ«yaabhojanÄ«yasaÃ±Ã±Ä«â€™â€™
abhikkhunisaÃ±Ã±Ä«â€™â€™ tiÄ• dinÄ• ca nayena aparepi tayo tikacchedÄ• yojetvÄ• da

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<559> ``nimantitÄ• bhuÃ±jantÄ«ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena
bhuÃ±jantÄ«â€™â€™ tikiÃ±cÄ• pi vuttaá¹ƒ, atha kho akappiyanimantanena nimantitatÄ• e
mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒvÄ• idha vÄ• anÄ• pattivÄ• re lesÄ• bhÄ• vato, tasmÄ• ``n

attho pubbeÄ• ciá¹‡á¹‡avaseneva vutto. aparepi tayo tikacchedÄ• yojetvÄ• dassetabbÄ•
veditabbaá¹ƒ. yathÄ• tathÄ• hi bhuÃ±jantÄ• naá¹ƒ tÄ• disaá¹ƒ bhikkhuniá¹ƒ avÄ• rentÄ• n
``esÄ• vosÄ• sati nÄ• ma, vosÄ• santÄ«â€™â€™ ti ca duvidho pÄ• á¹-ho. ``ajjhohÄ• re ajj
puna ``gÄ• rayhaá¹ƒ Ä• vuso dhammaâ€™â€™ nti ekavacanaá¹ƒ viruddhanti. paá¹-hamaá
sandhÄ• ya vuttaá¹ƒ, tathÄ• aÃ±Ã±atrÄ• pi Ä• gacchati ``Ä• pajjimhÄ• â€™â€™ ti vacanat
vaá¹-á¹-atÄ«ti keci, taá¹ƒ na sundaraá¹ƒ. ``tehi bhikkhÅ«hÄ«â€™â€™ tiÄ• dinÄ• pÄ• á¹-he
ekena saheva ``ahaá¹ƒ Ä• pajjiâ€™â€™ ntipi vattabbanti ekena dvÄ«hi tÄ«hi \Ne 312/ dese
vattuá¹ƒ vaá¹-á¹-ati. ``Ä• pajjimhÄ• ti sahevÄ• â€™â€™ ti vadanti. ekena ce avÄ• rito, ``aha
gÄ• rayhaá¹ƒ dhammaá¹ƒ Ä• pajjiâ€™â€™ ntipi vattabbaá¹ƒ.

dutiyapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

562-570__._ tatiyacatutthasikkhÄ• padÄ• ni uttÄ• natthÄ• niyeva.

pÄ• á¹-idesanÄ«yakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 147. sekhiyakaá¹‡á¸• o

1. parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ•

<576> __ ``sikkhitasikkhenÄ• _ti \Ne 313/ \Be 345/ catÅ«hi maggehÄ«â€™â€™ ti vuttaá¹ƒ.
aá¹-á¹-haá¹…gulamattaá¹ƒotÄ• retvÄ• nivatthameva nisinnassa caturaá¹…gulamattaá¹ƒ ho
aá¹-á¹-hakathÄ• vÄ• dÄ• ekaparicchedÄ• , __ ``aá¸• á¸• hateyyahatthaâ€™â€™ _nti sukhu
sandhÄ• ya vuttaá¹ƒ. taÃ±hiyathÄ• á¹-hÄ• nena tiá¹-á¹-hati. dupaá¹-á¹-aá¹ƒ sandhÄ• ya __
``dvihatthappamÄ• á¹‡ampÄ«â€™â€™ _ti vuttanti __upatissatthero_. ekapaá¹-á¹-aá¹ƒ, dvip
heá¹-á¹-himaparicchedena ``dvihatthappamÄ• á¹‡aâ€™â€™ nti vuttanti veditabbaá¹ƒ. vutta
__nissaggiyaaá¹-á¹-hakathÄ• yaá¹ƒ_ ``tiriyaá¹ƒ dvihatthopi vaá¹-á¹-atÄ«â€™â€™ ti, taÃ±ca
``alÄ• bhe tiriyaá¹ƒ dvihatthappamÄ• á¹‡ampi vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• . idaá¹ƒ sab
adhiá¹-á¹-hÄ• nupagaá¹ƒsandhÄ• ya vuttaá¹ƒ. viruddhaá¹ƒ disvÄ• sajjetabbaá¹ƒ. no ce sajj
__sacittakaá¹ƒ_paá¹‡á¹‡attivijÄ• nanacitteneva ``anÄ• dariyaá¹ƒ paá¹-iccÄ• â€™â€™ ti vut
vatthuvijÄ• nanacittena ``idamevaá¹ƒ kataâ€™â€™ nti jÄ• natopi Ä• pattiyÄ• abhÄ• vato. p
ekenapariyÄ• yena yujjati. tathÄ• upatissattheravÄ• dopi. paÃ±Ã±attepi sikkhÄ• pade apaÃ
vajjaá¹ƒ, taá¹ƒ lokavajjaá¹ƒ. idaá¹ƒ pana paÃ±Ã±atteyeva vajjaá¹ƒ, nÄ• paÃ±Ã±atte, tasmÄ•
asadisattÄ• na lokavajjaá¹ƒ. paá¹‡á¹‡attito paá¹-á¹-hÄ• ya vajjato __paá¹‡á¹‡attivajjaá¹ƒ_.
Ä• pajjitabbattÄ• __sacittakaá¹ƒ, _ tassa cittassa tivedanattÄ• tivedanaá¹ƒ. yasmÄ• anÄ•
kevalaá¹ƒ akusalameva, taÃ±ca pakatiyÄ• vajjaá¹ƒ, tasmÄ• idaá¹ƒ __lokavajjaá¹ƒ_. saÃ±ci
nÄ• ma domanassikasseva hotÄ«ti __dukkhavedanaá¹ƒ_. __gaá¹‡á¹-hipade_ pana ``pÄ• á
nivÄ• sanÄ• didoso lokagarahito na hotÄ«tipaá¹‡á¹‡attivajjanti __phussadevattheroâ€™â€™

<577> __vihÄ• repÄ«_ti buddhupaá¹-á¹-hÄ• nÄ• dikÄ• le, tasmÄ• __ ``pÄ• rupitabbaâ€™â
uttarÄ• saá¹…gakiccavasenavuttaá¹ƒ. paá¹-hamadutiyasikkhÄ• padesu pariá¸·Ä• hÄ• dipac
antaragharapaá¹-isaá¹ƒyuttesu.

<582> __ ``ekasmiá¹ƒ_ \Ne 314/ \Be 346/ __pana á¹-hÄ• ne á¹-hatvÄ• â€™â€™ _ti ettha ``
parissayÄ• bhÄ• vaá¹ƒoloketuá¹ƒ labhatiyeva. tathÄ• gÄ• me pÅ«jaâ€™â€™ nti likhitaá¹ƒ,
á¹-hÄ• neá¹-hatvÄ• â€™â€™ ti vuttattÄ• tÄ• disaá¹ƒ antarÄ• yaá¹ƒ sandhÄ• ya vuttanti ve

parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ujjagghikavaggavaá¹‡á¹‡anÄ•

<586> __hasanÄ«yasmi_nti hetvatthe bhummaá¹ƒ, hasitabbavatthukÄ• raá¹‡Ä• ti attho. ant
anumodanÄ• diá¹ƒ karontassa anÄ• patti kira. tathÄ• hi __mahindatthero_pi hatthisÄ• lÄ• c

<591> keci bhikkhÅ« ``parikkhÄ• raá¹-á¹-hapanamattena vÄ• sÅ«pagato hotÄ«â€™â€™ ti v
tesaá¹ƒmatimattameva. bhikkhuniyo ce vÄ• sÅ«pagÄ• honti, bhikkhunupassayova kappiyal
ekarattampi vasanti, ayaá¹ƒ bhikkhunupassayoâ€™â€™ ti (Vin IV 161) vacanatotÄ• saá¹ƒ s
gahitavÄ• sÄ• gÄ• raá¹ƒ vÄ• ``gacchÄ• mÄ«â€™â€™ ti gacchato yathÄ• sukhaá¹ƒ gantuá
taá¹ƒ gharaá¹ƒ antaragharasaá¹…khyaá¹ƒ gacchatÄ«ti no takkoti Ä• cariyo.

ujjagghikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. khambhakatavaggavaá¹‡á¹‡anÄ•

<604> sÅ«po __pattappamÄ• á¹‡avaá¹‡á¹‡anÄ• yaá¹ƒ_ vuttÄ• kÄ• ro. __oloá¹‡Ä«_ vuccat
thÅ«pitoti attho.

<605> __heá¹-á¹-hÄ• orohatÄ«_ti ettha ``orohanappamÄ• á¹‡e sati ekadese thÅ«pÄ«katep
tivadanti. ``pattassa pana heá¹-á¹-hÄ• ca upari ca paduminipaá¹‡á¹‡Ä• dÄ«hi paá¹-icchÄ• c
odahantiyÄ• laddhaá¹ƒ nÄ• ma vaá¹-á¹-atÄ«â€™â€™ ti ca vadanti. ettha ``yasmÄ• `samati
paá¹-iggahetabboâ€™ tivacanaá¹ƒ piá¹‡á¸• apÄ• to samapuá¹‡á¹‡o \Be 347/ paá¹-iggaheta
attano hatthagatepatte piá¹‡á¸• apÄ• to diyyamÄ• no thÅ«pÄ«katopi ce hoti, vaá¹-á¹-atÄ«ti c
`thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ \Ne 315/ paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• â
paá¹-hamaá¹ƒ thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ pacchÄ• paá¹-iggaá¹‡hato, Ä• pattÄ«ti c
paá¹-iggaá¹‡hato cepi thÅ«pÄ«kataá¹ƒ hoti, vaá¹-á¹-atiathÅ«pÄ«katassa paá¹-iggahitattÄ• .

aÃ±Ã±atra pubbadesÄ• â€™â€™ ti ca ``samatittikantivÄ• bhÄ• vanapuá¹ƒsakaâ€™â€™ n
vicÄ• retvÄ• gahetabbaá¹ƒ.

khambhakatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sakkaccavaggavaá¹‡á¹‡anÄ•

<609> __sÅ«podanaviÃ±Ã±attisikkhÄ• pade_ ``sÅ«po nÄ• ma dve sÅ«pÄ• â€™â€™ ti na v
sÅ«paggahaá¹‡enapaá¹‡Ä«tabhojanehi avasesÄ• naá¹ƒ sabbabhojanÄ• naá¹ƒ saá¹…gaá¹
cassa ``Ã±Ä• takÄ• naá¹ƒpavÄ• ritÄ• naá¹ƒ aÃ±Ã±assatthÄ• ya attano dhanenÄ• â€™â€™
potthake ``anÄ• pattiasaÃ±cicca asatiyÄ• ajÄ• nantassa gilÄ• nassa Ä• padÄ• sÅ«â€™â€™
na, ``samasÅ«pakaá¹ƒpiá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jissÄ• mÄ«â€™â€™ ti imassa __anÄ• pat
``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti katthacilikhitaá¹ƒ, taÃ±ca pamÄ• davasena likhitaá¹ƒ. ``n
vippaá¹-isÄ• rÄ« hutvÄ• ogilitukÄ• massapi sahasÄ• ce pavisati, ettha `asaÃ±ciccÄ• â€™ t
viÃ±Ã±attampiaviÃ±Ã±attampi ekasmiá¹ƒ á¹-hÄ• ne á¹-hitaá¹ƒ sahasÄ• anupadhÄ• retvÄ•
`asatiyÄ• â€™ tivuccatÄ«â€™â€™ ti likhitaá¹ƒ, __anÄ• pattivÄ• re_ ekaccesu potthakesu ``
taá¹ƒ gahetabbaâ€™â€™ nti vuttaá¹ƒ.

sakkaccavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kabaá¸·avaggavaá¹‡á¹‡anÄ•

<618> __ ``sabbaá¹ƒ hatthaâ€™â€™ _nti vacanato ekadesaá¹ƒ mukhe pakkhipantassa anÄ
vacanato ekadesampi na vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ yuttaá¹ƒ anÄ• pattivÄ• re a

<624> __sitthÄ• vakÄ• rake_ \Be 348/ ``kacavaraá¹ƒ chaá¸• á¸• entaá¹ƒ sitthaá¹ƒ chaá¸• á¸
``kacavaraá¹ƒ chaá¸• á¸• entoâ€™â€™ ti ca pÄ• á¹-ho.

kabaá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. surusuruvaggavaá¹‡á¹‡anÄ•

<627> ``surusuruâ€™â€™ nti \Ne 316/ ca ``surosuroâ€™â€™ ti ca pÄ• á¹-ho. __sÄ«tÄ«kat
``silakabuddho_ti ariyÄ• naá¹ƒ parihÄ• savacanamevetaâ€™â€™ nti likhitaá¹ƒ.

<631> __paá¹-ikkÅ«lavasenÄ• _ti ettha yadi paá¹-ikkÅ«lavasena paá¹-ikkhittaá¹ƒ, ``seyyath
kÄ• mabhoginoâ€™â€™ tina vattabbaá¹ƒ. na hi te paá¹-ikkÅ«laá¹ƒ karontÄ«ti ce? na, issari
gahaá¹‡asambhavato. te hi anÄ• darÄ• honti. __pattadhovana_nti pattadhovanodakaá¹ƒ bl

<634> ``chattapÄ• dukÄ• yaâ€™â€™ nti ca ``chattapÄ• deâ€™â€™ ti ca pÄ• á¹-ho.

<637> __cÄ• po_ti sattakhÄ• danavadho. ``sesÄ• sabbÄ• dhanuvikati kodaá¹‡á¸• e paviá¹
likhitaá¹ƒ, __paá¹-imukka_nti pavesitaá¹ƒ, laggitaá¹ƒ hotÄ«ti attho.

surusuruvaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pÄ• dukavaggavaá¹‡á¹‡anÄ•

<640> sayaá¹ƒ yÄ• nagato hutvÄ• , yathÄ• yÄ• nagatassa ve.

alaá¹ƒ vattuá¹ƒ tathÄ• nÄ• laá¹ƒ, sachatto chattapÄ• á¹‡ino ||

yathÄ• ettha, evaá¹ƒ aÃ±Ã±atrÄ• pi.

<647> __chapakavatthusmiá¹ƒ_ ``sacÄ• haá¹ƒ na labhissÄ• mÄ«â€™â€™ ti pÄ• á¹-ho, ``da
tica atthi, ``vatthusmiá¹ƒ agilÄ• nassÄ• â€™â€™ ti ca Ä• gacchati, taá¹ƒ na sundaraá¹ƒ,
sikkhÄ• padeyevasundaraá¹ƒ. __thomito_ti ahampi jÄ• nÄ• mÄ«ti sambandho \Be 349/. yÄ•
dhanayasalÄ• bhasaá¹…khÄ• tÄ• __vutti vinipÄ• tena_ hoti samparÄ• ye apÄ• yesu vinipÄ•
athavÄ• __vinipÄ• tenÄ• _ti hetvatthe karaá¹‡avacanaá¹ƒ, vinipÄ• tanÄ• ya pavattatÄ«ti ad
__adhammacaraá¹‡ena_ adhammacaraá¹‡Ä• ya. ``asmÄ• kumbhimivÄ• â€™â€™ ti ca pa

pÄ• dukavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakiá¹‡á¹‡akavaá¹‡á¹‡anÄ•

kÄ• yavÄ• cÄ• cittato \Ne 317/ samuá¹-á¹-hahantÄ«ti katvÄ• __ ``samanubhÄ• sanasamuá
vuttÄ• ni. samanubhÄ• sanaá¹ƒkiriyaá¹ƒ. imÄ• ni kiriyÄ• ni. __dhammadesanasamuá¹-á¹-hÄ
etthakÄ• yavacÄ«viÃ±Ã±attibhÄ• vato ujjagghikauccÄ• saddÄ• dÄ«su viya ``kÄ• yavÄ• cÄ•
vattabbÄ• nÄ«tice? na vattabbÄ• ni. nisÄ«danagamanÄ• hÄ• rapakkhipanÄ• dikÄ• yaviÃ±Ã
yuttaá¹ƒ, na dhammadesane tÄ• disassÄ• bhÄ• vÄ• .

pakiá¹‡á¹‡akavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 148. sattÄ• dhikaraá¹‡asamathavaá¹‡á¹‡anÄ•

``yebhuyyasikÄ• \Be 350/ \Ne 318/ kÄ• tabbÄ• ... pe ... tiá¹‡avatthÄ• rako kÄ• tabbo, so p
likhitaá¹ƒ.

sattÄ• dhikaraá¹‡asamathavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhuvibhaá¹…go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•

á¹• 141. pÄ• rÄ• jikakaá¹‡á¸• avaá¹‡á¹‡anÄ•

ganthÄ• rambhavaá¹‡á¹‡anÄ•

vibhaá¹…ge \Be 351/ \Ne 319/ viya bhikkhÅ«naá¹ƒ, vitthÄ• ramabhisaá¹…khataá¹ƒ.

akatvÄ• bhikkhunÄ«nampi, vakkhe gaá¹‡á¹-hipadakkamaá¹ƒ ||

yo bhikkhunÄ«naá¹ƒ vibhaá¹…go assa, tassa saá¹ƒvaá¹‡á¹‡anÄ• kkamo pattoti attho.

ganthÄ• rambhavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1. paá¹-hamapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

656-7__._ tattha tattha á¹-hÄ• nuppattikapaÃ±Ã±Ä• __vÄ«maá¹ƒsÄ• _. __padapaá¹-ipÄ• á
mÄ• tikÄ• padapaá¹-ipÄ• á¹-iyÄ• \Ne 320/ eva. __ ``vutta_nti saá¹…gÄ«tikÄ• naá¹ƒ upasaá
vibhÄ• janaá¹ƒ vuttaâ€™â€™ nti likhitaá¹ƒ.

<658> ``ehibhikkhunÄ«ti bhikkhunÄ«, tÄ«hi saraá¹‡agamanehi upasampannÄ• ti bhikkhunÄ
desanÄ• vilÄ• savasena vuttanti eke. aÃ±Ã±abuddhakÄ• le atthÄ«ti eke, taá¹ƒ nayuttaá¹ƒ v
buddhakÄ• le sambhavappasaá¹…gato, ehibhikkhuniyÄ• paá¹-isedhachÄ• yÄ• dissanatoca
visÄ• khÄ• vatthusmiá¹ƒ_ (Dhp-a 1. visÄ• khÄ• vatthu) ``tassa cÄ«varadÄ• nassanissander
mahÄ• latÄ• pasÄ• dhanaá¹ƒ labhi. itthÄ«naÃ±hi cÄ«varadÄ• naá¹ƒ mahÄ• latÄ• pasÄ• dha
matthakaá¹ƒpappoti, purisÄ• naá¹ƒ iddhimayapattacÄ«varenÄ• â€™â€™ ti. tÄ«hi saraá¹‡ag
bhikkhuniyÄ• \Be 352/ sambhavo aÃ±Ã±abuddhakÄ• le kadÄ• ci siyÄ• , nattheva amhÄ• ka
desanÄ• vilÄ• senapana bhikkhudesanÄ• kkameneva bhikkhuniniddeso vutto, teneva bhikk

ekatoupasampannÄ• bhikkhuniyo vijjamÄ• nÄ• pi tattha na vuttÄ• . tÄ• saá¹ƒ atthitÄ• imÄ•
veditabbÄ• ---

``ubho ekato upasampannÄ• ,

ubhinnaá¹ƒ hatthato cÄ«varaá¹ƒ paá¹-iggaá¹‡heyya.

siyÄ• Ä• pattiyo nÄ• nÄ• ,

paÃ±hÄ• mesÄ• kusalehi cintitÄ• â€™â€™ ti || (Vin V 479).

atha vÄ• puthujjanakÄ• le ehibhikkhusaraá¹‡agamanena upasampannova itthiliá¹…gapÄ• t
bhikkhunibhÄ• veá¹-hitÄ• purisÅ«pasampannaá¹ƒ upÄ• dÄ• ya ``ehibhikkhunÄ«â€™â€™ t
upasampannÄ• bhikkhunÄ«â€™â€™ ti ca saá¹…khyaá¹ƒ gacchati. no ce, taá¹ƒ vacanaá¹ƒ
vicÄ• retvÄ• gahetabbaá¹ƒ. ``viÃ±Ã±Å« paá¹-ibaloâ€™â€™ ti dvinnaá¹ƒ avassavabhÄ• vas
yasmÄ• yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ paá¹-iggaá¹‡hantÄ«naá¹ƒ aggahatthÄ• purisÄ• naá¹ƒ hatt
missÄ«bhÄ• vaá¹ƒgacchanti, vandantÄ• naá¹ƒ vÄ• purisÄ• naá¹ƒ sirÄ• ni aggapÄ• dehi mi
kesacchedanakÄ• le vÄ• siraá¹ƒ purisÄ• naá¹ƒ hatthehi missitaá¹ƒ hoti, cittaá¹ƒ nÄ• metaá
durakkhiyaá¹ƒ vÄ• , tasmÄ• ``mÄ• atilahuá¹ƒ pÄ• rÄ• jikÄ• patti bhikkhunÄ«naá¹ƒ hotÅ«â€
kÄ• ruÃ±Ã±ena pÄ• rÄ• jikakkhettaparicchedaá¹ƒ, thullaccayakkhettaparicchedaÃ±cavisuá¹
veditabbaá¹ƒ.

<659> __tabbahulanayena_ \Ne 321/ __sÄ• vuttÄ• _ti ettha ayamanugaá¹‡á¹-hipadakkamo
kiriyasamuá¹-á¹-hÄ• nattÄ• ``kiriyasamuá¹-á¹-hÄ• naâ€™â€™ nti vuttaá¹ƒ. ``kÄ• yasaá¹ƒsa
samÄ• pajjeyyÄ• â€™â€™ ti avatvÄ• pana ``sÄ• diyeyyÄ• â€™â€™ ti vuttattÄ• akiriyatop
veditabbaá¹ƒ. yathÄ• cettha, evaá¹ƒ heá¹-á¹-hÄ• ``manussitthiyÄ• tayo magge methunaá¹
paá¹-isevantassa Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ tiÄ• dinÄ• nayena kiriyasamuá¹-á¹-hÄ•
``bhikkhupaccatthikÄ• ... pe ... so ce pavesanaá¹ƒsÄ• diyati, Ä• patti pÄ• rÄ• jikassÄ• â€™
56) nayena akiriyasamuá¹-á¹-hÄ• natÄ• yapivuttattÄ• paá¹-hamapÄ• rÄ• jikassÄ• pi tabbah
kiriyasamuá¹-á¹-hÄ• natÄ• veditabbÄ• . na hipavesanasÄ• diyanÄ• dimhi kiriyasamuá¹-á¹-h
aá¹…gajÄ• tacalanaÃ±cettha na sÄ• rato daá¹-á¹-habbaá¹ƒ ``so ce pavesanaá¹ƒ \Be 353/ n
paviá¹-á¹-haá¹ƒ na sÄ• diyati, á¹-hitaá¹ƒ na sÄ• diyati, uddharaá¹‡aá¹ƒ sÄ• diyati, Ä• patti p
ti (Vin III 58) ettha á¹-hita na sÄ• diyanepakatiyÄ• pi paripuá¹‡á¹‡acalanattÄ• . sÄ• diyanapa
sevanacalanaÃ±cettha na dissatevÄ• titabbahulanayeneva kiriyasamuá¹-á¹-hÄ• natÄ• gahe
aá¹-á¹-hakathÄ• su kasmÄ• tabbahulanayoavuttoti ce? ``yo pana bhikkhu methunaá¹ƒ dhar
ti (Vin III 39, 42) __mÄ• tikÄ• yaá¹ƒ_ kiriyasamuá¹-á¹-hÄ• nassa sarÅ«pena vuttattÄ• tadan
vibhaá¹…ganayamanoloketvÄ• ``kiriyasamuá¹-á¹-hÄ• naâ€™â€™ micceva vuttaá¹ƒ. yathÄ
kiriyasamuá¹-á¹-hÄ• natÄ• vuttÄ• , tathÄ• surÄ• dÄ«naá¹ƒ akusaleneva pÄ• tabbatÄ• , na i

Ä• pajjati, ayaá¹ƒ lokavajjÄ• , sesÄ• paá¹‡á¹‡attivajjÄ• â€™â€™ ti (Kkh paá¹-hamapÄ• rÄ•
vuttelokavajjapaá¹‡á¹‡attivajjÄ• naá¹ƒ niyamanalakkhaá¹‡asiddhi hoti, tathÄ• taá¹ƒ avatvÄ
sacittakapakkhecittaá¹ƒ akusalameva hoti, ayaá¹ƒ lokavajjÄ• . sesÄ• paá¹‡á¹‡attivajjÄ• â€™
lokavajjavacanaá¹ƒniratthakaá¹ƒ siyÄ• vatthuajÄ• nanapakkhepi akusaleneva pÄ• tabbattÄ
surÄ• pÄ• navÄ«tikkamassaakusalacittuppÄ• do natthi, tasmÄ• __khandhakaá¹-á¹-hakathÄ
``majjapÄ• nepana bhikkhuno ajÄ• nitvÄ• pi bÄ«jato paá¹-á¹-hÄ• ya majjaá¹ƒ pivantassa pÄ
jÄ• nitvÄ• pivanto sÄ«labhedaá¹ƒ Ä• pajjati, na ajÄ• nitvÄ• â€™â€™ ti vuttaá¹ƒ, na vuttaá¹ƒ
``vatthuajÄ• nanapakkhepÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ siddhikaraakusalacittuppÄ• dasadis
sÄ• maá¹‡erosÄ«labhedaá¹ƒ nÄ• pajjatÄ«â€™â€™ ti. abhinivesavacanaá¹ƒ pÄ• á¹‡Ä• tipÄ
sÄ• maá¹‡erÄ• naá¹ƒsurÄ• pÄ• nassa. ``surÄ• dayo panimeâ€™â€™ ti vatthuá¹ƒ jÄ• nitvÄ
vÄ«tikkamantassaakusalassa asambhavo natthi. tena vuttaá¹ƒ ``yassa sacittakapakkheâ€™

kiÃ±cettha yuttivacanena arahantÄ• naá¹ƒ appavisanato sacittakÄ• cittakapakkhesu akusala
dhammatÄ• vasena sekkhÄ• nampi appavisanato. acittakapakkhe akusalaniyamÄ• bhÄ• va
supantassa mukhe pakkhittajalabindumiva surÄ• binduÄ• dayo udÄ• haritabbÄ• ti. tabbahul
pubbenÄ• paraá¹ƒ __aá¹-á¹-hakathÄ• ya_ sameti. ``saddhiá¹ƒ __pÄ• á¸·iyÄ• _ avisesatthop
apareâ€™â€™ ti vuttaá¹ƒ. idamettha vicÄ• retabbaá¹ƒ \Be 354/. yadi vatthujÄ• nanapakkhe
majjapÄ• naá¹ƒ siyÄ• , kasmÄ• nÄ• á¸·imajjhaá¹ƒ nÄ• tikkamatiariyÄ• naá¹ƒ pÄ• nakÄ• dis
sÄ«labhedavatthuvÄ«tikkamo vinÄ• pi cittena ariyÄ• naá¹ƒdhammatÄ• vaseneva na sambh
__cakkhupÄ• lattheravatthu_ (Dhp-a I 1) Ä• divirodhatoti. apica bhikkhunopi sÄ• maá¹‡eras
sacittakameva kasmÄ• na jÄ• tanti? appatirÅ«pattÄ• tice, sÄ• maá¹‡erÄ• nampi appatirÅ«p
te. mahÄ• sÄ• vajjattÄ• ti ce? sÄ• maá¹‡erÄ• nampi tÄ• disameva. sÄ• maá¹‡erÄ• naá¹ƒ sa
itaraá¹ƒ daá¹‡á¸• akammavatthÅ«tice? bhikkhÅ«nampi majjapÄ• ne natthi. ettha tikapÄ• citt
majje amajjasaÃ±Ã±issadukkaá¹-Ä• patti paÃ±Ã±Ä• petabbÄ• siyÄ• . bhikkhussa pÄ• cittiy
pÄ• rÄ• jikaá¹ƒhoti tiracchÄ• nagatasÄ• maá¹‡erÄ• naá¹ƒ viyÄ• ti ce? acittakampi majjapÄ•
sÄ• maá¹‡erÄ• naá¹ƒpÄ• rÄ• jikaá¹ƒ paÃ±Ã±Ä• petabbaá¹ƒ siyÄ• . nÄ• cittakaá¹ƒ pÄ• rÄ• j
paá¹‡á¹‡attivajjampi pÄ• rÄ• jikaá¹ƒ sambhavatÄ«ti. nikÄ• yantarapakkhe ayameva doso. a
majjapÄ• nanti. kasmÄ• panettha surÄ• pÄ• nameva dhammatÄ• vasena ariyÄ• na karont
surÄ• pÄ• nameva dhammatÄ• vasena ariyÄ• na karonti, pÄ• á¹‡esupi kodhavasena
pÄ• á¹‡asaÃ±Ã±itÄ• yasÄ«sacchedanÄ• dÄ«ni na karonti, sadÄ• rasaÃ±Ã±Ä• ya paradÄ• n
anatthabhaÃ±jakasaÃ±Ã±Ä• yaatthabhaÃ±jakamusÄ• na vadanti, sammÄ• diá¹-á¹-hisaÃ±Ã
paá¹-ipajjantÄ«ti veditabbÄ• . Ä• cariyÄ• pi surÄ• pÄ• ne akusalaniyamÄ• bhÄ• vameva va
mÄ• tikÄ• á¹-á¹-hakathÄ• ya __gaá¹‡á¹-hipade_lokavajjapaá¹‡á¹‡attivajjÄ• dhikÄ• re ``sacit
surÄ• pÄ• nÄ• disaá¹…gahatthaá¹ƒ, itarathÄ• yassa akusalamevÄ• ti vadeyyÄ• â€™â€™ ti
kiriyasamuá¹-á¹-hÄ• natÄ• panassa tabbahulanayameva, na paá¹-hamapÄ• rÄ• jike. kathaa
kÄ• yasaá¹ƒsaggasikkhÄ• padaá¹ƒ paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ. etthabhikk
kÄ• yasaá¹ƒsaggabhÄ• ve sati bhikkhunÄ« kÄ• yaá¹…gamacopayamÄ• nÄ• pi cittenevaadh
bhikkhu. bhikkhu pana copayamÄ• nova Ä• pajjati, evamevapaá¹-hamapÄ• rÄ• jikepi copan

nÄ• sati. pavesanaá¹ƒ sÄ• diyatÄ«ti ettha pavesanasÄ• diyanaá¹ƒnÄ• ma sevanacittassupp
``vÄ«maá¹ƒsitvÄ• gahetabbaâ€™â€™ nti vuttaá¹ƒ.

paá¹-hamapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

``kissa \Be 355/ \Ne 323/ pana tvaá¹ƒ ayye jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pa
``aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ ajjhÄ• pannaâ€™â€™
ante ``uddiá¹-á¹-hÄ• kho ayyÄ• yo aá¹-á¹-ha pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ tiÄ• divaca
``sÄ• dhÄ• raá¹‡apaÃ±Ã±atti ubhatopaÃ±Ã±attÄ«â€™â€™ ti (Vin V 201) vacanato ca bhikk
bhagavÄ• sÄ• dhÄ• raá¹‡Ä• ni sikkhÄ• padÄ• ni bhikkhÅ«naá¹ƒ uppannavatthusmiá¹ƒyeva
methunaá¹ƒdhammaá¹ƒ paá¹-iseveyya antamaso tiracchÄ• nagatenapi pÄ• rÄ• jikÄ• hoti a
tiÄ• dinÄ• nayena savisesampi avisesampi mÄ• tikaá¹ƒ nikkhipitvÄ• anukkamena padabhÄ
tikacchedaá¹ƒ, anÄ• pattivÄ• raÃ±ca anavasesaá¹ƒ vatvÄ• vitthÄ• resi. saá¹…gÄ«tikÄ• rak
panaasÄ• dhÄ• raá¹‡apaÃ±Ã±attiyoyeva idha vitthÄ• ritÄ• ti veditabbÄ• .

<666> tattha __ ``aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ• naâ€™â€™ _nti idaá¹ƒ kevalaá¹ƒ saá¹…gÄ
nayatonikkhittavacanaá¹ƒ ito pubbe chaá¹-á¹-hasattamaá¹-á¹-hamÄ• naá¹ƒ pÄ• rÄ• jikÄ• na
bhagavatÄ• panaidaá¹ƒ paÃ±Ã±Ä• pitamÄ• disikkhÄ• padampi upÄ• dÄ• ya ``channaá¹ƒ p
siyÄ• . ito uddhaá¹ƒ paÃ±Ã±attÄ• nipi upÄ• dÄ• ya ``aá¹-á¹-hannaá¹ƒ pÄ• rÄ• jikÄ• naâ€™â
uppannantiekacce Ä• cariyÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``idaÃ±ca pÄ• rÄ• jikaá¹ƒ pa
`aá¹-á¹-hannaâ€™ nti vibhaá¹…ge vuttaâ€™â€™ ntiÄ• di vuttaá¹ƒ, tasmÄ• aá¹-á¹-hakathÄ
siddhametaá¹ƒyathÄ• paÃ±Ã±attÄ• nukkamavaseneva saá¹…gÄ«tÄ• nÄ«ti. ``aÃ±Ã±Ä• siâ€
nagahetabbo. ``duá¹-á¹-hullasikkhÄ• pade vuttanayenevÄ• â€™â€™ ti vacanato vajjapaá¹-i
yÄ• paá¹-icchÄ• deti, sÄ• pi vajjapaá¹-icchÄ• dikaÄ• yevÄ• ti siddhaá¹ƒ. kiÃ±cÄ• pi vajjapaá
hoti, tathÄ• pi sikkhÄ• padavÄ«tikkamacittaá¹ƒ domanassikameva hotÄ«ti katvÄ• __ ``dukk
vuttaá¹ƒ.

dutiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<669> __imaá¹ƒ adhippÄ• yamatta_nti ``codetvÄ• sÄ• retvÄ• â€™â€™ ti etaá¹ƒ. etthÄ• ya
bhikkhu ukkhittakabhikkhunÄ• samÄ• nadiá¹-á¹-hiko laddhinÄ• nÄ• saá¹ƒvÄ• sako hoti, so
ukkhittako viya na \Be 356/ gaá¹‡apÅ«raá¹‡o, sahaseyyampi na labhati, na tathÄ• bhikkhun
yÄ• va na samanubhaá¹-á¹-hÄ• , tÄ• va gaá¹‡apÅ«rakÄ• ca hoti, saá¹ƒvÄ• saÃ±ca labhati.
laddhinÄ• nÄ• saá¹ƒvÄ• sikÄ• nuvattikÄ• pi ukkhittÄ• nuvattikÄ• va hoti. ukkhitto cekÄ• laá¹

bhikkhu laddhinÄ• nÄ• saá¹ƒvÄ• sako hotiyeva. tathÄ• vibbhantepitasmiá¹ƒ titthiyapakkant
paccakkhÄ• ya sÄ• maá¹‡erabhÅ«miyaá¹ƒ á¹-hitepÄ«ti eke. tesaá¹ƒ matena ukkhittake tath
tadanuvattikÄ• samanubhÄ• sitabbÄ• vÄ• ti Ä• pajjati. samanubhÄ• sanakammaá¹ƒ saá¹…
saÃ±cicca purimakÄ• pattiá¹ƒ apanetuá¹ƒ na yuttaá¹ƒ viyakhÄ• yati. ukkhepanÄ«yakamma
appaá¹-ikammamatte, kudiá¹-á¹-hiappaá¹-inissajjanamatteca kariyati, tassa anuvattanamatte
sÄ• sanato cÄ• vetabbÄ• nÄ«ti na yuttantice? na vattabbameva, idaá¹ƒ apÄ• rÄ• jikavatthÅ
anaÃ±Ã±avisayattÄ• ca vinayassa.

tatiyapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ•

<675> ``lokassÄ• dasaá¹…khÄ• tassa mittasanthavassa vasena taá¹ƒ dassetuá¹ƒ
__kÄ• yasaá¹ƒsaggarÄ• genÄ• _tivuttaâ€™â€™ nti likhitaá¹ƒ. __tissitthiyo_ti tÄ«su itthÄ«su
__taá¹ƒna seve_ti tÄ• su na sevati. __anariyÄ• _ti ubhatobyaÃ±janÄ• . __byaÃ±janasmi_nti
seve_ti na sevati. __na cÄ• care_ti nÄ• carati. __vaá¹‡á¹‡Ä• vaá¹‡á¹‡o_tidvÄ«hipi sukkavis
__gamanuppÄ• dana_nti saÃ±carittaá¹ƒ.

<676> __ ``nivatthaá¹ƒ vÄ• pÄ• rutaá¹ƒ vÄ• â€™â€™ _ti ettha nivatthassa vÄ• pÄ• rutass
sÄ• diyatÄ«ti attho.

catutthapÄ• rÄ• jikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 142. saá¹…ghÄ• disesakaá¹‡á¸• avaá¹‡á¹‡anÄ•

1. paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<681> __Ä• hatako_ti \Ne 325/ \Be 357/ Ä• nÄ«to, niyatakoti adhippÄ• yo. akappiyaá¸• á¸•
Ä• rÄ• mikapuggalassa vÄ• vatthussa kÄ• raá¹‡Ä• saá¹…ghassa vÄ• rikabhÄ• vena saya
adhikaraá¹‡aá¹-á¹-hÄ• naá¹ƒ gantvÄ• ``amhÄ• kaá¹ƒ eso dÄ• so, dÄ• sÄ«, vÄ• pÄ«, khetta
gÄ• vo, gÄ• vÄ«, mahiá¹ƒsÄ«, ajÄ• , kukkuá¹-Ä• â€™â€™ tiÄ• dinÄ• voharati, akappiyaá¹ƒ
Ä• rÄ• miko Ä• rÄ• mikÄ• , ayaá¹ƒ vÄ• pÄ« itthannÄ• mena saá¹…ghassa hatthe dohanatth
Ä• rÄ• mato uppajjanakacatupaccayÄ• ito gÄ• vito mahiá¹ƒsito ajÄ• touppajjanakagorasÄ•
dinnÄ• â€™â€™ ti pucchite vÄ• apucchite vÄ• vattuá¹ƒvaá¹-á¹-ati. ``kataâ€™â€™ nti avat
vacanena kira anenakataá¹ƒ Ä• rabbhaÄ• cikkhitÄ• nÄ• ma hoti. __gÄ«vÄ• _ti kevalaá¹ƒ g
pÄ• rÄ• jikaá¹ƒ. __kÄ• rÄ• petvÄ• dÄ• tabbÄ• _ti ettha sace Ä• vudhabhaá¹‡á¸• aá¹ƒ hoti, t

aÃ±Ã±ena pana Ä• kÄ• renasaÃ±Ã±Ä• petabbaá¹ƒ. ``ticittaá¹ƒ tivedanaâ€™â€™ nti vuttatt
kodhussayavasenÄ• â€™â€™ titabbahulanayena vuttanti veditabbaá¹ƒ.

paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<683> bhaá¹-iputtakÄ• naá¹ƒ kumÄ• rabhaá¹-ikÄ• naá¹ƒ gaá¹‡Ä• __bhaá¹-iputtagaá¹‡Ä• _
__kappagatika_nti kappiyasabhÄ• vaá¹ƒ. __pakkantÄ• supÄ«_ti attano parisaá¹ƒ á¹-hapetv
paá¹‡á¹‡attiá¹ƒ ajÄ• nantÄ• ariyÄ• pi vuá¹-á¹-hÄ• pentÄ«ti katvÄ• vÄ• kammavÄ• cÄ• pa
vipÄ• kÄ• byÄ• katasamaá¹…gitÄ• vasena \Ne 326/ vÄ• ``ticittaâ€™â€™ nti vuttanti vedita
dukkaá¹-aâ€™â€™ nti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ.

dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<687> __bhaddÄ• kÄ• pilÄ• nÄ«_ \Be 358/ mahÄ• kassapassa purÄ• á¹‡adutiyÄ• kira. Ã±
gÄ• make, tadetaá¹ƒ gÄ• makaá¹ƒ __Ã±Ä• tikulaá¹ƒ, _ kulasannihitaá¹ƒ gÄ• makaá¹ƒ agam
gÄ• maá¹ƒ netÄ«â€™â€™ tiÄ• dÄ«su viya vÄ• dvikammikaá¹ƒ katvÄ• gÄ• makaá¹ƒ agam
yujjati.

<692> ``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ atikkÄ• mentiyÄ• â€™â€™ ti vacanenapi
vikÄ• lagÄ• mappavesane dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒyeva vasena upacÄ• ro paric
ettha parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ parikkhepaá¹ƒ viya katvÄ• ``atikkÄ• mentiyÄ• â€™â
tatthÄ• pi ``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ atikkamantassÄ• â€™â€™ ti vadeyya.
parikkhepÄ• rahaá¹-á¹-hÄ• nato uttari eko leá¸• á¸• upÄ• to upacÄ• roti adhippeto, tasmÄ•
``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantassÄ• â€™â€™ ti vuttaá¹ƒ. yaá¹ƒ pana
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒyeva `upacÄ• raâ€™ r
parikkhepaparikkhepÄ• rahaá¹-á¹-hÄ• nÄ• naá¹ƒ ninnÄ• nÄ• kÄ• raá¹‡adÄ«panatthaá¹ƒ `up
vuttaá¹ƒ pÄ• á¸·ivisesamasallakkhetvÄ• va aparikkhittassa gÄ• massaupacÄ• raá¹ƒ atikkam
parikkhepo yathÄ• bhaveyya, taá¹ƒ upacÄ• raá¹ƒ paá¹-hamaá¹ƒpÄ• daá¹ƒ atikkamantassa
dutiyaá¹ƒ pÄ• daá¹ƒ atikkamantassa Ä• pattipÄ• cittiyassÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ na g
visesasabbhÄ• vatoti. ``aparikkhittassagÄ• massa upacÄ• raá¹ƒ okkamantiyÄ• tipi ekaccesu
gahetabbanti apareâ€™â€™ tivuttaá¹ƒ. tattha ``pÄ• á¸·ivisesamasallakkhetvÄ• â€™â€™ ti
vikÄ• lagÄ• mappavesanasikkhÄ• padepikatthaci ``upacÄ• raá¹ƒ atikkamantassÄ• â€™â€™
andhakaá¹-á¹-hakathÄ• pÄ• á¹-hatogahitoti Ä• cariyo. aparikkhittassa upacÄ• rokkamaname
atikkamanaá¹ƒ. kasmÄ• ? bahÅ«su á¹-hÄ• nesu pÄ• á¸·iyÄ• aá¹-á¹-hakathÄ• hi virujjhanato

sikkhÄ• padevirujjhati. kathaá¹ƒ? gaá¹‡amhÄ• ohÄ«yamÄ• nÄ• ya araÃ±Ã±e Ä• patti hoti,
nidassanampi ``sikkhÄ• padÄ• buddhavarenÄ• â€™â€™ ti (Vin V 479) gÄ• thÄ• dassitÄ•
tasmÄ• upacÄ• rokkamanapariyÄ• pannanadiá¹ƒ atikkÄ• mentiyÄ• hoti. kiÃ±ca bhiyyo ``ga
á¹-hitassa cÄ• pi tattakÄ• tiÄ• dÄ«naá¹ƒ (Vin V 475) __parivÄ• ragÄ• thÄ• naá¹ƒ_ \Be 359/
upacÄ• rokkamanameva pÄ• á¹-hoti niá¹-á¹-haá¹ƒ gantabbaâ€™â€™ nti ca vuttaá¹ƒ, suá¹-á
sallakkhetvÄ• kathetabbaá¹ƒ.

``padasÄ• gamanameva hi idhÄ• dhippetaá¹ƒ, teneva paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• me
tiettha vikÄ• lagÄ• mappavesanasikkhÄ• padÄ• dÄ«su tadabhÄ• vÄ• yÄ• nena vÄ• iddhiy
gacchato ca Ä• pattÄ«ti dÄ«peti. tattha asÄ• ruppattÄ• Ä• pattimokkho natthÄ«ti eke, vicÄ•
bhikkhunÄ«vihÄ• rabhÅ«mi ``gÄ• mantaraâ€™â€™ nti na vuccati gÄ• mantarapariyÄ• pann
``parato `sace bhikkhunÄ«su mahÄ• bodhiyaá¹…gaá¹‡aá¹ƒ pavisantÄ«su ekÄ• bahitiá¹-á¹-
tiÄ• divacanato bhikkhuvihÄ• ro na kappiyabhÅ«mÄ«ti siddhaá¹ƒ, tasmÄ• kaÃ±cinagare kha
kÄ• vÄ«rapaá¹-á¹-ane sÄ• rÄ«dhammavihÄ• ro viya ca aÃ±Ã±opiso vihÄ• ro, tasmÄ• sÄ«m
gÄ• mantarabhÄ• ve nirantarÄ• adhiá¹-á¹-hÄ• natthaá¹ƒ pavisantiyÄ• , nikkhamantiyÄ• pig
apareâ€™â€™ ti vuttaá¹ƒ. __catugÄ• masÄ• dhÄ• raá¹‡attÄ• _ti ettha evaá¹ƒvidhevihÄ• re
cattÄ• ropi te gÄ• mÄ• sodhetabbÄ• ti veditabbÄ• . saá¹ƒvidahitvÄ• bhikkhuniyÄ• vÄ• mÄ
vÄ• saddhiá¹ƒ taá¹ƒ vihÄ• raá¹ƒ okkamantiyÄ• catasso Ä• pattiyo ekatova honti. ``gÄ• man
pÄ• cittiyassÄ• â€™â€™ tivuttÄ• ti eke.

__dutiyapÄ• duddhÄ• re saá¹…ghÄ• diseso_ti ettha sace dutiyo pÄ• duddhÄ• ro kappiyabh
saá¹…ghÄ• diseso, akappiyabhÅ«miyaá¹ƒ eva saá¹…ghÄ• diseso. __ ``ubhayatÄ«resu vica
dassanÅ«pacÄ• rassettha sambhavÄ• â€™â€™ ti likhitaá¹ƒ, taá¹ƒ yuttaá¹ƒ. savanÅ«pacÄ•
gÄ• mantare vÄ• appamÄ• á¹‡anti. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``paratÄ«rato n
otaritvÄ• dassanÅ«pacÄ• rato dÄ• rÅ«ni, paá¹‡á¹‡Ä• nivÄ• maggitvÄ• Ä• neti, anÄ• patti.
paratÄ«reotÄ• peti, anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ. __ ``orimatÄ«rameva Ä• gacchati, Ä•
_tiatikkamitukÄ• matÄ• ya paviá¹-á¹-hattÄ• vuttaá¹ƒ. ``nhÄ• yanÄ• dikiccena paviá¹-á¹-hÄ•
katthevÄ• layasambhavÄ• vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. gÄ• mantare pamÄ• á¹‡anti __
paratÄ«rato nadiá¹ƒ otaritvÄ• dassanÅ«pacÄ• ratodÄ• rÅ«ni paá¹‡á¹‡Ä• ni sakagÄ• mato t
vaá¹-á¹-ati kira nikkhamitvÄ• pavisituá¹ƒ.

__agÄ• make_ \Be 360/ __araÃ±Ã±e_ti agÄ• malakkhaá¹‡e araÃ±Ã±eti attho. iminÄ• Ä• pa
yasmÄ• idaá¹ƒ Ä• pattikhettaá¹ƒ, tasmÄ• yÄ• bhikkhunupassayato gÄ• massa indakhÄ«la
\Ne 328/ gÄ• me gaá¹‡amhÄ• ohÄ«yanÄ• pattiá¹ƒ Ä• pajjati. dassanasavanÅ«pacÄ• rÄ• b
indakhÄ«lÄ• tikkamanakkhaá¹‡eyeva Ä• pajjati. sace tattha ekÄ• bhikkhunÄ« atthi,
tassÄ• dassanasavanÅ«pacÄ• rÄ• tikkamanakkhaá¹‡e Ä• pajjati, araÃ±Ã±amaggagamanak
gahetabbaá¹ƒ. gÄ• mato pana nikkhamantÄ« ito paá¹-á¹-hÄ• ya Ä• pajjatÄ«ti dassanatthaá¹
araÃ±Ã±aâ€™â€™ nti vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ ``Ä• rÄ• dhikÄ• ca honti saá¹…gÄ• hikÄ•

aÃ±Ã±attha nagantabbaá¹ƒ. gacchati ce, gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡am
muccatÄ«â€™â€™ tiÄ• di. tattha ``gaá¹‡amhÄ• ohÄ«yanÄ• patti sakiá¹ƒyevÄ• pajjati. itarÄ
aruá¹‡earuá¹‡e cÄ• ti veditabbaâ€™â€™ nti vuttaá¹ƒ. tattha ``vuttaÃ±hetaâ€™â€™ ntiÄ• d
asÄ• dhakÄ• niyathÄ• sambhavaá¹ƒ gahetabbattÄ• . __ ``mahÄ• bodhiyaá¹…gaá¹‡a_ntiÄ•
Ä• sannaá¹-á¹-hÄ• nepiimaá¹ƒ Ä• pattiá¹ƒ Ä• pajjatÄ«ti dassanatthaá¹ƒ vuttaâ€™â€™ nti lik

tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<694> __paá¹-ivattÄ• _ti paá¹-ivacanaá¹ƒ denti. __kammadosa_nti ``anaÃ±Ã±Ä• ya gaá¹‡a
chandantievamÄ• dÄ«â€™â€™ ti likhitaá¹ƒ. kattabbaá¹-á¹-hÄ• nadosanti porÄ• á¹‡Ä• . __k
kÄ• rakasaá¹…ghassa. ``bhikkhunisaá¹…ghaá¹ƒ sannipÄ• tetvÄ• â€™ ti vuttattÄ• kÄ• raka
paá¹-hamamevakÄ• rakasaá¹…ghaá¹ƒ na Ä• mantetvÄ• balakkÄ• renÄ• yaá¹ƒ thullanandÄ
osÄ• resÄ«â€™â€™ ti__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ, tasmÄ• kÄ• rakabhikkhÅ«na
anumatiá¹ƒ paá¹-hamaá¹ƒaggahetvÄ• taá¹ƒ kammaá¹ƒ na paá¹-ippassambhetabbanti siddh
paá¹-ippassaddhaá¹ƒ balakkÄ• renana kÄ• tabbamevÄ• ti adhippÄ• yo. ``bhikkhunÄ«pi diá¹
labhatÄ«â€™â€™ ti catattha vuttaá¹ƒ.

<698> __asante kammakÄ• rakasaá¹…ghe osÄ• reti, anÄ• pattÄ«_ti ettha kittÄ• vatÄ• asan
sabbattha na vicÄ• ritaá¹ƒ. kÄ• rakÄ• naá¹ƒ \Be 361/ kÄ• lakiriyÄ• yÄ• tieke. ekassapi abhÄ
rajjeti eke. ekaraá¹-á¹-heti eke. ekagÄ• meti eke. ekasmiá¹ƒ Ä• vÄ• seti eke. yattha sakkÄ•
antoaddhayojaneti eke. tattha tasmiá¹ƒ Ä• vÄ• se asante kÄ• rakasaá¹…ghe osÄ• reti, anÄ•
pasaá¹ƒsanti Ä• cariyÄ• . yattha sakkÄ• apaloketunti sÄ• mÄ«ci.

catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<701> __etaá¹ƒ_ \Ne 329/ __na vutta_nti bhikkhuniyÄ• avassutabhÄ• vo daá¹-á¹-habboti e
vuttaá¹ƒ. taá¹ƒ avacanaá¹ƒ pÄ• á¸·iyÄ• sameti. katarapÄ• á¸·iyÄ• ti? ``anavassutoti jÄ• nan
paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tiimÄ• ya. yadi hi puggalassa avassutabhÄ• vo na pamÄ• á¹‡
payojanaá¹ƒ, ``anÄ• patti ubho anavassutÄ• honti, anavassutÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™
vattabbaá¹ƒsiyÄ• . attano hi anavassutabhÄ• voyeva pamÄ• á¹‡anti. imassa pana anÄ• pat
ubho ce anavassutÄ• , sabbathÄ• pi anÄ• patti. atha bhikkhunÄ« anavassutÄ• samÄ• nÄ•
``anavassutoâ€™â€™ ti saÃ±Ã±Ä• ya tassa hatthato paá¹-iggaá¹‡hÄ• ti, evampi anÄ• pattÄ
aÃ±Ã±aá¹ƒ anavassutaá¹ƒ vÄ• avassutaá¹ƒ vÄ• ``avassutoâ€™â€™ ti jÄ• nÄ• ti, dukkaá¹
__anantarasikkhÄ• pade_ ``kissa tvaá¹ƒ ayye na paá¹-iggaá¹‡hÄ• sÄ«ti. avassuto ayyeti ...

avassutÄ• â€™â€™ ti.

paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<705> __tenÄ• _ti tasmÄ• . yasmÄ• uyyojikÄ• na deti na paá¹-iggaá¹‡hÄ• ti, tasmÄ• paá¹
itarissÄ• paribhogapaccayÄ• . __ ``akusalacittaâ€™â€™ _nti bÄ• hullenavuttaá¹ƒ. ``vaá¹-á
vadantiyÄ• pi Ä• pattÄ«â€™â€™ ti vadanti.

chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

712-4__._ kammavÄ• cato \Be 362/ pubbe Ä• pannÄ• pattiyo na paá¹-ippassambhanti. Ã±a
paá¹-ippassambhanti saá¹…ghÄ• disese patteti porÄ• á¹‡Ä• . taá¹ƒ ``ajjhÄ• pajjantiyÄ• â€™
sameti. ``sutvÄ• na vadantÄ«â€™â€™ ti ettha sace jÄ«vitabrahmacariyantarÄ• yabhayÄ• n
330/. ``adhammakamme adhammakammasaÃ±Ã±Ä• Ä• patti dukkaá¹-assÄ• â€™â€™ tivu
asamanubhÄ• santiyÄ• â€™â€™ ti saá¹…ghÄ• disesaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

sattamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<715> __paccÄ• katÄ• _ti parÄ• jitÄ• . kuladÅ«sakasikkhÄ• padassa, imassa ca nidÄ• nam
vuttaÃ±hi tattha ``tassa vacanassa paá¹-inissaggÄ• ya eva vacanÄ«yo, na kuladÅ«sananivÄ
ti. evaá¹ƒ sante ubhopetÄ• Ä• pattiyo aÃ±Ã±amaÃ±Ã±aá¹ƒ sabhÄ• gatthÄ• , tasmÄ• idaá¹
anupaÃ±Ã±attisadisaá¹ƒÄ• pajjati, tato idaá¹ƒ niratthakameva Ä• pajjatÄ«ti? na evaá¹ƒ daá¹
vatthuvisesato, kammavÄ• cÄ• visesatoca ubhinnaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ.

aá¹-á¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<723> ``kÄ• yikavÄ• casikena saá¹ƒsaggenÄ• â€™â€™ ti pÄ• á¹-haseso.

navamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 143. nissaggiyakaá¹‡á¸• avaá¹‡á¹‡anÄ•

1. paá¹-hamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<733> paá¹-hamanissaggiyapÄ• cittiyasikkhÄ• padaá¹ƒ \Ne 331/ \Be 363/ uttÄ• nameva.

2. dutiyanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<740> vatthusampattattÄ• vÄ• na tassÄ• anÄ• pannakÄ• matÄ• ya vÄ• anÄ• á¹‡attikatÄ
__yathÄ• dÄ• ne eva upanetabbaá¹ƒ, _ na bhÄ• jetabbaá¹ƒ puggalikattÄ• ti adhippÄ• yo. at
yathÄ• dÄ• ne eva upanetabbameva. __gaá¹‡á¹-hipade_ pana ``ayyÄ• ya dammÄ«ti evaá¹
paá¹-iladdhantinissaá¹-á¹-hapaá¹-iladdhaá¹ƒ. __yathÄ• dÄ• ne_ti dÄ• yakehi pariccattavidhÄ
__upanetabba_ntiakÄ• lacÄ«varabhÄ• vena bhÄ• jetabbanti adhippÄ• yo. idha bhÄ• jÄ• pit
nissaggiyaá¹ƒhoti, taá¹ƒ vinayakammaá¹ƒ katvÄ• pi attanÄ• na labhatÄ«â€™â€™ ti likhitaá
nissaá¹-á¹-hapaá¹-iladdhaá¹ƒsandhÄ• ya idaá¹ƒ vuttaá¹ƒ siyÄ• , ``nissajjitabbaá¹ƒ saá¹…gh
puggalassa vÄ• dadeyya, dadeyyuá¹ƒ, ayyÄ• ya dammÄ«â€™â€™ ti vuttattÄ• tÄ«á¹‡ipetÄ
siyuá¹ƒ, tasmÄ• na kevalaá¹ƒ nissaá¹-á¹-hapaá¹-iladdhameva yathÄ• dÄ• ne upanetabbaá¹
laddhakoá¹-á¹-hÄ• sampiyathÄ• dÄ• neyeva upanetabbaá¹ƒ.

<741> ``akÄ• lacÄ«vare kÄ• lacÄ«varasaÃ±Ã±Ä• ya anÄ• pattÄ«â€™â€™ ti pana bhÄ• jan
Ä• pajjitabbÄ• pattiá¹ƒnÄ• pajjatÄ«ti ettakameva dÄ«peti, na paá¹-iladdhaá¹ƒ, na yathÄ• dÄ
imamatthaá¹ƒ dÄ«peti. lesena pana gaá¹‡hÄ• ti ce, bhaá¹‡á¸• agghena kÄ• retabbÄ• .

dutiyanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<744> sakasaÃ±Ã±Ä• ya \Ne 332/ gahitattÄ• pÄ• cittiyaá¹ƒ, dukkaá¹-aÃ±ca vuttaá¹ƒ. itarat
kÄ• retabbaá¹ƒ.

tatiyanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<752> lesena \Be 364/ gahetukÄ• matÄ• , aÃ±Ã±assa viÃ±Ã±ussa viÃ±Ã±Ä• panaá¹ƒ, paá¹
tasmÄ• paá¹-hamaá¹ƒ viÃ±Ã±attaá¹ƒ alabhitvÄ• aÃ±Ã±aá¹ƒ tato Å«natarampi labheyya,

nissaggiyamevaaá¹…gasampattito. esa nayo aÃ±Ã±atthÄ• pi.

catutthanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<753> ``telaá¹ƒ gopetvÄ• sappimpi me attano kulagharÄ• â€™â€™ ti kira pÄ• á¹-ho.

paÃ±camanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

758-762__._ __pÄ• vÄ• rikassÄ• _ti dussavÄ• á¹‡ijakassa. yÄ• ya cetÄ• pitaá¹ƒ, tassÄ• ni
nissaá¹-á¹-hapaá¹-ilÄ• bho ca. ``itarÄ• saá¹ƒ pana jÄ• nitvÄ• vassaggena pattakoá¹-á¹-hÄ•
nissaggiyaá¹ƒ, kevalaá¹ƒ yathÄ• dÄ• ne eva tÄ• hipi upanetabbaâ€™â€™ nti vadanti.
``nissaá¹-á¹-haá¹ƒpaá¹-ilabhitvÄ• pi yathÄ• dÄ• ne upanetabbaâ€™ nti vuttattÄ• sesÄ• hi g
ntivadanti. ettha gilÄ• nÄ• yapi na mokkho.

chaá¹-á¹-hanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<764> sattame \Ne 333/ __ ``sayaá¹ƒ yÄ• citakenÄ• â€™â€™ _ti kiÃ±cÄ• pi avisesena vutt
tathÄ• piaÃ±Ã±adatthikena attuddesikena saÃ±Ã±Ä• cikenÄ• ti attho veditabbo. ayamattho
parikkhÄ• rena sayampi yÄ• citvÄ• \Be 365/ bhesajjaá¹ƒ cetÄ• petvÄ• paribhuÃ±jiá¹ƒsÅ«â
atthena saá¹ƒsanditvÄ• veditabbo. tassÄ• yamattho --- tena parikkhÄ• renabhesajjaá¹ƒ cet
saÃ±Ã±Ä• cikena ca bhesajjaá¹ƒ cetÄ• petvÄ• ti imamatthaá¹ƒ dÄ«pento ``sayampi yÄ• citv
cetÄ• petvÄ• â€™â€™ ti Ä• ha. aÃ±Ã±athÄ• ``tena parikkhÄ• renabhesajjaá¹ƒ cetÄ• petvÄ
paribhuÃ±jiá¹ƒsÅ«â€™â€™ ti iminÄ• anukkamena pÄ• á¸·ivattabbÄ• siyÄ• .

__padabhÄ• jane_ pana ``saá¹ƒyÄ• cikenÄ• ti sayaá¹ƒ yÄ• citvÄ• â€™â€™ ti tasseva pada
adhippÄ• yamattaá¹ƒvuttaá¹ƒ. sÄ• hi padabhÄ• janadhammatÄ• . ``saá¹…ghikaá¹ƒ lÄ• bha
ntiÄ• dipadÄ• naá¹ƒ bhÄ• janepana sÄ• pÄ• kaá¹-Ä• . aÃ±Ã±athÄ• saá¹ƒyÄ• cikapadena
siyÄ• , so na dissatÄ«ti tadeva padaá¹ƒ nippayojanaá¹ƒ, idaÃ±ca sikkhÄ• padaá¹ƒ purimena
ninnÄ• nÄ• karaá¹‡aá¹ƒsiyÄ• . attano hi santakaá¹ƒ yathÄ• kÄ• maá¹ƒ karaá¹‡Ä«yanti. etth
vasenaekato hutvÄ• yÄ• canÄ• ya laddhaá¹ƒ saá¹ƒyÄ• cikanti veditabbaá¹ƒ. aÃ±Ã±athÄ•
saá¹ƒyÄ• cika-saddenaidaá¹ƒ nibbisesaá¹ƒ Ä• pajjatÄ«ti ``puggalikena saá¹ƒyÄ• cikenÄ• â€
sikkhÄ• padaá¹ƒvisuá¹ƒ na vattabbaá¹ƒ siyÄ• idheva tena Ä• pajjitabbÄ• pattiyÄ• saá¹…ga

saá¹…gahitÄ• Ä• pattidvayabhÄ• vato. missetvÄ• cetÄ• pitattÄ• hi ekameva Ä• pattÄ«ti ce
saá¹ƒyÄ• cikapadassanippayojanabhÄ• vappasaá¹…gato, evaá¹ƒ saá¹…ghikamahÄ• janika
ekÄ• pattibhÄ• vappasaá¹…gatoca.

sattamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<769> __gaá¹‡assÄ• _ti Ä• bhidhammikÄ• digaá¹‡assa, Å«nacatuvaggassa ca.

aá¹-á¹-hamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<774> __saÃ±Ã±Ä• cikenÄ• _ti \Ne 334/ gaá¹‡ayÄ• canÄ• ya laddheneva, na aÃ±Ã±ena.

navamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<779> dasame \Be 366/ pana ``yÄ• pana bhikkhunÄ« aÃ±Ã±adatthikena parikkhÄ• rena aÃ
aÃ±Ã±aá¹ƒ cetÄ• peyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti evaá¹ƒvidhena bhavitabbaá¹
saá¹ƒyÄ• cikenÄ• â€™â€™ ti iminÄ• ekÄ• dasamena bhavitabbaá¹ƒ siyÄ• yathÄ• kkamen
aá¹-á¹-huppattiyÄ• abhÄ• vato na vuttaá¹ƒ, atthato pana gahetabbameva. ettha pana saá¹.
pavÄ• ritaá¹-á¹-hÄ• ne, puggalasseva Ã±Ä• takaá¹-á¹-hÄ• ne ca anÄ• pattichÄ• yÄ• dissati
takkÄ• nusÄ• ravaseneva vuttanti katvÄ• na sÄ• rato daá¹-á¹-habbaá¹ƒ. vicÄ• retvÄ• yathÄ
disvÄ• yaá¹ƒ vÄ• vinayakkamakovidÄ• anujÄ• nanti, taá¹ƒ tadeva gahetabbaá¹ƒ. __porÄ•
``Ä• padÄ• supi aÃ±Ã±aá¹ƒ garubhaá¹‡á¸• ameva cetÄ• petabbaá¹ƒ, itaraá¹ƒ na vaá¹-á¹-ati
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. ekÄ• dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<784> ``dutiyavaggassa paá¹-hameâ€™â€™ ti avatvÄ• ``ekÄ• dasameâ€™â€™ ti idha vut
bhikkhunivibhaá¹…ge tiá¹ƒsakakaá¹‡á¸• aá¹ƒ patvÄ• vaggakkamassa avuttattÄ• . yasmÄ•
viÃ±Ã±attinÄ• ma na paá¹-isedhetabbÄ• , tasmÄ• bhagavÄ• aÃ±Ã±Ä• tikaappavÄ• ritaá¹-
vadeyya ``yenatthoâ€™â€™ ti vuttÄ• ya ``catukkaá¹ƒsaparamaá¹ƒ viÃ±Ã±Ä• petabbaâ€™â

dassetÄ«tiveditabbaá¹ƒ. aÃ±Ã±athÄ• ``nidÄ• nena sikkhÄ• padaá¹ƒ na sameti, sikkhÄ• pad
tica ``akataviÃ±Ã±attiyÄ• catukkaá¹ƒsaparamaá¹ƒ viÃ±Ã±Ä• petabbaâ€™â€™ nti ca aniá¹-
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ cetÄ• petabbanti á¹-hapetvÄ• sahadhammike ca Ã±Ä•
kismiÃ±cideva guá¹‡ena, parituá¹-á¹-hena ca vadeyya ``yenatthoâ€™â€™ ti vuttassa ``viÃ±
ntivuttanayena \Ne 335/ attho daá¹-á¹-habbo. __porÄ• á¹‡agaá¹‡á¹-hipade_ pana ``idaá¹ƒ
paricchinnapavÄ• raá¹‡aá¹ƒ sandhÄ• yavuttaá¹ƒ. anÄ• patti Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• n
pavattaá¹ƒ niccapavÄ• raá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. niccapavÄ• raá¹‡Ä• nÄ• ma yadÄ•
vadeyyÄ• thÄ• ti evaá¹ƒ pavattÄ• \Be 367/. `handa sÄ«tapÄ• vuraá¹‡aâ€™ nti dentÄ• naá¹
atirekacatukkaá¹ƒsampi gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivuttaá¹ƒ. ayameva nayo dasame

ekÄ• dasamanissaggiyapÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«vibhaá¹…ge tiá¹ƒsakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pÄ• cittiyakaá¹‡á¸• avaá¹‡á¹‡anÄ•

1. lasuá¹‡avaggo

1. paá¹-hamalasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

793-7__._ __ahaá¹ƒ_ \Be 368/ \Ne 336/ __lasuá¹‡enÄ• _ti ettha ``pavÄ• remÄ«â€™â€™ ti
__badarasÄ• á¸·avaá¹ƒ_kira badaraphalÄ• ni sukkhÄ• petvÄ• cuá¹‡á¹‡etvÄ• kattabbÄ• k

paá¹-hamalasuá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<800> __saá¹ƒharÄ• peyyÄ• _ti ``saá¹ƒharati vÄ• saá¹ƒharÄ• peti vÄ• â€™â€™ ti padabh
kiÃ±cÄ• pi ettha Ä• pattibhedo na dassito, tathÄ• pi
khurasaá¹‡á¸• Ä• sakattariÄ• dipariyesanaghaá¹ƒsanÄ• dÄ«supubbapayogesu dukkaá¹-aá¹
evaá¹ƒ talaghÄ• takÄ• dimhi ca Ä• pattibhedopÄ• á¸·iyaá¹ƒ na vutto. yathÄ• sambhavaá¹ƒ p
dukkaá¹-aá¹ƒ sambhavati. evaá¹ƒ bhikkhussaettha ca lasuá¹‡e ca dukkaá¹-aá¹ƒ. idaá¹ƒ kiriy
porÄ• á¹‡Ä• . tattha ``kiriyÄ• kiriyaâ€™â€™ ntina vuttaá¹ƒ.

dutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

802-6__._ tatiyacatutthasikkhÄ• padaá¹ƒ uttÄ• natthameva.

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<812> paÃ±came \Ne 337/ udakasuddhipaccaye satipi phassasÄ• diyane yathÄ• vuttaparic
__dvinnaá¹ƒ pabbÄ• na_nti ``dvinnaá¹ƒ aá¹…gulÄ• naá¹ƒ sahapavesane ekekaaá¹…gulass
pabbÄ• , ekaá¹…gulappavesane dvinnaá¹ƒ pabbÄ• naá¹ƒ \Be 369/ upari na vaá¹-á¹-atÄ«tiv
__mahÄ• paccariya_mpi ayameva nayo dassitoâ€™â€™ ti likhitaá¹ƒ.

paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<815> chaá¹-á¹-hasikkhÄ• padaá¹ƒ uttÄ• natthameva.

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

820-822__._ ``nagaraá¹ƒ atiharantÄ«â€™â€™ ti pÄ• á¹-ho. ``nagaradvÄ• re atiharantÄ«â€
tatthadvÄ• renÄ• ti attho. ayameva vÄ• pÄ• á¹-ho. __taá¹ƒ pubbÄ• paraviruddha_nti ``puna
vÄ• daá¹ƒ sandhÄ• ya, na tato pubbe tattha vuttaá¹ƒ vÄ• daá¹ƒ. ettha ``mÄ• tarampi viÃ±Ã±
virujjhatÄ«â€™â€™ ti likhitaá¹ƒ, taá¹ƒ dullikhitaá¹ƒ, na hi tena virodhaá¹ƒ sandhÄ• ya idaá¹
ce pÄ• cittiyaá¹ƒ, kÄ• rÄ• panepi pÄ• cittiyeneva bhavitabbaá¹ƒ. athakÄ• rÄ• pane dukkaá¹-
dukkaá¹-eneva bhavitabbaá¹ƒ. na hi karaá¹‡e vÄ• kÄ• rÄ• panevÄ• viseso atthi Ä• pajjane

<823> __sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«_ti appaá¹-ikkhipitvÄ• ``sÄ• dhÅ«â€™â€™ ti vatt
adhippÄ• yo. na hi paá¹-iggahetuá¹ƒ vaá¹-á¹-ati. anÄ• mÄ• sattÄ• __ ``Ä• makadhaÃ±Ã±aá
Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nepina vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __anugaá¹‡á¹-hipa
laddhaá¹ƒ dhaÃ±Ã±aá¹ƒ bhajjitvÄ• bhuÃ±jantiyÄ• dukkaá¹-aá¹ƒ. aparaá¹‡á¹‡epi eseva nay
Ä• bÄ• dhapaccayÄ• ti vacanato sattadhaÃ±Ã±Ä• nipi anÄ• mÄ• sÄ• nÄ«ti siddhaá¹ƒ, tene
__aá¹-á¹-hakathÄ• yaá¹ƒ_ dukkaá¹-avatthumhi sattadhaÃ±Ã±Ä• nipi gahitÄ• ni anÄ• mÄ• s
Ä• mÄ• sÄ• ni kappiyavatthÅ«ni cayadi bhaveyyuá¹ƒ, yathÄ• Ã±Ä• takapavÄ• rite sandhÄ•
viÃ±Ã±Ä• petÄ«â€™â€™ ti avisesenavuttaá¹ƒ, evaá¹ƒ ``anÄ• patti Ã±Ä• takÄ• naá¹ƒ pavÄ
viÃ±Ã±Ä• peti, ummattikÄ• yaÄ• dikammikÄ• yÄ• â€™â€™ ti vattabbaá¹ƒ. yasmÄ• dukkaá
mÄ• tarampisattavidhaá¹ƒ dhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petuá¹ƒ na vaá¹-á¹-ati \Ne 338/, tasmÄ•
sattavidhaá¹ƒ dhaÃ±Ã±aá¹ƒ sandhÄ• ya ``anÄ• patti Ä• bÄ• dhapaccayÄ• â€™â€™ ti vutta
Ä• bÄ• dhapaccayÄ• vaá¹-á¹-ati, tathÄ• bhikkhussÄ• pÄ«ti \Be 370/ ca. yathÄ• vÄ• pana
kÄ• rÄ• petuá¹ƒ navaá¹-á¹-ati, evaá¹ƒ bhikkhussÄ• pi. vuttampi cetaá¹ƒ __andhakaá¹-á¹-hak
bÄ• labhikkhukappiyaá¹ƒ ajÄ• nanto etadavoca `Ä• makadhaÃ±Ã±aá¹ƒ sampaá¹-icchituá¹ƒ
etaá¹ƒ dhaÃ±Ã±aá¹ƒ bhajjitvÄ• koá¹-á¹-etvÄ• pacitvÄ• yÄ• gukhajjakaá¹ƒ bhattaÃ±ca deth
Ä• á¹‡Ä• pakassevabhikkhussa Ä• patti, sabbesaá¹ƒ anÄ• pattÄ«â€™â€™ ti. tasmÄ• ``saá

koá¹-á¹-ethÄ• â€™â€™ tiÄ• rÄ• mikÄ• naá¹ƒ vattuÃ±ca na vaá¹-á¹-ati. ``divasaá¹ƒ paribbay
taá¹‡á¸• ule sampÄ• detha, tvaá¹ƒ ettake gaá¹‡ha, tvaá¹ƒ ettakeâ€™â€™ ti evamÄ• dÄ«ni
vaá¹-á¹-atÄ«ti ca. yaá¹ƒ pana ``aviÃ±Ã±attiyÄ• labbhamÄ• naá¹ƒ pana navakammatthÄ• ya
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, tampi heá¹-á¹-hÄ• ``imaá¹ƒtaá¸·Ä• kaá¹ƒ khettaá¹ƒ vatthu
ti vutte `sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivuttaá¹ƒ nayaá¹ƒ sandhÄ• ya vuttattÄ•
``navakammatthÄ• ya dhaÃ±Ã±aá¹ƒ demÄ• â€™â€™ ti vutte ``sÄ• dhÅ«â€™â€™ ti vattabl
``tattha nissaggiyavatthuá¹ƒ attano vÄ• saá¹…ghagaá¹‡apuggalacetiyÄ• naá¹ƒvÄ• atthÄ•
vaá¹-á¹-ati ... pe ... dukkaá¹-avatthuá¹ƒ sabbesampi atthÄ• ya sampaá¹-icchatodukkaá¹-ame
tampi suvuttameva. kasmÄ• ? ``cetiyassa atthÄ• ya dhaÃ±Ã±aá¹ƒdÄ• tukÄ• momhi, tumhe
sampaá¹-icchathÄ• â€™â€™ ti vutte paá¹-iggahetuá¹ƒ akappiyattÄ• . ``idaá¹ƒ pana tÄ• disa
vuttaá¹ƒ. sabbopÄ• yaá¹ƒ __upatissattheravÄ• do_ kira. __dhammasiritthero_ panevamÄ• h
navakammatthÄ• ya paá¹-iggaho na vÄ• rito, saá¹…ghassatthÄ• yapaá¹-iggahitampi paá¹-ig
nti.

sattamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<824> porÄ• á¹‡Ä• __ ``nibbiá¹-á¹-harÄ• jabhaá¹-oâ€™â€™ _ti paá¹-hanti. tassattho vÄ• ri
rÄ• jabhaá¹-oti. __ ``taÃ±Ã±eva bhaá¹-apatha_nti taá¹ƒyeva bhattavetanaâ€™â€™ nti attha
__ummuka_ntialÄ• taá¹ƒ.

<826> ettha chaá¸• á¸• itaá¹ƒ __kiriyÄ• _. anolokanaá¹ƒ __akiriyÄ• _.

aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<832> ``sÄ• mike \Be 371/ \Ne 339/ apaloketvÄ• chaá¸• á¸• etÄ«â€™â€™ ti katthaci pottha
atthibhÄ• vova seyyo kiriyÄ• kiriyattÄ• sikkhÄ• padassa. idha khettapÄ• lakÄ• , Ä• rÄ• mÄ•
eva. ``saá¹…ghassa khette, Ä• rÄ• me ca tattha kacavaraá¹ƒna chaá¸• á¸• etabbanti katikÄ•
chaá¸• á¸• etuá¹ƒ vaá¹-á¹-ati saá¹…ghapariyÄ• pannattÄ• , nabhikkhunÄ«naá¹ƒ. tÄ• sampi
vuttanayena vaá¹-á¹-ati, na tattha bhikkhussa, evaá¹ƒsantepi sÄ• ruppavaseneva kÄ• tabba

navamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<833> __sÄ• dhukÄ«á¸·itagÄ«taá¹ƒ vÄ• _ti ettha pÄ• ciá¹‡á¹‡agÄ«tampi sotuá¹ƒ na vaá¹-á
``gÄ«tupasaÃ±hitaá¹ƒpana dhammaá¹ƒ sotuá¹ƒ vaá¹-á¹-atÄ«ti __dÄ«ghanikÄ• yaá¹-á¹-haka
vuttaá¹ƒ. __porÄ• á¹‡agaá¹‡á¹-hipade_pana ``dhammagÄ«tampi na vaá¹-á¹-atÄ«â€™â€™
vÄ• demÄ• ti vutte sampaá¹-icchituá¹ƒna vaá¹-á¹-ati, dukkaá¹-aá¹ƒ hotÄ«â€™â€™ ti vuttaá
jÄ• takaá¹ƒ vÄ• vatthuá¹ƒvÄ• desemÄ• ti vutte `sÄ• dhÅ«â€™ ti sampaá¹-icchituá¹ƒ vaá¹-
vuttaá¹ƒ.

<836> __ekapayogo_ nÄ• ma ekadivasÄ• valokanaá¹ƒ. __tesaá¹ƒyevÄ• _ti yesaá¹ƒ naccaá
sayampi naccituá¹ƒ vÄ• gÄ• yituá¹ƒ vÄ• vÄ• dituá¹ƒ vÄ• na labhatÄ«â€™â€™ tiÄ• di idha
eá¸·akalomasamuá¹-á¹-hÄ• nattÄ• . yadi evaá¹ƒ kasmÄ• vuttanti ce? suttÄ• nulomamahÄ•
passituá¹ƒ vÄ• sotuá¹ƒ vÄ• na labhati, pagevaattanÄ• kÄ• tunti nayato labbhamÄ• nattÄ•
mahÄ• padesÄ• niratthakÄ• siyuá¹ƒ. evamaÃ±Ã±atthÄ• pi nayo netabbo. ``samuá¹-á¹-hÄ•
aggahetvÄ• chasamuá¹-á¹-hÄ• navasenagahetabbaâ€™â€™ nti likhitaá¹ƒ. taá¹ƒ ``aÃ±Ã±e
ti vattuá¹ƒ na labbhatÄ«tiÄ• divacÄ«kammaá¹ƒsandhÄ• ya likhitaÃ±ce, taá¹ƒ sulikhitaá¹ƒ
eá¸·akalomasamuá¹-á¹-hÄ• ne vÄ• cÄ• ya abhÄ• vato. ``sayampinaccituâ€™â€™ ntiÄ• dik
likhitaá¹ƒ, dullikhitaá¹ƒ. eá¸·akalomasamuá¹-á¹-hÄ• naÃ±hiekantato kÄ• yakammaá¹ƒ \Be 3
uddhaá¹-aá¹ƒ aggahetvÄ• Ä• disaddena saá¹…gahitamevaidha gahetabbanti. etaá¹ƒ eá¸·a
ettha kÄ• raá¹‡avacane suttÄ• nulomamahÄ• padesatotiettha pana uddhaá¹-aá¹ƒ gahetabb
yathÄ• lÄ• bhavasena taá¹ƒ likhitanti veditabbaá¹ƒ.
``Ä• haccabhÄ• sitasikkhÄ• padavasenaeá¸·akalomasamuá¹-á¹-hÄ• naâ€™â€™ nti vuttanti
``eá¸·akalomasamuá¹-á¹-hÄ• naÃ±ce idaá¹ƒsikkhÄ• padaá¹ƒ, Ä• á¹‡Ä• pako mucceyya, na
taá¹ƒ ``kasmÄ• â€™â€™ tivutte __ ``sabbaaá¹-á¹-hakathÄ• su vuttaâ€™â€™ _nti aá¹-á¹-ha
__dhammasiritthero_.

<837> __Ä• rÄ• me á¹-hatvÄ• _ti na kevalaá¹ƒ á¹-hatvÄ• , tato gantvÄ• pana sabbiriyÄ• pa
``Ä• rÄ• me á¹-hitÄ• _ti pana Ä• rÄ• mapariyÄ• pannÄ• ti attho, itarathÄ• nisinnÄ• pi nalabl
taá¹ƒ sulikhitameva.

dasamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lasuá¹‡avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. andhakÄ• ravaggavaá¹‡á¹‡anÄ•

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<839> ``divÄ• pi andhakÄ• raá¹ƒ atthi, tappaá¹-isedhanatthaá¹ƒ `rattandhakÄ• reâ€™ ti vutt
vadanti__porÄ• á¹‡Ä• _. __santiá¹-á¹-heyyÄ• _ti ettha á¹-hÄ• nÄ• padesena catubbidhopi ir

tasmÄ• purisassa hatthapÄ• se tena saddhiá¹ƒ caá¹…kamanÄ• diá¹ƒ karontiyÄ• pÄ• cittiy
``sallapeyyavÄ• â€™â€™ _ti kevalaá¹ƒ nidÄ• navasena vuttaá¹ƒ visesÄ• bhÄ• vato. ``salla
purisassahatthapÄ• se á¹-hitÄ• sallapati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti hi vuttaá¹ƒ, ta
kasmÄ• ? yasmÄ• tassa purisassa hatthapÄ• se á¹-hiteneva ekaá¹ƒ pÄ• cittiyaá¹ƒ. sallapa
Ä• pajjatÄ«ti nÄ• pajjati, kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? aá¹…gavasena. imassa hi rattandhak
hatthapÄ• se á¹-hÄ• naá¹ƒ vÄ• sallapanaá¹ƒ vÄ• , sahÄ• yÄ• bhÄ• vo, rahopekkhatÄ• ti im
vuttÄ• ni. tattha yadi á¹-hÄ• napaccayÄ• ekÄ• Ä• patti visuá¹ƒ siyÄ• , tassÄ• \Be 373/catt
yadi sallapanapaccayÄ• ekÄ• , tassÄ• pi paÃ±ca aá¹…gÄ• ni siyuá¹ƒ. tasmÄ• __mÄ• tikÄ
``cattÄ• ri vÄ• paÃ±ca vÄ• aá¹…gÄ• nÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• , naca vuttaá¹ƒ, tas
visuá¹ƒ natthÄ«ti. atthiyeva, mÄ• tikÄ• á¹-á¹-hakathÄ• vacanaÃ±ca tadatthamevÄ• tieke. ka
dvinnaá¹ƒ Ä• pattÄ«naá¹ƒ. kiá¹ƒ \Ne 341/ vuttaá¹ƒ hoti? sallapane satiá¹-hÄ• napaccayÄ• Ä
caturaá¹…gikaá¹ƒ, sallapanapaccayÄ• Ä• pajjitabbaá¹ƒ caturaá¹…gikanti dvepÄ• cittiyÄ• n
Ä• pajjantÄ«ti. idaá¹ƒ ayuttaá¹ƒ pÄ• á¸·ivirodhato. __pÄ• á¸·iya_Ã±hi ``sallapeyya vÄ• ti pur
á¹-hitÄ• sallapati, Ä• patti pÄ• cittiyassÄ• â€™â€™ tivuttaá¹ƒ. yadi dve siyuá¹ƒ, ``Ä• patti d
pÄ• cittiyÄ• naâ€™â€™ nti na vattabbatÄ• siyÄ• ti. ayaá¹ƒ nayo dutiyÄ• dÄ«supi yathÄ• yo
dutiyenÄ• pi saddhiá¹ƒ yadi bhikkhuniyÄ• rahopekkhatÄ• atthi, so ce puriso, na dutiyo, puri
Ä• pattiyo. atha dutiyÄ• bhikkhunÄ« hoti, tassÄ• ca tena purisena saddhiá¹ƒ rahopekkhatÄ
bhikkhunÄ« nadutiyÄ• hoti. ubhinnampi Ä• pajjatÄ«ti eke, vicÄ• retvÄ• pana gahetabbaá¹ƒ
__porÄ• á¹‡agaá¹‡á¹-hipade_pana vuttaá¹ƒ ``hatthapÄ• se á¹-hÄ• nena dukkaá¹-aâ€™â€™
virujjhati. ``purisassahatthapÄ• se tiá¹-á¹-hati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti hi pÄ• á¸·i
catutthasikkhÄ• pade__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh dutiyikauyyojanasikkhÄ• pad
``santiá¹-á¹-hanÄ• dÄ«sutÄ«á¹‡i pÄ• cittiyÄ• nÄ«â€™â€™ tiÄ• divacanato vatthugaá¹‡anÄ
``aá¹…gÄ• nicettha cattÄ• ri paÃ±ca vÄ• â€™â€™ ti vattabbanti sanniá¹-á¹-hÄ• naá¹ƒ.

paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2-3-4. dutiyatatiyacatutthasikkhÄ• padavaá¹‡á¹‡anÄ•

842-6__._ dutiyatatiyacatutthÄ• ni uttÄ• nÄ• ni. sabbattha ``sallapatÄ«ti yaá¹ƒ kiÃ±ci
tiracchÄ• nakathaá¹ƒkathetÄ«â€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ.

<852> catutthe panÄ• yaá¹ƒ viseso --- ``ekenekÄ• â€™â€™ ti paá¹-hamaá¹ƒ vuttattÄ• duti
uyyojeyya, pÄ• cittiyaá¹ƒ na sambhavatÄ«ti ce? sambhavati. kasmÄ• ? santiá¹-á¹-hanÄ• dit
tassa vacanassÄ• pi vÄ• aÃ±Ã±Ä• yapi rahopekkhanassÄ• dasambhave sati ubhinnaá¹ƒ e
casÄ• dhitametaá¹ƒ. ``hatthapÄ• saá¹ƒ \Be 374/ vijahitvÄ• santiá¹-á¹-hati vÄ• sallapati vÄ•
ettakamevavuttaá¹ƒ. kasmÄ• ``nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappetÄ«â€™â€™ ti na vuttaá¹ƒ?
hatthapÄ• sÄ• tikkameasambhavato. tassa tatiyassa padassa pacchinnattÄ• sambhavanta
uyyojetÄ«â€™â€™ tina vuttaá¹ƒ, tasmÄ• atthato hatthapÄ• saá¹ƒ vijahitvÄ• santiá¹-á¹-hati

dutiyikaá¹ƒvÄ• uyyojeti, Ä• patti dukkaá¹-assÄ• ti vuttaá¹ƒ hoti. esa nayo __yakkhena vÄ• _
``hatthapÄ• seâ€™â€™ ti vÄ• ``hatthapÄ• saá¹ƒ vijahitvÄ• â€™â€™ ti vÄ• na vuttaá¹ƒ ub
anÄ• pattivÄ• repi \Ne 342/ asambhavato ``nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappetÄ«â€™â€™ ti na vu
karaá¹‡Ä«ye nikaá¹‡á¹‡ikaá¹ƒ vÄ• jappetÄ«ti sambhavato. atha kasmÄ• evaá¹ƒ na vuttant
nikaá¹‡á¹‡ikajappane payojanÄ• bhÄ• vÄ• , dhammakathÄ• yampi udÄ• yiá¹ƒ Ä• rabbhapa

dutiyatatiyacatutthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<856> ``kulaá¹ƒ nÄ• ma cattÄ• ri kulÄ• nÄ«â€™â€™ ti vuttattÄ• titthiyÄ• rÄ• me kappati ta
eke. titthiyÄ• naá¹ƒ khattiyÄ• dipariyÄ• pannattÄ• na kappatÄ«ti eke. tassa kappiyabhÅ«mi
yathÄ• vuttakhattiyÄ• dÄ«naá¹ƒ sambhavato. tathÄ• pigocarakulaá¹ƒ idhÄ• dhippetaá¹ƒ. ``u
dvÄ• dasahatthoâ€™â€™ ti likhitaá¹ƒ.

paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<860> ``nisÄ«dantiyÄ• ekÄ• , nipajjantiyÄ• ekÄ• â€™â€™ ti avatvÄ• __ ``nisÄ«ditvÄ• ga
vattabbaá¹ƒ. na hi gamanapaccayÄ• esÄ• Ä• pattÄ«ti? na, pariyosÄ• nÄ• dhippÄ• yavase
nipajjantiyÄ• dveâ€™â€™ ti vacanenapi gamanaá¹ƒ idha nÄ• dhippetanti dassitaá¹ƒ hoti, t
nisÄ«dantiyÄ• dveâ€™â€™ tipi vattabbaá¹ƒ. yadi evaá¹ƒ ``tasmiá¹ƒ abhinipajjati, Ä• patti d
pÄ• cittiyÄ• naâ€™â€™ nti kasmÄ• na vuttanti ce? anisÄ«ditvÄ• pi nipajjanasambhavato. n
nisÄ«ditvÄ• nipajjantiyÄ• nipajjanakapayogattÄ• ekÄ• Ä• pattÄ«tikeci.

chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sattamasikkhÄ• padavaá¹‡á¹‡anÄ•

<867> anÄ• pattivÄ• re ``dhuvapaÃ±Ã±atteâ€™â€™ ti na vuttaá¹ƒ ``santharitvÄ• vÄ• sant
tivuttattÄ• \Ne 343/. idha chaá¹-á¹-he vuttanayena pakatiyÄ• paÃ±Ã±atte abhinisÄ«dati vÄ•
pÄ• cittiyameva. aÃ±Ã±attha dhuvapaÃ±Ã±attaá¹ƒ. idha vuttanayena santharitvÄ• vÄ• san
vÄ• abhinisÄ«dati vÄ• abhinipajjati vÄ• , pÄ• cittiyameva. ubhayatthÄ• pi paÃ±came vuttan
pakkameyya, pÄ• cittiyameva, anÄ• pattivÄ• re mÄ• tikÄ• yaá¹ƒ vuttakÄ• lato aÃ±Ã±akÄ• la
takkoti Ä• cariyo. apica atthÄ• pattikÄ• le Ä• pajjati, no vikÄ• letiÄ• dittike, atthÄ• patti rattiá¹
divÄ• tiÄ• dittike ca __aá¹-á¹-hakathÄ• yaá¹ƒ_ idha
paÃ±camachaá¹-á¹-hasattamasikkhÄ• padehisaá¹…gahitÄ• pattÄ«naá¹ƒ aparÄ• maá¹-á¹-ha

tividhakÄ• le tividhametaá¹ƒ yojetvÄ• dassetuá¹ƒvaá¹-á¹-ati eva mahÄ• padesanayÄ• nulor

sattamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<869> aá¹-á¹-hame bhikkhussa dukkaá¹-aá¹ƒ sambhavati.

aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

875-7__._ duggÄ• havasena vÄ• suggÄ• havasena vÄ• yathÄ• vuttanayena sapathakaraá
yasmÄ• __mÄ• tikÄ• yaá¹ƒ_ ``attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• y
Ä• rabbhasapathaá¹ƒ kareyya, tassÄ• ekÄ• \Be 376/. paramevÄ• rabbha tassÄ• ekÄ• . ub
Ä• pattiyo sambhavanti. tikacchedo panettha paramevÄ• rabbha sapathakaraá¹‡aá¹ƒ sandh

navamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<882> dasame \Ne 344/ anÄ• pattivÄ• ro rodanasseva, na vadhassa, tasmÄ• Ã±Ä• tibyasa
attÄ• naá¹ƒvadhati eva, na rodati, dukkaá¹-ameva.

dasamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

andhakÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. naggavaggavaá¹‡á¹‡anÄ•

1-2. paá¹-hamadutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<883> naggavaggassa paá¹-hamadutiyÄ• ni uttÄ• nÄ• ni. paá¹-hame ayaá¹ƒ viseso --- bhikk
nhÄ• yantassadukkaá¹-aá¹ƒ aÃ±Ã±atra jantÄ• gharaudakapaá¹-icchÄ• dÄ«hi. na ca vigarah
ananuÃ±Ã±Ä• tattÄ• udakasÄ• á¹-ikÄ• yÄ• ti porÄ• á¹‡Ä• . ``ekameva nivÄ• setvÄ• , pÄ• ru
vaá¹-á¹-atÄ«â€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ.

paá¹-hamadutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<894> tatiye antocatÅ«hapaÃ±cÄ• haá¹ƒ dhuraá¹ƒ nikkhipantiyÄ• pi Ä• patti eva. liá¹…gapa
nikkhipantiyÄ• dukkaá¹-aá¹ƒ tikadukkaá¹-attÄ• . ``sambahulÄ• hi bhikkhunÄ«hi saddhintiett
sambahulÄ• â€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ.

tatiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<898> catutthe \Ne 345/ \Be 377/ __saá¹…ghÄ• á¹-icÄ• ra_nti ettha saá¹…ghÄ• á¹-iÄ• divas
adhiá¹-á¹-hitÄ• naá¹ƒyevÄ• yaá¹ƒvidhi, netarÄ• saá¹ƒ kira. tattha ticÄ«vare eva vippavÄ• sa
antocÄ«varakÄ• lepipaÃ±cÄ• hikaá¹ƒ saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikkÄ• mentiyÄ• Ä• pattiye
cÄ«varehiupasampadaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipad

catutthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ•

<906> paÃ±camassa anÄ• pattivÄ• re tÄ• ya vÄ• avippavÄ• sÄ• yÄ• ti atthato labbhati.

paÃ±camasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

907-911__._ chaá¹-á¹-hasattamÄ• ni uttÄ• nÄ• ni.

8. aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<916> __sokajjhÄ• yikÄ• _ nÄ• ma kira mÄ• yÄ• kÄ• rÄ• . vilumpakÄ• bhaá¹‡á¸• akÄ• ti ca

aá¹-á¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<920> ``kathaÃ±hi nÄ• ma atikkÄ• messatÄ«â€™â€™ ti vuttattÄ• thullanandÄ• cÄ«varakÄ
__Ä• gamethÄ• _tiatikkamÄ• pesÄ«ti siddhaá¹ƒ hoti.

navamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<927> dasame \Be 378/ \Ne 346/ __ekakulaá¹ƒ etadavocu_nti ettha kulaá¹ƒ nÄ• ma tasmiá
bahuvacanaá¹ƒ.

dasamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

naggavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. tuvaá¹-á¹-avaggavaá¹‡á¹‡anÄ•

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

934-5__._ __ekÄ• ya nipannÄ• ya aparÄ• nipajjati, Ä• patti pÄ• cittiyassÄ• _ti ``ubhinnamp
anuá¹-á¹-hÄ• panÄ• â€™â€™ ti vatvÄ• ettha kiriyÄ• kiriyanti eke, taá¹ƒ aá¹-á¹-hakathÄ• ya
``kiriyaâ€™â€™ nti hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. atha kassÄ• Ä• pattÄ«ti? ubhinn
paá¹-icca. imassa anÄ• pattivÄ• re ``vavatthÄ• naá¹ƒ dassetvÄ• â€™â€™ ti natthi, tasmÄ•
nipajjituá¹ƒ na vaá¹-á¹-atÄ«ti eke. vipulatare vaá¹-á¹-atÄ«ti eke. ``antaraá¹ƒ katvÄ• nipajjituá
vaá¹-á¹-atÄ«â€™â€™ ti __porÄ• á¹‡agaá¹‡á¹-hipade_ likhitaá¹ƒ.

paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<940> __vavatthÄ• naá¹ƒ dassetvÄ• _ti ettha upari pÄ• rupanampi majjhe obhogaá¹ƒ katvÄ
otÄ• reti, vaá¹-á¹-atÄ«ti eke. vavatthÄ• naÃ±ca yathÄ• á¹-hÄ• ne na tiá¹-á¹-hati, tathÄ•
atikkamitvÄ• tuvaá¹-á¹-entiyÄ• Ä• pattiyevÄ• ti. ``kiriyÄ• kiriyaâ€™â€™ nti ca __porÄ• á¹‡a
vuttaá¹ƒ.

dutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<941> attano \Be 379/ \Ne 347/ sajjhÄ• yanaá¹-á¹-hÄ• ne ce vuá¸• á¸• hatarÄ• Ä• gacchati
Ä• pucchanakiccaá¹ƒnatthi. ekasmiá¹ƒ ovarake Ä• pucchitabbaá¹ƒ. ``atha ovarake mahÄ• t
sammukheitarÄ• , Ä• pucchitabbÄ• tassÄ• upacÄ• rattÄ• â€™â€™ ti __porÄ• á¹‡agaá¹‡á

tatiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

946-950__._ catutthapaÃ±camasikkhÄ• padaá¹ƒ uttÄ• natthameva.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<956> __gahapati_ nÄ• ma á¹-hapetvÄ• sahadhammike veditabbo, tasmÄ• bhikkhunÄ• v
ananulomikena saá¹ƒsaggena saá¹ƒsaá¹-á¹-hÄ• pi na samanubhÄ• sitabbÄ• ti sambhavati

chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

961-5__._ sattamaaá¹-á¹-hama sikkhÄ• padaá¹ƒ uttÄ• natthameva.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<969> __ekindriya_nti kÄ• yindriyeneva ekindriyaá¹ƒ, nigaá¹‡á¹-hÄ• naá¹ƒ acelakÄ• naá¹ƒ
``paÃ±cindriyÄ• â€™â€™ ti maÃ±Ã±antÄ• evaá¹ƒ vadanti ``sacakkhukattÄ• alÄ• bumÄ• lu
tattha gacchanti. sasotakattÄ• kadaliyo meghagajjitaá¹ƒ sutvÄ• gabbhaá¹ƒgaá¹‡hanti. sagl
kuá¹‡apagandhena phalanti. sajivhakattÄ• udakaá¹ƒ pivantiyena, sabbepi `pÄ• dapÄ• â€™
sakÄ• yapasÄ• dattÄ• itthisamphassena asokarukkhÄ• pupphantÄ«â€™â€™ ti. __saá¹…g

<970> idha \Be 380/ ca vassacchedena dukkaá¹-aá¹ƒ. paá¹-hamaá¹ƒ Ä• vasitvÄ• pacchÄ•
pÄ• cittiyaá¹ƒ Ä• pajjatÄ«ti veditabbaá¹ƒ. atha vassaá¹ƒ avasitvÄ• carati, avassupagamana
dukkaá¹-aá¹ƒ Ä• pajjati. __porÄ• á¹‡agaá¹‡á¹-hipade_ pana ``antosattÄ• he antovasse cÄ•
pÄ• cittiyaá¹ƒ. sattÄ• hakaraá¹‡Ä«yena pana vaá¹-á¹-ati, bhikkhuno dukkaá¹-aá¹ƒ hotÄ«â€™

<972> __kenaci ubbÄ• á¸·hÄ• _ti vassacchedakÄ• raá¹‡enÄ• ti no takkoti Ä• cariyo. kittÄ• v
idaá¹ƒ na sabbattha vicÄ• ritaá¹ƒ. anantarasikkhÄ• pade ``antamaso chappaÃ±cayojanÄ• n
ca maÃ±Ã±e heá¹-á¹-himaparicchedoti.

navamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<973> dasame ``Ä• hundarikÄ• â€™â€™ ti paá¹-hanti kira.

dasamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tuvaá¹-á¹-avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cittÄ• gÄ• ravaggavaá¹‡á¹‡anÄ•

1. paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ•

<978> __kÄ«á¸·anaupavanaá¹ƒ_ nÄ• ma kaÃ±cinagarassa nagarupavanaá¹ƒ viya daá¹-á¹-h
nÄ• matattheva nandavanauyyÄ• naá¹ƒ viya daá¹-á¹-habbaá¹ƒ. ``tattheva á¹-hatvÄ• taá¹ƒ t
viloketvÄ• passantiyÄ• pana pÄ• á¹-ekkÄ• Ä• pattiyoâ€™â€™ ti pÄ• á¹-ho. evaá¹ƒ vutte y
``anuddharamÄ• nÄ• â€™â€™ ti, taá¹ƒ ekasmiá¹ƒyeva disÄ• bhÄ• geti siddhanti eke. upac

paá¹-hamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<984> ``Ä• harimehi \Be 381/ \Ne 349/ vÄ• á¸·ehÄ«â€™â€™ ti ``asaá¹ƒhÄ• rimenÄ• â€™â
``visuá¹ƒ katvÄ• pacchÄ• saddhiá¹ƒ tehi vÄ• á¸·ehÄ«â€™â€™ ti likhitaá¹ƒ. yathÄ• tathÄ•
uá¹-á¹-hapetvÄ• katapÄ• daá¹ƒ ``pallaá¹…kaâ€™â€™ nti vuccati anÄ• pattivÄ• re ``asaá¹ƒh
paribhuÃ±jatÄ«â€™â€™ tivacanÄ• bhÄ• vato.

dutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<988> __ ``ujjavujjave_ti hatthappasÄ• raá¹‡eâ€™â€™ ti likhitaá¹ƒ, taá¹ƒ na yuttaá¹ƒ ``yatta
aÃ±chitaá¹ƒ hoti, tasmiá¹ƒ takkamhi veá¹-hite ekÄ• pattÄ«â€™â€™ ti vacanato.

tatiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<993> __ ``yÄ• gupÄ• ne_ti yÄ• gudÄ• neâ€™â€™ ti likhitaá¹ƒ. __porÄ• á¹‡agaá¹‡á¹-hipad
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

catutthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<994> paÃ±camasikkhÄ• padaá¹ƒ uttÄ• natthameva.

6. chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<1001> chaá¹-á¹-he bhikkhuvibhaá¹…ge acelakasikkhÄ• padena ekaparicchedaá¹ƒ. idha ag
``asÄ• dhÄ• raá¹‡aâ€™â€™ nti vadanti.

chaá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1003-8__._ sattamaá¹-á¹-hamesu \Ne 350/ vattabbaá¹ƒ natthi.

9. navamasikkhÄ• padavaá¹‡á¹‡anÄ•

<1015> __ ``khÄ«lanamantaá¹ƒ_ \Be 382/ dÄ• rusÄ• rakhÄ«laá¹ƒ mantetvÄ• pathaviyaá¹ƒ
mÄ• raá¹‡amantaá¹ƒ. __nÄ• gamaá¹‡á¸• alaá¹ƒ_nÄ• ma nÄ• garodhamantaá¹ƒ, piá¹-á¹-hÄ
tattha manusse pavesentiguttatthÄ• yÄ• â€™â€™ ti likhitaá¹ƒ.

navamasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<1017> dasamasikkhÄ• padaá¹ƒ uttÄ• natthameva.

cittÄ• gÄ• ravaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. Ä• rÄ• mavaggavaá¹‡á¹‡anÄ•

<1021> paá¹-hamasikkhÄ• padaá¹ƒ uttÄ• natthameva.

2. dutiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<1030> bhikkhunÄ« ce bhikkhuá¹ƒ akkosati, iminÄ• sikkhÄ• padena pÄ• cittiyaá¹ƒ. bhikkhu
omasavÄ• dena Ä• pajjati. omasavÄ• de sammukhÄ• va ruhati, idha pana parammukhÄ• pi

tatrÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- bhikkhuvibhaá¹…ge osamavÄ• dasikkhÄ• pade bhikkhunÄ« a
tiá¹-á¹-hatÄ«tikatvÄ• bhikkhunivibhaá¹…gepi omasavÄ• dasikkhÄ• pade bhikkhu bhikkhuni
anupasampannaá¹-á¹-hÄ• netiá¹-á¹-hatÄ«ti siddhaá¹ƒ. idha ca anupasampannassa akkosan
bhikkhussa upasampannassaakkosane pÄ• cittiyaá¹ƒ vuttaá¹ƒ, tasmÄ• imÄ• ni dve sikkhÄ
saá¹ƒsandiyamÄ• nÄ• niaÃ±Ã±amaÃ±Ã±aá¹ƒ na samenti. yathÄ• samenti, tathÄ• jÄ• nitab
__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttanayenabhikkhunÄ«naá¹ƒ omasavÄ• dasikkhÄ• pade an
idamettha yuttaá¹ƒ. __paribhÄ• seyyÄ• _tiaÃ±Ã±atra akkosavatthÅ«hi. tesu hi aÃ±Ã±ataras
omasavÄ• dapÄ• cittiyamevÄ• ti eke, taá¹ƒ na yuttaá¹ƒ \Be 383/. omasavÄ• de pÄ• á¸·imutt

hotÄ«ti. dukkaá¹-okÄ• se idaá¹ƒ pÄ• cittiyaá¹ƒ tehi niddiá¹-á¹-haá¹ƒ hoti, tasmÄ• ``bÄ• lÄ• __pÄ• á¸·iyaá¹ƒ_idha Ä• gatapadÄ• naá¹ƒyeva vasena paribhÄ• sanaá¹ƒ veditabbaá¹ƒ.

dutiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<1033> tatiyasikkhÄ• padaá¹ƒ uttÄ• natthameva.

4. catutthasikkhÄ• padavaá¹‡á¹‡anÄ•

<1038> __nimantitÄ• vÄ• pavÄ• ritÄ• vÄ• _ti ettha __porÄ• á¹‡agaá¹‡á¹-hipade_ tÄ• va e
``pavÄ• ritÄ• piyÄ• guá¹ƒ pÄ• tuá¹ƒ labhati, bhojjayÄ• guá¹ƒ na labhati. yÄ• gu panettha
khÄ• danÄ«yabhojanÄ«yasaá¹…khyaá¹ƒ nagacchati. nimantitÄ• bhikkhunÄ« piá¹‡á¸• Ä• ya
sÄ• mike apaloketvÄ• vabhuÃ±jituá¹ƒ labhati. paramparabhojanÄ• patti bhikkhunÄ«naá¹ƒ n
bhattaá¹ƒ bhuÃ±jitvÄ• vÄ• abhuÃ±jitvÄ• vÄ• pavÄ• ritÄ• kappiyaá¹ƒ kÄ• rÄ• petvÄ• bhu
akappiyanimantanenanimantiyamÄ• nÄ• dve nimantanÄ• ni sampaá¹-icchituÃ±ca na labha
``pavÄ• ritÄ• pi yÄ• guá¹ƒpÄ• tuá¹ƒ labhatÄ«â€™â€™ ti vuttaá¹ƒ pÄ• á¸·iyaá¹ƒ, aá¹-á¹-haka
anuÃ±Ã±Ä• tattÄ• . ``nimantitÄ• appavÄ• ritÄ• yÄ• guá¹ƒ pivatÄ«â€™â€™ ti hi __pÄ• á¸·iy
sikkhÄ• padavaá¹‡á¹‡anÄ• pubbaá¹…gamasanniá¹-á¹-hÄ• naá¹ƒ --- nimantitÄ• vÄ• pavÄ•
akappiyanimantanena nimantitÄ• appavÄ• ritÄ• á¹-hapetvÄ• yÄ• guá¹ƒ aÃ±Ã±aá¹ƒ khÄ• d
khÄ• deyya vÄ• bhuÃ±jeyya vÄ• , pÄ• cittiyaá¹ƒ aÃ±Ã±atra sÄ• mikÄ• naá¹ƒ apalokanÄ• .
bhikkhunÄ«naá¹ƒ ko guá¹‡ojÄ• toti? na etÄ• saá¹ƒ guá¹‡alÄ• bho, kevalaá¹ƒ pÄ• kaá¹-atara
vikappetvÄ• missetvÄ• va bhuÃ±jituá¹ƒ labhanti. samaye yathÄ• sukhaá¹ƒ labhanti. iminÄ•
pavÄ• ritÄ• vÄ• animantitÄ• vÄ• na kiÃ±ci kappiyaá¹ƒ kÄ• rÄ• petvÄ• gilÄ• nÄ• tirittampi
pavÄ• ritÄ• ca yÄ• gumpi na labhanti, apaloketvÄ• pi na labhantÄ«ti.

catutthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• rÄ• mavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. gabbhinivaggavaá¹‡á¹‡anÄ•

1. paá¹-hamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<1067> __ ``gabbhiniâ€™â€™ _nti \Be 384/ \Ne 352/ dassanÄ• dÄ«hipi gabbhasambhavat
__padabhÄ• jane_pipavÄ• ritabhÄ• vo na dissati.

<1074> __dhÄ• ti vÄ• _ti ettha dÄ• rakaá¹ƒ sÄ• mikÄ• naá¹ƒ datvÄ• Ä• haá¹-e vaá¸• á¸• he

<1080> ``sikkhamÄ• naâ€™â€™ nti pÄ• á¹-haá¹ƒ dÄ«pavÄ• sino rocenti kiriyÄ• kiriyattÄ• ,
``sikkhamÄ• nÄ• â€™â€™ ti. tassattho sikkhÄ• dhammamÄ• nanato sikkhamÄ• nÄ• ti. idha
adhippetÄ• . na etÄ• su asikkhitÄ• upasampÄ• detabbÄ• upajjhÄ• yinÄ«Ä• dÄ«naá¹ƒ Ä• p
upasampadÄ• hoti evÄ• â€™â€™ ti vadanti.

<1082> __dhammakamme_ti upasampadakammaá¹ƒ adhippetaá¹ƒ.

<1112> __vuá¹-á¹-hÄ• pita_nti sÄ• maá¹‡eribhÅ«mito yÄ• ya theriyÄ• upasampadÄ• pekkh
vuá¹-á¹-hÄ• pitÄ• nÄ• ma, teneva puna visesanatthaá¹ƒ __ ``pavattiniâ€™â€™ _nti Ä• ha.

paá¹-hamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gabbhinivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. kumÄ• ribhÅ«tavaggavaá¹‡á¹‡anÄ•

2. dutiyÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<1124> ``anujÄ• nÄ• mi \Ne 353/, bhikkhave, aá¹-á¹-hÄ• rasavassÄ• ya kumÄ• ribhÅ«tÄ• y
sikkhÄ• sammutiá¹ƒdÄ• tuâ€™â€™ nti idha vuttaá¹ƒ viya ``anujÄ• nÄ• mi, bhikkhave, dasa
... sikkhÄ• sammutiá¹ƒ dÄ• tuâ€™â€™ nti na vuttaá¹ƒ, tasmÄ• ``paripuá¹‡á¹‡advÄ• dasava
gihigatÄ• yasikkhÄ• sammuti dÄ• tabbÄ• â€™â€™ ti vuttaá¹ƒ. gihigatÄ• ya sikkhÄ• sammu
dasavassÄ• yapi vaá¹-á¹-ati \Be 385/. kasmÄ• ? ``anÄ• patti paripuá¹‡á¹‡advÄ• dasavassa
paripuá¹‡á¹‡asaÃ±Ã±Ä• vuá¹-á¹-hÄ• petÄ«â€™ ti (Vin IV 1093-1095) ca `anÄ• patti paripuâ
gihigataá¹ƒ ... pe ... sikkhitasikkhaá¹ƒ vuá¹-á¹-hÄ• petÄ«â€™ ti (Vin IV 1097-1101) ca vuttat
__porÄ• á¹‡agaá¹‡á¹-hipade_vuttaá¹ƒ. kiá¹ƒ iminÄ• parihÄ• rena. ``dasavassÄ• ya gihigatÄ
dÄ• tabbÄ• â€™â€™ tihi vuttaá¹ƒ. ``gihigatÄ• tipi vattuá¹ƒ na vaá¹-á¹-atÄ«â€™ ti sace vada
kuppatÄ«â€™â€™ tilikhitaá¹ƒ.

<1146> __ahameva nÅ«na ... pe ... alajjinÄ«, yÄ• saá¹…gho_ti ettha yÄ• ahameva nÅ«na
saá¹…ghoâ€™â€™ tipi atthi, tattha yaá¹ƒ yasmÄ• deti, tasmÄ• ahameva nÅ«na bÄ• lÄ• ti

<1159> purisasaá¹ƒsaá¹-á¹-hÄ• kumÄ• rakasaá¹ƒsaá¹-á¹-hÄ• caá¹‡á¸• Ä« sokÄ• vÄ• sÄ•
vuccati, __padabhÄ• jane_ eva cÄ• yaá¹ƒ sikkhamÄ• nÄ• ``chasu dhammesu sikkhitasikkh
pubbe gahitasikkhattÄ• , pubbe paripuá¹‡á¹‡asikkhattÄ• ca evaá¹ƒ vuccatÄ«ti veditabbaá¹ƒ

1166-7__._ __pahÅ«taá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ passitvÄ• _ti ettha ``sikkhamÄ
sampÄ• dayiá¹ƒsu, taá¹ƒ passitvÄ• there bhikkhÅ« uyyojesi. uyyojetvÄ• tesaá¹ƒ chandaá¹

chandadÄ• yake gaá¹‡aá¹ƒ katvÄ• sesÄ• naá¹ƒ chandaá¹ƒ chandameva katvÄ• kammaá¹
__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. __chandaá¹ƒ vissajjetvÄ• _ti ettha __anugaá¹‡á¹-hi
``idaá¹ƒ kammaá¹ƒ ajja na kattabbaá¹ƒ. `yathÄ• sukhaâ€™ nti vatvÄ• vissajjitaá¹ƒhoti, tasm
bÄ• lo vÄ• kiÃ±cÄ• pi `yathÄ• sukhaâ€™ nti vadati, therÄ• yattattÄ• pana therassa anumat
hoti, asatiyÄ• \Ne 354/ na hoti, tathÄ• pi punachandaá¹ƒ gahetvÄ• va kammaá¹ƒ karonti, ay
payojanaá¹ƒ pana natthi. saá¹…ghattheroce vissajjeti, chandaá¹ƒ gahetvÄ• va kÄ• tabbaá¹ƒ
vissajjetvÄ• kÄ• yena vuá¹-á¹-hitÄ• yÄ• _tiettha idha sambÄ• dho, `amukamhi á¹-hÄ• ne ka
hatthapÄ• saá¹ƒ vijahitvÄ• pi gacchantice, natthi doso. kiÃ±cÄ• pi natthi, tÄ• pana hatthapÄ
gacchanti, ayaá¹ƒpayogoâ€™â€™ ti. ``rattipÄ• rivÄ• siye uposathapavÄ• raá¹‡Ä• va na vaá
pana vaá¹-á¹-ati. uposathapavÄ• raá¹‡Ä• pi anuposathapavÄ• raá¹‡adivase na vaá¹-á¹-anti,
vaá¹-á¹-ati. parisapÄ• rivÄ• siye \Be 386/ hatthapÄ• saá¹ƒ avijahitvÄ• catÅ«su gatesu catuv
aÃ±Ã±asmiá¹ƒ paÃ±casudasasu vÄ«satÄ«su gatesu sesehi visuá¹ƒ tahiá¹ƒ tahiá¹ƒ gantvÄ•
sannipÄ• taá¹-á¹-hÄ• naá¹ƒ Ä• gantvÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. ajjhÄ• sayapÄ• rivÄ• siye hatt
yathÄ• nisinnÄ• va nisinnÄ• ce, puna kÄ• tuá¹ƒ vaá¹-á¹-ati hatthapÄ• sassa avijahitattÄ• â€
__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. tesaá¹ƒ porÄ• á¹‡Ä• naá¹ƒ matena chandapÄ• rivÄ
vaá¹-á¹-atÄ«ti Ä• pannaá¹…gaÃ±ca dassitaá¹ƒ, idhÄ• pitaá¹ƒ visuá¹ƒ na dassitaá¹ƒ asambh
chandadÄ• yake parisaá¹ƒ patvÄ• gate tassa pubbachandadÄ• naá¹ƒchandapÄ• rivÄ• siya

tatridaá¹ƒ sanniá¹-á¹-hÄ• naá¹ƒ --- parisapÄ• rivÄ• siye __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``aÃ±Ã±a
chandaá¹ƒ avissajjetvÄ• vauá¹-á¹-hahanti ... pe ... kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€
hatthapÄ• sÄ• vijahanaá¹ƒ na paÃ±Ã±Ä• yati. ettha pana kammappattÄ• naá¹ƒ hatthapÄ• s
icchitabbanti katvÄ• __porÄ• á¹‡agaá¹‡á¹-hipade_vuttaá¹ƒ. kiÃ±cÄ• pi na paÃ±Ã±Ä• yati, a
vaá¹-á¹-atÄ«ti ce? na, paá¹-ikkhittattÄ• . kathaá¹ƒ? chando nÄ• ma kammappattesu bhikkhÅ
sannipatitesu Ä• gacchati, nÄ• sannipatitesu. idha hi ``chandaá¹ƒ avissajjetvÄ• â€™â€™ ti
avissaá¹-á¹-hattÄ• â€™â€™ ti ca vuttaá¹ƒ. ``ajjhÄ• sayaá¹ƒ avissajjetvÄ• â€™â€™ ti ca ``a
avissaá¹-á¹-hattÄ• â€™â€™ ti ca na vuttaá¹ƒ, tasmÄ• chandassa avissajjanaá¹ƒ kammappa
hatthapÄ• sÄ• vijahaneneva hoti, na vijahaneti siddhaá¹ƒ.

hoti cettha ---

``yato Ä• gamanaá¹ƒ yassa, tadabhÄ• vassa niggahe.

tasmÄ• sannipatitesu, bhikkhÅ«su tassa bhedatoâ€™â€™ ti ||

rattipÄ• rivÄ• siyachando viya rattipÄ• rivÄ• siyapÄ• risuddhipÄ«ti tadanulomena vaá¹-á¹-ati
355/ vÄ• pÄ• risuddhi vÄ• pavÄ• raá¹‡Ä• vÄ• , tÄ• ya kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. up
anuposathadivase na vaá¹-á¹-ati, itaraá¹ƒ vaá¹-á¹-ati. pannarasiuposathaá¹ƒ cÄ• tuddasiyaá
kÄ• tuá¹ƒvaá¹-á¹-ati khettattÄ• . na cÄ• tuddasiuposathaá¹ƒ pannarasiyaá¹ƒ akhettattÄ• an

pÄ• á¹-ipadadivasattÄ• tiekacce Ä• cariyÄ• , tasmÄ• tesaá¹ƒ \Be 387/ matena cÄ• tuddasiu
sattamaá¹ƒ vÄ• pannarasiyaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ panettha vuttaá¹ƒ __aá¹-á¹-h
cÄ• tuddasikaá¹ƒuposathaá¹ƒ karissÄ• mÄ• ti nisinnÄ• , pannarasoti kÄ• tuá¹ƒ vaá¹-á¹-atÄ«
``pannarasiyameva `cÄ• tuddasikaá¹ƒ uposathaá¹ƒ karissÄ• mÄ• â€™ ti nisinnÄ• punadiva
`pannarasoâ€™ tikÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti atthoâ€™â€™ ti evaá¹ƒ pariharanti, taá¹ƒ tesaá¹ƒ
``tathÄ• rÅ«papaccaye satiÃ±Ã±asmimpi cÄ• tuddase uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«
nidÄ• navaá¹‡á¹‡anÄ•) iminÄ• __mÄ• tikÄ• á¹-á¹-hakathÄ• _vacanena na sameti. na hi tat
cÄ• tuddasikaá¹ƒkÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. evaá¹ƒ santepi ``sakiá¹ƒ pakkh
pannarase vÄ• â€™â€™ tianuÃ±Ã±Ä• tadivase pariyÄ• pannattÄ• channaá¹ƒ cÄ• tuddasik
anuposathadivasona hotÄ«ti siddhaá¹ƒ hoti. kiÃ±cÄ• pi siddhaá¹ƒ, iminÄ• pana ``Ä• vÄ• sik
Ä• gantukÄ• naá¹ƒ cÄ• tuddaso, Ä• gantukehi Ä• vÄ• sikÄ• naá¹ƒ samasamehi vÄ• appata
ntivacanamettha niratthakaá¹ƒ hotÄ«ti veditabbaá¹ƒ.

dutiyÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kumÄ• ribhÅ«tavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. chattupÄ• hanavaggavaá¹‡á¹‡anÄ•

11. ekÄ• dasamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<1214> __upacÄ• raá¹ƒ sandhÄ• ya kathita_nti ``dvÄ• dasahatthaá¹ƒ upacÄ• roâ€™â€™ ti

<1221> __suttante okÄ• saá¹ƒ kÄ• rÄ• petvÄ• vinayaá¹ƒ vÄ• abhidhammaá¹ƒ vÄ• puccha
piá¹-akÄ• ni attano attano nÄ• mena vuttÄ• nÄ«ti katvÄ• abhidhammo buddhenabhÄ• sito

1224-5__._ thano \Ne 356/ ca udaro ca __thanudarÄ• _. ``saá¹ƒkaccikÄ• ya pamÄ• á¹‡aá¹ƒ
diyaá¸• á¸• hahatthÄ• â€™â€™ ti__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. ``aparikkhittassa g
388/ okkamantiyÄ• â€™â€™ tibahÅ«su potthakesu, saá¹…ghÄ• disesakaá¹‡á¸• e viya ``up
ti pÄ• á¹-hoappakesu, sova pÄ• á¹-ho. __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``parikkhepaá¹ƒ atikkaman
pÄ• denaatikkante dukkaá¹-aá¹ƒ, dutiyena pÄ• cittiyaá¹ƒ. upacÄ• repi eseva nayoâ€™â€™
atikkamantiyÄ• â€™â€™ ti pÄ• á¹-hoti dÄ«petÄ«ti no takkoti Ä• cariyo.

ekÄ• dasamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chattupÄ• hanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

giraggasamajjÄ• dÄ«ni ``acittakÄ• ni lokavajjÄ• nÄ«â€™â€™ ti vuttattÄ• ``naccaâ€™â€™
vÄ• ajÄ• nitvÄ• pi dassanena, vilimpanena vÄ• Ä• pajjanato vatthuajÄ• nanacittena__acitt
vÄ• ``gandhoâ€™â€™ ti vÄ• jÄ• nitvÄ• passantiyÄ• , vilimpantiyÄ• ca akusalattÄ• eva __
corivuá¹-á¹-hÄ• panÄ• dÄ«ni ``corÄ«â€™â€™ tiÄ• dinÄ• vatthuá¹ƒjÄ• nitvÄ• karaá¹‡e eva
__sacittakÄ• ni_. upasampadÄ• dÄ«naá¹ƒ ekantenaakusalacitteneva akattabbattÄ• __paá¹
sacittakÄ• cittakatÄ• paá¹‡á¹‡attijÄ• nanÄ• jÄ• nanatÄ• yaaggahetvÄ• vatthujÄ• nanÄ• jÄ
likhitaá¹ƒ. __anugaá¹‡á¹-hipade_ pana ``giraggasamajjÄ• dÄ«ni `acittakÄ• ni lokavajjÄ• nÄ«
`naccaâ€™ nti vÄ• `saá¹…ghÄ• á¹‡Ä«â€™ ti vÄ• `gandhoâ€™ tivÄ• tassa nÄ• mavasena
mÄ• yÄ• ni sÄ«saá¹-á¹-hiÄ• dÄ«ni paá¹-isaá¹…khÄ• ya passantiyÄ• , akkhamÄ• lÄ• diatthÄ
bandhantiyÄ• , `sedagandhaá¹ƒ apanetvÄ• buddhapÅ«jaá¹ƒ karissÄ• mÄ«â€™ tiuppanner
nahÄ• yantiyÄ• ca Ä• pattisabbhÄ• vato nÄ• mena saddhiá¹ƒnÄ• mavasena vÄ• vatthussa
nÄ• ma. na andhakÄ• re `kaá¹-isuttamidaâ€™ ntisaÃ±Ã±Ä• ya saá¹…ghÄ• á¹‡iá¹ƒ gahetvÄ
mattikÄ• saÃ±Ã±Ä• ya ca gandhaá¹ƒ gahetvÄ• vilimpanakÄ• leÄ• pattisabbhÄ• vato `acitta
tasmiá¹ƒ kÄ• le anÄ• patti, tenevasaá¹…ghÄ• á¹‡iyÄ• asaá¹…ghÄ• á¹‡isaÃ±Ã±Ä• vÄ• repi
pÄ• á¸·i na vuttÄ• . yathÄ• `khettaÄ• bÄ• dhapaccayÄ• , kaá¹-isuttakaá¹ƒ dhÄ• retÄ«â€™ t
saá¹…ghÄ• á¹‡iÄ• dÄ«nisakkÄ• dhÄ• retunti siddhaá¹ƒ, evaá¹ƒ \Ne 357/ Ä• bÄ• dhapacca
suraá¹ƒ \Be 389/pÄ• tunti siddhaá¹ƒ `anÄ• patti Ä• bÄ• dhapaccayÄ• majjaá¹ƒ pivatÄ«â€™
akusalenavinÄ• madhupuá¹‡á¹‡amuá¹-á¹-hiyaá¹ƒ pakkhittamajjassa ajjhoharaá¹‡akÄ• lÄ•
Ä• pajjatÄ«tica siddhaá¹ƒ `majje amajjasaÃ±Ã±Ä« pivati, Ä• patti pÄ• cittiyassÄ• â€™ ti (Vin
kiá¹ƒbahunÄ• , kÄ• mabhogasaÃ±Ã±Ä• ya saddhiá¹ƒ `saá¹…ghÄ• á¹‡Ä«â€™ ti ca `gandho
anÄ• pattikÄ• raá¹‡enadhÄ• rentiyÄ• ekantÄ• kusalattÄ• __lokavajjÄ• ni_ nÄ• ma vuccant
sesesupinayo netabbo. ettha surÄ• pÄ• nÄ• dhikÄ• re upatissattheravÄ• doâ€™â€™ ti vutt
asaá¹ƒkaccikasikkhÄ• pade ``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantiyÄ• ti pÄ•
``paá¹‡Ä«tabhojanaviÃ±Ã±atti, acelakasikkhÄ• padaá¹ƒ, nimantitassa cÄ• rittÄ• pajjanaá¹ƒ,
duá¹-á¹-hullappaá¹-icchÄ• danaá¹ƒ, Å«navÄ«sativassupasampadaá¹ƒ, mÄ• tugÄ• mena sad
addhÄ• nagamanaá¹ƒ, rÄ• jantepurappavesanaá¹ƒ, santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ
nisÄ«danaá¹ƒ, vassikasÄ• á¹-ikanti pÄ• á¹-hoâ€™â€™ ti ca vuttaá¹ƒ.

nigamanavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakaá¹‡á¸• avaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ubhatovibhaá¹…gaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mahÄ• vaggavaá¹‡á¹‡anÄ•

á¹• 141. mahÄ• khandhakavaá¹‡á¹‡anÄ•

bodhikathÄ• vaá¹‡á¹‡anÄ•

yaá¹ƒ \Be 391/ \Ne 358/ khandhake lÄ«napadÄ• dibheda-pakÄ• sanaá¹ƒ dÄ• ni supattakÄ•

tasmÄ• apubbaá¹ƒ vinayatthameva, vakkhÄ• mi saá¹…khepagahaá¹‡atthaá¹ƒ ||

tattha kenaá¹-á¹-henÄ• yaá¹ƒ khandhakoti? khandhÄ• naá¹ƒ samÅ«hattÄ• vibhaá¹…go viya
khandhÄ• naá¹ƒpakÄ• sanato dÄ«panato. __khandhÄ• _ti cettha pabbajjÄ• divinayakamma
cÄ• rittavÄ• rittasikkhÄ• padasaá¹…khÄ• tÄ• ca paÃ±Ã±attiyo adhippetÄ• . pabbajjÄ• dÄ«n
``paÃ±Ã±attiyoâ€™â€™ ti vuccanti. paÃ±Ã±attiyaÃ±ca __khandha_-saddo dissati ``dÄ• ruk
udakakkhandhoâ€™â€™ tiÄ• dÄ«suviya. tesaá¹ƒ paÃ±Ã±attisaá¹…khÄ• tÄ• naá¹ƒ khandhA
pabbajjakkhandhakÄ• dayo vÄ«sati ``khandhakÄ• â€™â€™ ti vuttÄ• , avasÄ• ne dve taá¹ƒ
sÄ«lassa velÄ• tivacanaá¹ƒ viya. apica bhÄ• garÄ• satthatÄ• pettha yujjate tesaá¹ƒ paÃ±Ã±
rÄ• sitoca vibhattattÄ• . kiá¹ƒ panetesaá¹ƒ khandhakÄ• naá¹ƒ anupubbakÄ• raá¹‡anti? nÄ•
aÃ±Ã±athÄ• vuttesupi tappasaá¹…gÄ• natikkamanato. atha vÄ• pabbajjupasampadÄ• pub
sÄ• sanappavesanassatadatthasaá¹…gahako __mahÄ• khandhako_ paá¹-hamaá¹ƒ vutto. k
dhammasaá¹…gÄ• hakattherehi. bhagavatÄ• pana tattha tattha uppannavatthuá¹ƒ paá¹-icc
na iminÄ• anukkamena. therÄ• pana taá¹ƒ taá¹ƒ payojanaá¹ƒ paá¹-icca samÄ• najÄ• tike e
anukkamena sajjhÄ• yiá¹ƒsu. sesÄ• naá¹ƒ payojanaá¹ƒ tattha tattheva Ä• vi bhavissati.

__khandhakovidÄ• _ti paÃ±Ã±attibhÄ• garÄ• saá¹-á¹-hena nesaá¹ƒ khandhatthakovidÄ• ,
niruttipaá¹-isambhidÄ• pÄ• rappattÄ• tiattho. tesaá¹ƒ anuttÄ• natthÄ• naá¹ƒ padÄ• naá¹ƒ sa
panevaá¹ƒ visesitanti? tatosesabhÄ• gÄ• yuttÄ• . mÄ• tikÄ• á¹-á¹-huppattiggahaá¹‡ampett
padabhÄ• janiyaggahaá¹‡eneva veditabbaá¹ƒ. yehi atthÄ• yesaá¹ƒ padavisesÄ• naá¹ƒ aá¹
pakÄ• sitÄ• , tesaá¹ƒ te padavisese puna idhavadeyyÄ• ma, vaá¹‡á¹‡anÄ• ya pariyosÄ• na
vuttaá¹ƒ, taá¹ƒ tassa niddesenayujjati. uttÄ• nÄ• ceva yÄ• pÄ• á¸·i, tassÄ• saá¹ƒvaá¹‡á¹‡
vattabbaá¹ƒ? na hi atthÄ• uttÄ• nÄ• ti sambhavati. adhippÄ• yÄ• nusandhÄ«hÄ«tiÄ• divaca
sambhavatÄ«ti ce? na, atthaggahaá¹‡ena cettha padavisesÄ• naá¹ƒ gahitattÄ• . te hi atthat
abhidhÄ• natthenavÄ• atthopacÄ• rena vÄ• atthÄ• ti veditabbÄ• . __saá¹ƒvaá¹‡á¹‡anÄ• n
avuttesuuhÄ• pohakkamanidassanato ``nayoâ€™â€™ ti vutto.

<1> __uruvelÄ• _ti yathÄ• vuttavÄ• likarÄ• sivasena laddhanÄ• mako gÄ• mo, tasmÄ• sam
tathÄ• bhÄ• vadassanatthaá¹ƒ __ ``najjÄ• neraÃ±jarÄ• ya tÄ«reâ€™â€™ _tiÄ• di vuttaá¹ƒ.
vÄ• likarÄ• simhi viharatÄ«ti Ä• pajjati, ``uruvelaá¹ƒ piá¹‡á¸• Ä• ya pÄ• visÄ«ti yenauruvelas
tiÄ• divacanavirodho ca. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana mÅ«lakÄ• raá¹‡ameva dassitaá¹ƒ

vuttaá¹ƒ ... pe ... daá¹-á¹-habbo_ti nigamanavacanaá¹ƒ. taá¹ƒ kimatthantice? gÄ• maá¹ƒ sar
yathÄ• vuttapadatthasambhavadassanatthaá¹ƒ. ``so pana gÄ• mo tadupacÄ• rena evaá¹ƒn
vacanaá¹ƒ pana avuttasiddhanti katvÄ• na vuttanti veditabbaá¹ƒ, atha vÄ• yassa ``uruvelÄ•
yathÄ• vuttavÄ• likarÄ• sissa, tassa samÄ«pagÄ• massapi nÄ• maá¹ƒ. tatthaÄ• yasmÄ• __
sandhÄ• ya ``uruvelÄ• yaá¹ƒ viharatÄ«â€™â€™ ti Ä• ha gocaragÄ• mapayojanÄ• bhÄ• vat
gocaraá¹ƒ katvÄ• tadÄ• tattha vihÄ• si, tasmÄ• ettha vÄ• likarÄ• sissasamÄ«pe bodhirukk
sandhÄ• ya so evamÄ• hÄ• ti dassetukÄ• mo aá¹-á¹-hakathÄ• cariyoevamÄ• hÄ• ti veditab
dÅ«ratare araÃ±Ã±e abhisambodhidÄ«panena dutiyuppattiá¹-á¹-hÄ• naniyamaá¹ƒtÄ«hi pad
veditabbaá¹ƒ, aÃ±Ã±athÄ• padattayavacanapayojanÄ• bhÄ• vato. tatthanadantÄ• gacchat
vattabbe __la_-kÄ• rassa __ra_-kÄ• raá¹ƒ katvÄ• __ ``neraÃ±jarÄ• yÄ• â€™â€™ _ti vuttaá
kaddamasevÄ• lavirahitattÄ• niddosajalÄ• yÄ• ti attho, nÄ«lajalÄ• yÄ• titassÄ• nÄ• mamev

__bodhirukkhamÅ«le_ti \Be 393/ \Ne 360/ ettha ca bodhi vuccati abhisambodho. so ca attha
catutthamaggaÃ±Ä• á¹‡aá¹ƒ hoti ``vimokkhantikametaá¹ƒ nÄ• maâ€™â€™ nti (Paá¹-is I 16
kiÃ±cÄ• pi taá¹ƒ nÄ• makaraá¹‡abhÅ«taá¹ƒ catutthaphalaÃ±Ä• á¹‡ampi vattuá¹ƒ sambhava
karaá¹‡ato taá¹ƒ catutthamaggaÃ±Ä• á¹‡ameva ettha bodhÄ«ti veditabbaá¹ƒ. teneva__pÄ•
Ä• savÄ• naá¹ƒ khayaÃ±Ä• á¹‡Ä• yÄ• â€™â€™ ti tadeva dassitaá¹ƒ. __aá¹-á¹-hakathÄ• ya
ti, ``bodhipakkhiyÄ• dhammÄ• â€™â€™ ti ca. tattha yasmÄ• catÅ«su maggesu Ã±Ä• á¹‡a
tasmÄ• sÄ• maÃ±Ã±ato vattukÄ• matÄ• dhippÄ• yavasena ``bodhi vuccaticatÅ«su magges
khaggavisÄ• á¹‡asuttaniddesa 121) vuttaá¹ƒ idhÄ• dhippetaÃ±Ä• á¹‡assapitadantogadhattÄ
bhagavato Ä• dimaggattayavacanassa vuttaá¹-á¹-hÄ• nÄ• bhÄ• vÄ• catutthamaggaÃ±Ä• á
bhagavÄ• sotÄ• pannÄ• dibhÄ• vaá¹ƒ patvÄ• buddho jÄ• toti samayantarappasaá¹…ganiv
ti vuttaá¹ƒ Ä• dittayassa catutthaupanissayasambhavena bodhipariyÄ• yasiddhito. ``puggalo
upanissayapaccayena paccayoâ€™â€™ ti (Paá¹-á¹-h I 1.9 paccayaniddesa) vacanato phala
phalarukkhoti viya bodhiheturukkho bodhirukkhoti veditabbo. ettha ``yasmÄ• kevalaá¹ƒ bod
nÄ• maá¹ƒ, tasmÄ• bodhÄ«â€™â€™ ti parato vuttaá¹ƒ. nigrodhÄ• dirukkhato assa visesan
tadaÃ±Ã±abodhimÅ«lappasaá¹…ganivÄ• raá¹‡atthaá¹ƒ. maggaÃ±Ä• á¹‡aÃ±hikusalamÅ«la
saá¹…khyaá¹ƒ labheyya. paá¹-hamÄ• bhisambuddho nisÄ«datÄ«tisambandho. tena abhisa
aá¹-á¹-hÄ• haá¹ƒ ekapallaá¹…kena nisinnabhÄ• vaá¹ƒ dasseti. ettha __eka_-saddo tassa ni
pabbajjÄ• nuyogÄ• nurÅ«passa pallaá¹…kassa aÃ±Ã±ena iriyÄ• pathenaanantariyabhÄ• va
dasseti. __vimuttisukha_nti ettha vimuttiyaá¹ƒvÄ• sukhanti na sambhavati. paÃ±camajjhÄ•
phalasamÄ• pattisaá¹…khÄ• tÄ• vimutti evaanujaá¹…ghanaá¹-á¹-hena nibbÄ• nasukhanti v
samÄ• pajjanena paá¹-isaá¹ƒvedÄ« anubhavantonisÄ«di. veneyyakÄ• lÄ• natikkamanato ta
vimuttisukhasaá¹…gena.

__atha kho_ti adhikÄ• rantarÄ• rambhe nipÄ• tadvayaá¹ƒ. tena vimuttisukhaá¹ƒ paá¹-isaá¹ƒ
napaá¹-iccasamuppÄ• daá¹ƒ manasÄ• kÄ• si, kintu tato vuá¹-á¹-hÄ• yÄ• ti dasseti \Be 394/.
paá¹-ivedhavasenevasumanasikatassa paá¹-iccasamuppÄ• dassa punappunaá¹ƒ manasika

assÄ• dajananato, na apubbanayadassanÄ• dhippÄ• yato. paccakkhabhÅ«tasabbadhamma
paá¹-ividdhassavisayato vÄ• manasikaraá¹‡aá¹ƒ pana vijitadesapaccavekkhaá¹‡aá¹ƒ viya
pÄ«tiá¹ƒ janeti. vuttaÃ±hi ``amÄ• nusÄ« ratÄ« hoti, sammÄ• dhammaá¹ƒ vipassatoâ€™â€™
__rattiyÄ• paá¹-hamaá¹ƒ yÄ• ma_nti accantasaá¹ƒyogavasena upayogavacanaá¹ƒ, tena tas
dasseti. kiÃ±cÄ• pi \Ne 361/ ``anulomapaá¹-ilomaá¹ƒ manasÄ• kÄ• sÄ«â€™â€™ ti ekatova
anukkamenÄ• tidassanatthaá¹ƒ __ ``avijjÄ• paccayÄ• â€™â€™ _tiÄ• di. tattha ca kiÃ±cÄ•
pavattimattapaccavekkhaá¹‡Ä• adhippetÄ• kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? paá¹-hamabhÄ• v
paá¹-ilomamanasikaraá¹‡aá¹ƒ pana anulome paccayÄ• naá¹ƒ, paccayuppannÄ• naÃ±ca tat
yasmÄ• avijjÄ• ya eva nirodhÄ• saá¹…khÄ• ranirodho, na aÃ±Ã±athÄ• , tasmÄ• saá¹…kh
tassÄ• ca saá¹…khÄ• rÄ• phalanti dÄ«panato. tathÄ• nibbÄ• napaccavekkhaá¹‡Ä• yaanu
kÄ• raá¹‡anirodhÄ• phalanirodhasÄ• dhanatthaá¹ƒ. ettha ca anubhÄ• vato nibbÄ• naá¹ƒda
avijjÄ• dinirodhamattanti. tattha ``yato khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«â€™â€™ tivacane
siddhaá¹ƒ. maggapaccavekkhaá¹‡Ä• ya vattabbaá¹ƒ natthi, ubhayatthapikiccato, Ä• ramma
visayato ca tattha maggo dassito.

tatthÄ• ha --- ``paá¹-iccasamuppÄ• daá¹ƒ paá¹-ilomaá¹ƒ manasÄ• kÄ• sÄ«â€™â€™ ti na yu
paá¹-ilomÄ• padesenaniddiá¹-á¹-haá¹ƒ nibbÄ• naá¹ƒ paá¹-iccasamuppÄ• do bhavitumaraha
tadatthajÄ• nanato. anulomapaá¹-ilomanti hi bhÄ• vanapuá¹ƒsakaá¹ƒ. anulomato, paá¹-ilom
paá¹-iccasamuppÄ• daá¹ƒmanasÄ• kÄ• sÄ«ti hi tattha attho. aÃ±Ã±athÄ• nirodhassa
paá¹-ilomappasaá¹…gÄ• pattiyevÄ• pajjati. paá¹-ilomeca panetasmiá¹ƒ anukkamaniyamo a
siddhoti veditabbaá¹ƒ. evaá¹ƒsati paá¹-iccasamuppÄ• dassa paá¹-ilomo nÄ• ma apaá¹-iccas
hoti. tena vuttaá¹ƒ__aá¹-á¹-hakathÄ• yaá¹ƒ ``nirodho hotÄ«ti anuppÄ• do hotÄ«â€™â€™ _t
santepubbÄ• paravirodho hoti. kathaá¹ƒ? __paá¹-iccÄ• _ti hi iminÄ• phalassa paccayaparig
paccayÄ• naÃ±capaccayÄ• yattupagamanena tassa uppÄ• dÄ• bhimukhabhÄ• vadÄ«pana
sambhavati, tasmÄ• apaá¹-iccasamuppÄ• doti evaá¹ƒ ubhayapaá¹-ikkhepena panassa paá
taá¹ƒ ayuttaá¹ƒ tassa anulomabhÄ• vaniyamanato, atthÄ• tisayÄ• bhÄ• vato, tasmÄ• appa
paá¹-ilomoti veditabbaá¹ƒ. teneva bhagavatÄ• __pÄ• á¸·iyaá¹ƒ_ paccayapaccayuppannani
``avijjÄ• ya tveva asesavirÄ• ganirodhÄ• â€™â€™ ti evaá¹ƒ paccayassa
samucchinnapaccayabhÄ• vavasenapaccayanirodhaá¹ƒ, phalassa paccayapaá¹-iggahÄ• bh
paccayuppannanirodhaÃ±ca dÄ«peti. duvidho__pÄ• á¸·iyaá¹ƒ_ nirodho atthato anuppÄ• do
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``nirodhohotÄ«ti anuppÄ• do hotÄ«â€™â€™ ti vuttaá¹ƒ. evaá¹ƒ s
paccayapaccayuppannÄ• naá¹ƒnirodhamattanti Ä• pajjatÄ«ti ce? na, tassÄ• nubhÄ• vadÄ«
__viditavelÄ• ya_ntimanasikatavelÄ• yanti attho, aÃ±Ã±athÄ• tato pubbe aviditappasaá¹…

__jhÄ• yato_ti \Ne 362/ ettha kÄ• maá¹ƒ lakkhaá¹‡Å«panijjhÄ• nena jhÄ• yato bodhipakkhiy
catuariyasaccadhammÄ• vÄ• pakÄ• santi, tathÄ• pi pubbabhÄ• ge samathÄ• diyÄ• nikavil
Ä• rammaá¹‡Å«panijjhÄ• naggahaá¹‡aá¹ƒ. catusaccadhammaggahaá¹‡aá¹ƒ kÄ• maá¹ƒ
anulomapaá¹-iccasamuppÄ• dadassanÄ• dhikÄ• rena virujjhati, tathÄ• pi ``yo dukkhaá¹ƒ pa

pajahatÄ«â€™â€™ ti laddhivasena katanti veditabbaá¹ƒ.

<2> __ ``paccayakkhayassÄ• â€™â€™ _ti kiccapariyÄ• yavasena vuttaá¹ƒ. tena paccayani
tadupanissayanibbÄ• naÃ±cÄ• tiduvidhaá¹ƒ nibbÄ• naá¹ƒ dassitaá¹ƒ hotÄ«ti. kÄ• maÃ±ca t
paccayakkhayamattaá¹ƒ karoti, atha kho paccayuppannakkhayampi karoti. yato ubhinamp
tathÄ• pi hetunirodhÄ• phalanirodhoti katvÄ• ``paccayakkhayassÄ• â€™â€™ ti vuttaá¹ƒ. __
dhammÄ• _tiettha catusaccaggahaá¹‡aá¹ƒ paá¹-hamagÄ• thÄ• yaá¹ƒ vuttanayavipallÄ• ser

<3> __samudayanirodhasaá¹…khÄ• to attho_ti ettha samudayo kiccavasena, nirodho Ä• ra
dvippakÄ• rÄ• nirodhÄ• dassitÄ• honti tassa anubhÄ• vassa vasenÄ• ti attho.
yasmÄ• pallaá¹…kÄ• bhujitaá¹-á¹-hÄ• naÃ±ca ``pallaá¹…koâ€™â€™ ti vuccati, tasmÄ• pha
``pallaá¹…kaâ€™â€™ nti vuttaá¹ƒ.

ajapÄ• lakathÄ• vaá¹‡á¹‡anÄ•

<4> __sammodÄ«_ti \Be 396/ hitakÄ• matÄ• ya bhagavÄ• tena brÄ• hmaá¹‡ena saddhiá¹ƒ
ettha nibbÄ• naá¹ƒ anto nÄ• ma. __vedÄ• naá¹ƒ vÄ• antaá¹ƒ gatattÄ• _ti etthaarahattaá¹ƒ.
vedantagÅ« yasmÄ• , tasmÄ• eva vusitabrahmacariyo. dutiyena vedantagÅ«yasmÄ• , tasm
evaá¹ƒ yojanÄ• kÄ• tabbÄ• . kiÃ±cÄ• pi brÄ• hmaá¹‡assa catusaccayuttaá¹ƒatthato vuttaá
vuttapaá¹-ivedhÄ• bhÄ• vaá¹ƒ sandhÄ• ya ``dhammacakkappavattanaâ€™â€™ ntivuccatÄ«

ajapÄ• lakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mucalindakathÄ• vaá¹‡á¹‡anÄ•

<5> mucalindavatthumhi __etamattha_nti idÄ• ni vattabbamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. _
upadhivivekaá¹ƒ \Ne 363/. ``abyÄ• pajjaá¹ƒ sukhaá¹ƒ lokeâ€™â€™ ti iminÄ• paá¹-hamama
mÄ• raá¹‡avasena uppajjanakabyÄ• pÄ• dappahÄ• nasiddhito. ``pÄ• á¹‡abhÅ«tesusaá¹ƒya
dutiyamaggaá¹ƒ dasseti. maggÄ« hi puggalo avasiá¹-á¹-habyÄ• pÄ• datanuttavasenapÄ• á¹
vihiá¹ƒsÄ• dhippÄ• yÄ• bhÄ• vato. evaá¹ƒ cattÄ• ro hi maggÄ• anukkamenÄ• pigahitÄ• ho

mucalindakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• jÄ• yatanakathÄ• vaá¹‡á¹‡anÄ•

<6> __rÄ• jÄ• yatanaá¹ƒ_ pÄ• tali. ``catuddisÄ• Ä• gantvÄ• â€™â€™ ti pÄ• á¹-haseso. mu
kirassadinnÄ• naá¹ƒ catunnampi lekhÄ• paricchedo atthi, te vÄ• á¹‡ijÄ• devatÄ• ya gÄ• rav
bhagavatorÅ«pakÄ• yadassanena pasannattÄ• saraá¹‡aá¹ƒ aggahesuá¹ƒ. devatÄ• ya ``bh

paá¹-hamÄ• bhisambuddhoâ€™â€™ tivacanaá¹ƒ sutvÄ• sÄ• vakasaá¹…ghÄ• bhÄ• vaá¹ƒ,
jÄ• niá¹ƒsÅ«ti veditabbaá¹ƒ. jÄ• nantÄ«tibuddhÄ• ti sambandho.

rÄ• jÄ• yatanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<7> __adhigato_ \Be 397/ __kho myÄ• ya_ntiÄ• dimhi __dhammo_ti catusaccadhammo, ga
duddasattÄ• __duranubodho_. __santo_ti nibbuto. __paá¹‡Ä«to_ti atappako. idaá¹ƒ dvaya
sandhÄ• ya vuttaá¹ƒ. __atakkÄ• vacaro_ti takkena Ä• kÄ• raparivitakkenaogÄ• hitabbo na h
avacaritabboti attho. __paá¹‡á¸• itavedanÄ«yo_ti sammÄ• paá¹-ipadaá¹ƒpaá¹-ipannehi paá
__sabbasaá¹…khÄ• rasamatho_tiÄ• di sabbaá¹ƒ nibbÄ• nameva. taÃ±hiphalÅ«pacÄ• rena
vuccati. __rÄ• mÄ• _ti pajÄ• . anu anu acchariyÄ• __anacchariyÄ• _. tesaá¹ƒ bhagavato pu
sutapubbÄ• naá¹ƒ, dhammassa vÄ• gambhÄ«rabhÄ• vaá¹ƒadhigatapubbÄ• naá¹ƒ. kiÃ±cÄ
sukhappaá¹-ipadÄ• , tathÄ• pi bodhisattapaá¹-ipadaá¹ƒsandhÄ• ya __ ``kicchena meâ€™â€
``pakÄ• sitaá¹ƒ pakÄ• situâ€™â€™ nti ubhayathÄ• pipÄ• á¹-ho. __paretehi_ yuttehi. __rÄ•
kÄ• marÄ• gadiá¹-á¹-hirÄ• gehi rattÄ• . attaniccÄ• digÄ• hakÄ• na dakkhanti na passissanti

<8> sahaá¹ƒpati \Ne 364/ kira ``nassati vata bho lokoâ€™â€™ ti imaá¹ƒ saddaá¹ƒ tathÄ• n
yathÄ• dasasahassilokadhÄ• tubrahmÄ• no sutvÄ• sannipatiá¹ƒsu. paÃ±Ã±Ä• maye akkhi
santÄ• nÄ• nusayitavasenaappaá¹ƒ parittaá¹ƒ rÄ• gÄ• dirajaá¹ƒ etesaá¹ƒ, evaá¹ƒsabhÄ• vÄ
__assavanatÄ• _tiassavanatÄ• ya.

__samalehi_ satthÄ• rehi. __apÄ• pureta_nti vivara etaá¹ƒ. __amatassa dvÄ• ra_nti ariyam
catusaccadhammaá¹ƒ vÄ• . vijjattayacatumaggaÃ±Ä• á¹‡ehi punappunaá¹ƒ __buddhaá¹ƒ_
__sele_tisilÄ• maye. vigatarajattÄ• sukhadassanayogge ito ca etto ca Ä• gantvÄ• yathÄ•
samantato janataá¹ƒ passeyya. tvampi __sumedha_ sundarapaÃ±Ã±a
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dhigamÄ• ya__samantacakkhu_. sabbakilesasaá¹…gÄ• mÄ•
jÄ• tikantÄ• rÄ• dinittharaá¹‡atthaá¹ƒveneyyajanasatthavÄ• hanasamatthatÄ• ya __satthav
abhÄ• vato __aá¹‡aá¹‡a_.

<9> __buddhacakkhunÄ• _ indriyaparopariyattaÃ±Ä• á¹‡ena ca Ä• sayÄ• nusayaÃ±Ä• á¹‡e
Ã±Ä• á¹‡Ä• naá¹ƒ ``buddhacakkhÅ«â€™â€™ ti nÄ• maá¹ƒ. __uppaliniya_nti uppalavane. e
__anto nimuggaposÄ«nÄ«_ti yÄ• ni anto nimuggÄ• neva posiyanti, tattha yÄ• ni __udakaá¹
tÄ• ni sÅ«riyaraá¹ƒsisamphassaá¹ƒ Ä• gamayamÄ• nÄ• niá¹-hitÄ• ni ajja pupphanakÄ• ni. y
á¹-hitÄ• ni, _ tÄ• ni sve pupphanakÄ• ni. yÄ• ni udakÄ• nuggatÄ• ni, tÄ• ni tatiyadivase pup
anuggatÄ• ni aÃ±Ã±Ä• nipisarogauppalÄ• dÄ«ni nÄ• ma honti. yÄ• ni neva pupphissanti ma
bhavissanti, tÄ• ni pÄ• á¸·inÄ• ruá¸·hÄ• ni, Ä• haritvÄ• pana dÄ«petabbÄ• ni. etehi ugghaá

vipaÃ±citaÃ±Ã±Å«neyyo padaparamoti cattÄ• ro puggalÄ• yojetabbÄ• . __paccabhÄ• sÄ«_

__apÄ• rutÄ• _ti vivaá¹-Ä• . pacchimassa padadvayassa ayamattho. ahaÃ±hi attano paguá¹
paá¹‡Ä«taá¹ƒ uttamaá¹ƒ dhammaá¹ƒ kÄ• yavÄ• cÄ• kilamathasaÃ±Ã±Ä« hutvÄ• nÄ• bhÄ•

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggiyakathÄ• vaá¹‡á¹‡anÄ•

<10> idÄ• ni pana sabbo jano saddhÄ• bhÄ• janaá¹ƒ upanetu, pÅ«ressÄ• mi nesaá¹ƒ saá¹.
__apparajakkhajÄ• tiko_ti \Ne 365/ samÄ• pattiyÄ• vikkhambhitakilesattÄ• nikkilesajÄ• tiko
cena niá¹-á¹-hÄ• namakaá¹ƒsu dhammasaá¹…gÄ• hakÄ• te vinayakkamaÃ±Ã±Ä• , ahaá¹ƒ
adhippÄ• yo, ``muddhÄ• pi tassa vipateyyÄ• â€™â€™ ti (AN c 8.11; Vin III 2) ettha viya abh
loke tassa adhimuttabhÄ• vadÄ«panatthaÃ±hi idaá¹ƒ vacanaá¹ƒ attano tadupadesena avidi
tassa anantevÄ• sikabhÄ• vadÄ«panatthanti evamÄ• dÄ«ni panettha payojanÄ• ni. __bhag
Ã±Ä• á¹‡a_ntisabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ tassa maraá¹‡Ä• rammaá¹‡aá¹ƒ uppajji. tena
dhammadesanÄ• yakhippaá¹ƒ jÄ• nanabhÄ• vÄ• rammaá¹‡anti dÄ«peti. paropadesato ajÄ•
maraá¹‡asacchikiriyampidasseti. buddhÄ• nampi anekaÃ±Ä• á¹‡asamodhÄ• nÄ• bhÄ• vato
hicittappavatti, aÃ±Ã±athÄ• navasattapÄ• tubhÄ• vappasaá¹…go. sabbadhammÄ• naá¹ƒ e
viruddhakÄ• lÄ• naá¹ƒekato \Be 399/ jÄ• nanappasaá¹…go. tato ekaÃ±Ä• á¹‡assa vitathabl
sabbassavinÄ• nekaÃ±Ä• á¹‡asamodhÄ• naá¹ƒ Ä• pajjitadhammesu appaá¹-ihataÃ±Ä• á¹‡
bhagavÄ• tiveditabbaá¹ƒ, na sabbakÄ• laá¹ƒ ekato. Ä• á¸·Ä• rÄ• dÄ«naá¹ƒ maraá¹‡Ä• jÄ• n
jÄ• nanenaputhujjanassÄ• pi sabbaÃ±Ã±utÄ• pattippasaá¹…gato. yadÄ• bhÄ• vena yadÄ•
tassÄ• bhÄ• vappasaá¹…goloke siddhoti. ``bhagavatopi kho Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«â€™
maraá¹‡ajÄ• nanaá¹ƒ siddhantikatvÄ• bhavaá¹ƒ mateneva bhagavÄ• sabbaÃ±Ã±Å«ti sidd
ajÄ• nanatotice? na, visesaá¹ƒ pariggahetvÄ• antarÄ• pajÄ• nanato, devatÄ• ya sabbaÃ±Ã
hi so kassaci vacanena aÃ±Ã±Ä• sÄ«ti.

apica kimidaá¹ƒ tattha jÄ• nanaá¹ƒ nÄ• ma tadÄ• rammaá¹‡aÃ±Ä• á¹‡uppattÄ«ti ce? na, lo
sabbaÃ±Ã±unoaccantÄ• bhÄ• vappasaá¹…gato. sÄ• dhikÄ• hi mayÄ• ekaÃ±Ä• á¹‡akkhaa
tadaÃ±Ã±esaÃ±ca tadaÃ±Ã±Ä• á¹‡Ä• nuppatti. apica sabbaÃ±Ã±uno sabbadhammavisaye
tassa Ã±Ä• á¹‡assa attanÄ• va attano avisayotice? na, hetunidassanÄ• nuppattito. apica ``b
Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«â€™â€™ ti etthavisesavacanaá¹ƒ atthi. yena devatÄ• rocanuttara
Ã±Ä• á¹‡aá¹ƒ udapÄ• dÄ«ti paÃ±Ã±Ä• yati. na hi vacanapubbÄ• pariyabhÄ• vamattena tad
tasmÄ• ayuttametaá¹ƒ. __abhidosakÄ• laá¹ƒkato_tipaá¹-hamayÄ• me kÄ• laá¹ƒkato. ``majj
vadanti. ubhayatthapi mahÄ• jÄ• niyo. sattadivasabbhantare, ekadivasabbhantare ca pattab
parihÄ«nattÄ• mahatÄ« jÄ• ni assÄ• ti__mahÄ• jÄ• ni_. tesu hi dvÄ«su Ä• á¸·Ä• ro Ä• kiÃ±
udako bhavagge, tasmÄ• nesaá¹ƒ dhammadesanÄ• ya akkhaá¹‡e nibbattabhÄ• vaá¹ƒ san

na itomanussalokato cutibhÄ• vaá¹ƒ sandhÄ• yÄ• ti veditabbaá¹ƒ. abuddhaveneyyataÃ±ca
aÃ±Ã±athÄ• aniá¹-á¹-happasaá¹…goti Ä• cariyo.

bodhisattassa \Ne 366/ jÄ• takÄ• le supinapaá¹-iggÄ• hakÄ• ceva lakkhaá¹‡apariggÄ• hak
brÄ• hmaá¹‡Ä• . tesutayo dvidhÄ• byÄ• kariá¹ƒsu ``imehi lakkhaá¹‡ehi samannÄ• gato agÄ
hoticakkavatti, pabbajanto buddhoâ€™â€™ ti. paÃ±ca brÄ• hmaá¹‡Ä• ``agÄ• re na tiá¹-á¹-
tiekaá¹ƒsabyÄ• karaá¹‡Ä• va ahesuá¹ƒ. tesu purimÄ• tayo yathÄ• mantapÄ• raá¹ƒ \Be 400
mantapÄ• raá¹ƒ atikkamantÄ• attanÄ• laddhaá¹ƒ puÃ±Ã±amahattaá¹ƒ vissajjetvÄ• bodhis
pabbajiá¹ƒsu. ime sandhÄ• ya vuttaá¹ƒ __ ``paÃ±cavaggiyÄ• â€™â€™ _ti. ``tesaá¹ƒ puttÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ paá¹-ikkhittaá¹ƒ. kasmÄ• panettha bhagavÄ• ``bahÅ«pakÄ• rÄ•
kiá¹ƒ upakÄ• rakÄ• naá¹ƒ eva esa dhammaá¹ƒ deseti, itaresaá¹ƒ na desetÄ«ti? nona deseti
upakÄ• rÄ• nussaraá¹‡amattakeneva vuttanti aá¹-á¹-hakathÄ• nayo. attano kataÃ±Ã±ukatav
kataÃ±Ã±utÄ• dipasaá¹ƒsanatthaá¹ƒ, paresaÃ±ca kataÃ±Ã±ubhÄ• vÄ• diniyojanatthaá¹ƒ,
khippajÄ• nanappasaá¹…ganivÄ• raá¹‡atthaá¹ƒ.

<11> __antarÄ• ca gayaá¹ƒ antarÄ• ca bodhi_nti gayÄ• ya ca bodhiyÄ• ca majjhe tigÄ• vu
bodhimaá¹‡á¸• ato hi gayÄ• tÄ«á¹‡i gÄ• vutÄ• ni. bÄ• rÄ• á¹‡asinagaraá¹ƒ aá¹-á¹-hÄ• rasa
bodhimaá¹‡á¸• assa ca gayÄ• ya ca antare bhagavantaá¹ƒ addasa. __antarÄ• _-saddena p
kataá¹ƒ. Ä«disesu ca á¹-hÄ• nesu akkharacintakÄ• ekameva antarÄ• saddaá¹ƒ payujjanti, s
ayojiyamÄ• ne pana upayogavacanaá¹ƒ na pÄ• puá¹‡Ä• ti. idha panayojetvÄ• va vuttoti.

__sabbÄ• bhibhÅ«_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ abhibhavitvÄ• á¹-hito. __taá¹‡hak
__vimutto_ti Ä• rammaá¹‡ato vimutto. __natthi me paá¹-ipuggalo_ti mayhaá¹ƒ paá¹-ipuggalo
attho, mama sabbaÃ±Ã±ubhÄ• ve dosaá¹ƒ dassetvÄ• loke á¹-hÄ• tuá¹ƒ asamatthatÄ• yam
natthÄ«ti attho. __Ä• haÃ±chaá¹ƒ amatadundubhi_nti dhammacakkhupaá¹-ilÄ• bhÄ• yaama
gacchÄ• mi.

arahasi anantajino bhavituá¹ƒ yutto tvanti attho. idampi attano satthunÄ• maá¹ƒ. __hupeyyÄ
nÄ• ma bhaveyya. __pakkÄ• mÄ«_ti __vaá¹…kahÄ• rajanapadaá¹ƒ_ nÄ• ma agamÄ• si. bh
migaluddakassa dhÄ«tuyÄ• cÄ• pÄ• ya ukkaá¹‡á¹-hitvÄ• puna Ä• gantvÄ• anÄ• gÄ• mÄ«
upanissayasampattiá¹ƒ disvÄ• tena saddhiá¹ƒ Ä• lapi. so ca tathevÄ• gantvÄ• pabbajitvÄ•
anukkamena kÄ• laá¹ƒ katvÄ• avihesu uppajjitvÄ• arahattaá¹ƒpÄ• puá¹‡i.

<12> __saá¹‡á¹-hapesu_nti \Be 401/ \Ne 367/ katikaá¹ƒ akaá¹ƒsu. __padhÄ• navibbhanto_t
parihÄ«no. ``abhijÄ• nÄ• tha nu bhÄ• sitametaâ€™â€™ nti, ``vÄ• caá¹ƒ bhÄ• sitamevaâ€™
vacanabhedaá¹ƒ akÄ• sÄ«ti adhippÄ• yo. __bhagavantaá¹ƒ sussÅ«siá¹ƒsÅ«_ti bhagavato v
__aÃ±Ã±Ä• _ti aÃ±Ã±Ä• ya, jÄ• nitunti attho.

<13> atha kimatthaá¹ƒ Ä• mantesÄ«ti? tatopi suá¹-á¹-hutaraá¹ƒ paá¹-ijÄ• nanatthaá¹ƒ, dhan
abhibhÄ• riyadullabhabhÄ• vadÄ«panatthaá¹ƒ, akkharavikkhepanivÄ• raá¹‡atthaÃ±ca. tatth
antadvayavacanaá¹ƒ aÃ±Ã±esampi tadantogadhabhÄ• vato. apica yojanÄ• vasena. taá¹‡hÄ
saá¹ƒsÄ• rappavattiyÄ• sÄ«sabhÅ«tÄ• dve kilesÄ• . te ca samathavipassanÄ• naá¹ƒ paá¹-
nÄ• ma. tesu taá¹‡hÄ• vasena kÄ• masukhallikÄ• nuyogaá¹ƒbhajanto samathaá¹ƒ parihÄ•
avijjÄ• vasena attakilamathÄ• nuyogaá¹ƒ bhajanto gacchantovipassananti na sakkÄ• ubho
amataá¹ƒ adhigantunti evaá¹ƒ vuttÄ• . apicalÄ«nuddhaccapahÄ• nadassanametaá¹ƒ. lÄ«no
kÄ• masukhaÃ±ca bhajati, itaroaccÄ• raddhavÄ«riyo attakilamathaá¹ƒ. ubhopi te vÄ«riyasa
antÄ• nÄ• ma. apica tisso sÄ• sane paá¹-ipadÄ• vuttÄ• Ä• gÄ• á¸·hÄ• , nijjhÄ• mÄ• , majj
__Ä• gÄ• á¸·hÄ• _ ``pÄ• á¹‡Ä• tipÄ• tÄ« hoti, natthi kÄ• mesu dosoâ€™â€™ ti evamÄ• dik
muttÄ• cÄ• roâ€™â€™ ti evamÄ• dikÄ• , __majjhimÄ• _ ``ayameva ariyo aá¹-á¹-haá¹…giko
tattha kÄ• masukhallikÄ• nuyogo Ä• gÄ• á¸·hÄ• nÄ• ma paá¹-ipadÄ• hoti sabbÄ• kusalam
nijjhÄ• mÄ• nÄ• ma attajjhÄ• panato. ubhopete majjhimÄ• ya paá¹-ipadÄ• yapaá¹-ipakkhab
imeva sandhÄ• ya dvemeti. kimatthaá¹ƒ bhagavÄ• ``pabbajitenana sevitabbÄ• â€™â€™ ti
gahaá¹-á¹-heti? pabbajitÄ• naá¹ƒ tadadhimuttattÄ• , sukhaparivajjanasamatthatÄ• ya, tadad
ettha adhikatÄ• , na gahaá¹-á¹-hÄ• . yadi evaá¹ƒkimatthaá¹ƒ kÄ• masukhallikÄ• nuyogamÄ•
kÄ• mapariccÄ• gaá¹ƒ katvÄ• taá¹ƒ nissaraá¹‡atthaá¹ƒ pabbajitÄ• ti? na, tesaá¹ƒ antadvaya
loke kÄ• menavisuddhimicchanti attakilamathÄ• nuyogamanuyuttÄ• tasseva tapassa phale
Ä• sÄ«samÄ• nÄ• daá¸·hataraá¹ƒ kÄ• masukhallikÄ• nuyogamanuyuttÄ• ti veditabbÄ• \Be
kucchitaá¹-á¹-hena veditabbo ``antamidaá¹ƒ, bhikkhave, jÄ«vikÄ• naá¹ƒ, yadidaá¹ƒpiá¹‡á¸•
(It 91; SN b III 80) viya.

__yo cÄ• yaá¹ƒ kÄ• mesu kÄ• masukhallikÄ• nuyogo_ti ettha __kÄ• mesÅ«_ti vatthukÄ• m
\Ne 368/. taá¹ƒsampayuttasukhamettha kÄ• masukhaá¹ƒ nÄ• ma. tenavipÄ• kasukhassa ni
__allÄ«yanaá¹ƒ_ nÄ• ma tadabhinandanÄ• . __anuyogo_nÄ• ma bhavantare tadanuyogapa
kusalapakkhassa, hÄ«napuggalabhÄ• vitattÄ• , hÄ«nadhÄ• tupabhavattÄ• ca lÄ• makaá¹-
gÄ• manivÄ• sisattadhammattÄ• __gammo_. puthujjanasÄ• dhÄ• raá¹‡attÄ• __pothujjanik
anadhippetattÄ• , ariyadhammapaá¹-ipakkhattÄ• , anariyakarattÄ• , anariyadhammattÄ• , a
veditabbo. anatthasaá¹…khÄ• tasaá¹ƒsÄ• rabhayÄ• vahattÄ• , anatthaphalanibbattakattÄ•
attano kevalaá¹ƒ khedÅ«pagamo attakilamathonÄ• ma. so diá¹-á¹-higatapubbakattatapÄ• n
nissÄ• ya pavattati, tassa diá¹-á¹-hivasenaanuyogo __attakilamathÄ• nuyogo_ nÄ• ma.
attaviyogavittÄ• parissamattÄ• , anupÄ• yapavattattÄ• sampajjamÄ• no migayonigoyonikuk
pÄ• tÄ• yati. vipaccamÄ• nonarakaá¹ƒ netÄ«ti anatthasaá¹ƒhito. __ete tvÄ• _ti ete tu. __tat
attÄ• naá¹ƒavitathÄ• gamanaá¹ƒ Ä• vi karoti, tenetaá¹ƒ dasseti ``na mayÄ• parivitakkitama
mayÄ• tathÄ• gateneva satÄ• abhisambodhiÃ±Ä• á¹‡ena abhisambuddhoâ€™â€™ ti. __c
tameva paá¹-ipadaá¹ƒ thometi. bhesajjaá¹ƒ Ä• turassa viya ``cakkhukaraá¹‡Ä«â€™â€™ ti i
Ã±Ä• á¹‡acakkhuvisodhanaá¹ƒvuttaá¹ƒ. __Ã±Ä• á¹‡akaraá¹‡Ä«_ti iminÄ• andhakÄ• ravidh
__upasamÄ• yÄ• _ti kilesapariá¸·Ä• hapaá¹-ippassaddhivuttÄ• . __abhiÃ±Ã±Ä• yÄ• _ti sacc

__sambodhÄ• yÄ• _ti saccapaá¹-ivijjhanaá¹ƒvuttaá¹ƒ. __nibbÄ• nÄ• yÄ• _ti sopÄ• disesani
anupÄ• disesanibbÄ• nadhÄ• tuyÄ• tievaá¹ƒ yathÄ• sambhavaá¹ƒ yojetvÄ• kathetabbaá¹ƒ

<14> kasmÄ• panettha bhagavÄ• aÃ±Ã±attha viya anupubbiá¹ƒ kathaá¹ƒ akathetvÄ• paá
asevitabbamantadvayaá¹ƒvatvÄ• majjhimapaá¹-ipadaá¹ƒ desesÄ«ti? attÄ• dimicchÄ• bhim
kummaggapaá¹-ipattinivÄ• raá¹‡atthaÃ±caantadvayavajjanaá¹ƒ vatvÄ• attano \Be 403/ vise
abÄ• hullikÄ• dibhÄ• vadassanatthaá¹ƒ, tesaÃ±ca majjhimapaá¹-ipadÄ• dÄ«panena tattha a
sammÄ• paá¹-ipadaá¹ƒ desesi, tatotassa majjhimapaá¹-ipadÄ• saá¹…khÄ• tassa ariyamagg
catusaccadhammaá¹ƒ saá¹…khepavitthÄ• ravasenadesetukÄ• mo __ ``idaá¹ƒ kho pana, bh
_ntiÄ• dimÄ• ha, ayamettha anusandhi. ``idaá¹ƒ dukkhaá¹ƒ ariyasaccanti me, bhikkhaveâ€™
suttÄ• nusandhipakaÄ• sanatthaá¹ƒayamanukkamo veditabbo. yathÄ• vuttaá¹ƒ paá¹-ipadaá
Ä• ha ``kathaá¹ƒbhagavatÄ• vuttapaá¹-ipadÄ• ya uppatti siyÄ• . ayaÃ±hi paá¹-ipadÄ• kiles
satisambhavati, na aÃ±Ã±athÄ• . kilesÄ• naÃ±ca yadi lobhato uppatti khuppipÄ• sÄ• naá¹ƒ
tadÄ• sevanÄ• yaanuppatti siyÄ• , tadavatthussa vÄ• tesaá¹ƒ uppatti.
tadavatthuviparÄ«takÄ• yakilamathÄ• sevanÄ• yaanuppatti siyÄ• . ubhopetÄ• bhagavatÄ•
kathaá¹ƒ panetissÄ• ya \Ne 369/ sammÄ• paá¹-ipadÄ• yauppatti sambhaveyyÄ• â€™â€™ t
anupÄ• yÄ• sevanato. kathanti ce? ---

``saá¹ƒsÄ• ramÅ«lato Ã±Ä• á¹‡aá¹ƒ, taÃ±ca Ã±Ä• á¹‡Ä• pahiyyati.

jÄ«vite sati taá¹ƒ hoti, taÃ±ca jÄ«vitasÄ• dhane ||

``tasmÄ• Ã±Ä• á¹‡Ä• ya medhÄ• vÄ«, rakkhe jÄ«vitamattano.

Ã±Ä• á¹‡asÄ• dhanabhÅ«taÃ±ca, sÄ«laÃ±ca paripÄ• laye ||

``jÄ«vitaÃ±ca yathÄ• loke, bhinne kÄ• ye na vijjati.

tatheva bhinnasÄ«lassa, natthi Ã±Ä• á¹‡assa sambhavo ||

``tasmÄ• Ä• yuÃ±ca sÄ«laÃ±ca, Ã±Ä• á¹‡atthaá¹ƒ rakkhatÄ• satÄ• .

sevitabbÄ• na kÄ• mÄ• pi, nÄ• pi kÄ• yavinÄ• sanÄ• ||

``kÄ• mesu gedhamupagamma hino gammaÃ±ca,

accuddhano kilamathaá¹ƒ gamupeti mÅ«á¸·ho.

yo majjhimaá¹ƒ paá¹-ipadaá¹ƒ paramaá¹ƒ upeti,

so khippameva labhate paramaá¹ƒ vimokkhaâ€™â€™ nti ||

sutvÄ• \Be 404/ tadetaá¹ƒ sugatassa vÄ• kyaá¹ƒ,

paÃ±Ã±aá¹ƒ munÄ« so sutajaá¹ƒ labhitvÄ• .

cintÄ• mayaá¹ƒ Ã±Ä• á¹‡a pavesamÄ• no,

ucchindayaá¹ƒ paÃ±hamimaá¹ƒ apucchi ||

``nibbedhapadaá¹-á¹-hÄ• naá¹ƒ pahÄ• ya ghoraá¹ƒ,

tapaá¹ƒ kathamivÄ• ti so tvaá¹ƒ.

brÅ«hi tadeva hoti bhikkhu cara,

virÄ• gamupayÄ• ti ca dukkhasaccassa.

dassaneneva \Ne 370/ dukkhÄ• nubhavanÄ• ,

tamhi dosassa paccayoâ€™â€™ ti ||

sutvÄ• va koá¹‡á¸• aÃ±Ã±o munivacanaá¹ƒ,

vuá¹-á¹-hÄ• ya haá¹-á¹-ho sahasÄ• avoca.

``udÄ• hara tvaá¹ƒ bhagavÄ• mametaá¹ƒ,

bhikkhu yathÄ• passati dukkhasaccaâ€™â€™ nti ||

cintÄ• mayissa paÃ±Ã±Ä• paripuá¹‡á¹‡Ä• bhÄ• vanÄ• mayipaÃ±Ã±Ä• sampatti jÄ• nitabb
suttamidamÄ• hÄ• tikira. kasmÄ• bhagavÄ• koá¹‡á¸• aÃ±Ã±assa purimameva saccadesa
adhigatakkamamÄ• hÄ• ti? nÄ• haá¹ƒ kassaci Ä• gamaá¹ƒ desemi, apica kho sayameva ev
dassanatthaá¹ƒ. tattha ``pubbe ananussutesu dhammesÅ«â€™â€™ ti iminÄ• idaá¹ƒ atthac
Ä• á¸·Ä• rato, udakato vÄ• ayaá¹ƒ dhammo suto, kintu pubbe ananussutesveva Ã±Ä• á¹‡a
paá¹-ipadÄ• ya Ä• nubhÄ• vaá¹ƒ pakÄ• seti. apica yasmÄ• evaá¹ƒ paá¹-ipanno vinÄ• pi pa

passati, tasmÄ• kathaá¹ƒ tumheva mamÄ• padesena na passathÄ• ti.

<15> __cakkhu_ntiÄ• dÄ«ni paÃ±ca padÄ• ni Ã±Ä• á¹‡avevacanÄ• neva. Ã±Ä• á¹‡aÃ±hi s
Ä• locanatocakkhubhÅ«tatthajÄ• nanato __Ã±Ä• á¹‡aá¹ƒ_. pakÄ• rehi jÄ• nanato __paÃ±Ã
vijjanato ca __vijjÄ• _. saccacchÄ• dakatamavinÄ• sanato, tesaá¹ƒ gatikoá¹-ipakÄ• sanato
tattha paá¹-hamena parivaá¹-á¹-ena saccÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹…karato á¹-h
405/dasseti, dutiyena tesaá¹ƒ kattabbÄ• kÄ• rapariccchindanapaÃ±Ã±aá¹ƒ, tatiyena saccesu
Ã±Ä• á¹‡akiccasanniá¹-á¹-hÄ• naá¹ƒdasseti.

<16> __yÄ• vakÄ«vaÃ±cÄ• _ti dvÄ«hi padehi yÄ• vaicceva vuttaá¹ƒ hoti ``iti cittamanoâ€™
rÄ• gÄ• dÄ«hi akuppatÄ• ya __akuppÄ• vimutti_. __veyyÄ• karaá¹‡a_nti dhammadesanÄ•
byÄ• karaá¹‡ato pakÄ• sanato ``veyyÄ• karaá¹‡aâ€™â€™ nti vuccati. __virajaá¹ƒvÄ«tamal
visamahetuvÄ• davigamato. vÄ«tamalaá¹ƒ ahetukavÄ• davigamato. virajaá¹ƒ sassatadiá¹-á
vÄ«tamalaá¹ƒ ucchedadiá¹-á¹-hippahÄ• nato. virajaá¹ƒ pariyuá¹-á¹-hÄ• nappahÄ• nato. vÄ«
anusayappahÄ• nato. __dhammacakkhu_nti dhammamattadassanaá¹ƒ, na tattha satto vÄ•
vÄ• ti, tenevÄ• ha __ ``yaá¹ƒ kiÃ±ci samudayadhammaá¹ƒ, sabbantaá¹ƒnirodhadhammaâ€
dhammacakkhussa uppattiÄ• kÄ• radassanatthaá¹ƒ \Ne 371/ vuttaá¹ƒ. taÃ±hi nirodhaá¹ƒ Ä•
kiccavasena eva saá¹…khataá¹ƒ paá¹-ivijjhantaá¹ƒ uppajjati.

<17> __dhammacakka_nti ettha desanÄ• Ã±Ä• á¹‡aá¹ƒ adhippetaá¹ƒ, paá¹-ivedhaÃ±Ä• á¹‡
etthakimatthaá¹ƒ devÄ• saddamanussÄ• vesunti? nÄ• nÄ• diá¹-á¹-higatandhakÄ• ravidham
apÄ• yabhayasamatikkamanato assÄ• saá¹ƒ pattattÄ• , devakÄ• yavimÄ• nadassanato pÄ«
evamÄ• dÄ«nettha kÄ• raá¹‡Ä• ni vadanti. pathavikampanamahÄ• saddapÄ• tubhÄ• vo ca
devatÄ• naá¹ƒ kÄ«á¸·itukÄ• matÄ• ya pathavikampo. bahuno devasaá¹…ghassa sannipÄ•
sarÄ«rappabhÄ• jÄ• lavisajjanato cÄ• ti ekacce.

<18> pabbajjupasampadÄ• visesanti attho. tattha __iti_-saddo tassa
ehibhikkhÅ«pasampadÄ• paá¹-ilÄ• bhanimittavacanapariyosÄ• nadassano. tadavasÄ• no h
__svÄ• kkhÄ• to_tiÄ• di ``ehÄ«â€™â€™ ti Ä• mantanÄ• ya payojanadassanavacanaá¹ƒ. ``
avoca ``svÄ• kkhÄ• to dhammo cara ... pe ... kiriyÄ• yÄ• â€™â€™ tica avocÄ• ti padasamb
brahmacariya_nti avasiá¹-á¹-haá¹ƒ maggattayabrahmacariyaá¹ƒsamadhigaccha. kimatthaá¹
sammÄ• dukkhassantakiriyÄ• yÄ• ti attho. ``ehibhikkhÅ«â€™â€™ tiiminÄ• bhagavato vaca
kÄ• raá¹‡Å«pacÄ• rena __ ``ehibhikkhÅ«pasampadÄ• â€™â€™ _ti vuttÄ• . sÄ• va tassÄ• y
ahosÄ«ti attho. tena tassÄ• upasampadÄ• ya \Be 406/sikkhÄ• paccakkhÄ• tÄ• dinÄ• vicch
upasampadÄ• ya kiccaá¹ƒ vÄ• natthÄ«ti idamatthadvayaá¹ƒ__aá¹-á¹-hakathÄ• yaá¹ƒ_ dass
upasampadÄ• naá¹ƒ
ehibhikkhuovÄ• dapaá¹-iggahaá¹‡apaÃ±habyÄ• karaá¹‡agarudhammapaá¹-iggahaá¹‡Å«pa
aÃ±Ã±atarÄ• ya upasampannassa antarÄ• vicchedo vÄ• tadaÃ±Ã±Å«pasampadÄ• ya kicc

nikÄ• yantarikÄ• panÄ• hu ``buddhapaccekabuddhÄ• naá¹ƒ niyÄ• mokkantisaá¹…khÄ• tÄ•
Ã±atticatutthakammupasampadaÃ±ca dasavaggapaÃ±cavaggakaraá¹‡Ä«yavasena dvidhÄ•
bhinditvÄ• dasavidhopasampadÄ• â€™â€™ ti. kÄ• panettha atthato upasampadÄ• nÄ• m
tadadhigatakiriyÄ• vasenanibbattiyÄ• asekkhÄ• tadadhivÄ• sanacetanÄ• ya paribhÄ• vitap
ajjhattasantati. kÄ• panettha paribhÄ• vanÄ• nÄ• ma? tabbipakkhadhammajjhÄ• cÄ• raviru
tÄ• ya paribhÄ• vanÄ• yavasena katthaci __ ``samannÄ• gatoâ€™â€™ _ti vuccati. yathÄ• h
bhikkhave, abhabbo cattÄ• ri satipaá¹-á¹-hÄ• nÄ• ni bhÄ• vetuâ€™â€™ ntiÄ• di. etthÄ• hu
``yathÄ• vuttÄ• yaupasampadÄ• ya pattisaá¹…khÄ• to cittavippayutto saá¹…khÄ• rakkhand
tassa santativasenapubbÄ• pariyaá¹ƒ uppajjamÄ• nassa yÄ• va avicchedo, tÄ• va upasamp
dhammantaruppattikkhaá¹‡e \Ne 372/ tassa upasampannassa anupasampannabhÄ• vappa
vattabbÄ• ``suttaá¹ƒ Ä• harathÄ• â€™â€™ ti. te ce vadeyyuá¹ƒ ``yo tesaá¹ƒ dasannaá¹ƒ as
upÄ• dÄ• ya paá¹-ilÄ• bhasamannÄ• gamoariyo hoti vippahÄ«noti evamÄ• dÄ«ni no suttÄ•
asantadhammehi, parasattehi ca samannÄ• gamadosappasaá¹…go nesaá¹ƒ pÄ• puá¹‡Ä• t
suttasambhavato. yathÄ• ha --- ``rÄ• jÄ• , bhikkhave, cakkavattÄ« sattahi ratanehi samannÄ
(DN III 199-200atthato samÄ• naá¹ƒ) vitthÄ• ro. vasibhÄ• vo tattha samannÄ• gatasaddena
ratanesuvasibhÄ• vo kÄ• macÄ• ro atthÄ«ti ce? ettha vasibhÄ• vo samannÄ• gamasaddena
pattisaá¹…khÄ• to, taá¹ƒ dhammantaranti. kimettha visesakÄ• raá¹‡aá¹ƒ? natthi ca, tasmÄ•
yathÄ• vuttalakkhaá¹‡Ä• va upasampadÄ• . ayameva nayo pabbajjÄ• dÄ«supi netabbo.

<19> kiÃ±cÄ• pi vappattherassa pÄ• á¹-ipadadivase ... pe ... assajittherassa catutthiyantieva
pÄ• á¹-ekkaá¹ƒ dhammacakkhuá¹ƒ udapÄ• di, tathÄ• pi ovÄ• dasÄ• maÃ±Ã±ena \Be 407/va
mahÄ• nÄ• maassajÄ«naÃ±cettha ekato vuttanti veditabbaá¹ƒ.

<20> ``rÅ«paá¹ƒ, bhikkhave, anattÄ• â€™â€™ ti kimatthaá¹ƒ Ä• ditova anattalakkhaá¹‡aá¹ƒ
puthujjanakÄ• lepi itaralakkhaá¹‡advayassa pÄ• kaá¹-attÄ• . te hi manÄ• pÄ• naá¹ƒ kÄ• mÄ
aniccatÄ• dassanenasaá¹ƒviggÄ• pabbajiá¹ƒsÅ«ti aniccalakkhaá¹‡aá¹ƒ tÄ• va nesaá¹ƒ eka
pabbajitÄ• naÃ±caattakilamathÄ• nuyogato kÄ• yikadukkhaá¹ƒ, taÃ±ca mÄ• nasassa pacca
mÄ• nasikadukkhaÃ±capÄ• kaá¹-aá¹ƒ, tasmÄ• tadubhayaá¹ƒ vajjitvÄ• anattalakkhaá¹‡ame
dÄ«pentodukkhalakkhaá¹‡eneva dÄ«petuá¹ƒ __ ``rÅ«paÃ±ca hidaá¹ƒ, bhikkhave, attÄ• ab
_tiÄ• dimÄ• ha. kimatthanti? aniccalakkhaá¹‡atopi tesaá¹ƒ dukkhalakkhaá¹‡assa suá¹-á¹-hu
tesaÃ±hi attakilamathÄ• nuyogamanuyuttattÄ• , tapparÄ• yaá¹‡abhÄ• vato ca dukkhalakkha
pÄ• kaá¹-aá¹ƒ, tasmÄ• tena tÄ• va suá¹-á¹-hu pÄ• kaá¹-ena anattalakkhaá¹‡aá¹ƒdÄ«petvÄ
dÄ«petuá¹ƒ ``taá¹ƒ kiá¹ƒ maÃ±Ã±atha, bhikkhave, rÅ«paá¹ƒ niccaá¹ƒvÄ• aniccaá¹ƒ vÄ• â€
__kallaá¹ƒ nÅ«_ti yuttaá¹ƒ nu. __etaá¹ƒ mamÄ• _ti taá¹‡hÄ• ggÄ• ho. __esohamasmÄ«_ti n
attÄ• _ti diá¹-á¹-higgÄ• ho. taá¹‡hÄ• ggÄ• ho cetthaaá¹-á¹-hasatataá¹‡hÄ• vicaritavasena, n
navavidhamÄ• navasena, diá¹-á¹-higgÄ• ho dvÄ• saá¹-á¹-hidiá¹-á¹-hivasena veditabbo.

paÃ±cavaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<25> yena \Ne 373/ samayena bhagavÄ• paÃ±cavaggiye paÃ±camiyaá¹ƒ arahatte patiá¹-á
__nÄ• á¸·akattherassa_nÄ• á¸·akapaá¹-ipadaá¹ƒ Ä• cikkhitvÄ• bhaddapadapuá¹‡á¹‡amÄ•
paripakkabhÄ• vaá¹ƒ Ã±atvÄ• taá¹ƒ udikkhanto bÄ• rÄ• á¹‡asiyaá¹ƒ vihÄ• si, tena samayen
tassa kirauppattito paá¹-á¹-hÄ• ya tassa kulassa kittisaddasaá¹…khÄ• to, parijanasaá¹…khÄ
pavaá¸• á¸• hati. tena tassa mÄ• tÄ• pitaro evaá¹ƒ nÄ• mamakaá¹ƒsu. __ ``sukhumÄ• loâ€™
Ä• yasmatÄ• __upÄ• littherena_ vuttanti? pacchimajanassa nekkhamme samussÄ• hanajan
uttamabhogasamappitÄ• nampiuttamesu bhogesu appamattakenÄ• pi \Be 408/ asubhanimi
kÄ• lÄ• kÄ• laá¹ƒagaá¹‡etvÄ• vivekÄ• bhiratiyÄ• mahantaá¹ƒ bhogakkhandhaá¹ƒ tiá¹‡aá¹
nikkhamanÄ• ahosi, kassa panaÃ±Ã±assa na siyÄ• ti adhippÄ• yo. __samaá¹…gÄ«bhÅ«tas
ekattaá¹ƒupagatassa, avivittassÄ• ti attho. __niddÄ• okkamÄ«_ti manÄ• pesupi visayesu p
tassa cittaá¹ƒ atikkamitvÄ• abhibhavitvÄ• attano vasaá¹ƒ upanesÄ«ti attho. __sabbarattiyo
tena parijanassa vikÄ• radassane kÄ• raá¹‡aá¹ƒ dasseti. ratti-saddo panettha kÄ• le sÅ«riyÄ
pavattatÄ«ti viÃ±Ã±eyyo. yÄ• mevidhaviÃ±Ã±eyyo ticÄ«varavippavÄ• se ca. __kacche_ti ka
kaá¹‡á¹-hassaheá¹-á¹-hÄ• . mudiá¹…gassa hi upari kaá¹‡á¹-haá¹ƒ á¹-hapetvÄ• sayantiyÄ•
addasÄ• ti attho. __Ä• á¸·ambara_nti paá¹‡avaá¹ƒ. ubhatomukhassa tanukÄ• dÄ«ghÄ• . vi
vÄ• ditassa etaá¹ƒadhivacanaá¹ƒ. __vippalapantiyo_ti supinadassanÄ• divasena asambanc
vippalapantiyo. __susÄ• naá¹ƒ maÃ±Ã±e_ti susÄ• naá¹ƒ viya addasa sakaá¹ƒ parijananti sa
__Ä• dÄ«navo_tiasubhabhÄ• vo. __nibbidÄ• ya cittaá¹ƒ saá¹‡á¹-hÄ• tÄ«_ti vimuccitukÄ• m
ukkaá¹‡á¹-hÄ• yacittaá¹ƒ namÄ«ti attho. __udÄ• naá¹ƒ udÄ• nesÄ«_ti ``ito paá¹-á¹-hÄ• ya in
sahanÄ• haá¹ƒ bhavissÄ• mÄ«â€™â€™ ti attamanavÄ• caá¹ƒ nicchÄ• resi. dve kira Ä• kÄ•
pamÄ• dasuttaparijanadassanepÄ• kaá¹-Ä• jÄ• tÄ• kilesÄ• naá¹ƒ balavabhÄ• vo, asubhÄ•
ca. evaá¹ƒsati oá¸·Ä• rikatare ca asubhÄ• kÄ• re kilesavasenÄ• yaá¹ƒ sabbopi loko ettha pÄ
kilesÄ• balavatarÄ• ti hi passato passato tassa dvepi te Ä• kÄ• rÄ• pÄ• kaá¹-Ä• jÄ• tÄ• , y

``suvaá¹‡á¹‡apÄ• dukÄ• yo Ä• rohitvÄ• â€™â€™ ti etenassa nissaá¹…gatÄ• ya vissaá¹-á¹
balavasaá¹ƒvegÄ• bhitunnahadayattÄ• parijanassa pabodhe satipi attano
gamananivÄ• raá¹‡asamatthabhÄ• vaá¹ƒasahamÄ• no attÄ• naá¹ƒ takkento vissaá¹-á¹-ho a
devatÄ• . tÄ• hi manussehisugatipaá¹-ivedhaÃ±Ä• á¹‡asaá¹‡á¹-hÄ• nÄ• diguá¹‡asÄ• maÃ±
``amanussÄ• â€™â€™ ti vuccanti. na hi asamÄ• najÄ• tikÄ• tiracchÄ• nÄ• dayo ``abrÄ• hm
``avasalÄ• â€™â€™ ti vÄ• vuccanti, kintu jÄ• tisabhÄ• gatÄ• yaeva vasalÄ• dayo ``abrÄ• h
evaá¹ƒ manussehi kenaci Ä• kÄ• rena sabhÄ• gatÄ• ya \Be 409/ devatÄ• ``amanussÄ• â€™
manussÄ• na hontÄ«ti tiracchÄ• nagatÄ• pi ``amanussÄ• â€™â€™ ti vattabbÄ• bhaveyyu

<26> vanagahanaá¹ƒ disvÄ• ``sumuttohaá¹ƒ nagaratoâ€™â€™ ti pamuditattÄ• bhagavato
kho yasÄ• _ti bhagavÄ• nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. taÃ±hi taá¹‡hÄ• dikilesehi anupado

dassanamattenÄ• pi assÄ• dajananato. __dhammaá¹ƒ desessÄ• mÄ«_ti yena taá¹ƒ nibbÄ•
adhigamissasÄ«ti adhippÄ• yo. __kirÄ• _ti assaddheyyaabyattiparihÄ• sesunipÄ• to, idha a
__suvaá¹‡á¹‡apÄ• dukÄ• yo orohitvÄ• _ti ca suvaá¹‡á¹‡apÄ• dukÄ• hiotaritvÄ• . nissakkatt
paccattavacanaá¹ƒ. tassa nisinnamattasseva aÃ±Ã±aá¹ƒ sammodanÄ«yaá¹ƒkathaá¹ƒ akatv
kathaá¹ƒ kathesi. suparipakkindriyattÄ• ,
paá¹-ivedhakkhaá¹‡Ä• natikkamanatthaá¹ƒanupaddutÄ• nupasaá¹-á¹-hatÄ• naá¹ƒ pÄ• paka
seá¹-á¹-hissa gahapatino acirÄ• gamanadassanatoca. kimatthaá¹ƒ bhagavÄ• tassa suá¹-á¹
saá¹ƒviggahadayassa bhavato muccitukÄ• massa bhavÄ• bhavÅ«pÄ• yÄ• nisaá¹ƒsakathaá
sabbabhavÄ• dÄ«navadassanatthaá¹ƒ. so hi manussalokasseva upaddutaupasaá¹-á¹-habh
kadÄ• ci saggalokaá¹ƒ sukhato maÃ±Ã±eyya. tattha sukhasaÃ±Ã±ena nibbÄ• nÄ• bhimukh
saggÄ• nampi Ä• dÄ«navaá¹ƒ dassetukÄ• matÄ• ya anupubbiá¹ƒ kathaá¹ƒ Ä• rabhi. ettha c
sÄ«lÄ• nisaá¹ƒsaÃ±ca kathento dÄ• nasÄ«lakathaá¹ƒ katheti nÄ• ma. saggavaá¹‡á¹‡aá¹ƒ k
katheti nÄ• ma. tattha vatthukÄ• makilesakÄ• mÄ• naá¹ƒ aniccataá¹ƒ, apasÄ• dataá¹ƒ, mah
kÄ• mÄ• naá¹ƒ Ä• dÄ«navaá¹ƒ, okÄ• raá¹ƒ, saá¹ƒkilesaÃ±ca pakÄ• seti. nekkhamme tadab
ca tabbiparÄ«taá¹ƒ Ä• nisaá¹ƒsaá¹ƒ kathento nekkhammeÄ• nisaá¹ƒsaá¹ƒ pakÄ• seti nÄ• m
avakÄ• raá¹ƒ lÄ• makabhÄ• vaá¹ƒ. __saá¹ƒkilesa_ntisaá¹ƒkilissanaá¹ƒ bÄ• dhanaá¹ƒ upatÄ
__kallacittaá¹ƒ_ paÃ±Ã±indriyassa Ä• nubhÄ• vena, diá¹-á¹-hiyogavicikicchÄ• yogÄ• naá¹ƒ
vihatattÄ• . __muducittaá¹ƒ_ satindriyasamÄ• yogena, vihiá¹ƒsÄ• sÄ• rambhÄ• dikilesapave
cittamudutÄ• dikusaladhammappavesanaá¹ƒ karontaá¹ƒsahajÄ• taá¹ƒ cittaá¹ƒ muduá¹ƒ kar
Ä• nubhÄ• vena __vinÄ«varaá¹‡acittaá¹ƒ_. taÃ±hi visesato nÄ«varaá¹‡avipakkhabhÅ«tanti
__udaggacittaá¹ƒ_. taÃ±hithinamiddhasaá¹…khÄ• talÄ«nabhÄ• vavipakkhanti. saddhindriya
__pasannacittaá¹ƒ_tassa pasÄ• dalakkhaá¹‡attÄ• . __sÄ• mukkaá¹ƒsikÄ• _ti etaá¹ƒ visayav
__upÄ• litthero_pakÄ• seti. saccÄ• ni hi sÄ• mukkaá¹ƒsikadesanÄ• ya \Ne 375/ visayÄ• ni.
sÄ• mukkaá¹ƒsikÄ• dhammadesanÄ• ti Ä• pajjati tassa vibhÄ• vane saccÄ• naá¹ƒ niddiá¹-á

<27> __catuddisÄ• _ti catÅ«su disÄ• su. __abhisaá¹…kharesÄ«_ti abhisaá¹…khari. kimatth
paá¹-ilabhitabbavisesantarÄ• yanisedhanatthaá¹ƒ. yadi so puttaá¹ƒ passeyya, puttassapidha
arahattuppatti, seá¹-á¹-hissapi dhammacakkhupaá¹-ilÄ• bho na siyÄ• . diá¹-á¹-hasaccopi ``d
jÄ«vitaâ€™â€™ nti vadanto kimaÃ±Ã±aá¹ƒ na kareyya. yasopi taá¹ƒ vacanaá¹ƒ sutvÄ• arah
appaá¹-ikkhipitvÄ• bhagavantaá¹ƒ ullokento kimaÃ±Ã±Ä• ya saá¹‡á¹-haheyya.

<28> ubhohipi pattabbavisesakoá¹-iyÄ• pattattÄ• bhagavÄ• puna taá¹ƒ paá¹-ippassambhe
__pubbeagÄ• rikabhÅ«to_ti tassa sotÄ• pannakÄ• laá¹ƒ sandhÄ• yÄ• ha. sotÄ• panno hi ag
vasanÄ• rahattÄ• agÄ• riyabhÅ«to nÄ• ma hoti apabbajito. sampati pabbajito samÄ• no agÄ
abhabbattÄ• ``agÄ• rikoâ€™â€™ ti na vuccati, tasmÄ• evamÄ• ha. yassa diá¹-á¹-hoti sam
diá¹-á¹-hotivuttaá¹ƒ hoti. ``seyyathÄ• pi pubbe agÄ• rikabhÅ«toâ€™â€™ ti vacanena laddha
gihivesadhÄ• rimeva yasaá¹ƒ sandhÄ• yÄ• ha ``yasena kulaputtena pacchÄ• samaá¹‡enÄ•
brahmacariya_nti Ä• bhisamÄ• cÄ• rikasÄ«laá¹ƒ brahmacariyaá¹ƒ cara paripÅ«rehitÄ• va, y

sammÄ• dukkhassantakiriyÄ• , yÄ• va cuticittÄ• ti adhippÄ• yo. liá¹…gabrahmacariyaá¹ƒsa
taÃ±ca yuttaá¹ƒ. liá¹…gamattaÃ±hi sandhÄ• ya so Ä• yasmÄ• ``labheyyÄ• haá¹ƒ, bhante, p
nti Ä• ha.

kimatthaá¹ƒ bhagavÄ• yasassa mÄ• tu, pajÄ• patiyÄ• ca bhattakiccaá¹ƒ akatvÄ• va dhamm
pabbajjÄ• ya sokasallasamappitattÄ• dÄ• naÃ±ca somanassikacittena na dadeyyuá¹ƒ, satt
hutvÄ• maggapaá¹-ivedhampi na labheyyunti bhagavÄ• paá¹-hamaá¹ƒ tÄ• va tÄ• vigatasc
bhattakiccaá¹ƒ akÄ• si.

<30> __seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«na_nti anukkamaseá¹-á¹-hÄ«nanti porÄ• á¹‡Ä• . ``seá¹-á
yÄ• ni kulÄ• ni, tÄ• ni seá¹-á¹-hÄ• nuseá¹-á¹-hÄ• ni kulÄ• ni, tesaá¹ƒ \Be 411/
seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«naá¹ƒkulÄ• naâ€™â€™ nti likhitaá¹ƒ. __dhammavinayo_ti sÄ• sa
pÄ• vacananti idha atthatoekaá¹ƒ. atha vÄ• dhammena vinayo, na daá¹‡á¸• asatthehÄ«ti d
vinayo, na hiá¹ƒsatthantivÄ• dhammato vinayo, nÄ• dhammatoti vÄ• dhammo vinayo, nÄ•
vinayo, na aÃ±Ã±esanti vÄ• dhammakÄ• yattÄ• , dhammasÄ• mittÄ• \Ne 376/ vÄ• dhamm
vinayo, na takkikÄ• nanti vÄ• dhammavinayo. samÄ• nÄ• dhikaraá¹‡avasena vÄ• dhamma
dhammo ca vinayo cÄ• ti dhammavinayo phalÄ• phalaá¹ƒ viya napuá¹ƒsakamiti pulliá¹…gÄ
siddho, yassa vÄ• dhammo vinayo, so dhammavinayo setapaá¹-o puriso viya, dhammena y
dhammavinayo assaratho viyÄ• ti evamÄ• dinÄ• nayena yojanÄ• veditabbÄ• .

<34> __ ``khaá¹‡á¸• asÄ«maá¹ƒ netvÄ• â€™â€™ _ti bhaá¹‡á¸• ukammÄ• rocanapaá¹-ihara
``sabhikkhukevihÄ• re aÃ±Ã±ampi etassa kese chindÄ• â€™â€™ ti vattuá¹ƒ na vaá¹-á¹-atÄ
__pabbÄ• jetvÄ• _tiimassa adhippÄ• yapakÄ• sanatthaá¹ƒ __ ``kÄ• sÄ• yÄ• ni acchÄ• detv
upajjhÄ• yo ce kesamassuoropanÄ• dÄ«ni akatvÄ• pabbajatthaá¹ƒ saraá¹‡Ä• ni deti, na ru
kammavÄ• caá¹ƒ sÄ• vetvÄ• upasampÄ• deti, ruhati upasampadÄ• . appattacÄ«varÄ• naá
kammavipattiyÄ• abhÄ• vato cetaá¹ƒ yujjatevÄ• ti eke. hoti cettha ---

``saliá¹…gasseva pabbajjÄ• , viliá¹…gassÄ• pi cetarÄ• .

apetapubbavesassa, taá¹ƒ dvayaá¹ƒ iti cÄ• pareâ€™â€™ ti ||

__bhikkhunÄ• hi sahatthena vÄ• Ä• á¹‡attiyÄ• vÄ• dinnameva kÄ• sÄ• vaá¹ƒ vaá¹-á¹-ati,
pana santesveva kÄ• sÄ• vesu, nÄ• santesu asambhavatoti tesaá¹ƒ adhippÄ• yo. __evaÃ±
pabbÄ• jetabbo upasampÄ• detabbo_. __paá¹-hamaá¹ƒ ... pe ... anujÄ• nÄ• mi, bhikkhave,
saraá¹‡agamanehi pabbajjaá¹ƒ upasampada_nti ettha iminÄ• anukkamenadinnehi tÄ«hi sa
upasampadaá¹ƒ anujÄ• nÄ• mi kevalehÄ«ti adhippÄ• yadassanato ---

Ä• dinnapubbaliá¹…gassa, naggassÄ• pi dvayaá¹ƒ bhave.

netarassÄ• ti no khanti, sabbapÄ• á¹-hÄ• nulomatoti || ---

Ä• cariyo \Be 412/. __Ä• cariyena adinnaá¹ƒ na vaá¹-á¹-atÄ«_ti ettha ``pabbajjÄ• na ruhatÄ
likhitaá¹ƒ. __porÄ• á¹‡agaá¹‡á¹-hipade_pi tatheva likhitaá¹ƒ. urÄ• dÄ«ni __á¹-hÄ• nÄ• ni_nÄ
__karaá¹‡Ä• ni_ nÄ• ma. ``anunÄ• sikantaá¹ƒ katvÄ• ekasambandhaá¹ƒ katvÄ• dÄ• nakÄ•
vattabbaá¹ƒ. vicchinditvÄ• dÄ• nepi yathÄ• vuttaá¹-á¹-hÄ• ne eva vicchedo, aÃ±Ã±atra na v
likhitaá¹ƒ. anunÄ• sikante diyyamÄ• ne khalitvÄ• ``buddhaá¹ƒ saraá¹‡aá¹ƒgacchÄ• mÄ«â€
missÄ«bhÅ«te khette otiá¹‡á¹‡attÄ• \Ne 377/ vaá¹-á¹-atÄ«ti __upatissatthero_. missaá¹ƒ ka
vaá¹-á¹-ati, vacanakÄ• le pana anunÄ• sikaá¹-á¹-hÄ• ne vicchedaá¹ƒ akatvÄ• vattabbanti __
``evaá¹ƒ kammavÄ• cÄ• yampÄ«â€™â€™ ti vuttaá¹ƒ. __ubhatosuddhiyÄ• vavaá¹-á¹-atÄ«_t
patitadantÄ• dikÄ• raá¹‡atÄ• ya acaturassaá¹ƒ katvÄ• vadati, byattasÄ• maá¹‡erosamÄ«pe
byattaá¹ƒ vadÄ• peti. mahÄ• therena avuttaá¹ƒ vadÄ• petÄ«ti navaá¹-á¹-ati. kammavÄ• cÄ•
vaá¹-á¹-atÄ«ti. saá¹…gho hi kammaá¹ƒ karoti, na puggaloti. na nÄ• nÄ• sÄ«mapavattakamm
paá¹-ikkhipitabbattÄ• . atha therenacaturassaá¹ƒ vuttaá¹ƒ pabbajjÄ• pekkhaá¹ƒ vattuá¹ƒ asa
sayaá¹ƒ vatvÄ• vadÄ• peti, ubhatosuddhi eva hoti therena vuttasseva vuttattÄ• . buddhaá¹ƒ
asÄ• dhÄ• raá¹‡ebuddhaguá¹‡e, dhammaá¹ƒ saraá¹‡aá¹ƒ gacchanto nibbÄ• naá¹ƒ, saá¹…
sekkhadhammaá¹ƒ, asekkhadhammaÃ±ca saraá¹‡aá¹ƒ gacchatÄ«ti aggahitaggahaá¹‡avas
aÃ±Ã±athÄ• saraá¹‡attayasaá¹…karadoso. __sabbamassa kappiyÄ• kappiya_nti dasasikkh
parÄ• mÄ• sÄ• parÄ• mÄ• sÄ• di. ``Ä• bhisamÄ• cÄ• rikesu vinetabboâ€™â€™ ti vacanato
sekhiyaupajjhÄ• yavattÄ• diÄ• bhisamÄ• cÄ• rikasÄ«lamanenapÅ«retabbaá¹ƒ. tattha cÄ• ri
karaá¹‡e daá¹‡á¸• akammÄ• raho hotÄ«ti dÄ«peti.

pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyamÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<35> ``tena hetunÄ• â€™â€™ ti vacanato __pÄ• á¸·iyaá¹ƒ_ ``yonisomanasikÄ• rÄ• samma
nissakkavacananti veditabbaá¹ƒ.

dutiyamÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uruvelapÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ•

37-8__._ __vaseyyÄ• mÄ• _ti \Be 413/ ``tvaÃ±ca ahaÃ±ca vaseyyÄ• mÄ• â€™â€™ ti piyav
tassasaá¹…gaá¹‡hanatthaá¹ƒ vuttaá¹ƒ kira. __tejasÄ• teja_nti Ä• nubhÄ• vena Ä• nubhÄ•
tejodhÄ• tuá¹ƒ. __ubhinnaá¹ƒ sajotibhÅ«tÄ• na_nti anÄ• daratthe sÄ• mivacanaá¹ƒ, bhÄ• va
agyÄ• gÄ• rameva Ä• dittaá¹ƒ, na tattha vasanako sattajÄ• tiko. acinteyyo hi iddhivisayo. ka

agyÄ• gÄ• rampi anÄ• dittaá¹ƒ nÄ• dhiá¹-á¹-hÄ• sÄ«ti? attano dukkhuppÄ• dÄ• bhÄ• vassa
anativimhÄ• dibhÄ• vappasaá¹…gato. kimatthaá¹ƒ parasantakaá¹ƒ \Ne 378/ mahÄ• sambhA
vinÄ• setÄ«ti? puna yathÄ• porÄ• á¹‡aá¹ƒ iddhÄ• nubhÄ• venakattukÄ• matÄ• dhippÄ• yat
nÄ«to. __tejasÄ• teja_ntiÄ• nubhÄ• vena Ä• nubhÄ• vaá¹ƒ. agyÄ• gÄ• rassa parittattÄ• ita
ayamattho ``makkhaá¹ƒ asahamÄ• noâ€™â€™ ti iminÄ• ativiya sameti. iddhÄ• nubhÄ• var
__makkho_nÄ• ma. __pattenÄ• _ti padumapattenÄ• tipi porÄ• á¹‡Ä• . paduminisaá¹‡á¸• e a
tatthaahosÄ«ti tesaá¹ƒ mati.

<39> __dinna_nti anumatinti attho. __abhÄ«to_ nibbhayo. kasmÄ• ? yato somaggena bhaya
``sumanamanaso_ti sundaracittasaá¹…khÄ• tamano. sumano eva vÄ• â€™â€™ tilikhitaá¹ƒ
__dhÄ• tukusalo_ti tejodhÄ• tumhi kusalo. ``byavahitÄ• ceâ€™â€™ ti saddalakkhaá¹‡attÄ•
tejodhÄ• tusamÄ• pattÄ«su kusalo iccevattho. __udicchare_ti ullokesuá¹ƒ. ``saá¹ƒparivÄ• re
likhitaá¹ƒ. iti evaá¹ƒ bhaá¹‡antÄ«tiattho. __hatÄ• _ti samÄ• ti attho, kÄ• á¸·akÄ• va hontÄ«ti
adhippÄ• yo. Ä«sakampibyÄ• pÄ• raá¹ƒ akatvÄ• upasamÄ• nurÅ«paá¹ƒ tiá¹-á¹-hanti. ye ca
hontÄ«ti taá¹ƒdassetuá¹ƒ __ ``nÄ«lÄ• atha lohitikÄ• â€™â€™ _tiÄ• dimÄ• ha.

<40> __catuddisÄ• _ti catÅ«su disÄ• su.

<44> __paá¹ƒsukÅ«laá¹ƒ uppanna_nti pariyesamÄ• nassa paá¹-ilÄ• bhavasena uppannaá¹
cittavicittapÄ• á¹-ihÄ«radassanatthÄ• yaca sÄ• pariyesanÄ• . sÄ• ayaá¹ƒ __sÄ• yaá¹ƒ_ \B
__tayimÄ• _. dve ekatogahetvÄ• vadati. Ä• yÄ• mi ahaá¹ƒ __Ä• yamahaá¹ƒ_. __eta_nti eta
yasmÄ• mayaá¹ƒ.

50-51__._ __udakavÄ• hako_ti udakogho. udakasototi porÄ• á¹‡Ä• . __ ``yÄ• ya tvaâ€™â€
_ntipubbabhÄ• gavipassanÄ• paá¹-ipadaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __cirapaá¹-ikÄ• _ti cirapa
nÄ• gadamanatopaá¹-á¹-hÄ• ya cirapaá¹-ikÄ• . ``cirapaá¹-isaá¹…khÄ• â€™â€™ tipi vadanti
abbokiá¹‡á¹‡aá¹ƒvisuá¹ƒ visuá¹ƒ bandhitvÄ• pakkhittattÄ• kesÄ• dayova kesamissÄ• ti po
__khÄ• rikÄ• jamissa_ntiettha khÄ• rÄ« vuccati tÄ• pasaparikkhÄ• ro. __jaá¹-ile pÄ• hesÄ«
tÄ• pasepÄ• hesi. ``soá¸·asÄ• tirekaaá¸• á¸• hauá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ• nÄ

<54> aggihutte kataparicayattÄ• bhagavÄ• tesaá¹ƒ __Ä• dittapariyÄ• ya_-mabhÄ• si (SN k
Ä• rammaá¹‡avasena Ä• dittaá¹ƒ cakkhÄ• di rÄ• gagginÄ• , ekaccaá¹ƒ sampayogavasenac
vedayitÄ• dikeneva, ekaccaá¹ƒ abhibhÅ«tatthena cakkhÄ• di eva jÄ• tiÄ• dinÄ• \Ne 379/, e
tadeva sokÄ• dinÄ• ti yathÄ• sambhavamettha Ä• dittatÄ• veditabbÄ• . etthakiÃ±cÄ• pi duk
pÄ• kaá¹-aá¹ƒ, tadanusÄ• rena pana itaraá¹ƒ lakkhaá¹‡advayampi tehidiá¹-á¹-hanti veditabb
itarÄ• kÄ• radÄ«panato. santasukhataá¹‡hÄ• bhiniviá¹-á¹-hattÄ• panesaá¹ƒdukkhalakkhaá¹
katÄ• ti veditabbÄ• .

uruvelapÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bimbisÄ• rasamÄ• gamakathÄ• vaá¹‡á¹‡anÄ•

55-7__._ vatthukÄ• mabhÅ«tÄ• itthiyo __kÄ• mitthiyo_. dutiyÄ• dayo __assÄ• sakÄ• _. yas
buddhakolÄ• halaá¹ƒ loke paá¹-hamameva vassasahassaá¹ƒ uppajjati. brahmÄ• noca brÄ•
abhinimminitvÄ• vedesu sahassattayamattaá¹ƒ buddhapaá¹-isaá¹ƒyuttaá¹ƒ pariyattiá¹ƒpakk
bhagavato jÄ• tito paá¹-á¹-hÄ• ya ca buddhakathÄ• lakkhaá¹‡aÃ±Ã±Å«hi brÄ• hmaá¹‡ehi u
tasmÄ• yujjanti, na aÃ±Ã±athÄ• . ``tamaddasa \Be 415/ bimbisÄ• ro, pÄ• sÄ• dasmiá¹ƒpati
tiÄ• digÄ• thÄ• hi bodhisattakÄ• le eva abhisittatÄ• bimbisÄ• rassa siddhÄ• .

<58> idhÄ• vuso khÄ«á¹‡Ä• savo bhikkhu paÃ±caá¹…gavippahÄ«no hoti chaá¸·aá¹…gasan
ekÄ• rakkhocaturÄ• passeno paá¹‡unnapaccekasacco samavayasaá¹-á¹-hesano anÄ• vilas
passaddhakÄ• yasaá¹…khÄ• rosuvimuttacitto suvimuttapaÃ±Ã±oti (DN III 348, 360; AN c 10
nÄ• ma. rÅ«pÄ• rÅ«pasamÄ• pattiyo aá¹-á¹-ha nirodhasamÄ• patti mahÄ• karuá¹‡Ä• samÄ
nÄ«varaá¹‡Ä• __paÃ±caá¹…gÄ• _ ca. chaá¸·aá¹…gupekkhÄ• __chaá¸·aá¹…gÄ• _. satÄ•
saá¹…khÄ• ya ekaá¹ƒ paá¹-isevati, adhivÄ• seti, parivajjeti, saá¹…khÄ• ya ekaá¹ƒ vinodetÄ
ayaá¹ƒ__caturÄ• passeno_. puthusamaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ puthupaccekasaccÄ• ni c
__paá¹‡unnapaccekasacco_. kÄ• mesanÄ• bhavesanÄ• pahÄ«nÄ• hoti, brahmacariyesan
__samavayasaá¹-á¹-hesano_. kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• saá¹…kappo pahÄ«no hoti, ev
_sukhassa ca pahÄ• nÄ• ... pe ... catutthaá¹ƒ jhÄ• naá¹ƒ upasampajja viharati evaá¹ƒ __su
rÄ• go pahÄ«no ucchinnamÅ«lo ... pe ... anuppÄ• dadhammoti pajÄ• nÄ• ti, doso, moho an
evaá¹ƒ __suvimuttapaÃ±Ã±o_ti.

``á¹-hÄ• nÄ• á¹-hÄ• naá¹ƒ \Ne 380/ vipÄ• kaÃ±ca, Ã±Ä• á¹‡aá¹ƒ sabbatthagÄ• miniá¹ƒ.

anekadhÄ• tuyo lokaá¹ƒ, adhimuttiÃ±ca pÄ• á¹‡inaá¹ƒ ||

``jÄ• nÄ• ti indriyÄ• naÃ±ca, paropariyataá¹ƒ muni.

jhÄ• nÄ• disaá¹ƒkilesÄ• di-Ã±Ä• á¹‡aá¹ƒ vijjattayaá¹ƒ tathÄ• â€™â€™ ti || ---

imÄ• ni __dasa balÄ• ni_. __asekkhaá¹…gÄ• ni_ nÄ• ma asekkhÄ• sammÄ• diá¹-á¹-hi ... p
asekkhavimuttiasekkhavimuttiÃ±Ä• á¹‡adassananti. tattha dasamaá¹ƒ asekkhaá¹ƒ. etehi da
pÄ• ramÄ«hÄ«tiporÄ• á¹‡Ä• .

bimbisÄ• rasamÄ• gamakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<60> __kiá¹ƒ kÄ• hasÄ«_ti kiá¹ƒ kÄ• hati. ``kiá¹ƒ karoti, kiá¹ƒ karosÄ«â€™â€™ ti vÄ• byaÃ
vatvÄ• ti attho. __paá¹-ipÄ• dento_ti nigamento. ``paccabyathÄ• \Be 416/, paccabyathaâ€™
__kappanahutehÄ«_ti ettha dasakÄ• naá¹ƒ sataá¹ƒ sahassaá¹ƒ, sahassÄ• naá¹ƒsataá¹ƒ sa
satasahassÄ• naá¹ƒ sataá¹ƒ koá¹-i, koá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ pakoá¹-i, pakoá¹-isat
koá¹-ipakoá¹-i, koá¹-ipakoá¹-isatasahassÄ• naá¹ƒ sataá¹ƒ nahutanti veditabbaá¹ƒ.
__kappanahutehÄ«_tievamanusÄ• rato abbhatÄ«taá¹ƒ nÄ• mÄ• ti khandhakabhÄ• á¹‡akÄ•

<63> ``kulacchedÄ• yÄ• â€™â€™ ti pÄ• á¹-ho, kulupacchedÄ• yÄ• ti attho. manussÄ• ``dh
sakyaputtiyÄ• nayanti, nÄ• dhammenÄ• â€™â€™ ti na puna codesunti evaá¹ƒ pÄ• á¹-hase

ettÄ• vatÄ• thero nidÄ• naá¹ƒ niá¹-á¹-hapesÄ«ti veditabbaá¹ƒ. honti cettha ---

``yaá¹ƒ dhammasenÄ• pati ettha mÅ«la-

ganthassa siddhikkamadassanena.

nidÄ• naniá¹-á¹-hÄ• namakaá¹ƒsu \Ne 381/ dhamma-

saá¹…gÄ• hakÄ• te vinayakkamaÃ±Ã±Å« ||

``nidÄ• nalÄ«natthapadÄ• nameva,

nidÄ• niá¹-á¹-hÄ• namidaá¹ƒ viditvÄ• .

ito paraá¹ƒ ce vinayatthayutta-

padÄ• ni vÄ«maá¹ƒsanameva Ã±eyyaâ€™â€™ nti ||

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ•

<64> buddhupajjhÄ• yakÄ• naá¹ƒ itaresaá¹ƒ ehibhikkhÅ«naá¹ƒ nivÄ• sanapÄ• rupanakappa
sadisattÄ• __ ``dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• â€™â€™ _ti vuttÄ• . n
piá¹‡á¸• Ä• ya caranti, apica manussÄ• naá¹ƒ bhuÃ±jamÄ• nÄ• naá¹ƒ uparÄ«tiÄ• di. manus
pipÄ• sÄ• sahanato, itaresaá¹ƒ Ä• kappasampattiyÄ• pasannattÄ• ca.

<65> kena ko upajjhÄ• yo gahetabboti? ``tadÄ• so yassa santike pabbÄ• jito, etarahiyassa upasampadÄ• pekkho hoti. upajjhÄ• yena \Be 417/ ca sÄ• dhÅ«ti sampaá¹-icchanaá¹ƒsand likhitaá¹ƒ. taá¹ƒ te evaá¹ƒ jÄ• nanti ``upajjhÄ• yena `sÄ• hÅ«â€™ tiÄ• dinÄ• sampaá¹-icchit `sÄ• dhu suá¹-á¹-hu sampaá¹-icchÄ• mÄ«â€™ ti vacanaá¹ƒ kevalaá¹ƒbhikkhÅ«hi Ä• ciá¹‡á¹ tasmÄ• vinÄ• pi tena upajjhÄ• yo gahitovahotÄ«â€™â€™ ti. tattha __sÄ• hÅ«_ti sÄ• dhÅ«t lahu, tvaá¹ƒ mamana bhÄ• riyosÄ«ti vuttaá¹ƒ hoti. __opÄ• yika_nti upÄ• yapaá¹-isaá¹ƒyutta upÄ• yenatvaá¹ƒ me ito paá¹-á¹-hÄ• ya bhÄ• ro jÄ• tosÄ«ti attho. __patirÅ«pa_nti anurÅ«pa upajjhÄ• yaggahaá¹‡antiattho.

<66> __tÄ• disameva_ mukhadhovanodakaá¹ƒ utumhi ekasabhÄ• geti. __ito paá¹-á¹-hÄ• yA upajjhÄ• yassabhaá¹‡amÄ• nassÄ• â€™â€™ ti ettha vuttana-kÄ• rato paá¹-á¹-hÄ• ya. tena nÄ• ccÄ• sannegantabbaâ€™â€™ nti ettha vuttana-kÄ• rena anÄ• pattÄ«ti dÄ«petÄ«ti eke udÄ• hu acittakÄ• ti? anÄ• dariyapaccayattÄ• sacittakÄ• . anÄ• dariyapaccayatÄ• kathaá¹ƒ ce? anÄ• dariyapaccayehi saá¹…gahitanti. pÄ• timokkhuddese sekhiyÄ• naá¹ƒ gaá¹‡aparicchedÄ• karaá¹‡aÃ±hikhandhakapariyÄ• pannÄ• pattiyÄ• saá¹…gaá¹‡hanattha cÄ• ritteyeva veditabbaá¹ƒ, navÄ• ritte akappiyamaá¹ƒsakhÄ• danÄ• diÄ• pattÄ«naá¹ƒ acitt khandhakavÄ• rittÄ• naá¹ƒ tehi saá¹…gaho, sekhiyavÄ• ritteyeva acittakehi sÅ«podanaviÃ± Ä• cariyo. yattha yattha__na_-kÄ• rena paá¹-isedho karÄ«yati, kiá¹ƒ sabbattha dukkaá¹-Ä• aá¹-á¹-hakathÄ• yanayo na dassito, tattha sabbattha. parato hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ `` kÄ• á¸·avaá¹‡á¹‡akatÄ• vÄ• sudhÄ• baddhÄ• vÄ• hoti nirajamattikÄ• , tathÄ• rÅ«pÄ• ya vaá¹-á¹-atÄ«â€™â€™ tiÄ• dinÄ• nayenanayo dassito.

etthÄ• ha --- yasmÄ• __pÄ• á¸·iyaá¹ƒ_yeva ``sace upajjhÄ• yassa anabhirati uppannÄ• ho diá¹-á¹-higataá¹ƒuppannaá¹ƒ hotÄ«â€™â€™ ti (Vin I 66) bhagavato vacanavasena aá¹-á¹-h yuttotidassetuá¹ƒ ``nÄ• tidÅ«re nÄ• ccÄ• sanneâ€™â€™ ti ettha ko bhagavato vacanalesot ``paá¹-hamataraá¹ƒÄ• gantvÄ• Ä• sanaá¹ƒ paÃ±Ã±Ä• petabbaâ€™â€™ ntiÄ• dÄ«ni vadan anumataá¹ƒyevapaá¹-hamagamananti ce? na, asiddhattÄ• , siddhepi yathÄ• vuttanayasiddh hivÄ• rittassa anumati anÄ• pattikarÄ• hoti, evaá¹ƒ santepi vicÄ• retvÄ• gahetabbaá¹ƒ. __koá¹-á¹-haka_ntidvÄ• rakoá¹-á¹-hakaá¹ƒ. na nissajjitabbaá¹ƒ, na nidahitabbaá¹ƒ vÄ• .

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nasammÄ• vattanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<68> __adhimattaá¹ƒ gehassitapemaá¹ƒ na hotÄ«_ti ettha gehassitapemaá¹ƒ na akusalami khÄ«á¹‡Ä• savÄ• nampi sÄ• dhÄ• raá¹‡attÄ• imassa lakkhaá¹‡assa. na khÄ«á¹‡Ä• savÄ• asammÄ• vattanÄ• bhÄ• vatotice? na, tesaá¹ƒ na paá¹‡Ä• metabbaá¹ƒ taá¹ƒsamannÄ• gan

bhÄ• roâ€™â€™ ti mamattakaraá¹‡aá¹ƒtattha pemanti veditabbaá¹ƒ. ``eko vattasampanno
anÄ• pattÄ«â€™ tiettha viya sace eko vattasampanno bhikkhu `bhante, tumhe appossukkÄ
saddhivihÄ• rikaá¹ƒ, antevÄ• sikaá¹ƒ vÄ• gilÄ• naá¹ƒ vÄ• upaá¹-á¹-hahissÄ• mi, ovaditabb
karaá¹‡Ä«yesu ussukkaá¹ƒ Ä• pajjissÄ• mÄ«â€™ ti vadati, te evÄ• saddhivihÄ• rikÄ• dayo
appossukkÄ• hothÄ• â€™ ti vadanti, vattaá¹ƒ vÄ• na sÄ• diyanti, tato paá¹-á¹-hÄ• ya Ä• ca
anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ.

nasammÄ• vattanÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• vaá¹‡á¹‡anÄ•

<73> __ ``pÅ«timutta_nti \Ne 383/ muttaá¹ƒ pÅ«tikÄ• yo viyÄ• â€™â€™ ti vatvÄ• pi ``pÅ«tib
paá¹-inissaá¹-á¹-haá¹ƒ bhesajjaá¹ƒ pÅ«timuttabhesajjaâ€™â€™ nti likhitaá¹ƒ. sabbattha itth
na-kÄ• ro hoti.

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ•

<76> ``Ä• yasmato \Be 419/ nissÄ• ya vacchÄ• mÄ«â€™â€™ ti vuttaá¹ƒ. ``Ä• yasmato ovÄ
ti pÄ• á¹-hasesavasena veditabbÄ• . __nissÄ• yÄ• _ti vÄ• nissayÄ• , nissayenÄ• tivuttaá¹ƒ
upayogatthe sÄ• mivacanaá¹ƒ.

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissayapaá¹-ippassaddhikathÄ• vaá¹‡á¹‡anÄ•

<83> __disaá¹ƒ gato_ti tattha dhuranikkhittavÄ• so hutvÄ• tirogÄ• maá¹ƒ gato. __yatthanis
gantabba_nti etthÄ• pi upajjhÄ• ye vuttanayeneva ``katipÄ• henagamissÄ• mÄ«â€™â€™ ti
__mÄ• idha paá¹-ikkamÄ«_ti mÄ• idha gaccha. __sabhÄ• gÄ• _ nÄ• ma upajjhÄ• yassa si
gahetvÄ• . yadi evaá¹ƒ ko visesotice? tena idaá¹ƒ vuccati ``appeva nÄ• ma khameyyÄ• â€™
vaá¹-á¹-atÄ«_ti upajjhÄ• yenapariccattattÄ• upajjhÄ• yasamodhÄ• naá¹ƒ niratthakanti attho
anuggahetukÄ• mohoti, tato paá¹-á¹-hÄ• ya upajjhÄ• yova nissayo. upajjhÄ• yo ce alajjÄ« h
saddhivihÄ• rikenaanekakkhattuá¹ƒ vÄ• retvÄ• aviramantaá¹ƒ upajjhÄ• yaá¹ƒ pahÄ• ya vin
aÃ±Ã±assasantike nissayaá¹ƒ gahetvÄ• vasitabbaá¹ƒ. upajjhÄ• yassa ce liá¹…gaá¹ƒ pariva
rakkhati. pakkhapaá¹‡á¸• ako ce hoti, nissayajÄ• tiko ce ``upajjhÄ• yassa sukkapakkhaá¹ƒÄ
vadati, sayameva vÄ• Ä• gameti, vaá¹-á¹-ati. upajjhÄ• yo ce ukkhepaniyakammakatohoti,
nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«miyaá¹ƒ á¹-hitattÄ• nissayo paá¹-ippassambhati. sammÄ• vatt

passitvÄ• kammapaá¹-ippassaddhiá¹ƒ Ä• gametuá¹ƒ labhati. mÄ• nattÄ• cÄ• rÄ« ce hoti, ab
dÄ«ghaá¹ƒ ce parivÄ• saá¹ƒ carati, aÃ±Ã±assa santike nissayo \Ne 384/ gahetabbo,
upajjhÄ• yasamodhÄ• naá¹ƒappamÄ• á¹‡aá¹ƒ. parivÄ• samÄ• nattacÄ• rinÄ• hi na nissayo
__pÄ• rivÄ• sikakkhandhakaá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ ``saddhivihÄ• rikÄ• nampi sÄ• d
dukkaá¹-amevÄ• â€™â€™ tiÄ• di (Sp (to Vin II) 75), taá¹ƒ yathÄ• vuttamatthaá¹ƒ sÄ• dheti
vuttaá¹ƒ ``sace saddhÄ• pabbajitÄ• kulaputtÄ• `tumhe, bhante, vinayakammamattaá¹ƒ kar
vattaá¹ƒ karontiyeva, gÄ• mappavesanaá¹ƒÄ• pucchantiyeva, taá¹ƒ vÄ• ritakÄ• lato paá¹-á¹
ti. taá¹ƒ vattasÄ• diyanapaccayÄ• dukkaá¹-Ä• bhÄ• vamattadÄ«panatthaá¹ƒ, saddhivihÄ• r
sandhÄ• ya vuttanti veditabbaá¹ƒ. tasmÄ• te ce upajjhÄ• yenavÄ• ritÄ• nurÅ«pameva paá¹
paá¹-ippassaddhoti siddhaá¹ƒ hoti.

__dve leá¸• á¸• upÄ• te atikkamitvÄ• nivattatÄ«_ti ``ettÄ• vatÄ• disÄ• pakkanto nÄ• ma ho
anikkhittadhurepi nissayo paá¹-ippassambhati. Ä• cariyupajjhÄ• yÄ• dveleá¸• á¸• upÄ• te a
leá¸• á¸• upÄ• tadvayabbhantare tirovihÄ• repi parikkhitte, aparikkhittevÄ• vasituá¹ƒ vaá¹-á
likhitaá¹ƒ. aparikkhitteyevÄ• ti no takkoti Ä• cariyo, etthapana aparikkhittassa parikkhepÄ• ra
vimutte aÃ±Ã±asmiá¹ƒ vihÄ• re vasantÄ«ti adhippÄ• yo. __vihÄ• ro_ti cettha ``tÄ• disassa v
ekÄ• kuá¹-ikÄ• adhippetÄ• ti__upatissattheroâ€™â€™ _ti vuttaá¹ƒ. tattha ``sace ubhopi Ä•
kenaci ... pe ... nissayo na paá¹-ippassambhatÄ«â€™â€™ ti iminÄ• sÄ• maÃ±Ã±ato vutten
__dhammasirittheravÄ• do_sameti. __aparikkhitte vÄ• _ti dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹
hotiaparikkhitto vÄ• . ``bahisÄ«maâ€™â€™ nti ca vuttattÄ• antovihÄ• rasÄ«mÄ• yaá¹ƒ dve
leá¸• á¸• upÄ• teatikkamitvÄ• pi vasituá¹ƒ vaá¹-á¹-atÄ«ti siddhattÄ• pana __upatissattherav
ekÄ• vÄ• se hi parikkhitte vÄ• aparikkhitte vÄ• antamaso antotiyojanepi vasato nissayona
ca upacÄ• rasÄ«mÄ• ya paricchinno, sÄ• ca upacÄ• rasÄ«mÄ• parikkhittassavihÄ• rassa
parikkhepÄ• rahaá¹-á¹-hÄ• nena paricchinno ekÄ• vÄ• so.

uposathakkhandhake ekÄ• vÄ• savimatiyaá¹ƒ sÄ«mÄ• ya anuÃ±Ã±Ä• tattÄ• ti ce? na,
cÄ«varakkhandhakaá¹-á¹-hakathÄ• yavicÄ• ritattÄ• . yathÄ• ha ``sÄ«maá¹-á¹-hakasaá¹…gh
gaá¹‡hÄ• tÅ«â€™â€™ ti (Sp (to Vin I) 379). katarasÄ«mÄ• ya bhÄ• jetabbaá¹ƒ? __mahÄ• s
``avippavÄ• sasÄ«mÄ• yÄ• â€™â€™ ti. tatonaá¹ƒ Ä• haá¹ƒsu ``avippavÄ• sasÄ«mÄ• nÄ•
tiyojane á¹-hitÄ• lÄ• bhaá¹ƒgaá¹‡hissanti, tiyojane á¹-hatvÄ• Ä• gantukavattaá¹ƒ pÅ«retvÄ
pavisitabbaá¹ƒ bhavissati, gamiko \Be 421/ tiyojanaá¹ƒ gantvÄ• senÄ• sanaá¹ƒ Ä• pucchiss
nissayapaá¹-ippannassatiyojanÄ• tikkame nissayo \Ne 385/ paá¹-ippassambhissati, pÄ• rivÄ
atikkamitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ bhavissati, bhikkhuniyÄ• tiyojane á¹-hatvÄ•
Ä• pucchitabbÄ• bhavissati, sabbametaá¹ƒ upacÄ• rasÄ«mÄ• paricchedavasena kÄ• tuá¹ƒ
antoupacÄ• rasÄ«mÄ• yaleá¸• á¸• upÄ• tadvayaá¹ƒ atikkamitvÄ• pi vasato nissayo tiyojanÄ
paá¹-ippassambhatÄ«tisiddhaá¹ƒ. kÄ• maÃ±cettha upacÄ• rasÄ«mÄ• ya tiyojanappamÄ• á
yathÄ• vuttadosappasaá¹…gosiyÄ• ti. sÄ• hi Ä• vÄ• sesu vaá¸• á¸• hantesu vaá¸• á¸• hati,
vuttattÄ• , tasmÄ• tÄ• disassa vihÄ• rassa ante á¹-hitÄ• ekÄ• kuá¹-i vihÄ• roti idhÄ• dhipp

vihÄ• rassa kuá¹-ikÄ• va hotÄ«ti katvÄ• so Ä• vÄ• so hoti. nÄ• nÄ• vÄ• so evace adhippeto
kuá¹-ikÄ• â€™â€™ ti na vattabbaá¹ƒ. dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ abbhantarepana a
nissayo na paá¹-ippassambhatÄ«ti yvÄ• yaá¹ƒ ``no takkoâ€™â€™ tivutto, so tÄ• dise nÄ• n
appaá¹-ippassaddhinayena vutto. senÄ• sanaggÄ• hohi ``gahaá¹‡ena gahaá¹‡aá¹ƒ Ä• layo
lakkhaá¹‡attÄ• itarattha paá¹-ippassambhati. tatrÄ• yaá¹ƒ __pÄ• á¸·i_ ``tena kho pana sam
sakyaputto eko dvÄ«suÄ• vÄ• sesu vassaá¹ƒ vasi ... pe ... detha, bhikkhave, moghapurisas
nti (Vin I 364). __aá¹-á¹-hakathÄ• ya_Ã±cassa evaá¹ƒ vuttaá¹ƒ ``idaÃ±ca nÄ• nÄ• lÄ• bhehi
ekasÄ«mavihÄ• rehikathitaá¹ƒ, nÄ• nÄ• sÄ«mavihÄ• re pana senÄ• sanaggÄ• ho paá¹-ippa
I) 364). aparikkhittÄ• nÄ• nÄ• vÄ• sÄ• ekÅ«pacÄ• rasaá¹…khyaá¹ƒ gacchanti. parikkhittaÃ
aparikkhittasaá¹…khyaá¹ƒgacchati. ettÄ• vatÄ• leá¸• á¸• upÄ• tadvayabbhantare aparikkhit
vasato nissayopana na paá¹-ippassambhati, parikkhitte paá¹-ippassambhati evÄ• ti ayamatt
--- dve leá¸• á¸• upÄ• te atikkamitvÄ• va satopi nissayo na paá¹-ippassambhati. vuttaÃ±hi
__nissaggiyaá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace gacchantÄ• naá¹ƒyeva asampattesu daharesu a
cÄ«varaá¹ƒ nissaggiyaá¹ƒhoti, nissayo pana na paá¹-ippassambhatÄ«â€™â€™ ti (Sp (to Vi
--- taá¹ƒ upajjhÄ• yenasamÄ• game saussÄ• hatÄ• ya vuttaá¹ƒ. idha dhuvavÄ• saá¹ƒ sandh
na vilomenti \Be 422/. keci pana ``dve leá¸• á¸• upÄ• taá¹ƒ atikkammÄ• ti idaá¹ƒ devasikaá¹
Ä• rocetvÄ• vasanavasena vuttaâ€™â€™ nti vadanti, taá¹ƒ tesaá¹ƒ matimattamevÄ• ti man
Ä• rocetvÄ• vatthabbanti hi neva pÄ• á¸·iyaá¹ƒ na aá¹-á¹-hakathÄ• yaá¹ƒ dissati, taÃ±ca pa
Ä• ciá¹‡á¹‡antiveditabbaá¹ƒ.

nissayapaá¹-ippassaddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upasampÄ• detabbapaÃ±cakakathÄ• vaá¹‡á¹‡anÄ•

<84> __na_ \Ne 386/ __asekkhena sÄ«lakkhandhenÄ• _tiÄ• di ``attÄ• nameva paá¹-hamaá
ti (Dhp 158) vacanavasena vuttaá¹ƒ, na Ä• pattiaá¹…gavasena. nÄ«lasamÄ• yogato nÄ«laá
``asekkhena vimuttiÃ±Ä• á¹‡adassanakkhandhenÄ• â€™â€™ _ti. adhisÄ«le sÄ«lavipanno
Ä• pajjitvÄ• avuá¹-á¹-hito.

upasampÄ• detabbapaÃ±cakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±atitthiyapubbavatthukathÄ• vaá¹‡á¹‡anÄ•

<86> __yo so aÃ±Ã±atitthiyapubbo_ti ettha dve atthavikappÄ• --- tassa pasÅ«rassa bhikkh
aÃ±Ã±atitthiyapubbo, so bhikkhu taá¹ƒyeva titthÄ• yatanaá¹ƒ saá¹…kamÄ«ti ayameko attho
titthiyapakkantako puna gihivesena Ä• gato aÃ±Ã±atitthiyapubbo, so Ä• gatona upasampÄ•
taá¹ƒ aÃ±Ã±atitthiyapakkantakaá¹ƒ á¹-hapetvÄ• ``yo so, bhikkhave, aÃ±Ã±atitthiyapubboâ€
gihivesadhÄ• raá¹‡ova pubbasaddena vutto, kintutasmiá¹ƒ attano yathÄ• samÄ• dinnatitthiy

diá¹-á¹-hivasena atitthiyabhÅ«tattÄ• atitthiyapubbo, so panÄ• gato vibbhanto Ä• gacchati, ta
parivÄ• sadÄ• nakiccaá¹ƒ natthi. kiá¹ƒ imassaaÃ±Ã±atitthiyapubbassa bhikkhuvesaá¹ƒ gahe
sÄ• maá¹‡erapabbajjÄ• jÄ• tÄ• , na jÄ• tÄ• ti? kiÃ±cettha yadi jÄ• tÄ• , ``yo so, bhikkhave,
aÃ±Ã±atitthiyapubbo imasmiá¹ƒ dhammavinayeÄ• kaá¹…khati pabbajjaá¹ƒ, Ä• kaá¹…khati
mÄ• se parivÄ• so dÄ• tabboâ€™â€™ ti (Vin I 86) vacanaá¹ƒ virujjhati. atha \Be 423/ na jÄ•
parivÄ• sakammavÄ• cÄ• ya pabbajjÄ• yaaparÄ• masanaá¹ƒ virujjhatÄ«ti. tattha __mahÄ•
``sÄ• maá¹‡erasseva sato parivÄ• sodÄ• tabboâ€™â€™ ti vadanti. itare tathÄ• na vadanti.
kho bhikkhaveaÃ±Ã±atitthiyapubbo Ä• gato upasampÄ• detabboâ€™ ti (Vin I 87) suttapada
ca pacchÄ• ca `aÃ±Ã±atitthiyapubboâ€™ ti vacanasÄ• maÃ±Ã±ato na sÄ• maá¹‡ero jÄ• to
apabbÄ• jetvÄ• va upasampÄ• detabboti Ä• pajjati. tato ca sabbapaá¹-hamaá¹ƒ vuttasuttaá
`titthÄ• yatanaá¹ƒ saá¹…kantoâ€™ ti pÄ• á¹-hopi na sundaraá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su
cattÄ• ro mÄ• se paripuá¹‡á¹‡epi puna paripÅ«retabbaá¹ƒ viya dissati. vuttampitassa saá¹ƒ
bhikkhukaraá¹‡atthÄ• ya anuÃ±Ã±Ä• tattÄ• \Ne 387/ sÄ«le vattabbaá¹ƒ natthÄ«â€™â€™ t
vicÄ• retvÄ• gahetabbaá¹ƒ. saraá¹‡Ä• ni sace bhijjanti sÄ• maá¹‡erasseva.

aÃ±Ã±atitthiyapubbavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cÄ• bÄ• dhavatthukathÄ• vaá¹‡á¹‡anÄ•

<88> __nakhapiá¹-á¹-hÄ«_ti cÅ«á¸·aá¹…gulinakhapiá¹-á¹-hi adhippetÄ• . ``paá¹-icchanne na
mahantampivaá¹-á¹-ati, evaá¹ƒ sesesupÄ«â€™â€™ ti keci vadanti, taá¹ƒ aá¹-á¹-hakathÄ• y
__padumakaá¹‡á¹‡ikÄ• _piÄ• ruá¸·he rattapadumavaá¹‡á¹‡acitraá¹ƒ.

paÃ±cÄ• bÄ• dhavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

coravatthukathÄ• vaá¹‡á¹‡anÄ•

91-2__._ __dhammasÄ• mÄ«_ti yasmÄ• sayaá¹ƒ dhammasÄ• mÄ«, tasmÄ• bhikkhÅ«hi a
aá¹…gulimÄ• laá¹ƒ pabbÄ• jetvÄ• Ä• yatiá¹ƒ evamÄ• hÄ• ti attho. __pÄ• á¸·ipotthakesu_ ``
tipilikhitaá¹ƒ. __sannisinnÄ• sÅ«_ti vÅ«pasantÄ• su.

coravatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iá¹‡Ä• yikadÄ• savatthukathÄ• vaá¹‡á¹‡anÄ•

<96> passa \Be 424/ me pattacÄ«varamattaá¹ƒ, ahaá¹ƒ idaá¹ƒ dassÄ• mÄ«ti sÄ• mÄ«ci, ya
__upaá¸• á¸• hupaá¸• á¸• ha_nti thokaá¹ƒ thokaá¹ƒ.

<97> __desacÄ• ritta_nti sÄ• vanapaá¹‡á¹‡Ä• ropanÄ• di taá¹ƒ taá¹ƒ desacÄ• rittaá¹ƒ. ``devadÄ• siputtevaá¹-á¹-atÄ«â€™â€™ ti likhitaá¹ƒ. ``Ä• rÄ• mikaá¹ƒ ce pabbÄ• jetukÄ• mo pabbÄ• jetabbaâ€™â€™ ntivuttaá¹ƒ. mahÄ• paccarivÄ• dassa ayamidha adhippÄ• yo. ``bh demÄ• â€™â€™ tidinnattÄ• na te tesaá¹ƒ dÄ• sÄ• . ``Ä• rÄ• miko ca neva dÄ• so na bhuji ti likhitaá¹ƒ. takkÄ• siÃ±canaá¹ƒ \Ne 388/ sÄ«haá¸·adÄ«pe cÄ• rittaá¹ƒ. te ca pabbÄ• jetabbÄ• saá¹…ghassÄ• rÄ• mikattÄ• . nissÄ• mikaá¹ƒ dÄ• saá¹ƒ attanÄ• pi bhujiss ``dÄ• sassapabbajitvÄ• attano sÄ• mike disvÄ• palÄ• yantassa Ä• patti natthÄ«ti vadantÄ« attano vÄ• dÄ• so assa bhikkhunoti attho. nissÄ• mikassa dÄ• sassa rÄ• jÄ• sÄ• mi, tasm gÄ• me manusse vÄ• Ä• pucchitvÄ• pabbÄ• jetabboti eke. ``bhujissaá¹ƒkatvÄ• â€™â€™ t parihÄ• raá¹ƒ bhaá¹‡anti ``yathÄ• bhujisso hoti, tathÄ• kattabboâ€™â€™ ti. evaá¹ƒ saá¹… ``payojanaá¹ƒ natthÄ«â€™â€™ ti kehici likhitaá¹ƒ. __bhujissaá¹ƒ kÄ• tumevavaá¹-á¹-atÄ«_t anubandhissantÄ«â€™â€™ ti vuttaá¹ƒ. Ä• patti natthi. __ ``asuddhÄ• kira me_tipi taá¹ƒ san nti vadanti.

iá¹‡Ä• yikadÄ• savatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammÄ• rabhaá¹‡á¸• uvatthÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<98> __kammÄ• rabhaá¹‡á¸• Å«_ti ettha dÄ• rako cÅ«á¸·Ä• mattaá¹ƒ á¹-hapetvÄ• Ä• gacc Ä• pucchituá¹ƒlabhati. taÃ±ce so vÄ• aÃ±Ã±o vÄ• avaharati, doso natthi. ``kesamassuoroh saraá¹‡Ä• ni datvÄ• pabbÄ• jeti, ruhatevÄ• â€™â€™ ti vadanti.

101-3__._ __ettha_ kule. ``ubhayÄ• ni kho panassa ... pe ... anubyaÃ±janasoti sabbopÄ• ya pabhedo__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ Ã±Ä• to hotÄ«â€™â€™ ti ca ``Ä• pattiá¹ƒ \Be 4 pÄ• á¹-heavattamÄ• nepi idaá¹ƒ nÄ• ma katvÄ• idaá¹ƒ Ä• pajjatÄ«ti jÄ• nÄ• ti ce, vaá¹-á¹-a likhitaá¹ƒ. ``taÃ±ca kho tato pubbe pÄ• á¹-he paguá¹‡e kateti gahetabbaá¹ƒ, Ä• cariyupajjhÄ esevanayoâ€™â€™ ti vuttaá¹ƒ.

kammÄ• rabhaá¹‡á¸• uvatthÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• hulavatthukathÄ• vaá¹‡á¹‡anÄ•

<105> ``aá¹…gÄ• rino dÄ• ni dumÄ• bhadanteâ€™â€™ tiÄ• dÄ«hi (Th 527) __saá¹-á¹-him Ä• á¹‡Ä• pesi. ettha iti-saddo Ä• haritabbo. __pokkharavassa_nti pokkharapattavaá¹‡á¹‡aá vassante temitukÄ• mÄ• va tementi. __uá¹‡hÄ«sato paá¹-á¹-hÄ• yÄ• _ti muddhatopaá¹-á¹-h

``siniddhanÄ«lamudukuÃ±citakeso \Ne 389/,

sÅ«riyanimmalatalÄ• bhinalÄ• á¹-o.

yuttatuá¹…gamudukÄ• yatanÄ• so,

raá¹ƒsijÄ• lavitato narasÄ«hoâ€™â€™ ti || (Ap-a I santikenidÄ• nakathÄ• ; Ja I santikenidÄ•

Ä• digÄ• thÄ• hi. atha vÄ• ---

``cakkavaraá¹…kitarattasupÄ• do,

lakkhaá¹‡amaá¹‡á¸• itaÄ• yatapaá¹‡hi.

cÄ• marachattavibhÅ«sitapÄ• do,

esa hi tuyha pitÄ• narasÄ«ho ||

``sakyakumÄ• ravaro sukhumÄ• lo,

lakkhaá¹‡acittikapuá¹‡á¹‡asarÄ«ro.

lokahitÄ• ya gato naravÄ«ro,

esa hi tuyha pitÄ• narasÄ«ho ||

``puá¹‡á¹‡asasaá¹…kanibho mukhavaá¹‡á¹‡o,

devanarÄ• na piyo naranÄ• go.

mattagajindavilÄ• sitagÄ• mÄ«,

esa hi tuyha pitÄ• narasÄ«ho ||

``khattiyasambhavaaggakulÄ«no \Be 426/,

devamanussanamassitapÄ• do.

sÄ«lasamÄ• dhipatiá¹-á¹-hitacitto,

esa hi tuyha pitÄ• narasÄ«ho ||

``Ä• yatayuttasusaá¹‡á¹-hitanÄ• so,

gopakhumo abhinÄ«lasunetto.

indadhanÅ« \Ne 390/ abhinÄ«labhamÅ«ko,

esa hi tuyha pitÄ• narasÄ«ho ||

``vaá¹-á¹-asuvaá¹-á¹-asusaá¹‡á¹-hitagÄ«vo,

sÄ«hahanÅ« migarÄ• jasarÄ«ro.

kaÃ±canasucchaviuttamavaá¹‡á¹‡o,

esa hi tuyha pitÄ• narasÄ«ho ||

``suddhasugambhÄ«ramaÃ±jusaghoso,

hiá¹…gulabaddhasurattasujivho.

vÄ«sati vÄ«sati setasudanto,

esa hi tuyha pitÄ• narasÄ«ho ||

``aÃ±janavaá¹‡á¹‡asunÄ«lasukeso,

kaÃ±canapaá¹-á¹-avisuddhanalÄ• á¹-o.

osadhipaá¹‡á¸• arasuddhasuuá¹‡á¹‡o,

esa hi tuyha pitÄ• narasÄ«ho ||

``gacchatinÄ«lapathe viya cando,

tÄ• ragaá¹‡Ä• pariveá¹-hitarÅ«po.

sÄ• vakamajjhagato samaá¹‡indo,

esa hi tuyha pitÄ• narasÄ«hoâ€™â€™ ti || (Ja I santikenidÄ• nakathÄ•) ---

imÄ• hi.

__uddiá¹-á¹-he_ti evaá¹ƒ caritabbanti attano, ``uttiá¹-á¹-heâ€™â€™ ti dhammapadapÄ• á¹-h
sapadÄ• nacÄ• rikavattaá¹ƒ. anesanaá¹ƒ vajjetvÄ• sucaritaá¹ƒ care.

__kesavissajjana_nti \Be 427/ paÃ±casikhÄ• kÄ• raá¹ƒ vajjetvÄ• ekasikhÄ• kÄ• raá¹ƒ. __p
__paá¹-á¹-o_ti tasmiá¹ƒ \Ne 391/ kule Ä• ciá¹‡á¹‡o alaá¹…kÄ• raviseso. __gharamaá¹…gal
__chattamaá¹…gala_nti yuvarÄ• jachattapaá¹-á¹-i. __vaá¹-á¹-Ä• nugata_nti kilesavaá¹-á¹-Ä
vighÄ• tapaccayattÄ• __savighÄ• takaá¹ƒ_. thero rÄ• dhaá¹ƒ brÄ• hmaá¹‡aá¹ƒ pubbe pabb
``kathÄ• haá¹ƒ, bhante, rÄ• hulaá¹ƒ pabbÄ• jemÄ«â€™â€™ ti Ä• hÄ• ti ce? tattha upasamp
tasmÄ• ``bhagavÄ• upasampadameva paá¹-ikkhipi, idÄ• ni anÄ• gate saá¹ƒsayÄ• panaya
tiÃ±atvÄ• Ä• ha. cittasamuá¹-á¹-hÄ• narÅ«pavasena __ ``aá¹-á¹-himiÃ±jaá¹ƒ Ä• haccÄ• â€
buddhÄ• naá¹ƒ, cakkavattÄ«naÃ±ca byattÄ• divasena nÄ• nattaá¹ƒ veditabbaá¹ƒ, aÃ±Ã±at
pabbajitvÄ• buddhÄ• siyuá¹ƒ ``sace pabbajati, buddho hotÄ«â€™â€™ ti vacanato.

__pesetvÄ• dassetuá¹ƒ vaá¹-á¹-ati, Ä• pucchissÄ• mÄ• ti pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«_ti ca
yasmÄ• videsappatto nÄ• ma lokasaá¹…ketenÄ• pi mÄ• tÄ• pituvÄ• sato mutto serivihÄ• rÄ
asantapakkhe á¹-hitÄ• viya hontÄ«ti katvÄ• ``na tassa pabbajjÄ• cariye vÄ• appasÄ• daá¹
vuttaá¹ƒ naá¹-á¹-hameva. pabbajitÄ• samagatikÄ• ti lokavohÄ• ro. tenevacettha dukkhappa
desantaragamanaÃ±ca samagatikaá¹ƒ kataá¹ƒ. __videsaá¹ƒ gantvÄ• _ti cettha__videso_ nA
aÃ±Ã±o deso, na uppattidesato. byaÃ±janattho eva cepamÄ• á¹‡aá¹ƒ, na yutti. matamÄ• tÄ
pabbÄ• jetabboti Ä• pajjati, tasmÄ• anuppattabbaá¹-á¹-hÄ• neá¹-hitehiyeva mÄ• tÄ• pitÅ«h
pabbÄ• jetabboti evamidhÄ• dhippÄ• yo veditabbo, aÃ±Ã±athÄ• pÄ• á¸·iyÄ• virujjheyya, Ä
sithilakaraá¹‡aá¹ƒ aá¹-á¹-hakathÄ• ya na yujjati. idaá¹ƒ tÄ• va evaá¹ƒ hotu, ``vihÄ• raá¹ƒ vÄ
tiÄ• dinayo kathaá¹ƒ na virujjhatÄ«tice? attaparÅ«paddavappasaá¹…gabhayena avasena pa
puttarakkhaá¹‡atthaá¹ƒ pabbajitattÄ• ca. evaÃ±hisati sayameva so attanÄ• pabbajito hoti,
upalÄ• petvÄ• pabbajito. __ ``puttapemaá¹ƒ_vÄ• puttarakkhe piyo hotÄ«â€™â€™ ti nidÄ•

rÄ• hulavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• vaá¹‡á¹‡anÄ•

<107> __attano_ \Be 428/ __pariveá¹‡aÃ±cÄ• _ti puggalikaá¹ƒ. __mukhadvÄ• rika_nti mukh
tattha niyojitabbakaá¹ƒ, tassa __Ä• varaá¹‡aá¹ƒ_ nivÄ• raá¹‡aá¹ƒ karonti. atha vÄ• ``anujÄ

Ä• varaá¹‡aá¹ƒ \Ne 392/ kÄ• tuâ€™â€™ nti yaá¹ƒ Ä• varaá¹‡aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ
Ä• hÄ• raá¹ƒ karontÄ«ti adhippÄ• yo.

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<108> parassa dussÄ«labhikkhussapÄ«ti attho. keci ``dussÄ«labhikkhÅ«pÄ«â€™â€™ ti likh
sundaraá¹ƒ. porÄ• á¹‡Ä• pana ``yÄ• vatatiyaá¹ƒ vuccamÄ• no ce na oramati, saá¹…ghaá¹ƒ
pabbajjaá¹ƒ yÄ• camÄ• nopi apaloketvÄ• pabbÄ• jetabboâ€™â€™ ti vadanti. __bhikkhÅ«n
upasampadakammavÄ• cÄ• sadisa_nti ettha ``yathÄ• upasampanno sikkhaá¹ƒ paccakkhÄ
hutvÄ• pacchÄ• upasampanno pubbe attano navakatarassa samÄ• navassikassapuna var
sÄ• maá¹‡eropi puna gahitasaraá¹‡o tato pubbe attanonavakatarassa samÄ• navassikassa
vandanÄ• dÄ«ni karoti. liá¹…gaá¹ƒ panettha vuá¸• á¸• hatarabhÄ• vaá¹ƒna sÄ• dhetÄ«ti vut
vuttaá¹ƒ. vikÄ• labhojanaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ vÄ«tikkamevÄ• tieke. ``accayo maá¹ƒ, b
tiÄ• dinÄ• nayena accayaá¹ƒ desÄ• petabbo. ``diá¹-á¹-hiyÄ• anissajjanena `tvaá¹ƒ, sÄ• ma
vutteyeva pÄ• rÄ• jiko hotÄ«â€™â€™ tivuttaá¹ƒ, ``yÄ• vatatiyanti vuttattÄ• buddhÄ• dÄ«na
avaá¹‡á¹‡abhÄ• sitamattena ca diá¹-á¹-higgahitamattenaca saraá¹‡Ä• ni na bhijjantÄ«ti vutt
vadanti. evaá¹ƒ sante pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒkarontassÄ• pi taá¹ƒ sambhotÄ«ti mama tak
nÄ• sanÄ• vuttÄ• â€™â€™ ti cakeci vadanti, taá¹ƒ yuttaá¹ƒ viya. na hi bhagavÄ• sÄ«lavar
anujÄ• nÄ• tÄ«ticÄ• retabbaá¹ƒ, bhikkhunidÅ«sakÄ• padesena bhabbÄ• bhabbe saá¹…ga
``pabbajjampina labhatÄ«_ti yathÄ• cettha ayamattho dassito, tathÄ• `paá¹‡á¸• ako, bhikkh
naupasampÄ• detabbo, upasampanno nÄ• setabboâ€™ ti (Vin I 109) Ä• dinÄ• \Be 429/ na
natthÄ«ti dÄ«pitaá¹ƒ hoti. na hi idaá¹ƒ á¹-hÄ• naá¹ƒ á¹-hapetvÄ• tesaá¹ƒ pabbajjÄ• yavÄ• n
atthi. `bhikkhunidÅ«sako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasampan
114) vuttenapi samÄ• nattÄ• tassa pabbajjÄ• viya tesampipabbajjÄ• vÄ• ritÄ• va hotÄ«tip
bhikkhunidÅ«sakoti gahitanti apareâ€™â€™ tivuttaá¹ƒ. kiá¹ƒ iminÄ• ? nanu __aá¹-á¹-hakath
``yassa cettha pabbajjÄ• vÄ• ritÄ• , taá¹ƒ sandhÄ• ya idaá¹ƒ vuttaá¹ƒ anupasampanno na u
upasampanno nÄ• setabboâ€™â€™ ti.

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• akavatthukathÄ• vaá¹‡á¹‡anÄ•

<109> opakkamikapaá¹‡á¸• akassa \Ne 393/ hÄ«naá¹…gattÄ• apabbajitassa pabbajjÄ• vÄ
upasampadÄ• na kÄ• tabbÄ• . pubbe upasampannassa ce upacaraá¹‡aá¹ƒ atthi, na nÄ• sa
takkotiÄ• cariyo. chinnaá¹…gajÄ• to na paá¹‡á¸• ako. paÃ±casu napuá¹ƒsakapaá¹‡á¸• akov
sabhÄ• vakÄ• ti veditabbÄ• . bhÄ• vo pana tesaá¹ƒ paá¹‡á¸• ako hoti. ete cattÄ• ropikira pu

pakkhapaá¹‡á¸• akÄ« hotÄ«ti eke. upakkame katepaá¹‡á¸• akabhÄ• vo avassaá¹ƒ hoti, tas
``yadi pana kassaci na hoti, pabbajjÄ• na vÄ• ritÄ• ti vinicchayaá¹ƒ vadantÄ«â€™â€™ ti vu

__ ``pabbajjÄ• vÄ• ritÄ• _ti apaá¹‡á¸• akapakkhe pabbÄ• jetvÄ• paá¹‡á¸• akapakkhe nÄ•
tilikhitaá¹ƒ. __porÄ• á¹‡agaá¹‡á¹-hipade_ pana mÄ• sapaá¹‡á¸• akalekhapaá¹‡á¸• akehi sa
vuttÄ• . tattha __lekhapaá¹‡á¸• ako_ nÄ• ma kira mantavasena upahatabÄ«jo. tattha
``opakkamikalekhapaá¹‡á¸• akÄ• pabbajitÄ• na nÄ• setabbÄ• . yo pabbÄ• jeti, tassa dukka

paá¹‡á¸• akavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

theyyasaá¹ƒvÄ• sakavatthukathÄ• vaá¹‡á¹‡anÄ•

<110> __theyyasaá¹ƒvÄ• sako_ti \Be 430/ ettha kiÃ±cÄ• pi byaÃ±janatthavasena
saá¹ƒvÄ• satthenakovatheyyasaá¹ƒvÄ• sakoti paÃ±Ã±Ä• yati, atha kho tayo theyyasaá¹ƒvÄ
cettha naekakammÄ• diko saá¹ƒvÄ• so, kintu bhikkhuvassagaá¹‡anÄ• diko kiriyabhedo idh
sakkÄ• theyyÄ• ya kÄ• tuá¹ƒ, netaranti aá¹-á¹-hakathÄ• ya adhippÄ• yo. videsaá¹ƒgantvÄ•
``dasavassoâ€™â€™ tiÄ• diá¹ƒ bhaá¹‡antassa doso. gihÄ«naá¹ƒ vuttedoso natthÄ«ti keci.
gahitaliá¹…gÄ• naá¹ƒ ``gihÄ« maá¹ƒ samaá¹‡oti jÄ• nÄ• tÅ«â€™â€™ tivaÃ±canacitte satip
vaÃ±cetukÄ• matÄ• ya, tehi saá¹ƒvasitukÄ• matÄ• ya ca abhÄ• vÄ• dosona jÄ• to. __ ``sa
vihÄ• raá¹ƒ Ä• gantvÄ• saá¹…ghikaá¹ƒ gaá¹‡hantassa saá¹ƒvÄ• saá¹ƒpariharituá¹ƒ dukka
ca likhitaá¹ƒ. ``sÅ«pasampannoâ€™â€™ ti vuttattÄ• gahaá¹-á¹-hampi sace upasampÄ• de
Ä• pannaá¹ƒ, ``anupasampannakÄ• leyevÄ• â€™â€™ tiiminÄ• sace upasampannakÄ• le s
anÄ• rocentopÄ«ti dasseti. __andhakaá¹-á¹-hakathÄ• yaá¹ƒ, porÄ• á¹‡agaá¹‡á¹-hipadesu_
``theyyasaá¹ƒvÄ• sakoâ€™â€™ ti vutto ``theyyÄ• ya vo, bhikkhave, raá¹-á¹-hapiá¹‡á¸• o bh
195) iminÄ• kira pariyÄ• yenÄ• tiveditabbaá¹ƒ. tenevÄ• ha __ ``taá¹ƒ na gahetabbaâ€™â€™
``mahÄ• peá¸·Ä• dÄ«sÅ«â€™â€™ ti etena gihisantakaá¹ƒdassitaá¹ƒ.

sayaá¹ƒ sÄ• maá¹‡erova kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• gaá¹‡hanto pÄ• rÄ• jiko hoti, theyy
tathÄ• bhikkhupi, so pana bhaá¹‡á¸• agghena kÄ• retabboti iminÄ• adhippÄ• yena__ ``say
_tiÄ• di vuttaá¹ƒ. ayaá¹ƒ pana theyyasaá¹ƒvÄ• sako nÄ• ma yasmÄ• pabbajitovahoti, nÄ• p
``theyyasaá¹ƒvÄ• sako, bhikkhave, apabbajito na pabbÄ• jetabbo, pabbajito nÄ• setabboâ€
sakkÄ• ti katvÄ• imassa vasena paá¹‡á¸• akato paá¹-á¹-hÄ• ya ``anupasampannona upasa
pÄ• á¸·i á¹-hapitÄ• , na upasampadÄ• mattasseva abhabbattÄ• ekÄ• dasannampinesaá¹ƒ
pabbajjÄ• rahabhÄ• vappasaá¹…gato. apica aniá¹-á¹-hadosappasaá¹…gato tathÄ• eva pÄ
yasmÄ• titthiyapakkamanaá¹ƒ, saá¹…ghabhedanaÃ±ca upasampannasseva hoti, nÄ• nupa
431/duvidhopi pabbajitova hoti, nÄ• pabbajito, tasmÄ• ``titthiyapakkantako, bhikkhave, apa
pabbÄ• jetabboâ€™â€™ tiÄ• dipÄ• á¸·iyÄ• sati te ubhopi apabbÄ• jetabbÄ• hontÄ«ti
aniá¹-á¹-happasaá¹…goÄ• pajjatÄ«ti. tÄ«su pana theyyasaá¹ƒvÄ• sakesu sÄ• maá¹‡erÄ• la

liá¹…gatthenako, upasampannÄ• layaá¹ƒ karonto saá¹ƒvÄ• satthenako, ubhayatthenako ca
sÄ• maá¹‡erasaá¹ƒvÄ• soidha saá¹ƒvÄ• so nÄ• ma, teneva __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhi
sabbopi kiriyabhedoimasmiá¹ƒ atthe saá¹ƒvÄ• soâ€™â€™ ti vuttanti eke. yathÄ• vuá¸• á¸• l
vandanasÄ• diyanÄ• sanapaá¹-ibÄ• hanÄ• naá¹ƒsÄ• maá¹‡erasaá¹ƒvÄ• sasÄ• maÃ±Ã±ato

theyyasaá¹ƒvÄ• sakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ•

__titthiyapakkantako, bhikkhave_tiÄ• di attano nidÄ• nabhÅ«te __pasÅ«ravatthusmiá¹ƒ_ ev
tattha vÄ• ritaadhikÄ• rÄ• bhÄ• vÄ• abhabbÄ• . idheva theyyasaá¹ƒvÄ• sakena vinÄ• saml
na pabbÄ• jetabbopÄ«â€™â€™ ti idheva vacanaá¹ƒ pasÅ«rassa upasampadÄ• yaeva yÄ•
Ä• gato na upasampÄ• detabboâ€™â€™ ti bhagavato upasampadÄ• mattapaá¹-isedhanen
pabbajjÄ• numatidosappasaá¹…gabhayÄ• ti veditabbaá¹ƒ. tesaá¹ƒ liá¹…ge Ä• dinnamatte l
gahitÄ• yapiaggahitÄ• yapi titthiyapakkantako hoti, avandanÄ«yasseva naggaliá¹…gassa se
upagacchati, na muccati, ettha ``padavÄ• re dukkaá¹-aá¹ƒ, Ä• jÄ«vako bhavissanti visamac
395/ naggo hutvÄ• na gamanenÄ• â€™â€™ ti vadanti. ubhinnampi vasena yuttanti mama t
rakkhati_ asampaá¹-icchitattÄ• . __upasampannabhikkhunÄ• kathito_ti kathaá¹ƒ paÃ±Ã±Ä•
aá¹-á¹-hakathÄ• vacanappamÄ• á¹‡atovÄ• ti eke. nidÄ• navasenÄ• ti eke. pasÅ«rassa upas
upasampannÄ• naá¹ƒeva titthiyapakkantatÄ• vacanatoti eke. yathÄ• ha ``upajjhÄ• yo pakka
kÄ• laá¹ƒkato vÄ• , pakkhasaá¹…kanto vÄ• â€™â€™ ti Ä• cariyo. __pakkhasaá¹…kanto vÄ
sÄ• maá¹‡eranÄ• sanÄ• vatthÅ«suabhÄ• vatoti eke. aÃ±Ã±atitthiyapubbassa upasampanna
anupasampannakÄ• leupasampadatthaá¹ƒ parivÄ• sapaÃ±Ã±Ä• panenÄ• ti eke \Be 432/. p
pubbevicÄ• ritattÄ• , apabbajitassa adhisÄ«lÄ• bhÄ• vato ca. pÄ• timokkhasÄ«laÃ±hi adhis
apabbajitassa natthi. imassa ca parivÄ• savatte adhisÄ«laá¹ƒ vuttaá¹ƒ. yathÄ• ha ``punacap
aÃ±Ã±atitthiyapubbo tibbacchando hoti uddese paripucchÄ• ya adhisÄ«leâ€™â€™ ti (Vin I
bhikkhave, jÄ• tiyÄ• sÄ• kiyo aÃ±Ã±atitthiyapubbo Ä• gacchati, so Ä• gato upasampÄ• det
ettha upasampadÄ• mattaparidÄ«panato. upasampadÄ• mattaparidÄ«panaÃ±hetthatassev
parivÄ• sadÄ• nattanidassanatthe hesÄ• pÄ• á¸·i.

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tiracchÄ• nagatavatthukathÄ• vaá¹‡á¹‡anÄ•

<111> __nÄ• gayoniyÄ• _ti nÄ• gayonito, attano nÄ• gajÄ• tihetÅ«ti adhippÄ• yo. kiá¹ƒkÄ•
sakajÄ• tiyÄ• methunapaá¹-isevane, vissaá¹-á¹-haniddokkamane ca sabbesampi.

tiracchÄ• nagatavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÄ• tughÄ• takÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

112-5__._ __apavÄ• hana_nti pakkhalanaá¹ƒ, kÄ• sÄ• yavatthanivÄ• sanaá¹ƒ icchamÄ• na
kÄ«disena? vadhakacittenÄ• ti adhippÄ• yo. lohituppÄ• danavasena duá¹-á¹-hacittanti keci,

mÄ• tughÄ• takÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ubhatobyaÃ±janakavatthukathÄ• vaá¹‡á¹‡anÄ•

<116> ``yadi \Ne 396/ paá¹-isandhiyaá¹ƒ uppannaliá¹…gena etaá¹ƒ nÄ• maá¹ƒ labhantÄ«ti
likhitaá¹ƒ.

ubhatobyaÃ±janakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anupajjhÄ• yakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<117> ``keci \Be 433/ `kuppatÄ«â€™ ti vadanti, taá¹ƒ `na gahetabbaâ€™â€™ nti yaá¹ƒ vutt
``paÃ±cavaggakaraá¹‡Ä«yaÃ±ce, bhikkhave, kammaá¹ƒ bhikkhunipaÃ±camo kammaá¹ƒ ka
karaá¹‡Ä«yaâ€™â€™ ntiÄ• dinÄ• (Vin I 390) nayena vuttattÄ• paá¹‡á¸• akÄ• dÄ«naá¹ƒ ga
kammaá¹ƒ kuppati, na sabbanti katvÄ• suvuttaá¹ƒ, itarathÄ• ``paá¹‡á¸• akupajjhÄ• yena ka
na ca karaá¹‡Ä«yaâ€™â€™ ntiÄ• dikÄ• ya __pÄ• á¸·iyÄ• _ bhavitabbaá¹ƒ siyÄ• . yathÄ• ap
upasampÄ• danakÄ• le kammavÄ• cÄ• yaá¹ƒ ``paripuá¹‡á¹‡assa pattacÄ«varaâ€™â€™ nt
upasampadÄ• ya katÄ• ya tasmiá¹ƒ asantepi upasampadÄ• ruhati, evaá¹ƒ ``ayaá¹ƒ buddha
dhammarakkhitassa upasampadÄ• pekkhoâ€™â€™ ti avatthuá¹ƒ paá¹‡á¸• akupajjhÄ• yÄ•
kittetvÄ• katÄ• yapi gaá¹‡apÅ«rakÄ• namatthitÄ• ya upasampadÄ• ruhateva. ``na, bhikkha
upasampÄ• detabbo, yo upasampÄ• deyya, Ä• patti dukkaá¹-assa, so ca puggalo anupasam
tiÄ• divacanassÄ• bhÄ• vÄ• ayamattho siddhova hoti. na hi buddhÄ• vattabbayuttaá¹ƒ na v
pana, bhikkhu, jÄ• naá¹ƒ Å«navÄ«sativassaá¹ƒ ... pe ... so ca puggalo anupasampannoâ€™
tathÄ• ``byattena bhikkhunÄ• paá¹-ibalenasaá¹…gho Ã±Ä• petabboâ€™ ti (Vin I 71) vacan
theyyasaá¹ƒvÄ• sakÄ• diÄ• cariyehi anussÄ• vanÄ• yakatÄ• ya upasampadÄ• na ruhati te
vacanampi na gahetabbaá¹ƒ. kiÃ±ca bhiyyo ``imÄ• ni cattÄ• ri kammÄ• ni paÃ±cahÄ• kÄ• r
tiÄ• dinÄ• (Vin V 482) nayena kammÄ• naá¹ƒ sampattivipattiyÄ• kathiyamÄ• nÄ• ya ``satta
vipajjantivatthuto vÄ• Ã±attito vÄ• anussÄ• vanato vÄ• sÄ«mato vÄ• parisato vÄ• upajjh
Ä• cariyatovÄ• â€™â€™ ti akathitattÄ• na gahetabbaá¹ƒ. ``parisato vÄ• â€™â€™ ti vacano
Ä• cariyaupajjhÄ• yÄ• naá¹ƒvÄ• saá¹…gaho katoti ce? na, ``dvÄ• dasahÄ• kÄ• rehi parisat
tietassa __vibhaá¹…ge_ tesamanÄ• maá¹-á¹-hattÄ• . ayamattho ``yasmÄ• tattha tattha sar
vuttapÄ• á¸·ivasenevasakkÄ• jÄ• nituá¹ƒ, tasmÄ• nayamukhaá¹ƒ dassetvÄ• saá¹ƒkhittoti

yuttigavesanÄ• â€™â€™ tivuttaá¹ƒ. tatridaá¹ƒ vicÄ• retabbaá¹ƒ --- anupajjhÄ• yakaá¹ƒ \Ne
bhikkhÅ« yathÄ• vuttanayenaabhÅ«taá¹ƒ taá¹ƒ vatthuá¹ƒ kittayiá¹ƒsu, udÄ• hu musÄ• vÄ• d
sÄ• vesunti. kiÃ±cettha yadi tÄ• va upajjhÄ• yÄ• bhÄ• vata \Be 434/ na sÄ• vesuá¹ƒ, ``pugg
parÄ• masatÄ«â€™â€™ tivuttavipattippasaá¹…go hoti, atha sÄ• vesuá¹ƒ, musÄ• vÄ• do ne
sÄ• vesuá¹ƒyevayathÄ• vuttavipattippasaá¹…gabhayÄ• , ``kammaá¹ƒ pana na kuppatÄ«â€
vuttattÄ• ca, na musÄ• vÄ• dassa asambhavato, musÄ• vÄ• denÄ• pi kammasambhavato
musÄ• vÄ• denakammavipattisampattiá¹ƒ kÄ• tunti. tasmÄ• ``anupajjhÄ• yakaá¹ƒ upasamp
vacanassaubhayadosavinimutto attho pariyesitabbo.

ayaÃ±cettha yutti --- ``yathÄ• pubbe pabbajjupasampadupajjhÄ• yesu vijjamÄ• nesupi
upajjhÄ• yaggahaá¹‡akkamenaaggahitattÄ• `tena kho pana samayena bhikkhÅ« anupajjhÄ
tathÄ• idhÄ• piupajjhÄ• yassa vijjamÄ• nasseva sato aggahitattÄ• `anupajjhÄ• yakaá¹ƒ up
vuttaá¹ƒ. kammavÄ• cÄ• cariyena pana gahito tena upajjhÄ• yoti saÃ±Ã±Ä• ya upajjhÄ• yaá
kammavÄ• caá¹ƒsÄ• vetabbaá¹ƒ, kenaci vÄ• kÄ• raá¹‡ena kÄ• yasÄ• maggiá¹ƒ adentassa
gahetvÄ• kammavÄ• caá¹ƒ sÄ• veti, upajjhÄ• yo vÄ• upasampadÄ• pekkhassa upajjhaá¹ƒ
tasmiá¹ƒtÄ• dise vatthusmiá¹ƒ samanuyuÃ±jiyamÄ• no vÄ• asamanuyuÃ±jiyamÄ• no vÄ•
sÄ• maá¹‡ero paá¹-ijÄ• nÄ• ti, sikkhÄ• paccakkhÄ• tako vÄ• antimavatthuajjhÄ• pannako v
chandahÄ• rakÄ• dayo viya upajjhÄ• yo vÄ• aÃ±Ã±asÄ«mÄ• gato hoti, `kammavÄ• cÄ• ru
bhikkhave, paccantimesu janapadesu vinayadharapaÃ±camena gaá¹‡ena upasampadaâ€™
`vinayadharapaÃ±camena upajjhÄ• yena sannihiteneva bhavitabbaâ€™ nti vadantÄ«â€™â€
ti__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. so ce pÄ• á¹-ho pamÄ• á¹‡o majjhimesu janapade
vacanassÄ• bhÄ• vato. asannihitepi upajjhÄ• ye kammavÄ• cÄ• ruhatÄ«ti Ä• pajjatÄ«ti ce?
kammasampattiyaá¹ƒ ``puggalaá¹ƒ parÄ• masatÄ«â€™â€™ ti vuttapÄ• á¹-hova no pamÄ• á
upajjhÄ• yasaá¹…khÄ• topuggalo parÄ• masanaá¹ƒ arahati, tasmÄ• tattha saá¹…ghaparÄ•
puggalaparÄ• masanaá¹ƒ veditabbaá¹ƒ. saá¹…ghena gaá¹‡ena upajjhÄ• yena upasampÄ•
puggalattÄ• . paá¹‡á¸• akÄ• diupajjhÄ• yenaupasampÄ• denti upasampÄ• danakÄ• le avidi

apattakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<118> __apattacÄ«varaá¹ƒ_ \Be 435/ __upasampÄ• dentÄ«_ti kammavÄ• cÄ• cariyo ``pari
nti saÃ±Ã±Ä• ya \Ne 398/, kevalaá¹ƒ atthasampattiá¹ƒ anapekkhitvÄ• santapadanihÄ• rena
``paripuá¹‡á¹‡assapattacÄ«varaâ€™â€™ nti kammavÄ• caá¹ƒ sÄ• veti. yathÄ• etarahi ma
``anuÃ±Ã±Ä• tosimÄ• tÄ• pitÅ«hÄ«â€™â€™ ti puá¹-á¹-ho ``Ä• ma bhanteâ€™â€™ ti vadat
panettha sÄ• ro --- ``tasmiá¹ƒ samaye cattÄ• ri kammÄ• ni paÃ±cahÄ• kÄ• rehi vipajjantÄ«â
tÄ• vapaÃ±Ã±attattÄ• anupajjhÄ• yakÄ• diá¹ƒ upasampÄ• denti, vajjanÄ«yapuggalÄ• naá¹
paá¹‡á¸• akupajjhÄ• yÄ• diá¹ƒupasampÄ• denti. terasantarÄ• yapucchÄ• ya adassanattÄ•
upasampÄ• denti. ``anujÄ• nÄ• mi, bhikkhave, Ã±atticatutthena kammena upasampÄ• detu
sabbapaá¹-hamaá¹ƒ anuÃ±Ã±Ä• takammavÄ• cÄ• ya ``paripuá¹‡á¹‡assa pattacÄ«varaâ€™

sÄ• dhakantiveditabbaá¹ƒ. taÃ±hi vacanaá¹ƒ anukkamenÄ• nuÃ±Ã±Ä• tanti.

hatthacchinnÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<119> idaá¹ƒ tÄ• va sabbathÄ• hotu, ``mÅ«gaá¹ƒ pabbÄ• jenti, badhiraá¹ƒ pabbÄ• jentÄ«â
sambhavitumarahati Ä• dito paá¹-á¹-hÄ• ya ``anujÄ• nÄ• mi, bhikkhave, imehi tÄ«hi saraá¹‡
ntiÄ• dinÄ• (Vin I 34) anuÃ±Ã±Ä• tattÄ• ti? vuccate --- ``evaÃ±ca pana, bhikkhave, pabbÄ•
vadehÄ«ti vattabbo ... pe ... tatiyampi saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™ tie
vattabboâ€™â€™ ti imassa vacanassa micchÄ• atthaá¹ƒ gahetvÄ• mÅ«gaá¹ƒ pabbÄ• jesu
taá¹ƒ pabbajjÄ• pekkhaá¹ƒ Ä• á¹‡Ä• petvÄ• sayaá¹ƒ upajjhÄ• yena vattabbo ``tatiyaá¹ƒsaá
gacchÄ• mÄ«â€™â€™ ti, so pabbajjÄ• pekkho tathÄ• Ä• á¹‡atto upajjhÄ• yavacanassa an
tattha tattha bhagavÄ• ``kÄ• yena viÃ±Ã±Ä• peti, vÄ• cÄ• ya viÃ±Ã±Ä• peti, kÄ• yena vÄ•
hoti upajjhÄ• yo. dinno hoti chando. dinnÄ• hoti pÄ• risuddhi. dinnÄ• hoti pavÄ• raá¹‡Ä• â€
tadanumÄ• nena vÄ• kÄ• yena tenapabbajjÄ• pekkhena viÃ±Ã±attaá¹ƒ hoti saraá¹‡agama
viÃ±Ã±Ä• pento ``evaá¹ƒvadatÄ«â€™â€™ ti vuccati, taá¹ƒ pariyÄ• yaá¹ƒ gahetvÄ• mÅ«ga
veditabbaá¹ƒ. __porÄ• á¹‡agaá¹‡á¹-hipade_ ``mÅ«gaá¹ƒ kathaá¹ƒ pabbÄ• jentÄ«â€™ ti pu
kÄ• yappasÄ• dasambhavato kÄ• yena \Be 436/pahÄ• raá¹ƒ datvÄ• hatthamuddÄ• ya viÃ±
vuttaá¹ƒ. kiá¹ƒ bahunÄ• , ayaá¹ƒpanettha sÄ• ro --- yathÄ• pubbe pabbajjÄ• dhikÄ• re vatta
pabbajjÄ• bhilÄ• paá¹ƒ upacchinditvÄ• ``paá¹‡á¸• ako, bhikkhave, anupasampanno na upa
tiÄ• dinÄ• nayena upasampadavasenevaabhilÄ• po kato. theyyasaá¹ƒvÄ• sakapade asamb
pabbajjÄ• va tatthakatÄ• , sabbattha pana upasampadÄ• bhilÄ• pena adhippetÄ• tadanubh
pabbajjÄ• ya vÄ• ritÄ• yaupasampadÄ• vÄ• ritÄ• hotÄ«ti katvÄ• . tathÄ• idha upasampad
upasampadÄ• bhilÄ• paá¹ƒupacchinditvÄ• upasampadameva sandhÄ• ya pabbajjÄ• bhilÄ•
sona kattabbo, mÅ«gapade asambhavato tassa vasena Ä• dito paá¹-á¹-hÄ• ya upasampad
dissati, tathÄ• pi tasseva mÅ«gapadassa vasena Ä• dito paá¹-á¹-hÄ• ya pabbajjÄ• bhilÄ• po
katomicchÄ• gahaá¹‡anivÄ• raá¹‡atthaá¹ƒ. kathaá¹ƒ? ``mÅ«go, bhikkhave, appatto osÄ• ra
saá¹…ghoosÄ• reti, sosÄ• ritoâ€™â€™ ti (Vin I 396) vacanato mÅ«go upasampanno hotÄ«
upasampannova hoti, na pana pabbajito tassa pabbajjÄ• ya asambhavatoâ€™â€™ ti micch
pariccajÄ• petvÄ• yo upasampanno, so pabbajitova hoti. pabbajito pana atthikoci upasamp
anupasampanno. imaá¹ƒ sammÄ• gÄ• haá¹ƒ uppÄ• deti bhagavÄ• tiveditabbaá¹ƒ.

apica tesaá¹ƒ hatthacchinnÄ• dÄ«naá¹ƒ pabbajitÄ• naá¹ƒ supabbajitabhÄ• vadÄ«panatthaá
pabbajjÄ• bhÄ• vÄ• saá¹…kÄ• nivÄ• raá¹‡atthaÃ±cetthapabbajjÄ• bhilÄ• po kato. kathaá¹ƒ
hatthacchinno pabbÄ• jetabboâ€™â€™ tiÄ• dinÄ• paá¹-ikkhepena, ``pabbajitÄ• supabbajit
vuttaá¹-á¹-hÄ• nÄ• bhÄ• vena ca tesaá¹ƒ pabbajjÄ• bhÄ• vappasaá¹…kÄ• bhaveyya. yathÄ
pasaá¹…kaá¹ƒ á¹-hapeyya. __khandhake_ upasampadaá¹ƒ sandhÄ• ya ``hatthacchinno, bh
osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti, sosÄ• ritoâ€™â€™ tiÄ• dinÄ• nayenabhagav
nayena pabbajitÄ• te sabbepi supabbajitÄ• evÄ• ti dÄ«peti, aÃ±Ã±athÄ• sabbepete upasa

pabbajitÄ• ti ayamaniá¹-á¹-happasaá¹…go Ä• pajjati. kathaá¹ƒ? ``hatthacchinno, bhikkhave,
pabbajito nÄ• setabboâ€™â€™ ti vÄ• ``na, bhikkhave, hatthacchinno pabbÄ• jetabbo, yo p
dukkaá¹-assa, so \Be 437/ca apabbajitoâ€™â€™ ti vÄ• tantiyÄ• á¹-hapitÄ• ya campeyyakh
ti vuttattÄ• kevalaá¹ƒ ``ime hatthacchinnÄ• dayo upasampannÄ• va honti, na pabbajitÄ• â€™
``upasampannÄ• pice pabbajitÄ• , nÄ• setabbÄ• â€™â€™ ti vÄ• aniá¹-á¹-hakoá¹-á¹-hÄ• sc

idaá¹ƒ panettha vicÄ• retabbaá¹ƒ --- ``so ca apabbajitoâ€™â€™ ti vacanÄ• bhÄ• vato mÅ«g
pabbajjasiddhippasaá¹…gatopabbajjÄ• pi ekatosuddhiyÄ• hotÄ«ti ayamaniá¹-á¹-hakoá¹-á¹-
nÄ• pajjatÄ«ti? pabbajjÄ• bhilÄ• penaupasampadÄ• idhÄ• dhippetÄ• ti sammÄ• gÄ• hena
yathÄ• byaÃ±janaá¹ƒ atthe gahite yathÄ• paÃ±Ã±attadukkaá¹-Ä• bhÄ• vasaá¹…khÄ• toapa
Ä• pajjati. kathaá¹ƒ? ``na, bhikkhave, mÅ«go pabbÄ• jetabbo, yo pabbÄ• jeyya, Ä• patti duk
vuttadukkaá¹-aá¹ƒ pabbajjapariyosÄ• ne hoti, na tassÄ• vippakatÄ• ya. pubbapayogadukka
Ä• pajjati \Ne 400/, tasmÄ• mÅ«gassa pabbajjapariyosÄ• nassevaabhÄ• vato imassa dukk
sabbakÄ• laá¹ƒ na sambhaveyya. upasampadÄ• vasena panaatthe gahite sambhavati kam
__pÄ• á¸·iyaá¹ƒ_ ``na, bhikkhave, paá¹‡á¸• akoupasampÄ• detabbo, yo upasampÄ• deyya,
ti dukkaá¹-aá¹ƒ na paÃ±Ã±attaá¹ƒ. apaÃ±Ã±attattÄ• pubbapayogadukkaá¹-ameva cettha sa
ettÄ• vatÄ• siddhametaá¹ƒ ``pabbajjÄ• bhilÄ• penaupasampadÄ• ca tattha adhippetÄ• , na

etthÄ• ha --- sÄ• maá¹‡erapabbajjÄ• na kÄ• yapayogato hotÄ«ti kathaá¹ƒ paÃ±Ã±Ä• yatÄ«
viÃ±Ã±Ä• petÄ«tiÄ• dittikÄ• dassanato. hoti cettha ---

``appeva sasako koci, patiá¹-á¹-heyya mahaá¹‡á¹‡ave.

na tveva catugambhÄ«re, duggÄ• ho vinayaá¹‡á¹‡aveâ€™â€™ ti ||

__brahmujugatto_ti ettha ``niddosatthe, seá¹-á¹-hatthe ca brahma-saddaá¹ƒ gahetvÄ• nidd
gattaá¹ƒ yassa so brahmujugattoâ€™â€™ ti likhitaá¹ƒ. atha vÄ• kÄ• mabhogittÄ• devindÄ
aggahetvÄ• brahmÄ• viya ujugatto brahmujugatto. mahÄ• kucchito ghaá¹-o mahÄ• kucchi
__ ``mahÄ• kucchighaá¹-asadisoâ€™â€™ _ti. __galagaá¹‡á¸• Ä«_ti desanÄ• mattameveta
``na, bhikkhave, paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-ho pabbÄ• jetabboâ€™â€™ ti \Be 438/ va
idhÄ• dhippetoti na kevalaá¹ƒ so eveko, kintupaÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-ho, __pÄ• á¸
rÄ• jabhaá¹-Ä• dayo dÄ• sapariyosÄ• nÄ• , __rÄ• hulavatthumhi_Ä• gatÄ• ananuÃ±Ã±Ä• t
idhÄ• dhippetÄ• . tadatthadÄ«panatthameva likhitakakasÄ• hatalakkhaá¹‡Ä• hatepubbe vut
__upÄ• litthero_ idha hatthacchinnapÄ• á¸·iyaá¹ƒ Ä• ha. teneva __campeyyakkhandhake_ `
appatto osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti, ekacco sosÄ• rito, ekacco dosÄ• ritoâ
imassa __vibhaá¹…ge_ ``paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-hÄ• , rÄ• jabhaá¹-Ä• , corakÄ• ra
ananuÃ±Ã±Ä• tamÄ• tÄ• pitaro cÄ• â€™â€™ ti satta janÄ• na gahitÄ• , na ca labbhanti, aÃ
vibhaá¹…ge vattabbÄ• siyuá¹ƒ. na vattabbÄ• tattha abhabbattÄ• ti ce? evaá¹ƒ sante ``saá¹

dosÄ• ritoâ€™â€™ ti imassa__vibhaá¹…ge_ vattabbÄ• paá¹‡á¸• akÄ• dayo viya, na ca vut
cime anubhayÄ• bhavitumarahanti, tasmÄ• avuttÄ• nameva dasannaá¹ƒ yathÄ• vuttÄ• naá
likhitakÄ• dayovuttÄ• ti. atha kimatthaá¹ƒ te idha uppaá¹-ipÄ• á¹-iyÄ• vuttÄ• ti? iá¹‡Ä• yikad
sosÄ• ritabhÄ• vepiiá¹‡Ä• yikadÄ• sÄ• sÄ• mikÄ• naá¹ƒ dÄ• tabbÄ• ti \Ne 401/ tadadhÄ«n
tattha vuttaá¹ƒ ``palÄ• topiÄ• netvÄ• dÄ• tabboâ€™â€™ tiÄ• di. yo panettha coro katakam
vÄ• sacekatadoso, iá¹‡Ä• yikaggahaá¹‡eneva gahitoti veditabbo. atha vÄ• yathÄ• vuttalak
sabbopiiá¹‡Ä• yikadÄ• sÄ• naá¹ƒ ``sosÄ• ritoâ€™â€™ ti vattabbÄ• raho na hotÄ«ti katvÄ•
parivajjanatthaá¹ƒuppaá¹-ipÄ• á¹-iyÄ• desanÄ• upari Ä• rohati, na heá¹-á¹-hÄ• ti dÄ«panat
``sosÄ• ritoâ€™â€™ tivuttattÄ• desantaraá¹ƒ netabbo. tathÄ• kÄ• rabhedakÄ• dayopÄ«ti v

ettÄ• vatÄ• bhagavatÄ• attano desanÄ• kusalatÄ• ya pubbe gahitaggahaá¹‡ena yathÄ• vu
dasannampipabbajjupasampadÄ• kammanipphatti, uppaá¹-ipÄ• á¹-ivacanena puggalavema
kovidÄ• naá¹ƒdÄ«pitaá¹ƒ hotÄ«ti veditabbaá¹ƒ. hoti cettha ---

``vattabbayuttaá¹ƒ vacanena vatvÄ• , ayuttamiá¹-á¹-haá¹ƒ nayadesanÄ• ya.

sandÄ«payantaá¹ƒ sugatassa vÄ• kyaá¹ƒ, cittaá¹ƒ vicittaá¹ƒva karotipÄ«â€™â€™ ti ||

etthÄ• ha \Be 439/ --- __campeyyakkhandhake_ Å«navÄ«sativasso ubhayattha avuttattÄ• a
avuttattÄ• eva. yadi hi tatiyÄ• ya koá¹-iyÄ• bhavitabbaá¹ƒ, sÄ• avassaá¹ƒbhagavatÄ• vat
vuttÄ• , tasmÄ• na so anubhayo hoti. atha kataraá¹ƒ pakkhaá¹ƒbhajatÄ«ti? dosÄ• ritapakkh
kasmÄ• na vuttoti? sikkhÄ• padena paá¹-isiddhattÄ• . __upanÄ• haá¹ƒ bandhitvÄ• _ti puna
``nÄ• nÄ• vidhehi osadhehi pÄ• daá¹ƒbandhitvÄ• Ä• vÄ• á¹-ake pavesetvÄ• kattabbavidhÄ
nti likhitaá¹ƒ. kappasÄ«sovÄ• hatthÄ« viya. __gobhattanÄ• á¸·ikÄ• _ nÄ• ma gunnaá¹ƒ bha
katanÄ• á¸·ikÄ• . __upakkamukho_nÄ• ma kudhitamukho vuccati, __vÄ• taá¹‡á¸• iko_ nÄ•
vuá¸• á¸• hirogena samannÄ• gato. __vikaá¹-o_ nÄ• ma tiriyaá¹ƒ gamanakapÄ• dehi saman
kuá¹‡Ä«â€™â€™ _tiduvidho kira pÄ• á¹-ho. __yesaÃ±ca pabbajjÄ• paá¹-ikkhittÄ• , upasan
paá¹-ikkhittÄ• vÄ• _tiÄ• diyasmÄ• hatthacchinnÄ• dayo upasampadÄ• vaseneva vuttÄ• , ta
sandhÄ• yÄ• ha.

hatthacchinnÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

alajjÄ«nissayavatthukathÄ• vaá¹‡á¹‡anÄ•

<120> ``na \Ne 402/, bhikkhave, alajjÄ«naá¹ƒ nissayo dÄ• tabboâ€™â€™ ti iminÄ• alajjÄ«
sÄ• maá¹‡erehivÄ• saddhiá¹ƒ dvepi dhammÄ• misaparibhogÄ• paá¹-ikkhittÄ• honti nissay
yathÄ• ha ``Ä• cariyena, bhikkhave, antevÄ• siko saá¹…gahetabbo anuggahetabbo uddese
anusÄ• saniyÄ• â€™â€™ tiÄ• di (Vin I 79) upajjhÄ• yassapi nissayappaá¹‡Ä• manasambha

nissayoti veditabbaá¹ƒ, tasmÄ• upajjhÄ• yo ce alajjÄ« hoti, na taá¹ƒnissÄ• ya vasitabbanti s
bhikkhÅ«naá¹ƒ sammÄ• paá¹-ipattiyÄ• samÄ• nabhÄ• go bhikkhusabhÄ• go. tassabhÄ• vo
__bhikkhusabhÄ• gataá¹ƒ_. yÄ• va jÄ• nÄ• mÄ«ti adhippÄ• yenavasituá¹ƒ vaá¹-á¹-ati. bhikk
taá¹ƒ? lajjibhÄ• vaá¹ƒ. __ ``sattÄ• haá¹ƒ ... pe ... gahetabboâ€™â€™ _ti ettha ``sattÄ• hama
kiá¹ƒ bhikkhusabhÄ• gatÄ• jÄ• nanenÄ• ti \Be 440/jÄ• nane dhuraá¹ƒ nikkhipitvÄ• vasituá¹
ti likhitaá¹ƒ. ``bhikkhusabhÄ• gataá¹ƒpana jÄ• nanto sveva gamissÄ• mi, kiá¹ƒ me nissayÄ•
aruá¹‡aá¹ƒ uá¹-á¹-hapetuá¹ƒ nalabhati. ``pure aruá¹‡aá¹ƒ uá¹-á¹-hahitvÄ• gamissÄ• mÄ«â€
sayantassa ce aruá¹‡ouggacchati, vaá¹-á¹-ati.

gamikÄ• dinissayavatthukathÄ• vaá¹‡á¹‡anÄ•

<121> __ ``addhÄ• namaggappaá¹-ipannena bhikkhunÄ• nissayaá¹ƒ alabhamÄ• nena anis
avassakÄ• leyevavassakÄ• le addhÄ• nagamanassa __pÄ• á¸·iyaá¹ƒ_yeva paá¹-ikkhittattÄ•
appamÄ• á¹‡aá¹ƒ sattÄ• haá¹ƒvassacchedÄ• divasena addhÄ• nagamanasambhavato, gac
vassakÄ• lagamanasambhavato ca. __antarÄ• magge ... pe ... anÄ• pattÄ«_ti nissayadÄ• y
nissÄ• yÄ• â€™â€™ _ti pÄ• á¹-hÄ• nurÅ«paá¹ƒ vuttaá¹ƒ, taá¹ƒ nissÄ• yÄ• ti attho. ``yadÄ•
Ä• gacchissatÄ«â€™â€™ ti vacanena ayaá¹ƒvidhi avassakÄ• le evÄ• ti siddhaá¹ƒ. ``antova
Ä• gamanÄ• bhÄ• vÄ• â€™â€™ ti vuttaá¹ƒ. sace so jalapaá¹-á¹-ane vÄ• thalapaá¹-á¹-ane
vassÅ«panÄ• yikÄ• ya Ä• sannÄ• ya gantukÄ• mo suá¹‡Ä• ti ``asuko mahÄ• thero Ä• gami
Ä• gameti, vaá¹-á¹-ati. Ä• gamentassevace vassÅ«panÄ• yikadivaso hoti, hotu, gantabbaá¹
nissayadÄ• yakaá¹ƒ labhatÄ«ti. pÄ• timokkhuddesakÄ• bhÄ• vena ce gantuá¹ƒ vaá¹-á¹-ati,
nissayadÄ• yakÄ• bhÄ• vena. sace sogacchanto jÄ«vitantarÄ• yaá¹ƒ, brahmacariyantarÄ• y
vasitabbanti eke.

<122> ``nÄ• haá¹ƒ \Ne 403/ ussahÄ• mi therassa nÄ• maá¹ƒ gahetuâ€™â€™ nti itthannÄ•
Ä• yasmatotilakkhaá¹‡ato Ä• ha. ``gottenÄ• pÄ«â€™ ti vacanato yena vohÄ• rena vohariya
vaá¹-á¹-atÄ«tisiddhaá¹ƒ, tasmÄ• `ko nÄ• mo te upajjhÄ• yoâ€™ ti puá¹-á¹-henÄ• pi gottame
vattabbantisiddhaá¹ƒ hoti, tasmÄ• catubbidhesu nÄ• mesu yena kenaci nÄ• mena anussÄ•
tivadanti. ekassa bahÅ«ni nÄ• mÄ• ni honti, tattha ekaá¹ƒ nÄ• maá¹ƒ Ã±attiyÄ• , ekaá¹ƒ anu
vaá¹-á¹-ati, atthato, byaÃ±janato ca abhinnÄ• hi anussÄ• vanÄ• hi bhavitabbanti. katthaci ``
buddharakkhitattherassÄ• â€™â€™ ti vatvÄ• katthaci kevalaá¹ƒ ``buddharakkhitassÄ• â€™
``sÄ• vanaá¹ƒ hÄ• petÄ«â€™â€™ ti na vuccati nÄ• massa ahÄ• pitattÄ• ti eke. sace kattha
buddharakkhitassÄ• â€™â€™ ti vatvÄ• katthaci ``buddharakkhitassÄ• yasmatoâ€™â€™ ti
khettameva otiá¹‡á¹‡antipi eke. byaÃ±janabhedappasaá¹…gato anussÄ• vanetaá¹ƒ na vaá¹
sabbaá¹-á¹-hÄ• nepi tatheva vadati, vaá¹-á¹-ati bhagavatÄ• dinnalakkhaá¹‡Ä• nurÅ«pattÄ•
aÃ±Ã±athÄ• na vaá¹-á¹-atÄ«ti ce? na, payogÄ• nurÅ«pattÄ• . tattha tathÄ• , idha aÃ±Ã±ath
vipattilakkhaá¹‡Ä• naá¹ƒ virodhato. na sabbena sabbaá¹ƒ, sÄ• vanÄ• hÄ• panÄ• eva hi__p
tadatthavibhÄ• vane Ä• gatÄ• ti aÃ±Ã±apadesu sÄ• vanesu parihÄ• ro na sambhavati Ä• ci

kiá¹ƒpamÄ• á¹‡anti ce? pamÄ• á¹‡aá¹ƒ Ä• cariyuggahassa pamÄ• á¹‡attÄ• .

<123> __dve ekÄ• nussÄ• vane_ti ettha __gaá¹‡á¹-hipade_ tÄ• va evaá¹ƒ likhitaá¹ƒ ``ekato
pavattaanussÄ• vaneâ€™â€™. __idaá¹ƒ sandhÄ• yÄ• _ti nÄ• nupajjhÄ• yaá¹ƒ ekÄ• cariya
sandhÄ• ya, taÃ±ca anussÄ• vanakiriyaá¹ƒekenupajjhÄ• yena nÄ• nÄ• cariyehi anujÄ• nÄ•
ekenÄ• cariyenana tveva anujÄ• nÄ• mÄ«ti atthoti. __porÄ• á¹‡agaá¹‡á¹-hipade_pi tatheva
uddhaá¹ƒna kenaci Ä• kÄ• rena ekato vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, taá¹ƒ yuttaá¹ƒ, na h
kammaá¹ƒkarotÄ«ti Ä• cariyo. idaá¹ƒ panettha cintetabbaá¹ƒ. kathaá¹ƒ? cattÄ• ro vÄ• atire
upasampadÄ• pekkhÄ• saá¹…ghavohÄ• raá¹ƒ na labhanti bhikkhubhÄ• vaá¹ƒ appattattÄ•
bhagavatÄ• paricchinditvÄ• ``tayoâ€™â€™ ti vuttattÄ• tato uddhaá¹ƒ na vaá¹-á¹-atÄ«ti no
__anugaá¹‡á¹-hipade_pi ayamevattho bahudhÄ• vicÄ• retvÄ• vutto. tathÄ• __andhakaá¹-
sabbattha imasmiá¹ƒ atthavikappe matibhedo atthi. yÄ• panesÄ• ubho paripuá¹‡á¹‡avÄ«s
ubhinnamekupajjhÄ• yo, ekÄ• cariyo, ekÄ• kammavÄ• cÄ• , eko upasampanno, ekoanupa
dassetvÄ• eko ce Ä• cariyo dvinnaá¹ƒ, tiá¹‡á¹‡aá¹ƒ vÄ• upasampadÄ• pekkhÄ• naá¹ƒ eka
ekenupajjhÄ• yena sÄ• veti, vaá¹-á¹-atÄ«ti eke. taá¹ƒayuttaá¹ƒ, na hi sakkÄ•
sithiladhanitÄ• dibyaÃ±janalakkhaá¹‡asampannaá¹ƒ tasmiá¹ƒ khaá¹‡e kammavÄ• caá¹ƒ da
patanato \Ne 404/. visuá¹ƒ visuá¹ƒ karaá¹‡aá¹ƒ sandhÄ• ya idaá¹ƒ vuttanti dÄ«panatthaá¹ƒ
paripuá¹‡á¹‡avÄ«sativassÄ• \Be 442/, tiá¹‡á¹‡amekupajjhÄ• yo, ekÄ• cariyo, ekÄ• kamma
eko anupasampannoâ€™â€™ ti na vutto. evaÃ±hi vutte sakkÄ• tÄ«su Ä• kÄ• saá¹-á¹-hama
dvinnamanurÅ«paá¹ƒ kammavÄ• caá¹ƒ dassetuá¹ƒ, tamaniá¹-á¹-happasaá¹…gaá¹ƒnivÄ• re
``tattha paripuá¹‡á¹‡avÄ«sativassavacanena vatthusampatti, parisÄ• ya padhÄ• nattÄ• , Ä•
parisasampatti, kammavÄ• cÄ• ya anussÄ• vanasampattidassitÄ• , sÄ«masampatti evekÄ•
jÄ• tÄ• kammavÄ• cÄ• naá¹ƒ nÄ• nÄ• kkhaá¹‡ikattÄ• . ekakkhaá¹‡abhÄ• ve sati ubhinnaá
vÄ• , na ekasseva sampattiekassa vipattÄ«ti sambhavati vimuttÄ• dibyaÃ±janadosappasaá
taá¹ƒ vacanaá¹ƒ ubhopicete sÄ«magatÄ• va honti, ubhinnaá¹ƒ ekato kammasampattidÄ«pa
anussÄ• vanaá¹ƒekena upajjhÄ• yena ekenÄ• cariyena vaá¹-á¹-atÄ«ti sÄ• dheti. dvinnaá¹ƒ,
sasamanubhÄ• sanÄ• ca __pÄ• á¸·iyaá¹ƒ_yeva dassitÄ• , taÃ±ca anulometi. __aá¹-á¹-haka
nÄ• nuÃ±Ã±Ä• taá¹ƒ, napaá¹-ikkhittaá¹ƒ, vicÄ• retvÄ• gahetabbanti Ä• cariyo, taá¹ƒ dhamm

ayaÃ±hi buddhÄ• naá¹ƒ dhammatÄ• --- yadidaá¹ƒ yattha yattha vacananÄ• nattamatthi, tat
á¹-hÄ• nesuvattabbayuttaá¹ƒ vadanti. dÅ«tena upasampadÄ• dayo cettha nidassanaá¹ƒ. ya
pubbeanuÃ±Ã±Ä• takammavÄ• cÄ• ya nÄ• nattaá¹ƒ natthi, tasmÄ• ``anujÄ• nÄ• mi, bhikkh
ekÄ• nussÄ• vanekÄ• tuâ€™â€™ nti vatvÄ• ``evaÃ±ca pana, bhikkhave, kÄ• tabboâ€™â€
satipitattha tattha dvinnaá¹ƒ, bahÅ«naá¹ƒ vÄ• vasena vuttakammavÄ• cÄ• nusÄ• rena gah
lahukesu á¹-hÄ• nesu vatvÄ• garukesu avacanaá¹ƒ dhammatÄ• ti Ä• cariyo. aÃ±Ã±atarasm
evaá¹ƒ papaÃ±citaá¹ƒ __dve ekÄ• nussÄ• vane_ti dve ekato anussÄ• vane. ``ekenaâ€™â€
Ä• cariyenÄ• ti attho. __purimanayenevÄ• _ti ``ekenavÄ• dvÄ«hi vÄ• Ä• cariyehÄ«â€™â€
ekenÄ• cariyena dve vÄ• tayo vÄ• anussÄ• vetabbÄ• . ``dvÄ«hi vÄ• tÄ«hi vÄ• â€™â€™ ti

nÄ• nupajjhÄ• yÄ• _tiettha ``taÃ±ca kho ekena upajjhÄ• yena, na tveva nÄ• nupajjhÄ• yenÄ
vaá¹-á¹-atÄ«tice? vaá¹-á¹-ati. kathaá¹ƒ? ekena anussÄ• vane ekÄ• nussÄ• vaneti viggahass
dassetuá¹ƒ ``ekato anussÄ• vaneâ€™â€™ ti viggahova vutto, tasmÄ• ujukattamevasandhÄ
ekena anussÄ• vanaá¹ƒ ekÄ• nussÄ• vanaá¹ƒ, ekena upajjhÄ• yena anujÄ• nÄ• mi, na tvev
idaá¹ƒ sandhÄ• ya hi dvidhÄ• viggaho, tasmÄ• ``nÄ• nÄ• cariyehinÄ• nupajjhÄ• yÄ• na va
siddhamevÄ• â€™â€™ ti aÃ±Ã±athÄ• pi vadanti. taÃ±ca kho ekena upajjhÄ• yenaekassa u
anussÄ• vanaá¹ƒ, na tveva nÄ• nupajjhÄ• yena anujÄ• nÄ• mÄ«tiattho. kiá¹ƒ vuttaá¹ƒ hoti?
tayo vÄ• upasampadÄ• pekkhÄ• \Ne 405/ dvinnaá¹ƒtiá¹‡á¹‡aá¹ƒ vÄ• upajjhÄ• yÄ• naá¹ƒ
kira vuttanti. aparasmiá¹ƒ pana__gaá¹‡á¹-hipade_ ``ekena anussÄ• vaneti viggahassa pÄ•
pakÄ• setuá¹ƒ `ekenÄ• â€™ tivuttaá¹ƒ. evaá¹ƒ vutte avassaá¹ƒ paá¹‡á¸• itÄ• jÄ• nanti. taá
jÄ• nanti, ekenÄ• tiiminÄ• kinti ce? kiÃ±cÄ• pi jÄ• nanti, vivÄ• do pana hoti aladdhalesattÄ•
sakkÄ• , `ekenÄ• â€™ ti vutte pana taá¹ƒ sabbaá¹ƒ na hotÄ«ti vuttaâ€™â€™ nti likhitaá¹ƒ.
Ä• cariyÄ• ca takkikÄ• ca anekadhÄ• papaÃ±centi, taá¹ƒ sabbaá¹ƒ suá¹-á¹-hu upaparikkh
payirupÄ• sitvÄ• vaá¹ƒsÄ• nugatova attho gahetabbo. ``na sabbattha imasmiá¹ƒatthavikapp
ti vuttameva.

upasampadÄ• vidhikathÄ• vaá¹‡á¹‡anÄ•

<125> __kuá¹-á¹-haá¹ƒ gaá¹‡á¸• o_ti ettha kuá¹-á¹-hÄ• diggahaá¹‡ena hatthacchinnÄ• dayo
hontÄ«tiporÄ• á¹‡Ä• , tasmÄ• ``manussosi purisosÄ«â€™â€™ ti etehi bhabbÄ• bhabbapu
``bhujissosi aá¹‡aá¹‡osÄ«â€™â€™ tiÄ• dÄ«hi pubbe hatthacchinnÄ• dhikÄ• re vuttaatthavi
upathambheti. tattha ``aá¹‡aá¹‡osi bhujissosÄ«â€™â€™ ti anukkamena avatvÄ• uppaá¹-ipÄ
hoti, na ca raÃ±Ã±o bhattavetanavasena bhaá¹-o. rÄ• jÄ• dhÄ«nattÄ• pana so rÄ• jabhaá¹-
tabbipakkhabhÄ• vapucchanatthaá¹ƒ __ ``nasi rÄ• jabhaá¹-oâ€™â€™ _ti vuttaá¹ƒ. aÃ±Ã±at
phuá¹-á¹-hÄ• naá¹ƒ gahaá¹‡eneva sabbesaá¹ƒ gahaá¹‡e siddhe itare na vattabbÄ• . atha va
vattabbÄ• siyuá¹ƒ.

cattÄ• ronissayÄ• dikathÄ• vaá¹‡á¹‡anÄ•

128-9__._ __ ``tÄ• vadeva chÄ• yÄ• metabbÄ• â€™â€™ _tiÄ• di ``bhikkhÅ«naá¹ƒ pÄ• de
therÄ• therabhÄ• vajÄ• nanatthaá¹ƒ vuttaá¹ƒ. ``cirena agamÄ• sÄ«â€™â€™ ti kira porÄ• á¹
akÄ• sÄ«ti catthi.

<130> __anÄ• patti_ \Be 444/ __sambhoge saá¹ƒvÄ• se_ti ukkhittakena saddhiá¹ƒ
sambhogasaá¹ƒvÄ• sapaccayÄ• pÄ• cittiyÄ• patti paÃ±Ã±attÄ• , tato anÄ• pattÄ«ti attho. ka
saá¹ƒvÄ• saggahaá¹‡e. alajjinÄ• saddhiá¹ƒ sambhogapaccayÄ• Ä• pajjitabbaá¹ƒ dukkaá¹-
saá¹ƒvÄ• sapaccayÄ• . na hi alajjinÄ• saddhiá¹ƒ saá¹ƒvÄ• so paá¹-ikkhitto. saá¹ƒvÄ• so pa
Ä• vÄ• sesahavÄ• so, na ``pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soâ€™â€™ ti ettha vuttasaá¹ƒvÄ• s

saá¹ƒvÄ• soukkhittakena saddhiá¹ƒ na vaá¹-á¹-ati. alajjinÄ• saddhiá¹ƒ ekacco vaá¹-á¹-ati.
dhammasambhogavinimuttovetaro \Ne 406/. idaá¹ƒ pana ``ukkhittako vibbhamÄ«â€™â€™
upasampÄ• detabbÄ• nupasampÄ• detabbadÄ«panasÄ• maÃ±Ã±atovuttaá¹ƒ. kiÃ±ca bhiyy
suddhi hoti, na vibbhamena, tasmÄ• upasampanno bhikkhu antamaso dubbhÄ• sitampi Ä•
vibbhamitvÄ• Ä• gatoupasampajjati, taá¹ƒ Ä• pattiá¹ƒ desetvÄ• va sujjhati, na aÃ±Ã±athÄ•
suddhikkamadassanatthaá¹ƒ. asÄ• dhÄ• raá¹‡Ä• pattiyÄ• adassanapaccayÄ• ukkhittakass
Ä• pattito vuá¹-á¹-hitassapuna ce pakatiliá¹…gamevuppajjati, nÄ• nÄ• saá¹ƒvÄ• sakatÄ• va
yathÄ• vuttanayenevaupasampÄ• detvÄ• na vuá¹-á¹-hitattÄ• ti ce? na liá¹…gantarapÄ• tub
kammÄ• sujjhanato. na kammÄ• sujjhane puna upasampadÄ• kammavipattippasaá¹…gato.
cakammapaá¹-ippassaddhi. vibbhamena ca anupasampanno nÄ• nÄ• saá¹ƒvÄ• sakabhÄ•
Ä• hacca bhÄ• sitattÄ• . teneva ``passissasÄ«â€™â€™ ti anÄ• gatavacanaá¹ƒ kataá¹ƒ. tÄ•
nikkhittavattapÄ• rivÄ• siko viya pakatattabhÅ«miyaá¹ƒ vibbhamÄ• dinÄ•
anupasampannapakatiyaá¹ƒyevatiá¹-á¹-hatÄ«ti imassa sabbassapi atthavikappassa dassan
veditabbaá¹ƒ. pubbevuttappakÄ• ro pana parivattitaliá¹…go hutvÄ• puna pakatiliá¹…ge á¹-
punapucchitabbo ``passasÄ«â€™â€™ ti. ``Ä• ma passÄ• mÄ«â€™â€™ ti vadanto osÄ• ret
vattabbo liá¹…gaparivattanena vuá¹-á¹-hitattÄ• . tappaá¹-ikammo ukkhittako pucchitabbo ``p
kataâ€™â€™ nti, ``Ä• ma kataâ€™â€™ nti vadanto osÄ• retabbo. ``kattabbaá¹ƒ me paá¹-ik
vadanto na osÄ• retabboti eke. asÄ• dhÄ• raá¹‡Ä• pattimhi idaá¹ƒ vidhÄ• naá¹ƒ, na sÄ• dh
ukkhittako \Be 445/ liá¹…gaparivattaneneva paá¹-ippassaddhakammoti eke. vicÄ• retvÄ• y
Ä• cariyo. __anugaá¹‡á¹-hipade_ pana ``alajjiparibhogosahatthadÄ• nÄ• divasena paricchin
`sÄ• raá¹‡Ä«yadhammapÅ«rakÄ• dayo dassetvÄ• alajjissa sahatthÄ• dÄ• tuá¹ƒ vaá¹-á¹-at
paá¹-isedhetabbo. kathaá¹ƒ? ukkhittakassa sahatthÄ• dÄ• tuá¹ƒna vaá¹-á¹-atÄ«ti vinicchay
pana vaá¹-á¹-atevÄ• ti ca. kiÃ±cÄ• pi alajjiparibhogavasenadukkaá¹-aá¹ƒ, atha kho ayaá¹ƒ a
sabbÄ• kÄ• rena nirÄ• pattitaá¹ƒ sandhÄ• ya `anÄ• patti sambhoge saá¹ƒvÄ• seâ€™ ti vutt
paÃ±Ã±Ä• yatÄ«ti? viÃ±Ã±eyyo atthatoucchurasakasaá¹-Ä• naá¹ƒ sattÄ• hakÄ• likayÄ• vaj
vikÄ• le ucchuá¹ƒ khÄ• dituâ€™ ntisaÃ±Ã±aá¹ƒ uppÄ• detvÄ• taá¹ƒ khÄ• ditvÄ• tappacca
vaá¹-á¹-atÄ«ti tathÄ• saÃ±Ã±itÄ• ya. yo vÄ• pana Ä• pattiá¹ƒ Ä• pannabhÄ• vaá¹ƒ paá¹-ijÄ
paá¹-ikaromÄ«â€™ ti abhinivisati, ime dve ---

`saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati, Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati, ediso vuccati alajjÄ«puggaloâ€™ ti || (Vin V 359) ---

vuttalakkhaá¹‡e \Ne 407/ apatanato alajjino na honti, tasmÄ• `yo Ä• pattidesanapaá¹-ikam
saddhiá¹ƒ sambhogÄ• dikaraá¹‡e anÄ• pattÄ«â€™ ti visesetvÄ• vuttavacanena, itarenapi s
rÅ«piyasaá¹ƒvohÄ• ro na hoti, atha kho kayavikkayena Ä• patti hotiyevÄ• tinayo dinno hoti,
sabbathÄ• pi anÄ• pattÄ«ti nayo ca. evaá¹ƒ sÄ• pattiá¹-á¹-hÄ• nesuvisesetvÄ• ca vacanato
tena saha alajjiparibhogo natthi. bhajÄ• piyamÄ• nopana alajjipakkhaá¹ƒ bhajatÄ«ti iminÄ• p

taá¹ƒ taá¹ƒ saá¹ƒsanditvÄ• attho pariyesitabbotiapare. Ä• cariyÄ• pana evaá¹ƒ na vadantÄ
``sacÄ• haá¹ƒ na passissÄ• mÄ«ti vadati, na pabbÄ• jetabboâ€™â€™ ti vuttattÄ• pubbe Ä
uppabbajitassÄ• pi na paá¹-ippassambhantÄ«tisiddhaá¹ƒ, teneva Ä• cariyÄ• Ä• pattiá¹ƒ de
sikkhÄ• paccakkhÄ• naá¹ƒ kÄ• rÄ• pentÄ«tica anÄ• patti sambhoge saá¹ƒvÄ• seti idaá¹ƒ pu
Ä• pattiá¹ƒ napassatÄ«ti Ä• saá¹…kitabbo. sÄ• paá¹-ippassaddhÄ• ti Ã±Ä• panatthaá¹ƒ vut
``passissasÄ«â€™â€™ _ti gahaá¹-á¹-hattÄ• desetuá¹ƒ na vaá¹-á¹-atÄ«ti anÄ• gatavasena
``upasampÄ• detvÄ• passissasÄ«â€™â€™ _ti parivÄ• sÄ• dinÄ• kattabbassa atthibhÄ• ve
anÄ• gatavasenavuttaá¹ƒ, __osÄ• retvÄ• _ti abbhÄ• navasena. tattha puna kÄ• tabbassa a
tivuttaá¹ƒ. idaá¹ƒ sabbaá¹ƒ sabbattha paá¹-ijÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ekatrÄ• pi pu
etena saha tassÄ• Ä• pattiyÄ• anurÅ«pena saá¹ƒvÄ• so na kÄ• tabbo, alajjibhÄ• venÄ• ti
__diá¹-á¹-hiyÄ• _tiÄ• dÄ«su osÄ• raá¹‡aá¹ƒ nÄ• ma samÄ• nakammÄ• dinÄ• karaá¹‡anti a
ukkhittakena sambhoge anÄ• patti. kasmÄ• ? ukkhittakakammassa gahaá¹-á¹-habhÄ• vena
``alabbhamÄ• nÄ• ya sÄ• maggiyÄ• â€™â€™ ti vuttaá¹ƒ. idÄ• ni bhikkhubhÄ• ve kattabbat
kammapaá¹-ippassaddhividhÄ• naá¹ƒ teyeva jÄ• nanti, tasmÄ• sabbavÄ• resuyuttamayutta
kathetabbaá¹ƒ.

yo khandhakaá¹ƒ pabbajjanÄ• madheyyaá¹ƒ,

nÄ• nÄ• nayaá¹ƒ sÄ• sanamÅ«labhÅ«taá¹ƒ.

Ã±atvÄ• pakÄ• seti parassa sammÄ• ,

tassÄ• dhipaccaá¹ƒ munisÄ• sanasminti ||

mahÄ• khandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 142. uposathakkhandhakavaá¹‡á¹‡anÄ•

sannipÄ• tÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

132-3__._ __tena_ \Be 447/ \Ne 408/ __samayenÄ• _ti attano ovÄ• dapÄ• timokkhuddese c
nikkhipitvÄ• bhikkhÅ«naá¹ƒyeva visuá¹ƒ uposathakaraá¹‡aá¹ƒ anujÄ• nitvÄ• á¹-hitasamaye
majjhimabodhiyaá¹ƒpÄ• timokkhuddesappahonakasikkhÄ• padÄ• naá¹ƒ pariniá¹-á¹-hÄ• nak
pÄ• timokkhuddesaá¹ƒanujÄ• neyyaâ€™â€™ nti. __ ``evaÃ±ca pana, bhikkhave, uddisitabb
paÃ±Ã±Ä• petukÄ• matÄ• yaca sikkhÄ• padÄ• naá¹ƒ uddesaparicchedanidassanatthaÃ±ca
pana, bhikkhave, imaá¹ƒsikkhÄ• padaá¹ƒ uddiseyyathÄ• â€™â€™ ti sabbasikkhÄ• padÄ• n
dassitattÄ• idÄ• ni ``evaÃ±ca pana, bhikkhave, uddisitabbaâ€™â€™ nti idaá¹ƒ niratthakaá¹
sabbasaá¹…ghuposathaá¹ƒsandhÄ• ya vuttaá¹ƒ.

<134> ``yaá¹ƒnÅ«na ayyÄ• pi ... pe ... sannipateyyuâ€™â€™ nti bahÅ«naá¹ƒ adhikÄ• rappa
Ä• gamma vutto bhikkhu sÄ• mi, na kevalaá¹ƒ saá¹…ghattheroti dassanatthaá¹ƒ,
saá¹…ghassagÄ• ravayuttavacanÄ• rahatÄ• dassanatthaÃ±ca __ ``suá¹‡Ä• tu me, bhanteâ
cethero, bhikkhuá¹ƒ sandhÄ• ya ``Ä• vusoâ€™â€™ ti vattuá¹ƒ yujjati. kathaá¹ƒ paÃ±Ã±Ä• y
buddhakÄ• lesaá¹…ghatthero abyatto nÄ• ma dullabho. sabbakammavÄ• cÄ• ya payoganic
bhante, saá¹…ghoâ€™â€™ icceva bhagavÄ• dassetÄ«ti ce? evametaá¹ƒ tathÄ• dassanat
upÄ• dÄ• yasaá¹…ghattherenÄ• pi ``suá¹‡Ä• tu me, bhante, saá¹…ghoâ€™â€™ ti vattabba
``Ä• vusoâ€™â€™ timahÄ• kassapassa kammavÄ• cÄ• ya payogadassanato, pÄ• risuddhi
``parisuddhoahaá¹ƒ, Ä• vusoâ€™â€™ ti payogadassanato ca. __ ``yadi saá¹…ghassa patta
paÃ±Ã±Ä• petabbeuposathakaraá¹‡antarÄ• ye sandhÄ• yÄ• ha. uposathassa bahuvidhattÄ
``pÄ• timokkhaá¹ƒuddiseyyÄ• â€™â€™ _ti Ä• ha. ettÄ• vatÄ• Ã±attiá¹ƒ niá¹-á¹-hapesi. Ã±a
uposathakammaá¹ƒ. na, tatiyÄ• nussÄ• vanasambhavatoti \Ne 409/ ce? na, aÃ±Ã±ehi Ã±at
asadisattÄ• . na hi ettha catukkhattuá¹ƒ ``suá¹‡Ä• tu meâ€™â€™ ti Ä• rabhÄ«yatÄ«ti. aÃ±Ã
Ã±attidutiyehiasadisattÄ• Ã±attidutiyampi mÄ• hotÅ«ti ce? na, Ã±attidutiyakammassa \Be 4
aÃ±Ã±athÄ• pikattabbato. tathÄ• hi Ã±attidutiyakammaá¹ƒ ekaccaá¹ƒ apalokanavasenapi k
naaÃ±Ã±aá¹ƒ aÃ±Ã±athÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? idameva upo

``kiá¹ƒ saá¹…ghassa pubbakiccaâ€™â€™ nti idaá¹ƒ na Ã±atti niá¹-á¹-hapetvÄ• vattabbaá¹
Ã±attitopuretarameva karÄ«yatÄ«ti. tasmÄ• ``suá¹‡Ä• tu me, bhante, saá¹…gho, kiá¹ƒ saá¹
yadi saá¹…ghassÄ• â€™â€™ ti vattabbaá¹ƒ siyÄ• ti? tathÄ• pi na vattabbaá¹ƒ, na hi taá¹ƒ
antokarÄ«yatÄ«ti. yadi evaá¹ƒ sabbattha na vattabbaá¹ƒ payojanÄ• bhÄ• vÄ• ti ce? na, yath
vattabbato, parapadÄ• pekkhatÄ• yÄ• tivuttaá¹ƒ hoti. idaá¹ƒ pubbakiccaá¹ƒ akatvÄ• uposat
puggalo vÄ• á¹-hapanakkhettÄ• tikkameÄ• pajjati. na hi tasmiá¹ƒ khette atikkante
sammajjanÄ• sanodakapadÄ«pakaraá¹‡e Ä• pattimokkhohoti. uposathakammato pubbe kat
tassÄ• Ä• pattiyÄ• , na sÄ• kammapariyosÄ• nÄ• pekkhÄ• etthÄ• gatasampajÄ• namusÄ•
pÄ• timokkhuddesakobhikkhu ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™â€™ ti vattu
parisuddhÄ• parisuddhapaccayaá¹ƒpubbakiccaá¹ƒ sarÄ• peti. taÃ±hi kataá¹ƒ parisuddhapa
aparisuddhapaccayo, teneva ubhayÄ• pekkhÄ• dhippÄ• yena ``kataá¹ƒ na kataâ€™â€™ nt
saá¹…ghassa pubbakiccaâ€™â€™ _miccevÄ• ha. tattha akatapakkhe tÄ• va pÄ• risuddhiÄ
parato ``yassasiyÄ• Ä• patti, so Ä• vi kareyyÄ• â€™â€™ ti ca, katapakkhe ``asantiyÄ• Ä•
tuá¹‡hÄ«bhavitabbaâ€™â€™ nti ca vakkhati.

__pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocetha_. kiá¹ƒkÄ• raá¹‡Ä• ? yasmÄ• pÄ• timokkhaá¹ƒ
``uddisÄ• mÄ«â€™â€™ ti vattamÄ• nakÄ• laá¹ƒ aparÄ• masitvÄ• ``uddisissÄ• mÄ«â€™â€
anÄ• gatakÄ• laparÄ• masanenayvÄ• yaá¹ƒ ``dÄ• ni nesaá¹ƒ pÄ• timokkhuddesaá¹ƒ anujÄ
ettha vuttapÄ• timokkhuddeso, taá¹ƒ sandhÄ• ya ``pÄ• timokkhaá¹ƒ uddisissÄ• mÄ«â€™â€
``paÃ±cime, bhikkhave, pÄ• timokkhuddesÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• vattamÄ• nassa

pÄ• timokkhassa yadetaá¹ƒante ``kaccittha parisuddhÄ• â€™â€™ tiÄ• dikaá¹ƒ yÄ• vatatiyÄ
Ä• pattikhettattÄ• , avayavepi avayavÄ«vohÄ• rasambhavato ca idha Ä• pattikhettameva sa
uddisissÄ• mÄ«â€™â€™ _ti \Be 449/ vuttaá¹ƒ. evaÃ±hi vutte yasmÄ• parato Ä• pattikhetta
tasmÄ• Ä• pattibhÄ«rukÄ• tumhe sabbeva paá¹-hamameva pÄ• risuddhiá¹ƒ Ä• rocethÄ• ti
vattamÄ• nakÄ• lavasena vutte ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™â€™ ti vac
tadÄ• rocanassa paá¹-hamaá¹ƒ icchitabbattÄ• , pageva tassa karaá¹‡Ä• bhÄ• vena ``pÄ• ti
uddisissÄ• mÄ«â€™â€™ tivacanaá¹ƒ. ayaá¹ƒ nayo santiyÄ• Ä• pattiyÄ• Ä• rocane yujjati,
akammapariyosÄ• nÄ• tuá¹‡hÄ«bhÄ• vappattito, evaá¹ƒ santepi tasmiá¹ƒ yujjateva. pÄ• tim
aÃ±Ã±amaÃ±Ã±aá¹ƒÄ• pattiÄ• vikaraá¹‡aá¹ƒ akatvÄ• tuá¹‡hÄ«bhÅ«te bhikkhÅ« passitvÄ•
Ä• rocitapÄ• risuddhikohutvÄ• ``suá¹‡Ä• tu me, bhanteâ€™â€™ ti pÄ• timokkhuddesaá¹ƒ

etthÄ• ha --- paá¹-hamaá¹ƒ ``saá¹…gho uposathaá¹ƒ kareyya, pÄ• timokkhaá¹ƒ uddiseyyÄ•
``saá¹…gho uposathaá¹ƒ karissati, pÄ• timokkhaá¹ƒ uddisissatÄ«â€™â€™ ti vattabbaá¹ƒ, a
``puggalassauddesÄ• â€™â€™ ti lakkhaá¹‡attÄ• yathÄ• rutameva vattabbaá¹ƒ, tathÄ• pi ``
pÄ• timokkhaá¹ƒuddisissÄ• mÄ«â€™â€™ ti vattabbanti? na vattabbaá¹ƒ lakkhaá¹‡avirodha
ca. puggalassauddesÄ• eva hi saá¹…ghassa uposatho kato hoti, na puggalassa uposathak
sovakarissati, na saá¹…ghoti aniá¹-á¹-happasaá¹…gova Ä• pajjati. ``suá¹‡Ä• thÄ• â€™â€™
acittasÄ• maggippasaá¹…gabhayÄ• __ ``suá¹‡omÄ• â€™â€™ _ti vuttaá¹ƒ. ``suá¹‡issÄ• mÄ
``uddisissÄ• mÄ«â€™â€™ ti vuttattÄ• tice? na vattabbaá¹ƒ, Ä• pattikhettadassanÄ• dhippÄ
``suá¹‡omaâ€™â€™ icceva vattabbaá¹ƒ. ekapadeneva hissa tadadhippÄ• yo atikkantoti. ya
taá¹ƒ sabbehevaÄ• raddhanti ce? ``uddisissÄ• mÄ«â€™â€™ ti iminÄ• asÄ• dhÄ• raá¹‡ava
acittasÄ• maggippasaá¹…ganivÄ• raá¹‡atthaá¹ƒ. __saramÄ• nenÄ• _ti iminÄ• cassa samp
sacittakataá¹ƒ dasseti. __antarÄ• yikodhammo vutto bhagavatÄ• _ti evaá¹ƒ akiriyasamuá¹-á
parittakassa imassa musÄ• vÄ• dassamahÄ• dÄ«navataá¹ƒ dasseti. __visuddhÄ• pekkhenÄ
upÄ• dÄ• ya anÄ• pattibhÄ• vasaá¹…khÄ• taá¹ƒanavasesaÃ±ca upÄ• dÄ• ya gihibhÄ• vasa
kasmÄ• Ä• vi kÄ• tabbÄ• ? antarÄ• yabhÄ• vÄ• nupagamanenaphÄ• suvihÄ• rapaccayattÄ
pannarasoâ€™â€™ ti na vuttaá¹ƒ paratodivasaniyamassa kattukÄ• matÄ• dhippÄ• yena av
bhikkhÅ« sabbadivasesuuddisiá¹ƒsu.

<135> __ ``Ä• dimetaâ€™â€™ _nti sÄ«lapÄ• timokkhameva vuttaá¹ƒ, kiÃ±cÄ• pi ganthapÄ
``paÃ±cannaá¹ƒ vÄ• â€™â€™ _ti mÄ• tikÄ• yaá¹ƒ vuttÄ• naá¹ƒ vasena vuttaá¹ƒ. __anajjhÄ
puggalÄ• dhiá¹-á¹-hÄ• nadesanÄ• . __porÄ• á¹‡agaá¹‡á¹-hipade_ pana `` `uposathaá¹ƒ kar
hoti. yÄ• vatatiyÄ• nussÄ• vanÄ• nÄ• ma `yassa siyÄ• Ä• pattÄ«â€™ tiÄ• divacanattayaá¹
\Ne 411/ pucchÄ• mÄ«â€™ ti idaÃ±cÄ• ti duvidhaá¹ƒ. tattha paá¹-hamaá¹ƒ Ä• pattiá¹ƒ sarit
asarantassa sÄ• raá¹‡atthaâ€™â€™ nti vuttaá¹ƒ. __ ``vacÄ«dvÄ• reâ€™â€™ _ti pÄ• kaá¹-
kiÃ±cÄ• pi kÄ• yaviÃ±Ã±attiyÄ• pi karÄ«yati, kÄ• yakammÄ• bhÄ• vÄ• pana vacÄ«viÃ±Ã±a
``saá¹…ghamajjhe vÄ• â€™â€™ tiÄ• di lakkhaá¹‡avacanaá¹ƒ kira. saá¹…ghuposathakaraá
nisinno, tasmiá¹ƒ saá¹…ghamajjhe. gaá¹‡uposathakaraá¹‡atthaÃ±ce gaá¹‡amajjhe nisinno,

ekasseva santike ce pÄ• risuddhiuposathaá¹ƒ kattukÄ• mo, tasmiá¹ƒekapuggale Ä• vi kÄ• t
kevalaá¹ƒ saá¹…ghamajjhe evÄ• yaá¹ƒ musÄ• vÄ• do sambhavati, atha kho ettha vuttalakk
`pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• rocethÄ• â€™ tiÄ• dividhÄ• negaá¹‡uposathepi sÄ• pattik
kattukÄ• mo anÄ• rocetvÄ• tuá¹‡hÄ«bhÅ«tova karotice, sampajÄ• namusÄ• vÄ• dÄ• pattiá
Ä• vikaraá¹‡ato lakkhaá¹‡avacanaá¹ƒ kiretaâ€™â€™ ntivadanti takkikÄ• . aÃ±Ã±athÄ• ``ga
vuttanti tesaá¹ƒ adhippÄ• yo. Ä• rocanÄ• dhippÄ• yavasenavuttanti no takkoti Ä• cariyo. Ä•
Ä• rocemÄ«ti adhippÄ• yenaÄ• vi karonto saá¹…ghamajjhe Ä• vi karoti nÄ• ma. attano ubh
Ä• rocentogaá¹‡amajjhe. ekassevÄ• rocessÄ• mi sabhÄ• gassÄ• ti adhippÄ• yena Ä• rocen
pubbe vibhattapadassa puna vibhajanaá¹ƒ atthavisesÄ• bhÄ• vadÄ«panatthanti veditabbaá

136-7__._ __ ``na, bhikkhave, devasikaá¹ƒ ... pe ... dukkaá¹-assÄ• â€™â€™ _ti vatvÄ• __
bhikkhave, uposathe pÄ• timokkhaá¹ƒ uddisituâ€™â€™ _nti idaá¹ƒ anuposathe eva taá¹ƒ d
uposathe pana devasikampi vaá¹-á¹-atÄ«ti dÄ«peti, tasmÄ• te bhikkhÅ« cÄ• tuddasiyaá¹ƒu
pannarasiyaá¹ƒ uddisiá¹ƒsu, tenÄ• ha __ ``sakiá¹ƒ pakkhassÄ• â€™â€™ _ti. tattha purimen
uposathadivaso evÄ• ti dÄ«peti. ubhayena aá¹-á¹-hamiá¹ƒ paá¹-ikkhipitvÄ• devasikaá¹ƒpaá
atippasaá¹…gaá¹ƒ nivÄ• reti. kiá¹ƒ vuttaá¹ƒ hoti? bhinno ce saá¹…gho pÄ• á¹-ipadadivases
divase sÄ• maggÄ«uposathaá¹ƒ karonto ubhayampi dukkaá¹-aá¹ƒ Ä• pajjantoubhayena ekÄ
vuttaá¹ƒ hoti. aÃ±Ã±athÄ• sÄ• maggÄ«uposatho nadevasiko. ce, ahorattaá¹ƒ kÄ• tabbo. ta
pakatiuposatho na devasiko. ce, ahorattaá¹ƒ kÄ• tabbo. tasmiÃ±ca pakkhe pakatiuposatho
sÄ• maggÄ«uposathokÄ• tabboti Ä• pajjati. na apavÄ• danayena gahetabbattÄ• ti ce? na, a
kiá¹ƒ vuttaá¹ƒ hoti? sÄ• maggÄ«divase sÄ• maggÄ«uposathaá¹ƒ katvÄ• puna tasmiá¹ƒ pak
pakatiuposathadivasesampatte pakatiuposatho na kÄ• tabboti. apavÄ• doti. apavÄ• ditabba
ussaggavidhÄ• naá¹ƒnivÄ• reti.

__kittÄ• vatÄ• _ \Ne 412/ __nu kho sÄ• maggÄ«_ti etthÄ• yamadhippÄ• yo --- sÄ• maggÄ«
sannipÄ• to. sabhÄ• gÄ• ca nÄ• ma yattakÄ• sahadhammikÄ• , te sabbepi honti, udÄ• hu
nÄ• ma hontÄ«ti. tattha yadi sahadhammikÄ• naá¹ƒ sÄ• maggÄ« sÄ• maggÄ« nÄ• ma, sab
sÄ• maggÄ« icchitabbÄ• . athÄ• vasathavasena, ekÄ• vÄ• sasabhÄ• gÄ• nanti vuttaá¹ƒhoti
sÄ• maggÄ«ti Ä• pajjati. __mÄ• no agamÄ• sÄ«_ti agato mÄ• hoti.

sÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<138> ekÄ• vÄ• sagatÄ• naá¹ƒ vasena sÄ• maggiá¹ƒ paá¹-ikkhipitvÄ• ekasÄ«magatÄ• naá
anujÄ• nitukÄ• mobhagavÄ• __ ``anujÄ• nÄ• mi, bhikkhave, sÄ«maá¹ƒ sammannituâ€™â€
Ä• vÄ• saparicchedaá¹ƒvattukÄ• mo bhaveyya. ettÄ• vatÄ• ekÄ• vÄ• so yÄ• vatÄ• ekÄ• s
sÄ«maá¹ƒ sammannituâ€™â€™ nti vadeyya. tasmÄ• na idha anuÃ±Ã±Ä• tabaddhasÄ«mÄ
upacÄ• rasÄ«mÄ• vaseneva hotÄ«ti veditabbaá¹ƒ. kathaá¹ƒ jÄ• nitabbanti ce? pÄ• á¸·itova,
samayena Ä• yasmÄ• \Be 452/ upanando sakyaputto eko dvÄ«suÄ• vÄ• sesu vassaá¹ƒ va

ekÄ• dhippÄ• yaâ€™â€™ nti (Vin I 364). aÃ±Ã±athÄ• vassacchedotianiá¹-á¹-happasaá¹…g
ekÄ• vÄ• savaseneva ce sÄ• maggÄ«, bahuÄ• vÄ• saanÄ• vÄ• sesu nasambhaveyya. tato
bahiddhÄ• uposathaá¹ƒ karoti. ``na, bhikkhave, tadahuposathe sabhikkhuko anÄ• vÄ• so g
I 181) -pÄ• á¸·ivirodho satipisaá¹…ghe anÄ• vÄ• se uposathassa akattabbato. anÄ• vÄ• sep
``ettÄ• vatÄ• sÄ• maggÄ«, yÄ• vatÄ• ekÄ• vÄ• soâ€™â€™ ti na vattabbaá¹ƒ, tasmÄ• sab
pacchimenevapaá¹-ikkhittoti katvÄ• nÄ• nÄ• vÄ• savasenapi sÄ• maggÄ«ti veditabbaá¹ƒ. `
karomÄ• tivatvÄ• na akaá¹ƒsÅ«â€™ tiÄ• dÄ«su viya anÄ• gatampi apekkhati, tasmÄ• `kar
navaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``sÄ«maá¹ƒ asodhetvÄ• pi nimittaá¹ƒ kittetuá¹ƒ vaá¹-á¹-a
likhitaá¹ƒ. heá¹-á¹-himakoá¹-iyÄ• aá¸• á¸• haá¹-á¹-hamaratanubbedho __hatthippamÄ• á¹‡c
na kÄ• tabbo_tiettha ``catÅ«su disÄ• su catunnaá¹ƒ pabbatakÅ«á¹-Ä• naá¹ƒ heá¹-á¹-hÄ• pi
pÄ• sÄ• á¹‡e á¹-hitattÄ• ekÄ• baddhabhÄ• ve satipi pathavito uddhaá¹ƒ tesaá¹ƒ sambandhe
pathavigatasambandhamatte abbohÄ• rikaá¹ƒkatvÄ• kittetuá¹ƒ vaá¹-á¹-ati. teneva `piá¹-á¹-h
atimahantopi pÄ• sÄ• á¹‡asaá¹…khyameva gacchatÄ«â€™ tivuttaá¹ƒ. pathavito heá¹-á¹-hÄ
gayhamÄ• ne pabbatameva hotÄ«â€™â€™ ti __anugaá¹‡á¹-hipade_vuttaá¹ƒ. ``cinitvÄ• ka
tiá¹‡agumbarukkhÄ• ce jÄ• yanti, pabbato hotÄ«ti__dhammasiritthero_. nevÄ• ti __upatissa
vuttaá¹ƒ.

__pÄ• sÄ• á¹‡o_ti \Ne 413/ ``sudhÄ• mayapÄ• sÄ• á¹‡opi vaá¹-á¹-atÄ«â€™â€™ ti vadanti.
iá¹-á¹-hakÄ• ya paá¹-ikkhittattÄ• . __dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• appamÄ• á¹‡o_ tulatÄ• y
__sopÄ«_ti khÄ• á¹‡uko viya uá¹-á¹-hitapÄ• sÄ• á¹‡o.

__catupaÃ±carukkhanimittamattampÄ«_ti ekaccesu nimittasaddo natthi. ettha tayo ce sÄ• r
asÄ• rarukkhÄ• , sÄ• rarukkhÄ• naá¹ƒ bahuttaá¹ƒ icchitabbaá¹ƒ. ``susÄ• nampi idha `vanan
gacchati sayaá¹ƒjÄ• tattÄ• â€™â€™ ti vuttaá¹ƒ. keci pana ``catÅ«su dve antosÄ• rÄ• ce, v
adhikÄ• , samÄ• vÄ• , vaá¹-á¹-ati. tasmÄ• bahÅ«supi dve ce antosÄ• rÄ• atthi, vaá¹-á¹-atÄ

__parabhÄ• ge_ti \Be 453/ ettha ``etehi baddhaá¹-á¹-hÄ• nato gatattÄ• vaá¹-á¹-ati. tathÄ•
dÄ«ghamaggepigahitaá¹-á¹-hÄ• nato gataá¹-á¹-hÄ• nassa aÃ±Ã±attÄ• â€™â€™ ti vadanti.

__anvaddhamÄ• sa_nti ettha ``anubaddho addhamÄ• so, addhamÄ• sassa vÄ• anÅ«â€™â
``antaravÄ• sakotemiyatÄ«â€™â€™ ti vuttattÄ• tattakappamÄ• á¹‡audakeyeva kÄ• tuá¹ƒ v
__temiyatÄ«_tiiminÄ• heá¹-á¹-himakoá¹-iyÄ• nadilakkhaá¹‡aá¹ƒ vuttaá¹ƒ. evarÅ«pÄ• ya na
cattÄ• romÄ• se appaá¹ƒ vÄ• bahuá¹ƒ vÄ• udakaá¹ƒ ajjhottharitvÄ• pavattati, tasmiá¹ƒ á¹-
appodakepiá¹-hatvÄ• kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti eke. ``pavattanaá¹-á¹-hÄ• ne nadinimittaâ€™
setutoparato tattakaá¹ƒ udakaá¹ƒ yadi pavattati, nadÄ« evÄ• â€™â€™ ti vadanti.

jÄ• tassarÄ• dÄ«su á¹-hitodakaá¹ƒ jÄ• tassarÄ• dipadesena anantarikampi nimittaá¹ƒ kÄ• tu
vaá¹-á¹-atinadipÄ• rasÄ«mÄ• ya nimittaá¹ƒ viya. sace so padeso kÄ• lantarena gÄ• makhet

tattha aÃ±Ã±aá¹ƒ sÄ«maá¹ƒ sammannituá¹ƒ vaá¹-á¹-ati. __ukkhepima_nti uddharitvÄ• gah

__abaddhasÄ«mavihÄ• rÄ• naá¹ƒ sÄ«mÄ• ya upacÄ• raá¹ƒ á¹-hapetvÄ• _ti ``Ä• yatiá¹ƒ sar
okÄ• saá¹ƒá¹-hapetvÄ• â€™â€™ ti likhitaá¹ƒ. __antonimittagatehi panÄ• _ti ``ekassa upaá¸
antokattukÄ• matÄ• yasati sabbesaá¹ƒ Ä• gamane payojanaá¹ƒ natthÄ«ti katvÄ• `antonimi
taÃ±ca sÄ• mÄ«civasenÄ• â€™â€™ ti vadanti. __anÄ• gamanampi vaá¹-á¹-atÄ«_ti ``sÄ«m
na hotÄ«â€™â€™ ti likhitaá¹ƒ. ``aÃ±Ã±asmiá¹ƒ gÄ• makhette á¹-hatvÄ• nimittakittanakÄ• l
samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ya sammannanakÄ• le ca Ä• gamanapayojanaá¹ƒ natthÄ«
__bherisaÃ±Ã±aá¹ƒvÄ• _ti ``sammannanapariyosÄ• naá¹ƒ karomÄ• ti \Ne 414/ vatvÄ• â€™
kÄ• letaá¹ƒ kappatÄ«ti siddhaá¹ƒ hoti. kiá¹ƒ iminÄ• ? __sukhakaraá¹‡attha_nti
mahÄ• janasannipÄ• tanaparissamaá¹ƒakatvÄ• appatarehi sukhakaraá¹‡atthaá¹ƒ. yadi ma
antarÄ• yo hoti, tattakenapisukhavihÄ• roti dassanatthaá¹ƒ __ ``paá¹-hamaâ€™â€™ _nti vu
na vaá¹-á¹-atÄ«_tikathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? vÄ«sativaggakaraá¹‡Ä«yaparamattÄ• saá¹.
saddhiá¹ƒ ekavÄ«satibhikkhÅ« ce gaá¹‡hÄ• ti, vaá¹-á¹-ati. tattakappamÄ• á¹‡aá¹ƒ sukhanis
tameva nimittaá¹ƒaÃ±Ã±epi kittetvÄ• sace bandhanti, vaá¹-á¹-atÄ«ti eke.

__ ``evaá¹ƒ_ \Be 454/ __baddhÄ• su pana ... pe ... sÄ«mantarikÄ• hi gÄ• makhettaá¹ƒ bha
Ä• vÄ• savasena sÄ• maggÄ«paricchedo, kintu sÄ«mÄ• vasenevÄ• ti dassanatthaá¹ƒ vutta
``nimittupagapÄ• sÄ• á¹‡eá¹-hapetvÄ• â€™â€™ _ti saÃ±cÄ• rimanimittassa tapparato vutta
gaá¹‡á¹-hipadakkamohoti --- __na sakkhissantÄ«_ti te avippavÄ• saá¹ƒ asallakkhetvÄ• ``sa
samÅ«hanissÄ• mÄ• â€™â€™ tivÄ• yÄ• mantÄ• samÅ«hanituá¹ƒ na sakkhissanti. __ ``ek
suviÃ±Ã±eyyantarÄ• hotÄ«ti katvÄ• vuttaá¹ƒ. ekaá¹…gulamattampi vaá¹-á¹-ateva. khaá¹‡á
bandhanaá¹ƒ Ä• ciá¹‡á¹‡aá¹ƒ. Ä• ciá¹‡á¹‡akaraá¹‡ena vigatasammoho hotÄ«ti. __kuá¹-igel
bhÅ«mighare. __udukkhalaá¹ƒvÄ• _ti bhÅ«miudukkhalaá¹ƒ viya khuddakÄ• vÄ• á¹-aá¹ƒ. __
bhÅ«mikuá¹-iá¹ƒsandhÄ• ya vuttanti eke. __heá¹-á¹-hÄ• na otaratÄ«_ti bhittito oraá¹ƒ nimit
á¹-hapetvÄ• kittitattÄ• heá¹-á¹-hÄ• Ä• kÄ• se na otarati, upari kate pÄ• sÄ• deti attho.
__bhittilagge_tibhittinissitake. ime kira bhittilaggÄ• pi ``ekÄ• baddhÄ• â€™â€™ ti na vuccar
sÄ«maá¹-á¹-ho hotÄ«_ti ekÄ• baddho vÄ• hotu, mÄ• vÄ• . __tÄ• lamÅ«lakapabbato_nÄ• r
__Ä• kÄ• sapabbhÄ• ra_nti aparikkhepapabbhÄ• raá¹ƒ. __susirapÄ• sÄ• á¹‡o_nÄ• ma leá¹
pabbatassa antoleá¹‡aá¹ƒ. dvÄ• raá¹ƒ pana sandhÄ• ya parato ``oratoâ€™â€™ ti vuttaá¹ƒ,
bahileá¹‡ena otaratÄ«ti adhippÄ• yo.

__mahÄ• sÄ«maá¹ƒ sodhetvÄ• _ti sÄ«maá¹-á¹-haá¹ƒ dÅ«ragatampi sÄ«magataá¹ƒ sÄ«mas
anÄ• masitvÄ• á¹-hÄ• tabbanti adhippÄ• yo. yadi evaá¹ƒ ``tannissitakaá¹ƒ apanetvÄ• kamm
vaá¹-á¹-atÄ«â€™â€™ tivattabbaá¹ƒ. __mahÄ• aá¹-á¹-hakathÄ• ya_mpi ``sÄ«maá¹ƒ sodhetv
ettakameva vuttaá¹ƒ. mahÄ• therÄ• pi ``sodhetabbaâ€™â€™ micceva vadantÄ«ti eke. ``ma
kammaá¹ƒkÄ• tabbaâ€™â€™ nti ca pÄ• á¹-ho atthi. ``vuttanayenevÄ• â€™â€™ ti ca parato
sÄ• dhÄ• raá¹‡apÄ• á¹-hovasundaroti eke. __purimanayepÄ«_ti khaá¹‡á¸• asÄ«mÄ• ya uá¹

onatepÄ«tiattho. __ukkhipÄ• petvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati_. kasmÄ• ? anto á¹-hitattÄ• . n
pathavigataá¹ƒ mÅ«laá¹ƒ khaá¹‡á¸• asÄ«mÄ• va hoti, abbohÄ• rikaá¹ƒ \Ne 415/ vÄ• ti apar
chinnemahÄ• sÄ«mÄ• ya á¹-hitamÅ«laá¹ƒ mahÄ• sÄ«mameva bhajati, khaá¹‡á¸• asÄ«mÄ•
bhajati tadÄ• yattapathavirasÄ• dÄ«hianuggahitattÄ• â€™â€™ ti vuttaá¹ƒ. ``sÄ«mÄ• ya pac
nisÄ«ditvÄ• kammaá¹ƒ kÄ• tuá¹ƒvaá¹-á¹-ati \Be 455/ pacchÄ• sÄ«mÄ• yaá¹ƒ katagehe viyÄ
``bandhanakÄ• le á¹-hitarukkhenisÄ«ditvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati uparisÄ«mÄ• ya agam
vadanti. evaá¹ƒ satibandhanakÄ• le puna Ä• rohaá¹‡aá¹ƒ nÄ• ma natthi, bandhitakÄ• le eva
pacchÄ• uá¹-á¹-hitarukkho pana tappaá¹-ibaddhattÄ• sÄ«masaá¹…khyameva gato, evaá¹ƒ
uá¹-á¹-hitarukkhopÄ«tigahetabbaá¹ƒ. ``yaá¹ƒ kiÃ±cipÄ«â€™â€™ ti vacanato tiá¹‡Ä• dipi sa
mahÄ• therÄ• pi tiá¹‡aá¹ƒsodhetvÄ• va karontÄ«ti.

<140> yasmÄ• majjhato koá¹‡aá¹ƒ hoti, tasmÄ• __ ``koá¹‡ato koá¹‡aâ€™â€™ _nti vuttaá
acittakattÄ• â€™â€™ ti vadanti. __pÄ• rayatÄ«_ti ajjhottharati. kÄ• sÄ• ? sÄ«mÄ• . __ ``yÄ
... vahatÄ«â€™â€™ _ti tato heá¹-á¹-himÄ• nÄ• vÄ• saá¹…khyaá¹ƒ na gacchatÄ«tikatvÄ• v
yuttaá¹ƒ dutiyapÄ• rÄ• jike nÄ• vaá¹-á¹-habhaá¹‡á¸• Ä• dhikÄ• re tassÄ• piadhippetattÄ• . n
bhÄ• rappamÄ• á¹‡ena vuttanti eke. bhikkhunÄ«nampi nadÄ«pÄ• rasÄ«mÄ• sambhavatotÄ
gaccheyyÄ• â€™â€™ ti vuttadosapariharaá¹‡atthanti Ä• cariyassa takko. ubhayatthÄ• pi __
uposathantarÄ• ya pariharaá¹‡atthaá¹ƒ uposathadivaso niyamatovavutto. ettha ca __nÄ• vÄ
sabbasÄ• dhÄ• raá¹‡Ä• thambhanÄ• vÄ• adhippetÄ• , nakullanÄ• vÄ• ti no takkoti Ä• cari
attho. sace ekaá¹ƒgÄ• makhettaá¹ƒ, sabbanimittÄ• naá¹ƒ anto á¹-hite bhikkhÅ« hatthapÄ• s
sammannitabbÄ• . nÄ• nÄ• gÄ• makhettaá¹ƒ ce, anÄ• gamanampi vaá¹-á¹-ati. ubhayatÄ«re
dÄ«pakosaá¹…gahito na hoti, tasmÄ• dÄ«pake nimittÄ• ni kittetabbÄ• neva. ``nadiyÄ• heá
nisinnabhikkhukammaá¹ƒ kopeti. upariyeva hi nadÄ« hotÄ«â€™â€™ ti vadanti.

sÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathÄ• gÄ• rÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<141> ``yaá¹ƒ saá¹…gho Ä• kaá¹…khati vihÄ• raá¹ƒ vÄ• ... pe ... guhaá¹ƒ vÄ• â€™â€™ ti
kevalaá¹ƒpathaviyaá¹ƒyeva, vihÄ• rÄ• dÄ«naá¹ƒ uparipi sÄ«mÄ• anuÃ±Ã±Ä• tÄ• hoti
uposathakammapadhÄ• nattÄ• tisiddhaá¹ƒ. tappadhÄ• nÄ• sÄ«mÄ• ti kathaá¹ƒ paÃ±Ã±Ä•
tadadhikÄ• rÄ• nuÃ±Ã±Ä• tattÄ• , sammutiyaá¹ƒ ``samÄ• nasaá¹ƒvÄ• sÄ• â€™â€™ ti \Ne
visuá¹ƒ ``ekÅ«posathÄ• â€™â€™ ti vacanatoca. ``uposathaá¹ƒ á¹-hapetvÄ• sesakammÄ•
nÄ• mÄ• â€™â€™ ti likhitaá¹ƒ. ``ekaá¹ƒsamÅ«hanitvÄ• â€™â€™ ti pÄ• á¸·ipÄ• á¹-ho.

<142> __katovassÄ• _ti ekasÄ«mÄ• ya samagge sandhÄ• ya vuttaá¹ƒ. aÃ±Ã±athÄ• nÄ• n
á¹-hitÄ• naá¹ƒsavanaá¹ƒ pamÄ• á¹‡aá¹ƒ, ekasÄ«mÄ• yapi hatthapÄ• saá¹ƒ muÃ±citvÄ• á¹
pamÄ• á¹‡anti aniá¹-á¹-haá¹ƒÄ• pajjati. tattha __sammatÄ• ya vÄ• asammatÄ• ya vÄ• _ti u

sÄ«mÄ• sammutiyÄ• . kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? adhikÄ• rato, parato chandadÄ• napaÃ
pÄ• risuddhidÄ• napaÃ±Ã±attitoca. tattha purimaá¹ƒ kÄ• raá¹‡aá¹ƒ purimaá¹ƒ aniá¹-á¹-haá¹
pacchimanti veditabbaá¹ƒ. uposathamukhanti uposathaá¹-á¹-hÄ• naá¹ƒ. __ ``uposathamukh
uposathÄ• gÄ• raá¹-á¹-hÄ• nassÄ• â€™â€™ ti likhitaá¹ƒ. __yÄ• ni kÄ• nici nimittÄ• ni kittetu
idaá¹ƒ kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti? ``paá¹-hamaá¹ƒnimittÄ• kittetabbÄ• nimitte kittetvÄ• â
vuttattÄ• . paá¹-hamaá¹ƒ vuttattÄ• na vuccantÄ«ti ce? taá¹ƒ pana akÄ• raá¹‡aá¹ƒ, na hi buc
Ä• lasiyaá¹ƒ atthi. sÄ«mÄ• samÅ«hananakÄ• le uposathÄ• gÄ• raá¹ƒ samÅ«hanitvÄ• va sÄ
eke. taá¹ƒayuttaá¹ƒ abaddhÄ• ya sÄ«mÄ• ya uposathÄ• gÄ• rasammutisiddhitoti no takkoti
__uposathamukha_ntiuposathÄ• gÄ• rassa mukhanti Ä• cariyÄ• . uposathamukhassa nimit
vuttanayenakÄ• tabbÄ• . ekenÄ• pi kittetuá¹ƒ vaá¹-á¹-atÄ«ti eke. ``pÄ• sÄ• do vÄ• hotu, ma
aÃ±Ã±ataro. kammavÄ• cÄ• ya pana `uposathamukhaâ€™ micceva vattabbaâ€™â€™ nti v
nÄ• ma mÅ«lÄ• vÄ• soâ€™â€™ ti likhitaá¹ƒ. vadati ghaá¹-amattÄ• iti hi lakkhaá¹‡aá¹ƒ.

avippavÄ• sasÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

143-4__._ ``manamhi vÅ«á¸·hoâ€™â€™ ti vÄ• pÄ• á¹-ho. tattha __manamhi vÅ«á¸·ho_ti m
attho. __á¹-hapetvÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±cÄ• _ti antaragharasaá¹…khÄ• taá¹
á¹-hapetvÄ• . keci ``parikkhittaá¹ƒ gÄ• maá¹ƒ sandhÄ• ya `gÄ• maâ€™ nti vuttaá¹ƒ, aparikk
`gÄ• mÅ«pacÄ• raâ€™â€™ nti vadanti, taá¹ƒ pana aá¹-á¹-hakathÄ• ya virujjhati. tasmÄ• ni
gÄ• maá¹ƒ, parikkhepÄ• rahaá¹-á¹-hÄ• nÄ• ni sandhÄ• ya ``gÄ• mÅ«pacÄ• raâ€™â€™ nti
paá¹-hanti. kiá¹ƒ tena, pÄ• á¸·iÃ±ca \Be 457/ aá¹-á¹-hakathaÃ±ca suá¹-á¹-hu upaparikkhitvÄ
tathÄ• gahetabbaá¹ƒ. __bhikkhÅ«naá¹ƒ purimakammavÄ• cÄ• na vaá¹-á¹-atÄ«_ti gÄ• mag
antokatvÄ• samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• ya sammatÄ• ya upari avippavÄ• sasÄ«mÄ• s
panakevalaá¹ƒ araÃ±Ã±aá¹ƒyeva sammataá¹ƒ, tattha kathaá¹ƒ na vaá¹-á¹-atÄ«ti. tattha ``á¹
gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ tivacanaá¹ƒ na sÄ• tthakanti ce? vuccate \Ne 417/ --- eva
anussÄ• vanahÄ• nippasaá¹…gato taá¹ƒvacanaá¹ƒ vattabbamevÄ• ti iminÄ• va adhippÄ• y
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒsiyÄ• . ekasmiá¹ƒ vÄ• atthe kammavÄ• cÄ• dvayaÄ• bhÄ•
aÃ±Ã±amaÃ±Ã±assakamme gaá¹‡apÅ«rakÄ• hontÄ«â€™â€™ ti vuttattÄ• ubhinnaá¹ƒ nÄ•
ayameva vidhiÄ• pajjeyyÄ• ti ce? nÄ• pajjati paá¹-iggahasannidhÄ«naá¹ƒ anuÃ±Ã±Ä• tattÄ•
avisesato, kammapaá¹-ippassaddhimattÄ• pekkhatÄ• ya ca. __tassÄ• _ti bhikkhunisaá¹…gl
vaggaá¹ƒkarontÄ«_ti kammaá¹ƒ na kopentÄ«ti attho. __etthÄ• _ti á¹-hapetvÄ• gÄ• manti et
avippavÄ• sasÄ«mÄ• gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±ca na otarati, atha kasmÄ• gÄ• m
sammannantÄ«ti ce? Ä• ciá¹‡á¹‡akappena, na tato aÃ±Ã±aá¹ƒkaÃ±ci atthaá¹ƒ apekkhitvÄ•
``atthato hi sÄ• bahiddhÄ• pi abaddhÄ• eva hotÄ«â€™â€™ tivuttaá¹ƒ. antaragÄ• me badd
yasmÄ• gÄ• masaá¹…khyaá¹ƒ na gacchati, tasmÄ• ti eke. __sopi sÄ«mÄ• saá¹…khyamev
avippavÄ• sasÄ«mÄ• saá¹…khyaá¹ƒ gacchatÄ«ti attho. idaá¹ƒpanettha vicÄ• retabbaá¹ƒ ---
baddhÄ• ya sÄ«mÄ• ya puna avippavÄ• sasammutiyaá¹ƒ araÃ±Ã±apadeseá¹-hatvÄ• avipp
udÄ• hu gÄ• me á¹-hatvÄ• ti? gÄ• me á¹-hatvÄ• katÄ• yapikappiyabhÅ«miyÄ• pharatÄ«ti.

á¹-hitasammatadosÄ• nulomattÄ• akappiyabhÅ«miyaá¹ƒ á¹-hatvÄ• na kÄ• tabbÄ• ti no tak
Ä• cariyo. __khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ á¹-hatvÄ• avippavÄ• sasÄ«mÄ• _tiÄ• dÄ«su mahÄ
``avippavÄ• sasÄ«mÄ• â€™â€™ ti vuttÄ• .

<146> ``yassÄ• yasmato khamati etissÄ• sÄ«mÄ• ya samÄ• nasaá¹ƒvÄ• sÄ• ya ekÅ«posa
tuá¹‡hassÄ• â€™â€™ ti __andhakapotthake, sÄ«haá¸·apotthake_su ca kesuci pÄ• á¹-ho at
etissÄ• sÄ«mÄ• yÄ• â€™â€™ ti paá¹-hamaá¹ƒ likhanti, kesuci ``etissÄ• sÄ«mÄ• ya samug

gÄ• masÄ«mÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<147> __sÄ• _ \Be 458/ __cÄ• _ti sÄ• paricchinditvÄ• dinnagÄ• masÄ«mÄ• ca itarÄ• ca.
``pakatigÄ• mÄ• â€™â€™ _tiÄ• dimÄ• ha. __baddhasÄ«mÄ• sadisÄ• yeva hontÄ«_tisÄ• c
adhippÄ• yo, tasmÄ• yeva ``ticÄ«varavippavÄ• saparihÄ• raá¹ƒ labhatÄ«â€™â€™ tiekavac
yuttaá¹ƒ ubhinnampi gÄ• mattÄ• ti eke. ``honti, na labhantÄ«â€™â€™ tica bahuvacanampi
itarÄ• cÄ• â€™â€™ ti vuttÄ• ``majjhe bhinditvÄ• dinnagÄ• masÄ«mÄ• pakatigÄ• mÄ• da
``bhikkhuvasatÄ«â€™â€™ ti pÄ• á¹-ho, ``vasantÄ«â€™â€™ tica likhitaá¹ƒ. ``athassa á¹-hit
418/ vuttattÄ• ekavacanameva yuttaá¹ƒ. __sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• _ti katara
paá¹-ikkhipati? baddhasÄ«maá¹ƒ, ekÄ• dasavipattisÄ«maÃ±Ã±atarappasaá¹…gatotiÄ• cari
sÄ«mÄ• ya baddhÄ• ya pacchÄ• nadiÄ• dayo honti, paá¹-ikkhepoti pasaá¹…goÄ• pajjati, ta
paá¹-ikkhipati. yathÄ• sabbo gÄ• mo gÄ• masÄ«mÄ• , tathÄ• sabbÄ• nadÄ« asÄ«mÄ• . ki
udakukkhepasÄ«mÄ• ti sÄ«mÄ• nÄ• nattaá¹ƒ dassetÄ«tino takkoti Ä• cariyo. __yaá¹ƒ majjh
udakukkhepÄ• _tipana ekissÄ• nadiyÄ• catuvaggÄ• dÄ«naá¹ƒ saá¹…ghÄ• naá¹ƒ visuá¹ƒ
catuvaggakaraá¹‡Ä«yÄ• dikammakaraá¹‡akÄ• lesÄ«mÄ• paricchedadassanatthaá¹ƒ vuttaá
vippavÄ• sÄ• vippavÄ• saparicchedadassanatthampisattabbhantarasÄ«mÄ• ya parichedad
tasmÄ• udakukkhepaparicchedÄ• bhÄ• vepiantonadiyaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-at

ayaá¹ƒ pana viseso --- tattha nÄ• vÄ• gato ce, nÄ• vÄ• yaá¹ƒ vuttanayena. satthagato ce, s
atirekacÄ• tumÄ• saniviá¹-á¹-ho, gÄ• me vuttanayena ticÄ«varÄ• vippavÄ• so veditabbo. ta
sace sattho udakukkhepassa anto hoti, udakukkhepasÄ«mÄ• pamÄ• á¹‡antieke. satthova p
__sace panettha bahÅ« bhikkhÅ«_tiÄ• dimhi keciadhiá¹-á¹-hÄ• nuposathaá¹ƒ, keci gaá¹‡up
saá¹…ghuposathanti vattukÄ• matÄ• ya ``bahÅ«saá¹…ghÄ• â€™â€™ ti avatvÄ• ``bhikkhÅ
pana na vaá¹-á¹-atÄ«_ti ettha sÄ«mÄ• sambhedasambhavatoti__upatissatthero_. á¹-hapent
á¹-hapetabbaá¹ƒ. ``aá¹-hapetumpi vaá¹-á¹-ati evÄ• â€™â€™ tivuttaá¹ƒ. __gacchantiyÄ• pa
``udakukkhepamanatikkamitvÄ• parivattamÄ• nÄ• ya kÄ• tuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti likh
Ã±attÄ«_tiÄ• di kiá¹ƒ sÄ«mato kammavipattibhayÄ• vuttaá¹ƒ \Be 459/, udÄ• hu parisatoti? e
nÄ• nÄ• sÄ«mÄ• ya asambhavato sÄ«matoti. ekakammassa nÄ• nÄ• sÄ«maá¹-á¹-hasaá¹…
``savanaá¹ƒ hÄ• petÄ«â€™â€™ tivuttadosappasaá¹…gatoti no takko. ekissÄ• hi sÄ«mÄ• y
aniá¹-á¹-hapento hÄ• petÄ«tiÄ• cariyo.

__bahinaditÄ«re jÄ• tarukkhassa antonadiyaá¹ƒ paviá¹-á¹-hasÄ• khÄ• ya vÄ• _ti ettha ca __
koá¹-á¹-etvÄ• _ti ettha ca __sace pana setu vÄ• setupÄ• dÄ• vÄ• bahitÄ«repatiá¹-á¹-hitÄ•
sÄ«mÄ• sodhanaá¹ƒ nÄ• ma gÄ• masÄ«maá¹-á¹-he hatthapÄ• sÄ• nayanaá¹ƒ. khaá¹‡á¸• a
viyojetvÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. kasmÄ• ? tÄ«raá¹-á¹-he rukkhe baddhanÄ• vÄ• ya gÄ• mo
gÄ• masÄ«maá¹ƒ phusitvÄ• á¹-hitasetu khaá¹‡á¸• asÄ«mÄ• mahÄ• sÄ«mÄ• yophusitvÄ•
ca likhitaá¹ƒ. tattha purimanaye tÄ• va idaá¹ƒ vicÄ• retabbaá¹ƒ --- tÄ• dise á¹-hÄ• ne kataka
nadiyaá¹ƒ katasaá¹…khyaá¹ƒ gacchati, udÄ• hu gÄ• masÄ«mÄ• yaá¹ƒ, atha ubhayatthÄ• ti
nadiyaá¹ƒ katasaá¹…khyaá¹ƒ gacchati, udakukkhepasÄ«mÄ• va \Ne 419/ sodhetabbÄ• , na
gÄ• masÄ«mÄ• yaá¹ƒ katasaá¹…khyaá¹ƒ gacchati, udakukkhepasÄ«mÄ• na sodhetabbÄ•
katasaá¹…khyaá¹ƒgacchati, dvÄ«su sÄ«mÄ• su ekakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti ania
tato ``aÃ±Ã±issÄ• sÄ«mÄ• ya Ã±atti, aÃ±Ã±issÄ• anussÄ• vanÄ• hotÄ«â€™â€™ ti idaÃ±
``khaá¹‡á¸• asÄ«mÄ• mahÄ• sÄ«maá¹-á¹-hÄ• naá¹ƒkÄ• yasÄ• maggiyÄ• kammaá¹ƒ kÄ• tu
idaÃ±cÄ• niá¹-á¹-haá¹ƒ Ä• pajjatÄ«ti? ettha vuccate --- yathÄ• vuttaá¹ƒ kammaá¹ƒ ubhayatth
gacchati, na ca yathÄ• vuttaá¹ƒ aniá¹-á¹-haá¹ƒ Ä• pajjati. kasmÄ• ? ``Ã±attianussÄ• vanÄ• n
pavattattÄ• , kÄ• rakabhikkhÅ«naá¹ƒ vÄ• ekekasÄ«mÄ• yaá¹ƒá¹-hitattÄ• â€™â€™ ti vadan
sakkuá¹‡eyyatÄ• ya pana taá¹ƒ akÄ• raá¹‡aá¹ƒ. ekÄ«bhÄ• vaá¹ƒupagatasÄ«maá¹-á¹-hÄ• n
acalakÄ• raá¹‡aá¹ƒ. ekÄ«bhÄ• vaá¹ƒ upagatÄ• su hi dvÄ«su nadÄ«gÄ• masÄ«mÄ• sukam
sattabbhantarasÄ«mÄ• yaá¹ƒ ce nadÄ« hoti, samuddo vÄ• , jÄ• tassarovÄ• . tesu á¹-hitabh
sattabbhantarasÄ«mÄ• yaá¹ƒ á¹-hitasaá¹…khyaá¹ƒ na gacchati. tattha ce nadiÄ• dilakkhaá¹
pÄ• sÄ• á¹‡o, rukkho vÄ• hoti, sattabbhantarasaá¹…khyaá¹ƒ gacchati. manussehivaá¸·aÃ±
hoti, gÄ• makhettasaá¹…khyaá¹ƒ gacchati. kataragÄ• makhettaá¹ƒ? yato manussÄ• saÃ±c
visuá¹ƒ gÄ• makhettasaá¹…khyaá¹ƒ gacchatÄ«ti ca Ä• cariyÄ• .

pacchimanaye \Be 460/ sace setu nadÄ«lakkhaá¹‡aá¹-á¹-hÄ• naá¹ƒ aphusitvÄ• á¹-hito,
gÄ• masÄ«mÄ• saá¹…khyaá¹ƒgacchati. tattha eko ce gÄ• mo, taá¹ƒ sodhetvÄ• , dvÄ«su tÄ
gÄ• mesodhetvÄ• kammaá¹ƒ kÄ• tabbaá¹ƒ. evaÃ±hi kataá¹ƒ ubhayatra kataá¹ƒ hoti. iminÄ
jÄ• tassaresu ca ekakammapasiddhi veditabbÄ• . ayaá¹ƒ pana nayo khaá¹‡á¸• asÄ«mÄ• m
setu nadÄ«lakkhaá¹‡aá¹-á¹-hÄ• naá¹ƒ phusitvÄ• á¹-hito, udakukkhepasÄ«mÄ• pi sodhetab

sÄ«mÄ• nameva cekattaá¹ƒ, vehÄ• saá¹-á¹-haá¹ƒ vinÄ• gato.

viditvÄ• ekakammassa, sÄ«mato idamÄ• dise ||

ekasÄ«maá¹ƒ dvisÄ«maá¹ƒ vÄ• , tisÄ«maá¹ƒ catusÄ«makaá¹ƒ.

ekakammaá¹ƒ siyÄ• tassa, kopo parisato siyÄ• ti ||

ayaá¹ƒ panettha viseso --- nadiyaá¹ƒ karontÄ• naá¹ƒ udakukkhepato bahi rukkhÄ• disamba
karontÄ• naá¹ƒ nadiyaá¹ƒ sambandharukkhassa udakukkhepato bahi á¹-hitabhikkhu appam
pamÄ• á¹‡aá¹ƒ. baddhasÄ«mÄ• ya sambandharukkhassa baddhasÄ«mÄ• ya á¹-hitabhikkh
veditabbaá¹ƒ, teneva vuttaá¹ƒ ``sÄ«maá¹ƒ sodhetvÄ• kammaá¹ƒ kÄ• tabbaâ€™â€™ nti. ``
vÄ• bahitÄ«re patiá¹-á¹-hitÄ• kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vacanampi
sakalasÄ«mÄ• sodhanameva kÄ• tabbanti sÄ• dheti, vÄ«maá¹ƒsitabbaá¹ƒ. __ativuá¹-á¹-hik
ativuá¹-á¹-hi nÄ• ma yathÄ• cÄ• tumÄ• sikÄ• yÄ• ti veditabbÄ• , tasmÄ• catumÄ• saá¹ƒati
sabbopi oghena otthaá¹-okÄ• so nadÄ« eva. atha ekissÄ• piativuá¹-á¹-hiyÄ• ogho catumÄ•
sandati vÄ• , bahitÄ«re patiá¹-á¹-hitaoghena otthaá¹-okÄ• sosabbopi nadÄ« eva. __nadiá¹ƒ
sandanaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• yÄ• _ti tameva vÄ• nadiá¹ƒ aÃ±Ã±aá¹ƒvÄ• apubbaá¹ƒ
pavattavasena nadilakkhaá¹‡appattaá¹ƒ ottharitvÄ• sandanaá¹-á¹-hÄ• natopaá¹-á¹-hÄ• ya
__gÄ• manigamasÄ«maá¹ƒ ottharitvÄ• _ti catumÄ• sappavattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. __
gatapaccÄ• gataá¹ƒ kÄ• tuá¹ƒ asakkuá¹‡eyyakeâ€™â€™ ti likhitaá¹ƒ. yaá¹ƒpana __andhak
vuttaá¹ƒ, taá¹ƒ na gahetabbaá¹ƒ. kasmÄ• ? nadiyampi taá¹ƒdosappasaá¹…gato. __tipusakÄ
__Ä• di_-saddena kamaluppalÄ• dÄ«nipi saá¹…gahaá¹ƒ gacchanti \Be 461/. __sabbopi ajÄ
gÄ• masÄ«mÄ• saá¹…khyameva gacchatÄ«_ti yehi kataá¹ƒ, tesaá¹ƒgÄ• masÄ«mÄ• saá¹…
tÄ«raá¹-á¹-hagÄ• mehi ce kataá¹ƒ, sabbagÄ• masaá¹…khyaá¹ƒ vÄ• , aÃ±Ã±ehi gÄ• makhe
ce, visuá¹ƒgÄ• masÄ«mÄ• saá¹…khyaá¹ƒ vÄ• gacchatÄ«ti attho.

<148> __saá¹ƒsaá¹-á¹-haviá¹-apÄ• _ti iminÄ• Ä• sannattaá¹ƒ dÄ«peti, tena padesasambhi
sambhedotidÄ«peti. __so pana vaá¸• á¸• hanto sÄ«mÄ• saá¹…karaá¹ƒ karotÄ«_ti baddhas
``ekadesabaddhasÄ«mÄ• â€™â€™ ti vattabbato saá¹…karadoso hoti. __na, bhikkhave, sÄ
sambhinditabbÄ• _tiettha ``paá¹-hamaá¹ƒ baddhasÄ«mÄ• ya pacchÄ• attanÄ• bandhitabb
sambhinditabbÄ• â€™â€™ ti ekeadhippÄ• yaá¹ƒ saá¹ƒvaá¹‡á¹‡ayanti. paá¹-hamaá¹ƒ samn
sambhedÄ• bhÄ• vato svÄ• dhippÄ• yo ajjhottharaá¹‡enayujjati, tasmÄ• pacchÄ• bandhita
baddhasÄ«mÄ• na sambhinditabbÄ• . sakalaá¹ƒvÄ• ekadesato vÄ• nimittÄ• naá¹ƒ antoka
baddhasÄ«mÄ• ya sÄ«mantarike akittetvÄ• sammannanato hi sambhindati nÄ• ma, paresa
vÄ• ekadesato vÄ• nimittÄ• naá¹ƒantokaraá¹‡ena ajjhottharati nÄ• ma, tenevÄ• ha ``sÄ«m
sÄ«mantarikaá¹ƒ á¹-hapetvÄ• â€™â€™ tiÄ• di. tassattho --- paá¹-hamaá¹ƒ baddhasÄ«mÄ•
bandhitabbasÄ«mÄ• ya nimittabhÅ«taá¹ƒ á¹-hapetvÄ• pacchÄ• sÄ«maá¹ƒ sammannitunti.
bhikkhubhikkhunÄ«sÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒna sambhavanti. __so pana vaá¸• á
karotÄ«_ti ettha kevalaá¹ƒ sÄ«mÄ• saá¹…karamevakaroti. tasmiá¹ƒ katakammÄ• ni na kup
nayuttaá¹ƒ sÄ• khÄ• pÄ• rohachedanasÄ«mÄ• sodhanÄ• naá¹ƒvuttattÄ• . idaá¹ƒ sabbaá¹ƒ
payirupÄ• sitvÄ• gahetabbayuttakaá¹ƒgahetabbaá¹ƒ, itaraá¹ƒ chaá¸• á¸• etabbaá¹ƒ.

uposathabhedÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<149> ``dveme \Ne 421/, bhikkhave, uposathÄ• â€™â€™ ti tadÄ• sÄ• maggÄ«uposathass

sÄ• maggÄ«uposathassa pubbakicce ``ajjuposatho sÄ• maggÄ«â€™â€™ ti vattabbaá¹ƒ, na
payogo dassito, pÄ• á¸·inayato aá¹-á¹-hakathÄ• cariyehi uddisitabbakkamo dassito. tathÄ• p
pÄ• timokkhuddesÄ• naá¹ƒ uddesakkamo siddhoti veditabbaá¹ƒ. __tayo vÄ• dve vÄ• pÄ•
adhammena samaggaá¹ƒ nÄ• ma hotÄ«_ti ettha kÄ• maá¹ƒ \Be 462/ saá¹…ghassasÄ• mag
yathÄ• kammaá¹ƒ sÄ• maggÄ«vavatthÄ• nato. tathÄ• pi vaggapaá¹-ipakkhabhÄ• venasama
samaggapaá¹-ipakkhabhÄ• vena ca vaggaá¹ƒ nÄ• ma kataá¹ƒ. Ä• veá¹‡ikato vÄ• gaá¹‡aka
samaggavaggabhÄ• vasambhavato vuttanti veditabbaá¹ƒ. __dhammena vagga_nti etthapÄ
dhammikaá¹ƒ, saá¹…ghasseva chandÄ• gamanaá¹ƒ, na gaá¹‡assÄ• ti katvÄ• vaggaá¹ƒ nÄ
sukataá¹ƒ, Ä• pattiá¹ƒ pana Ä• pajjati, puna kÄ• tuá¹ƒ na labhantÄ«â€™â€™ tivadanti. ``pa
Ä• haritvÄ• catÅ«hi pÄ• timokkhaá¹ƒ uddisituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tivadanti, taá¹ƒ yutt
bhikkhÅ«naá¹ƒ santikaá¹ƒ patte tena saá¹…gho pahoti, tasmÄ• chando saá¹…ghappatto ho

pÄ• timokkhuddesakathÄ• vaá¹‡á¹‡anÄ•

<150> __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh nidÄ• navaá¹‡á¹‡anÄ•) ``suá¹‡Ä• tu me, b
Ä• vikatÄ• hissa phÄ• su hoti, tatthÄ• yasmante pucchÄ• mi ... pe ... tasmÄ• tuá¹‡hÄ«. eva
ti vatvÄ• `uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naâ€™ ntiÄ• dinÄ• nayena avasesesute
hotÄ«â€™â€™ ti vuttattÄ• ``evametaá¹ƒ dhÄ• rayÄ• mÄ«ti sutÄ• kho panÄ• yasmantehÄ«
``dhÄ• rayÄ• mÄ«â€™â€™ ti vatvÄ• ``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naâ€™â€™
saá¹ƒkhittantigahetabbaá¹ƒ, teneva khuddakapeyyÄ• lavasena likhitaá¹ƒ. evaá¹ƒ __mÄ• tik
``Ä• vikatÄ• hissa phÄ• su hoti, tatthÄ• yasmanteâ€™â€™ ti etthÄ• pi ``uddiá¹-á¹-haá¹ƒ kho
ntivacanaá¹ƒ saá¹ƒkhittanti gahetabbanti eke. keci ``avivadamÄ• nehi sikkhitabbaâ€™ nti vu
niá¹-á¹-hito nÄ• ma hoti, tasmÄ• anÄ• vikaronto Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ tivadanti,
kasmÄ• ? ``nidÄ• naá¹ƒ uddisitvÄ• â€™â€™ ti niá¹-á¹-hÄ• navacanena hi nidÄ• nassaniá¹-á
nidÄ• nÄ• vasÄ• ne ca Ä• patti vuttÄ• ti. __ ``sarabhaÃ±Ã±aá¹ƒ_ nÄ• masarena bhaá¹‡ana
__sajjhÄ• yaá¹ƒ adhiá¹-á¹-hahitvÄ• _ti ``sajjhÄ• yaá¹ƒ karomÄ«â€™â€™ ticittaá¹ƒ uppÄ• de
vuttamattena kathetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Ne 422/ vadanti. taá¹ƒ tuá¹‡hÄ«bhÄ• ve y
lÄ• bhÄ• dinÄ• abhibhÅ«to vÄ• reti, taá¹ƒ na pamÄ• á¹‡aâ€™â€™ ntivadanti. __eseva nay
vicchindati, puna Ä• pucchitabbanti.

adhammakammapaá¹-ikkosanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<154> __ ``tesaá¹ƒ_ \Be 463/ __anupaddavatthÄ• yÄ• â€™â€™ _ti saá¹…gho saá¹…ghass
upaddavo bahÅ«naá¹ƒ hoti, tasmÄ• vuttaá¹ƒ.

pÄ• timokkhuddesakaajjhesanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<155> ``therÄ• dhikaá¹ƒ pÄ• timokkhaâ€™â€™ nti vatvÄ• pi pacchÄ• avisesena ``yo tattha

tassÄ• dheyyaâ€™â€™ nti vuttattÄ• ``bhanteâ€™â€™ ti vacanaá¹ƒ therassÄ• pi atthÄ«ti s
``gacchÄ• vuso saá¹ƒkhittena vÄ• vitthÄ• rena vÄ• â€™â€™ ti vacanato asatipi antarÄ• ye
pamÄ• á¹‡antisiddhaá¹ƒ hoti.

disaá¹ƒgamikÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<163> ``sacassa saddhiá¹ƒcarÄ• bhikkhuupaá¹-á¹-hÄ• kÄ• atthÄ«â€™â€™ ti pÄ• á¹-ho. _
utusaá¹ƒvaccharehemantagimhesÅ«â€™â€™ ti likhitaá¹ƒ.

pÄ• risuddhidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<164> __pÄ• risuddhiá¹ƒ dammÄ«_ti ``sÄ• pattiko therÄ• naá¹ƒ deti, sampajÄ• namusÄ• vÄ
dukkaá¹-aá¹ƒsambhavatÄ«â€™â€™ ti Ä• cariyena likhitaá¹ƒ. kiá¹ƒ nu kho kÄ• raá¹‡aá¹ƒ? s
dukkaá¹-Ä• pattinÄ• ma kevalaá¹ƒ bhagavatÄ• vuttattÄ• akiriyasamuá¹-á¹-hÄ• nÄ• hotÄ«t
dammÄ«â€™â€™ tiettha pana kiriyÄ• paÃ±Ã±Ä• yati, tasmÄ• sampajÄ• namusÄ• vÄ• de
suá¹-á¹-hu upaparikkhitabbaá¹ƒ. mahantÄ• hi te Ä• cariyÄ• nÄ• ma. tattha ``dammÄ«â€™â
attanouposathakammanibbattinimittaá¹ƒ vuttaá¹ƒ. ``harÄ• â€™â€™ ti ca ``Ä• rocehÄ«â€™â
hÄ• rakassaanÄ• rocanapaccayÄ• dukkaá¹-amocanatthaá¹ƒ vuttaá¹ƒ. eseva nayo chandac
tiattano cittasÄ• maggidÄ«panavacanaá¹ƒ, sesaá¹ƒ vuttanayameva, evaá¹ƒ __upatissather
paá¹-hamaá¹ƒ samaggabhÄ• vaá¹ƒ \Ne 423/ sandhÄ• ya, dutiyaá¹ƒ pacchÄ• vidhÄ• tabbab
chandahÄ• rakassadukkaá¹-amocanatthaá¹ƒ vuttaá¹ƒ. ubhayatthÄ• pi ``saá¹…ghappatto pa
tiÄ• divacanato saá¹…ghe samaggeeva chandapÄ• risuddhidÄ• naá¹ƒ ruhati, nÄ• samagge
ukkhittako paá¹-ijÄ• nÄ• ti, Ä• haá¹-Ä• hoti pÄ• risuddhÄ«â€™â€™ tiÄ• divacanato ukkhitta
chandapÄ• risuddhidÄ• naá¹ƒ ruhatÄ«tisiddhaá¹ƒ, taÃ±ca kho \Be 464/ pakatattasaÃ±Ã±Ä•
jÄ• nitvÄ• sÄ• maá¹‡erassadinne na yÄ• ti, Ä• patti ca, ajÄ• nitvÄ• dinne yÄ• ti ca, anÄ• p
__biá¸·Ä• lasaá¹…khalikÄ• nÄ• ma pÄ• risuddhÄ«_ti ettha saá¹…khalikÄ• nÄ• ma anantar
saá¹…khalikenÄ• tikevalaá¹ƒ saá¹…khalikÄ• pÄ• risuddhi nÄ• ma hotÄ«ti __upatissathero
visesanaá¹ƒniratthakaá¹ƒ hoti. biá¸·Ä• lasaá¹…khalikÄ• baddhÄ• va hoti antogehe eva sam
sÄ• na katthaci gacchati, tathÄ• sÄ• pi na katthaci gacchatÄ«ti kira adhippÄ• yo.

chandadÄ• nÄ• dikathÄ• vaá¹‡á¹‡anÄ•

165-7__._ ``chandaá¹ƒ datvÄ• khaá¹‡á¸• asÄ«maá¹ƒ vÄ• sÄ«mantarikaá¹ƒ vÄ• bahisÄ«m
kammaá¹ƒ na kopeti, tasmÄ• gamikabhikkhÅ«naá¹ƒ chandaá¹ƒ gaá¹‡hitvÄ• khaá¹‡á¸• asÄ
vihÄ• rasÄ«maá¹ƒ bandhituá¹ƒ tesaá¹ƒ chandaá¹ƒ na gaá¹‡hantÄ«â€™â€™ ti vadanti. ``mu
ekamantaá¹ƒhothÄ• â€™â€™ tiÄ• divacanato yaá¹ƒ kiÃ±ci bhikkhukammaá¹ƒ gahaá¹-á¹-hÄ
vaá¹-á¹-atÄ«tisiddhaá¹ƒ. __nissÄ«ma_nti bahisÄ«maá¹ƒ. __tassa sammutidÄ• nakiccaá¹ƒ n
vaá¹-á¹-atÄ«ti attho. Ä• sanena saha udakanti attho. __pannarasopÄ«_ti api-saddo cÄ• tudd

tena vuttaá¹ƒ __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yadi no etaâ€™â€™ nti. ``ajja me uposath
adhiá¹-á¹-hÄ• naá¹ƒ sadÄ• na kiÃ±ci, na aÃ±Ã±athÄ• ti eke.

Ä• pattipaá¹-ikammavidhikathÄ• divaá¹‡á¹‡anÄ•

169-170__._ __paá¹-idesemÄ«_ti yÄ• ya kÄ• yaci bhÄ• sÄ• ya vutte desanÄ• ca paá¹-igga
hotiyevadiá¹-á¹-hÄ• vikammena visuddhiyÄ• vuttattÄ• ti keci. vematikena ``ahaá¹ƒ, bhante,
ekissÄ• thullaccayÄ• pattiyÄ• vematiko, yadÄ• nibbematiko bhavissÄ• mi, tadÄ• taá¹ƒ
Ä• pattiá¹ƒpaá¹-ikarissÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ. evaá¹ƒ kate yÄ• va nibbematiko na h
sabhÄ• gÄ• pattiá¹ƒpaá¹-iggahetuá¹ƒ na labhati, aÃ±Ã±esaÃ±ca kammÄ• naá¹ƒ parisuddho
nibbematikohutvÄ• desetabbaá¹ƒ. na cÄ• ti neva pÄ• á¸·iyaá¹ƒ na aá¹-á¹-hakathÄ• yaá¹ƒ a
dosonatthÄ«ti. tathÄ• __ito_ \Ne 424/ __vuá¹-á¹-hahitvÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• n
sakalasaá¹…ghe sabhÄ• gÄ• pattiá¹ƒ \Be 465/ Ä• panne, vematike ca. tathÄ• ca ``sabbo s
Ä• pajjitvÄ• yadÄ• suddhaá¹ƒ passissatÄ«â€™â€™ ti, ``tadÄ• tassa santike taá¹ƒ Ä• patt
vatvÄ• `uposathaá¹ƒ kÄ• tuá¹ƒ labhatÄ«â€™â€™ ti ca likhitaá¹ƒ.

anÄ• pattipannarasakÄ• dikathÄ• vaá¹‡á¹‡anÄ•

172-3__._ ``atthaÃ±Ã±eâ€™â€™ ti pubbavÄ• re, ``athaÃ±Ã±eâ€™â€™ ti pacchÄ• vÄ• re p
okkamante vÄ• passanti. dhammasaÃ±Ã±ino pana aÃ±Ã±Ä• á¹‡ena honti. ``vematikapann
ti pÄ• á¹-ho.

sÄ«mokkantikapeyyÄ• lakathÄ• vaá¹‡á¹‡anÄ•

<178> ``na akÄ• mÄ• dÄ• tabbÄ• â€™â€™ tivacanato icchÄ• ya sati dÄ• tabbÄ• ti siddhaa

liá¹…gÄ• didassanakathÄ• vaá¹‡á¹‡anÄ•

<180> __nÄ• bhivitarantÄ«_ti ettha laddhinÄ• nÄ• saá¹ƒvÄ• sakÄ• kira te. kammanÄ• nÄ•
paá¹-inissajjÄ• petvÄ• tassa osÄ• raá¹‡akammaá¹ƒ kÄ• tabbaá¹ƒ. evaÃ±hi kate tena saddh
vaá¹-á¹-ati. itarena laddhinissajjanamattena kÄ• tunti vuttaá¹ƒ. Ä• pattiyÄ• adassane appaá¹
ukkhittakaÃ±ca diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhittakaÃ±ca jÄ• nitvÄ• tena saddhiá¹ƒ ka
tasmÄ• ime ukkhittÄ• nuvattakÄ• ti veditabbÄ• tieke.

nagantabbagantabbavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<181> __na gantabbo_ti kiá¹ƒ sandhÄ• ya? ``aÃ±Ã±atra saá¹…ghenÄ• â€™â€™ ti vacanat
sataá¹ƒbhikkhÅ« viharanti, te sabbe kenacideva karaá¹‡Ä«yena dasa dasa hutvÄ• visuá¹ƒ

nÄ• nÄ• udakukkhepasÄ«mÄ• dÄ«suá¹-hatvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ labhanti. navakamm
uposathÄ• dhiá¹-á¹-hÄ• natthaá¹ƒsÄ«mÄ• pi nadÄ«pi na gantabbÄ• . garukaá¹ƒ pÄ• timokk
lahukassa akattabbattÄ• ``aÃ±Ã±atra saá¹…ghenÄ• â€™â€™ ti vacanaá¹ƒ sÄ• dheti. tatth
466/ uposathakÄ• rakÄ• \Ne 425/ ... pe ... akatvÄ• na gantabboâ€™â€™ ti vacanato vissa
Ä• vÄ• sÄ• gantuá¹ƒ vaá¹-á¹-atÄ«ti siddhaá¹ƒ. ``tato pÄ• risuddhiuposathakaraá¹‡atthaá¹ƒ
gantuá¹ƒ vaá¹-á¹-ati, khaá¹‡á¸• asÄ«maá¹ƒ vÄ• pavisitunti apare vadantÄ«â€™â€™ ti vutta
uposathantarÄ• yo_ti ``attanouposathantarÄ• yoâ€™â€™ ti likhitaá¹ƒ.

vajjanÄ«yapuggalasandassanakathÄ• vaá¹‡á¹‡anÄ•

<183> ``antimavatthuá¹ƒ ajjhÄ• pannassa nisinnaparisÄ• ya kalahÄ• dibhayena nÄ• haá¹ƒ
uppÄ• detvÄ• nisÄ«dituá¹ƒ vaá¹-á¹-ati. aÃ±Ã±akamme tassa nisinnaparisÄ• ya Ä• pattinatt
bhikkhave, anuposathe uposatho kÄ• tabbo aÃ±Ã±atra saá¹…ghasÄ• maggiyÄ• â€™â€™ t
sÄ• maggÄ«divaso anuposathadivasoti atthato vuttaá¹ƒ viya dissati. ``dveme, bhikkhave, up
vuttavacanavasenetaá¹ƒ vuttaá¹ƒ, aÃ±Ã±athÄ• __parivÄ• rapÄ• á¸·iyÄ• _virujjhatÄ«ti Ä• ca
pannarasiyaá¹ƒ vÄ• ce saá¹…gho samaggo hoti, ``ajjuposathosÄ• maggÄ«â€™â€™ ti ava
kattabbanti dassanatthaá¹ƒ yathÄ• desanÄ• katÄ• ti notakko. aÃ±Ã±athÄ• yathÄ• vuttadva
tattha uposathaá¹ƒ akatvÄ• anuposathadivaseeva sÄ• maggÄ«uposatho kÄ• tabboti Ä• pa
paá¹-isiddhattÄ• idÄ• ni paá¹-isedhanakiccaá¹ƒnatthi. ``na, bhikkhave, devasikaá¹ƒ pÄ• tim
uddisitabbaâ€™â€™ nti (Vin I 136) pubbehi vuttaá¹ƒ. atha vÄ• ``anujÄ• nÄ• mi, bhikkhave,
uddisituâ€™â€™ ntipubbe vuttattÄ• ``sakiá¹ƒ pakkhassa cÄ• tuddase vÄ• pannarase vÄ•
bhikkhave, uposathÄ• â€™â€™ ti (Vin I 149) ca pacchÄ• vuttattÄ• tato aÃ±Ã±asmiá¹ƒ diva
atthato Ä• pannaá¹ƒ aniá¹-á¹-haá¹ƒ, sati saá¹…ghasÄ• maggiyÄ• aÃ±Ã±o divaso pakativas
anuposathopiuposathadivaso nÄ• ma hotÄ«ti dassanavasena nivÄ• retumpi evaá¹ƒdesanÄ•

uposathakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 143. vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ•

vassÅ«panÄ• yikÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<184> __mahÄ• aá¹-á¹-hakathÄ• ya_mpi \Ne 426/ \Be 467/ ``saá¹…kÄ• sayissantÄ«â€™â€
``saá¹…kÄ• payissantÄ«â€™â€™ tipaá¹-hanti kira. __ ``kati nu kho vassÅ«panÄ• yikÄ• â€™
nimittaâ€™â€™ ntivutte ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒ upagantuâ€™â€™ nti yaá¹ƒ
taá¹ƒ ``imaá¹ƒtemÄ• saá¹ƒ vassaá¹ƒ upemÄ«â€™â€™ ti vatvÄ• upagantabbaá¹ƒ. vassÄ• n
paá¹-hamaá¹ƒtemÄ• saá¹ƒ, pacchimaá¹ƒ temÄ• santi duvidhaá¹ƒ temÄ• saá¹ƒ. tenÄ• yaá¹ƒ
cintÄ• ahosi.

vassÄ• necÄ• rikÄ• paá¹-ikkhepÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<185> __anapekkhagamanena vÄ• aÃ±Ã±attha aruá¹‡aá¹ƒ uá¹-á¹-hÄ• panena vÄ• Ä• pat
paá¹-hamaá¹ƒ tÄ• va so sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya sakaraá¹‡Ä«yo pakk
bhikkhave, bhikkhu taá¹ƒ Ä• vÄ• saá¹ƒ na vÄ• Ä• gaccheyya, tassa, bhikkhave, bhikkhuno
paá¹-issave ca anÄ• pattÄ«â€™â€™ ti vacanato oraá¹ƒ sandhÄ• ya vuttantiveditabbaá¹ƒ. ta
akaraá¹‡Ä«yo pakkamati, sakaraá¹‡Ä«yo pakkamati, tassa, bhikkhave, bhikkhuno purimikÄ
paá¹-issave ca Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 207) vuttaá¹ƒ.

sattÄ• hakaraá¹‡Ä«yÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

187-8__._ dutiyaá¹ƒ pana ``so taá¹ƒ sattÄ• haá¹ƒ bahiddhÄ• vÄ«tinÄ• meti, tassa, bhikkhav
ca na paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assÄ• â€™â€™ ti vacanato sattÄ• ha
veditabbaá¹ƒ. tathÄ• hi ``so taá¹ƒ sattÄ• haá¹ƒ anto sannivattaá¹ƒ karoti, tassa, bhikkhave,
purimikÄ• ca paÃ±Ã±Ä• yati, paá¹-issave ca anÄ• pattÄ«â€™â€™ ti (Vin I 207) vuttaá¹ƒ. sa
vassacchedakÄ• raá¹‡Ä• bhÄ• ve Ä• patti veditabbÄ• , tasmÄ• tÄ«á¹‡ipi etÄ• nivacanÄ• n
viggahÄ• ni honti. __tÄ«á¹‡i parihÄ«nÄ• nÄ«_ti tÄ• saá¹ƒnatthitÄ• ya.

pahiteyevaanujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<199> ``anujÄ• nÄ• mi \Be 468/ bhikkhave, saá¹…ghakaraá¹‡Ä«yena gantuá¹ƒ, sattÄ• haá
ti vacanato antovasse saá¹ƒhÄ• rikabhÄ• vena gantuá¹ƒ vaá¹-á¹-ati. tattha dhammachandav
Ä• yamukhaá¹ƒ vinassati. tato ``senÄ• sanÄ• ni katvÄ• â€™â€™ ti ca vuttaá¹ƒ. __Ä• gata_
tapaccayoyaá¹ƒ. __saá¹…ghakaraá¹‡Ä«yena gantu_nti ettha ``senÄ• sanapaá¹-isaá¹ƒyuttes
saá¹…ghakaraá¹‡Ä«yesu, na aÃ±Ã±esÅ«â€™â€™ ti __dhammasiritthero_ vadati kira. __aa
padaá¹ƒ uddharitvÄ• ``yaá¹ƒ kiÃ±ci uposathÄ• gÄ• rÄ• dÄ«su senÄ• sanesÅ«â€™â€™ tiÄ
tasmÄ• upaparikkhitabbaá¹ƒ.

__animantitena gantuá¹ƒ na vaá¹-á¹-atÄ«_ti tassa ratticchedo ca dukkaá¹-Ä• patti ca hoti, ta
``vassacchedoâ€™â€™ tica vadanti. __nimantitoyeva nÄ• ma hotÄ«_ti ettha upÄ• sakehi ``
dÄ• nÄ• dÄ«ni karoma, sabbe sannipatantÅ«â€™â€™ ti katÄ• yapi katikÄ• ya gantuá¹ƒ vaa
navamito paá¹-á¹-hÄ• ya paá¹ƒsukÅ«likacÄ«varaá¹ƒ pariyesituá¹ƒ kÄ• vÄ«rapaá¹-á¹-ane viy
vaá¹-á¹-ati anusaá¹ƒvaccharaá¹ƒ niyamato upÄ• sakehi sajjitvÄ• á¹-hapanato. vuttampi
cetaá¹ƒ__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhikkhusaá¹…ghena vÄ• katikÄ• katÄ• `saman
ti, ghosanaá¹ƒvÄ• kataá¹ƒ upÄ• sakehi, tattha gacchantassa ratticchedo natthÄ«ti tathÄ• `
Ä• gacchantÅ«â€™ tisakiá¹ƒ nimantitepi vaá¹-á¹-atÄ«â€™â€™ ti ca ``cÄ«varakÄ• lato paá¹
samantato Ä• gatÄ• naá¹ƒsajjetvÄ• dÄ• nato kÄ• vÄ«rapaá¹-á¹-ane ghosetvÄ• karaá¹‡Ä•
apareâ€™â€™ ti ca. Ä• cariyÄ• pana evaá¹ƒ na vadanti.

antarÄ• yeanÄ• pattivassacchedakathÄ• vaá¹‡á¹‡anÄ•

<201> ``sace dÅ«raá¹ƒ gato hoti, sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabboâ€™â€™ ti
`yasmiá¹ƒantarÄ• ye sati vassacchedaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmiá¹ƒ antarÄ• yeva vass
sattÄ• hakaraá¹‡Ä«yena \Ne 428/ vÄ«tinÄ• metuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitanti apareâ€™â€™
pana na icchanti, tasmÄ• ``sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabboâ€™â€™ ti idaá¹
vuttanti veditabbaá¹ƒ. taá¹ƒ sandhÄ• ya ``Ä• cariyÄ• pana evaá¹ƒ na vadantÄ«â€™â€™ ti
469/ __vÄ• _tibalibaddhaá¹ƒ vÄ• . __bahisÄ«mÄ• ya á¹-hitÄ• na_nti tehi khaá¹‡á¸• asÄ«mÄ
__upatissatthero_. vassacchede assa __vassacchedassa_. vihÄ• rÄ• aÃ±Ã±attha vuá¹-á¹-
sannipatitvÄ• ``iminÄ• ca iminÄ• ca kÄ• raá¹‡ena imasmiá¹ƒ nÄ• ma padese imaá¹ƒ vihÄ
vuá¹-á¹-hÄ• pemÄ• â€™â€™ tianussÄ• vetvÄ• va kÄ• tabbanti.

vajÄ• dÄ«suvassÅ«pagamanakathÄ• vaá¹‡á¹‡anÄ•

<203> __vajena saddhiá¹ƒ gatassa vassacchede anÄ• pattÄ«_ti vassacchedo na hotÄ«ti ki
avihÄ• rattÄ• ``imasmiá¹ƒ vihÄ• reâ€™â€™ ti avatvÄ• ``idha vassaá¹ƒ upemÄ«â€™â€™ t
``satthe pana vassaá¹ƒ upagantuá¹ƒ na vaá¹-á¹-atÄ«_ti `imasmiá¹ƒ vihÄ• reimaá¹ƒ temÄ• s
vassaá¹ƒ upemÄ«â€™ ti vÄ• na vaá¹-á¹-ati, Ä• layakaraá¹‡amatteneva vaá¹-á¹-atÄ«tiadhip
likhitaá¹ƒ. taá¹ƒ pana aá¹-á¹-hakathÄ• ya virujjhati. ``idha vassaá¹ƒ upemÄ«ti tikkhattuá¹ƒva
hi vuttaá¹ƒ. aá¹-á¹-hakathÄ• vacanampi pubbÄ• paraá¹ƒ virujjhatÄ«ti ce? na, adhippÄ• yÄ•
á¹-hito, saÃ±cÄ• roti. tattha á¹-hite kuá¹-ikÄ• ya ``idha vassaá¹ƒ upemÄ«â€™â€™ tivatvÄ•
sandhÄ• ya ``anujÄ• nÄ• mi, bhikkhave, satthe vassaá¹ƒ upagantuâ€™â€™ ntivuttaá¹ƒ, sa
kuá¹-ikÄ• ya abhÄ• vato vassaá¹ƒ upagantuá¹ƒ na vaá¹-á¹-ati. sati sivikÄ• ya vÄ• sakaá¹-a
vaá¹-á¹-ati, tathÄ• vajepi. tÄ«su á¹-hÄ• nesu bhikkhunonatthi vassacchede Ä• patti.

__pavÄ• retuÃ±ca labhatÄ«_ti etthÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- ``anujÄ• nÄ• mi, bhikkhave, y
nti idaá¹ƒ kiá¹ƒ vassarakkhaá¹‡atthaá¹ƒ vuttaá¹ƒ, udÄ• hu vassacchedÄ• pattirakkhaá¹‡atth
vassarakkhaá¹‡atthaá¹ƒ, ``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabbaâ€™â€™
vassacchedÄ• pattirakkhaá¹‡atthaá¹ƒ vuttanti siddhaá¹ƒ na so pavÄ• retuá¹ƒ labhatÄ«ti, kÄ
ayameva tividho pavÄ• retuá¹ƒ labhati, netaro. vÄ• á¸·ehi ubbÄ• á¸·hÄ• dikohi upagataá¹-á¹
labhati. pariccÄ• gÄ• na labhatÄ«ti ayamettha yutti. yena gÄ• mo, tattha gatopi pavÄ• retuá
Ä• cariyo. yo hi pubbe ``idha vassaá¹ƒ upemÄ«â€™â€™ tina upagato, ``imasmiá¹ƒ vihÄ• re
470/ ca pariccatto. aÃ±Ã±athÄ• vinÄ• vihÄ• rena kevalaá¹ƒ gÄ• maá¹ƒ sandhÄ• ya ``idha v
upagantuá¹ƒ vaá¹-á¹-atÄ«ti. Ä• pajjatÅ«ti ce? na, ``anujÄ• nÄ• mi, bhikkhave, vaje satthe nÄ
upagantuâ€™â€™ ntivacanaá¹ƒ viya ``gÄ• me upagantuâ€™â€™ nti vacanÄ• bhÄ• vato. y
á¹-hÄ• nesu bhikkhunonatthi vassacchede Ä• pattÄ«â€™â€™ ti vacanaá¹ƒ tattha vassÅ«pa
tadabhÄ• ve chedÄ• bhÄ• vÄ• , tasmÄ• ``satthe pana vassaá¹ƒ upagantuá¹ƒ na vaá¹-á¹-at

abhÄ• vakÄ• laá¹ƒ sandhÄ• ya vuttantisiddhaá¹ƒ. __tÄ«su á¹-hÄ• nesu bhikkhuno natthi va
``tehi saddhiá¹ƒgacchantasseva natthi, virujjhitvÄ• gamane Ä• patti ca, pavÄ• retuÃ±ca na
likhitaá¹ƒ, tasmÄ• yaá¹ƒ vuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``atha sattho antovasseyeva b
patthitaá¹-á¹-hÄ• naá¹ƒ patvÄ• atikkamati ... pe ... antarÄ• ekasmiá¹ƒ gÄ• me tiá¹-á¹-hati vÄ
vÄ• â€™â€™ tiÄ• di, taá¹ƒ ettÄ• vatÄ• virujjhitvÄ• gatÄ• nampi virujjhitvÄ• gamanaá¹ƒ na
pavÄ• retabbantidassanatthanti veditabbaá¹ƒ.

tattha ``padaracchadanaá¹ƒ kuá¹-iá¹ƒ katvÄ• upagantabbaâ€™â€™ nti vacanato senÄ• sa
Ä• ruhituá¹ƒvaá¹-á¹-atÄ«ti siddhaá¹ƒ hoti, na pÄ• á¸·ivirodhatoti ce? na, tappaá¹-ikkhepenev
imassaidha punapi paá¹-ikkhepanato. ``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upaganta
paá¹-ikkhepena siddhe ``na, bhikkhave, ajjhokÄ• se vassaá¹ƒ upagantabbaâ€™â€™ nti paá
na, ajjhokÄ• sassa asenÄ• sanabhÄ• vÄ• numatippasaá¹…gato. ajjhokÄ• so hi ``ajjhokÄ• s
vacanato senÄ• sananti siddhaá¹ƒ. catusÄ• laajjhokÄ• se vasantopi ``catusÄ• lÄ• ya vasatÄ
tattha vaá¹-á¹-atÄ«ti Ä• pajjati, tasmÄ• idha asenÄ• sanikonÄ• ma attanÄ• vÄ• parena vÄ
nibaddhavÄ• satthaá¹ƒ apÄ• pitasenÄ• sanikoti veditabbaá¹ƒ. aÃ±Ã±athÄ• dvinnaá¹ƒ paá¹
aÃ±Ã±atarÄ• tirekatÄ• ca rukkhamÅ«lepi nibbakosepi vassaá¹ƒupagantuá¹ƒ vaá¹-á¹-atÄ«ti
apÄ• pitasenÄ• sanikenÄ• pi gabbhe vasituá¹ƒ vaá¹-á¹-atÄ«ti ca Ä• pajjati, sadvÄ• rabandh
adhippetanti kathaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ce? nidÄ• nato. ayaÃ±hiasenÄ• sanikavassÅ«paga
samayena bhikkhÅ« asenÄ• sanikÄ• vassaá¹ƒ upagacchanti, sÄ«tenapi uá¹‡henapi kilama
nidÄ• ne paÃ±Ã±attÄ• , tasmÄ• \Be 471/ sÄ«tÄ• dipaá¹-ikkhepamevaidha senÄ• sananti a
evaá¹ƒ sante siddhaá¹ƒ pubbapakkhanidassananti ce? na, pubbe aparatthapavattisÅ«canat
__dutiyajjhÄ• naniddese_ ``vitakkavicÄ• rÄ• naá¹ƒ vÅ«pasamÄ• avitakkaá¹ƒ avicÄ• raâ€™â
vacanÄ• ni nidassanaá¹ƒ. ajjhokÄ• sapaá¹-ikkhepanidÄ• nena bahiajjhokÄ• sova paá¹-ikkhi
catusÄ• lÄ• dimajjhagato ajjhokÄ• sotiÄ• pajjati, tasmÄ• na nidÄ• naá¹ƒ pamÄ• á¹‡anti ce?
sikkhÄ• padaá¹ƒ nidÄ• nÄ• pekkhaá¹ƒhotÄ«ti sÄ• dhitametaá¹ƒ. idaá¹ƒ sÄ• pekkhaá¹ƒ, idaá
paÃ±Ã±Ä• yati, na hi ettha__ubhatovibhaá¹…ge_ viya sikkhÄ• padÄ• naá¹ƒ padabhÄ• jana
atthÄ«ti? idhÄ• pi desanÄ• vidhÄ• natopaÃ±Ã±Ä• yati. ``deve vassante rukkhamÅ«lampi \N
upadhÄ• vantÄ«â€™â€™ ti hi imehidvÄ«hi nidÄ• navacanehi bahi vÄ• anto vÄ• sabbaá¹ƒ
ajjhokÄ• so nÄ• ma. anovassakaá¹-á¹-hÄ• nampi anibbakosameva idha icchitabbanti siddha
upagantabba_ntina Ä• layakaraá¹‡apaá¹-ikkhepo, ``idha vassaá¹ƒ upemÄ«â€™â€™ ti vaca
chavasarÄ«raá¹ƒ dahitvÄ• chÄ• rikÄ• ya, aá¹-á¹-hikÄ• naÃ±ca atthÄ• ya kuá¹-ikÄ• karÄ«ya
__andhakaá¹-á¹-hakathÄ• _vacanaá¹ƒ. __ ``á¹-aá¹…kitamaÃ±co_tikasikuá¹-ikÄ• pÄ• sÄ• á¹
``akavÄ• á¹-abaddhasenÄ• sane attano pÄ• pite sabhÄ• gaá¹-á¹-hÄ• nesakavÄ• á¹-abaddh
ti vuttaá¹ƒ. payogopi atthi, ``asenÄ• sanikena vassaá¹ƒna upagantabbaâ€™â€™ nti __pÄ•
__aá¹-á¹-hakathÄ• _ ca, tasmÄ• upaparikkhitabbaá¹ƒ.

adhammikakatikÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<205> __mahÄ• vibhaá¹…ge vutta_nti ettha ayaá¹ƒ __andhakaá¹-á¹-hakathÄ• _vacanaá¹ƒ
sÄ• maá¹‡erenaidha vihÄ• re na __vatthabbÄ• , _ na paá¹ƒsukÅ«laá¹ƒ Ä• hiá¹‡á¸• itabbaá
gahetabbÄ• , na aÃ±Ã±avihÄ• re bhuÃ±jitabbaá¹ƒ, na aÃ±Ã±assa bhikkhussa vÄ• bhikkhu
bhuÃ±jitabbaá¹ƒ, aÃ±Ã±amaÃ±Ã±aá¹ƒ neva Ä• lapeyyÄ• ma na sallapeyyÄ• ma, na sajjhÄ
vaá¹-á¹-ati, na aparipuá¹‡á¹‡aparikkhÄ• rassa vÄ• soti.

<206> __musÄ• vÄ• do_ti visaá¹ƒvÄ• do adhippeto. keci ``visaá¹ƒvÄ• danavasena paá¹-iss
ca, ``raÃ±Ã±o vuttavacanÄ• nurÅ«pato musÄ• vÄ• doti gahaá¹-á¹-hÄ• gaá¹‡hantÄ«ti vuttaâ

<207> __ ``purimikÄ• _ \Be 472/ __ca na paÃ±Ã±Ä• yati_. kasmÄ• ? `dutiye vasÄ• mÄ«â€™
paá¹-hamasenÄ• sanaggÄ• ho paá¹-ippassambhati. puna `paá¹-hame eva vasÄ• mÄ«â€™
paá¹-ippassambhati. ubhayÄ• vÄ• se vidhÄ• naá¹ƒ natthÄ«â€™â€™ ti likhitaá¹ƒ. __porÄ• á
``paá¹-hamaá¹ƒ gahitaá¹-á¹-hÄ• ne avasitvÄ• aÃ±Ã±asmiá¹ƒ vihÄ• re senÄ• sanaá¹ƒ gahet
tato paá¹-hamaggÄ• ho paá¹-ippassambhatÄ«ti purimikÄ• ca na paÃ±Ã±Ä• yati. pacchimag
idaÃ±hi divasavasena paá¹-ippassambhanaá¹ƒ nÄ• ma hoti. atha pacchimaá¹ƒ temÄ• saá¹ƒ
purimikÄ• ca na paÃ±Ã±Ä• yati, idaá¹ƒ senÄ• sanaggÄ• hÄ• naá¹ƒ vasena paá¹-ippassam
vuttaá¹ƒ. ubhopete atthavikappÄ• idha nÄ• dhippetÄ• . yatthÄ• yaá¹ƒ paá¹-issuto, tattha pu
paÃ±Ã±Ä• yati, paá¹-issave ca Ä• patti dukkaá¹-assa. kattha pana purimikÄ• paÃ±Ã±Ä• yat
Ä• vÄ• sesu yattha \Ne 431/ tadaheva pacchimaggÄ• ho, tattha paá¹-hamaá¹ƒgahitaá¹-á¹-h
gacchato na vassacchedo, __so tadaheva akaraá¹‡Ä«yo pakkamatÄ«_tiÄ• dimhi__ ``karaá
sattÄ• hakaraá¹‡Ä«yaâ€™â€™ nti likhitaá¹ƒ.

pÄ• á¸·imuttakaratticchedavinicchaye ``dhammassavanÄ• dÄ«â€™â€™ ti vuttaá¹ƒ. Ä• dimh
vÄ• resunirapekkhapakkamanassÄ• dhippetattÄ• ``sattÄ• hakaraá¹‡Ä«yenÄ• â€™â€™ ti r
nirapekkhagamanÄ• bhÄ• vato. tattha purimÄ• dve vÄ• rÄ• vassaá¹ƒ anupagatassa vaser
tadaheva sattÄ• hakaraá¹‡Ä«yenagantvÄ• antosattÄ• haá¹ƒ Ä• gacchato na vassacchedot
vÄ• rÄ• upagatassanirapekkhagamanavasena vuttÄ• , ``sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ•
pakkamatÄ«â€™â€™ titato bahiddhÄ• sattÄ• haá¹ƒ vÄ«tinÄ• mentassa vassacchedoti das
``akaraá¹‡Ä«yopakkamatÄ«â€™â€™ ti vacanÄ• bhÄ• vÄ• vinÄ• ratticchedakÄ• raá¹‡ena
siddhaá¹ƒ. pavÄ• retvÄ• pana gantuá¹ƒ vaá¹-á¹-ati pavÄ• raá¹‡Ä• ya taá¹ƒdivasasannissitat
Ä• gaccheyyÄ• _ti antarÄ• yena. Ä• cariyo pana ``na puna idhÄ• gacchÄ• mÄ«â€™ ti nirap
gantuá¹ƒ labhatÄ«tidassanatthaá¹ƒ akaraá¹‡Ä«yoâ€™ ti na vuttaâ€™â€™ nti vadati. ``sÄ«h
cÅ«á¸·apavÄ• raá¹‡Ä• nÄ• ma atthi, taá¹ƒ pavÄ• raá¹‡aá¹ƒ katvÄ• yathÄ• sukhaá¹ƒ sakara
payogaÃ±ca dassentÄ«â€™â€™ tivuttaá¹ƒ. ``tattha cha aruá¹‡Ä• antovasse honti \Be 473/
temÄ• saá¹ƒvuttho hotÄ«ti apareâ€™â€™ ti ca, ``Ä• cariyo evaá¹ƒ na vadatÄ«â€™â€™ ti c
sabbattha__vihÄ• raá¹ƒ upetÄ«_ti attano vassaggena pattagabbhaá¹ƒ upetÄ«ti __porÄ• á¹‡
vassaá¹ƒ na upetÄ«_ti ettha ``imasmiá¹ƒ vihÄ• re imaá¹ƒ temÄ• saâ€™â€™ nti avacanena.
``aá¹-á¹-hakathÄ• yaá¹ƒ_vuttaratticchedakÄ• raá¹‡aá¹ƒ vinÄ• tirovihÄ• re vasitvÄ• Ä• gacc

vassacchedaâ€™â€™ ntilikhitaá¹ƒ.

<208> __paá¹-issuto hoti pacchimikÄ• yÄ• _ti antarÄ• pabbajitabhikkhunÄ• , chinnavassen
pana purimaá¹ƒ anupagantvÄ• pacchimikÄ• yaá¹ƒ paá¹-issavo na kÄ• tabbo. ratticchede sa
sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• vadanti. keci pana na icchanti. taá¹ƒ sÄ• dhetuá¹ƒ anekadhÄ•
tena.

vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 144. pavÄ• raá¹‡Ä• kkhandhakavaá¹‡á¹‡anÄ•

aphÄ• sukavihÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<210> ``saá¹…ghaá¹ƒ \Ne 432/ \Be 474/ Ä• vuso pavÄ• remÄ«â€™â€™ ti vuttattÄ• pacchA
saá¹…ghoâ€™â€™ tivattabbaá¹ƒ viya dissati. ayaá¹ƒ panettha adhippÄ• yo --- yasmÄ• aha
tasmÄ• tattha pariyÄ• pannÄ• therÄ• , majjhimÄ• , navÄ• vÄ• avisesenÄ• yasmanto sabb

pavÄ• raá¹‡Ä• bhedavaá¹‡á¹‡anÄ•

<212> __dvemÄ• , bhikkhave, pavÄ• raá¹‡Ä• _ti ettha tÄ• dise kicce sati yattha katthaci pav
teneva __mahÄ• vihÄ• re_ bhikkhÅ« cÄ• tuddasiyaá¹ƒ pavÄ• retvÄ• pannarasiyaá¹ƒ kÄ• y
__cetiyagiri_ mahÄ• dassanatthampi aá¹-á¹-hamiyaá¹ƒ gacchanti, tampi cÄ• tuddasiyaá¹ƒpa
hoti. ``sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya sakaraá¹‡Ä«yo pakkamati, anÄ• pattÄ
Ä• ciá¹‡á¹‡aâ€™â€™ nti likhitaá¹ƒ. ``no ce adhiá¹-á¹-haheyya, Ä• patti dukkaá¹-assÄ• â€™
vuttadukkaá¹-aá¹ƒ, tasseva vuttaá¹ƒ pubbakiccaÃ±ca saá¹…ghagaá¹‡Ä• nampi netabbaá¹ƒ

pavÄ• raá¹‡Ä• dÄ• nÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<213> __tena ca bhikkhunÄ• _ti pavÄ• raá¹‡Ä• dÄ• yakena.

anÄ• pattipannarasakÄ• dikathÄ• vaá¹‡á¹‡anÄ•

``tassÄ• \Ne 433/ ca pavÄ• raá¹‡Ä• ya Ä• rocitÄ• ya saá¹…ghena ca pavÄ• rite sabbesaá
vacanatokevalaá¹ƒ pavÄ• raá¹‡Ä• ya pavÄ• raá¹‡Ä• dÄ• yakopi pavÄ• ritova hotÄ«â€™â€

<222> __avuá¹-á¹-hitÄ• ya parisÄ• yÄ• _ti pavÄ• retvÄ• pacchÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kat
__ekaccÄ• yavuá¹-á¹-hitÄ• yÄ• _ti ekaccesu yathÄ• nisinnesu ekaccesu sakasakaá¹-á¹-hÄ•
__punapavÄ• retabba_nti punapi sabbehi samÄ• gantvÄ• \Be 475/ pavÄ• retabbaá¹ƒ. __Ä•

santike pavÄ• retabba_nti ``gate anÄ• netvÄ• nisinnÄ• naá¹ƒyeva santikepavÄ• retabbaá¹ƒ
eseva nayoâ€™â€™ ti likhitaá¹ƒ. __sabbÄ• ya vuá¹-á¹-hitÄ• ya parisÄ• yaÄ• gacchanti sam
pavÄ• retabba_nti ``yadi sabbe vuá¹-á¹-hahitvÄ• gatÄ• , sannipÄ• tetuÃ±ca na sakkÄ• , eka
pavÄ• retuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. kasmÄ• ? Ã±attiá¹ƒ á¹-hapetvÄ• kattabbasa
vaggaá¹ƒ na hoti kira. ettha pana ekaccesugatesupi sabbesu gatesupi sabbe sannipÄ• tÄ• p
aá¹-á¹-hapetvÄ• kevalaá¹ƒ pavÄ• retabbaá¹ƒ. ekacce sannipÄ• tÄ• petvÄ• pavÄ• retuá¹ƒ n
bhante, pavÄ• remÄ«â€™â€™ ti vacanato. sabbepi hi sannipatitÄ• pacchÄ• diá¹-á¹-haá¹ƒ
parisaá¹…kitaá¹ƒ vÄ• vattÄ• ro honti. anÄ• gatÄ• naá¹ƒ atthibhÄ• vaá¹ƒ Ã±atvÄ• pi ekaccÄ
pavÄ• raá¹‡Ä• vacanaá¹ƒ viya hoti. sammukhÄ«bhÅ«tecattÄ• ro sannipÄ• tÄ• petvÄ• nissa
Ä• pannacÄ«varÄ• dinissajjanaá¹ƒ viya pavÄ• raá¹‡Ä• na hotisabbÄ• yattattÄ• . ``samaggÄ
paÃ±Ã±attÄ• â€™â€™ ti vacanaÃ±cettha sÄ• dhakaá¹ƒ. ``ito aÃ±Ã±athÄ• na vaá¹-á¹-ati __
ananuÃ±Ã±Ä• tattÄ• â€™â€™ ti __upatissatthero_ vadati. ``thokatarehi tesaá¹ƒsantike pavÄ
aá¹-á¹-hapetvÄ• vÄ• â€™â€™ ti vuttaá¹ƒ. __Ä• gantukÄ• _ nÄ• ma navamitopaá¹-á¹-hÄ• yÄ
vutthavassÄ• vÄ• honti.

<237> ``dasavatthukÄ• micchÄ• diá¹-á¹-hi hoti tathÄ• gatotiÄ• dÄ«â€™â€™ ti likhitaá¹ƒ. ``n
dinnantiÄ• dÄ«â€™â€™ tivuttaá¹ƒ.

<239> ``upaparikkhitvÄ• jÄ• nissÄ• mÄ• ti tena saha pavÄ• retabbaâ€™â€™ nti likhitaá¹ƒ.

pavÄ• raá¹‡Ä• kkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 145. cammakkhandhakavaá¹‡á¹‡anÄ•

soá¹‡akoá¸·ivisavatthukathÄ• vaá¹‡á¹‡anÄ•

<242> __asÄ«tiyÄ• _ \Be 476/ \Ne 434/ __ ... pe ... kÄ• retÄ«_ti ``asÄ«ti
gÄ• mikasahassÄ• nisannipÄ• tÄ• petvÄ• â€™â€™ ti imassa kÄ• raá¹‡avacanaá¹ƒ. tattha `
sahassesÅ«â€™â€™ tivattabbe ``asÄ«tiyÄ• gÄ• masahassesÅ«â€™â€™ ti vuttaá¹ƒ. gÄ• p
tesaá¹ƒsahassÄ• ni. __ ``kammacittÄ«katÄ• nÄ«â€™â€™ _ti upacÄ• rena vuttaá¹ƒ. kamma
tesaá¹ƒ aÃ±janavaá¹‡á¹‡abhÄ• vo. ``kenacideva karaá¹‡Ä«yenÄ• â€™â€™ ti vattabbe ``ke
ettha evaá¹ƒ-saddo opamme pavattati. evamupamÄ• nopadesapucchÄ• vadhÄ• raá¹‡apaá¹
pekkhamÄ• nÄ• na_nti anÄ• daratthe sÄ• mivacanaá¹ƒ. tato pana bhagavato gandhakuá¹-iy
passitvÄ• icchitÄ• kÄ• rakusalatÄ• ya iddhiyÄ• gantvÄ• kuá¹-iá¹ƒ pavisitvÄ• Ä• rocesi. __
vihÄ• rassa vaá¸• á¸• hamÄ• nacchÄ• yÄ• yaá¹ƒ. __ ``aho nÅ«nÄ• _tiaho mahantoâ€™â€™
sambahulehi saddhiá¹ƒ Ä• hiá¹‡á¸• anaá¹ƒ Ä• yasmato soá¹‡assavÄ«riyÄ• rambhanidassan
uttejanatthaá¹ƒ, evaá¹ƒ sukhumÄ• lÄ• naá¹ƒ pÄ• darakkhaá¹‡atthaá¹ƒupÄ• hanÄ• anuÃ±Ã

soá¹‡assapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<243> __tattha ca nimittaá¹ƒ gaá¹‡hÄ• hÄ«_ti tesaá¹ƒ indriyÄ• naá¹ƒ Ä• kÄ• raá¹ƒ upalakkh

<244> __adhimutto hotÄ«_ti paá¹-ivijjhitvÄ• paccakkhaá¹ƒ katvÄ• á¹-hito hoti.
__nekkhammÄ• dhimutto_tiÄ• dÄ«hinibbÄ• naá¹ƒ, arahattaÃ±ca vuttaá¹ƒ. ``taÃ±hi sabbakil
`nekkhammaâ€™ ntica gehato pavivittattÄ• `pavivekoâ€™ ti ca byÄ• pajjÄ• bhÄ• vato `aby
arahattaá¹ƒupÄ• dÄ• nassa khayante uppannattÄ• `upÄ• dÄ• nakkhayoâ€™ ti ca taá¹‡hÄ•
`taá¹‡hakkhayoâ€™ ti \Ne 435/ ca sammohÄ• bhÄ• vato `asammohoâ€™ ti ca vuccatÄ«â€
arahattaá¹ƒ vuttantikeci. __siyÄ• kho evamassÄ• _ti kadÄ• ci evamassa, assa vÄ• Ä• yasm
__paccÄ• gacchanto_ jÄ• nanto. __karaá¹‡Ä«yamattÄ• na_nti attano. so eva vÄ• \Be 477/
__nekkhammÄ• dhimutto_ti imasmiá¹ƒyeva arahattaá¹ƒ kathitaá¹ƒ. sesesu nibbÄ• nantikeci
ettheva nibbÄ• naá¹ƒ. sesesu arahattanti keci. ``sabbesvevetesu ubhayampÄ«â€™â€™ ti v
cetaso, adhimuttassa, upÄ• dÄ• nakkhayassacÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ. Ä• yata
disvÄ• .

sabbanÄ«likÄ• dipaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<246> ``raÃ±janacoá¸·akena puÃ±chitvÄ• â€™â€™ ti pÄ• á¹-ho. __ ``khallakÄ• dÄ«ni apan
tÄ«á¹‡i chiddÄ• ni katvÄ• vaá¸·aÃ±jetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadantÄ• naá¹ƒ vÄ• do

yÄ• nÄ• dipaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<254> ``caturaá¹…gulÄ• dhikÄ• nÄ«â€™â€™ ti vuttattÄ• caturaá¹…gulato heá¹-á¹-hÄ• va
__ubhatolohitakÅ«padhÄ• na_ntiettha ``kÄ• sÄ• vaá¹ƒ pana vaá¹-á¹-ati, kusumbhÄ• dirattan
ti likhitaá¹ƒ.

sabbacammapaá¹-ikkhepÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<255> __kissa tyÄ• ya_nti kissa te ayaá¹ƒ.

<256> __gihivikata_nti gihÄ«naá¹ƒ atthÄ• ya kataá¹ƒ. ``yattha katthaci nisÄ«dituá¹ƒ anujÄ•
ti likhitaá¹ƒ. kiÃ±cÄ• pi __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ ``á¹-hapetvÄ• tÅ«likaá¹ƒ s
ratanaparisibbitÄ• ni vaá¹-á¹-antÄ«â€™â€™ ti vuttaá¹ƒ, atha kho vinayapariyÄ• yaá¹ƒ patvÄ
idha vuttanayenevettha attho gahetabbo. ``tattha pana suttantikadesanÄ• yagahaá¹-á¹-hÄ•
vuttattÄ• tesaá¹ƒ saá¹…gaá¹‡hanatthaá¹ƒ á¹-hapetvÄ• `tÅ«likaá¹ƒ ... pe ... vaá¹-á¹-antÄ«â
khÄ• yatÄ«ti apareâ€™â€™ ti vuttaá¹ƒ.

<259> __migamÄ• tuko_ti tassa nÄ• maá¹ƒ. vÄ• tamigoti ca tassa nÄ• maá¹ƒ. ``kÄ• á¸·asÄ
kapÄ«â€™â€™ ti likhitaá¹ƒ. __cammaá¹ƒ na vaá¹-á¹-atÄ«_ti yena pariyÄ• yena cammaá¹ƒ
Ä• vi bhavissati. ``attano puggalikavasena \Be 478/ parihÄ• ro paá¹-ikkhittoâ€™â€™ tivuttaá
kiÃ±ci cammaá¹ƒ dhÄ• retabbaâ€™â€™ nti ettÄ• vatÄ• siddhe ``na, bhikkhave, gocammaâ
``anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janapadesucammÄ• ni attharaá¹‡Ä• nÄ«â
anumatippasaá¹…gabhayÄ• vuttanti veditabbaá¹ƒ.

cammakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 146. bhesajjakkhandhakavaá¹‡á¹‡anÄ•

paÃ±cabhesajjÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<260> __ ``yaá¹ƒ_ \Be 479/ \Ne 437/ __bhesajjaÃ±ceva assÄ• â€™â€™ _ti parato ``tadubh
mattÄ• yakissÄ• hontÄ«â€™â€™ tiÄ• dinÄ• virodhadassanato nidÄ• nÄ• napekkhaá¹ƒ ya
veditabbaá¹ƒ. yathÄ• nidÄ• naá¹ƒ kasmÄ• na vuttanti ce? tadaÃ±Ã±Ä• pekkhÄ• dhippÄ• y
hisappiÄ• dÄ«naá¹ƒ sattÄ• hakÄ• likabhÄ• vÄ• pekkhÄ• ti tathÄ• vacanena bhagavato adh
``Ä• hÄ• ratthaÃ±caphareyya, na ca oá¸·Ä• riko Ä• hÄ• ro paÃ±Ã±Ä• yeyyÄ• â€™â€™ ti vu
paá¹-iggahetvÄ• kÄ• le paribhuÃ±jitu_nti ettha ca kÄ• lapariccheda na kato. kutoyeva pana
tadaÃ±Ã±Ä• pekkhÄ• dhippÄ• yobhagavato mÅ«labhesajjÄ• dÄ«ni tÄ• ni paá¹-iggahetvÄ•
yaá¹ƒ pana ``anujÄ• nÄ• mi, bhikkhave, tÄ• ni paÃ±ca bhesajjÄ• ni kÄ• le paá¹-iggahetvÄ•
ntivacanaá¹ƒ, taá¹ƒ ``sannidhiá¹ƒ katvÄ• aparÄ• parasmiá¹ƒ divase kÄ• le eva paribhuÃ±jit
tiadhippÄ• yato vuttanti veditabbaá¹ƒ. aÃ±Ã±athÄ• atisayattÄ• bhÄ• vato ``yaá¹ƒ bhesajjaÃ
tiÄ• divitakkuppÄ• do na sambhavati. paá¹‡Ä«tabhojanÄ• numatiyÄ• pasiddhattÄ•
Ä• bÄ• dhÄ• nurÅ«pasappÄ• yÄ• pekkhÄ• yavuttÄ• nÄ«ti ce? taÃ±ca na, bhiyyoso mattÄ•
yathÄ• ``ucchurasaá¹ƒupÄ• dÄ• ya phÄ• á¹‡itaâ€™â€™ nti vuttaá¹ƒ, tathÄ• ``navanÄ«taá
vattabbatonavanÄ«taá¹ƒ visuá¹ƒ na vattabbanti ce? na, visesadassanÄ• dhippÄ• yato. yath
phÄ• á¹‡itaggahaá¹‡enasiddhepi parato ucchuraso visuá¹ƒ anuÃ±Ã±Ä• to ucchusÄ• maÃ±Ã
á¹-hapanÄ• dhippÄ• yato. tathÄ• navanÄ«te visesavidhidassanÄ• dhippÄ• yato navanÄ«ta
veditabbaá¹ƒ. visesavidhi panassa __bhesajjasikkhÄ• padaá¹-á¹-hakathÄ• _vasena veditab
``pacitvÄ• sappiá¹ƒ katvÄ• paribhuÃ±jitukÄ• mena adhotampi pacituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
622). tattha sappi pakkÄ• va hoti, nÄ• pakkÄ• . tathÄ• phÄ• á¹‡itampi. navanÄ«taá¹ƒ apakk

etthÄ• ha \Ne 438/ --- navanÄ«taá¹ƒ viya ucchurasopi sattÄ• hakÄ• likapÄ• á¸·iyaá¹ƒ eva va
kasmÄ• ? sattÄ• hakÄ• likapÄ• á¸·iyaá¹ƒ vutte \Be 480/ ucchuraso guá¸·Ä• padesena yathÄ
paá¹-isiddhaá¹ƒ, tathÄ• ucchurasopÄ«ti Ä• pajjati, avutte pana guá¸·aá¹ƒ viya so phÄ• á¹‡it
gacchati. idha avatvÄ• pacchÄ• vacanena guá¸·odakaá¹-á¹-hÄ• neva á¹-hapito hoti. tadatth
pacchÄ• bhattaá¹ƒvaá¹-á¹-anakapÄ• nakÄ• dhikÄ• re vutto, tasmÄ• eva yÄ• makÄ• likoti c

aá¹-á¹-hakathÄ• virodhato. na upÄ• dÄ• yatthassa nissayatthattÄ• ti ce? kiá¹ƒ vuttaá¹ƒ hoti
upÄ• dÄ• ya ucchuvikatiphÄ• á¹‡itanti veditabbÄ• â€™â€™ ti (Sp (to Vin III) II 623) yadetaá
nissaggiyaá¹-á¹-hakathÄ• vacanaá¹ƒ, tattha ``upÄ• dÄ• yÄ• â€™â€™ ti imassa nissÄ• ya p
na, parato aparakiriyÄ• yaadassanato. yathÄ• ``cakkhuÃ±ca paá¹-icca rÅ«pe cÄ• â€™â€™
III 421, 425; SN a II 43) ``paá¹-iccÄ• â€™â€™ ti imassa ussukkavacanassa ``uppajjatÄ«â€™
dissati, na tathÄ• ``ucchurasaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti ettha aparakiriyÄ• dissatÄ«ti. a
tadabhÄ• vepi siddhattÄ• . yathÄ• ``cattÄ• ro ca mahÄ• bhÅ«tÄ• catunnaÃ±ca mahÄ• bhÅ
nti (Dhs 584) ettha aparakiriyÄ• ya abhÄ• vepi ussukkavacanaá¹ƒ siddhaá¹ƒ, tathÄ• etthÄ•
pÄ• á¹-hasesÄ• pekkhattÄ• . yathÄ• cattÄ• ro mahÄ• bhÅ«tÄ• upÄ• dÄ• yavuttaá¹ƒ, pavat
pÄ• á¹-hasesaá¹ƒ sÄ• pÄ• á¸·i apekkhati, na tathÄ• idaá¹ƒ __aá¹-á¹-hakathÄ• _vacanaá¹ƒ
apekkhati. paripuá¹‡á¹‡avÄ• dino hi aá¹-á¹-hakathÄ• cariyÄ• . saÃ±Ã±Ä• karaá¹‡amattaá¹ƒ
rÅ«paá¹ƒ upÄ• dÄ• yÄ• â€™â€™ tiÄ• dÄ«su (Dhs 584) hi saÃ±Ã±Ä• karaá¹‡amattaá¹ƒ, ev
pana ``ucchurasaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti ucchurasaá¹ƒ Ä• diá¹ƒ katvÄ• , tato paá¹-á¹
``ucchurasena saá¹ƒsaá¹-á¹-haá¹ƒ bhattaá¹ƒ agilÄ• no bhikkhu viÃ±Ã±Ä• petvÄ•
bhuÃ±jantopaá¹‡Ä«tabhojanasikkhÄ• padena kÄ• retabbo, bhikkhunÄ« pÄ• á¹-idesaniyenÄ
taá¹ƒayuttanti eke. te visesahetuno abhÄ• vaá¹ƒ dassetvÄ• paÃ±Ã±Ä• petabbÄ• .

ettÄ• vatÄ• ``ucchurasaá¹ƒ upÄ• dÄ• yÄ• ti ucchurasaá¹ƒ Ä• diá¹ƒ katvÄ• â€™â€™ tiÄ• dÄ
atthaá¹ƒmicchÄ• gahetvÄ• yadi ``ucchurasaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti vacanena ucchu
``apakkÄ• vÄ• â€™â€™ ti vacanaá¹ƒ niratthakaá¹ƒ apakkavacanena ucchurasassa gahitat
ti vacanena ucchuraso phÄ• á¹‡itanti siddhaá¹ƒ, ``ucchurasaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti v
niratthakantiuttaraá¹ƒ vuttaá¹ƒ, taá¹ƒ anuttaranti sÄ• dhitaá¹ƒ hoti. __so cetehi apakkÄ• vÄ•
bhikkhunÄ• apakkÄ• \Be 481/ vÄ• . __avatthukapakkÄ• vÄ• _ti bhikkhunÄ• va sÄ• maá¹ƒ
attho. tasmÄ• aÃ±Ã±athÄ• ``savatthukapakkÄ• vÄ• â€™â€™ ti ca vattabbantiattho dassit
kasmÄ• ? __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``jhÄ• maucchuphÄ• á¹‡itaá¹ƒvÄ• koá¹-á¹-itau
purebhattameva vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• , ``savatthukapakkÄ• vÄ• â€™â€™ ti vac
avuttattÄ• . __ ``mahÄ• paccariyaá¹ƒ_ pana `etaá¹ƒ savatthukapakkaá¹ƒvaá¹-á¹-ati no vaá¹-
pucchaá¹ƒ katvÄ• `ucchuphÄ• á¹‡itaá¹ƒ pacchÄ• bhattaá¹ƒ no vaá¹-á¹-anakaá¹ƒ nÄ• mana
yuttaâ€™â€™ nti (Sp (to Vin III) II 623) vuttattÄ• ca savatthukapakkÄ• vÄ• ti attho ca vutto
duddassitoti siddhaá¹ƒ. __Ä• hÄ• rattha_nti Ä• hÄ• rapayojanaá¹ƒ. Ä• hÄ• rakiccaá¹ƒ yÄ• p

<262> __telaparibhogenÄ• _ti sattÄ• hakÄ• likaparibhogena.

<263> __sati paccaye_ti ettha satipaccayatÄ• gilÄ• nÄ• gilÄ• navasena dvidhÄ• veditabbÄ
vikÄ• labhojanasikkhÄ• padassahi anÄ• pattivÄ• re yÄ• makÄ• likÄ• dÄ«naá¹ƒ tiá¹‡á¹‡amp
vuttÄ• . imasmiá¹ƒ __khandhake_ ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa guá¸·aá¹ƒ, agilÄ
anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa loá¹‡asovÄ«rakaá¹ƒ, agilÄ• nassa udakasambhinnaâ
siddhaá¹ƒ satipaccayatÄ• gilÄ• nÄ• gilÄ• navasena duvidhÄ• ti. aÃ±Ã±athÄ• asati paccay

tato ca pÄ• á¸·ivirodho.

__piá¹-á¹-hehÄ«_ti pisitatelehi. __koá¹-á¹-haphala_nti koá¹-á¹-harukkhassa phalaá¹ƒ. ``mada
ti ca likhitaá¹ƒ. __hiá¹…gujatu_ nÄ• ma hiá¹…gurukkhassa daá¹‡á¸• apallavapavÄ• á¸·apÄ•
__hiá¹…gusipÄ• á¹-ikÄ• _ nÄ• ma tassa mÅ«lasÄ• khapÄ• kanipphannÄ• . __takaá¹ƒ_ nÄ•
rukkhassatacapÄ• kodakaá¹ƒ. __takapattÄ«_ti tassa pattapÄ• kodakaá¹ƒ. __takapaá¹‡á¹‡Ä
phalapÄ• kodakaá¹ƒ. atha vÄ• __ ``takaá¹ƒ_ nÄ• ma lÄ• khÄ• . __takapattÄ«_ti kittimaloma
__takapaá¹‡á¹‡Ä«_tipakkalÄ• khÄ• â€™â€™ ti likhitaá¹ƒ. __ubbhidaá¹ƒ_ nÄ• ma Å«sapaá

<264> __chakaá¹‡aá¹ƒ_ gomayaá¹ƒ. __pÄ• katikacuá¹‡á¹‡aá¹ƒ_ nÄ• ma apakkakasÄ• vac
gandhacuá¹‡á¹‡aá¹ƒ sabbaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. __cÄ• litehÄ«_ti parissÄ• v

<265> __nÄ• nÄ• sambhÄ• rehi kata_nti nÄ• nosadhehi.

guá¸·Ä• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<274> sÄ• maá¹ƒ \Be 482/ pakkaá¹ƒ samapakkanti duvidhaá¹ƒ viya dÄ«peti, tasmÄ• khÄ«
pÄ• ko. tena uttaá¹‡á¸• ulÄ• disamÄ• nÄ• honti.

276-8__._ ``buddhappamukhaâ€™ nti \Ne 440/ Ä• gataá¹-á¹-hÄ• ne `bhikkhusaá¹…ghoâ€™
vuccati bhagavantampisaá¹…gahetuâ€™â€™ nti vadanti. __nÄ• go_ti hatthÄ«.

<279> __sambÄ• dhe_ti vaccamagge bhikkhussa bhikkhuniyÄ• ca passÄ• vamaggepi anu
paá¹-ikkhepÄ• bhÄ• vÄ• vaá¹-á¹-ati. satthavattikammÄ• nulomato na vaá¹-á¹-atÄ«ti ce? na,
paá¹-ikkhittapaá¹-ikkhepÄ• , paá¹-ikkhipitabbassa tapparamatÄ• dÄ«panato, kiá¹ƒ vuttaá¹ƒ h
paá¹-ikkhittampi satthakammaá¹ƒsampiá¹‡á¸• etvÄ• pacchÄ• ``na, bhikkhave ... pe ... thull
dvikkhattuá¹ƒ satthakammassapaá¹-ikkhepo kato. tena sambÄ• dhassa sÄ• mantÄ• dvaá¹.
nÄ• ma. satthavattikammatouddhaá¹ƒ natthÄ«ti dÄ«peti. kiÃ±ca bhiyyo pubbe sambÄ• dhey
paá¹-ikkhittaá¹ƒ, pacchÄ• sambÄ• dhassa sÄ• mantÄ• dvaá¹…gulampi paá¹-ikkhittaá¹ƒ, tas
netarassÄ• ti siddhaá¹ƒ. ettha ``satthaá¹ƒ nÄ• ma satthahÄ• rakaá¹ƒ vÄ• ssa pariyeseyyÄ•
chindati, taá¹ƒsabbaá¹ƒ. tena vuttaá¹ƒ __ ``kaá¹‡á¹-akena vÄ• â€™â€™ _tiÄ• di. khÄ• radÄ
__bhikkhunivibhaá¹…ge_pasÄ• khe lepamukhena anuÃ±Ã±Ä• tanti veditabbaá¹ƒ. eke pana
pÄ• á¹-haá¹ƒvikappetvÄ• vatthikammaá¹ƒ karonti. __ ``vatthÄ«â€™â€™ _ti kira agghikÄ•
vatthikammaá¹ƒ nÄ• mÄ• ti ca atthaá¹ƒ vaá¹‡á¹‡ayanti, te ``satthahÄ• rakaá¹ƒ vÄ• ssapariy
padabhÄ• janÄ«yaá¹ƒ dassetvÄ• paá¹-ikkhipitabbÄ• . __aá¹‡á¸• avuá¸• á¸• hÄ«_ti vÄ• taá
Ä• nahavatti.

manussamaá¹ƒsapaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<280> ``na, bhikkhave, manussamaá¹ƒsaá¹ƒ ... pe ... thullaccayassÄ• â€™â€™ ti vuttattÄ• appaá¹-i ... pe ... dukkaá¹-assÄ• â€™â€™ ti ca vuttattÄ• appaá¹-ivekkhaá¹‡adukkaá¹-aÃ±c Ä• pajjati, tasmÄ• kappiyamaá¹ƒsepi appaá¹-ivekkhaá¹‡apaccayÄ• dukkaá¹-ameva. keci `` jÄ• nantova Ä• pajjati. pÅ«vÄ• dÄ«su ajÄ• nantassa kÄ• paccavekkhaá¹‡Ä• â€™â€™ tivac sÄ• maÃ±Ã±ena vuttattÄ• ti keci.

hatthimaá¹ƒsÄ• dipaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<281> __imesaá¹ƒ_ \Be 483/ __ ... pe ... sabbaá¹ƒ na vaá¹-á¹-atÄ«_ti idaá¹ƒ dasannampi manussamaá¹ƒsÄ• dÄ«naá¹ƒakappiyabhÄ• vamattaparidÄ«panavacanaá¹ƒ, nÄ• pattivibhÄ kiÃ±ci Ã±atvÄ• vÄ• aÃ±atvÄ• vÄ• khÄ• dantassa Ä• pattiyevÄ• _ti idampi aniyamitavacan nÄ• maÄ• pattÄ«â€™â€™ ti avuttattÄ• \Ne 441/. tadubhayampi heá¹-á¹-hÄ• manussÄ• dÄ thullaccayadukkaá¹-Ä• pattiyohontÄ«ti gahitanayehi adhippÄ• yo jÄ• nituá¹ƒ sakkÄ• ti evaá¹ adhippÄ• yo --- yasmÄ• etesaá¹ƒ manussÄ• dÄ«naá¹ƒ maá¹ƒsÄ• dÄ«ni akappiyÄ• ni, tasm thullaccayÄ• patti. sesÄ• naá¹ƒ sabbattha dukkaá¹-Ä• pattÄ«ti. pÄ• á¹-heyeva hi lohitÄ• diá katvÄ• ``na, bhikkhave, manussamaá¹ƒsaá¹ƒ ... pe ... thullaccayassÄ• â€™â€™ ti vuttaá¹ƒ hatthÄ• dÄ«naá¹ƒmaá¹ƒsÄ• dÄ«supi dukkaá¹-Ä• patti paÃ±Ã±attÄ• . tena vuttaá¹ƒ __sÄ«ha ``manussamaá¹ƒsevÄ• kese vÄ• nakhe vÄ• aá¹-á¹-himhi vÄ• lohite vÄ• thullaccayamevÄ iminÄ• eva ---

``aá¹-á¹-hipi lohitaá¹ƒ cammaá¹ƒ, lomamesaá¹ƒ na kappatÄ«â€™â€™ ti || ---

khuddasikkhÄ• gÄ• thÄ• padassa attho ca adhippÄ• yo ca suviÃ±Ã±eyyoti. __paá¹-iggahaá etthaanÄ• dariyadukkaá¹-aá¹ƒ vuttaá¹ƒ. ``udakamanussÄ• dimaá¹ƒsampi na vaá¹-á¹-atÄ«â€ nÄ• garÄ• jenavuttÄ• dÄ«nave satipi ujjhÄ• yanÄ• dhikÄ• rameva gahetvÄ• __ ``paá¹-ikÅ«

yÄ• gumadhugoá¸·akÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<283> __yathÄ• dhammo kÄ• retabbo_ti idaá¹ƒ saá¹…gÄ«tikÄ• rakavacanaá¹ƒ. na hi bhaga dvikkhattuá¹ƒ paÃ±Ã±apesi, evaá¹ƒ evarÅ«pesÅ«ti eke. paá¹-hamapaÃ±Ã±attameva sandh te bhikkhÅ« sÄ• pattikÄ• jÄ• tÄ• . kathaá¹ƒ? __paramparabhojanasikkhÄ• padassa_aá¹-á¹- kÄ• lasseva piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jimhÄ• â€™â€™ ti vuttaá¹ƒ. __mÄ• tikÄ• vibhaá ``paramparabhojanaá¹ƒ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarenabhojanena ni aÃ±Ã±aá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±jati, etaá¹ƒ pa nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ, tasmÄ• aÃ±Ã±aá¹ƒ bhojanaá¹ƒ nÄ• ma nimantanato laddha yasmÄ• na bhojjayÄ• gunimantanato laddhabhojanaá¹ƒ, tasmÄ• \Be 484/ ``etthaanÄ• patt paribhuÃ±jiá¹ƒsÅ«ti. ettha ``yathÄ• dhammo kÄ• retabboâ€™â€™ tivuttattÄ• pana aÃ±Ã±a

laddhabhojanameva bhuÃ±jantassa Ä• patti, netaranti anuÃ±Ã±Ä• taá¹ƒ. tato paá¹-á¹-hÄ• y
``niccabhatte salÄ• kabhatte pakkhike uposathike pÄ• á¹-ipadikeâ€™â€™ tivuttaá¹ƒ. pubbe
paÃ±Ã±attakÄ• le natthi, yadi atthi, aá¹-á¹-huppattimÄ• tikÄ• vibhaá¹…gavirodho, tasmÄ• ``
kÄ• lasseva piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jimhÄ• â€™â€™ ti aá¹-á¹-huppattiyaá¹ƒ vuttattÄ
``aÃ±Ã±aá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±jatÄ«â€™â€
paá¹-hamaá¹ƒ vÄ• pacchÄ• vÄ• nimantitaá¹ƒ bhojanaá¹ƒ á¹-hapetvÄ• animantitameva \N
Ä• patti, netaranti kiÃ±cÄ• pi Ä• pannaá¹ƒ, ``na, bhikkhave, aÃ±Ã±atra nimantitena aÃ±Ã±a
bhojjayÄ• guparibhuÃ±jitabbÄ• â€™â€™ ti vuttattÄ• pana paá¹-hamanimantitabhojanato a
nimantitabhojanaá¹ƒ, niccabhattÄ• dÄ«ni ca bhuÃ±jantassa Ä• pattÄ«ti Ä• pajjamÄ• naá¹ƒ
anupaÃ±Ã±attippasaá¹…ganivÄ• raá¹‡aá¹ƒ, animantanabhojane Ä• pattippasaá¹…ganivÄ•
paá¹-hamapaÃ±Ã±attisikkhÄ• padameva iminÄ• atthena pariá¹‡Ä• mento ca ``yathÄ• dham
Ä• ha, tasmÄ• tato paá¹-á¹-hÄ• yapacchÄ• nimantanabhojanaá¹ƒ bhuÃ±jantasseva Ä• pat
niccabhattÄ• dÄ«nÄ«ti Ä• pannaá¹ƒ. tenevÄ• yasmÄ• __upÄ• litthero_ tassa anÄ• pattivÄ•
tiÄ• dÄ«ni paÃ±capadÄ• ni pakkhipitvÄ• saá¹…gÄ• yi. adhippÄ• yaÃ±Ã±Å« hi te mahÄ• nÄ
yaá¹ƒ bhagavatÄ• vuttaá¹ƒ ``paÃ±ca bhojanÄ• ni á¹-hapetvÄ• sabbattha anÄ• pattÄ«â€™â
taá¹ƒ anurakkhantenaabhojanaá¹ƒ madhugoá¸·akaá¹ƒ aparÄ• masitvÄ• bhojjayÄ• gu eva v

etthÄ• ha --- yathÄ• pacchÄ• laddhalesena therena niccabhattÄ• dipakkhepo kato, evaá¹ƒ
__kathinakkhandhake_paramparabhojanaá¹ƒ pakkhipitvÄ• ``atthatakathinÄ• naá¹ƒ vo, bhik
kappissantÄ«â€™â€™ ti kimatthaá¹ƒna vuccanti? vuccate --- yathÄ• vuttalesanidassanattha
sikkhÄ• padaá¹ƒ vesÄ• liyaá¹ƒ, andhakavinde cÄ• ti ubhayattha upaá¸• á¸• hupaá¸• á¸• hen
sÄ• pattikÄ• bhikkhÅ«siyuá¹ƒ, na ca te sÄ• pattikÄ• appaá¹-ikkhittepi tesaá¹ƒ kukkuccadas
brÄ• hmaá¹‡a, bhikkhÅ«naá¹ƒ dehÄ«ti. bhikkhÅ« kukkuccÄ• yantÄ• na paá¹-iggaá¹‡hantÄ
tesaÃ±hi ``paribhuÃ±jathÄ• â€™â€™ ti bhagavato Ä• á¹‡attiyÄ• paribhuttÄ• nampi ``odissa
amhÄ• kaâ€™â€™ nti vimatippattÄ• naá¹ƒ vimativinodanatthaá¹ƒ ``anujÄ• nÄ• mi, bhikkhav
madhugoá¸·akaÃ±cÄ• â€™â€™ ti \Be 485/ vuttaá¹ƒ. evamidhÄ• pete paÃ±Ã±attaá¹ƒ
paramparabhojanasikkhÄ• padaá¹ƒomadditvÄ• paramparabhojanaá¹ƒ kathaá¹ƒ bhuÃ±jissa
Ä• cariyÄ• paramparabhojanasikkhÄ• padeneva ``aÃ±Ã±assa bhojanaá¹ƒ na kappatÄ«â€™
``anujÄ• nÄ• mi, bhikkhave, yÄ• guÃ±cÄ• â€™â€™ tivisuá¹ƒ anuÃ±Ã±Ä• tattÄ• ``paá¹-agg
kappatÄ«â€™â€™ ti saÃ±Ã±Ä• ya bhuÃ±jiá¹ƒsu. tena vuttaá¹ƒ ``apica mayaá¹ƒ kÄ• lassev
dhÄ• tÄ• â€™â€™ tiÄ• di, taá¹ƒ ayuttaá¹ƒtattha aá¹-á¹-huppattimÄ• tikÄ• vibhaá¹…gavirodh
niccabhattÄ• dÄ«naá¹ƒ asambhavappasaá¹…gato, bhikkhÅ«naá¹ƒ sÄ• pattikabhÄ• vÄ• nat
micchÄ• gÄ• hahetuppasaá¹…gena bhagavatÄ• anuÃ±Ã±Ä• tappasaá¹…gatoca. te hi bhik
vinayavasena kappiyampi ``gÄ• thÄ• bhigÄ«taá¹ƒ meabhojaneyyaâ€™â€™ nti (SN a I 194;
paá¹-ikkhipati, tasmÄ• bhagavato adhippÄ• yaá¹ƒ pati ``kukkuccÄ• yantÄ• na paá¹-iggaá¹‡
sikkhÄ• padaá¹ƒpati bhagavÄ• pi attano adhippÄ• yappakÄ• sanatthameva \Ne 443/ ``anuj
yÄ• guÃ±cÄ• â€™â€™ tiÄ• ha. duravaggÄ• ho hi bhagavato adhippÄ• yo. tathÄ• hi bhÄ• n
abhojaneyyantiakataviÃ±Ã±attippasaá¹…gato paá¹-ikkhipi. __Ä• nandattherena_ viÃ±Ã±Ä•

tekaá¹-ulayÄ• guá¹ƒpana ``yadapi, Ä• nanda, viÃ±Ã±attaá¹ƒ, tadapi akappiyaâ€™â€™ nti a
antovutthaâ€™â€™ ntiÄ• dimevÄ• ha. tena no ce taá¹ƒ antovutthaá¹ƒ kappatÄ«ti adhippÄ•
paá¹‡Ä«tabhojanasÅ«podanaviÃ±Ã±attisikkhÄ• padÄ• niupatthambheti bhagavatopi kappat

<284> __gilÄ• nasseva bhagavatÄ• guá¸·o anuÃ±Ã±Ä• to_ti ``yÄ• ni kho pana tÄ• ni gilÄ•
paá¹-isÄ• yanÄ«yÄ• nÄ«â€™â€™ ti (Vin III 622) vacanavasena vuttaá¹ƒ, teneva te idha
paá¹-iggahaá¹‡ekukkuccÄ• yiá¹ƒsu. idha pana ``anujÄ• nÄ• mi, bhikkhave, gilÄ• nassa guá
vattabbeguá¸·Ä• dhikÄ• rattÄ• pubbe anuÃ±Ã±Ä• taÃ±ca vatvÄ• agilÄ• nassa guá¸·odaka
gilÄ• nenasati paccaye guá¸·o paribhuÃ±jitabbo, guá¸·odakaá¹ƒ asati paccayepi vaá¹-á¹-atÄ
visesaá¹ƒdÄ«peti. tattha ``guá¸·odakaá¹ƒ kÄ• likesu sattÄ• hakÄ• likaá¹ƒ, bhagavatÄ•
odissÄ• nuÃ±Ã±Ä• tattÄ• sattÄ• hÄ• tikkamena dukkaá¹-aâ€™â€™ nti vadanti, taá¹ƒ na yu
sattÄ• hakÄ• likabhÄ• vaá¹ƒjahati. ``yathÄ• ambÄ• di udakasambhinnaá¹ƒ yÄ• makÄ• likaá
sattÄ• hakÄ• likaá¹ƒ jahitvÄ• tadanantare \Be 486/ yÄ• vajÄ«vike á¹-hitaâ€™â€™ nti vadan
bhagavatÄ• odissÄ• nuÃ±Ã±Ä• tattÄ• paccavekkhaá¹‡Ä• bhÄ• ve doso natthi. ``guá¸·odak
udakagatikaâ€™â€™ nti vadanti. yadi udakamissaá¹ƒ udakagatikaá¹ƒ hoti, madhupi siyÄ•
anuÃ±Ã±Ä• tattÄ• . mÄ• hotu, appaá¹-iggahetvÄ• paribhuÃ±jitabbaá¹ƒ siyÄ• udakagatikat
``sabbatthÄ• pi upaparikkhitvÄ• gahetabbaâ€™â€™ nti aÃ±Ã±atarasmiá¹ƒ __gaá¹‡á¹-hipad

<285> __suÃ±Ã±Ä• gÄ• ra_nti catutthajjhÄ• naá¹ƒ.

kappiyabhÅ«mianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<295> __oravasadda_nti mahÄ• saddaá¹ƒ. __bahÅ«hi samparivÄ• retvÄ• _ti ettha ekenÄ•
ekassapi vacanena saha siyÄ• ti vuttaâ€™â€™ nti vadanti. ``Ä• masitvÄ• â€™â€™ tivuttatt
vaá¹-á¹-ati. ``doso natthÄ«â€™â€™ ti vacanena sesÄ• pi anuÃ±Ã±Ä• tÄ• . ``bhittiÃ±ce upas
pÅ«renti, tattha kÄ• tuá¹ƒ na vaá¹-á¹-ati, pakatibhÅ«miyaá¹ƒyevakÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™
upari __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``iá¹-á¹-hakÄ• dÄ«hi katÄ• cayassÄ• â€™â€™ tiÄ• dinÄ• v
__mattikÄ• piá¹‡á¸• aá¹ƒ vÄ• _ti ettha ``asatiyÄ• \Ne 444/ anadhiá¹-á¹-hitÄ• ya saritaá¹-á¹-h
ce upari adhiá¹-á¹-hitÄ• , heá¹-á¹-hÄ• á¹-hitaá¹ƒ bhaá¹‡á¸• aá¹ƒ akappiyaá¹ƒ, upariá¹-á¹-hita
ayamettha visesoâ€™â€™ ti vuttaá¹ƒ. __ettha kappiyakuá¹-i laddhuá¹ƒ vaá¹-á¹-atÄ«_ti evaa
punakÄ• tabbÄ• ti attho. __kappiyakuá¹-iá¹ƒ kÄ• tuá¹ƒ demÄ• _ti ettha kappiyakuá¹-ikiccaá¹
bhojanasÄ• lÄ• pana senÄ• sanameva, tasmÄ• tattha kÄ• tabbanti apare. ``akatepivaá¹-á¹

__ ``mukhasannidhi_ nÄ• ma bhojanakÄ• le sannidhÄ«â€™â€™ ti likhitaá¹ƒ. mukhasannidh
sannidhi hoti, pÄ• cittiyaá¹ƒ bhaveyya, mukhasannidhi pana dukkaá¹-aá¹ƒ, tasmÄ• sannidh
vuttaá¹ƒ. ``tassa santakaá¹ƒ katvÄ• â€™â€™ ti vuttattÄ• anapekkhavissajjanaá¹ƒnÄ• dhipp
viya kappiyamattaá¹ƒ Ã±Ä• tabbanti keci.

keá¹‡iyajaá¹-ilavatthukathÄ• vaá¹‡á¹‡anÄ•

<300> ``attanÄ• paá¹-iggahitaá¹ƒ purebhattameva pariccajitvÄ• sÄ• maá¹‡erÄ• dÄ«hi pÄ• purebhattameva vaá¹-á¹-ati, na pacchÄ• bhattaá¹ƒ savatthukapaá¹-iggahitattÄ• â€™â€™ ti paá¹-iggahaá¹‡e niddosattÄ• , purebhattameva paá¹-iggahaá¹‡assa \Be 487/ nissaá¹-á¹-hat aggahitattÄ• doso na dissati, upaparikkhitvÄ• gahetabbaá¹ƒ. __sÄ• lÅ«kÄ• _ nÄ• ma kano nti voharanti. __ ``phÄ• rusaka_nti goá¸·avisaye eko rukkhoâ€™â€™ tica likhitaá¹ƒ. ``pakka visesitattÄ• ``apakkaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. __kurundi_vacanenapi siddhame taá¹‡á¸• uladhovanodakampi __dhaÃ±Ã±araso_ eva. ``nikkasaá¹-oucchuraso sattÄ• hakÄ• __sÄ• vittÄ«_ti gÄ• yatti. __chandaso_tivedassa. ``na, bhikkhave, pabbajitena akappiye sam vuttattÄ• anupasampannassÄ• pina kevalaá¹ƒ dasasu eva sikkhÄ• padesu, atha kho yaá¹ƒ tasmimpÄ«tiadhippÄ• yoâ€™â€™ ti vuttaá¹ƒ.

<305> __dve paá¹-Ä• desanÄ• menevÄ• _ti cÄ«napaá¹-á¹-asomÄ• rapaá¹-á¹-Ä• ni. __tÄ«á tÄ«á¹‡i. __iddhimayikaá¹ƒ_ ehibhikkhÅ«naá¹ƒ nibbattaá¹ƒ. devadattiyaá¹ƒ __anuruddhatthe ``yÄ• mÄ• tikkame sannidhivasena sattÄ• hÄ• tikkame bhesajjasikkhÄ• padavasenÄ• â€™â

bhesajjakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 147. kathinakkhandhakavaá¹‡á¹‡anÄ•

kathinÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<306> __ ``kathina_nti \Be 488/ \Ne 445/ paÃ±cÄ• nisaá¹ƒse antokaraá¹‡asamatthatÄ• ya t tilikhitaá¹ƒ. ``paÃ±ca kappantÄ«â€™â€™ ti avatvÄ• ``kappissantÄ«â€™â€™ ti anÄ• gatav tiimassa sÄ• mivacanapakkhe yujjati tesaá¹ƒ tasmiá¹ƒ khaá¹‡e anatthatakathinattÄ• . dvÄ«s panetesuatthavikappesu pacchimo yutto sabbesampi tesaá¹ƒ pÄ• veyyakÄ• naá¹ƒ sabbadh nimantanaá¹ƒsÄ• diyantasseva hi anÄ• mantacÄ• ro paÃ±Ã±atto, tathÄ• gaá¹‡abhojanaá¹ƒ anadhiá¹-á¹-hitaticÄ«varassanatthi atecÄ«varikassa yÄ• vadatthacÄ«varacatutthÄ• dicÄ«va itarassÄ• pi anadhiá¹-á¹-hÄ• namukhenalabbhati. cÄ«varuppÄ• do apaá¹ƒsukÅ«likasseva. ``kathinatthatasÄ«mÄ• yaâ€™â€™ _nti upacÄ• rasÄ«maá¹ƒsandhÄ• ya vuttaá¹ƒ. upacÄ• r matakacÄ«varÄ• dibhÄ• giyatÄ• ya baddhasÄ«mÄ• ya tatruppÄ• dÄ• bhÄ• vato viÃ±Ã±eyy adhippetÄ• ti. __kathinatthÄ• raá¹ƒ ke labhantÄ«_ti ke sÄ• dhentÄ«ti attho. paÃ±ca janÄ• s kathinadussassa hi dÄ• yakÄ• pacchimakoá¹-iyÄ• cattÄ• ro honti. eko paá¹-iggÄ• hakoti. `` yvÄ• yaá¹ƒ catuvaggo bhikkhusaá¹…gho á¹-hapetvÄ• tÄ«á¹‡i kammÄ• ni upasampadaá¹ƒ p nti (Vin I 388) __campeyyakkhandhake_vuttattÄ• ``na paÃ±cavaggakaraá¹‡Ä«yaâ€™â€™ saá¹…gho kathinadussaá¹ƒ deti, taá¹ƒ hatthapÄ• se akatvÄ• pi bahisÄ«mÄ• ya á¹-hitassapi vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ hatthapÄ• sekatvÄ• eva dÄ• tabbaá¹ƒ. kasmÄ• ? ``t

ti vuttaá¹ƒ. ``tatruppÄ• denataá¹‡á¸• ulÄ• dinÄ• vatthesu cetÄ• pitesu atthatakathinÄ• name
pÄ• puá¹‡anti. vatthehi pana taá¹‡á¸• ulÄ• dÄ«su cetÄ• pitesu sabbesaá¹ƒ tÄ• ni pÄ• puá¹‡
__paá¹-hamapavÄ• raá¹‡Ä• yapavÄ• ritÄ• labhantÄ«_ti idaá¹ƒ ukkaá¹-á¹-hakoá¹-iyÄ• vutta
appavÄ• ritÄ• nampi vutthavassÄ• naá¹ƒkathinatthÄ• rasambhavato itare gaá¹‡apÅ«rake ka
attharitabbanti kathaá¹ƒ paÃ±Ã±Ä• yatÄ«tice? ``dvinnaá¹ƒ puggalÄ• naá¹ƒ atthataá¹ƒ hoti k
ca anumodakassa cÄ• â€™â€™ ti (Vin V 403) \Ne 446/ __parivÄ• re_ ekavacanakaraá¹‡ate
atthataá¹ƒ hoti kathinaá¹ƒ, gaá¹‡assa puggalassa atthataá¹ƒ hoti kathinaâ€™â€™ nti (Vin V

__aÃ±Ã±asmiá¹ƒ_ \Be 489/ __vihÄ• re vutthavassÄ• pi na labhantÄ«_ti idaá¹ƒ kiá¹ƒ ekasÄ«
nÄ• nÄ• sÄ«masminti? kiÃ±cettha --- yadi tÄ• va ekasÄ«masmiá¹ƒ, parato ``sace panaekas
honti, sabbe bhikkhÅ« sannipÄ• tetvÄ• ekattha kathinaá¹ƒ attharitabbaá¹ƒ, visuá¹ƒ visuá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti iminÄ• __aá¹-á¹-hakathÄ• _vacanena virujjhati. idaÃ±hivacanaá¹ƒ
kathinatthÄ• roti dÄ«peti. atha nÄ• nÄ• sÄ«masmiá¹ƒ, upanandassaekÄ• dhippÄ• yadÄ• nÄ
vuttaÃ±hetaá¹ƒ ``detha, bhikkhave, moghapurisassaekÄ• dhippÄ• yaâ€™â€™ nti (Vin I 364
dvÄ«supi Ä• vÄ• sesu tassa kathinatthÄ• rasiddhiá¹ƒdÄ«petÄ«ti. avirodhova icchitabbo app
ekasÄ«masmiá¹ƒ vÄ• nÄ• nÄ• sÄ«masmiá¹ƒvÄ• nÄ• nÅ«pacÄ• re aÃ±Ã±asmiá¹ƒ vihÄ• re
adhippÄ• yo veditabbo. ``pacchimikÄ• ya upasampanno paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ•
hotiÄ• nisaá¹ƒsaÃ±ca labhatÄ«ti sÄ• maá¹‡erÄ• naá¹ƒ vassÅ«pagamanaá¹ƒ anuÃ±Ã±Ä• ta
kathinÄ• nisaá¹ƒsaá¹ƒlabhantÄ«â€™â€™ ti vadanti.

__tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±atarappahonaka_nti idaá¹ƒ ``na aÃ±Ã±atra saá¹…gh
antaravÄ• sakenaatthataá¹ƒ hoti kathinaâ€™â€™ nti imÄ• ya __pÄ• á¸·iyÄ• _ virujjhanaá¹ƒ
pÄ• á¸·itiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataravirahenÄ• pi na atthataá¹ƒ hoti kathinanti d
tadatthajÄ• nanato, na tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataravirahena na atthataá¹ƒ hoti
dÄ«petukÄ• mobhagavÄ• taá¹ƒ pÄ• á¸·imÄ• ha. yadi evaá¹ƒ ``aÃ±Ã±atra saá¹…ghÄ• á¹-iy
antaravÄ• sakenÄ• â€™â€™ tina vattabbÄ• siyÄ• ti ce? na, adhippÄ• yajÄ• nanatova. yo s
attharitukÄ• mo, tassa aÃ±Ã±atra saá¹…ghÄ• á¹-iyÄ• na atthataá¹ƒ hoti. esa nayo itaratthÄ
adhippÄ• yo. teneva sukkapakkhe ``saá¹…ghÄ• á¹-iyÄ• atthataá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ
cÄ«varaá¹ƒvuttaá¹ƒ, evaá¹ƒ sante ``catuvÄ«satiyÄ• Ä• kÄ• rehi anatthataá¹ƒ hoti kathinaá¹
atthataá¹ƒ hoti kathinaâ€™â€™ nti yathÄ• rahaá¹ƒ ukkaá¹-á¹-hakoá¹-iyÄ• vuttanti veditabb
kaá¹‡hapakkhe ullikhita ... pe ... nissÄ«maá¹-á¹-hÄ• numodanÄ• naá¹ƒ catuvÄ«satiyÄ•
Ä• kÄ• rÄ• naá¹ƒsambhavantÄ• naá¹ƒ sabbena sabbaá¹ƒ abhÄ• venapi nimittakatÄ• dÄ«na
aÃ±Ã±atarabhÄ• venapina atthataá¹ƒ hoti kathinanti evamadhippÄ• yo \Be 490/ veditabbo.
ahatÄ• hatakappa ... pe ... sÄ«maá¹-á¹-hÄ• numodanÄ• naá¹ƒ sattarasannaá¹ƒ Ä• kÄ• rÄ•
aÃ±Ã±atarabhÄ• venapi itaresaá¹ƒ sabbenasabbaá¹ƒ abhÄ• venapi atthataá¹ƒ hoti kathinan
veditabbo. aÃ±Ã±athÄ• aÃ±Ã±amaÃ±Ã±avirodho, yathÄ• sambhavaá¹ƒ yojetvÄ• veditabb

tatridaá¹ƒ \Ne 447/ mukhamattanidassanaá¹ƒ --- kaá¹‡hapakkhe ``uttarÄ• saá¹…gena attha

saá¹…ghÄ• á¹-iyÄ• na aÃ±Ã±atra antaravÄ• sakena atthataá¹ƒ hoti kathinaâ€™â€™ nti vac
kathinaá¹ƒ anatthataá¹ƒsiyÄ• . sukkapakkhe ca ``animittakatena atthataá¹ƒ hoti kathinaâ€™
vacanappamÄ• á¹‡ato animittakatenakathine atthate taÃ±ce parikathÄ• kataá¹ƒ, tathÄ• pi a
hotÄ«ti ayaá¹ƒ duvidhopivirodho. yathÄ• vuttanayena adhippÄ• ye gahite parihÄ• ro hotÄ«ti

__yo Ä• nisaá¹ƒsaá¹ƒ bahuá¹ƒ detÄ«_ti iminÄ• paccayalolabhÄ• vaá¹ƒ viya dÄ«peti, tathÄ•
yÄ• vadatthacÄ«varapariyesanapaÃ±Ã±Ä• panamukhena dvÄ• raá¹ƒ dinnanti katvÄ• saá¹.
``akÄ• tuá¹ƒ na hotÄ«_ti anÄ• dariyena akarontassa dukkaá¹-aâ€™â€™ nti likhitaá¹ƒ. __an
sabbasaá¹…gÄ• hikavasena evaá¹ƒ vuttaá¹ƒ. ``anumodÄ• mÄ«â€™â€™ ti ekakena vattabb
vaá¹-á¹-atÄ«â€™â€™ ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ kira vuttaá¹ƒ. kathinacÄ«varaá¹ƒ
``imÄ• yasaá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ attharÄ• mÄ«â€™â€™ ti vÄ• cÄ• ya bhinnamattÄ•
__ ``kammavÄ• cÄ• pana ekÄ• yeva vaá¹-á¹-atÄ«_ti kathinadussassa eva kammavÄ• cÄ•
sesacÄ«varadÄ• neapalokanamevÄ• ti atthoâ€™â€™ ti likhitaá¹ƒ. __ekasÄ«mÄ• yÄ• _ti ek
atthoyujjati. keci pana ``baddhasÄ«mÄ• adhippetÄ• ekasÄ«mÄ• ya ekaá¹-á¹-hÄ• ne atthar
attharitaá¹ƒhoti `sabbe bhikkhÅ« sannipatitvÄ• â€™ ti vuttattÄ• , tehipi anumodantehi atthar
upacÄ• raparicchinne tattha tattha laddhaá¹ƒ tehi tehi laddhabbaá¹ƒ hoti. tattha paviá¹-á¹-he
sabbehipi attharitattÄ• , ayaá¹ƒ viseso. __mahÄ• aá¹-á¹-hakathÄ• ya_mpi evameva vuttaâ€
vÄ«maá¹ƒsitabbaá¹ƒ.

<308> catuvÄ«sati Ä• kÄ• ravantatÄ• ya __mahÄ• bhÅ«mikaá¹ƒ_. __ ``dÄ«ghasibbita_nti p
ovaá¹-á¹-itvÄ• sibbanaá¹ƒ vÄ• â€™â€™ ti likhitaá¹ƒ. __kaá¹‡á¸• usaá¹ƒ_ nÄ• ma pubbaba
__paá¹-hamacimilikÄ• ghaá¹-etvÄ• á¹-hapitÄ• hotÄ«_ti kathinadussaá¹ƒ dubbalaá¹ƒ disvÄ•
balavatÄ• attano pakatidussena saddhiá¹ƒ ghaá¹-etvÄ• dupaá¹-á¹-aá¹ƒ katvÄ• sibbitukÄ• n
kathinadussatopakatidussassa mahantatÄ• ya paá¹-hamaá¹ƒ tappamÄ• á¹‡Ä• nurÅ«paá¹ƒ
rajjukehibandhitvÄ• kataá¹ƒ hotÄ«ti adhippÄ• yo. kathinacÄ«varassa appatÄ• ya paá¹-ham
__kucchicimilikÄ• _hoti, __mahÄ• paccariyaá¹ƒ, kurundiya_Ã±ca vuttavacananidassanaá¹ƒ
atthenatthÄ«ti dassanatthaá¹ƒ katanti veditabbaá¹ƒ. ``iminÄ• kiá¹ƒ dÄ«petÄ«ti ce? tathÄ• k
dupaá¹-á¹-acÄ«varaá¹ƒpakaticÄ«varassa mahantatÄ• ya pakaticÄ«varasaá¹…khyameva ga
kathinacÄ«varasaá¹…khyanti kassacisiyÄ• , nevaá¹ƒ daá¹-á¹-habbaá¹ƒ. evaá¹ƒ kucchicimili
kathinacÄ«varaá¹ƒ. mahantampitaá¹ƒ pakaticÄ«varaá¹ƒ attano kathinacÄ«varamevÄ• ti. hea
paÃ±cakassa icchitabbattÄ• kathinadussaá¹ƒ khaá¹‡á¸• Ä• khaá¹‡á¸• aá¹ƒ bahudhÄ• chinc
kathinacÄ«varato \Ne 448/ paá¹-á¹-aá¹ƒ gahetvÄ• aÃ±Ã±asmiá¹ƒ akathinacÄ«vare paá¹-á¹-
likhitaá¹ƒ. atha vÄ• bahÅ«ni kathinadussÄ• nipaá¹ƒsukÅ«lÄ• ni khuddakakhuddakÄ• ni eka
ca Å«natthÄ• ya dinnÄ• ni honti. __kathinacÄ«varato_ti bhikkhu ekaccato kathinacÄ«varato
aÃ±Ã±asmiá¹ƒ Ä• ropeti. etthÄ• ha --- kiá¹ƒ paá¹ƒsukÅ«lÄ• ni kathinadussÄ• ni vikappanup
dÄ• tabbÄ• ni, udÄ• hu khuddakÄ• nipÄ«ti? ettha acÄ«varasaá¹…khyattÄ• khuddakÄ• ni d
kammavÄ• cÄ• tattha na ruhatÄ«ti eke. ``paá¹ƒsukÅ«lena atthataá¹ƒ hotÄ«â€™â€™ ti __pÄ
nayadÄ• natokucchicimilikabhÄ• vena á¹-hitassa kathinadussassa attano sabhÄ• vena anac

purÄ• á¹‡acÄ«varabhÄ• venevaadhiá¹-á¹-hÄ• nÄ• rahassapi kathinacÄ«varabhÄ• vÄ• num
padÄ• nato ca khuddakÄ• nipidÄ• tuá¹ƒ vaá¹-á¹-ati. taÃ±hi kathinatthÄ• rako ghaá¹-etvÄ• k
karissatÄ«ti katvÄ• kappatÄ«ti eke, yuttataraá¹ƒ gahetabbaá¹ƒ.

__nicayasannidhi_ saá¹…ghÄ• yattÄ• saá¹…ghena katattÄ• . rattÄ• tikkantaá¹ƒ nissajjitabb
``nissaggiyaâ€™â€™ _ntivuccati. paÃ±ca khaá¹‡á¸• Ä• ni paá¹-á¹-Ä• ni pamÄ• á¹‡aá¹ƒ ass
vÄ• atirittenavÄ• ti attho. __tadaheva saÃ±chinnenÄ• _ti saá¹…ghena kathinatthÄ• rakassa
vatvÄ• dinneneva tadaheva saÃ±chinnena samaá¹‡á¸• alikatena bhavitabbaá¹ƒ. evaá¹ƒ din
``pubbakaraá¹‡aá¹ƒ sattahi dhammehi saá¹…gahitaâ€™â€™ nti vuttaá¹ƒ, na dÄ• yakena di
tasmÄ• pariniá¹-á¹-hitapubbakaraá¹‡ameva ce \Be 492/ dÄ• yako saá¹…ghassa deti, sampa
kammavÄ• cÄ• yadÄ• tabbaá¹ƒ. tena ca tasmiá¹ƒyeva sÄ«mÄ• maá¹‡á¸• ale adhiá¹-á¹-hah
anumodÄ• petabbokatapubbakaraá¹‡assa puna kattabbÄ• bhÄ• vato. atthÄ• rakassa hattha
ullikhitamattenÄ• â€™â€™ tiÄ• divuttaá¹ƒ. pariniá¹-á¹-hitapubbakaraá¹‡ampi puna dhovitvÄ
kÄ• tabbameva vacanapamÄ• á¹‡atotice? na, chinnassa puna chedÄ• sambhavato. aÃ±Ã±
chinditabbamevÄ• ti ce? na, pabbajjÄ• dhikÄ• re ``kesamassuá¹ƒ ohÄ• rÄ• petvÄ• â€™â€™
muá¹‡á¸• ikassa chinnepikese pariyesitvÄ• sirasmiá¹ƒ á¹-hapetvÄ• puna ohÄ• rÄ• petvÄ•
naidha na-kÄ• rena paá¹-isiddhattÄ• ti ce? na, ``na aÃ±Ã±atra saá¹…ghÄ• á¹-iyÄ• â€™â€™
paá¹-isiddhattÄ• uttarÄ• saá¹…gena atthate anatthataá¹ƒ hotÄ«ti aniá¹-á¹-happasaá¹…gato
kÄ• tabbo. ``bahiupacÄ• rasÄ«mÄ• ya á¹-hitoâ€™â€™ ti vuttattÄ• pi pubbe vuttavinicchayo

<309> __asannidhikatena atthataá¹ƒ hoti kathina_nti ettha kiá¹ƒ kathinatthÄ• ramÄ• seyeva
adhippeto, udÄ• hu tato pubbepi, dÄ• yakena vÄ• kadÄ• dÄ• tabbaá¹ƒ, kiá¹ƒ kathinatthÄ•
449/ tato pubbepi, kathinatthÄ• ramÄ• sepi asukasmiá¹ƒdivaseyeva atthÄ• ratthÄ• ya damm
na vaá¹-á¹-atÄ«ti idaá¹ƒ vicÄ• retabbaá¹ƒ. kathinatthÄ• ramÄ• seeva duvidhopi sannidhi. dÄ
vassÄ• vÄ• sikaá¹ƒ viya kathinacÄ«varaá¹ƒ uddissa dinnaá¹ƒna vaá¹-á¹-ati. kasmÄ• ? ``kath
atthÄ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin I) 306) nayena __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• .
ce? na, ``kathinaá¹ƒ nÄ• ma atiukkaá¹-á¹-haá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 308) v
Ä• gamanaá¹ƒ sandhÄ• ya vuttanti ce? na, idampiÄ• gamanameva sandhÄ• ya vuttaá¹ƒ, pu
vaá¹-á¹-atÄ«ti.

<310> __kathinassÄ• _ti kathinatthÄ• rassa. __ubbhÄ• rÄ• yÄ• _ti vÅ«pasamÄ• ya, appava
ubbhÄ• ranidassananti ce? paÃ±cahi anÄ• pattikÄ• lapariyantadassanena tesu saá¹ƒvarupp
``cÄ«varakÄ• lasamayo nÄ• ma anatthate kathine vassÄ• nassa pacchimo mÄ• so, atthatek
(Vin III 649) __vibhaá¹…ge_ vuttattÄ• antarÄ• pakkamanantikÄ• diubbhÄ• rÄ• bhÄ• vepipa
anÄ• pattiyevÄ• ti micchÄ• gÄ• ho siyÄ• \Be 493/. tato Ä• pattikhetteanÄ• pattikhettasaÃ±Ã
Ä• pattiá¹ƒ Ä• pajjati, itaresaÃ±ca bhikkhÅ«naá¹ƒ lÄ• bhantarÄ• yaá¹ƒkarotÄ«ti veditabbaá¹

Ä• dÄ• yasattakakathÄ• vaá¹‡á¹‡anÄ•

<311> __sanniá¹-á¹-hÄ• nantike dvepi palibodhÄ• ekato chijjantÄ«_ti idha,
__parivÄ• raá¹-á¹-hakathÄ• ya_Ã±cavuttaá¹ƒ imissÄ• khandhakapÄ• á¸·iyÄ• sameti ekato
katattÄ• . ``idaá¹ƒ bahisÄ«mÄ• yameva vuttaá¹ƒ sanniá¹-á¹-hÄ• nantikaá¹ƒ sandhÄ• ya vutt
__parivÄ• re_ `cattÄ• ro kathinuddhÄ• rÄ• siyÄ• antosÄ«mÄ• ya uddhariyyanti, siyÄ• bah
niá¹-á¹-hÄ• nantiko sanniá¹-á¹-hÄ• nantiko nÄ• sanantiko Ä• sÄ• vacchedikoâ€™ ti (Vin V 4
sanniá¹-á¹-hÄ• nantiko uddhariyyatÄ«ti idha dassitanayova. kathaá¹ƒ antosÄ«mÄ• yasanniá
akatacÄ«varamÄ• dÄ• ya `na paccessaâ€™ nti gato, gatagataá¹-á¹-hÄ• ne phÄ• suvihÄ• ra
Ä• gacchati, tassa cÄ«varapalibodho á¹-hito. so ca `nevimaá¹ƒcÄ«varaá¹ƒ kÄ• ressaâ€™ nt
chijjati, tasmÄ• antosÄ«mÄ• ya uddhariyyati, tasmÄ• duvidho sanniá¹-á¹-hÄ• nantikoâ€™â
__porÄ• á¹‡agaá¹‡á¹-hipade_ likhitaá¹ƒ, taá¹ƒ yuttaá¹ƒ, aÃ±Ã±athÄ• antosÄ«mÄ• ya ``nevi
kÄ• ressaâ€™â€™ nti pavattaubbhÄ• ro itaresu samodhÄ• naá¹ƒ nagacchatÄ«ti atiritto siyÄ
cÄ«varakÄ• lasÄ«mÄ• tikkantiko. saubbhÄ• re cÄ«varapalibodho paá¹-hamaá¹ƒ chijjanto vi
450/ sÄ• pekkhatÄ• ya cÄ«varakaraá¹‡esaussÄ• hova hotÄ«ti lesaá¹ƒ sandhÄ• ya __parivÄ
apubbaá¹ƒ acarimaá¹ƒchijjantÄ«â€™â€™ ti (Sp (to Vin I) 311) vuttaá¹ƒ. ``katacÄ«varoâ€™â
sambhavati.

<316> sabbaá¹ƒ attano parikkhÄ• raá¹ƒ anavasesetvÄ• pakkamanto ``samÄ• dÄ• ya pakka
``kathinuddhÄ• re viseso natthi. puggalÄ• dhippÄ• yavisesena kevalaá¹ƒ vÄ• radassanattha
samÄ• dÄ• yavÄ• rÄ• vuttÄ• â€™â€™ ti sabbesu __gaá¹‡á¹-hipadesu_ likhitaá¹ƒ. idha pan
payojanaá¹ƒvÄ«maá¹ƒsitabbaá¹ƒ. pakkamanantikassa abhÄ• vÄ• __ ``yathÄ• sambhavaâ€
vippakatepidhuranikkhepavasena pakkamanantikatÄ• sambhavati, tasmÄ• pakkamanantik
sanniá¹-á¹-hÄ• nantikalakkhaá¹‡appasaá¹…gato. akatacÄ«varassa na savanantikatÄ• ca.

tatrÄ• yaá¹ƒ \Be 494/ Ä• dito paá¹-á¹-hÄ• ya vÄ• ravibhÄ• vanÄ• --- Ä• dÄ• yavÄ• rÄ• satt
samÄ• dÄ• yavÄ• rÄ• tidve sattakavÄ• rÄ• . tato pakkamanantikaá¹ƒ vajjetvÄ• vippakatacÄ
samÄ• dÄ• yavÄ• rÄ• cÄ• ti dve chakkavÄ• rÄ• . tato paraá¹ƒ niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ•
tÄ«á¹‡i tikÄ• nidassitÄ• ni, tattha paá¹-hamattikaá¹ƒ antosÄ«mÄ• ya ``na paccessaâ€™â€™
anÄ• masitvÄ• bahisÄ«mÄ• yaá¹ƒ eva ``na paccessaâ€™â€™ nti pavattaá¹ƒ, tasmÄ•
pakkamanantikasÄ«mÄ• tikkantikasaubbhÄ• rÄ• tattha na yujjanti. ``Ä• sÄ• vacchediko san
yathÄ• vuttakÄ• raá¹‡ena na vutto. dutiyattikaá¹ƒ antosÄ«mÄ• ya `na paccessaâ€™ nti pav
pakkamanantikosambhavati, tathÄ• pi yehi cÄ«varapalibodho chijjati, tesaá¹ƒyevÄ• dhippeta
ti__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. sabbasmimpi pannarasake vippakatacÄ«varassev
adhiá¹-á¹-hÄ• nupage ca vippakate sati na niá¹-á¹-hÄ• nantiko. niá¹-á¹-hÄ• nÄ• vasese sati
__porÄ• á¹‡Ä• _. tatiyattikaá¹ƒ anadhiá¹-á¹-hita-padena visesetvÄ• pavattaá¹ƒ, atthatopaá¹
tassa atthadassanapayojanaá¹ƒ kira taá¹ƒ. yasmÄ• ime tayo atthavikappÄ• imehi eva tÄ«h
dassetuá¹ƒ, tasmÄ• imeva yojitÄ• ekasambandhavasena, aÃ±Ã±athÄ• paá¹-hamattikaá¹ƒ
pannarasakassa ante chakkaá¹ƒ viya. tatiyattikÄ• nantaraá¹ƒcatutthattikaá¹ƒ sambhavantaá

`paccessaâ€™â€™ nti vacanavisesena sambhavati. tathÄ• ca yojiyamÄ• naá¹ƒ itarehi sava
aviruddhakkamaá¹ƒ hoti, tasmÄ• catutthattikaá¹ƒahutvÄ• chakkaá¹ƒ jÄ• tanti veditabbaá¹ƒ
ekaá¹ƒ chakkaÃ±cÄ• ti paá¹-hamaá¹ƒpannarasakaá¹ƒ veditabbaá¹ƒ. idÄ• ni idameva panna
dutiyaá¹ƒ samÄ• dÄ• yapannarasakaá¹ƒnÄ• ma kataá¹ƒ. puna vippakatacÄ«varaá¹ƒ Ä• dÄ•
samÄ• dÄ• yÄ• ti catutthaá¹ƒpannarasakaá¹ƒ dassitaá¹ƒ. evaá¹ƒ cattÄ• ri pannarasakÄ• ni
tattha paá¹-hamadutiyesupannarasakesu sabbena sabbaá¹ƒ akatacÄ«varaá¹ƒ adhippetaá¹ƒ
vippakatanti yojetabbaá¹ƒ. ``pubbe nibaddhaá¹-á¹-hÄ• ne cÄ«varÄ• sÄ• ya gahetabbaá¹ƒ, a
upacchinnÄ• ya ce cÄ«varÄ• sÄ• yacÄ«varaá¹ƒ uppannaá¹ƒ, na taá¹ƒ cÄ«varapalibodhaá¹ƒ
__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaá¹ƒ. nissaggiyesu tatiyakathine Ä• gatacÄ«varapaccÄ• s
takko. yattha cÄ«varÄ• sÄ• , taá¹ƒ á¹-hÄ• naá¹ƒ adhikaraá¹‡Å«pacÄ• rena ``cÄ«varÄ• sÄ•
katvÄ• ``taá¹ƒ cÄ«varÄ• saá¹ƒ payirupÄ• satÄ«â€™â€™ tiÄ• divuttaá¹ƒ, tasmÄ• __anÄ• s
anÄ• sÄ• yitaá¹-á¹-hÄ• ne labhatÄ«tiÄ• dinÄ• attho \Be 495/gahetabbo. ettha
niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sanaÄ• sÄ• vacchedikavasena eko vÄ• roti idamekaá¹ƒ
pubbe vuttÄ• ni tÄ«á¹‡i tikÄ• ni Ä• sÄ• vacchedikÄ• dhikÄ• ni tÄ«á¹‡i catukkÄ• nÄ«tiekaá¹ƒ
veditabbaá¹ƒ. tadanantare Ä• sÄ• yadvÄ• dasake kiÃ±cÄ• pi paá¹-hamadvÄ• dasakkamola
nibbisesanti tamekaá¹ƒ dvÄ• dasakaá¹ƒ avuttasiddhaá¹ƒ katvÄ• visesatodassetuá¹ƒ Ä• dito
``antosÄ«mÄ• ya paccessaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ dutiyacatukke ``so bahisÄ«magato s
tiÄ• divacanassa tatiyacatukke savanantikÄ• dÄ«naÃ±ca okÄ• sakaraá¹‡atthantiveditabbaá
dvÄ• dasakaá¹ƒ anÄ• sÄ• ya vasena labbhamÄ• nampi iminÄ• avuttasiddhaá¹ƒ katvÄ• na
evamettha dve dvÄ• dasakÄ• ni uddharitÄ• ni. karaá¹‡Ä«yadvÄ• dasakepiyathÄ• dassitaan
avuttasiddhaá¹ƒ Ä• sÄ• yadvÄ• dasakaÃ±cÄ• ti dve dvÄ• dasakÄ• ni uddharitabbÄ• ni. idÄ•
hoti. tattha yasmÄ• ``disaá¹ƒgamiko pakkamatÄ«â€™â€™ ti vacaneneva ``na paccessaâ€™
avuttasiddhameva, tasmÄ• taá¹ƒ na vuttaá¹ƒ. ettÄ• vatÄ• Ä• vÄ• sapalibodhÄ• bhÄ• voda

<321> ``cÄ«varapaá¹-ivÄ«saá¹ƒ apavilÄ• yamÄ• noâ€™â€™ ti iminÄ• cÄ«varapalibodhasa
__paá¹-ivÄ«so_ti attano pattabbo cÄ«varabhÄ• go. __apavilÄ• yamÄ• no_ti Ä• kaá¹…kham
vassaá¹ƒvutthÄ• vÄ• se niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sanantikÄ• naá¹ƒ vasena ekaá
antarÄ• magge ekaá¹ƒ, gataá¹-á¹-hÄ• ne ekanti tiá¹‡á¹‡aá¹ƒ tikÄ• naá¹ƒ vasena ekaá¹ƒnava
paraá¹ƒ niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sananti kasÄ«mÄ• tikkantikasaubbhÄ• rÄ• naá
phÄ• suvihÄ• rapaÃ±cakaá¹ƒ vuttaá¹ƒ. ubhayattha sesakathinuddhÄ• rÄ• sambhavo pÄ• ka
viseso --- samÄ• dÄ• yavÄ• ro na sambhavati __ ``paccessaâ€™â€™ _nti paccÄ• gamanÄ

<325> __dveme bhikkhave kathinassa palibodhÄ• _ti kathinatthÄ• rassa anupabandhanapa

kathinakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 148. cÄ«varakkhandhakavaá¹‡á¹‡anÄ•

jÄ«vakavatthukathÄ• vaá¹‡á¹‡anÄ•

<326> __rÄ• jagahako_ti \Be 496/ \Ne 452/ rÄ• jagahavÄ• sÄ«.

<328> amohajÄ• tikattÄ• __na cirasseva viÃ±Ã±utaá¹ƒ pÄ• puá¹‡i_. ahaá¹ƒ te pitÄ• , kena
mayÄ• posÄ• pito.

<329> ``sakke vissaá¹-á¹-hamatteâ€™â€™ ti pÄ• á¹-ho, aá¹-á¹-hamasikkhÄ• pade vissaá¹-

pajjotarÄ• javatthukathÄ• vaá¹‡á¹‡anÄ•

<334> __bhuÃ±jituá¹ƒ nisinnassÄ• _ti ettha __ ``dhammapade_ `bahinagare disvÄ• â€™ ti
divasesu dinnaá¹ƒ tena tesu ekekaá¹ƒ gahetvÄ• dvÄ«su __aá¹-á¹-hakathÄ• su_ vuttantiyuj

samattiá¹ƒsavirecanakathÄ• vaá¹‡á¹‡anÄ•

<336> __kabaá¸·e kabaá¸·e_ti ettha kiÃ±cÄ• pi guá¸·Ä• dÄ«su pakkhittaá¹ƒ, taá¹ƒ pana bha
tasmÄ• natthi doso.

varayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<337> __mahÄ• piá¹-á¹-hiyakojavaá¹ƒ_ nÄ• ma atirekacaturaá¹…gulapupphaá¹ƒ kira.

kambalÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<340> __upacÄ• re_ti \Ne 453/ susÄ• nassa upacÄ• re. bahipi vaá¹-á¹-atÄ«ti eke. katikakar
``mayhaá¹ƒ santakaá¹ƒ tava ca mama ca hotÅ«ti vatvÄ• itarena ca tathÄ• vutte vaá¹-á¹-atÄ
samÄ• naparikkhÄ• ravidhiá¹ƒvadanti.

<342> ``khaá¹‡á¸• asÄ«mÄ• yapi sammannituá¹ƒ vaá¹-á¹-atÄ«ti vuttattÄ• sesakammÄ• nip
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. ``evaá¹ƒ sante corikÄ• ya katasadisaá¹ƒ hoti \Be 497/, tas
vaá¹-á¹-atÄ«â€™â€™ ti dÄ«pavÄ• sino vadanti kira. ``corikÄ• ya gahitattÄ• na
pÄ• puá¹‡Ä• tÄ«ti__senÄ• sanakkhandhake_ Ä• gatasuttaÃ±ca sÄ• dhakaâ€™â€™ nti vad
Ä• veá¹‡ikalakkhaá¹‡antiveditabbaá¹ƒ.

bhaá¹‡á¸• Ä• gÄ• rasammutiÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<343> __ ``idaá¹ƒ pana bhaá¹‡á¸• Ä• gÄ• ra_nti Ä• veá¹‡ikalakkhaá¹‡aâ€™â€™ nti vuttaá¹

cÄ«vararajanakathÄ• vaá¹‡á¹‡anÄ•

<344> gomaye Ä• patti natthi, virÅ«pattÄ• vÄ• ritaá¹ƒ. ``kuá¹…kumapupphaá¹ƒ na vaá¹-á¹-a
``allikÄ• yÄ• â€™â€™ tipi pÄ• á¹-ho atthi.

nisÄ«danÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<353> __aá¹-á¹-hÄ• nameta_nti ettha __rÅ«pakaá¹‡á¸• e_ ``catusamuá¹-á¹-hÄ• nikaâ€™â€
kammasamuá¹-á¹-hÄ• naá¹ƒrÄ• gacittÄ• bhÄ• vÄ• na muccatÄ«ti vÄ• rÄ• gapaccaye sati
vÄ• vicÄ• retvÄ• gahetabbaá¹ƒ kathÄ• vatthunÄ• ca.

<362> __aggaá¸·aguttiyeva pamÄ• á¹‡a_nti imehi catÅ«hi nikkhepakÄ• raá¹‡ehi á¹-hapente
aggaá¸·aguttivihÄ• reyevaá¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• yo.

saá¹…ghikacÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<363> no \Ne 454/ ce atthataá¹ƒ hoti ``ekaá¹ƒ cÄ«varamÄ• saâ€™â€™ nti na vattabbaá¹ƒ.
bhikkhave, tasseva tÄ• ni cÄ«varÄ• ni yÄ• va cÄ«varamÄ• sÄ• â€™â€™ ti vacanassa abhÄ
anatthatakathinassaananuÃ±Ã±Ä• tanti ce? na, heá¹-á¹-hÄ• anuÃ±Ã±Ä• tattÄ• , tato lÄ«na
vuttattÄ• ca. heá¹-á¹-hÄ• hi ``akÄ• lacÄ«varaá¹ƒ nÄ• ma anatthate kathine ekÄ• dasamÄ• s
kathinesattamÄ• se uppannaá¹ƒ, kÄ• lepi Ä• dissa dinnaá¹ƒ, etaá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ•
vacanato anatthatakathinÄ• naá¹ƒ ekacÄ«varamÄ• se uppannaá¹ƒ, tesaá¹ƒyeva hotÄ«ti sid
avatvÄ• ekopi tayo gaá¹‡apÅ«rake labhitvÄ• kathinaá¹ƒ attharituá¹ƒ labhatÄ«tiimaá¹ƒ lÄ«n
__ ``yÄ• va kathinassa ubbhÄ• rÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. itarathÄ• ayamattho na Ã±Ä•
498/ __ca vinayadharehÄ«_ti tathÄ• vuttotiapareâ€™â€™ ti vuttaá¹ƒ. atthataá¹ƒ hoti, paÃ±
tasseva bhikkhuno hotÄ«tisambandho. accantasaá¹ƒyogavasena upayogavacanaá¹ƒ. ``idha
vassaá¹ƒvutthasaá¹…ghassÄ• â€™â€™ ti niyamitattÄ• ``vassÄ• vÄ• sikaá¹ƒ demÄ• â€™â
adhikÄ• rattÄ• tasmiá¹ƒ vutte labhati. __ ``piá¹-á¹-hisamaye uppannattÄ• _ti cÄ«varakÄ• las
anatthatakathinÄ• nampi vutthavassÄ• naÃ±caanuÃ±Ã±Ä• taá¹-á¹-hÄ• nattÄ• eva vuttaâ€™
__gaá¹‡á¹-hipade_ likhitaá¹ƒ. keci pana ``yaá¹ƒpana idaá¹ƒ `idha vassaá¹ƒvutthasaá¹…gha
katvÄ• yÄ• va `anÄ• gatavasseâ€™ ti padaá¹ƒ, tÄ• vapucchitvÄ• `kasmÄ• ? piá¹-á¹-hisam
parato `tatra sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesaá¹ƒpÄ• puá¹‡Ä• tÄ«â€™ ti imassa pariyos
uppannattÄ• â€™ ti likhitabbaá¹ƒ. kasmÄ• ti ce? parato `cÄ«varamÄ• sato paá¹-á¹-hÄ• ya y
vuttena nibbisesattÄ• , tasmÄ• eva ekaccesu paá¹‡á¸• itanti vadantÄ«â€™â€™ ti vadanti. id
visesitaá¹ƒ, tattha natthi, tasmÄ• aÃ±Ã±amaÃ±Ã±avirodho natthÄ«ti gahetabbaá¹ƒ. ``mayh
pÄ• puá¹‡antÄ«â€™â€™ tivacanamevÄ• dhiá¹-á¹-hÄ• naá¹ƒ, idamettha ukkaá¹-á¹-havasen
cÄ«varÄ• nÄ«â€™ ti vuttepiadhiá¹-á¹-hitameva hotÄ«â€™â€™ ti vuttaá¹ƒ. ``mayhimÄ• nÄ«

cÄ«varÄ• ni nÄ• ma natthi, tasmÄ• `cÄ«varÄ• ni pÄ• puá¹‡antÄ«â€™ ti vattabbamevÄ• â€
__duggahitÄ• nÄ«_ti saá¹…ghikÄ• nevahonti. ``gahitameva nÄ• mÄ• â€™ ti imassa idaá¹ƒ
viditaá¹ƒ, te pana bhÄ• gÄ• tesaá¹ƒ atthato pattÄ• yevÄ• ti adhippÄ• yoâ€™â€™ ti likhitaá¹
punaÄ• gatÄ• labhantÄ«â€™â€™ ti vuttaá¹ƒ.

upanandasakyaputtavatthukathÄ• vaá¹‡á¹‡anÄ•

<364> ``na, bhikkhave, aÃ±Ã±atra vassaá¹ƒvutthenÄ• â€™â€™ ti cÄ«varasamayaá¹ƒ upÄ•
455/. ekasmiá¹ƒ vihÄ• re ``rÄ• javihÄ• re viya nÄ• nÄ• pariveá¹‡esu vÄ• idha vÄ• vutthÄ•
dinnaá¹ƒ. __ ``sattÄ• havÄ• rena aruá¹‡ameva uá¹-á¹-hÄ• petÄ«_ti etaá¹ƒ vacanamattamev
ekavihÄ• resattÄ• hakiccÄ• bhÄ• vÄ• â€™â€™ ti ca likhitaá¹ƒ.

matasantakakathÄ• vaá¹‡á¹‡anÄ•

<369> __bhikkhussÄ• _ti bhikkhusmiá¹ƒ kÄ• laá¹ƒkate. tattha ``pattacÄ«vareâ€™â€™ ti
padhÄ• naparikkhÄ• radassanamukhenasabbaparikkhÄ• ranidassananti veditabbaá¹ƒ. adha
499/ hoti, saá¹…ghassakappiyameva matattÄ• ti eke. noti takko pattacatukke sabbathÄ•
akappiyapattanayavirodhato. adhammena uppannasenÄ• sane ca vasato anÄ• patti. aÃ±Ã±
bhikkhÅ« vasanti, tattha ceko kÄ• laá¹ƒkato, itaro tassa parikkhÄ• raá¹ƒ apÄ• petvÄ• taá¹ƒ
gaá¹‡hÄ• ti, saá¹…ghasantakaá¹ƒ gahitaá¹ƒ hoti, bhaá¹‡á¸• agghena kÄ• retabbo. anÄ• vÄ
kÄ• retabboassÄ• mikassa gahitattÄ• . maraá¹‡asamaye vattuá¹ƒ asahanto ce citteneva de
saá¹…ghova tassa sÄ• mÄ«. paro vÄ• avissÄ• siko sayameva gaá¹‡hÄ• ti, gahaá¹‡aá¹ƒ na
bhaá¹‡á¸• agghena kÄ• retabbo. tassa ca Ä• vÄ• sagatassa ko sÄ• mÄ«. ``saá¹…gho sÄ• n
balakkÄ• rena so vÄ• retabboti eke. jÄ«vamÄ• nakÄ• le gahitattÄ• na saá¹…gho sÄ• mÄ«t
passitvÄ• acchindituá¹ƒ labhati, saá¹…ghopi labhati sÄ• miá¹-hÄ• neá¹-hitattÄ• ti itare, vicÄ
gahetabbaá¹ƒ.

matakassa hiraÃ±Ã±Ä• diakappiyabhaá¹‡á¸• aá¹ƒ hoti. uggahitaÃ±cetaá¹ƒ hoti, uggahite
vuttanayenapaá¹-ipajjitabbaá¹ƒ. dhammena uppannaá¹ƒ ce, kappiyakÄ• rako Ä• cikkhitabbo
saá¹…gho sÄ• mÄ«, Ä• rÄ• miko ce, saá¹…gho sÄ• mÄ«. gÄ• vÄ«mahiá¹ƒsÄ«Ä• dayo hon
sÄ• mÄ«, anÄ• vÄ• sagatÄ• naá¹ƒ na saá¹…gho sÄ• mÄ«. saá¹…gho ce Ä• vÄ• saá¹ƒ Ä• n
pacchÄ• samÄ«pe bahisÄ«mÄ• ya á¹-hapeti, kÄ• rakasaá¹…gho sÄ• mÄ«, tathÄ• Ä• rÄ• n
nikkhepavasena á¹-hapito hoti, esova sÄ• mÄ«. mahaggho ce hoti, sesassasaá¹…gho sÄ• n
gilÄ• nupaá¹-á¹-hÄ• kenÄ• â€™â€™ ti vattabbakkamo etena dassito. punaupaá¹-á¹-hÄ• kÄ
sabbesaá¹ƒ dÄ• tabbakammaá¹ƒ dassentena bhagavatÄ• kammavÄ• cÄ• yaá¹ƒ __ ``gilÄ•
_ntivuttaá¹ƒ. sÄ• maá¹‡eravÄ• re ``cÄ«varaâ€™â€™ nti pÄ• á¹-ho. ``imaá¹ƒ tuyhaá¹ƒ demi
pariccajÄ• mi vissajjÄ• mi nissajjÄ• mÄ«â€™ ti vÄ• `itthannÄ• massa demi ... pe ... nissajjÄ
`sammukhÄ• vÄ• parammukhÄ• vÄ• vutte dinnaá¹ƒyeva hotÄ«â€™ ti \Ne 456/ dÄ• nalak

gaá¹‡hÄ• hÄ«â€™ ti vutte `mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™ ti vadati, `sudinnaá¹ƒ suggahitaÃ
II 469) gahaá¹‡alakkhaá¹‡assa ca vuttattÄ• `mama \Be 500/ santakaá¹ƒ tava ca mama cah
evamÄ• divacanena samÄ• naparikkhÄ• raá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti Ä• cariyÄ• â€™â€™

__anugaá¹‡á¹-hipade_ pana atÄ«va papaÃ±caá¹ƒ katvÄ• puna ``idamettha Ä• cariyÄ• naá
sacesambahulÄ• , dve vÄ• samÄ• naparikkhÄ• raá¹ƒ kattukÄ• mÄ• honti, te sabbe attano
uppajjanakena saddhiá¹ƒ pesalassa ekassa pariccajanti, so puna tesameva pariccajati, ettÄ
samÄ• naparikkhÄ• rikÄ• hontÄ«ti. idaá¹ƒ samÄ• naparikkhÄ• ralakkhaá¹‡aá¹ƒ pÄ• á¸·iÄ•
patanato acalappattaá¹ƒ hoti, tathÄ• pi porÄ• á¹‡avidhiá¹ƒ ajjhottharitvÄ• vattanatopaá¹-ise
Ä• cariyÄ• naá¹ƒ matÄ• nusÄ• rena kÄ• tabbaá¹ƒ kÄ• tukÄ• menÄ• ti apareâ€™â€™ ti vutt
paÃ±casu sikkhÄ• padesu ekaá¹ƒ atikkamitvÄ• puna gahito lÄ• bhaá¹ƒna labhati, antimava
hotÄ«â€™â€™ ti vadanti.

vassaá¹ƒvutthÄ• naá¹ƒanuppannacÄ«varakathÄ• vaá¹‡á¹‡anÄ•

<375> __uppanne cÄ«vare abhÄ• jite pakkamatÄ«_ti ettha ``saá¹…ghena tatruppÄ• dato el
vassÄ• vÄ• sikaá¹ƒ dÄ• tuá¹ƒ saá¹…ghassa ruccatÄ«â€™â€™ ti sÄ• vitepi vibbhamati, tato
upasampajjitvÄ• cÄ«varabhÄ• janaá¹ƒ sambhÄ• ventopi na labhatiyeva pubbapakatitobhaá
vibbhamati, labhatÄ«â€™â€™ ti ca vuttaá¹ƒ.

saá¹…ghebhinnecÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<376> __parasamudde_ti jambudÄ«pe.

aá¹-á¹-hacÄ«varamÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<379> yasmÄ• aparikkhittassa parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ dubbijÄ• naá¹ƒ, tasmÄ• _
_tiÄ• divuttaá¹ƒ. tattha dhuvasannipÄ• taá¹-á¹-hÄ• nampi pariyantagatameva gahetabbaá¹ƒ
panabhikkhÅ«supi ... pe ... pÄ• puá¹‡Ä• tÄ«_ti `upacÄ• rasÄ«mÄ• ya demÄ• â€™ ti evaá¹ƒ
tilikhitaá¹ƒ \Ne 457/. ``samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• yÄ• â€™â€™ ti vutte khaá¹‡á¸• asÄ
pÄ• puá¹‡Ä• titÄ• saá¹ƒ visuá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mattÄ• . samÄ• nasaá¹ƒvÄ• sa
nÄ• nattaá¹ƒ --- ``avippavÄ• sasÄ«mÄ• ya dammÄ«â€™â€™ ti dinnaá¹ƒ gÄ• maá¹-á¹-hÄ• n
``á¹-hapetvÄ• gÄ• maÃ±ca \Be 501/ gÄ• mÅ«pacÄ• raÃ±cÄ• â€™â€™ ti vuttattÄ• . ``samÄ
tidinnaá¹ƒ pana yasmiá¹ƒ á¹-hÄ• ne avippavÄ• sasÄ«mÄ• atthi, tattha á¹-hitÄ• naá¹ƒ, itarat
pÄ• puá¹‡Ä• ti. ``khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ á¹-hatvÄ• `sÄ«maá¹-á¹-hakasaá¹…ghassa dan
upacÄ• rasÄ«mÄ• ya eva paricchinditvÄ• dÄ• tabbaâ€™â€™ nti vuttaá¹ƒ. ``avippavÄ• sasÄ
khaá¹‡á¸• asÄ«mÄ• yaá¹ƒ á¹-hatvÄ• dinne tatthevapÄ• puá¹‡Ä• tÄ«ti keci. __yojanasatam
ettha vihÄ• rÅ«pacÄ• rehatthapÄ• sena, bahigÄ• mÄ• dÄ«su dvÄ• dasahatthena upacÄ• ro

saá¹…ghassÄ• â€™â€™ tivutte ekÄ• baddhÄ• hutvÄ• pi parikkhepaparikkhepÄ• rahaá¹-á¹
á¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• tÄ«tieke. ``bhikkhunivihÄ• rato bahi yattha katthaci á¹-hatvÄ•
vutte bhikkhusaá¹…ghovasÄ• mÄ«â€™â€™ ti vadanti. __ekopi gantvÄ• _ti ettha sabbesaá¹
Ä• netvÄ• vÄ• pÄ• petabbaá¹ƒ, itarathÄ• gatassa na pÄ• puá¹‡Ä• ti. samÄ• nalÄ• bhakati
mÅ«lÄ• vÄ• savinÄ• sena katikÄ• pi vinassati. samÄ• nalÄ• bhavacanaá¹ƒ sati dvÄ«su, bah
ekasmiá¹ƒ avasiá¹-á¹-he yujjatÄ«ti no mati.

``tÄ• vakÄ• likakÄ• lena, mÅ«lacchedavasena vÄ• .

aÃ±Ã±esaá¹ƒ kammaá¹ƒ aÃ±Ã±assa, siyÄ• nÄ• vÄ• sasaá¹…gamoâ€™â€™ ti || ---

Ä• cariyo.

__sabbattha dinnamevÄ• _ti ``samÄ• nabhÄ• gova hotÄ«â€™â€™ ti vadanti. ``ekamekaá¹ƒ
vadati, vaá¹-á¹-atÄ«â€™â€™ ti vadanti vibhÄ• gassa katattÄ• . ``bhikkhusaá¹…ghassa cÄ«
paá¹ƒsukÅ«likÄ• naá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vadanti. ``ubhatosaá¹…ghassÄ• â€™â€
``bhikkhusaá¹…ghassÄ• â€™â€™ tiavuttattÄ• bhikkhunisaá¹…ghena missitattÄ• , tattha ap
visuá¹ƒ labhati. evaá¹ƒ sante ``bhikkhusaá¹…ghassa ca bhikkhunisaá¹…ghassa ca dammÄ•
``ubhatosaá¹…ghassa dinnamevahotÄ«â€™â€™ ti iminÄ• virujjhatÄ«ti ce? na virujjhati, taá
saá¹…ghÄ• naá¹ƒ dinnabhÄ• vamevadÄ«peti, na ubhatosaá¹…ghapaÃ±Ã±attiá¹ƒ, tasmÄ•
bhikkhunisaá¹…ghassa ca tuyhaÃ±cÄ• â€™â€™ tivÄ• ro na vutto. atha vÄ• aá¹-á¹-hakathÄ
vicÄ• raá¹‡Ä• ti eke. yasmÄ• eko addhÄ• nÄ• diyako viya duvidho na hoti, tasmÄ• ubhatos
bhikkhu na gahitoti \Ne 458/. ``sabbÄ• vÄ• sassa ca cetiyassa ca dhammassa \Be 502/ cÄ•
sabbavihÄ• resu cetiyadhammÄ• naá¹ƒekekassa bhikkhuno bhÄ• go dÄ• tabboâ€™â€™ ti
cetiyassa cÄ• â€™â€™ tivutte na virujjhatÄ«ti ce? na, tattha ``bhikkhusaá¹…ghassÄ• â€™â
vihÄ• renaghaá¹-itattÄ• ca tamhi tamhi vihÄ• re ekabhÄ• gaá¹ƒ labhitabbamevÄ• ti parihara
vikÄ• le aparibhogattÄ• sakalopi vaá¹-á¹-eyyÄ• ti ce? ``bhikkhusaá¹…ghassa harÄ• â€™â€
``harÄ• mÄ«â€™â€™ ti gahitattÄ• ca na vaá¹-á¹-ati. __pacchimavassaá¹ƒvutthÄ• nampÄ«
avadhÄ• raá¹‡attho, pacchimavassaá¹ƒvutthÄ• namevÄ• ti attho, itarathÄ• samuccayatheg
vadantÄ«â€™â€™ ti vacanaá¹ƒ niratthakaá¹ƒ siyÄ• . __kasmÄ• _ti Ä• rabhitvÄ• papaÃ±ca
parato ``cÄ«varamÄ• sato paá¹-á¹-hÄ• ya ... pe ... atÄ«tavassaá¹ƒvutthÄ• nameva pÄ• puá¹
siddhattÄ• na vicÄ• ritaá¹ƒ, tena vuttaá¹ƒ ``lakkhaá¹‡aÃ±Ã±Å«â€™â€™ ti acalavasena. __
panabahiupacÄ• rasÄ«mÄ• ya á¹-hito ... pe ... sampattÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• tÄ
vutthavassÄ• nanti adhippÄ• yo ``yattha katthaci vutthavassÄ• naá¹ƒ sabbesaá¹ƒ sampattÄ
ti (Kkh akÄ• lacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•) __kaá¹…khÄ• vitaraá¹‡iyaá¹ƒ_ vuttattÄ•
paá¹-hamadivasato paá¹-á¹-hÄ• ya vutte pana yasmÄ• anantarÄ• tÄ«taá¹ƒ hemantaá¹ƒ eva
vassaá¹ƒ, tasmÄ• ``mÄ• tikÄ• Ä• ropetabbÄ• â€™â€™ ti vuttaá¹ƒ. ye vÄ• therehi pesitÄ•
kira attho.

cÄ«varakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 149. campeyyakkhandhakavaá¹‡á¹‡anÄ•

dvenissÄ• raá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<395> __appatto_ \Ne 459/ \Be 503/ __nissÄ• raá¹‡a_nti ettha nissÄ• raá¹‡aá¹ƒ nÄ• ma
kuladÅ«sakÄ• naá¹ƒyevaanuÃ±Ã±Ä• taá¹ƒ, ayaá¹ƒ pana kuladÅ«sako na hoti, tasmÄ• ``ap
yadievaá¹ƒ kathaá¹ƒ sunissÄ• rito hotÄ«ti? __cÅ«á¸·avagge_ ``Ä• kaá¹…khamÄ• no saá¹…
pabbÄ• janÄ«yakammaá¹ƒkareyyÄ• â€™â€™ ti (Vin II 27) vuttattÄ• . ``tassapÄ• piyasikaka
tassapÄ• piyasikakammaá¹ƒkarontÄ«â€™â€™ ti vacanato cakkaá¹ƒ bandhanti Ã±Ä• tabba

upÄ• lipucchÄ• kathÄ• vaá¹‡á¹‡anÄ•

<400> __ ``parato_ti upÄ• lipucchato paraâ€™â€™ nti likhitaá¹ƒ. __dosÄ• ritapÄ• á¸·iyaá¹ƒ
Ä• gato vippannavatthukattÄ• â€™â€™ ti vuttaá¹ƒ. imasmiá¹ƒ campeyyakkhandhake adhar
paÃ±cÄ• gatÄ• nÄ«ti veditabbaá¹ƒ. teneva __parivÄ• re_ imasmiá¹ƒ khandhake ``paÃ±caa
vuttaá¹ƒ. ``andhamÅ«gabadhiro sosÄ• ritoâ€™â€™ ti iminÄ• apabbajitassapiupasampadÄ•

campeyyakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

á¹• 1410. kosambakakkhandhakavaá¹‡á¹‡anÄ•

kosambakavivÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<451> __suttantiko_ti \Ne 460/ \Be 504/ ettha kiÃ±cÄ• pi ``vinayadharo mÄ• tikÄ• dharoâ€™
ubhatovibhaá¹…gaá¹ƒ pana sandhÄ• ya vuttaá¹ƒ, na khandhakabhÄ• á¹‡ako hoti. __Ä• vus
upÄ• dÄ• ya ``so tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hi hotÄ«â€™â€™ ti vuccati. pacchÄ•
sati pamÄ• á¹‡aá¹ƒ, na paÃ±Ã±attiyaâ€™â€™ nti satiá¹ƒ paá¹-ilabhitvÄ• tassÄ• Ä• pattiyÄ
tena vuttaá¹ƒ ante ``aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino hontÄ«â€™â

<455> ``yathÄ•  mayÄ•  Ã±attÄ«â€™â€™ ti likhanti ``paÃ±Ã±attÄ• â€™â€™ ti ekavacanatt

dÄ«ghÄ• vuvatthukathÄ• vaá¹‡á¹‡anÄ•

<458> ``bhÅ«tapubbaá¹ƒ, bhikkhave, bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadattoâ€™â€™ ti likhanti.
``bÄ• rÄ• á¹‡asiyaâ€™â€™ nti natthi, ``natthibhÄ• vova sundaroâ€™â€™ ti vadanti.

pÄ• lileyyakagamanakathÄ• vaá¹‡á¹‡anÄ•

<467> __rakkhitavanasaá¹‡á¸• e_ti saá¹…gÄ«tittherehi suviÃ±Ã±eyyaá¹ƒ katvÄ• vuttaá¹ƒ.
tassa vasenÄ• â€™â€™ tipi vadanti, taá¹ƒ __dhammapadaá¹-á¹-hakathÄ• ya_ na virujjhati.

aá¹-á¹-hÄ• rasavatthukathÄ• vaá¹‡á¹‡anÄ•

<473> __na_ \Ne 461/ __tveva ... pe ... paá¹-ibÄ• hitabbanti vadÄ• mÄ«_ti ettha senÄ• san
senÄ• sanaá¹ƒpaá¹-ibÄ• hati, tasseva Ä• patti dukkaá¹-assa. ``kalahakÄ• rakÄ• dÄ«namett
natthÄ«tiÄ• dikaá¹ƒsaá¹…ghassa katikaá¹ƒ vatvÄ• taá¹ƒ na paÃ±Ã±Ä• pentassa vÄ• `aha
attanÄ• attanopaÃ±Ã±Ä• petvÄ• gaá¹‡hantaá¹ƒ `yuttiyÄ• gaá¹‡hathÄ• â€™ ti vatvÄ• vÄ•
idhakalahavÅ«pasamanatthaá¹ƒ Ä• gatÄ• naá¹ƒ kosambikÄ• nampi `yathÄ• vuá¸• á¸• haâ€
asativivittaá¹ƒ katvÄ• pi dÄ• tabbaâ€™ nti vuttattÄ• vivittaá¹ƒ katvÄ• dentaá¹ƒ \Be 505/
paá¹-ibÄ• hentassevaÄ• pattÄ«ti kira ayamattho pÄ• rivÄ• sikÄ• dÄ«naá¹ƒ vihÄ• rapariyant
tilikhitaá¹ƒ.

saá¹…ghasÄ• maggÄ«kathÄ• vaá¹‡á¹‡anÄ•

<475> ``atha kho te ukkhittÄ• nuvattakÄ• bhikkhÅ« taá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹ƒ osÄ• re
bhikkhÅ« ... pe ... tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiá¹ƒ karomÄ• â€™â
duviÃ±Ã±eyyavinicchayaá¹ƒ vinayalakkhaá¹‡akusalassa. vijjamÄ• ne hi kÄ• rakasaá¹…ghe
na labhati. osÄ• rento ce, te bhikkhÅ« kÄ• rakasaá¹…ghena samÄ• naladdhikabhÄ• vaá¹ƒp
samÄ• nasaá¹ƒvÄ• sakÄ• honti, tato ukkhepakÄ• naá¹ƒ chandaá¹ƒ aggahetvÄ• osÄ• rent
``tena hi, bhikkhave, taá¹ƒ bhikkhuá¹ƒ osÄ• rethÄ• â€™â€™ ti (Vin I 474) bhagavato vacan
osÄ• resuá¹ƒ, udÄ• hu nissÄ«maá¹ƒ gantvÄ• , udÄ• huitaresaá¹ƒ chandaá¹ƒ gahetvÄ• osÄ
etesamaÃ±Ã±atarenettha bhavitabbaá¹ƒ, na ca panetaá¹ƒ__sabbagaá¹‡á¹-hipadesu_ vicÄ•
takko ---

``yasmiá¹ƒ vatthusmiá¹ƒ saá¹…ghena, katakammassa bhikkhuno.

sati tasmiá¹ƒ na aÃ±Ã±assa, paá¹-ippassambhanaá¹ƒ khamaá¹ƒ ||

``viramante tato doso, api saá¹…gho akÄ• rako.

osÄ• retuá¹ƒ alaá¹ƒ yasmÄ• , kÄ• rako anulomikoâ€™â€™ ti ||

<477> ``aá¹-á¹-ha dÅ«taá¹…gÄ• ni nÄ• ma sotÄ• ca hoti, sÄ• vetÄ• ca uggahetÄ• ca dhÄ

462/ ca viÃ±Ã±Ä• petÄ• ca kusalo ca sahitÄ• sahitadassano ca akalahakÄ• rako cÄ• ti etÄ

kosambakakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggassa lÄ«natthapakÄ• sanÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

cÅ«á¸·avaggavaá¹‡á¹‡anÄ•

1. kammakkhandhakavaá¹‡á¹‡anÄ•

adhammakammadvÄ• dasakakathÄ• vaá¹‡á¹‡anÄ•

<4> __asammukhÄ• _ \Be 507/ \Ne 463/ __kataá¹ƒ hotÄ«_tiÄ• dayo tikÄ• kevalaá¹ƒ desan
aá¹…gehi samodhÄ• nehi adhammakammaá¹ƒ hoti, ekenapi hoti eva, ayamattho ``tiá¹‡á¹‡a
tiÄ• dipÄ• á¸·iyÄ• (Vin II 6) sÄ• dhetabbo. __ ``appaá¹-iÃ±Ã±Ä• ya kataá¹ƒhotÄ«â€™â€™ _
vuttaá¹ƒ. kaá¹‡hapakkhe ``adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hotÄ«â€™â€™ ti su
Ä• pattiyÄ• kataá¹ƒ hotÄ«â€™â€™ ti idaá¹ƒdvayaá¹ƒ parato ``tÄ«hi, bhikkhave, aá¹…gehi
Ä• kaá¹…khamÄ• no saá¹…gho tajjanÄ«yakammaá¹ƒkareyya. adhisÄ«le sÄ«lavipanno hotÄ
adesanÄ• gÄ• miniá¹ƒ Ä• pannohi ``adhisÄ«le sÄ«lavipannoâ€™â€™ ti vuccatÄ«ti. yuttame
etthacintetabbo. etthÄ• ha __upatissatthero_ ``tajjanÄ«yakammassa hi visesena
bhaá¹‡á¸• anakÄ• rakattaá¹ƒaá¹…gaâ€™ nti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, taá¹ƒ pÄ•
yujjati, tasmÄ• sabbattikesupibhaá¹‡á¸• anaá¹ƒ Ä• ropetvÄ• bhaá¹‡á¸• anapaccayÄ• Ä• p
kammaá¹ƒ kÄ• tabbaá¹ƒ, tasmÄ• `adhisÄ«lesÄ«lavipannoâ€™ ti etthÄ• pi pubbabhÄ• ge v
codanÄ• sÄ• raá¹‡Ä• dikÄ• le bhaá¹‡á¸• anapaccayÄ• Ä• pannÄ• pattivaseneva kÄ• retabb
saá¹…ghÄ• disesapaccayÄ• kÄ• tabbaâ€™â€™ nti. ``adesanÄ• gÄ• miniyÄ• Ä• pattiyÄ• t
ettakamattaá¹ƒ vatvÄ• parato `adhisÄ«le pÄ• rÄ• jikasaá¹…ghÄ• disese ajjhÄ• cÄ• rÄ• â€™
__porÄ• á¹‡agaá¹‡á¹-hipade_ vuttaâ€™â€™ nti likhitaá¹ƒ. ``adhisÄ«le sÄ«lavipannoâ€™ ti
sandhÄ• yÄ• â€™â€™ ti __gaá¹‡á¹-hipade_ likhitaá¹ƒ. idaá¹ƒ__porÄ• á¹‡agaá¹‡á¹-hipade_
tasmÄ• tattha pacchimaá¹ƒ pÄ• rÄ• jikapadaá¹ƒ atthuddhÄ• ravasenavuttaá¹ƒ siyÄ• \Be 5
__aá¹-á¹-hakathÄ• ya_Ã±ca ``adesanÄ• gÄ• miniyÄ• ti pÄ• rÄ• jikÄ• pattiyÄ• vÄ• saá¹…gh
vuttaá¹ƒ, tattha pÄ• rÄ• jikÄ• patti atthuddhÄ• ravasena vuttÄ• siyÄ• . yato __gaá¹‡á¹-hipad
sÄ«lavipannoâ€™ ti saá¹…ghÄ• disesaá¹ƒ sandhÄ• yÄ• â€™â€™ ti ettakamevalikhitaá¹ƒ, t
__gaá¹‡á¹-hipade_ sakalena nayena pÄ• rÄ• jikÄ• pattipaccayÄ• uppannabhaá¹‡á¸• anahe
kÄ• tabbaá¹ƒ payojanÄ• bhÄ• vÄ• , saá¹…ghÄ• disesapaccayÄ• kÄ• tabbanti ayamattho s
``desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hotÄ«â€™â€™ ti (Vin II 5) vacanatoti ce? na, e
saá¹…ghÄ• disesassapi desanÄ• gÄ• minivohÄ• rasambhavato,

yena kammena santajjanaá¹ƒ karÄ«yati, taá¹ƒ __tajjanÄ«yakammaá¹ƒ_ nÄ• ma. yena kam
nissiyati bhajÄ• piyati niyasso, taá¹ƒ __niyasakammaá¹ƒ_ nÄ• ma. yena tatoÄ• vÄ• sato, gÄ
kuladÅ«sakaá¹ƒ, taá¹ƒ __pabbÄ• janÄ«yakammaá¹ƒ_ nÄ• ma. yenakammena akkuá¹-á¹-ha
paá¹-isÄ• riyati so akkosako pacchÄ• pesiyati, taá¹ƒ__paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ_ nÄ•
samÄ• nasaá¹ƒvÄ• sakabhÅ«mito ukkhipiyati. chaá¸• á¸• Ä«yati sÄ• tisÄ• robhikkhusaá¹…g
__ukkhepanÄ«yakammaá¹ƒ_ nÄ• mÄ• ti veditabbaá¹ƒ.

<11> __ ``nissÄ• ya te vatthabbaâ€™â€™ _nti garunissayaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na itan

<21> __assajipunabbasukavatthusmiá¹ƒ_ ``tesu vibbhantesupi kammaá¹ƒ paá¹-ippassambh
sammÄ• vattantÄ• naá¹ƒyevÄ• â€™â€™ ti likhitaá¹ƒ. sammukhÄ• vuttameva gihipaá¹-isaá
vuttaá¹ƒ desanaá¹ƒ gacchati.

<41> khamÄ• pentena ``khamÄ• hÄ«â€™â€™ ti vattabbamattameva, na ukkuá¹-ikÄ• disÄ•
__anudÅ«ta_nti sahÄ• yanti attho.

<50> __adassaneyeva ukkhepanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, _ na aÃ±Ã±athÄ• . ``tajjanÄ«yÄ• d
465/ ropetvÄ• tassÄ• adassane, appaá¹-ikamme vÄ• bhaá¹‡á¸• anakÄ• rakÄ• diaá¹…geh

tajjanÄ«yakammÄ• dÄ«su ayaá¹ƒ pakiá¹‡á¹‡akavinicchayoti veditabbo. kiá¹ƒ tajjanÄ«yakam
tajjanÄ«yakammassakiá¹ƒ mÅ«laá¹ƒ, kiá¹ƒ vatthu, kiá¹ƒ pariyosÄ• naá¹ƒ, kasmÄ• \Be 509/
ntivuccatÄ«ti? __kiá¹ƒ tajjanÄ«yakamma_nti vatthusmiá¹ƒ sati karaá¹‡asampatti. __tajjanÄ«
mÅ«la_nti saá¹…gho mÅ«laá¹ƒ. __tajjanÄ«yakammassa kiá¹ƒ vatthÅ«_ti kalahajÄ• tÄ• patt
pariyosÄ• na_nti bhÄ• vanÄ• pariyosÄ• naá¹ƒ. __kasmÄ• tajjanÄ«yakammanti vuccatÄ«_ti
kalahakÄ• rakapuggalaá¹ƒ kalahe ca bhede ca bhayaá¹ƒ dassetvÄ• khantiyÄ• janeti, upas
``tajjanÄ«yakammaâ€™â€™ nti vuccati. kathaá¹ƒ tajjanÄ«yakammaá¹ƒ kataá¹ƒ hoti, kathaá
tajjanÄ«yakammaá¹ƒ kataá¹ƒ hoti, kinti ca akataá¹ƒ. kenaca tajjanÄ«yakammaá¹ƒ kataá¹ƒ h
kattha ca tajjanÄ«yakammaá¹ƒ kataá¹ƒ hoti, kattha ca akataá¹ƒ. kÄ• ya velÄ• ya tajjanÄ«ya
kÄ• ya velÄ• ya akataá¹ƒhoti? __kathaá¹ƒ tajjanÄ«yakammaá¹ƒ kataá¹ƒ hotÄ«_ti samagger
Ã±atticatutthena kammena. __kathaá¹ƒ akataá¹ƒ hotÄ«_ti vaggena saá¹…ghena Ã±atticatut
cakataá¹ƒ hotÄ«_ti karaá¹‡asampattiyÄ• . __kinti ca akataá¹ƒ hotÄ«_ti karaá¹‡avipattiyÄ• .
hotÄ«_ti saá¹…ghena. __kena ca akataá¹ƒ hotÄ«_ti gaá¹‡ena puggalena. __kattha ca kataá
puggalassa saá¹…gho tajjanÄ«yakammaá¹ƒ karoti, tassa puggalassasammukhÄ«bhÅ«te. _
yassa puggalassa saá¹…gho tajjanÄ«yakammaá¹ƒkaroti, tassa puggalassa asammukhÄ«bh
hotÄ«_ti yadÄ• kalahajÄ• tÄ• patti saá¹ƒvijjati. __kÄ• ya velÄ• ya akataá¹ƒ hotÄ«_ti yadÄ•
saá¹ƒvijjati. katihÄ• kÄ• rehi tajjanÄ«yakammassa pattakallaá¹ƒ hoti, katihÄ• kÄ• rehiapatta
sattahÄ• kÄ• rehi tajjanÄ«yakammassa pattakallaá¹ƒ hoti, sattahÄ• kÄ• rehiapattakallaá¹ƒ.

pattakallaá¹ƒ, katamehi sattahÄ• kÄ• rehi apattakallaá¹ƒhoti? kalahajÄ• tÄ• patti na saá¹ƒvij
asammukhÄ«bhÅ«to hoti, saá¹…ghovÄ• vaggo hoti, asaá¹ƒvÄ• siko vÄ• puggalo tassaá¹ƒ
acodito vÄ• hoti asÄ• rito vÄ• , Ä• pattiá¹ƒ vÄ• anÄ• ropito. imehi sattahÄ• kÄ• rehi
tajjanÄ«yakammassaapattakallaá¹ƒ hoti, itarehi sattahÄ• kÄ• rehi pattakallaá¹ƒ hoti. evaá¹ƒ

kammakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pÄ• rivÄ• sikakkhandhakavaá¹‡á¹‡anÄ•

pÄ• rivÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

<75> pÄ• rivÄ• sikakkhandhake \Ne 466/ \Be 510/ ``mÄ• maá¹ƒ gÄ• mappavesanaá¹ƒ Ä• p
gÄ• maá¹ƒ pavisituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. saá¹…gho attano pattaá¹-á¹-hÄ• ne
__oá¹‡ojanaá¹ƒ_ nÄ• ma vissajjanaá¹ƒ. ``taá¹ƒ pana pÄ• rivÄ• sikena pÄ• pitassa attanÄ• s
punadivasÄ• diatthÄ• ya vissajjanaá¹ƒ kÄ• tabbaá¹ƒ, asampaá¹-icchitvÄ• yeva cevissajjeti,
vuttaá¹ƒ.

<76> __pakatiyÄ• va nissayo_ti ettha ``antevÄ• sikÄ• naá¹ƒ Ä• layasabbhÄ• ve yÄ• va vass
kappati, tassa Ä• layassa sabbhÄ• ve nissayo na paá¹-ippassambhatÄ«ti ce? na vaá¹-á¹-ati
khamÄ• peyyÄ• mÄ«tiÄ• dinÄ• vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. tattha ekantena vissaá¹-á
ekanteneva dvinnampi samabhÄ• vo icchitabbo evÄ• ti eke. __paá¹-ibalassa vÄ• bhikkhuss
``laddhasammutikena Ä• á¹‡attopi garudhammehi, aÃ±Ã±ehi vÄ• ovadituá¹ƒ na labhatÄ«â€
vÄ• pÄ• piá¹-á¹-hatarÄ• _ti ettha ``asaÃ±cicca Ä• pannasaÃ±carittato sukkavissaá¹-á¹-hipÄ
ayampi nayo yojetabboâ€™â€™ ti vuttaá¹ƒ. __paccaya_nti vassÄ• vÄ• sikaá¹ƒ. __senÄ• sa
seyyapariyantabhÄ• gitÄ• ya. ``uddesÄ• dÄ«ni dÄ• tumpi na labhatÄ«â€™â€™ tivadanti. ``
gataá¹-á¹-hÄ• ne aÃ±Ã±amaÃ±Ã±aá¹ƒ passanti, ubhohipi aÃ±Ã±amaÃ±Ã±assaÄ• rocetabb
Ä• rocetabbaá¹ƒ, Ä• gantukassa Ä• rocetabbaâ€™ ntivuttattÄ• â€™â€™ ti vuttaá¹ƒ. aÃ±Ã±
pubbe Ä• rocitassa punÄ• rocanakiccaá¹ƒnatthi. ``anikkhittavattassa bahi Ä• rocitassa yathÄ
Ä• rocanakiccaá¹ƒnatthi, evaá¹ƒ `Ä• gantukasodhanatthaá¹ƒ uposathadivase Ä• rocetabbaâ
sÄ• dhakaâ€™â€™ ntivadanti.

<81> ekacchanne nisinnassÄ• pi ratticchedadukkaá¹-Ä• pattiyo hontÄ«ti eke. __avisesenÄ•
ukkhittakassÄ• ti imaá¹ƒ bhedaá¹ƒ akatvÄ• . ``tadahupasampannepi pakatatteâ€™â€™ tiva
vasituá¹ƒ vaá¹-á¹-ati. ``samavassÄ• ti etena apacchÄ• apurimaá¹ƒ nipajjanedvinnampi vatta
dÄ«petÄ«â€™â€™ ti likhitaá¹ƒ.

pÄ• rivÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÅ«lÄ• yapaá¹-ikassanÄ• rahavattakathÄ• vaá¹‡á¹‡anÄ•

<86> __attano_ \Ne 467/ \Be 511/ __attano navakatara_nti pÄ• rivÄ• sikÄ• dinavakataraá¹ƒ
paá¹-hamaá¹ƒsaá¹…ghamajjhe parivÄ• saá¹ƒ gahetvÄ• nikkhittavattena puna ekassapi sar
nikkhipituÃ±ca vaá¹-á¹-ati. mÄ• natte pana nikkhipituá¹ƒ vaá¹-á¹-ati. Å«ne gaá¹‡e caraá¹‡ad
eke. paá¹-hamaá¹ƒ Ä• dinnavattaá¹ƒ ekassa santike yathÄ• nikkhipituá¹ƒ vaá¹-á¹-ati, tathÄ•
vaá¹-á¹-atÄ«ti __porÄ• á¹‡agaá¹‡á¹-hipade_.

pÄ• rivÄ• sikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. samuccayakkhandhakavaá¹‡á¹‡anÄ•

sukkavissaá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ•

<97> __ ``vedayÄ• mÄ«_ti \Be 512/ jÄ• nÄ• mi, cittena sampaá¹-icchitvÄ• sukhaá¹ƒ anubha
ahaá¹ƒ dukkhitoti adhippÄ• yoâ€™â€™ ti likhitaá¹ƒ. yassa mÄ• á¸·ake nÄ• rocitaá¹ƒ, tassa
nikkhipitabbaá¹ƒ. yassa Ä• rocitaá¹ƒ, tassa puna Ä• rocanakiccaá¹ƒ natthi, kevalaá¹ƒ nikkhi
nikkhipitvÄ• vasantassa upacÄ• rasÄ«mÄ• gatÄ• naá¹ƒ sabbesaá¹ƒÄ• rocanakiccaá¹ƒ natt
sutasaddÄ• naá¹ƒ Ä• rocetabbaá¹ƒ, adiá¹-á¹-haassutÄ• nampi antodvÄ• dasahatthagatÄ• n
vattaá¹ƒ nikkhipitvÄ• vasantassa lakkhaá¹‡aâ€™â€™ nti vuttaá¹ƒ. ``parikkhittassavihÄ• ras
tiÄ• di kiÃ±cÄ• pi __pÄ• á¸·iyaá¹ƒ_ natthi, atha kho aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒvacanena
paá¹-ipajjitabbaâ€™â€™ nti ca vuttaá¹ƒ. __ ``atthibhÄ• vaá¹ƒ sallakkhetvÄ• _tidvÄ• dasaha
sallakkhetvÄ• , anikkhittavattÄ• naá¹ƒ upacÄ• rasÄ«mÄ• ya Ä• gatabhÄ• vaá¹ƒ sallakkhetv
veditabbaâ€™â€™ nti ca vuttaá¹ƒ. ``nikkhipantena Ä• rocetvÄ• nikkhipitabbaá¹ƒ, payojana
vuttaá¹ƒ, na pana taá¹ƒ payojanaá¹ƒ dassitaá¹ƒ. __ciá¹‡á¹‡amÄ• natto bhikkhuabbhetabbo
ca abbhÄ• nÄ• rahassa ca ninnÄ• nÄ• kÄ• raá¹‡attÄ• aÃ±Ã±athÄ• ``abbhÄ• nÄ• rahoabb
ukkhepanÄ«yakammakatopi attano laddhiggahaá¹‡avasena sabhÄ• gabhikkhumhisati tassa

parivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<102> ``anantarÄ• yikassa \Ne 468/ pana antarÄ• yikasaÃ±Ã±Ä• ya chÄ• dayato acchannÄ
averibhÄ• venasabhÄ• go __averisabhÄ• go_. ``sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ Ä• panna
vaá¹-á¹-atÄ«â€™â€™ ti pasaá¹…gato idheva pakÄ• sitaá¹ƒ. lahukesu paá¹-ikkhepo natthi. t
katvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ anuÃ±Ã±Ä• tattÄ• lahukasabhÄ• gaá¹ƒ Ä• vi kÄ• tuá¹ƒ vaá¹
sabhÄ• gasaá¹…ghÄ• disesaá¹ƒpana Ã±attiyÄ• Ä• rocanaá¹ƒ na vaá¹-á¹-atÄ«ti kira. ``tassa
paá¹-ikarissatÄ«â€™ ti (Vin I 171) vuttattÄ• lahukassevÄ• yamanuÃ±Ã±Ä• tÄ• \Be 513/. na
suddhassaekassa santike saá¹…ghÄ• disesassa paá¹-ikaraá¹‡aá¹ƒ kÄ• tuâ€™â€™ nti likhi

sabhÄ• gaá¹ƒÄ• vi kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti, tasmÄ• eva hi Ã±attiyÄ• Ä• vikaraá¹‡aá¹ƒ
taá¹ƒniratthakaá¹ƒ siyÄ• . aÃ±Ã±amaÃ±Ã±Ä• rocanassa vaá¹-á¹-ati, tato na vaá¹-á¹-atÄ«ti d
Ã±attiyÄ• Ä• vikaraá¹‡amanuÃ±Ã±Ä• taá¹ƒ, teneva idha __ ``sabhÄ• gasaá¹…ghÄ• disesa
vuttaá¹ƒ. ayamattho ``ettÄ• vatÄ• te dve nirÄ• pattikÄ• honti, tesaá¹ƒ santike sesehi
sabhÄ• gÄ• pattiyodesetabbÄ• â€™â€™ ti (Kkh nidÄ• navaá¹‡á¹‡anÄ•) vacanena __kaá¹.
pakÄ• sitova. saá¹…ghÄ• disesaá¹ƒ pana Ã±attiyÄ• Ä• rocetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ va
ayamatthoyadÄ• suddhaá¹ƒ bhikkhuá¹ƒ passissati, tassa santike Ä• rocanavasena paá¹-ika
``na ca, bhikkhave, sÄ• pattikena pÄ• timokkhaá¹ƒ sotabbaá¹ƒ, yo suá¹‡eyya, Ä• pattidukka
II 386) vuttÄ• pattito mokkho hotÄ«ti, tasmÄ• ``garukaá¹ƒvÄ• hotu lahukaá¹ƒ vÄ• , Ã±attiy
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, ubhosu nayesuyuttataraá¹ƒ gahetabbaá¹ƒ.

__nÄ• maÃ±ceva Ä• patti cÄ• _ti ``tena tena vÄ«tikkamenÄ• pannÄ• patti __Ä• patti_. __nÄ
nÄ• maâ€™â€™ nti likhitaá¹ƒ. __Ä• rocetvÄ• nikkhipitabba_ntiettha Ä• rocanaá¹ƒ
vattabhedadukkaá¹-apaaharaá¹‡appayojananti veditabbaá¹ƒ. __akÄ• raá¹‡ameta_nti ``sam
Ä• pattiyo Ä• pajjiâ€™â€™ nti vutte vuá¹-á¹-hÄ• nato.

__dasasataá¹ƒ rattisata_nti dasasataá¹ƒ Ä• pattiyo rattisataá¹ƒ chÄ• detvÄ• ti yojetabbaá¹ƒ
__agghasamodhÄ• nonÄ• ma_ sabhÄ• gavatthukÄ• yo sambahulÄ• Ä• pattiyo Ä• pannass
paá¹-icchÄ• ditÄ• pattiyaá¹ƒnikkhipitvÄ• dÄ• tabbo, itaro nÄ• nÄ• vatthukÄ• naá¹ƒ vasenÄ•

parivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

__ ``gÄ• massÄ• ti_ \Ne 469/ __na vuttaâ€™â€™ _nti vacanato kira gÄ• mÅ«pacÄ• repi va
adhippÄ• yotilikhitaá¹ƒ. vuttaÃ±ca __ ``ayaá¹ƒ pana visesoâ€™â€™ _ti. ``ettha aá¹-á¹-haka
pamÄ• á¹‡aá¹ƒ. yuttaá¹ƒ na dissatÄ«â€™â€™ ti likhitaá¹ƒ. __anugaá¹‡á¹-hipade_ pana ``a
Ä• gantukassa ... pe ... okkamitvÄ• gacchati, ratticchedo hotiyevÄ• â€™â€™ ti vacane heá
eva nikkhamitvÄ• gÄ• mÅ«pacÄ• rato dve \Be 514/ leá¸• á¸• upÄ• te atikkamitvÄ• â€™â€™
vacanato, bhikkhunÄ«naá¹ƒ garukavaseneva tattha tattha sikkhÄ• padÄ• naá¹ƒ paÃ±Ã±atta
tadanurÅ«pavasenevaaá¹-á¹-hakathÄ• cariyena bhikkhunÄ«naá¹ƒ garuá¹ƒ katvÄ• mÄ• nat
``yattakÄ• purebhattaá¹ƒvÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. __kurundi_Ä• dÄ«su vuttavacanena
natthÄ«tidassetuá¹ƒ kevalaá¹ƒ lakkhaá¹‡amattameva vuttaá¹ƒ, tadubhayampi tena tena par
vinicchaye patte lakkhaá¹‡e eva á¹-hÄ• tabbato __kurundi_Ä• dÄ«su vuttavacanaá¹ƒ pacch
purimova. yathÄ• cettha, tathÄ• sace kÄ• ci bhikkhunÄ« dve leá¸• á¸• upÄ• te anatikkamit
uá¹-á¹-hapeti, doso natthi, tathÄ• pi __sabbaá¹-á¹-hakathÄ• _su vuttattÄ• ``purimameva Ä•
ntivuttaá¹ƒ. __parivÄ• savattÄ• dÄ«na_nti ``parivÄ• sanissayapaá¹-ippassaddhiÄ• dÄ«naá¹
upacÄ• rasÄ«mÄ• yaparicchinnattÄ• bhikkhunupassayassa upacÄ• rasÄ«mÄ• va gahetabb
__ ``tasmiá¹ƒgÄ• me bhikkhÄ• cÄ• ro sampajjatÄ«â€™ _tiÄ• di pavÄ• ritavasena vuttaá¹ƒ.
antogÄ• mevihÄ• ro atthÄ«â€™â€™ ti ca likhitaá¹ƒ, ``tampi tena pariyÄ• yena yujjati, na att

paá¹-icchannaparivÄ• sÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<108> __ ``visuá¹ƒ mÄ• natthaá¹ƒ caritabba_nti mÅ«lÄ• ya paá¹-ikassanaá¹ƒ akatvÄ• visua
tica likhitaá¹ƒ. ``saá¹…ghÄ• disesÄ• pattÄ«â€™â€™ ti vuttattÄ• ekova, ekavatthumhi Ä• pa
saá¹…ghÄ• disesÄ• thullaccayadukkaá¹-amissakÄ• nÄ• ma. __makkhadhammo_ nÄ• ma

<143> __dhammatÄ• _ti dhammatÄ• ya, tathÄ• tÄ• yÄ• ti attho ``alajjitÄ• â€™â€™ ti ettha

<148> __purimaá¹ƒ upÄ• dÄ• ya dve mÄ• sÄ• parivasitabbÄ• _ti ettha ``parivasitadivasÄ•
gaá¹‡anÅ«pagÄ• hontÄ«â€™â€™ ti likhitaá¹ƒ.

<184> __tasmiá¹ƒ bhÅ«miya_nti tassaá¹ƒ bhÅ«miyaá¹ƒ. __sambahulÄ• saá¹…ghÄ• disesÄ
parimÄ• á¹‡ampÄ«_tiÄ• di jÄ• tivasenekavacanaá¹ƒ.

samuccayakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. samathakkhandhakavaá¹‡á¹‡anÄ•

sammukhÄ• vinayakathÄ• vaá¹‡á¹‡anÄ•

186-187__._ yattha \Ne 470/ \Be 515/ yattha kammavÄ• cÄ• ya ``ayaâ€™â€™ nti vÄ• ``im
sammukhÄ• niddesaniyamoatthi, sabbaá¹ƒ taá¹ƒ kammaá¹ƒ sammukhÄ• karaá¹‡Ä«yameva
tajjanÄ«yÄ• dipaÃ±cavidhameva. paÃ±cavidhasseva pana uddharitvÄ• dassanaá¹ƒ kamma
pÄ• á¸·iÄ• ruá¸·hattÄ• , catuvÄ«satiyÄ• pÄ• rÄ• jikesu vijjamÄ• nesu pÄ• rÄ• jikakaá¹‡á¸• e
uddharitvÄ• dassanaá¹ƒviyÄ• ti veditabbaá¹ƒ. tattha ``puggalassa sammukhatÄ• hatthapÄ
vuttaá¹ƒ, taá¹ƒ kÄ• raá¹‡aá¹ƒ sammukhÄ• karaá¹‡Ä«yassapi sammukhÄ• niddesaniyamÄ•
__kammakkhandhake_yeva ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ tajjanÄ«yakar
... pe ... asammukhÄ• kataá¹ƒhotÄ«â€™â€™ ti (Vin II 4) vacaneneva siddho, tattha pana Ä•
``yokareyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti tattha bhavitabbÄ• pattidassanatthaá¹ƒ idaâ
veditabbaá¹ƒ. ``sammukhÄ• vinayapatirÅ«pakena vÅ«pasantampi sammukhÄ• vinayeneva
gacchatÄ«tidassetuá¹ƒ `adhammavÄ• dÄ« puggaloâ€™ tiÄ• di Ä• raddhaâ€™â€™ nti vutta
vÅ«pasantaá¹ƒsammukhÄ• vinayapatirÅ«pakena vÅ«pasantaá¹ƒ nÄ• ma hoti, na sammukh
kenacÄ«tidassetuá¹ƒ idamÄ• raddhanti Ä• cariyo.

sativinayakathÄ• vaá¹‡á¹‡anÄ•

<195> dabbassa kammavÄ• cÄ• ya ``saá¹…gho imaá¹ƒ Ä• yasmantaá¹ƒ dabbaâ€™â€™ nt

``paá¹-hamaá¹ƒ dabbo yÄ• citabboâ€™â€™ ti vacanena sammukhÄ• karaá¹‡Ä«yatÄ• tass
aÃ±Ã±atthÄ• piyathÄ• sambhavaá¹ƒ leso veditabbo. sativepullappattassa dÄ• tabbo vinayo

amÅ«á¸·havinayakathÄ• vaá¹‡á¹‡anÄ•

196-7__._ ``yassa ummattakassa taá¹ƒtaá¹ƒvÄ«tikkamato anÄ• patti, tÄ• disasseva amÅ«á
vaá¹-á¹-atÄ«ti amÅ«á¸·hassa kattabbavinayo amÅ«á¸·havinayoâ€™â€™ ti likhitaá¹ƒ, taá¹ƒ
471/gaggassa bhikkhuno amÅ«á¸·hassa amÅ«á¸·havinayaá¹ƒ \Be 516/ detÄ«â€™â€™ ti va
bhikkhave, adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• nÄ«â€™â€™ ti imassa __vibhaá
tivacanaá¹ƒ vÄ«tikkamakÄ• laá¹ƒ sandhÄ• ya tassa vibhaá¹…gassa pavattattÄ• . amÅ«á¸·h
panassaamÅ«á¸·hatÄ• vinicchitabbÄ• .

paá¹-iÃ±Ã±Ä• takaraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<200> ``appaá¹-iÃ±Ã±Ä• ya bhikkhÅ«naá¹ƒ kammÄ• ni karontÄ«â€™â€™ ti Ä• rabhantass
paá¹-iÃ±Ã±Ä• tena karaá¹‡aá¹ƒ __paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ_.

tassapÄ• piyasikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<207> ``tÄ«hi, bhikkhave, aá¹…gehi samannÄ• gataá¹ƒ tassapÄ• piyasikÄ• kammaâ€™â€™
aá¹…gÄ• ni dassetvÄ• pÄ• á¸·i gatÄ• , ``sÄ• peyyÄ• lena saá¹…khipitvÄ• gatÄ• ti Ã±Ä• ta
tathÄ• sukkapakkhepi.

tiá¹‡avatthÄ• rakÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<214> ``sabbeheva ekajjhaá¹ƒ sannipatitabbaâ€™â€™ nti chandadÄ• nassa paá¹-ikkhittatt
__pavÄ• raá¹‡akkhandhakaá¹-á¹-hakathÄ• ya_Ã±ca ``bhinnassa hi saá¹…ghassa samagga
tiá¹‡avatthÄ• rakasamathe, imasmiÃ±ca pavÄ• raá¹‡asaá¹…gahetiimesu tÄ«su á¹-hÄ• nesu
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 241) vuttattÄ• idha__Ä• gantvÄ• vÄ• chandaá¹ƒ dat
nisinnÄ• _ti idaá¹ƒ virujjhati viya khÄ• yatÄ«tice? na khÄ• yati adhippÄ• yaÃ±Ã±Å«naá¹ƒ. ay
--- visujjhitukÄ• mehi sabbehevasannipatitabbaá¹ƒ, asannipatitassa natthi suddhi chandadÄ
taá¹ƒ kammaá¹ƒ sannipatitÄ• naá¹ƒsampajjati. __aá¹-á¹-hakathÄ• yaá¹ƒ_ visujjhitukÄ• mÄ•
na vaá¹-á¹-atÄ«ti adhippÄ• yo. itarathÄ• pÄ• á¸·iyÄ• ca virujjhati. ``á¹-hapetvÄ• ye na tatth
ayaá¹ƒ pÄ• á¸·isannipÄ• taá¹ƒ Ä• gantvÄ• chandaá¹ƒ datvÄ• á¹-hitÄ• naá¹ƒ atthitaá¹ƒ dÄ«
sandhÄ• ya vuttaá¹ƒsiyÄ• ti ce? nissÄ«magate á¹-hapetvÄ• idha kiá¹ƒ, tasmÄ• yo sÄ• mag
datvÄ• tiá¹-á¹-hati ce, nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«miyaá¹ƒyeva tiá¹-á¹-hati, tassa chandadÄ
pavÄ• raá¹‡asaá¹…gahopi natthi. yo ca tiá¹‡avatthÄ• rakakamme nÄ• gacchati, so tÄ• hi Ä
veditabbaá¹ƒ. yassa etaá¹ƒ na ruccati \Ne 472/, tassa __parivÄ• re_ vuttaparisato kammavip

517/virujjhati, tattha hi kevalaá¹ƒ chandÄ• rahÄ• naá¹ƒ chando anÄ• haá¹-o hoti sace, akata
tabbiparÄ«tenasampattidÄ«panatoti vuttaá¹ƒ hoti. tathÄ• pattakallalakkhaá¹‡ampi virujjhati.
á¹-hÄ• nesukammappattÄ• yeva sabbe, na tattha chandÄ• raho atthÄ«ti ce? na, catuvaggÄ
avisesetvÄ• chandÄ• rahassa Ä• gatattÄ• , taá¹ƒ sÄ• maÃ±Ã±ato vuttaá¹ƒ. idaÃ±ca Ä• veá
satipidiá¹-á¹-hÄ• vikamme idaá¹ƒ paá¹-ikuá¹-á¹-hakataá¹ƒ na hotÄ«ti ce? na, nÄ• nattasabh
``na metaá¹ƒ khamatÄ«â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ diá¹-á¹-hÄ• vikammaá¹ƒ karontÄ«â€™â
vacanato na saá¹…ghassa diá¹-á¹-hÄ• vikammaá¹ƒ kataá¹ƒ. tasmiá¹ƒ sati paá¹-ikuá¹-á¹-hak
aÃ±Ã±athÄ• pubbabhÄ• gÄ• tÄ• Ã±attiyo niratthikÄ• siyuá¹ƒ, na ca __parivÄ• raá¹-á¹-hak
chandÄ• rahÄ• dhikÄ• renayo dinno. __pavÄ• raá¹‡akkhandhakaá¹-á¹-hakathÄ• yaá¹ƒ_ ``tÄ
dÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 241) vuttattÄ• virujjhatÄ«ti ce? na, aá¹-á
pamÄ• á¹‡abhÄ• ve sati ``idhachandaá¹ƒ datvÄ• pariveá¹‡Ä• dÄ«su nisinnÄ• â€™â€™ tiÄ
gahite sabbaá¹ƒna virujjhatÄ«ti eke. ``Ä• gantvÄ• vÄ• chandaá¹ƒ datvÄ• pariveá¹‡Ä• dÄ«
na vuá¹-á¹-hahantÄ«â€™â€™ ti idaá¹ƒ na vattabbaá¹ƒ. kasmÄ• ? heá¹-á¹-hÄ• ``sabbeheva
ekajjhaá¹ƒsannipatitabbaâ€™â€™ nti chandadÄ• nassa paá¹-ikkhepavacanato __aá¹-á¹-ha
á¹-hÄ• nesu chandaá¹ƒdÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• , __andhakaá¹-á¹-hak
vuttattÄ• cÄ• ti? na, ekajjhameva kamme karÄ«yamÄ• ne yo idha ``suá¹‡Ä• tu me, bhante,
pe ... gihipaá¹-isaá¹ƒyuttaâ€™â€™ nti sÄ• dhÄ• raá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• puna ``suá¹‡
Ä• yasmantÄ• â€™â€™ tiÄ• dinÄ• asÄ• dhÄ• raá¹‡aÃ±attiyo á¹-hapetvÄ• ``suá¹‡Ä• tu me
pe ... evametaá¹ƒdhÄ• rayÄ• mÄ«â€™â€™ ti ekatopakkhikÄ• naá¹ƒ sandhiyÄ• katÄ• ya ta
chandaá¹ƒdatvÄ• gacchati, tassa Ä• pattÄ«hi vuá¹-á¹-hÄ• naá¹ƒ natthi. aparesampi ekatop
abbhantareá¹-hitattÄ• vibhÅ«tattÄ• karaá¹‡assa ayamatthova vutto. sÄ• dhÄ• raá¹‡avaser
á¹-hapitÄ• yaye tasmiá¹ƒ khaá¹‡e Ã±attidutiyakammavÄ• cÄ• su anÄ• raddhÄ• su, apariyos
datvÄ• gacchanti, tesampi na vuá¹-á¹-hÄ• ti eva. __ye na tattha hontÄ«_ti padassa ca ye vu
tattha na hontÄ«ti attho gahetabbo. vuttappakÄ• ratthadÄ«panatthaÃ±ca __aá¹-á¹-hakathÄ•
pariveá¹‡Ä• dÄ«su nisinnÄ• â€™â€™ ti idameva \Be 518/ avatvÄ• ``ye pana tehi vÄ• sad
Ä• pajjitvÄ• pi tattha anÄ• gatÄ• , Ä• gantvÄ• vÄ• chandaá¹ƒ datvÄ• pariveá¹‡Ä• dÄ«sun
evaá¹ƒ pubbenÄ• paraá¹ƒ sandhÄ«yati. __ ``pÄ• á¸·iyÄ• _ ca tattha diá¹-á¹-hÄ• vikammena
veditabbÄ• â€™â€™ ti vuttaá¹ƒ.

adhikaraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<220> __cittuppÄ• do_ \Ne 473/ __vivÄ• do_. vivÄ• dasaddopi kÄ• raá¹‡Å«pacÄ• rena kus
taá¹ƒ sandhÄ• ya __ ``samathehi ca adhikaraá¹‡Ä«yatÄ• ya adhikaraá¹‡aâ€™â€™ _nti vut
vivÄ• dahetubhÅ«tassacittuppÄ• dassa vÅ«pasamena sambhavassa saddassapi vÅ«pasam
samathehiadhikaraá¹‡Ä«yatÄ• pariyÄ• yo sambhavati. ``kusalacittÄ• vivadantÄ«â€™â€™
``vipaccatÄ• ya vohÄ• roâ€™â€™ ti vuttaá¹ƒ, na vuttavacanahetuvasenÄ• ti veditabbaá¹ƒ.

<222> ``Ä• pattiÃ±hi Ä• pajjanto kusalacitto vÄ• â€™â€™ ti vacanato kusalampi siyÄ• tice?

Ä• pattÄ• dhikaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, yo Ä• pattiá¹ƒ Ä• pajjati, so tÄ«su cittesuÃ±
hutvÄ• Ä• pajjatÄ«ti dassanatthaá¹ƒ ``yaá¹ƒ kusalacitto Ä• pajjatÄ«â€™â€™ tiÄ• divuttaá¹ƒ
``paÃ±Ã±attimattaá¹ƒ Ä• pattÄ• dhikaraá¹‡aâ€™â€™ nti vadeyya, tassa akusalÄ• dibhÄ• v
yujjateva vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«naá¹ƒ viyÄ• ti ce? na, ``natthÄ• pattÄ• dhikaraá¹‡aá¹ƒ
virodhasambhavato. __anugaá¹‡á¹-hipade_ pana ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ
nÄ• matathÄ• pavattamÄ• naakausalacittuppÄ• darÅ«pakkhandhÄ• nametaá¹ƒ adhivacana
kusalÄ• byÄ• katapaÃ±Ã±attÄ«su `Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• abyÄ
paÃ±Ã±attitÄ• va paá¹-isiddhÄ• kusalattike apariyÄ• pannattÄ• . kusalapaá¹-isedheneva ter
kiriyÄ• byÄ• katÄ• nampipaá¹-isedho veditabbo, kiriyÄ• byÄ• katÄ• naá¹ƒ viya anugamanat
paá¹-isedhokatova hoti, tathÄ• pi abyÄ• katasÄ• maÃ±Ã±ato rÅ«pakkhandhena saddhiá¹ƒ
vipÄ• kakiriyÄ• byÄ• katÄ• nampiadhivacananti veditabbaâ€™â€™ nti vuttaá¹ƒ. tattha ``kus
hotÄ«â€™â€™ ti vinayeapakataÃ±Ã±uno sandhÄ• ya vuttaá¹ƒ appaharitakaraá¹‡Ä• dike sa
519/ ``natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti vattuá¹ƒ na sakkÄ• , tasmÄ• kus
hotÄ«ti attho. yadi evaá¹ƒ kasmÄ• ``ticittaá¹ƒ tivedanaâ€™â€™ nti vuccatÄ«ti ce? taá¹ƒ da
``nayidaâ€™â€™ _ntiÄ• di Ä• raddhanti eke. Ä• pattisamuá¹-á¹-hÄ• pakacittaá¹ƒ aá¹…gapp
``ekantato_ti yebhuyyenÄ• ti attho, itarathÄ• virujjhati. kasmÄ• ? `yassÄ• sacittakapakkhe c
hotÄ«â€™ ti (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vuttattÄ• â€™â€™ ti vadanti. tena
kasmÄ• ? ekantÄ• kusalattÄ• , tasmÄ• kathÄ• va tattha natthi. yattha pana atthi, taá¹ƒ dass
paá¹‡á¹‡attivajjaâ€™â€™ _ntiÄ• dimÄ• ha. __asaÃ±cicca pana kiÃ±ci ajÄ• nantassa ... pe
bhikkhumhikammaá¹-á¹-hÄ• nagatacittena nipanne, niddÄ• yante vÄ• mÄ• tugÄ• mo ce se
bhikkhunovijjamÄ• nampi kusalacittaá¹ƒ Ä• pattiyÄ• aá¹…gaá¹ƒ na hoti, tasmÄ• tasmiá¹ƒ k
474/ vattamÄ• narÅ«pameva Ä• pattÄ• dhikaraá¹‡aá¹ƒ nÄ• ma. bhavaá¹…gacitte vijjamÄ• n
tasmiÃ±hikhaá¹‡e uá¹-á¹-hÄ• tabbe jÄ• te anuá¹-á¹-hÄ• nato rÅ«pakkhandhova Ä• patti nÄ•
sacepana vadeyya, tassa evaá¹ƒvÄ• dino acittakÄ• naá¹ƒ kusalacittaá¹ƒ Ä• pajjeyya. kiá¹ƒ v
eá¸·akalomaá¹ƒ gahetvÄ• kammaá¹-á¹-hÄ• namanasikÄ• rena tiyojanaá¹ƒ atikkamantassa,
ajÄ• nitvÄ• padaso dhammaá¹ƒ vÄ• centassa ca Ä• pajjitabbÄ• pattiyÄ• kusalacittaá¹ƒ Ä• p
Ä• pajjatiyevÄ• tice? nÄ• pajjati. kasmÄ• ? ``natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™

calito kÄ• yo, pavattÄ• vÄ• cÄ• , __aÃ±Ã±atarameva aá¹…ga_nti aÃ±Ã±atarameva Ä• patt
kevalaá¹ƒpaÃ±Ã±attiyÄ• akusalÄ• dibhÄ• vÄ• sambhavato Ä• pattitÄ• na yujjati. Ä• pattiá¹
aÃ±Ã±atarasamaá¹…gÄ« hutvÄ• Ä• pajjatÄ«ti dassanatthaá¹ƒ __ ``yaá¹ƒ kusalacittoâ€™â€™
tassattho --- pathavÄ«khaá¹‡anÄ• dÄ«su kusalacittakkhaá¹‡e vÄ«tikkamavasena pavattarÅ
kusalacittovÄ• abyÄ• katÄ• pattiá¹ƒ Ä• pajjati. tathÄ• abyÄ• katacitto vÄ• abyÄ• katarÅ«p
abyÄ• katÄ• pattiá¹ƒÄ• pajjati, pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su akusalacitto vÄ• akusalÄ• pattiá¹
panetthaabbohÄ• rikaá¹ƒ. supinapassanakÄ• lÄ• dÄ«su pÄ• á¹‡Ä• tipÄ• tÄ• diá¹ƒ karonto s
Ä• pajjitabbÄ• pattiá¹ƒÄ• pajjanto akusalacitto \Be 520/ abyÄ• katÄ• pattiá¹ƒ Ä• pajjatÄ«ti v
__idaá¹ƒvuccati Ä• pattÄ• dhikaraá¹‡aá¹ƒ akusala_nti akusalacittuppÄ• do. __porÄ• á¹‡aga
``puthujjano kalyÄ• á¹‡aputhujjano sekkho arahÄ• ti cattÄ• ro puggale dassetvÄ• tesuaraha

Ä• pattÄ• dhikaraá¹‡aá¹ƒ abyÄ• katameva, tathÄ• sekkhÄ• naá¹ƒ, tathÄ• kalyÄ• á¹‡aputh
asaÃ±ciccavÄ«tikkamakÄ• le abyÄ• katameva. itarassa akusalampi hoti abyÄ• katampi. yas
vÄ«tikkamakÄ• le akusalameva hoti, tasmÄ• vuttaá¹ƒ `natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒkusa
abyÄ• kataá¹ƒ nÄ• ma tassa vipÄ• kÄ• bhÄ• vamattaá¹ƒ sandhÄ• ya evaá¹ƒnÄ• makaá¹ƒjÄ
vicÄ• retvÄ• gahetabbaá¹ƒ.

<224> __vivÄ• do vivÄ• dÄ• dhikaraá¹‡a_nti yo koci vivÄ• do, so sabbo kiá¹ƒ vivÄ• dÄ• dhi
ekapucchÄ• . __ ``vivÄ• do adhikaraá¹‡a_nti vivÄ• dÄ• dhikaraá¹‡ameva vivÄ• doca adhika
tadubhayaá¹ƒ vivÄ• dÄ• dhikaraá¹‡amevÄ• ti pucchatÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ ti__porÄ
vuttaá¹ƒ. kesuci potthakesu ayaá¹ƒ pucchÄ• natthi. yadi evaá¹ƒimÄ• ya na bhavitabbaá¹ƒ v
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• do, vivÄ• dÄ• dhikaraá¹‡aá¹ƒviv
paÃ±capaÃ±hÄ• hi bhavitabbaá¹ƒ siyÄ• . kesuci potthakesu tisso, kesuci catasso, paÃ±ca n
vibhattÄ• . itarÄ• su __adhikaraá¹‡aá¹ƒ vivÄ• do_tiyaá¹ƒ kiÃ±ci adhikaraá¹‡aá¹ƒ, vivÄ• dasa
gacchati, __vivÄ• do adhikaraá¹‡a_nti yokoci vivÄ• do, so sabbo adhikaraá¹‡asaá¹…khyaá¹
esa nayo sabbattha.

<228> __sammukhÄ• vinayasmi_nti sammukhÄ• vinayabhÄ• ve.

<230> __ ``antarenÄ• _ti kÄ• raá¹‡enÄ• â€™â€™ ti likhitaá¹ƒ.

<233> ubbÄ• hikÄ• ya khiyyanake pÄ• citti na vuttÄ• tattha chandadÄ• nassa natthitÄ• ya.

<236> __tassa kho eta_nti esoti attho ``etadaggaâ€™â€™ nti ettha viya.

<238> ``kÄ• \Be 521/ ca tassa pÄ• piyasikÄ• â€™â€™ ti kira pÄ• á¹-ho.

<242> ``kiccameva kiccÄ• dhikaraá¹‡aâ€™â€™ nti vacanato apalokanakammÄ• dÄ«namet
vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«ni viya samathehi sametabbaá¹ƒ na hoti, kintu sammukhÄ• vina

samathakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. khuddakavatthukkhandhakavaá¹‡á¹‡anÄ•

khuddakavatthukathÄ• vaá¹‡á¹‡anÄ•

<244> puthupÄ• á¹‡inÄ• \Be 522/ kattabbaá¹ƒ kammaá¹ƒ __puthupÄ• á¹‡ikaá¹ƒ_.

<245> ``kaá¹‡á¹‡ato nikkhantamuttolambakÄ• dÄ«naá¹ƒ kuá¹‡á¸• alÄ• dÄ«naâ€™â€™ nti

ntipÄ• á¸·ipÄ• á¹-ho. ``keyÅ«rÄ• dÄ«nÄ«â€™â€™ ti Ä• cariyenuddhaá¹-aá¹ƒ.

<248> __ ``sÄ• dhugÄ«taá¹ƒ_ \Ne 476/ nÄ• ma parinibbutaá¹-á¹-hÄ• ne gÄ«taâ€™â€™ nti
gÄ• yitukÄ• mÄ• naá¹ƒvÄ• kkakaraá¹‡Ä«yaá¹ƒ. dantagÄ«tassa vibhÄ• vanatthaá¹ƒ __ ``yaá
_tiÄ• dimÄ• ha.

<249> __caturassavattaá¹ƒ_ nÄ• ma catuppÄ• dagÄ• thÄ• vattaá¹ƒ. ``taraá¹…gavattÄ• dÄ«
uccÄ• raá¹‡avidhÄ• nÄ• ninaá¹-á¹-hapayogÄ• nÄ«â€™â€™ ti likhitaá¹ƒ. __bÄ• hiralomi_nti
tassa uá¹‡á¹‡apÄ• vÄ• rassabahiddhÄ• lomÄ• ni dissanti, tathÄ• dhÄ• rentassa dukkaá¹-a

<251> __virÅ«pakkhehÄ«_tiÄ• di sahayogakaraá¹‡avacanaá¹ƒ. __sarabÅ«_ti gehagoá¸·ikÄ
hoti. __soha_nti yassa me etehi mettaá¹ƒ, sohaá¹ƒ namo karomibhagavatoti sambandho. __
chetabbamhÄ«_ti rÄ• gÄ• nusaye.

<252> __uá¹-á¹-itvÄ• _ti pakkhipitvÄ• . __otaratÅ«_ti iddhiyÄ• otÄ• retvÄ• gaá¹‡hÄ• tu. __
anuparibbhami.

<253> __na acchupiyantÄ«_ti na lagganti. __rÅ«pakÄ• kiá¹‡á¹‡Ä• nÄ«_ti itthirÅ«pÄ• dÄ«hi

<254> __Ä• lindakamiá¸• á¸• hikÄ• dÄ«na_nti pamukhamiá¸• á¸• hikÄ• dÄ«naá¹ƒ. __pariva
``parivattetvÄ• tatiyavÄ• re tattheva miá¸• á¸• hiyÄ• patiá¹-á¹-hÄ• tÄ«â€™â€™ ti likhitaá¹ƒ
__paribhaá¹‡á¸• aá¹ƒ_nÄ• ma gehassa bahi kuá¹-á¹-apÄ• dassa thirabhÄ• vatthaá¹ƒ katÄ•
vuccati. ettha __ ``parivaá¹-á¹-itvÄ• patto bhijjatÄ«_ti adhikaraá¹‡abhedÄ• saá¹…kÄ• ya ab
á¹-hapetuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti likhitaá¹ƒ. pattamÄ• á¸·ako vaá¹-á¹-itvÄ• pattÄ• naá¹ƒ
vaá¹-á¹-aá¹ƒ vÄ• caturassaá¹ƒ vÄ• iá¹-á¹-hakÄ• dÄ«hiparikkhipitvÄ• mÄ• á¸·akacchannen
``pattamaá¹‡á¸• alikÄ• pattapacchikÄ• tÄ• lapattÄ• dÄ«hikatÄ• â€™â€™ ti ca likhitaá¹ƒ. m
á¹-hapetuá¹ƒ vaá¹-á¹-ati pattasandhÄ• raá¹‡atthaá¹ƒ vuttattÄ• . maÃ±ce Ä• dhÄ• rakepi na
nisÄ«danapaccayÄ• vÄ• ritattÄ• . Ä• sannabhÅ«mikattÄ• __olambetuá¹ƒvaá¹-á¹-ati_.

<255> ``aá¹ƒsakÅ«á¹-e laggetvÄ• ti vacanato aggahatthe laggetvÄ• aá¹…ke á¹-hapetuá¹ƒ
tikeci vadanti, na sundaraá¹ƒ, __ ``na kevalaá¹ƒ yassa pattoâ€™â€™ _tiÄ• di yadi hatthena
gahitapattebhedasaÃ±Ã±Ä• , pageva aÃ±Ã±ena sarÄ«rÄ• vayavenÄ• ti katvÄ• vuttaá¹ƒ. __
pacuravohÄ• ravasenavuttaá¹ƒ. ghaá¹-ikapÄ• lamayaá¹ƒ __ghaá¹-ikaá¹-Ä• haá¹ƒ_. __chava
``silÄ• puttakassasarÄ«raá¹ƒ, khÄ«rassa dhÄ• rÄ• tiÄ• divohÄ• ravasena \Ne 477/ vuttaá¹ƒ
Ä• gatoti attho. __ ``pisÄ• cillikÄ• _ti pisÄ• cadÄ• rakÄ• â€™â€™ tipi vadanti. __dinnakame
__cabbetvÄ• _ti khÄ• ditvÄ• . aá¹-á¹-hikÄ• ni ca kaá¹‡á¹-akÄ• ni ca __aá¹-á¹-hikakaá¹‡á¹-ak
paá¹‡á¹‡attiá¹ƒ jÄ• nÄ• tu vÄ• , mÄ• vÄ• , Ä• pattiyevÄ• â€™â€™ ti likhitaá¹ƒ.

<256> __vipphÄ• á¸·etvÄ• _ti phÄ• á¸·etvÄ• . __kiá¹‡á¹‡ena pÅ«retu_nti surÄ• kiá¹‡á¹‡ena
nÄ• ma diguá¹‡akaraá¹‡asaá¹…khÄ• tassa kiriyÄ• visesassa adhivacanaá¹ƒ. kassa diguá¹‡
kilaÃ±jÄ• dinÄ• mahantaá¹ƒ kathinamatthataá¹ƒ, tassa. taÃ±hi daá¹‡á¸• akathinappamÄ• á
saá¹ƒharitvÄ• diguá¹‡aá¹ƒ kÄ• tabbaá¹ƒ. aÃ±Ã±athÄ• khuddakacÄ«varassa
anuvÄ• taparibhaá¹‡á¸• Ä• dividhÄ• nakaraá¹‡ehatthassa okÄ• so na hoti. salÄ• kÄ• ya sat
aÃ±Ã±ataraá¹ƒ Ã±atvÄ• sibbitÄ• sibbitaá¹ƒsukhaá¹ƒ paÃ±Ã±Ä• yati. daá¹‡á¸• akathine kat
payojanaá¹ƒ. ``asaá¹ƒkuá¹-itvÄ• cÄ«varaá¹ƒ samaá¹ƒ hoti. koá¹‡Ä• pi samÄ• hontÄ«â€™â
``haliddisuttena saÃ±Ã±Ä• karaá¹‡aâ€™â€™ ntivuttattÄ• haliddisuttena cÄ«varaá¹ƒ sibbet
siddhaá¹ƒ. tattha hi keci akappiyasaÃ±Ã±ino. paá¹-iggaho nÄ• ma aá¹…gulikoso.

257-8__._ __pÄ• tÄ«_ti \Be 524/ paá¹-iggahasaá¹‡á¹-hÄ• naá¹ƒ. __paá¹-iggahatthavika_nti
sÅ«cisatthakÄ• naá¹ƒ pubbe Ä• vesanatthavikÄ• ya anuÃ±Ã±Ä• tattÄ• __ ``anujÄ• nÄ• mi,
bhesajjatthavikaâ€™â€™ _nti vuttaá¹ƒ. ettha sÅ«cisatthakÄ• dÄ«nipi á¹-hapetabbÄ• nÄ«ti
upanando bhikkhu alajjÄ«, tathÄ• pi santakametaá¹ƒ amÅ«lacchedakatabhikkhunolajjinopi
yujjati. __na sammatÄ«_ti na pahoti.

260-1__._ bahi kuá¹-á¹-assa samantato nÄ«cavatthukaá¹ƒ katvÄ• á¹-hitaá¹ƒ __ ``maá¹‡á¸•
vuccati. jantÄ• gharappaá¹-icchÄ• dinÄ• channassa naggiyaá¹ƒ yassa na paÃ±Ã±Ä• yati, t
kÄ• tabbaá¹ƒ. esa nayo udakavatthapaá¹-icchÄ• dÄ«supi.

262-3__._ __paá¹‡iyÄ• _ nÄ• ma paá¹‡iyakÄ• rakÄ• . __Ä• kaá¸• á¸• hanayantaá¹ƒ_ Ä• ka
uparibhÄ• geparibbhamati. __arahaá¹-aghaá¹-iyantaá¹ƒ_ sakaá¹-acakkasaá¹‡á¹-hÄ• nayant
ghaá¹-ikÄ• ni bandhitvÄ• ekena, dvÄ«hi vÄ• paribbhamiyamÄ• nassa udakanibbÄ• hanaá¹
__Ä• viddhapakkhapÄ• saá¹ƒ_nÄ• ma yattha maá¹‡á¸• alÄ• kÄ• rena pakkhapÄ• sÄ• bajjh
Ä• viddhapakkhapÄ• sakÄ• . pubbe pattasaá¹…gopanatthaá¹ƒ, idÄ• ni á¹-hapetabbaá¹ƒ bh
anuÃ±Ã±Ä• to.

<273> __paragalaá¹ƒ_ \Ne 478/ __gacchatÄ«_ti imassa payogÄ• bhÄ• vÄ• vaá¹-á¹-ati. __k
mahatÄ• ussÄ• hena.

277-8__._ __lohabhaá¹‡á¸• aá¹ƒ_ nÄ• ma kaá¹ƒsato sesalohabhaá¹‡á¸• aá¹ƒ. __muddikak
caturassaá¹ƒakatvÄ• sajjitaá¹ƒ. __pÄ• maá¹…gadasÄ• _ caturassÄ• . __mudiá¹…gasaá¹‡á
mudiá¹…gasibbanÄ• kÄ• renavarakasÄ«sÄ• kÄ• rena. __pavananto_ti pÄ• santo. ``dasÄ•
akÄ• yabandhanenasaÃ±cicca vÄ• asaÃ±cicca vÄ• gÄ• mappavesane Ä• patti. ``saritaá¹-
pavisitabbaá¹ƒ, nivattitabbaá¹ƒ vÄ• â€™â€™ ti likhitaá¹ƒ.

<279> sattaá¹…gulaá¹ƒ vÄ• aá¹-á¹-haá¹…gulaá¹ƒ vÄ• ti ettha ``sugataá¹…gulenÄ• â€™â€
pakatiaá¹…gulenasÄ• ruppatthÄ• ya vaá¸• á¸• hetvÄ• pi karonti ce, na doso.

<280> tÄ• lavaá¹‡á¹-Ä• kÄ• rena sÄ«haá¸·itthÄ«naá¹ƒ viya.

khuddakavatthukkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. senÄ• sanakkhandhakavaá¹‡á¹‡anÄ•

vihÄ• rÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<294> nilÄ«yanti \Be 525/ bhikkhÅ« etthÄ• ti vihÄ• rÄ• dayo __leá¹‡Ä• ni_ nÄ• ma.
Ä• gata-vacanenatassÄ• gatasaá¹…ghova sÄ• mÄ«, na anÄ• gatoti keci, taá¹ƒ na yujjati sa
siddhattÄ• .

296-7__._ __dÄ«pinaá¹…guá¹-á¹-henÄ• _ti ettha ``dÄ«pinÄ• akappiyacammaá¹ƒ dassetÄ«
__thambhakavÄ• tapÄ• naá¹ƒ_ nÄ• ma tiriyaá¹ƒ dÄ• rÅ«ni adatvÄ• ujukaá¹ƒ á¹-hiteheva dÄ
bhisÄ«naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ vaá¹-á¹-atÄ«ti bimbohane vaá¹-á¹-atÄ«ti attho. tÅ«lapÅ«ritaá
apassayituá¹ƒna vaá¹-á¹-ati uá¹‡á¹‡Ä• dÄ«naá¹ƒyeva \Ne 479/ anuÃ±Ã±Ä• tattÄ• . nisÄ«da
vuttaá¹ƒ, tasmÄ• apassayituá¹ƒvaá¹-á¹-atÄ«ti ce? akappiyanti na vaá¹-á¹-atÄ«ti keci. yadi e
akappiyamaÃ±caÃ±ca apassayituá¹ƒna vaá¹-á¹-eyya. yasmÄ• vaá¹-á¹-ati, tasmÄ• doso na
bimbohanaá¹ƒ nipajjitumpianuÃ±Ã±Ä• taá¹ƒ, tasmÄ• bhisipi vaá¹-á¹-ati apassayituá¹ƒ. Ä• c
vaá¸·aÃ±jenticÄ• ti eke. simbalitÅ«lasuttena sibbitaá¹ƒ cÄ«varaá¹ƒ vaá¹-á¹-ati. kasmÄ• ? ka
``akkaphalasuttamayampi akkavÄ• kamayameva paá¹-ikkhittaâ€™â€™ nti te eva vadanti.

<298> __anibandhanÄ«yo_ alaggo. __paá¹-ibÄ• hetvÄ• _ti maá¹-á¹-haá¹ƒ katvÄ• .
``setavaá¹‡á¹‡Ä• dÄ«naá¹ƒyathÄ• saá¹…khyaá¹ƒ ikkÄ• sÄ• dayo bandhanatthaá¹ƒ vuttÄ• â

<300> __pakuá¹-á¹-aá¹ƒ_ samantato Ä• viddhapamukhaá¹ƒ.

<303> __sudhÄ• lepo_ti sudhÄ• mattikÄ• lepo.

<305> __Ä• satti_ taá¹‡hÄ• . __santiá¹ƒ_ adaraá¹ƒ.

<307> __ketu_nti kayena gahetuá¹ƒ.

<308> __citÄ• _ti iá¹-á¹-hakÄ• yo kabaá¸·ena niddhamanavasena chinditvÄ• katÄ• ti attho.

<310> __chabbaggiyÄ• naá¹ƒ_ \Be 526/ __bhikkhÅ«naá¹ƒ antevÄ• sikÄ• _ti ettha vÄ«sativa
chabbaggiyÄ• uppannÄ• . ``Ä• rÄ• dhayiá¹ƒsu me bhikkhÅ« cittaâ€™â€™ nti (MN I 225) vu

sÄ• vatthigamane uppannaá¹ƒ vatthuá¹ƒ idha Ä• pattidassanatthaá¹ƒÄ• haritvÄ• vuttanti yu
gahetabbaá¹ƒ. __vuddha_nti vuddhataraá¹ƒ.

<313> __santhare_ti tiá¹‡asantharÄ• dayo.

senÄ• sanaggÄ• hakathÄ• vaá¹‡á¹‡anÄ•

<318> __ ``seyyaggenÄ• _ti maÃ±caá¹-á¹-hÄ• napariccheden a. __vihÄ• raggenÄ• _ti ovara
__thÄ• varÄ• _ti \Ne 480/ niyatÄ• . __paccayeneva hi ta_nti tasmiá¹ƒ senÄ• sane mahÄ• th
kÄ• raá¹‡Ä• aÃ±Ã±attha agantvÄ• vasantÄ• yeva naá¹ƒ paá¹-ijaggissantÄ«ti attho. aghaá¹
__ ``na tattha manussÄ• â€™â€™ _tiÄ• dimÄ• ha. ``vitakkaá¹ƒ chinditvÄ• suddhacittena
gamanavattenevagantabbaâ€™â€™ nti pÄ• á¹-ho. __muddavedikÄ• _ nÄ• ma cetiyassa ha
__paá¹-ikkammÄ• _tiapasakkitvÄ• . samÄ• nalÄ• bhakatikÄ• mÅ«lÄ• vÄ• se sati siyÄ• , mA
katikÄ• pivinassati. samÄ• nalÄ• bha-vacanaá¹ƒ sati dvÄ«su, bahÅ«su vÄ• yujjati, teneva e
avasiá¹-á¹-hetino mati. tÄ• vakÄ• likaá¹ƒ kÄ• lena mÅ«lacchedanavasena vÄ• aÃ±Ã±esaá¹
aÃ±Ã±assasiyÄ• nÄ• vÄ• yaá¹ƒ saá¹…gamoti Ä• cariyo. __puggalavaseneva kÄ• tabba_nt
vassaá¹ƒvutthabhikkhÅ«naá¹ƒ pÄ• á¹-ekkaá¹ƒ ``ettakaá¹ƒ vassÄ• vÄ• sikaá¹ƒ vatthaá¹ƒ det
ruccatisaá¹…ghassÄ• â€™â€™ ti puggalameva parÄ• masitvÄ• dÄ• tabbaá¹ƒ, na saá¹…gh
saá¹…ghassaettakaá¹ƒ detÄ«ti. ``ekasmiá¹ƒ Ä• vÄ• se saá¹…ghassa kammaá¹ƒ karotÄ«â€
saá¹…ghavasenakÄ• tabbaâ€™â€™ nti likhitaá¹ƒ. na hi tathÄ• vutte saá¹…ghassa kiÃ±ci k
hoti. ``sammatasenÄ• sanaggÄ• hÄ• pakato aÃ±Ã±ena gÄ• hitepi gÄ• ho ruhati aggahitupa
upasampadÄ• viyÄ• â€™â€™ ti likhitaá¹ƒ. ``kammavÄ• cÄ• yapi sammuti vaá¹-á¹-atÄ«â€™

__aá¹-á¹-hapi soá¸·asapi jane_ti ettha kiá¹ƒ visuá¹ƒ visuá¹ƒ, udÄ• hu ekatoti? ekatopi vaá¹-á
tathÄ• sammatÄ• saá¹…ghena kammakatÄ• nÄ• ma honti \Be 527/, teneva __sattasatika
janÄ• sammatÄ• ti. __tesaá¹ƒ sammuti kammavÄ• cÄ• yapÄ«_ti Ã±attidutiyakammavÄ• cÄ
vatthÅ«hi sÄ• eva kammavÄ• cÄ• labbhamÄ• nÄ• labbhati, tassÄ• ca vatthÅ«hi apalokan
labbhati, na aÃ±Ã±anti veditabbaá¹ƒ. imaá¹ƒ nayaá¹ƒ micchÄ• gaá¹‡hanto ``apalokanakam
kÄ• tuá¹ƒ, Ã±attidutiyakammaÃ±ca apalokanakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti
kammasaá¹…karadoso Ä• pajjati. __maggo pokkharaá¹‡Ä«_ti ettha__maggo_ nÄ• ma mag
__pokkharaá¹‡Ä«_ti nahÄ• yituá¹ƒ katapokkharaá¹‡Ä«. __etÄ• nihi asenÄ• sanÄ• nÄ«_ti et
tasmÄ• taá¹ƒ senÄ• sananti ce? sÄ• piettheva paviá¹-á¹-hÄ• vÄ• satthÄ• ya akatattÄ• . bh
nÄ• gatÄ• . kiÃ±cÄ• pi nÄ• gatÄ• , upari ``bhojanasÄ• lÄ• pana senÄ• sanamevÄ• â€™â€™
vuttattÄ• senÄ• sanaá¹ƒ. ``kappiyakuá¹-i ca ettha kÄ• tabbÄ• â€™â€™ ti vadanti, taá¹ƒ net
rukkhamÅ«laveá¸·ugumbÄ• channÄ• kavÄ• á¹-abaddhÄ• va senÄ• sanaá¹ƒ. __ ``alÄ• bhal
alÄ• bhakesusenÄ• sanesÅ«â€™â€™ ti likhitaá¹ƒ, taá¹ƒ yuttaá¹ƒ. na hi pÄ• á¹-ekkaá¹ƒ sen
__taá¹ƒsaÃ±Ã±Ä• petvÄ• _ti ettha paÃ±Ã±attiá¹ƒ agacchante balakkÄ• renapi vaá¹-á¹-ati. _

__upanibandhitvÄ• _ti \Ne 481/ tassa samÄ«pe rukkhamÅ«lÄ• dÄ«su vasitvÄ• tattha vattaá
pariyattipaá¹-ipattipaá¹-ivedhavasena __tividhampi_. ``dasakathÄ• vatthukaá¹ƒ dasaasubha
ntipÄ• á¹-ho. __ ``paá¹-hamabhÄ• gaá¹ƒ muÃ±citvÄ• _ti idaá¹ƒ ce paá¹-hamagÄ• hitavatthu
tilikhitaá¹ƒ. __chinnavassÄ• naá¹ƒ vassÄ• vÄ• sikaá¹ƒ_ nÄ• ma pubbe gahitavassÄ• vÄ• sil
chinnavassÄ• naá¹ƒ. __bhatiniviá¹-á¹-ha_nti bhatiá¹ƒ katvÄ• viya niviá¹-á¹-haá¹ƒ pariyiá¹-á¹
``saá¹…ghikaá¹ƒ pana ... pe ... vibbhantopi labhatevÄ• â€™â€™ _ti idaá¹ƒ tatruppÄ• daá¹ƒ
iminÄ• apalokanameva pamÄ• á¹‡aá¹ƒ, na gÄ• hÄ• pananti keci. vinayadharÄ• pana ``am
upagatÄ• naá¹ƒ ekekassa ticÄ«varaá¹ƒ saá¹…gho dassatÄ«â€™ tiÄ• dinÄ• apalokitepi abh
labhati. `apalokanakammaá¹ƒ katvÄ• gÄ• hitaâ€™ nti vuttattÄ• , `abhÄ• jitevibbhamatÄ«â€
vuttattÄ• cÄ• â€™â€™ ti vadanti. __ ``paccayavasenÄ• _ti gahapatikaá¹ƒvÄ• aÃ±Ã±aá¹ƒ
paccayavasena gÄ• hitaâ€™â€™ nti likhitaá¹ƒ. __ ``ekameva vatthaá¹ƒdÄ• tabba_nti tattha
\Be 528/ vatthaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti likhitaá¹ƒ. __dutiyo therÄ• sane_ti anubhÄ•
aÃ±Ã±athÄ• therena gahitoti jÄ• nitabbaá¹ƒ.

upanandavatthukathÄ• vaá¹‡á¹‡anÄ•

<320> __tivassantarenÄ• _ti tiá¹‡á¹‡aá¹ƒ vassÄ• naá¹ƒ anto á¹-hitena. hatthimhi nakho ass
pÄ• sÄ• dassa nakho nÄ• ma heá¹-á¹-himapariccheda. __gihivikaá¹-anÄ«hÄ• renÄ• _ti gihÄ
attharitvÄ• dinnÄ• neva nisÄ«dituá¹ƒ labbhanti, na bhikkhunÄ• sayaá¹ƒattharitvÄ• vissajjit
attharÄ• petvÄ• vÄ• â€™â€™ ti likhitaá¹ƒ.

avissajjiyavatthukathÄ• vaá¹‡á¹‡anÄ•

<321> ``na vissajjetabbaá¹ƒ saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena vÄ• â€™â€™ ti va
agarubhaá¹‡á¸• aá¹ƒvissajjiyaá¹ƒ vebhaá¹…giyaá¹ƒ saá¹…ghikaá¹ƒ, taá¹ƒ gaá¹‡o ce tasmiá
puggalopi vÄ• , gaá¹‡ena vÄ• puggalena vÄ• vissajjitaá¹ƒ saá¹…ghena vissajjitasadisame
__aá¹-á¹-hakathÄ• yaá¹ƒ_vuttavacanaá¹ƒ sÄ• dheti, aÃ±Ã±athÄ• ettha gaá¹‡apuggalaggah
__araÃ±jaro_ udakacÄ• á¹-i, alaÃ±jalo, bahuudakagaá¹‡hanakoti attho. ``vaá¹-á¹-acÄ• á¹-i v
dÄ«ghamukhomajjhe paricchedaá¹ƒ dassetvÄ• katoâ€™â€™ ti likhitaá¹ƒ.
maá¹ƒsadibbadhammabuddhasamantacakkhuvasena __paÃ±ca_.

__garubhaá¹‡á¸• ena ca garubhaá¹‡á¸• a_nti saá¹ƒhÄ• rimaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pat
nikkhipitu_ntiaá¹-á¹-akacchannena \Ne 482/ kate maÃ±ce. __vaá¹-á¹-alohaá¹ƒ_ nÄ• ma pÄ«
__pÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-atÄ«_tiÄ• gantukassa adatvÄ• paricÄ• rikahatthato attano n
gahetvÄ• yathÄ• sukhaá¹ƒpariharituá¹ƒ na vaá¹-á¹-ati. __ ``gihivikaá¹-anÄ«hÄ• renevÄ• _ti
kammanibbatti, tÄ• va gahetvÄ• detÄ«â€™â€™ ti likhitaá¹ƒ. __sikharaá¹ƒ_ nÄ• ma yena p
__pattabandhako_ nÄ• ma pattassa gaá¹‡á¹-hiÄ• dikÄ• rako. ``paá¹-imÄ• naá¹ƒ suvaá¹‡á¹‡
tipivadanti. __ ``aá¸• á¸• habÄ• hÅ«_ti kapparato paá¹-á¹-hÄ• ya yÄ• va aá¹ƒsakÅ«á¹-aâ€™

__itopaá¹-á¹-hÄ• yÄ• _ti imaá¹ƒ pÄ• á¸·iá¹ƒ Ä• diá¹ƒ katvÄ• . __daá¹‡á¸• amuggaro_ nÄ• m
pothenti. `paccattharaá¹‡agatikaâ€™ nti vuttattÄ• , ``tampi garubhaá¹‡á¸• amevÄ• ti vuttatt
__api_-saddenapÄ• vÄ• rÄ• dipaccattharaá¹‡aá¹ƒ sabbaá¹ƒ garubhaá¹‡á¸• amevÄ• â€™â€
suttenaaÃ±Ã±athÄ• atthaá¹ƒ vatvÄ• ``pÄ• vÄ• rÄ• dipaccattharaá¹‡aá¹ƒ na garubhaá¹‡á¸•
senÄ• sanatthÄ• yadinnapaccattharaá¹‡ameva garubhaá¹‡á¸• aâ€™â€™ nti vadanti, upapa
__gaá¹‡á¹-hikÄ• _ti cÄ«varagaá¹‡á¹-hikÄ• . __bhaÃ±cako_ nÄ• ma sarako.

navakammadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

323-4__._ aggaá¸·abandhasÅ«cidvÄ• rakaraá¹‡amattenapi. __ ``kapotabhaá¹‡á¸• ikÄ• _ nÄ
upariá¹-hapetabbavalayaá¹ƒ vÄ• tiá¹‡acchadanagehassa piá¹-á¹-hivaá¹ƒsassa heá¹-á¹-hÄ•
ubhayamassa gatÄ• dÄ• rÅ«â€™â€™ tilikhitaá¹ƒ. __kÄ• rantarÄ• _ti tadÄ• puna pavisaá¹
pubbapayojitÄ• nÄ• naá¹ƒ vacanapÄ• tasenÄ• sanavÄ• so. na pana patisaá¹-á¹-hatoti daá¹
vinaá¹-á¹-havÄ• so na ca paá¹-isedhako hotÄ«ti daá¹-á¹-habbo. dvÄ• ravÄ• tapÄ• nÄ• dÄ«n
asakkuá¹‡eyyato __ ``paá¹-idÄ• tabbÄ• niyevÄ• â€™â€™ _ti vuttaá¹ƒ. gopÄ• nasiÄ• dayo
__ ``mÅ«laá¹ƒ vÄ• dÄ• tabbaâ€™â€™ _ntiÄ• di vuttantieke. ``nevÄ• sikÄ• pakatiyÄ• anat
á¹-hapenti ce, tesampi anÄ• pattiyevÄ• â€™â€™ tilikhitaá¹ƒ. ``dvÄ• ravÄ• tapÄ• nÄ• dayo a
apaá¹-icchÄ• detvÄ• na apassayitabbÄ• â€™â€™ tilikhitaá¹ƒ.

saá¹…ghabhattÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

uddesabhattakathÄ• vaá¹‡á¹‡anÄ•

<325> __yÄ• _ bhattuddesaá¹-á¹-hÄ• nabhÅ«tÄ• ya __bhojanasÄ• lÄ• ya pakatiá¹-hitikÄ• _
dÄ• yako deti, taá¹ƒ dassento __ ``saá¹…ghato bhanteâ€™â€™ _tiÄ• dimÄ• ha. __ekavaá¸
vaá¸·aÃ±jitabbaá¹ƒ \Ne 483/. __ticÄ«varaparivÄ• ra_nti ettha ``udakamattalÄ• bhÄ« viya aÃ
alabhitvÄ• vatthÄ• dimanekappakÄ• raá¹ƒ labhati ce, __tasseva taâ€™â€™ _nti likhitaá¹ƒ.
ti vatvÄ• gahetvÄ• Ä• gatabhÄ• vena saá¹…ghassa pariccattaá¹ƒ na hotiyeva tassevahattl
vuttakkamena sabbehi bhÄ• jetvÄ• bhuÃ±jitabbaâ€™â€™ nti vuttaá¹ƒ. __paá¹-ipÄ• á¹-ipatt
á¹-hitapattaá¹ƒ vÄ• . __ ``kÅ«á¹-aá¹-á¹-hitikÄ• nÄ• ma_ aggahetabbÄ• nampigÄ• hitattÄ• â
``paá¹‡Ä«tabhattaá¹-á¹-hitikaÃ±ca ajÄ• nitvÄ• missetvÄ• gÄ• hitepi evamevapaá¹-ipajjitabl
likhitaá¹ƒ. __taÃ±ce theyyÄ• ya haranti_ pattahÄ• rakÄ• , Ä• á¹‡Ä• pakassa __gÄ«vÄ• _ ho
á¹-hitikaá¹ƒ á¹-hapetvÄ• _ti ettha ``taá¹ƒdivasamevace bhikkhÄ• labbhati, aparadivasato pa
labbhati kirÄ• â€™â€™ ti likhitaá¹ƒ. pacchÄ• ``sabbosaá¹…gho paribhuÃ±jatÅ«â€™â€™ ti
paribhuÃ±jitabbaá¹ƒ. ``ettake bhikkhÅ« saá¹…ghatouddisitvÄ• dethÄ• â€™ ti avatvÄ• `etta
bhattaá¹ƒ gaá¹‡hathÄ• â€™ ti dinnaá¹ƒ saá¹…ghikanimantanaá¹ƒnÄ• mÄ• â€™â€™ ti likhi

nimantanabhattakathÄ• vaá¹‡á¹‡anÄ•

__paá¹-ipÄ• á¹-iyÄ• _ti yathÄ• laddhapaá¹-ipÄ• á¹-iyÄ• . __vicchinditvÄ• _ti bhattaá¹ƒ gaá¹‡
avatvÄ• . __Ä• lopasaá¹…khepenÄ• _ti ayaá¹ƒ nayo nimantanÄ• yameva, uddesabhatte pa
á¹-hitikÄ• tiá¹-á¹-hati. __ ``ekavÄ• ra_nti yÄ• va tasmiá¹ƒ Ä• vÄ• se vasanti bhikkhÅ«, sabb
likhitaá¹ƒ.

salÄ• kabhattakathÄ• vaá¹‡á¹‡anÄ•

__na hi bahisÄ«mÄ• ya saá¹…ghalÄ• bho_ti ettha ``uddesabhattÄ• dÄ«su bahisÄ«mÄ• ya
gahetuá¹ƒ labhanti, attanopi pÄ• petvÄ• gahaá¹‡aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, tathÄ• idhana vaá
vuttaá¹ƒ. na pÄ• puá¹‡antÄ«ti uddisitvÄ• pi. __vÄ• ragÄ• ma_nti dÅ«rattÄ• vÄ• renaniggah
__phÄ• tikammamevÄ• _ti atirekalÄ• bhÄ• ca bhavanti. __sammukhÄ«bhÅ«tassÄ• _tiyebh
gatÄ• , sammukhÄ«bhÅ«tassa pÄ• petabbaá¹ƒ. sabhÄ• gattÄ• hi ekenaladdhaá¹ƒ sabbesa
attano pÄ• petvÄ• dÄ• tabbaá¹ƒ. __ ``laddhÄ• vÄ• aladdhÄ• vÄ• â€™â€™ _ti vacanasiliá
__vihÄ• re apÄ• pitaá¹ƒ pana ... pe ... na vaá¹-á¹-atÄ«_tisalÄ• kabhattaá¹ƒ vihÄ• re uddisiya
dinnasalÄ• kena. __tassÄ• _ti gahetvÄ• gatassa. salÄ• kÄ• gahetabbÄ• ti yuttaá¹ƒ viya. sa
``gÄ• hetabbÄ• â€™â€™ ti pÄ• á¹-ho, tasmÄ• __tenÄ• _ti salÄ• kaggÄ• hÄ• pakenÄ• ti att
gahitattÄ• na pÄ• puá¹‡Ä• tÄ«â€™â€™ tivacanato ``kuá¹-isodhanaá¹ƒ vaá¹-á¹-atÄ«â€™â€
kira. __ekaá¹ƒ mahÄ• therassÄ• _timahÄ• thero vihÄ• rato yebhuyyena na gacchati, itare k
sabhÄ• gÄ• ce, attano pÄ• petvÄ• puna itaresaá¹ƒ diyyati. __vihÄ• re therassa pattasalÄ•
ekakova vihÄ• re ohÄ«no, ``avassaá¹ƒ sabbasalÄ• kÄ• attano pÄ• petvÄ• á¹-hitoâ€™â€™
gantvÄ• Ä• gantukabhikkhÅ«nampi adassanato kukkuccaá¹ƒ akatvÄ• bhuÃ±janti.

pakkhikabhattakathÄ• vaá¹‡á¹‡anÄ•

uposathadivase Ä• pattidesanaá¹ƒ sandhÄ• ya __ ``parisuddhasÄ«lÄ• naâ€™â€™ _nti Ä• l
nibaddhÄ• pitaá¹ƒ. __ ``Ä• gantukabhattampi gamikabhattampÄ«â€™â€™ _ti Ä• gantukova
sandhÄ• yavuttaá¹ƒ. anÄ• thagilÄ• nupaá¹-á¹-hÄ• kopi tena dinnaá¹ƒ bhuÃ±jati ce, tassapi
__guá¸·apiá¹‡á¸• aá¹ƒ_ tÄ• lapakkamattaá¹ƒ.

senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹…ghabhedakakkhandhakavaá¹‡á¹‡anÄ•

chasakyapabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<330> ``anupiyaá¹ƒ \Be 532/ nÄ• mÄ• â€™â€™ ti ekavacanena dissati, sattamiyaá¹ƒ pana
``kÄ• á¸·udÄ• yippabhutayo dasa dÅ«tÄ• â€™â€™ ti pÄ• á¹-ho. ``na heá¹-á¹-hÄ• pÄ• sÄ• o

heá¹-á¹-hÄ• pÄ• sÄ• daá¹ƒvÄ• â€™â€™ ti likhitaá¹ƒ.

<332> __pubbe_ pubbakÄ• le. ``raÃ±Ã±o satoâ€™â€™ ti ca ``raÃ±Ã±ovasatoâ€™â€™ ti c

<333> na \Ne 485/ lÄ• bhataá¹‡hÄ• idha kÄ• mataá¹‡hÄ• , jhÄ• nassa nesÄ• parihÄ• ni h
panapatthayanto jhÄ• nÄ• pi naá¹-á¹-hoti. nanu pattabhÄ• vanÄ• . __manomaya_nti jhÄ• na

<334> __satthÄ• ro_ti gaá¹‡asatthÄ• ro.

<339> __potthanika_nti churikaá¹ƒ.

<340> __manusse_ti purise.

<341> ekarattÄ• dhikÄ• rena rakkhaá¹ƒ paccÄ• sÄ«santÄ• Ä«disÄ• ti dassanatthaá¹ƒ __ ``
_tiÄ• divuttaá¹ƒ. ``pubbe rakkhassetaâ€™â€™ nti vuttattÄ• mayhaá¹ƒ pana rakkhaá¹‡e kic
natthÄ«tidassanatthaá¹ƒ vuttaá¹ƒ. __parÅ«pakkamena tathÄ• gataá¹ƒ jÄ«vitÄ• voropeyyÄ•
Ä• gatattÄ• evaá¹ƒ vuttaá¹ƒ.

<342> __mÄ• Ä• sado_ti mÄ• vadhakacittena upagaccha. __ito_ti imamhÄ• jÄ«vitamhÄ•
vÄ• gatassÄ• â€™â€™ ti likhitaá¹ƒ. __ ``paá¹-ikuá¹-ito_ti apasakkitvÄ• saá¹…kucitohutvÄ•
paá¹-isakkatÄ«â€™â€™ ti likhitaá¹ƒ.

<343> __tikabhojana_nti tÄ«hi bhuÃ±jitabbabhojanaá¹ƒ. ``tikabhojanÄ«yaâ€™â€™ ntipi pÄ
tiá¹‡á¹‡aá¹ƒ bhuÃ±jituá¹ƒ anujÄ• nÄ• mi, tato uddhaá¹ƒ gaá¹‡abhojanameva hoti, tassÄ• pi
apubbaá¹ƒ natthi. ``akataviÃ±Ã±attiladdhaá¹ƒ \Be 533/ tiá¹‡á¹‡aá¹ƒ bhuÃ±jantÄ• naá¹ƒkiÃ±
gaá¹‡abhojanaá¹ƒ nÄ• ma na hoti, viÃ±Ã±attivasena pana na vaá¹-á¹-atÄ«â€™â€™ ti likhit
paá¹-iccÄ• _ti etthÄ• pi ``mÄ• pÄ• picchÄ• pakkhaá¹ƒ nissÄ• ya saá¹…ghaá¹ƒ bhindeyyuâ€
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• yÄ• ti yojetabbaá¹ƒ. __kulÄ• nuddayatÄ• ya cÄ• _ti kulÄ•
__vajja_nti vajjameva. ``vajjamimaá¹ƒ phuseyyÄ• â€™â€™ ti likhitaá¹ƒ. ``vajjanÄ«yaá¹ƒpug
ti vuttaá¹ƒ. ``imassa mano na phuseyyÄ• â€™â€™ ti vattabbampi siyÄ• . __cakkabheda_nt
__Ä• yukappa_nti ettha kiÃ±cÄ• pi avÄ«cimhi Ä• yuparimÄ• á¹‡aá¹ƒnatthi, yena pana kamm
anubhavitabbaá¹ƒ, tassa Ä• yukappanti veditabbaá¹ƒ.

<345> ``aÃ±Ã±ataraá¹ƒ Ä• sanaá¹ƒ gahetvÄ• nisÄ«dÄ«â€™â€™ ti vacanato visabhÄ• gaá
pesalassapibhikkhuno tesaá¹ƒ Ä• sane nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«ti siddhaá¹ƒ. __Ä• gilÄ• ya
__Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• saniyÄ• _ti \Ne 486/ tassa tassa cittÄ• cÄ• raá¹ƒ Ä•
Ä• desanÄ• pÄ• á¹-ihÄ• riyÄ• nusÄ• sanÄ«. iddhi eva pÄ• á¹-ihÄ• riyaá¹ƒ __iddhipÄ• á¹-ihÄ
iddhipÄ• á¹-ihÄ• riyasaá¹ƒyuttÄ• yaanusÄ• saniyÄ• ovadatÄ«ti attho. __nanu taá¹ƒ Ä• vusc

nanu mayÄ• vuttosÄ«ti attho.

346-9__._ __suvikkhÄ• lita_nti sudhotaá¹ƒ. __saá¹ƒkhÄ• ditvÄ• _ti suá¹-á¹-hu khÄ• ditvÄ• .
mahÄ• visÄ• loâ€™â€™ ti likhitaá¹ƒ. tassa bhisaá¹ƒ ghasamÄ• nassa. tattha __nadÄ«su ja
``kiá¹ƒ? hatthiyÅ«thaá¹ƒ gantuâ€™â€™ nti vadanti. ``asaá¹ƒpÄ• toâ€™ ti pÄ• á¹-ho, apattol
likhitaá¹ƒ. ``apÄ• yabahuttÄ• puna dassitoâ€™â€™ ti vuttaá¹ƒ. __ ``evaá¹ƒsate_tievaá¹ƒ as
likhitaá¹ƒ.

<350> __ ``vosÄ• naá¹ƒ_ pariniá¹-á¹-hÄ• naá¹ƒ vÄ• â€™â€™ ti ca likhitaá¹ƒ. __jÄ• tÅ«_ti d
udapajjathÄ• _ti mÄ• uppajjeyya. ``so pamÄ• damanuyuÃ±jantoâ€™â€™ ti pÄ• á¹-ho. __a
mahÄ• _ti kittako mahÄ• ? bhesmÄ• yÄ• va bhayÄ• nako, tÄ• va mahÄ• tivuttaá¹ƒ hoti.

<351> __na kho, upÄ• li, bhikkhunÄ« saá¹…ghaá¹ƒ bhindatÄ«_ti ettha bhikkhu saá¹…ghaá
saá¹…ghaá¹ƒ bhindatÄ«ti keci, netaá¹ƒ gahetabbaá¹ƒ. kevalaá¹ƒ ``saá¹…ghoâ€™â€™ ti \B
bhikkhusaá¹…ghova adhippeto. ``saá¹…ghassa deti, ubhatosaá¹…ghassa deti cÄ• â€™â€™
mÄ• tikÄ• vacanampi sÄ• dheti. tasmiá¹ƒ adhammadiá¹-á¹-hibhede dhammadiá¹-á¹-hi siyÄ•
``sÄ«lasatibhedesupisamÄ• no dhammaá¹ƒ kÄ• tunti saá¹…ghabhede vematikopi tÄ• diso v
__vinidhÄ• yÄ• _tiattano vaÃ±canÄ• dhippÄ• yataá¹ƒ chÄ• detvÄ• .

saá¹…ghabhedakakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vattakkhandhakavaá¹‡á¹‡anÄ•

Ä• gantukavattakathÄ• vaá¹‡á¹‡anÄ•

<357> ekasmiá¹ƒ \Be 535/ \Ne 487/ gÄ• me aÃ±Ã±avihÄ• rato Ä• gatopi Ä• gantukova. tatt
``Ä• vÄ• siko katthaci gantvÄ• sace Ä• gato, `tenÄ• pi Ä• gantukabhattaá¹ƒ bhuÃ±jitabbaâ€
dÅ«rÄ• gamanaá¹ƒ vuttaá¹ƒ hoti, na gÄ• me, tasmÄ• na yuttaâ€™â€™ nti. te vattabbÄ• ``
gahaá¹-á¹-hehi á¹-hapitaá¹ƒ. yasmiá¹ƒ nibaddhaá¹ƒ, tato aÃ±Ã±agÄ• matoti Ä• pannaá¹ƒ. ta
vihÄ• rÄ• dhikÄ• rattÄ• aÃ±Ã±avihÄ• rato Ä• gatopi Ä• gantuko vÄ• â€™â€™ ti Ä• cariyÄ•
__pÄ• nÄ«yaá¹ƒ pucchitabbaá¹ƒ, paribhojanÄ«yaá¹ƒ pucchitabba_nti uddharitvÄ• ghaá¹-as
paá¹-hamaá¹ƒ, dutiyaá¹ƒkÅ«pataá¸·Ä• kÄ• digatanti Ä• cariyo. dutiyavÄ• re attano vasanaá
pucchitabbameva, tasmÄ• vuttaá¹ƒ etaá¹ƒ ``paricchinnabhikkho vÄ• gÄ• moâ€™â€™ ti. b
duvidhÄ• piyujjati.

anumodanavattakathÄ• vaá¹‡á¹‡anÄ•

362-4__._ paÃ±came anumodanatthÄ• ya nisinne. __ ``manussÄ• naá¹ƒ parivisanaá¹-á¹-hÄ

saputtadÄ• rÄ• Ä• vasitvÄ• dentÄ«â€™â€™ ti likhitaá¹ƒ. imasmiá¹ƒ khandhake
Ä• gantukÄ• vÄ• sikagamikÄ• numodanabhattaggapiá¹‡á¸• acÄ• rikÄ• raÃ±Ã±akasenÄ• sa
yasaddhivihÄ• rikantevÄ• sikavattÄ• ni__cuddasa mahÄ• vattÄ• ni_ nÄ• ma. aggahitaggaha
__asÄ«ti khandhakavattÄ• ni_nÄ• ma honti.

vattakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pÄ• timokkhaá¹-á¹-hapanakkhandhakavaá¹‡á¹‡anÄ•

pÄ• timokkhuddesayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

383-4__._ ``nandimukhÄ«â€™â€™ ti \Ne 488/ \Be 536/ likhitaá¹ƒ. __Ä• yatakenevÄ• _ti Ä•
yasmÄ• . savantiyo __mahÄ• nadiyo_. ``mahantabhÅ«tÄ• naâ€™â€™ nti pÄ• á¹-ho. __patt
á¹-hapeti akatÄ• yÄ• â€™â€™ ti á¹-hapanakassa saÃ±Ã±Ä• mÅ«lavasena vuttaá¹ƒ. taá¹ƒva
parisÄ• vuá¹-á¹-hÄ• ti.

attÄ• dÄ• naaá¹…gakathÄ• vaá¹‡á¹‡anÄ•

398-9__._ __ ``attÄ• dÄ• na_nti sayaá¹ƒ parehi codito attÄ• naá¹ƒ sodhetuá¹ƒ anÄ• diyitvÄ•
paresaá¹ƒvippaá¹-ipattiá¹ƒ disvÄ• sÄ• sanaá¹ƒ sodhetuá¹ƒ attanÄ• Ä• ditabbaâ€™â€™ nt
__vassÄ• ratto_tivassakÄ• lo. __sappaá¹-imÄ• so_ti Ä• kaá¸• á¸• hanayuttoti adhippÄ• yo.

<401> __upadahÄ• tabbo_ti uppÄ• detabbo, vippaá¹-isÄ• ramukhena dhÄ• retabboti adhipp

pÄ• timokkhaá¹-á¹-hapanakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. bhikkhunikkhandhakavaá¹‡á¹‡anÄ•

mahÄ• pajÄ• patigotamÄ«vatthukathÄ• vaá¹‡á¹‡anÄ•

402-3__._ __sÅ«nehÄ«_ti \Be 537/ sutehi. ``setaá¹-á¹-ikÄ• nÄ• ma rogajÄ• tÄ«â€™â€™ ti
``setaá¹-á¹-hikÄ• â€™â€™ ti aá¹-á¹-hakathÄ•  \Ne 489/. ``paá¹-isambhidÄ• pattakhÄ«á¹‡Ä•
jhÄ• nÄ• nipi gahitÄ• nevahonti. na hi nijjhÄ• nikÄ• naá¹ƒ sabbappakÄ• rÄ• sampatti ijjhatÄ

bhikkhunÄ«upasampadÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<404> __yadaggena_ yaá¹ƒ divasaá¹ƒ Ä• diá¹ƒ katvÄ• . __tadevÄ• _ti tasmiá¹ƒ eva divase.
tipÄ• á¹-ho. ``anupaÃ±Ã±attiyÄ• â€™â€™ ti na sundaraá¹ƒ.

<405> ``paá¹-iggaá¹‡hÄ• mi yÄ• vajÄ«vaá¹ƒ anatikkamanÄ«yoâ€™â€™ ti vatvÄ• idÄ• ni k
varaá¹ƒyÄ• catÄ«ti ce? parÅ«pavÄ• davivajjanatthaá¹ƒ. dubbuddhino hi keci vadeyyuá¹ƒ
``mahÄ• pajÄ• patiyÄ• paá¹-hamaá¹ƒ sampaá¹-icchitattÄ• ubhatosaá¹…ghassa yathÄ• vuá
jÄ• taá¹ƒ. gotamÄ« ce varaá¹ƒ yÄ• ceyya, bhagavÄ• anujÄ• neyyÄ• â€™â€™ ti.

<408> __vimÄ• netvÄ• _ti aparajjhitvÄ• .

410-3__._ __kammappattÄ• yopÄ«_ti kammÄ• rahÄ• pi. __Ä• pattigÄ• miniyopÄ«_ti Ä• pat
bhikkhuniyo_ti dvÄ«hi tÄ«hi bhikkhunÄ«hi. ``manosilikÄ• yÄ• â€™â€™ tipÄ• á¹-ho.

<420> ``tena ca bhikkhu nimantetabboâ€™â€™ ti sÄ• mÄ«civasena vuttaá¹ƒ.

422-3__._ ``anujÄ• nÄ• mi ... pe ... tÄ• vakÄ• likaâ€™â€™ nti puggalikaá¹ƒ sandhÄ• ya vut
Ä• cariyo. ``anujÄ• nÄ• mi, bhikkhave, utuniyÄ• kaá¹-isuttakaâ€™â€™ nti vacanatobhikkhu
kaá¹-isuttakaá¹ƒ na vaá¹-á¹-ati. __paggharantÄ«_ visaviá¹‡Ä• . __vepurisikÄ• _massudÄ• á

<425> __tayo nissaye_ti rukkhamÅ«laÃ±hi sÄ• na labhati.

<426> bhattagge \Be 538/ sace dÄ• yakÄ• bhikkhunisaá¹…ghassa bhuttavato catupaccaye
yathÄ• vuá¸• á¸• hameva.

<427> __vikÄ• le_ti \Ne 490/ yÄ• va vikÄ• le honti, tÄ• va pavÄ• resunti attho. __ajjattanÄ•

<428> __anuvÄ• da_nti issariyaá¹-á¹-hÄ• naá¹ƒ. idaá¹ƒ sabbaá¹ƒ ``ajjatagge ovaá¹-o bhikkh
vacanapathoâ€™â€™ ti paÃ±Ã±attassa garudhammassa vÄ«tikkamaÄ• pattipaÃ±Ã±Ä• par
aÃ±Ã±athÄ• yesaá¹ƒ garudhammÄ• naá¹ƒ paá¹-iggahaá¹‡ena bhikkhunÄ«naá¹ƒ upasampa
vÄ«tikkame anupasampannÄ• va siyÄ• ti Ä• saá¹…kÄ• bhaveyya.

<429> __itthiyuttenÄ• _ti itthÄ«hi gÄ• vÄ«Ä• dÄ«hi dhuraá¹-á¹-hÄ• ne yuttena. __purisantar
antarikena. ``purisadutiyenÄ• â€™â€™ ti likhitaá¹ƒ, purisasÄ• rathinÄ• ti adhippÄ• yo. ``bÄ•
aphÄ• sÅ«â€™â€™ ti vacanato gilÄ• nÄ• ya vaá¹-á¹-aticceva siddhaá¹ƒ, bhagavantaá¹ƒ
Ä• pucchitvÄ• anuÃ±Ã±Ä• taá¹-á¹-hÄ• ne upasampajjissÄ• mÄ«ti adhippÄ• yo.

<430> __sÄ• kenacideva antarÄ• yenÄ• _ti sabbantarÄ• yasaá¹…gahanavacanaá¹ƒ, tasm
antarÄ• yaá¹ƒkittetvÄ• , vuttantarÄ• yena ``rÄ• jantarÄ• yenÄ• â€™â€™ ti sÄ• dhetabbanti

431-2__._ ``navakammanti katvÄ• `ettakÄ• ni vassÄ• ni vasatÅ«â€™ ti apaloketvÄ• saá¹…

ntilikhitaá¹ƒ. ``sÄ• gÄ• raâ€™â€™ nti vuttattÄ• agÄ• rapaá¹-isaá¹ƒyuttarahonisajjasikkhÄ• yuttametaá¹ƒ. kasmÄ• ? ``sahÄ• gÄ• raseyyamattaá¹ƒ á¹-hapetvÄ• â€™â€™ ti __aá¹-á¹-ha ``anujÄ• nÄ• mi, bhikkhave, posetuâ€™â€™ nti vacanato posanayuttakammaá¹ƒ sabbaá¹ƒ aÃ±Ã±esaá¹ƒ. vasituá¹ƒ ce na sakkoti dutiyaá¹ƒ vinÄ• , sammannitvÄ• va dÄ• tabbÄ• tÄ• ya kÄ• laá¹ƒ? vasitvÄ• ce dutiyÄ• gantumicchati, aÃ±Ã±aá¹ƒsammannituá¹ƒ yuttÄ• va. sÄ• v

<434> ``idaá¹ƒ odissa anuÃ±Ã±Ä• taá¹ƒ vaá¹-á¹-atÄ«ti ekato vÄ• ubhato vÄ• avassave sa likhitaá¹ƒ. ``kesacchedÄ• dikaá¹ƒ kammaá¹ƒ anujÄ• nÄ• mi sÄ• dituá¹ƒ \Be 539/â€™â€™ id ``tadaÃ±Ã±e sÄ• dituâ€™â€™ _nti. ``kesacchedÄ• dikaá¹ƒ kammaá¹ƒ anujÄ• nÄ• mi, bhikk ettakaá¹ƒ yasmÄ• ``sÄ• dituâ€™â€™ nti bhÄ• sitaá¹ƒ, tasmÄ• sÄ• vicikicchÄ• yaubhatop pÄ• rÄ• jikakhettena sÄ• pÄ• rÄ• jikaá¹ƒ phusati. iti aá¹-á¹-hakathÄ• svetaá¹ƒsabbÄ• supi v odissakÄ• bhilÄ• po \Ne 491/ hi aÃ±Ã±athÄ• nibbisesato taá¹ƒ pamÄ• á¹‡aá¹ƒ. yadi tathÄ• vicikicchÄ• .

kÄ• lamodissa naá¹ƒ padaá¹ƒ, na sattodissakaÃ±hi taá¹ƒ.

atha bhikkhuniyÄ• eva, kÄ• lamodissa bhÄ• sitaá¹ƒ ||

evaá¹ƒ pÄ• rÄ• jikÄ• patti, sithilÄ• va katÄ• siyÄ• .

sabbaso pihitaá¹ƒ dvÄ• raá¹ƒ, sabbapÄ• rÄ• jikasminti ||

niratthakabhÄ• vato, ubbhajÄ• á¹‡umaá¹‡á¸• ale.

tasmÄ• na sÄ• diyantÄ«ti, nidÄ• navacanakkamaá¹ƒ ||

nissÄ• ya satthunÄ• vuttaá¹ƒ, sÄ• ditunti na aÃ±Ã±athÄ• .

attano paá¹‡hisamphassaá¹ƒ, sÄ• dituá¹ƒ yena vÄ• ritaá¹ƒ ||

api pÄ• rÄ• jikakkhette, kathaá¹ƒ dvÄ• raá¹ƒ dadeyya so.

tathÄ• pi buddhaputtÄ• naá¹ƒ, buddhabhÄ• sitabhÄ• sitaá¹ƒ ||

vacanaÃ±ca samÄ• nento, no cettha yuttikathÄ• dhÄ«rÄ• .

kesacchedÄ• dikammassa, avassaá¹ƒ karaá¹‡Ä«yato ||

cittassa cÄ• tilolattÄ• , gaá¹‡assa ca aá¹…gasampadÄ• -

bhÄ• vÄ• bhikkhunÄ«naá¹ƒ mahesinÄ• , rakkhituÃ±ca asaá¹…kattÄ• .

nanu modissakaá¹ƒ katanti ||

bhikkhunikkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paÃ±casatikakkhandhakavaá¹‡á¹‡anÄ•

saá¹…gÄ«tinidÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<437> __chinnapÄ• ta_nti \Ne 492/ \Be 540/ bhÄ• vanapuá¹ƒsakaá¹ƒ, tenÄ• kÄ• rena patan
mayaá¹ƒ homÄ• _ti atÄ«tatthe vattamÄ• navacanaá¹ƒ, ahumhÄ• ti attho. atha vÄ• tasmiá¹ƒ
bhikkhusatÄ• nÄ«â€™â€™ ti gaá¹‡anavasena vatvÄ• ``vassaá¹ƒ vasantÄ• â€™â€™ ti pug

khuddÄ• nukhuddakakathÄ• vaá¹‡á¹‡anÄ•

<443> ``vassikasÄ• á¹-ikaá¹ƒ akkamitvÄ• â€™â€™ ti vacanato bhagavato catutthacÄ«varan
tenevÄ• ha __cÄ«varakkhandhake_ ``catutthaá¹ƒ cÄ«varaá¹ƒ pÄ• rupÄ«â€™â€™ ti.

<444> __ ``apica yatheva mayÄ• â€™â€™ _tiÄ• di saá¹…gÄ«tiyÄ• aggahaá¹‡Ä• dhippÄ• y
kintususaá¹…gÄ«tÄ• Ä• vuso therehi dhammo ca vinayo ca. __apicÄ• haá¹ƒ nÄ• ma tathev
dhÄ• ressÄ• mÄ«_tiyatheva mayÄ• bhagavato sammukhÄ• sutaá¹ƒ sammukhÄ• paá¹-igg
bhagavatÄ• sayamevaetadaggaá¹ƒ Ä• ropitehi, tasmÄ• susaá¹…gahitÄ• saá¹…gÄ«tÄ«ti v

brahmadaá¹‡á¸• akathÄ• vaá¹‡á¹‡anÄ•

<445> ``tvaá¹ƒyeva Ä• á¹‡Ä• pehÄ«â€™â€™ ti ettakameva vuttaá¹ƒ, therÄ• pana brahmad
katvÄ• vuttaá¹ƒyeva __ ``channassÄ• â€™â€™ _tiÄ• dimÄ• haá¹ƒsÅ«ti veditabbaá¹ƒ. ettha
aÃ±Ã±opisaá¹…ghena Ä• á¹‡atto bhikkhu brahmadaá¹‡á¸• akatena bhikkhunÄ• Ä• lapituá¹
__ujjavanikÄ• yÄ• _tipaá¹-isotagÄ• miniyÄ• . Ä• gamÄ• nu kho idha __Ä• gamÄ• nu khvid
teorodhÄ• idha Ä• gamÄ• kho. __ ``bhisicchavÄ«_ti bhisitthavikÄ• â€™â€™ ti likhitaá¹ƒ. __
__kulavaá¹ƒ gamentÄ«_ti niratthakavinÄ• saá¹ƒ gamenti. kucchito lavokulavo, anayavinÄ• s
imÄ• ya kho pana ``dhammavinayasaá¹…gÄ«tiyÄ• â€™â€™ ti vattabbevisesena vinayassa
sÄ• sanamÅ«labhÄ• vadassanatthaá¹ƒ, tasmiá¹ƒ á¹-hite sakalasÄ• sanaá¹-hitisiddhidÄ«par
kappati, idaá¹ƒ vo na kappatÄ«â€™â€™ ti \Ne 493/ vatthusmiá¹ƒ Ä• raddhattÄ• , imissÄ• c
pariyattiyÄ• vinayapiá¹-akattÄ• __ ``vinayasaá¹…gÄ«tiyÄ• â€™â€™ _ti idha vuttaá¹ƒ.

paÃ±casatikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. sattasatikakkhandhakavaá¹‡á¹‡anÄ•

dasavatthukathÄ• vaá¹‡á¹‡anÄ•

<446> __nikkhittamaá¹‡isuvaá¹‡á¹‡Ä• _ti \Be 541/ sikkhÄ• padeneva paá¹-ikkhittamaá¹‡isu
tatthamaá¹‡iggahaá¹‡ena sabbaá¹ƒ dukkaá¹-avatthu, suvaá¹‡á¹‡aggahaá¹‡ena sabbaá¹ƒ p
hoti. __bhikkhaggena_ bhikkhugaá¹‡anÄ• yÄ• ti vuttaá¹ƒ hoti.

<447> __mahikÄ• _ti himaá¹ƒ. __posÄ• _ti sattÄ• . __sarajÄ• _ti sakilesarajÄ• . __magÄ• _
tasmiá¹ƒ visaye, bhave vÄ• netÄ«ti netti, taá¹‡hÄ• yetaá¹ƒ adhivacanaá¹ƒ, tÄ• ya saha vatt

450-2__._ __ahogaá¹…go_ti pabbatassa nÄ• maá¹ƒ. __anumÄ• nessÄ• mÄ• _ti paÃ±Ã±Ä•
``asuttÄ• â€™â€™ ti vÄ• pÄ• á¹-ho, anÄ• vilÄ• apakkÄ• taruá¹‡Ä• .

<453> __ujjaviá¹ƒsu_ paá¹-isotena gacchiá¹ƒsu.

<455> __appeva nÄ• mÄ• _ti sÄ• dhu nÄ• ma. __mÅ«lÄ• dÄ• yakÄ• _ pesalakÄ• . __
``kullakavihÄ• renÄ• _tikhuddakavihÄ• renÄ• â€™â€™ ti likhitaá¹ƒ. rÅ«pÄ• vatÄ• rattÄ• __
kathaá¹ƒ panetaá¹ƒpaÃ±Ã±Ä• yati, yena sannidhikataá¹ƒ yÄ• vajÄ«vikaá¹ƒ yÄ• vakÄ• liken
sambhinnarasaá¹ƒtadahupaá¹-iggahitasaá¹…khayaá¹ƒ Ä• gantvÄ• sannidhikatÄ• misasaá¹
--- ``yÄ• vakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitaâ€™â€™ nti vacana
purepaá¹-iggahitaá¹ƒyÄ• vajÄ«vikaá¹ƒ tadahupaá¹-iggahitenÄ• misena \Ne 494/ ce sambhin
purepaá¹-iggahitasaá¹…khyameva gacchatÄ«tisiddhaá¹ƒ. aÃ±Ã±athÄ• ``sattÄ• hakÄ• liken
yÄ• vajÄ«vikaá¹ƒ paá¹-iggahitaá¹ƒ sattÄ• haá¹ƒkappatÄ«â€™â€™ ti (Vin I 305) vuttaá¹-á¹-h
``yÄ• vakÄ• likena, bhikkhave, yÄ• vajÄ«vikaá¹ƒ paá¹-iggahitaá¹ƒ kÄ• le kappatÄ«â€™â€™
taÃ±cÄ• vuttaá¹ƒ. tasmÄ• purepaá¹-iggahitaá¹ƒtaá¹ƒ Ä• misasambhinnaá¹ƒ Ä• misagatikan
__gaá¹‡á¹-hipade_ pana ``sannidhikÄ• rakaá¹ƒkhÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• â
vuttaá¹ƒ. byaÃ±janamattaá¹ƒ na gahetabbaá¹ƒ.

<457> __idhÄ• _ti \Be 542/ imasmiá¹ƒ pÄ• á¹-he. `` `kÄ• le kappati, vikÄ• le na kappatÄ«â€
vuttavacanamattena `vikÄ• le kappatÄ«â€™ ti vikÄ• labhojanapÄ• cittiyaá¹ƒ Ä• vahaá¹ƒhot
kappatÄ«â€™ _ti sannidhibhojanapÄ• cittiyaá¹ƒ Ä• vahaá¹ƒ hotÄ«ti attho, yadi sambhinnara
ajjapaá¹-iggahitampi yÄ• vajÄ«vikanti atthoâ€™â€™ ti likhitaá¹ƒ. __suttavibhaá¹…ge_timÄ•
ca tassa padabhÄ• janÄ«yasaá¹…khÄ• te vibhaá¹…ge cÄ• ti attho. idaá¹ƒ Ä• gatameva. ka

chedanakaâ€™â€™ _nti idaá¹ƒ.

tividatthipamÄ• á¹‡aÃ±ce, adasaá¹ƒ taá¹ƒ nisÄ«danaá¹ƒ.

nisÄ«danaá¹ƒ kathaá¹ƒ hoti, sadasaá¹ƒ taÃ±hi lakkhaá¹‡aá¹ƒ ||

tividatthipamÄ• á¹‡aá¹ƒ taá¹ƒ, dasÄ• tattha vidatthi ce.

taá¹ƒnisÄ«dananÄ• mattÄ• , tasmiá¹ƒ chedanakaá¹ƒ siyÄ• ||

anisÄ«dananÄ• mamhi, kathaá¹ƒ chedanakaá¹ƒ bhave.

iti ce neva vattabbaá¹ƒ, nisÄ«danavidatthito ||

kappate sadasÄ• mattaá¹ƒ, nisÄ«danamiti kÄ• raá¹‡aá¹ƒ.

kathaá¹ƒ yujjati no cetaá¹ƒ, nisÄ«danassa nÄ• makaá¹ƒ ||

nisÄ«dananti vuttattÄ• , pamÄ• á¹‡asamatikkamÄ• .

tassÄ• numatihetuttÄ• , tattha chedanakaá¹ƒ bhave ||

jÄ• tarÅ«pakappe ---

jÄ• tarÅ«paá¹ƒ \Ne 495/ paá¹-ikkhittaá¹ƒ, puggalasseva pÄ• á¸·iyaá¹ƒ.

na saá¹…ghassÄ• ti saá¹…ghassa, taÃ±ce kappati sabbaso ||

vikÄ• labhojanaÃ±cÄ• pi, puggalasseva vÄ• ritaá¹ƒ.

na saá¹…ghassÄ• ti saá¹…ghassa, kappatÄ«ti kathaá¹ƒ samaá¹ƒ ||

sattasatikakkhandhakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÅ«á¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

parivÄ• ravaá¹‡á¹‡anÄ•

soá¸·asamahÄ• vÄ• ravaá¹‡á¹‡anÄ•

paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ•

1-2__._ sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• tassa \Ne 4
__dhammakkhandhasarÄ«rassa_sÄ• saneti attho. parivÄ• roti saá¹…gahaá¹ƒ yo samÄ• ruá
vinayabhÅ«tÄ• paÃ±Ã±atti __vinayapaÃ±Ã±atti_. ``paÃ±Ã±attikÄ• laá¹ƒ jÄ• natÄ• â€™â€™
punasuttantanayena vattuá¹ƒ __ ``apica pubbenivÄ• sÄ• dÄ«hÄ«â€™â€™ _ti vuttaá¹ƒ. tatth
nÄ• madassanattÄ• dibbacakkhunÄ• yojitaá¹ƒ paá¹-ivedhaÃ±Ä• á¹‡adassanaá¹ƒ. __desan
Ä• sayÄ• nusayÄ• dike. __pucchÄ• yÄ• _ti sattamÄ«. __punapi etthÄ• _ti pucchÄ• vissajjan
natthikadiá¹-á¹-hiantaggÄ• hikadiá¹-á¹-hi. ``Ä• jÄ«vahetu paÃ±Ã±attÄ• nÄ«â€™â€™ ti vacan
sikkhÄ• padÄ• niá¹-hapetvÄ• sesÄ• Ä• cÄ• ravipatti nÄ• mÄ• ti veditabbaá¹ƒ. __kÄ• yena
Ä• pajjatÄ«_tiettha ``pubbabhÄ• ge sevanacittamaá¹…gaá¹ƒ katvÄ• kÄ• yadvÄ• rasaá¹…k
janayitvÄ• pavattacittuppÄ• dasaá¹…khÄ• taá¹ƒÄ• pattiá¹ƒ Ä• pajjati, kiÃ±cÄ• pi cittena sam
viÃ±Ã±atti, tathÄ• pi cittenaadhippetassa atthassa viÃ±Ã±attiyÄ• sÄ• dhitattÄ• `kÄ• yadvÄ
vuttaâ€™â€™ ntiimamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na bhaá¹‡á¸• anÄ• dittayavÅ«pasama
jÄ«vitapariyantaá¹ƒkatvÄ• . __porÄ• á¹‡akehi mahÄ• therehÄ«_ti sÄ«haá¸·adÄ«pe mahÄ• t
Ä• ropitakÄ• leá¹-hapitÄ• ti attho. ``catutthasaá¹…gÄ«tisadisÄ• potthakÄ• ruá¸·hasaá¹…gÄ
vuttaá¹ƒ.

mahÄ• vibhaá¹…ge paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

katÄ• pattivÄ• rÄ• divaá¹‡á¹‡anÄ•

<166> katÄ• pattivÄ• re \Be 544/ ``saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• â€™â€™ tiÄ• di ajjhokÄ
vihÄ• rabbhantarepiÄ• pajjanato leá¸• á¸• upÄ• tÄ• tikkamavasena vuttaá¹ƒ. dutiye __seyya
abbhantaresantharitabhÄ• vato vihÄ• rato bahigamanepi taá¹ƒdivasÄ• nÄ• game Ä• pajjana
atikkÄ• metÄ«â€™â€™ tivuttaá¹ƒ.

<171> __saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropento catasso Ä• pattiyo_ti ettha kiÃ±cÄ• pit
tiracchÄ• nagatapÄ• á¹‡ova adhippeto, atha kho pÄ• á¹‡oti vohÄ• rasÄ• maÃ±Ã±ato atthud
ti vuttaá¹ƒ. esa nayo aÃ±Ã±esupi evarÅ«pesu á¹-hÄ• nesu.

<173> vikÄ• le gÄ• mappavesane ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ parikkhepaá¹ƒ atikkÄ• meti, Ä
tivuttattÄ• upacÄ• re nÄ• pajjati, parikkhepaá¹ƒ atikkamitvÄ• va Ä• pajjatÄ«ti siddhamevÄ•

<193> paccayavÄ• re purimavÄ• rato viseso atthiyeva, ``methunaá¹ƒ dhammaá¹ƒ paá¹-isev
Ä• pajjatÄ«â€™â€™ ti vutte jatumaá¹-á¹-hakassokÄ• so na jÄ• to, idha pana ``methunaá¹ƒ
paá¹-isevanapaccayÄ• â€™â€™ ti vutte puggalaniddesÄ• bhÄ• vÄ• jatumaá¹-á¹-hakaÃ±ca
visesoatthi. tathÄ• evarÅ«pesu á¹-hÄ• nesu.

mahÄ• vibhaá¹…ge ca bhikkhunivibhaá¹…ge soá¸·asamahÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-h

samuá¹-á¹-hÄ• nasÄ«savaá¹‡á¹‡anÄ•

<257> __anattÄ• _ti \Ne 498/ \Be 545/ attavirahitÄ• ``alavaá¹‡abhojanaâ€™â€™ ntiÄ• dÄ«
karuá¹‡Ä• sÄ«talabhÄ• venacandasadiso. kilesatimirappahÄ• nato __Ä• dicco_. yasmÄ• te
__aá¹…gÄ«raso_pi. __piá¹-ake tÄ«á¹‡i desayi_ tesaá¹ƒ aÃ±Ã±atarattÄ• ti attho. vinayo yad
paá¹-ipattisaddhammÄ• di __nÄ«yati_ pavattatÄ«ti attho. ayaá¹ƒ pana kathaá¹ƒ tiá¹-á¹-hatÄ
cÄ• â€™â€™ _tiÄ• di. parivÄ• rena ganthitÄ• tiá¹-á¹-hantÄ«ti attho. tasseva parivÄ• rassas
niyatasamuá¹-á¹-hÄ• naá¹ƒ kataá¹ƒ, vuttanti adhippÄ• yo. __asambhinnasamuá¹-á¹-hÄ• nÄ«
asaá¹…karasamuá¹-á¹-hÄ• nÄ• ni, aÃ±Ã±ehi asadisasamuá¹-á¹-hÄ• nÄ• nÄ«ti attho. yasmÄ
tiá¹-á¹-hati, vinaye satisaddhammo tiá¹-á¹-hati, yasmÄ• samuá¹-á¹-hÄ• nÄ• ni ca sutte dissa
attho. __ ``dhammakÄ• mosupesaloâ€™â€™ _ti parivÄ• re gÄ• ravajananatthaá¹ƒ vuttaá¹ƒ
``dissantÄ«â€™â€™ ti tattha. __ ``ekena samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• tÄ«_ti paá¹-ha
samuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• tÄ«â€™â€™ tivuttaá¹ƒ. __pÄ• á¸·iya_Ã±hi niddiá¹-á¹-ha
dissati. ``tasseva parivÄ• rassa, samuá¹-á¹-hÄ• naá¹ƒniyato kataâ€™â€™ nti vuttaá¹ƒ purim
__yathÄ• Ã±Ä• ya_nti yathÄ• bhÅ«taá¹ƒ. ``saÃ±carittÄ• bhÄ• sanaÃ±cÄ• â€™â€™ tipÄ• á¹
``saÃ±carittÄ• nubhÄ• sanaÃ±cÄ• â€™â€™ tipi atthi. __nayavajjehi_ vinayavajjehÄ«ti attho

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<258> __nÄ• nubandhe pavattini_nti ``yÄ• pana bhikkhunÄ« vutthÄ• pitaá¹ƒ pavattiniá¹ƒ dv
nÄ• nubandheyyÄ• â€™â€™ ti vuttasikkhÄ• padaÃ±ca. ayaá¹ƒ pÄ• á¹-ho ekaccesu potthak
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• .

dutiyapÄ• rÄ• jikasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<259> __ ``kukkuccaá¹ƒ cÄ«varaá¹ƒ datvÄ• _ti kukkuccuppÄ• danaÃ±ca dhammikÄ• naá¹ƒ
khÄ«yanaÃ±ca cÄ«varaá¹ƒ datvÄ• khÄ«yanaÃ±cÄ• â€™â€™ ti pÄ• á¹-ho. __ ``datvÄ• â€™
vuttaá¹ƒ, tasmÄ• ``kukkuccaá¹ƒ dhammikaá¹ƒ datvÄ• ti pÄ• á¹-ho sundaroâ€™â€™ tivadan
gahetabbaá¹ƒ.

<269> __akata_nti \Ne 499/ abhinavaá¹ƒ.

antarapeyyÄ• laá¹ƒ

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

<271> __paá¹-iniddesa_nti \Be 546/ punappunaá¹ƒ niddisanaá¹ƒ. Ä• pattikkhandhehi __vinÅ
attho. __etehi_ Ä• pattikkhandhehi. __ ``Ä• rakÄ• â€™â€™ _ti nivattiatthenavuttattÄ• taá¹ƒ
vattukÄ• mo __ ``bhusÄ• vÄ• â€™â€™ _ti Ä• ha. ``gehaá¹ƒ dhÅ«menapuá¹‡á¹‡aá¹ƒ Ä• dh
rÄ• gÄ• diveraá¹ƒ maá¹‡ati vinÄ• seti. __etÄ• yÄ• _ti__viratiyÄ• _. vela calane. __niyyÄ• na
bandhatÄ«ti setu. __ ``setughÄ• to_tivÄ«tikkamapaá¹-ipakkhabhÅ«tÄ• virati, tadatthanibbat
vÄ• â€™â€™ ti vuttaá¹ƒ. __ ``dhammassavanagga_ntidhammaá¹ƒ suá¹‡antÄ• naá¹ƒ samÅ
na gacchati, vikkhitto vÄ• nisÄ«dati. __kÄ• yappÄ• gabbhiyaá¹ƒ_ kÄ• yaduccaritaá¹ƒ. ``par
tadatthaá¹ƒ dassetuá¹ƒ __ ``sativippavÄ• seâ€™â€™ _tivuttaá¹ƒ.

272-3__._ __saparasantÄ• ne vÄ• _ti sasantÄ• ne vÄ• parasantÄ• ne vÄ• . __tathÄ• vivad
panÄ• _tibhedakaravatthÅ«ni nissÄ• ya vivadantÄ• . __ubhayehipÄ«_ti theranavehi. __na_
yesaá¹ƒ puggalÄ• naá¹ƒ piyaá¹ƒ karoti, tesaá¹ƒ __mettÄ• kÄ• yakammasaá¹…khÄ• to dhar
Ä• misavibhattidassanaá¹ƒ. __asukassa cÄ• _ti puggalavibhattidassanaá¹ƒ. ``dussÄ«lassaa
vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• eva alajjiparibhogo vÄ• rito. __sabbesaá¹ƒ dÄ• tabbamev
ajÄ• nantena vibhÄ• gaá¹ƒ akatvÄ• dÄ• tabbabhÄ• vaá¹ƒ dÄ«petÄ«ti eke. ``sabbesaá¹ƒ dÄ
__aá¹-á¹-hakathÄ• su_. tattha ``alajjiukkhittakÄ• naá¹ƒ paribhogasÄ«sena sahatthÄ• na dÄ
apareâ€™â€™ ti vuttaá¹ƒ. vicinitvÄ• dÄ• naá¹ƒ __viceyya dÄ• naá¹ƒ_. yasmÄ• ayaá¹ƒvise
karoti, tasmÄ• puggalavibhÄ• go na katoti sambandho. pakativaá¹‡á¹‡ena__visabhÄ• gava
Ä• pannoâ€™â€™ ti parehi aparÄ• masitabbato __aparÄ• maá¹-á¹-hÄ• ni_. anulomehi gah
nibbÄ• nÄ• rammaá¹‡aá¹ƒ katvÄ• __niyyÄ• ti_.

chaÄ• pattisamuá¹-á¹-hÄ• navÄ• rÄ• divaá¹‡á¹‡anÄ•

<276> __ ``paá¹-hamena_ \Ne 500/ __Ä• pattisamuá¹-á¹-hÄ• nena dubbhÄ• sitaá¹ƒ Ä• pajje
vattabbaâ€™â€™ _ntivuttaá¹ƒ vÄ• cÄ• cittavasenevÄ• pajjitabbato.

<277> __kuá¹-iá¹ƒ_ \Be 547/ __karotÄ«_ti ettha saÃ±carittamavatvÄ•
dukkaá¹-athullaccayasaá¹…ghÄ• disesÄ• naá¹ƒekasmiá¹ƒ vatthusmiá¹ƒ paá¹-ipÄ• á¹-iyÄ• u
vuttaá¹ƒ. na hi saÃ±caritte evaÄ• pajjati. ``iminÄ• pana nayena sabbattha paá¹-ipÄ• á¹-iyÄ•
kÄ• raá¹‡aá¹ƒ veditabbaâ€™â€™ ntivuttaá¹ƒ.

<283> __vivekadassinÄ• _ti tadaá¹…gavivekÄ• dipaÃ±cavidhavivekadassinÄ• .

<284> __attano duá¹-á¹-hulla_nti saá¹…ghÄ• disesaá¹ƒ.

<288> __vivÄ• dÄ• dhikaraá¹‡apaccayÄ• _ti aÃ±Ã±ehi, attanÄ• vÄ• pubbabhÄ• ge Ä• par
__omasatÄ«_ti ``ayaá¹ƒ dhammo, ayaá¹ƒ vinayoâ€™â€™ ti vivadanto ``tvaá¹ƒ kiá¹ƒ jÄ• nÄ
tiÄ• dinÄ• omasati. __tÄ«hi samathehi_ sammukhÄ• vinayapaá¹-iÃ±Ã±Ä• takaraá¹‡atiá¹‡av
``sammukhÄ• vinayaÃ±cetthasabbattha icchitabbato `sammukhÄ• vinayena ceva paá¹-iÃ±Ã
tiÄ• dinÄ• dvÄ«hipiyojitaá¹ƒ. esa nayo sabbatthÄ• â€™â€™ ti vuttaá¹ƒ.

<291> __á¹-hapetvÄ• satta Ä• pattiyo_ti ettha ``kiÃ±cÄ• pi avasesÄ• natthi, tathÄ• pi
paá¹-ipÄ• á¹-iyÄ• pÄ• á¹-avajananatthaá¹ƒ pucchÄ• katÄ• â€™â€™ ti vuttaá¹ƒ.

antarapeyyÄ• laá¹ƒ niá¹-á¹-hitaá¹ƒ.

samathabhedavaá¹‡á¹‡anÄ•

adhikaraá¹‡apariyÄ• yavÄ• rÄ• divaá¹‡á¹‡anÄ•

293-4__._ lobhakÄ• raá¹‡Ä• _ \Be 548/ \Ne 501/ __vivÄ• danato __ ``lobho pubbaá¹…gamo
evaá¹ƒsesesu. __á¹-hÄ• nÄ• nÄ«_tiÄ• dÄ«ni kÄ• raá¹‡avevacanÄ• ni. kÄ• raá¹‡aÃ±hi tiá¹-â
__á¹-hÄ• naá¹ƒ, _vasanti etthÄ• ti __vatthu, _ bhavanti etthÄ• ti __bhÅ«mÄ«_ti vuccati. ke t
vasantibhavanti cÄ• ti? vivÄ• dÄ• dhikaraá¹‡Ä• dayo. kusalÄ• kusalÄ• byÄ• katacitto hutvÄ
hetÅ«â€™â€™ _ti vuttaá¹ƒ. kodhano hoti upanÄ• hÄ«tiÄ• dÄ«ni __dvÄ• dasa mÅ«lÄ• ni_. â
vipattÄ«su ekena anuvadanato __ ``catasso vipattiyo á¹-hÄ• nÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ.
vivÄ• dÄ• dhikaraá¹‡e vuttÄ• dvÄ• dasa, kÄ• yo, vÄ• cÄ• ca.

295-6__._ __satta Ä• pattikkhandhÄ• á¹-hÄ• nÄ• nÄ«_ti ettha ``Ä• pattiá¹ƒ Ä• pajjitvÄ• paâ
Ä• patti hoti, tassÄ• Ä• pattiyÄ• pubbe Ä• pannÄ• Ä• patti á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ ti
Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalanti vacanato natthi Ä• pattÄ• dhikaraá¹‡assa kusalahetu, ku
aá¹…gaá¹ƒ hotÄ«â€™â€™ ti likhitaá¹ƒ. __cattÄ• ri kammÄ• ni á¹-hÄ• nÄ• nÄ«_ti ettha ``eva
kattabbantiá¹-hitapÄ• á¸·i __kammaá¹ƒ_ nÄ• ma. `yathÄ• á¹-hitapÄ• á¸·ivasena karontÄ• na
__kiccÄ• dhikaraá¹‡aá¹ƒ_nÄ• mÄ• â€™â€™ â€™ ti vuttaá¹ƒ, ``pÄ• á¸·ianusÄ• rena paá¹-ik
__kammaá¹ƒ_. tathevakaraá¹‡aá¹ƒ __kiccÄ• dhikaraá¹‡aâ€™â€™ _nti ca. Ã±attiÃ±attidutiy
__Ã±attito_jÄ• yanti, apalokanakammaá¹ƒ __apalokanato, _ ``kiccÄ• dhikaraá¹‡aá¹ƒ ekena
sammatisampajjatÄ«ti atthoâ€™â€™ ti likhitaá¹ƒ. __siyu_nti honti. __kathaÃ±ca siyÄ• _ti ka
__vivÄ• dÄ• dhikaraá¹‡assa dve_ti te dve á¹-hapetvÄ• aÃ±Ã±ehi na sammati.

<297> __sÄ• dhÄ• raá¹‡Ä• _ti taá¹ƒ sametabbÄ• .

<298> __tabbhÄ• giyÄ• _ti taá¹ƒkoá¹-á¹-hÄ• sÄ• .

<299> ekÄ• dhikaraá¹‡aá¹ƒ sabbe samathÄ• samaggÄ• hutvÄ• sametuá¹ƒ bhabbÄ• ti pu
sÄ• dhÄ• raá¹‡Ä• â€™â€™ _ti Ä• ha. samathÄ• samathassÄ• siyÄ• sÄ• dhÄ• raá¹‡Ä• s

<300> samathÄ• \Be 549/ \Ne 502/ samathassa tabbhÄ• giyavÄ• repi eseva nayo.

<301> ime samathÄ• samathÄ• , na sammukhÄ• vinayoti attho.

<302> ``samathÄ• vinayoâ€™â€™ tipi vuccati, tasmÄ• vinayo sammukhÄ• vinayoti vinaya
sammukhÄ• vinayo_ti sammukhÄ• vinayaá¹ƒ á¹-hapetvÄ• sativinayÄ• dayo sesasamathÄ•

<303> saá¹…ghassa sammukhÄ• paá¹-iÃ±Ã±Ä• te taá¹ƒ paá¹-ijÄ• nanaá¹ƒ saá¹…ghassa s
``tassapaá¹-ijÄ• nanacittaá¹ƒ sandhÄ• ya __ `sammukhÄ• vinayo kusaloâ€™ _tiÄ• di vuttaâ
sammukhÄ• vinayo akusalo_ti ``dhammavinayapuggalasammukhatÄ• hi tivaá¹…giko samm
tattha kusalacittehi karaá¹‡akÄ• le kusalo, arahantÄ• naá¹ƒ karaá¹‡akÄ• leabyÄ• kato, etes
akusalapaá¹-ipakkhattÄ• akusalassa sambhavo natthi, tasmÄ• `natthi sammukhÄ• vinayoa
nti likhitaá¹ƒ. __ ``yebhuyyasikÄ• _ adhammavÄ• dÄ«hi vÅ«pasamanakÄ• lesalÄ• kaggÄ• h
dhammavÄ• dÄ«nampi adhammavÄ• dimhi salÄ• kaggÄ• hÄ• pakejÄ• te akusalÄ• , sabbat
anarahato saÃ±cicca sativinayadÄ• ne__sativinayo_ akusalo, __amÅ«á¸·havinayo_ anumm
__paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ_mÅ«á¸·hassa ajÄ• nanato paá¹-iÃ±Ã±Ä• yakaraá¹‡e, __tas
karaá¹‡e, __tiá¹‡avatthÄ• rakaá¹ƒ_mahÄ• kalahe, saÃ±cicca karaá¹‡e ca akusalaâ€™â€™

yatthavÄ• rapucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

<304> __labbhatÄ«_ti pucchÄ• .

samathavÄ• ravissajjanÄ• vÄ• ravaá¹‡á¹‡anÄ•

<305> __yasmiá¹ƒ samaye sammukhÄ• vinayena cÄ• _tiÄ• di tassÄ• vissajjanaá¹ƒ. yasmia
yebhuyyasikÄ• ya ca adhikaraá¹‡aá¹ƒ vÅ«pasammati, tasmiá¹ƒ samaye yattha yebhuyyasik
sammukhÄ• vinayo labbhatÄ«ti evaá¹ƒ sabbattha sambandho. __yattha paá¹-iÃ±Ã±Ä• takar
sammukhÄ• vinayo labbhatÄ«_ti ettha ekaá¹ƒ vÄ• dve vÄ• bahÅ« vÄ• Ä• pattiyo Ä• pann
nÄ• ma Ä• pattiá¹ƒ Ä• pannosÄ«â€™â€™ ti pucchito ``Ä• mÄ• â€™â€™ tiÄ• pattiá¹ƒ \Ne 5
labbhanti. tattha saá¹…ghasammukhatÄ• dhammavinayapuggalasammukhatÄ• tievaá¹ƒ vu
purato paá¹-iÃ±Ã±Ä• taá¹ƒ kataá¹ƒ ce, saá¹…ghasammukhatÄ• . tatthevadesitaá¹ƒ ce, dhar
laddhÄ• honti. avivadantÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-ijÄ• nantice, puggalasammukhatÄ•
ce, dhammavinayasammukhatÄ• yopi laddhÄ• honti. ekasseva vÄ• ekassa santike Ä• patti

passÄ• mÄ«â€™â€™ tivutte tattha dhammavinayapuggalasammukhatÄ• saÃ±Ã±ito sammu
paá¹-iÃ±Ã±Ä• takaraá¹‡aÃ±ca laddhaá¹ƒhoti.

saá¹ƒsaá¹-á¹-havÄ• rÄ• divaá¹‡á¹‡anÄ•

<306> adhikaraá¹‡Ä• naá¹ƒ vÅ«pasamova samatho nÄ• ma, so adhikaraá¹‡aá¹ƒ vinÄ• nat
vinibhujjitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ kÄ• tuá¹ƒ.

309-310__._ __samathÄ• samathehi sammantÄ«_ti ettha __sammantÄ«_ti sampajjanti. ad
vÅ«pasammantÄ«ti attho, tasmÄ• ``yebhuyyasikÄ• sammukhÄ• vinayena sammatÄ«â€™â
saddhiá¹ƒ sampajjati, na sativinayÄ• dÄ«hi tesaá¹ƒ tassÄ• anupakÄ• rattÄ• tiattho. __sama
sammantÄ«_ti ettha samathÄ• abhÄ• vaá¹ƒ gacchantÄ«ti attho.

<311> ``sammukhÄ• vinayo vivÄ• dÄ• dhikaraá¹‡ena na sammatÄ«â€™â€™ ti pÄ• á¹-ho. y
avasÄ• ne ``sammukhÄ• vinayo na kenaci sammatÄ«â€™â€™ ti (Vin V 313) vuttattÄ• ca s
samathena vÄ• adhikaraá¹‡ena vÄ• sametabbo na hotÄ«ti katvÄ• vutto. sativinayokiccÄ•
amÅ«á¸·havinayatassapÄ• piyasikatiá¹‡avatthÄ• rakÄ• pi kiccÄ• dhikaraá¹‡enasammanti.

<313> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡ena sammatÄ«_ti ``suá¹‡Ä• tu me, bh
salÄ• kaá¹ƒ nikkhipÄ• mÄ«â€™â€™ ti evaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡e
anuvÄ• dÄ• dhikaraá¹‡aÄ• pattÄ• dhikaraá¹‡Ä• pikiccÄ• dhikaraá¹‡ena sammanti. `` `akata
kammaâ€™ nti evaá¹ƒ kiccÄ• dhikaraá¹‡ampikiccÄ• dhikaraá¹‡ena sammatÄ«ti \Be 551/ ev
veditabboâ€™â€™ ti likhitaá¹ƒ. aÃ±Ã±atarasmiá¹ƒpana __gaá¹‡á¹-hipade_ `` `samathÄ• a
ti ettha yasmÄ• sabbe samathÄ• kiccÄ• dhikaraá¹‡ena sammanti, tasmÄ• `samathÄ• kicc
ti pÄ• á¹-ho gahetabboâ€™â€™ tivuttaá¹ƒ.

<314> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ \Ne 504/ __katamaá¹ƒ adhikaraá¹‡aá¹ƒ samuá¹-á¹-hÄ•
dhammoâ€™â€™ tivuttamattena kiÃ±ci adhikaraá¹‡aá¹ƒ na samuá¹-á¹-hÄ• peti.

318-9__._ ``katamÄ• dhikaraá¹‡apariyÄ• pannaâ€™â€™ nti pÄ• á¹-ho. __vivÄ• dÄ• dhikara
vivÄ• dÄ• dhikaraá¹‡aá¹ƒbhajatÄ«_ti paá¹-hamuppannavivÄ• daá¹ƒ pacchÄ• uppanno bha
dve samathebhajatÄ«_ti ``imaá¹ƒ vÅ«pasametuá¹ƒ samatthÄ• tumheâ€™â€™ ti vadantaá¹
taá¹ƒvÅ«pasamessÄ• mÄ• â€™â€™ ti vadantehi viya dvÄ«hi samathehi saá¹…gahitaá¹ƒ.

samathabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhakapucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

pucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<320> __nidÄ• naá¹ƒ_ nÄ• ma kÄ• laÃ±ca nagaraÃ±ca deso ca bhagavÄ• ca. vatthupugga
__tattha_ upasampadakkhandhake ``na, bhikkhave, Å«navÄ«sativasso puggalo upasampÄ
tiÄ• dinÄ• nayena uttamÄ• ni padÄ• ni vuttÄ• nÄ«ti sambandho. __sÄ• sÄ• tassa tassa pa
yÄ• ``na, bhikkhave, Å«navÄ«sativasso puggalo upasampÄ• detabboâ€™â€™ ti padenapa
padassÄ• ti adhippÄ• yo. __cammasaá¹ƒyutte_ti cammakkhandhake.

ekuttarikanayavaá¹‡á¹‡anÄ•

ekakavÄ• ravaá¹‡á¹‡anÄ•

<321> ekuttarikanaye \Ne 505/ \Be 552/ __Ä• patti jÄ• nitabbÄ• _ti ettha __Ä• patti_ nÄ• ma
paramatthasabhÄ• vÄ• , udÄ• hu na vattabbasabhÄ• vÄ• ti? na vattabbasabhÄ• vÄ• . vutta
jÄ• nitabbaá¹ƒ, gottaá¹ƒ jÄ• nitabbaá¹ƒ, nÄ• maá¹ƒ jÄ• nitabbaá¹ƒ, Ä• patti jÄ• nitabbÄ• â€™
__vibhaá¹…ge_ ``methunadhammoti vatthu ca gottaÃ±ca. pÄ• rÄ• jikanti nÄ• maÃ±cevaÄ•
gottaÃ±ca ``nÄ• magottaá¹ƒ na jÄ«ratÄ«â€™â€™ ti (SN a I 76) vacanato sammutimattaá¹ƒ
``kusalattikavinimuttÄ• na vattabbadhammabhÅ«tÄ• ekaccÄ• sammutievÄ• â€™â€™ ti vu
__samathakkhandhake_ ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataâ€
``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataâ€™â€™
pariyÄ• yato vuttaá¹ƒ. atthatohi vivÄ• do nÄ• ma ekacco sammutiviseso. yo cittasamaá¹…gi
cittapariyÄ• yenapana siyÄ• kusalaâ€™â€™ ntiÄ• di vohÄ• raladdho, tathÄ• Ä• pattÄ• dhi
daá¹-á¹-habbaá¹ƒ. tenevavuttaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``Ä• pattiá¹ƒ Ä• pajjamÄ• no h
Ä• pajjati kusalÄ• byÄ• katacittovÄ• â€™â€™ ti (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•)
adhikaraá¹‡Ä«yatÄ• nasambhavati. na hi samathÄ• kusalÄ• diá¹ƒ akusalÄ• diá¹ƒ vÄ• adh
samathavasenavÄ• kusalÄ• di sammati. na ca kusalassa vivÄ• dassa, anuvÄ• dassa vÄ•
kusalÄ• disamathehivÅ«pasametabbatÄ• Ä• pajjatÄ«ti tesaá¹ƒ adhikaraá¹‡amattameva na
adhikaraá¹‡Ä• naá¹ƒ, samathÄ• naÃ±ca kusalÄ• dibhÄ• vo pariyÄ• yadesanÄ• ya labbhati,
sammukhÄ• vinayeviya Ä• pattÄ• dhikaraá¹‡e tikaá¹ƒ na pÅ«ritaá¹ƒ. saÃ±cicca Ä• pattiá¹ƒ
yasmÄ• saÃ±cetanÄ• ekantato akusalÄ• va hoti. itarassa sacittakassa vÄ• acittakassa vÄ
tadÄ• bhÄ• vamattaá¹ƒupÄ• dÄ• ya ``abyÄ• kataâ€™â€™ nti vuttaá¹ƒ. yathÄ• hi ``tikkhattu
cÄ«varaá¹ƒabhinipphÄ• deyya, iccetaá¹ƒ kusalaâ€™â€™ ntiÄ• dÄ«su (Vin III 538) na kusal
``samparÄ• yikÄ• naá¹ƒ akusalÄ• naá¹ƒ dhammÄ• naá¹ƒ paá¹-ighÄ• tÄ• yÄ• â€™â€™ tiÄ•
hoti. itarassa sacittakassa \Be 553/ vÄ• acittakassa vÄ• tadÄ• bhÄ• vamattaá¹ƒ upÄ• dÄ•
vuttaá¹ƒ. yathÄ• hi dvikkhattuá¹ƒ codayamÄ• no taá¹ƒ cÄ«varaá¹ƒ abhinipphÄ• deyya, yaá
``Ä• pattÄ• dhikaraá¹‡aá¹ƒ akusalaâ€™â€™ nti vuttaá¹ƒ, tassa \Ne 506/ vasena tadakusala
veditabbÄ• ni, tato cÄ«varanti sambhavato acÄ«varakÄ• , antarÄ• pattikÄ• ca. anantarikala
niyatÄ• ca nÄ• mÄ• ti veditabbaá¹ƒ. sammutiniddese garukalahukaniddesopisambhavati. a

paá¹‡á¹‡attivajjÄ• , anavajjÄ• paá¹‡á¹‡attÄ«â€™â€™ ti ca vuttÄ• . kuá¹-ikÄ• ramahallakÄ•
lokavajjasÄ• vajjapaá¹‡á¹‡attito. sampajÄ• namusÄ• vÄ• doomasavÄ• dÄ• dito garukÄ• di
lahukÄ• dÄ«ti idaá¹ƒ sabbaá¹ƒ ekaccÄ• naá¹ƒÄ• cariyÄ• naá¹ƒ mataá¹ƒ, ``sabbaá¹ƒ ayuttaâ
yasmÄ• ``pÄ• rÄ• jikantinÄ• maÃ±ceva Ä• patticÄ• â€™â€™ ti vacanena ce Ä• patti na va
navattabbadhammo siyÄ• gottena samÄ• nÄ• dhikaraá¹‡abhÄ• vena vuttattÄ• , tasmÄ• ``
ajjhÄ• cÄ• rasaá¹…khÄ• taá¹ƒ vatthuÃ±ca dÄ«peti. ajjhÄ• cÄ• ravaseneva Ä• pattiyÄ• lado
asÄ• dhÄ• raá¹‡anÄ• mattÄ• ``gottaâ€™â€™ nti ca vuccatÄ«ti ayaá¹ƒ tattha attho.

``Ä• pattÄ• dhikaraá¹‡assa kiá¹ƒ pubbaá¹…gamanti? lobho pubbaá¹…gamo, doso, moho, a
pubbaá¹…gamoâ€™â€™ ti ``kati hetÅ«ti? cha hetÅ« tayo akusalahetÅ«, tayo abyÄ• katahe
nippariyÄ• yeneva ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataâ€™â€™
__samathakkhandhake_ pana sandhÄ• yabhÄ• sitavasena tathÄ• eva vuttaá¹ƒ. tasmÄ• Ä•
sabhÄ• vato nippariyÄ• yeneva akusalÄ• cattÄ• ro khandhÄ• , rÅ«paabyÄ• katÄ• ca honti.
Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti (Vin II 222) vuttattÄ• kusalamevapaá¹-ikkhitta
kiriyÄ• byÄ• kataá¹ƒ nÄ• ma hotÄ«ti kusale paá¹-ikkhitte kiriyÄ• byÄ• katampipaá¹-ikkhittam
paá¹-ikkhitte sabbathÄ• avÄ• vaá¹-aá¹ƒ vipÄ• kÄ• byÄ• kataá¹ƒ paá¹-ikkhittamevahoti. nibb
vattabbameva natthÄ«ti eke, taá¹ƒ ayuttaá¹ƒ ``cha hetuyoâ€™â€™ tivuttattÄ• . kiÃ±cÄ• pi v
tathÄ• pi vipÄ• kahetuyeva tattha adhippeto, na kiriyÄ• hetu, te hi kusalasabhÄ• vÄ• ca, tas
vipÄ• kÄ• byÄ• kataÃ±cÄ• patti. tatthaakusalÄ• pattito vinÄ«tavatthÅ«ni. itarassÄ• pi Ä• dito
kusalacittatoti vuttaá¹ƒ \Be 554/ hoti. antarÄ• yikaniyatasÄ• vajjapaÃ±Ã±attibhÄ• vopi cassÄ
veditabbopaá¹‡á¹‡attivajjÄ• ya, saÃ±cicca Ä• pannÄ• ya ca, tasmÄ• ``jÄ«vitindriyaá¹ƒ siyÄ
siyÄ• anÄ• rammaá¹‡aâ€™â€™ nti vacanaá¹ƒ viya ekantÄ• kusalaá¹ƒ anekantÄ• kusalaÃ±
ekantÄ• byÄ• kataá¹ƒbhÅ«tÄ• rocanaá¹ƒ anekantÄ• byÄ• kataÃ±ca sesaá¹ƒ paá¹‡á¹‡attiva
``Ä• pattÄ• dhikaraá¹‡aá¹ƒsiyÄ• akusalaá¹ƒ siyÄ• byÄ• kataâ€™â€™ nti vuttaá¹ƒ. __sama
paá¹‡á¹‡attivajjamevasandhÄ• ya tathÄ• vuttaá¹ƒ. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹
``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ, natthi Ä• pattÄ• dhikara
ettha sandhÄ• yabhÄ• sitavasenaattho veditabbo. yasmiÃ±hi pathavikhaá¹‡anÄ• dike \Ne 5
apakataÃ±Ã±uno sandhÄ• yaappaharitakaraá¹‡Ä• dikÄ• le kusalacittaá¹ƒ aá¹…gaá¹ƒ hoti,
khaá¹‡anÄ• dipayogasaá¹…khÄ• taá¹ƒ rÅ«pÄ• byÄ• kataá¹ƒÄ• pattisamuá¹-á¹-hÄ• pentaá¹
yaá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``atthÄ• pattikusalacitto Ä• pajjati, kusalacitto vuá¹-á¹-hÄ• tÄ«
tasmiÃ±hi satina sakkÄ• vattuá¹ƒ ``natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti. yas
Ä• pattisamuá¹-á¹-hÄ• pakaá¹ƒcittaá¹ƒ sandhÄ• ya vuttaá¹ƒ na hoti, tasmÄ• na yidaá¹ƒ aá¹
sandhÄ• ya vuttaá¹ƒ. yadi taá¹ƒ sandhÄ• ya vuttaá¹ƒ, ``siyÄ• kusalaâ€™â€™ nti ca vattabb
vuttaá¹ƒ. tasmÄ• idaá¹ƒ pana sandhÄ• ya vuttaá¹ƒ --- yaá¹ƒ tÄ• va Ä• pattÄ• dhikaraá¹‡aá¹
ekantatoakusalameva, tattha ``siyÄ• akusalaâ€™â€™ nti vikappo natthi. yaá¹ƒ pana paá¹‡
taá¹ƒyasmÄ• saÃ±cicca ``imaá¹ƒ Ä• pattiá¹ƒ vÄ«tikkamÄ• mÄ«â€™â€™ ti vÄ«tikkamantas
asaÃ±cicca pana kiÃ±ci ajÄ• nantassa sahaseyyÄ• divasena Ä• pajjato rÅ«pavipÄ• kaá¹ƒ a
anuá¹-á¹-hÄ• nato. tasmÄ• tassa paá¹‡á¹‡attivajjassa saÃ±ciccÄ• saÃ±ciccavasena imaá¹

idaá¹ƒ vuttaá¹ƒ ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ, natthiÄ
kusalaâ€™â€™ nti.

sace pana koci vinaye apakataÃ±Ã±Å« ``yaá¹ƒ kusalacitto Ä• pajjati, idaá¹ƒ vuccatiÄ• pattÄ
kusalaâ€™â€™ nti vadeyya, tassevaá¹ƒvÄ• dino acittakÄ• naá¹ƒ
eá¸·akalomÄ• disamuá¹-á¹-hÄ• nÄ• nampikusalacittasamaá¹…gikÄ• le tÄ• saá¹ƒ Ä• pattÄ«
vÄ• Ä• pajjati \Be 555/. kiá¹ƒkÄ• raá¹‡aá¹ƒ? na ca tattha vijjamÄ• nampi kusalacittaá¹ƒ Ä•
attabhÄ• vo sabhÄ• vo pakatÄ«ti vuttaá¹ƒ hoti. kataraá¹ƒ pana tassÄ• Ä• pattiyÄ• tadÄ• a
--- kÄ• yavacÄ«viÃ±Ã±attivasena pana calitassa kÄ• yassa, pavattÄ• ya vÄ• cÄ• ya cÄ• ti e
calitappavattÄ• naá¹ƒ kÄ• yavÄ• cÄ• naá¹ƒ aÃ±Ã±atarameva aá¹…gasabhÄ• vo, taÃ±ca
rÅ«pakkhandhapariyÄ• pannattÄ• abyÄ• katanti. kiá¹ƒ vuttaá¹ƒ hoti? kÄ• yo, vÄ• cÄ• ca ta
vuttaá¹ƒhoti. yÄ• panettha akusalÄ• pattikkhaá¹‡e kÄ• yavÄ• cÄ• yo abyÄ• katabhÄ• vo, tÄ
kÄ• yavacÄ«kammakÄ• le manokammaá¹ƒ viya. tadÄ• hi kÄ• yavÄ• cÄ• yo Ä• pattikarÄ• c
sandhÄ• ya vuttaá¹ƒ ``Ä• pattikarÄ• dhammÄ• jÄ• nitabbÄ• . kati mÅ«lÄ• nÄ«ticha Ä• patt
mÅ«lÄ• nÄ«â€™â€™ tiÄ• di. yadÄ• pana kÄ• yavÄ• cÄ• yo Ä• pattiyÄ• aá¹…gameva hon
cittÄ• dhipateyyaâ€™â€™ nti (Dhs-a 1 kÄ• mÄ• vacarakusalavaá¹‡á¹‡anÄ•) vacanaá¹ƒviy
aparapayogassa paccayabhÄ• vato Ä• pattikarÄ• dipaÃ±Ã±attiá¹ƒ na vijahanti. yathÄ• tabb
``Ä• pattÄ• dhikaraá¹‡assa kati vatthÅ«nÄ«ti? satta Ä• pattikkhandhÄ• vatthÅ«ni. kati bhÅ«
Ä• pattikkhandhÄ• bhÅ«miyoâ€™â€™ ti vuttaá¹ƒ. tathÄ• tabbhÄ• vepi Ä• pattikarÄ• ``Ä•
icceva vuccantÄ«ti veditabbÄ• . ettÄ• vatÄ• Ä• patti nÄ• ma cattÄ• roakusalakkhandhÄ• s
508/ bhÅ«tÄ• rocanaá¹ƒ á¹-hapetvÄ• sabbÄ• pi avisesato, visesato pana sabbÄ• pi ekantÄ
anekantÄ• kusalÄ• pana
giraggasamajjacittÄ• gÄ• rasaá¹…ghÄ• niitthÄ• laá¹…kÄ• ragandhavaá¹‡á¹‡akavÄ• sitapiÃ
bhikkhuniÄ• dÄ«naá¹ƒ ummaddanaparimaddanappabhedÄ• cÄ• ti dasappabhedÄ• sakanA
paricchinditvÄ• vatthujÄ• nanasacittakakÄ• le eva akusalÄ• , tadabhÄ• vato acittakakÄ• le v
anÄ• pattÄ• dhikaraá¹‡enakammaá¹-á¹-hÄ• nÄ• disÄ«sena kusalacittena taá¹ƒ taá¹ƒ vatthu
kevalaá¹ƒrÅ«paabyÄ• katameva.

keci panettha ``appakÄ• se á¹-hÄ• ne kaá¹-isuttakasaÃ±Ã±Ä• ya saá¹…ghÄ• á¹‡iá¹ƒ, mattik
gandhavaá¹‡á¹‡akÄ• diá¹ƒvÄ• dhÄ• rentiyÄ• pi Ä• patti, tasmÄ• acittakÄ• yevÄ• â€™â€™
``saá¹…ghÄ• á¹‡iyÄ• asaá¹…ghÄ• á¹‡isaÃ±Ã±Ä• ya dhÄ• reti, Ä• patti pÄ• cittiyassÄ• â€™
dassetvÄ• paá¹-ikkhipitabbÄ• . surÄ• pÄ• nÄ• patti pana acittakÄ• pi ekantÄ• kusalÄ• va. t
amajjasaÃ±Ã±Ä«pivati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 328) vuttaá¹ƒ. yasmÄ• p
Ä• bÄ• dhapaccayÄ• pina sakkÄ• vinÄ• akusalena surÄ• pÄ• naá¹ƒ pÄ• tuá¹ƒ, tasmÄ• ya
lokavajjesu idha ``surÄ• pÄ• nesu anÄ• patti Ä• bÄ• dhapaccayÄ• â€™â€™ ti na vuttaá¹ƒ.
amajjameva. tattha kukkuccavinodanatthaá¹ƒ ``anÄ• pattÄ«â€™â€™ ti vuttaá¹ƒ udakadanta
bhÅ«tÄ• rocanÄ• patti rÅ«pÄ• byÄ• katameva, acittakakÄ• le sahaseyyÄ• di rÅ«pavipÄ• kÄ
vijjamÄ• nampi akusalaá¹ƒ anaá¹…gattÄ• abbohÄ• rikaá¹ƒ hoti. kusalekathÄ• va natthi anÄ

kusalassa. tathÄ• kiriyÄ• ti iminÄ• nayena sabbatthayathÄ• sambhavaá¹ƒ akusalaá¹ƒ vÄ• savipÄ• kaá¹ƒ vÄ• ti tidhÄ• bhijjatÄ«ti ayamatthodassito hoti.

tattha á¹-hapetvÄ• surÄ• pÄ• naá¹ƒ ekaccaÃ±ca paá¹‡á¹‡attivajjaá¹ƒ, ekantÄ• kusalaÃ±ca bhÅ«tÄ• rocanaá¹ƒacittakameva, sesaá¹ƒ saha surÄ• pÄ• nena anekantÄ• kusalaá¹ƒ lokav anekantÄ• byÄ• kataá¹ƒpaá¹‡á¹‡attivajjaÃ±ca yebhuyyena sacittakÄ• cittakanti sabbasikkh hoti. yaá¹ƒ panettha sacittakameva, taá¹ƒ methunÄ• divatthujÄ• nanacitteneva sacittakaá¹ƒ sekhiyaá¹ƒpaá¹‡á¹‡attijÄ• nanacitteneva sacittakaá¹ƒ ``anÄ• dariyaá¹ƒ paá¹-iccÄ• â€™â€™ sacittakaá¹ƒ duvidhaá¹ƒhoti. ekantÄ• cittakaá¹ƒ paá¹‡á¹‡attijÄ• nanacittÄ• bhÄ• vena, na vatthujÄ• nanacittÄ• bhÄ• vena. tadabhÄ• vatoekantÄ• kusalaá¹ƒ surÄ• pÄ• naá¹ƒ, ekantÄ vatthujÄ• nanacittassa vÄ• paá¹‡á¹‡attijÄ• nanacittassavÄ• ubhinnaá¹ƒ abhÄ• vena acitta hoti. surÄ• pÄ• naá¹ƒ pana sacittakaá¹ƒhoti vatthujÄ• nanacitteneva. ariyapuggalÄ• naá¹ƒ i aÃ±Ã±atarassa bhÄ• vena sesaá¹ƒcittakÄ• cittakaá¹ƒ \Ne 509/. visesato ca vatthujÄ• nanac apakataÃ±Ã±uno paá¹‡á¹‡attijÄ• nanacittÄ• bhÄ• venavÄ• acittakabhÄ• vena acittakaá¹ƒ h ekantÄ• cittakaÃ±ca sacittakaÃ±ca ``acittakaâ€™â€™ miccevavuccati. ayaá¹ƒ tÄ• va __ ``Ä _ti ettha vinicchayo.

__mÅ«lavisuddhiyÄ• antarÄ• pattÄ«_ti antarÄ• pattiá¹ƒ Ä• pajjitvÄ• mÅ«lÄ• yapaá¹-ikassa Ä• pannÄ• patti. ayaá¹ƒ __agghavisuddhiyÄ• antarÄ• pattÄ«_ti \Be 557/sambahulÄ• Ä• pa sabbacirapaá¹-icchannavasena agghasamodhÄ• naá¹ƒ gahetvÄ• vasantena Ä• pannÄ• pat ti __saussÄ• heneva cittena_. ``ayaá¹ƒ bhikkhuniyÄ• evÄ• â€™â€™ ti likhitaá¹ƒ. __ ``pÄ• n idaÃ±ca bhÅ«tavasenadassetuá¹ƒ vuttaá¹ƒ. ``evaá¹ƒ desite pana yÄ• kÄ• ci Ä• patti na vuá taá¹ƒ na gahetabbaâ€™â€™ nti vuttaá¹ƒ. ``dhammikassa paá¹-issavassa asaccÄ• paneâ€™ adhammikapaá¹-issavedukkaá¹-aá¹ƒ na hoti. ``pubbe suddhacittassa `tumhe vibbhamathÄ• tipaá¹-issuá¹‡itvÄ• sace na vibbhamati anÄ• patti, evaá¹ƒ sabbatthÄ• â€™â€™ ti ca vuttaá ``Ä• vikarojÄ• nitabboâ€™â€™ tipi __pÄ• á¸·i_. kÄ• lena vakkhÄ• mi, no akÄ• lenÄ• â€™â€ __paÃ±cadasasudhammesu_. __bhabbÄ• pattikÄ• _ nÄ• ma Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhabl

dukavÄ• ravaá¹‡á¹‡anÄ•

<322> __nidahane_ Ä• tape. ``ekarattampi ce bhikkhu ticÄ«varena vippavaseyya (Vin III 47 tenÄ• â€™â€™ tiÄ• dinÄ• (Vin III 653) vuttÄ• pattiko __gaá¹‡apÅ«rako hutvÄ• _pi__kamm nÄ• nÄ• saá¹ƒvÄ• sakattÄ• . __kammena vÄ• salÄ• kaggÄ• hena vÄ• ti etthauddeso ceva pÄ• timokkhuddesoti vÄ• kammanti vÄ• atthatoekameva, tesu yaá¹ƒ kiÃ±ci kate saá¹…gha __pubbabhÄ• gÄ• _ti saá¹…ghabhedatopubbabhÄ• gÄ• . __ ``pamÄ• á¹‡aâ€™â€™ _nti im hoti, na itarehÄ«tivuttaá¹ƒ. vinaye siddhÄ• __vinayasiddhÄ• , _ romajanapade jÄ• taá¹ƒ __ anuÃ±Ã±Ä• taloá¹‡attÄ• dukesu vuttÄ• ti.

tikavÄ• ravaá¹‡á¹‡anÄ•

<323> __vo_ tumhehi na samudÄ• caritabbaá¹ƒ. __vacÄ«sampayuttaá¹ƒ kÄ• yakiriyaá¹ƒ ka
nipaccakÄ• raá¹ƒ katvÄ• ti attho. __upaghÄ• teti_ vinÄ• seti. __omadditvÄ• _tiabhibhavitvÄ
vadantassa. ``bÄ• lassa nissayo dÄ• tabboâ€™â€™ ti duke Ä• gataá¹ƒ, idha pana __ ``na c
vuttaá¹ƒ, Ä• pattibÄ• hullaá¹ƒ \Ne 510/ sandhÄ• ya nÄ• dÄ• tabbaá¹ƒ, ``imasmÄ• vihÄ• rÄ•
vinayadharÄ• naá¹ƒ vÄ• santikaá¹ƒ Ä• gaccha vinicchayaá¹ƒ dÄ• tuâ€™â€™ ntivutte tassa
attho. __tikabhojanaá¹ƒ_ nÄ• ma sace tayo hutvÄ• bhuÃ±janti, gaá¹‡abhojanena \Be 558/ a
sandhÄ• ya tikaá¹ƒ. __ ``pasuttoâ€™â€™ _ti bÄ• hullatovuttaá¹ƒ. atha vÄ• nipajjitvÄ• ti attl
á¹-hapetvÄ• gacchÄ• mi, tÄ• vakÄ• likaá¹ƒ bhantedethÄ• ti vutte `navakammÄ• diatthaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti likhitaá¹ƒ. vikappetvÄ• á¹-hapitaá¹ƒ vassikasÄ• á¹-ikaá¹ƒ pacchime
nivÄ• sento dukkaá¹-aá¹ƒ Ä• pajjatÄ«tiattho. __apaccuddharitvÄ• _ti paccuddharaá¹‡aá¹ƒ a
``vikappetuâ€™â€™ nti vacanatoavikappanapaccayÄ• Ä• patti hemante Ä• pajjati, vikappa
kattikapuá¹‡á¹‡amadivase kÄ• tabbÄ• tidassanatthaá¹ƒ vuttanti Ã±Ä• tabbaá¹ƒ. ayaá¹ƒ nay
purimo vikappitaparibhogapaccayÄ• pattiá¹ƒsandhÄ• ya. __vatthapaá¹-icchÄ• di sabbakapp
vatthapaá¹-icchÄ• di sabbattha kappiyattÄ• tiattho. keci imamatthaá¹ƒ asallakkhetvÄ• ``vatt
sabbakappiyatÄ• tÄ• ya paá¹-icchannenÄ• â€™â€™ tilikhanti. ``vatthameva paá¹-icchÄ• di
ti viggahattÄ• ``tÄ• yÄ• â€™â€™ ti na yujjati. ``tenÄ• â€™â€™ ti bhavitabbattÄ• ti idaá¹ƒ s
aÃ±Ã±atarasmiá¹ƒ __gaá¹‡á¹-hipade_ likhitaá¹ƒ, vicÄ• retvÄ• gahetabbaá¹ƒ.

catukkavÄ• ravaá¹‡á¹‡anÄ•

<324> __catÅ«hÄ• kÄ• rehi Ä• pattiá¹ƒ Ä• pajjati ... pe ... kammavÄ• cÄ• ya Ä• pajjatÄ«_tie
kammavÄ• cÄ• ya Ä• pajjati, na tattha kÄ• yÄ• dayoti Ä• pannaá¹ƒ, tato kammavÄ• cÄ• yas
sattÄ• ti Ä• pajjati, evaá¹ƒ sati ``cha Ä• pattisamuá¹-á¹-hÄ• nÄ• nÄ«â€™â€™ tivacanavirod
dhammÄ• nÄ• ma. atha tatthÄ• pi kÄ• yÄ• dayo ekatovÄ• nÄ• nÄ• to vÄ• labbhanti, catÅ«
``chahÄ• kÄ• rehi Ä• pattiá¹ƒÄ• pajjatÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• ti evaá¹ƒ etÄ• ni sutta
honti. kathaá¹ƒ avirodhitÄ• ni? saviÃ±Ã±attikÄ• viÃ±Ã±attikabhedabhinnattÄ• . kÄ• yÄ• dÄ«
naá¹ƒ ekaccaá¹ƒ kÄ• yena saviÃ±Ã±attikena Ä• pajjati, ekaccaá¹ƒ saviÃ±Ã±attikÄ• yavÄ• c
saviÃ±Ã±attikÄ• hi kÄ• yavÄ• cÄ• hi Ä• pajjati, yÄ• pana akiriyÄ• Ä• patti, taá¹ƒ ekaccaá¹ƒ
taÃ±ca kho avasiá¹-á¹-hÄ• hi aviÃ±Ã±attikÄ• hi kÄ• yavÄ• cÄ• hiyeva, na vinÄ• ``no ce kÄ•
paá¹-inissajjati, kammavÄ• cÄ• pariyosÄ• ne Ä• pattisaá¹…ghÄ• disesassÄ• â€™â€™ ti (V
vÄ• ekaccaá¹ƒ Ä• pattiá¹ƒ kÄ• yenaÄ• pajjati, ekaccaá¹ƒ vÄ• cÄ• ya \Be 559/, ekaccaá¹ƒ k
yaá¹ƒ panettha kÄ• yavÄ• cÄ• hi, taá¹ƒ ekaccaá¹ƒ kevalÄ• hi kÄ• yavÄ• cÄ• hi Ä• pajjati, el
Ä• pajjatÄ«ti ayamatthoveditabboti evaá¹ƒ avirodhitÄ• ni honti.

tatrÄ• yaá¹ƒ samÄ• sato atthavibhÄ• vanÄ• --- __kÄ• yena Ä• pajjatÄ«_ti kÄ• yena saviÃ±Ã
ekaccaá¹ƒ Ä• pajjati, aviÃ±Ã±attikena kattabbaá¹ƒ akatvÄ• Ä• pajjati, tadubhayampikÄ• ya

hi loke ``kataâ€™â€™ nti vuccati ``dukkaá¹-aá¹ƒ mayÄ• , yaá¹ƒmayÄ• puÃ±Ã±aá¹ƒ na kata
sÄ• sane ca ``idaá¹ƒ te, Ä• vuso Ä• nanda, dukkaá¹-aá¹ƒ, yaá¹ƒ tvaá¹ƒ bhagavantaá¹ƒ na p
443) evamÄ• dÄ«su, evamidha vinayapariyÄ• yena kÄ• yenaakaraá¹‡ampi ``kÄ• yakamma
``vÄ• cÄ• ya Ä• pajjatÄ«â€™â€™ tiÄ• dÄ«su. puratÄ«ti __puriso, _ pura aggagamane. __p
sabbakammesu pubbaá¹…gamohoti. __paá¹-hamuppannavasenÄ• _ti paá¹-hamakappiyesu
uppajjati, ``purimaâ€™â€™ nti saá¹…khaá¹ƒ gataá¹ƒ purisaliá¹…gaá¹ƒ jÄ• yatÄ«ti attho. __
ettha asÄ• dhÄ• raá¹‡Ä• pipÄ• rÄ• jikÄ• no antogadhÄ• yeva jÄ• tÄ• pÄ• rÄ• jikÄ• pannÄ
abhabbattÄ• . ``asÄ• dhÄ• raá¹‡avacanenapana sÄ• maÃ±Ã±ena uddhaá¹-Ä• nÄ«â€™â€™
tiá¹ƒsaÃ±ca sikkhÄ• padÄ• nÄ«ti pÄ• á¹-hoâ€™â€™ tica vadanti. __bhikkhussa ca bhikkhu
pÄ• rÄ• jikesÅ«_ti sÄ• dhÄ• raá¹‡esu eva. __atthi vatthunÄ• nattatÄ• no Ä• pattinÄ• nattat
dutiyo nÄ• ma. __atthi Ä• pattisabhÄ• gatÄ• no vatthusabhÄ• gatÄ• _ti etena viseso natthi.
matiyÄ• bhÄ• sÄ• . __ ``abhivÄ• danÄ• rahÄ• _tiyathÄ• nisinnÄ• va sÄ«saá¹ƒ ukkhipitvÄ•
paá¹-á¹-hÄ• ya anuá¹-á¹-hitabbato Ä• sanÄ• na paccuá¹-á¹-henti. __avisesenÄ• _ti upajjhÄ•
vippakatabhojanassa, samÄ«pagatoyo koci vuá¸• á¸• hataroti attho. vippakatabhojanenÄ• p
Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ. __idha na kappantÄ«ti vadantopÄ«_ti paccantimajanapadesu á¹-
kappantÄ«â€™â€™ tivadanto vinayÄ• tisÄ• radukkaá¹-aá¹ƒ Ä• pajjati. kappiyaÃ±hi ``na kap
paÃ±Ã±attaá¹ƒsamucchindati nÄ• ma. tathÄ• __idha kappantÄ«_tiÄ• dÄ«supi á¹-hatvÄ• ``
tivadanto vinayÄ• gatabhikkhu vinayo pucchitabboti attho.

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ•

<325> __na_ \Be 560/ __upeti_ puggalo. ``nimantito sabhatto samÄ• no santaá¹ƒ bhikkhuá
(Vin IV 299) vacanato nimantanÄ• bhÄ• vÄ• piá¹‡á¸• apÄ• tikassa anÄ• mantacÄ• rovaá¹-
tiÄ• dinÄ• Ä• bhogaá¹ƒ katvÄ• bhojanaá¹ƒ adhiá¹-á¹-hahitvÄ• __bhojanaá¹ƒ_nÄ• ma. ``m
bhattapaccÄ• saá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti evaá¹ƒ __avikappanÄ• _. paramm
sammukhÄ• __garahÄ• _. sÄ«ladiá¹-á¹-hibyasanÄ• naá¹ƒ vinayapariyÄ• pannattÄ• tehisa
pÅ«retuá¹ƒ vuttÄ• . ``vinayadharapaÃ±camena gaá¹‡enÄ• â€™â€™ ti (Vin I 259) vuttattÄ•
aÃ±Ã±atarasmiá¹ƒ vihÄ• re eko theroti attho. __ ``yonakavisayato_ticÄ«naá¹-á¹-hÄ• nÄ• â€
__aá¹-á¹-ha kappe anussarÄ«_ti pubbenivÄ• saÃ±Ä• á¹‡aá¹ƒ nibbattesÄ«tiattho. anantare a
attho. __Ã±attiyÄ• kammappatto hutvÄ• _ti Ã±attiá¹-á¹-hapitakÄ• lekammappatto hoti. puna
kammasiddhi. __Ã±attikhetta_nti Ã±attiyÄ• va kÄ• tabbaá¹-á¹-hÄ• naá¹ƒtassÄ• khettaá¹ƒ, Ã
paá¹-hamaá¹-á¹-hapanaá¹ƒ tassÄ• __okÄ• so_ nÄ• ma. Ä• raÃ±Ã±akeidaÃ±cidaÃ±cÄ• nis
__idamatthita_nti attho.

chakkavÄ• ravaá¹‡á¹‡anÄ•

<326> __ ``chabbassaparamatÄ• dhÄ• retabbaâ€™â€™ _nti __vibhaá¹…ge_ pÄ• á¹-hattÄ
__cuddasaparamÄ• ni_nava chakkÄ• ni honti. kathaá¹ƒ? paá¹-hamaá¹ƒ ekaá¹ƒ chakkaá¹ƒ,

saddhiá¹ƒekekanti evaá¹ƒ tÄ«á¹‡i chakkÄ• ni antarapeyyÄ• le vuttÄ• ni. kathaá¹ƒ? ``catutthenaÄ• pattisamuá¹-á¹-hÄ• nena cha Ä• pattiyo Ä• pajjatÄ«â€™â€™ tiÄ• dinÄ• nay ca __tÄ«á¹‡ichakkÄ• ni_. lobhÄ• dayo __cha vivÄ• damÅ«lÄ• ni, _ tathÄ• anuvÄ• dassa. _ vidatthiyo_vassikasÄ• á¹-ikÄ• ya. __tiriyaá¹ƒ cha vidatthiyo_ sugatacÄ«varassa. vippakatac Ä• dÄ• yapakkamane niá¹-á¹-hÄ• nantiko, sanniá¹-á¹-hÄ• nanÄ• sana savana sÄ«mÄ• tikka samÄ• dÄ• yavÄ• repi chÄ• ti chakkadvayaá¹ƒ. __sattake_ pakkamanantikena saha satta.

sattakavÄ• ravaá¹‡á¹‡anÄ•

<327> __chakke_ \Be 561/ __vuttÄ• niyeva sattakavasena yojetabbÄ• nÄ«_ti chakke vuttacuddasaparamÄ• nisattakavasena yojetabbÄ• ni. __sattame aruá¹‡uggamane nissagg ``chÄ• rattaparamaá¹ƒtena bhikkhunÄ• tena cÄ«varena vippavasitabbaá¹ƒ, tato ce uttari vi tievaá¹ƒ vuttaá¹ƒ nissaggiyaá¹ƒ hoti. __campeyyakkhandhake_ sugatacÄ«varabhÄ• á¹‡avÄ bhikkhave, bhikkhussa na hoti Ä• patti daá¹-á¹-habbÄ• , tamenaá¹ƒ codeti saá¹…gho vÄ• sa vÄ• â€™â€™ tiÄ• dinÄ• nayena vuttasattakÄ• ti.

aá¹-á¹-hakavÄ• ravaá¹‡á¹‡anÄ•

<328> tena \Ne 513/ saddhiá¹ƒ uposathÄ• dikaraá¹‡aá¹ƒ __Ä• nisaá¹ƒso, _ akaraá¹‡aá¹ƒ _ eteaá¹-á¹-hÄ• nisaá¹ƒse sampassamÄ• nenÄ• ti attho. __ ``ayaso_ akkosoâ€™â€™ ti vutta bhaá¹‡issaâ€™â€™ nti, bhaá¹‡antassa hoti ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti, bhaá¹‡itas bhaá¹‡itaâ€™â€™ nti, vinidhÄ• ya diá¹-á¹-hiá¹ƒ khantiá¹ƒ ruciá¹ƒ bhÄ• vaá¹ƒ saÃ±Ã±anti ev akappiyakataá¹ƒhoti appaá¹-iggahitakatantiÄ• dayo __aá¹-á¹-ha anatirittÄ• _. sappiÄ• di aá¹ aruá¹‡uggamanenissaggiyaá¹ƒ hoti. __aá¹-á¹-havÄ• cikÄ• _ bhikkhunÄ«naá¹ƒ upasampadÄ vassikasÄ• á¹-ikadÄ• nÄ• dÄ«ni__aá¹-á¹-ha varÄ• ni_.

navakavÄ• ravaá¹‡á¹‡anÄ•

<329> navahi bhikkhÅ«hi bhijjati. manussamaá¹ƒsavajjehi __nava maá¹ƒsehi_ vinicchayo. s saá¹…ghÄ• á¹-iÄ• dÄ«ni __nava cÄ«varÄ• ni_. tÄ• neva adhiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• _adhiá¹-á¹-hitakÄ• lato paá¹-á¹-hÄ• ya apaccuddharitvÄ• na vikappetabbÄ• nÄ«ti adhippÄ• vidatthiyo_sugatacÄ«varassa. ``vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadatÄ adhammakammedve navakÄ• ni pÄ• cittiyavasena vuttÄ• ni.

dasakavÄ• ravaá¹‡á¹‡anÄ•

<330> ``oramattakaÃ±ca adhikaraá¹‡aá¹ƒ hoti, na ca gatigataâ€™â€™ ntiÄ• dinÄ• (Vin II 2 salÄ• kaggÄ• hÄ• _. viparÄ«tÄ• __dhammikÄ• _. samathakkhandhake vuttehi \Be 562/sam

``saá¹ƒkaccikaá¹ƒ vÄ• pakkhipitvÄ• dasÄ• â€™â€™ _ti vuttaá¹ƒkappiyattÄ• etesaá¹ƒ. mÄ
itthiyo_. dhanakkÄ«tÄ• dayo __dasa bhariyÄ• _. ``sikkhÄ• sammutiá¹ƒ datvÄ• dasavassÄ•
sayampi dvÄ• dasavassÄ• bhavissatÄ«â€™â€™ ti__vuá¹-á¹-hÄ• panasammuti sÄ• ditabb
`Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• tÄ«â€™ ti Ä• rabbhayÄ• va `ubhayÄ• ni kho panassa ...
paÃ±caá¹…gÄ• ni vatvÄ• punapi `Ä• pattÄ• nÄ• pattiá¹ƒna jÄ• nÄ• tiâ€™ cceva Ä• rabbha
vinicchayakusalo hotÄ«â€™ ti paÃ±ca vuttÄ• , te tathÄ• tathÄ• paÃ±ca paÃ±ca katvÄ• da
likhitaá¹ƒ. ``dasavassÄ• ya bhikkhuniyÄ• nissayo dÄ• tabboâ€™â€™ ti ekaccesu potthakes
pÄ• á¹-ho eva panahoti.

ekÄ• dasakavÄ• ravaá¹‡á¹‡anÄ•

<331> __na_ \Ne 514/ __vodÄ• yanti_ na pakÄ• senti. rogameva __rogÄ• taá¹…kaá¹ƒ_. rog

ekuttarikanayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<332> ``saá¹…ghaá¹ƒ, bhante, pavÄ• remÄ«â€™â€™ tiÄ• di __pavÄ• raá¹‡akathÄ• _ nÄ•

atthavasapakaraá¹‡avaá¹‡á¹‡anÄ•

<334> __dasa atthavase paá¹-iccÄ• _ti ettha tassa tassa sikkhÄ• padassa paÃ±Ã±Ä• pane
apaÃ±Ã±Ä• pane Ä• dÄ«navadassanato ca saá¹…ghasuá¹-á¹-hutÄ• hoti. tattha yathÄ• san
apaá¹‡á¹‡attisambhavassapaÃ±Ã±Ä• pane payogavisuddhi guá¹‡o. paá¹‡á¹‡attisambhavas
lokavajjassa paÃ±Ã±Ä• pane \Be 563/ paá¹-ipattivisuddhi guá¹‡o, paá¹‡á¹‡attivajjassa Ä• sa
appicchÄ• diguá¹‡Ä• vahanato, tenevÄ• ha ``subharatÄ• ya suposatÄ• ya appicchatÄ• ya a
bhÄ• sitvÄ• â€™â€™ ti. samaá¹‡Ä• cÄ• ravisuddhicassa guá¹‡oti veditabbaá¹ƒ. atha vÄ• I
saá¹…ghasuá¹-á¹-hutÄ• hoti pÄ• kaá¹-Ä• dÄ«navato, paá¹‡á¹‡attivajjassa paÃ±Ã±Ä• pane
pÄ• kaá¹-Ä• nisaá¹ƒsattÄ• . tathÄ• paá¹-hamena dummaá¹…kÅ«naá¹ƒniggaho, dutiyena pe
paá¹-hamena samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• to, dutiyena diá¹-á¹-hadhar
paá¹-hamena appasannÄ• naá¹ƒ pasÄ• do, dutiyena pasannÄ• naá¹ƒ bhiyyobhÄ• vo, tathÄ
saddhammaá¹-á¹-hiti, dutiyena vinayÄ• nuggaho hotÄ«ti veditabbo. __parivÄ• ra_nayenavÄ
pÄ• picchÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pakkhupacchedo, dutiyena gihÄ«naá¹ƒ anukampÄ• hoti
atthavase paá¹-icca tathÄ• gatena sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹ƒ gihÄ«n
pÄ• picchÄ• naá¹ƒ pakkhupacchedÄ• yÄ• â€™â€™ ti (Vin V 498). tathÄ• diá¹-á¹-hadhamm
vajjÄ• naá¹ƒ akusalÄ• naá¹ƒ vasenapi yojanÄ• kÄ• tabbÄ• . vuttaÃ±hetaá¹ƒ ``dve atthavas
diá¹-á¹-hadhammikÄ• naá¹ƒ verÄ• naá¹ƒ samparÄ• yikÄ• naá¹ƒ verÄ• naá¹ƒ paá¹-ighÄ• tÄ•
apicettha sabbampi akataviÃ±Ã±attipaá¹-isaá¹ƒyuttaá¹ƒ, gihÄ«naá¹ƒ pÄ«á¸·Ä• paá¹-isaá¹ƒy

pasÄ• dabhogakkhayarakkhÄ• paá¹-isaá¹ƒyuttaÃ±ca gihÄ«naá¹ƒ __anukampÄ• ya paÃ±Ã±
kuladÅ«sakagaá¹‡abhojanÄ• nipÄ• picchÄ• naá¹ƒ pakkhupacchedÄ• ya paÃ±Ã±attaá¹ƒ. sa
diá¹-á¹-hadhammikasamparÄ• yikaverÄ• dipaá¹-ighÄ• tÄ• ya \Ne 515/, mÄ• tugÄ• mena sa
diá¹-á¹-hadhammikaverÄ• disaá¹ƒvarÄ• ya paÃ±Ã±attanti veditabbaá¹ƒ. apicetthaÄ• dito pa
dasaatthavasapakaraá¹‡ameva nissÄ• ya vinicchayo veditabbo.

vatthuvÄ«tikkamena yaá¹ƒ, ekantÄ• kusalaá¹ƒ bhave.

taá¹ƒ saá¹…ghasuá¹-á¹-hubhÄ• vÄ• ya, paÃ±Ã±attaá¹ƒ lokavajjato ||

pÄ• rÄ• jikÄ• diá¹ƒ,

paÃ±Ã±attijÄ• naneneva, yatthÄ• patti na aÃ±Ã±athÄ• .

taá¹ƒ dhammaá¹-á¹-hitiyÄ• vÄ• pi, pasÄ• duppÄ• dabuddhiyÄ• ||

dhammadesanÄ• paá¹-isaá¹ƒyuttaá¹ƒ itaraÃ±ca sekhiyaá¹ƒ, idaá¹ƒ paá¹‡á¹‡attisambhavaá
vatthuno, paÃ±Ã±attiyÄ• vÄ• vÄ«tikkamacetanÄ• yÄ• bhÄ• vepi paá¹-ikkhittassa karaá¹‡e
sati yattha Ä• patti pahoti, taá¹ƒ sabbaá¹ƒ á¹-hapetvÄ• surÄ• pÄ• naá¹ƒ __paá¹‡á¹‡attivajja
tattha ukkoá¹-anake pÄ• cittiyaá¹ƒ, ``yo pana bhikkhu dhammikÄ• naá¹ƒ kammÄ• naá¹ƒcha
khÄ«yanadhammaá¹ƒ Ä• pajjeyya, pÄ• cittiyaá¹ƒ (Vin IV 475), yo pana bhikkhusaá¹…ghe v
vattamÄ• nÄ• ya \Be 564/ chandaá¹ƒ adatvÄ• uá¹-á¹-hÄ• yÄ• sanÄ• pakkameyya, pÄ• citt
bhikkhu samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• pacchÄ• khÄ«yanadhammaá¹ƒÄ• pa
nti (Vin IV 485) evamÄ• di saá¹…ghaphÄ• sutÄ• ya paÃ±Ã±attaá¹ƒ. ``aÃ±Ã±avÄ• dake vihe
101), pÄ• rÄ• jikÄ• dÄ«hi anuddhaá¹ƒsanesaá¹…ghÄ• disesÄ• di ca dummaá¹…kÅ«naá¹ƒ
anupakhajjanikkaá¸• á¸• hanaupassÅ«tisikkhÄ• padÄ• di pesalÄ• naá¹ƒphÄ• suvihÄ• rÄ• y
diá¹-á¹-hadhammikasamparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, sabbaá¹ƒ pa
diá¹-á¹-hadhammikÄ• nameva saá¹ƒvarÄ• ya. sabbaá¹ƒ gihipaá¹-isaá¹ƒyuttaá¹ƒ appasannÄ
pasannÄ• naá¹ƒ vÄ• bhiyyobhÄ• vÄ• ya ca. visesena ariá¹-á¹-hasamaá¹‡uddesasikkhÄ• pa
mariyÄ• dapaá¹-isaá¹ƒyuttaÃ±ca saddhammaá¹-á¹-hitiyÄ• , ``appicchassÄ• yaá¹ƒ dhammo,
dhammomahicchassÄ• â€™â€™ ti (DN III 358; AN c 8.30) Ä• disuttamettha sÄ• dhakaá¹ƒ.
(Vin IV 439) mohanake pÄ• cittiyaâ€™â€™ ntiÄ• di (Vin IV 444) vinayÄ• nuggahÄ• ya paÃ±
``bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaâ€™â€™ nti (Vin IV 90) idaá¹ƒ kimatthantice? a
pasannÄ• naá¹ƒ bhiyyobhÄ• vÄ• ya ca. kathaá¹ƒ?

``bhÅ«tagÄ• mo \Ne 516/ sajÄ«voti, avipallattadiá¹-á¹-hino.

tassa kopanasaÃ±Ã±Ä• ya, pasÄ• do buddhasÄ• vake ||

``nijjÄ«vasaÃ±Ã±itaá¹ƒpetaá¹ƒ, akopento kathaá¹ƒ muni.

jÄ«vaá¹ƒ kopeyya niddoso, macchamaá¹ƒsÄ• nujÄ• nane ||

evampi ---

``tassa kopanasaÃ±Ã±Ä• ya, pasÄ• do buddhasÄ• vake.

yato titthakarÄ• vime, viratÄ• bhÅ«tagÄ• mato.

lokassa cittarakkhatthaá¹ƒ, tatopi virato munÄ«â€™â€™ ti || ---

pasannÄ• naá¹ƒ bhiyyobhÄ• vo hoti.

vivittasenÄ• sanabhogataá¹‡hÄ• vasenanijjÄ«vamitÄ• rakkhaá¹ƒ.

buddhobhininnaÃ±ca vivajjayanto.

sikkhÄ• padaá¹ƒ tattha ca paÃ±Ã±apesi ||

nijjÄ«vassÄ• pi \Be 565/ maá¹ƒsassa, khÄ• danakaá¹ƒ yatiá¹ƒ pati.

nindamÄ• naá¹ƒ janaá¹ƒ disvÄ• , bhÅ«tagÄ• maá¹ƒ pariccaji ||

tikoá¹-iparisuddhattÄ• , macchamaá¹ƒsÄ• nujÄ• nane.

paá¹-icca maá¹ƒsÄ• nujÄ• nanaá¹ƒ, kamme diá¹-á¹-hippasaá¹…gabhayÄ• ||

aparikkhakassa lokassa, parÄ• nuddayatÄ• ya ca.

bhÅ«tagÄ• mapÄ• tabyatÄ• ya, pÄ• á¹‡Ä• tipÄ• tappasaá¹…gabhayÄ• ||

tattha pariyÄ• yavacanaá¹ƒ anujÄ• ni bhagavÄ• , uddissa kataá¹ƒ paá¹-ikkhipi parassa vÄ• idha pana bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• pÄ• bhÄ• vaÃ±Ä• panatthaá¹ƒ attuddesikaá¹ anujÄ• nÄ«tiveditabbaá¹ƒ. pakiriyanti ettha te te payojanavisesasaá¹…khÄ• tÄ• atthavasÄ• __atthavasapakaraá¹‡a_nti.

mahÄ• vaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ•

sattanagaresu paÃ±Ã±attasikkhÄ• padavaá¹‡á¹‡anÄ•

<335> vacanasampaá¹-icchanatthe \Be 566/ vÄ• nipÄ• toti attho. __aá¸• á¸• huá¸• á¸• hasa
paÃ±Ã±Ä• sÄ• ni ca. __viggaha_nti manussaviggahaá¹ƒ. __atirekaá¹ƒ vÄ• _ti dasÄ• hapara
__kÄ• á¸·aka_nti ``suddhakÄ• á¸·akÄ• naâ€™â€™ nti (Vin III 552-554) vuttakÄ• á¸·akaá¹ƒ.
bhÅ«tÄ• rocanaá¹ƒ. __paramparabhatta_nti paramparabhojanaá¹ƒ. __bhikkhunÄ«su ca akk
bhikkhuá¹ƒ akkoseyya vÄ• paribhÄ• seyya vÄ• (Vin IV 1029). __antaravÄ• saka_ntiaÃ±Ã±
cÄ«varapaá¹-iggahaá¹‡aá¹ƒ. __rÅ«piya_nti rÅ«piyasabbohÄ• raá¹ƒ. __sutta_ntisÄ• maá¹ƒ s
tantavÄ• yehi. __ujjhÄ• panake_ti ujjhÄ• panake khÄ«yanake. __pÄ• citapiá¹‡á¸• a_nti
bhikkhunÄ«paapÄ• citapiá¹‡á¸• apÄ• taá¹ƒ. __cÄ• ritta_nti nimantito sabhattosamÄ• no san
datvÄ• _ti samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• . __vosÄ• santÄ«_tibhikkhÅ« panev
(Vin IV 558), tattha cesÄ• . __giraggacariyÄ• _ti ``yÄ• pana bhikkhunÄ« naccaá¹ƒ vÄ• gÄ«
IV 834) ca, ``antovassaá¹ƒ cÄ• rikaá¹ƒcareyyÄ• â€™â€™ ti (Vin IV 970) ca vuttadvayaá¹ƒ.
pÄ• rivÄ• sikachandadÄ• nenasikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyya (Vin IV 1167). pÄ• rÄ• ji
bhikkhunÄ«naá¹ƒ saÃ±Ã±Ä• cikakuá¹-iÃ±cakosiyamissasanthataÃ±ca seyyÄ• ca anupasan
pathavÄ«khaá¹‡anaá¹ƒ. __gaccha devate_ti bhÅ«tagÄ• mapÄ• tabyatÄ• sappÄ• á¹‡akauda
__mahÄ• vihÄ• ro_ti mahallakavihÄ• ro. __aÃ±Ã±a_nti aÃ±Ã±avÄ• dakaá¹ƒ. __dvÄ• ra_nti
``anÄ• dariyapÄ• cittÄ«ti ca sahadhammikaá¹ƒ vuccamÄ• noâ€™â€™ tipÄ• á¹-ho. __payop
__eá¸·akalomÄ• ni patto cÄ• _ti eá¸·akalomadhovÄ• panaÃ±caÅ«napaÃ±cabandhanapatto
bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• ovÄ• dotaduttaribhesajjaviÃ±Ã±Ä• panaÃ±ca. __
``aá¹-á¹-himayaá¹ƒ vÄ• dantamayaá¹ƒ vÄ• visÄ• á¹‡amayaá¹ƒvÄ• sÅ«cigharaâ€™â€™ n
pana tÄ• ni Ä• raÃ±Ã±akÄ• ni \Ne 518/ senÄ• sanÄ• nisÄ• saá¹…ka ... pe ... paá¹-idesetabl
ca. __ovÄ• do_ti yÄ• pana bhikkhunÄ«ovÄ• dÄ• ya vÄ• saá¹ƒvÄ• sÄ• ya vÄ• na gacchey
cattÄ• rÄ«_tiÄ• didvÄ«su nagaresu paÃ±Ã±attasampiá¹‡á¸• anaá¹ƒ.

catuvipattivaá¹‡á¹‡anÄ•

<336> __ekatiá¹ƒsÄ• _ \Be 567/ __ye garukÄ• _ti ubhato aá¹-á¹-ha pÄ• rÄ• jikÄ• , bhikkhÅ«
bhikkhunÄ«naá¹ƒ dasa ca saá¹…ghÄ• disesÄ• . sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡avasena
pÄ• rÄ• jikÄ• ni. __tadevÄ• _ti sÄ«lavipattiá¹ƒyeva. vitthÄ• rato dassetuá¹ƒ ``pÄ• rÄ• jikaâ€
apucchitamevavissajjitaá¹ƒ. ``tattha yo cÄ• yaá¹ƒ, akkosati hasÄ• dhippÄ• yoâ€™â€™ ti pÄ
duá¹-á¹-hullavibhÄ• vanavasenÄ• gatavipattiá¹ƒá¹-hapetvÄ• pucchÄ• paá¹-ipÄ• á¹-iyÄ• yÄ
vissajjitumÄ• rabhi. __ukkhittÄ• nuvattikÄ• _bhikkhunÄ« aá¹-á¹-ha yÄ• vatatiyakasaá¹…ghÄ
__anantarapaÃ±hÄ• _ nÄ• ma jÄ• tÄ• .

chedanakÄ• divaá¹‡á¹‡anÄ•

<337> pamÄ• á¹‡Ä• tikkantamaÃ±canisÄ«danakaá¹‡á¸• upaá¹-icchÄ• divassikasÄ• á¹-ikÄ• bhikkhunÄ«naá¹ƒudakasÄ• á¹-ikÄ• ti __cha chedanakÄ• ni_. cÄ«varavippavÄ• sasammutiÄ ``ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ ti evaá¹ƒ Ä• gatÄ• __satta sÄ• mÄ«ciyo_.

asÄ• dhÄ• raá¹‡Ä• divaá¹‡á¹‡anÄ•

<338> pubbe vuttacuddasaparamÄ• neva antarapaÃ±he niá¹-á¹-hapetvÄ• __purimapaÃ±ha __dhovanaÃ±ca paá¹-iggaho_ti gÄ• thÄ• aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ. __dve lomÄ• ni_

__dvevÄ«sati khuddakÄ• _ti ---

``sakalo bhikkhunivaggo, paramparaÃ±ca bhojanaá¹ƒ.

anatirittaá¹ƒ abhihaá¹-aá¹ƒ, paá¹‡Ä«taÃ±ca acelakaá¹ƒ.

jÄ• naá¹ƒ duá¹-á¹-hullachÄ• danaá¹ƒ ||

``Å«naá¹ƒ \Ne 519/ mÄ• tugÄ• mena saddhiá¹ƒ, yÄ• ca anikkhantarÄ• jake.

santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• , vikÄ• le gÄ• mappavesanaá¹ƒ ||

``nisÄ«dane ca yÄ• sikkhÄ• , vassikÄ• ya ca sÄ• á¹-ikÄ• .

dvÄ• vÄ«sati imÄ• sikkhÄ• , khuddakesu pakÄ• sitÄ• â€™â€™ ti || ---

pÄ• á¹-ho \Be 568/. ``kulesu cÄ• rittÄ• pattÄ«â€™â€™ ti pÄ• á¹-ho na gahetabbo sÄ• dhÄ• sikkhÄ• padassa. __chacattÄ• rÄ«sÄ• cime_ti chacattÄ• rÄ«sa ime. ``pÄ• rÄ• jikÄ• ni saá¹ vuttasikkhÄ• pade eva vibhajitvÄ• vuttattÄ• __vibhattiyo_ nÄ• ma. __sÄ• dhÄ• raá¹‡a_nti aá¹-á¹-hannampisÄ• dhÄ• raá¹‡aá¹ƒ. pÄ• rÄ• jikabhÅ«tÄ• vibhattiyo __pÄ• rÄ• jikavibhattiy sattavajjosaá¹…ghÄ• diseso. aÃ±Ã±atarasmiá¹ƒ __gaá¹‡á¹-hipade_ ``atha vÄ• `dve uposat cattÄ• rikammÄ• ni paÃ±ceva uddesÄ• caturo bhavanti, naÃ±Ã±athÄ• â€™ ti pÄ• á¸·iá¹ƒ u `cattÄ• rikammÄ• nÄ«â€™ ti visesÄ• bhÄ• vÄ• uddharitapotthakameva sundaraá¹ƒ, pubbe vibhattimattadassanavasenevacetaá¹ƒ vuttaá¹ƒ. `na samathehi vÅ«pasamanavasenÄ• â€™ kammavibhajane `samathehivÅ«pasammatÄ«â€™ ti na visesitaá¹ƒ uposathappavÄ• raá¹‡Ä

kasmÄ• ? etthÄ• pi `uposathappavÄ• raá¹‡Ä• naá¹ƒyeva visesetvÄ• nayaá¹ƒ dethÄ• â€™ vaggÄ• dikammenaÄ• pattiyopi vÅ«pasammantÄ«ti Ä• pajjanatoti veditabbaâ€™â€™ nti vu __dvÄ«hi catÅ«hi tÄ«hi kiccaá¹ƒ ekenÄ• _ti dvÄ«hi vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, catÅ«hi anuv tÄ«hi Ä• pattÄ• dhikaraá¹‡aá¹ƒ, ekena kiccÄ• dhikaraá¹‡aá¹ƒ sammatÄ«ti attho.

pÄ• rÄ• jikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

<339> __nibbacanamatta_nti vevacanamattaá¹ƒ. __sese_ti Ä• dito sesÄ• majjhantÄ• . __p __saddhÄ• cittaá¹ƒ_ pasannacittanti attho, ``santÄ• cittaâ€™â€™ nti vÄ•  pÄ• á¹-ho. __anÄ kiÃ±cÄ• pi idaá¹ƒ nibbacanaá¹ƒ ``garukaá¹ƒ lahukaÃ±cÄ• â€™â€™ tiÄ• dipaÃ±henatthi, ``h teâ€™â€™ ti iminÄ• pana vacanena saá¹…gahitassatthassa dÄ«panatthaá¹ƒvuttanti vedita pakkhinaá¹ƒ gatÄ«â€™â€™ ti ca pÄ• á¹-ho atthi, so jÄ• tivasenayujjati. __pakkhÄ«na_nti uj

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡abhedavaá¹‡á¹‡anÄ•

ukkoá¹-anabhedÄ• divaá¹‡á¹‡anÄ•

<340> __adhikaraá¹‡aukkoá¹-ena_ \Ne 520/ \Be 569/ __samathÄ• naá¹ƒ ukkoá¹-aá¹ƒ dasse adhikaraá¹‡Ä• nisattahi samathehi sammanti, tÄ• ni ukkoá¹-ento satta samathe ukkoá¹-eti n __pasavatÄ«_ti sambhavati. __ ``anuvÄ• dÄ• dhikaraá¹‡e labbhantÄ«â€™ _tiÄ• dÄ«ni `dha tiÄ• dÄ«naá¹ƒsamÄ• nattÄ•  tesu visesato labbhantÄ«â€™â€™ ti vuttaá¹ƒ. __anihata_nti su __avinicchita_nti ``Ä• pattianÄ• pattÄ«â€™â€™ tiÄ• dinÄ• . ``tattha jÄ• takaá¹ƒ adhikaraá¹‡ ... tiá¹‡avatthÄ• rakaá¹ƒ ukkoá¹-etÄ«â€™â€™ ti daseva vuttÄ• .
``sammukhÄ• vinayapaá¹-iÃ±Ã±Ä• takaraá¹‡ayebhuyyasikÄ• avuttattÄ• ukkoá¹-etuá¹ƒ na s natthi. tasmÄ• te ukkoá¹-etuá¹ƒna sakkÄ• ti vadantÄ«â€™â€™ ti likhitaá¹ƒ. __pÄ• á¸·imutta vinayalakkhaá¹‡aá¹ƒ vinÄ• kevalaá¹ƒ dhammadesanÄ• mattavasenevÄ• ti attho. khandhaka Ä• nÄ«tasuttena. __nijjhÄ• penti_ dassenti. pubbe dhammavinayena vinicchitaá¹ƒ adhikaraa upajjhÄ• yÄ• dÄ«naá¹ƒatthÄ• ya ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dÄ«ni dÄ«petvÄ• ti kÄ• yakammÄ• dÄ«ninissitattÄ• __visamanissito_. evaá¹ƒ sesesu.

adhikaraá¹‡anidÄ• nÄ• divaá¹‡á¹‡anÄ•

342-3__._ __kiá¹ƒsambhÄ• ra_nti kiá¹ƒparikkhÄ• raá¹ƒ, ettha __ki_nti liá¹…gasÄ• maÃ±Ã±a uppannavivÄ• daá¹ƒnissÄ• ya pacchÄ• uppajjanakavivÄ• do __vivÄ• danidÄ• naá¹ƒ_ nÄ• __Ä• pattÄ• dhikaraá¹‡apaccayÄ• catasso Ä• pattiyo Ä• pajjatÄ«_ti bhikkhunÄ« jÄ• naá¹ƒ p paá¹-icchÄ• detipÄ• rÄ• jikaá¹ƒ, vematikÄ• paá¹-icchÄ• deti thullaccayaá¹ƒ, bhikkhu saá¹…

paá¹-icchÄ• detipÄ• cittiyaá¹ƒ, Ä• cÄ• ravipattiá¹ƒ paá¹-icchÄ• deti dukkaá¹-aá¹ƒ. pubbe kataukkhepaniyÄ• dikiccaá¹ƒnissÄ• ya uppajjanakakiccÄ• naá¹ƒ. kÄ«disÄ• naá¹ƒ? samanu __taá¹ƒ hÄ«_tiadhikaraá¹‡aá¹ƒ.

<344> adhikaraá¹‡esu __yena adhikaraá¹‡ena sammanti, taá¹ƒ dassetu_nti yadÄ• adhikar kiccÄ• dhikaraá¹‡eneva sammanti, na aÃ±Ã±ehÄ«ti \Be 570/ dassanatthaá¹ƒ vuttaá¹ƒ, na e sammantÄ«ti dassanatthaá¹ƒ.

<348> __Ä• pattÄ• dhikaraá¹‡e_ \Ne 521/ __saá¹…gho vivadatÄ«_ti Ä• pattÄ• nÄ• pattÄ«ti

<353> samuá¹-á¹-hÄ• nÄ• bhÄ• vato sammukhÄ• vinaye kammassa kiriyÄ• karaá¹‡amiccÄ avibhajitvÄ• vasativinayÄ• dÄ«naá¹ƒ channaá¹ƒyeva cha samuá¹-á¹-hÄ• nÄ• ni vibhattÄ• ni kammasaá¹…gahÄ• bhÄ• vena, sativinayÄ• dÄ«naá¹ƒ viya saá¹…ghasammukhatÄ• dÄ«na adhippÄ• yo.

adhikaraá¹‡abhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ•

codanÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<359> viggÄ• hikakathanti attho. __nisÄ• mayÄ• _ti sallakkhehi. ``kÄ• rayaâ€™â€™ iti pÄ• jÄ• nÄ• ti, tasmÄ• akovido hotÄ«ti eke. ayaá¹ƒ pana duvidhepi kiccekenaci iriyÄ• pathena.

codanÄ• kaá¹‡á¸• avaá¹‡á¹‡anÄ•

anuvijjakakiccavaá¹‡á¹‡anÄ•

<360> anuvijjakapucchane Ä• jÄ«vavipatti na pucchitÄ• . paÃ±cÄ• pattikkhandhavasena Ä• ``Ä• jÄ«vavipattiyÄ• pi tatheva, saá¹…gahagamanatoâ€™â€™ ti vadanti. ``ajjhÄ• pajjantoâ

<363> tasmÄ• na ca Ä• misaá¹ƒ nissÄ• yÄ• ti sambandhitabbaá¹ƒ.

cÅ«á¸·asaá¹…gÄ• mavaá¹‡á¹‡anÄ•

anuvijjakassapaá¹-ipattivaá¹‡á¹‡anÄ•

<365> __á¹-hÄ• nanisajjavatthÄ• dinissitÄ• _ti \Ne 522/ \Be 571/ ``evaá¹ƒ á¹-hÄ• tabbaá¹ƒ e

nisÄ«ditabbaâ€™â€™ ntievamÄ• dikÄ• . __saÃ±Ã±Ä• jananattha_nti ``evaá¹ƒ vattabbaâ€™
saÃ±jÄ• nanatthaá¹ƒ. __anuvidhiyantenÄ• _ticitte á¹-hapentenÄ• ti attho. __lajjÄ• sÄ• nu k
ayaá¹ƒ parisÄ• tiadhippÄ• yo. __anuyogavattaá¹ƒ kathÄ• petvÄ• _ti ``kimanuyogavattaá¹ƒ j
pucchitvÄ• teneva kathÄ• petvÄ• . __ajÄ• nanappasaá¹…gÄ• _ nÄ• ma aÃ±Ã±Ä• á¹‡aá¹ƒ.

<367> __ ``bhayena bhayÄ• gacchatÄ«â€™â€™ _ti bhayena bhayahetu bhayÄ• gacchatÄ
``rattattÄ• pana duá¹-á¹-hattÄ• ca chandÄ• dosÄ• ca gacchatÄ«â€™â€™ ti hi vuttaá¹ƒ, e

mahÄ• saá¹…gÄ• mavaá¹‡á¹‡anÄ•

voharantenajÄ• nitabbÄ• divaá¹‡á¹‡anÄ•

<375> __vaá¹‡á¹‡Ä• vaá¹‡á¹‡o_ti nÄ«lÄ• divaá¹‡á¹‡avasena ca Ä• rogyatthÄ• diavaá¹‡á¹‡
vuttasukkavissaá¹-á¹-hi.

<402> __bhÅ«mipucchÄ• _ti bhÅ«mi puthavÄ« jagatÄ« cÄ• ti sabbÄ• ni pathavivevacanÄ•

kathinabhedavaá¹‡á¹‡anÄ•

kathinaatthatÄ• divaá¹‡á¹‡anÄ•

403-4__._ __kinti_ \Ne 523/ \Be 572/ kathaá¹ƒ. anÄ• diyadÄ• naá¹ƒ tÄ• vakÄ• likavatthu. __
``anÄ• gatavasenaanantarÄ• hutvÄ• â€™â€™ _ti udakÄ• haraá¹‡Ä• dipayogassa dhovanÄ
uppajjanato, dhovanÄ• dikiriyaÃ±ca sandhÄ• ya payogakaraá¹‡ato vuttaá¹ƒ. purejÄ• tapacc
__ekaá¹ƒ dhammampi na labhati_ attano purejÄ• tassa natthitÄ• ya.

kathinÄ• dijÄ• nitabbavibhÄ• gavaá¹‡á¹‡anÄ•

<412> __rÅ«pÄ• didhammesÅ«_ti vaá¹‡á¹‡agandhÄ• diaá¹-á¹-hakesu. ``vassÄ• nassa pac
218) vuttattÄ• pacchime mÄ• se yasmiá¹ƒ vÄ• tasmiá¹ƒ vÄ• divase attharituá¹ƒ vaá¹-á¹-at

<415> ``Ä• diccabandhunÄ• ti vuttattÄ• theravacanaâ€™â€™ nti vadanti.

palibodhapaÃ±hÄ• byÄ• karaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

415-6__._ sanniá¹-á¹-hÄ• nantiko kathaá¹ƒ bahisÄ«mÄ• ya uddharÄ«yati? bhikkhu akatacÄ
samÄ• dÄ• yapakkamati ``na paccessaâ€™â€™ nti, tassa bahisÄ«mÄ• gatassa evaá¹ƒ hot
cÄ«varaá¹ƒkÄ• ressaâ€™â€™ nti, evametassa bahisÄ«mÄ• gatassa uddharÄ«yati. kathaá¹

akatacÄ«varaá¹ƒsamÄ• dÄ• ya pakkamati ``na paccessaâ€™â€™ nti, tato tattha phÄ• suvi
vihÄ• raá¹ƒÄ• gacchati, tassa cÄ«varapalibodhoyeva á¹-hito, so ca ``nevimaá¹ƒ cÄ«varaá¹ƒ
uppanne chijjati, tasmÄ• __ ``antosÄ«mÄ• ya uddharÄ«yatÄ«â€™â€™ _ti vuttaá¹ƒ.
sanniá¹-á¹-hÄ• nantikaá¹ƒduvidhaá¹ƒ ``na paccessaâ€™â€™ nti Ä• vÄ• sapalibodhaá¹ƒ chi
vihÄ• raá¹ƒÄ• gantvÄ• ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaâ€™â€™ nti sanniá¹-á¹-hÄ• naá¹
á¹-hatvÄ• ``nevimaá¹ƒ cÄ«varaá¹ƒ kÄ• ressaá¹ƒ na paccessaâ€™â€™ nti cittuppÄ• dena s
gÄ• thÄ• yampi __ ``dve palibodhÄ• apubbaá¹ƒ acarimaâ€™â€™ _nti \Ne 524/ idaá¹ƒ imar
``Ä• sÄ• vacchediko kathaá¹ƒ antosÄ«mÄ• ya \Be 573/? Ä• sÄ«sitena `tumhe vihÄ• rameva
pahiá¹‡issÄ• mÄ«â€™ ti vutto pubbe `na paccessaâ€™ nti Ä• vÄ• sapalibodhaá¹ƒ chinditvÄ
gantvÄ• tena `nÄ• haá¹ƒ sakkomi dÄ• tuâ€™ nti pahito hotÄ«â€™â€™ tilikhitaá¹ƒ. __ ``attl
nÄ• mÄ• â€™â€™ _ti atthÄ• raá¹ƒ vinÄ• uddhÄ• raá¹ƒ na labhanti, tasmÄ• vuttaá¹ƒ. __pu
kathinuddhÄ• rÄ• ekuppÄ• dÄ• ekanirodhÄ• â€™â€™ tivuttÄ• dhikÄ• re paá¹-hamaá¹ƒ vu
na pakkamanantikÄ• dayo dve. __ekato nirujjhantÄ«_ti uddhÄ• rabhÄ• vaá¹ƒ pÄ• puá¹‡antÄ

kathinabhedavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±attivaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• lipaÃ±cakavaá¹‡á¹‡anÄ•

anissitavaggavaá¹‡á¹‡anÄ•

<419> __kÄ• yikaupaghÄ• tikÄ• _ \Be 574/ nÄ• ma kÄ• yena vÄ«tikkamo.

nappaá¹-ippassambhanavaggavaá¹‡á¹‡anÄ•

<420> __omaddakÄ• rako_ti omadditvÄ• abhibhavitvÄ• kÄ• rako.

vohÄ• ravaggavaá¹‡á¹‡anÄ•

<424> bhedakaravatthÅ«ni nissÄ• ya vivÄ• dÄ• dhikaraá¹‡aá¹ƒ samuá¹-á¹-hÄ• ti, evaá¹ƒ ya
kodhopanÄ• hÄ• didvÄ• dasamÅ«lapayogaá¹ƒ vivÄ• dÄ• dhikaraá¹‡aá¹ƒ, tathÄ• sesesu. o
kammaÃ±attiyÄ• karaá¹‡aá¹ƒ. dvÄ«su á¹-hÄ• nesu Ã±attidutiyaÃ±atticatutthakammesu.
yasmÄ• __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayeneva ubhatovibhaá¹…gÄ• asaá¹…gah
vuttaá¹ƒ, taá¹ƒ gahetabbanti sambandho.

diá¹-á¹-hÄ• vikammavaggavaá¹‡á¹‡anÄ•

<425> tiá¹‡á¹‡annaá¹ƒ \Ne 525/ upari saha Ä• pattiá¹ƒ desetuá¹ƒ na labbhanti. kammanÄ• nÄ• saá¹ƒvÄ• sakÄ• naá¹ƒladdhiggahitakova __laddhinÄ• nÄ• saá¹ƒvÄ• sako_. á¹-hitassÄ• â€™â€™ _ti mahÄ• sÄ«maá¹ƒkira sandhÄ• ya vuttaá¹ƒ.

<433> ``ummÄ• dÄ• cittakkhepÄ• â€™â€™ ti pÄ• á¹-ho.

musÄ• vÄ• davaggavaá¹‡á¹‡anÄ•

<444> __pariyÄ• yena jÄ• nantassÄ• _ti yassa kassaci jÄ• nantassa pariyÄ• yena vuttamus

<446> __anuyogo na dÄ• tabbo_ti tena vuttaá¹ƒ anÄ• diyitvÄ• tuá¹‡hÄ« bhavitabbanti atth

bhikkhunovÄ• davaggavaá¹‡á¹‡anÄ•

<454> __vohÄ• raniruttiyaá¹ƒ_ \Be 575/ saddaniruttiyaá¹ƒ. maggapaccavekkhaá¹‡Ä• dayo

ubbÄ• hikavaggavaá¹‡á¹‡anÄ•

<455> __pasÄ• retÄ• _ mohetÄ• .

adhikaraá¹‡avÅ«pasamavaggavaá¹‡á¹‡anÄ•

<458> __ ``yathÄ• ratta_nti anupasampanne apekkhatÄ«â€™â€™ tipi vadanti. __ ``yathÄ• upasampanneapekkhatÄ«â€™â€™ ti likhitaá¹ƒ.

kathinatthÄ• ravaggavaá¹‡á¹‡anÄ•

<467> ``ekÄ• vattoâ€™â€™ tipi \Ne 526/ paá¹-hanti, tassa kuddho kodhÄ• bhibhÅ«toti kirat uttarÄ• saá¹…gaá¹ƒ apanetvÄ• á¹-hitoti kirattho, taá¹ƒ sabbaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ uddhaá¹-apÄ• á¸·iyÄ• virujjhatÄ«ti. ekÄ• vaá¹-á¹-oti hi uddhaá¹-aá¹ƒ, tasmÄ• na gahetabba vuttakÄ• raá¹‡enÄ• _ti ``kiccayapasutattÄ• vandanaá¹ƒ asamannÄ• haranto nalÄ• á¹-aá¹ƒ tiÄ• divuttakÄ• raá¹‡ena.

upÄ• lipaÃ±cakavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattisamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ•

<470> __pubbe vuttamevÄ• _ti sahaseyyÄ• dipaá¹‡á¹‡attivajjaá¹ƒ. __itara_nti sacittakaá¹ƒ.

domanassiko_ aÃ±Ã±ehi bhiá¹ƒsÄ• panÄ• dÄ«ni katvÄ• Ä• pattiá¹ƒ Ä• pajjitvÄ• ti adhippÄ•

dutiyagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ•

kÄ• yikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

474-5__._ nidÄ• nuddesaá¹ƒ \Be 576/ vinÄ• sesuddesÄ• bhÄ• vÄ• __ ``sabbapÄ• timokkh
saá¹…gahohotÄ«â€™â€™ _ti vuttaá¹ƒ. vinaye garukÄ• __vinayagarukÄ• _. idaá¹ƒ pana dv
Ä• gataá¹ƒ, aÃ±Ã±ehi pana missetvÄ• vuttabhÄ• vÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paccetabbaá¹ƒ
hotÄ«_ti kammaÃ±atti hoti. __vÄ• cÄ• _ti vacÄ«sambhavÄ• . __addhÄ• nahÄ«no_Å«navÄ«
kurundivÄ• doâ€™â€™ ti vuttaá¹ƒ. __vanappati_ntievaá¹ƒ adinnÄ• dÄ• ne Ä• gataá¹ƒ vana
__vissaá¹-á¹-hichaá¸• á¸• ane_ti sukkavissaá¹-á¹-hiyaá¹ƒ. __dukkaá¹-Ä• katÄ• _ti dukkaá¹-a
__Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• _ pubbapayoge dukkaá¹-aá¹ƒ, aj

pÄ• cittiyavaá¹‡á¹‡anÄ•

<476> mahÄ• saá¹…ghikÄ• \Ne 527/ sÄ• maá¹‡erepi Ä• pattiá¹ƒ desÄ• penti kira, tena vut
desÄ• petabbÄ• â€™â€™ _ti, __daá¹‡á¸• akammaá¹ƒ pana tesaá¹ƒ kÄ• tabbaá¹ƒ_ tathÄ• n

avandanÄ«yapuggalÄ• divaá¹‡á¹‡anÄ•

<477> __dasasataá¹ƒ Ä• pattiyo_ti sahassaá¹ƒ Ä• pattiyo. __campÄ• yaá¹ƒ vinayavatthusm
__adhammena vagga_ntiÄ• dÄ«ni cattÄ• ri kammÄ• niyeva bhagavatÄ• vuttÄ• nÄ«ti attho.
__atha kho cha samathÄ• ... pe ... sammukhÄ• vinayena sammanti, samÄ• yogaá¹ƒgaccha
sampayogaá¹ƒ gacchantÄ«ti attho. vinÄ• samathehi __sammati, _ samathabhÄ• vaá¹ƒgacc
__vinÄ• samathehÄ«_ti samathehi vinÄ• ti attho.

soá¸·asakammÄ• divaá¹‡á¹‡anÄ•

<478> __asuttaka_nti suttavirahitaá¹ƒ, usuttaá¹ƒ tatra natthÄ«ti adhippÄ• yo.

dutiyagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sedamocanagÄ• thÄ• vaá¹‡á¹‡anÄ•

avippavÄ• sapaÃ±hÄ• vaá¹‡á¹‡anÄ•

<479> __tahi_nti \Be 577/ tasmiá¹ƒ puggale. __akappiyasambhogo_ nÄ• ma methunadham

``varasenÄ• sanarakkhaá¹‡atthÄ• ya vissajjetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti
__garubhaá¹‡á¸• avinicchaye_vutto. ekÄ• dasÄ• vandiye paá¹‡á¸• akÄ• dayo __ekÄ• dasa
jÄ«vati_nimmitarÅ«pattÄ• . ``ubbhakkhakena vadÄ• mÄ«â€™â€™ ti iminÄ• mukhe methur
adhonÄ• bhivivajjanena vaccamaggappassÄ• vamaggesu \Ne 528/. __gÄ• mantarapariyÄ•
okkantabhikkhuniá¹ƒsandhÄ• yÄ• _ti bhikkhuniyÄ• gÄ• mÄ• pariyÄ• pannaparatÄ«re nadis
tatthaparatÄ«re gÄ• mÅ«pacÄ• ro ekaleá¸• á¸• upÄ• to nadipariyantena paricchinno, tasmÄ
ratanamattampiaraÃ±Ã±aá¹ƒ na atthi, taÃ±ca tiá¹‡Ä• dÄ«hi paá¹-icchannattÄ• dassanÅ«pa
tatthaattano gÄ• me Ä• patti natthi. paratÄ«re pana ekaleá¸• á¸• upÄ• tasaá¹…khÄ• te gÄ•
padaá¹ƒá¹-hapeti. antare abhidhammavasena araÃ±Ã±abhÅ«taá¹ƒ sakagÄ• maá¹ƒ atikkam
ohÄ«yanÄ• ca hotÄ«ti Ã±Ä• tabbaá¹ƒ. ettÄ• vatÄ• pi santosamakatvÄ• vicÄ• retvÄ• gahet
upasampannÄ• paÃ±casatÄ• mahÄ• pajÄ• patippamukhÄ• . mahÄ• pajÄ• patipi hi Ä• nan
paá¹-iggahitattÄ• bhikkhÅ«naá¹ƒ santike upasampannÄ• nÄ• ma.

pÄ• rÄ• jikÄ• dipaÃ±hÄ• vaá¹‡á¹‡anÄ•

<480> __ ``dussakuá¹-iá¹ƒ sandhÄ• yÄ• â€™â€™ _ti saha dussena vÄ«tikkamanassa sakk
liá¹…gaparivatte paá¹-iggahaá¹‡assa vijahanato sÄ• maá¹ƒ gahetvÄ• bhuÃ±jituá¹ƒ na vaá¹
__kÄ• kaÅ«hadanaá¹ƒvÄ• _ti kÄ• kena Å«hadanaá¹ƒ vÄ• . ``tayo purisepi upagantvÄ• â€™

pÄ• cittiyÄ• dipaÃ±hÄ• vaá¹‡á¹‡anÄ•

<481> __methunadhammapaccayÄ• _ nÄ• ma kÄ• yasaá¹ƒsaggo. taá¹ƒhetu methunadham
pubbabhÄ• gabhÅ«taá¹ƒkÄ• yasaá¹ƒsaggaá¹ƒ vÄ• yÄ• mantiyÄ• ti aá¹-á¹-havatthupÅ«raá¹
__paribhogappaccayÄ• _ti \Be 578/paribhogakÄ• raá¹‡Ä• . __tasmÄ• _ti yasmÄ• paribhog
bhojanapariyosÄ• nehotÄ«ti attho. __porÄ• á¹‡apotthakesu_ ``tassÄ• â€™â€™ ti pÄ• á¹-ho
sundaraá¹ƒbhojanaparicchedadassanatoâ€™â€™ ti vadanti.

sedamocanagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggo

kammavaggavaá¹‡á¹‡anÄ•

<483> ``ummattakasammutiá¹ƒ \Ne 529/ \Be 579/ ummattake yÄ• citvÄ• gate asammukhÄ
ti vuttaá¹ƒ. tattha nisinnepi na kuppati niyamÄ• bhÄ• vÄ• . asammukhÄ• kate dosÄ• bhÄ• v
``asammukhÄ• kataá¹ƒ sukataá¹ƒ hotÄ«â€™â€™ _ti vuttaá¹ƒ. dÅ«tena upasampadÄ• pane
sakkÄ• . kammavÄ• cÄ• nÄ• nattasabhÄ• vÄ• pattanikkujjanÄ• dayo hatthapÄ• satoapane
``asammukhÄ• kataá¹ƒ sukataá¹ƒ hotÄ«â€™â€™ ti. ``pucchitvÄ• codetvÄ• sÄ• retvÄ• kÄ

acodetvÄ• asÄ• retvÄ• karotÄ«â€™â€™ ti ayaá¹ƒvacanattho. __á¹-hapetvÄ• kattikamÄ•
__dve ca puá¹‡á¹‡amÄ• siyo_tipaá¹-hamadutiyavassÅ«pagatÄ• naá¹ƒ pavÄ• raá¹‡Ä• puá¹

<485> padaá¹ƒ vÄ• chaá¸• á¸• etÄ«ti attho. ka-vaggÄ• dÄ«su __paÃ±casu_. __garuka_nti
saá¹ƒyogaparaÃ±ca. ``buddharakkhitattherassa yassa nakkhamatÄ«â€™â€™ ti ettha ta-kÄ
saá¹ƒyogaparÄ• . __dÄ«ghe vattabbe rassa_nti ``so tuá¹‡hÄ« assÄ• â€™â€™ ti vattabbe s

<486> sesaá¹-á¹-hakathÄ• su vuttavacanaá¹ƒ __kurundiyaá¹ƒ_ pÄ• kaá¹-aá¹ƒ katvÄ• __ ``
nasakkontÄ«â€™â€™ _ti vuttaá¹ƒ.

487-8__._ __parisuddhasÄ«lÄ• cattÄ• ro bhikkhÅ«_ti pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• . __na t
vÄ• etÄ«_ti tÄ«su, dvÄ«su vÄ• nisinnesu ekassa, dvinnaá¹ƒ vÄ• chandapÄ• risuddhiÄ• ha

apalokanakammakathÄ• vaá¹‡á¹‡anÄ•

495-6__._ kÄ• yasambhogasÄ• maggidÄ• nasahaseyyapaá¹-iggahaá¹‡Ä• di imassa apalok
hotÄ«tievampi apalokanakammaá¹ƒ pavattatÄ«ti attho. kammaÃ±Ã±eva lakkhaá¹‡anti kam
osÄ• raá¹‡anissÄ• raá¹‡abhaá¹‡á¸• ukammÄ• dayoviya kammaÃ±ca hutvÄ• aÃ±Ã±aÃ±ca
kammameva hutvÄ• upalakkhÄ«yatÄ«ti \Be 580/kammalakkhaá¹‡aá¹ƒ upanissayo viya. he
hi sabbo paccayavisesotattha saá¹…gayhati, evampi ``kammalakkhaá¹‡amevÄ• â€™â€™ t
dassetuá¹ƒ __ ``acchinnacÄ«varajiá¹‡á¹‡acÄ«varanaá¹-á¹-hacÄ«varÄ• naâ€™â€™ _ntiÄ•
dentena apaloketvÄ• dÄ• tabbaâ€™â€™ nti vuttaá¹ƒ apalokanaá¹ƒkammalakkhaá¹‡ameva
lakkhaá¹‡aá¹ƒ veditabbaá¹ƒ. __iá¹‡apalibodhampÄ«_ti sace tÄ• disaá¹ƒbhikkhuá¹ƒ iá¹‡Ä• y
tatruppÄ• dato dÄ• tuá¹ƒ vaá¹-á¹-ati. __antarasannipÄ• to_tiuposathappavÄ• raá¹‡Ä• dimah
antarÄ• maá¹…galuccÄ• raá¹‡Ä• di. __upanikkhepato_ticetiyassa Ä• padatthÄ• ya nikkhitt
kÄ• tabbÄ• â€™â€™ _ti ye rukkheuddissa pubbe katikÄ• katÄ• , tehi imesaá¹ƒ aÃ±Ã±attÄ
mÅ«leâ€™â€™ tipubbe ``ito paá¹-á¹-hÄ• ya bhÄ• jetvÄ• khÄ• dantÅ«â€™â€™ ti vacanena
paá¹-ikkhittohoti. __anuvicaritvÄ• _ti pacchato pacchato gantvÄ• . tesaá¹ƒ santikÄ• paccay
paccÄ• sÄ«santenÄ• tiattho. __mÅ«labhÄ• ga_nti dasamabhÄ• gaá¹ƒ katvÄ• . pubbakÄ• le
adaá¹ƒsu, tasmÄ• __ ``mÅ«labhÄ• goâ€™â€™ _ti vuttaá¹ƒ. __akatÄ• vÄ• saá¹ƒ vÄ• katvÄ
__jaggitakÄ• leyevana vÄ• retabbÄ• _ti jaggitÄ• hutvÄ• pupphaphalabharitakÄ• leti attho.
jaggituá¹ƒÄ• raddhakÄ• le. __Ã±attikammaá¹-á¹-hÄ• nabhede panÄ• _ti Ã±attikammassa á¹

idaá¹ƒ panettha pakiá¹‡á¹‡akaá¹ƒ --- atthi saá¹…ghakammaá¹ƒ saá¹…gho eva karoti, na ga
taá¹ƒapalokanakammassa kammalakkhaá¹‡ekadesaá¹ƒ á¹-hapetvÄ• itaraá¹ƒ catubbidham
atthi saá¹…ghakammaá¹ƒ saá¹…gho ca karoti, gaá¹‡o ca karoti, puggalo ca karoti, taá¹ƒ pu
vuttaÃ±hetaá¹ƒ ``yasmiá¹ƒ vihÄ• re dve tayo janÄ• vasanti, tehi nisÄ«ditvÄ• katampisaá¹…

yasmiá¹ƒ pana vihÄ• re eko bhikkhu hoti, tena bhikkhunÄ• â€™â€™ tiÄ• di (Sp (to Vin V) 4
gaá¹‡akammaá¹ƒ saá¹…gho ca karoti, gaá¹‡o ca karoti, puggaloca karoti, taá¹ƒ yo pÄ• risu
aÃ±Ã±esaá¹ƒ santike karÄ«yati, tassa vasena veditabbaá¹ƒ. atthi gaá¹‡akammaá¹ƒ gaá¹‡o
na puggalo, taá¹ƒ yo pÄ• risuddhiuposatho aÃ±Ã±amaÃ±Ã±aá¹ƒÄ• rocanavasena karÄ«yat
atthi puggalakammaá¹ƒ puggalova karoti, na saá¹…gho, na gaá¹‡o, taá¹ƒ adhiá¹-á¹-hÄ• nup
veditabbaá¹ƒ. atthi gaá¹‡akammaá¹ƒ ekaccovagaá¹‡o karoti, ekacco na karoti, tattha aÃ±at
karonti, na tayo. saÃ±attikaá¹ƒtayova karonti, na tato Å«nÄ• vÄ• adhikÄ• vÄ• ti.

apaÃ±Ã±attepaÃ±Ã±attavaggavaá¹‡á¹‡anÄ•

<500> kakusandhakoá¹‡Ä• gamanakassapÄ• \Ne 531/ eva hi satta Ä• pattikkhandhe paÃ±
ovÄ• dapÄ• timokkhaá¹ƒ uddisiá¹ƒsu, na sikkhÄ• padaá¹ƒ paÃ±Ã±apesuá¹ƒ.

nigamanakathÄ• vaá¹‡á¹‡anÄ•

ubhatovibhaá¹…gakhandhakaparivÄ• rehi vibhattaá¹ƒ desanaá¹ƒ atthi tassa vinayapiá¹-aka
__samantapÄ• sÄ• dikÄ• nÄ• ma saá¹ƒvaá¹‡á¹‡anÄ• _ ``samantapÄ• sÄ• dikÄ• nÄ• mÄ•
samattÄ• ti Ä• ha. __tattha_ padhÄ• naghare. __iddhÄ• _ atthavinicchayÄ• dÄ«hi.

sammÄ• udito samudito, te guá¹‡e akicchena adhigato adhikappamÄ• á¹‡aguá¹‡ehi vÄ• s
``gatÄ• naá¹ƒ dhammÄ• naá¹ƒ gatiyo samannesatÄ«â€™â€™ ti vuttÄ• ya satiyÄ• uppÄ• d
__paramavisuddhÄ• _ nÄ• ma samannÄ• rakkhattÄ• . iti satipi saddhÄ• dÄ«hi vuttÄ• hoti.
catubbidhe sÄ«le pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ saddhÄ• maá¹‡á¸• eti. saddhÄ• sÄ• dha
indriyasaá¹ƒvarÄ• jÄ«vapÄ• risuddhipaccayaparibhogasÄ«lÄ• ni paá¹-imaá¹‡á¸• enti
sativÄ«riyapaÃ±Ã±Ä• yotiyathÄ• yogaá¹ƒ veditabbaá¹ƒ. apica saddhÄ• ca buddhirahitÄ• a
pasÄ• dahetuttÄ• . buddhiyo pana tassÄ• nubhÄ• vena paramavisuddhÄ• nÄ• ma honti. pa
kerÄ• á¹-ikapakkhaá¹ƒbhajati, saddhÄ• yuttÄ• eva visuddhÄ• hoti. vÄ«riyaÃ±ca samÄ• dhi
saá¹ƒvattati, na samÄ• dhiyuttanti vÄ«riyassa suddhavacanato samÄ• dhipi vutto hoti, evaá
paramavisuddhÄ• saddhÄ• dayopi pÄ• timokkhaá¹ƒ paá¹-imaá¹‡á¸• entÄ«ti Ã±Ä• tabbaá¹ƒ.
sattharica paá¹-ipattiyaÃ±ca paá¹-ipattiphale ca saddhÄ• ya vinÄ• sÄ«lasamÄ• dÄ• naá¹ƒ,
kÄ• tuá¹ƒna sakkÄ• ti saddhÄ• pÄ• timokkhaá¹ƒ paá¹-imaá¹‡á¸• eti. tattha ``itipi so \Be 582
tiÄ• dinÄ• (DN I 255; MN I 74; SN a I 249) satthari ca pÅ«jetuá¹ƒ sakkoti. paá¹-ipattiyaá¹ƒ
sÄ«lavipattisampattimÅ«lake sandiá¹-á¹-hikasamparÄ• yikaphale ca saddhÄ• pavatti vitthÄ•
sÄ«lavipattisampattinimittaá¹ƒ Ä• dÄ«navamÄ• nisaá¹ƒsaÃ±ca Ä• dÄ«navapariccÄ• ge, Ä•
upÄ• yaá¹ƒ disvÄ• tathÄ• pavattamÄ• nÄ• paÃ±Ã±Ä• pÄ• timokkhasaá¹ƒvaraá¹ƒ paá¹-im
ntiÄ• dinÄ• appavattanÄ• rahaá¹ƒ kosajjaá¹ƒ ``yo ca sÄ«taÃ±ca uá¹‡haÃ±cÄ• â€™â€™ ti v
anuppannuppannÄ• naá¹ƒasaá¹ƒvarasaá¹ƒvarÄ• naá¹ƒ anuppÄ• danapajahanauppÄ• dana
pavattamÄ• navÄ«riyaá¹ƒ pÄ• timokkhaá¹ƒ paá¹-imaá¹‡á¸• eti, iminÄ• nayena indriyasaá¹ƒ

catunnampi \Ne 532/ saá¹…gahavatthÅ«naá¹ƒ anukÅ«lasamudÄ• cÄ• roidha __Ä• cÄ• ro_t
lÄ• bhasakkÄ• rahetu
kÄ• yaduccaritÄ• dikuá¹-ilakaramÄ• yÄ• sÄ• á¹-heyyapaá¹-ipakkhaajjavadhammasamÄ• yo
dÄ«pitÄ• . __maddava_-vacanena
kakkhaá¸·abhÄ• vakarapaá¹-ighÄ• dipaá¹-ipakkhabhÅ«tamettÄ• dimaddavadhammasamÄ•
dÄ«pitÄ• ni honti. __Ä• di_-saddena ``khanti ca soraccaÃ±ca sÄ• khalyaÃ±capaá¹-isanthÄ•
(Dhs dukamÄ• tikÄ• 125-126) vuttadhammehi samÄ• yogodÄ«pito hoti. idha vuttÄ• ajjavar
sÄ«lasampattiyÄ• hetÅ« ca honti sÄ«lasampattiphalaÃ±cataá¹ƒsampÄ• danato. __sakasar
sabhÄ• gadukkhabhÄ• vÄ• bhÄ• vo sÅ«cito. atha vÄ• __sakasamayo_ti sogataá¹ƒ piá¹-aka
gahanaá¹ƒ duddÄ«panattÄ• , sakasamayassasanniá¹-á¹-hÄ• naá¹ƒ sakasamayagahanaá¹ƒ

``saccaá¹ƒ satto paá¹-isandhi, paccayÄ• kÄ• rameva ca.

duddasÄ• caturo dhammÄ• , desetuÃ±ca sudukkarÄ• â€™â€™ ti || (Vibh-a 225) ---

vuttattÄ• yathÄ• sakasamayassa gahanapadena yojanÄ• vuttÄ• , tathÄ• parasamayassa
__paÃ±Ã±Ä• veyyattiyenÄ• _tianena tikhiá¹‡ena Ã±Ä• á¹‡ena katasilÄ• nisitasatthasadisas
tipiá¹-akasaá¹…khÄ• tÄ• yapariyattiyÄ• pabhedo __tipiá¹-akapariyattippabhedo_. tasmiá¹ƒ
tantiatthoca __sÄ• sanaá¹ƒ_ nÄ• ma. idha ``tanti evÄ• â€™â€™ ti vadanti. yasmiá¹ƒ ayaá¹ƒ
niá¹-á¹-hÄ• pitÄ• , tasmiá¹ƒ kÄ• le paá¹-ivedhaÃ±Ä• á¹‡Ä• bhÄ• vato sutamayaá¹ƒ sandhÄ•
``appaá¹-ihataÃ±Ä• á¹‡appabhÄ• venÄ• â€™â€™ _tivuttaá¹ƒ. karaá¹‡asampattiyÄ• janitat
__sukhaviniggataá¹ƒ_. sukhaviniggatattÄ• madhurodÄ• tavacanalÄ• vaá¹‡á¹‡ayuttenÄ• pi y
vacanaá¹ƒ sotasukhaÃ±ca sannivesasampattisukhaÃ±cahoti. ``veyyÄ• karaá¹‡enÄ• â€™â€
``mahÄ• veyyÄ• karaá¹‡enÄ• â€™â€™ ti vuttattÄ•
sikkhÄ• niruttichandovicityÄ• dipaá¹-imaá¹‡á¸• itapÄ• á¹‡iniyanyÄ• sÄ• dhÄ• raá¹‡adhÄ• ra
__yuttavÄ• dinÄ• _tiÄ• dÄ«su yuttamuttavÄ• dinÄ• á¹-hÄ• nuppattiyapaÃ±Ã±Ä• ya samann
Ä• yusattikaraá¹‡atÄ• disÄ• matthayogÄ• naá¹ƒ mahÄ• kavinÄ• racitaganthassamahantatt
``tipiá¹-akapariyattippabhedeâ€™â€™ tiÄ• dÄ«hi sÄ• sane, hetuvisaye, sadde cÄ• tiimesu t
pÄ• á¹-avabhÄ• vaá¹ƒ dÄ«pento venayikabuddhisampattisabbhÄ• vamassa sÅ«ceti. yesaá¹
paá¹-isambhidÄ• di, te pabhinnapaá¹-isambhidÄ• dayo dhammÄ• . tehi parivÄ• ritoukkhittas
attano santÄ• ne uppÄ• danavaá¸• á¸• hanavasena vÄ• rito so pabhinnapaá¹-isambhidÄ• p
__pabhinnapaá¹-isambhidÄ• parivÄ• re_ uttarimanussadhammeti attho.
chaá¸·abhiÃ±Ã±acatupaá¹-isambhidÄ• dippabhedaguá¹‡apaá¹-imaá¹‡á¸• itepana chaá¸·abh
eva. catÅ«su paá¹-isambhidÄ• su atthapaá¹-isambhidÄ• ya ekadesova. tadubhayaá¹ƒ \Ne 5
uttarimanussadhammapariyÄ• pannaá¹ƒ kathaá¹ƒ uttarimanussadhammaá¹ƒ paá¹-imaá¹‡á¸
avayavabhÅ«tapupphÄ• dayo viya sayaÃ±ca yesaá¹ƒ uttarimanussadhammÄ• naá¹ƒ avaya
kÄ• mÄ• vacaradhammapariyÄ• pannapaá¹-isambhidÄ• Ã±Ä• á¹‡aá¹ƒ uttarimanussadhamm
uttarimanussadhammaá¹ƒpaá¹-imaá¹‡á¸• eti, purisassa anavayavabhÅ«to alaá¹…kÄ• ro viy

kÄ• mÄ• vacarapaasambhidÄ• parivÄ• rochaá¸·abhiÃ±Ã±Ä• paá¹-isambhidÄ• dippabhedag
lokuttarapaá¹-isambhidaá¹ƒ sandhÄ• ya punapaá¹-isambhidÄ• vacanaÃ±ca. sÄ• sane uppa
alaá¹…kÄ• rabhÅ«tena, yasmiá¹ƒ vaá¹ƒse uppanno, tasseva vÄ• alaá¹…kÄ• rabhÅ«tena. s
itarÄ«tarakaraá¹‡aá¹ƒ, appasannapasannÄ• naá¹ƒ pasÄ• duppÄ• danÄ• bhivuá¸• á¸• hikara
gambhÄ«rÄ• naá¹ƒ gambhÄ«ruttÄ• nabhÄ• vakaraá¹‡anti evaá¹ƒ chabbidhÄ• cariyaguá¹‡a
dhammacintanaá¹ƒ atidhÄ• vantÄ• keci ucchedÄ• dinÄ• nappakÄ• raá¹ƒ antaá¹ƒ vÄ• gaá¹
paÃ±Ã±atti evÄ• â€™â€™ ti vÄ• ``paramattho evÄ• â€™â€™ ti vÄ• gaá¹‡hanti, tesaá¹ƒ
buddhimicchÄ• diá¹-á¹-hipaccayattÄ• samalÄ• nÄ• ma hoti, imassa pana buddhi dhammac
visuddhÄ• nÄ• ma hoti. tena vuttaá¹ƒ __ ``vipulavisuddhabuddhinÄ• â€™â€™ _ti \Be 584/.
bhÄ• vanÄ«yoâ€™â€™ tiÄ• dinÄ• (AN b 7.37; Nett 113) vuttaguá¹‡ehi yuttagarÅ«hi. guá¹‡
__therena_.

sÄ«lena sÄ«lassa vÄ• visuddhiyÄ• __sÄ«lavisuddhiyÄ• _. avijjaá¹‡á¸• akosaá¹ƒ padÄ• let
paá¹-hamaá¹ƒabhinibbattattÄ• __lokajeá¹-á¹-hassa_. lokassa vÄ• gambhÄ«re mahante sÄ
__mahesÄ«_ti.

ettÄ• vatÄ• samadhikasattavÄ«satisahassaparimÄ• á¹‡Ä• ya samantapÄ• sÄ• dikasaÃ±Ã±
sabbapadesuvinicchayajÄ• taá¹ƒ saá¹…khipitvÄ• __gaá¹‡á¹-hiá¹-á¹-hÄ• navikÄ• sanÄ• _ k
ettha likhitaá¹ƒ, taá¹ƒ suá¹-á¹-hu vicÄ• retvÄ• __pÄ• á¸·iÃ±ca aá¹-á¹-hakathaÃ±ca_ sallakh
buddhassa bhagavatomahÄ• nubhÄ• vaá¹ƒ, vinayapiá¹-akassa ca vicitranayagambhÄ«ratth
porÄ• á¹‡Ä• naá¹ƒ kathÄ• maggaá¹ƒavinÄ• setvÄ• attano matiá¹ƒ pahÄ• ya kevalaá¹ƒ sad
parÄ• nuggahakÄ• matÄ• ya ca vinayapiá¹-akaá¹ƒpakÄ• sentÄ• á¹-hitÄ• , tesaá¹ƒ pÄ• dam
khantisoraccÄ• diguá¹‡asamannÄ• gatena hutvÄ• vattasampattiyÄ• tesaá¹ƒ cittaá¹ƒ Ä• rÄ•
Ä• gataá¹ƒ vinicchayaá¹ƒ kathÄ• petvÄ• upadhÄ• retvÄ• yaá¹ƒ tena saá¹ƒsandati, taá¹ƒ ga
chaá¸• á¸• etabbaá¹ƒ. itarathÄ• tuá¹‡hÄ«bhÅ«tenabhavitabbaá¹ƒ. vinicchayasaá¹…karakar
kasmÄ• ? sÄ• sanassa nÄ• sahetuttÄ• . hoti cettha ---

``asambudhaá¹ƒ \Ne 534/ buddhamahÄ• nubhÄ• vaá¹ƒ,

dhammassa gambhÄ«ranayatthataÃ±ca.

yo vaá¹‡á¹‡aye taá¹ƒ vinayaá¹ƒ aviÃ±Ã±Å«,

so duddaso sÄ• sananÄ• sahetu ||

pÄ• á¸·iá¹ƒ tadatthaÃ±ca asambudhaÃ±hi,

nÄ• seti yo aá¹-á¹-hakathÄ• nayaÃ±ca.

anicchayaá¹ƒ nicchayato parehi,

gÄ• heti teheva purakkhato so ||

anukkameneva \Be 585/ mahÄ• janena,

purakkhato paá¹‡á¸• itamÄ• nibhikkhu.

apaá¹‡á¸• itÄ• naá¹ƒ vimatiá¹ƒ akatvÄ• ,

Ä• cariyalÄ«á¸·aá¹ƒ purato karotÄ«â€™â€™ ti ||

samantapÄ• sÄ• dikÄ• ya gaá¹‡á¹-hipadÄ• dhippÄ• yappakÄ• sanÄ• samattÄ• .

vajirabuddhiá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

vimativinodanÄ«-á¹-Ä«kÄ• (paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

karuá¹‡Ä• puá¹‡á¹‡ahadayaá¹ƒ \Be I 1/ \Ne I 1/, __sugataá¹ƒ_ hitadÄ• yakaá¹ƒ.

natvÄ• __dhammaÃ±ca_ vimalaá¹ƒ, __saá¹…ghaÃ±ca_ guá¹‡asampadaá¹ƒ ||

vaá¹‡á¹‡anÄ• nipuá¹‡Ä• hesuá¹ƒ, vinayaá¹-á¹-hakathÄ• ya yÄ• .

pubbakehi katÄ• nekÄ• , nÄ• nÄ• nayasamÄ• kulÄ• ||

tattha \Ne I 2/ kÄ• ci suvitthiá¹‡á¹‡Ä• , dukkhogÄ• hÄ• ca ganthato.

viraddhÄ• atthato cÄ• pi, saddato cÄ• pi katthaci ||

kÄ• ci katthaci apuá¹‡á¹‡Ä• , kÄ• ci sammohakÄ• rinÄ«.

tasmÄ• tÄ• hi samÄ• dÄ• ya, sÄ• raá¹ƒ saá¹…kheparÅ«pato ||

lÄ«natthaÃ±ca pakÄ• sento, viraddhaÃ±ca visodhayaá¹ƒ.

upaá¹-á¹-hitanayaÃ±cÄ• pi, tattha tattha pakÄ• sayaá¹ƒ ||

vinaye vimatiá¹ƒ chetuá¹ƒ, bhikkhÅ«naá¹ƒ lahuvuttinaá¹ƒ.

saá¹…khepena likhissÄ• mi, tassÄ• lÄ«natthavaá¹‡á¹‡anaá¹ƒ ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

vinayasaá¹ƒvaá¹‡á¹‡anÄ• rambhe ratanattayaá¹ƒ namassitukÄ• mo tassa visiá¹-á¹-haguá¹‡
kappakoá¹-Ä«hipÄ«_tiÄ• dimÄ• ha. visiá¹-á¹-haguá¹‡ayogena hi vandanÄ• rahabhÄ• vo, va
yathÄ• dhippetamatthaá¹ƒsÄ• dheti \Be I 2/. ettha ca saá¹ƒvaá¹‡á¹‡anÄ• rambhe
ratanattayapaá¹‡Ä• makaraá¹‡appayojanaá¹ƒ tattha tatthabahudhÄ• papaÃ±centi Ä• cariy

idhÄ• dhippetameva payojanaá¹ƒ dassayissÄ• ma. tasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• rambherata
yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• ya anantarÄ• yena parisamÄ• panatthanti vedit
``tassÄ• nubhÄ• vena hatantarÄ• yoâ€™â€™ ti. ratanattayapaá¹‡Ä• makaraá¹‡ena hi
rÄ• gÄ• didosavigamatopaÃ±Ã±Ä• diguá¹‡apÄ• á¹-avato Ä• yuÄ• divaá¸• á¸• hanato puÃ±Ã
yathÄ• paá¹-iÃ±Ã±Ä• tasaá¹ƒvaá¹‡á¹‡anÄ• yaanantarÄ• yena parisamÄ• panaá¹ƒ.

tattha paá¹-hamaá¹ƒ tÄ• va bhagavato vandanaá¹ƒ kattukÄ• mo ``yo kappakoá¹-Ä«hipi ... p
tiÄ• ha. imissÄ• pana vinayadesanÄ• ya karuá¹‡Ä• ppadhÄ• naÃ±Ä• á¹‡asamuá¹-á¹-hitatÄ
thomanaá¹ƒÄ• raddhaá¹ƒ. esÄ• hi Ä• cariyassa pakati, yadidaá¹ƒ Ä• rambhÄ• nurÅ«pathor
cetthaaparimeyyappabhÄ• vÄ• sabbepi buddhaguá¹‡Ä• nayato saá¹…gahitÄ• ti daá¹-á¹-ha
sesabuddhaguá¹‡Ä• naá¹ƒ. tattha __yo_ti imassa aniyamavacanassa nÄ• thoti iminÄ• sam
appameyyaá¹ƒkÄ• la_nti \Ne I 3/ kappakoá¹-igaá¹‡anÄ• vasenapi ``ettakÄ• kappakoá¹-iyoâ
asakkuá¹‡eyyaá¹ƒkÄ• laá¹ƒ. __api_-saddena pageva vassagaá¹‡anÄ• yÄ• ti dasseti. appar
accantasaá¹ƒyogeupayogavacanaá¹ƒ, tena kappakoá¹-igaá¹‡anÄ• vasena paricchinditumas
asaá¹…khyeyyavasenapana paricchinditabbato salakkhaá¹ƒ caturasaá¹…khyeyyakappakÄ•
nirantaraá¹ƒ paÃ±camahÄ• paaccÄ• gÄ• di__atidukkarÄ• nikaronto khedaá¹ƒ_ kÄ• yikaá¹ƒ

__lokahitÄ• yÄ• _ti sattalokassa hitÄ• ya. nÄ• thatÄ«ti __nÄ• tho, _ veneyyÄ• naá¹ƒ hitasuk
atha vÄ• nÄ• thati veneyyagate kilese upatÄ• peti, nÄ• thati vÄ• yÄ• cati veneyyeattano hi
niyojetÄ«ti __nÄ• tho, _ lokapaá¹-isaraá¹‡o lokasÄ• mÄ« lokanÄ• yakotivuttaá¹ƒ hoti. __ma
karuá¹‡Ä• ya kampitahadayattÄ• lokahitatthaá¹ƒ atidukkarakiriyÄ• yaanekappakÄ• raá¹ƒ tÄ
anubhavitvÄ• Ä• gato, __tassa mahÄ• kÄ• ruá¹‡ikassÄ• _tiattho. tattha kiratÄ«ti __karuá¹‡
vikkhipati apanetÄ«ti attho. dukkhitesuvÄ• kiriyati pasÄ• riyatÄ«ti karuá¹‡Ä• . atha vÄ• kiá¹
paradukkhe satikÄ• ruá¹‡ikaá¹ƒ \Be I 3/ hiá¹ƒsati vibÄ• dheti, vinÄ• seti vÄ• parassa dukkh
sati sÄ• dhÅ«naá¹ƒ kampanaá¹ƒ hadayakhedaá¹ƒ karotÄ«ti vÄ• karuá¹‡Ä• . atha vÄ• kam
rundhatÄ«ti karuá¹‡Ä• . esÄ• hi paradukkhÄ• panayanakÄ• matÄ• lakkhaá¹‡Ä•
attasukhanirapekkhatÄ• yakÄ• ruá¹‡ikÄ• naá¹ƒ sukhaá¹ƒ rundhati vibÄ• dheti. karuá¹‡Ä• ya
mahantokÄ• ruá¹‡iko __mahÄ• kÄ• ruá¹‡iko, tassa namo_ atthÅ«ti pÄ• á¹-haseso.

evaá¹ƒ karuá¹‡Ä• mukhena saá¹…khepato sakalasabbaÃ±Ã±uguá¹‡ehi bhagavantaá¹ƒ thor
thometuá¹ƒ__asambudha_ntiÄ• dimÄ• ha. tattha buddhanisevitaá¹ƒ yaá¹ƒ asambudhaá¹ƒ jA
gacchati, tassa dhammavarassa namoti sambandho. tattha __asambudha_nti asambujjhant
appaá¹-ivijjhanatotivuttaá¹ƒ hoti. hetuattho hettha antapaccayo. __ya_nti aniyamato sapariya
navalokuttaradhammokammabhÄ• vena niddiá¹-á¹-ho. __buddhanisevita_nti tasseva visesa
paccekabuddhasÄ• vakabuddhehipivÄ• gocarÄ• sevanabhÄ• vanÄ• sevanÄ• hi yathÄ• rah
tattha pariyattiphalanibbÄ• nÄ• nigocarÄ• sevanavaseneva nisevitÄ• ni, maggo pana bhÄ•
paccavekkhaá¹‡aÃ±Ä• á¹‡Ä• divasenagocarÄ• sevanavasenÄ• pi nisevito. __bhavÄ• bhava
hÄ«napaá¹‡Ä«tÄ• divasenakhuddakaá¹ƒ mahantaÃ±ca bhavanti attho. vuá¸• á¸• hatthopi hi

dhammÄ• tiÄ• dÄ«su (Dhs tikamÄ• tikÄ• 11) viya. atha vÄ• bhavoti vuá¸• á¸• hi, abhavoti
sassatadiá¹-á¹-hi, abhavoti ucchedadiá¹-á¹-hi \Ne I 4/. vuttappakÄ• ro bhavo ca abhavo ca b
bhavÄ• bhavaá¹ƒ. __gacchatÄ«_ti upagacchati. __jÄ«valoko_ti sattaloko.
__avijjÄ• dikilesajÄ• laviddhaá¹ƒsino_tidhammavisesanaá¹ƒ. tattha na vidati dhammÄ• naá
vijÄ• nÄ• tÄ«ti avijjÄ• , aÃ±Ã±Ä• á¹‡aá¹ƒ. sÄ• Ä• di yesaá¹ƒ taá¹‡hÄ• dÄ«naá¹ƒ, teyeva kil
kilesÄ• , teyevaca sattÄ• naá¹ƒ vibÄ• dhanaá¹-á¹-hena jÄ• lasadisÄ• ti jÄ• laá¹ƒ, taá¹ƒ viddh
vinÄ• seti sÄ«lenÄ• ti__avijjÄ• dikilesajÄ• laviddhaá¹ƒsÄ«, _ tassa.

nanu cettha sapariyattiko navalokuttaradhammo adhippeto, tattha ca maggoyeva kilesevidd
vuccate --- maggassÄ• pi nibbÄ• namÄ• gamma \Be I 4/ kilesaviddhaá¹ƒsanatonibbÄ• nam
maggassa kilesaviddhaá¹ƒsanakiccaá¹ƒ phalena niá¹-á¹-hitantiphalampi ``kilesaviddhaá¹ƒsÄ
pariyattidhammopi kilesaviddhaá¹ƒsanassa upanissayapaccayattÄ• ``kilesaviddhaá¹ƒsÄ«â€
arahatÄ«ti na koci doso. __dhammavarassa tassÄ• _ti pubbeaniyamitassa niyÄ• makavaca
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• ne catÅ«su apÄ• yesu saá¹ƒsÄ• radukkheca apatam
vuttappakÄ• ro dhammo eva attano uttaritarÄ• bhÄ• vena varopavaro anuttaroti dhammava
atthÅ«ti attho.

evaá¹ƒ saá¹…khepanayeneva sabbadhammaguá¹‡ehi saddhammaá¹ƒ thometvÄ• idÄ• ni a
__guá¹‡ehÄ«_tiÄ• dimÄ• ha. tattha guá¹‡ehi yo yutto, tamariyasaá¹…ghaá¹ƒ namÄ• mÄ«ti
guá¹‡Ä• cettha lokiyalokuttarÄ• adhippetÄ• . ``vimuttivimuttiÃ±Ä• á¹‡aâ€™â€™ nti vattabb
ekadesasarÅ«pekasesanayena ``vimuttiÃ±Ä• á¹‡aâ€™â€™ ntivuttaá¹ƒ, Ä• disaddapariyÄ•
vimuttiggahaá¹‡aá¹ƒ veditabbaá¹ƒ. tattha __vimuttÄ«_tiphalaá¹ƒ. __vimuttiÃ±Ä• á¹‡a_nti
paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ. __pabhuti_-saddena chaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhid
daá¹-á¹-habbÄ• . kusalatthikÄ• naá¹ƒ janÄ• naá¹ƒ puÃ±Ã±Ä• tisayavuá¸• á¸• hiyÄ• khettas
``khettaá¹ƒ janÄ• naá¹ƒ kusalatthikÄ• naâ€™â€™ nti. khittaá¹ƒ bÄ«jaá¹ƒ mahapphalabhÄ•
__khettaá¹ƒ. ariyasaá¹…gha_nti ettha Ä• rakattÄ• kilesehi, anaye na iriyanato, aye ca iriyan
lokena ``saraá¹‡aâ€™â€™ nti araá¹‡Ä«yato upagantabbato, upagatÄ• naÃ±catadatthasidd
ariyapuggalÄ• , ariyÄ• naá¹ƒ saá¹…gho samÅ«hoti ariyasaá¹…gho, taá¹ƒ ariyasaá¹…ghaá¹

idÄ• ni ratanattayapaá¹‡Ä• majanitaá¹ƒ kusalÄ• bhisandaá¹ƒ yathÄ• dhippete payojane niyo
attanÄ• saá¹ƒvaá¹‡á¹‡iyamÄ• nassa vinayassa sakalasÄ• sanamÅ«labhÄ• vadassanamukh
saá¹ƒvaá¹‡á¹‡anÄ• karaá¹‡assÄ• pi sÄ• sanamÅ«lataá¹ƒ \Ne I 5/ dassetuá¹ƒ __icceva_mic
__puÃ±Ã±Ä• bhisanda_nti puÃ±Ã±oghaá¹ƒ, puÃ±Ã±appavÄ• haá¹ƒpuÃ±Ã±arÄ• sinti attho.
yathÄ• vuttassa puÃ±Ã±appavÄ• hassa Ä• nubhÄ• venabalena hatantarÄ• yo vinayaá¹ƒ va

aá¹-á¹-hitassa susaá¹‡á¹-hitassa bhagavato sÄ• sanaá¹ƒ yasmiá¹ƒ á¹-hite patiá¹-á¹-hitaá¹ƒ h
tattha__yasmi_nti yasmiá¹ƒ vinayapiá¹-ake. __á¹-hite_ti pÄ• á¸·ito ca atthato ca anÅ«naá¹ƒ
hutvÄ• lajjÄ«puggalesu pavattanaá¹-á¹-hena á¹-hite. __sÄ• sana_nti \Be I 5/ sikkhattayasaá

sÄ• sanaá¹ƒ. __aá¹-á¹-hitassÄ• _ti kÄ• masukhallikattakilamathÄ• nuyogasaá¹…khÄ• te an
``parinibbutassapibhagavatoâ€™â€™ tipi vadanti. __susaá¹‡á¹-hitassÄ• _ti antadvayavirah
paá¹-ipadÄ• ya suá¹-á¹-huá¹-hitassa. __amissa_nti bhÄ• vanapuá¹ƒsakaniddeso, nikÄ• yan
katvÄ• anÄ• kulaá¹ƒ katvÄ• vaá¹‡á¹‡ayissanti vuttaá¹ƒ hoti. __nissÄ• ya pubbÄ• cariyÄ• n
pubbÄ• cariyehisaá¹ƒvaá¹‡á¹‡itaá¹ƒ aá¹-á¹-hakathaá¹ƒ nissÄ• ya, na attano balenÄ• ti adhi

atha porÄ• á¹‡aá¹-á¹-hakathÄ• su vijjamÄ• nÄ• su puna vinayasaá¹ƒvaá¹‡á¹‡anÄ• kiá¹ƒpa
__kÄ• maÃ±cÄ• _tiÄ• di. tattha __kÄ• ma_nti ekantena, yathicchakaá¹ƒ vÄ• , sabbasoti vut
saá¹ƒvaá¹‡á¹‡itoyaá¹ƒvinayoti iminÄ• sambandho. __pubbÄ• cariyÄ• sabhehÄ«_ti mahÄ•
pubbÄ• cariyÄ• eva akampiyaá¹-á¹-hena uttamaá¹-á¹-hena ca Ä• sabhÄ• , tehi pubbÄ• cari
kÄ«disÄ• pana te pubbÄ• cariyÄ• ti? Ä• ha __Ã±Ä• á¹‡ambÅ«_tiÄ• di. aggamaggaÃ±Ä• á¹
salilenaniddhotÄ• ni nissesato Ä• yatiá¹ƒ anuppattidhammatÄ• pÄ• danena dhotÄ• ni visod
malÄ• ni kÄ• mÄ• savÄ• dayo ca cattÄ• ro Ä• savÄ• yehi te __Ã±Ä• á¹‡ambuniddhotamal
attho. khÄ«á¹‡Ä• savabhÄ• vepi na ete sukkhavipassakÄ• ti Ä• ha ``visuddhavijjÄ• paá¹-isa
__vijjÄ• _ti tisso vijjÄ• , aá¹-á¹-ha vijjÄ• vÄ• . paá¹-isambhidÄ• ppattesupi
mahÄ• kassapattherÄ• dÄ«naá¹ƒuccinitvÄ• gahitatÄ• ya tesaá¹ƒ saddhammasaá¹ƒvaá¹‡á¹
sÄ• tisayanti dassento Ä• ha ``saddhammasaá¹ƒvaá¹‡á¹‡anakovidehÄ«â€™â€™ ti.

kilesajÄ• taá¹ƒ, parikkhÄ• rabÄ• hullaá¹ƒ vÄ• sallikhati tanuá¹ƒ karotÄ«ti sallekho, appiccha
idha pana khÄ«á¹‡Ä• savÄ• dhikÄ• rattÄ• parikkhÄ• rabÄ• hullassa sallikhanavaseneva at
nibbattaá¹ƒ sallekhiyaá¹ƒ, tasmiá¹ƒ __sallekhiye, _ dhutaá¹…gapariharaá¹‡Ä• disallekhapa
hoti. __nosulabhÅ«pamehÄ«_ti sallekhapaá¹-ipattiyÄ• ``asukasadisÄ• â€™â€™ ti natthisu
nosulabhÅ«pamÄ• , tehi. __mahÄ• vihÄ• rassÄ• _ti iminÄ• nikÄ• yantaraá¹ƒpaá¹-ikkhipati
hettha tattha nivÄ• sÄ«naÃ±ceva tehi samaladdhikÄ• naÃ±ca sabbesaá¹ƒbhikkhÅ«naá¹ƒ ga
tasmÄ• tesaá¹ƒ mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ diá¹-á¹-hisÄ«lavisuddhiyÄ• pabhavattenasa
dhammasaá¹…gÄ• hakÄ• mahÄ• kassapattherÄ• dayo ``mahÄ• vihÄ• rassa dhajÅ«pamÄ•
saá¹ƒvaá¹‡á¹‡ito_ sammÄ• anÅ«naá¹ƒ katvÄ• vaá¹‡á¹‡ito. kathantiÄ• ha ``cittehi nayehÄ«
nayehi sambuddhavaranvayehi_ sabbaÃ±Ã±ubuddhavaraá¹ƒanugatehi, bhagavato adhippÄ
vuttaá¹ƒ hoti.

evaá¹ƒ porÄ• á¹‡aá¹-á¹-hakathÄ• ya anÅ«nabhÄ• vaá¹ƒ dassetvÄ• idÄ• ni attano saá¹ƒvaá
ajjhesakaÃ±cadassetuá¹ƒ __saá¹ƒvaá¹‡á¹‡anÄ• _tiÄ• dimÄ• ha. tattha __saá¹…khatattÄ• _
atthaá¹ƒabhisambhuá¹‡Ä• tÄ«_ti na kaÃ±ci atthaá¹ƒ sÄ• dheti.

__saá¹ƒvaá¹‡á¹‡anaá¹ƒ taÃ±cÄ• _tiÄ• dinÄ• attano saá¹ƒvaá¹‡á¹‡anÄ• ya karaá¹‡appakÄ
idÄ• nivuccamÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡anaá¹ƒ __samÄ• rabhanto_ sakalÄ• yapi mahÄ• aá¹
mahÄ• aá¹-á¹-hakathaá¹ƒ__tassÄ• _ idÄ• ni vuccamÄ• nÄ• ya saá¹ƒvaá¹‡á¹‡anÄ• ya __sa
mahÄ• paccariyaá¹ƒ yo vinicchayovutto, tatheva kurundÄ«nÄ• mÄ• dÄ«su __vissutÄ• su aá

vinicchayo_ vutto, tatopi vinicchayato yuttamatthaá¹ƒ __apariccajanto_ antogadhattheravÄ•
__saá¹ƒvaá¹‡á¹‡anaá¹ƒ_sammÄ• __samÄ• rabhissa_nti padatthasambandho veditabbo. e
etÄ• yÄ• tiaá¹-á¹-hakathÄ• ttha-kÄ• rassa á¹-á¹-ha-kÄ• raá¹ƒ katvÄ• . __mahÄ• paccariya_
ettha ca paccarÄ«ti uá¸·umpaá¹ƒ vuccati, tasmiá¹ƒ nisÄ«ditvÄ• katattÄ• tameva nÄ• maá¹
``kurundÄ«vallivihÄ• ro nÄ• ma atthi, tattha katattÄ• `kurundÄ«â€™ ti nÄ• maá¹ƒ jÄ• taâ€™
__Ä• di_saddena andhakaá¹-á¹-hakathaá¹ƒ saá¹…khepaá¹-á¹-hakathaÃ±ca saá¹…gaá¹‡hÄ

__yuttamattha_nti mahÄ• aá¹-á¹-hakathÄ• nayena, catubbidhavinayayuttiyÄ• vÄ• yuttamat
``aá¹-á¹-hakathaá¹ƒyevagahetvÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ karissÄ• mÄ«â€™â€™ ti vutte aá¹
vuttattheravÄ• dÄ• naá¹ƒ bÄ• hirabhÄ• vosiyÄ• ti tepi antokattukÄ• mo ``antogadhatheravÄ
theravÄ• depi antokatvÄ• tivuttaá¹ƒ hoti.

__taá¹ƒ me_ti gÄ• thÄ• ya sotÅ«hi paá¹-ipajjitabbavidhiá¹ƒ dasseti. tattha __dhammappadÄ
mohandhakÄ• raviddhaá¹ƒsanato padÄ«pasadisattÄ• padÄ«po assÄ• ti dhammappadÄ«po
__patimÄ• nayantÄ• _ti pÅ«jentÄ• manasÄ• garuá¹ƒ karontÄ• __nisÄ• mentu_ suá¹‡antu

__buddhenÄ• _tiÄ• dinÄ• \Be I 7/ attano saá¹ƒvaá¹‡á¹‡anÄ• ya Ä• gamanasuddhidassana
pamÄ• á¹‡abhÄ• vaá¹ƒdassetvÄ• anusikkhitabbataá¹ƒ \Ne I 7/ dasseti. tattha yatheva budd
vutto, so tassa buddhassa yehi puttehi mahÄ• kassapattherÄ• dÄ«hi tatheva Ã±Ä• to, tesaá
buddhaputtÄ• naá¹ƒmatimaccajantÄ• sÄ«haá¸·aá¹-á¹-hakathÄ• cariyÄ• yasmÄ• pure aá¹-
sambandho veditabbo. tattha __dhammo_ti suttÄ• bhidhamme saá¹…gaá¹‡hÄ• ti. __vinayo
vinayapiá¹-akaá¹ƒ. __vutto_tipÄ• á¸·ito ca atthato ca __buddhena_ bhagavatÄ• vutto. na hi
abyÄ• kataá¹ƒ nÄ• ma tantipadaá¹ƒatthi, tattha tattha bhagavatÄ• pavattitapakiá¹‡á¹‡akade
aá¹-á¹-hakathÄ• . __tatheva Ã±Ä• to_tiyatheva buddhena vutto, tatheva ekapadampi ekakh
adhippÄ• yaÃ±ca avikopetvÄ• Ã±Ä• to viditoti attho. __tesaá¹ƒ matimaccajantÄ• _ti tesaá¹ƒ
matisaá¹…khÄ• taá¹ƒtheraparamparÄ• ya uggahetvÄ• Ä• bhataá¹ƒ abbocchinnaá¹ƒ pÄ• á¸
pÄ• á¸·imuttakavasenaca pavattaá¹ƒ sabbaá¹ƒ aá¹-á¹-hakathÄ• vinicchayaá¹ƒ apariccajantÄ
akaá¹ƒsÅ«_ti mahÄ• aá¹-á¹-hakathÄ• mahÄ• paccariÄ• dikÄ• sÄ«haá¸·aá¹-á¹-hakathÄ• yo
``aá¹-á¹-hakathÄ• makaá¹ƒsÅ«â€™â€™ tipi pÄ• á¹-ho, tatthÄ• pi soyevattho.

__tasmÄ• _ti yasmÄ• tesaá¹ƒ buddhaputtÄ• naá¹ƒ adhippÄ• yaá¹ƒ avikopetvÄ• pure aá¹-á
__yaá¹ƒ aá¹-á¹-hakathÄ• su vuttaá¹ƒ, _ taá¹ƒ sabbampi pamÄ• á¹‡anti yojanÄ• . __hÄ«_ti
nipÄ• tamattaá¹ƒhetuatthassa tasmÄ• ti iminÄ• yeva pakÄ• sitattÄ• , avadhÄ• raá¹‡attho vÄ
yadiaá¹-á¹-hakathÄ• su vuttaá¹ƒ sabbampi pamÄ• á¹‡aá¹ƒ, evaá¹ƒ sati tattha pamÄ• dalekh
Ä• ha ``vajjayitvÄ• na pamÄ• dalekhaâ€™â€™ nti, aparÄ• paraá¹ƒ likhantehi pamÄ• dena s
aÃ±Ã±atthalikhitabbaá¹ƒ aÃ±Ã±attha likhanÄ• divasena pavattitÄ• pamÄ• dalekhÄ• nÄ• m
samantapÄ• sÄ• dikÄ• yaá¹ƒtattha tattha sayameva Ä• vibhavissati. puna __yasmÄ• _ti pa
ayaá¹ƒ atthayojanÄ• --- yasmÄ• aá¹-á¹-hakathÄ• su vuttaá¹ƒ idha imasmiá¹ƒ sÄ• sane sikk

paá¹‡á¸• itÄ• naá¹ƒ pamÄ• á¹‡ameva, yasmÄ• ca ayaá¹ƒ vaá¹‡á¹‡anÄ• pi
bhÄ• santarapariccÄ• gÄ• dimattavisiá¹-á¹-hatÄ• ya atthato abhinnÄ• , tato evapamÄ• á¹‡a
anusikkhitabbÄ• ti.

__tato_ti tÄ• hi aá¹-á¹-hakathÄ• hi. __bhÄ• santarameva hitvÄ• _ti sÄ«haá¸·abhÄ• saá¹ƒyev
__vitthÄ• ramaggaÃ±casamÄ• sayitvÄ• _ti porÄ• á¹‡aá¹-á¹-hakathÄ• su yathÄ• á¹-hÄ• ne \
padatthavinicchayÄ• dikaá¹ƒativitthiá¹‡á¹‡ena vacanakkamena ceva vuttameva atthanayaá
punappunaá¹ƒkathanena ca tattha tattha papaÃ±citaá¹ƒ tÄ• disaá¹ƒ vitthÄ• ramaggaá¹ƒ pah
atthaviÃ±Ã±Ä• pakenapadakkamena ceva vuttanayasadisaá¹ƒ vattabbaá¹ƒ atidisitvÄ• ca sa
vaá¹‡á¹‡ayissÄ• mÄ• tiadhippÄ• yo. __sÄ• ratthadÄ«paniyaá¹ƒ_ pana vinayaá¹-Ä«kÄ• yaá
upari vuccamÄ• nampiÄ• netvÄ• tattha tattha papaÃ±citaá¹ƒ Ã±atticatutthena kammena ...
bhikkhÅ«tiettha apalokanÄ• dÄ«naá¹ƒ catunnampi \Ne I 8/ kammÄ• naá¹ƒ vitthÄ• rakathÄ•
vitthÄ• ramaggaá¹ƒ saá¹…khipitvÄ• â€™â€™ tivuttaá¹ƒ, taá¹ƒ tantikkamaá¹ƒ kaÃ±ci avokka
yuttaá¹ƒ. aÃ±Ã±attha pÄ• á¸·iyÄ• vattabbaá¹ƒ aÃ±Ã±attha kathanaÃ±hi tantikkamaá¹ƒ vokk
tathÄ• hi vuttaá¹ƒ ``tathevavaá¹‡á¹‡ituá¹ƒ yuttarÅ«paá¹ƒ hutvÄ• anukkamena Ä• gataá¹ƒ p
saá¹ƒvaá¹‡á¹‡anato sÄ«haá¸·aá¹-á¹-hakathÄ• suayuttaá¹-á¹-hÄ• ne vaá¹‡á¹‡itaá¹ƒ yathÄ• a
ca vuttaá¹ƒ `tantikkamaá¹ƒ kaÃ±ci avokkamitvÄ• â€™â€™ â€™ ti. tasmÄ• yathÄ• vuttanay
kathaá¹ƒ pana vitthÄ• ramaggassa saá¹…khipane vinicchayona hÄ«yatÄ«ti? Ä• ha ``vinicch
sabbamasesayitvÄ• â€™â€™ ti. saá¹…khipantopi punappunaá¹ƒ vacanÄ• dimevasaá¹…kh
aá¹-á¹-hakathÄ• su sabbÄ• supi vuttaá¹ƒ sabbampi asesayitvÄ• , kiÃ±cimattampiaparihÄ• p
__tantikkamaá¹ƒ kaÃ±ci avokkamitvÄ• _ti kaÃ±ci pÄ• á¸·ikkamaá¹ƒanatikkamitvÄ• , anukka
vaá¹‡á¹‡ayissÄ• mÄ• ti attho.

__suttantikÄ• naá¹ƒ vacanÄ• namattha_nti veraÃ±jakaá¹‡á¸• Ä• dÄ«su Ä• gatÄ• naá¹ƒ jhÄ•
suttantavacanÄ• naá¹ƒsÄ«haá¸·aá¹-á¹-hakathÄ• su ``suttantikÄ• naá¹ƒ bhÄ• roâ€™â€™ ti v
avaá¹‡á¹‡itabbaá¹-á¹-hÄ• naá¹ƒ atthaá¹ƒ taá¹ƒtaá¹ƒsuttÄ• nurÅ«paá¹ƒsabbaso paridÄ«payi
__hessatÄ«_ti bhavissati, karÄ«yissatÄ«ti vÄ• attho. ettha ca paá¹-hamasmiá¹ƒ atthavikapp
``bhÄ• santarapariccÄ• gÄ• dikaá¹ƒ catubbidhaá¹ƒ kiccaá¹ƒnipphÄ• detvÄ• suttantikÄ• naá
__paridÄ«payantÄ«_ ayaá¹ƒ vaá¹‡á¹‡anÄ• bhavissatÄ«â€™â€™ tivaá¹‡á¹‡anÄ• vasena s
pacchimasmiá¹ƒ atthavikappe pana ``heá¹-á¹-hÄ• vuttabhÄ• santarapariccÄ• gÄ• dikaá¹ƒka
vacanÄ• namatthaá¹ƒ paridÄ«payantÄ« ayaá¹ƒ vaá¹‡á¹‡anÄ• amhehi karÄ«yissatÄ«â€™â
samÄ• nakattukatÄ• veditabbÄ• .

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

bÄ• hiranidÄ• nakathÄ•

idÄ• ni \Be I 9/ saá¹ƒvaravinayapahÄ• navinayÄ• dÄ«su bahÅ«su vinayesu attanÄ• ``taá¹ƒ

vaá¹‡á¹‡ayissaá¹ƒvinayaâ€™â€™ nti evaá¹ƒ saá¹ƒvaá¹‡á¹‡etabbabhÄ• vena paá¹-iÃ±Ã±Ä
__tatthÄ• _tiÄ• di. tattha __tatthÄ• _ti yathÄ• vuttÄ• su gÄ• thÄ• su. __tÄ• va_-saddo paá¹-
daá¹-á¹-habbo, tena paá¹-hamaá¹ƒ vinayaá¹ƒ vavatthapetvÄ• \Ne I 9/ pacchÄ• tassa vaá¹‡
dÄ«peti. __vavatthapetabbo_tiniyametabbo. __tenetaá¹ƒ vuccatÄ«_ti yasmÄ• vavatthapeta
vinayonÄ• mÄ• tiÄ• dikaá¹ƒ niyÄ• makavacanaá¹ƒ vuccatÄ«ti attho. __assÄ• _ti vinayassa.
niddesapadÄ• naá¹ƒ jananÄ«á¹-hÄ• ne á¹-hitattÄ• mÄ• tÄ• viyÄ• ti ``mÄ• tikÄ• â€™â€™ t

idÄ• ni saá¹ƒvaá¹‡á¹‡etabbamatthaá¹ƒ mÄ• tikaá¹ƒ paá¹-á¹-hapetvÄ• dassento Ä• ha __vu
vuttaá¹ƒ hoti --- etaá¹ƒ tena samayena buddho bhagavÄ• veraÃ±jÄ• yaá¹ƒ
viharatÄ«tiÄ• dinidÄ• navacanapaá¹-imaá¹‡á¸• itaá¹ƒvinayapiá¹-akaá¹ƒ yena puggalena vut
vuttaá¹ƒ, yasmÄ• kÄ• raá¹‡Ä• vuttaá¹ƒ, yena dhÄ• ritaá¹ƒ, yena ca Ä• bhataá¹ƒ, yesu pati
yathÄ• vuttavidhÄ• naá¹ƒ vatvÄ• tato tenasamayenÄ• tiÄ• dipÄ• á¹-hassa atthaá¹ƒ anekap
atthavaá¹‡á¹‡anaá¹ƒ karissÄ• mÄ«ti.

ettha ca __vuttaá¹ƒ yena yadÄ• yasmÄ• _ti idaá¹ƒ vacanaá¹ƒ tena samayena buddho
bhagavÄ• tiÄ• dinidÄ• navacanamattaá¹ƒapekkhitvÄ• vattukÄ• mopi visuá¹ƒ avatvÄ• ``nid
idamavocÄ• tinigamanena pariyosÄ• nakalyÄ• á¹‡aâ€™â€™ nti vacanato nidÄ• nanigaman
anuvidhÄ• nattÄ• tadantogadhÄ• nevÄ• ti nidÄ• nassÄ• pi vinayapÄ• á¸·iyaá¹ƒyeva antoga
yasmÄ• tiidampi vinayapiá¹-akasambandhaá¹ƒyeva katvÄ• mÄ• tikaá¹ƒ á¹-hapeti. mÄ• tikÄ
vuttaá¹ƒvinayapiá¹-akaá¹ƒyeva sÄ• maÃ±Ã±ato sabbattha sambandhamupagacchati.

idÄ• ni pana taá¹ƒ visuá¹ƒ nÄ«haritvÄ• dassento __tattha vuttaá¹ƒ yenÄ• _tiÄ• dimÄ• ha. _
mÄ• tikÄ• padesu. __ida_nti tena samayenÄ• tiÄ• dinidÄ• navacanaá¹ƒ. __hi_-saddo yasm
yasmÄ• buddhassa bhagavato attapaccakkhavacanaá¹ƒ na hoti, tasmÄ• ti vuttaá¹ƒ hoti. __
hotÄ«_ti attanÄ• paccakkhaá¹ƒ katvÄ• vuttavacanaá¹ƒ na hoti. atha \Be I 10/vÄ• attano pa
dharamÄ• nakÄ• le vuttavacanaá¹ƒ na hoti. tadubhayenÄ• pi bhagavato vuttavacanaá¹ƒna

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

__paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• ma cesÄ• _ti ettha __ca_-saddo vattabbasampiá¹‡á¸•
upaÃ±Ã±Ä• soti ca vÄ• kyÄ• rambho vuccati. esÄ• hi ganthakÄ• rÄ• naá¹ƒ pakati, yadidaá
vattumÄ• rabhantÄ• naá¹ƒ ca-saddappayogo. yathÄ• paccayaá¹ƒ tattha tattha desitattÄ• vip
dhammavinayÄ• naá¹ƒ \Ne I 10/ sabhÄ• gatthavasena saá¹…gahetvÄ• gÄ• yanaá¹ƒ kathar
mahÄ• visayattÄ• pÅ«janÄ«yattÄ• ca mahatÄ« saá¹…gÄ«ti mahÄ• saá¹…gÄ«ti. dutiyÄ• di
``paá¹-hamamahÄ• saá¹…gÄ«tÄ«â€™â€™ tivuttÄ• . nidadÄ• ti desanaá¹ƒ desakÄ• lÄ• diva
nidassetÄ«ti__nidÄ• naá¹ƒ, _ tattha __kosallatthaá¹ƒ_.

veneyyÄ• naá¹ƒ maggaphaluppattihetubhÅ«tÄ• va kiriyÄ• nippariyÄ• yena buddhakiccanti

``dhammacakkappavattanaÃ±hi Ä• diá¹ƒ katvÄ• â€™â€™ ti. tattha satipaá¹-á¹-hÄ• nÄ• didh
pavattanaá¹-á¹-henacakkanti __dhammacakkaá¹ƒ, _ cakkanti vÄ• Ä• á¹‡Ä• , taá¹ƒ dhamma
dhammacakkaá¹ƒ, dhammenaÃ±Ä• yena cakkantipi dhammacakkaá¹ƒ. __katabuddhakicce
bhagavati lokanÄ• thetisambandho. __kusinÄ• rÄ• ya_nti samÄ«patthe etaá¹ƒ bhummavaca
mallÄ• naá¹ƒ sÄ• lavane_titassa nagarassa upavattanabhÅ«taá¹ƒ mallarÄ• jÅ«naá¹ƒ sÄ• la
tattha nagaraá¹ƒ pavisantÄ• uyyÄ• nato upecca vattanti gacchanti etenÄ• ti ``upavattanaâ€
nagarassaca majjhe sÄ• lavanaá¹ƒ vuccati. kusinÄ• rÄ• ya hi dakkhiá¹‡apacchimadisÄ• ya
uyyÄ• nato sÄ• lavanarÄ• jivirÄ• jito maggo pÄ• cÄ«nÄ• bhimukho gantvÄ• nagarassa dak
nivatto, tena maggena manussÄ• nagaraá¹ƒ pavisanti, tasmÄ• taá¹ƒ ``upavattanaâ€™â€™
upavattane aÃ±Ã±amaÃ±Ã±asaá¹ƒsaá¹-á¹-haviá¹-apÄ• naá¹ƒ sampannachÄ• yÄ• naá¹ƒ sÄ
parinibbÄ• namaÃ±co paÃ±Ã±atto, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``yamakasÄ• lÄ• namantareâ
upÄ• dÄ«yatikammakilesehÄ«ti upÄ• di, vipÄ• kakkhandhÄ• kaá¹-attÄ• ca rÅ«paá¹ƒ. tadev
appahÄ«natÄ• ya seso, natthi ettha upÄ• disesoti __anupÄ• disesÄ• , _ nibbÄ• nadhÄ• tu,
itthambhÅ«talakkhaá¹‡e \Be I 11/ cÄ• yaá¹ƒ karaá¹‡aniddeso. __parinibbÄ• ne_ti nimittatthe
parinibbÄ• nahetu tasmiá¹ƒ á¹-hÄ• ne sannipatitÄ• nanti attho. saá¹…ghassa thero jeá¹-á¹-h
ettha ca saá¹…ghasaddassa bhikkhusatasahassasaddasÄ• pekkhattepi gamakattÄ• theras
devadattassa garukulanti. Ä• yasmÄ• mahÄ• kassapo dhammavinayasaá¹…gÄ• yanatthaá
ussÄ• haá¹ƒjanesÄ«ti sambandho.

tathÄ• ussÄ• haá¹ƒ jananassa kÄ• raá¹‡amÄ• ha __sattÄ• haparinibbute_tiÄ• di. satta ahÄ
samÄ• haá¹-Ä• nisattÄ• haá¹ƒ, sattÄ• haá¹ƒ parinibbutassa assÄ• ti sattÄ• haparinibbuto,
sattÄ• haparinibbutesubhaddena vuá¸• á¸• hapabbajitena vuttavacanamanussarantoti samb
Ä• vuso_tiÄ• dinÄ• tena vuttavacanaá¹ƒ dasseti. tattha __ala_nti paá¹-ikkhepavacanaá¹ƒ. _
mahÄ• samaá¹‡enÄ• _tinissakke karaá¹‡avacanaá¹ƒ, tato mahÄ• samaá¹‡ato suá¹-á¹-hu m
cahoma tadÄ• ti adhippÄ• yo, homÄ• ti vÄ• atÄ«tatthe vattamÄ• navacanaá¹ƒ, ahumhÄ• ti
panetaá¹ƒ vijjatÄ«_ti tiá¹-á¹-hati ettha phalaá¹ƒ tadÄ• yattavuttitÄ• yÄ• ti \Ne I 11/ __á¹-hÄ•
__kho_ti avadhÄ• raá¹‡e, etaá¹ƒ kÄ• raá¹‡aá¹ƒ vijjateva, no na vijjatÄ«ti attho. kiá¹ƒ taá¹ƒ k
__yaá¹ƒ pÄ• pabhikkhÅ«_tiÄ• di. ettha __ya_nti nipÄ• tamattaá¹ƒ, kÄ• raá¹‡aniddeso vÄ• ,
antaradhÄ• peyyuá¹ƒ, tadetaá¹ƒ kÄ• raá¹‡aá¹ƒ vijjatÄ«ti attho. atÄ«to atikkanto satthÄ• etth
__atÄ«tasatthukaá¹ƒ, _ pÄ• vacanaá¹ƒ. padhÄ• naá¹ƒ vacanaá¹ƒ __pÄ• vacanaá¹ƒ, _ dhan
__pakkhaá¹ƒ labhitvÄ• _ti alajjÄ«pakkhaá¹ƒ labhitvÄ• . __na cirassevÄ• _ti na cireneva. __y
tiá¹-á¹-hatÄ«_ti yattakaá¹ƒ kÄ• laá¹ƒ dhammo ca vinayo ca lajjÄ«puggalesutiá¹-á¹-hati.

__vuttaÃ±hetaá¹ƒ bhagavatÄ• _ti parinibbÄ• namaÃ±ce nipannena bhagavatÄ• vuttanti att
suttÄ• bhidhammapiá¹-akasaá¹…gahitassa dhammassa ceva vinayapiá¹-akasaá¹…gahitass
pabodhanaá¹ƒ desanÄ• . tasseva pakÄ• rato Ã±Ä• panaá¹ƒ asaá¹…karato á¹-hapanaá¹ƒ pa
mamaccayena satthÄ• _ti so dhammavinayo tumhÄ• kaá¹ƒ mamaccayena satthÄ• mayi pa
satthukiccaá¹ƒsÄ• dhessati. __sÄ• sana_nti pariyattipaá¹-ipattipaá¹-ivedhavasena tividhaá¹ƒ

nippariyÄ• yatopana sattattiá¹ƒsa bodhipakkhiyadhammÄ• . __addhaniya_nti addhÄ• nakkh
__ciraá¹-á¹-hitikaá¹ƒassa_ bhaveyyÄ• ti sambandho.

idÄ• ni \Be I 12/ sammÄ• sambuddhena attano kataá¹ƒ anuggahavisesaá¹ƒ vibhÄ• vento Ä•
__yaÃ±cÄ• haá¹ƒbhagavatÄ• _tiÄ• di. tattha __yaÃ±cÄ• ha_nti etassa anuggahitoti etena s
__ya_ntiyasmÄ• , yena kÄ• raá¹‡enÄ• ti vuttaá¹ƒ hoti. kiriyÄ• parÄ• masanaá¹ƒ vÄ• etaá¹ƒ
anuggahaá¹‡aá¹ƒ parÄ• masati. __dhÄ• ressasÄ«_tiÄ• dikaá¹ƒ bhagavatÄ• mahÄ• kassap
saddhiá¹ƒcÄ«varaparivattanaá¹ƒ kÄ• tukÄ• mena vuttavacanaá¹ƒ. __dhÄ• ressasi pana me
``kassapa, tvaá¹ƒ imÄ• ni paribhogajiá¹‡á¹‡Ä• ni paá¹ƒsukÅ«lÄ• ni pÄ• rupituá¹ƒ sakkhissas
taÃ±cakho na kÄ• yabalaá¹ƒ sandhÄ• ya, paá¹-ipattipÅ«raá¹‡aá¹ƒ pana sandhÄ• ya evamÄ
paá¹ƒsukÅ«lÄ• nÄ«_timatakaá¸·evaraá¹ƒ paliveá¹-hetvÄ• chaá¸• á¸• itÄ• ni tumbamatte kin
gahitÄ• ni sÄ• á¹‡avÄ• kamayÄ• nipaá¹ƒsukÅ«lacÄ«varÄ• ni. rathikÄ• dÄ«naá¹ƒ yattha katt
á¹-hitattÄ• abbhuggataá¹-á¹-henatesu kÅ«lamivÄ• ti paá¹ƒsukÅ«laá¹ƒ. atha vÄ• paá¹ƒsu vi
ulati gacchatÄ«tipaá¹ƒsukÅ«lanti paá¹ƒsukÅ«lasaddassa attho daá¹-á¹-habbo. __nibbasanÄ
niá¹-á¹-hitavasanakiccÄ• ni, paribhogajiá¹‡á¹‡Ä• nÄ«ti attho. ekameva taá¹ƒ cÄ«varaá¹ƒ an
bahuvacanaá¹ƒ kataá¹ƒ. __sÄ• dhÄ• raá¹‡aparibhogenÄ• _ti attanÄ• samÄ• naparibhogen
samasamaá¹-á¹-hapanena caanuggahitoti sambandho.

idÄ• ni \Ne I 12/ navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede uttarimanussadhamm
samasamaá¹-á¹-hapanatthÄ• ya bhagavatÄ• vuttaá¹ƒ __kassapasaá¹ƒyutte_ (SN a II 152) Ä
peyyÄ• lamukhena Ä• diggahaá¹‡enaca saá¹…khipitvÄ• dassento Ä• ha __ahaá¹ƒ, bhikkha
Ä• kaá¹…khÄ• mÄ«_tiyÄ• vadeva Ä• kaá¹…khÄ• mi, yattakaá¹ƒ kÄ• laá¹ƒ icchÄ• mÄ«ti atth
pÄ• á¹-ho. __navÄ• nupubbavihÄ• rachaá¸·abhiÃ±Ã±Ä• ppabhede_ti ettha __navÄ• nupubb
anupaá¹-ipÄ• á¹-iyÄ• samÄ• pajjitabbabhÄ• vato evaá¹ƒsaÃ±Ã±itÄ• nirodhasamÄ• pattiyÄ•
rÅ«pÄ• rÅ«pasamÄ• pattiyo. __chaá¸·abhiÃ±Ã±Ä• _nÄ• ma Ä• savakkhayaÃ±Ä• á¹‡ena sa
__attanÄ• samasamaá¹-á¹-hapanenÄ• _ti ``ahaá¹ƒ yattakaá¹ƒkÄ• laá¹ƒ yattake samÄ• patt
vaá¸·aÃ±jemi, tathÄ• kassapopÄ«â€™â€™ ti evaá¹ƒyathÄ• vuttauttarimanussadhamme att
á¹-hapanena, idaÃ±ca uttarimanussadhammasÄ• maÃ±Ã±enatherassa pasaá¹ƒsÄ• mattena
bhagavatÄ• saddhiá¹ƒ sabbathÄ• samatÄ• ya. bhagavatohi guá¹‡avisesaá¹ƒ upÄ• dÄ• ya
kalampi kalabhÄ• gampi na upenti, tassa kimaÃ±Ã±aá¹ƒ Ä• á¹‡aá¹‡yaá¹ƒ bhavissati aÃ±Ã±
dhammavinayasaá¹…gÄ• yanÄ• ti adhippÄ• yo. tattha __tassÄ• _titassa anuggahassa, tass
potthakesu hi kesuci ``tassa meâ€™â€™ tipÄ• á¹-ho dissati. __Ä• á¹‡aá¹‡yaá¹ƒ_ aá¹‡aá¹‡
__sakakavacaissariyÄ• nuppadÄ• nenÄ• _ti ettha cÄ«varassanidassanavasena kavacassev
samÄ• pattiyÄ• nidassanavasena issariyaá¹ƒ gahitaá¹ƒ.

idÄ• ni yathÄ• vuttamatthaá¹ƒ pÄ• á¸·iyÄ• vibhÄ• vento Ä• ha __yathÄ• hÄ• _tiÄ• di. tattha
__ida_nti nipÄ• tamattaá¹ƒ. __ekaá¹ƒ samaya_nti ekasmiá¹ƒ samayeti attho. __pÄ• vÄ• yÄ•
__addhÄ• namaggappaá¹-ipanno_ti dÄ«ghamaggappaá¹-ipanno. dÄ«ghapariyÄ• yo hettha

subhaddakaá¹‡á¸• aá¹ƒ vitthÄ• rato veditabba_nti __paÃ±casatikakkhandhake_ Ä• gataá¹ƒ
Ä• netvÄ• vitthÄ• retabbaá¹ƒ.

__tato para_nti subhaddakaá¹‡á¸• ato paraá¹ƒ. sabbaá¹ƒ __subhaddakaá¹‡á¸• aá¹ƒ_ vitthÄ
``yaá¹ƒ na icchissÄ• ma, na taá¹ƒ karissÄ• mÄ• â€™â€™ ti etaá¹ƒ pariyantaá¹ƒ subhaddak
dassetvÄ• idÄ• ni avasesaá¹ƒ ussÄ• hajananappakÄ• rappavattaá¹ƒ pÄ• á¸·imeva dassento
Ä• vuso_tiÄ• dimÄ• ha. tattha __pure adhammo dippatÄ«_ti ettha __ ``adhammo_ nÄ• ma
dasakusalakammapathapaá¹-ipakkhabhÅ«toadhammoâ€™â€™ ti __sÄ• ratthadÄ«paniyaá¹
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ. dhammasaá¹…gahaá¹‡attha
pana dhammavinayÄ• naá¹ƒ asaá¹…gÄ• yanahetudosagaá¹‡o sambhavati, soeva ettha adh
dhammo ca paá¹-ibÄ• hÄ«yatÄ«ti vattabbaá¹ƒ. api ca ``adhammavÄ• dinobalavanto honti d
hontÄ«â€™â€™ ti vuccamÄ• nattÄ• yena adhammena te subhaddavajjiputtakÄ• dayoadha
itare dhammavÄ• dinova honti. teyeva idha ``adhammoâ€™â€™ \Ne I 13/ ``dhammoâ€™â€
sÄ«lavipattiÄ• dihetuko pÄ• picchatÄ• didosagaá¹‡o adhammo, tappaá¹-ipakkho sÄ«lasamp
appicchatÄ• diguá¹‡asamÅ«ho dhammoti ca gahetabbaá¹ƒ. __pure dippatÄ«_ti api nÄ• ma
adhammo dhammaá¹ƒ paá¹-ibÄ• hituá¹ƒ samatthohoti, tato puretaramevÄ• ti \Be I 14/ attho
dippissati. puresaddayogenahi anÄ• gatatthe ayaá¹ƒ vattamÄ• nappayogo, yathÄ• purÄ• v
pahÄ• navinayÄ• dÄ«naá¹ƒpaá¹-ipakkhabhÅ«to avinayo.

__tena hÄ«_ti uyyojanatthe nipÄ• to. __sakalanavaá¹…gasatthusÄ• sanapariyattidhare_ti s
suttageyyÄ• dinavaá¹…gaá¹ƒettha, etassa vÄ• atthÄ«ti sakalanavaá¹…gaá¹ƒ, satthusÄ• sa
pariyÄ• puá¹‡itabbato diá¹-á¹-hadhammikÄ• dipurisatthapariyattibhÄ• vatoca ``pariyattÄ«â€
piá¹-akÄ• ni vuccanti, taá¹ƒ sakalanavaá¹…gasatthusÄ• sanasaá¹…khÄ• taá¹ƒ pariyattiá¹ƒd
sakalanavaá¹…gasatthusÄ• sanapaayattidharÄ• , tÄ• diseti attho. samathabhÄ• vanÄ• sine
asiniddhÄ• vipassanÄ• etesanti __sukkhavipassakÄ• _. __tipiá¹-akasabbapariyattippabhed
piá¹-akÄ• naá¹ƒ samÄ• hÄ• ro tipiá¹-akaá¹ƒ, tadeva navaá¹…gÄ• divasena anekabhedabhin
sabbaá¹ƒpariyattippabhedaá¹ƒ dhÄ• rentÄ«ti tipiá¹-akasabbapariyattippabhedadharÄ• .

__kissa panÄ• _ti kasmÄ• pana. sikkhatÄ«ti __sekkho_. tamevÄ• ha ``sakaraá¹‡Ä«yoâ€™
uparimaggattayakiccassa apariyositattÄ• sakiccoti attho. __assÄ• _ti anena. __bahukÄ• ra
__assÄ• _ti bhaveyya. __ativiya vissattho_ti ativiyavissÄ• siko. __na_nti Ä• nandattheraá¹ƒ
sambandho. Ä• nandattherassa kadÄ• ciasaÃ±Ã±atÄ• ya navakÄ• ya saddhivihÄ• rikaparis
janapadacÄ• rikÄ• caraá¹‡aá¹ƒ, tesaÃ±ca saddhivihÄ• rikÄ• naá¹ƒekakkhaá¹‡e uppabbajja
mahÄ• kassapatthero taá¹ƒ niggaá¹‡hanto evamÄ• ha ``na vÄ• yaá¹ƒkumÄ• rako mattamÅ
__vÄ• _-saddo padapÅ«raá¹‡o, ayaá¹ƒ kumÄ• ro attanopamÄ• á¹‡aá¹ƒ na paá¹-ijÄ• nÄ• tÄ
__tatrÄ• _ti evaá¹ƒ sati.

__kiÃ±cÄ• pi sekkho_ti idaá¹ƒ na sekkhÄ• naá¹ƒ agatigamanasabbhÄ• vena vuttaá¹ƒ, asek

gahitattÄ• ti daá¹-á¹-habbaá¹ƒ. tasmÄ• ``kiÃ±cÄ• pi sekkho, tathÄ• pi thero Ä• yasmantamp
uccinatÅ«â€™â€™ ti evamettha sambandho veditabbo, na pana kiÃ±cÄ• pi sekkho, tathÄ•
yojetabbaá¹ƒ. __abhabbo_tiÄ• di panassa sabhÄ• vakathanaá¹ƒ. tattha \Be I 15/ __chandÄ
__agatiá¹ƒ gantu_nti akattabbaá¹ƒ kÄ• tuá¹ƒ. __pariyatto_tiadhÄ«to uggahito.

__rÄ• jagahaá¹ƒ_ \Ne I 14/ __kho mahÄ• gocara_nti ettha gÄ• vo caranti etthÄ• ti gocaro, g
gocaraá¹-á¹-hÄ• naá¹ƒ. gocaro viyÄ• ti gocaro, bhikkhÄ• caraá¹‡aá¹-á¹-hÄ• naá¹ƒ. so maha
mahÄ• gocaraá¹ƒ, rÄ• jagahaá¹ƒ. __ukkoá¹-eyyÄ• _ti nivÄ• reyya.

__sattasu sÄ• dhukÄ«á¸·anadivasesÅ«_ti ettha saá¹ƒvegavatthuá¹ƒ kittetvÄ• kittetvÄ• sÄ•
kÄ«á¸·anato sÄ• dhukÄ«á¸·anaá¹ƒ. __upakaá¹-á¹-hÄ• _ti Ä• sannÄ• . vassaá¹ƒ upaneti upa
__vassÅ«panÄ• yikÄ• _.

__tatra suda_nti tassaá¹ƒ sÄ• vatthiyaá¹ƒ, __suda_nti nipÄ• tamattaá¹ƒ. __ussannadhÄ• tu
upacitapittasemhÄ• didhÄ• tukaá¹ƒ. __samassÄ• setu_nti santappetuá¹ƒ. __dutiyadivase_ti
paviá¹-á¹-hadivasato dutiyadivasetivadanti. viriccati etenÄ• ti virecanaá¹ƒ. osadhaparibhÄ• v
virecananti __khÄ«ravirecanaá¹ƒ. yaá¹ƒ sandhÄ• yÄ• _ti yaá¹ƒ bhesajjapÄ• naá¹ƒ sandhÄ•
__bhesajjamattÄ• _ti appamattakaá¹ƒ bhesajjaá¹ƒ. appattho hi ayaá¹ƒ __mattÄ• _-saddo m
sukhapariccÄ• gÄ• tiÄ• dÄ«su (Dhp 290) viya.

__khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡a_nti ettha __khaá¹‡á¸• a_nti chinnaá¹ƒ, __phull
__paá¹-isaá¹…kharaá¹‡aá¹ƒ_abhinavakaraá¹‡aá¹ƒ.

paricchedavasena vediyati dissatÄ«ti __pariveá¹‡aá¹ƒ. tatthÄ• _ti tesu vihÄ• resu
khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡antisambandho. __paá¹-hamaá¹ƒ mÄ• sa_nti vassÄ
accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. senÄ• sanavattÄ• naá¹ƒ bahÅ«naá¹ƒ paÃ±Ä
__senÄ• sanakkhandhake_ (Vin II 294 Ä• dayo) senÄ• sanapaá¹-ibaddhÄ• naá¹ƒbahÅ«naá
``bhagavatÄ• ... pe ... vaá¹‡á¹‡itaâ€™â€™ nti vuttaá¹ƒ.

__dutiyadivase_ti ``khaá¹‡á¸• aphullappaá¹-isaá¹…kharaá¹‡aá¹ƒ karomÄ• â€™â€™ ti cintita
vassÅ«panÄ• yikadivaseyeva te evaá¹ƒ cintesuá¹ƒ. __siriyÄ• niketanamivÄ• _ti siriyÄ• nivÄ
viya. ekasmiá¹ƒ pÄ• nÄ«yatitthe sannipatantÄ• pakkhino viya sabbesaá¹ƒ janÄ• naá¹ƒcakk
nipatantÄ«ti vuttaá¹ƒ `ekanipÄ• tatitthamiva ca devamanussanayanavihaá¹…gÄ• naâ€™â€™
__lokarÄ• maá¹‡eyyaka_nti loke ramaá¹‡Ä«yabhÄ• vaá¹ƒ, ramaá¹‡aá¹ƒ arahatÄ«ti vÄ• lok
16/. __daá¹-á¹-habbasÄ• ramaá¹‡á¸• a_nti daá¹-á¹-habbesu sÄ• raá¹ƒ daá¹-á¹-habbasÄ• ra
vippasannantidaá¹-á¹-habbasÄ• ramaá¹‡á¸• aá¹ƒ. atha vÄ• daá¹-á¹-habbo sÄ• rabhÅ«to vis
I 15/ maá¹‡á¸• anaá¹ƒ alaá¹…kÄ• ro etassÄ• tidaá¹-á¹-habbasÄ• ramaá¹‡á¸• o, maá¹‡á¸• a
sÅ«riyarasmiá¹ƒ pÄ• ti nivÄ• retÄ«ti maá¹‡á¸• apo. vividhÄ• nikusumadÄ• mÄ• ni ceva mutt

viniggalantaá¹ƒ vamentaá¹ƒ nikkhÄ• mentamiva cÄ• rusobhanaá¹ƒ vitÄ• naá¹ƒ etthÄ• ti __vividhakusumadÄ• molambakaviniggalantacÄ• ruvitÄ• no_.
nÄ• nÄ• pupphÅ«pahÄ• ravicittasupariniá¹-á¹-hitabhÅ«mikammattÄ• eva ``ratanavicittamaá¹‡ikoá¹-á¹-imatalamivÄ• â€™â€™ ti vuttaá¹ƒ. ettha ca maá¹‡iyo koá¹-á¹-e katatalaá¹ƒmaá¹‡ikoá¹-á¹-imatalaá¹ƒ nÄ• ma, tamivÄ• ti vuttaá¹ƒ hoti. __Ä• sanÄ• raha_nti __dantakhacita_ntidantehi khacitaá¹ƒ.

__Ä• vajjesÄ«_ti upanÄ• mesi. __anupÄ• dÄ• yÄ• _ti taá¹‡hÄ• diá¹-á¹-hivasena kaÃ±ci dha __kathÄ• doso_ti kathÄ• ya asaccaá¹ƒ nÄ• ma __natthi_.

__yathÄ• vuá¸• á¸• ha_nti vuá¸• á¸• hapaá¹-ipÄ• á¹-iá¹ƒ anatikkamitvÄ• . __eke_ti majjhima pubbe vuttampi hi sabbaá¹ƒ majjhimabhÄ• á¹‡akÄ• vadantiyevÄ• ti veditabbaá¹ƒ. dÄ«ghab thero sannipÄ• tamÄ• gatoâ€™â€™ ti vadanti. tesu keci ``Ä• kÄ• senÄ• â€™â€™ ti, ``te sa Ä• gatadivasÄ• nampi atthitÄ• ya ekamekaá¹ƒ gahetvÄ• tathÄ• tathÄ• vadiá¹ƒsÅ«â€™â€

__kaá¹ƒ dhuraá¹ƒ katvÄ• _ti kaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• . __bÄ«janiá¹ƒ gahetvÄ• _ti ettha bÄ«janÄ«gahaá¹‡aá¹ƒparisÄ• ya dhammakathikÄ• naá¹ƒ hatthakukkuccavinodanamukhavi dhammatÄ• vasenaÄ• ciá¹‡á¹‡anti veditabbaá¹ƒ. teneva hi accantasaÃ±Ã±atappattÄ• bud dhammakathikÄ• naá¹ƒdhammatÄ• dassanatthameva cittabÄ«janiá¹ƒ gaá¹‡hanti. __paá¹-h pÄ• rÄ• jikaá¹ƒ katthapaÃ±Ã±atta_nti ettha kathaá¹ƒ saá¹…gÄ«tiyÄ• pubbe paá¹-hamabhÄ pÄ• timokkhuddesÄ• nukkamÄ• dinÄ• pubbe paá¹-hamabhÄ• vassa siddhattÄ• . yebhuyyen dharamÄ• nakÄ• leyevaiminÄ• anukkamena sajjhÄ• yitÄ• ni, teneva kamena pacchÄ• pi sa vinayÄ• bhidhammapiá¹-akÄ• nÄ«tidaá¹-á¹-habbaá¹ƒ. __kismiá¹ƒ vatthusmi_nti nimittatthe b bhante, rÄ• jagahaá¹ƒantarÄ• ca nÄ• á¸·anda_nti rÄ• jagahassa ca nÄ• á¸·andÄ• ya ca an __antarÄ• _-saddena pana yuttattÄ• \Be I 17/ upayogavacanaá¹ƒ kataá¹ƒ. __rÄ• jÄ• gÄ• ra raÃ±Ã±okÄ«á¸·anatthÄ• ya kate agÄ• rake. __ambalaá¹-á¹-hikÄ• ya_nti raÃ±Ã±o evaá¹ƒnÄ __kenasaddhi_nti idha kasmÄ• vuttanti? yasmÄ• panetaá¹ƒ na bhagavatÄ• eva vuttaá¹ƒ, vuttamatthi, tasmÄ• ``kamÄ• rabbhÄ• â€™â€™ ti avatvÄ• evaá¹ƒ vuttanti daá¹-á¹-habbaá __vedehiputtenÄ• _tiayaá¹ƒ kosalaraÃ±Ã±o dhÄ«tÄ• ya putto, na videharaÃ±Ã±o dhÄ«tÄ• y paá¹‡á¸• itÄ• , tasmÄ• sÄ• vedena Ã±Ä• á¹‡ena Ä«hati ghaá¹-ati vÄ• yamatÄ«ti ``vedehÄ jÄ• tÄ• tiveditabbÄ• .

evaá¹ƒ \Ne I 16/ nimittapayojanakÄ• ladesadesakakÄ• rakakaraá¹‡appakÄ• rehi paá¹-hama idÄ• nitattha vavatthÄ• pitesu dhammavinayesu nÄ• nappakÄ• rakosallatthaá¹ƒ ekavidhÄ• sabbampÄ«_tiÄ• dimÄ• ha. tattha __anuttaraá¹ƒ sammÄ• sambodhi_nti ettha anÄ• varaá¹‡aÃ±Ä• á¹‡apadaá¹-á¹-hÄ• naá¹ƒmaggaÃ±Ä• á¹‡aá¹ƒ, maggaÃ±Ä• á¹‡apadaá anÄ• varaá¹‡aÃ±Ä• á¹‡aá¹ƒ ``sammÄ• sambodhÄ«â€™â€™ ti vuccati. __paccavekkhanen pavattadhammaá¹ƒ sandhÄ• yÄ• ha. __vimuttirasa_nti arahattaphalassÄ• daá¹ƒ, vimuttisan

aggaphalanipphÄ• danato, vimuttikiccaá¹ƒ vÄ• kilesÄ• naá¹ƒ accantavimuttisampÄ• danato
buddhavacanaá¹ƒ dhammo_ti ettha yadipi dhammo eva vinayopi pariyattiyÄ• dibhÄ• vato, ta
vinayasaddasannidhÄ• nena bhinnÄ• dhikaraá¹‡abhÄ• vena payutto dhamma-saddo vinaya
dÄ«peti, yathÄ• puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• ro gobalibaddantiÄ• di.

__anekajÄ• tisaá¹ƒsÄ• ra_nti imissÄ• gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- ahaá¹ƒ imas
attabhÄ• vagehassakÄ• rakaá¹ƒ taá¹‡hÄ• vaá¸• á¸• hakiá¹ƒ __gavesanto_ yena Ã±Ä• á¹‡e
taá¹ƒ bodhiÃ±Ä• á¹‡aá¹ƒ __anibbisaá¹ƒ_alabhanto eva abhinÄ«hÄ• rato pabhuti ettakaá¹ƒ
anekajÄ• tisatasahassasaá¹…khyaá¹ƒ imaá¹ƒ saá¹ƒsÄ• ravaá¹-á¹-aá¹ƒ__sandhÄ• vissaá¹ƒ
jarÄ• byÄ• dhimaraá¹‡amissatÄ• ya jÄ• ti nÄ• mesÄ• punappunaá¹ƒ upagantuá¹ƒdukkhÄ•
nivattati, tasmÄ• taá¹ƒ gavesanto sandhÄ• vissanti attho. __diá¹-á¹-hosÄ«_ti idÄ• ni mayÄ•
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ paá¹-ivijjhantena diá¹-á¹-ho asi. __puna geha_ntipuna imaá¹
attabhÄ• vasaá¹…khÄ• taá¹ƒ mama gehaá¹ƒ. __na kÄ• hasÄ«_ti na karissasi. kÄ• raá¹‡am
__sabbÄ• _ avasesakilesaphÄ• sukÄ• mayÄ• __bhaggÄ• _. imassa tayÄ• katassaattabhÄ
__kÅ«á¹-aá¹ƒ_ kaá¹‡á¹‡ikamaá¹‡á¸• alaá¹ƒ \Be I 18/ __visaá¹…khataá¹ƒ_ viddhaá¹ƒsitaá¹ƒ
nibbÄ• naá¹ƒ Ä• rammaá¹‡akaraá¹‡avasena gataá¹ƒ mama __cittaá¹ƒ_. ahaÃ±ca __taá¹‡h
khaya_saá¹…khÄ• taá¹ƒarahattamaggaphalaá¹ƒ __ajjhagÄ• _ pattosmÄ«ti attho. keci pana
cittamevataá¹‡hÄ• naá¹ƒ khayaá¹ƒ ajjhagÄ• â€™â€™ ti evampi atthaá¹ƒ vadanti.

__kecÄ«_ti khandhakabhÄ• á¹‡akÄ• . __pÄ• á¹-ipadadivase_ti idaá¹ƒ __paccavekkhantass
etenasambandhitabbaá¹ƒ, na __sabbaÃ±Ã±ubhÄ• vappattassÄ• _ti etena. __somanassama
somanassasampayuttaÃ±Ä• á¹‡ena. __Ä• mantayÄ• mÄ«_ti nivedayÄ• mi, bodhemÄ«ti att
vemajjhetiattho.

__suttantapiá¹-aka_nti yathÄ• kammameva kammantaá¹ƒ, evaá¹ƒ suttameva suttantanti ve
__asaá¹…gÄ«ta_nti saá¹…gÄ«tikkhandhaka (Vin II 437 Ä• dayo) kathÄ• vatthuppakaraá¹‡Ä
\Ne I 17/ upalakkhitattÄ• ``soá¸·asa parivÄ• rÄ• â€™â€™ ti vuttaá¹ƒ. tathÄ• hi __parivÄ• r
Ä• dayo) paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attantiÄ• dinÄ• vuttaá¹ƒ. paÃ±Ã±atti
vipattivÄ• ro saá¹…gahavÄ• ro samuá¹-á¹-hÄ• navÄ• ro adhikaraá¹‡avÄ• ro samathavÄ• ro
vÄ• rÄ• , tadanantaraá¹ƒ ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• pÄ• rÄ• jikaá¹ƒ
(Vin V 188) evaá¹ƒ paccayamattavisesena puna vuttÄ• teyeva aá¹-á¹-ha vÄ• rÄ• cÄ• ti ime
soá¸·asannaá¹ƒvÄ• rÄ• naá¹ƒ vasena bhikkhuvibhaá¹…gassa ca bhikkhunÄ«vibhaá¹…gass
vÄ• rehiupalakkhito parivÄ• ro ``soá¸·asaparivÄ• roâ€™â€™ ti vuttoti veditabbo.

__daá¸·hÄ«kammasithilakaraá¹‡appayojanÄ• _ti idaá¹ƒ lokavajjapaá¹‡á¹‡attivajjesu yathÄ•
saÃ±Ã±amavelaá¹ƒ abhibhavitvÄ• pavatto Ä• cÄ• ro __ajjhÄ• cÄ• ro, _ vÄ«tikkamo. __ten
vividhanayattÄ• dihetunÄ• . __eta_nti __vividhavisesanayattÄ• _tiÄ• digÄ• thÄ• vacanaá¹ƒ.

__itaraá¹ƒ panÄ• _ti suttaá¹ƒ. __attatthaparatthÄ• dibhede_ti ettha __Ä• di_-saddena
diá¹-á¹-hadhammikasamparÄ• yikatthelokiyalokuttarÄ• diatthe ca saá¹…gaá¹‡hÄ• ti. __vene
vuttattÄ• _ti vinayaá¹ƒviya issarabhÄ• vato Ä• á¹‡Ä• patiá¹-á¹-hÄ• panavasena adesetvÄ•
ajjhÄ• sayÄ• nulomena caritÄ• nurÅ«paá¹ƒvuttattÄ• . anupubbasikkhÄ• divasena adesetvÄ
kÄ• lantareabhinibbattiá¹ƒ dassento Ä• ha ``sassamiva phalaâ€™â€™ nti. upÄ• yasamaá¹.
nippajjanabhÄ• vaá¹ƒdassento ``dhenu viya khÄ«raâ€™â€™ nti Ä• ha. na hi dhenuá¹ƒ visÄ
vÄ• avijÄ• taá¹ƒ vÄ• dohanto khÄ«raá¹ƒ paá¹-ilabhati.

__ya_nti yasmÄ• . __etthÄ• _ti abhidhamme. __abhidhamme_ti supinantena sukkavissaá¹-
akusalacetanÄ• upalabbhatÄ«tiÄ• dinÄ• vinayapaÃ±Ã±attiyÄ• saá¹…karavirahitedhamme
saá¹…karavirahite dhammeâ€™â€™ tipi vadanti.
__Ä• rammaá¹‡Ä• dÄ«hÄ«_tiÄ• rammaá¹‡asampayuttakammadvÄ• rapaá¹-ipadÄ• dÄ«hi. _
saÃ±jÄ• nitabbattÄ• . __yaá¹ƒpanettha avisiá¹-á¹-ha_nti ettha vinayapiá¹-akantiÄ• dÄ«su tÄ
avisiá¹-á¹-haá¹ƒ samÄ• naá¹ƒ, taá¹ƒ piá¹-akasaddanti attho. __mÄ• piá¹-akasampadÄ• nen
pÄ• á¸·isampadÄ• navasena mÄ• gaá¹‡hitthÄ• tivuttaá¹ƒ hoti. __yathÄ• vuttenÄ• _ti evaá¹
vuttappakÄ• rena.

__desanÄ• sÄ• sanakathÄ• bheda_nti ettha desanÄ• bhedaá¹ƒ sÄ• sanabhedaá¹ƒ kathÄ• l
paccekaá¹ƒyojetabbo. __bheda_nti ca nÄ• nattanti attho. __tesÅ«_ti piá¹-akesu. sikkhÄ• ca
gambhÄ«rabhÄ• vo \Ne I 18/ ca __sikkhÄ• pahÄ• nagambhÄ«rabhÄ• vo, _ taÃ±ca yathÄ• r
__pariyattibheda_ntipariyÄ• puá¹‡anabhedaá¹ƒ vibhÄ• vayeti sambandho. __yahiá¹ƒ_ yasm
sampattiÃ±cavipattiÃ±ca yathÄ• pÄ• puá¹‡Ä• ti, tampi sabbaá¹ƒ vibhÄ• vayeti sambandho.
pariyattibhedaá¹ƒsampattiá¹ƒ vipattiÃ±ca yahiá¹ƒ yathÄ• pÄ• puá¹‡Ä• ti, tampi sabbaá¹ƒ vi
yojetabbaá¹ƒ. __paridÄ«panÄ• vibhÄ• vanÄ• cÄ• _ti heá¹-á¹-hÄ• gÄ• thÄ• su vuttassa anu
pana ekameva.

__Ä• á¹‡Ä• rahenÄ• _ti Ä• á¹‡aá¹ƒ paá¹‡etuá¹ƒ arahatÄ«ti Ä• á¹‡Ä• raho, bhagavÄ• samn
himahÄ• kÄ• ruá¹‡ikatÄ• ya ca aviparÄ«tato desakabhÄ• vena pamÄ• á¹‡avacanattÄ• ca A
vohÄ• raparamatthÄ• nampi sambhavato Ä• ha ``Ä• á¹‡Ä• bÄ• hullatoâ€™â€™ ti. ito pares
vinayapiá¹-akaá¹ƒ. __pacurÄ• parÄ• dhÄ• _ seyyasakattherÄ• dayo. te hi dosabÄ• hullato `
vuttÄ• \Be I 20/. pacuro bahuko bahulo aparÄ• dho dosovÄ«tikkamo yesante pacurÄ• parÄ
__anekajjhÄ• sayÄ• _tiÄ• dÄ«su Ä• sayova ajjhÄ• sayo, soca atthato diá¹-á¹-hi Ã±Ä• á¹‡aÃ
rÄ• gacariyÄ• dikÄ• cha mÅ«lacariyÄ• . atha vÄ• __cariyÄ• _ticaritaá¹ƒ, taá¹ƒ sucaritaduc
__adhimutti_ nÄ• ma sattÄ• naá¹ƒ pubbaparicayavasenaabhiruci, sÄ• duvidhÄ• hÄ«napaá
__yathÄ• nuloma_nti ajjhÄ• sayÄ• dÄ«naá¹ƒ anurÅ«paá¹ƒ. __yathÄ• dhamma_nti dhamma

__saá¹ƒvarÄ• saá¹ƒvaro_ti ettha khuddako mahanto ca saá¹ƒvaroti attho. vuá¸• á¸• hiattho
__diá¹-á¹-hiviniveá¹-hanÄ• _ti diá¹-á¹-hiyÄ• vimocanaá¹ƒ. __suttantapÄ• á¸·iyaá¹ƒ_ viviccev

(DN I 226; SN a II 152) samÄ• dhidesanÄ• bÄ• hullato suttantapiá¹-ake ``adhicittasikkhÄ• â
__vÄ«tikkamappahÄ• naá¹ƒ kilesÄ• na_nti saá¹ƒkilesadhammÄ• naá¹ƒ, kammakilesÄ• naá
vÄ«tikkamo, tassa pahÄ• naá¹ƒ. anusayavasena santÄ• namanuvattantÄ• kilesÄ• pariyuá¹
vÄ«tikkamituá¹ƒ na labhantÄ«ti Ä• ha ``vÄ«tikkamapaá¹-ipakkhattÄ• sÄ«lassÄ• â€™â€™ ti.
__pariyuá¹-á¹-hÄ• nappahÄ• na_nti okÄ• sadÄ• navasena citte kusalappavattiá¹ƒ pariyÄ• d
á¹-hÄ• naá¹ƒ pariyuá¹-á¹-hÄ• naá¹ƒ, tassa pahÄ• naá¹ƒ. __anusayappahÄ• na_nti ariyamag
santÄ• ne kÄ• raá¹‡alÄ• bhe uppajjanÄ• rahÄ• thÄ• magatÄ• kÄ• marÄ• gÄ• dayo satta k
anusayÄ• nÄ• ma, tesaá¹ƒ pahÄ• naá¹ƒ.

__tadaá¹…gappahÄ• na_nti tena tena dÄ• nasÄ«lÄ• dikusalaá¹…gena tassa tassa akusala
tadaá¹…gappahÄ• naá¹ƒ. __duccaritasaá¹ƒkilesassa pahÄ• na_nti kÄ• yavacÄ«duccaritam
santÄ• naá¹ƒsammÄ• \Ne I 19/ kileseti upatÄ• petÄ«ti saá¹ƒkileso, tassa tadaá¹…gavasena
kÄ• macchandapaá¹-ipakkhattÄ• __suttantapiá¹-ake_ taá¹‡hÄ• saá¹ƒkilesassa pahÄ• naá¹ƒ
attÄ• disuÃ±Ã±asabhÄ• vadhammappakÄ• sanato__abhidhammapiá¹-ake_ diá¹-á¹-hisaá¹ƒk

__ekamekasmiÃ±cetthÄ• _ti ettha etesu tÄ«su piá¹-akesu ekekasmiá¹ƒ piá¹-aketi attho. __d
ettha dhammassa sÄ«lÄ• divisiá¹-á¹-hatthayogato, buddhÄ• naá¹ƒ sabhÄ• vaniruttibhÄ• vat
ukkaá¹-á¹-hÄ• naá¹ƒ vacanappabandhÄ• naá¹ƒ \Be I 21/ Ä• á¸·i pantÄ«ti __pÄ• á¸·i, _ pariy
sammutiparamatthabhedassa atthassa anurÅ«pavÄ• cakabhÄ• vena paramatthasaddesu e
manasÄ• vavatthÄ• pito nÄ• mapaÃ±Ã±attippabandho pÄ• á¸·idhammo nÄ• ma. desanÄ• y
yathÄ• vuttanayena manasÄ• vavatthÄ• pitadhammassa paresaá¹ƒ bodhanabhÄ• vena ati
``desanÄ• â€™â€™ ti veditabbÄ• . tenÄ• ha --- ``desanÄ• ti tassÄ• manasÄ• vavatthÄ• pi
ti. tadubhayampi pana paramatthato saddo eva paramatthavinimuttÄ• ya sammutiyÄ• abhÄ
gahetvÄ• keci Ä• cariyÄ• ``dhammo ca desanÄ• ca paramatthato saddoevÄ• â€™â€™ ti
anupavajjÄ• yeva. yathÄ• ``kÄ• mÄ• vacarapaá¹-isandhivipÄ• kÄ• parittÄ• rammaá¹‡Ä• â€
evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. na hi ``kÄ• mÄ• vacarapaá¹-isandhivipÄ• kÄ•
nibbattitaparamatthavisayÄ• yevÄ• â€™â€™ tisakkÄ• vattuá¹ƒ itthipurisÄ• diÄ• kÄ• rapariv
rÄ• gÄ• diakusalÄ• naá¹ƒ mettÄ• dikusalÄ• naÃ±caÄ• rammaá¹‡aá¹ƒ gahetvÄ• pi samuppa
paramatthadhammamÅ«lakattÄ• panassa parikappassa paramatthavisayatÄ• sakkÄ• paÃ
daá¹-á¹-habbaá¹ƒ. tÄ«supi cetesu ete dhammatthadesanÄ• paá¹-ivedhÄ• gambhÄ«rÄ• ti sa
piá¹-akÄ• vayavÄ• naá¹ƒ dhammÄ• dÄ«naá¹ƒ vuccamÄ• no gambhÄ«rabhÄ• votaá¹ƒsamu
daá¹-á¹-habbo. dukkhena ogayhanti, dukkho vÄ• ogÄ• ho ogÄ• hanaá¹ƒ antopavisanametes
etthÄ• _ti etesu piá¹-akesu, niddhÄ• raá¹‡e cetaá¹ƒ bhummavacanaá¹ƒ.

hetuno phalaá¹ƒ __hetuphalaá¹ƒ. dhammÄ• bhilÄ• po_ti atthabyaÃ±janako aviparÄ«tÄ• bhi
cÄ• _ti lokiyalokuttarÄ• naá¹ƒ yathÄ• kkamaá¹ƒ avabodhappakÄ• radassanaá¹ƒ, etassaava
lokiyo hi dhammatthÄ• diá¹ƒ Ä• lambitvÄ• va pavattanato visayatoavabodhoti vuccati. lokutt
nibbÄ• nÄ• rammaá¹‡atÄ• ya taá¹ƒ anÄ• lambamÄ• nopi tabbisayamohaviddhaá¹ƒsanenao

avabodhoti vuccati. __atthÄ• nurÅ«paá¹ƒ dhammesÅ«_ti kÄ• riyÄ• nurÅ«paá¹ƒkÄ• raá¹‡es
__paÃ±Ã±attipathÄ• nurÅ«paá¹ƒ paÃ±Ã±attÄ«sÅ«_ti chabbidhanÄ• mapaÃ±Ã±attiyÄ• path
anurÅ«paá¹ƒ paÃ±Ã±attÄ«sÅ«ti attho.

__dhammajÄ• ta_nti \Be I 22/ \Ne I 20/ kÄ• raá¹‡appabhedo kÄ• raá¹‡ameva vÄ• . __atthaj
kÄ• riyameva vÄ• . yÄ• cÄ• yaá¹ƒ desanÄ• ti sambandho. __yo cetthÄ• _ti etÄ• su dhamm
attho. __etthÄ• _ti etesu tÄ«su piá¹-akesu.

__alagaddÅ«pamÄ• _ti ettha alagaddasaddena alagaddaggahaá¹‡aá¹ƒ vuccati vÄ«á¹‡Ä• v
viya, gahaá¹‡aÃ±cettha yathÄ• á¸• aá¹ƒsati, tathÄ• duggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ, ita
virodhÄ• bhÄ• vÄ• . tasmÄ• alagaddassagahaá¹‡aá¹ƒ upamÄ• etissÄ• ti alagaddÅ«pamÄ
vuccati. so hialaá¹ƒ pariyatto, jÄ«vitaharaá¹‡asamattho vÄ• visasaá¹…khÄ• to gado assÄ•
vattabbe ``alagaddoâ€™â€™ ti vuccati.

vaá¹-á¹-ato nissaraá¹‡aá¹ƒ attho payojanaá¹ƒ etissÄ• ti __nissaraá¹‡atthÄ• _. bhaá¹‡á¸• Ä•
__bhaá¹‡á¸• Ä• gÄ• riko, _dhammaratanÄ• nupÄ• lako, tassa atthanirapekkhassa pariyatti
__bhaá¹‡á¸• Ä• gÄ• rikapariyatti. duggahitÄ• nÄ«_tiduá¹-á¹-hu gahitÄ• ni. tenÄ• ha ``upÄ• r
pariyÄ• puá¹-Ä• â€™â€™ ti. ettha ca upÄ• rambho nÄ• mapariyattiá¹ƒ nissÄ• ya paravamb
itivÄ• dappamokkhalÄ• bhasakkÄ• rÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __yaá¹ƒ sandhÄ• yÄ• _ti ya
sandhÄ• ya. __vutta_nti __alagaddÅ«pamasutte_ (MN I 238) vuttaá¹ƒ. __taÃ±cassa atthaá¹
assa dhammassa sÄ«laparipÅ«raá¹‡Ä• disaá¹…khÄ• taá¹ƒatthaá¹ƒ ete duggahitagÄ• hino
__paá¹-ividdhÄ• kuppo_ti paá¹-ividdhaarahattaphalo.

idÄ• ni tÄ«su piá¹-akesu yathÄ• rahaá¹ƒ sampattivipattiyo niddhÄ• retvÄ• dassento Ä• ha _
tattha __tÄ• saá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ chaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• na
pabhedavacanÄ• bhÄ• vaá¹ƒsandhÄ• ya vuttaá¹ƒ. __veraÃ±jakaá¹‡á¸• e_ (Vin III 12) hi tiss
dutiye__tÄ• saá¹ƒyevÄ• _ti avadhÄ• raá¹‡aá¹ƒ catasso paá¹-isambhidÄ• apekkhitvÄ• kata
vijjÄ• naá¹ƒchasu abhiÃ±Ã±Ä• su antopaviá¹-á¹-hattÄ• . __tÄ• saÃ±cÄ• _ti ettha __ca_-sad
atthibhÄ• vaá¹ƒdÄ«peti. __abhidhammapiá¹-ake_ hi tisso vijjÄ• cha abhiÃ±Ã±Ä• catasso p
vuttÄ• eva. paá¹-isambhidÄ• naá¹ƒ tattheva sammÄ• vibhattabhÄ• vaá¹ƒ dÄ«petuá¹ƒ __tat
avadhÄ• raá¹‡aá¹ƒkataá¹ƒ. __upÄ• dinnaphasso_ti maggena maggapaá¹-ipÄ• danaphasso
piá¹-akÄ• naá¹ƒ. __eta_nti etaá¹ƒ buddhavacanaá¹ƒ.

__catuttiá¹ƒseva_ \Be I 23/ __suttantÄ• _ti gÄ• thÄ• ya ayamatthayojanÄ• --- yassa nikÄ• y
suttagaá¹‡anatocatuttiá¹ƒseva suttantÄ• vaggasaá¹…gahavasena tayo vaggÄ• yassa saá¹
saá¹…gaho, esapaá¹-hamo nikÄ• yo idha dÄ«ghanikÄ• yoti. __anulomiko_ti apaccanÄ«ko,
atthÄ• nulomanatoanvatthanÄ• moti \Ne I 21/ vuttaá¹ƒ hoti. __ekanikÄ• yampÄ«_ti ekasam
citta_ntievaá¹ƒ vicittaá¹ƒ. __yathayida_nti yathÄ• ime. poá¹‡ikacikkhallikÄ• khattiyÄ• , tesa

``poá¹‡ikanikÄ• yo cikkhallikanikÄ• yoâ€™â€™ ti vuccati. __paÃ±cadasavaggapariggaho_t
pariggahito. __suttantÄ• naá¹ƒ sahassÄ• ni satta suttasatÄ• ni cÄ• _ti pÄ• á¹-he suttantÄ• n
satta suttasatÄ• ni cÄ• ti yojetabbaá¹ƒ. katthaci pana ``satta suttasahassÄ• ni, satta suttasa
pÄ• á¹-ho. __pubbe nidassitÄ• _ti suttantapiá¹-akaniddese nidassitÄ• .

__veda_nti Ã±Ä• á¹‡aá¹ƒ. __tuá¹-á¹-hi_nti pÄ«tiá¹ƒ. __dhammakkhandhavasenÄ• _ti dham
dvÄ• sÄ«tisahassÄ• nibuddhato gaá¹‡hinti sambandho. __dve sahassÄ• ni bhikkhuto_ti dha
bhikkhÅ«naá¹ƒsantikÄ• tehiyeva desitÄ• ni dve sahassÄ• ni gaá¹‡hiá¹ƒ. __me_ti mama ha
Ä• nandattheroattÄ• naá¹ƒ niddisati. __ye dhammÄ• _ mama hadaye __pavattino, _ te
__caturÄ• sÄ«tisahassÄ• nÄ«_tiyojanÄ• . idaÃ±ca bhagavato dharamÄ• nakÄ• le uggahita
parinibbute panabhagavati Ä• nandattherena desitÄ• naá¹ƒ subhasutta (daÄ«0 ni0 I 444 Ä•
gopakamoggallÄ• nasuttÄ• naá¹ƒ (MN III 79 Ä• dayo), tatiyasaá¹…gÄ«tiyaá¹ƒ moggaliputta
kathitakathÄ• vatthuppakaraá¹‡assaca vasena dhammakkhandhÄ• naá¹ƒ caturÄ• sÄ«tisah

__ekÄ• nusandhikaá¹ƒ sutta_nti satipaá¹-á¹-hÄ• nÄ• di (DN II 372 Ä• dayo; MN I 105Ä• day
parinibbÄ• nasuttÄ• di (DN II 134 Ä• dayo). taÃ±hi nÄ• nÄ• á¹-hÄ• nesu nÄ• nÄ• dhammad
tikadukabhÄ• janaá¹ƒ dhammasaá¹…gaá¹‡iyaá¹ƒnikkhepakaá¹‡á¸• a (Dhs 985 Ä• dayo) aá
(Dhs 1384 Ä• dayo) gahetabbaá¹ƒ. __cittavÄ• rabhÄ• jana_nti idaá¹ƒ cittuppÄ• dakaá¹‡á¸•
vuttaá¹ƒ. __atthivatthÅ«_tiÄ• dÄ«su __vatthu_ nÄ• ma sudinnakaá¹‡á¸• Ä• di (Vin III 24 Ä•
__mÄ• tikÄ• _tisikkhÄ• padaá¹ƒ. __antarÄ• pattÄ«_ti sikkhÄ• padantaresu aÃ±Ã±asmiá¹ƒ v
Ä• patti. __tikacchedo_ti tikapÄ• cittiyÄ• ditikaparicchedo \Be I 24/. buddhavacanaá¹ƒ saá¹.
__assÄ• _ti buddhavacanassa. saá¹…gÄ«tipariyosÄ• ne sÄ• dhukÄ• raá¹ƒ dadamÄ• nÄ• v
pahariuá¹ƒ yuttÄ• ni __acchariyÄ• ni, _ pupphavassacelukkhepÄ• dÄ«ni. yÄ• ``paÃ±casat
``therikÄ• â€™â€™ ti ca pavuccati, ayaá¹ƒ paá¹-hamamahÄ• saá¹…gÄ«ti nÄ• mÄ• ti samba

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

dutiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

evaá¹ƒ \Ne I 22/ paá¹-hamamahÄ• saá¹…gÄ«tiá¹ƒ dassetvÄ• yadatthaá¹ƒ sÄ• idha dassit
dassento __imissÄ• _tiÄ• dimÄ• ha. __tatrÄ• yaá¹ƒ Ä• cariyaparamparÄ• _ti tasmiá¹ƒ jamb
paveá¹‡Ä« paá¹-ipÄ• á¹-i. __vijitÄ• vino_ti vijitasabbakilesapaá¹-ipakkhattÄ• vijitavanto.
__jambusirivhaye_tijambusadiso sirimanto avhayo nÄ• maá¹ƒ yassa dÄ«passa, tasmiá¹ƒ ja
mahantena hi jamburukkhena abhilakkhitattÄ• dÄ«popi ``jambÅ«â€™â€™ ti vuccati.
__acchijjamÄ• naá¹ƒ_avinassamÄ• naá¹ƒ katvÄ• . __vinayavaá¹ƒsa_ntiÄ• dÄ«hi tÄ«hi vina
pariyÄ• yavacanattÄ• tesaá¹ƒ. __pakataÃ±Ã±uta_nti veyyattiyaá¹ƒ, paá¹-ubhÄ• vanti vuttaá

__dhuraggÄ• ho_tipadhÄ• naggÄ• hÄ«, sabbesaá¹ƒ pÄ• mokkho hutvÄ• gaá¹‡hÄ«ti vuttaá
samÅ«ho__bhikkhusamudÄ• yo_.

__yadÄ• _ti nibbÄ• yiá¹ƒsÅ«ti sambandho. __jotayitvÄ• ca sabbadhÄ«_ti tameva saddham
pakÄ• sayitvÄ• . __jutimanto_ti paÃ±Ã±Ä• jutiyÄ• yuttÄ• , tejavanto vÄ• , mahÄ• nubhÄ• v
__nibbÄ• yiá¹ƒsÅ«_tianupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• nibbÄ• yiá¹ƒsu. __anÄ• layÄ

__athÄ• _ti pacchÄ• , yadÄ• parinibbÄ• yiá¹ƒsu, tato paranti attho. __kappati siá¹…gÄ«loá
__kappa_-saddo vikappattho, tena siá¹…gÄ«loá¹‡avikappopi kappati. idampi pakkhantaraá
evaá¹ƒ sabbattha. tattha siá¹…gena loá¹‡aá¹ƒ pariharitvÄ• aloá¹‡akapiá¹‡á¸• apÄ• tena sa
kappati \Be I 25/, sannidhiá¹ƒ na karotÄ«ti adhippÄ• yo. __kappati dvaá¹…gulakappo_tidvaa
chÄ• yÄ• ya vikÄ• le bhojanaá¹ƒ bhuÃ±jituá¹ƒ kappatÄ«ti attho. __kappatigÄ• mantarakapp
gamissÄ• mÄ«â€™â€™ ti pavÄ• ritena anatirittabhojanaá¹ƒ bhuÃ±jituá¹ƒkappatÄ«ti attho. _
ekasÄ«mÄ• ya nÄ• nÄ• senÄ• sanesu visuá¹ƒ visuá¹ƒuposathÄ• dÄ«ni saá¹…ghakammÄ•
__kappati anumatikappo_ti ``anÄ• gatÄ• naá¹ƒÄ• gatakÄ• le anumatiá¹ƒ gahessÄ• mÄ• â€
vaggena saá¹…ghena kammaá¹ƒ katvÄ• pacchÄ• anumatiá¹ƒ gahetuá¹ƒ kappati, vaggakar
__kappati Ä• ciá¹‡á¹‡akappo_tiÄ• cariyupajjhÄ• yehi Ä• ciá¹‡á¹‡o kappatÄ«ti attho. so pana
dhammiko, ekacco na kappati adhammikoti veditabbo. __kappati amathitakappo_ti yaá¹ƒ kh
khÄ«rabhÄ• vaá¹ƒvijahitaá¹ƒ dadhibhÄ• vaá¹ƒ asampattaá¹ƒ, taá¹ƒ bhuttÄ• vinÄ• pavÄ• rit
bhuÃ±jituá¹ƒkappatÄ«ti attho. __kappati jaá¸·ogiá¹ƒ pÄ• tu_nti ettha __jaá¸·ogÄ«_ti taruá¹‡a
majjasambhÄ• raá¹ƒekato kataá¹ƒ majjabhÄ• vamasampattaá¹ƒ, taá¹ƒ pÄ• tuá¹ƒ vaá¹-á¹-at
__jÄ• tarÅ«parajata_nti etthasarasato vikÄ• raá¹ƒ anÄ• pajjitvÄ• sabbadÄ• jÄ• tarÅ«pame
rÅ«paá¹ƒ \Ne I 23/ etassÄ• ti __jÄ• tarÅ«paá¹ƒ, _suvaá¹‡á¹‡aá¹ƒ. dhavalasabhÄ• vatÄ• ya
rÅ«piyaá¹ƒ. __susunÄ• gaputto_ti susunÄ• gassaputto. __kÄ• kaá¹‡á¸• akaputto_ti kÄ• kaá
putto. __vajjÄ«sÅ«_ti janapadanÄ• mattÄ• bahuvacanaá¹ƒ kataá¹ƒ.

__tadahuposathe_ti ettha __tadahÅ«_ti tasmiá¹ƒ ahani. upavasanti etthÄ• ti __uposatho, _
sÄ«lasamÄ• dÄ• nena vÄ• anasanÄ• dinÄ• vÄ• upetÄ• hutvÄ• vasantÄ«ti attho. __kaá¹
__mÄ• sakarÅ«pa_nti mÄ• sako eva. __sabbaá¹ƒ tÄ• va vattabba_nti iminÄ• __sattasatika
Ä• dayo) Ä• gatÄ• sabbÄ• pi pÄ• á¸·i idha Ä• netvÄ• vattabbÄ• ti dasseti. saá¹…gÄ• yitas
sambandho.

sÄ• panÄ• yaá¹ƒ saá¹…gÄ«tÄ«ti sambandho. __tesÅ«_ti tesu saá¹…gÄ«tikÄ• rakesu there
saddhivihÄ• rikÄ• Ã±eyyÄ• ti sambandho. __sÄ• á¹‡asambhÅ«to_ti sÄ• á¹‡adesavÄ• sÄ«
saá¹…gahoti sambandhitabbaá¹ƒ. __pannabhÄ• rÄ• _ti patitakkhandhabhÄ• rÄ• .

__abbuda_nti \Be I 26/ upaddavaá¹ƒ vadanti. ``bhagavato vacanaá¹ƒ thenetvÄ• attano vac
abbudanti corakammaâ€™â€™ nti eke. __ida_nti vakkhamÄ• nanidassanaá¹ƒ. sandissamÄ

bhÄ• vitamagga_nti uppÄ• ditajjhÄ• naá¹ƒ. __sÄ• dhu sappurisÄ• _ti ettha __sÄ• dhÅ«_tiÄ•
yÄ• cÄ• mÄ«ti attho. __haá¹-á¹-hapahaá¹-á¹-ho_ti punappunaá¹ƒ santuá¹-á¹-ho.
__udaggudaggo_tisarÄ«ravikÄ• ruppÄ• danapÄ«tivasena udaggudaggo, pÄ«timÄ• hi pugg
``udaggudaggoâ€™â€™ ti vuccati.

__tena kho pana samayenÄ• _ti yasmiá¹ƒ samaye dutiyaá¹ƒ saá¹…gÄ«tiá¹ƒ akariá¹ƒsu, tas
__taá¹ƒ adhikaraá¹‡aá¹ƒ na sampÄ• puá¹‡iá¹ƒsÅ«_ti taá¹ƒ vajjiputtakehi uppÄ• ditaá¹ƒ adh
vinicchituá¹ƒna sampÄ• puá¹‡iá¹ƒsu nÄ• gamiá¹ƒsu. no ahuvatthÄ• ti sambandho. yÄ• va
parinibbutÄ• tisambandho. kiá¹ƒ pana katvÄ• therÄ• parinibbutÄ• ti? Ä• ha __dutiyaá¹ƒ sa
__aniccatÄ• vasa_nti aniccatÄ• dhÄ«nataá¹ƒ. __jammi_nti lÄ• makaá¹ƒ. __durabhisambhav
anabhibhavanÄ«yaá¹ƒatikkamituá¹ƒ asakkuá¹‡eyyaá¹ƒ aniccataá¹ƒ evaá¹ƒ Ã±atvÄ• ti samb

dutiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ•

__satta_ \Ne I 24/ __vassÄ• nÄ«_ti accantasaá¹ƒyoge upayogavacanaá¹ƒ. __aticchathÄ• _
ito aÃ±Ã±attha gantvÄ• bhikkhaá¹ƒ pariyesathÄ• ti attho. __bhattavissaggakaraá¹‡atthÄ• y
bhattassaajjhoharaá¹‡akiccatthÄ• ya, bhuÃ±janatthÄ• yÄ• ti attho. ``soá¸·asavassoâ€™â€™
assaatthÄ«ti __soá¸·asavassuddesiko, _ ``soá¸·asavassikoâ€™â€™ ti attho.

__tÄ«su vedesÅ«_tiÄ• dÄ«su iruvedayajuvedasÄ• mavedasaá¹…khÄ• tesu tÄ«su vedesu. t
aá¹-á¹-hakÄ• dÄ«hi dhammikehi isÄ«hi lokassa saggamaggavibhÄ• vanatthÄ• ya katÄ• . te
Ä• thabbaá¹‡avedo pana pacchÄ• adhammikehi brÄ• hmaá¹‡ehi pÄ• á¹‡avadhÄ• diatthÄ•
teheva dhammikasÄ• khÄ• yo apanetvÄ• yÄ• gavadhÄ• didÄ«pikÄ• adhammikasÄ• khÄ•
__nighaá¹‡á¸• Å«_ti rukkhÄ• dÄ«naá¹ƒ vevacanappakÄ• sakaá¹ƒpariyÄ• yanÄ• mÄ• nurÅ«
``nighaá¹‡á¸• Å«â€™â€™ ti \Be I 27/ vuccati. __keá¹-ubha_ntikiá¹-ati gameti kiriyÄ• divibhÄ
kiriyÄ• kappavikappo kavÄ«naá¹ƒ upakÄ• rasatthaá¹ƒ. ettha ca __kiriyÄ• kappavikappo_ti v
kiriyÄ• kappÄ«yati vikappÄ«yatietenÄ• ti kiriyÄ• kappo, so pana vaá¹‡á¹‡apadabandhapad
bahuvikappoti ``kiriyÄ• kappavikappoâ€™â€™ tivuccati. idaÃ±ca mÅ«lakiriyÄ• kappagantha
saha nighaá¹‡á¸• unÄ• keá¹-ubhenaca __sanighaá¹‡á¸• ukeá¹-ubhÄ• , _ tayo vedÄ• , tesu
á¹-hÄ• nakaraá¹‡Ä• divibhÄ• gatoca nibbacanavibhÄ• gato ca akkharÄ• pabhedÄ«yanti ete
sikkhÄ• ca niruttica. saha akkharappabhedenÄ• ti __sÄ• kkharappabhedÄ• , _ tesu sÄ• kk
Ä• thabbaá¹‡avedaá¹ƒcatutthaá¹ƒ katvÄ• ``itiha Ä• sa itiha Ä• sÄ• â€™â€™ ti Ä«disavacan
porÄ• á¹‡akathÄ• saá¹…khÄ• toitihÄ• so paÃ±camo etesanti __itihÄ• sapaÃ±camÄ• , _ tay
itihÄ• sapaÃ±camesu.

__yassa citta_ntiÄ• di paÃ±hadvayaá¹ƒ khÄ«á¹‡Ä• savÄ• naá¹ƒ cuticittassa uppÄ• dakkhaá

tattha paá¹-hamapaÃ±he __uppajjatÄ«_ti uppÄ• dakkhaá¹‡asamaá¹…gitÄ• ya uppajjati. __
nirodhakkhaá¹‡aá¹ƒappattatÄ• ya na nirujjhati. __tassa citta_nti tassa puggalassa taá¹ƒ citt
nirujjhissatiÄ• yatiÃ±ca nuppajjissatÄ«ti pucchÄ• , tassÄ• ca vibhajjabyÄ• karaá¹‡Ä«yatÄ•
vissajjanaá¹ƒveditabbaá¹ƒ. arahato pacchimacittassa uppÄ• dakkhaá¹‡e tassa cittaá¹ƒ uppa
Ä• yatiÃ±ca nuppajjissati, avassameva nirodhakkhaá¹‡aá¹ƒ patvÄ• nirujjhissati, tato
appaá¹-isandhikattÄ• aÃ±Ã±aá¹ƒ nuppajjissati. á¹-hapetvÄ• pana pacchimacittasamaá¹…gi
itaresaá¹ƒ uppÄ• dakkhaá¹‡asamaá¹…gicittaá¹ƒ \Ne I 25/ uppÄ• dakkhaá¹‡asamaá¹…gitÄ•
appattatÄ• ya na nirujjhati, bhaá¹…gaá¹ƒ pana patvÄ• nirujjhissateva, aÃ±Ã±aá¹ƒ pana tas
vÄ• attabhÄ• ve uppajjissati ceva nirujjhissati cÄ• ti. __yassa vÄ• panÄ• _tiÄ• di dutiyapaÃ
__nirujjhissati nuppajjissatÄ«_ti yassa cittaá¹ƒuppÄ• dakkhaá¹‡asamaá¹…gitÄ• ya bhaá¹…g
nirujjhissati appaá¹-isandhikatÄ• ya nuppajjissati, tassa khÄ«á¹‡Ä• savassa taá¹ƒ cittaá¹ƒ ki
nirujjhatÄ«ti pucchÄ• , tassÄ• ekaá¹ƒsabyÄ• karaá¹‡Ä«yatÄ• ya ``Ä• mantÄ• â€™â€™ ti v
__uddhaá¹ƒ vÄ• adho vÄ• harituá¹ƒ asakkonto_tiuparimapade vÄ• heá¹-á¹-himapadaá¹ƒ h
uparimapadaá¹ƒ atthato samannÄ• harituá¹ƒ ghaá¹-etuá¹ƒpubbenÄ• paraá¹ƒ yojetvÄ• attha
asakkontoti attho.

sotÄ• pannÄ• naá¹ƒ \Be I 28/ sÄ«lesu paripÅ«rakÄ• ritÄ• ya samÄ• dinnasÄ«lato natthi pari
dÄ• ni sÄ• sanato nivattituâ€™â€™ nti. __vaá¸• á¸• hetvÄ• _ti uparimaggatthÄ• ya kammaa
dante punanti visodhenti etenÄ• ti __dantaponaá¹ƒ_ vuccati dantakaá¹-á¹-haá¹ƒ. abhinavÄ•
lajjÄ«sabhÄ• vaá¹ƒ khantimettÄ• diguá¹‡asamaá¹…gitaÃ±ca katipÄ• haá¹ƒ suá¹-á¹-hu
vÄ«maá¹ƒsitvÄ• vahatthakammÄ• disampaá¹-icchanaá¹ƒ saá¹…gahakaraá¹‡aÃ±ca yuttanti
aÃ±Ã±esaÃ±ca bhikkhÅ«naá¹ƒdiá¹-á¹-hÄ• nugatiá¹ƒ Ä• pajjantÄ• naá¹ƒ Ã±Ä• panatthaá¹ƒ t
abhiÃ±Ã±Ä• ya Ã±atvÄ• pi puna sammajjanÄ• diá¹ƒakÄ• si. ``tassa cittadamanatthaâ€™â€
__buddhavacanaá¹ƒ paá¹-á¹-hapesÄ«_ti buddhavacanaá¹ƒuggaá¹‡hÄ• petuá¹ƒ Ä• rabhi. sa
upasampannÄ• nameva vihitÄ• ti tappariyÄ• puá¹‡anamapitesaÃ±Ã±eva anurÅ«panti Ä• ha
vinayapiá¹-akaâ€™â€™ nti. tassa citte á¹-hapitampi buddhavacanaá¹ƒsaá¹…gopanatthÄ• y
dassetuá¹ƒ ``hatthe patiá¹-á¹-hÄ• petvÄ• â€™â€™ ti vuttaá¹ƒ.

__ekarajjÄ• bhiseka_nti sakalajambudÄ«pe ekÄ• dhipaccavasena kariyamÄ• naá¹ƒ abhisek
__rÄ• jiddhiyo_tirÄ• jÄ• nubhÄ• vÄ• nugatappabhÄ• vÄ• . __yato_ti yato soá¸·asaghaá¹-ato
divaseÄ• harantÄ«ti sambandho. __devasika_nti divase divase. __agadÄ• malaka_nti
appakenevasarÄ«rasodhanÄ• disamatthaá¹ƒ sabbadosaharaá¹ƒ osadhÄ• malakaá¹ƒ. __cha
chaddantadahasamÄ«pe á¹-hitadevavimÄ• nato, kapparukkhato vÄ• , tattha tÄ• disÄ• kapp
vÄ• Ä• harantÄ«ti attho. __asuttamayika_nti suttehi abaddhaá¹ƒ dibbasumanapuppheheva
sumanapupphapaá¹-aá¹ƒ. __uá¹-á¹-hitassasÄ• lino_ti sayaá¹ƒjÄ• tasÄ• lino, samudÄ• yÄ• p
sÄ• lÄ«nanti attho. __navavÄ• hasahassÄ• nÄ«_ti ettha catasso muá¹-á¹-hiyo eko kuá¸• uv
pattho, cattÄ• ro patthÄ• eko Ä• á¸·hako, cattÄ• ro Ä• á¸·hakÄ• ekaá¹ƒ doá¹‡aá¹ƒ, cattÄ• r
\Ne I 26/, catasso mÄ• nikÄ• ekÄ• khÄ• rÄ«, vÄ«sati khÄ• rikÄ• eko vÄ• ho, tadeva ``eka

__suttanipÄ• taá¹-á¹-hakathÄ• dÄ«su_ (Sn-a II kokÄ• likasuttavaá¹‡á¹‡anÄ•) vuttaá¹ƒ. __n
thusakuá¹‡á¸• akarahite karonti. tena nimmitaá¹ƒbuddharÅ«paá¹ƒ passantoti sambandho.
puÃ±Ã±appabhÄ• vanibbattaggahaá¹‡aá¹ƒ nÄ• garÄ• janimmitÄ• naá¹ƒ puÃ±Ã±appabhÄ•
__vimalaketumÄ• lÄ• _ti ettha __ketumÄ• lÄ• _ nÄ• ma sÄ«sato nikkhamitvÄ• uparimuddha
dissamÄ• narasmirÄ• sÄ«ti vadanti.

__bÄ• hirakapÄ• saá¹‡á¸• a_nti \Be I 29/ bÄ• hirakappaveditaá¹ƒ samayavÄ• daá¹ƒ. __pari
vÄ«maá¹ƒsamÄ• nopariggahesi. __bhaddapÄ«á¹-hakesÅ«_ti vettamayapÄ«á¹-hesu. __sÄ•
__sÄ«hapaÃ±jare_timahÄ• vÄ• tapÄ• nasamÄ«pe. kilesavipphandarahitacittatÄ• ya __dant
paccupaá¹-á¹-hitasatÄ• rakkhatÄ• ya__guttaá¹ƒ. khuraggeyevÄ• _ti kesoropanÄ• vasÄ• ne.
sambandho. __vÄ• á¹‡ijako ahosÄ«_ti madhuvÄ• á¹‡ijako ahosi.

__pubbe va sannivÄ• senÄ• _ti pubbe vÄ• pubbajÄ• tiyaá¹ƒ vÄ• sahavÄ• senÄ• ti attho. _
vattamÄ• nabhave hitacaraá¹‡ena vÄ• . __evaá¹ƒ_ imehi dvÄ«hi kÄ• raá¹‡ehi __taá¹ƒ_ sine
jÄ• yate_. kiá¹ƒ viyÄ• ti? Ä• ha ``uppalaá¹ƒ va yathodakeâ€™â€™ ti. __uppalaá¹ƒ vÄ• _tira
avuttasampiá¹‡á¸• anattho. __yathÄ• _-saddo upamÄ• yaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ•
padumÄ• di udake jÄ• yamÄ• naá¹ƒ dve kÄ• raá¹‡Ä• ni nissÄ• ya jÄ• yati udakaÃ±cevakala
II 2.174).

__dhuvabhattÄ• nÄ«_ti niccabhattÄ• ni. __vajjÄ• vajja_nti khuddakaá¹ƒ mahantaÃ±ca vajja
__moggaliputtatissattherassabhÄ• ramakÄ• sÄ«_ti therassa mahÄ• nubhÄ• vataá¹ƒ, tadÄ•
nÄ• yakabhÄ• vena saá¹…ghapariá¹‡Ä• yakataÃ±caraÃ±Ã±o Ã±Ä• petuá¹ƒ saá¹…gho tass
na aÃ±Ã±esaá¹ƒ ajÄ• nanatÄ• ya. __sÄ• sanassadÄ• yÄ• do_ti sÄ• sanassa abbhantaro Ã
sÄ• sane pabbajituá¹ƒputtadhÄ«taro pariccajanti, te buddhasÄ• sane sÄ• lohitaÃ±Ä• takÄ•
sakalasÄ• sanadhÄ• raá¹‡esamatthÄ• naá¹ƒ attano orasaputtÄ• naá¹ƒ pariccattattÄ• na pa
imamatthaá¹ƒ sandhÄ• yathero ``na kho, mahÄ• rÄ• ja, ettÄ• vatÄ• sÄ• sanassa dÄ• yÄ• c
__kathaÃ±carahÄ«_tiettha __carahÄ«_ti nipÄ• to akkhantiá¹ƒ dÄ«peti. __tissakumÄ• rassÄ
ekamÄ• tukassakaniá¹-á¹-hassa. __sakkhasÄ«_ti sakkhissasi. __sikkhÄ• ya patiá¹-á¹-hÄ• p
veramaá¹‡iÄ• dÄ«suvikÄ• labhojanÄ• veramaá¹‡ipariyosÄ• nÄ• su chasu sikkhÄ• su pÄ• â
\Ne I 27/ vassÄ• niavÄ«tikkamma samÄ• dÄ• naá¹ƒ samÄ• diyÄ• mÄ«tiÄ• dinÄ• (Vin IV 10
sikkhÄ• sammutidÄ• nÄ• nantaraá¹ƒsikkhÄ• ya patiá¹-á¹-hÄ• pesuá¹ƒ. cha vassÄ• ni abhise
__chavassÄ• bhiseko_.

__sabbaá¹ƒ_ \Be I 30/ __theravÄ• da_nti dve saá¹…gÄ«tiyo Ä• ruá¸·hÄ• pÄ• á¸·i. sÄ• hi
mahÄ• saá¹…ghikÄ• dibhinnaladdhikÄ• hivivecetuá¹ƒ ``theravÄ• doâ€™â€™ ti vuttÄ• . aya
mahÄ• kassapattherÄ• dÄ«hiasaá¹…karato rakkhito Ä• nÄ«to cÄ• ti ``theravÄ• doâ€™â€™
``satheravÄ• daâ€™â€™ ntipilikhanti. tattha ``aá¹-á¹-hakathÄ• su Ä• gatatheravÄ• dasahita
tipiá¹-akasaá¹…gahitaá¹ƒ buddhavacanaâ€™â€™ ntiÄ• netvÄ• yojetabbaá¹ƒ. __tejodhÄ• t

tejokasiá¹‡Ä• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒsamÄ• pajjitvÄ• .

__sabhÄ• ya_nti nagaramajjhe vinicchayasÄ• lÄ• yaá¹ƒ. __diá¹-á¹-higatÄ• nÄ«_ti diá¹-á¹-hiy
panetaá¹ƒsakkÄ• imesaá¹ƒ majjhe vasantena vÅ«pasametu_nti tesaÃ±hi majjhe vasanto te
antogadhattÄ• Ä• deyyavacano na hoti, tasmÄ• evaá¹ƒ cintesi. __ahogaá¹…gapabbata_nti
pabbataá¹ƒ. ``adhogaá¹…gÄ• pabbataâ€™â€™ ntipi likhanti, taá¹ƒ na sundaraá¹ƒ. __paÃ±c
catÅ«suá¹-hÄ• nesu aggiá¹ƒ jÄ• letvÄ• majjhe á¹-hatvÄ• sÅ«riyamaá¹‡á¸• alaá¹ƒ ullokentÄ
__Ä• diccaá¹ƒ anuparivattantÄ«_ti udayakÄ• lato pabhuti sÅ«riyaá¹ƒ olokayamÄ• nÄ• yÄ•
sÅ«riyÄ• bhimukhÄ• va parivattanti. __vobhindissÄ• mÄ• ti paggaá¹‡hiá¹ƒsÅ«_ti vinÄ• sess

__vissaá¹-á¹-ho_ti maraá¹‡asaá¹…kÄ• rahito, nibbhayoti attho. __migavaá¹ƒ nikkhamitvÄ• _
migamÄ• raá¹‡akÄ«á¸·Ä• migavaá¹ƒ, taá¹ƒ uddissa nikkhamitvÄ• migavadhatthaá¹ƒ nikkh
ahinÄ• gÄ• dito visesanatthaá¹ƒ ``hatthinÄ• genÄ• â€™â€™ ti vuttaá¹ƒ. __tassa passantas
sÄ• mivacanaá¹ƒ, tasmiá¹ƒ passanteyevÄ• ti attho. __Ä• kÄ• se uppatitvÄ• _ti etthaayaá¹ƒ
gihissÄ• pi imaá¹ƒ iddhiá¹ƒ dassesi adhiá¹-á¹-hÄ• niddhiyÄ• appaá¹-ikkhittattÄ• . pakativaá
nÄ• gavaá¹‡á¹‡Ä• didassanaá¹ƒ vikubbaniddhi. __chaá¹‡avesa_nti ussavavesaá¹ƒ. __padh
bhÄ• vanÄ• nuyogavasena vÄ«riyÄ• rambhassa anurÅ«paá¹ƒ vivittasenÄ• sanaá¹ƒ. __sopA
sandhÄ• ya vuttaá¹ƒ.

__kusalÄ• dhippÄ• yo_ti manÄ• pajjhÄ• sayo. __dveá¸·hakajÄ• to_ti saá¹ƒsayamÄ• panno.
__ekekaá¹ƒbhikkhusahassaparivÄ• ra_nti ettha ``gaá¹‡hitvÄ• Ä• gacchathÄ• â€™â€™ ti Ä
bhikkhÅ« sÄ• sanahitattÄ• gatÄ• . kappiyasÄ• sanaÃ±hetaá¹ƒ, na gihÄ«naá¹ƒ gihikammap
nÄ• gacchÄ«_ti kiÃ±cÄ• pi \Ne I 28/ ``rÄ• jÄ• \Be I 31/ pakkosatÄ«â€™â€™ ti vuttepi dham
vaá¹-á¹-ati, dvikkhattuá¹ƒ pana pesitepi ``ananurÅ«pÄ• yÄ• canÄ• â€™â€™ ti nÄ• gato, ``n
yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipattiko pamÄ• á¹‡abhÅ«toâ€™â€™ ti raÃ±Ã±o ceva ubhayapa
attanibahumÄ• nuppÄ• danavasena uddhaá¹ƒ kattabbakammasiddhiá¹ƒ Ä• kaá¹…khanto a
ekato saá¹…ghaá¹-itÄ• nÄ• vÄ• __nÄ• vÄ• saá¹…ghÄ• á¹-aá¹ƒ_. sÄ• sanapaccatthikÄ• na
``Ä• rakkhaá¹ƒsaá¹ƒvidhÄ• yÄ• â€™â€™ ti. __ya_nti yasmÄ• . __abbÄ• hiá¹ƒsÅ«_ti Ä• kaá
uyyÄ• nassabÄ• hirato. passantÄ• naá¹ƒ atidukkarabhÄ• vena upaá¹-á¹-hÄ• naá¹ƒ sandhÄ•
dukkaraâ€™â€™ ntiÄ• ha. adhiá¹-á¹-hÄ• ne panettha visuá¹ƒ dukkaratÄ• nÄ• ma natthi.

__dÄ«pakatittiro_ti sÄ• kuá¹‡ikehi samajÄ• tikÄ• naá¹ƒ gahaá¹‡atthÄ• ya posetvÄ• sikkhet
pÄ• saá¹-á¹-hÄ• neá¹-hapanakatittiro. __na paá¹-icca kammaá¹ƒ phusatÄ«_ti gÄ• thÄ• ya ya
pÄ• pakiriyÄ• ya__mano nappadussati, _ luddena taá¹ƒ nissÄ• ya katampi pÄ• pakammaá¹
pÄ• pakiriyÄ• yahi __appossukkassa_ nirÄ• layassa __bhadrassa_ sato tava taá¹ƒ __pÄ• p
tavacittaá¹ƒ na allÄ«yatÄ«ti attho.

kiá¹ƒ vadati sÄ«lenÄ• ti __kiá¹ƒvÄ• dÄ«_. atha vÄ• ko katamo vÄ• do kiá¹ƒvÄ• do, so etass

attÄ• naÃ±ca lokaÃ±ca sassatoti vÄ• do etesanti __sassatavÄ• dino_. sattesusaá¹…khÄ• re
pavatto vÄ• do ekaccasassato, tasmiá¹ƒ niyuttÄ• __ekaccasassatikÄ• _. ``anto, ananto, an
nÄ• nantoâ€™â€™ ti evaá¹ƒ antÄ• nantaá¹ƒ Ä• rabbha pavattÄ• cattÄ• ro vÄ• dÄ• antÄ• r
__antÄ• nantikÄ• _. na marati na upacchijjatÄ«tiamarÄ• , evantipi me no, tathÄ• tipi me noti
pavattÄ• diá¹-á¹-hiceva vÄ• cÄ• ca, tassÄ• vikkhepo etesanti __amarÄ• vikkhepikÄ• _. atl
nÄ• mamacchajÄ• ti duggahÄ• hoti, tassÄ• amarÄ• ya viya vikkhepo etesanti __amarÄ• vi
yadicchakaá¹ƒ yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ anapekkhitvÄ• samuppanno attÄ• ca loko cÄ• t
__adhiccasamuppannikÄ• _. saÃ±Ã±Ä« attÄ• ti vÄ• do yesante __saÃ±Ã±Ä«vÄ• dÄ• _. eva
nevasaÃ±Ã±Ä«nÄ• saÃ±Ã±Ä«vÄ• dÄ• _ti etthÄ• pi. ``kÄ• yassa bhedÄ• sattoucchijjatÄ«â€
I 32/ ucchedaá¹ƒ vadantÄ«ti __ucchedavÄ• dÄ• . diá¹-á¹-hadhammo_ti paccakkho yathÄ• s
tasmiá¹ƒyeva yathÄ• kÄ• maá¹ƒ paÃ±cakÄ• maguá¹‡aparibhogenanibbÄ• naá¹ƒ dukkhÅ«p
__diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• _. vibhajitvÄ• vÄ• do etassÄ• ti__vibhajjavÄ• dÄ«, _
ekarÅ«pena avatvÄ• yathÄ• dhammaá¹ƒ vibhajitvÄ• nijjaá¹-aá¹ƒ nigumbaá¹ƒkatvÄ• yathÄ
vigacchanti, sammutiparamatthÄ• \Ne I 29/ ca dhammÄ• asaá¹…karÄ• paá¹-ibhanti, evaá
vuttaá¹ƒ hoti. __parappavÄ• daá¹ƒ maddamÄ• no_ti tasmiá¹ƒ kÄ• leuppannaá¹ƒ, Ä• yatiá¹ƒ
paravÄ• daá¹ƒ kathÄ• vatthumÄ• tikÄ• vivaraá¹‡amukhena nimmaddanaá¹ƒkarontoti attho.

tatiyasaá¹…gÄ«tikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

Ä• cariyaparamparakathÄ• vaá¹‡á¹‡anÄ•

__kenÄ• bhata_nti imaá¹ƒ paÃ±haá¹ƒ vissajjentena jambudÄ«pe tÄ• va yÄ• va tatiyasaá¹…
sÄ«haá¸·adÄ«pe Ä• cariyaparamparaá¹ƒ dassetuá¹ƒ __tatiyasaá¹…gahato pana uddha_nti
dÄ«pa_nti tambapaá¹‡á¹‡idÄ«paá¹ƒ. tasmiá¹ƒ dÄ«pe nisÄ«ditvÄ• Ä• cariyena aá¹-á¹-hakat
dÄ«paâ€™â€™ nti vuttaá¹ƒ. __kaÃ±ci kÄ• la_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ, kis
__porÄ• á¹‡Ä• _ti sÄ«haá¸·adÄ«pe sÄ«haá¸·aá¹-á¹-hakathÄ• kÄ• rakÄ• . __bhaddanÄ• mo
pÄ• paá¹ƒ na karontÄ«ti __nÄ• gÄ• _. vinayapiá¹-akaá¹ƒ vÄ• cayiá¹ƒsÅ«ti sambandho. __ta
bhummavacanaá¹ƒ. __nikÄ• ye paÃ±cÄ• _ti vinayÄ• bhidhammÄ• naá¹ƒ visuá¹ƒ gahitattÄ•
gahetabbÄ• . __pakaraá¹‡e_ti abhidhammapakaraá¹‡e __vÄ• cesu_ntiyojanÄ• . tÄ«á¹‡i piá
``tepiá¹-akoâ€™â€™ ti vattabbe ``tipeá¹-akoâ€™â€™ tichandÄ• nurakkhaá¹‡atthaá¹ƒ vutta
candimÄ• . __pupphanÄ• mo_ti ettha mahÄ• padumattherosumanatthero ca Ã±Ä• tabboti d
``pupphanÄ• moâ€™â€™ ti vuttaá¹ƒ.

__vanavÄ• si_nti vanavÄ• sÄ«raá¹-á¹-haá¹ƒ. __karakavassa_nti himapÄ• tanakavassaá¹ƒ,
vÄ• vassaá¹ƒ. __harÄ• petvÄ• _ti udakoghena harÄ• petvÄ• . __chinnabhinnapaá¹-adharo_
chinnaá¹ƒraá¹…gena bhinnaá¹ƒ paá¹-aá¹ƒ dhÄ• raá¹‡ako. __bhaá¹‡á¸• Å«_ti muá¹‡á¸• ako
therassa Ä• nubhÄ• vaá¹ƒpaá¹-icca attano \Be I 33/ uppannaá¹ƒ paresaá¹ƒ guá¹‡amakkhan
tathÄ• pavattaá¹ƒ kodhaá¹ƒasahamÄ• no. __asaniyo phalantÄ«_ti gajjantÄ• patanti. me m

janetuá¹ƒ paá¹-ibalona assa na bhaveyyÄ• ti yojanÄ• . __aÃ±Ã±adatthÅ«_ti ekaá¹ƒsena. __
kasmÄ«ragandhÄ• raraá¹-á¹-havÄ• sino. __isivÄ• tapaá¹-ivÄ• tÄ• _ti bhikkhÅ«naá¹ƒ cÄ«var
saÃ±janitavÄ• tehi parito samantatobÄ«jayamÄ• nÄ• ahesuá¹ƒ. __dhammacakkhu_nti heá
Ã±Ä• á¹‡aá¹ƒ. __anamataggiya_nti anamataggasaá¹ƒyuttaá¹ƒ (SN a II 124 Ä• dayo). __sam
__paÃ±ca raá¹-á¹-hÄ• nÄ«_ti paÃ±cacinaraá¹-á¹-hÄ• ni. __vegasÄ• _ti vegena. __samantat
tesaá¹ƒ appavesanatthÄ• ya adhiá¹-á¹-hÄ• navasenarakkhaá¹ƒ á¹-hapesi. __aá¸• á¸• huá¸•
aá¸• á¸• hena catutthÄ• ni aá¸• á¸• huá¸• á¸• hÄ• ni, atirekapaÃ±casatÄ• nitÄ«á¹‡i sahassÄ
__diyaá¸• á¸• hasahassa_nti \Ne I 30/ aá¸• á¸• hena dutiyaá¹ƒ diyaá¸• á¸• haá¹ƒ, atirekapaÃ
attho. __niddhametvÄ• nÄ• _ti palÄ• petvÄ• .

__rÄ• jagahanagaraparivattakenÄ• _ti rÄ• jagahanagaraá¹ƒ parivattetvÄ• tato bahi taá¹ƒ pa
katvÄ• gatamaggena, gamanena vÄ• . __Ä• ropesÄ«_ti paá¹-ipÄ• desi. __paá¸·inÄ• _ti Ä• k
__naguttame_ti cetiyagirimÄ• ha. __purato_ti pÄ• cÄ«nadisÄ• bhÄ• ge. __puraseá¹-á¹-hass
seá¹-á¹-hassaanurÄ• dhapurassa. __silakÅ«á¹-amhÄ«_ti evaá¹ƒnÄ• make pabbatakÅ«á¹-e.
putto_tiettha ``kaliá¹…garÄ• jadhÄ«tu kucchismiá¹ƒ sÄ«hassa jÄ• to sÄ«hakumÄ• roâ€™â€
jeá¹-á¹-hamÄ• sassapuá¹‡á¹‡amiyaá¹ƒ jeá¹-á¹-hanakkhattaá¹ƒ vÄ• mÅ«lanakkhattaá¹ƒ vÄ•
``jeá¹-á¹-hamÅ«lanakkhattaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti. migÄ• naá¹ƒ vÄ• nato hiá¹ƒsanat
migavijjhanakÄ«á¸·Ä• . __rohitamigarÅ«pa_ntigokaá¹‡á¹‡amigavesaá¹ƒ. __rathayaá¹-á¹-hip
rathapatodappamÄ• á¹‡Ä• . __ekÄ• latÄ• yaá¹-á¹-hi nÄ• mÄ• _ti ekÄ• rajatamayÄ• kaÃ±c
evaá¹ƒ laddhanÄ• mÄ• . pupphayaá¹-á¹-hiyaá¹ƒ nÄ«lÄ• dÄ«ni pupphÄ• ni, sakuá¹‡ayaá¹-á¹
migapakkhino vicittakammakatÄ• viya khÄ• yantÄ«ti daá¹-á¹-habbaá¹ƒ. __rÄ• jakakudhabh
rÄ• jÄ• rahauttamabhaá¹‡á¸• Ä• ni. __saá¹…kha_nti dakkhiá¹‡Ä• vaá¹-á¹-aá¹ƒ abhisekasaá
__vaá¸• á¸• hamÄ• na_nti alaá¹…kÄ• racuá¹‡á¹‡aá¹ƒ, ``nahÄ• nacuá¹‡á¹‡aâ€™â€™ nti ke
kaá¹‡á¹‡apiá¸·andhanaá¹ƒvaá¹-aá¹ƒsakanti vuttaá¹ƒ hoti. __nandiyÄ• vaá¹-á¹-a_nti
nandiyÄ• vaá¹-á¹-apupphÄ• kÄ• rena maá¹…galatthaá¹ƒ suvaá¹‡á¹‡enakataá¹ƒ. __kaÃ±Ã±
__hatthapuÃ±chana_nti pÄ«tavaá¹‡á¹‡aá¹ƒ mahagghahatthapuÃ±chanavatthaá¹ƒ. __aruá¹
nÄ• gabhavanasambhavaá¹ƒ. __vatthakoá¹-ika_nti vatthayugameva. __nÄ• gamÄ• haá¹-a_
Ä• haá¹-aá¹ƒ. __amatosadha_nti evaá¹ƒnÄ• mikÄ• guá¸·ikajÄ• ti. amatasadisakiccattÄ• eva
__bhÅ«mattharaá¹‡asaá¹…khepenÄ• _ti bhÅ«mattharaá¹‡Ä• kÄ• rena. __uppÄ• tapÄ• á¹-h
__alaá¹ƒ gacchÄ• mÄ• _ti ``purassa accÄ• sannattÄ• sÄ• ruppaá¹ƒ na hotÄ«â€™â€™ ti pa
__aá¸• á¸• hanavamÄ• naá¹ƒ pÄ• á¹‡asahassÄ• na_nti (AN b VI 53) paÃ±casatÄ• dhikÄ• n
pÄ• á¹‡asahassÄ• naá¹ƒ. __appamÄ• dasutta_nti aá¹…guttaranikÄ• ye mahÄ• appamÄ• da
vuttaá¹ƒhoti.

__mahaccÄ• _ti mahatÄ• . __upasaá¹…kamanto_ti ativiya kilantarÅ«po hutvÄ• upasaá¹…k
jÄ• nanatthanti sambandho. __paÃ±capaá¹‡á¹‡Ä• sÄ• yÄ• _ti ettha ``catupaÃ±Ã±Ä• sÄ• yÄ
upari vuccamÄ• naá¹ƒ dvÄ• saá¹-á¹-hi arahantoti vacanaá¹ƒ sametÄ«â€™â€™ ti __sÄ• ratt
Ä• cariyaparamparakathÄ• vaá¹‡á¹‡anÄ•) vuttaá¹ƒ. __dasabhÄ• tikasamÄ• kula_nti muá¹-

devÄ• naá¹ƒpiyatissÄ• dÄ«hi dasahi bhÄ• tikehi samÄ• kiá¹‡á¹‡aá¹ƒ. __ciradiá¹-á¹-ho samr
sandhÄ• yÄ• ha. __sabbatÄ• á¸·Ä• vacare_ti sabbÄ• ni turiyabhaá¹‡á¸• Ä• ni, taá¹ƒsahacar
__upaá¹-á¹-hÄ• petvÄ• _ti upahÄ• rakÄ• rÄ• panavasena sannipÄ• tetvÄ• . __vaá¸• á¸• har
pacchÄ• bhattaá¹ƒ. __pokkharavassa_nti pokkharapatte \Ne I 31/ viya atemitukÄ• mÄ• naá
pavattanakavassaá¹ƒ. __mahÄ• vÄ«ro_ti satthuvohÄ• rena dhÄ• tu eva vuttÄ• . __pacchim
apasakkanto_tiettha puratthÄ• bhimukho á¹-hitova piá¹-á¹-hito apasakkanena pacchimadisÄ
tÄ• disopasaá¹…kamanaá¹ƒsandhÄ• ya ``pacchimadisÄ• bhimukhoâ€™â€™ ti vutto. ``mah
devaá¹-á¹-hÄ• naâ€™â€™ ntivadanti.

__pajjarakenÄ• _ti amanussasamuá¹-á¹-hÄ• pitena pajjarakarogena. __devo_ti megho. __a
__vivÄ• do hotÄ«_ti ettha kiriyÄ• kÄ• lamapekkhitvÄ• vattamÄ• nappayogo daá¹-á¹-habbo.
__tadeta_nti á¹-hÄ• naá¹ƒ tiá¹-á¹-hatÄ«ti sambandho. ``channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒsamba
cÄ• â€™â€™ ti ajjhÄ• haritabbaá¹ƒ, ``channaá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ udakadhÄ• rÄ• cÄ• â€
vadanti. parinibbutepi bhagavati tassÄ• nubhÄ• vena evarÅ«paá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒahosi
__evaá¹ƒ acintiyÄ• _tiÄ• digÄ• thamÄ• ha. __rakkhaá¹ƒ karonto_ti attanÄ• upÄ• yena palÄ
appavisanatthÄ• ya parittÄ• naá¹ƒ karonto. __Ä• vijjÄ«_tipariyÄ• yi.

__raÃ±Ã±o_ \Be I 35/ __bhÄ• tÄ• _ti raÃ±Ã±o kaniá¹-á¹-habhÄ• tÄ• . __anuá¸·Ä• devÄ«_ n
jeá¹-á¹-habhÄ• tujÄ• yÄ• . __sarasaraá¹ƒsijÄ• lavissajjanakenÄ• _ti siniddhatÄ• ya rasavan
raá¹ƒsijÄ• laá¹ƒvissajjentena. ekadivasena agamÄ• sÄ«ti sambandho. __appesÄ«_ti lekhas
patiá¹-á¹-hÄ• pesi. __udikkhatÄ«_ti apekkhati pattheti. __bhÄ• riya_nti garukaá¹ƒ, anatikkar
__maá¹ƒ paá¹-imÄ• netÄ«_ti maá¹ƒ udikkhati. __kammÄ• ravaá¹‡á¹‡a_nti raÃ±Ã±o pakatis
__tihatthavikkhambha_nti tihatthavitthÄ• raá¹ƒ. __sakalajambudÄ«parajjenÄ• _ti ettha raÃ±
sakalajambudÄ«pato uppajjanakaÄ• yo ceva Ä• á¹‡Ä• dayo ca, tena __pÅ«jemÄ«_ti attho,
sakalapathavÄ«pÄ• sÄ• dÄ• divatthunÄ• tassa sattÄ• haá¹ƒ demÄ«tiÄ• dinÄ• kÄ• laparico
ayuttattÄ• . evaÃ±hi dento tÄ• vakÄ• likaá¹ƒ deti nÄ• ma vatthupariccÄ• galakkhaá¹‡attÄ• c
pathavÄ• divatthupariccÄ• gena ca puna gahaá¹‡assa ayuttattÄ• . niyamitakÄ• le pana Ä• y
tato paraá¹ƒ apariccattattÄ• gahetuá¹ƒ vaá¹-á¹-ati. tasmÄ• vuttanayenettha itoparampi Ä• y
rajjadÄ• naá¹ƒ veditabbaá¹ƒ. __pupphuá¸·akÄ• hutvÄ• _ti ketakÄ«pÄ• rohaá¹…kurÄ• viya
hutvÄ• . __gavakkhajÄ• lasadisa_nti bhÄ• vanapuá¹ƒsakaá¹ƒ, vÄ• tapÄ• nesujÄ• lÄ• kÄ• re
á¹-hapitadÄ• rupaá¹-asadisanti attho, gavakkhena ca suttÄ• dimayajÄ• lena ca sadisantivÄ•

__devadundubhiyo_ti ettha devoti megho, tassa acchasukkhatÄ• ya Ä• kÄ• samiva khÄ• ya
animittagajjitaá¹ƒdevadundubhi nÄ• ma, yaá¹ƒ ``Ä• kÄ• sadundubhÄ«â€™â€™ tipi vadanti.
thaniá¹ƒsu. __pabbatÄ• naá¹ƒ_ \Ne I 32/ __naccehÄ«_ti pathavÄ«kampena ito cito ca bham
naccehi. vimhayajÄ• tÄ• yakkhÄ• ``hiâ€™â€™ ntisaddaá¹ƒ nicchÄ• rentÄ«ti Ä• ha ``yakkh
ti. __sakasakapaá¹-ibhÄ• nehÄ«_tiattano attano sippakosallehi. __abhisekaá¹ƒ datvÄ• _ti a
abhisekaá¹ƒdatvÄ• .

__devatÄ• kulÄ• nÄ«_ti mahÄ• bodhiá¹ƒ parivÄ• retvÄ• á¹-hitanÄ• gayakkhÄ• didevatÄ• ku
gopakarÄ• jakammino tathÄ• ``taracchÄ• â€™â€™ ti vadanti. __iminÄ• parivÄ• renÄ• _ti s
iminÄ• parivÄ• rena sahÄ• ti attho. __tÄ• malitti_nti evaá¹ƒnÄ• makaá¹ƒ samuddatÄ«repaá
tatiya_nti suvaá¹‡á¹‡akaá¹-Ä• he patiá¹-á¹-hitasÄ• khÄ• bodhiyÄ• rajjasampadÄ• naá¹ƒ sa
pubbe ekavÄ• raá¹ƒ rajjasampadÄ• naá¹ƒ acchinnÄ• ya sÄ• khÄ• ya mahÄ• bodhiyÄ• eva
catukkhattuá¹ƒ rÄ• jÄ• rajjena pÅ«jesi. rajjena pÅ«jitadivasesukira sakaladÄ«pato uppanna
mahÄ• bodhimeva pÅ«jesi.

__paá¹-hamapÄ• á¹-ipadadivase_ti sukkapakkhapÄ• á¹-ipadadivase. taÃ±hi kaá¹‡hapakkha
apekkhitvÄ• ``paá¹-hamapÄ• á¹-ipadadivasaâ€™â€™ nti vuttaá¹ƒ, idaÃ±ca tasmiá¹ƒ tamba
gahetvÄ• vuttaá¹ƒ, idha pana puá¹‡á¹‡amito paá¹-á¹-hÄ• ya yÄ• va aparÄ• puá¹‡á¹‡amÄ«
tasmÄ• iminÄ• vohÄ• rena ``dutiyapÄ• á¹-ipadadivaseâ€™â€™ ti vattabbaá¹ƒ siyÄ• kaá¹‡
paá¹-hamapÄ• á¹-ipadattÄ• . __gacchati vatare_ti ettha __are_ti khede. __samantÄ• yojana
upayogavacanaá¹ƒ, yojanappamÄ• á¹‡e padese sabbatthÄ• ti attho. __supaá¹‡á¹‡arÅ«pen
balakkÄ• rena gahetvÄ• nÄ• gabhavanaá¹ƒ netukÄ• mÄ• ni nÄ• garÄ• jakulÄ• ni iddhiyÄ•
__santÄ• seti_. __taá¹ƒ vibhÅ«tiá¹ƒ passitvÄ• _ti devatÄ• dÄ«hi karÄ«yamÄ• naá¹ƒ pÅ«jÄ•
ca Ä• nubhÄ• vamahattaá¹ƒdisvÄ• sayampi tathÄ• pÅ«jetukÄ• mÄ• theriá¹ƒ __yÄ• citvÄ•
__samuddasÄ• lavatthusmi_ntiyasmiá¹ƒ padese á¹-hatvÄ• rÄ• jÄ• samudde Ä• gacchanta
addasa, yattha ca pacchÄ• samuddassa diá¹-á¹-haá¹-á¹-hÄ• nanti pakÄ• setuá¹ƒ samuddas
akaá¹ƒsu, tasmiá¹ƒ samuddasÄ• lÄ• yavatthubhÅ«te padese. __therassÄ• _ti mahÄ• mahir
__pupphaagghiyÄ• nÄ«_ti kÅ«á¹-Ä• gÄ• rasadisÄ• nipupphacetiyÄ• ni. __Ä• gato vatare_ti
aá¹-á¹-hahi amaccakulehi aá¹-á¹-hahibrÄ• hmaá¹‡akulehi cÄ• ti __soá¸·asahi jÄ• tisampann
vicÄ• resÄ«_ti rajjaá¹ƒ vicÄ• retuá¹ƒvissajjesi. __rÄ• javatthudvÄ• rakoá¹-á¹-hakaá¹-á¹-hÄ• n
dvÄ• rakoá¹-á¹-hakaá¹-á¹-hÄ• ne. __anupubbavipassana_ntiudayabbayÄ• dianupubbavipas
bodhipatiá¹-á¹-hÄ• nenÄ• â€™â€™ ti karaá¹‡avacanena vattabbe vibhattipariá¹‡Ä• mena ``
bodhipatiá¹-á¹-hÄ• nÄ• â€™â€™ ti nissakkavacanaá¹ƒ kataá¹ƒ. sati hi sahasaddappayoge
karaá¹‡avacanenevabhavitabbaá¹ƒ. __dassiá¹ƒsÅ«_ti paÃ±Ã±Ä• yiá¹ƒsu. __mahÄ• Ä• san
mahÄ• silÄ• sanenapatiá¹-á¹-hitaá¹-á¹-hÄ• ne. __pÅ«jetvÄ• vandÄ«_ti Ä• gÄ• minaá¹ƒ \Ne
purime panamahÄ• vihÄ• raá¹-á¹-hÄ• ne pÅ«jÄ• mattasseva katattÄ• anÄ• gate saá¹…gha
capakÄ• sitÄ• ti veditabbÄ• . anÄ• gate pana metteyyÄ• dibuddhÄ• paccekabuddhÄ• ca b
vanditabbÄ• va sabhÄ• vena visiá¹-á¹-hapuggalattÄ• ti gahetabbaá¹ƒ.

__mahÄ• ariá¹-á¹-ho_ti \Be I 37/ paÃ±capaÃ±Ã±Ä• sÄ• ya bhÄ• tukehi saddhiá¹ƒ cetiyagirin
vuttaá¹ƒ. __meghavaá¹‡á¹‡Ä• bhayaamaccassa pariveá¹‡aá¹-á¹-hÄ• ne_ti meghavaá¹‡á¹‡a
amaccenakattabbassa pariveá¹‡assa vatthubhÅ«te á¹-hÄ• ne. maá¹…galanimittabhÄ• vena
manoharasaddoÄ• kÄ• sassa ravo viya hotÄ«ti vuttaá¹ƒ ``Ä• kÄ• saá¹ƒ mahÄ• viravaá¹ƒ ra
Ä• kÄ• sonÄ• ma koci dhammo atthi, yo saddaá¹ƒ samuá¹-á¹-hÄ• peyya, Ä• kÄ• sagatautu

gahetabbo. __paá¹-hamakattikapavÄ• raá¹‡adivase ... pe ... vinayapiá¹-akaá¹ƒ pakÄ• sesÄ«
vÄ• cetuá¹ƒ Ä• raddhadivasaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __anusiá¹-á¹-hikarÄ• na_nti anusÄ• s
__rÄ• jino_ti upayogatthe sÄ• mivacanaá¹ƒ, devÄ• naá¹ƒpiyatissarÄ• jÄ• nanti attho. __aÃ±
aá¹-á¹-hasaá¹-á¹-himahÄ• therehi aÃ±Ã±epi, tesaá¹ƒ sarÅ«paá¹ƒ dassento Ä• ha __tesaá¹ƒ
__tesaá¹ƒ therÄ• naá¹ƒ antevÄ• sikÄ• _ti mahindattherÄ• dÄ«naá¹ƒ aá¹-á¹-hasaá¹-á¹-himah
ariá¹-á¹-hÄ• dayoantevÄ• sikÄ• ca mahÄ• ariá¹-á¹-hattherassa antevÄ• sikÄ• tissadattakÄ
yojetabbaá¹ƒ. __antevÄ• sikÄ• naá¹ƒ antevÄ• sikÄ• _ti ubhayattha vuttaantevÄ• sikÄ• naá¹
attho. __pubbe vuttappakÄ• rÄ• _ti mahindo iá¹-á¹-iyo uttiyotiÄ• digÄ• thÄ• hi (Vin III-a I tati
pakÄ• sitÄ• Ä• cariyaparamparÄ• .

__na paggharatÄ«_ti na gaá¸·ati, na pamussatÄ«ti attho. __satigatidhitimantesÅ«_ti ettha
__satÄ«_tiuggahadhÄ• raá¹‡e sati. __gatÄ«_ti saddatthavibhÄ• gaggahaá¹‡e Ã±Ä• á¹‡aá¹
uggahaparihara á¹‡Ä• dÄ«suvÄ«riyaá¹ƒ. __kukkuccakesÅ«_ti ``kappati na kappatÄ«â€™â€
vÄ«maá¹ƒsakukkuccakÄ• rÄ«su. __mÄ• tÄ• pituá¹-á¹-hÄ• niyo_ti vatvÄ• tamevatthaá¹ƒ sa
__tadÄ• yattÄ• hÄ«_tiÄ• di. __vinayapariyattiá¹ƒnissÄ• yÄ• _ti vinayapiá¹-akapariyÄ• puá¹‡
sÄ«lakkhandho sugutto_tilajjino vinayadhÄ• raá¹‡assa alajjiaÃ±Ã±Ä• á¹‡atÄ• dÄ«hi chahi Ä
anÄ• pajjanatoattano sÄ«lakkhandho khaá¹‡á¸• Ä• didosavirahito sugutto __surakkhito_ ho
__kukkuccapakatÄ• na_ntikappiyÄ• kappiyaá¹ƒ nissÄ• ya uppannena kukkuccena pakatÄ•
abhibhÅ«tÄ• naá¹ƒyathÄ• vinayaá¹ƒ kukkuccaá¹ƒ vinodetvÄ• suddhante patiá¹-á¹-hÄ• pane
hoti_. vigatosÄ• rado bhayametassÄ• ti __visÄ• rado_. ``evaá¹ƒ kathentassa doso evaá¹ƒ n
Ã±atvÄ• vakathanato nibbhayova __saá¹…ghamajjhe voharati_ \Be I 38/__. paccatthike_ti a
cevavajjiputtakÄ• disÄ• sanapaccatthike ca. __sahadhammenÄ• _ti sakÄ• raá¹‡ena vacane
yathÄ• te asaddhammaá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ na sakkonti, evaá¹ƒ __suniggahitaá¹ƒ_ ka
saddhammaá¹-á¹-hitiyÄ• _ti \Ne I 34/ pariyattipaá¹-ipattipaá¹-ivedhasaá¹…khÄ• tassa tividha
saddhammassaá¹-hitiyÄ• , pavattiyÄ• ti attho.

__vinayo saá¹ƒvaratthÄ• yÄ• _tiÄ• dÄ«su vinayapariyÄ• puá¹‡anaá¹ƒ __vinayo, _ vinayapa
kÄ• yavacÄ«dvÄ• rasaá¹ƒvaratthÄ• ya. __avippaá¹-isÄ• ro_ti katÄ• kataá¹ƒ nissÄ• ya vippa
santÄ• pÄ• bhÄ• vo. __pÄ• mojjaá¹ƒ_taruá¹‡apÄ«ti. __pÄ«ti_ nÄ• ma balavapÄ«ti. __passa
__yathÄ• bhÅ«taÃ±Ä• á¹‡adassana_ntisappaccayanÄ• marÅ«papariggaho. __nibbidÄ• _ti
ariyamaggo. __vimuttÄ«_tiaggaphalaá¹ƒ. __vimuttiÃ±Ä• á¹‡adassana_nti paccavekkhaá¹‡a
kaÃ±ci dhammaá¹ƒanupÄ• diyitvÄ• pariccajitvÄ• . __parinibbÄ• natthÄ• yÄ• _ti paccavekkh
antarÄ• parinibbÄ• nÄ• bhÄ• vena taá¹ƒparinibbÄ• natthÄ• yÄ• ti paccayattena vuttaá¹ƒ an
__etadatthÄ• kathÄ• _ti ayaá¹ƒ vinayakathÄ• nÄ• ma etassa anupÄ• dÄ• parinibbÄ• nassa
__mantanÄ• _tivinayamantanÄ• yeva, bhikkhÅ«naá¹ƒ ``evaá¹ƒ karissÄ• ma, evaá¹ƒ na kari
vinayapaá¹-ibaddhamantanÄ• . __upanisÄ• _ti upanisÄ«dati ettha phalanti upanisÄ• , kÄ• ra
saá¹ƒvaratthÄ• yÄ• tiÄ• dikÄ• raá¹‡aparamparÄ• pietadatthÄ• ti attho. __sotÄ• vadhÄ• na_
paramparapaccayakathÄ• ya attÄ• naá¹ƒ samanatthÄ• yasotÄ• vadhÄ• naá¹ƒ, tampi etama

yo ayaá¹ƒ catÅ«hi upÄ• dÄ• nehi anupÄ• diyitvÄ• cittassa arahattamaggasaá¹…khÄ• to, tap
vimokkho, sopi etadatthÄ• ya anupÄ• dÄ• parinibbÄ• natthÄ• ya. atha vÄ• yo ayaá¹ƒ kaÃ±
anupÄ• dÄ• cittassa __vimokkho_ vimuccanaá¹ƒ vigamo parinibbÄ• naá¹ƒetadatthÄ• kathÄ
upasaá¹ƒharaá¹‡avasena yojetumpi vaá¹-á¹-ati maggaphalavimokkhassa pubbe vuttattÄ• . _
uggahaá¹‡Ä• divasena punappunaá¹ƒ abhiyogo.

Ä• cariyaparamparakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

bÄ• hiranidÄ• nakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•

__seyyathida_nti \Be I 39/ \Ne I 35/ taá¹ƒ katamaá¹ƒ, taá¹ƒ kathanti vÄ• attho.
__aniyamaniddesavacana_ntiattano atthaá¹ƒ sarÅ«pena niyametvÄ• niddisatÄ«ti niyamani
aniyamaniddeso. sova vuccate anenÄ• ti vacananti aniyamaniddesavacanaá¹ƒ. __tassÄ• _t
__parivitakko_ti ``katamesÄ• naá¹ƒ kho buddhÄ• naá¹ƒ bhagavantÄ• naá¹ƒ brahmacariyaá¹
ahosÄ«â€™â€™ tiÄ• dinÄ• (Vin III 18) pavatto. __pubbe vÄ• pacchÄ• vÄ• _ti tenÄ• tipad
vuttapÄ• á¹-he vÄ• upari vakkhamÄ• napÄ• á¹-he vÄ• ti attho. __atthato siddhenÄ• _ti sÄ• n
__tatridaá¹ƒmukhamattanidassana_nti tassÄ• yathÄ• vuttayuttiyÄ• paridÄ«pane idaá¹ƒ upA
mukhaá¹ƒ dvÄ• raá¹ƒ upÄ• yoti hi atthato ekaá¹ƒ.

samayasaddo dissatÄ«ti sambandho. __assÄ• _ti samayasaddassa samavÄ• yo atthoti sam
upÄ• dÄ• yÄ• _ti ettha __kÄ• lo_ nÄ• ma upasaá¹…kamanassa yuttakÄ• lo, __samayo_ nÄ
sarÄ«rabalÄ• dikÄ• raá¹‡asamavÄ• yo, te upÄ• dÄ• ya paá¹-iccÄ• ti attho. __khaá¹‡o_ti okA
maggabrahmacariyassaokÄ• so. so eva samayo. teneva ``ekovÄ• â€™â€™ ti vuttaá¹ƒ. __n
__pavanasmi_nti vanasaá¹‡á¸• e. __samayopi kho te bhaddÄ• lÄ«_ti ettha __samayo_ti
sikkhÄ• padÄ• vilaá¹…ghanassahetu, ko so? attano vippaá¹-ipattiyÄ• bhagavato jÄ• nanaá
hetu tassÄ• __appaá¹-ividdho_ti attho. __bhagavÄ• _tiÄ• di tassa paá¹-ivijjhanÄ• kÄ• radas
__uggahamÄ• no_tikiÃ±ci kiÃ±ci uggahetuá¹ƒ samatthatÄ• ya uggahamÄ• no, sumanaparib
samayaá¹ƒ diá¹-á¹-hiá¹ƒ pavadanti etthÄ• ti __samayappavÄ• dako, _ mallikÄ• ya Ä• rÄ• m
tindukÄ• cÄ«rasaá¹…khÄ• tÄ• yatimbarurukkhapantiyÄ• parikkhittattÄ• ``tindukÄ• cÄ«raâ€
sÄ• lÄ• etthÄ• ti ``ekasÄ• lakoâ€™â€™ ti ca vuccati. __atthÄ• bhisamayÄ• _ti yathÄ• vuttas
diá¹-á¹-hadhammikasamparÄ• yikassaatthassa hitassa paá¹-ilÄ• bhato. __mÄ• nÄ• bhisama
__pÄ«á¸·anaá¹-á¹-ho_ti pÄ«á¸·anaá¹ƒtaá¹ƒsamaá¹…gino hiá¹ƒsanaá¹ƒ, avipphÄ• rikatÄ• ka
attho pÄ«á¸·anaá¹-á¹-ho \Be I 40/. __santÄ• po_ti dukkhadukkhatÄ• divasena santÄ• panaá
jarÄ• ya maraá¹‡ena cÄ• ti dvidhÄ• \Ne I 36/ vipariá¹‡Ä• metabbatÄ• abhisametabbo paá¹

sova __abhisamayaá¹-á¹-ho, _ pÄ«á¸·anÄ• dÄ«ni.

ettha ca upasaggÄ• naá¹ƒ jotakamattattÄ• samayasaddassa atthuddhÄ• repi saupasaggo a
tattha saá¹…gamavasena paccayÄ• naá¹ƒ phaluppÄ• danaá¹ƒ paá¹-i ayanaá¹ƒ ekato pavat
__samavÄ• yo_. vivaá¹-á¹-Å«panissayasaá¹…game sati enti ettha sattÄ• pavattantÄ«ti sam
etthasaá¹…khatadhammo, sayaá¹ƒ vÄ• eti Ä• gacchati vigacchati cÄ• ti samayo, __kÄ• lo_
avayavÄ• etasmiá¹ƒ, sayaá¹ƒ vÄ• tesÅ«ti samayo, __samÅ«ho_. paccayantarasaá¹…game
etasmÄ• phalanti samayo, __hetu_. saÃ±Ã±Ä• vasena vipallÄ• sato dhammesu eti abhinivis
__diá¹-á¹-hi_. samÄ«paá¹ƒ ayanaá¹ƒ upagamanaá¹ƒ samayo, __paá¹-ilÄ• bho_. sammadev
ayanaá¹ƒvigamoti samayo, __pahÄ• naá¹ƒ_. sammadeva, sahitÄ• naá¹ƒ vÄ• saccÄ• naá¹ƒ
__paá¹-ivedho_. evaá¹ƒ tasmiá¹ƒ tasmiá¹ƒ atthe samayasaddassa pavatti veditabbÄ• .

ettha ca samayasaddassa sÄ• maÃ±Ã±ena anekatthatÄ• vuttÄ• . na hi ekasmiá¹ƒ atthavise
tadaÃ±Ã±epi vattati. tasmÄ• atthÄ• viya taá¹ƒtaá¹ƒvÄ• cakÄ• samayasaddÄ• pi bhinnÄ•
sabbattha atthuddhÄ• resu.

__tattha tathÄ• _ti tesu suttÄ• bhidhammesu upayogabhummavacanehi. __idhÄ• _ti vinaye
__aÃ±Ã±athÄ• _tikaraá¹‡avacanena. __accantamevÄ• _ti nirantarameva. bhÄ• vo nÄ• ma
kiriyantarÅ«palakkhaá¹‡aá¹ƒ__bhÄ• venabhÄ• valakkhaá¹‡aá¹ƒ, _ yathÄ• udaye sati cand
__adhikaraá¹‡aÃ±hÄ«_tiÄ• diabhidhamme samayasaddo kÄ• lasamÅ«hakhaá¹‡asamavÄ•
atthesu vattati, na vinayeviya kÄ• le eva, tesu ca kÄ• lasamÅ«hatthÄ• dve tattha vuttÄ• naa
phassÄ• didhammÄ• naá¹ƒ adhikaraá¹‡abhÄ• venaniddisituá¹ƒ yuttÄ• . khaá¹‡asamavÄ• y
bhÄ• vena phassÄ• dÄ«naá¹ƒ bhÄ• vassaupalakkhaá¹‡abhÄ• vena \Be I 41/ niddisituá¹ƒ yu
yathÄ• vuttamatthaá¹ƒ samatthetuá¹ƒvuttaá¹ƒ. tattha yasmiÃ±hi kÄ• le, dhammasamÅ«he v
adhikaraá¹‡abhÅ«te kusalaá¹ƒ uppannaá¹ƒ, tasmiÃ±Ã±eva kÄ• le, dhammasamÅ«he vÄ• s
evaá¹ƒ adhikaraá¹‡atthayojanÄ• , yasmiá¹ƒ pana khaá¹‡e, samavÄ• ye hetumhi vÄ• samay
uppannaá¹ƒ, tasmiÃ±Ã±evakhaá¹‡Ä• dimhi samayepi vijjamÄ• ne phassÄ• dayo hontÄ«ti
bhÄ• venabhÄ• valakkhaá¹‡atthayojanÄ• ca veditabbÄ• .

__hoti_ \Ne I 37/ __cetthÄ• _ti ettha yathÄ• vuttaatthavisaye saá¹…gahagÄ• thÄ• hoti. __a
suttÄ• bhidhammesu. __abhilÄ• pamattabhedo_ti desanÄ• vilÄ• sato saddamatteneva bhed

__avisesenÄ• _ti sÄ• maÃ±Ã±ena. __iriyÄ• patho_tiÄ• dÄ«su iriyÄ• ya sabbadvÄ• rikakiriyÄ
pavattanaá¹-á¹-hÄ• naá¹ƒ tabbinimuttakammassa abhÄ• vÄ• ti á¹-hÄ• nÄ• dayo iriyÄ• patho
seá¹-á¹-habhÅ«tÄ• parahitacittÄ• divasappavattito mettÄ• dayo __brahmavihÄ• ro_ nÄ• ma
sabbanÄ«varaá¹‡avigamanÄ• disiddhena jotanÄ• diatthena __dibbavihÄ• ro_ nÄ• ma. brah
gahitattÄ• mettÄ• dayo idha asaá¹…gahitÄ• . ariyÄ• nameva vihÄ• roti phalasamÄ• pattiyo

rukkhÄ• dimÅ«leyeva mÅ«lasaddassa niruá¸·habhÄ• vaá¹ƒ dassetuá¹ƒ aparena mÅ«lasadd
``mÅ«lamÅ«leâ€™â€™ tivuttaá¹ƒ, yathÄ• dukkhadukkhanti (Vibh-a 190). lobhÄ• dÄ«naá¹ƒ
dosamÅ«lÄ• dicittÄ• sÄ• dhÄ• raá¹‡attÄ• ``asÄ• dhÄ• raá¹‡ahetumhÄ«â€™â€™ ti vuttaá¹ƒ

__tattha siyÄ• _ti tattha veraÃ±jÄ• yantiÄ• dÄ«su padesu kassaci codanÄ• siyÄ• ti attho.
ubhayathÄ• nidÄ• nakittanassa pana kiá¹ƒ payojananti? Ä• ha __gocaragÄ• manidassanatt
bhagavato.

kilamova kilamatho, attano attabhÄ• vassa kilamatho attakilamatho, tassa anu anu yogo pur
__attakilamathÄ• nuyogo_. vatthukÄ• mÄ• rammaá¹‡e sukhe sampayogavasena lÄ«nÄ• yu
taá¹ƒsahacarite kÄ• me sukhe vÄ• Ä• rammaá¹‡abhÅ«te allÄ«nÄ• pavattatÄ«ti kÄ• masuk
kÄ• masukhallikÄ• ya anu anu yogo __kÄ• masukhallikÄ• nuyogo. loke saá¹ƒvaá¸• á¸• habl
saá¹ƒvaá¸• á¸• hitabhÄ• vaá¹ƒ. __uppajjamÄ• no_ bahujanahitÄ• diatthÄ• yevauppajjatÄ«ti

diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹ƒhatattÄ• saá¹…ghoti imamatthaá¹ƒ vibhÄ• vento Ä• h
etthaca ``yÄ• yaá¹ƒ diá¹-á¹-hi ariyÄ• niyyÄ• nikÄ• niyyÄ• ti takkarassa sammÄ• dukkhakk
tathÄ• rÅ«pÄ• yadiá¹-á¹-hiyÄ• diá¹-á¹-hisÄ• maÃ±Ã±agato viharatÄ«â€™â€™ ti (DN III 324
b VI 12; Vin V 274) evaá¹ƒ vuttÄ• ya diá¹-á¹-hiyÄ• . ``yÄ• ni tÄ• ni sÄ«lÄ• ni akhaá¹‡á¸• Ä• n
samÄ• dhisaá¹ƒvattanikÄ• ni, tathÄ• rÅ«pesu sÄ«lesu sÄ«lasÄ• maÃ±Ã±agato viharatÄ«â€
356; MN I 492; III 54; AN b VI 12; Vin V 274) evaá¹ƒ vuttÄ• naÃ±casÄ«lÄ• naá¹ƒ sÄ• maÃ±
saá¹…ghÄ• to saá¹…ghaá¹-ito samaá¹‡agaá¹‡o, tenÄ• ti attho.
``diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±asaá¹…ghÄ• tasaá¹…ghÄ• tenÄ• â€™â€™ tivÄ• pÄ• á¹-hene
diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±abhÅ«tena saá¹ƒhananena saá¹…ghÄ• to samaá¹‡agaá¹‡o, ten
saddato attho yuttataro hoti. __assÄ• _ti mahato bhikkhusaá¹…ghassa.

__brahmaá¹ƒ aá¹‡atÄ«_ti ettha __brahma_-saddena vedo vuccati, so mantabrahmakappav
iruvedÄ• dayo tayo vedÄ• mantÄ• , te ca padhÄ• nÄ• , itare pana sannissitÄ• , tena padhÄ
__mante sajjhÄ• yatÄ«_ti iruvedÄ• dike mantasatthe sajjhÄ• yatÄ«ti attho. iruvedÄ• dayohi
``mantÄ• â€™â€™ ti vuccanti. ``bÄ• hitapÄ• pattÄ• brÄ• hmaá¹‡o, samitapÄ• pattÄ• sama
yathÄ• vuttamatthadvayaá¹ƒ udÄ• haraá¹‡advayena vibhÄ• vetuá¹ƒ __vuttaÃ±heta_ntiÄ• di
pÄ• pÄ• naá¹ƒ `samaá¹‡oâ€™ ti pavuccatÄ«â€™â€™ ti hi idaá¹ƒ vacanaá¹ƒ gahetvÄ• ``sa
vuccatÄ«â€™â€™ ti vuttaá¹ƒ, bÄ• hitapÄ• poti idaá¹ƒ pana aÃ±Ã±asmiá¹ƒ gÄ• thÄ• bandh
__yathÄ• bhuccaguá¹‡Ä• dhigata_nti yathÄ• bhÅ«taguá¹‡Ä• dhigataá¹ƒ. __sakiÃ±cano_ti s

__gottavasenÄ• _ti ettha gaá¹ƒ tÄ• yatÄ«ti gottaá¹ƒ, go-saddena cettha abhidhÄ• naá¹ƒ buc
pÄ• rijuÃ±Ã±enÄ• _ti Ã±Ä• tipÄ• rijuÃ±Ã±Ä• dinÄ• kenaci pÄ• rijuÃ±Ã±ena \Be I 43/, parihÄ
para_nti veraÃ±jÄ• yantiÄ• divacanaá¹ƒ. __itthambhÅ«tÄ• khyÄ• nattheupayogavacana_nti
bhÅ«to Ä• pannoti itthambhÅ«to, tassa Ä• khyÄ• naá¹ƒ itthambhÅ«tÄ• khyÄ• naá¹ƒ, soyeva

itthambhÅ«tÄ• khyÄ• nattho. atha vÄ• ``itthaá¹ƒ evaá¹ƒpakÄ• ro bhÅ«to jÄ• toâ€™â€™ ti e
itthambhÅ«tÄ• khyÄ• nattho, tasmiá¹ƒ upayogavacananti attho. ettha ca __abbhuggato_tiet
itthambhÅ«tÄ• khyÄ• natthajotako abhibhavitvÄ• uggamanappakÄ• rassa dÄ«panato, tena
bhavantaá¹ƒ gotamanti idaá¹ƒ upayogavacanaá¹ƒ sÄ• miatthepi samÄ• ne itthambhÅ«tÄ• k
``itthambhÅ«tÄ• khyÄ• nattheâ€™â€™ ti vuttaá¹ƒ, tenevÄ• ha ``tassa kho pana bhoto gotan

idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• sÄ• dhu devadatto mÄ• taramabhÄ«ti ettha abhisaddayogato
itthambhÅ«tÄ• khyÄ• neupayogavacanaá¹ƒ kataá¹ƒ, evamidhÄ• pi taá¹ƒ kho pana bhavanta
kalyÄ• á¹‡o kittisaddouggatoti abhisaddayogato itthambhÅ«tÄ• khyÄ• ne upayogavacanant
mÄ• taramabhÄ«tiettha hi ``devadatto mÄ• taramabhi mÄ• tari visaye mÄ• tuyÄ• vÄ• sÄ•
adhikaraá¹‡atthevÄ• sÄ• miatthe vÄ• bhummavacanassa sÄ• mivacanassa vÄ• pasaá¹…
itthambhÅ«tÄ• khyÄ• natthajotakena \Ne I 39/ abhisaddenayoge upayogavacanaá¹ƒ kataá¹ƒ
mÄ• tuvisaye mÄ• tusambandhÄ« vÄ• so vuttappakÄ• rappattotiayamattho viÃ±Ã±Ä• yati,
sambandhÄ« kittisaddo abbhuggato abhibhavitvÄ• uggamanapakÄ• rappattoti ayamattho vi
devadattaggahaá¹‡aá¹ƒ viya idha kittisaddaggahaá¹‡aá¹ƒ, tattha mÄ• taranti vacanaá¹ƒ viya
bhavantaá¹ƒ gotamanti vacanaá¹ƒ, tattha sÄ• dhusaddaggahaá¹‡aá¹ƒviya idha uggatasadd
__kittisaddo_ti kittibhÅ«to saddo, na kevalotidassanatthaá¹ƒ visesitanti Ä• ha ``kitti evÄ• â€™
__kittÄ«_ti thuti, tassÄ• pakÄ• sako __saddo_ kittisaddoti dassetuá¹ƒ ``thutighoso vÄ• â€™

__so bhagavÄ• _ti ettha __so_ti pasiddhiyaá¹ƒ, yo so samattiá¹ƒsa pÄ• ramiyo pÅ«retvÄ• s
dasasahassilokadhÄ• tuá¹ƒ kampento anuttaraá¹ƒ \Be I 44/ sammÄ• sambodhiá¹ƒ abhisam
atipÄ• kaá¹-oti ``so bhagavÄ• â€™â€™ ti vuttaá¹ƒ. bhagavÄ• ti ca idaá¹ƒ satthu nÄ• makitta
guá¹‡akittanaá¹ƒ. parato pana bhagavÄ• ti guá¹‡akittanameva. __iminÄ• ca iminÄ• cÄ• _t
arahantiÄ• dipadÄ• naá¹ƒ paccekaá¹ƒ anekaguá¹‡agaá¹‡aá¹ƒ paá¹-icca pavattabhÄ• vaá¹ƒ

__suvidÅ«ravidÅ«re_ti dvÄ«hi saddehi ativiya dÅ«reti dasseti, suvidÅ«ratÄ• eva hi vidÅ«rat
__savÄ• sanÄ• naá¹ƒ kilesÄ• naá¹ƒ viddhaá¹ƒsitattÄ• _ti iminÄ• paccekabuddhÄ• dÄ«hi as
arahattanti dasseti tesaá¹ƒ vÄ• sanÄ• ya appahÄ«nattÄ• , __vÄ• sanÄ• _ ca nÄ• ma
nikkilesassÄ• pisakalaÃ±eyyÄ• navabodhÄ• didvÄ• rattayappayogaviguá¹‡atÄ• hetubhÅ«to
Ä• kÄ• rociranigaá¸·itapÄ• dÄ• naá¹ƒ nigaá¸·amokkhepi saá¹…kucitatÄ• gamanahetuko nig
yÄ• ya pilindavacchÄ• dÄ«naá¹ƒ vasalavohÄ• rÄ• diviguá¹‡atÄ• hoti, ayaá¹ƒ vÄ• sanÄ• ti g
Ä• kÄ• rassa rassattaá¹ƒ ka-kÄ• rassa ca ha-kÄ• raá¹ƒ sÄ• nussaraá¹ƒ katvÄ• niruttinayen
padasiddhi veditabbÄ• . evaá¹ƒ uparipi yathÄ• rahaá¹ƒ niruttinayena padasiddhi veditabbÄ•
saá¹ƒsÄ• racakkanti sambandho. __puÃ±Ã±Ä• dÄ«_ti __Ä• di_-saddena
apuÃ±Ã±Ä• bhisaá¹…khÄ• raÄ• neÃ±jÄ• bhisaá¹…khÄ• resaá¹…gaá¹‡hÄ• ti. Ä• savÄ• ev
samudayoti Ä• ha ``Ä• savasamudayamayenÄ• â€™â€™ ti. ``Ä• savasamudayÄ• avijjÄ• s
vuttaá¹ƒ. vipÄ• kakaá¹-attÄ• rÅ«pappabhedotibhavo eva ratho, tasmiá¹ƒ __tibhavarathe. sa
yathÄ• vuttakilesakammavipÄ• kasamudayo.

``khandhÄ• naÃ±ca \Ne I 40/ paá¹-ipÄ• á¹-i, dhÄ• tuÄ• yatanÄ• na ca.

abbocchinnaá¹ƒ vattamÄ• nÄ• , `saá¹ƒsÄ• roâ€™ ti pavuccatÄ«â€™â€™ ti || (Vism II 618; S
apasÄ• danÄ• vaá¹‡á¹‡anÄ• ; Spk II 2.60; Mp II 4.199; Dhs-a nidÄ• nakathÄ• ; Vibh-a 226 s
Sn-a II 523; Ud-a 39; It-a 14, 58; Th-a I 67, 99; Bv-a 58; Paá¹-is-a II 1.117; Nidd II-a 6) ---

evaá¹ƒ vutto saá¹ƒsÄ• rova cakkaá¹ƒ viya paribbhamanato cakkaá¹ƒ, tassa cakkassa sabbe
__anenÄ• _ti bhagavatÄ• . bodhÄ«ti Ã±Ä• á¹‡aá¹ƒ, taá¹ƒ \Be I 45/ ettha maá¹‡á¸• aá¹ƒpasa
__bodhimaá¹‡á¸• o. kammakkhayakaraá¹ƒ Ã±Ä• á¹‡apharasu_nti arahattamaggaÃ±Ä• á¹‡a
chinditabbaá¹ƒ abhisaá¹…khÄ• rasaá¹…khÄ• taá¹ƒ kammaá¹ƒ paricchindatÄ«ti dassetuá¹ƒ
kammakkhayakaravisesanavisiá¹-á¹-haá¹ƒvuttanti veditabbaá¹ƒ.

evaá¹ƒ katipayaá¹…gehi saá¹ƒsÄ• racakkaá¹ƒ tadavasesaá¹…gehi phalabhÅ«tanÄ• marÅ«
tasmiá¹ƒrathe yojitasaá¹ƒsÄ• racakkÄ• rÄ• naá¹ƒ hananappakÄ• raÃ±ca dassetvÄ• idÄ• ni
paá¹-iccasamuppÄ• daá¹…gehirathavirahitameva kevalaá¹ƒ saá¹ƒsÄ• racakkaá¹ƒ, tassa ara
dassetuá¹ƒ __athavÄ• _tiÄ• divuttaá¹ƒ. tattha __anamatagga_nti anu anu amataggaá¹ƒ, sal
aviÃ±Ã±Ä• takoá¹-ikantiattho. __avijjÄ• mÅ«lakattÄ• jarÄ• maraá¹‡apariyosÄ• nattÄ• _ti ida
dasannaá¹ƒ arabhÄ• venaekattaá¹ƒ samÄ• ropetvÄ• ti vuttaá¹ƒ. na hi tesaá¹ƒ paccekaá¹ƒ a
jarÄ• maraá¹‡apariyosÄ• natÄ• ca atthi tathÄ• __paá¹-iccasamuppÄ• dapÄ• á¸·iyaá¹ƒ_ avu
yathÄ• rahaá¹ƒ atthatoavijjÄ• mÅ«lakattaá¹ƒ, attano attano lakkhaá¹‡abhÅ«takhaá¹‡ikajarÄ
tappariyosÄ• nataÃ±ca sandhÄ• yetaá¹ƒvuttanti veditabbaá¹ƒ. evaÃ±ca tesaá¹ƒ paccekaá¹ƒ

evaá¹ƒ sabbÄ• kÄ• raá¹ƒ saá¹ƒsÄ• racakkameva dassetvÄ• idÄ• ni yena Ã±Ä• á¹‡ena ima
arÄ• naá¹ƒchedo bhagavato siddho, tassa dhammaá¹-á¹-hitiÃ±Ä• á¹‡assa ``paccayaparigga
dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹-is 4; I 45) mÄ• tikÄ• vuttattÄ• bhavacakkÄ•
paccayapaccayuppannattÄ• pariggahavasena pavattiÄ• kÄ• raá¹ƒ dassetvÄ• parato tassa
vuttena __evamayaá¹ƒavijjÄ• hetÅ«_tiÄ• dikena __paá¹-isambhidÄ• pÄ• á¸·i_sahitena (Paá
41/ sarÅ«patodhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ, tassa ca tesuyeva avijjÄ• dÄ«su catusaá¹…kh
pavattivibhÄ• gaÃ±ca dassetvÄ• tato paraá¹ƒ __iti bhagavÄ• _tiÄ• dipÄ• á¹-hena bhagavato
dhammaá¹-á¹-hitiÃ±Ä• á¹‡ena paá¹-iccasamuppÄ• dassa sabbÄ• kÄ• ratopaá¹-ividdhabhÄ•
dhammaá¹-á¹-hitiÃ±Ä• á¹‡enÄ• _tiÄ• dinÄ• bhagavato tena Ã±Ä• á¹‡enasaá¹ƒsÄ• racakkÄ
dassetuá¹ƒ __tattha dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹ƒ avijjÄ• _tiÄ• divuttaá¹ƒ. tattha __tiá¹‡
cakkhusotamanÄ• yatanÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ. esa nayo __tiá¹‡á¹‡aá¹ƒphassÄ• na_ntiÄ• c
cha taá¹‡hÄ• kÄ• yÄ• eva veditabbÄ• .

__saggasampatti_nti \Be I 46/ kÄ• masugatÄ«su sampattiá¹ƒ. __tathevÄ• _ti kÄ• mupÄ• dÄ
__brahmalokasampatti_nti rÅ«pÄ«brahmalokasampattiá¹ƒ. tebhÅ«makadhammavisayassa

kilesakÄ• mabhÄ• vato bhavarÄ• gopi kÄ• mupÄ• dÄ• namevÄ• ti Ä• ha ``kÄ• mupÄ• dÄ• n
ti. __sesupÄ• dÄ• namÅ«likÄ• supÄ«_ti diá¹-á¹-hupÄ• dÄ• nasÄ«labbatupÄ• dÄ• naattavÄ•
tatrÄ• yaá¹ƒ yojanÄ• nayo --- idhekacco ``natthi paraloko ucchijjati attÄ• â€™â€™ ti (DN I 8
samÄ• naá¹ƒ) diá¹-á¹-hiá¹ƒ gaá¹‡hÄ• ti, so diá¹-á¹-hupÄ• dÄ• napaccayÄ• kÄ• yenaduccar
aparo ``asukasmiá¹ƒ bhave attÄ• ucchijjatÄ«â€™â€™ ti diá¹-á¹-hiá¹ƒgahetvÄ• kÄ• marÅ«p
taá¹ƒ taá¹ƒ kusalaá¹ƒ karotÄ«tiÄ• dinÄ• ca diá¹-á¹-hupÄ• dÄ• namÅ«likÄ• yojanÄ• , iminÄ•
attavÄ• dupÄ• dÄ• namÅ«likÄ• yojanÄ• veditabbÄ• . aparo ``sÄ«lenasuddhi vatena suddh
``suddhimaggoâ€™â€™ ti parÄ• masanto sÄ«labbatupÄ• dÄ• napaccayÄ• kÄ• yena ducca
sabbabhavesu sÄ«labbatupÄ• dÄ• namÅ«likÄ• yojanÄ• veditabbÄ• .

idÄ• ni yassa saá¹ƒsÄ• racakkÄ• rÄ• naá¹ƒ ghÄ• tanasamatthassa dhammaá¹-á¹-hitiÃ±Ä• á
avijjÄ• dipaccayapaaggahÄ• kÄ• raá¹ƒdassetuá¹ƒ __kÄ• mabhave ca avijjÄ• kÄ• mabhave
hotÄ«_tiÄ• dinÄ• avijjÄ• dÄ«naá¹ƒpaccayapaccayuppannabhÄ• vo dassito, tameva Ã±Ä• á
pavattiÄ• kÄ• rena saddhiá¹ƒ __paá¹-isambhidÄ• maggapÄ• á¸·iá¹ƒ_Ä• netvÄ• nigamanav
__evamaya_ntiÄ• dimÄ• ha. __visuddhimaggaá¹-Ä«kÄ• yaá¹ƒ_ pana ``idÄ• ni yvÄ• yaá¹ƒ s
kÄ• mabhave avijjÄ• kÄ• mabhave saá¹…khÄ• rÄ• naá¹ƒ paccayohotÄ«tiÄ• dinÄ• avijjÄ•
saá¹…khÄ• rÄ• dÄ«naá¹ƒ paccayuppannabhÄ• vo dassito, tameva__paá¹-isambhidÄ• mag
nigamanavasena dassento evamayantiÄ• dimÄ• hÄ• â€™â€™ tivuttaá¹ƒ. __sÄ• ratthadÄ«p
ayameva pÄ• á¹-ho likhito. tattha ca __kÄ• mabhaveca avijjÄ• _tiÄ• dinÄ• avijjÄ• dÄ«naá¹ƒ
paccayapaccayuppannabhÄ• vo saá¹ƒsÄ• racakkaá¹ƒ dassentenavutto na hoti __tassa ca a
mÅ«lattÄ• _tiÄ• dinÄ• pubbeva dassitattÄ• upari cakkarÅ«pato \Ne I 42/ payogattena upas
``api ca tameva paccayapaccayuppannabhÄ• vaá¹ƒnigamanavasena dassentoâ€™â€™ ti c
paccayapaccayuppannabhÄ• vo nigamanavasenapadhÄ• nattena dassito, atha kho paccay
dhammaá¹-á¹-hitiÃ±Ä• á¹‡ameva \Be I 47/ yathÄ• vuttapaccayapariggahÄ• kÄ• rassanigam
hi ``evamayaá¹ƒ avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• , ubhopete dhammÄ• he
paccayapariggahe paÃ±Ã±Ä• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ. atÄ«tampiaddhÄ• naá¹ƒ. anA
hetu ... pe ... dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ nti (Paá¹-is I 46) dhammaá¹-á¹-hitiÃ±Ä• á
dassitaá¹ƒ. ``avijjÄ• hetu, saá¹…khÄ• rÄ• hetusamuppannÄ• â€™â€™ tiÄ• dipana paccay
dhammaá¹-á¹-hitiÃ±Ä• á¹‡anti (Paá¹-is mÄ• tikÄ• 4; I 45) vuccamÄ• nattÄ• tassa
paccayapariggahÄ• kÄ• raparidÄ«panatthaá¹ƒ visayattena vuttaá¹ƒ, na padhÄ• nattena.

ayaÃ±hettha attho --- __eva_nti anantare vuttanayena __ayaá¹ƒ avijjÄ• _ saá¹…khÄ• rÄ• na
ca tena hetunÄ• samuppannÄ• . __ubhopete_ti yasmÄ• ayaá¹ƒ avijjÄ• paraparikappitapal
niccÄ• dhuvÄ• na hoti, atha kho ``Ä• savasamudayÄ• avijjÄ• samudayoâ€™â€™ ti (MN I
sahetukÄ• saá¹…khatÄ• aniccÄ• yeva hoti, tasmÄ• ubhopeteavijjÄ• saá¹…khÄ• rÄ• hetu
evaá¹ƒ yathÄ• vuttanayena paccayapariggaá¹‡haneyÄ• paÃ±Ã±Ä• , taá¹ƒ dhammÄ• naá¹ƒ
yÄ• thÄ• vato pavattattÄ• dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ nÄ• mÄ• ti.

ettha hi Ã±Ä• á¹‡assa visayavibhÄ• vanavaseneva avijjÄ• dÄ«naá¹ƒ paccayÄ• dibhÄ• vo vu
Ã±Ä• á¹‡ameva panettha padhÄ• nato vuttaá¹ƒ, tasmÄ• etassa Ã±Ä• á¹‡assa
paccayapariggahÄ• kÄ• radassanatthamevaheá¹-á¹-hÄ• pi __kÄ• mabhave ca avijjÄ• _tiÄ•
paccayÄ• dibhÄ• vo vutto, idhÄ• pinigamanavasena upasaá¹ƒhaá¹-o, na bhavacakkadassa
mati.

tattha ca paccayuppannadhammesu adiá¹-á¹-hesu hetÅ«naá¹ƒ paccayabhÄ• vopi na sakkÄ
``saá¹…khÄ• rÄ• hetusamuppannÄ• â€™â€™ ti __paccayapariggahaÃ±Ä• á¹‡aniddese_ (
paccayuppannadhammÄ• nampigahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. __etena nayenÄ• _ti av
saá¹…khÄ• rÄ• hetu, viÃ±Ã±Ä• á¹‡aá¹ƒ hetusamuppannantiÄ• dinÄ• sabbÄ• ni jÄ• tipariy
vitthÄ• retabbÄ• ni.

evaá¹ƒ __paá¹-isambhidÄ• maggapÄ• á¸·iyÄ• _ dhammaá¹-á¹-hitiÃ±Ä• á¹‡assa avijjÄ• dÄ«
dassetvÄ• idÄ• ni tassa tesu paccayesu aÃ±Ã±ehipi Ä• kÄ• rehi pavattiÄ• kÄ• raá¹ƒ \Be I 4
dassetuá¹ƒ__tatthÄ• _tiÄ• di vuttaá¹ƒ. tattha __tatthÄ• _ti tesu paá¹-iccasamuppÄ• daá¹…g
etthaavijjÄ• dayo hetusÄ• maÃ±Ã±ena phalasÄ• maÃ±Ã±ena \Ne I 43/ vÄ• ti __saá¹…khep
rÄ• sÄ«tiattho. so pana jÄ• tito duvidhopi kÄ• labhedavasena catubbidho jÄ• to. __paccupp
__taá¹‡hupÄ• dÄ• nabhavÄ• gahitÄ• _ kilesakammasÄ• maÃ±Ã±ato tadavinÄ• bhÄ• vato
vipÄ• kadhammadhammatÄ• sarikkhatÄ• ya idha kammavaá¹-á¹-amevÄ• ti Ä• ha __imepaÃ
dhammÄ• tiÄ• dÄ«su kammajaarÅ«pakkhandhÄ• nameva vipÄ• kasaddavacanÄ«yattepinÄ
phalapaÃ±cakaá¹ƒ arÅ«pappadhÄ• natÄ• ya ca tabbahulatÄ• ya ca ``vipÄ• kavaá¹-á¹-aâ€™
vipÄ• kappadhÄ• naá¹ƒ vaá¹-á¹-aá¹ƒ, vipÄ• kabahulaá¹ƒ vÄ• vaá¹-á¹-anti attho. kammajapa
vipÄ• ka-saddo daá¹-á¹-habbo. __jÄ• tijarÄ• maraá¹‡Ä• padesenÄ• _ti
paramatthadhammavinimuttajÄ• tijarÄ• maraá¹‡aá¹ƒnÄ• ma natthÄ«ti tadapadesena tesaá¹
attho. Ä• kirÄ«yanti pakÄ• sÄ«yantÄ«ti__Ä• kÄ• rÄ• , _ avijjÄ• disarÅ«pÄ• , tato paccayÄ•
sandhÄ«_ti avicchedappavattihetubhÅ«tohetuphalasandhi, dutiyo phalahetusandhi, tatiyo h
daá¹-á¹-habbaá¹ƒ.

evaá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡assa avijjÄ• dÄ«su anekehi pakÄ• rehi pavattiÄ• kÄ• raá¹
avuttehi ca sabbehi Ä• kÄ• rehi bhagavato paá¹-iccasamuppÄ• dassa paá¹-ividdhabhÄ• vaá
dhammaá¹-á¹-hitiÃ±Ä• á¹‡asaddappavattinimittataá¹ƒ __paá¹-isambhidÄ• pÄ• á¸·i_nayena
upasaá¹ƒhÄ• ravasena__iti bhagavÄ• _tiÄ• di vuttaá¹ƒ. tattha __itÄ«_ti vuttappakÄ• raparÄ
__catusaá¹…khepa_ntiÄ• di. __sabbÄ• kÄ• rato_ti idha kÄ• mabhave ca avijjÄ• kÄ• mabha
paccayotiÄ• dinÄ• idhavuttehi ca avuttehi ca __paá¹-iccasamuppÄ• da_vibhaá¹…gÄ• dÄ«s
sabbehipakÄ• rehi paá¹-ivijjhati. __ta_nti yena Ã±Ä• á¹‡ena bhagavÄ• evaá¹ƒ jÄ• nÄ• ti, ta
__Ã±Ä• taá¹-á¹-henÄ• _tijÄ• nanaá¹-á¹-hena. __pajÄ• nanaá¹-á¹-henÄ• _ti paá¹-ivijjhanaá¹-

idÄ• ni yamidaá¹ƒ dhammaá¹-á¹-hitiÃ±Ä• á¹‡aá¹ƒ paccayapariggahÄ• kÄ• rabhedehi saddh

tasmiá¹ƒaraghÄ• te etassa upayogitaá¹ƒ dassetuá¹ƒ __iminÄ• dhammaá¹-á¹-hitiÃ±Ä• á¹‡en
tatthadhammaá¹-á¹-hitiÃ±Ä• á¹‡ena are hanÄ«ti sambandho. kathanti? Ä• ha __ ``te dhamm
teavijjÄ• dike dhamme mahÄ• vajiraÃ±Ä• á¹‡Ä• vudhena \Be I 49/ tena __dhammaá¹-á¹-hiti
yathÄ• bhÅ«taá¹ƒ_Ã±atvÄ• tena balavavipassanÄ• vudhena __nibbindanto_ ariyamaggÄ•
vimuccantoare hanÄ«_ti yojanÄ• . ariyamaggaÃ±Ä• á¹‡ampi hi kiccato samudayasaccÄ• di
``dhammaá¹-á¹-hitiÃ±Ä• á¹‡aâ€™â€™ ntivuccati.

ekekaá¹ƒ dhammakkhandhaá¹ƒ ekekavihÄ• rena pÅ«jemÄ«ti dhammakkhandhaá¹ƒ Ä• rabb
vihÄ• rakaraá¹‡apÅ«jÄ• bhagavati pemeneva pavattattÄ• sadhÄ• tukÄ• dicetiyapaá¹-imaá¹
pÅ«jÄ• ti \Ne I 44/ Ä• ha__bhagavantaá¹ƒ uddissÄ• _tiÄ• di. __kilesÄ• rÄ«na so munÄ«_ti e
kilesÄ• rÄ«naá¹ƒhatattÄ• ti attho. __paccayÄ• dÄ«na cÄ• raho_ti etthÄ• pi niggahÄ«talopo

__sammÄ• sambuddho_ti ettha __saá¹ƒ_-saddo sayanti atthe pavattatÄ«ti Ä• ha ``sÄ• maâ
aparaneyyohutvÄ• ti attho. __sabbadhammÄ• na_nti idaá¹ƒ kassaci visayavisesassa aggah
padesaggahaá¹‡e hi asati gahetabbassa nippadesatÄ• va viÃ±Ã±Ä• yati, yathÄ• dikkhito n
katvÄ• atthavisesÄ• napekkhÄ• kattariyeva buddha-saddasiddhi veditabbÄ• kammavacan
sÄ• maá¹ƒ buddhattÄ• sammÄ• sambuddhoâ€™â€™ ti ettakameva hi idha saddato labbha
pana atthato labbhamÄ• naá¹ƒ gahetvÄ• vuttaá¹ƒ, na hi bujjhanakiriyÄ• avisayÄ• yujjati. __
lakkhaá¹‡Ä• dito aniccÄ• dito ca abhivisiá¹-á¹-hena lokiyalokuttaraÃ±Ä• á¹‡enajÄ• nitabbe c
__pariÃ±Ã±eyye_ti aniccÄ• divasena paricchinditvÄ• jÄ• nitabbaá¹ƒdukkhaá¹ƒ ariyasaccan
samudayasaccaá¹ƒ. __sacchikÄ• tabbe_ti nirodhasaccaá¹ƒ. bahuvacananiddeso panettha s
pariyÄ• yasiddhaá¹ƒ bhedaá¹ƒ apekkhitvÄ• kato.

__abhiÃ±Ã±eyya_nti gÄ• thÄ• ya pahÄ• tabbabhÄ• vetabbÄ• naá¹ƒ samudayamaggasaccÄ
gahaá¹‡enevatapphalÄ• naá¹ƒ dukkhasaccanirodhasaccÄ• nampi siddhito pariÃ±Ã±Ä• tabb
sacchikÄ• tabbaÃ±casacchikatanti idampettha saá¹…gahitamevÄ• ti daá¹-á¹-habbaá¹ƒ, tenÄ
buddhosmÄ«â€™â€™ ti. yasmÄ• cattÄ• ripi saccÄ• ni mayÄ• buddhÄ• ni, __tasmÄ• _ sab
abbhaÃ±Ã±Ä• sintiattho.

vicittavisayapatthanÄ• kÄ• rappavattiyÄ• taá¹‡hÄ• dukkhavicittatÄ• ya padhÄ• nakÄ• raá¹
``mÅ«lakÄ• raá¹‡abhÄ• venÄ• â€™â€™ ti. __ubhinna_nti cakkhussa taá¹ƒsamudayassa ca
appavattinimittaá¹ƒ, na abhÄ• vamattaá¹ƒ. tassa avatthuttÄ• \Be I 50/ sappaccayattÄ• dian
sabbasaá¹…gahitÄ• . __nirodhappajÄ• nanÄ• _tisacchikiriyÄ• bhisamayavasena nirodhassa
__ekekapaduddhÄ• renÄ• pÄ«_ti cakkhu cakkhusamudayotiÄ• dinÄ• ekekakoá¹-á¹-hÄ• sam
dukkhasaccÄ• disÄ• maÃ±Ã±ato evÄ• ti adhippÄ• yo. taá¹‡hÄ• yapisaá¹…khÄ• radukkhapa
dukkhasaccabhÄ• vaá¹ƒ dassetuá¹ƒ ``cha taá¹‡hÄ• kÄ• yÄ• â€™â€™ tivuttaá¹ƒ. yasmiá¹ƒ
tassa mÅ«lakÄ• raá¹‡abhÄ• vena samuá¹-á¹-hÄ• pikÄ• purimabhavasiddhÄ• taá¹‡hÄ• sam
__kasiá¹‡Ä• nÄ«_ti kasiá¹‡Ä• rammaá¹‡Ä• nijhÄ• nÄ• ni. __dvattiá¹ƒsÄ• kÄ• rÄ• _ti kesÄ•

ca. __nava bhavÄ• _ti kÄ• mabhavÄ• dayotayo saÃ±Ã±Ä«bhavÄ• dayo tayo ekavokÄ• rabh
__cattÄ• ri jhÄ• nÄ• nÄ«_tiÄ• rammaá¹‡avisesaá¹ƒ anapekkhitvÄ• sÄ• maÃ±Ã±ato cattÄ•
vipÄ• kakiriyÄ• nampiyathÄ• rahaá¹ƒ \Ne I 45/ sabbattha saá¹…gaho daá¹-á¹-habbo. ettha c
upanissayabhÅ«tÄ• taá¹‡hÄ• samuá¹-á¹-hÄ• pikÄ• tiveditabbÄ• , kiriyadhammÄ• naá¹ƒ pa
kÄ• raá¹‡abhÅ«tÄ• taá¹‡hÄ• . __anulomato_tiettha avijjÄ• dukkhasaccaá¹ƒ, taá¹ƒsamuá¹-
Ä• savÄ• samudayasaccanti yojetabbaá¹ƒ. saá¹…khÄ• rÄ• dÄ«su pana avijjÄ• dayova san
__tenÄ• _ti tasmÄ• .

__vijjÄ• _ti attano visayaá¹ƒ viditaá¹ƒ karotÄ«ti vijjÄ• . __sampannattÄ• _ti samannÄ• gatat
vÄ• . __tatrÄ• _ti ambaá¹-á¹-hasutte. __manomayiddhiyÄ• _ti ettha ``idha bhikkhu imamhÄ•
abhinimminÄ• tÄ«â€™â€™ ti (DN I 236) vuttattÄ• sarÄ«rabbhantarajhÄ• namanenaaÃ±Ã±
pavattÄ• manomayiddhi nÄ• ma, sÄ• atthato jhÄ• nasampayuttÄ• paÃ±Ã±Ä• yeva. __satt
hirÄ« ottappaá¹ƒ bÄ• husaccaá¹ƒ vÄ«riyaá¹ƒ sati paÃ±Ã±Ä• ca. __gacchatiamataá¹ƒ disa_
dukkhanittharaá¹‡atthikehi daá¹-á¹-habbato amataá¹ƒ nibbÄ• nameva disaá¹ƒ gacchati, imin
sikkhattayasaá¹…gahitaariyamaggabhÄ• vato nibbÄ• natthikehi ekaá¹ƒsena icchitabbataá¹ƒ
vijjÄ• caraá¹‡asampadÄ• ya sÄ• vakÄ• diasÄ• dhÄ• raá¹‡ataá¹ƒ dassetuá¹ƒ __tattha vijjÄ•
tattha Ä• savakkhayavijjÄ• vasena sabbaÃ±Ã±utÄ• sijjhati, caraá¹‡adhammabhÅ«tesu jhÄ•
mahÄ• karuá¹‡Ä• samÄ• pattiyÄ• vasena mahÄ• kÄ• ruá¹‡ikatÄ• sijjhatÄ«tiÄ• ha ``vijjÄ•
mahÄ• kÄ• ruá¹‡ikataâ€™â€™ nti. __yathÄ• ta_nti ettha __ta_nti nipÄ• tamattaá¹ƒ, yathÄ•
vijjÄ• caraá¹‡asampanno buddho niyojeti, tathÄ• ayampÄ«ti attho. __tenÄ• _tianatthapariva
__attantapÄ• dayo_ti __Ä• di_-saddena parantapaubhayantapÄ• gahitÄ• . __asajjamÄ• no
pahÄ«nÄ• naá¹ƒ punÄ• nuppattito na puna upagacchanto.

__tatrÄ• _ti yuttavÄ• cÄ• bhÄ• sane sÄ• dhetabbe cetaá¹ƒ bhummaá¹ƒ. __abhÅ«ta_nti abh
__ataccha_ntitasseva vevacanaá¹ƒ. __anatthasaá¹ƒhita_nti pisuá¹‡Ä• didosayuttaá¹ƒ. __sa
sundaravacanattÄ• , gadanaá¹ƒ gado, kathananti attho. sundaro gado vacanamassÄ• ti ``su
vattabbeniruttinayena da-kÄ• rassa ta-kÄ• raá¹ƒ katvÄ• ``sugatoâ€™â€™ ti vuttaá¹ƒ.

__sabhÄ• vato_ti dukkhasabhÄ• vato. __loka_nti khandhÄ• dilokaá¹ƒ. yathÄ• vuttamatthaá¹
Ä• ha__yatthÄ• _tiÄ• di. tattha __yatthÄ• _ti yasmiá¹ƒ lokantasaá¹…khÄ• te nibbÄ• ne. __ta
okÄ• saloke kÄ• yagamanena Ã±Ä• tabbaá¹ƒ pattabbanti nÄ• haá¹ƒ vadÄ• mÄ«ti yojanÄ• .
rohitadevaputtenalokassa kÄ• yagativasena antagamanassa pucchitattÄ• vuttaá¹ƒ. __appa
lokassanta_ntikhandhÄ• dilokaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

kinte \Ne I 46/ padasÄ• okÄ• salokaparibbhamanena, parimitaá¹-á¹-hÄ• ne eva taá¹ƒ Ã±Ä•
gacchantÄ• naá¹ƒ dassemÄ«tidassento __api cÄ• _tiÄ• dimÄ• ha. tattha __byÄ• mamatte k
tenarÅ«pakkhandhaá¹ƒ dasseti. __sasaÃ±Ã±imhÄ«_ti saÃ±Ã±Ä• sÄ«sena vedanÄ• dayo ta
__samanake_tiviÃ±Ã±Ä• á¹‡akkhandhaá¹ƒ. __loka_nti khandhÄ• dilokaá¹ƒ, dukkhanti attho

__lokanirodha_ntinibbÄ• nena lokassa nirujjhanaá¹ƒ, nibbÄ• nameva vÄ• . adesampi hi nibb
nirodhÄ• yahoti, upacÄ• rato tannissitaá¹ƒ viya hotÄ«ti ``byÄ• mamatte kaá¸·evare lokaniroc
paÃ±Ã±apemÄ«â€™â€™ tivuttaá¹ƒ, cakkhu loke piyarÅ«paá¹ƒ, sÄ• tarÅ«paá¹ƒ, etthesÄ• t
nirujjhatÄ«tiÄ• dÄ«su (DN II 401; Vibh 204) viya. __kudÄ• cana_nti kadÄ• cipi. __appatvÄ•
aggamaggenaanadhigantvÄ• . __tasmÄ• _ti yasmÄ• taá¹ƒ gamanena pattuá¹ƒ na sakkÄ• ,
nipÄ• tamattaá¹ƒ, ekaá¹ƒsatthe vÄ• \Be I 52/. __lokavidÅ«_ti sabhÄ• vÄ• dito khandhÄ• dij
catusaccadhammÄ• naá¹ƒabhisamitattÄ• __samitÄ• vÄ«, _ samitakilesoti vÄ• attho. __nÄ
appaá¹-isandhikattÄ• .

evaá¹ƒ saá¹…khepato lokaá¹ƒ dassetvÄ• idÄ• ni vitthÄ• rato taá¹ƒ dassetuá¹ƒ __api ca tay
tattha indriyabaddhÄ• naá¹ƒ khandhÄ• naá¹ƒ samÅ«hasantÄ• nabhÅ«to __sattaloko_. so h
rÅ«pÄ• dÄ«susattavisattatÄ• ya ``sattoâ€™â€™ ti ca, lokiyanti ettha kammakilesÄ• tabbipÄ
ti ca vuccati. anindriyabaddhÄ• naá¹ƒ utujarÅ«pÄ• naá¹ƒ samÅ«hasantÄ• nabhÅ«to __okÄ•
sattasaá¹…khÄ• rÄ• naá¹ƒ Ä• dhÄ• rato ``okÄ• soâ€™â€™ ti ca, lokiyanti ettha tassÄ• dhÄ
``lokoâ€™â€™ ti ca pavuccati. indriyÄ• nindriyabaddhÄ• pana sabbeva upÄ• dÄ• nakkhan
saá¹…khataá¹-á¹-hena lujjanapalujjanaá¹-á¹-hena ca ``saá¹…khÄ• ralokoâ€™â€™ ti ca vuc
phalanti Ä• hÄ• ro, paccayo. tena tiá¹-á¹-hanasÄ«lÄ• uppajjitvÄ• yÄ• va bhaá¹…gÄ•
pavattanasÄ«lÄ• ti__Ä• hÄ• raá¹-á¹-hitikÄ• , _ sabbe saá¹…khatadhammÄ• . __sabbe sattÄ
veneyyÄ• nurÅ«patopuggalÄ• dhiá¹-á¹-hÄ• nattÄ• desanÄ• ya saá¹…khÄ• rÄ• va gahitÄ• .

__yÄ• vatÄ• candimasÅ«riyÄ• pariharantÄ«_ti yattake á¹-hÄ• ne candimasÅ«riyÄ• pariva
__virocanÄ• _ti tesaá¹ƒ virocanahetu obhÄ• sanahetÅ«ti hetumhi nissakkavacanaá¹ƒ. __dis
disÄ• yÄ• vatÄ• vigatandhakÄ• rÄ• paÃ±Ã±Ä• yanti. atha vÄ• __disÄ• _tiupayogabahuva
candimasÅ«riyÄ• yattakÄ• disÄ• bhanti obhÄ• sentÄ«tiattho. __tÄ• va sahassadhÄ• loko
sahassappakÄ• ro okÄ• saloko, sahassacakkavÄ• á¸·Ä• nÄ«ti attho. __etthÄ• _ti sahassaca
iddhisaá¹…khÄ• to vasovattatÄ«ti attho.

__tampÄ«_ti \Ne I 47/ tividhampi lokaá¹ƒ. __assÄ• _ti anena bhagavatÄ• saá¹…khÄ• raloko
viditotisambandho. __eko loko_ti yvÄ• yaá¹ƒ heá¹-á¹-hÄ• vuttanayena sabbasaá¹…khatÄ•
paccayÄ• yattavuttitotena sÄ• maÃ±Ã±ena saá¹…khÄ• raloko eko ekavidho, esa nayo sese
lokiyadhammÄ• valokoti adhippetÄ• lokuttarÄ• naá¹ƒ pariÃ±Ã±eyyattÄ• bhÄ• vÄ• . upÄ• dÄ
khandhÄ• __upÄ• dÄ• nakkhandhÄ• . satta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo_ti \Be I 53/ tathÄ• ta
pajÄ• yevavuccanti. nÄ• nattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, nÄ• nattakÄ• yÄ• ekattasaÃ±Ã
ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino, ekattakÄ• yÄ• ekattasaÃ±Ã±ino, heá¹-á¹-himÄ• ca tay
sattavidhÄ• pajÄ• yeva viÃ±Ã±Ä• á¹‡aá¹ƒ tiá¹-á¹-hati etthÄ• ti viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyo nÄ•
kÄ• yo etesamatthÄ«tinÄ• nattakÄ• yÄ• . nÄ• nattaá¹ƒ saÃ±Ã±Ä• etesanti nÄ• nattasaÃ±Ã
paá¹-isandhiviÃ±Ã±Ä• á¹‡aá¹ƒgahitaá¹ƒ, esa nayo sesesupi.

tattha sabbamanussÄ• ca cha kÄ• mÄ• vacaradevÄ• ca __nÄ• nattakÄ• yÄ• nÄ• nattasa
tesaÃ±hiaÃ±Ã±amaÃ±Ã±aá¹ƒ visadisatÄ• ya nÄ• nÄ• kÄ• yo, paá¹-isandhisaÃ±Ã±Ä• ca n
paá¹-hamajjhÄ• nabhÅ«mÄ«subrahmakÄ• yikÄ• ceva catÅ«su apÄ• yesu sattÄ• ca __nÄ•
nÄ• ma. tesu hi brahmapÄ• risajjÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampi sarÄ«raá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹
paá¹-isandhisaÃ±Ã±Ä• pana paá¹-hamajjhÄ• navipÄ• kavasena ekÄ• va, tathÄ• Ä• pÄ• yik
akusalavipÄ• kÄ• hetukÄ• vapaá¹-isandhisaÃ±Ã±Ä• . dutiyajjhÄ• nabhÅ«mikÄ• ca parittÄ•
Ä• bhassarÄ• __ekattakÄ• yÄ• nÄ• nattasaÃ±Ã±ino_ nÄ• ma. tesaÃ±hi sabbesaá¹ƒ ekapp
paá¹-isandhisaÃ±Ã±Ä• panadutiyatatiyajjhÄ• navipÄ• kavasena nÄ• nÄ• hoti. tatiyajjhÄ• n
parittasubhÄ• dayo tayo, catutthajjhÄ• nabhÅ«miyaá¹ƒ asaÃ±Ã±asattavajjitÄ• vehapphalÄ•
suddhÄ• vÄ• sÄ• ti navasu bhÅ«mÄ«susattÄ• __ekattakÄ• yÄ• ekattasaÃ±Ã±ino_ nÄ• ma
kÄ• yanÄ• nattaá¹ƒna gayhati, saá¹‡á¹-hÄ• nanÄ• natteneva gayhatÄ«ti. asaÃ±Ã±asattÄ•
viÃ±Ã±Ä• á¹‡aá¹-á¹-hitisaá¹…khyaá¹ƒna gacchanti. nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá
evaá¹ƒ viÃ±Ã±Ä• á¹‡assÄ• pi sukhumattÄ• nevaviÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ,
paribyattaviÃ±Ã±Ä• á¹‡akiccavantesu viÃ±Ã±Ä• á¹‡aá¹-á¹-hitÄ«su nagayhati. tasmÄ• sesÄ
Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dÄ«ni tÄ«á¹‡iyeva gahitÄ• ni, tehi saddhiá¹ƒ imÄ• satta viÃ±Ã
veditabbÄ• .

__aá¹-á¹-ha lokadhammÄ• _ti lÄ• bho alÄ• bho yaso ayaso nindÄ• pasaá¹ƒsÄ• sukhaá¹ƒ
sabhÄ• vattÄ• lokadhammÄ• . lÄ• bhÄ• lÄ• bhÄ• dipaccayÄ• uppajjanakÄ• panettha anu
vuttÄ• ti veditabbÄ• . __nava sattÄ• vÄ• sÄ• _ti heá¹-á¹-hÄ• vuttÄ• satta viÃ±Ã±Ä• á¹‡aá¹
\Ne I 48/ asaÃ±Ã±asattacatutthÄ• ruppehi saddhiá¹ƒ ``nava sattÄ• vÄ• sÄ• â€™â€™ ti vuc
etthÄ• ti sattÄ• vÄ• sÄ• , sattanikÄ• yo, atthato tathÄ• pavattÄ• pajÄ• eva idhasaá¹…khÄ
veditabbÄ• . __dasÄ• yatanÄ• nÄ«_ti dhammÄ• yatanamanÄ• yatanavajjitÄ• nidasa.

ettha ca tÄ«su bhavesu assÄ• dadassanavasena tisso vedanÄ• va lokabhÄ• vena vuttÄ• , t
paccayadassanavasenacattÄ• rova Ä• hÄ• rÄ• . attaggÄ• hanimittadassanavasena cha ajjh
thÅ«lasaÃ±Ã±Ä«bhavadassanavasenasatta viÃ±Ã±Ä• á¹‡aá¹-á¹-hitiyova, anurodhavirodhac
lokadhammÄ• vÄ• , thÅ«lÄ• yatanadassanavasenadasÄ• yatanÄ• neva lokabhÄ• vena vut
tannissayatappaá¹-ibaddhÄ• tadÄ• rammaá¹‡Ä• sabbe tebhÅ«makÄ• nÄ• marÅ«padhamm
sesehi pana ekavidhÄ• dikoá¹-á¹-hÄ• sehisarÅ«peneva te gahitÄ• ti veditabbaá¹ƒ.

__Ä• sayaá¹ƒ jÄ• nÄ• tÄ«_tiÄ• dÄ«su Ä• hacca cittaá¹ƒ ettha setÄ«ti Ä• sayo, aÃ±Ã±asmiá
pavattitvÄ• picittaá¹ƒ yattha sarasena pavisitvÄ• tiá¹-á¹-hati, so vaá¹-á¹-Ä• sayo vivaá¹-á¹-Ä
tatthavaá¹-á¹-Ä• sayopi sassatucchedadiá¹-á¹-hivasena duvidho. vivaá¹-á¹-Ä• sayo pana vip
anulomikÄ• khanti, maggasaá¹…khÄ• taá¹ƒ yathÄ• bhÅ«taÃ±Ä• á¹‡aÃ±cÄ• ti duvidho. yath

``sassatucchedadiá¹-á¹-hi ca, khanti cevÄ• nulomikaá¹ƒ.

yathÄ• bhÅ«taÃ±ca yaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, etaá¹ƒ Ä• sayasadditaâ€™â€™ nti || (Sp-á¹- I
veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ•).

etaá¹ƒ duvidhampi Ä• sayaá¹ƒ sattÄ• naá¹ƒ appavattikkhaá¹‡eyeva bhagavÄ• sabbathÄ• j
__anusaya_ntikÄ• marÄ• gÄ• nusayÄ• divasena sattavidhaá¹ƒ anusayaá¹ƒ. __carita_nti ``s
nti__niddese_ vuttaá¹ƒ. atha vÄ• caritanti cariyÄ• , te rÄ• gÄ• dayo cha mÅ«lacariyÄ• ,
saá¹ƒsaggasannipÄ• tavasenaanekavidhÄ• honti. __adhimutti_nti ajjhÄ• sayadhÄ• tuá¹ƒ, t
abhirucivasenaninnatÄ• , sÄ• duvidhÄ• hÄ«nÄ• dhimutti paá¹‡Ä«tÄ• dhimuttÄ«ti. yÄ• ya d
hÄ«nÄ• dhimuttike \Be I 55/ sevanti, sÄ• __hÄ«nÄ• dhimutti_. yÄ• ya paá¹‡Ä«tÄ• dhimuttik
sÄ• __paá¹‡Ä«tÄ• dhimutti_. taá¹ƒ duvidhampi adhimuttiá¹ƒ bhagavÄ• sabbÄ• kÄ• rato jÄ•
appaá¹ƒrÄ• gÄ• dirajaá¹ƒ etesanti __apparajakkhÄ• , _ anussadarÄ• gÄ• didosÄ• . ussadar
__mahÄ• rajakkhÄ• _. upanissayabhÅ«tehi tikkhehi saddhÄ• diindriyehi mudukehi ca sama
__tikkhindriyÄ• mudindriyÄ• _ ca. heá¹-á¹-hÄ• vuttehi Ä• sayÄ• dÄ«hi sundarehi asundareh
samannÄ• gatÄ• __svÄ• kÄ• rÄ• dvÄ• kÄ• rÄ• _ ca veditabbÄ• . sammattaniyÄ• maá¹ƒ \N
__suviÃ±Ã±Ä• payÄ• , _viparÄ«tÄ• __duviÃ±Ã±Ä• payÄ• _. maggaphalapaá¹-ivedhÄ• ya u
viparÄ«tÄ• __abhabbÄ• _. evaá¹ƒ sattasantÄ• nagatadhammavisesajÄ• naneneva __sattal
dhammavinimuttassasattassa abhÄ• vÄ• ti veditabbaá¹ƒ.

__ekaá¹ƒ cakkavÄ• á¸·aá¹ƒ ... pe ... paÃ±Ã±Ä• saÃ±ca yojanÄ• nÄ«_ti ettha hotÄ«ti seso.
__parikkhepato_pamÄ• á¹‡aá¹ƒ vuccatÄ«ti seso. cakkavÄ• á¸·assa sabbaá¹ƒ parimaá¹‡á¸•
satasahassÄ• ni ... pe ... satÄ• ni ca hontÄ«ti yojetabbaá¹ƒ. __tatthÄ• _ti cakkavÄ• á¸·e, dve
cattÄ• ri nahutÄ• nica yojanÄ• ni yÄ• ni ettakaá¹ƒ ettakappamÄ• á¹‡aá¹ƒ bahalattena ayaá¹
saá¹…khÄ• tÄ• ti yojanÄ• . tattha __ettaka_nti kiriyÄ• visesanaá¹ƒ daá¹-á¹-habbaá¹ƒ. sandh
ettakaá¹ƒ ettakappamÄ• á¹‡aá¹ƒhutvÄ• patiá¹-á¹-hitanti yojanÄ• . __etthÄ• _ti cakkavÄ• á¸
__ajjhogÄ• á¸·huggatÄ• _ti ajjhogÄ• á¸·hÄ• ca uggatÄ• ca. __brahÄ• _ti mahantÄ• . __yoja
paÃ±cÄ• _ti yojanÄ• naá¹ƒpaÃ±casatÄ• ni ucco ubbedho. __tipaÃ±cayojanakkhandhaparik
pannarasayojanappamÄ• á¹‡akkhandhapariá¹‡Ä• hÄ• . __nagavhayÄ• _ti rukkhÄ• bhidhÄ•
__samantato_ti sabbasobhÄ• gena, Ä• yÄ• matoca vitthÄ• rato ca satayojanavitthÄ• rÄ• ti a
__yassÄ• nubhÄ• venÄ• _ti yassÄ• mahantatÄ• kappaá¹-á¹-hÄ• yikÄ• dippakÄ• renapabh
sabbaá¹ƒ, lokadhÄ• tumayaá¹ƒ á¹-hito_ti heá¹-á¹-hÄ• vuttaá¹ƒ sabbampitaá¹ƒ parikkhipitvÄ
__cakkavÄ• á¸·asiluccayo_ á¹-hito, __ayaá¹ƒ_ ekÄ• __lokadhÄ• tu_ nÄ• mÄ• ti attho, __ma
vutto. atha vÄ• taá¹ƒ sabbaá¹ƒ lokadhÄ• tuá¹ƒ parikkhipitvÄ• ayaá¹ƒcakkavÄ• á¸·asilucca
yojetabbaá¹ƒ.

__tatthÄ• _ti \Be I 56/ tassaá¹ƒ lokadhÄ• tuyaá¹ƒ. __tÄ• vatiá¹ƒsabhavana_nti tidasapuraá¹
__asurabhavana_ntiasurapuraá¹ƒ. avÄ«cimahÄ• nirayo ca tathÄ• dasasahassayojano, so p
lohabhittÄ«namantarÄ• yojanasatÄ• yÄ• mavitthÄ• ropi samantÄ• soá¸·asahi ussadaniraye
dasasahassayojano vuttotiveditabbo. __tadanantaresÅ«_ti tesaá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ a

cakkavÄ• á¸·Ä• naá¹ƒantare vivare bhavattÄ• __lokantarikÄ• _. tiá¹‡á¹‡aÃ±hi sakaá¹-acakl
Ä• sannaá¹-á¹-hapitÄ• naá¹ƒantarasadise tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ cakkavÄ• á¸·Ä• naá¹ƒ a
lokantarikanirayo aá¹-á¹-hayojanasahassappamÄ• á¹‡osÄ«tanarako sattÄ• naá¹ƒ akusalavi
__anantÄ• nÄ«_ti tiriyaá¹ƒ aá¹-á¹-hasu disÄ• sucakkavÄ• á¸·Ä• ni Ä• kÄ• so viya anantÄ• n
antÄ• neva. __anantena buddhaÃ±Ä• á¹‡enÄ• _tiettha anantaÃ±eyyapaá¹-ivedhasÄ• matth
``anantaâ€™â€™ nti veditabbaá¹ƒ.

__attano_ti nissakke sÄ• mivacanametaá¹ƒ, attatoti attho. guá¹‡ehi attano visiá¹-á¹-hatarass
sambandho, taraggahaá¹‡aÃ±cettha anuttaroti padassa atthaniddesavasena kataá¹ƒ, na vis
kassaciatthitÄ• ya. sadevake hi loke sadisakappopi nÄ• ma koci tathÄ• gatassa natthi, kutos
__sÄ«laguá¹‡enÄ• pi asamo_tiÄ• di. tattha asamehi sammÄ• sambuddhehi samo __asama
etassÄ• ti __appaá¹-imo_. esa nayo sesesupi. tattha upamÄ• mattaá¹ƒ paá¹-imÄ• , sadisÅ«
yugaggÄ• havasena á¹-hito paá¹-imo puggaloti veditabbo. __attanÄ• _tiattato. __purisadam
dammÄ• , ``dammapurisÄ• â€™â€™ ti vattabbe visesanassaparanipÄ• taá¹ƒ katvÄ• ``puris
purisaggahaá¹‡aÃ±cettha ukkaá¹-á¹-havasena itthÄ«nampidametabbato. __nibbisÄ• katÄ•
__atthapada_nti atthÄ• bhibyaÃ±janakaá¹ƒpadaá¹ƒ, vÄ• kyanti attho. ekapadabhÄ• vena ca
satthu purisadammasÄ• rathibhÄ• vodassito hoti, tenÄ• ha __bhagavÄ• hÄ«_tiÄ• di. __aá¹
samÄ• pattiyo. __asajjamÄ• nÄ• _tivasÄ«bhÄ• vappattiyÄ• nissaá¹…gacÄ• rÄ• .

diá¹-á¹-hadhammo vuccati paccakkho attabhÄ• vo, tattha niyuttoti __diá¹-á¹-hadhammiko, _
kammakilesavasena samparetabbato samÄ• gantabbato samparÄ• yo \Be I 57/, paraloko, t
__samparÄ• yiko, _ paralokattho. paramo uttamo attho paramattho, nibbÄ• naá¹ƒ. saha atth
_ bhaá¹‡á¸• amÅ«lena vÄ• á¹‡ijjÄ• ya desantaraá¹ƒ gacchanto janasamÅ«ho. so assa atthÄ
__satthavÄ• ho_ti niruttinayena. so viya bhagavÄ• ti Ä• ha ``satthÄ• , bhagavÄ• satthavÄ•
tamatthaá¹ƒ niddesapÄ• á¸·inayena dassetuá¹ƒ __yathÄ• satthavÄ• ho_tiÄ• divuttaá¹ƒ. tatt
jane. kaá¹ƒ udakaá¹ƒ tÄ• renti etthÄ• ti __kantÄ• ro, _nirudako araÃ±Ã±appadeso. corÄ• dÄ
adhiá¹-á¹-hitaaraÃ±Ã±appadesÄ• pi duggamanaá¹-á¹-hena taá¹ƒsadisatÄ• yakantÄ• rÄ• tve
``kantÄ• raá¹ƒ tÄ• retÄ«â€™â€™ ti vatvÄ• taá¹ƒ vivaranto __corakantÄ• ra_ntiÄ• dimÄ• ha

__bhagavato_ti nissakke sÄ• mivacanaá¹ƒ, bhagavantato dhammassavanenÄ• ti attho. yath
``upajjhÄ• yatoajjhetÄ«â€™â€™ ti, bhagavato santiketi vÄ• attho. __sare nimittaá¹ƒ
aggahesÄ«_tipubbabuddhuppÄ• desu saddhammassavanaparicayena ``dhammo eso vucca
gaá¹‡hi. pubbÄ• bhiyogavaseneva hi Ä«disÄ• naá¹ƒ tiracchÄ• nÄ• naá¹ƒ dhammassavanÄ•
vagguliÄ• dÄ«naá¹ƒviya. itarathÄ• sabbatiracchÄ• nÄ• nampi tathÄ• pasÄ• duppattippasa
bhagavÄ• anantacakkavÄ• á¸·esu sabbasattÄ• nampi ekakkhaá¹‡e sappÄ• á¹-ihÄ• riyadha
sakkotÄ«tisabbasattÄ• nampi ito pubbeva vimuttippasaá¹…go siyÄ• . ye pana
devamanussanÄ• gasupaá¹‡á¹‡Ä• dayopakatiyÄ• va kammassakataÃ±Ã±Ä• á¹‡Ä• diyuttÄ•
anupanissayÄ• pi \Ne I 51/ bhagavatosaddhammassavanÄ• dinÄ• paá¹-hamaá¹ƒ vivaá¹-á¹-

uppÄ• detuá¹ƒ sakkonti, na itaretigahetabbaá¹ƒ. __are ahampi nÄ• mÄ• _ti ettha ``kutohaá¹
oloketvÄ• maá¹‡á¸• Å«kabhÄ• vatotiÃ±atvÄ• â€™â€™ ti idaá¹ƒ ettakampi are ahampi nÄ•
sijjhatÄ«ti avuttantiveditabbaá¹ƒ. __jala_nti jalanto vijjotamÄ• no. __maá¹‡á¸• Å«koha_nti gA
__udake_tisaÃ±jÄ• taá¹-á¹-hÄ• nadassanaá¹ƒ, tena thalamaá¹‡á¸• Å«katÄ• nivattanaá¹ƒ ka
jÄ• tÄ• nampi kacchapÄ• dÄ«naá¹ƒthalagocaratÄ• pi atthÄ«ti taá¹ƒ nivattanatthaá¹ƒ ``vÄ• ri
udakasaÃ±cÄ• rÄ«tiattho.

__vimokkhantikaÃ±Ä• á¹‡avasenÄ• _ti ettha sabbaso kilesehi vimuccatÄ«ti vimokkho, agga
aggaphalaá¹ƒ, tattha bhavaá¹ƒ vimokkhantikaá¹ƒ, sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ
idÄ• ni sammÄ• sambuddhapadato buddhapadassa \Be I 58/ visesaá¹ƒ dassetuá¹ƒ __yasm
sammÄ• sambuddhapadena hi satthu paá¹-ivedhaÃ±Ä• á¹‡Ä• nubhÄ• vo vutto, iminÄ• par
desanÄ• Ã±Ä• á¹‡Ä• nubhÄ• vopi, tenÄ• ha __aÃ±Ã±epi satte bodhesÄ«_tiÄ• di.

__guá¹‡avisiá¹-á¹-hasattuttamagarugÄ• ravÄ• dhivacana_nti sabbehi sÄ«lÄ• diguá¹‡ehi visi
evasabbasattehi uttamassa garuno gÄ• ravavasena vuccamÄ• navacanamidaá¹ƒ __bhagav
__seá¹-á¹-ha_ntiseá¹-á¹-havÄ• cakaá¹ƒ vacanaá¹ƒ seá¹-á¹-haguá¹‡asahacaraá¹‡ato. atha v
attho, so seá¹-á¹-hotiattho. __uttama_nti etthÄ• pi eseva nayo. __garugÄ• ravayutto_ti ettha
gÄ• ravaá¹ƒ, garuguá¹‡ayogato garukaraá¹‡aá¹ƒ vÄ• gÄ• ravaá¹ƒ, tena sÄ• vakÄ• dÄ«naá
garubhÅ«tena mahantenagÄ• ravena yuttoti garugÄ• ravayutto. atha vÄ• garu ca sabbalok
gÄ• ravayuttocÄ• tipi yojetabbaá¹ƒ.

avatthÄ• ya viditaá¹ƒ __Ä• vatthikaá¹ƒ_. evaá¹ƒ __liá¹…gikaá¹ƒ_. nimittato Ä• gataá¹ƒ __ne
yaá¹ƒkiÃ±ci nimittaá¹ƒ adhivacanavasena anapekkhitvÄ• pavattaá¹ƒ __adhiccasamuppann
``vacanatthamanapekkhitvÄ• â€™â€™ ti. yadicchÄ• ya Ä• gataá¹ƒ yÄ• dicchakaá¹ƒ. ettha c
__liá¹…gaá¹ƒ, _ abbhantaraá¹ƒ tevijjÄ• di __nimittaá¹ƒ_. pacurajanavisayaá¹ƒ vÄ• dissamÄ
tabbiparÄ«taá¹ƒ __nimitta_nti veditabbaá¹ƒ. __sacchikÄ• paÃ±Ã±attÄ«_ti sabbadhammÄ• n
paÃ±Ã±atti. atha vÄ• __sacchikÄ• paÃ±Ã±attÄ«_ti paccakkhasiddhÄ• paÃ±Ã±atti. yaá¹ƒgu
guá¹‡Ä• satthu paccakkhabhÅ«tÄ• ti guá¹‡Ä• viya sÄ• pi sacchikatÄ• eva nÄ• ma hoti, na
vohÄ• ramattenÄ• ti adhippÄ• yo. __yaá¹ƒguá¹‡anemittika_nti yehiguá¹‡ehi nimittabhÅ«teh
nemittikaÃ±ca jÄ• taá¹ƒ. __vadantÄ«_ti dhammasenÄ• patissagarubhÄ• vato bahuvacanen
katamanuvÄ• daá¹ƒ sandhÄ• ya.

issariyÄ• dibhedo \Ne I 52/ bhago assa atthÄ«ti __bhagÄ«_. maggaphalÄ• diariyaguá¹‡aá¹ƒ
araÃ±Ã±Ä• divivekaá¹-á¹-hÄ• naÃ±cabhaji sevi sÄ«lenÄ• ti __bhajÄ«_. cÄ«varÄ• dipaccayÄ
sÄ«lÄ• diguá¹‡Ä• naÃ±ca __bhÄ• gÄ«, _dÄ• yÄ• doti attho. vibhaji uddesaniddesÄ• dippak
pavibhajÄ«ti __vibhattavÄ• _. rÄ• gÄ• dipÄ• padhammaá¹ƒ __bhaggaá¹ƒ akÄ• sÄ«ti bhaga
sambandho. garupi loke bhagavÄ• ti vuccatÄ«ti Ä• ha ``garÅ«â€™â€™ ti, yasmÄ• garu, ta
pÄ• ramitÄ• saá¹…khÄ• taá¹ƒ \Be I 59/ bhagyamassa atthÄ«ti __bhagyavÄ• . bahÅ«hi Ã±Ä

anekehi bhÄ• vanÄ• kkamehi. __subhÄ• vitattano_ti paccatte etaá¹ƒ sÄ• mivacanaá¹ƒ, tena
attho. bhavÄ• naá¹ƒ antaá¹ƒ nibbÄ• naá¹ƒ gatoti __bhavantago_. tattha tatthabhagavÄ• ti s
niruttinayeneva veditabbÄ• .

idÄ• ni bhagÄ« bhajÄ«ti niddesagÄ• thÄ• ya navahi padehi dassitamatthaá¹ƒ bhagyavÄ• ti
padehisaá¹…gahetvÄ• padasiddhiá¹ƒ atthayojanÄ• nayabhedehi saddhiá¹ƒ dassetuá¹ƒ __a
nayo_tiÄ• divuttaá¹ƒ. tattha __vaá¹‡á¹‡avipariyayo_ti ettha __iti_-saddo Ä• diattho, teneva
vaá¹‡á¹‡avikÄ• rovaá¹‡á¹‡alopo dhÄ• tuatthena niyojanaÃ±cÄ• ti imaá¹ƒ tividhaá¹ƒ lakkhaá
__saddanayenÄ• _tisaddalakkhaá¹‡anayena. pisodarÄ• dÄ«naá¹ƒ saddÄ• naá¹ƒ Ä• katigaa
``pisodarÄ• dipakkhepalakkhaá¹‡aá¹ƒgahetvÄ• â€™â€™ _ti. pakkhipanameva lakkhaá¹‡aá
tappariyÄ• pannatÄ• karaá¹‡aÃ±hi pakkhipanaá¹ƒ. __bhagya_ntikusalaá¹ƒ.

lobhÄ• dayo cattÄ• ro dosÄ• ekakavasena gahitÄ• . ahirikÄ• dayo dukavasena. akkocchim
punappunaá¹ƒ kujjhanavasena cittapariyonandhano kodhova __upanÄ• ho_. paresaá¹ƒpub
guá¹‡assa nipuÃ±chano __makkho_ nÄ• ma. bahussutÄ• dÄ«hi saddhiá¹ƒ yugaggÄ• hoatta
attano vijjamÄ• nadosapaá¹-icchÄ• danÄ• __mÄ• yÄ• _. avijjamÄ• naguá¹‡appakÄ• sanaá
thaddhatÄ• anonatatÄ• __thambho_. taduttarikaraá¹‡alakkhaá¹‡o __sÄ• rambho_. jÄ• tiÄ
unnatilakkhaá¹‡o __mÄ• no_. abbhunnatilakkhaá¹‡o __atimÄ• no_. jÄ• tiÄ• diá¹ƒnissÄ• ya
__mado_ nÄ• ma. so sattavÄ«satividho. kÄ• maguá¹‡esucittassa vossaggo __pamÄ• do_.
__tividhaduccaritÄ• ni_. taá¹‡hÄ• diá¹-á¹-hiduccaritavasena__tividhasaá¹ƒkilesÄ• _. rÄ• gac
teyeva kÄ• yaduccaritÄ• dayo ca __tividhavisamÄ• ni_. kÄ• mabyÄ• pÄ• davihiá¹ƒsÄ• saÃ±
teyeva __vitakkÄ• _. taá¹‡hÄ• diá¹-á¹-himÄ• nÄ• __papaÃ±cÄ• _. subhasukhaniccaattavipa
__catubbidhavipariyesÄ• _. chandÄ• dayo __agati_. cÄ«varÄ• dÄ«su paccayesu lobhÄ• __
buddhadhammasaá¹…ghasikkhÄ• su kaá¹…khÄ• , sabrahmacÄ• rÄ«sukopo ca \Be I 60/ __
rÅ«pe ca avÄ«tarÄ• gatÄ• , yÄ• vadatthaá¹ƒbhuÃ±jitvÄ• seyyasukhÄ• dianuyogo, aÃ±Ã±at
devanikÄ• yaá¹ƒ paá¹‡idhÄ• ya brahmacariyacaraá¹‡aÃ±ca __paÃ±cacetovinibandhÄ• _. r
abhinandanÄ• _. kodhamakkhaissÄ• sÄ• á¹-heyyapÄ• picchatÄ• sandiá¹-á¹-hiparÄ• mÄ• sÄ
rÅ«pataá¹‡hÄ• dayo __cha taá¹‡hÄ• kÄ• yÄ• _. micchÄ• diá¹-á¹-hiÄ• dayo
aá¹-á¹-hamaggaá¹…gapaá¹-ipakkhÄ• __micchattÄ• _. taá¹‡haá¹ƒ paá¹-icca pariyesanÄ• , p
lÄ• bho, lÄ• bhaá¹ƒ paá¹-icca vinicchayo, taá¹ƒ paá¹-icca chandarÄ• go, taá¹ƒ paá¹-icca ajjh
paá¹-icca pariggaho, taá¹ƒ paá¹-icca macchariyaá¹ƒ, taá¹ƒ paá¹-icca Ä• rakkhÄ• , Ä• rakkhÄ
daá¹‡á¸• Ä• dÄ• nÄ• dianekÄ• kusalarÄ• sÄ«ti __nava taá¹‡hÄ• mÅ«lakÄ• _dhammÄ• . pÄ
akusalakammapathÄ• _. cattÄ• ro sassatavÄ• dÄ• tathÄ• ekaccasassatavÄ• dÄ• antÄ• na
adhiccasamuppannikÄ• soá¸·asa saÃ±Ã±Ä«vÄ• dÄ• aá¹-á¹-haasaÃ±Ã±Ä«vÄ• dÄ• aá¹-á¹-
satta ucchedavÄ• dÄ• paÃ±ca diá¹-á¹-hadhammanibbÄ• navÄ• dÄ• tietÄ• ni __dvÄ• saá¹-á
rÅ«pataá¹‡hÄ• dichataá¹‡hÄ• eva paccekaá¹ƒ kÄ• mataá¹‡hÄ• bhavataá¹‡hÄ• vibhavataá
tÄ• ajjhattabahiddharÅ«pÄ• dÄ«su pavattivasena chattiá¹ƒsa, puna
kÄ• lattayavasena__aá¹-á¹-hasatataá¹‡hÄ• vicaritÄ• ni_ honti. __pabheda_-saddaá¹ƒ pacce

lobhappabhedotiÄ• dinÄ• yojetabbaá¹ƒ. __sabbadarathapariá¸·Ä• hakilesasatasahassÄ• nÄ
darathasaá¹…khÄ• tapariá¸·Ä• hakarÄ• nikilesÄ• naá¹ƒ anekÄ• ni satasahassÄ• ni, Ä• ram
pavattiÄ• kÄ• ravibhÄ• gato canesaá¹ƒ evaá¹ƒ pabhedo veditabbo. paÃ±ca mÄ• re abhaÃ±
__parissayÄ• na_ntiupaddavÄ• naá¹ƒ.

evaá¹ƒ bhagyavÄ• bhaggavÄ• ti dvinnaá¹ƒ padÄ• naá¹ƒ atthaá¹ƒ vibhajitvÄ• idÄ• ni tehi dv
gahitamatthaá¹ƒdassetuá¹ƒ __bhagyavantatÄ• ya cassÄ• _tiÄ• di vuttaá¹ƒ. tattha
__satapuÃ±Ã±ajalakkhaá¹‡adharassÄ• _ti anekasatapuÃ±Ã±anibbattamahÄ• purisalakkhaa
__sakacitte issariyaá¹ƒ_ nÄ• ma paá¹-ikkÅ«lÄ• dÄ«su appaá¹-ikkÅ«lasaÃ±Ã±itÄ• divasappa
cetosamÄ• dhivasena ca attano cittassa vasÄ«bhÄ• vÄ• pÄ• danameva. __aá¹‡imÄ• laghi
mahimÄ• patti pÄ• kammaá¹ƒ Ä«sitÄ• vasitÄ• yatthakÄ• mÄ• vasÄ• yitÄ• ti ime chapisaá¹
aá¹‡ubhÄ• vakaraá¹‡aá¹ƒ __aá¹‡imÄ• _. Ä• kÄ• se padasÄ• \Be I 61/ gamanÄ• diarahabh
kÄ• yassa mahantatÄ• pÄ• danaá¹ƒ __mahimÄ• _. iá¹-á¹-hadesassa pÄ• puá¹‡anaá¹ƒ __pa
icchitatthanipphÄ• danaá¹ƒ __pÄ• kammaá¹ƒ_. sayaá¹ƒvasitÄ• issarabhÄ• vo __Ä«sitÄ• _
__vasitÄ• _. Ä• kÄ• sena vÄ• gacchato, aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci karotoyattha katthaci vosÄ
__yatthakÄ• mÄ• vasÄ• yitÄ• , _ ``kumÄ• rakarÅ«pÄ• didassanaâ€™â€™ ntipi vadanti. __s
sabbesaá¹ƒ aá¹…gapaccaá¹…gÄ• naá¹ƒ sobhÄ• . __atthÄ«_ti anuvattati. lahusÄ• dhanaá¹ƒ
icchitaá¹ƒ, garusÄ• dhanaá¹ƒ cirakÄ• likaá¹ƒ buddhattÄ• dipatthitaá¹ƒ \Ne I 54/. __bhagÄ•
bhagavÄ• _ti idaá¹ƒ saddasatthanayena siddhaá¹ƒ, sesaá¹ƒ sabbaá¹ƒ niruttinayena siddhan

__pÄ«á¸·anasaá¹…khatasantÄ• paviparią¹‡Ä• maá¹-á¹-henÄ• _tiÄ• dÄ«su pÄ«á¸·anaá¹-á¹-
attha-saddo paccekaá¹ƒyojetabbo. tattha attano sabhÄ• vena pÄ«á¸·analakkhaá¹‡aá¹ƒ dukk
pÄ«á¸·anameva attho ``pÄ«á¸·anaá¹-á¹-hoâ€™â€™ tivuccati, so sabhÄ• vo. yasmÄ• pana
saá¹…khataá¹ƒ, tasmÄ• __saá¹…khataá¹-á¹-ho_ samudayadassanenaÄ• vibhÅ«to. yasmÄ
kilesasantÄ• paharattÄ• susÄ«talo, tasmÄ• ssa maggadassanena__santÄ• paá¹-á¹-ho_ Ä•
aviparią¹‡Ä• madhammassa pana nirodhassa dassanena __viparią¹‡Ä• maá¹-á¹-ho_Ä• vibh
sabhÄ• vadhammassa sakabhÄ• vato itarasaccattayanivattito ca parikappetabbattÄ• cattÄ•
samudayassa pana rÄ• sikaraá¹‡ato __Ä• yÅ«hanaá¹-á¹-ho_ sabhÄ• vo, tasseva dukkhada
Ä• vibhÅ«to. visaá¹ƒyogabhÅ«tassa nirodhassa dassanena __saá¹ƒyogaá¹-á¹-ho_. niyyÄ• n
dassanena __palibodhaá¹-á¹-ho_ Ä• vibhÅ«to.

nirodhassa pana __nissaraá¹‡aá¹-á¹-ho_ sabhÄ• vo, tasseva samudayadassanena __vivek
saá¹…khatassa maggassa dassanena __asaá¹…khataá¹-á¹-ho, _ visayabhÅ«tassa maraá¹
dassanena __amataá¹-á¹-ho_. maggassa pana __niyyÄ• naá¹-á¹-ho_ sabhÄ• vo, tasseva sa
dukkhassevÄ• yaá¹ƒ hetu, nibbÄ• nappattiyÄ• pana ayameva hetÅ«ti __hetvaá¹-á¹-ho, _ ati
idhameva dassananti __dassanaá¹-á¹-ho, _adhikapaá¹‡assa dukkhassa dassanena __adhip
ete eva ca pÄ«á¸·anÄ• dayosoá¸·asa Ä• kÄ• rÄ• ti vuccanti.

kÄ• mehi \Be I 62/ vivekaá¹-á¹-hakÄ• yatÄ• __kÄ• yaviveko_. nÄ«varaá¹‡Ä• dÄ«hi vivittÄ•
__cittaviveko_. upadhÄ«yanti ettha yathÄ• sakaá¹ƒ phalÄ• nÄ«ti upadhayo,
paÃ±cakÄ• maguá¹‡asaá¹…khÄ• takÄ• makhandhakilesaabhisaá¹…khÄ• rÄ• , tehi catÅ«hi
__upadhiviveko_ nÄ• ma.

anattÄ• nupassanÄ• ya paá¹-iladdho dukkhÄ• niccÄ• nupassanÄ• hi ca paá¹-iladdho ariyam
Ä• gamanavasenayathÄ• kkamaá¹ƒ __suÃ±Ã±ataappaá¹‡ihitaanimittavimokkha_saÃ±Ã±aá
vimuttattÄ• hi esa vimokkhoti.

yathÄ• loke ekekapadato ekekamakkharaá¹ƒ gahetvÄ• ``mekhalÄ• â€™â€™ ti vuttaá¹ƒ, e
__mehanassÄ• _ti guyhappadesassa. __khassÄ• _ti okÄ• sassa.

__saha_ \Ne I 55/ __devehÄ«_tiÄ• dÄ«su saha devehi vattatÄ«ti __sadevako_ loko. __taá¹
sadevaka_ntiÄ• dinÄ• yojanÄ• veditabbÄ• . __sadevakavacanenÄ• _ti sadevaka-sadde vis
á¹-hitadevavacanena. tassÄ• pi sadevakapade antobhÅ«tattÄ• avayave samudÄ• yopacÄ•
itarathÄ• tena devavisiá¹-á¹-halokasseva gahaá¹‡ato paÃ±cakÄ• mÄ• vacaradevaggahaá¹‡
uparipi. __samÄ• rakavacanena_ mÄ• rasaddena tena sahacaritÄ• sabbe vasavattidevÄ•
``chaá¹-á¹-hakÄ• mÄ• vacaradevaggahaá¹‡aâ€™â€™ nti. brahmakÄ• yikÄ• nÄ• ma paá¹-h
yesaá¹ƒ Ä• ruppapariyantÄ• naá¹ƒ brahmÄ• naá¹ƒtesaá¹ƒ brahmÄ• naá¹ƒ gahaá¹‡aá¹ƒ
__brahmakÄ• yikÄ• dibrahmaggahaá¹‡aá¹ƒ_. loka-saddassa okÄ• salokÄ• dÄ«nampisÄ• d
sattalokÄ• veá¹‡ikameva pajÄ• gahaá¹‡aá¹ƒ katanti Ä• ha ``pajÄ• vacanena sattalokaggaha
sadevakÄ• divacanena upapattidevÄ• naá¹ƒ, sassamaá¹‡avacanena visuddhidevÄ• naÃ±ca
``sadevamanussavacanenasammutidevaavasesamanussaggahaá¹‡aâ€™â€™ nti. tattha __
__avasesamanussÄ• _sammutidevasamaá¹‡abrÄ• hmaá¹‡ehi avasiá¹-á¹-hÄ• . sattalokÄ• v
gahitattÄ• sadevakaá¹ƒ lokanti ettha lokasaddaggahaá¹‡aá¹ƒ okÄ• salokameva niyametÄ«t
padehiokÄ• salokoâ€™â€™ ti. idaÃ±ca sadevakÄ• dipadattayavacanÄ«yassa padhÄ• natth
okÄ• salokavisesanassa panettha devamÄ• rÄ• disattalokassÄ• pi gahaá¹‡aá¹ƒ veditabbaá
gamyamÄ• nattÄ• saputto Ä• gatotiÄ• dÄ«su puttÄ• dÄ«naá¹ƒ viya. imasmiÃ±ca nayesade
sabrahmakaá¹ƒ okÄ• salokaá¹ƒ sassamaá¹‡abrÄ• hmaá¹‡iá¹ƒ sadevamanussaá¹ƒ pajaÃ±ca
yojetabbaá¹ƒ, okÄ• sasattalokÄ• naá¹ƒ gahaá¹‡ena cettha tadubhayasammutinimittabhÅ«to
saá¹…khÄ• ralokopitadavinÄ• bhÄ• vato gahito evÄ• ti daá¹-á¹-habbo. apare pana ``sadeva
padehisattalokova attano avayavabhÅ«tadevÄ• divisesanehi visesetvÄ• gahito, taggahaá¹‡
tadÄ• dhÄ• rookÄ• saloko, tadubhayapaÃ±Ã±attivisayo saá¹…khÄ• raloko ca gahitÄ• eva h
tesaÃ±ca pajanti idaá¹ƒ lokasaddassa visesanaá¹ƒ katvÄ• sadevakaá¹ƒ pajaá¹ƒ lokaá¹ƒ ...
sadevamanussaá¹ƒ pajaá¹ƒ lokanti yojetabbaá¹ƒ.

arÅ«pÄ• vacaraloko gahito pÄ• risesaÃ±Ä• yena itaresaá¹ƒ padantarehi gahitattÄ• . mÄ• ra
tappadhÄ• nÄ• taá¹ƒsadisÄ• ca upapattidevÄ• saá¹…gayhantÄ«ti Ä• ha ``chakÄ• mÄ• vac

khattiyaparisÄ• brÄ• hmaá¹‡agahapatisamaá¹‡acÄ• tumahÄ• rÄ• jikatÄ• vatiá¹ƒsamÄ• rabr
parisÄ• su cÄ• tumahÄ• rÄ• jikÄ• dÄ«naá¹ƒcatunnaá¹ƒ parisÄ• naá¹ƒ sadevakÄ• dipadehi s
sassamaá¹‡abrÄ• hmaá¹‡inti iminÄ• samaá¹‡aparisÄ• brÄ• hmaá¹‡aparisÄ• ca, sadevam
gahapatiparisÄ• ca vuttÄ• ti Ä• ha ``catuparisavasenÄ• â€™â€™ ti. tassa manussaloko ga
sambandho. tattha __manussaloko_timanussasamÅ«ho, tenÄ• ha ``avasesasabbasattaloko

vikappantaraá¹ƒ dassento Ä• ha ``sammutidevehi vÄ• saha manussalokoâ€™â€™ ti. deva
samaá¹‡abrÄ• hmaá¹‡amanussapadehi sesamanussÄ• ca gahitÄ• ti evaá¹ƒ vikappadvaye
pajanti pajÄ• -saddaá¹ƒ manussa-saddena visesetvÄ• taá¹ƒ puna saha devehivattatÄ«ti sa
sÄ• manussÄ• cÄ• ti sadevamanussÄ• , taá¹ƒ sadevamanussaá¹ƒpajaá¹ƒ. puna kiá¹ƒ bhÅ
sassamaá¹‡abrÄ• hmaá¹‡inti evaá¹ƒ yathÄ• pajÄ• saddena manussÄ• naÃ±Ã±eva gahaá¹
kÄ• tabbaá¹ƒ, itarathÄ• manussÄ• naÃ±Ã±eva gahaá¹‡aá¹ƒ na sampajjati sabbamanussÄ•
visesanabhÄ• venagahitattÄ• aÃ±Ã±apadatthabhÅ«tassa kassaci manussassa abhÄ• vÄ•
64/avasesanÄ• gÄ• disattepi saá¹…gahetvÄ• dassetukÄ• mo Ä• ha ``avasesasabbasattalo
catuparisavasena avasesasabbasattaloko sammutidevamanussehi vÄ• saha avasesasabb

ettÄ• vatÄ• bhÄ• gaso lokaá¹ƒ gahetvÄ• yojanaá¹ƒ dassetvÄ• idÄ• ni ekekapadena abhÄ
sabbalokÄ• naá¹ƒgahaá¹‡apakkhepi tassa tassa visesanassa sapphalataá¹ƒ dassetuá¹ƒ __
vuttaá¹ƒ. __ukkaá¹-á¹-haparicchedato_ti ukkaá¹-á¹-hÄ• naá¹ƒ devagatipariyÄ• pannÄ• naá¹
jÄ• nanavasena kittisaddosayaá¹ƒ attano avayavabhÅ«tena sadevakavacanena taá¹ƒ suá¹‡
abbhuggatoti yojanÄ• . __anusandhikkamo_ti atthÄ• naÃ±ceva padÄ• naÃ±ca anusandhÄ•

abhiÃ±Ã±Ä• ti ya-kÄ• ralopena niddesoti Ä• ha ``abhiÃ±Ã±Ä• yÄ• â€™â€™ ti. __samantab
sundarattÄ• . __sÄ• sanadhammo_ti paá¹-ipattipaá¹-ivedhasÄ• sanassa pakÄ• sako pariyat
__buddhasubodhitatÄ• yÄ• _ti idaá¹ƒ tikaá¹ƒ dhammassa hetusarÅ«paphalavasena vuttaá¹
nÄ• thapabhavattikampi. majjhe tikadvayaá¹ƒ phalavaseneva vuttanti veditabbaá¹ƒ. __kicca
sutvÄ• yathÄ• sutavasena paá¹-ipajjantÄ• naá¹ƒ suppaá¹-ipattisaá¹…khÄ• takiccasuddhiyÄ•

idÄ• ni Ä• dikalyÄ• á¹‡Ä• dippakÄ• rameva dhammaá¹ƒ desento bhagavÄ• sotÅ«naá¹ƒ yaá
sÄ• sanabrahmacariyaá¹ƒmaggabrahmacariyaÃ±ca pakÄ• seti, tappakÄ• sakassa brahmac
__sÄ• ttha_ntiÄ• dÄ«ni padÄ• nivisesanabhÄ• vena vuttÄ• ni, na dhammapadassÄ• ti dass
atthaá¹ƒ vivaritukÄ• mo__sÄ• tthaá¹ƒ sabyaÃ±jananti evamÄ• dÄ«su panÄ• _tiÄ• dimÄ• ha
ca tantidhammo__sÄ• sanabrahmacariyaá¹ƒ_ \Ne I 57/ nÄ• ma. bhagavÄ• hi dhammaá¹ƒ d
tappakÄ• sakaá¹ƒtantidhammampi pakÄ• seti eva saddatthasamudÄ• yattÄ• pariyattidham
yathÄ• rahaá¹ƒ. sikkhattayasaá¹…gahitaÃ±hi sÄ• sanabrahmacariyaá¹ƒ maggabrahmacariy
sampannatthatÄ• ya, uparÅ«pari adhigantabbavisesasaá¹…khÄ• taatthasampattiyÄ• ca sa
vattatÄ«ti sÄ• tthameva, na tu sabyaÃ±janaá¹ƒ, tantidhammasaá¹…khÄ• taá¹ƒ sÄ• sanabra
atthena sÄ• tthaá¹ƒ sabyaÃ±janaÃ±ca. kirÄ• tÄ• dimilakkhavacanÄ• nampi sÄ• tthasabyaÃ±

visiá¹-á¹-hatthabyaÃ±janayogaá¹ƒ sandhÄ• yasahattho \Be I 65/ devadatto savittotiÄ• di viya
sabyaÃ±janaâ€™â€™ nti vuttantiÄ• ha ``atthasampattiyÄ• sÄ• tthaá¹ƒ, byaÃ±janasampatti
tattha yaá¹ƒ atthaá¹ƒ sutvÄ• tathÄ• paá¹-ipajjantÄ• sabbadukkhakkhayaá¹ƒ pÄ• puá¹‡anti,
__atthasampatti_ nÄ• ma, sampannatthatÄ• ti attho. __byaÃ±janasampatti_ nÄ• ma
sithiladhanitÄ• dibyaÃ±janaparipuá¹‡á¹‡Ä• ya mÄ• gadhikÄ• yasabhÄ• vaniruttiyÄ• gambh
katvÄ• dassanasamatthatÄ• sampannabyaÃ±janatÄ• ti attho.

idÄ• ni __nettippakaraá¹‡anayenÄ• _pi (netti 4 dvÄ• dasapada) atthaá¹ƒ dassetuá¹ƒ __saá¹
tattha saá¹…khepato kÄ• sÄ«yati dÄ«pÄ«yatÄ«ti __saá¹…kÄ• sana_nti kammasÄ• dhanav
sesesupi. paá¹-hamaá¹ƒ kÄ• sanaá¹ƒ __pakÄ• sanaá¹ƒ_. ubhayampetaá¹ƒ
uddesatthavacanasaá¹…khÄ• tassavitthÄ• ravacanaá¹ƒ. sakiá¹ƒ vuttassa puna vacanaÃ±ca
ubhayampetaá¹ƒ niddesatthavacanaá¹ƒ. vivaá¹-assa vitthÄ• ratarÄ• bhidhÄ• naá¹ƒ vibhatta
Ã±Ä• panaá¹ƒ __uttÄ• nÄ«karaá¹‡apaÃ±Ã±attiyo_. ubhayampetaá¹ƒ paá¹-iniddesatthavaca
vitthÄ• ravacanaá¹ƒ. __atthapadasamÄ• yogato_ti yathÄ• vuttÄ• nieva cha padÄ• ni pariyat
atthapadÄ• ni, tehi sahitatÄ• ya atthakoá¹-á¹-hÄ• sayuttattÄ• tiattho. apariyosite pade Ä• dir
__akkharaá¹ƒ, _ ekakkharaá¹ƒ, padaá¹ƒ vÄ• akkharaá¹ƒ. vibhattiyantaá¹ƒ __padaá¹ƒ_. pad
byaÃ±jetÄ«ti __byaÃ±janaá¹ƒ, _ vÄ• kyaá¹ƒ. kathitassevatthassaanekavidhena vibhÄ• gaka
nÄ• ma. Ä• kÄ• rÄ• bhihitassa nibbacanaá¹ƒ __nirutti_. nibbacanatthavitthÄ• ro __niddeso_
saá¹…kÄ• seti, padehi pakÄ• seti, byaÃ±janehi vivarati, Ä• kÄ• rehi vibhajati, niruttÄ«hi uttÄ
niddesehipaÃ±Ã±apetÄ«â€™â€™ ti vacanato saá¹…kÄ• sanapakÄ• sanasaá¹…khaÄ• tauc
akkharapadÄ• ninÄ• ma. vivaraá¹‡avibhajanasaá¹…khÄ• taniddesatthavÄ• cakÄ• ni vacanÄ
uttÄ• nÄ«karaá¹‡apaÃ±Ã±attisaá¹…khÄ• tapaá¹-iniddesatthavÄ• cakÄ• nivacanÄ• ni nirutti
sampattiyÄ• sabyaÃ±jananti attho.

__atthagambhÄ«ratÄ• _tiÄ• dÄ«su __attho_ nÄ• ma tantiattho, hetuphalaá¹ƒ vÄ• . __dham
__desanÄ• _ nÄ• ma yathÄ• dhammaá¹ƒ dhammÄ• bhilÄ• po. __paá¹-ivedho_ nÄ• ma
yathÄ• vuttaatthÄ• dÄ«naá¹ƒaviparÄ«tÄ• vabodho. te \Ne I 58/ panete atthÄ• dayo yasmÄ•
mahÄ• samuddo mandabuddhÄ«hidukkhogÄ• hÄ• alabbhaneyyapatiá¹-á¹-hÄ• ca, tasmÄ•
paá¹-ivedhassÄ• pi atthasannissitattÄ• \Be I 66/ atthasabhÄ• gattÄ• ca vuttaá¹ƒ
``atthagambhÄ«ratÄ• paá¹-ivedhagambhÄ«ratÄ• hi sÄ• tthaâ€™â€™ nti. dhammadesanÄ•
sayaá¹ƒ byaÃ±janarÅ«pattÄ• vuttaá¹ƒ ``dhammagambhÄ«ratÄ• desanÄ• gambhÄ«ratÄ• hi
yathÄ• vuttaatthÄ• dÄ«su pabhedagatÄ• ni Ã±Ä• á¹‡Ä• ni __atthapaá¹-isambhidÄ• _dayo. t
tantipadÄ• naá¹ƒ niddhÄ• retvÄ• vacanaá¹ƒ, nibbacananti attho. tÄ«su paá¹-isambhidÄ• su
__paá¹-ibhÄ• napaá¹-isambhidÄ• _. lokiyÄ• saddheyyavacanamukheneva atthesu pasÄ«da
__saddheyyato_tiÄ• di. __kevala_saddo sakalÄ• dhivacananti Ä• ha ``sakalaparipuá¹‡á¹‡al
__brahmacariya_-saddo idha sikkhattayasaá¹…gahaá¹ƒ sakalaá¹ƒ sÄ• sanaá¹ƒ dÄ«petÄ«ti
__sikkhattayapariggahitattÄ• _tiÄ• di.

yathÄ• vuttamevatthaá¹ƒ aparenÄ• pi pariyÄ• yena dassetuá¹ƒ __api cÄ• _tiÄ• di vuttaá¹ƒ.
__sanidÄ• na_ntidesakÄ• lÄ• didÄ«pakena nidÄ• navacanena sanidÄ• naá¹ƒ. __sauppattik
aá¹-á¹-huppattiÄ• diyuttiyuttaá¹ƒ. tatrÄ• yaá¹ƒ pÄ• á¸·iyojanÄ• kkamo --- ``veraÃ±jo brÄ• hm
bho ... pe ... viharatÄ«â€™â€™ tica, ``taá¹ƒ kho pana bhavantaá¹ƒ gotamaá¹ƒ `itipi so ... pe
ti evaá¹ƒ kalyÄ• á¹‡okittisaddo abbhuggatoâ€™â€™ ti ca, ``so dhammaá¹ƒ deseti ... pe ...
pariyosÄ• nakalyÄ• á¹‡aá¹ƒ, desento ca sÄ• tthasabyaÃ±janÄ• diguá¹‡asaá¹ƒyuttaá¹ƒ brah
ti ca, ``sÄ• dhu khopana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dassanaá¹ƒ hotÄ«â€™â€™ ti ca a
veraÃ±jo brÄ• hmaá¹‡oyena bhagavÄ• tenupasaá¹…kamÄ«ti.

aá¹-á¹-hakathÄ• yaá¹ƒ pana kiÃ±cÄ• pi ``dassanamattampi sÄ• dhu hotÄ«ti evaá¹ƒ ajjhÄ• s
khoveraÃ±jo ... pe ... upasaá¹…kamÄ«â€™â€™ ti evaá¹ƒ sÄ• dhu kho panÄ• tiÄ• dipÄ• á¹-
parivitakkanabhÄ• venavuttattÄ• brahmacariyaá¹ƒ pakÄ• setÄ«ti padÄ• nantarameva asso
sambandhitabbaá¹ƒ viyapaÃ±Ã±Ä• yati, tathÄ• pi ``sÄ• dhu kho pana tathÄ• rÅ«pÄ• naá¹ƒ
hotÄ«â€™â€™ ti evaá¹ƒ yathÄ• vuttanidassanatthenaiti-saddena paricchinditvÄ• vuttattÄ•
iti-saddassa adassanato ca atha kho veraÃ±jotiÄ• dinÄ• kattabbantaradassanamukhena pÄ
pavattito ca yathÄ• vuttavaseneva ``sÄ• dhu khopana tathÄ• rÅ«pÄ• naá¹ƒ arahataá¹ƒ dass
vacanÄ• nantarameva assosÄ«ti padaá¹ƒ Ä• netvÄ• sambandhanaá¹ƒ yuttaá¹ƒ. aá¹-á¹-haka
brÄ• hmaá¹‡assa attanÄ• sutavaseneva ajjhÄ• sayo uppajjatÄ«ti \Be I 67/ upasaá¹…kama
__dassanamattampi sÄ• dhu hotÄ«ti evaá¹ƒ ajjhÄ• sayaá¹ƒ katvÄ• _tiÄ• divuttanti gahetabb

<2> __sÄ«todakaá¹ƒ_ \Ne I 59/ __viya uá¹‡hodakenÄ• _ti idaá¹ƒ ukkamena mukhÄ• ruá¸·h
anupasantasabhÄ• vatÄ• ya brÄ• hmaá¹‡asseva uá¹‡hodakaá¹ƒ viya sÄ«todakenÄ• ti attho
Ã±Ä• á¹‡atejayuttatÄ• yavÄ• bhagavÄ• uá¹‡hodakopamoti katvÄ• tabbirahitaá¹ƒ brÄ• hm
katvÄ• tathÄ• vuttanti gahetabbaá¹ƒ. __ekÄ«bhÄ• va_nti sammodanakiriyÄ• ya ekarÅ«pata
kathÄ• ya sammodi brÄ• hmaá¹‡o, taá¹ƒ sammodanÄ«yaá¹ƒ kathanti yojanÄ• . tattha __kha
idaá¹ƒ sarÄ«raá¹ƒ, kacci khamituá¹ƒ sakkuá¹‡eyyaá¹ƒ. __yÄ• panÄ«ya_nti cirappabandhas
yÄ• petuá¹ƒ sakkuá¹‡eyyaá¹ƒ. rogÄ• bhÄ• vena __appÄ• bÄ• dhaá¹ƒ_. dukkhajÄ«vitÄ• bhÄ
taá¹ƒtaá¹ƒkiccakaraá¹‡atthÄ• ya lahuá¹ƒ akicchena uá¹-á¹-hÄ• tuá¹ƒ yoggatÄ• ya __lahuá¹-
sarÄ«rassa sabbakiccakkhamaá¹ƒ balaá¹ƒ kacci atthÄ«ti pucchati. __phÄ• suvihÄ• ro_tisuk
saraá¹‡Ä«yameva dÄ«ghaá¹ƒ katvÄ• ``sÄ• raá¹‡Ä«yaâ€™â€™ nti vuttanti Ä• ha ``saritabb
sÄ• raá¹‡Ä«yaâ€™â€™ nti. __pariyÄ• yehÄ«_ti kÄ• raá¹‡ehi.

bhÄ• voti kiriyÄ• , tasmiá¹ƒ vattamÄ• no napuá¹ƒsaka-saddo __bhÄ• vanapuá¹ƒsakaniddes
kiriyÄ• visesanasaddotiattho. ekamante ekasmiá¹ƒ ante yuttappadeseti attho. __khaá¹‡á¸• i
khaá¹‡á¸• itadantapalitakesÄ• dibhÄ• vaá¹ƒ. __rÄ• japarivaá¹-á¹-e_ti rÄ• jÅ«naá¹ƒ parivatta
attho. purÄ• tanuccakulappasutatÄ• yajiá¹‡á¹‡atÄ• , na vayasÄ• ti Ä• ha ``cirakÄ• lappavat
vibhavÄ• naá¹ƒ mahantattaá¹ƒ lÄ• tigaá¹‡hÄ• tÄ«ti mahallakoti Ä• ha ``vibhavamahattatÄ• y
__vibhÄ• vane nÄ• ma atthe_tipakativibhÄ• vanasaá¹…khÄ• te atthe. na abhivÄ• deti vÄ• ti

sallakkheti, evaá¹ƒ asallakkhaá¹‡apakatikoti vuttaá¹ƒ hoti. rÅ«paá¹ƒ niccaá¹ƒ vÄ• aniccaá¹
etthÄ• piniccapakatikaá¹ƒ aniccapakatikaá¹ƒ vÄ• ti attho. __aniccaá¹ƒ vÄ• _ti ettha __vÄ• _
avadhÄ• raá¹‡attho.

__sampatijÄ• to_ti muhuttajÄ• to, jÄ• tasamanantaramevÄ• ti attho. __sattapadavÄ«tihÄ• re
olokesÄ«_ti ettha dvÄ• raá¹ƒ pidhÄ• ya nikkhantotiÄ• dÄ«su viya gamanato pure katampi ol
\Be I 68/ viya vuttanti daá¹-á¹-habbaá¹ƒ. __olokesi_nti ca lokavivaraá¹‡apÄ• á¹-ihÄ• riyejÄ•
volokesÄ«ti attho. __seá¹-á¹-ho_ti pasatthataro. __patimÄ• nesÄ«_tipÅ«jesi. __Ä• sabhi_nti

<3> __taá¹ƒ vacana_nti nÄ• haá¹ƒ taá¹ƒ brÄ• hmaá¹‡Ä• tiÄ• divacanaá¹ƒ. __aÃ±Ã±Ä• ya s
arahattepatiá¹-á¹-haheyya. __jÄ• tivasenÄ• _ti khattiyÄ• dijÄ• tivasena. __upapattivasenÄ•
devesuupapattivasena. __Ä• viÃ±chantÄ«_ti \Ne I 60/ Ä• kaá¸• á¸• hanti. yassa abhivÄ• dÄ
sÄ• maggirasassabhagavati abhÄ• vaá¹ƒ maÃ±Ã±amÄ• no brÄ• hmaá¹‡o ``arasarÅ«poâ€™
rÅ«pataá¹‡hÄ• dikassevasÄ• maggirasassa abhÄ• vena bhagavÄ• ``arasarÅ«poâ€™â€™
rÅ«parasÄ• dÄ«suvattanappakÄ• raá¹ƒ dassento Ä• ha __vatthÄ• rammaá¹‡Ä• dÄ«_tiÄ• di

__tÄ• lÄ• vatthukatÄ• _ti ucchinnamÅ«lÄ• naá¹ƒ tÄ• lÄ• naá¹ƒ vatthu viya nesaá¹ƒ rÅ«para
vatthucittasantÄ• naá¹ƒ katanti imasmiá¹ƒ atthe majjhepadalopaá¹ƒ dÄ«ghaÃ±ca katvÄ• ni
viyÄ• _tiÄ• di. tÄ• lavatthu viya yesaá¹ƒ vatthu kataá¹ƒ te tÄ• lÄ• vatthukatÄ• tivisesanassa
daá¹-á¹-habbo, katatÄ• lavatthukÄ• ti attho. matthakacchinnatÄ• loyevapattaphalÄ• dÄ«naá
avatthÅ«ti tÄ• lÄ• vatthu, taá¹ƒ viya yesaá¹ƒ vatthu kataá¹ƒ te rÅ«parasÄ• dayotÄ• lÄ• vatth
aÃ±Ã±apadatthavasena atthaggÄ• ho heá¹-á¹-hÄ• vuttanayena sugamoti visesamatthaá¹ƒ
``matthakacchinnatÄ• lo viya katÄ• â€™â€™ ti. evaÃ±ca matthakasadisesu rÅ«parasÄ• dÄ
tabbatthubhÅ«tassa tÄ• lÄ• vatthusadisassa cittasantÄ• nassa yÄ• va parinibbÄ• naá¹-á¹-h
yathÄ• rutato pana visesanasamÄ• savasena atthe gayhamÄ• ne rÅ«parasÄ• dÄ«naá¹ƒ tÄ
Ä• pajjati. yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- I 3) etaá¹ƒ dosaá¹ƒ parihariuá¹ƒ
kusalÄ• kusalattaá¹ƒ vuttaá¹ƒ, taá¹ƒ te tathÄ• gatassa pahÄ«nÄ• tiÄ• dipÄ• á¸·iyÄ• ,
kÄ• masukhassÄ• dasaá¹…khÄ• tÄ• rÅ«parasÄ• tiÄ• diaá¹-á¹-hakathÄ• ya ca na sameti, kh
parinibbÄ• nÄ• kusalÄ• kusalÄ• naá¹ƒphaluppattito tesaá¹ƒ matthakacchinnatÄ• lasadisatÄ
gahetabbaá¹ƒ. atha vÄ• matthakacchinnatÄ• lassaá¹-hitaá¹ƒ aá¹-á¹-hitaÃ±ca amanasikatvÄ
anuppattidhammatÄ• sadisamattaá¹ƒ upametvÄ• tÄ• lÄ• vatthuviya katÄ• ti visesanasamÄ
atthaggahaá¹‡epi na koci doso. __anu_-saddopacchÄ• ti atthe vattatÄ«ti Ä• ha __pacchÄ•
__anu abhÄ• vaá¹ƒ gatÄ• _tipacchÄ• anuppattidhammatÄ• vasena abhÄ• vaá¹ƒ gatÄ• . __
uparÅ«pari vimhayakatÄ• tiattho. __yaÃ±ca kho tvaá¹ƒ vadesÄ«_ti yaá¹ƒ
vandanÄ• disÄ• maggÄ«rasÄ• bhÄ• vasaá¹…khÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ arasarÅ«patÄ• yav
vijjatÄ«ti attho.

<4> __sandhÄ• ya bhÄ• sitamattha_nti yaá¹ƒ atthaá¹ƒ sandhÄ• ya brÄ• hmaá¹‡o nibbhogo

bhagavÄ• ca yaá¹ƒ sandhÄ• ya nibbhogatÄ• diá¹ƒ attani anujÄ• nÄ• ti, taá¹ƒ sandhÄ• ya b

<5> __kulasamudÄ• cÄ• rakamma_nti \Ne I 61/ kulÄ• cÄ• rakammaá¹ƒ. kÄ• yato kÄ• yadv
duccaritaá¹ƒ__kÄ• yaduccaritaá¹ƒ. anekavihitÄ• _ti anekappakÄ• rÄ• .

<6> __paÃ±cakÄ• maguá¹‡ikarÄ• gassÄ• _ti rÅ«pÄ• dÄ«su paÃ±casu kÄ• makoá¹-á¹-hÄ• s
saá¹…gavasenaniyuttassa kÄ• marÄ• gassa, etena anÄ• gÄ• mÄ«naá¹ƒ vatthÄ• bharaá¹‡Ä
uppajjanakÄ• marÄ• gassakÄ• marÄ• gatÄ• bhÄ• vaá¹ƒ dasseti tassa rÅ«parÄ• gÄ• dÄ«su
ettha sakkÄ• yadiá¹-á¹-hivicikicchÄ• naá¹ƒpaá¹-hamena maggena, sesÄ• naá¹ƒ catÅ«hipi u
``yathÄ• nurÅ«paâ€™â€™ nti.

<7> __jigucchati maÃ±Ã±e_ti jigucchati viya, ``jigucchatÄ«â€™â€™ ti vÄ• sallakkhemi.
__akosallasambhÅ«taá¹-á¹-henÄ• _ti aÃ±Ã±Ä• á¹‡asambhÅ«taá¹-á¹-hena.

8-10__._ __tatrÄ• _ti yathÄ• vuttesu dvÄ«su atthavikappesu. paá¹-isandhipariyÄ• yopi idha
``devalokapaá¹-isandhipaá¹-ilÄ• bhÄ• yÄ• â€™â€™ ti. __apunabbhavabhÅ«tÄ• _ti khaá¹‡e
uppajjamÄ• nÄ• naá¹ƒdhammÄ• naá¹ƒ abhinibbatti.

<11> __dhammadhÄ• tu_nti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ. taÃ±hi dhamme yÄ• thÄ• vato
``dhammadhÄ• tÅ«â€™â€™ ti vuccati. __desanÄ• vilÄ• sappatto_ti abhirucivasena parivatt
desanÄ• vilÄ• so, taá¹ƒ patto. __karuá¹‡Ä• vipphÄ• ra_nti sabbasattesumahÄ• karuá¹‡Ä• y
tÄ• diguá¹‡alakkhaá¹‡ameva upamÄ• ya vibhÄ• vento Ä• ha ``pathavÄ«samacittataâ€™â€
akujjhanasabhÄ• vato __akuppadhammatÄ• . jÄ• tiyÄ• anugata_ntijÄ• tiyÄ• anubaddhaá¹
jarÄ• ya paliveá¹-hitaá¹ƒ. __vaá¹-á¹-akhÄ• á¹‡ubhÅ«ta_ntivaá¹-á¹-ato uddharituá¹ƒ asakkuá
niccalabhÄ• vena á¹-hitaá¹ƒ khÄ• á¹‡u viya bhÅ«taá¹ƒ. jÄ• tÄ• naá¹ƒmaccÄ• naá¹ƒ niccaá¹
__ajja maritvÄ• _tiÄ• di. __appaá¹-isamaá¹ƒ purejÄ• tabhÄ• va_ntiasadisaá¹ƒ ariyÄ• ya jÄ•
paá¹-hamajÄ• tabhÄ• vaá¹ƒ, sabbajeá¹-á¹-habhÄ• vanti attho.

``apÄ«â€™â€™ ti avatvÄ•  ``pÄ«â€™â€™ ti vadanto __pi_-saddo visuá¹ƒ atthi nipÄ• toti d
adhisayitÄ• nÄ«_ti pÄ• dÄ• dÄ«hi upaghÄ• taá¹ƒ akarontiyÄ• sammadeva upari sayitÄ• ni,
sayatidhÄ• tuno adhipubbatÄ• ya sakammakatÄ• daá¹-á¹-habbÄ• . __nakhasikhÄ• _ti nakh
62/ pakkhÄ• hatthapÄ• daá¹-á¹-hÄ• niyÄ• ti Ä• ha ``saá¹…kuá¹-itahatthapÄ• dÄ• â€™â€™
Ä• lokaá¹-á¹-hÄ• ne. __nikkhamantÄ• na_nti nikkhamantesu, niddhÄ• raá¹‡e hetaá¹ƒ sÄ• m
__aá¹‡á¸• akosa_nti aá¹‡á¸• akapÄ• laá¹ƒ.

lokoyeva __lokasannivÄ• so_. abujjhi etthÄ• ti rukkho __bodhi, _ sayaá¹ƒ bujjhati, bujjhantiv
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ampi bodhi. bujjhÄ«yatÄ«ti nibbÄ• naá¹ƒ bodhi. __antarÄ• ca bo
dutiyamudÄ• haraá¹‡aá¹ƒ vinÄ• pi rukkha-saddena bodhi-saddassa rukkhappavattidassana

__varabhÅ«rimedhaso_ti mahÄ• pathavÄ« viya patthaá¹-apaÃ±Ã±oti attho. __tisso vijjÄ• _ti
saha vattamÄ• naá¹ƒ sammÄ• diá¹-á¹-hisaá¹…khÄ• taá¹ƒ Ä• savakkhayaÃ±Ä• á¹‡aÃ±ceva
catabbinibandhakakilesaviddhaá¹ƒsanavasena uppÄ• danato ``tisso vijjÄ• â€™â€™ ti vucca
etthÄ• pi eseva nayo. __sÄ• vakapÄ• ramÄ«Ã±Ä• á¹‡a_nti aggasÄ• vakehi paá¹-ilabhitabba
lokiyalokuttaraÃ±Ä• á¹‡aá¹ƒ. __paccekabodhiÃ±Ä• á¹‡a_nti etthÄ• pi eseva nayo.

__opammasampaá¹-ipÄ• dana_nti opammatthassa upameyyena samaá¹ƒ paá¹-ipÄ• danaá
__tikkhakharavippasannasÅ«rabhÄ• vo_ti iminÄ• saá¹…khÄ• rupekkhÄ• pattataá¹ƒ vipassa
__pariá¹‡Ä• makÄ• lo_tiiminÄ• vuá¹-á¹-hÄ• nagÄ• minibhÄ• vÄ• pattiá¹ƒ. tadÄ• ca sÄ• m
dhÄ• rentÄ« viya hotÄ«tiÄ• ha ``gabbhaggahaá¹‡akÄ• loâ€™â€™ ti. __anupubbÄ• dhigate
paá¹-hamamaggÄ• dipaá¹-ipÄ• á¹-iyÄ• adhigatena. __caturaá¹…gasamannÄ• gata_nti ``kÄ
aá¹-á¹-hi ca avasissatu \Be I 71/ (MN II 184; SN a II 22; AN a II 5; Nidd I 196), sarÄ«re
upasussatumaá¹ƒsalohitaâ€™â€™ nti evaá¹ƒ vuttacaturaá¹…gasamannÄ• gataá¹ƒ vÄ«riya

__chando kÄ• mo_tiÄ• dÄ«su patthanÄ• kÄ• rena pavatto dubbalo lobho icchanaá¹-á¹-hena
raÃ±janaá¹-á¹-hena __rÄ• go_. tatopi balavataro __chandarÄ• go_. nimittÄ• nubyaÃ±janasa
__saá¹…kappo_. tatopi balavasaá¹…kappavaseneva pavatto __rÄ• go_. tatopi balavataro _
svÄ• yaá¹ƒ pabhedo ekasseva lobhassa pavattiÄ• kÄ• rabhedena avatthÄ• bhedena ca vut

paá¹-hamajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__seyyathida_nti taá¹ƒ kathanti attho. __eta_nti pubbapadeyeva avadhÄ• raá¹‡akaraá¹‡aá¹
atthajÄ• taá¹ƒvÄ• . __tannissaraá¹‡ato_ti tesaá¹ƒ kÄ• mÄ• naá¹ƒ nissaraá¹‡attÄ• . __esÄ• _
kÄ• madhÄ• tunÄ• ma kÄ• mabhavo, __nekkhamma_nti paá¹-hamajjhÄ• naá¹ƒ. __esÄ• _ti
tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡avivekÄ• \Ne I 63/ __tad
kÄ• yacittaupadhivivekÄ• __kÄ• yavivekÄ• dayo, tayo eva idha_jhÄ• nakathÄ• ya, samucc
asambhavÄ• . __niddese_ti mahÄ• niddese. __tatthevÄ• _timahÄ• niddese eva. __vibhaá¹.
__evaÃ±hi satÄ«_ti ubhayesampi kÄ• mÄ• naá¹ƒsaá¹…gahe sati.

__purimenÄ• _ti kÄ• yavivekena. __etthÄ• _ti etasmiá¹ƒ kÄ• yacittavivekadvaye. __dutiyen
__etesa_nti yathÄ• vuttanayena vatthukÄ• makilesakÄ• mavivekadvayassa vÄ• cakabhÅ«t
vivicca akusalehÄ«ti imesaá¹ƒ padÄ• naá¹ƒ, niddhÄ• raá¹‡e cetaá¹ƒ sÄ• mivacanaá¹ƒ. __b
hetupariccÄ• goti anuvattati. akusaladhammo hi bÄ• labhÄ• vassa hetu. __Ä• sayaposana_
vaá¸• á¸• hanaÃ±ca. vibhaá¹…ge nÄ«varaá¹‡Ä• neva vuttÄ• nÄ«ti sambandho. tattha kÄ• r
``uparijhÄ• naá¹…gapaccanÄ«kapaá¹-ipakkhabhÄ• vadassanatoâ€™â€™ ti. tattha upari
savitakkantiÄ• dinÄ• vuccamÄ• nÄ• ni jhÄ• naá¹…gÄ• ni, tesaá¹ƒ attano paccanÄ«kÄ• naá
attho. uparijhÄ• naá¹…gÄ• naá¹ƒ paccanÄ«kapaá¹-ipakkhabhÄ• vassa dassanatotipi pÄ• á
vuccamÄ• najhÄ• naá¹…gÄ• naá¹ƒujuvipaccanÄ«kavasena paá¹-ipakkhabhÄ• vadassanato

tÄ• neva vibhaá¹…ge vuttÄ• nÄ«â€™â€™ tipiatthaá¹ƒ vadanti \Be I 72/. __peá¹-ake_ti mah
kataá¹ƒ nettippakaraá¹‡anayÄ• nusÄ• ripakaraá¹‡aá¹ƒ, taá¹ƒ pana piá¹-akÄ• naá¹ƒ vaá¹‡á¹
``peá¹-akaâ€™â€™ nti vuttaá¹ƒ, tasminti attho.

vitakkanaá¹ƒ nÄ• ma Ä• rammaá¹‡aparikappananti Ä• ha ``Å«hanaâ€™â€™ nti. rÅ«paá¹ƒ
visayeÄ• koá¹-entassa visayappavattiÄ• hananaá¹ƒ upari Ä• hanananti veditabbaá¹ƒ. __Ä•
cittassaÄ• nayanaá¹ƒ_ nÄ• ma Ä• rammaá¹‡Ä• bhimukhakaraá¹‡aá¹ƒ. __anusaÃ±caraá¹‡a
khaá¹‡antarassatathÄ• kÄ• rena uppÄ• danameva, na hi paramatthato ekassa saÃ±caraá¹‡
Ä«disesu. __anumajjana_nti parimajjanaá¹ƒ. __tatthÄ• _ti Ä• rammaá¹‡e. __sahajÄ• tÄ• nu
sakiccÄ• nuvattitÄ• karaá¹‡ena. __katthacÄ«_ti dutiyajjhÄ• navirahitesu savicÄ• racittesu sa
vicÄ• renasaha uppajjamÄ• nopi vitakko Ä• rammaá¹‡e abhiniropanÄ• kÄ• rena pavattiá¹ƒ
``paá¹-hamÄ• bhinipÄ• toâ€™â€™ tivutto. __vipphÄ• ravÄ• _ti avÅ«pasantasabhÄ• vatÄ• y
dutiyajjhÄ• ne pahÄ• naá¹…gaá¹ƒjÄ• taá¹ƒ. __paá¹-hamadutiyajjhÄ• nesÅ«_ti paÃ±cakanay
aá¹…gavinimuttassa jhÄ• nassaabhÄ• vaá¹ƒ dassento __rukkho viyÄ• _tiÄ• dimÄ• ha.

viveka-saddassa bhÄ• vasÄ• dhanapakkhe ``tasmÄ• vivekÄ• â€™â€™ ti vuttaá¹ƒ, itarapak
ti. __pinayatÄ«_ti tappeti, vaá¸• á¸• heti vÄ• . __pharaá¹‡arasÄ• _ti paá¹‡Ä«tarÅ«pehi kÄ• y
__sÄ• talakkhaá¹‡a_nti \Ne I 64/ iá¹-á¹-hasabhÄ• vaá¹ƒ, madhuranti attho. sampayuttÄ• naa
pÄ«á¸·anajjhupekkhanaá¹ƒ akatvÄ• anu anu gaá¹‡hanaá¹ƒ upakÄ• ritÄ• vÄ• __anuggaho
udakameva __udakantaá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ samaye pÄ• kaá¹-abhÄ• vato_ti iminÄ•
iá¹-á¹-hÄ• rammaá¹‡Ä• dipaá¹-ilÄ• bhasamayepi sukhaá¹ƒvijjamÄ• nampi apÄ• kaá¹-aá¹ƒ, p
paá¹-iladdharasÄ• nubhavanasamaye ca vijjamÄ• napÄ«titopisukhameva pÄ• kaá¹-ataranti
cetasikasukhavaseneva paá¹-iladdharasÄ• nubhavanaá¹ƒ veditabbaá¹ƒ, na kÄ• yikasukhav
pÄ«tisampayogasseva abhÄ• vena idhÄ• nadhippetattÄ• . __ayaÃ±ca pÄ«tÄ«_tiÄ• diaÃ±Ã±
assatthipakkhe taddhitapaccayadassanaá¹ƒ vÄ• . dutiyavikappena aÃ±Ã±apadatthasamÄ•
pÄ«tisukhaâ€™â€™ nti idaá¹ƒ ekaá¹ƒ padanti dasseti, vibhattiyÄ• ca alopaá¹ƒ.

__gaá¹‡anÄ• nupubbatÄ• _ti \Be I 73/ desanÄ• kkamaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __paá¹-han
Ä• dikammikavasena vuttaá¹ƒ, ciá¹‡á¹‡avasÄ«naá¹ƒ pana yogÄ«naá¹ƒ uppaá¹-ipÄ• á¹-iyÄ•
__jhÄ• petÄ«_ti dahati. aniccÄ• dilakkhaá¹‡avisayÄ• ya vipassanÄ• ya upanijjhÄ• yanaá¹ƒk
maggassa hotÄ«ti Ä• ha __vipassanÄ• yÄ• _tiÄ• di. tattha __maggena sijjhatÄ«_tiniccÄ• di
maggeneva taá¹ƒ lakkhaá¹‡Å«panijjhÄ• naá¹ƒ asammohato attanosijjhati. atha vÄ• magge
vipallÄ• sappahÄ• nenÄ• ti attho.

__aÃ±Ã±o_ti satto. __avuttattÄ• _ti ``sacittekaggataâ€™â€™ nti __jhÄ• napÄ• á¸·iyaá¹ƒ_ (
avuttattÄ• . __vuttattÄ• _ti tassÄ• jhÄ• napÄ• á¸·iyÄ• __vibhaá¹…ge_ vuttattÄ• .

dutiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

ajjhattanti jhÄ• navisesanattÄ• vuttaá¹ƒ ``idha niyakajjhattamadhippetaâ€™â€™ nti. jhÄ• na
ajjhattajjhattaá¹ƒna hoti chaá¸·indriyÄ• nameva tabbhÄ• vato. khuddakÄ• Å«miyo __vÄ«ciy
__taraá¹…gÄ• . santÄ• honti samitÄ• _tiÄ• dÄ«ni aÃ±Ã±amaÃ±Ã±avevacanÄ• ni, jhÄ• nab
adhippÄ• yo. __appitÄ• _ti gamitÄ• vinÄ• saá¹ƒ pÄ• pitÄ• . __pariyÄ• yo_ti jhÄ• naparikkhÄ
jhÄ• navohÄ• rattÄ• aparamatthato.

tatiyajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__tadadhigamÄ• yÄ• _ti tatiyamaggÄ• dhigamÄ• ya. __upapattito ikkhatÄ«_ti paÃ±Ã±Ä• ya
\Ne I 65/ samavÄ• hibhÄ• vo hoti, evaá¹ƒ yuttito passati. __vipulÄ• yÄ• _ti mahaggatabhÄ•
__thÄ• magatÄ• yÄ• _ti vitakkavicÄ• rapÄ«tivigamena thirabhÄ• vappattiyÄ• , teneva vakkh
``vitakkavicÄ• rapÄ«tÄ«hianabhibhÅ«tattÄ• â€™â€™ tiÄ• di. (Sp (to Vin III) I 11 tatiyajjhÄ•
upekkhÄ• bhedaá¹ƒ dassetvÄ• idhÄ• dhippetaá¹ƒ upekkhaá¹ƒ pakÄ• setuá¹ƒ __upekkhÄ•
tatramajjhattatÄ• vakhÄ«á¹‡Ä• savÄ• naá¹ƒ iá¹-á¹-hÄ• niá¹-á¹-hachaá¸·Ä• rammaá¹‡Ä• pÄ•
parisuddhapakatibhÄ• vÄ• vijahanÄ• kÄ• rena ajjhupekkhanato ``chaá¸·aá¹…gupekkhÄ• â€
majjhattÄ• kÄ• rappavattattÄ• ``brahmavihÄ• rupekkhÄ• â€™â€™ tica, sahajÄ• tadhammÄ
``bojjhaá¹…gupekkhÄ• â€™â€™ ti ca, kevalÄ• ``tatramajjhattupekkhÄ• â€™â€™ ti\Be I 74
aggasukhepi tasmiá¹ƒ apakkhapÄ• tabhÅ«tÄ• ``jhÄ• nupekkhÄ• â€™â€™ tica, catutthajjhÄ
sabbapaccanÄ«kaparisuddhitÄ• ya ``pÄ• risuddhupekkhÄ• â€™â€™ ti ca tena tenaavatthÄ

vÄ«riyameva pana anaccÄ• raddhaanatisithilesu sahajÄ• tesu saá¹…khÄ• resu upekkhanÄ
``vÄ«riyupekkhÄ• â€™â€™ ti vuttaá¹ƒ. aá¹-á¹-hannaá¹ƒ rÅ«pÄ• rÅ«pajjhÄ• nÄ• naá¹ƒ paá¹
nÄ«varaá¹‡avitakkavicÄ• rÄ• dÄ«naá¹ƒpahÄ• nÄ• bhimukhÄ«bhÅ«tattÄ• tesaá¹ƒ pahÄ• ne
majjhattÄ• kÄ• rappavattÄ• samÄ• dhivasenauppannÄ• aá¹-á¹-ha paÃ±Ã±Ä• ceva upÄ• c
saá¹…khÄ• resu ajjhupekkhanÄ• kÄ• rappavattÄ• vipassanÄ• vasenauppannÄ• catunnaá
tassa adhigamÄ• ya catasso catunnaá¹ƒ phalasamÄ• pattÄ«naá¹ƒpubbabhÄ• ge tassa tass
appaá¹‡ihitavimokkhavasena pavattÄ• catasso suÃ±Ã±ataanimittavimokkhavasenadveti da
aá¹-á¹-hÄ• rasa paÃ±Ã±Ä• __saá¹…khÄ• rupekkhÄ• _ nÄ• ma. yathÄ• vuttavipassanÄ• pa
majjhattabhÅ«tÄ• __vipassanupekkhÄ• _ nÄ• ma. adukkhamasukhavedanÄ• __vedanupe
dasannampi upekkhÄ• naá¹ƒ ``tattha tattha Ä• gatanayato vibhÄ• go
__dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ_vuttanayena veditabboâ€™â€™ ti dassento Ä
dasavidhÄ• pÄ«_tiÄ• di. tattha tattha Ä• gatanayatotiidampi hi tÄ• saá¹ƒ vibhÄ• gadassanas
bhÅ«mipuggalÄ• dipadaá¹ƒ viya visuá¹ƒ mÄ• tikÄ• padavasena vuttaá¹ƒ, na pana bhÅ«mip
vibhÄ• gadassanassa Ä• gataá¹-á¹-hÄ• naparÄ• masanaá¹ƒ Ä• gataá¹-á¹-hÄ• nassa aá¹-á¹
tasmÄ• __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- I 11 tatiyajjhÄ• nakathÄ•) yaá¹ƒ vuttaá¹ƒ ``imÄ
upekkhÄ• naá¹ƒ bhÅ«mipuggalÄ• divasena vibhÄ• go tattha tattha vuttanayenevaveditabbo
dasavidhÄ• tiÄ• dÄ«â€™â€™ ti, taá¹ƒ amanasikatvÄ• vuttantigahetabbaá¹ƒ. __tattha tattha

(khÄ«á¹‡Ä• savo) bhikkhu cakkhunÄ• rÅ«paá¹ƒdisvÄ• neva sumano hoti, na dummano, up
sampajÄ• noâ€™â€™ tiÄ• dinÄ• (DN III 348; AN b VI 1) chaá¸·aá¹…gupekkhÄ• Ä• gatÄ•
cetasÄ• ekaá¹ƒ disaá¹ƒ pharitvÄ• viharatÄ«â€™â€™ ti (DN III 308; MN I 77; II 309; III 230)
brahmavihÄ• rupekkhÄ• Ä• gatÄ• ti iminÄ• nayena \Be I 75/ dasannampi upekkhÄ• naá¹ƒ
Ä• gatanayadassanato ca ayaá¹ƒ dasavidhÄ• pi upekkhÄ• dhammasaá¹…gahaá¹-á¹-hakat
vuttanayenevaveditabbÄ• ti sambandho.

__bhÅ«mÄ«_tiÄ• dÄ«su pana chaá¸·aá¹…gupekkhÄ• kÄ• mÄ• vacarÄ• , brahmavihÄ• rup
rÅ«pÄ• vacarÄ• tiÄ• dinÄ• __bhÅ«mito_ ca, chaá¸·aá¹…gupekkhÄ• asekkhÄ• nameva, bra
puthujjanÄ• dÄ«naá¹ƒ tiá¹‡á¹‡ampipuggalÄ• nantiÄ• dinÄ• __puggalato_ ca, chaá¸·aá¹…g
somanassupekkhÄ• sahagatacittasampayuttÄ• tiÄ• dinÄ• __cittato_ ca, chaá¸·aá¹…gupekk
chaá¸·Ä• rammaá¹‡Ä• tiÄ• dinÄ• __Ä• rammaá¹‡ato_ ca, ``vedanupekkhÄ• vedanÄ• kkhan
saá¹…khÄ• rakkhandhenÄ• â€™â€™ ti __khandhasaá¹…gahavasena_ ca,
``chaá¸·aá¹…gupekkhÄ• brahmavihÄ• rabojjhaá¹…gajhÄ• na pÄ• risuddhitatramajjhattupek
ekakkhaá¹‡eca tÄ• su ekÄ• ya sati itarÄ• na uppajjanti, tathÄ• saá¹…khÄ• rupekkhÄ• vipa
vedanÄ• vÄ«riyupekkhÄ• namekakkhaá¹‡e siyÄ• uppattÄ«â€™â€™ ti __ekakkhaá¹‡avase
``chaá¸·aá¹…gupekkhÄ• abyÄ• katÄ• brahmavihÄ• rupekkhÄ• kusalÄ• byÄ• katÄ• , tathÄ•
siyÄ• akusalÄ• pÄ«â€™â€™ ti evaá¹ƒ __kusalattikavasena_ ca, ``saá¹…khepato cattÄ• ro
vÄ«riyavedanÄ• tatramajjhattatÄ• Ã±Ä• á¹‡avasenÄ• â€™â€™ tievaá¹ƒ __saá¹…khepavas
upekkhÄ• __dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayeneva veditabbÄ• tiyojanÄ

ettha cetÄ• kiÃ±cÄ• pi __aá¹-á¹-hasÄ• liniyaá¹ƒ_ bhÅ«mipuggalÄ• divasena sarÅ«pato udd
tathÄ• pi tattha vuttappakÄ• reheva tÄ• saá¹ƒ bhÅ«mipuggalÄ• divibhÄ• go nayato uddharit
sarÅ«pato vuttaÃ±ca avuttaÃ±ca ekato saá¹…gahetvÄ• tattha tattha Ä• gatanayatotiÄ• dÄ«
kato, teneva ``dhammasaá¹…gahaá¹-á¹-hakathÄ• yaá¹ƒ vuttavasenÄ• â€™â€™ ti avatvÄ• _
vuttaá¹ƒ. tathÄ• hi khÄ«á¹‡Ä• savo bhikkhu cakkhunÄ• rÅ«paá¹ƒ disvÄ• tiÄ• dimhi vutte ch
rÅ«pÄ• diÄ• rammaá¹‡atÄ• ya bhÅ«mito kÄ• mÄ• vacarÄ• ca puggalatoasekkhÄ• nameva
somanassupekkhÄ• cittasampayuttÄ• , Ä• rammaá¹‡ato chaá¸·Ä• rammaá¹‡Ä• , kusalattika
paá¹‡á¸• itehi sakkÄ• \Be I 76/ Ã±Ä• tuá¹ƒ, tathÄ• chaá¸·aá¹…gupekkhÄ• ca brahmavihÄ•
tatramajjhattupekkhÄ• ca jhÄ• nupekkhÄ• ca pÄ• risuddhupekkhÄ• ca atthatoekÄ• tiÄ• di
saá¹…khÄ• rakkhandhasaá¹…gahitattÄ• brahmavihÄ• rupekkhÄ• dÄ«hi saha ekakkhaá¹‡e
Ã±Ä• tuá¹ƒ, yathÄ• ca chaá¸·aá¹…gupekkhÄ• , evaá¹ƒ sesÄ• nampi yathÄ• rahaá¹ƒ aá¹-á¹
bhÅ«miÄ• divibhÄ• guddhÄ• ranayo \Ne I 67/ Ã±Ä• tabbo. __anÄ• bhogarasÄ• _ti paá¹‡Ä«
tasmiá¹ƒavanatipaá¹-ipakkhakiccÄ• ti attho.

__puggalenÄ• _ti puggalÄ• dhiá¹-á¹-hÄ• nena. kilesehi sampayuttÄ• naá¹ƒ __Ä• rakkhÄ• . t
pÄ• ragamanaá¹ƒ. __pavicayo_ vÄ«maá¹ƒsÄ• . __ida_nti satisampajaÃ±Ã±aá¹ƒ. yasmÄ• ta
sukhanti imassa tasmÄ• etamatthantiÄ• dinÄ• sambandho. __tassÄ• _tijhÄ• nasamaá¹…g

__taá¹ƒsamuá¹-á¹-hÄ• nenÄ• _ti taá¹ƒ yathÄ• vuttanÄ• makÄ• yasampayuttaá¹ƒ sukhaá¹ƒ s
yassa rÅ«passa tena taá¹ƒsamuá¹-á¹-hÄ• nena rÅ«pena. __assÄ• _ti yogino. __yassÄ• _ti
__phuá¹-attÄ• _ti atipaá¹‡Ä«tena rÅ«pena phuá¹-attÄ• . __etamatthaá¹ƒ dassento_ti
kÄ• yikasukhahetubhÅ«tarÅ«pasamuá¹-á¹-hÄ• pakanÄ• makÄ• yasukhaá¹ƒpaá¹-isaá¹ƒvedi
jhÄ• nasamaá¹…gitÄ• karaá¹‡e kÄ• riyopacÄ• rato ``sukhaÃ±ca kÄ• yena paá¹-isaá¹ƒvedet
imamatthaá¹ƒ dassentoti attho. __ya_nti hetuatthe nipÄ• toti Ä• ha __ ``yaá¹ƒjhÄ• nahetÅ«â
__sukhapÄ• ramippatte_ti sukhassa ukkaá¹ƒsapariyantaá¹ƒ patte. evametesaá¹ƒ pahÄ• naa
atha kasmÄ• jhÄ• nesveva nirodho vuttoti sambandho.

catutthajjhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

__kattha cuppanna_nti ettha __katthÄ• _ti hetumhi bhummaá¹ƒ, kasmiá¹ƒ hetumhi satÄ«ti a
appanÄ• vÄ«thiÄ• vajjanato nÄ• nÄ• bhinnaá¹ƒ purimavÄ«thÄ«su Ä• vajjanaá¹ƒ yassaupa
nÄ• nÄ• vajjane. visamanisajjÄ• ya uppannakilamatho visamÄ• sanupatÄ• po. __upacÄ• re
pakkhantaradassanaá¹ƒ ekÄ• vajjanÅ«pacÄ• repi vÄ• ti attho. __pÄ«tipharaá¹‡enÄ• _ti imin
ekavÄ«thiyampi kÄ• mÄ• vacarapÄ«tiyÄ• pharaá¹‡amattassa abhÄ• vaá¹ƒ dasseti. doman
uppattÄ«ti sambandho. __eta_nti domanassindriyaá¹ƒ uppajjatÄ«tisambandho. __vitakkavic
__pi_-saddo aá¹-á¹-hÄ• nappayutto. so ``pahÄ«nassÄ• â€™â€™ tiheá¹-á¹-hÄ• vuttapadÄ•
77/ ``pahÄ«nassÄ• pi domanassindriyassÄ• â€™â€™ ti. __vitakkavicÄ• rabhÄ• ve_ti ettha
domanassindriyaâ€™â€™ nti Ä• netvÄ• sambandhitabbaá¹ƒ. nimittatthe cetaá¹ƒ bhummaá
vitakkavicÄ• rabhÄ• vahetÅ«ti attho. __vitakkavicÄ• rÄ• _ti ettha__iti_-saddo tasmÄ• ti etas
daá¹-á¹-habbo, tena yasmÄ• etaá¹ƒ domanassindriyaá¹ƒ vitakkavicÄ• rapaccaye ... pe ... n
pana uppajjati, tattha vitakkavicÄ• rabhÄ• veyeva uppajjati. yasmÄ• ca appahÄ«nÄ• yeva d
vitakkavicÄ• rÄ• , tasmÄ• tatthassa siyÄ• uppattÄ«tievamettha yojanÄ• veditabbÄ• .

__tatthÄ• _ti \Ne I 68/ dutiyajjhÄ• nÅ«pacÄ• re. __assÄ• _ti domanassindriyassa. __siyÄ• u
paccayamattadassanena sambhÄ• vanamattato vuttaá¹ƒ. domanassuppattisambhÄ• vanÄ•
upacÄ• rakkhaá¹‡eyevakÄ• tuá¹ƒ yuttÄ• , vitakkavicÄ• rarahite pana dutiyajjhÄ• nakkhaá¹‡
nayuttÄ• kÄ• tunti. itarathÄ• kusalacittakkhaá¹‡e akusaladomanassuppattiyÄ• asambhava
uppattÄ«â€™â€™ ti na vattabbaá¹ƒ siyÄ• . samÄ«patthe vÄ• etaá¹ƒ bhummaá¹ƒ,
upacÄ• rajjhÄ• nÄ• nantaravÄ«thÄ«sÅ«tiattho. __dutiyajjhÄ• ne_ti etthÄ• pi anantaravÄ«th
uppajjatÄ«ti attho, evaá¹ƒ upari sukhindriyepi. somanassindriyassa uppattÄ«ti sambandho.
vuttÄ• _tiidaá¹ƒ ``paÃ±cannaá¹ƒ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• naá¹ƒ parikkhayÄ• â
__dukkhÄ• bhÄ• venÄ• _tidukkhatÄ• bhÄ• vena. evaá¹ƒ __sukhÄ• bhÄ• venÄ• _ti etthÄ• p
dukkhasukhapaá¹-ikkhepavacanena. __iá¹-á¹-hÄ• niá¹-á¹-haviparÄ«tÄ• nubhavanalakkhaá¹
atiiá¹-á¹-haatianiá¹-á¹-hÄ• naá¹ƒ viparÄ«tassa majjhattÄ• rammaá¹‡assa anubhavanalakkha
majjhattÄ• rammaá¹‡ampi hi iá¹-á¹-hÄ• niá¹-á¹-hesu eva paviá¹-á¹-haá¹ƒ tabbinimuttassa ab

jhÄ• nacatukkakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

pubbenivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<12> arÅ«pajjhÄ• nÄ• nampi aá¹…gasamatÄ• ya catutthajjhÄ• ne saá¹…gahoti Ä• ha __ke
abhiÃ±Ã±Ä• pÄ• dakÄ• nÄ«_tiÄ• di, teneva vakkhati ``aá¹-á¹-ha samÄ• pattiyo nibbattetvÄ•
III) I 12). tesuca catutthajjhÄ• nameva abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ nirodhapÄ• dakaá¹ƒ \Be I 7
dÅ«rakÄ• raá¹‡ataá¹ƒ pana sandhÄ• ya ``cattÄ• ri jhÄ• nÄ• nÄ«â€™â€™ ti nesampi ekato
daá¹-á¹-habbaá¹ƒ. __cittekaggatatthÄ• nÄ«_ti idaá¹ƒ diá¹-á¹-hadhammasukhavihÄ• raá¹ƒ sa
__khÄ«á¹‡Ä• savÄ• na_ntiÄ• di. __sabbakiccasÄ• dhaka_nti dibbavihÄ• rÄ• disabbabuddh
__sabbalokiyalokuttaraguá¹‡adÄ• yaka_ntiiminÄ• yathÄ• vuttaá¹ƒ vipassanÄ• pÄ• dakattÄ
idaÃ±hi jhÄ• naá¹ƒ bhagavato sabbabuddhaguá¹‡adÄ• yakassamaggaÃ±Ä• á¹‡assa padaá
daá¹-á¹-habbaá¹ƒ. __yathayida_nti yathÄ• idaá¹ƒ. __abhinÄ«hÄ• rakkhama_ntiiddhividhÄ•
nÄ«haraá¹‡ayoggaá¹ƒ.

__jhÄ• nappaá¹-ilÄ• bhapaccayÄ• na_nti jhÄ• nappaá¹-ilÄ• bhahetukÄ• naá¹ƒ jhÄ• nappaá
uppajjanakÄ• naá¹ƒ. __pÄ• pakÄ• na_nti lÄ• makÄ• naá¹ƒ. __icchÄ• vacarÄ• na_nti icchÄ•
nÄ«varaá¹‡abhÄ• vaá¹ƒtadekaá¹-á¹-hataÃ±ca appattÄ• naá¹ƒ attukkaá¹ƒsanÄ• divasappav
satthÄ• paá¹-ipucchitvÄ• bhikkhÅ«naá¹ƒ evarÅ«paá¹ƒ dhammaá¹ƒ deseyyÄ• tiÄ• dinayapp
potthakesu pana ``jhÄ• nappaá¹-ilÄ• bhapaccanÄ«kÄ• naâ€™â€™ ntipi \Ne I 69/ pÄ• á¹-ha
pamÄ• dapÄ• á¹-hoti gahetabbo ``jhÄ• nappaá¹-ilÄ• bhapaccanÄ«kÄ• naá¹ƒnÄ«varaá¹‡Ä•
nÄ«varaá¹‡adÅ«rÄ«bhÄ• vena parisuddhoâ€™â€™ ti evaá¹ƒ pubbe parisuddhapadeyevav
__sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- I 12) pana ``icchÄ• vacarÄ• nanti icchÄ• yaavacarÄ• na
otiá¹‡á¹‡Ä• naá¹ƒ pavattÄ• naá¹ƒ nÄ• nappakÄ• rÄ• naá¹ƒ kopaappaccayÄ• nanti atthotiay
gahetabbaá¹ƒ. tato eva ca __visuddhimagge_ ayaá¹ƒ pÄ• á¹-ho sabbenasabbaá¹ƒ na dassi
tattha ca nÄ• nappakÄ• rÄ• naá¹ƒ kopaappaccayÄ• nanti evaá¹ƒ nÄ«varaá¹‡abhÄ• vappatt
ayaá¹ƒ pÄ• á¹-ho paá¹-ikkhittoti veditabbo.

__abhijjhÄ• dÄ«na_nti ettha abhijjhÄ• -saddena ca anÄ«varaá¹‡asabhÄ• vasseva lobhassa
gahaá¹‡aá¹ƒjhÄ• nappaá¹-ilÄ• bhapaccayÄ• nanti anuvattamÄ• nattÄ• . __ubhayampÄ«_ti
vigatÅ«pakkilesattaÃ±cÄ• tietaá¹ƒ ubhayampi yathÄ• kkamaá¹ƒ __anaá¹…gaá¹‡asuttavatth
veditabbaá¹ƒ. tesu ca suttesukiÃ±cÄ• pi nÄ«varaá¹‡asabhÄ• vappattÄ• thÅ«ladosÄ• pi vut
adhigatacatautthajjhÄ• nassa vasenavuttattÄ• idha sukhumÄ• eva te gahitÄ• . aá¹…gaá¹‡
panettha suttÄ• naá¹ƒ apadisanaá¹ƒ. tathÄ• hi ``suttÄ• nusÄ• renÄ• â€™â€™ ti vuttaá¹ƒ, n

pubbenivÄ• sÄ• nussatiyaá¹ƒ \Be I 79/ Ã±Ä• á¹‡aá¹ƒ pubbenivÄ• sÄ• nussatiÃ±Ä• á¹‡anti n
__pubbenivÄ• sÄ• nussatimhÄ«_tiÄ• di. idÄ• ni pubbenivÄ• saá¹ƒ pubbenivÄ• sÄ• nussatiá
vibhÄ• gato dassetuá¹ƒ __tatthÄ• _tiÄ• di vuttaá¹ƒ. __pubba_-saddo atÄ«tabhavavisayo, __

kammasÄ• dhanoti Ä• ha ``pubbe atÄ«tajÄ• tÄ«su nivutthakkhandhÄ• â€™â€™ ti. nivuttha
pavattatÄ• , tenÄ• ha __anubhÅ«tÄ• _tiÄ• di. idÄ• ni saparasantÄ• nasÄ• dhanavasenaniv
dassetuá¹ƒ ``nivutthadhammÄ• vÄ• nivutthÄ• â€™â€™ ti vatvÄ• taá¹ƒ vivarituá¹ƒ__gocar
vuttaá¹ƒ. gocarabhÅ«tÄ• pi hi dhammÄ• Ã±Ä• á¹‡ena nivutthÄ• nÄ• ma honti, te pana sap
duvidhÄ• ti dassetuá¹ƒ __attano_tiÄ• di vuttaá¹ƒ. paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tÄ• pivÄ• ni
idhÄ• pi paricchinnÄ• ti padaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. anamataggepihi saá¹ƒsÄ•
aviÃ±Ã±Ä• tapubbÄ• naá¹ƒ sattÄ• naá¹ƒ khandhÄ• pareheva kehici viÃ±Ã±Ä• tattÄ• parav
vuttÄ• , tesaá¹ƒ anussaraá¹‡aá¹ƒ purimato dukkaraá¹ƒ yehi parehiviÃ±Ã±Ä• tatÄ• ya te para
nÄ• ma jÄ• tÄ• , tesaá¹ƒ vattamÄ• nasantÄ• nÄ• nusÄ• rena viÃ±Ã±Ä• tabbato. te ca parav
parinibbutÄ• aparinibbutÄ• ti. tesu ca parinibbutÄ• nussaraá¹‡aá¹ƒdukkaraá¹ƒ sabbaso sus
taá¹ƒ pana sikhÄ• ppattaparaviÃ±Ã±Ä• taá¹ƒ pubbenivÄ• saá¹ƒdassetuá¹ƒ ``chinnavaá¹-um
ti vuttaá¹ƒ. tattha __chinnavaá¹-umakÄ• _ atÄ«teparinibbutÄ• khÄ«á¹‡Ä• savÄ• chinnasaá
70/. __Ä• di_-saddena aparinibbutÄ• naá¹ƒ paraviÃ±Ã±Ä• á¹‡aviÃ±Ã±Ä• tÄ• nampisÄ«hok
gahitaá¹ƒ. yÄ• ya satiyÄ• pubbenivÄ• saá¹ƒ anussarati, sÄ• pubbenivÄ• sÄ• nussatÄ«ti Ä•

__vihita_-saddo vidha-saddapariyÄ• yoti Ä• ha ``anekavidhaâ€™â€™ nti, bhavayoniÄ• diva
__vihita_nti vÄ• payuttaá¹ƒ vaá¹‡á¹‡itanti atthaá¹ƒ gahetvÄ• ``anekehi pakÄ• rehivihitaâ€™
majjhepadalopaá¹ƒ katvÄ• niddiá¹-á¹-hanti Ä• ha ``anekehi ... pe ... saá¹ƒvaá¹‡á¹‡itaâ€™â€
__pakÄ• rehÄ«_ti nÄ• magottÄ• dipakÄ• rehi. __saá¹ƒvaá¹‡á¹‡ita_nti buddhÄ• dÄ«hikathita
anantaratthadÄ«pakoti Ä• ha ``abhininnÄ• mitamatte evÄ• â€™â€™ ti, etena caparikamma
__pÅ«ritapÄ• ramÄ«naÃ±hÄ«_tiÄ• dinÄ• parikammaá¹ƒ vinÄ• pi siddhiá¹ƒdasseti.

__Ä• raddhappakÄ• radassanatthe_ti \Be I 80/ anussarituá¹ƒ Ä• raddhÄ• naá¹ƒ pubbe
nivutthakkhandhÄ• naá¹ƒdassanatthe. jÄ• yatÄ«ti jÄ• ti, bhavo. so ekakammamÅ«lako Ä• d
khandhappabandhoidha ``jÄ• tÄ«â€™â€™ ti adhippetoti Ä• ha __ekampÄ«_tiÄ• di. __kapp
pana atthato kÄ• lo tathÄ• pavattadhammamupÄ• dÄ• ya paÃ±Ã±atto, tesaá¹ƒ vasenassa p
veditabbÄ• . saá¹ƒvaá¹-á¹-o saá¹ƒvaá¹-á¹-anaá¹ƒ vinÄ• so assa atthÄ«ti saá¹ƒvaá¹-á¹-o, asa
saá¹ƒvaá¹-á¹-enavinÄ• sena saha tiá¹-á¹-hati sÄ«lenÄ• ti __saá¹ƒvaá¹-á¹-aá¹-á¹-hÄ• yÄ«_. e
__vivaá¹-á¹-o_tiÄ• dÄ«supi. tatthavivaá¹-á¹-anaá¹ƒ vivaá¹-á¹-o, uppatti, vaá¸• á¸• hi vÄ• . tej
__tejosaá¹ƒvaá¹-á¹-o. vitthÄ• ratopanÄ• _ti puthulato pana saá¹ƒvaá¹-á¹-asÄ«mÄ• bhedo na
``sadÄ• pÄ«â€™â€™ ti. ekanagariyÄ• viyaassa jÄ• takkhaá¹‡e vikÄ• rÄ• pajjanato jÄ• tikk
``paá¹-isandhiÄ• dÄ«sukampatÄ«â€™â€™ ti vuttaá¹ƒ. __Ä• nubhÄ• vo pavattatÄ«_ti tadan
sattÄ• naá¹ƒ rogÄ• diupaddavovÅ«pasammatÄ«ti adhippÄ• yo. __yaá¹ƒ yÄ• vatÄ• vÄ• pa
yaá¹ƒ visayakkhettaá¹ƒsandhÄ• ya ekasmiá¹ƒ eva khaá¹‡e sabbattha sarena abhiviÃ±Ã±Ä•
rÅ«pakÄ• yadassanaÃ±ca paá¹-ijÄ• nantenabhagavatÄ• ``yÄ• vatÄ• vÄ• pana Ä• kaá¹…k

__etesÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ. __pavattaphalabhojano_ti sayaá¹ƒpatitaphalÄ• hÄ
tÄ• pasakÄ• laá¹ƒsandhÄ• ya vuttaá¹ƒ. __idhÅ«papattiyÄ• _ti idha carimabhave upapattiyÄ

tusitagottenaekagotto. __itare_ti vaá¹‡á¹‡Ä• dayo. __titthiyÄ• _ti kammaphalavÄ• dino.
__abhinÄ«hÄ• ro_tiabhinÄ«hÄ• ropalakkhito puÃ±Ã±aÃ±Ä• á¹‡asambharaá¹‡akÄ• lo vutto.
attanoparassa vÄ• tasmiá¹ƒ tasmiá¹ƒ attabhÄ• ve cutiá¹ƒ disvÄ• antarÄ• kiÃ±ci anÄ• mas
gahaá¹‡avasena evaá¹ƒ jÄ• nanaá¹ƒ icchitappadesokkamananti Ä• ha __tesaÃ±hÄ«_tiÄ• d
__ubhayathÄ• pÄ«_tikhandhapaá¹-ipÄ• á¹-iyÄ• pi \Ne I 71/ cutipaá¹-isandhivasenapi. __sÄ«
sÄ«hanipÄ• tavasenapi. kilesÄ• naá¹ƒ Ä• tÄ• panaparitÄ• panaá¹-á¹-hena vÄ«riyaá¹ƒ Ä• tÄ
``vÄ«riyÄ• tÄ• penÄ• â€™â€™ ti.

dibbacakkhuÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<13> divi \Be I 81/ bhavattÄ• dibbanti devÄ• naá¹ƒ pasÄ• dacakkhu vuccatÄ«ti Ä• ha ``dibb
__dÅ«repÄ«_ti __pi_-saddena sukhumassÄ• pi Ä• rammaá¹‡assa gahaá¹‡aá¹ƒ. vÄ«riyÄ• r
bhÄ• vanÄ• , padhÄ• nasaá¹…khÄ• rasamannÄ• gato vÄ• iddhipÄ• dabhÄ• vanÄ• visesat
``vÄ«riyabhÄ• vanÄ• balanibbattaâ€™â€™ nti. __dibbavihÄ• ravasenÄ• _ti kasiá¹‡Ä• dijjhÄ
dÅ«rakÄ• raá¹‡atthe assa dibbabhÄ• vamÄ• ha. __dibbavihÄ• rasannissitattÄ• _ti
iminÄ• Ä• sannakÄ• raá¹‡abhÅ«tapÄ• dakajjhÄ• nato nibbattanti dibbavihÄ• rasannissitattÄ
dibbavihÄ• rapaayÄ• pannaá¹ƒattanÄ• sampayuttaá¹ƒ rÅ«pÄ• vacaracatutthajjhÄ• naá¹ƒ n
nissÄ• ya dibbacakkhuÃ±Ä• á¹‡assapavattattÄ• tipi attho. divudhÄ• tussa jutigatiyogaá¹ƒ sa
__Ä• lokapaaggahenÄ• _tiÄ• divuttaá¹ƒ. tattha __Ä• lokapariggahenÄ• _ti kasiá¹‡Ä• lokapa
__dassanaá¹-á¹-henÄ• _tirÅ«padassanabhÄ• vena, iminÄ• ``cakkhati rÅ«paá¹ƒ vibhÄ• vetÄ
cakkhuttaá¹ƒ dasseti. __cakkhukiccakaraá¹‡enÄ• _ti idaá¹ƒ cakkhumiva cakkhÅ«ti upamÄ•
sadisanimittadassanaá¹ƒ, samavisamÄ• didassanasaá¹…khÄ• tassacakkhukiccassa karaá¹

__yathÄ• hÄ• _ti __upakkilesasutta_ppadesaá¹ƒ (MN III 242) nidasseti. tattha __vicikicchÄ•
bodhimÅ«le anabhisambuddhasseva dibbacakkhunÄ• nÄ• nÄ• vidhÄ• ni rÅ«pÄ• ni passan
idaá¹ƒ nu kho kiâ€™â€™ nti vicikicchÄ• uppannÄ• , tato pana vicikicchÄ• nivattanatthaá¹ƒt
__amanasikaroto_ amanasikarontassa thinamiddhaá¹ƒ uppannaá¹ƒ, tato nivattanatthaá¹ƒpu
manasikaroto rakkhasÄ• dÄ«su chambhitattaá¹ƒ uppannaá¹ƒ, ``kimettha bhÄ• yitabbaâ€™â
manasikaroto attano manasikÄ• rakosallaá¹ƒ paá¹-icca uppilasaá¹…khÄ• tÄ• samÄ• dhidÅ
tannisedhÄ• ya manasikÄ• ravÄ«riyaá¹ƒ sithilaá¹ƒ karontassa kÄ• yÄ• lasiyasaá¹…khÄ• taá
tannisedhÄ• ya puna vÄ«riyaá¹ƒ paggaá¹‡hato accÄ• raddhavÄ«riyaá¹ƒ, puna tannisedhÄ•
atilÄ«navÄ«riyaá¹ƒ uppannaá¹ƒ, tannisedhetvÄ• dibbarÅ«pÄ• ni passato abhijappÄ• saá¹…
tannisedhÄ• ya hÄ«nÄ• dinÄ• nÄ• rÅ«pÄ• ni manasikaroto nÄ• nÄ• rammaá¹‡avikkhepasa
uppannÄ• . puna taá¹ƒ vihÄ• ya ekameva manasikaroto atinijjhÄ• yitattaá¹ƒ rÅ«pÄ• naá¹ƒat
uppannaá¹ƒ. __obhÄ• sa_nti parikammasamuá¹-á¹-hitaá¹ƒ obhÄ• saá¹ƒ \Ne I 72/. __na ca r
``parikammobhÄ• samanasikÄ• rapasutatÄ• ya dibbacakkhunÄ• rÅ«pÄ• nina passÄ• mÄ«
attho veditabbo, manussÄ• naá¹ƒ idanti mÄ• nusakaá¹ƒmÄ• nusakacakkhugocaraá¹ƒ thÅ«l
manussÄ• naá¹ƒ dassanÅ«pacÄ• rattÄ• manussÅ«pacÄ• rotiÄ• ha ``manussÅ«pacÄ• raá¹

__rÅ«padassanenÄ• _ti dÅ«rasukhumÄ• dirÅ«padassanena.

yasmÄ• niyamena purejÄ• taá¹-á¹-hitarÅ«pÄ• rammaá¹‡aá¹ƒ dibbacakkhuÃ±Ä• á¹‡aá¹ƒ Ä•
uppajjati, na ca uppajjamÄ• naá¹ƒ bhijjamÄ• naá¹ƒ rÅ«pamassa Ä• rammaá¹‡aá¹ƒ hoti dub
kammajarÅ«passabhaá¹…gakkhaá¹‡e eva uppajjati, paá¹-isandhicittaÃ±ca upapattikkhaá¹‡
__cutikkhaá¹‡e_tiÄ• di. rÅ«padassanamevettha sattadassananti __cavamÄ• ne_tiÄ• dinÄ•
vuttaá¹ƒ. __abhirÅ«pevirÅ«petipÄ«_ti idaá¹ƒ vaá¹‡á¹‡a-saddassa saá¹‡á¹-hÄ• navÄ• cakat
mahantaá¹ƒ hatthirÄ• javaá¹‡á¹‡aá¹ƒabhinimminitvÄ• tiÄ• dÄ«su (SN a I 138) viya. sundara
sugatÄ• tiÄ• ha ``sugatigateâ€™â€™ ti. __iminÄ• pana padenÄ• _ti yathÄ• kammupageti i

nerayikÄ• naá¹ƒ aggijÄ• lasatthanipÄ• tÄ• dÄ«hi vibhinnasarÄ«ravaá¹‡á¹‡aá¹ƒ disvÄ• tada
kÄ• mÄ• vacarajavanehevaÃ±Ä• taá¹ƒ tesaá¹ƒ dukkhÄ• nubhavanampi dassanaphalÄ• yat
``dibbacakkhukiccamevÄ• â€™â€™ ti vuttaá¹ƒ. __evaá¹ƒ manasikarotÄ«_ti tesaá¹ƒ kamma
pÄ• dakajjhÄ• naá¹ƒ samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya parikammavasena kinnu khotiÄ• dinÄ•
kammaá¹ƒ Ä• rammaá¹‡aá¹ƒkatvÄ• Ä• vajjanaparikammÄ• dÄ«naá¹ƒ upari uppannena rÅ«
sampayuttaá¹ƒ yaá¹ƒ Ã±Ä• á¹‡aá¹ƒuppajjati, idaá¹ƒ yathÄ• kammupagaÃ±Ä• á¹‡aá¹ƒ nÄ• n
dassanepi eseva nayo. __visuá¹ƒ parikamma_nti pubbenivÄ• sÄ• dÄ«naá¹ƒ viya dibbacakk
vinÄ• visuá¹ƒ parikammaá¹ƒ natthi. keci panettha ``pÄ• dakajjhÄ• nasamÄ• pajjanaparikam
kho kammantiÄ• dimanasikÄ• rÄ• nantarameva kammaá¹ƒ. kammasÄ«sena taá¹ƒsampayu
appanÄ• vÄ«thi uppajjati. evamanÄ• gataá¹ƒsaÃ±Ä• á¹‡epi, teneva visuá¹ƒparikammaá¹ƒ n
dibbacakkhunÄ• saheva ijjhantÄ«ti vuttaâ€™â€™ nti vadanti. taá¹ƒ na gahetabbaá¹ƒ vasÄ«
abhiÃ±Ã±Ä• naá¹ƒ pÄ• dakajjhÄ• nÄ• diparikammaá¹ƒ vinÄ• anuppattito. pÄ• dakajjhÄ• nÄ
parikammaá¹ƒ nÄ• ma na hotÄ«ti dibbacakkhunÄ• va etÄ• ni Ã±Ä• á¹‡Ä• ni\Be I 83/ siddhÄ
anÄ• gataá¹ƒsaÃ±Ä• á¹‡assÄ• pÄ«_ti dibbacakkhunÄ• diá¹-á¹-hassasattassa anÄ• gate pa
pÄ• dakajjhÄ• nÄ• dÄ«namanantaraá¹ƒ Ã±Ä• á¹‡abalÄ• nurÅ«paá¹ƒ anÄ• gatesuanekakap
attabhÄ• vapariyÄ• panne \Ne I 73/ paÃ±cakkhandhe tappaá¹-ibaddhe tadÄ• rammaá¹‡eca
sammutiÃ±ca ekakkhaá¹‡e Ä• lambitvÄ• uppajjanakassa catutthajjhÄ• nasampayuttassaan
visuá¹ƒ parikammaá¹ƒ nÄ• ma natthÄ«ti yojanÄ• .

keci panettha ``pubbenivÄ• sÄ• nussatiyaá¹ƒ viya nÄ• magottÄ• digahaá¹‡ampi attheva, taÃ
atha kho tadanantaresu kÄ• mÄ• vacarajavanakkhaá¹‡esu eva hoti nÄ• maparikappakÄ• le
itaraparikappÄ• sambhavÄ• kammenuppattiyaÃ±ca pariyantÄ• bhÄ• vÄ• . sabbaparikamma
atthesupiekakkhaá¹‡e abhiÃ±Ã±Ä• ya diá¹-á¹-hesu yathÄ• rucivasena pacchÄ• evaá¹ƒnÄ•
kÄ• mÄ• vacaracittenavikappo uppajjati cakkhunÄ• diá¹-á¹-hesu bahÅ«su rÅ«pesu thambh
yaÃ±ca kattha avikappitaá¹ƒ, tampi vikappanÄ• rahanti sabbaá¹ƒ nÄ• magottÄ• dito vikappi
cettha, evaá¹ƒ pubbenivÄ• sÄ• nussatiyampi parikappÄ• rahatampi sandhÄ• ya __pÄ• á¸·iy
apadesasahitameva vuttaâ€™â€™ nti vadanti. aÃ±Ã±e pana ``nÄ• magottÄ• dikaá¹ƒsabba
abhirucitaá¹ƒ pana vacasÄ• voharantÄ«â€™â€™ ti vadanti, tepiatthato purimehi sadisÄ• e

puna vohÄ• rakÄ• lepi parikappetabbato parikappÄ• rahadhammadassanamevatehipi atthat
tato cuto amutra udapÄ• dintiÄ• divacanatokameneva atÄ«tÄ• nÄ• gatadhammajÄ• nanena
gahaá¹‡aá¹ƒ sukaraâ€™â€™ nti vadanti, taá¹ƒ ayuttameva buddhÄ• nampi sabbaá¹ƒ Ã±Ä•
sabbaÃ±Ã±utÄ• hÄ• nippasaá¹…gato. __pÄ• á¸·iyaá¹ƒ_ime vata bhontotiÄ• di yathÄ• kamm
pavattiÄ• kÄ• radassanaá¹ƒ. kÄ• yavÄ• cÄ• di cetthakÄ• yavacÄ«viÃ±Ã±attiyo.

__bhÄ• riya_nti Ä• nantariyasadisattÄ• vuttaá¹ƒ. khamÄ• pane hi asati Ä• nantariyameva.
__tassÄ• _tibhÄ• riyasabhÄ• vassa upavÄ• dassa. __mahallako_ti kevalaá¹ƒ vayasÄ• va m
``nÄ• yaá¹ƒkiÃ±ci lokavohÄ• ramattampi jÄ• nÄ• ti, parisadÅ«sako eva amhÄ• kaá¹ƒ lajjitab
tiadhippÄ• yena hÄ«á¸·etvÄ• vuttattÄ• guá¹‡aparidhaá¹ƒsanena upavadatÄ«ti veditabbaá¹
84/ thero uparimagguppattimassa Ä• kaá¹…khanto karuá¹‡Ä• ya attÄ• namÄ• vikÄ• si. __p
maggÄ• varaá¹‡aá¹ƒ nÄ• hosÄ«ti adhippÄ• yo. __attanÄ• vuá¸• á¸• hataro_ti sayampi vuá¸
``ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• â€™â€™ ti __visuddhimagge_ vuttaá¹ƒ. anÄ• gÄ• mÄ« arahÄ•
na khameyyuá¹ƒ, sesÄ• dosenapÄ«ti Ä• ha ``sace so na khamatÄ«â€™â€™ ti.

ye ca ... pe ... samÄ• dapenti, tepi micchÄ• diá¹-á¹-hikammasamÄ• dÄ• nÄ• ti yojetabbaá¹ƒ
__sÄ«lasampanno_tiÄ• dÄ«su \Ne I 74/ nippariyÄ• yato aggamaggaá¹-á¹-ho adhippeto tass
niyamato, sesÄ• pi vÄ• pacchimabhavikÄ• sÄ«lÄ• dÄ«su á¹-hitÄ• tesampi aÃ±Ã±uppattiniy
arahattaphalaá¹ƒ. __evaá¹ƒ sampada_ntievaá¹ƒ nibbattikaá¹ƒ. yathÄ• taá¹ƒ avirajjhanakan
evamidampi etassa niraye nibbattanantiattho. yaá¹ƒ sandhÄ• ya ``evaá¹ƒsampadamidaâ€™
taá¹ƒ dassetuá¹ƒ __taá¹ƒ vÄ• ca_ntiÄ• divuttaá¹ƒ. __taá¹ƒ vÄ• ca_nti ariyÅ«pavÄ• daá¹ƒ. _
ariyÅ«pavÄ• dakacittaá¹ƒ. __diá¹-á¹-hi_ntiariyÅ«pavÄ• de dosÄ• bhÄ• vadassanadiá¹-á¹-hiá
pajahissÄ• mÄ«â€™â€™ ti cittena accayaá¹ƒ desetvÄ• khamÄ• panavasena appahÄ• ya a
__yathÄ• bhataá¹ƒ nikkhitto evaá¹ƒ niraye_ti yathÄ• nirayapÄ• lehi Ä• haritvÄ• niraye á¹-ha
á¹-hapito eva, ariyÅ«pavÄ• denevassaidaá¹ƒ niyamena niraye nibbattanaá¹ƒ yathÄ• magge
evaá¹ƒ sampajjanakantiadhippÄ• yo.

micchÄ• diá¹-á¹-hi sabbapÄ• pamÅ«lattÄ• paramÄ• padhÄ• nÄ• yesaá¹ƒ vajjÄ• naá¹ƒ tÄ•
vajjÄ• ni, sabbavajjehi micchÄ• diá¹-á¹-hiyeva paramaá¹ƒ vajjanti attho. avÄ«tarÄ• gassa ma
bhavantarupÄ• dÄ• namevÄ• tiÄ• ha ``paraá¹ƒ maraá¹‡Ä• ti tadanantaraá¹ƒ abhinibbattakk
yena tiá¹-á¹-hati, tassa upacchedenevakÄ• yo bhijjatÄ«ti Ä• ha ``kÄ• yassa bhedÄ• ti
jÄ«vitindriyassupacchedÄ• â€™â€™ ti. etietasmÄ• sukhanti ayo, puÃ±Ã±aá¹ƒ. __Ä• yassÄ
vÄ• . ayati iá¹-á¹-hÄ• rammaá¹‡Ä• dÄ«hipavattatÄ«ti Ä• yo, assÄ• do. __asurasadisa_nti pe

Ä• savakkhayaÃ±Ä• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<14> __sarasalakkhaá¹‡apaá¹-ivedhenÄ• _ti \Be I 85/ sabhÄ• vasaá¹…khÄ• tassa lakkhaá¹
paá¹-ivijjhanena. __nibbattika_nti nipphÄ• danaá¹ƒ. __yaá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• _ti yaá¹ƒ n

Ä• rammaá¹‡apaccayaá¹-á¹-henaá¹-hÄ• naá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ Ä• gamma. __appavat
__kilesavasenÄ• _tiyesaá¹ƒ Ä• savÄ• naá¹ƒ khepanena idaá¹ƒ Ã±Ä• á¹‡aá¹ƒ Ä• savakkhay
kilesÄ• naá¹ƒ vasena, tesaá¹ƒ Ä• savÄ• naá¹ƒ vasena sabbakilesÄ• naá¹ƒ saá¹…gahaá¹‡a
pakÄ• rantaratoti attho. __pÄ• á¸·iyaá¹ƒ_ atÄ«takÄ• lavasena ``abbhaÃ±Ã±Ä• siâ€™â€™ n
tassa tassa jÄ• nanassapaccuppannataá¹ƒ upÄ• dÄ• ya ``evaá¹ƒ jÄ• nato evaá¹ƒ passatoâ
niddeso kato. kÄ• mÄ• savÄ• dÄ«naá¹ƒ vimuccaneneva tadavinÄ• bhÄ• vato diá¹-á¹-hÄ• sa

``khÄ«á¹‡Ä• jÄ• tÄ«â€™â€™ ti jÄ• nanaá¹ƒ kilesakkhayapaccavekkhaá¹‡avasena, vusitaa
brahmacariyantiÄ• dijÄ• nanaá¹ƒ \Ne I 75/ maggaphalanibbÄ• napaccavekkhaá¹‡avasena h
jÄ• tÄ«tiÄ• dÄ«hi tassa bhÅ«miâ€™â€™ nti. tattha __bhÅ«mi_nti visayaá¹ƒ, tÄ«su kÄ• lesu
ujukameva vÄ• yÄ• mÄ• sambhavepitaá¹ƒ pati vÄ• yÄ• makaraá¹‡assa sÄ• tthakataá¹ƒ, tas
anÄ• gatakkhandhÄ• nuppattiphalataÃ±ca dassetuá¹ƒ __yÄ• panÄ• _tiÄ• di vuttaá¹ƒ. __yÄ
abhÄ• vitattÄ• _tiÄ• dinÄ• hi maggenÄ• vihatakileseheva Ä• yatiá¹ƒ khandhÄ• naá¹ƒ jÄ• ti h
kilesÄ• naá¹ƒ maggena vinÄ• se sati khandhÄ• na jÄ• yissanti, kilesÄ• naÃ±ca tekÄ• likatÄ
kenaci paccayena vinÄ• sayogepi cittasantÄ• nekilesaviruddhaariyamaggakkhaá¹‡uppÄ• da
viruddhapaccayopanipÄ• tena Ä• yatiá¹ƒ anuppajjanatobÄ«jasantÄ• ne aggikkhandhopanip
bÄ«jattÄ• nuppatti viya, iti maggakkhaá¹‡uppattisaá¹…khÄ• takilesÄ• bhÄ• venakilesaphalÄ
Ä• yatiá¹ƒ anuppattiyeva jÄ• tikkhayoti ayamattho vibhÄ• vÄ«yati, tenÄ• ha ``maggassa bhÄ
anuppÄ• dadhammataá¹ƒ Ä• pajjanena khÄ«á¹‡Ä• â€™â€™ ti. ettha cÄ• yamattho kilesÄ•
bhÄ• vitattÄ• uppÄ• ditattÄ• paccayÄ• bhÄ• vena anuppajjantÄ« khandhÄ• naá¹ƒ jÄ• ti ten
Ä• yatiá¹ƒanuppajjanasaá¹…khÄ• tena anuppÄ• dadhammataá¹ƒ Ä• pajjanena vohÄ• rato k
saá¹…khatadhammÄ• naá¹ƒpaccayantarena vinÄ• so sambhavati, sambhave ca \Be I 86/ ta
paccayantaratÄ• dippasaá¹…gato. tabbiruddhakkhaá¹‡uppÄ• danameva tabbinÄ• suppÄ• c
khÄ«á¹‡ajÄ• tiá¹ƒ abbhaÃ±Ã±Ä• sinti sambandho. __itthattÄ• yÄ• _ti ime pakÄ• rÄ• itthaá¹
tadatthÄ• ya. __dassento_tinigamanavasena dassentoti.

vijjÄ• ttayakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

upÄ• sakattapaá¹-ivedanÄ• kathÄ• vaá¹‡á¹‡anÄ•

<15> __aÃ±Ã±Ä• á¹‡a_nti __dhi_-saddayogena sÄ• miatthe upayogavacanaá¹ƒ. __pÄ• dÄ
parivÄ• rena. __kotÅ«halacchare_ti kotÅ«hale acchare ca. __aya_nti amikkanta-saddo. nay
dvikkhattuá¹ƒ, atha kho atthadvayavasenÄ• ti dassento __atha vÄ• _tiÄ• dimÄ• ha. avisese
nipphanno abhikkantanti bhÄ• vanapuá¹ƒsakaniddeso, desanÄ• pasÄ• dÄ• divisesÄ• pekkh
pubbe nipphannattÄ• ti Ä• ha ``abhikkantaá¹ƒ ... pe ... pasÄ• doâ€™â€™ ti. __adhomukhaá
__heá¹-á¹-hÄ• mukhajÄ• taá¹ƒ_ sayameva. __pariyÄ• yehÄ«_ti pakÄ• rehi, arasarÅ«pattÄ•
vÄ• .

gamudhÄ• tussa \Ne I 76/ dvikammakattÄ• bhÄ• vÄ• gotamaá¹ƒ saraá¹‡anti idaá¹ƒ padadv
apica kho purimameva, pacchimaá¹ƒ pana paccattavacananti dassetuá¹ƒ ``gotamaá¹ƒ saraá
tivuttaá¹ƒ. tena ca iti-saddo luttaniddiá¹-á¹-hoti dasseti. __aghassÄ• _ti aghato pÄ• pato. __t
padaá¹ƒ apekkhitvÄ• nissakkasseva yuttattÄ• . __adhigatamagge sacchikatanirodhe_tipada
eva dassitÄ• , na maggaá¹-á¹-hÄ• ti dassento ``yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjamÄ• necÄ
__vitthÄ• ro_ti iminÄ• ``yÄ• vatÄ• , bhikkhave, dhammÄ• saá¹…khatÄ• vÄ• asaá¹…khatÄ
aggamakkhÄ• yatÄ«â€™â€™ ti (It 90; AN a IV 34) vuttapadaá¹ƒ saá¹…gaá¹‡hÄ• ti. __anejá
__appaá¹-ikÅ«la_nti avirodhatthadÄ«panato aviruddhasuciá¹ƒ paá¹‡Ä«taá¹ƒvÄ• . vÄ• cÄ• y
pakaá¹-á¹-hehi saddatthaguá¹‡ehi yogato vÄ• __paguá¹‡aá¹ƒ. saá¹ƒhato_tighaá¹-ito samet
__yatthÄ• _ti yesu purisayugesÅ«ti sambandho. __aá¹-á¹-ha capuggaladhammadasÄ• te_t
ariyadhammassa diá¹-á¹-hattÄ• dhammadasÄ• .

__saraá¹‡a_ntiÄ• dÄ«su ayaá¹ƒ saá¹…khepattho --- bhayahiá¹ƒsanÄ• diatthena ratanattaya
tadevame ratanattayaá¹ƒ tÄ• á¹‡aá¹ƒ leá¹‡aá¹ƒ parÄ• yaá¹‡anti buddhasubuddhatÄ• diguá
tapparÄ• yaá¹‡atÄ• kÄ• rappavattocittuppÄ• do __saraá¹‡agamanaá¹ƒ_ nÄ• ma. yathÄ• vu
samannÄ• gato __saraá¹‡aá¹ƒgacchati_ nÄ• ma. etassa ca saraá¹‡agamanassa lokiyaloku
tatthalokuttaraá¹ƒ saraá¹‡agamanÅ«pakkilesasamucchedena maggakkhaá¹‡eyeva sijjhati.
lokiyasaraá¹‡agamanaá¹ƒcatudhÄ• pavattati ahaá¹ƒ attÄ• naá¹ƒ buddhassa pariccajÄ• mÄ
yathÄ• vuttatapparÄ• yaá¹‡atÄ• ya, sissabhÄ• vÅ«pagamanena, paá¹‡ipÄ• tena cÄ• ti. sab
seá¹-á¹-hadakkhiá¹‡eyyabhÄ• vavaseneva saraá¹‡agamanaá¹ƒhoti, na Ã±Ä• tibhayÄ• cariy
evaá¹ƒ Ã±Ä• tiÄ• divasena titthiyaá¹ƒ vandatosaraá¹‡aá¹ƒ na bhijjati, dakkhiá¹‡eyyabhÄ• ve
saraá¹‡aá¹ƒ bhijjati. lokiyassa saraá¹‡agamanassanibbÄ• nappattiniyamaá¹ƒ sadisaphalaá¹
anÄ• gate nibbÄ• nappattiniyamato. sabbalokiyasampattisamadhigamopana apÄ• yadukkhÄ
Ä• nisaá¹ƒsaphalaá¹ƒ. tÄ«su vatthÅ«su cassa saá¹ƒsayamicchÄ• Ã±Ä• á¹‡Ä• disaá¹ƒkileso
sÄ• vajjÄ• navajjavasena duvidho. tattha paá¹-hamo micchÄ• diá¹-á¹-hipubbakehititthiyapaá
ca aniá¹-á¹-haphalattÄ• sÄ• vajjo. anavajjo pana kÄ• lakiriyÄ• yahoti. lokuttarasaraá¹‡agam
saá¹ƒkileso vÄ• bhedo vÄ• natthÄ«ti veditabbaá¹ƒ.

__ko upÄ• sako_tiÄ• di upÄ• sakattasarÅ«pakÄ• raá¹‡Ä• dipucchÄ• . tattha yo gahaá¹-á¹-h
vuttanayena tisaraá¹‡aá¹ƒ gato, ayaá¹ƒ __upÄ• sako_. yo ca saraá¹‡agamanÄ• dikiriyÄ• ya
upÄ• sanato ``upÄ• sakoâ€™â€™ ti vuccati. paÃ±ca veramaá¹‡iyo cassa __sÄ«laá¹ƒ_.
paÃ±camicchÄ• vÄ• á¹‡ijjÄ• dipÄ• pÄ• jÄ«vaá¹ƒpahÄ• ya dhammena samena jÄ«vitakappa
assaddhiyadussÄ«latÄ• dayo upÄ• sakattassa__vipatti, _ tadabhÄ• vo __sampattÄ«_ti vedi

__vihÄ• raggenÄ• _ti \Be I 88/ ovarakÄ• divasanaá¹-á¹-hÄ• nakoá¹-á¹-hÄ• sena. __ajjabhÄ•
pavattaá¹ƒ pasÄ• dÄ• diá¹ƒ. kÄ• yaviÃ±Ã±attihetuko sarÄ«rÄ• vayavo __kÄ• yaá¹…gaá¹ƒ_
vacÄ«viÃ±Ã±attihetukaá¹ƒoá¹-á¹-hajivhÄ• di __vÄ• caá¹…gaá¹ƒ. acopetvÄ• _ti acÄ• letvÄ•
pubbabhÄ• geá¹-hÄ• nakaraá¹‡Ä• naá¹ƒ calanapaccayo vÄ• yodhÄ• tuyÄ• vikÄ• rÄ• kÄ• r

tena visuá¹ƒ viÃ±Ã±Ä• petabbassa adhippÄ• yassa abhÄ• vÄ• vacÄ«viÃ±Ã±attiyameva sa
yathÄ• kÄ• yena kÄ• yakaá¹‡á¸• uyanÄ• dÄ«su sadduppattihetubhÅ«to pathavÄ«dhÄ• tuy
adhippÄ• yassa aviÃ±Ã±Ä• panato vacÄ«viÃ±Ã±atti na hoti, evamayampÄ«ti dasseti. adhip
viÃ±Ã±attiyo nÄ• ma jÄ• tÄ• , na kevalaá¹ƒ vÄ• yupathavÄ«naá¹ƒ
calanasadduppattipaccayabhÅ«tavikÄ• rÄ• kÄ• ramattatÄ• ya. evaÃ±ca bahiddhÄ• rukkhÄ
calanasadduppattipaccayÄ• naá¹ƒ yathÄ• vuttappakÄ• rÄ• naá¹ƒ vikÄ• rÄ• kÄ• rÄ• naá¹ƒa
veditabbÄ• . keci __vÄ• caá¹…ga_nti ``hotu sÄ• dhÅ«â€™â€™ tievamÄ• divÄ• cÄ• ya ava
acopetvÄ• ti iminÄ• na sameti. __khantiá¹ƒcÄ• retvÄ• _ti anumatiá¹ƒ pavattetvÄ• . ``khanti
tipi pÄ• á¹-ho, bahi anikkhamanavasenagaá¹‡hitvÄ• ti attho. __paá¹-imukho_ti bhagavati pa
tenÄ• ha ``apakkamitvÄ• â€™â€™ ti.

<16> yÄ• cadhÄ• tussa dvikammakattÄ• ``bhagavÄ• vassÄ• vÄ• saá¹ƒ yÄ• citoâ€™â€™ t
__susassakÄ• lepÄ«_tivuttamevatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ ``atisamagghepÄ«â€™â€
appagghepi yadÄ• kiÃ±cideva datvÄ• bahuá¹ƒ pubbaá¹‡á¹‡Ä• paraá¹‡á¹‡aá¹ƒ gaá¹‡hanti,
__bhikkhamÄ• nÄ• _tiyÄ• camÄ• nÄ• . __vuttasassa_nti vapitasassaá¹ƒ. __tatthÄ• _ti vera
``vuttaá¹ƒsalÄ• kÄ• eva hoti etthÄ• ti salÄ• kÄ• vuttÄ• â€™â€™ ti visesanassa paranipÄ• t
atha vÄ• ``sabbaá¹ƒ sassaá¹ƒ salÄ• kÄ• mattameva vuttaá¹ƒ nibbattaá¹ƒ sampannaá¹ƒ ett
tipinibbacanaá¹ƒ daá¹-á¹-habbaá¹ƒ, tenÄ• ha ``salÄ• kÄ• eva sampajjatÄ«â€™â€™ ti. ``sal
jÄ«vikÄ• etissanti salÄ• kÄ• vuttÄ• â€™â€™ tipi nibbacanaá¹ƒ dassetuá¹ƒ __salÄ• kÄ• ya
__dhaÃ±Ã±akaraá¹‡aá¹-á¹-hÄ• ne_ti dhaÃ±Ã±aminanaá¹-á¹-hÄ• ne. __vaá¹‡á¹‡ajjhakkha_

__uÃ±chena paggahenÄ• _ti ettha __paggahenÄ• _ti pattena, taá¹ƒ gahetvÄ• ti attho. pagg
I 78/ hi paggaho, patto. tenÄ• ha __paggahena_ \Be I 89/ __yo uÃ±cho_tiÄ• di. atha vÄ• __
gahaá¹‡ena, uÃ±chatthÄ• ya gahetabbo pattoti sijjhatÄ«ti Ä• ha ``pattaá¹ƒgahetvÄ• â€™â€

gaá¹…gÄ• ya uttaradisÄ• padeso uttarÄ• patho, so nivÄ• so etesaá¹ƒ, tato vÄ• Ä• gatÄ• ti
__uttarÄ• pathavÄ• sikÄ• _tiÄ• di. ``uttarÄ• hakÄ• â€™â€™ tipi pÄ• á¹-ho, so eva attho niru
assasÄ• laá¹ƒ. ``mandaraâ€™â€™ ntipi likhanti, taá¹ƒ na sundaraá¹ƒ. sÄ• ca mandirÄ• yas
parimaá¹‡á¸• alÄ• kÄ• rena bahuvidhÄ• ca katÄ• , tasmÄ• ``assamaá¹‡á¸• alikÄ• yoâ€™â

gaá¹…gÄ• ya dakkhiá¹‡Ä• ya disÄ• ya deso dakkhiá¹‡Ä• patho, tattha jÄ• tÄ• manussÄ• _
buddhaá¹ƒ mamÄ• yanti mamevÄ• yanti gaá¹‡hanasÄ«lÄ• __buddhamÄ• makÄ• , _ evaá¹
vuttanayena atthe gayhamÄ• ne. __paá¹-ivÄ«sa_nti koá¹-á¹-hÄ• saá¹ƒ. __tadupiya_nti tada
__laddhÄ• _ti labhitvÄ• no hotÄ«ti sambandho. ``laddhoâ€™â€™ ti vÄ• pÄ• á¹-ho, upaá¹-
labhinti attho. Ã±Ä• ti ca pasatthatamaguá¹‡ayogato seá¹-á¹-ho cÄ• ti __Ã±Ä• tiseá¹-á¹-ho.
ayameva patirÅ«po_ti Ä• misassa dullabhakÄ• lesu parikathobhÄ• sÄ• diá¹ƒ akatvÄ•
paramasallekhavuttiyÄ• Ä• jÄ«vasuddhiyaá¹ƒ á¹-hatvÄ• bhagavato adhippÄ• yÄ• nuguá¹‡a
nÄ• ma Ã±Ä• tisinehayuttenaariyasÄ• vakeneva kÄ• tuá¹ƒ yuttanti adhippÄ• yo.

__mÄ• rÄ• vaá¹-á¹-anÄ• yÄ• _ti mÄ• rena katacittaparivaá¹-á¹-anena, cittasammohanenÄ•
__tampÄ«_tiuttarakuruá¹ƒ vÄ• tidasapuraá¹ƒ vÄ• Ä• vaá¹-á¹-eyya.

``phussassÄ• haá¹ƒ pÄ• vacane, sÄ• vake paribhÄ• sayiá¹ƒ.

yavaá¹ƒ khÄ• datha bhuÃ±jatha, mÄ• ca bhuÃ±jatha sÄ• layoâ€™â€™ ti || (Ap thera I 39.8

__apadÄ• ne_ vuttassa akusalassa tadÄ• okÄ• sakatattÄ• . __nibaddhadÄ• nassÄ• _ti ``da
niyamitadÄ• nassa. __appitavattassÄ• _ti kÄ• yena atiharitvÄ• dinnavatthunopi. __visahatÄ
__saá¹…khepenÄ• _ti nÄ«hÄ• rena. __byÄ• mappabhÄ• yÄ• _ti samantatoheá¹-á¹-hÄ• ca
á¹-hÄ• ne ghanÄ«bhÅ«tÄ• ya chabbaá¹‡á¹‡Ä• ya pabhÄ• ya, yato chabbaá¹‡á¹‡araá¹ƒsiyo
nikkhamitvÄ• dasasu disÄ• su \Be I 90/ dhÄ• vanti, sÄ• yasmÄ• byÄ• mamattÄ• viya khÄ
``byÄ• mappabhÄ• â€™â€™ ti vuccati. yasmÄ• anubyaÃ±janÄ• ni capaccekaá¹ƒ bhagavat
\Ne I 79/ Ä• kÄ• se candasÅ«riyÄ• dayo viya vibhÄ• tÄ• virocanti, tasmÄ• tÄ• ni byÄ• mapp
anabhibhavanÄ«yÄ• ni vuttÄ• ni.

__anatthasaÃ±hite_ti ghÄ• tÄ• pekkhaá¹ƒ sÄ• miatthe bhummavacanaá¹ƒ, tenÄ• ha ``tÄ• d
ti. attho dhammadesanÄ• ya hetu uppajjati ettha, dhammadesanÄ• diko vÄ• attho uppajjati
__aá¹-á¹-huppatti, _ paccuppannavatthu.

__ekaá¹ƒ gahetvÄ• _ti dhammadesanÄ• sikkhÄ• padapaÃ±Ã±attisaá¹…khÄ• tesu dvÄ«su d
gahetvÄ• . __ratticchedo vÄ• _ti sattÄ• hakaraá¹‡Ä«yavasena gantvÄ• bahi aruá¹‡uá¹-á¹-h
navassacchedavasena tassa visuá¹ƒ vuccamÄ• nattÄ• . etena ca vassacchedapaccaye sat
anuÃ±Ã±Ä• tanti veditabbaá¹ƒ. __na kismiÃ±cÄ«_ti kismiÃ±ci guá¹‡e sambhÄ• vanÄ• vase
sÄ«laá¹ƒ adhiá¹-á¹-haheyyÄ• mÄ• _ti Ä• jÄ«vahetu santaguá¹‡appakÄ• sanenaÄ• jÄ«vavip
__atimaÃ±Ã±issatÄ«_ti avamaÃ±Ã±issati.

<17> ``Ä• yasmÄ• ti piyavacanametaâ€™â€™ nti uccanÄ«cajanasÄ• maÃ±Ã±avasena vat
uccajanÄ• veá¹‡ikavasenevadassento ``garugÄ• ravasappatissÄ• dhivacanaâ€™â€™ nti Ä
nissayenÄ• ti__sappatisso, _ sanissayo, tassa garuguá¹‡ayuttesu gÄ• ravavacananti attho.
vacanamevaadhivacanaá¹ƒ. __pappaá¹-akoja_nti Ä• dikappe udakÅ«pari paá¹-hamaá¹ƒ pat
navanÄ«tapiá¹‡á¸• asadisaá¹ƒudakepi uppilanasabhÄ• vaá¹ƒ avilÄ«yanakaá¹ƒ atisiniddham
anekayojanasahassabahalaá¹ƒ rasÄ• talasaá¹…khÄ• taá¹ƒpathavojaá¹ƒ. yaá¹ƒ Ä• dikappik
gahetvÄ• bhuÃ±jamÄ• naá¹ƒ tesaá¹ƒ kammabalenauparibhÄ• ge kakkhaá¸·abhÄ• vaá¹ƒ Ä
purimÄ• kÄ• reneva á¹-hitaá¹ƒ, yassa ca balenaayaá¹ƒ mahÄ• pathavÄ« sapabbatasamudd
animujjamÄ• nÄ• avikiriyamÄ• nÄ• kullupariviya niccalÄ• tiá¹-á¹-hati, taá¹ƒ pathavÄ«sÄ• n
tenÄ• ha __pathavÄ«maá¹‡á¸• o_tiÄ• di. __sampanna_ntimadhurarasena upetaá¹ƒ, tenÄ• h

__upapannaphalo_ti \Be I 91/ bahuphalo. ``nimmakkhikaâ€™â€™ nti vatvÄ•  puna ``nimma
makkhikaá¹‡á¸• Ä• nampi abhÄ• vaá¹ƒdasseti. __ye pathavÄ«nissitÄ• pÄ• á¹‡Ä• , te tattha
manussÄ• manussatiracchÄ• nagatitthÄ«nampihatthasaá¹…kÄ• mane kiá¹ƒ anÄ• mÄ• sado
``anÄ• patti, bhikkhave, iddhimassa iddhivisayeâ€™â€™ ti (Vin III 159) vacanato, teneva bh
anÄ• mÄ• sadosaá¹ƒ adassetvÄ• ``vipallÄ• sampi sattÄ• paá¹-ilabheyyuâ€™â€™ nti Ä• ha
sÄ• paá¹‡o __nigamo. padavÄ«tihÄ• renÄ• _ti padanikkhepena.

vinayapaÃ±Ã±attiyÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<18> __vinayapaÃ±Ã±attiyÄ• _ \Ne I 80/ __mÅ«lato pabhutÄ«_ti pÄ• rÄ• jikÄ• digarukÄ• na
sikkhÄ• padÄ• naá¹ƒpÄ• timokkhuddesakkamena yebhuyyena apaÃ±Ã±attataá¹ƒ sandhÄ•
apaÃ±Ã±attatÄ• ya. teneva thero bhagavantaá¹ƒ ``sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã
pÄ• timokkhaâ€™â€™ nti pÄ• timokkhuddesenasaha sikkhÄ• padapaÃ±Ã±attiá¹ƒ yÄ• ci. __
Ä• nandattherÄ• dÄ«naá¹ƒ pabbajjato puretaramevarÄ• hulabhaddassa pabbajjÄ• ya ``na,
mÄ• tÄ• pitÅ«hi putto pabbÄ• jetabbo, yo pabbÄ• jeyya Ä• patti dukkaá¹-assÄ• â€™â€™ ti
paÃ±Ã±attasikkhÄ• padaá¹ƒ dissati. idheva aá¹-á¹-hakathÄ• yampi ``sÄ• mampi pacanaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti ca, ``ratticchedo vassacchedovÄ• na katoâ€™â€™ ti ca vuttattÄ•
sÄ• mapÄ• kÄ• dipaá¹-ikkhepo atthÄ«ti paÃ±Ã±Ä• yati. evaá¹ƒ katipayasikkhÄ• padÄ• naá¹
apaÃ±Ã±attapÄ• rÄ• jikÄ• dike sandhÄ• ya ``natÄ• va, sÄ• riputta, satthÄ• sÄ• vakÄ• naá¹
paÃ±Ã±apetÄ«â€™â€™ ti vuttanti gahetabbaá¹ƒ. puthuttÄ• rammaá¹‡atopaá¹-inivattitvÄ• s
cittena lÄ«no paá¹-isallÄ«no nÄ• mÄ• ti Ä• ha ``ekÄ«bhÄ• vaá¹ƒgatassÄ• â€™â€™ ti, cittav
__cira_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ.

__soá¸·asavidhÄ• ya paÃ±Ã±Ä• yÄ• _ti majjhimanikÄ• ye __anupadasuttantadesanÄ• yaá¹
sÄ• riputto puthupaÃ±Ã±o hÄ• sapaÃ±Ã±o javanapaÃ±Ã±o tikkhapaÃ±Ã±o nibbedhikapaÃ±
paÃ±Ã±Ä• ca navÄ• nupubbavihÄ• rasamÄ• pattipaÃ±Ã±Ä• ca arahattamaggapaÃ±Ã±Ä•
soá¸·asavidhenaÄ• gatÄ• ya paÃ±Ã±Ä• ya. yesaá¹ƒ buddhÄ• naá¹ƒ sÄ• vakÄ• suddhÄ• vÄ
92/loke pÄ• kaá¹-Ä• ti vipassÄ«Ä• dayova idha uddhaá¹-Ä• , na itare pubbabuddhÄ• . tenev
(DN III 275 Ä• dayo) devÄ• pi attano pÄ• kaá¹-Ä• naá¹ƒ tesaÃ±Ã±eva gahaá¹‡aá¹ƒ akaá¹ƒs
nÄ• Ã±Ã±esantiveditabbaá¹ƒ.

<19> __kilÄ• suno_ti appossukkÄ• payojanÄ• bhÄ• vena nirussÄ• hÄ• ahesuá¹ƒ, na Ä• la
Ä• lasiyakilÄ• suno_tiÄ• di. __niddosatÄ• yÄ• _ti kÄ• yavacÄ«vÄ«tikkamasamuá¹-á¹-hÄ• pa
hane na cÄ• dinnamÄ• diyetiÄ• dinÄ• (Sn 402) ovÄ• dasikkhÄ• padÄ• naá¹ƒ vijjamÄ• nattÄ
__sattÄ• pattikkhandhavasenÄ• _tiÄ• di. channaá¹ƒ channaá¹ƒ vassÄ• naá¹ƒ osÄ• nadivas
sakiâ€™â€™ nti vuttattÄ• tadapekkhamettha sÄ• mivacanaá¹ƒ. sakalajambudÄ«pe sabbop
akÄ• sÄ«ti sambandho.

__khantÄ«_ __parama_ntiÄ• dÄ«su titikkhÄ• saá¹…khÄ• tÄ• khanti sattasaá¹…khÄ• rehi
nibbattÄ• niá¹-á¹-hÄ• khamanakilesatapanato__paramaá¹ƒ tapo_ nÄ• ma. vÄ• nasaá¹…khÄ
__nibbÄ• naá¹ƒ_ sabbadhammehi __paramaá¹ƒ_uttamanti buddhÄ• vadanti. yathÄ• vuttak
pÄ• á¹‡avadhaá¹ƒ vÄ• chedanatÄ• á¸·anÄ• diá¹ƒ vÄ• karonto __parÅ«paghÄ• tÄ«_
parassaharaá¹‡aparadÄ• rÄ• tikkamanÄ• dÄ«hi musÄ• pesuÃ±Ã±apharusÄ• dÄ«hi caparaá
bÄ• hitapÄ• patÄ• ya abhÄ• vena pabbajito vÄ• samitapÄ• patÄ• ya abhÄ• vena samaá¹‡c
sÄ«lasaá¹ƒvarena sabbapÄ• passa anuppÄ• danaá¹ƒ lokiyasamÄ• dhivipassanÄ• hikusalas
nipphÄ• danaá¹ƒ sabbehi maggaphalehi attano cittassa parisodhanaá¹ƒpabhassarabhÄ• va
buddhÄ• naá¹ƒ __sÄ• sanaá¹ƒ_ anusiá¹-á¹-hi. __anupavÄ• do_ti vÄ• cÄ• yakassaci anupav
kÄ• yena kassaci upaghÄ• tÄ• karaá¹‡aá¹ƒ vuttÄ• vasese capÄ• timokkhasaá¹…khÄ• te sÄ
bhattasmiá¹ƒ mattaÃ±Ã±utÄ• saá¹…khÄ• taÄ• jÄ«vapÄ• risuddhipaccayasannissitasÄ«lasa
indriyasaá¹ƒvaro pantasenÄ• sanasaá¹…khÄ• taá¹ƒ araÃ±Ã±avÄ• saá¹ƒ tammukhena pakÄ
catupaccayasantosabhÄ• vanÄ• rÄ• matÄ• saá¹…khÄ• tamahÄ• ariyavaá¹ƒsepatiá¹-á¹-hÄ•
lokiyalokuttarasamÄ• dhimhi taduppÄ• danavasena __Ä• yogo_anuyogo ca yaá¹ƒ, tametaá
anusiá¹-á¹-hÄ«ti yojanÄ• .

``yÄ• va \Be I 93/ sÄ• sanapariyantÄ• â€™â€™ ti Ä• á¹‡Ä• pÄ• timokkhassa abhÄ• vato vu
uddhaá¹ƒ ovÄ• dapÄ• timokkhuddesopi nattheva, buddhÄ• eva hi taá¹ƒ uddisanti, na sÄ• v
__paá¹-hamabodhiya_nti bodhito vÄ«sativassaparicchinne kÄ• le, __Ä• cariyadhammapÄ•
``paÃ±cacattÄ• lÄ«sÄ• ya vassesu Ä• dito pannarasa vassÄ• ni paá¹-hamabodhÄ«â€™â€™
__sikkhÄ• padapaÃ±Ã±attikaÄ• latopana pabhuti Ä• á¹‡Ä• pÄ• timokkhameva uddisantÄ«_
pÄ• timokkhuddesakkameneva paripuá¹‡á¹‡aá¹ƒkatvÄ• sikkhÄ• padapaÃ±Ã±attikÄ• laá¹ƒ
__aá¹-á¹-hÄ• naá¹ƒ anavakÄ• so_ti yathÄ• kkamaá¹ƒhetupaccayapaá¹-ikkhepavasena kÄ•
yena kÄ• raá¹‡ena. __aparisuddhÄ• yaparisÄ• yÄ• _ti alajjÄ«puggalehi vomissatÄ• ya asuc
kevalaá¹ƒ buddhÄ• naÃ±Ã±evaaparisuddhÄ• ya parisÄ• ya pÄ• timokkhuddeso ayutto, atha
codanÄ• sÄ• raá¹‡Ä• divasenapana sodhetvÄ• saá¹ƒvÄ• sakaraá¹‡aá¹ƒ sÄ• vakÄ• naÃ±Ã
sikkhÄ• padÄ• ni paÃ±Ã±apetvÄ• uposathÄ• dikaraá¹‡avidhÄ• naá¹ƒ sikkhÄ• petvÄ• vissa
na karonti, teneva bhagavÄ• asuddhÄ• ya parisÄ• ya pÄ• timokkhaá¹ƒ anuddisitvÄ• sakala
nisÄ«di. bhikkhÅ« ca bhagavato adhippÄ• yaá¹ƒ Ã±atvÄ• asuddhapuggalaá¹ƒ bahi nÄ«har
sÄ• vakÄ• nampiasuddhÄ• ya parisÄ• ya Ã±atvÄ• uposathÄ• disaá¹…ghakammakaraá¹‡aa
vinÄ• na vaá¹-á¹-atÄ«tiveditabbaá¹ƒ.

__sammukhasÄ• vakÄ• na_nti \Ne I 82/ buddhÄ• naá¹ƒ sammukhe dharamÄ• nakÄ• le pab
sÄ• vakÄ• naá¹ƒ. uá¸·Ä• rÄ• tisayajotanatthaá¹ƒ ``uá¸·Ä• ruá¸·Ä• rabhogÄ• dikulavasena vÄ
uá¸·Ä• rasaddaggahaá¹‡aá¹ƒ kataá¹ƒ. Ä• di-saddena uá¸·Ä• ramajjhattaanuá¸·Ä• rÄ• dÄ«na
te pacchimÄ• sÄ• vakÄ• antaradhÄ• pesuntisambandho.

apaÃ±Ã±attepi sikkhÄ• pade yadi sÄ• vakÄ• samÄ• najÄ• tiÄ• dikÄ• siyuá¹ƒ, attano kulÄ•

vacanaá¹ƒ na nÄ• seyyuá¹ƒ. yasmÄ• pana sikkhÄ• padaÃ±ca na paÃ±Ã±attaá¹ƒ, ime ca bl
tasmÄ• vinÄ• sesunti imamatthaá¹ƒ dassetuá¹ƒ __yasmÄ• ekanÄ• mÄ• ... pe ... tasmÄ• a
viheá¹-hentÄ• _tiÄ• di vuttaá¹ƒ. ciraá¹-á¹-hitikavÄ• re pana sÄ• vakÄ• naá¹ƒ nÄ• nÄ• jaccÄ•
sikkhÄ• padapaÃ±Ã±attiyÄ• paripuá¹‡á¹‡atÄ• ya sÄ• sanassa cirappavatti veditabbÄ• . ya
buddhÄ• sikkhÄ• padÄ• ni na paÃ±Ã±apentÄ«ti? yasmÄ• \Be I 94/ ca sÄ• sanassacirappa
sikkhÄ• padapaÃ±Ã±attiyeva hetu, atha kho Ä• yatiá¹ƒ dhammavinayaá¹ƒ gahetvÄ• sÄ• val
sambhavopi, tasmÄ• tesaá¹ƒ sambhave sati buddhÄ• sikkhÄ• padaá¹ƒpaÃ±Ã±apenti, nÄ•
paripuá¹‡á¹‡Ä• paÃ±Ã±attiyeva veneyyasambhavassÄ• pi sÅ«canato sÄ• sanassa cirappav
veditabbÄ• . pÄ• á¸·iyaá¹ƒ __sahassaá¹ƒ bhikkhusaá¹…ghaá¹ƒ ... pe ... ovadatÄ«_ti
etthasahassasaá¹…khyÄ• paricchinno saá¹…gho sahasso sahassilokadhÄ• tÅ«tiÄ• dÄ«su
sahassaá¹ƒ bhikkhusaá¹…ghanti yojanÄ• . sahassasaddassa ekavacanantatÄ• ya ``bhikkhu
avayavÄ• pekkhÄ• ya ``ovadiyamÄ• nÄ• naâ€™â€™ nti bahuvacananiddeso katoti daá¹-á¹

__anupÄ• dÄ• ya Ä• savehi cittÄ• ni vimucciá¹ƒsÅ«_ti ettha __Ä• savehÄ«_ti kattuatthekara
__cittÄ• nÄ«_ti paccattabahuvacanaá¹ƒ. __vimucciá¹ƒsÅ«_ti kammasÄ• dhanaá¹ƒ. tasmÄ•
anupÄ• dÄ• ya Ä• rammaá¹‡akaraá¹‡avasena aggahetvÄ• cittÄ• ni vimocitÄ• nÄ«tievamet
__tesaÃ±hi cittÄ• nÄ«_tiÄ• di. __yehi Ä• savehÄ«_tietthÄ• pi kattuatthe eva karaá¹‡avacan
kammasÄ• dhanaá¹ƒ. __te_ti Ä• savÄ• . __tÄ• nÄ«_ti cittÄ• ni, upayogabahuvacanaÃ±ceta
kattusÄ• dhanaá¹ƒ, vimocesuntiattho. __aggahetvÄ• vimucciá¹ƒsÅ«_ti Ä• rammaá¹‡avasen
aggahetvÄ• Ä• savÄ• tehi cittehi muttavanto ahesunti attho. atha vÄ• __Ä• savehÄ«_ti nis
__vimucciá¹ƒsÅ«_ti kattusÄ• dhanaá¹ƒ. tasmÄ• kaÃ±ci saá¹…khatadhammaá¹ƒ taá¹‡hÄ• c
vimuttavantÄ• ni ahesunti attho gahetabbo. __purimavacanÄ• pekkha_nti aÃ±Ã±atarasmiá¹
vanasaá¹‡á¸• eti vuttavacanassa apekkhanaá¹ƒ tasmiá¹ƒ purimavacaneti evaá¹ƒ apekkhana
vutta_ntiÄ• di. bhiá¹ƒsanassa bhayassa kataá¹ƒ karaá¹‡aá¹ƒ \Ne I 83/ kiriyÄ• bhiá¹ƒsanaka
tasmiá¹ƒbhiá¹ƒsanakiriyÄ• yÄ• ti atthaá¹ƒ dassento Ä• ha ``bhiá¹ƒsanakiriyÄ• yÄ• â€™â€™
bhiá¹ƒsano, sova bhiá¹ƒsanako, tassa bhÄ• vo ``bhiá¹ƒsanakattaâ€™â€™ nti vattabbe ta-k
vuttantipakÄ• rantarena atthaá¹ƒ dassento Ä• ha __ ``atha vÄ• â€™â€™ _tiÄ• di. __bahuta
vÄ• _tiyebhuyyenÄ• ti padassa atthadassanaá¹ƒ. tena ca yo kocÄ«ti padassÄ• pi yo yo \Be
vicchÄ• vasena nÄ• natthena attho gahetabboti dasseti, yo yo pavisati, tesubahutarÄ• nanti

__nigamana_nti pakate atthe yathÄ• vuttassa atthassa upasaá¹ƒhÄ• ro. ayaÃ±hettha nigam
sÄ• riputta, vipassÄ«Ä• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ attano parinibbÄ• nato upari
vinetabbÄ• naá¹ƒ puggalÄ• naá¹ƒ abhÄ• vena tesaá¹ƒ atthÄ• ya vitthÄ• rato sikkhÄ• padap
appossukkatÄ• , yÄ• ca upanissayasampannÄ• naá¹ƒ veneyyÄ• naá¹ƒ cetasÄ• ceto paric
gantvÄ• ovadantÄ• naá¹ƒ tesaá¹ƒ maggaphaluppÄ• danatthÄ• ya dhammadesanÄ• ya eva
vitthÄ• rato dhammavinayadesanÄ• ya, ayaá¹ƒ kho, sÄ• riputta, hetu, ayaá¹ƒ paccayo, yena
tiá¹‡á¹‡aá¹ƒ buddhÄ• naá¹ƒ brahmacariyaá¹ƒ na ciraá¹-á¹-hitikaá¹ƒ ahosÄ«ti. __purisayuga
yugaá¹ƒ pavattikÄ• lo, tassa vasena, purisavasenÄ• ti attho. __sabbapacchimako_tiparinibb

__subhadda_sadiso. __satasahassaá¹ƒ saá¹-á¹-himattÄ• ni ca vassasahassÄ• nÄ«_tiidaá¹ƒ
paá¹-á¹-hÄ• ya vuttaá¹ƒ, bodhito paá¹-á¹-hÄ• ya pana gaá¹‡iyamÄ• naá¹ƒ Å«naá¹ƒ hotÄ«ti
__dveyevÄ• _ti dharamÄ• ne bhagavati ekaá¹ƒ, parinibbute ekanti dve eva purisayugÄ• ni.

20-1__._ __asambhuá¹‡antenÄ• _ti apÄ• puá¹‡antena. __ko anusandhÄ«_ti purimakathÄ•
__yaá¹ƒ vutta_nti yaá¹ƒ yÄ• citanti attho. __yesÅ«_ti vÄ«tikkamadhammesu. __nesa_nti
diá¹-á¹-hadhammikÄ• diÄ• savÄ• naá¹ƒ. __te_ti vÄ«tikkamadhammÄ• . Ã±Ä• tiyeva
pitÄ• mahapituputtÄ• divasenaparivaá¹-á¹-anato parivaá¹-á¹-oti __Ã±Ä• tiparivaá¹-á¹-o. lokÄ
lokapariyÄ• pannaá¹ƒhutvÄ• kilesehi Ä• masitabbato lokÄ• misabhÅ«taá¹ƒ. __pabbajjÄ• sa
dasasikkhÄ• padadÄ• nÄ• dipabbajjÄ• mukhena. __eta_nti methunÄ• dÄ«naá¹ƒ akaraá¹‡aá
sikkhÄ• padapaÃ±Ã±Ä• panasÄ• matthiyaá¹ƒ. __saÃ±chavi_ntisukkacchaviá¹ƒ pakaticchav
__sesa_nti sesapadayojanadassanaá¹ƒ. idÄ• niatthayojanaá¹ƒ dassento Ä• ha __ayaá¹ƒ vÄ
__vÄ• _-saddo avadhÄ• raá¹‡e. __hi_-saddopasiddhiyaá¹ƒ, ayameva hetthÄ• ti attho. atha
dasseti ``tadÄ• satthÄ• â€™â€™ ti. __ropetvÄ• _ti phÄ• litaá¹-á¹-hÄ• ne \Be I 96/ ninnaá¹ƒ
vaá¸• á¸• hetvÄ• . __sake Ä• cariyake_tiattano Ä• cariyabhÄ• ve, Ä• cariyakamme vÄ• .

__vipulabhÄ• venÄ• _ti \Ne I 84/ bahubhÄ• vena. __ayoniso ummujjamÄ• nÄ• _ti anupÄ• y
viparÄ«tato jÄ• namÄ• nÄ• ti attho. __rasena rasaá¹ƒ saá¹ƒsanditvÄ• _ti anavajjasabhÄ• ve
sÄ• vajjasabhÄ• vaá¹ƒsammissetvÄ• . __uddhammaá¹ƒ ubbinaya_nti uggatadhammaá¹ƒ ug
cavinayo ca vinassissati, evaá¹ƒ katvÄ• ti attho. __imasmiá¹ƒ atthe_ti imasmiá¹ƒ saá¹…ghÄ
__pabhassaro_ti pabhÄ• sanasÄ«lo. __evaá¹ƒnÄ• mo evaá¹ƒgotto_ti soyamÄ• yasmÄ•
sotÄ• pannotinÄ• magottenasamannÄ• gato, ayaá¹ƒ vuccati sotÄ• pannoti pakatena samba
__avinipÄ• tadhammo_tiettha __dhamma_-saddo sabhÄ• vavÄ• cÄ«, so ca atthato apÄ• ye
diá¹-á¹-hiÄ• diakusaladhammoevÄ• ti Ä• ha __ ``ye dhammÄ• â€™â€™ _tiÄ• di. idÄ• ni sal
dassetuá¹ƒ __vinipatanaá¹ƒvÄ• _tiÄ• di vuttaá¹ƒ. __niyato_ti sattabhavabbhantare niyatakk
tassakÄ• raá¹‡amÄ• ha ``sambodhiparÄ• yaá¹‡oâ€™â€™ ti.

<22> __anudhammatÄ• _ti lokuttaradhammÄ• nugato sabhÄ• vo. __pavÄ• raá¹‡Ä• saá¹…g
``Ä• gÄ• miniyÄ• puá¹‡á¹‡amiyÄ• pavÄ• ressÄ• mÄ• â€™â€™ ti anumatidÄ• navasena da
ukkaá¸• á¸• hitvÄ• ti attho, etena nayena kenaci paccayena pavÄ• raá¹‡ukkaá¸• á¸• hanaá¹
dÄ«pitaá¹ƒ hoti. __mÄ• gasirassapaá¹-hamadivase_ti candamÄ• savasena vuttaá¹ƒ, aparak
anantare pÄ• á¹-ipadadivasetiattho. __phussamÄ• sassa paá¹-hamadivase_ti etthÄ• pi esev
nidassanamattaá¹ƒ veneyyÄ• naá¹ƒaparipÄ• kaá¹ƒ paá¹-icca phussamÄ• sato paraÃ±ca ek
vasitvÄ• sesamÄ• sehicÄ• rikÄ• ya pariyosÄ• panato. __dasasahassacakkavÄ• á¸·e_ti idaá
vuttaá¹ƒ. manussÄ• pana imasmiá¹ƒyeva cakkavÄ• á¸·e bodhaneyyÄ• honti. itaracakkavÄ
manussÄ• naá¹ƒimasmiá¹ƒ cakkavÄ• á¸·e uppattiyÄ• chanduppÄ• danatthaá¹ƒ anantampi
oloketvÄ• tadanuguá¹‡Ä• nusÄ• sanÄ« pÄ• á¹-ihÄ• riyaá¹ƒ karontiyeva.

__Ä• yÄ• mÄ• _ti \Be I 97/ ettha __Ä• _-saddo Ä• gacchÄ• ti iminÄ• samÄ• natthoti Ä• ha
gacchÄ• mÄ• ti attho. __suvaá¹‡á¹‡arasapiÃ±jarÄ• hÄ«_ti vilÄ«nasuvaá¹‡á¹‡ajalaá¹ƒ viyap
suvaá¹‡á¹‡avaá¹‡á¹‡Ä• hÄ«ti attho. __pÄ• á¸·iyaá¹ƒ_ nimantitamhÄ• tiÄ• dÄ«su ``nimantitÄ
amhÄ• â€™â€™ ti ca, ``nimantitÄ• vassaá¹ƒvutthÄ• atthÄ• â€™â€™ ti ca sambandho.

__ya_nti deyyadhammajÄ• taá¹ƒ, yaá¹ƒ kiÃ±cÄ«ti attho. __no natthÄ«_ti amhÄ• kaá¹ƒ natth
vivaraá¹‡aá¹ƒ natthÄ«ti. __etthÄ• _ti gharÄ• vÄ• se. __ta_nti taá¹ƒ kÄ• raá¹‡aá¹ƒ, kiccaá¹ƒv
katarahetuto. __ya_nti yena kÄ• raá¹‡ena, kiccena vÄ• . dutiyeatthavikappe etthÄ• ti imassa
__imasmiá¹ƒ temÄ• sabbhantare_ti. __ta_nti taá¹ƒdeyyadhammaá¹ƒ.

__tattha_ \Ne I 85/ __cÄ• _ti kusale. tikkhavisadabhÄ• vÄ• pÄ• danena __samuttejetvÄ• . v
Ä• yatiá¹ƒvÄ• sanÄ• bhÄ• giyaá¹ƒ dhammaratanavassaá¹ƒ otÄ• retvÄ• . __yaá¹ƒ divasa_nt

<23> __pattuá¹‡á¹‡apattapaá¹-e cÄ• _ti pattuá¹‡á¹‡apaá¹-e cÄ«napaá¹-e ca. __tumbÄ• nÄ
cammamayatelabhÄ• janÄ• ni. __anubandhitvÄ• _ti anupagamanaá¹ƒ katvÄ• . __abhiranta
abhirucipariyÄ• yoti Ä• ha__ ``yathÄ• jjhÄ• sayaâ€™â€™ _ntiÄ• di. __soreyyÄ• dÄ«ni_ ma
maggabhÅ«tÄ• ni soreyyanagarÄ• dÄ«ni. __payÄ• gapatiá¹-á¹-hÄ• na_nti gaá¹…gÄ• ya ek
taá¹ƒsamÄ«pe gÄ• massÄ• pi nÄ• maá¹ƒ. __samantapÄ• sÄ• dikÄ• yÄ• _ti samantato sabb
samantapÄ• sÄ• dikÄ• , tassÄ• .

ye pana pakÄ• re sandhÄ• ya ``samantatoâ€™â€™ ti vuccati, te pakÄ• re vitthÄ• retvÄ• da
vuttaá¹ƒ. tattha ``samantapÄ• sÄ• dikÄ• â€™â€™ ti yÄ• saá¹ƒvaá¹‡á¹‡anÄ• vuttÄ• , tatrat
samantapÄ• sÄ• dikÄ• yaá¹ƒ samantapasÄ• dikabhÄ• ve idaá¹ƒ vakkhamÄ• nagÄ• thÄ• va
bÄ• hiranidÄ• naabbhantaranidÄ• nasikkhÄ• padanidÄ• nÄ• naá¹ƒ vasena __nidÄ• nappab
``theravÄ• dappakÄ• sanaá¹ƒ vatthuppabhedadÄ«panaâ€™â€™ ntipi vadanti. ``sikkhÄ• pa
paccuppannavatthuppabhedadÄ«panaâ€™â€™ ntipivattuá¹ƒ vaá¹-á¹-ati. sikkhÄ• padanidÄ
sikkhÄ• padapaÃ±Ã±attiyÄ• \Be I 98/kÄ• raá¹‡abhÅ«tadesaviseso veditabbo. __etthÄ• _ti
sampassataá¹ƒ viÃ±Ã±Å«nantisambandho, tasmÄ• ayaá¹ƒ samantapÄ• sÄ• dikÄ• tveva pa

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

veraÃ±jakaá¹‡á¸• avaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

1. pÄ• rÄ• jikakaá¹‡á¸• o

1. paá¹-hamapÄ• rÄ• jikaá¹ƒ

sudinnabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ•

<24> vikkÄ• yikabhaá¹‡á¸• assa \Be I 99/ \Ne I 86/ vikkiá¹‡anaá¹ƒ iá¹‡adÄ• naÃ±ca __bhaá
nÄ• ma. evaá¹ƒ payojitassa mÅ«lassa saha vaá¸• á¸• hiyÄ• gahaá¹‡avÄ• yÄ• mo __uddhÄ
dinna_ntiÄ• dinÄ• pamuá¹-á¹-hassa satuppÄ• danÄ• di __sÄ• raá¹‡aá¹ƒ_ nÄ• ma. __catubl
khattiyabrÄ• hmaá¹‡agahapatisamaá¹‡Ä• naá¹ƒvasena, bhikkhuÄ• dÄ«naá¹ƒ vÄ• vasena
etadahosÄ«_ti hetuattheayaá¹ƒ disvÄ• na-saddo asamÄ• nakattukattÄ• , yathÄ• ghataá¹ƒ
evamaÃ±Ã±atthÄ• pievarÅ«pesu. __bhabbakulaputto_ti upanissayamattasabhÄ• vena vutta
tenevassa mÄ• tÄ• diakalyÄ• á¹‡amittasamÄ• yogena katavÄ«tikkamanaá¹ƒ nissÄ• ya
uppannavippaá¹-isÄ• renaadhigamantarÄ• yo jÄ• to. pacchimabhavikÄ• naá¹ƒ pubbabuddh
laddhabyÄ• karaá¹‡Ä• naá¹ƒ na sakkÄ• kenaci antarÄ• yaá¹ƒ kÄ• tuá¹ƒ. teneva __aá¹…gul
katvÄ• pi adhigamasampannÄ• eva ahesunti. __carimakacitta_nti cuticittaá¹ƒ. saá¹…khaá¹
ghaá¹ƒsitvÄ• dhovitaá¹ƒ saá¹…khalikhitanti Ä• ha __dhota_iccÄ• di. __ajjhÄ• vasatÄ• _ti ac
agÄ• rantibhummatthe upayogavacananti Ä• ha ``agÄ• ramajjheâ€™â€™ ti. kasÄ• yarasar
``kasÄ• yarasapÄ«tatÄ• yÄ• â€™â€™ ti. kasÄ• yato nibbattatÄ• ya ca hi rasopi ``kasÄ• yar

<26> yadÄ• jÄ• nÄ• ti-saddo bodhanattho na hoti, tadÄ• tassa payoge sappino jÄ• nÄ• ti
viya karaá¹‡atthe sÄ• mivacanaá¹ƒ saddasatthavidÅ« icchantÄ«ti Ä• ha ``kiÃ±cidukkhena n
kenaci dukkhena nÄ• nubhosÄ«ti attho, kiÃ±cÄ«ti etthÄ• pihi karaá¹‡atthe sÄ• mivacanassa
vakkhati ``vikappadvayepi purimapadassauttarapadena samÄ• navibhattilopo \Ne I 87/ daá¹
yadÄ• pana jÄ• nÄ• ti-saddo saraá¹‡attho hoti, tadÄ• mÄ• tu saratÄ«tiÄ• dÄ«su viya upay
I 100/ saddasatthavidÅ« vadantÄ«tiÄ• ha ``atha vÄ• kiÃ±ci dukkhaá¹ƒ nassaratÄ«ti atthoâ€
dukkhassa ananubhÅ«tatÄ• yanassaratÄ«ti attho. __vikappadvayepÄ«_ti anubhavanasaraá
dutiyatatiyavikappadvaye. __purimapadassÄ• _ti kiÃ±cÄ«ti padassa. __uttarapadenÄ• _ti du
samÄ• nÄ• ya sÄ• mivacanabhÅ«tÄ• yavibhattiyÄ• ``kassaci dukkhassÄ• â€™â€™ ti vatta
lopoti daá¹-á¹-habbo. __maraá¹‡enapi mayaá¹ƒ te_ti ettha __te_ti padassa sahatthe karaá¹‡
dassetuá¹ƒ __tayÄ• viyogaá¹ƒ vÄ• pÄ• puá¹‡issÄ• mÄ• _ti atthantaraá¹ƒ vuttaá¹ƒ.

<28> __gandhabbÄ• _ nÄ• ma gÄ• yanakÄ• . __naá¹-Ä• _ nÄ• ma raá¹…ganaá¹-Ä• . __nÄ
sukhÅ«pakaraá¹‡ehi attano paricaraá¹‡aá¹ƒ karonto yasmÄ• laá¸·anto kÄ«á¸·anto nÄ• ma
atthavikappe __laá¸·Ä• _tiÄ• di vuttaá¹ƒ. __dÄ• nappadÄ• nÄ• dÄ«nÄ«_ti ettha niccadÄ• na
visesadÄ• naá¹ƒ __padÄ• naá¹ƒ_ nÄ• ma, __Ä• di_-saddena sÄ«lÄ• dÄ«ni saá¹…gaá¹‡hÄ

<30> __cuddasa bhattÄ• nÄ«_ti saá¹…ghabhattaá¹ƒ uddesabhattaá¹ƒ nimantanaá¹ƒ salÄ•
uposathikaá¹ƒpÄ• á¹-ipadikaá¹ƒ Ä• gantukaá¹ƒ gamikaá¹ƒ gilÄ• naá¹ƒ gilÄ• nupaá¹-á¹-hÄ• I
vihÄ• ra-dhura-vÄ• rabhattantiimÄ• ni cuddasa bhattÄ• ni. ettha ca senÄ• sanÄ• dipaccayat
Ä• raÃ±Ã±akaá¹…gÄ• dipadhÄ• naá¹…gÄ• naá¹ƒgahaá¹‡avasena sesadhutaá¹…gÄ• nipi g
__vajjÄ«na_nti vajjÄ«rÄ• jÅ«naá¹ƒ. __vajjÄ«sÅ«_ti janapadÄ• pekkhaá¹ƒ bahuvacanaá¹ƒ, v
attho. paÃ±cakÄ• maguá¹‡Ä• yevaupabhuÃ±jitabbato paribhuÃ±jitabbato ca __upabhogapa

ca tadupakaraá¹‡Ä• nÄ«tiÄ• ha __ ``yehi tesaâ€™â€™ _ntiÄ• di. __ukkaá¹-á¹-hapiá¹‡á¸• ap
sesadhutaá¹…gaparivÄ• ritenaukkaá¹-á¹-hapiá¹‡á¸• apÄ• tikadhutaá¹…gena samannÄ• gat
``sapadÄ• nacÄ• raá¹ƒ caritukÄ• moâ€™â€™ ti.

<31> __dosÄ• _ti ratti. tattha abhivutthaá¹ƒ parivusitaá¹ƒ __Ä• bhidosikaá¹ƒ, _ abhidosaá¹ƒ
gato patto atikkanto Ä• bhidosiko, tenÄ• ha __ekarattÄ• tikkantassavÄ• _tiÄ• di.

<32> __udakakaÃ±jiya_nti pÄ• nÄ«yaparibhojanÄ«yaudakaÃ±ca yÄ• gu ca. __tathÄ• _ti sa
asaddahanaá¹ƒ, __amarisanaá¹ƒ_ asahanaá¹ƒ.

<34> __taddhitalopa_nti \Be I 101/ pitÄ• mahato Ä• gataá¹ƒ ``petÄ• mahaâ€™â€™ nti vatta
taddhitapaccayanimittassa \Ne I 88/ e-kÄ• rassa lopaá¹ƒ katvÄ• ti attho. yesaá¹ƒ santakaá¹
te __iá¹‡Ä• yikÄ• . palibuddho_ti `mÄ• gaccha mÄ• bhuÃ±jÄ• â€™ tiÄ• dinÄ• katÄ• varaá

<35> __attanÄ• _ti sayaá¹ƒ. sapatino dhanasÄ• mino idaá¹ƒ __sÄ• pateyyaá¹ƒ, _ dhanaá¹ƒ

<36> __bhijjantÄ«_ti agahitapubbÄ• eva bhijjanti. __dinnÄ• pi paá¹-isandhÄ«_ti pitarÄ• din
nissÄ• ya uppannassa sattassa paá¹-isandhipi tena dinnÄ• nÄ• ma hotÄ«ti vuttaá¹ƒ. sukka
paá¹-isandhinissayattÄ• ``paá¹-isandhÄ«â€™â€™ ti vuttaá¹ƒ, tenÄ• ha ``khippaá¹ƒ patiá¹-á
hi pitu saá¹ƒyogakkhaá¹‡eyeva sattassa uppattiniyamo atthi sukkameva tathÄ• patiá¹-á¹-hÄ
pana patiá¹-á¹-hite yÄ• va satta divasÄ• ni, aá¸• á¸• hamÄ• samattaá¹ƒ vÄ• , taá¹ƒ gabbhas
khettamevahoti mÄ• tu maá¹ƒsassa lohitalesassa sabbadÄ• pi vijjamÄ• nattÄ• . pubbepi
paÃ±Ã±attasikkhÄ• padÄ• naá¹ƒsabbhÄ• vato __apaÃ±Ã±atte sikkhÄ• pade_ti imassa paá¹
aá¹-á¹-hapiteti atthovutto. __evarÅ«pa_nti evaá¹ƒ garukasabhÄ• vaá¹ƒ, pÄ• rÄ• jikasaá¹…g
attho, tenÄ• ha ``avasese paÃ±cakhuddakÄ• pattikkhandhe eva paÃ±Ã±apesÄ«â€™â€™ ti
__kÄ• yaviÃ±Ã±atticopanato_ti kÄ• yaviÃ±Ã±attiyÄ• nibbattacalanato.

__tenevÄ• _ti avadhÄ• raá¹‡ena yÄ• ni gabbhaggahaá¹‡akÄ• raá¹‡Ä• ni nivattitÄ• ni, tÄ• n
__kiá¹ƒpanÄ• _tiÄ• di vuttaá¹ƒ. tattha ubhayesaá¹ƒ chandarÄ• gavasena kÄ• yasaá¹ƒsaggo
evachandarÄ• gavasena nÄ• bhiparÄ• masanaá¹ƒ visuá¹ƒ vuttaá¹ƒ. __sÄ• mapaá¹‡á¸• itas
puttuppattiyÄ• saÃ±jÄ• tÄ• darÄ• nÄ• bhiparÄ• masanakÄ• le kÄ• marÄ• gasamÄ• kulacit
puttuppattiyÄ• eva asambhavato. ``sakko cassÄ• kÄ• marÄ• gasamuppattinimittÄ• ni akÄ•
vatthuvasena vÄ• etaá¹ƒ nÄ• bhiparÄ• masanaá¹ƒ kÄ• yasaá¹ƒsaggato visuá¹ƒ vuttanti da
__mÄ• taá¹…gapaá¹‡á¸• itassa_diá¹-á¹-hamaá¹…galikÄ• ya nÄ• bhiparÄ• masanena maá¹
__caá¹‡á¸• apajjotamÄ• tu_ nÄ• bhiyaá¹ƒvicchikÄ• pharitvÄ• \Be I 102/ gatÄ• , tena caá¹‡
ahosÄ«ti Ä• ha__eteneva nayenÄ• _tiÄ• di.

__aya_nti sudinnassa purÄ• á¹‡adutiyikÄ• . __yaá¹ƒ sandhÄ• yÄ• _ti yaá¹ƒ ajjhÄ• cÄ• raá¹

ca sannipatitÄ• hontÄ«_ti iminÄ• sukkassa sambhavaá¹ƒ dÄ«peti, __mÄ• tÄ• ca utunÄ« h
__gandhabbo_ti tatrupago satto adhippeto, gantabboti vuttaá¹ƒ hoti, ta-kÄ• rassa cettha dha
vÄ• gandhabbÄ• nÄ• maraá¹…ganaá¹-Ä• , te viya tatra tatra bhavesu nÄ• nÄ• vesaggaha
ti vutto, somÄ• tÄ• pitÅ«naá¹ƒ sannipÄ• takkhaá¹‡ato pacchÄ• pi sattÄ• habbhantare \Ne I
``paccupaá¹-á¹-hitoâ€™â€™ tivutto. __gabbhassÄ• _ti kalalarÅ«pasahitassa paá¹-isandhivi
idha ``gabbhoâ€™â€™ tiadhippetaá¹ƒ sÄ• tena gabbhaá¹ƒ gaá¹‡hÄ«tiÄ• dÄ«su (Vin III 36)
ajjhÄ• cÄ• rantisambandho. __pÄ• á¸·iyaá¹ƒ_ nirabbudo vata bho bhikkhusaá¹…gho nirÄ• c
tasmiá¹ƒbhikkhusaá¹…gheti ajjhÄ• haritvÄ• sudinnena ... pe ... Ä• dÄ«navo uppÄ• ditoti yo
__itihÄ• _ti nipÄ• tasamudÄ• yassa __eva_nti idaá¹ƒ atthabhavanaá¹ƒ. __muhuttenÄ• _ti id
__khaá¹‡enÄ• _tipadassa vevacanaá¹ƒ. yÄ• va brahmalokÄ• abbhuggatopi devÄ• naá¹ƒ tÄ
rÅ«paá¹ƒ viyamanussÄ• naá¹ƒ gocaro na hoti. tasmÄ• pacchÄ• sudinnena vutte eva jÄ• n

<37> __maggabrahmacariya_nti maggapadaá¹-á¹-hÄ• naá¹ƒ sikkhattayameva upacÄ• rato
yÄ• vajÄ«vaá¹ƒcaritabbattÄ• . __avipphÄ• riko_ti uddesÄ• dÄ«su abyÄ• vaá¹-o. __vahacch
chinnakhandho vÄ• . __cintayÄ«_ti iminÄ• __pajjhÄ• yÄ«_ti padassa kiriyÄ• padattaá¹ƒ da
... pe ... pajjhÄ• yi cÄ• â€™â€™ ti ca-kÄ• raá¹ƒ Ä• netvÄ• pÄ• á¸·iyojanÄ• kÄ• tabbÄ• .

<38> gaá¹‡e janasamÄ• game sannipÄ• tanaá¹ƒ gaá¹‡asaá¹…gaá¹‡ikÄ• , sÄ• va papaÃ±c
__gaá¹‡asaá¹…gaá¹‡ikÄ• papaÃ±cena. yassÄ• _ti ye assa. __kathÄ• phÄ• sukÄ• _ti vissÄ
sukhasambhÄ• sÄ• tiattho. upÄ• dÄ• rÅ«paá¹ƒ bhÅ«tarÅ«pamukheneva mandanaá¹ƒ pÄ«n
__pasÄ• da_iccÄ• di. __dÄ• nÄ«_ti nipÄ• to idha pana-saddatthe vattati takkÄ• lavÄ• cino e
vuccamÄ• nattÄ• tiÄ• ha ``so pana tvaâ€™â€™ nti. no-saddopi nu-saddo viya \Be I 103/ pu
nu tvaâ€™â€™ nti. __tamevÄ• _ti gihibhÄ• vapatthanÄ• lakkhaá¹‡ameva. anabhiratimevÄ•
pana tadaÃ±Ã±Ä• ya anabhiratiyÄ• vijjamÄ• nattaá¹ƒ dassetuá¹ƒ __adhikusalÄ• na_ntiÄ• c
__adhikusalÄ• _ nÄ• ma. __idaá¹ƒ panÄ• _tiÄ• di upari vattabbavisesadassanaá¹ƒ. __pariy
saddatthakathanamattaá¹ƒ.

__tasmi_nti dhamme, evaá¹ƒ virÄ• gÄ• ya desite satÄ«ti attho. __nÄ• mÄ• _ti garahÄ• yaá¹
__lokuttaranibbÄ• na_ntivirÄ• gÄ• yÄ• tiÄ• dinÄ• vuttakilesakkhayanibbÄ• nato viseseti. jÄ
uppajjanakamÄ• noeva madajananaá¹-á¹-hena madoti __mÄ• namado_. ``ahaá¹ƒ purisoâ€™
__purisamado_. ``asaddhammasevanÄ• samatthataá¹ƒ nissÄ• ya mÄ• no, rÄ• go eva vÄ•
__Ä• di_-saddena balamadÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __tebhÅ«makavaá¹-á¹-a_nti tÄ«su b
kammakilesavipÄ• kÄ• pavattanaá¹-á¹-hena \Ne I 90/ vaá¹-á¹-aá¹ƒ. __virajjatÄ«_ti vigacchat
aá¹‡á¸• ajÄ• dayo, tÄ• pana yavantitÄ• hi sattÄ• amissitÄ• pi samÄ• najÄ• titÄ• ya missitÄ
ti vuttÄ• .

__Ã±Ä• tatÄ«raá¹‡apahÄ• navasenÄ• _ti ettha lakkhaá¹‡Ä• divasena sappaccayanÄ• marÅ
__Ã±Ä• tapariÃ±Ã±Ä• _nÄ• ma. kalÄ• pasammasanÄ• divasena pavattÄ• lokiyavipassanÄ

ariyamaggo__pahÄ• napariÃ±Ã±Ä• _ nÄ• ma. idha pana Ã±Ä• tatÄ«raá¹‡akiccÄ• nampi as
sijjhanatoariyamaggameva sandhÄ• ya tividhÄ• pi pariÃ±Ã±Ä• vuttÄ• , teneva ``lokuttaram
tivuttaá¹ƒ. __kÄ• mesu pÄ• tabyatÄ• na_nti vatthukÄ• mesu pÄ• tabyatÄ• saá¹…khÄ• tÄ• n
subhÄ• diÄ• kÄ• rÄ• naá¹ƒtadÄ• kÄ• ragÄ• hikÄ• naá¹ƒ taá¹‡hÄ• nanti attho. visayamukhe
__tÄ«suá¹-hÄ• nesÅ«_ti ``virÄ• gÄ• ya dhammo desito ... pe ... no saupÄ• dÄ• nÄ• yÄ• â€™

<39> __kalisÄ• sanÄ• ropanatthÄ• yÄ• _ti dosÄ• ropanatthÄ• ya. kalÄ«ti kodhassa nÄ• ma
kalisÄ• sanaá¹ƒ, kodhavasena vuccamÄ• nÄ• garahÄ• . ajjhÄ• cÄ• rova vÄ«tikkamo.
__samaá¹‡akaraá¹‡Ä• naá¹ƒdhammÄ• na_nti samaá¹‡abhÄ• vakarÄ• naá¹ƒ hirottappÄ• di
kathaá¹ƒ-saddayogena nasakkhissasÄ«ti anÄ• gatavacanaá¹ƒ kataá¹ƒ, ``nÄ• ma-saddayog
__ativiya dukkhavipÄ• ka_nti\Be I 104/ gahaá¹-á¹-hÄ• naá¹ƒ nÄ• tisÄ• vajjampi kammaá¹ƒ p
Ä• á¹‡Ä• vÄ«tikkamatoceva samÄ• dinnasikkhattayavinÄ• sanato ca mahÄ• sÄ• vajjaá¹ƒ h
odakaá¹ƒ, dhovanakiccanti Ä• ha __udakakicca_ntiÄ• di. samÄ• pajjissasÄ«ti anÄ• gatavac
nÄ• ma-saddayogenakatanti Ä• ha ``nÄ• ma-saddena yojetabbaâ€™â€™ nti. dubbharatÄ•
idhadubbharatÄ• di-saddena vutto kÄ• raá¹‡e kÄ• riyopacÄ• renÄ• ti Ä• ha ``dubbharatÄ• c
vatthubhÅ«tassaasaá¹ƒvarassÄ• â€™â€™ ti. __attÄ• _ti attabhÄ• vo. __dubbharata_nti atta
dukkhenabharitabbataá¹ƒ. sattehi kilesehi ca saá¹…gaá¹‡anaá¹ƒ samodhÄ• naá¹ƒ saá¹…ga
__gaá¹‡asaá¹…gaá¹‡ikÄ• yÄ• _tiÄ• di. __aá¹-á¹-hakusÄ«tavatthupÄ• ripÅ«riyÄ• _ti ettha ka
tathÄ• akÄ• sinti, maggo gantabboti agamÄ• sinti, nÄ• latthaá¹ƒ bhojanassa pÄ• ripÅ«rinti,
Ä• bÄ• dhoti, aciravuá¹-á¹-hito gelaÃ±Ã±Ä• ti ekanti imÄ• ni aá¹-á¹-ha kusÄ«tavatthÅ«ni nÄ•
kusÄ«ta-saddena vuttaá¹ƒ. vinÄ• pi hi bhÄ• vajotanapaccayaá¹ƒ bhÄ• vattho viÃ±Ã±Ä• yati
__sabbakilesÄ• pacayabhÅ«tÄ• ya vivaá¹-á¹-Ä• yÄ• _ti rÄ• gÄ• disabbakilesÄ• naá¹ƒapaca
nibbÄ• natthanti attho. __saá¹ƒvarappahÄ• napaá¹-isaá¹ƒyutta_nti sÄ«lasaá¹ƒvarÄ• dÄ«hip
tadaá¹…gappahÄ• nÄ• dÄ«hi paÃ±cahi pahÄ• nehi ca upetaá¹ƒ. __asuttanta vinibaddha_nt
pÄ• á¸·isaá¹…khÄ• tasuttantavasena aracitaá¹ƒ, saá¹…gÄ«tikÄ• rehi ca anÄ• ropitaá¹ƒ, ten
``pÄ• á¸·ivinimuttaâ€™â€™ nti. tena ca aá¹-á¹-hakathÄ• su yathÄ• nurÅ«paá¹ƒ saá¹…gahita
evarÅ«pÄ• hi pakiá¹‡á¹‡akadesanÄ• aá¹-á¹-hakathÄ• ya mÅ«laá¹ƒ. __okkantikadhammad
pasaá¹…ge otÄ• retvÄ• otÄ• retvÄ• nÄ• nÄ• nayehi kathiyamÄ• nÄ• dhammadesanÄ• , te
__paá¹-ikkhipanÄ• dhippÄ• yÄ• _ti paÃ±Ã±attampi sikkhÄ• padaá¹ƒ ``kimetenÄ• â€™â€™

__vuttatthavasenÄ• _ti patiá¹-á¹-hÄ• adhigamupÄ• yavasena. __sikkhÄ• padavibhaá¹…ge_
kÄ• mesumicchÄ• cÄ• rÄ• Ä• rati viratÄ«tiÄ• dinÄ• (Vibh 706) niddiá¹-á¹-haviratiyo ceva, y
cetanÄ• saÃ±cetanÄ• tiÄ• dinÄ• (Vibh 704) niddiá¹-á¹-hacetanÄ• ca, kÄ• mesumicchÄ• cÄ
... avikkhepotiÄ• dinÄ• (Vibh 705) niddiá¹-á¹-haphassÄ• didhammÄ• ca sikkhÄ• padantida
\Be I 105/ sikkhÄ• padavibhaá¹…ge vuttanayeneva veditabboâ€™â€™ tivuttaá¹ƒ. ``yo tatth
idaá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaâ€™â€™ nti vadanti. __nÄ• makÄ• yo_ti nÄ• ma
sesÄ• nipi tasseva vevacanÄ• ni. __sikkhÄ• koá¹-á¹-hÄ• so_tiviratiÄ• dayo vuttÄ• tappakÄ•

__atthavase_ti hitavisese Ä• nisaá¹ƒsavisese, te ca sikkhÄ• padapaÃ±Ã±attiyÄ• hetÅ«ti Ä•
ti. sukhavihÄ• rÄ• bhÄ• ve sahajÄ«vanassa abhÄ• vato __sahajÄ«vitÄ• _ti sukhavihÄ• rova
nissÄ«lÄ• dÅ«sitasÄ«lÄ• ca. pÄ• rÄ• jikasikkhÄ• padappasaá¹…gehi nissÄ«lÄ• adhippetÄ
tehi tehi vÄ«tikkamehi khaá¹‡á¸• achiddÄ• dibhÄ• vappattiyÄ• dÅ«sitasÄ«lÄ• adhippetÄ• .
``dussÄ«lÄ• â€™â€™ ti vuttÄ• ti veditabbÄ• . sabbasikkhÄ• padÄ• nampi dasa atthavase p
upari dussÄ«lapuggale nissÄ• yÄ• tietthÄ• pi eseva nayo, teneva ``ye maá¹…kutaá¹ƒ ... pe
ti sabbasikkhÄ• padasÄ• dhÄ• raá¹‡avasenaattho vutto. tattha __maá¹…kuta_nti nittejataá¹
__dhammenÄ• _tiÄ• dÄ«su __dhammo_tibhÅ«taá¹ƒ vatthu. __vinayo_ti codanÄ• ceva sÄ•
Ã±attisampadÄ• ceva anusÄ• vanasampadÄ• ca. __sandiá¹-á¹-hamÄ• nÄ• _ti saá¹ƒsayaá¹
__ubbÄ• á¸·hÄ• _tipÄ«á¸·itÄ• . __dussÄ«lapuggale nissÄ• ya hi uposatho na tiá¹-á¹-hati, pa
tiá¹-á¹-hati, saá¹…ghakammÄ• ninappavattanti, sÄ• maggÄ« na hotÄ«_ti iminÄ• alajjÄ«hi s
uposathÄ• disakalasaá¹…ghakammaá¹ƒkÄ• tuá¹ƒ na vaá¹-á¹-ati dhammaparibhogattÄ• ti da
uposathapavÄ• raá¹‡Ä• naá¹ƒ niyatakÄ• likatÄ• yaca avassaá¹ƒ kattabbattÄ• saá¹…ghaka
veditabbaá¹ƒ. __akitti_ garahÄ• . __ayaso_ parivÄ• rahÄ• ni.

__cuddasa khandhakavattÄ• ni_ nÄ• ma __vattakkhandhake_ (Vin II 356 Ä• dayo) vuttÄ• n
Ä• vÄ• sikagamikaanumodanabhattaggapiá¹‡á¸• acÄ• rikaÄ• raÃ±Ã±akasenÄ• sanajantÄ•
Ä• rikaÄ• cariyaantevÄ• sikavattantiimÄ• ni cuddasa vattÄ• ni, etÄ• ni ca sabbesaá¹ƒ bhikk
yathÄ• rahaá¹ƒ caritabbÄ• ni. __dve asÄ«ti mahÄ• vattÄ• ni_ pana tajjanÄ«yakammakatÄ•
sabbadÄ• . tasmÄ• visuá¹ƒ gaá¹‡itÄ• ni. tÄ• ni pana ``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹
paÃ±Ã±apessÄ• mÄ«â€™â€™ ti (Vin II 75) Ä• rabhitvÄ• ``na upasampÄ• detabbaá¹ƒ ... pe
\Be I 106/caá¹…kame caá¹…kamitabbaâ€™â€™ nti vuttÄ• vasÄ• nÄ• ni chasaá¹-á¹-hi, tato
pÄ• rivÄ• sikenabhikkhunÄ• pÄ• rivÄ• sikena vuá¸• á¸• hatarena bhikkhunÄ• saddhiá¹ƒ, m
mÄ• nattacÄ• rikena, mÄ• nattÄ• rahena, abbhÄ• nÄ• rahena bhikkhunÄ• saddhiá¹ƒ ekacc
ntiÄ• dinÄ• (Vin II 82) vuttavattÄ• ni pakatattena caritabbehi anaÃ±Ã±attÄ• visuá¹ƒ agaá¹‡
pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ«supuggalantaresu caritabbattÄ• tesaá¹ƒ vasena sampi
gaá¹‡itÄ• ni paÃ±cÄ• tiekasattativattÄ• ni ca ukkhepanÄ«yakammakatavattesu ca vuttaá¹ƒ
bhikkhunoabhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹
(Vin II 86) idaá¹ƒ abhivÄ• danÄ• dÄ«naá¹ƒ asÄ• diyanaá¹ƒ ekaá¹ƒ, ``na pakatatto bhikkhu s
anuddhaá¹ƒsetabboâ€™â€™ tiÄ• dÄ«ni (Vin II 51) ca dasÄ• ti evaá¹ƒ dvÄ• sÄ«ti vattÄ• ni h
kÄ• nici tajjanÄ«yakammÄ• divattÄ• nikÄ• nici pÄ• rivÄ• sikÄ• divattÄ• nÄ«ti aggahitaggaha
aÃ±Ã±attha pana aá¹-á¹-hakathÄ• padeseappakaá¹ƒ Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«paga
asÄ«tikhandhakavattÄ• nÄ«ti Ä• gataá¹ƒ. athavÄ• purimehi cuddasavattehi asaá¹…gahitÄ•
vattÄ• ni yathÄ• dvÄ• sÄ«ti vattÄ• ni, asÄ«ti vattÄ• ni eva vÄ• honti, tathÄ• saá¹…gahetvÄ

__saá¹ƒvaravinayo_ti sÄ«lasaá¹ƒvaro satisaá¹ƒvaro Ã±Ä• á¹‡asaá¹ƒvaro khantisaá¹ƒvaro v
paÃ±cavidhopisaá¹ƒvaro yathÄ• sakaá¹ƒ saá¹ƒvaritabbÄ• naá¹ƒ vinetabbÄ• naÃ±ca kÄ• ya
saá¹ƒvaraá¹‡ato saá¹ƒvaro, vinayanato vinayoti vuccati. __pahÄ• navinayo_ti tadaá¹…gapp

vikkhambhanappahÄ• naá¹ƒ samucchedappahÄ• naá¹ƒpaá¹-ippassaddhippahÄ• naá¹ƒ niss
pahÄ• naá¹ƒ, yasmÄ• cÄ• gaá¹-á¹-hena pahÄ• naá¹ƒ, vinayanaá¹-á¹-henavinayo, tasmÄ•
vuccati. __samathavinayo_ti satta adhikaraá¹‡asamathÄ• . __paÃ±Ã±attivinayo_ti sikkhÄ• p
bhagavato sikkhÄ• padapaÃ±Ã±attiyÄ• va anuggahitaá¹ƒhoti tabbhÄ• ve eva bhÄ• vato. sa
dasakkhattuá¹ƒ yojanaÃ±ca katvÄ• yaá¹ƒ vuttantisambandho. tattha purimapurimapadassa
yojitattÄ• ayosaá¹…khalikasadisanti ``saá¹…khalikanayaâ€™â€™ ntivuttaá¹ƒ. dasasu pade
tadavasesehi navanavapadehi yojitattÄ• ``ekekapadamÅ«likaâ€™â€™ ntivuttaá¹ƒ.

__atthasataá¹ƒ_ \Be I 107/ \Ne I 93/ __dhammasata_nti ettha yo hi so __parivÄ• re_ (Vin V
yaá¹ƒsaá¹…ghasuá¹-á¹-hu, taá¹ƒ saá¹…ghaphÄ• sÅ«ti Ä• diá¹ƒkatvÄ• yaá¹ƒ saddhammaá
vinayÄ• nuggahÄ• yÄ• ti pariyosÄ• naá¹ƒkhaá¹‡á¸• acakkavaseneva saá¹…khalikanayo vut
Ä• gatabaddhacakkanayena yaá¹ƒvinayÄ• nuggahÄ• ya, taá¹ƒ saá¹…ghasuá¹-á¹-hÅ«ti idan
purimapurimÄ• ni dasadhammapadÄ• ni, pacchimapacchimÄ• ni dasa atthapadÄ• ni cÄ• ti
ekamÅ«lakanayepana ekasmiá¹ƒ vÄ• re naveva atthapadÄ• ni labbhanti. evaá¹ƒ dasahi vÄ•
atthapadÄ• ninavuti dhammapadÄ• ni ca honti, tÄ• ni saá¹…khalikanaye vuttehi dasahi atth
dhammapadehica saddhiá¹ƒ yojitÄ• ni yathÄ• vuttaá¹ƒ atthasataá¹ƒ dhammasataÃ±ca hont
panettha__sÄ• ratthadÄ«paniyaá¹ƒ_ (sÄ• rattha á¹-Ä«0 pÄ• rÄ• jikakaá¹‡á¸• a II 39) saá¹…
ekamÅ«lakanayepipaccekaá¹ƒ atthasatassa dhammasatassa yojanÄ• mukhaá¹ƒ vuttaá¹ƒ, t
atthasataá¹ƒ dhammasatanti (Vin V 334) gÄ• thÄ• ya na sameti dve atthasatÄ• ni dve dham
niruttisatÄ• niaá¹-á¹-ha Ã±Ä• á¹‡asatÄ• nÄ«ti vattabbato. tasmÄ• idha vuttanayeneva attha
vuttantigahetabbaá¹ƒ. __dve ca niruttisatÄ• nÄ«_ti atthajotikÄ• naá¹ƒ niruttÄ«naá¹ƒ vasena
dhammabhÅ«tÄ• naá¹ƒ niruttÄ«naÃ±ca vasena niruttisatanti dve niruttisatÄ• ni. __cattÄ• ri
atthasate Ã±Ä• á¹‡asataá¹ƒ, dhammasate Ã±Ä• á¹‡asataá¹ƒ, dvÄ«su niruttisatesu dve Ã±Ä
Ã±Ä• á¹‡asatÄ• ni. __atirekÄ• nayanattho_ti avuttasamuccayattho.

paá¹-hamapaÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

sudinnabhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

makkaá¹-Ä«vatthukathÄ• vaá¹‡á¹‡anÄ•

<40> __pacuratthe hi vattamÄ• navacana_nti ekadÄ• paá¹-isevitvÄ• pacchÄ• anoramitvÄ
vattamÄ• nattÄ• sevanÄ• ya abhÄ• vakkhaá¹‡epi iha mallÄ• yujjhantÄ«tiÄ• dÄ«su viyaabb
bÄ• hullavuttitaÃ±ca upÄ• dÄ• ya paá¹-isevatÄ«ti vattamÄ• navacanaá¹ƒ katanti attho. __Ä
vicarantÄ• .

<41> __sahoá¸• á¸• haggahito_ti \Be I 108/ sabhaá¹‡á¸• aggahito, ayameva vÄ• pÄ• á¹-ho
sikkhÄ• padaá¹ƒtatheva hotÄ«_ti manussÄ• manussÄ• dipuggalavisesaá¹ƒ kiÃ±ci anupÄ• c

bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti (Vin III 39) vuttattÄ•
manussÄ• manussatiracchÄ• nagatÄ• naá¹ƒitthipurisapaá¹‡á¸• akaubhatobyaÃ±janÄ• naá¹
methunaá¹ƒ sevantassa taá¹ƒ sikkhÄ• padaá¹ƒmÅ«lacchejjakaraá¹ƒ hoti evÄ• ti adhippÄ• y
anupaÃ±Ã±attimÅ«lapaÃ±Ã±attiyÄ• evaadhippÄ• yappakÄ• sanavasena subodhatthÄ• ya
visesatthajotakavasenÄ• ti dassitaá¹ƒhoti. __Ä• masanaá¹ƒ_ Ä• maá¹-á¹-hamattaá¹ƒ. tato d
__phusanaá¹ƒ. ghaá¹-á¹-anaá¹ƒ_ pana tato daá¸·hataraá¹ƒkatvÄ• sarÄ«rena sarÄ«rassa sa
__taá¹ƒ sabbampÄ«_ti anurÄ• gena pavattitaá¹ƒ dassanÄ• disabbampi.

<42> __pÄ• á¹‡Ä• tipÄ• tÄ• _disacittakasikkhÄ• padÄ• naá¹ƒ __surÄ• pÄ• nÄ• _diacittakas
Ä• dayo) ekeneva lakkhaá¹‡avacanena lokavajjataá¹ƒ dassetuá¹ƒ ``yassa sacittakapakkhec
taá¹ƒ lokavajjaá¹ƒ nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ. tattha __sacittakapakkhe_tiidaá¹ƒ kiÃ±cÄ•
acittakasikkhÄ• padaá¹ƒ sandhÄ• yeva vattuá¹ƒ yuttaá¹ƒ tasseva sacittakapakkhasambhava
sacittakasikkhÄ• padÄ• nampi asaÃ±cicca caá¹…kamanÄ• dÄ«su loke pÄ• á¹‡aghÄ• tavoh
parikappetvÄ• ubhinnampi sacittakÄ• cittakasikkhÄ• padÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena
vuttaá¹ƒ. itarathÄ• sacittakasikkhÄ• padÄ• naá¹ƒ imasmiá¹ƒ vÄ• kye lokavajjatÄ• lakkhaá¹‡
``sacittakapakkhe cittaá¹ƒ akusalamevÄ• â€™â€™ ti vutte pana sacittakasikkhÄ• padÄ• na
itaresaá¹ƒ sacittakapakkheyeva akusalaniyamo, na acittakapakkhe. tattha pana yathÄ• sam
siyÄ• , akusalaá¹ƒ vÄ• , abyÄ• kataá¹ƒ vÄ• ti ayamattho sÄ• matthiyatosijjhatÄ«ti veditabba
__sacittakapakkhe_ti vatthuvÄ«tikkamavijÄ• nanacittena sacittakapakkhetigahetabbaá¹ƒ, na
paá¹‡á¹‡attivijÄ• nanacittena tathÄ• sati sabbasikkhÄ• padÄ• nampi lokavajjatÄ• pasaá¹…
``paá¹-ikkhittamidaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti jÄ• nantassa hi paá¹‡á¹‡attivajj
anÄ• dariyavasenapaá¹-ighacittameva uppajjati, tasmÄ• idaá¹ƒ vÄ• kyaá¹ƒ niratthakameva
sabbasikkhÄ• padÄ• nipilokavajjÄ• nÄ«ti ettakamattasseva vattabbatÄ• pasaá¹…gato.

ettha \Be I 109/ ca sacittakapakkheyeva cittaá¹ƒ akusalanti niyamassa akatattÄ• surÄ• pÄ•
cittaá¹ƒ akusalaá¹ƒ na hotevÄ• ti na sakkÄ• niyametuá¹ƒ, kevalaá¹ƒ pana sacittakapakkhec
kusalÄ• dÄ«ti evamettha niyamo sijjhati, evaÃ±ca surÄ• ti ajÄ• nitvÄ• pivantÄ• nampi akusa
gandhavaá¹‡á¹‡akÄ• dibhÄ• vaá¹ƒ ajÄ• nitvÄ• limpantÄ«naá¹ƒ bhikkhunÄ«naá¹ƒvinÄ• pi a
ubhayatthÄ• pi Ä• pattisambhavo ca samatthito hoti. yaá¹ƒpana __sÄ• ratthadÄ«paniyaá¹ƒ_
pÄ• rÄ• jikakaá¹‡á¸• a II 42) ``sacittakapakkhe cittaá¹ƒakusalamevÄ• ti vacanato acittakass
acittakapakkhe cittaá¹ƒ akusalamevÄ• tiayaá¹ƒ niyamo natthÄ«ti viÃ±Ã±Ä• yatÄ«â€™â€™
yuttaá¹ƒ \Ne I 95/. acittakesu hi terasasulokavajjesu surÄ• pÄ• nasseva acittakapakkhepi ak
itaresaá¹ƒ dvÄ• dasannaá¹ƒakusalÄ• dicittenÄ• pi Ä• pajjitabbato. yaá¹ƒ pana evaá¹ƒ kenac
saddatopi apatÄ«yamÄ• namimaá¹ƒniyamaá¹ƒ parÄ• dhippÄ• yaá¹ƒ katvÄ• dassetuá¹ƒ ``y
acittakapakkhepi cittaá¹ƒakusalameva siyÄ• , sacittakapakkheti idaá¹ƒ visesanaá¹ƒ niratthal
tiÄ• di vuttaá¹ƒ, taá¹ƒ niratthakameva evaá¹ƒ niyamassa kenaci anadhippetattÄ• . na hi koci
saddasatthavidÅ«niyamaá¹ƒ icchati, yena sacittakapakkheti idaá¹ƒ visesanaá¹ƒ niratthakaá¹
vuttaá¹ƒbhaveyya, kintu sacittakapakkhe cittaá¹ƒ akusalameva, acittakapakkhe pana cittaá¹

aniyataá¹ƒakusalameva vÄ• siyÄ• , kusalÄ• dÄ«su vÄ• aÃ±Ã±ataranti evameva icchati. te
__sacittakapakkhe_tivisesanampi sÄ• tthakaá¹ƒ siyÄ• . acittakasikkhÄ• padÄ• naá¹ƒ sacitta
akusalaniyamenalokavajjatÄ• ca sijjhati. tesu ca surÄ• pÄ• nasseva acittakapakkhepi lokav
akusalacittatÄ• ca, itaresaá¹ƒ pana sacittakapakkhe evÄ• ti vÄ• dopi na virujjhatÄ«ti na kiÃ±
anupapannaá¹ƒnÄ• ma.

yaá¹ƒ panettha ``surÄ• ti ajÄ• nitvÄ• pivantassa ... pe ... vinÄ• pi akusalacittena Ä• pattisan
surÄ• pÄ• nÄ• diacittakasikkhÄ• padÄ• naá¹ƒ lokavajjatÄ• na siyÄ• â€™â€™ tiÄ• di vuttaá
tamatthaá¹ƒsÄ• dhetuá¹ƒ __gaá¹‡á¹-hipadesu_ Ä• gatavacanaá¹ƒ dassetvÄ• bahuá¹ƒ papa
paccetabbaá¹ƒaá¹-á¹-hakathÄ• hi viruddhattÄ• . tathÄ• hi ``vatthuajÄ• nanatÄ• ya cettha ac
akusalenevapÄ• tabbatÄ• ya lokavajjatÄ• â€™â€™ ti vuttaá¹ƒ. yaÃ±cetassa ``sacittakapakk
akusalenevapÄ• tabbato lokavajjatÄ• â€™â€™ ti vuttaá¹ƒ aá¹-á¹-hakathÄ• vacanaá¹ƒ, taá¹ƒ
``sacittakapakkhe cittaá¹ƒakusalamevÄ• â€™â€™ ti sabbesaá¹ƒ lokavajjÄ• naá¹ƒ idheva pÄ
sÄ• maÃ±Ã±ato vatvÄ• surÄ• pÄ• nasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ ``akusaleneva pÄ•
acittakapakkhepi akusalacittatÄ• ya visesetvÄ• vuttattÄ• . na hi ``sÄ• maÃ±Ã±ato idha vutto
__surÄ• pÄ• naá¹-á¹-hakathÄ• yampi_ vuttoâ€™â€™ tisakkÄ• vattuá¹ƒ vuttasseva puna va
tadaÃ±Ã±esupi acittakalokavajjesuvattabbatÄ• pasaá¹…gato ca, nÄ• pi ekattha vutto nayo t
ekalakkhaá¹‡atÄ• ya vutto evahotÄ«ti ``surÄ• pÄ• nasikkhÄ• padeyeva (Vin IV 326 Ä• dayo
vattuá¹ƒacittakalokavajjÄ• naá¹ƒ sabbapaá¹-hame uyyuttasikkhÄ• padeyeva (Vin IV 311 Ä•
surÄ• pÄ• nasikkhÄ• padeyeva vÄ• vatvÄ• eseva nayo sesesu acittakalokavajjesupÄ«ti at

apica vuttamevatthaá¹ƒ vadantena ``sacittakapakkhe akusaleneva pÄ• tabbatÄ• yÄ• â€™â€
\Ne I 96/vattabbaá¹ƒ sandehÄ• divigamatthattÄ• puna vacanassa. sikkhÄ• padavisaye ca v
visesetvÄ• vavuccati, itarathÄ• Ä• pattÄ• nÄ• pattÄ• dibhedassa duviÃ±Ã±eyyattÄ• . tathÄ
__bhikkhunÄ«vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ ``vinÄ• pi cittena Ä• pajjitabbattÄ• acittak
akusaleneva Ä• pajjitabbattÄ• lokavajjÄ• ni ceva akusalacittÄ• ni cÄ• â€™â€™ ti giraggasa
sacittakapakkhe evalokavajjatÄ• akusalacittatÄ• ca visesetvÄ• vuttÄ• , na evaá¹ƒ surÄ• p
panapakkhadvayassÄ• pi sÄ• dhÄ• raá¹‡avasena ``akusaleneva pÄ• tabbatÄ• yÄ• â€™â€
``sacittakapakkheâ€™â€™ tivisesetvÄ• . tasmÄ• idaá¹ƒ surÄ• pÄ• naá¹ƒ sacittakÄ• cittaka
akusalacittaÃ±cÄ• tidassetumeva ``akusaleneva pÄ• tabbatÄ• ya lokavajjatÄ• â€™â€™ ti v
sijjhati. eteneva yaá¹ƒ __sÄ• ratthadÄ«paniyaá¹ƒ_ ``sacittakapakkhe akusaleneva pÄ• tabb
lokavajjatÄ• â€™â€™ tivuttassa imasseva adhippÄ• yassa paá¹-ipÄ• dakametanti saÃ±Ã±Ä
adhippÄ• yenaaÃ±Ã±esupi lokavajjesu acittakasikkhÄ• padesu akusalacittatÄ• eva vuttÄ• ,
teneva __bhikkhunÄ«vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ_ \Be I 111/ vuttaá¹ƒ ``giraggasamajj
cittÄ• gÄ• rasikkhÄ• padaá¹ƒsaá¹…ghÄ• á¹‡i itthÄ• laá¹…kÄ• ro gandhavaá¹‡á¹‡ako vÄ• s
bhikkhunÄ«Ä• dÄ«hi ummaddanaparimaddanÄ• nÄ«tiimÄ• ni dasa sikkhÄ• padÄ• ni acittak
panettha adhippÄ• yo vinÄ• picittena Ä• pajjitabbattÄ• acittakÄ• ni, citte pana sati akusalen
lokavajjÄ• niceva akusalacittÄ• ni cÄ• â€™â€™ ti vuttaá¹ƒ, tampi paá¹-isiddhaá¹ƒ hoti tabbi

atthassayathÄ• vuttanayena sÄ• dhanato. tasmÄ• surÄ• pÄ• nassa acittakapakkhepi cittaá
visesaá¹ƒ dassetumeva idaá¹ƒ vacanaá¹ƒ vuttanti gahetabbaá¹ƒ. ayaÃ±hettha attho vatthua
ettha ca-kÄ• ro visesatthajotako apicÄ• ti iminÄ• samÄ• nattho. tasmÄ• yadidaá¹ƒaÃ±Ã±es
vinÄ• pi cittena Ä• pajjitabbattÄ• acittakÄ• ni, cittepana sati akusaleneva Ä• pajjitabbattÄ•
akusalacittÄ• ni cÄ• ti lokavajjatÄ• yaakusalacittatÄ• ya ca lakkhaá¹‡aá¹ƒ vuccati, taá¹ƒ etth
surÄ• pÄ• nasikkhÄ• pade nÄ• gacchati, idha panaviseso atthÄ«ti vuttaá¹ƒ hoti. so kataroti
eva vatthujÄ• nanacittenavinÄ• pi Ä• pajjitabbatÄ• ya eva acittakatÄ• veditabbÄ• , natthett
kintu vatthuajÄ• nanasaá¹…khÄ• taacittakapakkhepi akusalacitteneva surÄ• merayassa ajjh
sikkhÄ• padassa sacittakapakkhepi acittakapakkhepi lokavajjatÄ• akusalacittatÄ• cavedita
viseso. idha hi ``citte pana satÄ«â€™â€™ ti avisesetvÄ• ``akusalenevÄ• â€™â€™ tisÄ• m
ubhayapakkhepi lokavajjatÄ• akusalacittatÄ• ca siddhÄ• ti veditabbÄ• . teneva __paramatt
pacchimapaÃ±casikkhÄ• padavaá¹‡á¹‡anÄ•) khuddakaá¹-á¹-hakathÄ• yasikkhÄ• padavaá
``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• naá¹ƒ \Ne I 97/ kÄ• yato ca kÄ• yacittato cÄ• ti dvis
ntivuttaá¹ƒ. surÄ• ti jÄ• nanacittÄ• bhÄ• veneva hettha cittaá¹…gavirahito kevalopi kÄ• yoek
vutto, tasmiÃ±ca ekasamuá¹-á¹-hÄ• nakkhaá¹‡epi yÄ• ya cetanÄ• ya pivati, sÄ• ekantaaku
tattheva aá¹-á¹-hakathÄ• yaá¹ƒ ``paá¹-hamÄ• cettha paÃ±ca
ekantaakusalacittasamuá¹-á¹-hÄ• nattÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ pakativajjato veram
paá¹‡á¹‡attivajjatoâ€™â€™ ti evaá¹ƒ paÃ±cannampisÄ• maÃ±Ã±ato akusalacittatÄ• lokav
pakativajjatÄ• ca vuttÄ• . aá¹…gesu ca jÄ• nanaá¹…gaá¹ƒna vuttaá¹ƒ. tathÄ• hi
``surÄ• merayamajjapamÄ• daá¹-á¹-hÄ• nassa \Be I 112/ pana surÄ• dÄ«naá¹ƒ aÃ±Ã±atara
pÄ• tukÄ• matÄ• cittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti, tajjaÃ±ca vÄ• yÄ• maá¹ƒ Ä• pajjati, pA
cattÄ• ri aá¹…gÄ• nÄ«â€™â€™ ti vuttaá¹ƒ, na pana surÄ• ti jÄ• nanaá¹…gena saddhiá¹ƒpa
jÄ• nanampi aá¹…gaá¹ƒ siyÄ• , avassameva taá¹ƒ vattabbaá¹ƒ siyÄ• , naca vuttaá¹ƒ. yathÄ
aÃ±Ã±Ä• supi __suttapiá¹-akÄ• diaá¹-á¹-hakathÄ• su_ katthaci jÄ• nanaá¹…gaá¹ƒna vuttaá
pÄ• tabbatÄ• ya lokavajjatÄ• â€™â€™ ti imassa aá¹-á¹-hakathÄ• pÄ• á¹-hassa acittakapak
pÄ• tabbatÄ• ya lokavajjatÄ• â€™â€™ ti evameva atthoti niá¹-á¹-hamettha gantabbaá¹ƒ.

apica yaá¹ƒ __gaá¹‡á¹-hipadesu_ ``etaá¹ƒ sattaá¹ƒ mÄ• ressÄ• mÄ«ti tasmiá¹ƒyeva padese
aÃ±Ã±aá¹ƒmÄ• rentassa pÄ• á¹‡asÄ• maÃ±Ã±assa atthitÄ• ya yathÄ• pÄ• á¹‡Ä• tipÄ• to
pivissÄ• mÄ«tiaÃ±Ã±aá¹ƒ majjaá¹ƒ pivantassa majjasÄ• maÃ±Ã±assa atthitÄ• ya akusalam
kaá¹-á¹-hasaÃ±Ã±Ä• yasappaá¹ƒ ghÄ• tentassa pÄ• á¹‡Ä• tipÄ• to na hoti, evaá¹ƒ nÄ• á¸·il
pivantassaakusalaá¹ƒ na hotÄ«â€™â€™ ti pÄ• á¹‡Ä• tipÄ• tena saddhiá¹ƒ sabbathÄ• sam
taá¹ƒativiya ayuttaá¹ƒ sabbesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• diakusalÄ• naÃ
samÄ• natÄ• yaniyamÄ• bhÄ• vÄ• . pÄ• á¹‡Ä• tipÄ• to hi pariyÄ• yenÄ• pi sijjhati, na tathÄ
panaÄ• á¹‡attiyÄ• pi sijjhati, na ca methunÄ• dÄ«su. tasmÄ• payogaá¹…gÄ• dÄ«hipi bhinn
saá¹ƒsaá¹-á¹-haá¹ƒsabbathÄ• samÄ«karaá¹‡aá¹ƒ ayuttameva. ``pÄ• á¹‡Ä• tipÄ• to viya ad
pariyÄ• yakathÄ• dÄ«hisijjhantÄ«â€™â€™ ti kenaci vutte taá¹ƒ kinti na gayhati tathÄ• vaca
idhÄ• pi ``tathÄ• pÄ• á¹‡Ä• tipÄ• tasadisaá¹ƒ surÄ• pÄ• naâ€™â€™ nti vacanÄ• bhÄ• vÄ•

kiÃ±ciaá¹-á¹-hakathÄ• vacaneneva siddhamevatthaá¹ƒ paá¹-ibÄ• hantena vinayaÃ±Ã±unÄ•
tassavirodhaá¹ƒ dassetvÄ• paá¹-ibÄ• hetabbaá¹ƒ, na pana payogaá¹…gÄ• dÄ«hi accantav
sikkhÄ• padantarenasaha samÄ«karaá¹‡amattena. na hi ``surÄ• ti ajÄ• nitvÄ• pivantassÄ•
etthasuttÄ• divirodho atthi, vinayapiá¹-ake tÄ• va etassa atthassa viruddhaá¹ƒ suttÄ• dikaá¹
suttapiá¹-akÄ• dÄ«su.

yaá¹ƒ \Ne I 98/ panettha keci vadanti ``manopubbaá¹…gamÄ• dhammÄ• ti (Dhp 1, 2) vutta
pubbe vÄ«tikkamavatthuá¹ƒ jÄ• nantasseva hontÄ«â€™â€™ ti. taá¹ƒ tesaá¹ƒ suttÄ• dhippÄ
113/ pakÄ• seti. na hi ``manopubbaá¹…gamÄ• dhammÄ• â€™â€™ ti idaá¹ƒ vacanaá¹ƒ pu
vÄ«tikkamavatthuá¹ƒjÄ• nantasseva akusalÄ• dhammÄ• uppajjantÄ«ti imamatthaá¹ƒ dÄ«p
kusalÄ• kusalÄ• dhammÄ• uppajjamÄ• nÄ• uppÄ• dapaccayaá¹-á¹-hena pubbaá¹…gamab
nissÄ• yeva uppajjanti, na vinÄ• cittenÄ• ti imamatthaá¹ƒ dÄ«peti. na hettha ``surÄ• ti ajÄ•
akusalamevÄ• â€™â€™ tivutte sahajÄ• tacittaá¹ƒ vinÄ• pi lobhÄ• diakusalacetasikÄ• dhan
ayamatthoÄ• pajjati. yena taá¹ƒ nisedhÄ• ya idaá¹ƒ suttaá¹ƒ Ä• haraá¹‡Ä«yaá¹ƒ siyÄ• , abh
natthipubbe nÄ• majÄ• tiÄ• divasena ajÄ• nantasseva paÃ±caviÃ±Ã±Ä• á¹‡avÄ«thiyaá¹ƒ
kusalÄ• kusalajavanuppattivacanato.

apica bÄ• laputhujjanÄ• naá¹ƒ chasu dvÄ• resu uppajjamÄ• nÄ• ni javanÄ• ni yebhuyyena
kusalÄ• ni pana tesaá¹ƒ kalyÄ• á¹‡amittÄ• diupanissayabalena appakÄ• neva uppajjanti, tu
niddÄ• yitvÄ• supinaá¹ƒ passantÄ• nampi uddhaccÄ• diakusalajavanasseva yebhuyyappav
javanassa tesaá¹ƒ abhÄ• vÄ• . akusalÄ• hi visayÄ• nuguá¹‡aá¹ƒ vÄ• sanÄ• nuguá¹‡aÃ±ca
tattha kiá¹ƒ pubbe jÄ• nanÄ• jÄ• nananibaddhena. ye pana jÄ• nanÄ• diaá¹…gasampannÄ•
jÄ• nanÄ• diá¹ƒ vinÄ• pi sijjhamÄ• nÄ• surÄ• pÄ• namicchÄ• diá¹-á¹-hiÄ• dayo, tete tathÄ•
sammÄ• sambuddhena niddiá¹-á¹-hÄ• , tesaÃ±ca yathÄ• niddiá¹-á¹-havasena gahaá¹‡eko
evaá¹ƒ suttÄ• divirodhÄ• bhÄ• vato, aá¹-á¹-hakathÄ• ya ca vuttattÄ• yathÄ• vuttavaseneve
evaá¹ƒ kasmÄ• ``sÄ• maá¹‡ero jÄ• nitvÄ• pivanto sÄ«labhedaá¹ƒ Ä• pajjati, na ajÄ• nitvÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti? nÄ• yaá¹ƒ doso sÄ«labhedassa bhagavato
Ä• á¹‡Ä• yattattÄ• ukkhittÄ• nuvattikÄ• dÄ«naá¹ƒ sÄ«labhedo viya. na hi tÄ• saá¹ƒ akusalu
sÄ«labhedohoti saá¹…ghÄ• yattasamanubhÄ• sanÄ• nantareyeva vihitattÄ• . evamidhÄ• pi
na ajÄ• nitvÄ• pivane. aÃ±Ã±o hi sikkhÄ• padavisayo, aÃ±Ã±o akusalavisayo. teneva sÄ•
paÃ±casu sikkhÄ• padesu ekasmiá¹ƒ bhinne sabbÄ• nipi sikkhÄ• padÄ• ni bhijjanti. akusala
tena ekeneva hoti, nÄ• Ã±Ã±ehi. tasmÄ• sÄ• maá¹‡erassa \Be I 114/ajÄ• nitvÄ• pivantass
kammapathappattaá¹ƒ akusalamevÄ• ti gahetabbaá¹ƒ.

yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 42) ``sÄ• maá¹‡era
I 99/ pivantassa pÄ• rÄ• jikaá¹ƒ natthi, akusalaá¹ƒ pana hotÄ«â€™â€™ ti kehici vuttavacan
matimattaâ€™â€™ nti paá¹-ikkhipitvÄ• ``bhikkhuno ajÄ• nitvÄ• pi bÄ«jato paá¹-á¹-hÄ• ya n
pÄ• cittiyaá¹ƒ. sÄ• maá¹‡ero jÄ• nitvÄ• pivanto sÄ«labhedaá¹ƒ Ä• pajjati, na ajÄ• nitvÄ• tie

aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ, akusalaá¹ƒ pana hotÄ«ti na vuttaâ€™â€™ nti tattha kÄ• ra
akÄ• raá¹‡aá¹ƒ. na hi aá¹-á¹-hakathÄ• yaá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ jÄ• nitvÄ• pivane eva s
sÄ«labhedakathanaá¹-á¹-hÄ• ne akusalaá¹ƒ pana hotÄ«ti avacanaá¹ƒ ajÄ• nanapakkhe aku
hoti, tattha pasaá¹…gÄ• bhÄ• vÄ• , vattabbaá¹-á¹-hÄ• ne eva ``akusaleneva pÄ• tabbatÄ• y
tivuttattÄ• ca. na ca te ``akusalaá¹ƒ pana hotÄ«â€™â€™ ti vadantÄ• Ä• cariyÄ• imaá¹ƒ
sÄ• maá¹‡erÄ• naá¹ƒsÄ«labhedappakÄ• sakaá¹ƒ khandhakaá¹-á¹-hakathÄ• pÄ• á¹-hameva
``ettakameva aá¹-á¹-hakathÄ• yaá¹ƒvuttaâ€™â€™ nti vattabbaá¹ƒ siyÄ• , atha kho surÄ• pÄ
suttapiá¹-akaá¹-á¹-hakathÄ• gataÃ±ca anekavidhaá¹ƒvacanaá¹ƒ, mahÄ• vihÄ• ravÄ• sÄ«na
gahetvÄ• avocuá¹ƒ. bhinnaladdhikÄ• naá¹ƒ abhayagirikÄ• dÄ«naá¹ƒmataÃ±hetaá¹ƒ, yadid
akusalanti gahaá¹‡aá¹ƒ. tasmÄ• yaá¹ƒ vuttaá¹ƒ kehici ``sÄ• maá¹‡erassa surÄ• ti ajÄ• nitv
pÄ• rÄ• jikaá¹ƒ natthi, akusalaá¹ƒ pana hotÄ«â€™â€™ ti, taá¹ƒ suvuttanti gahetabbaá¹ƒ.

yaÃ±ca __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 42) ``ajÄ• nitvÄ• pivan
mukhaá¹ƒ surÄ• na pavisati kammapathappattaakusalacitteneva pÄ• tabbatoâ€™â€™ tike
sundaraâ€™â€™ nti paá¹-ikkhipitvÄ• ``bodhisatte kucchigate bodhisattamÄ• tusÄ«laá¹ƒ viy
ariyasÄ• vakÄ• naá¹ƒ dhammatÄ• siddhanti veditabbaâ€™â€™ nti vatvÄ• dhammatÄ• sidd
``bhavantarepi hi ariyasÄ• vako jÄ«vitahetupi neva pÄ• á¹‡aá¹ƒ hanati, na suraá¹ƒpivati. sa
khÄ«raÃ±ca missetvÄ• mukhe pakkhipanti, khÄ«rameva pavisati, na surÄ• . yathÄ• kiá¹ƒ?
koÃ±casakuá¹‡Ä• naá¹ƒ khÄ«ramissake udake khÄ«rameva pavisati, na udakaá¹ƒ. idaá¹ƒ y
dhammatÄ• siddhanti veditabbaâ€™â€™ nti idaá¹ƒaá¹-á¹-hakathÄ• vacanaá¹ƒ dassitaá¹ƒ, t
hi bodhisattamÄ• tu sÄ«laá¹ƒ viya ariyasÄ• vakÄ• naá¹ƒdhammatÄ• siddhanti ettha \Be I 11
dhammatÄ• nÄ• ma bodhisattassa ca attanoca pÄ• ramitÄ• nubhÄ• vena akusalÄ• nuppat
ariyasÄ• vakÄ• nampi bhavantarepÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ dasannaá¹ƒ kammapathÄ•
apÄ• yahetukÄ• naá¹ƒ akusalÄ• naá¹ƒ accantappahÄ• yakassamaggassa Ä• nubhÄ• vena
akusalassa anuppattiniyamo eva dhammatÄ• . na hi sabhÄ• vavÄ• dÄ«naá¹ƒ dhammatÄ•
nÄ• ma. yathÄ• vÄ• evaá¹ƒdhammatÄ• nayekÄ• raá¹‡assa bhÄ• ve abhÄ• ve ca kÄ• riyas
ahetuappaccayÄ• bhÄ• vÄ• bhÄ• vo, evamidhÄ• pi pÄ• á¹‡Ä• tipÄ• tÄ• dikammapathÄ• na
accantÄ• bhÄ• vena tesaá¹ƒabhÄ• vo, tadavasesÄ• naá¹ƒ akusalÄ• naá¹ƒ hetuno bhÄ• ver
100/, na ahetukatÄ• . tasmÄ• apÄ• yahetuno rÄ• gassa abhÄ• veneva ariyÄ• naá¹ƒ ajÄ• ni
anajjhoharaá¹‡antisuvuttamevidaá¹ƒ kehici ``ajÄ• nitvÄ• pivantassÄ• pi sotÄ• pannassa mu
kammapathappattaakusalacitteneva pÄ• tabbatoâ€™â€™ ti, taá¹ƒ kena hetunÄ• na sunda
dhammatÄ• siddhanti vÄ• kathanena kathaá¹ƒ taá¹ƒ paá¹-ikkhittanti.

yampi __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sv I 352) ``suraÃ±ca khÄ«raÃ±ca missetv
dhammatÄ• siddhaâ€™â€™ nti vacanaá¹ƒ, tampi surÄ• pÄ• nassa acittakapakkhepi akusal
hi ``bhavantarepi hi ariyasÄ• vako jÄ«vitahetupi pÄ• á¹‡aá¹ƒ na hanati, nÄ• dinnaá¹ƒÄ• diya
suraá¹ƒ pivatÄ«â€™â€™ ti vutte ``purimÄ• naá¹ƒ tÄ• va catunnaá¹ƒ kammapathÄ• naá¹ƒsa
sukaraá¹ƒ, pacchimassa pana surÄ• pÄ• nassa acittakattÄ• kathaá¹ƒ viramaá¹‡aá¹ƒbhavey

codanÄ• sambhavaá¹ƒ manasikatvÄ• vatthuajÄ• nanavasena acittakattepi yasmÄ• kamma
ajjhoharitabbÄ• , tÄ• disÄ« ca akusalappavatti ariyasÄ• vakassa maggeneva hatÄ• , tasmÄ
pavisanaá¹ƒ natthÄ«ti atthato gamyamÄ• natthaá¹ƒ parihÄ• ravacanaá¹ƒ vadatÄ• ``sace pi
khÄ«raÃ±cÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha khÄ«rameva pavisati, na surÄ• ti idaá¹ƒ surÄ
sabbathÄ• piparagalappavesÄ• bhÄ• vadassanaparaá¹ƒ, na pana surÄ• missakhÄ«rassa s
viyojanasÄ• matthiyadassanaparaá¹ƒ. ayaÃ±hettha adhippÄ• yo --- yadi hi surÄ• misse khÄ
khÄ«rameva paviseyya, na surÄ• . khÄ«re pana surÄ• ya aviyutte na kiÃ±ci pavisatÄ«ti \Be
yonisiddha_ntiudakassa mukhe appavisanaá¹ƒ yonisiddhaá¹ƒ. yonÄ«ti cettha jÄ• ti adhippe
koÃ±cajÄ• tikÄ• naá¹ƒmukhatuá¹‡á¸• asaá¹…khÄ• tÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ
khÄ«ramissaudakajjhoharaá¹‡ahetuttÄ• bhÄ• vena taá¹ƒ appavisanaá¹ƒsiddhanti attho. ida
surÄ• ya khÄ«re pavisantepi paragalÄ• pavisananti. __dhammatÄ• siddha_nti ariyasÄ• vak
surÄ• pivanahetubhÅ«takilesasahitattÄ• bhÄ• vasaá¹…khÄ• tÄ• yadhammatÄ• ya siddhaá¹
surÄ• ya akusalacitteneva pÄ• tabbato ariyasÄ• vakÄ• naá¹ƒapivanaá¹ƒ samatthitanti vedita
ajÄ• nanapakkhe akusalacittena vinÄ• vapÄ• tabbattepi surÄ• ya apivanaá¹ƒ ariyÄ• naá¹ƒ c
samatthanaparametanti, taá¹ƒ na, aá¹-á¹-hakathÄ• vacanantarehivirujjhanato. yathÄ• hi vac
virujjhati, tathÄ• yeva attho gahetabbo.

apica pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ kammapathÄ• naá¹ƒ bhavantarepi akar
dhammatÄ• sÄ«lameva, tesaÃ±ca yadi sacittakataá¹ƒ samÄ• naá¹ƒ. surÄ• pÄ• naá¹ƒ viya i
ajÄ• nantenÄ• piariyasÄ• vakena na kattabbÄ• ni siyuá¹ƒ, tathÄ• ca ajÄ• nantÄ• naá¹ƒ ariy
kusalÄ• byÄ• katacittehipiviramaá¹‡aparamÄ• raá¹‡aparasantakagahaá¹‡Ä• dÄ«su kÄ• yav
ce sampajjati, cakkhupÄ• lattherassa caá¹…kamanena pÄ• á¹‡aviyogassa, uppalavaá¹‡á¹‡
maggenamaggaphusanassaca pavattattÄ• . tasmÄ• surÄ• pÄ• nassa acittakapakkhepi aku
ariyÄ• naá¹ƒparagalaá¹ƒ na pavisatÄ«ti visesetvÄ• vuttanti veditabbaá¹ƒ.

nanu vatthuá¹ƒ jÄ• nantasseva sabbe kammapathÄ• vuttÄ• ti? na, micchÄ• diá¹-á¹-hiyÄ•
viparÄ«taggahaá¹‡enevapavattattÄ• . kathaÃ±hi nÄ• ma asabbaÃ±Ã±uá¹ƒ sabbaÃ±Ã±uto,
gahaá¹‡antÄ«diá¹-á¹-hi vatthuá¹ƒ vijÄ• nÄ• ti. yadi hi jÄ• neyya, micchÄ• diá¹-á¹-hiyeva na s
kammapathesugaá¹‡itÄ• ti kuto jÄ• nantasseva kammapathappavattiniyamo. atha sabbaÃ±
gaá¹‡hantÄ«pi ``ayaá¹ƒ sattoâ€™â€™ ti tassa sarÅ«paggahaá¹‡ato diá¹-á¹-hipi vatthuá¹ƒ v
surÄ• pÄ• nassapi ``ayaá¹ƒ na surÄ• â€™â€™ ti sarÅ«paggahaá¹‡assa samÄ• nattÄ• . ``a
vatthuparÄ• masanepi ``surÄ• â€™â€™ tivisesavijÄ• nanÄ• bhÄ• vÄ• na jÄ• nÄ• tÄ«ti ce?
jÄ• nantÄ«pi ``asabbaÃ±Ã±Å«â€™â€™ tipivisesajÄ• nanÄ• bhÄ• vÄ• diá¹-á¹-hipi vatthuá¹ƒ
evaÃ±hi tesaá¹ƒ \Be I 117/buddhÄ• ti ahitoti ahitaá¹ƒ vÄ• pÅ«raá¹‡akassapÄ• diá¹ƒ hito pa
anunayassa vÄ• uppÄ• danepieseva nayo. vipallÄ• sapubbakaÃ±hi sabbaá¹ƒ akusalaá¹ƒ.

apica surÄ• ya pÄ«yamÄ• nÄ• ya niyamena akusaluppÄ• danaá¹ƒ sabhÄ• vo pÄ«tÄ• ya viy
khÄ«rÄ• disaÃ±Ã±Ä• yapÄ«tasurassa puggalassa mÄ• tubhaginiÄ• dÄ«supi rÄ• gadosÄ• d

vatthusabhÄ• venevauppajjati, evaá¹ƒ pÄ«yamÄ• nakkhaá¹‡epi tikhiá¹‡o rÄ• go uppajjateva
ajÄ• nitvÄ• pivanakÄ• le paÃ±cÄ• bhiÃ±Ã±Ä• dijhÄ• naparihÄ• ni, pacchÄ• ca buddhÄ• dÄ
agÄ• ravÄ• diakusalappabandhoyÄ• va surÄ• vigamÄ• pavattittha. teneva bhagavÄ• pi tas
agÄ• ravÄ• diakausalappavattidassanamukhenasurÄ• dosaá¹ƒ pakÄ• setvÄ• sikkhÄ• pada
paÃ±canÄ«varaá¹‡uppattiá¹ƒ vinÄ• jhÄ• naparihÄ• ni hoti. tasmÄ• ajÄ• nantassÄ• pi surÄ•
attano sabhÄ• venevaakusaluppÄ• dikÄ• ti ayamattho sÄ• gatattherassa jhÄ• naparihÄ• niy
ariyÄ• naá¹ƒkilesÄ• bhÄ• vena mukhena surÄ• ya appavesasaá¹…khÄ• tabyatirekatopi sijjh
gantabbaá¹ƒ, evaá¹ƒ gahaá¹‡ameva hi vibhajjavÄ• dÄ«matÄ• nusÄ• raá¹ƒ.

yaá¹ƒ pana ``jÄ• nitvÄ• pivantasseva akusalaâ€™â€™ nti gahaá¹‡aá¹ƒ, taá¹ƒ bhinnaladdh
abhayagirikÄ• dÄ«nameva \Ne I 102/ mataá¹ƒ, taá¹ƒ pana gaá¹‡á¹-hipadakÄ• rakÄ• dÄ«hi
ajÄ• nantehi attano matiyÄ• saá¹ƒsanditvÄ• likhitaá¹ƒ vibhajjavÄ• dÄ«maá¹‡á¸• alampi pav
sÄ• sanaá¹ƒ dÅ«seti, purÄ• pi kira__imasmimpi damiá¸·araá¹-á¹-he_ koci bhinnaladdhiko nÅ
kuá¹‡á¸• alakesÄ«vatthuá¹ƒparavÄ• damathananayadassanatthaá¹ƒ damiá¸·akabbarÅ«pen
surÄ• pÄ• nassa jÄ• nitvÄ• va pivaneakusalanayaá¹ƒ, aÃ±Ã±aÃ±ca desakÄ• lÄ• dibhedena
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ salakkhaá¹‡avaseneveaÃ±Ä• tuá¹ƒ na sakkoti Ã±Ä• á¹‡ena p
anantattahÄ• nippasaá¹…gato. aniccÄ• disÄ• maÃ±Ã±alakkhaá¹‡avasenevapana Ã±Ä• tuá
``paramatthadhammesu nÄ• marÅ«pantiÄ• dibhedo viya puggalÄ• disammutipivisuá¹ƒ vatth
evamÄ• dikaá¹ƒ bahuá¹ƒ viparÄ«tatthanayaá¹ƒ kabbÄ• kÄ• rassa kavinoupadisitvÄ• tasmi
kÄ• raá¹‡Ä• bhÄ• sehi satiá¹ƒ sammohetvÄ• pabandhÄ• pesi, taÃ±ca kabbaá¹ƒnissÄ• ya i
idha vibhajjavÄ• dÄ«mate \Be I 118/ sammissaá¹ƒ ciraá¹ƒ pavattittha. taá¹ƒ pana pacchÄ•
Ä• cariyabuddhappiyamahÄ• therena bÄ• hirabbharikaá¹ƒ diá¹-á¹-hijÄ• laá¹ƒ vighÄ• á¹-etvÄ
parisuddhaá¹ƒsÄ• sanaá¹ƒ patiá¹-á¹-hÄ• pentena sodhitampi __sÄ• ratthadÄ«paniyÄ• _ (Sp
42) vinayaá¹-Ä«kÄ• ya surÄ• pÄ• nassa sacittakapakkheyeva cittaá¹ƒ akusalanti samatthan
vipallattacittehi puna ukkhittasiraá¹ƒ jÄ• taá¹ƒ, taÃ±ca mahÄ• therehi vinicchinitvÄ• gÄ• rayh
madditvÄ• laddhigÄ• hake ca bhikkhÅ« viyojetvÄ• dhammena vinayena satthusÄ• sanena
tenevettha mayaá¹ƒ evaá¹ƒ vitthÄ• rato idaá¹ƒ paá¹-ikkhipimha ``mÄ• aÃ±Ã±epivibhajjavÄ•
dÅ«sesÄ«â€™â€™ ti. tasmÄ• idha vuttÄ• ni avuttÄ• ni ca kÄ• raá¹‡Ä• nisuá¹-á¹-hu sallakk
na hoti, tathÄ• attho gahetabbo.

__sesa_nti yassa vatthuvijÄ• nanacittena sacittakapakkhepi cittaá¹ƒ akusalamevÄ• ti niyam
attho. __rundhantÄ«_ti ``tiracchÄ• nagatitthiyÄ• doso natthÄ«â€™â€™ tiÄ• dinÄ• anÄ• pat
nivÄ• rentÄ«. __dvÄ• raá¹ƒ pidahantÄ«_ti ``taÃ±ca kho manussitthiyÄ• â€™â€™ tiÄ• dinÄ•
lesaggahaá¹‡assa kÄ• raá¹‡asaá¹…khÄ• taá¹ƒ dvÄ• raá¹ƒ pidahantÄ«. __sotaá¹ƒ
pacchindamÄ• nÄ• _titadubhayalesaggahaá¹‡advÄ• rÄ• naá¹ƒ vasena avicchinnaá¹ƒ vÄ«ti
__gÄ• á¸·hataraá¹ƒkarontÄ«_ti yathÄ• vuttehi kÄ• raá¹‡ehi paá¹-hamapaÃ±Ã±attisiddhaá¹ƒ
karontÄ«, anÄ• pattiyÄ• okÄ• saá¹ƒ adadamÄ• nÄ• ti attho. sÄ• ca yasmÄ• vÄ«tikkamÄ•
vÄ«tikkame ca lokavajjepi sithilaá¹ƒ karontÄ« uppajjati, tasmÄ• tathÄ• uppattiá¹ƒ uppattikÄ•

Ä• ha __aÃ±Ã±atra adhimÄ• nÄ• _tiÄ• di. aÃ±Ã±atra adhimÄ• nÄ• tiimissÄ• anupaÃ±Ã±at
ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. aÃ±Ã±atra supinantÄ• tiimissÄ• ``abbohÄ• rikattÄ• â€™â€™ ti k
tattha __vÄ«tikkamÄ• bhÄ• vÄ• _ti pÄ• picchÄ• yaavijjamÄ• nassa uttarimanussadhammas
pakÄ• sanavasappavattavisaá¹ƒvÄ• danÄ• dhippÄ• yasaá¹…khÄ• tassavÄ«tikkamassa abh
anadhigate adhigatasaÃ±Ã±itÄ• ya yathÄ• vuttavÄ«tikkamonatthi. __abbohÄ• rikattÄ• _ti ``
cetanÄ• , sÄ• ca kho abbohÄ• rikÄ• â€™â€™ ti (Vin III 235) vacanato mocanassÄ• daceta
vijjamÄ• nattepi thinamiddhena abhibhÅ«tatÄ• ya \Be I 119/ avasattena abbohÄ• rikattÄ• ,
Ä• pattikÄ• raá¹‡avohÄ• rÄ• bhÄ• vÄ• ti attho. __vÄ• _-saddocettha samuccayattho daá¹-á
cÄ• â€™â€™ ti vÄ• pÄ• á¹-ho. __vuttÄ• _ti duvidhÄ• picesÄ• anupaÃ±Ã±atti anÄ• pattika

__akate vÄ«tikkame_ti Ä• padÄ• supi bhikkhÅ«hi sikkhÄ• padavÄ«tikkame akate, kukkucc
viya vÄ«tikkamaá¹ƒ akatvÄ• bhikkhÅ«hi attano dukkhuppattiyÄ• Ä• rocitÄ• yÄ• tiattho. __s
paá¹-hamaá¹ƒ sÄ• maÃ±Ã±ato baddhasikkhÄ• padaá¹ƒ mocetvÄ• attano visayeanÄ• pattik
karontÄ«. __dvÄ• raá¹ƒ dadamÄ• nÄ• _ti anÄ• pattiyÄ• dvÄ• raá¹ƒ dadamÄ• nÄ• . __apar
kurumÄ• nÄ• _ti dinnena tena dvÄ• rena uparÅ«pari anÄ• pattibhÄ• vaá¹ƒdÄ«pentÄ«. paÃ±
``muhuttikÄ• ya vesiyÄ• na dosoâ€™â€™ tilesena vÄ«tikkamitvÄ• __saÃ±carittÄ• pajjana
Ä• dayo) paÃ±Ã±attattÄ• ``kate vÄ«tikkameâ€™â€™ ti vuttaá¹ƒ. __paÃ±Ã±attigatikÄ• _ti a
mÅ«lapaÃ±Ã±attiyevÄ• tiadhippÄ• yo.

makkaá¹-Ä«vatthukathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

santhatabhÄ• á¹‡avÄ• ro

vajjiputtakavatthukathÄ• vaá¹‡á¹‡anÄ•

43-44__._ vajjiputtakavatthukathÄ• ya __pÄ• á¸·iyaá¹ƒ_ ``vesÄ• likÄ• ... pe ... methunaá¹ƒ
dhammaá¹ƒpaá¹-iseviá¹ƒsÅ«â€™â€™ ti ettha te Ã±Ä• tikulaá¹ƒ gantvÄ• gihiliá¹…gaá¹ƒ ga
mayaâ€™â€™ ntisaÃ±Ã±Ä• ya methunaá¹ƒ paá¹-iseviá¹ƒsÅ«ti gahetabbaá¹ƒ, tenÄ• ha __Ã
phuá¹-á¹-hÄ• _tiÄ• di. Ã±Ä• tÄ«naá¹ƒ vinÄ• so rÄ• jadaá¹‡á¸• Ä• dikÄ• raá¹‡ena hotÄ«ti Ä•
dhaÃ±Ã±ahiraÃ±Ã±adÄ• sidÄ• sagomahiá¹ƒsÄ• didhanÄ• ni__bhogÄ• _ nÄ• ma, tesampi r
Ä• ha ``esa nayo dutiyapadepÄ«â€™â€™ ti. na sabbaÃ±Ã±ubuddhotiÄ• dinÄ• \Ne I 104/ t
sÄ• sane abhabbÄ• ti saÃ±Ã±Ä• ya attanobhabbataá¹ƒ pakÄ• sentÄ• __na maya_ntiÄ• di
``aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esÅ«â€™â€™ ti__pÄ• á¸·iyaá¹ƒ_ anÄ• gate Ä• lokÄ• kÄ• sak
pana \Be I 120/saddhiá¹ƒ cattÄ• lÄ«sa honti. __vibhattÄ• kusalÄ• dhammÄ• _ti ``imasmiá¹
hotÄ«â€™â€™ tivibhÄ• gaso dassitÄ• saupacÄ• rajjhÄ• nÄ• mahaggatakusalÄ• dhammÄ
sahasokitÄ• divasenagihÄ«su byÄ• vaá¹-ataá¹ƒ. __Ä• vÄ• sapalibodha_nti senÄ• sanesu n
niccabyÄ• vaá¹-ataá¹ƒ. duppariccÄ• gÄ• naá¹ƒ imesaá¹ƒ dvinnaá¹ƒ palibodhÄ• naá¹ƒ vasen
saá¹…gahitÄ• evÄ• tiveditabbaá¹ƒ.

__yenÄ• _ti kÄ• raá¹‡ena. __asaá¹ƒvÄ• so_ti idaá¹ƒ tasmiá¹ƒ attabhÄ• ve kenacipi pariyÄ•
bhikkhÅ«hi saddhiá¹ƒ saá¹ƒvÄ• saá¹ƒ nÄ• rahatÄ«ti imamatthaá¹ƒ sandhÄ• ya vuttanti Ä• h
__paÃ±Ã±attaá¹ƒ samÅ«haneyyÄ• _ti ``so Ä• gato na pabbÄ• jetabboâ€™â€™ ti avatvÄ•
tiettakasseva vuttattÄ• pÄ• rÄ• jikassa sÄ• maá¹‡erabhÅ«mi anuÃ±Ã±Ä• tÄ• ti viÃ±Ã±Ä• y
tenÄ• ha__sÄ• maá¹‡erabhÅ«miyaá¹ƒ pana á¹-hito_tiÄ• di. ``yo pana bhikkhÅ«â€™â€™ ti
paccakkhÄ• tasikkho yasmÄ• bhikkhu na hoti, methunasevane ca pÄ• rÄ• jikaá¹ƒ nÄ• pajja
upasampÄ• detabboâ€™â€™ ti upasampadaá¹ƒ anujÄ• nanto pÄ• rÄ• jikaá¹ƒ na samÅ«ha
``bhikkhubhÄ• ve á¹-hatvÄ• avipannasÄ«latÄ• yÄ• â€™â€™ ti. __uttamatthaá¹ƒ_ arahattaa

catubbidhavinayÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<45> __nÄ«haritvÄ• _ti pÄ• á¸·ito uddharitvÄ• , tathÄ• hi ``paÃ±cahupÄ• li, aá¹…gehi sama
nÄ• nuyuÃ±jitabbaá¹ƒ. katamehi paÃ±cahi? suttaá¹ƒ na jÄ• nÄ• ti, suttÄ• nulomaá¹ƒ najÄ• n
tiÄ• dipÄ• á¸·ito suttaá¹ƒ suttÄ• nulomaÃ±ca nÄ«hariá¹ƒsu. ``anÄ• patti evaá¹ƒ amhÄ• kaá¹
paripucchÄ• ti bhaá¹‡atÄ«â€™â€™ ti evamÄ• dito Ä• cariyavÄ• daá¹ƒ. ``Ä• yasmÄ• upÄ• l
Ä• vuso, supinantenÄ• â€™ tiâ€™â€™ evamÄ• dito attano matiá¹ƒnÄ«hariá¹ƒsu, sÄ• ca th
saá¹…gahitattÄ• suttaá¹ƒ jÄ• taá¹ƒ, evamaÃ±Ã±Ä• pi suttÄ• dÄ«hisaá¹…gahitÄ• va gaheta
atha vÄ• __nÄ«haritvÄ• _ti vibhajitvÄ• sÄ• á¹-á¹-hakathaá¹ƒsakalaá¹ƒ vinayapiá¹-akaá¹ƒ s
padesesu pakkhipitvÄ• catudhÄ• vibhajitvÄ• vinayaá¹ƒpakÄ• sesuá¹ƒ \Be I 121/ tabbinimu
adhippÄ• yo. __vutta_nti nÄ• gasenattherena__milindapaÃ±he_ vuttaá¹ƒ.
kaá¹‡á¹-hÄ• divaá¹‡á¹‡uppattiá¹-á¹-hÄ• nakaraá¹‡Ä• dÄ«hi Ä• haritvÄ• attano vacÄ«viÃ±Ã
__Ä• haccapadaá¹ƒ. raso_ti sÄ• ro ``pattarasoâ€™â€™ tiÄ• dÄ«su (Dhs 628-630) viya,
paá¹-ikkhittaanuÃ±Ã±Ä• tasuttasÄ• roti \Ne I 105/ attho, __raso_ti vÄ• lakkhaá¹‡aá¹ƒ paá¹-
anuddharitvÄ• lakkhaá¹‡Ä• nulomena vuttattÄ• . dhammasaá¹…gÄ• hakÄ• diÄ• cariyavaá¹
Ä• cariyavaá¹ƒsotiÄ• ha ``Ä• cariyavaá¹ƒsoti Ä• cariyavÄ• doâ€™â€™ ti.

__vinayapiá¹-ake pÄ• á¸·Ä«_ti idha adhikÄ• ravasena vuttaá¹ƒ. sesapiá¹-akesupi suttÄ• dica
labbhanteva. __mahÄ• padesÄ• _ti mahÄ• okÄ• sÄ• mahÄ• visayÄ• , te atthato ``yaá¹ƒ, bh
tiÄ• dipÄ• á¸·ivasena akappiyÄ• nulomato kappiyÄ• nulomato ca puggalehi nayatotathÄ• ta
eva. te hi bhagavatÄ• sarÅ«pato avuttesupi paá¹-ikkhittÄ• nulomesu, anuÃ±Ã±Ä• tÄ• nulom
nivattipavattihetutÄ• ya mahÄ• gocarÄ• ti ``mahÄ• padesÄ• â€™â€™ tivuttÄ• , na pana ``ya
na kappatÄ«â€™â€™ tiÄ• dinÄ• vuttÄ• sÄ• dhippÄ• yÄ• pÄ• á¸·iyeva tassÄ• sutte paviá¹
sutte otÄ• retabbaá¹ƒ ... pe ... suttameva balavataraâ€™â€™ nti (Sp (to Vin III) I 45) hi vutta
sÄ• dhippÄ• yÄ• pÄ• á¸·isutte otÄ• retabbÄ• , na gahetabbÄ• vÄ• hoti, yenÄ• yaá¹ƒ suttÄ
tasmÄ• imaá¹ƒ pÄ• á¸·iadhippÄ• yaá¹ƒ nissÄ• ya puggalehi gahitÄ• yathÄ• vuttaatthÄ• va
tappakÄ• sakattÄ• pana ayaá¹ƒ pÄ• á¸·ipi suttÄ• nulomanti gahetabbaá¹ƒ, tenÄ• ha __ye bh
vuttÄ• _tiÄ• di. yaá¹ƒ bhikkhavetiÄ• dipÄ• á¸·inayena hi puggalehi gahetabbÄ• ye akappiyÄ

atthÄ• vuttÄ• , te mahÄ• padesÄ• ti attho.

bhagavato pakiá¹‡á¹‡akadesanÄ• bhÅ«tÄ• ca suttÄ• nulomabhÅ«tÄ• ca aá¹-á¹-hakathÄ• dhammasaá¹…gÄ• hakattherehipÄ• á¸·ivaá¹‡á¹‡anÄ• kkamena saá¹…gahetvÄ• vuttÄ• , ta vuttÄ• , etenaca aá¹-á¹-hakathÄ• suttasuttÄ• nulomesu atthato saá¹…gayhatÄ«ti veditabbÄ evaá¹ƒattanomatipi pamÄ• á¹‡abhÅ«tÄ• . na hi bhagavato vacanaá¹ƒ vacanÄ• nulomaÃ±ca aggasÄ• vakÄ• dayopiattano Ã±Ä• á¹‡abalena suttÄ• bhidhammavinayesu \Be I 122/ kaÃ±c atthaá¹ƒvattuá¹ƒ sakkonti, tasmÄ• sabbampi vacanaá¹ƒ sutte suttÄ• nulome ca saá¹…gayh aá¹-á¹-hakathÄ• dÄ«naá¹ƒ saá¹…gahitattÄ• tadavasesaá¹ƒ suttasuttÄ• nulomato gahetvÄ• vinayoniddiá¹-á¹-ho. suttÄ• dayo nissÄ• yeva pavattÄ• pi attanomati tesu sarÅ«pena anÄ• g ``suttasuttÄ• nulomaÄ• cariyavÄ• de muÃ±citvÄ• â€™â€™ ti, tenÄ• ha ``anubuddhiyÄ• na suttÄ• dÄ«ni anugatÄ• ya eva buddhiyÄ• tehi laddhanayaggÄ• hena cÄ• ti attho.

__theravÄ• do_ti mahÄ• sumattherÄ• dÄ«naá¹ƒ gÄ• ho. suttÄ• diá¹ƒ nissÄ• yeva viparÄ«ta \Ne I 106/ Ä• ha __taá¹ƒ panÄ• _tiÄ• di. __atthenÄ• _ti attanÄ• nayaggahitena atthena. __ gÄ• hassa nissayabhÅ«taá¹ƒ sÄ• á¹-á¹-hakathaá¹ƒ pÄ• á¸·iá¹ƒ. __pÄ• á¸·iyÄ• _ti tappaá¹-ikkhepatthaá¹ƒparenÄ• haá¹-Ä• ya sÄ• á¹-á¹-hakathÄ• ya pÄ• á¸·iyÄ• , attanÄ• gal pÄ• á¸·iÃ±ca saá¹ƒsanditvÄ• tiattho. __Ä• cariyavÄ• de_ti attanÄ• parena ca samuddhaá¹- __otarati ceva sameticÄ• _ti attanÄ• uddhaá¹-ehi saá¹ƒsandanavasena otarati, parena udd __sabbadubbalÄ• _tiasabbaÃ±Ã±upuggalassa dosavÄ• sanÄ• ya yÄ• thÄ• vato atthasampa pamÄ• dapÄ• á¹-havasenaÄ• cariyavÄ• dassa suttÄ• nulomena asaá¹ƒsandanÄ• pi siyÄ• ti ti.

__samentameva gahetabba_nti ye suttena saá¹ƒsandanti, evarÅ«pÄ• va atthÄ• mahÄ• pa tathÄ• tathÄ• uddhaá¹-aatthÄ• nameva suttÄ• nulomattÄ• , tenÄ• ha ``suttÄ• nulomato hi s nti. __appaá¹-ivattiya_nti appaá¹-ibÄ• hiyaá¹ƒ. __kÄ• rakasaá¹…ghasadisa_nti pamÄ• á¹‡attÄ• saá¹…gÄ«tikÄ• rakasaá¹…ghasadisaá¹ƒ. __buddhÄ• naá¹ƒ á¹-hitakÄ• lasa dharamÄ• nakabuddhasadisantiattho. __sakavÄ• dÄ« suttaá¹ƒ gahetvÄ• kathetÄ«_tiÄ• dÄ gahetvÄ• kathanasÄ«lo, so __sakavÄ• dÄ«. sutta_nti saá¹…gÄ«tittayÄ• ruá¸·haá¹ƒ pÄ• á¸·i __paravÄ• dÄ«_timahÄ• vihÄ• ravÄ• sÄ« vÄ• hotu aÃ±Ã±anikÄ• yavÄ• sÄ« vÄ• , yo vipar kathanasÄ«lo, sova idha ``paravÄ• dÄ«â€™â€™ ti vutto. __suttÄ• nuloma_nti saá¹…gÄ«titt anÄ• ruá¸·haá¹ƒvÄ• yaá¹ƒkiÃ±ci vipallÄ• sato vÄ• vaÃ±canÄ• ya vÄ• ``saá¹…gÄ«tittayÄ• dassiyamÄ• naá¹ƒsuttÄ• nulomaá¹ƒ. keci ``aÃ±Ã±anikÄ• ye suttÄ• nulomaâ€™â€™ nti \Be yuttaá¹ƒ sakavÄ• dÄ«paravÄ• dÄ«naá¹ƒ ubhinnampi saá¹…gÄ«tittayÄ• ruá¸·hasuttÄ• dÄ«n vakkhati ``tisso saá¹…gÄ«tiyo Ä• ruá¸·haá¹ƒ pÄ• á¸·iÄ• gataá¹ƒ paÃ±Ã±Ä• yati, gahetabbaâ sakavÄ• dÄ« aÃ±Ã±anikÄ• yasuttÄ• diá¹ƒ pamÄ• á¹‡ato gaá¹‡hÄ• ti, yena tesu suttÄ• dÄ«s á¹-hÄ• tabbaá¹ƒ bhaveyya, vakkhati ca ``paro tassa akappiyabhÄ• vasÄ• dhakaá¹ƒ suttato kÄ• raá¹‡aÃ±cavinicchayaÃ±ca dasseti ... pe ... `sÄ• dhÅ«â€™ ti sampaá¹-icchitvÄ• akapp

nti (Sp (to Vin III) I 45). tasmÄ• paravÄ• dinÄ• pi saá¹…gÄ«tittaye anÄ• ruá¸·hampi anÄ• ru
kevalaá¹ƒ tassa tassa suttÄ• dino saá¹…gÄ«tittaye anÄ• gatassa kÅ«á¹-atÄ• , Ä• gatassaca
aÃ±Ã±athÄ• adhippÄ• yayojanÄ• ca viseso. tattha ca yaá¹ƒ kÅ«á¹-aá¹ƒ, taá¹ƒ apanÄ«yati.
yojitaá¹ƒ, tassa viparÄ«tatÄ• sandassanatthaá¹ƒ tadaÃ±Ã±ena suttÄ• dinÄ• saá¹ƒsandanÄ
paravÄ• dinÄ• gahito adhippÄ• yo suttantÄ• dinÄ• saá¹ƒsandati, so sakavÄ• dinÄ• pi attan
gahetabboti ubhinnampi saá¹…gÄ«tittayÄ• gatameva suttÄ• dipamÄ• á¹‡anti veditabbaá¹ƒ.
__kathÄ• vatthu_ppakaraá¹‡e sakavÄ• de paÃ±ca suttasatÄ• ni paravÄ• de paÃ±cÄ• ti (Dh
nidÄ• nakathÄ•) \Ne I 107/ suttasahassampi adhippÄ• yaggahaá¹‡anÄ• nattena saá¹…gÄ«
nikÄ• yantare kiÃ±cÄ«ti.

__khepa_nti ``kiá¹ƒ iminÄ• â€™â€™ ti paá¹-ikkhepaá¹ƒ chaá¸• á¸• anaá¹ƒ. __garaha_nti ``k
jÄ• nÄ• tÄ«â€™â€™ tinindanaá¹ƒ. __sutte otÄ• retabba_nti yassa suttassa anulomanato id
tasmiá¹ƒ, tadanurÅ«pe vÄ• aÃ±Ã±atarasmiá¹ƒ sutte attanÄ• gahitaá¹ƒ suttÄ• nulomaá¹ƒat
otÄ• retabbaá¹ƒ, ``iminÄ• ca iminÄ• ca kÄ• raá¹‡ena imasmiá¹ƒ suttesaá¹ƒsandatÄ«â€™â
dassetabbanti attho. __aya_nti sakavÄ• dÄ«. __paro_tiparavÄ• dÄ«. __Ä• cariyavÄ• do sut
suttassa vaá¹‡á¹‡anÄ• vasena ayaá¹ƒÄ• cariyavÄ• do pavatto, tasmiá¹ƒ, tÄ• dise ca aÃ±Ã±
pubbÄ• paraatthasaá¹ƒsandanavasenaotÄ• retabbaá¹ƒ. __gÄ• rayhÄ• cariyavÄ• do_ti pam
vÄ• á¹-hapito, esa nayo sabbattha.

yaá¹ƒ kiÃ±ci kÅ«á¹-asuttaá¹ƒ bÄ• hirakasuttÄ• divacanaá¹ƒ na gahetabbanti dassetuá¹ƒ __s
suttÄ• nulomeotÄ• retabba_ntiÄ• di vuttaá¹ƒ. guá¸·havessantarÄ• dÄ«ni mahÄ• saá¹…ghik
pakaraá¹‡Ä• ni. __Ä• di_-saddena guá¸·haummaggÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ \Be I 124/. sa
katheti, paravÄ• dÄ«pi suttantiÄ• dinÄ• aÃ±Ã±epi vÄ• dÄ• lambanÄ• vuttanayena sakkÄ•

evaá¹ƒ suttasuttÄ• nulomÄ• dimukhena sÄ• maÃ±Ã±ato vivÄ• daá¹ƒ dassetvÄ• idÄ• ni vise
vivÄ• davatthuá¹ƒtabbinicchayamukhena suttÄ• dÄ«naÃ±ca dassetuá¹ƒ __atha panÄ• yaá¹
__sutte ca suttÄ• nulome cÄ• _ti ettha __ca_-kÄ• ro vikappattho, tena Ä• cariyavÄ• dÄ• dÄ
``kÄ• raá¹‡aÃ±ca vinicchayaÃ±ca dassetÄ«â€™â€™ ti. tattha __kÄ• raá¹‡a_nti suttÄ• dina
uddhaá¹-aá¹ƒ hetuá¹ƒ. __vinicchaya_nti aá¹-á¹-hakathÄ• vinicchayaá¹ƒ. __kÄ• raá¹‡acchÄ•
``kappiyaâ€™â€™ nti gÄ• hassa, ``akappiyaâ€™â€™ nti gÄ• hassa ca nimittabhÅ«taá¹ƒkic
avibhÅ«takÄ• raá¹‡aá¹ƒ kÄ• raá¹‡acchÄ• yÄ• , kÄ• raá¹‡apatirÅ«pakanti attho. __vinayaÃ±
vivaraá¹‡aá¹ƒ __kappiyÄ• kappiyavicÄ• raá¹‡amÄ• gammÄ• _ti. __rundhitabba_ntikappiyas
vÄ«tikkamakaraá¹‡aá¹ƒ rundhitabbaá¹ƒ, taá¹ƒnivÄ• raá¹‡acittaá¹ƒ daá¸·hataraá¹ƒ kÄ• tabba
pacchinditabba_nti tattha vÄ«tikkamappavatti pacchinditabbÄ• . __garukabhÄ• ve_tiakappiy
__suttavinicchayakÄ• raá¹‡ehÄ«_ti suttena aá¹-á¹-hakathÄ• vinicchayena ca laddhakÄ• raá
yathÄ• vuttassa atthassa nigamanavacanaá¹ƒ. __atirekakÄ• raá¹‡a_nti suttÄ• dÄ«supurima
atirekakÄ• raá¹‡aá¹ƒ nÄ• ma, bahukÄ• raá¹‡aá¹ƒ vÄ• .

__vÄ• cuggata_nti \Ne I 108/ vÄ• cÄ• ya uggataá¹ƒ, tattha nirantaraá¹ƒ á¹-hitanti attho. ``su
sakalaá¹ƒvinayapiá¹-akaâ€™â€™ nti vuttattÄ• puna __suttatoti_ tadatthapaá¹-ipÄ• dakaá¹ƒ
suttÄ• bhidhammapÄ• á¸·ivacanaá¹ƒadhippetaá¹ƒ. __anubyaÃ±janatoti_ imassa vivaraá¹‡a
aá¹-á¹-hakathÄ• to cÄ• _ti. tattha __paripucchÄ• _ti Ä• cariyassa santikÄ• pÄ• á¸·iyÄ• atth
__aá¹-á¹-hakathÄ• _ti pÄ• á¸·imuttakavinicchayo. tadubhayampi hi pÄ• á¸·iá¹ƒ anugantvÄ•
``anubyaÃ±janaâ€™â€™ nti vuttaá¹ƒ. __vinaye_tivinayÄ• cÄ• re, teneva vakkhati __vinaya
avokkamanto_tiÄ• di. tatthapatiá¹-á¹-hÄ• naá¹ƒ nÄ• ma saÃ±cicca Ä• pattiyÄ• anÄ• pajjan
``lajjÄ«bhÄ• vena patiá¹-á¹-hitoâ€™â€™ ti, tena lajjÄ« hotÄ«ti vuttaá¹ƒ hoti. vinayadharassa
vattabbe kiá¹ƒ iminÄ• lajjÄ«bhÄ• venÄ• tiÄ• ha __alajjÄ« hÄ«_tiÄ• di. tattha __bahussutop
paá¹-hamalakkhaá¹‡asamannÄ• gamaá¹ƒ dasseti. __lÄ• bhagarutÄ• yÄ• _tiÄ• dinÄ• vinay
paá¹-hamalakkhaá¹‡ayogo kiccakaro nahoti, atha \Be I 125/ kho akiccakaro anatthakaro ev
saá¹…ghabhedassa pubbabhÄ• gokalaho __saá¹…gharÄ• ji_.

__vitthunatÄ«_ti vitthambhati, nitthunati vÄ• santiá¹-á¹-hituá¹ƒ na sakkoti, tenÄ• ha __yaá¹ƒ
__Ä• cariyaparamparÄ• _ti Ä• cariyÄ• naá¹ƒ vinicchayaparamparÄ• , teneva vakkhati ``atta
... yathÄ• Ä• cariyo ca Ä• cariyÄ• cariyo ca pÄ• á¸·iÃ±ca paripucchaÃ±ca vadanti, tathÄ• Ã
vaá¹-á¹-atÄ«â€™â€™ ti. na hi Ä• cariyÄ• naá¹ƒ nÄ• mamattato paramparÄ• jÄ• nane payoj
__pubbÄ• parÄ• nusandhito_tipubbavacanassa aparavacanena saha atthasambandhajÄ• n
padatthapiá¹‡á¸• atthaadhippetatthÄ• dito. __kÄ• raá¹‡ato_ti tadatthupapattito. __theravÄ•
theravÄ• dapaá¹-ipÄ• á¹-iá¹ƒ, tesaá¹ƒ vinicchayapaá¹-ipÄ• á¹-intiattho.

__imehi ca pana tÄ«hi lakkhaá¹‡ehÄ«_ti ettha paá¹-hamena lakkhaá¹‡ena vinayassa suá¹-á
uggahitabhÄ• vovutto. dutiyenassa lajjÄ«bhÄ• vena ceva acalatÄ• ya ca patiá¹-á¹-hitatÄ• . t
pÄ• á¸·iaá¹-á¹-hakathÄ• suanurÅ«pena anÄ• gatampi tadanulomato Ä• cariyehi dinnanayat
samatthatÄ• . __otiá¹‡á¹‡e vatthusmi_nti codanÄ• vasena vÄ«tikkamavatthusmiá¹ƒ saá¹…g
__codakenacuditakena ca vutte vattabbe_ti evaá¹ƒ otiá¹‡á¹‡e vatthuá¹ƒ nissÄ• ya codakena
``diá¹-á¹-haá¹ƒsutaâ€™â€™ ntiÄ• dinÄ• cuditakena ``atthi natthÄ«â€™â€™ tiÄ• dinÄ• ca
tasmiá¹ƒvattabbe vutteti attho. thullaccayadubbhÄ• sitÄ• naá¹ƒ mÄ• tikÄ• ya anÄ• gatattÄ•
``paÃ±cannaá¹ƒÄ• pattÄ«naâ€™â€™ nti vuttaá¹ƒ. __tikadukkaá¹-a_nti ``anupasampanne u
ujjhÄ• yativÄ• khÄ«yati vÄ• Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• dinÄ• (Vin IV 106 thoka
Ä• gataá¹ƒtikadukkaá¹-aá¹ƒ. __aÃ±Ã±ataraá¹ƒ vÄ• Ä• patti_nti ``kÄ• le vikÄ• lasaÃ±Ã±Ä« A
vematiko Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• dikaá¹ƒ (Vin IV 250) dukadukkaá¹-aá¹ƒ \Ne
__antarÄ• patti_nti tasmiá¹ƒ tasmiá¹ƒ sikkhÄ• pade Ä• gatavatthuvÄ«tikkamaá¹ƒ vinÄ• aÃ±
nidÄ• nato pabhuti vinÄ«tavatthupariyosÄ• nÄ• antarantarÄ• vuttaá¹ƒÄ• pattiá¹ƒ. idha pan
oloketÄ«â€™â€™ ti visuá¹ƒ gahitattÄ• tadavasesÄ• antarÄ• pattÄ«tigahitÄ• . __paá¹-ilÄ• t
visibbanasikkhÄ• pade (Vin IV 350-351) Ä• gataá¹ƒ. tattha á¸• ayhamÄ• naá¹ƒ alÄ• taá¹ƒ ag
patitaá¹ƒ avijjhÄ• tameva paá¹-iukkhipati \Be I 126/, puna yathÄ• á¹-hÄ• ne á¹-hapetÄ«ti atth
pakkhipantassa pÄ• cittiyameva. __anÄ• patti_nti ettha antarantarÄ• vuttÄ• anÄ• pattipi at

bhikkhave, iddhimassa iddhivisayeâ€™â€™ tiÄ• di (Vin III 159) viya sÄ• pi saá¹…gayhati.

__pÄ• rÄ• jikÄ• pattÄ«ti na tÄ• va vattabba_nti idaá¹ƒ Ä• pannapuggalena lajjÄ«dhamme á
yathÄ• bhÅ«taá¹ƒÄ• vikaraá¹‡epi dubbinicchayaá¹ƒ adinnÄ• dÄ• nÄ• diá¹ƒ sandhÄ• ya vutt
methunÄ• dÄ«suvijÄ• nanaá¹ƒ, taá¹ƒ vattabbameva, tenÄ• ha __methunadhammavÄ«tikka
alajjitÄ• yapaá¹-iÃ±Ã±aá¹ƒ adatvÄ• vikkhepaá¹ƒ karoti, tassa Ä• patti na sakkÄ• oá¸·Ä• rik
yÄ• va so yathÄ• bhÅ«taá¹ƒ nÄ• vi karoti, saá¹…ghassa ca Ä• pattisandeho na vigacchati, t
nÄ• sitakovabhavissati. __sukhumÄ• _ti cittaparivattiyÄ• sukhumatÄ• ya sukhumÄ• . tenÄ•
cittaá¹ƒ tassa lahukanti attho. __te_ti vÄ«tikkame. __taá¹ƒvatthuka_nti adinnÄ• dÄ• nÄ• dim
Ä• cariyo bhaá¹‡ati, taá¹ƒ karohÄ«_tiÄ• di sabbaá¹ƒ lajjÄ«pesalaá¹ƒ kukkuccakamevasandh
yÄ• thÄ• vato pakÄ• setvÄ• suddhimeva gavesati, __tenÄ• pi, pÄ• rÄ• jikosÄ«tina vattabb
saá¹…kiyamÄ• nattÄ• vuttaá¹ƒ, teneva ``pÄ• rÄ• jikacchÄ• yÄ• â€™â€™ tivuttaá¹ƒ. __sÄ«
vÄ«tikkame pÄ• rÄ• jikÄ• saá¹…kÄ• vattati, tattha pÄ• rÄ• jikÄ• bhÄ• vapakkhaá¹ƒ gahetv
desanÄ• vuá¹-á¹-hÄ• nagÄ• minÄ«naá¹ƒ Ä• pattÄ«naá¹ƒ sodhanavasena sÄ«lÄ• nisodhetv
pÄ• kaá¹-abhÄ• vato upalakkhaá¹‡avasena vuttaá¹ƒ, yaá¹ƒ kiÃ±ciabhirucitaá¹ƒ manasikÄ• t
__kammaá¹-á¹-hÄ• naá¹ƒ ghaá¹-iyatÄ«_ti vippaá¹-isÄ• ramÅ«lakenavikkhepena antarantarÄ
pabandhavasena cittena saá¹…ghaá¹-iyati. __saá¹…khÄ• rÄ• _tivipassanÄ• kammaá¹-á¹-h
sÄ• pattikassa hi paguá¹‡ampi kammaá¹-á¹-hÄ• naá¹ƒ na suá¹-á¹-hu upaá¹-á¹-hÄ• ti, pagev
vippaá¹-isÄ• raninnatÄ• ya cittaá¹ƒ ekaggaá¹ƒ na hoti. ekassapana vitakkavikkhepÄ• dibahu
cittaá¹ƒ na samÄ• dhiyati, taá¹ƒ idha pÄ• rÄ• jikamÅ«lakantina gahetabbaá¹ƒ. katapÄ• pam
vippaá¹-isÄ• renevettha cittassa asamÄ• dhiyanaá¹ƒ sandhÄ• ya ``kammaá¹-á¹-hÄ• naá¹ƒ n
vuttaá¹ƒ, tenÄ• ha __vippaá¹-isÄ• ragginÄ• _tiÄ• di. __attanÄ• _ticittena karaá¹‡abhÅ«tena
paccatte vÄ• karaá¹‡avacanaá¹ƒ, attÄ• sayaá¹ƒ pajÄ• nÄ• tÄ«tiattho.

catubbidhavinayÄ• dikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

yo \Be I 127/ \Ne I 110/ viya dissatÄ«ti __yÄ• diso, _ yaá¹ƒ-saddatthe yathÄ• -saddo vattatÄ
tena vÄ• yuttoâ€™â€™ ti. yena tenÄ• ti hi padadvayena aniyamato yaá¹ƒ-saddatthova das
vipassanÄ• dhurayutto. yÄ• jÄ• ti assÄ• ti yaá¹ƒjÄ• ti, puggalo, sova __yaá¹ƒjacco_ sakatth
gottavasena yena vÄ• tena vÄ• gottena yathÄ• gottovÄ• tathÄ• gotto vÄ• hotÅ«ti sambar
pakatÄ«su. __atha kho_ti idaá¹ƒkintÅ«ti imasmiá¹ƒ atthe. kiá¹ƒ vuttaá¹ƒ hotÄ«ti attho. __ima
imasmiá¹ƒpÄ• rÄ• jikavisaye. __eso_ti yathÄ• vuttehi pakÄ• rehi yutto. __ariyÄ• yÄ• _ti ``uc
tiá¹-á¹-hanti, esÄ• ariyÄ• naá¹ƒ yÄ• canÄ• â€™â€™ ti evaá¹ƒ vuttÄ• ya, na, ``dehi meâ€™
__liá¹…gasampaá¹-icchanenÄ• _ti ``bhikkhaá¹ƒ carissÄ• mÄ«â€™â€™ ti cittÄ• bhÄ• vepi
bhikkhÄ• hÄ• ranissitapabbajjÄ• liá¹…gassasampaá¹-icchanena. __kÄ• jabhatta_nti kÄ• jeh
__adhammikÄ• yÄ• _ti adhisÄ«lasikkhÄ• dibhikkhuguá¹‡Ä• bhÄ• vatovuttaá¹ƒ, tenÄ• ha ``a

bhikkhÅ«â€™â€™ ti vadantÄ• paá¹-iÃ±Ã±Ä• matteneva bhikkhÅ«, na atthatoti attho. idaÃ±
bhikkhÅ«â€™â€™ ti paá¹-ijÄ• nanassÄ• pi sambhavato vuttaá¹ƒ. ``mayaá¹ƒbhikkhÅ«â€™â
bhikkhuvohÄ• ranimittassa liá¹…gassa gahaá¹‡ena ceva bhikkhÅ«naá¹ƒdinnapaccayabhÄ•
bhikkhupaá¹-iÃ±Ã±Ä• eva nÄ• ma honti. tathÄ• hi vuttaá¹ƒ __puggalapaÃ±Ã±attiaá¹-á¹-hal

`` `abrahmacÄ• rÄ« brahmacÄ• ripaá¹-iÃ±Ã±oâ€™ ti aÃ±Ã±e brahmacÄ• rino sunivatthe su
sumbhakapattadharegÄ• manigamajanapadarÄ• jadhÄ• nÄ«su piá¹‡á¸• Ä• ya caritvÄ• jÄ«
tÄ• disenaÄ• kÄ• rena tathÄ• paá¹-ipajjanato `ahaá¹ƒ brahmacÄ• rÄ«â€™ ti paá¹-iÃ±Ã±aá
`ahaá¹ƒbhikkhÅ«â€™ ti vatvÄ• uposathaggÄ• dÄ«ni pavisanto pana brahmacÄ• ripaá¹-iÃ±
saá¹…ghikaá¹ƒlÄ• bhaá¹ƒ gaá¹‡hantoâ€™â€™ ti (Pp-a 91).

tasmÄ• evarÅ«pehi paá¹-iÃ±Ã±Ä• ya bhikkhÅ«hi gotrabhupariyosÄ• nehi saddhiá¹ƒ sambh
alajjÄ«paribhogova hoti. saÃ±cicca Ä• pattiÄ• pajjanÄ• dialajjÄ«lakkhaá¹‡aá¹ƒ pana ukkaá¹
bhikkhÅ«naá¹ƒvasena vuttaá¹ƒ sÄ• maá¹‡erÄ• dÄ«nampi \Be I 128/ alajjÄ«vohÄ• radassan
``alajjÄ«sÄ• maá¹‡erehihatthakammampi na kÄ• retabbaâ€™â€™ nti hi vuttaá¹ƒ. yathÄ• vi
atiá¹-á¹-hanaÃ±hi sabbasÄ• dhÄ• raá¹‡aá¹ƒalajjÄ«lakkhaá¹‡aá¹ƒ. dussÄ«lÄ• liá¹…gaggaha
yathÄ• vihitapaá¹-ipattiyÄ• abhÄ• vato ekantÄ• lajjinova mahÄ• saá¹…ghikÄ• dinikÄ• yanta
liá¹…gatthenakÄ• dayo viya, ca. yÄ• va 11 ca tesaá¹ƒbhikkhupaá¹-iÃ±Ã±Ä• anuvattati, tÄ•
paribhogo alajjipaabhogova, tesaÃ±ca bhikkhusaá¹…ghasaÃ±Ã±Ä• ya dinnaá¹ƒ saá¹…ghe
vuttaÃ±hi bhagavatÄ• ---

``bhavissanti kho panÄ• nanda, anÄ• gatamaddhÄ• naá¹ƒ gotrabhuno kÄ• sÄ• vakaá¹‡á¹-h
dussÄ«lesu saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassanti, tadÄ• pÄ• haá¹ƒ, Ä• nanda, saá¹…g
asaá¹…khyeyyaá¹ƒappameyyaá¹ƒ vadÄ• mÄ«â€™â€™ ti (MN III 380).

bhagavato saá¹…ghaá¹ƒ uddissa dinnattÄ• dakkhiá¹‡Ä• asaá¹…khyeyyÄ• appameyyÄ• j
dinnattÄ• nÄ• ti ce? na, tesu saá¹…ghaá¹ƒ uddissÄ• ti gotrabhÅ«naá¹ƒ paá¹-iggÄ• hakatter
itarathÄ• ``yesu kesuci gahaá¹-á¹-hesu vÄ• pabbajitesu vÄ• saá¹…ghaá¹ƒ uddissÄ• â€™â
vattabbatÄ• pasaá¹…gato, tathÄ• ca ``tadÄ• pÄ• haá¹ƒ, Ä• nandÄ• â€™â€™ ti heá¹-á¹-him
na siyÄ• . tasmÄ• gotrabhÅ«nampiabhÄ• ve saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ natthi, heá¹-
dinnÄ• saá¹…ghagatÄ• dakkhiá¹‡Ä• asaá¹…khyeyyÄ• , na tato paraá¹ƒ sijjhatÄ«ti tepi paá
gahetabbaá¹ƒ.

__brahmaghosa_nti uttamaghosaá¹ƒ, brahmuno ghosasadisaá¹ƒ vÄ• ghosaá¹ƒ. __ehi bhik
tisambodhanaá¹ƒ. saá¹ƒsÄ• re bhayaikkhaka tassa bhayassa sabbaso vinÄ• sanatthaá¹ƒ tis
__ehi_ manasÄ• ``tÄ• á¹‡aá¹ƒ leá¹‡aâ€™â€™ nti pavisa upagaccha. upagantvÄ• pi __cara
sÄ• sanabrahmacariyaá¹ƒmaggabrahmacariyaÃ±ca carassu. __bhaá¹‡á¸• Å«_ti muá¹‡á¸• i
dantakaá¹-á¹-hÄ• dicchedanavÄ• si. __bandhana_nti kÄ• yabandhanaá¹ƒ. yutto yogo samÄ

__yuttayogo, _ tassaaá¹-á¹-hete parikkhÄ• rÄ• ti seso. sarÄ«re paá¹-imukkehiyeva upalakkh
``tÄ«á¹‡isatÄ• nÄ«â€™â€™ ti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ ``tÄ«á¹‡i sataâ€™â€

__tasmÄ• _ti \Be I 129/ bhagavÄ• heá¹-á¹-hÄ• vuttaá¹ƒ parÄ• masati. heá¹-á¹-hÄ• hi ``aha
jÄ• naÃ±Ã±eva vadÄ• mi `jÄ• nÄ• mÄ«â€™ ti, passaÃ±Ã±eva vadÄ• mi `passÄ• mÄ«â€™â
taá¹ƒ parÄ• masati, yasmÄ• ahaá¹ƒ jÄ• naá¹ƒ vadÄ• mi, tasmÄ• ti attho. __ihÄ• _tiimasmiâ
mahantaá¹ƒ. __paccupaá¹-á¹-hitaá¹ƒ bhavissatÄ«_ti therÄ• diupasaá¹…kamanatopuretaram
hirottappaá¹ƒ upaá¹-á¹-hitaá¹ƒ bhavissatÄ«ti attho. __kusalÅ«pasaá¹ƒhita_ntianavajjadhamm
__aá¹-á¹-hiá¹ƒ katvÄ• _ti attÄ• naá¹ƒ tena dhammena aá¹-á¹-hikaá¹ƒ katvÄ• , taá¹ƒvÄ• dha
atthoâ€™â€™ ti atthaá¹ƒ katvÄ• . __ohitasoto_ti dhamme nihitasoto. __evaÃ±hi te, kassapa
Ã±Ä• á¹‡asotaÃ±ca pasÄ• dasotaÃ±ca odahitvÄ• ``dhammaá¹ƒsakkaccameva suá¹‡issÄ•
sikkhitabbaá¹ƒ. __sÄ• tasahagatÄ• ca me kÄ• yagatÄ• satÄ«_ti \Ne I 112/ asubhesu ceva
paá¹-hamajjhÄ• navasena sukhasampayuttakÄ• yagatÄ• sati. yaá¹ƒ panetassaovÄ• dassa
ayameva therassa pabbajjÄ• ca upasampadÄ• ca ahosi (Spk II 2.154).

uddhumÄ• takapaá¹-ibhÄ• gÄ• rammaá¹‡aá¹ƒ jhÄ• naá¹ƒ __uddhumÄ• takasaÃ±Ã±Ä• _. k
rÅ«pÄ• vacarajjhÄ• naá¹ƒ__rÅ«pasaÃ±Ã±Ä• . ime_ti saÃ±Ã±Ä• sÄ«sena niddiá¹-á¹-hÄ• im
bhagavatÄ• puá¹-á¹-ho ``rÅ«pÄ• vacarabhÄ• vena ekatthÄ• , byaÃ±janameva nÄ• naâ€™â
Ä• rÄ• dhitacitto. garudhammapaá¹-iggahaá¹‡Ä• diupasampadÄ• upari sayameva Ä• vi bha

__sabbantimena pariyÄ• yenÄ• _ti sabbantimena paricchedena. Ã±atticatutthÄ• kammavÄ
kÄ• raá¹‡attÄ• á¹-hÄ• naá¹ƒ, tassa á¹-hÄ• nassa arahaá¹ƒ anucchavikanti vatthudosÄ• divi
``á¹-hÄ• nÄ• rahaâ€™â€™ nti vuttaá¹ƒ vatthÄ• didosayuttassa kammassa sabhÄ• vato kam
vÄ• á¹-hÄ• nanti nibbÄ• nappattihetuto sikkhattayasaá¹…gahaá¹ƒ sÄ• sanaá¹ƒ vuccati, tas
á¹-hÄ• nÄ• rahaá¹ƒ. yathÄ• vihitalakkhaá¹‡ena hi kammena upasampannova sakalaá¹ƒ sÄ•
samÄ• dÄ• yaparipÅ«retumarahati. tasmÄ• parisuddhakammavÄ• cÄ• pariyosÄ• naá¹ƒ sa
á¹-hÄ• nÄ• rahaá¹ƒnÄ• ma, tenÄ• ha ``satthusÄ• sanÄ• rahenÄ• â€™â€™ ti, sÄ«lÄ• disaka
anucchavikenÄ• tiattho. __ayaá¹ƒ imasmiá¹ƒ atthe_ti Ã±atticatutthakammena upasampanna
sabbasikkhÄ• padesuvuttattÄ• kiÃ±cÄ• pi ehibhikkhÅ«pasampadÄ• dÄ«hi upasampannÄ•
paá¹‡á¹‡attivajjasikkhÄ• padavÄ«tikkamepiabhabbatÄ• vÄ• dosÄ• bhÄ• vo vÄ• \Be I 130
tathÄ• pi atthato tesampi paá¹‡á¹‡attivajjesu, lokavajjesupi vÄ• surÄ• pÄ• nÄ• dilahukesu
asaÃ±ciccÄ• dinÄ• Ä• pattiÄ• pajjanaá¹ƒsijjhatiyeva. tathÄ• hi ``dve puggalÄ• abhabbÄ•
buddhÄ• ca paccekabuddhÄ• ca. dve puggalÄ• bhabbÄ• Ä• pattiá¹ƒ Ä• pajjituá¹ƒ bhikkhÅ
(Vin V 322) vuttaá¹ƒ. __Ã±atticatutthena kammena upasampanno_ti idaá¹ƒ pana
sabbasikkhÄ• padavÄ«tikkamÄ• rahesabbakÄ• like ca bhikkhÅ« gahetvÄ• yebhuyyavasen
nibbacanavasena. __abhilÄ• pavasenÄ• _ti vohÄ• ravasena. __guá¹‡avasenÄ• _ti
bhikkhuvohÄ• ranimittÄ• naá¹ƒguá¹‡Ä• naá¹ƒ vasena.

sÄ• jÄ«vapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

vivaá¹-á¹-Å«panissayÄ• sÄ«lÄ• dayo lokiyehi abhivisiá¹-á¹-hattÄ• adhisÄ«lÄ• divohÄ• rena
I 113/__katamaá¹ƒ panÄ• _tiÄ• di Ä• raddhaá¹ƒ. tattha __paÃ±caá¹…gadasaá¹…gasÄ«la_r
sÄ«laá¹ƒsandhÄ• ya vuttaá¹ƒ tassa vivaá¹-á¹-Å«panissayattÄ• bhÄ• vÄ• . yaá¹ƒ pana buddh
ratanattayaguá¹‡aá¹ƒ tathatoÃ±atvÄ• sÄ• sane suniviá¹-á¹-hasaddhÄ• hi upÄ• sakopÄ• sik
sÄ• maá¹‡erasikkhamÄ• nÄ• hi ca rakkhiyamÄ• naá¹ƒpaÃ±caá¹…gaaá¹-á¹-haá¹…gadasaá
magguppattihetuto. vipassanÄ• magguppattinimittatÄ• yahi pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ
adhisÄ«laá¹ƒ jÄ• taá¹ƒ adhicittaá¹ƒ viya. nahi vipassanÄ• magganimittataá¹ƒ muÃ±citvÄ• lo
adhicittassa aÃ±Ã±o koci visesoupalabbhati, tadubhayaÃ±ca anÄ• dimato saá¹ƒsÄ• ravaá¹-
attÄ• disÄ• ravirahitatÄ• ya tilakkhaá¹‡abbhÄ• hatattaá¹ƒ, ``ahaá¹ƒ mamÄ• â€™â€™ ti Ä• k
pavattaavijjÄ• taá¹‡hÄ• didosamÅ«lakattaÃ±ca, taá¹ƒdosamÅ«laviddhaá¹ƒsanasamatthÄ• y
vipassanÄ• ya ukkaá¹ƒseneva tassa saá¹ƒsÄ• ravaá¹-á¹-assa vigamaÃ±ca, tadupadesakas
sabbaÃ±Ã±utÄ• diaparimitaguá¹‡agaá¹‡ayogena aviparÄ«tasaddhammadesakattaÃ±ca yÄ•
samÄ• dÄ• ya sikkhitabbatÄ• ya vivaá¹-á¹-Å«panissayaá¹ƒ jÄ• taá¹ƒ, na aÃ±Ã±ena kÄ• raá
vivaá¹-á¹-Å«panissayattaá¹ƒ yadi sÄ• sane paÃ±casÄ«lÄ• dissÄ• pi samÄ• naá¹ƒ, kimidaá¹
paÃ±casÄ«lÄ• dimatte á¹-hitÄ• naÃ±hi anÄ• thapiá¹‡á¸• ikÄ• dÄ«naá¹ƒ gahaá¹-á¹-hÄ• nam
adhisÄ«lÄ• dhicittaá¹ƒ vinÄ• magguppatti hoti, taÃ±ca kiÃ±cÄ• pi kesaÃ±ci \Be I 131/anupa
attabhÄ• ve magguppattiyÄ• hetu na hoti, tathÄ• pi bhavantare avassaá¹ƒhotevÄ• ti adhisÄ
karontÄ• naá¹ƒ kalyÄ• á¹‡aputhujjanÄ• naá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒviya, tenÄ• h
pavattatÄ«_tiÄ• di. vivaá¹-á¹-aá¹ƒ patthetvÄ• rakkhiyamÄ• nampipaÃ±casÄ«lÄ• di buddhup
hi taá¹ƒ paÃ±Ã±atti_ntiÄ• di pana ukkaá¹-á¹-havasenasabbaá¹ƒ pÄ• timokkhaá¹ƒ sandhÄ• y
tadekadesabhÅ«tampi hi pÄ• á¹‡Ä• tipÄ• tÄ• dinnÄ• dÄ• nÄ• digahaá¹-á¹-hasÄ«lampi. bud
pÄ• rÄ• jikasuttavibhaá¹…gÄ• dÄ«su Ä• gatavasena sabbaso kÄ• yavacÄ«dvÄ• resu
magguppattiyÄ• vibandhakaajjhÄ• cÄ• rasotaá¹ƒ vicchinditvÄ• magguppattiyÄ• padaá¹-á¹-
sakkonti, na aÃ±Ã±e. magguppattiá¹ƒ sandhÄ• ya hissa adhisÄ«latÄ• vuttÄ• . tenÄ• ha ``pA
maggaphalasampayuttameva sÄ«laá¹ƒ adhisÄ«laâ€™â€™ nti. tasseva hi adhisÄ«lanti
abyavadhÄ• nenamaggÄ• dhiá¹-á¹-hÄ• nÄ• ti. __idha anadhippeta_nti imasmiá¹ƒ paá¹-ham
``sikkhÄ• â€™â€™ tianadhippetaá¹ƒ.

__lokiyaaá¹-á¹-hasamÄ• patticittÄ• nÄ«_ti sÄ• sanasabhÄ• vaá¹ƒ ajÄ• nantehi lokiyajanehi
samÄ• pajjitabbÄ• niaá¹-á¹-ha rÅ«pÄ• rÅ«pajjhÄ• nasampayuttacittÄ• ni sandhÄ• ya vuttaá
lokiyalokuttarabhedoatthi, yena lokiyavisesanaá¹ƒ lokuttaranivattanaá¹ƒ siyÄ• . tasmÄ• sÄ•
samÄ• pajjitabbamahaggatajjhÄ• nanivattanamevalokiyavisesanaá¹ƒ kataá¹ƒ. yathÄ• cetth
pana aá¹-á¹-ha kusalacittÄ• nÄ«_tietthÄ• pi lokiyavisesanaá¹ƒ kÄ• tabbameva. ayameva hi
cittassa bhedo, yaá¹ƒsÄ• sanaá¹ƒ ajÄ• nantassa puggalassa samuppajjanaá¹ƒ. evaÃ±ca ab
sÄ• sanasabhÄ• vaá¹ƒ jÄ• nantÄ• naá¹ƒpaccekabuddhÄ• dÄ«nampi sÄ«lacittÄ• naá¹ƒ adhi
hoti. __na vinÄ• buddhuppÄ• dÄ• _ti idaá¹ƒ pana aÃ±Ã±esaá¹ƒ abhisamayahetubhÄ• vena

paccekabuddhabodhisattÄ• dÄ«naá¹ƒ desanÄ• sÄ• matthiyÄ• bhÄ• vatovuttaá¹ƒ. Ä• yatiá¹ƒ
sÄ«lacittaá¹ƒ tepi desentiyeva, taÃ±ca maggahetutÄ• yaadhisÄ«lÄ• dhicittampi hontaá¹ƒ ap
vipphÄ• rikatÄ• bÄ• hujaÃ±Ã±attÄ• bhÄ• vena abbohÄ• rikanti ``buddhuppÄ• deyevÄ• â€™
veditabbaá¹ƒ. __na hi taá¹ƒsamÄ• panno_tiÄ• diaá¹-á¹-hakathÄ• vacanehiidha adhicittanido
adhipaÃ±Ã±Ä• niddese ca maggaphalasampayuttaadhicittaadhipaÃ±Ã±Ä• namevapaá¹-ikkh
lokiyÄ• dhicittÄ• dhipaÃ±Ã±Ä• naá¹ƒ \Be I 132/ idha adhippetatÄ• , taá¹ƒ dvayaá¹ƒsamÄ• p
methunadhammasamÄ• pajjanasabhÄ• vo ca viÃ±Ã±Ä• yati, __pÄ• á¸·iyaá¹ƒ_ pana ``yÄ• y
imasmiá¹ƒ atthe adhippetÄ• sikkhÄ• â€™â€™ ti vuttattÄ• lokiyÄ• pi adhicittÄ• dhipaÃ±Ã±Ä
viÃ±Ã±Ä• yati. tasmÄ• __pÄ• á¸·iyaá¹ƒ_ aá¹-á¹-hakathÄ• yaÃ±ca evamadhippÄ• yo veditab
paá¹-isevissÄ• mÄ«â€™â€™ ti citte uppannamatte lokiyaá¹ƒ adhicittaá¹ƒ adhipaÃ±Ã±Ä• ca
pana cittuppÄ• damattena na parihÄ• yatÄ«ti __pÄ• á¸·iyaá¹ƒ_ adhisÄ«lasikkhÄ• vavuttÄ• .
paá¹-iladdhalokuttaramaggassa bhikkhuno ``methunaá¹ƒ paá¹-isevissÄ• mÄ«â€™â€™ ticitt
akuppadhammattÄ• , puthujjanÄ• naá¹ƒ samÄ• pattilÄ• bhÄ«nampi kenacikÄ• raá¹‡ena upp
visesaá¹ƒ dassetuá¹ƒ ``na hi taá¹ƒsamÄ• pannoâ€™â€™ tilokuttarÄ• va paá¹-ikkhittÄ• ti ve

__atthi dinna_nti ettha __dinna_nti dÄ• nacetanÄ• adhippetÄ• , tassa dinnassa phalaá¹ƒ at
__atthi yiá¹-á¹-ha_nti etthÄ• pi. __Ä• di_-saddena hutÄ• dÄ«naá¹ƒ saá¹…gaho. tattha __yiá
sabbasÄ• dhÄ• raá¹‡aá¹ƒ mahÄ• dÄ• nameva. __huta_nti pahonakasakkÄ• ro, attano vÄ•
akusalakammapathÄ• , sabbepi vÄ• akusalÄ• dhammÄ• anatthuppÄ• danatona sakaá¹ƒ
kusalÄ• dhammÄ• sakaá¹ƒ nÄ• ma, tadubhayampi vÄ• kusalÄ• kusalaá¹ƒkammassakom
saá¹ƒsÄ• rappavattiyaá¹ƒ adhimuccanaá¹-á¹-hena sattÄ• naá¹ƒ sakantievaá¹ƒ kammassaka
santakatÄ• ya uppajjanakaÃ±Ä• á¹‡aá¹ƒ __kammassakataÃ±Ã±Ä• á¹‡aá¹ƒ, _upalakkhaá¹‡
pana sabbÄ• pi vaá¹-á¹-agÄ• minikusalapaÃ±Ã±Ä• kammassakataÃ±Ã±Ä• á¹‡epaviá¹-á¹-h
vivaá¹-á¹-agÄ• minÄ« sabbÄ• pi paÃ±Ã±Ä• ``saccÄ• nulomikaÃ±Ä• á¹‡aâ€™â€™ ntivucca
tadavasesaá¹ƒ sabbaá¹ƒ kammassakataÃ±Ã±Ä• á¹‡anti veditabbaá¹ƒ, teneva bhagavÄ• ``
saccÄ• nulomikaÃ±Ä• á¹‡aá¹ƒ maggasamaá¹…gissa Ã±Ä• á¹‡aá¹ƒ phalasamaá¹…gissaÃ±
Ã±Ä• á¹‡acatukkeyeva saá¹…gahesi. __tilakkhaá¹‡Ä• kÄ• rapariccheda kaá¹ƒ pana vipassa
maggassa \Ne I 115/ Ä• sannapaccayatÄ• ya ukkaá¹-á¹-havasena vuttaá¹ƒ. taditarÄ• saÃ±h
ratanattayÄ• nussaraá¹‡Ä• dipaÃ±Ã±Ä• nampimaggahetutÄ• ya adhipaÃ±Ã±atÄ• samÄ• n

sÄ• jÄ«vapadabhÄ• janÄ«yavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

paccakkhÄ• navibhaá¹…gavaá¹‡á¹‡anÄ•

__dubbalye_ \Be I 133/ __Ä• vikate_ti yaá¹ƒnÅ«nÄ• haá¹ƒ buddhaá¹ƒ paccakkheyyantiÄ• d
__mukhÄ• ruá¸·hatÄ• _ti lokajanÄ• naá¹ƒ sattaá¹-á¹-hÄ• tiÄ• dÄ«su mukhÄ• ruá¸·haÃ±Ä• y
__dirattatiratta_nti (Vin IV 52) ettha yathÄ• antarantarÄ• sahaseyyÄ• vasenatirattaá¹ƒ agga
tisso rattiyo anupasampannena saddhiá¹ƒ sahaseyyÄ• ya aruá¹‡uá¹-á¹-hÄ• panavasenatira

``dirattatirattaâ€™â€™ nti abyavadhÄ• nena vuttanti dirattaggahaá¹‡assa payojanampisakk
evamidhÄ• pi __dubbalyaá¹ƒ anÄ• vikatvÄ• _ti imassÄ• pi gahaá¹‡assa payojanamatthevÄ
sikkhÄ• paccakkhÄ• nassÄ• _tiÄ• di vuttaá¹ƒ.

idÄ• ni dubbalyaá¹ƒ anÄ• vikatvÄ• ti imassa purimapadasseva vivaraá¹‡abhÄ• vaá¹ƒ vinÄ•
dassetuá¹ƒ __apicÄ• _tiÄ• di vuttaá¹ƒ. __visesÄ• visesa_nti ettha yena vÄ• kyenadubbalyÄ
sikkhÄ• paccakkhÄ• naá¹ƒ, tattha sikkhÄ• paccakkhÄ• nadubbalyÄ• vikammÄ• naá¹ƒaÃ±Ã
pana vacanena tadubhayampi hoti, tattha nevatthi visesoavisesopi, taá¹ƒ visesÄ• visesaá¹ƒ
kicchajÄ«vaneâ€™â€™ ti dhÄ• tÅ«su paá¹-hitattÄ• vuttaá¹ƒ ``kicchajÄ«vikappattoâ€™â€™
ukkaá¹‡á¹-hÄ• , taá¹ƒ ito gatoti ukkaá¹‡á¹-hito, kicchajÄ«vikaá¹ƒ pattoti attho. uddhaá¹ƒ gato
etissÄ• ti ukkaá¹‡á¹-hÄ• , anabhiratiyÄ• vaje niruddhagogaá¹‡o viya gamanamaggaá¹ƒ gave
hoti, taá¹ƒ ukkaá¹‡á¹-haá¹ƒ. anabhiratiá¹ƒ itotipi ukkaá¹‡á¹-hitoti atthaá¹ƒ dassento Ä• ha ---
kaá¹‡á¹-haá¹ƒ katvÄ• viharamÄ• noâ€™â€™ ti. sÄ• ca ukkaá¹‡á¹-hatÄ• vikkhepenevÄ• ti

__samaá¹‡abhÄ• vato_ti upasampadato. __bhÄ• vavikappÄ• kÄ• renÄ• _ti bhikkhubhÄ• va
gihiÄ• dibhÄ• vaá¹ƒ pattukÄ• mo ``ahaá¹ƒ assaâ€™â€™ nti attano bhavanaá¹ƒ vikappeti, te
attano bhavanassa vikappanÄ• kÄ• renÄ• ti adhippÄ• yo.

<46> __pÄ• á¸·iyaá¹ƒ_ \Ne I 116/ __yadi panÄ• ha_nti ahaá¹ƒ yadi buddhaá¹ƒ paccakkheyy
attho. __apÄ• haá¹ƒ, handÄ• ha_nti etthÄ• pi vuttanayeneva attho gahetabbo. ``hoti me buc
paccakkheyyaâ€™â€™ ntimama cittaá¹ƒ uppajjatÄ«ti vadati.

<50> __na_ \Be I 134/ __ramÄ• mÄ«_ti pabbajjÄ• ya dukkhabahulatÄ• ya sukhÄ• bhÄ• vaá
pabbajjÄ• ya vijjamÄ• nepi anavajjasukhe attano abhiratiabhÄ• vaá¹ƒ dasseti.

<51> __teneva vacÄ«bhedenÄ• _ti vacÄ«bhedaá¹ƒ katvÄ• pi aÃ±Ã±ena kÄ• yappayogena
__ayaá¹ƒ sÄ• sanaá¹ƒ jahitukÄ• mo_tiÄ• dinÄ• bhÄ• sÄ• kosallÄ• bhÄ• vena sabbaso pad
attano pabbajitabhÄ• vaá¹ƒ jahitukÄ• mo imaá¹ƒ vÄ• kyabhedaá¹ƒ karotÄ«â€™â€™ ti ettak
adhippetatthamattaá¹ƒcepi so tÄ• va jÄ• nÄ• ti, paccakkhÄ• nameva hotÄ«ti dasseti. tenÄ•
``ettakamattampijÄ• nÄ• tÄ«â€™â€™ ti. __padapacchÄ• bhaá¹-á¹-ha_nti padaparÄ• vatti, n
avasiá¹-á¹-hÄ• sabbÄ• pi bhÄ• sÄ• ``milakkhabhÄ• sÄ• â€™â€™ ti veditabbÄ• . __khettan
sikkhÄ• paccakkhÄ• nassa ruhanaá¹-á¹-hÄ• nabhÅ«taá¹ƒkhettameva otiá¹‡á¹‡aá¹ƒ.

__dÅ«ta_nti mukhasÄ• sanaá¹ƒ. __sÄ• sana_nti paá¹‡á¹‡asÄ• sanaá¹ƒ, bhittithambhÄ• dÄ
chinditvÄ• dasseti. paccakkhÄ• tukÄ• matÄ• citte dharanteyeva vacÄ«bhedasamuppattiá¹ƒ
``cittasampayuttaâ€™â€™ ntivuttaá¹ƒ, cittasamuá¹-á¹-hÄ• nanti attho. niyamitÄ• niyamitava
dassetumÄ• ha__yadi ayameva jÄ• nÄ• tÅ«_tiÄ• di. ayaÃ±ca vibhÄ• go vadati __viÃ±Ã±Ä•

tasseva vijÄ• nanaá¹ƒ adhippetanti iminÄ• vuttanayena laddhoti daá¹-á¹-habbaá¹ƒ, na hetth
vadatiaÃ±Ã±assa viÃ±Ã±Ä• petÄ«ti ayamattho sambhavati. ``tesu ekasmiá¹ƒ jÄ• nantepÄ«â
``dveyeva jÄ• nantu eko mÄ• jÄ• nÄ• tÅ«â€™â€™ ti evaá¹ƒ dvinnampi janÄ• naá¹ƒ niyame
jÄ• nante paccakkhÄ• naá¹ƒ hotiyevÄ• ti gahetabbaá¹ƒ. __parisaá¹…kamÄ• no_ti ``vÄ• ress
Ä• saá¹…kamÄ• no. __samayaÃ±Ã±Å«_ti sÄ• sanasaá¹…ketaÃ±Ã±Å«, idha pana adhippÄ«
nÄ• ma hoti, tenÄ• ha __ukkaá¹‡á¹-hito_tiÄ• di. tasmÄ• buddhaá¹ƒ paccakkhÄ• mÄ«tiÄ• di
atthaá¹ƒ Ã±atvÄ• pi sace ``bhikkhubhÄ• vato cavitukÄ• matÄ• ya esa vadatÄ«â€™â€™ ti a
appaccakkhÄ• tÄ• va hoti sikkhÄ• . atthaá¹ƒ pana ajÄ• nitvÄ• pi ``ukkaá¹‡á¹-hito vadatÄ«â€
paccakkhÄ• tÄ• va hoti sikkhÄ• . sotaviÃ±Ã±Ä• á¹‡avÄ«thiyÄ• saddamattaggahaá¹‡ameva
manoviÃ±Ã±Ä• á¹‡avÄ«thiparamparÄ• yÄ• ti Ä• ha __taá¹…khaá¹‡aÃ±Ã±evÄ• _tiÄ• di.

<53> __vaá¹‡á¹‡apaá¹-á¹-hÄ• na_nti \Be I 135/ \Ne I 117/ satthuguá¹‡avaá¹‡á¹‡appakÄ• sa
__upÄ• ligÄ• thÄ• sÅ«_tiupÄ• lisutte upÄ• ligahapatinÄ• dhÄ«rassa vigatamohassÄ• tiÄ• d
__yathÄ• ruta_ntipÄ• á¸·iyaá¹ƒ vuttamevÄ• ti attho. __anantabuddhÄ«_tiÄ• dÄ«ni vaá¹‡á¹‡
Ä• gatanÄ• mÄ• ni. __dhÄ«ra_ntiÄ• dÄ«ni (MN II 76) pana upÄ• ligÄ• thÄ• su. tattha bodhi
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, sÄ• jÄ• nanahetuttÄ• paÃ±Ã±Ä• á¹‡aá¹ƒ etassÄ• ti __boo
dhamma_ntiÄ• dÄ«su__dhamma_-saddo svÄ• kkhÄ• tÄ• dipadÄ• naá¹ƒ dhammavevacana
svÄ• kkhÄ• taá¹ƒpaccakkhÄ• mÄ«tiÄ• dinÄ• vutteyeva vevacanena paccakkhÄ• naá¹ƒ nÄ•
yojetvÄ• vutte pana yathÄ• rutavasena paccakkhÄ• nanti veditabbaá¹ƒ. __suppaá¹-ipannaá
saá¹…gha_ntiÄ• dÄ«supieseva nayo. __kusalaá¹ƒ dhamma_ntiÄ• dÄ«nipi kusalÄ• dhamm
dhammÄ• tiÄ• didhammameva (Dhs tikamÄ• tikÄ• 1) sandhÄ• ya vuttanÄ• mÄ• ni, itarathÄ
dosÄ• bhÄ• vappasaá¹…gatoti, tenÄ• ha __caturÄ• sÄ«tidhammakkhandhasahassesÅ«_tiÄ
__paá¹-hamapÄ• rÄ• jika_ntiÄ• dinÄ• sikkhÄ• padÄ• naá¹ƒyevagahaá¹‡aá¹ƒ veditabbaá¹ƒ

__yassa mÅ«lenÄ• _ti yassa santike. Ä• cariyavevacanesu yo upajjhaá¹ƒ adatvÄ• Ä• cariy
sandhÄ• ya ``yo maá¹ƒ pabbÄ• jesÄ«â€™â€™ ti vuttaá¹ƒ. __tassa mÅ«lenÄ• _ti tassasanti
khuppipÄ• sÄ• didukkhÄ• turÄ• naá¹ƒ kisalÅ«khasarÄ«ravesÄ• naá¹ƒgahaá¹-á¹-hamanussÄ
__moá¸·ibaddho_ti baddhakesakalÄ• po gahaá¹-á¹-ho. __kumÄ• rako_tikumÄ• rÄ• vattho a
__cellako_ti tato kiÃ±ci mahanto. __ceá¹-ako_timajjhimo. __moá¸·igallo_ti mahÄ• sÄ• maá¹
avisesato sÄ• maá¹‡erÄ• dhivacanaá¹ƒ. __asucisaá¹…kassarasamÄ• cÄ• ro_ti asuci hutvÄ
jÄ• nanti nu kho, na nukhoâ€™â€™ ti attanÄ• , ``asukena nu kho idaá¹ƒ kataâ€™â€™ nti p
saritabbena anussaritabbenasamÄ• cÄ• rena yutto. saÃ±jÄ• tarÄ• gÄ• dikacavarattÄ• __ka
dussÄ«lÄ• dhivacanametaá¹ƒ.

<54> __tihetukapaá¹-isandhikÄ• _ti atikhippaá¹ƒ jÄ• nanasamatthe sandhÄ• ya vuttaá¹ƒ, na
asambhavato. __sabhÄ• gassÄ• _ti purisassa. __visabhÄ• gassÄ• _ti mÄ• tugÄ• massa.
__potthakarÅ«pasadisassÄ• _timattikÄ• dÄ«hi katarÅ«pasadisassa \Be I 136/. __garumedh
lahuppavattiyÄ• abhÄ• vato dandhagatikatÄ• ya garupaÃ±Ã±assa, mandapaÃ±Ã±assÄ• ti v

idÄ• nettha sikkhÄ• paccakkhÄ• navÄ• rassa __pÄ• á¸·iyaá¹ƒ_ aá¹-á¹-hakathÄ• yaÃ±ca vut
sampiá¹‡á¸• anatthavasenaevaá¹ƒ vinicchayo veditabbo --- tattha hi sÄ• maÃ±Ã±Ä• cavitul
cittaniyamaá¹ƒdasseti. buddhantiÄ• dÄ«hi padehi khettaniyamaá¹ƒ, paccakkhÄ• mi dhÄ• re
vadatÄ«ti \Ne I 118/ iminÄ• payoganiyamaá¹ƒ, alaá¹ƒ me buddhena, kiá¹ƒ nu me, na mama
sumuttÄ• hantiÄ• dÄ«hianÄ• maá¹-á¹-hakÄ• lavasenapi paccakkhÄ• naá¹ƒ hotÄ«ti dasseti,
vijÄ• nananiyamaá¹ƒ, ummattako sikkhaá¹ƒ paccakkhÄ• ti ummattakassa santiketiÄ• dÄ«hi
canappaá¹-ivijÄ• nÄ• tÄ«tiÄ• dÄ«hi vijÄ• nananiyamÄ• bhÄ• vena paccakkhÄ• nÄ• bhÄ• va
davÄ• yÄ• tiÄ• dÄ«hicittaniyamÄ• bhÄ• vena, sÄ• vetukÄ• mo na sÄ• vetÄ«ti iminÄ• payog
aviÃ±Ã±ussasÄ• veti viÃ±Ã±ussa na sÄ• vetÄ«ti etehi yaá¹ƒ puggalaá¹ƒ uddissa sÄ• veti, ta
sÄ«saá¹ƒeti, nÄ• Ã±Ã±assÄ• ti. sabbaso vÄ• pana na sÄ• veti appaccakkhÄ• tÄ• hoti sikk
panacittÄ• diniyameneva sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na aÃ±Ã±athÄ• ti dassanatthaá¹ƒ
tasmÄ• cittakhettakÄ• lapayogapuggalavijÄ• nanavasena sikkhÄ• ya paccakkhÄ• naá¹ƒ Ã±
appaccakkhÄ• naá¹ƒveditabbaá¹ƒ.

kathaá¹ƒ? upasampannabhÄ• vato cavitukÄ• matÄ• citteneva hi sikkhÄ• paccakkhÄ• naá¹ƒ
bhaá¹‡antassa. evaá¹ƒ cittavasena sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena. tath
buddhaá¹ƒpaccakkhÄ• mÄ«tiÄ• dinÄ• vuttÄ• naá¹ƒ buddhÄ• dÄ«naá¹ƒ sabrahmacÄ• ripar
gihÄ«timaá¹ƒ dhÄ• rehÄ«tiÄ• dinÄ• vuttÄ• naá¹ƒ gihiÄ• dÄ«naá¹ƒ asakyaputtiyapariyosÄ•
aá¹-á¹-hannaÃ±cÄ• tiimesaá¹ƒ dvÄ• vÄ«satiyÄ• khettapadÄ• naá¹ƒ yassa kassaci savevac
kiÃ±ci vattukÄ• massayaá¹ƒ kiÃ±ci vadatopi sikkhÄ• paccakkhÄ• naá¹ƒ hoti. evaá¹ƒ khettav
sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena. tattha yadetaá¹ƒ ``paccakkhÄ• mÄ«ti ca
cÄ• â€™â€™ ti vuttaá¹ƒ vattamÄ• nakÄ• lavacanaá¹ƒ, yÄ• ni ca ``alaá¹ƒ me buddhena, kiá
mamattho buddhena, sumuttÄ• haá¹ƒ buddhenÄ• â€™â€™ tiÄ• dinÄ• nayena Ä• khyÄ• tav
purimehi cuddasahi padehi saddhiá¹ƒ yojetvÄ• vuttÄ• ni alaá¹ƒ metiÄ• dÄ«ni cattÄ• ri padÄ
savevacanÄ• naá¹ƒ vasena \Be I 137/paccakkhÄ• naá¹ƒ hoti, na pana ``paccakkhÄ• siâ€™
``paccakkhissaâ€™â€™ nti vÄ• , ``maá¹ƒ dhÄ• resÄ«â€™â€™ tivÄ• , ``maá¹ƒ dhÄ• ressas
paccakkheyyaâ€™â€™ nti vÄ• tiÄ• dÄ«ni atÄ«tÄ• nÄ• gataparikappavacanÄ• nibhaá¹‡anta
vattamÄ• nakÄ• lavasena ceva anÄ• maá¹-á¹-hakÄ• lavasena ca paccakkhÄ• naá¹ƒ hoti, na
duvidho kÄ• yiko vÄ• casiko, tattha buddhaá¹ƒ paccakkhÄ• mÄ«tiÄ• dinÄ• nayena yÄ• yak
katvÄ• vÄ• casikapayogeneva paccakkhÄ• naá¹ƒ hoti, na akkharalikhanaá¹ƒvÄ• hatthamu
kÄ• yapayogaá¹ƒ karontassa. evaá¹ƒ vÄ• casikapayogeneva paccakkhÄ• naá¹ƒhoti, na tada

puggalo \Ne I 119/ pana duvidho yo ca paccakkhÄ• ti, yassa ca paccakkhÄ• ti, tattha yo pac
saceummattakakhittacittavedanaá¹-á¹-Ä• naá¹ƒ aÃ±Ã±ataro na hoti, yassa pana paccakkhÄ
manussajÄ• tikohoti, na ca ummattakÄ• dÄ«naá¹ƒ aÃ±Ã±ataro sammukhÄ«bhÅ«to ca, sikk
asammukhÄ«bhÅ«tassa dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• Ä• rocanaá¹ƒ ruhati. evaá¹ƒ
yathÄ• vuttapuggalavasenapaccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena. vijÄ• nanampi niyam

duvidhaá¹ƒ. tatthayassa yesaá¹ƒ vÄ• niyametvÄ• imassa imesaá¹ƒ vÄ• Ä• rocemÄ«ti vad
pakatiyÄ• loke manussÄ• vacanaá¹ƒ sutvÄ• Ä• vajjanasamaye jÄ• nanti, evaá¹ƒ tassa vac
``ayaá¹ƒukkaá¹‡á¹-hitoâ€™â€™ ti vÄ• , ``gihibhÄ• vaá¹ƒ patthayatÄ«â€™â€™ ti vÄ• yena
manussajÄ• tikovacanatthaá¹ƒ jÄ• nÄ• ti, paccakkhÄ• tÄ• va hoti sikkhÄ• . atha aparabhÄ•
vuttaâ€™â€™ nticintetvÄ• jÄ• nanti, aÃ±Ã±e vÄ• jÄ• nanti, appaccakkhÄ• tÄ• va hoti. aniy
sace vuttanayena yo koci manussajÄ• tiko vacanatthaá¹ƒ jÄ• nÄ• ti, paccakkhÄ• tÄ• hotisik
jÄ• nanavasena paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena. iti imesaá¹ƒ vuttappakÄ• rÄ• na
sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na aÃ±Ã±athÄ• ti daá¹-á¹-habbaá¹ƒ.

sikkhÄ• paccakkhÄ• navaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

mÅ«lapaÃ±Ã±attivaá¹‡á¹‡anÄ•

<55> __ito_ \Be I 138/ __paá¹-á¹-hÄ• yÄ• _ti duá¹-á¹-hullapadato paá¹-á¹-hÄ• ya. methunad
sarÅ«penevaduá¹-á¹-hullaá¹ƒ, evaá¹ƒ dassanÄ• diduá¹-á¹-hulladhammaparivÄ• rattÄ• pi du
__yasmÄ• _tiÄ• divuttaá¹ƒ. __avassutÄ• na_nti methunarÄ• gena tintÄ• naá¹ƒ. __pariyuá¹-
methunarÄ• genaabhibhÅ«tacittÄ• naá¹ƒ. methuna-saddassa sadisasaddapaayÄ• yattÄ• v
rattatÄ• dÄ«hisadisÄ• nanti attho. idaÃ±ca yebhuyyato vuttaá¹ƒ ubhosu aÃ±Ã±atarassa rÄ•
methunasevanasaá¹ƒsiddhito. methuna-saddo vÄ• ubhayasaddapaayÄ• yo, methunaá¹ƒ yu
hi atthato ekaá¹ƒ, tenÄ• ha ``ubhinnaá¹ƒ rattÄ• naâ€™â€™ nti. ``dvayaá¹ƒdvayasamÄ• patt
__pÄ• á¸·iyampi_ vuttaá¹ƒ. __nimittenÄ• _ti bhummatthe karaá¹‡avacanaá¹ƒ, itthinimitte att
pavesetÄ«tiattho. nimittaá¹ƒ aá¹…gajÄ• tanti atthato ekaá¹ƒ. tilaphalanti sÄ• sapamattaá¹ƒ t
adhippetaá¹ƒ, na kosasahitaá¹ƒ phalanti Ä• ha ``tilabÄ«jamattampÄ«â€™â€™ ti. __allokÄ•
pihitassanimittassa pakativÄ• tena asamphuá¹-á¹-he tintappadese. tÄ• diso padeso \Ne I 12
vÄ• tÄ• divikÄ• renasukkhati, tathÄ• pi anallokÄ• soti upakkamato pÄ• rÄ• jikameva.

__vemajjha_nti yathÄ• cattÄ• ri passÄ• ni aphusanto paveseti, evaá¹ƒ katavivarassa
itthinimittassaabbhantaratalaá¹ƒ vuccati. purisanimitte pana __majjha_nti aggakoá¹-iá¹ƒ san
__uparÄ«_timajjhimapabbena samiÃ±jitvÄ• pavesiyamÄ• nassa aá¹…gajÄ• tassa samiÃ±ji
majjhimapabbapiá¹-á¹-hisadisaaggakoá¹-iyeva. __heá¹-á¹-hÄ• pavesento_ti itthinimittassa h
chupiyamÄ• naá¹ƒ pavesento, yathÄ• itthinimittassa allokÄ• saá¹ƒ heá¹-á¹-himatalaá¹ƒ tilab
nimittena chupati, evaá¹ƒ pavesentoti attho. chupanameva hettha pavesanaá¹ƒ, evaá¹ƒ ses
__majjhenapavesento_ti abbhantaratalena chupiyamÄ• naá¹ƒ pavesento, yathÄ• abbhanta
pavesentoti attho. katthaci acchupantaá¹ƒ pavesetvÄ• Ä• kÄ• sagatameva nÄ«harantassan
dukkaá¹-aá¹ƒ pana hoti __chinnasÄ«savatthusmiá¹ƒ_ (Vin III 73) viya. __majjhenevachupan
aggakoá¹-iyÄ• chupantaá¹ƒ pavesento. __majjhimapabbapiá¹-á¹-hiyÄ• saá¹…kocetvÄ• _ti n
majjhimapabbapiá¹-á¹-hiyÄ• \Be I 139/ samiÃ±jitvÄ• uparibhÄ• genachupantaá¹ƒ pavesent
samiÃ±jitaá¹…guli viyÄ• ti yojanÄ• . atha vÄ• majjhimapabbapiá¹-á¹-hiyÄ• samiÃ±jitaá¹…gu

samiÃ±jitaá¹…guliá¹ƒ vÄ• majjhimapabbapiá¹-á¹-hiyÄ• pavesento viyÄ• tipiyojetabbaá¹ƒ. _
saá¹…kocitassa nimittassa uparikoá¹-iyÄ• .

idÄ• ni purisanimittassa heá¹-á¹-hÄ• vuttesu chasu ``uparÄ«â€™â€™ ti vuttassa chaá¹-á¹-h
vasenavisuá¹ƒ cattÄ• ri passÄ• ni gahetvÄ• purisanimitte dasaá¹-á¹-hÄ• nabhedaá¹ƒ dasse
heá¹-á¹-hÄ• pana agahitaggahaá¹‡avasena cha á¹-hÄ• nÄ• ni vuttÄ• ni. __tulÄ• daá¹‡á¸• a
pavesentassÄ• pÄ«_tiasamiÃ±jitvÄ• ujukaá¹ƒ pavesentassa. __cammakhÄ«la_nti eá¸·akÄ•
nimittejÄ• taá¹ƒ cammaá¹…kuraá¹ƒ, ``uá¹‡á¹‡igaá¹‡á¸• oâ€™â€™ tipi vadanti. ``upahatakÄ
avatvÄ• __naá¹-á¹-hakÄ• yappasÄ• da_ntivacanena upÄ• dinnabhÄ• ve sati kenaci paccay
__upahatindriyavatthusmiá¹ƒ_ (Vin III 73) viya pÄ• rÄ• jikamevÄ• ti dasseti. itthinimittassa p
upÄ• dinnabhÄ• vesati matasarÄ«re viya pÄ• rÄ• jikakkhettatÄ• na vijahatÄ«ti veditabbÄ• .
__methunassÄ• denÄ• _tiidaá¹ƒ kÄ• yasaá¹ƒsaggarÄ• ge sati saá¹…ghÄ• diseso hotÄ«ti vu
aá¹‡á¸• Ä• ni.

__mukhaá¹ƒ apidhÄ• yÄ• _ti pamÄ• dena samuppannampi hÄ• saá¹ƒ bÄ«janiyÄ• paá¹-icch
agÄ• ravanti vuttaá¹ƒ. atha vÄ• __apidhÄ• yÄ• _ti pidahitvÄ• , bÄ«janiyÄ• mukhaá¹ƒpaá¹-i
\Ne I 121/ na nisÄ«ditabbanti attho. __dantavidaá¹ƒsaka_nti dante dassetvÄ• . __gabbhiten
``ayuttakathÄ• â€™â€™ ti saá¹…kocaá¹ƒ anÄ• pajjantena, niravasesÄ• dhippÄ• yakathane

anupaÃ±Ã±attivaá¹‡á¹‡anÄ•

__pÄ• rÄ• jikavatthubhÅ«tÄ• _ti yesaá¹ƒ tÄ«su maggesu tilabÄ«jamattampi nimittassa pave
itthipurisÄ• dibhedÄ• sabbe saá¹…gayhanti, na itare. idha pana tiracchÄ• nagatÄ• yÄ• ti-pÄ
sabbÄ• tiÄ• dinÄ• itthiliá¹…gavasena vuttaá¹ƒ. __gonasÄ• _ti sappavisesÄ• , yesaá¹ƒ piá¹-
maá¹‡á¸• alÄ• ni honti. kacchapamaá¹‡á¸• Å«kÄ• naá¹ƒ catuppadattepi odakatÄ• sÄ• maÃ±
gahaá¹‡aá¹ƒ. __mukhasaá¹‡á¹-hÄ• na_nti oá¹-á¹-hacammasaá¹‡á¹-hÄ• naá¹ƒ.
__vaá¹‡asaá¹…khepa_ntivaá¹‡asaá¹…gahaá¹ƒ. vaá¹‡e thullaccayaÃ±ca ``amaggena amag
thullaccayassÄ• â€™â€™ ti (Vin III 66) imassa suttassa vasena veditabbaá¹ƒ. __maá¹…gus
hiattha_nti yo naá¹ƒ ajjhÄ• pajjati, taá¹ƒ parÄ• jetÄ«ti imamatthaá¹ƒ vuttÄ• naá¹ƒyeva
pÄ• rÄ• jikÄ• disaddÄ• naá¹ƒnibbacanappasaá¹…ge imissÄ• parivÄ• ragÄ• thÄ• ya pavatta
parihÄ«no. __niraá¹…kato_ti nirÄ• kato. __eta_nti Ä• pattirÅ«paá¹ƒ pÄ• rÄ• jikaá¹ƒ. __chinn
antarÄ• khaá¹‡á¸• ito.

__pakatattehi bhikkhÅ«hÄ«_ti ettha __pakatattÄ• _ nÄ• ma pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• a
``pakatattehi bhikkhÅ«hi ekato kattabbattÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• pakatattabhÅ
saddhiá¹ƒ uposathÄ• disaá¹…ghakammakaraá¹‡e doso natthÄ«â€™â€™ ti vadanti, taá¹ƒ n
tassa atthassa asijjhanato. yadi hi saá¹…ghakammaá¹ƒ karÄ«yati, pakatatteheva karÄ«yati,
evaá¹ƒ apakatattehi sahasaá¹ƒvÄ• sapaá¹-ikkhepaparaá¹ƒ idaá¹ƒvacanaá¹ƒ, na pana pakat

alajjÄ«Ä• dÄ«hi ekato saá¹…ghakammaá¹ƒ kattabbamevÄ• ti. evaá¹ƒ saá¹ƒvÄ• savidhÄ• na
sabhÄ• gÄ• pattiá¹ƒ Ä• pannehi aÃ±Ã±amaÃ±Ã±aÃ±ca alajjÄ«hi casaddhiá¹ƒ ekato kamma
vuttaÃ±hi ``sace sabbo saá¹…gho sabhÄ• gÄ• pattiyÄ• sati vuttavidhiá¹ƒ akatvÄ• uposatha
sabbo saá¹…gho Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• di (Kkh nidÄ• navaá¹‡á¹‡anÄ•). ``ya
vaá¹-á¹-ati, dhammaparibhogopi tattha vaá¹-á¹-atÄ«â€™â€™ tialajjÄ«hi saha paribhogo ca
paá¹-ikkhitto ekato kammakaraá¹‡assÄ• pi dhammaparibhogattÄ• . tasmÄ• yathÄ• hi __pÄ
pÄ• rÄ• jikÄ• pattiÄ• pajjanakapuggalaniyamatthaá¹ƒ yvÄ• yaá¹ƒ Ã±atticatutthenakammena
ayaá¹ƒ imasmiá¹ƒ atthe adhippeto bhikkhÅ«ti imasmiá¹ƒ vacanesabbepi Ã±atticatutthakamm
pÄ• rÄ• jikÄ• pajjanakapuggalÄ• yevÄ• ti niyamo na sijjhati \Ne I 122/pÄ• rÄ• jikÄ• nÄ• pajj
sambhavÄ• , atha kho Ã±atticatutthakammena upasampannesuyevapÄ• rÄ• jikÄ• pattiÄ• pa
bÄ• laputhujjanÄ• labbhanti, na pana ehibhikkhuÄ• dÄ«sÅ«tievaá¹ƒ niyamo sijjhati, evamid
ekato kammakaraá¹‡Ä• rahÄ• anÄ• pattikÄ• lajjÄ« kukkuccakÄ• sikkhÄ• kÄ• mÄ• upalab
apakatattesÅ«ti evamevaniyamo sijjhati apakatattÄ• naá¹ƒ gaá¹‡apÅ«raá¹‡attÄ• bhÄ• vena
alajjinopana gaá¹‡apÅ«rakÄ• hutvÄ• kammassa sÄ• dhanato asaá¹ƒvÄ• sikesu na gahitÄ
saha madditvÄ• kammaá¹ƒ karontÄ• naá¹ƒ Ä• patti alajjitÄ• ca na vigacchatÄ«ti veditabba
alajjÄ«satampi karotÄ«â€™â€™ ti (Sp (to Vin III) II 585) hi vuttaá¹ƒ, tenevavakkhati ``sabbe
kammÄ• dÄ«su saha vasantÄ«â€™â€™ tiÄ• di. ayaÃ±catthoupari vitthÄ• rato Ä• vi bhaviss

__tathÄ• _ti sÄ«mÄ• paricchinnehÄ«tiÄ• diá¹ƒ parÄ• masati. ekato
vandanabhuÃ±janagÄ• mappavesanavattÄ• paá¹-ivattakaraá¹‡auggahaparipucchÄ• sajjhÄ
enabhagavatÄ• paÃ±Ã±attasikkhÄ• padasikkhanaá¹ƒ samasikkhatÄ• nÄ• ma, taÃ±ca lajjÄ
na alajjÄ«hÄ«ti dassetuá¹ƒ ``paÃ±Ã±attaá¹ƒ pana ... pe ... samasikkhatÄ• nÄ• mÄ• â€™â€
anatikkamanavasena uggahaparipucchÄ• divasena ca lajjÄ«puggalehi samaá¹ƒ ekato sikkh
sikkhÄ• padÄ• ni vuttÄ• ni, tÄ• saá¹ƒ samasikkhanaá¹ƒ yathÄ• vuttanayena lajjÄ«hi sikkhita
nÄ• mÄ• ti adhippÄ• yo. yathÄ• vuttesu ekakammÄ• dÄ«su alajjÄ«naá¹ƒ lajjidhammeanokk
natthi, tato bahiyeva te sandissantÄ«ti Ä• ha __sabbepilajjino_tiÄ• di.

<56> yaá¹ƒ taá¹ƒ vuttanti sambandho. __vatthumeva na hotÄ«_ti suvaá¹‡á¹‡Ä• dÄ«hi
kataitthirÅ«pÄ• naá¹ƒaá¹…gajÄ• tesupi nimittavohÄ• radassanato tattha pÄ• rÄ• jikÄ• saá¹.
vuttaá¹ƒ. tenevavinÄ«tavatthÅ«su lepacittÄ• divatthÅ«su saÃ±jÄ• takukkuccassa pÄ• rÄ• jik

paá¹-hamacatukkavaá¹‡á¹‡anÄ•

<57> __assÄ• _ti Ä• khyÄ• tapadanti tassa atthaá¹ƒ dassento ``hotÄ«â€™â€™ ti Ä• ha, bh
vuttaá¹ƒ hoti. dutiye atthavikappe ``hotÄ«â€™â€™ ti idaá¹ƒ vacanaseso.

<58> __sÄ• diyantassevÄ• _ti_ \Ne I 123/ __ettha sÄ• diyanaá¹ƒ nÄ• ma sevetukÄ• matÄ•
``paá¹-isevanacittasamaá¹…gissÄ• â€™â€™ ti. __paá¹-ipakkha_nti aniá¹-á¹-haá¹ƒ \Be I 142

``bhikkhÅ«naá¹ƒ paccatthikÄ• bhikkhupaccatthikÄ• â€™â€™ ti vutte upari vuccamÄ• nÄ•
rÄ• japaccatthikÄ• dayopiidheva pavisantÄ«ti taá¹ƒ nivattanatthaá¹ƒ __bhikkhÅ« eva paccat
rÄ• japaccatthikÄ• nurÅ«penaattho dassito. __tasmiá¹ƒ khaá¹‡e_ti pavesanakkhaá¹‡e. agga
pavesanakiriyÄ• yavattamÄ• nakÄ• lo pavesanakkhaá¹‡o nÄ• ma. __paviá¹-á¹-hakÄ• le_ti a
á¹-hÄ• naá¹ƒpavesanÄ• rahaá¹ƒ, tattakaá¹ƒ anavasesato paviá¹-á¹-hakÄ• le, pavesanakiriyÄ
niá¹-á¹-hitakkhaá¹‡eti attho. evaá¹ƒ paviá¹-á¹-hassa uddharaá¹‡Ä• rambhato antarÄ• á¹-hita
aá¹…gajÄ• taá¹ƒ, tassa á¹-hiti vÄ• __á¹-hitaá¹ƒ_nÄ• ma, __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana m
sukkavissaá¹-á¹-hiá¹ƒ patvÄ• sabbathÄ• vÄ• yÄ• mato oramitvÄ• á¹-hitakÄ• laá¹ƒ sandhÄ•
``sukkavissaá¹-á¹-hisamayeâ€™â€™ ti vuttaá¹ƒ, tadubhayampi á¹-hitamevÄ• ti gahetabbaá
nÄ• ma yÄ• va aggÄ• nÄ«haraá¹‡akiriyÄ• ya vattamÄ• nakÄ• loti Ä• ha ``nÄ«haraá¹‡akÄ•
upaá¹-á¹-hÄ• petÄ«â€™â€™ ti.

ettha ca yasmÄ• parehi upakkamiyamÄ• nassa aá¹…gajÄ• tÄ• dikÄ• yacalanassa vijjamÄ•
sevanacitteupaá¹-á¹-hitamatte tasmiá¹ƒ khaá¹‡e cittajarÅ«pena saÃ±jÄ• yamÄ• naá¹ƒ aá¹…
sevanacittenauppÄ• ditameva hoti. apica sevanacitte uppanne parehi anupakkamiyamÄ• na
hoteva, taÃ±ca tena kataá¹ƒ nÄ• ma hoti, tasmÄ• kÄ• yacittato samuá¹-á¹-hitaá¹ƒ pÄ• rÄ• j
Ä• pajjatiyeva __ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• _ (Vin IV 657-658) viya. tatthÄ• pi hi
``adhakkhakaá¹ƒubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• masanaá¹ƒ vÄ• ... pe ... paá¹-ipÄ«á¸·an
ti (Vin IV 657) sÄ• diyanamatteyeva Ä• patti vuttÄ• , bhikkhuno kÄ• yasaá¹ƒsagge pana ``kÄ
samÄ• pajjeyyÄ• â€™â€™ ti (Vin III 270) attano upakkamassa Ä• pattinimittabhÄ• vena vut
phusiyamÄ• nassakÄ• yasaá¹ƒsaggarÄ• ge ca itthiyÄ• saÃ±janitakÄ• yacalane ca vijjamÄ•
anÄ• pattiyevavuttÄ• ti gahetabbaá¹ƒ. keci pana ``paá¹-hamasaá¹…ghÄ• disesavisayepi pa
hatthÄ• dÄ«hiupakkamiyamÄ• nassa mocanassÄ• do ca uppajjati, tena ca asucimhi mutte s
amuttethullaccayaá¹ƒ evÄ• â€™â€™ ti vadanti. __aá¹…gÄ• rakÄ• su_nti aá¹…gÄ• rarÄ• sia
aá¹…gÄ• rapuá¹‡á¹‡Ä• vÄ• á¹-aá¹ƒ vÄ• . itthiyÄ• upakkamiyamÄ• ne asÄ• diyanaá¹ƒ nÄ•
143/ Ä• ha __imaÃ±hÄ«_tiÄ• di. __ekÄ• dasahi aggÄ«hÄ«_ti
rÄ• gadosamohajÄ• tijarÄ• maraá¹‡asokaparidevadukkhadomanassupÄ• yÄ• sasaá¹…khÄ•
asÄ• diyantassa. __catukkaá¹ƒ nÄ«haritvÄ• á¹-hapesÄ«_ti etthaekapuggalavisayatÄ• ya ek
pavesanapaviá¹-á¹-haá¹-hitauddharaá¹‡asaá¹…khaÄ• tÄ• naá¹ƒ catunnaá¹ƒpadÄ• naá¹ƒ va
vutto. __paá¹-hamacatukkakathÄ• _ti ettha pana anÄ• pattivÄ• renasaddhiá¹ƒ paÃ±cannaá¹
``paÃ±ca catukkÄ• â€™â€™ ti vattabbepi ekamaggavisayatÄ• ya \Ne I 124/ tesaá¹ƒ ekattaá
paá¹-hamacatukkatÄ• vuttÄ• . teneva vakkhati __tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒvasena tÄ«á¹‡
suddhikacatukkÄ• nÄ«_tiÄ• di.

ekÅ«nasattatidvisatacatukkakathÄ• vaá¹‡á¹‡anÄ•

59-60__._ __matta_nti surÄ• dÄ«hi mattaá¹ƒ. akkhÄ• yitanimittÄ• idha uttarapadalopena al
Ä• ha ``akkhÄ• yitanimittaâ€™â€™ nti. __jÄ• garanti_ntiÄ• di visesanarahitattÄ• ``suddhika

tivuttaá¹ƒ. __samÄ• nÄ• cariyakÄ• therÄ• _ti ekÄ• cariyassa uddesantevÄ• sikÄ• . gaá¹…gA
aparabhÄ• go__aparagaá¹…gaá¹ƒ. vatare_ti garahatthe nipÄ• to. __evaá¹ƒ vinayagarukÄ•
upariupatissattherena vuccamÄ• navinicchayassa garukaraá¹‡Ä«yatÄ• ya kÄ• raá¹‡aá¹ƒ vu
pariyÄ• diyitvÄ• _tisabbaá¹ƒ pÄ• rÄ• jikakhettaá¹ƒ anavasesato gahetvÄ• . yadi hi sÄ• vase
alajjÄ«naá¹ƒ tattha lesena ajjhÄ• cÄ• rasoto pavattatÄ«ti Ä• ha ``sotaá¹ƒ chinditvÄ• â€™â€
sahaseyyÄ• dipaá¹‡á¹‡attivajjasikkhÄ• padesuyeva (Vin IV 49-51) sÄ• vasesaá¹ƒ katvÄ• pi
na lokavajjesÅ«ti Ä• ha __idaÃ±hÄ«_tiÄ• di. __sahaseyyasikkhÄ• pade_ hi (Vin IV 49 Ä• da
yebhuyyacchanne yebhuyyaparicchanne heá¹-á¹-himaparicchedato pÄ• cittiyaá¹ƒdassitaá¹ƒ
upaá¸• á¸• haparicchanne dukkaá¹-aá¹ƒ, tathÄ• pi sÄ• vasesattÄ• paÃ±Ã±attiyÄ•
yebhuyyacchannaupaá¸• á¸• haparicchannÄ• dÄ«supi__aá¹-á¹-hakathÄ• yaá¹ƒ_ pÄ• cittiya
niravasesattÄ• paÃ±Ã±attiyÄ• bhagavatÄ• dassitaá¹ƒyebhuyyena akkhÄ• yitanimittato he
pÄ• rÄ• jikakkhettaá¹ƒ natthi, thullaccayÄ• dimeva tatthalabbhati.

upatissattherena vuttasseva vinicchayassa aÃ±Ã±ampi upatthambhakÄ• raá¹‡aá¹ƒ dassent
nimitte appamattikÄ• pi maá¹ƒsarÄ• ji sace avasiá¹-á¹-hÄ• \Be I 144/ hoti, taá¹ƒ yebhuyyak
paraá¹ƒ pana sabbaso khÄ• yite nimitte dukkaá¹-amevÄ• ti dassento Ä• ha ``tatoparaá¹ƒ thu
natthÄ«â€™â€™ ti. keci panettha vaccamaggÄ• diá¹ƒ cattÄ• ro koá¹-á¹-hÄ• se katvÄ• ``tes
atikkamma yÄ• va tatiyakoá¹-á¹-hÄ• sassa pariyosÄ• nÄ• khÄ• yitaá¹ƒ yebhuyyakkhÄ• yita
thullaccayaá¹ƒ natthi, yÄ• va catutthakoá¹-á¹-hÄ• sassa pariyosÄ• nÄ• khÄ• yitaá¹ƒ,
tampidukkaá¹-avatthuyevÄ• â€™â€™ ti ca vadanti, taá¹ƒ na yuttaá¹ƒ. __matasarÄ«rasmiá¹
yebhuyyena akkhÄ• yitantiÄ• divacanato vuttaá¹ƒ. __yadipi nimitta_ntiÄ• di jÄ«vamÄ• naka
vuttaá¹ƒ tasseva adhikatattÄ• . teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh paá¹-hamap
``jÄ«vamÄ• nakasarÄ«rassa vuttappakÄ• re magge sacepi tacÄ• dÄ«ni anavasesetvÄ• sab
125/ vuttaá¹ƒ. __sabbaso khÄ• yita_nti nimittamaá¹ƒsaá¹ƒ sabbaá¹ƒ chinnanti attho.
__nimittasaá¹‡á¹-hÄ• na_ntichinnamaá¹ƒsassa anto yÄ• va muttavatthikosÄ• chiddÄ• kÄ•
itthinimittÄ• kÄ• ro, tenÄ• ha ``pavesanaá¹ƒ jÄ• yatÄ«â€™â€™ ti. __nimittasaá¹‡á¹-hÄ• naá
pavesanÄ• rahachiddÄ• kÄ• renaá¹-hitaabbhantaramaá¹ƒsÄ• diá¹ƒ anavasesetvÄ• . etena
maggoyevÄ• ti dasseti. __nimittato patitÄ• ya maá¹ƒsapesiyÄ• _ti idaá¹ƒ nimittasaá¹‡á¹-hÄ•
abbhantaramaá¹ƒsakhaá¹‡á¸• aá¹ƒsandhÄ• ya vuttaá¹ƒ. nimittasaá¹‡á¹-hÄ• naá¹ƒ akopetvÄ
uddhaá¹-amaá¹ƒsapesiyÄ• panamatasarÄ«re yebhuyyena akkhÄ• yitanimitte viya upakkam

evaá¹ƒ jÄ«vamÄ• nakamanussasarÄ«re labbhamÄ• navisesaá¹ƒ dassetvÄ• idÄ• ni matasa
__matasarÄ«repanÄ• _tiÄ• dimÄ• ha. __vatthikosesÅ«_ti purisÄ• naá¹ƒ aá¹…gajÄ• takosa
mahÄ• vaá¹‡oâ€™â€™ tiÄ• di (Mil II 6.1) vacanato manussÄ• naá¹ƒ akkhinÄ• sÄ• dÄ«ni va
thullaccayakkhettÄ• nÄ«titesupi thullaccayaá¹ƒ vuttaá¹ƒ, evaá¹ƒ manussÄ• naá¹ƒ matasarÄ
allasarÄ«re_tiÄ• di. tattha __allasarÄ«re_ti akuthitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pÄ• rÄ• jikal
yebhuyyenaakkhÄ• yitampi sandhÄ• ya vuttaá¹ƒ. __thullaccayakkhette_ti upaá¸• á¸• hakkhA
vuttaá¹ƒ. ettha ca akkhinÄ• sÄ• dithullaccayakkhettesu yebhuyyena akkhÄ• yitesupi thullac

upaá¸• á¸• hakkhÄ• yitÄ• dÄ«sudukkaá¹-anti veditabbaá¹ƒ. __sabbesampÄ«_ti yathÄ• vutta
tiracchÄ• nÄ• naá¹ƒ \Be I 145/ saá¹…gaá¹‡hanatthaá¹ƒ vuttaá¹ƒ. tiracchÄ• nagatÄ• naá¹ƒ a
dukkaá¹-aá¹ƒ panaaá¹-á¹-hakathÄ• ppamÄ• á¹‡ena gahetabbaá¹ƒ, ``amaggena amaggaá¹ƒ
thullaccayassÄ• â€™â€™ ti (Vin III 66) hi sÄ• maÃ±Ã±ato vuttaá¹ƒ, na pana manussÄ• nar
manussÄ• naÃ±Ã±evavaá¹‡esu thullaccayaá¹ƒ siyÄ• , hatthiassÄ• dÄ«naá¹ƒ nÄ• savatthiko
paá¹-aá¹…gamukhamaá¹‡á¸• Å«kassa mukhasaá¹‡á¹-hÄ• nepica vaá¹‡asaá¹…khepato thu
vuttaÃ±ca. tasmÄ• aá¹-á¹-hakathÄ• cariyÄ• evetthapamÄ• á¹‡aá¹ƒ. matÄ• naá¹ƒ tiracchÄ•
sambandho.

methunarÄ• gena vatthikosaá¹ƒ pavesentassa thullaccayaá¹ƒ vuttanti Ä• ha ``vatthikosaá¹ƒ
__methunarÄ• go_ ca nÄ• ma kÄ• yasaá¹ƒsaggarÄ• gaá¹ƒ mocanassÄ• daÃ±ca muÃ±citvÄ
dvayaá¹ƒdvayasamÄ• pattiyÄ• rÄ• go, so ca purisÄ• dÄ«supi uppajjati, tena ca apÄ• rÄ• jik
itthisarÄ«repiupakkamantassa asucimhi muttepi saá¹…ghÄ• diseso na hoti, khettÄ• nurÅ«p
thullaccayadukkaá¹-amevahotÄ«ti veditabbaá¹ƒ. __appavesento_ti iminÄ• tÄ«su maggesu
asatipimethunarÄ• gena bahi ghaá¹-á¹-anaá¹ƒ sambhavatÄ«ti dasseti, teneva thullaccayaá¹
itarathÄ• pavesanÄ• dhippÄ• yena \Ne I 126/ bahi chupantassa methunassa pubbapayogat
siyÄ• . __nimittena nimittaá¹ƒ chupati thullaccaya_nti idaÃ±ca ``na ca, bhikkhave, rattacitten
chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin I 252) imassacamma
suttassa vasena vuttaá¹ƒ. tattha ca kesaÃ±ci aÃ±Ã±athÄ• pi atthavikappassabÄ«jaá¹ƒ dass
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ panÄ• _tiÄ• dimÄ• ha. __mukheneva chupanaá¹ƒ
sandhÄ• yÄ• _tioá¹-á¹-hajivhÄ• dimukhÄ• vayavena chupanaá¹ƒ sandhÄ• ya. __oá¸·Ä• rika
thullattÄ• . __taá¹ƒ sandhÄ• yabhÄ• sita_nti taá¹ƒ yathÄ• vuttasuttaá¹ƒ. suttaÃ±hi ajjhÄ• cÄ
paá¹-icca vuttattÄ• ``sandhÄ• yabhÄ• sitaâ€™â€™ nti vuccati. __suá¹-á¹-husallakkhetvÄ• _
abhiruhantÄ• naá¹ƒ aá¹…gajÄ• tamukhenevanimittachupanassa sambhavaá¹ƒ methunarÄ•
chupanasseva anurÅ«pataÃ±ca sutte ca ``mukhenÄ• â€™â€™ ti avuttataÃ±ca aÃ±Ã±aÃ±c
suá¹-á¹-hu sallakkhetvÄ• ti attho. __saá¹…ghÄ• diseso_timanussitthiá¹ƒ sandhÄ• ya vuttaá¹
idaá¹ƒ __cammakkhandhake_ nidÄ• navasena vuttaá¹ƒ. itaramaggadvayaá¹ƒ pana nimittan
vaá¹‡asaá¹…khepena thullaccayameva. __vuttanayenevÄ• _timethunarÄ• geneva. nimittan
methunarÄ• gena manussitthiyÄ• vÄ• tiracchÄ• nagatitthiyÄ• vÄ• passÄ• vamaggaá¹ƒ \B
chupantassa dukkaá¹-ameva pakatimukhena pakatimukhachupaneviya, itarathÄ• tatthÄ• pi
bhavitabbaá¹ƒ, taÃ±ca na yuttaá¹ƒ khandhakasuttepi tathÄ• avuttattÄ• . __kÄ• yasaá¹ƒsag
nimittamukhena vÄ• pakatimukhÄ• diá¹ƒ itarakÄ• yena vÄ• kÄ• yasaá¹ƒsaggarÄ• gena chu

ettha ca kÄ• yasaá¹ƒsaggarÄ• gena bahinimitte upakkamato ajÄ• nantasseva aá¹…gajÄ• ta
pÄ• rÄ• jikakkhettaá¹ƒchupati, tattha kiá¹ƒ hotÄ«ti? keci tÄ• va ``methunarÄ• gassa abhÄ• v
saá¹…ghÄ• diseso, sesesu vatthuvasena thullaccayadukkaá¹-Ä• nÄ«â€™â€™ ti vadanti. aÄ
phassassasÄ• diyanasambhavato balakkÄ• rena upakkamanakkhaá¹‡e viya pÄ• rÄ• jikame
idamevayuttataraá¹ƒ. maggattayato hi aÃ±Ã±asmiá¹ƒ padeseyeva kÄ• yasaá¹ƒsaggÄ• dirÄ•

Ä• pattibhedolabbhati, na maggattaye. tattha pana yena kenaci Ä• kÄ• rena phassassa sÄ•
pÄ• rÄ• jikameva, teneva paropakkamena pavesanÄ• dÄ«su rÄ• gabhedaá¹ƒ anuddharitvÄ
pÄ• rÄ• jikaá¹ƒvuttaá¹ƒ.

santhatacatukkabhedakathÄ• vaá¹‡á¹‡anÄ•

61-2__._ __paá¹-ipannakassÄ• _ti Ä• raddhavipassakassa. __upÄ• dinnaka_nti kÄ• yindriy
__upÄ• dinnakena phusatÄ«_ti upÄ• dinnakasarÄ«rena phusÄ«yatÄ«ti kammasÄ• dhanena
evaá¹ƒ \Ne I 127/ karonto bhikkhu kiÃ±ci upÄ• dinnakaá¹ƒ upÄ• dinnakenana phusatÄ«ti att
oá¸• á¸• essantÄ«_ti lesaá¹ƒ á¹-hapessanti, parikappessantÄ«tiattho. __santhatÄ• dibhedeh
santhatÄ• divisesanehi visesetvÄ• . __santhatÄ• yÄ• _ti samudÄ• ye ekadesavohÄ• ro daá
chiddantiÄ• dÄ«su viya. yathÄ• hi paá¹-assa ekadesova vatthato daá¸• á¸• hoti vuccati, taá¹
samudÄ• ye paá¹-e upacÄ• ratoÄ• ropetvÄ• puna taá¹ƒ samudÄ• yaá¹ƒ
daá¸• á¸• happadesasaá¹…khÄ• tachiddasambandhÄ«bhÄ• vena ``daá¸• á¸• hassa paá¹-as
evamidhÄ• pi itthiyÄ• maggappadesavohÄ• raá¹ƒ samudÄ• yabhÅ«tÄ• ya itthiyÄ• Ä• rope
santhatamaggasambandhiniá¹ƒ katvÄ• __santhatÄ• ya itthiyÄ• vaccamaggenÄ• _tiÄ• divu
(Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 61-62) panettha ``ekadesesamudÄ• yavohÄ• roâ€™â€™ ti
147/ yuttaá¹ƒ avayavavohÄ• rena samudÄ• yassevapatÄ«yamÄ• nattÄ• . itarathÄ• hi santh
itthiliá¹…gatÄ• maggasambandhitÄ• ca nasiyÄ• , ekadese samudÄ• yopacÄ• rassa pana e
chijjamÄ• nÄ• ya rukkhochijjatÄ«tiÄ• dÄ«su viya.

vatthÄ• dÄ«ni maggassa anto appavesetvÄ• bahiyeva veá¹-hanaá¹ƒ sandhÄ• ya ``paliveá¹
samudÄ• ye avayavÅ«pacÄ• reneva bhikkhupi __santhato nÄ• mÄ• _tiÄ• di vuttaá¹ƒ. __yat
paviá¹-á¹-he_titilabÄ«jamatte paviá¹-á¹-he. akkhinÄ• sÄ• dÄ«naá¹ƒ santhatattepi yathÄ• vat
__thullaccayakkhettethullaccaya_ntiÄ• di. __khÄ• á¹‡uá¹ƒ ghaá¹-á¹-entassa dukkaá¹-a_nti i
khÄ• á¹‡uá¹ƒpavesetvÄ• samatalaá¹ƒ, atirittaá¹ƒ vÄ• á¹-hitaá¹ƒ khÄ• á¹‡uá¹ƒ sace ghaá¹-a
dukkaá¹-aá¹ƒpavesÄ• bhÄ• vato. sace pana Ä«sakaá¹ƒ anto allokÄ• se pavesetvÄ• á¹-hita
anupÄ• dinnamevakhÄ• á¹‡usÄ«saá¹ƒ aá¹…gajÄ• tena chupati, pÄ• rÄ• jikameva. __tassa
antotalaá¹ƒ. __bahiddhÄ• khÄ• á¹‡uke_ti anto pavesitaveá¸·upabbÄ• dikassa bahi nikkhan
sandhÄ• yavuttaá¹ƒ. __yathÄ• ca itthinimitte_tiÄ• dÄ«su yathÄ• itthiyÄ• passÄ• vamagge
katvÄ• ghaá¹-á¹-anÄ• dikaá¹ƒ vuttaá¹ƒ, evaá¹ƒ sabbattha vaccamaggÄ• dÄ«supi lakkhaá¹‡á

rÄ• japaccatthikÄ• dicatukkabhedakathÄ• vaá¹‡á¹‡anÄ•

<65> __kerÄ• á¹-ikÄ• _ti vaÃ±cakÄ• . paá¹-hamaá¹ƒ itthidhuttameva dassetvÄ• idÄ• ni itara
dassetuá¹ƒ ``itthidhuttasurÄ• dhuttÄ• dayo vÄ• â€™â€™ ti vuttaá¹ƒ.

Ä• pattÄ• nÄ• pattivÄ• ravaá¹‡á¹‡anÄ•

<66> paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ \Ne I 128/ natthi sevetukÄ• matÄ• maggena maggappaá
aá¹…gÄ• naá¹ƒsiddhattÄ• . dÅ«sitassa pana maggena maggappaá¹-ipatti evamekaá¹ƒ aá¹.
sevetukÄ• matÄ• saá¹…khÄ• taá¹ƒsÄ• diyanaá¹ƒ asiddhaá¹ƒ. tasmÄ• so pucchitvÄ• ``sÄ•
vuttapaá¹-iÃ±Ã±Ä• ya nÄ• setabbo. __tatthevÄ• _ti vesÄ• liyaá¹ƒ mahÄ• vane eva. __sabba
sabbakÄ• yagataá¹ƒ. ``lohitaá¹ƒviyÄ• â€™â€™ ti vuttattÄ• kesÄ• dÄ«naá¹ƒ vinimuttaá¹-á¹-
gahetabbaá¹ƒ. __niccamevaummattako hotÄ«_ti \Be I 148/ yassa pittakosato pittaá¹ƒ calitvÄ
bahinikkhantaá¹ƒ hoti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. yassa pana pittaá¹ƒ calitvÄ• pittakoseyev
kadÄ• ci vÄ• nikkhantaá¹ƒ puna nikkhamati, sopi antarantarÄ• saÃ±Ã±aá¹ƒ paá¹-ilabhati b
pakatiÄ• rogyaá¹ƒ paá¹-ilabhatÄ«ti veditabbaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

__pakiá¹‡á¹‡aka_nti vomissakanayaá¹ƒ. __samuá¹-á¹-hÄ• na_nti uppattikÄ• raá¹‡aá¹ƒ.
__kiriyÄ• _tiÄ• dinidassanamattaá¹ƒ akiriyÄ• dÄ«nampi saá¹…gahato. vedanÄ• ya saha kus
yojetabbaá¹ƒ. __sabbasaá¹…gÄ• hakavasenÄ• _ti sabbesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ saá¹..
kÄ• yavÄ• cÄ• kÄ• yacittaá¹ƒ vÄ• cÄ• cittaá¹ƒ kÄ• yavÄ• cÄ• cittaâ€™â€™ nti evaá¹ƒ vuttÄ
Ä• pattisamuá¹-á¹-hÄ• nÄ• ni. samuá¹-á¹-hÄ• nÄ• dayo hi Ä• pattiyÄ• eva honti, na sikkhÄ•
taá¹ƒtaá¹ƒsikkhÄ• padassa niyataÄ• pattiyÄ• eva gahaá¹‡atthaá¹ƒ pana sikkhÄ• padasÄ«so
kathanaá¹ƒ. evaÃ±hi Ä• pattiviseso paÃ±Ã±Ä• yatiÄ• patti-saddassa sabbÄ• pattisÄ• dhÄ•
samuá¹-á¹-hÄ• nesu purimÄ• ni tÄ«á¹‡i acittakÄ• ni, pacchimÄ• ni sacittakÄ• ni. samÄ• sato
pakiá¹‡á¹‡akaá¹ƒ viditvÄ• veditabbanti sambandho. cha samuá¹-á¹-hÄ• nÄ• ni etassÄ• ti __
evaá¹ƒ sesesupi.

__atthi kathinasamuá¹-á¹-hÄ• na_ntiÄ• di samuá¹-á¹-hÄ• nasÄ«savasena dvisamuá¹-á¹-hÄ•
dassanaá¹ƒ. terasa hi samuá¹-á¹-hÄ• nasÄ«sÄ• ni paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• na
adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒsamanubhÄ• sanasam
kathinasamuá¹-á¹-hÄ• naá¹ƒ eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ padasodhammasamuá¹-á¹-h
addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒtheyyasatthasamuá¹-á¹-hÄ• naá¹ƒ dhammadesanÄ• samuá
bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒ corÄ«vuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ ananuÃ±
tattha __atthi chasamuá¹-á¹-hÄ• na_nti iminÄ• saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ, p
abhÄ• vato \Ne I 129/ ``atthi paÃ±casamuá¹-á¹-hÄ• naâ€™â€™ nti avatvÄ• ``atthi catusam
vuttaá¹ƒ, iminÄ• ca addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naÃ±ca
paá¹-hamatatiyacatutthachaá¹-á¹-hehi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti \Be I 149/, idaá¹
addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ pana dutiyatatiyapaÃ±camachaá¹-á¹-hehi samuá¹-á¹
idaá¹ƒananuÃ±Ã±Ä• tasamuá¹-á¹-hÄ• naá¹ƒ. __atthi tisamuá¹-á¹-hÄ• na_nti iminÄ• adinnÄ

bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naÃ±casaá¹…gahitaá¹ƒ. yaÃ±hi sacittakehi tÄ«hi samuá¹-á¹
adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ panaacittakehi tÄ«hi samuá¹-á¹-hÄ• ti, idaá¹ƒ
bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• naá¹ƒ. __atthi kathinasamuá¹-á¹-hÄ• na_ntiÄ• dinÄ• pana
avasesasamauá¹-á¹-hÄ• nasÄ«savasena dvisamuá¹-á¹-hÄ• naá¹ƒ ekasamuá¹-á¹-hÄ• naÃ±c
yaá¹ƒ tatiyachaá¹-á¹-hehisamuá¹-á¹-hÄ• ti, idaá¹ƒ kathinasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma. yaá
paá¹-hamacatutthehi samuá¹-á¹-hÄ• ti, idaá¹ƒ eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ chaá
samuá¹-á¹-hÄ• ti, idaá¹ƒ dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ, ``samanubhÄ• sanasamauá¹-
nÄ• maá¹ƒ. iti sarÅ«pena aá¹-á¹-ha Ä• pattisÄ«sÄ• ni dassitÄ• ni. Ä• disaddena panettha
avasesÄ• nipaá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• napadasodhammatheyyasatthadhammac
-hÄ• nÄ• ni paÃ±capi samuá¹-á¹-hÄ• nasÄ«sÄ• nisaá¹…gahitÄ• ni. tattha yaá¹ƒ kÄ• yacittat
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ dutiyapaÃ±camehisamuá¹-á¹-hÄ• ti, idaá
padasodhammasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ catutthachaá¹-á¹-hehi samuá¹-á¹-hÄ• ti, idaá¹ƒ
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ. yaá¹ƒ paÃ±cameneva samuá¹-á¹-hÄ• ti, idaá¹ƒ dhamma
yaá¹ƒ paÃ±camachaá¹-á¹-hehi samuá¹-á¹-hÄ• ti, idaá¹ƒ corÄ«vuá¹-á¹-hÄ• panasamuá¹-á¹-h
pacchimesu tÄ«su sacittakasamuá¹-á¹-hÄ• nesu ekekasamuá¹-á¹-hÄ• navasenaekasamuá¹
dvisamuá¹-á¹-hÄ• nÄ• ni pana paá¹-hamacatutthehi vÄ• dutiyapaÃ±camehi vÄ• tatiyachaá¹
catutthachaá¹-á¹-hehi vÄ• paÃ±camachaá¹-á¹-hehi vÄ• samuá¹-á¹-hÄ• navasena paÃ±cav

evaá¹ƒ samuá¹-á¹-hÄ• navasena sabbasikkhÄ• padÄ• ni terasadhÄ• dassetvÄ• idÄ• ni kiri
dassetuá¹ƒ__tatrÄ• pÄ«_tiÄ• di vuttaá¹ƒ. __kiÃ±cÄ«_ti sikkhÄ• padaá¹ƒ. __kiriyato_ti patha
84-85) viya kÄ• yavacÄ«viÃ±Ã±attijanitakammato. __akiriyato_ti paá¹-hamakathinÄ• di (Vin
kattabbassa akaraá¹‡eneva. __kiriyÄ• kiriyato_ti aÃ±Ã±Ä• tikÄ• yabhikkhuniyÄ• hatthato c
(Vin III 508 Ä• dayo) viya. __siyÄ• kiriyato, siyÄ• akiriyato_ rÅ«piyapaá¹-iggahaá¹‡Ä• di (V
viya, __siyÄ• kiriyato, siyÄ• kiriyÄ• kiriyato_ kuá¹-ikÄ• rÄ• di (Vin III 342) viya. vÄ«tikkamas
abhÄ• venavimokkho assÄ• ti __saÃ±Ã±Ä• vimokkha_nti majjhepadalopÄ«samÄ• so daá¹-
labhati_sacittakasamuá¹-á¹-hÄ• neheva \Be I 150/ samuá¹-á¹-hahanato. __itara_nti yassa ci
taá¹ƒ, anÄ• pattimukhena cetaá¹ƒ saÃ±Ã±Ä• dukaá¹ƒ vuttaá¹ƒ, Ä• pattimukhena sacittakad
atthato samÄ• nÄ• va.

kÄ• yavacÄ«dvÄ• rehi \Ne I 130/ Ä• pajjitabbampi kÄ• yakamme vÄ• vacÄ«kamme vÄ• sa
bÄ• hullavuttitoadinnÄ• dÄ• namusÄ• vÄ• dÄ• dayo viyÄ• ti __atthi sikkhÄ• padaá¹ƒ kÄ• ya
kÄ• yakammaá¹ƒvacÄ«kammaÃ±cÄ• ti dukameva vuttaá¹ƒ, vibhÄ• gato pana kÄ• yavacÄ«
teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vutta
cakÄ• yakammavacÄ«kammatadubhayavasena tividhÄ• hontÄ«â€™â€™ ti. tatoyeva idhÄ
89) kÄ• yakammavacÄ«kammanti tadubhayavasena dassitaá¹ƒ. __atthi pana sikkhÄ• padaá
Ä• pattisamuá¹-á¹-hÄ• pakacittavasena kÄ• riye kÄ• raá¹‡opacÄ• rena vuttaá¹ƒ, napana Ä•
kusalÄ• diparamatthadhammatÄ• vasena Ä• pattiyÄ• sammutisabhÄ• vattÄ• . kusalÄ• kusa
hi bhagavatÄ• Ä• pattisammuti paÃ±Ã±attÄ• . vakkhati hi ``yaá¹ƒ kusalacittena Ä• pajjati, ta

ntiÄ• di (Sp (to Vin III) I 66 pakaá¹‡á¹‡akakathÄ•). na hi bhagavato Ä• á¹‡Ä• yattÄ• Ä• patt
kusalÄ• diparamatthasabhÄ• vÄ• hoti anupasampannÄ• naá¹ƒ Ä• dikammikÄ• naÃ±ca Ä•
desanÄ• dÄ«hi visuddhiabhÄ• vappasaá¹…gato ca. na hi kÄ• raá¹‡abalena uppajjamÄ• nÄ
anupasampannÄ• dÄ«su nivattati, uppannÄ• ya ca tassÄ• kenaci vinÄ• so na sambhavati.
ca Ä• patti vigacchatÄ«ti vacanamatthi, na pana tena akusalÄ• divigacchati. pitughÄ• tÄ• di
pÄ• rÄ• jikaá¹ƒ Ä• pannassa bhikkhuno gihiliá¹…gaá¹ƒ gahetvÄ• bhikkhubhÄ• vapariccÄ• g
vigacchati, na pÄ• á¹‡Ä• tipÄ• tÄ• diakusalaá¹ƒ Ä• nantariyÄ• dibhÄ• vato. tasmÄ• dumma
niggahÄ• didasaatthavase (Vin III 39; Vin V 2) paá¹-icca bhagavatÄ• yathÄ• paccayaá¹ƒsa
kusalÄ• kusalÄ• dinÄ• marÅ«padhamme upÄ• dÄ• ya paÃ±Ã±attÄ• sammutiyeva Ä• patti,
yathÄ• vidhipaá¹-ikammakaraá¹‡ena vigatÄ• nÄ• ma hotÄ«ti veditabbaá¹ƒ, tenÄ• ha __dva
Ä• pattisamuá¹-á¹-hÄ• pakacittÄ• nÄ«_tiÄ• di. Ä• pattisamuá¹-á¹-hÄ• pakatteneva hettha ku
bhedo siddho. na \Be I 151/ hi taá¹ƒsamuá¹-á¹-hitassa tato abhedo yutto
samuá¹-á¹-hÄ• nasamuá¹-á¹-hitabhedabyavahÄ• rupacchedappasaá¹…gato. __sÄ• ratthad
pÄ• rÄ• jikakaá¹‡á¸• a II 66 pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•) panaÄ• pattiyÄ• paramat
sambhavati ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ, natthi Ä• p
kusalaâ€™â€™ nti vacanato, ``akusalattaá¹ƒ panaabyÄ• katattaÃ±ca Ä• pattiyÄ• sambhav
kusalacittasamuá¹-á¹-hÄ• nakkhaá¹‡epi rÅ«pÄ• byÄ• katattaá¹ƒÄ• pattiyÄ• samatthetuá¹ƒ
Ä• pajjati, taá¹ƒ kusalaá¹ƒ, itarehi itaranti (Vin III-a I 66 pakiá¹‡á¹‡akakathÄ•) imaá¹ƒ
aá¹-á¹-hakathÄ• vacanaá¹ƒ nissÄ• ya vuttaá¹ƒ ``yaá¹ƒ kusalacittenaÄ• pajjatÄ«ti yaá¹ƒ sikk
Ä• pattiá¹ƒ kusalacittasamaá¹…gÄ« Ä• pajjati, iminÄ• pana vacanena taá¹ƒ kusalanti Ä• pat
kusalabhÄ• vo pariyÄ• yato, na paramatthatotidasseti. kusalacittena hi Ä• pattiá¹ƒ Ä• pajjan
\Ne I 131/ aviÃ±Ã±attikaá¹ƒ vÄ• sikkhÄ• padavÄ«tikkamÄ• kÄ• rappavattaá¹ƒ rÅ«pakkhand
abyÄ• katÄ• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ ti. tatthayaá¹ƒ kusalacittena Ä• pajjatÄ«ti imaá¹ƒ
``iminÄ• pana vacanena taá¹ƒ kusalantiÄ• pattiyÄ• vuccamÄ• no kusalabhÄ• vo pariyÄ• y
dassetÄ«â€™â€™ ti vuttaá¹ƒ, evaá¹ƒ itarehi itaranti vacanena ``yaá¹ƒ akusalacittena Ä• pa
akusalaá¹ƒ, yaá¹ƒ abyÄ• katacittenaÄ• pajjati, taá¹ƒ abyÄ• kataâ€™â€™ nti imassa atthass
vacanaá¹ƒ uddissa ``iminÄ• pivacanena itaranti Ä• pattiyÄ• vuccamÄ• no akusalabhÄ• vo a
pariyÄ• yato dassetÄ«â€™â€™ tivattabbaá¹ƒ. evaá¹ƒ avatvÄ• kusalapakkhe eva kathanas
yaá¹ƒ pana Ä• pattÄ• dhikaraá¹‡aá¹ƒsiyÄ• akusalantiÄ• divacanaá¹ƒ kÄ• raá¹‡attena vutta
yaá¹ƒ akusalacittenaÄ• pajjati, taá¹ƒ akusalantiÄ• dinÄ• heá¹-á¹-hÄ• vuttanayena akusalÄ•
pariyÄ• yadesitattÄ• , Ä• pattiyÄ• kusalavohÄ• rassa ayuttatÄ• ya natthi Ä• pattÄ• dhikaraá
vuttattÄ• ca. Ä• pattiyÄ• hi kusalacittasamuá¹-á¹-hitattepi bhagavatÄ• paá¹-ikkhittabhÄ• ve
kÄ• raá¹‡Å«pacÄ• renÄ• pianavajjakusalavohÄ• ro na yutto sÄ• vajjÄ• navajjÄ• naá¹ƒ aÃ±Ã
Ä• kÄ• sÄ• disammutisaccÄ• naá¹ƒuppannatÄ• divohÄ• ro viya jÄ• tijarÄ• bhaá¹…gÄ• naá¹
anavaá¹-á¹-hÄ• nÄ• didesato ayutto, evamidhÄ• pi kusalavohÄ• ro ayutto viruddhattÄ• . aku
\Be I 152/, kÄ• raá¹‡Å«pacÄ• rena pana akusalÄ• disabhÄ• vatÄ• yathÄ• vuttadosÄ• nativ
suttasuttÄ• nulomÄ• dÄ«hi virodho na hoti, tatheva attho gahetabbo.

yaá¹ƒ pana vuttaá¹ƒ ``kusalacittena hi Ä• pattiá¹ƒ Ä• pajjanto ... pe ... rÅ«pakkhandhasaá¹…
abyÄ• katÄ• pattiá¹ƒÄ• pajjatÄ«â€™â€™ ti, taá¹ƒ ayuttameva rÅ«pakkhandhassa khaá¹‡ika
desanÄ• dipaá¹-ikammaá¹ƒvinÄ• va paá¹-ipassaddhippasaá¹…gato. rÅ«paparamparÄ• Ä•
paá¹-ikammenÄ• pi avigamappasaá¹…gato. na hi rÅ«pasantatidesanÄ• dÄ«hi vigacchati sa
sabbathÄ• Ä• pattiyÄ• paramatthatÄ• ayuttÄ• , eteneva yaá¹ƒ vuttaá¹ƒ ``nipajjitvÄ• nirodh
sahaseyyavasena tathÄ• kÄ• rappavattarÅ«padhammassevaÄ• pattibhÄ• vatoâ€™â€™ tiÄ
veditabbaá¹ƒ. idha pana nirodhasamÄ• pannÄ• naá¹ƒrÅ«padhammameva paá¹-icca uppann
aÃ±Ã±attha pana sacittÄ• savedanÄ• va, sabbatthÄ• pi paÃ±Ã±attisabhÄ• vÄ• ti veditabbÄ
__duá¹-á¹-hadosasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ Ä• pattiyÄ• akusalÄ• disabhÄ• vaá¹ƒ
nisedhetuá¹ƒ ``Ä• dikammikassa anÄ• pattivacanato ... pe ... paá¹‡á¹‡attimattameva Ä• pat
veditabbaâ€™â€™ nti sayameva vakkhati, tasmÄ• ``taá¹ƒtaá¹ƒkusalÄ• didhammasamuppa
Ä• pattisammuti samuá¹-á¹-hitÄ• â€™â€™ ti ca, ``yÄ• va paá¹-ippassaddhikÄ• raá¹‡Ä• tiá¹
``paá¹-ippassaddhikÄ• raá¹‡ehi \Ne I 132/ vinassatÄ«â€™â€™ ti ca voharÄ«yati. Ä• pattiyÄ
sammutisabhÄ• vattepihi saÃ±cicca taá¹ƒ Ä• pajjantassa, paá¹-ikiriyaá¹ƒ akarontassa ca an
cevasaggamaggantarÄ• yo ca hotÄ«ti lajjino yathÄ• vidhiá¹ƒ nÄ• tikkamanti, anatikkamanap
anantappabhedÄ• sÄ«lÄ• dayo dhammÄ• parivaá¸• á¸• hantÄ«ti gahetabbaá¹ƒ. dvattiá¹ƒs
niyamoÄ• pattinimittÄ• naá¹ƒ kÄ• yavacÄ«viÃ±Ã±attÄ«naá¹ƒ eteheva samuppajjanato kato,
sabbÄ• pattÄ«nampieteheva samuppajjanato. nipajjitvÄ• niddÄ• yantÄ• naÃ±hi jhÄ• naniro
aviÃ±Ã±attijanakehivipÄ• kaappanÄ• cittehi ceva rÅ«padhammehi ca sahaseyyÄ• diÄ• patt

__dasÄ• _ti kiriyÄ• hetukamanoviÃ±Ã±Ä• á¹‡adhÄ• tudvayena saha aá¹-á¹-ha mahÄ• kiriya
paÃ±Ã±attiá¹ƒajÄ• nitvÄ• iddhivikubbanÄ• dÄ«su abhiÃ±Ã±Ä• naá¹ƒ Ä• pattisamuá¹-á¹-hÄ
etthaca kiÃ±ci sikkhÄ• padaá¹ƒ akusalacittameva, kiÃ±ci \Be I 153/ kusalÄ• byÄ• katavasen
ticittanti ayameva bhedo labbhati, nÄ• Ã±Ã±oti veditabbaá¹ƒ. __kiriyÄ• samuá¹-á¹-hÄ• na_n
jÄ• yamÄ• naá¹ƒ aá¹…gajÄ• tÄ• dicalanaá¹ƒ sÄ• diyanacittasaá¹…khÄ• te sevanacitte uppa
cittenasamuppÄ• ditameva hotÄ«ti vuttaá¹ƒ itarathÄ• ``siyÄ• kiriyasamuá¹-á¹-hÄ• naá¹ƒ, si
akiriyasamuá¹-á¹-hÄ• naâ€™â€™ ntivattabbato.

yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 66 pakiá¹‡á¹‡akak
vuttaá¹ƒ ``kiriyasamuá¹-á¹-hÄ• nanti idaá¹ƒ yebhuyyavasena vuttaá¹ƒ parÅ«pakkame sati
sÄ• diyantassaakiriyasamuá¹-á¹-hÄ• nabhÄ• vatoâ€™â€™ tiÄ• di, taá¹ƒ na gahetabbaá¹ƒ p
akiriyasamuá¹-á¹-hÄ• natÄ• yapÄ• á¸·iaá¹-á¹-hakathÄ• su avuttattÄ• . ``manodvÄ• re Ä• pat
(Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• ; Sp (to Vin III) II 583-4) hi vuttaá¹ƒ. kathaÃ±hi nÄ
methunaá¹ƒ sÄ• diyanto attanoaá¹…gajÄ• tÄ• dikÄ• yacalanaá¹ƒ na sÄ• diyeyya, sÄ• diyan
sakalasarÄ«re cittajarÅ«pasamuppattiyÄ• viÃ±Ã±attipi sukhumÄ• samuppannÄ• eva hotÄ
__kÄ• yadvÄ• reneva samuá¹-á¹-hÄ• natokÄ• yakamma_ntiÄ• di. __cittaá¹ƒ panettha aá¹…
kÄ• yaviÃ±Ã±atti evakÄ• yakammabhÄ• ve kÄ• raá¹‡aá¹ƒ, na cittaá¹ƒ. taá¹ƒ panettha kÄ• y
viÃ±Ã±attiyÄ• yeva aá¹…gamattaá¹ƒ, na kÄ• yakammabhÄ• vassa, itarathÄ• methunassa

vattabbato, tenÄ• ha ``na tassavasena kammabhÄ• vo labbhatÄ«â€™â€™ ti. __kammabhÄ
__sabbaÃ±ceta_ntietaá¹ƒ samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ. __sikkhÄ• padasÄ«senÄ• _ti
taá¹ƒtaá¹ƒsikkhÄ• padaniyataÄ• pattiyÄ• eva gahaá¹‡atthaá¹ƒsikkhÄ• padamukhena.

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

__idaá¹ƒ_ \Ne I 133/ __ki_nti kathetukÄ• matÄ• pucchÄ• . __imÄ• _tiÄ• di vissajjanaá¹ƒ. vi
bhikkhu Ä• pannotiÄ• dinÄ• (Vin III 67) bhagavatÄ• vinicchinitÄ• ni vatthÅ«ni __vinÄ«tavat
vatthuá¹ƒ uddharitvÄ• dÄ• nato dassanato uddÄ• nabhÅ«tÄ• gÄ• thÄ• __uddÄ• nagÄ• th
uddesagÄ• thÄ• ti vuttaá¹ƒ hoti. __vatthu gÄ• thÄ• _ti tena kho pana samayena aÃ±Ã±atar
bhikkhÅ«tiÄ• dikÄ• vinÄ«tavatthupÄ• á¸·iyeva tesaá¹ƒ tesaá¹ƒ vinÄ«tavatthÅ«naá¹ƒ gantha
ti vuttÄ• \Be I 154/, na chandovicitilakkhaá¹‡ena. uddÄ• nagÄ• thÄ• naá¹ƒ vatthu vatthugÄ•
attho daá¹-á¹-habbo. __etthÄ• _ti vinÄ«tavatthÅ«su. __dutiyÄ• dÄ«na_nti dutiyapÄ• rÄ• jikÄ
passitvÄ• cittakÄ• rÄ• dayo sippikÄ• cittakammÄ• dÄ«ni sikkhanti, taá¹ƒ __paá¹-icchannak
_paá¹-imÄ• rÅ«panti attho.

<67> __purimÄ• ni dve_ti makkaá¹-Ä«vajjiputtakavatthÅ«ni dve. tÄ• nipi bhagavatÄ• vinÄ«
vinÄ«tavatthÅ«su pakkhittÄ• ni. tattha tassa kukkuccaá¹ƒ ahosÄ«tiÄ• di pana kiÃ±cÄ• pites
kukkuccaá¹ƒ na uppannaá¹ƒ, bhikkhÅ«hi pana bhagavatÄ• ca garahitvÄ• vuttavacanaá¹ƒ
uppannattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. bhagavato etamatthaá¹ƒ Ä• rocesuntiÄ• di ca bhikkhÅ«
paá¹-hamaá¹ƒ bhagavato Ä• rocite, bhagavatÄ• ca tesaá¹ƒ pÄ• rÄ• jikatte pakÄ• site bhÄ«
attano kukkuccaá¹ƒ pacchÄ• Ä• rocenti eva. ``saccaá¹ƒ kira tvaâ€™â€™ ntiÄ• dinÄ• bhaga
``saccaá¹ƒ bhagavÄ• â€™â€™ ti paá¹-ijÄ• nanavasenÄ• pi Ä• rocenti. bhagavÄ• pi Ä• patti
pÄ• rÄ• jikattaá¹ƒ vinicchinoti eva. anupaÃ±Ã±attikathÄ• yaá¹ƒ pana taá¹ƒsabbaá¹ƒ avatvÄ•
anuguá¹‡ameva kiÃ±cimattaá¹ƒ vuttaá¹ƒ, idhÄ• pi tesaá¹ƒ vatthÅ«naá¹ƒbhagavatÄ• vinÄ«t
evaá¹ƒ vuttanti veditabbaá¹ƒ. keci imaá¹ƒ adhippÄ• yaá¹ƒ amanasikatvÄ• ``aÃ±Ã±Ä• nevet
vadanti. __kuse_ti kusatiá¹‡Ä• ni. __kesehÄ«_timanussakesehi.

<68> __vaá¹‡á¹‡apokkharatÄ• yÄ• _ti ettha pokkhalaá¹ƒ nÄ• ma samiddhaá¹ƒ sundaraÃ±c
``pokkharatÄ• â€™â€™ tira-kÄ• raá¹ƒ katvÄ• vutto, samiddhatÄ• sundaratÄ• ti attho. __pa
__na limpatÄ«_ti na allÄ«yati.

<69> evarÅ«pÄ• parivattaliá¹…gÄ• bhikkhuniyo atthato ekato upasampannÄ• pi ubhatosa
upasampannÄ• suyevasaá¹…gayhanti bhikkhÅ«pasampadÄ• ya bhikkhunÄ«upasampadato
__pÄ• á¸·iyaá¹ƒ_ ``tÄ• hi Ä• pattÄ«hianÄ• pattiâ€™â€™ nti upayogavacanaá¹ƒ katvÄ• anu
sambandhitabbaá¹ƒ. itthiliá¹…ganti \Ne I 134/ thanÄ• dikaá¹ƒ itthisaá¹‡á¹-hÄ• naá¹ƒ vuttanti

... pe ... itthisaá¹‡á¹-hÄ• naá¹ƒ uppannaâ€™â€™ nti. taá¹ƒ nÄ• nantarikato pana ``purisindr
itthindriyaÃ±ca uppannaâ€™â€™ nti vuttamevahoti, evaá¹ƒ uparipi liá¹…gaggahaá¹‡eneva
itthindriyÄ• diggahaá¹‡aá¹ƒ veditabbaá¹ƒ. __tÄ• _ti Ä• pattiyo, tassa vuá¹-á¹-hÄ• tunti iminÄ
Ä• pattÄ«hi vuá¹-á¹-hÄ• petunti \Be I 155/ attho. kathanti Ä• ha __tÄ• sabbÄ• pi bhikkhunÄ
tena paá¹-icchannÄ• yapi appaá¹-icchannÄ• yapigarukÄ• pattiyÄ• pakkhamÄ• nattacaraá¹‡

__okkantikavinicchayo_ti pasaá¹…gÄ• nuguá¹‡aá¹ƒ otaraá¹‡akavinicchayo.
__balavaakusalenÄ• _tiparadÄ• rikakammÄ• dinÄ• . __dubbalakusalenÄ• _ti yathÄ• vuttab
tatoeva dubbalabhÅ«tena kusalena. __dubbalaakusalenÄ• _ti
purisabhÄ• vuppÄ• dakabrahmacariyÄ• dibalavakusalopahatasattinÄ• tato eva dubbalabhÅ
sugatiyaá¹ƒ bhÄ• vadvayassa kusalakammajattÄ• akusaleneva vinÄ• so kusaleneva uppatt
__ubhayampÄ«_tiÄ• di. duggatiyaá¹ƒpana akusaleneva ubhinnampi uppatti ca vinÄ• so ca,
dubbalabalavabhÄ• vova viseso.

``ehi mayaá¹ƒ gamissÄ• mÄ• â€™â€™ ti bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ
pÄ• cittiyÄ• pattiparihÄ• ratthaá¹ƒvuttaá¹ƒ ``saá¹ƒvidahanaá¹ƒ parimocetvÄ• â€™â€™ ti. te
bahigÄ• mato antaragharaá¹ƒsaá¹ƒvidhÄ• ya gamanampi Ä• pattikaramevÄ• ti dasseti. pari
__maya_ntiÄ• di. __bahigÄ• me_ti gÄ• mantare. dutiyikÄ• bhikkhunÄ« pakkantÄ• vÄ• hot
vuttaanÄ• pattilakkhaá¹‡aá¹ƒ anulometÄ«ti vuttaá¹ƒ ``gÄ• mantara ... pe ... anÄ• pattÄ«â€™
pariccajitvÄ• . __lajjiniyo ... pe ... labbhatÄ«_ti liá¹…gaparivattanadukkhapÄ«á¸·itassasaá¹…
hÄ«nÄ• yÄ• vattanampi bhaveyyÄ• ti ``Ä• padÄ• sÅ«â€™â€™ ti vuttaanÄ• pattianulomena
gahetvÄ• va gantabbaá¹ƒ. __alajjiniyo ... pe ... labbhatÄ«_tialajjinÄ«hi saddhiá¹ƒ ekakammÄ
Ä• pattisambhavato tÄ• asantapakkhaá¹ƒ bhajantÄ«ti vuttaá¹ƒ, iminÄ• petaá¹ƒ veditabbaá¹
paribhogo na vaá¹-á¹-atÄ«â€™â€™ ti. yadi hi vaá¹-á¹-eyya, tatopi dutiyikaá¹ƒ vinÄ• gÄ• ma
Ä• patti eva siyÄ• saá¹…gÄ• hikattÄ• tÄ• saá¹ƒsaá¹…gÄ• hikalajjinigaá¹‡ato viya. __Ã±Ä•
vaá¹-á¹-atÄ«ti vadantÄ«_ti iminÄ• aá¹-á¹-hakathÄ• su anÄ• gatabhÄ• vaá¹ƒ dÄ«peti. tatthÄ•
vissÄ• sikaÃ±Ä• tikabhikkhuniyo vinÄ• bhikkhunibhÄ• vearamantassa mÄ• napakatikassa
taá¹ƒ vacanaá¹ƒ appaá¹-ikkhittampi tadaÃ±Ã±esaá¹ƒ navaá¹-á¹-atiyevÄ• ti gahetabbaá¹ƒ. __
bhikkhukÄ• lepi \Be I 156/. __taá¹ƒ nissÄ• yÄ• _titaá¹ƒ nissayÄ• cariyaá¹ƒ katvÄ• . __upajjh
upasampadÄ• gahaá¹‡atthaá¹ƒ upajjhÄ• gahetabbÄ• .

__vinayakamma_nti \Ne I 135/ vikappanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __puna kÄ• tabba_nti pu
paá¹-iggahetvÄ• sattÄ• haá¹ƒ vaá¹-á¹-atÄ«_ti ``anujÄ• nÄ• mi, bhikkhave, bhikkhunÄ«naá¹
bhikkhÅ«naá¹ƒ sannidhiá¹ƒ bhikkhunÄ«hi ca paá¹-iggÄ• hÄ• petvÄ• paribhuÃ±jituâ€™â€™
puna paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __sattame
nissaggiyaá¹ƒ anÄ• pajjitvÄ• va punapi sattÄ• haá¹ƒ paribhuÃ±jituá¹ƒvaá¹-á¹-atÄ«ti dassana
__pakatatto_ti aparivattaliá¹…go. __rakkhatÄ«_ti taá¹ƒ paá¹-iggahaá¹‡avijahanatorakkhati,
paá¹-iggahaá¹‡aá¹ƒ na vijahatÄ«ti adhippÄ• yo.

__sÄ• maá¹ƒ gahetvÄ• na nikkhipeyyÄ• _ti sahatthena paá¹-iggahetvÄ• na nikkhipeyya. __
liá¹…gaparivatte jÄ• te puna appaá¹-iggahetvÄ• paribhuÃ±jantassa Ä• patti.

__hÄ«nÄ• yÄ• vattanenÄ• _ti ettha keci ``pakatattassa bhikkhuno sikkhaá¹ƒ appaccakkhÄ•
gihiliá¹…gaggahaá¹‡aá¹ƒ hÄ«nÄ• yÄ• vattanaâ€™â€™ nti vadanti, taá¹ƒ na yuttaá¹ƒ tattak
bhikkhubhÄ• vassaavijahanato. aÃ±Ã±e pana ``pÄ• rÄ• jikaá¹ƒ Ä• pannassa bhikkhupaá¹-iÃ
gihiliá¹…gabhÄ• vÅ«pagamanampihÄ«nÄ• yÄ• vattanaâ€™â€™ nti vadanti, taá¹ƒ yuttamev
taá¹ƒ paá¹-icchÄ• detvÄ• yÄ• va bhikkhupaá¹-iÃ±Ã±o hoti, tÄ• va bhikkhu eva hoti bhikkhÅ«
paÃ±Ã±attattÄ• . ``yo pana bhikkhÅ«â€™â€™ ti hi vuttaá¹ƒ. tathÄ• hi so saá¹ƒvÄ• saá¹ƒ sA
theyyasaá¹ƒvÄ• sakona hoti, sahaseyyÄ• diÄ• pattiÃ±ca na janeti, attÄ• naá¹ƒ omasantassa
vuttaÃ±hi ---

``asuddho hoti puggalo aÃ±Ã±ataraá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• panno, taÃ±ce su
samÄ• nookÄ• saá¹ƒ kÄ• rÄ• petvÄ• akkosÄ• dhippÄ• yo vadeti, Ä• patti omasavÄ• dassÄ

eke pana ``pÄ• rÄ• jikaá¹ƒ Ä• pannÄ• naá¹ƒ dosaá¹ƒ paá¹-ijÄ• nitvÄ• gihiliá¹…gaggahaá¹‡
sikkhÄ• paccakkhÄ• nesamodhÄ• naá¹ƒ gacchati tenÄ• pi paá¹-iÃ±Ã±Ä• ya bhikkhubhÄ• va
vinayavinicchayÄ• dÄ«suhÄ«nÄ• yÄ• vattanaá¹ƒ sikkhÄ• paccakkhÄ• ne samodhÄ• netvÄ•
vuttaá¹ƒ. tasmÄ• bhikkhunÄ«naá¹ƒ vibbhamitukÄ• matÄ• ya gihiliá¹…gaggahaá¹‡aá¹ƒ idha
sikkhÄ• paccakkhÄ• nassaabhÄ• vato. tÄ• saá¹ƒ paá¹-iggahaá¹‡avijahanassÄ• pi sabbaso
tampi appaá¹-ibÄ• hiyameva. tasmÄ• pÄ• rÄ• jikÄ• naá¹ƒ bhikkhunÄ«naÃ±ca ``uppabbajiss
gihiliá¹…gaggahaá¹‡aá¹ƒ \Ne I 136/ hÄ«nÄ• yÄ• vattanantigahetabbaá¹ƒ. vibbhamotipi etas
taá¹ƒ __khuddasikkhÄ• yaá¹ƒ_ ``acchedavissajjanagÄ• havibbhamÄ• â€™â€™ tiadhiá¹-á¹-
vuttaá¹ƒ.

__anapekkhavissajjanenÄ• _ti aÃ±Ã±assa adatvÄ• va anatthikasseva paá¹-iggahitavatthÅ«
keci ``paá¹-iggahitavatthÅ«su sÄ• pekkhassa pure paá¹-iggahitabhÄ• vato parimocanatthaá
paá¹-iggahamattassavissajjanampi anapekkhavissajjanameva cÄ«varÄ• diadhiá¹-á¹-hÄ• na
vadanti, taá¹ƒna sundaraá¹ƒ tathÄ• vacanÄ• bhÄ• vÄ• . yatheva hi cÄ«varÄ• dÄ«su anapek
adhiá¹-á¹-hÄ• navijahanaá¹ƒvatvÄ• pi visuá¹ƒ paccuddhÄ• ro ca vutto, evamidhÄ• pi vattabb
cÄ«varÄ• dÄ«su kÄ• yapaá¹-ibaddhesupipaccuddhÄ• rena adhiá¹-á¹-hÄ• naá¹ƒ vigacchati,
paá¹-iggahitavatthusmiá¹ƒ anapekkhassÄ• pikÄ• yato mutteyeva tasmiá¹ƒ paá¹-iggahaá¹‡aá
vuttaá¹ƒ ``satakkhattumpi pariccajatu, yÄ• va attano hatthagataá¹ƒ paá¹-iggahitamevÄ• â€™
anapekkhavissajjanenÄ• ti ettha ca ``anapekkhÄ• yÄ• â€™â€™ tiettakameva vattabbaá¹ƒ a
idha visuá¹ƒ vissajjanassa abhÄ• vÄ• . na hetthapaccuddhÄ• re viya vissajjanavidhÄ• nama
paá¹-iggahaá¹‡amattavissajjane sati pure paá¹-iggahitopiÄ• hÄ• ro bhuÃ±jitukamyatÄ• ya u
paá¹-iggahaá¹‡amattaá¹ƒ vissajjetvÄ• puna paá¹-iggahetvÄ• yathÄ• sukhaá¹ƒ bhuÃ±jitabb

__sannidhikÄ• rakasikkhÄ• pade_ vuttÄ• sabbÄ• pivinicchayabhedÄ• niratthakÄ• eva siyu

``gaá¹‡á¹-hikapattassa vÄ• gaá¹‡á¹-hikantare sneho paviá¹-á¹-ho hoti ... pe ... tÄ• dise patte
punadivasebhuÃ±jantassa pÄ• cittiyaâ€™â€™ ntiÄ• di (Sp (to Vin IV) 253).

tattha pana ``paá¹-iggahaá¹‡aá¹ƒ anapekkhacittena vissajjetvÄ• bhuÃ±jitabbaâ€™â€™ nti
na ca vuttaá¹ƒ. katthaci Ä«disesu ca gaá¹‡á¹-hikapattÄ• dÄ«su paá¹-iggahaá¹‡e apekkhÄ•
tappahÄ• nÄ• ya vÄ• yÄ• mato, tathÄ• pi tatthagataÄ• mise paá¹-iggahaá¹‡aá¹ƒ na vigacch
puna bhuÃ±jitukÄ• matÄ• pekkhÄ• ya \Be I 158/ vijjamÄ• nattÄ• pattagatikeÄ• hÄ• repi tas
pattaá¹ƒ avissajjetvÄ• taggatikaá¹ƒ Ä• hÄ• raá¹ƒ vissajjetuá¹ƒsakkÄ• , nÄ• pi Ä• hÄ• raá¹ƒ
taggatikaá¹ƒ paá¹-iggahaá¹‡aá¹ƒ vissajjetuá¹ƒ. tasmÄ• vatthunovissajjanameva anapekkha
paá¹-iggahaá¹‡assÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ. teneva sannidhisikkhÄ• padassa__a

``antosattÄ• haá¹ƒ \Ne I 137/ adhiá¹-á¹-heti, vissajjeti, nassati, vinassati, á¸• ayhati,
acchinditvÄ• gaá¹‡hanti, vissÄ• saá¹ƒ gaá¹‡hanti, anupasampannassa cattena vantena mut
paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â€™â€™ ti ---

evaá¹ƒ sabbattha vatthuvissajjanameva vuttaá¹ƒ. ettha ca ``antosattÄ• haá¹ƒ adhiá¹-á¹-hetÄ
bÄ• hiraparibhogÄ• yaadhiá¹-á¹-hÄ• navacanato vatthuá¹ƒ avissajjetvÄ• pi kevalaá¹ƒ anajjh
suddhacittena bÄ• hiraparibhogatthÄ• yaniyamanampi visuá¹ƒ ekaá¹ƒ paá¹-iggahaá¹‡avijah
sandhÄ• ya paá¹-iggahaá¹‡amattavissajjanaá¹ƒvuttaá¹ƒ siyÄ• , suvuttameva siyÄ• , tathÄ•
paribhuÃ±jissÄ• mÄ«â€™â€™ tipaá¹-iggahaá¹‡avissajjanaá¹ƒ na vattabbaá¹ƒ siyÄ•
bÄ• hiraparibhogÄ• dhiá¹-á¹-hÄ• nassa idhÄ• dhippetattÄ• .

__sÄ• ratthadÄ«paniya_Ã±hi (Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 69) ``anapekkhavissajjanenÄ
adatvÄ• va anatthikatÄ• ya `natthi iminÄ• kammaá¹ƒ na dÄ• ni naá¹ƒ paribhuÃ±jissÄ• mÄ«
paá¹-iggahetvÄ• paá¹-ibhuÃ±jissÄ• mÄ«â€™ ti paá¹-iggahaá¹‡e vÄ• anapekkhavissajjane
paribhuÃ±jitukÄ• masseva paá¹-iggahaá¹‡amattavissajjanampi paá¹-iggahaá¹‡avijahanakÄ
na gahetabbaá¹ƒ. purimameva pana bÄ• hiraparibhogÄ• dhiá¹-á¹-hÄ• naá¹ƒ gahetabbaá¹ƒ.
__aá¹-á¹-hakathÄ• su_ ``anapekkhavissajjanasaá¹…khÄ• te vissajjetÄ«â€™â€™ ti vuttapÄ
visuá¹ƒ na vuttaá¹ƒ. nassati, vinassati, á¸• ayhati, vissÄ• saá¹ƒ vÄ• gaá¹‡hantÄ«ti imÄ• ni p
acchinditvÄ• gaá¹‡hantÄ«ti imasmiá¹ƒ pade saá¹…gahitÄ• nÄ«ti veditabbaá¹ƒ.

__acchinditvÄ• gahaá¹‡enÄ• _ti anupasampannÄ• naá¹ƒ balakkÄ• rÄ• dinÄ• acchinditvÄ•
acchindanavissÄ• saggÄ• hesu paá¹-iggahaá¹‡aá¹ƒ na vijahati. __etthÄ• _ti bhikkhuvihÄ• r
ropitÄ• rukkhagacchÄ• . __terasasu_ \Be I 159/
__sammutÄ«sÅ«_tibhattuddesakasenÄ• sanapaÃ±Ã±Ä• pakabhaá¹‡á¸• Ä• gÄ• rikacÄ«var
hÄ• jakaphalabhÄ• jakakhajjabhÄ• jakaappamattakavissajjakasÄ• diyagÄ• hÄ• pakapattag

erapesakasammutisaá¹…khÄ• tÄ• suterasasu sammutÄ«su.

pacchimikÄ• ya senÄ• sanaggÄ• he paá¹-ippassaddhepi appaá¹-ippassaddhepi kathinatthÄ
tammÅ«lakÄ• naá¹ƒpaÃ±cÄ• nisaá¹ƒsÄ• naÃ±ca abhÄ• vassa samÄ• nattÄ• tattha vijjamÄ
senÄ• sanaggÄ• hapaá¹-ippassaddhiá¹ƒ adassetvÄ• tattha bhikkhÅ«hi kattabbaá¹ƒ saá¹…g
pacchimikÄ• yÄ• _tiÄ• di vuttaá¹ƒ. __sace akusalavipÄ• ke \Ne I 138/ ... pe ... chÄ• rattaá¹ƒ
dÄ• tabba_ntiidaá¹ƒ paá¹-icchannÄ• ya sÄ• dhÄ• raá¹‡Ä• pattiyÄ• parivasantassa asamÄ•
parivattepakkhamÄ• nattaá¹ƒ carantassa vasena vuttaá¹ƒ. sace panassa pakkhamÄ• natte
liá¹…gaá¹ƒparivattati, parivÄ• saá¹ƒ datvÄ• parivutthaparivÄ• sasseva chÄ• rattaá¹ƒ mÄ• n
__parivÄ• sadÄ• naá¹ƒnatthi_ bhikkhukÄ• le appaá¹-icchannabhÄ• vato. sace pana bhikkhu
Ä• patti paá¹-icchannÄ• va hoti, Ä• pattipaá¹-icchannabhÄ• vato parivÄ• so ca dÄ• tabboti v
Ä• pannÄ• naá¹ƒ itthipurisÄ• naá¹ƒ liá¹…ge parivattepi pÄ• rÄ• jikattassa ekasmiá¹ƒattabhÄ
upasampadÄ• na dÄ• tabbÄ• ti gahetabbaá¹ƒ. teneva tesaá¹ƒ sÄ«sacchinnapurisÄ• dayon

<71> __tathevÄ• _ti muccatu vÄ• mÄ• vÄ• ti imamatthaá¹ƒ atidisati. __aÃ±Ã±esa_nti puth
tesaÃ±hi Ä«dise á¹-hÄ• ne asÄ• diyanaá¹ƒ dukkaraá¹ƒ sotÄ• pannÄ• diariyÄ• naá¹ƒtattha d
ariyÄ• pÄ• rÄ• jikÄ• dilokavajjÄ• pattiá¹ƒ Ä• pajjanti.

<73> __suphusitÄ• _ti uparimÄ• ya dantapantiyÄ• heá¹-á¹-himÄ• dantapanti Ä• hacca á¹-h
tenÄ• ha ``antomukhe okÄ• so natthÄ«â€™â€™ ti. __uppÄ• á¹-ite pana oá¹-á¹-hamaá¹ƒsec
thullaccaya_nti nimittena bahinimitte chupanattÄ• vuttaá¹ƒ. bahinikkhantadantajivhÄ• supi e
__nijjhÄ• mataá¹‡hikÄ• _ nÄ• ma lomakÅ«pehi samuá¹-á¹-hitaaggijÄ• lÄ• hidaá¸• á¸• hasan
tasitarÅ«pÄ• . __Ä• di_-saddena khuppipÄ• sÄ• surÄ• aá¹-á¹-hicammÄ• vasiá¹-á¹-hÄ• bha
saá¹…gahitÄ• . __visaÃ±Ã±aá¹ƒ katvÄ• _ti yathÄ• so katampi \Be I 160/ upakkamaá¹ƒna jÄ
tena ca visaÃ±Ã±Ä« ahutvÄ• sÄ• diyantassa pÄ• rÄ• jikamevÄ• tidasseti. __upahatakÄ• ya
vÄ• tapittÄ• didosehi kÄ• yaviÃ±Ã±Ä• á¹‡Ä• nuppÄ• dakabhÄ• venadÅ«sitakÄ• yappasÄ• d
vinaá¹-á¹-hakÄ• yappasÄ• do. __sÄ«se patte_ti maggena maggappaá¹-ipÄ• danejÄ• te. app
nimittena nimittachupane thullaccayaá¹ƒ vuttaá¹ƒ, sevetukÄ• massapana tatthÄ• pi dukkaá¹
``dukkhaá¹-ameva sÄ• mantaâ€™â€™ nti.

<74> jÄ• ti-saddena sumanapupphapariyÄ• yena tannissayo gumbo adhippetoti Ä• ha ``jÄ•
tena ca jÄ• tiyÄ• upalakkhitaá¹ƒ vanaá¹ƒ jÄ• tiyÄ• vananti aluttasamÄ• soti dasseti. __ekar
asammissaá¹ƒ.

<77> __uppanne vatthumhÄ«_ti itthÄ«hi kataajjhÄ• cÄ• ravatthusmiá¹ƒ.
__rukkhasÅ«cikaá¹‡á¹-akadvÄ• ra_ntirukkhasÅ«cidvÄ• raá¹ƒ \Ne I 139/ kaá¹‡á¹-akadvÄ• ra
tattha yaá¹ƒ ubhosu passesu rukkhathambhenikhanitvÄ• tattha majjhe vijjhitvÄ• dve tisso r
pavesetvÄ• karonti, taá¹ƒ__rukkhasÅ«cidvÄ• raá¹ƒ_ nÄ• ma. pavesananikkhamanakÄ• le p

thakanakayoggena kaá¹‡á¹-akasÄ• khÄ• paá¹-alenayuttaá¹ƒ dvÄ• raá¹ƒ __kaá¹‡á¹-akadvÄ
pidhÄ• natthaá¹ƒ padarena kaá¹‡á¹-akasÄ• khÄ• dÄ«hivÄ• katassa kavÄ• á¹-assa udukkha
saá¹ƒvarituá¹ƒ vivarituÃ±ca asakkuá¹‡eyyassaheá¹-á¹-hÄ• ekaá¹ƒ cakkaá¹ƒ yojenti, yena p
kavÄ• á¹-aá¹ƒ sukhathakanaá¹ƒ hoti, taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``cakkalakayuttadvÄ• raâ€™
lÄ• tabbaá¹-á¹-hena saá¹ƒvaraá¹‡avivaraá¹‡atthÄ• yagahetabbaá¹-á¹-hena cakkalakaá¹ƒ, te
cakkalakaá¹ƒ nÄ• ma, tena yuttaá¹ƒ dvÄ• raá¹ƒcakkalakayuttadvÄ• raá¹ƒ. mahÄ• dvÄ• resu
cakkalakÄ• ni yojentÄ«ti Ä• ha __phalakesÅ«_tiÄ• di. __kiá¹-ikÄ• sÅ«_ti veá¸·upesikÄ• hi ka
katathakanakesu. __saá¹ƒsaraá¹‡akiá¹-ikadvÄ• ra_nticakkalakayantena saá¹ƒsaraá¹‡akiá¹-
__gopphetvÄ• _ti Ä• vuá¹‡itvÄ• , rajjÅ«higanthetvÄ• vÄ• . __ekaá¹ƒ dussasÄ• á¹‡idvÄ• ran
kilaÃ±jasÄ• á¹‡idvÄ• rampi saá¹…gahaá¹ƒgacchati taggatikattÄ• . __atha bhikkhÅ« ... pe ...
idaá¹ƒ bhikkhÅ«naá¹ƒsannihitabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. nipannepi Ä• bhogaá¹ƒ kÄ•
nipajjitvÄ• niddÄ• yantepana Ä• bhogaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati asantapakkhe á¹-hitattÄ
nisajjÄ• ya viyadvÄ• rasaá¹ƒvaraá¹‡aá¹ƒ nÄ• ma mÄ• tugÄ• mÄ• naá¹ƒ pavesananivÄ• raá
__bhikkhuniá¹ƒ vÄ• _tiÄ• di. __nisseá¹‡iá¹ƒ Ä• ropetvÄ• _ti idaá¹ƒ heá¹-á¹-himatalassa sadv
vuttaá¹ƒ. catÅ«su disÄ• suparikkhittassa kuá¹-á¹-assa ekÄ• baddhatÄ• ya ``ekakuá¹-á¹-akeâ
__pacchimÄ• naá¹ƒ bhÄ• ro_tipÄ• á¸·iyÄ• Ä• gacchante sandhÄ• ya vuttaá¹ƒ. __yena kena
parikkhepassa ubbedhatopamÄ• á¹‡aá¹ƒ sahaseyyappahonake vuttasadisameva.

__mahÄ• pariveá¹‡a_nti mahantaá¹ƒ aá¹…gaá¹‡aá¹ƒ, tena ca bahujanasaÃ±cÄ• raá¹ƒ dass
__mahÄ• bodhÄ«_tiÄ• di. __aruá¹‡e uggate vuá¹-á¹-hahati, anÄ• patti_ anÄ• pattikhettabhÅ
suddhacittenanipannattÄ• . __pabujjhitvÄ• puna supati Ä• pattÄ«_ti aruá¹‡e uggate pabujjh
Ã±atvÄ• vÄ• aÃ±atvÄ• vÄ• anuá¹-á¹-hahitvÄ• sayitasantÄ• nena supati uá¹-á¹-hahitvÄ•
kattabbassadvÄ• rasaá¹ƒvaraá¹‡Ä• dino akatattÄ• akiriyasamuá¹-á¹-hÄ• nÄ• Ä• patti hoti a
katanipajjanakiriyÄ• yaanaá¹…gattÄ• . ayaÃ±hi Ä• patti Ä«dise á¹-hÄ• ne akiriyÄ• , divÄ• a
nipajjanakkhaá¹‡ekiriyÄ• ca acittakÄ• cÄ• ti veditabbÄ• . purÄ• ruá¹‡Ä• pabujjhitvÄ• pi yÄ
aruá¹‡uggamanÄ• sayantassÄ• pi purimanayena Ä• pattiyeva. __aruá¹‡e uggate vuá¹-á¹-ha
Ä• pattiyevÄ• _ti ettha kadÄ• tassa Ä• pattÄ«ti? vuccate --- na tÄ• va rattiyaá¹ƒ ``divÄ• Ä• p
nti (Vin V 323) vuttattÄ• . ``anÄ• dariyadukkaá¹-Ä• na muccatÄ«â€™â€™ tivuttadukkaá¹-aâ
divÄ• sayanadukkaá¹-ameva na \Ne I 140/ hoti anÄ• dariyadukkaá¹-attÄ• . evaá¹ƒ aruá¹‡ug
akiriyasamuá¹-á¹-hÄ• naá¹ƒ Ä• pattiá¹ƒ Ä• pajjatÄ«ti veditabbaá¹ƒ. so sace dvÄ• raá¹ƒsaá¹ƒ
uggate vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti nipajjati, dvÄ• re ca aÃ±Ã±ehi aruá¹‡uggamanakÄ
anÄ• pattiyeva dvÄ• rapidahanassa rattidivÄ• bhÄ• gesu visesÄ• bhÄ• vÄ• . Ä• pattiÄ• pajj
icchitabbo, na tapparihÄ• rassÄ• ti gahetabbaá¹ƒ, ``dvÄ• raá¹ƒ asaá¹ƒvaritvÄ• rattiá¹ƒnipajj
Vin III) I 77) hi vuttaá¹ƒ. divÄ• saá¹ƒvaritvÄ• nipannassa kenacivivaá¹-epi dvÄ• re anÄ• pat
anuá¹-á¹-hahitvÄ• va sati paccaye vivaá¹-epi anÄ• pattÄ«tivadanti. __yathÄ• paricchedamev
vuá¹-á¹-hÄ• tÄ«_ti aruá¹‡e uggateyeva uá¹-á¹-hÄ• ti. __Ä• pattiyevÄ• _timÅ«lÄ• pattiá¹ƒyev
anÄ• dariyaÄ• patti pana purÄ• ruá¹‡Ä• uá¹-á¹-hitassÄ• pi tassa hoteva ``dukkaá¹-Ä• \Be I
ti vuttattÄ• , dukkaá¹-Ä• na muccatÄ«ti ca purÄ• ruá¹‡Ä• uá¹-á¹-hahitvÄ• mÅ«lÄ• pattiyÄ•

anÄ• dariyadukkaá¹-Ä• na muccatÄ«ti adhippÄ• yo.

__niddÄ• vasena nipajjatÄ«_ti vohÄ• ravasena vuttaá¹ƒ, pÄ• dÄ• naá¹ƒ pana bhÅ«mito am
na hoti, teneva anÄ• patti vuttÄ• . __apassÄ• ya supantassÄ• _tikaá¹-iá¹-á¹-hito uddhaá¹ƒ p
appamattakampi padesaá¹ƒ bhÅ«miá¹ƒ aphusÄ• petvÄ• thambhÄ• diá¹ƒapassÄ• ya supan
bhÅ«miá¹ƒ phusÄ• pentassa sayanaá¹ƒ nÄ• ma hoti. piá¹-á¹-hipasÄ• raá¹‡alakkhaá¹‡Ä• hi
dÄ«ghavandanÄ• dÄ«supi tiriyaá¹ƒ piá¹-á¹-hikaá¹‡á¹-akÄ• naá¹ƒ pasÄ• ritattÄ• nipajjanam
pariharitabbÄ• va ``vandÄ• mÄ«ti pÄ• damÅ«le nipajjÄ«â€™â€™ tiÄ• dÄ«su nipajjanassev
anÄ• patti_ patanakkhaá¹‡e avisayattÄ• , visaye jÄ• te sahasÄ• vuá¹-á¹-hitattÄ• ca. yassa
pacchÄ• pi avisayo, etassa anÄ• pattiyeva patitakkhaá¹‡e viya. __tattheva sayatina vuá¹-á¹
visayepi akaraá¹‡aá¹ƒ dasseti, teneva ``tassa Ä• pattÄ«â€™â€™ ti vuttaá¹ƒ.

__ekabhaá¹…genÄ• _ti ubho pÄ• de bhÅ«mito amocetvÄ• va ekapassena sarÄ«raá¹ƒ bhaÃ
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ pana mahÄ• padumattherena vuttanti sambandho, tena ``ma
likhitamahÄ• padumattheravÄ• doayaâ€™â€™ nti dasseti. tattha supantassÄ• pi avisayatta
mahÄ• padumattherena ``avisayattÄ• pana Ä• patti na dissatÄ«â€™â€™ ti vuttaá¹ƒ. Ä• car
visaÃ±Ã±attÄ• bhÄ• vena visayattÄ• anÄ• pattiá¹ƒ na kathayanti. visaÃ±Ã±atte sati anÄ• pa
janÄ• _tiÄ• dipi mahÄ• aá¹-á¹-hakathÄ• yamevavacanaá¹ƒ, tadeva pacchÄ• vuttattÄ• pam
yakkhagahitaggahaá¹‡eneva cettha visaÃ±Ã±Ä«bhÅ«topi saá¹…gahito. ekabhaá¹…gena ni
Ä• pattito muccatiyevÄ• ti gahetabbaá¹ƒ.

<78> __apade_ti \Ne I 141/ Ä• kÄ• se. __pada_nti padavaá¸·aÃ±jaá¹ƒ, tenÄ• ha ``Ä• kÄ• se
__etadagga_nti eso aggo. __yadida_nti yo ayaá¹ƒ. sesaá¹ƒ uttÄ• nameva.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

2. dutiyapÄ• rÄ• jikaá¹ƒ

__adutiyenÄ• _ti \Be I 163/ \Ne I 142/ asadisena jinena yaá¹ƒ dutiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ pak
idÄ• ni yasmÄ• saá¹ƒvaá¹‡á¹‡anÄ• kkamo patto, tasmÄ• assa dutiyassa ayaá¹ƒ saá¹ƒvaá

dhaniyavatthuvaá¹‡á¹‡anÄ•

<84> rÄ• jÅ«hi gahitanti rÄ• jagahanti Ä• ha ``mandhÄ• tÅ«â€™â€™ ti. rÄ• japurohitena pa
rÄ• japariggahitamevÄ• ti __mahÄ• govinda_ggahaá¹‡aá¹ƒ, nagarasaddÄ• pekkhÄ• ya cett
napuá¹ƒsakaniddeso. __aÃ±Ã±epettha pakÄ• re_ti susaá¹ƒvihitÄ• rakkhattÄ• rÄ• jÅ«naá¹ƒ

rÄ• jagahantiÄ• dike pakÄ• re. __vasantavana_nti kÄ«á¸·Ä• vanaá¹ƒ, vasantakÄ• le kÄ«á¸·
vasantavananti vuttaá¹ƒ.

__sadvÄ• rabandhÄ• _ti vassÅ«pagamanayoggatÄ• dassanaá¹ƒ. __nÄ• lakapaá¹-ipada_nti
nÄ• lakattherassa desitaá¹ƒ moneyyapaá¹-ipadaá¹ƒ. __paÃ±cannaá¹ƒ chadanÄ• na_nti
tiá¹‡apaá¹‡á¹‡aiá¹-á¹-hakasilÄ• sudhÄ• saá¹…khÄ• tÄ• naá¹ƒ paÃ±cannaá¹ƒ. __no ce labh
kÄ• tabba_nti iminÄ• nÄ• vÄ• satthavaje á¹-hapetvÄ• aÃ±Ã±attha ``asenÄ• saniko ahaâ€™
upagamanaá¹ƒ na vaá¹-á¹-ati. senÄ• sanaá¹ƒ pariyesitvÄ• vacÄ«bhedaá¹ƒ katvÄ• vassaá¹
dasseti. ``na, bhikkhave, asenÄ• sanikenÄ• â€™â€™ tiÄ• dinÄ• (Vin I 204) hi __pÄ• á¸·iya
``nÄ• lakapaá¹-ipadaá¹ƒ paá¹-ipannenÄ• pÄ«â€™â€™ ti aá¹-á¹-hakathÄ• yaÃ±ca avisesena
nÄ• vÄ• satthavajesuyeva ca ``anujÄ• nÄ• mi, bhikkhave, nÄ• vÄ• ya vassaá¹ƒ upagantuâ€
asatipi senÄ• sane Ä• layakaraá¹‡avasena vassÅ«pagamanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, nÄ• Ã±
__ayamanudhammatÄ• _ti sÄ• mÄ«civattaá¹ƒ. __katikavattÄ• nÄ«_ti bhassÄ• rÄ• matÄ• di
bhavitabbantiÄ• dikatikavattÄ• ni. __khandhakavattÄ• nÄ«_ti ``Ä• gantukÄ• dikhandhakava
evaá¹ƒ khandhakavattÄ• ni ca adhiá¹-á¹-hahitvÄ• .

vassaá¹ƒvutthÄ• ti padassa aá¹-á¹-hakathÄ• yaá¹ƒ ``purimikÄ• ya upagatÄ• mahÄ• pavÄ•
pÄ• á¹-ipadadivasato \Ne I 143/ paá¹-á¹-hÄ• ya `vutthavassÄ• â€™ ti vuccantÄ«â€™â€™ ti
mahÄ• pavÄ• raá¹‡Ä• divase pavÄ• retvÄ• vÄ• appavÄ• retvÄ• vÄ• aÃ±Ã±attha gacchan
sattÄ• hakaraá¹‡Ä«yanimitte sati eva gantabbaá¹ƒ, nÄ• sati, itarathÄ• vassacchedo dukkaá
veditabbaá¹ƒ. ``imaá¹ƒ temÄ• saá¹ƒ vassaá¹ƒ upemÄ«â€™â€™ ti hi ``na, bhikkhave, vassa
vÄ• temÄ• saá¹ƒ pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ avasitvÄ• cÄ• rikÄ• pakkamitabbÄ• â€™
idheva ca vassaá¹ƒvutthÄ• temÄ• saccayena ... pe ... pakkamiá¹ƒsÅ«ti vuttaá¹ƒ. pavÄ• raá
temÄ• sapariyÄ• pannova. keci pana ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvutthÄ• naá¹ƒ bh
pavÄ• retunti (Vin I 209) pavÄ• raá¹‡Ä• kammassa pubbeyeva vassaá¹ƒvutthÄ• nanti vuttha
mahÄ• pavÄ• raá¹‡Ä• divase sattÄ• hakaraá¹‡Ä«yanimittaá¹ƒ vinÄ• pi yathÄ• sukhaá¹ƒ gan
vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, vutthavassÄ• naÃ±hi pavÄ• raá¹‡Ä• nujÄ• nanaá¹ƒ an
nivattanatthaá¹ƒ kataá¹ƒ, na pana pavÄ• raá¹‡Ä• divase avasitvÄ• pakkamitabbanti dassan
pasaá¹…gÄ• bhÄ• vÄ• , pavÄ• raá¹‡aá¹ƒ kÄ• tuá¹ƒ anucchavikÄ• naá¹ƒ pavÄ• raá¹‡Ä• idh
upagantvÄ• vassaccheda Ã±ca akatvÄ• yÄ• va pavÄ• raá¹‡Ä• divasÄ• vasiá¹ƒsu, te tattak
pariyÄ• yato vutthavassÄ• ti vuccanti, appakaá¹ƒ Å«namadhikaá¹ƒ vÄ• gaá¹‡anÅ«pagaá¹ƒ
kathinakammaá¹ƒ pati temÄ• sassa aparipuá¹‡á¹‡attÄ• , itarathÄ• tasmiá¹ƒ mahÄ• pavÄ• r
kathinatthÄ• rappasaá¹…gato. ``anujÄ• nÄ• mi, bhikkhave, vassaá¹ƒvutthÄ• naá¹ƒ bhikkhÅ«
attharituâ€™â€™ nti (Vin I 306) idaá¹ƒ pana ``na, bhikkhave, vassaá¹ƒ upagantvÄ• purima
pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ avasitvÄ• cÄ• rikÄ• pakkamitabbÄ• â€™â€™ tiÄ• di (Vin I
mahÄ• pavÄ• raá¹‡Ä• ya anantarapÄ• á¹-ipadadivasato paá¹-á¹-hÄ• ya kathinatthÄ• raá¹ƒ p
vuttaá¹ƒ, __parivÄ• re_ ca ``kathinassa atthÄ• ramÄ• so jÄ• nitabboâ€™â€™ ti (Vin V 412)
pacchimo mÄ• so jÄ• nitabboâ€™â€™ ti (Vin V 412) vuttaá¹ƒ. yo hi kathinatthÄ• rassa kÄ•

cÄ• rikÄ• pakkamanassÄ• pi kÄ• lo, na tato pure vassaá¹ƒvutthÄ• naá¹ƒyeva kathinatthÄ• n
pavÄ• raá¹‡Ä• divase kathinatthÄ• ro na vaá¹-á¹-ati, tadaggena bhikkhÅ«pi vutthavassÄ• n
pavÄ• raá¹‡Ä• divasassa avutthattÄ• .

yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 84) ``ekadesena av
vutthabhÄ• gÄ• pekkhÄ• ya vutthameva hotÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ na yuttaá¹ƒ,
aruá¹‡uggamanakÄ• le vasantova hi taá¹ƒ divasaá¹ƒ vuttho nÄ• ma hoti \Be I 165/ parivÄ• s
viya, ayaÃ±ca vicÄ• raá¹‡Ä• upari vassÅ«panÄ• yikakkhandhake Ä• vi bhavissatÄ«ti tatthe
karissÄ• ma.

__mahÄ• pavÄ• raá¹‡Ä• ya_ \Ne I 144/ __pavÄ• ritÄ• _ti purimikÄ• ya vassaá¹ƒ upagantvÄ
acchinnavassatÄ• dassanaparaá¹ƒ etaá¹ƒ kenaci antarÄ• yena appavÄ• ritÄ• nampi vutthav
__anovassaka_nti kammasÄ• dhanaá¹ƒ daá¹-á¹-habbaá¹ƒ, yathÄ• na temiyati, tathÄ• katv
ettha anusaddo vicchÄ• yaá¹ƒ vattatÄ«ti Ä• ha __anu anu avayo_tiÄ• di. Ä• cariyassa kamm
``Ä• cariyakammeâ€™â€™ ti. kaá¹-á¹-hakammaá¹ƒ __thambhÄ• di. telatambamattikÄ• yÄ•
tambamattikÄ• ya.

<85> __kuá¹-ikÄ• ya karaá¹‡abhÄ• va_nti kuá¹-iyÄ• katabhÄ• vaá¹ƒ. kiá¹ƒ-saddappayoge a
sandhÄ• ya __tassa lakkhaá¹‡a_ntiÄ• di vuttaá¹ƒ. kiÃ±cÄ• pi therassa pÄ• á¹‡aghÄ• tÄ• dh
anupaparikkhitvÄ• karaá¹‡ena pana bahÅ«naá¹ƒ pÄ• á¹‡Ä• naá¹ƒ maraá¹‡attÄ• __pÄ• á¹
vuttaá¹ƒ. __pÄ• tabyabhÄ• va_nti vinÄ• setabbataá¹ƒ. __pÄ• á¹‡Ä• tipÄ• taá¹ƒ karontÄ• na
pÄ• á¹‡Ä• tipÄ• te pÄ• á¹‡akÄ• naá¹ƒ maraá¹‡amattena pacchimÄ• naá¹ƒ lesena gahaá¹‡Ä
``mama tÄ• disaá¹ƒ akusalaá¹ƒ natthÄ«â€™â€™ ti pacchimÄ• naá¹ƒ vipallÄ• salesaggahaá
kattabbanti dÄ«pitaá¹ƒ hoti. __diá¹-á¹-hÄ• nugati_nti diá¹-á¹-hassa kammassa anupagaman
diá¹-á¹-hiyÄ• vÄ• laddhiyÄ• anugamanaá¹ƒ gÄ• haá¹ƒ. __ghaá¹ƒsitabbe_ti madditabbe, vi
__kataá¹ƒ labhitvÄ• tattha vasantÄ• nampi dukkaá¹-amevÄ• _ti idaá¹ƒ bhagavatÄ• kuá¹-iyÄ
siddhaá¹ƒ, sÄ• pi tiá¹‡adabbasambhÄ• rehi tulÄ• thambhÄ• dÄ«hi amissÄ• suddhamattikÄ
vaá¹-á¹-ati. keci hi iá¹-á¹-hakÄ• hiyeva thambhe cinitvÄ• tadupari iá¹-á¹-hakÄ• hiyeva vitÄ• n
tulÄ• didÄ• rusambhÄ• ravirahitaá¹ƒ chadanampi bandhitvÄ• iá¹-á¹-hakÄ• mayameva Ä• va
vaá¹-á¹-ati. __giÃ±jakÄ• vasathasaá¹…khepena katÄ• _ti ettha giÃ±jakÄ• vuccanti iá¹-á¹-ha
Ä• vasatho giÃ±jakÄ• vasatho. __vayakammampÄ«_ti mattikuddhÄ• raá¹‡aiá¹-á¹-hakadÄ• n
dinnabhattavettanÄ• divatthubbayena nipphannakammampi atthi, etena kuá¹-ibhedakÄ• naa
parisaá¹…kati. __titthiyadhajo_ti titthiyÄ• nameva saÃ±Ã±Ä• á¹‡abhÅ«tattÄ• vuttaá¹ƒ. te hi
cÄ• á¹-iÄ• dÄ«su vasanti. __aÃ±Ã±Ä• nipÄ«_ti __pi_-saddena attanÄ• vuttakÄ• raá¹‡advay
__mahÄ• aá¹-á¹-hakathÄ• yameva_ vuttanti dasseti. yasmÄ• sabbamattikÄ• mayÄ• \Be I 1
atisÄ«tÄ• uá¹‡hakÄ• le ca uá¹‡hÄ• sukarÄ• ca hoti corehi bhindituá¹ƒ, tasmÄ• tattha
á¹-hapitapattacÄ«varÄ• dikaá¹ƒ sÄ«tuá¹‡hacorÄ• dÄ«hi vinassatÄ«ti vuttaá¹ƒ ``pattacÄ«var
chindÄ• peyya vÄ• bhindÄ• peyya vÄ• anupavajjoti idaá¹ƒ ayaá¹ƒ kuá¹-i viya sabbathÄ• a

vuttaá¹ƒ. yaá¹ƒ pana paÃ±cavaá¹‡á¹‡asuttehi vinaddhachattÄ• dikaá¹ƒ, tattha akappiyabhÄ
tadavaseso tassa kappiyattÄ• , taá¹ƒ chindanto upavajjova hoti. teneva vakkhati ``ghaá¹-aka
bhinditvÄ• dhÄ• retabbaâ€™â€™ ntiÄ• di.

pÄ• á¸·imuttakavinicchayavaá¹‡á¹‡anÄ•

__chattadaá¹‡á¸• aggÄ• hakaá¹ƒ_ \Ne I 145/ __salÄ• kapaÃ±jara_nti ettha yo paÃ±jarasalÄ
bunde puthulo ahicchattakasadiso agge sachiddo yattha daá¹‡á¸• antaraá¹ƒ pavesetvÄ• ch
vÄ• sayameva dÄ«ghatÄ• ya gahaá¹‡adaá¹‡á¸• o hoti, ayaá¹ƒ chattadaá¹‡á¸• o nÄ• ma, ta
chattasalÄ• kÄ• naá¹ƒ mÅ«lappadesadaá¹‡á¸• assa samantato daá¸·hapaÃ±jaraá¹ƒ katvÄ•
padeso chattadaá¹‡á¸• agÄ• hakasalÄ• kapaÃ±jaraá¹ƒ nÄ• ma, taá¹ƒ vinandhituá¹ƒ vaá¹-á¹
vaá¹‡á¹‡amaá¹-á¹-hatthÄ• yÄ• _ti iminÄ• thirakaraá¹‡atthameva ekavaá¹‡á¹‡asuttena vina
vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ hoti, na tattha dosoti dasseti. __Ä• raggenÄ• _ti nikhÄ• danamukh
daá¹‡á¸• amÅ«le koá¹-iyaá¹ƒ. __chattamaá¹‡á¸• alika_nti chattapaÃ±jare maá¹‡á¸• alÄ• kÄ
baddhadaá¹‡á¸• avalayaá¹ƒ. __ukkiritvÄ• _ti ninnaá¹ƒ, unnataá¹ƒ vÄ• katvÄ• .

__nÄ• nÄ• suttakehÄ«_ti nÄ• nÄ• vaá¹‡á¹‡ehi suttehi. idaÃ±ca tathÄ• karontÄ• naá¹ƒ vase
ekavaá¹‡á¹‡asuttakenÄ• pi na vaá¹-á¹-atiyeva, ``pakatisÅ«cikammameva vaá¹-á¹-atÄ«â€™
__paá¹-á¹-amukhe_ti dvinnaá¹ƒ paá¹-á¹-Ä• naá¹ƒ saá¹…ghaá¹-itaá¹-á¹-hÄ• naá¹ƒ sandhÄ• y
__pariyante_ti cÄ«varapariyante, anuvÄ• taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. __veá¹‡i_nti vara
sibbanaá¹ƒ. __saá¹…khalika_nti diguá¹‡asaá¹…khalikÄ• kÄ• rena sibbanaá¹ƒ, veá¹‡iá¹ƒ vÄ
karontÄ«ti pakatena sambandho. __agghiyaá¹ƒ_ nÄ• ma cetiyasaá¹‡á¹-hÄ• naá¹ƒ, yaá¹ƒ ag
__ukkirantÄ«_ti uá¹-á¹-hapenti. __catukoá¹‡ameva vaá¹-á¹-atÄ«_ti gaá¹‡á¹-hikapÄ• sakapa
vuttaá¹ƒ. __koá¹‡asuttapiá¸·akÄ• _ti gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-Ä• naá¹ƒ koá¹‡ehi bahi n
167/ piá¸·akÄ• kÄ• rena á¹-hapitakoá¹-iyoti keci vadanti, te piá¸·ake chinditvÄ• duviÃ±Ã±ey
tesaá¹ƒ adhippÄ• yo. keci pana ``koá¹‡asuttÄ• ca piá¸·akÄ• ti dveyevÄ• â€™â€™ ti vadant
gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-Ä• naá¹ƒ koá¹‡ato koá¹‡ehi nÄ«hatasuttÄ• koá¹‡asuttÄ• nÄ
pariyantena katÄ• caturassasuttÄ• piá¸·akÄ• nÄ• ma. taá¹ƒ duvidhampi keci cÄ«varato vis
vikÄ• rayuttaá¹ƒ karonti, taá¹ƒ nisedhÄ• ya ``duviÃ±Ã±eyyarÅ«pÄ• vaá¹-á¹-antÄ«â€™â€™
sabbathÄ• acakkhugocarabhÄ• vena sibbanatthÄ• ya tathÄ• sibbanassa asakkuá¹‡eyyattÄ
vikÄ• ro na paÃ±Ã±Ä• yati, evaá¹ƒ sibbitabbanti adhippÄ• yo. rajanakammato pubbe paÃ±Ã
ratte ekavaá¹‡á¹‡atÄ• ya na paÃ±Ã±Ä• yatÄ«ti Ä• ha ``cÄ«vare ratteâ€™â€™ ti. __maá¹‡i
nÄ«lamaá¹‡iÄ• dimaá¹-á¹-hapÄ• sÄ• á¹‡ena, aá¹ƒsavaddhakakÄ• yabandhanÄ• dikaá¹ƒ pa
ghaá¹ƒsituá¹ƒ vaá¹-á¹-atÄ«ti vadanti. __kaá¹‡á¹‡asuttaka_nti cÄ«varassa dÄ«ghato tiriyaÃ±
catÅ«su kaá¹‡á¹‡esu koá¹‡esu ca nikkhantÄ• naá¹ƒ suttasÄ«sÄ• nametaá¹ƒ nÄ• maá¹ƒ, ta
pÄ• rupitabbaá¹ƒ, tenÄ• ha ``rajitakÄ• le chinditabbaâ€™â€™ nti. bhagavatÄ• anuÃ±Ã±Ä•
kaá¹‡á¹‡asuttampi atthi, taá¹ƒ pana nÄ• mena \Ne I 146/ sadisampi ito aÃ±Ã±amevÄ• ti das
panÄ• _tiÄ• di vuttaá¹ƒ. __lagganatthÄ• yÄ• _ti cÄ«vararajjuyaá¹ƒ cÄ«varabandhanatthÄ• y

dantÄ• dimaye. __pÄ«á¸·akÄ• _ti binduá¹ƒ binduá¹ƒ katvÄ• uá¹-á¹-hÄ• petabbapÄ«á¸·akÄ•

__thÄ• lake vÄ• _ti tambÄ• dimaye puggalike tividhepi kappiyathÄ• lake. __na vaá¹-á¹-atÄ«
maá¹‡ivaá¹‡á¹‡akaraá¹‡appayogo na vaá¹-á¹-ati, telavaá¹‡á¹‡akaraá¹‡atthaá¹ƒ pana vaá¹-
__pattamaá¹‡á¸• ale_ti tipusÄ«sÄ• dimaye. ``na, bhikkhave, cittÄ• ni pattamaá¹‡á¸• alÄ• ni
rÅ«pakÄ• kiá¹‡á¹‡Ä• ni bhittikammakatÄ• nÄ«â€™â€™ ti (Vin II 253) vuttattÄ• ``bhittikamm
vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, makaradantakaá¹ƒ chindituâ€
vuttattÄ• ``makaradantakaá¹ƒ pana vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ, idaá¹ƒ pana pÄ• á¸·iy
pÄ• á¸·iyÄ• muttattÄ• pÄ• á¸·imuttakanaye vuttaá¹ƒ. evamaÃ±Ã±ampi Ä«disaá¹ƒ.

__lekhÄ• na vaá¹-á¹-atÄ«_ti Ä• raggena dinnalekhÄ• va na vaá¹-á¹-ati, jÄ• tihiá¹…gulikÄ• d
vaá¹-á¹-ati. __chattamukhavaá¹-á¹-iya_nti dhamakaraá¹‡assa hatthena gahaá¹‡achattÄ• kÄ
mukhavaá¹-á¹-iyaá¹ƒ, ``parissÄ• vanacoá¸·abandhanaá¹-á¹-hÄ• neâ€™â€™ ti keci.

__deá¸• á¸• ubhasÄ«sa_nti udakasappasÄ«saá¹ƒ. __acchÄ«nÄ«_ti kuÃ±jaracchisaá¹‡á¹-hÄ
vaá¹-á¹-atÄ«_ti ettha ekarajjukaá¹ƒ diguá¹‡aá¹ƒ tiguá¹‡aá¹ƒ katvÄ• pi bandhituá¹ƒ na vaá¹-á
satavÄ• rampi sarÄ«raá¹ƒ parikkhipitvÄ• bandhituá¹ƒ vaá¹-á¹-ati, bahurajjuke ekato katvÄ•
veá¹-hetvÄ• kataá¹ƒ ``bahurajjukaâ€™â€™ nti na vattabbaá¹ƒ ``vaá¹-á¹-atÄ«â€™â€™ ti vu
murajasaá¹…khaá¹ƒ na gacchatÄ«ti veditabbaá¹ƒ. murajaÃ±hi nÄ• nÄ• vaá¹‡á¹‡ehi suttehi
murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹-hetvÄ• kataá¹ƒ, idaá¹ƒ pana murajaá¹ƒ maddavÄ«á
pÄ• maá¹…gasaá¹‡á¹-hÄ• naÃ±ca dasÄ• su vaá¹-á¹-ati ``kÄ• yabandhanassa dasÄ• jÄ«ra
murajaá¹ƒ maddavÄ«á¹‡aâ€™â€™ nti (Vin II 278) vuttattÄ• .

__vidhe_ti dasÄ• pariyosÄ• ne thirabhÄ• vÄ• ya dantavisÄ• á¹‡asuttÄ• dÄ«hi kattabbe vidh
nÄ• ma saá¹…kho cakkaá¹ƒ puá¹‡á¹‡akumbho gayÄ• sirÄ«vaccho aá¹…kuso dhajaá¹ƒ sov
macchayugaá¸·achattanandiyÄ• vaá¹-á¹-Ä• divasenapi vadanti. __paricchedalekhÄ• matta_
ubhosu koá¹-Ä«su katapariccheda rÄ• jimattaá¹ƒ.

``ujukamevÄ• â€™â€™ ti vuttattÄ• caturassÄ• disaá¹‡á¹-hÄ• nÄ• pi aÃ±janÄ« vaá¹…kaga
__sipÄ• á¹-ikÄ• yÄ• _ti \Ne I 147/ vÄ• siÄ• dibhaá¹‡á¸• anikkhipanapasibbake. __Ä• rakaá¹
potthakÄ• diaasaá¹…khÄ• raá¹‡atthaá¹ƒ katadÄ«ghamukhasatthakanti vadanti. ``bhamakÄ
dÄ• ruÄ• dilikhanasatthakaâ€™â€™ nti keci. __vaá¹-á¹-amaá¹‡ika_nti vaá¹-á¹-aá¹ƒ katvÄ•
pupphuá¸·akaá¹ƒ. __aÃ±Ã±a_nti iminÄ• piá¸·akÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __pipphalike_ti
khuddakasatthe. __valitaka_nti nakhacchedanakÄ• le daá¸·haggahaá¹‡atthaá¹ƒ valÄ«hi yut
taá¹ƒ vaá¹-á¹-atÄ«_ti iminÄ• yaá¹ƒ aÃ±Ã±ampi vikÄ• raá¹ƒ daá¸·hÄ«kammÄ• diatthÄ• ya ka
vaá¹‡á¹‡amaá¹-á¹-hatthÄ• ya, taá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ, tena ca kattaradaá¹‡á¸• akoa
aÃ±Ã±amaÃ±Ã±ampi ghaá¹-á¹-anena saddaniccharaá¹‡atthÄ• ya kataá¹ƒ ayovalayÄ• dikaá
upapannaá¹ƒ hoti. __maá¹‡á¸• ala_nti uttarÄ• raá¹‡iyÄ• pavesanatthaá¹ƒ Ä• vÄ• á¹-amaá¹

bandhitunti sambandho, ubhosu vÄ• passesu ekapasse vÄ• ti vacanaseso. vÄ• sidaá¹‡á¸•
daá¹‡á¸• akoá¹-Ä«naá¹ƒ acalanatthaá¹ƒ bandhitunti attho.

__Ä• maá¹‡á¸• asÄ• rake_ti \Be I 169/ Ä• malakaphalÄ• ni pisitvÄ• tena kakkena katatelab
pakkhittaá¹ƒ telaá¹ƒ sÄ«talaá¹ƒ hoti. __bhÅ«mattharaá¹‡e_ti kaá¹-asÄ• rÄ• dimaye parikam
attharitabbaattharaá¹‡e. __pÄ• nÄ«yaghaá¹-e_ti sabbaá¹ƒ bhÄ• janavikatiá¹ƒ saá¹…gaá¹‡h
... vaá¹-á¹-atÄ«_ti yathÄ• vuttesu maÃ±cÄ• dÄ«su itthipurisarÅ«pampi vaá¹-á¹-ati telabhÄ• j
itthipurisarÅ«pÄ• naá¹ƒ paá¹-ikkhittattÄ• , telabhÄ• janena saha agaá¹‡etvÄ• visuá¹ƒ maÃ±
cÄ• ti vadanti, kiÃ±cÄ• pi vadanti, etesaá¹ƒ pana maÃ±cÄ• dÄ«naá¹ƒ hatthena Ä• masitabb
itthirÅ«pamevettha na vaá¹-á¹-atÄ«ti gahetabbaá¹ƒ. __aÃ±Ã±esa_nti sÄ«masÄ• mikÄ• naá
lajjÄ«pesalÄ• dÄ«naá¹ƒ uposathÄ• diantarÄ• yakarÄ• alajjino bhinnaladdhikÄ• ca bhikkhÅ
uposathÄ• dikaraá¹‡Ä• yogÄ• , teneva ``sÄ«mÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. __tesaá¹ƒ lajjÄ«
sÄ«mÄ• sÄ• mikÄ• naá¹ƒ anubalaá¹ƒ dÄ• tuá¹ƒ samatthÄ• lajjÄ«parisÄ• . __bhikkhÅ«hi ka
senÄ• sanabhedanÄ• dikaá¹ƒ lajjÄ«bhikkhÅ«hi kataá¹ƒ, sabbaÃ±cetaá¹ƒ sukatameva alajjÄ
pavattitabbato.

<88> __avajjhÄ• yantÄ«_ti nÄ«cato cintenti. __ujjhÄ• yanattho_ti bhikkhuno theyyakammar
nÄ• ma adinnaá¹ƒ Ä• diyissatÄ«â€™â€™ ti, na pana dÄ• ru-saddavisesanattho tassa bahu
ekavacanabahuvacanÄ• naá¹ƒ bhede. __sabbÄ• vanta_nti bhikkhubhikkhunÄ«Ä• disabbÄ•
tassa nÄ• ma_nti ettha __bimbÄ«_ti suvaá¹‡á¹‡aá¹ƒ. tasmÄ• sÄ• rasuvaá¹‡á¹‡asadisavaá
``bimbisÄ• roâ€™â€™ ti vuccatÄ«ti veditabbaá¹ƒ. porÄ• á¹‡asatthÄ• nurÅ«paá¹ƒ uppÄ• dit
vÄ«satimÄ• sappamÄ• á¹‡auttamasuvaá¹‡á¹‡agghanako lakkhaá¹‡asampanno __nÄ«lakal
rudradÄ• mena nÄ• ma kenaci uppÄ• dito __rudradÄ• mako_. so kira nÄ«lakahÄ• paá¹‡ass
pana dese nÄ«lakahÄ• paá¹‡Ä• \Ne I 148/ na santi, tatthÄ• pi kÄ• á¸·akavirahitassa niddha
paÃ±camÄ• sagghanakena bhaá¹‡á¸• ena pÄ• dapariccheda kÄ• tabbo. __tenÄ• _ti nÄ«lak
catutthabhÄ• gabhÅ«tena. __pÄ• rÄ• jikavatthumhi vÄ• _tiÄ• di pÄ• rÄ• jikÄ• naá¹ƒ sabbab
vuttaá¹ƒ, saá¹…ghÄ• disesÄ• dÄ«su pana itarÄ• pattÄ«supi tabbatthÅ«su ca nÄ• nattaá¹ƒ n
sabbÄ• kÄ• rena paÃ±Ã±apenti, keci ekadesenÄ• ti ettakameva viseso. na hi kadÄ• cipi sa
yathÄ• parÄ• dhaá¹ƒ atikkamma Å«namadhikaá¹ƒ vÄ• sikkhÄ• padaá¹ƒ paÃ±Ã±apenti.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<92> __punapi_ \Be I 170/ ``Ä• gantukÄ• mÄ• â€™â€™ ti vuttattÄ• ca sabbathÄ• manuss
abhinavamÄ• pite, ``puna na pavisissÄ• mÄ• â€™â€™ ti nirÄ• layehi pariccatte ca gÄ• me
gÄ• mappavesanÄ• pucchanÄ• dikiccaá¹ƒ natthÄ«ti veditabbaá¹ƒ. __araÃ±Ã±aparicchedad
gÄ• magÄ• mÅ«pacÄ• resu dassitesu tadaÃ±Ã±aá¹ƒ araÃ±Ã±anti araÃ±Ã±aparicchedo sak
__mÄ• tikÄ• yaá¹ƒ_ pana gÄ• maggahaá¹‡eneva gÄ• mÅ«pacÄ• ropi gahitoti daá¹-á¹-habb
__araÃ±Ã±asaá¹…khepaá¹ƒ gacchati_ tathÄ• __abhidhamme_ vuttattÄ• . asatipi indakhÄ«

indakhÄ«laá¹-á¹-hÄ• niyattÄ• ``vemajjhameva indakhÄ«loti vuccatÄ«â€™â€™ ti vuttaá¹ƒ. y
natthi, tattha pÄ• kÄ• ravemajjhameva indakhÄ«loti gahetabbaá¹ƒ. __luá¹-hitvÄ• _ti pavaá¹-

__majjhimassa purisassa suppapÄ• to vÄ• _tiÄ• di mÄ• tugÄ• massa kÄ• kuá¹-á¹-hÄ• pana
baladassanavasena ``mÄ• tugÄ• mo bhÄ• janadhovanaudakaá¹ƒ chaá¸• á¸• etÄ«â€™â€™
vuccamÄ• nattÄ• , teneva ``leá¸• á¸• upÄ• toâ€™â€™ ti avatvÄ• __suppapÄ• to_tiÄ• di vu
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ mahÄ• paccariyaÃ±ca_ gharÅ«pacÄ• rova gÄ• moti adhipp
á¹-hitassa leá¸• á¸• upÄ• to gÄ• mÅ«pacÄ• roâ€™â€™ ti vuttaá¹ƒ. __kataparikkhepo_ti imi
upacÄ• ro na gahetabboti dasseti. suppamusalapÄ• topi aparikkhittagehasseva, so ca yato
gahetabbo, appahonaá¹-á¹-hÄ• ne pana vijjamÄ• naá¹-á¹-hÄ• nameva gahetabbaá¹ƒ. yassa
pÄ• kÄ• rÄ• dÄ«hi parikkhepo kato hoti, tattha sova parikkhepo gharÅ«pacÄ• roti gahetabb

__pubbe vuttanayenÄ• _ti parikkhittagÄ• me vuttanayena. __saá¹…karÄ«yatÄ«_ti missÄ«ya
``parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa Ä• patti pÄ• cittiyassa. aparikkhit
upacÄ• raá¹ƒ okkamantassa Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 513) vuttattÄ• \Ne
gÄ• magÄ• mÅ«pacÄ• rÄ• naá¹ƒ asaá¹…karatÄ• icchitabbÄ• ti Ä• ha __asaá¹…karato cÄ•
__pÄ• á¸·iyaá¹ƒ_ ``aparikkhittassa gÄ• massa upacÄ• raá¹ƒ okkamantassÄ• ti idaá¹ƒ parikk
sandhÄ• ya vuttaá¹ƒ, na tato paraá¹ƒ ekaleá¸• á¸• upÄ• taparicchinnaá¹ƒ upacÄ• raá¹ƒ \Be
parikkhepÄ• rahaá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ gÄ• maá¹ƒ okkamantasseva Ä• patti, na up
na gahetabbaá¹ƒ ``gharÅ«pacÄ• re á¹-hitassa majjhimassa purisassa leá¸• á¸• upÄ• tabbha
aÃ±Ã±assa leá¸• á¸• upÄ• tassa abbhantaraá¹ƒ gÄ• mÅ«pacÄ• ro nÄ• mÄ• â€™â€™ ti (Sp
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• . vikÄ• le gÄ• mappavesanasikkhÄ• padaá¹-á¹-hakathÄ
gÄ• massa upacÄ• ro adinnÄ• dÄ• ne vuttanayeneva veditabboti (Sp (to Vin IV) 512) ayame
__mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi ``yvÄ• yaá¹ƒ aparikkhittassa gÄ• massa upacÄ• ro das
gÄ• mappavesanÄ• dÄ«su Ä• patti paricchinditabbÄ• â€™â€™ ti (Kkh dutiyapÄ• rÄ• jikava
parikkhittassa gÄ• massa parikkhepaá¹ƒ atikkamantassa, aparikkhittassa gÄ• massa gharÅ
dutiyaleá¸• á¸• upÄ• tasaá¹…khÄ• taá¹ƒ gÄ• mÅ«pacÄ• raá¹ƒ okkamantassa vikÄ• le gÄ• m
__mÄ• tikÄ• ya_Ã±ca vikÄ• le gÄ• maá¹ƒ paviseyyÄ• ti gÄ• maggahaá¹‡eneva gÄ• mÅ«pa
__vikÄ• le gÄ• mappavesanÄ• dÄ«sÅ«_ti __Ä• di_-saddena gharagharÅ«pacÄ• rÄ• dÄ«su
uppannalÄ• bhabhÄ• janÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__nikkhamitvÄ• bahi indakhÄ«lÄ• _ti indakhÄ«lato bahi nikkhamitvÄ• á¹-hitaá¹ƒ yaá¹ƒ á¹-h
araÃ±Ã±anti yojanÄ• . __Ä• cariyadhanu_ nÄ• ma pakatihatthena navavidatthipamÄ• á¹‡aá
sattaá¹-á¹-havidatthimattanti vadanti.

__kappiya_nti anurÅ«pavasena vuttaá¹ƒ akappiyassÄ• pi appaá¹-iggahitassa paribhoge pÄ•
pariccÄ• gÄ• dimhi akate ``idaá¹ƒ mayhaá¹ƒ santakaâ€™â€™ nti vatthusÄ• minÄ• aviditan
bÄ• lummattÄ• dÄ«naá¹ƒ santakaá¹ƒ viya, tÄ• disaá¹ƒ avaharantopi Ã±Ä• takÄ• dÄ«hi pacc

anubandhitabbato pÄ• rÄ• jikova hoti. yassa vasena puriso theno hoti, taá¹ƒ theyyanti Ä• ha
``avaharaá¹‡acittassetaá¹ƒ adhivacanaâ€™â€™ nti. __papaÃ±casaá¹…khÄ• _ti taá¹‡hÄ• n
papaÃ±cakoá¹-á¹-hÄ• sÄ• . __eko cittakoá¹-á¹-hÄ• so_ti á¹-hÄ• nÄ• cÄ• vanapayogasamuá
cittakoá¹-á¹-hÄ• soti attho.

__abhiyogavasenÄ• _ti aá¹-á¹-akaraá¹‡avasena. __saviÃ±Ã±Ä• á¹‡akenevÄ• _ti idaá¹ƒ sav
Ä• veá¹‡ikavinicchayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. pÄ• á¹‡o apadantiÄ• dÄ«su hi ``padasÄ• n
paá¹-hamaá¹ƒ pÄ• daá¹ƒ \Ne I 150/ saá¹…kÄ• meti, Ä• patti thullaccayassÄ• tiÄ• dinÄ• __
bhikkhu dÄ• saá¹ƒ disvÄ• sukhadukkhaá¹ƒ pucchitvÄ• \Be I 172/ vÄ• apucchitvÄ• vÄ• ``
sukhaá¹ƒ jÄ«vÄ• â€™â€™ ti vadati, so ce palÄ• yati, dutiyapadavÄ• re pÄ• rÄ• jikantiÄ• dir
__aá¹-á¹-hakathÄ• yaÃ±ca_ yo saviÃ±Ã±Ä• á¹‡akÄ• naÃ±Ã±eva Ä• veá¹‡iko vinicchayo vu
Ä• rÄ• mÄ• diaviÃ±Ã±Ä• á¹‡akesu na labbhatÄ«ti tÄ• disaá¹ƒ sandhÄ• ya ``saviÃ±Ã±Ä• á¹‡
pana vinicchayo Ä• rÄ• mÄ• diaviÃ±Ã±Ä• á¹‡akesu labbhati, so yasmÄ• saviÃ±Ã±Ä• á¹‡ak
tasmÄ• vuttaá¹ƒ ``nÄ• nÄ• bhaá¹‡á¸• avasena saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akamissa
saviÃ±Ã±Ä• á¹‡akena ca aviÃ±Ã±Ä• á¹‡akena cÄ• ti attho. yasmÄ• cettha aviÃ±Ã±Ä• á¹‡a
padÄ• ni na sakkÄ• yojetuá¹ƒ iriyÄ• pathavikopanassa saviÃ±Ã±Ä• á¹‡akavaseneva yojeta
``aviÃ±Ã±Ä• á¹‡akenevÄ• â€™â€™ ti tatiyaá¹ƒ pakÄ• raá¹ƒ na vuttanti daá¹-á¹-habbaá¹ƒ.

__Ä• rÄ• ma_nti idaá¹ƒ upalakkhaá¹‡amattaá¹ƒ dÄ• sÄ• disaviÃ±Ã±Ä• á¹‡akassÄ• pi idha s
nÄ• nÄ• bhaá¹‡á¸• avasena hettha yojanÄ• dassiyati. __parikappitaá¹-á¹-hÄ• na_nti parika
__suá¹…kaghÄ• ta_nti ettha maggaá¹ƒ gacchantehi satthikehi attanÄ• nÄ«yamÄ• nabhaá¹
dÄ• tabbabhÄ• go suá¹…ko nÄ• ma, so ettha haÃ±Ã±ati adatvÄ• gacchantehi avaharÄ«ya
rÄ• japurisÄ• adadantÄ• naá¹ƒ santakaá¹ƒ balakkÄ• renÄ• ti suá¹…kaghÄ• to, ``ettha pavi
dÄ• tabboâ€™â€™ ti rukkhapabbatÄ• disaÃ±Ã±Ä• á¹‡ena niyamitappadesassetaá¹ƒ adhiva

paÃ±cavÄ«satiavahÄ• rakathÄ• vaá¹‡á¹‡anÄ•

__katthacÄ«_ti ekissÄ• aá¹-á¹-hakathÄ• yaá¹ƒ. __ekaá¹ƒ paÃ±cakaá¹ƒ dassita_nti ``parapa
parapariggahitasaÃ±Ã±Ä« ca, garuko ca hoti parikkhÄ• ro paÃ±camÄ• sako vÄ• atirekapaÃ
theyyacittaÃ±ca paccupaá¹-á¹-hitaá¹ƒ hoti, á¹-hÄ• nÄ• cÄ• vetÄ«â€™â€™ ti (Vin III 122)
vuttapaÃ±caavahÄ• raá¹…gÄ• ni ekaá¹ƒ paÃ±cakanti dassitaá¹ƒ. __dve paÃ±cakÄ• ni dass
adinnaá¹ƒ Ä• diyantassa Ä• patti pÄ• rÄ• jikassa. na ca sakasaÃ±Ã±Ä«, na ca vissÄ• saggÄ
tÄ• vakÄ• likaá¹ƒ, garuko ca hoti parikkhÄ• ro paÃ±camÄ• sako vÄ• atirekapaÃ±camÄ• sa
paccupaá¹-á¹-hitaá¹ƒ hoti, á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti (Vin III
chasu padesu ekaá¹ƒ apanetvÄ• sesÄ• ni \Be I 173/ paÃ±ca padÄ• ni ekaá¹ƒ paÃ±cakaá¹ƒ
vuttapaÃ±cakaÃ±ca gahetvÄ• dve paÃ±cakÄ• ni dassitÄ• ni. __ettha panÄ• _ti paÃ±cahÄ•
__sabbehipi padehÄ«_ti parapariggahitaÃ±ca hotÄ«tiÄ• dÄ«hi sabbehi paÃ±cahi padehi.

paÃ±cannaá¹ƒ \Ne I 151/ avahÄ• rÄ• naá¹ƒ samÅ«ho __paÃ±cakaá¹ƒ_. sako hattho sahattl
sambandhÄ«ti sÄ• hatthiko, avahÄ• ro. sÄ• hatthikÄ• di paÃ±cakaá¹ƒ __sÄ• hatthikapaÃ±c
nÄ• malÄ• bho daá¹-á¹-habbo. evaá¹ƒ sesesupi. __tatiyapaÃ±camesu paÃ±cakesÅ«_ti
sÄ• hatthikapaÃ±cakatheyyÄ• vahÄ• rapaÃ±cakesu. __labbhamÄ• napadavasenÄ• _ti sÄ•
nissaggiyÄ• vahÄ• rapadassa vasena, theyyÄ• vahÄ• rapaÃ±cake labbhamÄ• nassa parika
yojetabbanti attho.

__nissaggiyo nÄ• ma ... pe ... pÄ• rÄ• jikassÄ• _ti iminÄ• bahisuá¹…kaghÄ• tapÄ• tanaá¹ƒ
``hatthe bhÄ• raá¹ƒ theyyacitto bhÅ«miyaá¹ƒ nikkhipati, Ä• patti pÄ• rÄ• jikassÄ• â€™â€™
pana suddhacittena gahitaparabhaá¹‡á¸• assa theyyacittena gumbÄ• dipaá¹-icchannaá¹-á¹-
nissaggiyapayoge saá¹…gayhatÄ«ti daá¹-á¹-habbaá¹ƒ. kiriyÄ• siddhito puretarameva pÄ• rÄ
atthaá¹ƒ sÄ• dhetÄ«ti __atthasÄ• dhako_. atha vÄ• attano vattamÄ• nakkhaá¹‡e avijjamÄ•
kiriyÄ• siddhisaá¹…khÄ• taá¹ƒ atthaá¹ƒ avassaá¹ƒ Ä• pattiá¹ƒ sÄ• dhetÄ«tipi __atthasÄ• dh
bhaá¹‡á¸• aá¹ƒ yadÄ• sakkosÄ«_ti idaá¹ƒ nidassanamattaá¹ƒ parassa telakumbhiyÄ• upÄ
nikkhepapayogassÄ• pi atthasÄ• dhakattÄ• . tathÄ• hi vuttaá¹ƒ __mÄ• tikÄ• á¹-á¹-hakathÄ•

__ ``atthasÄ• dhako_ nÄ• ma `asukassa bhaá¹‡á¸• aá¹ƒ yadÄ• sakkoti, tadÄ• taá¹ƒ avaha
Ä• á¹‡Ä• peti. tattha sace paro anantarÄ• yiko hutvÄ• taá¹ƒ avaharati, Ä• á¹‡Ä• pakassa Ä
pÄ• rÄ• jikaá¹ƒ. parassa vÄ• pana telakumbhiyÄ• pÄ• dagghanakatelaá¹ƒ avassaá¹ƒ pivan
pakkhipati, hatthato muttamatteyeva pÄ• rÄ• jikaâ€™â€™ nti (Kkh dutiyapÄ• rÄ• jikavaá¹‡á

imassa \Be I 174/ atthasÄ• dhakassa Ä• á¹‡attiyÄ• ca ko visesoti? taá¹…khaá¹‡aÃ±Ã±eva
__Ä• á¹‡attikapayogo, _ kÄ• lantarena gahaá¹‡atthaá¹ƒ niyogo __atthasÄ• dhako_ti ayaá¹ƒ
``asukaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ yadÄ• sakkosÄ«â€™â€™ tiÄ• di. __dhuranikkhepo pan
veditabbo_ti idaá¹ƒ nidassanamattaá¹ƒ, Ä• rÄ• mÄ• bhiyuÃ±janÄ• dÄ«supi tÄ• vakÄ• likabh
eseva nayo. bhaá¹‡á¸• aggahaá¹‡appayogato Ä• á¹‡attiyÄ• pubbattÄ• Ä• ha ``Ä• á¹‡attiva
veditabboâ€™â€™ ti. payogena saha vattamÄ• no avahÄ• ro sahapayogoti Ä• ha ``á¹-hÄ•
idaÃ±ca nidassanamattaá¹ƒ khÄ«lasaá¹…kamanÄ• dÄ«supi asati á¹-hÄ• nÄ• cÄ• vane sah
152/ __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``á¹-hÄ• nÄ• cÄ• vanavasena khÄ«lÄ• dÄ«ni saá¹
khettÄ• diggahaá¹‡avasena ca __sahapayogo_ veditabboâ€™â€™ ti (Kkh dutiyapÄ• rÄ• jik

__tulayitvÄ• _ti upaparikkhitvÄ• . __sÄ• mÄ«cÄ«_ti vattaá¹ƒ. sakasaÃ±Ã±Ä• ya adentassa
__sammaddo_ti nividdhatÄ• saá¹…khobho. __bhaá¹-á¹-he janakÄ• ye_ti apagate janasamÅ
katvÄ• etasseva bhikkhuno dehÄ«_ti idaá¹ƒ ubhinnampi kukkuccavinodanatthaá¹ƒ vuttaá¹ƒ
``mayÄ• sahatthena na dinnaá¹ƒ, bhaá¹‡á¸• adeyyaá¹ƒ etaâ€™â€™ nti kukkuccaá¹ƒ uppaj
paá¹-hamaá¹ƒ dhuranikkhepaá¹ƒ katvÄ• pacchÄ• adinnaá¹ƒ gahitaâ€™â€™ nti kukkuccaá

__samaggha_nti appagghaá¹ƒ. __dÄ• ruatthaá¹ƒ pharatÄ«_ti dÄ• rÅ«hi kattabbakiccaá¹ƒ sA

dantakaá¹-á¹-hacchedanÄ• dinÄ• yÄ• ayaá¹ƒ agghahÄ• ni vuttÄ• , sÄ• sabbÄ• bhaá¹‡á¸•
gahitameva sandhÄ• ya vuttÄ• . sabbaá¹ƒ panetaá¹ƒ aá¹-á¹-hakathÄ• cariyappamÄ• á¹‡ena
sakkharaÃ±ca __pÄ• sÄ• á¹‡asakkharaá¹ƒ_.

__akkhadassÄ• _ti ettha akkha-saddena kira vinicchayasÄ• lÄ• vuccati, tattha nisÄ«ditvÄ•
nirÅ«payantÄ«ti ``akkhadassÄ• â€™â€™ ti vuccanti dhammavinicchanakÄ• . hananaá¹ƒ nÄ
pothanaÃ±ceva hatthanÄ• sÄ• dicchedanaÃ±ca hotÄ«ti Ä• ha ``haneyyunti potheyyuÃ±ceva

padabhÄ• janÄ«yaÃ±ca ``hatthena vÄ• pÄ• dena vÄ• kasÄ• ya vÄ• vettena vÄ• aá¸• á¸•
vÄ• haneyyuâ€™â€™ nti (Vin III 92) vuttaá¹ƒ. tattha __aá¸• á¸• hadaá¹‡á¸• akenÄ• _ti dvih
175/ rassamuggarena, veá¸·upesikÄ• ya vÄ• . __chejjÄ• ya vÄ• _ti hatthÄ• dÄ«naá¹ƒ cheda
hatthapÄ• dÄ• dÄ«nÄ«ti chejjÄ• , satthaá¹ƒ, tena satthenÄ• tipi attho. __nÄ«hareyyu_nti raa
nÄ«hareyyuá¹ƒ. ``corosi ... pe ... thenosÄ«â€™â€™ ti ettha paribhÄ• seyyunti padaá¹ƒ ajjhÄ
veditabboti Ä• ha ``corosi ... pe ... paribhÄ• seyyuâ€™â€™ nti. yaá¹ƒ taá¹ƒ bhaá¹‡á¸• aá¹ƒ

<93> __yattha yattha á¹-hita_nti bhÅ«miyÄ• dÄ«su yattha yattha á¹-hitaá¹ƒ. __yathÄ• yathÄ
gacchatÄ«_ti yena yena Ä• kÄ• rena gahaá¹‡aá¹ƒ upagacchati.

bhÅ«maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<94> __vÄ• cÄ• ya_ \Ne I 153/ __vÄ• cÄ• yÄ• _ti ekekatthadÄ«pikÄ• ya vÄ• cÄ• ya vÄ• cÄ
__pÄ• á¸·iyaá¹ƒ_ sesaaá¹-á¹-hakathÄ• su ca kudÄ• laá¹ƒ vÄ• piá¹-akaá¹ƒ vÄ• ti idameva dv
vÄ• sipharasÅ«naá¹ƒ avuttattÄ• tesampi saá¹…khepaá¹-á¹-hakathÄ• dÄ«su Ä• gatabhÄ• v
__saá¹…khepaá¹-á¹-hakathÄ• ya_ntiÄ• di vuttaá¹ƒ. theyyacittena katattÄ• ``dukkaá¹-ehi sa
pÄ• cittiyÄ• nÄ«â€™â€™ ti vuttaá¹ƒ.

__aá¹-á¹-havidhaá¹ƒ heta_ntiÄ• dÄ«su etaá¹ƒ dukkaá¹-aá¹ƒ nÄ• ma therehi dhammasaá¹…
samodhÄ• netvÄ• aá¹-á¹-havidhanti dassitanti yojanÄ• . sabbesampi dukkaá¹-Ä• naá¹ƒ ime
saá¹…gahetabbabhÄ• vato pana itarehi sattahi dukkaá¹-ehi vinimuttaá¹ƒ vinayadukkaá¹-eye
__dasavidhaá¹ƒ ratana_nti ``muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ rajata
lohitako masÄ• ragallaâ€™â€™ nti evamÄ• gataá¹ƒ dasavidhaá¹ƒ ratanaá¹ƒ.

``muttÄ• maá¹‡i veá¸·uriyo ca saá¹…kho,

silÄ• pavÄ• á¸·aá¹ƒ rajataÃ±ca hemaá¹ƒ.

lohitakaÃ±ca masÄ• ragallaá¹ƒ,

dasete dhÄ«ro ratanÄ• ni jaÃ±Ã±Ä• â€™â€™ ti || ---

hi vuttaá¹ƒ. __sattavidhaá¹ƒ dhaÃ±Ã±a_nti sÄ• li vÄ«hi yavo kaá¹…gu kudrÅ«saá¹ƒ varako
sattavidhaá¹ƒ dhaÃ±Ã±aá¹ƒ. __Ä• vudhabhaá¹‡á¸• Ä• di_nti __Ä• di_-saddena turiyabhaá¹
saá¹…gaá¹‡hÄ• ti. anÄ• masitabbe vatthumhi dukkaá¹-aá¹ƒ __anÄ• mÄ• sadukkaá¹-aá¹ƒ. c
``akattabbaâ€™â€™ nti vÄ• ritassa katattÄ• duá¹-á¹-hu \Be I 176/ upaciá¹‡á¹‡aá¹ƒ caritant
tasmiá¹ƒ dukkaá¹-aá¹ƒ durÅ«paciá¹‡á¹‡adukkaá¹-aá¹ƒ. vinaye paÃ±Ã±attaá¹ƒ avasesaá¹ƒ c
__vinayadukkaá¹-aá¹ƒ. ekÄ• dasa samanubhÄ• sanÄ• _ nÄ• ma bhikkhupÄ• timokkhe cattÄ
saá¹…ghÄ• disesÄ• ariá¹-á¹-hasikkhÄ• padanti paÃ±ca, bhikkhunÄ«pÄ• timokkhe ekaá¹ƒ y
cattÄ• ro saá¹…ghÄ• disesÄ• caá¹‡á¸• akÄ• á¸·Ä«sikkhÄ• padanti cha.

sahapayogato paá¹-á¹-hÄ• ya cettha purimapurimÄ• Ä• pattiyo paá¹-ippassambhantÄ«ti Ä•
akatvÄ• _tiÄ• di. ``dhuranikkhepaá¹ƒ akatvÄ• â€™â€™ ti vuttattÄ• dhuranikkhepaá¹ƒ katvÄ
purimÄ• pattiyo na paá¹-ippassambhantÄ«ti vadanti. ``chedanapaccayÄ• dukkaá¹-aá¹ƒ des
\Ne I 154/ vatvÄ• pubbapayoge Ä• pattÄ«naá¹ƒ desetabbatÄ• ya avuttattÄ• sahapayoge p
paá¹-ippassambhantÄ«ti veditabbaá¹ƒ.

__aparaddhaá¹ƒ viraddhaá¹ƒ khalita_nti sabbametaá¹ƒ __yaÃ±ca dukkaá¹-a_nti ettha vuttas
pariyÄ• yavacanaá¹ƒ, __yaá¹ƒ manusso kare_tiÄ• di panettha opammanidassanaá¹ƒ. __saa
sandhÄ• ya vuttaá¹ƒ, tena rassattassÄ• pi nimittaá¹ƒ dassitanti veditabbaá¹ƒ. __ekassa mÅ
sabbatthÄ• pi Ä• masane dukkaá¹-aá¹ƒ, phandÄ• pane thullaccayaÃ±ca visuá¹ƒ visuá¹ƒ Ä•
karontasseva hoti, ekapayogena gaá¹‡hantassa pana uddhÄ• re pÄ• rÄ• jikameva, na dukk
vadanti, ekapayogena gaá¹‡hantassÄ• pi Ä• masanaphandÄ• panÄ• nampi labbhamÄ• nat
sakkÄ• anÄ• masitvÄ• aphandÄ• petvÄ• ca kiÃ±ci gahetuá¹ƒ. ``ekameva desetvÄ• mucc
paá¹ƒsukhaá¹‡anÄ• disamÄ• napayogepi purimÄ• Ä• patti uttaramuttaraá¹ƒ Ä• pattiá¹ƒ pat
saÃ±Ã±Ä• ya __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, __itaraá¹-á¹-hakathÄ• su_ pana kh
payoge Ä• pannÄ• Ä• pattiyo uttaramuttaraá¹ƒ patvÄ• na paá¹-ippassambhanti aÃ±Ã±ama
viyÅ«hanaá¹ƒ patvÄ• tÄ• sabbÄ• pi paá¹-ippassambhanti visadisapayogattÄ• ti iminÄ• ad
paá¹-ippassaddhividhÄ• naá¹ƒ vuttanti veditabbaá¹ƒ. iminÄ• hi avahÄ• rakassa Ä• sannaá¹

__tatthevÄ• _ti mukhavaá¹-á¹-iyameva. __bundenÄ• _ti kumbhiyÄ• heá¹-á¹-himatalena. eka
kumbhiyÄ• á¹-hÄ• nÄ• cÄ• vanaá¹ƒ chahi Ä• kÄ• rehi veditabbanti sambandho. __ekaá¹-á
saá¹…khalikabaddhabhÄ• vena ekasmiá¹ƒ patiá¹-á¹-hitokÄ• saá¹-á¹-hÄ• neti \Be I 177/ atth
kesaggamattampi á¹-hÄ• nÄ• cÄ• vetÄ«_ti khÄ• á¹‡ukaá¹ƒ attano patiá¹-á¹-hitaá¹-á¹-hÄ• na
á¹-hÄ• nÄ• cÄ• veti. __chinnamatte pÄ• rÄ• jika_nti avassaá¹ƒ ce patati, chinnamatte pÄ• r
__paricchedo_ti paÃ±camÄ• sakÄ• digarubhÄ• vaparicchedo. __apabyÅ«hanto_ti á¹-hitaá¹-
viyÅ«hanto rÄ• siá¹ƒ karonto. __evaá¹ƒ katvÄ• _ti bhÄ• janamukhavaá¹-á¹-iyÄ• kumbhigate

ekÄ• baddhabhÄ• vaá¹ƒ viyojetvÄ• ti attho. __upaá¸• á¸• hakumbhÄ«ya_nti upaá¸• á¸• hapu
__vinayadhammatÄ• _ti adhikakÄ• raá¹‡Ä• lÄ• bhe vinayavinicchayadhammatÄ• ti adhippÄ
garukatÄ• va, suttÄ• nugamanampi atthÄ«ti dassento __apicÄ• _tiÄ• dimÄ• ha. __kaá¹‡á¹-
mukhagataá¹ƒ ajjhohaá¹-akÄ• leti attho. ajjhoharaá¹‡ameva hettha paricchindanaá¹ƒ, na ka
__cikkana_nti thaddhaá¹ƒ, bahalaá¹ƒ ghananti attho.

__yopi theyyacittena parassa kumbhiyÄ• pÄ• dagghanakaá¹ƒ sappiá¹ƒ vÄ• telaá¹ƒ vÄ• av
kiÃ±ci \Ne I 155/ dukÅ«lasÄ• á¹-akaá¹ƒ vÄ• cammakhaá¹‡á¸• Ä• dÄ«naá¹ƒ vÄ• aÃ±Ã±ata
muttamatte pÄ• rÄ• jika_nti ettha avahÄ• ro vÄ«maá¹ƒsitabbo. yadi ca dukÅ«lÄ• dÄ«su sap
sandhÄ• ya pÄ• rÄ• jikaá¹ƒ bhaveyya, tattha paviá¹-á¹-hatelÄ• dino kumbhigatena ekÄ• bad
bhÄ• janantaraá¹ƒ pavesetvÄ• gahaá¹‡akÄ• le viya. tathÄ• hi vuttaá¹ƒ --- ``bhÄ• janaá¹ƒ p
gaá¹‡hantassa yÄ• va ekÄ• baddhaá¹ƒ hoti, tÄ• va rakkhatÄ«â€™â€™ tiÄ• di. atha telÄ• di
bhaveyya, tadÄ• pi tiá¹‡ajjhÄ• panÄ• dÄ«su viya avahÄ• ro natthi, dukkaá¹-ena saddhiá¹ƒ b
tathÄ• ca pÄ• dagghanakaá¹ƒ telÄ• diá¹ƒ pÄ«taá¹ƒ dukÅ«lÄ• diá¹ƒ uddharantassÄ• pi pÄ•
paviá¹-á¹-hassa telÄ• dino vinaá¹-á¹-haá¹-á¹-hena gahaá¹‡akkhaá¹‡e avijjamÄ• nattÄ• , vijja
uddhÄ• reyeva pÄ• rÄ• jikaá¹ƒ vattabbaá¹ƒ, na hatthato muttamatteti. __sabbaaá¹-á¹-hakath
dukÅ«lÄ• dÄ«naá¹ƒ pakkhipane hatthato muttamatte pÄ• rÄ• jikassa vuttattÄ• na taá¹ƒ paá
aá¹-á¹-hakathÄ• ppamÄ• á¹‡ena panetaá¹ƒ gahetabbaá¹ƒ, yutti panettha paá¹‡á¸• itehi pub
uddhÄ• retabbÄ• .

__palibujjhissatÄ«_ti nivÄ• ressati. __vuttanayena pÄ• rÄ• jika_nti hatthato muttamatteyeva
avahÄ• ro, na gÄ«vÄ• _ti attano bhÄ• janattÄ• \Be I 178/ vuttaá¹ƒ, anÄ• pattimattameva vu
vicÄ• ritanti adhippÄ• yo. __bahigataá¹ƒ nÄ• ma hotÄ«_ti tato paá¹-á¹-hÄ• ya telassa aá¹-á¹
adhomukhabhÄ• vato ca bahigataá¹ƒ nÄ• ma hoti. anto paá¹-á¹-hÄ• ya chidde kariyamÄ• n
gatagataá¹-á¹-hÄ• naá¹ƒ bhÄ• janasaá¹…khyameva gacchatÄ«ti Ä• ha ``bÄ• hirantato pÄ•
pÄ• rÄ• jikaâ€™â€™ nti. __yathÄ• tathÄ• vÄ• katassÄ• _ti bÄ• hirantato vÄ• abbhantara
katassa. __majjhe á¹-hapetvÄ• katachidde_ti majjhe thokaá¹ƒ kapÄ• laá¹ƒ á¹-hapetvÄ• pa
katachidde.

patthÄ«nassa khÄ• danaá¹ƒ itarassa pÄ• naÃ±ca sappiÄ• dÄ«naá¹ƒ paribhogoti Ä• ha ``ak
apÄ• tabbaá¹ƒ vÄ• karotÄ«â€™â€™ ti. kasmÄ• panettha dukkaá¹-aá¹ƒ vuttanti Ä• ha ``á¹-
natthitÄ• ya dukkaá¹-aâ€™â€™ nti. __purimadvaya_nti bhedanaá¹ƒ chaá¸• á¸• anaÃ±ca. __
puá¹‡á¹‡akumbhiyÄ• jajjarakaraá¹‡ena. __mÄ• tikÄ• ujukaraá¹‡enÄ• _ti udakapuá¹‡á¹‡Ä•
__ekalakkhaá¹‡a_nti bhedanaá¹ƒ kumbhiyÄ• jajjarakaraá¹‡ena, chaá¸• á¸• anaá¹ƒ mÄ• tik
saddhiá¹ƒ ekasabhÄ• vaá¹ƒ. __pacchimaá¹ƒ pana dvaya_nti jhÄ• panaá¹ƒ aparibhogakaraá
vinicchayaá¹ƒ vadantÄ«_ti etasmiá¹ƒ __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vutte atthe eke Ä• c
vinicchayaá¹ƒ vadanti. __pacchimadvayaá¹ƒ sandhÄ• ya vutta_nti ettha purimapadadvaye v
vuttÄ• nusÄ• rena sakkÄ• viÃ±Ã±Ä• tunti tattha kiÃ±ci avatvÄ• pacchimapadadvayaá¹ƒ sa

``á¹-hÄ• nÄ• cÄ• vanassa natthitÄ• ya dukkaá¹-aâ€™â€™ nti idaá¹ƒ vuttanti adhippÄ• yo \N
__theyyacittenÄ• _ti attano vÄ• parassa vÄ• kÄ• tukÄ• matÄ• vasena uppannatheyyacitte
hatthapÄ• dÄ• dÄ«ni chindanto viya kevalaá¹ƒ vinÄ• setukÄ• matÄ• ya. __vuttanayena bhi
chaá¸• á¸• entassa vÄ• _ti muggarena pothetvÄ• bhindantassa vÄ• udakaá¹ƒ vÄ• vÄ• lika
uttarÄ• pentassa vÄ• ti attho. __ayuttanti ce_ti pÄ• á¸·iyaá¹ƒ purimadvayepi dukkaá¹-asseva
``purimadvaye pÄ• rÄ• jikaâ€™â€™ nti idaá¹ƒ ayuttanti yadi tumhÄ• kaá¹ƒ siyÄ• ti attho. __
nisedhetvÄ• tattha kÄ• raá¹‡amÄ• ha ``aÃ±Ã±athÄ• gahetabbatthatoâ€™â€™ ti.

__evameke vadantÄ«_ti heá¹-á¹-hÄ• vuttassa atthanayassa attanÄ• anabhimatabhÄ• vaá¹
aÃ±Ã±athÄ• pi pÄ• á¸·iá¹ƒ aá¹-á¹-hakathaÃ±ca saá¹ƒsanditvÄ• atthaá¹ƒ dassetukÄ• mo \B
sÄ• ro_tiÄ• dimÄ• ha. __acÄ• vetukÄ• movÄ• _ti theyyacittena á¹-hÄ• nÄ• acÄ• vetukÄ• m
etthÄ• pi theyyacittenÄ• ti sambandhitabbaá¹ƒ. idaÃ±hi theyyacittapakkhaá¹ƒ sandhÄ• ya vu
nÄ• setukÄ• matÄ• pakkhassa vakkhamÄ• nattÄ• . tenevÄ• ha __nÄ• setukÄ• matÄ• pakkh
yujjatÄ«_ti theyyacittÄ• bhÄ• vÄ• á¹-hÄ• nÄ• cÄ• vetukÄ• massÄ• pi dukkaá¹-aá¹ƒ yujjatÄ

bhÅ«maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

Ä• kÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<96> Ä• kÄ• saá¹-á¹-hakathÄ• yaá¹ƒ __antovatthumhÄ«_ti parikkhittassa vatthussa anto. __
parikkhittassa gÄ• massa anto. aparikkhitte pana vatthumhi gÄ• me vÄ• á¹-hitaá¹-á¹-hÄ• na
__aá¹-avimukhaá¹ƒ karoti ... pe ... rakkhatÄ«_ti tena payogena tassa icchitaá¹-á¹-hÄ• naá¹ƒ
rakkhati. __gÄ• mato nikkhantassÄ• _ti parikkhittagÄ• mato nikkhantassa. __kapiÃ±jaro_ nA
yujjhÄ• panatthÄ• ya bÄ• lajanehi posÄ• vaniyapakkhijÄ• ti.

vehÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<97> vehÄ• saá¹-á¹-hakathÄ• yaá¹ƒ __chinnamatte muttamatte_ti yathÄ• chinnaá¹ƒ muttaÃ
tiá¹-á¹-hati, tathÄ• chedanaá¹ƒ mocanaÃ±ca sandhÄ• ya vuttaá¹ƒ.

udakaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<98> udakaá¹-á¹-hakathÄ• yaá¹ƒ \Ne I 157/ sandamÄ• naudake nikkhittaá¹ƒ na tiá¹-á¹-hatÄ
udakeâ€™â€™ ti. __anÄ• pattÄ«_ti hatthavÄ• rapadavÄ• resu dukkaá¹-Ä• pattiyÄ• abhÄ•
__kaá¸• á¸• hatÄ«_ti heá¹-á¹-hato osÄ• reti. __sakalamudaka_nti daá¹‡á¸• ena phuá¹-á¹-hol
sakalamudakaá¹ƒ. __na udakaá¹ƒ á¹-hÄ• na_nti attanÄ• kataá¹-á¹-hÄ• nassa aá¹-á¹-hÄ• na
padumagacche. __kalÄ• pabandha_nti hatthakavasena khuddakaá¹ƒ katvÄ• baddhaá¹ƒ ka
__bhÄ• rabaddhaá¹ƒ_ nÄ• ma sÄ«sabhÄ• rÄ• divasena baddhaá¹ƒ. __muá¸·Ä• la_nti kand

vÄ• _ti idaá¹ƒ kaddamassa anto \Be I 180/ pavisitvÄ• á¹-hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __nid
vÄ• piyÄ• udakassa nikkhamananÄ• á¸·aá¹ƒ. __udakavÄ• haka_nti mahÄ• mÄ• tikaá¹ƒ. __
iminÄ• pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropane Ä• pattiyÄ• sabbattha na muccatÄ«ti dÄ«peti. __m
khuddakamÄ• tikaá¹ƒ Ä• ropetvÄ• . __maritvÄ• ... pe ... tiá¹-á¹-hantÄ«_ti ettha matamacchÄ
santakattÄ• amate gaá¹‡hantassa natthi avahÄ• ro.

nÄ• vaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<99> nÄ• vaá¹-á¹-hakathÄ• yaá¹ƒ __thullaccayampi pÄ• rÄ• jikampi hotÄ«_ti ettha paá¹-han
mutte thullaccayaá¹ƒ, paá¹-hamaá¹ƒ pana á¹-hÄ• nÄ• cÄ• vetvÄ• mutte pÄ• rÄ• jikanti vec
baddhasÅ«karo viyÄ• tiÄ• dinÄ• vuttaá¹ƒ sandhÄ• yÄ• ha ``tattha yutti pubbe vuttÄ• evÄ• â
__vipannaá¹-á¹-hanÄ• vÄ• _ti visamavÄ• tehi desantaraá¹ƒ palÄ• tÄ• , bhijjitvÄ• vÄ• vinÄ•
nimujjitvÄ• heá¹-á¹-hÄ• bhÅ«mitalaá¹ƒ appatvÄ• sÄ• mikehi ca apariccattÄ• layÄ• vuccat
Ä• gammÄ• _ti iminÄ• asati vÄ• te ayaá¹ƒ payogo katoti dasseti. __puggalassa natthi avah
sukkhamÄ• tikÄ• yaá¹ƒ ujukaraá¹‡anayena vuttaá¹ƒ. taá¹ƒ attano pÄ• dena anakkamitvÄ•
aÃ±Ã±asmiá¹ƒ daá¹‡á¸• Ä• dÄ«su bandhitvÄ• á¹-hapite yujjati, attano pÄ• dena akkamitvÄ
á¹-hitassa pana balavavÄ• tena chattacÄ«varÄ• dÄ«su pahaá¹-esu pakatiá¹ƒ vijahitvÄ• daá
akkamanagahaá¹‡Ä• dipayogo abhinavo kÄ• tabbo siyÄ• . itarathÄ• chattacÄ«varÄ• dÄ«ni
vÄ• sayaá¹ƒ patissati, nÄ• vÄ• ca tadÄ• na gamissati. tasmÄ• Ä«dise abhinavappayoge s
bhavitabbaá¹ƒ. sukkhamÄ• tikÄ• yaá¹ƒ ujukatÄ• ya udakÄ• gamanakÄ• le kÄ• tabbakiccaá¹
nidassanaá¹ƒ na hoti. dÄ• saá¹ƒ pana pakatiyÄ• palÄ• yantaá¹ƒ ``sÄ«ghaá¹ƒ yÄ• hÄ«â€™
turitagamanuppÄ• danÄ• dinÄ• idha nidassanena bhavitabbanti amhÄ• kaá¹ƒ khanti \Ne I 1
gahetabbaá¹ƒ. vÄ• te Ä• gatepi yattha atilahukattÄ• nÄ• vÄ• ya kaÃ±ci payogaá¹ƒ akatvÄ•
tiá¹-á¹-hati, tatthidaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ vuttanti gahetabbaá¹ƒ.

yÄ• naá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<100> yÄ• naá¹-á¹-hakathÄ• yaá¹ƒ \Be I 181/ __ubhosu passesÅ«_ti catunnaá¹ƒ thambhÄ•
dÄ• rusaá¹…ghÄ• á¹-aá¹ƒ Ä• ropetvÄ• tassa vÄ• madakkhiá¹‡apassesu ubhosu vÄ• tÄ• ta
garuá¸·apakkhino ubho pakkhÄ• viya katÄ• __sandamÄ• nikÄ• . dukayuttassÄ• _ti dvÄ«hi
__ayuttaka_nti goá¹‡ehi ayuttaá¹ƒ. __kappakatÄ• _ti dvinnaá¹ƒ sikhÄ• naá¹ƒ sandhiá¹-á¹-hÄ
dve koá¹-iyo á¹-hapetvÄ• upatthambhanÄ« kappakatÄ• nÄ• ma, sÄ• dvÄ«hipi koá¹-Ä«hi b
tenÄ• ha ``cha á¹-hÄ• nÄ• nÄ«â€™â€™ ti. __tÄ«á¹‡i vÄ• cattÄ• ri vÄ• á¹-hÄ• nÄ• nÄ«_ti a
ca dvinnaá¹ƒ cakkÄ• naÃ±ca vasena tÄ«á¹‡i á¹-hÄ• nÄ• ni, kappakatÄ• ya vasena cattÄ• ri
pathaviyaá¹ƒ á¹-hapitassa tÄ«á¹‡i á¹-hÄ• nÄ• nÄ«ti sambandho. __akkhasÄ«sehÄ«_ti akkh
__akkhuddhÄ«hÄ«_ti akkhadÄ• runÄ• sampaá¹-icchakÄ• heá¹-á¹-himabhÄ• ge kappakatÄ
akkhuddhiyo nÄ• ma, tÄ• saá¹ƒ kappakatÄ• naá¹ƒ dvinnaá¹ƒ kappasÄ«sÄ• ni cattÄ• ri idha
vuccanti, tenÄ• ha ``catÅ«hi ca akkhuddhÄ«hÄ«â€™â€™ ti. tÄ• hi patiá¹-á¹-hitÄ• hi patiá¹-á

cattÄ• ri dhurena patiá¹-á¹-hitaá¹-á¹-hÄ• naá¹ƒ ekanti __paÃ±ca á¹-hÄ• nÄ• ni_ honti. uddhi
``uddhikhÄ• á¹‡ukÄ• â€™â€™ ti vuttÄ• , uddhikhÄ• á¹‡ukÄ• naá¹ƒ abhÄ• ve akkhasÄ«sÄ•
dassento Ä• ha __samameva bÄ• haá¹ƒ katvÄ• _tiÄ• di. tattha __samamevÄ• _ti uddhiyo h
bÄ• huno heá¹-á¹-himabhÄ• gaá¹ƒ samaá¹ƒ katvÄ• dvinnaá¹ƒ bÄ• hudÄ• rÅ«naá¹ƒ majjhe
chiddaá¹ƒ katvÄ• tattha akkhasÄ«sÄ• ni pavesitÄ• ni honti, tena bÄ• hÄ• naá¹ƒ heá¹-á¹-hÄ
bhÅ«miá¹ƒ phusitvÄ• tiá¹-á¹-hati, tenÄ• ha ``sabbaá¹ƒ pathaviá¹ƒ phusitvÄ• tiá¹-á¹-hatÄ«â€
nÄ• vÄ• yaá¹ƒ __vuttasadisa_nti iminÄ• yadi pana taá¹ƒ evaá¹ƒ gacchantaá¹ƒ pakatigaman
aÃ±Ã±aá¹ƒ disÄ• bhÄ• gaá¹ƒ neti, pÄ• rÄ• jikaá¹ƒ. sayameva yaá¹ƒ kiÃ±ci á¹-hÄ• naá¹ƒ sa
acÄ• lentova vikkiá¹‡itvÄ• gacchati, nevatthi avahÄ• ro, bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«ti
atidisati.

bhÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<101> bhÄ• raá¹-á¹-hakathÄ• yaá¹ƒ bhÄ• raá¹-á¹-hanti mÄ• tikÄ• padassa bhÄ• ro nÄ• mÄ
``bhÄ• royeva bhÄ• raá¹-á¹-haâ€™â€™ nti. __purimagale_ti galassa purimabhÄ• ge. __gal
uparimagalavÄ• á¹-ako. __uraparicchedamajjhe_ti \Be I 182/ urapariyantassa majjhe. __sÄ
idaá¹ƒ yadi \Ne I 159/ sÄ• mikehi ``imaá¹ƒ bhÄ• raá¹ƒ netvÄ• asukaá¹-á¹-hÄ• ne dehÄ«â€™
tadÄ• tena gahitabhaá¹‡á¸• aá¹ƒ upanikkhittaá¹ƒ siyÄ• , taÃ±ca theyyacittena sÄ«sÄ• dito
na siyÄ• , sÄ• mikÄ• naá¹ƒ pana dhuranikkhepe eva siyÄ• ti tato upanikkhittabhaá¹‡á¸• abh
vuttaá¹ƒ, teneva vakkhati ``tehi pana anÄ• á¹‡attattÄ• pÄ• rÄ• jikaâ€™â€™ nti. __ghaá¹ƒs
anukkhipanto, yadi ukkhipeyya, ukkhittamatte pÄ• rÄ• jikaá¹ƒ, tenÄ• ha __sÄ«sato kesagga
cÄ• ya_nti yo ayaá¹ƒ vinicchayo.

Ä• rÄ• maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<102> Ä• rÄ• maá¹-á¹-hakathÄ• yaá¹ƒ __Ä• rÄ• maá¹ƒ abhiyuÃ±jatÄ«_ti idaá¹ƒ abhiyogaka
bhÅ«maá¹-á¹-habhaá¹‡á¸• Ä• dÄ«supi kÄ• tuá¹ƒ vaá¹-á¹-atiyeva. Ä• rÄ• mÄ• dithÄ• varesu
abhiyogavaseneva gahaá¹‡asambhavato ettheva __pÄ• á¸·iyaá¹ƒ_ abhiyogo vutto, iti iminÄ
sakkÄ• Ã±Ä• tunti gahetabbaá¹ƒ. __adinnÄ• dÄ• nassa payogattÄ• _ti sahapayogamÄ• ha
sahapayogavasena hetaá¹ƒ dukkaá¹-aá¹ƒ. __sayampÄ«_ti abhiyuÃ±jakopi. ``kiá¹ƒ karomi k
evaá¹ƒ kiá¹…kÄ• rameva paá¹-issuá¹‡anto viya caratÄ«ti kiá¹…kÄ• rapaá¹-issÄ• vÄ«, tassa
__kiá¹…kÄ• rapaá¹-issÄ• vibhÄ• vo, _ tasmiá¹ƒ, attano vasavattibhÄ• veti vuttaá¹ƒ hoti. __u
__sabbesaá¹ƒ pÄ• rÄ• jika_nti kÅ«á¹-avinicchayikÄ• dÄ«naá¹ƒ. ayaá¹ƒ vatthusÄ• mÄ«tiÄ•
dhuranikkhepakaraá¹‡ahetuno payogassa karaá¹‡akkhaá¹‡eva pÄ• rÄ• jikaá¹ƒ hotÄ«ti vedi
sÄ• mikassa vimati ca dhuranikkhepo ca kamena uppajjanti, payogasamuá¹-á¹-hÄ• pakacitt
hoti, na thullaccayaá¹ƒ. yadi vimatiyeva uppajjati, tadÄ• thullaccayamevÄ• ti veditabbaá¹ƒ,
sabbattha yathÄ• nurÅ«paá¹ƒ gahetabbo. __dhuranikkhepavaseneva parÄ• jayo_ti sÄ• mik
ti dhuraá¹ƒ anikkhipanto aá¹-á¹-o parÄ• jito nÄ• ma na hotÄ«ti dasseti.

vihÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<103> vihÄ• raá¹-á¹-hakathÄ• yaá¹ƒ \Be I 183/ __vihÄ• ra_nti upacÄ• rasÄ«mÄ• saá¹…khÄ
__pariveá¹‡a_nti tassa vihÄ• rassa abbhantare visuá¹ƒ visuá¹ƒ pÄ• kÄ• rÄ• diparicchinnaá¹
__Ä• vÄ• sa_nti ekaá¹ƒ Ä• vasathamattaá¹ƒ. gaá¹‡asantake paricchinnasÄ• mikattÄ• sakk
Ä• ha ``dÄ«ghabhÄ• á¹‡akÄ• dibhedassa pana gaá¹‡assÄ• â€™â€™ ti. idhÄ• pi sace ekop
rakkhatiyeva. esa nayo bahÅ«naá¹ƒ santake sabbattha.

khettaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<104> khettaá¹-á¹-hakathÄ• yaá¹ƒ \Ne I 160/ __nirumbhitvÄ• vÄ• _tiÄ• dÄ«su gaá¹‡hantas
yojetabbaá¹ƒ, tattha nirumbhitvÄ• gahaá¹‡aá¹ƒ nÄ• ma vÄ«hisÄ«saá¹ƒ acchinditvÄ• yathÄ
gahetvÄ• Ä• kaá¸• á¸• hitvÄ• bÄ«jamattasseva gahaá¹‡aá¹ƒ. __ekameka_nti ekaá¹ƒ vÄ«h
vÄ• _tiÄ• di nirumbhitvÄ• gahaá¹‡Ä• dÄ«su yathÄ• kkamaá¹ƒ yojetabbaá¹ƒ. ``tasmiá¹ƒ bar
vacanato tasmiá¹ƒ bÄ«jÄ• dimhi bandhanÄ• mutte sati tato anapanÄ«tepi á¹-hÄ• nantarass
yassa pana sÄ«sÄ• dikassa santarÄ• dinÄ• saha saá¹ƒsibbanaá¹ƒ vÄ• ekÄ• baddhatÄ• v
thullaccayaá¹ƒ, itaraá¹-á¹-hÄ• nato mocite pÄ• rÄ• jikanti gahetabbaá¹ƒ, tenÄ• ha __vÄ«hin
__sabhusa_nti palÄ• lasahitaá¹ƒ. __khÄ«lenÄ• _ti khÄ• á¹‡ukena. ettha ca khÄ«lasaá¹…ka
dhuranikkhepo cÄ• ti ubhayaá¹ƒ sambhavati. __khÄ«lasaá¹…kamanÄ• di_ ettha sahapayog
sÄ• mikÄ• dhuraá¹ƒ na nikkhipanti puna gaá¹‡hitukÄ• mÄ• va honti, na tÄ• va avahÄ• ro, `
khettÄ• diá¹ƒ asuko rÄ• javallabho bhikkhu gaá¹‡hitukÄ• moâ€™â€™ ti Ã±atvÄ• tassa bala
nissÄ• ya khÄ«lasaá¹…kamanÄ• dikiriyÄ• niá¹-á¹-hÄ• nato paá¹-hamameva sÄ• mikÄ• dhu
etassa payoganiá¹-á¹-hÄ• nato puretarameva dhurassa nikkhittattÄ• . yadÄ• pana khÄ«lasa
dhuranikkhepo hoti, tadÄ• yeva avahÄ• ro, tenevettha ``taÃ±ca kho sÄ• mikÄ• naá¹ƒ dhuran
vuttaá¹ƒ. khÄ«lÄ• dÄ«naá¹ƒ saá¹…kamitabhÄ• vaá¹ƒ ajÄ• nitvÄ• sÄ• mikÄ• naá¹ƒ sampaá
veditabbo. __evaá¹ƒ sabbatthÄ• _ti yathÄ• vuttamatthaá¹ƒ rajjusaá¹…kamanÄ• dÄ«supi atic
mÄ• nadaá¹‡á¸• aá¹ƒ. __ekasmiá¹ƒ anÄ• gate thullaccayaá¹ƒ, tasmiá¹ƒ Ä• gate pÄ• rÄ• jika
dÄ• rÅ«ni nikhaá¹‡itvÄ• tattakeneva gaá¹‡hitukÄ• mo hoti, avasÄ• ne dÄ• rumhi pÄ• rÄ• jik
kaá¹‡á¹-akasÄ• khÄ• dÄ«hi pÄ• dÄ• naá¹ƒ antaraá¹ƒ paá¹-icchÄ• detvÄ• kassaci appaves
hoti, avasÄ• nasÄ• khÄ• ya pÄ• rÄ• jikaá¹ƒ, tenÄ• ha ``sÄ• khÄ• parivÄ• reneva attano kÄ•
dÄ• rÅ«ni ca nikhaá¹‡itvÄ• sÄ• khÄ• parivÄ• raÃ±ca katvÄ• eva attano santakaá¹ƒ kÄ• tua
khettamariyÄ• danti vuttamevatthaá¹ƒ vibhÄ• vetuá¹ƒ ``kedÄ• rapÄ• á¸·iâ€™â€™ nti vuttaá
khÄ«lasaá¹…kamanÄ• dinÄ• gahaá¹‡aá¹ƒ Ä• rÄ• mÄ• dÄ«supi labbhateva.

vatthuá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<105> vatthuá¹-á¹-hakathÄ• yaá¹ƒ __tiá¹‡á¹‡aá¹ƒ pÄ• kÄ• rÄ• na_nti iá¹-á¹-hakasilÄ• dÄ• r

pÄ• kÄ• rÄ• naá¹ƒ.

<106> gÄ• maá¹-á¹-hakathÄ• yaá¹ƒ \Ne I 161/ ``gÄ• mo nÄ• mÄ• â€™â€™ ti __pÄ• á¸·iyaá
gÄ• malakkhaá¹‡assa pubbe vuttattÄ• .

araÃ±Ã±aá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ•

<107> araÃ±Ã±aá¹-á¹-hakathÄ• yaá¹ƒ __vinivijjhitvÄ• _ti ujukameva vinivijjhitvÄ• . __lakkha
araÃ±Ã±asÄ• mikÄ• naá¹ƒ hatthato kiá¹‡itvÄ• gaá¹‡hantehi kataakkharÄ• disaÃ±Ã±Ä• á¹‡
pariyonaddha_nti iminÄ• sÄ• mikÄ• naá¹ƒ nirÄ• pekkhatÄ• ya cirachaá¸• á¸• itabhÄ• vaá¹ƒ
vaá¹-á¹-atÄ«â€™â€™ ti. yadi sÄ• mikÄ• naá¹ƒ sÄ• pekkhatÄ• atthi, na vaá¹-á¹-ati. __tÄ• ni
ca hontÄ«_ti tÄ• ni gehÄ• dÄ«ni katÄ• ni pariniá¹-á¹-hitÄ• ni manussehi ca ajjhÄ• vutthÄ• ni
__dÄ• rÅ«nÄ«_ti gehÄ• dÄ«naá¹ƒ katattÄ• avasiá¹-á¹-hadÄ• rÅ«ni. __gahetuá¹ƒ vaá¹-á¹-at
anÄ• layattÄ• vuttaá¹ƒ, te ca yadi gahaá¹‡akÄ• le disvÄ• sÄ• layÄ• hutvÄ• vÄ• renti, gah
__ ``dehÄ«â€™â€™ ti vutte dÄ• tabbamevÄ• ti_ ``dehÄ«â€™â€™ ti vutte ``dassÄ• mÄ«â€
gacchantassa ``dehÄ«â€™â€™ ti avutte adatvÄ• gamane Ä• patti natthi. pacchÄ• pi tehi c

__adisvÄ• gacchati, bhaá¹‡á¸• adeyya_nti suddhacittena gatassa bhaá¹‡á¸• adeyyaá¹ƒ. Ä•
suddhacittena atikkamitvÄ• theyyacitte uppannepi avahÄ• ro natthi \Be I 185/ Ä• rakkhaá¹-
atikkantattÄ• . keci pana ``yattha katthaci nÄ«tÄ• nampi dÄ• rÅ«naá¹ƒ araÃ±Ã±asÄ• mikÄ•
theyyacittaá¹ƒ uppÄ• detvÄ• gacchati, pÄ• rÄ• jikamevÄ• â€™â€™ ti vadanti, taá¹ƒ na yutt
``Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ patvÄ• ... pe ... assatiyÄ• atikkamatÄ«â€™â€™ ti, sahasÄ• ta
atikkamatÄ«tiÄ• dinÄ• (Sp (to Vin III) I 107) ca Ä• rakkhaá¹-á¹-hÄ• nÄ• tikkameyeva Ä• pat
Ä• rakkhaá¹-á¹-hÄ• nÄ• tikkamameva sandhÄ• ya ``idaá¹ƒ pana theyyacittena pariharantass
pÄ• rÄ• jikamevÄ• â€™â€™ ti vuttaá¹ƒ. yaÃ±ca ``yattha katthaci nÄ«tÄ• nampi dÄ• rÅ«naá
santakattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, tampi Ä• rakkhaá¹-á¹-hÄ• nato bahi pÄ• rÄ•
kÄ• raá¹‡aá¹ƒ na hoti bhaá¹‡á¸• adeyyabhÄ• vasseva kÄ• raá¹‡attÄ• . tesaá¹ƒ santakatten
bhaá¹‡á¸• adeyyaá¹ƒ jÄ• taá¹ƒ, itarathÄ• ca bhaá¹‡á¸• adeyyampi na siyÄ• suá¹…kaghÄ•
dinnameva suá¹…kikÄ• naá¹ƒ santakaá¹ƒ hoti, nÄ• dinnaá¹ƒ, tena taá¹ƒ á¹-hÄ• naá¹ƒ yato
suddhacittena atikkantassa bhaá¹‡á¸• adeyyampi na hoti. idha pana araÃ±Ã±asÄ• mikÄ• na
sabbatthÄ• pi bhaá¹‡á¸• adeyyameva hoti, tenevetaá¹ƒ araÃ±Ã±e Ä• rakkhaá¹-á¹-hÄ• naá¹
garutaraá¹ƒ \Ne I 162/ jÄ• taá¹ƒ. yadi hi Ä• rakkhaá¹-á¹-hÄ• nato bahipi theyyacitte sati avah
Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ patvÄ• tiÄ• dinÄ• á¹-hÄ• naniyamo niratthako siyÄ• yattha katth
pÄ• rÄ• jikanti vattabbato. tasmÄ• Ä• rakkhaá¹-á¹-hÄ• nato bahi theyyacittena gacchantass
evÄ• ti niá¹-á¹-hamettha gantabbaá¹ƒ. __idaá¹ƒ pana theyyacittena pariharantassÄ• _ti yasm
tesaá¹ƒ araÃ±Ã±aá¹ƒ Ä• rakkhaá¹-á¹-hÄ• naÃ±ca atikkanto nÄ• ma hoti, taá¹ƒ padesaá¹ƒ Ä
atikkamanavasena gacchantassÄ• pÄ«ti attho.

udakakathÄ• vaá¹‡á¹‡anÄ•

<108> udakakathÄ• yaá¹ƒ mahÄ• kucchikÄ• udakacÄ• á¹-i __udakamaá¹‡iko, _ ``samekha
tipi vadanti. __tatthÄ• _ti tesu bhÄ• janesu. __bhÅ«tagÄ• mena saddhimpÄ«_ti __pi_-sadde
saá¹…gaá¹‡hÄ• ti. __taá¸·Ä• karakkhaá¹‡atthÄ• yÄ• _ti ``mahodakaá¹ƒ Ä• gantvÄ• taá¸·Ä•
chindÄ«â€™â€™ ti taá¸·Ä• karakkhaá¹‡atthaá¹ƒ. __nibbahanaudaka_nti ettha taá¸·Ä• kass
adhikajalaá¹ƒ nibbahati nigacchati etenÄ• ti ``nibbahanaâ€™â€™ nti adhikajalanikkhamana
vuccati. tattha gacchamÄ• naá¹ƒ udakaá¹ƒ nibbahanaudakaá¹ƒ nÄ• ma. __niddhamanatum
iá¹-á¹-hakÄ• dÄ«hi kataá¹ƒ udakanikkhamanapanÄ• á¸·i. __mariyÄ• daá¹ƒ dubbalaá¹ƒ katvÄ
akatvÄ• pi yathÄ• vuttappayoge kate mariyÄ• daá¹ƒ chinditvÄ• nikkhantaudakagghÄ• nurÅ
kattabbameva. __yattakaá¹ƒ tappaccayÄ• sassaá¹ƒ uppajjatÄ«_ti bÄ«jakasikammÄ• dibba
adhikalÄ• bhaá¹ƒ uppajjati, taá¹ƒ sandhÄ• ya vuttaá¹ƒ. na hi tehi kÄ• tabbaá¹ƒ vayakaraá¹‡
dÄ• tabbaá¹ƒ. idaÃ±ca taruá¹‡asasse jÄ• te udakaá¹ƒ vinÄ• sentassa yujjati, sasse pana sa
udakaá¹ƒ vinÄ• sentena ca udakagghameva dÄ• tabbaá¹ƒ, na tappaccayÄ• sakalaá¹ƒ sass
vinÄ• sitabhaá¹‡á¸• asseva bhaá¹‡á¸• adeyyattÄ• , itarathÄ• vÄ• á¹‡ijjÄ• diatthÄ• ya pareh
avaharantassa tadubhayampi gahetvÄ• bhaá¹‡á¸• agghaá¹ƒ kÄ• tabbaá¹ƒ siyÄ• , taÃ±ca n
__sÄ• mikÄ• naá¹ƒ dhuranikkhepenÄ• _ti ettha ekassa santake taá¸·Ä• ke khette ca jÄ• te t
pÄ• rÄ• jikaá¹ƒ, yadi pana taá¹ƒ taá¸·Ä• kaá¹ƒ sabbasÄ• dhÄ• raá¹‡aá¹ƒ, khettÄ• ni pÄ• á¹-
puggalasseva dhuranikkhepe avahÄ• ro, atha khettÄ• nipi sabbasÄ• dhÄ• raá¹‡Ä• ni, sabb
pÄ• rÄ• jikaá¹ƒ, nÄ• satÄ«ti daá¹-á¹-habbaá¹ƒ.

__aniggate_ti anikkhante, taá¸·Ä• keyeva á¹-hiteti attho. __paresaá¹ƒ mÄ• tikÄ• mukha_nti
khuddakamÄ• tikÄ• mukhaá¹ƒ. __asampattevÄ• _ti taá¸·Ä• kato nikkhamitvÄ• mahÄ• mÄ•
__anikkhante baddhÄ• subaddhÄ• _ti taá¸·Ä• kato anikkhante bhaá¹‡á¸• adeyyampi na ho
udakassÄ• ti \Ne I 163/ adhippÄ• yo. nikkhante pana pÄ• á¹-ipuggalikaá¹ƒ hotÄ«ti Ä• ha ``n
bhaá¹‡á¸• adeyyaâ€™â€™ nti. idha pana khuddakamÄ• tikÄ• yaá¹ƒ appaviá¹-á¹-hattÄ• ava
aniggate paresaá¹ƒ mÄ• tikÄ• mukhaá¹ƒ asampattevÄ• â€™â€™ ti heá¹-á¹-hÄ• vuttassa v
baddhÄ• subaddhÄ• , nikkhante baddhÄ• bhaá¹‡á¸• adeyyaâ€™â€™ nti idaá¹ƒ dvayaá¹ƒ
vuttaá¹ƒ. __natthi avahÄ• ro_ti ettha ``avahÄ• ro natthi, bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«â€
taá¹ƒ na yuttaá¹ƒ. __vatthuá¹ƒ ... pe ... na sametÄ«_ti ettha taá¸·Ä• kagataudakassa sabbas
parasantakavatthu na hotÄ«ti adhippÄ• yo.

dantaponakathÄ• vaá¹‡á¹‡anÄ•

<109> dantakaá¹-á¹-hakathÄ• yaá¹ƒ \Be I 187/ __tato paá¹-á¹-hÄ• ya avahÄ• ro natthÄ«_ti
bhikkhusaá¹…gho paribhuÃ±jatÅ«â€™â€™ ti abhÄ• jetvÄ• va yÄ• vadicchakaá¹ƒ gahaá¹‡a
arakkhitattÄ• sabbasÄ• dhÄ• raá¹‡attÄ• ca aÃ±Ã±aá¹ƒ saá¹…ghikaá¹ƒ viya na hotÄ«ti the
natthi avahÄ• ro. __khÄ• dantu, puna sÄ• maá¹‡erÄ• Ä• harissantÄ«ti keci_ therÄ• vadey

vanappatikathÄ• vaá¹‡á¹‡anÄ•

<110> vanappatikathÄ• yaá¹ƒ __sandhÄ• ritattÄ• _ti chinnassa rukkhassa patituá¹ƒ Ä• radc
vuttaá¹ƒ, na pana maricavalliÄ• dÄ«hi pubbe veá¹-hetvÄ• á¹-hitabhÄ• vena. tÄ• dise hi chir
araÃ±Ã±aá¹-á¹-hakathÄ• yaá¹ƒ veá¹-hitavalliyaá¹ƒ viya. __ujukameva tiá¹-á¹-hatÄ«_ti iminÄ
valliÄ• dÄ«hi asambaddhassa rukkhassa á¹-hÄ• nÄ• cÄ• vanaá¹ƒ pubbe viya Ä• kÄ• sÄ• dA
mocananti Ä• veá¹‡ikamidha á¹-hÄ• nÄ• cÄ• vanaá¹ƒ dasseti. keci pana ``rukkhabhÄ• rena
á¹-hitattÄ• hotiyeva á¹-hÄ• nÄ• cÄ• vanaâ€™â€™ nti vadanti, tanna, rukkhena phuá¹-á¹-ha
Ä• kÄ• sapadesassa paÃ±cahi chahi vÄ• Ä• kÄ• rehi anatikkamitattÄ• . __vÄ• tamukhaá¹ƒ
Ä• gantvÄ• rukkhaá¹ƒ pÄ• teti, evaá¹ƒ vÄ• tassa Ä• gamanamaggaá¹ƒ rundhitvÄ• á¹-hitÄ•
chinditvÄ• apanento sodheti. __maá¹‡á¸• Å«kakaá¹‡á¹-akaá¹ƒ vÄ• _ti maá¹‡á¸• Å«kÄ• naá
aggakoá¹-iyaá¹ƒ á¹-hitakaá¹‡á¹-akanti vadanti, eke ``visamacchakaá¹‡á¹-akaâ€™â€™ ntipi

haraá¹‡akakathÄ• vaá¹‡á¹‡anÄ•

<111> haraá¹‡akakathÄ• yaá¹ƒ \Ne I 164/ __haraá¹‡aka_nti vatthusÄ• minÄ• hariyamÄ• na
agghati, pÄ• rÄ• jikamevÄ• ti_ ``antaá¹ƒ na gaá¹‡hissÄ• mÄ«â€™â€™ ti asallakkhitattÄ• s
etaâ€™â€™ nti sallakkhitasseva paá¹-assa ekadesatÄ• ya tampi gaá¹‡hitukÄ• movÄ• ti pÄ
__sabhaá¹‡á¸• ahÄ• raka_nti sahabhaá¹‡á¸• ahÄ• rakaá¹ƒ, sakÄ• rÄ• desassa vikappattÄ•
bhaá¹‡á¸• ahÄ• rakena saha taá¹ƒ bhaá¹‡á¸• anti attho. __sÄ• saá¹…ko_ti ``yadi upasaá¹…
bhaá¹‡á¸• aá¹ƒ gaá¹‡hissÄ• mi, Ä• vudhena maá¹ƒ pahareyyÄ• â€™â€™ ti bhayena saÃ±j
paá¹-ikkammÄ• _ti bhayeneva anupagantvÄ• maggato sayaá¹ƒ paá¹-ikkamma. __santajjetv
Ä• vudhaparivattanÄ• dikÄ• yavikÄ• rena ca santajjetvÄ• . __anajjhÄ• vutthaka_nti aparigga
anadhimuttampi bhaá¹‡á¸• aá¹ƒ anajjhÄ• vutthakaá¹ƒ nÄ• ma hotÄ«ti Ä• ha ``Ä• harÄ• pent
paá¹-hamaá¹ƒ pariccattÄ• layÄ• nampi yadi pacchÄ• pi sakasaÃ±Ã±Ä• uppajjati, tesaÃ±Ã±
hoti, balakkÄ• renÄ• pi sakasaÃ±Ã±Ä• ya tassa gahaá¹‡e doso natthi, adadantasseva avah
sÄ• mino ``pariccattaá¹ƒ mayÄ• paá¹-hamaá¹ƒ, idÄ• ni mama santakaá¹ƒ vÄ• etaá¹ƒ, noâ€
balakkÄ• rena gahetuá¹ƒ na vaá¹-á¹-ati sakasaÃ±Ã±Ä• baleneva puna gahetabbabhÄ• vass
pÄ• rÄ• jikaâ€™â€™ nti vacanato corassa sakasaÃ±Ã±Ä• ya vijjamÄ• nÄ• yapi sÄ• mikesu
vaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ hoti. __aÃ±Ã±esÅ«_ti mahÄ• paccariyÄ• dÄ«su. __vicÄ• raá¹‡Ä•
tatthÄ• pi paá¹-ikkhepÄ• bhÄ• vato ayameva atthoti dasseti.

upanidhikathÄ• vaá¹‡á¹‡anÄ•

<112> upanidhikathÄ• yaá¹ƒ saá¹…gopanatthÄ• ya attano hatthe nikkhittassa bhaá¹‡á¸• as
paá¹-isÄ• manappayogaá¹ƒ vinÄ• nÄ• haá¹ƒ gaá¹‡hÄ• mÄ«tiÄ• dinÄ• aÃ±Ã±asmiá¹ƒ payo
``na dÄ• ni tassa dassÄ• mi, na mayhaá¹ƒ dÄ• ni dassatÄ«â€™â€™ ti ubhohipi sakasakaá¹

dhuranikkhepe katepi avahÄ• ro natthi. keci panettha ``pÄ• rÄ• jikameva paá¹-isÄ• manapp
vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, na sÄ• rato paccetabbaá¹ƒ. paá¹-isÄ• manakÄ• le hiss
``na dÄ• ni tassa dassÄ• mÄ«â€™â€™ ti theyyacittuppattikkhaá¹‡e pana sÄ• mino dhurani
hetubhÅ«to kÄ• yavacÄ«payogo natthi, yena so Ä• pattiá¹ƒ Ä• pajjeyya. na hi akiriyasamuá
Ä• pattÄ«ti. __dÄ• ne saussÄ• ho, rakkhati tÄ• vÄ• _ti avahÄ• raá¹ƒ sandhÄ• ya avuttattÄ•
gaá¹‡hÄ• mÄ«tiÄ• dinÄ• musÄ• vÄ• dakaraá¹‡e pÄ• cittiyameva hoti, na dukkaá¹-aá¹ƒ \Ne
sahapayogassÄ• pi abhÄ• vatoti gahetabbaá¹ƒ. __yadipi mukhena dassÄ• mÄ«ti vadati ... p
katarapayogena Ä• patti, na tÄ• va paá¹-hamena bhaá¹‡á¸• apaá¹-isÄ• manappayogena tad
``dassÄ• mÄ«â€™â€™ ti \Be I 189/ kathanappayogena tadÄ• theyyacitte vijjamÄ• nepi pay
vuccate --- sÄ• minÄ• ``dehÄ«â€™â€™ ti bahuso yÄ• ciyamÄ• nopi adatvÄ• yena payoge
sÄ• mikassa Ã±Ä• peti, yena ca so ``adÄ• tukÄ• mo ayaá¹ƒ vikkhipatÄ«â€™â€™ ti Ã±atvÄ•
payogenassa Ä• patti. na hettha upanikkhittabhaá¹‡á¸• e pariyÄ• yena mutti atthi. adÄ• tukÄ
dinnaá¹ƒ, kattha te dinnantiÄ• dipariyÄ• yavacanenÄ• pi sÄ• mikassa dhure nikkhipÄ• pite Ä
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ --- ``kiá¹ƒ tumhe bhaá¹‡atha ... pe ... evaá¹ƒ ubhinnaá¹ƒ
bhikkhuno pÄ• rÄ• jikaâ€™â€™ nti (Sp (to Vin III) I 111). parasantakassa parehi gaá¹‡hÄ• p
mutti, na sabbatthÄ• ti gahetabbaá¹ƒ. __attano hatthe nikkhittattÄ• _ti ettha attano hatthe sÄ
bhaá¹‡á¸• Ä• gÄ• rikaá¹-á¹-hÄ• ne á¹-hitattÄ• ca á¹-hÄ• nÄ• cÄ• vanepi natthi avahÄ• ro, th
dukkaá¹-ato na muccatÄ«ti veditabbaá¹ƒ.

__eseva nayo_ti uddhÄ• reyeva corassa pÄ• rÄ• jikaá¹ƒ, kasmÄ• ? aÃ±Ã±ehi sÄ• dhÄ• raá
vuttattÄ• . __aÃ±Ã±aá¹ƒ tÄ• disameva gaá¹‡hante yujjatÄ«_ti saÃ±Ã±Ä• á¹‡ato okÄ• sato o
gaá¹‡hante yujjati, corena sallakkhitappadesato taá¹ƒ apanetvÄ• kehici tattha tÄ• dise aÃ±Ã
á¹-hapite taá¹ƒ gaá¹‡hanteyeva yujjatÄ«ti adhippÄ• yo, tena corena divÄ• sallakkhitapattaá
apanetvÄ• tadaÃ±Ã±e tÄ• dise patte tattha á¹-hapitepi corassa pacchÄ• rattibhÄ• ge uppa
theyyacittaá¹ƒ divÄ• sallakkhitappadese á¹-hapitaá¹ƒ aÃ±Ã±aá¹ƒ tÄ• disaá¹ƒ pattameva Ä•
dassitaá¹ƒ hoti. __padavÄ• renÄ• _ti therena nÄ«haritvÄ• dinnaá¹ƒ pattaá¹ƒ gahetvÄ• gac
padavÄ• rena. __atÄ• disameva gaá¹‡hante yujjatÄ«_ti atÄ• disassa therena gahaá¹‡akkha
pacchÄ• hatthapattaá¹ƒ ``taâ€™â€™ nti vÄ• ``aÃ±Ã±aâ€™â€™ nti vÄ• saÃ±Ã±Ä• ya ``id
ti gamane padavÄ• reneva avahÄ• ro yujjatÄ«ti adhippÄ• yo.

__pÄ• rÄ• jikaá¹ƒ natthÄ«_ti padavÄ• repi pÄ• rÄ• jikaá¹ƒ natthi upanidhibhaá¹‡á¸• e viyÄ•
__gÄ• madvÄ• ra_nti bahigÄ• me vihÄ• rassa patiá¹-á¹-hitattÄ• gÄ• mappavesassa Ä• ram
vuttaá¹ƒ, antogÄ• manti attho. __dvinnampi uddhÄ• reyeva_ \Be I 190/ __pÄ• rÄ• jika_nti th
abhaá¹‡á¸• Ä• gÄ• rikattÄ• vuttaá¹ƒ. yadi hi so bhaá¹‡á¸• Ä• gÄ• riko bhaveyya, sabbampi
upanikkhittabhaá¹‡á¸• e ca theyyacittena gaá¹‡hatopi na tÄ• va therassa avahÄ• ro hoti, co
__ubhinnampi dukkaá¹-a_nti \Ne I 166/ therassa attano santakatÄ• ya corassa sÄ• mikena
jÄ• to, ubhinnampi asuddhacittena gahitattÄ• dukkaá¹-anti attho.

__Ä• á¹‡attiyÄ• gahitattÄ• _ti ``pattacÄ«varaá¹ƒ gaá¹‡hÄ• â€™â€™ ti evaá¹ƒ therena kata
__aá¹-aviá¹ƒ pavisati, padavÄ• rena kÄ• retabbo_ti ``pattacÄ«varaá¹ƒ gaá¹‡ha, asukaá¹ƒ nÄ
piá¹‡á¸• Ä• ya carissÄ• mÄ• â€™â€™ ti therena vihÄ• rato paá¹-á¹-hÄ• ya gÄ• mamaggepi
niyamitattÄ• maggato okkamma gacchantasseva padavÄ• rena Ä• patti vuttÄ• . vihÄ• rassa
paá¹-á¹-hÄ• ya yÄ• va tassa gÄ• massa parato upacÄ• ro, tÄ• va sabbaá¹ƒ daharassa therÄ
saÃ±caraá¹‡Å«pacÄ• rova hoti, na pana tato paraá¹ƒ. teneva ``upacÄ• rÄ• tikkame pÄ• rÄ•
gÄ• mÅ«pacÄ• rÄ• tikkame pÄ• rÄ• jikaâ€™â€™ nti ca vuttaá¹ƒ. paá¹-inivattane cÄ«varadh
eseva nayo. __aá¹-á¹-hatvÄ• anisÄ«ditvÄ• _ti ettha vihÄ• raá¹ƒ pavisitvÄ• sÄ«sÄ• dÄ«su b
anikkhipitvÄ• tiá¹-á¹-hanto vÄ• nisÄ«danto vÄ• vissamitvÄ• theyyacitte vÅ«pasante puna
uppÄ• detvÄ• gacchati ce, pÄ• duddhÄ• rena kÄ• retabbo. sace bhÅ«miyaá¹ƒ nikkhipitvÄ•
gacchati, uddhÄ• rena kÄ• retabbo. kasmÄ• ? Ä• á¹‡Ä• pakassa Ä• á¹‡attiyÄ• yaá¹ƒ kattab
pariniá¹-á¹-hitattÄ• . ``asukaá¹ƒ nÄ• ma gÄ• maâ€™â€™ nti aniyametvÄ• ``antogÄ• maá¹ƒ
avisesena vutte vihÄ• rasÄ• mantÄ• pubbe piá¹‡á¸• Ä• ya paviá¹-á¹-hapubbÄ• sabbe goca
vadanti. __sesa_nti maggukkamanavihÄ• rÄ• bhimukhagamanÄ• di sabbaá¹ƒ. __purimasad
gahitepi sÄ• mikassa kathetvÄ• gahitattÄ• heá¹-á¹-hÄ• vuttavihÄ• rÅ«pacÄ• rÄ• di sabbaá
vuttaá¹ƒ. __eseva nayo_ti antarÄ• magge theyyacittaá¹ƒ uppÄ• detvÄ• tiÄ• dinÄ• (Sp (to V
nayaá¹ƒ atidisati.

__nimitte vÄ• kate_ti cÄ«varaá¹ƒ me kiliá¹-á¹-haá¹ƒ, ko nu kho rajitvÄ• dassatÄ«tiÄ• dinÄ•
__vuttanayenevÄ• _ti anÄ• á¹‡attassa therena \Be I 191/ saddhiá¹ƒ pattacÄ«varaá¹ƒ gahetv
vuttanayeneva. __ekapasse_ti vihÄ• rassa mahantatÄ• ya attÄ• naá¹ƒ adassetvÄ• ekasmiá
paribhuÃ±janto jÄ«rÄ• petÄ«_ti theyyacitte uppanne á¹-hÄ• nÄ• cÄ• vanaá¹ƒ akatvÄ• nivat
paribhuÃ±janto jÄ«rÄ• peti, á¹-hÄ• nÄ• cÄ• ventassa pana theyyacitte sati pÄ• rÄ• jikamev
karaá¹‡Ä• dÄ«su viya (Vin III 101). __yathÄ• vÄ• tathÄ• vÄ• nassatÄ«_ti aggiÄ• dinÄ• n
kocÄ«_ti iminÄ• yena á¹-hapitaá¹ƒ, sopi saá¹…gahitoti veditabbaá¹ƒ.

__itarassÄ• _ti \Ne I 167/ corassa. __itaraá¹ƒ gaá¹‡hato uddhÄ• re pÄ• rÄ• jika_nti ettha ``p
sÄ• á¹-akaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti iminÄ• va upanidhibhÄ• vato mocitattÄ• , sÄ• mika
sÄ• á¹-ake Ä• layassa sabbhÄ• vato ca ``uddhÄ• re pÄ• rÄ• jikaâ€™â€™ nti vuttaá¹ƒ. sÄ• n
idaá¹ƒ vÄ• hotu, aÃ±Ã±aá¹ƒ vÄ• , kiá¹ƒ tena, alaá¹ƒ mayhaá¹ƒ iminÄ• â€™â€™ ti evaá¹ƒ s
corassa pÄ• rÄ• jikaá¹ƒ natthÄ«ti gahetabbaá¹ƒ. __na jÄ• nantÄ«_ti tena vuttavacanaá¹ƒ as
__eseva nayo_ti ettha sace jÄ• nitvÄ• pi cittena na sampaá¹-icchanti, eseva nayoti daá¹-á¹-h
__paá¹-ikkhipantÄ«_ti ettha cittena paá¹-ikkhepopi saá¹…gahitovÄ• ti veditabbaá¹ƒ. __upac
bhaá¹‡á¸• Ä• gÄ• rassa samÄ«pe uccÄ• rapassÄ• vaá¹-á¹-hÄ• ne vijjamÄ• ne. __mayi ca n
vinaá¹-á¹-he_ti ettha ``taá¹ƒ mÄ• ressÄ• mÄ• â€™â€™ ti ettake vuttepi vivarituá¹ƒ vaá¹-á¹-a
á¹-hitattÄ• avisayoti vuttattÄ• . maraá¹‡ato hi paraá¹ƒ gelaÃ±Ã±aá¹ƒ avisayattaÃ±ca natthi.
chinditvÄ• parikkhÄ• raá¹ƒ harissÄ• mÄ• â€™â€™ ti ettake vuttepi vivarituá¹ƒ vaá¹-á¹-atiye
bhavitabba_nti tehipi bhikkhÄ• cÄ• rÄ• dÄ«hi pariyesitvÄ• attano santakepi kiÃ±ci kiÃ±ci dÄ

hoti. __ayaá¹ƒ sÄ• mÄ«cÄ«_ti bhaá¹‡á¸• Ä• gÄ• re vasantÄ• naá¹ƒ idaá¹ƒ vattaá¹ƒ.

__lolamahÄ• thero_ti mando momÅ«ho Ä• kiá¹‡á¹‡avihÄ• rÄ«. __itarehÄ«_ti tasmiá¹ƒyeva
itarabhikkhÅ«hi. vihÄ• rarakkhaá¹‡avÄ• re niyutto __vihÄ• ravÄ• riko, _ vuá¸• á¸• hapaá¹-ip
vihÄ• rarakkhaá¹‡ako. __nivÄ• pa_nti bhattavetanaá¹ƒ. __corÄ• naá¹ƒ paá¹-ipathaá¹ƒ gates
Ä• gamanaá¹ƒ Ã±atvÄ• ``paá¹-hamataraÃ±Ã±eva gantvÄ• saddaá¹ƒ karissÄ• mÄ• â€™â€
192/ gatesu, ``corehi haá¹-abhaá¹‡á¸• aá¹ƒ Ä• harissÄ• mÄ• â€™â€™ ti tadanupathaá¹ƒ ga
__nibaddhaá¹ƒ katvÄ• _ti ``asukakule yÄ• gubhattaá¹ƒ vihÄ• ravÄ• rikÄ• naÃ±Ã±evÄ• â€™
katvÄ• . __dve tisso yÄ• gusalÄ• kÄ• cattÄ• ri paÃ±ca salÄ• kabhattÄ• ni ca labhamÄ• nov
nidassanamattaá¹ƒ, tato Å«naá¹ƒ vÄ• hotu adhikaá¹ƒ vÄ• attano veyyÄ• vaccakarassa ca
labhanameva pamÄ• á¹‡anti gahetabbaá¹ƒ. __nissitake jaggentÄ«_ti tehi vihÄ• raá¹ƒ jaggÄ
__asahÄ• yakassÄ• _ti sahÄ• yarahitassa. __attadutiyassÄ• _ti appicchassa attÄ• sarÄ«ra
attadutiyo. tadubhayassÄ• pi atthassa vibhÄ• vanaá¹ƒ __yassÄ• _tiÄ• di, etena sabbena ek
pÄ• petabboti dassitanti veditabbaá¹ƒ. __pÄ• kavattatthÄ• yÄ• _ti niccaá¹ƒ
pacitabbayÄ• gubhattasaá¹…khÄ• tavattatthÄ• ya. __á¹-hapentÄ«_ti dÄ• yakÄ• á¹-hapenti
Ä• rÄ• mikÄ• dÄ«hi diyyamÄ• naá¹ƒ bhÄ• gaá¹ƒ gahetvÄ• . __na gÄ• hÄ• petabbo_ti ettha
adhikaparikkhÄ• ro vÄ• á¹-hapito atthi, cÄ«varÄ• disaá¹…ghikabhÄ• gepi Ä• layo vÄ• atthi
__diguá¹‡a_nti aÃ±Ã±ehi labbhamÄ• nato diguá¹‡aá¹ƒ. __pakkhavÄ• renÄ• _ti aá¸• á¸• har

suá¹…kaghÄ• takathÄ• vaá¹‡á¹‡anÄ•

<113> suá¹…kaghÄ• takathÄ• yaá¹ƒ \Ne I 168/ suá¹…kaá¹ƒ yattha rÄ• japurisÄ• hananti a
acchinditvÄ• pi gaá¹‡hanti, taá¹ƒ á¹-hÄ• naá¹ƒ __suá¹…kaghÄ• ta_nti evampi attho daá¹-á¹
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ __taÃ±hÄ«_tiÄ• di vuttaá¹ƒ. __dutiyaá¹ƒ pÄ• daá¹ƒ atikkÄ• metÄ«_
paricchedato bahi á¹-hapetvÄ• dutiyapÄ• de uddhaá¹-amatte __pÄ• rÄ• jikaá¹ƒ_. uddharitv
bahi á¹-hito eva nÄ• ma hotÄ«ti katvÄ• evaá¹ƒ sabbattha padavÄ• resupÄ«ti daá¹-á¹-habba
abbhantarimaá¹ƒ bahi á¹-hapeti, pÄ• rÄ• jika_nti idaá¹ƒ sayaá¹ƒ bahi á¹-hatvÄ• paá¹-hamaa
ukkhipitvÄ• vÄ• samakaá¹ƒ ukkhipitvÄ• vÄ• parivattanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. bahi á¹-
sabbaá¹ƒ bahigatameva hotÄ«ti. sace pana so bahi á¹-hatvÄ• pi bÄ• hirapuá¹-akaá¹ƒ paá¹-h
pacchÄ• abbhantarimaá¹ƒ ukkhipitvÄ• bahi á¹-hapeti, tadÄ• pi ekÄ• baddhatÄ• ya avijahita
keci pana ``bhÅ«miyaá¹ƒ patitvÄ• vattantaá¹ƒ puna anto pavisati, pÄ• rÄ• jikamevÄ• ti (Sp
vuttattÄ• bÄ• hirapuá¹-ake \Be I 193/ antopaviá¹-á¹-hepi bahigatabhÄ• vato na muccati, ant
puá¹-akaá¹ƒ paá¹-hamaá¹ƒ, pacchÄ• eva vÄ• bahi á¹-hapitamatte vÄ• pÄ• rÄ• jikamevÄ•
yuttaá¹ƒ. bahi bhÅ«miyaá¹ƒ pÄ• titassa kenaci saddhiá¹ƒ ekÄ• baddhatÄ• ya abhÄ• vena a
pÄ• rÄ• jikamevÄ• ti vattuá¹ƒ yuttaá¹ƒ, idaá¹ƒ pana ekÄ• baddhattÄ• tena saddhiá¹ƒ na sa
antobhÅ«migatena ekÄ• baddhatÄ• na hoti, evaá¹ƒ ubhayassÄ• pi bahigatabhÄ• ve sÄ• dh
viÃ±Ã±Ä• yati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. ye pana parivattitvÄ• ti imassa nivattitvÄ• ti
pana abbhantarimaá¹ƒ bahi á¹-hapetÄ«ti ayamattho gahito hotÄ«ti tattha saá¹…kÄ• yeva na

kÄ• jakoá¹-iyaá¹ƒ rajjuyÄ• bandhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __abandhitvÄ• kÄ• jakoá¹-iy
hoti, pÄ• rÄ• jika_nti bahi gahitakÄ• jakoá¹-iyaá¹ƒ á¹-hapitaá¹ƒ yadi pÄ• daá¹ƒ agghati, pÄ•
antoá¹-hapitena ekÄ• baddhatÄ• ya abhÄ• vÄ• ti adhippÄ• yo. __gacchante yÄ• ne vÄ• ...
suá¹…kaghÄ• taá¹ƒ pavisitvÄ• appavisitvÄ• vÄ• á¹-hapeti. __suá¹…kaá¹-á¹-hÄ• nassa ba
nÄ«haá¹-attÄ• bahi á¹-hitaá¹ƒ. keci pana ``bahi á¹-hapitaâ€™â€™ nti pÄ• á¹-haá¹ƒ vikappe
suá¹…kaá¹-á¹-hÄ• nato pubbeva bahi á¹-hapitanti atthaá¹ƒ vadanti, taá¹ƒ na sundaraá¹ƒ; su
pavisitvÄ• yÄ• ne á¹-hapitepi pavattitvÄ• gate viya dosÄ• bhÄ• vato. yo pana suá¹…kaá¹-á
pavisitvÄ• ``suá¹…kaá¹-á¹-hÄ• naâ€™â€™ nti Ã±atvÄ• theyyacittena Ä• gatamaggena pa
tassÄ• pi yadi tena disÄ• bhÄ• gena gacchantÄ• nampi hatthato suá¹…kaá¹ƒ gaá¹‡hanti, p
á¹-hÄ• ne_ti yÄ• nÄ• dÄ«hi nÄ«haraá¹‡e. __tatrÄ• _ti tasmiá¹ƒ eá¸·akalomasikkhÄ• pade (

pÄ• á¹‡akathÄ• vaá¹‡á¹‡anÄ•

<114> pÄ• á¹‡akathÄ• yaá¹ƒ \Ne I 169/ __Ä• á¹-hapito_ti mÄ• tÄ• pitÅ«hi iá¹‡aá¹ƒ gaá¹‡ha
ayaá¹ƒ tumhÄ• kaá¹ƒ santike hotÅ«â€™â€™ ti iá¹‡adÄ• yakÄ• naá¹ƒ niyyÄ• tito. __avahÄ•
puttassa apariccattattÄ• mÄ• tÄ• pitÅ«naÃ±ca asantakattÄ• avahÄ• ro natthi. __dhanaá¹ƒ
vaá¸• á¸• hatÄ«_ti iminÄ• Ä• á¹-hapetvÄ• gahitadhanaá¹ƒ vaá¸• á¸• hiyÄ• saha Ä• á¹-hap
dassitanti vadanti. __dÄ• sassa jÄ• to_ti ukkaá¹-á¹-halakkhaá¹‡aá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. d
adÄ• sassa jÄ• topi ettheva saá¹…gahito \Be I 194/. __paradesato paharitvÄ• _ti paradesav
rÄ• jacorÄ• dÄ«hi paharitvÄ• . __sukhaá¹ƒ jÄ«vÄ• ti vadatÄ«_ti theyyacittena sÄ• mikÄ• na
palÄ• petukÄ• matÄ• ya vadati, tathÄ• pana acintetvÄ• kÄ• ruÃ±Ã±ena ``sukhaá¹ƒ gantvÄ
natthi avahÄ• ro, gÄ«vÄ• pana hoti. __dutiyapadavÄ• re_ti yadi dutiyapadaá¹ƒ avassaá¹ƒ u
``palÄ• yitvÄ• sukhaá¹ƒ jÄ«vÄ• â€™â€™ ti vacanakkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. __anÄ• p
vacanena vegavaá¸• á¸• hane akatepi dukkaá¹-Ä• na muccatÄ«ti dasseti. ``adinnaá¹ƒ they
Ä• diyeyyÄ• â€™â€™ ti (Vin III 89, 91) Ä• dÄ• nasseva vuttattÄ• vuttapariyÄ• yena mucca

catuppadakathÄ• vaá¹‡á¹‡anÄ•

<117> catuppadakathÄ• yaá¹ƒ __pÄ• á¸·iyaá¹ƒ Ä• gatÄ• vasesÄ• _ti pÄ• á¸·iyaá¹ƒ Ä• gateh
pasu-saddassa sabbasÄ• dhÄ• raá¹‡attÄ• . __bhiá¹…kacchÄ• pa_nti ``bhiá¹…kÄ• bhiá¹…k
laddhanÄ• maá¹ƒ hatthipotakaá¹ƒ. __antovatthumhÄ«_ti parikkhitte. __bahinagare á¹-hitass
parikkhittanagaraá¹ƒ sandhÄ• ya vuttaá¹ƒ, aparikkhittanagare pana antonagare á¹-hitassÄ•
á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ. __khaá¹‡á¸• advÄ• ra_nti attanÄ• khaá¹‡á¸• itadvÄ
etthÄ• pi bandhoti Ä• netvÄ• sambandhitabbaá¹ƒ, tenÄ• ha ``nipannassa dveâ€™â€™ ti. _
theyyacittena vinÄ• sentassa sahapayogattÄ• dukkaá¹-amevÄ• ti vadanti.

ocarakakathÄ• vaá¹‡á¹‡anÄ•

<118> ocarakakathÄ• yaá¹ƒ __pariyÄ• yena hi adinnÄ• dÄ• nato muccatÄ«_ti idaá¹ƒ Ä• á¹‡
vuttaá¹ƒ, sayameva pana abhiyuÃ±janÄ• dÄ«su pariyÄ• yenapi mokkho natthi.

oá¹‡irakkhakathÄ• vaá¹‡á¹‡anÄ•

oá¹‡irakkhakathÄ• yaá¹ƒ \Ne I 170/ __oá¹‡i_nti oá¹‡Ä«taá¹ƒ, Ä• nÄ«tanti attho. oá¹‡irakkha
á¹-hapitabhaá¹‡á¸• aá¹ƒ __upanidhi_ (Vin III 112) viya guttaá¹-á¹-hÄ• ne á¹-hapetvÄ• saá¹.
anikkhipitvÄ• yathÄ• á¹-hapitaá¹-á¹-hÄ• ne eva muhuttamattaá¹ƒ olokanatthÄ• ya á¹-hapita
á¹-hÄ• nÄ• cÄ• vanamattena oá¹‡irakkhakassa pÄ• rÄ• jikaá¹ƒ hoti.

saá¹ƒvidÄ• vahÄ• rakathÄ• vaá¹‡á¹‡anÄ•

saá¹ƒvidÄ• vahÄ• rakathÄ• yaá¹ƒ \Be I 195/ __saá¹ƒvidhÄ• yÄ• _ti saá¹ƒvidahitvÄ• . __tena
dukkaá¹-Ä• pattiyo_ti Ä• á¹‡attivasena pÄ• rÄ• jikÄ• pattiyÄ• asambhave satÄ«ti vuttaá¹ƒ.
yathÄ• á¹‡attivasena haranti, Ä• á¹‡attikkhaá¹‡e eva pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• pajjanti. __pÄ
``sambahulÄ• saá¹ƒvidahitvÄ• eko bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti sabbesaá¹ƒ pÄ• rÄ•
118) etthÄ• pi Ä• á¹‡Ä• pakÄ• naá¹ƒ Ä• á¹‡attikkhaá¹‡eyeva Ä• patti, avahÄ• rakassa uddh
__sambahulÄ• bhikkhÅ« ekaá¹ƒ Ä• á¹‡Ä• penti `gacchetaá¹ƒ Ä• harÄ• â€™ ti, tassuddhÄ•
pÄ• rÄ• jika_ntiÄ• dÄ«supi evameva attho gahetabbo. __sÄ• hatthikaá¹ƒ vÄ• Ä• á¹‡attikas
sÄ• hatthikassa aá¹…gaá¹ƒ na hotÄ«_ti bhinnakÄ• likattÄ• aÃ±Ã±amaÃ±Ã±assa aá¹…gaá
avaharantassa á¹-hÄ• nÄ• cÄ• vanakkhaá¹‡e Ä• patti, Ä• á¹‡attiyÄ• pana Ä• á¹‡attikkhaá¹
Ä• pattiyoti.

saá¹…ketakammakathÄ• vaá¹‡á¹‡anÄ•

<119> saá¹…ketakammakathÄ• yaá¹ƒ __ocarake vuttanayenevÄ• _ti ettha avassaá¹ƒ hÄ• n
(to Vin III) I 118) vuttanayeneva. __pÄ• á¸·iyaá¹ƒ_ ``taá¹ƒ saá¹…ketaá¹ƒ pure vÄ• pacchÄ•
saá¹…ketassa pure vÄ• pacchÄ• vÄ• ti attho. ``taá¹ƒ nimittaá¹ƒ pure vÄ• pacchÄ• vÄ• â€
nayo.

nimittakammakathÄ• vaá¹‡á¹‡anÄ•

<120> nimittakammakathÄ• yaá¹ƒ akkhinikhaá¹‡anÄ• dinimittakammaá¹ƒ pana lahukaá¹ƒ it
taá¹…khaá¹‡eyeva taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharituá¹ƒ na sakkÄ• . nimittakammÄ• nantaran
Ä• raddhattÄ• teneva \Ne I 171/ nimittena avaharatÄ«ti vuccati. yadi evaá¹ƒ purebhattappa
pamÄ• á¹‡abhÄ• vaá¹ƒ Ä• pajjatÄ«ti? nÄ• pajjati. na hi __saá¹…ketakammaá¹ƒ_ (Vin III 11
kÄ• lapariccheda yuttaá¹ƒ. kÄ• lavasena hi saá¹…ketakammaá¹ƒ vuttaá¹ƒ, kiriyÄ• vasena ni
tesaá¹ƒ viseso. ``taá¹ƒ nimittaá¹ƒ pure vÄ• pacchÄ• vÄ• taá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati, n

anÄ• pattÄ«â€™â€™ ti idaá¹ƒ pana nimittakaraá¹‡ato pure \Be I 196/ gaá¹‡hantassa ceva
gaá¹‡hituá¹ƒ anÄ• rabhitvÄ• pacchÄ• sayameva gaá¹‡hantassa ca vasena vuttaá¹ƒ.

Ä• á¹‡attikathÄ• vaá¹‡á¹‡anÄ•

<121> Ä• á¹‡attikathÄ• yaá¹ƒ __asammohattha_nti yasmÄ• saá¹…ketakammanimittakamn
purebhattÄ• dikÄ• lasaá¹…ketakammaá¹ƒ akkhinikhaá¹‡anÄ• dinimittakammameva vÄ• ka
evaá¹ƒvaá¹‡á¹‡asaá¹‡á¹-hÄ• nabhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• ti, bhaá¹‡á¸• aniyamampi karoti,
pÄ• vada, so aÃ±Ã±assa pÄ• vadatÅ«tiÄ• dinÄ• puggalapaá¹-ipÄ• á¹-iyÄ• ca Ä• á¹‡Ä• pe
pubbaá¹‡hÄ• dikÄ• lavasena akkhinikhaá¹‡anÄ• dikiriyÄ• vasena bhaá¹‡á¸• apuggalapaá¹-
etesu saá¹…ketakammanimittakammesu visaá¹…ketÄ• visaá¹…ketabhÄ• ve sammoho jÄ•
asammohatthaá¹ƒ. __yaá¹ƒ Ä• á¹‡Ä• pakena nimittasaÃ±Ã±aá¹ƒ katvÄ• vutta_nti pubbaá¹
akkhinikhaá¹‡anÄ• dÄ«su vÄ• gahaá¹‡atthaá¹ƒ Ä• á¹‡Ä• pentena Ä«disavaá¹‡á¹‡asaá¹‡á
evaá¹ƒ gahaá¹‡assa nimittabhÅ«tasaÃ±Ã±Ä• á¹‡aá¹ƒ katvÄ• yaá¹ƒ bhaá¹‡á¸• aá¹ƒ vuttaá¹
sabbatthÄ• _ti heá¹-á¹-hÄ• vuttesu upari vakkhamÄ• nesu ca sabbattha Ä• á¹‡attippasaá¹.
pÄ• rÄ• jikÄ• dÄ«naá¹ƒ bhÄ• vasaá¹…khÄ• tÄ• vinayayutti, sÄ• ca Ä• á¹‡attassa kiriyÄ• n
Ä• á¹‡Ä• pakassa payoge theyyacittÄ• naá¹ƒ abhÄ• vÄ• Ä• á¹‡attikkhaá¹‡e ekÄ• eva Ä• p
pavattattÄ• yuttÄ«ti vuttÄ• . ``mÅ«laá¹-á¹-hassa thullaccayaâ€™â€™ nti vuttattÄ• saá¹…gh
paá¹-iggahitepi buddharakkhitadhammarakkhitÄ• naá¹ƒ dukkaá¹-ameva, kasmÄ• panettha
Ä• ha __ ``mahÄ• jano hÄ«â€™â€™ _tiÄ• di. mahÄ• janoti ca buddharakkhitadhammarakk
vuttaá¹ƒ. __mÅ«laá¹-á¹-hasseva dukkaá¹-a_nti buddharakkhitassa dukkaá¹-aá¹ƒ. idaÃ±ca m
thullaccayÄ• bhÄ• vadassanatthaá¹ƒ paá¹-hamaá¹ƒ Ä• á¹‡attikkhaá¹‡e dukkaá¹-aá¹ƒ sandh
saá¹…gharakkhitassa paá¹-iggahaá¹‡apaccayÄ• puna dukkaá¹-asambhavaá¹ƒ sandhÄ• ya
dukkaá¹-advayaá¹ƒ Ä• pajjati. keci pana ``visaá¹…ketattÄ• __pÄ• á¸·iyaá¹ƒ_ `mÅ«laá¹-á¹-h
`paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• â€™ ti sÄ• maÃ±Ã±ena vuttattÄ• idaá¹ƒ saá¹…
sandhÄ• ya vuttaâ€™â€™ nti vadanti, taá¹ƒ kiÃ±cÄ• pi aá¹-á¹-hakathÄ• ya na sameti, pÄ• a
dissati. na hi tassa paá¹-iggahaá¹‡appayoge anÄ• patti hotÄ«ti. iminÄ• va heá¹-á¹-hÄ• Ä• g
paá¹-iggaá¹‡hantÄ• naá¹ƒ \Be I 197/ \Ne I 172/ dukkaá¹-aá¹ƒ veditabbaá¹ƒ. ``paá¹‡á¹‡e vÄ•
`coriyaá¹ƒ kÄ• tabbaâ€™ nti likhitvÄ• á¹-hapite pÄ• rÄ• jikamevÄ• â€™â€™ ti keci vadanti,
gehe bhaá¹‡á¸• aâ€™â€™ nti evaá¹ƒ niyametvÄ• likhite yujjati, na aniyametvÄ• likhiteti vÄ
__maggÄ• nantaraphalasadisÄ• _ti iminÄ• yathÄ• ariyapuggalÄ• naá¹ƒ maggÄ• nantare p
kilesapaá¹-ippassaddhipariyosÄ• naá¹ƒ bhÄ• vanÄ• kiccaá¹ƒ nipphannaá¹ƒ nÄ• ma hoti, ev
atthasÄ• dhakacetanÄ• ya uppannÄ• ya Ä• á¹‡attikiccaá¹ƒ nipphannamevÄ• ti dasseti, tenÄ
Ä• á¹‡attikkhaá¹‡eyeva pÄ• rÄ• jikoâ€™â€™ ti, Ä• á¹‡attivacÄ«payogasamuá¹-á¹-hÄ• paka
hotÄ«ti attho.

Ä• á¹‡attikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

Ä• pattibhedavaá¹‡á¹‡anÄ•

<122> __tattha tatthÄ• _ti bhÅ«maá¹-á¹-hathalaá¹-á¹-hÄ• dÄ«su. __pÄ• á¸·iyaá¹ƒ_ manussa
``parapariggahitaâ€™â€™ nti vuttaá¹ƒ. Ä• masati phandÄ• peti á¹-hÄ• nÄ• cÄ• vetÄ«ti ime
pubbapayogasahitaá¹ƒ paÃ±camaá¹ƒ avahÄ• raá¹…gaá¹ƒ vuttaá¹ƒ, á¹-hÄ• nÄ• cÄ• vetÄ«t
upalakkhaá¹‡amattaá¹ƒ. Ä• á¹‡attikÄ• dayo sabbepi payogÄ• dhuranikkhepo ca idha saá¹.
daá¹-á¹-habbaá¹ƒ.

<125> __á¹-hÄ• nÄ• cÄ• vana_nti idaá¹ƒ pÄ• á¸·ianusÄ• rato vuttaá¹ƒ dhuranikkhepassÄ• p
uparipi sabbattha. tattha hi na ca sakasaÃ±Ã±Ä«ti iminÄ• parapariggahitatÄ• vuttÄ• , na ca
ca tÄ• vakÄ• likanti imehi parapariggahitasaÃ±Ã±itÄ• , tÄ«hi vÄ• etehi parapariggahitatÄ•
parapariggahitasaÃ±Ã±itÄ• ca vuttÄ• ti veditabbÄ• . __anajjhÄ• vutthaka_nti ``mamedaâ€™
anajjhÄ• vutthakaá¹ƒ araÃ±Ã±e dÄ• rutiá¹‡apaá¹‡á¹‡Ä• di. __chaá¸• á¸• ita_nti paá¹-hamaá
anatthikatÄ• ya chaá¸• á¸• itaá¹ƒ yaá¹ƒ kiÃ±ci. __chinnamÅ«laka_nti naá¹-á¹-haá¹ƒ pariyesi
Ä• layasaá¹…khÄ• tassa mÅ«lassa chinnattÄ• chinnamÅ«lakaá¹ƒ. __assÄ• mika_nti anajjh
Ä• kÄ• rehi dassitaá¹ƒ assÄ• mikavatthu. __ubhayampÄ«_ti assÄ• mikaá¹ƒ attano santakaÂ

anÄ• pattibhedavaá¹‡á¹‡anÄ•

<131> __tasmiá¹ƒyeva_ \Be I 198/ __attabhÄ• ve nibbattÄ• _ti tasmiá¹ƒyeva matasarÄ«re p
__rukkhÄ• dÄ«su laggitasÄ• á¹-ake vattabbameva natthÄ«_ti manussehi agopitaá¹ƒ sandhÂ
panetaá¹ƒ devÄ• layacetiyarukkhÄ• dÄ«su \Ne I 173/ niyuttehi purisehi rakkhitagopitaá¹ƒ ho
vaá¹-á¹-ati. __thoke khÄ• yite ... pe ... gahetuá¹ƒ vaá¹-á¹-atÄ«_ti idaá¹ƒ adinnÄ• dÄ• nÄ• bh
vuttaá¹ƒ. jighacchitapÄ• á¹‡inÄ• khÄ• diyamÄ• namaá¹ƒsassa acchinditvÄ• khÄ• danaá¹ƒ
lolabhÄ• vato ca asÄ• ruppameva. teneva hi ariyavaá¹ƒsikÄ• attano patte bhattaá¹ƒ khÄ• d
tajjetvÄ• na vÄ• renti, tiracchÄ• nÄ• naá¹ƒ Ä• misadÄ• ne kusalaá¹ƒ viya tesaá¹ƒ Ä• misas
akusalamevÄ• ti gahetabbaá¹ƒ, teneva vakkhati ``parÄ• nuddayatÄ• ya ca na gahetabbaâ€
140).

pakiá¹‡á¹‡akakathÄ• vaá¹‡á¹‡anÄ•

bahu ekato dÄ• ruÄ• dibhÄ• riyassa ekassa bhaá¹‡á¸• assa ukkhipanakÄ• le ``gaá¹‡hatha
vacÄ«payogena saddhiá¹ƒ kÄ• yapayogasabbhÄ• vaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya ``sÄ• hatt
vuttaá¹ƒ. ``tvaá¹ƒ etaá¹ƒ vatthuá¹ƒ gaá¹‡ha, ahaá¹ƒ aÃ±Ã±aâ€™â€™ nti evaá¹ƒ pavatte pa
gahitaá¹ƒ sÄ• hatthikameva, parena gÄ• hÄ• pitaá¹ƒ Ä• á¹‡attikameva, teneva tadubhayagg
pÄ• rÄ• jikaá¹ƒ na hoti, ekekabhaá¹‡á¸• agghavasena thullaccayÄ• dimeva hoti. vuttaÃ±hi `
Ä• á¹‡attikassa aá¹…gaá¹ƒ na hotÄ«â€™â€™ tiÄ• di. upanikkhittabhaá¹‡á¸• aá¹ƒ bhaá¹‡á¸
``demi dammÄ«â€™â€™ ti vikkhipanto tuá¹‡hÄ«bhÄ• vena viheá¹-hentopi tena tena kÄ• ya

dhuraá¹ƒ nikkhipÄ• pesÄ«ti ``kiriyÄ• samuá¹-á¹-hÄ• naÃ±cÄ• â€™â€™ ti vuttaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<135> vinÄ«tavatthÅ«su \Be I 199/ niruttiyeva taá¹ƒtaá¹ƒatthaggahaá¹‡assa upÄ• yatÄ• ya
tenevÄ• ha ``vohÄ• ravacanamatteâ€™â€™ ti. __yathÄ• kammaá¹ƒ gato_ti tato petattabhÄ
__abbhuá¹‡he_ti Ä• sannamaraá¹‡atÄ• ya sarÄ«rassa uá¹‡hasamaá¹…gitaá¹ƒ dasseti, ten
ti. kuá¹‡apabhÄ• vaá¹ƒ upagatampi bhinnameva allabhÄ• vato bhinnattÄ• . __visabhÄ• gas
__sÄ«se vÄ• _tiÄ• di adhakkhake ubbhajÄ• á¹‡umaá¹‡á¸• ale padese cittavikÄ• rappattiá¹ƒ
katthaci anÄ• masantena kataá¹ƒ sukatameva. matasarÄ«rampi hi yena kenaci Ä• kÄ• rena
anÄ• mÄ• sadukkaá¹-amevÄ• ti vadanti, taá¹ƒ yuttameva. na hi apÄ• rÄ• jikavatthukepi cittÄ
dukkaá¹-aá¹ƒ pÄ• rÄ• jikavatthubhÅ«te matitthisarÄ«re nivattati.

kusasaá¹…kÄ• manavatthukathÄ• vaá¹‡á¹‡anÄ•

<138> __balasÄ• _ti \Ne I 174/ balena. __sÄ• á¹-ako bhavissati, gaá¹‡hissÄ• mÄ«_ti anÄ• g
pasibbakaggahaá¹‡ato puretaraá¹ƒ samuppannaparikappadassanavasena vuttaá¹ƒ. gahaá¹
ce, gaá¹‡hÄ• mÄ«â€™â€™ ti pasibbakaá¹ƒ gaá¹‡hÄ• tÄ«ti evamettha adhippÄ• yo gahetab
sÄ• á¹-akabhÄ• vaá¹ƒ Ã±atvÄ• gahessÄ• mÄ«ti, tenÄ• ha ``uddhÄ• reyeva pÄ• rÄ• jikaâ€™
gaá¹‡hÄ• mi, pacchÄ• andhakÄ• re jÄ• te vijÄ• nanakÄ• le vÄ• gaá¹‡hissÄ• mi, idÄ• ni olo
karomÄ«â€™â€™ ti gaá¹‡hantassÄ• pi gahaá¹‡akkhaá¹‡e avahÄ• ro bhaveyya, na ca taá¹
sanniá¹-á¹-hÄ• nÄ• bhÄ• vÄ• . sanniá¹-á¹-hÄ• pakacetanÄ• ya eva hi pÄ• á¹‡Ä• tipÄ• tÄ• d
``pacchÄ• vadhissÄ• mÄ«â€™â€™ ti pÄ• á¹‡aá¹ƒ gaá¹‡hantassa tadeva tasmiá¹ƒ matepi
vadhakacetanÄ• ya payogassa akatattÄ• , evamidhÄ• pi atthaá¹…gate sÅ«riye avaharissÄ•
kÄ• laparikappanavasena á¹-hÄ• nÄ• cÄ• vitepi tadÄ• pi avahÄ• ro na hoti __okÄ• saparika
viya, tasmiá¹ƒ pana yathÄ• parikappitaá¹-á¹-hÄ• ne kÄ• le Ä• gate bhaá¹‡á¸• aá¹ƒ bhÅ«miy
theyyacittena gacchato padavÄ• rena avahÄ• roti khÄ• yati. tasmÄ• bhaá¹‡á¸• aparikappo
kÄ• laparikappoti tividhopi parikappo \Be I 200/ gahetabbo. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana
samodhÄ• netvÄ• kÄ• laparikappo visuá¹ƒ na vuttoti amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsitvÄ•
kÄ• retabbo_ti bhÅ«miyaá¹ƒ anikkhipitvÄ• vÄ«maá¹ƒsitattÄ• vuttaá¹ƒ. __pariyuá¹-á¹-hito_ti

__parikappo dissatÄ«_ti gahaá¹‡akkhaá¹‡e parikappo dissati, na tadÄ• tesaá¹ƒ matena ava
__disvÄ• haá¹-attÄ• parikappÄ• vahÄ• ro na dissatÄ«_ti pacchÄ• pana bahi vÄ«maá¹ƒsitv
Ã±atvÄ• tato pacchÄ• theyyacittena haá¹-attÄ• pubbe katassa parikappassa avahÄ• rÄ• n
nti Ã±atvÄ• haraá¹‡e viya theyyÄ• vahÄ• ro eva siyÄ• . tasmÄ• parikappÄ• vahÄ• ro na di
bhavissatÄ«tiÄ• dikassa parikappassa tadÄ• avijjamÄ• nattÄ• kevalaá¹ƒ avahÄ• ro eva, na

adhippÄ• yo, tena bhaá¹‡á¸• aparikappÄ• vahÄ• rassa ``sÄ• á¹-ako ce bhavissati, gahessÄ
bhaá¹‡á¸• asanniá¹-á¹-hÄ• nÄ• bhÄ• vakkhaá¹‡eyeva pavattiá¹ƒ dasseti, tenÄ• ha ``yaá¹ƒ p
adiá¹-á¹-haá¹ƒ parikappitabhÄ• ve á¹-hitaá¹ƒyeva uddharantassa avahÄ• roâ€™â€™ ti. yad
okÄ• sapaappÄ• vahÄ• ro bhaá¹‡á¸• aá¹ƒ disvÄ• avaharantassa parikappÄ• vahÄ• ro siyÄ
abhaá¹‡á¸• avisayattÄ• tassa parikappassa, pubbeva disvÄ• Ã±Ä• tabhaá¹‡á¸• asseva hi
__taá¹ƒ maÃ±Ã±amÄ• no taá¹ƒ avaharÄ«_ti idaá¹ƒ suttaá¹ƒ kiÃ±cÄ• pi ``taÃ±Ã±evetaâ€™â
gaá¹‡hantassa \Ne I 175/ vasena vuttaá¹ƒ, tathÄ• pi ``taÃ±ce gaá¹‡hissÄ• mÄ«â€™â€™ ti
parikappepi ``gaá¹‡hissÄ• mÄ«â€™â€™ ti gahaá¹‡e niyamasabbhÄ• vÄ• avahÄ• ratthasÄ
teneva ``sametÄ«â€™â€™ ti vuttaá¹ƒ.

__kecÄ«_ti mahÄ• aá¹-á¹-hakathÄ• yameva ekacce Ä• cariyÄ• . __mahÄ• paccariyaá¹ƒ par
gÄ• rayho, mahÄ• aá¹-á¹-hakathÄ• vÄ• dova yuttataroti dasseti.

__alaá¹…kÄ• rabhaá¹‡á¸• a_nti aá¹…gulimuddikÄ• di. __kusaá¹ƒ pÄ• tetvÄ• _ti vilÄ«vamay
tÄ• lapaá¹‡á¹‡Ä• dimayaá¹ƒ vÄ• katasaÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tetvÄ• . parakoá¹-á¹-hÄ• sato
kusassa parivattanaá¹ƒ jÄ• tanti vuttaá¹ƒ ``uddhÄ• re rakkhatÄ«â€™â€™ ti. __hatthato mut
iminÄ• á¹-hÄ• nÄ• cÄ• vanaá¹ƒ dhuranikkhepaÃ±ca vinÄ• kusasaá¹…kÄ• manaá¹ƒ nÄ• m
dasseti. sabbepi hi avahÄ• rÄ• \Be I 201/ sÄ• hatthikÄ• á¹‡attikÄ• dhippÄ• yayogehi nipph
á¹-hÄ• nÄ• cÄ• vanadhuranikkhepakusasaá¹…kÄ• manesu tÄ«su samosarantÄ«ti daá¹-á¹-h
uddharati, uddhÄ• re pÄ• rÄ• jika_nti purimassa attano koá¹-á¹-hÄ• se Ä• layassa avigatattÄ
sabbathÄ• asati avahÄ• ro na hoti, tenÄ• ha ``vicinitÄ• vasesaá¹ƒ gaá¹‡hantassÄ• pi avah

__nÄ• yaá¹ƒ mamÄ• ti jÄ• nantopÄ«_ti ettha __pi_-saddena tattha vematikopi hutvÄ• theyy
saá¹…gayhati. __siveyyaka_nti siviraá¹-á¹-he jÄ• taá¹ƒ.

140-1__._ __kappiyaá¹ƒ kÄ• rÄ• petvÄ• _ti pacÄ• petvÄ• . __tasmiá¹ƒ pÄ• cittiya_nti adinn
sahapayogassÄ• pi abhÄ• vÄ• dukkaá¹-aá¹ƒ na vuttanti veditabbaá¹ƒ. __Ä• á¹‡attehÄ«_ti
__Ä• á¹‡attenÄ• _ti sÄ• mikehi Ä• á¹‡attena. __bhaá¹‡á¸• adeyya_nti sammatÄ• dÄ«hi din
jÄ• taá¹ƒ, asantaá¹ƒ puggalaá¹ƒ vatvÄ• gahitattÄ• pana bhaá¹‡á¸• adeyyaá¹ƒ vuttaá¹ƒ. __
sammatÄ• dÄ«hi catÅ«hi aÃ±Ã±ena diyyamÄ• naá¹ƒ. __gaá¹‡hanto_ti ``aparassa bhÄ• gaá
gaá¹‡hanto. __aparassÄ• _ti asantaá¹ƒ puggalaá¹ƒ adassetvÄ• pana ``aparaá¹ƒ bhÄ• gaá
kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• vÄ• gaá¹‡hato gihisantake sÄ• minÄ• ca ``imassa dehÄ«â€
dinne bhaá¹‡á¸• adeyyampi na hoti, saá¹…ghasantake pana hotÄ«ti imaá¹ƒ visesaá¹ƒ dass
anÄ• á¹‡attena vÄ• _tiÄ• di puna vuttaá¹ƒ. __itarehi diyyamÄ• na_nti sammatena Ä• á¹‡atte
__evaá¹ƒ gaá¹‡hato_ti ``aparampi bhÄ• gaá¹ƒ dehÄ«â€™â€™ ti vatvÄ• kÅ«á¹-avassÄ• ni
__sÄ• mikena panÄ• _ti ettha __pana_-saddo visesatthajotako, tena ``aparampi bhÄ• gaá¹
kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• vÄ• gaá¹‡hante sÄ• mikena sayaá¹ƒ dente vÄ• dÄ• pente v
hoti. __sudinna_nti bhaá¹‡á¸• adeyyaá¹ƒ na hotÄ«ti adhippÄ• yo. heá¹-á¹-hÄ• pana sÄ• mi

diyyamÄ• naá¹ƒ gihisantakaá¹ƒ ``aparassa bhÄ• gaá¹ƒ dehÄ«â€™â€™ ti vatvÄ• gaá¹‡hato
sÄ• misantakameva hotÄ«ti bhaá¹‡á¸• adeyyaá¹ƒ jÄ• taá¹ƒ, idha pana tehiyeva diyyamÄ• n
dehÄ«â€™â€™ ti vatvÄ• vÄ• kÅ«á¹-avassÄ• ni gaá¹‡etvÄ• \Ne I 176/ vÄ• gaá¹‡hato ``de
202/ aÃ±Ã±Ä• takaviÃ±Ã±attimattaá¹ƒ á¹-hapetvÄ• bhaá¹‡á¸• adeyyaá¹ƒ na hotÄ«ti sudinn
assÄ• mikena pana Ä• á¹‡attena dinnaá¹ƒ bhaá¹‡á¸• aá¹ƒ gaá¹‡hato bhaá¹‡á¸• adeyyamev
viya avahÄ• ratÄ• vettha yuttÄ• , saá¹…ghasantake pana ``dehÄ«â€™â€™ ti vuttepi sÄ• m
sammatena dinnepi bhaá¹‡á¸• adeyyaá¹ƒ vuttanti gahetabbaá¹ƒ.

146-9__._ __Ä• harÄ• pentesu bhaá¹‡á¸• adeyya_nti ``gahite attamano hotÄ«â€™â€™ ti va
santakaá¹ƒ gahitampi puna dÄ• tabbamevÄ• ti vuttaá¹ƒ. ``sammukhÄ«bhÅ«tehi bhÄ• jetabb
bhÄ• janÄ«yabhaá¹‡á¸• aá¹ƒ upacÄ• rasÄ«maá¹-á¹-hÄ• nameva pÄ• puá¹‡Ä• tÄ«ti Ä• ha ``
á¹-hitasseva gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. __bhaá¹‡á¸• adeyya_nti ubhinnaá¹ƒ sÄ• la
sÄ• mikasseva dÄ• tabbaá¹ƒ corenÄ• pi sÄ• mikasseva dÄ• tabbato. __eseva nayo_ti paá¹
bhaá¹‡á¸• adeyyaá¹ƒ, theyyacittena pÄ• rÄ• jikanti attho.

__vuá¹-á¹-hahantesÅ«_ti gÄ• maá¹ƒ chaá¸• á¸• etvÄ• palÄ• yantesu. __avisesenÄ• _ti sau
aparÄ• masitvÄ• sÄ• maÃ±Ã±ato. saussÄ• hamattameva Ä• pattibhÄ• vassa pamÄ• á¹‡aá
paricchinnabhÄ• vato. __tato_ti gaá¹‡asantakÄ• dito. __kulasaá¹…gahaá¹‡atthÄ• ya detÄ«
paá¹ƒsukÅ«lavissÄ• sikÄ• disaÃ±Ã±Ä• ya gahetvÄ• deti, tadÄ• kulasaá¹…gahapaccayÄ•
bhaá¹‡á¸• adeyyaÃ±ca, theyyacitte pana sati kulasaá¹…gahaá¹‡atthÄ• ya gaá¹‡hatopi pÄ•
Å«napaÃ±camÄ• sakÄ• dÄ«su kuladÅ«sakadukkaá¹-ena saddhiá¹ƒ thullaccayadukkaá¹-Ä•
niyamita_nti idaá¹ƒ issaravatÄ• ya dadato thullaccayadassanatthaá¹ƒ vuttaá¹ƒ. itarapaccaya
atheyyacittena issaravatÄ• ya kulasaá¹…gahaá¹‡atthÄ• ya vÄ• Ã±Ä• takÄ• dÄ«naá¹ƒ vÄ•
bhaá¹‡á¸• adeyyaÃ±ca hoteva. __issaravatÄ• yÄ• _ti ``mayi dente ko nivÄ• ressati, ahamev
evaá¹ƒ attano issariyabhÄ• vena. __thullaccaya_nti kulasaá¹…gahaá¹‡atthÄ• ya vÄ• aÃ±Ã
dadato senÄ• sanatthÄ• ya niyamitassa garubhaá¹‡á¸• atÄ• ya thullaccayaá¹ƒ bhaá¹‡á¸• ad
senÄ• sanatthÄ• ya niyamite thullaccayena saddhiá¹ƒ gÄ«vÄ• , itarasmiá¹ƒ dukkaá¹-ena sa
__sukhÄ• ditamevÄ• _ti antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hatvÄ• bhÄ• jetvÄ• attano santak
vuttaá¹ƒ. saá¹…ghikaÃ±hi vihÄ• rapaá¹-ibaddhaá¹ƒ \Be I 203/ vebhaá¹…giyaá¹ƒ bahiupacÄ
bhaá¹‡á¸• aá¹ƒ \Ne I 177/ antoupacÄ• raá¹-á¹-hehi bhikkhÅ«hi eva bhÄ• jetabbaá¹ƒ, na bah
upacÄ• rasÄ«mÄ• ya bhÄ• jetabbanti.

<150> ``vutto vajjemÄ«â€™â€™ ti vuttabhikkhusmiá¹ƒ ``vutto vajjehÄ«â€™â€™ ti vuttassa
uppajjanakapÄ• rÄ• jikÄ• didosÄ• ropanato, gahaá¹-á¹-hÄ• naá¹ƒ vÄ• ``bhadantÄ• aparico
ti evaá¹ƒ dosÄ• ropanato.

153-5__._ __chÄ• tajjhatta_nti tena chÄ• tena jighacchÄ• ya udaragginÄ• jhattaá¹ƒ, daá¸•
attho. __dhanuka_nti khuddakadhanusaá¹‡á¹-hÄ• naá¹ƒ lagganakadaá¹‡á¸• aá¹ƒ. __madda

bhaá¹‡á¸• adeyya_nti ettha ekasÅ«karagghanakabhaá¹‡á¸• aá¹ƒ dÄ• tabbaá¹ƒ ekasmiá¹ƒ b
abajjhanato. __adÅ«hala_nti yantapÄ• sÄ• á¹‡o, yena ajjhotthaá¹-attÄ• migÄ• palÄ• yituá¹
gacchatÄ«_ti tena katapayogena agantvÄ• pacchÄ• sayameva gacchati, heá¹-á¹-hÄ• vutt
eseva nayo. __rakkhaá¹ƒ yÄ• citvÄ• _ti rÄ• japurisÄ• naá¹ƒ santikaá¹ƒ gantvÄ• anuddissa
__kumÄ«namukha_nti kumÄ«nassa anto macchÄ• naá¹ƒ pavisanamukhaá¹ƒ.

<156> __therÄ• na_nti Ä• gantukattherÄ• naá¹ƒ. __tesampÄ«_ti Ä• vÄ• sikabhikkhÅ«namp
saá¹…ghike kattabbavidhiá¹ƒ katvÄ• paribhuÃ±janatthÄ• ya. gahaá¹‡eti pÄ• á¹-haseso daá
yasmiá¹ƒ Ä• vÄ• se. __aÃ±Ã±esa_nti aÃ±Ã±esaá¹ƒ Ä• gantukÄ• naá¹ƒ. __tesupi Ä• gantuk
nirantaraá¹ƒ vasantÄ• naá¹ƒ cÄ«varatthÄ• ya dÄ• yakehi bhikkhÅ«hi vÄ• niyametvÄ• dinn
anissarÄ• , Ä• gantukehipi icchantehi tasmiá¹ƒ vihÄ• re vassÄ• nÄ• dÄ«su pavisitvÄ• cÄ«v
__tesaá¹ƒ katikÄ• ya á¹-hÄ• tabba_nti sabbÄ• ni phalÄ• phalÄ• ni abhÄ• jetvÄ• ``ettakesu
bhÄ• jetvÄ• paribhuÃ±jissÄ• ma, aÃ±Ã±esu phalÄ• phalehi senÄ• sanÄ• ni paá¹-ijaggissÄ•
``piá¹‡á¸• apÄ• tÄ• dipaccayaá¹ƒ sampÄ• dessÄ• mÄ• â€™â€™ ti vÄ• , ``kiÃ±cipi abhÄ• je
upanemÄ• â€™â€™ ti vÄ• evaá¹ƒ sammÄ• upanentÄ• naá¹ƒ Ä• vÄ• sikÄ• naá¹ƒ katikÄ• y
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``anissarÄ• â€™â€™ ti vacanena dÄ«pito eva attho, __m
paccayÄ• nantiÄ• dinÄ• vitthÄ• retvÄ• dassito. __paribhogavasenevÄ• _ti ettha __eva_-sa
paribhogavasena tameva bhÄ• jetvÄ• ti yojetabbaá¹ƒ. __etthÄ• _ti etasmiá¹ƒ vihÄ• re, raá¹-

__senÄ• sanapaccaya_nti \Be I 204/ senÄ• sanaÃ±ca tadatthÄ• ya niyametvÄ• á¹-hapitaÃ±
varasenÄ• sanÄ• ni á¹-hapetvÄ• _ti vuttamevatthaá¹ƒ puna byatirekamukhena dassetuá¹ƒ `
katvÄ• na upanetabbaâ€™â€™ nti \Ne I 178/ vuttaá¹ƒ, senÄ• sanasaá¹…khÄ• tavatthuno
sabbÄ• ni senÄ• sanÄ• ni na vissajjetabbÄ• nÄ«ti attho. keci panettha ``ekaá¹ƒ vÄ• dve vÄ
á¹-hapetvÄ• lÄ• makato paá¹-á¹-hÄ• ya vissajjentehipi senÄ• sanabhÅ«miyo na vissajjetab
vuttoâ€™â€™ ti vadanti, tampi yuttameva imassÄ• pi atthassa avassaá¹ƒ vattabbato, itarath
vatthunÄ• pi vissajjetabbaá¹ƒ maÃ±Ã±eyyuá¹ƒ.

__paá¹‡á¹‡aá¹ƒ Ä• ropetvÄ• _ti ``ettake rukkhe rakkhitvÄ• tato ettakaá¹ƒ gahetabbaâ€™â€
Ä• ropetvÄ• . __nimittasaÃ±Ã±aá¹ƒ katvÄ• _ti saá¹…ketaá¹ƒ katvÄ• . __dÄ• rakÄ• _ti tesaá
gopenti, te sabbepi idha ``dÄ• rakÄ• â€™â€™ ti vuttÄ• . __tato_ti yathÄ• vuttadÄ• rusambh
kÄ• rakasaá¹…ghaá¹ƒ Ä• pucchitvÄ• . __taá¹ƒ sabbampi Ä• haritvÄ• _ti anÄ• pucchitvÄ• pi
__ayameva bhikkhu issaro_tiÄ• dito paá¹-á¹-hÄ• ya attano santakehi dÄ• rusambhÄ• rÄ• dÄ
paá¹-ijaggitattÄ• ca saá¹…ghikasenÄ• sane bhÄ• gitÄ• ya ca ayameva issaro, na ca so tato
vuttaá¹ƒ hoti. __udakapÅ«ja_nti cetiyaá¹…gaá¹‡e siÃ±canÄ• dipÅ«jaá¹ƒ. __vattasÄ«senÄ•
na vetanÄ• diatthÄ• ya. __savatthuka_nti saha bhÅ«miyÄ• . __kuá¹-á¹-a_nti gehabhittiá¹ƒ. _
parikkhepapÄ• kÄ• raá¹ƒ. __tato_ti chaá¸• á¸• itavihÄ• rato. __tato Ä• haritvÄ• senÄ• sana
sÄ• mantagÄ• mavÄ• sÄ«hi bhikkhÅ«hi chaá¸• á¸• itavihÄ• rato dÄ• rusambhÄ• rÄ• diá¹ƒ Ä
hoti.

<157> ``puggalikaparibhogena paribhuÃ±jatÄ«â€™â€™ ti vuttamatthaá¹ƒyeva pÄ• kaá¹-aá
``Ä• gatÄ• gatÄ• naá¹ƒ vuá¸• á¸• hatarÄ• naá¹ƒ na detÄ«â€™â€™ ti vuttaá¹ƒ. __catubhÄ• g
catutthabhÄ• gena sambhinne. __pÄ• á¸·iyaá¹ƒ_ ``anÄ• patti, bhikkhave, pÄ• rÄ• jikassÄ• â
sÄ• mikehi thullanandaá¹ƒ uddissa etissÄ• hatthe dinnattÄ• , atheyyacittena paribhuÃ±jitatt
theyyacittena paribhuttepi cassÄ• bhaá¹‡á¸• adeyyameva upanikkhittabhaá¹‡á¸• aá¹-á¹-hÄ
__odanabhÄ• janÄ«yavatthusmi_nti ``aparassa bhÄ• gaá¹ƒ dehÄ«â€™â€™ ti Ä• gatavatthu

<159> __tassa_ \Be I 205/ __kulassa anukampÄ• ya pasÄ• dÄ• nurakkhaá¹‡atthÄ• yÄ• _tiÄ
nÄ• kÄ• sÄ«ti dasseti. ``yÄ• va dÄ• rakÄ• pÄ• sÄ• daá¹ƒ Ä• rohanti, tÄ• va pÄ• sÄ• do tes
pubbe kÄ• laparicchedaá¹ƒ katvÄ• adhiá¹-á¹-hitattÄ• eva yathÄ• kÄ• laparicchedameva ta
paraá¹ƒ pÄ• sÄ• do sayameva yathÄ• á¹-hÄ• naá¹ƒ gacchati, tathÄ• gamanaÃ±ca iddhiviss
hotÄ«ti vuttaá¹ƒ ``thero iddhiá¹ƒ paá¹-isaá¹ƒharÄ«â€™â€™ ti. yasmÄ• evaá¹ƒ iddhividhaÃ±
kÄ• yavacÄ«payogÄ• \Ne I 179/ na santi theyyacittaÃ±ca natthi pÄ• sÄ• dasseva vicÄ• rita
avahÄ• ro natthÄ«â€™â€™ ti thero evamakÄ• sÄ«ti daá¹-á¹-habbaá¹ƒ. atha vÄ• dÄ• rakes
Ä• nayanatthameva pÄ• sÄ• de upanÄ«te pÄ• se baddhasÅ«karÄ• dÄ«naá¹ƒ Ä• misaá¹ƒ d
karamarÄ• nÄ«tesu dÄ• rakesu pÄ• sÄ• daá¹ƒ Ä• ruá¸·hesupi puna paá¹-isaá¹ƒharaá¹‡e ca
kÄ• ruÃ±Ã±Ä• dhippÄ• yattÄ• , bhaá¹‡á¸• adeyyampi na hoti kÄ• yavacÄ«payogÄ• bhÄ• vÄ
Ä• patti bhaá¹‡á¸• adeyyaá¹ƒ vÄ• hoti, teneva bhagavÄ• ``anÄ• patti, bhikkhave, atheyyac
avatvÄ• ``anÄ• patti, bhikkhave, iddhimassa iddhivisayeâ€™â€™ ti (Vin III 159) ettakameva
__iddhivisaye_ti cettha parabhaá¹‡á¸• Ä• dÄ• yakakÄ• yavacÄ«payogÄ• samuá¹-á¹-hÄ• pa
atheyyacittabhÅ«tassa iddhicittassa visaye Ä• patti nÄ• ma natthÄ«ti adhippÄ• yo gahetabb
paá¹-ikkhittaá¹ƒ iddhipÄ• á¹-ihÄ• riyaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti codanaá¹ƒ sandhÄ• yÄ• h
adhiá¹-á¹-hÄ• niddhiyÄ• anÄ• pattÄ«â€™â€™ ti. ``anÄ• patti, bhikkhave, iddhimassa iddhiv
iminÄ• yeva suttena adhiá¹-á¹-hÄ• niddhiyÄ• appaá¹-ikkhittabhÄ• vo sijjhati. attano pakativa
avijahitvÄ• bahiddhÄ• hatthiÄ• didassanaá¹ƒ, ``ekopi hutvÄ• bahudhÄ• hotÄ«â€™â€™ ti
Paá¹-is I 102) Ä• gataÃ±ca adhiá¹-á¹-hÄ• navasena nipphannattÄ• __adhiá¹-á¹-hÄ• niddhi_
pakativaá¹‡á¹‡aá¹ƒ vijahitvÄ• kumÄ• rakavaá¹‡á¹‡aá¹ƒ vÄ• dasseti, nÄ• gavaá¹‡á¹‡aá¹ƒ .
senÄ• byÅ«haá¹ƒ dassetÄ«â€™â€™ ti (Paá¹-is III 13) evaá¹ƒ Ä• gatÄ• iddhi pakativaá¹‡á¹
pavattattÄ• __vikubbaniddhi_ nÄ• ma. attano pana pakatirÅ«paá¹ƒ yathÄ• sabhÄ• vena á¹-
hatthiÄ• didassanaá¹ƒ vikubbaniddhi nÄ• ma na hoti, attano rÅ«pameva hatthiÄ• dirÅ«pena
vikubbaniddhÄ«ti veditabbaá¹ƒ.

__parÄ• jitakilesenÄ• _ti \Be I 206/ vijitakilesena, nikkilesenÄ• ti attho. __idhÄ• _ti imasmiá¹
dutiyapÄ• rÄ• jikasikkhÄ• padena samaá¹ƒ aÃ±Ã±aá¹ƒ anekanayavokiá¹‡á¹‡aá¹ƒ gambhÄ«
sikkhÄ• padaá¹ƒ na vijjatÄ«ti yojanÄ• . tattha attho nÄ• ma pÄ• á¸·iattho, vinicchayo pÄ• á¸·
gambhÄ«rÄ• yasmiá¹ƒ, taá¹ƒ __gambhÄ«ratthavinicchayaá¹ƒ. vatthumhi otiá¹‡á¹‡e_ti coda
attano vÄ«tikkamÄ• rocanavasena vÄ• saá¹…ghamajjhe adinnÄ• dÄ• navatthusmiá¹ƒ otiá¹

otiá¹‡á¹‡avatthumhi. __vinicchayo_ti Ä• pattÄ• nÄ• pattiniyamanaá¹ƒ. __kappiyepi ca vatthu
gahetuá¹ƒ yutte mÄ• tÄ• pitÄ• dÄ«naá¹ƒ santakepi.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

dutiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

3. tatiyapÄ• rÄ• jikaá¹ƒ

__tÄ«hÄ«_ti \Ne I 180/ kÄ• yavacÄ«manodvÄ• rehi.

paá¹-hamapaÃ±Ã±attinidÄ• navaá¹‡á¹‡anÄ•

<162> yÄ• ayaá¹ƒ heá¹-á¹-hÄ• taá¹ƒ panetaá¹ƒ buddhakÄ• le ca cakkavattikÄ• le ca nagar
(to Vin III) I 84) rÄ• jagahassa buddhuppÄ• deyeva vepullappatti vuttÄ• , sÄ• etthÄ• pi sam
``idampi ca nagaraâ€™â€™ nti vuttaá¹ƒ, tena ca na kevalaá¹ƒ rÄ• jagahÄ• dayo evÄ• ti das
nÄ• mÄ• _tiÄ• di majjhimabhÄ• á¹‡akasaá¹ƒyuttabhÄ• á¹‡akÄ• naá¹ƒ matena vuttaá¹ƒ, dÄ«
``himavantena saddhiá¹ƒ ekÄ• baddhaá¹ƒ hutvÄ• á¹-hitaá¹ƒ mahÄ• vanaâ€™â€™ nti vada
__haá¹ƒsavaá¹-á¹-akacchadanenÄ• _ti haá¹ƒsavaá¹-á¹-akapaá¹-icchannena, haá¹ƒsamaá¹‡
__kÄ• yavicchandaniyakatha_nti karajakÄ• ye virÄ• guppÄ• danakathaá¹ƒ. __chando_ti dul
balavarÄ• go. ``kesalomÄ• diâ€™â€™ nti saá¹…khepato vuttamatthaá¹ƒ vibhÄ• gena dasse
vuttaá¹ƒ. __paÃ±capaÃ±cappabhedenÄ• _ti ettha paÃ±ca paÃ±ca pabhedÄ• etassa pariyÄ
paÃ±capaÃ±cappabhedo \Be I 207/, tena paÃ±capaÃ±cappabhedenÄ• ti evaá¹ƒ bÄ• hiratth
pariyÄ• yavisesanatÄ• daá¹-á¹-habbÄ• .

__asubhÄ• yÄ• _ti asubhamÄ• tikÄ• ya. vaá¹‡á¹‡etabbamÄ• tikaÃ±hi apekkhitvÄ• itthiliá¹…
__mÄ• tikaá¹ƒ nikkhipitvÄ• _tiÄ• di. __taá¹ƒ vibhajanto_ti mÄ• tikaá¹ƒ vibhajanto. __phÄ• tik
nipphattikaraá¹‡aá¹ƒ. __paÃ±caá¹…gavippahÄ«na_nti kÄ• macchandÄ• dipaÃ±canÄ«varaá
paÃ±caá¹…gavippahÄ«natÄ• , appanÄ• ppattavitakkÄ• dijjhÄ• naá¹…gÄ• naá¹ƒ uppattivase
ca veditabbÄ• . __tividhakalyÄ• á¹‡aá¹ƒ dasalakkhaá¹‡asampanna_nti ettha pana jhÄ• nass
Ä• dimajjhapariyosÄ• nÄ• naá¹ƒ vasena tividhakalyÄ• á¹‡atÄ• , tesaá¹ƒyeva Ä• dimajjhapar
lakkhaá¹‡avasena dasalakkhaá¹‡asampannatÄ• ca veditabbÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_
``dasalakkhaá¹‡avibhÄ• vaneneva tannissayabhÅ«tÄ• tividhakalyÄ• á¹‡atÄ• pi jhÄ• nassa
__tatrimÄ• nÄ«_tiÄ• di vuttaá¹ƒ.

__tatrÄ• yaá¹ƒ_ \Ne I 181/ __pÄ• á¸·Ä«_ti tasmiá¹ƒ dasalakkhaá¹‡avibhÄ• vanavisaye ayaá
__paá¹-ipadÄ• visuddhÄ«_ti gotrabhupariyosÄ• nÄ• ya pubbabhÄ• gapaá¹-ipadÄ• ya jhÄ• n
visuddhi, sÄ• yaá¹ƒ yasmÄ• upekkhÄ• nubrÅ«hanÄ• dÄ«nampi paccayattena padhÄ• nÄ•

vuttaá¹ƒ ``paá¹-ipadÄ• visuddhi Ä• dÄ«â€™â€™ ti. __upekkhÄ• nubrÅ«hanÄ• _ti visodheta
tatramajjhattupekkhÄ• ya kiccanipphattiyÄ• anubrÅ«hanÄ• , sÄ• pana paribandhavisuddhi
tabbisuddhiyÄ• va nipphannÄ• ti dÄ«panatthamÄ• ha ``upekkhÄ• nubrÅ«hanÄ• majjheâ€™
vatthudhammÄ• dÄ«naá¹ƒ anativattanÄ• disÄ• dhakassa Ã±Ä• á¹‡assa kiccanipphattivaser
yasmÄ• kattabbassa sabbakiccassa nipphattiyÄ• va siddhÄ• nÄ• ma hoti, tasmÄ• vuttaá¹
pariyosÄ• naâ€™â€™ nti. tÄ«á¹‡ipi cetÄ• ni kalyÄ• á¹‡Ä• ni ekakkhaá¹‡e labbhamÄ• nÄ• n
paccayapaccayuppannatÄ• divasena pavattantÄ«ti dassanatthaá¹ƒ Ä• dimajjhapariyosÄ• na
jhÄ• nassa uppÄ• dÄ• dikkhaá¹‡attaye yathÄ• kkamaá¹ƒ labbhamÄ• nattÄ• ti daá¹-á¹-habba
samÄ• dhinimittaá¹ƒ paá¹-ipajjatÄ«_tiÄ• dÄ«su majjhimaá¹ƒ samÄ• dhinimittaá¹ƒ nÄ• ma sa
appanÄ• samÄ• dhiyeva. so hi lÄ«nuddhaccasaá¹…khÄ• tÄ• naá¹ƒ ubhinnaá¹ƒ antÄ• naá¹ƒ
savisesaá¹ƒ cittassa ekattÄ• rammaá¹‡e á¹-hapanato samÄ• dhiyeva uparivisesÄ• naá¹ƒ kÄ
``samÄ• dhinimittaâ€™â€™ nti vuccati, taá¹ƒ paá¹-ipajjati paá¹-ilabbhatÄ«ti attho. evaá¹ƒ \B
paá¹-ipannattÄ• majjhimena samÄ• dhinimittena tattha ekattÄ• rammaá¹‡e appanÄ• gocar
upatiá¹-á¹-hati, evaá¹ƒ visuddhassa pana tassa cittassa puna visodhetabbÄ• bhÄ• vato viso
akaronto puggalo visuddhaá¹ƒ cittaá¹ƒ ajjhupekkhati nÄ• ma. samathabhÄ• vÅ«pagamanen
samÄ• dhÄ• ne byÄ• pÄ• raá¹ƒ akaronto samathapaá¹-ipannaá¹ƒ ajjhupekkhati, samathapa
kilesasaá¹ƒsaggaá¹ƒ pahÄ• ya ekattena upaá¹-á¹-hitassa puna ekattupaá¹-á¹-hÄ• ne byÄ• p
ekattupaá¹-á¹-hÄ• naá¹ƒ ajjhupekkhati nÄ• ma.

__tattha jÄ• tÄ• na_ntiÄ• dÄ«su ye pana te evaá¹ƒ upekkhÄ• nubrÅ«hite tasmiá¹ƒ jhÄ• nac
samÄ• dhipaÃ±Ã±Ä• saá¹…khÄ• tÄ• yuganaddhadhammÄ• , tesaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹
sampahaá¹ƒsanÄ• visodhanÄ• pariyodapanÄ• ca, saddhÄ• dÄ«naá¹ƒ indriyÄ• naá¹ƒ kiles
ekarasatÄ• ya sampahaá¹ƒsanÄ• ca, yaÃ±cetaá¹ƒ tadupagaá¹ƒ tesaá¹ƒ anativattanaekaras
anucchavikaá¹ƒ vÄ«riyaá¹ƒ, tassa tadupagavÄ«riyassa vÄ• hanaá¹-á¹-hena pavattanaá¹-á¹-
tasmiá¹ƒ khaá¹‡e yathÄ• vuttadhammÄ• naá¹ƒ Ä• sevanaá¹-á¹-hena sampahaá¹ƒsanÄ• ca
pariyodapanakassa Ã±Ä• á¹‡assa kiccanipphattivaseneva ijjhatÄ«ti veditabbaá¹ƒ. __evaá¹ƒ
citta_ntiÄ• dÄ«ni tasseva cittassa thomanavacanÄ• ni. __vitakkasampanna_nti vitakkaá¹…g
sundarabhÄ• vamupagataá¹ƒ. __cittassa adhiá¹-á¹-hÄ• nasampanna_nti tasmiÃ±Ã±eva Ä•
nirantarappavattisaá¹…khÄ• tena samÄ• dhinÄ• sampannaá¹ƒ, idaá¹ƒ jhÄ• naá¹…gavasen
__samÄ• dhisampanna_nti idaá¹ƒ pana indriyavasenÄ• ti veditabbaá¹ƒ.

__paá¹-ikuá¹-atÄ«_ti saá¹…kucati. __paá¹-ivaá¹-á¹-atÄ«_ti paá¹-inivaá¹-á¹-ati. __nhÄ• rudad
nhÄ• rukhaá¹‡á¸• aá¹ƒ. __payuttavÄ• ca_nti paccayapariyesane niyuttavÄ• caá¹ƒ. __daá¹‡
daá¹‡á¸• apaá¹-ibaddhÄ• hi dÄ«ghajÄ• lasaá¹…khÄ• tÄ• hi vÄ• gurÄ• hi.

__samaá¹‡akuttako_ti kÄ• sÄ• yanivÄ• sanÄ• disamaá¹‡akiccako. __vaggumudÄ• _ti ettha
lokikÄ• ``mudÄ• â€™â€™ ti vohariá¹ƒsÅ«ti dassento Ä• ha ``vaggumatÄ• â€™â€™ ti. ``va
suddhasammatÄ• ti attho, tenÄ• ha ``puÃ±Ã±asammatÄ• â€™â€™ ti. sattÄ• naá¹ƒ pÄ• pur

puÃ±Ã±asammatÄ• .

<163> mÄ• rassa dheyyaá¹ƒ á¹-hÄ• naá¹ƒ, vatthu vÄ• nivÄ• so mÄ• radheyyaá¹ƒ, so attha
idha pana paÃ±ca kÄ• maguá¹‡Ä• adhippetÄ• , taá¹ƒ __mÄ• radheyyaá¹ƒ_ \Be I 209/. ``ay
yathÄ• samuppannasaá¹ƒvegamÅ«lakena samaá¹‡abhÄ• vÅ«pagamanena atikkamituá¹ƒ s
avoca, na pana ``arahattappattiyÄ• tÄ«su bhavesu appaá¹-isandhikatÄ• ya taá¹ƒ atikkamitu
ti maraá¹‡eneva sattÄ• naá¹ƒ saá¹ƒsÄ• ramocanaladdhikattÄ• devatÄ• ya. na hi matÄ• naá
gacchati. __iminÄ• atthena evameva bhavitabba_nti iminÄ• paresaá¹ƒ jÄ«vitÄ• voropanat
saá¹ƒsÄ• ramocanasabhÄ• veneva bhavitabbaá¹ƒ. ``attanÄ• pi attÄ• naá¹ƒ jÄ«vitÄ• vorope
jÄ«vitÄ• voropentÄ«â€™â€™ ti (Vin III 162) vuttattÄ• __sabbÄ• nipi tÄ• ni paÃ±cabhikkhu
voropesÄ«_ti idaá¹ƒ yebhuyyavasena vuttanti gahetabbaá¹ƒ. tasmÄ• ye attanÄ• pi attÄ• na
jÄ«vitÄ• voropesuá¹ƒ, te puthujjanabhikkhÅ« á¹-hapetvÄ• tadavasese ca puthujjanabhikkh
ayaá¹ƒ jÄ«vitÄ• voropesÄ«ti veditabbaá¹ƒ.

<164> __ekÄ«bhÄ• vato_ti pavivekato. __uddesaá¹ƒ paripucchaá¹ƒ gaá¹‡hantÄ«_ti attano
santike gaá¹‡hanti, gahetvÄ• ca Ä• cariyehi saddhiá¹ƒ bhagavantaá¹ƒ upaá¹-á¹-hahanti. ta
uddesÄ• didÄ• yakÄ• tanubhÅ«tehi bhikkhÅ«hi bhagavantaá¹ƒ upagatÄ• , taá¹ƒ sandhÄ• y

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• vaá¹‡á¹‡anÄ•

<165> dasÄ• nussatÄ«su \Ne I 183/ antogadhÄ• pi Ä• nÄ• pÄ• nassati tadÄ• bhikkhÅ«naá
dassetuá¹ƒ puna gahitÄ• . tathÄ• hi taá¹ƒ bhagavÄ• tesaá¹ƒ desesi. Ä• hÄ• re paá¹-ikkÅ«l
asubhakammaá¹-á¹-hÄ• nasadisÄ• , cattÄ• ro pana Ä• ruppÄ• Ä• dikammikÄ• naá¹ƒ ananu
aggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. __aÃ±Ã±aá¹ƒ pariyÄ• ya_nti arahattÄ• dhigamatthÄ• ya
__atthayojanÄ• kkama_nti atthaÃ±ca yojanÄ• kkamaÃ±ca. __assÄ• savasenÄ• _ti assÄ• sa
vuttaá¹ƒ hoti. __upaá¹-á¹-hÄ• naá¹ƒ satÄ«_ti appamussanatÄ• ya tameva assÄ• saá¹ƒ pass
á¹-hÄ• naá¹ƒ, tathÄ• tiá¹-á¹-hanakadhammo sati nÄ• mÄ• ti attho. idÄ• ni sativaseneva pug
__yo assasatÄ«_tiÄ• di vuttaá¹ƒ. tattha yo assasati, tassa sati assÄ• saá¹ƒ upagantvÄ• tiá¹
attho gahetabbo. __akosallasambhÅ«te_ti avijjÄ• sambhÅ«te \Be I 210/. __khaá¹‡enevÄ• _
pavattikkhaá¹‡eneva. ariyamaggassa pÄ• dakabhÅ«to ayaá¹ƒ samÄ• dhi anukkamena vaá¸
upagato viya hotÄ«ti Ä• ha ``ariyamaggavuá¸• á¸• hippattoâ€™â€™ ti. __opammanidassan
opammaá¹ƒ, tassa nidassanaá¹ƒ.

bÄ• hirakÄ• Ä• nÄ• pÄ• nassatiá¹ƒ jÄ• nantÄ• Ä• dito catuppakÄ• rameva jÄ• nanti, na sa
__sabbappakÄ• ra_iccÄ• di. __evamassetaá¹ƒ senÄ• sana_nti ettha __eva_nti bhÄ• vanÄ•
Ä• rammaá¹‡e cittassa nibandhane satiyeva, nÄ• satÄ«ti attho, tena muá¹-á¹-hassatissa ara
ananurÅ«poti dasseti. __avasesasattavidhasenÄ• sana_nti ``pabbataá¹ƒ kandaraá¹ƒ giriguh
vanapatthaá¹ƒ abbhokÄ• saá¹ƒ palÄ• lapuÃ±jaâ€™â€™ nti (Vibh 508) evaá¹ƒ vuttaá¹ƒ. __u

dhÄ• tucariyÄ• nukÅ«la_nti gimhÄ• nÄ• diututtayassa semhÄ• didhÄ• tuttayassa mohÄ• di
nisajjÄ• ya daá¸·habhÄ• vaá¹ƒ pallaá¹…kÄ• bhujanena, assÄ• sapassÄ• sÄ• naá¹ƒ pavatta
ujukaá¹ƒ á¹-hapanena, Ä• rammaá¹‡apariggahÅ«pÄ• yaá¹ƒ parimukhaá¹ƒ satiyÄ• á¹-hapa
paá¹‡amantÄ«_ti na oá¹‡amanti. __pariggahitaniyyÄ• naá¹ƒ sati_nti sabbathÄ• gahitaá¹ƒ s
niggamanasaá¹…khÄ• taá¹ƒ satiá¹ƒ katvÄ• , paramaá¹ƒ satinepakkaá¹ƒ upaá¹-á¹-hapetvÄ•

__satovÄ• _ti satiyÄ• samannÄ• gato eva. __bÄ• ttiá¹ƒsÄ• ya Ä• kÄ• rehÄ«_ti catÅ«su cat
dÄ«gharassÄ• dÄ«ni soá¸·asa padÄ• ni assÄ• sapassÄ• savasena dvidhÄ• vibhajitvÄ• vu
__dÄ«ghaá¹ƒassÄ• savasenÄ• _ti dÄ«ghaassÄ• savasena, vibhattialopaá¹ƒ katvÄ• niddes
vuttaassÄ• savasena. __cittassa ekaggataá¹ƒ avikkhepa_nti vikkhepapaá¹-ipakkhabhÄ• vat
laddhanÄ• maá¹ƒ cittassa ekaggabhÄ• vaá¹ƒ __pajÄ• nato. paá¹-inissaggÄ• nupassÄ« ass
paá¹-inissaggÄ• nupassÄ« hutvÄ• assÄ• savasena, ``paá¹-inissaggÄ• nupassiassÄ• sanav
tassa paá¹-inissaggÄ• nupassino assÄ• savasenÄ• ti attho. Ä• paá¹-hamaá¹ƒ bahimukhaá¹
antomukhaá¹ƒ paá¹-isasanaá¹ƒ passÄ• soti Ä• ha __assÄ• soti bahinikkhamanavÄ• to_tiÄ•
__suttantaá¹-á¹-hakathÄ• su_ pana Ä• kaá¸• á¸• hanavasena anto sasanaá¹ƒ assÄ• so, bah
katvÄ• uppaá¹-ipÄ• á¹-iyÄ• vuttaá¹ƒ.

__tatthÄ• _ti \Be I 211/ bahinikkhamanaantopavisanavÄ• tesu, tassa ca paá¹-hamaá¹ƒ abbh
iminÄ• sambandho. __ ``sabbesampi gabbhaseyyakÄ• na_ntiÄ• dinÄ• dÄ• rakÄ• naá¹ƒ pa
bahinikkhamanavÄ• toti gahetabbanti dÄ«petÄ«â€™â€™ ti keci vadanti. suttanayo eva cett
``assÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ• anugacchato ajjhattaá¹ƒ vikkhepagatena citte
sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• ca passÄ• sÄ• dimajjhapariyosÄ• naá¹ƒ satiyÄ
vikkhepagatena cittena kÄ• yopi cittampi sÄ• raddhÄ• ca honti iÃ±jitÄ• ca phanditÄ• cÄ• â
pÄ• á¸·iyÄ• sametÄ«ti gahetabbaá¹ƒ. __addhÄ• navasenÄ• _ti kÄ• laddhÄ• navasena. aya
desassa ca vÄ• cako. tattha __yathÄ• hÄ«_tiÄ• dinÄ• desaddhÄ• naá¹ƒ upamÄ• vasena c
tabbisiá¹-á¹-hakÄ• laddhÄ• navasena assÄ• sapassÄ• sÄ• naá¹ƒ dÄ«gharassataá¹ƒ upame
__eva_ntiÄ• di vuttaá¹ƒ. __cuá¹‡á¹‡avicuá¹‡á¹‡Ä• _ anekakalÄ• pabhÄ• vena. ettha ca hat
sunakhÄ• disarÄ«re ca assÄ• sapassÄ• sÄ• naá¹ƒ desaddhÄ• navisiá¹-á¹-hakÄ• laddhÄ• n
veditabbÄ• attabhÄ• vasaá¹…khÄ• taá¹ƒ dÄ«ghaá¹ƒ addhÄ• naá¹ƒ saá¹‡ikaá¹ƒ pÅ«retvÄ•
sattÄ• naá¹ƒ. __te_ti assÄ• sapassÄ• sÄ• . __ittaramaddhÄ• na_nti appakaá¹ƒ kÄ• laá¹ƒ. __
bhÄ• vanamanuyuÃ±jantassa pubbenÄ• paraá¹ƒ aladdhavisesassa kevalaá¹ƒ addhÄ• nava
Ä• kÄ• rÄ• , te ca kassaci assÄ• sova, kassaci passÄ• sova, kassaci tadubhayampi upaá¹-â
puggalÄ• naá¹ƒ vasena vuttÄ• , tathÄ• chandavasena tayo, tathÄ• pÄ• mojjavasenÄ• ti im
__ekenÄ• kÄ• renÄ• _ti dÄ«ghaá¹ƒ assÄ• sÄ• dÄ«su ekenÄ• kÄ• rena.

__addhÄ• nasaá¹…khÄ• te_ti dÄ«ghe okÄ• saddhÄ• nasaá¹…khÄ• te attabhÄ• ve kÄ• lado
__ittarasaá¹…khÄ• te_ti etthÄ• pi. __chando uppajjatÄ«_ti bhÄ• vanÄ• ya pubbenÄ• paraá¹
laddhassÄ• dattÄ• tattha sÄ• tisayo kattukÄ• matÄ• lakkhaá¹‡o kusalacchando uppajjati. __

tathÄ• pavattachandassa vasena. __pÄ• mojjaá¹ƒ uppajjatÄ«_ti assÄ• sapassÄ• sÄ• naá¹ƒ
Ä• rammaá¹‡assa santataratÄ• ya, kammaá¹-á¹-hÄ• nassa ca vÄ«thipaá¹-ipannatÄ• ya bhÄ
khuddakÄ• dibhedÄ• taruá¹‡Ä• pÄ«ti uppajjati. __cittaá¹ƒ vivattatÄ«_ti paá¹-ibhÄ• ganimitt
pakatiassÄ• sapassÄ• sato \Ne I 185/ cittaá¹ƒ nivattati. __upekkhÄ• saá¹‡á¹-hÄ• tÄ«_ti tas
paá¹-ibhÄ• ganimitte upacÄ• rappanÄ• bhede samÄ• dhimhi uppanne puna jhÄ• nanibbatta
ajjhupekkhanaá¹ƒ hoti, sÄ• panÄ• yaá¹ƒ upekkhÄ• tatramajjhattupekkhÄ• ti veditabbÄ• . _
samathavasena nimittassa anupassanÄ• , vipassanÄ• vasena assÄ• sapassÄ• samukhena
anupassanÄ• ca Ã±Ä• á¹‡aá¹ƒ. __kÄ• yo upaá¹-á¹-hÄ• na_nti assÄ• sapassÄ• sasaá¹…kh
tiá¹-á¹-hati ettha satÄ«ti upaá¹-á¹-hÄ• naá¹ƒ, no sati, sati pana sarasato upatiá¹-á¹-hanaá¹-á
saraá¹‡aá¹-á¹-hena ca upaá¹-á¹-hÄ• naÃ±ceva sati ca. __tena vuccatÄ«_tiÄ• dÄ«su yÄ• ay
yathÄ• vuttaassÄ• sapassÄ• sakÄ• ye, tannissayabhÅ«te karajakÄ• ye ca kÄ• yasseva anu
itthipurisasattajÄ«vÄ• dibhÄ• vaá¹ƒ vÄ• ananupassitvÄ• assÄ• sapassÄ• sakÄ• yamattass
anupassanÄ• , tÄ• ya kÄ• yÄ• nupassanÄ• ya satisaá¹…khÄ• tassa paá¹-á¹-hÄ• nassa bhÄ
kÄ• yÄ• nupassanÄ• satipaá¹-á¹-hÄ• nabhÄ• vanÄ• _ti ayaá¹ƒ saá¹…khepattho.

__ittaravasenÄ• _ti parittakÄ• lavasena. __tÄ• diso_ti dÄ«gho rasso ca. __vaá¹‡á¹‡Ä• _ti dÄ
__nÄ• sikaggeva bhikkhuno_ti nÄ• sikagge vÄ• , __vÄ• _-saddena uttaroá¹-á¹-he vÄ• ti atth
``Ä• dimajjhapariyosÄ• navasena sabbaá¹ƒ assÄ• sapassÄ• sakÄ• yaá¹ƒ viditaá¹ƒ pÄ• kaá
pubbe pavattaÄ• bhogavasena pacchÄ• tathÄ• samuppannena Ã±Ä• á¹‡asampayuttacitte
evaá¹ƒ viditaá¹ƒ pÄ• kaá¹-aá¹ƒ karonto assasati ceva passasati ca, tasmÄ• evaá¹ƒbhÅ«to
sabbakÄ• yapaá¹-isaá¹ƒvedÄ« assasissÄ• mi passasissÄ• mÄ«ti sikkhati nÄ• ma, na pana
karissÄ• mÄ«â€™â€™ ti cintanamattena so evaá¹ƒ vuccatÄ«ti adhippÄ• yo. __tathÄ• bhÅ«
Ä• dimajjhapariyosÄ• naá¹ƒ viditaá¹ƒ karontassa. __saá¹ƒvaro_ti sati vÄ«riyampi vÄ• . __na
sabbakÄ• yaá¹ƒ viditaá¹ƒ karissÄ• mÄ«tiÄ• dikaá¹ƒ pubbÄ• bhogaá¹ƒ sandhÄ• ya vadati. _
__Ä• di_-saddena kÄ• yasaá¹…khÄ• rapassambhanapÄ«tipaá¹-isaá¹ƒvedanÄ• diá¹ƒ saá¹…
__kÄ• yasaá¹…khÄ• ra_nti assÄ• sapassÄ• saá¹ƒ. so hi cittasamuá¹-á¹-hÄ• nopi samÄ• no
karajakÄ• yapaá¹-ibaddhavuttitÄ• ya tena saá¹…kharÄ«yatÄ«ti kÄ• yasaá¹…khÄ• roti vucca
kammaá¹-á¹-hÄ• nassa anÄ• raddhakÄ• le, tadÄ• rambhatthÄ• ya kÄ• yacittÄ• nampi apari
pallaá¹…kaá¹ƒ \Be I 213/ Ä• bhujitvÄ• ujuá¹ƒ kÄ• yaá¹ƒ paá¹‡idhÄ• yÄ• ti hi iminÄ• kÄ• ya
satiá¹ƒ upaá¹-á¹-hapetvÄ• ti iminÄ• cittapariggaho vutto. __adhimatta_nti balavaá¹ƒ oá¸·Ä•
liá¹…gavipallÄ• sena vuttaá¹ƒ. kÄ• yasaá¹…khÄ• ro hi adhippeto. adhimattaá¹ƒ hutvÄ• pav
kiriyÄ• visesanaá¹ƒ vÄ• etaá¹ƒ. __sabbesaá¹ƒyevÄ• _ti ubhayesampi.

__mahÄ• bhÅ«tapariggahe sukhumo_ti catudhÄ• tumukhena vipassanÄ• bhinivesaá¹ƒ sand
__lakkhaá¹‡Ä• rammaá¹‡ikavipassanÄ• yÄ• _ti \Ne I 186/ kalÄ• pasammasanamÄ• ha. nibb
balavavipassanÄ• , tato oraá¹ƒ dubbalavipassanÄ• . __pubbe vuttanayenÄ• _ti apariggahita
samathanaye vuttanayena.

__codanÄ• sodhanÄ• hÄ«_ti anuyogaparihÄ• rehi. __katha_ntiÄ• di paá¹-isambhidÄ• pÄ• á
sikkhatÄ«ti sambandho. __iti kirÄ• _tiÄ• di codakavacanaá¹ƒ. __iti kirÄ• _ti evaÃ±ceti attho.
sabbathÄ• abhÄ• vaá¹ƒ upaneti ceti codakassa adhippÄ• yo. __vÄ• tÅ«paladdhiyÄ• _ti ass
abhÄ• vena tabbisayÄ• ya upaladdhiyÄ• bhÄ• vanÄ• cittassa uppÄ• do vaá¸• á¸• hi ca na l
ettha __na_nti nipÄ• tamattaá¹ƒ. __puna iti kirÄ• _tiÄ• di yathÄ• vuttÄ• ya codanÄ• ya vissa
kira sikkhatÄ«_ti mayÄ• vuttÄ• kÄ• rena yadi sikkhatÄ«ti attho. __pabhÄ• vanÄ• hotÄ«_ti y
kÄ• yasaá¹…khÄ• rÄ• paá¹-ippassambhanti, sukhumÄ• pana atthevÄ• ti bhÄ• vanÄ• yapi
__kaá¹ƒse_ti kaá¹ƒsabhÄ• jane. __nimitta_nti nimittassa, tesaá¹ƒ saddÄ• naá¹ƒ pavattiÄ• k
__sukhumakÄ• saddÄ• _ti anurave Ä• ha. __sukhumasaddanimittÄ• rammaá¹‡atÄ• pÄ«_ti
tadÄ• rammaá¹‡atÄ• yapi.

__Ä• bhisamÄ• cÄ• rikasÄ«la_nti ettha abhisamÄ• cÄ• roti uttamasamÄ• cÄ• ro, tadeva Ä•
khandhakavattapariyÄ• pannassa sÄ«lassetaá¹ƒ adhivacanaá¹ƒ. __ahaá¹ƒ sÄ«laá¹ƒ rakkhÄ
ubhatovibhaá¹…gapariyÄ• pannaá¹ƒ sÄ«laá¹ƒ sandhÄ• ya vuttaá¹ƒ. __Ä• vÄ• so_ti Ä• vÄ•
__kula_ntiÄ• dÄ«supi eseva nayo. __kamma_nti navakammaá¹ƒ. __iddhÄ«_ti pothujjanikÄ•
palibodho. __so upacchinditabbo_ti __visuddhimagge_ (Vism I 41) vuttena tassa \Be I 214/
upacchedappakÄ• rena upacchinditabbo. __yogÄ• nuyogo_ti yogassa bhÄ• vanÄ• ya anuy
__aá¹-á¹-hatiá¹ƒsÄ• rammaá¹‡esÅ«_ti Ä• lokÄ• kÄ• sakasiá¹‡advayaá¹ƒ vajjetvÄ• __pÄ• á
aá¹-á¹-hannaá¹ƒ kasiá¹‡Ä• naá¹ƒ vasena vuttaá¹ƒ, cattÄ• rÄ«saÃ±Ã±eva pana kammaá¹-á¹
nayenÄ• _ti yogÄ• nuyogakammassa padaá¹-á¹-hÄ• nattÄ• ti imamatthaá¹ƒ atidisati. __imin
iminÄ• Ä• nÄ• pÄ• nassatikammaá¹-á¹-hÄ• nena. __mahÄ• hatthipathaá¹ƒ nÄ«haranto viy
mahÄ• hatthimaggaá¹ƒ katvÄ• dassento viya.

__vuttappakÄ• ramÄ• cariya_nti ``iminÄ• va kammaá¹-á¹-hÄ• nena catutthajjhÄ• naá¹ƒ nibb
vaá¸• á¸• hetvÄ• arahattaá¹ƒ pattassÄ• â€™â€™ tiÄ• dinÄ• heá¹-á¹-hÄ• vuttappakÄ• raá
bhÄ• vanÄ«yoâ€™â€™ tiÄ• dinÄ• (AN b 7.37; Nett 113; Mil VI 1.10) __visuddhimagge_ (V
vuttappakÄ• ramÄ• cariyantipi \Ne I 187/ vadanti. __paÃ±casandhika_nti paÃ±capabbaá¹ƒ,
__kammaá¹-á¹-hÄ• nassa uggaá¹‡hana_nti kammaá¹-á¹-hÄ• naganthassa uggaá¹‡hanaá¹ƒ
__kammaá¹-á¹-hÄ• nassa paripucchÄ• , _ tattha saá¹ƒsayaparipucchÄ• vÄ• . __kammaá¹-
evaá¹ƒ bhÄ• vanamanuyuÃ±jantassa evamidha nimittaá¹ƒ upatiá¹-á¹-hatÄ«ti upadhÄ• raá¹‡
__kammaá¹-á¹-hÄ• nappanÄ• _ evaá¹ƒ jhÄ• namappetÄ«ti. __kammaá¹-á¹-hÄ• nassa lakkh
gaá¹‡anÄ• nubandhanÄ• phusanÄ• naá¹ƒ vasena bhÄ• vanaá¹ƒ ussukkÄ• petvÄ• á¹-hapa
bhÄ• vanÄ• ti kammaá¹-á¹-hÄ• nasabhÄ• vassa sallakkhaá¹‡aá¹ƒ, tenÄ• ha ``kammaá¹-á¹-
vuttaá¹ƒ hotÄ«â€™â€™ ti.

__aá¹-á¹-hÄ• rasasenÄ• sanadosavivajjita_nti mahattaá¹ƒ navattaá¹ƒ jiá¹‡á¹‡attaá¹ƒ pantha
soá¹‡á¸• ipaá¹‡á¹‡apupphaphalayuttatÄ• patthanÄ«yatÄ• nagaradÄ• rukhettasannissitatÄ
puggalÄ• naá¹ƒ atthitÄ• paá¹-á¹-anasannissitatÄ• paccantasannissitatÄ• rajjasÄ«masanni

kalyÄ• á¹‡amittÄ• naá¹ƒ alÄ• bhoti imehi aá¹-á¹-hÄ• rasahi senÄ• sanadosehi vivajjitaá¹ƒ. __paÃ±casenÄ• sanaá¹…gasamannÄ• gata_nti ---

``idha, bhikkhave, senÄ• sanaá¹ƒ nÄ• tidÅ«raá¹ƒ hoti nÄ• ccÄ• sannaá¹ƒ gamanÄ• gamana appÄ• kiá¹‡á¹‡aá¹ƒ rattiá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ appaá¸• aá¹ƒsamakasavÄ• tÄ• tasmiá¹ƒ kho pana senÄ• sane viharantassa appakasirena uppajjanti cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• , tasmiá¹ƒ kho p therÄ• bhikkhÅ« viharanti ... pe ... evaá¹ƒ kho, bhikkhave, senÄ• sanaá¹ƒ paÃ±caá¹…gasan hotÄ«â€™â€™ ti (AN c 10.11) ---

evaá¹ƒ bhagavatÄ• vuttehi paÃ±cahi senÄ• sanaá¹…gehi samannÄ• gataá¹ƒ, ettha ca nÄ• appÄ• kiá¹‡á¹‡atÄ• di ekaá¹ƒ, appaá¸• aá¹ƒsÄ• ditÄ• ekaá¹ƒ, cÄ«varÄ• dilÄ• bho ekaá¹ƒ, t nivÄ• so ekanti evaá¹ƒ paÃ±caá¹…gÄ• ni veditabbÄ• ni.

__upacchinnakhuddakapalibodhenÄ• _ti dÄ«ghÄ• naá¹ƒ kesÄ• dÄ«naá¹ƒ haraá¹‡ena patta pacanatunnakaraá¹‡arajanÄ• dikaraá¹‡ehi ca upacchinnÄ• khuddakÄ• palibodhÄ• yena, t bhojananimittaá¹ƒ parissamaá¹ƒ. Ä• cariyato uggaho __Ä• cariyuggaho, _ sabbopi kammaá vuttauggahamattaá¹ƒ, tato. __ekapadampÄ«_ti ekakoá¹-á¹-hÄ• sampi.

__anuvahanÄ• _ti assÄ• sapassÄ• sÄ• naá¹ƒ anugamanavasena satiyÄ• nirantaraá¹ƒ anu gaá¹‡anÄ• divasena viya phusanÄ• vasena visuá¹ƒ manasikÄ• ro natthi, phuá¹-á¹-haphuá¹- gaá¹‡anÄ• di kÄ• tabbanti \Ne I 188/ dassetuá¹ƒ idha phusanÄ• gahaá¹‡anti dÄ«pento ``ph phuá¹-á¹-haá¹-á¹-hÄ• naâ€™â€™ nti Ä• ha. á¹-hapanÄ• ti samÄ• dhÄ• naá¹ƒ, samÄ• dhipp ``á¹-hapanÄ• ti appanÄ• â€™â€™ ti. aniccatÄ• dÄ«naá¹ƒ lakkhaá¹‡ato __sallakkhaá¹‡Ä• v nimittato ca vinivaá¹-á¹-anato __vinivaá¹-á¹-anÄ• maggo_. kilesapaá¹-ippassaddhibhÄ• vato phalaá¹ƒ. tesa_nti vinivaá¹-á¹-anÄ• pÄ• risuddhÄ«naá¹ƒ. __khaá¹‡á¸• a_nti ``ekaá¹ƒ tÄ«á¹‡ ekantarikÄ• dibhÄ• vena gaá¹‡anÄ• ya khaá¹‡á¸• anaá¹ƒ. atha vÄ• khaá¹‡á¸• anti antaran agaá¹‡etvÄ• puna gaá¹‡anavasena antarÄ• odhiparicchedo na dassetabbo. tathÄ• khaá¹ ``kammaá¹-á¹-hÄ• naninnaá¹ƒ pavattati nu kho me cittaá¹ƒ, noâ€™â€™ ti vÄ«maá¹ƒsuppat tenÄ• ha __sikhÄ• ppattaá¹ƒ nu kho me_tiÄ• di, idaÃ±ca evaá¹ƒ khaá¹‡á¸• aá¹ƒ dassetvÄ• manasikarontassa vasena vuttaá¹ƒ. so hi tathÄ• laddhaá¹ƒ avikkhepamattaá¹ƒ nissÄ• ya ev upaá¹-á¹-hÄ• ti, taá¹ƒ gahetvÄ• _ti idaá¹ƒ assÄ• sapassÄ• sesu yassa ekova paá¹-hamaá¹ƒ sandhÄ• ya vuttaá¹ƒ, yassa pana ubhopi upaá¹-á¹-hahanti, tena ubhayampi gahetvÄ• gaá¹ upaá¹-á¹-hÄ• tÄ«ti iminÄ• va dvÄ«su nÄ• sÄ• puá¹-avÄ• tesu yo pÄ• kaá¹-o hoti, so gahetab attho dÄ«pitoti gahetabbaá¹ƒ. paá¹-hamaá¹ƒ ekekasmiá¹ƒ upaá¹-á¹-hitepi upalakkhetvÄ• ga ubhopi pÄ• kaá¹-Ä• hontÄ«ti Ä• ha ``assÄ• sapassÄ• sÄ• pÄ• kaá¹-Ä• hontÄ«â€™â€™ ti gaá¹‡etabbamevÄ• ti sambandho. evaá¹ƒ sÄ«ghagaá¹‡anÄ• rambhassa okÄ• saá¹ƒ dasset gaá¹‡ayato_tiÄ• di vuttaá¹ƒ. tattha __purimanayenÄ• _ti dandhagaá¹‡anÄ• ya, __pÄ• kaá¹-

dandhagaá¹‡anÄ• ya Ä• raddhakÄ• le cittassa avisadatÄ• ya sukhumassÄ• sÄ• dÄ«naá¹ƒ
visadakÄ• le pÄ• kaá¹-ataÃ±ca tesu ca pÄ• kaá¹-esu dandhagaá¹‡anaá¹ƒ pahÄ• ya sÄ«gha
sÄ«ghagaá¹‡anÄ• ya nippariyÄ• yato nirantarappavatti appanÄ• vÄ«thiyameva, na kÄ• mÄ
bhavaá¹…gantarikattÄ• ti Ä• ha ``nirantarappavattaá¹ƒ viyÄ• â€™â€™ ti. __purimanayenev
anto pavisantaá¹ƒ vÄ• taá¹ƒ manasikaronto anto cittaá¹ƒ paveseti nÄ• ma.

__eta_nti etaá¹ƒ assÄ• sapassÄ• sajÄ• taá¹ƒ. __anugamana_nti phuá¹-á¹-haá¹-á¹-hÄ• ne m
assÄ• sapassÄ• sÄ• naá¹ƒ anuvattanaá¹ƒ, tenÄ• ha --- ``taÃ±ca kho na Ä• dimajjhapariyos
ti. __phusanÄ• á¹-hapanÄ• vasena visuá¹ƒ manasikÄ• ro natthÄ«_ti iminÄ• yathÄ• gaá¹‡a
manasikaroti, evaá¹ƒ anubandhanaá¹ƒ vinÄ• kevalaá¹ƒ á¹-hapanÄ• ya ca phusanÄ• ya ca
dassentena gaá¹‡anaá¹ƒ paá¹-isaá¹ƒharitvÄ• yÄ• va appanÄ• uppajjati, tÄ• va anubandha
manasikaroti, appanÄ• ya pana uppannÄ• ya anubandhanÄ• ya á¹-hapanÄ• ya ca manasik
__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana anubandhanÄ• ya vinÄ• á¹-hapanÄ• ya manasikÄ• ro natt
``anubandhanÄ• ya ca phusanÄ• ya ca á¹-hapanÄ• ya ca manasikarotÄ«ti vuccatÄ«â€™â€
gahetabbaá¹ƒ \Ne I 189/. yÄ• accantÄ• ya na minoti na vinicchanati, sÄ• mÄ• nassa samÄ
siddhasÄ• disena sÄ• dhyasÄ• dhanaá¹ƒ yathÄ• go viya gavayoti. __paá¹…guá¸·o_ti pÄ«á
peá¹…kholo. __kÄ«á¸·ata_nti kÄ«á¸·antÄ• naá¹ƒ. __upanibandhanatthambhamÅ«le_ti nÄ•
sandhÄ• ya vuttaá¹ƒ. __Ä• dito pabhutÄ«_ti upameyyatthadassanato paá¹-á¹-hÄ• ya. __nim
upanibandhananimittaá¹ƒ nÄ• sikaggaá¹ƒ, mukhanimittaá¹ƒ vÄ• . __anÄ• rammaá¹‡amekad
assÄ• sapassÄ• sÄ• naá¹ƒ ekakkhaá¹‡e appavattanato ekassa cittassa tayopi Ä• rammaá¹
assÄ• so passÄ• so vÄ• ti dveyeva ekakkhaá¹‡e Ä• rammaá¹‡aá¹ƒ \Be I 217/ hontÄ«ti attho
dhamme_ti nimittaá¹ƒ assÄ• so passÄ• soti ime tayo dhamme Ä• rammaá¹‡akaraá¹‡avaser
byatireko, tena evaÃ±ca sati ayaá¹ƒ aniá¹-á¹-happasaá¹…goti byatirekaá¹ƒ dasseti. __bhÄ•
Ä• nÄ• pÄ• nassatibhÄ• vanÄ• .

__kathaá¹ƒ ime ... pe ... visesamadhigacchatÄ«_ti idaá¹ƒ parihÄ• ragÄ• thÄ• ya vuttamevat
(MN I 222 Ä• dayo) vivarituá¹ƒ pucchÄ• á¹-hapanaá¹ƒ. tattha kathaá¹ƒ-saddo paccekaá¹ƒ y
aviditÄ• ... pe ... kathaá¹ƒ visesamadhigacchatÄ«â€™â€™ ti. __padhÄ• na_nti bhÄ• vanÄ•
__payoga_nti nÄ«varaá¹‡avikkhambhakaá¹ƒ bhÄ• vanÄ• nuyogaá¹ƒ. __visesa_nti arahatta
__padhÄ• na_nti rukkhassa chedanavÄ«riyaá¹ƒ. __payoga_nti tasseva chedanakakiriyaá¹ƒ
``visesamadhigacchatÄ«â€™â€™ ti upamÄ• yaá¹ƒ na vuttaá¹ƒ, tathÄ• pi atthato yojetabbar
rukkho_tiÄ• di upamÄ• saá¹ƒsandanaá¹ƒ. __nÄ• sikagge vÄ• mukhanimitte vÄ• _ti dÄ«gha
mukhaá¹ƒ nimiyati chÄ• diyati etenÄ• ti mukhanimittanti laddhanÄ• me uttaroá¹-á¹-he.

__idaá¹ƒ padhÄ• na_nti yena vÄ«riyÄ• rambhena kÄ• yopi cittampi bhÄ• vanÄ• kammassa
phalena hetuá¹ƒ dasseti. __upakkilesÄ• _ti nÄ«varaá¹‡Ä• . __vitakkÄ• _ti kÄ• mavitakkÄ• d
nÄ«varaá¹‡appahÄ• nena vÄ• paá¹-hamajjhÄ• nÄ• dhigamaá¹ƒ dassetvÄ• vitakkÅ«pasam
dutiyajjhÄ• nÄ• dÄ«namadhigamamÄ• ha. __ayaá¹ƒ payogo_ti ayaá¹ƒ jhÄ• nÄ• dhigamass

kammaá¹-á¹-hÄ• nÄ• nuyogasaá¹…khÄ• to payogo. __saá¹ƒyojanÄ• pahÄ«yantÄ«_ti dasa
maggapaapÄ• á¹-iyÄ• samucchedavasena pahÄ«yanti. __byantÄ« hontÄ«_ti tathÄ• sattap
anavasesato vigatantÄ• honti. __ayaá¹ƒ viseso_ti imaá¹ƒ samÄ• dhiá¹ƒ nissÄ• ya anukkam
saá¹ƒyojanappahÄ• nÄ• diko imassa samÄ• dhissa visesoti attho. __evaá¹ƒ ime tayo dham
nigamanavacanaá¹ƒ. __paripuá¹‡á¹‡Ä• _ti soá¸·asannaá¹ƒ vatthÅ«naá¹ƒ pÄ• ripÅ«riyÄ• sa
__anupubba_nti anukkamena. __paricitÄ• _ti pariciá¹‡á¹‡Ä• . __imaá¹ƒ loka_nti khandhÄ• c
paÃ±Ã±Ä• pabhÄ• sena pabhÄ• seti.

__idhÄ• _ti \Ne I 190/ imasmiá¹ƒ á¹-hÄ• ne. __assÄ• _ti upamÄ• bhÅ«tassa kakacassa. Ä•
yojetabbaá¹ƒ. __nimitta_nti paá¹-ibhÄ• ganimittaá¹ƒ. __avasesajhÄ• naá¹…gapaá¹-imaá¹‡á
vitakkÄ• diavasesajhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• ti vadanti. vicÄ• rÄ• dÄ«hÄ«ti \Be I 21
nippariyÄ• yena vitakkassa appanÄ• bhÄ• vato. so hi ``appanÄ• byappanÄ• â€™â€™ ti nic
avasesa-saddo upapanno hoti, vitakkasampayogato vÄ• jhÄ• naá¹…gesu padhÄ• nabhÅ«t
``avasesajhÄ• naá¹…gapaá¹-imaá¹‡á¸• itÄ• appanÄ• saá¹…khÄ• tÄ• á¹-hapanÄ• ca sam
__kassaci pana gaá¹‡anÄ• vaseneva manasikÄ• rakÄ• lato pabhutÄ«_ti ettha ``anukkamato
hotÄ«â€™â€™ ti upari vakkhamÄ• no gantho purÄ• á¹‡apotthakesu dissati, tasmÄ• ayaá¹ƒ
likhitabbo, lekhakÄ• naá¹ƒ pana dosena gaá¸·itoti veditabbo.

__oá¸·Ä• rike assÄ• sapassÄ• se niruddhe_tiÄ• di heá¹-á¹-hÄ• vuttanayampi vicetabbÄ• kÄ
kÄ• yasaá¹…khÄ• rassa vicayanavidhiá¹ƒ dassetuá¹ƒ Ä• nÄ«taá¹ƒ. __desato_ti pubbe phus
gahitaá¹-á¹-hÄ• nato. __nimittaá¹ƒ paá¹-á¹-hapetabba_nti pubbe gahitÄ• kÄ• ranimittaggÄ•
phusanaá¹-á¹-hÄ• ne paá¹-á¹-hapetabbÄ• . __imameva hi atthavasa_nti imaá¹ƒ anupaá¹-á¹-
upaá¹-á¹-hÄ• navidhisaá¹…khÄ• taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icca. __ito_ti Ä• nÄ• pÄ• nakam
bhÄ• vanÄ• dukkaratÄ• yÄ• ti Ä• ha ``garukabhÄ• vanaâ€™â€™ nti. __caritvÄ• _ti gocaraâ
uggahanimittaá¹ƒ, paá¹-ibhÄ• ganimittaá¹ƒ vÄ• . ubhayampi hi idha ekajjhaá¹ƒ vuttaá¹ƒ. tath
tÅ«lapicuÄ• diupamattayaá¹ƒ uggahe yujjati, sesaá¹ƒ ubhayattha.

__tÄ• rakarÅ«paá¹ƒ viyÄ• _ti tÄ• rakÄ• ya sarÅ«paá¹ƒ viya. __saÃ±Ã±Ä• nÄ• natÄ• yÄ• _ti
pavattasaÃ±Ã±Ä• naá¹ƒ nÄ• natÄ• ya. __saÃ±Ã±aja_nti bhÄ• vanÄ• saÃ±Ã±Ä• ya parikapp
avijjamÄ• nattÄ• , tenÄ• ha ``nÄ• nato upaá¹-á¹-hÄ• tÄ«â€™â€™ ti. __evaá¹ƒ hotÄ«_ti bhÄ
upaá¹-á¹-hÄ• ti. __eva_nti evaá¹ƒ sati, yathÄ• vuttanayena nimitte eva cittassa á¹-hapane sa
pabhutÄ«_ti ito paá¹-ibhÄ• ganimittuppattito paá¹-á¹-hÄ• ya. __nimitte_ti paá¹-ibhÄ• ganimit
á¹-hapanÄ• vasena cittaá¹ƒ á¹-hapanto. __nÄ• nÄ• kÄ• ra_nti ``cattÄ• ro vaá¹‡á¹‡Ä• â€™â
nÄ• nÄ• kÄ• raá¹ƒ. __vibhÄ• vaya_nti vibhÄ• vento antaradhÄ• pento. nimittuppattito paá¹-
amanasikaroto antarahitÄ• viya honti. __assÄ• sapassÄ• se_ti assÄ• se passÄ• se ca yo n
vibhÄ• vayaá¹ƒ assÄ• sapassÄ• sasambhÅ«te vÄ• nimitte cittaá¹ƒ á¹-hapayaá¹ƒ sakaá¹ƒ c
\Be I 219/ yojanÄ• . keci pana vibhÄ• vayanti etassa vibhÄ• vento viditaá¹ƒ pÄ• kaá¹-aá¹ƒ k
vadanti, taá¹ƒ pubbabhÄ• gavasena yujjeyya. ayaÃ±hettha attho --- assÄ• sapassÄ• se nÄ•

vibhÄ• vento pajÄ• nanto tattha yaá¹ƒ laddhaá¹ƒ nimittaá¹ƒ, tasmiá¹ƒ cittaá¹ƒ á¹-hapento an
cittaá¹ƒ nibandhati appetÄ«ti.

__kilesÄ• _ti avasesakilesÄ• . __sannisinnÄ• yevÄ• _ti aladdhanÄ«varaá¹‡asahÄ• yÄ• olÄ
__upacÄ• rabhÅ«miya_nti upacÄ• rÄ• vatthÄ• yaá¹ƒ. __lakkhaá¹‡ato_ti vikkhambhanÄ• dis
aniccÄ• disabhÄ• vato vÄ• . __gocaro_ti bhikkhÄ• cÄ• ragÄ• mo. yattha dullabhÄ• sappÄ•
itaro sappÄ• yo. __bhassa_nti dasakathÄ• vatthunissitaá¹ƒ bhassaá¹ƒ, taá¹ƒ sappÄ• yaá¹ƒ,
sesesu Ä• vÄ• sÄ• dÄ«su yattha yattha asamÄ• hitaá¹ƒ cittaá¹ƒ samÄ• dhiyati, taá¹ƒ taá¹ƒ
itaramasappÄ• yanti gahetabbaá¹ƒ. yassa pana evaá¹ƒ sattavidhaá¹ƒ asappÄ• yaá¹ƒ vajjetv
sevantassapi appanÄ• na hoti, tena sampÄ• detabbaá¹ƒ dasavidhaá¹ƒ appanÄ• kosallaá¹ƒ
__vatthuvisadakiriyÄ• _tiÄ• dimÄ• ha. tattha __vatthuvisadakiriyÄ• _ nÄ• ma kesanakhacch
sarÄ«ravatthussa, cÄ«varasenÄ• sanÄ• didhovanaparikammÄ• dÄ«hi bÄ• hiravatthussa ca
evaÃ±hi Ã±Ä• á¹‡ampi visadakiccanipphattikaraá¹ƒ hoti. __indriyasamattapaá¹-ipÄ• danatÄ
indriyÄ• naá¹ƒ samabhÄ• vakaraá¹‡aá¹ƒ. __nimittakusalatÄ• _ nÄ• ma bhÄ• vanÄ• ya ladd
rakkhaá¹‡akosallaá¹ƒ. __yasmiá¹ƒ samaye cittaá¹ƒ niggahetabba_ntiÄ• dÄ«su yasmiá¹ƒ sa
accÄ• raddhatÄ• dÄ«hi kÄ• raá¹‡ehi uddhatatÄ• ya niggahetabbaá¹ƒ, tadÄ• dhammavicay
abhÄ• vetvÄ• passaddhÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ bhÄ• vanena cittassa niggaá¹‡hanÄ• ho
atisithilavÄ«riyatÄ• dÄ«hi lÄ«natÄ• ya paggahetabbaá¹ƒ, tadÄ• passaddhisambojjhaá¹…gÄ
dhammavicayÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ bhÄ• vanena cittassa paggaá¹‡hanaá¹ƒ hoti. yadÄ•
paÃ±Ã±Ä• payogamandatÄ• dÄ«hi nirassÄ• daá¹ƒ cittaá¹ƒ hoti, tadÄ• tassa cittassa
aá¹-á¹-hasaá¹ƒvegavatthupaccavekkhaá¹‡Ä• dinÄ• (Mp I 1.418) sampahaá¹ƒsanasaá¹…kh
panassa evaá¹ƒ paá¹-ipajjanato alÄ«naá¹ƒ anuddhataá¹ƒ anirassÄ• daá¹ƒ Ä• rammaá¹‡e sa
samathavÄ«thipaá¹-ipannaÃ±ca cittaá¹ƒ hoti, tadÄ• tassa paggahaniggahasampahaá¹ƒsan
abyÄ• pÄ• ratÄ• samÄ• pajjanena ajjhupekkhanÄ• hoti.

__tadadhimuttatÄ• _ \Be I 220/ nÄ• ma samÄ• dhiadhimuttatÄ• , samÄ• dhininnapoá¹‡apab
etissaá¹ƒ kÄ• yÄ• nupassanÄ• yaá¹ƒ.

__pÄ• risuddhiá¹ƒ pattukÄ• mo_ti phalaá¹ƒ adhigantukÄ• mo samÄ• pajjitukÄ• mo ca. tatth
sallakkhaá¹‡Ä• vivaá¹-á¹-anÄ• vasena paá¹-hamaá¹ƒ maggÄ• nantaraphalaá¹ƒ adhigantukÄ
sallakkhaá¹‡avasena phalasamÄ• pattiá¹ƒ samÄ• pajjitukÄ• mopÄ«ti evamattho gahetabbo
pe ... vasippatta_nti \Ne I 192/ ettha paá¹-iladdhajhÄ• nato vuá¹-á¹-hÄ• ya vitakkÄ• dÄ«su jh
Ä• vajjayato bhavaá¹…gaá¹ƒ upacchinditvÄ• uppannÄ• vajjanÄ• nantaraá¹ƒ vitakkÄ• dÄ«s
yathÄ• vajjitajhÄ• naá¹…gÄ• rammaá¹‡Ä• ni kÄ• mÄ• vacarajavanÄ• ni bhavaá¹…gantaritÄ
pavattanti, athassa __Ä• vajjanavasÄ«_ siddhÄ• hoti. taá¹ƒ pana jhÄ• naá¹ƒ samÄ• pajjituk
sÄ«ghaá¹ƒ samÄ• pajjanasamatthatÄ• __samÄ• pajjanavasÄ«_ nÄ• ma. accharÄ• mattaá¹
khaá¹‡aá¹ƒ jhÄ• naá¹ƒ á¹-hapetuá¹ƒ samatthatÄ• __adhiá¹-á¹-hÄ• navasÄ«_ nÄ• ma. tathe
jhÄ• nasamaá¹…gÄ« hutvÄ• jhÄ• nato bhavaá¹…guppattivasena vuá¹-á¹-hÄ• tuá¹ƒ samatt

nÄ• ma. ``ettakameva khaá¹‡aá¹ƒ samÄ• pajjissÄ• mÄ«â€™â€™ ti, ``ettakameva khaá¹‡aá
jhÄ• nato vuá¹-á¹-hahissÄ• mÄ«â€™â€™ ti ca pavattapubbaparikammabhedenettha adhiá¹
bhinnÄ• , na sarÅ«pabhedena, yÄ• ``samÄ• pattikusalatÄ• , vuá¹-á¹-hÄ• nakusalatÄ• â€™
__paccavekkhaá¹‡avasÄ«_ pana Ä• vajjanavasiyÄ• eva vuttÄ• . paccavekkhaá¹‡avÄ«thiya
Ä• vajjanuppattiyÄ• Ä• vajjanavasÄ« tadanantarÄ• naá¹ƒ javanÄ• naá¹ƒ samuppattiyÄ• pa
Ä• vajjanavasÄ«siddhiyÄ• va paccavekkhaá¹‡avasÄ« siddhÄ• eva hotÄ«ti veditabbÄ• . __j
pariggahetvÄ• _ti jhÄ• nacittasampayuttÄ• ni jhÄ• naá¹…gÄ• ni lakkhaá¹‡Ä• divasena parig
nissaya_nti tesaá¹ƒ vatthunissayÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ nissayaá¹ƒ. idaÃ±ca karajakÄ• ya
bhÅ«tanissayattÄ• suttantanayena vuttaá¹ƒ, na paá¹-á¹-hÄ• nanayena. na hi kalÄ• pantara
kalÄ• pantaragatÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒ nissayapaccayÄ• honti, suttantanayena pana upa
veditabbÄ• ni. paá¹-á¹-hÄ• ne hi asaá¹…gahitÄ• sabbe paccayÄ• suttantikanayena upanis
saá¹…gayhantÄ«ti veditabbaá¹ƒ. __taá¹ƒnissitarÅ«pÄ• nÄ«_ti upÄ• dÄ• rÅ«pÄ• ni.
__yathÄ• pariggahitarÅ«pavatthudvÄ• rÄ• rammaá¹‡aá¹ƒ vÄ• _ti ettha yathÄ• pariggahitake
pubbe vuttanayavatthÄ• rammaá¹‡aÃ±ca tannissayakarajakÄ• yapaaggahamukhena \Be I 2
upaá¹-á¹-hitacakkhÄ• didvÄ• raÃ±ca sasampayuttadhammaviÃ±Ã±Ä• á¹‡aá¹ƒ vÄ• ti yojetab
kammÄ• rÄ• naá¹ƒ aggidhamanabhastÄ• . __tajja_nti tadanurÅ«paá¹ƒ. __tassÄ• _ti nÄ• ma
avijjÄ• taá¹‡hÄ• dipaccayaá¹ƒ disvÄ• . __kaá¹…khaá¹ƒ vitaratÄ«_ti ahosiá¹ƒ nu kho ahaá¹ƒ
atÄ«tamaddhÄ• nantiÄ• dinayappavattaá¹ƒ (MN I 18; SN a II 20) soá¸·asavatthukaá¹ƒ viciki
__kalÄ• pasammasanavasenÄ• _ti yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ atÄ«tÄ• nÄ• gatapaccuppannanti
AN a IV 181) paÃ±casu khandhesu atÄ«tÄ• dikoá¹-á¹-hÄ• saá¹ƒ ekekakalÄ• pato gahetvÄ•
kalÄ• pasammasanaá¹ƒ, tassa vasena. __pubbabhÄ• ge_ti paá¹-ipadÄ• Ã±Ä• á¹‡adassana
udayabbayÄ• nupassanÄ• ya pubbabhÄ• ge. __obhÄ• sÄ• dayo_ti obhÄ• so Ã±Ä• á¹‡aá¹ƒ
paggaho upekkhÄ• upaá¹-á¹-hÄ• naá¹ƒ nikanti ca. tattha __adhimokkho_ti saddhÄ• . __upa
__upekkhÄ• _ti tatramajjhattatÄ• . ettha ca obhÄ• sÄ• dayo nava nikantisaá¹…khÄ• tataá¹‡
upakkilesÄ• vuttÄ• \Ne I 193/, nikanti pana upakkilesatÄ• ya tabbatthutÄ• ya ca. __nibbind
Ä• dÄ«navÄ• nupassanÄ• pubbaá¹…gamÄ• ya nibbidÄ• nupassanÄ• ya nibbindanto.
muÃ±citukamyatÄ• paá¹-isaá¹…khÄ• nupassanÄ• saá¹…khÄ• rupekkhÄ• nulomaÃ±Ä• á¹‡Ä
uppannagotrabhuÃ±Ä• á¹‡Ä• nantaraá¹ƒ uppannena maggaÃ±Ä• á¹‡ena sabbasaá¹…khÄ•
phalakkhaá¹‡e hi vimutto nÄ• ma vuccati, maggakkhaá¹‡e vimuccantoti. __ekÅ«navÄ«satib
maggavÄ«thÄ«naá¹ƒ anantaraá¹ƒ paccekaá¹ƒ uppajjantassa maggaphalanibbÄ• napahÄ«n
paÃ±cannaá¹ƒ paccavekkhitabbÄ• naá¹ƒ vasena ekÅ«navÄ«satibhedassa. arahato hi avasi
ekÅ«navÄ«satitÄ• . __assÄ• _ti Ä• nÄ• pÄ• nakammaá¹-á¹-hÄ• nikassa.

__sappÄ«tike dve jhÄ• ne_ti pÄ«tisahagatÄ• ni catukkanaye dve paá¹-hamadutiyajjhÄ• nÄ•
yoginÄ• . __samÄ• pattikkhaá¹‡e_ti samÄ• pannakkhaá¹‡e. __Ä• rammaá¹‡ato_ti paá¹-ibhÄ
__pÄ«ti paá¹-isaá¹ƒviditÄ• hoti, Ä• rammaá¹‡assa paá¹-isaá¹ƒviditattÄ• _. Ä• rammaá¹‡e h
cittacetasikÄ• dhammÄ• sayaá¹ƒ attano paá¹-isaá¹ƒviditÄ• nÄ• ma hoti salakkhaá¹‡ato sÄ
pacchÄ• gahaá¹‡e sandehÄ• bhÄ• vato. __vipassanÄ• kkhaá¹‡e_ti vipassanÄ• paÃ±Ã±Ä•

evaá¹ƒ pÄ«tiá¹ƒ aniccÄ• divasena gahaá¹‡ameva __asammohato_ pÄ«tipaá¹-isaá¹ƒvedana

__dÄ«ghaá¹ƒ_ \Be I 222/ __assÄ• savasenÄ• _ti dÄ«ghassa assÄ• sassa Ä• rammaá¹‡abh
pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti sambandho. __cittassa ekaggataá¹ƒ avikkhepaá¹ƒ pajÄ• na
jhÄ• napariyÄ• pannaá¹ƒ avikkhepÄ• pannaá¹ƒ nÄ• ma cittassekaggataá¹ƒ taá¹ƒsampayutt
yatheva hi Ä• rammaá¹‡amukhena pÄ«ti paá¹-isaá¹ƒviditÄ• hoti, evaá¹ƒ taá¹ƒsampayuttadh
paá¹-isaá¹ƒviditÄ• eva hontÄ«ti. __sati upaá¹-á¹-hitÄ• hotÄ«_ti dÄ«ghaá¹ƒ assÄ• savasena
tassa Ä• rammaá¹‡e upaá¹-á¹-hitÄ• tadÄ• rammaá¹‡ajjhÄ• nepi upaá¹-á¹-hitÄ• nÄ• ma hot
passÄ• savasenÄ• _tiÄ• dÄ«supi iminÄ• va nayena attho veditabbo. evaá¹ƒ dassitaá¹ƒ pÄ«
Ä• rammaá¹‡ato asammohato ca vibhÄ• gato dassetuá¹ƒ __Ä• vajjato_tiÄ• di vuttaá¹ƒ. tatth
Ä• vajjantassa. __sÄ• pÄ«tÄ«_ti sÄ• jhÄ• napariyÄ• pannÄ• pÄ«ti. __jÄ• nato_ti samÄ• p
Ä• rammaá¹‡amukhena jÄ• nato, tassa sÄ• pÄ«ti paá¹-isaá¹ƒviditÄ• hotÄ«ti sambandho. _
Ã±Ä• á¹‡ena jhÄ• nato vuá¹-á¹-hÄ• ya passantassa. __paccavekkhato_ti jhÄ• naá¹ƒ paccav
adhiá¹-á¹-hahato_ti ``ettakaá¹ƒ velaá¹ƒ jhÄ• nasamaá¹…gÄ« bhavissÄ• mÄ«â€™â€™ ti jhÄ
adhiá¹-á¹-hahantassa. evaá¹ƒ paÃ±cannaá¹ƒ vasibhÄ• vÄ• naá¹ƒ vasena jhÄ• nassa pajÄ•
pÄ«tiyÄ• paá¹-isaá¹ƒvedanÄ• dassitÄ• . __adhimuccato_ti saddahantassa, samathavipass
__vÄ«riyaá¹ƒ paggaá¹‡hato_tiÄ• dÄ«supi eseva nayo. __abhiÃ±Ã±eyya_nti visiá¹-á¹-hÄ• ya
catusaccaá¹ƒ vipassanÄ• paÃ±Ã±Ä• pubbaá¹…gamÄ• ya maggapaÃ±Ã±Ä• ya \Ne I 194/ a
__pariÃ±Ã±eyya_ntiÄ• dÄ«supi parijÄ• natotiÄ• dinÄ• yojanÄ• veditabbÄ• . tattha __pariÃ
__avasesapadÄ• nÄ«_ti sukhapaá¹-isaá¹ƒvedÄ« cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ«ti padÄ

__vedanÄ• dayo_ti __Ä• di_-saddena saÃ±Ã±Ä• gahitÄ• , tenÄ• ha ``dve khandhÄ• â€™â
__vipassanÄ• bhÅ«midassanattha_nti kÄ• yikasukhÄ• disÄ«sena pakiá¹‡á¹‡akasaá¹…khÄ•
kÄ• yikasukhÄ• bhÄ• vato. __so_ti passambhanapariyÄ• yena vutto nirodho. __vuttanayenÄ
pubbe apariggahitakÄ• letiÄ• dinÄ• (Sp (to Vin III) II 165) kÄ• yasaá¹…khÄ• re vuttanayena
vuttÄ• _ti pÄ«tiapadesena vedanÄ• vuttÄ• , sukhaggahaá¹‡ato \Be I 223/ vedanÄ• nupassa
adhippÄ• yo. __dvÄ«su cittasaá¹…khÄ• rapadesÅ«_ti ``cittasaá¹…khÄ• rapaá¹-isaá¹ƒvedÄ«
cittasaá¹…khÄ• raâ€™â€™ nti imesu dvÄ«su koá¹-á¹-hÄ• sesu. __saÃ±Ã±Ä• sampayuttÄ•
vedanÄ• nupassanÄ• bhÄ• vato vuttaá¹ƒ. __cittapaá¹-isaá¹ƒveditÄ• veditabbÄ• _ti Ä• ramm
vuttanayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __citta_nti jhÄ• nasampayuttaá¹ƒ vipassanÄ• sampayutt
__Ä• modetÄ«_ti sampayuttÄ• ya pÄ«tiyÄ• jhÄ• navisayÄ• ya modeti. __vipassanÄ• kkhaá
vuttabhaá¹…gÄ• nupassanakkhaá¹‡e.

Ä• nÄ• pÄ• nassatisamÄ• dhikathÄ• vaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

<167> yadipi ariyÄ• neva attanÄ• va attÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ vÄ• jÄ«vitÄ• vorop
samÄ• dapenti, tathÄ• pi yathÄ• vuttehi tÄ«hi pakÄ• rehi matÄ• naá¹ƒ puthujjanÄ• naá¹ƒ an
mÄ• ritÄ• naá¹ƒ ariyapuggalÄ• nampi atthitÄ• ya ``ariyapuggalamissakattÄ• â€™â€™ ti vut

puthujjanakÄ• le attanÄ• va attÄ• naá¹ƒ ghÄ• tetvÄ• maraá¹‡asamaye vipassanaá¹ƒ vaá¸•
paá¹-ilabhitvÄ• matÄ• nampi sabbhÄ• vato evaá¹ƒ vuttanti gahetabbaá¹ƒ.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<172> __byaÃ±jane Ä• daraá¹ƒ akatvÄ• _ti jÄ• nitvÄ• saÃ±jÄ• nitvÄ• tiÄ• dinÄ• byaÃ±jan
vuttaá¹ƒ. __pÄ• á¹‡oti jÄ• nanto_ti idaá¹ƒ manussoti ajÄ• nitvÄ• pi kevalaá¹ƒ sattasaÃ±Ã±Ä
pÄ• rÄ• jikabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. __vadhakacetanÄ• vasena cetetvÄ• _ti ``imaá
vadhakacetanÄ• ya cintetvÄ• . __pakappetvÄ• _ti ``vadhÄ• mi naâ€™â€™ nti evaá¹ƒ citten
__abhivitaritvÄ• _ti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• , tenÄ• ha ``nirÄ• saá¹…kacittaá¹ƒ pesetvÄ
__sikhÄ• ppatto attho_ti saÃ±ciccÄ• ti pubbakÄ• lakiriyÄ• vasena \Ne I 195/ vuttassapi vÄ«
aparakÄ• lakiriyÄ• yuttadassanena koá¹-ippatto attho. __jÄ• tiuá¹‡á¹‡Ä• _ nÄ• ma tadahujÄ
__evaá¹ƒ vaá¹‡á¹‡appaá¹-ibhÄ• ga_nti evaá¹ƒ vaá¹‡á¹‡asaá¹‡á¹-hÄ• naá¹ƒ. __tato vÄ• ud
dutiyasattÄ• hÄ• dÄ«su abbudÄ• dibhÄ• vappattaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __parihÄ«naveg
hotÄ«_ti \Be I 224/ sahakÄ• rÄ«paccayo hoti, na janako. kammameva hi khaá¹‡e khaá¹‡e u
kammajarÅ«pÄ• naá¹ƒ janakapaccayo, taÃ±ca pavattiyaá¹ƒ pubbe uppajjitvÄ• á¹-hitaá¹ƒ an
catusantatirÅ«paá¹ƒ sahakÄ• rÄ«paccayaá¹ƒ labhitvÄ• va kÄ• tuá¹ƒ sakkoti, na aÃ±Ã±athÄ
virodhipaccayena niruddhacakkhÄ• dippasÄ• dÄ• naá¹ƒ puggalÄ• naá¹ƒ vijjamÄ• nampi ka
na sakkotÄ«ti siddhameva hoti.

__atipÄ• tento_ti atipÄ• tento vinÄ• sento. __vuttapakÄ• ramevÄ• _ti jÄ«vitindriyÄ• tipÄ• tan
vuttappakÄ• rameva. saraseneva patanasabhÄ• vassa saá¹‡ikaá¹ƒ patituá¹ƒ adatvÄ• atÄ«
sÄ«ghapÄ• tanaá¹ƒ atipÄ• to, pÄ• á¹‡assa atipÄ• to pÄ• á¹‡Ä• tipÄ• to. __Ä• thabbaá¹‡ikÄ
__athabbaá¹‡a_nti athabbaá¹‡avedavihitaá¹ƒ. __mantaá¹ƒ payojentÄ«_ti
aloá¹‡abhojanadabbasayanasusÄ• nagamanÄ• dÄ«hi payogehi mantaá¹ƒ parivattenti, tena
yathicchitapÄ• á¹‡avadhÄ• diphalaá¹ƒ upapajjati, tasmÄ• taá¹ƒ kÄ• yavacÄ«kammesu pav
pÄ«á¸·aá¹ƒ. __upaddava_nti tato adhikataraá¹ƒ pÄ«á¸·aá¹ƒ. __pajjaraka_nti visamajjaraá¹ƒ
sÅ«cÄ«hi viya vijjhamÄ• naá¹ƒ sÅ«laá¹ƒ. __visÅ«cika_nti sasÅ«laá¹ƒ Ä• mÄ• tisÄ• raá¹ƒ. __
rattÄ• tisÄ• raá¹ƒ. __vijjaá¹ƒ parivattetvÄ• _ti gandhÄ• ravijjÄ• dikaá¹ƒ attano vijjaá¹ƒ katÅ«
mantapaá¹-hanakkamena parijappitvÄ• . __tehÄ«_ti tehi vatthÅ«hi. __payojana_nti pavattan
ayaá¹ƒ taá¹ƒ kucchigataá¹ƒ. __gabbha_nti idaá¹ƒ kucchigataá¹ƒ gabbhaá¹ƒ. __kulumbassÄ
vÄ• , kuá¹-umbassÄ• ti vuttaá¹ƒ hoti. __bhÄ• vanÄ• mayiddhiyÄ• _ti adhiá¹-á¹-hÄ• niddhiá¹
__taá¹ƒ tesaá¹ƒ icchÄ• matta_nti suttatthato na sametÄ«ti adhippÄ• yo. athabbaá¹‡iddhivas
``iddhimÄ• cetovasippattoâ€™â€™ ti vuttaá¹ƒ, na bhÄ• vanÄ• mayiddhivasenÄ• ti daá¹-á¹-

__itarathÄ• _ti pariyeseyyÄ• ti padassa gavesanamattameva yathÄ• rutavasena attho siyÄ•
pariyiá¹-á¹-hamattena pariyesitvÄ• satthÄ• dÄ«naá¹ƒ laddhamattenÄ• ti attho. sasanti hiá¹ƒ
satthanti vadhopakaraá¹‡assa pÄ• sÄ• á¹‡arajjuÄ• dino sabbassÄ• pi nÄ• manti Ä• ha __la

__laguá¸·a_nti muggarassetaá¹ƒ adhivacanaá¹ƒ. __satthasaá¹…gaho_ti mÄ• tikÄ• yaá¹ƒ __
vuttasatthasaá¹…gaho. __parato vuttanayattÄ• _ti parato \Be I 225/ nigamanavasena vuttas
padabhÄ• jane vuttanayattÄ• . __cittasaddassa atthadÄ«panatthaá¹ƒ vutto_ti citta-saddassa
vicittÄ• dianekatthavisayattÄ• itarehi nivattetvÄ• viÃ±Ã±Ä• á¹‡atthaá¹ƒ niyametuá¹ƒ vutto.

<174> __kammunÄ• _ \Ne I 196/ __bajjhatÄ«_ti pÄ• á¹‡Ä• tipÄ• takammunÄ• bajjhati, taá¹
attho. __ubhayathÄ• pÄ«_ti uddisakÄ• nuddisakavasena. __pacchÄ• vÄ• tena rogenÄ• _t
jÄ«vitindriyaá¹ƒ Ä• rabbha pÄ• á¹‡Ä• tipÄ• tassa pavattiá¹ƒ dasseti. evaÃ±ca ``yadÄ• sakk
voropehÄ«â€™â€™ ti Ä• á¹‡attiyÄ• cirena samiddhiyampi Ä• á¹‡attikkhaá¹‡eyeva pÄ• á¹‡
opÄ• takhaá¹‡anÄ• dithÄ• varapayogesu payogakaraá¹‡ato pacchÄ• gahitapaá¹-isandhika
pÄ• á¹‡Ä• tipÄ• to ca anÄ• gatÄ• rammaá¹‡o upapanno hoti. yaá¹ƒ pana __sikkhÄ• padavi
sikkhÄ• padÄ• ni paccuppannÄ• rammaá¹‡Ä• yevÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ pÄ• á¹‡Ä•
vuttaá¹ƒ, na pÄ• á¹‡Ä• tipÄ• tÄ• dinti gahetabbaá¹ƒ. __aÃ±Ã±acittenÄ• _ti amÄ• retukÄ• m
__dutiyappahÄ• rena maratÄ«_ti paá¹-hamappahÄ• raá¹ƒ vinÄ• dutiyeneva maratÄ«ti attho
__paá¹-hamappahÄ• renevÄ• _ti paá¹-hamappahÄ• rasamuá¹-á¹-hÄ• pakacetanÄ• kkhaá¹‡
paá¹-hamappahÄ• ro sayameva na sakkoti mÄ• retuá¹ƒ, dutiyaá¹ƒ pana labhitvÄ• sakkonto
tasmÄ• paá¹-hamappahÄ• raá¹ƒ vinÄ• maraá¹‡assa asiddhattÄ• ``payogo tena ca maraá¹
saá¹ƒsandanato paá¹-hamappahÄ• reneva kammabaddho yutto, na dutiyena tassa aÃ±Ã±a
cettha, evaá¹ƒ aÃ±Ã±ena puggalena dutiyappahÄ• radÄ• nÄ• dÄ«su viya. yadi pana dutiyap
puggalassa vadhakacetanÄ• atthi, tassÄ• pi attano payogenÄ• pi matattÄ• payogakkhaá¹‡
veditabbaá¹ƒ.

__kammÄ• pattibyattibhÄ• vattha_nti Ä• nantariyÄ• dikammavibhÄ• gassa pÄ• rÄ• jikÄ• diÄ
pÄ• kaá¹-abhÄ• vatthaá¹ƒ. ``eá¸·akaá¹ƒ mÄ• remÄ«â€™â€™ ti viparÄ«taggahaá¹‡epi ``ima
paramatthato gahitattÄ• yathÄ• vatthukaá¹ƒ kammabaddho hotiyevÄ• ti Ä• ha __imaá¹ƒ va
hotÄ«_ti pÄ• á¹‡Ä• tipÄ• takammena baddhoti attho. mÄ• tÄ• diguá¹‡amahante Ä• rabbha
226/ mahÄ• sÄ• vajjatÄ• ya vuttaá¹ƒ ``idha pana cetanÄ• dÄ• ruá¹‡Ä• hotÄ«â€™â€™ ti.

__lohitaka_nti lohitamakkhitaá¹ƒ. __kammaá¹ƒ karonte_ti yuddhakammaá¹ƒ karonte. __yath
yodhaá¹ƒ vijjhitvÄ• pitari viddhe, yodhaá¹ƒ pana avijjhitvÄ• kevalaá¹ƒ pitari viddhepi visaá¹
pitaripi vadhakacittassa atthitÄ• ya, kevalaá¹ƒ yodhe viddhepi eseva nayo. __Ä• nantariyaá¹
pituvisayaá¹ƒ pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ natthÄ«ti attho.

__evaá¹ƒ vijjhÄ• _ti evaá¹ƒ pÄ• dehi bhÅ«miyaá¹ƒ á¹-hatvÄ• evaá¹ƒ dhanuá¹ƒ gahetvÄ• Ä
vijjhanappakÄ• rasikkhÄ• panamukhena Ä• á¹‡Ä• petÄ«ti attho. __evaá¹ƒ paharÄ• _ti daá¸
pahara. __evaá¹ƒ ghÄ• tehÄ«_ti evaá¹ƒ kammakÄ• raá¹‡aá¹ƒ katvÄ• mÄ• rehi. __tattakÄ•
pÄ• á¹‡Ä• tipÄ• tÄ• _ti anuddisitvÄ• \Ne I 197/ yesaá¹ƒ kesaÃ±ci mÄ• raá¹‡atthÄ• ya ubho
vuttaá¹ƒ. sace hi Ä• á¹‡Ä• pako ``evaá¹ƒ viddhe asuko evaá¹ƒ maratÄ«â€™â€™ ti saÃ±Ã±

ti Ä• á¹‡Ä• peti, niyamitasseva maraá¹‡e Ä• á¹‡Ä• pakassa kammabaddhoti vadanti. sace Ä
niyametvÄ• uddissa saraá¹ƒ khipati, Ä• á¹‡Ä• pako aniyametvÄ• Ä• á¹‡Ä• peti, Ä• á¹‡Ä• p
maraá¹‡epi kammabaddho, Ä• á¹‡attassa pana niyamitamaraá¹‡eyevÄ• ti veditabbaá¹ƒ. __
piá¹-á¹-hino majjhe. __etenÄ• _ti adhiá¹-á¹-hahitvÄ• Ä• á¹‡Ä• petÄ«tiÄ• dipÄ• á¸·ivacanena
Ä• á¹‡attikapayoge.

kiÃ±cÄ• pi kiriyÄ• viseso aá¹-á¹-hakathÄ• su anÄ• gato, __pÄ• á¸·iyaá¹ƒ_ pana ``evaá¹ƒ vij
evaá¹ƒ ghÄ• tehÄ«â€™â€™ ti (Vin III 174) kiriyÄ• visesassa parÄ• maá¹-á¹-hattÄ• Ä• cariy
kiriyÄ• visesampi pÄ• á¸·isaá¹ƒsandanato gahetvÄ• dassento __aparo nayo_tiÄ• dimÄ• ha
ususattiÄ• dÄ«hi vijjhanaá¹ƒ. __chedana_nti asiÄ• dÄ«hi hatthapÄ• dÄ• dicchedanaá¹ƒ. __
sÄ«sÄ• dibhedanaá¹ƒ dvidhÄ• karaá¹‡aá¹ƒ. __saá¹…khamuá¹‡á¸• aka_nti sÄ«sakaá¹-Ä• h
uppÄ• á¹-etvÄ• thÅ«lasakkharÄ• hi sÄ«sakaá¹-Ä• haá¹ƒ ghaá¹ƒsitvÄ• saá¹…khavaá¹‡á¹‡a
saá¹…khamuá¹‡á¸• akammakaraá¹‡aá¹ƒ. __evamÄ• dÄ«_ti __Ä• di_-saddena biá¸·aá¹…ga
ure paharitvÄ• piá¹-á¹-hiyaá¹ƒ paharitvÄ• gÄ«vÄ• yaá¹ƒ paharitvÄ• tiÄ• dinÄ• sarÄ«rÄ• va
paharaá¹‡avijjhanÄ• diniyamopi kiriyÄ• viseseyeva saá¹…gayhati aá¹-á¹-hakathÄ• su
saá¹…khamuá¹‡á¸• akÄ• disarÄ«rappadesavisayÄ• yapi ghÄ• tanÄ• ya tattha \Be I 227/ pa
__sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- pÄ• rÄ• jikakaá¹‡á¸• a II 174 payogakathÄ• vaá¹‡á¹‡an
mÄ• rehÄ«tiÄ• dikassa aá¹-á¹-hakathÄ• pÄ• á¹-hassa ``purimapassÄ• dÄ«nampi vatthusab
gahaá¹‡anti Ä• ha purato paharitvÄ• tiÄ• dÄ«â€™â€™ ti evamadhippÄ• yakathanaá¹ƒ, taá¹
sarÄ«rappadese kammakÄ• raá¹‡Ä• karaá¹‡assa aá¹-á¹-hakathÄ• ya kiriyÄ• visesavisaye v
yathÄ• á¹‡attaá¹ƒ muÃ±citvÄ• puggalantaramÄ• raá¹‡ameva hi vatthuvisaá¹ƒvÄ• do, na pa
sarÄ«rappadesavisaá¹ƒvÄ• danaá¹ƒ, tenÄ• ha ``vatthuá¹ƒ visaá¹ƒ vÄ• detvÄ• ... pe ... tato
purato paharitvÄ• mÄ• rehÄ«ti vÄ• ... pe ... natthi kammabaddhoâ€™â€™ ti, idaá¹ƒ pana y
kiriyÄ• visesavisaá¹…ketena kammabaddhÄ• bhÄ• vaá¹ƒ dassetuá¹ƒ vuttanti paÃ±Ã±Ä• ya
avisaá¹ƒvÄ• detvÄ• mÄ• rentÄ«â€™â€™ ti ettakameva avatvÄ• ``yathÄ• á¹‡attiyÄ• â€™â
dassito, itarathÄ• yathÄ• á¹‡attiyÄ• ti vacanassa niratthakatÄ• pattito. __vatthuniddese_ ca
mÄ• retabbo sattoâ€™â€™ ti (Sp (to Vin III) II 174) ettakameva vuttaá¹ƒ, na pana ``yathÄ• a
paharitabbasarÄ«rappadesopÄ«â€™â€™ ti vuttaá¹ƒ. tasmÄ• purato paharaá¹‡Ä• dipi kiriyÄ
saá¹…gayhatÄ«ti amhÄ• kaá¹ƒ khanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __vatthuvisesenÄ• p
mÄ• tuÄ• dimatasattavisesena. \Ne I 198/ __kammaviseso_ti Ä• nantariyÄ• dikammaviseso
pÄ• rÄ• jikÄ• diÄ• pattiviseso.

__yadÄ• kadÄ• ci pubbaá¹‡he_ti Ä• á¹‡attadivasato aÃ±Ã±assapi yassa kassaci divasassa
á¹-hita_nti gÄ• mo puggalaniyamanatthaá¹ƒ vutto, na okÄ• saniyamanatthaá¹ƒ, tasmÄ• ``ya
natthi visaá¹…ketoâ€™â€™ ti vuttaá¹ƒ, etena kÄ• lokÄ• saÄ• vudhaiayÄ• pathakiriyÄ• vise
yena kenaci pakÄ• rena maraá¹‡ameva icchantassa Ä• á¹‡Ä• pakassa mukhÄ• ruá¸·havas
desakÄ• lÄ• diniyamassa visaá¹…ketepi kammabaddhoyevÄ• ti Ã±Ä• pitaá¹ƒ hoti. yo pana
kadÄ• ci yena kenaci pakÄ• rena maraá¹‡ameva icchantopi kÄ• lÄ• divisaá¹…ketena akusa

muccitukÄ• mo lesena kÄ• lÄ• diniyamaá¹ƒ karoti, tassa manussaviggahapÄ• rÄ• jikato par
kÄ• lÄ• divisaá¹…ketepi kammabaddhovÄ• ti gahetvÄ• vicÄ• raá¹‡ato gahetabbaá¹ƒ, keci p
vÄ«maá¹ƒsitabbaá¹ƒ. __tuá¹‡á¸• enÄ• _ti \Be I 228/ aggakoá¹-iyÄ• . __tharunÄ• _ti khaggan
gacchanta_nti gamanena puggalova niyamito, na iriyÄ• patho, tenÄ• ha ``natthi visaá¹…keta

``dÄ«ghaá¹ƒ mÄ• rehÄ«â€™â€™ ti vuttepi dÄ«ghasaá¹‡á¹-hÄ• nÄ• naá¹ƒ bahubhÄ• vato
dÄ«ghaâ€™â€™ nti aÃ±Ã±esaá¹ƒ asÄ• dhÄ• raá¹‡alakkhaá¹‡ena aniddiá¹-á¹-hattÄ• ``aniy
vuttaá¹ƒ, tenevÄ• ha ``yaá¹ƒ kiÃ±ci tÄ• disaá¹ƒ mÄ• remÄ«â€™â€™ ti. ettha ca cittena bah
dÄ«ghasaá¹‡á¹-hÄ• nesu ekaá¹ƒ niyametvÄ• vuttepi vÄ• cÄ• ya aniyamitattÄ• aÃ±Ã±asmi
visaá¹…ketoti vadanti. attÄ• naá¹ƒ muÃ±citvÄ• parapÄ• á¹‡imhi pÄ• á¹‡asaÃ±Ã±itÄ• lakkh
nevatthi pÄ• á¹‡Ä• tipÄ• toti Ä• ha ``Ä• á¹‡Ä• pako muccatÄ«â€™â€™ ti. attÄ• naá¹ƒ uddis
nisinnaâ€™â€™ nti okÄ• saniyame tasmiá¹ƒ padese nisinnassa yassa kassaci jÄ«vitindriya
vadhakacittaá¹ƒ uppajjatÄ«ti vuttaá¹ƒ ``neva vadhako muccati na Ä• á¹‡Ä• pakoâ€™â€™ ti
niddisanto tasmiá¹ƒ okÄ• se nisinnaá¹ƒ mÄ• retukÄ• mo hoti, sayaá¹ƒ pana tadÄ• tattha na
saha tattha nisinnasseva jÄ«vitindriyaá¹ƒ Ä• rammaá¹‡aá¹ƒ hoti, na attanoti gahetabbaá¹ƒ.
tattheva nisÄ«ditvÄ• attano nisinnaá¹-á¹-hÄ• nameva niyametvÄ• ``mÄ• rehÄ«â€™â€™ ti
nisinno mÄ• riyati, tassÄ• pi attanopi jÄ«vitaá¹ƒ Ä• rabbha vadhakacetanÄ• pavattati, paras
Ä• á¹‡Ä• pakassa kammabaddhoti gahetabbaá¹ƒ. evarÅ«pe á¹-hÄ• ne cittappavattiniyamo
visayoti Ä• ha ``tasmÄ• ettha na anÄ• dariyaá¹ƒ kÄ• tabbaâ€™â€™ nti.

__evaá¹ƒ_ \Ne I 199/ __Ä• á¹‡Ä• pentassa Ä• cariyassa tÄ• va dukkaá¹-a_nti sace Ä• á¹‡a
gacchati, Ä• cariyassa Ä• á¹‡attikkhaá¹‡e dukkaá¹-aá¹ƒ. sace pana so yathÄ• dhippÄ• yaá¹
thullaccayaá¹ƒ vuttaá¹ƒ, Ä• á¹‡attikkhaá¹‡e tadeva hoti. atha so avassaá¹ƒ ghÄ• teti, yaá¹ƒ
sabbesaá¹ƒ pÄ• rÄ• jikassÄ• â€™â€™ ti (Vin III 174) vuttaá¹ƒ, tato imassa Ä• á¹‡attikkhaá¹
hoti, na dukkaá¹-athullaccayÄ• nÄ«ti gahetabbaá¹ƒ. __tesampi dukkaá¹-a_nti buddharakkhit
Ä• rocanapaccayÄ• dukkaá¹-aá¹ƒ, idaÃ±ca yathÄ• á¹‡attivasena saá¹…gharakkhitassa jÄ«
yujjati, voropane sati tesampi Ä• rocanakkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ. __paá¹-iggahitamatte
paá¹-iggahaá¹‡asabhÄ• vadÄ«panatthaá¹ƒ vuttaá¹ƒ, na paá¹-iggahitakkhaá¹‡eyeva thullacc
dassanatthaá¹ƒ. sace hi so avassaá¹ƒ paá¹-iggahessati, kammaá¹ƒ pana na nipphÄ• dessa
Ä• á¹‡attikkhaá¹‡eyeva thullaccayaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__mÅ«laá¹-á¹-hasseva dukkaá¹-a_nti idaá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayadas
attanÄ• adhippetaá¹ƒ, tenÄ• ha __evaá¹ƒ sante_tiÄ• di, evaá¹ƒ mahÄ• aá¹-á¹-hakathÄ• yaá
satÄ«ti attho. __paá¹-iggahaá¹‡e Ä• pattiyeva na siyÄ• _ti vadhakassa ``sÄ• dhu suá¹-á¹-hÅ
maraá¹‡apaá¹-iggahaá¹‡e dukkaá¹-Ä• patti neva siyÄ• , evaá¹ƒ anoá¸·Ä• rikavisayepi tÄ• va
kimaá¹…gaá¹ƒ pana maraá¹‡apaá¹-iggahaá¹‡eti dassanatthaá¹ƒ saÃ±carittapaá¹-iggahaá¹‡
vata itthannÄ• mo hato assÄ• â€™â€™ ti evaá¹ƒ maraá¹‡Ä• bhinandanadassanatthaá¹ƒ
saÃ±carittapaá¹-iggahaá¹‡Ä• dibhinandane dukkaá¹-e sati pageva ``ahaá¹ƒ taá¹ƒ mÄ• ressA

maraá¹‡apaá¹-iggahaá¹‡eti adhippÄ• yo. __paá¹-iggaá¹‡hantassevetaá¹ƒ dukkaá¹-a_nti ava
saá¹…gharakkhitassa paá¹-iggahaá¹‡apaccayÄ• mÅ«laá¹-á¹-hassa nattheva Ä• pattÄ«ti da
paá¹-hamaá¹ƒ Ä• á¹‡attadukkaá¹-amevassa hoti. keci pana ``mÅ«laá¹-á¹-hassÄ• pi dukkaá¹
taá¹ƒ na yuttaá¹ƒ ekena payogena dvinnaá¹ƒ dukkaá¹-Ä• naá¹ƒ asambhavÄ• . __purimanay
avisakkiyadÅ«taniddese. __eta_nti dukkaá¹-aá¹ƒ. __okÄ• sÄ• bhÄ• venÄ• _ti mÅ«laá¹-á¹-ha
vuccamÄ• nattÄ• paá¹-iggaá¹‡hantassa dukkaá¹-aá¹ƒ na vuttaá¹ƒ okÄ• sÄ• bhÄ• vena, na
adhippÄ• yo.

<175> sayaá¹ƒ saá¹…ghattherattÄ• ``upaá¹-á¹-hÄ• nakÄ• leâ€™â€™ ti vuttaá¹ƒ. __vÄ• cÄ
``yo koci mama vacanaá¹ƒ sutvÄ• imaá¹ƒ mÄ• retÅ«â€™â€™ ti iminÄ• adhippÄ• yena ava
maraá¹‡Ä• bhinandanavaseneva vuttattÄ• __corÄ• pi nÄ• ma taá¹ƒ na hanantÄ«_tiÄ• divÄ
vuttaá¹ƒ. __dvinnaá¹ƒ uddissÄ• _ti dve uddissa, dvinnaá¹ƒ vÄ• maraá¹‡aá¹ƒ uddissa. ubho
saá¹ƒvaá¹‡á¹‡entassa payogasamuá¹-á¹-hÄ• pikÄ• ya cetanÄ• ya ekattepi ``dve pÄ• á¹‡Ä•
vattabbatÄ• saá¹…khÄ• taá¹ƒ balavabhÄ• vaá¹ƒ Ä• pajjitvÄ• paá¹-isandhipavattÄ«su mahÄ
``akusalarÄ• sÄ«â€™â€™ ti vuttaá¹ƒ, bahÅ« uddissa maraá¹‡asaá¹ƒvaá¹‡á¹‡anepi \Ne I 20
pÄ• á¹‡Ä• tipÄ• tÄ• _ti yattakÄ• saá¹ƒvaá¹‡á¹‡anaá¹ƒ sutvÄ• marissanti, tattakÄ• nampi v
jÄ«vitindriyaá¹ƒ sabbaá¹ƒ Ä• lambitvÄ• va cetanÄ• ya pavattanato \Be I 230/ tattakÄ• pÄ• á
tattakÄ• hi cetanÄ• hi dÄ• tabbaá¹ƒ pavattivipÄ• kaá¹ƒ ekÄ• va sÄ• cetanÄ• dÄ• tuá¹ƒ sak
paá¹-isandhivipÄ• kaá¹ƒ pana sayaÃ±ca pubbÄ• paracetanÄ• ca ekekameva dÄ• tuá¹ƒ sak

<176> __yesaá¹ƒ hatthato_ti yesaá¹ƒ Ã±Ä• takapavÄ• ritÄ• dÄ«naá¹ƒ hatthato, idaÃ±ca bhi
abhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, attanova dhanaÃ±ce, sayameva mÅ«laá¹ƒ gahetvÄ• mu
aggahetvÄ• pi potthakassa potthakasÄ• mino santakattÄ• pÄ• danamevettha pamÄ• á¹‡ant
__lekhÄ• dassanakotÅ«halakÄ• _ti sundarakkharaá¹ƒ disvÄ• vÄ• ``kÄ«disaá¹ƒ nu kho pot
oloketukÄ• mÄ• .

__pÄ• á¹‡Ä• tipÄ• tassa payogattÄ• _ti sarÄ«rato pÄ• á¹‡aviyojanassa niá¹-á¹-hÄ• pakapay
opÄ• takhaá¹‡anatthaá¹ƒ pana kudÄ• lÄ• diatthÄ• ya ayobÄ«jasamuá¹-á¹-hÄ• panatthaá¹ƒ
kudÄ• ladaá¹‡á¸• Ä• dÄ«naá¹ƒ atthÄ• ya bhÅ«tagÄ• maá¹ƒ vikopentassa pÄ• cittiyameva.
pÄ• á¹‡Ä• tipÄ• tapayogattÄ• bhÄ• vÄ• adinnÄ• dÄ• napubbapayaoge viya dutiyapariyesa
dukkaá¹-aá¹-á¹-hÄ• ne dukkaá¹-aá¹ƒ, musÄ• vÄ• dÄ• dipÄ• cittiyaá¹-á¹-hÄ• ne pÄ• cittiyam
__pamÄ• á¹‡e_ti attanÄ• sallakkhite pamÄ• á¹‡e. __tacchetvÄ• _ti unnatappadesaá¹ƒ tacc
sabbantimaá¹ƒ paá¹ƒsupacchiá¹ƒ. __ettakaá¹ƒ ala_nti niá¹-á¹-hÄ• petukÄ• matÄ• ya sabbar
cetanÄ• sanniá¹-á¹-hÄ• pakacetanÄ• , __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ekasmiá¹ƒ divas
khaá¹‡itvÄ• niá¹-á¹-hÄ• pentaá¹ƒ sandhÄ• ya sabbantimÄ• sanniá¹-á¹-hÄ• pakacetanÄ• v
__aá¹-á¹-hakathÄ• su_ ``imasmiá¹ƒ patitvÄ• marantÅ«â€™â€™ ti adhippÄ• yena ekasmiá¹
aparasmimpi divase tato kiÃ±ci kiÃ±ci khaá¹‡itvÄ• niá¹-á¹-hÄ• pentaá¹ƒ sandhÄ• ya vuttant
aá¹-á¹-hakathÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±avirodho Ã±Ä• tabbo. __attano dhammatÄ• yÄ• _ti

__arahantÄ• pi saá¹…gahaá¹ƒ gacchantÄ«_ti aÃ±Ã±ehi pÄ• tiyamÄ• nÄ• naá¹ƒ amaritukÄ•
maraá¹‡aá¹ƒ sambhavatÄ«ti vuttaá¹ƒ. __purimanaye_ti ``maritukÄ• mÄ• idha marissantÄ«
__visaá¹…keto_ti maritukÄ• mÄ• naá¹ƒ mÄ• retukÄ• mÄ• naÃ±ca uddissa khatattÄ• amari
kammabaddho natthÄ«ti attho.

__tattha_ \Be I 231/ __patitaá¹ƒ bahi nÄ«haritvÄ• _ti idaá¹ƒ tattha patanapaccayÄ• maraá¹‡
vuttaá¹ƒ. Ä• vÄ• á¹-e patitvÄ• thokaá¹ƒ cirÄ• yitvÄ• gacchantaá¹ƒ gahetvÄ• mÄ• rite tattha
pÄ«á¸·itassa gacchato \Ne I 201/ pakkhalitvÄ• pÄ• sÄ• á¹‡Ä• dÄ«su patanenÄ• pi maraá¹‡
muccatÄ«ti veditabbaá¹ƒ. amaritukÄ• mÄ• vÄ• ti adhippÄ• yassa sambhavato opapÄ• tike
matepi pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ. ``nibbattitvÄ• â€™â€™ ti vuttattÄ• patanaá¹ƒ na dissatÄ«t
nibbattiyeva patananti natthi virodho. yasmÄ• mÄ• tuyÄ• patitvÄ• parivattitaliá¹…gÄ• ya m
hoti, na kevalaá¹ƒ manussapurisaghÄ• tako, tasmÄ• patitasseva vasena Ä• pattÄ«ti adhipp
pamÄ• á¹‡aâ€™â€™ nti vuttaá¹ƒ, idaá¹ƒ pana akÄ• raá¹‡aá¹ƒ ``liá¹…ge parivattepi ekasan
manussabhÅ«taá¹ƒ mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• api parivattaliá¹…gaá¹ƒ jÄ«vitÄ• vorop
Ä• nantariyaâ€™â€™ nti hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. yena pana sabhÄ• vena sa
maranti, sova tesaá¹ƒ rÅ«pantaraggahaá¹‡epi sabhÄ• voti ``maraá¹‡arÅ«pameva pamÄ• á¹
pÄ• cittiyaâ€™â€™ nti vutto. pacchimo vÄ• do pamÄ• á¹‡aá¹ƒ, evaá¹ƒ sante __pÄ• á¸·iyaá
tiracchÄ• nagatamanussaviggaho vÄ• tasmiá¹ƒ patati, Ä• patti dukkaá¹-assa. patite dukkhÄ
Ä• patti dukkaá¹-assa. marati, Ä• patti thullaccayassÄ• â€™â€™ ti kasmÄ• vuttanti ce? nÄ
peto vÄ• â€™â€™ ti hi paá¹-hamaá¹ƒ sakarÅ«paá¹ƒ dassetvÄ• rÅ«pantaraá¹ƒ gahetvÄ• pi
dassetuá¹ƒ ``tiracchÄ• nagatamanussaviggaho vÄ• â€™â€™ ti vuttaá¹ƒ. tasmÄ• tiracchÄ•
vÄ• yakkho vÄ• peto vÄ• ti evamettha yojanÄ• kÄ• tabbÄ• . keci pana ``manussaviggahe
á¹-hitatiracchÄ• nagatÄ• naá¹ƒ Ä• veá¹‡ikaá¹ƒ katvÄ• thullaccayaá¹ƒ vuttaá¹ƒ viya dissatÄ«
taá¹ƒ na yuttaá¹ƒ tiracchÄ• no vÄ• manussaviggahoti vattabbato, aá¹-á¹-hakathÄ• su ca im
avuttattÄ• . __yakkhapetarÅ«pena matepi eseva nayo_ti iminÄ• maraá¹‡arÅ«passeva pam
atidisati.

__mudhÄ• _ti amÅ«lena. __so niddoso_ti tena tattha katapayogassa abhÄ• vato, yadi pana
karoti, na muccati evÄ• ti dassento __evaá¹ƒ patitÄ• _tiÄ• dimÄ• ha. tattha __eva_nti evaá¹
\Be I 232/. __na nassissantÄ«_ti adassanaá¹ƒ na gamissanti, na palÄ• yissantÄ«ti adhippÄ•
bhavissantÄ«_ti idaá¹ƒ gambhÄ«rassa opÄ• tassa pÅ«raá¹‡e payojanadassanaá¹ƒ. uttÄ• n
amhehi gahetvÄ• mÄ• retuá¹ƒ suuddharÄ• bhavissantÄ«ti adhippÄ• yo. __vippaá¹-isÄ• re
sandhÄ• ya vuttaá¹ƒ. yadi pana pacchimopi labhitvÄ• tattha vuttappakÄ• raá¹ƒ kiÃ±ci katvÄ
uppanne evaá¹ƒ karoti, tassÄ• pi eseva nayo. __jÄ• tapathavÄ« jÄ• tÄ• _ti Ä«dise puna aÃ±
muccatÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ, jÄ• tapathavÄ«sadisaá¹ƒ katvÄ• puna suá¹-á¹-hu koá¹
pÅ«ritepi muccatiyevÄ• ti gahetabbaá¹ƒ.

__thaddhatara_nti \Ne I 202/ thirakaraá¹‡atthaá¹ƒ aparÄ• parÄ• ya pÄ• sayaá¹-á¹-hiyÄ• sa

tameva vÄ• sithilabhÅ«tapÄ• saá¹ƒ thaddhataraá¹ƒ bandhitvÄ• á¹-hapeti. __khÄ• á¹‡uka_
pÄ• sayaá¹-á¹-hibandhanakhÄ• á¹‡ukaá¹ƒ. __tatthajÄ• takayaá¹-á¹-hiá¹ƒ chinditvÄ• mucca
yathÄ• á¹-hitameva daá¹‡á¸• aá¹ƒ mÅ«le acchinditvÄ• pÄ• sabandhanayoggaá¹ƒ katvÄ• á
koci pÄ• saá¹ƒ bandheyya, mÅ«laá¹-á¹-ho na muccati, taá¹ƒ pana mÅ«lepi chinditvÄ• khaá
katvÄ• muccatÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __rajjuke_ti vÄ• kehi ekavÄ• raá¹ƒ vaá¹-á¹-itan
vaá¹-á¹-ita_nti tanukavaá¹-á¹-itaá¹ƒ diguá¹‡atiguá¹‡atÄ• pÄ• danena attanÄ• vaá¹-á¹-itaá¹ƒ
pÄ• katikaá¹ƒ katvÄ• . __gopentopÄ«_ti hÄ«raá¹ƒ hÄ«raá¹ƒ katvÄ• gopentopi.

<177> __Ä• lambanarukkho vÄ• _ti tatthajÄ• takaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tadatthameva
ayobÄ«jasamuá¹-á¹-hÄ• panÄ• dinÄ• vÄ• siÄ• diá¹ƒ satthaá¹ƒ kÄ• retvÄ• . __pÄ• katika_n
pakatisatthameva labhitvÄ• mÅ«laá¹-á¹-hena á¹-hapitaá¹ƒ hotÄ«ti attho. __muccatÄ«_ti mÅ
__visamaá¹‡á¸• ala_nti maÃ±capÄ«á¹-hÄ• dÄ«su Ä• littaá¹ƒ visamaá¹‡á¸• alaá¹ƒ.

__vatvÄ• asiá¹ƒ upanikkhipatÄ«_ti ettha mukhena avatvÄ• manasÄ• va cintetvÄ• upanikk
__purimanayenÄ• _ti yesaá¹ƒ hatthato mÅ«laá¹ƒ gahitantiÄ• dinÄ• . __visabhÄ• garogo_ nA
kuá¹-á¹-hÄ• divirÅ«pabhÄ• vato, gaá¹‡á¸• apÄ«á¸·akÄ• di vÄ• jÄ«vitappavattiyÄ• paccanÄ

<178> __manÄ• piyepi eseva nayo_ti etena manÄ• piyaá¹ƒ rÅ«paá¹ƒ upasaá¹ƒharatÄ«ti ett
manÄ• parÅ«paá¹ƒ, tassa samÄ«pe á¹-hapeti, attanÄ• vÄ• manÄ• piyena rÅ«pena \Be I 2
tiá¹-á¹-hatÄ«tiÄ• di yojetabbanti dasseti. __alaá¹…karitvÄ• upasaá¹ƒharatÄ«_ti ``alÄ• bhak
maratÅ«â€™â€™ ti iminÄ• adhippÄ• yena upasaá¹ƒharati, teneva ``sace uttasitvÄ• marati
vuttaá¹ƒ. __alÄ• bhakena sussitvÄ• maratÄ«_ti ettha pÄ• rÄ• jikoti pÄ• á¹-haseso daá¹-á¹-h
nÄ• ma valliphalaviseso, yassa majjÄ• rapÄ• dasseva saá¹‡á¹-hÄ• naá¹ƒ dukkhasamphass
__haá¹ƒsapuppha_nti haá¹ƒsÄ• dÄ«naá¹ƒ pakkhalomaá¹ƒ sandhÄ• ya vadanti. __attano dh
anÄ• pattÄ«_ti pÄ• rÄ• jikaá¹ƒ sandhÄ• ya vuttaá¹ƒ dukkaá¹-Ä• na muccanato.

<179> asaÃ±ciccÄ• ti idaá¹ƒ maraá¹‡asaá¹ƒvattanikaupakkamassa asallakkhaá¹‡aá¹ƒ sand
__iminÄ• upakkamenÄ• _tiÄ• di. ajÄ• nantassÄ• ti idaá¹ƒ pana maraá¹‡asaá¹ƒvattanikavis
ajÄ• nanaá¹ƒ sandhÄ• ya vuttanti Ä• ha __iminÄ• ayaá¹ƒ marissatÄ«_tiÄ• di. na maraá¹‡Ä
dukkhuppÄ• dakaá¹ƒ upakkamanti jÄ• nantassÄ• pi maraá¹‡Ä• dhippÄ• yassa abhÄ• vaá¹ƒ
Ä• ha __maraá¹‡aá¹ƒ anicchantassÄ• _tiÄ• di. __anuppabandhÄ• bhÄ• vÄ• _ti domanassa
nirantarappavattiabhÄ• vÄ• .

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<180> __vohÄ• ravasenÄ• _ti pubbabhÄ• gavohÄ• ravasena, maraá¹‡Ä• dhippÄ• yassa sa

karuá¹‡Ä• ya abhÄ• vato kÄ• ruÃ±Ã±ena pÄ• se baddhasÅ«karamocanaá¹ƒ (Vin III 153) viy
``yathÄ• yunÄ• â€™â€™ ti vuttamevatthaá¹ƒ ``yathÄ• nusandhinÄ• â€™â€™ ti pariyÄ• yan
kismiÃ±ci vijjamÄ• ne sÄ• á¹-akaá¹ƒ valiá¹ƒ gaá¹‡hÄ• tÄ«ti Ä• ha ``yasmiá¹ƒ vali na paÃ±Ã±
paá¹-ivekkhaá¹‡aÃ±cetaá¹ƒ gihÄ«naá¹ƒ santake evÄ• ti daá¹-á¹-habbaá¹ƒ. pÄ• á¸·iyaá¹ƒ __
aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhetvÄ• dvÄ«su musalesu bhittiá¹ƒ apassÄ• ya á¹-hapitesÅ
__udukkhalabhaá¹‡á¸• ika_nti udukkhalatthÄ• ya Ä• nÄ«taá¹ƒ dÄ• rubhaá¹‡á¸• aá¹ƒ. __par
bhojanaparibandhaá¹ƒ, bhojanantarÄ• yanti vuttaá¹ƒ hoti.

<181> aggakÄ• rikanti \Be I 234/ ettha kÄ• rika-saddassa bhÄ• vavacanattÄ• ``aggakiriyaâ
vatvÄ• pi yasmÄ• kiriyaá¹ƒ dÄ• tuá¹ƒ na sakkÄ• , tasmÄ• dÄ• nasaá¹…khÄ• tÄ• ya aggak
idha upacÄ• rayuttiyÄ• aggakiriyÄ• ti gahetabbanti Ä• ha __paá¹-hamaá¹ƒ laddhapiá¹‡á¸• a

182-3__._ __daá¹‡á¸• amuggaranikhÄ• danavemÄ• dÄ«naá¹ƒ vasenÄ• _ti ettha __daá¹‡á¸
__muggaro_ nÄ• ma rasso. __vemaá¹ƒ_ nÄ• ma tantavÄ• yÄ• naá¹ƒ vatthavÄ• yanaupaka
ghaá¹-á¹-enti. __vibhattibyattayenÄ• _ti vibhattivipariá¹‡Ä• mena. __visesÄ• dhigamo_ti sar
__visesÄ• dhigama_nti lokuttaradhammapaá¹-ilÄ• bhaá¹ƒ. __byÄ• karitvÄ• _ti Ä• rocetvÄ•
adhigatabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. adhigatavisesÄ• hi diá¹-á¹-hÄ• nugatiÄ• pajjanat
lajjÄ«bhikkhÅ«naá¹ƒ avassaá¹ƒ adhigamaá¹ƒ byÄ• karonti, adhigatavisesena pana abyÄ• k
upacchindituá¹ƒ na vaá¹-á¹-ati, adhigamantarÄ• yavinodanatthameva Ä• hÄ• rÅ«pacchedas
tadadhigame so na kÄ• tabbova. kiá¹ƒ panÄ• dhigamaá¹ƒ Ä• rocetuá¹ƒ vaá¹-á¹-atÄ«ti Ä• ha
__bhaá¹‡á¸• akaá¹ƒ vÄ• dhovantÄ• _ti cÄ«varaá¹ƒ vÄ• dhovantÄ• . __dhovanadaá¹‡á¸• a
cÄ«varadhovanadaá¹‡á¸• aá¹ƒ.

<185> __maddÄ• petvÄ• pÄ• teti, visaá¹…keto_ti yathÄ• á¹‡attiyÄ• akatattÄ• vuttaá¹ƒ, ya
204/ maddanampi maddÄ• panampi sandhÄ• ya vohÄ• ravasena ``madditvÄ• pÄ• tehÄ«â€
natthÄ«ti veditabbaá¹ƒ. ``maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti (Vin
``pariyÄ• yo nÄ• ma natthÄ«â€™â€™ ti, pariyÄ• yena Ä• pattimokkho na hotÄ«ti adhippÄ•
gabbhaggahaá¹‡ato puretarameva bhesajjaá¹ƒ dentassa kucchiyaá¹ƒ uppajjitvÄ• gabbho v
adhippÄ• yena dinne tathÄ• marantÄ• naá¹ƒ vasena kammabaddho, kucchiyaá¹ƒ na uppajji
dinne uppajjitvÄ• maratu vÄ• mÄ• vÄ• , nevatthi kammabaddho.

__sahadhammikÄ• na_nti ekassa satthu sÄ• sane sahasikkhamÄ• nadhammÄ• naá¹ƒ, saha
sikkhanabhÄ• vena niyuttÄ• naá¹ƒ. __samasÄ«lasaddhÄ• na_ntiÄ• dinÄ• dussÄ«lÄ• naá¹ƒ
labbhatÄ«ti dasseti. __Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato_ti \Be I 235/ attano tesaá¹ƒ vÄ•
Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• nato. ariyehi akatÄ• ayuttavasena akatapubbÄ• viÃ±Ã±atti _

__paá¹-iyÄ• diyatÄ«_ti sampÄ• diyati. __akÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti ettha dukkaá¹-aá¹ƒ v
ayuttatÄ• vaseneva panettha akaraá¹‡apaá¹-ikkhepo yutto, na Ä• pattivasenÄ• ti gahetabba

passantÄ«_ti yÄ• va tassa Ã±Ä• takÄ• passanti.

pitubhaginÄ« __pitucchÄ• _. mÄ• tubhÄ• tÄ• __mÄ• tulo. nappahontÄ«_ti kÄ• tuá¹ƒ na sak
lajjÄ• ya na yÄ• canti. ``Ä• bhogaá¹ƒ katvÄ• â€™â€™ ti vuttattÄ• aÃ±Ã±athÄ• dentassa Ä
``Ä• bhogaá¹ƒ akatvÄ• pi dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na yuttaá¹ƒ bhes
__pÄ• á¸·iyaá¹ƒ_ ``anÄ• patti bhikkhu pÄ• rÄ• jikassa, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (
antarÄ• pattidassanavasena sÄ• maÃ±Ã±ato paá¹-ikkhittattÄ• , aá¹-á¹-hakathÄ• yaá¹ƒ avutt
sutteneva Ä• patti siddhÄ• ti daá¹-á¹-habbÄ• , teneva aá¹-á¹-hakathÄ• yampi ``tesaÃ±Ã±eva
vuttaá¹ƒ. __aÃ±Ã±esa_nti asÄ• lohitÄ• naá¹ƒ, tenÄ• ha __etesaá¹ƒ puttaparamparÄ• yÄ• _
__kulaparivaá¹-á¹-o_ti kulasmiá¹ƒ Ã±Ä• tiparamparÄ• . __bhesajjaá¹ƒ karontassÄ• _ti yathÄ
karontassa, ``tÄ• vakÄ• likaá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ akatvÄ• dentassÄ• pi
vinÄ• micchÄ• jÄ«vaá¹ƒ vÄ• kuladÅ«sanaá¹ƒ vÄ• na hotiyeva, tenÄ• ha --- ``vejjakammaá
vÄ• na hotÄ«â€™â€™ ti. Ã±Ä• takÄ• naÃ±hi santakaá¹ƒ yÄ• citvÄ• pi gahetuá¹ƒ vaá¹-á¹-a
kuladÅ«sanÄ• di na siyÄ• . __sabbapadesÅ«_ti ``cÅ«á¸·amÄ• tuyÄ• â€™â€™ tiÄ• dÄ«su s

__upajjhÄ• yassa_ \Ne I 205/ __Ä• harÄ• mÄ• _ti idaá¹ƒ upajjhÄ• yena ``mama Ã±Ä• takÄ•
Ä• harathÄ• â€™â€™ ti Ä• á¹‡attehi kattabbavidhidassanatthaá¹ƒ vuttaá¹ƒ, iminÄ• ca sÄ•
apaccÄ• sÄ• yapi parajanassa bhesajjakaraá¹‡aá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. __vuttanayen
``bhikkhÄ• cÄ• ravattena vÄ• â€™â€™ ti iminÄ• , ``Ã±Ä• tisÄ• maá¹‡erehÄ«â€™â€™ ti im
atidisati. __apaccÄ• sÄ«santenÄ• _ti Ä• gantukacorÄ• dÄ«naá¹ƒ karontenÄ• pi ``manussÄ•
hontÄ«â€™â€™ ti attano tehi lÄ• bhaá¹ƒ apatthayantena. paccÄ• sÄ• ya karontassa pana v
hotÄ«ti adhippÄ• yo. ``evaá¹ƒ upakÄ• re kate sÄ• sanaguá¹‡aá¹ƒ \Be I 236/ Ã±atvÄ• pasÄ«
upakÄ• rakÄ• hontÄ«â€™â€™ ti karaá¹‡e pana doso natthi. keci pana ``apaccÄ• sÄ«sante
paá¹-ikkhittapuggalÄ• dÄ«nampi dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na yuttaá
kattabbÄ• kattabbaá¹-á¹-hÄ• navibhÄ• gassaniratthakattappasaá¹…gato ``apaccÄ• sÄ«sant
kÄ• tuÃ±ca vaá¹-á¹-atÄ«â€™â€™ ti ettakamattasseva vattabbato. apaccÄ• sÄ«sanaÃ±ca
micchÄ• jÄ«vakuladÅ«sanÄ• didosanisedhanatthameva vuttaá¹ƒ bhesajjakaraá¹‡asaá¹…kh
muccanatthaá¹ƒ Ä• gantukacorÄ• dÄ«naá¹ƒ anuÃ±Ã±Ä• tÄ• naá¹ƒ dÄ• neneva tÄ• ya Ä• pa
teneva apaccÄ• sÄ«santenÄ• pi akÄ• tabbaá¹-á¹-hÄ• naá¹ƒ dassetuá¹ƒ __saddhaá¹ƒ kula_
__pucchantÄ«_ti iminÄ• diá¹-á¹-hadiá¹-á¹-harogÄ«naá¹ƒ pariyÄ• yenÄ• pi vatvÄ• vicaraá¹‡
pucchitassÄ• pi pana paccÄ• sÄ«santassa pariyÄ• yakathÄ• pi na vaá¹-á¹-atÄ«ti vadanti.

__samullapesÄ«_ti apaccÄ• sÄ«santo evaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ kathaá¹ƒ samuá¹-á¹-hÄ
vinayÄ• cÄ• raá¹ƒ akopetvÄ• bhesajjÄ• cikkhaá¹‡ena vejjÄ• cariyabhÄ• goti attho. pupphap
sampaá¹-icchiyamÄ• naá¹ƒ rÅ«piyaá¹ƒ attano santakattabhajanena nissaggiyamevÄ• ti Ä• h
gÄ• hÄ• petvÄ• â€™â€™ ti, ``amhÄ• kaá¹ƒ rÅ«piyaá¹ƒ na vaá¹-á¹-ati, pupphapÅ«janatthaá
vaá¹-á¹-atÄ«â€™â€™ tiÄ• dinÄ• paá¹-ikkhipitvÄ• kappiyena kammena gÄ• hÄ• petvÄ• ti a

yadi ``parittaá¹ƒ karothÄ• â€™â€™ ti vutte karonti, bhesajjakaraá¹‡aá¹ƒ viya gihikammaá¹ƒ
kÄ• tabbaâ€™â€™ nti vuttaá¹ƒ. ``parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vutte pana dhammajjh
anajjhiá¹-á¹-henapi bhaá¹‡itabbo dhammo, pageva ajjhiá¹-á¹-henÄ• pÄ«ti ``kÄ• tabbaâ€™â€
__cÄ• letvÄ• suttaá¹ƒ parimajjitvÄ• _ti idaá¹ƒ ``parittÄ• á¹‡aá¹ƒ ettha pavesemÄ«â€™â€™
parittÄ• á¹‡Ä• tattha pavesitÄ• nÄ• ma hotÄ«ti vuttaá¹ƒ. __vihÄ• rato ... pe ... dukkaá¹-a_n
aÃ±Ã±Ä• takagahaá¹-á¹-he sandhÄ• ya vuttanti vadanti. __pÄ• desu udakaá¹ƒ Ä• kiritvÄ• _
cÄ• rittavasena vuttaá¹ƒ. vuttaÃ±hi ``tattha pÄ• á¸·iyÄ• nisinnÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ•
rogavÅ«pasamanÄ• diatthÄ• ya udakaá¹ƒ siÃ±citvÄ• parittaá¹ƒ kÄ• tuá¹ƒ suttaÃ±ca á¹-hap
206/ bhaá¹‡athÄ• â€™ ti vatvÄ• gacchanti. evaÃ±hi kariyamÄ• ne yadi pÄ• de apanenti, m
avamaá¹…galanti maÃ±Ã±anti, rogo vÄ• na vÅ«pasamissatÄ«â€™â€™ ti. tenÄ• ha ``na pA
matasarÄ«radassane viya kevalaá¹ƒ susÄ• nadassanepi ``idaá¹ƒ jÄ• tÄ• naá¹ƒ sattÄ• naá¹
khayagamanaá¹-á¹-hÄ• naâ€™â€™ nti maraá¹‡asaÃ±Ã±Ä• uppajjatÄ«ti \Be I 237/ Ä• ha ``
`maraá¹‡assatiá¹ƒ paá¹-ilabhissÄ• mÄ• â€™ ti kammaá¹-á¹-hÄ• nasÄ«sena gantuá¹ƒ vaá¹-
lesakappaá¹ƒ akatvÄ• samuppannasuddhacittena ``parivÄ• ratthÄ• ya Ä• gacchantÅ«â€™
vaá¹-á¹-ati.

__anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• to_ti aggahitaaggo, aparibhuttoti attho. __kahÄ• paá¹‡agg
dÄ• yakehi bahubyaÃ±janena sampÄ• detvÄ• sakkaccaá¹ƒ dinnabhÄ• vaá¹ƒ dÄ«peti. __th
kaá¹ƒsÄ• dimaye thÄ• lake, pattopi ettha saá¹…gayhati. __na vaá¹-á¹-atÄ«_ti iminÄ• dukka
__dÄ• marikacorassÄ• _ti rajjaá¹ƒ patthentassa pÄ• kaá¹-acorassa. adÄ«yamÄ• nepi ``na c
sambandho. Ä• misassa dhammassa ca alÄ• bhena attano parassa ca antare sambhavanta
paá¹-isantharaá¹‡aá¹ƒ pidahanaá¹ƒ __paá¹-isanthÄ• ro, _ so pana dhammÄ• misavasena d
Ä• misapaá¹-isanthÄ• raá¹ƒ sandhÄ• ya ``kassa kÄ• tabbo, kassa na kÄ• tabboâ€™â€™ ti
... pe ... kattabbo yevÄ• â€™â€™ ti saá¹…khepato vuttamatthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ
tÄ• vÄ• _tiÄ• dimÄ• ha. __khÄ«á¹‡aparibbaya_nti iminÄ• agatibhÄ• vaá¹ƒ kÄ• ruÃ±Ã±abh
tabbidhurÄ• naá¹ƒ samiddhÄ• naá¹ƒ dÄ• yakÄ• dÄ«naá¹ƒ Ä• gantukattepi dÄ• tuá¹ƒ na vaá
taá¹‡á¸• ulÄ• dimhi dÄ• tabbe sati ``avelÄ• yaá¹ƒ ... pe ... na vattabboâ€™â€™ ti vuttaá¹ƒ.
``apaccÄ• sÄ«santenÄ• â€™â€™ ti vatvÄ• paccÄ• sÄ«sanappakÄ• raá¹ƒ dassetuá¹ƒ __m
ananuÃ±Ã±Ä• tÄ• naá¹ƒ pana apaccÄ• sÄ«santenÄ• pi dÄ• tuá¹ƒ na vaá¹-á¹-ati saddhÄ• d
paccÄ• sÄ«sÄ• ya pana sati kuladÅ«sanampi hoti.

__ubbÄ• setvÄ• _ti samantato tiyojanaá¹ƒ vilumpante manusse palÄ• petvÄ• . __varapottha
anekappakÄ• raitthipurisÄ• diuttamarÅ«pavicittaá¹ƒ attharaá¹‡aá¹ƒ.

<187> sattarasavaggiyesu pubbe ekassa aá¹…gulipatodakena mÄ• ritattÄ• sesesu soá¸·as
nisinnamekaá¹ƒ á¹-hapetvÄ• ``sesÄ• pi pannarasa janÄ• â€™â€™ ti vuttaá¹ƒ. __adÅ«hala
adÅ«hale Ä• ropitapÄ• sÄ• á¹‡Ä• viya. __kammÄ• dhippÄ• yÄ• _ti tajjanÄ«yÄ• dikammaka

__Ä• vÄ• hetvÄ• _ti \Be I 238/ \Ne I 207/ Ä• visÄ• petvÄ• . __rÅ«paá¹ƒ katvÄ• hatthapÄ• d
tasmiá¹ƒ piá¹-á¹-hÄ• dimaye rÅ«pe amanussaá¹ƒ Ä• vÄ• hetvÄ• tassa hatthapÄ• dÄ• dÄ«r
devarÄ• jÄ• naá¹ƒ mÄ• reyyÄ• _ti idaá¹ƒ sambhÄ• vanavasena vuttaá¹ƒ. na hi tÄ• disÄ• m
satthaghÄ• tÄ• rahÄ• honti devÄ• surayuddhepi tesaá¹ƒ satthappahÄ• rena maraá¹‡Ä• bh

<188> pahÄ• ro na dÄ• tabboti sambandho. amanussaá¹ƒ kodhacittena paharantassa dukk
cikicchÄ• dhippÄ• yena paharantassa anÄ• cÄ• roti gahetabbo. __tÄ• lapaá¹‡á¹‡aá¹ƒ ... pe
amanussÄ• tÄ• lapaá¹‡á¹‡abandhanena palÄ• yantÄ«ti katvÄ• vuttaá¹ƒ, idaÃ±ca gihÄ«na
na vaá¹-á¹-ati.

<189> __yo rukkhena otthatopi na maratÄ«_tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ
bhÅ«tagÄ• masikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ sayameva vakkhati, taá¹ƒ tattheva gaheta

<190> __dabbÅ«pakaraá¹‡Ä• nÄ«_ti kehici chinditvÄ• á¹-hapitÄ• ni sapariggahitÄ• ni sand
á¹-hÄ• nÄ• cÄ• vanÄ• bhÄ• vena vinÄ• sÄ• dhippÄ• yassa dukkaá¹-aá¹ƒ vuttaá¹ƒ. __khiá¸•
dukkaá¹-a_nti sukkhatiá¹‡Ä• dÄ«su aggikaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, allesu pana kÄ«a
karontassa pÄ• cittiyameva. paá¹-ipakkhabhÅ«to, paá¹-imukhaá¹ƒ gacchanto vÄ• aggi __pa
allatiá¹‡Ä• dÄ«supi dÄ• naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ dentena dÅ«rato Ä• gacchantaá¹ƒ d
samantato ekakkhaá¹‡e adatvÄ• ekadesato paá¹-á¹-hÄ• ya vihÄ• rassa samantato saá¹‡ika
mahantopi aggi vihÄ• raá¹ƒ pÄ• puá¹‡ituá¹ƒ na sakkoti, evaá¹ƒ vihÄ• rassa samantÄ• abbh
dÄ• tabbo, so dÄ• vaggino paá¹-ipathaá¹ƒ gantvÄ• ekato hutvÄ• tena saha nibbÄ• ti. __pa
rukkhatiá¹‡Ä• dicchedanaparikhÄ• khaá¹‡anÄ• diÄ• rakkhakaraá¹‡aá¹ƒ, tenÄ• ha __tiá¹‡ak
bhÅ«mitacchana_ntiÄ• di.

<191> __khettameva otiá¹‡á¹‡attÄ• pÄ• rÄ• jika_nti dvÄ«su ekassÄ• pi antogadhattÄ• ``dv
ekassÄ• pi otiá¹‡á¹‡attÄ• pÄ• rÄ• jikaá¹ƒ, ``dvÄ«hi eva mÄ• rehi na ekenÄ• â€™â€™ ti niy
natthi pÄ• rÄ• jikanti vadanti, evaá¹ƒ dve eva purisÄ• tiÄ• dÄ«supi. pubbe katasÄ«saccheda
jÄ«vitindriyupacchedako na upalabbhati, paá¹-hamena payogenassa \Be I 239/ jÄ«vitindriya
``sÄ«sacchedakassÄ• â€™â€™ ti vuttaá¹ƒ, yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ ``jÄ«vit
avijjamÄ• nattÄ• â€™â€™ ti kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ akÄ• raá¹‡aá¹ƒ jÄ«vitindriyasann
I 208/ vinÄ• ukkhipanasannirujjhanÄ• divasappavattassa gamanassa asambhavato. na hi v
paá¹‡á¹‡apaá¹-Ä• dayo viya kÄ• yo gacchati, na ca ukkhipane pavattÄ• va cittajaviÃ±Ã±atti
nikkhipanÄ• dinopi hetubhÅ«tÄ• ti sakkÄ• vattuá¹ƒ vicchinditvÄ• pavattanato. pubbe anÄ•
sarÄ«sapajÄ• ti dvidhÄ• chinnÄ• chedanamattÄ• dvÄ«hi vibhÄ• gehi katipayakkhaá¹‡aá¹ƒ
tattha ca yasmiá¹ƒ bhÄ• ge hadayavatthu tiá¹-á¹-hati, tatraá¹-á¹-haá¹ƒ paÃ±cadvÄ• rÄ• vajja
bhÄ• gesu kÄ• yappasÄ• de ghaá¹-á¹-itaá¹ƒ phoá¹-á¹-habbaá¹ƒ Ä• lambitvÄ• uppajjati, tato
yathÄ• rahamekasmiá¹ƒ bhÄ• ge ekadÄ• aÃ±Ã±asmiá¹ƒ aÃ±Ã±adÄ• ti evaá¹ƒ pariyÄ• yen
tato hadayavatthusmiá¹ƒyeva sampaá¹-icchanÄ• divÄ«thicittÄ• ni bhavaá¹…gantaritÄ• ni

manodvÄ• ravÄ«thiviÃ±Ã±Ä• á¹‡Ä• ni ca viÃ±Ã±attijanakÄ• ni uppajjanti, ye hi ubhayabhÄ•
vÄ• phandanti vÄ• . cittassa pana lahuparivattiyÄ• ekakkhaá¹‡e ubhayabhÄ• gÄ• pi calant
seyyathÄ• pi nÄ• ma kukkuá¸·Ä• dinarakesu nimuggasakalasarÄ«rassa sattassa ekasmiá¹ƒ
kÄ• yaviÃ±Ã±Ä• á¹‡adukkhaá¹ƒ uppajjamÄ• naá¹ƒ viya upaá¹-á¹-hÄ• ti, evaá¹ƒsampadamic
pana yasmiá¹ƒ bhÄ• ge jÄ«vitindriyaá¹ƒ sasesakammajarÅ«paá¹ƒ nirujjhati, tattha kÄ• yaviÃ
nappavattati, hadayavatthusahitabhÄ• geyeva yÄ• va jÄ«vitindriyanirodhÄ• pavattati.

nanu narakÄ• dÄ«su ekÄ• baddhe sarÄ«re sabbattha pariyÄ• yena kÄ• yaviÃ±Ã±Ä• á¹‡asa
hutvÄ• vicchinne pana bhÄ• gadvaye kathanti? nÄ• yaá¹ƒ doso. sarÄ«re hi ekÄ• baddhatÄ
paramatthadhammabyatirittÄ• kÄ• ci natthi paravÄ• dÄ«naá¹ƒ avayavÄ«Ä• di viya,
kammÄ• diekakÄ• raá¹‡apuÃ±jÄ• yattatÄ• ya bahÅ«naá¹ƒ sahuppattiyeva ekÄ• baddhatÄ•
satthappahÄ• rÄ• diviruddhapaccayopanipÄ• tena vibhinnÄ• nampi kammÄ• diekakÄ• raá¹‡
vigacchati, yÄ• va sÄ• na vigacchati, tÄ• va avicchinnÄ• va tattha viÃ±Ã±Ä• á¹‡appavatti. v
kammajarÅ«pÄ• naá¹ƒ aÃ±Ã±esaÃ±ca sesatisantatirÅ«pÄ• naÃ±ca upatthambhanabhÄ• ve
sakkonti, yÄ• va ca dharanti, tÄ• va viÃ±Ã±Ä• á¹‡apaccayÄ• honti, viÃ±Ã±Ä• á¹‡ena ca tes
calanagamanÄ• didesantaruppatti. tasmÄ• kabandhassapi dhÄ• vakkhaá¹‡e saviÃ±Ã±Ä• á
taÃ±ca sÄ«sacchedakappayogeneva sÄ«ghaá¹ƒ patati, tato aÃ±Ã±appayogassa sarÄ«re vi
paá¹-hameneva kiccanipphattito sÄ«sacchedakasseva kammabaddhoti gahetabbo. __evarÅ
kabandhavatthusadisÄ• ni. __imassa vatthussÄ• _ti Ä• ghÄ• tanavatthussa. __atthadÄ«par
vÄ• mÄ• ritatÄ• saá¹…khÄ• tassa atthassa dÄ«pane.

<192> pÄ• naparibhogena \Ne I 209/ vaá¹-á¹-atÄ«ti sambandho. evaá¹ƒ pana vuttattÄ• ``lo
yÄ• makÄ• likaâ€™â€™ nti keci vadanti, keci pana ``gilÄ• nÄ• naá¹ƒ pÄ• katikameva, agilÄ
udakasambhinnaâ€™â€™ nti vuttattÄ• ``guá¸·aá¹ƒ viya sattÄ• hakÄ• likaâ€™â€™ nti.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

tatiyapÄ• rÄ• jikavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

4. catutthapÄ• rÄ• jikaá¹ƒ

vaggumudÄ• tÄ«riyabhikkhuvatthuvaá¹‡á¹‡anÄ•

<193> __adhiá¹-á¹-hemÄ• _ti \Ne I 210/ saá¹ƒvidahÄ• ma. __iriyÄ• pathaá¹ƒ saá¹‡á¹-hapet
katvÄ• . __anÄ• gatasambandhe pana asatÄ«_ti bhÄ• sito bhavissatÄ«ti pÄ• á¹-hasesaá¹ƒ
asati. bhÄ• sitoti atÄ«tavacanaá¹ƒ kathaá¹ƒ anÄ• gatavacanena sambandhamupagacchatÄ
panÄ• _tiÄ• di. Ä«dise hi á¹-hÄ• ne dhÄ• tusambandhe paccayÄ• ti iminÄ• lakkhaá¹‡ena d
ayathÄ• kÄ• lavihitÄ• pi paccayÄ• sÄ• dhavo bhavantÄ«ti saddasatthavidÅ« vadanti.

<194> __vaá¹‡á¹‡avÄ• _ti iminÄ• abhinavuppannavaá¹‡á¹‡atÄ• vuttÄ• . __pasannamukha
mukhavaá¹‡á¹‡assa atipaá¹‡Ä«tatÄ• vuttÄ• . __vippasannacchavivaá¹‡á¹‡Ä• _ti iminÄ• pa
yathÄ• vuttanayena vippasannatÄ• vuttÄ• . yasmÄ• indriyÄ• naá¹ƒ upÄ• dÄ• rÅ«pattÄ• ni
Ä• ha ``abhiniviá¹-á¹-hokÄ• sassa paripuá¹‡á¹‡attÄ• â€™â€™ ti. paÃ±cappasÄ• dÄ• naá¹ƒ
paripuá¹‡á¹‡atÄ• vuttÄ• yevÄ• ti \Be I 241/ Ä• ha ``manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naâ€
paripucchaá¹ƒ anuyuÃ±jantÄ• imaá¹ƒ sarÄ«rasobhaá¹ƒ neva pÄ• puá¹‡iá¹ƒsÅ«ti sambandh
__ta_nti nipÄ• tamattaá¹ƒ. __catucakka_nti ettha pavattanaá¹-á¹-hena iriyÄ• pathova cakkan

<195> __upalabbhantÄ«_ti dissanti, Ã±Ä• yantÄ«ti attho. __pacanto_ti pÄ«á¸·ento, gehÄ• c
á¸• ahanto, aÃ±Ã±ehi vÄ• pÄ• cento. __uddhate_ti uddhaccapakatike. __unnaá¸·e_ti uggat
uggatatucchamÄ• nena sahite. __capale_ti pattacÄ«varamaá¹‡á¸• anÄ• dinÄ• cÄ• pallena
kharavacane. __pÄ• katindriye_ti asaá¹ƒvutattÄ• gihikÄ• le viya pakatiyaá¹ƒ á¹-hitindriye.
__iriyÄ• pathasaá¹‡á¹-hapanÄ• dÄ«nÄ«_ti __Ä• di_-saddena paccayapaá¹-isevanasÄ• man
veditabbaá¹ƒ. paramasallekhavuttÄ«hi mahÄ• ariyavaá¹ƒsehi bhikkhÅ«hi nivutthasenÄ• sam
__lokasammatasenÄ• sanÄ• ni_ nÄ• ma. __paripÄ• cetu_nti vimhÄ• panavasena pariá¹‡Ä•
asampajjamÄ• ne_ti idaá¹ƒ __janapadacÄ• rikaá¹ƒ_ \Ne I 211/ __carantÄ«_ti iminÄ• samba
__pÄ• á¸·iá¹ƒ vÄ• cento_tiÄ• dÄ«hi, tÄ• ni pana padÄ• ni attano nirantaravÄ• saá¹-á¹-hÄ• n
kattabbakiccadassanavasena vuttÄ• ni, tÄ• ni ca te vattasÄ«sena karonti, na lÄ• bhanimitta
__tantÄ«_tiÄ• di. __kicchenÄ• _ti imasseva vevacanaá¹ƒ __kasirenÄ• _ti. tadubhayampi pÄ
sandhÄ• ya vuttaá¹ƒ. __sÄ• dhÄ• raá¹‡aparikkhÄ• rabhÄ• venÄ• _ti saá¹…ghikaparikkhÄ•
thenetvÄ• _ti avissajjiyaavebhaá¹…giyabhÄ• vato thenetvÄ• , na á¹-hÄ• nÄ• cÄ• vanavasen
``kuladÅ«sakadukkaá¹-aá¹ƒ Ä• pajjatÄ«â€™â€™ ti. __asanta_nti imassa __abhÅ«ta_nti ida
anuppannattÄ• avijjamÄ• nanti attho. __kitavassevÄ• _ti kitavassa sakuá¹‡agahaá¹‡amiva
saá¹-hassa. samaá¹‡oti gottamattaá¹ƒ anubhonti dhÄ• rentÄ«ti __gotrabhuno, _ nÄ• mamat
__dujjÄ• naparicceda_nti anantadukkhattÄ• ``ettakaá¹ƒ dukkhaâ€™â€™ nti saá¹…khyÄ•
Ã±Ä• tuá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡enÄ• pi dukkaraá¹ƒ, na pana sarÅ«pavasena Ã±Ä• tu
avisayabhÄ• vÄ• .

adhimÄ• navatthuvaá¹‡á¹‡anÄ•

<196> __arahatte_ti aggaphale. __Ã±Ä• á¹‡acakkhunÄ• _ti paccavekkhaá¹‡aÃ±Ä• á¹‡asaá
phalacittasampayutteneva Ã±Ä• á¹‡acakkhunÄ• . attanÄ• sampayuttenÄ• pi \Be I 242/ hi Ã
sayaá¹ƒ diá¹-á¹-haá¹ƒ nÄ• ma hoti, tathÄ• tasmiá¹ƒ adiá¹-á¹-heti attho. sabbesaá¹ƒ kilesÄ•
Ä• jÄ• nÄ• ti, samantato sabbena vÄ• pakÄ• rena jÄ• nÄ• tÄ«ti ``aÃ±Ã±Ä• â€™â€™ ti agg
pana tapphalampÄ«ti Ä• ha ``aÃ±Ã±aá¹ƒ byÄ• kariá¹ƒsÅ«ti arahattaá¹ƒ byÄ• kariá¹ƒsÅ«â€™
á¹-hapetÄ«_ti sekhabhÅ«miyaá¹ƒ adhimÄ• no á¹-hapeti. __kilesasamudÄ• cÄ• raá¹ƒ apass
purimamaggattayavajjhÄ• naá¹ƒyeva kilesÄ• naá¹ƒ vasena vuttaá¹ƒ, na bhavarÄ• gÄ• dÄ«n

savibhaá¹…gasikkhÄ• padavaá¹‡á¹‡anÄ•

<197> pakatimanussehi uttaritarÄ• naá¹ƒ buddhÄ• diuttamapurisÄ• naá¹ƒ adhigamadhamm
__uttarimanussÄ• na_ntiÄ• di. __pÄ• á¸·iyaá¹ƒ_ (Vin III 198) ``atthi ca me ete dhammÄ• ma
__me_ti idaá¹ƒ padapÅ«raá¹‡amattaá¹ƒ. adhigantabbato adhigamasaá¹…khÄ• tassa jhÄ• n
__adhigamapucchÄ• , _ sÄ• ca jhÄ• nÄ• dÄ«su sÄ• maÃ±Ã±ato pavattÄ• ti idÄ• ni tattha p
dutiyÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ• tatthÄ• pi kasiá¹‡Ä• diÄ• rammaá¹‡esu kataramÄ• ramm
lokuttaresu ca sotÄ• pattimaggaá¹ƒ vÄ• sakadÄ• gÄ• mimaggÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ
\Ne I 212/ vÄ• appaá¹‡ihitavimokkhÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ• ti evaá¹ƒ paccekaá¹ƒ bhe
pucchanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __pÄ• á¸·iyaá¹ƒ_ (Vin III 198) ``puna katamesaá¹ƒ tvaá¹ƒ
lÄ• bhÄ«â€™â€™ ti ayaá¹ƒ pucchÄ• dassitÄ• ti daá¹-á¹-habbÄ• , tenÄ• ha __paá¹-hamam
anukkamapaá¹-ipattiyÄ• lokuttaro adhigamo Ä• gacchati, sÄ• pubbabhÄ• gapaá¹-ipatti __Ä
sujjhatÄ«_ti pucchiyamÄ• no paá¹-ipattikkamaá¹ƒ ullaá¹…ghitvÄ• katheti. __apanetabbo_ti
vuttakkamenÄ• yaá¹ƒ na sakkÄ• adhigantunti adhigatamÄ• nato apanetabbo. sannihitesu k
paccayesu alaggattÄ• ``Ä• kÄ• se pÄ• á¹‡isamena cetasÄ• â€™â€™ ti vuttaá¹ƒ. vuttasadis
yojanÄ• . __khÄ«á¹‡Ä• savapaá¹-ipattisadisÄ• paá¹-ipadÄ• hoti_ suvikkhambhitakilesattÄ•
paá¹-ijÄ• nantassa vasena vuttaá¹ƒ, tenÄ• ha __khÄ«á¹‡Ä• savassa nÄ• mÄ• _tiÄ• di. evaá
vattanasekkhadhammapaá¹-ijÄ• nanaá¹ƒ iminÄ• bhayuppÄ• danena, ambilÄ• didassane kh
vÄ«maá¹ƒsituá¹ƒ, tasmÄ• tassa vacaneneva taá¹ƒ saddhÄ• tabbaá¹ƒ. __ayaá¹ƒ bhikkhu sa
243/ idaá¹ƒ na kevalaá¹ƒ abhÄ• yanakameva sandhÄ• ya vuttaá¹ƒ ekaccassa sÅ«rajÄ• tika
abhÄ• yanato, rajjanÄ«yÄ• rammaá¹‡Ä• naá¹ƒ badarasÄ• á¸·avÄ• diambilamaddanÄ• dÄ«n
kheá¸·uppÄ• dÄ• ditaá¹‡hÄ• pavattarahitaá¹ƒ sabbathÄ• susodhitameva sandhÄ• ya vuttan

asantaguá¹‡asambhÄ• vanalakkhaá¹‡Ä• pÄ• picchÄ• ti Ä• ha __yÄ• sÄ• idhekacco_tiÄ•
assaddhotiÄ• dipÄ• á¹-haá¹ƒ saá¹…gaá¹‡hÄ• ti. __sÄ• maÃ±Ã±aá¹ƒ dupparÄ• maá¹-á¹-ha_
sÄ• maÃ±Ã±aá¹ƒ khaá¹‡á¸• asÄ«lÄ• ditÄ• ya dupparÄ• maá¹-á¹-haá¹ƒ duá¹-á¹-hu gahitaá¹ƒ
taá¹ƒ puggalaá¹ƒ tattha niraye upakaá¸• á¸• hati nibbattÄ• petÄ«ti attho. __sithilo_ti olÄ«yitv
sithilagÄ• hena kato, sathena vÄ• sÄ• á¹-heyyena Ä• diá¹‡á¹‡o sithilo. __paribbajo_ti sama
pubbe vijjamÄ• nÄ• naá¹ƒ rÄ• garajÄ• dÄ«naá¹ƒ upari aparampi rajaá¹ƒ Ä• kiratÄ«ti attho. _
adhammikapaá¹-iÃ±Ã±Ä• mattasiddho bhikkhubhÄ• vo. __ajÄ• namevÄ• _ti ettha eva-sadd
evÄ• ti, ``ajÄ• namevaâ€™â€™ ntipi pÄ• á¹-ho, tattha pana evaá¹ƒ jÄ• nÄ• mi evaá¹ƒ pass

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•

<199> __eva_nti ca paá¹-hamajjhÄ• nÄ• diparÄ• masanaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ jÄ• nÄ•
__asubhajjhÄ• nÄ• dÄ«nÄ«_ti __Ä• di_-saddena kÄ• yagatÄ• satijjhÄ• naá¹ƒ kasiá¹‡ajjhÄ•
Ä• ruppajjhÄ• nÄ• ni ca saá¹…gaá¹‡hÄ• ti. __vimokkho_ti catubbidho maggo, tassa saguá¹

dassento Ä• ha __so panÄ• ya_ntiÄ• di. maggo hi nÄ• ma paÃ±cahi kÄ• raá¹‡ehi nÄ• maá¹
vÄ• paccanÄ«kena vÄ• saguá¹‡ena vÄ• Ä• rammaá¹‡ena vÄ• Ä• gamanena vÄ• . sace
saá¹…khÄ• re sammasitvÄ• vuá¹-á¹-hÄ• ti, maggo animittavimokkhena vimuccati. sace duk
vuá¹-á¹-hÄ• ti, appaá¹‡ihitavimokkhena vimuccati. sace anattato sammasitvÄ• vuá¹-á¹-hÄ•
vimuccati, idaá¹ƒ __sarasato_ nÄ• maá¹ƒ nÄ• ma. yasmÄ• panesa saá¹…khÄ• resu anicc
pajahanto Ä• gato, tasmÄ• animitto. dukkhÄ• nupassanÄ• ya sukhasaÃ±Ã±aá¹ƒ paá¹‡idhi
Ä• gatattÄ• appaá¹‡ihito. anattÄ• nupassanÄ• ya attasaÃ±Ã±aá¹ƒ pahÄ• ya attasuÃ±Ã±at
hoti, idaá¹ƒ __paccanÄ«kato_ nÄ• maá¹ƒ nÄ• ma. rÄ• gÄ• dÄ«hi \Be I 244/ panesa suÃ±Ã±
rÅ«panimittÄ• dÄ«naá¹ƒ, rÄ• ganimittÄ• dÄ«naá¹ƒ eva vÄ• abhÄ• vena animitto, rÄ• gapa
appaá¹‡ihitoti vuccati, idaá¹ƒ assa __saguá¹‡ato_ nÄ• maá¹ƒ. rÄ• gÄ• disuÃ±Ã±aá¹ƒ animi
nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ karotÄ«ti suÃ±Ã±ato animitto appaá¹‡ihitoti vuccati, idamas
nÄ• maá¹ƒ. Ä• gamanaá¹ƒ pana duvidhaá¹ƒ vipassanÄ• gamanaá¹ƒ maggÄ• gamanaÃ±ca.
phale pana maggÄ• nantare maggÄ• gamanaá¹ƒ, phalasamÄ• pattiyaá¹ƒ vipassanÄ• gama
maggo suÃ±Ã±ato aniccadukkhÄ• nupassanÄ• hi animitto appaá¹‡ihitoti evaá¹ƒ vipassanÄ•
deti, maggo phalassÄ• ti idaá¹ƒ __Ä• gamanato_ nÄ• maá¹ƒ.

__suÃ±Ã±attÄ• _ti vivittattÄ• . rÄ• gÄ• dayova patiá¹-á¹-hÄ• naá¹-á¹-hena paá¹‡idhÄ«ti Ä• h
``rÄ• gadosamohapaá¹‡idhÄ«naâ€™â€™ nti. __imissÄ• vijjÄ• yÄ• ti dibbacakkhuvijjÄ• yÄ•
sandhÄ• ya vadanti. evaá¹ƒ ekissÄ• pi nÄ• maá¹ƒ aggahetvÄ• pi tÄ• eva sandhÄ• ya ``vijj
bhaá¹‡antopi pÄ• rÄ• jiko hotÄ«ti saá¹…khepaá¹-á¹-hakathÄ• yaá¹ƒ adhippÄ• yo. vatthuvijj
vadanto na hoti. __ekekakoá¹-á¹-hÄ• savasenÄ• _ti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttanay
akatvÄ• kevalaá¹ƒ ``satipaá¹-á¹-hÄ• nÄ• naá¹ƒ lÄ• bhÄ«â€™â€™ ti ekekakoá¹-á¹-hÄ• sava
__tatthÄ• _ti tesu koá¹-á¹-hÄ• sesu. kilesÄ• naá¹ƒ pahÄ• naá¹ƒ nÄ• ma abhÄ• vamattampi
lokuttaranti samatthetuá¹ƒ __taá¹ƒ panÄ• _tiÄ• di vuttaá¹ƒ. __rÄ• gÄ• cittaá¹ƒ vinÄ«varaá¹
cittassa vinÄ«varaá¹‡atÄ• , tato rÄ• gato vimuttattÄ• eva vÄ«tarÄ• ganÄ«varaá¹‡atÄ• ti att
vijjÄ• ti yojetabbaá¹ƒ. __na Ä• gatÄ• _ti idha padabhÄ• jane ``Ã±Ä• á¹‡anti tisso vijjÄ• â€™
vuttattÄ• sesÄ• paÃ±ca vijjÄ• na Ä• gatÄ• ti attho. __nibbattitalokuttarattÄ• _ti
lokiyadhammasÄ• dhÄ• raá¹‡asaá¹…khatassÄ• pi abhÄ• vÄ• lokiyehi sabbathÄ• asammis
saá¹…khepaá¹-á¹-hakathÄ• diá¹ƒ vadanti, tampi tattheva paá¹-ikkhittanti sambandho.

<200> __puna_ \Ne I 214/ __Ä• netvÄ• paá¹-hamajjhÄ• nÄ• dÄ«hi na yojita_nti ettha ``paá
pÄ• á¹-hoâ€™â€™ ti keci vadanti, taá¹ƒ yuttameva Ä• di-saddena gahetabbassa \Be I 245/
paá¹-hamajjhÄ• namÅ«lakaÃ±hi ekameva khaá¹‡á¸• acakkaá¹ƒ. kattusÄ• dhanopi bhaá¹‡ita
vÄ• _tiÄ• di. yena cittena musÄ• bhaá¹‡ati, teneva cittena na sakkÄ• ``musÄ• bhaá¹‡Ä• n
antarantarÄ• pana aÃ±Ã±Ä• hi manodvÄ• ravÄ«thÄ«hi ``musÄ• bhaá¹‡Ä• mÄ«â€™â€™ t
``bhaá¹‡antassa hoti musÄ• bhaá¹‡Ä• mÄ«â€™â€™ ti. __ayamettha attho dassito_ti tÄ«hi
musÄ• vÄ• doti ayamattho dassito. __davÄ• _ti sahasÄ• . __ravÄ• _ti aÃ±Ã±aá¹ƒ vattukÄ•
aÃ±Ã±abhaá¹‡anaá¹ƒ. taá¹ƒ jÄ• nÄ• tÄ«ti taá¹ƒÃ±Ä• á¹‡aá¹ƒ, tassa bhÄ• vo __taá¹ƒÃ±Ä• â

visayavisayÄ«bhÄ• vena attasaá¹ƒvedananti attho. __Ã±Ä• á¹‡asamodhÄ• na_nti bahÅ«na
khaá¹‡e samodhÄ• naá¹ƒ, sahuppattÄ«ti attho. __yena cittena ``musÄ• bhaá¹‡issaâ€™â€
pubbabhÄ• gacetanaÃ±ca sanniá¹-á¹-hÄ• nacetanaÃ±ca ekato katvÄ• vuttaá¹ƒ. yena citten
pubbabhÄ• gacetanÄ• bhÅ«tena sanniá¹-á¹-hÄ• nacetanÄ• bhÅ«tena ca visaá¹ƒvÄ• ditabba
cittena musÄ• bhaá¹‡issanti attho. __teneva ... pe ... pariccajitabbÄ• _ti teneva cittena ``eva
bhaá¹‡Ä• mÄ«â€™â€™ ti vÄ• ``bhaá¹‡itaâ€™â€™ nti vÄ• tadeva musÄ• vÄ• dacittamÄ•
jÄ• nÄ• tÄ«ti evaá¹ƒ pubbÄ• parasanniá¹-á¹-hÄ• nacetanÄ• kkhaá¹‡esu tÄ«su ekeneva citte
Ã±Ä• á¹‡aÃ±cÄ• ti ubhayampi ekakkhaá¹‡e puggalo jÄ• nÄ• tÄ«ti ayaá¹ƒ taá¹ƒÃ±Ä• á¹‡atÄ
tadÄ• pakÄ• sanatoti adhippÄ• yo, tenÄ• ha __na hÄ«_tiÄ• di. yadi Ã±Ä• á¹‡assa attano sa
kathaá¹ƒ pacchimaá¹ƒ cittaá¹ƒ jÄ• nÄ• tÄ«ti Ä• ha __purimaá¹ƒ purima_ntiÄ• di. tattha __bh
tÄ«su kÄ• lesu uppannaá¹ƒ purimapurimacittaá¹ƒ attÄ• naá¹ƒ visayaá¹ƒ katvÄ• uppajjamÄ•
pacchimassa cittassa tathÄ• uppattiyÄ• paccayo hotÄ«ti attho. __tenÄ• _ti yena kÄ• raá¹‡
cittÄ• ni tadaÃ±Ã±eheva cittehi jÄ• nitabbÄ• ni, tÄ• ni ca purimapurimacitteneva avassaá¹ƒ
kÄ• raá¹‡enÄ• ti attho. __tasmiá¹ƒ satÄ«_ti bhaá¹‡issÄ• mÄ«ti pubbabhÄ• ge sati. __sesad
bhaá¹‡itanti idaá¹ƒ dvayaá¹ƒ na hessatÄ«ti etaá¹ƒ natthÄ«ti yojanÄ• hotiyevÄ• ti attho. __e
pakÄ• satÄ«_ti bhinnakkhaá¹‡Ä• nampi nirantaruppattiyÄ• ``tadevedaâ€™â€™ nti gahetab

__balavadhammavinidhÄ• navasenÄ• _ti \Be I 246/ balavagÄ• hassa vinidhÄ• navasena. __
dubbaladubbalÄ• naá¹ƒ gÄ• hÄ• naá¹ƒ. __sakabhÄ• vapariccajanavasenÄ• _ti attano santa

<207> __uttÄ• sitattÄ• _ti bhayaá¹ƒ janetvÄ• viya palÄ• pitattÄ• . evaá¹ƒ palÄ• pito na puna
Ä• gacchatÄ«ti Ä• ha ``puna anallÄ«yanabhÄ• vadassanavasenÄ• â€™â€™ ti. kheá¹-a-sad
uttÄ• satthe \Ne I 215/ paá¹-hantÄ«ti Ä• ha __svÄ• yamattho_tiÄ• di. aá¹‡u eva aá¹‡usahag
yuttanti attho.

vattukÄ• mavÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<215> __kevalaÃ±hiya_nti kevalaÃ±hi ayaá¹ƒ vÄ• roti ajjhÄ• haritabbaá¹ƒ. __taá¹…khaá¹‡a
pakatiyÄ• vacanÄ• nantaraá¹ƒ vijÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. evaá¹ƒ pana vacÄ«bhed
Ä• vÄ• sÄ• paá¹-hamaá¹ƒ pakkamissati, naá¹ƒ mayaá¹ƒ `arahÄ• â€™ ti jÄ• nissÄ• mÄ• â€
vihÄ• rÄ• paá¹-hamaá¹ƒ pakkamanena tasmiá¹ƒ khaá¹‡e avÄ«tivattepi nikkhantamattepi pÄ
bhikkhu ``maá¹ƒ `arahÄ• â€™ ti jÄ• nantÅ«â€™â€™ ti tamhÄ• Ä• vÄ• sÄ• paá¹-hamaá¹ƒ
III 227) viya. __viÃ±Ã±attipathe_ti kÄ• yavacÄ«viÃ±Ã±attÄ«naá¹ƒ gahaá¹‡ayogge padese, t
atikkamitvÄ• á¹-hito koci dibbena cakkhunÄ• kÄ• yavikÄ• raá¹ƒ disvÄ• dibbÄ• ya sotadhÄ
sutvÄ• jÄ• nÄ• ti, na pÄ• rÄ• jikanti dÄ«peti. __pÄ• á¸·iyaá¹ƒ_ ``paá¹-ivijÄ• nantassa Ä• pat
ti (Vin III 215) imasmiá¹ƒ paá¹-ivijÄ• nanavÄ• re yasmiá¹ƒ akkhare vÄ• uccÄ• rite kÄ• yappa
ayaá¹ƒ paá¹-hamajjhÄ• naá¹ƒ samÄ• pannotiÄ• diatthaá¹ƒ paro vijÄ• nÄ• ti, tato purimesu

akkharuccÄ• raá¹‡Ä• dippayogesu thullaccayaá¹ƒ Ä• pajjitvÄ• pacchimeva paá¹-ivijÄ• nana
pÄ• rÄ• jikaá¹ƒ Ä• pajjatÄ«ti veditabbaá¹ƒ thullaccayassevettha sÄ• mantattÄ• , teneva __b

``dukkaá¹-aá¹ƒ paá¹-hamasseva, sÄ• mantamiti vaá¹‡á¹‡itaá¹ƒ.

sesÄ• naá¹ƒ pana tiá¹‡á¹‡ampi, thullaccayamudÄ«ritaâ€™â€™ nti ---

vuttaá¹ƒ \Be I 247/, ayaÃ±cattho ``na paá¹-ivijÄ• nantassa Ä• patti thullaccayassÄ• â€™â€™
saá¹…gahitoti daá¹-á¹-habbo. __uggahaparipucchÄ• divasenÄ• _tiÄ• dinÄ• jhÄ• nasamÄ•
akataparicayattÄ• sutvÄ• ``atthaá¹ƒ Ä«disaâ€™â€™ nti ajÄ• nitvÄ• kevalaá¹ƒ ``visiá¹-á¹-h
anena laddhoâ€™â€™ ti parena Ã±Ä• tepi pÄ• rÄ• jikamevÄ• ti dasseti.

anÄ• pattibhedakathÄ• vaá¹‡á¹‡anÄ•

<220> __anullapanÄ• dhippÄ• yassÄ• _ti ``evaá¹ƒ vutte uttarimanussadhammo mayÄ• pak
216/ amanasikatvÄ• ``nÄ• haá¹ƒ, Ä• vuso, maccuno bhÄ• yÄ• mÄ«â€™â€™ tiÄ• dikaá¹ƒ k
vohÄ• rato aÃ±Ã±aá¹ƒ byÄ• karonto nÄ• ma hotÄ«ti vuttaá¹ƒ ``aÃ±Ã±aá¹ƒ byÄ• karontassÄ
``Ã±atvÄ• garahanti nu khoâ€™â€™ ti bhÄ• yanto.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

vinÄ«tavatthuvaá¹‡á¹‡anÄ•

<223> __sekkhabhÅ«miya_nti iminÄ• jhÄ• nabhÅ«mimpi saá¹…gaá¹‡hÄ• ti. __tiá¹‡á¹‡aá¹
kÄ• yacittaupadhivivekÄ• naá¹ƒ. piá¹‡á¸• Ä• ya caraá¹‡assa bhojanapariyosÄ• natÄ• ya vut
bhojanapaayosÄ• naâ€™â€™ nti. antaraghare bhutvÄ• Ä• gacchantassÄ• pi vuttanayenev
cÄ«varasaá¹‡á¹-hÄ• panÄ• dÄ«ni karontassa dukkaá¹-ameva, __pÄ• á¸·iyaá¹ƒ_ pana dukka
anullapanÄ• dhippÄ• yassÄ• â€™â€™ ti idaá¹ƒ thullaccayenÄ• pi anÄ• pattidassanatthaá¹ƒ
ullapanÄ• dhippÄ• yassÄ• pi hi ``nÄ• vuso, dukkaraá¹ƒ aÃ±Ã±aá¹ƒ byÄ• kÄ• tuâ€™â€™ nt
attupanÄ• yikattÄ• bhÄ• vatoti daá¹-á¹-habbaá¹ƒ.

<227> __na dÄ• nÄ• haá¹ƒ tattha gamissÄ• mÄ«_ti puna tattha vasitaá¹-á¹-hÄ• ne na gamis
paá¹-hamaá¹ƒ gato ayaá¹ƒ puna ca nÄ• gato, tasmÄ• arahÄ• ti maÃ±Ã±issantÄ«ti adhippÄ
Ä• vÄ• saá¹ƒ vÄ• tiÄ• dinÄ• pubbe paricchinnaá¹-á¹-hÄ• naá¹ƒ. padasÄ• gamanaá¹ƒ sand
__yÄ• nenÄ• _tiÄ• di vuttaá¹ƒ. vijjÄ• mayiddhiá¹ƒ sandhÄ• ya ``iddhiyÄ• â€™â€™ ti vuttaá¹
abhiÃ±Ã±iddhiyÄ• asambhavato. __aÃ±Ã±amaÃ±Ã±aá¹ƒ rakkhantÄ«_ti ullapanÄ• dhippÄ•
paá¹-hamagamanÄ• bhÄ• vÄ• rakkhanti. sace pana katikaá¹ƒ katvÄ• nisinnesu ekaá¹ƒ dve
ullapanÄ• dhippÄ• yena ekato gacchanti, gatÄ• naá¹ƒ sabbesaá¹ƒ pÄ• rÄ• jikameva. tesu y

natthi, tassa anÄ• patti. __eta_nti heá¹-á¹-hÄ• vuttaá¹ƒ sabbaá¹ƒ katikavattaá¹ƒ. __nÄ• nÄ•
nÄ• nÄ• janapadavÄ• sino. __saá¹…ghalÄ• bho_ti yathÄ• vuá¸• á¸• haá¹ƒ pÄ• puá¹‡anaka
paá¹-ikkhepo avisesetvÄ• karaá¹‡aá¹ƒ sandhÄ• ya kato, visesetvÄ• pana ``ettako asukass
paricchinditvÄ• apaloketvÄ• dÄ• tuá¹ƒ vaá¹-á¹-ati.

<228> __dhammadhÄ• tÅ«_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, dhammÄ• naá¹ƒ sabhÄ• vo
sandhÄ• ya vadati. __dussaddhÄ• payÄ• hontÄ«_ti puthujjane sandhÄ• ya vuttaá¹ƒ, na lak
ariyapuggale \Ne I 217/. __vituá¸• entÄ«_ti vinivijjhitvÄ• á¸• enti gacchanti, phÄ• suá¸·antar
chiddÄ• vachiddaá¹ƒ katvÄ• tÄ• hi gacchantÄ«ti nissakkavasena attho. vitudentÄ«ti pÄ• á¹
phÄ• suá¸·antarikÄ• hÄ«ti Ä• dhÄ• ratthe nissakkavacanaá¹ƒ. __lohatuá¹‡á¸• ehÄ«_ti kÄ• á
__acchariyaá¹ƒ vatÄ• _ti garahitabbatÄ• ya accharaá¹ƒ paharituá¹ƒ yuttarÅ«paá¹ƒ. __cakkh
cakkhu viya bhÅ«tÄ• saÃ±jÄ• tÄ• , cakkhusadisÄ• tipi attho. __tasseva kammassÄ• _ti yen
niraye nibbatto, tassevÄ• ti atthe gayhamÄ• ne ekÄ• ya cetanÄ• ya bahupaá¹-isandhiyo hon
cetaá¹ƒ yuttaá¹ƒ ekassa ambÄ• dibÄ«jassa anekaá¹…kuruppatti viyÄ• ti taá¹ƒ pariharanto Ä
nÄ• nÄ• cetanÄ• hi Ä• yÅ«hitassÄ• _tiÄ• di, tena goghÄ• takakammakkhaá¹‡e pubbacetan
sanniá¹-á¹-hÄ• pakacetanÄ• ti ekasmimpi pÄ• á¹‡Ä• tipÄ• te bahÅ« cetanÄ• honti, nÄ• nÄ•
vattabbameva natthi. tattha ekÄ• ya cetanÄ• ya narake pacitvÄ• tadaÃ±Ã±acetanÄ• su ekÄ
imasmiá¹ƒ petattabhÄ• ve nibbattoti dasseti, tenÄ• ha ``avasesakammaá¹ƒ vÄ• kammanim
ca kammasarikkhavipÄ• kuppattiá¹ƒ sandhÄ• ya kammakammanimittÄ• nameva gahaá¹‡aá
tenÄ• ha ``aá¹-á¹-hirÄ• siyeva nimittaá¹ƒ ahosÄ«â€™â€™ ti. __pÄ• á¸·iyaá¹ƒ_ vitacchentÄ«
viya luÃ±canti. __virÄ• jentÄ«_ti vilikhanti.

<229> __vallÅ«ravikkayenÄ• _ti \Be I 249/ sukkhÄ• pitamaá¹ƒsavikkayena. __nippakkhacan
vigatapakkhalomacamme. __ekaá¹ƒ miga_nti dÄ«pakamigaá¹ƒ. __kÄ• raá¹‡Ä• hÄ«_ti ghÄ•
kammaá¹-á¹-hÄ• naá¹ƒ Ã±atvÄ• .

<230> maá¹…ganavasena ulatÄ«ti __maá¹…guli, _ virÅ«pabÄ«bhacchabhÄ• vena pavattat
cittaruciyaá¹ƒ anÄ• cÄ• rakÄ«á¸·aá¹ƒ.

<231> __nissevÄ• lapaá¹‡akakaddamo_ti tilabÄ«jakÄ• disevÄ• lena nÄ«lamaá¹‡á¸• Å«kapi
udakapiá¹-á¹-he udakaá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒ kurumÄ• nena paá¹‡akena kaddamena ca vi
tapanato tapaá¹ƒ udakaá¹ƒ assÄ• ti tapodakÄ• ti vattabbe ka-kÄ• ralopaá¹ƒ katvÄ• ``tapod
__petaloko_ti pakaá¹-á¹-hena akusalakammena sugatito duggatiá¹ƒ itÄ• naá¹ƒ gatÄ• naá¹ƒ
nivÄ• saá¹-á¹-hÄ• naá¹ƒ vÄ• . __katahatthÄ• _ti dhanusippe suá¹-á¹-hu sikkhitahatthÄ• , avi
attho. sippadassanavasena rÄ• jakulÄ• dÄ«su rÄ• jasamÅ«haá¹ƒ upecca kataá¹ƒ asanaá¹ƒ
__katupÄ• sanÄ• , _ sabbattha dassitasippÄ• ti attho. __pabhaggo_ti pabhaÃ±jito, parÄ• jit

<232> __Ä• neÃ±jasamÄ• dhi_nti \Ne I 218/ arÅ«pasamÄ• pattiyaá¹ƒ niruddhe satipi sadda

uá¹-á¹-hÄ• nÄ• raho rÅ«pÄ• vacarasamÄ• dhiyeva idha vattabboti Ä• ha __anejaá¹ƒ acala_
__samÄ• dhiparipanthake_ti vitakkÄ• dike sandhÄ• ya vadati, idaá¹ƒ pana paá¹-hamabodhi
anÄ• cÄ• ramattavasena bhikkhÅ«hi coditepi bhagavatÄ• ``anÄ• patti, bhikkhave, moggallÄ
228) evaá¹ƒ Ä• yatiá¹ƒ attanÄ• paÃ±Ã±apiyamÄ• napÄ• rÄ• jikÄ• nuguá¹‡aá¹ƒ tadÄ• eva
dhammasaá¹…gÄ• hakattherehi pacchÄ• paÃ±Ã±attassa imassa sikkhÄ• padassa vinÄ«ta
saá¹…gahamÄ• ropitanti daá¹-á¹-habbaá¹ƒ. sÄ• vakÄ• naá¹ƒ uppaá¹-ipÄ• á¹-iyÄ• anussara
``na uppaá¹-ipÄ• á¹-iyÄ• â€™â€™ ti vuttaá¹ƒ. __dukkaraá¹ƒ kata_nti anantare paÃ±cakapp
viÃ±Ã±Ä• á¹‡asantatiá¹ƒ adisvÄ• pi asammuyhitvÄ• parato tatiyattabhÄ• ve diá¹-á¹-hacutic
vattamÄ• nabhavapaá¹-isandhiyÄ• anumÄ• nenÄ• pi kÄ• riyakÄ• raá¹‡Ä• bhÄ• vagahaá¹‡
dukkarattÄ• vuttaá¹ƒ. __paá¹-ividdhÄ• _ti \Be I 250/ paá¹-ividdhasadisÄ• . yathÄ• nÄ• ma
cÄ• maravÄ• lalomassa ekÄ• ya aggakoá¹-iyÄ• aparassa vÄ• lalomaá¹ƒsuno koá¹-iá¹ƒ dÅ«
Ä• vunanto viya paá¹-ipÄ• deyya, evameva iminÄ• pi dukkaraá¹ƒ katanti vuttaá¹ƒ hoti. __eta
__yadida_nti yo ayaá¹ƒ.

nigamanavaá¹‡á¹‡anÄ•

<233> __idhÄ• _ti bhikkhuvibhaá¹…ge. __uddiá¹-á¹-hapÄ• rÄ• jikaparidÄ«pana_nti sikkhÄ•
pÄ• timokkhuddesavasena uddiá¹-á¹-hapÄ• rÄ• jikaparidÄ«panaá¹ƒ, na pana sabbasmiá¹ƒ
Ä• gataÄ• pattiparidÄ«panaá¹ƒ tattha thullaccayÄ• dÄ«nampi Ä• gatattÄ• teneva uddiá¹-á¹
vuttavibhaá¹…gassa niddesattÄ• . __bhikkhunÄ«naá¹ƒ asÄ• dhÄ• raá¹‡Ä• ni cattÄ• rÄ«_ti
(Vin IV 658) vajjappaá¹-icchÄ• dikÄ• (Vin IV 665) ukkhittÄ• nuvattikÄ• (Vin IV 669) aá¹-á¹-h
675) imÄ• ni bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ni bhikkhunÄ«naá¹ƒ eva paÃ±Ã±attÄ• ni pÄ• rÄ
__vatthuvipannÄ• _ti pabbajjupasampadÄ• naá¹ƒ vatthubhÄ• vo vatthu nÄ• ma, tena vatthu
vipannavatthukÄ• ti attho. __ahetukapaá¹-isandhikÄ• _ti maggÄ• nuppattikÄ• raá¹‡amÄ• ha
maggo nuppajjati, te pana pabbajjupasampadÄ• su á¹-hatvÄ• Ä• yatiá¹ƒ maggahetuá¹ƒ sam
ahetukÄ• pana parisuddhe catupÄ• risuddhisÄ«le á¹-hatvÄ• sampÄ• detuá¹ƒ na sakkonti,
vatthuvipannÄ• vÄ• ti veditabbÄ• . __pÄ• rÄ• jikÄ• _ti kammavipattiyÄ• paá¹-isandhikkhaá¹
Ä• pannÄ• . theyyasaá¹ƒvÄ• sakÄ• dÄ«naá¹ƒ gihibhÄ• ve á¹-hatvÄ• vipassanÄ• ya vÄ• ya
magguppattiabhÄ• vato ``maggo pana vÄ• ritoâ€™â€™ ti vuttaá¹ƒ. dÄ«ghatÄ• ya lambamÄ
nÄ• ma, taá¹ƒ yassa atthi so __lambÄ«_. so ettÄ• vatÄ• na pÄ• rÄ• jiko, taá¹ƒ pana dÄ«gh
219/ attano mukhe vÄ• vaccamagge vÄ• sevanÄ• dhippÄ• yena pavesentova pÄ• rÄ• jiko
pavesentova adhippeto mudupiá¹-á¹-hikeneva mukhe pavesanassa vuttattÄ• . sopi hi katap
mudubhÅ«tÄ• ya piá¹-á¹-hiyÄ• onamitvÄ• attano aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hantova
yo pana mukhena attano vaccamaggaá¹ƒ vÄ• paresaá¹ƒ vaccamaggamukhaá¹ƒ vÄ• itthÄ«
gaá¹‡hÄ• ti, tassa ca purisanimittena purisanimittaá¹ƒ chupantassa ca maggena maggapaá
pÄ• rÄ• jikaá¹ƒ na hoti purisanimittena taditaramaggasampaá¹-ipÄ• daneneva methunadhar
__parassa aá¹…gajÄ• te abhinisÄ«datÄ«_ti parassa uttÄ• naá¹ƒ sayantassa kammaniye aá
vaccamaggaá¹ƒ pavesento tassÅ«pari nisÄ«dati, idaÃ±ca upalakkhaá¹‡amattaá¹ƒ paresaá¹

vaccamagge pavesento sÄ• diyantopi pÄ• rÄ• jikova, balakkÄ• rena pana vaccamagge vÄ•
pavesiyamÄ• no yadi na sÄ• diyati, anÄ• pattikova. ettha asÄ• diyanaá¹ƒ nÄ• ma dukkaraá
anupasampannabhÄ• ve á¹-hatvÄ• mÄ• tupituarahantesu aÃ±Ã±ataraá¹ƒ ghÄ• tento bhikk
sÄ• maá¹‡erapabbajjampi na labhatÄ«ti dassanatthaá¹ƒ visuá¹ƒ gahitattÄ• mÄ• tughÄ• tak
tatiyapaá¹-hamapÄ• rÄ• jikesu antogadhatÄ• veditabbÄ• . yathÄ• ettha, evaá¹ƒ gihibhÄ• v
karonto lohituppÄ• dakovÄ• ti gahetabbaá¹ƒ. __etena pariyÄ• yenÄ• _ti ubhinnaá¹ƒ
rÄ• gapariyuá¹-á¹-hÄ• nasaá¹…khÄ• tena pariyÄ• yena. dutiyavikappe kacci atthÄ• ti padac

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

niá¹-á¹-hito ca pÄ• rÄ• jikakaá¹‡á¸• avaá¹‡á¹‡anÄ• nayo.

2. saá¹…ghÄ• disesakaá¹‡á¸• o

1. sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ•

<234> __terasakassÄ• _ti \Be I 252/ \Ne I 220/ terasa sikkhÄ• padÄ• ni parimÄ• á¹‡Ä• ni as
kaá¹‡á¸• o, tassa. samathe vipassanÄ• ya vÄ• abhiratirahito idha __anabhirato, _ na pabba
``vikkhittacittoâ€™â€™ ti. vikkhittatÄ• ya kÄ• raá¹‡amÄ• ha __kÄ• marÄ• gÄ• _iccÄ• di.

<235> __abbohÄ• rikÄ• _ti sÄ«lavipattivohÄ• raá¹ƒ nÄ• rahatÄ«ti katvÄ• vuttaá¹ƒ. akusalal
abbohÄ• ratÄ• natthi.

236-7__._ cetanÄ• -saddato visuá¹ƒ saá¹ƒ-saddassa atthÄ• bhÄ• vaá¹ƒ ika-paccayassa ca
__saÃ±cetanÄ• vÄ• _tiÄ• di dutiyavikappo vutto. __sikhÄ• ppatto attho_ti adhippetatthaá¹ƒ
__Ä• sayabhedato_ti pittasemhapubbalohitÄ• naá¹ƒ catunnaá¹ƒ Ä• sayÄ• naá¹ƒ bhedena. _
rasaruhirÄ• dÄ«naá¹ƒ sattannaá¹ƒ, pathavÄ• dÄ«naá¹ƒ vÄ• catunnaá¹ƒ dhÄ• tÅ«naá¹ƒ nÄ
muttavatthito matthakapassaá¹ƒ. hatthimadacalanaá¹ƒ nÄ• maÃ±ca sambhavoti Ä• ha ``sar
__sambhavavega_nti sambhavassa á¹-hÄ• nato cavitvÄ• dakasotÄ• bhimukhaá¹ƒ otaraá¹‡
saÃ±jÄ• tasarÄ«rakkhobhavegaá¹ƒ. __bÄ• husÄ«sa_nti khandhappadesaá¹ƒ. __dassesÄ«_
tena yasmÄ• kaá¹‡á¹‡acÅ«á¸·ikÄ• hi sambhavo nikkhamati ... pe ... sambhavaÃ±ca dasses
bhÄ• sitaá¹ƒ subhÄ• sitanti evaá¹ƒ yojanÄ• veditabbÄ• . __dakasota_nti muttassa vatthito
aá¹…gajÄ• tappadesanti vuttaá¹ƒ hoti. sukkaÃ±ca nÄ• metaá¹ƒ rasaruhirÄ• disattadehadhÄ
majjhimadhÄ• tucatujaá¹ƒ aá¹-á¹-himiÃ±jÄ• di viya pathavÄ«dhÄ• tusaá¹…gahitaá¹ƒ Ä• hÄ•
sakalakÄ• yagataá¹ƒ atidaharadÄ• rakÄ• nampi attheva, taá¹ƒ pana pannarasasoá¸·asavas
sattÄ• naá¹ƒ samuppajjanakakÄ• marÄ• geheva á¹-hÄ• nato calati, calitaÃ±ca Ä• podhÄ• tu

dakasotaá¹ƒ otarati, dakasotato pana paá¹-á¹-hÄ• ya \Ne I 221/ cittapaccayautujaá¹ƒ hoti ma
calitasiá¹…ghÄ• á¹‡ikÄ• viya. yesaá¹ƒ pana samucchedanavikkhambhanÄ• dÄ«hi rÄ• gapa
I 253/, tesaá¹ƒ sukkavissaá¹-á¹-hi na siyÄ• . iti yathÄ• á¹-hÄ• nato sukkassa vissaá¹-á¹-hiyev
rÄ• gacittasamuá¹-á¹-hÄ• nÄ• , na pakatirÅ«paá¹ƒ, teneva __kathÄ• vatthuaá¹-á¹-hakathÄ•
``sukkavissaá¹-á¹-hi nÄ• ma rÄ• gasamuá¹-á¹-hÄ• nÄ• hotÄ«â€™â€™ ti sukkassa vissaá¹-
rÄ• gasamuá¹-á¹-hÄ• nÄ• vuttÄ• , na pakatirÅ«paá¹ƒ. channaá¹ƒ pana kÄ• mÄ• vacaradev
sukkadhÄ• tu dvayaá¹ƒdvayasamÄ• pattivasena pariyuá¹-á¹-hitarÄ• genÄ• pi á¹-hÄ• nato na
eva á¹-hatvÄ• kiÃ±ci vikÄ• raá¹ƒ Ä• pajjamÄ• nÄ• taá¹…khaá¹‡ikapariá¸·Ä• havÅ«pasamÄ
methunakiccaniá¹-á¹-hÄ• pitÄ• hotÄ«ti veditabbaá¹ƒ. keci pana ``kÄ• yasamphassasukham
kÄ• makiccaâ€™â€™ nti vadanti. khÄ«á¹‡Ä• savÄ• naá¹ƒ pana anÄ• gÄ• mÄ«naÃ±ca sab
sukkadhÄ• tuvikÄ• rampi nÄ• pajjatÄ«ti veditabbaá¹ƒ. rÅ«pÄ«brahmÄ• naá¹ƒ pana vikkham
anÄ• hÄ• rÅ«pajÄ«vitattÄ• ca sabbathÄ• sukkadhÄ• tupi nattheva. __tathevÄ• _ti mocana
upakkamatotiÄ• diá¹ƒ atidisati. ``vissaá¹-á¹-hÄ«ti á¹-hÄ• nÄ• cÄ• vanÄ• vuccatÄ«â€™â€™
237) vuttattÄ• ``dakasotaá¹ƒ otiá¹‡á¹‡amatteâ€™â€™ ti kasmÄ• vuttanti Ä• ha __dakasot
__etthÄ• _ti tÄ«supi vÄ• desu. __adhivÄ• setvÄ• _ti nimitte upakkamitvÄ• puna vippaá¹-isÄ
mocanassÄ• daá¹ƒ vinodetvÄ• . __antarÄ• nivÄ• retu_nti attano nimitte katÅ«pakkamena á
dakasotaá¹ƒ otarituá¹ƒ adatvÄ• antarÄ• nivÄ• retuá¹ƒ. mocanassÄ• dena hatthaparikamm
dukkaá¹-ameva, nimitte upakkamÄ• bhÄ• vato pana saá¹…ghÄ• diseso na hotÄ«ti Ä• ha ``h
anÄ• pattÄ«â€™â€™ ti. dakasotorohaá¹‡aÃ±cetthÄ• tiÄ• dinÄ• vuttavinicchayaá¹ƒ sandhÄ
sabbÄ• cariyasÄ• dhÄ• raá¹‡avinicchayoâ€™â€™ ti vuttaá¹ƒ.

__khobhakaraá¹‡apaccayo_ nÄ• ma visabhÄ• gabhesajjasenÄ• sanÄ• hÄ• rÄ• dipaccayo.
khubhitavÄ• tÄ• didhÄ• tÅ«naá¹ƒ anuguá¹‡aá¹ƒ. __anubhÅ«tapubba_nti pubbe bhÅ«tapubb
parikappitapubbaÃ±ca. sagganarakadesantarÄ• dÄ«nampi hi saá¹…gahetvÄ• vuttaá¹ƒ. __a
anatthakÄ• matÄ• ya vÄ• _ti idaá¹ƒ devatÄ• naá¹ƒ hitÄ• hitÄ• dhippÄ• yataá¹ƒ dassetuá¹ƒ v
anatthÄ• ya vÄ• _ti sabhÄ• vato bhavitabbaá¹ƒ hitÄ• hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. nanu dev
upasaá¹ƒhariyamÄ• nÄ• ni Ä• rammaá¹‡Ä• ni paramatthato natthi, kathaá¹ƒ tÄ• ni puriso pa
avijjamÄ• nÄ• ni upasaá¹ƒharantÄ«ti codanaá¹ƒ manasi katvÄ• \Be I 254/ Ä• ha __so tÄ• s
parikappatÅ«â€™â€™ ti devatÄ• hi cintitamattena supantassa cittaá¹ƒ bhavaá¹…gasantatit
cintitaniyÄ• meneva parikappamÄ• naá¹ƒ pavattati, evaá¹ƒ tena parikappamÄ• nÄ• ni Ä• ra
upasaá¹ƒhaá¹-Ä• ni nÄ• ma honti, tÄ• ni ca so devatÄ• nubhÄ• vena passati nÄ• mÄ• ti das
puttapaá¹-ilÄ• bhanimitta_ntiÄ• dÄ«su \Ne I 222/ bodhisattassa gabbhokkantidivase mahÄ•
dakkhiá¹‡apassena ekassa setavaravÄ• raá¹‡assa antokucchipaviá¹-á¹-habhÄ• vadassanaa
puttapaá¹-ilÄ• bhanimittaá¹ƒ supinaá¹ƒ nÄ• ma. amhÄ• kaá¹ƒ pana bodhisattassa ``sve bud
cÄ• tuddasiyaá¹ƒ pakkhassa rattivibhÄ• yanakÄ• le himavantaá¹ƒ bibbohanaá¹ƒ katvÄ• pu
vÄ• madakkhiá¹‡ahatthe dakkhiá¹‡asamudde pÄ• de ca odahitvÄ• mahÄ• pathaviyÄ• say
dabbatiá¹‡asaá¹…khÄ• tÄ• ya tiriyÄ• nÄ• ma tiá¹‡ajÄ• tiyÄ• naá¹…galamattarattadaá¹‡á¸•
khaá¹‡ena anekayojanasahassaá¹ƒ nabhaá¹ƒ Ä• hacca á¹-hÄ• naá¹ƒ eko, setÄ• naá¹ƒ kaá¹

pÄ• dehi ussakkitvÄ• yÄ• va jÄ• á¹‡umaá¹‡á¸• alaá¹ƒ Ä• hacca á¹-hÄ• naá¹ƒ eko, nÄ• nÄ•
sakuá¹‡Ä• naá¹ƒ catÅ«hi disÄ• hi Ä• gantvÄ• pÄ• damÅ«le setavaá¹‡á¹‡atÄ• pajjanaá¹ƒ e
mÄ«á¸·hapabbatassa upari alimpamÄ• nassa caá¹…kamanaá¹ƒ ekoti ime paÃ±ca mahÄ• s
yathÄ• kkamaá¹ƒ sambodhiyÄ• , devamanussesu ariyamaggappakÄ• sanassa, gihÄ«naÃ±c
khattiyÄ• dicatuvaá¹‡á¹‡Ä• naá¹ƒ pabbajitvÄ• arahattapaá¹-ilÄ• bhassa, catunnaá¹ƒ pacca
alittabhÄ• vassa ca pubbanimittÄ• nÄ«ti veditabbaá¹ƒ. soá¸·asa supinÄ• pÄ• kaá¹-Ä• eva.
phalaniyamuppattito vuttaá¹ƒ. dassanaá¹ƒ pana sabbattha vipallatthameva. dhÄ• tukkhobhÄ
mÅ«lakÄ• raá¹‡esu dvÄ«hi tÄ«hipi kÄ• raá¹‡ehi kadÄ• ci supinaá¹ƒ passantÄ«ti Ä• ha ``saá
__supinabhedo_ti saccÄ• saccatthatÄ• bhedo.

__rÅ«panimittÄ• diÄ• rammaá¹‡a_nti ettha kammanimittagatinimittato aÃ±Ã±arÅ«pameva v
rÅ«panimittaá¹ƒ, taá¹ƒ Ä• di yesaá¹ƒ sattanimittÄ• dÄ«naá¹ƒ tÄ• ni rÅ«panimittÄ• dÄ«ni Ä•
bhavaá¹…gacittassa taá¹ƒ rÅ«panimittÄ• diÄ• rammaá¹‡aá¹ƒ. __Ä«disÄ• nÄ«_ti rÅ«panimit
rÄ• gÄ• disampayuttÄ• ni ca. __sabbohÄ• rikacittenÄ• _ti paá¹-ibuddhassa pakativÄ«thicitte
passatÄ«_ti suttapaá¹-ibuddhabhÄ• vaviyuttÄ• ya \Be I 255/ cittappavattiyÄ• abhÄ• vato su
na siyÄ• ti adhippÄ• yo, tenÄ• ha ``supinassa abhÄ• vova Ä• pajjatÄ«â€™â€™ ti. __kapimi
niddÄ• vasena pavattamÄ• nabhavaá¹…gasantatibyavahitÄ• ya kusalÄ• kusalÄ• ya manod
dasseti, tenÄ• ha __yÄ• niddÄ• _tiÄ• di. __dvÄ«hi antehi mutto_ti kusalÄ• kusalasaá¹…khÅ
__Ä• vajjanatadÄ• rammaá¹‡akkhaá¹‡e_ti supine paÃ±cadvÄ• ravÄ«thiyÄ• abhÄ• vato ma
gahetvÄ• vuttaá¹ƒ.

ettha ca supinantepi tadÄ• rammaá¹‡avacanato anubhÅ«tesu sutapubbesu vÄ• rÅ«pÄ• dÄ
parikappetvÄ• vipallÄ• sato pavattamÄ• nÄ• pi kÄ• mÄ• vacaravipÄ• kadhammÄ• parittad
pavattattÄ• parittÄ• rammaá¹‡Ä• vuttÄ• , na pana sarÅ«pato parittadhamme gahetvÄ• pa
gahetabbaá¹ƒ. evaÃ±ca itthipurisÄ• diÄ• kÄ• raá¹ƒ Ä• ropetvÄ• pavattamÄ• nÄ• naá¹ƒ rÄ•
tesaá¹ƒ Ä• rammaá¹‡aá¹ƒ gahetvÄ• uppannÄ• naá¹ƒ paá¹-isandhÄ• divipÄ• kÄ• nampi pa
kammanimittÄ• rammaá¹‡atÄ• ca upapannÄ• eva hoti. vatthudhammavinimuttaá¹ƒ pana s
kasiá¹‡Ä• dipaá¹-ibhÄ• gÄ• rammaá¹‡aá¹ƒ gahetvÄ• uppannÄ• upacÄ• rappanÄ• divasap
parittattike (Dhs tikamÄ• tikÄ• 12) na vattabbÄ• rammaá¹‡Ä• ti gahetabbÄ• .

__svÄ• ya_nti supino. vipallÄ• sena parikappitaparittÄ• rammaá¹‡attÄ• ``dubbalavatthukatt
avijjamÄ• nÄ• rammaá¹‡e avasavattitoti adhippÄ• yo, tenÄ• ha __avisaye uppannattÄ• _tiÄ

__Ä• pattinikÄ• yassÄ• _ti idaá¹ƒ saá¹…ghÄ• disesoti pulliá¹…ga-saddassa anurÅ«pavaser
Ä• pattinikÄ• yassa, vuá¹-á¹-hÄ• petuá¹ƒ icchitassÄ• ti attho, tenÄ• ha __kiá¹ƒ vutta_ntiÄ• d
ettha samudÄ• ye nipphannassÄ• pi saddassa tadekadesepi pasiddhi idha ruá¸·hÄ« nÄ• ma
saddo ruá¸·hÄ«saddo, tena. ruá¸·hiyÄ• kÄ• raá¹‡amÄ• ha __avayave_iccÄ• dinÄ• .

__kÄ• laÃ±cÄ• _ti ``rÄ• gÅ«patthambheâ€™â€™ tiÄ• dinÄ•  dassitakÄ• laÃ±ca, ``rÄ• gÅ«p
rÄ• gÅ«patthambhe jÄ• te tasmiá¹ƒ kÄ• le mocetÄ«ti atthato \Be I 256/ kÄ• lo gammati. __n
adhippÄ• yassÄ• _ti vÄ«maá¹ƒsÄ• dhippÄ• yassa. __vatthÅ«_ti visayaá¹ƒ.

<238> lomÄ• etesaá¹ƒ santÄ«ti __lomasÄ• , _ bahulomapÄ• á¹‡akÄ• .

<239> __mocanenÄ• _ti mocanappayogena. __mocanassÄ• dasampayuttÄ• yÄ• _ti ettha n
sampayuttÄ• cetanÄ• mocanassÄ• dacetanÄ• ti attho, na pana mocane assÄ• daá¹ƒ sukh
evaá¹ƒ attho gahetabbo, itarathÄ• sukhatthÄ• ya mocentasseva Ä• patti, na Ä• rogyÄ• diat
tasmÄ• Ä• rogyÄ• dÄ«su yena kenaci adhippÄ• yena mocanicchÄ• ya cetanÄ• yÄ• ti attho

<240> __vÄ• yamato_ti aá¹…gajÄ• te kÄ• yena upakkamato. __dve Ä• pattisahassÄ• nÄ«_
anÄ• masitvÄ• va vuttaá¹ƒ, icchantena pana khaá¹‡á¸• acakkÄ• dibhedenÄ• pi gaá¹‡anÄ•
gehasitapemapadena. __tathevÄ• _ti mocanassÄ• dacetanÄ• ya eva gÄ• á¸·haá¹ƒ pÄ«á¸·a
avijahitvÄ• supanena saá¹…ghÄ• disesoti vuttaá¹ƒ. __suddhacitto_ti mocanassÄ• dassa ni
kataupakkamassa vijahanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tena asubhamanasikÄ• rÄ• bhÄ• vepi
anÄ• patti dÄ«pitÄ• ti veditabbÄ• .

__tena upakkamena mutte_ti muccamÄ• naá¹ƒ vinÄ• aÃ±Ã±asmimpi sukke á¹-hÄ• nato mu
muccamÄ• nameva dakasotaá¹ƒ otarati, thullaccayameva payogena muttassa abhÄ• vÄ• .
cÄ«varÄ• dÄ«su limpanaparihÄ• rÄ• ya hatthena aá¹…gajÄ• taggahaá¹‡aá¹ƒ vaá¹-á¹-ati, ta
adhippÄ• yo. __anokÄ• sa_nti aá¹…gajÄ• tappadesaá¹ƒ.

<262> __supinantena kÄ• raá¹‡enÄ• _ti supinante pavattaupakkamahetunÄ• . Ä• pattiá¹-á¹
anÄ• patti avisayattÄ• vuttÄ• . tenÄ• ha __ ``sacassa visayo hoti niccalena bhavitabbaâ€™

<263> vinÄ«tavatthupÄ• á¸·iyaá¹ƒ \Be I 257/ __aá¹‡á¸• akaá¹‡á¸• uvanavatthusmiá¹ƒ_ moc
aá¹‡á¸• acalanena aá¹…gajÄ• tassÄ• pi calanato nimitte upakkamo hotÄ«ti saá¹…ghÄ• dis
aá¹…gajÄ• taá¹ƒ na calati, evaá¹ƒ aá¹‡á¸• ameva kaá¹‡á¸• uvanena phusantassa muttepi a
anaá¹…gajÄ• tattÄ• .

<264> __vatthi_nti aá¹…gajÄ• tasÄ«sacchÄ• dakacammaá¹ƒ. __udaraá¹ƒ tÄ• pentassa ... p
udaratÄ• panena aá¹…gajÄ• tepi tatte tÄ• vattakena nimitte upakkamo kato nÄ• ma na hotÄ

<265> __ehi me tvaá¹ƒ, Ä• vuso, sÄ• maá¹‡erÄ• ti vatthusmiá¹ƒ_ aÃ±Ã±aá¹ƒ Ä• á¹‡Ä• petu
aá¹…gajÄ• tacalanassa mocanassÄ• dena sÄ• diyanato taá¹ƒ calanaá¹ƒ bhikkhussa sÄ• di
hotÄ«ti sukkavissaá¹-á¹-hipaccayassa aá¹…gajÄ• tacalanassa hetubhÅ«tÄ• assÄ• dacetan
hoti, na Ä• á¹‡Ä• panavÄ• cÄ• tassÄ• pavattikkhaá¹‡e saá¹…ghÄ• disesassa asijjhanato.

yonisomanasikÄ• rena mocanassÄ• daá¹ƒ paá¹-ivinodentassa Ä• pattiasambhavato idaá¹ƒ
anÄ• á¹‡attikaá¹ƒ, kÄ• yakammaá¹ƒ, kiriyasamuá¹-á¹-hÄ• naÃ±ca jÄ• tanti gahetabbaá¹ƒ, Ä
dukkaá¹-aá¹ƒ Ä• pajjati. yo pana parena anÄ• á¹‡attena balakkÄ• renÄ• pi kariyamÄ• nappa
sÄ• diyati, tassÄ• pi mutte __paá¹-hamapÄ• rÄ• jike_ viya saá¹…ghÄ• disesova, amutte thu
cetanÄ• ya pana asati kÄ• yasaá¹ƒsaggarÄ• gena \Ne I 225/ sÄ• diyantassÄ• pi muttepi saá
Ä• cariyÄ• vadanti, taÃ±ca yuttameva.

<266> __kÄ• yatthambhanavatthusmiá¹ƒ_ calanavasena yathÄ• aá¹…gajÄ• te upakkamo s
vijambhitattÄ• Ä• patti vuttÄ• .

__upanijjhÄ• yanavatthusmiá¹ƒ aá¹…gajÄ• ta_nti jÄ«vamÄ• naitthÄ«naá¹ƒ passÄ• vamaggo

<267> __pupphÄ• valÄ«_ti kÄ«á¸·Ä• viseso. taá¹ƒ kira kÄ«á¸·antÄ• nadÄ«Ä• dÄ«su chinna
cikkhallaá¹ƒ katvÄ• tattha ubho pÄ• de pasÄ• retvÄ• nisinnÄ• patanti \Be I 258/, ``pupphÄ
pÄ• á¹-ho. __pavesentassÄ• _ti payojakattena dvikammikattÄ• ``vÄ• likaá¹ƒ aá¹…gajÄ• taâ
upayogavacanaá¹ƒ kataá¹ƒ. cetanÄ• , upakkamo, muccananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ•

sukkavissaá¹-á¹-hisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•

<269> dutiye kesuci vÄ• tapÄ• nesu vivaá¹-esu bahipi andhakÄ• rattÄ• Ä• loko na pavisati,
aÃ±Ã±ato Ä• gacchantassa Ä• lokassa nivÄ• raá¹‡ato kavÄ• á¹-assa piá¹-á¹-hipasse ghana
sandhÄ• ya __ ``yesu vivaá¹-esu andhakÄ• ro hotÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

brÄ• hmaá¹‡Ä« attano aá¹…gamaá¹…gÄ• naá¹ƒ parÄ• masanakkhaá¹‡e anÄ• cÄ• rÄ• nuk
bhikkhuno vaá¹‡á¹‡abhaá¹‡anakkhaá¹‡e vuttattÄ• Ä• ha __ ``pabbajitukÄ• mo maÃ±Ã±eti
pabbajitukÄ• mo viyÄ• ti sallakkhetvÄ• ti attho. kulitthÄ«naá¹ƒ evaá¹ƒ parehi abhibhavanaá¹
accantÄ• vamÄ• noti Ä• ha __ ``attano vippakÄ• raâ€™â€™ _nti.

<270> otiá¹‡á¹‡asaddassa kammasÄ• dhanapakkhaá¹ƒ sandhÄ• ya __ ``yakkhÄ• dÄ«hÄ«â
kattusÄ• dhanapakkhaá¹ƒ sandhÄ• ya __ ``kÅ«pÄ• dÄ«nÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __ta
itthisarÄ«rasaá¹…khÄ• te vatthusmiá¹ƒ.

<271> __assÄ• _ti hatthaggÄ• hÄ• dikassa sabbassa.

<273> __etesaá¹ƒ_ \Ne I 226/ __padÄ• na_nti Ä• masanÄ• dipadÄ• naá¹ƒ. __itthisaÃ±Ã±Ä•
__naá¹ƒ_-saddassa kÄ• yavisesanabhÄ• vena etaá¹ƒ kÄ• yanti atthaá¹ƒ dassetuá¹ƒ __ ``at

vuttaá¹ƒ. __omasanto ... pe ... ekÄ• va Ä• pattÄ«_ti anivatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ, na ni
sanivatthÄ• ya pana matthakato paá¹-á¹-hÄ• ya hatthaá¹ƒ otÄ• rentassa nivatthasÄ• á¹-ako
thullaccayaá¹ƒ. sÄ• á¹-akato hatthaá¹ƒ otÄ• rÄ• petvÄ• jaá¹…ghato paá¹-á¹-hÄ• ya omasan

__yathÄ• niddiá¹-á¹-haniddese_ti \Be I 259/ yathÄ• vuttakÄ• yasaá¹ƒsagganiddese. __tenÄ
vatthusaÃ±Ã±Ä• dayo honti, tena kÄ• raá¹‡ena. yathÄ• vuttasikkhÄ• padaniddese vuttaá¹ƒ
pakÄ• seyyÄ• ti yojanÄ• .

__saÃ±Ã±Ä• ya virÄ• gitamhÄ«_ti saÃ±Ã±Ä• ya viraddhÄ• ya. __idaá¹ƒ nÄ• ma vatthu_nti i
Ä• gataá¹ƒ, anÄ• gataÃ±ca yaá¹ƒ kiÃ±ci saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaá¹ƒ phusant
sandhÄ• ya vuttaá¹ƒ.

__sÄ• ratta_nti kÄ• yasaá¹ƒsaggarÄ• geneva sÄ• rattaá¹ƒ. __viratta_nti kÄ• yasaá¹ƒsaggar
sandhÄ• ya vadati. __dukkaá¹-a_nti mÄ• tupemÄ• divasena gaá¹‡hantassa vasena vuttaá¹
kÄ• yasaá¹ƒsaggarÄ• gena gaá¹‡hantassa pana saá¹…ghÄ• diseso eva. imÄ• ya pÄ• á¸·iy
sametÄ«ti ce? yadi hi ``itthiyÄ• kÄ• yappaá¹-ibaddhaá¹ƒ gaá¹‡hissÄ• mÄ«â€™â€™ ti citte
virÄ• gitÄ• bhaveyya. kÄ• yappaá¹-ibaddhaggahaá¹‡epi thullaccayenÄ• pi na bhavitabbaá¹
__pÄ• á¸·iyaá¹ƒ_ (Vin III 276) thullaccayassa vuttattÄ• , tasmÄ• ``itthiyÄ• kÄ• yappaá¹-ibad
gaá¹‡hissÄ• mÄ«ti kÄ• yaá¹ƒ gaá¹‡hantassa itthisaÃ±Ã±Ä• virÄ• gitÄ• nÄ• ma na hotÄ«ti
gaá¹‡hissÄ• mÄ«ti kÄ• yaá¹ƒ gaá¹‡hato itthisaÃ±Ã±Ä• ya ceva kÄ• yasaá¹ƒsaggarÄ• gassa
sambhavÄ• yathÄ• vatthukaá¹ƒ saá¹…ghÄ• disesameva Ä• pajjatÄ«â€™â€™ ti __mahÄ•
pÄ• á¸·iyÄ• sameti. aá¹-á¹-hakathÄ• yaÃ±hi ``sambahulÄ• itthiyo bÄ• hÄ• hi parikkhipitvÄ•
saÃ±Ã±Ä• ya parikkhipato majjhagatÄ• naá¹ƒ vasena thullaccayaá¹ƒ vuttaá¹ƒ. na hi tassa ``
kÄ• yappaá¹-ibaddhena gaá¹‡hÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• atthi, tasmÄ• aá¹-á¹-hakathÄ
nÄ«lena duviÃ±Ã±eyyabhÄ• vato __kÄ• á¸·itthÄ«_ vuttÄ• .

<279> __sevanÄ• dhippÄ• yo_ti \Ne I 227/ phassasukhasevanÄ• dhippÄ• yo. kÄ• yappaá¹-
kÄ• yappaá¹-ibaddhavasena phassapaá¹-ivijÄ• nanaá¹ƒ veditabbaá¹ƒ. __cittuppÄ• damatte
anÄ• pattÄ«_ti idaá¹ƒ kÄ• yasaá¹ƒsaggarÄ• gamattena kÄ• yacalanassa anuppattito itthiyÄ
sÄ• diyatopi payogÄ• bhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-hamapÄ• rÄ• jike pana parehi
sevanÄ• dhippÄ• ye uppanne tena adhippÄ• yena aá¹…gajÄ• takkhobho \Be I 260/ sayame
tena kato nÄ• ma hotÄ«ti pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ, teneva nayena paá¹-hamasaá¹…ghÄ• di
kariyamÄ• napayogasÄ• diyamÄ• nepi aá¹…gajÄ• takkhobhasambhavena Ä• patti hotÄ«ti
ca kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• tÄ«â€™â€™ ti imasmiá¹ƒ vÄ• re.
__phassapaá¹-ivijÄ• nanampÄ«_ti __api_-saddena tatiyavÄ• re viya vÄ• yÄ• mopi natthÄ«ti
nissaggiyÄ• masane viyÄ• _ti idaá¹ƒ pana phassapaá¹-ivijÄ• nanÄ• bhÄ• vamattasseva nid
payogÄ• bhÄ• vassÄ• ti daá¹-á¹-habbaá¹ƒ. __mokkhÄ• dhippÄ• yo_ti ettha cittassa lahupar

kÄ• yasaá¹ƒsaggarÄ• ge samuppannepi mokkhÄ• dhippÄ• yassa avicchinnatÄ• ya anÄ• pa
Ä• patti eva.

padabhÄ• janÄ«yavaá¹‡á¹‡anÄ• nayo.

<281> __ettha gaá¹‡hÄ• hÄ«ti na vattabbÄ• _ti gehasitapemena kÄ• yappaá¹-ibaddhena ph
vuttaá¹ƒ, kÄ• ruÃ±Ã±ena pana vatthÄ• diá¹ƒ gahetuá¹ƒ asakkontiá¹ƒ ``gaá¹‡hÄ• â€™â€™ t
avasasabhÄ• vappattaá¹ƒ udake nimujjantiá¹ƒ kÄ• ruÃ±Ã±ena sahasÄ• anÄ• mÄ• santi ac
mokkhÄ• dhippÄ• yena Ä• kaá¸• á¸• hatopi anÄ• pattiyeva. na hi mÄ«yamÄ• naá¹ƒ mÄ• tar
aÃ±Ã±Ä• tikÄ• ya itthiyÄ• pi eseva nayo. ukkaá¹-á¹-hÄ• ya mÄ• tuyÄ• pi Ä• mÄ• so na vaá¹
``mÄ• taraâ€™â€™ _nti vuttaá¹ƒ. tassÄ• kÄ• tabbaá¹ƒ pana aÃ±Ã±Ä• sampi itthÄ«naá¹ƒ k
anÄ• mÄ• satte visesÄ• bhÄ• vÄ• .

__tiá¹‡aá¹‡á¸• upaka_nti hiriverÄ• dimÅ«lehi kesÄ• laá¹…kÄ• ratthÄ• ya katacumbaá¹-akaá
attano nivÄ• sanÄ• dibhÄ• vato apanetvÄ• . pÅ«jÄ• diatthaá¹ƒ pana tÄ• vakÄ• likampi Ä• m
__sÄ«sapasÄ• dhanakadantasÅ«ciÄ• dÄ«_ti idaá¹ƒ sÄ«sÄ• laá¹…kÄ• ratthÄ• ya paá¹-apilo
sÄ«sapasÄ• dhanakaÃ±ceva dantasÅ«ciÄ• di cÄ• ti dvidhÄ• yojetvÄ• sÄ«sapasÄ• dhanaa
ceva dantasÅ«ciupakaraá¹‡atthÄ• ya ca gahetabbanti yathÄ• kkamaá¹ƒ atthaá¹ƒ dasseti. ke
tattha tiriyaá¹ƒ pavesanatthÄ• ya katÄ• dantasÅ«ci eva sÄ«sapasÄ• dhanakadantasÅ«cÄ«
sipÄ• á¹-ikÄ• ya \Ne I 228/ pakkhipitvÄ• pariharitabbasÅ«ciyeva tassa tassa kiccassa upaka
sipÄ• á¹-ikÄ• sÅ«ciupakaraá¹‡anti evaá¹ƒ vÄ• yojanÄ• kÄ• tabbÄ• \Be I 261/. __potthakan
kataá¹ƒ, pÄ• rÄ• jikavatthubhÅ«tÄ• naá¹ƒ tiracchÄ• nagatitthÄ«naá¹ƒ saá¹‡á¹-hÄ• nena kat
itthirÅ«pÄ• dÄ«ni dassetvÄ• kataá¹ƒ, vatthabhittiÄ• diÃ±ca itthirÅ«paá¹ƒ anÄ• masitvÄ• va
vaá¹-á¹-ati. evarÅ«pehi anÄ• mÄ• se kÄ• yasaá¹ƒsaggarÄ• ge asati kÄ• yappaá¹-ibaddhena
__bhinditvÄ• _ti ettha anÄ• mÄ• sampi daá¹‡á¸• apÄ• sÄ• á¹‡Ä• dÄ«hi bhedanassa aá¹-á¹-
pÄ• á¸·iyampi Ä• padÄ• su mokkhÄ• dhippÄ• yassa Ä• masanepi anÄ• pattiyÄ• vuttattÄ• c
vÄ• á¸·amigÄ«hi ca gahitapÄ• á¹‡akÄ• naá¹ƒ mocanatthÄ• ya taá¹ƒ sappinÄ«Ä• diá¹ƒ vatth
parikkhipitvÄ• gahetuá¹ƒ, mÄ• tuÄ• diá¹ƒ udake mÄ«yamÄ• naá¹ƒ vatthÄ• dÄ«hi gahetuá¹ƒ
gahetvÄ• kÄ• ruÃ±Ã±ena ukkhipituá¹ƒ vaá¹-á¹-atÄ«ti ayamattho gahetabbova. aá¹-á¹-hakat
Ä• masitabbÄ• â€™â€™ ti idaá¹ƒ pana vacanaá¹ƒ amÄ«yamÄ• navatthuá¹ƒ sandhÄ• ya vu

__maggaá¹ƒ adhiá¹-á¹-hÄ• yÄ• _ti ``maggo ayaâ€™â€™ nti maggasaÃ±Ã±aá¹ƒ uppÄ• detv
dentÄ«_ti idaá¹ƒ sÄ• mÄ«civasena vuttaá¹ƒ, tehi pana Ä• sanaá¹ƒ apaÃ±Ã±apetvÄ• va nisÄ
paÃ±Ã±apetvÄ• nisÄ«ditumpi vaá¹-á¹-ati. __tatthajÄ• takÄ• nÄ«_ti acchinditvÄ• bhÅ«tagÄ«
__kÄ«á¸·antenÄ• _ti vuttattÄ• sati paccaye Ä• masantassa anÄ• patti. bhikkhusantakaá¹ƒ p
sabbathÄ• Ä• masituá¹ƒ na vaá¹-á¹-ati durupaciá¹‡á¹‡attÄ• . __anupasampannÄ• naá¹ƒ da
appaá¹-iggahetvÄ• gahaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. attanopi atthÄ• ya paá¹-iggahetvÄ•
anÄ• mÄ• sattÄ• bhÄ• vÄ• .

__maá¹‡Ä«_ti veá¸·uriyÄ• dito aÃ±Ã±o jotirasÄ• dibhedo sabbopi maá¹‡i. __veá¸·uriyo_ti
allaveá¸·uvaá¹‡á¹‡omaá¹‡i, ``majjÄ• rakkhi maá¹‡á¸• alavaá¹‡á¹‡oâ€™â€™ tipi vadanti. __
muggamÄ• savaá¹‡á¹‡Ä• atisiniddhÄ• kÄ• á¸·asilÄ• , maá¹‡ivohÄ• raá¹ƒ Ä• gatÄ• rattase
sumaá¹-á¹-hÄ• pi silÄ• anÄ• mÄ• sÄ• evÄ• ti vadanti. __rajata_nti kahÄ• paá¹‡amÄ• sÄ• c
upÄ• dÄ• ya sabbaá¹ƒ vuttÄ• vasesaá¹ƒ rÅ«piyaá¹ƒ gahitaá¹ƒ. __lohitaá¹…ko_ti rattamaá¹‡
kabaravaá¹‡á¹‡o maá¹‡i, ``marakataâ€™â€™ ntipi vadanti. bhesajjatthÄ• ya pisitvÄ• yojitÄ
ratanabhÄ• vavirahato gahaá¹‡akkhaá¹‡epi ratanÄ• kÄ• rena apekkhitÄ• bhÄ• vÄ• __ ``bh
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. yÄ• va pana \Be I 262/ tÄ• muttÄ• ratanarÅ«pena tiá¹-á
Ä• masituá¹ƒ na vaá¹-á¹-ati eva. evaá¹ƒ aÃ±Ã±ampi ratanapÄ• sÄ• á¹‡aá¹ƒ pisitvÄ• bhesaj
vaá¹-á¹-ati eva, jÄ• tarÅ«parajataá¹ƒ pana pisitvÄ• yojanabhesajjatthÄ• yapi sampaá¹-icchit
gahaá¹-á¹-hehi yojetvÄ• dinnampi yadi bhesajje suvaá¹‡á¹‡Ä• dirÅ«pena tiá¹-á¹-hati, viyoje
tÄ• disaá¹ƒ bhesajjampi na vaá¹-á¹-ati. taá¹ƒ abbohÄ• rikattaá¹ƒ gataá¹ƒ ce, vaá¹-á¹-ati. __ `
\Ne I 229/ __upÄ• dÄ• yÄ• â€™â€™ _ti vuttattÄ• , sÅ«riyakantacandakantÄ• dikaá¹ƒ jÄ• tip
saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. dhamanasaá¹…kho ca dhotaviddho ca ratanamisso cÄ• t
maá¹‡iÄ• dibhÄ• vena katachiddo.

__ratanamisso_ti kaÃ±canalatÄ• divicitto, muttÄ• diratanakhacito ca, etena dhamanasaá¹…
ratanamissova anÄ• mÄ• soti dasseti. silÄ• yampi eseva nayo. __pÄ• nÄ«yasaá¹…kho_ti in
katasaá¹…khamayabhÄ• janÄ• ni bhikkhÅ«naá¹ƒ sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«ti siddhaá
ratanasaá¹ƒyuttaá¹ƒ á¹-hapetvÄ• avasesÄ• .

__bÄ«jato paá¹-á¹-hÄ• yÄ• _ti dhÄ• tupÄ• sÄ• á¹‡ato paá¹-á¹-hÄ• ya. __paá¹-ikkhipÄ«_ti
suvaá¹‡á¹‡amayadhÄ• tukaraá¹‡á¸• akassa, buddharÅ«pÄ• dissa ca attano santakakaraá¹
``rÅ«piyachaá¸• á¸• akaá¹-á¹-hÄ• neâ€™â€™ _ti vuttattÄ• rÅ«piyachaá¸• á¸• akassa jÄ• ta
chaá¸• á¸• etuá¹ƒ vaá¹-á¹-atÄ«ti siddhaá¹ƒ. __keá¸·Ä• payitu_nti Ä• masitvÄ• ito cito ca saÃ
__vutta_nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. __kacavarameva harituá¹ƒ vaá¹-á¹-atÄ«
aÃ±Ã±e vÄ• , hatthena puÃ±chitvÄ• kacavaraá¹ƒ apanetuá¹ƒ vaá¹-á¹-ati, malampi pamajjitu
vadanti, taá¹ƒ aá¹-á¹-hakathÄ• ya na sameti keá¸·Ä• yanasadisattÄ• . __Ä• rakÅ«á¹-aloha_m
kittimalohaviseso. tividhaÃ±hi kittimalohaá¹ƒ kaá¹ƒsalohaá¹ƒ vaá¹-á¹-alohaá¹ƒ hÄ• rakÅ«á¹-
tiputambe missetvÄ• kataá¹ƒ __kaá¹ƒsalohaá¹ƒ_ nÄ• ma. sÄ«satambe missetvÄ• kataá¹ƒ
rasatambe missetvÄ• kataá¹ƒ __hÄ• rakÅ«á¹-alohaá¹ƒ_ nÄ• ma. taá¹ƒ pana __ ``jÄ• tarÅ«
vuttattÄ• uggaá¹‡hato nissaggiyampi hotÄ«ti keci vadanti. rÅ«piyesu pana agaá¹‡itattÄ• ni
Ä• masane, sampaá¹-icchane ca dukkaá¹-amevÄ• ti veditabbaá¹ƒ. __sabbakappiyo_ti
yathÄ• vuttasuvaá¹‡á¹‡Ä• dimayÄ• naá¹ƒ \Be I 263/ senÄ• sanaparikkhÄ• rÄ• naá¹ƒ Ä• ma
sabbathÄ• kappiyoti adhippÄ• yo. tenÄ• ha __ ``tasmÄ• â€™â€™ _tiÄ• di. __ ``bhikkhÅ«na
dhammavinayavaá¹‡á¹‡anaá¹-á¹-hÄ• neâ€™â€™ _ti vuttattÄ• saá¹…ghikameva suvaá¹‡á¹
senÄ• sanaparikkhÄ• rÄ• ca vaá¹-á¹-anti, na puggalikÄ• nÄ«ti gahetabbaá¹ƒ.

__bhinditvÄ• _ti paá¹-hamameva anÄ• masitvÄ• pÄ• sÄ• á¹‡Ä• dinÄ• kiÃ±cimattaá¹ƒ bhe
kappiyabhaá¹‡á¸• atthÄ• ya adhiá¹-á¹-hahitvÄ• hatthena gahetuá¹ƒ vaá¹-á¹-ati. tenÄ• ha __
karissÄ• mÄ«ti sabbampi sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti. etthÄ• pi kiÃ±ci bhi
Ä• masitabba.

__phalakajÄ• likÄ• dÄ«nÄ«_ti ettha saraparittÄ• á¹‡Ä• ya hatthena gahetabbaá¹ƒ kiá¹-ikÄ•
akkhirakkhaá¹‡atthÄ• ya ayalohÄ• dÄ«hi jÄ• lÄ• kÄ• rena katvÄ• sÄ«sÄ• dÄ«su paá¹-imuÃ
\Ne I 230/. __Ä• di_-saddena kavacÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __anÄ• mÄ• sÄ• nÄ«_ti ma
sandhÄ• ya vuttaá¹ƒ, na saraparittÄ• á¹‡aá¹ƒ tassa Ä• vudhabhaá¹‡á¸• attÄ• bhÄ• vÄ• . ter
``parÅ«parodhanivÄ• raá¹‡aá¹ƒ hÄ«â€™â€™ tiÄ• di. __Ä• sanassÄ• _ti cetiyassa samantÄ
__bandhissÄ• mÄ«_ti kÄ• kÄ• dÄ«hi adÅ«sanatthÄ• ya bandhissÄ• mi.

__ ``bherisaá¹…ghÄ• á¹-o_ti saá¹…ghaá¹-itacammabherÄ«. __vÄ«á¹‡Ä• saá¹…ghÄ• á¹-o_t
saá¹…ghaá¹-itacammavÄ«á¹‡Ä• â€™â€™ ti __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- II 281) vut
vÄ«á¹‡Ä• bheriÄ• dÄ«nÄ«â€™â€™ ti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttavacanato visesÄ•
panÄ• â€™â€™ _tiÄ• dinÄ• tato visesassa vattumÄ• raddhattÄ• ca bheriÄ• dÄ«naá¹ƒ vin
bherivÄ«á¹‡Ä• saá¹…ghÄ• á¹-oti veditabbaá¹ƒ saá¹…ghaá¹-itabboti saá¹…ghÄ• á¹-oti katvÄ
avinaddhacammabherivÄ«á¹‡Ä• naá¹ƒ pokkharaá¹ƒ. __Ä• ropitacamma_nti pubbe Ä• ropita
apanetvÄ• visuá¹ƒ á¹-hapitamukhacammamattaá¹ƒ, na sesopakaraá¹‡asahitaá¹ƒ. sahitaá¹
ayaá¹ƒ viseso. __onahitu_nti bheripokkharÄ• dÄ«ni cammaá¹ƒ Ä• ropetvÄ• cammavaá¹-á¹
upakaraá¹‡ehi vinandhituá¹ƒ.

pÄ• á¸·iyaá¹ƒ __paá¹‡á¸• akassÄ• _ti paá¹‡á¸• akena. __pÄ• rÄ• jikappahonakakÄ• le_ti ak
kÄ• yasaá¹ƒsaggarÄ• gÄ• dibhÄ• ve sabbÄ• vatthÄ• yapi itthiyÄ• saá¹‡á¹-hÄ• ne \Be I 264
anÄ• mÄ• sadukkaá¹-aá¹ƒ na vigacchatÄ«ti daá¹-á¹-habbaá¹ƒ. saá¹…kamÄ• dÄ«naá¹ƒ á¹-h
acÄ• letabbatÄ• ya na kÄ• yappaá¹-ibaddhavohÄ• roti dukkaá¹-aá¹ƒ vuttaá¹ƒ.

<282> __ekapadikasaá¹…kamo_ti tanukasetu. __ ``Ä• viÃ±chantoâ€™â€™ _ti vuttattÄ• cÄ
rajjuyÄ• thullaccayaá¹ƒ, na itarÄ• ya bhittithambhÄ• digatikattÄ• ti Ä• ha __ ``yÄ• mahÄ• r
_tiÄ• di. tena cÄ• letuá¹ƒ yutte tanukarajjudaá¹‡á¸• ake acÄ• letvÄ• phusantassÄ• pi thulla
veditabbaá¹ƒ. __paá¹-icchÄ• detabbÄ• _ti chÄ• danÄ• divasena gÅ«hitabbÄ• . manussitthÄ
kÄ• yasaá¹ƒsaggarÄ• go, vÄ• yÄ• mo, tena hatthÄ• dÄ«su phusananti imÄ• nettha paÃ±ca

kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<285> tatiye __asaddhammapaá¹-isaÃ±Ã±utta_nti methunadhammapaá¹-isaá¹ƒyuttaá¹ƒ. __
subhÄ• sitadubbhÄ• sitaá¹ƒ ajÄ• nantÄ« \Ne I 231/, surÄ• madamattatÄ• ya ummattakÄ• di
ettheva saá¹…gayhati. __na tÄ• va sÄ«saá¹ƒ etÄ«_ti saá¹…ghÄ• disesapaccayattasaá¹…kl
pÄ• ripÅ«ri na hoti, maggamethunehi aghaá¹-itattÄ• dukkaá¹-aá¹ƒ pana hoti eva.

__apasÄ• detÄ«_ti apasÄ• dakaravacanaá¹ƒ karoti. __dosaá¹ƒ detÄ«_ti dosaá¹ƒ patiá¹-á¹-h
animittÄ• sÄ«tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ aduá¹-á¹-hullabhÄ• venÄ• pi atthayojanÄ• rahattÄ
passÄ• vamaggÄ• dipaá¹-isaÃ±Ã±uttatÄ• niyamo natthÄ«ti vuttaá¹ƒ, tehi pana aá¹-á¹-hahi p
__paribbÄ• jikÄ• vatthusmiá¹ƒ_ (Vin III 289) viya thullaccayanti veditabbaá¹ƒ.

__kuÃ±cikapanÄ• á¸·imatta_nti kuÃ±cikÄ• chiddamattaá¹ƒ. __sukkhasotÄ• _ti dakasotassa
lohitavaá¹‡á¹‡avigamo hotÄ«ti vuttaá¹ƒ.

__suddhÄ• nÄ«_ti methunÄ• dipadehi ayojitÄ• nipi. __methunadhammena ghaá¹-itÄ• nevÄ
upalakkhaá¹‡amattaá¹ƒ, vaccamaggapassÄ• vamaggehipi animitte ``tava \Be I 265/ vaccam
Ä«disoâ€™â€™ tiÄ• dinÄ• ghaá¹-itepi Ä• pattikarÄ• neva.

<286> __garukÄ• patti_nti bhikkhuniyÄ• ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• ya pÄ• rÄ• jikÄ• pa

<287> __hasanto hasanto_ti upalakkhaá¹‡amattaá¹ƒ, ahasantopi yena kenaci Ä• kÄ• rena
vipariá¹‡atacittataá¹ƒ itthiyÄ• pakÄ• sento vadati, Ä• pattiyeva.

__kÄ• yacittato_ti hatthamuddÄ• ya obhÄ• sentassa kÄ• yacittato samuá¹-á¹-hÄ• ti.

<288> __tasmÄ• dukkaá¹-a_nti appaá¹-ivijÄ• nanato dukkaá¹-aá¹ƒ, paá¹-ivijÄ• nane pana s
__paribbÄ• jikÄ• vatthusmiá¹ƒ_ (Vin III 289) viya akhettapadattÄ• . khettapade hi paá¹-ivijÄ
saá¹…ghÄ• disesova siyÄ• __methunadhammayÄ• canavatthudvaye_ (Vin III 289) viya, ta
methunayÄ• canato catutthasaá¹…ghÄ• disese vattabbampi duá¹-á¹-hullavÄ• cassÄ• dama
veditabbaá¹ƒ. evaá¹ƒ khettapadena vadantassa itthiyÄ• appaá¹-ivijÄ• nantiyÄ• kiá¹ƒ hotÄ«
nÄ• ma Ä• pattÄ«ti pÄ• á¸·iaá¹-á¹-hakathÄ• su na vuttaá¹ƒ, atha kho thullaccayenevettha bh
tathÄ• hi akhettapade appaá¹-ivijÄ• nantiyÄ• dukkaá¹-aá¹ƒ, paá¹-ivijÄ• nantiyÄ• thullaccay
khettapade pana paá¹-ivijÄ• nane saá¹…ghÄ• disesova vutto, appaá¹-ivijÄ• nane thullaccay
yuttaá¹ƒ, na dukkaá¹-aá¹ƒ, akhettapadato visesÄ• bhÄ• vappasaá¹…goti gahetabbaá¹ƒ. yat
catutthasikkhÄ• padepi akhettapade paá¹-ivijÄ• nantiyÄ• thullaccayaá¹ƒ, appaá¹-ivijÄ• nant
khettapade pana appaá¹-ivijÄ• nantiyÄ• thullaccayanti veditabbaá¹ƒ. pÄ• á¸·iyaá¹ƒ __navÄ

<288> __asaddhammaá¹ƒ sandhÄ• yÄ• _ti methunaá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi puttas
vappapariyÄ• yaá¹ƒ labhatÄ«ti.

__saá¹ƒsÄ«datÄ«_ti vahati, saá¹ƒsarÄ«yatÄ«ti vÄ• attho. manussitthÄ«, tathÄ• saÃ±Ã±itÄ•
duá¹-á¹-hullavÄ• cassÄ• darÄ• go, tena obhÄ• sanaá¹ƒ, taá¹…khaá¹‡avijÄ• nananti imÄ• ne

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<290> catutthe \Be I 266/ parehi patte pÄ• tiyamÄ• nÄ• naá¹ƒ bhikkhÄ• piá¹‡á¸• Ä• naá¹ƒ p
piá¹‡á¸• apÄ• toti bhikkhÄ• hÄ• ro vuccati, taá¹ƒsadisatÄ• ya aÃ±Ã±opi yo koci bhikkhÄ• ca
laddho piá¹‡á¸• apÄ• totveva vuccati. pati eti etasmÄ• ti paccayoti Ä• ha __ ``patikaraá¹‡aá
paccayoâ€™â€™ _ti. rogadukkhÄ• naá¹ƒ vÄ• paá¹-ipakkhabhÄ• vena ayati pavattatÄ«ti pa
hitassa. __nagaraparikkhÄ• rehÄ«_ti nagaraá¹ƒ parivÄ• retvÄ• rakkhaá¹‡akehi. rÄ• jÅ«naá
uddÄ• po pÄ• kÄ• ro esikÄ• paligho aá¹-á¹-oti ime satta nagaraparikkhÄ• rÄ• ti vadanti. __s
visuddhisÄ«lÄ• laá¹…kÄ• ro. ariyamaggo hi idha ``rathoâ€™â€™ ti adhippeto, tassa ca sam
alaá¹…kÄ• raá¹-á¹-hena ``parikkhÄ• rÄ• â€™â€™ ti vuttÄ• . __cakkavÄ«riyo_ti vÄ«riyacakk
jÄ«vitassa pavattikÄ• raá¹‡Ä• ni. __samudÄ• netabbÄ• _ti sammÄ• uddhaá¹ƒ Ä• netabbÄ•

<291> __upacÄ• re_ti yattha á¹-hito viÃ±Ã±Ä• petuá¹ƒ sakkoti, tÄ• dise á¹-hÄ• ne. __kÄ• m
pÄ• ricariyÄ• ca attho_ti pÄ• á¸·iyaá¹ƒ ``attano kÄ• maá¹ƒ, attano hetuá¹ƒ, attano adhippÄ•
pÄ• ricariyaâ€™â€™ nti (Vin III 292) vuttesu imesu catÅ«su padesu kÄ• mo, hetu, pÄ• ricar
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vutte paá¹-hame atthavikappe viggahavÄ• kyÄ• dhippÄ• yasÅ«ca
adhippÄ• yapadamekaá¹ƒ. __byaÃ±jana_nti byaÃ±janamattaá¹ƒ, paá¹-hamavikappÄ• nupay
dutiye atthavikappepi eseva nayo.

yathÄ• vuttameva atthaá¹ƒ padabhÄ• janena saá¹ƒsanditvÄ• dassetuá¹ƒ __ ``attano kÄ• m
pÄ• ricariyanti hi vutte jÄ• nissanti paá¹‡á¸• itÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. idaá¹ƒ vutt
hetuâ€™â€™ nti vutte attano atthÄ• yÄ• ti ayamattho viÃ±Ã±Ä• yati, ``attano kÄ• maá¹ƒ att
vutte kÄ• mena pÄ• ricariyÄ• ti ayamattho viÃ±Ã±Ä• yati. tasmÄ• imehi tÄ«hi padehi attano
pÄ• ricariyÄ• attakÄ• mapÄ• ricariyÄ• ti imaá¹ƒ atthavikappaá¹ƒ viÃ±Ã±Å« jÄ• nissanti. ``at
adhippÄ• yaâ€™â€™ nti vutte pana adhippÄ• ya-saddassa kÄ• mita-saddena samÄ• natth
adhippetakÄ• mitaá¹-á¹-hena attakÄ• mapÄ• ricariyÄ• ti imamatthaá¹ƒ vikappaá¹ƒ viÃ±Ã±Å«

__etadagga_nti esÄ• aggÄ• . __duá¹-á¹-hullavÄ• cÄ• sikkhÄ• pade_pi (Vin III 285) kÄ• ma
Ä• yÄ• catipÄ«â€™â€™ ti evaá¹ƒ methunayÄ• canaá¹ƒ Ä• gataá¹ƒ, taá¹ƒ pana duá¹-á¹-hull
vuttaá¹ƒ, idha pana attano methunassÄ• darÄ• gavasenÄ• ti ayaá¹ƒ viseso.

vinÄ«tavatthÅ«su __ ``aggadÄ• naá¹ƒ dehÄ«â€™â€™ _ti idaá¹ƒ attano atthÄ• ya vuttaá¹ƒ,

duá¹-á¹-hullavÄ• cÄ• sikkhÄ• pade pana paratthÄ• yapi vutte sÄ«saá¹ƒ etÄ«ti veditabbaá¹ƒ
issariyÄ• dÄ«hi sundarehi bhagehi samannÄ• gatÄ• . manussitthÄ«, tathÄ• saÃ±Ã±itÄ• , att
tena kÄ• mapÄ• ricariyayÄ• canaá¹ƒ, taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…

attakÄ• mapÄ• ricariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ•

<296> paÃ±came __paá¹‡á¸• iccenÄ• _ti sabhÄ• vaÃ±Ä• á¹‡ena. __gatimantÄ• _ti sabhÄ•
__veyyattiyenÄ• _ti itthikattabbesu sikkhitaÃ±Ä• á¹‡ena. __medhÄ• yÄ• _ti asikkhitesupi taá
á¹-hÄ• nuppattiyÄ• paÃ±Ã±Ä• ya. __chekÄ• _ti kÄ• yena pacanÄ• dikusalÄ• .

Ä• vahanaá¹ƒ \Ne I 234/ __Ä• vÄ• ho, _ dÄ• rikÄ• ya gahaá¹‡aá¹ƒ. vidhinÄ• parakule vaha
dÄ• rikÄ• ya dÄ• naá¹ƒ.

<297> __randhÄ• panaá¹ƒ_ bhattapacÄ• panaá¹ƒ. byaÃ±janÄ• disampÄ• danaá¹ƒ __pacÄ•
dinnaá¹ƒ. __kayo_ nÄ• ma gahaá¹‡aá¹ƒ. __vikkayo_ nÄ• ma dÄ• naá¹ƒ. tadubhayaá¹ƒ saá
_ti vuttaá¹ƒ.

<300> __ ``abbhutaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• dukkaá¹-aá¹ƒ hotÄ«ti
dÄ• tabbaâ€™â€™ _nti vuttattÄ• adento dhuranikkhepena kÄ• retabbo. acirakÄ• le \Be I 2
atthÄ«ti __acirakÄ• lÄ• dhikÄ• rikaá¹ƒ, _ saÃ±carittaá¹ƒ. ``acirakÄ• lÄ• cÄ• rikaâ€™â€™ nt
Ä• cÄ• ro ajjhÄ• cÄ• ro etassÄ• ti yojanÄ• .

<301> kiÃ±cÄ• pi ehibhikkhuÄ• dikÄ• pi saÃ±carittÄ• dipaá¹‡á¹‡attivajjaá¹ƒ Ä• pattiá¹ƒ Ä• p
asabbakÄ• likattÄ• , appakattÄ• ca idhÄ• pi Ã±atticatuttheneva kammena upasampannaá¹
_ntiÄ• dipadabhÄ• janamÄ• ha. saÃ±caraá¹‡aá¹ƒ saÃ±caro, so etassa atthÄ«ti saÃ±carÄ«,
saÃ±carittaá¹ƒ. tenÄ• ha __ ``saÃ±caraá¹‡abhÄ• vaâ€™â€™ _nti. saÃ±caratÄ«ti saÃ±cara
__saÃ±caraá¹‡abhÄ• vo, _ taá¹ƒ itthipurisÄ• naá¹ƒ antare saÃ±caraá¹‡abhÄ• vanti attho.

__jÄ• yÄ• bhÄ• ve_ti bhariyabhÄ• vÄ• ya. __jÄ• rabhÄ• ve_ti sÄ• mibhÄ• vÄ• ya, taá¹ƒnimi
etaá¹ƒ bhummavacanaá¹ƒ. kiÃ±cÄ• pi ``jÄ• rattaneâ€™â€™ ti padassa padabhÄ• jane ``jÄ•
(Vin III 302) itthiliá¹…gavasena padabhÄ• janaá¹ƒ vuttaá¹ƒ, ``saÃ±carittaá¹ƒ samÄ• pajjeyyÄ
pana niddese ``itthiyÄ• vÄ• pahito purisassa santike gacchati, purisena vÄ• pahito itthiyÄ•
gacchatÄ«â€™â€™ ti vuttattÄ• purisassÄ• pi santike vattabbÄ• kÄ• raá¹ƒ dassetuá¹ƒ ``jÄ•
niddesassa itthipurisasÄ• dhÄ• raá¹‡attÄ• __ ``itthiyÄ• matiá¹ƒ purisassa Ä• rocento jÄ• ra
_ti vuttaá¹ƒ. __pÄ• á¸·iyaá¹ƒ_ pana purisassa matiá¹ƒ itthiyÄ• Ä• rocanavaseneva padadva
tadanusÄ• rena itthiyÄ• matiá¹ƒ purisassa Ä• rocanÄ• kÄ• ropi sakkÄ• viÃ±Ã±Ä• tunti.

idÄ• ni __pÄ• á¸·iyaá¹ƒ_ vuttanayenÄ• pi atthaá¹ƒ dassento __ ``apicÄ• â€™â€™ _tiÄ• dim
bhavissasÄ«â€™â€™ _ti idaá¹ƒ jÄ• yÄ• saddassa itthiliá¹…ganiyamato purisapariyÄ• yena
bhavissasÄ«ti attho. __jÄ• ro bhavissasÄ«_ti micchÄ• cÄ• rabhÄ• vena upagacchanako bh

<303> __serivihÄ• ra_nti \Ne I 235/ sacchandacÄ• raá¹ƒ. __attano vasa_nti attano Ä• á¹‡aá
gotta-saddo, dhammacÄ• rÄ«su ca dhamma-saddo vattatÄ«ti Ä• ha __ ``sagottehÄ«â€™â€
__sagottehÄ«_ti samÄ• nagottehi. __sahadhammikehÄ«_ti ekassa satthu sÄ• sane sahaca
samÄ• nakuladhammehi \Be I 269/ vÄ• . tenevÄ• ha __ ``ekaá¹ƒ satthÄ• raâ€™â€™ _ntiÄ•
__ekagaá¹‡apariyÄ• pannehÄ«_ti mÄ• lÄ• kÄ• rÄ• diekagaá¹‡apariyÄ• pannehi.

sassÄ• mikÄ• __sÄ• rakkhÄ• _. yassÄ• gamane raÃ±Ã±Ä• daá¹‡á¸• o á¹-hapito, sÄ• __s
dvinna_nti sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ. __micchÄ• cÄ• ro hotÄ«_ti tÄ• su gatapuris
micchÄ• cÄ• ro hoti sassÄ• mikabhÄ• vato. __na itarÄ• sa_nti mÄ• turakkhitÄ• dÄ«naá¹ƒ a
natthi assÄ• mikattÄ• , tÄ• su gatÄ• naá¹ƒ purisÄ• nameva micchÄ• cÄ• ro hoti mÄ• tÄ• dÄ
parehi yehi kehici gopitaá¹ƒ itthiá¹ƒ gantuá¹ƒ na labhanti, itthiyo pana kenaci purisena bhariy
gahitÄ• va purisantaraá¹ƒ gantuá¹ƒ na labhanti, na itarÄ• attano phassassa sayaá¹ƒ sÄ• m
mÄ• tÄ• dayo sayaá¹ƒ tÄ• saá¹ƒ phassÄ• nubhavanatthaá¹ƒ tÄ• rakkhanti, kevalaá¹ƒ puris
vÄ• renti. tasmÄ• kenaci apariggahitaphassattÄ• , attano phassattÄ• ca itthÄ«naá¹ƒ na mi
pana parehi vÄ• rite attano asantakaá¹-á¹-hÄ• ne paviá¹-á¹-hattÄ• micchÄ• cÄ• roti veditab

__bhogenÄ• _ti bhogahetu. udapattaá¹ƒ Ä• masitvÄ• gahitÄ• __odapattakinÄ«_. dhaja-sa
upalakkhitÄ• ti Ä• ha __ ``ussitaddhajÄ• yÄ• â€™â€™ _tiÄ• di.

<305> __bahiddhÄ• vimaá¹-á¹-ha_nti aÃ±Ã±attha Ä• rocitaá¹ƒ. __taá¹ƒ kiriyaá¹ƒ sampÄ• d
Ä• rocetvÄ• taá¹ƒ kiccaá¹ƒ sampÄ• detu vÄ• mÄ• vÄ• , taá¹ƒ kiriyaá¹ƒ sampÄ• dane sÄ•
vuttaá¹ƒ. dÄ• rakaá¹ƒ, dÄ• rikaÃ±ca ajÄ• nÄ• petvÄ• mÄ• tÄ• pituÄ• dÄ«hi mÄ• tÄ• pituÄ•
pesitepi paá¹-iggaá¹‡hanavÄ«maá¹ƒsanapaccÄ• haraá¹‡asaá¹…khÄ• tÄ• ya tivaá¹…gasam
evÄ• ti daá¹-á¹-habbaá¹ƒ.

yaá¹ƒ uddissa sÄ• sanaá¹ƒ pesitaá¹ƒ, taá¹ƒ eva sandhÄ• ya tassÄ• mÄ• tuÄ• dÄ«naá¹ƒ Ä•
otiá¹‡á¹‡abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™â€™ _tiÄ• di udÄ•
vacanabyattayahetubyattayÄ• naá¹ƒ bhedepi byattayasÄ• maÃ±Ã±ato udÄ• haá¹-anti daá¹-
udÄ• haraá¹‡adosaá¹ƒ pariharitvÄ• suttÄ• nulomataá¹ƒ dassetuá¹ƒ __ ``taá¹ƒ panÄ• â€™â
__iminÄ• sametÄ«_ti etthÄ• yamadhippÄ• yo \Be I 270/ --- yathÄ• sayaá¹ƒ anÄ• rocetvÄ•
antevÄ• sikÄ• dÄ«naá¹ƒ vatvÄ• vÄ«maá¹ƒsÄ• petvÄ• paccÄ• harantassa natthi visaá¹…k
anÄ• rocetvÄ• Ä• rocanatthaá¹ƒ mÄ• tuÄ• dÄ«naá¹ƒ vadantassÄ• pi mÄ• tuÄ• dayo taá¹ƒ
vÄ• . yadi hi tesaá¹ƒ mÄ• tuÄ• dÄ«naá¹ƒ tuá¹‡hÄ«bhÅ«tabhÄ• vampi paccÄ• harati, visaá¹

gharakiccaá¹ƒ netÄ«ti __gharaá¹‡Ä«_. aÃ±Ã±ataraá¹ƒ vadantassa visaá¹…ketaá¹ƒ adinnÄ•
vatthusaá¹…keto viyÄ• ti adhippÄ• yo. __mÅ«laá¹-á¹-hÄ• naÃ±ca vasenÄ• _ti ettha purisas
sÄ• sanapesane mÅ«labhÅ«tattÄ• ``mÅ«laá¹-á¹-hÄ• â€™â€™ ti vuttÄ• .

<322> pÄ• á¸·iyaá¹ƒ __mÄ• turakkhitÄ• ya mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡atÄ«_ti ettha attano
``itthannÄ• massa bhariyÄ• hotÅ«â€™â€™ ti bhikkhuá¹ƒ pahiá¹‡ati, purisassa vÄ• tassa Ã
santikaá¹ƒ ``mama dhÄ«tÄ• itthannÄ• massa bhariyÄ• hotÅ«â€™â€™ ti pahiá¹‡atÄ«ti gah
sesesupi. __pubbe vuttanayattÄ• _ti __paá¹-hamasaá¹…ghÄ• disese_ vuttanayattÄ• .

<338> __ante ekenÄ• _ti ekena padena. __ettova pakkamatÄ«_ti apaccÄ• haritvÄ• tatova
``anabhinanditvÄ• â€™â€™ _ti idaá¹ƒ tathÄ• paá¹-ipajjamÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. s
sÄ• sanaá¹ƒ anÄ• rocento pana __na vÄ«maá¹ƒsati_ nÄ• ma. __tatiyapade vuttanayenÄ• _
anabhinanditvÄ• â€™â€™ tiÄ• dinÄ• vuttanayena. pÄ• á¸·iyaá¹ƒ __antevÄ• siá¹ƒ vÄ«maá
vattuá¹ƒ samatthoâ€™â€™ ti antevÄ• sinÄ• vÄ«maá¹ƒsÄ• petvÄ• . sace pana so antevÄ•
tuá¹‡hÄ« hoti, tassÄ• pi taá¹ƒ pavattiá¹ƒ paccÄ• harantassa Ä• cariyassa saá¹…ghÄ• dises
tuá¹‡hÄ«bhÅ«tesu tesaá¹ƒ tuá¹‡hibhÄ• vaá¹ƒ paccÄ• harantassa viyÄ• ti daá¹-á¹-habbaá¹ƒ

pÄ• á¸·iyaá¹ƒ catutthavÄ• re asatipi gacchanto sampÄ• deti, Ä• gacchanto visaá¹ƒvÄ• deti a
Ä• pannamevÄ• tikatvÄ• vuttaá¹ƒ __ ``catutthe anÄ• pattÄ«â€™â€™ _ti.

<340> __kÄ• rukÄ• na_nti \Be I 271/ vaá¸• á¸• hakÄ«Ä• dÄ«naá¹ƒ tacchakaayokÄ• ratanta
kÄ• ravo ``kÄ• rukÄ• â€™â€™ ti vuccanti. __evarÅ«pena ... pe ... anÄ• pattÄ«_ti tÄ• disaá
hotÄ«ti katvÄ• vuttaá¹ƒ.

__kÄ• yato samuá¹-á¹-hÄ• tÄ«_ti paá¹‡á¹‡attiá¹ƒ vÄ• alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ vÄ• tac
kÄ• yato \Ne I 237/ samuá¹-á¹-hÄ• ti. esa nayo itaradvayepi. __alaá¹ƒvacanÄ«yÄ• hontÄ«_
ubhopi vÄ• jÄ• yÄ• bhÄ• ve, sÄ• mikabhÄ• ve ca nikkhittachandatÄ• ya accantaviyuttattÄ•
samÄ• gamatthaá¹ƒ ``mÄ• evaá¹ƒ akaritthÄ• â€™â€™ tiÄ• dinÄ• vacanÄ«yatÄ• ya vattab
alaá¹ƒvacanÄ«yÄ• , alaá¹ƒ vÄ• kattuá¹ƒ arahaá¹ƒ sandhÄ• navacanametesu itthipurisesÅ«
sandhÄ• nakÄ• rassa vacanaá¹ƒ vinÄ• asaá¹…gacchanakÄ• pariccattÄ• yevÄ• ti adhippÄ

__paá¹‡á¹‡attiá¹ƒ pana jÄ• nitvÄ• _ti ettha alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ vÄ• ti vattabbaá¹ƒ.
__mÄ• tikÄ• á¹-á¹-hakathÄ• ya_Ã±ca ``tadubhayaá¹ƒ pana jÄ• nitvÄ• â€™â€™ tiÄ• di vutta
attano adhippÄ• yaá¹ƒ paá¹‡á¹‡e likhitvÄ• ``imaá¹ƒ paá¹‡á¹‡aá¹ƒ asukassa dehÄ«â€™â€™
saÃ±carittaá¹ƒ na hoti. paá¹‡á¹‡attialaá¹ƒvacanÄ«yabhÄ• vaajÄ• nanavaseneva hi imaá¹ƒ s
acittakaá¹ƒ, na sabbena sabbaá¹ƒ saÃ±caraá¹‡abhÄ• vampi ajÄ• nanavasena, pÄ• á¸·iyaÃ
Ä• rocanameva dassitaá¹ƒ. tasmÄ• sandassanatthaá¹ƒ Ã±atvÄ• paá¹‡á¹‡asandassanavas

vÄ• Ä• rocentasseva Ä• patti hotÄ«ti gahetabbaá¹ƒ.

<341> __yathÄ• yathÄ• yesu yesu janapadesÅ«_ti pariccattabhÄ• vappakÄ• sanatthaá¹ƒ
paá¹‡á¹‡adÄ• naÃ±Ä• tijanissarÄ• dijÄ• nÄ• panÄ• ditaá¹ƒtaá¹ƒdesaniyataá¹ƒ pakÄ• raá¹ƒ
nibaddhabhariyÄ• bhÄ• vena gahitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. attano ruciyÄ• saá¹…gatÄ• n
muhuttikÄ• ya ca purise cittassa virajjanameva alaá¹ƒvacanÄ«yabhÄ• ve kÄ• raá¹‡anti daá
__duá¹-á¹-hullÄ• dÄ«supÄ«_ti __Ä• di_-saddena attakÄ• masaÃ±carittÄ• ni saá¹…gaá¹‡hÄ
kiÃ±cÄ• pi ``itthÄ« nÄ• ma manussitthÄ« na yakkhÄ«â€™â€™ tiÄ• dinÄ• manussitthipuris
``dasa itthiyo mÄ• turakkhitÄ• â€™â€™ tiÄ• dinÄ• manussitthÄ«naÃ±Ã±eva dassitattÄ• p
tadanuguá¹‡Ä• nameva gahetabbato manussajÄ• tikÄ• va \Be I 272/ itthipurisÄ• idhÄ• dhip
saÃ±carittaá¹ƒ samÄ• pajjati, tesaá¹ƒ manussajÄ• tikatÄ• , na nÄ• laá¹ƒvacanÄ«yatÄ• , paá
vÄ«maá¹ƒsana, paccÄ• haraá¹‡Ä• nÄ«ti imÄ• nettha paÃ±ca aá¹…gÄ• ni.

saÃ±carittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<342> chaá¹-á¹-he __ettakenÄ• _ti ettakena dÄ• ruÄ• dinÄ• . __aparicchinnappamÄ• á¹‡Ä•
aparicchinnadÄ• ruÄ• dipamÄ• á¹‡Ä• yo. __mÅ«lacchejjÄ• yÄ• _ti parasantakabhÄ• vato m
santakakaraá¹‡avasenÄ• ti \Ne I 238/ attho. evaá¹ƒ yÄ• cato aÃ±Ã±Ä• takaviÃ±Ã±attidukka
dÄ• sapaá¹-iggahaá¹‡adukkaá¹-aÃ±ca hoti ``dÄ• sidÄ• sapaá¹-iggahaá¹‡Ä• paá¹-ivirato ho
vacanaá¹ƒ nissÄ• ya aá¹-á¹-hakathÄ• su paá¹-ikkhittattÄ• . __sakakamma_nti pÄ• á¹‡avadh
pÄ• á¹‡Ä• tipÄ• tadosaparihÄ• rÄ• ya dukkaá¹-aá¹ƒ vuttaá¹ƒ, na viÃ±Ã±attiparihÄ• rÄ• ya. _
yÄ• citabbÄ• _ti sÄ• mÄ«cidassanatthaá¹ƒ vuttaá¹ƒ, suddhacittena pana hatthakammaá¹ƒ y
natthi. __yadicchakaá¹ƒ kÄ• rÄ• petuá¹ƒ vaá¹-á¹-atÄ«_ti ``hatthakammaá¹ƒ yÄ• cÄ• mi, det
ayÄ• citvÄ• pi vaá¹-á¹-ati. sakiccapasutampi evaá¹ƒ kÄ• rÄ• pentassa viÃ±Ã±atti natthi eva,
pana vibhajitvÄ• vuttaá¹ƒ.

__sabbakappiyabhÄ• vadÄ«panattha_nti sabbaso kappiyabhÄ• vadÄ«panatthaá¹ƒ. __mÅ«
vaá¹-á¹-atÄ«_ti ``mÅ«laá¹ƒ dassÄ• mÄ• â€™â€™ ti paá¹-hamaá¹ƒ vuttattÄ• viÃ±Ã±atti vÄ•
kappiyÄ• kappiyavatthusÄ• maÃ±Ã±avacanattepi niá¹-á¹-hitabhatikiccÄ• naá¹ƒ dÄ• panato
vÄ• na hotÄ«ti katvÄ• vuttaá¹ƒ. __anajjhÄ• vutthaka_nti apariggahitaá¹ƒ.

__maÃ±ca ... pe ... cÄ«varÄ• dÄ«ni kÄ• rÄ• petukÄ• menÄ• pÄ«_tiÄ• dÄ«su cÄ«varaá¹ƒ kÄ
aÃ±Ã±Ä• takaappavÄ• ritatantavÄ• yehi hatthakammayÄ• canavasena vÄ• yÄ• pane viÃ±Ã
__cÄ«varavÄ• yÄ• panasikkhÄ• padena_ yathÄ• rahaá¹ƒ pÄ• cittiyadukkaá¹-Ä• ni hontÄ«ti
__akappiyakahÄ• paá¹‡Ä• di na dÄ• tabba_nti kappiyamukhena laddhampi hatthakammaka
kahÄ• paá¹‡aá¹ƒ dehÄ«ti vatvÄ• dÄ• naá¹ƒ na vaá¹-á¹-atÄ«ti vuttaá¹ƒ. pubbe katakammas

na dissati, tathÄ• pi asÄ• ruppamevÄ• ti vadanti. katakammatthÄ• yapi kÄ• tabbakammatth
pariyÄ• yato bhatiá¹ƒ dÄ• pentassa natthi doso. __vatta_nti cÄ• rittaá¹ƒ, Ä• patti na hotÄ«ti

__kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-iggahetabbÄ• nÄ«_ti sÄ• khÄ• ya makkhikabÄ«janena
bÄ«jagÄ• makopanassa ceva tattha laggarajÄ• diappaá¹-iggahitassa ca parihÄ• ratthÄ• ya
tadubhayÄ• saá¹…kÄ• ya asati tathÄ• akaraá¹‡e doso natthi. nadÄ«yÄ• dÄ«su udakassa a
``Ä• harÄ• ti vattuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``na Ä• haá¹-aá¹ƒ paribhuÃ±jitu
viÃ±Ã±attiyÄ• Ä• pannaá¹ƒ dukkaá¹-aá¹ƒ desetvÄ• pi taá¹ƒ vatthuá¹ƒ paribhuÃ±jantassa pu
dukkaá¹-ameva, paÃ±cannampi sahadhammikÄ• naá¹ƒ na vaá¹-á¹-ati. __ ``alajjÄ«hi pana b
sÄ• maá¹‡erehi vÄ• hatthakammaá¹ƒ na kÄ• retabbaâ€™â€™ _nti sÄ• maÃ±Ã±ato vuttatt
hatthakammaá¹ƒ kÄ• retuá¹ƒ na vaá¹-á¹-ati. yaá¹ƒ pana \Ne I 239/ alajjÄ« nivÄ• riyamÄ• no
tattha doso natthi. cetiyakammÄ• dÄ«ni pana tehi kÄ• rÄ• petuá¹ƒ vaá¹-á¹-ati. ettha ca ``ala
sÄ• maá¹‡erehÄ«â€™â€™ ti vuttattÄ• ``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjatÄ«â€™â€™ tiÄ• di
alajjÄ«lakkhaá¹‡aá¹ƒ ukkaá¹-á¹-havasena upasampanne paá¹-icca upalakkhaá¹‡ato vuttant
taá¹ƒlakkhaá¹‡avirahitÄ• naá¹ƒ sÄ• maá¹‡erÄ• dÄ«naá¹ƒ liá¹…gatthenakagotrabhupariyosÄ
bhikkhupaá¹-iÃ±Ã±Ä• naá¹ƒ dussÄ«lÄ• nampi sÄ• dhÄ• raá¹‡avasena alajjitÄ• lakkhaá¹‡aá
yathÄ• vihitapaá¹-ipattiyaá¹ƒ saÃ±cicca atiá¹-á¹-hanamevÄ• ti gahetabbaá¹ƒ.

__Ä• harÄ• pentassa dukkaá¹-a_nti viÃ±Ã±attikkhaá¹‡e viÃ±Ã±attipaccayÄ• , paá¹-ilÄ• bha
sÄ• diyanapaccayÄ• ca dukkaá¹-aá¹ƒ. goá¹‡aÃ±hi attano atthÄ• ya aviÃ±Ã±attiyÄ• laddha
vaá¹-á¹-ati ``hatthigavassavaá¸·avapaá¹-iggahaá¹‡Ä• paá¹-ivirato hotÄ«â€™â€™ ti (DN I 1
tenevÄ• ha __ ``Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• natopi mÅ«lacchejjÄ• ya yÄ• cituá¹ƒ na vaá¹-á¹-
viÃ±Ã±attidukkaá¹-Ä• bhÄ• vepi akappiyavatthuyÄ• canepi paá¹-iggahaá¹‡epi dukkaá¹-ame
corÄ• diupaddavato rakkhitvÄ• . __jaggitvÄ• _ti tiá¹‡adÄ• nÄ• dÄ«hi posetvÄ• .

__Ã±Ä• tipavÄ• ritaá¹-á¹-hÄ• ne pana vaá¹-á¹-atÄ«_ti sakaá¹-assa sampaá¹-icchitabbattÄ•
yÄ• cituá¹ƒ vaá¹-á¹-ati. __tÄ• vakÄ• likaá¹ƒ vaá¹-á¹-atÄ«_ti ubhayatthÄ• pi vaá¹-á¹-atÄ«ti att
vÄ• siÄ• dÄ«ni puggalikÄ• nipi vaá¹-á¹-antÄ«ti Ä• ha __ ``esa nayo vÄ• sÄ«â€™â€™ _tiÄ•
parapariggahitesu ca eseva nayoti yojetabbaá¹ƒ. __ ``garubhaá¹‡á¸• appahonakesuyevÄ• â
viÃ±Ã±attiá¹ƒ sandhÄ• ya vuttaá¹ƒ. adinnÄ• dÄ• ne pana tiá¹‡asalÄ• kaá¹ƒ upÄ• dÄ• ya pa
theyyacittena gaá¹‡hato avahÄ• ro eva, bhaá¹‡á¸• agghena kÄ• retabbo. __valliÄ• dÄ«sÅ«
pÄ• á¸·iÄ• gatÄ• naá¹ƒ (Vin III 349) veá¸·uÄ• dÄ«naá¹ƒ saá¹…gaho. tattha yasmiá¹ƒ padese
haritÄ• lajÄ• tihiá¹…gulÄ• di appakampi mahagghaá¹ƒ hoti, tattha taá¹ƒ tÄ• lapakkapamÄ• a
garubhaá¹‡á¸• ameva, viÃ±Ã±Ä• petuÃ±ca na vaá¹-á¹-ati.

__sÄ• _ti viÃ±Ã±atti. parikathÄ• dÄ«su ``senÄ• sanaá¹ƒ sambÄ• dhaâ€™â€™ ntiÄ• dinÄ•
kathanaá¹ƒ __parikathÄ• _ nÄ• ma. ujukameva akathetvÄ• ``bhikkhÅ«naá¹ƒ kiá¹ƒ pÄ• sÄ•
tiÄ• dinÄ• (Vism I 19) adhippÄ• yo yathÄ• vibhÅ«to hoti, evaá¹ƒ bhÄ• sanaá¹ƒ __obhÄ• so

senÄ• sanÄ• diatthaá¹ƒ bhÅ«miparikammÄ• dikaraá¹‡avasena paccayuppÄ• dÄ• ya nimitta
nÄ• ma. __ukkamantÄ«_ti apagacchanti.

<344> maá¹‡i kaá¹‡á¹-he assÄ• ti __maá¹‡ikaá¹‡á¹-ho. devavaá¹‡á¹‡a_nti devattabhÄ• vaá

<345> pÄ• á¸·iyaá¹ƒ \Ne I 240/ __pattena me attho_ti (Vin III 345) anatthikampi pattena bhik
vadÄ• pento bhagavÄ• sotthiyÄ• mantapadavasena vadÄ• pesi. sopi bhikkhu bhagavatÄ•
avoca, tenassa musÄ• na hoti. atha vÄ• __ ``pattena me atthoâ€™â€™ _ti idaá¹ƒ __ ``pat
iminÄ• samÄ• natthanti daá¹-á¹-habbaá¹ƒ. esa nayo __maá¹‡inÄ• me attho_ti etthÄ• pi. ta
evarÅ«paá¹ƒ kathentassa, kathÄ• pentassa ca vacanadoso natthÄ«ti gahetabbaá¹ƒ.

<349> uddhaá¹ƒmukhaá¹ƒ littÄ• ullittÄ• , chadanassa anto limpantÄ• hi yebhuyyena uddha
tenÄ• ha __ ``antolittÄ• â€™â€™ _ti. adhomukhaá¹ƒ littÄ• avalittÄ• . bahi limpantÄ• hi yeb
limpanti. tenÄ• ha __ ``bahilittÄ• â€™â€™ _ti.

__byaÃ±janaá¹ƒ vilomitaá¹ƒ bhaveyyÄ• _ti yasmÄ• ``kÄ• rayamÄ• nenÄ• â€™â€™ ti imas
``karontenÄ• â€™â€™ ti idaá¹ƒ suddhakattuvacanaá¹ƒ pariyÄ• yavacanaá¹ƒ na \Be I 275/ h
vÄ• kÄ• rÄ• pentena vÄ• â€™â€™ ti kÄ• rayamÄ• nenÄ• ti bahuuddesapadÄ• nuguá¹‡aá¹
katvÄ• niddese kate byaÃ±janaá¹ƒ viruddhaá¹ƒ bhaveyya, tathÄ• pana padatthavasena ac
siddhamevatthaá¹ƒ dassetuá¹ƒ paccattavasena ``karonto vÄ• kÄ• rÄ• pento vÄ• â€™â€™
adhippÄ• yo. tenÄ• ha __ ``atthamattamevÄ• â€™â€™ _tiÄ• di. padatthato, sÄ• matthiyato
atthamattamevÄ• ti attho. yaÃ±hi kÄ• rayamÄ• nena paá¹-ipajjitabbaá¹ƒ, taá¹ƒ karontenÄ• p
idamettha sÄ• matthiyaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__uddeso_ti sÄ• mibhÄ• vena uddisitabbo. __setakamma_nti setavaá¹‡á¹‡akaraá¹‡atthaá¹
vÄ• sudhÄ• ya vÄ• katatanukalepo, tena pana saha miniyamÄ• ne pamÄ• á¹‡Ä• tikkantaá
saá¹…kÄ• nivÄ• raá¹‡atthaá¹ƒ Ä• ha __ ``abbohÄ• rikaâ€™â€™ _nti. tena pamÄ• á¹‡Ä• tik
kuá¹-iyÄ• anaá¹…gattÄ• ti adhippÄ• yo.

yathÄ• vuttassa atthassa vuttanayaá¹ƒ dassentena __ ``vuttaÃ±hetaâ€™â€™ _ntiÄ• di vutt
ca vitthÄ• rato cÄ• â€™â€™ ti avatvÄ• ``Ä• yÄ• mato vÄ• vitthÄ• rato vÄ• â€™â€™ ti vika
vuttattÄ• ekatobhÄ• ge vaá¸• á¸• hitepi Ä• pattÄ«ti pakÄ• sitanti adhippÄ• yo. __tihatthÄ• _
tihatthÄ• , ``vaá¸• á¸• hakÄ«hatthenÄ• â€™â€™ tipi (Sp-á¹- II 348-349) vadanti, taá¹ƒ ``yatt
kuá¹-Ä«ti saá¹…khyaá¹ƒ na gacchatÄ«â€™â€™ ti iminÄ• virujjhati vaá¸• á¸• hakÄ«hatthen
pamÄ• á¹‡ayuttassa maÃ±cassa sukhena parivattanato. __ ``Å«nakacatuhatthÄ• vÄ• â€™
pacchimappamÄ• á¹‡ayuttassa \Ne I 241/ maÃ±cassa aparivattanÄ• rahaá¹ƒ sandhÄ• ya vu
pakatihatthena catuhatthÄ• yapi kuá¹-iyÄ• pamÄ• á¹‡ayutto maÃ±co na parivattati, sÄ• ak
maÃ±caparivattanamatteneva pamÄ• á¹‡anti gahetabbaá¹ƒ. __pamÄ• á¹‡ayutto maÃ±co_ti

maÃ±co. so hi pakatividatthiyÄ• navavidatthiko, aá¹-á¹-havidatthiko vÄ• hoti, tato khuddako
sÄ«sÅ«padhÄ• naá¹ƒ á¹-hapetvÄ• pÄ• daá¹ƒ pasÄ• retvÄ• nipajjituá¹ƒ na pahoti. __pamÄ
ukkaá¹-á¹-happamÄ• á¹‡ato Å«natarampi, idaÃ±ca heá¹-á¹-himappamÄ• á¹‡ayuttÄ• yapi va
vÄ• ti sandehanivattanatthaá¹ƒ vuttaá¹ƒ.

__kalalalepo_ti \Be I 276/ kenaci silesena katalepo, setarattÄ• divaá¹‡á¹‡akaraá¹‡atthaá¹ƒ
katatambamattikÄ• dikalalalepo vÄ• . tenÄ• ha __ ``alepo evÄ• â€™â€™ _ti. tena taá¸·Ä• k
katabahalalepo mattikÄ• lepane eva pavisati lepavohÄ• ragamanatoti dasseti. __piá¹-á¹-has
dvÄ• rabÄ• hasaá¹…khÄ• to caturassadÄ• rusaá¹…ghÄ• á¹-o, yattha sauttarapÄ• saá¹ƒ kav
pidahanti.

__oloketvÄ• pÄ«_ti apaloketvÄ• pi, apalokanakammavasenÄ• pÄ«ti attho, apasaddassÄ• p
daá¹-á¹-habbo.

<353> __nibaddhagocaraá¹-á¹-hÄ• nampÄ«_ti ettha gocarÄ• ya pakkamantÄ• naá¹ƒ hatthÄ
saá¹…gayhati. __etesa_nti sÄ«hÄ• dÄ«naá¹ƒ. __gocarabhÅ«mÄ«_ti Ä• misaggahaá¹‡aá¹-á
paá¹-ikkhipitabbabhÄ• vena na gahitÄ• , na vÄ• ritÄ• ti attho. sÄ«hÄ• dÄ«naÃ±hi gocaragga
hatthÄ«naá¹ƒ viya nibaddhaá¹ƒ na hoti, yattha pana gomahiá¹ƒsÄ• dipÄ• á¹‡akÄ• santi, dÅ
sÄ«ghaá¹ƒ gantvÄ• gocaraá¹ƒ gaá¹‡hanti. tasmÄ• tesaá¹ƒ taá¹ƒ na vÄ• ritaá¹ƒ, nibaddhag
Ä• sayato gamanamaggassa nibaddhattÄ• . __aÃ±Ã±esampi vÄ• á¸·Ä• na_nti araÃ±Ã±ama
__Ä• rogyatthÄ• yÄ• _ti nirupaddavÄ• ya. __sesÄ• nÄ«_ti pubbaá¹‡á¹‡anissitÄ• dÄ«ni soá¸
janasammaddamahÄ• sammaddakuá¹-ivilopasarÄ«rapÄ«á¸·Ä• diupaddavehi __saupaddav
etthÄ• ti __abbhÄ• ghÄ• taá¹ƒ_. ``verigharaâ€™â€™ nti vuttamevatthaá¹ƒ vibhÄ• vetuá¹ƒ _
mÄ• raá¹‡atthÄ• ya kataâ€™â€™ _nti vuttaá¹ƒ.

__dhammagandhikÄ• _ti dhammena daá¹‡á¸• anÄ«tiyÄ• hatthapÄ• dÄ• dicchindanagandh
hatthÄ• diá¹ƒ á¹-hapetvÄ• chindanti, tÄ• disaá¹ƒ dÄ• rukhaá¹‡á¸• aphalakÄ• ti vuccati, tena
á¹-hÄ• naá¹ƒ. pÄ• á¸·iyaá¹ƒ __racchÄ• nissita_nti rathikÄ• nissitaá¹ƒ. __caccaranissita_nti c
rathikÄ• naá¹ƒ sandhinissitaá¹ƒ. __sakaá¹-enÄ• _ti iá¹-á¹-hakasudhÄ• dibhaá¹‡á¸• Ä• haraâ

__pÄ• cina_nti \Ne I 242/ senÄ• sanassa bhÅ«mito paá¹-á¹-hÄ• ya yÄ• va talÄ• vasÄ• naá¹
adhiá¹-á¹-hÄ• naá¹ƒ, yassa upari bhittithambhÄ• dÄ«ni ca patiá¹-á¹-hapenti. tenÄ• ha __ ``ta
paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. kiÃ±cÄ• pi idha pubbapayogasahapayogÄ• naá¹ƒ adinn
tathÄ• pi tesaá¹ƒ vibhÄ• gena dassanaá¹ƒ \Be I 277/ bhinditvÄ• vÄ• puna kÄ• tabbÄ• ti ett
paricchedadassanatthaá¹ƒ kataá¹ƒ. __tadatthÄ• yÄ• _ti tacchanatthÄ• ya. __evaá¹ƒ kata_n
pamÄ• á¹‡Ä• tikkantaá¹ƒ vÄ• kataá¹ƒ. __paá¹‡á¹‡asÄ• la_nti paá¹‡á¹‡akuá¹-iyÄ• tiá¹‡apa
aparipatanatthÄ• ya anto ca bahi ca limpanti, taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. teneva vakkh
``paá¹‡á¹‡asÄ• laá¹ƒ limpatÄ«â€™â€™ ti.

antolepeneva niá¹-á¹-hÄ• petukÄ• maá¹ƒ sandhÄ• ya __ ``antolepe vÄ• â€™â€™ _tiÄ• di v
etthÄ• pi eseva nayo. __tasmi_nti dvÄ• rabandhe vÄ• vÄ• tapÄ• ne vÄ• á¹-hapiteti yojetab
tassa dvÄ• rabandhÄ• dissa okÄ• sabhÅ«taá¹ƒ chiddaá¹ƒ. __puna vaá¸• á¸• hetvÄ• _ti pub
khuddakaá¹ƒ ce, taá¹ƒ dvÄ• ravÄ• tapÄ• nacchiddabhedanena puna vaá¸• á¸• hetvÄ• . __á
gavakkhasaá¹…ghÄ• á¹-e vÄ• Ä• netvÄ• tasmiá¹ƒ vaá¸• á¸• hite vÄ• avaá¸• á¸• hite vÄ•
__lepo na ghaá¹-Ä«yatÄ«_ti samantato dinno lepo tathÄ• á¹-hapitena dvÄ• rabandhanena
saddhiá¹ƒ na ghaá¹-Ä«yati, ekÄ• baddhaá¹ƒ na hotÄ«ti vuttaá¹ƒ hoti. __ta_nti dvÄ• rabandh
vÄ• . __paá¹-hamameva saá¹…ghÄ• diseso_ti tesaá¹ƒ samantato pubbeva lepassa ghaá¹-e
dvÄ• rabandhavÄ• tapÄ• nÄ• naá¹ƒ á¹-hapanato pubbe eva saá¹…ghÄ• diseso.

__lepaghaá¹-anenevÄ• _ti iá¹-á¹-hakÄ• hi katavÄ• tapÄ• nÄ• dÄ«ni vinÄ• samantÄ• lepag
vÄ• tapÄ• nÄ• dÄ«naá¹ƒ alepokÄ• sattÄ• , iá¹-á¹-hakÄ• hi katattÄ• vÄ• , vÄ• tapÄ• nÄ• dÄ
saddhiá¹ƒ ghaá¹-anenevÄ• tipi atthaá¹ƒ vadanti. __tatthÄ• _ti paá¹‡á¹‡asÄ• lÄ• yaá¹ƒ. __Ä•
aá¹-á¹-haá¹…gulamattaá¹ƒ á¹-hapetvÄ• limpatÄ«_ti dÄ• rukuá¹-á¹-assa dÄ• rÅ«namantarÄ•
vivaraá¹ƒ yÄ• va limpati, tÄ• va Ä• lokatthÄ• ya á¹-hapetvÄ• avasesaá¹ƒ sakuá¹-á¹-acchada
etaá¹ƒ vivaraá¹ƒ limpissÄ• mÄ«ti evaá¹ƒ á¹-hapane anÄ• pattÄ«ti adhippÄ• yo. sace pana e
Ä• lokatthÄ• ya vÄ• tapÄ• navasena á¹-hapeti, vÄ• tapÄ• nadvÄ• rasaá¹…ghÄ• á¹-e ghaá¹-
paá¹-hamameva saá¹…ghÄ• disesoti dassento Ä• ha __ ``saceâ€™â€™ _tiÄ• di. mattikÄ• l
mattikÄ• lepasaá¹…khyaá¹ƒ gacchatÄ«ti Ä• ha __ ``sace mattikÄ• ya kuá¹-á¹-aá¹ƒ karoti, ch
ghaá¹-ane Ä• pattÄ«â€™â€™ _ti. __ubhinnaá¹ƒ anÄ• pattÄ«_ti purimassa lepassa aghaá¹-
attuddesikatÄ• ya asambhavato.

<354> __Ä• pattibhedadassanattha_nti \Be I 278/ tattha ``sÄ• rambhe ca aparikkamane ca
adesitavatthukatÄ• ya \Ne I 243/, pamÄ• á¹‡Ä• tikkantatÄ• ya ca saá¹…ghÄ• disesoâ€™â€
vibhÄ• gadassanatthaá¹ƒ.

<361> __aniá¹-á¹-hite kuá¹-ikamme_ti lepapariyosÄ• ne kuá¹-ikamme ekapiá¹‡á¸• amattena
``aÃ±Ã±assa puggalassa vÄ• â€™â€™ _ti idaá¹ƒ mÅ«laá¹-á¹-hassa anÄ• pattidassanatthaá
laddhaá¹ƒ, tassÄ• pi taá¹ƒ niá¹-á¹-hÄ• pentassa ``parehi vippakataá¹ƒ attanÄ• pariyosÄ• pe
saá¹…ghÄ• disesassÄ• â€™â€™ tiÄ• divacanato (Vin III 363) Ä• pattiyeva. pubbe katakam
paá¹-á¹-hÄ• ya attano atthÄ• yeva kataá¹ƒ nÄ• ma hoti, tasmÄ• tenÄ• pi saá¹…ghassa vÄ•
datvÄ• niá¹-á¹-hÄ• petabbaá¹ƒ. __ ``aÃ±Ã±assa vÄ• â€™â€™ _ti idaá¹ƒ anupasampannaá
gahetabbaá¹ƒ, keci pana ``parato laddhÄ• ya kuá¹-iyÄ• niá¹-á¹-hÄ• pane anÄ• pattiÄ• dito
atthÄ• ya akatattÄ• â€™â€™ ti vadanti. __apacinitabbÄ• _ti yÄ• va pÄ• cinÄ• viddhaá¹ƒse
katvÄ• _ti pÄ• cinatalÄ• vasÄ• naá¹ƒ katvÄ• .

<364> __leá¹‡a_nti pabbataleá¹‡aá¹ƒ. __na hettha lepo ghaá¹-Ä«yatÄ«_ti chadanalepassa

visuá¹ƒ eva vÄ• anuÃ±Ã±Ä• tattÄ• . sace leá¹‡assa anto uparibhÄ• ge cittakammÄ• dikara
ullittakuá¹-isaá¹…khyaá¹ƒ na gacchati, vaá¹-á¹-ati eva. iá¹-á¹-hakÄ• dÄ«hi kataá¹ƒ
caturassakÅ«á¹-Ä• gÄ• rasaá¹‡á¹-hÄ• naá¹ƒ ekakaá¹‡á¹‡ikÄ• baddhaá¹ƒ nÄ• tiuccaá¹ƒ paá
``guhÄ• â€™â€™ _ti vadanti, tÄ• disaá¹ƒ mahantampi ullittÄ• valittaá¹ƒ karontassa anÄ• pa
umaá¹…gaguhaá¹ƒ.

__aá¹-á¹-hakathÄ• sÅ«_ti kukkuá¹-acchikagehantiÄ• dÄ«su aá¹-á¹-hakathÄ• su tiá¹‡akuá¹-i
vatvÄ• puna taá¹ƒ vivarantehi aá¹-á¹-hakathÄ• cariyehi chadanaá¹ƒ daá¹‡á¸• akehi ... pe ...
daá¹-á¹-habbÄ• . tattha __daá¹‡á¸• akehi jÄ• labaddhaá¹ƒ katvÄ• _ti dÄ«ghato, tiriyato ca á
valliyÄ• dÄ«hi baddhadaá¹‡á¸• akehi jÄ• laá¹ƒ viya katvÄ• . __so cÄ• _ti ullittÄ• dibhÄ• vo.
vutto_ti chadanassa anto ca bahi ca limpanameva sandhÄ• ya vutto. mattikÄ• kuá¹-á¹-e bhit
bhittiyÄ• saddhiá¹ƒ \Be I 279/ chadanalepassa ghaá¹-anamattenÄ• pi Ä• pattisambhavato c
veditabbaá¹ƒ. kiÃ±cÄ• pi evaá¹ƒ, atha kho ``upacikÄ• mocanatthameva heá¹-á¹-hÄ• pÄ• sÄ
taá¹ƒ alimpitvÄ• upari limpati, lepo na ghaá¹-Ä«yati nÄ• ma, anÄ• pattiyevÄ• â€™â€™ tiÄ•
chadanalepaghaá¹-anatthaá¹ƒ sakalÄ• yapi bhittiyÄ• lepo avassaá¹ƒ icchitabbova tassÄ• e
chadanalepassa aghaá¹-anato. tenÄ• ha __ ``lepo na ghaá¹-Ä«yatÄ«â€™â€™ _ti. __etthÄ•
na kevalaÃ±ca tiá¹‡akuá¹-ikÄ• yaá¹ƒ eva, leá¹‡aguhÄ• dÄ«supi sÄ• rambhÄ• parikkamanap
iminÄ• \Ne I 244/ pana nayena aÃ±Ã±assatthÄ• ya kuá¹-iá¹ƒ karontassÄ• pi sÄ• rambhÄ• c
atthato dassito eva hotÄ«ti.

tattha pÄ• á¸·ivirodhaá¹ƒ parihariuá¹ƒ __ ``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. ayaÃ±h
aÃ±Ã±assa upajjhÄ• yÄ• dino atthÄ• ya karontassa sÄ• rambhÄ• dipaccayÄ• pi anÄ• patti
``Ä• pattikÄ• rukÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naâ€™â€™ ntiÄ• divacanaá¹ƒ, taá¹ƒ aÃ±
sÄ• rambhÄ• dipaccayÄ• Ä• pattidassanatthaá¹ƒ vuttaá¹ƒ, kiÃ±carahi yathÄ• samÄ• diá¹-á
akaraá¹‡apaccayÄ• Ä• pattidassanatthanti. tattha __yathÄ• samÄ• diá¹-á¹-hÄ• yÄ• _ti ``bh
pakkamati, `kuá¹-iá¹ƒ me karothÄ• â€™ ti samÄ• disati ca, desitavatthukÄ• ca hotu anÄ• ra
cÄ• â€™â€™ ti evaá¹ƒ kÄ• rÄ• pakena Ä• á¹‡attikkamaá¹ƒ muÃ±citvÄ• karaá¹‡apaccayÄ•
potthake ``kuá¹-ilakkhaá¹‡appattampi kuá¹-iá¹ƒ aÃ±Ã±assa ... pe ... karontassa anÄ• pattÄ«
pÄ• á¹-hassa anantaraá¹ƒ ``yaá¹ƒ pana Ä• patti kÄ• rukÄ• naâ€™â€™ ntiÄ• dipÄ• á¹-ho dis
sati tattha adhippÄ• yo pÄ• kaá¹-o hoti.

__anÄ• pattÄ«ti vatvÄ• _ti vÄ• sÄ• gÄ• ratthÄ• ya eva aniyamitattÄ• anÄ• pattÄ«ti vatvÄ• .
pamÄ• á¹‡ayuttampi karoto. __acittaka_nti paá¹‡á¹‡attiajÄ• nanacittena acittakaá¹ƒ. ullittÄ•
aÃ±Ã±ataratÄ• , heá¹-á¹-himappamÄ• á¹‡asambhavo, adesitavatthukatÄ• , pamÄ• á¹‡Ä• tik
vÄ• sÄ• gÄ• ratÄ• , lepaghaá¹-anÄ• ti satta vÄ• pamÄ• á¹‡ayuttaá¹…gÄ• dÄ«su cha vÄ• a

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<365> sattame \Be I 280/ pÅ«jÄ• vacanappayoge kattari sÄ• mivacanassapi icchitattÄ• __
pÅ«jitaâ€™â€™ _nti vuttaá¹ƒ. rÅ«pindriyesu vijjamÄ• naá¹ƒ sandhÄ• ya ekindriyatÄ• vucca
``kÄ• yindriyaá¹ƒ sandhÄ• yÄ• â€™â€™ _ti. te hi manindriyampi bhÅ«tagÄ• mÄ• naá¹ƒ icch

<366> __kiriyato samuá¹-á¹-hÄ• nÄ• bhÄ• vo_ti vatthuno adesanÄ• saá¹…khÄ• taá¹ƒ akiriy
kiriyÄ• ya samuá¹-á¹-hÄ• nabhÄ• vo. kiriyÄ• kiriyato hi idaá¹ƒ samuá¹-á¹-hÄ• ti. imasmiá¹ƒ s
vÄ• _ \Ne I 245/ __anabhineyyÄ• _ti ettha __vÄ• _-saddo samuccayattho, tena ``mahallaka
bhikkhÅ« ca anabhineyyÄ• â€™â€™ ti kiriyaÃ±ca akiriyaÃ±ca samuccinoti.

vihÄ• rakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<380> aá¹-á¹-hame pÄ• kÄ• rena ca parikkhittanti sambandho. __gopuraá¹-á¹-Ä• lakayutta_
yuddhatthÄ• ya kato vaá¹…kasaá¹‡á¹-hÄ• no sarakkhepachiddasahito patissayaviseso __a

__soá¸·asavidhassÄ• _ti catÅ«hi maggehi paccekaá¹ƒ catÅ«su saccesu kattabbassa
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• saá¹…khÄ• tassa soá¸·asavidhassa. __te g
bhikkhÅ« bhattuddesakaá¹-á¹-hÄ• ne sannipatitÄ• naá¹ƒ bhikkhÅ«naá¹ƒ purato attano kilan
uddisÄ• pane gÄ• ravena, lajjÄ• yÄ• ti attho. __terasapÄ«_ti
bhattuddesakasenÄ• sanagÄ• hÄ• pakabhaá¹‡á¸• Ä• gÄ• rikacÄ«varapaá¹-iggÄ• hakacÄ«v
kakhajjabhÄ• jakaappamattakavissajjakasÄ• á¹-iyagÄ• hÄ• pakapattagÄ• hÄ• pakaÄ• rÄ• r
«naá¹ƒ vasena terasapi.

pÄ• á¸·iyaá¹ƒ __ ``apisÅ«â€™â€™ _ti idaá¹ƒ ``apicÄ• â€™â€™ ti iminÄ• samÄ• nattho nip
sabbapadesÅ«_ti pÄ«á¹-hÄ• dÄ«su senÄ• sanasÄ• dhÄ• raá¹‡esu, katikasaá¹‡á¹-hÄ• napa
visuá¹ƒ visuá¹ƒ adhiá¹-á¹-hahitvÄ• kathÄ• petÄ«ti veditabbaá¹ƒ \Be I 281/. __ayaÃ±hi nimm
aniyametvÄ• nimmitÄ• naá¹ƒ vasena vuttaá¹ƒ, niyametvÄ• pana ``ettakÄ• idaÃ±cidaÃ±ca
bhavantu, nÄ• nÄ• ppakÄ• raá¹ƒ iriyÄ• pathaá¹ƒ, kiriyaÃ±ca kappentu, nÄ• nÄ• vaá¹‡á¹‡as
hontÅ«â€™â€™ ti parikammaá¹ƒ katvÄ• samÄ• pajjitvÄ• vuá¹-á¹-hÄ• ya adhiá¹-á¹-hite icc
aÃ±Ã±amaÃ±Ã±ampi visadisÄ• va honti. __avatthukavacana_nti niratthakavacanaá¹ƒ.

<383> __ekacÄ• rikabhatta_nti atimanÄ• pattÄ• sabbesampi paá¹-ilÄ• bhatthÄ• ya visuá¹ƒ
pÄ• petabbabhattaá¹ƒ. __taddhitavohÄ• renÄ• _ti cattÄ• ri pamÄ• á¹‡amassa catukkanti ev
__bhavo_ti bhavitabbo. __atÄ«taá¹ƒ divasabhÄ• ga_nti tasmiÃ±Ã±eva divase salÄ• kadÄ• r
vuttaá¹ƒ. __hiyyo_ti imassa ajja icceva attho. tenevÄ• haá¹ƒsu ``sve amheâ€™â€™ tiÄ• di.

punappunaá¹ƒ \Ne I 246/ uppajjanakodhavasena padhÅ«pÄ• yantÄ• . pÄ• á¸·iyaá¹ƒ __kissa
mayÄ• ti attho.

<384> ``sarasi tvaâ€™â€™ nti idaá¹ƒ ekaá¹ƒ vÄ• kyaá¹ƒ katvÄ• , ``kattÄ• â€™â€™ ti idaÃ±
ritupaccayantaá¹ƒ katvÄ• , ``asÄ«â€™â€™ ti ajjhÄ• hÄ• rapadena saha ekavÄ• kyaá¹ƒ katv
idaá¹ƒ, ``yathÄ• yaá¹ƒ bhikkhunÄ« Ä• hÄ• â€™â€™ ti idaÃ±ca dvÄ«su vÄ• kyesu paccekaa
``atha vÄ• â€™â€™ _tiÄ• dimÄ• ha. __ujukamevÄ• _ti tvÄ• -paccayantavasena paá¹-hama
adhippÄ• yo.

dutiyo dabba-saddo paá¹‡á¸• itÄ• divacanoti Ä• ha __ ``na kho dabba dabbÄ• paá¹‡á¸• itÄ
__nibbeá¹-hentÄ«_ti dosato mocenti. __vinayalakkhaá¹‡e tanti_nti vinayavinicchayalakkhaá
á¹-hapento. pÄ• á¸·iyaá¹ƒ __yato aha_ntiÄ• dÄ«su yasmiá¹ƒ kÄ• le ahaá¹ƒ jÄ• to, tato pabh
methunaá¹ƒ dhammaá¹ƒ nÄ• bhijÄ• nÄ• mi, na ca tassa methunadhammassa paá¹-isevitÄ•
tenÄ• ha __ ``supinantenapÄ«â€™â€™ _tiÄ• di. idÄ• ni ekavÄ• kyavasena yojanaá¹ƒ dass
_tiÄ• di vuttaá¹ƒ. __na ghaá¹-atÄ«_ti yasmÄ• khÄ«á¹‡Ä• savassa vacanena etissÄ• vacan
ghaá¹-anaá¹ƒ yasmÄ• pubbe bhikkhÅ«su pasiddhÄ• ya eva accantadussÄ«latÄ• ya eva ah
bhikkhuniá¹ƒ nÄ• sethÄ• ti adhippÄ• yo.

__cara pire_ti cara gaccha pire para amÄ• maka tvaá¹ƒ. __vinassÄ• _ti adassanaá¹ƒ gacch
amÅ«lakena codanÄ• ya na kÄ• rikÄ• . __kÄ• rako hotÄ«_ti \Be I 282/ ``ayyenamhi dÅ«sitÄ
paá¹-iÃ±Ã±Ä• ya yadi nÄ• sitÄ• , tadÄ• thero bhikkhunÄ«dÅ«sakattasiddhito tassa dosassa
hotÄ«_ti tÄ• ya katapaá¹-iÃ±Ã±aá¹ƒ anapekkhitvÄ• sÄ• maÃ±Ã±ato ``mettiyaá¹ƒ bhikkhuni
bhagavatÄ• vuttattÄ• akÄ• rako hoti. yadi hi thero kÄ• rako bhaveyya, avassaá¹ƒ tameva c
iminÄ• nÄ• ma kÄ• raá¹‡ena ``mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ ti vattabbaá¹ƒ
``dabbaÃ±ca anuyuÃ±jathÄ• â€™â€™ ti avatvÄ• ``ime ca bhikkhÅ« anuyuÃ±jathÄ• â€™â€
mettiyÄ• ya bhikkhuniyÄ• aÃ±Ã±ena dosena nÄ• sanÄ• rahatÄ• , vatthussa ca amÅ«lakab
ca siddho hotÄ«ti adhippÄ• yo.

__attano sutta_nti ``sakÄ• ya paá¹-iÃ±Ã±Ä• yÄ• â€™â€™ ti iminÄ• pakkhepavacanena sal
__thero_ \Ne I 247/ __kÄ• rako hotÄ«_ti ettha ayamadhippÄ• yo --- ``sakÄ• ya paá¹-iÃ±Ã±Ä
sÄ• maÃ±Ã±ato ``mettiyaá¹ƒ bhikkhuniá¹ƒ nÄ• sethÄ• â€™â€™ ti otiá¹‡á¹‡avatthusmiá¹ƒye
tumhÄ• kaá¹ƒ vÄ• de thero kÄ• rako hoti, ``sakÄ• ya paá¹-iÃ±Ã±Ä• yÄ• â€™â€™ ti pana vu
pÄ• rÄ• jikassa sucikÄ• ya assÄ• sakÄ• ya paá¹-iÃ±Ã±Ä• ya nÄ• sethÄ• ti sijjhanato amhÄ
hotÄ«ti. mahÄ• vihÄ• ravÄ• sÄ«nampi pana ``sakÄ• ya paá¹-iÃ±Ã±Ä• yÄ• â€™â€™ ti vutte
tassÄ• nÄ• sanÄ• vihitÄ• hoti, na sÄ• maÃ±Ã±atoti adhippÄ• yo. __etthÄ• _ti imesu dvÄ«
__yaá¹ƒ pacchÄ• vutta_nti mahÄ• vihÄ• ravÄ• sÄ«hi yaá¹ƒ vuttaá¹ƒ, taá¹ƒ yuttanti attho. __
etaá¹ƒ pacchimassa yuttattaá¹ƒ vicÄ• ritaá¹ƒ, ``tatra saá¹…ghÄ• diseso vuá¹-á¹-hÄ• nagÄ• n
asuddhatÄ• yeva nÄ• sesÄ«â€™â€™ ti vakkhamÄ• nanayena vinicchitanti attho. __ ``bhikk

dukkaá¹-aâ€™â€™ _nti iminÄ• mahÄ• aá¹-á¹-hakathÄ• vÄ• do dassito.

__tatrÄ• _ti tesu dukkaá¹-apÄ• cittiyesu. __dukkaá¹-a_nti vuttamahÄ• aá¹-á¹-hakathÄ• vÄ• d
dassetvÄ• ``pÄ• cittiyaâ€™â€™ nti pavattassa kurundivÄ• dassa adhippÄ• yaá¹ƒ dassetuá
``pacchimanayepÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. __vacanappamÄ• á¹‡ato_ti visaá¹ƒvÄ• danA
anuddhaá¹ƒsanÄ• divisese saá¹…ghÄ• disesÄ• dino vidhÄ• yakavacanabalenÄ• ti attho. __
dukkaá¹-a_nti bhikkhuniá¹ƒ anuddhaá¹ƒsentassa bhikkhussa dukkaá¹-aá¹ƒ.

evaá¹ƒ \Be I 283/ dvÄ«supi aá¹-á¹-hakathÄ• vacanesu adhippÄ• yaá¹ƒ vibhÄ• vetvÄ• idÄ• n
dosaá¹ƒ dassetvÄ• purimadukkaá¹-avÄ• dameva patiá¹-á¹-hÄ• petuá¹ƒ __ ``tatra panÄ• â€
tattha __visu_nti __sampajÄ• namusÄ• vÄ• de pÄ• cittiyato_ (Vin IV 1) visuá¹ƒ pÄ• cittiyaá¹
anantogadhabhÄ• vÄ• ti adhippÄ• yo. __tasmÄ• _ti yasmÄ• amÅ«lakÄ• nuddhaá¹ƒsane vi
paÃ±Ã±attaá¹ƒ, tasmÄ• purimanayoti dukkaá¹-avÄ• do. evaá¹ƒ antarÄ• paviá¹-á¹-haá¹ƒ du
dassetvÄ• idÄ• ni pÄ• kaá¹-ameva atthaá¹ƒ vibhÄ• vetuá¹ƒ __ ``tathÄ• bhikkhunÄ«â€™â€
__tathÄ• _ti yathÄ• bhikkhussa bhikkhuá¹ƒ, bhikkhuniÃ±ca anuddhaá¹ƒsentassa saá¹…ghA
vuttÄ• ni, tathÄ• ti attho. __etehi nÄ• sanÄ• natthÄ«_ti sÄ• maÃ±Ã±ato vuttaá¹ƒ, dukkaá¹-e
natthÄ«ti adhippÄ• yo. __dussÄ«lÄ• _ti pÄ• rÄ• jikÄ• .

<386> __Ä• kÄ• ranÄ• nattenÄ• _ti dÅ«sitÄ• kÄ• rassa, dÅ«sakÄ• kÄ• rassa ca nÄ• natten
tenÄ• ha __ ``na sukhitoâ€™â€™ _ti. __na pasÄ• dito_ti anuppÄ• ditappasÄ• do. khÄ«la-sa
I 248/, kacavarapariyÄ• yo ca hotÄ«ti Ä• ha __ ``citta ... pe ... khÄ«laâ€™â€™ _nti. __nappa
pÄ«tisukhÄ• dÄ«hi na abhigato na upagato. tenÄ• ha __ ``na abhisaá¹-oâ€™â€™ _ti.

__yena duá¹-á¹-hoti ca kupitoti ca vutto_ti ettha yena duá¹-á¹-hoti ca vutto yena kupitoti ca v
__mÄ• tikÄ• ya_Ã±ca __padabhÄ• jane_ (Vin III 386) ca vuttaá¹ƒ ubhayampetanti yojetabba
ca kopena, tena ca dosenÄ• â€™â€™ ti vuttakopadosapadehi dvÄ«hi, atthato pana dvÄ«hi
``saá¹…khÄ• rakkhandhameva dassetÄ«â€™â€™ _ti. __yÄ• yÄ• _ti anattamanatÄ• ya.

__na cuditakavasenÄ• _ti yadi cuditakavasenÄ• pi amÅ«lakaá¹ƒ adhippetaá¹ƒ siyÄ• , amÅ«
anajjhÄ• pannanti padabhÄ• janaá¹ƒ vadeyyÄ• ti adhippÄ• yo. __yaá¹ƒ pÄ• rÄ• jika_nti bhik
ekÅ«navÄ«satiyÄ• pÄ• rÄ• jikesu aÃ±Ã±ataraá¹ƒ. __padabhÄ• jane_ (Vin III 386) pana __b
Ä• gatÄ• neva gahetvÄ• ``catunnaá¹ƒ aÃ±Ã±atarenÄ• â€™â€™ ti vuttaá¹ƒ. __etaá¹ƒ idha a
Ä• pannÄ• nÄ• pannataá¹ƒ idhÄ• nuddhaá¹ƒsane \Be I 284/ Ä• pattiyÄ• anaá¹…gaá¹ƒ, Ä•
anÄ• panne vÄ• puggale ``anÄ• panno eso suddhoâ€™â€™ ti suddhasaÃ±Ã±Ä• ya vÄ• v
idha aá¹…ganti adhippÄ• yo.

__tathevÄ• _ti pasÄ• dasotena, dibbasotena vÄ• ti imamatthaá¹ƒ atidisati. diá¹-á¹-hÄ• nusÄ
parisaá¹…kÄ• va __diá¹-á¹-haparisaá¹…kitaá¹ƒ_ nÄ• ma. evaá¹ƒ sesesupi. __ ``adisvÄ• vÄ

ukkaá¹-á¹-havasena vuttaá¹ƒ, disvÄ• pakkantesupi doso natthiyeva. __imesa_nti imehi. __k
khaá¹‡e uppajjanÄ• kÄ• radassanaá¹ƒ, pacchÄ• pana ettakena kÄ• lena kataá¹ƒ vÄ• ti saá
karissantÄ«ti codanÄ• atthi. __ ``ariá¹-á¹-haá¹ƒ pÄ«taâ€™â€™ _nti idaá¹ƒ mukhe
surÄ• gandhavÄ• yananimittadassanaá¹ƒ. ariá¹-á¹-haÃ±hi surÄ• sadisavaá¹‡á¹‡agandhaá¹

__diá¹-á¹-haá¹ƒ atthi samÅ«laka_ntiÄ• dÄ«su ajjhÄ• cÄ• rassa sambhavÄ• sambhavÄ• naá
__atthi saÃ±Ã±Ä• samÅ«laka_ntiÄ• di pana diá¹-á¹-hasaÃ±Ã±Ä• ya sambhavÄ• sambhavÄ
mÅ«lÄ• mÅ«labhÄ• vadassanaá¹ƒ. __disvÄ• va diá¹-á¹-hasaÃ±Ã±Ä« hutvÄ• codetÄ«_ti ett
aÃ±Ã±aá¹ƒ puggalaá¹ƒ vÄ«tikkamantaá¹ƒ, paá¹-icchannokÄ• sato nikkhamantaá¹ƒ vÄ• dis
saÃ±Ã±Ä• ya codentopi saá¹…gayhati. esa nayo sutÄ• dÄ«supi. __samÅ«lakena vÄ• saÃ±
pÄ• rÄ• jikamÄ• pannaá¹ƒ diá¹-á¹-hÄ• dimÅ«lakena ca ``ayaá¹ƒ Ä• pannoâ€™â€™ ti asudd
samÅ«lakena codeti nÄ• ma. saÃ±Ã±Ä• samÅ«lakatte eva anÄ• pattisambhavato Ä• panne
Ä• pannasaÃ±Ã±Ä« diá¹-á¹-hÄ• dÄ«su \Ne I 249/, adiá¹-á¹-hÄ• dÄ«su vÄ• mÅ«lesu diá¹-á¹
diá¹-á¹-hÄ• dimÅ«lakena taá¹ƒ puggalaá¹ƒ codento saÃ±Ã±Ä• samÅ«lakena codeti nÄ• ma
vuttavipariyÄ• yena Ä• pattivÄ• re attho veditabbo.

__samÄ«pe á¹-hatvÄ• _ti hatthavikÄ• ravacÄ«ghosÄ• naá¹ƒ codanÄ• vasena pavattiyamÄ•
á¹-hatvÄ• ti attho. keci pana ``dvÄ• dasahatthabbhantare á¹-hatvÄ• â€™â€™ ti (Sp-á¹- II 38
na yuttaá¹ƒ. parato byatirekato anÄ• pattiá¹ƒ dassentena ``dÅ«taá¹ƒ vÄ• paá¹‡á¹‡aá¹ƒ vÄ•
pesetvÄ• â€™â€™ ti ettakameva vuttaá¹ƒ, na pana ``dvÄ• dasahatthaá¹ƒ muÃ±citvÄ• code
etÄ«â€™â€™ ti vuttaá¹ƒ. __vÄ• cÄ• ya vÄ• cÄ• yÄ• _ti sakiá¹ƒ Ä• á¹‡attassa sakalampi div
285/ vÄ• cÄ• ya codÄ• pakasseva Ä• patti. __sopÄ«_ti Ä• á¹‡attopi. tassa ca ``mayÄ• pi dia
avatvÄ• pi ``amÅ«lakaâ€™â€™ nti saÃ±Ã±Ä• ya cÄ• vanÄ• dhippÄ• yena ``tvaá¹ƒ pÄ• rÄ•
ajjhÄ• pannosÄ«â€™â€™ ti idameva vÄ• caá¹ƒ parassa vacanaá¹ƒ viya akatvÄ• sÄ• maÃ±
saá¹…ghÄ• diseso eva. satipi pana anuddhaá¹ƒsanÄ• dhippÄ• ye ``asukena evaá¹ƒ vuttaâ€
vadantassa natthi saá¹…ghÄ• diseso. sace pana parena avuttampi vuttanti vadati, Ä• patti e

__sambahulÄ• sambahule sambahulehi vatthÅ«hÄ«_ti ettha __sambahule_ti cuditakabahu
vÄ• resu cuditakabahuttenÄ• pi vÄ• rabhedasabbhÄ• vaá¹ƒ Ã±Ä• peti. ekasmiÃ±hi cuditaka
catukkaá¹ƒ vuttaá¹ƒ, cuditakabahuttenÄ• pi catukkantaraá¹ƒ labbhatÄ«ti aá¹-á¹-hakaá¹ƒ hot

amÅ«lakacodanÄ• pasaá¹…gena samÅ«lakacodanÄ• lakkhaá¹‡Ä• diá¹ƒ dassetuá¹ƒ __ ``co
_tiÄ• di Ä• raddhaá¹ƒ. __bhikkhussa sutvÄ• codetÄ«_tiÄ• di suttaá¹ƒ yasmÄ• ye codakass
pakÄ• senti, tepi tasmiá¹ƒ khaá¹‡e codakabhÄ• ve á¹-hatvÄ• va pakÄ• senti, tesaÃ±ca vaca
yasmÄ• codetuÃ±ca asampaá¹-icchantaá¹ƒ tehi titthiyasÄ• vakapariyosÄ• nehi paá¹-hamad
sampaá¹-icchÄ• petuÃ±ca labhati, tasmÄ• idha sÄ• vakabhÄ• vena uddhaá¹-anti veditabba

__dÅ«taá¹ƒ vÄ• _tiÄ• dÄ«su ``tvaá¹ƒ evaá¹ƒ gantvÄ• codehÄ«â€™â€™ ti dÅ«taá¹ƒ vÄ• p

tassa paá¹‡á¹‡aá¹ƒ, mÅ«lasÄ• sanaá¹ƒ vÄ• pesetvÄ• . __samayenÄ• _ti pakatiyÄ• jÄ• na

__garukÄ• naá¹ƒ dvinna_nti pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• naá¹ƒ. __micchÄ• diá¹-á¹-hi_ n
ntiÄ• dinayappavattÄ• (MN I 445; II 94, 95, 225; III 91, 116, 136; SN b III 210) dasavatthukÅ
diá¹-á¹-hi, sassatucchedasaá¹…khÄ• taá¹ƒ antaá¹ƒ gaá¹‡hÄ• pakadiá¹-á¹-hi __antaggÄ• hik
paÃ±Ã±attÄ• naá¹ƒ channa_nti Ä• jÄ«vahetupi Ä• pajjitabbÄ• naá¹ƒ uttarimanussadhamma
saÃ±caritte (Vin III 301, 302) saá¹…ghÄ• diseso, ``yo te vihÄ• re vasati, so arahÄ• â€™â€™
pariyÄ• yena thullaccayaá¹ƒ, bhikkhussa paá¹‡Ä«tabhojanaviÃ±Ã±attiyÄ• pÄ• cittiyaá¹ƒ (Vi
bhikkhuniyÄ• paá¹‡Ä«tabhojanaviÃ±Ã±attiyÄ• \Be I 286/ pÄ• á¹-idesanÄ«yaá¹ƒ (Vin IV 123
(Vin IV 612-613) dukkaá¹-anti imesaá¹ƒ __parivÄ• re_ (Vin V 287) vuttÄ• naá¹ƒ channaá¹ƒ.
Ä• jÄ«vahetu eva paÃ±Ã±attÄ• saÃ±carittÄ• dÄ«naá¹ƒ aÃ±Ã±athÄ• pi Ä• pajjitabbato. Ä• jÄ
Ä• pajjanaá¹ƒ sandhÄ• ya evaá¹ƒ vuttaá¹ƒ, Ä• jÄ«vahetupi paÃ±Ã±attÄ• nanti attho. na kev
aÃ±Ã±Ä• pi adinnÄ• dÄ• nakuladÅ«sanapÄ• á¹‡avadhavejjakammÄ• divasena Ä• jÄ«vahet
Ä• pattisabhaÄ• gatÄ• ya pÄ• rÄ• jikÄ• dÄ«su chasu eva saá¹…gayhantÄ«ti visuá¹ƒ na vutt

__ettÄ• vatÄ• pana sÄ«saá¹ƒ na etÄ«_ti saá¹…ghÄ• disesaá¹ƒ sandhÄ• ya vuttaá¹ƒ, codan
__tiá¹ƒsÄ• nÄ«_ti tiá¹ƒsaá¹ƒ etesamatthÄ«ti tiá¹ƒsÄ• ni, tiá¹ƒsÄ• dhikÄ• nÄ«ti vuttaá¹ƒ hoti.
etthÄ• pi eseva nayo.

__attÄ• dÄ• naá¹ƒ Ä• dÄ• tukÄ• menÄ• _ti ettha attanÄ• Ä• dÄ• tabbato diá¹-á¹-hÄ• dimÅ«
vipphandituá¹ƒ adatvÄ• paggaá¹‡hanato attÄ• dÄ• nanti codanÄ• vuccati, taá¹ƒ Ä• dÄ• tul
kattukÄ• menÄ• ti attho.

__ubbÄ• hikÄ• yÄ• _ti ubbahanti viyojenti etÄ• ya alajjÄ«naá¹ƒ tajjaniá¹ƒ vÄ• kalahaá¹ƒ vÄ
saá¹…ghasammuti, tÄ• ya. vinicchinanaá¹ƒ nÄ• ma tÄ• ya sammatabhikkhÅ«hi vinicchanan
parisÄ• ya __samathakkhandhake_ (Vin II 227) Ä• gatehi dasaá¹…gehi samannÄ• gatÄ• d
vuttÄ• ya Ã±attidutiyakammavÄ• cÄ• ya sammannitabbÄ• , tehi ca sammatehi visuá¹ƒ vÄ•
parisÄ• ya ``aÃ±Ã±ehi na kiÃ±ci kathetabbaâ€™â€™ nti sÄ• vetvÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ

__kimhÄ«_ti kismiá¹ƒ vatthusmiá¹ƒ, kataravipattiyanti attho. __ ``kimhi naá¹ƒ nÄ• mÄ• â€™
``katarÄ• ya vipattiyÄ• etaá¹ƒ codesÄ«â€™â€™ ti yÄ• ya kÄ• yaci viÃ±Ã±Ä• yamÄ• nÄ• ya
vinaye apakataÃ±Ã±utÄ• ya ``sÄ«lÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattÄ«su katarÄ• yÄ• ti maá
251/ Ã±Ä• tuá¹ƒ asakkontassa pucchÄ• , na pana kimhÄ«tiÄ• dipadatthamattaá¹ƒ ajÄ• nant
codakaá¹ƒ bÄ• laá¹ƒ aparicitabhÄ• sÄ• ya ``kimhi naâ€™â€™ nti pucchati. __ ``kimhi nampi
idampi vacanamattaá¹ƒ sandhÄ• ya vuttaá¹ƒ na hoti, ``kataravipattiyÄ• â€™â€™ ti \Be I 287
vipattiyÄ• â€™â€™ ti vattumpi na jÄ• nÄ• sÄ«ti vacanassa adhippÄ• yameva sandhÄ• ya v
vakkhati ``bÄ• lassa lajjissa nayo dÄ• tabboâ€™â€™ ti vatvÄ• ca ``kimhi naá¹ƒ codesÄ«ti s
tiÄ• di adhippÄ• yappakÄ• sanameva nayadÄ• naá¹ƒ vuttaá¹ƒ, na pana kimhi-naá¹ƒ-padÄ•

pariyÄ• yamattadassanaá¹ƒ. na hi bÄ• lo ``kataravipattiyaá¹ƒ naá¹ƒ codesÄ«â€™â€™ ti ima
Ã±Ä• tepi vipattippabhedanaá¹ƒ, attanÄ• codiyamÄ• naá¹ƒ vipattisarÅ«paÃ±ca jÄ• nituá¹ƒ
ajÄ• nanena alajjÄ« apasÄ• detabbo. ``kimhi naâ€™â€™ nti idampi upalakkhaá¹‡amattaá¹ƒ
Ä• kÄ• rena aviÃ±Ã±utaá¹ƒ pakÄ• setvÄ• vissajjetabbova.

``dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggahÄ• yÄ• â€™â€™ tiÄ• divacanato (Vin III 39;
``alajjÄ«niggahatthÄ• ya ... pe ... paÃ±Ã±attaâ€™â€™ _nti vuttaá¹ƒ. __ehitÄ«_ti __hi_-kÄ•
daá¹-á¹-habbo, Ä• gamissatÄ«ti attho. __diá¹-á¹-hasantÄ• nenÄ• _ti diá¹-á¹-haniyÄ• mena.
paá¹-iÃ±Ã±Ä• ya eva kÄ• tabba_nti vacanapaá¹-ivacanakkameneva dose Ä• vibhÅ«tepi ala
dosasampaá¹-icchanapaaÃ±Ã±Ä• ya eva Ä• pattiyÄ• kÄ• tabbanti attho. keci pana ``alajjis
suddhapaá¹-iÃ±Ã±Ä• ya eva anÄ• pattiyÄ• kÄ• tabbanti ayamettha attho saá¹…gahitoâ€™
yuttaá¹ƒ anuvijjakasseva niratthakattÄ• pattito codakeneva alajjipaá¹-iÃ±Ã±Ä• ya á¹-hÄ• tab
dosÄ• pagamapaá¹-iÃ±Ã±Ä• eva hi idha paá¹-iÃ±Ã±Ä• ti adhippetÄ• . teneva vakkhati ``eta
paá¹-iÃ±Ã±aá¹ƒ na detÄ«â€™â€™ tiÄ• di (Sp (to Vin III) II 385-386).

__tadatthadÄ«panattha_nti alajjissa dose Ä• vibhÅ«tepi tassa dosÄ• pagamapaá¹-iÃ±Ã±Ä•
kÄ• tabbatÄ• dÄ«panatthaá¹ƒ. vivÄ• davatthusaá¹…khÄ• te atthe paccatthikÄ• __atthapac
datvÄ• _ti nesaá¹ƒ kathÄ• pacchedatthaá¹ƒ, abhimukhakaraá¹‡atthaÃ±ca saddaá¹ƒ katvÄ•
ananucchaviko_ti ``asuddhoâ€™â€™ ti saÃ±Ã±Ä• ya codakapakkhe paviá¹-á¹-hattÄ• anuv
anuvijjituá¹ƒ asakkuá¹‡eyyataá¹ƒ sandhÄ• ya vuttaá¹ƒ. sandehe eva hi sati anuvijjituá¹ƒ sak
asuddhadiá¹-á¹-hiyÄ• pana sati cuditakena vuttaá¹ƒ sabbaá¹ƒ asaccatopi paá¹-ibhÄ• ti, kat
anuvijjanÄ• siyÄ• ti.

__ ``tathÄ• _ \Be I 288/ __nÄ• sitakova bhavissatÄ«â€™â€™ _ti iminÄ• vinicchayaá¹ƒ ada
viyojanaá¹ƒ nÄ• ma liá¹…ganÄ• sanÄ• viya ayampi eko nÄ• sanappakÄ• roti dasseti. __vir
Ä• pattiá¹ƒ \Ne I 252/ sahasÄ• Ä• panno hoti. __ ``Ä• dito paá¹-á¹-hÄ• ya alajjÄ« nÄ• ma na
``pakkhÄ• nurakkhaá¹‡atthÄ• ya paá¹-iÃ±Ã±aá¹ƒ na detÄ«â€™â€™ ti imassa alajjilakkhaá¹
kÄ• raá¹‡avacanaá¹ƒ. paá¹-icchÄ• ditakÄ• lato paá¹-á¹-hÄ• ya alajjÄ« nÄ• ma eva, purimo l
attho. __paá¹-iÃ±Ã±aá¹ƒ na detÄ«_ti sace mayÄ• katadosaá¹ƒ vakkhÄ• mi, mayhaá¹ƒ anuv
paá¹-iÃ±Ã±aá¹ƒ na deti. __á¹-hÄ• ne na tiá¹-á¹-hatÄ«_ti lajjiá¹-á¹-hÄ• ne na tiá¹-á¹-hati, kÄ•
vÄ«tikkamo hoti evÄ• ti adhippÄ• yo. tenÄ• ha __ ``vinicchayo na dÄ• tabboâ€™â€™ _ti, pu
paá¹-iÃ±Ã±Ä• ya vÅ«pasamitassÄ• pi adhikaraá¹‡assa duvÅ«pasantatÄ• ya ayampi tathÄ•
adhippÄ• yo.

__cuditakacodakesu paá¹-ipattiá¹ƒ Ã±atvÄ• _ti ``tumhe amhÄ• kaá¹ƒ vinicchayena tuá¹-á¹-h
tiÄ• dinÄ• vuttaá¹ƒ cuditakacodakesu anuvijjakena paá¹-ipajjitabbakammaá¹ƒ Ã±atvÄ• . __
Ä• pattÄ«ti vÄ• anÄ• pattÄ«ti vÄ• vinicchayapariyosÄ• naanuvijjanÄ• naá¹ƒ majjhaá¹ƒ nÄ•

amÅ«lakampi samÅ«lakaá¹ƒ katvÄ• vadantÄ«ti Ä• ha __ ``dve mÅ«lÄ• nÄ«â€™â€™ _ti. __
okÄ• saá¹ƒ kÄ• rÄ• petvÄ• vadanto __kÄ• lena vadati_ nÄ• ma. salÄ• kaggayÄ• guaggabh
codento __akÄ• lena vadati_ nÄ• ma. dosato vuá¹-á¹-hÄ• petukÄ• matÄ• ya vadanto __atth
__dosantaro_ti dosacitto. __pannarasasu dhammesÅ«_ti ``parisuddhakÄ• yasamaÄ• cÄ• ra
vacÄ«samÄ• cÄ• ratÄ• , sabrahmacÄ• rÄ«su mettacittatÄ• , bahussutatÄ• , ubhinnaá¹ƒ pÄ•
kÄ• lena vakkhÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin V 362) vuttapaÃ±cadhammÄ• ca kÄ• ruÃ±
Ä• pattivuá¹-á¹-hÄ• natÄ• , vinayapurekkhÄ• ratÄ• ti (Vin II 401) imesu pannarasasu. tattha
``kÄ• ruÃ±Ã±atÄ• â€™â€™ _ti iminÄ• karuá¹‡Ä• dassitÄ• . __hitesitÄ• _ti hitagavesanatÄ
hitena saá¹ƒyojanatÄ• , imehi dvÄ«hipi mettÄ• dassitÄ• . __Ä• pattivuá¹-á¹-hÄ• natÄ• _ti su
patiá¹-á¹-hÄ• panatÄ• . vatthuá¹ƒ codetvÄ• sÄ• retvÄ• paá¹-iÃ±Ã±aá¹ƒ Ä• ropetvÄ• yathÄ
kammakaraá¹‡aá¹ƒ __vinayapurekkhÄ• ratÄ• _ nÄ• ma.

__adhikaraá¹‡aá¹-á¹-henÄ• _ti \Be I 289/ adhikÄ• tabbaá¹-á¹-hena, samathehi vÅ«pasameta
__taá¹ƒ nÄ• nattaá¹ƒ dassetu_nti idha anadhippetampi atthuddhÄ• ravasena taá¹ƒ nÄ• natt
adhippÄ• yo. teneva vakkhati ``sesÄ• ni atthuddhÄ• ravasena vuttÄ• nÄ«â€™â€™ ti (Sp (to
__yaá¹ƒ adhikiccÄ• _tiÄ• dinÄ• adhikaraá¹‡asaddassa kammasÄ• dhanatÄ• vuttÄ• .

__gÄ• ha_nti \Ne I 253/ ``asukaá¹ƒ codessÄ• mÄ«â€™â€™ ti manasÄ• codanÄ• kÄ• rassa
``codessÄ• mÄ«â€™â€™ ti uppannacittabyÄ• pÄ• rasaá¹…khÄ• taá¹ƒ cittakammaá¹ƒ. __al
vipattiá¹ƒ disvÄ• uppannaá¹ƒ kodhaá¹ƒ asahanaá¹ƒ, tathÄ• pavattaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci c
__vohÄ• ra_nti codanÄ• vasappavattavacanaá¹ƒ. __paá¹‡á¹‡atti_nti codanÄ• vasappavatta
nÄ• mapaá¹‡á¹‡attiá¹ƒ. __attÄ• dÄ• naá¹ƒ gahetvÄ• _ti codanaá¹ƒ manasÄ• gahetvÄ• . __
gÄ• halakkhaá¹‡aá¹ƒ adhikaraá¹‡aá¹ƒ. __nirujjhati_ cetanÄ• ya khaá¹‡ikattÄ• , sÄ• ca sam
evamettha aniá¹-á¹-happasaá¹…go veditabbo. evaá¹ƒ uparipi __ ``tuá¹‡hÄ« hotÄ«â€™â€™
vohÄ• ravacanassa nirodhaá¹ƒ dasseti. tenÄ• ha __ ``taá¹ƒ adhikaraá¹‡aá¹ƒ samathappatta
_ti. ``tasmÄ• paá¹‡á¹‡atti adhikaraá¹‡aâ€™â€™ nti aá¹-á¹-hakathÄ• su katasanniá¹-á¹-hÄ•
tassÄ• pi ekaccehi paá¹-ikkhittabhÄ• vaá¹ƒ dassetvÄ• puna tampi paá¹-isedhetvÄ• aá¹-á¹-
vuttapaá¹‡á¹‡attiyÄ• eva adhikaraá¹‡ataá¹ƒ samatthetuá¹ƒ __ ``taá¹ƒ panetaâ€™â€™ _nti
paneta_nti paá¹‡á¹‡atti adhikaraá¹‡anti etaá¹ƒ gahaá¹‡aá¹ƒ virujjhatÄ«ti sambandho. pÄ• r
ekantaakusalasabhÄ• vÄ• vÄ• abyÄ• katasabhÄ• vÄ• vÄ• hotÄ«ti saÃ±Ã±Ä• ya __ ``met
_tiÄ• dikaá¹ƒ suttaá¹ƒ paá¹‡á¹‡attiadhikaraá¹‡avÄ• dena virujjhatÄ«ti dassetuá¹ƒ uddhaá¹-a
hi te ... pe ... accantaakusalattÄ• â€™â€™ _tiÄ• di. __te_ti aá¹-á¹-hakathÄ• cariyÄ• .

__amÅ«lakaÃ±ceva taá¹ƒ adhikaraá¹‡a_nti ettha amÅ«lakapÄ• rÄ• jikameva adhikaraá¹‡a-
dassetuá¹ƒ __ ``yaÃ±cetaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. __yasmÄ• panÄ• _tiÄ• di pana idhÄ
amÅ«lakapÄ• rÄ• jikÄ• pattiyÄ• eva paá¹‡á¹‡attibhÄ• vo yujjatÄ«ti dassetuá¹ƒ Ä• raddhaá¹
paá¹‡á¹‡attiyÄ• _ti sabhÄ• vato parisuddhepi puggale ``pÄ• rÄ• jikoâ€™â€™ tiÄ• dinÄ• co
nÄ• mapaá¹‡á¹‡attiá¹ƒ sandhÄ• ya vadati. __paÃ±Ã±atto_ti kathito. __adhikaraá¹‡e pavatta

\Be I 290/ manasÄ• Ä• ropitamatte Ä• pattÄ• dhikaraá¹‡e vÄ• cakabhÄ• vena pavattattÄ• .

evaá¹ƒ nÄ• mapaá¹‡á¹‡attivasena imasmiá¹ƒ sikkhÄ• pade Ä• pattÄ• dhikaraá¹‡assa paÃ±
idÄ• ni atthapaá¹‡á¹‡attivasenÄ• pi dassetuá¹ƒ __ ``yasmÄ• vÄ• yaâ€™â€™ _ntiÄ• di vutt
__paÃ±Ã±attimattamevÄ• _ti avijjamÄ• nassa vijjamÄ• nÄ• kÄ• rena manasÄ• Ä• ropitaatt
attho. __taÃ±ca kho idhevÄ• _ti taÃ±ca yathÄ• vuttapariyÄ• yena paá¹‡á¹‡attiyÄ• adhikara
imasmiá¹ƒ eva sikkhÄ• pade. __eke_ti keci. __taá¹ƒ na yutta_nti yaá¹ƒ ekaccehi aá¹-á¹-hak
adhikaraá¹‡assa paá¹‡á¹‡attibhÄ• vaá¹ƒ nisedhetvÄ• kusalÄ• diparamatthabhÄ• vaá¹ƒ sÄ
methunadhammapÄ• rÄ• jikÄ• pattÄ«â€™â€™ tiÄ• dinÄ• papaÃ±cato dassito, taá¹ƒ na yu
kÄ• raá¹‡amÄ• ha __ ``Ä• dikammikassÄ• â€™â€™ _tiÄ• dinÄ• , tena ca tasmiá¹ƒ vÄ• de
abyÄ• katÄ• vÄ• bhaveyya, kathaá¹ƒ Ä• dikammikassa \Ne I 254/ anÄ• patti bhaveyya? ta
uppannattÄ• bhagavato sikkhÄ• padapaÃ±Ã±attito paá¹-á¹-hÄ• ya yÄ• va Ä• pattÄ«tipi na
methunÄ• dÄ«su akusalÄ• dÄ«naá¹ƒ sikkhÄ• padapaÃ±Ã±attito pubbepi samuppattito. tato
Ä• pattippasaá¹…go, gilÄ• nÄ• dÄ«naá¹ƒ uppannattÄ• anupaÃ±Ã±attiyÄ• pi anÄ• pattiabh
mataá¹ƒ ``na kevalaá¹ƒ akusalÄ• di eva, atha kho bhagavatÄ• paá¹-ikkhittabhÄ• vaá¹ƒ jÄ•
eva akusalÄ• dayo Ä• pattÄ«â€™â€™ ti, tampi asÄ• raá¹ƒ, sikkhÄ• padapaÃ±Ã±attiá¹ƒ ajÄ
methunÄ• dÄ«su anÄ• pattippasaá¹…gato, akusalÄ• disabhÄ• vÄ• ya ca Ä• pattiyÄ• ekapa
na hi sakalampi divasaá¹ƒ itthiá¹ƒ kÄ• yato amocetvÄ• phusantassa ekamevÄ• kusalaá¹ƒ u
itthiyo phusitvÄ• apagacchantassa bahÅ«ni, yenÄ• pattiyÄ• ekattaá¹ƒ, bahuttaá¹ƒ vÄ• siy
ayuttiá¹ƒ saá¹…gahetvÄ• dassitanti veditabbaá¹ƒ.

tattha __vatthuÃ±cÄ• _ti vÄ«tikkamo. taÃ±hi Ä• pattisammutipaÃ±Ã±Ä• panassa okÄ• saá¹
vuccati. __gotta_nti adinnÄ• dÄ• nÄ• dito buddhisaddanivattanaá¹-á¹-hena parikappitasÄ• n
__nÄ• ma_nti avijjamÄ• nanÄ• mapaÃ±Ã±atti. __tassa pana pÄ• rÄ• jika_nti nÄ• massa att
atthapaÃ±Ã±atti evÄ• ti daá¹-á¹-habbaá¹ƒ \Be I 291/. yaá¹ƒ pana ``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ
ntiÄ• di (Vin II 220; Vin V 303), ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaâ€™â€™ ntiÄ• di
tehi samuddhaá¹-aá¹ƒ, tampi na vivÄ• dÄ• dÄ«naá¹ƒ kusalÄ• dibhÄ• vassa pariyÄ• yadesita
vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• divaá¹‡á¹‡anÄ•
viraddhaá¹-á¹-hÄ• nasodhanatthaá¹ƒ vitthÄ• rato vuttanti tattheva taá¹ƒ gahetabbaá¹ƒ,
sÄ• ratthadÄ«panÄ«kÄ• rakassa akusalÄ• dirÅ«pÄ• va Ä• pattÄ«ti laddhi, teneva so idhÄ•
paá¹‡á¹‡attiadhikaraá¹‡anti aá¹-á¹-hakathÄ• su katasanniá¹-á¹-hÄ• naá¹ƒ dassetvÄ• idÄ• n
dassetuá¹ƒ `taá¹ƒ panetaâ€™ ntiÄ• dimÄ• hÄ• â€™â€™ ti (Sp-á¹- II 385-386) evaá¹ƒ attan
aá¹-á¹-hakathÄ• cariyassapi laddhiá¹ƒ katvÄ• ganthavirodhampi anoloketvÄ• dassesi. na h
aá¹-á¹-hakathÄ• vÄ• daá¹ƒ ayuttanti dassetuá¹ƒ ``taá¹ƒ panetaâ€™â€™ ntiÄ• dimÄ• rabhi
Ä• pattÄ• dhikaraá¹‡anti veditabbaâ€™â€™ nti sayameva upari kathanato, atha kho dullad
tattha vippaá¹-ipattiá¹ƒ dassetvÄ• puna taá¹ƒ paá¹-isedhetukÄ• mo Ä• rabhi, teneva ante ``
veditabbaá¹ƒ. vivÄ• dÄ• dÄ«naá¹ƒ kusalÄ• dikatte taá¹ƒsamathÄ• nampi tabbhÄ• vo Ä• paj
paá¹‡á¹‡attiyÄ• samathÄ• yogÄ• ti Ä• ha __ ``kusalÄ• disamathehÄ«â€™â€™ _ti. paÃ±Ã±

adhikaraá¹‡Ä• naá¹ƒ samathehi adhikaraá¹‡Ä«yatÄ• , na pana kusalÄ• diparamattharÅ«pÄ
khaá¹‡ikatÄ• ya sayameva samathappattitoti heá¹-á¹-hÄ• samatthitamatthaá¹ƒ nigamanava
iminÄ• adhikaraá¹‡aá¹-á¹-henÄ• â€™â€™ _ti vuttaá¹ƒ, tassa yathÄ• vuttanayena \Ne I 255
adhikaraá¹‡Ä«yatÄ• yÄ• ti attho. __ ``idhekaccoâ€™â€™ _ti iminÄ• idhÄ• dhippetaá¹ƒ vivÄ

__anuvÄ• do_ti vipattÄ«hi upavadanÄ• ceva codanÄ• ca. tattha upavadanÄ• nÄ• ma gara
__paÃ±capÄ«_ti mÄ• tikÄ• pariyÄ• pannÄ• pattiyo sandhÄ• ya vuttaá¹ƒ. __kiccayatÄ• _ti ka
__sapadÄ• nukkamaniddesassÄ• _ti ettha __padÄ• nukkamaniddeso_ti padabhÄ• janaá¹ƒ
sikkhÄ• padassÄ• ti attho.

<387> __assÄ• _ti kattuatthe sÄ• mivacananti Ä• ha __ ``etena codakenÄ• â€™â€™ _tiÄ•
panÄ• _ti ``diá¹-á¹-hassa hoti pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ• pajjantoâ€™â€™ tiÄ• di \B
pÄ• á¸·ivÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ. tattha itthiyÄ• saddhiá¹ƒ rahonisajjÄ• didassanamat
dhammaá¹ƒ ajjhÄ• pajjanto puggalo tena diá¹-á¹-ho, na pana maggena maggappaá¹-ipÄ• da
tena so tathÄ• diá¹-á¹-ho bhaveyya, asuddhasaÃ±Ã±Ä« evÄ• yaá¹ƒ tasmiá¹ƒ puggale siyÄ•
suddhaá¹ƒ vÄ• asuddhaá¹ƒ vÄ• codentassa saá¹…ghÄ• diseso na siyÄ• ``anÄ• patti sudd
asuddhe asuddhadiá¹-á¹-hissÄ• â€™â€™ tiÄ• divacanato (Vin III 390). tasmÄ• itthiyÄ• sad
rahonisajjÄ• dimattameva disvÄ• pi ``saddho kulaputto, nÄ• yaá¹ƒ pÄ• rÄ• jikaá¹ƒ Ä• pajjatÄ
suddhasaÃ±Ã±issa vÄ• vematikassa vÄ• ``suto mayÄ• pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ ajjhÄ•
niyametvÄ• codentasseva saá¹…ghÄ• diseso, na asuddhasaÃ±Ã±issa, tassa pana diá¹-á¹-
musÄ• vÄ• dÄ• dipaccayÄ• lahukÄ• patti evÄ• ti veditabbaá¹ƒ. yadi pana so tasmiá¹ƒ
suddhadiá¹-á¹-hicÄ• vanÄ• dhippÄ• yopi diá¹-á¹-haá¹ƒ rahonisajjÄ• dimattameva vadati, adi
maggenamaggappaá¹-ipÄ• danÄ• dipÄ• rÄ• jikavatthuá¹ƒ vÄ• ``assamaá¹‡osÄ«â€™â€™
anÄ• patti. adhikaá¹ƒ vadantassa pana Ä• pattiyeva ``adiá¹-á¹-haá¹ƒ diá¹-á¹-haâ€™â€™ nti
vuttattÄ• . yo pana diá¹-á¹-hena rahonisajjÄ• dinÄ• paá¹-hamapÄ• rÄ• jikena asuddhasaÃ±
cÄ• vanÄ• dhippÄ• yo adinnÄ• dÄ• naá¹ƒ ajjhÄ• pajjanto ``diá¹-á¹-hoâ€™â€™ ti vÄ• ``suto
tassÄ• pi na saá¹…ghÄ• diseso asuddhe asuddhadiá¹-á¹-hitÄ• yÄ• ti keci vadanti. aÃ±Ã±e p
codeti, tena suddhasaÃ±Ã±Ä• bhÄ• vÄ• Ä• pattiyevÄ• â€™â€™ ti vadanti, idaá¹ƒ yuttaá¹ƒ.
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh duá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•) ``yena
`ayaá¹ƒ anajjhÄ• pannoâ€™ ti Ã±atvÄ• cÄ• vanÄ• dhippÄ• yena ... pe ... saá¹…ghÄ• dises
sutÄ• dimÅ«lakesupi vinicchayo veditabbo. __aÃ±Ã±atra Ä• gatesÅ«_ti omasavÄ• dÄ• dÄ«
I 256/ tÄ«hipi dvÄ• rehi pÄ• rÄ• jikavatthubhÅ«taduccaritÄ• nuvassanena tinto. __kasambuj
nissÄ• roti attho.

__koá¹‡á¹-ho_ti coro, dussÄ«loti attho. __jeá¹-á¹-habbatiko_ti kÄ• á¸·akaá¹‡á¹‡idevÄ«vate n
vadati, sÄ• kira kÄ• á¸·akaá¹‡á¹‡isirideviyÄ• jeá¹-á¹-hÄ• ti vuttÄ• . __yadaggenÄ• _ti yena
yattakenÄ• ti attho \Be I 293/. __tadaggenÄ• _ti etthÄ• pi eseva nayo. __no kappetÄ«_tiÄ• d
vematikabhÄ• vadÄ«panatthameva vuttanti mahÄ• padumattherassa adhippÄ• yo.

<389> __etthÄ• _ti codanÄ• yaá¹ƒ. tajjanÄ«yÄ• dikammaá¹ƒ karissÄ• mÄ«tiÄ• pattiyÄ• co
__kammÄ• dhippÄ• yo_ nÄ• ma. parivÄ• sadÄ• nÄ• dikkamena Ä• pattito vuá¹-á¹-hÄ• petu
adhippÄ• yo __vuá¹-á¹-hÄ• nÄ• dhippÄ• yo_. uposathaá¹ƒ, pavÄ• raá¹‡aá¹ƒ vÄ• saá¹…gh
Ä• pattiyÄ• codayato adhippÄ• yo __uposathapavÄ• raá¹‡aá¹-á¹-hapanÄ• dhippÄ• yo. asa
dukkaá¹-a_nti anuddhaá¹ƒsentassapi akkosantassapi dukkaá¹-aá¹ƒ.

__sabbatthevÄ• _ti sabbÄ• su aá¹-á¹-hakathÄ• su. uposathapavÄ• raá¹‡Ä• naá¹ƒ Ã±attikan
vattamÄ• nÄ• ya eva uposathapavÄ• raá¹‡aá¹-á¹-hapanaá¹ƒ hoti, na niá¹-á¹-hitÄ• ya, sÄ• c
niá¹-á¹-hitÄ• nÄ• ma hotÄ«ti Ä• ha __ ``yya-kÄ• re patte na labbhatÄ«â€™â€™ _ti.

__anupÄ• sako_ti upÄ• sakopi so bhikkhu na hoti saraá¹‡agamanassÄ• pi paá¹-ippassaddh
``anodissa dhammaá¹ƒ kathentassÄ• â€™â€™ _ti iminÄ• odissa kathentena okÄ• saá¹ƒ k
__Ä• pattiá¹ƒ desetvÄ• _ti okÄ• sÄ• kÄ• rÄ• panÄ• pattiá¹ƒ desetvÄ• . yaá¹ƒ codeti, tassa u
saá¹…khyupagamanaá¹ƒ, tasmiá¹ƒ suddhasaÃ±Ã±itÄ• vematikatÄ• vÄ• , yena pÄ• rÄ• jik
diá¹-á¹-hÄ• divasena amÅ«lakatÄ• , cÄ• vanÄ• dhippÄ• yena ``tvaá¹ƒ pÄ• rÄ• jikoâ€™â€™
codanÄ• codÄ• panÄ• , tassa taá¹…khaá¹‡avijÄ• nananti imÄ• nettha paÃ±ca aá¹…gÄ• ni

paá¹-hamaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ•

<391> navame __mettiyaá¹ƒ bhikkhuni_nti liá¹…ganÄ• sanÄ• ya nÄ• sitÄ• yapi tassÄ• bhÅ
\Ne I 257/ vuttaá¹ƒ. __aÃ±Ã±abhÄ• gassÄ• _ti therassa manussajÄ• tibhikkhubhÄ• vato aÃ
tiracchÄ• najÄ• tichagalakabhÄ• vasaá¹…khÄ• tassa koá¹-á¹-hÄ• sassa. __ida_nti sÄ• maÃ
vuttaá¹ƒ, ayaá¹ƒ \Be I 294/ chagalakoti attho. __aÃ±Ã±abhÄ• go_ti
yathÄ• vuttatiracchÄ• najÄ• tichagalakabhÄ• vasaá¹…khÄ• to aÃ±Ã±o koá¹-á¹-hÄ• so, aÃ±
aÃ±Ã±abhÄ• giyanti paá¹-hamaviggahassa attho, aÃ±Ã±abhÄ• gamatthÄ«ti dutiyaviggahas
vutto. idÄ• ni dvÄ«hipi viggahehi vuttamevatthaá¹ƒ vitthÄ• rato dassento __ ``yo hi soâ€™â
tattha yo hi so chagalako vutto, so aÃ±Ã±assa bhÄ• gassa hotÄ«ti ca aÃ±Ã±abhÄ• giyasaá
yojanÄ• . dutiyaviggahassa atthaá¹ƒ dassetuá¹ƒ __ ``so vÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __a
veditabbo_ti etthÄ• pi yo hi so ``dabbo mallaputto nÄ• mÄ• â€™â€™ ti chagalako vutto, sot
sambandhitabbaá¹ƒ. __taÃ±hi sandhÄ• yÄ• _ti ``dabboâ€™â€™ ti nÄ• makaraá¹‡assa adh
chagalakaá¹ƒ sandhÄ• ya. __te bhikkhÅ«_ti te anuyuÃ±jantÄ• bhikkhÅ«. Ä• pattiyÄ• pi pug
``puggalÄ• naá¹ƒyeva lesÄ• â€™â€™ _ti vuttaá¹ƒ.

<393> __yÄ• ca sÄ• avasÄ• ne ... pe ... codanÄ• vuttÄ• _ti ``bhikkhu saá¹…ghÄ• disesaá
diá¹-á¹-ho hoti saá¹…ghÄ• disese saá¹…ghÄ• disesadiá¹-á¹-hi hoti, taÃ±ce pÄ• rÄ• jikena c

(Vin III 407) codanÄ• bhedaá¹ƒ sandhÄ• ya vadati. sattannampi Ä• pattÄ«naá¹ƒ paccekaá¹ƒ
pÄ• rÄ• jikattÄ• disÄ• maÃ±Ã±epi methunÄ• dinnÄ• dÄ• nÄ• divatthuto, rÄ• gadosattÄ• dis
atthÄ«ti Ä• ha __ ``yasmÄ• pana ... pe ... na hotÄ«â€™â€™ _ti.

__vuttanayenevÄ• _ti ``sabhÄ• gavisabhÄ• gavatthutoâ€™â€™ tiÄ• dinÄ• (Sp (to Vin III) I
kammalakkhaá¹‡aá¹ƒ, taá¹ƒmanasikÄ• ro ca avipannakammassa nimittato phalÅ«pacÄ• re
``taá¹ƒ nissÄ• ya uppajjanatoâ€™â€™ _ti. parivÄ• sÄ• diá¹ƒ nissÄ• ya mÄ• nattÄ• dÄ«naá
purimaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

<395> __savatthukaá¹ƒ katvÄ• _ti puggalÄ• dhiá¹-á¹-hÄ• naá¹ƒ katvÄ• . __dÄ«ghÄ• dino_ti
__diá¹-á¹-hÄ• dino_ti diá¹-á¹-hapubbÄ• dino.

<408> __evaá¹ƒ tathÄ• saÃ±Ã±Ä«_ti aÃ±Ã±assa methunÄ• dikiriyaá¹ƒ disvÄ• ``ayaá¹ƒ soâ
tathÄ• saÃ±Ã±Ä«. aá¹…gÄ• ni paá¹-hamaduá¹-á¹-hadose vuttasadisÄ• ni, idha pana kiÃ±ci
upÄ• diyanÄ• adhikÄ• .

dutiyaduá¹-á¹-hadosasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

<410> dasame \Be I 295/ \Ne I 258/ __bahÅ«na_nti dubbalatÄ• ya araÃ±Ã±Ä• disevÄ• ya c
kÄ• tuá¹ƒ asakkontÄ• naá¹ƒ. dukkhassantakiriyÄ• ya tasmiá¹ƒ attabhÄ• ve
buddhavacanaggahaá¹‡adhÄ• raá¹‡Ä• disaá¹…khÄ• taá¹ƒ byaÃ±janapadameva paramaá¹
__padaparamo. abhisambhuá¹‡itvÄ• _ti nipphÄ• detvÄ• . dhammato apetaá¹ƒ __uddhamm
``na, bhikkhave, asenÄ• sanikena vassaá¹ƒ upagantabbaâ€™â€™ nti (Vin I 204) vacanato
vacanaá¹ƒ sandhÄ• ya pÄ• á¸·iyampi __ ``aá¹-á¹-ha mÄ• seâ€™â€™ _tiÄ• di (Vin III 409) v

__tÄ«hi koá¹-Ä«hÄ«_ti asuddhamÅ«lehi. ettha ca bhikkhÅ«naá¹ƒ catÅ«su kulesu
pakkapiá¹‡á¸• iyÄ• lopabhojananissitatÄ• ya, macchamaá¹ƒsabhojanavirahitassa ca kulass
laddhesu bhattabyaÃ±janesu macchamaá¹ƒsasaá¹ƒsaggasaá¹…kÄ• ya, dunnivÄ• raá¹‡atÄ
sarÄ«rayÄ• panampi na siyÄ• ti bhagavatÄ• macchamaá¹ƒsaá¹ƒ sabbathÄ• appaá¹-ikkhip
aparisuddhameva paá¹-ikkhittaá¹ƒ. yadi hi taá¹ƒ bhagavÄ• sabbathÄ• paá¹-ikkhipeyya, bhi
macchÄ• disaá¹ƒsaggasaá¹…kitaá¹ƒ bhattaá¹ƒ na bhuÃ±jeyyuá¹ƒ, tato taá¹‡á¸• uladhaÃ±Ã
nidahitvÄ• sayaá¹ƒ pacitvÄ• bhuÃ±jituá¹ƒ tadupakaraá¹‡abhÅ«taá¹ƒ dÄ• sidÄ• saá¹ƒ, udu
bhikkhÅ«naá¹ƒ pattÄ• di viya avassaá¹ƒ gahetuá¹ƒ anujÄ• nitabbaá¹ƒ siyÄ• ti titthiyÄ• naá¹
gahaá¹-á¹-hÄ• vÄ• so eva siyÄ• , na bhikkhuÄ• vÄ• soti veditabbaá¹ƒ. __jÄ• laá¹ƒ_ maccha
migabandhanÄ«. __kappatÄ«_ti yadi tesaá¹ƒ vacanena saá¹…kÄ• na vattati, vaá¹-á¹-ati, na
lesakappaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. teneva vakkhati ``yattha ca nibbematiko hoti, taá¹ƒ sabb

ti.

__pavattamaá¹ƒsa_nti Ä• paá¹‡Ä• dÄ«su pavattaá¹ƒ vikkÄ• yikaá¹ƒ matamaá¹ƒsaá¹ƒ. __bh
akata_nti ettha aá¹-á¹-hÄ• nappayutto eva-saddo, bhikkhÅ«naá¹ƒ atthÄ• ya akatamevÄ• ti s
bhikkhÅ«naÃ±ca maá¹…galÄ• dÄ«naÃ±cÄ• ti missetvÄ• katampi na vaá¹-á¹-atÄ«ti veditab
yathÄ• á¹-hitavasena avadhÄ• raá¹‡aá¹ƒ gahetvÄ• ``vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ
``vattaâ€™â€™ _nti iminÄ• Ä• patti natthÄ«ti dasseti.

__kappa_nti asaá¹…kheyyakappaá¹ƒ, ``Ä• yukappaâ€™â€™ ntipi (Sp-á¹- II 410) keci. mah
catutthabhÄ• go asaá¹…kheyyakappo, tato vÄ«satimo bhÄ• go saá¹…ghabhedakassa \Be I
taá¹ƒ aá¹-á¹-hakathÄ• su kappaá¹-á¹-hakathÄ• ya na sameti ``kappavinÄ• se eva muccatÄ«
\Ne I 259/ vacanato. __brahmaá¹ƒ puÃ±Ã±a_nti seá¹-á¹-haá¹ƒ puÃ±Ã±aá¹ƒ. __kappaá¹ƒ sa
paá¹-isandhiparamparÄ• ya kappaá¹-á¹-hatÄ• veditabbÄ• .

<411> __laddhinÄ• nÄ• saá¹ƒvÄ• sakenÄ• _ti ukkhittÄ• nuvattakabhÄ• vena bhÄ• vappadh
__kammanÄ• nÄ• saá¹ƒvÄ• sakenÄ• _ti ukkhittabhÄ• vena. ``bhedÄ• ya parakkameyyÄ• â
bhedanasaá¹ƒvattanikassa adhikaraá¹‡assa samÄ• dÄ• ya paggaá¹‡hanato pubbepi pakkh
saá¹…ghabhedÄ• ya parakkamantassa samanubhÄ• sanakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ
saá¹…ghabhedo hotÄ«ti sambandho.

__kammenÄ• _ti apalokanÄ• dinÄ• . __uddesenÄ• _ti pÄ• timokkhuddesena. __vohÄ• renÄ
``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• dinÄ• (AN III 10-39, 42; Vin II 352) vohÄ• rena, pare
attho. __anusÄ• vanÄ• yÄ• _ti attano laddhiyÄ• gahaá¹‡atthameva anu punappunaá¹ƒ kaá
kathanenÄ• ti attho. __salÄ• kaggÄ• henÄ• _ti evaá¹ƒ anusÄ• vanÄ• ya tesaá¹ƒ cittaá¹ƒ up
paviá¹-á¹-habhÄ• vassa saÃ±Ã±Ä• á¹‡atthaá¹ƒ ``gaá¹‡hatha imaá¹ƒ salÄ• kaâ€™â€™ nti s
kammameva, uddeso vÄ• saá¹…ghabhede padhÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ, vohÄ• rÄ• dayo p
pubbabhÄ• gÄ• ti veditabbÄ• . __abbhussita_nti abbhuggataá¹ƒ. __accheyyÄ• _ti vihareyya

``lajjÄ« rakkhissatÄ«â€™â€™ ti (Vism I 42; Sp (to Vin III) I 45) vacanato Ä• pattibhayena Ä
lajjÄ«naá¹ƒ eva bhÄ• roti Ä• ha __ ``lajjÄ«hi bhikkhÅ«hÄ«â€™â€™ _ti, alajjissapi anÄ• roce
__appaá¹-inissajjato dukkaá¹-a_nti visuá¹ƒ visuá¹ƒ vadantÄ• naá¹ƒ gaá¹‡anÄ• ya dukkaá¹-a
gantuá¹ƒ samatthena, icchantenÄ• ti attho. Ä• patti pana aá¸• á¸• hayojanabbhantareneva a
veditabbÄ• .

<416> Ã±attiyÄ• dÄ«hi dukkaá¹-Ä• disabbhÄ• vaá¹ƒ sandhÄ• ya __ ``saá¹…ghÄ• disesena
__assÄ• _ti devadattassa. apaÃ±Ã±atte sikkhÄ• pade samanubhÄ• sanakammasseva abhÄ
sikkhÄ• padaá¹ƒ vÄ«tikkamantassÄ• â€™â€™ _ti vuttaá¹ƒ. sikkhÄ• padaá¹ƒ paÃ±Ã±apente
anuÃ±Ã±Ä• taá¹ƒ. __uddissa anuÃ±Ã±Ä• tato_ti ``anujÄ• nÄ• mi, bhikkhave, romanthakass

\Be I 297/ (Vin II 273) uddissÄ• nuÃ±Ã±Ä• taá¹ƒ sandhÄ• ya vadati. __anÄ• pattiya_nti anÄ
ropetabbo_ti samanubhÄ• sanÄ• ya pÄ• cittiyaÄ• pattiá¹ƒ ropetabbo. __Ä• pattiyeva na jÄ•
saá¹…ghÄ• disesÄ• patti na jÄ• tÄ• eva.

``na \Ne I 260/ paá¹-inissajjÄ• mÄ«â€™â€™ ti saÃ±Ã±Ä• ya abhÄ• vena muccanato __saÃ
sacittaka_nti ``na paá¹-inissajjÄ• mÄ«â€™â€™ ti jÄ• nanacittena sacittakaá¹ƒ. yo visaÃ±Ã±
vikkhitto vÄ• ``paá¹-inissajjitabbaâ€™â€™ ntipi, ``kammaá¹ƒ karissatÄ«â€™â€™ ti vÄ• na
anÄ• patti. bhedÄ• ya parakkamanaá¹ƒ, dhammakammena samanubhÄ• sanaá¹ƒ, kammav
paá¹-inissajjÄ• mÄ«ti cittena appaá¹-inissajjananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

paá¹-hamasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ•

<418> ekÄ• dasame yasmÄ• ubbÄ• hikÄ• disammutikammaá¹ƒ bahÅ«nampi kÄ• tuá¹ƒ vaá
saá¹…gho saá¹…ghassa kammaá¹ƒ karotÄ«â€™â€™ _ti idaá¹ƒ niggahavasena kattabbaka
veditabbaá¹ƒ. aá¹…gÄ• ni panettha bhedÄ• ya parakkamanaá¹ƒ pahÄ• ya anuvattanaá¹ƒ pa
vuttasadisÄ• neva gahetabbÄ• ni.

dutiyasaá¹…ghabhedasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dubbacasikkhÄ• padavaá¹‡á¹‡anÄ•

<424> dvÄ• dasame __vambhanavacana_nti garahavacanaá¹ƒ. saá¹-a-saddo patitasadden
visesanassa paranipÄ• toti Ä• ha __ ``tattha tattha patitaá¹ƒ tiá¹‡akaá¹-á¹-hapaá¹‡á¹‡aâ€™
__kenÄ• pÄ«_ti vÄ• tÄ• disadisena upajjhÄ• yÄ• dinÄ• .

<426> cittapariyonÄ• ho daá¸·hakodhova __upanÄ• ho_. tatopi balavataro dummocanÄ«yo
codakaá¹ƒ paá¹-ippharaá¹‡atÄ• _ti codakassa \Be I 298/ paá¹-iviruddho hutvÄ• avaá¹-á¹-hÄ
apasÄ• danÄ• _ti vÄ• cÄ• ya ghaá¹-á¹-anÄ• . __paccÄ• ropanÄ• _ti ``tvampi sÄ• pattikoâ€™
Ä• pattiÄ• ropanÄ• . __paá¹-icaraá¹‡atÄ• _ti paá¹-icchÄ• danatÄ• . __apadÄ• nenÄ• _ti atta
sampÄ• yanatÄ• _ti ``yaá¹ƒ tvaá¹ƒ codako vadesi `mayÄ• esa Ä• pattiá¹ƒ Ä• panno diá¹-á¹
samaye kiá¹ƒ karosi, ayaá¹ƒ kiá¹ƒ karoti, kattha ca tvaá¹ƒ ahosi, kattha ayaâ€™â€™ ntiÄ• c
puá¹-á¹-hena sampÄ• detvÄ• akathanaá¹ƒ.

``yassa \Ne I 261/ siyÄ• Ä• pattÄ«â€™â€™ ti (Vin I 134) iminÄ• nidÄ• navacanena sabbÄ
saá¹…gahitÄ• ti Ä• ha __ ``yassa siyÄ• â€™â€™ _tiÄ• di. aá¹…gÄ• ni cettha paá¹-hamasaá
pana viseso yathÄ• tattha bhedÄ• ya parakkamanaá¹ƒ, idha avacanÄ«yakaraá¹‡atÄ• daá¹

dubbacasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ•

<431> terasame __kÄ«á¹-Ä• girÄ«_ti tassa nigamassa nÄ• maá¹ƒ. taÃ±hi sandhÄ• ya para
bhikkhÅ«hi kÄ«á¹-Ä• girismiá¹ƒ vatthabbaâ€™â€™ nti vuttaá¹ƒ, gÄ• manigamato ca pabbÄ
tena pana yogato janapadopi ``kÄ«á¹-Ä• giriâ€™â€™ icceva saá¹…khyaá¹ƒ gatoti Ä• ha __
janapadeâ€™â€™ _ti.

__tatrÄ• _ti sÄ• vatthiyaá¹ƒ. __dhuraá¹-á¹-hÄ• ne_ti abhimukhaá¹-á¹-hÄ• ne, jetavanadvÄ•
__dvÄ«hi meghehÄ«_ti vassikena, hemantikena cÄ• ti dvÄ«hi meghehi. gaá¹‡Ä• cariyehi ch
``samadhikaâ€™â€™ _nti vuttaá¹ƒ.

__udakassÄ• _ti akappiyaudakassa ``kappiyaudakasiÃ±canaâ€™â€™ nti visuá¹ƒ vakkham
``Ä• rÄ• mÄ• diatthÄ• ya rukkharopane akappiyavohÄ• resupi kappiyaudakasiÃ±canÄ• di v
vakkhamÄ• nattÄ• idhÄ• pi vibhÄ• gaá¹ƒ katvÄ• kappiyaudakasiÃ±canÄ• di \Be I 299/ visu
koá¹-á¹-anakhaá¹‡anÄ• dikÄ• yikakiriyÄ• pi akappiyavohÄ• re saá¹…gahitÄ• , evaá¹ƒ
mÄ• tikÄ• ujukaraá¹‡Ä• dikappiyavohÄ• repÄ«ti Ä• ha __ ``sukkhamÄ• tikÄ• ya ujukaraá¹‡a
purÄ• á¹‡apaá¹‡á¹‡Ä• diharaá¹‡ampi saá¹…gayhati. mahÄ• paccariyavÄ• dova pamÄ• á¹‡
akappiyavohÄ• repi ekaccaá¹ƒ vaá¹-á¹-atÄ«ti dassetuá¹ƒ __ ``na kevalaÃ±ca sesaâ€™â€™
__yaá¹ƒkiÃ±ci mÄ• tika_nti sukkhaá¹ƒ vÄ• asukkhaá¹ƒ vÄ• . __tatthÄ• _ti Ä• rÄ• mÄ• diatth
__tathÄ• _ti kappiyavohÄ• rapariyÄ• yÄ• dÄ«hi ganthÄ• panaá¹ƒ sandhÄ• ya vuttaá¹ƒ. imin
ganthÄ• panÄ• dipi na vaá¹-á¹-atÄ«ti dasseti.

vatthupÅ«janatthÄ• ya sayaá¹ƒ ganthanaá¹ƒ kasmÄ• na vaá¹-á¹-atÄ«ti codento __ ``nanu c
yathÄ• Ä• rÄ• mÄ• diatthaá¹ƒ kappiyapathaviyaá¹ƒ sayaá¹ƒ ropetumpi vaá¹-á¹-ati, tathÄ• v
sayaá¹ƒ ganthanampi kasmÄ• na vaá¹-á¹-atÄ«ti codakassa adhippÄ• yo. __vutta_ntiÄ• di p
pana mahÄ• aá¹-á¹-hakathÄ• yaâ€™â€™ _nti \Ne I 262/ kasmÄ• vadati? mahÄ• paccariÄ•
pamÄ• á¹‡amevÄ• ti nÄ• yaá¹ƒ virodho, mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ avuttassa sayaá¹ƒ r
udakasiÃ±canena saha saá¹ƒsandananayadassanamukhena pamÄ• á¹‡amevÄ• ti patiá¹-á¹
``maÃ±Ã±eyyÄ• sÄ«â€™â€™ ti padaá¹ƒ ``taá¹ƒ kathaâ€™â€™ nti iminÄ• sambandhitabba
--- kiÃ±cÄ• pi mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ sayaá¹ƒ ropanaá¹ƒ na vuttaá¹ƒ, kappiyaudakas
vuttameva, tasmÄ• yathÄ• Ä• rÄ• mÄ• diatthÄ• ya kappiyaudakaá¹ƒ sayaá¹ƒ siÃ±citumpi v
vatthupÅ«janatthÄ• ya ganthanampi kasmÄ• na vaá¹-á¹-atÄ«ti. __tampi na virujjhatÄ«_ti ya
vatthupÅ«janatthÄ• yapi ganthanÄ• diá¹ƒ paá¹-ikkhipitvÄ• Ä• rÄ• mÄ• diatthÄ• ya sayaá¹ƒ
tampi pÄ• á¸·iyÄ• saá¹ƒsandanato pubbÄ• paraá¹ƒ na virujjhati.

taá¹ƒ kathaá¹ƒ na virujjhatÄ«ti Ä• ha __ ``tatra hÄ«â€™â€™ _tiÄ• di. __tatrÄ• _ti ropanasiÃ
pupphÄ• dÄ«hi kulasaá¹…gahappasaá¹…ge ``mÄ• lÄ• vacchaâ€™â€™ nti visesitattÄ• kul
adhippetanti viÃ±Ã±Ä• yatÄ«ti Ä• ha __ ``mÄ• lÄ• vacchanti vadantoâ€™â€™ _tiÄ• di. __e
``mÄ• lÄ• vacchaá¹ƒ ropentipi ropÄ• pentipi, siÃ±cantipi siÃ±cÄ• pentipÄ«â€™â€™ ti etaá¹
panÄ• _ti Ä• rÄ• mÄ• diatthÄ• ya mÄ• lÄ• vacchÄ• dÄ«naá¹ƒ ropane pana. __pariyÄ• yo_ti
sayaá¹ƒkaraá¹‡akÄ• rÄ• panasaá¹…khÄ• to pariyÄ• yo vohÄ• ro atthavisesoti attho __atthi
kulasaá¹…gahatthattÄ• bhÄ• vÄ• ti adhippÄ• yo. evamettha pariyÄ• yasaddassa karaá¹‡ak
gayhamÄ• ne ``ganthentipi ganthÄ• pentipÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ paá¹-ikkhittaganthan
yaá¹ƒ parato ``evaá¹ƒ jÄ• na, evaá¹ƒ kate sobheyyÄ• â€™â€™ tiÄ• dikappiyavacanehi gan
dosÄ• bhÄ• vo samatthito hoti, ``ganthehÄ«â€™â€™ ti Ä• á¹‡attiyÄ• kÄ• rÄ• panasseva g
__tattha pariyÄ• yaá¹ƒ idha ca pariyÄ• yÄ• bhÄ• vaá¹ƒ Ã±atvÄ• _ti tattha ``mÄ• lÄ• vaccha
``mÄ• lÄ• vacchaâ€™â€™ nti kulasaá¹…gahatthatÄ• sÅ«canakassa visesanassa sabbhÄ•
karaá¹‡akÄ• rÄ• panasaá¹…khÄ• tapariyÄ• yasabbhÄ• vaá¹ƒ. idha ``ganthentÄ«â€™â€™ t
tathÄ• vidhavisesavacanÄ• bhÄ• vato tassa pariyÄ• yassa abhÄ• vaÃ±ca Ã±atvÄ• . taá¹ƒ s
yojanÄ• .

__sabbaá¹ƒ vuttanayeneva veditabba_nti aá¹-á¹-hakathÄ• su Ä• gatanayeneva ropanÄ• di,
veditabbaá¹ƒ. na hettha sandeho kÄ• tabboti nigameti.

__haraá¹‡Ä• dÄ«sÅ«_ti vatthupÅ«janatthÄ• ya haraá¹‡Ä• dÄ«su. __kulitthiÄ• dÄ«naá¹ƒ att
kulitthiÄ• dÄ«naá¹ƒ haraá¹‡asseva visesetvÄ• paá¹-ikkhittattÄ• ti adhippÄ• yo. tenÄ• ha __
hÄ«â€™â€™ _tiÄ• di. __maÃ±jarÄ«_ti pupphagocchaá¹ƒ. __vaá¹-aá¹ƒsako_ti kaá¹‡á¹‡ass
katapupphavikati \Ne I 263/, so ca ``vaá¹-aá¹ƒsoâ€™â€™ ti vuccati. __kaá¹‡á¹‡ikÄ• _ti bah
vÄ• mÄ• lÄ• naá¹ƒ vÄ• ekato bandhitassa nÄ• maá¹ƒ, ``kaá¹‡á¹‡Ä• bharaá¹‡aâ€™â€™ n
muttÄ• hÄ• rasadisaá¹ƒ.

__kappiyenÄ• _ti kappiyaudakena. __tesaá¹ƒyeva dvinna_nti kuladÅ«sanaparibhogÄ• naá¹
kulasaá¹…gahatthÄ• ya sayaá¹ƒ siÃ±cane, kappiyavohÄ• rena vÄ• akappiyavohÄ• rena vÄ
paribhogatthÄ• ya pana sayaá¹ƒ siÃ±cane, akappiyavohÄ• rena siÃ±cÄ• pane ca dukkaá¹-a
sayaá¹ƒ karaá¹‡e, kÄ• yapayogassa kÄ• rÄ• pane ca vacÄ«payogassa ca bahuttena.

ganthena nibbattaá¹ƒ dÄ• maá¹ƒ __ganthimaá¹ƒ_. eseva nayo sesesupi. __na vaá¹-á¹-atÄ«
na vaá¹-á¹-ati, dukkaá¹-anti attho. __vaá¹-á¹-atÄ«_ti vatthupÅ«janatthÄ• ya vaá¹-á¹-ati, kulas
pana kappiyavohÄ• rena kÄ• rÄ• pentassÄ• pi dukkaá¹-ameva.

__nÄ«papupphaá¹ƒ_ \Be I 301/ nÄ• ma kadambapupphaá¹ƒ. __purimanayenevÄ• _ti ``bhik
vuttanayena.

__kadalikkhandhamhÄ«_tiÄ• dinÄ• vuttaá¹ƒ sabbameva sandhÄ• ya __ ``taá¹ƒ atioá¸·Ä• ri
sabbattha karaá¹‡e, akappiyavacanena kÄ• rÄ• pane ca dukkaá¹-amevÄ• ti attho. __ ``pupp
kaá¹‡á¹-akaá¹ƒ bandhitumpi na vaá¹-á¹-atÄ«â€™â€™ _ti imassa upalakkhaá¹‡attÄ• pupph
rajjubandhanÄ• dipi na vaá¹-á¹-atÄ«ti keci vadanti, aÃ±Ã±e pana ``pupphavijjhanatthaá¹ƒ ka
visesitattÄ• tadatthaá¹ƒ kaá¹‡á¹-akameva bandhituá¹ƒ na vaá¹-á¹-ati, taÃ±ca aá¹-á¹-hakath
ti vadanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __pupphapaá¹-icchakaá¹ƒ_ nÄ• ma daá¹‡á¸• Ä•
pupphÄ• dhÄ• naá¹ƒ, etampi nÄ• gadantakampi sachiddakameva gahetabbaá¹ƒ. __asokap
asokasÄ• khÄ• naá¹ƒ, pupphÄ• naá¹ƒ vÄ• samÅ«he. __dhammarajju_ nÄ• ma cetiyÄ• dÄ«
rajjuyÄ• ca antarÄ• pupphappavesanatthÄ• ya bandharajju. ``sithilavaá¹-á¹-itÄ• vÄ• rajjuv
pupphappavesanatthÄ• ya evaá¹ƒ bandhÄ• â€™â€™ tipi vadanti.

__matthakadÄ• ma_nti dhammÄ• sanÄ• dimatthakalambakadÄ• maá¹ƒ. __tesaá¹ƒyevÄ• _t
vÄ• daá¹‡á¸• akena vÄ• _ti pupphanÄ• á¸·aá¹ƒ phÄ• letvÄ• pupphena ekÄ• baddhaá¹ƒ á¹
ekabandhaneneva, etena pupphaá¹ƒ bÄ«jagÄ• me saá¹…gahaá¹ƒ na gacchati paÃ±casu b
paá¹‡á¹‡aá¹ƒ viya, tasmÄ• kappiyaá¹ƒ akÄ• rÄ• petvÄ• pi kopane doso natthi. yaÃ±ca chin
vikasanaá¹ƒ, tampi atitaruá¹‡assa abhÄ• vÄ• vuá¸• á¸• hilakkhaá¹‡aá¹ƒ na hoti, pariá¹‡atas
pattÄ• naá¹ƒ sinehe pariyÄ• dÄ• naá¹ƒ gate visuá¹ƒbhÄ• vo eva vikÄ• so, teneva chinnama
acchinnamakuá¸·avikÄ• sato parihÄ«no \Ne I 264/, milÄ• tayutto vÄ• dissati. yaÃ±ca milÄ•
amilÄ• natÄ• pajjanaá¹ƒ, tampi tambulapaá¹‡á¹‡Ä• dÄ«su samÄ• nanti vuá¸• á¸• hilakkhaá
pÄ• á¸·iaá¹-á¹-hakathÄ• dÄ«su ca na katthaci pupphÄ• naá¹ƒ kappiyakaraá¹‡aá¹ƒ Ä• gataá
sabbathÄ• abÄ«jamevÄ• ti viÃ±Ã±Ä• yati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __ ``pasibbake
pupphapasibbake vÄ• pasibbakasadisabandhe vÄ• yattha katthaci cÄ«vare vÄ• pakkhipit
siddhaá¹ƒ. __bandhituá¹ƒ na vaá¹-á¹-atÄ«_ti rajjuÄ• dÄ«hi bandhanaá¹ƒ sandhÄ• ya vuttaá
acchinnadaá¹‡á¸• avÄ• kehi bandhituá¹ƒ vaá¹-á¹-ati eva.

__pupphapaá¹-e_ \Be I 302/ __ca daá¹-á¹-habba_nti pupphapaá¹-aá¹ƒ karontassa dÄ«ghato
haraá¹‡apaccÄ• haraá¹‡avasena pÅ«raá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, tiriyato haraá¹‡aá¹ƒ p
na pÅ«rimaá¹ƒ. __ ``purimaá¹-á¹-hÄ• naá¹ƒ atikkÄ• metÄ«â€™â€™ _ti sÄ• maÃ±Ã±ato vut
pupphakoá¹-iá¹ƒ phusÄ• petvÄ• vÄ• aphusÄ• petvÄ• vÄ• parikkhipanavasena pana atikk
__bandhituá¹ƒ vaá¹-á¹-atÄ«_ti puppharahitÄ• ya suttavÄ• kakoá¹-iyÄ• bandhituá¹ƒ vaá¹-á¹-
haritvÄ• vÄ• parikkhipitvÄ• vÄ• â€™â€™ _ti idaá¹ƒ pubbe vuttacetiyÄ• diparikkhepaá¹ƒ, p
sandhÄ• ya vuttaá¹ƒ.

__parehi pÅ«rita_nti dÄ«ghato pasÄ• ritaá¹ƒ. __vÄ• yitu_nti tiriyato harituá¹ƒ, taá¹ƒ pana ek
labbhati. __pupphÄ• ni á¹-hapentenÄ• _ti aganthitapupphÄ• ni aÃ±Ã±amaÃ±Ã±aá¹ƒ phusÄ
__ghaá¹-ikadÄ• maolambako_ti heá¹-á¹-hÄ• bhÄ• ge ghaá¹-ikÄ• kÄ• rayutto, dÄ• rughaá¹-ik
suttamayaá¹ƒ __geá¹‡á¸• ukaá¹ƒ_ nÄ• ma. __sabbatthÄ• _ti ganthimÄ• dÄ«su sabbattha.

__recaka_nti abhinayaá¹ƒ, ``evaá¹ƒ naccÄ• hÄ«â€™â€™ ti naá¹-anÄ• kÄ• radassananti att
attÄ• naá¹ƒ bhamÄ• panaâ€™â€™ ntipi keci. __Ä• kÄ• seyeva kÄ«á¸·antÄ«_ti ``ayaá¹ƒ sÄ•
nÄ«tÄ• â€™â€™ ti evaá¹ƒ mukheneva ubhopi vadantÄ• kÄ«á¸·anti. __jÅ«taphalake_ti jÅ«t
__pÄ• sakakÄ«á¸·Ä• yÄ• _ti dvinnaá¹ƒ tivaá¹…gulappamÄ• á¹‡Ä• naá¹ƒ dÄ• rudantÄ• dima
passesu ekakÄ• divasena bindÅ«ni katvÄ• phalake khipitvÄ• uparibhÄ• ge diá¹-á¹-habindÅ
apanetvÄ• kÄ«á¸·anakajÅ«takÄ«á¸·Ä• ya.

__maÃ±jaá¹-á¹-hi_ nÄ• ma maÃ±jaá¹-á¹-harukkhasÄ• rakasÄ• vaá¹ƒ. __salÄ• kahattha_nti
kalÄ• passetaá¹ƒ nÄ• maá¹ƒ. pÄ• á¸·iyaá¹ƒ __tharusmi_nti khagge. __usseá¸·entÄ«_ti muk
pamuÃ±canti, mahantaá¹ƒ abyattasaddaá¹ƒ pavattentÄ«ti attho. __apphoá¹-entÄ«_ti dviguá
dakkhiá¹‡ahatthena tÄ• á¸·etvÄ• saddaá¹ƒ karonti. __mukhaá¸• iá¹‡á¸• ima_nti mukhabher

<432> __tesa_nti \Ne I 265/ samÄ• se guá¹‡Ä«bhÅ«tÄ• ni pabbÄ• nipi parÄ• masati. __bor
attho. __bhakuá¹-iá¹ƒ katvÄ• _ti bhamukabhedaá¹ƒ katvÄ• . __nelÄ• _ti niddosÄ• .

<433> pÄ• á¸·iyaá¹ƒ \Be I 303/ __ ``sÄ• riputtÄ• â€™â€™ _ti idaá¹ƒ ekasesanayena sÄ• rip
ubhinnaá¹ƒ Ä• lapanaá¹ƒ, teneva bahuvacananiddeso kato.

<435> __aá¹-á¹-hÄ• rasa vattÄ• nÄ«_ti ``na upasampÄ• detabbaâ€™â€™ ntiÄ• dÄ«ni ``na
sampayojetabbaâ€™â€™ nti pariyosÄ• nÄ• ni __kammakkhandhake_ (Vin II 7) Ä• gatÄ• ni
pannalomÄ• _ti na patitamÄ• nalomÄ• , ananukÅ«lavattinoti attho.

<437> __parasantakaá¹ƒ deti dukkaá¹-amevÄ• _ti vissÄ• sagÄ• hena dÄ• naá¹ƒ sandhÄ• y
ettha bhaá¹‡á¸• adeyyampi hoti eva.

__taÃ±ca kho vatthupÅ«janatthÄ• yÄ• _ti mÄ• tÄ• pitÅ«nampi pupphaá¹ƒ dentena vatthupÅ
dasseti. __maá¹‡á¸• anatthÄ• ya pana sivaliá¹…gÄ• dipÅ«janatthÄ• yÄ• _ti ettakameva vut
vikkiá¹‡itvÄ• jÄ«vissantÄ«â€™â€™ ti mÄ• tÄ• pitÅ«naá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-ati, sesaÃ±Ä•
tÄ• vakÄ• likameva dÄ• tuá¹ƒ vaá¹-á¹-ati. __Ã±Ä• tisÄ• maá¹‡erehevÄ• _ti tesaá¹ƒ gihikam
vuttaá¹ƒ. __itare_ti aÃ±Ã±Ä• takÄ• , tehipi sÄ• maá¹‡erehi Ä• cariyupajjhÄ• yÄ• naá¹ƒ vatta
__cÅ«á¸·aka_nti upaá¸• á¸• habhÄ• gatopi upaá¸• á¸• haá¹ƒ.

__sÄ• maá¹‡erÄ• ... pe ... á¹-hapentÄ«_ti arakkhitÄ• gopitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __tatt
cetiyaá¹…gaá¹‡e vÄ• . __ ``sÄ• maá¹‡erehi dÄ• petuá¹ƒ na labhantÄ«â€™â€™ _ti idaá¹ƒ s
kammaá¹ƒ kÄ• ritaá¹ƒ viya hotÄ«ti vuttaá¹ƒ, na pana pupphadÄ• naá¹ƒ hotÄ«ti sÄ• maá¹‡er
vuttaÃ±ca __ ``sayamevÄ• â€™â€™ _tiÄ• di. __ ``avisesena vuttaâ€™â€™ _nti iminÄ• sa
dasseti.

__khÄ«á¹‡aparibbayÄ• na_nti Ä• gantuke sandhÄ• ya vuttaá¹ƒ. paricchinnesupi rukkhesu _
sundarÄ• nÄ«â€™â€™ _tiÄ• diá¹ƒ vadantena kulasaá¹…gaho kato nÄ• ma hotÄ«ti Ä• ha _
vattabbaâ€™â€™ _nti.

__rukkhacchallÄ«_ti rukkhattaco. abhÄ• janÄ«yattÄ• __garubhaá¹‡á¸• aá¹ƒ_ vuttaá¹ƒ. __v
paá¹‡á¹‡adÄ• nampi __pupphaphalÄ• dÄ«su_ vuttanayena kulasaá¹…gaho hotÄ«ti dasseti

__pubbe_ \Ne I 266/ __vuttappakÄ• ra_nti mama vacanena bhagavato pÄ• de vandathÄ• ti
__vuttappakÄ• rasikkhÄ• pade_ paá¹-hamaá¹ƒ vuttaá¹ƒ. ``pakkamatÄ• yasmÄ• â€™â€™ ti
\Be I 304/ vuttaá¹ƒ. puna ``pakkamatÄ• yasmÄ• â€™â€™ ti idampi pabbÄ• janÄ«yakamma
ettha ca assajipunabbasukehi Ä• cariyesu anekavidhesu anÄ• cÄ• resu paÃ±Ã±apetabbÄ•
paÃ±Ã±attÄ• evÄ• ti tÄ• idha apaÃ±Ã±apetvÄ• kuladÅ«sakÄ• naá¹ƒ pabbÄ• janÄ«yakam
tattheva sammÄ• avattitvÄ• kÄ• rakasaá¹…ghaá¹ƒ chandagÄ• mitÄ• dÄ«hi pÄ• pentÄ• na
saá¹…ghÄ• disesaá¹ƒ Ä• ropitaÃ±ca idaá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±attanti veditabbaá¹ƒ.
__paá¹-hamasaá¹…ghabhedasadisÄ• nevÄ• _ti ettha aá¹…gesupi yathÄ• tattha parakkama
pÄ• panaá¹ƒ daá¹-á¹-habbaá¹ƒ. sesaá¹ƒ tÄ• disamevÄ• ti.

kuladÅ«sakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanavaá¹‡á¹‡anÄ•

<442> itare pana yÄ• vatatiyakÄ• ti veditabbÄ• ti sambandho. yo hi jaro ekasmiá¹ƒ divase Ä
anantaresu dvÄ«su divasesu anuppajjitvÄ• tatiye divase uppajjati, so __tatiyako_. yo pana
anuppajjitvÄ• catutthe eva divase uppajjati, so __catutthako_ cÄ• ti vuccati. taá¹ƒ sandhÄ•
tatiyeâ€™â€™ _tiÄ• di. __ ``akÄ• mena avasenÄ• â€™â€™ _ti iminÄ• appaá¹-ikammakara
alajjilakkhaá¹‡aá¹ƒ, saggamokkhÄ• varaá¹‡aÃ±ca, tasmÄ• Ä• panno puggalo ``pacchÄ• p
vikkhipituá¹ƒ na labhati, saá¹…ghena ca anicchantasseva parivÄ• so dÄ• tabboti dasseti. pÅ
__ciá¹‡á¹‡amÄ• natto bhikkhu ... pe ... abbhetabbo_ti ettha yo bhikkhu ciá¹‡á¹‡amÄ• natto,
abbhetabboti evaá¹ƒ bhikkhusaddadvayassa yojanÄ• veditabbÄ• . __te ca bhikkhÅ« gÄ• ra
Ã±atvÄ• abbhenti, dukkaá¹-Ä• pajjanena garahitabbÄ• . __sÄ• mÄ«cÄ«_ti vattaá¹ƒ.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

terasakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

3. aniyatakaá¹‡á¸• o

1. paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<443> puttasaddena \Ne I 267/ \Be I 305/ sÄ• maÃ±Ã±aniddesato, ekasesanayena vÄ• put
``bahÅ« dhÄ«taro cÄ• â€™â€™ _ti. __tadanantara_nti bhikkhÅ«naá¹ƒ bhojanÄ• nantaraá¹ƒ

444-5__._ __taá¹ƒ kamma_nti taá¹ƒ methunÄ• diajjhÄ• cÄ• rakammaá¹ƒ. pÄ• á¸·iyaá¹ƒ __ `
_tiidaá¹ƒ atthuddhÄ• ravasena vuttaá¹ƒ, upari sikkhÄ• pade ``na heva kho pana paá¹-icchan
(Vin III 454) etassa sikkhÄ• padassa visayaá¹ƒ paá¹-ikkhipitvÄ• ``alaÃ±ca kho hoti
mÄ• tugÄ• maá¹ƒduá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• situâ€™â€™ nti visayantarabhÅ«tasot
vakkhamÄ• nattÄ• , idhapana cakkhurahova adhippeto ``paá¹-icchanne Ä• saneâ€™â€™ ti
methunaá¹ƒdhammaá¹ƒ paá¹-isevituâ€™â€™ nti vuttattÄ• ca. tenÄ• ha __ ``kiÃ±cÄ• pÄ«â
__paricchedo_tirahonisajjÄ• pattiyÄ• vavatthÄ• naá¹ƒ.

idÄ• ni cakkhuraheneva Ä• pattiá¹ƒ paricchinditvÄ• dassento __ ``sacepi hÄ«â€™â€™ _tiÄ
``pihitakavÄ• á¹-assÄ• â€™â€™ _ti iminÄ• paá¹-icchannabhÄ• vato cakkhussa rahova adh
dasseti. tenÄ• ha __ ``apihitakavÄ• á¹-assa ... pe ... anÄ• pattiâ€™â€™ _nti. nahi kavÄ• á¹-
raho vigacchati, cakkhussa raho eva pana vigacchati. __ ``antodvÄ• dasahatthepÄ«â€™â€™
dutiyasikkhÄ• pade Ä• gatasotassa rahena Ä• pajjitabbaduá¹-á¹-hullavÄ• cÄ• pattiyÄ• sabb
anÄ• pattibhÄ• vaá¹ƒdassetuá¹ƒ vuttaá¹ƒ. dvÄ• dasahatthato bahi nisinno hi tattha sotassa
duá¹-á¹-hullavÄ• cÄ• pattiyÄ• anÄ• pattiá¹ƒ na karoti, tathÄ• ca ``anÄ• pattiá¹ƒ na karotÄ«â
na vattabbaá¹ƒ siyÄ• , ``methunakÄ• yasaá¹ƒsaggÄ• pattÄ«hi anÄ• pattiá¹ƒ karotÄ«â€™â€™
bhaveyya. tasmÄ• tathÄ• taá¹ƒ avatvÄ• sabbathÄ• anÄ• pattiá¹ƒ dassetumeva ``dvÄ• da
gahetabbaá¹ƒ. yadi hi cakkhusseva \Ne I 268/ rahabhÄ• vaá¹ƒ sandhÄ• ya vadeyya, ``antod
vadeyya appaá¹-icchannetato dÅ«re nisinnepi cakkhussa rahÄ• sambhavato \Be I 306/. yas
niddÄ• yantokapimiddhapareto kiÃ±ci kÄ• laá¹ƒ cakkhÅ«ni ummÄ«leti, kiÃ±ci kÄ• laá¹ƒ nim
``niddÄ• yantopi anÄ• pattiá¹ƒ karotÄ«â€™â€™ _ti vuttaá¹ƒ.

__paá¹-iladdhasotÄ• pattiphalÄ• _ti antimaparicchedato vuttaá¹ƒ. __nisajjaá¹ƒ
paá¹-ijÄ• namÄ• no_timethunakÄ• yasaá¹ƒsaggÄ• divasena raho nisajjaá¹ƒ paá¹-ijÄ• namÄ
``pÄ• rÄ• jikenavÄ• â€™â€™ _tiÄ• di. __na appaá¹-ijÄ• namÄ• no_ti alajjÄ«pi appaá¹-ijÄ• n
nakÄ• retabbova. so hi yÄ• va dosaá¹ƒ na paá¹-ijÄ• nÄ• ti, tÄ• va ``neva suddho, nÄ• suddh
vattÄ• nusandhinÄ• pana kÄ• retabbo. vuttaÃ±hetaá¹ƒ ---

``paá¹-iÃ±Ã±Ä• lajjÄ«su katÄ• , alajjÄ«su evaá¹ƒ na vijjati.

bahumpi alajjÄ« bhÄ• seyya, vattÄ• nusandhitena kÄ• rayeâ€™â€™ ti || (Vin V 359).

__nisajjÄ• dÄ«su ... pe ... paá¹-ijÄ• namÄ• nova tena so bhikkhu kÄ• retabbo_ti ettha
__paá¹-ijÄ• namÄ• no_tipÄ• á¸·iyaá¹ƒ anÄ• gatampi adhikÄ• rato Ä• gatamevÄ• ti katvÄ• v

__vadÄ• pethÄ• _ti tassa iddhiyÄ• vigatÄ• saá¹…kopi taá¹ƒ ovadanto Ä• ha, anupaparikkh
``mÄ• tugÄ• mena saddhiá¹ƒ ekÄ• sane thero raho nisinnoâ€™â€™ ti evaá¹ƒ mÄ• disehipit
avaá¹‡á¹‡aá¹ƒ vadÄ• petha kathÄ• payittha, mÄ• puna evaá¹ƒ karitthÄ• ti adhippÄ• yo. __
nigÅ«hitabbampi imaá¹ƒ visesÄ• dhigamaá¹ƒ pakÄ• sento taá¹ƒ saddhÄ• petumevaevamak
__rakkheyyÄ• sima_nti imaá¹ƒ uttarimanussadhammaá¹ƒ aÃ±Ã±esaá¹ƒ mÄ• pakÄ• sayi.

<451> __nisajjÄ• ya pÄ• cittiya_nti rahonisajjassÄ• de vattamÄ• ne pÄ• cittiyaá¹ƒ. sace par
paá¹-ivinodetvÄ• kammaá¹-á¹-hÄ• namanasikÄ• rÄ• dinÄ• aÃ±Ã±avihito, niddÅ«pagatovÄ
``assÄ• de uppanneâ€™â€™ _ti. __ ``nisinnÄ• ya itthiyÄ• â€™â€™ _tiiminÄ• nisÄ«danak
dasseti. yadi hi nisÄ«danakkhaá¹‡e assÄ• do uppajjeyya, tena uá¹-á¹-hÄ• tabbaá¹ƒ. itarathÄ
uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya punappunaá¹ƒ nisÄ«dane viya, tatthÄ• pibhikkhussa \Be I 307/ ua
tena rahonisajjÄ• patti akiriyasamuá¹-á¹-hÄ• nÄ• pihotÄ«ti vadanti. idaá¹ƒ pana aniyatasikkh
anantaraÃ±cÄ• ti dvepi visuá¹ƒ Ä• pattipaÃ±Ã±Ä• panavasenapaÃ±Ã±attÄ• ni na \Ne I 269/
Ä• pattiyÄ• sikkhÄ• padantaresu paÃ±Ã±attattÄ• . pÄ• rÄ• jikÄ• diÄ• pattÄ«hipana kenaci
vinicchayakÄ• raá¹‡anayadassanatthaá¹ƒ evaá¹ƒ vatthuvasena dvidhÄ• vibhajitvÄ• paÃ±Ã
bhikkhunÄ«nampi vinicchayanayaggahaá¹‡Ä• ya alaá¹ƒ, tasmÄ• tÄ• saá¹ƒ visuá¹ƒ na vuttÄ
pana Ä• pattiá¹ƒ paá¹-ijÄ• nÄ• ti, tassavasenettha aá¹…gabhedo veditabbo. teneva ``ayaá¹ƒ
vuttaá¹ƒ.

idha aniyatavasena vuttÄ• naá¹ƒ pÄ• rÄ• jikasaá¹…ghÄ• disesapÄ• cittiyÄ• naá¹ƒ tiá¹‡á¹‡a
sadisasamuá¹-á¹-hÄ• nÄ• ditÄ• yavuttaá¹ƒ __ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamapÄ• rÄ

paá¹-hamaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ•

<452> ``na labhati mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya ... pe ... nisajjaá¹ƒ kappetuâ€™
``paá¹-ikkhittaá¹ƒ mÄ• tugÄ• menÄ• â€™â€™ tiÄ• dinÄ• vuttattÄ• ``ekoâ€™â€™ ti paccat
na sameti, ``ekassÄ• â€™â€™ ti vattabboti sÄ• dhento Ä• ha __ ``itarathÄ• hÄ«â€™â€™ _

<453> __pariveá¹‡aá¹…gaá¹‡Ä• dÄ«_ti pariveá¹‡assa mÄ• á¸·akaá¹ƒ. __Ä• di_-saddena
pÄ• kÄ• rÄ• diparikkhittaá¹ƒcetiyamÄ• á¸·akÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __antogadha_nti ap
pariyÄ• pannaá¹ƒ. idhaitthÄ«pi anÄ• pattiá¹ƒ karotÄ«ti sambandho. kasmÄ• pana itthÄ« idh
na purimasikkhÄ• padeti? imassa sikkhÄ• padassa methunaá¹ƒ vinÄ• duá¹-á¹-hullavÄ• cÄ•
methunameva hi itthiyo aÃ±Ã±amaÃ±Ã±aá¹ƒ paá¹-icchÄ• denti mahÄ• vane dvÄ• raá¹ƒ viva
__niddÅ«pagatamhibhikkhumhi_ viya. duá¹-á¹-hullaá¹ƒ pana na paá¹-icchÄ• denti, teneva
duá¹-á¹-hullavÄ• cÄ• sikkhÄ• pade ``yÄ• tÄ• itthiyo hirimanÄ• , tÄ• nikkhamitvÄ• bhikkhÅ

(Vin III 283) vuttaá¹ƒ, tasmÄ• \Be I 308/ __ ``itthÄ«pi anÄ• pattiá¹ƒ karotÄ«â€™â€™ _ti vut
``appaá¹-icchannaá¹-á¹-hÄ• nattÄ• â€™â€™ tipikÄ• raá¹‡aá¹ƒ vadanti.

kÄ• yenÄ• pi duá¹-á¹-hullobhÄ• sasambhavato imasmiá¹ƒ sikkhÄ• pade cakkhussa raho, so
__ ``anandho abadhiroâ€™â€™ _tiÄ• di. keci pana __vibhaá¹…ge_ ``nÄ• laá¹ƒ kammaniya
dhammaá¹ƒ paá¹-isevituâ€™ nti (Vin III 454) ettakameva vatvÄ• `na sakkÄ• hoti kÄ• yasaá
samÄ• pajjituâ€™ nti avuttattÄ• appaá¹-icchannepi á¹-hÄ• ne rahoaÃ±Ã±esaá¹ƒ abhÄ• vaá
itthiyÄ• kÄ• yasaá¹ƒsaggopi sakkÄ• Ä• pajjitunti antodvÄ• dasahatthesavanÅ«pacÄ• re á¹
kÄ• yasaá¹ƒsaggassÄ• pi sabbhÄ• vÄ• bhÄ• vaá¹ƒ na jÄ• nÄ• tÄ«ti kÄ• yenaduá¹-á¹-hullob
amanasikatvÄ• pi kÄ• yasaá¹ƒsaggÄ• pattiyÄ• pi parihÄ• rÄ• ya anandho abadhirotiÄ• divu
pana __sÄ• ratthadÄ«paniyaá¹ƒ_ ``kÄ• yasaá¹ƒsaggavasena anandho vuttoâ€™â€™ ti (Sp
pana kÄ• yena duá¹-á¹-hullobhÄ• sanasambhavaá¹ƒ amanasikatvÄ• vuttaá¹ƒ, kÄ• yasaá¹ƒs
teneva ``imasmiá¹ƒ sikkhÄ• pade sotassa rahoeva adhippeto ... pe ... kenaci pana `dvepi ra
adhippetÄ• â€™ ti vuttaá¹ƒ, taá¹ƒ na gahetabbaâ€™â€™ ntivuttaá¹ƒ. yaá¹ƒ pana cakkhuss
rahÄ• bhÄ• vasÄ• dhanatthaá¹ƒ ``na hi appaá¹-icchanne okÄ• se cakkhussaraho sambhava
taá¹ƒ na yuttaá¹ƒ atidÅ«ratare á¹-hitassa kÄ• yena obhÄ• sanampihatthaggÄ• hÄ• dÄ«nipi s
asakkuá¹‡eyyattÄ• . teneva pÄ• á¸·iyaá¹ƒ ``cakkhussa rahoâ€™â€™ tivuttaá¹ƒ, aá¹-á¹-haka
appaá¹-ikkhittaá¹ƒ. na kevalaÃ±ca appaá¹-ikkhittaá¹ƒ, atha kho ``anandhobadhiroti ca andho
karotÄ«â€™â€™ ti ca vuttaá¹ƒ, tasmÄ• dvepi rahÄ• idha gahetabbÄ• . __ ``antodvÄ• dasa
sotassa raho dvÄ• dasahatthena paricchinnoti idaá¹ƒ dasseti. cakkhussa raho pana yattha a
kÄ• yavikÄ• rÄ• dayo na paÃ±Ã±Ä• yanti, tena paricchinditabbotidaá¹-á¹-habbaá¹ƒ. __badh
duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• disesaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __duá¹-á¹-hullÄ• pattivutt
vuttehi adhikavasena duá¹-á¹-hullÄ• patti ca vuttÄ• ti evamatthogahetabbo, na pana duá¹-á¹
kÄ• yasaá¹ƒsaggassÄ• pi idha gahetabbato. teneva __ ``pÄ• rÄ• jikÄ• pattiÃ±caparihÄ• pet
ettakameva vuttaá¹ƒ, itarathÄ• ``kÄ• yasaá¹ƒsaggaÃ±cÄ• â€™â€™ ti vattabbaá¹ƒbhaveyya

__tisamuá¹-á¹-hÄ• na_ntiÄ• di pana purimasikkhÄ• pade Ä• gatehi adhikassa
duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• disesassavasena vuttaá¹ƒ kÄ• yasaá¹ƒsaggÄ• dÄ«nampi
idha pana na vuttantipivadanti, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

dutiyaaniyatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito aniyatavaá¹‡á¹‡anÄ• nayo.

4. nissaggiyakaá¹‡á¸• o

1. cÄ«varavaggo

1. paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

<459> __samitÄ• vinÄ• _ti \Be I 310/ \Ne I 271/ samitapÄ• pena. __gotamakacetiyaá¹ƒ_ nÄ
gotamayakkhassacetiyaá¹-á¹-hÄ• ne katavihÄ• ro vuccati.

<461> __navamaá¹ƒ vÄ• dasamaá¹ƒ vÄ• _ti bhummatthe upayogavacanaá¹ƒ. __sace bhav
bhaveyya. __vuttasadisa_nti dasamaá¹ƒ vÄ• ti vuttasadisaá¹ƒ paricchedasadisaá¹ƒ, ``vuttas
tipilikhanti. __dhÄ• retu_nti ettha Ä• hÄ• ti pÄ• á¹-haseso daá¹-á¹-habbo.

<463> __sÅ«ciyÄ• paá¹-isÄ• mana_nti sÅ«cighare saá¹ƒgopanaá¹ƒ, idaÃ±ca sÅ«cikamma
sabbassapariniá¹-á¹-hitabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ. __eta_nti naá¹-á¹-hacÄ«varaá¹ƒ.
naá¹-á¹-hacÄ«varÄ• dÄ«niparÄ• masati, tena cÄ«varapalibodhÄ• bhÄ• vaá¹ƒ dasseti. __du
Ä• vÄ• sapalibodhassa. ettha ca niá¹-á¹-hitacÄ«varasmiá¹ƒ, ubbhatasmiá¹ƒ kathineti dvÄ«h
palibodhÄ• naá¹ƒ abhÄ• vadassanenaatthatakathinassa paÃ±camÄ• sabbhantare yÄ• va
cÄ«varapalibodhaÄ• vÄ• sapalibodhesu aÃ±Ã±ataraá¹ƒ na upacchijjati, tÄ• va atirekacÄ«va
vaá¹-á¹-atÄ«ti dÄ«peti. pakkamanaá¹ƒ anto assÄ• ti __pakkamanantikÄ• , _evaá¹ƒ sesÄ• pi
panettha Ä• gataá¹-á¹-hÄ• ne Ä• vi bhavissati.

__dasÄ• haparamaá¹ƒ kÄ• la_nti accantasaá¹ƒyogavacanaá¹ƒ. __idaÃ±hi vuttaá¹ƒ hoti ... p
dasÄ• haparamabhÄ• vo_tiidaá¹ƒ dasÄ• haparamatÄ• padassa atthamattadassanaá¹ƒ, das
vuttaá¹ƒ hotÄ«ti evametthayojanÄ• veditabbÄ• . ayamatthotiÄ• di dasÄ• haparamapadasse
adhippetatthadassanavasena \Ne I 272/ vuttaá¹ƒ. tattha __ettako kÄ• lo_ti ``dasÄ• haparam
kÄ• lo, so ettako kÄ• lotiattho.

__khoma_nti khomasuttehi vÄ• yitaá¹ƒ khomapaá¹-acÄ«varaá¹ƒ, taá¹ƒ vÄ• kamayanti vada
kappÄ• sasuttehivÄ• yitaá¹ƒ __kappÄ• sikaá¹ƒ, _ evaá¹ƒ sesÄ• nipi. __kambala_nti eá¸·akÄ
lomamayasuttenavÄ• yitapaá¹-aá¹ƒ. __bhaá¹…ga_nti khomasuttÄ• dÄ«ni sabbÄ• ni, ekacc
vÄ• yitaá¹ƒcÄ«varaá¹ƒ. bhaá¹…gampi vÄ• kamayamevÄ• ti keci. dukÅ«laá¹ƒ pattuá¹‡á¹‡aá
cÄ«napaá¹-aá¹ƒiddhijaá¹ƒ devadinnanti imÄ• ni pana cha cÄ«varÄ• ni etesaÃ±Ã±eva \Be I 3
na vuttÄ• ni. __dukÅ«la_Ã±hi sÄ• á¹‡assa anulomaá¹ƒ vÄ• kamayattÄ• . __ ``pattuá¹‡á¹‡aá
__abhidhÄ• nakose_ vuttaá¹ƒ. somÄ• radese, cÄ«nadese ca jÄ• tavatthÄ• ni__somÄ• racÄ
pattuá¹‡á¹‡Ä• dÄ«ni tÄ«á¹‡i koseyyassa anulomÄ• ni pÄ• á¹‡akehi katasuttamayattÄ• . __i
puÃ±Ã±iddhiyÄ• nibbattacÄ«varaá¹ƒ. kapparukkhe nibbattaá¹ƒ, __devadinna_Ã±cakhomÄ•
hotÄ«ti tesaá¹ƒ sabbesaá¹ƒ anulomÄ• ni. manussÄ• naá¹ƒ pakatividatthiá¹ƒsandhÄ• ya __
_tiÄ• di vuttaá¹ƒ. iminÄ• dÄ«ghato vaá¸• á¸• hakÄ«hatthappamÄ• á¹‡aá¹ƒ vitthÄ• ratotato u
vikappanupaganti dasseti. tathÄ• hi ``sugatavidatthi nÄ• ma idÄ• nimajjhimassa purisassa t
vaá¸• á¸• hakÄ«hatthena diyaá¸• á¸• ho hattho hotÄ«â€™â€™ ti (Vin III-a II 348-349)
__kuá¹-ikÄ• rasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, tasmÄ• sugataá¹…gulena dvÄ

vaá¸• á¸• hakÄ«hatthena diyaá¸• á¸• ho hatthoti siddhaá¹ƒ. evaÃ±ca katvÄ• ``sugataá¹…gu
aá¹-á¹-haá¹…gulaá¹ƒvaá¸• á¸• hakÄ«hatthappamÄ• á¹‡aâ€™â€™ nti Ä• gataá¹-á¹-hÄ• neh

__taá¹ƒ atikkÄ• mayato_ti ettha __ta_nti cÄ«varaá¹ƒ, kÄ• laá¹ƒ vÄ• parÄ• masati. __tassa
aruá¹‡o_ticÄ«varuppÄ• dadivasassa yo atikkanto aruá¹‡o. __cÄ«varuppÄ• dadivasena sad
cÄ«varuppÄ• dadivasassaÄ• dibhÅ«tena atikkantaaruá¹‡ena saddhinti attho, idaÃ±ca bhag
``dasÄ• haparamaâ€™â€™ nti vatvÄ• puna ``ekÄ• dase aruá¹‡uggamaneâ€™â€™ ti vutta
pubbÄ• parasaá¹ƒsandanatthaá¹ƒ saddato gammamÄ• nampi ``cÄ«varuppÄ• dadivasena s
``dasame aruá¹‡eâ€™â€™ ti vutte evahi dasÄ• haparamena saddhiá¹ƒ sameti. divasapariy
avadhibhÅ«taanÄ• gatÄ• ruá¹‡avasena hi divasaá¹ƒatikkantaá¹ƒ nÄ• ma hoti, na pana diva
Ä• dibhÅ«tÄ• ruá¹‡avasena parivÄ• sÄ• dÄ«su tathÄ• aggahaá¹‡ato, idha pana bhagavatÄ
Ä• diantaparicchedadassanavasena __ ``ekÄ• dase aruá¹‡uggamaneâ€™â€™ _tivuttaá¹ƒ,
divasassa Ä• dibhÅ«taá¹ƒ taá¹ƒdivasanissitampi aruá¹‡aá¹ƒ gahetvÄ• ``ekÄ• dase aruá¹‡u
hotÄ«â€™â€™ ti vuttaá¹ƒ. __aruá¹‡o_ti cettha sÅ«riyuggamanassapurecaro vaá¸• á¸• hana
daá¹-á¹-habbo.

__vacanÄ«yo_ti \Ne I 273/ saá¹…ghÄ• pekkho. __vacanabhedo_ti ``Ã±attiyaá¹ƒ dve Ä• patt
tiÄ• dinÄ• vattabbanti adhippÄ• yo.

<468> __ ``na_ \Be I 312/ __idha saÃ±Ã±Ä• rakkhatÄ«â€™â€™ _ti idaá¹ƒ vematikaÃ±ca
anatikkantasaÃ±Ã±aÃ±casandhÄ• ya vuttaá¹ƒ. __yopi evaá¹ƒsaÃ±Ã±Ä« tassapÄ«_ti yo ana
vÄ• , tassapÄ«ti attho. anaá¹-á¹-hato aviluttassa visesamÄ• ha __ ``pasayhÄ• vahÄ• ravase
theyyÄ• vahÄ• ravasenagahitampi idha naá¹-á¹-haá¹ƒ.

__anÄ• patti aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• _tiÄ• di nisÄ«danasanthataá¹ƒ sandhÄ• ya
hipurÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthiá¹ƒ anÄ• diyitvÄ• navaá¹ƒ nisÄ«danas
tassataá¹ƒ nissaggiyampi tato aÃ±Ã±assa paá¹-ilabhitvÄ• paribhuÃ±jantassa anÄ• pattikara
sabbanissaggiyesupi sijjhati.

<469> __ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tu_nti saá¹…ghÄ• á¹-iÄ• dinÄ• mena adhiá¹-á¹-hÄ• tuá
_ntiiminÄ• nÄ• mena na vikappetuá¹ƒ, etena vikappitaticÄ«varo tecÄ«variko na hoti. tassa
adhiá¹-á¹-hitaticÄ«vare viya avippavÄ• sÄ• dinÄ• kattabbavidhi na kÄ• tabboti dasseti, na p
__tato para_nti catumÄ• sato paraá¹ƒ vikappetvÄ• paribhuÃ±jituá¹ƒanuÃ±Ã±Ä• tanti keci va
``vikappetvÄ• yÄ• va Ä• gÄ• mivassÄ• naá¹ƒ, tÄ• vaá¹-hapetumeva vaá¹-á¹-atÄ«â€™â€™
``vikappane na doso, tathÄ• vikappitaá¹ƒ parikkhÄ• rÄ• dinÄ• menaadhiá¹-á¹-hahitvÄ• pari
vadanti.

__muá¹-á¹-hipaÃ±caka_nti muá¹-á¹-hiyÄ• upalakkhitaá¹ƒ paÃ±cakaá¹ƒ, catuhatthe minitvÄ•

hatthaá¹ƒmuá¹-á¹-hiá¹ƒ katvÄ• minitabbanti adhippÄ• yo. keci pana ``muá¹-á¹-hihatthÄ• naá
muá¹-á¹-hipaÃ±cakaá¹ƒ, tasmÄ• paÃ±capi hatthe muá¹-á¹-hiá¹ƒ katvÄ• va minitabbÄ• â€™
__muá¹-á¹-hittika_nti etthÄ• pieseva nayo. dvihatthena antaravÄ• sakena timaá¹‡á¸• alaá¹ƒ
sakkÄ• ti Ä• ha __ ``pÄ• rupanenÄ• â€™â€™ _tiÄ• di. __atireka_nti sugatacÄ«varappamÄ•
muá¹-á¹-hipaÃ±cakÄ• dito Å«nakaá¹ƒ, tena ca tesu ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ na ruhatÄ

__imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ paccuddharÄ• mÄ«_ti imaá¹ƒ saá¹…ghÄ• á¹-iadhiá¹-á¹-hÄ• na
attho. __kÄ• yavikÄ• raá¹ƒ karontenÄ• _ti hatthena cÄ«varaá¹ƒ parÄ• masantena, cÄ• lente
__vÄ• cÄ• yaadhiá¹-á¹-hÄ• tabbÄ• _ti ettha \Ne I 274/ kÄ• yenapi cÄ• letvÄ• vÄ• campi bhi
adhiá¹-á¹-hÄ• nampisaá¹…gahitanti veditabbaá¹ƒ ``kÄ• yena aphusitvÄ• â€™â€™ ti vuttattÄ
ahatthapÄ• sahatthapÄ• savasenaduvidhaá¹ƒ. tattha __hatthapÄ• so_ nÄ• ma aá¸• á¸• hate
dvÄ• dasahatthanti keci vadanti \Be I 313/, taá¹ƒ idha na sameti. __ ``sÄ• mantavihÄ• reâ€™
á¹-hapitaá¹-á¹-hÄ• nasallakkhaá¹‡ayoggeá¹-hitaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tato dÅ«re á¹-hitan
á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhentena adhiá¹-á¹-hÄ• tabbameva. tatthapi cÄ«varassa
á¹-hapitabhÄ• vasallakkhaá¹‡ameva pamÄ• á¹‡aá¹ƒ. na hi sakkÄ• sabbathÄ• á¹-hÄ• naá¹
vihÄ• re á¹-hapetvÄ• tato aÃ±Ã±asmiá¹ƒ á¹-hapitanti adhiá¹-á¹-hÄ• tuá¹ƒ na vaá¹-á¹-ati. kec
adhiá¹-á¹-hite na dosoâ€™â€™ ti vadanti, taá¹ƒ aá¹-á¹-hakathÄ• ya na sameti, vÄ«maá¹ƒsit
__adhiá¹-á¹-hahitvÄ• á¹-hapitavatthehÄ«_ti parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hahitvÄ•
teneva ``imaá¹ƒ paccuddharÄ• mÄ«â€™â€™ tiparikkhÄ• racoá¸·assa paccuddhÄ• raá¹ƒ da
tecÄ«varadhutaá¹…gaá¹ƒ pariharantena paá¹ƒsukÅ«lÄ• divasenaladdhaá¹ƒ vatthaá¹ƒ dasÄ
pÄ• rupituá¹ƒ asakkontena parikkhÄ• racoá¸·avasenaadhiá¹-á¹-hahitvÄ• va dasÄ• haá¹ƒ atil
nissaggiyaá¹ƒ hotÄ«ti dasseti. teneva ``rajitakÄ• lato pana paá¹-á¹-hÄ• ya nikkhipituá¹ƒ na v
dhutaá¹…gacoro nÄ• ma hotÄ«â€™â€™ ti (Vism I 25) __visuddhimagge_ vuttaá¹ƒ. __ ``pur
adhiá¹-á¹-hÄ• tabbÄ• nÄ«â€™â€™ _ti idaÃ±ca saá¹…ghÄ• á¹-iÄ• diticÄ«varanÄ• menaadh
paribhuÃ±jitukÄ• massa vasena vuttaá¹ƒ, itarassa pana purimÄ• dhiá¹-á¹-hÄ• nameva alant
adhiá¹-á¹-hÄ• tabbaâ€™â€™ _nti iminÄ• kappabindupi dÄ• tabbanti dasseti.

baddhasÄ«mÄ• yaá¹ƒ avippavÄ• sasÄ«mÄ• sammutisambhavato na tattha dupparihÄ• ratÄ
``abaddhasÄ«mÄ• yaá¹ƒdupparihÄ• raâ€™â€™ _nti.

atirittappamÄ• á¹‡Ä• ya chedanakaá¹ƒ pÄ• cittiyanti Ä• ha __ ``anatirittappamÄ• á¹‡Ä• â€™
paccuddharitvÄ• vikappetabbÄ• _ti vassikamÄ• sato paraá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paccudd
iminÄ• catunnaá¹ƒ vassikamÄ• sÄ• naá¹ƒ upari adhiá¹-á¹-hÄ• naá¹ƒ tiá¹-á¹-hatÄ«ti viÃ±Ã±Ã
paccuddharÄ• yogÄ• . yaÃ±ca __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``vassikasÄ• á¹-ikÄ• vas
kaá¹‡á¸• upaá¹-icchÄ• diÄ• bÄ• dhavÅ«pasamenÄ• pi adhiá¹-á¹-hÄ• naá¹ƒ vijahatÄ«â€™â€™
kathinasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, taá¹ƒ __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ natthi.
__parivÄ• raá¹-á¹-hakathÄ• yaÃ±ca_ ``atthÄ• patti hemante Ä• pajjati, no gimheâ€™â€™ ti
``kattikapuá¹‡á¹‡amÄ• siyÄ• pacchime pÄ• á¹-ipadadivasevikappetvÄ• á¹-hapitaá¹ƒ vassik

hemante Ä• pajjati, kurundiyaá¹ƒpana `kattikapuá¹‡á¹‡amadivase apaccuddharitvÄ• hema
vuttaá¹ƒ, tampi suvuttaá¹ƒ, `catumÄ• saá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ tato paraá¹ƒ vikappetuâ€™
vuttaâ€™â€™ nti (Vin V-a 323). tattha __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ nivÄ• sanapaccay
vuttaá¹ƒ, __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_pana apaccuddhÄ• rapaccayÄ• , tasmÄ• kurund
vassikasÄ• á¹-ikÄ• vassÄ• namÄ• sÄ• tikkamepiadhiá¹-á¹-hÄ• naá¹ƒ na vijahatÄ«ti paÃ±Ã±
adhiá¹-á¹-hÄ• navijahanesu ca vassÄ• namÄ• saÄ• bÄ• dhÄ• naá¹ƒ vigamenavijahanaá¹ƒ _
uddhaá¹-aá¹ƒ, tasmÄ• __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ Ä• gatanayena yÄ• vapaccuddhÄ•
tiá¹-á¹-hatÄ«ti gahetabbaá¹ƒ. nahÄ• natthÄ• ya anuÃ±Ã±Ä• tattÄ• __ ``vaá¹‡á¹‡abhedama
vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ. __ ``dve pana na vaá¹-á¹-antÄ«â€™â€™ _ti iminÄ• saá
viyadutiye adhiá¹-á¹-hÄ• naá¹ƒ na ruhati, atirekacÄ«varaá¹ƒ hotÄ«ti dasseti. __mahÄ• pacc
cÄ«varavasenaparibhogakiccassa abhÄ• vaá¹ƒ sandhÄ• ya anÄ• patti vuttÄ• senÄ• sanap
dinnapaccattharaá¹‡eviya. yaá¹ƒ pana ``paccattharaá¹‡ampi adhiá¹-á¹-hÄ• tabbaâ€™â€™
senÄ• sanatthÄ• yevÄ• ti niyamitaá¹ƒna hoti navasu cÄ«varesu gahitattÄ• , tasmÄ• attano
nidahitvÄ• parikkhÄ• racoá¸·aá¹ƒviya yathÄ• tathÄ• viniyujjitabbamevÄ• ti gahetabbaá¹ƒ.
imesampipaccattharaá¹‡Ä• dÄ«naá¹ƒ lokepi voharaá¹‡ato senÄ• sanaparikkhÄ• ratthÄ• ya
visuá¹ƒgahaá¹‡aá¹ƒ kataá¹ƒ.

__ ``hÄ«nÄ• yÄ• vattanenÄ• â€™â€™ _ti idaá¹ƒ antimavatthuá¹ƒ ajjhÄ• pajjitvÄ• bhikkhup
titthiyapakkantassa ca bhikkhuniyÄ• ca bhikkhunibhÄ• ve nirapekkhatÄ• ya
gihiliá¹…gatitthiyaliá¹…gaggahaá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. sikkhaá¹ƒ apaccakkhÄ• ya gih
sandhÄ• ya vuttanti keci vadanti, taá¹ƒ na yuttaá¹ƒ tadÄ• pissa upasampannattÄ• , cÄ«vara
santakattÄ• vijahanato. __pamÄ• á¹‡acÄ«varassÄ• _tipacchimappamÄ• á¹‡aá¹ƒ sandhÄ• y
pÄ• rupantassÄ• _ti gÄ• mappavese diguá¹‡aá¹ƒkatvÄ• saá¹…ghÄ• á¹-iyo pÄ• rupanaá¹ƒ
nayoâ€™â€™ _ti iminÄ• pamÄ• á¹‡ayuttesuyattha katthaci chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ
saá¹…gaá¹‡hÄ• ti.

__aÃ±Ã±aá¹ƒ pacchimappamÄ• á¹‡aá¹ƒ nÄ• ma natthÄ«_ti sutte Ä• gataá¹ƒ natthÄ«ti adhi
tamevavibhÄ• vetuá¹ƒ __ ``yaÃ±hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ, taá¹ƒ na sameti, saá¹…ghÄ
muá¹-á¹-hipaÃ±cakÄ• diheá¹-á¹-himappamÄ• á¹‡assasutte anÄ• gatattÄ• ti adhippÄ• yo.

__mahantaá¹ƒ vÄ• khuddakaá¹ƒ karotÄ«_ti ettha atimahantaá¹ƒ cÄ«varaá¹ƒ
muá¹-á¹-hipaÃ±cakÄ• dipacchimappamÄ• á¹‡ayuttaá¹ƒkatvÄ• samantato chindanenÄ• pi v
chijjamÄ• naá¹-á¹-hÄ• naá¹ƒ chiddasaá¹…khyaá¹ƒ \Be I 315/na gacchati adhiá¹-á¹-hÄ• naá
sijjhati, ``ghaá¹-etvÄ• chindati, na bhijjatÄ«â€™â€™ tivacanena ca sameti. parikkhÄ• racoá
vikappanupagapacchimappamÄ• á¹‡ato Å«naá¹ƒ katvÄ• chinnaá¹ƒadhiá¹-á¹-hÄ• naá¹ƒ vija
anissayattÄ• . tÄ• ni puna baddhÄ• ni ghaá¹-itÄ• ni adhiá¹-á¹-hÄ• tabbamevÄ• tiveditabbaá
``vassikasÄ• á¹-ikacÄ«vare dvidhÄ• chinne yadipi ekekaá¹ƒ khaá¹‡á¸• aá¹ƒpacchimapacch
ekasmiá¹ƒyeva khaá¹‡á¸• e adhiá¹-á¹-hÄ• naá¹ƒ tiá¹-á¹-hati, na itare, ``dvepana na vaá¹-á¹-

vuttattÄ• . nisÄ«danakaá¹‡á¸• uppaá¹-icchÄ• dÄ«supi eseva nayoti vadanti.

sammukhe pavattÄ• __sammukhÄ• _ti paccattavacanaá¹ƒ, taÃ±ca vikappanavisesanaá¹ƒ,
tibhummatthe nissakkavacanaá¹ƒ katvÄ• pi atthaá¹ƒ vadanti, abhimukheti attho. atha vÄ• s
vÄ• cÄ• ya eva vikappanÄ• __sammukhÄ• vikappanÄ• _. parammukhena vikappanÄ•
__parammukhÄ• vikappanÄ• _tikaraá¹‡atthenÄ• pi attho daá¹-á¹-habbo, ayameva pÄ• á¸·iy
__sannihitÄ• sannihitabhÄ• va_ntiÄ• sannadÅ«rabhÄ• vaá¹ƒ. __ettÄ• vatÄ• nidhetuá¹ƒ vaa
vikappanÄ• kiccassa niá¹-á¹-hitattÄ• , atirekacÄ«varaá¹ƒ na hotÄ«ti dasÄ• hÄ• tikkame na n
adhippÄ• yo. __paribhuÃ±jituá¹ƒ ... pe ... na vaá¹-á¹-atÄ«_ti sayaá¹ƒ apaccuddharaá¹‡aá¹ƒ
pÄ• cittiyaá¹ƒ, adhiá¹-á¹-hÄ• ne paresaá¹ƒ vissajjanedukkaá¹-aÃ±ca sandhÄ• ya vuttaá¹ƒ.

__paribhogÄ• dayopi vaá¹-á¹-antÄ«_ti paribhogavissajjanaadhiá¹-á¹-hÄ• nÄ• nipi. __api_-sa
nidhetumpivaá¹-á¹-atÄ«ti attho, etena ca paccuddhÄ• repi kate cÄ«varampi vikappitacÄ«var
naatirekacÄ«varaá¹ƒ. taá¹ƒ pana ticÄ«varÄ• dinÄ• mena adhiá¹-á¹-hÄ• tukÄ• mena adhiá¹-á
vikappitacÄ«varamevakatvÄ• paribhuÃ±jitabbanti dasseti. keci pana ``yaá¹ƒ vikappitacÄ«va
aparibhogakÄ• lÄ• apaccuddharÄ• petvÄ• va nidahitabbaá¹ƒ, paribhogakÄ• le pana sampa
adhiá¹-á¹-hahitvÄ• paribhuÃ±jitabbaá¹ƒ. yadi hi tato purepi paccuddharÄ• peyya, paccuddhÄ
vigatattÄ• atirekacÄ«varaá¹ƒ nÄ• ma hoti, dasÄ• hÄ• tikkame ca nissaggiyaá¹ƒ pÄ• cittiyaá
yaá¹ƒaparibhuÃ±jitvÄ• va á¹-hapetabbaá¹ƒ, tadeva vikappetabbaá¹ƒ, paccuddhÄ• re ca kate
antodasÄ• heyevaadhiá¹-á¹-hÄ• tabbaá¹ƒ. yaÃ±ca aá¹-á¹-hakathÄ• yaá¹ƒ `tato pabhuti parib
vaá¹-á¹-antÄ«â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ pÄ• á¸·iyÄ• virujjhatÄ«â€™â€™ ti vadanti, taá¹ƒ t
pÄ• á¸·iyaÃ±hi \Be I 316/ ``antodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikappetÄ«â€™â€™ ti (Vin III 46
cÄ«varaá¹ƒ vikappetvÄ• apaccuddhÄ• raá¹‡aá¹ƒ paribhuÃ±jeyya pÄ• cittiyaâ€™â€™ nti (V
vÄ• deti, tassa vÄ• vissÄ• santo paribhuÃ±jatÄ«â€™â€™ ti (Vin IV 374) ca sÄ• maÃ±Ã±at
aá¹-á¹-hakathÄ• yaÃ±ca ``imaá¹ƒ cÄ«varaá¹ƒ vÄ• vikappanaá¹ƒ vÄ• paccuddharÄ• mÄ«â€
adassetvÄ• ``mayhaá¹ƒsantakaá¹ƒ paribhuÃ±ja vÄ• vissajjehi vÄ• â€™â€™ ti evaá¹ƒ attan
amocetvÄ• va paribhogÄ• divasenevapaccuddhÄ• rassa vuttattÄ• , ``tato pabhuti paribhogÄ
ti adhiá¹-á¹-hÄ• naá¹ƒ vinÄ• pivisuá¹ƒ paribhogassa, nidahanassa ca vuttattÄ• vikappanÄ•
paccuddharÄ• petvÄ• anadhiá¹-á¹-hahitvÄ• eva ticÄ«varavirahitaá¹ƒ \Ne I 277/ vikappanÄ•
paribhuÃ±jituá¹ƒ, nidahituÃ±ca idaá¹ƒ pÄ• á¹-ekkaá¹ƒvinayakammanti khÄ• yati. apica bahÃ
vikappetuá¹ƒ, paccuddhÄ• retuÃ±ca vuttattÄ• paccuddhÄ• rena tesaá¹ƒ atirekapattatÄ• das
ekasseva adhiá¹-á¹-hÄ• tabbato. tasmÄ• aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayeneva gahetabb

__paÃ±Ã±attikovido na hotÄ«_ti evaá¹ƒ vikappite ``anantarameva evaá¹ƒ paccuddharitabba
na jÄ• nÄ• ti. tenÄ• ha __ ``na jÄ• nÄ• ti paccuddharituâ€™â€™ _nti, iminÄ• pi cetaá¹ƒvedi
``vikappanÄ• nantarameva paccuddhÄ• ro kÄ• tabboâ€™â€™ ti.

__avisesena vuttavacana_nti ticÄ«varÄ• dÄ«naá¹ƒ sÄ• dhÄ• raá¹‡avacanena vuttavacanaá

``viruddhaá¹ƒviya dissatÄ«â€™â€™ ti vatvÄ• taá¹ƒ virodhÄ• saá¹…kaá¹ƒ nivattetuá¹ƒ __ ``
... pe ... vikappanÄ• ya okÄ• so dinno hotÄ«â€™â€™ _ti vuttaá¹ƒ, taá¹ƒ ``adhiá¹-á¹-heti vika
tisÄ• maÃ±Ã±ato vuttepi ticÄ«varampi vikappetÄ«ti ayamattho na sijjhati, ``ticÄ«varaá¹ƒ adh
vikappetuâ€™â€™ nti (Vin I 358) visesetvÄ• vuttattÄ• . yaá¹ƒ pana adhiá¹-á¹-hÄ• tabbaá¹ƒ
yaá¹ƒ ticÄ«varavirahitaá¹ƒ, taá¹ƒ vikappetabbaá¹ƒ, taá¹ƒ vikappetÄ«ti evamattho sijjhatÄ«ti.
pubbÄ• paravirodho na dissati sÄ• maÃ±Ã±avacanassa vuttÄ• vaseseyeva avatiá¹-á¹-hana
ticÄ«varassÄ• pi vikappanavidhiá¹ƒ dassetuá¹ƒ __ ``ticÄ«varaá¹ƒ ticÄ«varasaá¹…khepenÄ•
tattha ticÄ«varasaá¹…khepena parihariyamÄ• nesu ekampi paccuddharitvÄ• vikappetuá¹ƒ
pana ekaá¹ƒ vÄ• sakalameva vÄ• apanetvÄ• aparaá¹ƒ ticÄ«varaá¹ƒ ticÄ«varasaá¹…khep
ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ muÃ±citvÄ• parikkhÄ• racoá¸·avaseneva sabbacÄ«varaá¹ƒp
317/ vÄ• purimaá¹ƒ adhiá¹-á¹-hitacÄ«varaá¹ƒ paccuddharitvÄ• vikappetuá¹ƒvaá¹-á¹-atÄ«ti
``ticÄ«vare ekena cÄ«varena vippavasitukÄ• mo hotÄ«â€™â€™ _tiÄ• divuttaá¹ƒ siyÄ• , icc
sameti. atha punapi tadeva ticÄ«varÄ• dhiá¹-á¹-hÄ• nenaadhiá¹-á¹-hÄ• tukÄ• mo hutvÄ• vi
paccuddharitvÄ• vikappetÄ«ti iminÄ• adhippÄ• yenavuttaá¹ƒ siyÄ• , taá¹ƒ ``ticÄ«varaá¹ƒ a
vikappetuâ€™â€™ nti (Vin I 358) iminÄ• vacanena na sameti. yadi hi sesacÄ«varÄ• ni viya
paccuddharitvÄ• vikappetabbaá¹ƒsiyÄ• , ``ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ na vikappetuâ€
vacanameva niratthakaá¹ƒ siyÄ• sesacÄ«varehi ticÄ«varassa visesÄ• bhÄ• vÄ• . tasmÄ• `
ticÄ«varavirahitamevasandhÄ• ya vuttaá¹ƒ. ticÄ«varaá¹ƒ pana vikappetuá¹ƒ na vaá¹-á¹-atÄ«
dutiyakathinasikkhÄ• padassaanÄ• pattivÄ• re ``vikappetÄ«â€™â€™ ti idaá¹ƒ na vuttaá¹ƒ,
pÄ• á¸·iyÄ• saddhiá¹ƒna virujjhati, tathÄ• ettha adhippÄ• yo gahetabbo.

__tuyhaá¹ƒ_ \Ne I 278/ __demÄ«_tiÄ• dÄ«su pariccattattÄ• manasÄ• asampaá¹-icchantep
santakaá¹ƒhoti, so icchitakkhaá¹‡e gahetuá¹ƒ labhati. __itthannÄ• massÄ• _ti parammukhe
sandhÄ• yavadati. __yassa pana ruccatÄ«_tiÄ• di ubhohipi pariccattatÄ• ya assÄ• mikataá

__ ``taá¹ƒ na yujjatÄ«â€™â€™ _ti idaá¹ƒ antodasÄ• he eva vissÄ• saggahaá¹‡aá¹ƒ sandhÄ
anÄ• pattivÄ• rassaÄ• gatattÄ• , idha nissaggiyacÄ«varassa kappiyabhÄ• vakaraá¹‡atthaá¹
vuttaá¹ƒ, keci pana ``parehi sabhÄ• gena acchinne, vissÄ• saggahite ca puna laddhe doso
tivadanti. __anadhiá¹-á¹-hÄ• nenÄ• _ti kÄ• yavÄ• cÄ• hi kattabbassa akaraá¹‡enÄ• ti adhip
santakatÄ• , jÄ• tipamÄ• á¹‡ayuttatÄ• , chinnapalibodhabhÄ• vo, atirekacÄ«varatÄ• , dasÄ•
paÃ±ca aá¹…gÄ• ni.

paá¹-hamakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. udositasikkhÄ• padavaá¹‡á¹‡anÄ•

<473> dutiye __avippavÄ• se_ti avippavÄ• se nipphÄ• detabbe, vippavÄ• sadosÄ• bhÄ• ve
sammutÄ«ti attho.

<475> __paá¹-isiddhapariyÄ• pannenÄ• _ti \Be I 318/ vippavasituá¹ƒ paá¹-isiddhesu tÄ«su
ekena ca avayave samudÄ• yopacÄ• raá¹ƒ dasseti.

478-9__._ __ettÄ• vatÄ• _ti ``parikkhittoâ€™â€™ ti iminÄ• . ``sabhÄ• yeti liá¹…gabyattayen
tivatvÄ• puna sayampi __ ``sabhÄ• yeâ€™â€™ _ti iminÄ• voharanto sabhÄ• -saddassa pa
sabhÄ• ya-saddonapuá¹ƒsakaliá¹…gayutto atthÄ«ti dasseti. ``sabhÄ• yanti liá¹…gabyattaye
tivÄ• pÄ• á¹-ho. liá¹…gabyattayena sabhÄ• ti ca liá¹…gantarayutto sabhÄ• saddapariyÄ• y

__sabhÄ• yaá¹ƒ gacchatÄ«_ti sabhaá¹ƒ gacchati. __vasitabbaá¹ƒ natthÄ«_ti cÄ«varahattha
vasitabbaá¹ƒnatthÄ«ti attho. __tassÄ• _ti vÄ«thiyÄ• . __sabhÄ• yassa ca dvÄ• rassa ca hat
vijahitabba_ntiettha sabhÄ• yadvÄ• rÄ• namantare vÄ«thi gehÄ• pi gahitÄ• eva honti Ä• di
gahitattÄ• . ettha ca dvÄ• ravÄ«thigharesu vasantena gÄ• mappavesanasahaseyyÄ• didosa
supaá¹-icchannatÄ• diyuttenevabhavitabbaá¹ƒ \Ne I 279/, sabhÄ• pana yadi sabbesaá¹ƒ va
katÄ• , antarÄ• rÄ• me viya yathÄ• sukhaá¹ƒvasituá¹ƒ vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. parikkhit
ekÅ«pacÄ• rataá¹ƒ, aparikkhittatÄ• ya nÄ• nÅ«pacÄ• rataÃ±canivesanÄ• dÄ«supi atidisant
``etenevÅ«pÄ• yenÄ• â€™â€™ _tiÄ• di. nivesanÄ• dÄ«ni bahigÄ• matosanniviá¹-á¹-hÄ• ni
á¹-hitÄ• naá¹ƒ gÄ• maggahaá¹‡eneva gahitattÄ• . __sabbatthÄ• _ti gÄ• manigamanivesanÄ
__parikkhepÄ• dÄ«_ti __Ä• di_-saddena aparikkhepasseva gahaá¹‡aá¹ƒ, na ekakulÄ• dÄ«n
ekÅ«pacÄ• ratÄ• nÄ• nÅ«pacÄ• ratÄ• nimittatÄ• bhÄ• vÄ• . ettha ca satthassa katipÄ• haá
parikkhepo hoti, na gacchantassa.

482-7__._ gÄ• mato bahi issarÄ• naá¹ƒ samuddatÄ«rÄ• dÄ«su katabhaá¹‡á¸• asÄ• lÄ• ud
``yÄ• nÄ• dÄ«naâ€™â€™ _ntiÄ• di. __muá¹‡á¸• acchadanapÄ• sÄ• do_ti nÄ• tiucco candil
sikharakÅ«á¹-amÄ• lÄ• divirahitopÄ• sÄ• do.

<489> __pariyÄ• diyitvÄ• _ti ajjhottharitvÄ• . __nadÄ«parihÄ• ro_ti visuá¹ƒgÄ• mÄ• dÄ«naá
avuttattÄ• cÄ«varahatthapÄ• so evÄ• ti vadanti, aÃ±Ã±e pana ``iminÄ• aá¹-á¹-hakathÄ• va
visuá¹ƒ siddho, nadiyÄ• \Be I 319/ hatthapÄ• so na vijahitabboâ€™â€™ tivadanti. __vihÄ•
avippavÄ• sasÄ«maá¹ƒ sandhÄ• yÄ• ha. ettha ca vihÄ• rassa
nÄ• nÄ• kulasantakabhÄ• vepiavippavÄ• sasÄ«mÄ• paricchedabbhantare sabbattha cÄ«va
padhÄ• nattÄ• tatthasatthaparihÄ• ro na labbhatÄ«ti __ ``vihÄ• raá¹ƒ gantvÄ• vasitabbaâ€
``satthasamÄ«peâ€™â€™ _tiidaá¹ƒ yathÄ• vuttaá¹ƒ abbhantaraparicchedavasena vuttaá¹ƒ
__nÄ• nÄ• kulassa sattho hoti, satthe cÄ«varaá¹ƒ nikkhipitvÄ• hatthapÄ• sÄ• na vijahitabb
satthahatthapÄ• so gahito.

<490> __ekakulassa khette_ti aparikkhittaá¹ƒ sandhÄ• ya vadati.

491-4__._ __vihÄ• ro_ nÄ• ma upacÄ• rasÄ«mÄ• . tattha __yasmiá¹ƒ vihÄ• re_ti tassa anto
vuttaá¹ƒ, ekakulÄ• disantakatÄ• cettha kÄ• rÄ• pakÄ• naá¹ƒ vasena. __chÄ• yÄ• ya phuá¹
avakkhittaleá¸• á¸• upÄ• tabbhantaraá¹ƒ sandhÄ• ya vadati.

__agamanapathe_ti tadaheva gantvÄ• nivattetuá¹ƒ na sakkuá¹‡eyyake samuddamajjhe ye
__itarasmi_nti puratthimadisÄ• ya cÄ«vare. __ ``uposathakÄ• le ... pe ... vaá¸• á¸• hatÄ«â€
cÄ«varavippavÄ• sasattabbhantarato samÄ• nasaá¹ƒvÄ• sÄ• ya sattabbhantarasÄ«mÄ• ya
I 280/. tathÄ• hi bahÅ«su bhikkhÅ«su ekato nisÄ«ditvÄ• samantÄ• sattabbhantaraparicch
cÄ«varaá¹ƒ á¹-hapetvÄ• pariharantesu ekekassa bhikkhuno nisinnokÄ• sato paá¹-á¹-hÄ• ya
sattabbhantarassa paricchedo aÃ±Ã±amaÃ±Ã±avisadiso anekavidho hoti, na eko parisapar
animitabbattÄ• . teneva tattha parisavasena vuá¸• á¸• hi, hÄ• ni vÄ• na hoti, na evaá¹ƒ satt
sÄ• hi yojanikÄ• yapi parisapariyantatova paá¹-á¹-hÄ• ya samantÄ• sattabbhantarapaacch
sÄ• parisavasena vaá¸• á¸• hati, hÄ• yati ca, tasmÄ• aÃ±Ã±Ä• va sattabbhantarasÄ«mÄ•
paricchinno cÄ«varavippavÄ• saparihÄ• ro abbhokÄ• soti veditabbaá¹ƒ. yaÃ±cetthavattabba
sÄ«mÄ• kathÄ• ya_meva (Vin I 143) vakkhÄ• ma.

<495> __nadiá¹ƒ_ \Be I 320/ __otaratÄ«_ti hatthapÄ• saá¹ƒ muÃ±citvÄ• otarati. __bahigÄ•
apÄ• rupitabbatÄ• ya vuttaá¹ƒ. __vinayakammaá¹ƒ kÄ• tabba_nti uttarÄ• saá¹…ge cabahig
á¹-hapitasaá¹…ghÄ• á¹-iyaÃ±ca paá¹-hamaá¹ƒ vinayakammaá¹ƒ katvÄ• pacchÄ• uttarÄ• s
antaravÄ• sakekÄ• tabbaá¹ƒ. ettha ca bahigÄ• me á¹-hapitassÄ• pi vinayakammavacanato
vissajjituá¹ƒ, nissaá¹-á¹-haá¹ƒ dÄ• tuÃ±ca vaá¹-á¹-atÄ«ti veditabbaá¹ƒ. daharÄ• naá¹ƒ gama
``nissayo panana paá¹-ippassambhatÄ«â€™â€™ _ti vuttaá¹ƒ. __muhuttaá¹ƒ ... pe ... paá¹-ip
saussÄ• hattegamanassa upacchinnattÄ• vuttaá¹ƒ. tesaá¹ƒ pana purÄ• ruá¹‡Ä• va uá¹-á¹-h
gacchantÄ• naá¹ƒaruá¹‡e antarÄ• uá¹-á¹-hitepi na paá¹-ippassambhati __ ``yÄ• va aruá¹‡u
_ti vuttattÄ• . teneva __ ``gÄ• maá¹ƒ pavisitvÄ• ... pe ... na paá¹-ippassambhatÄ«â€™â€™
__aÃ±Ã±amaÃ±Ã±assavacanaá¹ƒ aggahetvÄ• _tiÄ• dimhi saussÄ• hattÄ• gamanakkhaá¹‡
__dhenubhayenÄ• _titaruá¹‡avacchagÄ• vÄ«naá¹ƒ abhidhÄ• vitvÄ• siá¹…gena paharaá¹‡a
paá¹-ippassambhatÄ«_tiettha dhenubhayÄ• dÄ«hi á¹-hitÄ• naá¹ƒ yÄ• va bhayavÅ«pasamÄ
``antoaruá¹‡eyeva gamissÄ• mÄ«â€™â€™ tiniyametuá¹ƒ asakkuá¹‡eyyattÄ• vuttaá¹ƒ. yatt
sakkÄ• , tattha antarÄ• ruá¹‡euggatepi nissayo na paá¹-ippassambhati bhesajjatthÄ• ya
gÄ• mappaviá¹-á¹-hadaharÄ• naá¹ƒ viya. __antosÄ«mÄ• yaá¹ƒgÄ• ma_nti avippavÄ• sasÄ
patiá¹-á¹-hÄ• pitagÄ• maá¹ƒ sandhÄ• ya vadati gÄ• maÃ±ca gÄ• mÅ«pacÄ• raÃ±caá¹-hape
__paviá¹-á¹-hÄ• na_nti Ä• cariyantevÄ• sikÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ gatÄ• naá¹ƒavippavÄ•
nissaggiyÄ• ni honti, saussÄ• hatÄ• ya nissayo na paá¹-ippassambhati. __antarÄ• magge_t
Ä• gacchantÄ• naá¹ƒ antarÄ• magge.

__ ``idha apaccuddharaá¹‡aâ€™â€™ _nti iminÄ• adhiá¹-á¹-hÄ• navikappanÄ• ni viya pacc
vÄ• cÄ• ya vÄ• kattabbanti dasseti. kÄ• yavÄ• cÄ• hi kattabbassa akaraá¹‡atoti idaá¹ƒ kÄ•

\Ne I 281/ vuttaá¹ƒ. adhiá¹-á¹-hitaticÄ«varatÄ• , anatthatakathinatÄ• , aladdhasammutitÄ• ,
rattivippavÄ• sotiimÄ• nettha cattÄ• ri aá¹…gÄ• ni.

udositasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ•

<497> tatiye \Be I 321/ pÄ• á¸·iyaá¹ƒ __cÄ«varapaccÄ• sÄ• nikkhipitu_nti cÄ«varapaccÄ• s
attho. __niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• _ti ettha dutiyakathine viyasÄ• mivaseneva
veditabbo.

499-500__._ __tuyhaá¹ƒ dammÄ«ti dinna_nti ``tuyhaá¹ƒ, bhante, akÄ• lacÄ«varaá¹ƒ damm
dinnaá¹ƒ, etampi kÄ• le Ä• dissa dinnaá¹ƒ nÄ• ma hotÄ«ti adhippÄ• yo. idaá¹ƒ pana aá¹-á¹-
pÄ• á¸·iyaá¹ƒ ``kÄ• lepi Ä• dissa dinnaâ€™â€™ nti idaÃ±ca ``akÄ• lacÄ«varaâ€™â€™ nti
labbhamÄ• naá¹ƒsabbampi dassetuá¹ƒ atthuddhÄ• ravasena vuttaá¹ƒ paá¹-hamaaniyate so
hikÄ• lepi Ä• dissa dinnaá¹ƒ akÄ• le uppannacÄ«varaá¹ƒ viya sammukhÄ«bhÅ«tehi vutthav
sabbehipi bhÄ• jetabbatÄ• sÄ• maÃ±Ã±ena akÄ• lacÄ«varaá¹ƒ nÄ• ma hotÄ«ti dassanattha
pÄ• á¸·iyaá¹ƒ ``kÄ• lepi Ä• dissa dinnaâ€™â€™ nti vuttaá¹ƒ, na pana ``tato bhÄ• jetvÄ• lad
laddhacÄ«varampi vutthavassÄ• naá¹ƒ ekamÄ• saparihÄ• raá¹ƒ, paÃ±camÄ• saparihÄ• raá
paccÄ• sÄ• cÄ«vare asati dasÄ• haparihÄ• rameva labhatÄ«â€™â€™ ti dassanatthaá¹ƒ vu
``Ä• dissa dinnaâ€™â€™ nti vacanasÄ• maÃ±Ã±ato labbhamÄ• naá¹ƒ sabbaá¹ƒ atthuddhÄ
``ekapuggalassavÄ• idaá¹ƒ tuyhaá¹ƒ dammÄ«ti dinnaâ€™â€™ nti vuttaá¹ƒ, na pana tathÄ•
laddhaá¹ƒ vÄ• anatthatakathinÄ• naá¹ƒdasÄ• habbhantare adhiá¹-á¹-hÄ• tabbanti dassetu
pÄ• á¸·iaá¹-á¹-hakathÄ• hi virujjhanato. tathÄ• hi __accekacÄ«varasikkhÄ• pade_ akÄ• le u
accekacÄ«varaá¹ƒ ``yÄ• vacÄ«varakÄ• lasamayaá¹ƒnikkhipitabbaâ€™â€™ nti (Vin III 648)
aá¹-á¹-hakathÄ• yaÃ±ca ``pavÄ• raá¹‡amÄ• sassa juá¹‡hapakkhapaÃ±camiyaá¹ƒuppannas
kathine ekÄ• dasadivasÄ• dhiko mÄ• so, atthate kathineekÄ• dasadivasÄ• dhikÄ• paÃ±ca
tameva parihÄ• raá¹ƒ sandhÄ• ya `chaá¹-á¹-hitopaá¹-á¹-hÄ• ya pana uppannaá¹ƒ anacceka
á¹-hapitacÄ«varampi etaá¹ƒ parihÄ• raá¹ƒ labhatiyevÄ• â€™ ti (Sp (to Vin III) II 646-649) vu
kÄ• lepi akÄ• lepi ca yathÄ• tathÄ• laddhaá¹ƒ \Ne I 282/ atirekacÄ«varaá¹ƒvutthavassÄ• na
paÃ±camÄ• saá¹ƒ vÄ• yathÄ• rahaá¹ƒ parihÄ• raá¹ƒ labhati evÄ• ti gahetabbaá¹ƒ.

evaá¹ƒ pana avatvÄ• padabhÄ• janaá¹ƒ vuttanti sambandho. tattha __eva_nti yaá¹ƒ aá¹-á¹
ceuttarÄ«â€™â€™ ti imassa mÄ• saparamato uttarÄ«ti \Be I 322/ attho vutto, taá¹ƒ parÄ• m
evamatthaá¹ƒ avatvÄ• aÃ±Ã±athÄ• attho vuttoti adhippÄ• yo. __tÄ• va uppannaá¹ƒ
paccÄ• sÄ• cÄ«vara_ntipaccattavacanaá¹ƒ. __ ``mÅ«lacÄ«varaâ€™â€™ _nti idaá¹ƒ upayo
gatikaá¹ƒ karotÄ«_tianantarÄ• dutiyadivasÄ• dÄ«su uppannaá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ m
á¹-hapetuá¹ƒ adatvÄ• attano dasÄ• haparamatÄ• ya eva patiá¹-á¹-hÄ• petÄ«ti attano gatika

uddhaá¹ƒ mÅ«lacÄ«vara_ntiettha pana __mÅ«lacÄ«vara_nti paccattavacanaá¹ƒ. taÃ±hi vÄ«
dvÄ• vÄ«satimadivasÄ• dÄ«suuppannaá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ attanÄ• saddhiá¹ƒ ekat
dasÄ• haparamaá¹ƒ gantuá¹ƒ adatvÄ• navÄ• haparamatÄ• divasena attano gatikaá¹ƒ karot
á¹-hapitaá¹ƒ panapaccÄ• sÄ• cÄ«varaá¹ƒ dasÄ• haparamameva.

pÄ• á¸·iyaá¹ƒ __dasÄ• hÄ• _ti dasÄ• hena. __ekÄ• dase uppanne_tiÄ• dÄ«su ekÄ• dasÄ•
vÄ• pÄ• á¹-ho gahetabbo. __ekavÄ«se uppanne ... pe ... navÄ• hÄ• kÄ• retabba_ntiÄ• dip
uppannadivasaá¹ƒ á¹-hapetvÄ• vuttaá¹ƒ. teneva __ ``tiá¹ƒse ... pe ... tadahevaadhiá¹-á¹-hÄ
vuttaá¹ƒ. __ ``aÃ±Ã±aá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ ... pe ... kÄ• retabbaâ€™â€™ _nti idaá¹ƒ
vuttaá¹ƒ. sace pana ``ito paá¹-á¹-hÄ• ya cÄ«varaá¹ƒ na labhissÄ• mÄ«â€™â€™ ti icchitaá¹-
upacchinnÄ• ya aÃ±Ã±atthÄ• pi yena kenaci upÄ• yena paccÄ• saá¹ƒ uppÄ• deti, mÅ«lacÄ
adhiá¹-á¹-hÄ• tabbaá¹ƒ, sabbathÄ• paccÄ• sÄ• ya upacchinnÄ• ya dasÄ• hÄ• tikkantaá¹ƒ
adhiá¹-á¹-hÄ• tabbaá¹ƒ. __paccÄ• sÄ• cÄ«varampi parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tab
uppannaá¹ƒ visabhÄ• gaá¹ƒ sandhÄ• yavadati. __aÃ±Ã±amaÃ±Ã±a_nti aÃ±Ã±aá¹ƒ aÃ±Ã±
aá¹…gaá¹ƒ panettha paá¹-hamakathine vuttasadisameva. kevalaÃ±hi tattha dasÄ• hÄ• tikka
ayaá¹ƒ viseso.

tatiyakathinasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

503-5__._ catutthe pÄ• á¸·iyaá¹ƒ __bhattavissagga_nti bhattassa udare vissajjanaá¹ƒ, pave
ajjhoharaá¹‡aá¹ƒ \Ne I 283/ bhattakiccanti attho, bhojanapariyosÄ• nena bhattassa vissajjan
vadanti. __tattha nÄ• ma tva_nti so nÄ• ma tvaá¹ƒ, tÄ• ya nÄ• ma tvanti vÄ• attho. pitÄ• ca
pitÅ«naá¹ƒ pitÄ• ca mÄ• tÄ• ca __pitÄ• mahÄ• , _ te eva yugaá¸·aá¹-á¹-hena __yugo, _ ta
pitÄ• mahayugÄ• pitÄ• mahÄ• vaá¹-á¹-Ä• ti evamettha attho daá¹-á¹-habbo. evaÃ±hi pitÄ•
pitÄ• mahÄ« mÄ• tÄ• mahÄ« ca gahitÄ• va honti. sattamayugato paraá¹ƒ ``aÃ±Ã±Ä• takÄ•
bhikkhunÄ«. pitu mÄ• tÄ• __pitÄ• mahÄ«, _ mÄ• tu pitÄ• __mÄ• tÄ• maho_.

__payoge payoge bhikkhussa dukkaá¹-a_nti ``dhovÄ• â€™â€™ ti Ä• á¹‡Ä• panavÄ• cÄ• ya
tadanuguá¹‡assasabbassÄ• pi payogassa Ä• á¹‡attattÄ• vuttaá¹ƒ.

<506> tadavinÄ• bhÄ• vato dhovanassa __ ``kÄ• yavikÄ• raá¹ƒ katvÄ• â€™â€™ _ti ca __ `
_tica vuttattÄ• kÄ• yena dhovÄ• petukÄ• mataá¹ƒ appakÄ• setvÄ• dÄ• nakhipanapesanÄ•
dvÄ• dasahatthaá¹ƒ upacÄ• raá¹ƒ muÃ±citvÄ• bahi á¹-hatvÄ• kÄ• yavÄ• cÄ• hi Ä• á¹‡Ä• p
khipanapesanÄ• diá¹ƒkarontassa ca anÄ• patti eva.

__ekena vatthunÄ• _ti paá¹-hamakatena. paÃ±casatÄ• ni pamÄ• á¹‡aá¹ƒ etÄ• santi __paÃ±

bhikkhubhÄ• vatoparivattaliá¹…gÄ• pi bhikkhunÄ« bhikkhÅ«naá¹ƒ santike ekatoupasampan

<507> __tÄ• vakÄ• likaá¹ƒ gahetvÄ• _ti attanÄ• katipÄ• haá¹ƒ pÄ• rupanÄ• diatthÄ• ya tÄ•
purÄ• á¹‡acÄ«varatÄ• , upacÄ• re á¹-hatvÄ• aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• Ä• á¹‡Ä• par
cÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

purÄ• á¹‡acÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<508> paÃ±came \Be I 324/ __apaÃ±Ã±atte sikkhÄ• pade_ti __gaá¹‡amhÄ• ohÄ«yanasikk
apaÃ±Ã±atte. __koá¹-á¹-hÄ• sasampattÄ«_ti kesÄ• dipaÃ±cakoá¹-á¹-hÄ• sÄ• naá¹ƒ kalyÄ•
dassetvÄ• _ti hatthatalato sesakÄ• yassa adassanaá¹ƒ dÄ«peti.

<510> __vihatthatÄ• yÄ• _ti \Ne I 284/ vihatatÄ• ya, amissitatÄ• ya apaá¹-isaraá¹‡atÄ• yÄ•
``samabhitunnattÄ• â€™â€™ _ti, byadhitattÄ• ti attho. parivattetabbaá¹ƒ parivattaá¹ƒ, tadev
_parivattetvÄ• diyyamÄ• nanti attho.

__purimasikkhÄ• pade_ viya idha dvÄ• dasahattho upacÄ• raniyamo natthÄ«ti Ä• ha __ ``u
_ti. __aÃ±Ã±atra pÄ• rivattakÄ• _ti yaá¹ƒ antamaso harÄ«á¹-akakhaá¹‡á¸• ampi datvÄ• vÄ
Ä• bhogaá¹ƒkatvÄ• vÄ• parivattakaá¹ƒ gaá¹‡hÄ• ti, taá¹ƒ á¹-hapetvÄ• . __ ``taá¹ƒ acittakal
sametÄ«â€™â€™ _tiiminÄ• Ã±Ä• tibhÄ• vÄ• jÄ• nanÄ• dÄ«su viya bhikkhunÄ«bhÄ• vÄ• jÄ
pakÄ• seti.

513-4__._ tikaÃ±ca taá¹ƒ pÄ• cittiyaÃ±cÄ• ti __tikapÄ• cittiyaá¹ƒ, _ pÄ• cittiyatikanti attho.
__pattatthavikÄ• dÄ«_ti anadhiá¹-á¹-hÄ• nupagaá¹ƒ sandhÄ• ya vadati. __ko pana vÄ• do
pattatthavikÄ• dÄ«sÅ«_timahatiyÄ• pi tÄ• va bhisicchaviyÄ• anadhiá¹-á¹-hÄ• nupagattÄ• a
vikappanupagapacchimappamÄ• á¹‡avirahitatÄ• yaanadhiá¹-á¹-hÄ• tabbesu kimeva vattabl
pattatthavikÄ• dÄ«ni pana vikappanupagapacchimÄ• nigaá¹‡hituá¹ƒ na vaá¹-á¹-ati eva. paá
__kiriyÄ• , _ aparivattanaá¹ƒ __akiriyÄ• _. vikappanupagacÄ«varatÄ• , pÄ• rivattakÄ• bhÄ•
hatthato gahaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

cÄ«varapaá¹-iggahaá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<515> chaá¹-á¹-he \Be I 325/ paá¹-u eva __paá¹-á¹-o_. pÄ• á¸·iyaá¹ƒ __dhammanimantanÄ
vattabbÄ• cÄ• radhammamattavasenanimantanÄ• , dÄ• tukÄ• matÄ• ya katanimantanÄ• n

``viÃ±Ã±Ä• pessatÄ«â€™â€™ _tivuttaá¹ƒ. aÃ±Ã±Ä• takaappavÄ• ritato hi viÃ±Ã±atti nÄ• m

<517> ``tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• paá¹-icchÄ• detvÄ• Ä• gantabbaâ€™â€™ nti imin
bhÅ«tagÄ• mavikopanaá¹ƒanuÃ±Ã±Ä• tanti Ä• ha __ ``neva bhÅ«tagÄ• mapÄ• tabyatÄ• yÄ
suddhacittena liá¹…gaá¹ƒgahetvÄ• pacchÄ• laddhiá¹ƒ gaá¹‡hantopi titthiyapakkantako ev
``nivÄ• setvÄ• pi laddhina gahetabbÄ• â€™â€™ _ti.

__yaá¹ƒ Ä• vÄ• saá¹ƒ paá¹-hamaá¹ƒ upagacchatÄ«_ti etthÄ• pi vihÄ• racÄ«varÄ• diatthÄ•
tiá¹‡Ä• dÄ«hipaá¹-icchÄ• detvÄ• va \Ne I 285/ gantabbaá¹ƒ, na tveva naggena Ä• gantabba
dukkaá¹-assa vuttattÄ• . __cimilikÄ• hÄ«_ti paá¹-apilotikÄ• hi. __paribhogenevÄ• _ti aÃ±Ã±
alabhitvÄ• paribhuÃ±janena. __paribhogajiá¹‡á¹‡a_nti yathÄ• taá¹ƒ cÄ«varaá¹ƒ paribhuÃ±
obhaggavibhaggatÄ• yaasÄ• ruppaá¹ƒ hoti, evaá¹ƒ jiá¹‡á¹‡aá¹ƒ.

<521> __aÃ±Ã±assatthÄ• yÄ• _ti etthÄ• pi ``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti
``attano Ã±Ä• takapavÄ• riteâ€™â€™ _tiÄ• di. idha pana aÃ±Ã±assa acchinnanaá¹-á¹-hacÄ
atthÄ• yaaÃ±Ã±Ä• takaappavÄ• rite viÃ±Ã±Ä• pentassa nissaggiyena anÄ• pattÄ«ti attho g
``Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™ nti iminÄ• viseso na bhaveyya. teneva anantar
``aá¹-á¹-hakathÄ• su pana Ã±Ä• takaparivÄ• taá¹-á¹-hÄ• ne ... pe ... pamÄ• á¹‡ameva vaá¹-
pÄ• á¸·iyÄ• na sametÄ«â€™â€™ ti (Sp (to Vin III) II 526) ca ``yasmÄ• panidaá¹ƒ sikkhÄ• p
viÃ±Ã±Ä• panavatthusmiá¹ƒyevapaÃ±Ã±attaá¹ƒ, tasmÄ• idha `aÃ±Ã±assatthÄ• yÄ• â€™ ti
III) II 526) ca. vikappanupagacÄ«varatÄ• , samayÄ• bhÄ• vo, aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ•
imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ•

522-524__._ sattame \Be I 326/ pÄ• á¸·iyaá¹ƒ __paggÄ• hikasÄ• la_nti dussÄ• paá¹‡aá¹ƒ. t
vÄ• á¹‡ijakehidussÄ• ni paggahetvÄ• dassanaá¹-á¹-hÄ• natÄ• ya ``paggÄ• hikasÄ• lÄ• â€™
cÄ«varassÄ• _tisÄ• ditabbacÄ«varassa. __ ``ticÄ«varikenÄ• â€™â€™ _ti iminÄ• acchinnat
vihÄ• rÄ• dÄ«sunihitassa cÄ«varassa abhÄ• vaá¹ƒ dasseti. yadi bhaveyya, viÃ±Ã±Ä• petuá
tÄ• vakÄ• likaá¹ƒnivÄ• setvÄ• attano cÄ«varaá¹ƒ gÄ• hetabbaá¹ƒ, tÄ• vakÄ• likampi alabha
bhÅ«tagÄ• mavikopanaá¹ƒkatvÄ• tiá¹‡apaá¹‡á¹‡ehi chadanaá¹ƒ viya viÃ±Ã±Ä• panampi va
acchinnaasabbacÄ«varena. __dve naá¹-á¹-hÄ• nÄ«_ti adhikÄ• rato vuttaá¹ƒ __ ``dve sÄ• di

<526> __pÄ• á¸·iyÄ• na sametÄ«_ti ``anÄ• patti Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naâ€™â€™
tatuttariviÃ±Ã±Ä• panaÄ• pattippasaá¹…ge eva vuttattÄ• . __ ``aÃ±Ã±assatthÄ• yÄ• ti na vu
aÃ±Ã±assatthÄ• ya tatuttari viÃ±Ã±Ä• pane nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ hotÄ«ti imamattha

pÄ• cittiyaá¹ƒ yesaá¹ƒ atthÄ• ya viÃ±Ã±Ä• peti, tesaá¹ƒ vÄ• siyÄ• , viÃ±Ã±Ä• pakasseva vÄ
\Ne I 286/ aviÃ±Ã±Ä• pitattÄ• , nÄ• pi viÃ±Ã±Ä• pakassa attÄ• naá¹ƒ uddissa aviÃ±Ã±Ä• pi
aÃ±Ã±assatthÄ• ya viÃ±Ã±Ä• pentassÄ• pi nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ na dissati. pÄ• á¸·iy
sikkhÄ• padassa attano sÄ• diyanapaá¹-ibaddhatÄ• vasena pavattattÄ• ``aÃ±Ã±assatthÄ•
vuttanti vadanti, taÃ±ca yuttaá¹ƒ viya dissati, vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. tatuttaricÄ«va
acchinnÄ• dikÄ• raá¹‡atÄ• , aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• ya ca paá¹-ilÄ• bhoti imÄ• nettha

tatuttarisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

528-531__._ aá¹-á¹-hame __yo kattÄ• _ti dÄ• yakaá¹ƒ sandhÄ• ya vuttaá¹ƒ. paá¹-o eva __p
``appagghaá¹ƒcetÄ• petÄ«â€™â€™ _ti idaá¹ƒ nissaggiyapÄ• cittiyÄ• anÄ• pattiá¹ƒ sandhÄ
viÃ±Ã±attipaccayÄ• pana dukkaá¹-ameva. ``pubbe appavÄ• ritoâ€™â€™ ti hi sutte \Be I 32
viÃ±Ã±attikÄ• raá¹‡aá¹ƒvuttaá¹ƒ. __mÄ• tikÄ• á¹-á¹-hakathÄ• yampi_ ``cÄ«vare bhiyyokamy
aÃ±Ã±Ä• takaviÃ±Ã±atti, tÄ• yaca paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• nÄ«â€™â€
upakkhaá¹-asikkhÄ• pada) aÃ±Ã±Ä• takaviÃ±Ã±attitÄ• pakÄ• sitÄ• , keci pana ``dÄ• yaken
santike avuttepi yadagghanakaá¹ƒso dÄ• tukÄ• mo, tadagghanakaá¹ƒ Ä• harÄ• petuá¹ƒ vaa
vadanti, taá¹ƒ __rÄ• jasikkhÄ• padaá¹-á¹-hakathÄ• yapi_na sameti, dÅ«tena vÄ• dÄ• yaken
uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataâ€™â€™ ntiÄ• rocitepi mukhavevaá¹-iyakappiyak
Ä• harÄ• panassa tattha paá¹-ikkhittattÄ• . vuttaÃ±hi tattha ``ime dve aniddiá¹-á¹-hakappiyal
aÃ±Ã±Ä• takaappavÄ• ritesuviya paá¹-ipajjitabbaá¹ƒ ... pe ... na kiÃ±ci vattabbÄ• . desanÄ•
`dÅ«tenacÄ«varacetÄ• pannaá¹ƒ pahiá¹‡eyyÄ• â€™ ti sayaá¹ƒ Ä• haritvÄ• pi piá¹‡á¸• apÄ•
dadantesupieseva nayoâ€™â€™ ti. mukhavevaá¹-iyakappiyakÄ• rakÄ• dayo hi dÄ• yakena
``asukassa santike cÄ«varapiá¹‡á¸• apÄ• tÄ• diá¹ƒ gaá¹‡hathÄ• â€™â€™ ti aniddiá¹-á¹-hat
kiÃ±civattabbÄ• â€™â€™ ti vuttaá¹ƒ, na pana tassa vatthuno mukhavevaá¹-iyÄ• dÄ«naá¹ƒ
idhÄ• pidÄ• yakena vÄ• dÅ«tena vÄ• ``yaá¹ƒ icchatha, taá¹ƒ vadathÄ• â€™â€™ ti appavÄ
dukkaá¹-ameva. __agghavaá¸• á¸• hanaka_nti cÄ«vare agghavaá¸• á¸• hanakaá¹ƒ nissÄ• y
sikkhÄ• padaá¹ƒ, na piá¹‡á¸• apÄ• tÄ• dÄ«sutesu agghavaá¸• á¸• hanassa dukkaá¹-amatta
suddhikapÄ• cittiyattÄ• cÄ• ti gahetabbaá¹ƒ. teneva ``cÄ«vare bhiyyokamyatÄ• â€™â€™ ti

paá¹-hamaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ•

<533> navame \Ne I 287/ pÄ• á¸·iyaá¹ƒ __paccekacÄ«varacetÄ• pannÄ• _ti paccekaá¹ƒ niy
ekekena visuá¹ƒ visuá¹ƒ niyamitÄ• cÄ«varacetÄ• pannÄ• ti attho. __ubhova santÄ• ekenÄ
ubho ekato hutvÄ• ti attho.

dutiyaupakkhaá¹-asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•

<537> dasame \Be I 328/ ``ajjaá¹‡hoâ€™â€™ ti ``ajja noâ€™â€™ ti vattabbe ha-kÄ• rÄ• ga
á¹‡a-kÄ• raá¹ƒ katvÄ• vuttoti Ä• ha __ ``ajja ekadivasaá¹ƒ amhÄ• kaâ€™â€™ _nti.

538-9__._ yaá¹ƒ vuttaá¹ƒ __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh rÄ• jasikkhÄ• padavaá¹‡
cÄ«varacetÄ• pannenacÄ«varaá¹ƒ cetÄ• petvÄ• itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena a
Ä• gamanasuddhiá¹ƒ dassetuá¹ƒvuttaá¹ƒ, sace hi `idaá¹ƒ itthannÄ• massa bhikkhuno dehÄ
Ä• gamanassa asuddhattÄ• akappiyavatthuá¹ƒ Ä• rabbha bhikkhunÄ• kappiyakÄ• rakopi n
ti, taá¹ƒnissaggiyavatthudukkaá¹-avatthubhÅ«taá¹ƒ akappiyacÄ«varacetÄ• pannaá¹ƒ ``asuk
dehÄ«â€™â€™ tievaá¹ƒ Ä• gamanasuddhiyÄ• asati, sikkhÄ• pade Ä• gatanayena dÅ«tava
paá¹-ikkhepoeva kÄ• tuá¹ƒ vaá¹-á¹-ati, na pana ``cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ
tadanusÄ• renana veyyÄ• vaccakaraÃ±ca niddisituá¹ƒ Ä• gamanadÅ«tavacanÄ• naá¹ƒ ubh
pÄ• á¸·iyaá¹ƒ Ä• gatanayenapana Ä• gamanasuddhiyÄ• sati dÅ«tavacane asuddhepi sikkh
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«tidassanatthaá¹ƒ vuttaá¹ƒ. tena ca yathÄ• dÅ«tavacanÄ• suddhiyam
veyyÄ• vaccakarampiniddisituá¹ƒ vaá¹-á¹-ati, evaá¹ƒ Ä• gamanÄ• suddhiyampi dÅ«tavacan
ayamattho atthatosiddhova hoti, ubhayasuddhiyaá¹ƒ vattabbameva natthÄ«ti ubhayÄ• sudd
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ•) ``kappiyakÄ• ra
bhaveyyÄ• â€™â€™ tivuttanti veditabbaá¹ƒ.

yaá¹ƒ panettha __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- II 537-539) ``Ä• gamanassa suddhiyÄ•
visesappayojanaá¹ƒ na dissatÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, taá¹ƒ mÄ• tikÄ• á¹-á¹-hakathÄ• v
I 288/ asallakkhetvÄ• vuttaá¹ƒ yathÄ• vuttanayena Ä• gamanasuddhiÄ• dinÄ• sappayojan
``mÅ«lasÄ• mikena kappiyavohÄ• ravasena, pesitassa dÅ«tassa akappiyavohÄ• ravasena
niddisitabbo bhaveyyÄ• â€™â€™ ti aniá¹-á¹-happasaá¹…go vutto, so aniá¹-á¹-happasaá¹…
tathÄ• hi __sikkhÄ• pade_ eva ``paá¹-iggaá¹‡hÄ• tu Ä• yasmÄ• cÄ«varacetÄ• pannaâ€™â
dÅ«tassa kappiyena \Be I 329/ kammena veyyÄ• vaccakaroniddisitabbo vutto Ä• gamanass
asuddhiyaá¹ƒ pana kappiyenÄ• pikammena veyyÄ• vaccakaro na niddisitabboti attheva Ä•
payojanaá¹ƒ. kathaá¹ƒ pana dÅ«tavacanena Ä• gamanasuddhi viÃ±Ã±Ä• yatÄ«ti? nÄ• yaá¹
akappiyavohÄ• renevavutte eva Ä• gamanasuddhi gavesitabbÄ• , na itarathÄ• , tattha ca ta
pucchitvÄ• ca yuttiÄ• dÄ«hi ca sakkÄ• viÃ±Ã±Ä• tuá¹ƒ. idhÄ• pi hi __sikkhÄ• pade_ ``cÄ«v
Ä• bhataâ€™â€™ ntidÅ«tavacaneneva cÄ«varaá¹ƒ kiá¹‡itvÄ• dÄ• tuá¹ƒ pesitabhÄ• vo viÃ
Ä• gamanasuddhina viÃ±Ã±Ä• yati, paá¹-ikkhepo eva kattabboti.

__pÄ• á¸·iya_Ã±ca ``cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• â€™â€™ tiÄ• di dÅ«

Ä• gamanasuddhiyÄ• sati paá¹-ipajjanavidhidassanatthaá¹ƒ vuttaá¹ƒ. ``eso kho ... pe ... na v
dehÄ«â€™â€™ â€™ tiÄ• diakappiyavatthusÄ• diyanaparimocanatthaá¹ƒ vuttaá¹ƒ. ``saÃ±Ã
dÅ«tena punavutte eva codetuá¹ƒ vaá¹-á¹-ati, na itarathÄ• â€™â€™ ti dassanatthaá¹ƒ vutta
`dehime cÄ«varaá¹ƒ ... pe ... cetÄ• pehi me cÄ«varaâ€™â€™ â€™ nti idaá¹ƒ dÅ«tenÄ• bha
paá¹-iggahetuá¹ƒattanÄ• niddiá¹-á¹-hakappiyakÄ• rakattÄ• va ``dehi me cÄ«varaá¹ƒ ... pe .
cÄ«varaâ€™â€™ ntivadanto rÅ«piyassa pakatattÄ• tena rÅ«piyena parivattetvÄ• ``dehi ce
rÅ«piyasaá¹ƒvohÄ• raá¹ƒsamÄ• pajjanto nÄ• ma hotÄ«ti taá¹ƒ dosaá¹ƒ dÅ«rato parivajjetuá
rÅ«piyapaá¹-iggahaá¹‡ena saá¹…ghamajjhenissaá¹-á¹-harÅ«piye viya. vuttaÃ±hi tattha ``na
imaá¹ƒ vÄ• Ä• harÄ• â€™â€™ ti. tasmÄ• na idaá¹ƒ viÃ±Ã±attidosaá¹ƒ parivajjetuá¹ƒ vuttan
me, Ä• vuso, cÄ«varenÄ• â€™â€™ tipiavattabbatÄ• pasaá¹…gato, teneva dÅ«taniddiá¹-á¹-
rÅ«piyasaá¹ƒvohÄ• rasaá¹…kÄ• bhÄ• vato aÃ±Ã±aá¹ƒ kappiyakÄ• rakaá¹ƒá¹-hapetvÄ• pi Ä
tatthÄ• pi ``dÅ«tena á¹-hapitarÅ«piyena cetÄ• petvÄ• cÄ«varaá¹ƒÄ• harÄ• pehÄ«â€™â€™
``cÄ«varaá¹ƒ Ä• harÄ• pehÄ«â€™â€™ ti evaá¹ƒ Ä• harÄ• petabbantiadhippÄ• yo gahetabb
ettha __á¹-hÄ• na_nti á¹-hitiyÄ• ca kÄ• raá¹‡assa canÄ• maá¹ƒ, tasmÄ• Ä• sane nisÄ«dan
Ä• gatakÄ• raá¹‡ampi tesaá¹ƒ na viÃ±Ã±Ä• yati. á¹-hitaá¹ƒ pana akopetvÄ• Ä• misapaá¹-ig
Ä• gatakÄ• raá¹‡ameva bhaÃ±jati, na á¹-hÄ• naá¹ƒ. tenÄ• ha __ ``Ä• gatakÄ• raá¹‡aá¹ƒ bh
289/. keci pana ``Ä• misapaá¹-iggahaá¹‡Ä• dinÄ• á¹-hÄ• nampibhaÃ±jatÄ«â€™â€™ ti vad
na sameti.

__yatassa_ \Be I 330/ __cÄ«varacetÄ• panna_ntiÄ• di yena attanÄ• veyyÄ• vaccakaro nid
anipphÄ• ditaá¹ƒ, tassa kattabbavidhidassanaá¹ƒ. evaá¹ƒ bhikkhunÄ• vatthusÄ• mikÄ• naá
vaá¹-á¹-ati ``sÄ• mikÄ• codetvÄ• dentÄ«â€™â€™ ti anÄ• pattiyaá¹ƒ vuttattÄ• . tena ca yo
upÄ• sakÄ• dÄ«hi pariyÄ• yena vatvÄ• codÄ• peti, tesu sattakkhattumpicodetvÄ• cÄ«vara
anÄ• patti siddhÄ• hoti sikkhÄ• padassa anÄ• á¹‡attikattÄ• .

kenaci aniddiá¹-á¹-ho attano mukheneva byÄ• vaá¹-abhÄ• vaá¹ƒ veyyÄ• vaccakarattaá¹ƒ pa
``avicÄ• retukÄ• matÄ• yÄ• â€™â€™ _ti iminÄ• vijjamÄ• nampi dÄ• tuá¹ƒ anicchantÄ• ari
vaÃ±canÄ• dhippÄ• yaá¹ƒvinÄ• vohÄ• rato natthÄ«ti vadantÄ«ti dasseti. __bhesajjakkhand
meá¹‡á¸• akaseá¹-á¹-hivatthumhi (Vin I 299) vuttaá¹ƒ ``santi, bhikkhaveâ€™â€™ tiÄ• divaca
__meá¹‡á¸• akasikkhÄ• padaá¹ƒ_nÄ• ma. __kappiyakÄ• rakÄ• naá¹ƒ hatthe_ti dÅ«tena nid
sandhÄ• ya vuttaá¹ƒ, na pana bhikkhunÄ• niddiá¹-á¹-he, aniddiá¹-á¹-he vÄ• ti. tenÄ• ha __
pamÄ• á¹‡aá¹ƒ natthÄ«â€™â€™ _tiÄ• di.

sayaá¹ƒ Ä• haritvÄ• dadantesÅ«ti sambandho. __ ``piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• yÄ•
iminÄ• cÄ«varatthÄ• yeva na hotÄ«ti dasseti. __ ``eseva nayoâ€™â€™ _ti iminÄ• vatthusÄ
niddiá¹-á¹-hakappiyakÄ• rakabhedesupipiá¹‡á¸• apÄ• tÄ• dÄ«nampi atthÄ• ya dinne ca á¹-h
heá¹-á¹-hÄ• vuttanayeneva kÄ• tabbantidasseti.

__ ``saá¹…ghaá¹ƒ vÄ•  ... pe ... anÄ• masitvÄ• â€™â€™ _ti vuttattÄ•  ``saá¹…ghassa vihÄ•
tiÄ• dinÄ• Ä• masitvÄ• vadantesu paá¹-ikkhipitabbameva. __ ``saá¹…gho sampaá¹-icchatÄ
ukkaá¹-á¹-havasenavuttaá¹ƒ, gaá¹‡Ä• dÄ«supi saá¹…ghassatthÄ• ya sampaá¹-icchantesup
paribhogepi dukkaá¹-ameva. __sÄ• ratthadÄ«paniyaá¹ƒ_ ``paá¹-iggahaá¹‡e pÄ• cittiyaâ€™
vuttaá¹ƒ, taá¹ƒ na yuttaá¹ƒ saá¹…ghacetiyÄ• dÄ«naá¹ƒ atthÄ• ya dukkaá¹-assa vuttattÄ• . _
dosÄ• bhÄ• vaá¹ƒÃ±atvÄ• pi kodhena vÄ• lobhena vÄ• bhaá¹‡á¸• adeyyanti codeti. so eva
musÄ• vÄ• dÄ• dipaccayÄ• pÄ• cittiyadukkaá¹-Ä• diÄ• pattÄ«hi sÄ• pattiko hoti, gÄ«vÄ• tis
niddosabhÄ• vaá¹ƒÃ±atvÄ• viramantassa natthi Ä• patti.

taá¸·Ä• kaá¹ƒ \Be I 331/ \Ne I 290/ khette paviá¹-á¹-hattÄ• ``na sampaá¹-icchitabbaâ€™â€™
__cattÄ• ropaccaye saá¹…gho paribhuÃ±jatÅ«ti deti, vaá¹-á¹-atÄ«_ti ettha ``bhikkhusaá¹…g
catupaccayaparibhogatthÄ• yataá¸·Ä• kaá¹ƒ dammÄ«â€™â€™ ti vÄ• ``bhikkhusaá¹…gho
paribhuÃ±jituá¹ƒ taá¸·Ä• kaá¹ƒ dammÄ«â€™â€™ tivÄ• ``ito taá¸·Ä• kato uppanne cattÄ• ro
vÄ• vattumpi vaá¹-á¹-ati, idaÃ±casaá¹…ghassa paribhogatthÄ• ya diyyamÄ• naÃ±Ã±eva sa
pana evampi dinnaá¹ƒ taá¸·Ä• kakhettÄ• dina vaá¹-á¹-ati. suddhacittassa pana udakaparibh
kÅ«papokkharaá¹‡Ä«Ä• dayo vaá¹-á¹-anti. ``saá¹…ghassa taá¸·Ä• kaá¹ƒatthi, taá¹ƒ kathaâ€
sabbattha saá¹…ghavaseneva vuttaá¹ƒ. __hatthe_ti vase.

__ ``á¹-hapethÄ• ti vutteâ€™â€™ _ti idaá¹ƒ sÄ• mÄ«civasena vuttaá¹ƒ, avuttepi á¹-hapenta
__ ``udakaá¹ƒ vÄ• retuá¹ƒ labbhatÄ«â€™â€™ _ti. sassakÄ• lepi tÄ• setvÄ• muÃ±cituá¹ƒ v
bhaá¹‡á¸• adeyyaá¹ƒ. __puna detÄ«_ti acchinditvÄ• puna deti, evampi vaá¹-á¹-atÄ«tisamba
kenaci issarena `pariccattamidaá¹ƒ bhikkhÅ«hi, assÄ• mikaâ€™ ntisaÃ±Ã±Ä• yaattanÄ• ga
vaá¹-á¹-atÄ«â€™â€™ ti dasseti. kappiyavohÄ• repi vinicchayaá¹ƒ vakkhÄ• mÄ• tipÄ• á¹-ha

__udakavasenÄ• _ti udakaparibhogatthaá¹ƒ. __ ``suddhacittÄ• naâ€™â€™ _nti idaá¹ƒ saha
akappiyavohÄ• renaca karonte sandhÄ• ya vuttaá¹ƒ. sassasampÄ• danatthanti evaá¹ƒ asu
akatvÄ• kappiyavohÄ• rena Ä• á¹‡Ä• petuá¹ƒ vaá¹-á¹-ati eva. __ ``kappiyakÄ• rakaá¹ƒ á¹-ha
vaá¹-á¹-atÄ«â€™â€™ _tiidaá¹ƒ sahatthÄ• dinÄ• katataá¸·Ä• kattÄ• ``asÄ• ruppaâ€™â€™
pana taá¹ƒ paccayaá¹ƒparibhuÃ±jantassapi vÄ• saá¹…ghassa Ä• patti na viÃ±Ã±Ä• yati, a
vÄ• ettha Ä• pattigahetabbÄ• . __lajjibhikkhunÄ• _ti lajjinÄ• pi, pageva alajjinÄ• mattikuddh
kÄ• rÄ• pitesÅ«tiadhippÄ• yo. __navasasse_ti akatapubbe kedÄ• re. __ ``kahÄ• paá¹‡eâ€™
dhaÃ±Ã±uá¹-á¹-hÄ• panetasseva akappiyanti dasseti, dhaÃ±Ã±uá¹-á¹-hÄ• pane cassa payo
kahÄ• paá¹‡uá¹-á¹-hÄ• paneviya.

__ ``kasatha vapathÄ• â€™â€™ _ti vacane sabbesampi akappiyaá¹ƒ siyÄ• ti Ä• ha __ ``ava
nÄ• ma bhÄ• go_ti ettha ettako kahÄ• paá¹‡oti idampi sandhÄ• ya vadati. tathÄ• vuttepihi t
avijjamÄ• nattÄ• \Be I 332/ Ä• yatiá¹ƒ uppannaá¹ƒ aÃ±Ã±esaá¹ƒ vaá¹-á¹-ati eva. tenÄ• ha _
akappiyaâ€™â€™ _nti. tassa pana sabbapayogesu, paribhogesupidukkaá¹-aá¹ƒ. keci pana

Ä• patti, na pubbapayogeâ€™â€™ ti vadanti, taá¹ƒ na yuttaá¹ƒ, yena minanarakkhaá¹‡Ä• d
dhaÃ±Ã±aparibhoge Ä• patti hoti, tassa payogassakaraá¹‡e anÄ• pattiyÄ• ayuttattÄ• . pari
sabbattha anÄ• patti. teneva __ ``ettakehivÄ«hÄ«hi idaÃ±cidaÃ±ca Ä• harathÄ• â€™â€™ _
\Ne I 291/ vuttaá¹ƒ, kahÄ• paá¹‡avicÄ• raá¹‡epieseva nayo. vatthu ca evarÅ«paá¹ƒ nÄ• ma
kappiyakÄ• rako natthÄ«ti vattabbantiÄ• divacanaÃ±cetthasÄ• dhakaá¹ƒ.

__vanaá¹ƒ dammi ... pe ... vaá¹-á¹-atÄ«_ti ettha nivÄ• saá¹-á¹-hÄ• nattÄ• puggalassÄ• pi su
gahetuá¹ƒvaá¹-á¹-ati. __sÄ«maá¹ƒ demÄ• _ti vihÄ• rasÄ«mÄ• disÄ• dhÄ• raá¹‡avacanena
``vaá¹-á¹-atÄ«â€™â€™ _ti vuttaá¹ƒ.

__ ``veyyÄ• vaccakaraâ€™â€™ _ntiÄ• dinÄ• vuttepi puggalassapi dÄ• saá¹ƒ gahetuá¹ƒ va
bhikkhave, Ä• rÄ• mikaâ€™â€™ nti (Vin III 619; Vin I 270) visesetvÄ• anuÃ±Ã±Ä• tattÄ• , t
gahitaparibhuttakkamena, na gahaá¹-á¹-hÄ• naá¹ƒ dÄ• saparibhogakkamena. khettÄ• dayo
vaá¹-á¹-anti __pÄ• á¸·iyaá¹ƒ_ puggalikavasena gahetuá¹ƒ ananuÃ±Ã±Ä• tattÄ• ti daá¹-á¹-ha
demÄ• _ti saá¹…ghikavihÄ• raá¹ƒ sandhÄ• ya vuttaá¹ƒ, ``khettavatthupaá¹-iggahaá¹‡Ä• pa
tiÄ• dinÄ• (DN I 10, 194) suttantesu Ä• gatapaá¹-ikkhepo bhagavatÄ• Ä• pattiyÄ• pihetubh
adhippÄ• yaá¹ƒ jÄ• nantehi saá¹…gÄ«timahÄ• therehi khettapaá¹-iggahaá¹‡Ä• dinissitoaya
pÄ• á¸·imuttavinicchayo vuttoti gahetabbo. kappiyakÄ• rakassa niddiá¹-á¹-habhÄ• vo, dÅ«te
vÄ• yÄ• mo, tena paá¹-ilÄ• bhoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

rÄ• jasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito cÄ«varavaggo paá¹-hamo.

2. kosiyavaggo

1. kosiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<542> dutiyassa \Be I 333/ \Ne I 292/ paá¹-hame pÄ• á¸·iyaá¹ƒ __kosiyakÄ• rake_ti kosakÄ
nibbattattÄ• kosiyena suttena vatthÄ• diá¹ƒ karonte. __saá¹…ghÄ• ta_nti vinÄ• saá¹ƒ.

<544> __ ``avÄ• yimaâ€™â€™ _nti vuttattÄ• vÄ• yitvÄ• karaá¹‡e anÄ• patti. __missetvÄ•
__paá¹-ilÄ• bhenÄ• _ti pariniá¹-á¹-hÄ• nena ``pariyosÄ• peti, nissaggiyaâ€™â€™ nti (Vin III
kosiyamissakatÄ• , attano atthÄ• ya santhatassa karaá¹‡akÄ• rÄ• panaá¹ƒ, paá¹-ilÄ• bho cA
aá¹…gÄ• ni.

kosiyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

547-552__._ dutiyaÃ±ca tatiyaÃ±ca uttÄ• nameva. tattha pana odÄ• tÄ• dimissakasaÃ±Ã±Ä
suddhakÄ• á¸·akÄ• naÃ±Ã±evasanthatassa karaá¹‡avasena cettha dvebhÄ• gato adhikesu
anadhikasaÃ±Ã±Ä• ya santhatassakaraá¹‡avasena ca acittakatÄ• veditabbÄ• .

4. chabbassasikkhÄ• padavaá¹‡á¹‡anÄ•

<557> catutthe __hada_ karÄ«sussagge, __miha_ secaneti dhÄ• tuatthaá¹ƒ sandhÄ• yÄ• h
karontÄ«â€™â€™ _ti. Å«nakachabbassesu atirekachabbassasaá¹…kitÄ• divasenettha acit

chabbassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ•

<565> paÃ±came \Ne I 293/ \Be I 334/ __tattha sandississatÄ«_ti sakÄ• ya katikÄ• ya
ayuttakÄ• ritÄ• vasenaviÃ±Ã±Å«hi sandississatÄ«ti attho. araÃ±Ã±akaá¹…gÄ• dÄ«ni tÄ«á¹
senÄ• sanÄ• dipaccayattayassaÄ• diaá¹…gavasena vuttÄ• ni, sesÄ• nipi te samÄ• diyiá¹ƒs

<566> __pihayantÄ• _ti patthayantÄ• . santhatassa avÄ• yimattÄ• , senÄ• sanaparikkhÄ• ra
adhiá¹-á¹-hÄ• tabbatÄ• ca natthÄ«ti Ä• ha __ ``catutthacÄ«varasaÃ±Ã±itÄ• yÄ• â€™â€™ _
vipallÄ• sasaÃ±Ã±Ä• yÄ• tiattho. keci pana ``idaá¹ƒ nisÄ«danasanthataá¹ƒ nÄ• ma navasu
nisÄ«danacÄ«varameva, nÄ• Ã±Ã±aá¹ƒ. __nisÄ«danasikkhÄ• padepi_ (Vin IV 531 Ä• dayo
`nisÄ«danaá¹ƒ nÄ• masadasaá¹ƒ vuccatÄ«â€™ ti ca aá¹-á¹-hakathÄ• yaÃ±cassa `santhata
ekasmiá¹ƒ ante sugatavidatthiyÄ• vidatthimatte padese dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• tis
tÄ• hi dasÄ• hisadasaá¹ƒ nÄ• ma vuccatÄ«â€™ ti (Sp (to Vin IV) 531) ca vuttattÄ• â€™â€™
yuttaá¹ƒidha pamÄ• á¹‡aniyamassa avuttattÄ• , santhatassa ca avÄ• yimacÄ«varattÄ• , adh
aá¹-á¹-hakathÄ• yaá¹ƒavuttattÄ• ca. nisÄ«danacÄ«varaá¹ƒ pana channaá¹ƒ cÄ«varÄ• naá¹
pamÄ• á¹‡ayuttameva santharitvÄ• santhataá¹ƒ viya karonti. teneva ``santhatasadisaâ€™â
kataá¹ƒ, tasmÄ• tadeva cÄ«varaá¹ƒadhiá¹-á¹-hÄ• nupagaÃ±ca, na idanti gahetabbaá¹ƒ.

<567> sugatavidatthikaá¹ƒ anÄ• dÄ• ya Ä• diyantisaÃ±Ã±Ä• ya, sugatavidatthiÅ«ne anÅ«na
acittakatÄ• veditabbÄ• . vitÄ• nÄ• dÄ«naÃ±Ã±eva atthÄ• ya karaá¹‡e anÄ• pattivacanaton
Ä• patti eva. __paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«_ti kosiyesu suddhakÄ• á¸·akÄ• naÃ±cavat
vuttaá¹ƒ. teneva __pÄ• á¸·iyaá¹ƒ_ ``aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, Ä• pa
ti (Vin III 545, 550) tattha tattha vuttaá¹ƒ, itaresu pana dvÄ«su ``anÄ• pattÄ«â€™â€™ ti vutt
catutthe aÃ±Ã±assatthÄ• ya karaá¹‡epi anÄ• patti, paÃ±came tatthadukkaá¹-anti daá¹-á¹-ha
nissaá¹-á¹-hadÄ• navacanato pana gahaá¹‡e doso natthi, paribhuÃ±jane ca vijaá¹-etvÄ• kap

nisÄ«danasanthatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ•

<572> chaá¹-á¹-he \Ne I 294/ \Be I 335/ pÄ• á¸·iyaá¹ƒ __ ``addhÄ• namaggappaá¹-ipannass
vatthuvasenavuttaá¹ƒ. nivÄ• saá¹-á¹-hÄ• ne laddhÄ• nipi tiyojanato paraá¹ƒ harituá¹ƒ na vaá
hÄ• rake_tianurÅ«pato vuttaá¹ƒ. santepi hÄ• rake harato natthi doso. __Ä• pattiyevÄ• _ti an
pakkhadvayassapi kÄ• raá¹‡amÄ• ha __ ``saussÄ• hattÄ• â€™â€™ _ti, anuparatagamanic
suddhacittapakkhasseva kÄ• raá¹‡amÄ• ha __ ``acittakattÄ• â€™â€™ _ti. __na sametÄ«_t
harÄ• petÄ«â€™â€™ ti ettakasseva pariharaá¹‡e vuttattÄ• . __agacchante_ti á¹-hite. __heá

<575> __taá¹ƒ harantassÄ• _ti paá¹-hamaá¹ƒ paá¹-ilÄ• bhaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya tiy
harantassÄ• ti attho. tathÄ• harantassa hi corehi acchinditvÄ• puna dinnaá¹-á¹-hÄ• nato tiy
vaá¹-á¹-ati. keci pana __ ``mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ aá¹…gesu `paá¹-hamappaá¹-ilÄ
dutiyapaá¹-ilÄ• bhaá¹-á¹-hÄ• natotiyojanÄ• tikkamepi anÄ• pattÄ«â€™â€™ ti vadanti, taá¹ƒ
dutiyapaá¹-ilÄ• bhassÄ• pi paá¹-ilÄ• bhaá¹-á¹-hÄ• nepavisanato vÄ• satthÄ• ya gamanaá¹-á
__kÄ• yabandhanÄ• dÄ«na_nti dvipaá¹-alakÄ• yabandhanÄ• dÄ«naá¹ƒantare pakkhittaá¹ƒ
na katabhaá¹‡á¸• anti vuttaá¹ƒ, tathÄ• __nidhÄ• namukha_nti. akatabhaá¹‡á¸• atÄ• , paá¹-
tiyojanÄ• tikkamanaá¹ƒ, Ä• haraá¹‡apaccÄ• haraá¹‡aá¹ƒ, avÄ• sÄ• dhippÄ• yatÄ• tiimÄ• ne

eá¸·akalomasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<581> sattame pÄ• á¸·iyaá¹ƒ anÄ• pattivÄ• re __aparibhuttaá¹ƒ katabhaá¹‡á¸• aá¹ƒ dhovÄ•
kambalÄ• dikatabhaá¹‡á¸• assa dhovÄ• panaá¹ƒ purÄ• á¹‡acÄ«varadhovÄ• panasikkhÄ• p
Ä• pattikarantitannivattanatthaá¹ƒ __ ``aparibhuttaá¹ƒ katabhaá¹‡á¸• aâ€™â€™ _nti vuttaá¹
uttÄ• natthameva.

eá¸·akalomadhovÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ•

583-4__._ aá¹-á¹-hame \Be I 336/ \Ne I 295/ suvaá¹‡á¹‡amayakahÄ• paá¹‡ena kahÄ• paá¹‡
saá¹…gayhatÄ«ti Ä• ha__ ``sovaá¹‡á¹‡amayo vÄ• â€™â€™ _ti. __rÅ«piyamayo vÄ• _ti raj
samuá¹-á¹-hapetvÄ• katakahÄ• paá¹‡o. __pÄ• katiko_ nÄ• ma etarahi pakatikahÄ• paá¹‡o

__iccetaá¹ƒ sabbampÄ«_ti sikkhÄ• padena, vibhaá¹…gena ca vuttaá¹ƒ sabbampi nidasseti.

catubbidhaá¹ƒnissaggiyavatthÅ«ti iminÄ• va sambandho, na pana anantarena ``rajataâ€™â
catubbidhaá¹ƒ nissaggiyavatthuá¹ƒ sarÅ«pato dassento __ ``rajataâ€™â€™ _ntiÄ• dimÄ• h
heá¹-á¹-hÄ• rajatamÄ• sakova vutto, na kevalaá¹ƒ rajataá¹ƒ, tathÄ• pi sikkhÄ• pade ``jÄ• ta
ntipadeneva vuttanti tampi dassetuá¹ƒ ``rajataâ€™â€™ nti idaá¹ƒ visuá¹ƒ vuttaá¹ƒ. padabhÅ
panamÄ• tikÄ• padeneva siddhattÄ• taá¹ƒ avatvÄ• tena saha saá¹…gayhamÄ• nameva da
nÄ• makahÄ• paá¹‡oâ€™â€™ tiÄ• di vuttanti veditabbaá¹ƒ. __jÄ• tarÅ«pamÄ• sako_ti suva
__vuttappabhedo_ti ``rÅ«piyamayo vÄ• pÄ• katiko vÄ• â€™â€™ tiÄ• dinÄ• vuttappabhedo
vatthaá¹ƒ. __dukkaá¹-amevÄ• _ti paá¹-iggÄ• hakasseva paá¹-iggahaá¹‡apaccayÄ• dukkaá
paÃ±casahadhammikehi paá¹-iggahitÄ• naá¹ƒ dhaÃ±Ã±avirahitamuttÄ• dÄ«naá¹ƒ kÄ• raá¹
uppannapaccayaá¹ƒparibhuÃ±jantÄ• naá¹ƒ sabbesampi dukkaá¹-ameva. keci pana ``dhaÃ±
paÃ±casahadhammikehipaá¹-iggahitaá¹ƒ muttÄ• dikhettÄ• di viya sabbesampi paribhuÃ±jitu
kevalaá¹ƒ saá¹…ghikabhÅ«miyaá¹ƒkappiyavohÄ• rena ca uppannassa dhaÃ±Ã±assa vicÄ•
`tassevetaá¹ƒ akappiyaâ€™ ntivuttaâ€™â€™ nti vadanti.

__eko sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• _tiÄ• di rÅ«piye heá¹-á¹-himakoá¹-iyÄ• pavattanÄ• kÄ•
na pana ``evaá¹ƒ paá¹-ipajjitabbamevÄ• â€™â€™ ti dassetuá¹ƒ. ``idha nikkhipÄ• hÄ«â€™â
vutteuggaá¹‡hÄ• panaá¹ƒ hotÄ«ti Ä• ha __ ``idha nikkhipÄ• hÄ«ti na vattabbaâ€™â€™ _nti
hotÄ«_ti yasmÄ• asÄ• ditattÄ• tato uppannapaccayÄ• vaá¹-á¹-anti, tasmÄ• kappiyaá¹ƒ ni
pana dubbicÄ• raá¹‡Ä• ya sati tato uppannampi na kappati, tasmÄ• akappiyaá¹ƒ nissÄ• ya

__ ``na tena kiÃ±ci kappiyabhaá¹‡á¸• aá¹ƒ cetÄ• pitaâ€™â€™ _nti iminÄ• cetÄ• pitaá¹ƒ ce
paribhogÅ«pÄ• youggahetvÄ• anissaá¹-á¹-harÅ«piyena cetÄ• pitattÄ• . Ä«disaÃ±hi saá¹…g
katvÄ• va chaá¸• á¸• etvÄ• pÄ• cittiyaá¹ƒ desetabbanti dasseti. keci \Be I 337/ pana ``yasmÄ
nissaggiyavatthuá¹ƒpaá¹-iggahetvÄ• pi cetÄ• pitaá¹ƒ \Ne I 296/ kappiyabhaá¹‡á¸• aá¹ƒ saá¹
kappiyakÄ• rakehi nissaá¹-á¹-harÅ«piyaá¹ƒparivattetvÄ• Ä• nÄ«takappiyabhaá¹‡á¸• asadis
upÄ• yaá¹ƒ bhÄ• jetvÄ• paribhuÃ±jituá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ __pattacatu
Vin III) II 589) na sameti. tattharÅ«piyena parivattitapattassa aparibhogova dassito, na
nissajjanavidhÄ• nanti. __upanikkhepaá¹ƒá¹-hapetvÄ• _ti kappiyakÄ• rakehi vaá¸• á¸• hiyÄ•
vuttaá¹ƒ. __akappiya_nti tenavatthunÄ• gahitattÄ• vuttaá¹ƒ.

<585> __ ``patitokÄ• saá¹ƒ asamannÄ• harantenÄ• â€™â€™ _ti idaá¹ƒ nirapekkhabhÄ• va
__asantasambhÄ• vanÄ• yÄ• _ti pariyÄ• yÄ• dinÄ• abhÅ«tÄ• rocanaá¹ƒ sandhÄ• ya vuttaá
__theyyaparibhogo_tipaccayasÄ• minÄ• bhagavatÄ• ananuÃ±Ã±Ä• tattÄ• vuttaá¹ƒ. __iá¹
anuÃ±Ã±Ä• tampikattabbaá¹ƒ akatvÄ• paribhuÃ±janato vuttaá¹ƒ, tena ca paccayasannissit
vipajjatÄ«tidasseti. __paribhoge paribhoge_ti kÄ• yato mocetvÄ• mocetvÄ• paribhoge.
pacchimayÄ• mesupaccavekkhitabbanti yojanÄ• . __iá¹‡aparibhogaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ
mayÄ• cÄ«varaá¹ƒparibhuttaâ€™â€™ ntiÄ• dinÄ• pi atÄ«tapaccavekkhaá¹‡Ä• vaá¹-á¹-atÄ
paribhoge_tiudakapatanaá¹-á¹-hÄ• nato antopavesanesu, nisÄ«danasayanesu ca. __satipa

paccavekkhaá¹‡asatiyÄ• paccayattaá¹ƒ laddhuá¹ƒ vaá¹-á¹-ati. paá¹-iggahaá¹‡e ca paribhog
paccavekkhaá¹‡Ä• sati avassaá¹ƒ laddhabbÄ• tidasseti. tenÄ• ha __ ``satiá¹ƒ katvÄ• â€™â
``satipaccayatÄ• paccaye satibhesajjaparibhogassa kÄ• raá¹‡e satÄ«â€™â€™ ti evampi a
paccaye satÄ«ti paccayasabbhÄ• vasallakkhaá¹‡esatÄ«ti evamattho gahetabbo paccayasa
asujjhanato. __ ``paribhoge akarontassevaÄ• pattÄ«â€™â€™ _ti iminÄ• pÄ• timokkhasaá¹
na paccayasannisssisÄ«lassa, tassa atÄ«tapaccavekkhaá¹‡Ä• ya visujjhanato. etasmiá¹ƒ, p
iá¹‡aparibhogÄ• divacanenapaccayasannissitasÄ«lasseva bhedoti evamimesaá¹ƒ nÄ• nÄ•

evaá¹ƒ paccayasannissitasÄ«lassa visuddhiá¹ƒ dassetvÄ• teneva pasaá¹…gena sabbÄ• pi
``catubbidhÄ• hi suddhÄ«â€™â€™ _tiÄ• dimÄ• ha. tattha sujjhati \Be I 338/ desanÄ• dÄ«h
catubbidhasÄ«laá¹ƒ. tenÄ• ha __ ``desanÄ• ya sujjhanatoâ€™â€™ _tiÄ• di. ettha desanÄ•
chinnamÅ«lÄ• naá¹ƒ abhikkhutÄ• paá¹-iÃ±Ã±Ä• pi saá¹…gahitÄ• . chinnamÅ«lÄ• nampi hi
pÄ• rÄ• jikÄ• pattivuá¹-á¹-hÄ• nenaheá¹-á¹-hÄ• parirakkhitaá¹ƒ bhikkhusÄ«laá¹ƒ visuddhaá
tesaá¹ƒ maggapaá¹-ilÄ• bhopi sampajjati.

dÄ• tabbaá¹-á¹-hena dÄ• yaá¹ƒ, taá¹ƒ Ä• diyantÄ«ti __dÄ• yÄ• dÄ• _. __sattannaá¹ƒ sekkh
kalyÄ• á¹‡aputhujjanÄ• pisaá¹…gahitÄ• tesaá¹ƒ Ä• á¹‡aá¹‡yaparibhogassa dÄ• yajjaparib
veditabbaá¹ƒ \Ne I 297/. __dhammadÄ• yÄ• dasutta_nti ``dhammadÄ• yÄ• dÄ• me, bhikkh
Ä• misadÄ• yÄ• dÄ• â€™â€™ tiÄ• dinÄ• (MN I 29) pavattaá¹ƒ suttaá¹ƒ. tattha mÄ• me Ä•
me-saddaá¹ƒ Ä• netvÄ• attho gahetabbo. evaÃ±hi tathÄ• vuttatthasÄ• dhakaá¹ƒ hoti.

__lajjinÄ• saddhiá¹ƒ paribhogo_ti dhammÄ• misavasena missabhÄ• vo. __alajjinÄ• saddh
``Ä• dito paá¹-á¹-hÄ• ya hi alajjÄ« nÄ• ma natthÄ«â€™â€™ _ti iminÄ• diá¹-á¹-hadiá¹-á¹-hes
kÄ• tabbÄ• , diá¹-á¹-hasutÄ• dikÄ• raá¹‡e sati eva kÄ• tabbÄ• ti dasseti. __attanobhÄ• rabh
saddhivihÄ• rikÄ• dayo. __sace na oramatÄ«_ti agatigamanena dhammÄ• misaparibhogato
natthÄ«â€™â€™ _ti idaá¹ƒ alajjÄ«naá¹ƒ dhammena uppannapaccayaá¹ƒ, dhammakamma
hi kuladÅ«sanÄ• disamuppannapaccayaá¹ƒ paribhuÃ±jantÄ• naá¹ƒ, vaggakammÄ• diá¹ƒka

__ ``dhammiyÄ• dhammiyaparibhogo paccayavasena veditabboâ€™â€™ _ti vuttattÄ• heá¹
lajjiparibhogopaccayavasena ca ekakammÄ• divasena ca vutto evÄ• ti veditabbaá¹ƒ. teneva
__duá¹-á¹-hadosasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_codakacuditakabhÄ• ve á¹-hitÄ• dve
sandhÄ• ya ``ekasambhogaparibhogÄ• hutvÄ• jÄ«vathÄ• â€™â€™ ti (Sp (to Vin III) II 385-
aÃ±Ã±amaÃ±Ã±aá¹ƒ dhammÄ• misaparibhogevirodhÄ• bhÄ• vÄ• . lajjÄ«nameva hi alajjinÄ
vaá¹-á¹-antÄ«ti.

__dhammaparibhogo_ti ``ekakammaá¹ƒ ekuddesoâ€™â€™ tiÄ• dinÄ• (Vin III 55, 92, 172)
nissayaggahaá¹‡adÄ• nÄ• diko sabbo nirÄ• misaparibhogo ca veditabbo \Be I 339/. __ ``na
kÄ• retabboâ€™â€™ _ti vuttattÄ• lajjino alajjipaggahe Ä• pattÄ«tiveditabbaá¹ƒ. __itaropÄ«

attÄ• naá¹ƒ paggaá¹‡hantassa alajjino, iminÄ• ca lajjino vaá¹‡á¹‡abhaá¹‡anÄ• dilÄ• bhaá¹ƒ
Ä• misagarukatÄ• ya vÄ• gehasitapemena vÄ• taá¹ƒ alajjiá¹ƒpaggaá¹‡hanto lajjÄ« sÄ• sa
nÄ• mÄ• ti dasseti. evaá¹ƒ gahaá¹-á¹-hÄ• dÄ«su upatthambhitoalajjÄ« balaá¹ƒ labhitvÄ• pe
nacirasseva sÄ• sanaá¹ƒ uddhammaá¹ƒ ubbinayaá¹ƒ karotÄ«ti.

__ ``dhammaparibhogopi tattha vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• Ä• misaparibhogato dham
ativiya alajjivivekena kÄ• tabboti dasseti. __ ``dhammÄ• nuggahena uggaá¹‡hituá¹ƒvaá¹-á¹-
vuttattÄ• alajjussannatÄ• ya sÄ• sane osakkante, lajjÄ«su ca appahontesualajjimpi pakatat
\Ne I 298/ gahetvÄ• upasampadÄ• dikaraá¹‡ena ceva keci alajjinodhammÄ• misaparibhog
sesÄ• lajjigaá¹‡assa niggahena ca sÄ• sanaá¹ƒ paggaá¹‡hituá¹ƒ vaá¹-á¹-atieva.

keci pana ``koá¹-iyaá¹ƒ á¹-hito ganthoti vuttattÄ• ganthapariyÄ• puá¹‡anameva dhammapa
tasmÄ• alajjÄ«hipi saddhiá¹ƒ uposathÄ• dikaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, Ä• pattin
taá¹ƒ na yuttaá¹ƒ, ekakammÄ• dÄ«su bahÅ«su dhammaparibhogesu alajjinÄ• pisaddhiá¹ƒ k
dhammaparibhogaá¹ƒ dassetuá¹ƒ idha nidassanavasena ganthasseva samuddhaá¹-attÄ• .
dhammaparibhogo na hotÄ«ti sakkÄ• vattuá¹ƒ anÄ• misattÄ• dhammÄ• misesuapariyÄ• p
__aá¹-á¹-hasÄ• liniyaá¹ƒ_ dhammapaá¹-isandhÄ• rakathÄ• yaá¹ƒ (Dhs-a 1351) ``kammaá¹-
dhammo vÄ• cetabbo ... pe ... abbhÄ• navuá¹-á¹-hÄ• namÄ• nattaparivÄ• sÄ• dÄ• tabbÄ• ,
upasampadÄ• raho upasampÄ• detabbo ... pe ... ayaá¹ƒdhammapaá¹-isandhÄ• ro nÄ• mÄ•
saá¹…ghakammÄ• dipi dhammakoá¹-á¹-hÄ• se dassitaá¹ƒ. tesu pana dhammakoá¹-á¹-hÄ•
gaá¹‡apÅ«raá¹‡Ä• divasena alajjino apekkhitvÄ• uposathÄ• di vÄ• tesaá¹ƒ santikÄ•
dhammuggahaá¹‡anissayaggahaá¹‡Ä• divÄ• karÄ«yati, taá¹ƒ dhammo ceva paribhogo cÄ•
etaá¹ƒ tathÄ• rÅ«papaccayaá¹ƒvinÄ• kÄ• tuá¹ƒ na vaá¹-á¹-ati, karontassa alajjiparibhogo ca
yaá¹ƒ pana alajjisataá¹ƒanapekkhitvÄ• tajjanÄ«yÄ• diniggahakammaá¹ƒ \Be I 340/ vÄ• pa
vÄ• uggahaparipucchÄ• dÄ• nÄ• di vÄ• karÄ«yati, taá¹ƒ dhammo eva, no paribhogo. etaá¹
vaá¹-á¹-ati, Ä• misadÄ• naá¹ƒ viya Ä• patti natthi. nissayadÄ• nampi terasasammutidÄ• nÄ•
vattapaá¹-ivattasÄ• diyanÄ• diparibhogassÄ• pi hetuttÄ• na vaá¹-á¹-ati.

yo pana mahÄ• alajjÄ« uddhammaá¹ƒ ubbinayaá¹ƒ satthu sÄ• sanaá¹ƒ karoti, tassa
saddhivihÄ• rikÄ• dÄ«naá¹ƒupasampadÄ• diupakÄ• rakammampi uggahaparipucchÄ• dÄ•
Ä• patti evahoti, niggahakammameva kÄ• tabbaá¹ƒ. teneva alajjipaggahopi paá¹-ikkhitto.
dhammÄ• misaparibhogavivajjanenÄ• pihi dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ niggaho a
phÄ• suvihÄ• rasaddhammaá¹-á¹-hitivinayÄ• nuggahÄ• diatthÄ• yaetadatthattÄ• sikkhÄ• p
yaá¹ƒ dummaá¹…kÅ«naá¹ƒ upatthambhÄ• ya pesalÄ• naá¹ƒ aphÄ• suvihÄ• rÄ• yasaddhan
sabbampi paribhogo vÄ• hotu aparibhogo vÄ• kÄ• tuá¹ƒna vaá¹-á¹-ati, evaá¹ƒ karontÄ• sÄ
Ä• pattiÃ±ca Ä• pajjanti. dhammÄ• misaparibhogesucettha alajjÄ«hi ekakammÄ• didhamma
aphÄ• suvihÄ• rasaddhammaparihÄ• nÄ• diatthÄ• yahoti, na tathÄ• Ä• misaparibhogo. na
paccayaparibhogamattena pesalÄ• naá¹ƒ aphÄ• suvihÄ• rÄ• dihoti, yathÄ• vuttadhammapa

tapparivajjanena ca phÄ• suvihÄ• rÄ• dayo. tathÄ• hi katasikkhÄ• padavÄ«tikkamÄ• alajjip
paviá¹-á¹-hÄ• ``tumhe kÄ• yadvÄ• re, vacÄ«dvÄ• re ca vÄ«tikkamaá¹ƒ karothÄ• â€™â€™
honti, yathÄ• vinayaÃ±caatiá¹-á¹-hantÄ• saá¹…ghato bahikaraá¹‡Ä• divasena suá¹-á¹-hu r
akatvÄ• tehi saha saá¹ƒvasantÄ• pialajjinova honti ``ekopi alajjÄ« alajjisatampi karotÄ«â€™
(Vin III-a II 585). yadi hi te evaá¹ƒ na niggahitÄ• siyuá¹ƒ, saá¹…ghe kalahÄ• diá¹ƒ vaá¸• á¸•
uposathÄ• disÄ• maggÄ«kammapaá¹-ibÄ• hanÄ• dinÄ• pesalÄ• naá¹ƒ aphÄ• suá¹ƒ katvÄ•
devadattavajjiputtakÄ• dayo viya parisaá¹ƒ vaá¸• á¸• hetvÄ• attano vippaá¹-ipattiá¹ƒ dhamm
saá¹…ghabhedÄ• dimpi katvÄ• nacirasseva sÄ• sanaá¹ƒantaradhÄ• peyyuá¹ƒ, tesu pana s
bahikaraá¹‡Ä• divasena niggahitesu sabbopÄ• yaá¹ƒ upaddavo nahoti. vuttaÃ±hi ---

``dussÄ«lapuggale \Be I 341/ nissÄ• ya uposatho na tiá¹-á¹-hati, pavÄ• raá¹‡Ä• na tiá¹-á¹-h
saá¹…ghakammÄ• ninappavattanti, sÄ• maggÄ« na hoti ... pe ... dussÄ«lesu pana niggahite
na hoti, tato pesalÄ• bhikkhÅ« phÄ• su viharantÄ«â€™â€™ ti (Sp (to Vin III) I 39).

tasmÄ• ekakammÄ• didhammaparibhogova Ä• misaparibhogatopi ativiya alajjivivekena kÄ
saddhammaparihÄ• nihetuttÄ• ti veditabbaá¹ƒ.

apica uposatho na tiá¹-á¹-hati, pavÄ• raá¹‡Ä• na tiá¹-á¹-hati, saá¹…ghakammÄ• ni nappava
alajjÄ«hisaddhiá¹ƒ saá¹…ghakammÄ• karaá¹‡assa aá¹-á¹-hakathÄ• yaá¹ƒ pakÄ• sitattÄ• pi
parivattaliá¹…gassabhikkhuno bhikkhunupassayaá¹ƒ gacchantassa __paá¹-ipattikathÄ• yaá
saá¹…gÄ• hikÄ• lajjiniyo, tÄ• kopetvÄ• aÃ±Ã±attha na gantabbaá¹ƒ. gacchati ce,
gÄ• mantaranadÄ«pÄ• rarattivippavÄ• sagaá¹‡aohÄ«yanÄ• pattÄ«hina muccati ... pe ... ala
pana karonti, tÄ• pi pariccajitvÄ• aÃ±Ã±attha gantuá¹ƒ labbhatÄ«â€™â€™ ti evaá¹ƒ alajjinÄ
dutiyikÄ• gahaá¹‡Ä• dÄ«su saá¹ƒvÄ• sÄ• pattiparihÄ• rÄ• yanadÄ«pÄ• ragamanÄ• digaruk
anuÃ±Ã±Ä• tattÄ• tatopi alajjisaá¹ƒvÄ• sÄ• patti eva saddhammaparihÄ• nihetutogarukatan
lahukÄ• pattiá¹-á¹-hÄ• naá¹ƒ, anÄ• pattiá¹-á¹-hÄ• naá¹ƒ vÄ• parihariuá¹ƒ
garukÄ• pattiá¹-á¹-hÄ• navÄ«tikkamaá¹ƒÄ• cariyÄ• anujÄ• nanti, tathÄ• __asaá¹ƒvÄ• sapa
``sabbehipi lajjipuggalehisamaá¹ƒ sikkhitabbabhÄ• vato samasikkhÄ• tÄ• nÄ• ma. ettha ya
kammÄ• dÄ«susaha \Ne I 300/ vasanti, na ekopi tato bahiddhÄ• sandissati, tasmÄ• tÄ• ni
saá¹ƒvÄ• so nÄ• mÄ• â€™â€™ ti evaá¹ƒ lajjÄ«heva ekakammÄ• disaá¹ƒvÄ• so vaá¹-á¹-atÄ

yadi evaá¹ƒ, kasmÄ• asaá¹ƒvÄ• sikesu alajjÄ« na gaá¹‡itoti? nÄ• yaá¹ƒ virodho, ye gaá¹‡a
kammaá¹ƒ kuppati, tesaá¹ƒ pÄ• rÄ• jikÄ• diapakatattÄ• naÃ±Ã±eva asaá¹ƒvÄ• sikatte gahit
pakatattabhÅ«tÄ• pi santi, te ce gaá¹‡apÅ«raá¹‡Ä• hutvÄ• kammaá¹ƒ sÄ• dhenti, kevalaá
karontÄ• naá¹ƒ Ä• pattikarÄ• honti sabhÄ• gÄ• pattiÄ• pannÄ• \Be I 342/viya aÃ±Ã±amaÃ
lajjitaÃ±ca puthujjanÄ• naá¹ƒ cittakkhaá¹‡apaá¹-ibaddhaá¹ƒ, na sabbakÄ• likaá¹ƒ. saÃ±cicc
uppanne alajjino ``na puna Ä«disaá¹ƒ karissÄ• mÄ«â€™â€™ ti cittenalajjino ca honti, tesu c
ovadiyamÄ• nÄ• pi na oramanti, punappunaá¹ƒvÄ«tikkamanti, te eva asaá¹ƒvasitabbÄ• , na

okkantattÄ• . tasmÄ• pi alajjinoasaá¹ƒvÄ• sikesu agaá¹‡etvÄ• tapparivajjanatthaá¹ƒ sodhet
uposathÄ• dikaraá¹‡aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tathÄ• hi ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä• ro
uddisissÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin I 134) aparisuddhÄ• ya parisÄ• ya uposathakaraá
``yassa siyÄ• Ä• patti so Ä• vikareyya ... pe ... phÄ• su hotÄ«â€™â€™ ti (Vin I 134) evaá¹ƒ
patiá¹-á¹-hÄ• petvÄ• uposathakaraá¹‡appakÄ• ro ca vutto, ``kaccittha parisuddhÄ• ... pe ..
parisuddhetthÄ• yasmantoâ€™â€™ ti (Vin III 442, 458, 662; Vin IV 551, 575, 655) ca pÄ• ri
``parisuddho ahaá¹ƒ bhante, parisuddhoti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti (Vin I 168) ca eva
uposathaá¹ƒkarontÄ• naá¹ƒ parisuddhatÄ• ca pakÄ• sitÄ• , vacanamattena anoramantÄ• r
uposathapavaÄ• raá¹‡aá¹-á¹-hapanavidhica vuttÄ• , sabbathÄ• lajjidhammaá¹ƒ anokkaman
ayuttatÄ• ya nissayadÄ• naggahaá¹‡apaá¹-ikkhepo, tajjanÄ«yÄ• diniggahakammakaraá¹‡a
ukkhepanÄ«yakammakaraá¹‡ena sÄ• nuvattakaparisassa alajjissaasaá¹ƒvÄ• sikattapÄ• pa
yathÄ• vuttehi suttanayehi, aá¹-á¹-hakathÄ• vacanehica pakatattehipi apakatattehipi sabbeh
ekakammÄ• disaá¹ƒvÄ• so na vaá¹-á¹-ati, karontÄ• naá¹ƒÄ• patti eva dummaá¹…kÅ«naá¹ƒ
sabbasikkhÄ• padÄ• naá¹ƒ paÃ±Ã±attattÄ• ti niá¹-á¹-hametthagantabbaá¹ƒ. teneva dutiyasa
alajjino vajjiputtakÄ• yasattherÄ• dÄ«himahantena vÄ• yÄ• mena saá¹…ghato viyojitÄ• . na
pÄ• rÄ• jikÄ• diasaá¹ƒvÄ• sikÄ• atthitehi dÄ«pitÄ• naá¹ƒ __dasannaá¹ƒ vatthÅ«naá¹ƒ_ (Vin
lahukÄ• pattivisayattÄ• .

__tassa pana santike_ti mahÄ• rakkhitattherassa santike. __kharapatta_nti kharasaá¹…khÄ
suvaá¹‡á¹‡apatirÅ«pakaá¹ƒ\Ne I 301/ vatthu. dÄ• yakehi asatiyÄ• dinnaá¹ƒ rÅ«piyaá¹ƒ tehi
gaá¹‡hante adÄ• tuá¹ƒ, nissaggiyavatthuá¹ƒ gaá¹‡hÄ• hÄ«ti dÄ• tuÃ±ca \Be I 343/ na vaá¹-
coá¸·akaá¹ƒpassÄ• hÄ«â€™â€™ _ti. evaá¹ƒ vatvÄ• pi pana naá¹-á¹-havatthusmiá¹ƒ viya nis
Ä• pattidesetabbÄ• va. asatiyÄ• pi hi taá¹ƒ vatthuá¹ƒ vatthÄ• dinÄ• sahatthena gahetvÄ• `
tidinnaá¹ƒ, tadÄ• pariccÄ• gasabbhÄ• vato dÄ• nameva hoti ``appagghaá¹ƒ dassÄ• mÄ«â€
paá¹-iggaá¹‡hantassa ca asatiyÄ• diyyamÄ• natte Ã±Ä• tepi adinnÄ• dÄ• naá¹ƒ na hoti dÄ
rÅ«piyaá¹ƒ nissaggiyameva hoti. keci pana ``Ä«disaá¹ƒ nÄ• ma na hoti, teneva cettha `tava
ti vuttaâ€™â€™ nti vadanti, taá¹ƒ no nakkhamati, vÄ«maá¹ƒsitabbaá¹ƒ.

<586> __ekaparicchedÄ• nÄ«_ti siyÄ• kiriyattaá¹ƒ, siyÄ• akiriyattaÃ±ca sandhÄ• ya vuttaâ
jÄ• tarÅ«parajatabhÄ• vo, attuddesikatÄ• , gahaá¹‡Ä• dÄ«su aÃ±Ã±atarabhÄ• voti imÄ• ne

rÅ«piyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<587> navame jÄ• tarÅ«pÄ• dicatubbidhanissaggiyavatthu idha rÅ«piyaggahaá¹‡eneva gah
``jÄ• tarÅ«parajataparivattanaâ€™â€™ _nti. __paá¹-iggahitaparivattane_ti kappiyavohÄ• re
vÄ• paá¹-iggahitassa rÅ«piyassaparivattane.

<589> pÄ• á¸·iyaá¹ƒ __ghanakata_nti iá¹-á¹-hakÄ• di. __rÅ«piyaá¹ƒ nÄ• ma satthuvaá¹‡á¹‡
kiÃ±cÄ• pikevalaá¹ƒ rajataá¹ƒ na gahitaá¹ƒ, tathÄ• pi rÅ«piyapadeneva taá¹ƒ gahitanti daá¹
rÅ«piyasaá¹ƒvohÄ• roeva vuttoti ajjhÄ• haritabbaá¹ƒ. __rÅ«piye rÅ«piyasaÃ±Ã±Ä«_tiÄ• dim
vakkhÄ• mÄ• tipÄ• á¹-haseso.

<591> pÄ• á¸·iyaá¹ƒ __rÅ«piye rÅ«piyasaÃ±Ã±Ä«_ti attanÄ• diyyamÄ• naá¹ƒ sakasantaka
__rÅ«piyaá¹ƒ cetÄ• petÄ«_ti parasantakaá¹ƒ. esa nayo sesesupi. tattha arÅ«piya-saddenac
saá¹…gaá¹‡hÄ• ti. pacchime pana tike ``arÅ«piye rÅ«piyasaÃ±Ã±Ä« arÅ«piyaá¹ƒ cetÄ• pet
dukkaá¹-assÄ• â€™â€™ ti iminÄ• nayena sabbattha yojanÄ• veditabbÄ• . imasmiÃ±ca tik
kappiyavatthuyeva gahitaá¹ƒ, na muttÄ• didukkaá¹-avatthu ante ``paÃ±cannaá¹ƒ sahaanÄ•
vuttattÄ• . kiÃ±cÄ• pi \Ne I 302/ dukkaá¹-avatthu na gahitaá¹ƒ, tathÄ• pidukkaá¹-avatthunÄ•
kappiyavatthunÄ• dukkaá¹-avatthuÃ±ca parivattayato dukkaá¹-aá¹ƒ, nayato siddhameva ho
dukkaá¹-avatthumhi tathasaÃ±Ã±Ä• ya vÄ• atathasaÃ±Ã±Ä• ya vÄ• vimatiyÄ• vÄ• parivat
acittakattÄ• imassa sikkhÄ• padassa. __paÃ±cannaá¹ƒ sahÄ• _tipaÃ±cahi sahadhammikel

idÄ• ni ``nissaggiyavatthunÄ• dukkaá¹-avatthuá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• vuttassa atthas
sarÅ«penaanÄ• gatattepi nayato labbhamÄ• nataá¹ƒ dassetuá¹ƒ __ ``yo hi ayaâ€™â€™ _n
cayasmÄ• rÅ«piyena parivattitaá¹ƒ arÅ«piyaá¹ƒ nissaá¹-á¹-hampi sabbesampi akappiyattÄ•
nissajjitvÄ• paribhuÃ±jitabbasseva nissajjitabbato, kevalaá¹ƒ pana idaá¹ƒ chaá¸• á¸• etvÄ•
parivattakena desetabbaá¹ƒ, tasmÄ• ``rÅ«piye rÅ«piyasaÃ±Ã±Ä« arÅ«piyaá¹ƒ cetÄ• peti, n
pÄ• cittiyaâ€™â€™ ntiÄ• di tiko bhagavatÄ• na vutto, tÄ«supi padesu parivattiyamÄ• nassa
nissaggiyavacanÄ• yogÄ• rÅ«piyasseva nissajjitabbato. rÅ«piyasseva hi nissaá¹-á¹-hassaÄ
paá¹-ipajjanavidhi pÄ• á¸·iyaá¹ƒ dassito, na arÅ«piyassa. tasmÄ• pÄ• cittiyamattasambhava
aá¹-á¹-hakathÄ• yaá¹ƒ ``avuttopi ayaá¹ƒ ... pe ... tiko veditabboâ€™â€™ ti vuttaá¹ƒ, napana
nissaggiyatÄ• dassanatthaá¹ƒ. teneva pattacatukke ``na sakkÄ• kenaci upÄ• yenakappiyaá
vuttaá¹ƒ. ayaá¹ƒ amhÄ• kaá¹ƒ khanti. __attano vÄ• hÄ«_tiÄ• didutiyatikÄ• nulomeneva tati
sijjhanappakÄ• raá¹ƒ samatthetuá¹ƒ vuttaá¹ƒ. tatrÄ• yaá¹ƒadhippÄ• yo --- yasmÄ• hi yathÄ
parassa rÅ«piyaá¹ƒ cetÄ• pentassa ekasmiá¹ƒ anterÅ«piyasambhavato ``rÅ«piyasaá¹ƒvohÄ
dutiyattiko vutto, evaá¹ƒ attanorÅ«piyena parassa arÅ«piyaá¹ƒ cetÄ• pentassÄ• pi hotÄ«ti ta
bhaveyya, sopana dutiyattikeneva ekato rÅ«piyapakkhasÄ• maÃ±Ã±ena sijjhatÄ«ti pÄ• á¸·iy
tattha__ekantena rÅ«piyapakkhe_ti ekena antena rÅ«piyapakkhe, ``ekato rÅ«piyapakkheâ€

idÄ• ni dutiyattike arÅ«piyapadassa atthabhÅ«tesu dukkaá¹-avatthukappiyavatthÅ«su
dukkaá¹-avatthunÄ• rÅ«piyÄ• diparivattane Ä• pattibhedaá¹ƒ dassetuá¹ƒ __ ``dukkaá¹-avatt
345/Ä• raddhaá¹ƒ. __dukkaá¹-avatthunÄ• dukkaá¹-avatthu_ntiÄ• di pana dukkaá¹-avatthun
parivattanappasaá¹…gepÄ• á¸·iyaá¹ƒ avuttassÄ• pi atthassa nayato labbhamÄ• nataá¹ƒ da
__iminÄ• _tirÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padena, tena ca dukkaá¹-assa acittakatampi das

sahadhammikehÄ«_ti ``paÃ±cannaá¹ƒ saha anÄ• pattÄ«â€™â€™ ti vacanato vuttaá¹ƒ, tenA
kayavikkayasikkhÄ• padassa kappiyavatthunissitataá¹ƒeva sÄ• dheti. imaá¹ƒ ... pe ... rÅ«piy
303/ sandhÄ• ya vuttanti pakatena sambandho. __idhÄ• _ti imasmiá¹ƒ sikkhÄ• pade. __tatt
kayavikkayasikkhÄ• pade (Vin III 593).

evaá¹ƒ dukkaá¹-avatthunÄ• rÅ«piyÄ• diparivattane Ä• pattibhedaá¹ƒ dassetvÄ• idÄ• ni kap
__ ``kappiyavatthunÄ• panÄ• â€™â€™ _tiÄ• di Ä• raddhaá¹ƒ. tattha __tenevÄ• _ti kappiya
``rÅ«piyaá¹ƒ uggaá¹‡hitvÄ• â€™â€™ _ti idaá¹ƒ ukkaá¹-á¹-havasena vuttaá¹ƒ. muttÄ• didukl
kÄ• ritampi paÃ±cannampi na vaá¹-á¹-ati eva. __samuá¹-á¹-hÄ• petÄ«_ti sayaá¹ƒ gantvÄ• ,
kammakÄ• rÄ• naá¹ƒ datvÄ• bÄ«jaá¹ƒ samuá¹-á¹-hÄ• pehÄ«â€™â€™ ti evaá¹ƒ aÃ±Ã±aá¹
vÄ• samuá¹-á¹-hÄ• peti. __mahÄ• akappiyo_ti attanÄ• va bÄ«jato paá¹-á¹-hÄ• ya dÅ«sitatt
mÅ«lasÄ• mikassaabhÄ• vato vuttaá¹ƒ. so hi corehi acchinnopi puna laddho jÄ• nantassa k
yadi hi vaá¹-á¹-eyya, taá¸·Ä• kÄ• dÄ«su viya acchinno vaá¹-á¹-atÄ«ti Ä• cariyÄ• vadeyyuá¹
upÄ• yenÄ• _ti saá¹…ghe nissajjanena, corÄ• diacchindanÄ• dinÄ• ca kappiyaá¹ƒ kÄ• tuá¹
rÅ«pena á¹-hitaá¹ƒ, tammÅ«likena vatthumuttÄ• dirÅ«pena á¹-hitaÃ±ca sandhÄ• yavuttaá¹ƒ
tammÅ«likakappiyavatthuÃ±ca na sakkÄ• kenaci upÄ• yenatena rÅ«pena kappiyaá¹ƒ kÄ• t
tena kappiyavatthudukkaá¹-avatthunÄ• puna rÅ«piyaá¹ƒ cetÄ• peyya, taá¹ƒ rÅ«piyaá¹ƒ niss
kappiyaá¹ƒ kÄ• tumpisakkÄ• bhaveyyÄ• ti daá¹-á¹-habbaá¹ƒ.

__pattaá¹ƒ kiá¹‡Ä• tÄ«_ti ettha ``iminÄ• kahÄ• paá¹‡Ä• dinÄ• kammÄ• rakulato pattaá¹ƒ k
Ä• rÄ• mikÄ• dÄ«hi kiá¹‡Ä• panampi saá¹…gahitanti veditabbaá¹ƒ. teneva __rÄ• jasikkhÄ•
``ettakehi kahÄ• paá¹‡ehi sÄ• á¹-ake Ä• hara, ettakehi yÄ• guÄ• dÄ«ni sampÄ• dehÄ«ti vad
sabbesaá¹ƒ akappiyaá¹ƒ. kasmÄ• ? kahÄ• paá¹‡Ä• naá¹ƒ vicÄ• ritattÄ• â€™â€™ ti (Vin III-
346/. iminÄ• pana vacanena yaá¹ƒ __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_rÅ«piyasaá¹ƒvohÄ•
``anÄ• á¹‡attikaâ€™â€™ nti vuttaá¹ƒ, taá¹ƒ na sameti. na kevalaÃ±caiminÄ• , pÄ• á¸·iyÄ• p
pÄ• á¸·iyaÃ±hi nissaá¹-á¹-harÅ«piyena Ä• rÄ• mikÄ• dÄ«hi sappiyÄ• diá¹ƒparivattÄ• petuá¹
imaá¹ƒ jÄ• nÄ• hÄ«â€™ ti. sace so bhaá¹‡ati `iminÄ• kiá¹ƒ Ä• harÄ«yatÅ«â€™ ti, na vattab
Ä• harÄ• â€™ ti. kappiyaá¹ƒ Ä• cikkhitabbaá¹ƒ `sappi vÄ• â€™â€™ â€™ tiÄ• dinÄ• rÅ«piy
parimocetvÄ• va vuttaá¹ƒ. ``iminÄ• rÅ«piyenakiá¹ƒ Ä• harÄ«yatÅ«â€™â€™ ti pucchanto ``
vuttepi adhikÄ• rato ``iminÄ• rÅ«piyenaimaá¹ƒ Ä• harÄ• â€™â€™ ti bhikkhÅ«hi Ä• á¹‡atto
rÅ«piyasaá¹ƒvohÄ• raá¹ƒ parivajjetuá¹ƒ ``navattabbo `imaá¹ƒ vÄ• imaá¹ƒ vÄ• Ä• harÄ• â€
kato, anÄ• pattivÄ• repi ``kappiyakÄ• rakassa\Ne I 304/ Ä• cikkhatÄ«â€™â€™ ti na vuttaá¹
__kayavikkayasikkhÄ• pade_ (Vin III 595) pana tathÄ• vuttaá¹ƒ, tasmÄ• idaá¹ƒ sÄ• á¹‡atti
anÄ• á¹‡attikanti gahetabbaá¹ƒ.

__mÅ«lassa anissaá¹-á¹-hattÄ• _ti yena uggahitamÅ«lena patto kÄ«to, tassa mÅ«lassa
saá¹…ghamajjheanissaá¹-á¹-hattÄ• , etena rÅ«piyameva nissajjitabbaá¹ƒ, na tammÅ«likaá¹
yadi hi tena rÅ«piyena aÃ±Ã±aá¹ƒ rÅ«piyaá¹ƒ cetÄ• peyya, taá¹ƒ rÅ«piyasaá¹ƒvohÄ• rasikk

Ä• gatanayenevanissajjÄ• petvÄ• sesehi paribhuÃ±jitabbaá¹ƒ bhaveyyÄ• ti. __ ``mÅ«lassa
_tiiminÄ• mÅ«lassa gihisantakattaá¹ƒ, teneva pattassa rÅ«piyasaá¹ƒvohÄ• rÄ• nuppannata
paÃ±casahadhammikasantakeneva hi rÅ«piyasaá¹ƒvohÄ• radoso. tattha ca attano santake
dukkaá¹-aá¹ƒ.

__nissajjÄ«_ti dÄ• navasena vuttaá¹ƒ, na vinayakammavasena. teneva __ ``sappissa pÅ«re
yaá¹ƒ attano dhanena parivatteti, tassa vÄ• dhanassa rÅ«piyabhÄ• vo,
parivattanaparivattÄ• panesuaÃ±Ã±atarabhÄ• vo cÄ• ti imÄ• nettha dve aá¹…gÄ• ni.

rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ•

593-5__._ dasame \Be I 347/ pÄ• á¸·iyaá¹ƒ __jÄ• nÄ• hÄ«_ti idÄ• neva upadhÄ• rehi, idaá¹
sakkÄ• ti adhippÄ• yo. __iminÄ• _ti bhikkhunÄ• diyyamÄ• naá¹ƒ vuttaá¹ƒ. __ima_nti parena
sesaÃ±Ä• takesu saddhÄ• deyyavinipÄ• tasambhavato tadabhÄ• vaá¹-á¹-hÄ• nampi dasset
pitaraá¹ƒ vÄ• â€™â€™ _ti vuttaá¹ƒ. __na sakkÄ• taá¹ƒ paá¹-ikkhipitu_nti ettha yathÄ• rÅ«
datvÄ• assÄ• mikabhÅ«miyaá¹ƒ ayobÄ«jasamuá¹-á¹-hÄ• pane bhatiyÄ• khaá¹‡antÄ• naá¹
gahitabhaá¹‡á¸• akabhÄ• vepipÄ• cittiyaá¹ƒ hoti, evamidhÄ• pÄ«ti keci vadanti, taá¹ƒ na yu
assÄ• mikabhÅ«miá¹ƒkhaá¹‡itvÄ• samuá¹-á¹-hÄ• pitaá¹ƒ ayobÄ«jaá¹ƒ, taá¹ƒ bhatakÄ• naá
tadatthaÃ±ca tesaá¹ƒ rÅ«piyaá¹ƒdentassa rÅ«piyasaá¹ƒvohÄ• rova hoti akappiyavohÄ• ren
Ä• harÄ• pane kayavikkayoviya, tÄ• disampi parabhaá¹‡á¸• aá¹ƒ idha vatthadhovanÄ• dÄ«s
aá¹-á¹-hakathÄ• pamÄ• á¹‡enevettha pÄ• cittiyaá¹ƒgahetabbaá¹ƒ.

<597> __puÃ±Ã±aá¹ƒ_ \Ne I 305/ __bhavissatÄ«ti detÄ«_ti ettha sace bhikkhu attano bhaá¹
Ã±atvÄ• piakathetvÄ• ``idÄ• neva upaparikkhitvÄ• gaá¹‡ha, mÄ• pacchÄ• vippaá¹-isÄ• rÅ«
itaro ca attano diyyamÄ• nassa mahagghataá¹ƒ ajÄ• nanto ``Å«naá¹ƒ vÄ• adhikaá¹ƒ vÄ• t
gacchati, bhikkhussa anÄ• patti upanandassa viya paribbÄ• jakavatthuggahaá¹‡e. vippaá¹-i
sakasaÃ±Ã±Ä• ya Ä• gatassa yaá¹ƒ adhikaá¹ƒ gahitaá¹ƒ, taá¹ƒ dÄ• tabbaá¹ƒ. yena yaá¹ƒ p
tesaá¹ƒubhinnaá¹ƒ kappiyavatthutÄ• , asahadhammikatÄ• , kayavikkayÄ• pajjanaÃ±cÄ• ti in

kayavikkayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito kosiyavaggo dutiyo.

3. pattavaggo

1. pattasikkhÄ• padavaá¹‡á¹‡anÄ•

<602> tatiyavaggassa \Ne I 306/ paá¹-hame __aá¸• á¸• haterasapalÄ• _ti mÄ• gadhikÄ• ya
aá¸• á¸• haterasapalaparimitaá¹ƒudakaá¹ƒ gaá¹‡hantaá¹ƒ sandhÄ• ya vuttaá¹ƒ, tathÄ• \Be
yavamÄ• sÄ• diá¹ƒ gaá¹‡hantiá¹ƒsandhÄ• yÄ• ti keci. __Ä• cariyadhammapÄ• lattherena_
``pakaticatumuá¹-á¹-hikaá¹ƒ kuá¸• uvaá¹ƒ, catukuá¸• uvaá¹ƒ nÄ• á¸·i, tÄ• ya nÄ• á¸·iyÄ• so
doá¹‡aá¹ƒ, taá¹ƒ pana magadhanÄ• á¸·iyÄ• dvÄ• dasanÄ• á¸·iyo hontÄ«ti vadantÄ«â€™â€
__damiá¸·anÄ• á¸·Ä«_ti purÄ• á¹‡anÄ• á¸·iá¹ƒ sandhÄ• ya vuttaá¹ƒ. sÄ• ca catumuá¹-á¹-hi
kuá¸• uvÄ• , tÄ• ya nÄ• á¸·iyÄ• dve nÄ• á¸·iyo magadhanÄ• á¸·iá¹ƒgaá¹‡hÄ• ti. purÄ• á¹‡Ä
tisso nÄ• á¸·iyo gaá¹‡hÄ• tÄ«â€™â€™ ti vadanti, tesaá¹ƒmatena magadhanÄ• á¸·i idÄ• ni p
catukuá¸• uvÄ• ya damiá¸·anÄ• á¸·iyÄ• catunÄ• á¸·ikÄ• hoti, tato magadhanÄ• á¸·ito upaá
purÄ• á¹‡adamiá¸·anÄ• á¸·isaá¹…khÄ• taá¹ƒ patthaá¹ƒ nÄ• ma hoti, etena ca ``omakonÄ• n
gaá¹‡hÄ• tÄ«â€™â€™ ti pÄ• á¸·ivacanaÃ±ca sameti, lokiyehipi ---

``lokiyaá¹ƒ magadhaÃ±ceti, patthadvayamudÄ• haá¹-aá¹ƒ.

lokiyaá¹ƒ soá¸·asapalaá¹ƒ, mÄ• gadhaá¹ƒ diguá¹‡aá¹ƒ mataâ€™â€™ nti || ---

evaá¹ƒ loke nÄ• á¸·iyÄ• magadhanÄ• á¸·i diguá¹‡Ä• ti dassitÄ• , evaÃ±ca gayhamÄ• ne on
yÄ• panamattodanagÄ• hikÄ• ca siddhÄ• hoti. na hi sakkÄ• aá¹-á¹-hakuá¸• uvato Å«noda
athÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ pariyesitvÄ• yÄ• petuá¹ƒ. teneva __veraÃ±jakaá¹‡á¸
``pattho nÄ• ma nÄ• á¸·imattaá¹ƒ hoti ekassa purisassa alaá¹ƒ yÄ• panÄ• ya. vuttampi heta
`patthodanonÄ• lamayaá¹ƒ duvinnaâ€™â€™ â€™ nti (J II 21.192) vuttaá¹ƒ, ``ekekassa dvin
pahotÄ«â€™â€™ tica Ä• gahaá¹ƒ, tasmÄ• idha vuttanayÄ• nusÄ• reneva gahetabbaá¹ƒ.

__Ä• lopassa_ \Ne I 307/ __anurÅ«pa_nti ettha ``byaÃ±janassa mattÄ• nÄ• ma odanato ca
II 387) __brahmÄ• yusuttaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• Ä• lopassa catutthabhÄ• gamev
daá¹-á¹-habbaá¹ƒ. __odanagatikÄ• nevÄ• _ti odanassa anto eva pavisanasÄ«lÄ• ni siyuá¹ƒ
gavesantÄ«ti attho. __nÄ• mamatte_ti ``majjhimo patto majjhimomakoâ€™â€™ tiÄ• dinÄ• n

607-8__._ __evaá¹ƒ payoge payoge_ti pariyosÄ• nÄ• lopajjhoharaá¹‡apayoge payoge, Ä• l
__katvÄ• _ti pÄ• kapariyosÄ• naá¹ƒ katvÄ• . __pacitvÄ• á¹-hapessÄ• mÄ«_ti kÄ• á¸·avaá¹
349/ vuttaá¹ƒ. __chidda_nti mukhavaá¹-á¹-ito dvaá¹…gulassa heá¹-á¹-hÄ• chiddaá¹ƒ vuttaá¹
paá¹-hamakathine vuttanayameva.

pattasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ•

609-613__._ dutiye pÄ• á¸·iyaá¹ƒ ahaá¹ƒ pattena te bhikkhÅ« santapessÄ• mÄ«ti seso. __
adhiá¹-á¹-hÄ• navijahanampi dasseti. paÃ±cabandhanepi patte aparipuá¹‡á¹‡apÄ• ke patte
ruhati. __ ``tipupaá¹-á¹-akena vÄ• â€™â€™ _ti vuttattÄ• tambalohÄ• dÄ«hi kappiyalohehia
chÄ• detuá¹ƒ vaá¹-á¹-ati. teneva __ ``lohamaá¹‡á¸• alakenÄ• â€™â€™ _ti vuttaá¹ƒ. imasmi
akÄ• á¸·avaá¹‡á¹‡ampi kappiyapattaá¹ƒ viÃ±Ã±Ä• pentassa Ä• patti evÄ• ti daá¹-á¹-habbaá
adhiá¹-á¹-hÄ• nupagapattassaÅ«napaÃ±cabandhanatÄ• , attuddesikatÄ• , akataviÃ±Ã±atti,
imÄ• nettha cattÄ• riaá¹…gÄ• ni.

Å«napaÃ±cabandhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ•

618-621__._ tatiye pÄ• á¸·iyaá¹ƒ pilindavacchattherena ``na kho, mahÄ• rÄ• ja, bhagavatÄ•
anuÃ±Ã±Ä• toâ€™â€™ tipaá¹-hamaá¹ƒ paá¹-ikkhipitvÄ• ``anujÄ• nÄ• mi, bhikkhave, Ä• rÄ
Ä• rÄ• mikanÄ• menadÄ• saggahaá¹‡e anuÃ±Ã±Ä• te eva Ä• rÄ• mikÄ• naá¹ƒ gahitattÄ• k
kappiyavohÄ• renapipuggalÄ• naá¹ƒ gahetuá¹ƒ na vaá¹-á¹-ati, tathÄ• ananuÃ±Ã±Ä• tattÄ•
``khettavatthupaá¹-iggahaá¹‡Ä• paá¹-ivirato hotÄ«â€™â€™ tiÄ• dinÄ• (DN I 10, 194) hi \Ne
ekasseva puggalikavasenagahaá¹‡e anuÃ±Ã±Ä• te itarÄ«tarÄ• naá¹ƒ tathÄ• na gahetabba
pilindavacchattherenadÄ• yakakulassa dÄ• rikÄ• ya suvaá¹‡á¹‡amÄ• lÄ• vasena tiá¹‡aá¹‡á
``anÄ• patti, bhikkhave, iddhimassa iddhivisayeâ€™â€™ ti (Vin III 159) vacanato kulasaá¹…
hotÄ«tikatanti daá¹-á¹-habbaá¹ƒ, keci pana ``khÄ«á¹‡Ä• savÄ• naá¹ƒ lÄ• bhicchÄ• ya abhÄ
350/Ä• jÄ«vakopo natthÄ«â€™â€™ ti vadanti, taá¹ƒ na yuttaá¹ƒ khÄ«á¹‡Ä• savÄ• nampi
Ä• jÄ«vavipattihetÅ«naá¹ƒpiá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ parivajjetabbato. vuttaÃ±hi dhammas
bhindeyyamÄ• jÄ«vaá¹ƒ, cajamÄ• nopi jÄ«vitaâ€™â€™ nti (Mil VI 1.5). bhagavatÄ• ca ``gÄ
abhojanÄ«yaâ€™â€™ ntiÄ• divuttaá¹ƒ (Sn 81, 484; Mil IV 5.9; SN a I 197).

<622> __uggahitaka_nti paribhogatthÄ• ya sayaá¹ƒ gahitaá¹ƒ. __sayaá¹ƒ karotÄ«_ti pacitvÄ
__purebhatta_nti tadahupurebhattameva vaá¹-á¹-ati savatthukapaá¹-iggahitattÄ• .
__sayaá¹ƒkata_ntikhÄ«ranavanÄ«taá¹ƒ pacitvÄ• kataá¹ƒ. __nirÄ• misamevÄ• _ti tadahupu
vuttaá¹ƒ. ajja sayaá¹ƒkataá¹ƒ nirÄ• misameva bhuÃ±jantassa kasmÄ• sÄ• mapÄ• ko na ho
``navanÄ«taá¹ƒtÄ• pentassÄ• â€™â€™ _tiÄ• di. __paá¹-iggahitehÄ«_ti khÄ«radadhÄ«ni sa
uggahitakehikataá¹ƒ abbhaÃ±janÄ• dÄ«su upanetabbanti yojanÄ• . __eseva nayo_ti nissag
vuttaá¹ƒ. __akappiyamaá¹ƒsasappimhÄ«_ti hatthiÄ• dÄ«naá¹ƒ sappimhi.

__ettha panÄ• _ti navanÄ«te viseso atthÄ«ti attho. __dhotaá¹ƒ vaá¹-á¹-atÄ«_ti dhotameva p
vaá¹-á¹-ati, itarathÄ• savatthukapaá¹-iggahitaá¹ƒ hotÄ«ti therÄ• naá¹ƒ adhippÄ• yo.

mahÄ• sivattherassa pana vatthuno viyojitattÄ• dadhiguá¸·ikÄ• dÄ«hi yuttatÄ• mattena

savatthukapaá¹-iggahitaá¹ƒnÄ• ma na hoti, tasmÄ• takkato uddhaá¹-amattameva paá¹-igga
vÄ• nirÄ• misamevakatvÄ• paribhuÃ±jiá¹ƒsÅ«ti adhippÄ• yo, na pana dadhiguá¸·ikÄ• dÄ«
tenÄ• ha __ ``tasmÄ• navanÄ«taá¹ƒ paribhuÃ±jantena ... pe ... savatthukapaá¹-iggahitaá¹ƒ
_ti. tattha adhotaá¹ƒ paá¹-iggahetvÄ• pi taá¹ƒ navanÄ«taá¹ƒ paribhuÃ±jantena dadhiÄ• dÄ«
paribhuÃ±jitabbantiattho. __khayaá¹ƒ gamissatÄ«_ti nirÄ• misaá¹ƒ hoti, tasmÄ• vikÄ• lepi
__ettÄ• vatÄ• _ti navanÄ«te laggamattena visuá¹ƒ dadhiÄ• divohÄ• raá¹ƒ aladdhena appan
etena visuá¹ƒ paá¹-iggahitadadhiÄ• dÄ«hi saha pakkaá¹ƒ savatthukapaá¹-iggahitasaá¹…khy
__tasmimpÄ«_ti nirÄ• misabhÅ«tepi. kukkuccakÄ• naá¹ƒ pana ayaá¹ƒ adhippÄ• yo --- paá¹-
dadhiÄ• dÄ«hi asambhinnarasattÄ• bhattena sahitena guá¸·apiá¹‡á¸• Ä• di \Ne I 309/ viya
savatthukapaá¹-iggahitaá¹ƒnÄ• ma na hoti, taá¹ƒ \Be I 351/ pana pacantena dhovitvÄ• va pa
pacanakkhaá¹‡epaccamÄ• nadadhiguá¸·ikÄ• dÄ«hi sambhinnarasatÄ• ya sÄ• maá¹ƒpakka
sÄ• maá¹ƒpakkamevahoti, tasmÄ• nirÄ• misameva pacitabbanti. teneva __ ``Ä• misena sa
_tikÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

ettha cÄ• yaá¹ƒ vicÄ• raá¹‡Ä• --- savatthukapaá¹-iggahitattÄ• bhÄ• ve Ä• misena saha bhi
pakkassasayaá¹ƒpÄ• kadoso vÄ• parisaá¹…kÄ«yati yÄ• vakÄ• likatÄ• vÄ• , tattha na tÄ•
etthasambhavati sattÄ• hakÄ• likattÄ• . yaÃ±hi tattha dadhiÄ• di Ä• misagataá¹ƒ, taá¹ƒ pari
athapaá¹-iggahitadadhiguá¸·ikÄ• dinÄ• saha attanÄ• pakkattÄ• savatthukapakkaá¹ƒ viya
parisaá¹…kÄ«yati, tadÄ• Ä• misena saha paá¹-iggahitattÄ• ti kÄ• raá¹‡aá¹ƒ vattabbaá¹ƒ, n
tathÄ• ca upaá¸• á¸• hattherÄ• naá¹ƒmatameva aá¹…gÄ« kataá¹ƒ siyÄ• . tattha ca sÄ• ma
yÄ• vakÄ• likameva siyÄ• paá¹-iggahitakhÄ«rÄ• diá¹ƒ pacitvÄ• anupasampannehi katasap
yuttaá¹ƒ, bhikkhÄ• cÄ• rena laddhanavanÄ«tÄ• dÄ«naá¹ƒ takkÄ• diÄ• misasaá¹ƒsaggasam
aparibhuÃ±jitabbatÄ• pasaá¹…gato. na hi gahaá¹-á¹-hÄ• dhovitvÄ• , sodhetvÄ• vÄ• patte
aá¹-á¹-hakathÄ• yaÃ±ca ``yathÄ• tattha patitataá¹‡á¸• ulakaá¹‡Ä• dayo na paccanti, evaá¹ƒ
pacitvÄ• deti, purimanayeneva sattÄ• haá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti iminÄ• vacanenapeta
kukkuccakÄ• naá¹ƒkukkuccuppattiyÄ• nimittameva na dissati. yathÄ• cettha, evaá¹ƒ ``lajjÄ
tattha patitataá¹‡á¸• ulakaá¹‡Ä• dayo na paccanti, evaá¹ƒ sÄ• misapÄ• kaá¹ƒ mocento aggi
... vaá¹-á¹-atÄ«â€™â€™ ti vacanassÄ• pi nimittaá¹ƒ na dissati. yadi hi etaá¹ƒ
yÄ• vakÄ• likasaá¹ƒsaggaparihÄ• rÄ• yavuttaá¹ƒ siyÄ• , attanÄ• pi tathÄ• kÄ• tabbaá¹ƒ bh
dinnasappiÄ• dÄ«su ca Ä• misasaá¹ƒsaggasaá¹…kÄ• na vigaccheyya. na hi gahaá¹-á¹-hÄ•
taá¹‡á¸• ulÄ• diá¹ƒ apanetvÄ• puna pacanti, apica bhesajjehi saddhiá¹ƒ khÄ«rÄ• diá¹ƒ pak
khÄ«rÄ• di khayaá¹ƒ gacchati, evaá¹ƒ parehipakkabhesajjatelÄ• dipi yÄ• vakÄ• likameva si
dadhiÄ• dikhayakaraá¹‡atthaá¹ƒ ``puna pacitvÄ• detÄ«â€™â€™ ti vuttattÄ• . tasmÄ• mah
kukkuccaá¹ƒ akatvÄ• adhotampi navanÄ«taá¹ƒ tadahupi punadivasÄ• dÄ«supi pacituá¹ƒ, ta
sappiÄ• diá¹ƒ attanÄ• piaggimhi vilÄ«yÄ• petvÄ• parissÄ• vetvÄ• puna takkÄ• dikhayattha

tattha \Be I 352/ vijjamÄ• nassapi paccamÄ• nakkhaá¹‡e sambhinnarasassa yÄ• vakÄ• lika
abbohÄ• rikattenasavatthukapaá¹-iggahitapurepaá¹-iggahitÄ• nampi abbohÄ• rikatoti niá¹-á¹

teneva __ ``ettÄ• vatÄ• _ \Ne I 310/_savatthukapaá¹-iggahitaá¹ƒ nÄ• ma na hotÄ«â€™â€™
paá¹-iggahitenapana khÄ«rÄ• diÄ• misena navanÄ«tÄ• diá¹ƒ missetvÄ• bhikkhunÄ• vÄ• a
pakkatelÄ• dibhesajjaá¹ƒsavatthukapaá¹-iggahitasaá¹…khyameva gacchati, tattha paviá¹-á¹
abbohÄ• rikattÄ• bhÄ• vÄ• . yaá¹ƒ pana purepariggahitabhesajjehi appaá¹-iggahitaá¹ƒ khÄ«
pakkatelÄ• dikaá¹ƒanupasampanneheva pakkampi savatthukapaá¹-iggahitampi sannidhipi n
pakkhittakhÄ«rÄ• dikassapitasmiá¹ƒ khaá¹‡e sambhinnarasatÄ• ya purepaá¹-iggahitattÄ• pa
appaá¹-iggahiteheva, aÃ±Ã±ehi vÄ• pakkatelÄ• dÄ«supi sace Ä• misaraso paÃ±Ã±Ä• yati,
hotÄ«tiveditabbaá¹ƒ. __uggahetvÄ• _ti sayameva gahetvÄ• .

__parissÄ• vetvÄ• gahita_nti taá¹‡á¸• ulÄ• divigamatthaá¹ƒ parissÄ• vetvÄ• , takkÄ• diviga
gahitanti attho. __paá¹-iggahetvÄ• á¹-hapitabhesajjehÄ«_ti atirekasattÄ• hapaá¹-iggahitehi,
sappiÄ• di atirekasattÄ• hapaá¹-iggahitaá¹ƒ na hotÄ«ti dasseti. __vaddalisamaye_ti vassak
anÄ• tapakÄ• leti attho.

__nibbaá¹-á¹-itattÄ• _ti yÄ• vakÄ• likavatthuto vivecitattÄ• , etena tele sabhÄ• vato yÄ• vak
bhikkhuno savatthukapaá¹-iggahaá¹‡ena yÄ• vakÄ• likattupagamanaÃ±ca dasseti. __ubhay
ca kataá¹ƒ.

<623> __acchavasa_nti dukkaá¹-avatthÅ«naÃ±Ã±eva upalakkhaá¹‡anti Ä• ha __ ``á¹-hapet
__saá¹ƒsaá¹-á¹-ha_nti parissÄ• vitaá¹ƒ. __tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• na_nti ajjhohÄ• re ajjhoh
tÄ«á¹‡idukkaá¹-Ä• ni sandhÄ• ya vuttaá¹ƒ. kiÃ±cÄ• pi paribhogatthÄ• ya vikÄ• le
paá¹-iggahaá¹‡apacanaparissÄ• vanÄ• dÄ«supubbapayogesu pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakath
tathÄ• pi ettha Ä• pattiyÄ• evabhavitabbaá¹ƒ paá¹-ikkhittassa karaá¹‡ato Ä• hÄ• ratthÄ• ya
yÄ• makÄ• likÄ• dÄ«naá¹ƒ paá¹-iggahaá¹‡eviya. yasmÄ• khÄ«rÄ• diá¹ƒ pakkhipitvÄ• pakk
Ä• misagatikaá¹ƒ, tena sahatelaá¹ƒ paá¹-iggahetuá¹ƒ, pacituá¹ƒ vÄ• bhikkhuno na vaá¹-á¹-
``pakkatelakasaá¹-eviya kukkuccÄ• yatÄ«â€™â€™ _ti. sace vasÄ• ya saha pakkattÄ• na v
vaá¹-á¹-atÄ«tipucchantÄ• __ ``bhante_ \Be I 353/ __ ... pe ... vaá¹-á¹-atÄ«â€™â€™ _ti Ä• h
atikukkuccatÄ• yaca __ ``etampi, Ä• vuso, na vaá¹-á¹-atÄ«â€™â€™ _ti Ä• ha. roganiggaha
anuÃ±Ã±Ä• tattaá¹ƒsallakkhetvÄ• pacchÄ• __ ``sÄ• dhÅ«â€™â€™ _ti sampaá¹-icchi.

__ ``madhukarÄ«hi nÄ• ma madhumakkhikÄ• hÄ«â€™â€™ _ti idaá¹ƒ khuddakabhamarÄ• n
vadanti \Ne I 311/, aÃ±Ã±e pana ``daá¹‡á¸• akesu madhukÄ• rikÄ• madhukarÄ«makkhikÄ•
madhumakkhikÄ• jÄ• tiyoâ€™â€™ ti vadanti. __bhamaramakkhikÄ• _ti mahÄ• paá¹-alakÄ•
sukkhatÄ• ya vÄ• pakkatÄ• ya vÄ• ghanÄ«bhÅ«taá¹ƒ. __itara_nti tanukamadhu.

__ucchurasaá¹ƒ upÄ• dÄ• yÄ• _ti nikkasaá¹-arasassapi sattÄ• hakÄ• likataá¹ƒ dasseti ``ucc
ntipÄ• á¸·iyaá¹ƒ sÄ• maÃ±Ã±ato vuttattÄ• . yaá¹ƒ pana __suttantaá¹-á¹-hakathÄ• yaá¹ƒ_ ``u
ucchuraso ce, yÄ• makÄ• liko. phÄ• á¹‡itaá¹ƒ ce, sattÄ• hakÄ• likaá¹ƒ. taco ce, yÄ• vajÄ«va

taá¹ƒ ambaphalarasÄ• dimissatÄ• ya yÄ• makÄ• likattaá¹ƒ sandhÄ• ya vuttanti gahetabbaá
appamÄ• á¹‡anti. teneva __ ``purebhattaá¹ƒ paá¹-iggahitena aparissÄ• vitaucchurasenÄ• â
__nirÄ• misameva vaá¹-á¹-ati_ tattha paviá¹-á¹-hayÄ• vakÄ• likassa abbohÄ• rikattÄ• ti idaá
vijjamÄ• nampi kasaá¹-aá¹ƒ pÄ• kena sukkhatÄ• ya yÄ• vajÄ«vikattaá¹ƒ bhajatÄ«ti vuttaá¹ƒ
sÄ• maá¹ƒpÄ• kena purebhattepi anajjhoharaá¹‡Ä«yaá¹ƒ siyÄ• ti. __ ``savatthukapaá¹-igga
ucchurase cuá¹‡á¹‡avicuá¹‡á¹‡aá¹ƒ hutvÄ• á¹-hitakasaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ, tena c
aparissÄ• vitenaappaá¹-iggahitena anupasampannehi kataá¹ƒ sattÄ• haá¹ƒ vaá¹-á¹-atÄ«ti d
__jhÄ• maucchuphÄ• á¹‡ita_ntiaggimhi ucchuá¹ƒ tÄ• petvÄ• kataá¹ƒ. __koá¹-á¹-itaucchuph
khuddÄ• nukhuddakaá¹ƒ chinditvÄ• koá¹-á¹-etvÄ• nippÄ«á¸·etvÄ• pakkaá¹ƒ.

taá¹ƒ tattha vijjamÄ• nampi kasaá¹-aá¹ƒ pakkakÄ• le yÄ• vakÄ• likattaá¹ƒ vijahatÄ«ti Ä• ha
_nti. __sÄ«todakena kata_nti madhukapupphÄ• ni sÄ«todakena madditvÄ• parissÄ• vetvÄ
katanti keci, tattha kÄ• raá¹‡aá¹ƒ na dissati. __khÄ«rajallika_nti khÄ«rapheá¹‡aá¹ƒ. __madh
panÄ• _tiÄ• di yÄ• vakÄ• likarÅ«pena á¹-hitassapi avaá¹-á¹-anakamerayabÄ«javatthuá¹ƒ da

__sabbÄ• nipÄ«_ti \Be I 354/ sappiÄ• dÄ«ni paÃ±capi. Ä• hÄ• rakiccaá¹ƒ karontÄ• ni etÄ• n
paribhuÃ±jitabbÄ• nÄ«ti codanÄ• parihÄ• rÄ• ya bhesajjodissaá¹ƒ dassentena tappasaá¹…
ekato dassetuá¹ƒ __ ``sattavidhaá¹ƒ hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. apakatibhesajjattÄ• vika
visaharaá¹‡ato mahÄ• visayattÄ• mahantÄ• ni cÄ• ti __mahÄ• vikaá¹-Ä• ni. upasampadÄ•
gaá¹‡aá¹…gaá¹‡Å«pÄ• hanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti.

__adhiá¹-á¹-hetÄ«_ti bÄ• hiraparibhogatthametanti cittaá¹ƒ uppÄ• deti, evaá¹ƒ paribhoge
anapekkhatÄ• yapaá¹-iggahaá¹‡aá¹ƒ vijahatÄ«ti adhippÄ• yo. evaá¹ƒ aÃ±Ã±esupi kÄ• likes
anajjhoharitukÄ• matÄ• yasuddhacittena \Ne I 312/ bÄ• hiraparibhogatthÄ• ya niyamepi paá
vijahatÄ«ti idampi visuá¹ƒ ekaá¹ƒpaá¹-iggahaá¹‡avijahanakÄ• raá¹‡anti daá¹-á¹-habbaá¹ƒ.

<625> __sace dvinnaá¹ƒ ... pe ... na vaá¹-á¹-atÄ«_ti ettha pÄ• á¹-ho gaá¸·ito, evaá¹ƒ panett
veditabbo ``sace dvinnaá¹ƒ santakaá¹ƒ ekena paá¹-iggahitaá¹ƒ avibhattaá¹ƒ hoti, sattÄ• hÄ
dvinnampianÄ• patti, paribhuÃ±jituá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ ti. aÃ±Ã±athÄ• hi sac
saá¹…gahaá¹ƒ gacchati. __ ``gaá¹‡á¹-hipade_pi ca ayameva pÄ• á¹-ho dassitoâ€™â€™ ti (
__sÄ• ratthadÄ«paniyaá¹ƒ_vuttaá¹ƒ. __dvinnampi anÄ• pattÄ«_ti avibhattattÄ• vuttaá¹ƒ. __
na vaá¹-á¹-atÄ«â€™â€™ _tiidaá¹ƒ ``sattÄ• haparamaá¹ƒ sannidhikÄ• rakaá¹ƒ paribhuÃ±jita
vuttaá¹ƒ. __ ``yenapaá¹-iggahitaá¹ƒ, tena vissajjitattÄ• â€™â€™ _ti iminÄ• upasampannass
``vissajjetÄ«â€™â€™ tiidaá¹ƒ vuttanti dasseti. upasampannassa nirapekkhadinnavatthumhi
avigatattepisakasantakatÄ• vigatÄ• va hoti, tena nissaggiyaá¹ƒ na hoti. attanÄ• va paá¹-igg
sakasantakattaÃ±cÄ• tiimehi dvÄ«hi kÄ• raá¹‡ehi nissaggiyaá¹ƒ hoti, na ekena. anupasamp
nirapekkhadÄ• nepana tadubhayampi vijahati, paribhogopettha vaá¹-á¹-ati, na sÄ• pekkhad
dÄ• nalakkhaá¹‡Ä• bhÄ• vato. ``vissajjetÄ«â€™â€™ tietasmiÃ±ca pÄ• á¸·ipade kassaci ad

chaá¸• á¸• anampi saá¹…gahitanti veditabbaá¹ƒ. __ ``anapekkho datvÄ• â€™â€™ _ti idaÃ±
paá¹-iggahaá¹‡avijahanavidhidassanatthameva vuttaá¹ƒ. paá¹-iggahaá¹‡ehi vijahite puna pa
paribhogo sayameva vaá¹-á¹-issati, tabbijahanaÃ±ca vatthunosakasantakatÄ• pariccÄ• gen
vatthumhi ajjhoharaá¹‡Ä• pekkhÄ• ya sati paá¹-iggahaá¹‡avissajjanaá¹ƒnÄ• ma visuá¹ƒ na
itarathÄ• hi ``paá¹-iggahaá¹‡e anapekkhova \Be I 355/paá¹-iggahaá¹‡aá¹ƒ vissajjetvÄ• pur
bhuÃ±jatÄ«â€™â€™ ti vattabbaá¹ƒ siyÄ• . __ ``appaá¹-iggahitattÄ• â€™â€™ _tiiminÄ• eka
paá¹-iggahitampi nissaggiyaá¹ƒ hotÄ«ti dasseti.

__eva_nti ``puna gahessÄ• mÄ«â€™â€™ ti apekkhaá¹ƒ akatvÄ• suddhacittena pariccattat
__paribhuÃ±jantassa anÄ• pattidassanattha_nti nissaggiyamÅ«likÄ• hi
pÄ• cittiyÄ• diÄ• pattÄ«hianÄ• pattidassanatthanti adhippÄ• yo. __paribhoge anÄ• pattidass
nissaá¹-á¹-hapaá¹-iladdhassakÄ• yikaparibhogÄ• dÄ«su yÄ• dukkaá¹-Ä• patti vuttÄ• , tÄ• y
adhippÄ• yo. sappiÄ• dÄ«naá¹ƒ paá¹-iggahitabhÄ• vo, attano santakatÄ• , sattÄ• hÄ• tikkan
tÄ«á¹‡iaá¹…gÄ• ni.

bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•

<628> catutthe \Ne I 313/ __jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• siyÄ• ... pe ... karaá¹‡akkhetta
paá¹-hamaddhamÄ• sampikaraá¹‡akkhettaá¹ƒ vuttaá¹ƒ. taá¹ƒ ``katvÄ• nivÄ• setabbaâ€™â
vÄ• pacchimaddhamÄ• sevÄ• katvÄ• pacchimamÄ• seva nivÄ• setabbanti evamatthaá¹ƒ
Ä• pattiyÄ• vuttattÄ• ti. yaá¹ƒ pana __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``gimhÄ• naá¹ƒ pac
pariyesanakkhettaá¹ƒ, pacchimo addhamÄ• so karaá¹‡anivÄ• sanakkhettampÄ«â€™â€™ t
vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, taá¹ƒ tasmiá¹ƒyeva addhamÄ• se k
evamatthaá¹ƒ gahetvÄ• vuttaá¹ƒ. idha vuttanayeneva atthe gahite virodho natthi.

__ ``vattabhede dukkaá¹-aâ€™â€™ _nti idaá¹ƒ vassikasÄ• á¹-ikaadinnapubbe sandhÄ• ya
manussÄ• â€™â€™ _tiÄ• di. __pakatiyÄ• vassikasÄ• á¹-ikadÄ• yakÄ• _ nÄ• ma saá¹…gh
appavÄ• retvÄ• va anusaá¹ƒvaccharaá¹ƒ dÄ• yakÄ• .

<630> __ ``cha mÄ• se parihÄ• raá¹ƒ labhatÄ«â€™â€™ _ti etena antovassepi yÄ• va vass
parihÄ• raá¹ƒ labhatÄ«ti dÄ«pitaá¹ƒ hoti. __ekamÄ• sa_nti hemantassa pacchimuposathena
tasmiá¹ƒ uposathadivase \Be I 356/ eva hi taá¹ƒ mÅ«lacÄ«varaá¹ƒ kÄ• tabbaá¹ƒ, itarathÄ•
__ekÄ• hadvÄ«hÄ• divasena ... pe ... laddhÄ• ceva niá¹-á¹-hitÄ• cÄ• _tiettha ekÄ• hÄ• nÄ
laddhÄ• ceva niá¹-á¹-hitÄ• ca dvÄ«hÄ• nÄ• gatÄ• ya ... pe ... dasÄ• hÄ• nÄ• gatÄ• ya vas
niá¹-á¹-hitÄ• ca, antovasse vÄ• laddhÄ• ceva niá¹-á¹-hitÄ• cÄ• ti evamattho daá¹-á¹-habb
Ä• saá¸·hÄ«mÄ• sassa juá¹‡hapakkhapuá¹‡á¹‡amiyaá¹ƒ laddhÄ• , tadaheva rajanakappap

vassikasÄ• á¹-ikÄ• ``ekÄ• hÄ• nÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya laddhÄ• ceva niá¹-á¹-h
eteneva nayena juá¹‡hapakkhassa chaá¹-á¹-hiyaá¹ƒ laddhÄ• , niá¹-á¹-hitÄ• ca
``dasÄ• hÄ• nÄ• gatÄ• yavassÅ«panÄ• yikÄ• ya laddhÄ• ceva niá¹-á¹-hitÄ• cÄ• â€™â€™
paá¹-hamakattikatemÄ• sipuá¹‡á¹‡amÄ• , tÄ• va laddhÄ• , niá¹-á¹-hitÄ• ca ``antovasse lad
cÄ• â€™â€™ ti vuccati. paá¹-hamakattikatemÄ• sipuá¹‡á¹‡amitoparaá¹ƒ laddhÄ• ceva niá
cÄ«varakÄ• lo nÄ• tikkamati, tÄ• va anadhiá¹-á¹-hahitvÄ• pi á¹-hapetuá¹ƒvaá¹-á¹-atÄ«ti adh

ettha ca ``tasmiá¹ƒyeva antodasÄ• he adhiá¹-á¹-hÄ• tabbÄ• â€™â€™ ti avisesena vuttepi v
pubbeekÄ• hadvÄ«hÄ• divasena anÄ• gatÄ• ya vassÅ«panÄ• yikÄ• ya laddhÄ• tehi divase
I 314/vassÅ«panÄ• yikadivasato paá¹-á¹-hÄ• ya adhiá¹-á¹-hÄ• nakkhettaá¹ƒ sampattÄ• eva
pana pubbedasÄ• hÄ• tikkamena niá¹-á¹-hitÄ• pi na adhiá¹-á¹-hÄ• tabbÄ• adhiá¹-á¹-hÄ• na
pana vassÅ«panÄ• yikadivaseeva adhiá¹-á¹-hÄ• tabbÄ• , anadhiá¹-á¹-hahato aruá¹‡uggama
yadi evaá¹ƒ ``dasÄ• hÄ• nÄ• gatÄ• yÄ• â€™â€™ tiiminÄ• kiá¹ƒ payojananti ce? vassÄ• na
niá¹-á¹-hitÄ• vassÅ«panÄ• yikadivaseeva adhiá¹-á¹-hÄ• tabbÄ• ti dassanatthaá¹ƒ vuttaá¹ƒ.
``dasÄ• hÄ• tikkame niá¹-á¹-hitÄ• tadahevaadhiá¹-á¹-hÄ• tabbÄ• â€™â€™ _ti.

__dasÄ• he appahonte cÄ«varakÄ• laá¹ƒ nÄ• tikkametabbÄ• _ti temÄ• sabbhantare dasÄ•
kattikatemÄ• sipuá¹‡á¹‡amÄ• ya sattamito paá¹-á¹-hÄ• ya laddhÄ• , niá¹-á¹-hitÄ• ca
cÄ«varakÄ• laá¹ƒnÄ• tikkametabbÄ• ti attho. tathÄ• hi ``mÄ• so seso gimhÄ• nanti bhikkhu
vassikasÄ• á¹-ikacÄ«varaá¹ƒpariyesitabbaâ€™â€™ nti pariyesanakkhettaá¹ƒ vatvÄ• ``vass
vassÄ• naá¹ƒ cÄ• tumÄ• saá¹ƒadhiá¹-á¹-hÄ• tuâ€™â€™ nti (Vin I 358) vuttattÄ• katÄ• yap
mÄ• samattaá¹ƒanadhiá¹-á¹-hÄ• tabbatÄ• siddhÄ• . yasmÄ• ca akatÄ• vassikasÄ• á¹-ikas
akaraá¹‡aÃ±cakenaci vekallena, na anÄ• darena, tasmÄ• cÄ• tumÄ• saá¹ƒ akatattÄ• eva
katÄ• pana adhiá¹-á¹-hÄ• nakkhette, akatÄ• ca cÄ«varakÄ• le dasÄ• haparamasikkhÄ• pa
ayamattholabbhati. __kasmÄ• _ti attano matiyÄ• kÄ• raá¹‡apucchÄ• . __tasmÄ• _ti vassÄ•
vassikasÄ• á¹-ikÄ• yaadhiá¹-á¹-hÄ• tabbatÄ• vacanato. __ ``ticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• tuâ
panettha sesacÄ«varÄ• naá¹ƒ evaá¹ƒkÄ• laniyamÄ• bhÄ• vaá¹ƒ sÄ• dhetuá¹ƒ uddhaá¹-aá¹
payojanaá¹ƒ atthi.

__kadÄ• adhiá¹-á¹-hÄ• tabbÄ• _tiÄ• dikurundivacanenÄ• pi ``yadÄ• vÄ• tadÄ• vÄ• adhiá
vaá¹-á¹-atÄ«â€™â€™ tiidaá¹ƒ paá¹-ikkhipitvÄ• dasÄ• habbhantare eva katÄ• ya adhiá¹-á¹-

pÄ• á¸·iyaá¹ƒ __acchinnacÄ«varassÄ• _tiÄ• dÄ«su acchinnasesacÄ«varassa naá¹-á¹-hases
pariyesananivÄ• sanÄ• pattiyÄ• eva anÄ• patti vuttÄ• . teneva __mÄ• tikÄ• á¹-á¹-hakathÄ•
vÄ• naá¹-á¹-hacÄ«varassa vÄ• anivatthaá¹ƒ corÄ• harantÄ«ti evaá¹ƒ Ä• padÄ• su vÄ• niv
anÄ• pattÄ«â€™â€™ ti (Kkh vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ, idha p
ayaá¹ƒ nissaggiyÄ• anÄ• patti pÄ• á¸·ito sayameva sijjhatÄ«tiimaá¹ƒ adassetvÄ• asijjhamÄ
dukkaá¹-Ä• pattiyÄ• eva anÄ• pattiá¹ƒ dassetuá¹ƒ__ ``acchinnacÄ«varassÄ• â€™â€™ _tiÄ

hi esÄ• anÄ• patti avutte sijjhatÄ«ti. vassikasÄ• á¹-ikÄ• ya attuddesikatÄ• , asamaye pariye
paá¹-ilÄ• bhoti imÄ• ni \Ne I 315/ tÄ• vapariyesanÄ• pattiyÄ• tÄ«á¹‡i aá¹…gÄ• ni. nivÄ• sa
sacÄ«varatÄ• , Ä• padÄ• bhÄ• vo, vassikasÄ• á¹-ikÄ• yasakabhÄ• vo, asamaye nivÄ• sana

vassikasÄ• á¹-ikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ•

<631> paÃ±came \Be I 358/ __yampi ... pe ... acchindÄ«_ti ettha yaá¹ƒ te ahaá¹ƒ cÄ«varaá
``mayÄ• saddhiá¹ƒ pakkamissatÄ«â€™â€™ ti saÃ±Ã±Ä• ya adÄ• siá¹ƒ, na aÃ±Ã±athÄ• ti
ajjhÄ• haritvÄ• yojetabbaá¹ƒ.

<633> __ekaá¹ƒ dukkaá¹-a_nti yadi Ä• á¹‡atto avassaá¹ƒ acchindati, Ä• á¹‡attikkhaá¹‡e pÄ
acchindati, tadÄ• eva dukkaá¹-anti daá¹-á¹-habbaá¹ƒ. __ekavÄ• cÄ• ya sambahulÄ• Ä• pa
anantarÄ• yena acchindati, Ä• á¹‡attikkhaá¹‡eyeva vatthugaá¹‡anÄ• ya
pÄ• cittiyaÄ• pattiyopayogakaraá¹‡akkhaá¹‡eyeva Ä• pattiyÄ• Ä• pajjitabbato, cÄ«varaá¹ƒ
nissaggiyaá¹ƒ hoti. yadi so na acchindati, Ä• á¹‡attikkhaá¹‡e ekameva dukkaá¹-anti daá¹-á¹
aÃ±Ã±atthÄ• pi Ä«disesunayo Ã±Ä• tabbo.

<635> __upajjhaá¹ƒ gaá¹‡hissatÄ«_ti sÄ• maá¹‡erassa dÄ• naá¹ƒ dÄ«peti, tena ca sÄ• ma
datvÄ• upasampannakÄ• le acchindatopi pÄ• cittiyaá¹ƒ dÄ«peti. ``bhikkhussa sÄ• maá¹ƒ cÄ
tiidaá¹ƒ ukkaá¹-á¹-havasena vuttaá¹ƒ. __Ä• harÄ• petuá¹ƒ pana vaá¹-á¹-atÄ«_ti kamme aka
vuttaá¹ƒ. vikappanupagapacchimacÄ«varatÄ• , sÄ• maá¹ƒ dinnatÄ• , sakasaÃ±Ã±itÄ• , upa
kodhavasenaacchindanaá¹ƒ vÄ• acchindÄ• panaá¹ƒ vÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• n

cÄ«varaacchindanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•

<636> chaá¹-á¹-he vÄ«tavÄ«taá¹-á¹-hÄ• naá¹ƒ yasmiá¹ƒ caturassadÄ• rumhi paliveá¹-henti,
nÄ• maá¹ƒ. vÄ• yantÄ• \Ne I 316/ tiriyaá¹ƒ suttaá¹ƒ pavesetvÄ• yena Ä• koá¹-entÄ• vatthe
Ä• pÄ• denti, taá¹ƒ __ ``vemaâ€™â€™ _nti vuccati.

__ ``itarasmiá¹ƒ tatheva dukkaá¹-aâ€™â€™ _nti iminÄ• vÄ• yituá¹ƒ Ä• raddhakÄ• lato paá
yathÄ• vuttaparicchedaniá¹-á¹-hiteyevadukkaá¹-ampi hoti, na tato pubbe vÄ• yanapayogesÅ

__tante_ \Be I 359/ __á¹-hitaá¹ƒyeva adhiá¹-á¹-hÄ• tabba_nti ettha ekavÄ• raá¹ƒ adhiá¹-á¹-h
vÄ«taá¹ƒadhiá¹-á¹-hitagatikameva hoti, puna adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthi. sace pana an

á¹-hapetvÄ• visuá¹ƒ visuá¹ƒ sapariccheda á¹ƒ vÄ«taá¹ƒ hoti, paccekaá¹ƒ adhiá¹-á¹-hÄ• tabb
daá¹-á¹-habbaá¹ƒ. etthaca kappiyasuttaá¹ƒ gahetvÄ• aÃ±Ã±Ä• takaappavÄ• ritenÄ• pi akap
``suttamatthi, vÄ• yanto natthÄ«â€™â€™ tiÄ• dipariyÄ• yamukhena vÄ• yÄ• pentassa anÄ•
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ (Kkh suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ•) ``vÄ•
``cÄ«varaá¹ƒme, Ä• vuso, vÄ• yathÄ• ti akappiyaviÃ±Ã±attiyÄ• vÄ• yÄ• peyyÄ• â€™â€™ t
akappiyatantavÄ• yena vÄ• yÄ• peti nÄ• ma, nÄ• Ã±Ã±athÄ• .

<640> __anÄ• patti cÄ«varaá¹ƒ sibbetu_ntiÄ• dÄ«su iminÄ• sikkhÄ• padeneva anÄ• patti,
dukkaá¹-amevÄ• ti vadanti. akappiyasuttatÄ• , attuddesikatÄ• , akappiyatantavÄ• yena akap
vÄ• yÄ• pananti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

suttaviÃ±Ã±attisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<642> sattame __ ``kiÃ±cimattaá¹ƒ anupadajjeyyÄ• â€™â€™ _ti idaá¹ƒ payogabhedadassa
aá¹…gaá¹ƒ na hoti. teneva tassa __vibhaá¹…ge_ ``antamaso dhammampi bhaá¹‡atÄ«â€™
uttÄ• nameva. aÃ±Ã±Ä• takaappavÄ• ritÄ• naá¹ƒ tantavÄ• ye upasaá¹…kamitvÄ• vikappan
attuddesikatÄ• , tassa vacanena suttavaá¸• á¸• hanaá¹ƒ, cÄ«varapaá¹-ilÄ• bhoti imÄ• netth

mahÄ• pesakÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•

<646> aá¹-á¹-hame \Be I 360/ \Ne I 317/ chaá¹-á¹-hiyaá¹ƒ uppannacÄ«varassa ekÄ• dasam
uá¹-á¹-hÄ• tÄ«tiÄ• ha __ ``chaá¹-á¹-hito paá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di, tena ca ``dasÄ•
vuttattÄ• paÃ±camitopaá¹-á¹-hÄ• ya puá¹‡á¹‡amito pubbe dasasu aruá¹‡esu uá¹-á¹-hitesup
nissaggiyaá¹ƒ na hoti. puá¹‡á¹‡amiyÄ• saha ekÄ• dasa divasÄ• labbhantÄ«ti ettakameva
laddhaá¹ƒ, chaá¹-á¹-hitopaá¹-á¹-hÄ• ya uppannaá¹ƒ sabbacÄ«varaá¹ƒ paá¹-hamakathinasik
cÄ«varakÄ• laá¹ƒ nissaggiyaá¹ƒna hotÄ«ti dasseti.

<650> idÄ• ni paá¹-hamakathinÄ• disikkhÄ• padehi tassa tassa cÄ«varassa labbhamÄ• naâ
sampiá¹‡á¸• etvÄ• dassento __ ``atirekacÄ«varassÄ• â€™â€™ _tiÄ• dimÄ• ha. ``anatthate
mÄ• so, atthate kathine ekÄ• dasadivasÄ• dhikÄ• paÃ±ca mÄ• sÄ• â€™â€™ tiayameva pA
pana ``dasadivasÄ• dhiko mÄ• so, dasadivasÄ• dhikÄ• paÃ±ca mÄ• sÄ• ti pÄ• á¹-hena bha
na yuttaá¹ƒ, aÃ±Ã±athÄ• ``navÄ• hÄ• nÄ• gataâ€™â€™ ntivattabbato. yaá¹ƒ panettha __n
``kÄ• maÃ±cesa `dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒdhÄ• retabbaâ€™ nti iminÄ• va sic
pana apubbaá¹ƒ viya atthaá¹ƒ dassetvÄ• sikkhÄ• padaá¹ƒá¹-hapitaâ€™â€™ nti (Kkh

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•) likhanti, taá¹ƒ pamÄ• dalikhitaá¹ƒ ``pavÄ• raá¹-
juá¹‡hapakkhapaÃ±camito paá¹-á¹-hÄ• ya uppannassa cÄ«varassa nidhÄ• nakÄ• lo dassito
accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttattÄ• . imameva ca pamÄ• dalikhitaá¹ƒ
gahetvÄ• __bhadantabuddhadattÄ• cariyena_ ca ``parihÄ• rekamÄ• sova, dasÄ• haparamo
vuttantigahetabbaá¹ƒ.

__accekacÄ«varasadise aÃ±Ã±asmi_nti pubbe adhiá¹-á¹-hite uppannakÄ• lÄ• kÄ• rÄ• di sÄ
aÃ±Ã±asmiá¹ƒ cÄ«vare accekacÄ«varasaÃ±Ã±Ä• ya cÄ«varakÄ• laá¹ƒ atikkametÄ«tiattho.
anÄ• patti ca vuttÄ• , itarathÄ• tÄ«supi padesu pÄ• cittiyassevavattabbato. anaccekacÄ«va
atikkamayato pÄ• cittiyameva accekacÄ«varattikeviyÄ• ti daá¹-á¹-habbaá¹ƒ. vikappanupaga
accekacÄ«varassa attano santakatÄ• \Be I 361/, dasÄ• hÄ• nÄ• gatÄ• ya kattikatemÄ• sipu
anadhiá¹-á¹-hitaavikappitatÄ• , cÄ«varakÄ• lÄ• tikkamoti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

accekacÄ«varasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ•

652-3__._ navame \Ne I 318/ antarantarÄ• gharametthÄ• ti __antaraghara_nti gÄ• mo vutt
``antogÄ• meâ€™â€™ _ti. ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ upasampajja viharatÄ«â€™â€™ ti (V
``upasampajjaâ€™â€™ ntisÄ• nusÄ• raá¹ƒ uddhaá¹-aá¹ƒ. taá¹ƒ sandhÄ• yÄ• ha __ ``upasa
_ti. __tassÄ• pÄ«_ti ``vutthavassÄ• naâ€™â€™ nti vibhaá¹…gapadassapi. __vutthavassÄ•
sÄ• mivacanaá¹ƒ, etena ca purimasikkhÄ• pade anatthatakathinÄ• naá¹ƒ kathinamÄ• sepi a
labbhatÄ«tisiddhaá¹ƒ hoti, itarathÄ• sikkhÄ• padasseva niratthakattÄ• ti daá¹-á¹-habbaá¹ƒ.

__parikkhepÄ• rahaá¹-á¹-hÄ• nato_ti ettha gÄ• mapariyante á¹-hitagharÅ«pacÄ• rato paá¹-á
parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒnÄ• ma. __visuddhimagge_pi ``aparikkhittassa paá¹-hama
paá¹-á¹-hÄ• yÄ• â€™â€™ ti (Vism I 31) vuttaá¹ƒ. __ta_nti taá¹ƒ paá¹-hamasenÄ• sanÄ• diá
__majjhimanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ pana vihÄ• rassapigÄ• masseva upacÄ• raá¹ƒ n
leá¸• á¸• upÄ• tÄ• naá¹ƒ antarÄ• minitabbanti vuttaá¹ƒ.

``kosambiyaá¹ƒ aÃ±Ã±ataro bhikkhu gilÄ• no hotÄ«â€™â€™ ti Ä• gatattÄ• __ ``kosambak
_tivuttaá¹ƒ. __ ``ayaÃ±ca pacchimadisaá¹ƒ gato hotÄ«â€™â€™ _ti iminÄ• antaraghare cÄ«
nikkhipitvÄ• tasmiá¹ƒ vihÄ• re vasantassa sakalampi cÄ«varamÄ• saá¹ƒ vippavasituá¹ƒ vaá
gamanakiccesati vihÄ• rato bahi chÄ• rattaá¹ƒ vippavÄ• so anuÃ±Ã±Ä• toti dÄ«peti. tenÄ• h
``senÄ• sanaá¹ƒÄ• gantvÄ• sattamaá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petuâ€™â€™ _ntiÄ• di. __v
uá¹-á¹-hÄ• petvÄ• . __tatthevÄ• _ti tasmiÃ±Ã±eva gataá¹-á¹-hÄ• ne. aá¹…gÄ• ni panettha a
vuttÄ• ni.

sÄ• saá¹…kasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ•

<660> dasame \Be I 362/ __ropitamÄ• lavacchato_ti kenaci niyametvÄ• ropitaá¹ƒ sandhÄ• milÄ• yamÄ• naá¹ƒ ocinitvÄ• yattha katthaci pÅ«jetuá¹ƒ vaá¹-á¹-ati. __á¹-hitaá¹ƒdisvÄ• _ti s á¹-hitaá¹ƒ disvÄ• . __yattha icchatha, tattha dethÄ• _ti ettha niyametvÄ• ``asukassa dehÄ«« I 319/ doso natthi ``tumhÄ• kaá¹ƒ ruciyÄ• â€™â€™ ti vuttattÄ• . saá¹…ghe pariá¹‡atabhÄ• pariá¹‡Ä• manaá¹ƒ, paá¹-ilÄ• bhoti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

pariá¹‡atasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito pattavaggo tatiyo.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

tiá¹ƒsakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

vimativinodanÄ«-á¹-Ä«kÄ• (dutiyo bhÄ• go)

5. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. musÄ• vÄ• davaggo

1. musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<1> musÄ• vÄ• davaggassa \Be II 1/ \Ne II 1/ paá¹-hamasikkhÄ• pade __khuddakÄ• na_nti ``khuddaka_-saddobahu-saddapariyÄ• yoâ€™â€™ ti vadanti. __tatthÄ• _ti tesu vaggesu, k ``jÄ• nitabbatoâ€™â€™ tihetuno vipakkhepi nibbÄ• ne vattanato anekantikatte parehi vutte vuttoâ€™â€™ ti \Ne II 2/ taá¹ƒ kÄ• raá¹‡aá¹ƒ paá¹-icchÄ• detuá¹ƒ puna ``jÄ• tidhammatoti n ntiÄ• dÄ«nivadati. ``sampajÄ• naâ€™â€™ nti vattabbe anunÄ• sikalopena niddesoti Ä• ha

<2> __sampajÄ• namusÄ• vÄ• de_ti attanÄ• vuccamÄ• nassa atthassa vitathabhÄ• vaá¹ƒ
vacanakkhaá¹‡e ca jÄ• nantassa musÄ• vÄ• dabhaá¹‡ane. tenÄ• ha __ ``jÄ• nitvÄ• â€™â€
nimittatthe bhummaá¹ƒ, tasmÄ• musÄ• bhaá¹‡ananimittaá¹ƒ pÄ• cittiyanti evamettha, ito pa
veditabbo.

<3> vadanti \Be II 2/ etÄ• yÄ• ti vÄ• cÄ• ti Ä• ha __ ``micchÄ• â€™â€™ _tiÄ• di. ``dhanunÄ
viya ``cakkhunÄ• diá¹-á¹-haâ€™â€™ nti pÄ• kaá¹-avasena vuttanti Ä• ha __ ``oá¸·Ä• riken

<11> __gato bhavissatÄ«_ti etthÄ• pi sanniá¹-á¹-hÄ• nato vuttattÄ• musÄ• vÄ• do jÄ• to.
__Ä• patti_ntipÄ• cittiyÄ• pattiá¹ƒ, na dubbhÄ• sitaá¹ƒ. jÄ• tiÄ• dÄ«hi dasahi akkosavatthÅ«
davÄ• vadantassa hi taá¹ƒ hoti. __cÄ• resu_nti upanesuá¹ƒ. vatthuviparÄ«tatÄ• , visaá¹ƒvÄ
yamatthaá¹ƒ vatthukÄ• mo, tassa puggalassa viÃ±Ã±Ä• panapayogo cÄ• ti imÄ• nettha tÄ«
vatthuviparÄ«tatÄ• ya hi asati visaá¹ƒvÄ• danapurekkhÄ• ratÄ• ya viÃ±Ã±Ä• pitepi musÄ• v
dukkaá¹-amattameva hoti. tasmÄ• sÄ• pi aá¹…gamevÄ• ti gahetabbaá¹ƒ. uttarimanussadh
bhaá¹‡antassa pÄ• rÄ• jikaá¹ƒ, pariyÄ• yena thullaccayaá¹ƒ, amÅ«lakena pÄ• rÄ• jikena
anuddhaá¹ƒsanatthaá¹ƒsaá¹…ghÄ• diseso, saá¹…ghÄ• disesenÄ• nuddhaá¹ƒsanaomasav
anupasampannesu dukkaá¹-aá¹ƒ, ukkaá¹-á¹-hahÄ«najÄ• tiÄ• dÄ«hi davÄ• akkosantassa d
bhaá¹‡antassa idhapÄ• cittiyaá¹ƒ vuttaá¹ƒ.

musÄ• vÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<13> dutiye __pubbe patiá¹-á¹-hitÄ• rappadesaá¹ƒ puna are patte_ti paá¹-hamaá¹ƒ bhÅ«mi
patiá¹-á¹-hitanemippadeseparivattetvÄ• puna bhÅ«miyaá¹ƒ patiá¹-á¹-hiteti attho.

<15> __pubbe_ti aá¹-á¹-huppattiyaá¹ƒ. __pupphachaá¸• á¸• akÄ• _ nÄ• ma gabbhamalÄ• d
__tacchakakamma_ntipÄ• sÄ• á¹‡akoá¹-á¹-anÄ• divaá¸• á¸• hakÄ«kammaá¹ƒ \Ne II 3/. __h
aá¹…gulisaá¹…kocaneneva gaá¹‡anÄ• . __acchiddakagaá¹‡anÄ• _nÄ• ma ekaá¹-á¹-hÄ• na
á¹-hapetvÄ• anukkamena gaá¹‡anÄ• . __Ä• di_-saddena
saá¹…kalanapaá¹-auppÄ• danavoklanabhÄ• gahÄ• rÄ• divasenapavattÄ• piá¹‡á¸• agaá¹‡a
so rukkhampi disvÄ• ``ettakÄ• ni etthapaá¹‡á¹‡Ä• nÄ«â€™â€™ ti \Be II 3/ jÄ• nÄ• ti. __yab
Ä• ha __ ``ya-kÄ• ra-bha-kÄ• reâ€™â€™ _tiÄ• di.

<16> __na purimenÄ• _ti musÄ• vÄ• dasikkhÄ• padena. __sopi Ä• pattiyÄ• _ti upasaggÄ• d
pÄ• cittiyÄ• pattiyÄ• va kÄ• retabbo.

<26> __dubbhÄ• sita_nti sÄ• maÃ±Ã±ato vuttattÄ• pÄ• á¸·iyaá¹ƒ anÄ• gatehipi parammukh

vadantassapidubbhÄ• sitamevÄ• ti Ä• cariyÄ• vadanti tato lÄ• makÄ• pattiyÄ• abhÄ• vÄ•
ayuttattÄ• . __sabbasattÄ• _ti ettha vacanatthavidÅ«hi tiracchÄ• nÄ• dayopi gahitÄ• .

<35> anusÄ• sanÄ«purekkhÄ• ratÄ• ya vÄ• pÄ• pagarahitÄ• ya vÄ• vadantÄ• naá¹ƒ cittas
lahuparivattibhÄ• vatoantarantarÄ• kope uppannepi anÄ• patti. kÄ• yavikÄ• ramattenapi on
``tisamuá¹-á¹-hÄ• naá¹ƒ, kÄ• yakammaâ€™â€™ _nti ca vuttaá¹ƒ. __parivÄ• re_ pana ``catu
Ä• pattisamuá¹-á¹-hÄ• nena ... pe ... dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ• ti. na hÄ«ti vattabbaâ€™
276) itarÄ• ni samuá¹-á¹-hÄ• nÄ• nipaá¹-ikkhipitvÄ• paÃ±camasseva vuttattÄ• Ä• ha __ ``c
vÄ• cÄ• cittatosamuá¹-á¹-hÄ• tÄ«â€™â€™ _ti. davakamyatÄ• ya hi kÄ• yavÄ• cÄ• cittehi o
Ä• pattiyÄ• aá¹…gaá¹ƒ hoti, na pana kÄ• yo vijjamÄ• nopi dhammadesanÄ• patti viya keval
omasantassa pana kiÃ±cÄ• pi idha dubbhÄ• sitÄ• pattiyÄ• anÄ• patti, atha kho
kÄ• yakÄ«á¸·Ä• paá¹-ikkhepasikkhÄ• padenadukkaá¹-amevÄ• ti daá¹-á¹-habbaá¹ƒ. upasam
anaÃ±Ã±Ä• padesena akkosanaá¹ƒ, tassajÄ• nanaá¹ƒ, atthapurekkhÄ• ratÄ• dÄ«naá¹ƒ abh
aá¹…gÄ• ni.

omasavÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ•

<36> tatiye bhaá¹‡á¸• anaá¹ƒ jÄ• taá¹ƒ etesanti __bhaá¹‡á¸• anajÄ• tÄ• _. pisatÄ«ti pisuá¹‡
samaggebhinne \Ne II 4/ karotÄ«ti attho. tÄ• ya vÄ• cÄ• ya samannÄ• gato pisuá¹‡o, tassa
__pesuÃ±Ã±a_ntievamettha attho veditabbo.

idhÄ• pi \Be II 4/ jÄ• tiÄ• dÄ«hi dasahi vatthÅ«hi pesuÃ±Ã±aá¹ƒ upasaá¹ƒharantasseva pÄ•
akkosavatthÅ«hi dukkaá¹-aá¹ƒ. anakkosavatthÅ«hi pana upasaá¹ƒharantassa dukkaá¹-ame
anaÃ±Ã±Ä• padesena akkosantassa bhikkhuno sutvÄ• bhikkhussa upasaá¹ƒharaá¹‡aá¹ƒ, p
aÃ±Ã±ataratÄ• , tassa vijÄ• nanÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

pesuÃ±Ã±asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<45> catutthe __purimabyaÃ±janena sadisa_nti ``rÅ«paá¹ƒ aniccaâ€™â€™ nti ettha anicca
``vedanÄ• aniccÄ• â€™â€™ ti ettha anicca-saddaá¹ƒ vadati. __akkharasamÅ«ho_ti avibha
vibhattiantaá¹ƒ vuttaá¹ƒ.

__ekaá¹ƒ pada_nti gÄ• thÄ• padameva sandhÄ• ya vadati. __padagaá¹‡anÄ• yÄ• _ti gÄ• th
__apÄ• puá¹‡itvÄ• _tisaddhiá¹ƒ akathetvÄ• . etena gÄ• thÄ• ya pacchimapÄ• de vuccamÄ•

paá¹-hamapÄ• dÄ• diá¹ƒ vadati, Ä• pattiyeva, tasmiá¹ƒ nissadde eva itarena vattabbanti das

__aá¹-á¹-hakathÄ• nissito_ti saá¹…gÄ«tittayÄ• ruá¸·haá¹ƒ porÄ• á¹‡aá¹-á¹-hakathaá¹ƒ sand
``yathÄ• pidÄ«piko nÄ• ma, nilÄ«yitvÄ• gaá¹‡hate migeâ€™â€™ ti (Mil VI 1.5; Vism I 217;
(to Vin III) II 165; Paá¹-is-a II 1.163) evamÄ• dikaá¹ƒ aá¹-á¹-hakathÄ• vacanaá¹ƒ attheva,
__buddhaghosÄ• cariyÄ• dÄ«hi_ porÄ• á¹‡aá¹-á¹-hakathÄ• nayena vuttampiidha saá¹…gah
__pÄ• á¸·inissito_ti udÄ• navaggasaá¹…gahÄ• diko. __vivaá¹-á¹-Å«panissita_ntinibbÄ• nan
nÄ• gasenattherassa. __maggakathÄ• _dÄ«ni pakaraá¹‡Ä• ni.

<46> pÄ• á¸·iyaá¹ƒ __akkharÄ• yÄ• _tiÄ• di liá¹…gavipallÄ• sena vuttaá¹ƒ, akkharenÄ• tiÄ•

<48> __upacÄ• raá¹ƒ_ \Ne II 5/ __muÃ±citvÄ• _ti parisÄ• ya dvÄ• dasahatthaá¹ƒ muÃ±citvÄ
vÄ• nisinnassa vÄ• anupasampannassa akathetvÄ• aÃ±Ã±e uddissa bhaá¹‡antassÄ• pi \E
dÅ«re nisinnampi uddissa bhaá¹‡ati, Ä• patti eva. __opÄ• tetÄ«_ti saddhiá¹ƒ katheti. anupa
vuttalakkhaá¹‡adhammaá¹ƒ padaso vÄ• canatÄ• , ekato bhaá¹‡anaÃ±cÄ• ti imÄ• nettha tÄ

padasodhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. sahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

50-51__._ paÃ±came tatridaá¹ƒ nidassananti seso. __dirattatiratta_nti ettha dirattaggahaá¹‡
vacanÄ• laá¹…kÄ• ratthaá¹ƒ, nirantaraá¹ƒ tissova rattiyo vasitvÄ• catutthadivasÄ• dÄ«su s
ekantarikÄ• divasenasayantassÄ• ti dassanatthampÄ«ti daá¹-á¹-habbaá¹ƒ. dirattavisiá¹-á¹-h
vuccamÄ• naá¹ƒ, tena anantarikamevatirattaá¹ƒ dÄ«petÄ«ti. __paÃ±cahi chadanehÄ«_ti
iá¹-á¹-hakasilÄ• sudhÄ• tiá¹‡apaá¹‡á¹‡ehi. __vÄ• cuggatavasenÄ• _tipaguá¹‡avasena. __d
vaá¸• á¸• hakÄ«hatthena gahetabbo. __ekÅ«pacÄ• ro_ ekenamaggena pavisitvÄ• abbhokÄ
anuparigamanayoggo, etaá¹ƒ bahudvÄ• rampiekÅ«pacÄ• rova. tattha pana kuá¹-á¹-Ä• dÄ«h
dvÄ• raá¹ƒ yojenti, nÄ• nÅ«pacÄ• rohoti. sace pana rundhati eva, visuá¹ƒ dvÄ• raá¹ƒ na yoj
ekÅ«pacÄ• rameva mattikÄ• dÄ«hipihitadvÄ• ro viya gabbhoâ€™â€™ ti gahetabbaá¹ƒ. aÃ±
pamukhÄ• dÄ«su nipannÄ• nupasampannehisahaseyyÄ• parimuttiyÄ• gabbhadvÄ• raá¹ƒ n
uá¹-á¹-hite aruá¹‡e vivarÄ• pentassapianÄ• patti bhaveyyÄ• ti.

__tesaá¹ƒ payoge payoge bhikkhussa Ä• pattÄ«_ti ettha keci ``anuá¹-á¹-hahanena akiriyasa
vuttÄ• tasmiá¹ƒ khaá¹‡e sayantassa kiriyÄ• bhÄ• vÄ• . idaÃ±hi sikkhÄ• padaá¹ƒ siyÄ• kiriy
siyÄ• akiriyÄ• ya samuá¹-á¹-hÄ• ti. kiriyÄ• samuá¹-á¹-hÄ• natÄ• cassa tabbahulavasena vu
cetaá¹ƒ, evaá¹ƒ divÄ• sayanampi. anuá¹-á¹-hahanena, hi dvÄ• rÄ• saá¹ƒvaraá¹‡ena cetaá¹ƒ
akiriyasamauá¹-á¹-hÄ• nampihotÄ«â€™â€™ ti vadanti. idaÃ±ca yuttaá¹ƒ viya dissati, vÄ«m

__ ``uparimatalena_ \Be II 6/ __saddhiá¹ƒ asambaddhabhittikassÄ• â€™â€™ _ti idaá¹ƒ san
vattabbamevanatthÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. uparimatale sayitassa saá¹…kÄ• eva natt
``heá¹-á¹-hÄ• pÄ• sÄ• deâ€™â€™ _tiÄ• divuttaá¹ƒ. __nÄ• nÅ«pacÄ• re_ti bahi nisseá¹‡iyÄ

__sabhÄ• saá¹…khepenÄ• _ti \Ne II 6/ sabhÄ• kÄ• rena. __ ``aá¸• á¸• hakuá¹-á¹-akeâ€™â€
dasseti. yattha tÄ«su dvÄ«su vÄ• passesu bhittiyo baddhÄ• , chadanaá¹ƒ vÄ• asampattÄ•
idaá¹ƒaá¸• á¸• hakuá¹-á¹-akaá¹ƒ nÄ• ma. __vÄ• á¸·asaá¹…ghÄ• á¹-o_ nÄ• ma parikkhepas
vÄ• á¸·arÅ«pehikatasaá¹…ghÄ• á¹-o. __parikkhepassa bahigate_ti ettha yasmiá¹ƒ passe pa
sacebhÅ«mito vatthu uccaá¹ƒ hoti, ubhato uccavatthuto heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ nibbakos
eva tattha senÄ• sanavohÄ• rÄ• bhÄ• vato. atha vatthu nÄ«caá¹ƒ bhÅ«misamameva senÄ•
heá¹-á¹-himataletiá¹-á¹-hati, tattha parikkheparahitadisÄ• ya nibbakosabbhantare sabbattha
paricchedÄ• bhÄ• vatoparikkhepassa bahi eva anÄ• pattÄ«ti daá¹-á¹-habbaá¹ƒ. __parimaá¹
majjhe udakapatanatthÄ• yaÄ• kÄ• saá¹…gaá¹‡avantaá¹ƒ senÄ• sanaá¹ƒ sandhÄ• ya vutta
__aparicchinnagabbhÅ«pacÄ• re_ti ekekagabbhassadvÄ«su passesu pamukhena gamanaá
diyaá¸• á¸• hahatthubbedhato anÅ«naá¹ƒ kuá¹-á¹-aá¹ƒ katvÄ• Ä• kÄ• saá¹…gaá¹‡ena pave
attho. __gabbhaparikkhepo_ti caturassapÄ• sÄ• dÄ• dÄ«susamantÄ• á¹-hitagabbhabhittiyo

__pÄ• á¹-ekkasannivesÄ• _ti ekekadisÄ• ya gabbhapÄ• á¸·iyo itaradisÄ• su gabbhapÄ• á¸·
vÄ• aÃ±Ã±amaÃ±Ã±abhitticchadanehi asambandhatÄ• ya pÄ• á¹-ekkasannivesÄ• nÄ• ma
sandhÄ• ya vutta_nti tattha pÄ• cittiyena anÄ• pattÄ«ti vuttaá¹ƒ, na dukkaá¹-ena. tÄ• disÄ•
pamukhaá¹ƒ tÄ«su disÄ• su bhittÄ«naá¹ƒ abhÄ• vena ekadisÄ• ya gabbhabhittimattena
sabbacchannaá¹ƒcÅ«á¸·aparicchannaá¹ƒ nÄ• ma hoti. tasmÄ• dukkaá¹-ameva. yadi pana t
itaradisÄ• supiekissaá¹ƒ, sabbÄ• su vÄ• bhittiá¹ƒ karonti, tadÄ• sabbacchannaupaá¸• á¸• l
pÄ• cittiyamevahotÄ«ti daá¹-á¹-habbaá¹ƒ. __bhÅ«miyaá¹ƒ vinÄ• jagatiyÄ• pamukhaá¹ƒ sa
uccavatthuá¹ƒakatvÄ• bhÅ«miyaá¹ƒ katagehassa pamukhaá¹ƒ sandhÄ• ya aparikkhitte pÄ•
kathitaá¹ƒ \Be II 7/. uccavatthukaá¹ƒ ce pamukhaá¹ƒ hoti, tena vatthunÄ• parikkhittasaá¹…k
gacchatÄ«ti adhippÄ• yo. __tatthÄ• _ti andhakaá¹-á¹-hakathÄ• yaá¹ƒ. __jagatiyÄ• pamÄ• á
vatvÄ• _tipakatibhÅ«miyÄ• nipanno yathÄ• jagatiyÄ• upari sayitaá¹ƒ na passati, evaá¹ƒ
uccÄ• tiuccavatthussaubbedhappamÄ• á¹‡aá¹ƒ vatvÄ• . ekadisÄ• ya ujukameva dÄ«ghaá¹
pÄ• sÄ• do__ekasÄ• lasanniveso_. dvÄ«su, tÄ«su vÄ• catÅ«supi vÄ• disÄ• su
siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• divasenakatÄ• dvisÄ• lÄ• disannivesÄ• veditabbÄ• . sÄ
purimato visesoti. __parikkhepo viddhasto_ti pamukhassa parikkhepaá¹ƒ sandhÄ• ya vadat

<53> upaá¸• á¸• hacchannaupaá¸• á¸• haparicchannaá¹ƒ senÄ• sanaá¹ƒ dukkaá¹-assa Ä• c
dassitattÄ• tato \Ne II 7/ adhikaá¹ƒ sabbacchannaupaá¸• á¸• haparicchannÄ• dikampi sabb
avuttampi pÄ• cittiyassevavatthubhÄ• vena dassitaá¹ƒ sikkhÄ• padassa paá¹‡á¹‡attivajjattÄ
cÄ• ti veditabbaá¹ƒ. __satta pÄ• cittiyÄ• nÄ«_ti pÄ• á¸·iyaá¹ƒ vuttapÄ• cittiyadvayaá¹ƒ sÄ• n
gahetvÄ• vuttaá¹ƒ.

<54> pÄ• á¸·iyaá¹ƒ ``tatiyÄ• ya rattiyÄ• purÄ• ruá¹‡Ä• nikkhamitvÄ• puna vasatÄ«â€™â€
ukkaá¹-á¹-havasenavuttaá¹ƒ, anikkhamitvÄ• pana purÄ• ruá¹‡Ä• uá¹-á¹-hahitvÄ• antocha
punadivasesahaseyyena anÄ• patti eva. __senambamaá¹‡á¸• apavaá¹‡á¹‡aá¹ƒ hotÄ«_ti sÅ
uccavatthukosabbacchanno sabbaapariccchanno evaá¹ƒnÄ• mako sannipÄ• tamaá¹‡á¸• apo
vuttaá¹ƒ. ettha catutthabhÄ• go __cÅ«á¸·akaá¹ƒ, _ dve bhÄ• gÄ• __upaá¸• á¸• haá¹ƒ, _ tÄ«
__yebhuyya_ntiiminÄ• nayena cÅ«á¸·akacchannapariccchannatÄ• dÄ«ni veditabbÄ• ni. pÄ•
tattha anupasampannena saha nipajjanaá¹ƒ, catutthadivase sÅ«riyatthaá¹…gamananti imÄ•

sahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ•

<55> chaá¹-á¹-he mÄ• tugÄ• mena saddhiá¹ƒ catutthadivase sayantassÄ• pi iminÄ• sikkhÄ
pana purimasikkhÄ• padenÄ• pÄ«ti dve Ä• pattiyo vadanti, taá¹ƒ na yuttaá¹ƒ ``anupasampa
tianitthiliá¹…gena vuttattÄ• napuá¹ƒsakena \Be II 8/ pana catutthadivase sayantassa
sadukkaá¹-apÄ• cittiyaá¹ƒvattuá¹ƒ yuttaá¹ƒ. kiÃ±cÄ• pettha pÄ• á¸·iyaá¹ƒ paá¹‡á¸• akavase
vuttaá¹ƒ, tadanulomikÄ• pana purisaubhatobyaÃ±janakena saha sayantassa iminÄ• dukkaa
catutthadivase sadukkaá¹-apÄ• cittiyaá¹ƒ. itthiubhatobyaÃ±janako itthigatikovÄ• ti ayaá¹ƒ an
matitthiyÄ• anÄ• pattÄ«tivadanti. pÄ• cittiyavatthukasenÄ• sanaá¹ƒ, tattha mÄ• tugÄ• mena
sÅ«riyatthaá¹…gamanantiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

dutiyasahaseyyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<60> sattame __na yakkhenÄ• _tiÄ• dÄ«naá¹ƒ ``aÃ±Ã±atra viÃ±Ã±unÄ• â€™â€™ ti iminÄ•
\Ne II 8/ purisaviggahena, na yakkhÄ• dinÄ• pÄ«ti evamattho gahetabboti adhippÄ• yo. tÄ•
á¹-hitÄ• ya desetuá¹ƒ na vaá¹-á¹-ati. taá¹ƒtaá¹ƒdesabhÄ• sÄ• ya atthaá¹ƒ yathÄ• ruci vaá¹-á

iriyÄ• pathÄ• parivattanaá¹ƒ, purisaá¹ƒ vÄ• dvÄ• dasahatthÅ«pacÄ• re apakkosÄ• panaá¹ƒ
vuttalakkhaá¹‡assa dhammassa channaá¹ƒ vÄ• cÄ• naá¹ƒ upari desanÄ• , vuttalakkhaá¹‡o
iriyÄ• pathapaavattanÄ• bhÄ• vo, viÃ±Ã±Å«purisÄ• bhÄ• vo, apaÃ±havissajjanÄ• ti imÄ• ne

dhammadesanÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<77> aá¹-á¹-hame __antarÄ• _ti parinibbÄ• nakÄ• lato pubbepi. __atikaá¸• á¸• hiyamÄ• ner
kiá¹ƒ tumhehi adhigataâ€™â€™ nti evaá¹ƒ nippÄ«á¸·iyamÄ• nena atibaddhiyamÄ• nena. ta
vattabbameva. __sutapariyattisÄ«laguá¹‡a_nti ettha atthakusalatÄ• sutaguá¹‡o, pÄ• á¸·ipÄ
pariyattiguá¹‡oti daá¹-á¹-habbaá¹ƒ. __ ``cittakkhepassa vÄ• abhÄ• vÄ• â€™â€™ _ti
iminÄ• khittacittavedanÄ• á¹-á¹-atÄ• pi ariyÄ• naá¹ƒ natthÄ«ti dasseti.

__pubbe_ \Be II 9/ __avuttehÄ«_ti catutthapÄ• rÄ• jike avuttehi. idaÃ±ca
sikkhÄ• padaá¹ƒpaá¹‡á¹‡attiajaÄ• nanavasena ekantato acittakasamuá¹-á¹-hÄ• nameva ho
paá¹‡á¹‡attivÄ«tikkamÄ• bhÄ• vÄ• . jhÄ• nalÄ• bhÄ«naÃ±ca satthu Ä• á¹‡Ä• vÄ«tikkamapa
jhÄ• naparihÄ• nato bhÅ«tÄ• rocanaá¹ƒ na sambhavati. uttarimanussadhammassa bhÅ«tat
Ä• rocanaá¹ƒ, taá¹…khaá¹‡avijÄ• nanÄ• , anaÃ±Ã±Ä• padesotiimÄ• nettha cattÄ• ri aá¹…g

bhÅ«tÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ•

<78> navame __tattha bhaveyyÄ• _ti tattha kassaci mati evaá¹ƒ bhaveyya. aá¹-á¹-hakathÄ•
upapattitodaá¸·haá¹ƒ katvÄ• patiá¹-á¹-hapento __ ``iminÄ• pi cetaâ€™â€™ _ntiÄ• dimÄ• ha

<82> __Ä• dito paÃ±ca sikkhÄ• padÄ• nÄ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni paÃ±ca. __sesÄ• r
II 9/. sukkavissaá¹-á¹-hiÄ• di ajjhÄ• cÄ• rova. antimavatthuá¹ƒ anajjhÄ• pannassa bhikkhun
savatthukosaá¹…ghÄ• diseso, anupasampannassa Ä• rocanaá¹ƒ, bhikkhusammutiyÄ• abh
tÄ«á¹‡iaá¹…gÄ• ni.

duá¹-á¹-hullÄ• rocanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ•

<86> dasame appapaá¹ƒsumattikÄ• ya pathaviyÄ• anÄ• pattivatthubhÄ• vena vuttattÄ•
upaá¸• á¸• hapaá¹ƒsumattikÄ• yapipÄ• cittiyamevÄ• ti gahetabbaá¹ƒ. na hetaá¹ƒ dukkaá¹-a
jÄ• tÄ• jÄ• tavinimuttÄ• yatatiyapathaviyÄ• abhÄ• vato.

__vaá¹-á¹-atÄ«_ti imasmiá¹ƒ á¹-hÄ• ne pokkharaá¹‡iá¹ƒ khaá¹‡Ä• ti okÄ• sassa aniyamitatt
valliá¹ƒkhaá¹‡Ä• _ti pathavÄ«khaá¹‡anaá¹ƒ sandhÄ• ya vuttattÄ• iminÄ• va sikkhÄ• paden
bhÅ«tagÄ• masikkhÄ• padena. ubhayampi \Be II 10/ sandhÄ• ya vutte pana dvepi pÄ• cittiy
__udakapappaá¹-ako_tiudake antobhÅ«miyaá¹ƒ paviá¹-á¹-he tassa uparibhÄ• gaá¹ƒ chÄ• d
mattikÄ• vÄ• paá¹-alaá¹ƒ hutvÄ• patamÄ• nÄ• tiá¹-á¹-hati, tasmiá¹ƒ udake sukkhepi taá¹ƒ

calamÄ• nÄ• tiá¹-á¹-hati, taá¹ƒ udakapappaá¹-ako nÄ• ma.

__akatapabbhÄ• re_ti avaá¸·aÃ±janaá¹-á¹-hÄ• nadassanatthaá¹ƒ vuttaá¹ƒ. tÄ• dise eva hi v
__mÅ«sikukkaraá¹ƒ_ nÄ• ma mÅ«sikÄ• hi khanitvÄ• bahi katapaá¹ƒsurÄ• si. __acchadana
Ä• kÄ• sato patitavassodakena ovaá¹-á¹-hameva jÄ• tapathavÄ« hoti, na chadanÄ• dÄ«su p
tintanti veditabbaá¹ƒ. __maá¹‡á¸• apatthambha_nti sÄ• khÄ• maá¹‡á¸• apatthambhaá¹ƒ. __
__tato_ti purÄ• á¹‡asenÄ• sanato.

<88> __mahÄ• mattika_nti bhittilepanaá¹ƒ. jÄ• tapathavitÄ• , tathÄ• saÃ±Ã±itÄ• , khaá¹‡ana
aÃ±Ã±atarantiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

pathavÄ«khaá¹‡anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito musÄ• vÄ• davaggo paá¹-hamo.

2. bhÅ«tagÄ• mavaggo

1. bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<89> dutiyavaggassa \Ne II 10/ paá¹-hame __niggahetuá¹ƒ asakkonto_ti sÄ• khaá¹-á¹-haka
chijjamÄ• nÄ• yachijjante tattha achedanatthÄ• ya devatÄ• ya upanÄ«taá¹ƒ puttaá¹ƒ disvÄ•
kuá¹-hÄ• rinikkhepavegaá¹ƒnivattetuá¹ƒ asakkontoti attho. __rukkhadhamme_ti rukkhassa p
rukkhÄ• naá¹ƒ viyachedanÄ• dÄ«su akuppanaÃ±hi rukkhadhammo nÄ• ma.

__uppatita_nti uppannaá¹ƒ. __bhanta_nti dhÄ• vantaá¹ƒ. __vÄ• raye_ti niggaá¹‡heyya. __it
kodhaá¹ƒ aniggaá¹‡hanto rÄ• jauparÄ• jÄ• dÄ«naá¹ƒ rasmimattaggÄ• hakajano viya na utta
__visaá¹-aá¹ƒ sappavisa_nti sarÄ«re dÄ• á¹-hÄ• vaá¹‡Ä• nusÄ• rena vitthiá¹‡á¹‡aá¹ƒ byÄ•
kaá¹‡hasappavisaá¹ƒ viya. __jahÄ• ti orapÄ• ra_nti paÃ±corambhÄ• giyasaÃ±Ã±ojanÄ• ni t
``orapÄ• raâ€™â€™ nti hi orimatÄ«raá¹ƒ vuccati \Be II 11/. atha vÄ• __so_titatiyamaggena
á¹-hito bhikkhu arahattamaggena orapÄ• raá¹ƒ jahÄ• tÄ«ti attho. tattha __oraá¹ƒ_ nÄ• ma s
ajjhattikÄ• ni vÄ• Ä• yatanÄ• ni. __pÄ• raá¹ƒ_ nÄ• ma paraattabhÄ• vo, bÄ• hirÄ• ni vÄ• Ä
chandarÄ• gaá¹ƒ jahanto ``jahÄ• ti orimapÄ• raâ€™â€™ ntivuccati.

<90> __bhavantÄ«_ti vaá¸• á¸• hanti. __ahuvuntÄ«_ti babhÅ«vu. tenÄ• ha __ ``jÄ• tÄ• vaá
__bhÅ«tÄ• naá¹ƒ gÄ• mo_ti mahÄ• bhÅ«tÄ• naá¹ƒ haritatiá¹‡Ä• dibhÄ• vena samaggÄ• na
tabbinimuttassagÄ• massa abhÄ• vaá¹ƒ dassetuá¹ƒ __ ``bhÅ«tÄ• eva vÄ• gÄ• moâ€™â€™
__pÄ• tabya_-saddassa__pÄ• _ pÄ• neti dhÄ• tvatthaá¹ƒ sandhÄ• yÄ• ha __ ``paribhuÃ±jit
pÄ• tabyatÄ• chedanÄ• dieva hotÄ«ti Ä• ha __ ``tassÄ• ... pe ... bhÅ«tagÄ• massa jÄ• tÄ•

_ti.

<91> __jÄ• ta_-saddo ettha vijÄ• tapariyÄ• yoti ``puttaá¹ƒ vijÄ• tÄ• itthÄ«â€™â€™ tiÄ• dÄ«
Ä• ha __ ``pasÅ«tÄ• nÄ«â€™â€™ _ti, nibbattapaá¹‡á¹‡amÅ«lÄ• nÄ«ti attho.

__tÄ• ni_ \Ne II 11/ __dassento_ti tÄ• ni bÄ«jÄ• ni dassento. kÄ• riyadassanamukheneva kÄ
__ ``bÄ«jato nibbattena bÄ«jaá¹ƒ dassitaâ€™â€™ _nti.

<92> __ ``bÄ«jato sambhÅ«to bhÅ«tagÄ• mo bÄ«jaâ€™â€™ _nti iminÄ• uttarapadalopena
pupphaá¹ƒ padumaâ€™â€™ ntiÄ• dÄ«su viyÄ• yaá¹ƒ vohÄ• roti dasseti. __yaá¹ƒ bÄ«jaá¹ƒ
nibbattapaá¹‡á¹‡amÅ«laá¹ƒ sandhÄ• ya vadati. __yathÄ• ruta_nti yathÄ• pÄ• á¹-haá¹ƒ.

__ ``saÃ±ciccÄ• â€™â€™ _ti vuttattÄ• sarÄ«re laggabhÄ• vaá¹ƒ Ã±atvÄ• pi uá¹-á¹-hahati,
uddharissÄ• mÄ«â€™â€™ tisaÃ±Ã±Ä• yaabhÄ• vato vaá¹-á¹-ati. __anantaka_-ggahaá¹‡en
nÄ• maÃ±hetaá¹ƒ tassÄ• sevÄ• lajÄ• tiyÄ• . mÅ«lapaá¹‡á¹‡Ä• naá¹ƒ abhÄ• vena __ ``asan
nÄ• mÄ• â€™â€™ _ti vuttaá¹ƒ. so bÄ«jagÄ• menasaá¹…gahitoti. avaá¸• á¸• hamÄ• nepi bh
``amÅ«lakabhÅ«tagÄ• me saá¹…gahaá¹ƒgacchatÄ«â€™â€™ _ti. nÄ• á¸·ikerassa Ä• veá¹‡

__seleyyakaá¹ƒ_ \Be II 12/ nÄ• ma silÄ• ya sambhÅ«tÄ• ekÄ• gandhajÄ• ti. __pupphitakÄ
vikasitakÄ• lato pabhuti. __chattakaá¹ƒ gaá¹‡hanto_ti vikasitaá¹ƒ gaá¹‡hanto. makuá¸·aá¹ƒ
akopentenapi gahetuá¹ƒ na vaá¹-á¹-ati, phullaá¹ƒ vaá¹-á¹-ati. __hatthakukkuccenÄ• _tihattha

__ ``pÄ• nÄ«yaá¹ƒ na vÄ• setabbaâ€™â€™ _nti idaá¹ƒ attano pivanapÄ• nÄ«yaá¹ƒ sandhÄ
vaá¹-á¹-ati anuggahitattÄ• . tenÄ• ha __ ``attanÄ• khÄ• ditukÄ• menÄ• â€™â€™ _ti. __yes
ruhatÄ«_ti mÅ«laá¹ƒ anotÄ• retvÄ• paá¹‡á¹‡amattaniggamanamattenapi vaá¸• á¸• hati. tatt
chinnanÄ• á¸·ikeraveá¸·udaá¹‡á¸• Ä• dayo kopetuá¹ƒ vaá¹-á¹-ati.

__ ``caá¹…kamitaá¹-á¹-hÄ• naá¹ƒ dassessÄ• mÄ«â€™â€™ _ti vuttattÄ• kevalaá¹ƒ caá¹…k
maggagamanÄ• dhippÄ• yenavÄ• akkamantassa, tiá¹‡Ä• naá¹ƒ upari nisÄ«danÄ• dhippÄ•
natthi.

__samaá¹‡akappehÄ«_ti samaá¹‡Ä• naá¹ƒ kappiyavohÄ• rehi, abÄ«janibbaá¹-á¹-abÄ«jÄ• n
``samaá¹‡akappÄ• nÄ«â€™â€™ ti vuttÄ• ni. __abÄ«jaá¹ƒ_ nÄ• ma taruá¹‡aambaphalÄ• dÄ
nibbaá¹-á¹-etabbaá¹ƒviyojetabbaá¹ƒ bÄ«jaá¹ƒ yasmiá¹ƒ, taá¹ƒ panasÄ• di __nibbaá¹-á¹-abÄ
__kappiyanti vatvÄ• vÄ• _tipubbakÄ• lakiriyÄ• vasena vuttepi vacanakkhaá¹‡eva aggisatthÄ
vaá¹‡aá¹ƒ kÄ• tabbantivacanato pana pubbe kÄ• tuá¹ƒ na vaá¹-á¹-ati, taÃ±ca dvidhÄ• akat
dassetabbaá¹ƒ. karontena ca bhikkhunÄ• ``kappiyaá¹ƒ karohÄ«â€™â€™ ti \Ne II 12/ yÄ• y
vutteyeva kÄ• tabbaá¹ƒ. __bÄ«jagÄ• maparimocanatthaá¹ƒ puna kappiyaá¹ƒ kÄ• retabba_n

paá¹-hamameva adhikatattÄ• . __ ``kaá¹-Ä• hepi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti vuttatt
miÃ±jÄ• ya vÄ• bÄ«je vÄ• yattha katthaci vijjhituá¹ƒ vaá¹-á¹-ati eva. bhÅ«tagÄ• mo, bhÅ«ta
vikopanaá¹ƒ vÄ• vikopÄ• panaá¹ƒvÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

bhÅ«tagÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ•

<94> dutiye __aÃ±Ã±aá¹ƒ vacana_nti yaá¹ƒ dosavibhÄ• vanatthaá¹ƒ parehi vuttavacanaá¹ƒ
ananucchavikenaaÃ±Ã±ena vacanena paá¹-icarati.

<98> yadetaá¹ƒ \Be II 13/ aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡avasena pavattavacanaá¹ƒ, tad
pucchitamatthaá¹ƒá¹-hapetvÄ• aÃ±Ã±aá¹ƒ vadati pakÄ• setÄ«ti aÃ±Ã±avÄ• dakanti Ä• ha
paá¹-icaraá¹‡assetaá¹ƒnÄ• maâ€™â€™ _nti. __tuá¹‡hÄ«bhÅ«tassetaá¹ƒ nÄ• ma_nti tuá¹‡h
ayamevavÄ• pÄ• á¹-ho. __aÃ±Ã±avÄ• dakaá¹ƒ Ä• ropetu_nti aÃ±Ã±avÄ• de Ä• ropetuá¹ƒ.

<99> pÄ• á¸·iyaá¹ƒ __na ugghÄ• á¹-etukÄ• mo_ti paá¹-icchÄ• detukÄ• mo.

<100> __anÄ• ropite aÃ±Ã±avÄ• dake_ti vuttadukkaá¹-aá¹ƒ pÄ• á¸·iyaá¹ƒ
Ä• gataaÃ±Ã±enaÃ±Ã±apaá¹-icaraá¹‡avasenayujjati, aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayena
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarantassa pÄ• cittiyenasaddhiá¹ƒ dukkaá¹-aá¹ƒ, Ä• ropite iminÄ
pana ``musÄ• vÄ• dapÄ• cittiyenasaddhiá¹ƒ pÄ• cittiyadvayaâ€™â€™ nti vadanti, vÄ«maá¹
musÄ• vÄ• de iminÄ• vaanÄ• pattÄ«ti daá¹-á¹-habbaá¹ƒ. dhammakammena Ä• ropitatÄ• , Ä
anuyuÃ±jiyamÄ• natÄ• , chÄ• detukÄ• matÄ• ya aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡aá¹ƒ, tu
tÄ«á¹‡i aá¹…gÄ• ni.

aÃ±Ã±avÄ• dakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ•

<103> tatiye \Ne II 13/ cintÄ• yanatthassa __jhe_-dhÄ• tussa anekatthatÄ• ya olokanatthasa
``olokÄ• pentÄ«â€™â€™ _ti. __chandÄ• yÄ• _ti liá¹…gavipallÄ• soti Ä• ha __ ``chandenÄ•

<105> bhikkhuá¹ƒ lÄ• makato cintÄ• panatthaá¹ƒ aÃ±Ã±esaá¹ƒ taá¹ƒ avaá¹‡á¹‡akathanaá¹
aÃ±Ã±esaá¹ƒ pana avatvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ samullapanavasena bhikkhuno dosappal
ayametesaá¹ƒ bhedo.

<106> __aÃ±Ã±aá¹ƒ anupasampannaá¹ƒ ujjhÄ• petÄ«_ti aÃ±Ã±ena anupasampannena ujjh

santike_ti tassa anupasampannassa santike taá¹ƒ saá¹…ghena sammataá¹ƒ upasampanna
musÄ• vÄ• dena ujjhÄ• panÄ• dÄ«naá¹ƒ sambhavato dukkaá¹-aá¹-á¹-hÄ• nÄ• ni ca Ä• dika
sikkhÄ• padena vuttÄ• ti \Be II 14/ veditabbaá¹ƒ sabbattha musÄ• vÄ• dapÄ• cittiyassaaniva
sammatatÄ• , upasampannatÄ• , agatigamanÄ• bhÄ• vo, tassa avaá¹‡á¹‡akÄ• matÄ• , yas
upasampannatÄ• , ujjhÄ• panaá¹ƒ vÄ• khiyyanaá¹ƒ vÄ• ti imÄ• nettha chaaá¹…gÄ• ni.

ujjhÄ• panakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

<110> catutthe __apaÃ±Ã±Ä• te_ti appasiddhe. imaá¹ƒ pana aá¹-á¹-ha mÄ• se maá¹‡á¸• ap
á¹-hapanasaá¹…khÄ• taá¹ƒatthavisesaá¹ƒ gahetvÄ• bhagavatÄ• paá¹-hamameva sikkhÄ•
adhippÄ• yaá¹ƒ ``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-hamÄ• seâ€™â€™ tiÄ• divacanena anu
visuá¹ƒ anupaÃ±Ã±attina vuttÄ• . __parivÄ• re_ panetaá¹ƒ anujÄ• nanavacanaá¹ƒ anupaÃ±
anupaÃ±Ã±attÄ«â€™â€™ ti (Vin V 65-67) vuttaá¹ƒ.

__navavÄ• yimo_ti adhunÄ• suttena vÄ«takacchena paliveá¹-hitamaÃ±co. __onaddho_ti ka
vassena sÄ«ghaá¹ƒ na nassanti. __ ``ukkaá¹-á¹-haabbhokÄ• sikoâ€™â€™ _ti idaá¹ƒtassa
sukhapaá¹-ipattidassanamattaá¹ƒ, ukkaá¹-á¹-hassÄ• pi pana cÄ«varakuá¹-i vaá¹-á¹-ateva.
__kÄ• yÄ• nugatikattÄ• _tibhikkhuno tattheva nisÄ«danabhÄ• vaá¹ƒ dÄ«peti, tena ca vassa
gacchantassa Ä• pattÄ«tidasseti \Ne II 14/. abbhokÄ• sikÄ• naá¹ƒ temanatthÄ• ya niyametv
attÄ• naá¹ƒ rakkhantenarakkhitabbameva.

__ ``valÄ• hakÄ• naá¹ƒ anuá¹-á¹-hitabhÄ• vaá¹ƒ sallakkhetvÄ• â€™â€™ _ti iminÄ• gimhÄ•
uá¹-á¹-hiteabbhokÄ• se nikkhipituá¹ƒ na vaá¹-á¹-atÄ«ti dÄ«peti. __tatra tatrÄ• _ti cetiyaá¹…g
tasmiá¹ƒtasmiá¹ƒ abbhokÄ• se niyametvÄ• nikkhittÄ• . __majjhato paá¹-á¹-hÄ• ya pÄ• daá
yatthasamantato sammajjitvÄ• aá¹…gaá¹‡amajjhe sabbadÄ• kacavarassa saá¹…kaá¸• á¸•
saÃ±citÄ• hoti. tattha kattabbavidhidassanatthaá¹ƒ vuttaá¹ƒ. uccavatthupÄ• daá¹-á¹-hÄ• nÄ
vÄ• likÄ• haritabbÄ• . yattha vÄ• pana koá¹‡esu vÄ• likÄ• saÃ±citÄ• , tattha tato paá¹-á¹-h
aparadisÄ• bhimukhÄ• haritabbÄ• tikeci atthaá¹ƒ vadanti. keci pana ``sammaá¹-á¹-haá¹-á¹-
padavaá¸·aÃ±jena avikopanatthÄ• yasayaá¹ƒ asammaá¹-á¹-haá¹-á¹-hÄ• ne á¹-hatvÄ• attan
haritabbÄ• ti vuttaâ€™â€™ nti vadanti, tattha ``majjhato paá¹-á¹-hÄ• yÄ• â€™â€™ ti vacan
dissati.

<111> vaá¹…kapÄ• datÄ• mattena kuá¸·Ä«rapÄ• dakassa sesehi viseso, na aá¹-anÄ«su
pÄ• dappavesanavisesenÄ• tidassetuá¹ƒ __ ``yo vÄ• pana kocÄ«â€™â€™ _tiÄ• di vuttaá¹
upasampannasseva.

__nisÄ«ditvÄ• ... pe ... pÄ• cittiya_nti ettha meghuá¹-á¹-hÄ• nÄ• bhÄ• vaá¹ƒ Ã±atvÄ• ``pac
Ä• gantvÄ• uddharissÄ• mÄ«â€™â€™ ti Ä• bhogena gacchantassa anÄ• patti, tena punÄ•
labhitvÄ• _ti ``gaccha, mÄ• idha tiá¹-á¹-hÄ• â€™â€™ ti vuttavacanaá¹ƒ labhitvÄ• .

__Ä• vÄ• sikÄ• naá¹ƒyeva palibodho_ti Ä• gantukesu kiÃ±ci avatvÄ• nisÄ«ditvÄ• ``Ä• vÄ•
ti gatesupi Ä• vÄ• sikÄ• nameva palibodho. __mahÄ• paccarivÄ• de_ pana ``idaá¹ƒ amhÄ•
nisinnÄ• namevÄ• ti adhippÄ• yo. ``santharitvÄ• vÄ• santharÄ• petvÄ• vÄ• â€™â€™ ti vu
paÃ±Ã±Ä• pitattÄ• pi dukkaá¹-e kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. __ussÄ• rako_tisarabhÄ• á¹‡ako. s
pÄ• á¸·ipÄ• á¹-haá¹ƒ sÄ• reti pavattetÄ«ti ussÄ• rakoti vuccati.

<112> __vaá¹‡á¹‡Ä• nurakkhaá¹‡atthaá¹ƒ katÄ• _ti paá¹-akhaá¹‡á¸• Ä• dÄ«hi sibbitvÄ• ka
attharitabbÄ• _ticimilikÄ• ya sati tassÄ• upari, asati suddhabhÅ«miyaá¹ƒ attharitabbÄ• . __
pariharaá¹‡eyevapaá¹-ikkhepoâ€™â€™ _ti iminÄ• maÃ±capÄ«á¹-hÄ• dÄ«su attharitvÄ• p
á¹-hapanÄ• divasena \Ne II 15/ attanoatthÄ• ya pariharaá¹‡ameva na vaá¹-á¹-ati, bhÅ«matt
paribhogo pana attano pariharaá¹‡aá¹ƒ na hotÄ«tidasseti. __khandhake_ hi ``antopi maÃ±c
bahipi maÃ±ce paÃ±Ã±attÄ• nihontÄ«â€™â€™ ti evaá¹ƒ attano attano atthÄ• ya maÃ±cÄ•
__pariharaá¹‡avatthusmiá¹ƒ_ ---

``na, bhikkhave, mahÄ• cammÄ• ni dhÄ• retabbÄ• ni sÄ«hacammaá¹ƒ byagghacammaá¹ƒ
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 255) ---

paá¹-ikkhepo \Be II 16/ kato. tasmÄ• vuttanayenevettha adhippÄ• yo daá¹-á¹-habbo.
__dÄ• rumayapÄ«á¹-ha_ntiphalakamayapÄ«á¹-hameva. __pÄ• dakathalika_nti adhotapÄ• d
dhovanti, taá¹ƒ dÄ• ruphalakÄ• di.

<113> ``Ä• gantvÄ• uddharissÄ• mÄ«ti gacchatÄ«â€™â€™ ti vuttattÄ• aÃ±Ã±enapi kÄ• ra
anotÄ• pentassapiÄ• gamane sÄ• pekkhassa anÄ• patti. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ
saá¹…ghikatÄ• , vuttalakkhaá¹‡e dese santharaá¹‡aá¹ƒ vÄ• santharÄ• panaá¹ƒ vÄ• , apali
abhÄ• vo, nirapekkhatÄ• , leá¸• á¸• upÄ• tÄ• tikkamoâ€™â€™ ti (Kkh paá¹-hamasenÄ• san
evamettha nirapekkhatÄ• yasaddhiá¹ƒ cha aá¹…gÄ• ni vuttÄ• ni.

paá¹-hamasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ•

<116> paÃ±came __pÄ• vÄ• ro kojavo_ti paccattharaá¹‡atthÄ• yeva á¹-hapitÄ• uggatalom
__ettakameva vutta_nti aá¹-á¹-hakathÄ• su vuttaá¹ƒ. __senÄ• sanato_ti sabbapacchimasen

<117> __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttamevatthaá¹ƒ savisesaá¹ƒ katvÄ• dassetuá¹ƒ
_tiÄ• di Ä• raddhaá¹ƒ. __vattabbaá¹ƒ natthÄ«_ti rukkhamÅ«lassa pÄ• kaá¹-attÄ• vuttaá¹ƒ.
vinassati.

<118> yena maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• vÄ«nanti, taá¹ƒ __maÃ±capÄ«á¹-hakavÄ• n
__siluccayaleá¹‡a_ntipabbataguhÄ• . __ ``Ä• pucchanaá¹ƒ pana vattaâ€™â€™ _nti iminÄ•
vuttalakkhaá¹‡aseyyÄ• , tassÄ• \Ne II 16/ saá¹…ghikatÄ• , vuttalakkhaá¹‡e vihÄ• re santha
santharÄ• panaá¹ƒ vÄ• , apalibuddhatÄ• , Ä• padÄ• yaabhÄ• vo, anapekkhassa disÄ• pakk
upacÄ• rasÄ«mÄ• tikkamoti imÄ• nettha satta aá¹…gÄ• ni.

dutiyasenÄ• sanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<119> chaá¹-á¹-he \Be II 17/ __anupavisitvÄ• _ti samÄ«paá¹ƒ pavisitvÄ• .

<122> __upacÄ• raá¹ƒ á¹-hapetvÄ• _ti diyaá¸• á¸• hahatthÅ«pacÄ• raá¹ƒ á¹-hapetvÄ• . saá
anuá¹-á¹-hÄ• panÄ«yabhÄ• vajÄ• nanaá¹ƒ, sambÄ• dhetukÄ• matÄ• , upacÄ• re nisÄ«dana
imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

anupakhajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ•

<126> sattame __koá¹-á¹-hakÄ• nÄ«_ti dvÄ• rakoá¹-á¹-hakÄ• ni.

<128> __ ``sakalasaá¹…ghÄ• rÄ• mato nikkaá¸• á¸• hituá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti ida
pÄ• pagarahitÄ• yahi akupitacittena nikkaá¸• á¸• hÄ• pentassa iminÄ• sikkhÄ• padena Ä• p
``kupitoanattamanoâ€™â€™ ti vuttattÄ• . aÃ±Ã±Ä• pekkhÄ• Ä• patti na dissati. pÄ• á¸·iyaâ
``alajjiá¹ƒnikkaá¸• á¸• hatÄ«â€™â€™ _tiÄ• dÄ«su cittassa lahuparivattitÄ• ya antarantarÄ•
anÄ• pattialajjitÄ• dipaccayeneva nikkaá¸• á¸• hanassa Ä• raddhattÄ• . saá¹…ghikavihÄ• ro
bhaá¹‡á¸• anakÄ• rakabhÄ• vÄ• divinimuttatÄ• , kopena nikkaá¸• á¸• hanaá¹ƒ vÄ• nikkaá¸•
tÄ«á¹‡i aá¹…gÄ• ni.

nikkaá¸• á¸• hanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ•

<129> aá¹-á¹-hamaá¹ƒ \Ne II 17/ uttÄ• nameva. saá¹…ghiko vihÄ• ro, asÄ«saghaá¹-á¹-aveh
heá¹-á¹-hÄ• paribhogatÄ• , apaá¹-Ä• á¹‡idinne Ä• haccapÄ• dake nisÄ«danaá¹ƒ vÄ• nipajj
cattÄ• ri aá¹…gÄ• ni.

vehÄ• sakuá¹-isikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<135> navame \Be II 18/ ``mahallako nÄ• ma vihÄ• ro sassÄ• mikoâ€™â€™ ti vuttattÄ• saÅ
anÄ• pattÄ«ti vadanti. __yassÄ• _ti vihÄ• rassa. __sÄ• aparipÅ«rÅ«pacÄ• rÄ• pihotÄ«_ti v
kavÄ• á¹-aá¹ƒ yaá¹ƒ bhittiá¹ƒ Ä• hanati, sÄ• sÄ• mantÄ• kavÄ• á¹-avitthÄ• rappamÄ• á¹‡Ä
attho. Ä• lokaá¹ƒ vÄ• tapÄ• naá¹ƒ sandheti ghaá¹-ayatÄ«ti __Ä• lokasandhÄ«_tikavÄ• á¹-aá
dvÄ• ravÄ• tapÄ• nÅ«pacÄ• rato aÃ±Ã±attha punappunaá¹ƒ limpanÄ• diá¹ƒ karontassa piá

keci pana ``pÄ• á¸·iyaá¹ƒ pÄ• cittiyassa avuttattÄ• dukkaá¹-aâ€™â€™ nti vadanti.
__adhiá¹-á¹-hÄ• tabba_ntisaá¹ƒvidhÄ• tabbaá¹ƒ. __harite á¹-hito adhiá¹-á¹-hÄ• ti. Ä• patti du
haritayutte khetteá¹-hatvÄ• chÄ• dentassa dukkaá¹-anti attho. keci pana ``tÄ• dise khette vi
karontassadukkaá¹-aâ€™â€™ nti vadanti, taá¹ƒ pÄ• á¸·iyÄ• na sameti.

<136> __ujukameva chÄ• dana_nti chÄ• danamukhavaá¹-á¹-ito paá¹-á¹-hÄ• ya yÄ• va
piá¹-á¹-hivaá¹ƒsakÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikÄ• di, tÄ• va iá¹-á¹-hakÄ• dÄ«hi ujukaá¹ƒ chÄ• d
sabbasmiá¹ƒ vihÄ• re ekavÄ• raá¹ƒ chÄ• ditetaá¹ƒ chÄ• danaá¹ƒ ekamagganti gahetvÄ• pÅ
tiÄ• di vuttaá¹ƒ. pariyÄ• yenachÄ• danampi iminÄ• va nayena yojetabbanti vadanti, taá¹ƒ ``p
chÄ• dÄ• pesÄ«â€™â€™ ti imÄ• yapÄ• á¸·iyÄ• ca ``sabbampi cetaá¹ƒ chadanaá¹ƒ chadan
iminÄ• aá¹-á¹-hakathÄ• vacanena casameti.

pÄ• á¸·iyaá¹ƒ ``maggena chÄ• dentassa pariyÄ• yena chÄ• dentassÄ• â€™â€™ ti idaÃ±ca
tiá¹‡apaá¹‡á¹‡ehica chÄ• danappakÄ• rabhedadassanatthaá¹ƒ vuttaá¹ƒ. keci pana ``pantiyÄ
uparichadanamukhavaá¹-á¹-ito paá¹-á¹-hÄ• ya uddhaá¹ƒ ujukameva ekavÄ• raá¹ƒ chÄ• dan
`dve maggeâ€™ tiÄ• di \Ne II 18/ vuttaá¹ƒ, na pana sakalavihÄ• rachÄ• danaá¹ƒ. esa nayo
chÄ• danepÄ«â€™â€™ ti vadanti, taá¹ƒ pÄ• á¸·iaá¹-á¹-hakathÄ• hina sameti.

__tatiyÄ• ya magga_nti ettha __tatiyÄ• yÄ• _ti upayogatthe sampadÄ• navacanaá¹ƒ, tatiyaá
vÄ• pÄ• á¹-ho. __tiá¹‡apaá¹‡á¹‡ehi labbhatÄ«_ti tiá¹‡apaá¹‡á¹‡ehi chÄ• detvÄ• upari
ullittÄ• valittakaraá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. kevalaá¹ƒ \Be II 19/ tiá¹‡akuá¹-iyÄ• hi anÄ•
__tiá¹‡á¹‡aá¹ƒmaggÄ• na_nti maggavasena chÄ• ditÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ chadanÄ• naá¹ƒ
pariyÄ• yÄ• na_ntietthÄ• pi eseva nayo. mahallakavihÄ• ratÄ• , attano vÄ• sÄ• gÄ• ratÄ• ,

imÄ• netthatÄ«á¹‡i aá¹…gÄ• ni.

mahallakavihÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<140> dasame __mÄ• tikÄ• yaá¹ƒ_ sappÄ• á¹‡akaudakaá¹ƒ tiá¹‡ena vÄ• mattikÄ• ya vÄ• chaá¸• á¸• eyyÄ• tiattho. atha vÄ• udakaá¹ƒ gahetvÄ• bahi siÃ±ceyya, tasmiÃ±ca udake ti Ä• haritvÄ• pakkhipeyyÄ• ti ajjhÄ• haritvÄ• attho veditabbo. tenÄ• ha __ ``sakaá¹-abhÄ• ra _tiÄ• di. __ida_nti tiá¹‡amattikapakkhipanavidhÄ• naá¹ƒ. __vutta_nti mÄ• tikÄ• yaá¹ƒ ``tiá¹‡ mattikaá¹ƒvÄ• â€™â€™ ti evaá¹ƒ vuttaá¹ƒ, aá¹-á¹-hakathÄ• su vÄ• vuttaá¹ƒ.

idaÃ±ca sikkhÄ• padaá¹ƒ bÄ• hiraparibhogaá¹ƒ sandhÄ• ya vatthuvasena vuttaá¹ƒ abbhant visuá¹ƒvakkhamÄ• nattÄ• . tadubhayampi ``sappÄ• á¹‡akaâ€™â€™ nti katvÄ• vadhakacitt paÃ±Ã±attattÄ• ``paá¹‡á¹‡attivajjaâ€™â€™ nti vuttaá¹ƒ. vadhakacitte pana sati sikkhÄ• pa pÄ• cittiyaá¹ƒ, na iminÄ• ti daá¹-á¹-habbaá¹ƒ. udakassa sappÄ• á¹‡akatÄ• , ``siÃ±canena p marissantÄ«â€™â€™ ti jÄ• nanaá¹ƒ, tÄ• disameva ca udakaá¹ƒ vinÄ• vadhakacetanÄ• ya tiá¹‡Ä• dÄ«naá¹ƒ siÃ±canantiimÄ• nettha cattÄ• ri aá¹…gÄ• ni.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito senÄ• sanavaggo dutiyo.

``bhÅ«tagÄ• mavaggoâ€™â€™ tipi etasseva nÄ• maá¹ƒ.

3. ovÄ• davaggo

1. ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ•

<144> tatiyavaggassa \Be II 20/ \Ne II 19/ paá¹-hame __tiracchÄ• nabhÅ«ta_nti tirokaraá¹‡a bÄ• hirabhÅ«tantiattho. __samiddho_ti paripuá¹‡á¹‡o. __sahitattho_ atthayutto. atthagambh __gambhÄ«ro_.

145-147__._ __parato_ti uttari. __karontovÄ• _ti paribÄ• hire karonto. __vibhaá¹…ge_ti jhÄ __caraá¹‡a_nti nibbÄ• nagamanÄ• ya pÄ• daá¹ƒ.

__yadassÄ• _ti yaá¹ƒ assa. __dhÄ• retÄ«_ti avinassamÄ• naá¹ƒ dhÄ• reti. __parikathanatth pakiá¹‡á¹‡akakathÄ• vasenaparicchinnadhammakathanatthaá¹ƒ. __tisso anumodanÄ• _ti s

dÄ• nÄ• nisaá¹ƒsappaá¹-isaá¹ƒyuttÄ• __nidhikuá¹‡á¸• asuttÄ• _di (Khp 8.1 Ä• dayo)-anumo
gehappavesamaá¹…galÄ• dÄ«su __maá¹…galasuttÄ• _di (Khp 5.1 Ä• dayo; Sn maá¹…gala
matakabhattÄ• diamaá¹…galesu __tirokuá¹-á¹-Ä• _di (Khp 7.1 Ä• dayo; Pv 14 Ä• dayo)-anu
anumodanÄ• . __kammÄ• kammavinicchayo_ti parivÄ• rÄ• vasÄ• ne __kammavagge_ (Vin
__samÄ• dhivasenÄ• _ti samathapubbakavasena. __vipassanÄ• vasena vÄ• _ti
diá¹-á¹-hivisuddhiÄ• dikÄ• yasukkhavipassanÄ• ya vasena. attano sÄ«larakkhaá¹‡atthaá¹ƒ
kÄ• maá¹ƒ gantuá¹ƒ catassodisÄ• arahati, assa vÄ• santi, tÄ• su vÄ• sÄ• dhÅ«ti __cÄ• tu

__abhivinaye_ti pÄ• timokkhasaá¹ƒvarasaá¹…khÄ• te saá¹ƒvaravinaye, tappakÄ• sake vÄ•
sikkhÄ• petuá¹ƒ pakÄ• setuá¹ƒ. __paguá¹‡Ä• vÄ• cuggatÄ• _ti pÄ• á¹-hato ca atthatoca pa
sannidhÄ• panavasena vÄ• cuggatÄ• kÄ• tabbÄ• . atthamattavasenapettha yojanaá¹ƒ karo
lakkhaá¹‡arasÄ• divasena paricchinne nÄ• marÅ«padhamme. pubbe kira mahÄ• therÄ•
pariyattianantaradhÄ• nÄ• yaekekassa gaá¹‡assa dÄ«ghanikÄ• yÄ• diekekadhammakoá¹-á
etaá¹ƒ pÄ• á¸·itoca aá¹-á¹-hakathÄ• to ca pariharatha, sakkontÄ• uttaripi uggaá¹‡hathÄ• â€
sakaladhammaá¹ƒ ganthavasenaniyyÄ• tenti, tattha te ca bhikkhÅ« ganthanÄ• mena dÄ«gh
majjhimabhÄ• á¹‡akÄ• ti voharÄ«yanti, te ca \Ne II 20/ attano bhÄ• rabhÅ«taá¹ƒ koá¹-á¹-hÄ
aÃ±Ã±aá¹ƒ \Be II 21/ uggahetuá¹ƒ na labhanti. taá¹ƒ sandhÄ• yÄ• ha __ ``sace majjhimabh
_tiÄ• di.

tattha __heá¹-á¹-himÄ• vÄ• tayo vaggÄ• _ti mahÄ• vaggato heá¹-á¹-himÄ• sagÄ• thakava
nidÄ• navaggo (SN a II 1 Ä• dayo), khandhavaggoti (SN b III 1 Ä• diyo) ime tayo vaggÄ• . _
paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• _ti ekakanipÄ• tadukanipÄ• te sandhÄ• yavuttaá¹ƒ. dhammapa
jÄ• takabhÄ• á¹‡akena attano jÄ• takena saddhiá¹ƒ uggahetabbaá¹ƒ. __tato oraá¹ƒ na vaá¹
mahÄ• paccarivÄ• dassa adhippÄ• yo. __tato tato_ti dÄ«ghanikÄ• yÄ• dito. uccinitvÄ• ugg
á¹-hitiyÄ• , bhikkhunopi pubbÄ• parÄ• nusandhiÄ• dikusalatÄ• yaca na hotÄ«ti ``taá¹ƒ na va
paá¹-ikkhittaá¹ƒ. __abhidhamme kiÃ±ci uggahetabbantina vutta_nti ettha yasmÄ• vinaye ku
suttantesu samathavipassanÄ• maggoca abhidhammapÄ• á¹-haá¹ƒ vinÄ• na viÃ±Ã±Ä• yat
viya hoti, tasmÄ• suttavinayÄ• naá¹ƒgahaá¹‡avasena abhidhammaggahaá¹‡aá¹ƒ vuttamev
veditabbaá¹ƒ. yathÄ• ``bhojanaá¹ƒbhuÃ±jitabbaâ€™â€™ nti vutte ``byaÃ±janaá¹ƒ khÄ• dita
vuttameva hoti tadavinÄ• bhÄ• vato, evaá¹ƒsampadamidaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__parimaá¹‡á¸• alapadabyaÃ±janÄ• yÄ• _ti parimaá¹‡á¸• alÄ• ni paripuá¹‡á¹‡Ä• ni padesu
sithiladhanitÄ• dibyaÃ±janÄ• niyassaá¹ƒ, tÄ• ya. purassa esÄ• ti __porÄ«, _ nagaravÄ• sÄ«
__anelagaá¸·Ä• yÄ• _tiettha __elÄ• _ti kheá¸·aá¹ƒ taggaá¸·anavirahitÄ• ya. __kalyÄ• á¹‡av
vÄ• cÄ• evavÄ• kkaraá¹‡aá¹ƒ, udÄ• haraá¹‡aghoso. kalyÄ• á¹‡aá¹ƒ madhuraá¹ƒ vÄ• kkara
kalyÄ• á¹‡avÄ• kkaraá¹‡o. upasampannÄ• yamethuneneva abhabbo hoti, na sikkhamÄ• nÄ
``bhikkhuniyÄ• kÄ• yasaá¹ƒsaggaá¹ƒvÄ• â€™â€™ _tiÄ• di.

<148> __garukehÄ«_ti garukabhaá¹‡á¸• ehi. __ekatoupasampannÄ• yÄ• _ti upayogatthe b
__bhikkhÅ«naá¹ƒ santike upasampannÄ• _ nÄ• ma parivattaliá¹…gÄ• vÄ• paÃ±casatasÄ•
ekatoupasampannÄ• ovadantassa pÄ• cittiyameva.

<149> __na nimantitÄ• hutvÄ• gantukÄ• mÄ• _ti nimantitÄ• hutvÄ• bhojanapariyosÄ• ne
vasitukÄ• mÄ• hontÄ«ti \Be II 22/ attho. __yato_ti bhikkhunupassayato. __yÄ• citvÄ• _ti ``tu
Ä• nÄ«taovÄ• deneva mayampi vasissÄ• mÄ• â€™â€™ ti yÄ• citvÄ• . __tatthÄ• _ti tasmiá¹
abhikkhukÄ• vÄ• se vassaá¹ƒ vasantiyÄ• pÄ• cittiyaá¹ƒ, apagacchantiyÄ• dukkaá¹-aá¹ƒ.

imÄ• su \Ne II 21/ katarÄ• patti pariharitabbÄ• ti codanaá¹ƒ pariharanto Ä• ha __ ``sÄ• rakk
sÄ• vassÄ• nugamanamÅ«likÄ• Ä• patti rakkhitabbÄ• , itarÄ• ya anÄ• pattikÄ• raá¹‡aá¹ƒ a
__ ``Ä• padÄ• su hÄ«â€™â€™ _tiÄ• di.

__ovÄ• datthÄ• yÄ• _ti ovÄ• de yÄ• canatthÄ• ya. __dve tisso_ti dvÄ«hi tÄ«hi, karaá¹‡atthe
__pÄ• sÄ• dikenÄ• _ti pasÄ• dajanakena kÄ• yakammÄ• dinÄ• . __sampÄ• detÅ«_titividha
asammatatÄ• , bhikkhuniyÄ• paripuá¹‡á¹‡Å«pasampannatÄ• , ovÄ• davasenaaá¹-á¹-hagan
tÄ«á¹‡i aá¹…gÄ• ni.

ovÄ• dasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ•

<153> dutiye __kokanada_nti padumavisesaá¹ƒ, taá¹ƒ kira bahupattaá¹ƒ vaá¹‡á¹‡asampan
--- yathÄ• kokanadasaá¹…khÄ• taá¹ƒ padumaá¹ƒ, evaá¹ƒ phullamukhapadumaá¹ƒ avÄ«tag
nimmaleantalikkhe Ä• diccaá¹ƒ viya ca attano tejasÄ• tapantaá¹ƒ tato eva virocamÄ• naá¹ƒ
niccharaá¹‡akajutiyÄ• aá¹…gÄ«rasaá¹ƒ sammÄ• sambuddhaá¹ƒ passÄ• ti. __rajoharaá¹‡a_
puÃ±chatÄ«ti rajoharaá¹‡anti puÃ±chanacoá¸·assanÄ• maá¹ƒ. obhÄ• savissajjanapubbakÄ
__obhÄ• sagÄ• thÄ• _ nÄ• ma. __visuddhimaggÄ• _dÄ«su (Vism II 386) pana ``rÄ• go rajo
vuccatÄ«â€™â€™ tiÄ• di obhÄ• sagÄ• thÄ• vuttÄ• , na panesÄ• ``adhicetasoâ€™â€™ ti g
__cÅ«á¸·apanthakattherassa_ udÄ• nagÄ• thÄ• tiudÄ• napÄ• á¸·iyaá¹ƒ natthi, __ekudÄ• niy
ekudÄ• niyattheragÄ• thÄ• vaá¹‡á¹‡anÄ•) nÄ• yaá¹ƒ udÄ• nagÄ• thÄ• ti tattha vuttaá¹ƒ. idh
vuttattÄ• therassÄ• pi udÄ• nagÄ• thÄ• tigahetabbaá¹ƒ. idha ca agarudhammenÄ• pi ovada
atthaá¹…gatasÅ«riyatÄ• , paripuá¹‡á¹‡Å«pasampannatÄ• , ovadananti imÄ• nettha tÄ«á¹‡i

atthaá¹…gatasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ•

<162> tatiyaá¹ƒ \Ne II 22/ uttÄ• nameva. upassayÅ«pagamanaá¹ƒ, paripuá¹‡á¹‡Å«pasampa
garudhammehiovadananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

bhikkhunupassayasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ•

<164> catutthe Ä• misanirapekkhampi Ä• misahetu ovadatÄ«tisaÃ±Ã±Ä• ya bhaá¹‡antassa
sikkhÄ• padassa. sesamettha uttÄ• nameva. upasampannatÄ• , dhammena laddhasammut
avaá¹‡á¹‡akÄ• matÄ• ya evaá¹ƒ bhaá¹‡ananti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

Ä• misasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<169> paÃ±camaá¹ƒ cÄ«varadÄ• nasikkhÄ• padaá¹ƒ uttÄ• nameva.

6. cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ•

<176> chaá¹-á¹-he __kathinavatta_nti kathinamÄ• se cÄ«varaá¹ƒ karontÄ• naá¹ƒ sabrahma
sahÄ• yabhÄ• vÅ«pagamanaá¹ƒsandhÄ• ya vuttaá¹ƒ. __vaÃ±cetvÄ• _ti ``tava Ã±Ä• tikÄ• y
bhikkhuniyÄ• â€™â€™ tiettakameva vatvÄ• ``ekissÄ• bhikkhuniyÄ• â€™â€™ ti sutvÄ• te
ahesuntiÄ• ha __ ``akappiye niyojitattÄ• â€™â€™ _ti. aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• sant
nivÄ• sanapÄ• rupanÅ«pagatÄ• , vuttanayena sibbanaá¹ƒ vÄ• sibbÄ• panaá¹ƒ vÄ• ti imÄ•

cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<183> sattame \Be II 24/ pÄ• á¸·iyaá¹ƒ __gacchÄ• ma bhagini gacchÄ• mÄ• yyÄ• _ti bhikkh
itaraá¹ƒ bhikkhunipubbakaá¹ƒ \Ne II 23/. __ekaddhÄ• namagga_nti ekato addhÄ• nasaá¹…
__hiyyo_ti suve. __pare_ti tatiye divase.

__dvidhÄ• vuttappakÄ• ro_ti pÄ• dagamane pakkhagamaneti dvidhÄ• vuttappakÄ• ro. __u
parikkhittÄ• digÄ• massa ekaleá¸• á¸• upÄ• tÄ• diupacÄ• ro vutto, so idha na labbhatiÄ• sa
antaraghareyevettha gÄ• moti adhippeto, na sakalaá¹ƒ gÄ• makhettaá¹ƒ. tatthÄ• pi yattha u
upacÄ• rokkamane eva Ä• pattÄ«ti dasseti. tenÄ• ha__ ``ratanamattantaroâ€™â€™ _tiÄ• d
upacÄ• rabbhantare pavisanameva hoti. tattha appavisitvÄ• pi upacÄ• rato bahi addhayojan
gacchantopi maggassa dvÄ«supassesu addhayojanabbhantaragataá¹ƒ gÄ• mÅ«pacÄ• raá¹
gacchaticceva vuccati. addhayojanato bahi gatena maggena gacchanto na gÄ• mÅ«pacÄ• r

addhayojanagaá¹‡anÄ• yevakÄ• retabbo. evaÃ±ca sati anantarasikkhÄ• pade nÄ• vÄ• yev
gÄ• mÅ«pacÄ• ragaá¹‡anÄ• yaÄ• patti samatthitÄ• hoti. na hi sakkÄ• nÄ• vÄ• ya gÄ• mÅ
tiá¹‡á¹‡aá¹ƒmaggÄ• naá¹ƒ sambandhaá¹-á¹-hÄ• naá¹ƒ __siá¹…ghÄ• á¹-akaá¹ƒ_. __etthant
kevalaá¹ƒyathÄ• vuttarathikÄ• dÄ«su eva saá¹ƒvidahane dukkaá¹-aá¹ƒ, antarÄ• maggepÄ«

__addhayojanaá¹ƒ atikkamantassÄ• _ti asati gÄ• me addhayojanaá¹ƒ atikkamantassa. yasm
gÄ• makhettabhÅ«tepiaraÃ±Ã±e addhayojanabbhantare gÄ• mo na hoti, tampi idha agÄ• m
adhippetaá¹ƒ, naviÃ±jhÄ• á¹-avÄ• dayo.

<185> __raá¹-á¹-habhede_ti raá¹-á¹-havilope. __cakkasamÄ• ruá¸·hÄ• _ti iriyÄ• pathacakka
samÄ• ruá¸·hÄ• . dvinnampi saá¹ƒvidahitvÄ• maggappaá¹-ipatti, avisaá¹…ketaá¹ƒ, samayÄ
gÄ• mantarokkamanaá¹ƒ vÄ• addhayojanÄ• tikkamo vÄ• ti imÄ• nettha paÃ±ca aá¹…gÄ• n
ekatoupasampannÄ• dÄ«hisaddhiá¹ƒ saá¹ƒvidhÄ• ya gacchantassa pana mÄ• tugÄ• masik

saá¹ƒvidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<189> aá¹-á¹-hame \Be II 25/ __ekaá¹ƒ tÄ«raá¹ƒ ... pe ... nirantara_nti nadito addhayojanab
niviá¹-á¹-hagÄ• mehi \Ne II 24/ nirantaratÄ• vuttÄ• . __ekaá¹ƒ agÄ• makaá¹ƒ araÃ±Ã±a_nti
niviá¹-á¹-hagÄ• mÄ• bhÄ• venavuttaá¹ƒ. __agÄ• makatÄ«rapassenÄ• _tiÄ• di pana atirekaa
sandhÄ• yavuttaá¹ƒ. tato Å«navitthÄ• rÄ• ya hi nadiyÄ• majjhenÄ• pi gamane tÄ«radvayas
addhayojanabbhantaregatattÄ• gÄ• mantaragaá¹‡anÄ• ya, addhayojanagaá¹‡anÄ• ya ca Ä
teneva __ ``yojanavitthatÄ• ... pe ... addhayojanagaá¹‡anÄ• ya pÄ• cittiyÄ• nÄ«â€™â€™ _
yojanato Å«nÄ• ya nadiyÄ• addhayojanabbhantaragatatÄ«ravasenevaÄ• pattigaá¹‡anaá¹ƒ
``sabbaaá¹-á¹-hakathÄ• sÅ«â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ samattheti. tattha kiÃ±c
samuddataá¸·Ä• kÄ• dÄ«su pÄ• cittiyaá¹ƒ na vuttaá¹ƒ, tathÄ• pi kÄ«á¸·Ä• purekkhÄ• rassat
gahetabbaá¹ƒ, paá¹-hamaá¹ƒ kÄ«á¸·Ä• purekkhÄ• rassÄ• pi pacchÄ• nÄ• vÄ• ya niddupag
karontassa gÄ• mantarokkamanÄ• dÄ«supi Ä• pattisambhavato paá¹‡á¹‡attivajjatÄ• , ticitta
vuttÄ• ti veditabbaá¹ƒ. sesaá¹ƒ suviÃ±Ã±eyyameva.

nÄ• vÄ• bhiruhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ•

<197> navame pÄ• á¸·iyaá¹ƒ __ ``sikkhamÄ• nÄ• ... pe ... paÃ±ca bhojanÄ• ni á¹-hapetvÄ•
anÄ• pattÄ«â€™â€™ _tiidaá¹ƒ iminÄ• sikkhÄ• padena anÄ• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ.
kataviÃ±Ã±attiparikathÄ• dÄ«hiuppannaá¹ƒ paribhuÃ±jantassa dukkaá¹-ameva. bhikkhuniy

jÄ• nanaá¹ƒ, gihisamÄ• rambhÄ• bhÄ• vo, bhojanatÄ• , tassa ajjhoharaá¹‡anti imÄ• nettha

paripÄ• citasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ•

<198> dasame \Be II 26/ __upanandassa catutthasikkhÄ• padenÄ• _ti mÄ• tugÄ• mena rahonisajjasikkhÄ• padaá¹ƒsandhÄ• ya vuttaá¹ƒ, taá¹ƒ pana acelakavagge paÃ±camampi u paÃ±Ã±attesu catutthattÄ• evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ.

rahonisajjasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito ovÄ• davaggo tatiyo.

4. bhojanavaggo

1. Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ•

<206> catutthavaggassa \Ne II 25/ paá¹-hame __imesaá¹ƒyevÄ• _ti imesaá¹ƒ pÄ• saá¹‡á¸• __ettakÄ• na_ntiimasmiá¹ƒ pÄ• saá¹‡á¸• e ettakÄ• naá¹ƒ.

<208> __ ``gacchanto vÄ• Ä• gacchanto vÄ• â€™â€™ _ti idaá¹ƒ addhayojanavasena gahe uddissapaÃ±Ã±attaÃ±ca bhikkhÅ«su appasannehi titthiyehi sÄ• maÃ±Ã±atopi paÃ±Ã±attam vaá¹-á¹-atieva. Ä• vasathapiá¹‡á¸• atÄ• , agilÄ• natÄ• , anuvasitvÄ• bhojananti imÄ• nettha

Ä• vasathapiá¹‡á¸• asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<209> dutiye __abhimÄ• re_ti abhibhavitvÄ• bhagavantaá¹ƒ mÄ• raá¹‡atthÄ• ya payojite d ``rÄ• jÄ• nampi mÄ• rÄ• pesÄ«â€™â€™ ti vacanato idaá¹ƒ sikkhÄ• padaá¹ƒ ajÄ• tasattuno evaÃ±ca sati pÄ• á¸·iyaá¹ƒ ``tena kho pana samayena raÃ±Ã±o mÄ• gadhassa ... pe ... Ã±Ã pabbajito hoti ... pe ... bimbisÄ• raá¹ƒ etadavocÄ• â€™â€™ tiÄ• di virujjhatÄ«ti? na virujjhat Ä• jÄ«vako bimbisÄ• rakÄ• lato pabhuti antarantarÄ• bhikkhÅ«nimantetvÄ• dÄ• naá¹ƒ den sikkhÄ• pade paÃ±Ã±attepi bhikkhÅ«naá¹ƒ santikedÅ«taá¹ƒ pÄ• hesi, bhikkhÅ« ca kukkucc tasmÄ• Ä• dito paá¹-á¹-hÄ• ya taá¹ƒvatthu dassitanti veditabbaá¹ƒ.

<215> aÃ±Ã±amaÃ±Ã±aá¹ƒ \Be II 27/ visadisaá¹ƒ rajjaá¹ƒ virajjaá¹ƒ, virajjato Ä• gatÄ• __v

yasmÄ• jÄ• tigottÄ• dito nÄ• nÄ• vidhÄ• , tasmÄ• __nÄ• nÄ• verajjaketi_pi attho.

217-8__._ imassa sikkhÄ• padassa vatthuvaseneva viÃ±Ã±attito gaá¹‡abhojanatthatÄ• sid
avatvÄ• padabhÄ• jane asiddhameva nimantanato gaá¹‡abhojanaá¹ƒ dassitanti veditabbaá
``dvÄ«hÄ• kÄ• rehÄ«â€™â€™ _tiÄ• di. \Ne II 26/ __ ``yena kenaci vevacanenÄ• â€™â€™
gaá¹‡hathÄ• â€™â€™ tiÄ• disÄ• maÃ±Ã±anÄ• menÄ• pigaá¹‡abhojanaá¹ƒ hoti. yaá¹ƒ pan
addhÄ• nagamanÄ• divatthÅ«su ``idheva bhuÃ±jathÄ• â€™â€™ ti vuttavacanassakukkucc
odanÄ• dinÄ• maá¹ƒ gahetvÄ• vuttattÄ• eva katanti veditabbaá¹ƒ. __ekato gaá¹‡hantÄ«_t
dvÄ• dasahatthaá¹ƒ amuÃ±citvÄ• ekato á¹-hatvÄ• gaá¹‡hanti.

__ ``amhÄ• kaá¹ƒ catunnampi bhattaá¹ƒ dehÄ«â€™â€™ _ti vuttattÄ• pÄ• á¸·i (vaá¹‡á¹‡an
ekassabhikkhuno bhattaá¹ƒ dehÄ«â€™â€™ tiÄ• dino vuttattÄ• ca bhojananÄ• mena viÃ±Ã
hoti, taÃ±ca aÃ±Ã±ena viÃ±Ã±attampi ekato gaá¹‡hantÄ• naá¹ƒ sabbesampi hotÄ«ti daá¹-á
gahitaá¹ƒpana viÃ±Ã±attaá¹ƒ bhuÃ±jato paá¹‡Ä«tabhojanÄ• disikkhÄ• padehi Ä• patti eva.

__Ä• gantukapaá¹-á¹-a_nti acchinditvÄ• anvÄ• dhiá¹ƒ Ä• ropetvÄ• karaá¹‡acÄ«varaá¹ƒ sa
__á¹-hapetÄ«_ti ekaá¹ƒ antaá¹ƒ cÄ«vare bandhanavasena á¹-hapeti. __paccÄ• gataá¹ƒ sibl
tassevadutiyaantaá¹ƒ parivattitvÄ• Ä• hataá¹ƒ sibbati. __Ä• gantukapaá¹-á¹-aá¹ƒ bandhatÄ
laggaá¹ƒkaronto punappunaá¹ƒ tattha tattha suttena bandhati. __ghaá¹-á¹-etÄ«_ti pamÄ• á¹
daá¹‡á¸• Ä• dÄ«highaá¹-á¹-eti. __suttaá¹ƒ karotÄ«_ti guá¹‡Ä• dibhÄ• vena vaá¹-á¹-eti. __va
anekaguá¹‡asuttaá¹ƒhatthena vÄ• cakkadaá¹‡á¸• ena vÄ• vaá¹-á¹-eti ekattaá¹ƒ karoti. __p
karotÄ«_tiparivattanadaá¹‡á¸• ayantakaá¹ƒ karoti, yasmiá¹ƒ suttaguá¸·aá¹ƒ pavesetvÄ• vea
á¹-hapetvÄ• paribbhamÄ• petvÄ• suttakoá¹-ito paá¹-á¹-hÄ• ya Ä• kaá¸• á¸• hanti.

<220> __animantitacatuttha_nti animantito catuttho yassa bhikkhucatukkassa, taá¹ƒ animar
evaá¹ƒ sesesupi. tenÄ• ha __ ``paÃ±cannaá¹ƒ catukkÄ• naâ€™â€™ _nti. __sampavesetvÄ
bhijjatÄ«_ti nimantitasaá¹…gho na hotÄ«ti attho.

__adhivÄ• setvÄ• _ \Be II 28/ __gatesÅ«_ti ettha akappiyanimantanÄ• dhivÄ• sanakkhaá¹‡
natthi, viÃ±Ã±attito pasavane pana viÃ±Ã±attikkhaá¹‡e itarasikkhÄ• padehi dukkaá¹-aá¹ƒho
__nimantanaá¹ƒ sÄ• diyathÄ• _ti nimantanabhattaá¹ƒ paá¹-iggaá¹‡hatha. __tÄ• nicÄ• _ti ku
bhikkhÅ«hi ekena pacchÄ• gahitattÄ• ekato na gahitÄ• ni.

__ ``bhattuddesakena paá¹‡á¸• itena bhavitabbaá¹ƒ ... pe ... mocetabbÄ• â€™â€™ _ti eten
bhattuddesakenaakappiyanimantane sÄ• dite sabbesampi sÄ• ditaá¹ƒ hoti. ekato gaá¹‡han
gaá¹‡abhojanÄ• pattica hotÄ«ti \Ne II 27/ dasseti. dÅ«tassa dvÄ• re Ä• gantvÄ• puna ``bha
ti vacanabhayena __ ``gÄ• madvÄ• reaá¹-á¹-hatvÄ• â€™â€™ _ti vuttaá¹ƒ. gaá¹‡abhojanatÄ
ajjhoharaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

gaá¹‡abhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<221> tatiye pÄ• á¸·iyaá¹ƒ __bhattapaá¹-ipÄ• á¹-i aá¹-á¹-hitÄ• _ti kulapaá¹-ipÄ• á¹-iyÄ• dÄ• bhattapaá¹-ipÄ• á¹-iaá¹-á¹-hitÄ• na á¹-hitÄ• , abbocchinnÄ• nirantarappavattÄ• ti attho. bad pakkhipitvÄ• pakkayÄ• guÄ• dikaá¹ƒ __ ``badarasÄ• á¸·avaâ€™â€™ _nti vuccati.

pÄ• á¸·iyaá¹ƒ __paramparabhojane_ti yena paá¹-hamaá¹ƒ nimantito, tassa bhojanato paras vikappanÄ• va idha anupaÃ±Ã±attivasena mÄ• tikÄ• yaá¹ƒ anÄ• ropitÄ• pi __parivÄ• re_ `` ti (Vin V 86) anupaÃ±Ã±attiyaá¹ƒ gaá¹‡itÄ• . tattha kiÃ±cÄ• pi aá¹-á¹-hakathÄ• yaá¹ƒmahÄ• kathanena parammukhÄ• vikappanÄ• patiá¹-á¹-hapitÄ• , tathÄ• pi sammukhÄ• vikappanÄ• __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_mpi ``yo bhikkhu paÃ±casu sahadhammikesu aÃ±Ã±ataras tuyhaá¹ƒ dammÄ«â€™ ti vÄ• `vikappemÄ«â€™ ti vÄ• evaá¹ƒ sammukhÄ• â€™â€™ tiÄ• d paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ.

<229> __khÄ«raá¹ƒ vÄ• rasaá¹ƒ vÄ• _ti paÃ±cabhojanÄ• misaá¹ƒ bhattato upari á¹-hitaá¹ƒ taÃ±hi abhojanattÄ• uppaá¹-ipÄ• á¹-iyÄ• pivatopi anÄ• patti. tenÄ• ha __ ``bhuÃ±jantenÄ•

vikappanÄ• ya \Be II 29/ akaraá¹‡ato akiriyÄ• vasena idaá¹ƒ vÄ• cÄ• yapi samuá¹-á¹-hitanti ``vacÄ«kammaâ€™â€™ _nti. paramparabhojanatÄ• , samayÄ• bhÄ• vo, ajjhoharaá¹‡anti in

paramparabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<231> catutthe pÄ• á¸·iyaá¹ƒ __paá¹-iyÄ• loka_nti pacchimadisaá¹ƒ, pacchÄ• disanti attho. \Ne II 28/ paá¹-iyÄ• ditantisaÃ±Ã±Ä• ya gaá¹‡hantassÄ• pi Ä• patti eva acittakattÄ• sikkhÄ• ``imassa hatthe dehÄ«â€™â€™ ti vacanenÄ• pi Ä• pajjanato __ ``vacÄ«kammaâ€™â€™ _ vuttalakkhaá¹‡apÅ«vamanthatÄ• , asesakatÄ• , appaá¹-ippassaddhagamanatÄ• , aÃ±Ã±Ä• atirekapaá¹-iggahaá¹‡antiimÄ• nettha paÃ±ca aá¹…gÄ• ni.

kÄ• á¹‡amÄ• tÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

<237> paÃ±came __ ``ti-kÄ• raá¹ƒ avatvÄ• â€™â€™ _ti iminÄ• kÄ• tabbasaddasÄ• matthi

iti-padaá¹ƒkatakÄ• le na vattabbanti dasseti. idha pana ajÄ• nantehi __iti_-sadde payuttepi a
hotÄ«ti daá¹-á¹-habbaá¹ƒ.

238-9__._ ``pavÄ• ritoâ€™â€™ ti idaÃ±ca kattuatthe nipphannanti dassetuá¹ƒ __ ``katapav
_tiÄ• divuttaá¹ƒ. bhuttÄ• vÄ«-padassa niratthakabhÄ• vameva sÄ• dhetuá¹ƒ __ ``vuttampi c
_ntiÄ• divuttaá¹ƒ. __tÄ• hÄ«_ti puthukÄ• hi. __sattumodako_ti sattuá¹ƒ temetvÄ• kato apak
pisitvÄ• piá¹-á¹-haá¹ƒ katvÄ• temetvÄ• pÅ«vaá¹ƒ katvÄ• pacanti, taá¹ƒ na pavÄ• reti. __
``paá¹-ikkhipitabbaá¹-á¹-hÄ• ne á¹-hitameva paá¹-ikkhipati nÄ• mÄ• â€™â€™ _ti vuttattÄ• y
alajjisantakaá¹ƒvÄ• attano apÄ• puá¹‡akasaá¹…ghikÄ• diá¹ƒ vÄ• paá¹-ikkhepato pavÄ• ra
daá¹-á¹-habbaá¹ƒ.

__Ä• sannataraá¹ƒ aá¹…ga_nti hatthapÄ• sato bahi á¹-hatvÄ• onamitvÄ• dentassa sÄ«saa
tassa orimantena paricchinditabbaá¹ƒ.

__apanÄ• metvÄ• _ti \Be II 30/ abhimukhaá¹ƒ haritvÄ• . __ ``imaá¹ƒ bhattaá¹ƒ gaá¹‡hÄ• â€
anÄ• metvÄ• vadati. kevalaá¹ƒ vÄ• cÄ• bhihÄ• rassa anadhippetattÄ• gaá¹‡hathÄ• ti gahe
kaá¹-acchunÄ• anukkhittampi pubbepi evaá¹ƒ abhihaá¹-attÄ• pavÄ• raá¹‡Ä• hotÄ«ti __ ``a
_ti vuttaá¹ƒ. __uddhaá¹-amatte_ti bhÄ• janato viyojitamatte. __dvinnaá¹ƒ samabhÄ• repÄ«_
aÃ±Ã±assa ca bhattapacchibhÄ• janavahane samakepÄ«ti attho.

__rasaá¹ƒ gaá¹‡hathÄ• _ti ettha kevalaá¹ƒ maá¹ƒsarasassa apavÄ• raá¹‡Ä• janakassa nÄ•
paá¹-ikkhipato \Ne II 29/ pavÄ• raá¹‡Ä• na hoti. __maccharasa_ntiÄ• dÄ«su maccho ca ras
sambhavato vatthunopitÄ• disattÄ• pavÄ• raá¹‡Ä• hoti, ``idaá¹ƒ gaá¹‡hathÄ• â€™â€™ tip
abhihaá¹-aá¹ƒ paá¹-ikkhipatopihoti eva. __karambako_ti missakÄ• dhivacanametaá¹ƒ. yaÃ±
karonti, so ``karambakoâ€™â€™ ti vuccati.

__ ``uddissa kataâ€™â€™ nti maÃ±Ã±amÄ• no_ti ettha vatthuno kappiyattÄ• __ ``pavÄ• ri
_tivuttaá¹ƒ. taÃ±ce uddissa katameva hoti, paá¹-ikkhepo natthi. __ayamettha adhippÄ• yo_t
``yenÄ• pucchitoâ€™â€™ tiÄ• dinÄ• vuttamevatthaá¹ƒ sandhÄ• ya vadati. __kÄ• raá¹‡aá¹
duddasa_ntibhattassa bahutarabhÄ• vena pavÄ• raá¹‡Ä• sambhavakÄ• raá¹‡aá¹ƒ duddasa
macchÄ• dibahubhÄ• vepavÄ• raá¹‡Ä• bhaveyyÄ• ti adhippÄ• yo. yathÄ• cettha kÄ• raá¹‡
``missakaá¹ƒgaá¹‡hathÄ• â€™â€™ ti etthÄ• pi kÄ• raá¹‡aá¹ƒ duddasamevÄ• ti daá¹-á¹-hab
bhattamissakamevÄ• â€™â€™ tiÄ• dikÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, tampi ``appataraá¹ƒ na pavÄ•
sameti. __visuá¹ƒ katvÄ• detÄ«_ti ``rasaá¹ƒ gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• vÄ• cÄ• ya v
gahetabbo. na pana kÄ• yena rasÄ• diá¹ƒ viyojetvÄ• ti. tathÄ• aviyojitepi paá¹-ikkhipato pav
asambhavatoappavÄ• raá¹‡Ä• pahoá¹‡akassa nÄ• mena vuttattÄ• bhattamissakayÄ• guá¹
gaá¹‡hathÄ• â€™â€™ tivuttaá¹-á¹-hÄ• nÄ• dÄ«su viya, aÃ±Ã±athÄ• vÄ• ettha yathÄ• pu
tathÄ• adhippÄ• yogahetabbo.

__nÄ• vÄ• vÄ• setu vÄ• _tiÄ• dimhi nÄ• vÄ• diabhiruhanÄ• dikkhaá¹‡e kiÃ±ci á¹-hatvÄ• pi
abhiruhanÄ• dikÄ• tabbattepigamanatapparatÄ• ya á¹-hÄ• naá¹ƒ nÄ• ma na hoti, janasamm
anokÄ• sÄ• dibhÄ• vena kÄ• tuá¹ƒ na vaá¹-á¹-ati. __acÄ• letvÄ• _ti vuttaá¹-á¹-hÄ• nato \Be
vÄ• uddhaá¹ƒ vÄ• apesetvÄ• tasmiá¹ƒ eva pana á¹-hÄ• ne parivattetuá¹ƒ labhati. tenÄ• ha
_tiÄ• di.

__akappiyabhojanaá¹ƒ vÄ• _ti kuladÅ«sanÄ• dinÄ• uppannaá¹ƒ, taá¹ƒ ``akappiyaâ€™â€™
odanÄ• di atirittaá¹ƒ hoti evÄ• ti dasseti. tasmÄ• yaá¹ƒ tattha akappakataá¹ƒkandaphalÄ• d
sesaá¹ƒ bhuÃ±jitabbameva.

__so puna kÄ• tuá¹ƒ na labhatÄ«_ti tasmiÃ±Ã±eva bhÄ• jane kariyamÄ• naá¹ƒ paá¹-hamak
kataá¹ƒhotÄ«ti puna so eva kÄ• tuá¹ƒ na labhati, aÃ±Ã±o labhati. aÃ±Ã±ena hi katato aÃ±Ã
30/ labhati. aÃ±Ã±asmiá¹ƒ pana bhÄ• jane tena vÄ• aÃ±Ã±ena vÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. t
tena kÄ• tabbaá¹ƒ, yaÃ±ca akataá¹ƒ, taá¹ƒ kÄ• tabbaâ€™â€™ _nti. __evaá¹ƒ kata_nti aÃ±
__sace pana Ä• misasaá¹ƒsaá¹-á¹-hÄ• nÄ«_ti ettha mukhÄ• dÄ«su laggampi Ä• misaá¹ƒ so
bhuÃ±jitabbanti veditabbaá¹ƒ.

<241> vÄ• cÄ• ya Ä• á¹‡Ä• petvÄ• atirittaá¹ƒ akÄ• rÄ• panato akiriyasamuá¹-á¹-hÄ• nanti
pavÄ• ritabhÄ• vo, Ä• misassa anatirittatÄ• , kÄ• le ajjhoharaá¹‡anti imÄ• nettha tÄ«á¹‡i aá

paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ•

<243> chaá¹-á¹-he ``bhuttasmiâ€™â€™ nti mÄ• tikÄ• yaá¹ƒ vuttattÄ• bhojanapariyosÄ• ne
pavÄ• ritatÄ• , tathÄ• saÃ±Ã±itÄ• , Ä• sÄ• danÄ• pekkhatÄ• , anatirittena abhihaá¹-apavÄ•
bhojanapaayosÄ• nantiimÄ• nettha paÃ±ca aá¹…gÄ• ni.

dutiyapavÄ• raá¹‡Ä• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<247> sattame naá¹-Ä• naá¹ƒ nÄ• á¹-akÄ• ti __naá¹-anÄ• á¹-akÄ• , _ sÄ«tÄ• haraá¹‡Ä• dÄ

248-9__._ __khÄ• danÄ«ye khÄ• danÄ«yattha_nti pÅ«vÄ• dikhÄ• danÄ«ye vijjamÄ• nakhÄ
khÄ• danÄ«yehikÄ• tabbaá¹ƒ jighacchÄ• haraá¹‡asaá¹…khÄ• taá¹ƒ atthaá¹ƒ payojanaá¹ƒ _
nipphÄ• denti. ekasmiá¹ƒ dese Ä• hÄ• rakiccaá¹ƒ sÄ• dhentaá¹ƒ vÄ• aÃ±Ã±asmiá¹ƒ dese

uá¹-á¹-hitabhÅ«mirasÄ• dibhedena Ä• hÄ• rakiccaá¹ƒasÄ• dhentampi vÄ• sambhaveyyÄ• t
janapadesÅ«â€™â€™ _tiÄ• di. keci pana ``ekasmiá¹ƒ janapade Ä• hÄ• rakiccaá¹ƒ sÄ• dhe
vikÄ• le na kappati evÄ• tidassanatthaá¹ƒ idaá¹ƒ vuttaâ€™â€™ ntipi (Sp-á¹- pÄ• cittiyakaá¹
vadanti. __pakatiÄ• hÄ• ravasenÄ• _ti aÃ±Ã±ehi yÄ• vakÄ• likehi ayojitaá¹ƒ attano pakatiyÄ
Ä• hÄ• rakiccakaraá¹‡avasena. __sammohoyeva hotÄ«_ti \Ne II 31/ anekatthÄ• naá¹ƒ nÄ•
sambhavato sammoho eva siyÄ• . tenevettha mayampi mÅ«lakamÅ«lÄ• dÄ«naá¹ƒ pariyÄ•
karimha upadesatovagahetabbato.

__ya_nti vaá¹-á¹-akandaá¹ƒ. __muá¸·Ä• la_nti thÅ«lataruá¹‡amÅ«lameva, __rukkhavalliÄ• c
matthako_tiheá¹-á¹-hÄ• vuttameva sampiá¹‡á¸• etvÄ• vuttaá¹ƒ. acchivÄ• dÄ«naá¹ƒ aparip
yÄ• vajÄ«vikÄ• nÄ«tidassetuá¹ƒ __ ``aparipakkÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. __harÄ«takÄ•
ettha miÃ±jaá¹ƒyÄ• vakÄ• likanti keci vadanti, taá¹ƒ na yuttaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ avut

hiá¹…gurukkhato paggharitaniyyÄ• so __hiá¹…gu_ nÄ• ma. __hiá¹…gujatu_Ä• dayo ca hiá¹
__hiá¹…gujatu_ nÄ• ma hiá¹…gurukkhassa daá¹‡á¸• apattÄ• ni pacitvÄ• kataniyyÄ• so. __
hiá¹…gupattÄ• ni pacitvÄ• kataniyyÄ• so. aÃ±Ã±ena missetvÄ• katotipi vadanti. __taka_nt
nikkhantasileso. __takapatti_nti pattato nikkhantasileso. __takapaá¹‡á¹‡i_ntipalÄ• se bhajjit
daá¹‡á¸• ato nikkhantasilesotipi vadanti. vikÄ• latÄ• , yÄ• vakÄ• likatÄ• , ajjhoharaá¹‡anti im
aá¹…gÄ• ni.

vikÄ• labhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ•

252-3__._ aá¹-á¹-hame __tÄ• disa_nti asÅ«pabyaÃ±janaá¹ƒ. __yÄ• vakÄ• likaá¹ƒ vÄ• yÄ•
pÄ• cittiya_nti ettha kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ khÄ• danÄ«yabhojanÄ«yapadehi yÄ• vakÄ• lik
yÄ• makÄ• likaá¹ƒ. tathÄ• pi ``anÄ• patti yÄ• makÄ• likaá¹ƒ yÄ• me nidahitvÄ• bhuÃ±jatÄ«

``yÄ• makÄ• likena \Be II 33/, bhikkhave, sattÄ• hakÄ• likaá¹ƒ ... pe ... yÄ• vajÄ«vikaá¹ƒtada
yÄ• me kappati, yÄ• mÄ• tikkante na kappatÄ«â€™â€™ ti (Vin I 305) ---

aÃ±Ã±attha ca vuttattÄ• , ``yÄ• makÄ• likaâ€™â€™ nti vacanasÄ• matthiyato ca bhagavato
adhippÄ• yaÃ±Ã±Å«hiaá¹-á¹-hakathÄ• cariyehi yÄ• makÄ• likaá¹ƒ sannidhikÄ• rakakataá¹ƒ
vuttantidaá¹-á¹-habbaá¹ƒ. __ya_nti pattaá¹ƒ, ghaá¹ƒsanakiriyÄ• pekkhÄ• ya cetaá¹ƒ upayog
__aá¹…gulilekhÄ• paÃ±Ã±Ä• yatÄ«_tisinehÄ• bhÄ• vepi pattassa succhavitÄ• ya paÃ±Ã±Ä
yÄ• vakÄ• likaá¹ƒ, yÄ• makÄ• likaÃ±ca. __apariccattamevÄ• _ti nirapekkhatÄ• ya \Ne II 32/
adinnaá¹ƒ, apariccattaÃ±ca yÄ• vakÄ• likÄ• divatthumevasandhÄ• ya vadati, na pana tagga
vatthuá¹ƒ apariccajitvÄ• tatthagatapaá¹-iggahaá¹‡aá¹ƒpariccajituá¹ƒ sakkÄ• , na ca tÄ• disa

yadi bhaveyya, ``sace patto duddhotohoti ... pe ... bhuÃ±jantassa pÄ• cittiyaâ€™â€™ nti va
na hi dhovanenaÄ• misaá¹ƒ apanetuá¹ƒ vÄ• yamantassa paá¹-iggahaá¹‡e apekkhÄ• vattat
bhuÃ±jatopÄ• cittiyaá¹ƒ janeyya, patte pana vattamÄ• nÄ• apekkhÄ• taggatike Ä• misepi v
anapekkhatÄ• ettha na labbhati, tato Ä• mise avijahitapaá¹-iggahaá¹‡aá¹ƒ punadivase pÄ•
idaá¹ƒ vuttaá¹ƒ. atha mataá¹ƒ ``yadaggenettha Ä• misÄ• napekkhatÄ• na labbhati.
tadaggenapaá¹-iggahaá¹‡Ä• napekkhÄ• pi na labbhatÄ«â€™â€™ ti. tathÄ• sati yattha Ä• n
paá¹-iggahaá¹‡Ä• pekkhÄ• pina vigacchatÄ«ti Ä• pannaá¹ƒ, evaÃ±ca paá¹-iggahaá¹‡e anap
na vattabbaá¹ƒ siyÄ• . __aá¹-á¹-hakathÄ• ya_Ã±cetampi paá¹-iggahaá¹‡avijahanakÄ• raá¹‡
idaá¹ƒ suá¹-á¹-hutaraá¹ƒ katvÄ• visuá¹ƒ vattabbaá¹ƒ cÄ«varÄ• pekkhÄ• ya vattamÄ• nÄ• ya
adhiá¹-á¹-hÄ• navijahanaá¹ƒ viya. etasmiÃ±caupÄ• ye sati gaá¹‡á¹-hikÄ• hatapattesu avaá¹
siyÄ• ti vuttovÄ• yamattho. tasmÄ• yaá¹ƒvuttaá¹ƒ __sÄ• ratthadÄ«paniyaá¹ƒ_ ``yaá¹ƒ para
adinnampi sace paá¹-iggahaá¹‡e nirapekkhanissajjanenavijahitapaá¹-iggahaá¹‡aá¹ƒ hoti, ta
vaá¹-á¹-atÄ«â€™â€™ tiÄ• di (Sp-á¹- pÄ• cittiyakaá¹‡á¸• aIII 252-253), taá¹ƒ na sÄ• rato pac

__pakatiÄ• mise_ti odanÄ• dikappiyayÄ• vakÄ• like. __dve_ti purebhattaá¹ƒ paá¹-iggahitaá
purebhattaá¹ƒ sÄ• misena mukhena bhuÃ±jato sannidhipaccayÄ• ekaá¹ƒ,
yÄ• makÄ• likasaá¹ƒsaá¹-á¹-hatÄ• yayÄ• vakÄ• likattabhajanena anatirittapaccayÄ• \Be II 3
pÄ• cittiyÄ• ni. __vikappadvaye_ti sÄ• misanirÄ• misapakkhadvaye. __thullaccayaÃ±ca duk
manussamaá¹ƒsethullaccayaá¹ƒ, sesesu dukkaá¹-aá¹ƒ. yÄ• vakÄ• likayÄ• makÄ• likatÄ• , s
tassaajjhoharaá¹‡anti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

sannidhikÄ• rakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<259> navame __paá¹‡Ä«tasaá¹ƒsaá¹-á¹-hÄ• ni bhojanÄ• ni paá¹‡Ä«tabhojanÄ• nÄ«_ti pÄ
pubbevuttattÄ• pÄ• kaá¹-Ä• nÄ«ti adassitÄ• ni, tÄ• disehi paá¹‡Ä«tehi missattÄ• paá¹‡Ä«t
tesaá¹ƒ pabhedadassanatthaá¹ƒ __ ``seyyathidaá¹ƒ sappi navanÄ«taâ€™â€™ _ntiÄ• di vut
ettha kiÃ±cÄ• pi \Ne II 33/ sappinÄ• saá¹ƒsaá¹-á¹-haá¹ƒ bhattaá¹ƒ, sappi ca bhattaÃ±cÄ• ti
aá¹-á¹-hakathÄ• yaá¹ƒ pana ``sÄ• libhattaá¹ƒ viya sappibhattaá¹ƒ nÄ• ma natthÄ«â€™â€™
sakkÄ• aÃ±Ã±aá¹ƒ vatthuá¹ƒ. aá¹-á¹-hakathÄ• cariyÄ• eva hi Ä«disesu á¹-hÄ• nesu pamÄ

__mÅ«la_nti kappiyabhaá¹‡á¸• aá¹ƒ vuttaá¹ƒ. __tasmÄ• anÄ• pattÄ«_ti ettha visaá¹…keten
pÄ• cittiyÄ• bhÄ• vepisÅ«podanadukkaá¹-Ä• na muccatÄ«ti vadanti. __ ``kappiyasappinÄ•
_tica idaá¹ƒ kappiyÄ• kappiyamaá¹ƒsasattÄ• naá¹ƒ vasena vuttaá¹ƒ.

<261> __mahÄ• nÄ• masikkhÄ• padaá¹ƒ_ nÄ• ma upari cÄ• tumÄ• sapaccayapavÄ• raá¹‡
agilÄ• no hi appavÄ• ritaá¹-á¹-hÄ• ne viÃ±Ã±Ä• pentopi kÄ• laparicchedaá¹ƒ, bhesajjaparic

saá¹…ghavasena pavÄ• ritaá¹-á¹-hÄ• nato taduttari viÃ±Ã±Ä• pentena, paricchedabbhantar
rogena bhesajjaá¹ƒ viÃ±Ã±Ä• pentena ca samo hotÄ«ti __ ``mahÄ• nÄ• masikkhÄ• padena
paá¹‡Ä«tabhojanatÄ• , agilÄ• natÄ• , akataviÃ±Ã±attiyÄ• paá¹-ilÄ• bho, ajjhoharaá¹‡anti im
aá¹…gÄ• ni.

paá¹‡Ä«tabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. dantaponasikkhÄ• padavaá¹‡á¹‡anÄ•

<263> dasame \Be II 35/ __ghanabaddho_ti ghanamaá¹ƒsena sambaddho, kathinasaá¹ƒha

<264> __mukhadvÄ• ra_nti mukhato heá¹-á¹-hÄ• dvÄ• raá¹ƒ mukhadvÄ• raá¹ƒ, galanÄ• á¸
evaÃ±canÄ• sikÄ• ya paviá¹-á¹-hampi mukhadvÄ• raá¹ƒ paviá¹-á¹-hameva hoti, mukhe pakl
appaviá¹-á¹-haá¹ƒ. __Ä• hÄ• ra_nti ajjhoharitabbaá¹ƒ kÄ• likaá¹ƒ adhippetaá¹ƒ, na udakaá¹ƒ
bhesajjasaá¹…gahitampiakÄ• likameva paá¹-iggahitasseva kÄ• likattÄ• . udake hi paá¹-igga
tenevabhikkhunÄ• tÄ• pitena udakena cirapaá¹-iggahitena ca akappiyakuá¹-iyaá¹ƒ vutthena
Ä• misaá¹ƒbhuÃ±jantassÄ• pi sÄ• mapÄ• kÄ• didoso na hoti. vakkhati hi ``bhikkhu yÄ• gua
tÄ• peti, vaá¹-á¹-atÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 265). bhikkhÅ« pana etaá¹ƒ adhippÄ•
jÄ• niá¹ƒsu. tenÄ• ha __ ``sammÄ• atthaá¹ƒ asallakkhetvÄ• â€™â€™ _tiÄ• di.

<265> __rathareá¹‡umpÄ«_ti \Ne II 34/ rathe gacchante uá¹-á¹-hahanareá¹‡usadisareá¹‡uá
Ä• kÄ• separibbhamanakaá¹ƒ dissamÄ• nampi abbohÄ• rikanti dasseti. __akallako_ti gilÄ•

__ ``gahetuá¹ƒ vÄ• ... pe ... tassa orimantenÄ• â€™â€™ _ti iminÄ• Ä• kÄ• se ujuá¹ƒ á¹-ha
gaá¹‡hantassÄ• pi Ä• sannaá¹…gabhÅ«tapÄ• datalato paá¹-á¹-hÄ• ya hatthapÄ• so paricch
paá¹-á¹-hÄ• yÄ• ti dasseti. tattha __ ``orimantenÄ• â€™â€™ _ti imassa heá¹-á¹-himantenÄ•

ettha ca __pavÄ• raá¹‡Ä• sikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace bhikkhu nisinno hoti, Ä
pacchimantatopaá¹-á¹-hÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Sp (to Vin IV) 238-239) paá¹-iggÄ• hal
pÄ• rimantatopaá¹-á¹-hÄ• ya paricchedassa dassitattÄ• idhÄ• pi Ä• kÄ• se á¹-hitassa paá¹-
Ä• sannaá¹…gabhÅ«tapÄ• daá¹…gulassapÄ• rimantabhÅ«tato paá¹‡hipariyantassa heá¹-á
dÄ• yakassa pana orimantabhÅ«tato pÄ• daá¹…gulassaheá¹-á¹-himatalato paá¹-á¹-hÄ• ya h
paricchinditabboti daá¹-á¹-habbaá¹ƒ. iminÄ• va nayena bhÅ«miyaá¹ƒ nipajjitvÄ• ussÄ«se nis
paá¹-iggaá¹‡hantassapi Ä• sannasÄ«saá¹…gassa pÄ• rimantabhÅ«tato gÄ«vantatopaá¹-á¹-
hatthapÄ• so minitabbo, na pÄ• datalato paá¹-á¹-hÄ• ya. evaá¹ƒ nipajjitvÄ• dÄ• nepiyathÄ•
``yaá¹ƒ Ä• sannataraá¹ƒ aá¹…gaâ€™â€™ nti hi vuttaá¹ƒ.

__paá¹-iggahaá¹‡asaÃ±Ã±Ä• yÄ• _ti ``maÃ±cÄ• dinÄ• paá¹-iggahessÄ• mÄ«â€™â€™ ti u

``paá¹-iggaá¹‡hÄ• mÄ«â€™â€™ tivÄ• cÄ• ya vattabbakiccaá¹ƒ natthÄ«ti dasseti. __katthac
padesesu vÄ• . __asaá¹ƒhÄ• rime phalake_ti thÄ• mamajjhimena purisena asaá¹ƒhÄ• riye.
paá¹-iggahetvÄ• _tipuÃ±chitepi rajanacuá¹‡á¹‡asaá¹…kÄ• ya sati paá¹-iggahaá¹‡atthÄ• ya
panÄ• _ti patitarajaá¹ƒappaá¹-iggahetvÄ• upari gahitapiá¹‡á¸• apÄ• taá¹ƒ. __anÄ• pattÄ«_
natthi. ``anupasampannassa dassÄ• mÄ«â€™â€™ tiÄ• dipi vinayadukkaá¹-aparihÄ• rÄ• ya
akatvÄ• gahitepi paá¹-iggahetvÄ• paribhuÃ±jato anÄ• patti eva. __ ``anupasampannassa d
purimÄ• bhogÄ• nuguá¹‡atÄ• ya vuttaá¹ƒ.

__carukenÄ• _ti khuddakabhÄ• janena. __abhihaá¹-attÄ• _ti diyyamÄ• nakkhaá¹‡aá¹ƒ sand
apanayanakÄ• le pana chÄ• rikÄ• vÄ• bindÅ«ni vÄ• patanti, puna paá¹-iggahetabbaá¹ƒ al
vadanti. taá¹ƒ yathÄ• na patati, tathÄ• apanessÄ• mÄ«ti pariharante yujjati. pakatisaÃ±Ã±Ä
na chijjati, taá¹ƒ paá¹-iggahitameva hoti. __mukhavaá¹-á¹-iyÄ• pi gahetuá¹ƒ \Ne II 35/ vaá¹-á
abhihariyamÄ• nassa pattassa mukhavaá¹-á¹-iyÄ• uparibhÄ• ge hatthaá¹ƒ pasÄ• retvÄ• pl

__pÄ• dena pelletvÄ• _ti ``pÄ• dena paá¹-iggahessÄ• mÄ«â€™â€™ tisaÃ±Ã±Ä• ya akkami
__kecÄ«_tiabhayagirivÄ• sino. __vacanamattamevÄ• _ti paá¹-ibaddhappaá¹-ibaddhanti sad
kÄ• yapaá¹-ibaddhamevahoti. tasmÄ• tesaá¹ƒ vacanaá¹ƒ na gahetabbanti adhippÄ• yo.

__tena Ä• harÄ• petu_nti yassa bhikkhuno santikaá¹ƒ gataá¹ƒ, taá¹ƒ idha Ä• nehÄ«ti Ä• á¹‡
Ä• harÄ• petuá¹ƒ itarassa vaá¹-á¹-atÄ«ti attho. __na tato para_nti tadaheva sÄ• maá¹ƒ appa
vuttaá¹ƒ. tadaheva paá¹-iggahitaá¹ƒ pana punadivasÄ• dÄ«su appaá¹-iggahetvÄ• pi paribhu
vadanti.

__khiyyantÄ«_ti khayaá¹ƒ gacchanti, tesaá¹ƒ cuá¹‡á¹‡ehi thullaccayaappaá¹-iggahaá¹‡Ä• p
hontÄ«tiadhippÄ• yo. __ ``navasamuá¹-á¹-hitaâ€™â€™ _nti eteneva ucchuÄ• dÄ«su \Be II
abhinavalaggattÄ• abbohÄ• rikaá¹ƒ na hotÄ«ti dasseti. __eseva nayo_ti sannidhidosÄ• diá¹
tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di. tena ca paá¹-iggahaá¹‡aá¹…gesu paÃ±casupi sami
ajjhoharitukÄ• matÄ• yagahitameva paá¹-iggahitaá¹ƒ nÄ• ma hoti ajjhoharitabbesu eva paá¹
anuÃ±Ã±Ä• tattÄ• tidasseti. tathÄ• bÄ• hiraparibhogatthÄ• ya gahetvÄ• á¹-hapitatelÄ• diá¹
sati paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

__kesaÃ±cÄ«_tiÄ• dÄ«su anupasampannÄ• naá¹ƒ atthÄ• ya katthaci á¹-hapiyamÄ• nampi
paá¹-iggahaá¹‡aá¹ƒ na vijahati, atha kho bhÄ• jane patitameva paá¹-iggahaá¹‡aá¹ƒ vijahati.
bhÄ• janaÃ±cabhikkhunÄ• punadivasatthÄ• ya apekkhitamevÄ• ti taggatampi Ä• misaá¹ƒ c
paá¹-iggahaá¹‡aá¹ƒna vijahatÄ«ti Ä• saá¹…kÄ• ya ``sÄ• maá¹‡erassa hatthe pakkhipitabba
veditabbaá¹ƒ. Ä«disesu hi yutti na gavesitabbÄ• , vuttanayeneva paá¹-ipajjitabbaá¹ƒ. __ ``pa
yÄ• gÅ«â€™â€™ _tiiminÄ• pattamukhavaá¹-á¹-iyÄ• phuá¹-á¹-hepi kÅ«á¹-e yÄ• gu paá¹-igg
hoti bhikkhunoanicchÄ• ya phuá¹-á¹-hattÄ• ti dasseti. __Ä• ropetÄ«_ti hatthaá¹ƒ phusÄ• pet

__paá¹-iggahaá¹‡Å«pagaá¹ƒbhÄ• raá¹ƒ_ nÄ• ma majjhimassa purisassa ukkhepÄ• rahaá¹ƒ
muttaá¹ƒ sandhÄ• yavuttaá¹ƒ, hatthagataá¹ƒ pana itarena hatthena pidahato, hatthato mutta
uparipidhÄ• naá¹ƒpÄ• tentassa na doso.

__paá¹-iggaá¹‡hÄ• tÄ«_ti \Ne II 36/ chÄ• yatthÄ• ya upari dhÄ• rayamÄ• nÄ• mahÄ• sÄ• k
tatthalaggarajaá¹ƒ mukhe pÄ• teyya cÄ• ti kappiyaá¹ƒ kÄ• rÄ• petvÄ• paá¹-iggaá¹‡hÄ• ti.
__kuá¹‡á¸• ake_timahÄ• ghaá¹-e. __tasmimpÄ«_ti cÄ• á¹-ighaá¹-epi. __gÄ• hÄ• petvÄ• _ti
kÄ• likaá¹ƒgÄ• hÄ• petvÄ• .

__dutiyattherassÄ• _ti ``therassa pattaá¹ƒ mayhaá¹ƒ dethÄ• â€™â€™ ti tena attano paricca
dutiyattherassadeti. __ettha panÄ• _ti pattaparivattane. __kÄ• raá¹‡a_nti ettha yathÄ• ``sÄ
itoamhÄ• kampi dentÄ«â€™â€™ ti vitakko uppajjati, na tathÄ• ti kÄ• raá¹‡aá¹ƒ vadanti, taÃ
tÄ• diso vitakko natthi, tena aparivattetvÄ• pi bhuÃ±jituá¹ƒ vaá¹-á¹-ati.

__niccÄ• letu_nti \Be II 38/ cÄ• letvÄ• pÄ• sÄ• á¹‡asakkharÄ• diapanayaá¹ƒ kÄ• tuá¹ƒ. __u
anaggikaá¹ƒ uddhanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. uddhane paccamÄ• nassa Ä• luá¸·ane upar
heá¹-á¹-hÄ• pavisitvÄ• paccatÄ«ti Ä• ha __ ``sÄ• maá¹ƒpÄ• kaÃ±ceva hotÄ«â€™â€™ _ti.

__Ä• dhÄ• rake patto á¹-hapito_ti appaá¹-iggahitÄ• miso patto puna paá¹-iggahaá¹‡atthÄ• y
__ekaggahaá¹‡enevÄ• _ti sÄ• maá¹‡erÄ• naá¹ƒ gahitassa puna acchaá¸• á¸• anavasena g
__bhuÃ±jituá¹ƒvaá¹-á¹-atÄ«_ti dhÅ«mavaá¹-á¹-iyÄ• tadahupaá¹-iggahitattÄ• vuttaá¹ƒ. __bh
abbohÄ• rikappasaá¹…genavikÄ• labhojanavinicchayadassanaá¹ƒ. __samuddodakenÄ• _ti
__himakarakÄ• _nÄ• ma kadÄ• ci vassodakena saha patanakÄ• pÄ• sÄ• á¹‡alekhÄ• viya
tesupaá¹-iggahaá¹‡akiccaá¹ƒ natthi. tenÄ• ha __ ``udakagatikÄ• evÄ• â€™â€™ _ti. __pure
vaá¹-á¹-atÄ«_tiappaá¹-iggahitÄ• pattÄ«hi abbohÄ• rikampi vikÄ• labhojanÄ• pattÄ«hi sabbo

__laggatÄ«_ti mukhe ca hatthe ca mattikÄ• vaá¹‡á¹‡aá¹ƒ dasseti. __bahala_nti hatthamukh
alagganakampipaá¹-iggahetabbaá¹ƒ. __vÄ• samatta_nti reá¹‡ukhÄ«rÄ• bhÄ• vaá¹ƒ dasseti
paá¹-iggahetabba_ntipuppharasassa paÃ±Ã±Ä• yanato vuttaá¹ƒ.

__mahÄ• bhÅ«tesÅ«_ti pÄ• á¹‡asarÄ«rasannissitesu pathavÄ«Ä• dimahÄ• bhÅ«tesu. __sa
paresaÃ±ca sarÄ«ranissitaá¹ƒ sabbaá¹ƒ vaá¹-á¹-ati. akappiyamaá¹ƒsÄ• nulomatÄ• ya thulla
janetÄ«tiadhippÄ• yo. __patatÄ«_ti attano sarÄ«rato vicchinditvÄ• patati. ``rukkhato chindit
tivuttattÄ• mattikatthÄ• ya pathaviá¹ƒ khaá¹‡ituá¹ƒ, aÃ±Ã±ampi yaá¹ƒkiÃ±ci
mÅ«lapaá¹‡á¹‡Ä• divisabhesajjaá¹ƒchinditvÄ• chÄ• rikaá¹ƒ \Ne II 37/ akatvÄ• pi appaá¹-igg
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. appaá¹-iggahitatÄ• , ananuÃ±Ã±Ä• tatÄ•
dhÅ«mÄ• diabbohÄ• rikatÄ• bhÄ• vo, ajjhoharaá¹‡anti imÄ• netthacattÄ• ri aá¹…gÄ• ni.

dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito bhojanavaggo catuttho.

5. acelakavaggo

1. acelakasikkhÄ• padavaá¹‡á¹‡anÄ•

<273> paÃ±camavaggassa \Be II 39/ paá¹-hame __mayhaá¹ƒ nÄ• mÄ• _ti bhikkhunÄ• bhÅ
sandhÄ• ya vadati. aÃ±Ã±atitthiyatÄ• , ananuÃ±Ã±Ä• tatÄ• , ajjhoharaá¹‡Ä«yatÄ• , ajjhoha
anikkhittabhÄ• jane dÄ• nanti imÄ• nettha cattÄ• ri aá¹…gÄ• ni.

acelakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<274> dutiye anÄ• cÄ• raá¹ƒ Ä• caritukÄ• matÄ• , tadatthameva upasampannassa uyyojan
upacÄ• rÄ• tikkamotiimÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

uyyojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ•

<281> tatiye pÄ• á¸·iyaá¹ƒ __khuddake ghare_ti ettha khuddakaá¹ƒ gharaá¹ƒ nÄ• ma paÃ±
Å«nakavitthÄ• raá¹ƒadhippetaá¹ƒ. tattha ca piá¹-á¹-hasaá¹…ghÄ• á¹-ato hatthapÄ• se avijah
piá¹-á¹-hivaá¹ƒsÄ• tikkamo hotÄ«tiÄ• ha __ ``piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkamitvÄ• â€™â€™ _t
katassÄ• _ti piá¹-á¹-hivaá¹ƒsaá¹ƒ Ä• ropetvÄ• vÄ• anÄ• ropetvÄ• vÄ• katassa.

<283> pÄ• á¸·iyaá¹ƒ \Ne II 38/ __vÄ«tarÄ• gÄ• _ti apariyuá¹-á¹-hitarÄ• gÄ• naá¹ƒ, anÄ• gÄ•
__sacittaka_ntianupavisitvÄ• nisÄ«danacittena sacittakaá¹ƒ. pariyuá¹-á¹-hitarÄ• gajÄ• yam
sannihitatÄ• , sayanigharatÄ• , dutiyassa bhikkhuno abhÄ• vo, anupakhajja nisÄ«dananti im
cattÄ• riaá¹…gÄ• ni.

sabhojanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

284-289__._ catutthapaÃ±camÄ• ni vuttatthÄ• ni.

6. cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ•

<298> chaá¹-á¹-he \Be II 40/ __ ``pariyesitvÄ• Ä• rocanakiccaá¹ƒ nÄ• ma natthÄ«â€™â€™
apariyesitabbo upasaá¹…kamituá¹ƒ yuttaá¹-á¹-hÄ• ne dissati, so sacepi pakativacanassa
savanÅ«pacÄ• raá¹ƒatikkamma á¹-hito upagantvÄ• Ä• pucchitabbo. tenÄ• ha __ ``api ca ...
Ä• pucchitabboâ€™â€™ _tiÄ• di.

<302> anÄ• pattivÄ• re cettha antarÄ• rÄ• mÄ• dÄ«naÃ±Ã±eva vuttattÄ• vihÄ• rato gÄ• m
anuÃ±Ã±Ä• takÄ• raá¹‡aá¹ƒvinÄ• atikkamantassÄ• pi Ä• patti hoti, na pana gharÅ«pacÄ• r

yaá¹ƒ pana pÄ• á¸·iyaá¹ƒ ``aÃ±Ã±assa gharÅ«pacÄ• raá¹ƒ okkamantassa ... pe ... paá¹-har
atikkÄ• metÄ«â€™â€™ tiÄ• divuttaá¹ƒ. taá¹ƒ gÄ• me paviá¹-á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ,
gharÅ«pacÄ• raá¹ƒ anokkamitvÄ• vÄ«thimajjheneva gantvÄ• icchiticchitagharadvÄ• rÄ• bh
oloketvÄ• gacchantassÄ• pipÄ• cittiyameva. tattha keci ``vÄ«thiyaá¹ƒ atikkamantassa ghar
Ä• pattiyoâ€™â€™ tivadanti. aÃ±Ã±e pana ``yÄ• ni kulÄ• ni uddissa gato, tesaá¹ƒ gaá¹‡an
paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒaÃ±Ã±atarena nimantanasÄ• diyanaá¹ƒ, santaá¹ƒ bhikkhuá¹
bhattiyagharato aÃ±Ã±agharÅ«pasaá¹…kamanaá¹ƒ, majjhanhikÄ• natikkamo, samayÄ• pa
paÃ±ca aá¹…gÄ• ni.

cÄ• rittasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ•

<303> sattame \Ne II 39/ __mahÄ• nÄ• mo_ti sukkodanassa putto anuruddhattherassa, sat
Ä• nandatthero amitodanassa putto, nandatthero pana suddhodanasseva.

<305> pÄ• á¸·iyaá¹ƒ __kÄ• laá¹ƒ Ä• harissathÄ• _ti ajjatanaá¹ƒ kÄ• laá¹ƒ vÄ«tinÄ• messath
bhesajjaá¹ƒharissathÄ• ti vÄ• attho. ``atthi pavÄ• raá¹‡Ä• bhesajjapariyantÄ• ca rattipariy
titatiyakoá¹-á¹-hÄ• se niyamitameva bhesajjaá¹ƒ niyamitakÄ• lantareyeva gahetabbaá¹ƒ, na
\Be II 41/ visuá¹ƒ payojanaá¹ƒ natthÄ«ti daá¹-á¹-habbaá¹ƒ. sapariyantÄ• saá¹…ghapavÄ• r
taduttaribhesajjaviÃ±Ã±atti, agilÄ• natÄ• ti imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni.

mahÄ• nÄ• masikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ•

<315> aá¹-á¹-hame __ekameka_nti ettha duvaá¹…ginÄ«pi tivaá¹…ginÄ«pi senÄ• saá¹…ga
uyyuttacaturaá¹…gasenÄ• dassanÄ• yatathÄ• rÅ«papaccayÄ• diá¹ƒ vinÄ• gamanaá¹ƒ, ana
imÄ• nettha dve aá¹…gÄ• ni.

uyyuttasenÄ• sikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ•

<319> navame senÄ• ya catuttho sÅ«riyatthaá¹…gamo, agilÄ• natÄ• ti imÄ• nettha dve aá¹

senÄ• vÄ• sasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ•

<322> dasame pÄ• á¸·iyaá¹ƒ __kati te lakkhÄ• ni laddhÄ• nÄ«_ti kittakÄ• tayÄ• laddhÄ• ti
uyyodhikÄ• didassanÄ• ya \Ne II 40/ tathÄ• rÅ«papaccayaá¹ƒ vinÄ• gamanaá¹ƒ, ananuÃ±Å
imÄ• netthadve aá¹…gÄ• ni.

uyyodhikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito acelakavaggo paÃ±camo.

6. surÄ• pÄ• navaggo

1. surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<328> chaá¹-á¹-havaggassa \Be II 42/ paá¹-hame pÄ• á¸·iyaá¹ƒ __kiá¹‡á¹‡apakkhittÄ• _ti p
apakkhipitvÄ• kiá¹‡á¹‡asaá¹…khÄ• taá¹ƒ dhaÃ±Ã±aá¹…kurÄ• disurÄ• bÄ«jaá¹ƒ pakkhipitvÄ
__sambhÄ• rasaá¹ƒyuttÄ• _ti sÄ• sapÄ• dianekasambhÄ• rehisaÃ±Ã±uttÄ• .

madhukatÄ• lanÄ• á¸·ikerÄ• dipupphÄ• diraso ciraparivÄ• sito __pupphÄ• savo_ nÄ• ma. ta
muddikaraso __madhvÄ• savo_. ucchuraso __guá¸·Ä• savo_. tiphalatikaá¹-ukÄ• dinÄ• nÄ•
ciraparivÄ• sito __sambhÄ• rasaá¹ƒyutto_. __bÄ«jato paá¹-á¹-hÄ• yÄ• _ti yathÄ• vuttÄ• naá
piá¹-á¹-hÄ• dÄ«naá¹ƒmajjatthÄ• ya bhÄ• jane pakkhittakÄ• lato paá¹-á¹-hÄ• ya.

<329> __loá¹‡asovÄ«rakaá¹ƒ sutta_Ã±ca anekehi dabbasambhÄ• rehi abhisaá¹…khato bhe
uyyuttasikkhÄ• padÄ• naá¹ƒ acittakalokavajjesu lokavajjatÄ• pubbe vuttanayÄ• vÄ• ti tattha
tehi asÄ• dhÄ• raá¹‡avatthuvisesasiddhÄ• ya acittakapakkhepi akusalacittatÄ• ya taá¹ƒloka
dassetumeva __ ``vatthuajÄ• nanatÄ• ya cetthÄ• â€™â€™ _tiÄ• dinÄ• vuttantiveditabbaá¹
vattabbaá¹ƒ, taá¹ƒ paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ vitthÄ• rato
__sÄ• ratthadÄ«paniyaá¹ƒ_viraddhaá¹-á¹-hÄ• navisodhanavasena vuttanti tattheva gahetab

pÄ• naÃ±cÄ• ti imÄ• netthadve aá¹…gÄ• ni.

surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ•

<330> dutiye \Ne II 41/ hasÄ• dhippÄ• yatÄ• , upasampannassa kÄ• yena kÄ• yÄ• masana

aá¹…gulipatodakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ•

<338> tatiye \Be II 43/ pÄ• á¸·iyaá¹ƒ __hasadhamme hasadhammasaÃ±Ã±Ä«_tiÄ• dÄ«su u
hasadhammo hotÄ«ti gahaá¹‡avasena sati karaá¹‡Ä«ye kariyamÄ• naá¹ƒ hasadhammaá¹ƒ
gahaá¹‡avasenaattho veditabbo. __ussÄ• rento_ti udake á¹-hitaá¹ƒ nÄ• vaá¹ƒ tÄ«re Ä• rop

__patanuppatanavÄ• resÅ«_ti udakassa uparitale maá¹‡á¸• Å«kagatiyÄ• patanuppatanava
khittÄ• yaekissÄ• kathalÄ• ya vasena vuttaá¹ƒ. udakassa uparigopphakatÄ• , hasÄ• dhippÄ
aá¹…gÄ• ni.

hasadhammasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ•

<344> catutthe __suttÄ• nuloma_nti mahÄ• padesÄ• . aá¹-á¹-hakathÄ• tipi vadanti. upasam
vacanaá¹ƒ, anÄ• dariyakaraá¹‡anti dve aá¹…gÄ• ni.

anÄ• dariyasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•

<345> paÃ±came upasampannatÄ• , tassa dassanasavanavisaye bhiá¹ƒsÄ• petukÄ• matÄ

bhiá¹ƒsÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. jotisikkhÄ• padavaá¹‡á¹‡anÄ•

<354> chaá¹-á¹-he \Ne II 42/ __alÄ• taá¹ƒ patita_nti aggikapÄ• lato bahi patitaá¹ƒ. __vijjhÄ•

vijjhÄ• taá¹ƒalÄ• taá¹ƒ kapÄ• laggimhi pakkhipitvÄ• jÄ• lentassa pÄ• cittiyaá¹ƒ, tathÄ• kev
indhanaá¹ƒpÄ• tentassapi vijjhÄ• taá¹ƒ kapÄ• laggiá¹ƒ mukhavÄ• tÄ• dinÄ• ujjÄ• lentassap
gilÄ• natÄ• dikÄ• raá¹‡Ä• bhÄ• vo, visibbetukÄ• matÄ• , samÄ• dahananti tÄ«á¹‡i aá¹…gÄ

jotisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<357> sattame \Be II 44/ pÄ• á¸·iyaá¹ƒ __nagare thakite_ti ettha raÃ±Ã±Ä• ciraá¹ƒ nahÄ• y
bahi uyyÄ• ne katÄ• rakkho vasissÄ• mi, nagaraá¹ƒ thaketvÄ• gopethÄ• â€™â€™ ti anuÃ±
daá¹-á¹-habbaá¹ƒ. __asambhinnenÄ• _ti anaá¹-á¹-hena, taá¹ƒ divasaá¹ƒ puna
aggahitÄ• laá¹…kÄ• renapabuddhamattenÄ• ti adhippÄ• yo. majjhimadese Å«nakaddhamÄ
abhÄ• voti dveaá¹…gÄ• ni.

nahÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<368> aá¹-á¹-hame __paá¹-iladdhanavacÄ«varenÄ• _ti ettha pubbe akatakappaá¹ƒ katipÄ•
nivÄ• sanatthÄ• yatÄ• vakÄ• likavasena laddhampi saá¹…gayhatÄ«ti vadanti.

<369> ``navaá¹ƒ nÄ• ma akatakappaâ€™â€™ nti sÄ• maÃ±Ã±ato vuttattÄ• aÃ±Ã±ena bhi
paribhuttaá¹ƒ cÄ«varaá¹ƒ, tena vÄ• , tato labhitvÄ• aÃ±Ã±ena vÄ• kenaci dinnampi kataka
hotÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``nivÄ• setuá¹ƒ vÄ• pÄ• rupituá¹ƒ vÄ• â€™â€™ _ti vuttattÄ• a
pÄ• rupitabbato kappaá¹ƒ kÄ• tabbanti vadanti. __cammakÄ• ranÄ«laá¹ƒ_ nÄ• macammaá
yojiyamÄ• naá¹ƒ nÄ«laá¹ƒ. pakatinÄ«lamevÄ• ti keci. yathÄ• vuttacÄ«varassaakatakappatÄ
anaá¹-á¹-hacÄ«varÄ• ditÄ• , nivÄ• sanÄ• ditÄ• ti tÄ«á¹‡i aá¹…gÄ• ni.

dubbaá¹‡á¹‡akaraá¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. vikappanasikkhÄ• padavaá¹‡á¹‡anÄ•

<374> navame \Ne II 43/ __yenÄ• _ti yena saddhiá¹ƒ, yassa santiketi attho. sÄ• maá¹ƒ vika
vikappanupagacÄ«varatÄ• , avissÄ• sena paribhogoti tÄ«á¹‡i aá¹…gÄ• ni.

vikappanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. cÄ«varaapanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•

<378> dasame \Be II 45/ pÄ• á¸·iyaá¹ƒ __antamaso hasÄ• pekkhopÄ«_ti __api_-saddena a
dukkhÄ• petukÄ• maá¹ƒ, avaá¹‡á¹‡aá¹ƒ pakÄ• setukÄ• maÃ±ca saá¹…gayhati. teneva __ `
upasampannassa pattÄ• dÄ«naá¹ƒ apanidhÄ• naá¹ƒ, vihesetukÄ• matÄ• dÄ«ti dve aá¹…gÄ

cÄ«varaapanidhÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito surÄ• pÄ• navaggo chaá¹-á¹-ho.

7. sappÄ• á¹‡akavaggo

1. saÃ±ciccapÄ• á¹‡asikkhÄ• padavaá¹‡á¹‡anÄ•

<382> sattamassa paá¹-hame usuá¹ƒ saraá¹ƒ asati khipatÄ«ti __issÄ• so_. na hettha kiÃ±c
visuá¹ƒ tiá¹-á¹-hatÄ«ti sambandho. tattha __pÄ• á¹‡e_ti satte. __appamattena vattaá¹ƒ kÄ•
pÄ• á¹‡akÄ• naá¹ƒ vihesÄ• pi na hoti, evaá¹ƒ sallakkhetvÄ• otÄ• panasammajjanÄ• divatta
vuttanayameva.

saÃ±ciccapÄ• á¹‡asikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ•

<387> dutiye \Ne II 44/ __udakasaá¹‡á¹-hÄ• nakappadese_ti kaddamapÄ• sÄ• á¹‡Ä• dibhÅ
Ä• sittekappiyaudake. sesaá¹ƒ vuttanayameva.

sappÄ• á¹‡akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ•

<392> tatiye __ ``tassa bhikkhuno santikaá¹ƒ gantvÄ• â€™â€™ _ti vuttattÄ• yassa adhikar
saá¹…ghakammenanihataá¹ƒ, tassa sammukhe eva ukkoá¹-entassa pÄ• cittiyaá¹ƒ. paramm

<395> __ ``dhammakamme_ \Be II 46/ __adhammakammasaÃ±Ã±Ä« ukkoá¹-eti, anÄ• patt
anÄ• dariyatÄ• di viya ukkoá¹-anaá¹ƒ sayaá¹ƒ akusalaá¹ƒ na hoti, dhammakammasaÃ±Ã±Ä
ukkoá¹-aneneva akusalaá¹ƒ hoti. yathÄ• dhammaá¹ƒ nihatatÄ• , jÄ• nanÄ• , ukkoá¹-anÄ• tit

ukkoá¹-anasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ•

<399> catutthe __Ä• pattiá¹ƒ Ä• pajjatiyevÄ• _ti dhuranikkhepapakkhe vuttaá¹ƒ. __vatthupu
chÄ• detukÄ• matÄ• ya hi sati eva avassaá¹ƒ aÃ±Ã±assa Ä• rocanaá¹ƒ vuttaá¹ƒ, vatthupug
hotÄ«ti paá¹-icchÄ• danamevÄ• ti adhippÄ• yo. __koá¹-i chinnÄ• hotÄ«_tichÄ• dessÄ• mÄ
puggalaparamparÄ• ya gacchantÄ« Ä• pattikoá¹-i chijjati.

<400> __ ``anupasampannassa sukkavissaá¹-á¹-hi ca kÄ• yasaá¹ƒsaggo cÄ• ti ayaá¹ƒ
duá¹-á¹-hullaajjhÄ• cÄ• ronÄ• mÄ• â€™â€™ _ti idaá¹ƒ duá¹-á¹-hullÄ• rocanasikkhÄ• padaá
``anupasampannassa ... pe ... Ä• ditopaÃ±ca sikkhÄ• padÄ• ni duá¹-á¹-hullo nÄ• ma ajjhÄ•
aduá¹-á¹-hullo. sukkavissaá¹-á¹-hikÄ• yasaá¹ƒsaggaduá¹-á¹-hullaattakÄ• mÄ• panassa ajjhÄ
(Sp (to Vin IV) 82) iminÄ• vacanena virujjhatÄ«ti vÄ«maá¹ƒsitabbaá¹ƒ. puggalapemena chÄ
garahissantÄ«â€™â€™ ti bhayavasena chÄ• danakkhaá¹‡e \Ne II 45/ paá¹-ighovauppajjatÄ
_nti vuttanti daá¹-á¹-habbaá¹ƒ. upasampannassa duá¹-á¹-hullÄ• pattijÄ• nanaá¹ƒ, paá¹-icchÄ
dhuranikkhepoti dve aá¹…gÄ• ni.

duá¹-á¹-hullasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ•

<402> paÃ±came __rÅ«pasippa_nti heraÃ±Ã±ikasippaá¹ƒ. gabbhe sayitakÄ• lena saddhiá¹
paripuá¹‡á¹‡amassÄ• ti __gabbhavÄ«so_.

<404> __nikkhamanÄ«yapuá¹‡á¹‡amÄ• sÄ«_ti \Be II 47/ sÄ• vaá¹‡amÄ• sassa puá¹‡á¹‡an
Ä• sÄ• á¸·hÄ«puá¹‡á¹‡amiyÄ• anantarapuá¹‡á¹‡amÄ«. __pÄ• á¹-ipadadivase_ti pacchimik
dvÄ• dasa mÄ• semÄ• tu kucchismiá¹ƒ vasitvÄ• mahÄ• pavÄ• raá¹‡Ä• ya jÄ• taá¹ƒ upasan
rattindivomÄ• so, dvÄ• dasamÄ• siko saá¹ƒvaccharoâ€™â€™ ti (AN a III 71; c 8.43; Vibh 1
mÄ• sÄ• parihÄ• yantÄ«â€™â€™ _ti vuttaá¹ƒ. __vassaá¹ƒ ukkaá¸• á¸• hantÄ«_ti vassaá¹ƒ
``ekamÄ• saá¹ƒ adhikamÄ• soâ€™â€™ ti chaá¸• á¸• etvÄ• vassaá¹ƒ upagacchantÄ«ti atth
saá¹ƒvaccharo terasamÄ• siko hoti. __te dve mÄ• se gahetvÄ• _ti nikkhamanÄ«yapuá¹‡á¹‡
jÄ• tadivasabhÅ«tÄ• mahÄ• pavÄ• raá¹‡Ä• . tÄ• va ye dve mÄ• sÄ• anÄ• gatÄ• , tesaá¹ƒ
mÄ• se gahetvÄ• . tenÄ• ha ``yo pavÄ• retvÄ• vÄ«sativasso bhavissatÄ«â€™â€™ tiÄ• di.
_ti idaá¹ƒ aá¹-á¹-hÄ• rasannaá¹ƒ vassÄ• naá¹ƒ ekaadhikamÄ• se gahetvÄ• tatovÄ«satiyÄ•
cÄ• tuddasÄ«atthÄ• ya catunnaá¹ƒ mÄ• sÄ• naá¹ƒ parihÄ• panena sabbadÄ• paripuá¹‡á¹‡
vuttaá¹ƒ. __pavÄ• retvÄ• vÄ«sativasso bhavissatÄ«_ti mahÄ• pavÄ• raá¹‡Ä• divase atikka
vÄ«sativasso bhavissatÄ«ti attho. __tasmÄ• _ti yasmÄ• gabbhamÄ• sÄ• pi gaá¹‡anÅ«pag
__ekavÄ«sativasso_ti jÄ• tiyÄ• vÄ«sativassaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<406> __aÃ±Ã±aá¹ƒ upasampÄ• detÄ«_ti upajjhÄ• yo, Ä• cariyo vÄ• hutvÄ• upasampÄ• d
anupasampanno. Å«navÄ«sativassatÄ• , taá¹ƒ Ã±atvÄ• upajjhÄ• yena hutvÄ• upasampÄ•

Å«navÄ«sativassasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ•

<409> chaá¹-á¹-he \Ne II 46/ theyyasatthabhÄ• vo, Ã±atvÄ• saá¹ƒvidhÄ• naá¹ƒ, avisaá¹…k
aá¹…gÄ• ni.

theyyasatthasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<412> sattamaá¹ƒ vuttanayameva.

8. ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<417> aá¹-á¹-hame \Be II 48/ __antarÄ• ya_nti antarÄ• vemajjhe eti Ä• gacchatÄ«ti antarÄ
diá¹-á¹-hadhammikÄ• dianattho. __Ä• nantariyadhammÄ• _ti anantare bhave phalanibbatta
niyuttÄ• cetanÄ• didhammÄ• ti attho. __ ``na saggassÄ• â€™â€™ _ti idaá¹ƒ bhikkhunidÅ«s
Ä• nantariyattÄ• bhÄ• vatovuttaá¹ƒ. ariyasÄ• vikÄ• su, pana kalyÄ• á¹‡aputhujjanabhÅ«tÄ•
dÅ«sentassaÄ• nantariyasaasameva. mokkhantarÄ• yikatÄ• pana lolÄ• yapi pakatattabhikk
attabhÄ• ve magguppattiyÄ• abhÄ• vato vuttÄ• .

tasmiá¹ƒ attabhÄ• ve anivattanakÄ• ahetukaakiriyanatthikadiá¹-á¹-hiyova __niyatamicchÄ•
paá¹‡á¸• akÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ nidassanamattaá¹ƒ. sabbÄ• pi duhetukÄ• hetukapaá
__vipÄ• kantarÄ• yikÄ• _vaduhetukÄ• nampi maggÄ• nuppattito.

__aya_nti ariá¹-á¹-ho. __rasena rasa_nti anavajjena paccayaparibhuÃ±janarasena
paÃ±cakÄ• maguá¹‡apaabhogarasaá¹ƒsamÄ• netvÄ• . __upanento viyÄ• _ti ghaá¹-ento viy

__aá¹-á¹-hikaá¹…kalÅ«pamÄ• _ti ettha aá¹-á¹-hi eva nimmaá¹ƒsatÄ• ya kaá¹…kalanti ca vu
__palibhaÃ±janaá¹-á¹-henÄ• _tiavassaá¹ƒ patanaá¹-á¹-hena. __adhikuá¹-á¹-anaá¹-á¹-henÄ•
kuá¹-á¹-anaá¹-á¹-hena. pÄ• á¸·iyaá¹ƒ ``tathÄ• haá¹ƒbhagavatÄ• ... pe ... nÄ• laá¹ƒ antarÄ•
vatthuanurÅ«pato vuttaá¹ƒ. evaá¹ƒ pana aggahetvÄ• aÃ±Ã±enapi Ä• kÄ• rena yaá¹ƒ kiÃ±ci
viparÄ«tato gahetvÄ• parehi vuttepiamuÃ±citvÄ• voharantassÄ• pi vuttanayÄ• nusÄ• rena
samanubhÄ• sanakammavÄ• caá¹ƒ yojetvÄ• Ä• pattiyÄ• Ä• ropetuá¹ƒ, Ä• pattiyÄ• adassa
abhirucitaá¹ƒ nimittaá¹ƒkatvÄ• ukkhepanÄ«yakammaá¹ƒ \Ne II 47/ kÄ• tuÃ±ca labbhati. sa
``mÄ• yasmÄ• evaá¹ƒavacÄ• â€™â€™ ti bhikkhÅ«hi vuttamatte laddhiyÄ• appaá¹-inissajja

dukkaá¹-Ä• pattiyÄ• pi ukkhepanÄ«yakammaá¹ƒkÄ• tumpi vaá¹-á¹-atevÄ• ti daá¹-á¹-habbaá
samanubhÄ• sanÄ• ya appaá¹-inissajjananti dveaá¹…gÄ• ni.

ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ•

<424> navame \Be II 49/ __ ``ukkhitto anosÄ• ritoâ€™â€™ _ti vuttattÄ• ariá¹-á¹-hassa
ukkhepanÄ«yakammaá¹ƒkatanti daá¹-á¹-habbaá¹ƒ.

<425> pÄ• á¸·iyaá¹ƒ ``ekacchanneâ€™â€™ ti sÄ• maÃ±Ã±ato vuttattÄ• nÄ• nÅ«pacÄ• rep
nipajjanepaá¹‡á¹‡attiá¹ƒ ajÄ• nantassa arahatopi ukkhittÄ• nuvattakÄ• nampi pÄ• cittiyame
Ã±atvÄ• sambhogÄ• dikaraá¹‡anti dve aá¹…gÄ• ni.

ukkhittasambhogasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ•

<428> dasame __pire_ti sambodhanatthe nipÄ• tapadaá¹ƒ. sesaá¹ƒ anantarasikkhÄ• padad

kaá¹‡á¹-akasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hito sappÄ• á¹‡akavaggo sattamo.

8. sahadhammikavaggo

1. sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ•

<434> aá¹-á¹-hamavaggassa \Ne II 48/ paá¹-hame upasampannassa paÃ±Ã±attena vacana
evaá¹ƒvacananti dve aá¹…gÄ• ni.

sahadhammikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ•

<438> dutiye __alajjitÄ• _ti alajjitÄ• ya. evaá¹ƒ sesesupi. __saÃ±cicca Ä• pattiá¹ƒÄ• pajjatÄ
bhikkhubhikkhunÄ«naÃ±Ã±eva vuttaá¹ƒ alajjilakkhaá¹‡aá¹ƒ, sÄ• maá¹‡erÄ• dÄ«naá¹ƒ, pan
sÄ• dhÄ• raá¹‡avasena yathÄ• sakaá¹ƒ sikkhÄ• padavÄ«tikkamanapaá¹-igÅ«hanÄ• dito ve

lajjilakkhaá¹‡epieseva nayo. kiÃ±cÄ• pi \Be II 50/ kukkucce uppannepi madditvÄ• karonto, akappiyasaÃ±Ã±itÄ• ya karontopi taá¹…khaá¹‡ikÄ• ya alajjitÄ• ya evaá¹ƒ karonti. tathÄ• pik gahitÄ• ti daá¹-á¹-habbaá¹ƒ.

__vajjiputtakÄ• _ dasavatthudÄ«pakÄ• . __parÅ«pahÄ• raaÃ±Ã±Ä• á¹‡akaá¹…khÄ• paravit etthaarahattaá¹ƒ paá¹-ijÄ• nantÄ• naá¹ƒ kuhakÄ• naá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ disvÄ• ``mÄ devatÄ• asuciá¹ƒ upasaá¹ƒharantÄ«â€™â€™ tigÄ• hino __parÅ«pahÄ• ravÄ• dÄ• _ nÄ• m itthipurisÄ• dÄ«naá¹ƒnÄ• mÄ• diajÄ• nane __aÃ±Ã±Ä• á¹‡aá¹ƒ, _ tattha sanniá¹-á¹-hÄ• nab sutvÄ• nÄ• mÄ• dijÄ• nanena__paravitÄ• raá¹‡o_ atthÄ«tivÄ• dino aÃ±Ã±Ä• á¹‡avÄ• dÄ• paravitÄ• raá¹‡avÄ• dÄ• ca tesaá¹ƒ, mahÄ• saá¹…ghikÄ• dÄ«naÃ±ca vibhÄ• go __kathÄ•

__cattÄ• ro maggÄ• ca phalÄ• ni cÄ• _ti ettha __ca_-kÄ• rena abhiÃ±Ã±Ä• paá¹-isambhidÄ saá¹…gahitÄ• tidaá¹-á¹-habbaá¹ƒ. __kecÄ«_ti pariyattidharÄ• dhammakathikÄ• . puna __k paá¹-ipattidharÄ• paá¹ƒsukÅ«likattherÄ• . __itare panÄ• _tiÄ• dÄ«su ayaá¹ƒ adhippÄ• yo --- paá¹ƒsukÅ«likattherehi Ä• bhataá¹ƒ suttaá¹ƒ sutvÄ• ---

``yÄ• va \Ne II 49/ tiá¹-á¹-hanti suttantÄ• , vinayo yÄ• va dippati.

tÄ• va dakkhanti Ä• lokaá¹ƒ, sÅ«riye abbhuá¹-á¹-hite yathÄ• ||

``suttantesu asantesu, pamuá¹-á¹-he vinayamhi ca.

tamo bhavissati loke, sÅ«riye atthaá¹…gate yathÄ• ||

``suttante rakkhite sante, paá¹-ipatti hoti rakkhitÄ• .

paá¹-ipattiyaá¹ƒ á¹-hito dhÄ«ro, yogakkhemÄ• na dhaá¹ƒsatÄ«â€™â€™ ti || (Mp I 1.130) ---

idaá¹ƒ suttaá¹ƒ Ä• haritvÄ• attanova vÄ• daá¹ƒ patiá¹-á¹-hapentÄ• pÄ• rÄ• jikÄ• nÄ• pajjan paá¹-ipattisaá¹…gahitÄ• pariyattiyeva mÅ«lanti Ä• haá¹ƒsÅ«ti. tenÄ• ha ``sace paÃ±ca bhik pÄ• rÄ• jikÄ• nirakkhaá¹‡akÄ• ... pe ... sÄ• sanaá¹ƒ vuá¸• á¸• hiá¹ƒ viruá¸·hiá¹ƒ gamayissan parikkhÄ«á¹‡ekÄ• le lajjigaá¹‡aá¹ƒ alabhantena vinayadharena alajjinopi pakatatte saá¹…ga dhammÄ• misasambhogaá¹ƒsaá¹ƒvÄ• saá¹ƒ karontena bahÅ« kulaputte upasampÄ• detvÄ paggahetuá¹ƒvaá¹-á¹-atÄ«ti idaá¹ƒ sijjhatÄ«ti daá¹-á¹-habbaá¹ƒ. garahitukÄ• matÄ• , upasan sikkhÄ• padavivaá¹‡á¹‡anantidve aá¹…gÄ• ni.

vilekhanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. mohanasikkhÄ• padavaá¹‡á¹‡anÄ•

<444> tatiye pÄ• á¸·iyaá¹ƒ __ko pana vÄ• do bhiyyo_ti tehi aÃ±Ã±ehi bhikkhÅ«hi diá¹-á¹-ha
pana vitthÄ• rena uddisiyamÄ• ne pÄ• timokkhe nisinnapubbatÄ• atthi ce, tattha kimevavat
natthi evÄ• ti adhippÄ• yo. __taÃ±ca yathÄ• dhammo kÄ• retabbo_ti__ta_nti kÄ• raá¹‡atthe
attho. yathÄ• dhammo ca vinayo ca á¹-hito, tathÄ• tÄ• ya Ä• pattiyÄ• kÄ• retabboti vuttaá¹
tikkhattuá¹ƒ sutabhÄ• vo, mohetukÄ• massa mohananti tÄ«á¹‡i aá¹…gÄ• ni.

mohanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ•

<451> catutthe \Ne II 50/ pÄ• á¸·iyaá¹ƒ __kÄ• yapaá¹-ibaddhena vÄ• _ti ettha pÄ• sÄ• á¹‡Ä
saá¹…gahito.

<452> __rattacitto_ti kÄ• yasaá¹ƒsaggarÄ• gena vuttaá¹ƒ. methunarÄ• gena pana pahÄ• ra
purisÄ• dÄ«sudukkaá¹-ameva. mokkhÄ• dhippÄ• yena daá¹‡á¸• akoá¹-iyÄ• sappÄ• diá¹ƒ g
mocentassapianÄ• patti eva. kupitatÄ• , upasampannassa na mokkhÄ• dhippÄ• yena pahÄ

pahÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. talasattikasikkhÄ• padavaá¹‡á¹‡anÄ•

<457> paÃ±came \Be II 52/ __na paharitukÄ• matÄ• ya dinnattÄ• dukkaá¹-a_nti ettha kimi
pahÄ• rapaccayÄ• , udÄ• hu uggiraá¹‡apaccayÄ• ti? uggiraá¹‡apaccayÄ• va, na pahÄ• rap
paharitukÄ• matÄ• ya asati tappaccayÄ• kÄ• ci Ä• patti yuttÄ• , uggiraá¹‡assa pana attano
asaá¹‡á¹-hitattÄ• tappaccayÄ• pÄ• cittiyaá¹ƒ na jÄ• taá¹ƒ, asuddhacittena katapayogattÄ•
yuttÄ• ti dukkaá¹-aá¹ƒ vuttanti gahetabbaá¹ƒ.

<458> __pubbe_ti anantarasikkhÄ• pade. sesaá¹ƒ anantarasadisameva.

talasattikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ•

<459> chaá¹-á¹-he __ ``attaparittÄ• á¹‡aá¹ƒ karontÄ• â€™â€™ _ti idaá¹ƒ na ca veramÅ«lik
dassanatthaá¹ƒvuttaá¹ƒ. anuddhaá¹ƒsanakkhaá¹‡e pana kopacittameva uppajjati. teneva __
_ntivuttaá¹ƒ. sesaá¹ƒ vuttanayameva.

amÅ«lakasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kukkuccuppÄ• danasikkhÄ• padavaá¹‡á¹‡anÄ•

<464> sattame \Ne II 51/ upasampannassa aphÄ• sukÄ• matÄ• , kukkuccuppÄ• dananti dv

kukkuccuppÄ• danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. upassutisikkhÄ• padavaá¹‡á¹‡anÄ•

<471> aá¹-á¹-hame suyyatÄ«ti __suti, _ vacanaá¹ƒ. tassÄ• samÄ«paá¹ƒ __upassuti_. suyy
evaÃ±hi atthe gayhamÄ• ne savanaá¹-á¹-hÄ• nasamÄ«pe aÃ±Ã±asmiá¹ƒ assavanaá¹-á¹-hÄ
aá¹-á¹-hakathÄ• yaÃ±ca upassuti-saddasseva atthaá¹ƒ dassetuá¹ƒ __ ``yattha á¹-hatvÄ• â€
suti-saddamattassa.

<473> __ekapariccheddÄ• nÄ«_ti \Be II 53/ kadÄ• ci akiriyato, kadÄ• ci kiriyato
samuá¹-á¹-hÄ• nasÄ• maÃ±Ã±enavuttaá¹ƒ. upasampannena codanÄ• dhippÄ• yo, savanan

upassutisikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. khiyyanasikkhÄ• padavaá¹‡á¹‡anÄ•

<474> navame dhammakammatÄ• , jÄ• nanaá¹ƒ, chandaá¹ƒ datvÄ• khiyyananti tÄ«á¹‡i aá

khiyyanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pakkamanasikkhÄ• padavaá¹‡á¹‡anÄ•

<481> dasame vinicchayakathÄ• ya dhammikatÄ• , taá¹ƒ Ã±atvÄ• kammato paá¹-á¹-hÄ• ya
samÄ• nasaá¹ƒvÄ• sikassahatthapÄ• savijahananti dve aá¹…gÄ• ni.

pakkamanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dubbalasikkhÄ• padavaá¹‡á¹‡anÄ•

<484> ekÄ• dasame \Ne II 52/ upasampannassa dhammena laddhasammutitÄ• , saá¹…ghe
khiyyitukÄ• matÄ• yakhiyyananti dve aá¹…gÄ• ni.

dubbalasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<489> dvÄ• dasamaá¹ƒ vuttanayameva.

niá¹-á¹-hito sahadhammikavaggo aá¹-á¹-hamo.

9. rÄ• javaggo

1. antepurasikkhÄ• padavaá¹‡á¹‡anÄ•

<499> navamavaggassa \Be II 54/ paá¹-hame pÄ• á¸·iyaá¹ƒ __saá¹ƒsuddhagahaá¹‡iko_ti e
__gahaá¹‡Ä«_tigabbhÄ• sayasaÃ±Ã±ito mÄ• tu kucchippadeso, purisantarasukkÄ• samphu
saá¹ƒsuddhagahaá¹‡iko. abhisittakhattiyatÄ• , ubhinnampi sayanigharato anikkhantatÄ• , ap
indakhÄ«lÄ• tikkamotitÄ«á¹‡i aá¹…gÄ• ni.

antepurasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ratanasikkhÄ• padavaá¹‡á¹‡anÄ•

<506> dutiye __Ä• vasathassÄ• _ti ettha antoÄ• rÄ• me vÄ• hotu aÃ±Ã±attha vÄ• , yattha
vasanaá¹-á¹-hÄ• naá¹ƒ Ä• vasatho nÄ• ma. __chandenapi bhayenapÄ«_ti vaá¸• á¸• hakiÄ•
rÄ• javallabhesubhayena. __Ä• kiá¹‡á¹‡amanussepi jÄ• te ... pe ... Ä• saá¹…kantÄ«_ti tasm
nimmanussaá¹-á¹-hÄ• nepacchÄ• Ä• kiá¹‡á¹‡amanusse jÄ• tepi visaritvÄ• gamanakÄ• le
tameva bhikkhuá¹ƒÄ• saá¹…kanti. __patirÅ«paá¹ƒ_ nÄ• ma kappiyabhaá¹‡á¸• e sayaá¹ƒ pa
akappiyabhaá¹‡á¸• e patirÅ«pÄ• naá¹ƒupÄ• sakÄ• dÄ«naá¹ƒ \Ne II 53/ dassetvÄ• cetiyÄ•
dÄ• petvÄ• nirapekkhagamanaá¹ƒ vÄ• . __samÄ• dapetvÄ• _ti yÄ• citvÄ• . parasantakatÄ•
vissÄ• saggÄ• hapaá¹ƒsukÅ«lasaÃ±Ã±Ä• naá¹ƒ abhÄ• vo, ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• ug
aá¹…gÄ• ni.

ratanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ•

<508> tatiye pÄ• á¸·iyaá¹ƒ __bhayakatha_nti rÄ• jacorÄ• dibhayaá¹ƒ vÄ•
rogÄ• manussadubbhikkhakantÄ• rÄ• dibhayaá¹ƒvÄ• Ä• rabbha pavattaá¹ƒ. __visikhÄ• kat
suniviá¹-á¹-hÄ• divÄ«thikathaá¹ƒ. __kumbhaá¹-á¹-hÄ• nakatha_ntiudakatitthakathaá¹ƒ, kum
__pubbapetakatha_nti atÄ«taÃ±Ä• tikathaá¹ƒ. __nÄ• nattakatha_ntivuttÄ• hi, vakkhamÄ• nA

nÄ• nÄ• sabhÄ• vaá¹ƒ \Be II 55/ niratthakakathaá¹ƒ. __lokakkhÄ• yika_nti ``ayaá¹ƒ loko ken
tiÄ• dinÄ• lokasabhÄ• vakkhÄ• navasena pavattanakathÄ• . evaá¹ƒ__samuddakkhÄ• yikÄ
abhavoti yaá¹ƒ vÄ• taá¹ƒ vÄ• niratthakakÄ• raá¹‡aá¹ƒvatvÄ• pavattitakathÄ• __itibhavÄ•
bhavo sassataá¹ƒ, vuá¸• á¸• hi, kÄ• masukhaÃ±cÄ• titividho, abhavo tabbiparÄ«tavasena. it
itibhavÄ• bhavakathÄ• ya saddhiá¹ƒ __dvattiá¹ƒsatiracchÄ• nakathÄ• _nÄ• ma honti. atha v
anÄ• gatÄ• pi araÃ±Ã±apabbatanadÄ«dÄ«pakathÄ• iti-saddenasaá¹…gahetvÄ• dvattiá¹ƒs
__iti vÄ• _ti ettha __iti_-saddo pakÄ• ratthe. __vÄ• _-saddo vikappatthe. tasmÄ• evaá¹ƒ pa
vÄ• tÄ• disaá¹ƒ niratthakakathaá¹ƒkathetÄ«ti attho gahetabbo.

<512> __ussÄ• haá¹ƒ paá¹-ippassambhetvÄ• vihÄ• raá¹ƒ gacchantÄ• _ti ettha gÄ• mÅ«pa
nikkhanteantarÄ• rÄ• mÄ• dÄ«namupacÄ• raá¹ƒ paviá¹-á¹-he sandhÄ• ya vuttaá¹ƒ. gÄ• mÅ
paá¹-ipassaddhussÄ• hÄ• nampipuna tameva vÄ• aÃ±Ã±aá¹ƒ vÄ• gÄ• maá¹ƒ pavisitukÄ•
natthi. __ ``kulagharevÄ• ... pe ... gantabbaâ€™â€™ _nti idaá¹ƒ pana purebhattaá¹ƒ paviá¹
saÃ±jÄ• tevikÄ• le gÄ• mappavesassa Ä• pucchitabbatÄ• ya vuttaá¹ƒ. __adinnÄ• dÄ• ne
vuttanayenÄ• _tidutiyaleá¸• á¸• upÄ• taá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<515> __antarÄ• rÄ• mantiÄ• dÄ«sÅ«_ti ettha ussavadivasÄ• dÄ«su manussehi gÄ• me pa
__jinabimbÄ• diá¹ƒ_ pÅ«jetukÄ• mehi vÄ• rogavÅ«pasamÄ• diyatthaá¹ƒ manussehi yÄ• cit
suppaá¹-icchannÄ• dividhiá¹ƒ akatvÄ• pi vÄ«thimajjheneva gÄ• maá¹ƒ padakkhiá¹‡aá¹ƒ kÄ•
vadanti, taá¹ƒ na \Ne II 54/ gahetabbaá¹ƒ anÄ• pattivÄ• re avuttattÄ• , ``maggÄ• anokkamit
pÄ• cittiyaâ€™â€™ nti (Kkh vikÄ• lagÄ• mappavesanasikkhÄ• padavaá¹‡á¹‡anÄ•) paá¹-ik
anupariyÄ• yitvÄ• parittaá¹ƒ karontenÄ• pi Ä• nandattherena suppaá¹-icchannatÄ• diá¹ƒak
sikkhÄ• pade katanti daá¹-á¹-habbaá¹ƒ. keci pana ``antarÄ• rÄ• mÄ• digÄ• mantareá¹-hiteh
paccuggamanÄ• nuggamanÄ• divasena gÄ• mavÄ«thiá¹ƒ otarituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
pavisantaá¹ƒ pati kÄ• tuá¹ƒ na vaá¹-á¹-ati eva. antarÄ• rÄ• mÄ• dikappiyabhÅ«miá¹ƒpana u
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti khÄ• yati, vÄ«maá¹ƒsitabbaá¹ƒ. santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchan
ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• vikÄ• le gÄ• mappavesoti dve aá¹…gÄ• ni.

vikÄ• lagÄ• mappavisanasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ•

<520> catutthe pÄ• á¸·iyaá¹ƒ __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• ake. aá¹-á¹-himayÄ• disÅ«cig
karaá¹‡akÄ• rÄ• panÄ• divasenaattano paá¹-ilÄ• bhoti dve aá¹…gÄ• ni.

sÅ«cigharasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•

<521> paÃ±came pÄ• á¸·iyaá¹ƒ __Ä• sayato, bhikkhave, moghapuriso veditabbo_ti hÄ«najj
tucchapurisoti Ã±Ä• tabbo, hÄ«nÄ• ya paccaye lolatÄ• ya puggalassa tucchatÄ• Ã±Ä• tabb
sikkhÄ• pade, ito paresu ca paÃ±casu attanÄ• kÄ• rÄ• pitassa paá¹-ilÄ• bheeva pÄ• cittiya
aÃ±Ã±esaÃ±ca dukkaá¹-ameva. pamÄ• á¹‡Ä• tikkantamaÃ±capÄ«á¹-hatÄ• , attano karaá¹‡
paá¹-ilÄ• bhoti dve aá¹…gÄ• ni.

maÃ±capÄ«á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ•

<526> chaá¹-á¹-he \Ne II 55/ __poá¹-akitÅ«la_nti tiá¹‡agacchajÄ• tikÄ• naá¹ƒ tÅ«laá¹ƒ. sesa

tÅ«lonaddhasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ•

531-536__._ sattame \Be II 57/ nisÄ«danassa pamÄ• á¹‡Ä• tikkantatÄ• , attano karaá¹‡Ä• d
aá¹…gÄ• ni.

nisÄ«danasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

537-547__._ iminÄ• nayena aá¹-á¹-hamanavamadasamesupi aá¹…gÄ• ni veditabbÄ• ni. se
suviÃ±Ã±eyyamevÄ• ti.

niá¹-á¹-hito rÄ• javaggo navamo.

khuddakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

6. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

1. paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<553> pÄ• á¹-idesanÄ«yesu \Be II 58/ \Ne II 56/ paá¹-hame __paá¹-idesetabbÄ• kÄ• radass
Ä• pattiá¹ƒnavakassa santike desetabbÄ• kÄ• radassanaá¹ƒ. iminÄ• lakkhaá¹‡ena sambah
Ä• pattÄ«nampivuá¸• á¸• hassa santike ca desetabbÄ• kÄ• ro sakkÄ• viÃ±Ã±Ä• tunti. tatrÄ
Ä• vuso, dhamme Ä• pajjiá¹ƒ asappÄ• ye pÄ• á¹-idesanÄ«yeâ€™â€™ ti evaá¹ƒ sambahulÄ
``gÄ• rayhaá¹ƒ, bhante, dhammaá¹ƒ ... pe ... gÄ• rayhe, bhante, dhammeâ€™â€™ ti yojanÄ

__asappÄ• ya_nti saggamokkhantarÄ• yakaranti attho. aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• anta
sahatthÄ• yÄ• vakÄ• likaggahaá¹‡aá¹ƒ, ajjhoharaá¹‡anti dve aá¹…gÄ• ni.

paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<558> dutiye paripuá¹‡á¹‡Å«pasampannÄ• ya ananuÃ±Ã±Ä• tÄ• kÄ• rena vosÄ• sanÄ• , a
aá¹…gÄ• ni.

<563> tatiye sekkhasammatatÄ• , gharÅ«pacÄ• re animantitatÄ• , gilÄ• nassa aniccabhattÄ
tÄ«á¹‡i aá¹…gÄ• ni.

<570> catutthe sÄ• saá¹…kÄ• raÃ±Ã±asenÄ• sanatÄ• , ananuÃ±Ã±Ä• taá¹ƒ yÄ• vakÄ• lika
ajjhÄ• rÄ• mepaá¹-iggahetvÄ• agilÄ• nassa ajjhoharaá¹‡anti dve aá¹…gÄ• ni. sesaá¹ƒ uttÄ

pÄ• á¹-idesanÄ«yavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

7. sekhiyakaá¹‡á¸• aá¹ƒ

1. parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ•

<576> sekhiyesu \Be II 59/ \Ne II 57/ yasmÄ• __vattakkhandhake_ (Vin II 356 Ä• dayo)
vuttavattÄ• nipisikkhitabbattÄ• sekhiyÄ• neva, tasmÄ• pÄ• rÄ• jikÄ• dÄ«su viyettha pÄ• á¸
cÄ• rittanayadassanatthaÃ±ca ``yo pana bhikkhu olambento nivÄ• seyya, dukkaá¹-aâ€™â€
karaá¹‡Ä«yÄ• â€™â€™ ti sabbattha pÄ• á¸·i Ä• ropitÄ• . padabhÄ• jane pana ``Ä• pattiduk
sabbattha anÄ• dariyakaraá¹‡e dukkaá¹-aá¹ƒ veditabbaá¹ƒ.

__aá¹-á¹-haá¹…gulamatta_nti __matta_-saddena tato kiÃ±ci adhikaá¹ƒ, Å«nampi saá¹…gaá
nisinnassacaturaá¹…gulamattampi vuttaá¹ƒ. na hi nisinnassa caturaá¹…gulappamÄ• á¹‡aá¹
aá¹-á¹-haá¹…gulamevÄ• tisakkÄ• niyametuá¹ƒ Å«nÄ• dhikattasambhavato. tasmÄ• yathÄ•
aá¹-á¹-haá¹…gulÄ• nusÄ• renanivÄ• sanaÃ±Ã±eva adhippetanti gahetabbaá¹ƒ. teneva vakk
sukkhajaá¹…ghovÄ• â€™â€™ tiÄ• di. __kurundiyaá¹ƒ_ ``ajÄ• nantassa anÄ• pattÄ«â€™â€
uggaá¹‡hantassÄ• piajÄ• nanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• pi nirantaraá¹ƒ nivÄ• sanapÄ
sikkhitabbaá¹ƒ, asikkhitoanÄ• dariyameva. parimaá¹‡á¸• alaggahaá¹‡ena ukkhipitvÄ• nivÄ•
Ä• ha __ ``ukkhipitvÄ• vÄ• otÄ• retvÄ• vÄ• â€™â€™ _ti.

__sacittaka_nti vatthuvijÄ• nanacittena sacittakaá¹ƒ. __sÄ• ratthadÄ«paniyaá¹ƒ_ pana
__upatissattheravÄ• danayena_lokavajjattaá¹ƒ gahetvÄ• ``vatthuvijÄ• nanacittena, paá¹‡á¹
sacittakaâ€™â€™ nti (Sp-á¹- sekhiyakaá¹‡á¸• a III 576) vuttaá¹ƒ. tattha ca vatthuvijÄ• nana

vattabbaá¹ƒ. paá¹‡á¹‡attivijÄ• nanena tassÄ• pi antogadhabhÄ• vato idaá¹ƒ vatthuá¹ƒ evaá
Ä• pattÄ«tivijÄ• nanto hi paá¹‡á¹‡attiá¹ƒ vijÄ• nÄ• tÄ«ti vuccati. __upatissattheravÄ• de_ ce
paá¹‡á¹‡attiá¹ƒajÄ• nitvÄ• aparimaá¹‡á¸• alanivÄ• sanÄ• divatthumeva \Ne II 58/ jÄ• nanta
paá¹‡á¹‡attivÄ«tikkamÄ• nÄ• dariyÄ• bhÄ• vÄ• sabbasekhiyesu anÄ• patti eva abhimatÄ• ,
__kosambakkhandhake_ (Vin I 451Ä• dayo) vaccakuá¹-iyaá¹ƒ udakÄ• vasesaá¹ƒ á¹-hapent
paá¹‡á¹‡attivijÄ• nanÄ• bhÄ• vepi Ä• pattiyÄ• vuttattÄ• . vuttaÃ±hi tattha ``tena kho pana s
bhikkhu Ä• pattiá¹ƒ Ä• panno hoti \Be II 60/ ... pe ... so aparena samayena tassÄ• Ä• pattiy
anÄ• pattidiá¹-á¹-hi hotÄ«â€™â€™ tiÄ• di (Vin I 451). __aá¹-á¹-hakathÄ• ya_Ã±cassa ``tvaá
Ä• pattibhÄ• vaá¹ƒ na jÄ• nÄ• sÄ«ti, Ä• ma na jÄ• nÄ• mÄ«ti. hotuÄ• vuso, ettha Ä• pattÄ«
sace pana te, Ä• vuso, asaÃ±ciccaasatiyÄ• kataá¹ƒ, natthi Ä• pattÄ«ti. so tassÄ• Ä• pattiy
ahosÄ«â€™â€™ ti (Sp (to Vin I) 451) vuttaá¹ƒ, tathÄ• ``adhammavÄ• dÄ«ti ukkhittÄ• nuva
ti (Sp (to Vin I) 457-458) ca vuttaá¹ƒ. khandhakavattÄ• naÃ±hi sekhiyattÄ• tattha vutto nayo
vutto ca tesaá¹ƒ sÄ• dhÄ• raá¹‡ova hotÄ«ti. teneva ``asaÃ±cicca asatiyÄ• kataá¹ƒ, natthi Ä
evaá¹ƒ idha vutto Ä• pattinayo tatthÄ• pi dassito. tasmÄ• __phussadevattheravÄ• de_eva â
vatthuvijÄ• nanacitteneva sabbasekhiyÄ• ni sacittakÄ• ni, na paá¹‡á¹‡attivijÄ• nanacittena.
bhiyyokamyatÄ• yasÅ«pabyaÃ±janapaá¹-icchÄ• danaujjhÄ• nasaÃ±Ã±Ä«ti dve sikkhÄ• pad
akusalacittÄ• ni, sesÄ• ni paá¹‡á¹‡attivajjÄ• ni, ticittÄ• ni, tivedanÄ• ni cÄ• ti gahaá¹‡ameva
dissati. tenevettha ``asaÃ±ciccÄ• ti purato vÄ• pacchato vÄ• olambetvÄ• nivÄ• sessÄ• mA
evaá¹ƒasaÃ±ciccÄ• â€™â€™ tiÄ• dinÄ• vatthuajÄ• nanavaseneva anÄ• pattivaá¹‡á¹‡anÄ•
paá¹‡á¹‡attivijÄ• nanacittavasena.

apica ``yassa sacittakapakkhe cittaá¹ƒ akusalameva hoti, taá¹ƒ lokavajjaâ€™â€™ nti (kaá¹.
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) iminÄ• lakkhaá¹‡avacanenÄ• pi cetaá¹ƒ sijjhati.
vatthuvijÄ• nanacittavasenevahettha ``sacittakapakkheâ€™â€™ ti vuttaá¹ƒ. itarathÄ•
paá¹‡á¹‡attivijÄ• nanacittavasena sabbasikkhÄ• padÄ• nampisacittakapakkhe cittassa akus
lokavajjattappasaá¹…gato paá¹‡á¹‡attivajjameva nasiyÄ• , idaÃ±ca vacanaá¹ƒ niratthakaá¹
nivattetabbassa sikkhÄ• padassa abhÄ• vÄ• . na ca sekhiyesu vatthuvijÄ• nanacittena sacit
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«su viya akusalamevÄ• tiniyamo atthi, yenettha lokavajjatÄ• pasajje
paá¹-iccÄ• â€™â€™ ti cetaá¹ƒ pÄ• á¸·ivacanaá¹ƒvatthuá¹ƒ jÄ• nitvÄ• tÄ«hi cittehi vÄ«tikka
katvÄ• vuttaá¹ƒ, na paá¹‡á¹‡attiá¹ƒjÄ• nitvÄ• akusalacitteneva vÄ«tikkamanti gahetabbaá¹
__khandhakapÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• ya_Ã±capubbÄ• paraÃ±ca virujjhanatoti amhÄ•
virujjhati, tathÄ• ettha adhippÄ• yogavesitabbo. anÄ• dariyaá¹ƒ, anÄ• pattikÄ• raá¹‡Ä• bhÄ
aparimaá¹‡á¸• alanivÄ• sananti \Ne II 59/ imÄ• nettha tÄ«á¹‡i aá¹…gÄ• ni. yathÄ• cettha, e
kevalaá¹ƒ tattha tattha vuttapaá¹-ipakkhakaraá¹‡avasenatatiyaá¹…gayojanameva viseso.

<577> dutiyÄ• dÄ«su __gihipÄ• ruta_nti setapaá¹-apÄ• rutÄ• di. __vihÄ• repÄ«_ti
saá¹…ghasannipÄ• tabuddhupaá¹-á¹-hÄ• nÄ• dikÄ• laá¹ƒsandhÄ• ya vuttaá¹ƒ.

<578> __gaá¹‡á¹-hikaá¹ƒ paá¹-imuÃ±citvÄ• _tiÄ• di paá¹-icchÄ• danavidhidassanaá¹ƒ. __gA
paá¹-icchÄ• detvÄ• _tiÄ• dinÄ• vuttattÄ• saÃ±cicca gÄ«vaá¹ƒ, maá¹‡ibandhanaÃ±ca appa
etthÄ• pi parimaá¹‡á¸• alasikkhÄ• padassasÄ• dhÄ• raá¹‡attÄ• jÄ• á¹‡umaá¹‡á¸• alato hea
otÄ• retvÄ• anolambetvÄ• parimaá¹‡á¸• alamevapÄ• rupitabbaá¹ƒ.

<579> __vivaritvÄ• nisÄ«dato_ti vihÄ• re viya ekaá¹ƒsapÄ• rupanaá¹ƒ sandhÄ• ya vuttaá¹ƒ
upagatassÄ• â€™â€™ ti vuttattÄ• vÄ• sÄ• dhippÄ• yaá¹ƒ vinÄ• dhammadesanaparittabha
nisÄ«dantena sabbaá¹ƒ antaragharavattaá¹ƒ pÅ«renteneva nisÄ«ditabbaá¹ƒ. nisÄ«danapaá
sikkhÄ• padesu ``vÄ• sÅ«pagatassÄ• â€™â€™ ti anÄ• pattiyÄ• vuttattÄ• vÄ• satthÄ• ya a
suppaá¹-icchannatÄ• disabbaá¹ƒ akopenteneva gantabbaá¹ƒ. ``vÄ• sÅ«pagatassÄ• â€™â€
upagacchamÄ• nassÄ• ti. keci pana ``ekekasmiá¹ƒ paá¹-hamaá¹ƒ gantvÄ• vÄ• sapariggah
yathÄ• sukhaá¹ƒ gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti. apare pana ``gehassÄ• mikehi `
tÄ• va tumhÄ• kaá¹ƒ imaá¹ƒ gehaá¹ƒ demÄ«â€™ ti dinne aÃ±Ã±ehi avÄ• sÄ• dhippÄ• yehi
gantuá¹ƒ, nisÄ«dituÃ±ca vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ sabbaá¹ƒ na gahetabbaá¹ƒt
dÄ• nalakkhaá¹‡Ä• bhÄ• vÄ• , tÄ• vattakena vihÄ• rasaá¹…khyÄ• nupagamanato ca. ``yÄ•
tumhÄ• kaá¹ƒ imaá¹ƒ gehaá¹ƒ demÄ«â€™â€™ ti dentopi hi tÄ• vakÄ• likameva deti
vatthupariccÄ• galakkhaá¹‡attÄ• dÄ• nassa.

<582> __catuhatthappamÄ• á¹‡a_nti vaá¸• á¸• hakÄ«hatthaá¹ƒ sandhÄ• ya vuttanti vadanti

<584> __ukkhittacÄ«varo_ \Be II 62/ __hutvÄ• _ti kaá¹-ito uddhaá¹ƒ
kÄ• yabandhanÄ• didassanavasenevukkhipanaá¹ƒsandhÄ• ya vuttaá¹ƒ piá¹‡á¸• Ä• ya cara
anuÃ±Ã±Ä• tattÄ• . teneva __ ``nisinnakÄ• lepana dhamakaraá¹‡aâ€™â€™ _ntiÄ• di vuttaa
laggapattatthavikÄ• dito dhamakaraá¹‡aá¹ƒnÄ«harantassa kaá¹-ito uddhampi dissati, tathÄ•
nÄ«haritabbanti adhippÄ• yo. Ä• sanenisÄ«dantassÄ• pi \Ne II 60/ ca pÄ• rupitacÄ«varaá¹ƒ
saá¹…ghÄ• á¹-iá¹ƒ jaá¹…ghapiá¹‡á¸• ehi anukkhipitvÄ• vanisÄ«ditabbaá¹ƒ. imasmiÃ±Ã±eva
``vÄ• sÅ«pagatassÄ• â€™â€™ ti vuttattÄ• nisÄ«danapaá¹-isaá¹ƒyuttesuchaá¹-á¹-haaá¹-á¹-
vÄ• sÅ«pagatenÄ• pi susaá¹ƒvutena okkhittacakkhunÄ• va nisÄ«ditabbaá¹ƒ. teneva __mÄ•
tesaá¹ƒ visesaá¹ƒ avatvÄ• idheva ``vÄ• sÅ«pagatassa pana anÄ• pattÄ«â€™â€™ ti (Kkh
ukkhittakasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttÄ• .

parimaá¹‡á¸• alavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ujjagghikavaggavaá¹‡á¹‡anÄ•

<586> dutiyavaggÄ• diujjagghikaappasaddesu nisÄ«danapaá¹-isaá¹ƒyuttesupi vÄ• sÅ«paga
kÄ• yappacÄ• lakÄ• dÄ«su eva pana vuttÄ• . pÄ• á¸·ipotthakesu panetaá¹ƒ kesucipeyyÄ• le
suá¹-á¹-hu viÃ±Ã±Ä• yati. yattha ca antaraghare dhammaá¹ƒ vÄ• desentassa, pÄ• timokkh

mahÄ• saddena yÄ• vaparisasÄ• vanepi anÄ• patti evÄ• ti daá¹-á¹-habbaá¹ƒ tathÄ• Ä• nan
Ä• caritattÄ• .

ujjagghikavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. khambhakatavaggavaá¹‡á¹‡anÄ•

<603> patte gahaá¹‡asaÃ±Ã±Ä• assa atthÄ«ti pattasaÃ±Ã±Ä«ti imamatthaá¹ƒ dassetuá¹ƒ
katvÄ• â€™â€™ _tivuttaá¹ƒ.

<604> __oloá¹‡Ä«_ti ekÄ• byaÃ±janavikati. kaÃ±jikatakkÄ• dirasoti keci. maá¹ƒsarasÄ• dÄ
avasesÄ• sabbÄ• pi byaÃ±janavikati saá¹…gahitÄ• .

<605> __samabharita_nti \Be II 63/ racitaá¹ƒ. __heá¹-á¹-hÄ• orohatÄ«_ti samantÄ• okÄ• s
samaá¹ƒ kariyamÄ• naá¹ƒ heá¹-á¹-hÄ• bhassati. pattamatthake á¹-hapitÄ• ni pÅ«vÄ• ni eva
vaá¹-aá¹ƒsakÄ• kÄ• renaá¹-hapitattÄ• __ ``pÅ«vavaá¹-aá¹ƒsakaâ€™â€™ _nti vuttÄ• ni. ke
thÅ«pÄ«kataá¹ƒpiá¹‡á¸• apÄ• taá¹ƒ racitvÄ• diyyamÄ• nameva gaá¹‡hato Ä• patti, hatthag
diyyamÄ• nethÅ«pÄ«katampi gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti \Ne II 61/ vadanti, taá¹ƒ na
``samatittikaâ€™â€™ nti bhÄ• vanapuá¹ƒsakavasenasÄ• maÃ±Ã±ato vuttattÄ• .

khambhakatavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. sakkaccavaggavaá¹‡á¹‡anÄ•

<608> catutthavaggÄ• dÄ«su __sapadÄ• na_nti ettha dÄ• naá¹ƒ vuccati avakhaá¹‡á¸• anaa
dÄ• natoapadÄ• naá¹ƒ, saha apadÄ• nena sapadÄ• naá¹ƒ, avakhaá¹‡á¸• anavirahitaá¹ƒ an
hoti. tenÄ• ha __ ``tattha tattha odhiá¹ƒ akatvÄ• â€™â€™ _tiÄ• di.

<611> __viÃ±Ã±attiya_nti sÅ«podanaviÃ±Ã±attisikkhÄ• padaá¹ƒ sandhÄ• ya vadati. __ ``va
_tiiminÄ• pÄ• á¸·iyÄ• va sabbaá¹ƒ viÃ±Ã±Ä• yatÄ«ti dasseti. tattha pÄ• á¸·iyaá¹ƒ
__asaÃ±ciccÄ• _tiÄ• dÄ«suvatthumattaá¹ƒ Ã±atvÄ• bhuÃ±janena Ä• pattiá¹ƒ Ä• pajjantass
Ã±atvÄ• mukhagataá¹ƒ chaá¸• á¸• etukÄ• massayaá¹ƒ aruciyÄ• paviá¹-á¹-haá¹ƒ, taá¹ƒ asa
nÄ• ma, tattha anÄ• patti. tadeva puna aÃ±Ã±avihitatÄ• yavÄ• aviÃ±Ã±attamidantisaÃ±Ã±
``asatiyÄ• â€™â€™ _ti vuccati.

<613> __ ``aÃ±Ã±assatthÄ• yÄ• â€™â€™ _ti idamassa sikkhÄ• padassa attano atthÄ• ya
eva paÃ±Ã±attattÄ• iminÄ• sikkhÄ• padena anÄ• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. paÃ±casal
aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• ne viÃ±Ã±Ä• pento viÃ±Ã±attikkhaá¹‡e aá¹-á¹-hakathÄ

suttÄ• nulomatovuttaakataviÃ±Ã±attidukkaá¹-ato na muccati. saÃ±cicca bhuÃ±janakkhaá¹‡
micchÄ• jÄ«vatona muccantÄ«ti gahetabbaá¹ƒ.

<615> __ ``kukkuá¹-aá¹‡á¸• aá¹ƒ atikhuddakaâ€™â€™ _nti idaá¹ƒ asÄ• ruppavasena vutta
Ä• pattÄ«ti daá¹-á¹-habbaá¹ƒ. bhuÃ±jantena pana corÄ• dibhayaá¹ƒ paá¹-icca mahantampi
64/ katvÄ• sÄ«ghaá¹ƒ bhuÃ±janavasenettha __Ä• padÄ• _. evamaÃ±Ã±esupi yathÄ• nurÅ

sakkaccavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kabaá¸·avaggavaá¹‡á¹‡anÄ•

<617> anÄ• haá¹-e \Ne II 62/ kabaá¸·e mukhadvÄ• ravivaraá¹‡e pana payojanÄ• bhÄ• vÄ•
vuttaá¹ƒ. evamaÃ±Ã±esupi Ä«disesu.

<618> __sabbaá¹ƒ hattha_nti hatthekadesÄ• aá¹…guliyo vuttÄ• ``hatthamuddÄ• â€™â€™
ekaá¹…gulimpi mukhe pakkhipituá¹ƒ na vaá¹-á¹-ati.

kabaá¸·avaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. surusuruvaggavaá¹‡á¹‡anÄ•

<627> pÄ• á¸·iyaá¹ƒ __sÄ«tÄ«kato_ti sÄ«tapÄ«á¸·ito. __silakabuddho_ti parihÄ• savacana
disvÄ• ``buddho ayaâ€™â€™ nti voharanti.

<628> __ ``aá¹…guliyo mukhe pavesetvÄ• bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• s
antomukhepakkhipanasikkhÄ• padassapi paviá¹-á¹-haá¹…gulinillehanena imassapi sikkhÄ•
dasseti. __eseva nayo_ti ghanayÄ• guÄ• dÄ«su pattaá¹ƒ hatthena, oá¹-á¹-haÃ±ca jivhÄ• ya
vaá¹-á¹-atÄ«tiatidisati. __tasmÄ• _ti yasmÄ• ghanayÄ• guÄ• divirahitaá¹ƒ nillehituá¹ƒ na va

<634> __vilÄ«vacchatta_nti veá¹‡upesikÄ• hi kataá¹ƒ. __maá¹‡á¸• alabaddhÄ• nÄ«_ti dÄ«g
valayÄ• kÄ• rena salÄ• kaá¹ƒ á¹-hapetvÄ• suttehi baddhÄ• ni dÄ«ghaÃ±ca tiriyaÃ±ca ujuka
daá¸·habaddhÄ• ni ceva tiriyaá¹ƒ á¹-hapetvÄ• dÄ«ghadaá¹‡á¸• akeheva saá¹…kocÄ• raha
baddhÄ• ni. __tatthajÄ• takadaá¹‡á¸• akena kata_nti saha daá¹‡á¸• akena chinnatÄ• lapaá¹
__chattapÄ• dukÄ• yÄ• _ti yasmiá¹ƒ chattadaá¹‡á¸• akoá¹-iá¹ƒ pavesetvÄ• chattaá¹ƒ ujuka
chÄ• yÄ• ya nisÄ«danti, tiá¹-á¹-hanti vÄ• , tÄ• dise chattÄ• dhÄ• re.

<637> __cÄ• po_ti \Be II 65/ majjhe vaá¹…kakÄ• jadaá¹‡á¸• asadisÄ• dhanuvikati. __koda
dhanuvikati.

surusuruvaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pÄ• dukavaggavaá¹‡á¹‡anÄ•

<647> sattamavagge \Ne II 63/ __rukkhato patito_ti ekaá¹ƒ olambanasÄ• khaá¹ƒ gahetvÄ•
__pÄ• á¸·iyÄ• _tiattano Ä• cÄ• rappakÄ• sakaganthassa. __dhÄ«ratthÅ«_ti dhÄ« atthu, nin
__vinipÄ• tanahetunÄ• _ti vinipÄ• tanassa hetubhÄ• vena. __tva_nti upayogatthe paccattav
pÄ• á¹-ho. __asmÄ• _ti pÄ• sÄ• á¹‡o.

<649> __na kathetabba_nti therena attano kaá¹…khÄ• á¹-á¹-hÄ• nassa pucchitattÄ• vuttaá
atthakosallaá¹ƒÃ±Ä• tuá¹ƒ pucchitena uccÄ• sane nisinnassa Ä• cariyassa anuyogadÄ• nar

<652> __kheá¸·ena cettha siá¹…ghÄ• á¹‡ikÄ• pi saá¹…gahitÄ• _ti ettha udakagaá¹‡á¸• usa
ucchukacavarÄ• diÃ±camukheneva harituá¹ƒ udakesu chaá¸• á¸• etuá¹ƒ vaá¹-á¹-atÄ«ti daá
sabbattha uttÄ• nameva.

pÄ• dukavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

<655> adhikaraá¹‡asamathesu ca idha vattabbaá¹ƒ natthi.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

bhikkhuvibhaá¹…gavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ•

1. pÄ• rÄ• jikakaá¹‡á¸• aá¹ƒ

1. ubbhajÄ• á¹‡umaá¹‡á¸• alikasikkhÄ• padavaá¹‡á¹‡anÄ•

<656> bhikkhunÄ«vibhaá¹…ge \Ne II 64/ \Be II 67/ __migÄ• ramÄ• tuyÄ• _ti migÄ• ramÄ• t
pÄ• á¸·iyaá¹ƒ ``ehi bhikkhunÄ«ti bhikkhunÄ«, tÄ«hi saraá¹‡agamanehi upasampannÄ• ti bh
bhikkhuvibhaá¹…gapÄ• á¸·iyÄ• samadassanatthaá¹ƒ aá¹-á¹-hagarudhammappaá¹-iggahaá

mahÄ• pajÄ• patigotamiÃ±cevatÄ• ya saha nikkhantÄ• bhagavato Ä• á¹‡Ä• ya bhikkhÅ«na
ekatoupasampannÄ• paÃ±casatasÄ• kiyÄ• niyoca sandhÄ• ya vuttaá¹ƒ. tÄ• hi bhagavatÄ
pabbajjaá¹ƒ anujÄ• nantena ``ethabhikkhuniyo, mama sÄ• sane tumhepi pavisathÄ• â€™â€
sÄ• kiyÄ• niyoeva saraá¹‡asÄ«lÄ• ni datvÄ• kammavÄ• cÄ• ya upasampÄ• ditattÄ• ``tÄ«h
upasampannÄ• â€™â€™ tivuttÄ• . na hi etÄ• hi aÃ±Ã±Ä• ehibhikkhunibhÄ• vÄ• dinÄ• up
panatherÄ«gÄ• thÄ• su __bhaddÄ• ya kuá¹‡á¸• alakesiyÄ• _ ---

``nihacca \Ne II 65/ jÄ• á¹‡uá¹ƒ vanditvÄ• , sammukhÄ• aÃ±jaliá¹ƒ akaá¹ƒ.

`ehi bhaddeâ€™ ti maá¹ƒ avoca, sÄ• me Ä• sÅ«pasampadÄ• â€™â€™ ti || (therÄ«gÄ• 0 1

vuttaá¹ƒ. yaÃ±ca apadÄ• nepi ---

``Ä• yÄ• cito tadÄ• Ä• ha, `ehi bhaddeâ€™ ti nÄ• yako.

tadÄ• haá¹ƒ upasampannÄ• , parittaá¹ƒ toyamaddasaâ€™â€™ nti || (Ap therÄ« II 3.44) ---

vuttaá¹ƒ. tampi ``ehi tvaá¹ƒ bhikkhunÄ«naá¹ƒ santike pabbajjaá¹ƒ, upasampadaÃ±ca gaá¹‡
Ä• á¹‡Ä• upasampadÄ• ya kÄ• raá¹‡attÄ• upasampadÄ• ahosÄ«ti imamatthaá¹ƒ sandhÄ
__therÄ«gÄ• thÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``ehi bhadde, bhikkhunupassayaá¹ƒ \Be II 68/ gan
santike pabbajja upasampajjassÅ«ti maá¹ƒ avaca Ä• á¹‡Ä• pesi, sÄ• satthu Ä• á¹‡Ä• may
kÄ• raá¹‡attÄ• upasampadÄ• Ä• si ahosÄ«â€™â€™ ti (therÄ«gÄ• 0-a 111).

<657> __sÄ• dhÄ• raá¹‡apÄ• rÄ• jikehÄ«_ti methunÄ• dÄ«hi catÅ«hi. tÄ• ni, pana aÃ±Ã±Ä
sÄ• dhÄ• raá¹‡asikkhÄ• padÄ• niyasmÄ• bhikkhuvibhaá¹…ge vuttanidÄ• navatthÄ• dÄ«su
paÃ±Ã±attÄ• ni, pacchÄ• pana tÄ• nibhikkhunÄ«naá¹ƒ pÄ• timokkhuddesaá¹ƒ anujÄ• nant
sikkhÄ• paccakkhÄ• nÄ• bhÄ• vena ``yÄ• pana bhikkhunÄ« chandaso methunaá¹ƒ dhamm
tadanurÅ«pavasena parivattetvÄ• asÄ• dhÄ• raá¹‡asikkhÄ• padehi saddhiá¹ƒ saá¹ƒsandet
bhikkhunipÄ• timokkhuddesavasena ekato saá¹…gahitÄ• ni. yasmÄ• ca nesaá¹ƒ __bhikkhu
Ä• dayo) vuttanayeneva sabbopi vinicchayosakkÄ• Ã±Ä• tuá¹ƒ, tasmÄ• tÄ• ni vajjetvÄ• as
vibhaá¹…go vuttoti veditabbaá¹ƒ.

<659> bhikkhÅ«naá¹ƒ ``kÄ• yasaá¹ƒsaggaá¹ƒ sÄ• diyeyyÄ• â€™â€™ ti avatvÄ• ``samÄ• p
``bhikkhu Ä• pattiyÄ• na kÄ• retabboâ€™â€™ _ti vuttaá¹ƒ. __tabbahulanayenÄ• _ti
kiriyÄ• samuá¹-á¹-hÄ• nassevabahulabhÄ• vato, etena akiriyÄ• samuá¹-á¹-hÄ• nÄ• pi ayaá¹
kiÃ±cÄ• pidasseti, mayaá¹ƒ panettha evaá¹ƒ takkayÄ• ma ``kÄ• yasaá¹ƒsaggakkhaá¹‡e sÄ
abhÄ• vepitato pubbe pavattitÄ• naá¹ƒ paá¹-icchannaá¹-á¹-hÄ• nagamanaiá¹…gitÄ• kÄ• rad
vaseneva kiriyÄ• samauá¹-á¹-hÄ• nameva, parehi magge kariyamÄ• nupakkamena niccalas

sukkavissaá¹-á¹-hi viya pubbapayogÄ• bhÄ• vepi \Ne II 66/ vÄ• tasmiÃ±Ã±eva khaá¹‡e par
attano kÄ• yacalanÄ• disaá¹…khÄ• tÄ• ya kiriyÄ• ya, sÄ• hi sÄ• diyamÄ• nena tassÄ• citt
nÄ• ma hoti avÄ• yamitvÄ• parÅ«pakkamenamethunasÄ• diyane viya, bhikkhÅ«naá¹ƒ pana
kiriyaá¹ƒ abbohÄ• rikaá¹ƒ katvÄ• attanÄ• kariyamÄ• napayogavaseneva `kÄ• yasaá¹ƒsagg
evaá¹ƒ visesetvÄ• va sikkhÄ• padassapaÃ±Ã±attattÄ• sÄ• diyamÄ• nepi na doso. itarathÄ•
kiriyatte gayhamÄ• neaÃ±Ã±esampi kiriyÄ• kiriyasikkhÄ• padÄ• naá¹ƒ kiriyattaggahaá¹‡app
tasmÄ• \Be II 69/ vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __sÄ• _ti kiriyÄ• samuá¹-á¹-hÄ• natÄ• . _
kÄ• yasaá¹ƒsaggarÄ• gÄ«eva.

ubbhajÄ• á¹‡umaá¹‡á¸• alikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. vajjapaá¹-icchÄ• dikasikkhÄ• padavaá¹‡á¹‡anÄ•

<666> dutiye __purimenÄ• _tiÄ• di sundarÄ«nandÄ• ya vajjapaá¹-icchÄ• dane paÃ±Ã±attat
``aá¹-á¹-hannaâ€™â€™ _nti vuttattÄ• vajjapaá¹-icchÄ• danassÄ• pi paá¹-icchÄ• dane
pÄ• rÄ• jikamevÄ• tidaá¹-á¹-habbaá¹ƒ. __ ``dhuraá¹ƒ nikkhittamatteâ€™â€™ _ti vuttattÄ• p
ajÄ• nantiyÄ• pi ``idaá¹ƒ vajjaá¹ƒna pakÄ• sessÄ• mÄ«â€™â€™ ti chandena dhuraá¹ƒ nikk
daá¹-á¹-habbaá¹ƒ. taá¹ƒ pana paá¹-icchÄ• danaá¹ƒyasmÄ• ``pesalÄ• Ã±atvÄ• garahissan
bhayaÃ±ca kodhacittasampayuttaá¹ƒ, tasmÄ• idaá¹ƒ __ ``dukkhavedanaâ€™â€™ _nti vutt
__sÄ• ratthadÄ«paniyaá¹ƒ_ (sÄ• rattha0á¹-Ä«0 pÄ• rÄ• jikakaá¹‡á¸• a III 666) ``kiÃ±cÄ• pi
pemavasena hoti, tathÄ• pisikkhÄ• padavÄ«tikkamacittaá¹ƒ domanassitameva hotÄ«â€™â€
paá¹‡á¹‡attivÄ«tikkamacitteneva chÄ• danaá¹ƒdomanassatte kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ, taá¹ƒ
paá¹‡á¹‡attivijÄ• nanaá¹ƒ vinÄ• pi Ä• pajjitabbatova.

vajjapaá¹-icchÄ• dikasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<669> tatiyaá¹ƒ uttÄ• nameva.

4. aá¹-á¹-havatthukasikkhÄ• padavaá¹‡á¹‡anÄ•

<675> catutthe \Ne II 67/ lokassÄ• dasaá¹…khÄ• taá¹ƒ mittehi aÃ±Ã±amaÃ±Ã±aá¹ƒ kÄ• tab
vuttamevatthaá¹ƒpariyÄ• yantarena dassetuá¹ƒ __ ``kÄ• yasaá¹ƒsaggarÄ• genÄ• â€™â€™
__tissitthiyo methunaá¹ƒ taá¹ƒ na seve_ti yÄ• tisso itthiyo, tÄ• su vuttaá¹ƒ taá¹ƒmethunaá¹ƒ
__anariyapaá¹‡á¸• ake_ti tayo anariye, tayo paá¹‡á¸• ake ca upasaá¹…kamitvÄ• methunaá
__anariyÄ• _ti \Be II 70/ cettha ubhatobyaÃ±janakÄ• adhippetÄ• . __byaÃ±janasmi_nti atta
chedo eva __chejjaá¹ƒ, _ pÄ• rÄ• jikaá¹ƒ.

__vaá¹‡á¹‡Ä• vaá¹‡á¹‡o_ti dvÄ«hi sukkavissaá¹-á¹-hi vuttÄ• . __gamanuppÄ• dana_nti saÃ
``methunadhammassa pubbabhÄ• gattÄ• paccayo hotÄ«â€™â€™ _ti iminÄ• kÄ• riyopacÄ
kÄ• yasaá¹ƒsaggomethunadhammoti vuttoti dasseti. __sabbapadesÅ«_ti saá¹…ghÄ• á¹-ika
kÄ• yasaá¹ƒsaggarÄ• go, saussÄ• hatÄ• , aá¹-á¹-hamavatthussa pÅ«raá¹‡anti tÄ«á¹‡ettha

aá¹-á¹-havatthukasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

2. saá¹…ghÄ• disesakaá¹‡á¸• aá¹ƒ

1. paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<679> saá¹…ghÄ• disesakaá¹‡á¸• e \Be II 71/ \Ne II 68/ ``dutiyassa Ä• rocetÄ«â€™â€™ ti
aá¸• á¸• akÄ• rakesuyassa kassaci dutiyassa kathaá¹ƒ yo koci Ä• rocetÄ«ti evamattho gahe
``esevanayoâ€™â€™ _ti.

__gatigata_nti cirakÄ• lappavattaá¹ƒ. __Ä• pattÄ«_ti Ä• pajjanaá¹ƒ. ``nissÄ• raá¹‡Ä«yaâ€™
siddhanti Ä• ha __ ``nissÄ• retÄ«â€™â€™ _ti. Ä• pannaá¹ƒ bhikkhuniá¹ƒ saá¹…ghato viyoj
attho.

__gÄ«vÄ• yevÄ• _ti Ä• á¹‡attiyÄ• abhÄ• vato. __tesaá¹ƒ anatthakÄ• matÄ• yÄ• _ti ``coroâ
vacanaá¹ƒ sutvÄ• keci daá¹‡á¸• issanti jÄ«vitÄ• voropessantÄ«ti evaá¹ƒ saÃ±Ã±Ä• ya. ete
parikkhÄ• raggahaá¹‡atthaá¹ƒ vÄ• sahasÄ• ``coroâ€™â€™ ti vutte daá¹‡á¸• itepi na doso
rÄ• japurisÄ• naÃ±hi ``coro ayaâ€™â€™ nti uddissa kathane eva gÄ«vÄ• , bhikkhÅ«naá¹ƒ,
sammukhÄ• ``asuko coro evamakÄ• sÄ«â€™â€™ ti kenaci vuttavacanaá¹ƒnissÄ• ya Ä• rÄ
vatvÄ• daá¹‡á¸• Ä• pentesupi bhikkhussa na gÄ«vÄ• rÄ• japurisÄ• naá¹ƒ avuttattÄ• . yesa
corassa adaá¹‡á¸• itattÄ• ti gahetabbaá¹ƒ. ``tvaá¹ƒ etassa santakaá¹ƒ acchindÄ• â€™â€™
aÃ±Ã±ena acchindÄ• peti, Ä• á¹‡Ä• pakassaanÄ• patti visaá¹…ketattÄ• . __ ``attano vacan
sÄ• mÄ«civasena vuttaá¹ƒ. vacanaá¹ƒakarontÄ• naá¹ƒ rÄ• japurisÄ• nampi ``iminÄ• gahita
mÄ• cassa daá¹‡á¸• aá¹ƒkarohÄ«â€™â€™ ti uddissa vadantassÄ• pi daá¹‡á¸• e gahitepi n
daá¹‡á¸• aggahaá¹‡assa paá¹-ikkhittattÄ• , ``asukabhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti Ä•
uppanne puna paá¹-ikkhipane (Vin III 121) viya.

dÄ• sÄ• dÄ«naá¹ƒ \Ne II 69/ sampaá¹-icchane viya tadatthÄ• ya aá¸• á¸• akaraá¹‡e bhikkhÄ
``akappiyaaá¸• á¸• onÄ• ma na vaá¹-á¹-atÄ«â€™â€™ _ti. kenaci pana bhikkhunÄ• khettÄ•
santikaá¹ƒgantvÄ• aá¸• á¸• e katepi taá¹ƒ khettÄ• disampaá¹-icchane viya sabbesaá¹ƒ akap
saá¹…ghassa santakattÄ• \Be II 72/, bhikkhusseva pana payogavasena Ä• pattiyo honti. dÄ

atthÄ• ya rakkhaá¹ƒ yÄ• cituá¹ƒ vohÄ• rikena puá¹-á¹-hena saá¹…ghassa uppannaá¹ƒ kapp
Ä• rÄ• mikÄ• dÄ«hi ca aá¸• á¸• aá¹ƒ kÄ• rÄ• petuÃ±ca vaá¹-á¹-ati eva. vihÄ• ravatthÄ• dika
bhikkhuno sayampi kÄ• tuá¹ƒ vaá¹-á¹-ati.

__bhikkhunÄ«naá¹ƒ vutto_ti rakkhaá¹ƒ yÄ• cantÄ«naá¹ƒ bhikkhunÄ«naá¹ƒ vutto uddissaanu
rakkhÄ• yÄ• canavinicchayo, na sabbo sikkhÄ• padavinicchayo asÄ• dhÄ• raá¹‡attÄ• sikkh
``bhikkhunopÄ«â€™â€™ _tiÄ• di. anÄ• kaá¸• á¸• hitÄ• ya aá¸• á¸• akaraá¹‡aá¹ƒ, aá¸• á¸• a

paá¹-hamasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<683> pÄ• á¸·iyaá¹ƒ dutiye __mallagaá¹‡abhaá¹-iputtagaá¹‡Ä• dika_ntiÄ• dÄ«su mallarÄ• j
__mallagaá¹‡o. bhaá¹-iputtÄ• _ nÄ• ma keci gaá¹‡arÄ• jÄ• no, tesaá¹ƒ gaá¹‡o. keci pana
``nÄ• rÄ• yanabhattikopuÃ±Ã±akÄ• ragaá¹‡o mallagaá¹‡o. tathÄ• kumÄ• rabhattiko ca gaá
tipi (sÄ• rattha0á¹-Ä«0 saá¹ƒghÄ• disesakaá¹‡á¸• a III 683) vadanti. __dhammagaá¹‡o_ti sÄ
anekappakÄ• rapuÃ±Ã±akÄ• rakogaá¹‡o. gandhavikatikÄ• rako gaá¹‡o __gandhikaseá¹‡Ä«
__dussikaseá¹‡Ä«_. __kappagatika_nti kappiyabhÄ• vagataá¹ƒ, pabbajitapubbanti attho.

<685> pÄ• á¸·iyaá¹ƒ __vuá¹-á¹-hÄ• petÄ«_ti upasampÄ• deti. akappagatampi pabbÄ• jentiy
khÄ«á¹‡Ä• savÄ• yapi Ä• pajjitabbato __ ``ticittaâ€™â€™ _nti vuttaá¹ƒ. coritÄ• , taá¹ƒÃ±atv
ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• vuá¹-á¹-hÄ• pananti dve aá¹…gÄ• ni.

dutiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<692> tatiye \Be II 73/ \Ne II 70/ __parikkhepaá¹ƒ atikkÄ• mentiyÄ• _ti gÄ• mantarassa
parikkhepaá¹ƒatikkÄ• mentiyÄ• . ``gÄ• mantaraá¹ƒ gaccheyyÄ• â€™â€™ ti hi vuttaá¹ƒ.
vikÄ• lagÄ• mappavesanasikkhÄ• padeviya ``aparikkhittassa upacÄ• raá¹ƒ okkamantiyÄ• â
``atikkÄ• mentiyÄ• â€™â€™ tipÄ• á¸·iyaá¹ƒ vuttattÄ• gÄ• maá¹ƒ pavisantiyÄ• gharÅ«pacÄ
dutiyaleá¸• á¸• upÄ• tasaá¹…khÄ• tassa upacÄ• rassaatikkamo nÄ• ma paá¹-hamaleá¸• á¸•
parikkhepÄ• rahaá¹-á¹-hÄ• nassa atikkamo evÄ• ti Ä• ha__ ``parikkhepÄ• rahaá¹-á¹-hÄ• na
atikkamatÄ«â€™â€™ _ti.

__majjhe_ti gÄ• mamajjhe. __pacchÄ• _ti aparakÄ• le. __ ``catugÄ• masÄ• dhÄ• raá¹‡attÄ
catÅ«su gÄ• mesu yattha katthaci pavisituá¹ƒ vaá¹-á¹-atÄ«ti ettha kÄ• raá¹‡amÄ• ha.

__paratÄ«rameva akkamantiyÄ• _ti nadiá¹ƒ anotaritvÄ• orimatÄ«rato laá¹…ghitvÄ• vÄ• Ä
paratÄ«rameva atikkÄ• mentiyÄ• . __orimatÄ«rameva Ä• gacchati, Ä• pattÄ«_ti pÄ• ragama

__tÄ• dise araÃ±Ã±e_ti indakhÄ«lato bahibhÄ• valakkhaá¹‡e araÃ±Ã±e. __ ``tenevÄ• â€™
virahite savanÅ«pacÄ• rassa vijjamÄ• nattepi Ä• patti hotÄ«ti dasseti. __aÃ±Ã±aá¹ƒmaggaá
maggamÅ«á¸·hattÄ• gaá¹‡hÄ• ti, na dutiyikaá¹ƒ ohiyituá¹ƒ. tasmÄ• anÄ• patti. anantarÄ• y
anÄ• padÄ• ya gÄ• mantaragamanÄ• dÄ«su ekanti dve aá¹…gÄ• ni.

tatiyasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<694> catutthe __kÄ• rakagaá¹‡assÄ• _ti imassa kammaá¹ƒ kÄ• tabbanti yehi sanniá¹-á¹-h
sandhÄ• ya vuttaá¹ƒ. kammavÄ• cakkhaá¹‡e sahaá¹-hiteti keci. __netthÄ• ravatte_ti nitthara

<698> pÄ• á¸·iyaá¹ƒ \Be II 74/ __asante kÄ• rakasaá¹…ghe_ti ettha vijjamÄ• naá¹ƒ sudÅ«ra
gantvÄ• Ä• pucchitabbaá¹ƒ \Ne II 71/. antarÄ• ye pana sati sammÄ• vattantaá¹ƒ osÄ• retuá
dhammakammenaukkhittatÄ• , ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• osÄ• raá¹‡anti dve aá¹…gÄ• n

catutthasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<701> paÃ±came __ta_nti mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ avacanaá¹ƒ ``anavassutoti jÄ• nan
tiÄ• dipÄ• á¸·iyÄ• sameti. ubhato avassutabhÄ• vo, udakadantaponato aÃ±Ã±aá¹ƒ sahatthA
ajjhoharaá¹‡antidve aá¹…gÄ• ni.

paÃ±camasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ•

<705> chaá¹-á¹-he __paá¹-iggaho tena na vijjatÄ«_ti teneva ``na detÄ«â€™â€™ ti vuttakÄ•
uyyojitÄ• yahatthato itarÄ• ya paá¹-iggahopi natthi. __paribhogapaccayÄ• _ti uyyojitÄ• ya
bhojanapariyosÄ• napaccayÄ• tiattho. manussapurisassa avassutatÄ• , taá¹ƒ Ã±atvÄ• ana
uyyojanÄ• , tena itarissÄ• gahetvÄ• bhojanapariyosÄ• nanti tÄ«á¹‡i aá¹…gÄ• ni.

chaá¹-á¹-hasaá¹…ghÄ• disesasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

709-727__._ sattamato yÄ• vadasamapariyosÄ• nÄ• ni uttÄ• nÄ• neva.

saá¹…ghÄ• disesavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

3. nissaggiyakaá¹‡á¸• aá¹ƒ

2. dutiyanissaggiyÄ• dipÄ• cittiyasikkhÄ• padavaá¹‡á¹‡anÄ•

<733> nissaggiyesupi \Be II 75/ \Ne II 72/ paá¹-hamaá¹ƒ uttÄ• nameva.

<740> dutiye __ayyÄ• ya dammÄ«ti evaá¹ƒ paá¹-iladdha_nti nissaá¹-á¹-hapaá¹-iladdhaá¹ƒ, paá¹-ilabhitvÄ• piyaá¹ƒ uddissa dÄ• yakehi dinnaá¹ƒ, tattheva dÄ• tabbaá¹ƒ. tenÄ• ha __ ``y upanetabbaâ€™â€™ _nti. akÄ• lacÄ«varatÄ• , taá¹ƒ Ã±atvÄ• kÄ• lacÄ«varanti lesena bhÄ tÄ«á¹‡i aá¹…gÄ• ni.

<743> tatiye __meta_nti mamevetaá¹ƒ cÄ«varaá¹ƒ. upasampannatÄ• , parivattitavikappanupagacÄ«varassasakasaÃ±Ã±Ä• ya acchindanÄ• dÄ«ti dve aá¹…gÄ• ni.

748-752__._ catutthe __Ä• haá¹-asappiá¹ƒ datvÄ• _ti attano datvÄ• . __yamakaá¹ƒ pacitabl ekato pacitabbaá¹ƒ. lesena gahetukÄ• matÄ• , aÃ±Ã±assa viÃ±Ã±atti, paá¹-ilÄ• bhoti tÄ«á¹‡

<753> paÃ±came __sÄ• _ti thullanandÄ• . __aya_nti sikkhamÄ• nÄ• . __cetÄ• petvÄ• ti jÄ• __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ pana ``attano kappiyabhaá¹‡á¸• ena `idaá¹ƒ nÄ• ma Ä• parivattÄ• petvÄ• â€™â€™ ti (Kkh aÃ±Ã±acetÄ• panasikkhÄ• padavaá¹‡á¹‡anÄ•) vuttaá¹ƒ

<758> chaá¹-á¹-he __pÄ• vÄ• rikassÄ• _ti dussavÄ• á¹‡ijakassa.

<764> sattame \Ne II 73/ __saÃ±Ã±Ä• citakenÄ• _ti sayaá¹ƒ yÄ• citakenapÄ«ti attho.

769-789__._ aá¹-á¹-hamato yÄ• vadvÄ• dasamÄ• uttÄ• nameva.

nissaggiyavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

4. pÄ• cittiyakaá¹‡á¸• aá¹ƒ

1. lasuá¹‡avaggo

1. paá¹-hamalasuá¹‡Ä• disikkhÄ• padavaá¹‡á¹‡anÄ•

<797> pÄ• cittiyesu \Be II 76/ \Ne II 74/ lasuá¹‡avaggassa paá¹-hame __badarasÄ• á¸·avaá
badaraphalÄ• nisukkhÄ• petvÄ• tehi kattabbabyaÃ±janavikati. Ä• makamÄ• gadhalasuá¹‡a
ajjhoharaá¹‡aÃ±cÄ• tidve aá¹…gÄ• ni.

799-812__._ dutiyÄ• dÄ«ni uttÄ• natthÄ• ni.

<815> chaá¹-á¹-he pÄ• á¸·iyaá¹ƒ __Ä• sumbhitvÄ• _ti pÄ• tetvÄ• .

<817> __dadhimatthÅ«_ti dadhimhi pasannodakaá¹ƒ. __rasakhÄ«rÄ• dÄ«na_nti maá¹ƒsara
bhuÃ±jantassa bhikkhuno hatthapÄ• se á¹-hÄ• naá¹ƒ, pÄ• nÄ«yassa vÄ• vidhÅ«panassa v

<822> sattame __aviÃ±Ã±attiyÄ• laddha_nti attano viÃ±Ã±attiá¹ƒ vinÄ• laddhaá¹ƒ.
__pubbÄ• paraviruddha_ntisayaá¹ƒ karaá¹‡e pÄ• cittiyanti idaá¹ƒ kÄ• rÄ• pane dukkaá¹-ava
sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``na hÄ«â€™â€™ _tiÄ• di, ``aviÃ±Ã±attiyÄ• laddhaâ€™â
virujjhanaá¹ƒsandhÄ• ya vuttaá¹ƒ. aÃ±Ã±Ä• ya viÃ±Ã±attipi hi imissÄ• aviÃ±Ã±attiyÄ• ladd
Ä• makadhaÃ±Ã±aviÃ±Ã±Ä• panÄ• di, taá¹ƒ bhajjanÄ• dinÄ• ajjhoharaá¹‡anti dve aá¹…gÄ

<824> aá¹-á¹-hame __nibbiá¹-á¹-ho_ti laddho. __keá¹‡Ä«_ti raÃ±Ã±o dÄ• tabbo Ä• yo, Ä• y
\Ne II 75/. tenÄ• ha __ ``ekaá¹ƒ á¹-hÄ• nantaraâ€™â€™ _ntiÄ• di. __á¹-hÄ• nantara_nti ca
gÄ• majanapadÄ• á¹‡Ä• yattaá¹ƒ. vaá¸·aÃ±jiyamÄ• natirokuá¹-á¹-Ä• ditÄ• , anapaloketvÄ•
chaá¸• á¸• anÄ• dÄ«ti dve aá¹…gÄ• ni.

<830> navame __ ``matthakacchinnanÄ• á¸·ikerampÄ«â€™â€™ _ti vuttattÄ• haritÅ«pari c
paá¹-ikkhittaá¹ƒ. tenÄ• ha __ ``anikkhittabÄ«jesÅ«â€™â€™ _tiÄ• di. yattha ca chaá¸• á¸• et
harite vaccÄ• diá¹ƒkÄ• tumpi vaá¹-á¹-ati eva. __sabbesa_nti bhikkhubhikkhunÄ«naá¹ƒ.

836-7__._ dasame \Be II 77/ __tesaá¹ƒyevÄ• _ti yesaá¹ƒ niccaá¹ƒ passati. __Ä• rÄ• me
á¹-hatvÄ• _tiá¹-hitanisannaá¹-á¹-hÄ• ne eva á¹-hatvÄ• samantato gÄ«vaá¹ƒ parivattetvÄ• p
á¹-hitaá¹-á¹-hÄ• natogantvÄ• passituá¹ƒ na vaá¹-á¹-ati. keci pana ``vaá¹-á¹-atÄ«â€™â€™ ti
``dassanÄ• ya gaccheyya, pÄ• cittiyaâ€™â€™ nti sÄ• maÃ±Ã±ato gamanassa paá¹-ikkhitta
gamanÄ• ya avuttattÄ• ca na gahetabbaá¹ƒ. naccÄ• ditÄ• , ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• g
tÄ«á¹‡i aá¹…gÄ• ni.

niá¹-á¹-hito lasuá¹‡avaggo paá¹-hamo.

2. andhakÄ• ravaggo

1. paá¹-hamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<841> dutiyavaggassa paá¹-hame __dÄ• ne vÄ• _ti dÄ• nanimittaá¹ƒ. rattandhakÄ• re puris
hatthapÄ• seá¹-hÄ• nÄ• di, rahopekkhÄ• , sahÄ• yÄ• bhÄ• voti tÄ«á¹‡i aá¹…gÄ• ni.

842-850__._ dutiyÄ• dÄ«ni uttÄ• nÄ• ni.

<854> paÃ±came __pallaá¹…kassa anokÄ• se_ti Å«rubaddhÄ• sanassa appahonake. pure
pallaá¹…kappahonakÄ• sane nisajjÄ• , ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• anÄ• pucchÄ• vuttap

860-879__._ chaá¹-á¹-hÄ• dÄ«ni \Ne II 76/ uttÄ• nÄ• ni.

niá¹-á¹-hito andhakÄ• ravaggo dutiyo.

3. naggavaggo

1. paá¹-hamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

883-887__._ tatiyavaggassa paá¹-hamadutiyÄ• ni uttÄ• nÄ• ni.

<893> tatiye __visibbetvÄ• _ti vijaá¹-etvÄ• . __dhuraá¹ƒ nikkhittamatte_ti visibbanadivasato
atikkÄ• metvÄ• dhuraá¹ƒ nikkhittamatte. antopaÃ±cÄ• he pana dhuranikkhepepianÄ• patti
catÅ«hapaÃ±cÄ• hÄ• â€™â€™ ti vuttattÄ• \Be II 78/. upasampannÄ• ya cÄ«varaá¹ƒsibbar
paÃ±cahÄ• tikkamo, ananuÃ±Ã±Ä• takÄ• raá¹‡Ä• dhuranikkhepoti dveaá¹…gÄ• ni.

<900> catutthe paÃ±cannaá¹ƒ cÄ«varÄ• naá¹ƒ aparivattanaá¹ƒ, ananuÃ±Ã±Ä• takÄ• raá¹‡Ä
aá¹…gÄ• ni.

<903> paÃ±camaá¹ƒ uttÄ• nameva.

<909> chaá¹-á¹-he vikappanupagassa saá¹…ghe pariá¹‡atatÄ• , vinÄ• Ä• nisaá¹ƒsadassar
aá¹…gÄ• ni.

<911> sattamaá¹ƒ uttÄ• nameva.

<916> aá¹-á¹-hame __kumbhathÅ«á¹‡aá¹ƒ_ nÄ• ma kumbhasaddo, tena kÄ«á¸·antÄ«ti __k

``ghaá¹-akena kÄ«á¸·anakÄ• â€™â€™ _ti. __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ pana
``caturassaambaá¹‡akatÄ• á¸·aâ€™â€™ ntivuttaá¹ƒ. taÃ±hi rukkhasÄ• rÄ• dimayaá¹ƒ anto
cammonaddhaá¹ƒ vÄ• ditabhaá¹‡á¸• aá¹ƒ, yaá¹ƒ ``bimbisakaâ€™â€™ ntipi vuccati, taá¹ƒ v
kumbhathÅ«á¹‡ikÄ• . tenÄ• ha __ ``bimbisakavÄ• ditakÄ• tipivadantÄ«â€™â€™ _ti.

<918> pÄ• á¸·iyaá¹ƒ \Ne II 77/ __kappakata_nti kappakataá¹ƒ nivÄ• sanapÄ• rupanÅ«paga
ananuÃ±Ã±Ä• tÄ• naá¹ƒdÄ• nanti dve aá¹…gÄ• ni.

921-931__._ navamadasamÄ• ni uttÄ• nÄ• neva.

niá¹-á¹-hito naggavaggo tatiyo.

4. tuvaá¹-á¹-avaggo

10. dasamasikkhÄ• padavaá¹‡á¹‡anÄ•

<976> tuvaá¹-á¹-avaggassa dasame cÄ• rikÄ• ya apakkamanaá¹ƒ paá¹‡á¹‡attivajjameva.
paá¹‡á¹‡attivijÄ• nanacittenasacittakataá¹ƒ sandhÄ• ya panettha __ ``lokavajjaâ€™â€™ _n
sesaá¹ƒ sabbattha uttÄ• nameva.

niá¹-á¹-hito tuvaá¹-á¹-avaggo catuttho.

5. cittÄ• gÄ• ravaggo

1. paá¹-hamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<978> cittÄ• gÄ• ravaggassa \Be II 79/ paá¹-hame __pÄ• á¹-ekkÄ• Ä• pattiyo_ti gÄ«vÄ• ya
parivattanappayogagaá¹‡anÄ• ya.

<1015> navame hatthiÄ• dÄ«su __sippa_-saddo paccekaá¹ƒ yojetabbo, tathÄ• Ä• thabbaá
tattha __Ä• thabbaá¹‡amanto_ nÄ• ma Ä• thabbaá¹‡avedavihito parÅ«paghÄ• takaro mant
verimÄ• raá¹‡atthÄ• ya sÄ• radÄ• rumayaá¹ƒ khÄ«laá¹ƒ mantetvÄ• pathaviyaá¹ƒ Ä• koá¹-a
__agadappayogo_visappayojanaá¹ƒ. __nÄ• gamaá¹‡á¸• ala_nti sappÄ• naá¹ƒ pavesanivÄ•
maá¹‡á¸• alabandhamanto. sesaá¹ƒsabbattha uttÄ• nameva.

niá¹-á¹-hito cittÄ• gÄ• ravaggo paÃ±camo.

1025-1116__._ Ä• rÄ• mavagge \Ne II 78/, gabbhinivagge ca sabbaá¹ƒ uttÄ• nameva.

8. kumÄ• ribhÅ«tavaggo

1. paá¹-hamÄ• disikkhÄ• padavaá¹‡á¹‡anÄ•

<1119> aá¹-á¹-hamavaggassa paá¹-hame __sabbapaá¹-hamÄ• dve mahÄ• sikkhamÄ• nÄ•
1067Ä• dayo) sabbapaá¹-hamaá¹ƒ vuttÄ• dve. __sikkhamÄ• nÄ• icceva vattabbÄ• _ti sam
aÃ±Ã±athÄ• vutte kammaá¹ƒ kuppatÄ«ti adhippÄ• yo.

<1167> ekÄ• dasame __pÄ• rivÄ• siyena chandadÄ• nenÄ• _ti parivutthena navikappavutth
attho, chandavissajjanamattena vÄ• .

<1168> __ ``vuá¹-á¹-hitÄ• yÄ• â€™â€™ _ti etena ``idÄ• ni kammaá¹ƒ na karissÄ• mÄ• â€™
nikkhipitvÄ• kÄ• yena avuá¹-á¹-hahitvÄ• nisinnÄ• yapi parisÄ• ya kammaá¹ƒ kÄ• tuá¹ƒ na v
tenÄ• ha __ ``chandaá¹ƒ avissajjetvÄ• avuá¹-á¹-hitÄ• yÄ• â€™â€™ _ti. pÄ• á¸·iyaá¹ƒ pana
avuá¹-á¹-hitÄ• yaparisÄ• yÄ• â€™â€™ ti sÄ• maÃ±Ã±ato vuttattÄ• \Be II 80/, __uposathak
bhikkhave, pÄ• rivÄ• sikapÄ• risuddhidÄ• nena uposatho kÄ• tabbo aÃ±Ã±atra avuá¹-á¹-hit
(Vin I 183) vuttattÄ• , __tadaá¹-á¹-hakathÄ• ya_mpi ``pÄ• rivÄ• siyapÄ• risuddhidÄ• naá¹ƒ n
vuá¹-á¹-hitakÄ• latopaá¹-á¹-hÄ• ya na vaá¹-á¹-ati, avuá¹-á¹-hitÄ• ya pana vaá¹-á¹-atÄ«â€™â
183) vuttattÄ• ca ``kammaá¹ƒna karissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipitvÄ• nisinnÄ• y
vaá¹-á¹-atÄ«ti gahetabbaá¹ƒ. sesaá¹ƒ uttÄ• nameva.

niá¹-á¹-hito kumÄ• ribhÅ«tavaggo aá¹-á¹-hamo.

<1181> chattavaggo uttÄ• no eva.

khuddakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

5. pÄ• á¹-idesanÄ«yakaá¹‡á¸• aá¹ƒ

pÄ• á¹-idesanÄ«yasikkhÄ• padavaá¹‡á¹‡anÄ•

<1228> pÄ• á¹-idesanÄ«yÄ• dÄ«su \Be II 81/ \Ne II 79/ __pÄ• á¸·ivinimuttakesÅ«_ti pÄ• á¸·
anÄ• gatesusappiÄ• dÄ«su.

__sattÄ• dhikaraá¹‡avhayÄ• _ti sattÄ• dhikaraá¹‡asamathanÄ• makÄ• . taá¹ƒ atthaviniccha
yasmÄ• vidÅ« vadantÄ«ti attho. yathÄ• niá¹-á¹-hitÄ• ti sambandho. __sabbÄ• savapaha_nt
sabbÄ• savavighÄ• takaá¹ƒarahattamaggaá¹ƒ. __passantu nibbuti_nti maggaÃ±Ä• á¹‡ena n

pappontÅ«ti vÄ• pÄ• á¹-ho. tattha __nibbuti_nti khandhaparinibbÄ• naá¹ƒ gahetabbaá¹ƒ.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

bhikkhunÄ«vibhaá¹…gavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

ubhatovibhaá¹…gaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

mahÄ• vaggavaá¹‡á¹‡anÄ•

1. mahÄ• khandhako

bodhikathÄ• vaá¹‡á¹‡anÄ•

mahÄ• vagge \Be II 83/ \Ne II 81/ __ubhinnaá¹ƒ pÄ• timokkhÄ• na_nti ubhinnaá¹ƒ pÄ• timol
yaá¹ƒkhandhakaá¹ƒ saá¹…gÄ• yiá¹ƒsÅ«ti sambandho. khandhÄ• naá¹ƒ samÅ«ho, khandhÄ
__khandhako. khandhÄ• _ti cettha pabbajjÄ• dicÄ• rittavÄ• rittasikkhÄ• padapaÃ±Ã±attisan
padabhÄ• janÄ«yeyesaá¹ƒ padÄ• naá¹ƒ atthÄ• yehi aá¹-á¹-hakathÄ• nayehi pakÄ• sitÄ• ti
yojetabbaá¹ƒ. __hi_-saddo cettha padapÅ«raá¹‡e daá¹-á¹-habbo.

<1> __visesakÄ• raá¹‡a_nti ``yena samayena Ä• yasmato sÄ• riputtattherassa sikkhÄ• pad
\Ne II 82/ parivitakko udapÄ• di, tena samayenÄ• â€™â€™ tiÄ• dinÄ• vuttakÄ• raá¹‡aá¹ƒ v
visesakÄ• raá¹‡aá¹ƒbhummavacananivattanakakÄ• raá¹‡anti attho. __etassÄ• _ti abhisamb
cariyÄ• vibhÄ• vanassavinayapaÃ±Ã±attiyaá¹ƒ kiá¹ƒ payojanaá¹ƒ? yadi visesakÄ• raá¹‡aá¹
nidÄ• nadassanaá¹ƒpayojananti yojanÄ• . __nidÄ• na_nticettha sikkhÄ• padapaÃ±Ã±attihet
vatthupuggalÄ• dikÄ• raá¹‡aá¹ƒadhippetaá¹ƒ, na paÃ±Ã±attiá¹-á¹-hÄ• nameva. tenÄ• ha __

__uruvelÄ• ya_nti ettha __uru_-saddo mahantavÄ• cÄ«. __velÄ• _-saddo tÄ«rapariyÄ• yo.
velÄ• . uru mahantÄ« velÄ• uruvelÄ• , tassaá¹ƒ. tenÄ• ha __ ``mahÄ• velÄ• yaâ€™â€™ _n
sÄ«lÄ• diguá¹‡asÄ«mÄ• . __pattapuá¹-enÄ• _ti tÄ• lÄ• dÄ«naá¹ƒ paá¹‡á¹‡apuá¹-ena.

``paá¹-hamÄ• bhisambuddhoâ€™â€™ ti anunÄ• sikalopenÄ• yaá¹ƒ niddesoti Ä• ha __ ``pa
_ti. __paá¹-hama_nti ca bhÄ• vanapuá¹ƒsakaniddeso. tasmÄ• abhisambuddho \Be II 84/ hu
sabbapaá¹-hamaá¹ƒbodhirukkhamÅ«le viharatÄ«ti yojanÄ• daá¹-á¹-habbÄ• .

pÄ• á¸·iyaá¹ƒ __atha kho_ti ettha __athÄ• _ti etasmiá¹ƒ samayeti attho anekatthattÄ• nipÄ•

__sattÄ• ha_nti accantasaá¹ƒyoge etaá¹ƒ upayogavacanaá¹ƒ. __atha kho_ti adhikÄ• rantar
vimuttisukhapaá¹-isaá¹ƒvedanaá¹ƒ pahÄ• ya paá¹-iccasamuppÄ• damanasikÄ• re adhikatab
__paá¹-iccÄ• _ti paá¹-imukhaá¹ƒ gantvÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ apekkhitvÄ• ti attho. etena
__sahite_ti kÄ• riyabahutÄ• . __anuloma_nti bhÄ• vanapuá¹ƒsakaniddeso. __svevÄ• _ti so
__purimanayena vÄ• vutto_ti ``avijjÄ• paccayÄ• saá¹…khÄ• rÄ• â€™â€™ tiÄ• dinÄ• naye
__pavattiyÄ• _ti saá¹ƒsÄ• rappavattiyÄ• .

pÄ• á¸·iyaá¹ƒ __ ``avijjÄ• paccayÄ• â€™â€™ _tiÄ• dÄ«su dukkhÄ• dÄ«su aÃ±Ã±Ä• á¹‡aá¹
lokiyakusalÄ• kusalacetanÄ• __saá¹…khÄ• rÄ• _. lokiyavipÄ• kameva __viÃ±Ã±Ä• á¹‡aá¹ƒ
lokiyavedanÄ• dikkhandhattayaá¹ƒ __nÄ• maá¹ƒ, _bhÅ«tupÄ• dÄ• yabhedaá¹ƒ __rÅ«paá¹ƒ
__saá¸·Ä• yatanaá¹ƒ_. vipÄ• kabhÅ«to sabbo __phasso, vedanÄ• _ ca. rÄ• go __taá¹‡hÄ•
diá¹-á¹-hi __upÄ• dÄ• naá¹ƒ. bhavo_pana duvidho kammabhavo, upapattibhavo ca. tattha _
sÄ• savakusalÄ• kusalacetanÄ• va, __upapattibhavo_ upÄ• dinnakakkhandhÄ• . tesaá¹ƒ up
__jarÄ• _. bhedo __maraá¹‡aá¹ƒ_. te eva nissÄ• ya socanaá¹ƒ __soko_. kandanaá¹ƒ __par
dukkhaá¹ƒ_kÄ• yikaá¹ƒ. __domanassaá¹ƒ_ cetasikaá¹ƒ. ativiya soko __upÄ• yÄ• so_.

paccekaÃ±ca \Ne II 83/ __sambhavati_-saddo yojetabbo. tenÄ• ha __ ``iminÄ• nayenÄ• â€
``dukkharÄ• sissÄ• â€™â€™ _tiiminÄ• na sattassa. nÄ• pi subhasukhÄ• dÄ«nanti dasseti.

__have_ti byattanti imasmiá¹ƒ atthe nipÄ• to. __ ``anulomapaccayÄ• kÄ• rapaá¹-ivedhasÄ•
bodhipakkhiyadhammÄ• â€™â€™ _tiidaá¹ƒ paá¹-hamavÄ• re kiÃ±cÄ• pi ``avijjÄ• yatveva a
tiÄ• dinÄ• paá¹-ilomapaccayÄ• kÄ• ropiÄ• gato, tathÄ• pi ``yato pajÄ• nÄ• ti sahetudhamm
anulomapaccayÄ• kÄ• rapaá¹-ivedhassevakÄ• raá¹‡attena vuttanti. yathÄ• cettha, evaá¹ƒ
khayaá¹ƒ paccayÄ• naá¹ƒ avedÄ«â€™â€™ tigÄ• thÄ• ya vuttattÄ• ``paccayÄ• naá¹ƒ khaya
II 85/ vuttanti veditabbaá¹ƒ. __no kallo paÃ±ho_ti ayutto na byÄ• kÄ• tabbo, avijjamÄ• naá¹ƒ
katvÄ• ``ko phusatÄ«â€™â€™ ti tassa kiriyÄ• ya puá¹-á¹-hattÄ• ``ko vaÃ±jhÄ• putto phusa
adhippÄ• yo. __soá¸·asa kaá¹…khÄ• _ti ``ahosiá¹ƒ nu kho ahamatÄ«tamaddhÄ• naá¹ƒ, nan
ahosiá¹ƒ, kathaá¹ƒ nu kho ahosiá¹ƒ, kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ nu kho ahamatÄ«tamaddh
kho ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, nanu kho bhavissÄ• mi, kiá¹ƒ nu kho bhavissÄ• mi, k
kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ, ahaá¹ƒnu khosm
khosmi, kathaá¹ƒ nu khosmi, ayaá¹ƒ nu kho sattokuto Ä• gato, so kuhiá¹ƒ gÄ• mÄ« bhaviss
SN a II 20) evaá¹ƒ Ä• gatÄ• atÄ«te paÃ±ca, anÄ• gate paÃ±ca, paccuppanne chÄ• ti soá¸·

tattha __kiá¹ƒ nu kho_ti manussadevÄ• dÄ«su, khattiyÄ• dÄ«su vÄ• aÃ±Ã±ataraá¹ƒ nissÄ•
nu kho_ti pana saá¹‡á¹-hÄ• nÄ• kÄ• rÄ• dÄ«su issarÄ• dijanakaá¹ƒ, kÄ• raá¹‡aá¹ƒ vÄ• nis
ahosi_nti ca manussÄ• dÄ«su paá¹-hamaá¹ƒ kiá¹ƒ hutvÄ• pacchÄ• kiá¹ƒ ahosintikaá¹…kh
khosmÄ«_tiÄ• di idÄ• ni attano vijjamÄ• nÄ• vijjamÄ• nataá¹ƒ, sarÅ«papakÄ• rÄ• dikaÃ±ca
viapayanti byapagacchanti. tenÄ• ha __ ``apagacchanti nirujjhantÄ«â€™â€™ _ti.

<3> __tassa vasenÄ• _ti tassa paccayÄ• kÄ• rapajÄ• nanassa, paccayakkhayÄ• dhigamas
__ekekamevakoá¹-á¹-hÄ• sa_nti anulomapaá¹-ilomato ekekameva koá¹-á¹-hÄ• saá¹ƒ. __pÄ
evaá¹ƒmanasÄ• kÄ• sÄ«_ti rattiyÄ• tÄ«supi yÄ• mesu evaá¹ƒ idha khandhakapÄ• á¸·iyÄ•
anulomapaá¹-ilomaá¹ƒyevamanasÄ• kÄ• si.

ajapÄ• lakathÄ• vaá¹‡á¹‡anÄ•

<4> tassa \Ne II 84/ __sattÄ• hassa accayenÄ• _ti pallaá¹…kasattÄ• hassa apagamanena.
samÄ• dhimhÄ• _tiarahattaphalasamÄ• pattisamÄ• dhimhÄ• . antarantarÄ• eva hi paccayÄ
avasesakÄ• laá¹ƒpana sabbaá¹ƒ bhagavÄ• phalasamÄ• pattiyÄ• pi vÄ«tinÄ• mesi. taá¹ƒ sa
samÄ• dhimhÄ• â€™â€™ _tivuttaá¹ƒ. __ratanacaá¹…kame_ti \Be II 86/ bhagavato ciraá¹ƒ
caá¹…kamanÄ• dhippÄ• yaá¹ƒ Ã±atvÄ• devatÄ• hi mÄ• pite ratanacaá¹…kame. __ratanagh
nisÄ«danÄ• dhippÄ• yaá¹ƒ Ã±atvÄ• devatÄ• himÄ• pitaá¹ƒ ratanamayaá¹ƒ gehaá¹ƒ.

__tatrÄ• pÄ«_ti na kevalaá¹ƒ ratanaghareyeva. tatrÄ• pi ajapÄ• lanigrodhamÅ«lepi abhidha
antarantarÄ• vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedentoti attho. tatthÄ• pi hi
anantanayasamantapaá¹-á¹-hÄ• naá¹ƒsammasato sammÄ• sambuddhassa pÄ«tisamuá¹-á¹
buddharasmiyo ratanaghare viya niccariá¹ƒsueva. __ ``huá¹ƒhuâ€™â€™ nti karonto_ti ``sa
mÄ• upagacchantÅ«â€™â€™ timÄ• navasena, samÄ«paá¹ƒ upagatesu kodhavasena ca ``
adhippÄ• yanicchÄ• ritaá¹ƒ huá¹ƒhuá¹ƒkÄ• raá¹ƒkaronto.

__brahmaÃ±Ã±a_nti brÄ• hmaá¹‡attaá¹ƒ. __anta_nti nibbÄ• naá¹ƒ. __devÄ• naá¹ƒ vÄ• ant
antabhÅ«taá¹ƒ arahattaphalaá¹ƒ.

mucalindakathÄ• vaá¹‡á¹‡anÄ•

<5> __mucalindamÅ«le_ti ettha ca __mucalindo_ vuccati nÄ«parukkho, yo ``niculoâ€™â€™
__uppannamegho_ti sakalacakkavÄ• á¸·agabbhaá¹ƒ pÅ«retvÄ• uppanno mahÄ• megho. _
itthiliá¹…gavasena nÄ• maá¹ƒ. yÄ• ca sattÄ• haá¹ƒ pavattattÄ• sattÄ• havaddalikÄ• ti vutt
avicchinnavuá¹-á¹-hikÄ• ahosÄ«â€™â€™ _ti. sÄ«tavÄ• tena dÅ«sitaá¹ƒ dinametissÄ• vad
sÄ«tavÄ• taduddinÄ«ti Ä• ha __ ``udakaphusitasammissenÄ• â€™â€™ _tiÄ• di. ubbiddhat
upaá¹-á¹-hÄ• nanti Ä• ha __ ``meghavigamena dÅ«rÄ«bhÅ«taâ€™â€™ _nti. indanÄ«lamaá
__devo, _ Ä• kÄ• so.

__etamatthaá¹ƒ viditvÄ• _ti vivekassa sukhabhÄ• vaá¹ƒ viditvÄ• . sabbaso
asantuá¹-á¹-hisamucchedakattÄ• maggaÃ±Ä• á¹‡Ä• naá¹ƒ __ ``catumaggaÃ±Ä• á¹‡asanto
__akuppanabhÄ• vo_ti akujjhanasabhÄ• vo.

rÄ• jÄ• yatanakathÄ• vaá¹‡á¹‡anÄ•

<6> __paccagghe_ti \Ne II 85/ abhinave. ayameva attho pasattho, na purimo. na hi buddhÄ•
paribhuÃ±janti.

brahmayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<7> Ä• lÄ«yanti \Be II 87/ sevÄ«yantÄ«ti Ä• layÄ• . paÃ±ca kÄ• maguá¹‡Ä• ti Ä• ha __ ``sa
vuccantÄ«â€™â€™ _ti. __suá¹-á¹-hu muditÄ• _ti ativiya pamuditÄ• . __á¹-hÄ• naá¹ƒ sandh
__á¹-hÄ• na_-saddaá¹ƒapekkhitvÄ• . __imesa_nti saá¹…khÄ• rÄ• dÄ«naá¹ƒ phalÄ• naá¹ƒ.
__sabbasaá¹…khÄ• rasamatho_tiÄ• dÄ«ninibbÄ• navevacanÄ• ni. __apissÅ«_ti sampiá¹‡á
etadahosi, imÄ• pi gÄ• thÄ• paá¹-ibhaá¹ƒsÅ«ti attho.

__kicchena me adhigata_nti pÄ• ramipÅ«raá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, na dukkhÄ• paá¹-
buddhÄ• naÃ±hicattÄ• ro maggÄ• sukhÄ• paá¹-ipadÄ• va honti. __ha_-iti byattaá¹ƒ, ekaá¹
nipÄ• to, byattaá¹ƒ, ekaá¹ƒsena vÄ• alanti viyojenti. __hala_nti vÄ• eko nipÄ• to.

<8> pÄ• á¸·iyaá¹ƒ __sahampatissÄ• _ti so kira kassapassa bhagavato sÄ• sane __sahako_
paá¹-hamajjhÄ• nabhÅ«miyaá¹ƒ brahmapati hutvÄ• nibbatto, tena naá¹ƒ ``sahampatÄ«â€™
__assavanatÄ• _ti assavanatÄ• ya, assavanenÄ• ti attho. savanameva hi savanatÄ• yathÄ

__dhammo asuddho_ti micchÄ• diá¹-á¹-hidhammo. __samalehÄ«_ti pÅ«raá¹‡akassapÄ• dÄ
__apÄ• purÄ• _ti desanÄ• hatthena vivara. __dvÄ• ra_nti ariyamaggaá¹ƒ sandhÄ• ya vadat

__sele_ti ghanasilÄ• maye. __tathÅ«pama_nti ettha __tathÄ• _-saddo taá¹ƒ-saddatthe daá¹
soselapabbato upamÄ• yassa. taá¹ƒ tathÅ«pamanti attho. tena vÄ• pabbatÄ• dinÄ• pakÄ
__dhammamaya_nti lokuttaradhammabhÅ«taá¹ƒ. __uá¹-á¹-hÄ• hÄ«_ti dhammadesanatthÄ
cÄ• rikacaraá¹‡atthaá¹ƒimamhÄ• Ä• sanÄ• kÄ• yena, appossukkabhÄ• vato vÄ• cittena u
pÄ• á¹-ho. teneva ``vicara, desassÅ«â€™â€™ ti duvidhepi kÄ• yacittapayoge niyojesi. __vÄ
thutivasena sambodhanÄ• ni.

<9> __buddhacakkhunÄ• _ti \Ne II 86/ indriyaparopariyattaÃ±Ä• á¹‡ena, Ä• sayÄ• nusayaÃ
imesaÃ±hidvinnaá¹ƒ ``buddhacakkhÅ«â€™â€™ ti nÄ• maá¹ƒ. __svÄ• kÄ• rÄ• _ti saddhindr
88/sundarÄ• yesaá¹ƒ, te svÄ• kÄ• rÄ• , suviÃ±Ã±Ä• payÄ• , paralokaÃ±ca vajjaÃ±ca bhaya
cÄ• tidaá¹-á¹-habbaá¹ƒ. uppalÄ• ni ettha santÄ«ti __uppalinÄ«_ti gacchalatÄ• pi pokkharaá¹
pana pokkharaá¹‡Ä«. evamitaresupi. __udakÄ• nuggatÄ• nÄ«_ti udakato anuggatÄ• ni. ant
pusanti vaá¸• á¸• hanti, tÄ• ni __antonimuggaposÄ«ni. accuggammÄ• _tiudakaá¹ƒ atikkama

__apÄ• rutÄ• _ti vivaá¹-Ä• . __tesa_nti saupanissayÄ• naá¹ƒ sattÄ• naá¹ƒ. __dvÄ• rÄ• _ti a
attano sayambhuÃ±Ä• á¹‡ena saupanissayÄ• naá¹ƒ tesaá¹ƒ magguppattidiá¹-á¹-hataá¹ƒ sa
__vihiá¹ƒsasaÃ±Ã±Ä«_tiÄ• dÄ«su evamattho daá¹-á¹-habbo --- ``ahaÃ±hi attano paguá¹‡aá
paá¹‡Ä«taá¹ƒ dhammaá¹ƒ ajÄ• nantesu manujesu desanÄ• ya vihiá¹ƒsÄ• kÄ• yavÄ• cÄ• k
vihiá¹ƒsasaÃ±Ã±Ä« hutvÄ• __na bhÄ• siá¹ƒ_ bhÄ• situá¹ƒ na icchiá¹ƒ. idÄ• ni pana hetusa
saddhÄ• bhÄ• janaá¹ƒ vivarantu, pÅ«ressÄ• mi nesaá¹ƒ saá¹…kappanti.

paÃ±cavaggiyakathÄ• vaá¹‡á¹‡anÄ•

<10> __Ä• á¸·Ä• ro_ti nÄ• maá¹ƒ. __kÄ• lÄ• mo_ti gottaá¹ƒ. __bhagavatopi kho Ã±Ä• á¹‡aa
udapÄ• di, nanu bodhimÅ«le tekÄ• likÄ• , kÄ• lavinimuttÄ• ca sabbe dhammÄ• sabbÄ• kÄ•
diá¹-á¹-hÄ• , tathÄ• pi nÄ• mÄ• divasena avikappitÄ• ekacittakkhaá¹‡ikattÄ• sabbaÃ±Ã±uta
cittena sabbadhammÄ• naá¹ƒ nÄ• majÄ• tiÄ• dikaá¹ƒ paccekaá¹ƒ anantaá¹ƒvibhÄ• gaá¹ƒ v
vikappÄ• naá¹ƒ viruddhÄ• naá¹ƒ sahÄ• nuppattito, sabbavikappÄ• rahadhammadassaname
yathÄ• diá¹-á¹-hesu pana yathicchitÄ• kÄ• raá¹ƒ Ä• rabbha vikappo uppajjaticakkhuviÃ±Ã±
cittapaá¹-e viya. idhÄ• pi Ä• á¸·Ä• raá¹ƒ nissÄ• ya Ä• vajjanÄ• nantarameva sabbÄ• kÄ• ra
kevalaÃ±ca taá¹ƒ, atha kho paÃ±cavaggiyÄ• eva paá¹-hamaá¹ƒ dhammaá¹ƒ jÄ• nissanti, ta
Ä• á¸·Ä• ro kÄ• laá¹ƒ katvÄ• Ä• kiÃ±caÃ±Ã±Ä• yatane, udako ca nevasaÃ±Ã±Ä• nÄ• saÃ±
sabbampi nissÄ• ya Ã±Ä• á¹‡aá¹ƒ uppajjati eva. taá¹ƒ pana khaá¹‡asampattiyÄ• dullabhab
oloketvÄ• devatÄ• ya vutte Ã±Ä• á¹‡aá¹ƒ viya katvÄ• \Be II 89/vuttaá¹ƒ. saddagatiyÄ• hi b
Ã±Ä• á¹‡ena Ã±Ä• tampi vuccamÄ• naá¹ƒ kamena Ã±Ä• taá¹ƒ viyapaá¹-ibhÄ• ti, devatÄ• p
Ã±Ä• tamevatthaá¹ƒ Ä• rocesi. teneva ``bhagavatopi kho Ã±Ä• á¹‡aá¹ƒudapÄ• dÄ«â€™â€™
evamaÃ±Ã±atthÄ• pi Ä«disesu ``lokaá¹ƒ volokento asukaá¹ƒaddasa, tattha \Ne II 87/ mayi g
bhavissatÄ«â€™â€™ ti evamÄ• dinÄ• satthu hitesitÄ• sandassanavasappavattesu. sabbat
kamavuttite paÃ±Ã±Ä• yamÄ• nepi ekeneva Ã±Ä• á¹‡ena sakalÄ• vabodho veditabbo. __ba
paÃ±cavaggiyÄ• _ti upakÄ• rassÄ• pi vijjamÄ• nataá¹ƒ sandhÄ• ya vuttaá¹ƒ, napana dham
anupakÄ• rÄ• nampi desanato.

<11> __antarÄ• ca gayaá¹ƒ antarÄ• ca bodhi_nti gayÄ• ya, bodhissa ca antare tigÄ• vuteâ

__sabbÄ• bhibhÅ«_ti sabbaá¹ƒ tebhÅ«makadhammaá¹ƒ abhibhavitvÄ• á¹-hito. __anÅ«pali
tato eva __sabbaÃ±jaho_. __taá¹‡hakkhaye vimutto_ti taá¹‡hakkhaye nibbÄ• ne Ä• ramma
evaá¹ƒ sayaá¹ƒ sabbadhamme attanÄ• va jÄ• nitvÄ• . __kamuddiseyya_nti kaá¹ƒ aÃ±Ã±aá
ti uddiseyyaá¹ƒ.

__kÄ• sinaá¹ƒ pura_nti bÄ• rÄ• á¹‡asiá¹ƒ. __Ä• haÃ±cha_nti Ä• hanissÄ• mi. amatÄ• dhiga
ugghosanato__amatadundubhi_nti satthu dhammadesanÄ• vuttÄ• , ``amatabheriá¹ƒ pahar

gacchÄ• mÄ«tiattho.

__arahasi anantajino_ti anantajinopi bhavituá¹ƒ yuttoti attho. anantaÃ±Ä• á¹‡atÄ• ya ananto
Ã±Ä• á¹‡ena, anantaá¹ƒ vÄ• dosaá¹ƒ jitavÄ• , uppÄ• davayantarahitatÄ• ya vÄ• anantaá¹ƒ
kilesÄ• rayo madditvÄ• gaá¹‡hÄ«tipi __anantajino_.

__hupeyyÄ• pÄ«_ti evampi bhaveyya, evaá¹ƒvidhe rÅ«pakÄ• yaratane Ä«disena Ã±Ä• á¹‡e
evaá¹ƒ nÄ• ma kathanaÃ±hissa upanissayasampannassa aparakÄ• le dukkhappattassa bha
maggaphalapaá¹-ivedhÄ• ya paccayo jÄ• to. tathÄ• hesa bhagavÄ• tena samÄ• gamatthaá
paá¹-ipajji.

<12> __bÄ• hulliko_ti \Be II 90/ paccayabÄ• hulliko. __padhÄ• navibbhanto_ti padhÄ• natoc
parihÄ«no. natthi ettha agÄ• riyaá¹ƒ, agÄ• rassa hitaá¹ƒ kasigorakkhÄ• dikammantianagÄ•
__anagÄ• riyaá¹ƒ. pabbajantÄ«_ti upagacchanti. __tadanuttara_ntitaá¹ƒ anuttaraá¹ƒ.
__brahmacariyapariyosÄ• na_nti maggabrahmacariyassa pariyosÄ• naá¹ƒ, arahattaphalant
kulaputtÄ• pabbajanti. __diá¹-á¹-heva dhamme_ti imasmiá¹ƒ paccakkheattabhÄ• ve. __say
II 88/. __abhiÃ±Ã±Ä• sacchikatvÄ• _ti attanova Ã±Ä• á¹‡enapaccakkhaá¹ƒ katvÄ• . __upas

__iriyÄ• yÄ• _ti dukkarairiyÄ• ya. __uttarimanussadhammÄ• _tiÄ• dÄ«su manussadhamma
ariyaá¹ƒ kÄ• tuá¹ƒ alaá¹ƒ samattho __alamariyo_. __Ã±Ä• á¹‡adassanaviseso_ti
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assapubbabhÄ• gaá¹ƒ adhippetaá¹ƒ. __no_ti nu. __bhÄ• sitamet
vÄ• kyabhedantiattho. te ca ``yadi esa padhÄ• nakÄ• le `ahaá¹ƒ arahÄ• â€™ ti vadeyya, ma
cÄ• nenatadÄ• vuttaá¹ƒ. idÄ• ni pana vijjamÄ• nameva guá¹‡aá¹ƒ vadatÄ«â€™â€™ ti ekap
``buddhojÄ• toâ€™â€™ ti uppannagÄ• ravÄ• Ä• vusovÄ• daá¹ƒ pahÄ• ya ``no hetaá¹ƒ, bh
__aÃ±Ã±Ä• citta_nti aÃ±Ã±Ä• ya arahattappattiyÄ• cittaá¹ƒ.

<13> __antÄ• _ti koá¹-á¹-hÄ• sÄ• dve bhÄ• gÄ• . __kÄ• mesu kÄ• masukhallikÄ• nuyogo_
kilesakÄ• masukhassa anubhavo. kilesakÄ• mÄ• eva vÄ• Ä• misasukhenaallÄ«yanato kÄ•
daá¹-á¹-habbÄ• . __gammo_ti gÄ• mavÄ• sÄ«naá¹ƒ santako. __attakilamathÄ• nuyogo_ti a
kaá¹‡á¹-akaseyyÄ• didukkhassa anuyogo. __ubho ante_ti yathÄ• vutte lobho vÄ• sassato v
ucchedo vÄ• ekotiveditabbo.

__cakkhukaraá¹‡Ä«_tiÄ• dÄ«su attanÄ• sampayuttaÃ±Ä• á¹‡acakkhuá¹ƒ karotÄ«ti cakkhu
vevacanaá¹ƒ. __upasamo_ti kilesupasamo. __abhiÃ±Ã±Ä• , sambodho_ ca catusaccapaá¹-
asaá¹…khatadhÄ• tu. etesampi atthÄ• ya saá¹ƒvattatÄ«ti paá¹-ipadaá¹ƒ thometi. __sammÄ•
__sammÄ• saá¹…kappo_ti vitakko. sesaá¹ƒ dhammato suviÃ±Ã±eyyameva.

<14> evaá¹ƒ \Be II 91/ cattÄ• ropi magge ekato dassetvÄ• idÄ• ni tehi maggehi paá¹-ivijjhita

ariyasaccÄ• ni dassetuá¹ƒ __ ``idaá¹ƒ kho pana, bhikkhaveâ€™â€™ _tiÄ• dimÄ• ha. __jÄ•
tattha bhave nibbattamÄ• nÄ• naá¹ƒ sattÄ• naá¹ƒ sabbapaá¹-hamaá¹ƒ rÅ«pÄ• rÅ«padhamm
sÄ• ca tattha tattha bhavesu upalabbhamÄ• nÄ• naá¹ƒ dukkhÄ• dÄ«naá¹ƒ vatthubhÄ• vato
dukkhavatthukatÄ• ya dukkhatÄ• veditabbÄ• . paÃ±cupÄ• dÄ• nakkhandhÄ•
panadukkhadukkhaviparià¹‡Ä• madukkhasaá¹…khÄ• radukkhavasena dukkhÄ• eva. __pon
punabbhavakaraá¹‡aá¹ƒpunabbhavo uttarapadalopena, punabbhavo sÄ«lametissÄ• ti pono
__nandirÄ• gasahagatÄ• _tiettha rÅ«pÄ• dÄ«su nandati piyÄ• yatÄ«ti nandÄ«, sÄ• eva rÄ•
bhÄ• vappadhÄ• noyaá¹ƒniddeso, nandirÄ• gattanti \Ne II 89/ attho. tena sahagatÄ• ni nand
tatrÄ• _titasmiá¹ƒ tasmiá¹ƒ bhave. rÅ«pÄ• dÄ«su chasu Ä• rammaá¹‡esu kÄ• massÄ• dana
__kÄ• mataá¹‡hÄ• _nÄ• ma. sassatadiá¹-á¹-hiyÄ• saha pavattÄ• __bhavataá¹‡hÄ• _. uccl
__vibhavataá¹‡hÄ• . asesavirÄ• ganirodho_tiÄ• dinÄ• nibbÄ• nameva vuccati. tattha virajja
__virÄ• go_. nirujjhanaá¹ƒ __nirodho_. ubhayenÄ• pi suá¹-á¹-hu vigamova vuccati. asesÄ• y
nirodho ca yena hoti, so __asesavirÄ• ganirodho, _ nibbÄ• nameva. yasmÄ• ca taá¹ƒ Ä• ga
vaá¹-á¹-aÃ±ca cajanti paá¹-inissajjanti vimuccanti na allÄ«yanti, tasmÄ• __cÄ• go paá¹-inis
anÄ• layo_ti vuccati.

<15> __cakkhu_ntiÄ• dÄ«ni Ã±Ä• á¹‡avevacanÄ• neva.

<16> __yÄ• vakÄ«vaÃ±cÄ• _ti yattakaá¹ƒ kÄ• laá¹ƒ. __tiparivaá¹-á¹-a_nti saccaÃ±Ä• á¹‡a,
kataÃ±Ä• á¹‡asaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ parivaá¹-á¹-Ä• naá¹ƒ vasena tiparivaá¹-á¹
ettha ca ``idaá¹ƒdukkhaá¹ƒ ariyasaccaá¹ƒ, idaá¹ƒ dukkhasamudayaâ€™â€™ nti evaá¹ƒ cat
yathÄ• bhÅ«taÃ±Ä• á¹‡aá¹ƒ __saccaÃ±Ä• á¹‡aá¹ƒ_nÄ• ma. tesu eva ``pariÃ±Ã±eyyaá¹ƒ pa
bhÄ• vetabbaâ€™â€™ nti evaá¹ƒ kattabbakiccajÄ• nanaÃ±Ä• á¹‡aá¹ƒ__kiccaÃ±Ä• á¹‡aá¹ƒ
pahÄ«naá¹ƒ sacchikataá¹ƒ bhÄ• vitaâ€™â€™ nti tassa kiccassakatabhÄ• vajÄ• nanaÃ±Ä•
nÄ• ma. __dvÄ• dasÄ• kÄ• ra_nti tesameva ekekasmiá¹ƒ saccetiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá¹ƒ Ä•
dvÄ• dasÄ• kÄ• raá¹ƒ.

__abhisambuddhoti paccaÃ±Ã±Ä• si_nti abhisambuddho arahattaá¹ƒ pattoti evaá¹ƒ na paá¹
kho_ti yato bodhimÅ«le nisinnakÄ• lato paá¹-á¹-hÄ• ya \Be II 92/. __athÄ• ha_ntitato paraá¹
__Ã±Ä• á¹‡aÃ±ca pana me_ti paccavekkhaá¹‡aÃ±Ä• á¹‡aá¹ƒ sandhÄ• ya vadati. __akuppÄ
pavattiÄ• kÄ• radassanaá¹ƒ. tattha __akuppÄ• me vimuttÄ«_ti arahattaphalaá¹ƒ tassa mag
Ä• rammaá¹‡ato ca akuppatÄ• veditabbÄ• .

__imasmiá¹ƒ pana veyyÄ• karaá¹‡asmi_nti niggÄ• thasutte. __bhaÃ±Ã±amÄ• ne_ti bhaá¹‡i
idha catusaccadhammesu cakkhukiccakaraá¹‡ato sotÄ• pattimaggo adhippeto. __yaá¹ƒ kiÃ
nibbÄ• nÄ• rammaá¹‡attepi kiccavasena asammohato pavattidassanatthaá¹ƒ vuttaá¹ƒ.

<17> __dhammacakka_nti paá¹-ivedhaÃ±Ä• á¹‡adhammaÃ±ceva desanÄ• Ã±Ä• á¹‡adham

cakkantidhammacakkaá¹ƒ \Ne II 90/. __obhÄ• so_ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• nubhÄ• v
cittapaccayautusamuá¹-á¹-hÄ• no dasasahassilokadhÄ• tuá¹ƒpharitvÄ• á¹-hito obhÄ• so.

<18> diá¹-á¹-ho ariyasaccadhammo etenÄ• ti __diá¹-á¹-hadhammo_. esa nayo sesesupi. att
adhigatattÄ• na paraá¹ƒ pacceti, parassa saddhÄ• ya ettha na pavattatÄ«ti aparappaccayo
ettake vuttamatte pabbajjÄ• , upasampadÄ• ca sijjhati, teneva tattha __iti_-saddenaparicch
vadanti. keci pana ``sammÄ• dukkhassa antakiriyÄ• yÄ• ti vacanapariyosÄ• neeva upasam
aá¹-á¹-hakathÄ• yaá¹ƒ pana `ehi bhikkhÅ«ti bhagavato vacanenÄ• â€™ ti idaá¹ƒ
ehibhikkhusaddopalakkhitavacanaá¹ƒehibhikkhuvacanantiÄ• dipadavasena vuttaá¹ƒ musÄ•
viyÄ• â€™â€™ ti vadanti, tadetaá¹ƒ __paá¹-hamapÄ• rÄ• jikaá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhag
bhikkhu, cara brahmacariyaá¹ƒsammÄ• dukkhassa antakiriyÄ• yÄ• â€™â€™ ti (Sp (to Vin
bhikkhÅ«padabhÄ• janÄ«yavaá¹‡á¹‡anÄ•) iminÄ• vacanena sameti. yattakaÃ±hi bhagavat
tattakaá¹ƒ sabbampi aá¹…gameva. sekkhaputhujjanÄ• naÃ±hietaá¹ƒ paripuá¹‡á¹‡aá¹ƒ vucc
``cara brahmacariyaâ€™â€™ nti pariyosÄ• nanti daá¹-á¹-habbaá¹ƒsikkhattayasamiddhito. lo
uparibhÅ«tÄ• seá¹-á¹-habhÅ«tÄ• sampadÄ• ti __upasampadÄ• _.

19-21__._ __nÄ«hÄ• rabhatto_ti bhikkhÅ«hi gÄ• mato nÄ«haritvÄ• dinnabhatto. __kallaá¹ƒ
__etaá¹ƒ mamÄ• _tiÄ• di yathÄ• kkamaá¹ƒ taá¹‡hÄ• mÄ• nadiá¹-á¹-higÄ• hÄ• naá¹ƒ dassa

22-23__._ __tasmÄ• _ \Be II 93/ __tihÄ• _ti ettha __tihÄ• _ti nipÄ• tamattaá¹ƒ, tasmÄ• ti att
vuá¹-á¹-hÄ• nagÄ• minivipassanÄ• vasena ukkaá¹‡á¹-hati. __virajjatÄ«_ti catunnaá¹ƒmaggÄ
__vimuccatÄ«_ti phalavasena vimuccati. __vimuttasmi_ntiÄ• dipaccavekkhaá¹‡aÃ±Ä• á¹‡a
__brahmacariya_nti maggabrahmacariyaá¹ƒ. __karaá¹‡Ä«yaá¹ƒ_ catÅ«su saccesucatÅ«hi
kattabbaá¹ƒ pariÃ±Ã±Ä• divasena soá¸·asavidhaá¹ƒ kiccaá¹ƒ. __nÄ• paraá¹ƒitthattÄ• yÄ• _
soá¸·asakiccabhÄ• vÄ• ya, kilesakkhayÄ• ya vÄ• aparaá¹ƒ puna maggabhÄ• vanÄ• kiccaá
vÄ• __itthattÄ• yÄ• _ti itthabhÄ• vato vattamÄ• nakkhandhasantÄ• natoaparaá¹ƒ khandhas
bhavissatÄ«ti attho.

pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<15> __Ä• á¸·ambara_nti paá¹‡avaá¹ƒ. __vikesika_nti vippakiá¹‡á¹‡akesaá¹ƒ.
__vikkheá¸·ika_ntivissandamÄ• nalÄ• laá¹ƒ \Ne II 91/. __susÄ• naá¹ƒ maÃ±Ã±e_ti susÄ• na
parijananti sambandho. __udÄ• naá¹ƒ udÄ• nesÄ«_ti saá¹ƒvegavasappavattaá¹ƒ vacanaá¹ƒ
__upassaá¹-á¹-ha_nti dukkhenasammissaá¹ƒ, dukkhotiá¹‡á¹‡aá¹ƒ sabbasattakÄ• yajÄ• tant

<26> __idaá¹ƒ kho yasÄ• _ti bhagavÄ• nibbÄ• naá¹ƒ sandhÄ• yÄ• ha. __anupubbiá¹ƒ kath
anupaá¹-ipÄ• á¹-ikathaá¹ƒ. __Ä• dÄ«nava_nti dosaá¹ƒ. __okÄ• ra_nti nihÄ«natÄ• nihÄ«naj
__saá¹ƒkilesa_ntitehi sattÄ• naá¹ƒ saá¹ƒkilesanaá¹ƒ, saá¹ƒkilesavisayanti vÄ• attho. __kall

arogacittaá¹ƒ. sÄ• maá¹ƒ attanÄ• va ukkaá¹ƒso ukkhipanaá¹ƒ etissanti __sÄ• mukkaá¹ƒsikÄ
sarÅ«padassanaá¹ƒ __ ``dukkhaâ€™â€™ _ntiÄ• di.

<27> __assadÅ«te_ti assaÄ• ruá¸·he dÅ«te. __iddhÄ• bhisaá¹…khÄ• ra_nti iddhikiriyaá¹ƒ. _

<28> __yathÄ• diá¹-á¹-ha_nti paá¹-hamamaggena diá¹-á¹-haá¹ƒ catussaccabhÅ«miá¹ƒ sesa
paccavekkhantassa, passantassÄ• ti attho. __mÄ• tu no jÄ«vita_nti ettha __no_ti nipÄ• tam
jÄ«vitantiattho. yasassa khÄ«á¹‡Ä• savattÄ• ``ehi bhikkhu, svÄ• kkhÄ• to dhammo, cara br
ntiettakeneva bhagavÄ• upasampadaá¹ƒ adÄ• si. khÄ«á¹‡Ä• savÄ• naÃ±hi ettakeneva upa
dukkhassa parikkhÄ«á¹‡attÄ• . __cara brahmacariya_nti sÄ• sanabrahmacariyasaá¹…khÄ•
sikkhÄ• padapÅ«raá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ, na maggabrahmacariyaá¹ƒ.

<30> __seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«na_nti \Be II 94/ seá¹-á¹-hino ca anuseá¹-á¹-hino ca pave
Ä• gatÄ• yesaá¹ƒ kulÄ• naá¹ƒ santi, tesaá¹ƒ seá¹-á¹-hÄ• nuseá¹-á¹-hÄ«naá¹ƒ kulÄ• naá¹ƒ. _

32-33__._ __mÄ• ekena dve_ti ekena maggena dve bhikkhÅ« mÄ• agamittha. visuddhe sa
__mÄ• ro_. pÄ• pe niyutto __pÄ• pimÄ• _.

__sabbapÄ• sehÄ«_ti sabbakilesapÄ• sehi. __ye dibbÄ• ye ca mÄ• nusÄ• _ti ye dibbakÄ•
mÄ• nusakakÄ• maguá¹‡anissitÄ• ca kilesapÄ• sÄ• nÄ• ma atthi, sabbehi tehi. ``tvaá¹ƒ bu
kariyamÄ• nasakkÄ• rasampaá¹-icchanaá¹ƒ sandhÄ• ya vadati.

antalikkhe \Ne II 92/ carante paÃ±cÄ• bhiÃ±Ã±epi bandhatÄ«ti __antalikkhacaro, _ rÄ• gapA
pÄ• sampiantalikkhacaraá¹ƒ maÃ±Ã±ati. __mÄ• naso_ti manosampayutto.

__jÄ• nÄ• ti ma_nti so kira ``mahÄ• nubhÄ• vo aÃ±Ã±o devaputto nivÄ• retÄ«ti bhÄ«to niva
tisaÃ±Ã±Ä• ya vatvÄ• ``nihato tvamasi antakÄ• â€™â€™ ti vutte ``jÄ• nÄ• ti maâ€™â€™ n

<34> __parivitakko udapÄ• dÄ«_ti yasmÄ• ehibhikkhubhÄ• vÄ• ya upanissayarahitÄ• nam
pabbajitukÄ• matÄ• uppajjissati, buddhÄ• ca te na pabbÄ• jenti, tasmÄ• tesampi pabbajjÄ•
evaá¹ƒparivitakkesÄ«ti daá¹-á¹-habbaá¹ƒ. upanissayasampannÄ• pana bhagavantaá¹ƒ upa
ehibhikkhubhÄ• venevapabbajanti. ye paá¹-ikkhittapuggalÄ• ti sambandho. __sayaá¹ƒ pabb
``kesamassuá¹ƒohÄ• retvÄ• â€™â€™ tiÄ• divacanato kesacchedanakÄ• sÄ• yacchÄ• dana
tesupacchimadvayaá¹ƒ bhikkhÅ«hi eva kÄ• tabbaá¹ƒ, kÄ• retabbaá¹ƒ vÄ• . __ ``pabbÄ• jeh
tividhampisandhÄ• ya vuttaá¹ƒ. __khaá¹‡á¸• asÄ«maá¹ƒ netvÄ• _ti bhaá¹‡á¸• ukammÄ• roc
bhikkhÅ«naÃ±hianÄ• rocetvÄ• ekasÄ«mÄ• ya ``etassa kese chindÄ• â€™â€™ ti aÃ±Ã±aá
__pabbÄ• jetvÄ• _ti kesÄ• dicchedanameva sandhÄ• ya vuttaá¹ƒ ``kÄ• sÄ• yÄ• ni acchÄ• c

__pabbÄ• jetuá¹ƒ na labhatÄ«_ti saraá¹‡adÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, anupasampanne
dinnampi saraá¹‡aá¹ƒ na ruhati.

__yasassÄ«_ti parivÄ• rasampanno. __nijjÄ«vanissattabhÄ• va_nti ``kesÄ• nÄ• ma imasm
koá¹-á¹-hÄ• so acetano abyÄ• kato suÃ±Ã±o \Be II 95/ nissatto thaddho pathavÄ«dhÄ• tÅ«
tiÄ• dinayaá¹ƒsaá¹…gaá¹‡hÄ• ti, sabbaá¹ƒ __visuddhimagge_ (Vism I 311) Ä• gatanayena
__pubbe_tipubbabuddhuppÄ• desu. __madditasaá¹…khÄ• ro_ti vipassanÄ• vasena vuttaá¹
__bhÄ• vitabhÄ• vano_tisamathavasenÄ• pi.

__kÄ• sÄ• yÄ• ni tikkhattuá¹ƒ vÄ• ... pe ... paá¹-iggÄ• hÄ• petabbo_ti ettha ``sabbadukkhan
kÄ• sÄ• vaá¹ƒ gahetvÄ• â€™â€™ ti vÄ• ``taá¹ƒ kÄ• sÄ• vaá¹ƒ datvÄ• â€™â€™ ti vÄ• vat
anukampaá¹ƒ upÄ• dÄ• yÄ• â€™â€™ ti evaá¹ƒ yÄ• canapubbakaá¹ƒ cÄ«varaá¹ƒ paá¹-icch
__athÄ• pÄ«_tiÄ• ditikkhattuá¹ƒ paá¹-iggÄ• hÄ• panato paraá¹ƒ kattabbavidhidassanaá¹ƒ. _
parampÄ«ti attho. keci pana ``cÄ«varaá¹ƒ appaá¹-iggÄ• hÄ• petvÄ• pabbajanappakÄ• rabh
``athÄ• pÄ«â€™â€™ ti vuttaá¹ƒ, __athÄ• pÄ«_ti ca atha vÄ• ti atthoâ€™â€™ ti vadanti. __
vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• pabbajjÄ• na ruhatÄ«ti dasseti.

__pÄ• de_ \Ne II 93/ __vandÄ• petvÄ• _ti pÄ• dÄ• bhimukhaá¹ƒ namÄ• petvÄ• . dÅ«re van
vandatÄ«tivuccati. __upajjhÄ• yena vÄ• _ti ettha yassa santike upajjhaá¹ƒ gaá¹‡hÄ• ti, ayaá
Ä• bhisamÄ• cÄ• rikesu vinayanatthaá¹ƒ yaá¹ƒ Ä• cariyaá¹ƒ katvÄ• niyyÄ• tenti, ayaá¹ƒ Ä•
upajjhÄ• yo sayameva sabbaá¹ƒ sikkhÄ• peti, aÃ±Ã±asmiá¹ƒ na niyyÄ• teti, upajjhÄ• yovas
upasampadÄ• kÄ• le sayameva kammavÄ• caá¹ƒ vÄ• cento upajjhÄ• yova kammavÄ• cÄ•

anunÄ• sikantaá¹ƒ katvÄ• dÄ• nakÄ• le antarÄ• vicchedo na kÄ• tabboti Ä• ha __ ``ekasa

__ ``Ä• bhisamÄ• cÄ• rikesu vinetabboâ€™â€™ _ti iminÄ• sekhiyavattakhandhakavattesu,

ca sukkavissaá¹-á¹-hiÄ• dilokavajjasikkhÄ• padesu sÄ• maá¹‡erehi vattitabbaá¹ƒ, tattha ava
daá¹‡á¸• akammÄ• raho ca hotÄ«ti dasseti.

pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyamÄ• rakathÄ• vaá¹‡á¹‡anÄ•

<35> pÄ• á¸·iyaá¹ƒ \Be II 96/ __anuttaraá¹ƒ vimuttiá¹ƒ anupÄ• puá¹‡Ä• thÄ• _ti ``khÄ«á¹‡Ä
amhÄ• kaá¹ƒ padhÄ• nenÄ• â€™â€™ ti vÄ• sanÄ• dosena vosÄ• naá¹ƒ anÄ• pajjitvÄ• par
senÄ• sanesuphalasamÄ• pattiyÄ• va vÄ«tinÄ• manatthaá¹ƒ, taá¹ƒ disvÄ• aÃ±Ã±esampi
diá¹-á¹-hÄ• nugatisamÄ• pajjanatthaÃ±ca ovadatÄ«tiveditabbaá¹ƒ.

dutiyamÄ• rakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhaddavaggiyakathÄ• vaá¹‡á¹‡anÄ•

<36> __idaá¹ƒ nesaá¹ƒ pubbakamma_nti tesaá¹ƒ tiá¹ƒsajanÄ• naá¹ƒ ekato abhisamayassa tesaá¹ƒ paccekaá¹ƒ pubbabuddhuppÄ• desu saddhammassavanasaraá¹‡agamanadÄ• nasÄ«lasamÄ• dhivipassanÄ• samÄ• yogavasen kusalaá¹ƒ atthevÄ• ti gahetabbaá¹ƒ. itarathÄ• hi tadaheva paá¹-ivedho, ehibhikkhubhÄ• vÄ sampajjeyya.

bhaddavaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uruvelapÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ•

37-38__._ pÄ• á¸·iyaá¹ƒ \Ne II 94/ __agarÅ«_ti bhÄ• riyaá¹ƒ na siyÄ• ti attho. __ubhinnaá¹ƒ sajotibhÅ«tÄ• na_ntiubhosu sajotibhÅ«tesu. __patte pakkhipÄ«_ti taá¹ƒ nÄ• gaá¹ƒ nihatatej santappetvÄ• saraá¹‡asÄ«lÄ• ni datvÄ• sakalarattiá¹ƒ bhagavantaá¹ƒ payirupÄ• sitvÄ• á¹-dassanatthaá¹ƒ pattepakkhipi, na ahituá¹‡á¸• iko viya balakkÄ• renÄ• ti veditabbaá¹ƒ. __yat nÄ• ma.

<39> __ajjaá¹‡ho_ti ajja ekadivasaá¹ƒ. __aggisÄ• lamhÄ«_ti agyÄ• gÄ• re. sumanÄ• naá¹ƒ mano assÄ• ti __sumanamanaso_. __adhicitto_ti mahÄ• karuá¹‡Ä• dÄ«hiadhicitto. __udicc parivÄ• resunti attho. __anekavaá¹‡á¹‡Ä• acciyo_tichabbaá¹‡á¹‡araá¹ƒsiyo vuttÄ• . ahaá¹ƒ paá¹-imÄ• nanaá¹ƒ karissÄ• mÄ«ti seso.

<40> __abhikkantÄ• ya_ \Be II 97/ __rattiyÄ• _ti parikkhÄ«á¹‡Ä• ya rattiyÄ• , majjharattisam __abhikkantavaá¹‡á¹‡Ä• _ti abhirÅ«pacchavivaá¹‡á¹‡Ä• . __kevalakappa_nti ettha __keval __kappa_-saddassa samantabhÄ• vo, tasmÄ• anavasesaá¹ƒ samantato vanasaá¹‡á¸• anti disÄ• su. __yatra hi nÄ• mÄ• _ti yaá¹ƒ nÄ• ma.

<43> __aá¹…gamagadhÄ• _ti aá¹…gamagadharaá¹-á¹-havÄ• sino. __iddhipÄ• á¹-ihÄ• riya_ paá¹-ipakkhÄ• naá¹ƒtitthiyÄ• naá¹ƒ, veneyyasattagatadosÄ• naÃ±ca haraá¹‡ato apanayana taá¹ƒ vÄ• sattahitaá¹ƒpaá¹-icca haritabbaá¹ƒ pavattetabbanti paá¹-ihÄ• riyaá¹ƒ, tadeva pÄ• eva pÄ• á¹-ihÄ• riyaá¹ƒiddhipÄ• á¹-ihÄ• riyaá¹ƒ.

<44> __paá¹ƒsukÅ«laá¹ƒ uppannaá¹ƒ hotÄ«_ti puá¹‡á¹‡Ä• ya dÄ• siyÄ• sarÄ«raá¹ƒ parikk chaá¸• á¸• itaá¹ƒsÄ• á¹‡amayaá¹ƒ kimikulÄ• kulaá¹ƒ pariyesanavasena uppannaá¹ƒ hoti, ya

kampentopÄ• rupitvÄ• pacchÄ• __mahÄ• kassapattherassa_ adÄ• si, taá¹ƒ sandhÄ• yetaá
nu kho_tiÄ• diparivitakko jaá¹-ilÄ• naá¹ƒ vividhapÄ• á¹-ihÄ• riyadassanatthaá¹ƒ kato. pÄ• á¹
iddhiyÄ• mattikaá¹ƒ apanetvÄ• dinnattÄ• vuttaá¹ƒ __ ``pÄ• á¹‡inÄ• pokkharaá¹‡iá¹ƒ khaá

<46> __phÄ• liyantu, kassapa, kaá¹-á¹-hÄ• nÄ«_ti uruvelakassapena nivedite evamavocÄ•
sesesupi.

<49> __antaraá¹-á¹-hakÄ• su_ \Ne II 95/ __himapÄ• tasamaye_ti ettha mÄ• ghamÄ• sassa
phagguá¹‡amÄ• sassaÄ• dimhi catassoti evaá¹ƒ ubhinnaá¹ƒ mÄ• sÄ• naá¹ƒ antare aá¹-á¹-h
nÄ• ma. tÄ• suantaraá¹-á¹-hakÄ• su rattÄ«su himapÄ• takÄ• le. __ummujjananimujjana_mp
tadubhayakaraá¹‡avasenavuttaá¹ƒ.

<50> __udakavÄ• hako_ti udakogho. __reá¹‡uhatÄ• yÄ• _ti rajokiá¹‡á¹‡Ä• ya, atintÄ• yÄ• t
kullena. __idaá¹ƒ nu tvaá¹ƒ mahÄ• samaá¹‡Ä• _ti idha nu tvaá¹ƒ. __dha_-kÄ• rassa__da_-k
katvÄ• ``idaá¹ƒ nÅ«â€™â€™ ti vuttaá¹ƒ ``ekamidÄ• haâ€™â€™ ntiÄ• dÄ«su (DN I 165, 26
tvaá¹ƒ nu kho á¹-hitosÄ«â€™â€™ ti pucchi. __ayamahamasmÄ«_tiayamahaá¹ƒ idha á¹-hito

<51> __cirapaá¹-ikÄ• _ti \Be II 98/ cirakÄ• lato paá¹-á¹-hÄ• ya. kesamissaá¹ƒ sabbaá¹ƒ pari
pavÄ• hetvÄ• tipi yojetabbaá¹ƒ. araá¹‡ikamaá¹‡á¸• aluÄ• dikÄ• tÄ• pasaparikkhÄ• rÄ• __k
taá¹ƒharaá¹‡akakÄ• jaá¹ƒ __khÄ• rikÄ• jaá¹ƒ_ nÄ• ma. __aggihutamissa_nti aggipÅ«jopaka

52-3__._ __upasaggo_ti upaddavo. __ ``aá¸• á¸• huá¸• á¸• hÄ• ni pÄ• á¹-ihÄ• riyasahassÄ•
nÄ• gadamanÄ• dÄ«nipannarasa pÄ• á¹-ihÄ• riyÄ• ni vajjetvÄ• vuttaá¹ƒ appakamadhikaá¹

<54> __gayÄ• ya_nti gayÄ• nÄ• mikÄ• ya nadiyÄ• adÅ«rabhavattÄ• gÄ• mo itthiliá¹…gava
tassaá¹ƒ. __gayÄ• sÄ«se_ti evaá¹ƒnÄ• make piá¹-á¹-hipÄ• sÄ• á¹‡e.

__ ``yamidaá¹ƒ cakkhusamphassapaccayÄ• ... pe ... sukhaá¹ƒ vÄ• â€™â€™ _tiÄ• dinÄ•
cakkhuviÃ±Ã±Ä• á¹‡avÄ«thicittesusomanassadomanassaupekkhÄ• vedanÄ• mukhena sesA
dasseti. esanayo sesesupi. __mano_ti bhavaá¹…gacittaá¹ƒ manodvÄ• rassa adhippetattÄ•
__manoviÃ±Ã±Ä• á¹‡a_ntimanodvÄ• ravÄ«thipaayÄ• pannameva gahitaá¹ƒ.

uruvelapÄ• á¹-ihÄ• riyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bimbisÄ• rasamÄ• gamakathÄ• vaá¹‡á¹‡anÄ•

<55> __yaÃ±Ã±Ä• _ \Ne II 96/ __abhivadantÄ«_ti yÄ• gahetu ijjhantÄ«ti vadanti. __upadhÄ
dukkhasukhÄ• dÄ«naá¹ƒadhiá¹-á¹-hÄ• naá¹-á¹-hena cattÄ• ro upadhÄ« kÄ• makhandhakile

vasena. tesu khandhÅ«padhiidhÄ• dhippetoti Ä• ha __ ``khandhÅ«padhÄ«su malanti Ã±atv
yaÃ±Ã±ahetu. __yiá¹-á¹-he_ti mahÄ• yÄ• ge. __hute_ti divase divase kattabbe aggiparicara
__kiá¹ƒvakkhÄ• mÄ«_ti kathaá¹ƒ vakkhÄ• mi.

57-8__._ __Ä• sÄ«sanÄ• _ti manorathÄ• . __siá¹…gÄ«suvaá¹‡á¹‡anikkhenÄ• _ti siá¹…gÄ«
suvaá¹‡á¹‡esu hi yuttikataá¹ƒ hÄ«naá¹ƒ. tato rasaviddhaá¹ƒ seá¹-á¹-haá¹ƒ, tato Ä• karuppa
tato yaá¹ƒkiÃ±ci dibbasuvaá¹‡á¹‡aá¹ƒ seá¹-á¹-haá¹ƒ \Be II 99/, tatrÄ• pi cÄ• mÄ«karaá¹ƒ, ta
tato jambunadaá¹ƒ, tatopi siá¹…gÄ«suvaá¹‡á¹‡aá¹ƒ seá¹-á¹-haá¹ƒ. tassa nikkhaá¹ƒ nÄ• ma
paÃ±casuvaá¹‡á¹‡aparimÄ• á¹‡aá¹ƒ. aá¹-á¹-hasuvaá¹‡á¹‡Ä• dibhedaá¹ƒ anekavidhampi va
ariyavÄ• sesÅ«_ti ---

``idha, bhikkhave, bhikkhu paÃ±caá¹…gavippahÄ«no hoti chaá¸·aá¹…gasamannÄ• gato ek
caturÄ• passenopaá¹‡unnapaccekasacco samavayasaá¹-á¹-hesano anÄ• vilasaá¹…kappo
suvimuttacittosuvimuttapaÃ±Ã±oâ€™â€™ ti (DN III 348, 360; AN c 10.19) ---

evamÄ• gatesu dasasu ariyavÄ• sesu. tattha __paÃ±caá¹…gavippahÄ«no_ti paÃ±canÄ«va
__chaá¸·aá¹…gasamannÄ• gato_ti iá¹-á¹-hÄ• dÄ«su chasu Ä• rammaá¹‡esu somanassitÄ•
chaá¸·aá¹…gupekkhÄ• vuttÄ• . __ekÄ• rakkho_ti upaá¹-á¹-hitasatitÄ• . saá¹…khÄ• yasevan
vinodanÄ• saá¹…khÄ• tÄ• nicattÄ• ri apassenÄ• nissayÄ• etassÄ• ti __caturÄ• passeno,
dassitÄ• . paá¹‡unnÄ• ni apanÄ«tÄ• ni diá¹-á¹-higatikehi paccekaá¹ƒ gahitÄ• ni diá¹-á¹-hisa
__paá¹‡unnapaccekasacco, _tena lokiyaÃ±Ä• á¹‡ena diá¹-á¹-hippahÄ• naá¹ƒ vuttaá¹ƒ. kÄ•
bhavesanÄ• brahmacariyesanÄ• saá¹…khÄ• tÄ• esanÄ• sammadeva avayÄ• anÅ«nÄ• s
__samavayasaá¹-á¹-hesano_. etena tiá¹‡á¹‡aá¹ƒesanÄ• naá¹ƒ abhÄ• vo vutto. __ ``anÄ• vi
iminÄ• kÄ• mavitakkÄ• dÄ«hi anÄ• vilacittatÄ• . __ ``passaddhakÄ• yasaá¹…khÄ• roâ€™â
catutthajjhÄ• nasamÄ• yogena vigatadarathatÄ• vuttÄ• . __ ``suvimuttacittoâ€™â€™ _tiimi
``suvimuttapaÃ±Ã±oâ€™â€™ _ti iminÄ• paccavekkhaá¹‡aÃ±Ä• á¹‡amukhena phalaÃ±Ä• a
vasanti etthÄ• ti __ariyavÄ• sÄ• _ti vuccanti \Ne II 97/. te panavÄ• sÄ• vutthÄ• vasitÄ• sa
__vutthavÄ• so, _ bhagavÄ• . __dasabalo_ti dasahikÄ• yabalehi, Ã±Ä• á¹‡abalehi ca upeto

``kÄ• á¸·Ä• vakaÃ±ca gaá¹…geyyaá¹ƒ, paá¹‡á¸• araá¹ƒ tambapiá¹…galaá¹ƒ.

gandhamaá¹…galahemaÃ±ca, uposathachaddantime dasÄ• â€™â€™ ti || (Ps I 148; Spk II
760; Ud-a 75; bu0 va0-a I 39; Nidd II-a 81; Paá¹-is-a II 2.44) ---

evaá¹ƒ \Be II 100/ vuttÄ• ni dasahatthikulÄ• ni purimapurimato dasabalaguá¹‡opetÄ• ni, tes
dasannaá¹ƒ chaddantÄ• naá¹ƒ balÄ• ni bhagavato kÄ• yassa dasabalÄ• ni nÄ• ma. taÃ±ca
pakatihatthÄ«naá¹ƒ koá¹-isahassassa, majjhimapurisÄ• naá¹ƒ pana dasannaá¹ƒ koá¹-isaha
taá¹ƒ ``nÄ• rÄ• yanasaá¹…ghÄ• tabalaâ€™â€™ ntipi vuccati.

yÄ• ni panetÄ• ni __pÄ• á¸·iyaá¹ƒ_ ``idha, sÄ• riputta, tathÄ• gato á¹-hÄ• naÃ±ca á¹-hÄ• na
aá¹-á¹-hÄ• natoyathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• tÄ«â€™â€™ tiÄ• dinÄ• (MN I 148; AN c 10.21
vuttÄ• ni á¹-hÄ• nÄ• á¹-hÄ• naÃ±Ä• á¹‡abalaá¹ƒ, kammavipÄ• kaÃ±Ä• á¹‡abalaá¹ƒ,
sabbatthagÄ• minipaá¹-ipadÄ• Ã±Ä• á¹‡abalaá¹ƒ, anekadhÄ• tunÄ• nÄ• dhÄ• tulokaÃ±Ä• á
nÄ• nÄ• dhimuttikatÄ• Ã±Ä• á¹‡abalaá¹ƒ, indriyaparopariyattaÃ±Ä• á¹‡abalaá¹ƒ,
jhÄ• navimokkhasamÄ• dhisamÄ• pattÄ«naá¹ƒ saá¹ƒkilesavodÄ• navuá¹-á¹-hÄ• naÃ±Ä• á¹
pubbenivÄ• saÃ±Ä• á¹‡abalaá¹ƒ, dibbacakkhuÃ±Ä• á¹‡abalaá¹ƒ, Ä• savakkhayaÃ±Ä• á¹‡a
imÄ• ni bhagavato dasabalÄ• ninÄ• ma. __dasahi asekkhehi aá¹…gehÄ«_ti arahattaphalas
``asekkhÄ• sammÄ• diá¹-á¹-hi ... pe ... asekkho sammÄ• samÄ• dhi, asekkhaá¹ƒ sammÄ• Ã
sammÄ• vimuttÄ«â€™â€™ ti (DN III 348, 360) evaá¹ƒ vuttehi dasahi asekkhadhammehi sa
cadassanaá¹-á¹-hena vuttÄ• __sammÄ• diá¹-á¹-hi_ eva jÄ• nanaá¹-á¹-hena __sammÄ• Ã±
vuttÄ• vasesÄ• pana phalacittasampayuttÄ• sabbe phassÄ• didhammÄ• __sammÄ• vimut

bimbisÄ• rasamÄ• gamakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<60> sÄ• rÄ«brÄ• hmaá¹‡iyÄ• \Ne II 98/ putto __sÄ• riputto_. moggalÄ«brÄ• hmaá¹‡iyÄ•
channaparibbÄ• jakassÄ• _ti setavatthena hirikopÄ«naá¹ƒ chÄ• detvÄ• vicaraá¹‡akaparibb
naggaparibbÄ• jakoâ€™â€™ ti dasseti. ``upaÃ±Ã±Ä• taâ€™â€™ nti imassa vivaraá¹‡aá¹ƒ_
``maggaâ€™â€™ nti imassa vivaraá¹‡aá¹ƒ __upagato ca maggo_ti. tena ca__upaÃ±Ã±Ä• t
Ã±Ä• á¹‡apariyÄ• yo. __magga_nti liá¹…gavipallÄ• sena maggovavutto. upasaddo ca upag
sambandhitabboti dasseti. idaá¹ƒ vuttaá¹ƒ hoti --- yasmÄ• \Be II 101/ piá¹-á¹-hito piá¹-á¹-hito
nÄ• ma atthikehi upaÃ±Ã±Ä• taá¹ƒ upagataÃ±Ä• á¹‡aÃ±cevahoti, tehi upagato paá¹-ipanno
yaá¹ƒnÅ«nÄ• haá¹ƒ anubandheyyanti. __upaÃ±Ã±Ä• taá¹ƒnibbÄ• na_nti upapattiyÄ• anum
``maggaâ€™â€™ nti imassa vivaraá¹‡aá¹ƒ__magganto_ti, anumÄ• nena Ã±Ä• taá¹ƒ pacca
gavesantoti attho.

nirodho ca nirodhÅ«pÄ• yo ca ekasesena nirodhoti vuttoti dassento __ ``atha vÄ• â€™â€™
__paá¹-ipÄ• dento_ti nigamento.

__ito uttarÄ«_ti ito mayÄ• laddhasotÄ• pattito uttari itaramaggattayaá¹ƒ yadipi natthi, tathÄ•
gavesito nibbÄ• nadhammoti attho.

62-3__._ __tadÄ• rammaá¹‡Ä• yÄ• _ti nibbÄ• nÄ• rammaá¹‡Ä• ya sotÄ• pattiphalavimuttiy
Ä• yasmantÄ• na_ntisaparisÄ• naá¹ƒ tesaá¹ƒ dvinnaá¹ƒ parisÄ• naá¹ƒ tasmiá¹ƒyeva khaá¹‡
arahattaá¹ƒ pÄ• puá¹‡i, aggasÄ• vakÄ• pana attano Ã±Ä• á¹‡akiccassa mahantatÄ• ya kat

``evaâ€™â€™ _ntiÄ• di. usÅ«yanakiriyÄ• ya kammabhÄ• vaá¹ƒ sandhÄ• ya __ ``upayogatt

sÄ• riputtamoggallÄ• napabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ•

<64> __vajjÄ• vajja_nti khuddakaá¹ƒ, mahantaÃ±ca vajjaá¹ƒ. __uttiá¹-á¹-hapatta_nti ettha u
piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ vuccati ``uttiá¹-á¹-he nappamajjeyyÄ• â€™â€™ tiÄ• dÄ«su (Dhp
uttiá¹-á¹-hatthÄ• ya \Ne II 99/ gahitaá¹ƒ pattaá¹ƒ uttiá¹-á¹-hapattaá¹ƒ, tenÄ• ha __ ``piá¹‡á¸•
caraá¹‡akapattaâ€™â€™ _nti. tassaupanÄ• me ko dosoti Ä• ha __ ``tasmiá¹ƒ hÄ«â€™â€™
manussÄ• etasmiá¹ƒyevaete bhuÃ±jantÄ«ti uttiá¹-á¹-hapatte ucchiá¹-á¹-hasaÃ±Ã±ino, tasm
vuttaá¹ƒ uttiá¹-á¹-ha-saddenevamanussÄ• naá¹ƒ saÃ±Ã±Ä• ya ucchiá¹-á¹-hatÄ• pi gammatÄ
``ucchiá¹-á¹-hasaddena samÄ• nattho uttiá¹-á¹-hasaddoâ€™â€™ tivadanti. ``uttiá¹-á¹-hÄ• â
tvÄ• paccayantopi hotÄ«ti Ä• ha __ ``uá¹-á¹-hahitvÄ• â€™â€™ _ti. __upajjhÄ• yaá¹ƒgahetu
II 102/ manasÄ• gahetuá¹ƒ, yÄ• canavacanena tassa anumatiá¹ƒ gahetuntivÄ• attho.

<65> patissayanaá¹ƒ patisso, garuá¹ƒ nissÄ• ya vattanabhÄ• vo, yaá¹ƒkiÃ±ci gÄ• ravanti at
__sappatisso, _ paraá¹ƒ jeá¹-á¹-haá¹ƒ katvÄ• tassovÄ• de vattanatÄ• ti attho. tenÄ• ha__ `
upaá¹-á¹-hapetvÄ• â€™â€™ _ti. __sÄ• hÅ«_ti sÄ• dhu sundaraá¹ƒ. __lahÅ«_ti agaru, subh
__opÄ• yika_nti upÄ• yapaá¹-isaá¹ƒyuttaá¹ƒ, evaá¹ƒ paá¹-ipajjanaá¹ƒ nittharaá¹‡Å«pÄ• yoti
sÄ• mÄ«cikammamidanti attho. __pÄ• sÄ• dikenÄ• _ti pasÄ• dÄ• vahenakÄ• yavacÄ«payo
__kÄ• yenÄ• _ti etadatthaviÃ±Ã±Ä• pakaá¹ƒ hatthamuddÄ• diá¹ƒdassento kÄ• yena viÃ±Ã±
sampaá¹-icchanaá¹ƒ sandhÄ• yÄ• _ti upajjhÄ• yena ``sÄ• hÅ«â€™â€™ tiÄ• dÄ«suvuttesu
``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchanaá¹ƒ vacanaá¹ƒ sandhÄ• ya ``kÄ• yena viÃ±Ã±Ä• pe
adhippÄ• yo. __Ä• yÄ• canadÄ• namattenÄ• _ti saddhivihÄ• rikassa paá¹-hamaá¹ƒ Ä• yÄ•
ca ``sÄ• hÅ«â€™â€™ tiÄ• dinÄ• vacanamattenÄ• ti attho.

<66> __assÄ• _ti saddhivihÄ• rikassa. __dve cÄ«varÄ• nÄ«_ti uttarÄ• saá¹…gaá¹ƒ, saá¹…
__ito paá¹-á¹-hÄ• yÄ• _ti ``na upajjhÄ• yassa bhaá¹‡amÄ• nassÄ• â€™â€™ ti ettha na-kÄ•
``nÄ• tidÅ«reâ€™â€™ tiÄ• dÄ«su na-kÄ• rapaá¹-isiddhesu Ä• patti natthÄ«ti dasseti. __sab
dukkaá¹-Ä• pattÄ«_tiÄ• padÄ• ummattakhittacittavedanaá¹-á¹-atÄ• dÄ«hi vinÄ• paá¹‡á¹‡at
vadantassa gilÄ• nassapidukkaá¹-ameva. Ä• padÄ• su hi antarantarÄ• kathÄ• vattuá¹ƒ va
na-kÄ• rapaá¹-isiddhesuÄ«disesu, itaresu pana gilÄ• nopi na muccati. pÄ• á¸·iyaá¹ƒ __ ``he
vÄ• parÄ• masitvÄ• â€™â€™ _tiidaá¹ƒ pubbe tattha á¹-hapitapattÄ• dinÄ• asaá¹…ghaá¹-
cakkhunÄ• oloketvÄ• pi aÃ±Ã±esaá¹ƒabhÄ• vaá¹ƒ Ã±atvÄ• pi á¹-hapetuá¹ƒ vaá¹-á¹-ati eva
Ä• pattikaraá¹‡ameva.

__gÄ• me_ti antogÄ• me tÄ• dise maá¹‡á¸• apÄ• dimhi. __antaraghare_ti antogehe.

__paá¹-ikkamane_tiÄ• sanasÄ• lÄ• yaá¹ƒ. __dhotavÄ• likÄ• yÄ• _ti udakena gataá¹-á¹-hÄ• parisuddhavÄ• likÄ• ya. __niddhÅ«me_ti jantÄ• ghare jaliyamÄ• naaggidhÅ«marahite. jantÄ himapÄ• tabahulesudesesu tappaccayarogapÄ«á¸·Ä• dinivÄ• raá¹‡atthaá¹ƒ \Be II 103/ \Ne sarÄ«rasedÄ• panaá¹-á¹-hÄ• naá¹ƒ. tattha kiraandhakÄ• rapaá¹-icchannatÄ• ya bahÅ«pi ek nikkhipitvÄ• aggitÄ• paparihÄ• rÄ• yamattikÄ• ya mukhaá¹ƒ limpitvÄ• sarÄ«raá¹ƒ yÄ• vada cuá¹‡á¹‡Ä• dÄ«hi ubbaá¹-á¹-etvÄ• nahÄ• yanti. teneva pÄ• á¸·iyaá¹ƒ __ ``cuá¹‡á¹‡aá¹ƒ sa vuttaá¹ƒ. __ulloka_nti uddhaá¹ƒ olokanaá¹-á¹-hÄ• naá¹ƒ. uparibhÄ• ganti attho.

__aÃ±Ã±attha netabbo_ti yattha viharato sÄ• sane anabhirati uppannÄ• , tato aÃ±Ã±attha kalyÄ• á¹‡amittÄ• disampattiyuttaá¹-á¹-hÄ• nenetabbo. __visabhÄ• gapuggalÄ• na_nti lajjin upajjhÄ• yassa avaá¸• á¸• hikÄ• mesandhÄ• ya vuttaá¹ƒ. sace pana upajjhÄ• yo alajjÄ« ovÄ lajjino caetassa visabhÄ• gÄ• honti, tattha upajjhÄ• yaá¹ƒ vihÄ• ya lajjÄ«heva saddhiá¹ƒ Ä• kÄ• tabbo. upajjhÄ• yÄ• dibhÄ• vo hettha na pamÄ• á¹‡anti daá¹-á¹-habbaá¹ƒ. __pariveá¹‡a upajjhÄ• yassa pariveá¹‡aá¹ƒgantvÄ• . __ ``na susÄ• naâ€™â€™ _nti idaá¹ƒ upalakkhaá¹‡ gantukÄ• menaanÄ• pucchÄ• gantuá¹ƒ na vaá¹-á¹-ati.

upajjhÄ• yavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saddhivihÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ•

<67> saddhivihÄ• rikavattakathÄ• yaá¹ƒ __saá¹…gahetabbo anuggahetabbo_tiÄ• dÄ«su an paá¹-iccadhammÄ• misehi asaá¹…gaá¹‡hantÄ• naá¹ƒ Ä• cariyupajjhÄ• yÄ• naá¹ƒ dukkaá¹- __parivÄ• re_pi ``nadento Ä• pajjatÄ«â€™â€™ ti (Vin V 322) vuttaá¹ƒ. sesaá¹ƒ suviÃ±Ã±ey

saddhivihÄ• rikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nasammÄ• vattanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<68> nasammÄ• vattanÄ• dikathÄ• yaá¹ƒ __vattaá¹ƒ na pÅ«reyyÄ• _ti ``vattakaraá¹‡akÄ• I vatthuvijÄ• nanavasenaÃ±atvÄ• mÄ• nakosajjÄ• divasena vÄ• upajjhÄ• yÄ• dÄ«su \Be II 1 ``akÄ• tuá¹ƒna vaá¹-á¹-atÄ«â€™â€™ ti ajÄ• nanatÄ• ya vÄ• na kareyya, dukkaá¹-ameva. a asatiyÄ• tiÄ• dÄ«hica akarontassa pana anÄ• patti. sabbÄ• ni hi vattÄ• ni sekhiyÄ• neva, ta sekhiyesuvuttanayenevettha sabbopi vinicchayo veditabbo. __gehassitapema_nti mettÄ• pe

__sÄ• diyanaá¹ƒ_ \Ne II 101/ vÄ• asÄ• diyanaá¹ƒ vÄ• na jÄ• nÄ• tÄ«_ti ``mayi sÄ• diyante Ä• pattihoti, paá¹-ikkhipitvÄ• asÄ• diyante Ä• patti na hotÄ«â€™â€™ ti evaá¹ƒ na jÄ• nÄ• t vattasampanno bhikkhu ... pe ... tesaá¹ƒ anÄ• pattÄ«â€™â€™ ti vacanato sace koci ``tumh antevÄ• sike vÄ• gilÄ• ne upaá¹-á¹-hahissÄ• mi, ovÄ• dÄ• nusÄ• saniÄ• dikaá¹ƒsabbaá¹ƒ

ti vadati, te vÄ• saddhivihÄ• rikÄ• dayo ``appossukkÄ• hothÄ• â€™â€™ ti vadanti, vattaá¹ƒ
Ä• cariyupajjhÄ• yÄ• nampi anÄ• patti.

nasammÄ• vattanÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• vaá¹‡á¹‡anÄ•

<69> rÄ• dhabrÄ• hmaá¹‡avatthusmiá¹ƒ pÄ• á¸·iyaá¹ƒ __uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• to_
saÃ±jÄ• tapaá¹‡á¸• uvaá¹‡á¹‡o. paá¹‡á¸• uvaá¹‡á¹‡assa sakalasarÄ«re byÄ• pitabhÄ• vad
vicchÄ• vacanaá¹ƒ kataá¹ƒ. __adhikÄ• ra_ntiupakÄ• raá¹ƒ. __katavedino_ti attano kataá¹ƒ
paá¹-ikiriyÄ• ya Ã±Ä• pakÄ• . upasampadÄ• kammavÄ• cÄ• yayaá¹ƒ vattabbaá¹ƒ, taá¹ƒ pa
__parimaá¹‡á¸• alehÄ«_ti paripuá¹‡á¹‡ehi.

71-73__._ __paá¹‡á¹‡attivÄ«tikkama_nti sikkhÄ• padavÄ«tikkamaá¹ƒ. pÄ• á¸·iyaá¹ƒ
__piá¹‡á¸• iyÄ• lopabhojana_ntijaá¹…ghapiá¹‡á¸• imaá¹ƒsabalena caritvÄ• Ä• lopÄ• lopav
pariyiá¹-á¹-habhojanaá¹ƒ. __atirekalÄ• bho_tibhikkhÄ• hÄ• rato adhikalÄ• bho. saá¹…ghab
__senÄ• sanakkhandhake_ Ä• vi bhavissati. __vihÄ• ro_ti tiá¹‡akuá¹-ikÄ• disahito pÄ• kÄ•
saá¹…ghÄ• rÄ• mo. __aá¸• á¸• hayogo_tiekasÄ• lo dÄ«ghapÄ• sÄ• do. hatthipiá¹-á¹-higaru
dÄ«ghapÄ• sÄ• dotipi vadanti. __pÄ• sÄ• do_ticaturasso ucco \Be II 105/ anekabhÅ«mak
muá¹‡á¸• acchadanocandikaá¹…gaá¹‡ayutto nÄ• tiucco pÄ• sÄ• do. __guhÄ• _ti pabbatag
__pÅ«timutta_ntigomuttaá¹ƒ.

rÄ• dhabrÄ• hmaá¹‡avatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ•

<76> __sahadhammikaá¹ƒ vuccamÄ• no_ti ``evaá¹ƒ nivÄ• setabbaâ€™â€™ ntiÄ• dinÄ• si
__vÄ• daá¹ƒ Ä• ropetvÄ• _ti ``olambitvÄ• nivÄ• sanÄ• dÄ«su ko doso? yadi doso bhaveyy
parimaá¹‡á¸• alanivÄ• sanÄ• dÄ«supi doso siyÄ• â€™â€™ tiÄ• dinÄ• niggahaá¹ƒ Ä• ropet
__taá¹ƒyevatitthÄ• yatana_nti diá¹-á¹-hisaá¹…khÄ• tatitthameva Ä• yatanaá¹ƒ dukkhuppatti
titthÄ• yatanaá¹ƒ. __Ä• yasmatonissÄ• ya vacchÄ• mÄ«_ti Ä• yasmantaá¹ƒ nissÄ• ya vasis

Ä• cariyavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹‡Ä• manÄ• khamÄ• panÄ• kathÄ• vaá¹‡á¹‡anÄ•

<80> yaá¹ƒ pubbe lakkhaá¹‡aá¹ƒ vuttaá¹ƒ, teneva lakkhaá¹‡ena nissayantevÄ• sikassa Ä•
sambandhayojanÄ• daá¹-á¹-habbÄ• . potthakesu pana ``na teneva lakkhaá¹‡enÄ• â€™â€™

chaá¸• á¸• etvÄ• ``teneva lakkhaá¹‡ena nissayantevÄ• sikassa Ä• patti veditabbÄ• â€™â€
pamÄ• dalikhitaá¹ƒ. tathÄ• hi teneva lakkhaá¹‡ena Ä• pattibhÄ• ve gayhamÄ• ne nissayam
Ä• patti evÄ• ti vuttalakkhaá¹‡ena Ä• pattiá¹ƒ Ä• pajjeyya. tathÄ• ca ``nissayantevÄ• siken
nissÄ• ya vasati, tÄ• va sabbaá¹ƒ Ä• cariyavattaá¹ƒ kÄ• tabbaâ€™â€™ nti iminÄ• anantara
__visuddhimagge_pi ca ---

``nissayÄ• cariya, uddesÄ• cariya, nissayantevÄ• sika, uddesantevÄ• sika, samÄ• nÄ• cari
nissayauddesÄ• anupacchinnÄ• . tÄ• va paá¹-ijaggitabbÄ• â€™â€™ ti (Vism I 41) ---

vuttaá¹ƒ \Be II 106/. tasmÄ• vuttanayena idha parigaá¸·itaá¹ƒ na-kÄ• raá¹ƒ Ä• netvÄ• tene
vutteneva lakkhaá¹‡ena nissayantevÄ• sikassa Ä• patti na veditabbÄ• ti evamatthogahetab

paá¹‡Ä• manÄ• khamÄ• panÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissayapaá¹-ippassaddhikathÄ• vaá¹‡á¹‡anÄ•

<83> nissayapaá¹-ippassaddhikathÄ• yaá¹ƒ __ ``yo vÄ• ekasambhogaparibhogo, tassa sa
_ti iminÄ• lajjÄ«su eva nissayaggahaá¹‡aá¹ƒ niyojeti alajjÄ«su paá¹-ikkhittattÄ• . ettha ca p
ekakammÄ• diko saá¹ƒvÄ• so gahito paccayaparibhogassa sambhoga-saddenagahitattÄ• ,
sambhogasaá¹ƒvÄ• sÄ• naá¹ƒ alajjÄ«hi saddhiá¹ƒ na kattabbataá¹ƒ dasseti. __parihÄ• rona
natthi. __tÄ• diso_ti yattha nissayo gahitapubbo, yo ca ekasambhogaparibhogo, tÄ• diso. __
``lahuá¹ƒ Ä• gamissÄ• mÄ«â€™â€™ ti vuttaÃ±ceti attho. __ ``cattÄ• ripaÃ±ca divasÄ• nÄ«
upalakkhaá¹‡amattaá¹ƒ. yadi ekÄ• hadvÄ«hena sabhÄ• gatÄ• paÃ±Ã±Ä• yati, Ã±Ä• tadiva
catupaÃ±cÄ• henÄ• pi na paÃ±Ã±Ä• yati, yattakehi divasehi paÃ±Ã±Ä• yati, tattakÄ• niatik
olokemÄ«ti pana leso na kÄ• tabbo.

__daharÄ• suá¹‡antÄ«_ti ettha asutvÄ• pi Ä• gamissati, kenaci antarÄ• yena cirÄ• yatÄ«ti
parihÄ• ro. tenÄ• ha __ ``idhevÄ• haá¹ƒ vasissÄ• mÄ«ti pahiá¹‡ati, parihÄ• ro natthÄ«â€™

__ekadivasampi parihÄ• ro natthÄ«_ti gamane nirussÄ• haá¹ƒ sandhÄ• ya vuttaá¹ƒ. saussÄ
panasenÄ• sanapaá¹-isÄ• manÄ• divasena katipÄ• he gatepi na doso.

__tatreva vasitabba_nti tatra sabhÄ• gaá¹-á¹-hÄ• ne eva nissayaá¹ƒ gahetvÄ• vasitabbaá¹
vihÄ• raá¹ƒ ... pe ... vasituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• upajjhÄ• ye saá¹…gaá¹‡han
nissayapaá¹-ippassaddhivuttÄ• , tasmiá¹ƒ pana kodhena \Be II 107/ vÄ• gaá¹‡anirapekkhat
asaá¹…gaá¹‡hante aÃ±Ã±esugahito nissayo na paá¹-ippassambhatÄ«ti dasseti.

Ä• cariyamhÄ• nissayapaá¹-ippassaddhiyaá¹ƒ vutto ``koci Ä• cariyoâ€™â€™ tiÄ• diko nay

upajjhÄ• yapakkamanÄ• dÄ«supinetvÄ• tattha ca vutto idhÄ• pi netvÄ• yathÄ• rahaá¹ƒ yo

__dve leá¸• á¸• upÄ• te atikkamma aÃ±Ã±asmiá¹ƒ vihÄ• re vasantÄ«_ti upacÄ• rasÄ«mato antevÄ• sikÄ• naá¹ƒ vasanaá¹-á¹-hÄ• nato dve leá¸• á¸• upÄ• te atikkamma vasanti. tena bahiupacÄ• repiantevÄ• sikÄ• dÄ«naá¹ƒ vasanaá¹-á¹-hÄ• nato dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ vasati, nissayona paá¹-ippassambhatÄ«ti dasseti. antoupacÄ• rasÄ«mÄ• yaá¹ƒ pana dve le atikkamitvÄ• vasato nissayo na paá¹-ippassambhateva.

nissayapaá¹-ippassaddhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upasampÄ• detabbapaÃ±cakakathÄ• vaá¹‡á¹‡anÄ•

<84> upajjhÄ• cariyalakkhaá¹‡akathÄ• yaá¹ƒ \Ne II 104/ __na sÄ• maá¹‡ero upaá¹-á¹-hÄ• p hutvÄ• na pabbÄ• jetabbo. asekkhassa ayanti __asekkho, _ lokiyalokuttaro sÄ«lakkhandho

__antaggÄ• hikÄ• yÄ• _ti sassatucchedakoá¹-á¹-hÄ• saggÄ• hikÄ• ya. __pacchimÄ• ni dve hotÄ«ti imÄ• ni dve aá¹…gÄ• ni. __pacchimÄ• ni tÄ«á¹‡Ä«_ti na paá¹-ibalo uppannaá¹ƒkuk vinodetuá¹ƒ, Ä• pattiá¹ƒ na jÄ• nÄ• ti, Ä• pattiyÄ• vuá¹-á¹-hÄ• naá¹ƒ na jÄ• nÄ• tÄ«tiimÄ• n pÄ• á¸·iaá¹-á¹-hakathÄ• nayasaá¹…khÄ• tadhammato vinodetuá¹ƒ apaá¹-ibalatÄ• nÄ• ma a Ä• pattiaá¹…gameva vuttÄ• .

abhivisiá¹-á¹-ho uttamo samÄ• cÄ• ro Ä• bhisamÄ• cÄ• ro, vattapaá¹-ivattasÄ«laá¹ƒ. taá¹ƒ paÃ±Ã±attÄ• khandhakasikkhÄ• padasaá¹…khÄ• tÄ• sikkhÄ• __Ä• bhisamÄ• cÄ• rikÄ• _ paá¹-ipÅ«raá¹‡atthikehiuggahaá¹‡Ä• divasena sikkhitabbato ``sikkhÄ• â€™â€™ ti vuccati. Ä• dibhÅ«tÄ• kÄ• raá¹‡abhÅ«tÄ• ti __Ä• dibrahmacariyakÄ• _ sikkhÄ• , ubhatovibhaá¹…ga teneva\Be II 108/ __visuddhimagge_pi ``ubhatovibhaá¹…gapariyÄ• pannasikkhÄ• padaá¹ƒ khandhakavattapaayÄ• pannaá¹ƒ Ä• bhisamÄ• cÄ• rikaâ€™â€™ nti (Vism I 11) vuttaá¹ƒ. tasmÄ• __sekkhapaá¹‡á¹‡attiyaâ€™â€™ _nti ettha sikkhitabbato sekkhÄ• , bhagavatÄ• pa sabbÄ• piubhatovibhaá¹…gapariyÄ• pannÄ• sikkhÄ• padapaá¹‡á¹‡atti ``sekkhapaá¹‡á¹‡at gahetabbÄ• . __nÄ• marÅ«paricchede_ti ettha kusalattikÄ• dÄ«hi vuttaá¹ƒ jÄ• tibhÅ«mipuggalasampayogavatthÄ• rammaá¹‡akammadvÄ• ralakkhaá¹‡arasÄ• dibhede sanibbÄ• naá¹ƒ nÄ• maá¹ƒ, bhÅ«tupÄ• dÄ• yabhedaá¹ƒ rÅ«paÃ±ca paricchinditvÄ• jÄ• nan gantho nÄ• marÅ«paricchedo nÄ• ma. iminÄ• abhidhammatthakusalenabhavitabbanti da uggaá¹‡hÄ• petuá¹ƒ.

upasampÄ• detabbapaÃ±cakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±atitthiyapubbavatthukathÄ• vaá¹‡á¹‡anÄ•

<86> titthiyaparivÄ• sakathÄ• yaá¹ƒ __Ä• jÄ«vakassa vÄ• _tiÄ• dÄ«su akiriyavÄ• dÄ« Ä• jÄ
pana nigaá¹‡á¹-hÄ• pi aÃ±Ã±epi naggatitthikÄ• acelakapade saá¹…gahitÄ• . sabbathÄ• na
titthiyaparivÄ• so vihito. so ca teneva naggavesena bhikkhÅ«naá¹ƒ santikaá¹ƒÄ• gatassa, n
Ä• gatassÄ• ti dassetuá¹ƒ __ ``sace sopÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sopÄ«_ti Ä•

__Ä• misakiÃ±cikkhasampadÄ• naá¹ƒ_ nÄ• ma appamattakassa deyyadhammassa anuppa
__rÅ«pÅ«pajÄ«vikÄ• _tiattano rÅ«pameva nissÄ• ya jÄ«vantiyo. vesiyÄ• gocaro bahulaá¹ƒ
assÄ• ti__vesiyÄ• gocaro_. esa nayo sabbattha. __yobbannÄ• tÄ«tÄ• _ti anividdhÄ• eva m
thullakumÄ• rÄ« evÄ• ti vuttaá¹ƒ. __Ä• dÄ• yassÄ• _ti Ä• dÄ• nassa gahaá¹‡assa.

aÃ±Ã±atitthiyapubbavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cÄ• bÄ• dhavatthukathÄ• vaá¹‡á¹‡anÄ•

88-9__._ paÃ±cÄ• bÄ• dhÄ• divatthÅ«su \Be II 109/ pÄ• á¸·iyaá¹ƒ __somhi arogo, vibbham
vibbhamissÄ• mÄ«ti attho. __nakhapiá¹-á¹-hippamÄ• á¹‡a_nti kaniá¹-á¹-haá¹…gulinakhapiá
``paá¹-icchanne á¹-hÄ• ne nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ avaá¸• á¸• hanakapakkhe á¹-hita
vaá¹-á¹-atÄ«â€™â€™ tivuttattÄ• appaá¹-icchannaá¹-á¹-hÄ• ne tÄ• disampi na vaá¹-á¹-ati,
paá¹-icchannaá¹-á¹-hÄ• nepi ca vaá¸• á¸• hanakapakkhe á¹-hitopina vaá¹-á¹-atÄ«ti siddham
pÄ• kaá¹-aá¹-á¹-hÄ• nepi pana nakhapiá¹-á¹-hippamÄ• á¹‡ato Å«nataraá¹ƒ avaá¸• á¸• hana
gaá¹‡heyyuá¹ƒ, tesaá¹ƒ taá¹ƒ gahaá¹‡aá¹ƒ paá¹-isedhetuá¹ƒ __ ``mukhe panÄ• â€™â€™ _

__kolaá¹-á¹-himattakopÄ«_ti badaraá¹-á¹-hippamÄ• á¹‡opi. __avaá¸• á¸• hanakapakkhe á¹-
ettha__pi_-saddena kolaá¹-á¹-himattato khuddakataropi gaá¹‡á¸• o na vaá¹-á¹-atÄ«ti dasset
``sacchaviá¹ƒkÄ• retvÄ• â€™â€™ _ti, vijjamÄ• nacchaviá¹ƒ katvÄ• ti attho. ``saÃ±chaviâ€™
saÃ±jÄ• tacchavintiattho. gaá¹‡á¸• Ä• dÄ«su vÅ«pasantesupi gaá¹‡á¸• Ä• naá¹ƒ vivaá¹‡á¹‡
vaá¹-á¹-ati.

__padumapuá¹‡á¸• arÄ«kapattavaá¹‡á¹‡a_nti rattapadumasetapadumapupphadalavaá¹‡á¹
vuttanayenevÄ• _tipaá¹-icchannaá¹-á¹-hÄ• ne avaá¸• á¸• hanakaá¹ƒ vaá¹-á¹-ati, aÃ±Ã±attha
vaá¹-á¹-atÄ«ti vuttanayaá¹ƒ dasseti. __sosabyÄ• dhÄ«_tikhayarogo. __yakkhummÄ• ro_ti k
bhÅ«miyaá¹ƒ pÄ• tetvÄ• hatthamukhÄ• dikaá¹ƒavayavaá¹ƒ bhÅ«miyaá¹ƒ ghaá¹ƒsanako ya

paÃ±cÄ• bÄ• dhavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• jabhaá¹-avatthukathÄ• vaá¹‡á¹‡anÄ•

<90> __na_ \Ne II 106/ __dÄ• nÄ• haá¹ƒ devassa bhaá¹-oti Ä• pucchatÄ«_ti raÃ±Ã±Ä• eva
sandhÄ• yavuttaá¹ƒ. yo pana rÄ• jakammikehi amaccÄ• dÄ«hi á¹-hapito, amaccÄ• dÄ«naá¹
taá¹ƒ taá¹ƒ amaccÄ• dimpi Ä• pucchituá¹ƒ vaá¹-á¹-ati.

rÄ• jabhaá¹-avatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

coravatthukathÄ• vaá¹‡á¹‡anÄ•

<91> __tasmÄ• _ti \Be II 110/ bhagavÄ• sayaá¹ƒ yasmÄ• dhammassÄ• mÄ«, tasmÄ• aá¹
ehibhikkhubhÄ• venapabbÄ• jesi, bhikkhÅ«naá¹ƒ pana sikkhÄ• padaá¹ƒ paÃ±Ã±apento eva
jÄ• nantÄ«_tisÄ«lavÄ• jÄ• toti jÄ• nanti.

<92> __uparamanti_ viramanti. __bhinditvÄ• _ti andubandhanaá¹ƒ bhinditvÄ• . __chinditvÄ
chinditvÄ• . __muÃ±citvÄ• _ti rajjubandhanaá¹ƒ muÃ±citvÄ• . __vivaritvÄ• _ti
gÄ• mabandhanÄ• dÄ«sugÄ• madvÄ• rÄ• dÄ«naá¹ƒ vivaritvÄ• . __apassamÄ• nÄ• na_nti
apassantÄ• naá¹ƒ.

<95> __purimanayenevÄ• _ti ``kasÄ• hato katadaá¹‡á¸• akammoâ€™â€™ ti ettha vuttanay

coravatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iá¹‡Ä• yikavatthukathÄ• vaá¹‡á¹‡anÄ•

<96> __palÄ• topÄ«_ti iá¹‡asÄ• mikÄ• naá¹ƒ Ä• gamanaá¹ƒ Ã±atvÄ• bhayena palÄ• to. __
hotÄ«_tiiá¹‡Ä• yikabhÄ• vaá¹ƒ Ã±atvÄ• anÄ• darena iá¹‡amuttake bhikkhubhÄ• ve pavesit
__upaá¸• á¸• hupaá¸• á¸• ha_ntithokathokaá¹ƒ. __dÄ• tabbamevÄ• _ti iá¹‡Ä• yikena dhana
vÄ• , dÄ• ne saussÄ• henevabhavitabbaá¹ƒ. aÃ±Ã±ehi ca bhikkhÅ«hi ``mÄ• dhuraá¹ƒ nikk
sahÄ• yakehi bhavitabbantidasseti. dhuranikkhepena hissa bhaá¹‡á¸• agghena kÄ• retabba

iá¹‡Ä• yikavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dÄ• savatthukathÄ• vaá¹‡á¹‡anÄ•

<97> __ ``dÄ• sacÄ• rittaá¹ƒ_ \Ne II 107/ __Ä• ropetvÄ• kÄ«toâ€™â€™ _ti iminÄ• dÄ• sa
kÄ«takaá¹ƒnivatteti. tÄ• diso hi dhanakkÄ«topi adÄ• so eva. __tattha tattha cÄ• rittavasenÄ
janapade dÄ• sapaá¹‡á¹‡ajjhÄ• panÄ• dinÄ• \Be II 111/ adÄ• sakaraá¹‡aniyÄ• mena. abhi
mocÄ• penti, taá¹ƒ sandhÄ• ya __ ``sabbasÄ• dhÄ• raá¹‡enÄ• â€™â€™ _ti vuttaá¹ƒ.

__sayameva paá¹‡á¹‡aá¹ƒ Ä• ropenti, na vaá¹-á¹-atÄ«_ti tÄ• bhujissitthiyo ``mayampi vaá¹
homÄ• â€™â€™ tiattano rakkhaá¹‡atthÄ• ya sayameva rÄ• jÅ«naá¹ƒ dÄ• sipaá¹‡á¹‡e attan
tÄ• saá¹ƒ puttÄ• pirÄ• jadÄ• sÄ• va honti, tasmÄ• te pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. __tehi a
pabbÄ• jetabbÄ• _tiyattakÄ• tesaá¹ƒ sÄ• mino, tesu ekena adinnepi na pabbÄ• jetabbÄ• .

__bhujisse pana katvÄ• pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«_ti yassa vihÄ• rassa te Ä• rÄ• mikÄ•
saá¹…ghaá¹ƒ Ã±Ä• petvÄ• phÄ• tikammena dhanÄ• ni datvÄ• bhujisse katvÄ• pabbÄ• je
sÄ«se Ä• sittakasadisÄ• va hontÄ«_ti kesuci janapadesu adÄ• se karontÄ• takkaá¹ƒsÄ«se
adÄ• sÄ• honti, evamidampi Ä• rÄ• mikavacanena dÄ• nampÄ«tiadhippÄ• yo. tathÄ• dinn
evÄ• ti __ ``neva pabbÄ• jetabboâ€™â€™ _tivuttaá¹ƒ. __ ``tÄ• vakÄ• liko nÄ• mÄ• â€™â€
kÄ• laparicchedaá¹ƒ katvÄ• vÄ• pacchÄ• pi gahetukÄ• matÄ• ya vÄ• dinnaá¹ƒ sabbaá¹ƒ t
gahetabbaá¹ƒ. __nissÄ• mikadÄ• so_nÄ• ma yassa sÄ• mikulaá¹ƒ aÃ±Ã±Ä• tikaá¹ƒ maraá
tassa dÄ• yÄ• do, sopana samÄ• najÄ• tikehi vÄ• nivÄ• sagÄ• mavÄ• sÄ«hi vÄ• issarehi
pabbÄ• jetabbo. devadÄ• sÄ• pi dÄ• sÄ• eva. te hi katthaci dese rÄ• jadÄ• sÄ• honti, katth
pabbÄ• jetuá¹ƒ na vaá¹-á¹-ati. dÄ• sampi pabbÄ• jetvÄ• sÄ• mike disvÄ• paá¹-icchÄ• dana
adinnÄ• dÄ• nÄ• pattiyÄ• kÄ• retabbo, dÄ• sassa pana palÄ• yato anÄ• patti.

dÄ• savatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammÄ• rabhaá¹‡á¸• uvatthÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<98> bhaá¹‡á¸• ukammÄ• pucchÄ• nÄ• dikathÄ• yaá¹ƒ __kammÄ• rabhaá¹‡á¸• Å«_ti daha
muá¹‡á¸• ikasÄ«sokammÄ• radÄ• rako \Ne II 108/ eva vutto. __tulÄ• dhÄ• ramuá¹‡á¸• ako
tambasuvaá¹‡á¹‡Ä• dÄ«naá¹ƒtulaá¹ƒ hatthena dhÄ• retÄ«ti \Be II 112/ kammÄ• rÄ• ``tulÄ•
tesueko muá¹‡á¸• ikasÄ«so daharoti attho. tenÄ• ha __ ``paÃ±casikho taruá¹‡adÄ• rakoâ€™
paÃ±ca veá¹‡iyo katvÄ• bandhanena paÃ±casikhÄ• ti vuccati, sÄ• etassa atthÄ«ti__paÃ±c
chindantÄ• kaÃ±ci bhikkhuá¹ƒ ajÄ• nÄ• petvÄ• va pabbÄ• jesuá¹ƒ. tenabhaá¹‡á¸• ukammÄ
__sÄ«mÄ• pariyÄ• panne_ti baddhasÄ«mÄ• ya sati tadantogadhe, asatiupacÄ• rasÄ«mant
kiÃ±cÄ• pi ``anujÄ• nÄ• mi, bhikkhave, saá¹…ghaá¹ƒ apaloketuá¹ƒbhaá¹‡á¸• ukammÄ• yÄ•
na pana anapalokentassa Ä• patti vuttÄ• , tathÄ• pi aá¹-á¹-hakathÄ• yaá¹ƒ ``sabbe Ä• pucc
... pe ... pabbÄ• jentassapianÄ• pattÄ«â€™â€™ ti vuttattÄ• saÃ±cicca anÄ• pucchÄ• kese
dukkaá¹-amevÄ• tidaá¹-á¹-habbaá¹ƒ. kesoropanampi samaá¹‡apabbajanavohÄ• raá¹ƒ labha
samaá¹‡akaraá¹‡aâ€™â€™ _ntiÄ• di. __ekasikhÄ• mattadharo_ti ettha ekena kesena sikhÄ
appakesÄ• vasikhÄ• evaá¹ƒ vuttÄ• ti gahetabbÄ• . ekakesampi pana anÄ• pucchÄ• chindi

<100> __vÄ• mahatthenÄ• _ti dakkhiá¹‡ahatthena bhuÃ±janato vuttaá¹ƒ.

103-4__._ nissayamuccanakassa vattesu paÃ±cakachakkesu pana ``ubhayÄ• ni kho panas

anubyaÃ±janasoâ€™â€™ ti ettha sabbopi cÄ• yaá¹ƒ pabhedo mÄ• tikÄ• á¹-á¹-hakathÄ• ya
__ ``Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• tÄ«â€™â€™ _ti idaÃ±ca attanÄ• Ã±Ä• taá
Ä• pattÄ• diá¹ƒsandhÄ• ya vuttanti na gahetabbaá¹ƒ.

kammÄ• rabhaá¹‡á¸• uvatthÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rÄ• hulavatthukathÄ• vaá¹‡á¹‡anÄ•

<105> __pokkharavassa_nti pokkhare padumagacche viya atemitukÄ• mÄ• naá¹ƒ sarÄ«rat
tasmiá¹ƒ kira vassante temitukÄ• mÄ• va tementi, na itare. __ ``bhikkhaá¹ƒ gaá¹‡hathÄ• â€
natthÄ«_ti attano santake rajje sabbampi sÄ• pateyyaá¹ƒ sayameva paribhuÃ±jissatÄ«tigÄ•
suddhodanamahÄ• rÄ• jÄ• pi na nimantesi, gantvÄ• pana gehe sakalarattiá¹ƒmahÄ• dÄ• n
saá¹…ghassa Ä• sanapaÃ±Ã±attiá¹-á¹-hÄ• nÄ• laá¹…kÄ• raÃ±ca saá¹ƒvidahantova vÄ«tin

__na_ \Ne II 109/ __koci ... pe ... pattaá¹ƒ vÄ• aggahesÄ«_ti bhagavÄ• attano pitu nivesan
gamissatÄ«tisaÃ±Ã±Ä• yanaggahesi. __kulanagare_ti Ã±Ä• tikulantake nagare. __piá¹‡á¸•
attanoÃ±Ä• tigÄ• mesupi sapadÄ• nacÄ• rikavattaá¹ƒ. bhikkhÄ• ya cÄ• ro caraá¹‡aá¹ƒ etas
_khattiyo.

__uttiá¹-á¹-he_ti uttiá¹-á¹-hitvÄ• paresaá¹ƒ gharadvÄ• re uddissa á¹-hatvÄ• gahetabbapiá¹
__nappamajjeyyÄ• _tinimantanÄ• divasena labbhamÄ• napaá¹‡Ä«tabhojanaá¹ƒ paá¹-ikkhip
caraá¹‡avasena tattha nappamajjeyya. __dhamma_nti anesanaá¹ƒ pahÄ• ya sapadÄ• naá¹
bhikkhÄ• cariyadhammaá¹ƒ sucaritaá¹ƒ careyya. __sukhaá¹ƒ setÄ«_ti catÅ«hi iriyÄ• patheh
attho.

dutiyagÄ• thÄ• yaá¹ƒ __na naá¹ƒ duccarita_nti vesiyÄ• dibhede agocare caraá¹‡avasena ta
yathÄ• vuttaá¹ƒdhammaá¹ƒ duccaritaá¹ƒ na ca care. sesaá¹ƒ vuttanayameva. __imaá¹ƒ par
nivesanenisinnena bhagavatÄ• Ã±Ä• tisamÄ• game attano piá¹‡á¸• Ä• ya caraá¹‡aá¹ƒ niss
vuttaá¹ƒimaá¹ƒ dutiyagÄ• thaá¹ƒ sutvÄ• .

__dhammapÄ• lajÄ• taka_ntiÄ• dÄ«su pana tato parakÄ• lesupi raÃ±Ã±o pavatti parinibbÄ•
pÄ• petvÄ• yathÄ• pasaá¹…gavasena dassetuá¹ƒ vuttÄ• . tenÄ• ha __ ``sotÄ• pattiphalaá¹
__sirigabbhaá¹ƒ gantvÄ• _ti ettha yadi hi bhagavÄ• tadaheva gantvÄ• na passeyya, sÄ• h
mareyyÄ• ti agamÄ• sÄ«ti daá¹-á¹-habbaá¹ƒ.

__taá¹ƒ divasamevÄ• _ti tasmiá¹ƒ rÄ• hulamÄ• tudassanadivaseyeva. __dhammapadaá¹-á
``satthÄ• kapilapuraá¹ƒ gantvÄ• tatiyadivase nandaá¹ƒ pabbÄ• jesÄ«â€™â€™ ti (Dhp-a I 1
vuttaá¹ƒ. __kesavissajjana_nti rÄ• jamoá¸·ibandhanatthaá¹ƒ kumÄ• rakÄ• le bandhitasikhÄ•

kira karontÄ• maá¹…galaá¹ƒ karonti. __sÄ• ratthadÄ«paniyaá¹ƒ_ pana ``kesavissajjanantik
kesoropanaâ€™â€™ nti (Sp-á¹- mahÄ• vagga III 105) vuttaá¹ƒ. __paá¹-á¹-abandho_ti ``asu
naá¸·Ä• á¹-e suvaá¹‡á¹‡apaá¹-á¹-abandhanaá¹ƒ. abhinavapÄ• sÄ• dappavesamaá¹…galaá
chattussÄ• pane maá¹…galaá¹ƒ __chattamaá¹…galaá¹ƒ. janapadakalyÄ• á¹‡Ä«_ti \Be II 11
kalyÄ• á¹‡Ä«parehi asÄ• dhÄ• raá¹‡ehi paÃ±cakalyÄ• á¹‡Ä• dÄ«hi sahitattÄ• sÄ• evaá¹ƒ
sÄ«ghaá¹ƒ. __anicchamÄ• na_nti manasÄ• arocentaá¹ƒ, vÄ• cÄ• ya pana bhagavatÄ• ``p
vuttegÄ• ravena paá¹-ikkhipituá¹ƒ avisahanto ``Ä• mÄ• â€™â€™ ti avoca. bhagavÄ• ca ete

__brahmarÅ«pavaá¹‡á¹‡a_nti \Ne II 110/ brahmarÅ«pasamÄ• narÅ«paá¹ƒ. __tyassÄ• _ti te
visahÄ«_ti ``mÄ• naá¹ƒ nivattayitthÄ• â€™â€™ ti bhagavatÄ• vuttattÄ• nÄ• sakkhi. __sat
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``saddhÄ• dhanaá¹ƒ sÄ«ladhanaá¹ƒ, hiriottappiyaá¹ƒ dhanaá¹ƒ.

sutadhanaÃ±ca cÄ• go ca, paÃ±Ã±Ä• ve sattamaá¹ƒ dhanaâ€™â€™ nti || (AN b 7.5, 6) ---

evaá¹ƒ vuttaá¹ƒ sattavidhaá¹ƒ ariyadhanaá¹ƒ. __adhimattaá¹ƒ rÄ• hule_ti rÄ• hule pabbajite
nandapabbajjÄ• yauppannadukkhatopi adhikataraá¹ƒ dukkhaá¹ƒ ahosÄ«ti attho. __ito pacch
vuttasokuppattitoaparadivasesu anÄ• gÄ• mÄ«naá¹ƒ Ã±Ä• tisinehapaá¹-ighacittuppÄ• dÄ• l
__puttapema_ntiÄ• diraÃ±Ã±Ä• puttasinehassa tibbabhÄ• vaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. putta
sahajÄ• tapÄ«tivegasamuá¹-á¹-hitÄ• naá¹ƒrÅ«padhammÄ• naá¹ƒ sakalasarÄ«raá¹ƒ khobhe
``chaviá¹ƒ ... pe ... aá¹-á¹-himiÃ±jaá¹ƒ Ä• haccatiá¹-á¹-hatÄ«â€™â€™ _ti vutto. __attano piy
bhagavantaá¹ƒ sandhÄ• ya vadati. __putte_ti rÄ• hulaá¹ƒ. __saddahantenÄ• _ti tassa vacan
vimatiyÄ• sati Ä• patti eva.

rÄ• hulavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• vaá¹‡á¹‡anÄ•

<106> sÄ• maá¹‡erasikkhÄ• padÄ• dÄ«su pÄ• á¸·iyaá¹ƒ __sikkhÄ• padÄ• nÄ«_ti sikkhÄ• k
adhisÄ«lasikkhÄ• naá¹ƒvÄ• adhigamÅ«pÄ• yÄ• . __pÄ• á¹‡o_ti paramatthato jÄ«vitindriyaa
pabandhavasenapavattituá¹ƒ adatvÄ• satthÄ• dÄ«hi atikkamma abhibhavitvÄ• pÄ• tanaá¹
pÄ• á¹‡avadhotiattho. so \Be II 115/ pana atthato pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino
jÄ«vitindriyupacchedakaupakkamasamuá¹-á¹-hÄ• pikÄ• vadhakacetanÄ• va. tasmÄ• pÄ• á
verahetutÄ• ya verasaá¹…khÄ• taá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dipÄ• padhammaá¹ƒmaá¹‡ati nÄ
``veramaá¹‡Ä«â€™â€™ _ti vuccati, viramati etÄ• yÄ• ti vÄ•  ``viramaá¹‡Ä«â€™â€™ tivatta
``veramaá¹‡Ä«â€™â€™ ti samÄ• dÄ• navirati vuttÄ• . esa nayo sesesupi.

adinnassa Ä• dÄ• naá¹ƒ __adinnÄ• dÄ• naá¹ƒ, _ theyyacetanÄ• va. __abrahmacariya_nti a
maggapaá¹-ipattisamuá¹-á¹-hÄ• pikÄ• methunacetanÄ• . __musÄ• _ti abhÅ«tavatthu, tassa
bhÅ«tato \Ne II 111/ viÃ±Ã±Ä• panacetanÄ• __musÄ• vÄ• do_. piá¹-á¹-hapÅ«vÄ• dinibbatt
cevapupphÄ• savÄ• dibhedaá¹ƒ merayaÃ±ca __surÄ• merayaá¹ƒ_. tadeva madanÄ«yaá¹-á
pamÄ• dakÄ• raá¹‡aá¹-á¹-henapamÄ• daá¹-á¹-hÄ• naÃ±ca, taá¹ƒ yÄ• ya cetanÄ• ya pivati,

aruá¹‡uggamanato paá¹-á¹-hÄ• ya yÄ• va majjhanhikÄ• ayaá¹ƒ ariyÄ• naá¹ƒ bhojanassa k
__vikÄ• lo_. bhuÃ±jitabbaá¹-á¹-hena __bhojana_nti idha sabbaá¹ƒ yÄ• vakÄ• likaá¹ƒ vuccat
idhauttarapadalopena ``bhojanaâ€™â€™ nti adhippetaá¹ƒ. vikÄ• le bhojanaá¹ƒ ajjhoharaá¹
__vikÄ• labhojanaá¹ƒ, _vikÄ• le vÄ• yÄ• vakÄ• likassa bhojanaá¹ƒ ajjhoharaá¹‡aá¹ƒ vikÄ•
gahetabbo, atthato vikÄ• le yÄ• vakÄ• likaajjhoharaá¹‡acetanÄ• va.

sÄ• sanassa ananulomattÄ• visÅ«kaá¹ƒ paá¹-Ä• á¹‡Ä«bhÅ«taá¹ƒ dassanaá¹ƒ __visÅ«kada
naccagÄ«tÄ• didassanasavanÄ• naÃ±cevavaá¹-á¹-akayuddhajÅ«takÄ«á¸·Ä• disabbakÄ«á¸
cettha paÃ±cannampi viÃ±Ã±Ä• á¹‡Ä• naá¹ƒyathÄ• sakaá¹ƒ visayassa Ä• locanasabhÄ• va
saá¹…gahetabbattÄ• savanampi saá¹…gahitaá¹ƒ. __naccagÄ«tavÄ• dita_-saddehi cettha a
saá¹…gahitÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ.

__mÄ• lÄ• _ti baddhamabaddhaá¹ƒ vÄ• antamaso suttÄ• dimayampi alaá¹…kÄ• ratthÄ• ya
``mÄ• lÄ• â€™â€™ tvevavuccati. __gandha_nti vÄ• sacuá¹‡á¹‡Ä• divilepanato aÃ±Ã±aá¹ƒ
__vilepana_ntipisitvÄ• gahitaá¹ƒ chavirÄ• gakaraá¹‡aÃ±ceva gandhajÄ• taÃ±ca. __dhÄ• ra
piá¸·andhanaá¹ƒ. __maá¹‡á¸• anaá¹ƒ_nÄ• ma Å«naá¹-á¹-hÄ• napÅ«raá¹‡aá¹ƒ. gandhavase
sÄ• diyanaá¹ƒ __vibhÅ«sanaá¹ƒ_ nÄ• ma. mÄ• lÄ• dÄ«suvÄ• dhÄ• raá¹‡Ä• dÄ«ni yathÄ•
tesaá¹ƒ dhÄ• raá¹‡Ä• dÄ«naá¹ƒ á¹-hÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒvÄ«tikkamacetanÄ• .

__uccÄ• _ti ucca-saddena samÄ• nattho nipÄ• to, __uccÄ• sayanaá¹ƒ_ vuccati pamÄ• á¹‡Ä
__mahÄ• sayanaá¹ƒ_ akappiyattharaá¹‡ehi atthataá¹ƒ, salohitavitÄ• naÃ±ca. etesu hiÄ• sa
uccÄ• sayanamahÄ• sayana-saddehi gahitÄ• ni uttarapadalopena. __jÄ• tarÅ«parajatapaá¹
__rajata_-saddena dÄ• rumÄ• sakÄ• di sabbaá¹ƒ rÅ«piyaá¹ƒ saá¹…gahitaá¹ƒ, muttÄ• maá¹
dhaÃ±Ã±akhettavatthÄ• dayoca saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . __paá¹-iggahaá¹‡a_-sad
paá¹-iggÄ• hÄ• panasÄ• diyanÄ• ni saá¹…gahitÄ• ni. __nÄ• sanavatthÅ«_tipÄ• rÄ• jikaá¹-á
kÄ• raá¹‡aá¹ƒ.

<107> pÄ• á¸·iyaá¹ƒ __sabbaá¹ƒ saá¹…ghÄ• rÄ• maá¹ƒ Ä• varaá¹‡aá¹ƒ karontÄ«_ti sabbas
pavesanivÄ• raá¹‡aá¹ƒkaronti. __saá¹…ghÄ• rÄ• mo Ä• varaá¹‡aá¹ƒ kÄ• tabbo_ti saá¹…gh
saá¹…ghÄ• rÄ• mevÄ• Ä• varaá¹‡aá¹ƒ \Ne II 112/ kÄ• tabbanti attho. teneva __ ``tattha Ä•
_nti bhummavasenavuttaá¹ƒ. __Ä• hÄ• raá¹ƒ Ä• varaá¹‡a_ntiÄ• dÄ«supi eseva nayo. __ ``y
iminÄ• sÄ• maá¹‡erassa vassaggena laddhaá¹ƒ vÄ• sakasantakameva vÄ• nibaddhavasa

__yatthavÄ• paá¹-ikkamatÄ«_ti Ä• cariyupajjhÄ• yÄ• naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ vuttaá¹
_tiÄ• di. __attano_ti hi sayaá¹ƒ, Ä• cariyassa, upajjhÄ• yassa vÄ• ti attho. daá¹‡á¸• enti vine
etenÄ• tidaá¹‡á¸• o, so eva kattabbattÄ• kammanti __daá¹‡á¸• akammaá¹ƒ, _ Ä• varaá¹‡Ä
vÄ• pavesetu_nti pokkharaá¹‡Ä«Ä• diudake pavesetuá¹ƒ.

sikkhÄ• padadaá¹‡á¸• akammavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<108> __saddhivihÄ• rikaantevÄ• sikÄ• nampÄ«_ti upasampanne sandhÄ• ya vuttaá¹ƒ. tes
yathÄ• oramanti, tathÄ• tesaá¹ƒ niggahaá¹ƒ akarontesu aÃ±Ã±ehi Ä• varaá¹‡Ä• diniggaha
__saá¹…gaá¹‡hantÄ«_ti ``paraparisato bhinditvÄ• gaá¹‡hissÄ• mÄ«â€™â€™ ti dÄ• nÄ• di
(DN III 210; AN a IV 32, 256) upalÄ• á¸·anavasena \Be II 117/saá¹…gaá¹‡hanti. so bhijjatu
saá¹…gaá¹‡hantassa payoge Ä• patti eva. __bhinditvÄ• gaá¹‡hituá¹ƒ na vaá¹-á¹-atÄ«_ti bhi
gaá¹‡hitumpi na vaá¹-á¹-atÄ«ti attho. __Ä• dÄ«navaá¹ƒpana vattuá¹ƒ vaá¹-á¹-atÄ«_ti sÄ• sa
parÄ• nuddayatÄ• ya vÄ• vattuá¹ƒ vaá¹-á¹-ati, na parisalolatÄ• ya.

__ ``senÄ• sanaggÄ• ho ca paá¹-ippassambhatÄ«â€™â€™ _ti iminÄ• vassacchedaá¹ƒ das
upasampannÄ• nampipÄ• rÄ• jikasamÄ• pattiyÄ• saraá¹‡agamanÄ• disÄ• maá¹‡erabhÄ•
ca paá¹-ippassambhati, saá¹…ghalÄ• bhampi te na labhantÄ«ti veditabbaá¹ƒ. __purimikÄ• y
gahitÄ• nÄ«_tisaraá¹‡aggahaá¹‡ena saha tadahevassa vassÅ«pagamanampi dasseti. __pa
vassÄ• vÄ• sika_ntivassÄ• vÄ• sikalÄ• bhaggahaá¹‡adassanamattamevetaá¹ƒ, tato purepi,
vassÄ• vÄ• sikaÃ±cacÄ«varamÄ• sesu saá¹…ghe uppannaá¹ƒ kÄ• lacÄ«varaÃ±ca purimik
sÄ• maá¹‡erolabhati eva. __sace pacchimikÄ• ya gahitÄ• nÄ«_ti pacchimikÄ• ya vassÅ«pa
chinnavassataÃ±cadasseti. tassa hi kÄ• lacÄ«vare bhÄ• go na pÄ• puá¹‡Ä• ti. tasmÄ• __ `
lÄ• bhodÄ• tabboâ€™â€™ _ti vuttaá¹ƒ.

vassÄ• vÄ• sikalÄ• bho \Ne II 113/ pana yadi senÄ• sanasÄ• mikÄ• dÄ• yakÄ• senÄ• san
pacchimikÄ• yaupagantvÄ• vattaá¹ƒ katvÄ• attano senÄ• sane vasantassapi vassÄ• vÄ• s
anapaloketvÄ• pi dÄ• tabbova. yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ ``pacchimikÄ• ya va
pacchimikÄ• ya puna vassaá¹ƒ upagatattÄ• lacchatÄ«â€™â€™ ti (Sp-á¹- mahÄ• vagga III
vassÄ• vÄ• sike dÄ• yakÄ• naá¹ƒ imaá¹ƒ adhippÄ• yaá¹ƒ nissÄ• ya vuttaÃ±ce, sundaraá¹ƒ.
kÄ• lacÄ«varampi sandhÄ• ya vuttaÃ±ce, na yujjatÄ«ti veditabbaá¹ƒ.

__na ajÄ• nitvÄ• _ti ``surÄ• â€™â€™ ti ajÄ• nitvÄ• pivato pÄ• á¹‡Ä• tipÄ• taveramaá¹‡iÄ•
saraá¹‡abhedaÃ±ca na Ä• pajjati, akusalaá¹ƒ pana surÄ• pÄ• naveramaá¹‡isÄ«labhedo ca
mÄ• lÄ• didhÄ• raá¹‡Ä• dÄ«suviyÄ• ti daá¹-á¹-habbaá¹ƒ. __itarÄ• nÄ«_ti vikÄ• labhojanave
saÃ±ciccavÄ«tikkamantassa taá¹ƒ taá¹ƒ bhijjati eva, itarÄ«taresaá¹ƒ pana abhijjamÄ• nena

honti. teneva __ ``tesu bhinnesÅ«â€™â€™ _ti bhedavacanaá¹ƒ vuttaá¹ƒ.

__accayaá¹ƒ_ \Be II 118/ __desÄ• petabbo_ti ``accayo maá¹ƒ, bhante, accagamÄ• â€™â€™
desÄ• petvÄ• saraá¹‡asÄ«laá¹ƒ dÄ• tabbanti adhippÄ• yo pÄ• rÄ• jikattÄ• tesaá¹ƒ. tenÄ•
nÄ• setabboâ€™â€™ _ti. __ayameva hi nÄ• sanÄ• idha adhippetÄ• _ti liá¹…ganÄ• sanÄ•
avaá¹‡á¹‡abhÄ• sanÄ• dÄ«naá¹ƒ saha patitattÄ• vuttaá¹ƒ.

nanu ca kaá¹‡á¹-akasÄ• maá¹‡eropi micchÄ• diá¹-á¹-hiko eva, tassa ca heá¹-á¹-hÄ• daá¹‡
vuttÄ• . idha pana micchÄ• diá¹-á¹-hikassa liá¹…ganÄ• sanÄ• vuccati, ko imesaá¹ƒ bhedoti
nidhÄ• yÄ• ha__ ``sassatucchedÄ• naÃ±hi aÃ±Ã±ataradiá¹-á¹-hikoâ€™â€™ _ti. ettha cÄ• y
``attÄ• issaro vÄ• nicco dhuvoâ€™â€™ tiÄ• dinÄ• vÄ• ``attÄ• ucchijjissati vinassissatÄ«â
titthiyaparikappitaá¹ƒ yaá¹ƒ kiÃ±ci sassatucchedadiá¹-á¹-hiá¹ƒ daá¸·haá¹ƒ gahetvÄ• vohara
pÄ• rÄ• jikaá¹-á¹-hÄ• naá¹ƒ hoti. so ca liá¹…ganÄ• sanÄ• ya nÄ• setabbo. yo pana Ä«disaá
aggahetvÄ• sÄ• sanikova hutvÄ• kevalaá¹ƒ buddhavacanÄ• dhippÄ• yaá¹ƒ viparÄ«tato gah
ovadiyamÄ• nopiappaá¹-inissajjitvÄ• voharati, tassa sÄ• diá¹-á¹-hi pÄ• rÄ• jikaá¹ƒ na hoti,
kaá¹‡á¹-akanÄ• sanÄ• yaeva nÄ• setabboti.

anÄ• pucchÄ• varaá¹‡avatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹‡á¸• akavatthukathÄ• vaá¹‡á¹‡anÄ•

<109> paá¹‡á¸• akavatthusmiá¹ƒ \Ne II 114/ Ä• sittausÅ«yapakkhapaá¹‡á¸• akÄ• tayopi pu
ahetukapaá¹-isandhikÄ• , te ca kilesapariyuá¹-á¹-hÄ• nassa balavatÄ• ya napuá¹ƒsakapaá¹
``paá¹‡á¸• akÄ• â€™â€™ ti vuttÄ• . tesu Ä• sittausÅ«yapaá¹‡á¸• akÄ• naá¹ƒ dvinnaá¹ƒ kile
yonisomanasikÄ• rÄ• dÄ«hivÄ«tikkamato nivÄ• retumpi sakkÄ• , tena te pabbÄ• jetabbÄ• v
pakkhapaá¹‡á¸• akassapana kÄ• á¸·apakkhesu ummÄ• do viya kilesapariá¸·Ä• ho avatthara
vÄ«tikkamaá¹ƒpatvÄ• eva ca nivattati. tasmÄ• so tasmiá¹ƒ pakkhe na pabbÄ• jetabboti vut
dassetuá¹ƒ __ ``yassa paresaâ€™â€™ _ntiÄ• di vuttaá¹ƒ. tattha __Ä• sittassÄ• _ti mukheÄ
asucimuccanena \Be II 119/ pariá¸·Ä• ho vÅ«pasammati. __usÅ«yÄ• yauppannÄ• yÄ• _ti us
sevetukÄ• matÄ• rÄ• ge uppanne asucimuttiyÄ• pariá¸·Ä• ho vÅ«pasammati.

__ ``bÄ«jÄ• ni apanÄ«tÄ• nÄ«â€™â€™ _ti vuttattÄ• bÄ«jesu á¹-hitesu nimittamatte apanÄ«
bhikkhunopi anÄ• bÄ• dhapaccayÄ• tadapanayane thullaccayameva, na pana paá¹‡á¸• aka
apanÄ«tesu aá¹…gajÄ• tampi rÄ• gena kammaniyaá¹ƒ na hoti, pumabhÄ• vo vigacchati, ma
upasampadÄ• pi vigacchati, kilesapariá¸·Ä• hopi dunnivÄ• ravÄ«tikkamohoti napuá¹ƒsakapa
Ä«diso upasampannopi nÄ• setabboti vadanti. yadi evaá¹ƒ kasmÄ• bÄ«juddharaá¹‡e pÄ• n
ettha tÄ• va keci vadanti ``paÃ±Ã±attamevetaá¹ƒ bhagavatÄ• `paá¹‡á¸• ako, bhikkhave, an
upasampÄ• detabbo, upasampannonÄ• setabboâ€™ ti vuttattÄ• â€™â€™ ti. keci pana ``ya

paá¹‡á¸• ako na hoti, tasmÄ• tasmiá¹ƒ khaá¹‡e pÄ• rÄ• jikaá¹ƒ na paÃ±Ã±attaá¹ƒ. yasmÄ•
bhikkhu aparena samayenavuttanayena paá¹‡á¸• akattaá¹ƒ Ä• pajjati, abhÄ• vako hoti, upa
eva cassaupasampadÄ• vigacchati, tasmÄ• esa paá¹‡á¸• akattupagamanakÄ• lato paá¹-á
napuá¹ƒsakapaá¹‡á¸• akenasaddhiá¹ƒ yojetvÄ• `upasampanno nÄ• setabboâ€™ ti abhabb
ayaÃ±cakiÃ±cÄ• pi sahetuko, bhÄ• vakkhayena panassa ahetukasadisatÄ• ya maggopi na
apare pana ``pabbajjato pubbe upakkamena paá¹‡á¸• akabhÄ• vamÄ• pannaá¹ƒ sandhÄ• y
vuttaá¹ƒ, upasampannassa pana pacchÄ• upakkamena upasampadÄ• pi na vigacchatÄ«â€
yadaggena hi pabbajjato pubbe upakkamena abhabbo hoti, tadaggena pacchÄ• pihotÄ«ti vA

itthattÄ• di \Ne II 115/ bhÄ• vo natthi etassÄ• ti __abhÄ• vako. pabbajjÄ• na vÄ• ritÄ• _ti et
pabbajjÄ• gahaá¹‡enevaupasampadÄ• pi gahitÄ• . tenÄ• ha __ ``yassa cettha pabbajjÄ• vA
__tasmiá¹ƒyevassapakkhe pabbajjÄ• vÄ• ritÄ• _ti ettha pana apaá¹‡á¸• akapakkhepi pabba
upasampadÄ• pana tadÄ• pi na vaá¹-á¹-ati, paá¹‡á¸• akapakkhe pana Ä• gate liá¹…ganÄ• s
veditabbaá¹ƒ.

paá¹‡á¸• akavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

theyyasaá¹ƒvÄ• sakavatthukathÄ• vaá¹‡á¹‡anÄ•

<110> theyyasaá¹ƒvÄ• sakavatthumhi \Be II 120/ __kolaÃ±Ã±Ä• _ti kule jÄ• tÄ• , tattha vÄ•
pasiddhÄ• , taá¹ƒ vÄ• jÄ• nanti kolaÃ±Ã±Ä• ti Ã±Ä• takÄ• naá¹ƒ nÄ• maá¹ƒ. theyyÄ• ya liá
saá¹ƒvÄ• so evÄ• ti Ä• ha __ ``tayo theyyasaá¹ƒvÄ• sakÄ• â€™â€™ _ti. __na yathÄ• vuá¸•
vandana_ntibhikkhÅ«naá¹ƒ, sÄ• maá¹‡erÄ• naá¹ƒ vÄ• vandanaá¹ƒ na sÄ• diyati.

__yathÄ• vuá¸• á¸• haá¹ƒ vandana_nti attanÄ• musÄ• vÄ• dena dassitavassakkamena bhi
daharasÄ• maá¹‡ero pana vuá¸• á¸• hasÄ• maá¹‡erÄ• naá¹ƒ, daharabhikkhu ca vuá¸• á¸• h
theyyasaá¹ƒvÄ• sakona hoti. __imasmiá¹ƒ atthe_ti saá¹ƒvÄ• satthenakatthe.

__ ``bhikkhuvassÄ• nÄ«â€™â€™ _ti idaá¹ƒ saá¹ƒvÄ• satthenake vuttapÄ• á¹-havasena vut
pabbajitvÄ• sÄ• maá¹‡eravassÄ• ni gaá¹‡entopi ubhayatthenako eva. na kevalaÃ±ca purisc
bhikkhunÄ«suevaá¹ƒ paá¹-ipajjati, theyyasaá¹ƒvÄ• sikÄ• va. Ä• dikammikÄ• pi cettha na mu
paÃ±Ã±attÄ• pattiá¹ƒ paá¹-icca Ä• dikammikÄ• vuttÄ• , tenevettha Ä• dikammikopi namutto

__rÄ• ja ... pe ... bhayenÄ• _ti ettha __bhaya_-saddo paccekaá¹ƒ yojetabbo. __yÄ• va so su
liá¹…gena bhikkhÅ« vaÃ±cetvÄ• tehi saá¹ƒvasissÄ• mÄ«â€™â€™ ti asuddhacittÄ• bhÄ• v
asuddhacittena liá¹…ge gahitamatte pacchÄ• bhikkhÅ«hi saha saá¹ƒvasatu vÄ• mÄ• vÄ•
pacchÄ• saá¹ƒvasantopi abhabbo hutvÄ• saá¹ƒvasati. tasmÄ• ubhayatthenakopi liá¹…gat

veditabbaá¹ƒ. yo pana rÄ• jÄ• dibhayena suddhacittova liá¹…gaá¹ƒ gahetvÄ• vicarantopac
gaá¹‡etvÄ• jÄ«vissÄ• mÄ«â€™â€™ ti asuddhacittaá¹ƒ uppÄ• deti, so cittuppÄ• damattena
suddhacittena gahitaliá¹…gattÄ• . sace pana so bhikkhÅ«naá¹ƒ santikaá¹ƒ \Ne II 116/ gantv
sÄ• maá¹‡eravassagaá¹‡anÄ• diá¹ƒ karoti, tadÄ• saá¹ƒvÄ• satthenako, ubhayatthenako vÄ
yaá¹ƒ pana parato saha dhuranikkhepena ``ayampi theyyasaá¹ƒvÄ• sako, vÄ• â€™â€™ ti v
saá¹…gamma saá¹ƒvÄ• sÄ• dhivÄ• sanavasena dhuranikkhepaá¹ƒ sandhÄ• ya vuttaá¹ƒ. te
nÄ• dhivÄ• seti yÄ• vÄ• â€™â€™ _ti. tassa tÄ• va theyyasaá¹ƒvÄ• sako nÄ• ma na vuccat
ettha ca corÄ• dibhayaá¹ƒ \Be II 121/ vinÄ• pi kÄ«á¸·Ä• dhippÄ• yena liá¹…gaá¹ƒgahetvÄ•
pabbajitÄ• layaá¹ƒ dassetvÄ• vandanÄ• diá¹ƒ asÄ• diyantopi ``sobhatinu kho me pabbajita
suddhacittena gaá¹‡hantopi theyyasaá¹ƒvÄ• sako na hotÄ«tidaá¹-á¹-habbaá¹ƒ.

__sabbapÄ• saá¹‡á¸• iyabhattÄ• nÄ«_ti sabbasÄ• mayikÄ• naá¹ƒ sÄ• dhÄ• raá¹‡aá¹ƒ katv
idaÃ±cabhikkhÅ«naÃ±Ã±eva niyamitabhattagahaá¹‡e saá¹ƒvÄ• sopi sambhaveyyÄ• ti sabb
vuttaá¹ƒ. saá¹ƒvÄ• saá¹ƒ pana asÄ• diyitvÄ• abhikkhukavihÄ• rÄ• dÄ«su vihÄ• rabhattÄ• c
theyyasaá¹ƒvÄ• sakona hoti eva. __kammantÄ• nuá¹-á¹-hÄ• nenÄ• _ti kasiÄ• dikammakara
Ä• dÄ• yÄ• _tibhikkhuliá¹…gavesena sarÄ«rena dhÄ• retvÄ• .

__ ``yo evaá¹ƒ pabbajati, so theyyasaá¹ƒvÄ• sako nÄ• ma hotÄ«â€™â€™ _ti idaá¹ƒ nidass
``theyyasaá¹ƒvÄ• sakoâ€™â€™ tipana nÄ• maá¹ƒ ajÄ• nantopi ``evaá¹ƒ kÄ• tuá¹ƒ na vaá¹-
karonto samaá¹‡o nÄ• mana hotÄ«â€™â€™ ti vÄ• ``yadi Ä• rocessÄ• mi, chaá¸• á¸• essar
kenaci pabbajjÄ• me na ruhatÄ«â€™â€™ ti jÄ• nÄ• ti, theyyasaá¹ƒvÄ• sako hoti. yo pana p
evaá¹ƒme gahitÄ• â€™â€™ tisaÃ±Ã±Ä« kevalaá¹ƒ antarÄ• attano setavatthanivÄ• sanÄ• c
pakÄ• setuá¹ƒlajjanto na katheti, so theyyasaá¹ƒvÄ• sako na hoti. __anupasampannakÄ• le
etthaavadhÄ• raá¹‡ena upasampannakÄ• le theyyasaá¹ƒvÄ• sakalakkhaá¹‡aá¹ƒ Ã±atvÄ• v
theyyasaá¹ƒvÄ• sakona hotÄ«ti dÄ«peti. so parisuddhacittena gahitaliá¹…gattÄ• liá¹…gatth
laddhÅ«pasampadattÄ• tadanuguá¹‡asseva saá¹ƒvÄ• sassa sÄ• ditattÄ• saá¹ƒvÄ• satther
panaliá¹…gatthenako hoti, saá¹ƒvÄ• sÄ• rahassa liá¹…gassa gahitattÄ• saá¹ƒvÄ• sasÄ• di
saá¹ƒvÄ• satthenakohoti.

__saliá¹…ge á¹-hito_ti saliá¹…gabhÄ• ve á¹-hito. __theyyasaá¹ƒvÄ• sako na hotÄ«_ti bhikkh
dinnaliá¹…gassaapariccattattÄ• liá¹…gatthenako na hoti, bhikkhupaá¹-iÃ±Ã±Ä• ya aparicca
saá¹ƒvÄ• satthenakona hotÄ«ti. yaá¹ƒ pana __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``liá¹…gÄ•
sÄ• ditattÄ• na saá¹ƒvÄ• satthenakoâ€™â€™ ti (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•
idameva kÄ• raá¹‡aá¹ƒ sandhÄ• yavuttaá¹ƒ. itarathÄ• \Be II 122/ \Ne II 117/ sÄ• maá¹‡eras
bhikkhuvassagaá¹‡anÄ• dÄ«su liá¹…gÄ• nurÅ«pasaá¹ƒvÄ• soeva sÄ• ditoti saá¹ƒvÄ• satth
dinnaliá¹…gassa ubhinnampi sÄ• dhÄ• raá¹‡attÄ• . yathÄ• cettha bhikkhu, evaá¹ƒ sÄ• maá
samÄ• panno sÄ• maá¹‡erapaá¹-iÃ±Ã±Ä• ya apariccattattÄ• saá¹ƒvÄ• satthenako na hotÄ«
sampaá¹-icchitvÄ• _ti kÄ• sÄ• vadhÄ• raá¹‡edhuraá¹ƒ nikkhipitvÄ• gihibhÄ• vaá¹ƒ sampaá

__yo koci vuá¸• á¸• hapabbajito_ti sÄ• maá¹‡eraá¹ƒ sandhÄ• ya vuttaá¹ƒ. __mahÄ• peá¸·Ä
gharadvÄ• resu á¹-hapitabhattabhÄ• janavisesesu, etena vihÄ• re bhikkhÅ«hi saddhiá¹ƒvas
akaraá¹‡aá¹ƒ dasseti.

theyyasaá¹ƒvÄ• sakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ•

titthiyapakkantakÄ• dikathÄ• su __tesaá¹ƒ liá¹…ge Ä• dinnamatte_ti vÄ«maá¹ƒsÄ• diadhipp
bhavissÄ• mÄ«â€™â€™ ti sanniá¹-á¹-hÄ• navasena liá¹…ge kÄ• yena dhÄ• ritamatte. __sa
santikaá¹ƒ agantvÄ• sayameva saá¹…ghÄ• rÄ• mepi kusacÄ«rÄ• dÄ«ni nivÄ• seti. __Ä• jÄ
gacchatÄ«_ti Ä• jÄ«vakÄ• naá¹ƒ santike tesaá¹ƒ pabbajanavidhinÄ• ``Ä• jÄ«vakobhavissÄ
tassa hi titthiyabhÄ• vÅ«pagamanaá¹ƒ pati sanniá¹-á¹-hÄ• ne vijjamÄ• nepi ``gantvÄ• bhavi
parikappitattÄ• padavÄ• re dukkaá¹-ameva vuttaá¹ƒ. __dukkaá¹-a_nti pÄ• á¸·iyÄ• avuttepi
vuttapubbapayogadukkaá¹-Ä• nulomato vuttaá¹ƒ. etena ca sanniá¹-á¹-hÄ• navasenaliá¹…ge
pÄ• rÄ• jikaá¹ƒ, tato purimapayoge thullaccayaÃ±ca vattabbameva, thullaccayakkhaá¹‡eniv
desÄ• petvÄ• muccati evÄ• ti daá¹-á¹-habbaá¹ƒ. yathÄ• cettha, evaá¹ƒ saá¹…ghabhedepil
pubbapayogÄ• dÄ«su dukkaá¹-athullaccayapÄ• rÄ• jikÄ• hi muccanasÄ«mÄ• ca veditabbÄ
Ä• dikammikÄ• nampi anÄ• patti na vuttÄ• . pabbajjÄ• yapiabhabbatÄ• dassanatthaá¹ƒ pan
pÄ• rÄ• jikakaá¹‡á¸• e visuá¹ƒ sikkhÄ• padena pÄ• rÄ• jikÄ• diá¹ƒadassetvÄ• idha abhabb

__taá¹ƒ_ \Be II 123/ __laddhi_nti titthiyavese seá¹-á¹-habhÄ• vaggahaá¹‡ameva sandhÄ• ya
tesaÃ±hititthiyÄ• naá¹ƒ sassatÄ• diggÄ• haá¹ƒ gaá¹‡hantopi liá¹…ge asampaá¹-icchite titthi
taá¹ƒ laddhiá¹ƒ aggahetvÄ• pi ``etesaá¹ƒ vatacariyÄ• sundarÄ• â€™â€™ ti liá¹…gaá¹ƒ san
titthiyapakkantakohoti eva \Ne II 118/. __laddhiyÄ• abhÄ• venÄ• _ti bhikkhubhÄ• ve sÄ• lay
titthiyabhÄ• vÅ«pagamanaladdhiyÄ• abhÄ• vena, etena ca Ä• padÄ• su kusacÄ«rÄ• diá¹ƒ p
anÄ• pattiá¹ƒ dasseti.

__upasampannabhikkhunÄ• kathito_ti ettha saá¹…ghabhedakopi upasampannabhikkhunÄ
mÄ• tughÄ• takÄ• dayopana anupasampannenÄ• pÄ«ti daá¹-á¹-habbaá¹ƒ.

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tiracchÄ• navatthukathÄ• vaá¹‡á¹‡anÄ•

<111> udakasaÃ±cÄ• rikaá¹ƒ maá¹‡á¸• Å«kabhakkhaá¹ƒ nÄ• gasarÄ«ranti sambandhitabba

__vissarabhayenÄ• _tinÄ• gassa sarÄ«raá¹ƒ disvÄ• bhikkhuno viravanabhayena. kapimido
nuppajjatÄ«titaduppattisÄ«maá¹ƒ dassento Ä• ha __ ``vissaá¹-á¹-hoâ€™â€™ _tiÄ• di.

tiracchÄ• navatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mÄ• tughÄ• takÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<112> __apavÄ• hana_nti sodhanaá¹ƒ. tiracchÄ• nÄ• diamanussajÄ• tito manussajÄ• tikÄ•
tikkhavisadÄ• honti lokuttaraguá¹‡Ä• viyÄ• ti Ä• ha __ ``manussitthibhÅ«tÄ• janikÄ• mÄ•
manussÄ• naÃ±Ã±eva kusalappavatti tikkhavisadÄ• , evaá¹ƒ akusalappavattipÄ«tiÄ• ha __
manussajÄ• tikenevÄ• â€™â€™ _tiÄ• di. __Ä• nantariyenÄ• _ti ettha cutianantaraá¹ƒ niraye
anantaraá¹ƒ nÄ• ma, tasmiá¹ƒ anantare janakattena niyuttaá¹ƒ Ä• nantariyaá¹ƒ, tena. __ves
upalakkhaá¹‡amattaá¹ƒ, kulitthiyÄ• aticÄ• riniyÄ• puttopi attanopitaraá¹ƒ ajÄ• nitvÄ• ghÄ•
hoti.

<114> __avasesa_nti \Be II 124/ anÄ• gÄ• miÄ• dikaá¹ƒ. yaá¹ƒ panettha vattabbaá¹ƒ, taá¹ƒ
manussaviggahapÄ• rÄ• jikevuttameva.

<115> __ayaá¹ƒ saá¹…ghabhedako_ti pakatattaá¹ƒ bhikkhuá¹ƒ sandhÄ• ya vuttaá¹ƒ. pubbe
pÄ• rÄ• jikaá¹ƒsamÄ• panno \Ne II 119/ vÄ• vatthÄ• didosena vipannopasampado vÄ• saa
anantariyaá¹ƒ na phusati, saá¹…gho pana bhinnova hoti, pabbajjÄ• cassa na vÄ• ritÄ• ti da

``duá¹-á¹-hacittenÄ• â€™â€™ ti vuttamevatthaá¹ƒ vibhÄ• veti __ ``vadhakacittenÄ• â€™â€
__lohitaá¹ƒuppÄ• detÄ«_ti tathÄ• gatassa verÄ«hi abhejjakÄ• yatÄ• ya kenaci balakkÄ• ren
bahi lohitaá¹ƒ paggharÄ• petuá¹ƒ na sakkÄ• , Ä• vudhÄ• dipahÄ• rena pana lohitaá¹ƒ á¹-hÄ
ekattha saÃ±citaá¹ƒ hoti, ettakena pana pahÄ• radÄ• yako lohituppÄ• dako nÄ• mahoti dev
bodhiá¹ƒ vÄ• paá¹-imÄ• diá¹ƒ vÄ• bhindato Ä• nantariyaá¹ƒ nahoti, Ä• nantariyasadisaá¹ƒ
bodhirukkhassa pana ojoharaá¹‡asÄ• khÄ• cevasadhÄ• tukaá¹ƒ cetiyaá¹ƒ bÄ• dhayamÄ• n
puÃ±Ã±amevettha hoti.

mÄ• tughÄ• takÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ubhatobyaÃ±janakavatthukathÄ• vaá¹‡á¹‡anÄ•

<116> __itthiubhatobyaÃ±janako_ti itthindriyayutto, itaro pana purisindriyayutto. ekassa hi b
saha nuppajjati __yamake_ (Yam III indriyayamaka.188) paá¹-ikkhittattÄ• . dutiyabyaÃ±jana
kammasahÄ• yena akusalacitteneva bhÄ• vavirahitaá¹ƒ uppajjati. pakatitthipurisÄ• nampika
byaÃ±janaliá¹…gÄ• naá¹ƒ kÄ• raá¹‡aá¹ƒ, na bhÄ• vo tassa kenaci paccayena paccayattass

kevalaá¹ƒ bhÄ• vasahitÄ• naá¹ƒyeva byaÃ±janaliá¹…gÄ• naá¹ƒ pavattidassanatthaá¹ƒ __aá
``itthindriyaá¹ƒpaá¹-icca itthiliá¹…gÄ• dÄ«nÄ«â€™â€™ tiÄ• dinÄ• (Dhs-a 632) indriyaá¹ƒ
byaÃ±janakaÄ• raá¹‡attenavuttaá¹ƒ, idha pana akusalabalena indriyaá¹ƒ vinÄ• pi byaÃ±jan
vuttaá¹ƒ. ubhinnampicesaá¹ƒ ubhatobyaÃ±janakÄ• naá¹ƒ yadÄ• itthiyÄ• rÄ• go uppajjati, t
pÄ• kaá¹-aá¹ƒ hoti, itaraá¹ƒ paá¹-icchannaá¹ƒ. yadÄ• purise rÄ• go uppajjati, tadÄ• itthibya
125/ pÄ• kaá¹-aá¹ƒhoti, itaraá¹ƒ paá¹-icchannaá¹ƒ. __tattha vicÄ• raá¹‡akkamo_ti paá¹-isan
itthipurisaliá¹…gÄ• nampipÄ• tubhÄ• vappakÄ• sake __kurundi_vacane ayuttatÄ• pakÄ• sa
atthavicÄ• raá¹‡akkamo. __aá¹-á¹-hasÄ• liniya_Ã±hi ``itthiliá¹…gÄ• dÄ«ni pana itthindriyaá¹
samuá¹-á¹-hitÄ• nÄ«â€™â€™ tiÄ• di (Dhs-a 632) vuttaá¹ƒ. nevassa pabbajjÄ• atthÄ«ti yoja
abhabbe, bhabbe ca puggale Ã±atvÄ• pabbÄ• jeti, upasampÄ• deti vÄ• , dukkaá¹-aá¹ƒ. ajÄ
sabbatthaanÄ• pattÄ«ti veditabbaá¹ƒ.

ubhatobyaÃ±janakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anupajjhÄ• yakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<117> anupajjhÄ• yÄ• divatthÅ«su \Ne II 120/ __sikkhÄ• padaá¹ƒ apaÃ±Ã±atta_nti ``na, bh
anupajjhÄ• yakoupasampÄ• detabboâ€™â€™ ti idheva paÃ±Ã±Ä• piyamÄ• nasikkhÄ• pad
``kammaá¹ƒpana na kuppatÄ«â€™â€™ _ti idaá¹ƒ upajjhÄ• yÄ• bhÄ• vepi ``itthannÄ• mass
itthannÄ• menaupajjhÄ• yenÄ• â€™â€™ ti matassa vÄ• vibbhamantassa vÄ• purÄ• á¹‡au
kassaciavijjamÄ• nassÄ• pi nÄ• mena sabbattha upajjhÄ• yakittanassa katattÄ• vuttaá¹ƒ. y
upajjhÄ• yakittanaá¹ƒna kareyya, ``puggalaá¹ƒ na parÄ• masatÄ«â€™â€™ ti vuttakammavi
pÄ• á¸·iyaá¹ƒ ``anupajjhÄ• yakaâ€™â€™ nti vuttaá¹ƒ. __aá¹-á¹-hakathÄ• ya_mpissa ``upaj
tiavatvÄ• ``upajjhÄ• yaá¹ƒ agÄ• hÄ• petvÄ• sabbena sabbaá¹ƒ upajjhÄ• yavirahitaá¹ƒâ€™
pÄ• á¸·iyaá¹ƒ __saá¹…ghena upajjhÄ• yenÄ• _ti ``ayaá¹ƒ itthannÄ• mo saá¹…ghassa upas
saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• cati saá¹…ghena upajjhÄ• yenÄ• â€™â€™ ti evaá¹ƒ ka
upajjhÄ• yaá¹ƒkittetvÄ• ti attho. evaá¹ƒ __gaá¹‡ena upajjhÄ• yenÄ• _ti etthÄ• pi ``ayaá¹ƒ itt
upasampadÄ• pekkhoâ€™â€™ tiÄ• dinÄ• yojanÄ• veditabbÄ• , evaá¹ƒ vuttepi kammaá¹ƒ
vuttattÄ• . aÃ±Ã±athÄ• ``so ca puggalo anupasampannoâ€™â€™ ti vadeyya. tenÄ• ha __
tattha paá¹‡á¸• akÄ• dÄ«hi upajjhÄ• yehi kariyamÄ• nesu kammesu paá¹‡á¸• akÄ• dike vin
pÅ«rati, kammaá¹ƒ na kuppati, itarathÄ• kuppatÄ«ti veditabbaá¹ƒ.

anupajjhÄ• yakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

apattakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<118> apattacÄ«varavatthÅ«supi \Be II 126/ pattacÄ«varÄ• naá¹ƒ abhÄ• vepi ``paripuá¹‡á¹
ntikammavÄ• cÄ• ya sÄ• vitattÄ• kammakopaá¹ƒ avatvÄ• dukkaá¹-ameva vuttaá¹ƒ. itarath

kammakopo eva siyÄ• . keci pana ``paá¹-hamaá¹ƒ anuÃ±Ã±Ä• takammavÄ• cÄ• ya upasam
`paripuá¹‡á¹‡assa pattacÄ«varaâ€™ nti avatvÄ• kammavÄ• cÄ• ya upasampannÄ• pi sÅ«
taá¹ƒ na yuttaá¹ƒ. anuÃ±Ã±Ä• takÄ• lato paá¹-á¹-hÄ• ya hi aparÄ• masanaá¹ƒ sÄ• vanÄ• ya
``itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• catÄ«â€™â€™ ti padassa hÄ• pane viya
pacchÄ• anuÃ±Ã±Ä• taá¹ƒ, ``saá¹…ghaá¹ƒ, bhante, upasampadaá¹ƒ yÄ• cÄ• mÄ«â€™â€™
upasampÄ• dento ``ayaá¹ƒ itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• catÄ«â€™â€™
karoti, kammaá¹ƒsukatameva hoti \Ne II 121/, no ce vipannaá¹ƒ. sabbapacchÄ• hi anuÃ±Ã±
kiÃ±cipiparihÄ• petuá¹ƒ na vaá¹-á¹-ati, sÄ• vanÄ• ya hÄ• panameva hoti. aÃ±Ã±e vÄ• bhik
hontÄ«tisambandho.

__anÄ• maá¹-á¹-hapiá¹‡á¸• apÄ• ta_nti bhikkhÅ«hi laddhabhikkhato aggahitaggaá¹ƒ piá¹‡á
__sÄ• maá¹‡erabhÄ• gasamako_tiettha kiÃ±cÄ• pi sÄ• maá¹‡erÄ• nampi Ä• misabhÄ• gas
visuá¹ƒ sÄ• maá¹‡erabhÄ• gonÄ• ma natthi, pattacÄ«varaparikammamattapaá¹-ibaddhapa
sÄ• maá¹‡erasadisÄ• ete paá¹‡á¸• upalÄ• sÄ• tidassanatthaá¹ƒ evaá¹ƒ vuttanti daá¹-á¹-ha
niyatÄ• sannapabbajjasseva cÄ• yaá¹ƒ bhÄ• go dÄ«yati. teneva ``yÄ• va patto paccatÄ«â€
__Ä• misabhÄ• go_ti vihÄ• re dinnaá¹ƒ saá¹…ghabhattaá¹ƒ, tatruppÄ• daÃ±ca sandhÄ• ya
gehesu tehi diyyamÄ• naá¹ƒ. teneva salÄ• kabhattÄ• dipaá¹-ikkhittaá¹ƒ, dÄ• yakÄ• vippaá¹
__bhesajja_ntiÄ• dinÄ• pana gihÄ«naá¹ƒbhesajjakaraá¹‡Ä• didoso ettha na hotÄ«ti dasset

apattakÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

hatthacchinnÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<119> hatthacchinnÄ• divatthÅ«su \Be II 127/ __kaá¹‡á¹‡amÅ«le_ti sakalassa kaá¹‡á¹‡ass
vuttaá¹ƒ. __kaá¹‡á¹‡asakkhalikÄ• yÄ• _ti kaá¹‡á¹‡acÅ«á¸·ikÄ• ya. __yassa pana kaá¹‡á¹‡Ä
kuá¹‡á¸• alÄ• diá¹-hapanacchiddaá¹ƒ sandhÄ• ya vuttaá¹ƒ. taÃ±hi saá¹…ghaá¹-anakkhama
__ajapadake_tiajapadanÄ• sikaá¹-á¹-hikoá¹-iyaá¹ƒ. tato hi uddhaá¹ƒ na vicchindati. __sakkÄ
sandhetu_ntiavirÅ«pasaá¹‡á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, virÅ«paá¹ƒ pana parisadÅ«s

__khujjasarÄ«ro_ti vaá¹…kasarÄ«ro. brahmuno viya ujukaá¹ƒ gattaá¹ƒ sarÄ«raá¹ƒ yassa, s
_bhagavÄ• .

__parivaá¹-umo_ti samantato vaá¹-á¹-akÄ• yo, etena evarÅ«pÄ• eva vÄ• manakÄ• na vaá

__kÅ«á¹-akÅ«á¹-asÄ«so_ti anekesu á¹-hÄ• nesu piá¹‡á¸• ikamaá¹ƒsataá¹ƒ dassetuá¹ƒ Ä• n
__ ``tÄ• laphalapiá¹‡á¸• isadisenÄ• â€™â€™ _ti, tÄ• laphalÄ• naá¹ƒ maÃ±jarÄ« __piá¹‡á¸•
__anupubbatanukenasÄ«senÄ• _ti cetiyathÅ«pikÄ• \Ne II 122/ viya kamena kisena sÄ«sen
viya Ä• ditopaá¹-á¹-hÄ• ya yÄ• vapariyosÄ• naá¹ƒ samathÅ«lena uccena sÄ«sena samann

__kappasÄ«so_tigajamatthakaá¹ƒ viya dvidhÄ• bhinnasÄ«so. __ ``kaá¹‡á¹‡ikakeso vÄ• â€
vivaraá¹‡aá¹ƒ __ ``pÄ• á¹‡akehÄ«â€™â€™ _tiÄ• di. makkaá¹-asseva naá¸·Ä• á¹-epi kesÄ•
sandhÄ• yÄ• ha __ ``sÄ«salomehÄ«â€™â€™ _tiÄ• di.

__makkaá¹-abhamuko_ti naá¸·Ä• á¹-alomehi avibhattalomabhamuko. __akkhicakkalehÄ«_ti
__kekaro_ti tiriyaá¹ƒ passanako. __udakatÄ• rakÄ• _ti olokentÄ• naá¹ƒ udake paá¹-ibimbika
udakapubbuá¸·anti keci. __akkhitÄ• rakÄ• _ti abhimukhe á¹-hitÄ• naá¹ƒ chÄ• yÄ• , akkhigaa
__atipiá¹…galakkhÄ«_ti majjÄ• rakkhi. __madhupiá¹…gala_nti madhuvaá¹‡á¹‡apiá¹…galaá
__nippakhumakkhÄ«_tiettha __pakhuma_-saddo akkhidalalomesu nirÅ«á¸·ho, tadabhÄ• vÄ
__akkhipÄ• kenÄ• _tiakkhidala pariyantesu pÅ«tibhÄ• vÄ• pajjanarogena.

__cipiá¹-anÄ• siko_ti \Be II 128/ anunnatanÄ• siko. __paá¹-aá¹…gamaá¹‡á¸• Å«ko_ nÄ• ma
__bhinnamukho_ti upakkamukhapariyosÄ• no, sabbadÄ• vivaá¹-amukho vÄ• . __vaá¹…kan
á¹-hitaheá¹-á¹-himahanukaá¹-á¹-hiko. __oá¹-á¹-hacchinnako_ti ubhosu oá¹-á¹-hesu yattha ka
pacchÄ• vÄ• satthÄ• dinÄ• apanÄ«tamaá¹ƒsena oá¹-á¹-hena samannÄ• gato. __eá¸·amu
niccapaggharitalÄ• lÄ• mukho.

__bhinnagalo_ti avanatagato. __bhinnauro_ti atininnauramajjho. evaá¹ƒ __bhinnapiá¹-á¹-hi_
``kacchugattoâ€™â€™ tiÄ• diá¹ƒ sandhÄ• ya vuttaá¹ƒ. ettha ca vinicchayo kuá¹-á¹-hÄ• dÄ«
``vinicchayoâ€™â€™ _tiÄ• di.

__vÄ• taá¹‡á¸• iko_ti aá¹‡á¸• avÄ• tarogena uddhutabÄ«jaá¹‡á¸• akosena samannÄ• gato,
paá¹-icchannampiunnataá¹ƒ pakÄ• sati, sova na pabbÄ• jetabbo. __vikaá¹-o_ti tiriyaá¹ƒgam
caá¹…kamatojÄ• á¹‡ukÄ• bahi nigacchanti. __paá¹‡ho_ti pacchato parivattanakapÄ• do, y
jÄ• á¹‡ukÄ• anto pavisanti. __mahÄ• jaá¹…gho_ti thÅ«lajaá¹…gho. __mahÄ• pÄ• do_ti ma
__pÄ• davemajjhe_ti piá¹-á¹-hipÄ• davemajjhe, etena aggapÄ• do ca paá¹‡hi ca sadisoti da

__majjhe saá¹…kuá¹-itapÄ• dattÄ• _ti kuá¹‡á¸• apÄ• datÄ• ya kÄ• raá¹‡avibhÄ• vanaá¹ƒ. _
saá¹…kuá¹-itapÄ• dattÄ• _tikuá¹‡á¸• apÄ• datÄ• ya sakuá¹‡apÄ• dasseva gamanavibhÄ• v
caá¹…kamanto_ti ``pÄ• dassabÄ• hirantenÄ• ti \Ne II 123/ ca abbhantarantenÄ• â€™â€™ t
ubhohi pariyantehi caá¹…kamanaá¹ƒsandhÄ• ya vuttaá¹ƒ.

__mammana_nti á¹-hÄ• nakaraá¹‡avisuddhiyÄ• abhÄ• vena ayuttakkharavacanaá¹ƒ. vaca
vutto. yo ca karaá¹‡asampannopi ekamevakkharaá¹ƒ hikkÄ• rabahuso vadati, sopi idhevasa
hikkaá¹ƒ niggahetvÄ• pi anÄ• meá¸• itakkharameva siliá¹-á¹-havacanaá¹ƒ vattuá¹ƒsamattho

__Ä• pattito na muccatÄ«_ti Ã±atvÄ• karontova na muccati. jÄ«vitantarÄ• yÄ• diÄ• padÄ• s
dentassa anÄ• patti. __appatto osÄ• raá¹‡a_nti osÄ• raá¹‡Ä• yaanarahoti attho.

hatthacchinnÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

alajjinissayavatthukathÄ• vaá¹‡á¹‡anÄ•

<120> nissayapaá¹-isaá¹ƒyuttavatthÅ«su \Be II 129/ bhikkhÅ«hi samÄ• no bhÄ• go
diá¹-á¹-hisÄ«lÄ• diguá¹‡akoá¹-á¹-hÄ• soassÄ• ti bhikkhusabhÄ• go, tassa bhÄ• vo __bhikkh

alajjinissayavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gamikÄ• dinissayavatthukathÄ• vaá¹‡á¹‡anÄ•

<121> __nissayakaraá¹‡Ä«yo_ti ettha nissayaggahaá¹‡aá¹ƒ nissayo, so karaá¹‡Ä«yo yassÄ
visesanassaparanipÄ• to daá¹-á¹-habbo. __vissamento vÄ• ... pe ... anÄ• pattÄ«_ti gamana
tathÄ• vasantopi addhiko eva, tattha nissayadÄ• yake asati anÄ• pattÄ«ti adhippÄ• yo. eten
senÄ• sanÄ• disampadaá¹ƒ paá¹-icca vasato Ä• pattÄ«ti dasseti. taÃ±ca agamanapaccayÄ
vadanti. cÄ«vararajanÄ• dikiccatthÄ• ya garÅ«hi pesitassÄ• pikiccapariyosÄ• nameva vasita
garÅ«hipi tÄ• vakÄ• likakiccatthameva pesaladaharÄ• pesitabbÄ• , na niccakÄ• lakiccathan
``nÄ• vÄ• ya gacchantassa ... pe ... anÄ• pattÄ«â€™â€™ _ti \Ne II 124/ vuttattÄ• evarÅ«pa
nissayadÄ• yakarahitaá¹-á¹-hÄ• ne vassaá¹ƒ upagantuá¹ƒ na vaá¹-á¹-atÄ«tidaá¹-á¹-habbaá¹

__tassa nissÄ• yÄ• _ti taá¹ƒ nissÄ• ya. __Ä• sÄ• á¸·hÄ«mÄ• se ... pe ... tattha gantabba_nt
``asuko thero ettha Ä• gamissati Ä• gamissatÄ«â€™â€™ ti Ä• gamentasseva vassÅ«panÄ•
vasitaá¹-á¹-hÄ• ne vassaá¹ƒ anupagamma yattha nissayo labbhati, dÅ«repi tattha gantvÄ• p
upagantabbaá¹ƒ.

<122> __gottenapÄ«_ti ``Ä• yasmato pippalissa upasampadÄ• pekkhoâ€™â€™ ti evaá¹ƒ n
avatvÄ• gottanÄ• menapÄ«ti attho, tena ``konÄ• mo te upajjhÄ• yoâ€™â€™ ti puá¹-á¹-hena
``Ä• yasmÄ• kassapoâ€™â€™ ti vattabbanti siddhaá¹ƒ hoti. tasmÄ• aÃ±Ã±ampi kiÃ±ci tas
tasmiá¹ƒ vÄ• khaá¹‡e sukhaggahaá¹‡atthaá¹ƒ nÄ• maá¹ƒ paÃ±Ã±Ä• pitaá¹ƒ, taá¹ƒ sabbaá
kÄ• tabbÄ• . yathÄ• \Be II 130/ upajjhÄ• yassa, evaá¹ƒ upasampadÄ• pekkhassapi gottÄ• c
taá¹…khaá¹‡ikanÄ• menaca anussÄ• vanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. tasmimpi khaá¹‡e ``aya
``nÄ• goâ€™â€™ tivÄ• nÄ• maá¹ƒ karontehi anusÄ• sakasammutito paá¹-hamameva kÄ•
antarÄ• yikadhammÄ• nusÄ• sanapucchanakÄ• lesu ``kinnÄ• mosi, ahaá¹ƒ bhante nÄ• go
upajjhÄ• yo me bhantetisso nÄ• mÄ• â€™â€™ tiÄ• dinÄ• viÃ±Ã±Ä• pentena ubhinnampi c
yathÄ• saÃ±Ã±Ä• uppajjati, evaá¹ƒ viÃ±Ã±Ä• petabbaá¹ƒ. sace pana tasmiá¹ƒ khaá¹‡e pak
pacchÄ• tissa-nÄ• mÄ• diapubbanÄ• mena anussÄ• veti, na vaá¹-á¹-ati.

tattha ca kiÃ±cÄ• pi upajjhÄ• yasseva nÄ• maá¹ƒ aggahetvÄ• yena kenaci nÄ• mena ``tiss
tiÄ• dinÄ• pipuggale parÄ• maá¹-á¹-he kammaá¹ƒ sukatameva hoti anupajjhÄ• yakÄ• dÄ«n
viyaupajjhÄ• yassa abhÄ• vepi abhabbattepi kammavÄ• cÄ• ya puggale parÄ• maá¹-á¹-he
upasampadÄ• pekkhassa pana yathÄ• sakaá¹ƒ nÄ• maá¹ƒ vinÄ• aÃ±Ã±ena nÄ• mena anu
anupasampannova hoti. tattha á¹-hito aÃ±Ã±o anupasampanno viya gahitanÄ• massa vatth
etassa ca nÄ• massa anussÄ• vanÄ• ya avuttattÄ• . tasmÄ• upasampadÄ• pekkhassa pak
anupubbena nÄ• gÄ• dinÄ• mena anussÄ• vetukÄ• mena paá¹-ikacceva ``tvaá¹ƒ nÄ• goâ€
anusÄ• sanaantarÄ• yikadhammapucchanakkhaá¹‡esupi tassa ca saá¹…ghassa ca yathÄ•
pakÄ• setvÄ• va nÄ• gÄ• dinÄ• mena anussÄ• vetabbaá¹ƒ. ekassa bahÅ«ni nÄ• mÄ• ni ho
vaá¹-á¹-ati.

yaá¹ƒ \Ne II 125/ pana upasampadÄ• pekkhaupajjhÄ• yÄ• naá¹ƒ ekattha gahitaá¹ƒ nÄ• maá
sabbattha anussÄ• vanÄ• suca gahetabbaá¹ƒ. gahitato hi aÃ±Ã±asmiá¹ƒ gahite byaÃ±janaá
kammaá¹ƒ vipajjati. atthato, hi byaÃ±janato ca abhinnÄ• eva Ã±atti, anussÄ• vanÄ• ca vaá
upajjhÄ• yanÄ• massapana purato ``Ä• yasmato tissassÄ• â€™â€™ tiÄ• dinÄ• __Ä• yasm
anussÄ• veti, tathÄ• ayojitepi doso natthi.

pÄ• á¸·iyaá¹ƒ pana kiÃ±cÄ• pi ``itthannÄ• massa Ä• yasmatoâ€™â€™ ti pacchato ``Ä• yasm
tathÄ• pi ``Ä• yasmÄ• sÄ• riputto atthakusaloâ€™â€™ tiÄ• dinÄ• \Be II 131/ nÄ• massapu
dassanato puratova payogo yuttataro. taÃ±ca ekattha yojetvÄ• aÃ±Ã±attha ayojitepi ekattha
aÃ±Ã±attha pacchato yojanepi sÄ• vanÄ• ya hÄ• panaá¹ƒnÄ• ma na hoti nÄ• massa ahÄ•
``itthannÄ• massa Ä• yasmatoâ€™â€™ tiekattha yojetvÄ• ``itthannÄ• mena upajjhÄ• yenÄ
``Ä• yasmatoâ€™â€™ ti na yojitantivadanti. taÃ±ca kiÃ±cÄ• pi evaá¹ƒ, tathÄ• pi sabbaá¹-á¹
pakÄ• rena yojetvÄ• evavÄ• ayojetvÄ• vÄ• anussÄ• vanaá¹ƒ pasatthataranti gahetabbaá

gamikÄ• dinissayavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dveupasampadÄ• pekkhÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<123> ekato saheva ekasmiá¹ƒ khaá¹‡e anussÄ• vanaá¹ƒ etesanti __ekÄ• nussÄ• vanÄ• ,
ekÄ• nussÄ• vane kÄ• tuá¹ƒ. tenÄ• ha __ ``ekÄ• nussÄ• vane kÄ• tuâ€™â€™ _nti, idaÃ±ca
daá¹-á¹-habbaá¹ƒ. __ekena vÄ• _ti dvinnampi ekasmiá¹ƒ khaá¹‡e ekÄ• ya evakammavÄ• c
ekenÄ• cariyenÄ• ti attho. ``ayaá¹ƒ buddharakkhito ca ayaá¹ƒ dhammarakkhitoca Ä• yasma
upasampadÄ• pekkhoâ€™â€™ tiÄ• dinÄ• nayena ekena Ä• cariyena dvinnaá¹ƒekasmiá¹ƒ
daá¹-á¹-habbo. iminÄ• va nayena tiá¹‡á¹‡ampi ekena Ä• cariyena ekakkhaá¹‡eanussÄ• var

__purimanayeneva ekato anussÄ• vane kÄ• tu_nti ``ekena ekassa, aÃ±Ã±ena itarassÄ• â€
vuttanayena dvinnaá¹ƒ dvÄ«hi vÄ• , tiá¹‡á¹‡aá¹ƒ tÄ«hi vÄ• Ä• cariyehi, ekakena vÄ• Ä• ca

anussÄ• vane kÄ• tunti attho, taÃ±ca kho ekena upajjhÄ• yena. __ ``na tveva nÄ• nupajjhÄ
ekena Ä• cariyena dvÄ«hi vÄ• tÄ«hi vÄ• upajjhÄ• yehi \Ne II 126/ dve vÄ• tayo vÄ• upas
ekÄ• ya anussÄ• vanÄ• ya ekÄ• nussÄ• vane kÄ• tuá¹ƒna vaá¹-á¹-atÄ«ti paá¹-ikkhepapada
nÄ• nupajjhÄ• yehi tayo ekÄ• nussÄ• vanekÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti Ä• ha __ ``sace pana
nÄ• nupajjhÄ• yÄ• ... pe ... vaá¹-á¹-atÄ«â€™â€™ _ti. yaÃ±cettha \Be II 132/ ``tissatthero su
saddhivihÄ• rikaá¹ƒ, sumanatthero tissattherassasaddhivihÄ• rikaâ€™â€™ nti evaá¹ƒ upajjh
saddhivihÄ• rikÄ• naá¹ƒ anussÄ• vanakaraá¹‡aá¹ƒvuttaá¹ƒ, taá¹ƒ upalakkhaá¹‡amattaá¹ƒ. t
sumanattherassa saddhivihÄ• rikaá¹ƒ, sumanatthero nandattherassa saddhivihÄ• rikaá¹ƒ an
aÃ±Ã±amaÃ±Ã±aÃ±ca gaá¹‡apÅ«rakÄ• honti, vaá¹-á¹-ati eva. sace pana upajjhÄ• yo saya
saddhivihÄ• rikaá¹ƒ anussÄ• vetÄ«ti etthavattabbameva natthi, kammaá¹ƒ sukatameva hoti
kenaci anussÄ• viteupasampadÄ• hoti, kimaá¹…gaá¹ƒ pana saupajjhÄ• yakassa upajjhÄ• y
daá¹-á¹-habbaá¹ƒ. teneva navaá¹-á¹-anapakkhaá¹ƒ dassetuá¹ƒ __ ``sace panÄ• â€™â€™ _

dveupasampadÄ• pekkhÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upasampadÄ• vidhikathÄ• vaá¹‡á¹‡anÄ•

<126> __upajjhÄ• _ti upajjhÄ• ya-saddasamÄ• nattho Ä• kÄ• ranto upajjhÄ• saddoti dasset
upajjhÄ• upayogapaccattavacanesu ya-kÄ• ralopaá¹ƒ katvÄ• evaá¹ƒ vutto karaá¹‡avacanÅ
payogÄ• bhÄ• vÄ• ti daá¹-á¹-habbaá¹ƒ. pÄ• á¸·iyaá¹ƒ __attanÄ• va attÄ• naá¹ƒ sammannita
kattubhÅ«tena karaá¹‡abhÅ«tena attÄ• nameva kammabhÅ«taá¹ƒ pati sammananakiccaá¹ƒ
vÄ• paccatte upayogavacanaá¹ƒ, attanÄ• va attÄ• sammannitabboti attho. nakevalaÃ±ca e
terasasammutiÄ• dÄ«su iminÄ• va lakkhaá¹‡ena attanÄ• va attÄ• sammannitabbova. apica
attÄ• naá¹ƒ muÃ±citvÄ• catuvaggÄ• diko gaá¹‡o sabbattha icchitabbo.

__saccakÄ• lo_ti ``nigÅ«hissÄ• mÄ«â€™â€™ ti vaÃ±canaá¹ƒ pahÄ• ya saccasseva te icch
vaÃ±canÄ• ya abhÄ• vepi manussattÄ• divatthuno bhÅ«tatÄ• ya avassaá¹ƒ icchitabbakÄ• I
kammakopÄ• diantarÄ• yo hotÄ«ti adhippÄ• yo. __maá¹…kÅ«_ti adhomukho. __uddharatÅ
upasampattiyaá¹ƒ patiá¹-á¹-hapetÅ«ti attho.

sabbakammavÄ• cÄ• su \Ne II 127/ atthakosallatthaá¹ƒ panettha upasampadÄ• kammavÄ•
--- __suá¹‡Ä• tÅ«_tisavanÄ• á¹‡attiyaá¹ƒ paá¹-hamapurisekavacanaá¹ƒ. taÃ±ca \Be II 133/
savanakiriyÄ• yaniyojÄ«yati, tassa sammukhattÄ• ``suá¹‡Ä• hÄ«â€™â€™ ti majjhimapuris
tathÄ• piyasmÄ• saá¹…gha-saddasannidhÄ• ne paá¹-hamapurisapayogova saddavidhÅ«h
bhagavantaÄ• yasmantÄ• disaddasannidhÄ• nesuviya ``adhivÄ• setu me bhavaá¹ƒ gotamo
kÄ• lo, yaá¹ƒ bhagavÄ• sÄ• vakÄ• naá¹ƒ sikkhÄ• padaá¹ƒ paÃ±Ã±apeyya (Vin III 21). pakk
suá¹‡antume Ä• yasmantoâ€™â€™ tiÄ• dÄ«su viya. tasmÄ• idha paá¹-hamapurisapayogo
gÄ• ravavasenevetaá¹ƒvuttaá¹ƒ. garuá¹-á¹-hÄ• nÄ«yesu hi gÄ• ravavasena majjhimapurisa

paá¹-hamapurisapayogaá¹ƒpayujjanti ``desetu sugato dhammaâ€™â€™ ntiÄ• dÄ«su (DN II
Vin I 8) viyÄ• ti daá¹-á¹-habbaá¹ƒ. keci pana ``bhante, Ä• vusoti saddeapekkhitvÄ• idha
paá¹-hamapurisapayogoâ€™â€™ ti vadanti, taá¹ƒ na yuttaá¹ƒ ``Ä• cariyo me bhante hohi, (
upÄ• li, imaá¹ƒ pabbajitaá¹ƒ anuyuÃ±jÄ• hÄ«â€™â€™ tiÄ• dÄ«su (Vin III 517) tappayogepi
dassanato.

__me_ti yo sÄ• veti, tassa attaniddese sÄ• mivacanaá¹ƒ. __bhante_ti Ä• lapanatthe vuá¸• á
sagÄ• ravavacanaá¹ƒ. ``Ä• vusoâ€™â€™ ti padaá¹ƒ pana navakesu. tadubhayampi nipÄ• t
Ä• vusoâ€™â€™ tibahÅ«supi samÄ• narÅ«pattÄ• . __saá¹…gho_ti avisesato catuvaggÄ• c
pakatattapuggalasamÅ«hevattati. idha pana paccantimesu janapadesu paÃ±cavaggato paá
janapadesu dasavaggatopaá¹-á¹-hÄ• ya saá¹…ghoti gahetabbo. tatrÄ• yaá¹ƒ piá¹‡á¸• attho
vacanaá¹ƒ suá¹‡Ä• tÅ«ti. idaÃ±canavakatarena vattabbavacanaá¹ƒ. sace pana anussÄ• va
vuá¸• á¸• hataro hoti, ``suá¹‡Ä• tu me, Ä• vuso, saá¹…ghoâ€™â€™ ti vattabbaá¹ƒ. sopi ce
navakatarovÄ• ``Ä• vusoâ€™â€™ ti, kammakopo natthi. keci pana ``ekattha `Ä• vusoâ€™
`bhanteâ€™ ti vuttepi natthi doso ubhayenÄ• pi Ä• lapanassa sijjhanatoâ€™â€™ ti vadanti.

idÄ• ni yamatthaá¹ƒ Ã±Ä• petukÄ• mo ``suá¹‡Ä• tÅ«â€™â€™ ti saá¹…ghaá¹ƒ savane niyoj
``ayaá¹ƒitthannÄ• moâ€™â€™ _tiÄ• dimÄ• ha. tattha __aya_nti \Be II 134/ upasampadÄ• p
hatthapÄ• sesannihitabhÄ• vadassanaá¹ƒ. tena ca hatthapÄ• se á¹-hitasseva upasampadÄ
hatthapÄ• satobahi á¹-hitassa ``ayaâ€™â€™ nti na vattabbato. teneva anusÄ• sakasammu
á¹-hitattÄ• ``ayaâ€™â€™ nti na vutto. tasmÄ• upasampadÄ• pekkho anupasampanno hat
itthannÄ• mo_ti __ayaá¹ƒ_-saddo ca avassaá¹ƒ payujjitabbo. so ca imasmiá¹ƒpaá¹-hamanÄ
gahetabbaá¹ƒ \Ne II 128/. __ ``itthannÄ• moâ€™â€™ _ti idaá¹ƒ aniyamato tassa nÄ• madas
buddharakkhitotiÄ• dinÄ• maá¹ƒ dasseti. ``upasampadÄ• pekkhoâ€™â€™ ti bhinnÄ• dhikan
upasampadaá¹ƒ me saá¹…gho apekkhamÄ• noti attho. tassa ca upajjhÄ• yataá¹ƒsamaá¹…
``itthannamassa Ä• yasmatoâ€™â€™ ti vuttaá¹ƒ. etena ``ayaá¹ƒ buddharakkhitoÄ• yasmato
saddhivihÄ• rikabhÅ«to upasampadÄ• pekkhoâ€™â€™ ti evamÄ• dinÄ• nayena nÄ• mayo
ca ``Ä• yasmatoâ€™â€™ ti padaá¹ƒ avatvÄ• pi ``ayaá¹ƒ buddharakkhitodhammarakkhitass
vattuá¹ƒ vaá¹-á¹-ati. teneva pÄ• á¸·iyaá¹ƒ ``itthannÄ• mena upajjhÄ• yenÄ• â€™â€™ tiettha
padaá¹ƒ na vuttaá¹ƒ. yaÃ±cettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttameva.

nanu cettha upajjhÄ• yopi upasampadÄ• pekkho viya hatthapÄ• se á¹-hito eva icchitabbo, a
itthannÄ• mo imassa itthannÄ• massa upasampadÄ• pekkhoâ€™â€™ ti evaá¹ƒ upajjhÄ• ya
na katoti? nÄ• yaá¹ƒ virodho upajjhÄ• yassa abhÄ• vepi kammakopÄ• bhÄ• vato. kevalaÃ±
santapadavasena avijjamÄ• nassapi upajjhÄ• yassa nÄ• makittanaá¹ƒanupajjhÄ• yassa upa
tasmÄ• upajjhÄ• yassa asannihitatÄ• yapi tapparÄ• masanamattenevakammasiddhito ``ima
vaá¹-á¹-ati.

__parisuddho antarÄ• yikehi dhammehÄ«_ti abhabbatÄ• dikehi upasampadÄ• ya avatthuka
cevapaÃ±cÄ• bÄ• dhahatthacchinnÄ• dÄ«hi ca Ä• pattimattakarehi antarÄ• yikehi sabhÄ• v
eva ca Ä• pattimattakarehi paÃ±cÄ• bÄ• dhÄ• dÄ«hi aparimuttassapi upasampadÄ• ruhati,
__paripuá¹‡á¹‡assa pattacÄ«vara_nti paripuá¹‡á¹‡amassa upasampadÄ• pekkhassa pattac
apattacÄ«varassÄ• pi upasampadÄ• ruhati, nÄ• Ã±Ã±athÄ• . __upasampadaá¹ƒ yÄ• catÄ«
bhante, upasampadaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin I 71, 126) yÄ• citabhÄ• vaá
tena saá¹…ghe ayÄ• citepi ``itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒ yÄ• catÄ«â€™â€
avipannaá¹ƒ hoti, nÄ• Ã±Ã±athÄ• . __upajjhÄ• yenÄ• _ti upajjhÄ• yena karaá¹‡abhÅ«tenait
katvÄ• kammabhÅ«taá¹ƒ upasampadaá¹ƒ dÄ• tuá¹ƒ nipphÄ• detuá¹ƒ kattubhÅ«taá¹ƒsaá¹…
yÄ• cadhÄ• tuno pana dvikammakattÄ• ``saá¹…ghaá¹ƒ, upasampadaâ€™â€™ nti dvekam

__yadi saá¹…ghassa pattakalla_nti ettha patto kÄ• lo imassÄ• ti pattakÄ• laá¹ƒ,
apalokanÄ• dicatubbidhasaá¹…ghakammaá¹ƒ, tadeva sakatthe ya-paccayena ``pattakallaâ
Ã±atticatutthaupasampadÄ• kammaá¹ƒadhippetaá¹ƒ, taá¹ƒ kÄ• tuá¹ƒ saá¹…ghassa pattaka
anumatigahaá¹‡avasena kammassa \Ne II 129/ pattakallataá¹ƒ Ã±Ä• peti. yo hi koci tattha a
maÃ±Ã±issati, so vakkhati. imameva hi atthaá¹ƒ sandhÄ• ya anussÄ• vanÄ• su ``yassÄ• ya
bhÄ• seyyÄ• â€™â€™ ti (Vin I 127) vuttaá¹ƒ. taá¹ƒ panetaá¹ƒ pattakallaá¹ƒ vatthusampadÄ
dhammehicassa parisuddhatÄ• , sÄ«mÄ• sampadÄ• , parisasampadÄ• , pubbakiccaniá¹-á¹
paÃ±cahiaá¹…gehi saá¹…gahitaá¹ƒ.

tattha __vatthusampadÄ• _ nÄ• ma yathÄ• vuttehi ekÄ• dasahi abhabbapuggalehi ceva ant
aÃ±Ã±o paripuá¹‡á¹‡avÄ«sativasso anupasampannabhÅ«to manussapuriso, etasmiá¹ƒ pug
saá¹…ghassa upasampadÄ• kammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati. kataÃ±ca kupp

__antarÄ• yikehi dhammehi cassa parisuddhatÄ• _ nÄ• ma yathÄ• vuttasseva upasampadÄ
ime bhagavatÄ• paá¹-ikkhittÄ• paÃ±cÄ• bÄ• dhaphuá¹-á¹-hatÄ• dayo mÄ• tÄ• pitÅ«hi ana
hatthacchinnatÄ• dayo ca dosadhammÄ• kÄ• rakasaá¹…ghassa Ä• pattÄ• diantarÄ• yahet
tivuccanti tehi antarÄ• yikehi dosadhammehi parimuttattÄ• , imissÄ• ca sati eva idaá¹ƒkam
nÄ• ma hoti, nÄ• sati. kataá¹ƒ pana kammaá¹ƒ sukatameva hoti á¹-hapetvÄ• Å«navÄ«sativa

__sÄ«mÄ• sampadÄ• _ \Be II 136/ pana uposathakkhandhake (Vin I 147-148) vakkhamÄ• n
sabbadosavirahitÄ• yabaddhÄ• baddhavasena duvidhÄ• ya sÄ«mÄ• ya vaseneva veditabb
eva idaá¹ƒkammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati. kataÃ±ca kammaá¹ƒ vipajjati.

__parisasampadÄ• _ pana ye ime upasampadÄ• kammassa sabbantimena paricchedena k
vÄ• anÅ«nÄ• pÄ• rÄ• jikaá¹ƒ anÄ• pannÄ• , anukkhittÄ• ca samÄ• nasaá¹ƒvÄ• sakÄ• bh
hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hÄ• naá¹ƒ, chandÄ• rahÄ• naÃ±ca chandassa Ä• nayanaá¹
sammukhÄ«bhÅ«tÄ• naÃ±caappaá¹-ikkosanaá¹ƒ, upasampadÄ• pekkharahitÄ• naá¹ƒ upos

gahaá¹-á¹-hÄ• dianaupasampannÄ• naÃ±cevapÄ• rÄ• jikukkhittakanÄ• nÄ• saá¹ƒvÄ• sakal
vajjanÄ«yapuggalÄ• naá¹ƒ saá¹…ghassa hatthapÄ• se abhÄ• vocÄ• ti imehi catÅ«hi aá¹…g
ca parisasampadÄ• ya sati eva idaá¹ƒ pattakallaá¹ƒnÄ• ma hoti, nÄ• sati. tattha purimÄ• na
aá¹…gÄ• naá¹ƒ aÃ±Ã±atarassapi abhÄ• ve kataá¹ƒ kammaá¹ƒvipajjati, na pacchimassa.

__pubbakiccaniá¹-á¹-hÄ• panaá¹ƒ_ \Ne II 130/ nÄ• ma yÄ• nimÄ• ni ``paá¹-hamaá¹ƒ upajjha
tiÄ• dinÄ• pÄ• á¸·iyaá¹ƒvuttÄ• ni ``upajjhaá¹ƒ gÄ• hÄ• panaá¹ƒ, pattacÄ«varÄ• cikkhanaá¹
bahi á¹-hapetvÄ• anusÄ• sakasammutikammakaraá¹‡aá¹ƒ, sammatena ca gantvÄ• anusÄ
paá¹-hamataraá¹ƒ Ä• gantvÄ• saá¹…ghassa Ã±Ä• petvÄ• upasampadÄ• pekkhaá¹ƒ `Ä• ga
abbhÄ• naá¹ƒ, tena ca bhikkhÅ«naá¹ƒpÄ• de vandÄ• petvÄ• upasampadÄ• yÄ• cÄ• panaá
antarÄ• yikadhammapucchakasammutikaraá¹‡aá¹ƒ, sammatenaca pucchanaâ€™â€™ nti i
tesaá¹ƒ sabbesaá¹ƒ yÄ• thÄ• vato karaá¹‡ena niá¹-á¹-hÄ• panaá¹ƒ. etasmiÃ±ca pubbakam
idaá¹ƒ saá¹…ghassa upasampadÄ• kammaá¹ƒ pattakallaá¹ƒ nÄ• ma hoti, nÄ• sati. etesu pa
kataá¹ƒ kammaá¹ƒ yathÄ• vuttavatthusampattiÄ• dÄ«suvijjamÄ• nesu akuppameva hoti. tad
imehi paÃ±cahi aá¹…gehi saá¹…gahitantiveditabbaá¹ƒ. iminÄ• va nayena heá¹-á¹-hÄ• vutte
sabbesu kammesu pattakallatÄ• yathÄ• rahaá¹ƒ yojetvÄ• Ã±Ä• tabbÄ• .

__itthannÄ• maá¹ƒ_ \Be II 137/ __upasampÄ• deyyÄ• _ti upasampadÄ• nipphÄ• danena ta
patthanÄ• yaá¹ƒ, vidhimhi vÄ• idaá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• hi ``devadattaá¹ƒ sukhÄ• p
sukhamassa nipphÄ• detvÄ• taá¹ƒ sukhasamaá¹…ginaá¹ƒ kareyyÄ• ti attho hoti, evamidhÄ
nipphÄ• detvÄ• taá¹ƒ upasampadÄ• samaá¹…ginaá¹ƒ kareyyÄ• ti attho. payojakabyÄ• pÄ•
kaÃ±ci suddhakattÄ• raá¹ƒ koci hetukattÄ• sukhahetunipphÄ• danenasukhÄ• peyyÄ• ti vuc
upasampajjantaá¹ƒ suddhakattÄ• raá¹ƒ puggalaá¹ƒ hetukattubhÅ«tosaá¹…gho upasampad
upasampÄ• deyyÄ• ti vutto. etena ca sukhaá¹ƒ viya sukhadÄ• yakenasaá¹…ghena puggala
tathÄ• pavattaparamatthadhamme upÄ• dÄ• ya ariyajanapaÃ±Ã±attÄ• upasampadÄ• nÄ•
samatthitaá¹ƒ hoti. ettha ca ``itthannÄ• mo saá¹…ghaá¹ƒ upasampadaá¹ƒyÄ• catÄ«â€™â€™
parivÄ• sÄ• dÄ«su viya yÄ• canÄ• nuguá¹‡aá¹ƒ ``itthannÄ• massa upasampadaá¹ƒ dadeyy
``itthannÄ• maá¹ƒ upasampÄ• deyyÄ• â€™â€™ ti vuttattÄ• idaá¹ƒ upasampadÄ• kammaá
asaá¹…gahetvÄ• kammalakkhaá¹‡e eva saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. iminÄ• nayena
upasampÄ• deti, upasampannosaá¹…ghenÄ• â€™â€™ ti etthÄ• pi attho veditabbo. kevala
vattamÄ• nakÄ• laatÄ«takÄ• lavasena, idha pana anÄ• maá¹-á¹-hakÄ• lavasenÄ• ti ettakam

__esÄ• Ã±attÄ«_ti ``saá¹…gho Ã±Ä• petabboâ€™â€™ ti vuttaÃ±Ä• panÄ• esÄ• . idaÃ±ca
sabbhÄ• vasÅ«canatthaá¹ƒvuccati. avassaÃ±cetaá¹ƒ vattabbameva, Ã±attikamme eva taá¹
pana yya-kÄ• revuttamatte eva Ã±attikammaá¹ƒ niá¹-á¹-hitaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. _
__upasampadÄ• _tisaá¹…ghena diyyamÄ• nÄ• nipphÄ• diyamÄ• nÄ• upasampadÄ• yass
__tuá¹‡hÄ«_ti \Ne II 131/ ca akathanatthe nipÄ• to, akathanako assa bhaveyyÄ• ti attho. kh
saá¹…ghassaitthannÄ• massa upasampadÄ• ti pakatena sambandho. tattha kÄ• raá¹‡amÄ

_ti. tattha ``Ä• sÄ«â€™â€™ ti seso. yasmÄ• ``yassa nakkhamati, so bhÄ• seyyÄ• â€™â€™
vuccamÄ• nopisaá¹…gho tuá¹‡hÄ« niravo ahosi, tasmÄ• khamati saá¹…ghassÄ• ti attho. _
tuá¹‡hÄ«bhÄ• vene__vetaá¹ƒ_ saá¹…ghassa ruccanabhÄ• vaá¹ƒ __dhÄ• rayÄ• mi_ bujjhÄ
__iti_-saddo parisamÄ• panatthe kato, so ca kammavÄ• cÄ• ya anaá¹…gaá¹ƒ. tasmÄ• anu
``dhÄ• rayÄ• mÄ«â€™â€™ ti ettha mi-kÄ• rapariyosÄ• nameva \Be II 138/ vatvÄ• niá¹-á¹-h
payujjitabboti daá¹-á¹-habbaá¹ƒ. iminÄ• nayena sabbattha kammavÄ• cÄ• namattho vedital

upasampadÄ• vidhikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cattÄ• ronissayÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<128> __ekaporisÄ• vÄ• _tiÄ• di sattÄ• naá¹ƒ sarÄ«racchÄ• yaá¹ƒ pÄ• dehi minitvÄ• jÄ• r
chasattapadaparamatÄ• hi chÄ• yÄ• ``porisÄ• â€™â€™ ti vuccati. idaÃ±ca utuppamÄ• á¹
saddhiá¹ƒ vÄ«maá¹ƒsitvÄ• vuá¸• á¸• hanavabhÄ• vaá¹ƒ Ã±atvÄ• vandanavandÄ• panÄ• d
Ä• gacchati, gacchati cÄ• ti utu, sova pamiyate anena saá¹ƒvaccharanti pamÄ• á¹‡anti Ä• h
utuppamÄ• á¹‡aâ€™â€™ _nti. __aparipuá¹‡á¹‡Ä• _ti upasampadÄ• divasena aparipuá¹‡á¹
upasampÄ• dito, tadÄ• tasmiá¹ƒ utumhi avasiá¹-á¹-hadivasÄ• cikkhanaá¹ƒ ``divasabhÄ• gÄ
tenÄ• ha __ ``yattakehi divasehi yassa yo utu aparipuá¹‡á¹‡o, te divaseâ€™â€™ _ti. tattha
khaá¹‡aá¹ƒ laddhÅ«pasampadassa puggalassa sambandhÄ« yo utu yattakehi divasehi apa
yojanÄ• .

chÄ• yÄ• dikameva sabbaá¹ƒ saá¹…gahetvÄ• gÄ• yitabbato kathetabbato saá¹…gÄ«tÄ«ti
_tiÄ• di. tattha ekato katvÄ• Ä• cikkhitabbaá¹ƒ. __tvaá¹ƒ kiá¹ƒ labhasÄ«_ti tvaá¹ƒ upasamp
kataravassaá¹ƒ, katarautuÃ±ca labhasi, katarasmiá¹ƒ te upasampadÄ• laddhÄ• ti attho. __
idaÃ±ca saá¹ƒvaccharÄ• cikkhanaá¹ƒ vinÄ• vuttampi na Ã±Ä• yatÄ«ti iminÄ• utuÄ• cikkha
kaliyugavassÄ• dÄ«su vÄ• sahassime vÄ• satime vÄ• asukaá¹ƒ utuá¹ƒ labhÄ• mÄ«ti dass
``chÄ• yÄ• â€™â€™ _ti idaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• gatapaá¹-ipÄ• á¹-iá¹ƒ sandhÄ• ya vuttaá¹ƒ.
kaliyugavassÄ• dÄ«su sabbadesapasiddhesu asukavasse asukautumhi asukamÄ• se \Ne I
vÄ• pakkhe asukatithivÄ• ravisesayutte nakkhatte pubbaá¹‡hÄ• didivasabhÄ• geettake chÄ
nÄ• á¸• ikÄ• pamÄ• á¹‡e vÄ• mayÄ• upasampadÄ• laddhÄ• ti vadeyyÄ• sÄ«ti evaá¹ƒÄ• c
uggahetvÄ• Ä• gantukehi \Be II 139/ vuá¸• á¸• hapaá¹-ipÄ• á¹-iá¹ƒÃ±atvÄ• paá¹-ipajjÄ• hÄ
pÄ• á¸·iyaá¹ƒ __kissa tva_nti kiá¹ƒ tvaá¹ƒ ettakaá¹ƒkÄ• laá¹ƒ akÄ• sÄ«ti attho.

<130> __upasampadaá¹ƒ yÄ• cÄ«_ti pabbajjaÃ±ca upasampadaÃ±ca yÄ• cÄ«ti attho. __pa
seso, evaá¹ƒ uparipi. __ ``osÄ• retabboâ€™â€™ _ti iminÄ• purimo ukkhittabhÄ• vovibbhar
laddhÅ«pasampadampi na muÃ±cati. tena ca sambhuÃ±janÄ• dÄ«supi bhikkhÅ«naá¹ƒ pÄ•
__anÄ• patti sambhoge saá¹ƒvÄ• se_ti ettha sahaseyyÄ• pi saá¹…gahitÄ• ti daá¹-á¹-habba
--- yasmÄ• ayaá¹ƒ osÄ• ritattÄ• pakatatto, tasmÄ• ukkhittasambhogÄ• dipaccayenapÄ• ci

pana Ä• pattiá¹-á¹-hÄ• ne anÄ• pattidiá¹-á¹-hitÄ• ya Ä• pattiá¹ƒna passati, teneva paá¹-ikam
yasmÄ• ettÄ• vatÄ• alajjÄ« nÄ• ma na hoti. paá¹‡á¹‡attiá¹ƒ Ã±atvÄ• vÄ«tikkamaá¹ƒ karon
hoti. ``saÃ±cicca Ä• pattiá¹ƒÄ• pajjatÄ«â€™â€™ tiÄ• di (Vin V 359) hi vuttaá¹ƒ. tasmÄ• ett
alajjisambhogÄ• dipaccayÄ• dukkaá¹-Ä• pattiniyamo natthi. tena sÄ• pettha Ä• patti na vutt
panetthaimaá¹ƒ adhippÄ• yaá¹ƒ asallakkhentena kenaci ``anÄ• patti sambhoge saá¹ƒvÄ• se
pÄ• cittiyenaanÄ• patti vuttÄ• , alajjisambhogapaccayÄ• dukkaá¹-aá¹ƒ pana Ä• pajjati evÄ•
alajjitte sati eva vutto, nÄ• satÄ«ti daá¹-á¹-habbaá¹ƒ.

<131> __vinayamhÄ«_tiÄ• digÄ• thÄ• su __niggahÄ• na_nti niggahakaraá¹‡esu. __pÄ• pic
niggahakaraá¹‡esu, lajjÄ«naá¹ƒ paggahesu ca pesalÄ• naá¹ƒ sukhÄ• vahe mahante vinaya
atthÄ• nuguá¹‡aá¹ƒ karontova yasmÄ• yoniso paá¹-ipajjati nÄ• ma hoti, tasmÄ• uddÄ• naá
sambandhayojanÄ• daá¹-á¹-habbÄ• . sesaá¹ƒ sabbattha suviÃ±Ã±eyyameva.

cattÄ• ronissayÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

mahÄ• khandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

2. uposathakkhandhako

sannipÄ• tÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<132> uposathakkhandhake \Be II 140/ \Ne II 133/ taranti otaranti etthÄ• ti __titthaá¹ƒ, _ lad
sÄ• sanaladdhito.

<135> __Ä• pajjitvÄ• vÄ• vuá¹-á¹-hito_ti ettha desanÄ• rocanÄ• nampi saá¹…gaho. teneva
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``vuá¹-á¹-hitÄ• vÄ• desitÄ• vÄ• Ä• rocitÄ• vÄ• Ä• pa
hotÄ«â€™â€™ ti (Kkh nidÄ• navaá¹‡á¹‡anÄ•) vuttaá¹ƒ.

__manujenÄ• _ti Ä• sannena saha. __pare_ti dÅ«raá¹-á¹-hepi parapuggale sandhÄ• ya gira
bhaá¹‡eyyÄ• tiyojanÄ• .

``Ä• vikatÄ• hissa phÄ• su hotÄ«â€™â€™ ti (Vin I 134) vuttattÄ• garukÄ• pattipi
Ä• vikaraá¹‡amattenavuá¹-á¹-hÄ• tÄ«ti keci vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ parivÄ• sÄ•
virujjhanato. ayaá¹ƒ panettha adhippÄ• yo --- yathÄ• bhÅ«taÃ±hi attÄ• namÄ• vikarontaá¹ƒ
``akÄ• mÄ• parivatthabbaâ€™â€™ ntiÄ• divacanaá¹ƒ nissÄ• ya anicchamÄ• nampi naá¹ƒ u
avassaá¹ƒsuddhante patiá¹-á¹-hÄ• pessanti, tato tassa avippaá¹-isÄ• rÄ• dÄ«naá¹ƒ vasena

__paá¹-hamaá¹ƒpÄ• timokkhuddesa_nti nidÄ• nuddesaá¹ƒ dasseti. pubbe avijjamÄ• naá¹ƒ
kevalaÃ±ca etaá¹ƒ, pubbe paÃ±Ã±attampi pana pÄ• rÄ• jikÄ• disikkhÄ• padaá¹ƒ sabbaá¹ƒ
pÄ• rÄ• jikÄ• dhammÄ• uddesaá¹ƒ Ä• gacchantÄ«â€™â€™ tiÄ• dinÄ• pÄ• rÄ• jikuddesÄ
nidÄ• nuddesena saha sayameva saá¹…gahetvÄ• ``pÄ• timokkhaâ€™â€™ nti paÃ±Ã±Ä•
sabbampi sandhÄ• ya ``anujÄ• nÄ• mi, bhikkhave, pÄ• timokkhaá¹ƒ uddisituâ€™â€™ nti (V

<136> __etaá¹ƒ_ 34 __veditabba_nti yasmiá¹ƒ tasmiá¹ƒ cÄ• tuddase vÄ• pannarase vÄ• ti

sannipÄ• tÄ• nujÄ• nanÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<138> __ ``puratthimÄ• ya_ \Be II 141/ __disÄ• yÄ• â€™â€™ _ti idaá¹ƒ nidassanamattaá¹ƒ
nimitte asati yattha atthi, tato paá¹-á¹-hÄ• ya paá¹-hamaá¹ƒ ``puratthimÄ• ya anudisÄ• ya,
dakkhiá¹‡Ä• yadisÄ• yÄ• â€™â€™ tiÄ• dinÄ• samantÄ• vijjamÄ• naá¹-á¹-hÄ• nesu nimittÄ
``puratthimÄ• yaanudisÄ• yÄ• â€™â€™ ti paá¹-hamakittitaá¹ƒ kittetuá¹ƒ vaá¹-á¹-ati, tÄ«hi ni
siá¹…ghÄ• á¹-akasaá¹‡á¹-hÄ• nÄ• yapisÄ«mÄ• ya sammannitabbato. __tikkhattuá¹ƒ sÄ«mÄ
sambandhantenÄ• _ti vinayadharena sayaá¹ƒekasmiá¹ƒyeva á¹-hÄ• ne á¹-hatvÄ• kevalaá¹
sÄ«mÄ• maá¹‡á¸• alaá¹ƒ samantÄ• nimittenanimittaá¹ƒ bandhantenÄ• ti attho. taá¹ƒ taá¹ƒ
agantvÄ• pi hi kittetuá¹ƒ vaá¹-á¹-ati. tiyojanaparamÄ• ya sÄ«mÄ• ya samantato tikkhattuá¹ƒ
ekadivasena dukkarattÄ• vinayadharenasayaá¹ƒ adiá¹-á¹-hampi pubbe bhikkhÅ«hi yathÄ•
``pÄ• sÄ• á¹‡o bhanteâ€™â€™ tiÄ• dinÄ• kenaci vuttÄ• nusÄ• rena sallakkhetvÄ• ``eso pÄ
ntiÄ• dinÄ• kittetumpivaá¹-á¹-ati eva.

__suddhapaá¹ƒsupabbato_ti na kenaci kato sayaá¹ƒjÄ• tova vutto. tathÄ• sesÄ• pi.
__itaropÄ«_tisuddhapaá¹ƒsupabbatÄ• dikopi pabbato. __hatthippamÄ• á¹‡ato_ti ettha bhÅ«
hatthippamÄ• á¹‡aá¹ƒgahetabbaá¹ƒ. __catÅ«hi vÄ• tÄ«hi vÄ• _ti sÄ«mÄ• bhÅ«miyaá¹ƒ ca
á¹-hitehi. ekissÄ• eva pana disÄ• ya á¹-hitehi tato bahÅ«hipi sammannituá¹ƒ na vaá¹-á¹-ati.
dvÄ«sudisÄ• su á¹-hitehipi na vaá¹-á¹-ati. __tasmÄ• _ti yasmÄ• ekena na vaá¹-á¹-ati, tasmÄ
bahiddhÄ• katvÄ• _ti kittitanimittassa asÄ«mattÄ• antosÄ«mÄ• ya karaá¹‡aá¹ƒ ayuttanti vu
``saceâ€™â€™ _tiÄ• di.

dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• appamÄ• á¹‡atÄ• saá¹‡á¹-hÄ• nato gahetabbÄ• , na tulagaá
palaparimÄ• á¹‡aÃ±camagadhatulÄ• ya gahetabbaá¹ƒ. sÄ• ca lokiyatulÄ• ya dviguá¹‡Ä• ti
__atimahantopÄ«_tibhÅ«mito hatthippamÄ• á¹‡aá¹ƒ anuggantvÄ• heá¹-á¹-hÄ• bhÅ«miyaá¹
anekayojanappamÄ• á¹‡opi. sace hi tato hatthippamÄ• á¹‡aá¹ƒ kÅ«á¹-aá¹ƒ uggacchati, pab
gacchati.

__antosÄ• rÄ• na_nti \Ne II 135/ tasmiá¹ƒ khaá¹‡e taruá¹‡atÄ• ya sÄ• re avijjamÄ• nepi par
bhavissamÄ• nasÄ• repisandhÄ• ya vuttaá¹ƒ. tÄ• disÄ• naÃ±hi sÅ«cidaá¹‡á¸• akappamÄ•
catupaÃ±camattampi vanaá¹ƒvaá¹-á¹-ati. __antosÄ• ramissakÄ• na_nti antosÄ• rehi \Be II 1
sammissÄ• naá¹ƒ. etena ca sÄ• rarukkhamissampi vanaá¹ƒ vaá¹-á¹-atÄ«ti dasseti. __catupa
sÄ• rarukkhesandhÄ• ya vuttaá¹ƒ. __vanamajjhe vihÄ• raá¹ƒ karontÄ«_ti rukkhaghaá¹-Ä• ya
acchinditvÄ• vatiÄ• dÄ«hi vihÄ• rapariccheda á¹ƒ katvÄ• va antorukkhantaresu eva
pariveá¹‡apaá¹‡á¹‡asÄ• lÄ• dÄ«naá¹ƒkaraá¹‡avasena yathÄ• antovihÄ• rampi vanameva
karontÄ«ti attho. yadihi sabbaá¹ƒ rukkhaá¹ƒ chinditvÄ• vihÄ• raá¹ƒ kareyyuá¹ƒ, vihÄ• rassa
parikkhipitvÄ• á¹-hitaá¹ƒ vanaá¹ƒ ekattha kittetabbaá¹ƒ siyÄ• . idha pana antopi vanattÄ• ``
kittetabbaâ€™â€™ ntivuttaá¹ƒ. sace hi taá¹ƒ kittenti, ``nimittassa upari vihÄ• ro hotÄ«â€™â
vuttadosaá¹ƒ Ä• pajjati. __ekadesa_nti vanekadesaá¹ƒ, rukkhavirahitaá¹-á¹-hÄ• ne katavihÄ
á¹-hitavanassa ekadesanti attho.

__sÅ«cidaá¹‡á¸• akappamÄ• á¹‡o_ti vaá¹ƒsadaá¹‡á¸• appamÄ• á¹‡o. lekhanidaá¹‡á¸• app
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_pana avebhaá¹…giyavinicchaye ``yo koci aá¹-á¹-haá¹…g
veá¸·u ... pe ... garubhaá¹‡á¸• aâ€™â€™ nti (Kkh dubbattasikkhÄ• padavaá¹‡á¹‡anÄ•) vut
veá¸·udaá¹‡á¸• oti ca sÅ«cidaá¹‡á¸• otica gahetabbaá¹ƒ. __vaá¹ƒsanaá¸·akasarÄ• vÄ• dÄ«
naá¸·apabbe vÄ• kapallakÄ• dimattikabhÄ• janesuvÄ• ti attho. __taá¹…khaá¹‡ampÄ«_ti ta
viruhanajÄ• tike sandhÄ• ya vuttaá¹ƒ. ye pana pariá¹‡atÄ• samÅ«laá¹ƒ uddharitvÄ• ropitÄ
milÄ• yitvÄ• cirena navamÅ«laá¹…kuruppattiyÄ• jÄ«vanti, mÄ«yantiyeva vÄ• , tÄ• dise kitte
__eta_nti navamÅ«lasÄ• khÄ• niggamanaá¹ƒ.

__majjhe_ti sÄ«mÄ• ya mahÄ• disÄ• naá¹ƒ anto. __koá¹‡a_nti sÄ«mÄ• ya catÅ«su koá¹‡es
maggÄ• naá¹ƒ sambandhaá¹-á¹-hÄ• naá¹ƒ. __parabhÄ• ge kittetuá¹ƒ vaá¹-á¹-atÄ«_ti tesaá¹
koá¹‡Ä• naá¹ƒbahi nikkhamitvÄ• á¹-hitesu maggesu ekissÄ• disÄ• ya ekaá¹ƒ, aÃ±Ã±issÄ•
cattÄ• ropi maggÄ• catÅ«su disÄ• su kittetuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• yo. evaá¹ƒ pana kit
ekÄ• baddhatÄ• vigacchatÄ«ti viÃ±Ã±Ä• yatÄ«ti. parato gataá¹-á¹-hÄ• nepi ete eva te cattÄ
disÄ• su gacchantÄ«â€™â€™ ti hi vuttaá¹ƒ. tasmÄ• ettha kÄ• raá¹‡aá¹ƒ vicinitabbaá¹ƒ.

__ ``uttarantiyÄ• bhikkhuniyÄ• â€™â€™ _ti idaÃ±ca __pÄ• á¸·iyaá¹ƒ_ (Vin IV 692) bhikkhu
nadÄ«pÄ• ragamanenadilakkhaá¹‡assa Ä• gatattÄ• vuttaá¹ƒ. bhikkhÅ«naá¹ƒ antaravÄ• sa
eva \Be II 143/. __ ``nadicatukkepi eseva nayoâ€™â€™ _ti iminÄ• ekattha kittetvÄ• aÃ±Ã±
gataá¹-á¹-hÄ• nepikittetuá¹ƒ \Ne II 136/ na vaá¹-á¹-atÄ«ti dasseti. teneva ca ``assammissana
kittetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ tiasammissa-ggahaá¹‡aá¹ƒ kataá¹ƒ. __mÅ«le_ti Ä• dikÄ• le
yathÄ• udakaá¹ƒanicchantehi kassakehi mahoghe nivattetuá¹ƒ na sakkÄ• , evaá¹ƒ nadikÅ«

__ukkhepima_nti dÄ«gharajjunÄ• kuá¹-ena ussiÃ±canÄ«yaá¹ƒ.

__asammissehÄ«_ti sabbadisÄ• su á¹-hitapabbatehi eva, pÄ• sÄ• á¹‡Ä• dÄ«su aÃ±Ã±atare
nimittantarÄ• byavahitehi. __sammissehÄ«_ti ekattha pabbato, aÃ±Ã±attha pÄ• sÄ• á¹‡oti e
aá¹-á¹-hahipi. __ ``nimittÄ• naá¹ƒsatenÄ• pÄ«â€™â€™ _ti iminÄ• ekissÄ• ya eva disÄ• ya
``puratthimÄ• ya disÄ• yakiá¹ƒ nimittaá¹ƒ? pabbato bhante. puna puratthimÄ• ya disÄ• ya k
pÄ• sÄ• á¹‡o bhanteâ€™â€™ tiÄ• dinÄ• kittetuá¹ƒ vaá¹-á¹-atÄ«ti dasseti. __siá¹…ghÄ• á¹-a
tikoá¹‡Ä• . __caturassÄ• _ti samacaturassÄ• , mudiá¹…gasaá¹‡á¹-hÄ• nÄ• pana Ä• yataca
saá¹…kocitÄ• , tadaÃ±Ã±Ä• ya vitthiá¹‡á¹‡Ä• vÄ• hotÄ«ti. __sÄ«mÄ• ya upacÄ• raá¹ƒ á¹-h
bandhitabbÄ• ya sÄ«mÄ• ya nesaá¹ƒ vihÄ• rÄ• naá¹ƒparicchedato bahi sÄ«mantarikappaho
á¹-hapetvÄ• . baddhÄ• sÄ«mÄ• yesu vihÄ• resu, te __baddhasÄ«mÄ• _. __pÄ• á¹-ekka_n
__baddhasÄ«mÄ• sadisÄ• nÄ«_ti yathÄ• baddhasÄ«mÄ• suá¹-hitÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ
paccekaá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ labhanti, evaá¹ƒ gÄ• masÄ«mÄ• suá¹-hitÄ• pÄ«ti dasseti.
sÄ• mÄ«cimattavasena vuttaá¹ƒ. tenÄ• ha __ ``Ä• gamanampÄ«â€™â€™ _tiÄ• di.

__pabbajjÅ«pasampadÄ• dÄ«na_nti ettha bhaá¹‡á¸• ukammÄ• pucchanaá¹ƒ sandhÄ• ya p
__ekavÄ«satibhikkhÅ«_ti nisinne sandhÄ• ya vuttaá¹ƒ. idaÃ±ca kammÄ• rahena saha abbh
pahonakatthaá¹ƒvuttaá¹ƒ. __ ``nimittupagÄ• pÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• â€™â€™ _ti id
rukkhanimittÄ• dÄ«naá¹ƒdullabhatÄ• ya vaá¸• á¸• hitvÄ• ubhinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ
pÄ• sÄ• á¹‡animittassa ca tadabhÄ• vatoyattha katthaci Ä• netvÄ• á¹-hapetuá¹ƒ sukaratÄ•
__sÄ«mantarikapÄ• sÄ• á¹‡Ä• á¹-hapetabbÄ• _ti etthÄ• pi. __caturaá¹…gulappamÄ• á¹‡Ä•
khandhasÄ«mÄ• paricchedato bahi nimittapÄ• sÄ• á¹‡Ä• naá¹ƒcaturaá¹…gulamattaá¹-á¹-hÄ
avasesaá¹ƒ á¹-hÄ• naá¹ƒ antokhandhasÄ«mÄ• ya hotiyeva, evaá¹ƒtesupi á¹-hapitesu catura
sÄ«mantarikÄ• hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__sÄ«mantarikapÄ• sÄ• á¹‡Ä• _ti \Be II 144/ sÄ«mantarikÄ• ya á¹-hapitanimittapÄ• sÄ• á¹‡
padakkhiá¹‡ato anupariyÄ• yanteneva kittetabbÄ• . kathaá¹ƒ? khaá¹‡á¸• asÄ«mato hi pacch
puratthÄ• bhimukhena á¹-hatvÄ• ``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti tattha
anukkamena \Ne II 137/ kittetvÄ• tathÄ• uttarÄ• ya disÄ• ya dakkhiá¹‡Ä• bhimukhena á¹-h
``dakkhiá¹‡Ä• yadisÄ• ya kiá¹ƒ nimittaâ€™â€™ nti anukkamena kittetvÄ• tathÄ• puratthim
pacchimÄ• bhimukhenaá¹-hatvÄ• ``pacchimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ nti anukk
dakkhiá¹‡Ä• yadisÄ• ya uttarÄ• bhimukhena á¹-hatvÄ• ``uttarÄ• ya disÄ• ya kiá¹ƒ nimittaâ€
nimittÄ• nianukkamena kittetvÄ• puna pacchimÄ• ya disÄ• ya puratthÄ• bhimukhena á¹-ha
purimakittitaá¹ƒvuttanayena puna kittetabbaá¹ƒ. evaá¹ƒ bahÅ«nampi khaá¹‡á¸• asÄ«mÄ• na
sÄ«mantarikapÄ• sÄ• á¹‡Ä• paccekaá¹ƒkittetabbÄ• . __tato_ti pacchÄ• . __avasesanimittÄ
bÄ• hirantaresuavasesanimittÄ• ni. __ubhinnampi na kopentÄ«_ti ubhinnampi kammaá¹ƒ na

__kuá¹-igehe_ti bhÅ«miyaá¹ƒ katatiá¹‡akuá¹-iyaá¹ƒ. __udukkhala_nti udukkhalÄ• vÄ• á¹-as
__nimittaá¹ƒ na kÄ• tabba_nti taá¹ƒ rÄ• jiá¹ƒ vÄ• udukkhalaá¹ƒ vÄ• nimittaá¹ƒ na kÄ• tabb
idaÃ±cayathÄ• vuttesu nimittesu anÄ• gatattena na vaá¹-á¹-atÄ«ti siddhampi avinassakasaÄ

mohenanimittaá¹ƒ kareyyÄ• ti dÅ«ratopi vipattiparihÄ• ratthaá¹ƒ vuttaá¹ƒ. evaá¹ƒ upari
``bhittiá¹ƒakittetvÄ• â€™â€™ tiÄ• dÄ«supi siddhamevatthaá¹ƒ punappunaá¹ƒ kathane kÄ• n
sÄ«mÄ• vipattihi upasampadÄ• disabbakammavipattimÅ«lanti tassÄ• sabbaá¹ƒ dvÄ• raá¹ƒ
vattabbaá¹ƒ. sabbaá¹ƒ vatvÄ• va idha Ä• cariyÄ• vinicchayaá¹ƒ á¹-hapesunti daá¹-á¹-habba

__bhitti_nti iá¹-á¹-hakadÄ• rumattikÄ• mayaá¹ƒ. silÄ• mayÄ• ya pana bhittiyÄ• nimittupagaa
taá¹ƒtaá¹ƒdisÄ• ya kittetuá¹ƒ vaá¹-á¹-ati. anekasilÄ• hi cinitaá¹ƒ sakalabhittiá¹ƒ kittetuá¹ƒna
``eso pÄ• sÄ• á¹‡o nimittaâ€™â€™ nti ekavacanena vattabbato. __antokuá¹-á¹-amevÄ• _ti
nimittÄ• naá¹ƒ á¹-hitokÄ• sato anto eva sÄ«mÄ• ti gahetabbaá¹ƒ. __pamukhenimittapÄ• sÄ
gabbhÄ• bhimukhepi bahipamukhe gabbhavitthÄ• rappamÄ• á¹‡e á¹-hÄ• ne pÄ• sÄ• á¹‡eá
gabbhapamukhÄ• naá¹ƒ antare á¹-hitakuá¹-á¹-ampi upÄ• dÄ• ya anto ca bahica caturassas
__bahÄ«_ti sakalassa kuá¹-igehassa samantato bahi.

__anto_ \Be II 145/ __ca bahi ca sÄ«mÄ• hotÄ«_ti majjhe á¹-hitabhittiyÄ• saha caturassas

__ ``uparipÄ• sÄ• deyeva hotÄ«â€™â€™ _ti iminÄ• gabbhassa ca pamukhassa ca antarÄ
ekattÄ• tattha ca ekavÄ«satiyÄ• bhikkhÅ«naá¹ƒ okÄ• sÄ• bhÄ• vena heá¹-á¹-hÄ• na otara
sÄ«maá¹-á¹-hÄ• vahotÄ«ti dasseti. __heá¹-á¹-himatale kuá¹-á¹-o_ti heá¹-á¹-himatale catÅ«s
á¹-hitakuá¹-á¹-o. sace hi \Ne II 138/ dvÄ«su, tÄ«su vÄ• disÄ• su eva kuá¹-á¹-o tiá¹-á¹-heyya
otarati. __heá¹-á¹-hÄ• piotaratÄ«_ti catunnampi bhittÄ«naá¹ƒ anto bhittÄ«hi saha ekavÄ«sa
pahonakattÄ• vuttaá¹ƒ. otaramÄ• nÄ• ca uparisÄ«mappamÄ• á¹‡ena otarati, catunnaá¹ƒ p
bÄ• hirantaraparicchedeheá¹-á¹-hÄ• bhÅ«mibhÄ• ge udakapariyantaá¹ƒ katvÄ• otarati. na
kesaggamattampiá¹-hÄ• naá¹ƒ. __pÄ• sÄ• dabhittito_ti uparitale bhittito. __otaraá¹‡Ä• nota
vuttanayenevaveditabba_nti uparisÄ«mappamÄ• á¹‡assa antogadhÄ• naá¹ƒ heá¹-á¹-himata
kuá¹-á¹-Ä• naá¹ƒtulÄ• rukkhehi ekasambandhataá¹ƒ tadanto pacchimasÄ«mappamÄ• á¹‡at
kiÃ±cÄ• petthaniyyÅ«hakÄ• dayo nimittÄ• naá¹ƒ á¹-hitokÄ• satÄ• ya bajjhamÄ• nakkhaá¹‡e
pana sÄ«mÄ• yasÄ«maá¹-á¹-hÄ• va hontÄ«ti daá¹-á¹-habbÄ• . __pariyantathambhÄ• na_nt
sandhÄ• ya vuttaá¹ƒ. __ ``uparimatalena sambaddho hotÄ«â€™â€™ _ti idaá¹ƒ kuá¹-á¹-Ä• n
sÄ«maá¹-á¹-hÄ• naá¹ƒ thambhÄ• naá¹ƒ abhÄ• vatovuttaá¹ƒ. yadi hi bhaveyyuá¹ƒ, kuá¹-á¹-e
sÄ«maá¹-á¹-hatthambhÄ• naá¹ƒ upariá¹-hito pÄ• sÄ• do sÄ«maá¹-á¹-hova hoti.

sace pana bahÅ«naá¹ƒ thambhapantÄ«naá¹ƒ upari katapÄ• sÄ• dassa heá¹-á¹-hÄ• pathav
thambhapantiyÄ• anto nimittapÄ• sÄ• á¹‡e á¹-hapetvÄ• sÄ«mÄ• baddhÄ• hoti, ettha kath
tÄ• vasÄ«maá¹-á¹-hatthambheheva dhÄ• riyamÄ• nÄ• naá¹ƒ tulÄ• naá¹ƒ uparimatalaá¹ƒ, sa
sÄ«maá¹-á¹-hameva, ettha vivÄ• donatthi. yaá¹ƒ pana sÄ«maá¹-á¹-hatthambhapantiyÄ• , as
bÄ• hiratthambhapantiyÄ• ca samadhuraá¹ƒ dhÄ• riyamÄ• nÄ• naá¹ƒtulÄ• naá¹ƒ uparimata
sÄ«mÄ• ti keci vadanti. sakalampi gÄ• masÄ«mÄ• tiapare. baddhasÄ«mÄ• evÄ• ti aÃ±Ã±e
garuke nirÄ• saá¹…kaá¹-á¹-hÄ• neá¹-hatvÄ• sabbaá¹ƒ taá¹ƒ Ä• saá¹…kaá¹-á¹-hÄ• naá¹ƒ s

kÄ• tabbaá¹ƒ, sanniá¹-á¹-hÄ• nakÄ• raá¹‡aá¹ƒ vÄ• gavesitvÄ• tadanuguá¹‡aá¹ƒ kÄ• tabba

__tÄ• lamÅ«lakapabbate_ti \Be II 146/ tÄ• lakkhandhamÅ«lasadise heá¹-á¹-hÄ• thÅ«lo hut
uggato hi tÄ• lasadiso nÄ• ma hoti. __vitÄ• nasaá¹‡á¹-hÄ• no_ti ahicchattakasaá¹‡á¹-hÄ• n
__paá¹‡avasaá¹‡á¹-hÄ• no_ti majjhe tanuko heá¹-á¹-hÄ• ca upari ca vitthiá¹‡á¹‡o. __heá¹-
vÄ• _timudiá¹…gasaá¹‡á¹-hÄ• nassa heá¹-á¹-hÄ• , paá¹‡avasaá¹‡á¹-hÄ• nassa majjhe.

__sappaphaá¹‡asadiso pabbato_ti sappaphaá¹‡o viya khujjo, mÅ«laá¹-á¹-hÄ• nato aÃ±Ã±a
__Ä• kÄ• sapabbhÄ• ra_nti bhittiyÄ• aparikkhittapabbhÄ• raá¹ƒ. __sÄ«mappamÄ• á¹‡o_ti
pacchimasÄ«mappamÄ• á¹‡o. __ ``so ca pÄ• sÄ• á¹‡o sÄ«maá¹-á¹-hoâ€™â€™ _ti iminÄ•
susirapÄ• sÄ• á¹‡aleá¹‡akuá¹-á¹-Ä• dÄ«hiparicchinne bhÅ«mibhÄ• ge eva sÄ«mÄ• patiá¹-
pana sÄ«maá¹-á¹-hattÄ• sÄ«mÄ• honti, na sarÅ«pena sÄ«maá¹-á¹-hamaÃ±cÄ• di viyÄ• ti
susirapÄ• sÄ• á¹‡o \Ne II 139/ bhÅ«miá¹ƒanÄ• hacca Ä• kÄ• sagatova olambati, sÄ«mÄ• n
pana sayaá¹ƒ sÄ«mÄ• paá¹-ibaddhattÄ• sÄ«mÄ• honti. kathaá¹ƒ pana pacchimappamÄ• á
susirapÄ• sÄ• á¹‡Ä• dÄ«hi sÄ«mÄ• naotaratÄ«ti idaá¹ƒ saddhÄ• tabbanti? aá¹-á¹-hakathÄ

apicettha susirapÄ• sÄ• á¹‡abhittianusÄ• rena mÅ«sikÄ• dÄ«naá¹ƒ viya sÄ«mÄ• ya heá¹-á
otaraá¹‡akiccaá¹ƒnatthi. heá¹-á¹-hÄ• pana pacchimasÄ«mappamÄ• á¹‡e Ä• kÄ• se dvaá¹.
pÄ• sÄ• á¹‡abhittiÄ• dÄ«hipiuparimatalaá¹ƒ Ä• hacca á¹-hitehi sabbaso, yebhuyyena vÄ• p
bajjhamÄ• nÄ• sÄ«mÄ• tehi pÄ• sÄ• á¹‡Ä• dÄ«hi antaritÄ• ya tappariccchinnÄ• ya heá¹-á¹-
saddhiá¹ƒekakkhaá¹‡e patiá¹-á¹-hÄ• ti nadipÄ• rasÄ«mÄ• viya nadiantaritesu ubhosu tÄ«re
leá¹‡Ä• dÄ«suapanÄ«tesupi heá¹-á¹-hÄ• otiá¹‡á¹‡Ä• sÄ«mÄ• yÄ• va sÄ• sanantaradhÄ•
pana uparisÄ«mÄ• ya baddhÄ• ya pacchÄ• leá¹‡Ä• dÄ«su katesupi heá¹-á¹-hÄ• bhÅ«miya
taá¹ƒna icchanti. evaá¹ƒ ubhayattha patiá¹-á¹-hitÄ• ca sÄ• sÄ«mÄ• ekÄ• va hoti gottÄ• dij
byattibhedesÅ«tigahetabbaá¹ƒ. sabbÄ• eva hi baddhasÄ«mÄ• , abaddhasÄ«mÄ• ca attan
pakatinissayabhÅ«tegÄ• mÄ• raÃ±Ã±anadiÄ• dike khette yathÄ• paricchedaá¹ƒ sabbattha s
byÄ• pinÄ«paramatthato avijjamÄ• nÄ• pi te te nissayabhÅ«te paramatthadhamme, taá¹ƒ ta
upÄ• dÄ• ya lokiyehi, sÄ• sanikehi \Be II 147/ ca yathÄ• rahaá¹ƒ ekattena paÃ±Ã±attatÄ• ya
tathÄ• hi eko gÄ• mo araÃ±Ã±aá¹ƒ nadÄ« jÄ• tassaro samuddoti evaá¹ƒ loke,

``sammatÄ• sÄ• sÄ«mÄ• saá¹…ghena (Vin I 143). agÄ• make ce, bhikkhave, araÃ±Ã±e s
tattha samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• . samantÄ• udakukkhepÄ• , ayaá¹ƒ tatthasan
ekÅ«posathÄ• â€™â€™ ti (Vin I 147) ---

Ä• dinÄ• sÄ• sane ca ekavohÄ• ro dissati. na hi paramatthato ekassa anekadhammesu by
kasiá¹‡ekadesÄ• divikappÄ• samÄ• natÄ• ya ekattahÄ• nitoti ayaá¹ƒ no mati.

__assa heá¹-á¹-hÄ• _ti sappaphaá¹‡apabbatassa heá¹-á¹-hÄ• Ä• kÄ• sapabbhÄ• re. __leá

tassa leá¹‡assÄ• ti attho. tameva puna leá¹‡aá¹ƒ paÃ±cahi pakÄ• rehi vikappetvÄ•
otaraá¹‡Ä• notaraá¹‡avinicchayaá¹ƒdassetuá¹ƒ Ä• ha __ ``sace pana heá¹-á¹-hÄ• â€™â€™
``heá¹-á¹-hÄ• â€™â€™ ti imassa ``leá¹‡aá¹ƒ hotÄ«â€™â€™ tiiminÄ• sambandho. heá¹-á¹-
padeseti Ä• ha __ ``antoâ€™â€™ _ti, pabbatassaanto, pabbatamÅ«leti attho. tameva anto-
sÄ«mÄ• paricchedena visesetuá¹ƒ __ ``uparimassasÄ«mÄ• paricchedassa pÄ• ratoâ€™â€
pabbatapÄ• daá¹ƒ pana apekkhitvÄ• ``oratoâ€™â€™ tivattabbepi sÄ«mÄ• nissayaá¹ƒ pab
``pÄ• ratoâ€™â€™ ti vuttanti daá¹-á¹-habbaá¹ƒ. teneva ``bahileá¹‡aâ€™â€™ nti ettha bahi-
``uparimassa sÄ«mÄ• paricchedassa oratoâ€™â€™ _tiÄ• ha. __bahi sÄ«mÄ• na otaratÄ«
pabbatapÄ• de leá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ, leá¹‡assabahibhÅ«te uparisÄ«mÄ• paricche
sÄ«mÄ• na otaratÄ«ti attho. __anto sÄ«mÄ• _tileá¹‡assa ca pabbatapÄ• dassa ca anto att
otaraá¹‡Ä• rahaá¹-á¹-hÄ• ne na otaratÄ«ti attho. ``bahisÄ«mÄ• na otarati, anto sÄ«mÄ• na
cettha attano otaraá¹‡Ä• rahaá¹-á¹-hÄ• ne leá¹‡Ä• bhÄ• venasÄ«mÄ• ya sabbathÄ• anotar
gahetabbaá¹ƒ. tatthÄ• pi anotarantÄ« upari eva hotÄ«ti. __ ``bahi patitaá¹ƒ asÄ«mÄ• â€™â
uparipÄ• sÄ• dÄ• dÄ«su athiranissayesu á¹-hitÄ• sÄ«mÄ• pitesaá¹ƒ vinÄ• sena vinassatÄ«
daá¹-á¹-habbaá¹ƒ.

__pokkharaá¹‡iá¹ƒ_ \Be II 148/ __khaá¹‡anti, sÄ«mÄ• yevÄ• _ti ettha sace heá¹-á¹-hÄ•
umaá¹…ganadisÄ«mappamÄ• á¹‡atoanÅ«nÄ• paá¹-hamameva ca pavattÄ• hoti. sÄ«mÄ•
eva hoti, nadiá¹ƒÄ• hacca pokkharaá¹‡iyÄ• ca khatÄ• ya sÄ«mÄ• vinassatÄ«ti daá¹-á¹-hab
__heá¹-á¹-hÄ• pathavitale_ti antarÄ• bhÅ«mivivare.

__sÄ«mÄ• mÄ• á¸·ake_ti khaá¹‡á¸• asÄ«maá¹…gaá¹‡e. __ ``vaá¹-arukkhoâ€™â€™ _ti ida
atidÅ«rampigantuá¹ƒ samatthasÄ• khÄ• samaá¹…gitÄ• ya vuttaá¹ƒ. sabbarukkhalatÄ• dÄ«
eva. teneva nÄ• vÄ• rajjusetusambandhopi paá¹-ikkhitto. __tato_ti sÄ• khato. __mahÄ• sÄ«
Ä• sannatarampi gÄ• masÄ«maá¹ƒ aggahetvÄ• baddhasÄ«mÄ• ya eva gahitattÄ•
gÄ• masÄ«mÄ• baddhasÄ«mÄ• naá¹ƒaÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandhepi sambh
nissayanissitabhÄ• venapavattitoti gahetabbaá¹ƒ. yadi hi tÄ• sampi sambandhadoso bhave
gÄ• masÄ«mÄ• ya baddhasÄ«mÄ• sammannitabbÄ• siyÄ• ? yassÄ• hi sÄ«mÄ• ya saddh
tattha bandhitumevana vaá¹-á¹-ati, baddhasÄ«mÄ• udakukkhepasÄ«mÄ• su baddhasÄ«mÄ
nissayabhÅ«tagÄ• masÄ«mÄ• dÄ«suudakukkhepasÄ«mÄ• viya ca. teneva ``sace pana ruk
nikkhantapÄ• rohovÄ• bahinaditÄ«re vihÄ• rasÄ«mÄ• ya vÄ• gÄ• masÄ«mÄ• ya vÄ• pati
Vin I) 147) udakukkhepasÄ«mÄ• ya attano anissayabhÅ«tagÄ• masÄ«mÄ• dÄ«hi eva samb
nadisÄ«mÄ• yaá¹ƒ. evamidhÄ• pÄ«ti daá¹-á¹-habbaá¹ƒ. ayaÃ±cattho upari pÄ• kaá¹-o bhav
__Ä• haccÄ• _tiphusitvÄ• .

__mahÄ• sÄ«maá¹ƒ vÄ• sodhetvÄ• _ti mahÄ• sÄ«mÄ• gatÄ• naá¹ƒ sabbesaá¹ƒ bhikkhÅ«
hatthapÄ• sÄ• nayanabahikaraá¹‡Ä• divasena \Ne II 141/ sakalaá¹ƒ mahÄ• sÄ«maá¹ƒ sodh
mocetvÄ• pubbe suá¹-á¹-hu baddhÄ• nampidvinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ pacchÄ• rukk

Ä«diso pÄ• á¸·imuttako sambhedadosoatthÄ«ti dasseti. so ca ``na, bhikkhave, sÄ«mÄ• ya s
sambhinditabbÄ• â€™â€™ tiÄ• dinÄ• baddhasÄ«mÄ• naá¹ƒaÃ±Ã±amaÃ±Ã±aá¹ƒ sambhe
``anujÄ• nÄ• mi, bhikkhave, sÄ«maá¹ƒ sammannantenasÄ«mantarikaá¹ƒ á¹-hapetvÄ• sÄ«
ubhinnaá¹ƒ (Vin I 148) baddhasÄ«mÄ• namantarÄ• sÄ«mantarikaá¹ƒ á¹-hapetvÄ• va bandh
sambhedajjhottharaá¹‡aá¹ƒ viya tÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒphusitvÄ• tiá¹-á¹-hanavase
vaá¹-á¹-atÄ«ti siddhattÄ• baddhÄ• nampi tÄ• saá¹ƒ pacchÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒekarukk
á¹-hÄ• nampi na vaá¹-á¹-atÄ«ti bhagavato adhippÄ• yaÃ±Ã±Å«hisaá¹…gÄ«tikÄ• rakehi nidd
paá¹-ikkhittassa sambandhadosassa anulomena akappiyÄ• nulomattÄ• .

ayaá¹ƒ pana sambandhadoso --- pubbe suá¹-á¹-hu baddhÄ• naá¹ƒ pacchÄ• saÃ±jÄ• tattÄ•
asÄ«mattaá¹ƒkÄ• tuá¹ƒ na sakkoti. tasmÄ• rukkhÄ• disambandhe apanÄ«tamatte tÄ• sÄ«
cÄ• yaá¹ƒ pacchÄ• na vaá¹-á¹-ati, evaá¹ƒ bajjhamÄ• nakkhaá¹‡epi tÄ• saá¹ƒ rukkhÄ• disan
bandhituá¹ƒna vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ.

keci pana ``mahÄ• sÄ«maá¹ƒ vÄ• sodhetvÄ• ti ettha mahÄ• sÄ«mÄ• gatÄ• bhikkhÅ« yath
pÄ• rohaá¹ƒvÄ• kÄ• yapaá¹-ibaddhehi na phusanti, evaá¹ƒ sodhanameva idhÄ• dhippetaá¹
sakalasÄ«mÄ• sodhanaâ€™â€™ ntivadanti, taá¹ƒ na yuttaá¹ƒ aá¹-á¹-hakathÄ• ya virujjhana
``mahÄ• sÄ«mÄ• ya pathavitalaá¹ƒ vÄ• tatthajÄ• tarukkhÄ• dÄ«ni vÄ• Ä• hacca tiá¹-á¹-hat
sÄ• khÄ• pÄ• rohÄ• naá¹ƒ mahÄ• sÄ«maá¹ƒ phusitvÄ• á¹-hÄ• nameva sambandhadose kÄ
á¹-hitabhikkhÅ«hi sÄ• khÄ• dÄ«naá¹ƒ phusanaá¹ƒ. yadi hi bhikkhÅ«naá¹ƒ sÄ• khÄ• di phus
kÄ• raá¹‡aá¹ƒ siyÄ• , tassa sÄ• khaá¹ƒ vÄ• tatoniggatapÄ• rohaá¹ƒ vÄ• mahÄ• sÄ«mÄ• y
koci bhikkhu phusitvÄ• tiá¹-á¹-hatÄ«ti bhikkhuphusanamevavattabbaá¹ƒ siyÄ• . yaÃ±hi tatth
kÄ• raá¹‡aá¹ƒ, tadeva tasmiá¹ƒ vÄ• kye padhÄ• natodassetabbaá¹ƒ. na hi Ä• hacca á¹-hitan
á¹-hito bhikkhu sodhetabbo Ä• kÄ• saá¹-á¹-hasÄ• khÄ• diá¹ƒphusitvÄ• á¹-hitassÄ• pi sodhe
Ä• haccaá¹-á¹-hÄ• navacanena. Ä• kÄ• saá¹-á¹-hasÄ• khÄ• suca bhikkhuno phusanameva
sodhanaÃ±ca tasseva bhikkhussa hatthapÄ• sÄ• nayanÄ• divasenasodhanaá¹ƒ vuttaá¹ƒ. id
sodhetvÄ• â€™â€™ ti sakalasÄ«mÄ• sÄ• dhÄ• raá¹‡avacanena sodhanaá¹ƒvuttaá¹ƒ.

apica sÄ• khÄ• diá¹ƒ phusitvÄ• á¹-hitabhikkhumattasodhane abhimate ``mahÄ• sÄ«mÄ• ya
ntivisesasÄ«mopÄ• dÄ• naá¹ƒ \Ne II 142/ niratthakaá¹ƒ siyÄ• yattha katthaci antamaso Ä•
sÄ• khÄ• diá¹ƒphusitvÄ• á¹-hitassa visodhetabbato. __chinditvÄ• _ \Be II 150/ __bahiá¹-á¹-
kÄ• tabbÄ• _titattha patiá¹-á¹-hitabhÄ• vaviyojanavacanato ca visabhÄ• gasÄ«mÄ• naá¹ƒ p
sakalasÄ«mÄ• sodhanahetukoaá¹-á¹-hakathÄ• siddhoyaá¹ƒ eko sambandhadoso atthevÄ•
__udakukkhepasÄ«mÄ• kathÄ• ya_mpi (Sp (to Vin I) 147) ``vihÄ• rasÄ«mÄ• ya vÄ• gÄ• m
patiá¹-á¹-hitoâ€™â€™ ti ca ``naditÄ«repana khÄ• á¹‡ukaá¹ƒ koá¹-á¹-etvÄ• tattha baddhanÄ
vaá¹-á¹-atÄ«â€™â€™ ti ca ``sace pana setu vÄ• setupÄ• dÄ• vÄ• bahitÄ«re patiá¹-á¹-hitÄ
vaá¹-á¹-atÄ«â€™â€™ ti ca evaá¹ƒ visabhÄ• gÄ• su gÄ• masÄ«mÄ• susÄ• khÄ• dÄ«naá¹ƒ
saá¹…karadosakÄ• raá¹‡attena vuttaá¹ƒ, na bhikkhuphusanaá¹ƒ. tathÄ• hi ``antonadiyaá¹ƒ

kammaá¹ƒ kÄ• tabbaâ€™â€™ nti nadiyaá¹ƒ nÄ• vÄ• bandhanaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ udaku
sabhÄ• gattÄ• . yadi hi bhikkhÅ«naá¹ƒ phusanameva paá¹-icca sabbattha sambandhadoso
bandhanaá¹ƒ paá¹-ikkhipitabbaá¹ƒ bhaveyya. tatthÄ• pi hi bhikkhuphusanaá¹ƒ kammakopak
sabhÄ• gasÄ«mÄ• su pavisitvÄ• bhÅ«miÄ• diá¹ƒ phusitvÄ• vÄ• aphusitvÄ• vÄ• sÄ• khÄ
phusantova bhikkhu sodhetabbo. visabhÄ• gasÄ«mÄ• su pana sÄ• khÄ• dimhi phusitvÄ• á¹
aphusantÄ• pi sabbe bhikkhÅ« sodhetabbÄ• . aphusitvÄ• á¹-hite pana taá¹ƒsÄ• khÄ• diá¹ƒ
sodhetabboti niá¹-á¹-hamettha gantabbaá¹ƒ.

yaá¹ƒ panettha keci ``baddhasÄ«mÄ• naá¹ƒ dvinnaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ viya baddhasÄ
tadaÃ±Ã±Ä• sampisabbÄ• saá¹ƒ samÄ• nasaá¹ƒvÄ• sakasÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±a
tadubhayampi ekasÄ«maá¹ƒviya sodhetvÄ• ekattheva kammaá¹ƒ kÄ• tabbaá¹ƒ, aÃ±Ã±atth
natthetthasabhÄ• gavisabhÄ• gabhedoâ€™â€™ ti vadanti, taá¹ƒ tesaá¹ƒ matimattaá¹ƒ, sab
aÃ±Ã±amaÃ±Ã±aá¹ƒ sambhedadosÄ• bhÄ• vassavisabhÄ• gasÄ«mÄ• nameva tabbhÄ• va
siddhattÄ• . tathÄ• hi ``anujÄ• nÄ• mi, bhikkhave, sÄ«maá¹ƒ sammannituâ€™â€™ nti gÄ•
sammannituá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. tÄ• saá¹ƒ nissayanissitabhÄ• vena sabhÄ• gatÄ• ,
sambhedajjhottharaá¹‡Ä• didosÄ• bhÄ• vo ca suttatova siddho. bandhanakÄ• le pana anuÃ
anulomato pacchÄ• saÃ±jÄ• tarukkhÄ• disambandhopi tÄ• saá¹ƒvaá¹-á¹-ati eva. ``yaá¹ƒ, b
kappiyaá¹ƒ anulometi akappiyaá¹ƒ paá¹-ibÄ• hati. taá¹ƒ vo kappatÄ«â€™â€™ ti (Vin I 305)
baddhasÄ«mÄ• gÄ• masÄ«mÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒsabhÄ• gatÄ• , sambhedÄ• dio
suttasuttÄ• nulomato siddho. iminÄ• eva nayena araÃ±Ã±asÄ«mÄ• sattabbhantarasÄ«mÄ•
nadiÄ• diudakukkhepasÄ«mÄ• naÃ±ca suttasuttÄ• nulomatoaÃ±Ã±amaÃ±Ã±aá¹ƒ sabhÄ• g
siddhoti veditabbo.

baddhasÄ«mÄ• ya \Ne II 143/ pana aÃ±Ã±Ä• ya baddhasÄ«mÄ• ya, nadiÄ• disÄ«mÄ• su c
ceva udakukkhepasattabbhantarasÄ«mÄ• naá¹ƒnadiÄ• dÄ«su eva kÄ• tuá¹ƒ niyamanasutta
baddhasÄ«mÄ• gÄ• masÄ«mÄ• dÄ«su karaá¹‡apaá¹-ikkhepasiddhitoca tÄ• saá¹ƒ aÃ±Ã±an
uppattikkhaá¹‡e, pacchÄ• ca rukkhÄ• dÄ«hi sambhedÄ• didosasambhavoca vuttanayena s
sijjhanti. teneva __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 148) visabhÄ• gasÄ«mÄ• nameva
sambandhadosaá¹ƒ dassetvÄ• sabhÄ• gÄ• naá¹ƒ baddhasÄ«mÄ• gÄ• masÄ«mÄ• dÄ«naâ
kevalaÃ±ca na dassito, atha kho tÄ• saá¹ƒ sabhÄ• gasÄ«mÄ• naá¹ƒ rukkhÄ• disambandhe
pÄ• á¸·iaá¹-á¹-hakathÄ• su Ã±Ä• pito eva. tathÄ• hi pÄ• á¸·iyaá¹ƒ ``pabbatanimittaá¹ƒ
pÄ• sÄ• á¹‡animittaá¹ƒvananimittaá¹ƒ rukkhanimittaâ€™â€™ ntiÄ• dinÄ• vaá¸• á¸• hanaka
tena nesaá¹ƒrukkhÄ• dÄ«naá¹ƒ nimittÄ• naá¹ƒ vaá¸• á¸• hanepi baddhasÄ«mÄ• gÄ• masÄ
Ã±Ä• pitova hoti. dvinnaá¹ƒ pana baddhasÄ«mÄ• naá¹ƒ Ä«diso sambandho na vaá¹-á¹-ati.
dvinnaá¹ƒsÄ«mÄ• naá¹ƒ nimittaá¹ƒ hoti, so pana vaá¸• á¸• hanto sÄ«mÄ• saá¹…karaá¹ƒ ka
kÄ• tabboâ€™â€™ ti ``anujÄ• nÄ• mi, bhikkhave, tiyojanaparamaá¹ƒ sÄ«maá¹ƒ sammannit
cÄ• yaá¹ƒ Ã±Ä• pito. tiyojanaparamÄ• ya hi sÄ«mÄ• ya samantÄ• pariyantesu rukkhalatÄ•
baddhasÄ«mÄ• gÄ• masÄ«mÄ• naá¹ƒniyamena aÃ±Ã±amaÃ±Ã±aá¹ƒ sambandhassa sam

vinÄ• setvÄ• va sÄ«mÄ• sammannitabbÄ• â€™â€™ tiaá¹-á¹-hakathÄ• yampi na vuttaá¹ƒ.

yadi cettha rukkhÄ• disambandhena kammavipatti bhaveyya, avassameva vattabbaá¹ƒ siyÄ
vipattiparihÄ• ratthaÃ±hiÄ• cariyÄ• nirÄ• saá¹…kaá¹-á¹-hÄ• nesupi ``bhittiá¹ƒ akittetvÄ• â€
siddhamevatthaá¹ƒ punappunaá¹ƒavocuá¹ƒ. idha pana ``vanamajjhe vihÄ• raá¹ƒ karonti, va
ntiÄ• dirukkhalatÄ• dÄ«hinirantare vanamajjhepi sÄ«mÄ• bandhanameva avocuá¹ƒ. tathÄ•
katapÄ• sÄ• dÄ• dÄ«suheá¹-á¹-hÄ• thambhÄ• dÄ«hi ekÄ• baddhesu uparimatalÄ• dÄ«su s
vuttaá¹ƒ. tasmÄ• baddhasÄ«mÄ• gÄ• masÄ«mÄ• naá¹ƒ rukkhÄ• disambandho tehi mukhat
pÄ• á¹-ekkaá¹ƒbaddhasÄ«mÄ• sadisatÄ• ya ekissÄ• gÄ• masÄ«mÄ• ya kammaá¹ƒ \Be II 1
dabbatiá¹‡amattenÄ• pisambandhÄ• gÄ• mantaraparamparÄ• araÃ±Ã±anadisamuddÄ• c
sodhetvÄ• va kÄ• tabbaá¹ƒsiyÄ• . evaá¹ƒ pana asodhetvÄ• paá¹-hamamahÄ• saá¹…gÄ«tik
upasampadÄ• dikammÄ• naá¹ƒ, sÄ«mÄ• sammutÄ«naÃ±ca vipajjanato sabbesampi bhikkh
anupasampannasaá¹…kÄ• pasaá¹…go ca dunnivÄ• rohoti. na cetaá¹ƒ yuttaá¹ƒ. tasmÄ• vu
visabhÄ• gasÄ«mÄ• nameva rukkhÄ• dÄ«hi sambandhadoso, na baddhasÄ«mÄ• gÄ• mas
gahetabbaá¹ƒ.

mahÄ• sÄ«mÄ• sodhanassa dukkaratÄ• ya khaá¹‡á¸• asÄ«mÄ• yameva yebhuyyena saá¹.
``sÄ«mÄ• mÄ• á¸·akeâ€™â€™ _tiÄ• di \Ne II 144/. mahÄ• saá¹…ghasannipÄ• te pana kha
mahÄ• sÄ«mÄ• ya kamme kariyamÄ• nepi ayaá¹ƒnayo gahetabbova.

__ ``ukkhipÄ• petvÄ• â€™â€™ _ti iminÄ• kÄ• yapaá¹-ibaddhenapi sÄ«maá¹ƒ phusanto sÄ
__purimanayepÄ«_ti khaá¹‡á¸• asÄ«mato mahÄ• sÄ«maá¹ƒ paviá¹-á¹-hasÄ• khÄ• nayepi.
sÄ«maá¹-á¹-harukkhasÄ• khÄ• yanisinno sÄ«maá¹-á¹-hova hotÄ«ti Ä• ha __ ``hatthapÄ• sa
ettha ca rukkhasÄ• khÄ• dÄ«hiaÃ±Ã±amaÃ±Ã±aá¹ƒ sambandhÄ• su etÄ• su khandhasÄ«m
mahÄ• sÄ«mÄ• yaá¹ƒ dveti evaá¹ƒ dvÄ«susÄ«mÄ• su sÄ«mantarikaá¹ƒ aphusitvÄ• , hattha
paÃ±cahi bhikkhÅ«hiupasampadÄ• dikammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti keci vadanti. taá¹ƒ
``nÄ• nÄ• sÄ«mÄ• ya á¹-hitacatutthokammaá¹ƒ kareyya, akammaá¹ƒ, na ca karaá¹‡Ä«yaâ€
vacanato. tenevetthÄ• pimahÄ• sÄ«maá¹ƒ sodhetvÄ• mÄ• á¸·akasÄ«mÄ• yameva kamma
bhinnasÄ«maá¹-á¹-hatÄ• ya tatraá¹-á¹-hassagaá¹‡apÅ«rakattÄ• bhÄ• vÄ• kammakopova h

yadi evaá¹ƒ kathaá¹ƒ chandapÄ• risuddhiÄ• haraá¹‡avasena mahÄ• sÄ«mÄ• sodhananti? t
hatthapÄ• sÄ• nayanabahisÄ«mÄ• karaá¹‡avaseneva panettha sodhanaá¹ƒ icchanti, dinna
anÄ• gamanenamahÄ• sÄ«maá¹-á¹-ho kammaá¹ƒ kopetÄ«ti. yadi cassa chandÄ• di nÄ• ga
kammaá¹ƒkopessatÄ«ti? dvinnaá¹ƒ visabhÄ• gasÄ«mÄ• naá¹ƒ sambandhadosato. so ca sa
aá¹-á¹-hakathÄ• vacanappamÄ• á¹‡ato. na hi vinaye sabbattha yutti sakkÄ• Ã±Ä• tuá¹ƒ bu
veditabbaá¹ƒ. keci pana ``sace dvepi sÄ«mÄ• yo pÅ«retvÄ• nirantaraá¹ƒ \Be II 153/ á¹-hites
kammaá¹ƒkarontesu ekissÄ• eva sÄ«mÄ• ya gaá¹‡o ca upasampadÄ• pekkho ca anussÄ•
kammaá¹ƒ sukatameva hoti. sace pana kammÄ• raho vÄ• anussÄ• vako vÄ• sÄ«mantara

vipajjatÄ«â€™â€™ ti vadanti, taÃ±ca baddhasÄ«mÄ• gÄ• masÄ«mÄ• disabhÄ• gasÄ«mÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandhesupi doso natthi. yÄ• su pana atthi, na tÄ• su
visabhÄ• gasÄ«mÄ• surukkhÄ• disambandhe sati ekattha á¹-hito itaraá¹-á¹-hÄ• naá¹ƒ kam
aá¹-á¹-hakathÄ• yaá¹ƒ sÄ• maÃ±Ã±atosodhanassa vuttattÄ• ti amhÄ• kaá¹ƒ khanti. vÄ«ma

__na otaratÄ«_ti paá¹‡avasaá¹‡á¹-hÄ• napabbatÄ• dÄ«su heá¹-á¹-hÄ• pamÄ• á¹‡arahitaá
kiÃ±cÄ• pipanettha bajjhamÄ• nakkhaá¹‡e uddhampi pamÄ• á¹‡arahitaá¹ƒ pabbatÄ• dÄ«ni
pacchÄ• sÄ«maá¹-á¹-hatÄ• yasÄ«mÄ• hoti. heá¹-á¹-hÄ• paá¹‡avasaá¹‡á¹-hÄ• nÄ• di pan
sÄ«mÄ• saá¹…khyaá¹ƒ na gacchati, tassavasena na otaratÄ«ti vuttaá¹ƒ, itarathÄ• orohaá¹
sÄ• dhÄ• raá¹‡avasena ``na otaratÄ«â€™â€™ tiÄ• dinÄ• \Ne II 145/ vattabbato. __yaá¹ƒ k
niá¹-á¹-hitasÄ«mÄ• ya upari jÄ• taá¹ƒ vijjamÄ• naá¹ƒ pubbe á¹-hitaá¹ƒ, pacchÄ• saÃ±jÄ• ta
yaá¹ƒkiÃ±ci saviÃ±Ã±Ä• á¹‡akÄ• viÃ±Ã±Ä• á¹‡akaá¹ƒ sabbampÄ«ti attho. antosÄ«mÄ• yah
hatthikkhandhÄ• disaviÃ±Ã±Ä• á¹‡akesu nisinnopi bhikkhu sÄ«maá¹-á¹-hova hoti. __ ``bad
_tiidaÃ±ca pakaraá¹‡avasena upalakkhaá¹‡ato vuttaá¹ƒ. abaddhasÄ«mÄ• supi sabbÄ• su
sÄ«mÄ• saá¹…khyamevagacchati.

__ekasambaddhena gata_nti rukkhalatÄ• ditatrajÄ• tameva sandhÄ• ya vuttaá¹ƒ. tÄ• disam
ntivattabbataá¹ƒ arahati. yaá¹ƒ pana ``ito gataâ€™â€™ nti vÄ• ``tato Ä• gataâ€™â€™ nti v
asakkuá¹‡eyyaá¹ƒubhosu baddhasÄ«mÄ• gÄ• masÄ«mÄ• su, udakukkhepanadiÄ• dÄ«su
tattha kiá¹ƒ kÄ• tabbanti? ettha pana baddhasÄ«mÄ• ya patiá¹-á¹-hitabhÄ• go baddhasÄ«m
abaddhagÄ• masÄ«mÄ• yapatiá¹-á¹-hitabhÄ• go gÄ• masÄ«mÄ• tadubhayasÄ«maá¹-á¹-ha
uá¹-á¹-hitavaá¹-arukkhassa pÄ• rohe, gÄ• masÄ«mÄ• ya gÄ• masÄ«mato uá¹-á¹-hitavaá¹-a
baddhasÄ«mÄ• ya patiá¹-á¹-hitepi eseva nayo. mÅ«lapatiá¹-á¹-hitakÄ• lato hi paá¹-á¹-hÄ• y
Ä• gataâ€™â€™ nti vattuá¹ƒ asakkuá¹‡eyyato sobhÄ• go yathÄ• paviá¹-á¹-hasÄ«mÄ• saá¹
rukkhapÄ• rohÄ• naá¹ƒ antarÄ• pana Ä• kÄ• saá¹-á¹-hasÄ• khÄ• bhÅ«miyaá¹ƒ sÄ«mÄ• pa
tadubhayasÄ«mÄ• hotÄ«ti keci vadanti. yasmÄ• panassa sÄ• khÄ• ya pÄ• roho paviá¹-á¹-
mÅ«lehi patiá¹-á¹-hahitvÄ• pi yÄ• va sÄ• khaá¹ƒvinÄ• á¹-hÄ• tuá¹ƒ na sakkoti, tÄ• va mÅ«l
vijahati. yadÄ• pana vinÄ• á¹-hÄ• tuá¹ƒ sakkoti, tadÄ• pi pÄ• rohamattameva paviá¹-á¹-has
samupeti. tasmÄ• sabbopi Ä• kÄ• saá¹-á¹-hasÄ• khÄ• bhÄ• gopurimasÄ«maá¹-á¹-hataá¹ƒ
Ä• gatabhÄ• gassa avijahitattÄ• ti amhÄ• kaá¹ƒ khanti. udakukkhepanadiÄ• dÄ«supieseva
visabhÄ• gasÄ«mÄ• ya evaá¹ƒ paviá¹-á¹-he sakalasÄ«mÄ• sodhanaá¹ƒ, sabhÄ• gÄ• ya pa
á¹-hitamattabhikkhusodhanaÃ±ca sabbaá¹ƒ pubbe vuttanayameva.

<140> __pÄ• rayatÄ«_ti ajjhottharati, nadiyÄ• ubhosu tÄ«resu patiá¹-á¹-hamÄ• nÄ• sÄ«mÄ
hotÄ«ti Ä• ha __ ``nadiá¹ƒajjhottharamÄ• naâ€™â€™ _nti. antonadiyaÃ±hi sÄ«mÄ• na ota
asati otarati, sÄ• ca tadÄ• nadipÄ• rasÄ«mÄ• na hotÄ«ti Ä• ha __ ``nadiyÄ• lakkhaá¹‡aá¹
vuttanayamevÄ• â€™â€™ _ti. __assÄ• _ti bhaveyya. avassaá¹ƒ labbhaneyyÄ• panadhuva
``na nÄ• vÄ• yÄ• â€™â€™ _ti iminÄ• nÄ• vaá¹ƒ vinÄ• pi sÄ«mÄ• baddhÄ• subaddhÄ• ev

nÄ• vÄ• ti dasseti.

__rukkhasaá¹…ghÄ• á¹-amayo_ti \Ne II 146/ anekarukkhe ekato ghaá¹-etvÄ• katasetu. ruk
katotipÄ• á¹-haseso. __ ``sabbanimittÄ• naá¹ƒ anto á¹-hite bhikkhÅ« hatthapÄ• sagate katv
idaá¹ƒubhinnaá¹ƒ tÄ«rÄ• naá¹ƒ ekagÄ• makhettabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pabba
uggatadÄ«pasikharattÄ• vuttaá¹ƒ.

sÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathÄ• gÄ• rÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<141> __samÅ«hanitvÄ• _ti vinÄ• setvÄ• , uddharitvÄ• ti attho. idaÃ±ca Ä• pattiparihÄ• ratt

<142> __yÄ• ni kÄ• nicÄ«_ti idha nimittÄ• naá¹ƒ sÄ«mÄ• ya pÄ• á¸·iyaá¹ƒ sarÅ«pato avutta

uposathÄ• gÄ• rÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avippavÄ• sasÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<143> __aá¹-á¹-hÄ• rasÄ• _ti \Be II 155/ andhakavindavihÄ• rampi upÄ• dÄ• ya vuccati. __
mahÄ• vihÄ• resu. ``manaâ€™â€™ nti imassa vivaraá¹‡aá¹ƒ __Ä«saka_nti, Ä«sakaá¹ƒvuá¸
dassetuá¹ƒ __ ``appattavuá¸·habhÄ• vo ahosÄ«â€™â€™ _ti vuttaá¹ƒ. __amanasikaronto_ti
kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ.

<144> __so_ti bhikkhunisaá¹…gho. __dvepÄ«_ti dve samÄ• nasaá¹ƒvÄ• saavippavÄ• sÄ• y
__avippavÄ• sasÄ«mÄ• _timahÄ• sÄ«maá¹ƒ sandhÄ• ya vadati. tattheva yebhuyyena avipp

__ ``avippavÄ• saá¹ƒ ajÄ• nantÄ• pÄ«â€™â€™ _ti idaá¹ƒ mahÄ• sÄ«mÄ• ya vijjamÄ• nÄ•
tassÄ• bÄ• hirapariccheda Ã±ca ajÄ• nantÄ• naá¹ƒ vasena vuttaá¹ƒ. evaá¹ƒ ajÄ• nantehipi a
á¹-hatvÄ• kammavÄ• cÄ• ya katÄ• ya sÄ• sÄ«mÄ• samÅ«hatÄ• va hotÄ«ti Ä• ha __ ``sam
bandhituÃ±casakkhissantÄ«â€™â€™ _ti. __nirÄ• saá¹…kaá¹-á¹-hÄ• ne_ti khaá¹‡á¸• asÄ«m
mahÄ• sÄ«mÄ• ya vijjamÄ• nÄ• yapikammakaraá¹‡asukhatthaá¹ƒ khaá¹‡á¸• asÄ«mÄ• icc
cetiyaá¹…gaá¹‡Ä• dibahusannipÄ• taá¹-á¹-hÄ• ne na bandhatÄ«tivuttaá¹ƒ. tatthÄ• pi \Ne II
subaddhÄ• eva mahÄ• sÄ«mÄ• viya. __ ``paá¹-ibandhituá¹ƒ pana na sakkhissantevÄ• â€™
khaá¹‡á¸• asÄ«mÄ• ya asamÅ«hatattÄ• , tassÄ• avijjamÄ• nattassa ajÄ• nanato ca mahÄ•
sandhÄ• yavuttaá¹ƒ. khaá¹‡á¸• asÄ«maá¹ƒ pana nirÄ• saá¹…kaá¹-á¹-hÄ• ne bandhituá¹ƒ sa
__sÄ«mÄ• sambhedaá¹ƒ katvÄ• _tikhaá¹‡á¸• asÄ«mÄ• ya vijjamÄ• napakkhe sÄ«mÄ• ya s
katvÄ• avijjamÄ• napakkhepi sambhedasaá¹…kÄ• yaanivattanena sambhedasaá¹…kaá¹ƒ

saá¹…ghakammÄ• nÄ• rahaá¹ƒ kareyyuá¹ƒ. pubbe hi cetiyaá¹…gaá¹‡Ä• dinirÄ• saá¹…kaá
sakkÄ• , idÄ• ni tampi vinÄ• sitantiadhippÄ• yo. __na samÅ«hanitabbÄ• _ti khaá¹‡á¸• asÄ«
samÅ«hanitabbÄ• . __ubhopina jÄ• nantÄ«_ti ubhinnaá¹ƒ padesaniyamaá¹ƒ vÄ• tÄ• saá¹ƒ
vÄ• vijjamÄ• nataá¹ƒvÄ• avijjamÄ• nataá¹ƒ vÄ• na jÄ• nanti, sabbattha saá¹…kÄ• eva ho
samÅ«hanituá¹ƒ, na bandhituá¹ƒsakkhissantÄ«â€™â€™ _ti idaá¹ƒ nirÄ• saá¹…kaá¹-á¹-hÄ•
sakkontopi mahÄ• sÄ«maá¹ƒ paá¹-ibandhituá¹ƒna sakkontÄ«ti imamatthaá¹ƒ sandhÄ• ya vu
... pe ... kammavÄ• caá¹ƒkÄ• tuâ€™â€™ _nti idaá¹ƒ sÄ«mÄ• bandhanakammavÄ• caá¹ƒ sa
yasmÄ• bandhituá¹ƒna sakkÄ• , tasmÄ• na samÅ«hanitabbÄ• ti attho.

keci \Be II 156/ pana ``Ä«disesu vihÄ• resu chapaÃ±camatte bhikkhÅ« gahetvÄ• vihÄ• rako
vihÄ• raparikkhepassa anto ca bahi ca samantÄ• leá¸• á¸• upÄ• te sabbattha maÃ±cappan
á¹-hatvÄ• paá¹-hamaá¹ƒ avippavÄ• sasÄ«maá¹ƒ, tato samÄ• nasaá¹ƒvÄ• sakasÄ«maÃ±ca
sÄ«mÄ• yasamugghÄ• te kate tasmiá¹ƒ vihÄ• re khaá¹‡á¸• asÄ«mÄ• ya, mahÄ• sÄ«mÄ• y
avassaá¹ƒekasmiá¹ƒ maÃ±caá¹-á¹-hÄ• ne tÄ• saá¹ƒ majjhagatÄ• te bhikkhÅ« tÄ• samÅ«h
evaavasisseyya. na hettha sÄ«mÄ• ya, tappariccheda ssa vÄ• jÄ• nanaá¹ƒ aá¹…gaá¹ƒ. sÄ«
``samÅ«hanissÄ• mÄ• â€™â€™ ti kammavÄ• cÄ• ya karaá¹‡aÃ±cettha aá¹…gaá¹ƒ. __aá¹-
`khaá¹‡á¸• asÄ«maá¹ƒ panajÄ• nantÄ• avippavÄ• saá¹ƒ ajÄ• nantÄ• pi samÅ«hanituÃ±cev
ti evaá¹ƒ mahÄ• sÄ«mÄ• yaparicchedassa ajÄ• nanepi samÅ«hanassa vuttattÄ• . gÄ• mas
tattha yathÄ• ruciduvidhampi sÄ«maá¹ƒ bandhituÃ±ceva upasampadÄ• dikammaá¹ƒ kÄ• tu
vadanti, taá¹ƒyuttaá¹ƒ viya dissati. vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ.

avippavÄ• sasÄ«mÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gÄ• masÄ«mÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<147> pÄ• á¸·iyaá¹ƒ \Ne II 148/ ``asammatÄ• ya, bhikkhave, sÄ«mÄ• yÄ• â€™â€™ tiÄ• dir
baddhasÄ«mÄ• ya khettaá¹ƒ, araÃ±Ã±anadiÄ• dayo viya sattabbhantaraudakukkhepÄ• dÄ«
baddhasÄ«mÄ• virahitaá¹-á¹-hÄ• nesayameva samÄ• nasaá¹ƒvÄ• sÄ• hotÄ«ti dasseti. __y
gÄ• masÄ«mÄ• _ti etthagÄ• masÄ«mÄ• paricchedassa anto ca bahi ca khettavatthuaraÃ±Ã
gÄ• makhettaá¹ƒ sandhÄ• ya ``gÄ• massÄ• â€™â€™ ti vuttaá¹ƒ, na antaragharameva. tasm
gÄ• makhettassa sambandhanÄ«yÄ• gÄ• masÄ«mÄ• ti evamattho veditabbo. yo hi so anta
bhÅ«mibhÄ• gesu ``gÄ• moâ€™â€™ ti ekattena lokajanehi paÃ±Ã±atto gÄ• mavohÄ• ro, s
tipivuccatÄ«ti adhippÄ• yo, gÄ• mo eva hi __gÄ• masÄ«mÄ• _. iminÄ• va nayena upari ara
jÄ• tassaroti evaá¹ƒ tesu bhÅ«mippadesesu ekattena lokajanapaÃ±Ã±attÄ• nameva
araÃ±Ã±Ä• dÄ«naá¹ƒaraÃ±Ã±asÄ«mÄ• dibhÄ• vo veditabbo. loke pana gÄ• masÄ«mÄ• div
157/mariyÄ• dÄ• yameva vattuá¹ƒ vaá¹-á¹-ati, na gÄ• makhettÄ• dÄ«su sabbattha. sÄ• san
itaranivattiatthenasayameva attano mariyÄ• dÄ• ti katvÄ• gÄ• mo eva gÄ• masÄ«mÄ• , ara
... pe ... _samuddo eva __samuddasÄ«mÄ• _ti sÄ«mÄ• vohÄ• rena vuttÄ• ti veditabbÄ• .

__ ``nigamassa vÄ• â€™â€™ _ti idaá¹ƒ gÄ• masÄ«mappabhedaá¹ƒ sabbaá¹ƒ upalakkhaá¹
tenÄ• ha__ ``nagarampi gahitamevÄ• â€™â€™ _ti. __ ``baliá¹ƒ labhantÄ«â€™â€™ _ti idaá
``ayaá¹ƒgÄ• mo ettako karÄ«sabhÄ• goâ€™â€™ tiÄ• dinÄ• pana rÄ• japaá¹‡á¹‡esu Ä• ro
yasmiá¹ƒyasmiá¹ƒ taá¸·Ä• kamÄ• tikÄ• susÄ• napabbatÄ• dike padese baliá¹ƒ na gaá¹‡har
rÄ• jÄ• dÄ«hi paricchinnabhÅ«mibhÄ• go hi sabbova á¹-hapetvÄ• nadiloá¹‡ijÄ• tassare gÄ
tenÄ• ha __ ``paricchinditvÄ• rÄ• jÄ• kassaci detÄ«â€™â€™ _ti. sace pana tattha rÄ• jÄ•
padesaá¹ƒgÄ• mantarena yojeti, so paviá¹-á¹-hagÄ• masÄ«mataá¹ƒ eva bhajati, nadijÄ• tas
taá¸·Ä• kÄ• dibhÄ• vaá¹ƒvÄ• pÅ«retvÄ• khettÄ• dibhÄ• vaá¹ƒ vÄ• pÄ• pitesupi eseva nay

ye pana gÄ• mÄ• rÄ• jacorÄ• dibhayapÄ«á¸·itehi manussehi chaá¸• á¸• itÄ• cirampi nimma
samantÄ• pana gÄ• mÄ• santi, tepi pÄ• á¹-ekkaá¹ƒ gÄ• masÄ«mÄ• va. tesu hi rÄ• jÄ• no
vÄ• yehi kehici kasitaá¹-á¹-hÄ• naá¹ƒ likhitvÄ• vÄ• baliá¹ƒ gaá¹‡hanti, aÃ±Ã±ena vÄ• gÄ•
upanenti. ye pana gÄ• mÄ• rÄ• jÅ«hipi pariccattÄ• gÄ• makhettÄ• nantarikÄ• mahÄ• raÃ±
agÄ• makÄ• raÃ±Ã±asÄ«mataá¹ƒ pÄ• puá¹‡anti, purimÄ• gÄ• masÄ«mÄ• \Ne II 149/ vina
araÃ±Ã±Ä• dippadese mahantaá¹ƒ gÄ• maá¹ƒ katvÄ• anekasahassÄ• ni kulÄ• nivÄ• sÄ• p
bhogagÄ• mÄ• ti samantÄ• bhÅ«tagÄ• me paricchinditvÄ• denti. purÄ• á¹‡anÄ• maá¹ƒ, pa
vinÄ• senti, tepi paccekaá¹ƒ gÄ• masÄ«mÄ• eva. ettÄ• vatÄ• purimagÄ• masÄ«mattaá¹ƒ
cÄ• _tiÄ• di ``samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• â€™â€™ ti pÄ• á¸·ipadassaadhippÄ•
rÄ• jicchÄ• vasena parivattitvÄ• samuppannÄ• abhinavÄ• , itarÄ• ca aparivattÄ• pakatigÄ
baddhasÄ«mÄ• ya sabbaá¹ƒ saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, evametÄ• pi sabba
baddhasÄ«mÄ• sadisÄ• , sÄ• samÄ• nasaá¹ƒvÄ• sÄ• ekÅ«posathÄ• ti\Be II 158/ adhippÄ
``baddhasÄ«mÄ• sadisÄ• â€™â€™ ti vutte ticÄ«varÄ• vippavÄ• sasÄ«maá¹ƒbaddhasÄ«ma
taá¹ƒsadisatÄ• nivattanamukhena upari sattabbhantarasÄ«mÄ• ya taá¹ƒsadisatÄ• piatthÄ«t
pasaá¹…gaá¹ƒ dassetuá¹ƒ __ ``kevalaâ€™â€™ _ntiÄ• di vuttaá¹ƒ.

__viÃ±jhÄ• á¹-avisadise araÃ±Ã±e_ti yattha ``asukagÄ• massa idaá¹ƒ khettaâ€™â€™ nti gÄ
ca na kasanti na vapanti, tÄ• dise araÃ±Ã±e. macchabandhÄ• naá¹ƒ agamanapathÄ•
nimmanussÄ• vÄ• sÄ• samuddantaradÄ«pakÄ• pi ettheva saá¹…gayhanti. yaá¹ƒ yaÃ±hi ag
nadisamuddajÄ• tassaravirahitaá¹ƒpadesaá¹ƒ, taá¹ƒ sabbaá¹ƒ araÃ±Ã±asÄ«mÄ• ti veditabb
sattabbhantarasÄ«maá¹ƒ vinÄ• va sayamevasamÄ• nasaá¹ƒvÄ• sÄ• baddhasÄ«mÄ• sadis
sabbamettha saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. nadisamuddajÄ• tassarÄ• naá¹ƒ tÄ
``attano sabhÄ• veneva baddhasÄ«mÄ• sadisÄ• â€™â€™ tiÄ• dinÄ• vuttattÄ• sÄ«matÄ•
kathanti? sattabbhantarasÄ«mÄ• nujÄ• nanasuttÄ• disÄ• matthiyato. yathÄ• hi gÄ• masÄ«
vaggakammaparihÄ• ratthaá¹ƒ bahÅ« baddhasÄ«mÄ• yo anuÃ±Ã±Ä• tÄ• , tÄ• saÃ±ca dvin
asambhedatthaá¹ƒ sÄ«mantarikÄ• anuÃ±Ã±Ä• tÄ• , evamidhÄ• raÃ±Ã±epi sattabbhantaras
antarÄ• sÄ«mantarikÄ• ya pÄ• á¸·iaá¹-á¹-hakathÄ• supi vidhÄ• nasÄ• matthiyato araÃ±Ã±a
nadiÄ• dÄ«naá¹ƒ viya sÄ«mÄ• bhÄ• vo tattha vaggakammaparihÄ• ratthameva sattabbhant

siddhoti veditabbo. tattha sÄ«mÄ• yameva hi á¹-hitÄ• sÄ«maá¹-á¹-hÄ• naá¹ƒ vaggakamma
Ä• kÄ• se á¹-hitÄ• viya Ä• kÄ• saá¹-á¹-hÄ• naá¹ƒ. evameva hi sÄ• matthiyaá¹ƒ gahetvÄ• `
asÄ«mÄ• â€™â€™ tiÄ• dinÄ• paá¹-ikkhittabaddhasÄ«mÄ• nampi nadisamuddajÄ• tassarÄ
sÄ«mÄ• bhÄ• vo aá¹-á¹-hakathÄ• yaá¹ƒ vuttoti gahetabbo.

__athassa á¹-hitokÄ• sato_ti assa bhikkhussa á¹-hitokÄ• sato. sacepi hi bhikkhusahassaá¹ƒ
á¹-hitokÄ• sassa bÄ• hirantato paá¹-á¹-hÄ• ya bhikkhÅ«naá¹ƒ vaggakammaparihÄ• ratthaá¹
\Ne II 150/ tÄ• ya saha sayameva saÃ±jÄ• tÄ• sattabbhantarasÄ«mÄ• samÄ• nasaá¹ƒvÄ•
khuddake araÃ±Ã±e mahantehi bhikkhÅ«hi paripuá¹‡á¹‡atÄ• ya vaggakammasaá¹…kÄ• bh
sattabbhantarasÄ«mÄ• pekkhÄ• natthi, tattha sattabbhantarasÄ«mÄ• na uppajjati, kevalÄ•
tattha saá¹…ghena kammaá¹ƒkÄ• tabbaá¹ƒ. nadiÄ• dÄ«supi eseva nayo. vakkhati hi ``sace
pabhavato \Be II 159/ paá¹-á¹-hÄ• ya yÄ• va mukhadvÄ• rÄ• sabbattha saá¹…gho nisÄ«da
natthÄ«â€™â€™ tiÄ• di (Sp (to Vin I) 147). iminÄ• eva ca vacanena vaggakammaparihÄ• n
satieva udakukkhepasattabbhantarasÄ«mÄ• uppajjanti, nÄ• satÄ«ti daá¹-á¹-habbaá¹ƒ.

keci pana ``samantÄ• abbhantaraá¹ƒ minitvÄ• paricchedakaraá¹‡eneva sÄ«mÄ• saÃ±jÄ•
tivadanti, taá¹ƒ na gahetabbaá¹ƒ. yadi hi abbhantaraparicchedakaraá¹‡appakÄ• rena sÄ«mÄ
abaddhasÄ«mÄ• ca na siyÄ• bhikkhÅ«naá¹ƒ kiriyÄ• pakÄ• rasiddhito. apica vaá¸• á¸• hak
pakatihatthÄ• naÃ±caloke anekavidhattÄ• , vinaye Ä«disaá¹ƒ hatthappamÄ• á¹‡anti avuttat
miniteca bhagavatÄ• anuÃ±Ã±Ä• tena nu kho hatthena minitaá¹ƒ, na nu khoti sÄ«mÄ• ya v
minantehi ca aá¹‡umattampi Å«namadhikaá¹ƒ akatvÄ• minituá¹ƒ asakkuá¹‡eyyatÄ• ya vipa
cÄ• yaá¹ƒ vaá¸• á¸• hamÄ• nÄ• tesaá¹ƒ minanena vaá¸• á¸• hati vÄ• hÄ• yati vÄ• . saá¹…
ayaá¹ƒ bhikkhÅ«naá¹ƒ payogena samuppannasÄ«mÄ• tesaá¹ƒ payogena vigacchati na vig
baddhasÄ«mÄ• viya yÄ• va sÄ• sanantaradhÄ• nÄ• na tiá¹-á¹-heyya, á¹-hitiyÄ• ca purÄ•
araÃ±Ã±e kathaá¹ƒ sÄ«mÄ• sambhedasaá¹…kÄ• na bhaveyya. tasmÄ• sÄ«mÄ• pekkhÄ•
vigacchatÄ«ti gahetabbaá¹ƒ. yathÄ• cettha, evaá¹ƒ udakukkhepasÄ«mÄ• yampi nadiÄ• dÄ

tatthÄ• pi hi majjhimapuriso na Ã±Ä• yati. tathÄ• sabbathÄ• mena khipanaá¹ƒ ubhayatthÄ•
sattabbhantarassa, udakukkhepassa vÄ• okÄ• so na pahoti, tattha kathaá¹ƒ minanaá¹ƒ, kh
gÄ• makhettÄ• dÄ«su pavisanato akhette sÄ«mÄ• paviá¹-á¹-hÄ• nÄ• mÄ• ti sÄ«mÄ• vipa
sÄ«muppattiyaá¹ƒ pana yato pahoti, tattha sattabbhantaraudakukkhepasÄ«mÄ• sayameva
yato pana na pahoti, tattha attano khettappamÄ• á¹‡eneva jÄ• yanti, na bahi. yaá¹ƒpanettha
abbhantaraminanapamÄ• á¹‡assa, vÄ• lukÄ• dikhipanakammassa ca dassanaá¹ƒ, taá¹ƒ sa
á¹-hitaá¹-á¹-hÄ• nassaparicchedanatthaá¹ƒ kataá¹ƒ gÄ• mÅ«pacÄ• ragharÅ«pacÄ• rajÄ• na
leá¸• á¸• usuppÄ• dikhipanavidhÄ• nadassanaá¹ƒviya. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• y
sammannati udakukkhepaá¹ƒ vÄ• paricchindatÄ«â€™â€™ tivuttaá¹ƒ (Kkh Å«navÄ«sativas
evaá¹ƒ katepi tassa \Ne II 151/ paricchedassayÄ• thÄ• vato Ã±Ä• tuá¹ƒ \Be II 160/ asakkuá¹
Ã±atvÄ• anto tiá¹-á¹-hantehi nirÄ• saá¹…kaá¹-á¹-hÄ• neá¹-hÄ• tabbaá¹ƒ, aÃ±Ã±aá¹ƒ bahi k

nirÄ• saá¹…kaá¹-á¹-hÄ• ne pesetabbaá¹ƒ.

apare pana ``sÄ«mÄ• pekkhÄ• ya kiccaá¹ƒ natthi, maggagamananahÄ• nÄ• diatthehi ekabl
nadiÄ• dÄ«su vÄ• paviá¹-á¹-he taá¹ƒ parikkhipitvÄ• sattabbhantaraudakukkhepasÄ«mÄ• s
padÄ«passa samuppajjati, gÄ• makhettÄ• dÄ«su tasmiá¹ƒ otiá¹‡á¹‡amatte vigacchati. tenev
saá¹…ghÄ• naá¹ƒ visuá¹ƒ kammaá¹ƒ karontÄ• naá¹ƒ sÄ«mÄ• dvayassa antarÄ• sÄ«manta
udakukkhepaÃ±ca á¹-hapetuá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, sÄ«mÄ• pariyante hi kenaci kammenape
saÃ±jÄ• tasÄ«mÄ• itaresaá¹ƒ sÄ«mÄ• ya phusitvÄ• sÄ«mÄ• sambhedaá¹ƒkareyya, so mÄ
hatthacaturaá¹…gulamattÄ• yapettha sÄ«mantarikÄ• ya anujÄ• nitabbato. apica sÄ«mantar
ubhayattha kammakopavacanatopi cetaá¹ƒ sijjhati. tampi parikkhipitvÄ• sayameva saÃ±jÄ•
sÄ«mÄ• naá¹ƒ, ekÄ• ya eva vÄ• saá¹…karato. itarathÄ• tassakammakopavacanaá¹ƒ na yu
__mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ `paricchedabbhantare hatthapÄ• saá¹ƒvijahitvÄ• á¹-hito
aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamitvÄ• á¹-hitopikammaá¹ƒ kopetÄ«â€™
nidÄ• navaá¹‡á¹‡anÄ•). kiÃ±ca agÄ• makÄ• raÃ±Ã±e á¹-hitassakammakaraá¹‡icchÄ• viral
sattabbhantaraparicchinne ajjhokÄ• se cÄ«varavippavÄ• sobhagavatÄ• anuÃ±Ã±Ä• to, so
apekkhaá¹ƒ vinÄ• samuppannÄ• . tenevettha `ayaá¹ƒ sÄ«mÄ• ticÄ«varavippavÄ• saparihÄ
Vin I) 147) vuttaá¹ƒ. tasmÄ• kammakaraá¹‡icchaá¹ƒ vinÄ• pi vuttanayena samuppatti gahet
taá¹ƒ na yuttaá¹ƒ padÄ«passapabhÄ• viya sabbapuggalÄ• nampi paccekaá¹ƒ sÄ«mÄ• sam
kammaá¹ƒ karontetatraá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ samantÄ• paccekaá¹ƒ samuppannÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹…karadosappasaá¹…gato. parisavasena cassÄ• vaá¸• á¸• hi, hÄ
Ä• gatÄ• naá¹ƒ abhinavasÄ«mantaruppatti eva, gatÄ• naá¹ƒ samantÄ• á¹-hitasÄ«mÄ• pi vi

pÄ• á¸·iyaá¹ƒ pana ``samantÄ• sattabbhantarÄ• , ayaá¹ƒ tattha samÄ• nasaá¹ƒvÄ• sÄ• â€™
ekÄ• eva sattabbhantarÄ• , udakukkhepÄ• ca anuÃ±Ã±Ä• tÄ• , na cesÄ• sÄ«mÄ• sabhÄ
pabhÄ• viya padÄ«passa uppajjati. kintu \Be II 161/ bhagavato anujÄ• naneneva, bhagavÄ
bhikkhÅ«naá¹ƒ vaggakammaparihÄ• rena kammakaraá¹‡asukhatthameva anuÃ±Ã±Ä• sÄ«
paviá¹-á¹-hÄ• nampi samantÄ• tÄ• saá¹ƒ sÄ«mÄ• naá¹ƒ samuppatti payojanÄ• bhÄ• vÄ• ?
payojananti kathaá¹ƒ paccekaá¹ƒ bhikkhugaá¹‡anÄ• ya anekasÄ«mÄ• samuppatti \Ne II 15
hatthapÄ• saá¹ƒ avijahitvÄ• á¹-hitÄ• â€™â€™ ti (Kkh nidÄ• navaá¹‡á¹‡anÄ•) vuttaá¹ƒ. yaa
sÄ«mÄ• naá¹ƒ antarÄ• tattakaparicchedeneva sÄ«mantarikaá¹-á¹-hapanavacanaá¹ƒ, tattha
á¹-hitÄ• naá¹ƒkammakopavacanaÃ±ca, tampi imÄ• saá¹ƒ sÄ«mÄ• naá¹ƒ paricchedassa dul
sambhedasaá¹…kaá¹ƒ, kammakopasaá¹…kaÃ±ca dÅ«rato pariharituá¹ƒ vuttaá¹ƒ.

yo ca cÄ«varÄ• vippavÄ• satthaá¹ƒ bhagavatÄ• abbhokÄ• se dassito sattabbhantaraparicc
khettataá¸·Ä• kÄ• diparicchedo viya ayamettha eko paricchedova. tattha ca bahÅ«subhikkhÄ
tesaá¹ƒ visuá¹ƒ visuá¹ƒ attano á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya samantÄ•
sattabbhantaraparicchedabbhantareeva cÄ«varaá¹ƒ á¹-hapetabbaá¹ƒ. na parisapariyantato
parisapariyantato paá¹-á¹-hÄ• ya hi abbhantaregayhamÄ• ne abbhantarapariyosÄ• ne á¹-ha

á¹-hitassa abbhantarato bahi hotÄ«ti taá¹ƒ aruá¹‡uggamanenissaggiyaá¹ƒ siyÄ• . sÄ«mÄ• gahetabbÄ• . cÄ«varavippavÄ• saparihÄ• ropetthaabbhokÄ• sapariccheda ssa vijjamÄ• natt sÄ«mÄ• paricchedaá¹ƒ labbhamÄ• nattÄ• mahÄ• sÄ«mÄ• ya avippavÄ• sasÄ«mÄ• vohÄ• gÄ• magÄ• mÅ«pacÄ• resu cÄ«varaá¹ƒ nissaggiyaá¹ƒ hoti. idhÄ• pi majjhe á¹-hitassa sÄ«m hoti. tasmÄ• yathÄ• vuttasÄ«mÄ• pekkhavasenevetÄ• saá¹ƒ sattabbhantaraudakukkhepasÄ vinÄ• so ca gahetabbÄ• ti amhÄ• kaá¹ƒ khanti. vÄ«maá¹ƒ sitvÄ• gahetabbaá¹ƒ. aÃ±Ã±o vÄ• gavesitabbo.

idha pana ``araÃ±Ã±e samantÄ• sattabbhantarÄ• â€™â€™ ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ viÃ±jhÄ samantÄ• sattabbhantarÄ• ti aá¹-á¹-hakathÄ• yaÃ±ca rukkhÄ• dinirantarepi araÃ±Ã±e satta vihitattÄ• attano nissayabhÅ«tÄ• ya araÃ±Ã±asÄ«mÄ• ya saha etassÄ• rukkhÄ• disamban agÄ• makerukkheti nissitepi padese cÄ«varavippavÄ• sassa rukkhaparihÄ• raá¹ƒ vinÄ• va abbhokÄ• saparihÄ• rovaanumatoti siddhoti veditabbo.

__upacÄ• ratthÄ• yÄ• _ti \Be II 162/ sÄ«mantarikatthÄ• ya sattabbhantarato adhikaá¹ƒ vaá¹ vaá¹-á¹-ati eva sattabbhantaraparicchedassa dubbijÄ• nattÄ• . tasmÄ• saá¹…ghaá¹ƒ vinÄ• tiá¹-á¹-hantena aÃ±Ã±aá¹ƒ sattabbhantaraá¹ƒ atikkamitvÄ• atidÅ«re eva á¹-hÄ• tabbaá¹ƒ, itarathÄ• kammakopasaá¹…kato. udakukkhepepi eseva nayo. teneva vakkhati ``Å«nakaá¹ƒ ti (Sp (to Vin I) 147). idaÃ±cettha sÄ«mantarikavidhÄ• naá¹ƒ dvinnaá¹ƒ baddhasÄ«mÄ• naá sÄ«mantarikÄ• nujÄ• nanasuttÄ• nulomatosiddhanti daá¹-á¹-habbaá¹ƒ. kiÃ±cÄ• pi hi bhaga ekagÄ• masÄ«mÄ• nissitÄ• naá¹ƒ \Ne II 153/, ekasabhÄ• gÄ• naÃ±cadvinnaá¹ƒ baddhasÄ sambhedajjhottharaá¹‡adosaparihÄ• rÄ• ya sÄ«mantarikÄ• anuÃ±Ã±Ä• tÄ• , tathÄ• pi tada ekaaraÃ±Ã±asÄ«mÄ• nadiÄ• disÄ«maÃ±ca nissitÄ• naá¹ƒ ekasabhÄ• gÄ• naá¹ƒ dvinnaá¹ƒ udakukkhepasÄ«mÄ• nampi aÃ±Ã±amaÃ±Ã±aá¹ƒ sambhedajjhottharaá¹‡aá¹ƒ, sÄ«mantari á¹-hÄ• naÃ±ca bhagavatÄ• anabhimatamevÄ• ti Ã±atvÄ• __aá¹-á¹-hakathÄ• cariyÄ• _ idh sÄ«mantarikavidhÄ• namakaá¹ƒ su. visabhÄ• gasÄ«mÄ• nampi hi ekasÄ«mÄ• nissitataá¹ƒ dvÄ«haá¹…gehi samannÄ• gatesati ekaá¹ƒ sÄ«mantarikaá¹ƒ vinÄ• á¹-hÄ• naá¹ƒ sambhed daá¹-á¹-habbaá¹ƒ. sÄ«mantarikavidhÄ• nasÄ• matthiyenevacetÄ• saá¹ƒ rukkhÄ• disamban aÃ±Ã±amaÃ±Ã±aá¹ƒ na vaá¹-á¹-atÄ«ti ayampi nayatodassito evÄ• ti gahetabbaá¹ƒ.

__ ``sabhÄ• venevÄ• â€™â€™ _ti iminÄ• gÄ• masÄ«mÄ• viya abaddhasÄ«mÄ• ti dasseti saá¹…ghakammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti samÄ• nasaá¹ƒ vÄ• sÄ• ekÅ«posathÄ• ti das antamasosÅ«karÄ• dinÄ• sattena. mahoghena pana unnataá¹-á¹-hÄ• nato ninnaá¹-á¹-hÄ• vÄ• mahanto vÄ• lakkhaá¹‡ayutto jÄ• tassarova. etthÄ• pi khuddake udakukkhepakiccaá¹ƒ sabbathÄ• udakukkhepasÄ«mÄ• yameva kammaá¹ƒ kÄ• tabbaá¹ƒ sodhetuá¹ƒ dukkarattÄ•

__puna tatthÄ• _ti lokavohÄ• rasiddhÄ• su etÄ• su nadiÄ• dÄ«su tÄ«su abaddhasÄ«mÄ• su vaggakammaparihÄ• ratthaá¹ƒ sÄ• sanavohÄ• rasiddhÄ• ya abaddhasÄ«mÄ• ya paricchedaá

pÄ• á¸·iyaá¹ƒ __yaá¹ƒ majjhimassapurisassÄ• _tiÄ• dÄ«su udakaá¹ƒ ukkhipitvÄ• khipÄ«ya
udakassapatanokÄ• so, tasmÄ• __udakukkhepÄ• _. ayaÃ±hettha padasambandhavasena
parisapariyantatopaá¹-á¹-hÄ• ya samantÄ• yÄ• va majjhimassa purisassa \Be II 163/ udaku
udakapatanaá¹-á¹-hÄ• naá¹ƒ, tÄ• vayaá¹ƒ taá¹ƒ paricchinnaá¹-á¹-hÄ• naá¹ƒ, ayaá¹ƒ tattha r
samÄ• nasaá¹ƒvÄ• sÄ• udakukkhepasÄ«mÄ• ti.

__tassa anto_ti tassa udakukkhepaparicchinnassa á¹-hÄ• nassa anto. na kevalaÃ±ca tasse
ekassa udakukkhepassa anto á¹-hÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti vacanaá¹ƒ udakukkhepaparicc
kammakopasaá¹…kÄ• hotÄ«ti. teneva __mÄ• tikÄ• á¹-á¹-hakathÄ• yaá¹ƒ_ ``paricchedabbh
vijahitvÄ• á¹-hitopi paricchedato bahi aÃ±Ã±aá¹ƒ tattakaá¹ƒyeva paricchedaá¹ƒ anatikkamit
kopeti idaá¹ƒ sabbaaá¹-á¹-hakathÄ• su sanniá¹-á¹-hÄ• naâ€™â€™ nti (Kkh nidÄ• navaá¹‡á
panettha __sÄ• ratthadÄ«paniyaá¹ƒ_ ``tassa anto hatthapÄ• saá¹ƒ vijahitvÄ• á¹-hitokamma
iminÄ• bahiparicchedato yattha katthaci á¹-hito kammaá¹ƒ na kopetÄ«â€™â€™ ti (Sp-á¹- m
vatvÄ• mÄ• tikÄ• á¹-á¹-hakathÄ• vacanampi paá¹-ikkhipitvÄ• ``nevapÄ• á¸·iyaá¹ƒ na aá¹-á
upalabbhatÄ«â€™â€™ tiÄ• di bahu papaÃ±citaá¹ƒ, taá¹ƒ na sundaraá¹ƒ idha
aá¹-á¹-hakathÄ• vacanenamÄ• tikÄ• á¹-á¹-hakathÄ• vacanassa nayato saá¹ƒsandanato saá
dvinnaá¹ƒ udakukkhepaparicchedÄ• namantarÄ• vidatthicaturaá¹…gulamattampi sÄ«manta
``aÃ±Ã±o udakukkhepo sÄ«mantarikÄ• yaá¹-hapetabbo, tato adhikaá¹ƒ vaá¹-á¹-ati eva, Å«n
vaá¹-á¹-atÄ«â€™â€™ ti evaá¹ƒ idheva vuttena iminÄ• aá¹-á¹-hakathÄ• vacanena sÄ«manta
Å«nake á¹-hapite sÄ«mÄ• ya sÄ«mÄ• sambhedatokammakopopi vutto eva. yadaggena ca e
ekabhikkhuno pavesepisati tassa sÄ«maá¹-á¹-habhÄ• vato kammakopo vutto eva hoti. aá¹-á
``Å«nakaá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ tikathanaÃ±cetaá¹ƒ udakukkhepaparicchedass
sÄ«mÄ• sambhedasaá¹…kaÄ• parihÄ• ratthaá¹ƒ vuttaá¹ƒ. sattabbhantarasÄ«mÄ• namanta
sÄ«mantarikavidhÄ• navacanatopi etÄ• saá¹ƒ dubbijÄ• naparicchedatÄ• , tattha ca á¹-hitÄ•
sijjhati. kammakopasaá¹…kaá¹-á¹-hÄ• nampi Ä• cariyÄ• dÅ«rato parihÄ• ratthaá¹ƒkammak
á¹-hapesunti gahetabbaá¹ƒ.

__ta_nti sÄ«maá¹ƒ. __ ``sÄ«ghameva atikkÄ• metÄ«â€™â€™ _ti iminÄ• taá¹ƒ anatikkamit
evaparivattamÄ• nÄ• ya kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti dasseti. etadatthameva hi vÄ• lukÄ• dÄ«hi
itarathÄ• bahi parivattÄ• nu kho, no vÄ• ti kammakopasaá¹…kÄ• bhaveyyÄ• ti. __aÃ±Ã±is
anussÄ• vanÄ• _tikevalÄ• ya nadisÄ«mÄ• ya anussÄ• vanÄ• \Be II 164/. __antonadiyaá¹ƒ
vÄ• _tiudakukkhepaparicchedassa bahi á¹-hite rukkhepi vÄ• . bahinaditÄ«rameva hi
visabhÄ• gasÄ«mattÄ• abandhitabbaá¹-á¹-hÄ• naá¹ƒ, na antonadÄ« nissayattena sabhÄ• g
vihÄ• rasÄ«mÄ• yavÄ• â€™â€™ tiÄ• dinÄ• tÄ«rameva abandhitabbaá¹-á¹-hÄ• nattena das
``rukkhepi á¹-hitehÄ«â€™â€™ _tiidaá¹ƒ antoudakukkhepaá¹-á¹-haá¹ƒ sandhÄ• ya vuttaá¹ƒ.
bhikkhÅ«naá¹ƒ á¹-hÄ• tuá¹ƒvaá¹-á¹-ati.

__rukkhassÄ• _ti tasseva antoudakukkhepaá¹-á¹-hassa rukkhassa. __sÄ«maá¹ƒ vÄ• sodhe

yathÄ• vuttaá¹ƒvihÄ• re baddhasÄ«maá¹ƒ, gÄ• masÄ«maÃ±ca tattha á¹-hitabhikkhÅ«naá¹ƒ
hatthapÄ• sÄ• nayanabahisÄ«mÄ• karaá¹‡avaseneva sodhetvÄ• . yathÄ• ca udakukkhepa
evaá¹ƒ baddhasÄ«mÄ• yaá¹ƒ, gÄ• masÄ«mÄ• yaá¹ƒ vÄ• kammaá¹ƒkarontehipi udakukkhe
kÄ• tabbaá¹ƒ. eteneva sattabbhantaraaraÃ±Ã±asÄ«mÄ• hipiudakukkhepasÄ«mÄ• ya, imÄ•
rukkhÄ• disambandhadosopi nayato dassitova hoti. iminÄ• va nayena sattabbhantarasÄ«m
baddhasÄ«mÄ• gÄ• masÄ«mÄ• hipi saddhiá¹ƒ, etÄ• saÃ±ca sattabbhantarasÄ«mÄ• ya \Ne
Ã±Ä• tabbo. aá¹-á¹-hakathÄ• yaá¹ƒ panetaá¹ƒ sabbaá¹ƒ vuttanayato sakkÄ•
Ã±Ä• tuntiaÃ±Ã±amaÃ±Ã±asamÄ• sannÄ• namevettha dassitaá¹ƒ.

tatridaá¹ƒ suttÄ• nulomato nayaggahaá¹‡amukhaá¹ƒ --- yathÄ• hi baddhasÄ«mÄ• yaá¹ƒ sa
hotÄ«titÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ rukkhÄ• disambandho na vaá¹-á¹-ati, evaá¹ƒ nadiÄ•
vipattisÄ«mÄ• vahotÄ«ti tÄ• hipi saddhiá¹ƒ tassÄ• rukkhÄ• disambandho na vaá¹-á¹-atÄ«ti
sattabbhantarasÄ«mÄ• yagÄ• manadiÄ• dÄ«hi saddhiá¹ƒ, udakukkhepasÄ«mÄ• ya ca araÂ
rukkhÄ• disambandhassa na vaá¹-á¹-anakabhÄ• voÃ±Ä• tabbo, evametÄ• bhagavatÄ• an
sattabbhantaraudakukkhepasÄ«mÄ• aÃ±Ã±amaÃ±Ã±aÃ±cevaattano nissayavirahitÄ• hi ita
ca rukkhÄ• disambandhe sati sambhedadosamÄ• pajjatÄ«tisuttÄ• nulomanayo Ã±Ä• tabbo

attano attano pana nissayabhÅ«tagÄ• mÄ• dÄ«hi saddhiá¹ƒ baddhasÄ«mÄ• dÄ«naá¹ƒ tissa
bhagavatÄ• anuÃ±Ã±Ä• tassa sambhedajjhottharaá¹‡assa anulomato rukkhÄ• disambandh
hotÄ«tidaá¹-á¹-habbaá¹ƒ. yadi evaá¹ƒ udakukkhepabaddhasÄ«mÄ• dÄ«naá¹ƒ antarÄ• kasm
vihitÄ• ti? nissayabhedasabhÄ• vabhedehi \Be II 165/ sayameva bhinnattÄ• . ekanissayaek
hisÄ«mantarikÄ• ya vinÄ• saá¹ƒ karotÄ«ti vuttovÄ• yamattho. eteneva nadinimittaá¹ƒ katvÄ
saá¹…ghe kammaá¹ƒ karonte nadiyampi yÄ• va gÄ• makhettaá¹ƒ Ä• hacca á¹-hitÄ• ya uda
kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti siddhaá¹ƒ hoti. yÄ• panetÄ• lokavohÄ• rasiddhÄ•
gÄ• mÄ• raÃ±Ã±anadisamuddajÄ• tassarasÄ«mÄ• paÃ±ca, tÄ• aÃ±Ã±amaÃ±Ã±arukkhÄ•
nÄ• pajjati, tathÄ• lokavohÄ• rÄ• bhÄ• vato. na hi gÄ• mÄ• dayo gÄ• mantarÄ• dÄ«hi, nad
rukkhÄ• disambandhamattena sambhinnÄ• ti lokevoharanti. lokavohÄ• rasiddhÄ• naÃ±ca lo
asambhedo vÄ• gahetabbo, nÄ• Ã±Ã±ato. teneva aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• saá¹ƒ aÃ±Ã±a
sambhedanayo na dassito, sÄ• sanavohÄ• rasiddhoyevadassitoti.

ettha pana baddhasÄ«mÄ• ya tÄ• va ``heá¹-á¹-hÄ• pathavÄ«sandhÄ• rakaá¹ƒ udakapariya
hotÄ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin I) 138) adhobhÄ• gapariccheda aá¹-á¹-hakathÄ• yaá¹
gÄ• masÄ«mÄ• dÄ«naá¹ƒpana na dassito. kathamayaá¹ƒ jÄ• nitabboti? keci tÄ• vettha ``gÄ
baddhasÄ«mÄ• viya pathavÄ«sandhÄ• rakaá¹ƒ udakaá¹ƒ Ä• hacca tiá¹-á¹-hatÄ«â€™â€™ t

keci \Ne II 156/ pana taá¹ƒ paá¹-ikkhipitvÄ• ``nadisamuddajÄ• tassarasÄ«mÄ• , tÄ• va
tannissitaudakukkhepasÄ«mÄ• ca pathaviyÄ• uparitale, heá¹-á¹-hÄ• ca udakajjhottharaá¹‡
tiá¹-á¹-hanti, na tato heá¹-á¹-hÄ• udakassaajjhottharaá¹‡Ä• bhÄ• vÄ• . sace pana udakogh

yojanappamÄ• á¹‡ampi ninnaá¹-á¹-hÄ• naá¹ƒ hoti, nadisÄ«mÄ• dayovahonti, na tato heá¹-á
nadiÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• bahitÄ«ramukhena umaá¹…gena, iddhiyÄ• vÄ• paviá¹-á¹-ho
á¹-hitÄ• naá¹ƒ kammaá¹ƒ na kopeti. so pana Ä• sannagÄ• me bhikkhÅ«naá¹ƒ kammaá¹ƒko
tÄ«ragÄ• mÄ• naá¹ƒ majjhe nisinno hoti, ubhayagÄ• maá¹-á¹-hÄ• naá¹ƒ kammaá¹ƒkopeti. s
gÄ• makhettaá¹ƒ na hoti, agÄ• makÄ• raÃ±Ã±ameva. tattha pana tÄ«radvayepisattabbhant
khuddakÄ• raÃ±Ã±asÄ«mÄ• ya kammaá¹ƒ karontÄ• naá¹ƒ kammaá¹ƒkopeti. sace sattabbh
yadi tesaá¹ƒ sattabbhantarasÄ«mÄ• ya paricchedoetassa nisinnokÄ• sassa parato ekaá¹ƒ s
atikkamitvÄ• á¹-hito na kammakopo \Be II 166/. no ce, kammakopo. gÄ• masÄ«mÄ• yaá¹ƒ
vÄ• yatthapavisituá¹ƒ sakkÄ• , yattha vÄ• suvaá¹‡á¹‡amaá¹‡iÄ• diá¹ƒ khaá¹‡itvÄ• gaá¹‡h
vÄ• sambhÄ• vanÄ• hoti, tattakaá¹ƒ heá¹-á¹-hÄ• pi gÄ• masÄ«mÄ• , tattha iddhiyÄ• anto
yattha pana pakatimanussÄ• naá¹ƒ pavesasambhÄ• vanÄ• pi natthi, taá¹ƒ sabbaá¹ƒ yÄ• va
pathavisandhÄ• rakaudakÄ• araÃ±Ã±asÄ«mÄ• va, na gÄ• masÄ«mÄ• . araÃ±Ã±asÄ«mÄ•
padesepavesasambhÄ• vanÄ• , tattakameva uparitale araÃ±Ã±asÄ«mÄ• pavattati. tato pa
araÃ±Ã±asÄ«mÄ• , tattha uparitalena saha ekÄ• raÃ±Ã±avohÄ• rÄ• bhÄ• vato. na hi tattha
paviá¹-á¹-ho tivoharanti. tasmÄ• tatraá¹-á¹-ho upari araÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ kammaá¹ƒ na
umaá¹…ganadiyaá¹ƒ á¹-hito viyauparinadiyaá¹ƒ á¹-hitÄ• naá¹ƒ. ekasmiÃ±hi cakkavÄ• á¸·e g
muÃ±citvÄ• tadavasesaá¹ƒamanussÄ• vÄ• saá¹ƒ devabrahmalokaá¹ƒ upÄ• dÄ• ya sabbaá
araÃ±Ã±Ä• vÄ• â€™ tivuttattÄ• hi nadisamuddajÄ• tassarÄ• dipi araÃ±Ã±ameva. idha par
sÄ«mÄ• bhÄ• venagahitattÄ• tadavasesameva araÃ±Ã±aá¹ƒ gahetabbaá¹ƒ. tattha ca yatta
ntivoharanti, ayamekÄ• raÃ±Ã±asÄ«mÄ• . indapuraÃ±hi sabbaá¹ƒ ekÄ• raÃ±Ã±asÄ«mÄ• .
Ä• kÄ• saá¹-á¹-hadevabrahmavimÄ• nÄ• ni pana samantÄ• Ä• kÄ• saparicchinnÄ• ni pacc
pabbatadÄ«pakÄ• viya. tattha sabbattha sattabbhantarasÄ«mÄ• yaá¹ƒ, araÃ±Ã±asÄ«mÄ•
kÄ• tabbaá¹ƒ. tasmÄ• idhÄ• pi upariaraÃ±Ã±atalena saddhiá¹ƒ heá¹-á¹-hÄ• pathaviyÄ• ara
araÃ±Ã±asÄ«mÄ• ti gahetabbaá¹ƒ. tenevettha gÄ• manadiÄ• disÄ«mÄ• kathÄ• ya __aá¹-á
bhikkhu heá¹-á¹-hÄ• pathavitale á¹-hito kammaá¹ƒ kopetÄ«â€™ ti (Sp (to Vin I) 138) baddha
na dassitoâ€™â€™ ti vadanti.

idaÃ±cetÄ• saá¹ƒ \Ne II 157/ gÄ• masÄ«mÄ• dÄ«naá¹ƒ heá¹-á¹-hÄ• pamÄ• á¹‡adassanaá¹
yuttaá¹ƒ viya dissati. vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. evaá¹ƒ gahaá¹‡e ca gÄ• masÄ«mÄ• y
upari gÄ• masÄ«maá¹ƒ, heá¹-á¹-hÄ• udakapariyantaá¹ƒ araÃ±Ã±asÄ«maÃ±ca avattharatÄ
khettanti sijjhati. bhagavatÄ• ca ``sabbÄ• , bhikkhave, nadÄ« asÄ«mÄ• â€™â€™ tiÄ• dinÄ
nadisamuddajÄ• tassarÄ• baddhasÄ«mÄ• ya akhettabhÄ• vena vuttÄ• , na pana araÃ±Ã±a
167/ baddhasÄ«mÄ• yakhettamevÄ• ti gahetabbaá¹ƒ. yadi evaá¹ƒ kasmÄ• tattha sÄ• na b
sÄ«mÄ• pekkhÄ• nantaramevasattabbhantarasÄ«mÄ• ya sambhavato. tassÄ• ca upari sa
sambhedajjhottharaá¹‡Ä• nulomatovipattisÄ«mÄ• eva siyÄ• . gÄ• makhette pana á¹-hatvÄ
antokaritvÄ• sammatÄ• kiÃ±cÄ• pi susammatÄ• , agÄ• makÄ• raÃ±Ã±e bhagavatÄ• vihitÄ
anivattito. tattha pana kammaá¹ƒ kÄ• tuá¹ƒ paviá¹-á¹-hÄ• nampi tato bahi kevalÄ• raÃ±Ã±e
tÄ«á¹‡isattabbhantarÄ• ni á¹-hapetabbÄ• ni, aÃ±Ã±athÄ• vipatti eva siyÄ• ti sabbathÄ• nir

agÄ• makÄ• raÃ±Ã±ebaddhasÄ«mÄ• karaá¹‡anti veditabbaá¹ƒ.

__antonadiyaá¹ƒ paviá¹-á¹-hasÄ• khÄ• yÄ• _ti nadiyÄ• pathavitalaá¹ƒ Ä• hacca á¹-hitÄ• ya
pagevaanÄ• hacca á¹-hitÄ• ya. pÄ• rohepi eseva nayo. etena sabhÄ• gaá¹ƒ nadisÄ«maá¹ƒ
á¹-hitenapivisabhÄ• gasÄ«mÄ• sambandhasÄ• khÄ• dinÄ• udakukkhepasÄ«mÄ• ya samb
etenevamahÄ• sÄ«maá¹ƒ, gÄ• masÄ«maÃ±ca phusitvÄ• á¹-hitena sÄ• khÄ• dinÄ• mÄ• á¸
vaá¹-á¹-atÄ«tiÃ±Ä• pitoti daá¹-á¹-habbo.

__antonadiyaá¹ƒyevÄ• _ti setupÄ• dÄ• naá¹ƒ tÄ«raá¹-á¹-hataá¹ƒ nivatteti. tena udakukkhep
nadiyaá¹ƒ patiá¹-á¹-hitattepi sambhedÄ• bhÄ• vaá¹ƒ dasseti. tenÄ• ha ``bahitÄ«re patiá¹-á¹-
yadi hi udakukkhepato bahi antonadiyampi patiá¹-á¹-hitatte sambhedo bhaveyya, tampi
paá¹-ikkhipitabbaá¹ƒbhaveyya kammakopassa samÄ• nattÄ• , na ca paá¹-ikkhittaá¹ƒ. tasmÄ
nissayasÄ«mÄ• yasambhedadoso natthevÄ• ti gahetabbaá¹ƒ.

__Ä• varaá¹‡ena vÄ• _ti dÄ• ruÄ• diá¹ƒ nikhaá¹‡itvÄ• udakanivÄ• raá¹‡ena. __koá¹-á¹-aka
vÄ• _timattikÄ• dÄ«hi pÅ«retvÄ• katasetubandhena. ubhayenÄ• pi Ä• varaá¹‡ameva dasse
ti vuttamevatthaá¹ƒ vibhÄ• veti __ ``heá¹-á¹-hÄ• pÄ• á¸·i baddhÄ• â€™â€™ _ti, heá¹-á¹-hÄ
pÄ• á¸·i baddhÄ• ti attho. __chaá¸• á¸• itamodaka_nti atirittodakaá¹ƒ. __ ``nadiá¹ƒ
ottharitvÄ• sandanaá¹-á¹-hÄ• natoâ€™â€™ _ti iminÄ• taá¸·Ä• kanadÄ«naá¹ƒ antarÄ• \Ne
na vaá¹-á¹-atÄ«ti dasseti. __uppatitvÄ• _titÄ«rÄ• dibhindanavasena vipulÄ• hutvÄ• . __vihÄ
baddhasÄ«maá¹ƒ.

__agamanapathe_ti \Be II 168/ tadaheva gantvÄ• nivattituá¹ƒ asakkuá¹‡eyye.
__araÃ±Ã±asÄ«mÄ• saá¹…khyamevagacchatÄ«_ti lokavohÄ• rasiddhaá¹ƒ agÄ• makÄ• raÃ
__tatthÄ• _ti pakatiyÄ• macchabandhÄ• naá¹ƒ gamanapathesu dÄ«pakesu.

__taá¹ƒ á¹-hÄ• na_nti Ä• vÄ• á¹-Ä• dÄ«naá¹ƒ kataá¹-á¹-hÄ• nameva, na akatanti attho. __lo
samuddodakassauppattiveganinno mÄ• tikÄ• kÄ• rena pavattanako.

<148> __sambhindantÄ«_ti yattha catÅ«hi bhikkhÅ«hi nisÄ«dituá¹ƒ na sakkÄ• , tattakato pa
kesaggamattampi antosÄ«mÄ• ya karonto sambhindati. catunnaá¹ƒ bhikkhÅ«naá¹ƒ pahona
sakalampi anto karonto ajjhottharantÄ«ti veditabbaá¹ƒ. __saá¹ƒsaá¹-á¹-haviá¹-apÄ• _tiaÃ±Ã
á¹-hitamahÄ• sÄ• khamÅ«lÄ• , etena aÃ±Ã±amaÃ±Ã±assa accÄ• sannataá¹ƒ dÄ«peti. sÄ•
dÅ«raá¹-á¹-hÄ• pi siyyuá¹ƒ, tato ekaá¹ƒsato sambhedalakkhaá¹‡aá¹ƒ dassitaá¹ƒna siyÄ• ti t
viá¹-apaggahaá¹‡aá¹ƒ kataá¹ƒ. evaÃ±hi bhikkhÅ«naá¹ƒ nisÄ«dituá¹ƒ appahonakaá¹-á¹-hÄ•
antosÄ«maá¹-á¹-haá¹ƒ karitvÄ• purÄ• á¹‡avihÄ• raá¹ƒ karonto sÄ«mÄ• ya sÄ«maá¹ƒ samb
dassitameva hoti. __baddhÄ• hotÄ«_ti porÄ• á¹‡akavihÄ• rasÄ«maá¹ƒ sandhÄ• yavuttaá¹ƒ
purÄ• á¹‡avihÄ• raparikkhepÄ• dÄ«naá¹ƒ vinaá¹-á¹-hattÄ• ajÄ• nantÄ• naá¹ƒtaá¹ƒ purÄ• á

ambaá¹ƒ. attano sÄ«mÄ• ya antosÄ«maá¹-á¹-haá¹ƒ karitvÄ• purÄ• á¹‡avihÄ• rasÄ«maá¹-á
ambajambÅ«naá¹ƒ antare yaá¹ƒ á¹-hÄ• naá¹ƒ, taá¹ƒ attano sÄ«mÄ• ya pavesetvÄ• bandha
purÄ• á¹‡asÄ«mÄ• ya nimittabhÅ«tassa gÄ• maá¹-á¹-hassa ambarukkhassa antosÄ«maá¹-
saá¹ƒsaá¹-á¹-haviá¹-apattepi sÄ«mÄ• ya bandhanakÄ• le vipatti vÄ• pacchÄ• gÄ• masÄ«m
vÄ• kammavipatti vÄ• na hotÄ«ti mukhatova vuttanti veditabbaá¹ƒ.

__padesa_nti saá¹…ghassa nisÄ«danappahonakappadesaá¹ƒ. __ ``sÄ«mantarikaá¹ƒ á¹-ha
_tiÄ• dinÄ• sambhedajjhottharaá¹‡aá¹ƒ akatvÄ• baddhasÄ«mÄ• hi aÃ±Ã±amaÃ±Ã±aá¹ƒ pl
baddhÄ• pi sÄ«mÄ• asÄ«mÄ• evÄ• ti dasseti. tasmÄ• ekadvaá¹…gulamattÄ• pi sÄ«manta
panadubbodhÄ• ti aá¹-á¹-hakathÄ• su caturaá¹…gulÄ• dikÄ• vuttÄ• ti daá¹-á¹-habbaá¹ƒ. __
sÄ«mÄ• na_ntidvinnaá¹ƒ baddhasÄ«mÄ• naá¹ƒ. __nimittaá¹ƒ hotÄ«_ti nimittassa sÄ«mato
bandhanakÄ• letÄ• va sambhedadoso natthÄ«ti adhippÄ• yo \Ne II 159/. na kevalaÃ±ca nim
karoti \Be II 169/, atha kho sÄ«mantarikÄ• ya á¹-hito aÃ±Ã±opi rukkho karoti eva. tasmÄ•
appamattikÄ• yasÄ«mantarikÄ• ya vaá¸• á¸• hanakÄ• rukkhÄ• dayo na vaá¹-á¹-anti eva. et
dissamÄ• nakhandhasÄ• khÄ• dipaveseeva saá¹…karadosassa sabbattha dassitattÄ• adis
pavesepi bhÅ«migatikattÄ• doso natthÄ«ti sijjhati. sace pana mÅ«lÄ• nipi dissamÄ• nÄ• nev
pabbatapÄ• sÄ• á¹‡Ä• pana dissamÄ• nÄ• pi bhÅ«migatikÄ• eva. yadi pana bandhanakÄ•
ubhayampisÄ«maá¹ƒ Ä• hacca tiá¹-á¹-hati, pacchÄ• baddhÄ• asÄ«mÄ• hotÄ«ti daá¹-á¹-ha

__sÄ«mÄ• saá¹…kara_nti sÄ«mÄ• sambhedaá¹ƒ. yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_
``sÄ«mÄ• saá¹…karaá¹ƒkarotÄ«ti vaá¸• á¸• hitvÄ• sÄ«mappadesaá¹ƒ paviá¹-á¹-he dvinnaá
gataá¹-á¹-hÄ• nassa duviÃ±Ã±eyyattÄ• vuttaâ€™â€™ nti (Sp-á¹- mahÄ• vagga III 148), taá
gÄ• masÄ«mÄ• yapi saha saá¹…karaá¹ƒ karotÄ«ti vattabbato. tatthÄ• pi hi nimitte vaá¸• á¸•
gÄ• masÄ«mÄ• baddhasÄ«mÄ• naá¹ƒ gataá¹-á¹-hÄ• naá¹ƒ dubbiÃ±Ã±eyyameva hoti, tatth
baddhasÄ«mÄ• nameva saá¹…karassa vuttattÄ• yathÄ• vuttasambaddhadosova saá¹…ka
pÄ• á¸·iyaá¹ƒ pana nidÄ• navasena ``yesaá¹ƒ, bhikkhave, sÄ«mÄ• pacchÄ• sammatÄ• , te
adhammikaâ€™â€™ ntiÄ• dinÄ• (Vin I 148) pacchÄ• sammatÄ• ya asÄ«matte vuttepidvÄ
dvÄ«hi saá¹…ghehi sambhedaá¹ƒ vÄ• ajjhottharaá¹‡aá¹ƒ vÄ• katvÄ• sÄ«mantarikaá¹ƒaá
rukkhapÄ• rohÄ• disambandhaá¹ƒ aviyojetvÄ• vÄ• ekasmiá¹ƒ khaá¹‡e kammavÄ• cÄ• niá
sammatÄ• naá¹ƒ dvinnaá¹ƒ sÄ«mÄ• nampi asÄ«matÄ• pakÄ• sitÄ• ti veditabbaá¹ƒ.

gÄ• masÄ«mÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathabhedÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<149> __adhammena vagga_nti ettha ekasÄ«mÄ• ya catÅ«su bhikkhÅ«su vijjamÄ• nesu pA
tÄ«su, dvÄ«su ca pÄ• risuddhiuposathova. idha pana tathÄ• akatattÄ• ``adhammenÄ• â€™
chandapÄ• risuddhi saá¹…ghe eva Ä• gacchati, na gaá¹‡e, na puggale, tasmÄ• ``vaggaâ€

sace \Be II 170/ pana dve saá¹…ghÄ• ekasÄ«mÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ chandaá¹ƒ Ä• l
saá¹…ghakammaá¹ƒ karonti, ettha kathanti? keci panetaá¹ƒ vaá¹-á¹-atÄ«ti vadanti, taá¹ƒ na
vaggakammattÄ• \Ne II 160/. kammaá¹ƒ karontÄ• naÃ±hi chandapÄ• risuddhi aÃ±Ã±attha
tathÄ• vacanÄ• bhÄ• vÄ• , visuá¹ƒ visuá¹ƒ kammakaraá¹‡atthameva sÄ«mÄ• ya anuÃ±Ã±Ä
vihÄ• rasÄ«mÄ• yaá¹ƒ pana saá¹…ghe vijjamÄ• nepi kenaci paccayena khandhasÄ«mÄ• y
vÄ• pÄ• risuddhiuposathaá¹ƒ karontesu kammaá¹ƒ dhammena samaggameva bhinnasÄ«m

uposathabhedÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhuddesakathÄ• vaá¹‡á¹‡anÄ•

<150> __evametaá¹ƒ dhÄ• rayÄ• mÄ«ti_. __sutÄ• kho panÄ• yasmantehÄ«_ti ettha ``evan
tivatvÄ• ``uddiá¹-á¹-haá¹ƒ kho Ä• yasmanto nidÄ• naá¹ƒ, sutÄ• kho panÄ• yasmantehi catt
pÄ• rÄ• jikÄ• dhammÄ• â€™â€™ tiÄ• dinÄ• vattabbaá¹ƒ. __mÄ• tikÄ• á¹-á¹-hakathÄ• ya_
evamevavuttaá¹ƒ. __sutenÄ• _ti sutapadena.

__savarabhaya_nti vanacarakabhayaá¹ƒ. tenÄ• ha __ ``aá¹-avimanussabhayaâ€™â€™ _nt
aniá¹-á¹-hitepÄ• timokkhaá¹ƒ niddiá¹-á¹-haá¹ƒ nÄ• ma na hotÄ«ti Ä• ha __ ``dutiyÄ• dÄ«su
__tÄ«hipividhÄ«hÄ«_ti osÄ• raá¹‡akathanasarabhaÃ±Ã±ehi. ettha ca atthaá¹ƒ bhaá¹‡itukÄ•
bhaá¹‡Ä• petukÄ• matÄ• yavÄ• suttassa osÄ• raá¹‡aá¹ƒ __osÄ• raá¹‡aá¹ƒ_ nÄ• ma. tasse
__kathanaá¹ƒ_ nÄ• ma. kevalaá¹ƒ pÄ• á¹-hasseva sarena bhaá¹‡anaá¹ƒ __sarabhaÃ±Ã±aá
adhiá¹-á¹-hahitvÄ• _ti ``sajjhÄ• yaá¹ƒkaromÄ«â€™â€™ ti cittaá¹ƒ uppÄ• detvÄ• . __osÄ• re
sayameva pÄ• á¹-haá¹ƒ vatvÄ• pacchÄ• atthaá¹ƒ kathentena.

pÄ• timokkhuddesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhammakammapaá¹-ikkosanÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<155> __navavidha_nti saá¹…ghagaá¹‡apuggalesu tayo, suttuddesapÄ• risuddhiadhiá¹-á¹-
cÄ• tuddasÄ«pannarasÄ«sÄ• maggÄ«vasena tayoti navavidhaá¹ƒ. __catubbidha_nti \Be II
adhammenavaggÄ• dicatubbidhaá¹ƒ. __duvidha_nti bhikkhubhikkhunipÄ• timokkhavasena
__navavidha_nti bhikkhÅ«naá¹ƒ paÃ±ca, bhikkhunÄ«naá¹ƒ cattÄ• roti navavidhaá¹ƒ pÄ• tim

adhammakammapaá¹-ikkosanÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakkhagaá¹‡anÄ• diuggahaá¹‡Ä• nujÄ• nanakathÄ• divaá¹‡á¹‡anÄ•

<156> __katimÄ«_ti \Ne II 161/ tithi-saddÄ• pekkhaá¹ƒ itthiliá¹…gaá¹ƒ daá¹-á¹-habbaá¹ƒ.

<163> __utuvasseyevÄ• _ti hemantagimhesuyeva.

<164> __viÃ±Ã±Ä• petÄ«_ti ettha manasÄ• cintetvÄ• kÄ• yavikÄ• rakaraá¹‡ameva viÃ±Ã±
pÄ• á¸·iyaá¹ƒ __aÃ±Ã±assa dÄ• tabbÄ• pÄ• risuddhÄ«_ti pÄ• risuddhidÄ• yakena puna aÃ
santikedÄ• tabbÄ• . __ ``bhÅ«taá¹ƒyeva vÄ• sÄ• maá¹‡erabhÄ• vaá¹ƒ Ä• rocetÄ«â€™â€™
Å«navÄ«sativassakÄ• leupasampannassa, antimavatthuajjhÄ• pannasikkhÄ• paccakkhÄ• t
bhikkhupaá¹-iÃ±Ã±Ä• vattati, tÄ• va tehi Ä• haá¹-Ä• pi chandapÄ• risuddhi Ä• gacchati. yad
sÄ• maá¹‡erÄ• dibhÄ• vaá¹ƒpaá¹-ijÄ• nanti, tato paá¹-á¹-hÄ• yeva nÄ• gacchatÄ«ti dassitan
pÄ• á¸·iyampi hi ``dinnÄ• yapÄ• risuddhiyÄ• saá¹…ghappatto vibbhamati ... pe ... paá¹‡á¸•
tiracchÄ• nagatopaá¹-ijÄ• nÄ• ti. ubhatobyaÃ±janako paá¹-ijÄ• nÄ• ti, Ä• haá¹-Ä• hoti pÄ• n
vuttattÄ• paá¹‡á¸• akÄ• dÄ«nampibhikkhupaá¹-iÃ±Ã±Ä• ya vattamÄ• nakÄ• lesu chandapÄ
siddhameva. tenÄ• ha __ ``esanayo sabbatthÄ• â€™â€™ _ti. ummattakakhittacittavedanÄ•
pakatattÄ• antarÄ• magge ummattakÄ• dibhÄ• vepaá¹-iÃ±Ã±Ä• tepi tesaá¹ƒ saá¹…ghappa
Ä• gacchatÄ«ti daá¹-á¹-habbaá¹ƒ.

__ ``bhikkhÅ«naá¹ƒ hatthapÄ• saâ€™â€™ _nti iminÄ• gaá¹‡apuggalesu chandapÄ• risudd
``saá¹…ghappattoâ€™â€™ ti hi pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ. __biá¸·Ä• lasaá¹…khalikapÄ• risudd
biá¸·Ä• lagÄ«vÄ• yabandhanasaá¹…khalikasadisÄ• pÄ• risuddhi nÄ• ma, yathÄ• saá¹…kh
Ä• gacchati, na anÄ• gacchante tappaá¹-ibaddhattÄ• , evamayaá¹ƒ pÄ• risuddhipÄ«ti attho.
saá¹…khalikÄ• yapaá¹-hamavalayaá¹ƒ dutiyavalayaá¹ƒ \Be II 172/ pÄ• puá¹‡Ä• ti, na tatiyav
adhippÄ• yo. upalakkhaá¹‡amattaÃ±cettha biá¸·Ä• la-ggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ.

pakkhagaá¹‡anÄ• diuggahaá¹‡Ä• nujÄ• nanakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chandadÄ• nakathÄ• divaá¹‡á¹‡anÄ•

<165> pÄ• á¸·iyaá¹ƒ \Ne II 162/ ``santi saá¹…ghassa karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti vattabb
``karaá¹‡Ä«yaâ€™â€™ _ntivuttaá¹ƒ.

<167> __ ``tassa sammutidÄ• nakiccaá¹ƒ natthÄ«â€™â€™ _ti idaá¹ƒ pÄ• á¸·iyaá¹ƒ ekadÄ•
sammutidÄ• nassavuttattÄ• ekadÄ• asarantassa sammutiabhÄ• vepi tassa anÄ• gamanaá
hotÄ«tivuttaá¹ƒ. keci pana ``sopi hatthapÄ• seva Ä• netabboâ€™â€™ ti vadanti, taá¹ƒ na ga

<168> saá¹…ghasannipÄ• tato paá¹-hamaá¹ƒ kÄ• tabbaá¹ƒ __pubbakaraá¹‡aá¹ƒ_. saá¹…g
__pubbakicca_ntidaá¹-á¹-habbaá¹ƒ. pÄ• á¸·iyaá¹ƒ __no ce adhiá¹-á¹-haheyya, Ä• patti dukk
asaÃ±cicca asatiyÄ• anÄ• patti. yathÄ• cettha, evaá¹ƒ uparipi. yattha pana acittakÄ• patti a

vakkhÄ• ma.

<169> __ ``paÃ±Ã±attaá¹ƒ hotÄ«â€™â€™ _ti iminÄ• ``na sÄ• pattikena uposatho kÄ• tabb
visuá¹ƒpaá¹-ikkhepÄ• bhÄ• vepi yathÄ• vuttasuttasÄ• matthiyato paÃ±Ã±attamevÄ• ti dass

``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• so yaá¹ƒ tathÄ• gato aparisuddhÄ• ya parisÄ
pÄ• timokkhaá¹ƒ uddiseyyÄ• â€™â€™ ti (Vin II 386; AN c 8.20; Ud 45) ---

Ä• disuttanayato ca alajjÄ«hipi saddhiá¹ƒ uposathakaraá¹‡ampi paá¹-ikkhittameva
alajjiniggahatthattÄ• sabbasikkhÄ• padÄ• nanti daá¹-á¹-habbaá¹ƒ. __ ``pÄ• risuddhidÄ• nap
iminÄ• sÄ• pattikenapÄ• risuddhipi na dÄ• tabbÄ• ti dÄ«pitaá¹ƒ hoti. __ubhopi dukkaá¹-a_r
sabhÄ• gÄ• pattibhÄ• vaá¹ƒajÄ• nitvÄ• kevalaá¹ƒ Ä• pattinÄ• meneva desentassa paá¹-igg
dukkaá¹-aá¹ƒhotÄ«ti vadanti \Be II 173/. yathÄ• saá¹…gho sabhÄ• gÄ• pattiá¹ƒ Ä• panno Ã
uposathaá¹ƒkÄ• tuá¹ƒ labhati, evaá¹ƒ tayopi ``suá¹‡antu me, Ä• yasmantÄ• , ime bhikkhÅ«
Ä• pattiá¹ƒÄ• pannÄ• â€™â€™ tiÄ• dinÄ• vuttanayÄ• nusÄ• reneva gaá¹‡aÃ±attiá¹ƒ á¹-ha
Ä• rocetvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. ekena pana sÄ• pattikena dÅ«raá¹ƒ gantvÄ•
vaá¹-á¹-ati, asampÄ• puá¹‡antena ``bhikkhuá¹ƒ labhitvÄ• paá¹-ikarissÄ• mÄ«â€™â€™ ti up
paá¹-ikaritvÄ• ca puna uposatho kattabbo.

chandadÄ• nakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anÄ• pattipannarasakÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<172> __kenaci_ 63 __karaá¹‡Ä«yena gantvÄ• _ti sÄ«mÄ• paricchedato bahibhÅ«taá¹ƒ gÄ
vÄ• gantvÄ• ti attho. eteneva uposathaÃ±attiyÄ• á¹-hapanakÄ• le samaggÄ• eva te Ã±atti
teneva pÄ• á¸·iyaá¹ƒ ``uddiá¹-á¹-haá¹ƒ suuddiá¹-á¹-haâ€™â€™ nti sabbapannarasakesupi v
__vaggÄ• samaggasaÃ±Ã±ino_tiÄ• di pana Ã±attiyÄ• niá¹-á¹-hitÄ• ya ``kiá¹ƒ saá¹…ghassa
ntiÄ• dÄ«naá¹ƒ (Vin I 134) vacanakkhaá¹‡e bahigatÄ• naá¹ƒ bhikkhÅ«naá¹ƒ sÄ«mÄ• ya pa
tasmiá¹ƒ khaá¹‡e vaggÄ• hontÄ«tivuttaá¹ƒ. tenÄ• ha __ ``tesaá¹ƒ sÄ«maá¹ƒ okkantattÄ• v
etena pÄ• rÄ• jikuddesÄ• dikkhaá¹‡epivaggasaÃ±Ã±Ä«naá¹ƒ uddisantÄ• naá¹ƒ Ä• patti eva
niá¹-á¹-hitattÄ• kammakopo natthÄ«tidassitameva hoti. evaá¹ƒ uparipi sabbavÄ• resu adhip

ettha ca pÄ• á¸·iyaá¹ƒ ``sabbÄ• ya vuá¹-á¹-hitÄ• ya ... pe ... tesaá¹ƒ santike pÄ• risuddhi Ä•
(Vin I 174) vuttattÄ• bahisÄ«mÄ• gatÄ• ya parisÄ• ya tesu yassa kassaci santike anadhiá¹-
Ä• rocetuá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

anÄ• pattipannarasakÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

liá¹…gÄ• didassanakathÄ• divaá¹‡á¹‡anÄ•

<179> aÃ±Ã±Ä• takaá¹ƒ \Be II 174/ nÄ• ma adiá¹-á¹-hapubbanti Ä• ha __ ``aÃ±Ã±esaá¹ƒ sa
__aÃ±Ã±esa_nti attanÄ• adiá¹-á¹-hapubbÄ• naá¹ƒ. __nÄ• nÄ• saá¹ƒvÄ• sakabhÄ• va_nti
laddhinÄ• nÄ• saá¹ƒvÄ• sakabhÄ• vaá¹ƒ.

<180> pÄ• á¸·iyaá¹ƒ __abhivitaranti_ samÄ• nasaá¹ƒvÄ• sakÄ• bhÄ• vaá¹ƒ nicchinanti.

<181> __uposathakÄ• rakÄ• _ti saá¹…ghuposathakÄ• rakÄ• . teneva __ ``aÃ±Ã±atra saá¹.
saá¹…ghuposathaá¹-á¹-hÄ• nato hi gacchantena attacatuttheneva gantabbaá¹ƒ, tiá¹‡á¹‡aá¹
nisinnaá¹-á¹-hÄ• natopana gacchantena ekena bhikkhunÄ• pi saha gantumpi vaá¹-á¹-ati. pÄ
``abhikkhuko Ä• vÄ• soâ€™â€™ _tiidaá¹ƒ nidassanamattaá¹ƒ, saá¹…ghuposathaá¹-á¹-hÄ•
sabhikkhukopi Ä• vÄ• so na gantabbo ``aÃ±Ã±atra saá¹…ghenÄ• â€™â€™ ti vuttattÄ• ti va
karontÄ«_ti saá¹…ghuposathaá¹ƒ vÄ• gaá¹‡uposathaá¹ƒ vÄ• . __ ``tassa santikaâ€™â€™ _
gaá¹‡uposathaá¹-á¹-hÄ• nato gacchantaá¹ƒ sandhÄ• ya vuttaá¹ƒ, aÃ±Ã±athÄ• ``sabbantim
attacatutthena \Ne II 164/ vÄ• â€™â€™ ti vacanena virujjhanato. __Ä• raÃ±Ã±akenÄ• _tiek
__uposathantarÄ• yo_ti attano uposathantarÄ• yo.

<183> pÄ• á¸·iyaá¹ƒ __bhikkhuniyÄ• nisinnaparisÄ• yÄ• _tiÄ• dÄ«su __bhikkhuniyÄ• _tiÄ•
karaá¹‡atthesÄ• mivacanaá¹ƒ.

liá¹…gÄ• didassanakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uposathakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

3. vassÅ«panÄ• yikakkhandhako

vassÅ«panÄ• yikaanujÄ• nanakathÄ• divaá¹‡á¹‡anÄ•

<184> vassÅ«panÄ• yikakkhandhake \Be II 175/ \Ne II 165/ __aparasmiá¹ƒ divase_ti dutiye

<185> __aÃ±Ã±attha aruá¹‡aá¹ƒ uá¹-á¹-hÄ• panena vÄ• _ti sÄ• pekkhassa akaraá¹‡Ä«yen
aruá¹‡aá¹ƒuá¹-á¹-hÄ• panena vÄ• . __parihÄ• nÄ«_ti guá¹‡aparihÄ• ni.

<187> pÄ• á¸·iyaá¹ƒ __sattÄ• haá¹ƒ sannivatto kÄ• tabbo_ti sakalaá¹ƒ sattÄ• haá¹ƒ bahi ev
avÄ«tinÄ• metvÄ• sattÄ• hapariyosÄ• nabhÅ«taá¹ƒ aruá¹‡uá¹-á¹-hÄ• nakÄ• laá¹ƒ puna vihÄ
sattÄ• haá¹ƒ vihÄ• resannivattaá¹ƒ kÄ• tabbaá¹ƒ. sattÄ• hapariyosÄ• nakÄ• lo hi idha sattÄ
tadapekkhÄ• yaca ``sannivattoâ€™â€™ ti pulliá¹…gena vuttaá¹ƒ. __tÄ«á¹‡i parihÄ«nÄ• nÄ

vaccakuá¹-iÄ• dÄ«naá¹ƒpaá¹-ikkhittattÄ• parihÄ«nÄ• ni.

<189> __na palujjatÄ«_ti aÃ±Ã±esaá¹ƒ appaguá¹‡attÄ• , mama ca maraá¹‡ena na vinassat

vassÅ«panÄ• yikaanujÄ• nanakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pahiteyevaanujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<199> __bhikkhÅ«hi saddhiá¹ƒ vasanakapuriso_ti anaÃ±Ã±agatikoti dasseti. __gantabba_n
appahitepi gantabbaá¹ƒ. ettha ca anupÄ• sakehipi sÄ• sanabhÄ• vaá¹ƒ Ã±Ä• tukÄ• mehipa
pasÄ• davaá¸• á¸• hiá¹ƒ sampassantehipi sattÄ• hakaraá¹‡Ä«yena gantuá¹ƒ vaá¹-á¹-atÄ«ti

__ratticchedavinicchayo_ti \Ne II 166/ sattÄ• hakaraá¹‡Ä«yena gantvÄ• bahiddhÄ•
aruá¹‡uá¹-á¹-hÄ• panasaá¹…khÄ• tassa ratticchedassavinicchayo. __gantuá¹ƒ vaá¹-á¹-atÄ«
antoupacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hiteneva sattÄ• hakaraá¹‡Ä«yanimittaá¹ƒsallakkhetvÄ• imi
``antosattÄ• he Ä• gacchissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒkatvÄ• gantuá¹ƒ vaá¹-á¹-ati. pu
katvÄ• gamanakkhaá¹‡e vissaritvÄ• gatepi doso \Be II 176/ natthi ``sakaraá¹‡Ä«yo pakkar
207) vuttattÄ• . sabbathÄ• pana Ä• bhogaá¹ƒ akatvÄ• gatassa vassacchedoti vadanti. yo p
sattÄ• hakaraá¹‡Ä«yanimittÄ• bhÄ• vepi ``sattÄ• habbhantare Ä• gamissÄ• mÄ«â€™â€™ t
sattÄ• habbhantare Ä• gacchati, tassa Ä• pattiyeva, vassacchedo natthi sattÄ• hassa sanni
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __bhaá¹‡á¸• aka_nti cÄ«varabhaá¹‡á¸• aá¹ƒ. __sampÄ• pu
vaá¹-á¹-atÄ«_ti tadahevaÄ• gamane saussÄ• hattÄ• vassacchedo vÄ• Ä• patti vÄ• na hot
__Ä• cariya_ntiagilÄ• nampi nissayÄ• cariyaÃ±ca dhammÄ• cariyaÃ±ca, pageva upasampa
__vadati, vaá¹-á¹-atÄ«_ti sattÄ• hÄ• tikkame Ä• pattiabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ, vass

pahiteyevaanujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

antarÄ• yeanÄ• pattivassacchedakathÄ• vaá¹‡á¹‡anÄ•

<200> pÄ• á¸·iyaá¹ƒ __gaá¹‡hiá¹ƒsÅ«_ti gahetvÄ• khÄ• diá¹ƒsu. __paripÄ• tiá¹ƒsÅ«_ti pal
anubandhiá¹ƒsÅ«ti attho.

<201> __sattÄ• havÄ• rena aruá¹‡o uá¹-á¹-hÄ• petabbo_ti ettha chadivasÄ• ni bahiddhÄ• v
purÄ• ruá¹‡Ä• eva antoupacÄ• rasÄ«mÄ• ya pavisitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• pu
adhiá¹-á¹-hÄ• ya gantabbanti adhippÄ• yo. keci pana ``sattame divase Ä• gantvÄ• aruá¹‡a
tadaheva divasabhÄ• gepi gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹
``aruá¹‡ouá¹-á¹-hÄ• petabboâ€™â€™ ti vuttattÄ• . sattame divase tattha aruá¹‡uá¹-á¹-hÄ• p
pÄ• á¸·iyampi ``sattÄ• haá¹ƒ sannivatto kÄ• tabboâ€™â€™ ti vuttaá¹ƒ. aruá¹‡aá¹ƒ anuá¹-á¹

antoappavisitvÄ• bahiddhÄ• va sattÄ• haá¹ƒ vÄ«tinÄ• mentena samucchinnavasso eva bh
uá¹-á¹-hÄ• pitattÄ• . itarathÄ• ``aruá¹‡o uá¹-á¹-hÄ• petabboâ€™â€™ ti vacanaá¹ƒ niratthak
``sattÄ• havÄ• renaantovihÄ• re pavisitvÄ• aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• pi gantabbaâ€
aÃ±Ã±esuca á¹-hÄ• nesu aruá¹‡uá¹-á¹-hÄ• panameva \Ne II 167/ vuccati. vakkhati hi __cÄ«
``ekasmiá¹ƒ vihÄ• revasanto itarasmiá¹ƒ sattÄ• havÄ• rena aruá¹‡ameva uá¹-á¹-hÄ• petÄ«â
364).

athÄ• pi \Be II 177/ yaá¹ƒ te vadeyyuá¹ƒ ``sattame divase yadÄ• kadÄ• ci paviá¹-á¹-hena
taá¹ƒdivasanissitoatÄ«taaruá¹‡o uá¹-á¹-hÄ• pito nÄ• ma hotÄ«ti imamatthaá¹ƒ sandhÄ• ya
vuttaâ€™â€™ nti, taá¹ƒsaddagatiyÄ• pi na sameti. na hi uá¹-á¹-hite aruá¹‡e pacchÄ• paviá
uá¹-á¹-hÄ• pako bhavitumarahati. yadi bhaveyya, vassaá¹ƒ upagantvÄ• panassa aruá¹‡aá¹
tadaheva sattÄ• hakaraá¹‡Ä«yena pakkantassÄ• pÄ«tiettha ``aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petv
virujjheyya, tenapi taá¹ƒdivasasannissitassa aruá¹‡assauá¹-á¹-hÄ• pitattÄ• . Ä• raÃ±Ã±akas
sÄ• yanhasamaye aá¹…gayuttaá¹ƒ araÃ±Ã±aá¹-á¹-hÄ• naá¹ƒ gantvÄ• tadÄ• eva nivattanta
dhutaá¹…gaÃ±ca visodhitaá¹ƒ siyÄ• , na cetaá¹ƒ yuttaá¹ƒ aruá¹‡uggamanakÄ• leeva aruá¹
vuttattÄ• . vuttaÃ±hi ``kÄ• lasseva pana nikkhamitvÄ• aá¹…gayutte á¹-hÄ• nearuá¹‡aá¹ƒ u
aruá¹‡uá¹-á¹-hÄ• navelÄ• yaá¹ƒ tesaá¹ƒ Ä• bÄ• dho vaá¸• á¸• hati, tesaá¹ƒ eva kiccaá¹ƒkÄ
dhutaá¹…gavisuddhikena bhavitabbaâ€™â€™ nti (Vism I 31). tathÄ• pÄ• rivÄ• sikÄ• dÄ«n
anuá¹-á¹-hÄ• petvÄ• vattaá¹ƒ nikkhipantÄ• naá¹ƒ ratticchedo vutto. ``uggate aruá¹‡e nikkhi
II 97) hi vuttaá¹ƒ. sahaseyyasikkhÄ• padepi anupasampannehi saha nivutthabhÄ• vaparimo
nikkhamitvÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. evaá¹ƒ cÄ«varavippavÄ• sÄ• dÄ«su ca sabbatthara
Ä• gÄ• miaruá¹‡avaseneva aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ dassitaá¹ƒ, na atÄ«tÄ• ruá¹‡avasena
aruá¹‡uá¹-á¹-hÄ• panaá¹ƒ veditabbaá¹ƒ aÃ±Ã±athÄ• vassacchedattÄ• .

yaá¹ƒ pana vassaá¹ƒ upagatassa tadaheva aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• sakaraá¹‡Ä«y
taá¹ƒ vassaá¹ƒupagatakÄ• lato paá¹-á¹-hÄ• ya yadÄ• kadÄ• ci nimitte sati gamanassa anu
panasattÄ• havÄ• rena gatassa aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• tadaheva gamanaá¹ƒ ``ar
ti vuttattÄ• eva. yathÄ• vÄ• ``sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya sakaraá¹‡Ä«y
vÄ• so, bhikkhave, bhikkhu taá¹ƒ Ä• vÄ• saá¹ƒ, na vÄ• Ä• gaccheyyÄ• â€™â€™ tiÄ• dinÄ
pacchimasattÄ• heanÄ• gamane anuÃ±Ã±Ä• tepi aÃ±Ã±asattÄ• hesu na vaá¹-á¹-ati. evaá¹ƒ
anuá¹-á¹-hÄ• petvÄ• gamane anuÃ±Ã±Ä• tepi tato paresu sattÄ• hesu Ä• gatassa aruá¹‡aá
178/gamanaá¹ƒ na vaá¹-á¹-atÄ«ti niá¹-á¹-hamettha gantabbaá¹ƒ. __idha Ä• haá¹-a_nti vihÄ
Ä• gataá¹-á¹-hÄ• neÄ• nÄ«taá¹ƒ.

antarÄ• yeanÄ• pattivassacchedakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vajÄ• dÄ«su vassÅ«pagamanakathÄ• vaá¹‡á¹‡anÄ•

<203> __upagantuá¹ƒ_ 68 __na vaá¹-á¹-atÄ«_ti kuá¹-ikÄ• dÄ«naá¹ƒ abhÄ• vena ``idha vas
evaá¹ƒvacÄ«bhedaá¹ƒ katvÄ• upagantuá¹ƒ na vaá¹-á¹-ati.

<204> pÄ• á¸·iyaá¹ƒ __pisÄ• cillikÄ• _ti pisÄ• cadÄ• rakÄ• . __pavisanadvÄ• raá¹ƒ yojetvÄ
katvÄ• . __rukkhaá¹ƒ chinditvÄ• _ti susiraá¹-á¹-hÄ• nassa uparibhÄ• gaá¹ƒ chinditvÄ• . __k
susirakhÄ• á¹‡umatthake. __á¹-aá¹…kitamaÃ±co_ nÄ• ma dÄ«ghe maÃ±capÄ• de vijjhitvÄ
heá¹-á¹-hupariyavasena paÃ±Ã±attopi purimasadisova hoti, taá¹ƒsusÄ• ne, devatÄ• á¹-hÄ•
catunnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ upari pÄ• sÄ• á¹‡aphalake attharitvÄ• katagehampi ``á¹-a
vuccati.

vajÄ• dÄ«suvassÅ«pagamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhammikakatikÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<205> __mahÄ• vibhaá¹…ge_ti catutthapÄ• rÄ• jikavaá¹‡á¹‡anÄ• yaá¹ƒ. parato senÄ• san
adhammikaá¹ƒkatikavattaá¹ƒ Ä• vi bhavissati eva.

<207> yasmÄ• nÄ• nÄ• sÄ«mÄ• yaá¹ƒ dvÄ«su Ä• vÄ• sesu vassaá¹ƒ upagacchantassa ``
tiupacÄ• rato nikkhantamatte paá¹-hamo senÄ• sanaggÄ• ho paá¹-ippassambhati. tasmÄ•
bhikkhave, bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yatÄ«â€™â€™ ti paá¹-hamaá¹ƒ senÄ• s
vuttaá¹ƒ. dutiye senÄ• sanaggÄ• he pana purimikÄ• paÃ±Ã±Ä• yateva, tattheva temÄ• saá
purimavassaá¹ƒvuttho\Be II 179/ eva hoti, tato vÄ• pana dutiyadivasÄ• dÄ«su ``paá¹-hama
vasissÄ• mÄ«â€™â€™ tiupacÄ• rÄ• tikkame purimikÄ• pi na paÃ±Ã±Ä• yatÄ«ti daá¹-á¹-ha

<208> pÄ• á¸·iyaá¹ƒ ``so sattÄ• haá¹ƒ anÄ• gatÄ• ya pavÄ• raá¹‡Ä• ya sakaraá¹‡Ä«yo pak
vuttattÄ• pavÄ• raá¹‡Ä• divasepi sattÄ• hakaraá¹‡Ä«yaá¹ƒ vinÄ• gantuá¹ƒ na vaá¹-á¹-atÄ«
__komudiyÄ• cÄ• tumÄ• siniyÄ• _ti \Ne II 169/ pacchima-kattikapuá¹‡á¹‡amÄ• ya. sÄ• hi t
kumudÄ• naá¹ƒatthitÄ• ya __komudÄ«, _ catunnaá¹ƒ vassikamÄ• sÄ• naá¹ƒ pariyosÄ• natt
cavuccati.

adhammikakatikÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vassÅ«panÄ• yikakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

4. pavÄ• raá¹‡Ä• kkhandhako

aphÄ• suvihÄ• rakathÄ• divaá¹‡á¹‡anÄ•

<209> pavÄ• raá¹‡Ä• kkhandhake \Be II 180/ \Ne II 170/ pÄ• á¸·iyaá¹ƒ __piá¹‡á¸• Ä• ya paá
piá¹‡á¸• Ä• yacaritvÄ• paá¹-ikkameyya. __avakkÄ• rapÄ• ti_nti atirekapiá¹‡á¸• apÄ• taá¹-h
bhÄ• janaá¹ƒ. __avisayha_nti ukkhipituá¹ƒ asakkuá¹‡eyyaá¹ƒ. vilaá¹…ghanaá¹ƒ ukkhipanaá
vilaá¹…ghako, hatthehi vilaá¹…ghako hatthavilaá¹…ghakoti Ä• ha __ ``hatthukkhepakenÄ•
vilaá¹…ghakenaukkhepakena hatthenÄ• tipi attho, aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsibbitahatthe

<213> __sace pana vuá¸• á¸• hataro hotÄ«_ti pavÄ• raá¹‡Ä• dÄ• yako bhikkhu vuá¸• á¸• ha
tassatthÄ• ya pavÄ• ritaá¹ƒ hotÄ«_ti ettha evaá¹ƒ tena appavÄ• ritopi tassa saá¹…ghappatt
saá¹…ghapavÄ• raá¹‡Ä• kammaá¹ƒsamaggakammameva hotÄ«ti daá¹-á¹-habbaá¹ƒ. __ten
pavÄ• raá¹‡Ä• dÄ• yakena bhikkhunÄ• .

<234> __bahÅ«pi samÄ• navassÄ• ekato pavÄ• retuá¹ƒ labhantÄ«_ti ekasmiá¹ƒ saá¹ƒvac
laddhÅ«pasampadatÄ• yasamÄ• nupasampannavassÄ• sabbe ekato pavÄ• retuá¹ƒ labhan

<237> pÄ• á¸·iyaá¹ƒ __micchÄ• diá¹-á¹-hÄ«_ti ``natthi dinnaâ€™â€™ ntiÄ• di (DN I 171; MI
III 91, 116, 136; SN b III 210; Dhs 1221) nayappavattÄ• . __antaggÄ• hikÄ• _ti sassatucche
antassa gÄ• hikÄ• . __yaá¹ƒ kho tva_ntiÄ• dÄ«suyaá¹ƒ pavÄ• raá¹‡aá¹ƒ á¹-hapesi, taá¹ƒ di
taá¹ƒ-saddaá¹ƒ ajjhÄ• haritvÄ• yojetabbaá¹ƒ.

<239> __vatthuá¹ƒ pakÄ• sento_ti puggale parisaá¹…kuppattiyÄ• nimittabhÅ«taá¹ƒ vatthu
vuttaá¹ƒ \Ne II 171/. yaá¹ƒ pana vatthuá¹ƒ sandhÄ• ya ``puggalo paÃ±Ã±Ä• yati, na vatthÅ«
taá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ. yadi pana tassa bhikkhuno vasanaá¹-á¹-hÄ• ne pokkharaá
macchaggahaá¹‡Ä• didisseyya, tadÄ• ``vatthu ca puggalo ca paÃ±Ã±Ä• yatÄ«â€™â€™ ti
__ ``purimanayenevacorehÄ«â€™â€™ _tiÄ• di. bhikkhuno sarÄ«re mÄ• lÄ• gandhaÃ±ca a
evaá¹ƒ ``vatthuca puggalo ca paÃ±Ã±Ä• yatÄ«â€™â€™ ti vuttanti veditabbaá¹ƒ.

aphÄ• suvihÄ• rakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhaá¹‡á¸• anakÄ• rakavatthukathÄ• vaá¹‡á¹‡anÄ•

<240> __dve_ \Be II 181/ __cÄ• tuddasikÄ• hontÄ«_ti tatiyapakkhe cÄ• tuddasiyÄ• saddhi
honti. __ ``bhaá¹‡á¸• anakÄ• rakÄ• naá¹ƒ terase vÄ• cÄ• tuddase vÄ• ime
pannarasÄ«pavÄ• raá¹‡aá¹ƒpavÄ• ressantÄ«â€™â€™ _ti iminÄ• yathÄ• sakaá¹ƒ uposatha
bhikkhÅ«naá¹ƒ cÄ• tuddasÄ«pannarasÄ«vohÄ• ro, na candagatisiddhiyÄ• tithiyÄ• vasenÄ
``anujÄ• nÄ• mi, bhikkhave, rÄ• jÅ«naá¹ƒ anuvattituâ€™â€™ nti (Vin I 186) vacanato panet
anuvattantehipiattano uposathakkamena cÄ• tuddasiá¹ƒ pannarasiá¹ƒ vÄ• , pannarasiá¹ƒ cÄ

karonteheva anuvattitabbaá¹ƒ, na pana soá¸·asamadivasaá¹ƒ vÄ• terasamadivasaá¹ƒ vÄ• karontehi. teneva pÄ• á¸·iyampi ``dve tayo uposathe cÄ• tuddasike kÄ• tuâ€™â€™ nti vutta dvÄ• dasiyaá¹ƒ, terasiyaá¹ƒvÄ• uposatho kÄ• tabboti vattabbato. ``sakiá¹ƒ pakkhassa cÄ• vÄ• â€™â€™ tiÄ• divacanampiupavutthakkameneva vuttaá¹ƒ, na tithikkamenÄ• ti gahetabb

bhaá¹‡á¸• anakÄ• rakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pavÄ• raá¹‡Ä• saá¹…gahakathÄ• vaá¹‡á¹‡anÄ•

<241> __ ``pavÄ• retvÄ• pana antarÄ• pi cÄ• rikaá¹ƒ pakkamituá¹ƒ labhantÄ«â€™â€™ _ti pavÄ• raá¹‡Ä• saá¹…gahekate antarÄ• pakkamitukÄ• mÄ• saá¹…ghaá¹ƒ sannipÄ• tÄ• pe dasseti.

pavÄ• raá¹‡Ä• saá¹…gahakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pavÄ• raá¹‡Ä• kkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

5. cammakkhandhako

soá¹‡akoá¸·ivisakathÄ• divaá¹‡á¹‡anÄ•

<242> cammakkhandhake \Be II 182/ \Ne II 172/ __uá¹‡á¹‡apÄ• vÄ• raá¹‡a_nti ubhato lom kataá¹ƒuá¹‡á¹‡amayaá¹ƒ pÄ• vÄ• raá¹‡aá¹ƒ, ubhato kappÄ• sapicuá¹ƒ uá¹-á¹-hÄ• petvÄ• nivattanatthaá¹ƒ ``uá¹‡á¹‡apÄ• vÄ• raá¹‡aâ€™â€™ nti vuttaá¹ƒ.

__aá¸• á¸• hacandapÄ• sÄ• á¹‡e_ti sopÄ• namÅ«le upaá¸• á¸• haá¹ƒ anto pavesetvÄ• á¹-h pÄ• á¸·iyaá¹ƒ__vihÄ• rapacchÄ• yÄ• ya_nti vihÄ• rapaccante chÄ• yÄ• ya, vihÄ• rassa vaá vadanti.

<243> __bhogÄ• _ti upayogatthe paccattavacanaá¹ƒ. __accÄ• yatÄ• _ti atiÄ• yatÄ• kharar madhurasarasaá¹ƒyuttÄ• . __atisithilÄ• _ mandamucchanÄ• . __vÄ«riyasamatha_ntivÄ«riya __tattha ca nimittaá¹ƒ gaá¹‡hÄ• hÄ«_ti tasmiÃ±ca samabhÄ• ve sati yaá¹ƒ Ä• dÄ• semukha uppajjati, taá¹ƒ samathanimittaá¹ƒ, vipassanÄ• nimittaá¹ƒ, magganimittaá¹ƒ, phalanimittaÃ± nibbattehÄ«ti, evamassa arahattapariyosÄ• naá¹ƒ kammaá¹-á¹-hÄ• naá¹ƒ kathitaá¹ƒ.

<244> __chaá¹-hÄ• nÄ• nÄ«_ti cha kÄ• raá¹‡Ä• ni. __adhimutto_ti paá¹-ivijjhitvÄ• á¹-hito. __nekkhammÄ• dhimutto_tiÄ• disabbaá¹ƒ arahattavasena vuttaá¹ƒ. arahattaÃ±hi sabbakile __nekkhammaá¹ƒ, _teheva ca pavivittattÄ• __paviveko, _ byÄ• pajjÄ• bhÄ• vato __abyÄ•

upÄ• dÄ• nassakhayante uppannattÄ• __upÄ• dÄ• nakkhayo, _ taá¹‡hakkhayante uppann
sammohÄ• bhÄ• vato__asammoho_ti ca vuccati.

__kevalaá¹ƒ saddhÄ• mattaka_nti kevalaá¹ƒ paá¹-ivedhapaÃ±Ã±Ä• ya asammissaá¹ƒ sadd
__paá¹-icaya_ntipunappunaá¹ƒ \Ne II 173/ karaá¹‡ena vaá¸• á¸• hiá¹ƒ. __vÄ«tarÄ• gattÄ• _
rÄ• gassa vigatattÄ• evanekkhammasaá¹…khÄ• taá¹ƒ arahattaá¹ƒ paá¹-ivijjhitvÄ• sacchika
sesapadesupi esevanayo. __pavivekÄ• dhimutto_ti ``paviveke adhimutto ahaâ€™â€™ nti e
byÄ• karotÄ«tiattho.

__sÄ«labbataparÄ• mÄ• sa_nti sÄ«laÃ±ca vataÃ±ca parÄ• masitvÄ• gahitaggahaá¹‡amatt
paccÄ• gacchanto_tisÄ• rabhÄ• vena jÄ• nanto. __abyÄ• pajjÄ• dhimutto_ti abyÄ• pajjaá¹ƒ

__amissÄ«kata_nti \Be II 183/ amissakataá¹ƒ. kilesÄ• hi Ä• rammaá¹‡ena saddhiá¹ƒ cittaá
tesaá¹ƒ abhÄ• vÄ• amissÄ«kataá¹ƒ. __bhusÄ• vÄ• tavuá¹-á¹-hÄ«_ti balavavÄ• takkhandh

__upÄ• dÄ• nakkhayassa cÄ• _ti upayogatthe sÄ• mivacanaá¹ƒ. __disvÄ• Ä• yatanuppÄ•
cakkhÄ• diÄ• yatanÄ• naá¹ƒuppÄ• daÃ±ca vayaÃ±ca disvÄ• . __cittaá¹ƒ vimuccatÄ«_ti imÄ
phalasamÄ• pattivasenacittaá¹ƒ vimuccati.

soá¹‡akoá¸·ivisakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

diguá¹‡Ä• diupÄ• hanapaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ•

<245> __sakaá¹-avÄ• he_ti dvÄ«hi sakaá¹-ehi paricchinne vÄ• he. __ ``vÄ• heâ€™â€™ _ti
bahuvacanassahiraÃ±Ã±avisesanattepi sÄ• maÃ±Ã±Ä• pekkhÄ• ya ``hiraÃ±Ã±aâ€™â€™ r

<246> __addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• _ti allÄ• riá¹-á¹-haphalavaá¹‡á¹‡Ä• , tintakÄ• kapak
__rajana_nti upalittaá¹ƒ nÄ«lÄ• divaá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``coá¸·ak
_ti. taÃ±hi tathÄ• puÃ±chite vigacchati. yaá¹ƒ pana cammassa duggandhÄ• panayanatthaá
kÄ• á¸·arattÄ• dirajanehiraÃ±jitattÄ• kÄ• á¸·arattÄ• divaá¹‡á¹‡aá¹ƒ hoti, taá¹ƒ coá¸·Ä• dÄ«h
cammagatikameva, tasmÄ• taá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ.

__khallaka_nti sabbapaá¹‡hipidhÄ• nacammaá¹ƒ, aparigaá¸·anatthaá¹ƒ paá¹‡hiuparibhÄ• g
Ä• ropanabandhanamattaá¹ƒvaá¹-á¹-ati. __vicitrÄ• _ti saá¹‡á¹-hÄ• nato vicitrapaá¹-Ä• adhi
sabbaso apanetabbesu \Ne II 174/ khallakÄ• dÄ«su paviá¹-á¹-hattÄ• . biá¸·Ä• lasadisamukh
``pakkhibiá¸·Ä• lÄ• â€™â€™ _ti vuccati, tesaá¹ƒ cammaá¹ƒ nÄ• ma pakkhalomameva.

diguá¹‡Ä• diupÄ• hanapaá¹-ikkhepakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ajjhÄ• rÄ• meupÄ• hanapaá¹-ikkhepakathÄ• divaá¹‡á¹‡anÄ•

<251> __uá¹‡á¹‡Ä• hi_ \Be II 184/ __katapÄ• dukÄ• _ti ettha uá¹‡á¹‡Ä• mayakambalehi ka

<253> __gaá¹…gÄ• mahakÄ«á¸·ikÄ• yÄ• _ti gaá¹…gÄ• mahe kÄ«á¸·ikÄ• ya. tattha hi itthip
gacchanti. __pÄ«á¹-hakasivika_nti phalakÄ• dinÄ• kataá¹ƒ pÄ«á¹-hakayÄ• naá¹ƒ. __paá¹-a
sabbampi yÄ• naá¹ƒ upÄ• hanenapi gantuá¹ƒ asamatthassa gilÄ• nassa anuÃ±Ã±Ä• taá¹ƒ.

<254> __vÄ• á¸·arÅ«pÄ• nÄ«_ti Ä• harimÄ• ni vÄ• á¸·arÅ«pÄ• ni. __caturaá¹…gulÄ• dhikÄ
uddalomÄ«ekantalomÄ«hivisesadassanaá¹ƒ. caturaá¹…gulato hi Å«nÄ• ni kira uddalomÄ«Ä
__vÄ• nacitrouá¹‡á¹‡Ä• mayattharaá¹‡o_ti nÄ• nÄ• vaá¹‡á¹‡ehi uá¹‡á¹‡Ä• mayasuttehi bhi
vÄ• yitvÄ• katacittattharaá¹‡o. __ghanapupphako_ti bahalarÄ• go. __pakatitÅ«likÄ• _ti tÅ«la
__vikatikÄ• _ti sÄ«harÅ«pÄ• divasena vÄ• nacitrÄ• va gayhati. __uddalomÄ«_ti
``ubhatodasaá¹ƒuá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nti __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• y
__koseyyakaá¹-á¹-issamaya_nti kosiyasuttÄ• naá¹ƒantarÄ• suvaá¹‡á¹‡amayasuttÄ• ni pav
suvaá¹‡á¹‡asuttaá¹ƒ kira ``kaá¹-á¹-issaá¹ƒ, kasaá¹-aâ€™â€™ ntica vuccati. teneva ``koseyy
nti __Ä• cariya-dhammapÄ• lattherena_ vuttantivadanti. __ratanaparisibbita_nti suvaá¹‡á¹‡a
__suddhakoseyya_nti ratanaparisibbanarahitaá¹ƒ.

ajinamigacammÄ• naá¹ƒ atisukhumattÄ• dupaá¹-á¹-atipaá¹-á¹-Ä• ni katvÄ• sibbantÄ«ti vut
``ajinappaveá¹‡Ä«â€™â€™ _ti. __rattavitÄ• nenÄ• _ti sabbarattena vitÄ• nena. yaá¹ƒ pana
vÄ• nacittaá¹ƒ vÄ• lepacittaá¹ƒvÄ• , taá¹ƒ vaá¹-á¹-ati. __ubhatolohitakÅ«padhÄ• ne_pi esev
vÄ• â€™â€™ _ti idaá¹ƒpana sabbathÄ• kappiyattÄ• vuttaá¹ƒ, na pana ubhatoupadhÄ• nes
lohitaka-saddocitte vattati, paá¹-aliggahaá¹‡eneva cittakassapi attharaá¹‡assa saá¹…gheta
kÄ• sÄ• vaá¹ƒpana lohitakavohÄ• raá¹ƒ na gacchati. tasmÄ• vitÄ• nepi ubhatoupadhÄ• nep
pamÄ• á¹‡ayutta_ntiÄ• diaÃ±Ã±appamÄ• á¹‡Ä• tikkantassa bibbohanassa paá¹-ikkhittabhÄ
pana \Ne II 175/ uccÄ• sayanamahÄ• sayanabhÄ• vadassanatthaá¹ƒ tathÄ• avuttattÄ• . taá
uposathikÄ• naá¹ƒ \Be II 185/ gahaá¹-á¹-hÄ• naá¹ƒ vaá¹-á¹-ati. uccÄ• sayanamahÄ• sayana
vaá¹-á¹-ati. __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• _dÄ«su kiÃ±cÄ• pi ``á¹-hapetvÄ• tÅ«likaá¹ƒsa
ratanaparisibbitÄ• ni vaá¹-á¹-antÄ«â€™â€™ tiÄ• di vuttaá¹ƒ, vinayaá¹-á¹-hakathÄ• yevakap
pamÄ• á¹‡anti gahetabbaá¹ƒ.

ajjhÄ• rÄ• meupÄ• hanapaá¹-ikkhepakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gihivikatÄ• nuÃ±Ã±Ä• tÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<256> __abhinissÄ• yÄ• _ti apassÄ• ya. __visukÄ• yikavipphanditÄ• na_nti

paá¹-ipakkhabhÅ«tÄ• naá¹ƒdiá¹-á¹-hicittavipphanditÄ• nanti attho.

<257> __yatindriya_nti manindriyavasena saÃ±Ã±atindriyaá¹ƒ.

<258> pÄ• á¸·iyaá¹ƒ __aá¹-á¹-hakavaggikÄ• nÄ«_ti __suttanipÄ• te_ (Sn 772 Ä• dayo) aá¹-á¹-hakavaggabhÅ«tÄ• nisoá¸·asa suttÄ• ni. __evaá¹ƒ ciraá¹ƒ akÄ• sÄ«_ti evaá¹ƒ cirakÄ anupagantvÄ• agÄ• ramajjhe kena kÄ• raá¹‡ena vÄ• samakÄ• sÄ«ti attho. so kira majjhima evamÄ• ha. __etamatthaá¹ƒ viditvÄ• _ti kÄ• mesu diá¹-á¹-hÄ• dÄ«navÄ• cirÄ• yitvÄ• pi gha etamatthaá¹ƒ sabbÄ• kÄ• rato viditvÄ• .

__Ä• dÄ«navaá¹ƒ loke_ti saá¹…khÄ• raloke aniccatÄ• diÄ• dÄ«navaá¹ƒ. __nirupadhi_nti nil ramatÄ« pÄ• peâ€™â€™ ti imassa hetumÄ• ha __ ``pÄ• pe na ramatÄ« sucÄ«â€™â€™ _ti visuddhapuggalo.

<259> __kÄ• á¸·asÄ«ho_ti kÄ• á¸·amukhavÄ• narajÄ• ti. __cammaá¹ƒ na vaá¹-á¹-atÄ«_ti ni kÄ• tuá¹ƒna vaá¹-á¹-ati, bhÅ«mattharaá¹‡Ä• divasena senÄ• sanaparibhogo vaá¹-á¹-ateva.

gihivikatÄ• nuÃ±Ã±Ä• tÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cammakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

6. bhesajjakkhandhako

paÃ±cabhesajjÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<260> bhesajjakkhandhake \Be II 186/ \Ne II 176/ __pittaá¹ƒ koá¹-á¹-habbhantaragataá¹ƒ ho bahisarÄ«rebyÄ• petvÄ• á¹-hitaá¹ƒ abaddhapittaá¹ƒ koá¹-á¹-habbhantaragataá¹ƒ hoti, tena hotÄ«tiadhippÄ• yo.

261-2__._ pÄ• á¸·iyaá¹ƒ __nacchÄ• dentÄ«_ti ruciá¹ƒ na uppÄ• denti. __susukÄ• _ti samuc kumbhilÄ• tipi vadanti. __saá¹ƒsaá¹-á¹-ha_nti parissÄ• vitaá¹ƒ.

<263> __piá¹-á¹-hehÄ«_ti pisitehi. __kasÄ• vehÄ«_ti tacÄ• dÄ«ni udake tÄ• petvÄ• gahitaÅ Å«sarapaá¹ƒsumayaá¹ƒ. __loá¹‡abila_nti loá¹‡aviseso.

264-5__._ __chakaá¹‡a_nti gomayaá¹ƒ. __pÄ• katikacuá¹‡á¹‡a_nti apakkakasÄ• vacuá¹‡á gandhacuá¹‡á¹‡aá¹ƒpana na vaá¹-á¹-ati. pÄ• á¸·iyaá¹ƒ __cuá¹‡á¹‡acÄ• lini_nti udukkhale koá¹-á¹-itacuá¹‡á¹‡aparissÄ• vaniá¹ƒ. __suvaá¹‡á¹‡ageruko_tisuvaá¹‡á¹‡atutthÄ• di. pÄ• á

__aÃ±janÅ«papisana_nti aÃ±jane upanetuá¹ƒ pisitabbabhesajjaá¹ƒ.

267-9__._ __kabaá¸·ikÄ• _ti upanÄ• habhesajjaá¹ƒ. __gharadinnakÄ• bÄ• dho_ nÄ• ma gh
dinnavasÄ«karaá¹‡abhesajjasamuá¹-á¹-hitaÄ• bÄ• dho. __tÄ• ya chÄ• rikÄ• ya paggharitaá
parissÄ• vane tacchÄ• rikaá¹ƒ pakkhipitvÄ• udake abhisiÃ±cite tato chÄ• rikato heá¹-á¹-hÄ•
khÄ• rodakaá¹ƒ. pÄ• á¸·iyaá¹ƒ __akaá¹-ayÅ«senÄ• _tianabhisaá¹…khatena muggayÅ«sena
pacitvÄ• acÄ• letvÄ• parissÄ• vitenamuggayÅ«senÄ• ti vadanti.

paÃ±cabhesajjÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

guá¸·Ä• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

272-4__._ __guá¸·akaraá¹‡a_nti \Be II 187/ \Ne II 177/ ucchusÄ• laá¹ƒ. __avissatthÄ• _ti sÄ

<276> __appamattakepi vÄ• rentÄ«_ti appamattake dinne dÄ• yakÄ• naá¹ƒ pÄ«á¸·Ä• ti paá
__paá¹-isaá¹…khÄ• pÄ«_ti ettakenapi yÄ• petuá¹ƒ sakkÄ• , ``avasesaá¹ƒ aÃ±Ã±esaá¹ƒ hot
sallakkhetvÄ• pipaá¹-ikkhipanti.

<279> __vatthipÄ«á¸·ana_nti yathÄ• vatthigatatelÄ• di antosarÄ«re Ä• rohanti, evaá¹ƒ hatt
sambÄ• dhe satthakammavatthikammÄ• nameva paá¹-ikkhittattÄ• dahanakammaá¹ƒ vaá¹-

guá¸·Ä• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

yÄ• gumadhugoá¸·akÄ• dikathÄ• vaá¹‡á¹‡anÄ•

282-3__._ pÄ• á¸·iyaá¹ƒ __dasassa á¹-hÄ• nÄ• nÄ«_ti assa paá¹-iggÄ• hakassa dasa á¹-hÄ
dhammenÄ• tiattho. __anuppavecchatÄ«_ti deti. vÄ• taÃ±ca byapanetÄ«ti sambandho, vÄ•
__saggÄ• te Ä• raddhÄ• _ti tayÄ• devalokÄ• Ä• rÄ• dhitÄ• .

yÄ• gumadhugoá¸·akÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-aligÄ• mavatthukathÄ• vaá¹‡á¹‡anÄ•

<286> __pÄ• á¹-aligÄ• me nagaraá¹ƒ mÄ• pentÄ«_ti pÄ• á¹-aligÄ• massa samÄ«pe tassev
araÃ±Ã±appadese pÄ• á¹-aliputtaá¹ƒ nÄ• ma nagaraá¹ƒ mÄ• penti. __yÄ• vatÄ• ariyaá¹ƒ Ä
ariyamanussÄ• naá¹ƒ osaraá¹‡aá¹-á¹-hÄ• naá¹ƒ. __yÄ• vatÄ• vaá¹‡ippatho_ti yattakaá¹ƒ
vÄ• á¹‡ijÄ• naá¹ƒbhaá¹‡á¸• avikkÄ«á¹‡anaá¹-á¹-hÄ• naá¹ƒ, vasanaá¹-á¹-hÄ• naá¹ƒ vÄ• , id
agganagaraá¹ƒ bhavissatÄ«ti attho. __puá¹-abhedana_nti sakaá¹-Ä• dÄ«hi nÄ• nÄ• desato

bhaá¹‡á¸• apuá¹-Ä• naá¹ƒ vikkÄ«á¹‡anatthÄ• ya mocanaá¹-á¹-hÄ• naá¹ƒ. __sara_nti taá¸·Ä
178/, tannivattanatthaá¹ƒ \Be II 188/ __ ``saranti idhanadÄ« adhippetÄ• â€™â€™ _ti vuttaá
katvÄ• . __vinÄ• eva kullena tiá¹‡á¹‡Ä• _tiidaá¹ƒ appamattakaudakampi aphusitvÄ• vinÄ•

pÄ• á¹-aligÄ• mavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

koá¹-igÄ• mesaccakathÄ• vaá¹‡á¹‡anÄ•

<287> pÄ• á¸·iyaá¹ƒ __sandhÄ• vita_nti bhavato bhavaá¹ƒ paá¹-isandhiggahaá¹‡avasena s
__saá¹ƒsarita_nti tasseva vevacanaá¹ƒ. __mamaÃ±ceva tumhÄ• kaÃ±cÄ• _ti mayÄ• ca tu
mama ca tumhÄ• kaÃ±ca sandhÄ• vanaá¹ƒ ahosÄ«ti attho gahetabbo. __saá¹ƒsarita_ntisa
bhavato bhavaá¹ƒ netÄ«ti __bhavanettÄ«_ti vuttÄ• .

<289> ``nÄ«lÄ• hontÄ«â€™â€™ ti vuttamevatthaá¹ƒ vivarituá¹ƒ __ ``nÄ«lavaá¹‡á¹‡Ä• â€™
__nÄ«lavaá¹‡á¹‡Ä• _ti nÄ«lavilepanÄ• . esa nayo sabbattha. __paá¹-ivaá¹-á¹-esÄ«_ti pahan
__ambakÄ• yÄ• _tiambÄ• ya. upacÄ• ravacanaÃ±hetaá¹ƒ, mÄ• tugÄ• menÄ• ti attho. __up
``Ä«disÄ• tÄ• vatiá¹ƒsÄ• â€™â€™ ti parikappethÄ• ti attho. idaÃ±ca bhikkhÅ«naá¹ƒ saá¹ƒv
nanimittaggÄ• hatthaá¹ƒ. licchavirÄ• jÄ• no hi sabbe na cirasseva ajÄ• tasattunÄ• vinÄ• sa

koá¹-igÄ• mesaccakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ«hasenÄ• pativatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<290> __sandhÄ• gÄ• re_ti rÄ• jakiccassa sandhÄ• raá¹‡atthÄ• ya nicchiddaá¹ƒ katvÄ• vi
katamahÄ• sabhÄ• ya. __gamikÄ• bhisaá¹…khÄ• ro_ti gamane vÄ• yÄ• mo. __dhammassa
vuttassakÄ• raá¹‡assa anukÄ• raá¹‡aá¹ƒ, tumhehi vuttassa atthassa anurÅ«pamevÄ• ti adh
__sahadhammikovÄ• dÄ• nuvÄ• do_ti parehi vuttakÄ• raá¹‡ena sakÄ• raá¹‡o hutvÄ• tumh
ito paraá¹ƒ tassa anuvÄ• do vÄ• . __koci_ appamattakopi __gÄ• rayhaá¹ƒ á¹-hÄ• naá¹ƒna Ä
vÄ• de gÄ• rayhakÄ• raá¹‡aá¹ƒ natthÄ«ti vuttaá¹ƒ hoti.

<293> __anuviccakÄ• ra_nti anuviditÄ• kÄ• raá¹ƒ. ratanattayassa saraá¹‡agamanÄ• dikiriya
179/ katvÄ• mÄ• pacchÄ• vippaá¹-isÄ• rÄ« ahosÄ«ti attho. __paá¹-Ä• kaá¹ƒ parihareyyu_
ukkhipitvÄ• ``Ä«diso amhÄ• kaá¹ƒ saraá¹‡aá¹ƒ gato sÄ• vako jÄ• toâ€™â€™ ti nagaregho

<294> __nimittakammassÄ• _ti maá¹ƒsakhÄ• dananimittena uppannapÄ• á¹‡Ä• tipÄ• takar

sÄ«hasenÄ• pativatthuÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kappiyabhÅ«mianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<295> __anuppage evÄ• _ti pÄ• tova. __oravasadda_nti mahÄ• saddaá¹ƒ. __taá¹ƒ pana av
tathÄ• vacanampi anujÄ• nÄ• ti. __aá¹-á¹-hakathÄ• sÅ«_ti andhakaá¹-á¹-hakathÄ• virahitÄ•
__sÄ• dhÄ• raá¹‡alakkhaá¹‡a_nti andhakaá¹-á¹-hakathÄ• ya saha sabbaá¹-á¹-hakathÄ• na

__caya_nti adhiá¹-á¹-hÄ• nauccavatthuá¹ƒ. __yato paá¹-á¹-hÄ• yÄ• _ti yato iá¹-á¹-hakÄ• dit
Ä• diá¹ƒkatvÄ• bhittiá¹ƒ uá¹-á¹-hÄ• petukÄ• mÄ• ti attho. __ ``thambhÄ• pana upari uggac
tasmÄ• vaá¹-á¹-antÄ«â€™â€™ _ti etena iá¹-á¹-hakapÄ• sÄ• á¹‡Ä• heá¹-á¹-hÄ• patiá¹-á¹-h
bhÅ«mito vÄ• ekaá¹…gulamattampiuggatÄ• tiá¹-á¹-hanti, vaá¹-á¹-antÄ«ti siddhaá¹ƒ hoti.

__Ä• rÄ• mo_ti upacÄ• rasÄ«mÄ• paricchinno sakalo vihÄ• ro. __senÄ• sanÄ• nÄ«_ti vihÄ
saá¹…ghassa nivÄ• sagehÄ• ni. __vihÄ• ragonisÄ• dikÄ• nÄ• mÄ• _tisenÄ• sanagonisÄ•
parikkhittÄ• nipi Ä• rÄ• maparikkhepÄ• bhÄ• vena ``gonisÄ• dikÄ• nÄ«â€™â€™ ti vuttÄ• ni
``upaá¸• á¸• haparikkhittopÄ«â€™â€™ _ti iminÄ• tato Å«naparikkhittoyebhuyyena aparikkh
aparikkhittasaá¹…khyameva gacchatÄ«ti dasseti. __etthÄ• _tiupaá¸• á¸• hÄ• diparikkhitte. _
laddhuá¹ƒ vaá¹-á¹-atÄ«_ti gonisÄ• diyÄ• \Be II 190/ abhÄ• venasesakappiyakuá¹-Ä«su tÄ«
kÄ• tabbÄ• ti attho.

__tesaá¹ƒ gehÄ• nÄ«_ti ettha bhikkhÅ«naá¹ƒ vÄ• satthÄ• ya katampi yÄ• va na denti, tÄ• v
santakaá¹ƒyevabhavissatÄ«ti daá¹-á¹-habbaá¹ƒ. __vihÄ• raá¹ƒ á¹-hapetvÄ• _ti upasampann
katagehaá¹ƒ á¹-hapetvÄ• tiattho. __geha_nti nivÄ• sagehaá¹ƒ, tadaÃ±Ã±aá¹ƒ pana uposath
anivÄ• sagehaá¹ƒ catukappiyabhÅ«mivimuttÄ• paÃ±camÄ« kappiyabhÅ«mi. saá¹…ghasant
suá¹-á¹-hu parikkhittÄ• rÄ• mattepi \Ne II 180/ abbhokÄ• se viya antovutthÄ• didoso natthi. y
paricchanne ca sahaseyyappahonakebhikkhusaá¹…ghassa nivÄ• sagehe antovutthÄ• dido
``yaá¹ƒ panÄ• â€™â€™ _tiÄ• di. tattha __ ``saá¹…ghikaá¹ƒ vÄ• puggalikaá¹ƒ vÄ• â€™â€™
bhikkhunÄ«naá¹ƒ sÄ• maÃ±Ã±atovuttaá¹ƒ, bhikkhÅ«naá¹ƒ pana saá¹…ghikaá¹ƒ puggalikaÃ
saá¹…ghikaá¹ƒ puggalikaÃ±cabhikkhÅ«naá¹ƒ gihisantakaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«ti vedital

__mukhasannidhÄ«_ti antosannihitadoso hi mukhappavesananimittaá¹ƒ Ä• pattiá¹ƒ karoti, n
``mukhasannidhÄ«â€™â€™ ti vutto.

__tattha tattha khaá¹‡á¸• Ä• hontÄ«_ti upaá¸• á¸• hato adhikaá¹ƒ khaá¹‡á¸• Ä• honti. __sa
vinaá¹-á¹-he_titiá¹‡apaá¹‡á¹‡Ä• divassaparittÄ• yake chadane vinaá¹-á¹-he. gopÄ• nasÄ«na
baddhadaá¹‡á¸• esuá¹-hitesupi jahitavatthukÄ• honti eva. __pakkhapÄ• sakamaá¹‡á¸• ala_
tiá¹‡á¹‡aá¹ƒgopÄ• nasÄ«naá¹ƒ upari á¹-hitatiá¹‡apaá¹‡á¹‡Ä• dicchadanaá¹ƒ vuccati.

__anupasampannassa dÄ• tabbo assÄ• _tiÄ• dinÄ• akappiyakuá¹-iyaá¹ƒ vutthampi anupas

hoti, sÄ• pekkhadÄ• naÃ±cettha vaá¹-á¹-ati, paá¹-iggahaá¹‡aá¹ƒ viya na hotÄ«ti dasseti.

<299> pÄ• á¸·iyaá¹ƒ __kantÄ• re sambhÄ• vesÄ«_ti appabhakkhakantÄ• re sampÄ• puá¹‡i

kappiyabhÅ«mianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

keá¹‡iyajaá¹-ilavatthukathÄ• vaá¹‡á¹‡anÄ•

<300> __jaá¹-ilo_ti \Be II 191/ Ä• harimajaá¹-Ä• dharo tÄ• pasavesadhÄ• rako yaÃ±Ã±ayutt
__pavattÄ• ro_ pÄ• vacanavasena vattÄ• ro. yesaá¹ƒ santakamidaá¹ƒ, yehi vÄ• idaá¹ƒgÄ«
pavuttaá¹ƒ samihita_nti aÃ±Ã±amaÃ±Ã±assa pariyÄ• yavacanaá¹ƒ vuttantiattho. __tadanug
pubbe gÄ«taá¹ƒ anugÄ• yanti. evaá¹ƒ sesesu ca.

__yÄ• vakÄ• likapakkÄ• na_nti pakke sandhÄ• ya vuttaá¹ƒ, Ä• mÄ• ni pana anupasampann
parissÄ• vetvÄ• dinnapÄ• naá¹ƒ pacchÄ• bhattampi kappati eva. ayaÃ±ca attho mahÄ• aá
\Ne II 181/ avuttoti Ä• ha __ ``kurundiyaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __ ``ucchuraso nikasa
pÄ• tabbasÄ• maÃ±Ã±ena yÄ• makÄ• likakathÄ• yaá¹ƒ vuttaá¹ƒ, taá¹ƒ pana sattÄ• hakÄ• l
cattÄ• ro rasÄ• _ti phalapattapupphaucchurasÄ• cattÄ• ro.

pÄ• á¸·iyaá¹ƒ __aggihuttamukhÄ• _ti aggijuhanapubbakÄ• . __chandaso_ti vedassa. __sÄ•
sajjhÄ• yitabbÄ• ti attho. __tapata_nti vijotantÄ• naá¹ƒ.

keá¹‡iyajaá¹-ilavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

rojamallÄ• divatthukathÄ• vaá¹‡á¹‡anÄ•

<301> __bahukato buddhe vÄ• _ti buddhe katabahumÄ• noti attho. so kho ahaá¹ƒ, bhante
daá¹‡á¸• abhayatajjito ahosinti seso. evaÃ±hi sati ``evÄ• haâ€™â€™ nti puna ahaá¹ƒ-gaha
__vivarÄ«_ti ``vivaratÅ«â€™â€™ ti cintÄ• mattena vivari, na uá¹-á¹-hÄ• ya hatthena.

<303> __aÃ±Ã±ataro_ti subhaddo vuá¸• á¸• hapabbajito. __dve dÄ• rakÄ• _ti sÄ• maá¹‡era
puttÄ• . __nÄ• á¸·iyÄ• vÄ• pakenÄ• _ti nÄ• á¸·iyÄ• ceva thavikÄ• ya ca. __saá¹ƒharatha_ i
bhÄ• janehitaá¹‡á¸• ulÄ• dÄ«ni saá¹…kaá¸• á¸• hathÄ• ti attho. __bhusÄ• gÄ• re_ti palÄ• la
palÄ• lapuÃ±jaá¹ƒabbhantarato palÄ• laá¹ƒ saá¹…kaá¸• á¸• hitvÄ• agÄ• raá¹ƒ kataá¹ƒ hoti

rojamallÄ• divatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catumahÄ• padesakathÄ• vaá¹‡á¹‡anÄ•

<305> __parimaddantÄ• _ti \Be II 192/ upaparikkhantÄ• . __dve paá¹-Ä• desanÄ• meneva
sarÅ«padassanapadametaá¹ƒ. nÄ• Ã±Ã±anivattanapadaá¹ƒ pattuá¹‡á¹‡apaá¹-assÄ• pi des

__tumbÄ• _ti bhÄ• janÄ• ni. __phalatumbo_ nÄ• ma lÄ• buÄ• di. __udakatumbo_ udakagha
veá¸·uvilÄ«vehi vÄ• yitvÄ• katachattaá¹ƒ. __sambhinnarasa_nti missÄ«bhÅ«tarasaá¹ƒ.

catumahÄ• padesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhesajjakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

7. kathinakkhandhako

kathinÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<306> kathinakkhandhake \Be II 193/ \Ne II 182/ __sÄ«savasenÄ• _ti padhÄ• navasena.
__kathina_ntipaÃ±cÄ• nisaá¹ƒse antokaraá¹‡asamatthatÄ• ya thiranti attho. __so nesaá¹ƒ b
``so tumhÄ• kaâ€™â€™ nti avatvÄ• ``nesaâ€™â€™ nti vacanaá¹ƒ yujjati. __ye atthatakath
tumhÄ• kameva, ye aÃ±Ã±epi atthatakathinÄ• , tesaá¹ƒ bhavissatÄ«ti attho. atha vÄ• __vo_
sammukhÄ«bhÅ«tehi saddhiá¹ƒ asammukhÄ«bhÅ«te ca anÄ• gate ca bhikkhÅ« sabbe ekat
tumhÄ• kanti attho. __so nesa_nti ettha so tesanti yojetabbaá¹ƒ. tenÄ• ha ``atthatakathinÄ•
imÄ• ni paÃ±ca kappissantÄ«â€™â€™ ti. __matakacÄ«vara_ntimatassa cÄ«varaá¹ƒ. ``vutt
idaá¹ƒ pacchimavassaá¹ƒvutthÄ• nampi sÄ• dhÄ• raá¹‡anti Ä• ha__ ``purimikÄ• ya vassaá
paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ• ritÄ• labhantÄ«â€™â€™ _ti. __upagatÄ• vÄ• na labha
vutthavassepi sandhÄ• ya vuttaá¹ƒ.

__khalimakkhitasÄ• á¹-ako_ti ahatavatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ ``akÄ• tuá¹ƒ na labbh
anÄ• dariye sati dukkaá¹-anti dÄ«peti.

__ ``apaloketvÄ• â€™â€™ _ti idaá¹ƒ aÃ±Ã±esaá¹ƒ vassaá¹ƒvutthabhikkhÅ«naá¹ƒ adatvÄ•
dÄ• tukÄ• mehikattabbavidhidassanaá¹ƒ. yadi evaá¹ƒ kammavÄ• cÄ• ya eva dÄ• naá¹ƒ avu
panÄ• â€™â€™ _tiÄ• di. kathinacÄ«varaá¹ƒ viya kammavÄ• cÄ• ya dÄ• tuá¹ƒ na vaá¹-á¹-a
adhippÄ• yo.

<308> __mahÄ• bhÅ«mika_nti mahÄ• visayaá¹ƒ, catuvÄ«satiÄ• kÄ• ravantatÄ• ya mahÄ• v
__paÃ±caka_nti paÃ±cakhaá¹‡á¸• aá¹ƒ. eseva nayo sesesupi. __paá¹-hamacimilikÄ• _tikat
183/ attano pakaticimilikÄ• . __kucchicimilikaá¹ƒ katvÄ• sibbitamattenÄ• _tithirajiá¹‡á¹‡Ä• n
ekato katvÄ• sibbanassetaá¹ƒ adhivacananti vadanti. mahÄ• paccariyaá¹ƒ, kurundiyaÃ±ca

dassanaá¹ƒ, byaÃ±janato eva bhedo, na atthatoti dassanatthaá¹ƒ katantipivadanti.
__piá¹-á¹-hianuvÄ• tÄ• ropanamattenÄ• _ti dÄ«ghato anuvÄ• tassa Ä• ropanamattena.
__kucchianuvÄ• tÄ• ropanamattenÄ• _tiputhulato anuvÄ• tassa Ä• ropanamattena. __rattin
rattiatikkantena.

<309> __hatavatthakasÄ• á¹-akenÄ• _ti \Be II 194/ atijiá¹‡á¹‡asÄ• á¹-ako. __na hi tenÄ• _ti
parivÄ• rÄ• gatapÄ• á¹-hena idha Ä• netvÄ• avuccamÄ• nena kathinatthÄ• rakassa jÄ• nita
tassa sabbassa idheva vuttattÄ• ti adhippÄ• yo.

<310> mÄ• tÄ• viyÄ• ti __mÄ• tikÄ• , _ ivatthe ka-paccayo daá¹-á¹-habbo. tena siddhamatt
``mÄ• tikÄ• ti mÄ• taroâ€™â€™ _tiÄ• di. __assÄ• _ti etissÄ• mÄ• tikÄ• ya. pakkamanantik
attano uppajjatÄ«ti evamabhedÅ«pacÄ• rena ``mÄ• tikÄ• â€™â€™ tivutto ubbhÄ• rasseva
tabbinimuttÄ• ya ca mÄ• tikÄ• ya abhÄ• vÄ• , tappakÄ• sikÄ• pi cettha pÄ• á¸·i ``mÄ• tikÄ•
sÄ• pi hi pakkamanantikubbhÄ• rappakÄ• sanena ``pakkamanantikÄ• â€™â€™ ti vuttÄ• . e
__pakkamana_nti cetthaupacÄ• rasÄ«mÄ• tikkamanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

kathinÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• dÄ• yasattakakathÄ• vaá¹‡á¹‡anÄ•

<311> __ ``na puna Ä• gamissaâ€™â€™ _nti idaá¹ƒ Ä• vÄ• sapalibodhupacchedakÄ• raá¹
cÄ«varamÄ• sesu yadÄ• kadÄ• ci na paccessanti cittena upacÄ• rasÄ«mÄ• tikkamena Ä•
paccessanti bahiupacÄ• ragatassa pana yattha katthaci na paccessanti citte uppannamatte
cÄ«varapalibodho chijjatÄ«_ti na paccessanti pakkamanato puretaramevacÄ«varassa niá¹-á
``katacÄ«varamÄ• dÄ• yÄ• â€™â€™ ti hi vuttaá¹ƒ. atthatakathinassahi bhikkhuno yÄ• va ``
dÄ• yakakulÄ• dito vÄ• cÄ«varaá¹ƒ labhissÄ• mÄ«â€™â€™ ti cÄ«varÄ• sÄ• vÄ• laddhava
sahÄ• yasampadÄ• diyogaá¹ƒ labhitvÄ• saá¹…ghÄ• á¹-iÄ• dibhÄ• vena ``chinditvÄ• kariss
vÄ• pavattati, tÄ• va cÄ«varapalibodho anupacchinno eva. yadÄ• pana yathÄ• patthitaá¹-á
sabbathÄ• \Ne II 184/ alÄ• bhena vÄ• cÄ«varÄ• sÄ• ceva laddhÄ• naá¹ƒ katvÄ• niá¹-á¹-h
naá¹-á¹-havinaá¹-á¹-hÄ• dibhÄ• venavÄ• cÄ«vare nirapekkhatÄ• ya vÄ• karaá¹‡icchÄ• ca
cÄ«varapalibodho upacchinnohoti.

so \Be II 195/ ca idha ``katacÄ«varaá¹ƒ Ä• dÄ• yÄ• â€™â€™ ti vacanena pakÄ• sito. evaá¹
sabbatthapÄ• á¸·ivacanakkamaá¹ƒ nissÄ• ya nesaá¹ƒ paá¹-hamaá¹ƒ, pacchÄ• ca upacchij
daá¹-á¹-habbaá¹ƒ. sabbathÄ• pica imesaá¹ƒ ubhinnaá¹ƒ palibodhÄ• naá¹ƒ upacchedeneva
tesaÃ±ca pubbÄ• pariyena, ekakkhaá¹‡e ca upacchijjanaá¹ƒ dassetuá¹ƒ imÄ• aá¹-á¹-ha mÄ
veditabbÄ• . __antosÄ«mÄ• ya_nticÄ«varaniá¹-á¹-hÄ• nakkhaá¹‡eyeva chinnattÄ• vuttaá¹ƒ
kÄ• ressa_nti cÄ«vareapekkhÄ• ya vigatattÄ• karaá¹‡apalibodhassÄ• pi upacchinnataá¹ƒ c

appicchatÄ• yavÄ• anatthikatÄ• ya vÄ• sabbathÄ• cÄ«varaá¹ƒ na sampaá¹-icchati, tassa
sabbathÄ• pi cÄ«varapalibodhÄ• bhÄ• venana paccessanti sanniá¹-á¹-hÄ• namattena __sa
kathinubbhÄ• ro veditabbo. __sopanÄ• _ti palibodhupacchedo. __ayaá¹ƒ panÄ• _ti Ä• sÄ• v
visuá¹ƒvitthÄ• retvÄ• vutto, idha na vuttoti sambandho.

__anÄ• sÄ• ya labhatÄ«_ti ``yasmiá¹ƒ kule cÄ«varaá¹ƒ labhissÄ• mÄ• â€™â€™ ti Ä• sÄ• a
cÄ«varÄ• sÄ• ya anuppannaá¹-á¹-hÄ• ne yattha katthaci labhatÄ«ti attho. __Ä• sÄ• ya na la
Ä• sÄ«sitaá¹-á¹-hÄ• nena labhatÄ«ti attho. __idha na vutto_ti idha savanantikÄ• nantare na
__tatthÄ• _titasmiá¹ƒ sÄ«mÄ• tikkantike. __sÄ«mÄ• tikkantiko_ nÄ• ma cÄ«varamÄ• sÄ• n
pariyantadivasasaá¹…khÄ• tÄ• yasÄ«mÄ• ya atikkamanato saÃ±jÄ• to. keci ``bahisÄ«mÄ•
sÄ«mÄ• tikkamoâ€™â€™ timaÃ±Ã±anti, tesaá¹ƒ antoupacÄ• re cÄ«varakÄ• lÄ• tikkamepi
nÄ• masiyÄ• ti na cetaá¹ƒ yuttaá¹ƒ. tasmÄ• yattha katthaci kÄ• lÄ• tikkamo sÄ«mÄ• tikkam
pÄ• á¸·iyaá¹ƒ ``katacÄ«varoâ€™â€™ ti idaá¹ƒ upalakkhaá¹‡amattaá¹ƒ, akatacÄ«varassapi
kÄ• lÄ• tikkamenasÄ«mÄ• tikkantiko hoti, dve ca palibodhÄ• ekato chijjanti. evaá¹ƒ aÃ±Ã±a
yathÄ• sambhavaá¹ƒtaá¹ƒtaá¹ƒ visesanÄ• bhÄ• vepi kathinubbhÄ• ratÄ• , palibodhupacche
``sahubbhÄ• redvepi palibodhÄ• apubbaá¹ƒ acarimaá¹ƒ chijjantÄ«â€™â€™ _ti idaá¹ƒ akata
adhiá¹-á¹-hÄ• nasambhavapakkhaá¹ƒsandhÄ• ya vuttaá¹ƒ, tesu aÃ±Ã±atarÄ• bhÄ• vepi sal

312-325__._ samÄ• dÄ• yavÄ• ro Ä• dÄ• yavÄ• rasadisova. upasaggamevettha viseso. ten
... pe ... teyeva dassitÄ• â€™â€™ _ti \Be II 196/. vippakatacÄ«vare pakkamanantikassa abh
``yathÄ• sambhavaâ€™â€™ _ntivuttaá¹ƒ. teneva vippakatacÄ«varavÄ• re chaá¸·eva ubbhÄ
hatthagate \Ne II 185/ ca Ä• sÄ• vacchedikassaasambhavÄ• , so etesu vÄ• resu yattha katt
vutto. vippakatavÄ• recettha Ä• dÄ• yavÄ• rasamÄ• dÄ• yavÄ• ravasena dve chakkavÄ• rÄ

tato paraá¹ƒ niá¹-á¹-hÄ• nasanniá¹-á¹-hÄ• nanÄ• sanantikÄ• naá¹ƒ vasena tÄ«á¹‡i tikÄ• ni c
tatiyattike__anadhiá¹-á¹-hitenÄ• _ti ``paccessaá¹ƒ, na paccessaâ€™â€™ nti evaá¹ƒ anadhi
manasikatvÄ• tiattho. tatiyattikato pana paraá¹ƒ ekaá¹ƒ chakkaá¹ƒ dassitaá¹ƒ. evaá¹ƒ tÄ«á¹
ekaá¹ƒchakkaÃ±cÄ• ti paá¹-hamaá¹ƒ pannarasakaá¹ƒ vuttaá¹ƒ, iminÄ• nayena dutiyapanna

pÄ• á¸·iyaá¹ƒ Ä• sÄ• dvÄ• dasake bahisÄ«mÄ• gatassa kathinuddhÄ• resu tesampi cÄ«var
cÄ«varapalibodhoyÄ• va cÄ«varaniá¹-á¹-hÄ• nÄ• tiá¹-á¹-hatÄ«ti Ä• ha __ ``so bahisÄ«mÄ•
kira tasmiá¹ƒÄ• vÄ• se kathinanti ... pe ... savanantiko kathinuddhÄ• roâ€™â€™ â€™ _ti. e
Ä• vÄ• sapalibodho paá¹-hamaá¹ƒ chijjati, niá¹-á¹-hite cÄ«varapalibodhoti veditabbo.

disaá¹ƒgamikanavake __disaá¹ƒgamiko pakkamatÄ«_ti na paccessanti pakkamati, iminÄ•
Ä• vÄ• sapalibodhÄ• bhÄ• vodassito hoti. teneva vassaá¹ƒvutthÄ• vÄ• se puna gantvÄ• cÄ
niá¹-á¹-hÄ• nantikokathinuddhÄ• ro vutto. __ ``cÄ«varapaá¹-ivisaá¹ƒ apavilÄ• yamÄ• noâ€™
cÄ«varapalibodhasamaá¹…gikattamassadasseti, __apavilÄ• yamÄ• no_ti Ä• kaá¹…khamÄ•

Ä• dÄ• yasattakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathinakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

8. cÄ«varakkhandhako

jÄ«vakavatthukathÄ• divaá¹‡á¹‡anÄ•

<329> cÄ«varakkhandhake \Be II 197/ \Ne II 186/ __kammavipÄ• ka_nti kammapaccayautucittÄ• hÄ• rasamuá¹-á¹-hitaá¹ƒappaá¹-ibÄ• hiyarogaá¹ƒ sandhÄ• ya vutta abhÄ• vÄ• .

<330> pÄ• á¸·iyaá¹ƒ __saá¹ƒyamassÄ• _ti saá¹…gahaá¹‡assa. avisajjanassÄ• ti attho ``yo tiÄ• dÄ«su (Pv 237) viya. etassa saá¹ƒyamassa phalaá¹ƒ upajÄ• nÄ• mÄ• ti yojanÄ• . tame __ ``varametaá¹ƒ ... pe ... Ä• sittaâ€™â€™ _nti. keci pana ``saá¹ƒyamassÄ• tiÄ• nisaá¹ƒsas sÄ• mivacanaâ€™â€™ nti (Sp-á¹- mahÄ• vagga III 329-330) atthaá¹ƒ vadanti.

<336> __ussannadoso_ti saÃ±jÄ• tapittÄ• didoso. __sabbatthÄ• _ti sakalasarÄ«re.

<337> __mahÄ• piá¹-á¹-hiyakojava_nti hatthipiá¹-á¹-hiyaá¹ƒ attharitabbatÄ• ya ``mahÄ• piá¹ laddhasamaÃ±Ã±aá¹ƒuá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ.

338-9__._ __upaá¸• á¸• hakÄ• sinaá¹ƒ khamamÄ• na_nti aá¸• á¸• hakÄ• siagghanakaá¹ƒ. p kho_tikatamaá¹ƒ nu kho.

340-342__._ __upacÄ• re_ti susÄ• nassa Ä• sanne padese. __chaá¸• á¸• etvÄ• gatÄ• _ti k chaá¸• á¸• etvÄ• gatÄ• , etena ``bhikkhÅ« gaá¹‡hantÅ«â€™â€™ ti chaá¸• á¸• ite eva akÄ• kevalaá¹ƒ chaá¸• á¸• ite pana katikÄ• ya asati ekato bahÅ«su paviá¹-á¹-hesu yena gahitaá¹ƒ \Ne II 187/ dÄ• tabboti dasseti. samÄ• nÄ• disÄ• puratthimÄ• dibhedÄ• etesanti sadisÄ• t okkamiá¹ƒsÅ«â€™â€™ _ti. __dhuravihÄ• raá¹-á¹-hÄ• ne_ti vihÄ• rassa sammukhaá¹-á¹-hÄ

jÄ«vakavatthukathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhaá¹‡á¸• Ä• gÄ• rasammutiÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<343> __vihÄ• ramajjhe_ti \Be II 198/ sabbesaá¹ƒ jÄ• nanatthÄ• ya vuttaá¹ƒ. __vaá¹‡á¹‡Ä• katvÄ• _tipaá¹-ivÄ«sappahonakatÄ• jÄ• nanatthaá¹ƒ haliddiyÄ• dÄ«hi khuddakamahantava

koá¹-á¹-hÄ• se katvÄ• . tenÄ• ha __ ``same paá¹-ivÄ«se á¹-hapetvÄ• â€™â€™ _ti. __ida_n
upaá¸• á¸• hapaá¹-ivÄ«sadÄ• naá¹ƒ. __phÄ• tikamma_nti pahonakakammaá¹ƒ. yattakena v
sammuÃ±janÄ«bandhanÄ• dihatthakammenavihÄ• rassa Å«nakatÄ• na hoti, tattakaá¹ƒ kat
tatruppÄ• davassÄ• vÄ• sikaá¹ƒgaá¹‡hantÄ• naá¹ƒ sabbesaá¹ƒ bhikkhÅ«naá¹ƒ, sÄ• maá¹‡
__bhaá¹‡á¸• Ä• gÄ• rikacÄ«varepÄ«_ti akÄ• lacÄ«varaá¹ƒsandhÄ• ya vuttaá¹ƒ. __eta_nti u
samabhÄ• gadÄ• naá¹ƒ. __virajjhitvÄ• karontÄ«_tikattabbakÄ• lesu akatvÄ• yathÄ• rucital

__ettakena mama cÄ«varaá¹ƒ pahotÄ«_ti dvÄ• dasagghanakeneva mama cÄ«varaá¹ƒ parip
Å«nenÄ• ti sabbaá¹ƒ gahetukÄ• moti attho.

bhaá¹‡á¸• Ä• gÄ• rasammutiÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«vararajanakathÄ• divaá¹‡á¹‡anÄ•

<344> __evaÃ±hi kate_ti vaá¹-á¹-Ä• dhÄ• rassa anto rajanodakaá¹ƒ, bahi challikaÃ±ca katv
uttaratÄ«_ti kevalaá¹ƒ udakato pheá¹‡uá¹-á¹-hÄ• nÄ• bhÄ• vÄ• na uttarati.
__rajanakuá¹‡á¸• a_ntipakkarajanaá¹-á¹-hapanakaá¹ƒ mahÄ• ghaá¹-aá¹ƒ.

<345> __anuvÄ• tÄ• dÄ«naá¹ƒ dÄ«ghapattÄ• na_nti Ä• yÄ• mato, vitthÄ• rato ca anuvÄ• ta
khandhÄ• naá¹ƒ antarÄ• mÄ• tikÄ• kÄ• rena á¹-hapitapattaÃ±ca ``dÄ«ghapattaâ€™â€™ n
__Ä• gantukapatta_ntidiguá¹‡acÄ«varassa upari aÃ±Ã±aá¹ƒ paá¹-á¹-aá¹ƒ appenti, taá¹ƒ sa
kira idÄ• nina karonti.

<346> pÄ• á¸·iyaá¹ƒ \Ne II 188/ __nandimukhiyÄ• _ti tuá¹-á¹-himukhiyÄ• , pasannadisÄ• mu

<348> __acchupeyya_nti patiá¹-á¹-hapeyyaá¹ƒ. __hatavatthakÄ• na_nti purÄ• á¹‡avatthÄ•
__anuddharitvÄ• vÄ• _tiaggaá¸·e viya dubbalaá¹-á¹-hÄ• naá¹ƒ anapanetvÄ• va.

349-351__._ visÄ• khavatthumhi \Be II 199/ __kallakÄ• yÄ• _ti akilantakÄ• yÄ• . __gatÄ«_ti
__abhisamparÄ• yo_ti ``sakideva imaá¹ƒ lokaá¹ƒ Ä• gantvÄ• dukkhassantaá¹ƒkarotÄ«â€™
vutto Ã±Ä• á¹‡Ä• bhisamparÄ• yo, maggaÃ±Ä• á¹‡ayuttehigantabbagativisesoti attho. taá¹ƒ
``dadÄ• ti dÄ• naâ€™â€™ _nti idaá¹ƒannapÄ• navirahitÄ• naá¹ƒ sesapaccayÄ• naá¹ƒ dÄ•
__sovaggika_nti saggasaá¹ƒvattanikaá¹ƒ.

<359> __aá¹-á¹-hapadakacchannenÄ• _ti aá¹-á¹-hapadakasaá¹…khÄ• tajÅ«taphalakalekhÄ

<362> pÄ• á¸·iyaá¹ƒ __nadÄ«pÄ• raá¹ƒ gantu_nti bhikkhuno nadÄ«pÄ• ragamanaá¹ƒ hotÄ«
__aggaá¸·aguttiyevapamÄ• á¹‡a_nti imehi catÅ«hi nikkhepakÄ• raá¹‡ehi á¹-hapentenapi ag

á¹-hapetuá¹ƒvaá¹-á¹-atÄ«ti adhippÄ• yo. __nissÄ«mÄ• gata_nti vassÄ• nasaá¹…khÄ• taá¹ƒ
taá¹ƒ vassikasÄ• á¹-ikacÄ«varaá¹ƒna hotÄ«ti attho.

cÄ«vararajanakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghikacÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<363> __paÃ±ca mÄ• se_ti accantasaá¹ƒyoge upayogavacanaá¹ƒ. __vaá¸• á¸• hiá¹ƒ payoj
á¹-hapitaupanikkhepato_tivassÄ• vÄ• sikassatthÄ• ya dÄ• yakehi vaá¸• á¸• hiá¹ƒ payojetvÄ
``idha vassaá¹ƒvutthasaá¹…ghassÄ• â€™â€™ _tiidaá¹ƒ abhilÄ• pamattaá¹ƒ. idha-saddaá¹ƒ
``vassaá¹ƒvutthasaá¹…ghassa demÄ• â€™â€™ ti vuttepi so evanayo. __anatthatakathinas
pÄ• puá¹‡Ä• tÄ«_ti vassÄ• vÄ• sikalÄ• bhavasena uppannattÄ• anatthatakathinassÄ• pi vu
pÄ• puá¹‡Ä• ti. vakkhati hi ``cÄ«varamÄ• sato paá¹-á¹-hÄ• yayÄ• va hemantassa pacchimo
vassÄ• vÄ• sikaá¹ƒ demÄ• ti vutte kathinaá¹ƒ atthataá¹ƒvÄ• hotu anatthataá¹ƒ vÄ• , atÄ«ta
pÄ• puá¹‡Ä• tÄ«â€™â€™ ti (Sp (to Vin I) 379). __tatopara_nti paÃ±camÄ• sato paraá¹ƒ, gi
paá¹-hamadivasato paá¹-á¹-hÄ• yÄ• ti \Ne II 189/ attho. __ ``kasmÄ• ? piá¹-á¹-hisamayeupp
idaá¹ƒ ``udÄ• hu anÄ• gatavasseâ€™â€™ ti \Be II 200/ imassÄ• nantaraá¹ƒ daá¹-á¹-habba
``anatthatakathinassÄ• pi paÃ±ca mÄ• se pÄ• puá¹‡Ä• tÄ«â€™â€™ ti imassÄ• nantaraá¹ƒ
uppannattÄ• â€™â€™ ti idaá¹ƒ likhanti, taá¹ƒ pamÄ• dalikhitaá¹ƒ piá¹-á¹-hisamaye uppanna
``anatthatakathinassÄ• pÄ«â€™â€™ ti vattabbato. vutthavasse hi sandhÄ• ya ``anatthataka
tivuttaá¹ƒ, na ca piá¹-á¹-hisamaye uppannaá¹ƒ vutthavassasseva pÄ• puá¹‡Ä• tÄ«ti sammu
sabbesampipÄ• puá¹‡anato. teneva vakkhati ``sace pana gimhÄ• naá¹ƒ paá¹-hamadivasato
vadati, tatrasammukhÄ«bhÅ«tÄ• naá¹ƒ sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. kasmÄ• ? piá¹-á¹-hisam
I-a 179).

__duggahitÄ• nÄ«_ti aggahitÄ• ni. saá¹…ghikÄ• nevÄ• ti attho. __itovÄ• _ti therÄ• naá¹ƒ dÄ
vÄ• attho.

saá¹…ghikacÄ«varuppÄ• dakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upanandasakyaputtavatthukathÄ• vaá¹‡á¹‡anÄ•

<364> __ ``sattÄ• havÄ• rena aruá¹‡ameva uá¹-á¹-hÄ• petÄ«â€™â€™ _ti idaá¹ƒ nÄ• nÄ• s
kattabbanayenaekasmimpi vihÄ• re dvÄ«su senÄ• sanesu nivutthabhÄ• vadassanatthaá¹ƒ
aruá¹‡uá¹-á¹-hÄ• panenevatattha vuttho hoti, na pana vassacchedaparihÄ• rÄ• ya. antoupa
katthaciaruá¹‡aá¹ƒ uá¹-á¹-hÄ• pento attanÄ• gahitasenÄ• sanaá¹ƒ appaviá¹-á¹-hopi vutthav
gahitasenÄ• sanepana nivuttho nÄ• ma na hoti, tattha ca aruá¹‡uá¹-á¹-hÄ• pane pana sati h
``purimasmiá¹ƒbahutaraá¹ƒ nivasati nÄ• mÄ• â€™â€™ _ti, etena ca itarasmiá¹ƒ sattÄ• havÄ

aruá¹‡uá¹-á¹-hÄ• pane satieva appakataraá¹ƒ nivasati nÄ• ma hoti, nÄ• satÄ«ti dÄ«pitaá¹ƒ
__nÄ• nÄ• lÄ• bhehÄ«_ti visuá¹ƒvisuá¹ƒ nibaddhavassÄ• vÄ• sikalÄ• bhehi. __nÄ• nÅ«pac
nÄ• nÄ• parikkhepanÄ• nÄ• dvÄ• rehi. __ekasÄ«mÄ• vihÄ• rehÄ«_ti dvinnaá¹ƒ vihÄ• rÄ• n
parikkhittattÄ• ekÄ• yaupacÄ• rasÄ«mÄ• ya antogatehi dvÄ«hi vihÄ• rehi. __senÄ• sanagg
paá¹-ippassambhatÄ«_tipaá¹-hamaá¹ƒ gahito paá¹-ippassambhati. __tatthÄ• _ti yattha senÄ
paá¹-ippassaddho, tattha.

upanandasakyaputtavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

gilÄ• navatthukathÄ• vaá¹‡á¹‡anÄ•

365-6__._ __bhÅ«miyaá¹ƒ_ \Be II 201/ \Ne II 190/ __paribhaá¹‡á¸• aá¹ƒ akÄ• sÄ«_ti gilÄ• n
kiliá¹-á¹-haá¹-á¹-hÄ• naá¹ƒdhovitvÄ• haritÅ«palittaá¹ƒ kÄ• resÄ«ti attho. __bhesajjaá¹ƒ yoje
parehivuttavidhimpi kÄ• tuá¹ƒ asamattho. pÄ• á¸·iyaá¹ƒ gilÄ• nupaá¹-á¹-hÄ• kÄ• naá¹ƒ cÄ«v
sÄ• maá¹‡erÄ• naá¹ƒticÄ«varÄ• dhiá¹-á¹-hÄ• nÄ• bhÄ• vÄ• ``cÄ«varaÃ±ca pattaÃ±cÄ• â€
sacepi sahassaá¹ƒagghati, gilÄ• nupaá¹-á¹-hÄ• kÄ• naÃ±Ã±eva dÄ• tabbanti sambandho.

gilÄ• navatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

matasantakakathÄ• divaá¹‡á¹‡anÄ•

<369> __aÃ±Ã±a_nti cÄ«varapattato aÃ±Ã±aá¹ƒ. __appaggha_nti atijiá¹‡á¹‡Ä• dibhÄ• vena
avasesaparikkhÄ• rato. __sabba_nti pattaá¹ƒ, ticÄ«varaÃ±ca.

__tattha tattha saá¹…ghassevÄ• _ti tasmiá¹ƒ tasmiá¹ƒ vihÄ• re saá¹…ghasseva. pÄ• á¸·iya
__avissajjikaá¹ƒavebhaá¹…gika_nti Ä• gatÄ• nÄ• gatassa cÄ• tuddisassa saá¹…ghasseva
avissajjikaá¹ƒavebhaá¹…gikaá¹ƒ bhavituá¹ƒ anujÄ• nÄ• mÄ«ti attho.

371-2__._ __akkanÄ• á¸·amaya_nti akkadaá¹‡á¸• amayaá¹ƒ. __akkadussÄ• nÄ«_ti akkavÄ
potthakagatikÄ• ni dukkaá¹-avatthukÄ• nÄ«ti attho. __dupaá¹-á¹-acÄ«varassa vÄ• majjhe_t
tipaá¹-á¹-acÄ«varaá¹ƒ hoti, tassa majjhe paá¹-alaá¹ƒ katvÄ• dÄ• tabbÄ• nÄ«ti attho.

<374> __ ``sante patirÅ«pe gÄ• hakeâ€™â€™ _ti vuttattÄ• gÄ• hake asati adatvÄ• bhÄ• j
subhÄ• jitamevÄ• tidaá¹-á¹-habbaá¹ƒ.

<376> __dakkhiá¹‡odakaá¹ƒ pamÄ• á¹‡a_nti ``ettakÄ• ni cÄ«varÄ• ni dassÄ• mÄ«â€™â€™
udakaá¹ƒpÄ• tetvÄ• pacchÄ• denti. taá¹ƒ yehi gahitaá¹ƒ, te bhÄ• ginova hontÄ«ti \Be II 20
__parasamudde_ti jambudÄ«pe. tambapaá¹‡á¹‡idÄ«paÃ±hi upÄ• dÄ• yesa evaá¹ƒ vutto.

matasantakakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hacÄ«varamÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ•

<379> __puggalÄ• dhiá¹-á¹-hÄ• nanayena \Ne II 191/ vutta_nti ``sÄ«mÄ• ya dÄ• naâ€™â€
``sÄ«mÄ• yadetÄ«â€™â€™ tiÄ• di puggalÄ• dhiá¹-á¹-hÄ• nena vuttaá¹ƒ. __ ``apicÄ• â€™â
paá¹-hamaleá¸• á¸• upÄ• tabhÅ«taparikkhepÄ• rahaá¹-á¹-hÄ• natobahi dutiyaleá¸• á¸• upÄ•
dasseti. dhuvasannipÄ• taá¹-á¹-hÄ• nÄ• dikampi pariyanteá¹-hitameva gahetabbaá¹ƒ. loke g
lÄ• bhasÄ«mÄ• nÄ• ma visuá¹ƒ pasiddhÄ• nÄ• ma natthi, kenÄ• yaá¹ƒ anuÃ±Ã±Ä• tÄ• ti
sammÄ• sambuddhenÄ• â€™â€™ _tiÄ• di. etena nÄ• yaá¹ƒ sÄ• sanavohÄ• rasiddhÄ• , lo
``janapadaparicchedoâ€™â€™ _ti idaá¹ƒ lokapasiddhasÄ«mÄ• saddatthavasenavuttaá¹ƒ. p
sabbaá¹ƒ janapadasÄ«mÄ• ti gahetabbaá¹ƒ, janapado eva janapadasÄ«mÄ• . evaá¹ƒ raá¹-
__ ``Ä• á¹‡Ä• pavattiá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di.

__pathavÄ«vemajjhe gatassÄ• _ti yÄ• va udakapariyantÄ• khaá¹‡á¸• asÄ«mattÄ• vuttaá¹ƒ
abaddhasÄ«mÄ• su heá¹-á¹-hÄ• pathaviyaá¹ƒ sabbattha á¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti,
kÅ«pÄ• dipavesÄ• rahaá¹-á¹-hÄ• ne á¹-hitÄ• naÃ±Ã±evapÄ• puá¹‡Ä• tÄ«ti heá¹-á¹-hÄ• sÄ
taá¹ƒtaá¹ƒsÄ«maá¹-á¹-habhÄ• vo veditabbo. cakkavÄ• á¸·asÄ«mÄ• yapana dinnaá¹ƒ
pathavÄ«sandhÄ• rakaudakaá¹-á¹-hÄ• nepi á¹-hitÄ• naá¹ƒ pÄ• puá¹‡Ä• ti sabbattha cakkav

__buddhÄ• dhivuttho_ti buddhena bhagavatÄ• nivuttho. __pÄ• kavaá¹-á¹-a_nti nibaddhadÄ
__vattatÄ«_tipavattati. __tehÄ«_ti yesaá¹ƒ sammukhe esa deti, tehi bhikkhÅ«hi. __dutiyabh
therÄ• sanaá¹ƒÄ• ruá¸·he_ti yÄ• va saá¹…ghanavakÄ• ekavÄ• raá¹ƒ sabbesaá¹ƒ bhÄ• gaá
punasabbesaá¹ƒ dÄ• tuá¹ƒ dutiyabhÄ• ge therassa dinneti attho. __paá¹ƒsukÅ«likÄ• nampi
``tuyhaá¹ƒ demÄ• â€™â€™ ti avuttattÄ• ti kÄ• raá¹‡aá¹ƒ vadanti. yadi evaá¹ƒ ``saá¹…ghas
\Be II 203/ vaá¹-á¹-eyya, ``bhikkhÅ«naá¹ƒ dema, therÄ• naá¹ƒ dema, saá¹…ghassa demÄ•
vacanato bhedo na dissati. vÄ«maá¹ƒsitabbamettha kÄ• raá¹‡aá¹ƒ.

__pÄ• rupituá¹ƒ vaá¹-á¹-atÄ«_ti paá¹ƒsukÅ«likÄ• naá¹ƒ vaá¹-á¹-ati. __bhikkhusaá¹…ghassa
dammÄ«tivutte pana na majjhe bhinditvÄ• dÄ• tabba_nti ettha yasmÄ• bhikkhunipakkhe s
paccekaá¹ƒaparÄ• maá¹-á¹-hattÄ• bhikkhunÄ«naá¹ƒ gaá¹‡anÄ• ya bhÄ• go dÄ• tabboti dÄ
tathÄ• dÄ• naÃ±ca bhikkhÅ«pi gaá¹‡etvÄ• dinne eva yujjati. itarathÄ• hi kittakaá¹ƒ bhikkh
kittakaá¹ƒ bhikkhunÄ«nanti na viÃ±Ã±Ä• yati, tasmÄ• ``bhikkhusaá¹…ghassÄ• â€™â€™ ti
``bhikkhÅ«naâ€™â€™ ntivuttavacanasadisamevÄ• ti Ä• ha __ ``bhikkhÅ« ca bhikkhuniyo c
_nti. tenÄ• ha__ ``puggalo_ \Ne II 192/ __ ... pe ... bhikkhusaá¹…ghaggahaá¹‡ena aggahita
bhikkhusaá¹…gha-saddena bhikkhÅ«naÃ±Ã±evagahitattÄ• , puggalassa pana ``tuyhaÃ±cÄ
ca tatthassa aggahitatÄ• daá¹-á¹-habbÄ• , ``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca tuyhaÃ±c

vuttaá¹-á¹-hÄ• nasadisattÄ• ti adhippÄ• yo. puggalappadhÄ• nohettha saá¹…gha-saddo daá
``bhikkhusaá¹…ghaggahaá¹‡ena gahitattÄ• â€™â€™ ti (Sp-á¹- mahÄ• vagga III 379) pÄ• á
sundaraá¹ƒ tassa visuá¹ƒ lÄ• bhaggahaá¹‡e kÄ• raá¹‡avacanattÄ• . tathÄ• hi visuá¹ƒ saá¹.
gahitattÄ• ti visuá¹ƒ puggalassapi bhÄ• gaggahaá¹‡e kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. yathÄ• cettha
aggahaá¹‡aá¹ƒ, evaá¹ƒ upari ``bhikkhusaá¹…ghassa ca tuyhaÃ±cÄ• â€™â€™ tiÄ• dÄ«sup
aggahaá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. yadi hi gahaá¹‡aá¹ƒ siyÄ• , saá¹…ghatopi, visumpÄ«tibh
ubhayattha gahitattÄ• .

__pÅ«jetabba_ntiÄ• di gihikammaá¹ƒ na hotÄ«ti dassanatthaá¹ƒ vuttaá¹ƒ. __ ``bhikkhusaá¹
_tiidaá¹ƒ piá¹‡á¸• apÄ• taharaá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha __ ``bhuÃ±jituá¹ƒ vaá
``antohemanteâ€™â€™ _tiiminÄ• anatthate kathine vassÄ• naá¹ƒ pacchime mÄ• se dinnaá
purimavassaá¹ƒvutthÄ• naÃ±Ã±eva pÄ• puá¹‡Ä• ti, tato paraá¹ƒ hemante dinnaá¹ƒ pacchim
vutthavassattÄ• pÄ• puá¹‡Ä• ti. hemantatopana paraá¹ƒ piá¹-á¹-hisamaye ``vassaá¹ƒvuttha
evaá¹ƒ vatvÄ• dinnaá¹ƒ anantare vasse vÄ• tatoparesu vÄ• yattha katthaci tasmiá¹ƒ vutth
pÄ• puá¹‡Ä• ti. ye pana sabbathÄ• avutthavassÄ• , tesaá¹ƒ na pÄ• puá¹‡Ä• tÄ«ti dasseti. _
bhikkhubhÄ• vevutthavassÄ• naá¹ƒ sabbesampÄ«ti attho \Be II 204/ daá¹-á¹-habbo. __
``vassaá¹ƒvutthasaá¹…ghassÄ• â€™â€™ _tivuttattÄ• __sammukhÄ«bhÅ«tÄ• naá¹ƒ sabbe
__atÄ«tavassa_nti anantarÄ• tÄ«tavassaá¹ƒ.

__uddesaá¹ƒ gahetuá¹ƒ Ä• gato_ti uddese aggahitepi antevÄ• sikovÄ• ti vuttaá¹ƒ. __gahetv
pariniá¹-á¹-hitauddeso hutvÄ• gacchanto. __ ``vattaá¹ƒ katvÄ• uddesaparipucchÄ• dÄ«nig
vicarantÄ• naâ€™â€™ _nti idaá¹ƒ ``uddesantevÄ• sikÄ• naâ€™â€™ nti imasseva visesana
uddesaá¹ƒ gahetvÄ• gantvÄ• aÃ±Ã±attha nivasante anibaddhacÄ• rike nivatteti.

aá¹-á¹-hacÄ«varamÄ• tikÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÄ«varakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

9. campeyyakkhandhako

kassapagottabhikkhuvatthukathÄ• divaá¹‡á¹‡anÄ•

<380> campeyyakkhandhake \Be II 205/ \Ne II 193/ __tantibaddho_ti tanti vuccati byÄ• pÄ•
ussukkaá¹ƒ Ä• pannoti attho. tenÄ• ha __ ``tasmiá¹ƒ Ä• vÄ• seâ€™â€™ _tiÄ• di.

387-8__._ __hÄ• panaá¹ƒ vÄ• aÃ±Ã±athÄ• karaá¹‡aá¹ƒ vÄ• natthÄ«_ti Ã±attikammassa
sambhavati, tassÄ• ekattÄ• eva pacchÄ• Ã±attiá¹-hapanavasena, dvikkhattuá¹ƒ á¹-hapan
aÃ±Ã±athÄ• karaá¹‡aá¹ƒ natthi. __parato_ti parivÄ• re. __ta_nti pabbÄ• janÄ«yakammaá¹ƒ

kassapagottabhikkhuvatthukathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dvenissaraá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ•

<395> __esÄ• _ti ``bÄ• loâ€™â€™ tiÄ• dinÄ• niddiá¹-á¹-hapuggalo, appattoti sambandho.
``yasmÄ• â€™â€™ _tiÄ• di. tattha __Ä• veá¹‡ikena lakkhaá¹‡enÄ• _ti pabbÄ• janÄ«yakam
pÄ• á¸·iyaá¹ƒ vuttattÄ• asÄ• dhÄ• raá¹‡abhÅ«tena kuladÅ«sakabhÄ• vena. yadi hesa taá¹ƒ
pana sunissÄ• ritoti Ä• ha __ ``yasmÄ• panassa Ä• kaá¹…khamÄ• no saá¹…ghopabbÄ• ja
vuttaá¹ƒ, tasmÄ• sunissÄ• ritoâ€™â€™ _ti. __tattha vutta_ntikammakkhandhake (Vin II 27)

ettha pana kuladÅ«sakakammaá¹ƒ katvÄ• pabbÄ• janÄ«yakammakatassa __terasakakaá¹
``yasmiá¹ƒ vihÄ• re vasantena yasmiá¹ƒ gÄ• me kuladÅ«sakakammaá¹ƒ kataá¹ƒ hoti, tasmi
gÄ• me vÄ• na vasitabbaâ€™â€™ ntiÄ• dinÄ• (Sp (to Vin III) II 433) yÄ• sammÄ• vattanÄ
II 194/ pÅ«retabbÄ• . yaá¹ƒ pana paá¹-ippassaddhakammassa kuladÅ«sakassa tattheva__a
kulesu kuladÅ«sakakammaá¹ƒ kataá¹ƒ, tato paccayÄ• na gahetabbÄ• â€™â€™ tiÄ• divutta
kulasaá¹…gahassa akatattÄ• . evaá¹ƒ sesakammesupi. yadi evaá¹ƒ ``tajjanÄ«yakammÄ• ra
niyasakammaá¹ƒ karoti ... pe ... evaá¹ƒ kho, upÄ• li, adhammakammaá¹ƒ hotÄ«â€™â€™ tiÄ
virujjhatÄ«ti? na virujjhati saá¹…ghasanniá¹-á¹-hÄ• navasenatajjanÄ«yÄ• dikammÄ• rahatta
saá¹…gho ``tajjanÄ«yakammaá¹ƒ karomÄ• â€™â€™ tisanniá¹-á¹-hÄ• naá¹ƒ katvÄ• kamma
pabbÄ• janÄ«yakammavÄ• caá¹ƒ sÄ• veti, tassa kammaá¹ƒadhammakammaá¹ƒ hoti. sace
pabbÄ• janÄ«yakammameva karomÄ• â€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒkatvÄ• tadeva karo
dhammakammanti veditabbaá¹ƒ.

evamidha ``nissÄ• raá¹‡aâ€™â€™ nti adhippetassa pabbÄ• janÄ«yakammassa vasena attl
idÄ• nitadÃ±Ã±esaá¹ƒ tajjanÄ«yÄ• dÄ«naá¹ƒ vasena nissÄ• raá¹‡e adhippete ``appatto nis
imassapaá¹-ipakkhavasena sampatto nissÄ• raá¹‡aá¹ƒ, ``taÃ±ce saá¹…gho nissÄ• reti. sun
atthasambhavaá¹ƒdassetuá¹ƒ puna __ ``taÃ±ce saá¹…gho nissÄ• retÄ«ti sace saá¹…ghoâ€
tattha __tatthÄ• _titajjanÄ«yÄ• dikammavisaye, ekenÄ• pi aá¹…gena nissÄ• raá¹‡Ä• anuÃ±
pÄ• á¸·iyaá¹ƒ__appatto nissÄ• raá¹‡a_nti ettha Ä• panno Ä• veá¹‡ikavasena tajjanÄ«yÄ• di
nissÄ• raá¹‡aá¹ƒpattoti attho gahetabbo.

dvenissaraá¹‡Ä• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

campeyyakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

10. kosambakakkhandhako

kosambakavivÄ• dakathÄ• vaá¹‡á¹‡anÄ•

<451> kosambakakkhandhake \Be II 207/ \Ne II 195/ __sace hoti, desessÄ• mÄ«_ti vinayad
vacanenaÄ• pattidiá¹-á¹-hiá¹ƒ paá¹-ilabhitvÄ• evamÄ• ha. teneva pÄ• á¸·iyaá¹ƒ ``so tassÄ•
anÄ• pattidiá¹-á¹-hihotÄ«â€™â€™ ti vuttaá¹ƒ. __natthi Ä• pattÄ«_ti udakassa á¹-hapanabhÄ
á¹-hapitaá¹ƒchaá¸• á¸• etvÄ• vissaritvÄ• vÄ• gamane asaÃ±cicca asatiyÄ• anÄ• pattipak
vinayadharotattha anÄ• pattidiá¹-á¹-hiá¹ƒ paá¹-ilabhitvÄ• evamÄ• ha. teneva pÄ• á¸·iyaá¹ƒ
Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hino hontÄ«â€™â€™ ti vuttaá¹ƒ. parisÄ• yapissa anÄ• pattidiá
``aÃ±Ã±eâ€™â€™ ti bahuvacanaá¹ƒ kataá¹ƒ. __anÄ• pattidiá¹-á¹-hi ahosÄ«_ti suttantikatth
vinayeapakataÃ±Ã±utÄ• ya vinayadharassa vacanamattena so evamahosi, sÄ• panassa Ä
udakÄ• vasesassaá¹-hapanabhÄ• vaá¹ƒ Ã±atvÄ• á¹-hapitattÄ• . vatthumattajÄ• nane eva h
paá¹‡á¹‡attivijÄ• nane. teneva pÄ• á¸·iyaá¹ƒ ``tassÄ• Ä• pattiyÄ• anÄ• pattidiá¹-á¹-hi hotÄ
Ä• patti iccevavuttaá¹ƒ. __ ``Ä• pattiá¹ƒ Ä• pajjamÄ• noâ€™â€™ _ti idaá¹ƒ vinayadharatthe
udakaá¹ƒá¹-hapitaâ€™â€™ nti attanÄ• puá¹-á¹-hena suttantikattherena ``Ä• mÄ• vusoâ€™
saritvÄ• paá¹‡á¹‡attiakovidatÄ• ya saÃ±cicceva akÄ• sÄ«ti Ä• pattidiá¹-á¹-hi hutvÄ• va avo
``aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino hontÄ«â€™â€™ ti vuttaá¹ƒ.

<453> __ ``na tÄ• va bhinnoâ€™â€™ _ti idaá¹ƒ ukkhipanatadanuvattanamattena saá¹…gh
nissÄ• ya pana ubhayapakkhikÄ• naá¹ƒ pakkhaá¹ƒ pariyesitvÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ kodh
kÄ• yavacÄ«kalahavaá¸• á¸• hanenevahotÄ«ti imamatthaá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenÄ• ha
kalahavasenÄ• â€™â€™ _ti. __sambhamaatthavasenÄ• _tituritatthavasena.

<454> __akÄ• raá¹‡e_tiÄ• di \Ne II 196/ anukkhipitvÄ• va upÄ• yena saÃ±Ã±Ä• petvÄ• hite
yuttaá¹-á¹-hÄ• ne kodhacittavasena viheá¹-hanatthÄ• ya katabhÄ• vaá¹ƒ sandhÄ• ya vuttaá
abhÄ• vaá¹ƒ sandhÄ• ya. teneva \Be II 208/ pÄ• á¸·iyaá¹ƒ ``Ä• patti esÄ• , bhikkhave, nesÄ
ukkhitto eso bhikkhÅ«â€™â€™ tiÄ• di vuttaá¹ƒ.

<455> __ ``adhammavÄ• dÄ«naá¹ƒ pakkhe nisinnoâ€™â€™ _ti idaá¹ƒ upalakkhaá¹‡amatta
pakkhenisÄ«ditvÄ• adhammavÄ• dÄ«naá¹ƒ laddhiá¹ƒ gaá¹‡hantopi dhammavÄ• dÄ«naá¹ƒ
__kammaá¹ƒ kopetÄ«_ti taá¹ƒ vinÄ• gaá¹‡assa apÅ«raá¹‡apakkhaá¹ƒ sandhÄ• ya vuttaá¹ƒ
dhammavÄ• dÄ«naá¹ƒ pakkhe vÄ• adhammavÄ• dÄ«naá¹ƒ pakkhe vÄ• ti attho. __ime dha
taá¹ƒtaá¹ƒpakkhagate bhikkhÅ« yÄ• thÄ• vato vÄ• ayÄ• thÄ• vato vÄ• ``ime dhammavÄ•
taá¹ƒtaá¹ƒpakkhagatÄ• naá¹ƒ attÄ• naá¹ƒ samÄ• nasaá¹ƒvÄ• sakaá¹ƒ karoti.

<456> __upadaá¹ƒsentÄ«_ti pavattenti. pÄ• á¸·iyaá¹ƒ __ettÄ• vatÄ• _ti ``ettakapadesaá¹ƒ n
mayaá¹ƒ kodhacitte uppannepi aÃ±Ã±amaÃ±Ã±aá¹ƒ ananulomikaá¹ƒ kÄ• yakammÄ• diá¹ƒ
sakkhissÄ• mÄ• â€™â€™ ti sallekkhetvÄ• dÅ«re nisÄ«ditabbanti adhippÄ• yo. tenÄ• ha __
``upacÄ• raá¹ƒmuÃ±citvÄ• â€™â€™ _ti.

<457> pÄ• á¸·iyaá¹ƒ __bhaá¹‡á¸• anajÄ• tÄ• _tiÄ• dÄ«su kalahassa pubbabhÄ• go __bhaá
hatthaparÄ• mÄ• sÄ• di__kalaho_ nÄ• ma. viruddhavÄ• do __vivÄ• do_ nÄ• ma.

<458> __paripuá¹‡á¹‡akosakoá¹-á¹-hÄ• gÄ• ro_ti ettha koso nÄ• ma
suvaá¹‡á¹‡amaá¹‡iÄ• dibhaá¹‡á¸• Ä• gÄ• rasÄ• ragabbho. koá¹-á¹-haá¹ƒ vuccati dhaÃ±Ã±a
koá¹-á¹-habhÅ«taá¹ƒ agÄ• raá¹ƒ koá¹-á¹-hÄ• gÄ• raá¹ƒ, dhaÃ±Ã±asaá¹…gahaá¹-á¹-hÄ• naá
yuddhÄ• ya abhimukho nikkhamÄ«ti attho. __ekasaá¹…ghÄ• tampÄ«_ti ekayuddhampi. __d

<463> __pariyÄ• dinnarÅ«pÄ• _ti kodhacittena pariggahitasabhÄ• vÄ• .

<464> __taá¹ƒ na jÄ• nantÄ«_ti taá¹ƒ kalahaá¹ƒ na jÄ• nanti. __ye upanayhantÄ«_ti yathÄ•
citte bandhanti. __pÄ• kaá¹-aparissaye_ti sÄ«hÄ• dike. __paá¹-icchannaparissaye_tirÄ• gÄ•
__natthi bÄ• le_ 97 __sahÄ• yatÄ• _ti bÄ• laá¹ƒ nissÄ• ya sÄ«lÄ• diguá¹‡asaá¹…khÄ• tÄ• s
laddhunti attho.

<466> __attakÄ• marÅ«pÄ• _ti \Be II 209/ attano hitakÄ• mayamÄ• nasabhÄ• vÄ• . __anur
tiá¹‡á¹‡ampi kulaputtÄ• naá¹ƒ Ä• lapanaá¹ƒ, teneva bahuvacananiddeso kato. __khamanÄ«
__yÄ• panÄ«yaá¹ƒ_ jÄ«vitaá¹ƒ ``kacci vo sarÄ«raÃ±ca dhÄ• retuá¹ƒ, jÄ«vitaÃ±ca yÄ• petuá
pucchati. __tagghÄ• _ti ekaá¹ƒsatthe nipÄ• to, ekaá¹ƒsena mayaá¹ƒ bhanteti attho. __yathÄ
__yathÄ• _ti nipÄ• tamattaá¹ƒ, __yathÄ• katha_nti vÄ• eko nipÄ• to kÄ• raá¹‡apucchanatth
__ekaÃ±ca pana maÃ±Ã±e citta_nti ekassa cittavasena itaresampipavattanato sabbesaá¹ƒ
attho. __kacci pana vo anuruddhÄ• _tiettha __vo_ti nipÄ• tamattaá¹ƒ, paccattavacanaá¹ƒ vÄ
__amhÄ• ka_ntiniddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ, amhesu tÄ«su yo paá¹-hamaá¹ƒ paá¹-ikk

kosambakavivÄ• dakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• lileyyakagamanakathÄ• vaá¹‡á¹‡anÄ•

<467> __yena pÄ• lileyyaka_nti paccatte upayogavacanaá¹ƒ, yattha pÄ• lileyyako gÄ• mo,
__daharapotakehÄ«_ti bhiá¹…kacchÄ• pehi. ``ogÄ• hiâ€™â€™ ntipi pÄ• á¹-ho, nahÄ• napo

udÄ• nagÄ• thÄ• yaá¹ƒ pana --- rathaÄ«sasadisadantassa nÄ• gassa hatthino etaá¹ƒ viveka
nÄ• genabuddhanÄ• gassa vivekaninnacittena sameti. kasmÄ• ? yaá¹ƒ yasmÄ• ekova ram
daá¹-á¹-habbÄ• .

pÄ• lileyyakagamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aá¹-á¹-hÄ• rasavatthukathÄ• vaá¹‡á¹‡anÄ•

<468> __yathÄ• dhammo tathÄ• tiá¹-á¹-hÄ• hÄ«_ti yathÄ• dhammo ca vinayo ca á¹-hito, t
dhammavÄ• dÄ«pakkhetiá¹-á¹-hÄ• ti attho.

<473> __ ``yo_ \Ne II 198/ __paá¹-ibÄ• heyya, Ä• patti dukkaá¹-assÄ• â€™â€™ _ti idaá¹ƒ s
akÄ• rakesandhÄ• ya vuttaá¹ƒ. ye pana bhedakÄ• rakÄ• viruddhÄ• alajjino \Be II 210/, tes
paá¹-ibÄ• hituá¹ƒvaá¹-á¹-ati tesaá¹ƒ santakassapi senÄ• sanassa vinÄ• sanavacanato. __ ``
dÄ• tabbaâ€™â€™ _ntivuttattÄ• pana yathÄ• vuá¸• á¸• haá¹ƒ varasenÄ• sanaá¹ƒ adatvÄ•
asaÃ±Ã±atÄ• naá¹ƒ saÃ±Ã±atehi vivittaá¹ƒkatvÄ• dÄ• tabbanti daá¹-á¹-habbaá¹ƒ.

<475> __kammavÄ• cÄ• ya osÄ• retvÄ• _ti ettha ukkhittassa bhikkhuno Ä• pattiyÄ• pannab
sammÄ• vattanena ukkhepakÄ• naá¹ƒ samuppannaosÄ• raá¹‡acchandassa pageva Ã±Ä• t
paá¹-ippassambhanakammavÄ• cÄ• yaukkhittÄ• nuvattakÄ• sayameva naá¹ƒ osÄ• resunti

<476> __atthato apagatÄ• _ti sÄ• maggÄ«atthavirahitÄ• , tucchabyaÃ±janÄ• ti attho.

<477> __appaá¹-icchannÄ• cÄ• ro_ti appaá¹-icchÄ• detabbasundarÄ• cÄ• ro. __anapagata
Ä• dÄ• tabbato gahetabbato Ä• dÄ• yanti Ä• cariyavÄ• do vuttoti Ä• ha __ ``Ä• dÄ• yaá¹ƒat

__aá¹-á¹-hahi dÅ«taá¹…gehÄ«_ti ``sotÄ• ca hoti sÄ• vetÄ• ca uggahetÄ• ca dhÄ• retÄ• c
viÃ±Ã±Ä• petÄ• ca kusalo ca sahitÄ• sahitassa no ca kalahakÄ• rakoâ€™â€™ ti (AN c 8.1
aá¹-á¹-hahi dÅ«taá¹…gehi. sesamettha, heá¹-á¹-hÄ• ca sabbattha suviÃ±Ã±eyyamevÄ• ti.

aá¹-á¹-hÄ• rasavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kosambakakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

mahÄ• vaggavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

cÅ«á¸·avaggavaá¹‡á¹‡anÄ•

1. kammakkhandhako

tajjanÄ«yakammakathÄ• vaá¹‡á¹‡anÄ•

<1> cÅ«á¸·avaggassa \Be II 211/ \Ne II 199/ paá¹-hame kammakkhandhake tÄ• va __ ``bala
idaá¹ƒekapadaá¹ƒ. ``balavabalavaâ€™â€™ nti vattabbe Ä• kÄ• raá¹ƒ katvÄ• ``balavÄ• bala
taÃ±ca ``dukkhadukkhaâ€™â€™ ntiÄ• dÄ«su viya atisayatthe vattatÄ«ti Ä• ha __ ``suá¹-á¹-
paá¹-ivadathÄ• â€™â€™ _ti, ati viya balavaá¹ƒ katvÄ• paá¹-ivacanaá¹ƒ dethÄ• ti attho.

<2> pÄ• á¸·iyaá¹ƒ __Ä• patti Ä• ropetabbÄ• _ti ettha kiÃ±cÄ• pi ``mÄ• kho tumhe Ä• yasma
bhaá¹‡á¸• anÄ• dijanake vacane paÃ±Ã±attÄ• kÄ• ci Ä• patti nÄ• ma natthimusÄ• pesuÃ±
appaviá¹-á¹-hattÄ• , tathÄ• pi bhikkhÅ«hi visuá¹ƒ, saá¹…ghamajjhe ca ``mÄ• , Ä• vuso, bhik
aÃ±Ã±amaÃ±Ã±aá¹ƒ payojetvÄ• bhaá¹‡á¸• anÄ• diá¹ƒ akÄ• si, nedaá¹ƒ appicchatÄ• dÄ«n
tievaá¹ƒ apaÃ±Ã±attena vuccamÄ• nassa bhikkhuno anÄ• dariyena anoramanapaccayÄ• v
aÃ±Ã±avÄ• davihesÄ• dikaraá¹‡apaccayÄ• vÄ• yÄ• Ä• patti hoti, sÄ• Ä• patti Ä• ropetabb
viyÄ• ti evamattho daá¹-á¹-habbo.

yassa pana idaá¹ƒ vacanaá¹ƒ vinÄ• va kÄ• yavÄ• cÄ• hi Ä• pannÄ• lahukÄ• patti atthi, tass
pana kammavÄ• cÄ• ya ``attanÄ• bhaá¹‡á¸• anakÄ• rakÄ• â€™â€™ ti attanÄ• -saddaggah
bhaá¹‡á¸• anakÄ• rakÄ• ... pe ... te upasaá¹…kamitvÄ• â€™â€™ tiÄ• divacanaÃ±ca, taá¹ƒ
pana sayameva bhaá¹‡á¸• anakÄ• rako hoti, aÃ±Ã±e pana bhaá¹‡á¸• anakÄ• rake upasaá¹
tiÄ• divacanaá¹ƒ na vadati, tassÄ• petaá¹ƒ kammaá¹ƒ kÄ• tabbameva. karontehi ca ``suá¹‡
ayaá¹ƒ itthannÄ• mo \Be II 212/ bhikkhu bhaá¹‡á¸• anakÄ• rako ... pe ... saá¹…ghe adhikara
saá¹…ghassa pattakallaâ€™â€™ ntiÄ• dinÄ• va kammavÄ• cÄ• kÄ• tabbÄ• . yo ca aÃ±Ã±
samÄ• dapeti, tassÄ• pi evameva kammavÄ• caá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiaÃ±Ã±esaá¹ƒ sam
bhaá¹‡á¸• anakÄ• rakatte eva pavisanato. aÃ±Ã±esaá¹ƒ samÄ• dÄ• panÄ• kÄ• rampivatvÄ
ca tehi vuttavacanatthameva gahetvÄ• tadanuguá¹‡aá¹ƒ yojetvÄ• vakÄ• tabbaá¹ƒ, na idhÄ
idhÄ• gatavaseneva vacanÄ• sambhavÄ• . bhÅ«tena vatthunÄ• katameva hi avipannaá¹ƒ h
esa nayo niyassakammÄ• dÄ«supi.

tajjanÄ«yakammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhammakammadvÄ• dasakakathÄ• divaá¹‡á¹‡anÄ•

<4> __appaá¹-iÃ±Ã±Ä• ya kata_nti vatthuá¹ƒ vÄ• Ä• pattiá¹ƒ vÄ• asampaá¹-icchÄ• petvÄ•
passantÄ• naá¹ƒ eva vatthuvÄ«tikkamaá¹ƒ katvÄ• pacchÄ• kammakaraá¹‡abhayena ``na
tassa bhikkhÅ«naá¹ƒ sammukhe vÄ«tikkamakaraá¹‡ameva paá¹-iÃ±Ã±Ä• . tathato jÄ• nana
karaá¹‡aá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. yattha pana sandeho hoti, tattha sampaá¹-icchÄ• petvÄ• va

__ ``pÄ• rÄ• jikÄ• pattiyÄ• vÄ• â€™â€™ _ti idaá¹ƒ liá¹…ganÄ• sananimittatÄ• ya pÄ• rÄ• j
atikicchanÄ«yatovuttaá¹ƒ. __ ``saá¹…ghÄ• disesÄ• pattiyÄ• vÄ• â€™â€™ _ti idaá¹ƒ pana
parivÄ• sÄ• dinissÄ• raá¹‡akammassa Ä• veá¹‡ikassa \Ne II 201/ vijjamÄ• nattÄ• vuttaá¹ƒ.
``adhisÄ«le sÄ«lavipanno hoti ... pe ... tajjanÄ«yakammaá¹ƒkareyyÄ• â€™â€™ ti (Vin II 6) v
``Ä• yatiá¹ƒ saá¹ƒvare á¹-hatvÄ• vuá¹-á¹-hÄ• naá¹ƒ karohÄ«â€™â€™ tiovadiyamÄ• nassa
anÄ• dariyÄ• dipaccayalahukÄ• pattiá¹ƒ sandhÄ• ya vuttaá¹ƒ. sÄ«lavipattimÅ«lakaÃ±hilahu
abhedÅ«pacÄ• rena ``adhisÄ«le sÄ«lavipannoâ€™â€™ ti vutto ``atidiá¹-á¹-hiyÄ• diá¹-á¹-hiv
viya.

yathÄ• ca diá¹-á¹-hiá¹ƒ gahetvÄ• voharantassa ``ito diá¹-á¹-hito oramÄ• hÄ«â€™â€™ ti av
katakammaá¹ƒkevalÄ• ya diá¹-á¹-hivipattiyÄ• katattÄ• __anÄ• pattiyÄ• kataá¹ƒ_ nÄ• ma a
evaá¹ƒsÄ«lavipattiá¹ƒ Ä• pajjitvÄ• lajjidhamme \Be II 213/ okkante yathÄ• dhammaá¹ƒ vuá¹
saá¹ƒvareá¹-hÄ• tukÄ• massa kataá¹ƒ tajjanÄ«yÄ• dikammaá¹ƒ kevalÄ• ya sÄ«lavipattiyÄ•
__adesanÄ• gÄ• miniyÄ• kataá¹ƒ_ nÄ• ma adhammakammaá¹ƒ hoti. teneva niyassakamme
pakatÄ• parivÄ• saá¹ƒ dentÄ• â€™â€™ tiÄ• dinÄ• saá¹ƒvare aá¹-á¹-hÄ• nameva kammani
adantaá¹ƒdamanatthameva hi tajjanÄ«yÄ• dikammÄ• ni anuÃ±Ã±Ä• tÄ• nÄ«ti. keci pana ``a
pÄ• rÄ• jikÄ• pattiá¹ƒyeva sandhÄ• ya vuttaá¹ƒ, na saá¹…ghÄ• disesaâ€™â€™ nti (Sp-á¹-
taá¹ƒ sukkapakkhe ``desanÄ• gÄ• miniyÄ• Ä• pattiyÄ• kataá¹ƒ hotÄ«â€™â€™ ti iminÄ• va
saá¹…ghÄ• disesassÄ• pi ca pariyÄ• yato desanÄ• gÄ• minivohÄ• re gayhamÄ• ne ``Ä• pa
vuttavÄ• rato imassa vÄ• rassa viseso na siyÄ• , aá¹-á¹-hakathÄ• yampetthavisesabhÄ• vo
vuttanayenevettha adhippÄ• yo gahetabbo.

<6> __sabbÄ• nipÄ«_ti tajjanÄ«yaniyassapabbÄ• janÄ«yakammÄ• ni tÄ«á¹‡ipi. __aÃ±Ã±ak
vatthunÄ• _titajjanÄ«yato aÃ±Ã±assa kammassa vatthunÄ• aÃ±Ã±akammakaraá¹‡aá¹ƒ nÄ
hotÄ«tiadhippÄ• yo. kÄ• raá¹‡amÄ• ha __ ``kasmÄ• â€™â€™ _tiÄ• dinÄ• .

<8> __pannalomÄ• _ti patitamÄ• nalomÄ• .

adhammakammadvÄ• dasakakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niyassakammakathÄ• divaá¹‡á¹‡anÄ•

<11> niyassakamme pÄ• á¸·iyaá¹ƒ __apissÅ«_ti apicÄ• ti imasmiá¹ƒ atthe nipÄ• tasamudÄ«
__te vatthabba_nti ettha keci kalyÄ• á¹‡amittÄ• yattavuttitaá¹ƒ sandhÄ• ya vuttantivadanti, a
nissayaggahaá¹‡amevÄ• ti, ubhayenapissa serivihÄ• ro na vaá¹-á¹-atÄ«ti dÄ«pitantidaá¹-á¹

<21> pabbÄ• janÄ«yakamme __ ``pabbÄ• janÄ«yakammaá¹ƒ paá¹-ippassambhetÅ«â€™â€
sammÄ• vattantÄ• naá¹ƒ vasena vuttaá¹ƒ.

<33> paá¹-isÄ• raá¹‡Ä«yakamme \Be II 214/ __neva bhikkhuvacanaá¹ƒ, na gihivacana_nti e
pariyÄ• yatopibhikkhÅ« parakhuá¹ƒsanaá¹ƒ na vadanti, gahaá¹-á¹-hÄ• pana sarÅ«peneva a
upakÄ• rÄ«suakÄ• raá¹‡aá¹ƒ evarÅ«paá¹ƒ na vadanti, tvaá¹ƒ gihiguá¹‡atopi parihÄ«noti ad

<39> __ ``aá¹…gasamannÄ• gamo purimehi asadisoâ€™â€™ _ti iminÄ• tajjanÄ«yÄ• dÄ«n
kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti dÄ«peti. idha vuttena pana gihÄ«naá¹ƒ alÄ• bhÄ• ya parisakkan
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti gahetabbaá¹ƒ. ettha ca ``saddhaá¹ƒ pasannaá¹ƒ dÄ• yakaá¹ƒ
kÄ• rakaá¹ƒsaá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khuá¹ƒsetÄ«â€™â€™ ti vuttattÄ• tÄ• dis
gihipaá¹-isaá¹ƒyuttehieva aá¹…gehi kammÄ• rahatÄ• , na Ä• rÄ• mikaceá¹-akÄ• dÄ«su khu
dÄ• yakÄ• dÄ«sukhamÄ• pitesu kammÄ• rahatÄ• natthi, Ä• patti ca yattha katthaci desetua
cetikkhattuá¹ƒ khamÄ• piyamÄ• nopi na khamati, akatakammenapi dassanÅ«pacÄ• re Ä• p
kÄ• lakato hoti, desantaraá¹ƒ vÄ• gato, gatadisÄ• na Ã±Ä• yati, antarÄ• magge vÄ• jÄ«vit
katakammenapi akatakammenapi saá¹…ghamajjhe yathÄ• bhÅ«taá¹ƒ viÃ±Ã±Ä• petvÄ• kh
vadanti. dhammikapaá¹-issavassa asaccÄ• pane pana tesaá¹ƒ santikaá¹ƒ gantvÄ• ``mayÄ•
paá¹-issavaá¹ƒ katvÄ• so na saccÄ• pito, taá¹ƒ me khamathÄ• â€™â€™ tiÄ• dinÄ• khamÄ

<41> pÄ• á¸·iyaá¹ƒ __maá¹…kubhÅ«to nÄ• sakkhi cittaá¹ƒ gahapatiá¹ƒ khamÄ• petu_nti tiá
punagantvÄ• pi mÄ• nathaddhatÄ• ya yathÄ• bhÅ«taá¹ƒ dosaá¹ƒ Ä• vikatvÄ• akhamÄ• pa
tenapaá¹-ikkhitto maá¹…kubhÅ«to khamÄ• petuá¹ƒ na sakkhi, so punadeva sÄ• vatthiá¹ƒ pa
mÄ• naniggahatthÄ• yevapunapi satthÄ• rÄ• pesito purimanayeneva khamÄ• petuá¹ƒ asak
bhagavÄ• ``asantaá¹ƒ bhÄ• vanamiccheyyÄ• â€™â€™ tiÄ• dinÄ• va (Dhp 73) dhammaá¹ƒ
anudÅ«tadÄ• naá¹ƒ anuÃ±Ã±Ä• sÄ«ti daá¹-á¹-habbaá¹ƒ.

<42> __ ``no_ \Ne II 203/ __ce khamati ... pe ... Ä• pattiá¹ƒ desÄ• petabboâ€™â€™ _ti vutta
gahaá¹-á¹-hokhamati ce, dassanÅ«pacÄ• re Ä• pattidesanÄ• kiccaá¹ƒ natthÄ«ti gahetabbaá

<46> ukkhepanÄ«yakammesu \Be II 215/ tÄ«su ariá¹-á¹-havatthusmiá¹ƒ __Ä• pattiá¹ƒ Ä• ro
saá¹…ghamajjheva pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissajjanapaccayÄ• dukkaá¹-aá¹ƒ,
samanubhÄ• sanapariyosÄ• nepÄ• cittiyaá¹ƒ vÄ• Ä• pattiá¹ƒ Ä• ropetvÄ• . etthÄ• pi kamm
bhagavatÄ• â€™â€™ tiÄ• divatthuvasena vuttaá¹ƒ. yena yena pakÄ• rena diá¹-á¹-higatikÄ•
pakÄ• renayojetvÄ• kammavÄ• cÄ• kÄ• tabbÄ• . gahaá¹‡Ä• kÄ• raá¹ƒ pana vinÄ• pi ``suá
itthannÄ• massa bhikkhuno pÄ• pikaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ, so taá¹ƒ diá¹-á¹-hiá¹
yadi saá¹…ghassa pattakallaâ€™â€™ nti evaá¹ƒ sÄ• maÃ±Ã±atopi kammavÄ• caá¹ƒ kÄ• tu

<65> __ ``yaá¹ƒ diá¹-á¹-hiá¹ƒ nissÄ• ya bhaá¹‡á¸• anÄ• dÄ«ni karotÄ«â€™â€™ _ti iminÄ•
nissÄ• yauppannÄ• ni eva bhaá¹‡á¸• anÄ• dÄ«ni idha adhippetÄ• ni, na kevalÄ• nÄ«ti dass
``bhaá¹‡á¸• anÄ• dÄ«naá¹ƒkaraá¹‡e doso natthÄ«â€™â€™ ti diá¹-á¹-hiko hutvÄ• bhaá¹‡á¸

diá¹-á¹-hi eva hoti, tassapi appaá¹-inissagge kammaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati.

niyassakammakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

2. pÄ• rivÄ• sikakkhandhako

pÄ• rivÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

<75> pÄ• rivÄ• sikakkhandhake \Be II 216/ \Ne II 204/ __antamaso
mÅ«lÄ• yapaá¹-ikassanÄ• rahÄ• dÄ«nampÄ«_ti__Ä• di_-saddena mÄ• nattÄ• rahamÄ• nat
saá¹…gaá¹‡hÄ• ti. te hi pÄ• rivÄ• sikÄ• naá¹ƒ, pÄ• rivÄ• sikÄ• ca tesaá¹ƒ pakatattaá¹-á¹-hA
__adhotapÄ• daá¹-á¹-hapanaka_nti yattha á¹-hatvÄ• pÄ• de dhovanti, tÄ• disaá¹ƒ dÄ• ruph
__pÄ• daghaá¹ƒsana_nti sakkharakathalÄ• diá¹ƒ. __ ``vattaá¹ƒkarontÄ«â€™â€™ _ti ettaka
saddhivihÄ• rikÄ• dÄ«hipi abhivÄ• danÄ• diá¹ƒ kÄ• tuá¹ƒna vaá¹-á¹-ati.

__ ``pÄ• risuddhiuposathe kariyamÄ• neâ€™â€™ _ti idaá¹ƒ pavÄ• raá¹‡Ä• divasesu saá¹…
anupagatachinnavassÄ• dÄ«hikariyamÄ• napÄ• risuddhiuposathampi sandhÄ• ya vuttaá¹ƒ.
navakÄ• naá¹ƒ purato.

__ ``pÄ• rivÄ• sikassevÄ• â€™â€™ _ti idaá¹ƒ abbhÄ• nÄ• rahapariyosÄ• ne sabbe garukaa
tesampi paccekaá¹ƒ oá¹‡ojanassa anuÃ±Ã±Ä• tattÄ• tadavasesÄ• pakatattÄ• eva taá¹ƒ n

__catussÄ• labhatta_nti bhojanasÄ• lÄ• ya paá¹-ipÄ• á¹-iyÄ• diyyamÄ• nabhattaá¹ƒ. __hat
á¹-hitenÄ• _tidÄ• yakassa hatthapÄ• se paá¹-iggahaá¹‡aruhanaá¹-á¹-hÄ• neti adhippÄ• yo.
mahantesubhattapacchiÄ• dibhÄ• janesu á¹-hapetvÄ• diyyamÄ• nabhattesupi.

<76> __pÄ• piá¹-á¹-hatarÄ• ti pÄ• rÄ• jikÄ• pattÄ«_ti ukkaá¹ƒsavasena vuttaá¹ƒ.
saÃ±carittÄ• dipaá¹‡á¹‡attivajjatopana sukkavissaá¹-á¹-hÄ• dikÄ• lokavajjÄ• va, tatthÄ• pi
pÄ• piá¹-á¹-hatarÄ• eva.

__ ``kammanti_ \Ne II 205/ __pÄ• rivÄ• sikakammavÄ• cÄ• â€™â€™ _ti etena kammabhÅ«
kammavÄ• cÄ• -saddassaatthopi siddhoti veditabbo. __savacanÄ«ya_nti ettha ``sadosaâ€™
cÅ«á¸·avagga0III 76) atthaá¹ƒ vadati. attano vacane pavattanakammanti evamettha attho da
``mÄ• pakkamÄ• hÄ«â€™â€™ ti vÄ• ``ehi vinayadharÄ• naá¹ƒ sammukhÄ«bhÄ• vaâ€™â€
attanoÄ• á¹‡Ä• ya pavattanakakammaá¹ƒ na kÄ• tabbanti adhippÄ• yo. evaÃ±hi kenaci sav
atikkamituá¹ƒ na vaá¹-á¹-ati, buddhassa saá¹…ghassa Ä• á¹‡Ä• atikkantÄ• nÄ• ma hoti.

__rajohatabhÅ«mÄ«_ti paá¹‡á¹‡asÄ• lÄ• visesanaá¹ƒ. __paccaya_nti vassÄ• vÄ• sikacÄ«v
labhatÄ«_ti vassaggena na labhati.

__apaá¹‡á¹‡akapaá¹-ipadÄ• _ti aviraddhapaá¹-ipadÄ• . __sace vÄ• yamantopÄ«_ti ettha av
avÄ• yamantopi saá¹…gayhati.

<81> __avisesenÄ• _ti pÄ• rivÄ• sikukkhittakÄ• naá¹ƒ sÄ• maÃ±Ã±ena.
__paÃ±cavaá¹‡á¹‡acchadanabaddhaá¹-á¹-hÄ• nesÅ«_tipaÃ±cappakÄ• racchadanehi chann

__obaddha_nti uá¹-á¹-hÄ• nÄ• dibyÄ• pÄ• rapaá¹-ibaddhaá¹ƒ. pÄ«á¸·itanti attho. __maÃ±ce
__vÄ• _-saddo samuccayattho, tena taá¹-á¹-ikÄ• cammakhaá¹‡á¸• Ä• dÄ«su dÄ«ghÄ• sane
navaá¹-á¹-atÄ«ti dÄ«pitaá¹ƒ hoti.

__na vattabhedadukkaá¹-a_nti vuá¸• á¸• hatarassa jÄ• nantassÄ• pi vattabhede dukkaá¹-aá
``vattaá¹ƒ nikkhipÄ• petvÄ• â€™â€™ _ti idaá¹ƒ pÄ• rivÄ• sÄ• dimeva sandhÄ• ya vuttaá¹ƒ.

pÄ• rivÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rivÄ• sikakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

3. samuccayakkhandhako

sukkavissaá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ•

<97> samuccayakkhandhake \Be II 218/ \Ne II 206/ __vedayÄ• maha_nti jÄ• nÄ• pemi ahaa
anubhavÄ• mÄ«tipissa atthaá¹ƒ vadanti. purimaá¹ƒ pana pasaá¹ƒsanti Ä• ropanavacanattÄ•
__Ä• rocetvÄ• nikkhipitabba_nti dukkaá¹-aparimocanatthaá¹ƒ vuttaá¹ƒ. keci pana ``tadahev
vattaá¹ƒsamÄ• diyitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petukÄ• massa ratticchedaparihÄ• ratthamp

__ ``sabhÄ• gÄ• bhikkhÅ« vasantÄ«â€™â€™ _ti vuttattÄ• visabhÄ• gÄ• naá¹ƒ vasanaá¹-á
asamÄ• diyitvÄ• bahi eva kÄ• tumpi vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. __ ``dve leá¸• á¸• upÄ
_ti idaá¹ƒ vihÄ• rebhikkhÅ«naá¹ƒ sajjhÄ• yÄ• disaddasavanÅ«pacÄ• ravijahanatthaá¹ƒ vutta
okkammÄ• â€™â€™ _tiidaá¹ƒ maggapaá¹-ipannÄ• naá¹ƒ bhikkhÅ«naá¹ƒ upacÄ• rÄ• tikkan
vÄ• _tiÄ• didassanÅ«pacÄ• ravijahanatthaá¹ƒ.

__ ``sopi kenaci kammena pure aruá¹‡e eva gacchatÄ«â€™â€™ _ti iminÄ• Ä• rocanÄ• ya
vihÄ• ragatesu Å«ne gaá¹‡e caraá¹‡adoso vÄ• vippavÄ• sadoso vÄ• na hoti Ä• rocitattÄ•

tenÄ• ha __ ``ayaÃ±cÄ• â€™â€™ _ tiÄ• di. __abbhÄ• naá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_tika
attho.

sukkavissaá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-icchannaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<102> __suddhassÄ• _ti sabhÄ• gasaá¹…ghÄ• disesaá¹ƒ anÄ• pannassa, tato vuá¹-á¹-hita
__aÃ±Ã±asmi_ntisuddhantaparivÄ• savasena \Ne II 207/ Ä• pattivuá¹-á¹-hÄ• nato aÃ±Ã±as
pÄ• á¸·iyaá¹ƒ ``paá¹-ikassitosaá¹…ghena udÄ• yi bhikkhu antarÄ• ekissÄ• Ä• pattiyÄ• ... p
mÅ«lÄ• yapaá¹-ikassanÄ• â€™â€™ ti idaá¹ƒkaraá¹‡avasena vipariá¹‡Ä• metvÄ• mÅ«lÄ• y
paá¹-ikassitoti yojetabbaá¹ƒ. atha vÄ• ``mÅ«lÄ• yapaá¹-ikassanÄ• khamati saá¹…ghassÄ•
saha paccattavaseneva yojetumpi vaá¹-á¹-ati.

``udÄ• yiá¹ƒ \Be II 219/ bhikkhuá¹ƒ antarÄ• ekissÄ• Ä• pattiyÄ• ... pe ... mÅ«lÄ• ya paá¹-i
tiettha antarÄ• ekissÄ• Ä• pattiyÄ• hetubhÅ«tÄ• ya udÄ• yiá¹ƒ bhikkhuá¹ƒ mÅ«lÄ• ya paá
Ä• kaá¸• á¸• hitvÄ• tassÄ• antarÄ• pattiyÄ• samodhÄ• naparivÄ• saá¹ƒ detÅ«ti yojanÄ• .
__Ä• vikÄ• rÄ• petvÄ• vissajjetabbo_ti tassa atekicchabhÄ• vaá¹ƒ teneva saá¹…ghassa pÄ
lajjigaá¹‡atoviyojanavasena vissajjetabbo.

__sataá¹ƒ Ä• pattiyo_ti kÄ• yasaá¹ƒsaggÄ• divasena ekadivase Ä• pannÄ• sataá¹ƒ Ä• patt
Ä• pattiyo. rattisataá¹ƒ chÄ• dayitvÄ• nÄ• ti yojetabbo. __sabbaparivÄ• sakammavÄ• cÄ• v
dassitÄ• naá¹ƒ dvinnaá¹ƒ suddhantaparivÄ• sÄ• naá¹ƒ, tiá¹‡á¹‡aá¹ƒ samodhÄ• naparivÄ• s
imesaá¹ƒsabbesaá¹ƒ parivÄ• sÄ• naá¹ƒ kammavÄ• cÄ• pariyosÄ• ne. __purimanayenevÄ•
paá¹-icchannaparivÄ• sevuttanayena.

__vihÄ• rÅ«pacÄ• ratopÄ«_ti bahigÄ• me bhikkhÅ«naá¹ƒ vihÄ• rÅ«pacÄ• ratopi. __ ``dve le
atikkamitabbÄ• â€™â€™ _tiidaá¹ƒ bhikkhÅ«naá¹ƒ savanÅ«pacÄ• rÄ• tikkamanaá¹ƒ vuttaá¹
gÄ• massa upacÄ• raá¹ƒmuÃ±cituá¹ƒ vaá¹-á¹-atÄ«ti na vuttaá¹ƒ. tena gÄ• mÅ«pacÄ• re á¹-
dassanasavanÅ«pacÄ• re atikkamitvÄ• á¹-hitÄ• bhikkhÅ« ca bhikkhuniyo ca tassÄ• ratticc
dÄ«peti.

__anikkhittavattabhikkhÅ«naá¹ƒ vuttanayenevÄ• _ti upacÄ• rasÄ«mÄ• ya paviá¹-á¹-hÄ• naa
ratticchedaá¹ƒsandhÄ• ya vuttaá¹ƒ. __tasmiá¹ƒ gÄ• me_ti bhikkhunÄ«naá¹ƒ nivÄ• sanagÄ•
dassetvÄ• _tiyathÄ• Ä• rocetuá¹ƒ sakkÄ• , tathÄ• dassetvÄ• . __ ``sammannitvÄ• dÄ• tab
sammatÄ• yasahavÄ• sepi ratticchedo na hotÄ«ti dasseti.

__mÅ«lÄ• yapaá¹-ikassitassÄ• _ti mÅ«lÄ• yapaá¹-ikassitassa puna parivutthaparivÄ• sassÄ

mÅ«lÄ• pattiyÄ• saha dvinnaá¹ƒ antarÄ• pattÄ«naÃ±ca.

<108> __sace_ \Ne II 208/ __paá¹-icchannÄ• _ti nikkhittavattenÄ• pannÄ• pattiá¹ƒ sandhÄ•
pÄ• á¸·iyaá¹ƒpaÃ±cÄ• happaá¹-icchannavÄ• re antarÄ• pattikathÄ• yaá¹ƒ __ ``evaÃ±ca par
mÄ• nattaá¹ƒ dÄ• tabbaâ€™â€™ _ntiidaá¹ƒ mÅ«lÄ• yapaá¹-ikassanÄ• kammavÄ• cÄ• nan
mÅ«lÄ• yapaá¹-ikassitassapana paÃ±cadivasÄ• ni parivasitvÄ• yÄ• citassa \Be II 220/ mÄ•
Ä• pannÄ• ya tatiyÄ• yaantarÄ• pattiyÄ• appaá¹-icchannÄ• ya mÄ• nattadÄ• naá¹ƒ sandhÄ
dinnamÄ• nattassa ekenachÄ• rattena pubbe dinnamÄ• nattÄ• hi tÄ«hi Ä• pattÄ«hi saha ca
mÄ• nattaá¹ƒciá¹‡á¹‡ameva hoti. iminÄ• pana nayena abbhÄ• nÄ• rahakÄ• le Ä• pannÄ• y
pakkhappaá¹-icchannavÄ• reantarÄ• pattÄ«su ca paá¹-ipajjanaá¹ƒ veditabbaá¹ƒ. __ ``ekÄ•
paÃ±cÄ• â€™â€™ _ti idaá¹ƒekÄ• happaá¹-icchannÄ• dÄ«naá¹ƒ catunnaá¹ƒ paccekaparivÄ
ekekaá¹ƒ katvÄ• vuttaá¹ƒ. __ ``antarÄ• pattivasena catassoâ€™â€™ _ti idampi mÄ• nattad
tasmiá¹ƒmÅ«lÄ• yapaá¹-ikassane ekattaá¹ƒ Ä• ropetvÄ• vuttaá¹ƒ.

paá¹-icchannaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samodhÄ• naparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<125> __ ``yasmÄ• paá¹-icchannÄ• antarÄ• pattÄ«â€™â€™ _ti idaá¹ƒ samodhÄ• napariv
kÄ• raá¹‡avacanaá¹ƒ, na pana ciá¹‡á¹‡aparivutthadivasÄ• naá¹ƒ makkhitabhÄ• vassa, app
antarÄ• pattiyÄ• mÅ«lÄ• yapaá¹-ikassanekatepi tesaá¹ƒ makkhitabhÄ• vasambhavato. tasm
``mÄ• nattaciá¹‡á¹‡adivasÄ• pi parivutthadivasÄ• pisabbe makkhitÄ• va hontÄ«â€™â€™ ti
``samodhÄ• naparivÄ• so cassa dÄ• tabboâ€™â€™ tievamettha yojanÄ• kÄ• tabbÄ• . tenÄ

samodhÄ• naparivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

agghasamodhÄ• naparivÄ• sakathÄ• vaá¹‡á¹‡anÄ•

<134> __ ``ekÄ• pattimÅ«lakaÃ±cÄ• â€™â€™ _ti iminÄ•  ``ekÄ• Ä• patti ekÄ• happaá¹-icc
dvÄ«happaá¹-icchannÄ• â€™â€™ tiÄ• dinayaá¹ƒ dasseti. __appaá¹-icchannabhÄ• vaá¹ƒ da
paá¹-icchannÄ• yapi Ä• pattiyÄ• mÄ• nattÄ• rahatÄ• vacanena appaá¹-icchannabhÄ• vaá¹
mÄ• sassa bhikkhu mÄ• nattÄ• rahoâ€™â€™ ti \Be II 221/ (Vin II 153) hi vuttaá¹ƒ. ettha eka
ajÄ• nanapaá¹-icchannamÄ• sassa \Ne II 209/ parivÄ• sÄ• raho na hoti, kevalaá¹ƒÄ• pattiyÄ
mÄ• nattÄ• raho hotÄ«ti adhippÄ• yo. pÄ• á¸·iyaá¹ƒ __makkhadhammo_timadditukÄ• matÄ
parivÄ• sadÄ• nÄ• disabbavinicchayassa samuccayattÄ• panesa samuccayakkhandhakotiv

agghasamodhÄ• naparivÄ• sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuccayakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

4. samathakkhandhako

sativinayakathÄ• divaá¹‡á¹‡anÄ•

<195> samathakkhandhake \Be II 222/ \Ne II 210/ khÄ«á¹‡Ä• savassa vipulasatiá¹ƒ nissÄ• codanÄ• diasÄ• ruppÄ• naá¹ƒvinayanupÄ• yo __sativinayo_.

<196> __cittavipariyÄ• sakato_ti katacittavipariyÄ• so. __gaggaá¹ƒ bhikkhuá¹ƒ ... pe ... code ummattakassa idaá¹ƒ __ummattakaá¹ƒ, _ ajjhÄ• ciá¹‡á¹‡aá¹ƒ. tadeva cittavipariyÄ• senaka cittavipariyÄ• sakataá¹ƒ. tena ummattakena cittavipariyÄ• sakatena ajjhÄ• ciá¹‡á¹‡enaanÄ• Ä• pattiyÄ• gaggaá¹ƒ bhikkhuá¹ƒ codentÄ«ti evamattho daá¹-á¹-habbo. paá¹-hamaá¹ƒ mÅ« amÅ«á¸·habhÄ• vaá¹ƒ upagatassa dÄ• tabbo vinayo __amÅ«á¸·havinayo_.

<202> dhammavÄ• dÄ«naá¹ƒ yebhuyyabhÄ• vasampÄ• dikÄ• kiriyÄ• __yebhuyyasikÄ• _t atthesa-kÄ• rÄ• gamasahito ika-paccayantoyaá¹ƒ saddoti dassetuá¹ƒ Ä• ha __ ``yassÄ• â€ kiriyÄ• yÄ• _ti gÅ«á¸·hakavivaá¹-á¹-akÄ• dinÄ• salÄ• kaggÄ• hÄ• pakakiriyÄ• ya. yebhuyyabhÄ• vaá¹ƒnissitasamathakiriyÄ• yebhuyyasikÄ• ti evaá¹ƒ yebhuyyasikÄ• saddas ayaá¹ƒ adhikaraá¹‡asamatho nÄ• ma hoti. yathÄ• vuttasalÄ• kaggÄ• hena hi dhammavÄ• c pacchÄ• taá¹ƒ yebhuyyabhÄ• vaá¹ƒ nissÄ• yeva adhikaraá¹‡avÅ«pasamo hoti, na dhamma bahutarabhÄ• vasÄ• dhakakiriyÄ• mattena.

<207> __ ``sesamettha tajjanÄ«yÄ• dÄ«su vuttanayamevÄ• â€™â€™ _ti etena tajjanÄ«yÄ• tassapÄ• piyasikÄ• kammaá¹ƒ asucibhÄ• vÄ• didosayuttassa, saá¹…ghassa ca vinicchaye visuá¹ƒ ekaá¹ƒ niggahakammanti dasseti. etasmiÃ±hi niggahakammekate so puggalo ``aha suddhoâ€™â€™ ti attano suddhiyÄ• sÄ• dhanatthaá¹ƒ saá¹…ghamajjhaá¹ƒ otarituá¹ƒ, saá dÄ• tuá¹ƒ na labhati, taá¹ƒ kammakaraá¹‡amatteneva ca taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasanta

kathaá¹ƒ panetaá¹ƒ kammaá¹ƒ paá¹-ippassambhatÄ«ti? keci panettha ``so tathÄ• niggahito osÄ• raá¹‡aá¹ƒ na labhati. teneva pÄ• á¸·iyaá¹ƒ \Be II 223/ osÄ• raá¹‡Ä• na vuttÄ• â€™â€ ``pÄ• á¸·iyaá¹ƒ na upasampÄ• detabbantiÄ• dinÄ• sammÄ• vattanassa vuttattÄ• sammÄ• osÄ• raá¹‡Ä• avuttÄ• pi tajjanÄ«yÄ• dÄ«su viya nayatokammavÄ• caá¹ƒ yojetvÄ• osÄ• ra vadanti, idaá¹ƒ yuttaá¹ƒ. teneva aá¹-á¹-hakathÄ• yaá¹ƒvakkhati ``sace sÄ«lavÄ• bhavissati, paripÅ«retvÄ• paá¹-ippassaddhiá¹ƒ labhissati. no ce, tathÄ• nÄ• sitakova bhavissatÄ«â€™ 238). __tassapÄ• piyasikÄ• kamma_ntica aluttasamÄ• soyeva. tenÄ• ha __ ``idaá¹ƒ hÄ«â€

sativinayakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<215> virÅ«pato vipariá¹‡Ä• maá¹-á¹-hena cittaá¹ƒ dukkhaá¹ƒ vipaccatÄ«ti Ä• ha __ ``cittad
vohÄ• roâ€™â€™ _tiÄ• di. __upavadanÄ• _ti codanÄ• . __tatthevÄ• _ti anuvadane.

__Ä• dito paá¹-á¹-hÄ• ya ca tassa tassa kammassa viÃ±Ã±Ä• tattÄ• _ti vitthÄ• rato Ä• gatal
Ä• ditopaá¹-á¹-hÄ• ya vaá¹‡á¹‡anÄ• mukhena viÃ±Ã±Ä• tattÄ• vinicchayo bhavissatÄ«ti yo

<216> pÄ• á¸·iyaá¹ƒ __ajjhattaá¹ƒ vÄ• _ti attani vÄ• attano parisÄ• ya vÄ• . __bahiddhÄ• v
parassa parisÄ• ya vÄ• . __anavassavÄ• yÄ• _ti anuppÄ• dÄ• ya.

<220> __ ``vivÄ• dÄ• dhikaraá¹‡aá¹ƒ kusalaá¹ƒ akusalaá¹ƒ abyÄ• kataâ€™â€™ _nti idaá¹ƒ
__vivÄ• dÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusala_ntiÄ• di visajjanaá¹ƒ. esa nayo sesesupi.

<222> sammutisabhÄ• vÄ• yapi Ä• pattiyÄ• kÄ• raá¹‡Å«pacÄ• rena akusalÄ• byÄ• katabh
Ä• pattikÄ• raá¹‡attÄ• tadupacÄ• rena ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusalaâ€™â€™ n
212/, tathÄ• \Be II 224/ avatvÄ• ``natthi Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti evaá
dassetuá¹ƒ __ ``ettha sandhÄ• yabhÄ• sitavasena attho veditabboâ€™â€™ _ti vuttaá¹ƒ. ett
yadi hi Ä• patti nÄ• ma paramatthadhammasabhÄ• vÄ• bhaveyya, tadÄ• ``Ä• pattÄ• dhika
ntiÄ• divacanaá¹ƒ yujjeyya. yasmÄ• duá¹-á¹-hadosasikkhÄ• padaá¹-á¹-hakathÄ• dÄ«su
dassitadosappasaá¹…gatoparamatthasabhaÄ• vatÄ• na yuttÄ• , ekantasammutisabhÄ• vÄ
akusalaá¹ƒsiyÄ• abyÄ• kataâ€™â€™ ntipi nippariyÄ• yato na vattabbÄ• . yadi pana
akusalaabyÄ• katadhammasamuá¹-á¹-hitattamevaupÄ• dÄ• ya pariyÄ• yato ``siyÄ• akusala
vuttaá¹ƒ. tadÄ• kusaladhammasamauá¹-á¹-hitattampiupÄ• dÄ• ya pariyÄ• yato ``Ä• pattÄ•
kusalaâ€™â€™ ntipi vattabbaá¹ƒ bhaveyya. yatocetaá¹ƒ vacanaá¹ƒ Ä• pattiyÄ• akusalÄ• b
kusalÅ«pacÄ• rÄ• nÄ• rahattassa visuá¹ƒkÄ• raá¹‡asabbhÄ• vaá¹ƒ sandhÄ• ya bhÄ• sitaá¹
kÄ• raá¹‡avisesaá¹ƒ sandhÄ• ya idaá¹ƒ bhÄ• sitaá¹ƒ, tassavasenevettha attho veditabbo.

idÄ• ni pana yo aá¹…gappahonakacittameva sandhÄ• ya Ä• pattiyÄ• akusalÄ• dibhÄ• vo v
nÄ• Ã±Ã±aá¹ƒvisesakÄ• raá¹‡aá¹ƒ sandhÄ• yÄ• ti gaá¹‡heyya, tassa gÄ• he dosaá¹ƒ dass
_tiÄ• dimÄ• ha. tattha __pathavÄ«khaá¹‡anÄ• dike_ti pathavÄ«khaá¹‡anÄ• dinimitte paá¹‡
__Ä• pattÄ• dhikaraá¹‡ekusalacittaá¹ƒ aá¹…ga_nti paá¹‡á¹‡attiá¹ƒ ajÄ• nitvÄ• kusalacitten
bhÅ«misodhanÄ• divasenapathavÄ«bhÅ«tagÄ• mavikopanÄ• dikÄ• le kusalacittaá¹ƒ kÄ• ra
satÄ«_ti tasmiá¹ƒÄ• pattÄ• dhikaraá¹‡e vijjamÄ• ne kusalacittasamuá¹-á¹-hitattena kusalavo
Ä• pattiyÄ• vijjamÄ• nÄ• yÄ• tiadhippÄ• yo. __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- cÅ«á¸·ava
satÄ«â€™â€™ tiimassa ``tasmiá¹ƒ kusalacitte Ä• pattibhÄ• vena gahiteâ€™â€™ ti attho vu
``yasmiâ€™â€™ nti ya-saddena parÄ• maá¹-á¹-hasseva Ä• pattÄ• dhikaraá¹‡assa ``tasmiâ

__na sakkÄ• vattu_nti yadi sammutisabhÄ• vÄ• yapi Ä• pattiyÄ• akusalÄ• disamuá¹-á¹-hita
akusalÄ• divohÄ• rokarÄ«yati, tadÄ• kusalavohÄ• ropi kattabboti ``natthi Ä• pattÄ• dhikara
ntina sakkÄ• vattuá¹ƒ, aÃ±Ã±athÄ• akusalÄ• dibhÄ• vopissa paá¹-ikkhipitabboti adhippÄ•
225/ yasmÄ• kusalÄ• dÄ«naá¹ƒ tiá¹‡á¹‡aá¹ƒ samÄ• nepi Ä• pattiyÄ• aá¹…gappahonakatte
paá¹-ikkhitto, na akusalÄ• divohÄ• ro, tasmÄ• __nayidaá¹ƒ aá¹…gappahonakaá¹ƒ cittaá¹ƒs
``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataá¹ƒ, natthi Ä• pattÄ• dhikara
idaá¹ƒ Ä• pattiyÄ• samuá¹-á¹-hÄ• pakattena aá¹…gappahonakaá¹ƒ kÄ• raá¹‡abhÅ«taá¹ƒ c
vuttaá¹ƒ \Ne II 213/, aÃ±Ã±athÄ• ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• kusalaâ€™â€™ ntipi va
etena Ä• pattiyÄ• akusalÄ• dibhÄ• vopi kenaci nimittena pariyÄ• yatova vutto, na paramatth
``yaá¹ƒ kusalacittena Ä• pajjati, taá¹ƒ kusalaá¹ƒ, itarehi itaraâ€™â€™ nti.

__idaá¹ƒ panÄ• _tiÄ• dÄ«su ayaá¹ƒ adhippÄ• yo --- ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusa
ntiidaÃ±hi yaá¹ƒ kiÃ±ci kadÄ• ci katthaci kÄ• raá¹‡aá¹ƒ bhavantaá¹ƒ aniyatakÄ• raá¹‡aá¹ƒ s
hoti. yaá¹ƒ pana sabbasikkhÄ• padesu Ä• pattiyÄ• kÄ• raá¹‡aá¹ƒ bhavitumarahati, idameva
vuttaá¹ƒ. akusalaÃ±hi paá¹‡á¹‡attiá¹ƒ Ã±atvÄ• vÄ«tikkamantassa sabbÄ• pattiyÄ• kÄ• raá
lokavajjÄ• pattiyÄ• pana paá¹‡á¹‡attiá¹ƒ ajÄ• nantassapi kÄ• raá¹‡aá¹ƒ hoti. kevalaá¹ƒ
paá¹‡á¹‡attivajjÄ• pattÄ«sukusalÄ• byÄ• katacittapavattikkhaá¹‡e eva akusalaá¹ƒ na vattati
sayameva pavattati. abyÄ• kataá¹ƒ pana kÄ• yavacÄ«bhÅ«taá¹ƒ kusalÄ• kusalÄ• dÄ«naá¹ƒ
nirodhasamÄ• pannassa sahaseyyÄ• pattiyantisabbÄ• pattiyÄ• aá¹…gameva hoti channaá
kÄ• yavÄ• caá¹…gavirahitattÄ• bhÄ• vÄ• . tasmÄ• imesaá¹ƒ akusalÄ• byÄ• katÄ• naá¹ƒ sa
idaá¹ƒ Ä• pattiyÄ• akusalattaá¹ƒ, abyÄ• katattaÃ±ca vuttaá¹ƒ. yattha pana pathavÄ«khaá¹‡a
Ä• pattiyÄ• kÄ• raá¹‡aá¹ƒ hoti, tatthÄ• pi Ä• pattiyÄ• tadupacÄ• rena kusalattavohÄ• ro ayu
sÄ• vajjÄ• navajjÄ• naá¹ƒekattavohÄ• rassa viruddhattÄ• . yadaggena aÃ±Ã±amaÃ±Ã±aá¹ƒ
kÄ• raá¹‡akÄ• riyavohÄ• ropinesaá¹ƒ ayutto. tasmÄ• tattha vijjamÄ• nampi kusalaá¹ƒ abbo
kÄ• yavacÄ«dvÄ• ramevaÄ• veá¹‡ikaá¹ƒ kÄ• raá¹‡anti.

tattha __ekantato akusalamevÄ• _ti akusalacittena samuá¹-á¹-hahanato kÄ• raá¹‡Å«pacÄ•
__tatthÄ• _ti lokavajje. __vikappo natthÄ«_ti siyÄ• -saddassa vikappanatthataá¹ƒ dasseti. __
akusalasamuá¹-á¹-hitÄ• ya kÄ• raá¹‡Å«pacÄ• rena akusalaá¹ƒ hoti. __sahaseyyÄ• divasen
__abyÄ• kataá¹ƒ hotÄ«_ti itthiyÄ• dÄ«hi saha
piá¹-á¹-hipasÄ• raá¹‡avasappavattakÄ• yadvÄ• rasaá¹…khÄ• tarÅ«pÄ• byÄ• katavaseneva
kÄ• raá¹‡Å«pacÄ• reneva Ä• patti abyÄ• kataá¹ƒ hoti. __tatthÄ• _ti tasmiá¹ƒ paá¹‡á¹‡attiva
__saÃ±ciccÄ• saÃ±ciccavasenÄ• _ti paá¹‡á¹‡attiá¹ƒ Ã±atvÄ• , aÃ±Ã±atvÄ• ca Ä• pajjanav
vikappabhÄ• vaá¹ƒsandhÄ• ya_ akusalattaabyÄ• katattasaá¹…khÄ• taá¹ƒ yathÄ• vuttaá¹ƒ i
sandhÄ• ya idaá¹ƒ vacanaá¹ƒvuttaá¹ƒ.

yadi evaá¹ƒ asaÃ±ciccÄ• pajjanapakkhe kusalenÄ• pi Ä• pajjanato tampi vikappaá¹ƒ sandh

``Ä• pattÄ• dhikaraá¹‡aá¹ƒsiyÄ• kusalaâ€™â€™ ntipi kasmÄ• na vuttanti Ä• ha __ ``sace
``acittakÄ• naâ€™â€™ nti \Ne II 214/ vuttamevatthaá¹ƒ samuá¹-á¹-hÄ• navasena vibhÄ• ve
``eá¸·akalomapadasodhammÄ• disamuá¹-á¹-hÄ• nÄ• nampÄ«â€™â€™ _tivuttaá¹ƒ. acittaka
``kusalacittaá¹ƒ Ä• pajjeyyÄ• â€™â€™ _ti etena sÄ• vajjabhÅ«tÄ• yaÄ• pattiyÄ• kÄ• raá¹‡
anavajjabhÅ«takusalavohÄ• ro ayuttoti dasseti. __ ``naca tatthÄ• â€™â€™ _tiÄ• dinÄ• kus
kÄ• raá¹‡attaá¹ƒ vijjamÄ• nampi tathÄ• vohituá¹ƒ ayuttantipaá¹-ikkhipitvÄ• kÄ• yavÄ• cÄ
abyÄ• katasseva kÄ• raá¹‡attaá¹ƒ dasseti. tattha __calitappavattÄ• na_nticalitÄ• naá¹ƒ, pav
kÄ• yo, pavattÄ• vÄ• cÄ• . ettha ca kÄ• yavÄ• cÄ• namaÃ±Ã±ataramevaaá¹…gaá¹ƒ. __taÃ
evaá¹ƒ abyÄ• katassa Ä• pattikÄ• raá¹‡abhÄ• veneva vuttattÄ• . ``Ä• pattÄ• dhikaraá¹‡aá¹
abyÄ• kataâ€™â€™ nti idaá¹ƒ kÄ• raá¹‡Å«pacÄ• rena pariyÄ• yatovuttaá¹ƒ, na nippariyÄ•

yaá¹ƒ pana __sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- Vin II III 222) Ä• pattiyÄ• nippariyÄ• yatova
samatthetuá¹ƒ bahuá¹ƒ papaÃ±citaá¹ƒ, taá¹ƒ na sÄ• rato paccetabbaá¹ƒ
duá¹-á¹-hadosasikkhÄ• padaá¹-á¹-hakathÄ• yamevapaá¹-ikkhittattÄ• . tenevetthÄ• pi ``yaá¹
aá¹…gaá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• akusalacittassÄ• piÄ• pattiyÄ• kÄ• raá¹‡attena bhin
panettha vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• dassitamevÄ• tiidha na vitthÄ• rayimha. __evaá¹ƒ
vÄ«tikkamo_ti ettha akusalacittenaÃ±atvÄ• vÄ«tikkamantassa kÄ• yavacÄ«vÄ«tikkamasam
Ä• pattivÄ«tikkamoti vutto. esa nayo abyÄ• katavÄ• repi.

adhikaraá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡avÅ«pasamanasamathakathÄ• divaá¹‡á¹‡anÄ•

<228> pÄ• á¸·iyaá¹ƒ \Be II 227/ __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ ekaá¹ƒ samathaá¹ƒ anÄ• gamn
__siyÄ• _tiÄ• di vissajjanaá¹ƒ. __siyÄ• tissa vacanÄ«ya_nti eteneva vÅ«pasamaá¹ƒ siyÄ• ti
attho. __sammukhÄ• vinayasmi_nti sammukhÄ• vinayattasminti bhÄ• vappadhÄ• no niddes
sabbavÄ• resu. __ ``kÄ• rako ukkoá¹-etÄ«â€™â€™ _ti idaá¹ƒ upalakkhaá¹‡amattaá¹ƒ, yass
pÄ• cittiyameva. ubbÄ• hikÄ• ya khÄ«yanake pÄ• cittiyaá¹ƒ na vuttaá¹ƒtattha chandadÄ• na

<235> __vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• yo katvÄ• _ti khuddakamahantehi saÃ±Ã±Ä• á¹‡ehi yuttÄ
``nimittasaÃ±Ã±aá¹ƒ Ä• ropetvÄ• â€™â€™ _ti.

<242> __kiccÄ• dhikaraá¹‡aá¹ƒ \Ne II 215/ ... pe ... sammatÄ«_ti ettha sammukhÄ• vinayen
apalokanÄ• dikammaá¹ƒsampajjatÄ«ti attho daá¹-á¹-habbo.

adhikaraá¹‡avÅ«pasamanasamathakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samathakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

5. khuddakavatthukkhandhako

khuddakavatthukathÄ• vaá¹‡á¹‡anÄ•

<243> khuddakavatthukkhandhake \Be II 228/ \Ne II 216/ __aá¹-á¹-hapadÄ• kÄ• renÄ• _ti jÅ
aá¹-á¹-hagabbharÄ• jiÄ• kÄ• rena. __mallakamÅ«lasaá¹‡á¹-hÄ• nenÄ• _ti kheá¸·amallakam
vaá¹-á¹-Ä• dhÄ• rakaá¹ƒ sandhÄ• ya vuttaá¹ƒ, kaá¹‡á¹-ake uá¹-á¹-hÄ• petvÄ• katavaá¹-á¹-
adhivacanaá¹ƒ.

<244> __puthupÄ• á¹‡ika_nti muá¹-á¹-hiá¹ƒ akatvÄ• vikasitahatthatalehi piá¹-á¹-hiparikamm
sandhÄ• ya __ ``hatthaparikammaâ€™â€™ _nti vuttaá¹ƒ.

<245> __muttolambakÄ• dÄ«na_nti __Ä• di_-saddena kuá¹‡á¸• alÄ• diá¹ƒ saá¹…gaá¹‡hÄ•
__palambakasutta_ntibrÄ• hmaá¹‡Ä• naá¹ƒ yaÃ±Ã±opacitasuttÄ• diÄ• kÄ• raá¹ƒ vuccati. _
hatthapÄ• davalayaá¹ƒ.

<246> __dvaá¹…gule_ti upayogabahuvacanaá¹ƒ, dvaá¹…gulappamÄ• á¹‡aá¹ƒ atikkÄ• met
ettha ca dumÄ• sassa vÄ• dvaá¹…gulassa vÄ• atikkantabhÄ• vaá¹ƒ ajÄ• nantassÄ• pi kes
acittakÄ• pattiyohontÄ«ti vadanti.

__kocchenÄ• _ti usÄ«ratiá¹‡Ä• dÄ«ni bandhitvÄ• samaá¹ƒ chinditvÄ• gahitakocchena.
__cikkalenÄ• _tisilesayuttatelena. __uá¹‡hÄ• bhitattarajasirÄ• nampÄ«_ti uá¹‡hÄ• bhitattÄ•
rajokiá¹‡á¹‡asirÄ• naá¹ƒ. __addahatthenÄ• _ti allahatthena.

248-9__._ __sÄ• dhugÄ«ta_nti aniccatÄ• dipaá¹-isaÃ±Ã±uttaá¹ƒ gÄ«taá¹ƒ. __caturassena v
paripuá¹‡á¹‡enauccÄ• raá¹‡avattena. taraá¹…gavattÄ• dÄ«naá¹ƒ sabbesampi sÄ• maÃ±Ã±
``sabbesaá¹ƒ ... pe ... lakkhaá¹‡aâ€™â€™ _nti \Ne II 217/ vuttaá¹ƒ. yattakÄ• hi mattÄ• hi ak
paripuá¹‡á¹‡aá¹ƒ hoti, tatopi adhikamattÄ• yuttaá¹ƒkatvÄ• kathanaá¹ƒ __vikÄ• rakathanaá¹
kathanameva __lakkhaá¹‡a_nti attho. __bÄ• hiralomi_nti bhÄ• vanapuá¹ƒsakaniddeso, yath
dissanti, evaá¹ƒ dhÄ• rentassadukkaá¹-anti attho.

<250> pÄ• á¸·iyaá¹ƒ \Be II 229/ __taruá¹‡aÃ±Ã±eva amba_nti taruá¹‡aá¹ƒ asaÃ±jÄ• tabÄ«j
__pÄ• tÄ• petvÄ• _ti chindÄ• petvÄ• va. __ ``mattÄ• vaá¹‡á¹‡itÄ• â€™â€™ _ti idaá¹ƒ ``par
tisÄ• sanahitesitÄ• ya vuttaá¹ƒ. __na pariyÄ• puá¹‡iá¹ƒsÅ«_ti nÄ• sikkhiá¹ƒsu.

<251> __cattÄ• ri ahirÄ• jakulÄ• nÄ«_ti sabbesaá¹ƒ ahibhedÄ• naá¹ƒ catÅ«su eva saá¹…ga
__attaparittaá¹ƒ kÄ• tu_nti attano parittÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ.

__virÅ«pakkhehi me metta_nti virÅ«pakkhajÄ• tikehi nÄ• gehi saha mayhaá¹ƒ mittabhÄ• vo
attho, te sukhitÄ• niddukkhÄ• averÄ• hontÅ«ti adhippÄ• yo. evaÃ±himettÄ• pharaá¹‡aá¹ƒ
__apÄ• dakehÄ«_ti ahikulehi sahasabbasattesu odhiso mettÄ• pharaá¹‡adassanaá¹ƒ. __m
tÄ• ya mettÄ• yaattarakkhÄ• vidhÄ• nadassanaá¹ƒ.

__sabbe sattÄ• _tiÄ• di attÄ• naá¹ƒ upamaá¹ƒ katvÄ• sabbasattesu anodhiso mettÄ• phara
kaÃ±ci pÄ• pamÄ• gamÄ• _ti kaÃ±ci sattaá¹ƒ lÄ• makaá¹ƒ dukkhahetu, dukkhaÃ±ca mÄ•

evaá¹ƒ mettÄ• ya attaguttiá¹ƒ dassetvÄ• idÄ• ni ratanattayÄ• nussaraá¹‡ena dassetuá¹ƒ __
_tiÄ• divuttaá¹ƒ. tattha pamÄ• á¹‡akaradhammÄ• akusalÄ• , tabbipÄ• kÄ• ca pamÄ• á¹‡Ä
sÄ«lÄ• dayoguá¹‡Ä• , tabbipÄ• kÄ• ca lokiyalokuttaraphalÄ• ni appamÄ• á¹‡Ä• , te assa a
_appamÄ• á¹‡Ä• vÄ• aparimeyyaguá¹‡Ä• assÄ• tipi __appamÄ• á¹‡o. pamÄ• á¹‡avantÄ
yathÄ• vuttapamÄ• á¹‡akaradhammayuttÄ• ni. __ahivicchikÄ• _ti sarÄ«sapÄ• naÃ±Ã±eva
__uá¹‡á¹‡anÄ• bhÄ«_ti lomasanÄ• bhikomakkaá¹-o. __sarabÅ«_ti gharagoá¸·ikÄ• .

__paá¹-ikkamantÅ«_ti apagacchantu, mÄ• maá¹ƒ vihesayiá¹ƒsÅ«ti attho. __sohaá¹ƒ namo_
ti pÄ• á¹-haseso. yasmÄ• mayÄ• mettÄ• dÄ«hi tumhÄ• kaÃ±ca mayhaÃ±ca rakkhÄ• katÄ
namo karomi, vipassÄ«Ä• dÄ«naá¹ƒ sattannampi namo karomi, tasmÄ• paá¹-ikkamantu bh

__aÃ±Ã±amhÄ«_ti \Ne II 218/ kÄ• marÄ• ge asubhamanasikÄ• rÄ• dinÄ• chetabbeti attho.
bÄ«javirahitaá¹ƒpurisanimittaá¹ƒ. bÄ«je hi chinne opakkamikapaá¹‡á¸• ako nÄ• ma abhabb
pana ``bÄ«jassÄ• pi chedanakkhaá¹‡e \Be II 230/ dukkaá¹-Ä• patti eva kamena purisindriyÄ
paá¹‡á¸• ako nÄ• ma abhabbo hoti, tadÄ• liá¹…ganÄ• sanÄ• ya nÄ• setabboâ€™â€™ ti va
dukkhaá¹ƒ uppÄ• dentassÄ• _ti muá¹-á¹-hippahÄ• rÄ• dÄ«hi attano dukkhaá¹ƒ uppÄ• denta

<252> pÄ• á¸·iyaá¹ƒ __tuyheso patto_ti ``yo ca arahÄ• ceva iddhimÄ• ca, tassa dinnamev
vuttaá¹ƒ, taá¹ƒ sandhÄ• ya vadati. __taá¹ƒ pattaá¹ƒ gahetvÄ• tikkhattuá¹ƒ rÄ• jagahaá¹ƒ a
veá¸·uparamparÄ• ya baddhapattassa uparibhÄ• ge Ä• kÄ• se nagaraá¹ƒ tikkhattuá¹ƒ anup
sandhÄ• ya ``pattaá¹ƒ gahetvÄ• â€™â€™ ti vuttaá¹ƒ, na pana thero hatthena pattaá¹ƒ saya
vadanti ``iddhibalena taá¹ƒ pattaá¹ƒ veá¸·uparamparato muÃ±citvÄ• theraá¹ƒanubandham
anena hatthena gahito viya ahosÄ«â€™â€™ ti. tathÄ• á¹-hitameva panasandhÄ• ya ``bhÄ
pattaá¹ƒ gahetvÄ• â€™â€™ ti vuttaá¹ƒ. __te ca manussÄ• ... pe ... anubandhiá¹ƒsÅ«_ti ye
paá¹-hamaá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ nÄ• ddasaá¹ƒsu, te amhÄ• kampi pÄ• á¹-ihÄ• riyaá¹ƒdas
thero ca sÄ«habyagghÄ• dirÅ«paá¹ƒ gahetvÄ• vikubbaniddhiá¹ƒ dasseti, te ca acchariyabb
mahÄ• saddÄ• ahesuá¹ƒ. tenÄ• ha __ ``kiá¹ƒ nu kho so, Ä• nanda, uccÄ• saddo mahÄ• sa
__iddhipÄ• á¹-ihÄ• riyaá¹ƒ na dassetabba_nti ettha ``yo pakativaá¹‡á¹‡aá¹ƒvijahitvÄ• kum
dasseti, nÄ• gavaá¹‡á¹‡aá¹ƒ vÄ• ... pe ... vividhampi senÄ• byÅ«haá¹ƒdassetÄ«â€™â€™ t

evamÄ• gatÄ• attano sarÄ«rassa vikÄ• rÄ• pÄ• danavasappavattÄ• vikubbaniddhiadhippe
``adhiá¹-á¹-hÄ• niddhi pana appaá¹-ikkhittÄ• â€™â€™ _ti. pakatiyÄ• ekobahukaá¹ƒ Ä• vajj
sahassaá¹ƒ vÄ• satasahassaá¹ƒ vÄ• Ä• vajjetvÄ• Ã±Ä• á¹‡ena adhiá¹-á¹-hÄ• ti ``bahuko
10) evaá¹ƒ dassitÄ• adhiá¹-á¹-hÄ• navasena nipphannÄ• adhiá¹-á¹-hÄ• niddhinÄ• ma. __g
gihisantakÄ• ni.

<253> pÄ• á¸·iyaá¹ƒ __na acchupiyantÄ«_ti na phusitÄ• ni honti. __rÅ«pakÄ• kiá¹‡á¹‡Ä• nÄ
Ä• kiá¹‡á¹‡Ä• ni.

<254> __bhÅ«miÄ• dhÄ• rake_ti dantÄ• dÄ«hi kate valayÄ• dhÄ• rake. etassa valayÄ• dhÄ
pattÄ• na paripatantÄ«ti __ ``tayo patte_ \Be II 231/ __á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™
anuccataÃ±hi sandhÄ• ya ayaá¹ƒ ``bhÅ«miÄ• dhÄ• rakoâ€™â€™ ti vutto.
__dÄ• ruÄ• dhÄ• rakadaá¹‡á¸• Ä• dhÄ• rakesÅ«_tiekadÄ• runÄ• \Ne II 219/ kataÄ• dhÄ• r
kataÄ• dhÄ• rake ca. ete ca uccatarÄ• hontipattehi saha patanasabhÄ• vÄ• . tena __ ``sus
vuttaá¹ƒ. __bhamakoá¹-isadiso_tiyattha dhamakaraá¹‡Ä• diá¹ƒ pavesetvÄ• likhanti, tassa b
sadiso. tÄ• disassadÄ• ruÄ• dhÄ• rakassa avitthiá¹‡á¹‡atÄ• ya á¹-hapitopi patto patatÄ«ti _
vutto.

__Ä• lindakamiá¸• á¸• hikÄ• dÄ«na_nti pamukhamiá¸• á¸• hikÄ• dÄ«naá¹ƒ, uccavatthukÄ• r
__bÄ• hirapasse_tipÄ• sÄ• dÄ• dÄ«naá¹ƒ bahikuá¹-á¹-e. __tanukamiá¸• á¸• hikÄ• yÄ• _ti v
hatthappamÄ• á¹‡atoabbhantare á¹-hapetuá¹ƒ vaá¹-á¹-ati. Ä• dhÄ• re pana tato bahipi vaá¹

pÄ• á¸·iyaá¹ƒ __oá¹-á¹-ho_ti mukhavaá¹-á¹-i. __pattamÄ• á¸·aka_nti upacikÄ• naá¹ƒ anuá¹-
bhÅ«mitouccataraá¹ƒ kataá¹ƒ vedikÄ• kÄ• ramÄ• á¸·akaá¹ƒ. __mahÄ• mukhakuá¹‡á¸• asaá
mahÄ• mukhacÄ• á¹-isaá¹‡á¹-hÄ• nÄ• . __laggentassa dukkaá¹-a_nti kevalaá¹ƒ pattaá¹ƒ la
laggentassÄ• ti vadanti. vÄ«maá¹ƒsitabbaá¹ƒ. __aÃ±Ã±ena pana bhaá¹‡á¸• akenÄ• _ti aÃ±
bhaá¹‡á¸• akena. __ ``bandhitvÄ• olambetuâ€™â€™ _nti vuttattÄ• pattatthavikÄ• ya aá¹ƒs
laggitaá¹-á¹-hÄ• nato na parigaá¸·ati, tathÄ• sabbathÄ• pi bandhitvÄ• á¹-hapetuá¹ƒ vaá¹-á¹
upari á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«_tiupari nisÄ«dantÄ• ottharitvÄ• bhindantÄ«ti vuttaá¹ƒ.
á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«_ti nisÄ«danasaá¹…kÄ• bhÄ• vatovuttaá¹ƒ. __bandhitvÄ• vÄ• _t
vÄ• . __yo kocÄ«_ti bhattapÅ«ropitucchapattopi.

<255> __pariharitu_nti divase divase piá¹‡á¸• Ä• ya caraá¹‡atthÄ• ya á¹-hapetuá¹ƒ. pattaá¹
ekadivasaá¹ƒ piá¹‡á¸• Ä• ya caritvÄ• bhuÃ±jitvÄ• chaá¸• á¸• etuá¹ƒ vaá¹-á¹-ati. tenÄ• ha _
``tÄ• vakÄ• likaá¹ƒparibhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti. paá¹‡á¹‡apuá¹-Ä• dÄ«supi es
abhÅ«timayhaá¹ƒ, vinÄ• so mayhanti attho. pÄ• á¸·iyaá¹ƒ __pisÄ• co vatama_nti pisÄ• co v
pÄ• á¹-ho. __pisÄ• cillikÄ• _ti pisÄ• cadÄ• rakÄ• . __chavasÄ«sassa patto_ti chavasÄ«sam
pakativikÄ• rasambandhe cetaá¹ƒ sÄ• mivacanaá¹ƒ.

__cabbetvÄ• _ti \Be II 232/ niá¹-á¹-hubhitvÄ• . __ ``paá¹-iggahaá¹ƒ katvÄ• â€™â€™ _ti
vuttattÄ• ucchiá¹-á¹-hahatthena udakaá¹ƒ gahetvÄ• pattaá¹ƒ paripphositvÄ• dhovanaghaá
dhovituá¹ƒvaá¹-á¹-ati, ettakena pattaá¹ƒ paá¹-iggahaá¹ƒ katvÄ• hattho dhovito nÄ• ma na h
udakagaá¹‡á¸• usaá¹ƒgahetvÄ• _ti pattaá¹ƒ aphusitvÄ• tattha udakameva ucchiá¹-á¹-hahat
gaá¹‡á¸• usaá¹ƒkatvÄ• , vÄ• mahattheneva vÄ• pattaá¹ƒ ukkhipitvÄ• mukhena gaá¹‡á¸• u
__bahiudakena vikkhÄ• letvÄ• _ti dvÄ«su aá¹…gulÄ«su Ä• misamattaá¹ƒ vikkhÄ• letvÄ• ba
__paá¹-ikhÄ• ditukÄ• mo_ti ettha na sayaá¹ƒ khÄ• ditukÄ• mopi aÃ±Ã±esaá¹ƒ khÄ• danÄ•
II 220/. __tattheva katvÄ• _ti patteyeva yathÄ• á¹-hapitaá¹-á¹-hÄ• nato anuddharitvÄ• . __lu
maá¹ƒsameva niravasesaá¹ƒ uppaá¹-á¹-etvÄ• .

<256> __kiá¹‡á¹‡acuá¹‡á¹‡enÄ• _ti surÄ• kiá¹‡á¹‡acuá¹‡á¹‡ena. __makkhetu_nti sÅ«ciá¹ƒ
__nisseá¹‡impÄ«_ti catÅ«hi daá¹‡á¸• ehi cÄ«varappamÄ• á¹‡ena Ä• yatacaturassaá¹ƒ katv
hi cÄ«varakoá¹-iyo samakaá¹ƒ bandhitvÄ• cÄ«varaá¹ƒ yathÄ• sukhaá¹ƒ sibbanti. __tattha a
nisseá¹‡iyÄ• upari cÄ«varassa upatthambhanatthÄ• ya attharitabbaá¹ƒ. kathinasaá¹…khÄ•
nisseá¹‡iyÄ• cÄ«varassa bandhanakarajju kathinarajjÅ«ti majjhimapadalopÄ«samÄ• soti Ä•
_tiÄ• di. tattha yasmÄ• dvinnaá¹ƒ paá¹-alÄ• naá¹ƒ ekasmiá¹ƒ adhike jÄ• te tattha valiyo hon
dupaá¹-á¹-acÄ«varassapaá¹-aladvayampi samakaá¹ƒ katvÄ• bandhanakarajju kathinarajjÅ«

pÄ• á¸·iyaá¹ƒ __kathinassa anto jÄ«ratÄ«_ti kathine baddhassa cÄ«varassa pariyanto jÄ«ra
kathinanissitaÃ±hicÄ«varaá¹ƒ idha nissayavohÄ• rena ``kathinaâ€™â€™ nti vuttaá¹ƒ ``maÃ
tiÄ• dÄ«suviya. __anuvÄ• taá¹ƒ paribhaá¹‡á¸• a_nti kathine bandhanarajjÅ«hi cÄ«varassa s
pariyantassaajÄ«raá¹‡atthaá¹ƒ yehi kehici coá¸·akehi dÄ«ghato anuvÄ• taá¹ƒ, tiriyato paribh
sibbitvÄ• kÄ• tuá¹ƒ yattha rajjuke pavesetvÄ• daá¹‡á¸• esu paliveá¹-hetvÄ• cÄ«varasamak
sakkÄ• , tÄ• disanti attho. keci pana ``kathinasaá¹…khÄ• tesu kilaÃ±jÄ• dÄ«su eva ajÄ«raá
anuvÄ• taparibhaá¹‡á¸• akaraá¹‡aá¹ƒanuÃ±Ã±Ä• taâ€™â€™ nti vadanti. __tassa majjhe_ti
__bhikkhunopamÄ• á¹‡enÄ• _ti bhikkhuno cÄ«varassa pamÄ• á¹‡ena. __aÃ±Ã±aá¹ƒ nissea
aÃ±Ã±aá¹ƒ daá¹‡á¸• aá¹ƒ á¹-hapetvÄ• bandhituá¹ƒ.

__bidalaka_nti \Be II 233/ diguá¹‡akaraá¹‡asaá¹…khÄ• takiriyÄ• visesassa adhivacanaá¹ƒ.
``duguá¹‡akaraá¹‡aâ€™â€™ _nti. __pavesanasalÄ• ka_nti valÄ«naá¹ƒ aggahaá¹‡atthÄ• ya
pÄ• á¸·iyaá¹ƒ __paá¹-iggaha_nti aá¹…gulikaÃ±cukaá¹ƒ.

<257> __pÄ• ti_ nÄ• ma bhaá¹‡á¸• aá¹-á¹-hapanako bhÄ• janaviseso. pÄ• á¸·iyaá¹ƒ __paá
pÄ• tiÄ• dibhÄ• janatthavikaá¹ƒ. __cinitu_nti uccavatthupariyantassa apatanatthÄ• ya iá¹-á¹
__Ä• lambanabÄ• ha_ntiÄ• lambanarajjudaá¹‡á¸• Ä• di. __paribhijjatÄ«_ti kaá¹-asÄ• rÄ• di
bhaá¹…gaá¹ƒ hoti. __ussÄ• petvÄ• _ti daá¹‡á¸• akathinaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

258-9__._ __udakaá¹ƒ_ \Ne II 221/ __akappiya_nti sappÄ• á¹‡akaá¹ƒ. __upanandhÄ«_ti ve
__addhÄ• namaggopaá¹-ipajjitabbo_ti ettha addhayojanaá¹ƒ addhÄ• namaggo nÄ• ma, taá
saÃ±cicca vihÄ• rÅ«pacÄ• rÄ• tikkamaneÄ• patti. asaÃ±cicca gatassa pana yattha sarati, ta
saá¹…ghÄ• á¹-ikaá¹‡á¹‡Ä• diá¹ƒ anadhiá¹-á¹-hahitvÄ• gamane padavÄ• rena Ä• pattÄ«ti ve
na pahoti.

<260> __abhisannakÄ• yÄ• _ti semhÄ• didosasannicitakÄ• yÄ• . __tattha majjhe_ti aggaá¸
__uparÄ«_ti aggaá¸·apÄ• sakassa uparibhÄ• ge. __udakaá¹-á¹-hapanaá¹-á¹-hÄ• na_nti uda
paricchinditvÄ• kataá¹-á¹-hÄ• naá¹ƒ.

<261> pÄ• á¸·iyaá¹ƒ __udapÄ• na_nti kÅ«paá¹ƒ. __nÄ«cavatthuko_ti kÅ«passa samantÄ•
bhÅ«misamaá¹ƒ tiá¹-á¹-hatÄ«ti attho. __udakena otthariyyatÄ«_ti samantÄ• vassodakaá¹ƒ
attho.

<262> __vÄ• hentÄ«_ti ussiÃ±canti. __arahaá¹-aghaá¹-iyantaá¹ƒ_ nÄ• ma cakkasaá¹‡á¹-hÄ
ghaá¹-ikÄ• ni bandhitvÄ• ekena, dvÄ«hi vÄ• paribbhamiyamÄ• nayantaá¹ƒ.

<263> __Ä• viddhapakkhapÄ• saka_nti kaá¹‡á¹‡ikamaá¹‡á¸• alassa samantÄ• á¹-hapitapa
__maá¹‡á¸• ale_tikaá¹‡á¹‡ikamaá¹‡á¸• ale. __pakkhapÄ• sake á¹-hapetvÄ• _ti samantÄ• c
phalakÄ• dÄ«niá¹-hapetvÄ• .

<264> __namatakaá¹ƒ_ \Be II 234/ nÄ• ma santhatasadisanti keci vadanti. keci pana ``rukk
__cammakhaá¹‡á¸• aparihÄ• renÄ• _ti anadhiá¹-á¹-hahitvÄ• sayanÄ• sanavidhinÄ• ti attho
aá¹-á¹-haá¹ƒsasoá¸·asaá¹ƒsÄ• diÄ• kÄ• renakatÄ• ya bhÄ• janÄ• kÄ• rÄ• ya peá¸·Ä• ya. ya
pakkhipitvÄ• upari bhojanapÄ• tiá¹ƒ á¹-hapentibhattassa uá¹‡habhÄ• vÄ• vigamanatthaá¹ƒ
bhÄ• janÄ• kÄ• rassa Ä• dhÄ• rassetaá¹ƒ adhivacanaá¹ƒ. tenevapÄ• á¸·iyaá¹ƒ ``Ä• sittakÅ«
tassa ca pÄ• yÄ• sÄ• dÄ«hi Ä• sittakÄ• dhÄ• rotiattho. idaÃ±ca Ä• sittakÅ«padhÄ• naá¹ƒ p
kÄ• tuá¹ƒ, majjhimadeseyevakaronti. keci pana ``gihiparibhogo ayomayÄ• di sabbopi Ä• dh
Ä• sittakÅ«padhÄ• namevaanulometÄ«â€™â€™ ti vadanti, eke pana ``kappiyalohamayo Ä•
anulometÄ«â€™â€™ ti. vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. pubbe pattaguttiyÄ• Ä• dhÄ• ro a
bhuÃ±jituá¹ƒ__maá¸·orikÄ• _ anuÃ±Ã±Ä• tÄ• . __chidda_nti chiddayuttaá¹ƒ. __viddha_nti a
__Ä• viddha_nti samantato chiddaá¹ƒ.

<265> __pattaá¹ƒ nikkujjitu_nti ettha kammavÄ• cÄ• ya asambhogakaraá¹‡avaseneva nikku
\Ne II 222/ adhomukhaá¹-á¹-hapanena. tenÄ• ha __ ``asambhogaá¹ƒ saá¹…ghena karotÅ«â
vaá¸• á¸• haá¹ƒkammavÄ• cÄ• ya saá¹…ghena saddhiá¹ƒ asambhogaá¹ƒ saá¹…gho karotÅ

__pattaá¹ƒ nikkujjeyyÄ• _ti vaá¸• á¸• hassa pattanikkujjanadaá¹‡á¸• akammaá¹ƒ kareyya. _

karaá¹‡a_nti saá¹…ghena vaá¸• á¸• hassa asambhogakaraá¹‡aá¹ƒ. yathÄ• asambhogo ho
__nikkujjito ... pe ... asambhogaá¹ƒ saá¹…ghenÄ• _ti ettha saá¹…ghena asambhogo hotÄ«t
evaá¹ƒ bhagavatÄ• asambhogakaraá¹‡assa Ä• á¹‡attattÄ• , kammavÄ• cÄ• ya ca sÄ• vita
``kocideyyadhammo na gahetabboâ€™â€™ ti vuttattÄ• patte nikkujjite tassa santakaá¹ƒ Ã±
gaá¹‡hantassadukkaá¹-amevÄ• ti gahetabbaá¹ƒ.

__accayo_ti Ã±Ä• yappaá¹-ipattiá¹ƒ atikkamitvÄ• pavatti, aparÄ• dhoti attho. __maá¹ƒ acca
pavatto. __taá¹ƒ te mayaá¹ƒ paá¹-iggaá¹‡hÄ• mÄ• _ti taá¹ƒ te aparÄ• dhaá¹ƒ mayaá¹ƒ khar
alÄ• bhÄ• ya parisakkatÄ«_tiÄ• dÄ«su alÄ• bhÄ• ya \Be II 235/ parisakkanÄ• dito viratotiev
__asambhogaá¹ƒ bhikkhusaá¹…ghenÄ• _ti ettha ``katoâ€™â€™ ti pÄ• á¹-haseso.

<268> __yÄ• va pacchimÄ• sopÄ• nakaá¸·evarÄ• _ti paá¹-hamasopÄ• naphalakaá¹ƒ sandl
dussena santhatattÄ• eva vuttaá¹ƒ. __ ``pacchimaá¹ƒ janataá¹ƒ tathÄ• gato anukampatÄ«â
anÄ• gate bhikkhÅ«naá¹ƒ celapaá¹-ikassa akkamanapaccayÄ• apavÄ• daá¹ƒ sikkhÄ• pada
bhagavato anukampaá¹ƒ sandhÄ• yÄ• ha. __apagatagabbhÄ• _ti vijÄ• taputtÄ• . tenÄ• ha_
_ti.

269-270__._ __bÄ«jani_nti caturassabÄ«janiá¹ƒ. __ekapaá¹‡á¹‡acchatta_nti tÄ• lapaá¹‡á¹‡
katachattaá¹ƒ.

274-5__._ __anurakkhaá¹‡attha_nti pariggahetvÄ• gopanatthaá¹ƒ. __dÄ«ghaá¹ƒ kÄ• rentÄ
acchinditvÄ• á¹-hapÄ• penti. __catukoá¹‡a_nti yathÄ• upari nalÄ• á¹-antesu dve, heá¹-á¹-h
cattÄ• ro koá¹‡Ä• paÃ±Ã±Ä• yanti, evaá¹ƒ caturassaá¹ƒ katvÄ• kappÄ• panaá¹ƒ. pÄ• á¸·iy
á¹-hapÄ• pentÄ«_ti uttaroá¹-á¹-he massuá¹ƒ acchinditvÄ• á¹-hapÄ• penti. __rudhÄ«_tikhud

<277> pÄ• á¸·iyaá¹ƒ __lohabhaá¹‡á¸• akaá¹ƒsabhaá¹‡á¸• asannicayo_ti lohabhaá¹‡á¸• ass
sannicayoti \Ne II 223/ attho. __bandhanamatta_nti vÄ• sidaá¹‡á¸• Ä• dÄ«naá¹ƒ koá¹-Ä«su
bandhanaá¹ƒ. __tantaka_ntiÄ• yogavÄ• yanatthaá¹ƒ tadÄ• kÄ• rena pasÄ• ritatantaá¹ƒ.

<278> __ ``yattha sarati, tattha bandhitabbaâ€™â€™ _nti etena asaÃ±cicca kÄ• yabandhar
abandhitvÄ• paviá¹-á¹-hassa anÄ• pattÄ«ti dasseti. __murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ vea
bahurajjukeekato katvÄ• nÄ• nÄ• vaá¹‡á¹‡ehi suttehi katanti keci vadanti. ekavaá¹‡á¹‡asut
valayaghaá¹-akÄ• divikÄ• raá¹ƒdassetvÄ• veá¹-hitampi murajameva. vikÄ• raá¹ƒ pana adas
nirantaraá¹ƒ veá¹-hitaá¹ƒvaá¹-á¹-ati. teneva __dutiyapÄ• rÄ• jikasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_
ekato katvÄ• ekena nirantaraá¹ƒ veá¹-hetvÄ• kataá¹ƒ `bahurajjukaâ€™ nti na vattabbaá¹ƒ,
__muddikakÄ• yabandhanaá¹ƒ_nÄ• ma caturassaá¹ƒ akatvÄ• \Be II 236/ sajjitaá¹ƒ. __pÄ•
__mudiá¹…gasaá¹‡á¹-hÄ• nenÄ• _tivarakasÄ«sÄ• kÄ• rena. __pÄ• santo_ti dasÄ• pariyos

<279> pÄ• á¸·iyaá¹ƒ __gaá¹‡á¹-hikaphalakaá¹ƒ pÄ• sakaphalaka_nti ettha dÄ• rudantÄ• dir
phalakesugaá¹‡á¹-hikapÄ• sakÄ• ni appetvÄ• cÄ«vare á¹-hapetuá¹ƒ anuÃ±Ã±Ä• taá¹ƒ. __k
vivariyatÄ«_tianuvÄ• to vivariyati.

280-1__._ __pÄ• á¸·ikÄ• rako_ti bhikkhÅ«naá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ pÄ• á¸·iyÄ• patiá¹-á
tathÄ• pÄ• rupituá¹ƒ na vaá¹-á¹-ati. pÄ• á¸·iyaá¹ƒ __muá¹‡á¸• avaá¹-á¹-Ä«_ti mallÄ• dayo.

<282> __pamÄ• á¹‡aá¹…gulenÄ• _ti vaá¸• á¸• hakÄ«aá¹…gulena. keci pana ``pakatiaá¹…g
caturaá¹…gulapacchimakavacanena na sameti. na hi pakataá¹…gulena caturaá¹…gulappan
dantakaá¹-á¹-haá¹ƒkaá¹‡á¹-he avilaggaá¹ƒ khÄ• dituá¹ƒ sakÄ• ti.

<285> pÄ• á¸·iyaá¹ƒ __sakÄ• ya niruttiyÄ• buddhavacanaá¹ƒ dÅ«sentÄ«_ti mÄ• gadhabhÄ
vattuá¹ƒsukaratÄ• ya hÄ«najaccÄ• pi uggaá¹‡hantÄ• dÅ«sentÄ«ti attho.

<289> __mÄ• bhikkhÅ« byÄ• bÄ• dhayiá¹ƒsÅ«_ti lasuá¹‡agandhena bhikkhÅ« mÄ• bÄ• d

<291> __avalekhanapÄ«á¹-haro_ti \Ne II 224/ avalekhanakaá¹-á¹-hÄ• naá¹ƒ á¹-hapanabhÄ•
__apidhÄ• na_nti pidhÄ• naphalakÄ• di.

khuddakavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khuddakavatthukkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

6. senÄ• sanakkhandhako

vihÄ• rÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<295> senÄ• sanakkhandhake \Be II 237/ \Ne II 225/ __sisire_ti sisirakÄ• le himapÄ• tavase
sattÄ• havaddalikÄ• divassapÄ• tavassenaca uppanno kharo sÄ«tasamphasso adhippetoti
_ti. __ ``tatoâ€™â€™ _tiidaá¹ƒ kattuatthe nissakkavacanaá¹ƒ, tena ca vihÄ• rena vÄ• tÄ• ta
atthotiÄ• ha __ ``vihÄ• rena paá¹-ihaÃ±Ã±atÄ«â€™â€™ _ti.

<296> __Ä• viÃ±chanachidda_nti yattha aá¹…guliá¹ƒ vÄ• rajjusaá¹…khalikÄ• diá¹ƒ vÄ• pa
kavÄ• á¹-aá¹ƒÄ• kaá¸• á¸• hantÄ• dvÄ• rabÄ• haá¹ƒ phusÄ• penti, tassetaá¹ƒ adhivacanaá
akappiyaá¹ƒnÄ• ma natthÄ«ti dassanatthaá¹ƒ __ ``sacepi dÄ«pinaá¹…guá¹-á¹-henÄ• â€™â
vedikÄ• sadisa_ntivÄ• tapÄ• nadÄ• ruá¹ƒ vÄ• jÄ• laá¹ƒ vÄ• aá¹-á¹-hapetvÄ• dÄ• ruá¹-á¹-h
paá¹-á¹-Ä• dÄ«ni viyaiá¹-á¹-hakÄ• dÄ«hi uddhaá¹ƒ, tiriyaÃ±ca paá¹-á¹-ikÄ• dayo dassetvÄ•
kataá¹ƒ. __thambhakavÄ• tapÄ• naá¹ƒ_nÄ• ma tiriyaá¹ƒ dÄ• rÅ«ni adatvÄ• uddhaá¹ƒ á¹-ha

__coá¸·akapÄ• dapuÃ±chanaá¹ƒ bandhitu_ntivÄ• tapÄ• nappamÄ• á¹‡ena pÄ• dapuÃ±cha
bandhitvÄ• vagguliÄ• dippavesananivÄ• raá¹‡atthaá¹ƒ, kathetunti attho. __miá¸• á¸• haka_
kaá¹-á¹-hamattikÄ• dÄ«hi katavedikÄ• kÄ• raá¹ƒ.

<297> __caturassapÄ«á¹-ha_nti samacaturassaá¹ƒ. __aá¹-á¹-haá¹…gulapÄ• dakaá¹ƒ vaá¹-
aá¹-á¹-haá¹…gulapÄ• dakamevavaá¹-á¹-ati. __pamÄ• á¹‡Ä• tikkantopi vaá¹-á¹-atÄ«_ti sama
vuttaá¹ƒ. Ä• yatacaturassÄ• pana sattaá¹…gapaÃ±caá¹…gÄ• pi uccapÄ• dÄ• na vaá¹-á¹-a
caturassÄ• diÄ• kÄ• rena kataá¹ƒ bhaddapÄ«á¹-hantiÄ• ha __ ``vettamayaá¹ƒ pÄ«á¹-haâ€™
__dÄ• rupaá¹-á¹-ikÄ• ya uparÄ«_ti aá¹-aniÄ• kÄ• rena á¹-hitadÄ• rupaá¹-alassaheá¹-á¹-hÄ•
pavesanakÄ• laÃ±hi sandhÄ• ya ``uparÄ«â€™â€™ ti vuttaá¹ƒ. eá¸·akassapacchimapÄ• da
á¹-hitattÄ• panetaá¹ƒ __ ``eá¸·akapÄ• dapÄ«á¹-haâ€™â€™ _nti vuttaá¹ƒ. __paloá¹-hentÄ«
pavaá¹-á¹-enti. rukkhe \Ne II 226/, latÄ• ca muÃ±citvÄ• avasesaá¹ƒ gacchÄ• dikaá¹ƒsabba
Ä• ha __ ``yesaá¹ƒ kesaÃ±ci tiá¹‡ajÄ• tikÄ• naâ€™â€™ _ntiÄ• di.

__upadahantÄ«_ti \Be II 238/ á¹-hapenti. sÄ«sappamÄ• á¹‡aá¹ƒ nÄ• ma yattha gÄ«vÄ• ya
sÄ«saá¹ƒá¹-hapetuá¹ƒ sakkÄ• , tassa ca muá¹-á¹-hiratanaá¹ƒ vitthÄ• rappamÄ• á¹‡anti das
``vitthÄ• ratoâ€™â€™ _tiÄ• dimÄ• ha. idaÃ±ca bimbohanassa ubhosu antesu á¹-hapetabba
tassa vasena bimbohanassavitthÄ• rappamÄ• á¹‡aá¹ƒ paricchijjati, taá¹ƒ vaá¹-á¹-aá¹ƒ vÄ•
sibbitaá¹ƒ yathÄ• koá¹-itokoá¹-i vitthÄ• rato puthulaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-hiratanappamÄ
sibbitabbaá¹ƒ. ito adhikaá¹ƒna vaá¹-á¹-ati, taá¹ƒ pana antesu á¹-hapitacoá¸·aá¹ƒ koá¹-iyÄ• k
diguá¹‡aá¹ƒ kataá¹ƒ tikaá¹‡á¹‡aá¹ƒhoti. tesu tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ kaá¹‡á¹‡Ä• nam
vidatthicaturaá¹…gulaá¹ƒ hoti, majjhaá¹-á¹-hÄ• naá¹ƒkoá¹-ito koá¹-iá¹ƒ Ä• hacca muá¹-á¹-hi
idamassa ukkaá¹-á¹-happamÄ• á¹‡aá¹ƒ. tenÄ• ha __ ``tÄ«sukaá¹‡á¹‡esÅ«â€™â€™ _tiÄ• c

__ ``kambalameva ... pe ... uá¹‡á¹‡abhisisaá¹…khyameva gacchatÄ«â€™â€™ _ti sÄ• maÃ
gonakÄ• diakappiyampiuá¹‡á¹‡amayattharaá¹‡aá¹ƒ bhisiyaá¹ƒ pakkhipitvÄ• sayituá¹ƒ vaá¹
daá¹-á¹-habbaá¹ƒ.

__masÅ«rake_ti cammamayabhisiyaá¹ƒ. cammamayaá¹ƒ pana bimbohanaá¹ƒ tÅ«lapuá¹‡á¹
pÄ• á¸·iyaá¹ƒ__senÄ• sanaparikkhÄ• radussa_nti senÄ• sanaparikkhÄ• rakaraá¹‡atthÄ• ya
onandhitu_ntibhisitthavikÄ• ya pakkhipitvÄ• bandhituá¹ƒ. __paribhijjatÄ«_ti maÃ±cÄ• dito
sÄ• riyamÄ• nÄ• pÄ«á¹-hakoá¹-iÄ• dÄ«su nisÄ«dantehi ghaá¹ƒsiyamÄ• nÄ• bhisi paribhijja
bhisiá¹ƒekÄ• baddhaá¹ƒ katvÄ• baddhamaÃ±caá¹ƒ. pÄ• á¸·iyaá¹ƒ __chaviá¹ƒ uppÄ• á¹-etv
corÄ• haranti. __phositu_nti corehi haritassa pacchÄ• haritasaÃ±Ã±Ä• á¹‡aphusitabindÅ«n
__bhittikamma_nti nÄ• nÄ• vaá¹‡á¹‡ehi vibhittirÄ• jikaraá¹‡aá¹ƒ. __hatthakamma_nti hatthe
saÃ±Ã±Ä• karaá¹‡aá¹ƒ.

<298> pÄ• á¸·iyaá¹ƒ __na nipatatÄ«_ti na allÄ«yati. __paá¹-ibÄ• hetvÄ• _ti ghaá¹ƒsitvÄ• . n

__anibandhanÄ«yo, _ na lagganakoti attho.

<299> __ ``karohÄ«â€™â€™ ti vattumpi na labbhatÄ«_ti Ä• á¹‡attiyÄ• eva paá¹-ikkhittattÄ
na karosÄ«â€™â€™ tiÄ• dinÄ• pariyÄ• yena vattuá¹ƒ vaá¹-á¹-ati. __jÄ• takapakaraá¹‡a_nt
jÄ• takapaá¹-isaá¹ƒyuttaá¹ƒitthipurisÄ• di yaá¹ƒ kiÃ±ci rÅ«paá¹ƒ adhippetaá¹ƒ. __ ``parehi k
vuttattÄ• buddharÅ«pampi sayaá¹ƒ kÄ• tuá¹ƒ na labhati. pÄ• á¸·iyaá¹ƒ __paÃ±capaá¹-ika_n
jÄ• tiÄ• dipaÃ±cappakÄ• ravaá¹‡á¹‡amaá¹-á¹-haá¹ƒ.

<300> __upacÄ• ro_ \Be II 239/ \Ne II 227/ __na hotÄ«_ti gabbhassa bahi samantÄ• anupa
okÄ• sonappahoti. __rukkhaá¹ƒ vijjhitvÄ• _ti tacchitasÄ• radÄ• ruá¹ƒ aggasamÄ«pe vijjhitvÄ
katvÄ• . kappakataá¹ƒ viya sÄ• rakhÄ• á¹‡uke Ä• koá¹-etvÄ• evaá¹ƒ katameva __ ``Ä• hari
vuttaá¹ƒ. __upatthambhanatthaá¹ƒ bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petu_nti jiá¹‡á¹‡abhittipÄ• de
khÄ• á¹‡ukappasÄ«sena ussÄ• petvÄ• mÅ«lena bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ.
__parittÄ• á¹‡attha_ntiullittÄ• valittakuá¹-iyÄ• ovassanaá¹-á¹-hÄ• nassa parittÄ• á¹‡atthaá¹
tÄ• lapaá¹‡á¹‡Ä• dÄ«hikatapadalaá¹ƒ. __madditamattika_nti ovassanachiddassa pidahanat

__ubhatokuá¹-á¹-aá¹ƒ nÄ«haritvÄ• katapadesassÄ• _ti yathÄ• bahi á¹-hitÄ• ujukaá¹ƒ anto
evaá¹ƒ dvÄ• rÄ• bhimukhaá¹ƒ pidahanavasena bhittiÃ±ca aÃ±Ã±ato dvÄ• raÃ±ca yojetvÄ•
__samantÄ• pariyÄ• gÄ• ro_ti samantato Ä• viddhapamukhaá¹ƒ. __vaá¹ƒsaá¹ƒ datvÄ• _ti
pÄ• denikhaá¹‡itvÄ• tesaá¹ƒ upari piá¹-á¹-hivaá¹ƒsasadisaá¹ƒ passavaá¹ƒsaá¹ƒ á¹-hapetvÄ
daá¹‡á¸• akoá¹-iá¹ƒatiuccÄ• ya vihÄ• rabhittikoá¹-iyÄ• ekaá¹ƒ koá¹-iá¹ƒ nÄ«ce vaá¹ƒsapiá¹-
á¹-hapanavasena daá¹‡á¸• ake pasÄ• retvÄ• . __cakkalayutto kiá¹-iko_ti kavÄ• á¹-aá¹ƒ viya
vivaraá¹‡athakanasukhatthaá¹ƒ cakkalabandhakiá¹-ikaá¹ƒ. pÄ• á¸·iyaá¹ƒ __ugghÄ• á¹-anak
anatthikakÄ• le ukkhipitvÄ• , uparica bandhitvÄ• pacchÄ• otaraá¹‡akiá¹-ikaá¹ƒ, kappasÄ«s
ukkhipitvÄ• pacchÄ• otaraá¹‡akiá¹-ikampi.

<301> __pÄ• nÄ«yaá¹ƒ otappatÄ«_ti pÄ• nÄ«yabhÄ• janesu á¹-hapitapÄ• nÄ«yaá¹ƒ Ä• tap

<303> __tayo vÄ• á¹-e_ti tayo parikkhepe. __veá¸·uvÄ• á¹-a_nti sabbaá¹ƒ dÄ• ruparikkhepa
__kaá¹‡á¹-akavÄ• á¹-a_nti sabbasÄ• khÄ• parikkhepaá¹ƒ.

<305> __Ä• loko antaradhÄ• yÄ«_ti yo buddhÄ• rammaá¹‡Ä• ya pÄ«tiyÄ• Ä• nubhÄ• vena
padÄ«pasahassena viya vigatandhakÄ• ro maggo ahosi, so bahinagare chavasarÄ«rasamÄ
bÄ«bhacchaá¹ƒ Ä• makasusÄ• naá¹ƒ pattassa bhayena pÄ«tivege mandÄ«bhÅ«te antaradh

__sataá¹ƒ_ \Be II 240/ __hatthÄ«_ti gÄ• thÄ• ya hatthino satasahassÄ• nÄ«ti evaá¹ƒ pacce
sahassa-saddenayojetvÄ• attho Ã±Ä• tabbo. __padavÄ«tihÄ• rassÄ• _ti ``buddhaá¹ƒ vand
ratanattayaá¹ƒuddissa gacchato ekapadavÄ«tihÄ• rassa \Ne II 228/, tappaccayakusalaphala

soá¸·asamo bhÄ• go__kalaá¹ƒ_ nÄ• ma, taá¹ƒ soá¸·asiá¹ƒ kalaá¹ƒ yathÄ• vuttÄ• hatthiÄ• c
nÄ• rahanti, nidassanamattaÃ±cetaá¹ƒ. anekasatasahassabhÄ• gampi nÄ• gghanti.

__andhakÄ• ro antaradhÄ• yÄ«_ti puna balavapÄ«tiyÄ• Ä• loke samuppanne antaradhÄ• y
__vayakaraá¹‡a_nti deyyadhammamÅ«laá¹ƒ navakammaá¹ƒ.

<309> __dadeyyÄ• _ti navakammaá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vihÄ• re issariyaá¹ƒ dadeyyÄ• ti
__dinno_tinavakammaá¹ƒ kÄ• tuá¹ƒ vihÄ• ro dinno, vihÄ• re navakammaá¹ƒ dinnanti vÄ• a

313-4__._ __santhÄ• gÄ• re_ti sannipÄ• tamaá¹‡á¸• ape. __okÄ• se_ti nivÄ• sokÄ• se. __u
uddissa kataá¹ƒ. __gihivikaá¹-a_nti gihÄ«hi kataá¹ƒ paÃ±Ã±attaá¹ƒ, gihisantakantiattho.

vihÄ• rÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

senÄ• sanaggÄ• hakathÄ• vaá¹‡á¹‡anÄ•

<318> __ ``chamÄ• saccayena chamÄ• saccayenÄ• â€™â€™ _ti idaá¹ƒ dvikkhattuá¹ƒ
paccayadÄ• nakÄ• lapariccheda dassanaá¹ƒ, evaá¹ƒ uparipi. ``taá¹ƒ na gÄ• hetabbaâ€™â€
kÄ• raá¹‡amÄ• ha __ ``paccayeneva hi taâ€™â€™ _ntiÄ• dinÄ• , paccayaÃ±Ã±eva nissÄ•
paá¹-ijagganÄ• bhavissantÄ«ti adhippÄ• yo.

__ubbhaá¹‡á¸• ikÄ• _ti ukkhittabhaá¹‡á¸• Ä• bhavissanti. __dÄ«ghasÄ• lÄ• _ti caá¹…kama
__maá¹‡á¸• alamÄ• á¸·o_tiupaá¹-á¹-hÄ• nasÄ• lÄ• . __anudahatÄ«_ti pÄ«á¸·eti. __ ``adÄ• t
iminÄ• saÃ±ciccaadadantassa paá¹-ibÄ• hane pavisanato dukkaá¹-anti dÄ«peti.

``na \Be II 241/ gocaragÄ• mo ghaá¹-á¹-etabboâ€™â€™ ti vuttamevatthaá¹ƒ vibhÄ• vetuá¹
vattabbÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. __vitakkaá¹ƒ chinditvÄ• _ti ``iminÄ• nÄ«hÄ• renagac
nivÄ• retvÄ• paccaye dassantÄ«â€™â€™ ti evarÅ«paá¹ƒ vitakkaá¹ƒ anuppÄ• detvÄ• .
__bhaá¹‡á¸• appaá¹-icchÄ• dana_ntipaá¹-icchÄ• danabhaá¹‡á¸• aá¹ƒ. sarÄ«rappaá¹-icchÄ•
``suddhacittattÄ• va anavajjaâ€™â€™ _ntiidaá¹ƒ pucchitakkhaá¹‡e kÄ• raá¹‡Ä• cikkhanaá¹
vuttaá¹ƒ na hoti asuddhacittassapi pucchitapaÃ±havisajjanedosÄ• bhÄ• vÄ• . evaá¹ƒ pana g
pucchissantÄ«tisaÃ±Ã±Ä• ya agamanaá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-habbaá¹ƒ.

__paá¹-ijaggitabbÄ• nÄ«_ti khaá¹‡á¸• aphullapaá¹-isaá¹…kharaá¹‡asammajjanÄ• dÄ«hi pa
__muddavedikÄ• yÄ• _ticetiyassa hammiyavedikÄ• ya ghaá¹-Ä• kÄ• rassa upari caturassav
pucchitabba_ntiÄ• diyato pakatiyÄ• labhati. tatthÄ• pi pucchanassa kÄ• raá¹‡asandassana

__paá¹-ikkammÄ• _ti vihÄ• rato apasakkitvÄ• . tamatthaá¹ƒ dassento __ ``yojanadviyojanan

__upanikkhepaá¹ƒ á¹-hapetvÄ• _ti vaá¸• á¸• hiyÄ• kahÄ• paá¹‡Ä• diá¹ƒ á¹-hapetvÄ• , khett
__iti saddhÄ• deyye_ti evaá¹ƒ heá¹-á¹-hÄ• vuttanayena saddhÄ• ya dÄ• tabbe vassÄ• vÄ•

__vatthu panÄ• _ti tatruppÄ• de uppannarÅ«piyaá¹ƒ, taÃ±ca ``tato catupaccayaá¹ƒ paribhu
dinnakhettÄ• ditouppannattÄ• kappiyakÄ• rakÄ• naá¹ƒ hatthe ``kappiyabhaá¹‡á¸• aá¹ƒ par
dÄ• yakehi dinnavatthusadisaá¹ƒhotÄ«ti Ä• ha __ ``kappiyakÄ• rakÄ• naá¹ƒ hÄ«â€™â€™ _

__saá¹…ghasuá¹-á¹-hutÄ• yÄ• _ti saá¹…ghassa hitÄ• ya. __puggalavasenÄ• _ti ``bhikkhÅ«
tievaá¹ƒ puggalaparÄ• mÄ• savasena, na ``saá¹…gho kilamatÄ«â€™â€™ ti evaá¹ƒ saá¹…g

``kappiyabhaá¹‡á¸• avasenÄ• â€™â€™ ti sÄ• maÃ±Ã±ato vuttamevatthaá¹ƒ vibhÄ• vetuá¹
``cÄ«varataá¹‡á¸• ulÄ• divasenevacÄ• â€™â€™ _ti vuttaá¹ƒ. __ca_-kÄ• ro cettha pana-sac
samuccayattheti daá¹-á¹-habbaá¹ƒ. puggalavaseneva, kappiyabhaá¹‡á¸• avasena ca apalok
__ ``taá¹ƒ pana evaá¹ƒ kattabbaâ€™â€™ _ntiÄ• divuttaá¹ƒ.

__cÄ«varapaccayaá¹ƒ sallakkhetvÄ• _ti saddhÄ• deyyatatruppÄ• dÄ• divasena tasmiá¹ƒ va
labbhamÄ• naá¹ƒcÄ«varasaá¹…khÄ• taá¹ƒ paccayaá¹ƒ ``ettakaâ€™â€™ nti paricchinditvÄ•
senÄ• sanaggÄ• hÄ• panassa. __ ``navako vuá¸• á¸• hatarassa, vuá¸• á¸• ho ca_ \Be II 242
idaá¹ƒ senÄ• sanaggÄ• hassaattanÄ• va attano gahaá¹‡aá¹ƒ asÄ• ruppanti vuttaá¹ƒ, dve a
gÄ• hessantÄ«ti adhippÄ• yo. __aá¹-á¹-hapi soá¸·asapi jane sammannituá¹ƒ vaá¹-á¹-atÄ«_t
sabbepi ekato sammannituá¹ƒvaá¹-á¹-ati. niggahakammameva hi saá¹…gho saá¹…ghassa
__sattasatikakkhandhake_ ``ubbÄ• hikakammasammutiyaá¹ƒ aá¹-á¹-hapi janÄ• ekatova sa

__Ä• sanaghara_nti \Ne II 230/ paá¹-imÄ• gharaá¹ƒ. __maggo_ti upacÄ• rasÄ«mabbhantar
katasÄ• lÄ• vuccati. evaá¹ƒ pokkharaá¹‡Ä«rukkhamÅ«lÄ• dÄ«supi.

__labhantÄ«_ti tatravÄ• sino bhikkhÅ« labhanti. __vijaá¹-etvÄ• _ti ``ekekassa pahonakappa
__Ä• vÄ• sesu pakkhipitvÄ• _ti ``ito uppannaá¹ƒ asukasmiá¹ƒ asukasmiÃ±caÄ• vÄ• se vasa
gaá¹‡hantÅ«â€™â€™ ti vÄ• cÄ• ya upasaá¹ƒharitvÄ• . __pavisitabba_nti mahÄ• lÄ• bhepa
gahetabboti adhippÄ• yo.

__ayampÄ«_ti ettha yo paá¹ƒsukÅ«liko paccayaá¹ƒ vissajjeti. teneva vissaá¹-á¹-ho ayaá¹ƒ
cÄ«varapaccayopÄ«tiyojanÄ• . __pÄ• damÅ«le á¹-hapetvÄ• sÄ• á¹-akaá¹ƒ dentÄ«_ti pacca
gahaá¹-á¹-hehipÄ• damÅ«le á¹-hapetvÄ• dinnampi paá¹ƒsukÅ«likÄ• nampi vaá¹-á¹-atÄ«ti d
vassÄ• vÄ• sikaá¹ƒdemÄ• ti vadantÄ«_ti ettha paá¹ƒsukÅ«likÄ• naá¹ƒ na vaá¹-á¹-atÄ«ti ajjh
__vassaá¹ƒvutthabhikkhÅ«na_ntipaá¹ƒsukÅ«likato aÃ±Ã±esaá¹ƒ bhikkhÅ«naá¹ƒ.

__upanibandhitvÄ• gÄ• hÄ• petabba_nti idha rukkhÄ• dÄ«su vasitvÄ• cÄ«varaá¹ƒ gaá¹‡ha

gÄ• hetabbaá¹ƒ.

__pÄ• á¹-ipadaaruá¹‡ato_tiÄ• di vassÅ«panÄ• yikadivasaá¹ƒ sandhÄ• ya vuttaá¹ƒ. antarÄ• panapÄ• á¹-ipadaá¹ƒ atikkamitvÄ• pi gÄ• hetuá¹ƒ vaá¹-á¹-ati. __nibaddhavattaá¹ƒ á¹-hapetv sajjhÄ• yamanasikÄ• rÄ• dÄ«sunirantarakaraá¹‡Ä«yesu kattabbaá¹ƒ katikavattaá¹ƒ katvÄ• __kasÄ• vaparibhaá¹‡á¸• a_nti kasÄ• varasehibhÅ«miparikammaá¹ƒ.

__tividhampÄ«_ti pariyattipaá¹-ipattipaá¹-ivedhavasena tividhampi. __sodhetvÄ• _ti Ä• cÄ• rÄ• dÄ«suupaparikkhitvÄ• . __ekacÄ• rikavatta_nti bhÄ• vanÄ• kammaá¹ƒ. taÃ±hi g pahÄ• yaekacÄ• rikeneva vattitabbattÄ• evaá¹ƒ vuttaá¹ƒ. __dasavatthukakathÄ• _ \Be II 24 santuá¹-á¹-hi, paviveka, asaá¹ƒsagga, vÄ«riyÄ• rambha, sÄ«la, samÄ• dhi, paÃ±Ã±Ä• , vim vimuttiÃ±Ä• á¹‡adassanakathÄ• ti imÄ• dasa.

__dantakaá¹-á¹-hakhÄ• danavatta_nti dantakaá¹-á¹-hamÄ• á¸·ake nikkhittesu dantakaá¹-á¹- divaseekameva dantakaá¹-á¹-haá¹ƒ gahetabbaâ€™â€™ ntiÄ• dinÄ• (Sp (to Vin III) I 109) a __dantaponakathÄ• yaá¹ƒ_vuttaá¹ƒ vattaá¹ƒ. __pattaá¹ƒ vÄ• ... pe ... na kathetabba_nti pa vuttaá¹ƒ. __visabhÄ• gakathÄ• _ti tiracchÄ• nakathÄ• . __khandhakavatta_nti \Ne II 231/ __ 365) Ä• gataá¹ƒ piá¹‡á¸• acÄ• rikavattato avasiá¹-á¹-havattaá¹ƒ tassa __ ``bhikkhÄ• cÄ• rav gahitattÄ• .

idÄ• ni yaá¹ƒ dÄ• yakÄ• pacchimavassaá¹ƒvutthÄ• naá¹ƒ vassÄ• vÄ• sikaá¹ƒ denti, tattha dassetuá¹ƒ__ ``pacchimavassÅ«panÄ• yikadivase panÄ• â€™â€™ _ti Ä• raddhaá¹ƒ. Ä• ga cÄ«varegÄ• hite pacchÄ• Ä• gato Ä• gantuko bhikkhu. __pattaá¹-á¹-hÄ• ne_ti vassaggena __paá¹-hamavassÅ«pagatÄ• _ti Ä• gantukassa Ä• gamanato puretarameva pacchimikÄ• ya vassÅ«panÄ• yikÄ• yavassÅ«pagatÄ• . __laddhaá¹ƒ laddha_nti punappunaá¹ƒ dÄ• yakÄ• r Ä• gatÄ• gatasÄ• á¹-akaá¹ƒ.

__neva vassÄ• vÄ• sikassa sÄ• mino_ti chinnavassattÄ• vuttaá¹ƒ. paá¹-hamameva katikÄ• adÄ• tuá¹ƒ labhantÄ«â€™â€™ _ti vuttaá¹ƒ, dÄ• tabbaá¹ƒ vÄ• rentÄ• naá¹ƒ gÄ«vÄ• hotÄ«t dÄ• tabba_nti vassÅ«pagatesu aladdhavassÄ• vÄ• sikÄ• naá¹ƒ ekaccÄ• nameva dÄ• tabba

__bhatiniviá¹-á¹-ha_nti pÄ• nÄ«yupaá¹-á¹-hÄ• nÄ• dibhatiá¹ƒ katvÄ• laddhaá¹ƒ. __saá¹…gl kesaÃ±civÄ• dadassanaá¹ƒ. tattha __apalokanakammaá¹ƒ katvÄ• gÄ• hita_nti ``chinnavas vassÄ• vÄ• sikaÃ±caidÄ• ni uppajjanakavassÄ• vÄ• sikaÃ±ca imesaá¹ƒ dÄ• tuá¹ƒ ruccatÄ« vuttanayenaapalokanaá¹ƒ katvÄ• gÄ• hitaá¹ƒ saá¹…ghena dinnattÄ• vibbhantopi labhati. p __paccayavasena gÄ• hitaá¹ƒ_ pana temÄ• saá¹ƒ vasitvÄ• gahetuá¹ƒ attanÄ• , dÄ• yakeh anumatattÄ• bhatiniviá¹-á¹-hampi chinnavassopi vibbhantopi __na labhatÄ«_ti keci Ä• cariy idaÃ±capacchÄ• vuttattÄ• pamÄ• á¹‡aá¹ƒ. teneva vassÅ«panÄ• yikadivase eva dÄ• yakeh

dinnavassÄ• vÄ• sikaá¹ƒgahitabhikkhuno vassacchedaá¹ƒ akatvÄ• vÄ• sova heá¹-á¹-hÄ• v
pÄ• nÄ«yupaá¹-á¹-hÄ• nÄ• dibhatikaraá¹‡avattaá¹ƒ. yadi hi taá¹ƒ \Be II 244/ niviá¹-á¹-hamev
bhatikaraá¹‡ameva vidhÄ• tabbaá¹ƒ. tasmÄ• vassaggenagÄ• hitaá¹ƒ chinnavassÄ• dayo n

__ ``saá¹…ghikaá¹ƒ hotÄ«â€™â€™ _ti etena vutthavassÄ• nampi vassÄ• vÄ• sikabhÄ• go
vibbhamena saá¹…ghiko hotÄ«ti dasseti. __labhatÄ«_ti ``mama pattabhÄ• gaá¹ƒ etassa de
sampaá¹-icchÄ• penteneva saá¹…ghikato viyojitaá¹ƒ hotÄ«ti vuttaá¹ƒ.

__varabhÄ• gaá¹ƒ sÄ• maá¹‡erassÄ• _ti tassa paá¹-hamagÄ• hattÄ• , therena pubbe paá¹-
idÄ• nigayhamÄ• nassa dutiyabhÄ• gattÄ• ca vuttaá¹ƒ.

senÄ• sanaggÄ• hakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upanandavatthukathÄ• vaá¹‡á¹‡anÄ•

<319> pÄ• á¸·iyaá¹ƒ \Ne II 232/ __ubhayattha paribÄ• hiro_ti kamena ubhayassapi muttattÄ
sabbathÄ• ubhayato paribÄ• hirattÄ• . tenÄ• ha __ ``pacchime ... pe ... tiá¹-á¹-hatÄ«â€™â€

<320> __yaá¹ƒ tiá¹‡á¹‡aá¹ƒ pahotÄ«_ti maÃ±capÄ«á¹-havinimuttaá¹ƒ yaá¹ƒ Ä• sanaá¹ƒ tiá
sukhaá¹ƒnisÄ«dituá¹ƒ pahoti, idaá¹ƒ pacchimadÄ«ghÄ• sanaá¹ƒ. ettha maÃ±capÄ«á¹-harah
asamÄ• nÄ• sanikÄ• pitayo nisÄ«dituá¹ƒ labhanti. maÃ±capÄ«á¹-hesu pana dve. adÄ«ghÄ•
samÄ• nÄ• sanikÄ• eva dve nisÄ«dituá¹ƒ labhanti duvaggasseva anuÃ±Ã±Ä• tattÄ• .

hatthinakho heá¹-á¹-hÄ• bhÄ• ge etassa atthÄ«ti __hatthinakho, _ pÄ• sÄ• do. __pÄ• sÄ• d
nÄ• maheá¹-á¹-himabhÄ• go pÄ• danakhasadisattÄ• , so sabbadisÄ• su anekehi hatthirÅ«p
tassÅ«pari kato pÄ• sÄ• do hatthikumbhe patiá¹-á¹-hito viya hotÄ«ti Ä• ha __ ``hatthikumbh
_nti. __suvaá¹‡á¹‡arajatÄ• divicitrÄ• nÄ«_ti saá¹…ghikasenÄ• sanaá¹ƒ sandhÄ• ya vuttaá¹
suvaá¹‡á¹‡Ä• divicitraá¹ƒbhikkhussa sampaá¹-icchitumeva na vaá¹-á¹-ati ``na kenaci pariyÄ
jÄ• tarÅ«parajataá¹ƒ sÄ• ditabbaâ€™â€™ nti (Vin I 299) vuttattÄ• . tenevettha __aá¹-á¹-hak
``saá¹…ghikavihÄ• re vÄ• puggalikavihÄ• revÄ• â€™â€™ ti na \Be II 245/ vuttaá¹ƒ,
gonakÄ• diakappiyabhaá¹‡á¸• avisaye eva vuttaá¹ƒ ekabhikkhussÄ• pitesaá¹ƒ gahaá¹‡e do
__gihivikaá¹-anÄ«hÄ• renÄ• _ti gihÄ«hi katanÄ«hÄ• rena, gihÄ«hiattano santakaá¹ƒ atthari
attho. __labbhantÄ«_ti nisÄ«dituá¹ƒ labbhanti.

upanandavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avissajjiyavatthukathÄ• vaá¹‡á¹‡anÄ•

<321> __araÃ±jaro_ti bahuudakagaá¹‡hanikÄ• mahÄ• cÄ• á¹-i, jalaá¹ƒ gaá¹‡hitumalanti ar

__thÄ• varena ca thÄ• vara_ntiÄ• dÄ«su paÃ±casu koá¹-á¹-hÄ• sesu purimadvayaá¹ƒ thÄ• garubhaá¹‡á¸• antiveditabbaá¹ƒ. __samakameva detÄ«_ti ettha Å«nakaá¹ƒ dentampi vihÄ• gahetvÄ• dÅ«rataraá¹ƒ dukkhagopaá¹ƒ vissajjetuá¹ƒ vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. vakkh ce mahagghataraá¹ƒ ... pe ... sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 321 bhikkhusaá¹…ghassa \Ne II 233/ jÄ• nÄ• petvÄ• , apaloketvÄ• ti attho. __ ``nanu tumhÄ• ka vattabbaâ€™â€™ _nti idaá¹ƒ sÄ• mikesuattano bhaá¹‡á¸• assa mahagghataá¹ƒ ajÄ• nitvÄ• theyyacittena gaá¹‡hato avahÄ• rohotÄ«ti vuttaá¹ƒ.

__vihÄ• rena vihÄ• ro parivattetabbo_ti savatthukena aÃ±Ã±esaá¹ƒ bhÅ«miyaá¹ƒ katapÄ• s savatthukaá¹ƒ parivattetabbaá¹ƒ. avatthukaá¹ƒ pana avatthukeneva parivattetabbaá¹ƒ. keva bhÅ«mito athÄ• varattÄ• . evaá¹ƒ thÄ• varesupi thÄ• varavibhÄ• gaá¹ƒ Ã±atvÄ• va parivatte

__ ``kappiyamaÃ±cÄ•  sampaá¹-icchitabbÄ• â€™â€™ _ti iminÄ•  suvaá¹‡á¹‡Ä• divicittaá¹ƒ ``saá¹…ghassÄ• â€™â€™ tivuttepi sampaá¹-icchituá¹ƒ na vaá¹-á¹-atÄ«ti dasseti. ``vihÄ• ras saá¹…ghassa vaá¹-á¹-ati, na puggalassa khettÄ• di viyÄ• ti daá¹-á¹-habbaá¹ƒ. __etesÅ«_ti n __kappiyÄ• kappiyaá¹ƒvuttanayamevÄ• _ti Ä• sandÄ«tÅ«likÄ• divinicchayesu vuttanayame Ä• sandÄ«Ä• di, pamÄ• á¹‡Ä• tikkantaá¹ƒ \Be II 246/ bimbohanÄ• di ca. __mahagghaá¹ƒ ka suvaá¹‡á¹‡Ä• divicittaá¹ƒkappiyavohÄ• rena dinnaá¹ƒ.

``kÄ• á¸·aloha ... pe ... bhÄ• jetabboâ€™â€™ ti vuttattÄ•  vaá¹-á¹-akaá¹ƒsalohamayampi bh puggalikampisampaá¹-icchitumpi pariharitumpi vaá¹-á¹-ati puggalapariharitabbasseva bhÄ• taá¹ƒ upari ``kaá¹ƒsalohavaá¹-á¹-alohabhÄ• janavikati saá¹…ghikaparibhogena vÄ• gihivika vaá¹-á¹-atÄ«â€™â€™ tiÄ• dikenamahÄ• paccarivacanena virujjhati. imassa hi ``vaá¹-á¹-alo kenaci katosÄ«haá¸·adÄ«pe pÄ• daggaá¹‡hanako bhÄ• jetabboâ€™â€™ ti vuttassa mahÄ• paá¹-ikkhepÄ• yataá¹ƒ mahÄ• paccarivacanaá¹ƒ pacchÄ• dassitaá¹ƒ. tasmÄ• vaá¹-á¹-aloh kiÃ±ci pÄ• daggaá¹‡hanakavÄ• rakampiupÄ• dÄ• ya abhÄ• janÄ«yameva. gihÄ«hi diyyamÄ sampaá¹-icchitumpi na vaá¹-á¹-ati. __pÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-atÄ«_ti pattÄ• diparikkhÄ paá¹-isÄ• metvÄ• paribhuÃ±jituá¹ƒna vaá¹-á¹-ati. gihisantakaá¹ƒ viya Ä• rÄ• mikÄ• dayo ce viniyogakÄ• le Ä• netvÄ• paá¹-inenti, paribhuÃ±jituá¹ƒ vaá¹-á¹-ati. ``paá¹-isÄ• metvÄ• bhikk ti vattumpivaá¹-á¹-ati.

__paá¹‡á¹‡asÅ«ci_ nÄ• ma lekhanÄ«ti vadanti. __ ``attanÄ• laddhÄ• nipÄ«â€™â€™ _tiÄ• natthi, pariharitvÄ• paribhogova Ä• pattikaroti dasseti. yathÄ• cettha, evaá¹ƒ upariabhÄ• ja attano santakesupi.

__anÄ• mÄ• sampÄ«_ti \Ne II 234/ suvaá¹‡á¹‡Ä• dimayampi sabbaá¹ƒ taá¹ƒ Ä• masitvÄ• p

__upakkhare_tiupakaraá¹‡e. __aá¸• á¸• habÄ• huppamÄ• á¹‡Ä• _ nÄ• ma aá¸• á¸• habÄ• h
vadanti. __yottÄ• nÄ«_ticammarajjukÄ• .

__aá¹-á¹-haá¹…gulasÅ«cidaá¹‡á¸• amattopÄ«_ti tasaradaá¹‡á¸• Ä• disÅ«ciÄ• kÄ• ratanuda
__rittapotthakopÄ«_tialikhitapotthako. idaÃ±ca paá¹‡á¹‡appasaá¹…gena vuttaá¹ƒ.

__ ``ghaá¹-á¹-anaphalakaá¹ƒ ghaá¹-á¹-anamuggaroâ€™â€™ _ti idaá¹ƒ rajitacÄ«varaá¹ƒ eka
daá¹‡á¸• amuggare veá¹-hetvÄ• ekassa maá¹-á¹-haphalakassa upari á¹-hapetvÄ• upari apa
nikujjitvÄ• eko upariakkamitvÄ• tiá¹-á¹-hati. dve janÄ• upari phalakaá¹ƒ dvÄ«su koá¹-Ä«su
aparÄ• paraá¹ƒ Ä• kaá¸• á¸• hanavikaá¸• á¸• hanaá¹ƒkaronti, etaá¹ƒ sandhÄ• ya vuttaá¹ƒ. h
hatthena paharaá¹‡aá¹ƒ pana \Be II 247/niá¹-á¹-hitarajanassa cÄ«varassa allakÄ• le kÄ• tab
phalakamuggarehi ghaá¹-á¹-anaá¹ƒ sukkhakÄ• lethaddhabhÄ• vavimocanatthanti daá¹-á¹-h
ekadoá¹‡ikanÄ• vÄ• phalakehi pokkharaá¹‡Ä«sadisaá¹ƒkataá¹ƒ. pÄ• nÄ«yabhÄ• janantipi v
ekadÄ• runÄ• va kataá¹ƒ rajanabhÄ• janaá¹ƒ. __udakadoá¹‡Ä«_pi ekadÄ• runÄ• va kataá¹

__bhÅ«mattharaá¹‡aá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti akappiyacammaá¹ƒ sandhÄ• ya vuttaá¹ƒ
bhÅ«mattharaá¹‡asaá¹…khepenasayitumpi vaá¹-á¹-atiyeva. __ ``paccattharaá¹‡agatikaâ€™
maÃ±cÄ• dÄ«su attharitabbaá¹ƒ mahÄ• cammaá¹ƒeá¸·akacammaá¹ƒ nÄ• mÄ• ti dasseti.

__chattamuá¹-á¹-hipaá¹‡á¹‡a_nti tÄ• lapaá¹‡á¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __pattakaá¹-Ä• h
pattapacanakaá¹-Ä• haá¹ƒ.

avissajjiyavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

navakammadÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<323> pÄ• á¸·iyaá¹ƒ __piá¹‡á¸• anikkhepanamattenÄ• _tiÄ• dÄ«su khaá¹‡á¸• aphullaá¹-á¹-h
mattikÄ• piá¹‡á¸• aá¹-á¹-hapanaá¹ƒpiá¹‡á¸• anikkhepanaá¹ƒ nÄ• ma. __navakamma_nti na
__aggaá¸·avaá¹-á¹-i_ nÄ• ma kavÄ• á¹-abandho. __chÄ• danaá¹ƒ_ nÄ• ma tiá¹‡Ä• dÄ«hi g
nÄ• ma daá¹‡á¸• avalliÄ• dÄ«hi chadanabandhanameva. __catuhatthavihÄ• re_ti vitthÄ• ra
ubbedhato pana anekabhÅ«makattÄ• vaá¸• á¸• hakÄ«hatthenavÄ«satihatthopi \Ne II 235/ n
hoti. tenassa catuvassikaá¹ƒ navakammaá¹ƒ vuttaá¹ƒ. evaá¹ƒ sesesupi.

pÄ• á¸·iyaá¹ƒ __sabbe vihÄ• re_ti bhummatthe upayogabahuvacanaá¹ƒ. ekassa sabbesu vi
attho. __sabbakÄ• laá¹ƒ paá¹-ibÄ• hantÄ«_ti navakammikÄ• attano gÄ• hitaá¹ƒ varaseyyaa
yathÄ• vuá¸• á¸• haá¹ƒ akatvÄ• utukÄ• lepi paá¹-ibÄ• hanti.

__ ``sace so Ä• vÄ• so jÄ«ratÄ«â€™â€™ _tiÄ• di pÄ• á¸·imuttakavinicchayo. __maÃ±caá¹-

datvÄ• _timaÃ±caá¹-á¹-hÄ• naá¹ƒ puggalikaá¹ƒ datvÄ• . __tibhÄ• ga_nti tatiyabhÄ• gaá¹ƒ. e
thÄ• varenathÄ• varaparivattanaá¹-á¹-hÄ• ne eva pavisati, na itarathÄ• sabbasenÄ• sanÄ•
vinassanato. __sace saddhivihÄ• rikÄ• naá¹ƒ dÄ• tukÄ• mo hotÄ«_ti sace so saá¹…ghassa
bhaá¹‡á¸• akaá¹-á¹-hapanaá¹-á¹-hÄ• naá¹ƒ vÄ• aÃ±Ã±esaá¹ƒbhikkhÅ«naá¹ƒ vasanaá¹-á¹-h
icchati, attano saddhivihÄ• rikÄ• naÃ±Ã±eva dÄ• tukÄ• mohoti, tÄ• disassa tuyhaá¹ƒ pugga
sabbaá¹ƒ tassa dÄ• tabbanti adhippÄ• yo. tattha pana kattabbavidhiá¹ƒ dassento Ä• ha __
__evaÃ±hÄ«_tiÄ• dimhi vayÄ• nurÅ«paá¹ƒtatiyabhÄ• ge vÄ• upaá¸• á¸• habhÄ• ge vÄ• ga
labhatÄ«ti attho.

__yenÄ• _ti tesu dvÄ«su bhikkhÅ«su yena. __so sÄ• mÄ«_ti tassÄ• bhÅ«miyÄ• vihÄ• raka
paá¹-ibÄ• hitvÄ• itarena na kÄ• tabbanti adhippÄ• yo. so hi paá¹-hamaá¹ƒ gahito. __akataá
cayÄ• dÄ«naá¹ƒ akatapubbaá¹-á¹-hÄ• ne. __cayaá¹ƒ vÄ• pamukhaá¹ƒ vÄ• _ti saá¹…ghika
cayaá¹ƒ bandhitvÄ• , ekaá¹ƒ senÄ• sanaá¹ƒ vÄ• . __bahikuá¹-á¹-e_ti kuá¹-á¹-atobahi, attano
attho.

navakammadÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aÃ±Ã±atraparibhogapaá¹-ikkhepÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<324> __vaá¸• á¸• hikammatthÄ• yÄ• _ti yathÄ• tammÅ«lagghato na parihÄ• yati, evaá¹ƒ k
nipphÄ• detabbassamaÃ±capÄ«á¹-hÄ• dino atthÄ• ya.

__cakkalika_nti pÄ• dapuÃ±chanatthaá¹ƒ cakkÄ• kÄ• rena kataá¹ƒ. __paribhaá¹‡á¸• akatab
vÄ• _tikÄ• á¸·avaá¹‡á¹‡Ä• dikatasaá¹‡habhÅ«mi vÄ• . __senÄ• sanaá¹ƒ vÄ• _ti maÃ±capÄ

__ ``tatheva_ \Ne II 236/ __vaá¸·aÃ±jetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• nevÄ• sikehi d
vaá¸·aÃ±janaá¹-á¹-hÄ• ne saÃ±ciccaadhotapÄ• dÄ• dÄ«hi vaá¸·aÃ±jantasseva Ä• patti paÃ

__ ``dvÄ• rampÄ«â€™â€™ _tiÄ• dinÄ• sÄ• maÃ±Ã±ato vuttattÄ• dvÄ• ravÄ• tapÄ• nÄ• d
naapassayitabbÄ• . ajÄ• nitvÄ• apassayantassapi idha lomagaá¹‡anÄ• ya Ä• patti.

aÃ±Ã±atraparibhogapaá¹-ikkhepÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhattÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

<325> __uddesabhattaá¹ƒ_ \Be II 249/ __nimantananti imaá¹ƒ vohÄ• raá¹ƒ pattÄ• nÄ«_ti et
__iti_-saddoÄ• diattho, uddesabhattaá¹ƒ nimantanantiÄ• divohÄ• raá¹ƒ pattÄ• nÄ«ti attho. _
saá¹…ghabhattampi.

saá¹…ghabhattÄ• dianujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uddesabhattakathÄ• vaá¹‡á¹‡anÄ•

__bhojanasÄ• lÄ• yÄ• _ti bhattuddesaá¹-á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ekavaá¸·aÃ±
vaá¸·aÃ±jitabbaá¹ƒ. __nÄ• nÄ• nivesanesÅ«_ti nÄ• nÄ• kulassa nÄ• nÅ«pacÄ• resu nivesa

__nisinnassapi niddÄ• yantassapÄ«_ti anÄ• dare sÄ• mivacanaá¹ƒ, vuá¸• á¸• hatare niddÄ•
gÄ• hitaá¹ƒsuggahitanti attho.

__vissaá¹-á¹-hadÅ«to_ti yathÄ• ruci vattuá¹ƒ labhanato nirÄ• saá¹…kadÅ«to. __pucchÄ• sa
pucchÄ• vacanapaá¹-ibhÄ• gena. ``ekÄ• kÅ«á¹-aá¹-á¹-hitikÄ• nÄ• mÄ• â€™â€™ ti vuttam
``raÃ±Ã±o vÄ• hÄ«â€™â€™ _tiÄ• divuttaá¹ƒ.

__sabbaá¹ƒ pattassÄ• mikassa hotÄ«_ti cÄ«varÄ• dikampi sabbaá¹ƒ pattassÄ• mikasseva
sandhÄ• ya vuttaá¹ƒ, na cÄ«varÄ• dinti vatvÄ• gahetuá¹ƒ na vaá¹-á¹-atÄ«ti attho.

__akatabhÄ• gonÄ• mÄ• _ti \Ne II 237/ Ä• gantukabhÄ• go nÄ• ma, adinnapubbabhÄ• goti

__kiá¹ƒ Ä• harÄ«yatÄ«ti avatvÄ• _ti ``katarabhattaá¹ƒ vÄ• tayÄ• Ä• harÄ«yatÄ«â€™â€™
__pakatiá¹-á¹-hitikÄ• yÄ• _ti uddesabhattaá¹-á¹-hitikÄ• ya.

uddesabhattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nimantanabhattakathÄ• vaá¹‡á¹‡anÄ•

__vicchinditvÄ• _ti \Be II 250/ ``bhattaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti padaá¹ƒ avatvÄ• . tenev
``bhattantiavadantenÄ• â€™â€™ _ti.

__Ä• lopasaá¹…khepenÄ• _ti ekekapiá¹‡á¸• avasena, evaÃ±ca bhÄ• janaá¹ƒ uddesabhatte
hiekassa pahonakappamÄ• á¹‡eneva bhÄ• jetabbaá¹ƒ.

__Ä• ruá¸·hÄ• yeva mÄ• tikaá¹ƒ, saá¹…ghato aá¹-á¹-ha bhikkhÅ«_ti ettha ye mÄ• tikaá¹ƒ Ä
bhikkhÅ«tiyojetabbaá¹ƒ. uddesabhattanimantanabhattÄ• disaá¹…ghikabhattamÄ• tikÄ• su r
á¹-hitivasenaÄ• ruá¸·he bhattuddesakena vÄ• sayaá¹ƒ vÄ• saá¹…ghato uddisÄ• petvÄ• g
attanorucite gahetvÄ• ti adhippÄ• yo. __mÄ• tikaá¹ƒ Ä• ropetvÄ• _ti ``saá¹…ghato gaá¹‡hÄ
tiÄ• dinÄ• vuttamÄ• tikÄ• bhedaá¹ƒ dÄ• yakassa viÃ±Ã±Ä• petvÄ• ti attho.

__paá¹-ibaddhakÄ• lato pana paá¹-á¹-hÄ• yÄ• _ti tattheva vÄ• sassa nibaddhakÄ• lato paá¹

nimantanabhattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

salÄ• kabhattakathÄ• vaá¹‡á¹‡anÄ•

__upanibandhitvÄ• _ti likhitvÄ• . __gÄ• mavasenapÄ«_ti yebhuyyena samalÄ• bhagÄ• mav
salÄ• kabhattÄ• nÄ«_ti tiá¹ƒsaá¹ƒ vÄ• cattÄ• rÄ«saá¹ƒ vÄ• bhattÄ• ni. ``sace hontÄ«â€™â
yojetabbaá¹ƒ.

__sallakkhetvÄ• _ti \Ne II 238/ tÄ• ni bhattÄ• ni pamÄ• á¹‡avasena sallakkhetvÄ• . __nigga
dÅ«raá¹ƒgantuá¹ƒ anicchantassa niggahena sampaá¹-icchÄ• petvÄ• datvÄ• . __puna vihÄ•
etthavihÄ• raá¹ƒ anÄ• gantvÄ• bhattaá¹ƒ gahetvÄ• pacchÄ• vihÄ• re attano pÄ• petvÄ• b

__ekagehavasenÄ• _ti vÄ«thiyampi ekapasse gharapÄ• á¸·iyÄ• vasena. __uddisitvÄ• pÄ«_
tuyhaá¹ƒ pÄ• puá¹‡antÄ«ti vatvÄ• .

__vÄ• ragÄ• me_ti \Be II 251/ atidÅ«rattÄ• vÄ• rena gantabbagÄ• me. __saá¹-á¹-hito vÄ• p
daá¹‡á¸• akammatthÄ• ya udakaghaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __vihÄ• ravÄ• ro_ti sabb
gatesu vihÄ• rarakkhaá¹‡avÄ• ro.

__tesa_nti vihÄ• ravÄ• rikÄ• naá¹ƒ. __phÄ• tikammamevÄ• _ti vihÄ• rarakkhaá¹‡akiccassa
__ekasseva pÄ• puá¹‡antÄ«_ti divase divase ekekasseva pÄ• pitÄ• nÄ«ti attho.

__rasasalÄ• ka_nti ucchurasasalÄ• kaá¹ƒ. __ ``salÄ• kavasena gÄ• hitattÄ• pana na sÄ• d
asÄ• ruppavasena vuttaá¹ƒ, na dhutaá¹…gabhedavasena. ``saá¹…ghato nirÄ• misasalÄ• k
vaá¹-á¹-atiyevÄ• â€™â€™ ti (Vism I 26) hi __visuddhimagge_ vuttaá¹ƒ.
__aggabhikkhÄ• matta_ntiekakaá¹-acchubhikkhÄ• mattaá¹ƒ. __laddhÄ• vÄ• aladdhÄ• vÄ
laddhepi appamattatÄ• yavuttaá¹ƒ. tenÄ• ha __ ``yÄ• vadatthaá¹ƒ labhati ... pe ... alabhitvÄ
gaá¹‡heyyÄ• sÄ«â€™ tivattaboâ€™â€™ _ti.

__tatthÄ• _ti tasmiá¹ƒ disÄ• bhÄ• ge. __taá¹ƒ gahetvÄ• _ti taá¹ƒ vÄ• ragÄ• me salÄ• kaá¹ƒ
disaá¹ƒgamikato aÃ±Ã±ena tasmiá¹ƒ disaá¹ƒgamike. __devasikaá¹ƒ pÄ• petabbÄ• _tiupac
kassaci vassaggena pÄ• petabbÄ• . evaá¹ƒ etesu agatesu Ä• sannavihÄ• rebhikkhÅ«naá¹ƒ
itarathÄ• saá¹…ghikato.

__amhÄ• kaá¹ƒ gocaragÄ• mevÄ• _ti salÄ• kabhattadÄ• yakÄ• naá¹ƒ gÄ• maá¹ƒ sandhÄ•

therassapattasalÄ• kabhatta_nti vihÄ• re ekekasseva ohÄ«nattherassa sabbasalÄ• kÄ• naá
pattasalÄ• kabhattaá¹ƒ.

salÄ• kabhattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pakkhikabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ•

__ ``sve_ \Ne II 239/ __pakkhoâ€™â€™ ti ajja pakkhikaá¹ƒ na gÄ• hetabba_nti aá¹-á¹-hami
sattamiyÄ• bhuÃ±janatthÄ• yana gÄ• hetabbaá¹ƒ, dÄ• yakehi niyamitadivaseneva gÄ• heta
``sacepanÄ• â€™â€™ _tiÄ• di. __sve lÅ«kha_nti ajja Ä• vÄ• hamaá¹…galÄ• dikaraá¹‡ato a
karÄ«yati, sve tathÄ• na bhavissati, ajjeva bhikkhÅ« bhojessÄ• mÄ«ti adhippÄ• yo.

pakkhikabhattato \Be II 252/ uposathikassa bhedaá¹ƒ dassento Ä• ha __ ``uposathaá¹…gÄ•
_tiÄ• di. __nibandhÄ• pita_nti ``asukavihÄ• re Ä• gantukÄ• bhuÃ±jantÅ«â€™â€™ ti niyami

__gamiko Ä• gantukabhattampÄ«_ti gÄ• mantarato Ä• gantvÄ• avÅ«pasantena gamikacitte
gacchantaá¹ƒ sandhÄ• ya vuttaá¹ƒ. Ä• vÄ• sikassa pana gantukÄ• massa gamikabhattame
oá¸• á¸• etvÄ• â€™â€™ _ti vuttattÄ• lesÄ• bhÄ• ve yÄ• va gamanaparibandho vigacchati,
vaá¹-á¹-atÄ«ti Ã±Ä• pitanti daá¹-á¹-habbaá¹ƒ.

__taá¹‡á¸• ulÄ• dÄ«ni pesenti ... pe ... vaá¹-á¹-atÄ«_ti abhihaá¹-abhikkhattÄ• vaá¹-á¹-ati. __
paá¹-iggahitattÄ• _tibhikkhÄ• nÄ• mena paá¹-iggahitattÄ• .

__avibhattaá¹ƒ saá¹…ghikaá¹ƒ bhaá¹‡á¸• a_nti kukkuccuppattiÄ• kÄ• radassanaá¹ƒ. evaá¹ƒ
pucchitabbakiccaá¹ƒ natthi, apucchitvÄ• dÄ• tabbanti adhippÄ• yo.

pakkhikabhattÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

senÄ• sanakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

7. saá¹…ghabhedakakkhandhako

chasakyapabbajjÄ• kathÄ• divaá¹‡á¹‡anÄ•

<330> saá¹…ghabhedakakkhandhake \Be II 253/ \Ne II 240/ pÄ• á¸·iyaá¹ƒ __anupiyaá¹ƒ nÄ
__heá¹-á¹-hÄ• pÄ• sÄ• dÄ• _ti pÄ• sÄ• dato heá¹-á¹-hÄ• heá¹-á¹-himatalaá¹ƒ, ``heá¹-á¹-hÄ
pÄ• á¹-ho. __abhinetabba_ntivapitakhettesu pavesetabbaá¹ƒ. __ninnetabba_nti tato nÄ«ha
__niddhÄ• petabba_ntisassadÅ«sakatiá¹‡Ä• dÄ«ni uddharitabbaá¹ƒ. __ujuá¹ƒ kÄ• rÄ• peta

kÄ• rÄ• petabbaá¹ƒ, ayameva vÄ• pÄ• á¹-ho.

<332> __paradatto_ti parehi dinnapaccayehi pavattamÄ• no. __migabhÅ«tena cetasÄ• _ti k
viya jÄ• tena cittena.

<333> __manomayaá¹ƒ kÄ• ya_nti jhÄ• namanena nibbattaá¹ƒ brahmakÄ• yaá¹ƒ, ``kiá¹ƒ nu
yasmiá¹ƒ me pasanne bahulÄ• bhasakkÄ• ro uppajjeyyÄ• â€™â€™ ti paá¹-hamaá¹ƒ uppan
mandapariyuá¹-á¹-hÄ• natÄ• yadevadattassa tasmiá¹ƒ khaá¹‡e jhÄ• naparihÄ• ni nÄ• hosi,
daá¹-á¹-habbaá¹ƒ. tenÄ• ha__ ``saha cittuppÄ• dÄ• â€™â€™ _tiÄ• di. __dve vÄ• tÄ«á¹‡i v
gÄ• makhettÄ• nÄ«_tiettha magadharaá¹-á¹-he khuddakaá¹ƒ gÄ• makhettaá¹ƒ gÄ• vutamat
diyaá¸• á¸• hagÄ• vutamattaá¹ƒ, mahantaá¹ƒ anekayojanampi hoti. tesu majjhimena gÄ• ma
tÄ«á¹‡ivÄ• gÄ• makhettÄ• ni, tassa sarÄ«raá¹ƒ tigÄ• vutappamÄ• á¹‡o attabhÄ• voti vuttaa

<334> __satthÄ• ro_ti gaá¹‡asatthÄ• ro. __nÄ• ssassÄ• _ti na etassa bhaveyya. __ta_nti sa
amanÄ• pena. __sammannatÄ«_ti cÄ«varÄ• dinÄ• amhÄ• kaá¹ƒ sammÄ• naá¹ƒ karoti, pa
sammÄ• nÄ«yatÄ«ti attho.

<335> __nÄ• sÄ• ya_ \Ne II 241/ __pittaá¹ƒ bhindeyyu_nti acchapittaá¹ƒ vÄ• macchapittaá
nÄ• sÄ• puá¹-epakkhipeyyuá¹ƒ. __assatarÄ«_ti vaá¸·avÄ• ya kucchismiá¹ƒ gadrabhassa jÄ
gahitagabbhÄ• yavijÄ• yitumasakkontiyÄ• udaraá¹ƒ phÄ• letvÄ• potakaá¹ƒ nÄ«haranti. ten
gabbhaá¹ƒgaá¹‡hÄ• tÄ«â€™â€™ _ti.

<339> __potthanika_nti churikaá¹ƒ, ``kharaâ€™â€™ ntipi vuccati.

<342> __mÄ• _ \Be II 254/ __kuÃ±jara nÄ• gamÄ• sado_ti he kuÃ±jara buddhanÄ• gaá¹ƒ v
__dukkha_nti dukkhakÄ• raá¹‡attÄ• dukkhaá¹ƒ. __ito_ti ito jÄ• tito. __yato_tiyasmÄ• , yanta
gacchantassÄ• ti attho. __mÄ• ca mado_ti mado tayÄ• na kÄ• tabbotiattho.

<343> __tikabhojana_nti tÄ«hi bhuÃ±jitabbaá¹ƒ bhojanaá¹ƒ, tato adhikehi ekato paá¹-iggahe
vaá¹-á¹-anakaá¹ƒ gaá¹‡abhojanapaá¹-ipakkhaá¹ƒ bhojananti attho. __kokÄ• liko_tiÄ• dÄ«ni
gaá¹‡apÄ• mokkhÄ• naá¹ƒ nÄ• mÄ• ni. __kappa_nti mahÄ• niraye Ä• yukappaá¹ƒ, taá¹ƒan
``asaá¹…khyeyyakappaâ€™â€™ nti.

chasakyapabbajjÄ• kathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhedakakathÄ• vaá¹‡á¹‡anÄ•

<345> parassa cittaá¹ƒ Ã±atvÄ• kathanaá¹ƒ __Ä• desanÄ• pÄ• á¹-ihÄ• riyaá¹ƒ_. kevalaá¹ƒ

dhammadesanÄ• __anusÄ• sanÄ«pÄ• á¹-ihÄ• riyaá¹ƒ_. tadubhayampi __dhammÄ« kathÄ•
iddhividhaá¹ƒ __iddhipÄ• á¹-ihÄ• riyaá¹ƒ_ nÄ• ma. tena sahitÄ• anusÄ• sanÄ« eva __dhan
ovadi.

__ ``thullaccayaá¹ƒ desÄ• pehÄ«â€™â€™ _ti idaá¹ƒ bhedapurekkhÄ• rassa uposathÄ• dika
uposathakkhandhakÄ• dÄ«supaá¹-hamameva paÃ±Ã±attattÄ• vuttaá¹ƒ, itarathÄ• etesaá¹ƒ
anÄ• pattiyeva siyÄ• .

<346> __sarasÄ«_ti saro. __mahiá¹ƒ vikrubbato_ti mahiá¹ƒ dantehi vilikhantassa. idaÃ±cah
sabhÄ• vadassanaá¹ƒ. __nadÄ«sÅ«_ti saresu. bhisaá¹ƒ ghasamÄ• nassÄ• ti yojanÄ• . __ja
pÄ• lentassa.

<347> __dÅ«teyyaá¹ƒ_ \Ne II 242/ __gantu_nti dÅ«takammaá¹ƒ pattuá¹ƒ, dÅ«takammaá¹ƒ
__sahitÄ• sahitassÄ• _tiyuttÄ• yuttassa, yaá¹ƒ vattuá¹ƒ, kÄ• tuÃ±ca yuttaá¹ƒ, tattha kusalo.
adhippetÄ• nÄ• dhippetassavacanassa kusalo, byaÃ±janamatte na tiá¹-á¹-hati, adhippetatth

<350> gÄ• thÄ• su \Be II 255/ __jÄ• tÅ«_ti ekaá¹ƒsena. __mÄ• udapajjatha_ mÄ• hotÅ«tia
yathÄ• gatÄ«_ti pÄ• picchÄ• naá¹ƒ puggalÄ• naá¹ƒ yÄ• disÄ« gati abhisamparÄ• yo. __taá
kÄ• raá¹‡ena __jÄ• nÄ• thÄ• _ti devadattassa ``paá¹‡á¸• itoâ€™â€™ tiÄ• dinÄ• upari vakk

__pamÄ• daá¹ƒ anuciá¹‡á¹‡o_ti pamÄ• daá¹ƒ Ä• panno. __Ä• sÄ«sÄ• ya_nti avassaá¹ƒbhÄ
idha Ä• sÄ«sÄ• ti adhippetÄ• , na patthanÄ• . Ä«dise anÄ• gatatthe atÄ«tavacanaá¹ƒ sadda

__dubbhe_ti dubbheyya. __visakumbhenÄ• _ti ekena visapuá¹‡á¹‡akumbhena. __so_ti sop
visamissaá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«ti attho. __bhayÄ• nako_tivipulagambhÄ«rabhÄ• vena b
dÅ«setuá¹ƒ na sakkuá¹‡eyyataá¹ƒ dasseti. __vÄ• denÄ• _tidosakathanena. __upahiá¹ƒsatÄ

saá¹…ghabhedakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

upÄ• lipaÃ±hÄ• kathÄ• vaá¹‡á¹‡anÄ•

<351> __na pana ettÄ• vatÄ• saá¹…gho bhinno hotÄ«_ti salÄ• kaggÄ• hÄ• panamattena
saá¹…ghabhedÄ• nibbattitovuttaá¹ƒ. uposathÄ• disaá¹…ghakamme kate eva hi saá¹…gho
uposathapavÄ• raá¹‡Ä• suÃ±attiniá¹-á¹-hÄ• nena, sesakammesu apalokanÄ• dikammapari
samatthoti daá¹-á¹-habbo.

__ ``abhabbatÄ• na vuttÄ• â€™â€™ _ti idaá¹ƒ ``bhikkhave, devadattena paá¹-hamaá¹ƒ Ä•

upacitaâ€™â€™ ntiÄ• dinÄ• Ä• nantariyattaá¹ƒ vadatÄ• bhagavatÄ• tassa abhabbatÄ• sa
paÃ±Ã±attÄ• . etena Ä• pattiviya abhabbatÄ• pi paÃ±Ã±attianantarameva hoti, na tato pure
Ä• dikammikassapianÄ• pattiyÄ• avuttattÄ• devadattÄ• dayopi na muttÄ• ti daá¹-á¹-habba

__tayo satipaá¹-á¹-hÄ• nÄ• _tiÄ• dÄ«su tayo eva satipaá¹-á¹-hÄ• nÄ• , na tato paranti ekas
\Ne II 243/ paá¹-ikkhepova idha __adhammo, _ na pana tiá¹‡á¹‡aá¹ƒ satipaá¹-á¹-hÄ• nattav
tassa dhammattÄ• . evaá¹ƒ sesesupi hÄ• panakoá¹-á¹-hÄ• sesu. vaá¸• á¸• hanesu pana __
anindriyassapiekassa indriyattavidhÄ• nameva __adhammo_. evaá¹ƒ sesesupi. na kevalaÃ
``cattÄ• rokhandhÄ• , terasÄ• yatanÄ• nÄ«â€™â€™ tiÄ• dinÄ• yattha katthaci viparÄ«tato
__adhammo_. yÄ• thÄ• vato pakÄ• sanaÃ±ca sabbaá¹ƒ __dhammo_ti daá¹-á¹-habbaá¹ƒ. _
tathÄ• kÄ• yavacÄ«payogasamuá¹-á¹-hÄ• pikÄ• arÅ«pakkhandhÄ• va adhippetÄ• , evame
anavajjaá¹-á¹-hena sarÅ«pato dhammesu, akusalakammapathÄ• dÄ«su sÄ• vajjaá¹-á¹-hena
tadaÃ±Ã±esu ca abyÄ• katesu yassakassaci koá¹-á¹-hÄ• sassa bhagavatÄ• paÃ±Ã±attakk
``dhammoâ€™â€™ ti ca viparÄ«tato pakÄ• sanaá¹ƒ ``adhammoâ€™â€™ ti ca dassitanti da
vinayÄ• dayopi yathÄ• bhÅ«tato, ayathÄ• bhÅ«tatoca pakÄ• sanavasena dhammÄ• dhamm
vinayÄ• dinÄ• mena pana visesetvÄ• visuá¹ƒgahitattÄ• tadavasesameva dhammÄ• dham
daá¹-á¹-habbaá¹ƒ.

__imaá¹ƒ adhammaá¹ƒ dhammoti karissÄ• mÄ• _tiÄ• di dhammaÃ±ca adhammaÃ±ca yÄ•
pÄ• picchaá¹ƒnissÄ• ya viparÄ«tato pakÄ• sentasseva saá¹…ghabhedo hoti, na pana tathÄ
pakÄ• sentassÄ• tidassanatthaá¹ƒ vuttaá¹ƒ. esa nayo ``avinayaá¹ƒ vinayoti dÄ«pentÄ«â€™
tattha__niyyÄ• nika_nti ukkaá¹-á¹-hanti attho. __ ``tathevÄ• â€™â€™ _ti iminÄ• ``evaá¹ƒ a
Ä• cariyakulaâ€™â€™ ntiÄ• dinÄ• vuttamatthaá¹ƒ Ä• kaá¸• á¸• hati.

__saá¹ƒvaro pahÄ• naá¹ƒ paá¹-isaá¹…khÄ• _ti saá¹ƒvaravinayo, pahÄ• navinayo, paá¹-isaá
tenÄ• ha __ ``ayaá¹ƒ vinayoâ€™â€™ _ti. ``paÃ±Ã±attaá¹ƒ apaÃ±Ã±attaâ€™â€™ nti dukaá
abhÄ• sitaâ€™â€™ ntidukena atthato samÄ• nameva, tathÄ• duá¹-á¹-hulladukaá¹ƒ garuka
``cattÄ• rosatipaá¹-á¹-hÄ• nÄ• ... pe ... idaá¹ƒ apaÃ±Ã±attaá¹ƒ nÄ• mÄ• â€™â€™ _tiÄ• din
__sÄ• vasesÄ• patti_ntiavasesasÄ«lehi sahitÄ• pattiá¹ƒ. natthi etissaá¹ƒ Ä• pannÄ• yaá¹ƒ s
__anavasesÄ• patti_.

<354> pÄ• á¸·iyaá¹ƒ __samaggÄ• naÃ±ca anuggaho_ti yathÄ• samaggÄ• naá¹ƒ sÄ• magg
evaá¹ƒanuggahaá¹‡aá¹ƒ anubalappadÄ• naá¹ƒ.

<355> __siyÄ• _ \Be II 257/ __nu kho_ti sambhaveyya nu kho. __tasmiá¹ƒ adhammadiá¹-á¹
dhammoâ€™â€™ ti etasmiá¹ƒ dÄ«pane ayuttadiá¹-á¹-hi. __bhede adhammadiá¹-á¹-hÄ«_ti
dÄ«petvÄ• anussÄ• vanasalÄ• kaggÄ• hÄ• panÄ• dinÄ• attÄ• naá¹ƒ muÃ±citvÄ• catuvag
ekasÄ«mÄ• yameva á¹-hitato \Ne II 244/ catuvaggÄ• disaá¹…ghato viyojetvÄ•

ekakammÄ• dinipphÄ• danavasenasaá¹…ghabhedakaraá¹‡e adhammadiá¹-á¹-hiko hutvÄ• diá¹-á¹-hi_nti yÄ• tasmiá¹ƒ ``adhammaá¹ƒdhammoâ€™â€™ ti dÄ«pane attano adhammadi vinidhÄ• ya paá¹-icchÄ• detvÄ• ``dhammoevÄ• yaâ€™â€™ nti viparÄ«tato pakÄ• setvÄ• ti veditabbo.

__bhede dhammadiá¹-á¹-hÄ«_ti yathÄ• vuttanayena saá¹…ghabhedane doso natthÄ«ti lado ``adhammaá¹ƒdhammoâ€™â€™ ti dÄ«pane adhammadiá¹-á¹-hiko hutvÄ• pi taá¹ƒ diá¹-á¹-h saá¹…ghabhedakoatekiccho jÄ• to. __evaá¹ƒ bhede vematiko_ti imassa pana bhede vematikadiá¹-á¹-hiyÄ• vinidhÄ• nampi atthi. sesaá¹ƒ samameva. __tasmiá¹ƒ dhammadiá¹-á adhammadiá¹-á¹-hÄ«_ti ayaá¹ƒpana bhede adhammadiá¹-á¹-hiá¹ƒ vinidhÄ• ya katattÄ• saá jÄ• to. sukkapakkhepana sabbattha ``adhammaá¹ƒ dhammoâ€™â€™ tiÄ• didÄ«pane vÄ• diá¹-á¹-hiá¹ƒ avinidhÄ• yevakatattÄ• saá¹…ghabhedakopi satekiccho jÄ• to. tasmÄ• ``adha tiÄ• didÄ«pane vÄ• saá¹…ghabhede vÄ• ubhosupi vÄ• adhammadiá¹-á¹-hi vÄ• vematiko vimatiÃ±cavinidhÄ• ya ``dhammoâ€™â€™ ti pakÄ• setvÄ• vuttanayena saá¹…ghabhedaá hotÄ«tiveditabbaá¹ƒ.

upÄ• lipaÃ±hÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghabhedakakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

8. vattakkhandhako

Ä• gantukavattakathÄ• vaá¹‡á¹‡anÄ•

<357> vattakkhandhake \Be II 258/ \Ne II 245/ __pattharitabba_nti Ä• tape pattharitabbaá¹ƒ pÄ• á¸·iyaá¹ƒ__abhivÄ• dÄ• petabbo_ti vandanatthÄ• ya vassaá¹ƒ pucchanena navako say __nilloketabbo_ti oloketabbo.

Ä• gantukavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• vÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ•

<359> ``yathÄ• bhÄ• gaâ€™â€™ nti á¹-hapitaá¹-á¹-hÄ• naá¹ƒ anatikkamitvÄ• maÃ±capÄ« pattharitvÄ• upari paccattharaá¹‡aá¹ƒ datvÄ• dÄ• nampi senÄ• sanapaÃ±Ã±Ä• panamevÄ ``papphoá¹-etvÄ• hi pattharituá¹ƒ pana vaá¹-á¹-atiyevÄ• â€™â€™ _ti.

Ä• vÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

anumodanavattakathÄ• vaá¹‡á¹‡anÄ•

<362> __paÃ±came nisinne_ti anumodanatthÄ• ya nisinne. __na mahÄ• therassa bhÄ• ro b
Ä• gametuá¹ƒ na bhÄ• ro. __ajjhiá¹-á¹-hova Ä• gametabbo_ti attanÄ• ajjhiá¹-á¹-hehibhikkhÅ
nisÄ«ditabbanti attho.

anumodanavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhattaggavattakathÄ• vaá¹‡á¹‡anÄ•

<364> __manussÄ• naá¹ƒ_ \Ne II 246/ __parivisanaá¹-á¹-hÄ• na_nti yattha antovihÄ• repi n
Ä• vasitvÄ• bhikkhÅ« netvÄ• bhojenti. __Ä• sanesu satÄ«_ti nisÄ«danaá¹-á¹-hÄ• nesu \Be
bhante, Ä• sanaá¹ƒ ucca_nti Ä• sanne samabhÅ«mibhÄ• ge paÃ±Ã±attaá¹ƒ therÄ• sanena
vuttaá¹ƒ, therÄ• sanato pana uccatare Ä• pucchitvÄ• pi nisÄ«dituá¹ƒ na vaá¹-á¹-ati. yaditaá¹
nÄ«cataraá¹ƒ hoti, anÄ• pucchÄ• pi nisÄ«dituá¹ƒ vaá¹-á¹-ati. __mahÄ• therasseva Ä• pattÄ
paá¹-ibÄ• hanÄ• pattiyÄ• Ä• patti. __avattharitvÄ• _ti pÄ• rutasaá¹…ghÄ• á¹-iá¹ƒ avattharit
attho.

pÄ• á¸·iyaá¹ƒ __ ``ubhohi hatthehi ... pe ... odano paá¹-iggahetabboâ€™â€™ _ti idaá¹ƒ hatt
vÄ• pacchipiá¹-á¹-hiÄ• didussaá¹‡á¹-hitÄ• dhÄ• re vÄ• pattaá¹ƒ á¹-hapetvÄ• odanassa gah
apatanatthÄ• yavuttaá¹ƒ, susajjite pana Ä• dhÄ• re pattaá¹ƒ á¹-hapetvÄ• ekena hatthena ta
odanaá¹ƒpaá¹-iggahetuá¹ƒ vaá¹-á¹-ati eva. __ubhohi hatthehi ... pe ... udakaá¹ƒ paá¹-iggahe
etthÄ• pieseva nayo.

__hatthadhovanaudaka_nti bhojanÄ• vasÄ• ne udakaá¹ƒ. tenÄ• ha __ ``pÄ• nÄ«yaá¹ƒ pivit
_ti. tena pariyosÄ• ne dhovanameva paá¹-ikkhittaá¹ƒ, bhojanantare pana pÄ• nÄ«yapivanÄ•
hatthaá¹ƒdhovitvÄ• puna bhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti dasseti. potthakesu pana ``pÄ• nÄ«ya
dhovitabbÄ• â€™â€™ ti likhanti, taá¹ƒ purimavacanena na sameti pariyosÄ• ne udakassev
``hatthadhovanaudakaâ€™â€™ ntivuttattÄ• . __sace manussÄ• dhovatha, bhante_tiÄ• di n
nisinnaá¹ƒ theraá¹ƒ sandhÄ• yavuttaá¹ƒ. __dhure_ dvÄ• rasamÄ«pe.

bhattaggavattakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

piá¹‡á¸• acÄ• rikavattakathÄ• divaá¹‡á¹‡anÄ•

<366> pÄ• á¸·iyaá¹ƒ __á¹-hÄ• peti vÄ• _ti tiá¹-á¹-ha bhanteti vadanti.

<367> __atthi, bhante, nakkhattapadÄ• nÄ«_ti nakkhattapadavisayÄ• ni Ã±Ä• tÄ• ni atthi,

assayujÄ• dinakkhattaá¹ƒjÄ• nÄ• thÄ• ti adhippÄ• yo. tenÄ• ha __ ``na jÄ• nÄ• ma, Ä• vusc
\Ne II 247/, disÄ• bhÄ• ga_ntietthÄ• pi eseva nayo. __kenajja, bhante, yutta_nti kena nakkh
yuttotiattho.

<369> __aá¹…gaá¹‡e_ti \Be II 260/ abbhokÄ• se. __evameva paá¹-ipajjitabba_nti uddesadÄ
dasseti.

<374> __nibaddhagamanatthÄ• yÄ• _ti attanova nirantaragamanatthÄ• ya. Å«haditÄ• ti ettl
hada-dhÄ• tussavaccavissajjanatthatÄ• yÄ• ha __ ``bahi vaccamakkhitÄ• â€™â€™ _ti.

piá¹‡á¸• acÄ• rikavattakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vattakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

9. pÄ• timokkhaá¹-á¹-hapanakkhandhako

pÄ• timokkhuddesayÄ• canakathÄ• vaá¹‡á¹‡anÄ•

<383> pÄ• timokkhaá¹-á¹-hapanakkhandhake \Be II 261/ \Ne II 248/ pÄ• á¸·iyaá¹ƒ __nandim
odÄ• tadisÄ• mukhatÄ• yatuá¹-á¹-hamukhiyÄ• . ``uddhastaá¹ƒ aruá¹‡aâ€™â€™ nti vatvÄ• p
bhagavÄ• â€™â€™ ti pÄ• timokkhuddesayÄ• canaá¹ƒanuposathe uposathakaraá¹‡apaá¹-ik
apaÃ±Ã±attattÄ• therena katanti daá¹-á¹-habbaá¹ƒ. kasmÄ• pana bhagavÄ• evaá¹ƒ tuá¹‡
vÄ«tinÄ• mesÄ«ti? aparisuddhÄ• ya parisÄ• yauposathÄ• disaá¹ƒvÄ• sakaraá¹‡assa sÄ• va
pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ, taÃ±ca Ä• yatiá¹ƒ bhikkhÅ«naá¹ƒtathÄ• paá¹-ipajjanatthaá¹ƒ sikkh
keci panettha ``aparisuddhampi puggalaá¹ƒ tassasammukhÄ• `aparisuddhoâ€™ ti vattuá¹ƒ
avisahanto bhagavÄ• tathÄ• nisÄ«dÄ«â€™â€™ tikÄ• raá¹‡aá¹ƒ vadanti. taá¹ƒ akÄ• raá¹‡a
mahÄ• moggallÄ• nattherenÄ• pi taá¹ƒbÄ• hÄ• yaá¹ƒ gahetvÄ• bahi nÄ«haraá¹‡assa akatt
yathÄ• vuttamevettha kÄ• raá¹‡anti. teneva ``aá¹-á¹-hÄ• nametaá¹ƒ, bhikkhave, anavakÄ• s
aparisuddhÄ• ya parisÄ• ya uposathaá¹ƒkareyya, pÄ• timokkhaá¹ƒ uddiseyyÄ• â€™â€™ ti
vatvÄ• ``na ca, bhikkhave, sÄ• pattikena pÄ• timokkhaá¹ƒ sotabbaâ€™â€™ ntiÄ• dinÄ• (V
sÄ• pattikaparisÄ• yakattabbavidhi dassito.

__saá¹…kassarasamÄ• cÄ• ra_nti kiÃ±cideva asÄ• ruppaá¹ƒ disvÄ• ``idaá¹ƒ iminÄ• kataá
saá¹…kÄ• ya saritabbasamÄ• cÄ• raá¹ƒ, attanÄ• vÄ• ``mama anÄ• cÄ• raá¹ƒ ete jÄ• nant
saá¹…kÄ• yasaritabbasamÄ• cÄ• raá¹ƒ. samaá¹‡avesadhÄ• raá¹‡ena, saá¹…ghikapaccaya
jÄ«vikaá¹ƒ kappento ``ahaá¹ƒ samaá¹‡oâ€™â€™ ti paá¹-iÃ±Ã±aá¹ƒ adentopi atthato dento
``samaá¹‡apaá¹-iÃ±Ã±aá¹ƒbrahmacÄ• ripaá¹-iÃ±Ã±aâ€™â€™ _nti vuttaá¹ƒ. __avassuta_nt
saÃ±jÄ• tadussilyakacavarattÄ• __kasambujÄ• taá¹ƒ_ \Ne II 249/, __asÄ• ratÄ• ya vÄ• kas

__bahidvÄ• rakoá¹-á¹-hakÄ• nikkhÄ• metvÄ• _tidvÄ• rasÄ• lato bahi nikkhamÄ• petvÄ• .

<384> __mahÄ• samudde_ \Be II 262/ __abhiramantÄ«_ti bahuso dassanapavisanÄ• dinÄ•
vindanti. __na Ä• yatakeneva papÄ• to_ti chinnataá¹-amahÄ• sobbho viya na Ä• ditovaninn
__á¹-hitadhammo_ti avaá¹-á¹-hitasabhÄ• vo. __pÅ«ratta_nti puá¹‡á¹‡attaá¹ƒ. __nÄ• gÄ• _ti

pÄ• timokkhuddesayÄ• canakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhasavanÄ• rahakathÄ• divaá¹‡á¹‡anÄ•

<386> __udÄ• haritabba_nti pÄ• á¸·iyÄ• avatvÄ• tamatthaá¹ƒ yÄ• ya kÄ• yaci bhÄ• sÄ• ya
udÄ• haá¹-amevÄ• tidaá¹-á¹-habbaá¹ƒ.

__pure vÄ• pacchÄ• vÄ• _ti Ã±attiÄ• rambhato pubbe vÄ• Ã±attiniá¹-á¹-hÄ• nato pacchÄ•

<387> __kataÃ±ca akataÃ±ca ubhayaá¹ƒ gahetvÄ• _ti yassa katÄ• pi atthi akatÄ• pi. tassa
__dhammikaá¹ƒ sÄ• maggi_nti dhammikaá¹ƒ samaggakammaá¹ƒ. __paccÄ• diyatÄ«_ti ukk
Ä• diyati.

<388> __Ä• kÄ• rÄ• disaÃ±Ã±Ä• veditabbÄ• _ti Ä• kÄ• raliá¹…ganimittanÄ• mÄ• ni vuttÄ•

pÄ• timokkhasavanÄ• rahakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

attÄ• dÄ• naaá¹…gakathÄ• divaá¹‡á¹‡anÄ•

<398> puna codetuá¹ƒ attanÄ• Ä• dÄ• tabbaá¹ƒ gahetabbaá¹ƒ adhikaraá¹‡aá¹ƒ attÄ• dÄ• n
``sÄ• sanaá¹ƒsodhetukÄ• moâ€™â€™ _tiÄ• di. __vassÄ• ratto_ti vassakÄ• lo. sopi hi dubb
adhikaraá¹‡avÅ«pasamatthaá¹ƒ lajjiparisÄ• ya dÅ«rato Ä• nayanassa, Ä• gatÄ• naÃ±ca piá
caraá¹‡Ä• disamÄ• cÄ• rassadukkarattÄ• akÄ• lo eva.

__samanussaraá¹‡akaraá¹‡a_nti \Ne II 250/ anussaritÄ• nussaritakkhaá¹‡e pÄ«tipÄ• mojjaj
anussaraá¹‡uppÄ• dakaá¹ƒ. __vigatÅ«pakkilesa ... pe ... saá¹ƒvattatÄ«_ti ettha yathÄ• \Be
abbhahimÄ• diupakkilesavirahitÄ• naá¹ƒcandimasÅ«riyÄ• naá¹ƒ sassirÄ«katÄ• hoti, evama
pÄ• papuggalÅ«pakkilesavigamenasassirÄ«katÄ• hotÄ«ti adhippÄ• yo.

<399> __adhigataá¹ƒ mettacitta_nti appanÄ• ppattaá¹ƒ mettajhÄ• naá¹ƒ.

400-1__._ ``dosantaroâ€™â€™ ti ettha antara-saddo cittapariyÄ• yoti Ä• ha __ ``na duá¹-á¹

_ti.

kÄ• ruÃ±Ã±aá¹ƒ nÄ• ma karuá¹‡Ä• evÄ• ti Ä• ha __ ``kÄ• ruÃ±Ã±atÄ• ti karuá¹‡Ä• bhÄ• v
__karuá¹‡a_ntiappanÄ• ppattaá¹ƒ vadati. tathÄ• __metta_nti.

attÄ• dÄ• naaá¹…gakathÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• timokkhaá¹-á¹-hapanakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

10. bhikkhunikkhandhako

mahÄ• pajÄ• patigotamÄ«vatthukathÄ• vaá¹‡á¹‡anÄ•

<403> bhikkhunikkhandhake \Be II 264/ \Ne II 251/ __ ``mÄ• tugÄ• massa pabbajitattÄ• â€™
paÃ±cavassasatatouddhaá¹ƒ saddhammassa appavattanakÄ• raá¹‡adassanaá¹ƒ. __sukkha
vassasahassa_ntiÄ• di__khandhakabhÄ• á¹‡akÄ• naá¹ƒ_ mataá¹ƒ gahetvÄ• vuttaá¹ƒ.
__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``paá¹-isambhidÄ• ppattehivassasahassaá¹ƒ
chaá¸·abhiÃ±Ã±ehi vassasahassaá¹ƒ, tevijjehi vassasahassaá¹ƒ, sukkhavipassakehivassas
vassasahassaá¹ƒ aá¹-á¹-hÄ• sÄ«â€™â€™ ti (Sv III 161) vuttaá¹ƒ. __aá¹…guttara_ (Mp III 8
-__saá¹ƒyuttaá¹-á¹-hakathÄ• su_pi (Spk II 2.156) aÃ±Ã±athÄ• va vuttaá¹ƒ, taá¹ƒ sabbaá¹ƒ a
taá¹ƒtaá¹ƒbhÄ• á¹‡akÄ• naá¹ƒ matena likhitasÄ«haá¸·aá¹-á¹-hakathÄ• suÄ• gatanayameva
likhitaá¹ƒ Ä«dise kathÄ• virodhe sÄ• sanaparihÄ• niyÄ• abhÄ• vato, sodhanupÄ• yÄ• bhÄ•
hi suttÄ• dinayena sodhanÄ«yo, na kathÄ• maggavirodhoti.

mahÄ• pajÄ• patigotamÄ«vatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunÄ«upasampadÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ•

404-8__._ pÄ• á¸·iyaá¹ƒ __yadaggenÄ• _ti yasmiá¹ƒ divase. __tadÄ• _ti tasmiá¹ƒyeva divas
__vimÄ• netvÄ• _tiavamÄ• naá¹ƒ katvÄ• .

410-1__._ __Ä• pattigÄ• miniyo_ti Ä• pattiá¹ƒ Ä• pannÄ• yo. __kammavibhaá¹…ge_ti pariv
482 Ä• dayo).

413-5__._ pÄ• á¸·iyaá¹ƒ \Ne II 252/ __dve tisso bhikkhuniyo_ti dvÄ«hi tÄ«hi bhikkhunÄ«hi. _
Ä• rocentÄ«_tipÄ• timokkhuddesakassa na Ä• rocenti.

<416> __dussaveá¹‡iyÄ• _ti anekadussapaá¹-á¹-e ekato katvÄ• kataveá¹‡iyÄ• .

<417> __visesaka_nti \Be II 265/ pattalekhÄ• divaá¹‡á¹‡avisesaá¹ƒ. __pakiá¹‡antÄ«_ti vikk
__namanaka_nti pÄ• sukaá¹-á¹-hinamanakabandhanaá¹ƒ.

422-5__._ __saá¹ƒvelliya_nti kacchaá¹ƒ bandhitvÄ• nivÄ• sanaá¹ƒ. __tayo nissaye_ti
rukkhamÅ«lasenÄ• sanassatÄ• saá¹ƒ alabbhanato vuttaá¹ƒ.

426-8__._ __aá¹-á¹-heva bhikkhuniyo yathÄ• vuá¸• á¸• haá¹ƒ paá¹-ibÄ• hantÄ«_ti aá¹-á¹-ha
vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• vagaá¹‡hantiyo Ä• gatapaá¹-ipÄ• á¹-iá¹ƒ paá¹-ibÄ• hanti, nÄ•
__anuvÄ• daá¹ƒ paá¹-á¹-hapentÄ«_tiissariyaá¹ƒ pavattentÄ«ti atthaá¹ƒ vadanti.

<430> __bhikkhudÅ«tenÄ• _ti bhikkhunÄ• dÅ«tabhÅ«tena. __sikkhamÄ• nadÅ«tenÄ• _ti s

<431> __na sammatÄ«_ti nappahoti. __navakamma_nti ``navakammaá¹ƒ katvÄ• vasatÅ«â
saá¹…ghikabhÅ«miyÄ• okÄ• sadÄ• naá¹ƒ.

432-6__._ __sannisinnagabbhÄ• _ti duviÃ±Ã±eyyagabbhÄ• . __mahilÄ• titthe_ti itthÄ«naá¹

bhikkhunÄ«upasampadÄ• nujÄ• nanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunikkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

11. paÃ±casatikakkhandhako

khuddÄ• nukhuddakasikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ•

<437> paÃ±casatikakkhandhake \Be II 266/ \Ne II 253/ pÄ• á¸·iyaá¹ƒ __ ``apÄ• vuso, amhÄ
jÄ• nÄ• sÄ«â€™â€™ _tiidaá¹ƒ thero sayaá¹ƒ bhagavato parinibbutabhÄ• vaá¹ƒ jÄ• nantopi
sahagatabhikkhuparisÄ• ya Ã±Ä• panatthameva, subhaddassa vuá¸• á¸• hapabbajitassa sÄ
bhikkhÅ«naá¹ƒ viÃ±Ã±Ä• panatthaÃ±ca evaá¹ƒ pucchi. subhaddo hi kusinÄ• rÄ• yaá¹ƒ bha
khattiyÄ• digahaá¹-á¹-haparisÄ• ya majjhe bhagavatoparinibbÄ• naá¹ƒ sutvÄ• haá¹-á¹-hapa
pahaá¹-á¹-hÄ• kÄ• raá¹ƒ vÄ• cÄ• ya pakÄ• setuá¹ƒ na sakkhissati, idheva pana vijanapades
attano pÄ• paladdhiá¹ƒ pakÄ• sessati, tato tamevapaccayaá¹ƒ dassetvÄ• bhikkhÅ« samuss
dhammavinayasaá¹…gahaá¹ƒ kÄ• retvÄ• etassa pÄ• pabhikkhussa, aÃ±Ã±esaÃ±ca Ä«dis
sÄ• sanaá¹-á¹-hitiÃ±ca karissÄ• mÄ«ti jÄ• nantova taá¹ƒ pucchÄ«tiveditabbaá¹ƒ. teneva the
Ä• vuso, samayaâ€™â€™ ntiÄ• dinÄ• subhaddavacanamevadassetvÄ• dhammavinayaá¹
sarÄ«rena nÄ• nÄ• desabhÄ• vo, vippavÄ• sotiattho. __vinÄ• bhÄ• vo_ti maraá¹‡ena viyujj
bhavantarÅ«pagamanenaaÃ±Ã±Ä• kÄ• rappatti.

<441> __ ``Ä• kaá¹…khamÄ• no ... pe ... samÅ«haneyyÄ• â€™â€™ _ti idaá¹ƒ bhagavÄ• m
tivuttattÄ• ekasikkhÄ• padampi samÅ«hanitabbaá¹ƒ apassantÄ• , samÅ«hane ca dosaá¹ƒ
dhammasaá¹…gahakÄ• bhikkhÅ« ``apaÃ±Ã±attaá¹ƒ na paÃ±Ã±Ä• pessÄ• ma, paÃ±Ã±atta
tiÄ• dinÄ• puna ``paÃ±Ã±attisadisÄ• ya akuppÄ• ya kammavÄ• cÄ• ya sÄ• vetvÄ• samÄ•
yÄ• vasÄ• sanantaradhÄ• nÄ• appaá¹-ibÄ• hiyÄ• ni sikkhÄ• padÄ• ni bhavissantÄ«â€™â€
avocÄ• tidaá¹-á¹-habbaá¹ƒ. teneva mahÄ• therÄ• pi tatheva paá¹-ipajjiá¹ƒsu.

__gihigatÄ• nÄ«_ti_ \Ne II 254/ __gihÄ«su gatÄ• ni. khattiyamahÄ• sÄ• rÄ• digihÄ«hi Ã±Ä•
citakadhÅ«makÄ• loattano pavattipariyosÄ• nabhÅ«to etassÄ• ti __dhÅ«makÄ• likaá¹ƒ_.

<443> __oá¸·Ä• rike_ \Be II 267/ __nimitte kariyamÄ• nepÄ«_ti ``Ä• kaá¹…khamÄ• no, Ä• n
vÄ• tiá¹-á¹-heyya kappÄ• vasesaá¹ƒ vÄ• â€™â€™ ti evaá¹ƒ thÅ«latare ``tiá¹-á¹-hatu, bhaga
yÄ• canahetubhÅ«te okÄ• sanimitte kamme kariyamÄ• ne. __mÄ• rena pariyuá¹-á¹-hitacitto
Ä• viá¹-á¹-hacitto.

<445> __ujjavanikÄ• yÄ• _ti paá¹-isotagÄ• miniyÄ• . kucchito lavo chedo vinÄ• so __kulavo
taá¹ƒ na gacchantÄ«ti __na kulavaá¹ƒ gamenti_.

khuddÄ• nukhuddakasikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±casatikakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

12. sattasatikakkhandhako

dasavatthukathÄ• vaá¹‡á¹‡anÄ•

<446> sattasatikakkhandhake \Be II 268/ \Ne II 255/ __bhikkhaggenÄ• _ti bhikkhugaá¹‡anÄ

<447> __avijjÄ• nivutÄ• _ti avijjÄ• nÄ«varaá¹‡ena nivutÄ• paá¹-icchannÄ• . __aviddasÅ«_t
__upakkilesÄ• vuttÄ• _ti tesaá¹ƒ samaá¹‡abrÄ• hmaá¹‡Ä• naá¹ƒ ete surÄ• pÄ• nÄ• dayo u
taá¹‡hÄ• ya sahitÄ• __sanettikÄ• _.

450-1__._ __ahogaá¹…go_ti tassa pabbatassa nÄ• maá¹ƒ. __paá¹-ikacceva gaccheyya_nti
adhikaraá¹‡aá¹ƒvÅ«pasamituá¹ƒ bhikkhÅ« sannipatissanti, tatthÄ• haá¹ƒ paá¹-hamameva g
__sambhÄ• vesu_nti sampÄ• puá¹‡iá¹ƒsu.

<452> __aloá¹‡ika_nti loá¹‡arahitaá¹ƒ bhattaá¹ƒ, byaÃ±janaá¹ƒ vÄ• . __Ä• sutÄ• _ti sabbas

``asuttÄ• â€™â€™ ti vÄ• pÄ• á¹-ho.

<453> __ujjaviá¹ƒsÅ«_ti nÄ• vÄ• ya paá¹-isotaá¹ƒ gacchiá¹ƒsu. __pÄ• cÄ«nakÄ• _ti puratth
vajjiputtake sandhÄ• ya vuttaá¹ƒ. __pÄ• veyyakÄ• _ti pÄ• veyyadesavÄ• sino.

<454> __nanu tvaá¹ƒ, Ä• vuso, vuá¸• á¸• ho_ti nanu tvaá¹ƒ thero nissayamutto, kasmÄ• ta
bhedavacanaá¹ƒ vadanti. __garunissayaá¹ƒ gaá¹‡hÄ• mÄ• _ti nissayamuttÄ• pi mayaá¹ƒ el
nissayabhÅ«taá¹ƒ gahetvÄ• va vasissÄ• mÄ• ti adhippÄ• yo.

<455> __mÅ«lÄ• dÄ• yakÄ• _ti paá¹-hamaá¹ƒ dasavatthÅ«naá¹ƒ dÄ• yakÄ• , Ä• vÄ• sikÄ•
__pathabyÄ• saá¹…ghatthero_ti \Ne II 256/ loke sabbabhikkhÅ«naá¹ƒ tadÄ• upasampadÄ•
__suÃ±Ã±atÄ• vihÄ• renÄ• _tisuÃ±Ã±atÄ• mukhena adhigataphalasamÄ• pattiá¹ƒ sandhÄ•

<457> __suttavibhaá¹…ge_ti padabhÄ• janÄ«ye. idaÃ±ca ``yo pana bhikkhu sannidhikÄ• ra
bhojanÄ«yaá¹ƒ vÄ• â€™â€™ ti (Vin IV 253) sutte yÄ• vakÄ• likasseva parÄ• maá¹-á¹-hattÄ
269/siá¹…gÄ«loá¹‡assa yÄ• vajÄ«vikassa sannidhikatassa Ä• misena saddhiá¹ƒ paribhoge
vibhaá¹…ganayenevasijjhatÄ«ti vuttaá¹ƒ, taá¹ƒ pana pÄ• cittiyaá¹ƒ vibhaá¹…ge Ä• gatabhÄ
``kathaá¹ƒ suttavibhaá¹…geâ€™â€™ _tiÄ• divuttaá¹ƒ. tattha hi loá¹‡amettha sannidhikataá
bhojanÄ«yanti loá¹‡amissabhojanevajjiputtakÄ• anavajjasaÃ±Ã±ino ahesuá¹ƒ. tathÄ• saÃ±
Ä• pattidassanatthaá¹ƒ ``sannidhikÄ• reasannidhikÄ• rasaÃ±Ã±Ä«â€™â€™ ti idaá¹ƒ suttav
veditabbaá¹ƒ.

__tena saddhi_nti purepaá¹-iggahitaloá¹‡ena saddhiá¹ƒ. __dukkaá¹-enettha bhavitabba_nti
bhikkhave, yÄ• vajÄ«vikaá¹ƒ paá¹-iggahitaâ€™â€™ nti avatvÄ• ``tadahupaá¹-iggahitaâ€™
vacanasÄ• matthiyatopurepaá¹-iggahitaá¹ƒ yÄ• vajÄ«vikaá¹ƒ yÄ• vakÄ• likena saddhiá¹ƒ sa
kappatÄ«tisijjhati, tattha dukkaá¹-ena bhavitabbanti adhippÄ• yo. __dukkaá¹-enapi na bhavi
sannidhikÄ• rapaccayÄ• dukkaá¹-aá¹ƒ maÃ±Ã±atha, yÄ• vajÄ«vikassa loá¹‡assa sannidhi
bhavitabbaá¹ƒ, atha Ä• misena sambhinnarasassa tassa Ä• misagatikattÄ• dukkaá¹-aá¹ƒ m
pÄ• cittiyeneva bhavitabbaá¹ƒ Ä• misattupagamanatoti adhippÄ• yo. __na hi etthayÄ• vajÄ«
dukkaá¹-Ä• bhÄ• vaá¹ƒ samattheti.

pÄ• á¸·iyaá¹ƒ __rÄ• jagahe suttavibhaá¹…ge_tiÄ• dÄ«su sabbattha sutte ca vibhaá¹…ge cÄ
tassa vikÄ• labhojanÄ• dino suttepi paá¹-ikkhittattÄ• vinayassa atisaraá¹‡aá¹ƒ atikkamo__v
``nisÄ«danaá¹ƒ nÄ• ma sadasaá¹ƒ vuccatÄ«ti Ä• gataâ€™â€™ _nti idaá¹ƒ vibhaá¹…ge caÄ
__taá¹ƒ pamÄ• á¹‡aá¹ƒ karontassÄ• _ti sugatavidatthiyÄ• vidatthittayappamÄ• á¹‡aá¹ƒkaro
vidatthidvayappamÄ• á¹‡aá¹ƒ kataá¹ƒ. adasakampi nisÄ«danaá¹ƒ vaá¹-á¹-ati evÄ• tiadhippÄ
heá¹-á¹-hÄ• sabbattha suviÃ±Ã±eyyameva.

dasavatthukathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattasatikakkhandhakavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

cÅ«á¸·avaggavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

parivÄ• ravaá¹‡á¹‡anÄ•

mahÄ• vaggo

paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ•

<1> visuddhaparivÄ• rassa \Be II 271/ \Ne II 257/ sÄ«lakkhandhÄ• didhammakkhandhasarÄ
vinayapariyattisÄ• sanekhandhakÄ• naá¹ƒ anantaraá¹ƒ parivÄ• roti yo vinayo saá¹…gahaá¹
anuttÄ• natthavaá¹‡á¹‡anaá¹ƒkarissÄ• mÄ«ti yojanÄ• .

__samantacakkhunÄ• _ti sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena. __ativisuddhena maá¹ƒsacakkhun
yojanappamÄ• á¹‡e atisukhumÄ• nipi rÅ«pÄ• ni passanato ativiya parisuddhena pasÄ• dac
paÃ±Ã±attÄ«â€™â€™ tiÄ• dÄ«su atthi nu kho tattha paÃ±Ã±attÄ«tiÄ• dinÄ• attho gahetab
paÃ±Ã±atti ... pe ... kenÄ• bhatanti pucchÄ• â€™â€™ _ti.

<2> __pucchÄ• vissajjane_ti \Ne II 258/ pucchÄ• ya vissajjane. __vinÄ«takathÄ• _ti vinÄ«ta
vÄ• pÄ• á¹-ho.

__dvaá¹…gikena ekena samuá¹-á¹-hÄ• nenÄ• _ti aá¹…gadvayasamudÄ• yabhÅ«tena eken
samuá¹-á¹-hÄ• nassaabhÄ• vepi tesu ekenaá¹…gena vinÄ• ayaá¹ƒ Ä• patti na hotÄ«ti dass
samuá¹-á¹-hÄ• nenÄ• â€™â€™ tivuttaá¹ƒ. idÄ• ni tesu dvÄ«su aá¹…gesu padhÄ• naá¹…ga
cittaá¹ƒ aá¹…gaá¹ƒhotÄ«â€™â€™ _tiÄ• di. yasmÄ• pana maggenamaggappaá¹-ipattisaá¹.
sevanacittenevasambhave sati ayaá¹ƒ taá¹ƒ aá¹…gadvayaá¹ƒ upÄ• dÄ• ya bhagavatÄ• pa
nÄ• sati. tasmÄ• taá¹ƒ cittaá¹ƒ kÄ• yaviÃ±Ã±attisaá¹…khÄ• tassa kÄ• yassa aá¹…gaá¹ƒ kÄ
Ä• pattiyÄ• . tassa pana taá¹ƒsamuá¹-á¹-hitakÄ• yo eva aá¹…gaá¹ƒ abyavahitakÄ• raá¹‡aá¹
kÄ• raá¹‡akÄ• raá¹‡anti adhippÄ• yo. evaá¹ƒ uparipi sabbattha cittaá¹…gayuttasamuá¹-á¹-h
272/ veditabbo. ``ekenasamuá¹-á¹-hÄ• nena samuá¹-á¹-hÄ• tÄ«â€™â€™ tiÄ• diparivÄ• rava
akusalÄ• diparamatthasabhÄ• vatÄ• pÄ• á¸·iaá¹-á¹-hakathÄ• su pariyÄ• yatova vuttÄ• , sam

sijjhati samuá¹-á¹-hÄ• nasamuá¹-á¹-hitÄ• naá¹ƒbhedasiddhitoti gahetabbaá¹ƒ. __imamattha
Ä• pannÄ• ya pÄ• rÄ• jikÄ• pattiyÄ• kehicipisamathehi anÄ• pattibhÄ• vÄ• pÄ• danassa
asakkuá¹‡eyyattasaá¹…khÄ• tamatthaá¹ƒ sandhÄ• ya.

<3> __porÄ• á¹‡akehi mahÄ• therehÄ«_ti saá¹…gÄ«tittayato pacchÄ• potthakasaá¹…gÄ«t
chaá¸·abhiÃ±Ã±Ä• paasambhidÄ• diguá¹‡asamujjalehimahÄ• therehi. catutthasaá¹…gÄ«tis
__potthakÄ• rohasaá¹…gÄ«ti_.

<188> __mahÄ• vibhaá¹…ge_ti bhikkhuvibhaá¹…ge. __soá¸·asa vÄ• rÄ• dassitÄ• _ti yehi
Ä• dibhÅ«tehiupalakkhitattÄ• ayaá¹ƒ sakalopi parivÄ• ro soá¸·asaparivÄ• roti voharÄ«yati,

paÃ±Ã±attivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nasÄ«savaá¹‡á¹‡anÄ•

<257> pÄ• á¸·iyaá¹ƒ __nibbÄ• naÃ±ceva paÃ±Ã±attÄ«_ti ettha yasmÄ• saá¹…khatadhamm
sammutisaccabhÅ«tÄ• puggalÄ• dipaÃ±Ã±atti paramatthato avijjamÄ• nattÄ• uppattivinÄ•
aniccadukkhalakkhaá¹‡advayenayuttÄ• ti vattuá¹ƒ ayuttÄ• , kÄ• rakavedakÄ• dirÅ«pena pa
attasabhÄ• vena virahitattÄ• ``anattÄ• â€™â€™ ti vattuá¹ƒ yuttÄ• . tasmÄ• ayaá¹ƒ paÃ±Ã±
asaá¹…khatattasÄ• maÃ±Ã±ato \Ne II 259/ vatthubhÅ«tenanibbÄ• nena saha __ ``anattÄ•
vuttÄ• . avijjamÄ• nÄ• pi hi sammuti kenacipaccayena akatattÄ• asaá¹…khatÄ• evÄ• ti.

karuá¹‡Ä• sÄ«talattaá¹ƒ, paÃ±Ã±Ä• pabhÄ• sitattaÃ±ca bhagavato dassetuá¹ƒ __ ``buddha
_tietaá¹ƒ ubhayaá¹ƒ vuttaá¹ƒ. hÄ• yati etenÄ• ti hÄ• ni, dukkhassa hÄ• ni __dukkhahÄ• ni,
sabbadukkhÄ• panÅ«danakÄ• raá¹‡antiattho. __piá¹-ake tÄ«á¹‡i desayÄ«_ti yasmÄ• aÃ±Ã
sammÄ• sambuddhÄ• saddhammaá¹ƒdesayanti, tasmÄ• \Be II 273/ aá¹…gÄ«raso piá¹-ak
__mahÄ• guá¹‡a_ntimahÄ• nisaá¹ƒsaá¹ƒ. __evaá¹ƒ nÄ«yati saddhammo_ti yadi vinayapari
tiá¹-á¹-hati, evaá¹ƒsati paá¹-ipattipaá¹-ivedhasaddhammopi nÄ«yati pavattÄ«yati, na parihÄ•

vinayapariyatti pana kathaá¹ƒ tiá¹-á¹-hatÄ«ti Ä• ha __ ``ubhato cÄ• â€™â€™ _tiÄ• di. pariv
ganthitÄ• tiá¹-á¹-hatÄ«ti yojetabbaá¹ƒ. __tasseva parivÄ• rassÄ• _ti tasmiá¹ƒ eva parivÄ• re
__samuá¹-á¹-hÄ• naá¹ƒniyato kata_nti ekaccaá¹ƒ samuá¹-á¹-hÄ• nena niyataá¹ƒ kataá¹ƒ. ta
sikkhÄ• padaá¹ƒniyatasamuá¹-á¹-hÄ• naá¹ƒ aÃ±Ã±ehi asÄ• dhÄ• raá¹‡aá¹ƒ, taá¹ƒ pakÄ• si

__sambhedaá¹ƒ nidÄ• naÃ±caÃ±Ã±a_nti sambhedo sikkhÄ• padÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±
saá¹ƒkiá¹‡á¹‡atÄ• , nidÄ• naÃ±ca paÃ±Ã±attiá¹-á¹-hÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ puggalÄ• divatth
uparÄ«_ti heá¹-á¹-hÄ• vutte, upari vakkhamÄ• ne ca parivÄ• rasutte eva dissanti. yasmÄ•
sakalasÄ• sanÄ• dhÄ• rassavinayassa á¹-hitihetubhÅ«taá¹ƒ parivÄ• raá¹ƒ sikkheti, evamett

__sambhinnasamuá¹-á¹-hÄ• nÄ• nÄ«_ti aÃ±Ã±ehi sÄ• dhÄ• raá¹‡asamuá¹-á¹-hÄ• nÄ• ni. _
purimanaye_tisabbapaá¹-hame paÃ±Ã±attivÄ• re Ä• gatanayaá¹ƒ sandhÄ• ya vadati, tattha
``paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒkattha paÃ±Ã±attanti, vesÄ• liyaá¹ƒ paÃ±Ã±attaâ€™â€™ nt
nidÄ• nampi dissati eva. __parato_ti Ä• gatabhÄ• vaá¹ƒ pana sandhÄ• ya parato Ä• gate su
vuttaá¹ƒ. __tassÄ• _ti ubhatovibhaá¹…gapariyÄ• pannassa sikkhÄ• padassa.

<258> __aniyatÄ• paá¹-hamikÄ• _ti Ä• pattiá¹ƒ apekkhitvÄ• va itthiliá¹…gaá¹ƒ kataá¹ƒ,
paá¹-hamÄ• niyataá¹ƒsikkhÄ• padanti attho. pÄ• á¸·iyaá¹ƒ __nÄ• nubandhe pavattini_nti vu
pavattiniá¹ƒananubandhanasikkhÄ• padaá¹ƒ.

<260> __eá¸·akalomasikkhÄ• padavatthusmiá¹ƒ_ \Ne II 260/ ``bhikkhuniyo eá¸·akalomÄ• ni
rajantiyovijaá¹-entiyo riÃ±canti uddesaá¹ƒ paripucchaâ€™â€™ nti (Vin III 576) Ä• gatattÄ• i
riÃ±canti-padaá¹ƒgahetvÄ• sikkhÄ• padaá¹ƒ upalakkhitanti dassento __ ``vibhaá¹…ge `riÃ±
Ä• gataá¹ƒeá¸·akalomadhovÄ• panasikkhÄ• padaâ€™â€™ _nti Ä• ha.

__vassikasÄ• á¹-ikasikkhÄ• pada_nti \Be II 274/ asamaye vassikasÄ• á¹-ikapariyesanasikkh
Ä• dayo). __ratanasikkhÄ• pada_nti ratanaá¹ƒ vÄ• ratanasammataá¹ƒ vÄ• paá¹-isÄ• mana
Ä• dayo).

<265> pÄ• á¸·iyaá¹ƒ __buddhaÃ±Ä• á¹‡enÄ• _ti paá¹-ividdhasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ena

<267> __ ``na desenti tathÄ• gatÄ• â€™â€™ _ti etena chattapÄ• á¹‡issa dhammadesanÄ•

<269> __akata_nti aÃ±Ã±ehi amissÄ«kataá¹ƒ, niyatasamuá¹-á¹-hÄ• nanti attho. __akata_nt
abhinavanti attho.

<270> __samuá¹-á¹-hÄ• naÃ±hi saá¹…khepa_nti ettha saá¹…khipanti saá¹…gayhanti sadis
saá¹…khepo, samuá¹-á¹-hÄ• nasÄ«saá¹ƒ. neti vineti kÄ• yavacÄ«duccaritanti netti, vinayap
nettidhammoti Ä• ha __ ``vinayapÄ• á¸·idhammassÄ• â€™â€™ _ti.

samuá¹-á¹-hÄ• nasÄ«savaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

antarapeyyÄ• laá¹ƒ

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ•

<271> __kati_ \Be II 275/ __Ä• pattiyo_ti pÄ• rÄ• jikÄ• dÄ«su paÃ±casu Ä• pattÄ«su methunÄ• dinnÄ• dÄ• nÄ• diantogadhabhedaá¹ƒapekkhitvÄ• jÄ• tivasena ekattaá¹ƒ Ä• rop Ä• pattikkhandhÄ• _tiantogadhabhedaá¹ƒ apekkhitvÄ• paccekaá¹ƒ rÄ• saá¹-á¹-henÄ• ti etta __vinÄ«tÄ• niyeva_ \Ne II 261/ __vinÄ«tavatthÅ«nÄ«_ti Ä• pattito viramaá¹‡Ä• ni eva avippaá¹-isÄ• rapÄ• mojjÄ• didhammÄ• naá¹ƒ kÄ• raá¹‡attÄ• vatthÅ«nÄ«ti vinÄ«tavatthÅ«n viratiÄ• dianavajjadhammÄ• eva. __veraá¹ƒ maá¹‡atÄ«_tiverahetuttÄ• ``veraâ€™â€™ nti rÄ• gÄ• diakusalapakkhaá¹ƒ vinÄ• seti.

__dhammassavanaggaá¹ƒ bhinditvÄ• gacchatÄ«_ti bahÅ«su ekato nisÄ«ditvÄ• dhammaá taá¹ƒdhammassavanasamÄ• gamaá¹ƒ kopetvÄ• uá¹-á¹-hÄ• ya gacchati. __anÄ• darovÄ• _ tuá¹-á¹-hiá¹ƒ, saá¹ƒvijitabbaá¹-á¹-hÄ• ne saá¹ƒvegaÃ±ca apavedento eva. __kÄ• yapÄ• gab pavattanakÄ• yÄ• nÄ• cÄ• raá¹ƒ.

<274> mettÄ• ya sambhÅ«taá¹ƒ __mettaá¹ƒ, _ kÄ• yakammaá¹ƒ. __ubhayehipÄ«_ti navake karotÄ«_ti taá¹ƒ puggalaá¹ƒ pemaá¹-á¹-hÄ• naá¹ƒ karoti, kesanti Ä• ha __ ``sabrahmacÄ• r

puggalaá¹ƒ paá¹-ivibhajitvÄ• bhuÃ±jatÄ«ti pakatena sambandho. tameva puggalapaá¹-ivibh ``asukassÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ.

__bhujissabhÄ• vakaraá¹‡ato_ti taá¹‡hÄ• dÄ• sabyato mocetvÄ• samathavipassanÄ• su s __niyyÄ• tÄ«_ti pavattati. sammÄ• dukkhakkhayÄ• ya saá¹ƒvattatÄ«ti attho.

katipucchÄ• vÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chaÄ• pattisamuá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ•

<276> __paá¹-hamena Ä• pattisamuá¹-á¹-hÄ• nenÄ• _ti kevalaá¹ƒ kÄ• yena. pÄ• rÄ• jikÄ• ekantasacittakasamuá¹-á¹-hÄ• nattÄ• __ ``na hÄ«ti vattabbaâ€™â€™ _nti vuttaá¹ƒ. saá¹…g 276/ dukkaá¹-apariyosÄ• nÄ• naá¹ƒpaÃ±cannaá¹ƒ acittakÄ• nampi sambhavato __ ``siyÄ• â Ä• pajjanaá¹ƒ siyÄ• bhaveyyÄ• tiattho. hÄ«nukkaá¹-á¹-hehi jÄ• tiÄ• dÄ«hi omasane eva du sÄ• ekantavÄ• cÄ• cittasamuá¹-á¹-hÄ• nÄ• evÄ• ti.

dutiyasamuá¹-á¹-hÄ• nanaye vÄ• cÄ• ya eva samÄ• pajjitabbapÄ• á¹-idesanÄ«yassa abhÄ vuttaá¹ƒ.

tatiye \Ne II 262/ pana vosÄ• samÄ• narÅ«paá¹ƒ bhikkhuniá¹ƒ kÄ• yavÄ• cÄ• hi anapasÄ• pÄ• á¹-idesanÄ«yasambhavato__ ``siyÄ• â€™â€™ _ti vuttaá¹ƒ.

omasane pÄ• cittiyassa adinnÄ• dÄ• nasamuá¹-á¹-hÄ• nattepi tappaccayÄ• paÃ±Ã±attassa
paÃ±camenevasamuppattÄ«ti dassetuá¹ƒ catutthavÄ• re __ ``dubbhÄ• sitaá¹ƒ Ä• pajjeyyÄ•
_ntivatvÄ• paÃ±camavÄ• re __ ``siyÄ• ti vattabbaâ€™â€™ _nti vuttaá¹ƒ. kÄ• yavikÄ• rene
dubbhÄ• sitabhÄ• vepi kÄ• yakÄ«á¸·Ä• bhÄ• vÄ• bhÄ• vato dukkaá¹-amevÄ• ti daá¹-á¹-hab

chaá¹-á¹-havÄ• re pana vijjamÄ• nopi kÄ• yo dubbhÄ• sitassa aá¹…gaá¹ƒ na hoti, paÃ±cam
chaá¹-á¹-hampipavisatÄ«ti dassetuá¹ƒ __ ``na hÄ«â€™â€™ _ti paá¹-ikkhittaá¹ƒ, na pana ta
dubbhÄ• sitenaanÄ• pattÄ«ti dassetuá¹ƒ. na hi davakamyatÄ• ya kÄ• yavÄ• cÄ• hi omasan
sambhavati. yaÃ±hi paÃ±cameneva samÄ• pajjati, taá¹ƒ chaá¹-á¹-henapi samÄ• pajjati eva
gahetabbaá¹ƒ. sesaá¹ƒ samuá¹-á¹-hÄ• navÄ• re suviÃ±Ã±eyyameva.

chaÄ• pattisamuá¹-á¹-hÄ• navÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

katÄ• pattivÄ• ravaá¹‡á¹‡anÄ•

<277> dutiye pana kativÄ• re paá¹-hamasamuá¹-á¹-hÄ• nena Ä• pajjitabbÄ• naá¹ƒ Ä• pattÄ
lahudassanasukhatthaá¹ƒkuá¹-ikÄ• rÄ• dÄ«ni eva samuddhaá¹-Ä• ni, na aÃ±Ã±esaá¹ƒ abh
vijjamÄ• nattÄ• . evaá¹ƒ dutiyasamuá¹-á¹-hÄ• nÄ• dÄ«supi. __ ``kappiyasaÃ±Ã±Ä«â€™â€™
dasseti. __ ``kuá¹-iá¹ƒ karotÄ«â€™â€™ _ti iminÄ• vacÄ«payogÄ• bhÄ• vaá¹ƒ. ubhayenÄ•
kÄ• yenevadukkaá¹-Ä• dÄ«naá¹ƒ sambhavaá¹ƒ dasseti. evaá¹ƒ uparipi yathÄ• nurÅ«paá¹ƒ

__ ``ekena_ \Be II 277/ __samuá¹-á¹-hÄ• nena samuá¹-á¹-hahantÄ«â€™â€™ _ti idaá¹ƒ idha
dassitÄ• naá¹ƒkÄ• yatova samuá¹-á¹-hitÄ• naá¹ƒ vasena vuttaá¹ƒ, avisesato pana tÄ• Ä• p
itarasamuá¹-á¹-hÄ• nehipiyathÄ• rahaá¹ƒ samuá¹-á¹-hahanti eva. evaá¹ƒ uparipi.

__ ``tiá¹‡avatthÄ• rakena cÄ• â€™â€™ _ti idaá¹ƒ saá¹…ghÄ• disesavajjitÄ• naá¹ƒ catunna
vuttaá¹ƒ.

<279> __saá¹ƒvidahitvÄ• _ \Ne II 263/ __kuá¹-iá¹ƒ karotÄ«_ti vÄ• cÄ• ya saá¹ƒvidahati, say
attho.

katÄ• pattivÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattisamuá¹-á¹-hÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ•

<283> tatiyo pana gÄ• thÄ• vÄ• ro dutiyavÄ• rena vuttamevatthaá¹ƒ saá¹…gahetvÄ• dasse
kÄ• yikoti vattabbe vacanavipallÄ• sena __ ``kÄ• yikÄ• â€™â€™ _ti vuttaá¹ƒ. tenÄ• ha __ `
samuá¹-á¹-hitÄ• â€™â€™ _ti, kÄ• yo samuá¹-á¹-hÄ• naá¹ƒ akkhÄ• toti attho.

__vivekadassinÄ• _ti sabbasaá¹…khatavivittattÄ• , tato vivittahetuttÄ• ca nÄ«varaá¹‡avivek
dassanasÄ«lena. __vibhaá¹…gakovidÄ• _ti ubhatovibhaá¹…gakusalÄ• ti Ä• lapanaá¹ƒ. idha
nÄ• ma natthi, __upÄ• litthero_ sayameva atthaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ pucchÄ• visajja
nayena sabbattha attho veditabbo.

Ä• pattisamuá¹-á¹-hÄ• nagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vipattipaccayavÄ• ravaá¹‡á¹‡anÄ•

<284> catutthe pana vipattipaccayavÄ• re __sÄ«lavipattipaccayÄ• _ti sÄ«lavipattipaacchÄ•

<286> __diá¹-á¹-hivipattipaccayÄ• _ti diá¹-á¹-hivipattiyÄ• appaá¹-inissajjanapaccayÄ• .

<287> __Ä• jÄ«vavipattipaccayÄ• _ti \Be II 278/ ettha Ä• gamma jÄ«vanti etenÄ• ti Ä• jÄ«v
micchÄ• pattiyÄ• vipannattÄ• vipattÄ«ti __Ä• jÄ«vavipatti, _ tassÄ• Ä• jÄ«vavipattiyÄ• het
taduppÄ• danataparibhoganimittanti attho.

vipattipaccayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡apaccayavÄ• ravaá¹‡á¹‡anÄ•

<291> paÃ±came \Ne II 264/ adhikaraá¹‡apaccayavÄ• re __kiccÄ• dhikaraá¹‡apaccayÄ• _t
apalokanavacanaÃ±attikammavÄ• cÄ• saá¹…khatakammavÄ• cÄ• paccayÄ• . __paÃ±cÄ•
apaloketvÄ• karontÄ• naá¹ƒ animittanti attho. paÃ±came adhikaraá¹‡apaccayavÄ• re kiccÄ
apalokanÄ• vasÄ• ne dukkaá¹-aá¹ƒ, adhippÄ• yÄ• dinÄ• Ã±attikammÄ• diá¹ƒ karontÄ• naá
saá¹…gayhatÄ«ti daá¹-á¹-habbaá¹ƒ. __avasesÄ• Ä• pattiyo_tisotÄ• pattiphalasamÄ• pattiÄ
Ä• pattiyoâ€™â€™ _ti idaá¹ƒ vipattiÄ• dibhÄ• giniyosÄ• vajjÄ• pattiyo sandhÄ• ya vuttaá¹ƒ.

adhikaraá¹‡apaccayavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samathabhedaá¹ƒ

adhikaraá¹‡apariyÄ• yavÄ• ravaá¹‡á¹‡anÄ•

<293> chaá¹-á¹-he \Be II 279/ pariyÄ• yavÄ• re __alobho pubbaá¹…gamo_tiÄ• di sÄ• sanaa
aviparÄ«tatodhammavÄ• dissa vivÄ• daá¹ƒ sandhÄ• ya vuttaá¹ƒ. __aá¹-á¹-hÄ• rasa bhedak
dhammÄ• dÄ«suadhammotiÄ• dinÄ• gahetvÄ• dÄ«panÄ• ni idheva bhedakaravatthÅ«ni, t

kÄ• yakalahÄ• divivÄ• dassakÄ• raá¹‡attÄ• __á¹-hÄ• nÄ• ni, _ okÄ• sattÄ• __vatthÅ«ni, _
vuttÄ• ni. __abyÄ• katahetÅ«_ti asekkhÄ• naá¹ƒ vivÄ• daá¹ƒ sandhÄ• ya vuttaá¹ƒ. __dvÄ•
kodhoupanÄ• ho, makkho palÄ• so, issÄ• macchariyaá¹ƒ, mÄ• yÄ• sÄ• á¹-heyyaá¹ƒ, pÄ•
sandiá¹-á¹-hiparÄ• mÄ• sitÄ• Ä• dhÄ• naggÄ• hÄ«duppaá¹-inissajjitÄ• nÄ«ti imesaá¹ƒ char
vasenacha dhammÄ• ceva lobhÄ• dayo cha hetÅ« cÄ• ti dvÄ• dasa dhammÄ• vivÄ• dÄ•

<294> __cuddasa mÅ«lÄ• nÄ«_ti tÄ• neva dvÄ• dasa kÄ• yavÄ• cÄ• hi saddhiá¹ƒ cuddasa

<295> pathavÄ«khaá¹‡anÄ• dÄ«su paá¹‡á¹‡attivajjesu kusalÄ• byÄ• katacittamÅ«likÄ• Ä•
``alobho pubbaá¹…gamoâ€™â€™ _tiÄ• di vuttaá¹ƒ. __satta Ä• pattikkhandhÄ• á¹-hÄ• nÄ•
Ä• pattikkhandhÄ• naá¹ƒ \Ne II 265/ paá¹-icchÄ• danapaccayÄ• Ä• pattisambhavato vuttaá
``Ä• pattÄ• dhikaraá¹‡apaccayÄ• catasso Ä• pattiyo Ä• pajjatÄ«â€™â€™ ti (Vin V 290) hi v
hetÅ«â€™â€™ _tiidaá¹ƒ kusalÄ• naá¹ƒ Ä• pattihetuvohÄ• rassa ayuttatÄ• ya vuttaá¹ƒ, na p
abhÄ• vato. ``alobho pubbaá¹…gamoâ€™â€™ ti hi Ä• di vuttaá¹ƒ. Ä• pattihetavo eva hi pub

<296> __cattÄ• ri kammÄ• ni á¹-hÄ• nÄ• nÄ«_tiÄ• dÄ«su apalokanavÄ• cÄ• , Ã±attiÄ• divÄ
tÄ• eva hi ekasÄ«mÄ• yaá¹ƒ sÄ• maggimupagatÄ• naá¹ƒ kammappattÄ• naá¹ƒ
anumatiyÄ• sÄ• vanakiriyÄ• nipphattisaá¹…khÄ• tassa saá¹…ghagaá¹‡akiccasabhÄ• vassa
adhiá¹-á¹-hÄ• nÄ• bhÄ• vena ``á¹-hÄ• navatthubhÅ«miyoâ€™â€™ ti vuccanti. __ekaá¹ƒ mÅ
yebhuyyavasena vuttaá¹ƒ. gaá¹‡aÃ±attiapalokanÄ• naÃ±hi \Be II 280/ gaá¹‡opi mÅ«lanti. _
Ã±attiÃ±attidutiyaÃ±atticatutthakammavÄ• cÄ• naá¹ƒÃ±attirÅ«pattÄ• , Ã±attipubbakattÄ• c
kammaÃ±attikammavÄ• cÄ• Ã±attivasena hi duvidhÄ• suÃ±attÄ«su anussÄ• vanÄ• pi kam
Ã±attivibhÄ• go cÄ• yaá¹ƒ upari Ä• vibhavissati.

__ ``ime satta samathÄ• ... pe ... pariyÄ• yenÄ• â€™â€™ _ti idaá¹ƒ pucchÄ• vacanaá¹ƒ. _
visajjanaá¹ƒ. __ ``kathaÃ±ca siyÄ• â€™â€™ _ti idaá¹ƒ puna pucchÄ• . __vivÄ• dÄ• dhikara
puna visajjanaá¹ƒ. tattha __ ``vatthuvasenÄ• â€™â€™ _ti idaá¹ƒ ``satta samathÄ• dasasan
imassa kÄ• raá¹‡avacanaá¹ƒ. __ ``pariyÄ• yenÄ• â€™â€™ _ti idaá¹ƒ ``dasa samathÄ• sat
imassa kÄ• raá¹‡avacanaá¹ƒ. catubbidhÄ• dhikaraá¹‡asaá¹…khÄ• tavatthuvasena ca
desanÄ• kkamasaá¹…khÄ• tapariyÄ• yavasenacÄ• ti attho.

adhikaraá¹‡apariyÄ• yavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• dhÄ• raá¹‡avÄ• rÄ• divaá¹‡á¹‡anÄ•

<297> sattame sÄ• dhÄ• raá¹‡avÄ• re __sÄ• dhÄ• raá¹‡Ä• _ti vivÄ• dÄ• dhikaraá¹‡assa vÄ
evaá¹ƒ sabbattha.

<298> aá¹-á¹-hame tabbhÄ• giyavÄ• re __tabbhÄ• giyÄ• _ti vivÄ• dÄ• dhikaraá¹‡assa vÅ«p

sÄ• dhÄ• raá¹‡avÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samathÄ• samathassasÄ• dhÄ• raá¹‡avÄ• ravaá¹‡á¹‡anÄ•

<299> navame \Ne II 266/ samathÄ• samathasÄ• dhÄ• raá¹‡avÄ• re ``sabbe samathÄ• ek
udÄ• hunÄ• nÄ• â€™â€™ ti pucchantena __ ``samathÄ• samathassa sÄ• dhÄ• raá¹‡Ä• , s
asÄ• dhÄ• raá¹‡Ä• â€™â€™ _ti vuttaá¹ƒ. vivÄ• dÄ• diadhikaraá¹‡akkamena tabbÅ«pasam
``yebhuyyasikÄ• â€™â€™ _tiÄ• dimÄ• ha. sammukhÄ• vinayaá¹ƒ vinÄ• kassaci samathas
samathÄ• sammukhÄ• vinayassasÄ• dhÄ• raá¹‡Ä• vuttÄ• , tesaá¹ƒ \Be II 281/ pana chann
aÃ±Ã±amaÃ±Ã±Ä• pekkhÄ• bhÄ• vato te aÃ±Ã±amaÃ±Ã±aá¹ƒasÄ• dhÄ• raá¹‡Ä• vuttÄ• .

samathÄ• samathassasÄ• dhÄ• raá¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samathasammukhÄ• vinayavÄ• rÄ• divaá¹‡á¹‡anÄ•

301-3__._ ekÄ• dasamavÄ• repi __sammukhÄ• vinayo_tiÄ• di pucchÄ• . __yebhuyyasikÄ•
evaá¹ƒ vinayavÄ• re kusala-vÄ• re tato paresupi pucchÄ• visajjanapariccheda veditabbo.

tattha __sammukhÄ• vinayo siyÄ• kusalo_tiÄ• dÄ«su tasmiá¹ƒ tasmiá¹ƒ vinayakamme, viv
niyuttapuggalÄ• naá¹ƒ samuppajjanakakusalÄ• dÄ«naá¹ƒ vasena sammukhÄ• vinayÄ• dÄ«
vivÄ• dÄ• dÄ«naÃ±cakusalÄ• dibhÄ• vo tena tena upacÄ• rena vutto. yasmÄ• panetassa s
saá¹…ghasammukhatÄ• dayohonti, tesaÃ±ca anavajjasabhÄ• vattÄ• akusale vijjamÄ• nep
yuttoÄ• pattÄ• dhikaraá¹‡assa akusalattÅ«pacÄ• ro viya, tasmÄ• natthi sammukhÄ• vinayo

<304> tato paresu __yattha yebhuyyasikÄ• labbhati, tattha sammukhÄ• vinayo labbhatÄ«_
itarehi samathehi niyamena saá¹ƒsaá¹-á¹-hataá¹ƒ, itaresaá¹ƒ pana channaá¹ƒ aÃ±Ã±amaÃ±
saá¹ƒsaggÄ• bhÄ• vaÃ±cadassetuá¹ƒ vuttaá¹ƒ.

samathasammukhÄ• vinayavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹ƒsaá¹-á¹-havÄ• rÄ• divaá¹‡á¹‡anÄ•

<306> __adhikaraá¹‡anti_ \Ne II 267/ __vÄ• samathÄ• ti vÄ• ime dhammÄ• saá¹ƒsaá¹-á¹
adhikaraá¹‡esueva yathÄ• rahaá¹ƒ pavattiá¹ƒ, adhikaraá¹‡Ä• ni vinÄ• tesaá¹ƒ visuá¹ƒ aá¹-
vuttaá¹ƒ. __vinibbhujitvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ paÃ±Ã±Ä• petu_nti adhikaraá¹‡ato samath

viyojetvÄ• asaá¹ƒsaá¹-á¹-he katvÄ• nÄ• nÄ• karaá¹‡aá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ asaá¹ƒsaá¹
á¹-hitabhÄ• vasaá¹…khÄ• taá¹ƒ nÄ• nattaá¹ƒ paÃ±Ã±Ä• petuá¹ƒadhikaraá¹‡avÅ«pasamakk
asaá¹ƒsaggaá¹ƒ paÃ±Ã±Ä• petuá¹ƒ kiá¹ƒ sakkÄ• ti pucchati.

__adhikaraá¹‡a_ntiÄ• di \Be II 282/ gÄ• rayhavÄ• dadassanaá¹ƒ. __so mÄ• heva_nti yo ev
vadÄ• â€™â€™ ti vacanÄ«yo assa, na ca labbhati samathÄ• naá¹ƒ aÃ±Ã±atra adhikaraá¹‡
pahÄ• nÄ• vatthÄ• nasaá¹…khÄ• taá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ paá¹-ikkhipati. lakkhaá¹‡ato pa
adhikaraá¹‡ehisamathÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ atthevÄ• ti daá¹-á¹-habbaá¹ƒ. __sama
sammantÄ«_ti apalokanÄ• dÄ«hicatÅ«hi kiccÄ• dhikaraá¹‡ehi sabbepi samathÄ• niá¹-á¹-hA
nÄ• Ã±Ã±ehÄ«ti imamatthaá¹ƒ sandhÄ• yavuttaá¹ƒ. teneva vakkhati ``sammukhÄ• vinayo v
sammati. anuvÄ• da ... pe ... Ä• pattÄ• dhikaraá¹‡ena na sammati, kiccÄ• dhikaraá¹‡ena sa
V 311).

307-313__._ __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ katihi samathehi sammatÄ«_tiÄ• diko sammativÄ
tadanantarosammatinasammativÄ• ro ca adhikaraá¹‡ehi samathÄ• naá¹ƒ saá¹ƒsaá¹-á¹-hata
dassetuá¹ƒ vutto. __samathÄ• samathehi sammantÄ«_tiÄ• diko samathÄ• dhikaraá¹‡avÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ, adhikaraá¹‡ehica adhikaraá¹‡Ä• naÃ±ca aÃ±Ã±amaÃ±Ã±aá¹ƒ, sama
dassetuá¹ƒ vutto.

<314> samuá¹-á¹-hÄ• petivÄ• ro pana adhikaraá¹‡ehi adhikaraá¹‡Ä• naá¹ƒ uppattippakÄ• r
katamaá¹ƒ adhikaraá¹‡a_nti attano sambhavamattena ekampi adhikaraá¹‡aá¹ƒ na samuá¹-
kathaÃ±carahi samuá¹-á¹-hÄ• petÄ«ti Ä• ha __ ``api cÄ• â€™â€™ _tiÄ• di. tattha __jÄ• yan
anuppajjitvÄ• paramparapaccayÄ• jÄ• yantÄ«ti adhippÄ• yo. __ ``dhammo adhammoâ€™
puggalÄ• naá¹ƒ vivÄ• dapaccayÄ• aÃ±Ã±amaÃ±Ã±akhemabhaá¹…gÄ• honti, tappaccayÄ
pariyesanenakalahaá¹ƒ vaá¸• á¸• hantÄ• naá¹ƒ vivÄ• do kaÃ±ci mahÄ• parisaá¹ƒ saá¹…gha
Ä• gamma vÅ«pasamaá¹ƒgacchati. tathÄ• avÅ«pasamante pana vivÄ• do kamena vaá¸• á
vivÄ• daá¹ƒ samuá¹-á¹-hÄ• peti, tato anuvÄ• dÄ• dÄ«nÄ«ti evaá¹ƒ paramparakkamena vÅ«
cattÄ• ri adhikaraá¹‡Ä• nijÄ• yanti. taá¹ƒ sandhÄ• yÄ• ha \Ne II 268/ __ ``saá¹…gho vivadat
vivÄ• dÄ• dhikaraá¹‡aâ€™â€™ _nti. saá¹…ghassa vivadatoyo vivÄ• do, taá¹ƒ vivÄ• dÄ• dh
esa nayo sesesupi.

saá¹ƒsaá¹-á¹-havÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhajativÄ• ravaá¹‡á¹‡anÄ•

<318> tadanantaravÄ• re \Be II 283/ pana __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ catunnaá¹ƒ
adhikaraá¹‡Ä• na_ntiÄ• diadhikaraá¹‡Ä• naá¹ƒ vuttanayena aÃ±Ã±amaÃ±Ã±apaccayattepi
vuttaá¹ƒ. __vivÄ• dÄ• dhikaraá¹‡aá¹ƒcatunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒ vivÄ• dÄ• dhikaraá¹‡

vivÄ• dÄ• dhikaraá¹‡aá¹ƒ catÅ«su adhikaraá¹‡esuvivÄ• dÄ• dhikaraá¹‡abhÄ• vameva bhaj
nÄ• Ã±Ã±Ä• dhikaraá¹‡abhÄ• vaá¹ƒ, catÅ«su adhikaraá¹‡esu vivÄ• dÄ• dhikaraá¹‡attamev
vivÄ• dÄ• dhikaraá¹‡ameva pariyÄ• pannaá¹ƒ vivÄ• dÄ• dhikaraá¹‡abhÄ• veneva saá¹…ga

<319> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ sattannaá¹ƒ samathÄ• naá¹ƒ kati samathe bhajatÄ«_tiÄ
adhikaraá¹‡Ä• naá¹ƒvÅ«pasamane sati niyatasamathe dassetuá¹ƒ vuttaá¹ƒ. tattha __kati sa
attanoupasamatthÄ• ya kittake samathe upagacchati, kittake samathe Ä• gamma vÅ«pasan
__kati samathapariyÄ• panna_nti attÄ• naá¹ƒ vÅ«pasametuá¹ƒ katisu samathesu tehi samÄ
__katihi samathehi saá¹…gahita_nti vÅ«pasamaá¹ƒ karontehi katihi samathehi
vÅ«pasamakaraá¹‡atthaá¹ƒsaá¹…gahitaá¹ƒ.

bhajativÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhakapucchÄ• vÄ• ro

pucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<320> __upasampadakkhandhaka_nti \Be II 284/ pabbajjÄ• khandhakaá¹ƒ (Vin I 84). saha
niddesenÄ• ti__saniddesaá¹ƒ_. ``sanniddesaâ€™â€™ nti vÄ• pÄ• á¹-ho, so evattho. __nid
saddhi_nti ettha paÃ±Ã±attiá¹-á¹-hÄ• napuggalÄ• dippakÄ• sakaá¹ƒ nidÄ• navacanaá¹ƒ nid
tannidÄ• naá¹ƒpaá¹-icca niddiá¹-á¹-hasikkhÄ• padÄ• ni \Ne II 269/ niddeso nÄ• ma, tehi ava
taá¹ƒsamudÄ• yabhÅ«taá¹ƒkhandhakaá¹ƒ pucchÄ• mÄ«ti attho. __uttamÄ• ni padÄ• nÄ«_t
vacanÄ• ni adhippetÄ• ni. __tesaá¹ƒ ... pe ... kati Ä• pattiyo hontÄ«_ti tehi vacanehi paÃ±Ã±
Ä• pattikkhandhÄ• hontÄ«ti attho. nanu Ä• pattiyo nÄ• ma puggalÄ• naÃ±Ã±eva honti, na p
``samukkaá¹-á¹-hapadÄ• naá¹ƒ kati Ä• pattiyoâ€™â€™ ti sÄ• mivasena niddeso katoti Ä• h
padenÄ• â€™â€™ _tiÄ• di. pÄ• á¸·iyaá¹ƒ __uposatha_ntiÄ• di uposathakkhandhakÄ• dÄ«r
gahaá¹‡aá¹ƒ.

pucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekuttarikanayaá¹ƒ

ekakavÄ• ravaá¹‡á¹‡anÄ•

<321> ekuttarikanaye \Be II 285/ pana __ajÄ• nantena vÄ«tikkantÄ• _ti paá¹‡á¹‡attiá¹ƒ vÄ•
ajÄ• nantena vÄ«tikkantÄ• pathavÄ«khaá¹‡anasahaseyyÄ• dikÄ• , sÄ• pi pacchÄ• Ä• pan
paá¹-ikammaá¹ƒ akarontassa antarÄ• yikÄ• va hoti.

__pÄ• rivÄ• sikÄ• dÄ«hi pacchÄ• Ä• pannÄ• _ti vattabhedesu dukkaá¹-Ä• ni sandhÄ• ya vu
Ä• pajjitabbaantarÄ• pattiyo sandhÄ• yÄ• ti keci vadanti, tassa
pubbÄ• pattÄ«naá¹ƒantarÄ• patti-padenevavakkhamÄ• nattÄ• purimameva yuttataraá¹ƒ. __
antarÄ• pattÄ«_ti mÅ«lÄ• yapaá¹-ikassanÄ• dÄ«niakatvÄ• sabbapaá¹-hamaá¹ƒ dinnaparivÄ
caraá¹‡akÄ• le Ä• pannaantarÄ• pattisaá¹…khÄ• tasaá¹…ghÄ• diseso. __agghavisuddhiyÄ
mÅ«lÄ• ya paá¹-ikassitvÄ• odhÄ• nasamodhÄ• navasenaodhunitvÄ• purimÄ• pattiyÄ• sa
dinnaparivÄ• sÄ• disuddhiyÄ• caraá¹‡akÄ• lepuna Ä• pannÄ• antarÄ• patti.

__saussÄ• henevÄ• _ti punapi taá¹ƒ Ä• pattiá¹ƒ Ä• pajjitukÄ• matÄ• cittena, evaá¹ƒ desitÄ•
vuá¹-á¹-hÄ• tÄ«ti adhippÄ• yo. dhuranikkhepaá¹ƒ akatvÄ• Ä• pajjane sikhÄ• ppattadosaá¹ƒ
``aá¹-á¹-hame vatthusmiá¹ƒ bhikkhuniyÄ• pÄ• rÄ• jikamevÄ• â€™â€™ _ti. na kevalaÃ±ca b
bhikkhÅ«nampi dhuranikkhepaá¹ƒ akatvÄ• thokaá¹ƒ thokaá¹ƒ sappiÄ• dikaá¹ƒ theyyÄ• ya
gaá¹‡hantÄ• naá¹ƒpÄ• dagghanake puá¹‡á¹‡e pÄ• rÄ• jikameva. keci pana ``aá¹-á¹-hame v
pÄ• rÄ• jikameva \Ne II 270/ hotÄ«ti vuttattÄ• aá¹-á¹-havatthukamevetaá¹ƒ sandhÄ• ya vutt

__dhammikassa paá¹-issavassÄ• _ti ``idha vassaá¹ƒ vasissÄ• mÄ«â€™â€™ tiÄ• dinÄ• gih
dhammikassa paá¹-issavassa, adhammikassa pana ``asukaá¹ƒ paharissÄ• mÄ«â€™â€™ ti
asaccÄ• panena Ä• patti natthi.

__tathÄ• codito_ti adhammena codito, sayaá¹ƒ sacce, akuppe ca aá¹-á¹-hatvÄ• paá¹-icchÄ
eva. paÃ±cÄ• nantariyaniyatamicchÄ• diá¹-á¹-hiyeva __micchattaniyatÄ• _ nÄ• ma. cattÄ• n
nÄ• ma.

ekakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dukavÄ• ravaá¹‡á¹‡anÄ•

<322> dukesu \Be II 286/ sayameva sapuggaloti Ä• ha __ ``mudupiá¹-á¹-hikassÄ• â€™â€™
aá¹…gajÄ• tacchedaattaghÄ• tÄ• diÄ• pattiyo saá¹…gahitÄ• .

__bhaá¹‡á¸• Ä• gÄ• rikacittakammÄ• ni vÄ• _ti gahaá¹-á¹-hÄ• naá¹ƒ bhaá¹‡á¸• apaá¹-isÄ• n
itthipurisÄ• dipaá¹-ibhÄ• nacittakammÄ• nivÄ• . __ ``cÄ«varÄ• dÄ«ni adento Ä• pajjatÄ«â€™
``upajjhÄ• yena, bhikkhave, saddhivihÄ• rikosaá¹…gahetabbo anuggahetabbo ... pe ... patto
(Vin I 67) vacanato anÄ• dariyenaÄ• misasaá¹…gahaá¹ƒ akarontassa dukkaá¹-aá¹ƒ, bhikkh
sandhÄ• ya vuttaá¹ƒ. nissaá¹-á¹-hacÄ«varÄ• dÄ«naá¹ƒadÄ• naÄ• pattipi ettheva saá¹…gah

pÄ• á¸·iyaá¹ƒ __desento_ti sabhÄ• gÄ• pattiá¹ƒ, adesanÄ• gÄ• miniÄ• diÃ±ca desento. nidÄ
anÄ• vikaronto, na desento ca Ä• pajjati nÄ• ma. __ovÄ• daá¹ƒ agaá¹‡hanto_tibhikkhÅ«hi b

vuttaá¹ƒ vacanaá¹ƒ agaá¹‡hanto bÄ• lagilÄ• nagamiyavivajjito. attanoparibhogatthaá¹ƒ dinn
saá¹…ghÄ• á¹-iá¹ƒ apÄ• rupitvÄ• santaruttarena gÄ• mappavesanÄ• dÄ«suca Ä• pattiyopi
Ä• pajjitabbÄ• pattiyova. __pamÄ• á¹‡a_nti saá¹…ghabhedÄ• nantariyanipphattiyÄ• lakkha
nissayaggahaá¹‡avidhiá¹ƒ ajÄ• nantassa lajjibÄ• lasseva. __lajjissÄ• _tibyattassa nissayad
II 271/ parivÄ«maá¹ƒsantassa. vinaye Ä• gatÄ• atthÄ• venayikÄ• tiÄ• ha __ ``dve atthÄ• v

pÄ• á¸·iyaá¹ƒ __appatto nissÄ• raá¹‡a_nti ettha pabbÄ• janÄ«yakammaá¹ƒ vihÄ• rato nissÄ
nissÄ• raá¹‡antiadhippetaá¹ƒ, taÃ±ca yasmÄ• kuladÅ«sakaá¹ƒ akaronto puggalo Ä• pattiba
Ä• veá¹‡ikalakkhaá¹‡enaappatto nÄ• ma hoti, tasmÄ• appatto nissÄ• raá¹‡aá¹ƒ. yasmÄ• p
``Ä• kaá¹…khamÄ• nosaá¹…gho pabbÄ• janÄ«yakammaá¹ƒ kareyyÄ• â€™â€™ ti (Vin II 27
sabbathÄ• pana suddho nirÄ• pattiko dunnissÄ• ritoti daá¹-á¹-habbo.

__appatto osÄ• raá¹‡a_ntiÄ• dÄ«su upasampadÄ• kammaá¹ƒ ettha osÄ• raá¹‡aá¹ƒ adhipp
hatthacchinnÄ• dikoekacco paá¹-ikkhittattÄ• appattopi sosÄ• rito, paá¹‡á¸• akÄ• diko dosÄ

dukavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tikavÄ• ravaá¹‡á¹‡anÄ•

<323> tikesu \Be II 287/ __lohituppÄ• dÄ• patti_nti pÄ• rÄ• jikÄ• pattiá¹ƒ. __Ä• vusovÄ• der
Ä• lapanena. __Ä• patti_nti dukkaá¹-Ä• pattiá¹ƒ. __sesÄ• rattiÃ±ceva divÄ• cÄ• _ti ettha ar
Ä• pajjitabbÄ• paá¹-hamakathinÄ• dÄ« (Vin III 459) sabbÄ• Ä• pattiyopirattindivÄ• naá¹ƒ v
Ä• pajjitabbattÄ• tatiyakoá¹-á¹-hÄ• saÃ±Ã±eva paviá¹-á¹-hÄ• ti daá¹-á¹-habbÄ• . athavÄ• u
Ä• pajjitabbattÄ• divÄ• Ä• pajjitabbesu eva paviá¹-á¹-hÄ• ti daá¹-á¹-habbÄ• , atthaá¹…gate
ovÄ• danÄ• pattiyo, pana rattandhakÄ• re purisena saddhiá¹ƒ santiá¹-á¹-hanÄ• pattica ratti

purebhattaá¹ƒ kulÄ• ni upasaá¹…kamanaanatirittabhojanÄ• dÄ«ni divÄ• eva Ä• pajjitabbÄ•
``bhojanapaá¹-isaá¹ƒyuttÄ• ni sekhiyÄ• ni, gaá¹‡abhojanÄ• dÄ«ni ca divÄ• eva Ä• pajjitabb
tasmÄ• Ä«disÄ• Ä• pattiyo muÃ±citvÄ• sesÄ• va tatiyakoá¹-á¹-hÄ• saá¹ƒ bhajantÄ«ti vedi

__na Å«nadasavasso_ti dasavassassa bÄ• lasseva paÃ±Ã±attasikkhÄ• padattÄ• vuttaá¹ƒ.
\Ne II 272/ asammÄ• vattanÄ• pattiá¹ƒ, alajjÄ«naá¹ƒ nissayadÄ• nÄ• dimpi dasavassova Ä•
dvevassÄ• ni ananubandhÄ• dimpi Å«nadasavassÄ• Ä• pajjanti. __abyÄ• katacitto_ti supa
sandhÄ• ya vuttaá¹ƒ.

__appavÄ• rento_ti anÄ• dariyena appavÄ• rento kenaci paccayena appavÄ• retvÄ• kÄ• á
pavÄ• rente tattha anÄ• dariyena appavÄ• rento tameva Ä• pattiá¹ƒ kÄ• á¸·epi Ä• pajjatÄ«ti

dissati, pacchimavassaá¹ƒvuttho pana pacchimakattikapuá¹‡á¹‡amiyamevapavÄ• retuá¹ƒ la
appavÄ• raá¹‡Ä• paccayÄ• Ä• pattiá¹ƒ Ä• pajjamÄ• no eva juá¹‡he Ä• pajjatÄ«tiniyametab
__juá¹‡he kappatÄ«_ti etthÄ• pi eseva nayo.

__ ``apaccuddharitvÄ• hemante Ä• pajjatÄ«â€™â€™ _ti iminÄ• ``vassÄ• naá¹ƒ cÄ• tumÄ•
ntiniyamavacaneneva apaccuddharantassa dukkaá¹-anti dasseti. vassÄ• nupagamanaakara
pakkamÄ• dayopivasse eva Ä• pajjati. vatthikammÄ• dimpi gilÄ• no eva. adhotapÄ• dehi ak
Ä• pajjati \Be II 288/. bhikkhuniyÄ• anÄ• pucchÄ• Ä• rÄ• mappavesanÄ• di ca antosÄ«mÄ
anÄ• pucchÄ• disÄ• pakkamanÄ• di ca bahisÄ«mÄ• yameva. pÄ• timokkhuddese santiyÄ•
anÄ• vikaraá¹‡Ä• pattisamanubhÄ• sanaÅ«navÄ«sativassÅ«pasampÄ• danÄ• disabbaadha
adhammena gaá¹‡uposathÄ• dÄ«supi gaá¹‡Ä• dimajjhe eva. alajjissa santike nissayaggaha
eva Ä• pajjati.

__tÄ«á¹‡i adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• nÄ«_ti yo ummattakopi vÄ«tikkama
Ä• pattiá¹ƒ Ä• pajjitvÄ• bhikkhÅ«hi pacchÄ• codito saramÄ• no eva ``na sarÄ• mÄ«â€™â€
viya sarÄ• mÄ«â€™â€™ ti vÄ• musÄ• vadati, yo ca ummattakakÄ• lekataá¹ƒ sabbampi sa
vadati, imesaá¹ƒ tiá¹‡á¹‡aá¹ƒ dinnÄ• ni tÄ«á¹‡i amÅ«á¸·havinayassadÄ• nÄ• ni adhammikÄ

__apakatatto_ti vinaye apakataÃ±Ã±Å«. tenÄ• ha ``Ä• pattÄ• nÄ• pattiá¹ƒ na jÄ• nÄ• tÄ«â€
``diá¹-á¹-hiÃ±ca anissajjantÄ• naá¹ƒyeva kammaá¹ƒ kÄ• tabbaâ€™â€™ _nti idaá¹ƒ bhikkhÅ
diá¹-á¹-hiyÄ• anissajjanapaccayÄ• dukkaá¹-aá¹ƒ, pÄ• cittiyampi vÄ• avassameva sambha

__mukhÄ• lambarakaraá¹‡Ä• dibhedo_ti \Ne II 273/ mukhabherÄ«vÄ• danÄ• dippabhedo. _
__bÄ«janiggÄ• hÄ• dike_ti cittaá¹ƒ bÄ«janiá¹ƒ gÄ• hetvÄ• anumodanÄ• dikaraá¹‡eti attho.

tikavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catukkavÄ• ravaá¹‡á¹‡anÄ•

<324> catukkesu __so_ti gihiparikkhÄ• ro. __avÄ• puraá¹‡aá¹ƒ dÄ• tu_nti gabbhaá¹ƒ vivari
parikkhÄ• raá¹-á¹-hapanatthÄ• ya vivaraá¹‡akuÃ±cikaá¹ƒ dÄ• tuá¹ƒ. saá¹…ghatthÄ• ya upa
paá¹-isÄ• mitumpivaá¹-á¹-ati. tenÄ• ha __ ``anto á¹-hapÄ• petuÃ±ca vaá¹-á¹-atÄ«â€™â€™ _

Ä• dikammikesu paá¹-hamaá¹ƒ purisaliá¹…gaá¹ƒ uppajjatÄ«ti Ä• ha __ ``paá¹-hamaá¹ƒ upp
pÄ• á¸·iyaá¹ƒ __anÄ• patti vassacchedassÄ• _ti vassacchedasambandhiniyÄ• anÄ• pattiy
__mantabhÄ• sÄ• _ti mantÄ• ya paÃ±Ã±Ä• ya kathanaá¹ƒ. __ ``navamabhikkhunito paá¹-á¹
``anujÄ• nÄ• mi, bhikkhave, aá¹-á¹-hannaá¹ƒ bhikkhunÄ«naá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ avas
nti (Vin II 426) vacanato Ä• dito aá¹-á¹-hannaá¹ƒ bhikkhunÄ«naá¹ƒ paccuá¹-á¹-hÄ• tabbattÄ

__ ``idha na kappantÄ«ti vadantopi paccantimesu Ä• pajjatÄ«â€™â€™ _tiÄ• dinÄ• saÃ±cic
vÄ• akappiyaá¹ƒ kappiyanti vÄ• kathentassa sabbattha dukkaá¹-anti dasseti.

__pubbakaraá¹‡anti vuccatÄ«_ti aá¹-á¹-hakathÄ• su vuttaá¹ƒ, tÄ• ni idha parivÄ• re uddhaá
idhÄ• dhippetÄ• ni pana dassento __ ``chandapÄ• risuddhÄ«â€™â€™ _tiÄ• dimÄ• ha.

catukkavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ•

<325> paÃ±cakesu __Ä• pucchitvÄ• cÄ• rassa abhÄ• vo_ti piá¹‡á¸• apÄ• tikassa ``nimanti
aá¹…gassa abhÄ• vÄ• tena sikkhÄ• padena tassa sabbathÄ• anÄ• pattÄ«ti adhippÄ• yo \
puna Ä• nÄ«taka_nti susÄ• ne petakiccaá¹ƒ katvÄ• nikkhantehi nhatvÄ• chaá¸• á¸• itÄ• ni
evaá¹ƒ vuccanti.

pÄ• á¸·iyaá¹ƒ __paÃ±cahÄ• kÄ• rehÄ«_ti paÃ±cahi avahÄ• raá¹…gehi. vatthuto pana garuk
pÄ• rÄ• jikathullaccayadukkaá¹-Ä• nivuttÄ• ni. itthipurisasaá¹ƒyogÄ• dikaá¹ƒ kilesasamudÄ•
__paá¹-ibhÄ• nacittakammaá¹ƒ_nÄ• ma. __paÃ±hÄ• sahassaá¹ƒ pucchÄ«_ti samathavipas
paÃ±hÄ• sahassaá¹ƒ sammajjitvÄ• á¹-hitaá¹ƒ daharaá¹ƒ pucchi. itaropi daharo attano gatan
vissajjesi, tena theropasÄ«di. __vattaá¹ƒ paricchindÄ«_ti vattaá¹ƒ niá¹-á¹-hÄ• pesi. __kiá¹ƒ t
Ä• vuso_tiÄ• dikaá¹ƒthero khÄ«á¹‡Ä• savo sammajjanÄ• nisaá¹ƒsaá¹ƒ sabbesaá¹ƒ pÄ• kaá
daá¹-á¹-habbaá¹ƒ.

``jaá¹‡á¹‡ukehi \Be II 290/ patiá¹-á¹-hÄ• ya padacetiyaâ€™â€™ nti pÄ• á¹-haseso. __codan
kÄ• ressÄ• mÄ«_tibhagavatÄ• attÄ• naá¹ƒ codÄ• pessÄ• mi, attÄ• naá¹ƒ niggaá¹‡hÄ• pes

__ettakaá¹ƒ gayhÅ«paga_nti ettakaá¹ƒ adhikaraá¹‡avÅ«pasamatthÄ• ya gahetabbavacana
viÃ±Ã±Ä• tuá¹ƒsakkoti, evaá¹ƒ anuggaá¹‡hantoti yojanÄ• . ettha ca ``attano bhÄ• sapariyan
anuggahetvÄ• parassa bhÄ• sapariyantaá¹ƒ anuggahetvÄ• â€™â€™ ti ekaá¹ƒ, ``adhamme
``appaá¹-iÃ±Ã±Ä• yÄ• â€™â€™ tiekaÃ±ca katvÄ• purimehi dvÄ«hi paÃ±caá¹…gÄ• ni vedit
methunÄ• divÄ«tikkamaá¹ƒ. __kathÄ• nusandhivinicchayÄ• nulomasandhivasena vatthuá¹ƒ
cuditakenavÄ• vuttakathÄ• nusandhinÄ• tesaá¹ƒ vacanapaá¹-ivacanÄ• nurÅ«pena vadant
vatthuá¹ƒna jÄ• nÄ• ti nÄ• ma, taÃ±ca suttavibhaá¹…ge vinÄ«tavatthusaá¹…khÄ• tena vinic
vadantovinicchayÄ• nulomasandhivasena vatthuá¹ƒ na jÄ• nÄ• ti nÄ• ma. __Ã±attikammaá
hotÄ«_tiÃ±attikammaá¹ƒ niá¹-á¹-hitaá¹ƒ nÄ• ma hotÄ«ti na jÄ• nÄ• tÄ«ti sambandho. __Ã±a
kammappatto_tiÃ±attiyÄ• niá¹-á¹-hitÄ• yapi kammappatto eva hoti. anussÄ• vanaá¹-á¹-hÄ•
niá¹-á¹-hitaá¹ƒhotÄ«ti Ã±attikammaá¹ƒ niá¹-á¹-hitaá¹ƒ nÄ• ma hoti, taá¹ƒ Ã±attiyÄ• kÄ• raá¹

attho.

pÄ• á¸·iyaá¹ƒ __paÃ±ca visuddhiyo_ti Ä• pattito visuddhihetuttÄ• , visuddhehi kattabbato ca
vuttÄ• .

paÃ±cakavÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

chakkavÄ• rÄ• divaá¹‡á¹‡anÄ•

<326> chakkÄ• dÄ«su \Ne II 275/ pÄ• á¸·iyaá¹ƒ __cha agÄ• ravÄ• _ti buddhadhammasaá¹.
paá¹-isanthÄ• reca cha agÄ• ravÄ• , tesu eva ca cha gÄ• ravÄ• veditabbÄ• . __ ``chabbass
dhÄ• retabbaâ€™â€™ _ntiidaá¹ƒ vibhaá¹…ge Ä• gatassa paramassa dassanaá¹ƒ.

<328> pÄ• á¸·iyaá¹ƒ __Ä• gatehi sattahÄ«_ti ``pubbevassa hoti musÄ• bhaá¹‡issaâ€™â€™
ntiÄ• dinÄ• __musÄ• vÄ• dasikkhÄ• pade_ (Vin IV 4) Ä• gatehi sattahi.

<329> __taá¹ƒ_ \Be II 291/ __kutettha labbhÄ• _ti taá¹ƒ anatthassa acaraá¹‡aá¹ƒ ettha etas
lokasannivÄ• se vÄ• kuto kena kÄ• raá¹‡ena sakkÄ• laddhunti __Ä• ghÄ• taá¹ƒ paá¹-ivine

<330> __sassato lokotiÄ• dinÄ• vasenÄ• _ti ``sassato loko, asassato loko. antavÄ• loko, a
jÄ«vaá¹ƒ taá¹ƒ sarÄ«ranti vÄ• , aÃ±Ã±aá¹ƒ jÄ«vaá¹ƒ aÃ±Ã±aá¹ƒ sarÄ«rantivÄ• . hoti tathÄ•
hoti tathÄ• gato parammaraá¹‡Ä• . hoti ca na hoti ca tathÄ• gatoparammaraá¹‡Ä• , neva ho
parammaraá¹‡Ä• â€™â€™ ti (MN I 269) evaá¹ƒ Ä• gatÄ• dasa antaggÄ• hikÄ• diá¹-á¹-hiyo
__micchÄ• diá¹-á¹-hiÄ• dayo_ti micchÄ• diá¹-á¹-himicchÄ• saá¹…kappÄ• dayoaá¹-á¹-hamic
saddhiá¹ƒ dasa micchattÄ• . tattha __micchÄ• Ã±Ä• á¹‡a_nti micchÄ• diá¹-á¹-hisampayutto
vimuttasaÃ±Ã±itÄ• __micchÄ• vimutti_ nÄ• ma.

__viparÄ«tÄ• _ti sammÄ• diá¹-á¹-hiÄ• dayo sammÄ• Ã±Ä• á¹‡asammÄ• vimuttipariyosÄ• n
__sammÄ• vimutti_arahattaphalaá¹ƒ, taá¹ƒsampayuttaá¹ƒ pana Ã±Ä• á¹‡aá¹ƒ vÄ• paccave
__sammÄ• Ã±Ä• á¹‡a_nti veditabbaá¹ƒ.

ekuttarikanayo niá¹-á¹-hito.

uposathÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<332> uposathÄ• dipucchÄ• su \Ne II 276/ __pavÄ• raá¹‡agÄ• thÄ• _ti diá¹-á¹-hÄ• dÄ«hi tÄ
pavÄ• raá¹‡Ä• vÄ• cÄ• eva. evaá¹ƒ vuttÄ• naá¹ƒ pana chandovicitilakkhaá¹‡ena vuttajÄ• tib

chakkavÄ• rÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• vaggavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

paÃ±Ã±attivaggo

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

sattanagaresu paÃ±Ã±attasikkhÄ• padavaá¹‡á¹‡anÄ•

<335> __aá¸• á¸• huá¸• á¸• hasatÄ• nÄ«_ti \Ne II 277/ \Be II 292/ paÃ±Ã±Ä• sÄ• dhikÄ• ni t
viggahapadena manussaviggahaá¹ƒvuttaá¹ƒ.

__atireka_nti paá¹-hamakathinaá¹ƒ. __kÄ• á¸·aka_nti suddhakÄ• á¸·akaá¹ƒ. __bhÅ«ta_nti b
__bhikkhunÄ«su ca akkoso_ti ``yÄ• pana bhikkhunÄ« bhikkhuá¹ƒ akkoseyyÄ• â€™â€™ ti
sikkhÄ• padaá¹ƒ.

__dvepi ca bhedÄ• _ti dve saá¹…ghabhedasikkhÄ• padÄ• ni. __antaravÄ• saka_nÄ• mena
bhikkhuniyÄ• hatthato cÄ«varapaá¹-iggahaá¹‡aá¹ƒ vuttaá¹ƒ. __sutta_nti suttaá¹ƒ viÃ±Ã±Ä•
__vikÄ• le_tivikÄ• labhojanaá¹ƒ. __cÄ• ritta_nti purebhattaá¹ƒ pacchÄ• bhattaá¹ƒ cÄ• rittaá
__nahÄ• na_ntiorenaddhamÄ• sanahÄ• naá¹ƒ.

__cÄ«varaá¹ƒ datvÄ• _ti samaggena saá¹…ghena cÄ«varaá¹ƒ datvÄ• khiyyanaá¹ƒ. __gira
__cariyÄ• _ti antovassaá¹ƒ cÄ• rikacaraá¹‡aá¹ƒ. __tatthevÄ• _ti vassaá¹ƒvutthÄ• ya cÄ• rik
nivÄ• sanaá¹ƒ paá¹-icca paÃ±Ã±attasikkhÄ• padaá¹ƒ. __chandadÄ• nenÄ• _ti pÄ• rivÄ• sik

__pÄ• rÄ• jikÄ• ni cattÄ• rÄ«_ti bhikkhunÄ«naá¹ƒ asÄ• dhÄ• raá¹‡Ä• ni. __soá¸·asÄ• _ti Ä•
kuladÅ«sanaÃ±cÄ• ti cha, bhikkhunÄ«naá¹ƒ asÄ• dhÄ• raá¹‡Ä• ni dasa nissaggiyÄ• ni.

__catuttiá¹ƒsÄ• _ti
paá¹-hamakathinasuddhakÄ• á¸·akacÄ«varapaá¹-iggahaá¹‡arÅ«piyacÄ«varavÄ• yÄ• panak
nadutiyapattavajjitÄ• ni \Ne II 278/ bhikkhuvibhaá¹…ge dvÄ• vÄ«sati, bhikkhunÄ«naá¹ƒ asÄ
cÄ• ti catuttiá¹ƒsa. __chapaÃ±Ã±Ä• sasata_ntivesÄ• liyÄ• dÄ«su paÃ±Ã±attÄ• ni dvattiá¹ƒs
sesÄ• chapaÃ±Ã±Ä• sasataá¹ƒ.

__dasa_ \Be II 293/ __gÄ• rayhÄ• _ti vosÄ• saappaá¹-isaá¹ƒ viditasikkhÄ• padadvayaÃ±ca
pÄ• á¹-idesanÄ«yÄ• ni. __dve sattati sekhiyÄ• ni_
surusurukÄ• rakasÄ• misenahatthenapÄ• nÄ«yathÄ• lakapaá¹-iggahaá¹‡asasitthakapattadh

sesÄ• ni sekhiyÄ• ni.

__seyyÄ• _ti anupasampannena sahaseyyasikkhÄ• padaá¹ƒ. __khaá¹‡ane_ti pathavÄ«kha
devate_tibhÅ«tagÄ• masikkhÄ• padaá¹ƒ vuttaá¹ƒ. __sappÄ• á¹‡akaá¹ƒ siÃ±ca_nti sappÄ• á
__mahÄ• vihÄ• ro_timahallakavihÄ• ro.

__aÃ±Ã±a_nti aÃ±Ã±avÄ• dakaá¹ƒ. __dvÄ• ra_nti yÄ• va dvÄ• rakosÄ• aggaá¸·aá¹-á¹-hap
sahadhammikaá¹ƒvuccamÄ• no. __payopÄ• na_nti surusurukÄ• rakasikkhÄ• padaá¹ƒ.

__eá¸·akalomo_ti eá¸·akalomadhovÄ• panaá¹ƒ. __patto cÄ• _ti dutiyapatto. __ovÄ• do_ti
bhikkhunupassayaá¹ƒupasaá¹…kamitvÄ• ovÄ• do. __bhesajja_nti catumÄ• sapaccayapav
__Ä• raÃ±Ã±iko_ticatutthapÄ• á¹-idesanÄ«yaá¹ƒ. __ovÄ• do_ti ovÄ• dÄ• ya vÄ• saá¹ƒvÄ•

<337> ``ye ca yÄ• vatatiyakÄ• â€™â€™ ti paÃ±hassa ``ime kho yÄ• vatatiyakÄ• â€™â€™
vatvÄ• tadanantaraá¹ƒ ``sÄ• dhÄ• raá¹‡aá¹ƒ asÄ• dhÄ• raá¹‡aâ€™â€™ ntiÄ• dipaÃ±hÄ• n
taá¹ƒ avatvÄ• ``kati chedanakÄ• nÄ«â€™â€™ tiÄ• dike aá¹-á¹-ha paÃ±he antarÄ• vissajje
``vÄ«saá¹ƒdve satÄ• ni bhikkhÅ«naá¹ƒ ... pe ... chacattÄ• rÄ«sÄ• bhikkhÅ«naá¹ƒ, bhikkhur
asÄ• dhÄ• raá¹‡Ä• â€™â€™ tiÄ• dinÄ• ukkameneva sÄ• dhÄ• raá¹‡Ä• dipaÃ±hÄ• vissajji
ukkamavissajjanakÄ• raá¹‡aá¹ƒ dassetuá¹ƒ__ ``yasmÄ• pana ye ca yÄ• vatatiyakÄ• ti aya
_tiÄ• dimÄ• ha.

<338> __dhovanaÃ±ca paá¹-iggaho_tiÄ• digÄ• thÄ• aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ gÄ• th
nisÄ«dana_ntidve sikkhÄ• padÄ• ni. __dve lomÄ• _ti tiyojanÄ• tikkamadhovÄ• panavasena
eá¸·akalomasikkhÄ• padÄ• ni. __vassikÄ• Ä• raÃ±Ã±akena cÄ• _ti vassikasÄ• á¹-ikÄ• par
senÄ• sanesu viharaá¹‡asikkhÄ• padenasaha.

__paá¹‡Ä«ta_nti \Ne II 279/ paá¹‡Ä«tabhojanaviÃ±Ã±Ä• panaá¹ƒ. __Å«na_nti Å«navÄ«sati
__mÄ• tugÄ• menasaddhi_nti saá¹ƒvidhÄ• ya gamanaá¹ƒ vuttaá¹ƒ. __yÄ• sikkhÄ• _ti yaá¹
\Be II 294/ __ca yÄ• sikkhÄ• _ti pamÄ• á¹‡Ä• tikkantanisÄ«danakÄ• rÄ• pane yaá¹ƒ sikkhÄ
yÄ• ca sÄ• á¹-ikÄ• _ti etthÄ• pi.

pÄ• á¸·iyaá¹ƒ __sataá¹ƒ sattati chaccevime honti ubhinnaá¹ƒ asÄ• dhÄ• raá¹‡Ä• _ti bhikkhÅ
bhikkhunÄ«hiasÄ• dhÄ• raá¹‡Ä• chacattÄ• rÄ«sa, bhikkhunÄ«naá¹ƒ bhikkhÅ«hi asÄ• dhÄ•
sataÃ±cÄ• ti evaá¹ƒubhinnaá¹ƒ asÄ• dhÄ• raá¹‡Ä• ca chasattatiadhikaá¹ƒ sataá¹ƒ sikkhÄ•
sattati cattÄ• rÄ«_tiubhinnaá¹ƒ sÄ• dhÄ• raá¹‡asikkhÄ• naá¹ƒ gaá¹‡anÄ• catusattatiadhika
sikkhÄ• padÄ• nÄ«ti attho.

__vibhattiyo_ti Ä• pattikkhandhÄ• ceva uposathapavÄ• raá¹‡Ä• dayo ca adhippetÄ• . te hi

bhikkhuuposathÄ• dibhedena ca vibhajÄ«yanti. tenÄ• ha ``vibhattiyoâ€™â€™ tiÄ• di. __tes
pÄ• rÄ• jikÄ• dÄ«naá¹ƒ. __dvÄ«hÄ«_tiÄ• di vivÄ• dÄ• dhikaraá¹‡Ä• dÄ«naá¹ƒ samathehi v

sattanagaresu paÃ±Ã±attasikkhÄ• padavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

<339> __ida_nti ``pÄ• rÄ• jikanti yaá¹ƒ vuttaâ€™â€™ ntiÄ• dinÄ• vuttaá¹ƒ vacanaá¹ƒ sand
heá¹-á¹-hÄ• ``garuka lahukaâ€™â€™ ntiÄ• dinÄ• uddhaá¹-apaÃ±hesu anÄ• gatampi ``sab
vÄ• kyaá¹ƒ suá¹‡oma teâ€™â€™ ti ettha yathÄ• vuttÄ• ni aÃ±Ã±Ä• nipi ``sabbÄ• nipetÄ• n
suá¹‡omÄ• â€™â€™ ti evaá¹ƒ gahitamevÄ• ti dassento __ ``iminÄ• panaÄ• yÄ• canavaca
_tiÄ• di vuttaá¹ƒ.

__ativassatÄ«_ti ovassati, vassodakaá¹ƒ pavisatÄ«ti attho. __dhammÄ• na_nti yathÄ• catu
dhammo, tesaá¹ƒ. tenÄ• ha __ ``saá¹…khatadhammÄ• naâ€™â€™ _nti. __gÄ• thÄ• saá¹…
te atthÄ• gÄ• thÄ• hi saá¹…gahetvÄ• gaá¹‡Ä«yanti kathÄ«yanti etthÄ• ti hi gÄ• thÄ• saá¹…

pÄ• rÄ• jikÄ• diÄ• pattivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamagÄ• thÄ• saá¹…gaá¹‡ikavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

adhikaraá¹‡abhedaá¹ƒ

ukkoá¹-anabhedÄ• dikathÄ• vaá¹‡á¹‡anÄ•

<341> __ ``alaá¹ƒ_ \Be II 295/ \Ne II 280/ __Ä• vusoâ€™â€™ ti attapaccatthike saÃ±Ã±Ä• p
pattacÄ«varÄ• diatthÄ• yaalaá¹ƒ bhaá¹‡á¸• anÄ• dikaraá¹‡anti vivÄ• dÄ• dÄ«su dosadassa
aÃ±Ã±amaÃ±Ã±aá¹ƒ khamÄ• petvÄ• vÅ«pasamenti, na pana aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• patt
adhippÄ• yo. tenÄ• ha __ ``pÄ• á¸·imuttakavinicchayenevÄ• â€™â€™ _ti.

visamÄ• ni kÄ• yakammÄ• dÄ«ni nissito bhikkhu __visamanissito_ nÄ• ma, micchÄ• diá¹-á¹
balavante purise nissito __balavanissito_ nÄ• mÄ• ti dassento__ ``eko visamÄ• nÄ«â€™â€

ukkoá¹-anabhedÄ• dikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡anidÄ• nÄ• divaá¹‡á¹‡anÄ•

<342> __Ä• pattiá¹ƒ nissÄ• ya uppajjanakaÄ• pattivasenÄ• _ti paresaá¹ƒ, attano ca Ä• patt

paá¹-icchÄ• dentÄ• naá¹ƒvajjapaá¹-icchÄ• dÄ«naá¹ƒ pÄ• rÄ• jikÄ• diÄ• pattimeva sandhÄ•
__kiccaá¹ƒnissÄ• ya uppajjanakakiccÄ• na_nti ukkhepanÄ«yÄ• dikammaá¹ƒ nissÄ• ya uppa
tadanuvattikÄ• yabhikkhuniyÄ• yÄ• vatatiyÄ• nussÄ• vanÄ• naá¹ƒ kiccÄ• naá¹ƒ vasena, na
vasenÄ• ti.

<344> pÄ• á¸·iyaá¹ƒ ``katihi adhikaraá¹‡ehÄ«â€™â€™ ti pucchÄ• ya ``ekena adhikaraá¹‡en
kiccÄ• dhikaraá¹‡enÄ• â€™â€™ tivuttaá¹ƒ. ``katisu á¹-hÄ• nesÅ«â€™â€™ ti pucchÄ• ya ``
saá¹…ghamajjhe, gaá¹‡amajjhe, puggalassasantikeâ€™â€™ ti vuttaá¹ƒ. ``katihi samathehÄ
``tÄ«hi samathehÄ«â€™â€™ ti vuttaá¹ƒ. tÄ«hipi etehi eko vÅ«pasamanappakÄ• rova pucch
veditabbo.

<348> __vivÄ• dÄ• dhikaraá¹‡aá¹ƒ_ \Ne II 281/ __hoti anuvÄ• dÄ• dhikaraá¹‡a_ntiÄ• dÄ«s
anuvÄ• dÄ• dhikaraá¹‡Ä• dipihotÄ«ti pucchÄ• ya vivÄ• dÄ• dhikaraá¹‡aá¹ƒ vivÄ• dÄ• dhika
na hotÄ«tivissajjanaá¹ƒ.

adhikaraá¹‡anidÄ• nÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sattasamathanÄ• nÄ• tthÄ• divaá¹‡á¹‡anÄ•

<354> adhikaraá¹‡apucchÄ• vissajjane \Be II 296/ pÄ• á¸·iyaá¹ƒ __vipaccayatÄ• ya vohÄ• n
aÃ±Ã±amaÃ±Ã±aá¹ƒ dukkhuppÄ• danÄ• ya kÄ• yavacÄ«vohÄ• ro. __medhaga_nti vuddhip

__anusampavaá¹…katÄ• _ti vipatticodanÄ• ya anu anu saá¹ƒyujjanavasena ninnatÄ• .

__abbhussahanatÄ• _ti ativiya saÃ±jÄ• tussÄ• hatÄ• . __anubalappadÄ• na_nti codakÄ• na
__kammasaá¹…gahÄ• bhÄ• venÄ• _ti saá¹…ghasammukhatÄ• dimattassa sammukhÄ• vin
kattabbakiccesusaá¹…gahÄ• bhÄ• vÄ• .

sattasamathanÄ• nÄ• tthÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡abhedavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

dutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

codanÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ•

<359> dutiyagÄ• thÄ• saá¹…gaá¹‡ikÄ• ya \Be II 297/ ``codanÄ• kimatthÄ• yÄ• â€™â€™ ti
katÄ• . ``codanÄ• sÄ• raá¹‡atthÄ• yÄ• â€™â€™ tiÄ• divissajjanaá¹ƒ bhagavatÄ• vuttaá¹ƒ

pucchitvÄ• vissajjanaá¹ƒ akÄ• sÄ«tipi vadanti.

__mantaggahaá¹‡a_nti tesaá¹ƒ vicÄ• raá¹‡Ä• gahaá¹‡aá¹ƒ, suttantikattherÄ• naá¹ƒ, vinaya
adhippÄ• yagahaá¹‡anti \Ne II 282/ attho. __pÄ• á¹-ekkaá¹ƒ vinicchayasanniá¹-á¹-hÄ• pana
paccekaá¹ƒ adhippÄ• yaá¹ƒ Ã±atvÄ• tehisamuá¹-á¹-hÄ• pitanayampi gahetvÄ• vinicchaya
adhippÄ• yo.

__ ``mÄ• kho turito abhaá¹‡Ä«â€™â€™ _tiÄ• dinÄ• abhimukhe á¹-hitaá¹ƒ kaÃ±ci anuvijjak
therena anuvijjakavattaá¹ƒ kathitaá¹ƒ.

__anuyuÃ±janavatta_nti anuyujjanakkamaá¹ƒ, taá¹ƒ pana yasmÄ•
sabbasikkhÄ• padavÄ«tikkamavisayepitaá¹ƒtaá¹ƒsikkhÄ• padÄ• nulomena kattabbaá¹ƒ, tas
``sikkhÄ• padÄ• nulomikaâ€™â€™ nti vuttaá¹ƒ. __attano gatiá¹ƒ nÄ• setÄ«_ti attano sugati

anusandhita-saddo bhÄ• vasÄ• dhanoti Ä• ha __ ``anusandhitanti kathÄ• nusandhÄ«â€™â
__vattÄ• nusandhitenÄ• _tietthÄ• pi eseva nayo. __vattÄ• nusandhitenÄ• _ti Ä• cÄ• rÄ• nu
samentiyÄ• paá¹-iÃ±Ã±Ä• yÄ• ti attho. tenÄ• ha __ ``yÄ• assa vattenÄ• â€™â€™ _tiÄ• di.

pÄ• á¸·iyaá¹ƒ __saÃ±cicca Ä• patti_ntiÄ• di alajjilajjilakkhaá¹‡aá¹ƒ bhikkhubhikkhunÄ«naá¹
vuttaá¹ƒtesaÃ±Ã±eva sabbappakÄ• rato sikkhÄ• padÄ• dhikÄ• rattÄ• . sÄ• maá¹‡erÄ• dÄ«
panasaÃ±cicca yathÄ• sakaá¹ƒ sikkhÄ• padavÄ«tikkamanÄ• dikaá¹ƒ alajjilajjilakkhaá¹‡aá¹ƒ

__kathÄ• nusandhivacana_nti cuditakaanuvijjakÄ• naá¹ƒ kathÄ• ya anusandhiyuttaá¹ƒ vaca
ekasmiá¹ƒ kÄ• raá¹‡e vutte sayaá¹ƒ taá¹ƒ asallakkhetvÄ• attano abhirucitameva asamband
__vinicchayÄ• nusandhivacanaÃ±cÄ• _ti anuvijjakena katassa Ä• pattÄ• nÄ• pattivinicchay
sambandhavacanaÃ±ca.

codanÄ• dipucchÄ• vissajjanÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

codanÄ• kaá¹‡á¸• aá¹ƒ

anuvijjakakiccavaá¹‡á¹‡anÄ•

<360> pÄ• á¸·iyaá¹ƒ \Be II 298/ \Ne II 283/ __yaá¹ƒ kho tva_ntiÄ• dÄ«su tvaá¹ƒ, Ä• vuso, ya
bhikkhuá¹ƒcodesi, taá¹ƒ kimhi dose codesi, katarÄ• ya vipattiyÄ• codesÄ«ti attho. evaá¹ƒsa

<361> __asuddhaparisaá¹…kito_ti asuddhÄ• ya aá¹-á¹-hÄ• ne uppannÄ• ya parisaá¹…kÄ•
``amÅ«lakaparisaá¹…kitoâ€™â€™ _ti.

<364> pÄ• á¸·iyaá¹ƒ __uposatho sÄ• maggatthÄ• yÄ• _ti visuddhÄ• naá¹ƒ bhikkhÅ«naá¹ƒ a
ahutvÄ• uposatho uposathaá¹-á¹-hÄ• naá¹ƒ sannipatitvÄ• ``pÄ• risuddhiá¹ƒ Ä• yasmanto Ä
parisuddhetthÄ• yasmanto, parisuddho ahaá¹ƒ Ä• vusoâ€™â€™ tiÄ• dinÄ• aÃ±Ã±amaÃ±Ã
parisuddhivÄ«maá¹ƒsanÄ• rocanavasena ayuttevivajjetvÄ• yutteheva kÄ• yacittasÄ• magg

__visuddhÄ• ya pavÄ• raá¹‡Ä• _ti diá¹-á¹-hasutÄ• dÄ«hi aÃ±Ã±amaÃ±Ã±aá¹ƒ kathÄ• petvÄ
visuddhisampÄ• danatthÄ• yÄ• tiattho. __ubho ete_ti Ä• misapuggalanissayane ete ubho.

anuvijjakakiccavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÅ«á¸·asaá¹…gÄ• maá¹ƒ

anuvijjakassa paá¹-ipattivaá¹‡á¹‡anÄ•

<365> __tatra_ \Be II 299/ __hÄ«_ti tasmiá¹ƒ sannipÄ• te. __attapaccatthikÄ• _ti
lajjipesalassacodakapÄ• pagarahÄ«puggalassa anatthakÄ• mÄ• verÄ«puggalÄ• . __sÄ• sa
attanoanÄ• cÄ• rÄ• nuguá¹‡aá¹ƒ buddhavacanaá¹ƒ pakÄ• sento taá¹‡hÄ• gatikÄ• , diá¹-á¹-
__ajjhogÄ• hetvÄ• _tialajjiabhibhavanavasena \Ne II 284/ saá¹…ghamajjhaá¹ƒ pavisitvÄ• . _
so codakosaá¹…gÄ• mÄ• vacaro nÄ• ma. __diá¹-á¹-hasutamutampi rÄ• jakathÄ• dika_nti d
rÄ• jacorÄ• dikathaá¹ƒ, mutavasenapi annÄ• dikathaÃ±ca akathentenÄ• ti yojetabbaá¹ƒ. __
vÄ• _tiÄ• dÄ«surÅ«pÄ• rÅ«papaá¹-icchedapadena sakalaabhidhammatthapiá¹-akattaá¹ƒ da
paá¹-isaá¹ƒyutta_ntisakalasuttantapiá¹-akattaá¹ƒ. tattha __samathÄ• cÄ• ro_ nÄ• ma samat
__vipassanÄ• cÄ• ro_. __á¹-hÄ• nanisajjavattÄ• dinissitÄ• _ti saá¹…ghamajjhÄ• dÄ«su gar
paccupaá¹-á¹-hapetvÄ• á¹-hÄ• nÄ• dikkamanissitÄ• ceva cuddasamahÄ• vattÄ• divattanis
appicchatÄ• dinissitÄ• cÄ• tiattho. __paÃ±he uppanne_ti kenaci uppanne paÃ±he pucchite
upalakkhaá¹‡amattaá¹ƒ, yaá¹ƒkiÃ±ci upaá¹-á¹-hitaá¹ƒ dhammaá¹ƒ bhÄ• sassÅ«ti adhippÄ•

__kulapadeso_ nÄ• ma khattiyÄ• dijÄ• tiyampi kÄ• sikarÄ• jakulÄ• dikulaviseso. etamevÄ•
khattiyakulÄ• divaseneva veditabboâ€™â€™ _ti. __sannipÄ• tamaá¹‡á¸• ale_ti attanoanuvi
saá¹…ghassa Ã±Ä• panatthaá¹ƒ uá¹-á¹-hÄ• ya saá¹…ghasannipÄ• tamajjhe ito cito ca pare
caritabbaá¹ƒ. yathÄ• nisinneneva dhammavinayÄ• nuguá¹‡aá¹ƒ vinicchayaá¹ƒ yathÄ• sabb
vattabbanti attho.

pÄ• á¸·iyaá¹ƒ __acaá¹‡á¸• ikatenÄ• _ti akatacaá¹‡á¸• abhÄ• vena, apharusenÄ• ti attho. __
_tietena mettÄ• pubbabhÄ• go vutto. __ ``kÄ• ruá¹‡ikena bhavitabbaâ€™â€™ _nti iminÄ•
appanÄ• ppattakaruá¹‡Ä• vuttÄ• . __ ``hitaparisakkinÄ• â€™â€™ _ti iminÄ• karuá¹‡Ä• pub
``karuá¹‡Ä• ca karuá¹‡Ä• pubbabhÄ• go ca upaá¹-á¹-hÄ• petabboti ayaá¹ƒ padadvayepi ad

__lajjiyÄ• _tilajjinÄ«.

__anuyogavattaá¹ƒ_ \Be II 300/ __kathÄ• petvÄ• _ti ``kÄ• lena vakkhÄ• mÄ«â€™â€™ tiÄ•
vuttavattaá¹ƒ. anuyuÃ±janÄ• cÄ• rakkameneva anuyuÃ±janaá¹ƒ __anuyogavattaá¹ƒ_ nÄ• r
kamena anuyuÃ±jÄ• petvÄ• ti attho. __ujumaddavenÄ• _ti ettha ajjhÄ• haritabbapadaá¹ƒda
``upacaritabboâ€™â€™ _ti. ``dhammesu ca puggalesu cÄ• â€™â€™ ti idaá¹ƒ ``majjhattena
pakatena sambandhitabbanti Ä• ha __ ``dhammesu ca puggalesu ca ... pe ... majjhattoti ved
yaÃ±hi yattha katthaci kattabbaá¹ƒ, taá¹ƒ tattha atikkamantomajjhatto nÄ• ma na hoti, dham
kattabbo. puggalesu pana mettÄ• bhÄ• venapakkhapÄ• tagÄ• ravo. tasmÄ• imaá¹ƒ vidhiá¹
majjhattoti veditabbo.

<366> __saá¹ƒsandanattha_nti Ä• patti vÄ• anÄ• patti vÄ• ti saá¹ƒsaye jÄ• te saá¹ƒsanditv
nicchayakaraá¹‡atthaá¹ƒ \Ne II 285/ vuttanti adhippÄ• yo. __atthadassanÄ• yÄ• _ti sÄ• dhe
Ä• pattÄ• diupameyyatthassa codakacuditakeattano paá¹-iÃ±Ã±Ä• ya eva sarÅ«pavibhÄ• v
jÄ• nÄ• panatthÄ• yÄ• _ti evaá¹ƒ vibhÄ• vito atthocodakacuditakasaá¹…ghÄ• naá¹ƒ Ã±Ä• p
sampaá¹-icchÄ• panatthÄ• yÄ• ti attho. __puggalassaá¹-hapanatthÄ• yÄ• _ti codakacuditak
Ä• pattiyaá¹ƒ, anÄ• pattiyaá¹ƒ vÄ• patiá¹-á¹-hÄ• panatthÄ• ya. __sÄ• raá¹‡atthÄ• yÄ• _ti
pamuá¹-á¹-hasarÄ• panatthÄ• ya. __savacanÄ«yakaraá¹‡atthÄ• yÄ• _ti dose sÄ• ritepi sam
akarontassa savacanÄ«yakaraá¹‡atthÄ• ya. __ ``na te apasÄ• detabbÄ• â€™â€™ _ti idaá¹
tattha avisaá¹ƒvÄ• dakaá¹-á¹-hÄ• ne á¹-hitÄ• eva na apasÄ• detabbÄ• , na itareti daá¹-á¹-h

__appaccayaparinibbÄ• natthÄ• yÄ• _ti Ä• yatiá¹ƒ paá¹-isandhiyÄ• akÄ• raá¹‡abhÅ«tapari
parinibbÄ• naÃ±hinÄ• ma khÄ«á¹‡Ä• savÄ• naá¹ƒ sabbapacchimÄ• cuticittakammajarÅ«pa
sabbÄ• kÄ• ratosamucchinnÄ• nusayatÄ• ya punabbhavÄ• ya anantarÄ• dipaccayÄ• na ho
taá¹‡hÄ• dipaccayehivirahitattÄ• . tasmÄ• __ ``appaccayaparinibbÄ• naâ€™â€™ _nti vucc
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ. tenevÄ• ha __ ``tasmiâ€™â€™ _nti. __vinayamantanÄ• _ti vi
__sotÄ• vadhÄ• na_ntisotassa odahanaá¹ƒ, savananti attho. tenÄ• ha __ ``yaá¹ƒ uppajjati Ã
yathÄ• vuttÄ• yavinayasaá¹ƒvarÄ• dikÄ• raá¹‡aparamparÄ• ya vimuttiyÄ• eva padhÄ• natt
vimokkhotiuddhaá¹-oti Ä• ha __ ``arahattaphalasaá¹…khÄ• to vimokkhoâ€™â€™ _ti. atha v
dhammaá¹ƒ__anupÄ• diyitvÄ• _ \Be II 301/ parinibbÄ• navasena __cittassa_ cittasantatiyÄ•
tappaá¹-ibaddhakammajarÅ«pasantatiyÄ• ca __vimokkho_ vimuccanaá¹ƒ apunappavattivas
etassa vigamassatthÄ• yaevÄ• ti evaá¹ƒ nigamanavasenapettha attho veditabbo.

<367> anuyogavattagÄ• thÄ• su __kusalena buddhimatÄ• _ti sammÄ• sambuddhena. __ka
attho. __tenevÄ• _tiÄ• dÄ«su teneva katÄ• katassa ajÄ• nanevapubbÄ• paraá¹ƒ ajÄ• nanas
yaá¹ƒ katÄ• kataá¹ƒ hoti, tampi na jÄ• nÄ• tÄ«ti attho. __attano sadisÄ• yÄ• _ti yathÄ• vutte
attanÄ• sadisÄ• ya.

anuvijjakassa paá¹-ipattivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

mahÄ• saá¹…gÄ• maá¹ƒ

voharantena jÄ• nitabbÄ• divaá¹‡á¹‡anÄ•

368-374__._ mahÄ• saá¹…gÄ• me \Be II 302/ \Ne II 286/ pÄ• á¸·iyaá¹ƒ __saá¹…gÄ• mÄ• v
sandhÄ• ya vuttaá¹ƒ. __vatthÅ«_ti methunÄ• divÄ«tikkamo. __nidÄ• na_nti vesÄ• liÄ• dipa
__puggaloakÄ• rako jÄ• nitabbo_ti ettha saá¹…ghe vÄ• gaá¹‡e vÄ• pariá¹‡Ä• yakabhÅ«to

<375> __vissaá¹-á¹-hisikkhÄ• pada_nti nÄ«lÄ• didasannaá¹ƒ sukkÄ• naá¹ƒ mocanavasena
sukkavissaá¹-á¹-hisikkhÄ• padaá¹ƒ. taÃ±hi telÄ• dimandavaá¹‡á¹‡Ä• naá¹ƒ nÄ«lÄ• dipacura
``vaá¹‡á¹‡Ä• vaá¹‡á¹‡Ä• â€™â€™ _ti vuttaá¹ƒ. pacuratthe hi idha avaá¹‡á¹‡oti __a_-kÄ• ro

<379> __yÄ• va akaniá¹-á¹-habrahmÄ• no dvidhÄ• hontÄ«_ti ettha avihÄ• disuddhÄ• vÄ• s
dhammavÄ• dÄ«pakkhaá¹ƒ eva bhajanti, itare duvidhampÄ«ti daá¹-á¹-habbaá¹ƒ.

voharantena jÄ• nitabbÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathinabhedaá¹ƒ

kathinaatthatÄ• divaá¹‡á¹‡anÄ•

<404> kathine \Be II 303/ __anÄ• gatavasenÄ• _ti udakÄ• haraá¹‡Ä• dipayoge uppanne
pacchÄ• dhovanÄ• dipubbakaraá¹‡assa uppattito tappayogassa anÄ• gatavaseneva anant
paccayattaÃ±cassakÄ• riyabhÅ«tassa yasmÄ• nipphÄ• detabbataá¹ƒ nissÄ• ya paccayÄ•
tenapariyÄ• yena vuttaá¹ƒ, na sabhÄ• vato sabbattha. tenÄ• ha __ ``payogassa hÄ«â€™â€
sattavidhampi pubbakaraá¹‡aá¹ƒ paccayo hotÄ«ti sambandho. kÄ• raá¹‡amÄ• ha __ ``yasm
__pubbakaraá¹‡assatthÄ• yÄ• _ti pubbakaraá¹‡assa nipphÄ• danatthÄ• ya. __purejÄ• tapa
\Ne II 287/ visaye. __esÄ• _ti payogo. dhovanÄ• didhammesu ekampi attano purejÄ• tapac
labhati, attano uppattito purejÄ• tassa pubbakaraá¹‡assa abhÄ• vÄ• ti attho. __labhatÄ«_ti
pacchÄ• jÄ• tapaccayaá¹ƒpubbakaraá¹‡aá¹ƒ labhati, pacchÄ• jÄ• tapaccayo hotÄ«ti attho.

pÄ• á¸·iyaá¹ƒ __pannarasa dhammÄ• sahajÄ• tapaccayena paccayo_ti ettha pubbakaraá¹‡
aÃ±Ã±assa kassaci paccayuppannassa aparÄ• maá¹-á¹-hattÄ• pannarasa dhammÄ• saya
aÃ±Ã±amaÃ±Ã±asahajÄ• tapaccayenapaccayoti evamattho gahetabbo, tehi saha uppajjana
evaá¹ƒ upari sabbattha. tenÄ• ha __ ``sahajÄ• tapaccayaá¹ƒ panÄ• â€™â€™ _tiÄ• di. __m
ettha __ca_-saddenapaÃ±cÄ• nisaá¹ƒsÄ• ni gahitÄ• nÄ«ti daá¹-á¹-habbaá¹ƒ. evaá¹ƒ __mÄ•

palibodhÄ• naÃ±cÄ• _ti etthÄ• pi. tehipi attho anantarameva mÄ• tikÄ• dÄ«hi saha jÄ• yant
dhammÄ• sahajÄ• tapaccayenapaccayoâ€™â€™ ti vuttÄ• . __Ä• sÄ• _ti cÄ«varÄ• sÄ• . _
nimittabhÅ«taá¹ƒ anuppannacÄ«varaá¹ƒ. ``dassÄ• ma karissÄ• mÄ• â€™â€™ ti hi dÄ• yak
nissÄ• ya anantaraá¹ƒ uppajjamÄ• nÄ• cÄ«varÄ• sÄ• anantarapaccayÄ• dibhÄ• vena vutt
anÄ• sÄ• naÃ±cÄ• _ti labbhamÄ• nakacÄ«vareuppajjanakacÄ«varÄ• sÄ• naÃ±ceva alabbh
uppajjanakaanÄ• sÄ• naÃ±ca, Ä• sÄ• naá¹ƒ, tabbigamÄ• naÃ±cÄ• tiattho. khaá¹‡e khaá¹‡e
``Ä• sÄ• naâ€™â€™ _nti bahuvacanaá¹ƒ kataá¹ƒ, Ä• sÄ• ya \Be II 304/, anÄ• sÄ• ya cÄ• ti
anÄ• sÄ• cÄ• â€™â€™ _ti.

kathinaatthatÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pubbakaraá¹‡anidÄ• nÄ• divibhÄ• gavaá¹‡á¹‡anÄ•

406-7__._ __cha cÄ«varÄ• nÄ«_ti khomÄ• dÄ«su chasu aÃ±Ã±ataraá¹ƒ sandhÄ• ya vuttaá
__ ``cÄ«varÄ• nÄ«â€™â€™ _ti bahuvacanaá¹ƒ kataá¹ƒ. pÄ• á¸·iyaá¹ƒ panettha __vatthu, Ä
anÄ• sÄ• cÄ• _tiÄ• dÄ«su atthate kathine Ä• nisaá¹ƒsavasena uppajjanakapaccÄ• sÄ• cÄ«
vuttaá¹ƒ. kathinacÄ«varaá¹ƒ hetupaccaya-saddehi vuttanti veditabbaá¹ƒ.

<408> __paccuddhÄ• ro tÄ«hi dhammehÄ«_tiÄ• di kathinatthÄ• ratthÄ• ya ticÄ«varato aÃ±
vassikasÄ• á¹-ikÄ• diá¹ƒpaccuddharituá¹ƒ, adhiá¹-á¹-hahitvÄ• attharituÃ±ca na vaá¹-á¹-atÄ
vuttaá¹ƒ. __ ``vacÄ«bhedenÄ• â€™â€™ _tietena kevalaá¹ƒ kÄ• yena kathinatthÄ• ro na ruh

pubbakaraá¹‡anidÄ• nÄ• divibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kathinÄ• dijÄ• nitabbavibhÄ• gavaá¹‡á¹‡anÄ•

<412> __yesu_ \Ne II 288/ __rÅ«pÄ• didhammesÅ«_ti ``purimavassaá¹ƒvutthÄ• bhikkhÅ«,
cÄ«varamÄ• so, dhammena samena samuppannaá¹ƒ cÄ«varaâ€™â€™ nti evamÄ• dÄ«su
santesu. __missÄ«bhÄ• vo_ti saá¹ƒsaggatÄ• samÅ«hapaÃ±Ã±attimattaá¹ƒ. tenÄ• ha __ ``
atthÄ«â€™â€™ _ti.

<416> __ekato uppajjantÄ«_ti kathinuddhÄ• rena saha uppajjamÄ• nÄ• rahÄ• hontÄ«ti atth
pabhuti sabbe kathinuddhÄ• rÄ• taá¹ƒ taá¹ƒ kÄ• raá¹‡antaramÄ• gamma uppajjanti, tasmÄ
jÄ• tÄ• . tesu antarubbhÄ• rasahubbhÄ• rÄ• dve eva taá¹ƒ vihÄ• raá¹ƒanatthatakathinavihÄ
sayaá¹ƒ sakalena kathinatthÄ• rena saha nirujjhanti uddhÄ• rabhÄ• vaá¹ƒpÄ• puá¹‡anti \Be
taá¹ƒ taá¹ƒ pÄ• á¹-ipuggalikameva kathinatthÄ• raá¹ƒ dvinnaá¹ƒpalibodhÄ• naá¹ƒ upacchin
sayaá¹ƒ uddhÄ• rabhÄ• vaá¹ƒ pÄ• puá¹‡anti, na sakalaá¹ƒ kathinatthÄ• raá¹ƒ. kathinuddhÄ
taá¹ƒ taá¹ƒ kÄ• raá¹‡amÄ• gamma uddhÄ• rabhÄ• vappatti, evaÃ±ca uppattinÄ• ma kathin

``sabbepi atthÄ• rena saddhiá¹ƒ ekato uppajjantÄ«â€™â€™ _tiÄ• di. tattha __purimÄ• dve
ekanirodhÄ• â€™â€™ ti pÄ• á¸·iyaá¹ƒ paá¹-hamaá¹ƒ vuttÄ• antarubbhÄ• rasahubbhÄ• rÄ•
pakkamanantikÄ• dÄ«su. __uddhÄ• rabhÄ• vaá¹ƒ pattesÅ«_ti uddhÄ• rabhÄ• vappattisaá¹.
attho. __atthÄ• ro tiá¹-á¹-hatÄ«_ti katacÄ«varaá¹ƒ Ä• dÄ• ya pakkantÄ• dipuggalaá¹ƒ á¹-ha
palibodhasabbhÄ• vato kathinatthÄ• ro tiá¹-á¹-hati.

kathinÄ• dijÄ• nitabbavibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±Ã±attivaggavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

saá¹…gahavaggo

upÄ• lipaÃ±cakaá¹ƒ

nappaá¹-ippassambhanavaggavaá¹‡á¹‡anÄ•

<421> __samaggehi_ \Be II 306/ \Ne II 289/ __karaá¹‡Ä«yÄ• nÄ«_ti vivÄ• dÄ• dhikaraá¹‡eh
pacchÄ• sÄ• maggiá¹ƒ upagatehi kattabbÄ• ni. kiá¹ƒ pana asaÃ±Ã±atamissaparisÄ• ya sa
karontÄ«ti Ä• ha __ ``uposathapavÄ• raá¹‡Ä• dÄ«su hÄ«â€™â€™ _tiÄ• di. tattha__á¹-hitÄ•
uposathapavÄ• raá¹‡Ä• su appavattÄ«su. __upatthambho na dÄ• tabbo_ti uparÅ«pari appa
uposathaá¹ƒ na karissÄ• mÄ• tiÄ• dinÄ• kalahassa upatthambho na dÄ• tabbo, dhammena
samaggeheva asaÃ±Ã±atÄ• bhikkhÅ« vinetabbÄ• ti adhippÄ• yo. tenÄ• ha __ ``sacesaá¹…
desÄ• petvÄ• â€™â€™ _tiÄ• di. __bhikkhuno nakkhamatÄ«_ti kesuci puggalesuappamatta
__diá¹-á¹-hÄ• vikammampi katvÄ• _ti ``na metaá¹ƒ khamatÄ«â€™â€™ tisabhÄ• gassa bhik
Ä• vikatvÄ• . __upetabbÄ• _ti sÄ• sanahÄ• niyÄ• abhÄ• vÄ• sÄ• maggiá¹ƒ akopetvÄ• kÄ•
á¹-hÄ• ne alajjiparibhogo Ä• pattikarona hoti, vaá¹-á¹-atiyeva. ye pana sÄ• sanavinÄ• sÄ• ya
saha na vattati, Ä• pattieva hoti sÄ• sanavinÄ• so ca. tenÄ• ha __ ``yatra pana uddhammaâ
``diá¹-á¹-hÄ• vikammaá¹ƒna vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ• diá¹-á¹-hiyÄ• Ä• vikatÄ• yapi

<422> __kaá¹‡havÄ• co_ti rÄ• gadosÄ• dÄ«hi kiliá¹-á¹-havacano. anatthakavacanassa dÄ«
__anatthakadÄ«pano. mÄ• naá¹ƒ nissÄ• yÄ• _ti vinicchayakaraá¹‡aá¹ƒ tava bhÄ• roti saá¹…
``ahamevettha vohituá¹ƒ araharÅ«poâ€™â€™ ti mÄ• naá¹ƒ nissÄ• ya. __yathÄ• diá¹-á¹-h
yassa hi atthassa yÄ• disÄ« diá¹-á¹-hi anurÅ«pÄ• , taá¹ƒ gahetvÄ• na byÄ• katÄ• ti attho \N
attano_ti adhammÄ• diatthaá¹ƒ sandhÄ• ya vadati, na puggalaá¹ƒ, assa adhammÄ• diattha
sarÅ«passa yÄ• anurÅ«pÄ• diá¹-á¹-hÄ«ti \Be II 307/ attho. __laddhiá¹ƒ nikkhipitvÄ• _ti
anurÅ«paladdhiá¹ƒchaá¸• á¸• etvÄ• , aggahetvÄ• ti attho. tenÄ• ha __ ``adhammÄ• dÄ«su
_ti. atha vÄ• attano laddhiá¹ƒ nigÅ«hitvÄ• puggalÄ• nuguá¹‡aá¹ƒ tathÄ• byÄ• karonto na
byÄ• katÄ• nÄ• ma. imasmiá¹ƒ pakkhe __adhammÄ• dÄ«su dhammÄ• diladdhiko hutvÄ• _

dhammÄ• diladdhikoviya hutvÄ• ti attho gahetabbo.

nappaá¹-ippassambhanavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vohÄ• ravaggÄ• divaá¹‡á¹‡anÄ•

<424> __kammaÃ±attÄ«_ti kammabhÅ«tÄ• Ã±atti. anussÄ• vananirapekkhÄ• Ã±attikamm
__kammapÄ• daÃ±atti_ nÄ• ma Ã±attidutiyakammÄ• dÄ«su anussÄ• vanakammassa pÄ• d
Ã±atti. __navasu á¹-hÄ• nesÅ«_ti osÄ• raá¹‡Ä• dÄ«su navasu á¹-hÄ• nesu. __dvÄ«su
á¹-hÄ• nesÅ«_tiÃ±attidutiyaÃ±atticatutthakammesu.

__suttÄ• nuloma_nti ubhatovibhaá¹…ge suttÄ• nulomabhÅ«te mahÄ• padese sandhÄ• ya v
__vinayÄ• nuloma_ntikhandhakaparivÄ• rÄ• nulomabhÅ«te mahÄ• padese. __suttantike ca
mahÄ• padese_tisuttÄ• bhidhammapiá¹-akesu anuÃ±Ã±Ä• tapaá¹-ikkhittasuttÄ• nulomavas
cattÄ• roatthe.

<425> __diá¹-á¹-hÄ«naá¹ƒ Ä• vikammÄ• nÄ«_ti Ä• pattiladdhÄ«naá¹ƒ pakÄ• sanÄ• ni, Ä• p

__yathÄ• catÅ«hi paÃ±cahi diá¹-á¹-hi Ä• vikatÄ• hotÄ«_ti yathÄ• Ä• vikate catÅ«hi paÃ±c
puggalassa santike Ä• patti desitÄ• nÄ• ma hoti, evaá¹ƒ desetÄ«ti attho. evaá¹ƒdesento ca
vÄ• cattÄ• ro vÄ• bhikkhÅ« gahetvÄ• ekassa santike deseti. evaá¹ƒ desetuá¹ƒ na vaá¹-á¹
na vuá¹-á¹-hÄ• ti, desanÄ• paccayÄ• dukkaá¹-aÃ±cahoti. dvinnaá¹ƒ tiá¹‡á¹‡aá¹ƒ pana ekat

<444> __adassanenÄ• _ti imassa akappiyaá¹ƒ parivajjentÄ• naá¹ƒ vinayadharÄ• naá¹ƒ paá
II 291/, tesaá¹ƒ diá¹-á¹-hÄ• nugatiá¹ƒ anÄ• pajjanenÄ• tipi attho gahetabbo. __akappiye
kappiyasaaÃ±atÄ• yÄ• _tirajatÄ• diakappiye tipuÄ• disaÃ±Ã±itÄ• ya \Be II 308/. __pucchitv
vÄ• vuccamÄ• naá¹ƒ asuá¹‡anto Ä• pajjatÄ«_ti ettha pucchitvÄ• asuá¹‡anto vÄ• pucchiya
paccekaá¹ƒ yojetabbaá¹ƒ. __ekarattÄ• tikkamÄ• divasenÄ• _ti adhiá¹-á¹-hitacÄ«varena
vippavasitvÄ• ekarattÄ• tikkamena pÄ• cittiyaá¹ƒ Ä• pajjati. __Ä• di_-saddena charattÄ• tik

<450> __anatthaá¹ƒ kalisÄ• sana_nti anatthÄ• vahaá¹ƒ kodhavacanaá¹ƒ Ä• ropento dosaá¹
parisakkatÄ«ti attho.

<454> __vohÄ• raniruttiya_nti tassa tassa atthassa vÄ• cakasadde pabhedagataÃ±Ä• á¹‡a

<455> __parimaá¹‡á¸• alabyaÃ±janÄ• ropane kusalo na hotÄ«_ti parimaá¹‡á¸• alena padab
vuttaá¹ƒ jÄ• nituÃ±ca asamatthoti attho.

<458> __anussÄ• vanenÄ• _ti anu anu kathanena. tenÄ• ha __ ``nanu tumheâ€™â€™ _tiÄ
pakÄ• sitoti sambandho. tattha __ya_nti idaá¹ƒ yasmÄ• vacanÄ• pekkhaá¹ƒna hoti, vacana
tena vacanena nÄ• nÄ• karaá¹‡Ä• bhÄ• vaá¹ƒ pakÄ• sayissÄ• mÄ• ti yamatthaá¹ƒavocumh
``svÄ• yaâ€™â€™ _nti pulliá¹…gavasena paá¹-iniddeso kato, tassa so ayaá¹ƒ nÄ• nÄ• kara

<467> __maÃ±capadÄ• dÄ«supi naá¸·Ä• á¹-aá¹ƒ paá¹-ihaÃ±Ã±eyyÄ• _ti andhakÄ• re camm
vandituá¹ƒonamantassa naá¸·Ä• á¹-aá¹ƒ vÄ• akkhi vÄ• maÃ±cÄ• dÄ«su paá¹-ihaÃ±Ã±ati.
Ä• pattiabhÄ• vaá¹ƒvatvÄ• vandanÄ• ya sabbathÄ• paá¹-ikkhepÄ• bhÄ• vaÃ±ca dÄ«peti.
appaá¹-ikkhittesu. naggÄ• dÄ«su pana vandituá¹ƒ na vaá¹-á¹-atÄ«ti. __ekato Ä• vaá¹-á¹-o_t
dosÄ• gatipakkheparivatto paviá¹-á¹-hoti attho. tenÄ• ha __ ``sapattapakkhe á¹-hitoâ€™â€™
__vandiyamÄ• no_tionamitvÄ• vandiyamÄ• no. vanditabbesu uddesÄ• cariyo, nissayÄ• ca
tasmÄ• te vuá¸• á¸• hÄ• eva vandiyÄ• ti veditabbÄ• .

<470> __pubbe_ \Ne II 292/ __vuttamevÄ• _ti sahaseyyÄ• dipaá¹‡á¹‡attivajjaá¹ƒ. __itara_n

vohÄ• ravaggÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aparadutiyagÄ• thÄ• saá¹…gaá¹‡ikaá¹ƒ

kÄ• yikÄ• diÄ• pattivaá¹‡á¹‡anÄ•

<474> __ ``kati_ \Be II 309/ __Ä• pattiyoâ€™â€™ _tiÄ• dinÄ• upÄ• littherena vinayassa pÄ
pucchitvÄ• vissajjanaá¹ƒ kataá¹ƒ. __bhikkhunÄ«naá¹ƒyeva ... pe ... aá¹-á¹-havatthukÄ• nÄ
paÃ±Ã±attÄ• ekÄ• eva Ä• patti aá¹-á¹-havatthukÄ• nÄ• mÄ• ti attho.

<475> __kammaÃ±ca kammapÄ• dakÄ• cÄ• _ti ettha yasmÄ• Ã±attikammesu Ã±atti saya
Ã±attidutiyaÃ±atticatutthesu kammesu anussÄ• vanasaá¹…khÄ• tassa kammassa Ã±attipÄ
tasmÄ• imÄ• ni dve ``Ã±attikiccÄ• nÄ«â€™â€™ ti vuttÄ• ni.

__pÄ• cittiyena saddhiá¹ƒ dukkaá¹-Ä• katÄ• _ti dasasupi sikkhÄ• padesu ekatoupasampan
vasenavuttadukkaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ. __paá¹-hamasikkhÄ• padamhÄ«_ti bhikkhu
paá¹-hamasikkhÄ• padavibhaá¹…ge (Vin IV 144 Ä• dayo). __adhammakamme_ti bhikkhunc
adhammakamme jÄ• teÄ• pajjitabbÄ• dve Ä• pattinavakÄ• , dhammakamme dve Ä• pattina
__Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• _ viÃ±Ã±Ä• panÄ• dipubbapayog
ajjhohÄ• repÄ• cittiyaá¹ƒ. pÄ• cittiyena saddhiá¹ƒ dukkaá¹-Ä• katÄ• yevÄ• ti vuttaá¹ƒ.

__vijahantÄ« tiá¹-á¹-hatÄ«_tiÄ• dÄ«su yadÄ• bhikkhuniyÄ• ekena pÄ• dena hatthapÄ• saá
á¹-hatvÄ• kiÃ±ci kammaá¹ƒ katvÄ• tato aparena pÄ• dena vijahitvÄ• á¹-hÄ• tukÄ• matÄ•

yathÄ• kkamaá¹ƒ ``vijahantÄ« tiá¹-á¹-hati, vijahitvÄ• tiá¹-á¹-hatÄ«â€™â€™ ti imaá¹ƒ vohÄ•
aÃ±Ã±athÄ• hissÄ• gÄ• mÅ«pacÄ• ramokkantiyÄ• viseso na siyÄ• hatthapÄ• savijahanas
nipajjati vÄ• _ti etthÄ• pi yathÄ• vuttÄ• dhippÄ• yena addhÄ• sanena hatthapÄ• saá¹ƒ vijah
\Ne II 293/ vÄ• Ä• sanena vijahitvÄ• nisÄ«dati, addhasarÄ«rena vijahantÄ« nipajjati, sakal
sarÄ«renavijahitvÄ• nipajjatÄ«ti yojetabbaá¹ƒ.

kÄ• yikÄ• diÄ• pattivaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyavaá¹‡á¹‡anÄ•

<476> __sabbÄ• ni_ \Be II 310/ __nÄ• nÄ• vatthukÄ• nÄ«_ti sappinavanÄ«tÄ• dÄ«naá¹ƒ pa
pÄ• cittiyÄ• ni paÃ±ca nÄ• nÄ• vatthukÄ• ni. esa nayo paá¹‡Ä«tabhojanavisaye __nava pÄ
etena bhesajjapaá¹‡Ä«tabhojanasikkhÄ• padÄ• ni ekekasikkhÄ• padavasena paÃ±Ã±attÄ•
paccekaá¹ƒpaÃ±casikkhÄ• padanavasikkhÄ• padasadisÄ• ni bhikkhunÄ«naá¹ƒ pÄ• á¹-ides
teneva ``nÄ• nÄ• vatthukÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. sappiá¹ƒ eva paá¹-iggahetvÄ• anekab
sattÄ• haá¹ƒ atikkÄ• mentassa bhÄ• janagaá¹‡anÄ• ya sambhavantiyo bahukÄ• pi Ä• patti
evaá¹ƒ sappibhojanameva bahÅ«su á¹-hÄ• nesu viÃ±Ã±Ä• petvÄ• ekato vÄ• visuá¹ƒ visu
Ä• pattiyo ekavatthukÄ• evÄ• ti daá¹-á¹-habbÄ• .

pÄ• á¸·iyaá¹ƒ __ekavÄ• cÄ• ya deseyya, vuttÄ• Ä• diccabandhunÄ• _ti ettha ``deseyyÄ• ti
ajjhÄ• haritvÄ• yojetabbaá¹ƒ. evaá¹ƒ sesesupi.

__bhedÄ• nuvattakÄ• na_nti ettha Ä• di-saddo luttaniddiá¹-á¹-ho. yÄ• vatatiyakÄ• ca sabbe
saá¹…ghÄ• disesasÄ• maÃ±Ã±ena ekaá¹ƒ, pÄ• cittiyasÄ• maÃ±Ã±ena ca ekaá¹ƒ katvÄ• _
vuttanti daá¹-á¹-habbaá¹ƒ. ettha ca Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thulla
tÄ• ni mÄ• tikÄ• ya na Ä• gatÄ• ni. mÄ• tikÄ• gatavasena hettha ``tissoâ€™â€™ tivuttaá¹ƒ.

__saá¹…ghÄ• dÄ«hÄ«_ti saá¹…ghagaá¹‡apuggalehi kÄ• raá¹‡abhÅ«tehi. __abbhuá¹‡hasÄ
parisuddhabhÄ• vÅ«pagamanenaabhinavuppannasÄ«lo. abhinavuppannaÃ±hi ``abbhuá¹‡h
parisuddhasÄ«lotiattho. tenÄ• ha __ ``pÄ• katikoâ€™â€™ _ti.

__ ``kosambakakkhandhake vuttÄ• nisaá¹ƒseâ€™â€™ _ti idaá¹ƒ kosambakakkhandhake ``
Ä• pattiyÄ• adassane ukkhipissanti, na mayÄ• saddhiá¹ƒ uposathaá¹ƒ karissantÄ«â€™â€™
294/ adassane Ä• dÄ«navaá¹ƒ dassetvÄ• paresampi saddhÄ• ya Ä• pattidesanÄ• vidhÄ• n
ekato uposathakaraá¹‡a, pavÄ• raá¹‡Ä• karaá¹‡a, saá¹…ghakammakaraá¹‡a, Ä• sanenisÄ
bhattaggenisÄ«dana, ekacchannesayana, yathÄ• vuá¸• á¸• haabhivÄ• danÄ• dikaraá¹‡asaa
sandhÄ• yavuttaá¹ƒ.

__catunna_nti \Be II 311/ vinayapiá¹-ake Ä• gatÄ• naá¹ƒ vasena vuttaá¹ƒ. __katamÄ• pana
accayadesanÄ• katamÄ• ti attho. __abhimÄ• rÄ• na_nti mÄ• raá¹‡atthÄ• ya payojitadhanu
__upaá¹-á¹-hÄ• yikÄ• yÄ• _ti sahaseyyasikkhÄ• padavatthusmiá¹ƒ Ä• gatÄ• ya.

__aá¹-á¹-hannaá¹ƒ bhikkhunÄ«na_nti therÄ• sanato paá¹-á¹-hÄ• ya aá¹-á¹-hahi bhikkhunÄ«
vuá¸• á¸• hÄ• ya bhikkhuniyÄ• Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ. aá¹-á¹-hannaá¹ƒ pana bhikkhunÄ«
adÄ• tumpi vaá¹-á¹-ati. tÄ• yapana saá¹…ghanavakÄ• sane laddhokÄ• se nisÄ«ditabbaá¹ƒ.
vuá¸• á¸• hÄ• naá¹ƒ bhikkhunÄ«naá¹ƒ itarÄ• yanavakatarÄ• ya Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ. _
osÄ• raá¹‡Ä• dÄ«ni nava eva.

pÄ• cittiyavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

avandanÄ«yapuggalÄ• divaá¹‡á¹‡anÄ•

<477> __dasa janÄ• _ti ``dasa ime, bhikkhave, avandiyÄ• â€™â€™ tiÄ• dinÄ• (Vin V 330)
vuttÄ• navakaanupasampannanÄ• nÄ• saá¹ƒvÄ• sakamÄ• tugÄ• mapaá¹‡á¸• akÄ• paÃ±ca
dasajanÄ• .

__dvÄ• dasa kammadosÄ• _ti dosayuttakammÄ• ni dvÄ• dasÄ• ti attho. __kammasampatti
visuddhakammÄ• nÄ«ti attho. __etadevÄ• _ti dhammena samaggameva.

anantaá¹ƒ nibbÄ• naá¹ƒ ajini jinitvÄ• paá¹-ilabhatÄ«ti anantajinoti Ä• ha __ ``pariyantaâ€™
__svevÄ• _ti so eva bhagavÄ• .

__ ``vinayaá¹ƒ paá¹-ijÄ• nantassa, vinayÄ• ni suá¹‡oma teâ€™â€™ _tiÄ• dinÄ• upÄ• litthe
vinayadharaá¹ƒsammukhe \Ne II 295/ á¹-hitaá¹ƒ pucchantena viya pucchitvÄ• tena vissajjita
vissajjanaá¹ƒ kataá¹ƒ. tattha __vinayaá¹ƒ paá¹-ijÄ• nantassÄ• _ti vinayaá¹ƒ jÄ• nÄ• mÄ«ti p
__vinayÄ• nÄ«_tivinaye tayÄ• vuccamÄ• ne suá¹‡oma.

<478> pÄ• á¸·iyaá¹ƒ __pÄ• rÄ• jikÄ• _tiÄ• di ubhatovibhaá¹…gesu Ä• gatesu aggahitaggah

avandanÄ«yapuggalÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sedamocanagÄ• thÄ•

avippavÄ• sapaÃ±hÄ• vaá¹‡á¹‡anÄ•

<479> sedamocanagÄ• thÄ• su \Be II 312/ __akappiyasambhogo_ti anupasampannehi sad

uposathÄ• disaá¹ƒvÄ• so eva vutto. __paÃ±hÄ• mesÄ• _ti ettha __ma_-kÄ• ropadasandhik
liá¹…gavipallÄ• savasena vuttaá¹ƒ, paÃ±ho esoti attho. __paÃ±ha_-saddovÄ• dviliá¹…go c
``esÄ• paÃ±hÄ• â€™â€™ _tiÄ• di.

__garubhaá¹‡á¸• aá¹ƒ sandhÄ• yÄ• _ti garubhaá¹‡á¸• ena garubhaá¹‡á¸• aparivattanaá¹ƒ s
avandiyapuggale. __ekÄ• dase_ti abhabbapuggale. __sikkhÄ• ya asÄ• dhÄ• raá¹‡o_ti khur
anuÃ±Ã±Ä• tasikkhÄ• padenabhikkhÅ«hi asÄ• dhÄ• raá¹‡asikkhÄ• padoti attho.

__ubbhakkhake na vadÄ• mÄ«_ti akkhato uddhaá¹ƒ sÄ«se á¹-hitamukhamaggepi pÄ• rÄ• ji
__adhonÄ• bhi_nti nÄ• bhito heá¹-á¹-hÄ• á¹-hitavaccapassÄ• vamaggepi vivajjiya aÃ±Ã±as
sarÄ«rappadesemethunadhammapaccayÄ• kathaá¹ƒ pÄ• rÄ• jiko siyÄ• ti attho.

__chejjavatthu_nti pÄ• rÄ• jikaá¹ƒ.

avippavÄ• sapaÃ±hÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• rÄ• jikÄ• dipaÃ±hÄ• vaá¹‡á¹‡anÄ•

<480> __dussakuá¹-iÄ• dÄ«nÄ«_ti \Ne II 296/ __Ä• di_-saddena acchataratipupaá¹-á¹-Ä• d
tiá¹‡apaá¹‡á¹‡Ä• dÄ«hica paá¹-icchannakuá¹-iyo saá¹…gaá¹‡hÄ• ti. tÄ• disÄ• ya hi kuá¹-iyÄ
á¹-hitÄ• ya itthiyÄ• magge dussÄ• dinÄ• santhataá¹ƒ katvÄ• pavesentopi pÄ• rÄ• jiko siyÄ
sandhÄ• yavuttÄ• _ti liá¹…ge parivatte paá¹-iggahaá¹‡assa vijahanato puna appaá¹-iggahet
paribhuÃ±janÄ• pattiá¹ƒsandhÄ• ya vuttaá¹ƒ.

pÄ• á¸·iyaá¹ƒ __bhikkhÅ« siyÄ• vÄ«satiyÄ• samÄ• gatÄ• _ti vÄ«satiyÄ• saá¹…khÄ• tÄ• y
etenasabbakammÄ• rahataá¹ƒ saá¹…ghassa dasseti.

__nivattho_ti \Be II 313/ gÄ• thÄ• ya antaravÄ• sakena nivattho uttarÄ• saá¹…gena diguá¹‡
katvÄ• pÄ• rutasaá¹…ghÄ• á¹-iyo. iti tÄ• ni tÄ«á¹‡ipi cÄ«varÄ• ni kÄ• ye gatÄ• neva bhikkhu
bindumattaá¹ƒkÄ• á¸·akaá¹ƒ udakena dhovitamatte nissaggiyÄ• ni hontÄ«ti attho.

__itthiá¹ƒ hane_ti gÄ• thÄ• ya na mÄ• tubhÅ«taá¹ƒ itthiá¹ƒ haneyya, na pitubhÅ«taá¹ƒ puris
__anariya_nti taÃ±ca anarahantameva haneyya, etena arahantaghÄ• takopi na hotÄ«ti dass
phuse_ti Ä• nantariyaá¹ƒ phusatÄ«ti attho.

<481> __suppatiá¹-á¹-hita-nigrodhasadisa_nti yojanavitthataá¹ƒ rukkhaá¹ƒ sandhÄ• ya vutta

__sattarasakesÅ«_ti bhikkhunÄ«naá¹ƒ paÃ±Ã±attasattarasasaá¹…ghÄ• disesesu.

pÄ• rÄ• jikÄ• dipaÃ±hÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paÃ±cavaggo

kammavaggavaá¹‡á¹‡anÄ•

<483> kammavagge \Be II 314/ \Ne II 297/ á¹-hapitauposathapavÄ• raá¹‡Ä• naá¹ƒ kattikam
katÄ• yasÄ• maggÄ«pavÄ• raá¹‡aá¹ƒ muÃ±citvÄ• uposathaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti
kattikamÄ• saâ€™â€™ _nti. sace pana tesaá¹ƒ nÄ• nÄ• sÄ«mÄ• su mahÄ• pavÄ• raá¹‡Ä•
kattikamÄ• sabbhantaresÄ• maggÄ« hoti, sÄ• maggÄ«uposatho eva tehi kattabbo, na pavÄ
vassekatapavÄ• raá¹‡Ä• naá¹ƒ puna pavÄ• raá¹‡Ä• ya avihitattÄ• . __sÄ• maggÄ«divaso_t
sÄ• maggÄ«karaá¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. sace pana cÄ• tuddasiyaá¹ƒ, pannarasiyaá¹ƒ
karoti, tadÄ• sÄ• maggÄ«uposathadivaso na hoti, cÄ• tuddasÄ«pannarasÄ«uposathova hot
esevanayo.

__paccukkaá¸• á¸• hitvÄ• á¹-hapitadivaso_ti bhaá¹‡á¸• anakÄ• rakehi upaddutÄ• vÄ• ken
karaá¹‡Ä«yenapavÄ• raá¹‡Ä• saá¹…gahaá¹ƒ vÄ• katvÄ• á¹-hapito kÄ• á¸·apakkhacÄ• tud
puá¹‡á¹‡amÄ• siyo_tipubba-kattikapuá¹‡á¹‡amÄ• , pacchimakattikapuá¹‡á¹‡amÄ• cÄ• ti d
__evaá¹ƒcatubbidhampÄ«_ti puá¹‡á¹‡amÄ• sÄ«dvayena saddhiá¹ƒ sÄ• maggÄ«pavÄ• raá¹
sampiá¹‡á¸• etvÄ• vuttaá¹ƒ. idaÃ±ca pakaticÄ• rittavasena vuttaá¹ƒ. tathÄ• rÅ«papaccaye p
puá¹‡á¹‡amÄ• sÄ«naá¹ƒpurimÄ• dve cÄ• tuddasiyopi kÄ• á¸·apakkhacÄ• tuddasiyÄ• anan
divasÄ• pavÄ• raá¹‡Ä• divasÄ• evÄ• ti imaá¹ƒ sattavidhampi pavÄ• raá¹‡Ä• divasaá¹ƒ á¹-h
pavÄ• retuá¹ƒna vaá¹-á¹-ati.

<484> __anussÄ• vanakammaá¹ƒ katvÄ• _ti paá¹-hamaá¹ƒ anussÄ• vanaá¹ƒ sÄ• vetvÄ• ``
tianussÄ• vanÄ• nantarameva sakalaá¹ƒ Ã±attiá¹ƒ vatvÄ• , pariyosÄ• ne ``esÄ• Ã±attÄ«â€

<485> __yvÄ• ya_nti \Ne II 298/ byaÃ±janappabhedo adhippeto. __dasadhÄ• byaÃ±janabu
etthadasadhÄ• dasavidhena byaÃ±janÄ• naá¹ƒ pabhedoti yojetabbaá¹ƒ. kenÄ• yaá¹ƒ pabh
``byaÃ±janabuddhiyÄ• â€™â€™ _ti. yathÄ• dhippetatthabyaÃ±janato byaÃ±janasaá¹…khÄ
buddhi byaÃ±janabuddhi, tÄ• yabyaÃ±janabuddhiyÄ• \Be II 315/, akkharasamuá¹-á¹-hÄ• pa
yaá¹ƒ vÄ• saá¹ƒyogaparaá¹ƒkatvÄ• vuccati, idampi garukanti yojanÄ• .

tattha __Ä• yasmato_tiÄ• dÄ«su yÄ• ni anantaritÄ• ni __sa_-kÄ• ra__ma_-kÄ• rÄ• dibyaÃ±
tivuccanti, so saá¹ƒyogo paro yassa __a_-kÄ• rÄ• dino, so __saá¹ƒyogaparo_ nÄ• ma.
__rassa_ntiakÄ• rÄ• dibyaÃ±janarahitaá¹ƒ saraá¹ƒ. __asaá¹ƒyogapara_nti ``yassa nakkhan
__ya_-kÄ• ra__na_-kÄ• rÄ• dibyaÃ±janasahitasaraá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ta_-kÄ• rass

akatvÄ• vaggantare sithilameva katvÄ• ``suá¹‡Ä• á¹-u meâ€™â€™ tiÄ• diá¹ƒ vadantopi du
karotiyevaá¹-hapetvÄ• anurÅ«paá¹ƒ Ä• desaá¹ƒ. yaÃ±hi ``saccikatthaparamatthenÄ• â€™â
``saccikaá¹-á¹-haparamaá¹-á¹-henÄ• â€™â€™ tica ``atthakathÄ• â€™â€™ ti vattabbe ``aá¹
tattha tattha vuccati, tÄ• disaá¹ƒ pÄ• á¸·iaá¹-á¹-hakathÄ• sudiá¹-á¹-hapayogaá¹ƒ, tadanurÅ«
vaá¹-á¹-ati, tato aÃ±Ã±aá¹ƒ na vaá¹-á¹-ati. tenÄ• ha __ ``anukkamÄ• gataá¹ƒpaveá¹‡iá¹ƒ av
_tiÄ• di.

__dÄ«ghe vattabbe rassa_ntiÄ• dÄ«su ``bhikkhÅ«naâ€™â€™ nti vattabbe ``bhikkhunaâ€™
tivattabbe ``bahusÅ«â€™â€™ ti vÄ• ``nakkhamatÄ«â€™â€™ ti vattabbe ``na khamatÄ«â€
``upasampadÄ• pekkhoâ€™â€™ tivattabbe ``upasampadÄ• pekhoâ€™â€™ ti vÄ• evaá¹ƒ
dÄ«gharassÄ• di rassadÄ«ghÄ• divasenaparivattetuá¹ƒ vaá¹-á¹-ati, na pana ``nÄ• goâ€™â
ti vÄ• ``saá¹…ghoâ€™â€™ ti vattabbe ``saghoâ€™â€™ ti vÄ• ``tissoâ€™â€™ ti vattabbe
``yÄ• catÄ«â€™â€™ ti vattabbe ``yÄ• cantÄ«â€™â€™ ti vÄ• evaá¹ƒ ananurÅ«paá¹-á¹-hÄ•
pana vavatthÄ• naÃ±ca sabbathÄ• pivaá¹-á¹-atÄ«ti gahetabbaá¹ƒ.

<486> __sesasÄ«mÄ• supÄ«_ti atimahatÄ«Ä• dÄ«su dasasupi.

<488> __catuvaggakaraá¹‡e_ti catuvaggena saá¹…ghena kattabbe. __anissÄ• ritÄ• _ti upo
laddhinÄ• nÄ• saá¹ƒvÄ• sakabhÄ• vena vÄ• na bahikatÄ• . aá¹-á¹-hakathÄ• yaÃ±hi ``apak
yassa vÄ• uposathapavÄ• raá¹‡Ä• á¹-hapitÄ• hontÄ«â€™â€™ ti (Sp (to Vin V) 425) vutta
á¹-hapitauposathapavÄ• raá¹‡obhikkhu apakatatto evÄ• ti gahetabbaá¹ƒ. __parisuddhasÄ«
anÄ• pannÄ• adhippetÄ• . parivÄ• sÄ• dikammesu pana garukaá¹-á¹-hÄ• pi apakatattÄ• e
__avasesÄ• ... pe ... chandÄ• rahÄ• va hontÄ«_ti saá¹…ghato \Be II 316/ hatthapÄ• saá¹ƒ
sandhÄ• ya vuttaá¹ƒ. avijahitvÄ• á¹-hitÄ• pana chandÄ• rahÄ• na honti, tepi catuvaggÄ• c
hatthapÄ• saá¹ƒvijahitvÄ• va chandÄ• rahÄ• honti. tasmÄ• saá¹…ghato hatthapÄ• saá¹ƒ v
vÄ• pÄ• risuddhi vÄ• dÄ• tabbÄ• .

kammavaggavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

apalokanakammakathÄ• vaá¹‡á¹‡anÄ•

<496> __etarahi sacepi sÄ• maá¹‡ero_tiÄ• dÄ«su buddhÄ• dÄ«naá¹ƒ avaá¹‡á¹‡abhÄ• san
akappiyÄ• diá¹ƒkappiyÄ• dibhÄ• vena dÄ«panampi diá¹-á¹-hivipattiyaÃ±Ã±eva pavisati. ten
laddhiá¹ƒnissajjÄ• petabboâ€™â€™ ti. bhikkhÅ«nampi eseva nayo. __micchÄ• diá¹-á¹-hiko
buddhavacanÄ• dhippÄ• yaá¹ƒviparÄ«tato gaá¹‡hanto, __so eva antaggÄ• hikÄ• ya diá¹-á¹
vutto. keci pana ``sassatucchedÄ• naá¹ƒ aÃ±Ã±ataradiá¹-á¹-hiyÄ• samannÄ• gatoâ€™â€™
yuttaá¹ƒ, sassatucchedaggÄ• hassa sÄ• maá¹‡erÄ• naá¹ƒ liá¹…ganÄ• sanÄ• ya kÄ• raá¹‡a
__aá¹-á¹-hakathÄ• ya_meva (Vin I-a 108) vuttattÄ• , idha ca daá¹‡á¸• akammanÄ• sanÄ• ya

__tassÄ• pi dÄ• tabbo_ti vijjamÄ• naá¹ƒ mukharÄ• dibhÄ• vaá¹ƒ nissÄ• ya appaá¹-ipucchitv
paá¹-iÃ±Ã±aá¹ƒaggahetvÄ• pi Ä• pattiá¹ƒ anÄ• ropetvÄ• pi desitÄ• yapi Ä• pattiyÄ• khuá¹ƒ
anoramantassadÄ• tabbova. oramantassa pana khamÄ• pentassa na dÄ• tabbo.

__brahmadaá¹‡á¸• assa dÄ• na_nti kharadaá¹‡á¸• assa ukkaá¹-á¹-hadaá¹‡á¸• assa dÄ• na
ovÄ• dÄ• nusÄ• sanippadÄ• napaá¹-ikkheponatthi. dinnabrahmadaá¹‡á¸• e pana tasmiá¹ƒ s
tajjanÄ«yÄ• dikammakatehi paá¹-ikkhittampikÄ• tuá¹ƒ na vaá¹-á¹-ati, ``neva vattabboâ€™â€
Ä• lÄ• pasallÄ• pÄ• dimattassÄ• pi nakÄ• renapaá¹-ikkhittattÄ• . taÃ±hi disvÄ• bhikkhÅ« gA
olokanamattampi na karonti, evaá¹ƒ vivajjetabbaá¹ƒ nimmadanakaraá¹‡atthameva tassa da
anuÃ±Ã±Ä• tattÄ• . teneva channattheropiukkhepanÄ«yÄ• dikammakatopi abhÄ• yitvÄ• bra
``saá¹…ghenÄ• haá¹ƒ sabbathÄ• vivajjitoâ€™â€™ timucchito papati. yo pana brahmadaá¹
Ã±atvÄ• saá¹ƒsaá¹-á¹-ho avivajjetvÄ• viharati, tassa dukkaá¹-amevÄ• ti gahetabbaá¹ƒ aÃ±
brahmadaá¹‡á¸• avidhÄ• nassa \Be II 317/ niratthakatÄ• pasaá¹…gato. __tenÄ• _ti brahma
tajjanÄ«yÄ• dikammakatehi, evameva tato adhikampi\Ne II 300/ saá¹…ghaá¹ƒÄ• rÄ• dhente
taÃ±ca ``sorato nivÄ• tavuttÄ«â€™â€™ tiÄ• dinÄ• sarÅ«pato dassitameva. tenÄ• ha __ ``s
khamÄ• pentassa brahmadaá¹‡á¸• o paá¹-ippassambhetabboâ€™â€™ _ti.

yaá¹ƒ taá¹ƒ bhagavatÄ• avandiyakammaá¹ƒ anuÃ±Ã±Ä• tanti sambandho. __ ``tassa bhikk
daá¹‡á¸• akammaá¹ƒkÄ• tuâ€™â€™ _nti sÄ• maÃ±Ã±ato anuÃ±Ã±Ä• tappakÄ• raá¹ƒ dass
anuÃ±Ã±Ä• tappakÄ• raá¹ƒdassetuá¹ƒ __ ``atha khoâ€™â€™ _tiÄ• dipÄ• á¸·i uddhaá¹-Ä• t
apalokanakammassaá¹-hÄ• naá¹ƒ hotÄ«_ti apalokanakammassa sÄ• maÃ±Ã±assa pavattiá
visesabyatirekenaavijjamÄ• nampi tadaÃ±Ã±attha appavattiá¹ƒ dassetuá¹ƒ visesanissitaá¹ƒ
``kammaÃ±Ã±evalakkhaá¹‡aâ€™â€™ _nti iminÄ• osÄ• raá¹‡Ä• divasena gahitÄ• vasesÄ•
apalokanakammassa sÄ• maÃ±Ã±alakkhaá¹‡avasenagahitattÄ• kammaÃ±Ã±eva lakkhaá¹
nibbacanaá¹ƒ dasseti. idaÃ±ca vuttÄ• vasesÄ• naá¹ƒkammÄ• naá¹ƒ niá¹-á¹-hÄ• naá¹-á¹-hÄ
saá¹…khÄ• rakkhandhadhammÄ• yatanÄ• ni viya vuttÄ• vasesakhandhÄ• yatanÄ• nanti da
``ayaá¹ƒ panettha pÄ• á¸·imuttakopi kammalakkhaá¹‡avinicchayoâ€™â€™ tiÄ• di (Vin V-a
evaá¹ƒ upari Ã±attikammÄ• dÄ«supi kammalakkhaá¹‡aá¹ƒ vuttantiveditabbaá¹ƒ. __tassa ka
avandiyakammassa karaá¹‡avidhÄ• naá¹ƒ.

__ ``na vanditabboâ€™â€™ _ti iminÄ• vandantiyÄ• dukkaá¹-anti dassetÄ«ti daá¹-á¹-habba
kataá¹ƒkatikaá¹ƒ Ã±atvÄ• maddanaá¹ƒ viya hi saá¹…ghasammutiá¹ƒ anÄ• darena atikkama

__bhikkhusaá¹…ghassÄ• pi panetaá¹ƒ labbhatiyevÄ• _ti avandiyakammassa upalakkhaá¹‡a
bhikkhusaá¹…ghassÄ• pikammalakkhaá¹‡aá¹ƒ labbhati eva.

salÄ• kadÄ• naá¹-á¹-hÄ• naá¹ƒ __salÄ• kaggaá¹ƒ_ nÄ• ma. yÄ• gubhattÄ• naá¹ƒ bhÄ• jana

__yÄ• gaggabhattaggÄ• ni_ nÄ• ma. etesupi hi á¹-hÄ• nesu sabbo saá¹…gho uposathe viya
vaggakammaá¹ƒ nahoti, ``mayametaá¹ƒ na jÄ• nimhÄ• â€™â€™ ti pacchÄ• khiyyantÄ• pi
pana katekhiyyanti. saá¹…ghikapaccayaÃ±hi acchinnacÄ«varÄ• dÄ«naá¹ƒ dÄ• tuá¹ƒ apalok
upacÄ• rasÄ«maá¹-á¹-hÄ• naá¹ƒsabbesaá¹ƒ \Be II 318/ anumatiá¹ƒ gahetvÄ• va kÄ• tabbaá
dhammikaá¹ƒapalokanaá¹ƒ paá¹-ibÄ• hati, taá¹ƒ upÄ• yena bahiupacÄ• rasÄ«mÄ• gataá¹ƒ
vÄ• pavisitvÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati.

yaá¹ƒ sandhÄ• ya ``apalokanakammaá¹ƒ karotÄ«â€™â€™ ti sÄ• maÃ±Ã±ato dasseti, taá¹ƒ
\Ne II 301/ dassetumÄ• ha __ ``acchinnacÄ«varaá¹ƒâ€™â€™ _iccÄ• di. yadi apaloketvÄ• v
kiá¹ƒ pana appamattakavissajjakasammutiyÄ• ti Ä• ha __ ``appamattakavissajjanakena pan
__nÄ• á¸·i vÄ• upaá¸• á¸• hanÄ• á¸·i vÄ• _ti divase divase apaloketvÄ• dÄ• tabbassa pam
tenayÄ• panamattameva apaloketabbaá¹ƒ, na adhikanti dasseti. __ekadivasaá¹ƒyeva
vÄ• _tiÄ• didasavÄ«satidivasÄ• naá¹ƒ ekasmiá¹ƒ divaseyeva dÄ• tabbaparicchedadassana
vÄ• yÄ• va rogÄ• vuá¹-á¹-hahatÄ«ti vÄ• evaá¹ƒ apaloketuá¹ƒ na vaá¹-á¹-atÄ«ti dasseti.
__iá¹‡apalibodha_ntiiá¹‡avatthuá¹ƒ dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti sambandho. taÃ±ca iá¹‡Ä• yike
lajjipesalassa sÄ• sanupakÄ• rakassapamÄ• á¹‡ayuttameva kappiyabhaá¹‡á¸• aá¹ƒ niyame
na pana sahassaá¹ƒ vÄ• satasahassaá¹ƒvÄ• mahÄ• iá¹‡aá¹ƒ. tÄ• disaÃ±hi bhikkhÄ• cariy
tÄ• disassa bhikkhunopariyesitvÄ• dÄ• tabbaá¹ƒ.

__upanikkhepato_ti cetiyapaá¹-ijagganatthÄ• ya vaá¸• á¸• hiyÄ• payojetvÄ• kappiyakÄ• ra
__saá¹…ghikenapÄ«_ti na kevalaÃ±ca tatruppÄ• dato paccayadÄ• yakehi catupaccayatthÄ
dinnavatthunÄ• pÄ«tiattho.

__saá¹…ghabhattaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«_ti mahÄ• dÄ• naá¹ƒ dentehipi kariyamÄ• n
kÄ• retuá¹ƒna vaá¹-á¹-atÄ«ti adhippÄ• yo.

__ ``yathÄ• sukhaá¹ƒ paribhuÃ±jituá¹ƒ ruccatÄ«â€™â€™ _ti vuttattÄ• attano paribhogappa
bahuá¹ƒ vÄ• gahetabbaá¹ƒ, adhikaá¹ƒ pana gahetuá¹ƒ na labhati. __uposathadivase_ti nid
kismiÃ±ci divasepi kataá¹ƒ sukatameva hoti. karontena ``yaá¹ƒ imasmiá¹ƒ vihÄ• reantosÄ«n
... pe ... yathÄ• sukhaá¹ƒ paribhuÃ±jituá¹ƒ mayhaá¹ƒ ruccatÄ«â€™â€™ ti evaá¹ƒkatikÄ• kÄ
tÄ«hipi ``Ä• yasmantÄ• naá¹ƒ ruccatÄ«â€™â€™ ti vacanameva hettha viseso. __tesampÄ«
katikÄ• _ti visuá¹ƒ katikÄ• na kÄ• tabbÄ• ti attho.

__tesa_nti \Be II 319/ rukkhÄ• naá¹ƒ. saá¹…gho sÄ• mÄ«ti sambandho. __purimavihÄ• re_
paribhogatthÄ• ya katakatike vihÄ• re. __pariveá¹‡Ä• ni katvÄ• jaggantÄ«_ti yatthaarakkhiy
rukkhÄ• ca vinassanti, tÄ• disaá¹ƒ á¹-hÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ, tattha saá¹…ghassa
adhippÄ• yo. ye pana rukkhÄ• bÄ«jÄ• ni ropetvÄ• Ä• ditopaá¹-á¹-hÄ• ya paá¹-ijaggitÄ• , te
ropakeheva paribhuÃ±jitabbÄ• . __tehÄ«_ti jaggakehi.

__tatthÄ• _ti \Ne II 302/ tasmiá¹ƒ vihÄ• re. __mÅ«le_ti Ä• dikÄ• le, pubbeti attho. __dÄ«ghÄ
katikÄ• _tiaparicchinnakÄ• lÄ• yathÄ• sukhaá¹ƒ paribhogatthÄ• ya katikÄ• . __nikkukkucce
``abhÄ• jitamidaâ€™â€™ ntikukkuccaá¹ƒ akatvÄ• ti attho. __khiyyanamattameveta_nti tena
khÄ• dantÄ• naá¹ƒdoso natthi attano paribhogappamÄ• á¹‡asseva gahitattÄ• , khiyyantepi
gahetvÄ• khÄ• ditabbanti adhippÄ• yo.

__gaá¹‡hathÄ• ti na vattabbÄ• _ti tathÄ• vutte teneva bhikkhunÄ• dinnaá¹ƒ viya maÃ±Ã±ey
nissÄ• yamicchÄ• jÄ«vasambhavo hotÄ«ti vuttaá¹ƒ. tenÄ• ha __ ``anuvicaritvÄ• â€™â€™ _
__upaá¸• á¸• habhÄ• go_tiekabhikkhuno paá¹-ivÄ«sato upaá¸• á¸• habhÄ• go. dentena ca `
anuÃ±Ã±Ä• sÄ«â€™â€™ tievaá¹ƒ attÄ• naá¹ƒ parimocetvÄ• yathÄ• te saá¹…ghe eva pas
dÄ• tabbaá¹ƒ.

__apaccÄ• sÄ«santenÄ• _ti gilÄ• nagamikissarÄ• dÄ«naá¹ƒ anuÃ±Ã±Ä• tapuggalÄ• nampi
apaccÄ• sÄ«santeneva dÄ• tabbaá¹ƒ, ananuÃ±Ã±Ä• tapuggalÄ• naá¹ƒ pana apaccÄ• sÄ«s
vaá¹-á¹-atÄ«ti. saá¹…ghikameva yathÄ• katitÄ• ya dÄ• petabbaá¹ƒ. attano santakampi pacc
vissÄ• sena gaá¹‡hanti, na vÄ• retabbÄ• , laddhakappiyanti tuá¹‡hÄ« bhavitabbaá¹ƒ. __pub
hi so rukkhepi chindeyyÄ• â€™â€™ tiÄ• dinÄ• tuá¹‡hÄ«bhÄ• ve kÄ• raá¹‡aá¹ƒpubbe vutta
kataanatthÄ• bhÄ• vepi kÄ• ruÃ±Ã±ena tuá¹‡hÄ« bhavituá¹ƒ vaá¹-á¹-ati, ``gaá¹‡hathÄ• â€™
vaá¹-á¹-ati.

__garubhaá¹‡á¸• attÄ• ... pe ... na dÄ• tabba_nti jÄ«varukkhÄ• naá¹ƒ Ä• rÄ• maá¹-á¹-hÄ• n
gehasambhÄ• rÄ• nupagatattÄ• ``sabbaá¹ƒ tvameva gaá¹‡hÄ• â€™â€™ ti dÄ• tuá¹ƒ na va
__akatÄ• vÄ• saá¹ƒ vÄ• katvÄ• _tipubbe avijjamÄ• naá¹ƒ senÄ• sanaá¹ƒ katvÄ• jaggitakÄ

apalokanakammakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

atthavasavaggÄ• divaá¹‡á¹‡anÄ•

<498> __vipÄ• kadukkhasaá¹…khÄ• tÄ• naá¹ƒ_ \Be II 320/ __samparÄ• yikaverÄ• na_nti e
pÄ• á¹‡Ä• tipÄ• tÄ• diverenanibbattattÄ• , verappattiyÄ• hetuttÄ• ca ``vipÄ• kadukkhaveda
pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±caveravinimuttÄ• nampiakusalÄ• naá¹ƒ verehi saha ekato saá¹…
``dasaakusalakammapathappabhedÄ• naâ€™â€™ _nti punavuttaá¹ƒ.

499-500__._ __taá¹ƒ_ \Ne II 303/ __kamma_nti tajjanÄ«yÄ• dikammameva, sattÄ• Ä• patti
nÄ• mÄ• tisambandho. __antarÄ• kenaci apaÃ±Ã±atte sikkhÄ• pade_ti imasmiá¹ƒ kappe Ä
amhÄ• kaá¹ƒ bhagavato abhisambodhi, tÄ• va antarÄ• kÄ• le kakusandhÄ• diá¹ƒ á¹-hapetv
sikkhÄ• padeti attho. __vinÄ«takathÄ• sikkhÄ• pada_nti vinÄ«tavatthÅ«ni eva. tÄ• nihi

taá¹ƒtaá¹ƒsikkhÄ• koá¹-á¹-hÄ• sÄ• naá¹ƒ pakÄ• sanato ``sikkhÄ• padaâ€™â€™ nti ca Ä• p
anupaÃ±Ã±Ä• panato ``anupaÃ±Ã±attaâ€™â€™ nti ca vuccanti.

atthavasavaggÄ• divaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…gahavaggavaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

iti mahÄ• vaggo, paÃ±Ã±attivaggo, saá¹…gahavaggoti tÄ«hi mahÄ• vaggehi paá¹-imaá¹‡á¸
__parivÄ• ro_tiveditabbo.

iti samantapÄ• sÄ• dikÄ• ya vinayaá¹-á¹-hakathÄ• ya vimativinodaniyaá¹ƒ

parivÄ• ravaá¹‡á¹‡anÄ• nayo niá¹-á¹-hito.

nigamanakathÄ• vaá¹‡á¹‡anÄ•

avasÄ• nagÄ• thÄ• su \Be II 321/ ubhatovibhaá¹…ga-khandhaka-parivÄ• rehi vibhattattÄ•
vibhÄ• gapaá¹-idesanÄ• yasmiá¹ƒ vinayapiá¹-ake. so ubhatovibhaá¹…ga-khandhaka-parivÄ
yojanÄ• . __tassÄ• _ti vinayapiá¹-akassa.

__satthu mahÄ• bodhÄ«_ti dakkhiá¹‡asÄ• khaá¹ƒ sandhÄ• ya vadati. yaá¹ƒ padhÄ• nagha
tatthacÄ• rupÄ• kÄ• rena saÃ±citaá¹ƒ parikkhittaá¹ƒ yaá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• rayi, tatra tas
mahÄ• nigamasÄ• minopÄ• sÄ• de vasatÄ• ti yojetabbÄ• .

buddhasiriá¹ƒ uddisitvÄ• nissÄ• ya, tassa vÄ• ajjhesanampi paá¹-icca yÄ• iddhÄ•
paripuá¹‡á¹‡avinicchayatÄ• yasamiddhÄ• vinayasaá¹ƒvaá¹‡á¹‡anÄ• Ä• raddhÄ• ti yojanÄ

__sirinivÄ• sassÄ• _ti siriyÄ• nivÄ• sanaá¹-á¹-hÄ• nabhÅ«tassa __siripÄ• la_nÄ• makassa
__jayasaá¹ƒvacchare_tivijayayutte saá¹ƒvacchare. Ä• raddhakÄ• ladassanatthaá¹ƒ puna ``j
Ä• raddhÄ• â€™â€™ ti vuttaá¹ƒ.

__kÄ• le_ \Ne II 304/ __vassa_nti yuttakÄ• le vassanasÄ«lo. __devo_ti megho.

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be II 322/ ca Ä• raddhÄ• , vinayaá¹-á¹-hakathÄ• ya yÄ• .

vaá¹‡á¹‡anÄ• nÄ• tivitthiá¹‡á¹‡Ä• , paripuá¹‡á¹‡avinicchayÄ• ||

paÃ±Ã±Ä• sabhÄ• á¹‡avÄ• rÄ• ya, tantiyÄ• parimÄ• á¹‡ato.

samijjhaniá¹-á¹-hiparamÄ• , yÄ• __vimativinodanÄ«_ ||

anantarÄ• yena katÄ• , ayaá¹ƒ niá¹-á¹-hamupÄ• gatÄ• .

yaá¹ƒ taá¹ƒ niá¹-á¹-haá¹ƒ tathÄ• sabbe, pÄ• á¹‡ino samanorathÄ• ||

therehi vinayaÃ±Ã±Å«hi, sucisallekhavuttihi.

avissatthÄ• tivitthiá¹‡á¹‡a-ganthabhÄ«rÅ« hipatthitaá¹ƒ ||

karontena mayÄ• evaá¹ƒ, vinayaatthavaá¹‡á¹‡anaá¹ƒ.

yaá¹ƒ pattaá¹ƒ kusalaá¹ƒ tena, patvÄ• sambodhimuttamaá¹ƒ ||

vinayatthaá¹ƒ pakÄ• setvÄ• , yo sopÄ• yena lakkhaá¹‡aá¹ƒ.

sopÄ• yaá¹ƒ vimaticcheda-Ã±Ä• á¹‡acakkhupadÄ• yakaá¹ƒ ||

viraddhatthavipallÄ• sa-ganthavitthÄ• rahÄ• niyÄ• .

visuddhiá¹ƒ pÄ• payissÄ• mi, satte saá¹ƒsÄ• radukkhato ||

lokiyehi ca bhogehi, guá¹‡ehi nikhilÄ• pajÄ• .

sabbehi sahitÄ• hontu, ratÄ• sambuddhasÄ• saneti ||

vimativinodanÄ«á¹-Ä«kÄ• niá¹-á¹-hitÄ• .

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vuttodayaá¹ƒ

1. saÃ±Ã±Ä• paribhÄ• sÄ• niddesa-paá¹-hamapariccheda

ratanattayappaá¹‡Ä• ma

<1> namaâ€™ tthu jana santÄ• na, tama santÄ• na bhedino.

dhammuâ€™ jjalanta rucino, munindoâ€™ dÄ• ta rocino ||

nimitta

<2> piá¹…galÄ• â€™ cariyÄ• dÄ«hi, chandaá¹ƒ ya muditaá¹ƒ purÄ• .

suddhamÄ• gadhikÄ• naá¹ƒ taá¹ƒ, na sÄ• dheti yathicchitaá¹ƒ {yaâ€™ dicchitaá¹ƒ yatiâ€™

ganthaparimÄ• á¹‡a

<3> tato mÄ• gadhabhÄ• sÄ• ya, mattÄ• , vaá¹‡á¹‡a, vibhedanaá¹ƒ.

lakkhya lakkhaá¹‡a saá¹ƒyuttaá¹ƒ, pasannaâ€™ ttha, pada, kkamaá¹ƒ ||

abhidhÄ• nÄ• di

<4> idaá¹ƒ __vuttodayaá¹ƒ_ nÄ• ma, lokiyaâ€™ cchandanissitaá¹ƒ.

Ä• rabhissaâ€™ mahaá¹ƒ dÄ• ni, tesaá¹ƒ sukhavibuddhiyÄ• ||

gaá¹‡asaá¹…ketasaÃ±Ã±Ä•

<5> sabbaglÄ• mnÄ• , â€™ digalahÅ«, __bhyÄ• â€™ _, majjhaâ€™ nta garÅ« __jasÄ• . _

majjhaâ€™ ntalÄ• __ra, teâ€™ _teâ€™ á¹-á¹-ha, gaá¹‡Ä• go garu, lo lahu ||

gaá¹‡aniyama

<6> bha, ja, sÄ• \Be 192/ sabbaga, lahÅ«, paÃ±ciâ€™ me saá¹‡á¹-hitÄ• gaá¹‡Ä• .

__ariyÄ• dimhi_ viÃ±Ã±eyyÄ• , gaá¹‡o idha catuâ€™ kkalo ||

garu, lahusarÅ«pa

<7> saá¹ƒyogÄ• â€™ di ca, dÄ«gho ca, niggahÄ«taparo ca, yo.

__garu, _ vaá¹…ko, pÄ• danto, vÄ• , rassoâ€™ Ã±Ã±o mattiko __luâ€™ _ju ||

<8> pare pÄ• dÄ• disaá¹ƒyoge, yo pubbo garukaâ€™ kkharo.

__lahu_ sa kvaci viÃ±Ã±eyyo, tadudÄ• haraá¹‡aá¹ƒ yathÄ• ||

<9> dassanarasÄ• â€™ nubhÄ• vane, nibaddhagedhÄ• jinassaâ€™ yaá¹ƒ janatÄ• .

vimhayajananÄ« saÃ±Ã±a__ta, kri_yÄ• nu kaá¹ƒ nÄ• â€™ nuraÃ±jayati ||

<10> viÃ±Ã±eyyÄ• lokato saÃ±Ã±Ä• , __samuddo, su, rasÄ• _dinaá¹ƒ.

__pÄ• do_Ã±eyyo catutthaá¹ƒâ€™ so, padacchedo __yatÄ«_ bhave ||

<11> __sama, maá¸• á¸• hasamaá¹ƒ, _ vuttaá¹ƒ, __visamaá¹ƒ_ cÄ• â€™ paraá¹ƒ tidhÄ• .

samÄ• lakkhaá¹‡ato pÄ• dÄ• , cattÄ• ro yassa taá¹ƒ __samaá¹ƒ ||_

<12> yassaâ€™ ntimena dutiyo, tatiyenÄ• â€™ dimo samo.

taâ€™ __daá¸• á¸• hasama, maÃ±Ã±aá¹ƒ_ tu, bhinna lakkhaá¹‡a pÄ• dikaá¹ƒ ||

<13> pÄ• daâ€™ mekakkharÄ• â€™ rabbha, yÄ• va chabbÄ«sataâ€™ kkharÄ• .

bhave pÄ• dehi taá¹ƒ chandaá¹ƒ, nÄ• nÄ• nÄ• moâ€™ ditaá¹ƒ tato ||

<14> __daá¹‡á¸• akÄ• _ caá¹‡á¸• avuá¹-á¹-hyÄ• â€™ di, pÄ• dehi chahi, tÄ«hi tu.

__ `gÄ• thÄ• â€™ _ti ca parattheâ€™ vaá¹ƒ, chando saÃ±Ã±Ä• pakÄ• sitÄ• ||

<15> anantaroâ€™ ditaá¹ƒ caâ€™ Ã±Ã±a, metaá¹ƒ sÄ• maÃ±Ã±a nÄ• mato.

__ `gÄ• thÄ• â€™ _icceva niddiá¹-á¹-haá¹ƒ, munindavacane pana ||

<16> visesanÄ• mato kiÃ±ci, gahetvÄ• sabbathoâ€™ citaá¹ƒ.

dassayissÄ• maâ€™ haá¹ƒ teâ€™ ttha, nÄ• mÄ• nÄ• â€™ vi bhavissare ||

iti vuttodaye chandasi saÃ±Ã±Ä• paribhÄ• sÄ• niddeso nÄ• ma

paá¹-hamo paricchedo.

2. mattÄ• vuttiniddesa-dutiyapariccheda

gaá¹‡aniyama

<17> chaá¹-á¹-hoâ€™ khilalahu, jo \Be 193/ vÄ• ,

gayutÄ• â€™ Ã±Ã±e, chaâ€™ ggaá¹‡Ä• , na jo visame,.

ariyÄ• yaâ€™ ntaá¸• á¸• he lo, chaá¹-á¹-ho, â€™ nte go, gaá¹‡Ä• chaâ€™ Ã±Ã±e ||

yatiniyama

<18> paá¹-hamaá¸• á¸• he chaá¹-á¹-ho ce,

sabbalahe, â€™ tthÄ• â€™ dilahuni bhavatiyati.

tapparako, ntepi, sace, carimepi, bhavati catutthoâ€™ nte ||

<19> __ariyÄ• sÄ• maÃ±Ã±aá¹ƒ_ ce, pubboâ€™ dita lakkhaá¹‡aá¹ƒ bhave yassÄ• .

<20> Ä• dimaâ€™ matha pÄ• dayugaá¹ƒ, yassÄ• tyaá¹ƒâ€™ sehi sÄ• __pathyÄ• . _

<21> yattha gaá¹‡attaya mullaá¹…ghi,

yoâ€™ bhayatthÄ• â€™ dimo bhave __vipulÄ• ||_

<22> garumajjhago jakÄ• ro, catutthako dutiyako __capalÄ• . _

<23> capalÄ• â€™ gatÄ• â€™ khilaá¹ƒ ce, dalÄ• â€™ dimaá¹ƒ lakkhaá¹‡aá¹ƒ bhajati yass

pathyÄ• lakkhaá¹‡aâ€™ maÃ±Ã±aá¹ƒ, __mukhacapalÄ• _ nÄ• ma sÄ• bhavati ||

<24> pathyÄ• ya lakkhaá¹‡aá¹ƒ ce, paá¹-hamaá¸• á¸• he lakkhaá¹‡aá¹ƒ tu capalÄ• ya.

dutiye daleâ€™ tha yassÄ• , pakittitÄ• sÄ• __jaghanacapalÄ• ||_

ariyÄ• jÄ• tiyo.

<25> sabbaá¹ƒpaá¹-hamadale yadi, lakkhaá¹‡aâ€™ mariyÄ• ya vuttaâ€™ mubhayesu.

yassÄ• dalesu yuttaá¹ƒ,

vuttÄ• sÄ• __gÄ«ti_ vutta yati lalitÄ• ||

<26> ariyÄ• yaá¹ƒ dutiyaâ€™ á¸• á¸• he, gaditÄ• â€™ khilalakkhaá¹‡aá¹ƒ yaá¹ƒ taá¹ƒ.

bhavati dalesuâ€™ bhayesupi,

yadi yassÄ• sÄ• â€™ ya __mupagÄ«ti ||_

<27> ariyÄ• yaâ€™ á¸• á¸• hadvitayaá¹ƒ, pubbodita lakkhaá¹‡oâ€™ petaá¹ƒ.

vipariyayenÄ• â€™ bhihitaá¹ƒ,

yassÄ• sambhavati ceâ€™ ha soâ€™ __ggÄ«ti ||_

<28> ariyÄ• pubbaâ€™ á¸• á¸• haá¹ƒ \Be 194/ yadi, garuneâ€™ kenÄ• â€™ dhikena nidha

yadi pubbaâ€™ á¸• á¸• hasamÄ• naá¹ƒ, dala mitaraá¹ƒ coâ€™ ditÄ• â€™ yaâ€™ __mariyÄ

gÄ«tijÄ• tiyo.

<29> visame cha siyuá¹ƒ kalÄ• mukhe,

same tvaâ€™ á¹-á¹-ha, ra, la, gÄ• , tatoâ€™ pari.

__vetÄ• lÄ«yaá¹ƒ_ ta muccate, lahu chakkaá¹ƒ na nirantaraá¹ƒ same ||

<30> vetÄ• lÄ«yopamaá¹ƒ mukhe taá¹ƒ,

__opacchandasakaá¹ƒ_ ra, yÄ• yaâ€™ dante ||

<31> __Ä• pÄ• talikÄ• _ kathitÄ• â€™ yaá¹ƒ, bhagagÄ• â€™ nte yadi pubbamivaâ€™ Ã±Ã

<32> yadÄ• â€™ dito __dakkhiá¹‡antikÄ• , _

á¹-hiteâ€™ ttha pÄ• desvÄ• â€™ khilesu jo ||

<33> __ `udiccavuttÄ«â€™ _ti vuccate,

jo cÄ• â€™ do visamesu saá¹‡á¹-hito ||

<34> pubbattha, samesu ce ga, jÄ• , __ `paccavuttiâ€™ _ ruditÄ• â€™ ti saá¹‡á¹-hitÄ• .

<35> samÄ• samÄ• â€™ trÄ• â€™ dinaá¹ƒ samÄ• ,

saá¹ƒyutÄ• bhavati taá¹ƒ __pavattakaá¹ƒ ||_

<36> assa sÄ• sama katÄ• â€™ __parantikÄ• . _

<37> tadaâ€™ Ã±Ã±ajÄ• __cÄ• ruhÄ• sinÄ«. _

vetÄ• lÄ«yajÄ• tiyo.

<38> dvika vihata vasu lahu __acaladhiti_ riâ€™ ha.

<39> __mattÄ• samakaá¹ƒ_ navamo lgaâ€™ nte.

<40> jo nlÄ• â€™ thavÄ• â€™ á¹‡á¹‡avÄ• __visiloko. _

<41> tadvayato __vÄ• navÄ• sikÄ• â€™ _khyÄ• .

<42> paÃ±ca, á¹-á¹-ha, navasu yadi lo __citrÄ• . _

<43> ga, lyÄ• â€™ á¹-á¹-hahi ceâ€™ sÄ• vuâ€™ __pacitrÄ• . _

<44> yaâ€™ matÄ«ta lakkhaá¹‡a visesa yutaá¹ƒ, (citrÄ•)

mattÄ• samÄ• â€™ di pÄ• dÄ• â€™ bhihitaá¹ƒ. (visiloka)

aniyata vutta parimÄ• á¹‡a sahitaá¹ƒ, (vÄ• navÄ• sikÄ•)

pathitaá¹ƒ janesu __pÄ• dÄ• kulakaá¹ƒ ||_ (visiloka)

mattÄ• samaka jÄ• tiyo.

<45> vinÄ• \Be 195/ vaá¹‡á¹‡ehi mattÄ• gÄ• , vinÄ• vaá¹‡á¹‡Ä• garÅ«hi tu.

vinÄ• lahÅ«hi garavo, dale pathyÄ• dino matÄ• ||

iti vuttodaye chandasi mattÄ• vuttiniddeso nÄ• ma

dutiyo paricchedo.

3. samavuttiniddesa-tatiyapariccheda

<46> tyÄ• â€™ ce __tanumajjhÄ• . _

gÄ• yattÄ«.

<47> __kumÄ• ra lalitÄ• _ jsgÄ• .

uá¹‡hikÄ• .

<48> __citrapadÄ• _ yadi bhÄ• gÄ• .

<49> mo mo go go __vijjummÄ• lÄ• . _

<50> bhÄ• ta, la, gÄ• __mÄ• á¹‡avakaá¹ƒ. _

<51> glÄ• __samÄ• nikÄ• _ ra, jÄ• ca.

<52> __pamÄ• á¹‡ikÄ• _ ja, rÄ• la, gÄ• .

anuá¹-á¹-hubhÄ• .

<53> rÄ• na, sÄ• yadi __halamukhÄ«. _

<54> __bhujaga susu saá¹-Ä• _ nÄ• mo.

brahatÄ«.

<55> msÄ• jgÄ• __suddhavirÄ• jitaá¹ƒ_ mataá¹ƒ.

<56> mnÄ• yo go yadi __paá¹‡avo_ khyÄ• to.

<57> mbhÄ• sa, gayuttÄ• __rummavatÄ«_ sÄ• .

<58> Ã±eyyÄ• __mattÄ• _ ma, bha, sa, gayuttÄ• .

<59> __campakamÄ• lÄ• _ ce bha, ma, sÄ• go {idaá¹ƒ nÄ• mantaraÃ±Ä• panatthameva p

<60> na, ra, ja, gehi sÄ• __manoramÄ• . _

<61> __ubbhÄ• sakaá¹ƒ_ taá¹ƒ ce to ma, rÄ• lca.

<62> to jÄ• garunÄ• â€™ yaâ€™ __mupaá¹-á¹-hitÄ• . _

panti.

<63> __indÄ• _dikÄ• \Be 196/ tÄ• __vajirÄ• _ ja, gÄ• go.

<64> __upÄ• di_kÄ• sÄ• â€™ va ja, tÄ• ja, gÄ• go.

<65> anantaroâ€™ dÄ«rita lakkhaá¹‡Ä• ce, (upendavajira)

pÄ• dÄ• vimissÄ• __upajÄ• tiyo_ tÄ• . (indavajira)

evaá¹ƒ kilaâ€™ Ã±Ã±Ä• supi missitÄ• su, (indavajira)

vadanti jÄ• tisvidaâ€™ meva nÄ• maá¹ƒ || (upendavajira)

<66> na, ja, ja, la, gÄ• gaditÄ• __sumukhÄ«. _

<67> __dodhaka_ micchati ce bha, bha, bhÄ• gÄ• .

<68> veda, ssehi, dhtÄ• tgagÄ• , __sÄ• linÄ«_ sÄ• .

<69> __vÄ• tommÄ«_ sÄ• , yati sÄ• mbhÄ• ta, gÄ• go.

<70> bhÄ• ta, na, gÄ• goâ€™ su, rasa __sirÄ«_ sÄ• .

<71> ro na, rÄ• iha __rathoddhatÄ• _ la, gÄ• .

<72> __svÄ• gateâ€™ _ti ra, na, bhÄ• garukÄ• dve.

<73> na, na, ra, lahu, garÅ«hi __bhaddikÄ• . _

tiá¹-á¹-hubhÄ• .

<74> vadanti __vaá¹ƒsaá¹-á¹-hamiâ€™ _daá¹ƒ ja, tÄ• ja, rÄ• .

<75> sÄ• __indavaá¹ƒsÄ• _ khalu yattha tÄ• ja, rÄ• .

<76> idha __toá¹-aka_ mambudhi, sehi mitaá¹ƒ.

<77> __dutavilambita_ mÄ• ha na, bhÄ• bha, rÄ• .

<78> vasu yuga viratÄ« nÄ• , myÄ• â€™ __puá¹-oâ€™ _yaá¹ƒ.

<79> na, ya, sahitÄ• nyÄ• â€™ __kusumavicittÄ• . _

<80> __bhujaá¹…gaâ€™ ppayÄ• taá¹ƒ_ bhave veda, yehi.

<81> na, bha, ja, rehi bhavatiâ€™ __ppiyaá¹ƒvadÄ• . _

<82> vuttÄ• sudhÄ«hi __lalitÄ• _ ta, bhÄ• ja, rÄ• .

<83> __pamitakkharÄ• _ sa, ja, sa, sehuâ€™ ditÄ• .

<84> na, na, bha, ra, sahitÄ• â€™ bhihituâ€™ __jjalÄ• . _

<85> paÃ±caâ€™ ssaâ€™ cchinnÄ• , __vessadevÄ«_ ma, mÄ• yÄ• .

<86> bhavati \Be 197/ hi __tÄ• marasaá¹ƒ_ na, ja, jÄ• yo.

<87> __ `kamalÄ• â€™ _ti Ã±eyyÄ• sa, ya, sehi yo ce.

jagatÄ«.

<88> mnÄ• jrÄ• go, tidasayatiâ€™ __ppahassiá¹‡Ä«_ sÄ• .

<89> catu, ggahe, hiâ€™ ha __rucirÄ• , _ ja, bhÄ• sja, gÄ• .

atijagatÄ«.

<90> na, na, ra, sa, lahu, gÄ• , sarehiâ€™ __parÄ• jitÄ• . _

<91> na, na, bha, na, la, giâ€™ ti, __ppaharaá¹‡akalikÄ• . _

<92> vuttÄ• __vasantatilakÄ• _ ta, bha, jÄ• ja, gÄ• go.

sakkarÄ«.

<93> dvihata haya lahu raâ€™ tha giâ€™ ti __sasikalÄ• . _

<94> vasu, haya, yati riâ€™ ha, __maá¹‡iguá¹‡anikaro. _

<95> na, na, ma, ya, ya, yutÄ• â€™ yaá¹ƒ, __mÄ• linÄ«_ bhogiâ€™ sÄ«hi.

<96> bhavati na, jÄ• , bha, jÄ• rasahitÄ• __pabhaddakaá¹ƒ. _

atisakkarÄ«.

<97> na, ja, bha, ja, rÄ• sadÄ• bhavati __vÄ• á¹‡inÄ«_ ga, yuttÄ• .

aá¹-á¹-hi.

<98> ya, mÄ• no so bhalgÄ• , rasa, haravirÄ• mÄ• __sikharaá¹‡Ä«. _

<99> rasa, yugi, sito, no so mrÄ• slÄ• , gyaâ€™ dÄ• __hariá¹‡Ä«_ tadÄ• .

<100> __mandakkantÄ• , _ ma, bha, na, ta, ta, gÄ• , go yugu, tva, ssakehi.

accaá¹-á¹-hi.

<101> mo to no yo yÄ• , __kusumitalatÄ• , vellitÄ• â€™ _ kkhu, tvi, sÄ«hi.

dhuti.

<102> rasu, tva, ssehi ymÄ• , na, sa, ra, ra, garÅ«, __meghavipphujjitÄ• _ sÄ• .

<103> akkassehi yati msa, jÄ• sa, ta, ta, gÄ• , __saddÅ«lavikkÄ«á¸·itaá¹ƒ. _

atidhuti.

<104> __vutta_ \Be 198/ mÄ«disaá¹ƒ tu nÄ• mato ra, jÄ• ra, jÄ• ra, jÄ• garÅ«, lahÅ« ca.

kati.

<105> mrÄ• bhnÄ• yo yoâ€™ tra yena, tti, muni, yatiyutÄ• , __sandharÄ• _ kittitÄ• â€™ y

pakati.

<106> o na, ra, nÄ• ra, nÄ• ca tha garÅ« dasa, kka, viramaÃ±hi __bhaddakaâ€™ _midaá

Ä• kati.

iti vuttodaye chandasi samavuttiniddeso nÄ• ma

tatiyo paricchedo.

4. aá¸• á¸• hasamavuttiniddesa-catutthapariccheda

<107> visame yadi sÄ• sa, la, gÄ• same,

bha, ttayato garukÄ• vuâ€™ __pacittaá¹ƒ ||_

<108> bha, ttayato yadi gÄ• __dutamajjhÄ• . _

yadi punareâ€™ va bhavanti na, jÄ• __jyÄ• ||_

<109> yadi sa, ttitayaá¹ƒ garuyuttaá¹ƒ,

__vegavatÄ«_ yadi bha, ttitayÄ• gÄ• ||

<110> to jo visame rato garÅ« ce.

smÄ• jgÄ• __bhaddavirÄ• ja_ mettha go ce ||

<111> visame sa, jÄ• sa, garu, yuttÄ• .

__ketumatÄ«_ same bha, ra, na, gÄ• go ||

<112> __Ä• khyÄ• nakÄ«_ tÄ• visame ja, gÄ• go. (indavajira)

ja, tÄ• ja, gÄ• go tu sameâ€™ tha pÄ• de || (upendavajira)

<113> ja, tÄ• ja, gÄ• go visame same tu. (upendavajira)

tÄ• jo ga, gÄ• ce __viparÄ«tapubbÄ• ||_ (indavajira)

<114> sa, sa, to sa, la, gÄ• visame same.

na, bha, bha, rÄ• bhavate __hariá¹‡aplutÄ• ||_

<115> yadi na, na, ra, la, gÄ• na, jÄ• ja, rÄ• ,

yadi ca tadÄ• â€™ __paravatta_ micchati ||

<116> visama \Be 199/ mupagatÄ• na, nÄ• ra, yÄ• ce.

na, ja, ja, ra, gÄ• samake ca __pupphitaggÄ• ||_

dvayaá¹ƒ midaá¹ƒ __vetÄ• lÄ«yaâ€™ _ppabhedo.

<117> sÄ• __yavÄ• _dikÄ• __matÄ«_ ra, jÄ• ra, jÄ• tva,

same same ja, rÄ• ja, rÄ• garÅ« bhaveyyuá¹ƒ ||

iti vuttodaye chandasi aá¸• á¸• hasamavuttiniddeso nÄ• ma

catuttho paricchedo.

5. visamavuttiniddesa-paÃ±camapariccheda

<118> naâ€™ á¹-á¹-hakkharesu pÄ• desu, snÄ• â€™ dimhÄ• yoâ€™ á¹‡á¹‡avÄ• __vatta

<119> samesu sindhuto jena, __pathyÄ• vattaá¹ƒ_ pakittitaá¹ƒ.

<120> ojesu jena sindhuto, taâ€™ meva __vÄ«parÄ«tÄ• â€™ di. _

<121> na, kÄ• ro ce jaladhito, __capalÄ• vattaâ€™ _micceâ€™ taá¹ƒ.

<122> same lo sattamo yassÄ• , __vipulÄ• _ piá¹…galassa sÄ• .

<123> __setava_ssÄ• â€™ khilesupi.

<124> bhenaâ€™ á¹‡á¹‡avÄ• __bhaâ€™ bbipulÄ• . _

<125> evaâ€™ __maÃ±Ã±Ä• ro_ catutthÄ• .

<126> noâ€™ á¹‡á¹‡avÄ• ce __navipulÄ• . _

<127> toâ€™ á¹‡á¹‡avÄ• tathÄ• â€™ __Ã±Ã±Ä• _ siyÄ• .

vattaâ€™ ppabhedo.

<128> nadissateâ€™ ttha yaá¹ƒ chandaá¹ƒ, payoge dissate yadi.

visamaâ€™ kkharapÄ• daá¹ƒ taá¹ƒ, __gÄ• thÄ• _ sÄ• maÃ±Ã±anÄ• mato ||

iti vuttodaye chandasi visamavutti niddeso nÄ• ma

paÃ±camo paricchedo.

6. chappaccayavibhÄ• ga-chaá¹-á¹-haparicheda

patthÄ• ranaya

<129> patthÄ• re \Be 200/ sabbage pÄ• de, pubbagÄ• â€™ dho lpaâ€™ re samÄ• .

pubbe garu te ca mime, kattabbÄ• yÄ• va sabbalÄ• ||

naá¹-á¹-hanaya

<130> naá¹-á¹-hassa yo bhaveyyaâ€™ á¹…ko, tasmiá¹ƒ loâ€™ ddhikate same.

visame tveâ€™ kasahite, bhaveyyaâ€™ ddhikate garu ||

uddiá¹-á¹-hanaya

<131> ekÄ• â€™ dinukkamenaâ€™ á¹…ke, pubbÄ• dho dviguá¹‡e likhe.

missakehi lahuá¹-á¹-hehi, seâ€™ kehuâ€™ ddiá¹-á¹-hakaá¹ƒ bhave ||

sabbagalakriyanaya

<132> vuttaâ€™ kkhara samÄ• saá¹…khyÄ• , likkhya sekoâ€™ parÅ«â€™ pari.

ekekahÄ«na mekÄ• di, nuâ€™ á¹-á¹-hÄ• ne sabbagÄ• dikaá¹ƒ ||

vuttasaá¹…khyÄ• naya

<133> garukriyÄ• â€™ á¹…ka sandohe, bhave saá¹…khyÄ• vimissite.

uddiá¹-á¹-haâ€™ á¹…ka samÄ• hÄ• ro, seâ€™ ko veâ€™ maá¹ƒ samÄ• â€™ naye ||

vuttaaddhÄ• naya

<134> saá¹…khyeva dviguá¹‡eâ€™ kÅ«nÄ• , vitthÄ• rÄ• â€™ yÄ• masambhavÄ• .

vuttassaâ€™ ddhaâ€™ ntarÄ• naÃ±ca, garulÄ• naÃ±ca aá¹…gulaá¹ƒ ||

iti vuttodaye chandasi chappaccayavibhÄ• go nÄ• ma

chaá¹-á¹-ho paricchedo.

nigamana

<135> selaâ€™ ntarÄ• â€™ yatana \Be 201/ vÄ• sika __sÄ«laâ€™ _tthera,

pÄ• do garu gguá¹‡agaru jjayataá¹ƒ mameâ€™ so.

yassa ppabhÄ• vaâ€™ mavalamba mayeâ€™ disopi,

sampÄ• ditoâ€™ bhimata siddhikaro parattho ||

<136> parattha sampÄ• danato, puÃ±Ã±enÄ• â€™ dhigatenaâ€™ haá¹ƒ.

parattha sampÄ• danako, bhaveyyaá¹ƒ jÄ• ti jÄ• tiyaá¹ƒ ||

<137> avalokita mattena, yathÄ• chappaccayÄ• mayÄ• .

sÄ• dhitÄ• sÄ• dhayanteâ€™ va, micchitatthampi pÄ• á¹‡inoti ||

iti saá¹…gharakkhitamahÄ• sÄ• mittherena viracitaá¹ƒ

vuttodayappakaraá¹‡aá¹ƒ pariniá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

vimÄ• navatthu-aá¹-á¹-hakathÄ•

ganthÄ• rambhakathÄ•

mahÄ• kÄ• ruá¹‡ikaá¹ƒ \Be 1/ \Ee 1/ \Ne 1/ __nÄ• thaá¹ƒ, _ Ã±eyyasÄ• garapÄ• raguá¹ƒ.

vande nipuá¹‡agambhÄ«ra-vicitranayadesanaá¹ƒ ||

vijjÄ• caraá¹‡asampannÄ• , yena niyyanti lokato.

vande tamuttamaá¹ƒ __dhammaá¹ƒ, _ sammÄ• sambuddhapÅ«jitaá¹ƒ ||

sÄ«lÄ• diguá¹‡asampanno, á¹-hito maggaphalesu yo.

vande __ariyasaá¹…ghaá¹ƒ_ taá¹ƒ, puÃ±Ã±akkhettaá¹ƒ anuttaraá¹ƒ ||

vandanÄ• janitaá¹ƒ \Ne 2/ puÃ±Ã±aá¹ƒ, iti yaá¹ƒ ratanattaye.

hatantarÄ• yo sabbattha, hutvÄ• haá¹ƒ tassa tejasÄ• ||

devatÄ• hi kataá¹ƒ puÃ±Ã±aá¹ƒ, yaá¹ƒ yaá¹ƒ purimajÄ• tisu.

tassa tassa vimÄ• nÄ• di-phalasampattibhedato ||

pucchÄ• vasena yÄ• tÄ• saá¹ƒ, vissajjanavasena ca.

pavattÄ• desanÄ• kamma-phalapaccakkhakÄ• rinÄ« ||

__vimÄ• navatthu_ icceva, nÄ• mena vasino pure.

yaá¹ƒ khuddakanikÄ• yasmiá¹ƒ, saá¹…gÄ• yiá¹ƒsu mahesayo ||

tassÄ• hamavalambitvÄ• , porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

tattha tattha nidÄ• nÄ• ni, vibhÄ• vento visesato ||

suvisuddhaá¹ƒ \Be 2/ asaá¹ƒkiá¹‡á¹‡aá¹ƒ, nipuá¹‡atthavinicchayaá¹ƒ.

mahÄ• vihÄ• ravÄ• sÄ«naá¹ƒ, samayaá¹ƒ avilomayaá¹ƒ ||

yathÄ• balaá¹ƒ karissÄ• mi, atthasaá¹ƒvaá¹‡á¹‡anaá¹ƒ subhaá¹ƒ.

sakkaccaá¹ƒ bhÄ• sato taá¹ƒ me, nisÄ• mayatha sÄ• dhavoti ||

tattha __vimÄ• nÄ• nÄ«_ti visiá¹-á¹-hamÄ• nÄ• ni devatÄ• naá¹ƒ kÄ«á¸·Ä• nivÄ• saá¹-á¹-hA
sucaritakammÄ• nubhÄ• vanibbattÄ• ni yojanikadviyojanikÄ• dipamÄ• á¹‡avisesayuttatÄ• y
nÄ• nÄ• ratanasamujjalÄ• ni vicittavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• ni sobhÄ• tisayayogena vises
``vimÄ• nÄ• nÄ«â€™â€™ ti vuccanti. vimÄ• nÄ• naá¹ƒ vatthu kÄ• raá¹‡aá¹ƒ etissÄ• ti __vi
te sovaá¹‡á¹‡amayaâ€™â€™ ntiÄ• dinayappavattÄ• desanÄ• . nidassanamattaÃ±cetaá¹ƒ
rÅ«pabhogaparivÄ• rÄ• disampattiyo taá¹ƒnibbattakakammaÃ±ca nissÄ• ya imissÄ• desan
vipÄ• kamukhena vÄ• kammantaramÄ• nassa kÄ• raá¹‡abhÄ• vato __vimÄ• navatthÅ«_ti

tayidaá¹ƒ kena bhÄ• sitaá¹ƒ, kattha bhÄ• sitaá¹ƒ, kadÄ• bhÄ• sitaá¹ƒ, kasmÄ• ca bhÄ• sit
idaÃ±hi vimÄ• navatthu duvidhena pavattaá¹ƒ --- pucchÄ• vasena vissajjanavasena ca. tatt
tÄ• hi tÄ• hi devatÄ• hi bhÄ• sitÄ• , pucchÄ• gÄ• thÄ• pana kÄ• ci bhagavatÄ• bhÄ• sitÄ•
sÄ• vakehi therehi. tatthÄ• pi yebhuyyena yo so kappÄ• naá¹ƒ satasahassÄ• dhikaá¹ƒ ekaá
buddhassa bhagavato aggasÄ• vakabhÄ• vÄ• ya puÃ±Ã±aÃ±Ä• á¹‡asambhÄ• re sambhara
pÅ«retvÄ• , chaá¸·abhiÃ±Ã±Ä• catupaá¹-isambhidÄ• diguá¹‡avisesaparivÄ• rassa, sakalass
matthakaá¹ƒ patto dutiye aggasÄ• vakaá¹-á¹-hÄ• ne á¹-hito iddhimantesu ca bhagavatÄ• et
mahÄ• moggallÄ• no, tena bhÄ• sitÄ• .

bhÄ• santena ca paá¹-hamaá¹ƒ tÄ• va lokahitÄ• ya devacÄ• rikaá¹ƒ carantena devaloke de
puna tato manussalokaá¹ƒ Ä• gantvÄ• manussÄ• naá¹ƒ puÃ±Ã±aphalassa paccakkhakara
vissajjanaÃ±ca ekajjhaá¹ƒ \Be 3/ katvÄ• \Ee 3/ bhagavato pavedetvÄ• bhikkhÅ«naá¹ƒ bhÄ
pucchÄ• vasena, devatÄ• hi tassa vissajjanavasena bhÄ• sitÄ• pi mahÄ• moggallÄ• natther
bhagavatÄ• therehi ca devatÄ• hi ca pucchÄ• vasena, devatÄ• hi tassÄ• vissajjanavasena
pacchÄ• dhammavinayaá¹ƒ saá¹…gÄ• yantehi dhammasaá¹…gÄ• hakehi ekato katvÄ• ``v
saá¹…gahaá¹ƒ Ä• ropitÄ• . ayaá¹ƒ tÄ• vettha ``kena bhÄ• sitaâ€™â€™ ntiÄ• dÄ«naá¹ƒ pac
sÄ• dhÄ• raá¹‡ato ca vissajjanÄ• .

vitthÄ• rato pana ``kena bhÄ• sitaâ€™â€™ nti padassa anomadassissa bhagavato pÄ• dan
paá¹-á¹-hÄ• ya mahÄ• therassa Ä• gamanÄ«yapaá¹-ipadÄ• kathetabbÄ• , sÄ• pana Ä• ga

vitthÄ• ritÄ• ti tattha Ä• gatanayeneva veditabbÄ• . asÄ• dhÄ• raá¹‡ato ``kattha bhÄ• sitaâ€
padÄ• naá¹ƒ vissajjanÄ• tassa tassa vimÄ• nassa atthavaá¹‡á¹‡anÄ• nayeneva Ä• gamiss

apare pana bhaá¹‡anti --- ekadivasaá¹ƒ Ä• yasmato mahÄ• moggallÄ• nassa rahogatassa
cetaso parivitakko udapÄ• di ``etarahi kho manussÄ• asatipi vatthusampattiyÄ• khettasam
cittapasÄ• dasampattiyÄ• tÄ• ni tÄ• ni puÃ±Ã±Ä• ni katvÄ• devaloke nibbattÄ• uá¸·Ä• ras
yaá¹ƒnÅ«nÄ• haá¹ƒ devacÄ• rikaá¹ƒ caranto tÄ• devatÄ• kÄ• yasakkhiá¹ƒ katvÄ• tÄ• hi y
yathÄ• dhigataÃ±ca puÃ±Ã±aphalaá¹ƒ kathÄ• petvÄ• tamatthaá¹ƒ bhagavato Ä• roceyyaá
gaganatale puá¹‡á¹‡acandaá¹ƒ uá¹-á¹-hÄ• pento viya manussÄ• naá¹ƒ kammaphalaá¹ƒ pa
appakÄ• nampi kÄ• rÄ• naá¹ƒ Ä• yatanagatÄ• ya saddhÄ• ya vasena uá¸·Ä• raphalataá¹ƒ
vimÄ• navatthuá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• mahatiá¹ƒ dhammadesanaá¹ƒ pavattessati, s
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naâ€™â€™ nti \Ee 4/. so Ä• sanÄ• vuá¹-á¹-h
nivÄ• setvÄ• aparaá¹ƒ rattadupaá¹-á¹-aá¹ƒ ekaá¹ƒsaá¹ƒ katvÄ• samantato jÄ• tihiá¹…gulik
saÃ±jhÄ• pabhÄ• nuraÃ±jito viya ca jaá¹…gamo aÃ±janagirisikharo, bhagavantaá¹ƒ upasaá
ekamantaá¹ƒ nisinno attano adhippÄ• yaá¹ƒ Ä• rocetvÄ• bhagavatÄ• anuÃ±Ã±Ä• to uá¹-á
abhivÄ• detvÄ• padakkhiá¹‡aá¹ƒ katvÄ• abhiÃ±Ã±Ä• pÄ• dakaá¹ƒ catutthajjhÄ• naá¹ƒ \Be
vuá¹-á¹-hÄ• ya iddhibalena taá¹…khaá¹‡aÃ±Ã±eva tÄ• vatiá¹ƒsabhavanaá¹ƒ gantvÄ• tattha
devatÄ• hi yathÅ«pacitaá¹ƒ puÃ±Ã±akammaá¹ƒ pucchi, tassa tÄ• kathesuá¹ƒ. tato manuss
sabbaá¹ƒ tattha pavattitaniyÄ• meneva bhagavato Ä• rocesi, taá¹ƒ samanuÃ±Ã±o satthÄ• a
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya vitthÄ• rena dhammaá¹ƒ desesÄ«ti.

taá¹ƒ panetaá¹ƒ vimÄ• navatthu vinayapiá¹-akaá¹ƒ suttantapiá¹-akaá¹ƒ abhidhammapiá¹-ak
suttantapiá¹-akapariyÄ• pannaá¹ƒ, dÄ«ghanikÄ• yo majjhimanikÄ• yo saá¹ƒyuttanikÄ• yo aa
khuddakanikÄ• yoti paÃ±casu nikÄ• yesu khuddakanikÄ• yapariyÄ• pannaá¹ƒ, suttaá¹ƒ gey
gÄ• thÄ• udÄ• naá¹ƒ itivuttakaá¹ƒ jÄ• takaá¹ƒ abbhutadhammaá¹ƒ vedallanti navasu sÄ• s
gÄ• thÄ• saá¹…gahaá¹ƒ.

``dvÄ• sÄ«ti buddhato gaá¹‡hiá¹ƒ, dve sahassÄ• ni bhikkhuto.

caturÄ• sÄ«ti sahassÄ• ni, ye me dhammÄ• pavattinoâ€™â€™ ti || (Th 1027) ---

evaá¹ƒ dhammabhaá¹‡á¸• Ä• gÄ• rikena paá¹-iÃ±Ã±Ä• tesu caturÄ• sÄ«tiyÄ• dhammakkh
katipayadhammakkhandhasaá¹…gahaá¹ƒ. vaggato pÄ«á¹-havaggo cittalatÄ• vaggo pÄ• ric
maÃ±jiá¹-á¹-hakavaggo mahÄ• rathavaggo pÄ• yÄ• sivaggo sunikkhittavaggoti satta vaggÄ
sattarasa vatthÅ«ni, dutiye ekÄ• dasa, tatiye dasa, catutthe dvÄ• dasa \Ee 5/, paÃ±came ca
dasa, sattame ekÄ• dasÄ• ti antaravimÄ• nÄ• naá¹ƒ aggahaá¹‡e paÃ±cÄ• sÄ«ti, gahaá¹‡e
gÄ• thÄ• to pana diyaá¸• á¸• hasahassagÄ• thÄ• . tassa vaggesu pÄ«á¹-havaggo Ä• di, vat
sovaá¹‡á¹‡apÄ«á¹-havatthu Ä• di, tassÄ• pi __ ``pÄ«á¹-haá¹ƒ te sovaá¹‡á¹‡amayaâ€™â€™

1. itthivimÄ• naá¹ƒ

1. pÄ«á¹-havaggo

1. paá¹-hamapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ•

tattha \Be 5/ \Ne 5/ paá¹-hamavatthussa ayaá¹ƒ aá¹-á¹-huppatti --- bhagavati sÄ• vatthiyaá¹
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me raÃ±Ã±Ä• pasenadinÄ• kosalena buddhappa
sattÄ• haá¹ƒ asadisadÄ• ne pavattite tadanurÅ«pena anÄ• thapiá¹‡á¸• ikena mahÄ• seá¹-á
visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya mahÄ• dÄ• ne dinne asadisadÄ• nassa pavatti sakalaj
mahÄ• jano tattha tattha kathaá¹ƒ samuá¹-á¹-hÄ• pesi ``kiá¹ƒ nu kho evaá¹ƒ uá¸·Ä• ravibha
dÄ• naá¹ƒ mahapphalataraá¹ƒ bhavissati, udÄ• hu attano vibhavÄ• nurÅ«papariccÄ• genÄ•
kathaá¹ƒ sutvÄ• bhagavato Ä• rocesuá¹ƒ. bhagavÄ• ``na, bhikkhave, deyyadhammasamp
mahapphalataraá¹ƒ bhavissati, atha kho cittapasÄ• dasampattiyÄ• ca khettasampattiyÄ• c
kuá¹‡á¸• akamuá¹-á¹-himattampi pilotikÄ• mattampi tiá¹‡apaá¹‡á¹‡asanthÄ• ramattampi pÅ
vippasannena cetasÄ• dakkhiá¹‡eyyapuggale patiá¹-á¹-hÄ• pitaá¹ƒ, tampi mahapphalatara
mahÄ• jutikaá¹ƒ mahÄ• vipphÄ• raâ€™â€™ nti Ä• ha. tathÄ• hi vuttaá¹ƒ sakkena devÄ• na

``natthi citte pasannamhi, appikÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vakeâ€™â€™ ti || (Vv 804).

sÄ• panesÄ• kathÄ• sakalajambudÄ«pe vitthÄ• rikÄ• ahosi. manussÄ•
samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikavaá¹‡ibbakayÄ• cakÄ• naá¹ƒ yathÄ• vibhavaá¹ƒ \E
gehaá¹…gaá¹‡e pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hapenti, dvÄ• rakoá¹-á¹-hakesu Ä• sanÄ• ni á¹-hap
aÃ±Ã±ataro piá¹‡á¸• apÄ• tacÄ• riko thero pÄ• sÄ• dikena abhikkantena paá¹-ikkantena Ä•
samiÃ±jitena pasÄ• ritena \Ne 6/ okkhittacakkhu iriyÄ• pathasampanno piá¹‡á¸• Ä• ya cara
aÃ±Ã±ataraá¹ƒ gehaá¹ƒ sampÄ• puá¹‡i. tatthekÄ• kuladhÄ«tÄ• saddhÄ• pasannÄ• thera
saÃ±jÄ• tagÄ• ravabahumÄ• nÄ• uá¸·Ä• rapÄ«tisomanassaá¹ƒ uppÄ• detvÄ• gehaá¹ƒ pa
vanditvÄ• attano pÄ«á¹-haá¹ƒ paÃ±Ã±Ä• petvÄ• tassa upari pÄ«takaá¹ƒ maá¹-á¹-havattha
atha there tattha nisinne ``idaá¹ƒ mayhaá¹ƒ uttamaá¹ƒ puÃ±Ã±akkhettaá¹ƒ upaá¹-á¹-hitaâ€™
yathÄ• vibhavaá¹ƒ Ä• hÄ• rena parivisi, bÄ«janiÃ±ca gahetvÄ• bÄ«ji. so thero katabhattaki
Ä• sanadÄ• nabhojanadÄ• nÄ• dipaá¹-isaá¹ƒyuttaá¹ƒ dhammiá¹ƒ kathaá¹ƒ kathetvÄ• pakk
dÄ• naá¹ƒ taÃ±ca dhammakathaá¹ƒ paccavekkhantÄ« pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-á¹-has
pÄ«á¹-hampi therassa adÄ• si.

tato aparena samayena aÃ±Ã±atarena rogena phuá¹-á¹-hÄ• kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒs

kanakavimÄ• ne nibbatti. accharÄ• sahassaá¹ƒ cassÄ• parivÄ• ro ahosi, pÄ«á¹-hadÄ• nÄ•
kanakapallaá¹…ko nibbatti Ä• kÄ• sacÄ• rÄ« sÄ«ghajavo upari kÅ«á¹-Ä• gÄ• rasaá¹‡á¹-hÄ•
``pÄ«á¹-havimÄ• naâ€™â€™ nti vuccati. taÃ±hi suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ vatthaá¹ƒ atthari
kammasarikkhataá¹ƒ vibhÄ• ventaá¹ƒ suvaá¹‡á¹‡amayaá¹ƒ ahosi, pÄ«tivegassa balavabhÄ
dakkhiá¹‡eyyassa cittarucivasena dinnattÄ• yathÄ• rucigÄ• mÄ« \Ee 7/, pasÄ• dasampattiy
pÄ• sÄ• dikaá¹ƒ sobhÄ• tisayayuttaÃ±ca ahosi.

athekasmiá¹ƒ ussavadivase devatÄ• su yathÄ• sakaá¹ƒ dibbÄ• nubhÄ• vena uyyÄ• nakÄ«
gacchantÄ«su sÄ• devatÄ• dibbavatthanivatthÄ• dibbÄ• bharaá¹‡avibhÅ«sitÄ• accharÄ•
sakabhavanÄ• nikkhamitvÄ• taá¹ƒ pÄ«á¹-havimÄ• naá¹ƒ abhiruyha mahatiyÄ• deviddhiyÄ
samantato cando viya sÅ«riyo viya ca obhÄ• sentÄ« uyyÄ• naá¹ƒ gacchati. tena ca samaye
mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayeneva devacÄ• rikaá¹ƒ caranto tÄ• vatiá¹ƒsabha
devatÄ• ya avidÅ«re attÄ• naá¹ƒ dassesi. atha sÄ• devatÄ• taá¹ƒ disvÄ• samuppannabal
pallaá¹…kato oruyha theraá¹ƒ upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• dasan
aÃ±jaliá¹ƒ paggayha namassamÄ• nÄ• aá¹-á¹-hÄ• si. thero kiÃ±cÄ• pi tÄ• ya aÃ±Ã±ehi ca
kusalÄ• kusalaá¹ƒ attano yathÄ• kammÅ«pagaÃ±Ä• á¹‡Ä• nubhÄ• vena hatthatale á¹-hapit
paÃ±Ã±Ä• balabhedena paccakkhato passati, tathÄ• pi yasmÄ• devatÄ• naá¹ƒ upapattisan
ahaá¹ƒ cavitvÄ• idhÅ«papannÄ• , kiá¹ƒ nu kho kusalakammaá¹ƒ katvÄ• imaá¹ƒ sampattiá¹
atÄ«tabhavaá¹ƒ yathÅ«pacitaÃ±ca kammaá¹ƒ uddissa yebhuyyena dhammatÄ• siddhÄ• up
yÄ• thÄ• vato Ã±Ä• á¹‡aá¹ƒ uppajjati, tasmÄ• tÄ• ya devatÄ• ya katakammaá¹ƒ kathÄ• pet
kammaphalaá¹ƒ paccakkhaá¹ƒ kÄ• tukÄ• mo ---

1__._ á¹• 21 ``pÄ«á¹-haá¹ƒ te sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ gacchati yen

alaá¹…kate \Ee 8/ malyadhare suvatthe, obhÄ• sasi vijjurivabbha kÅ«á¹-aá¹ƒ ||

2__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

3__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || Ä• ha ---

4__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

5__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , abbhÄ• gatÄ• nÄ• sanakaá¹ƒ adÄ• si

abhivÄ• dayiá¹ƒ aÃ±jalikaá¹ƒ akÄ• siá¹ƒ, yathÄ• nubhÄ• vaÃ±ca adÄ• si dÄ• naá¹ƒ ||

6__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

7__._ á¹• 21 ``akkhÄ• mi \Be 8/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• s

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

<1> tattha __pÄ«á¹-ha_nti yaá¹ƒkiÃ±ci tÄ• disaá¹ƒ dÄ• rukkhandhampi Ä• paá¹‡ampi balik
vettÄ• sanampi masÄ• rakÄ• divisesanÄ• maá¹ƒ dÄ• rumayÄ• diÄ• sanampi vuccati. tathÄ•
pÄ• dakathalikaâ€™â€™ nti (Vin I 209; Vin II 75) ettha pÄ• daá¹-hapanayoggaá¹ƒ pÄ«á¹-hÄ
vuccati, ``pÄ«á¹-hasappÄ«â€™â€™ ti (Mil V 3.1) ettha hatthena gahaá¹‡ayoggaá¹ƒ. ``pÄ«á
ekaccesu \Ne 8/ janapadesu desavohÄ• rena Ä• paá¹‡aá¹ƒ. ``bhÅ«tapÄ«á¹-hikÄ• devakula
devatÄ• naá¹ƒ balikaraá¹‡aá¹-á¹-hÄ• nabhÅ«taá¹ƒ pÄ«á¹-haá¹ƒ. ``bhaddapÄ«á¹-haâ€™â€™
upari vÄ«taá¹ƒ Ä• sanaá¹ƒ, yaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``bhaddapÄ«á¹-haá¹ƒ upÄ• nayÄ«â€
``supaÃ±Ã±attaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ. maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• kÄ• rayamÄ• n
Ä• dÄ«su masÄ• rakÄ• dibhedaá¹ƒ dÄ• rumayÄ• diÄ• sanaá¹ƒ. idha pana pallaá¹…kÄ• kÄ•
puÃ±Ã±Ä• nubhÄ• vÄ• bhinibbattaá¹ƒ yojanikaá¹ƒ kanakavimÄ• naá¹ƒ veditabbaá¹ƒ.

__te_ti te-saddo ``na te sukhaá¹ƒ pajÄ• nanti, ye na passanti nandanaâ€™â€™ ntiÄ• dÄ«s
ta-saddassa vasena paccattabahuvacane Ä• gato. ``namo te purisÄ• jaÃ±Ã±a, namo te pur
549). namo te buddha vÄ«ratthÅ«â€™â€™ ti (SN a I 90) ca Ä• dÄ«su tumha-saddassa vas
attho. ``kiá¹ƒ te diá¹-á¹-haá¹ƒ kinti te sutaá¹ƒ. upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ
II 400; Sn 551) ca Ä• dÄ«su karaá¹‡e. ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaâ€™â€™
10.92) sÄ• miatthe. idhÄ• pi sÄ• miatthe daá¹-á¹-habbo. tavÄ• ti hi attho.

__sovaá¹‡á¹‡amaya_nti \Be 9/ ettha suvaá¹‡á¹‡a-saddo ``suvaá¹‡á¹‡e dubbaá¹‡á¹‡e suga
148) ca ``suvaá¹‡á¹‡atÄ• susaratÄ• â€™â€™ ti (Khp 8.11) ca evamÄ• dÄ«su chavisampat
suvaá¹‡á¹‡Ä• parivÄ• rayantÄ«â€™â€™ tiÄ• dÄ«su (J I 1.77) garuá¸·e. ``suvaá¹‡á¹‡avaá¹
kaÃ±canasannibhattacoâ€™â€™ tiÄ• dÄ«su (DN III 200) jÄ• tarÅ«pe. idhÄ• pi jÄ• tarÅ«pe

buddhÄ• naá¹ƒ samÄ• navaá¹‡á¹‡atÄ• ya sobhano vaá¹‡á¹‡o etassÄ• ti suvaá¹‡á¹‡anti vu
sovaá¹‡á¹‡aá¹ƒ yathÄ• ``vekataá¹ƒ vesamaâ€™â€™ nti ca. maya-saddo ca ``anuÃ±Ã±Ä• t
mayamasmubhoâ€™â€™ tiÄ• dÄ«su (Sn 599; MN II 455) asmadatthe Ä• gato. ``mayaá¹ƒ n
darÄ« subhÄ• â€™â€™ ti ettha paÃ±Ã±attiyaá¹ƒ. ``manomayÄ• pÄ«tibhakkhÄ• sayaá¹ƒpa
III 38) nibbattiatthe, bÄ• hirena paccayena vinÄ• manasÄ• va nibbattÄ• ti manomayÄ• ti vu
sÄ• maá¹ƒ cikkhallaá¹ƒ madditvÄ• sabbamattikÄ• mayaá¹ƒ kuá¹-ikaá¹ƒ kareyyaâ€™â€™ n
vikÄ• ratthe. ``dÄ• namayaá¹ƒ sÄ«lamayaâ€™â€™ ntiÄ• dÄ«su (DN III 305) padapÅ«raá¹‡
padapÅ«raá¹‡amatte vÄ• daá¹-á¹-habbo. yadÄ• hi suvaá¹‡á¹‡ena nibbattaá¹ƒ sovaá¹‡á¹‡a
suvaá¹‡á¹‡assa vikÄ• ro sovaá¹‡á¹‡amayanti vikÄ• ratthe maya-saddo daá¹-á¹-habbo, ``nib
vattuá¹ƒ \Ne 9/ vaá¹-á¹-atiyeva. yadÄ• pana suvaá¹‡á¹‡ena nibbattaá¹ƒ sovaá¹‡á¹‡anti aya
sovaá¹‡á¹‡ameva sovaá¹‡á¹‡amayanti padapÅ«raá¹‡amatte maya-saddo daá¹-á¹-habbo.

__uá¸·Ä• ra_nti paá¹‡Ä«tampi seá¹-á¹-hampi mahantampi. uá¸·Ä• ra-saddo hi ``pubbenÄ• p
visesaá¹ƒ adhigacchatÄ«â€™â€™ tiÄ• dÄ«su (SN c V 376) paá¹‡Ä«te Ä• gato. ``uá¸·Ä• rÄ•
vacchÄ• yano samaá¹‡aá¹ƒ gotamaá¹ƒ pasaá¹ƒsÄ• ya pasaá¹ƒsatÄ«â€™â€™ tiÄ• dÄ«su (
``uá¸·Ä• rabhogÄ• uá¸·Ä• rayasÄ• oá¸·Ä• rikaâ€™â€™ nti ca \Ee 11/ Ä• dÄ«su (Dhs 894,
ca vimÄ• naá¹ƒ manuÃ±Ã±abhÄ• vena upabhuÃ±jantÄ• naá¹ƒ atittikaraá¹‡atthena paá¹‡Ä«
samantapÄ• sÄ• dikatÄ• dinÄ• pasaá¹ƒsitatÄ• ya seá¹-á¹-haá¹ƒ, pamÄ• á¹‡amahantatÄ• y
mahantaá¹ƒ, tÄ«hipi atthehi uá¸·Ä• ramevÄ• ti vuttaá¹ƒ uá¸·Ä• ranti.

__manojava_nti \Be 10/ ettha __mano_ti cittaá¹ƒ. yadipi mano-saddo sabbesampi
kusalÄ• kusalÄ• byÄ• katacittÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avÄ• cÄ«, ``manojavaâ€™â€™ nti pa
Ä• rammaá¹‡e pavattanakassa kiriyamayacittassa vasena veditabbaá¹ƒ. tasmÄ• manaso v
manojavaá¹ƒ yathÄ• oá¹-á¹-hamukhoti, ativiya sÄ«ghagamananti attho. mano hi lahupariva
visaye khaá¹‡eneva nipatati, tenÄ• ha bhagavÄ• --- ``nÄ• haá¹ƒ, bhikkhave, aÃ±Ã±aá¹ƒ ek
yaá¹ƒ evaá¹ƒ lahuparivattaá¹ƒ, yathayidaá¹ƒ, bhikkhave, cittaâ€™â€™ nti (AN a I 48) ``dÅ«
ekacaraâ€™â€™ nti (Dhp 37) ca. __gacchatÄ«_ti tassÄ• devatÄ• ya vasanavimÄ• nato uy
gacchati.

__yenakÄ• ma_nti ettha kÄ• ma-saddo ``kÄ• mÄ• hi citrÄ• madhurÄ• manoramÄ• , virÅ«
ntiÄ• dÄ«su (Sn 50; Th 787) manÄ• piye rÅ«pÄ• divisaye Ä• gato. ``chando kÄ• mo rÄ• go
564; Nidd I 1; Nidd II 8 ajitamÄ• á¹‡avapucchÄ• niddesa) chandarÄ• ge. ``kilesakÄ• mo kÄ•
ntiÄ• dÄ«su (Dhs 1219; Nidd I 2) sabbasmiá¹ƒ lobhe. ``attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡
tiÄ• dÄ«su (Vin III 291) gÄ• madhamme. ``santettha tayo kulaputtÄ• attakÄ• marÅ«pÄ• vih
(MN I 325; Vin I 466) hitacchande. ``attÄ• dhÄ«no aparÄ• dhÄ«no bhujisso yenakÄ• maá¹ƒ
12/ (DN I 221; MN I 426) seribhÄ• ve. idhÄ• pi seribhÄ• ve eva daá¹-á¹-habbo, tasmÄ• __y
devatÄ• ya icchÄ• nurÅ«panti attho.

__alaá¹…kate_ti \Ne 10/ alaá¹…katagatte, nÄ• nÄ• vidharaá¹ƒsijÄ• lasamujjalavividharatan
hatthÅ«pagapÄ• dÅ«pagÄ• dibhedehi saá¹-á¹-hisakaá¹-abhÄ• raparimÄ• á¹‡ehi dibbÄ• laá¹
attho. sambodhane cetaá¹ƒ ekavacanaá¹ƒ. __malyadhare_ti kapparukkhapÄ• ricchattakasa
suvisuddhacÄ• mÄ«karavividharatanamayapattakiÃ±jakkhakesarehi, samantato
vijjotamÄ• navipphurantakiraá¹‡anikararucirehi dibbakusumehi sumaá¹‡á¸• itakesahatthÄ• d
__suvatthe_ti kappalatÄ• nibbattÄ• naá¹ƒ, nÄ• nÄ• virÄ• gavaá¹‡á¹‡avisesÄ• naá¹ƒ suparis
nivÄ• sanuttariyapaá¹-icchadÄ• dÄ«naá¹ƒ dibbavatthÄ• naá¹ƒ vasena \Be 11/ sundaravatth
vijjotasi. __vijjurivÄ• _ti vijjulatÄ• viya. __abbhakÅ«á¹-a_nti valÄ• hakasikhare. bhummatthe
upayogavacanaá¹ƒ. __obhÄ• sasÄ«_ti vÄ• antogadhahetuatthavacanaá¹ƒ, obhÄ• sesÄ«ti a
``abbhakÅ«á¹-aâ€™â€™ nti upayogatthe eva upayogavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

ayaÃ±hettha attho --- yathÄ• nÄ• ma saÃ±jhÄ• pabhÄ• nuraÃ±jitaá¹ƒ rattavalÄ• hakasikha
obhÄ• samÄ• naá¹ƒ samantato vijjotamÄ• nÄ• vijjulatÄ• niccharantÄ« visesato obhÄ• seti
suparisuddhatapanÄ«yamayaá¹ƒ nÄ• nÄ• ratanasamujjalaá¹ƒ pakatipabhassaraá¹ƒ imaá¹ƒ
sabbÄ• laá¹…kÄ• rehi vibhÅ«sitÄ• sabbaso vijjotayantÄ«hi attano sarÄ«rappabhÄ• hi vatth
visesato obhÄ• sesÄ«ti.

ettha hi ``pÄ«á¹-haâ€™â€™ nti nidassetabbavacanametaá¹ƒ \Ee 13/, ``abbhakÅ«á¹-aâ€™â
tathÄ• ``teâ€™â€™ ti nidassetabbavacanaá¹ƒ. taÃ±hi ``pÄ«á¹-haâ€™â€™ nti idaá¹ƒ apekk
vuttampi ``alaá¹…kate malyadhare suvatthe obhÄ• sasÄ«â€™â€™ ti imÄ• ni padÄ• ni apek
pariá¹‡amati, tasmÄ• ``tvaâ€™â€™ nti vuttaá¹ƒ hoti. ``vijjurivÄ• â€™â€™ ti nidassanavaca
``obhÄ• sasÄ«â€™â€™ ti idaá¹ƒ dvinnampi upameyyupamÄ• nÄ• naá¹ƒ sambandhadassan
idaá¹ƒ ``tvaâ€™â€™ nti padaá¹ƒ apekkhitvÄ• majjhimapurisavasena vuttaá¹ƒ, ``pÄ«á¹-haâ
apekkhitvÄ• paá¹-hamapurisavasena pariá¹‡amati. ca-saddo cettha luttaniddiá¹-á¹-ho daá¹-
yenakÄ• maá¹ƒ obhÄ• sasÄ«â€™â€™ ti ca ``vijjulatobhÄ• sitaá¹ƒ abbhakÅ«á¹-aá¹ƒ viyÄ• â
cetaá¹ƒ upayogavacanaá¹ƒ pariá¹‡amati. tathÄ• ``pÄ«á¹-haâ€™â€™ nti visesitabbavacana
sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raâ€™â€™ ntiÄ• di tassa visesanaá¹ƒ.

nanu ca ``sovaá¹‡á¹‡amayaâ€™â€™ nti vatvÄ• suvaá¹‡á¹‡assa aggalohatÄ• ya seá¹-á¹-h
idhÄ• dhippetattÄ• ``uá¸·Ä• raâ€™â€™ nti na vattabbanti? na, kiÃ±ci visesasabbhÄ• vato.
manussaparibhogasuvaá¹‡á¹‡avikatito rasaviddhaá¹ƒ seá¹-á¹-haá¹ƒ suvisuddhaá¹ƒ, tato Ä•
yaá¹ƒkiÃ±ci dibbaá¹ƒ \Ne 11/ seá¹-á¹-haá¹ƒ, evaá¹ƒ dibbasuvaá¹‡á¹‡epi cÄ• mÄ«karaá¹ƒ, c
sÄ• takumbhaá¹ƒ, sÄ• takumbhato jambunadaá¹ƒ, jambunadato siá¹…gÄ«suvaá¹‡á¹‡aá¹ƒ.
tenÄ• ha sakko devÄ• namindo ---

``mutto \Be 12/ muttehi saha purÄ• á¹‡ajaá¹-ilehi, vippamutto vippamuttehi.

siá¹…gÄ«nikkhasavaá¹‡á¹‡o, rÄ• jagahaá¹ƒ pÄ• visi bhagavÄ• â€™â€™ ti || (Vin I 58).

tasmÄ• ``sovaá¹‡á¹‡amayaâ€™â€™ nti vatvÄ• pi ``uá¸·Ä• raâ€™â€™ nti vuttaá¹ƒ. atha v
idaá¹ƒ na tassa seá¹-á¹-hapaá¹‡Ä«tabhÄ• vameva sandhÄ• ya vuttaá¹ƒ, atha kho mahantab
vuttovÄ• yamattho \Ee 14/. ettha ca ``pÄ«á¹-haâ€™â€™ ntiÄ• di phalassa kammasarikkhat
``sovaá¹‡á¹‡amayaâ€™â€™ nti iminÄ• tassa vimÄ• nassa vatthusampadaá¹ƒ dasseti, ``uá
sobhÄ• tisayasampadaá¹ƒ, ``manojavaâ€™â€™ nti iminÄ• gamanasampadaá¹ƒ. ``gacchat
sÄ«ghajavatÄ• ya pÄ«á¹-hasampattibhÄ• vasampadaá¹ƒ dasseti.

atha vÄ• ``sovaá¹‡á¹‡amayaâ€™â€™ nti iminÄ• tassa paá¹‡Ä«tabhÄ• vaá¹ƒ dasseti, ``uá
vepullamahattaá¹ƒ. ``manojavaâ€™â€™ nti iminÄ• Ä• nubhÄ• vamahattaá¹ƒ. ``gacchati ye
vihÄ• rasukhattaá¹ƒ dasseti. ``sovaá¹‡á¹‡amayaâ€™â€™ nti vÄ• iminÄ• tassa abhirÅ«pat
vaá¹‡á¹‡apokkharataÃ±ca dasseti, ``uá¸·Ä• raâ€™â€™ nti iminÄ• dassanÄ«yataá¹ƒ pÄ• s
``manojavaâ€™â€™ nti iminÄ• sÄ«ghasampadaá¹ƒ, ``gacchati yenakÄ• maâ€™â€™ nti in
appaá¹-ihatacÄ• rataá¹ƒ dasseti.

atha vÄ• taá¹ƒ vimÄ• naá¹ƒ yassa puÃ±Ã±akammassa nissandaphalaá¹ƒ, tassa alobhanis
sovaá¹‡á¹‡amayaá¹ƒ, adosanissandatÄ• ya uá¸·Ä• raá¹ƒ, amohanissandatÄ• ya manojavaá
tathÄ• tassa kammassa saddhÄ• nissandabhÄ• vena sovaá¹‡á¹‡amayaá¹ƒ, paÃ±Ã±Ä• nis
vÄ«riyanissandabhÄ• vena manojavaá¹ƒ, samÄ• dhinissandabhÄ• vena gacchati yenakÄ• n
saddhÄ• samÄ• dhinissandabhÄ• vena vÄ• sovaá¹‡á¹‡amayaá¹ƒ, samÄ• dhipaÃ±Ã±Ä• nis
samÄ• dhivÄ«riyanissandabhÄ• vena manojavaá¹ƒ, samÄ• dhisatinissandabhÄ• vena gacc

tattha \Be 13/ yathÄ• ``pÄ«á¹-haâ€™â€™ ntiÄ• di vimÄ• nasampattidassanavasena tassÄ
puÃ±Ã±aphalavibhavasampattikittanaá¹ƒ, evaá¹ƒ ``alaá¹…kateâ€™â€™ tiÄ• di attabhÄ• va
puÃ±Ã±aphalavibhavasampattikittanaá¹ƒ. yathÄ• hi susikkhitasippÄ• cariyaviracitopi rattas
vividharaá¹ƒsijÄ• lasamujjalamaá¹‡iratanakhacito eva sobhati, na kevalo, evaá¹ƒ sabbaá¹…
caturassasobhanopi attabhÄ• vo sumaá¹‡á¸• itapasÄ• dhitova sobhati, na kevalo. tenassÄ•
tiÄ• dinÄ• \Ne 12/ Ä• harimaá¹ƒ sobhÄ• visesaá¹ƒ dasseti, ``obhÄ• sasÄ«â€™â€™ ti iminÄ
tathÄ• purimena vattamÄ• napaccayanimittaá¹ƒ sobhÄ• tisayaá¹ƒ dasseti, pacchimena atÄ
purimena vÄ• tassÄ• upabhogavatthusampadaá¹ƒ dasseti, pacchimena upabhuÃ±janakav

etthÄ• ha ``kiá¹ƒ pana taá¹ƒ vimÄ• naá¹ƒ yuttavÄ• haá¹ƒ, udÄ• hu ayuttavÄ• haâ€™â€™ n
rathavimÄ• nÄ• ni yuttavÄ• hÄ• nipi honti ``sahassayuttaá¹ƒ Ä• jaÃ±Ã±arathaâ€™â€™ nti (
pana devaputtÄ• eva kiccakaraá¹‡akÄ• le vÄ• harÅ«pena attÄ• naá¹ƒ dassenti yathÄ• erÄ
kÄ«á¸·anakÄ• le hatthirÅ«pena. idaá¹ƒ pana aÃ±Ã±aÃ±ca edisaá¹ƒ ayuttavÄ• haá¹ƒ daá¹-á

yadi evaá¹ƒ kiá¹ƒ tassa vimÄ• nassa abbhantarÄ• vÄ• yodhÄ• tu gamane visesapaccayo,
abbhantarÄ• ti gahetabbaá¹ƒ. yathÄ• hi candavimÄ• nasÅ«riyavimÄ• nÄ• dÄ«naá¹ƒ desan

sattÄ• naá¹ƒ sÄ• dhÄ• raá¹‡akammanibbattaá¹ƒ ativiya sÄ«ghajavaá¹ƒ mahantaá¹ƒ vÄ• yu
pelentaá¹ƒ pavatteti, na evaá¹ƒ taá¹ƒ peletvÄ• pavattentÄ« bÄ• hirÄ• vÄ• yodhÄ• tu atthi.
cakkaratanaá¹ƒ antosamuá¹-á¹-hitÄ• ya vÄ• yodhÄ• tuyÄ• vasena pavattati. na hi tassa ca
bÄ• hirÄ• vÄ• yodhÄ• tu peletvÄ• pavattikÄ• atthi raÃ±Ã±o cakkavattissa cittavasena ``pa
cakkaratanaâ€™â€™ ntiÄ• divacanasamananantarameva pavattanato, evaá¹ƒ tassÄ• deva
attasannissitÄ• ya vÄ• yodhÄ• tuyÄ• gacchatÄ«ti veditabbaá¹ƒ. tena vuttaá¹ƒ ``manojavaá
yenakÄ• maâ€™â€™ nti.

<2> evaá¹ƒ \Be 14/ paá¹-hamagÄ• thÄ• ya tassÄ• devatÄ• ya puÃ±Ã±aphalasampattiá¹ƒ k
kÄ• raá¹‡abhÅ«taá¹ƒ puÃ±Ã±asampadaá¹ƒ vibhÄ• vetuá¹ƒ __ ``kena tetÄ• diso vaá¹‡á¹‡oâ
vuttaá¹ƒ. tattha \Ee 16/ __kenÄ• _ti kiá¹ƒ-saddo ``kiá¹ƒ rÄ• jÄ• yo lokaá¹ƒ na rakkhati, kiá¹ƒ
tumhe maá¹ƒ vattabbaá¹ƒ maÃ±Ã±athÄ• â€™â€™ tiÄ• dÄ«su (Vin III 424) garahaá¹‡e Ä• g
atÄ«tÄ• nÄ• gatapaccuppannaâ€™â€™ ntiÄ• dÄ«su (MN I 244; SN b III 59) aniyame. ``kiá
seá¹-á¹-haâ€™â€™ ntiÄ• dÄ«su (Sn 183; SN a I 73) pucchÄ• yaá¹ƒ. idhÄ• pi pucchÄ• yam
``kenÄ• â€™â€™ ti ca hetuatthe karaá¹‡avacanaá¹ƒ, kena hetunÄ• ti attho. __te_ti tava. __
etarahi yathÄ• dissamÄ• noti attho. __vaá¹‡á¹‡o_ti vaá¹‡á¹‡a-saddo ``kadÄ• saÃ±Ã±Å«á¸·
samaá¹‡assa gotamassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (MN II 77) guá¹‡e Ä• gato. ``ane
vaá¹‡á¹‡aá¹ƒ bhÄ• sati, dhammassa vaá¹‡á¹‡aá¹ƒ \Ne 13/ bhÄ• sati, saá¹…ghassa vaá¹‡á
tiÄ• dÄ«su (DN I 4) thutiyaá¹ƒ. ``atha kena nu vaá¹‡á¹‡ena, gandhathenoti vuccatÄ«â€™â€
J I 6.116) kÄ• raá¹‡e. ``tayo pattassa vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (Vin III 602) pamÄ•
gotama, vaá¹‡á¹‡Ä• â€™â€™ tiÄ• dÄ«su (DN III 115; MN II 379-380) jÄ• tiyaá¹ƒ. ``mahanta
hatthirÄ• javaá¹‡á¹‡aá¹ƒ abhinimminitvÄ• â€™â€™ tiÄ• dÄ«su saá¹‡á¹-hÄ• ne. ``suvaá¹‡á
susukkadÄ• á¹-hosi vÄ«riyavÄ• â€™â€™ tiÄ• dÄ«su (MN II 399; Sn 553) chavivaá¹‡á¹‡e. i
daá¹-á¹-habbo. ayaÃ±hettha attho --- kena kÄ«disena puÃ±Ã±avisesena hetubhÅ«tena deva
evaá¹ƒvidho dvÄ• dasayojanÄ• ni pharaá¹‡akappabho sarÄ«ravaá¹‡á¹‡o jÄ• toti?

__kena te idha mijjhatÄ«_ti kena puÃ±Ã±Ä• tisayena te idha imasmiá¹ƒ á¹-hÄ• ne idÄ• ni ta
uá¸·Ä• raá¹ƒ sucaritaphalaá¹ƒ ijjhati nipphajjati. __uppajjantÄ«_ti nibbattanti, avicchedavase
uparÅ«pari vattantÄ«ti attho. __bhogÄ• _ti paribhuÃ±jitabbaá¹-á¹-hena ``bhogÄ• â€™â€™ t
vatthÄ• bharaá¹‡Ä• divittÅ«pakaraá¹‡avisesÄ• . __ye_ti sÄ• maÃ±Ã±ena aniyamaniddeso,
Ä• masitvÄ• aniyamaniddeso, ubhayenÄ• pi paá¹‡Ä«tapaá¹‡Ä«tatarÄ• dibhede tattha labb
anavasesato byÄ• petvÄ• saá¹…gaá¹‡hÄ• ti. anavasesabyÄ• pako hi ayaá¹ƒ niddeso yath
saá¹…khÄ• rÄ• â€™â€™ ti. __manaso piyÄ• _ti manasÄ• piyÄ• yitabbÄ• , manÄ• piyÄ• ti

ettha ca ``etÄ• diso vaá¹‡á¹‡oâ€™â€™ ti iminÄ• heá¹-á¹-hÄ• vuttavisesÄ• tassÄ• devat
attabhÄ• vapariyÄ• pannÄ• vaá¹‡á¹‡asampadÄ• dassitÄ• . ``bhogÄ• â€™â€™ ti iminÄ• u
dibbarÅ«pasaddagandharasaphoá¹-á¹-habbabhedÄ• kÄ• maguá¹‡asampadÄ• . ``manaso p
rÅ«pÄ• dÄ«naá¹ƒ iá¹-á¹-hakantamanÄ• patÄ• . ``idha mijjhatÄ«â€™â€™ ti iminÄ• pana

dibbaÄ• yuvaá¹‡á¹‡ayasasukhaÄ• dhipateyyasampadÄ• dassitÄ• . ``ye keci manaso piyÄ•
aÃ±Ã±e deve dasahi á¹-hÄ• nehi adhiggaá¹‡hÄ• ti dibbena Ä• yunÄ• dibbena vaá¹‡á¹‡ena
yasena dibbena Ä• dhipateyyena dibbehi rÅ«pehi dibbehi saddehi dibbehi gandhehi dibbehi
phoá¹-á¹-habbehÄ«â€™â€™ ti (SN b IV 341) sutte Ä• gatÄ• ni dasa á¹-hÄ• nÄ• ni. tesaá¹ƒ
dassitoti veditabbo.

<3> __pucchÄ• mÄ«_ti paÃ±haá¹ƒ karomi, Ã±Ä• tumicchÄ• mÄ«ti attho. kÄ• maÃ±cetaá¹ƒ
kena te idha mijjhati. kimakÄ• si puÃ±Ã±aá¹ƒ, kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• â€™â€™
kiá¹ƒ-saddaggahaá¹‡eneva atthantarassa asambhavato pucchÄ• vasena gÄ• thÄ• ttayaá¹ƒ
pucchÄ• visesabhÄ• vaÃ±Ä• panatthaá¹ƒ \Ne 14/ pana ``pucchÄ• mÄ«â€™â€™ ti vuttaá¹ƒ
adiá¹-á¹-hajotanÄ• tÄ• va na hoti edisassa atthassa mahÄ• therassa adiá¹-á¹-habhÄ• vÄ• b
na hoti sabbaso samugghÄ• titasaá¹ƒsayattÄ• , anumatipucchÄ• pi na hoti ``taá¹ƒ kiá¹ƒ ma
tiÄ• dÄ«su (DN II 413) viya anumatigahaá¹‡Ä• kÄ• rena appavattattÄ• , kathetukamyatÄ• p
tassÄ• devatÄ• ya kathetukamyatÄ• vasena therena apucchitattÄ• . visesena pana diá¹-á¹-
veditabbÄ• . svÄ• yamattho heá¹-á¹-hÄ• aá¹-á¹-huppattikathÄ• yaá¹ƒ ``thero kiÃ±cÄ• pÄ«â
eva. __ta_nti tvaá¹ƒ. tayidaá¹ƒ pubbÄ• parÄ• pekkhaá¹ƒ, pubbÄ• pekkhatÄ• ya upayogekav
pana paccattekavacanaá¹ƒ daá¹-á¹-habbaá¹ƒ.

__devÄ«_ti ettha deva-saddo ``imÄ• ni te deva caturÄ• sÄ«ti nagarasahassÄ• ni kusavatÄ«
ettha, deva, chandaá¹ƒ karohi jÄ«vite \Be 16/ apekkhaâ€™â€™ nti ca Ä• dÄ«su (DN II 266)
Ä• gato, ``tassa devÄ• tidevassa, sÄ• sanaá¹ƒ sabbadassinoâ€™â€™ tiÄ• dÄ«su visuddhid
visuddhidevÄ• naÃ±hi bhagavato atidevabhÄ• ve vutte itaresaá¹ƒ vutto eva hotÄ«ti. ``cÄ• tu
dÄ«ghÄ• yukÄ• vaá¹‡á¹‡avanto sukhabahulÄ• â€™â€™ tiÄ• dÄ«su (DN III 337) upapattid
upapattidevavaseneva veditabbo. padatthato pana --- dibbati attano puÃ±Ã±iddhiyÄ• kÄ«á
kÄ• maguá¹‡ehi ramati, atha vÄ• heá¹-á¹-hÄ• vuttanayena jotati obhÄ• sati, Ä• kÄ• sena v
devÄ«. ``tvaá¹ƒ devÄ«â€™â€™ ti sambodhane cetaá¹ƒ ekavacanaá¹ƒ. __mahÄ• nubhÄ• ve
panassÄ• nubhÄ• vo heá¹-á¹-hÄ• dvÄ«hi gÄ• thÄ• hi dassitoyeva.

__manussabhÅ«tÄ• _ti ettha manassa ussannatÄ• ya manussÄ• , satisÅ«rabhÄ• vabrahm
upacitamÄ• nasÄ• ukkaá¹-á¹-haguá¹‡acittÄ• . ke pana te? jambudÄ«pavÄ• sino sattavises

``tÄ«hi, bhikkhave, á¹-hÄ• nehi jambudÄ«pakÄ• manussÄ• uttarakuruke manusse adhigga
tÄ• vatiá¹ƒse. katamehi tÄ«hi? sÅ«rÄ• , satimanto, idha brahmacariyavÄ• soâ€™â€™ ti (AN

tathÄ• hi buddhÄ• bhagavanto paccekabuddhÄ• aggasÄ• vakÄ• mahÄ• sÄ• vakÄ• cakl
\Ne 15/ sattÄ• \Ee 19/ ettheva uppajjanti. tehi samÄ• narÅ«pÄ• ditÄ• ya pana saddhiá¹ƒ pa
itaramahÄ• dÄ«pavÄ• sinopi ``manussÄ• â€™â€™ tveva paÃ±Ã±Ä• yiá¹ƒsÅ«ti eke.

apare pana bhaá¹‡anti --- lobhÄ• dÄ«hi alobhÄ• dÄ«hi ca sahitassa manassa ussannatÄ• y
manussajÄ• tikÄ• , tesu visesato lobhÄ• dayo alobhÄ• dayo ca ussannÄ• , te lobhÄ• diussa
alobhÄ• diussannatÄ• ya sugatimaggaá¹ƒ nibbÄ• nagÄ• mimaggaÃ±ca pÅ«renti, tasmÄ• lo
sahitassa manassa ussannatÄ• ya parittadÄ«pavÄ• sÄ«hi saddhiá¹ƒ catumahÄ• dÄ«pavÄ•
``manussÄ• â€™â€™ ti vuccantÄ«ti.

lokiyÄ• \Be 17/ pana ``manuno apaccabhÄ• vena manussÄ• â€™â€™ ti vadanti. manu nÄ
lokamariyÄ• dÄ• ya Ä• dibhÅ«to hitÄ• hitavidhÄ• yako sattÄ• naá¹ƒ pituá¹-á¹-hÄ• niyo, yo s
ti vuccati. paccakkhato paramparÄ• ya ca tassa ovÄ• dÄ• nusÄ• saniyaá¹ƒ á¹-hitÄ• sattÄ•
``manussÄ• â€™â€™ ti vuccanti. tato eva hi te mÄ• á¹‡avÄ• ``manujÄ• â€™â€™ ti ca voh
jÄ• tÄ• , manussabhÄ• vaá¹ƒ vÄ• pattÄ• ti manussabhÅ«tÄ• .

__kimakÄ• si puÃ±Ã±a_nti kiá¹ƒ dÄ• nasÄ«lÄ• dippabhedesu kÄ«disaá¹ƒ pujjabhÄ• vapha
uppannaá¹ƒ, taá¹ƒ santÄ• naá¹ƒ punÄ• ti visodhetÄ«ti ca ``puÃ±Ã±aâ€™â€™ nti laddhanÄ•
kusalakammaá¹ƒ akÄ• si, upacini nibbattesÄ«ti attho. __jalitÄ• nubhÄ• vÄ• _ti sabbaso vijjo

kasmÄ• panettha ``manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aâ€™â€™ nti vuttaá¹ƒ, kiá¹ƒ aÃ±
natthÄ«ti? no natthi. yasmÄ• \Ee 20/ nirayepi nÄ• ma kÄ• mÄ• vacarakusalacittapavatti kad
kimaá¹…gaá¹ƒ panaÃ±Ã±attha, nanu avocumhÄ• ``diá¹-á¹-hasaá¹ƒsandanÄ• pucchÄ• â€™
manussattabhÄ• ve á¹-hatvÄ• puÃ±Ã±akammaá¹ƒ katvÄ• uppannaá¹ƒ taá¹ƒ disvÄ• bhÅ«
``manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aâ€™â€™ nti avoca.

atha vÄ• aÃ±Ã±Ä• su gatÄ«su ekantasukhatÄ• ya ekantadukkhatÄ• ya dukkhabahulatÄ• y
sulabharÅ«po sappurisÅ«panissayÄ• dipaccayasamavÄ• yassa sudullabhabhÄ• vato. kadÄ
yathÄ• vuttakÄ• raá¹‡ena uá¸·Ä• ro vipulo na ca hoti, manussagatiyaá¹ƒ pana sukhabahulat
okÄ• so sulabharÅ«po sappurisÅ«panissayÄ• dipaccayasamavÄ• yassa yebhuyyena sulab
dukkhaá¹ƒ uppajjati, tampi visesato puÃ±Ã±akiriyÄ• ya \Ne 16/ upanissayo hoti. dukkhÅ«pa
yathÄ• hi ayoghanena satthake nipphÄ• diyamÄ• ne tassa ekantato na aggimhi tÄ• panaá¹
chedanakiriyÄ• samatthatÄ• ya visesapaccayo, tÄ• petvÄ• pana pamÄ• á¹‡ayogato udakat
evameva sattasantÄ• nassa ekantadukkhasamaá¹…gitÄ• dukkhabahulatÄ• ekantasukhas
\Be 18/ na visesapaccayo hoti. sati pana dukkhasantÄ• pane pamÄ• á¹‡ayogato sukhÅ«pab
laddhÅ«panissayÄ• puÃ±Ã±akiriyÄ• uppajjati, uppajjamÄ• nÄ• ca mahÄ• jutikÄ• mahÄ•
paá¹-ipakkhachedanasamatthÄ• ca hoti, tasmÄ• manussabhÄ• vo puÃ±Ã±akiriyÄ• ya vise
vuttaá¹ƒ ``manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aâ€™â€™ nti. sesaá¹ƒ suviÃ±Ã±eyyameva

<4> evaá¹ƒ pana therena pucchitÄ• sÄ• devatÄ• paÃ±haá¹ƒ vissajjesi. tamatthaá¹ƒ dass
attamanÄ• â€™â€™ _ti gÄ• thÄ• vuttÄ• . kena panÄ• yaá¹ƒ gÄ• thÄ• vuttÄ• ? dhammasa
pubbe ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• veâ€™â€™ ti vuttÄ• , sÄ• . __devatÄ• _ti de

devadhÄ«tÄ• pi vuccati. ``atha kho aÃ±Ã±atarÄ• devatÄ• abhikkantÄ• ya rattiyÄ• abhikka
tiÄ• dÄ«su (SN a I 1; Khp 5.1) hi devaputto ``devatÄ• â€™â€™ ti vutto devoyeva devatÄ• ti
devatÄ• sattasatÄ• uá¸·Ä• rÄ• , brahmavimÄ• nÄ• abhinikkhamitvÄ• â€™â€™ tiÄ• dÄ«su

``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• â€™â€™ ti || (Vv 75) ---

Ä• dÄ«su devadhÄ«tÄ• . idhÄ• pi devadhÄ«tÄ• eva daá¹-á¹-habbÄ• . __attamanÄ• _ti tuá¹
gahitamanÄ• . pÄ«tisomanassasahagataÃ±hi cittaá¹ƒ domanassassa anokÄ• sato tehi taá¹
viya hoti. __attamanÄ• _ti vÄ• sakamanÄ• . anavajjapÄ«tisomanassasampayuttaÃ±hi citta
taá¹ƒsamaá¹…gino hitasukhÄ• vahato ``sakaâ€™â€™ nti vattabbataá¹ƒ labhati, na itaraá¹ƒ

__moggallÄ• nenÄ• _ti moggallÄ• nagottassa brÄ• hmaá¹‡amahÄ• sÄ• lassa puttabhÄ• va
``moggallÄ• noâ€™â€™ ti paÃ±Ã±Ä• to, tena moggallÄ• nena \Ee 22/. __pucchitÄ• _ti diá¹
pucchitÄ• , attamanÄ• sÄ• devatÄ• paÃ±haá¹ƒ byÄ• kÄ• sÄ«ti yojanÄ• . attamanatÄ• ca
kammaá¹ƒ evaá¹ƒ mahatiyÄ• dibbasampattiyÄ• kÄ• raá¹‡aá¹ƒ ahosÄ«â€™â€™ ti pubbep
17/ paá¹-icca antarantarÄ• somanassaá¹ƒ paá¹-isaá¹ƒvedeti, idÄ• ni pana ``aÃ±Ã±atarassa
kÄ• ro evaá¹ƒ uá¸·Ä• raphalo, ayaá¹ƒ pana buddhÄ• naá¹ƒ aggasÄ• vako uá¸·Ä• raguá¹‡o
passituá¹ƒ nipaccakÄ• raÃ±ca kÄ• tuá¹ƒ labhÄ• mi, mama puÃ±Ã±aphalapaá¹-isaá¹ƒyuttam
karotÄ«â€™â€™ ti dvÄ«hi kÄ• raá¹‡ehi uppannÄ• . evaá¹ƒ saÃ±jÄ• tabalavapÄ«tisomanas
sirasÄ• sampaá¹-icchitvÄ• paÃ±haá¹ƒ puá¹-á¹-hÄ• byÄ• kÄ• si.

__paÃ±ha_nti Ã±Ä• tuá¹ƒ icchitaá¹ƒ taá¹ƒ atthaá¹ƒ __viyÄ• kÄ• si_ kathesi vissajjesi. katha
__puá¹-á¹-hÄ• _ti puá¹-á¹-hÄ• kÄ• rato, pucchitÄ• kÄ• renevÄ• ti attho. ettha hi ``pucchitÄ•
``puá¹-á¹-hÄ• â€™â€™ ti vacanaá¹ƒ visesatthaniyamanaá¹ƒ daá¹-á¹-habbaá¹ƒ. siddhe hi sa
visesatthaÃ±Ä• pakova hoti. ko paneso visesattho? byÄ• karaá¹‡assa pucchÄ• nurÅ«patÄ•
dassetvÄ• tassa kÄ• raá¹‡abhÅ«taá¹ƒ kammaá¹ƒ pucchitaá¹ƒ, tadubhayassa aÃ±Ã±amaÃ±
yena ca Ä• kÄ• rena pucchÄ• pavattÄ• atthato ca byaÃ±janato ca, tadÄ• kÄ• rassa byÄ• k
tathÄ• ceva vissajjanaá¹ƒ pavattaá¹ƒ. iti imassa visesassa Ã±Ä• panatthaá¹ƒ ``pucchitÄ• â€
``puá¹-á¹-hÄ• â€™â€™ ti vuttaá¹ƒ.

``pucchitÄ• â€™â€™ ti vÄ• tÄ• ya devatÄ• ya visesanamukhena puá¹-á¹-habhÄ• vassa pa
kÄ• raá¹‡akittanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- ``kena tetÄ• diso vaá¹‡á¹‡oâ€™â€™ tiÄ• dinÄ
pucchÄ«yatÄ«ti \Ee 23/ pucchÄ• , tÄ• ya devatÄ• ya katakammaá¹ƒ, tassÄ• pucchÄ• ya kÄ
devatÄ• ``pucchitÄ• â€™â€™ ti vuttÄ• . yasmÄ• pucchitÄ• pucchiyamÄ• nassa kammass
puá¹-á¹-hÄ• . yasmÄ• ca pucchitÄ• pucchiyamÄ• nassa kammassa Ä• cikkhanasabhÄ• vÄ
__yassa kammassidaá¹ƒ phala_nti idaá¹ƒ ``paÃ±haâ€™â€™ nti vuttassa atthassa sarÅ«pa

attho --- idaá¹ƒ pucchantassa pucchiyamÄ• nÄ• ya ca paccakkhabhÅ«taá¹ƒ anantaraá¹ƒ vu
puÃ±Ã±aphalaá¹ƒ, yassa kammassa taá¹ƒ Ã±Ä• tuá¹ƒ icchitattÄ• paÃ±hanti vuttaá¹ƒ puÃ±

<5> __ahaá¹ƒ manussesÅ«_tiÄ• di paÃ±hassa byÄ• karaá¹‡Ä• kÄ• ro. tattha __aha_nti de
``manussesÅ«â€™â€™ ti vatvÄ• puna ``manussabhÅ«tÄ• â€™â€™ ti vacanaá¹ƒ tadÄ• at
vijjamÄ• natÄ• dassanatthaá¹ƒ. yo hi manussajÄ• tikova samÄ• no pÄ• á¹‡Ä• tipÄ• tÄ• diá¹
daá¹‡á¸• Ä• raho tattha tattha rÄ• jÄ• dito hatthacchedÄ• dikammakÄ• raá¹‡aá¹ƒ pÄ• puá¹‡
anubhavati, ayaá¹ƒ __manussanerayiko_ nÄ• ma. aparo manussajÄ• tikova samÄ• no pubb
ghÄ• sacchÄ• danampi na labhati, khuppipÄ• sÄ• bhibhÅ«to dukkhabahulo katthaci patiá¹-á
vicarati, ayaá¹ƒ __manussapeto_ \Ne 18/ nÄ• ma. aparo manussajÄ• tikova samÄ• no parÄ
bhÄ• raá¹ƒ vahanto bhinnamariyÄ• do vÄ• anÄ• cÄ• raá¹ƒ Ä• caritvÄ• parehi santajjito ma
gahananissito dukkhabahulo vicarati hitÄ• hitaá¹ƒ ajÄ• nanto niddÄ• jighacchÄ• dukkhavino
__manussatiracchÄ• no_ nÄ• ma. yo pana attano hitÄ• hitaá¹ƒ jÄ• nanto kammaphalaá¹ƒ s
dayÄ• panno sabbasattesu saá¹ƒvegabahulo akusalakammapathe \Ee 24/ parivajjento kusa
puÃ±Ã±akiriyavatthÅ«ni paripÅ«reti, ayaá¹ƒ manussadhamme patiá¹-á¹-hito __paramatthato
tÄ• disÄ• ahosi. tena vuttaá¹ƒ ``manussesu manussabhÅ«tÄ• â€™â€™ ti. manusse sattan
pattÄ• manussadhammaÃ±ca appahÄ• ya á¹-hitÄ• ti attho.

__abbhÄ• gatÄ• na_nti abhiÄ• gatÄ• naá¹ƒ, sampattaÄ• gantukÄ• nanti attho. duvidhÄ• h
abbhÄ• gatoti. tesu kataparicayo Ä• gantuko atithi, akataparicayo abbhÄ• gato. kataparicay
puretaraá¹ƒ Ä• gato atithi, bhojanavelÄ• yaá¹ƒ upaá¹-á¹-hito sampati Ä• gato abbhÄ• gato. n
atithi, animantito abbhÄ• gato. ayaá¹ƒ pana akataparicayo animantito sampati Ä• gato ca, ta
``abbhÄ• gatÄ• naâ€™â€™ nti, garukÄ• rena panettha bahuvacanaá¹ƒ vuttaá¹ƒ. Ä• sati nis
yaá¹ƒkiÃ±ci nisÄ«danayoggaá¹ƒ, idha pana pÄ«á¹-haá¹ƒ adhippetaá¹ƒ, tassa ca appakattÄ•
``Ä• sanakaâ€™â€™ _nti Ä• ha. __adÄ• si_nti ``idamassa therassa dinnaá¹ƒ mayhaá¹ƒ ma
mahÄ• nisaá¹ƒsaâ€™â€™ nti saÃ±jÄ• tasomanassÄ• kammaá¹ƒ kammaphalaÃ±ca sadda
paribhogatthÄ• ya adÄ• siá¹ƒ, nirapekkhapariccÄ• gavasena pariccajinti attho.

__abhivÄ• dayi_nti abhivÄ• danamakÄ• siá¹ƒ, paÃ±capatiá¹-á¹-hitena dakkhiá¹‡eyyapugga
vandamÄ• nÄ• hi taá¹ƒ tÄ• yeva vandanakiriyÄ• ya vandiyamÄ• naá¹ƒ ``sukhinÄ« hohi, aro
Ä• sivÄ• daá¹ƒ atthato vadÄ• pesi \Be 21/ nÄ• ma. __aÃ±jalikaá¹ƒ akÄ• si_nti dasanakhasa
aÃ±jaliá¹ƒ sirasi paggaá¹‡hantÄ« guá¹‡avisiá¹-á¹-hÄ• naá¹ƒ apacÄ• yanaá¹ƒ akÄ• sinti \Ee
__yathÄ• nubhÄ• va_nti yathÄ• balaá¹ƒ, tadÄ• mama vijjamÄ• navibhavÄ• nurÅ«panti atth
annapÄ• nÄ• dideyyadhammapariccÄ• gena dakkhiá¹‡eyyaá¹ƒ bhojentÄ« dÄ• namayaá¹ƒ p

ettha ca ``ahaâ€™â€™ nti idaá¹ƒ kammassa phalassa ca ekasantatipatitatÄ• dassanena s
``manussesu manussabhÅ«tÄ• â€™â€™ ti idaá¹ƒ tassÄ• puÃ±Ã±akiriyÄ• ya
adhiá¹-á¹-hÄ• nabhÅ«tasantÄ• navisesadassanaá¹ƒ, ``abbhÄ• gatÄ• naâ€™â€™ nti idaá¹ƒ

khettasampattidassanaÃ±ca \Ne 19/ dÄ• nassa viya paá¹-iggahaá¹‡assa ca kiÃ±ci anapekk
pavattitabhÄ• vadÄ«panato. ``Ä• sanakaá¹ƒ adÄ• siá¹ƒ yathÄ• nubhÄ• vaÃ±ca adÄ• si dÄ•
bhogasÄ• radÄ• nadassanaá¹ƒ, ``abhivÄ• dayiá¹ƒ aÃ±jalikaá¹ƒ akÄ• siâ€™â€™ nti idaá¹ƒ l

<6> __tenÄ• _ti tena yathÄ• vuttena puÃ±Ã±ena hetubhÅ«tena. __me_ti ayaá¹ƒ me-saddo
halaá¹ƒ dÄ• ni pakÄ• situâ€™â€™ ntiÄ• dÄ«su (DN II 65; MN I 281; SN a I 172) karaá¹‡e Ä
``sÄ• dhu me, bhante, bhagavÄ• saá¹ƒkhittena dhammaá¹ƒ desetÅ«â€™â€™ tiÄ• dÄ«su (
sampadÄ• ne, mayhanti attho. ``pubbeva me, bhikkhave, sambodhÄ• anabhisambuddhass
tiÄ• dÄ«su (MN I 206; SN b IV 14; AN a III 104) sÄ• miatthe Ä• gato, idhÄ• pi sÄ• miatthe e
svÄ• yaá¹ƒ me-saddo tena me puÃ±Ã±enÄ• ti ca me etÄ• disoti ca ubhayattha sambandhita

evaá¹ƒ tÄ• ya devatÄ• ya paÃ±he byÄ• kate Ä• yasmÄ• mahÄ• moggallÄ• no vitthÄ• rena
saparivÄ• rÄ• ya tassÄ• devatÄ• ya sÄ• tthikÄ• ahosi. thero tato manussalokaá¹ƒ Ä• gantv
pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ• \Ee 26/ taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampatt
desesi. gÄ• thÄ• eva pana saá¹…gahaá¹ƒ Ä• ruá¸·hÄ• ti.

paá¹-hamapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ•

__pÄ«á¹-haá¹ƒ_ \Be 22/ __te veá¸·uriyamaya_nti dutiyapÄ«á¹-havimÄ• naá¹ƒ. tassa aá¹-á¹
atthavaá¹‡á¹‡anÄ• ca paá¹-hame vuttanayeneva veditabbÄ• . ayaá¹ƒ pana viseso --- sÄ• v
itthÄ« attano gehaá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ ekaá¹ƒ theraá¹ƒ passitvÄ• pasannacit
dentÄ« attano pÄ«á¹-haá¹ƒ upari nÄ«lavatthena attharitvÄ• adÄ• si. tena tassÄ• devaloke
veá¸·uriyamayaá¹ƒ pallaá¹…kavimÄ• naá¹ƒ nibbattaá¹ƒ. tena vuttaá¹ƒ ---

8__._ á¹• 21 ``pÄ«á¹-haá¹ƒ te veá¸·uriyamayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ gacchati yenal

alaá¹…kate malyadhare suvatthe, obhÄ• sasi vijjurivabbha kÅ«á¹-aá¹ƒ ||

9__._ á¹• 21 ``kena \Ne 20/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

10__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

11__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

12__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , abbhÄ• gatÄ• nÄ• sanakaá¹ƒ adÄ• s

abhivÄ• dayiá¹ƒ aÃ±jalikaá¹ƒ akÄ• siá¹ƒ, yathÄ• nubhÄ• vaÃ±ca adÄ• si dÄ• naá¹ƒ ||

13__._ á¹• 21 ``tena \Ee 27/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

14__._ á¹• 21 ``akkhÄ• mi \Be 23/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

<8> tattha __veá¸·uriyamaya_nti veá¸·uriyamaá¹‡imayaá¹ƒ. veá¸·uriyamaá¹‡i nÄ• ma viá¸·Å viá¸·Å«ragÄ• massa ca avidÅ«re uppajjanakamaá¹‡i. tassa kira viá¸·Å«ragÄ• maá¹-á¹-hÄ• m pana avidÅ«re bhavattÄ• veá¸·uriyanteva paÃ±Ã±Ä• yittha. taá¹ƒsadisavaá¹‡á¹‡anibhatÄ• nÄ• maá¹ƒ jÄ• taá¹ƒ yathÄ• taá¹ƒ manussaloke laddhanÄ• mavaseneva devaloke devaputt mayÅ«ragÄ«vavaá¹‡á¹‡aá¹ƒ vÄ• hoti, vÄ• yasapattavaá¹‡á¹‡aá¹ƒ vÄ• , siniddhaveá¹‡upat pana mayÅ«ragÄ«vavaá¹‡á¹‡aá¹ƒ veditabbaá¹ƒ. sesaá¹ƒ sabbaá¹ƒ paá¹-hamapÄ«á¹-havim

dutiyapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. tatiyapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ•

__pÄ«á¹-haá¹ƒ te sovaá¹‡á¹‡amaya_nti tatiyapÄ«á¹-havimÄ• naá¹ƒ. tassa vatthu rÄ• jagah aÃ±Ã±ataro kira \Ne 21/ khÄ«á¹‡Ä• savatthero rÄ• jagahe piá¹‡á¸• Ä• ya caritvÄ• bhattaá¹ kÄ• le bhattakiccaá¹ƒ kÄ• tukÄ• mo ekaá¹ƒ vivaá¹-advÄ• ragehaá¹ƒ upasaá¹…kami. tasmiá itthÄ« saddhÄ• pasannÄ• therassa Ä• kÄ• raá¹ƒ sallakkhetvÄ• ``etha, bhante, idha nisÄ«d karothÄ• â€™â€™ ti attano bhaddapÄ«á¹-haá¹ƒ paÃ±Ã±Ä• petvÄ• upari pÄ«tavatthaá¹ƒ at nirapekkhapariccÄ• gavasena adÄ• si, ``idaá¹ƒ me puÃ±Ã±aá¹ƒ Ä• yatiá¹ƒ sovaá¹‡á¹‡apÄ« hotÅ«â€™â€™ ti patthanaÃ±ca paá¹-á¹-hapesi. atha there tattha nisÄ«ditvÄ• bhattakiccaá¹ dhovitvÄ• uá¹-á¹-hÄ• ya gacchante \Ee 28/ ``bhante, idamÄ• sanaá¹ƒ tumhÄ• kaá¹ƒyeva pa anuggahatthaá¹ƒ paribhuÃ±jathÄ• â€™â€™ ti Ä• ha. thero tassÄ• anukampÄ• ya taá¹ƒ pÄ saá¹…ghassa dÄ• pesi. sÄ• aparena samayena aÃ±Ã±atarena rogena phuá¹-á¹-hÄ• kÄ• la \Be 24/ nibbattÄ«tiÄ• di sabbaá¹ƒ paá¹-hamavimÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ vuttanayeneva v

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15__._ á¹• 21 ``pÄ«á¹-haá¹ƒ te sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ gacchati y

alaá¹…kate malyadhare suvatthe, obhÄ• sasi vijjurivabbhakÅ«á¹-aá¹ƒ ||

16__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

17__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

18__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

19__._ á¹• 21 ``appassa kammassa phalaá¹ƒ mamedaá¹ƒ, yenamhi evaá¹ƒ jalitÄ• nubhÄ• v

ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke ||

20__._ á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ pÄ«á¹-haá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

21__._ á¹• 21 ``tena \Ne 22/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjantÄ« ca me bhogÄ• , ye keci manaso piyÄ• ||

22__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si pu

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

<19> yaÃ±ca \Be 25/ \Ee 29/ pana paÃ±camagÄ• thÄ• yaá¹ƒ __purimÄ• ya jÄ• tiyÄ• manu
jÄ• ti-saddo attheva saá¹…khatalakkhaá¹‡e ``jÄ• ti dvÄ«hi khandhehi saá¹…gahitÄ• â€™â€
atthi nikÄ• ye ``nigaá¹‡á¹-hÄ• nÄ• ma samaá¹‡ajÄ• tÄ«â€™â€™ tiÄ• dÄ«su (AN a III 71).
``yaá¹ƒ mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, paá¹-hamaá¹ƒ viÃ±Ã±Ä• á

tadupÄ• dÄ• ya sÄ• vassa jÄ• tÄ«â€™â€™ tiÄ• dÄ«su (Vin I 124). atthi kule ``akkhitto anup
jÄ• tivÄ• denÄ• â€™â€™ tiÄ• dÄ«su (DN I 303). atthi pasutiyaá¹ƒ ``sampatijÄ• to, Ä• nanda
tiÄ• dÄ«su (DN II 31; MN III 207). atthi bhave ``ekampi jÄ• tiá¹ƒ dvepi jÄ• tiyoâ€™â€™ tiÄ•
53). idhÄ• pi bhave eva daá¹-á¹-habbo. tasmÄ• purimÄ• ya jÄ• tiyÄ• purimasmiá¹ƒ bhave a
attabhÄ• veti attho. bhummatthe hidaá¹ƒ karaá¹‡avacanaá¹ƒ. __manussaloke_ti manussalo
sandhÄ• ya vadati. okÄ• saloko hi idha adhippeto, sattaloko pana ``manussesÅ«â€™â€™ t

<20> __addasa_nti addakkhiá¹ƒ. __viraja_nti vigatarÄ• gÄ• dirajattÄ• virajaá¹ƒ. __bhikkhu
bhikkhuá¹ƒ, sabbaso kilesakÄ• lussiyÄ• bhÄ• vena vippasannacittatÄ• ya __vippasannaá¹ƒ
__anÄ• vilaá¹ƒ_. purimaá¹ƒ purimaÃ±cettha padaá¹ƒ pacchimassa pacchimassa kÄ• raá¹‡a
vigatarÄ• gÄ• dirajattÄ• bhinnakilesatÄ• ya bhikkhuá¹ƒ, bhinnakilesattÄ• kilesakÄ• lussiyÄ
vippasannamanattÄ• anÄ• vilanti. pacchimaá¹ƒ pacchimaá¹ƒ vÄ• padaá¹ƒ purimassa purim
virajaá¹ƒ bhikkhuguá¹‡ayogato. bhinnakileso hi bhikkhu. bhikkhuá¹ƒ vippasannabhÄ• vato.
kilesakÄ• lussiyÄ• bhÄ• vena vippasannamÄ• naso hi bhikkhu. vippasannaá¹ƒ anÄ• vilasaá
rÄ• garajÄ• bhÄ• vena vÄ• ``virajaâ€™â€™ nti vuttaá¹ƒ, dosakÄ• lussiyÄ• bhÄ• vena ``vip
mohabyÄ• kulÄ• bhÄ• vena ``anÄ• vilaâ€™â€™ nti. evaá¹ƒbhÅ«to paramatthato bhikkhu nA
nti vuttaá¹ƒ. __adÄ• saha_nti adÄ• siá¹ƒ ahaá¹ƒ. __pÄ«á¹-ha_nti tadÄ• mama santike vijjan
bhaddapÄ«á¹-haá¹ƒ. __pasannÄ• _ti kammaphalasaddhÄ• ya ratanattayasaddhÄ• ya ca pa
pÄ• á¹‡ibhÄ«_ti aÃ±Ã±aá¹ƒ anÄ• á¹‡Ä• petvÄ• attano hatthehi upanÄ«ya pÄ«á¹-haá¹ƒ paÃ

ettha \Ne 23/ ca ``virajaá¹ƒ bhikkhuá¹ƒ vippasannamanÄ• vilaâ€™â€™ nti iminÄ• khettasa
``pasannÄ• â€™â€™ ti iminÄ• cittasampattiá¹ƒ, ``sehi pÄ• á¹‡ibhÄ«â€™â€™ ti iminÄ• pa
26/ ``pasannÄ• â€™â€™ ti iminÄ• sakkaccadÄ• naá¹ƒ anupahaccadÄ• nanti ca ime dve dA
pÄ• á¹‡ibhÄ«â€™â€™ ti iminÄ• sahatthena dÄ• naá¹ƒ anupaviddhadÄ• nanti ime dve dÄ•
pÄ«tavatthassa attharaá¹‡ena nisÄ«danakÄ• laÃ±Ã±utÄ• ya cittiá¹ƒ katvÄ• dÄ• naá¹ƒ kÄ•
dÄ• naguá¹‡Ä• dassitÄ• ti veditabbÄ• . sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

tatiyapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. catutthapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ•

__pÄ«á¹-haá¹ƒ te veá¸·uriyamaya_nti catutthapÄ«á¹-havimÄ• naá¹ƒ. imassÄ• pi vatthu rÄ•
taá¹ƒ dutiyavimÄ• ne vuttanayeneva veditabbaá¹ƒ. nÄ«lavatthena hi attharitvÄ• pÄ«á¹-hass
vimÄ• naá¹ƒ veá¸·uriyamayaá¹ƒ nibbattaá¹ƒ. sesaá¹ƒ paá¹-hamavimÄ• ne vuttasadisaá¹ƒ. te

23__._ á¹• 21 ``pÄ«á¹-haá¹ƒ te veá¸·uriyamayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ gacchati yena

alaá¹…kate malyadhare suvatthe, obhÄ• sasi vijjurivabbhakÅ«á¹-aá¹ƒ ||

24__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

25__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

26__._ á¹• 21 ``sÄ• \Ee 31/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

27__._ á¹• 21 ``appassa \Be 27/ kammassa phalaá¹ƒ mamedaá¹ƒ, yenamhi evaá¹ƒ jalitÄ• n

ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke ||

28__._ á¹• 21 ``addasaá¹ƒ \Ne 24/ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ pÄ«á¹-haá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

29__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

30__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÄ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

etthÄ• pi hi nÄ«lavatthena attharitvÄ• pÄ«á¹-hassa dinnattÄ• imissÄ• pi vimÄ• naá¹ƒ veá¸·
nibbattaá¹ƒ. tenevettha ``pÄ«á¹-haá¹ƒ te veá¸·uriyamayaâ€™â€™ nti Ä• dito Ä• gataá¹ƒ. se
tatiyasadisamevÄ• ti tattha vuttanayeneva attho veditabbo.

catutthapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kuÃ±jaravimÄ• navaá¹‡á¹‡anÄ•

__kuÃ±jaro te varÄ• roho_ti kuÃ±jaravimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagavÄ• rÄ• jagah

kalandakanivÄ• pe. athekadivasaá¹ƒ rÄ• jagahanagare nakkhattaá¹ƒ ghositaá¹ƒ. nÄ• garÄ•
vÄ• lukaá¹ƒ okiritvÄ• lÄ• japaÃ±camakÄ• ni pupphÄ• ni vippakiriá¹ƒsu, gehadvÄ• re gehad
puá¹‡á¹‡aghaá¹-e ca á¹-hapesuá¹ƒ, yathÄ• vibhavaá¹ƒ nÄ• nÄ• virÄ• gavaá¹‡á¹‡avicittÄ•
ussÄ• pesuá¹ƒ, sabbo jano attano attano vibhavÄ• nurÅ«paá¹ƒ sumaá¹‡á¸• itapasÄ• dhito
sakalanagaraá¹ƒ devanagaraá¹ƒ viya alaá¹…katapaá¹-iyattaá¹ƒ ahosi. atha bimbisÄ• ramah
pubbacÄ• rittavasena \Ee 32/ mahÄ• janassa cittÄ• nurakkhaá¹‡atthaÃ±ca attano rÄ• jabha
mahantena parivÄ• rena mahatÄ• rÄ• jÄ• nubhÄ• vena uá¸·Ä• rena sirisobhaggena nagara

tena ca samayena rÄ• jagahavÄ• sinÄ« ekÄ• kuladhÄ«tÄ• raÃ±Ã±o taá¹ƒ vibhavasampat
rÄ• jÄ• nubhÄ• vaÃ±ca passitvÄ• acchariyabbhutacittajÄ• tÄ• ``ayaá¹ƒ deviddhisadisÄ• v
kho kammunÄ• labbhatÄ«â€™â€™ ti paá¹‡á¸• itasammate pucchi. te tassÄ• kathesuá¹ƒ `
nÄ• ma cintÄ• maá¹‡isadisaá¹ƒ kapparukkhasadisaá¹ƒ, khettasampattiyÄ• cittasampattiyÄ
yaá¹ƒ patthetvÄ• karoti, taá¹ƒ taá¹ƒ nipphÄ• detiyeva. apica Ä• sanadÄ• nena uccÄ• kulÄ«
balasampattipaá¹-ilÄ• bho, vatthadÄ• nena vaá¹‡á¹‡asampattipaá¹-ilÄ• bho, yÄ• nadÄ• nen
dÄ«padÄ• nena cakkhusampattipaá¹-ilÄ• bho, Ä• vÄ• sadÄ• nena sabbasampattipaá¹-ilÄ• b
sutvÄ• ``devasampatti ito uá¸·Ä• rÄ• hoti maÃ±Ã±eâ€™â€™ ti tattha cittaá¹ƒ á¹-hapetvÄ•
ussÄ• hajÄ• tÄ• ahosi.

mÄ• tÄ• pitaro cassÄ• ahataá¹ƒ vatthayugaá¹ƒ navapÄ«á¹-haá¹ƒ ekaá¹ƒ padumakalÄ• pa
taá¹‡á¸• ulakhÄ«rÄ• ni ca paribhogatthÄ• ya pesesuá¹ƒ. sÄ• tÄ• ni disvÄ• ``ahaÃ±ca dÄ•
me deyyadhammo laddhoâ€™â€™ ti tuá¹-á¹-hamÄ• nasÄ• dutiyadivase dÄ• naá¹ƒ sajjent
sampÄ• detvÄ• , tassa parivÄ• rabhÄ• vena aÃ±Ã±ampi bahuá¹ƒ khÄ• danÄ«yabhojanÄ«y
gandhaparibhaá¹‡á¸• aá¹ƒ katvÄ• vikasitapadumapattakiÃ±jakkhakesaropasobhitesu padu
paÃ±Ã±Ä• petvÄ• , ahatena setavatthena attharitvÄ• Ä• sanassa catunnaá¹ƒ pÄ• dÄ• naá¹
mÄ• lÄ• guá¸·aÃ±ca á¹-hapetvÄ• , Ä• sanassa upari vitÄ• naá¹ƒ bandhitvÄ• mÄ• lÄ• dÄ• n
Ä• sanassa samantato bhÅ«miá¹ƒ sakesarehi padumapattehi \Ee 33/ sabbasantharaá¹ƒ \Be
``dakkhiá¹‡eyye Ä• gate pÅ«jessÄ• mÄ«â€™â€™ ti pupphapÅ«ritaá¹ƒ caá¹…koá¹-akaá¹ƒ e

athevaá¹ƒ katadÄ• nÅ«pakaraá¹‡asaá¹ƒvidhÄ• nÄ• sÄ«saá¹ƒnhÄ• tÄ• suddhavatthanivat
velaá¹ƒ sallakkhetvÄ• ekaá¹ƒ dÄ• siá¹ƒ Ä• á¹‡Ä• pesi ``gaccha je, amhÄ• kaá¹ƒ tÄ• disaá¹
pariyesÄ• hÄ«â€™â€™ ti. tena ca samayena Ä• yasmÄ• sÄ• riputto sahassathavikaá¹ƒ nik
piá¹‡á¸• Ä• ya caranto antaravÄ«thiá¹ƒ paá¹-ipanno hoti. atha sÄ• dÄ• sÄ« theraá¹ƒ vandit
tumhÄ• kaá¹ƒ pattaá¹ƒ me dethÄ• â€™â€™ ti. ``ekissÄ• upÄ• sikÄ• ya anuggahatthaá¹ƒ it
thero tassÄ• pattaá¹ƒ adÄ• si. sÄ• theraá¹ƒ gehaá¹ƒ pavesesi. atha sÄ• itthÄ« therassa p
Ä• sanaá¹ƒ dassetvÄ• ``nisÄ«datha, bhante, idamÄ• sanaá¹ƒ paÃ±Ã±attaâ€™â€™ nti vatv
sakesarehi padumapattehi theraá¹ƒ pÅ«jayamÄ• nÄ• Ä• sanassa samantato okiritvÄ• paÃ
sappimadhusakkharÄ• sammissena appodakamadhupÄ• yÄ• sena parivisi. parivisantÄ« ca
puÃ±Ã±assÄ• nubhÄ• vena dibbagajakÅ«á¹-Ä• gÄ• rapallaá¹…kasobhitÄ• dibbasampattiy

padumÄ• nÄ• ma mÄ• vigatÄ• hontÅ«â€™â€™ ti patthanaá¹ƒ akÄ• si. puna there katabh
sappimadhusakkharÄ• hi pÅ«retvÄ• pallaá¹…ke atthataá¹ƒ sÄ• á¹-akaá¹ƒ cumbaá¹-akaá¹ƒ
á¹-hapetvÄ• there ca anumodanaá¹ƒ katvÄ• pakkamante dve purise Ä• á¹‡Ä• pesi ``theras
pallaá¹…kaá¹ƒ vihÄ• raá¹ƒ netvÄ• therassa niyyÄ• tetvÄ• Ä• gacchathÄ• â€™â€™ ti. te ta

sÄ• \Ne 26/ aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane yojanasatubbedhe kana
accharÄ• sahassaparivÄ• rÄ• . patthanÄ• vasena cassÄ• paÃ±cayojanubbedho padumam
padumapattakiÃ±jakkhakesaropasobhito manuÃ±Ã±adassano sukhasamphasso
vividharatanaraá¹ƒsijÄ• lasamujjalahemÄ• bharaá¹‡avibhÅ«sito gajavaro nibbatti. tassÅ«pa
yathÄ• vuttasobhÄ• tisayayutto yojaniko kanakapallaá¹…ko nibbatti. sÄ• dibbasampattiá¹ƒ
antarantarÄ• taá¹ƒ kuÃ±jaravimÄ• nassa upari ratanavicittaá¹ƒ pallaá¹…kaá¹ƒ abhiruyha m
nandanavanaá¹ƒ gacchati. athekasmiá¹ƒ ussavadivase devatÄ• su yathÄ• sakaá¹ƒ dibbÄ• n
uyyÄ• nakÄ«á¸·anatthaá¹ƒ \Be 30/ nandanavanaá¹ƒ gacchantÄ«sÅ«tiÄ• dinÄ• sabbaá¹ƒ
paá¹-hamapÄ«á¹-havimÄ• navaá¹‡á¹‡anÄ• yaá¹ƒ Ä• gatasadisaá¹ƒ, tasmÄ• tattha vuttana
thero ---

31__._ á¹• 21 ``kuÃ±jaro te varÄ• roho, nÄ• nÄ• ratanakappano.

ruciro thÄ• mavÄ• javasampanno, Ä• kÄ• samhi samÄ«hati ||

32__._ á¹• 21 ``padumi padmapattakkhi, padmuppalajutindharo.

padmacuá¹‡á¹‡Ä• bhikiá¹‡á¹‡aá¹…go, soá¹‡á¹‡apokkharamÄ• ladhÄ• ||

33__._ á¹• 21 ``padumÄ• nusaá¹-aá¹ƒ maggaá¹ƒ, padmapattavibhÅ«sitaá¹ƒ.

á¹-hitaá¹ƒ vaggu manugghÄ• tÄ«, mitaá¹ƒ gacchati vÄ• raá¹‡o ||

34__._ á¹• 21 ``tassa pakkamamÄ• nassa, soá¹‡á¹‡akaá¹ƒsÄ• ratissarÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

35__._ á¹• 21 ``tassa nÄ• gassa khandhamhi, sucivatthÄ• alaá¹…katÄ• .

mahantaá¹ƒ accharÄ• saá¹…ghaá¹ƒ, vaá¹‡á¹‡ena atirocasi ||

36__._ á¹• 21 ``dÄ• nassa \Ee 35/ te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitÄ• â€™â€™ ti || --- Ä• ha.

<31> tattha __kuÃ±jaro te varÄ• roho_ti kuÃ±je giritaá¹-e ramati abhiramati, tattha vÄ• rava
nadanto vicarati. kuá¹ƒ vÄ• pathaviá¹ƒ tadabhighÄ• tena jarayatÄ«ti kuÃ±jaro, giricarÄ• dib
hatthÄ«, ayaá¹ƒ pana kÄ«á¸·anakÄ• le kuÃ±jarasadisatÄ• ya evaá¹ƒ vutto. Ä• ruyhatÄ«ti \N
Ä• rohanÄ«yoti attho. varo aggo seá¹-á¹-ho Ä• rohoti \Be 31/ varÄ• roho, uttamayÄ• nanti vu
__nÄ• nÄ• ratanakappano_ti nÄ• nÄ• vidhÄ• ni ratanÄ• ni etesanti nÄ• nÄ• ratanÄ• ,
kumbhÄ• laá¹…kÄ• rÄ• dihatthÄ• laá¹…kÄ• rÄ• . tehi vihito kappanno sannÄ• ho yassa so
abhiratiá¹ƒ detÄ«ti __ruciro, _ manuÃ±Ã±oti attho. __thÄ• mavÄ• _ti thiro, balavÄ• ti attho. _
sampannajavo, sÄ«ghajavoti vuttaá¹ƒ hoti. __Ä• kÄ• samhi samÄ«hatÄ«_ti Ä• kÄ• se antali
Ä• ruá¸·hÄ• naá¹ƒ khobhaá¹ƒ akaronto carati gacchatÄ«ti attho.

<32> __padumÄ«_ti padumasamÄ• navaá¹‡á¹‡atÄ• ya ``padumaâ€™â€™ nti laddhanÄ• n
samannÄ• gatattÄ• padumÄ«. __padmapattakkhÄ«_ti kamaladalasadisanayane, Ä• lapana
__padmuppalajutindharo_ti dibbapadumuppalamÄ• lÄ• laá¹…katasarÄ«ratÄ• ya tahaá¹ƒ tah
vijjotamÄ• naá¹ƒ padumuppalajutiá¹ƒ dhÄ• retÄ«ti padumuppalajutindharo. __padmacuá¹‡á
\Ee 36/ padumapattakiÃ±jakkhakesarehi samantato okiá¹‡á¹‡agatto. __soá¹‡á¹‡apokkharan
hemamayakamalamÄ• lÄ• bhÄ• rÄ«.

<33> __padumÄ• nusaá¹-aá¹ƒ maggaá¹ƒ padmapattavibhÅ«sita_nti hatthino padanikkhepe
sandhÄ• rentehi mahantehi padumehi anusaá¹-aá¹ƒ vippakiá¹‡á¹‡aá¹ƒ, nÄ• nÄ• virÄ• gava
pattehi ito cito ca paribbhamantehi visesato maá¹‡á¸• itatÄ• ya vibhÅ«sitaá¹ƒ maggaá¹ƒ gac
__á¹-hita_nti idaá¹ƒ maggavisesanaá¹ƒ, padumapattavibhÅ«sitaá¹ƒ hutvÄ• á¹-hitaá¹ƒ magg
cÄ• ru, kiriyÄ• visesanaÃ±cetaá¹ƒ, ma-kÄ• ro padasandhikaro. __anugghÄ• tÄ«_ti na uggh
nisinnÄ• naá¹ƒ Ä«sakampi khobhaá¹ƒ akarontoti attho. __mita_nti nimmitaá¹ƒ, nikkhepapad
attho. ayaÃ±hettha attho ``vaggu cÄ• ru padanikkhepaá¹ƒ katvÄ• gacchatÄ«â€™â€™ ti. __
pamÄ• á¹‡ayuttaá¹ƒ, nÄ• tisÄ«ghaá¹ƒ, nÄ• tisaá¹‡ikanti vuttaá¹ƒ hoti. __vÄ• raá¹‡o_ti hatth
paccatthikavÄ• raá¹‡ato gamanaparikkilesavÄ• raá¹‡ato ca ``vÄ• raá¹‡oâ€™â€™ ti vuccati

<34> __tassa_ \Be 32/ __pakkamamÄ• nassa, soá¹‡á¹‡asaá¹ƒkÄ• ratissarÄ• _ti tassa yat
gacchantassa soá¹‡á¹‡akaá¹ƒsÄ• suvaá¹‡á¹‡amayÄ• ghaá¹‡á¹-Ä• ratissarÄ• ramaá¹‡Ä«
olambantÄ«ti adhippÄ• yo. tassa hi kuÃ±jarassa ubhosu passesu mahÄ• kolambappamÄ• â
hemamayÄ• anekasatÄ• mahantiyo ghaá¹‡á¹-Ä• tahaá¹ƒ tahaá¹ƒ olambamÄ• nÄ• pacala
payuttavÄ• ditato ativiya manoharasaddo niccharati \Ee 37/. tenÄ• ha __ ``tesaá¹ƒ suyyati n
paÃ±caá¹…gike yathÄ• â€™â€™ _ti. tassattho --- yathÄ• nÄ• ma Ä• tataá¹ƒ vitataá¹ƒ Ä• ta
susiranti evaá¹ƒ paÃ±caá¹…gike tÅ«riye kusalehi vÄ• diyamÄ• ne á¹-hÄ• nuppattiyÄ• mano
dassentena gÄ• yantena samÄ«rito vÄ• ditasaro vaggu rajanÄ«yo nigghoso suyyati, evaá¹ƒ
sovaá¹‡á¹‡akaá¹ƒsÄ• naá¹ƒ tapanÄ«yaghaá¹‡á¹-Ä• naá¹ƒ nigghoso suyyatÄ«ti.

<35> __nÄ• gassÄ• _ti hatthinÄ• gassa. __mahanta_nti sampattimahattenÄ• pi saá¹…khyÄ
__accharÄ• saá¹…gha_nti devakaÃ±Ã±Ä• samÅ«haá¹ƒ. __vaá¹‡á¹‡enÄ• _ti rÅ«pena.

<36> __dÄ• nassÄ• _ti dÄ• namayapuÃ±Ã±assa. __sÄ«lassÄ• _ti kÄ• yikasaá¹ƒvarÄ• disa
avuttavikappanattho. tena abhivÄ• danÄ• diá¹ƒ avuttaá¹ƒ cÄ• rittasÄ«laá¹ƒ saá¹…gaá¹‡hÄ•

evaá¹ƒ therena pucchitÄ• sÄ• devatÄ• paÃ±haá¹ƒ vissajjesi, tamatthaá¹ƒ dassetuá¹ƒ ---

37__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

ayaá¹ƒ gÄ• thÄ• dhammasaá¹…gÄ• hakehi vuttÄ• , tassÄ• attho heá¹-á¹-hÄ• vutto eva.

38__._ á¹• 21 ``disvÄ• na guá¹‡asampannaá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ sataá¹ƒ.

adÄ• siá¹ƒ pupphÄ• bhikiá¹‡á¹‡aá¹ƒ, Ä• sanaá¹ƒ dussasanthataá¹ƒ ||

39__._ á¹• 21 ``upaá¸• á¸• haá¹ƒ padmamÄ• lÄ• haá¹ƒ, Ä• sanassa samantato.

abbhokirissaá¹ƒ pattehi, pasannÄ• sehi pÄ• á¹‡ibhi ||

40__._ á¹• 21 ``tassa \Ee 38/ kammakusalassa, idaá¹ƒ me Ä«disaá¹ƒ phalaá¹ƒ.

sakkÄ• ro garukÄ• ro ca, devÄ• naá¹ƒ apacitÄ• ahaá¹ƒ ||

41__._ á¹• 21 ``yo \Be 33/ ve sammÄ• vimuttÄ• naá¹ƒ, santÄ• naá¹ƒ brahmacÄ• rinaá¹ƒ.

pasanno Ä• sanaá¹ƒ dajjÄ• , evaá¹ƒ nande yathÄ• ahaá¹ƒ ||

42__._ á¹• 21 ``tasmÄ• hi attakÄ• mena, mahattamabhikaá¹…khatÄ• .

Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ hoti, sarÄ«rantimadhÄ• rinaâ€™â€™ nti || --- devatÄ• ya vuttagÄ•

<38> tattha \Ne 29/ __guá¹‡asampanna_nti sabbehi sÄ• vakaguá¹‡ehi samannÄ• gataá¹ƒ,
etena sÄ• vakapÄ• ramiÃ±Ä• á¹‡assa matthakappattiá¹ƒ dasseti. __jhÄ• yi_nti Ä• rammaá¹
lakkhaá¹‡Å«panijjhÄ• nanti duvidhenÄ• pi jhÄ• nena jhÄ• yanasÄ«laá¹ƒ, tena vÄ• jhÄ• pet

sabbasaá¹ƒkilesapakkhaá¹ƒ jhÄ• petvÄ• á¹-hitaá¹ƒ. tato eva jhÄ• ne ratanti __jhÄ• narataá
santaá¹ƒ vÄ• , sappurisanti attho. __pupphÄ• bhikiá¹‡á¹‡a_nti pupphehi abhikiá¹‡á¹‡aá¹ƒ, k
abhippakiá¹‡á¹‡anti attho. __dussasanthata_nti vatthena upari atthataá¹ƒ.

<39> __upaá¸• á¸• haá¹ƒ padmamÄ• lÄ• ha_nti upaá¸• á¸• haá¹ƒ padumapupphaá¹ƒ ahaá
therena nisinnassa Ä• sanassa samantÄ• bhÅ«miyaá¹ƒ. __abbhokirissa_nti abhiokiriá¹ƒ ab
__pattehÄ«_ti, tassa upaá¸• á¸• hapadumassa visuá¹ƒ visuá¹ƒ katehi pattehi pupphavassÄ•
okirinti attho.

<40> __idaá¹ƒ me Ä«disaá¹ƒ phala_nti iminÄ• ``kuÃ±jaro te varÄ• rohoâ€™â€™ tiÄ• dinÄ
aggahitaÃ±ca Ä• yuyasasukharÅ«pÄ• dibhedaá¹ƒ \Ee 39/ attano dibbasampattiá¹ƒ ekato da
aggahitameva attano Ä• nubhÄ• vasampattiá¹ƒ dassetuá¹ƒ __ ``sakkÄ• ro garukÄ• roâ€™â
kevalaá¹ƒ bhante tumhehi yathÄ• vuttameva idha mayhaá¹ƒ puÃ±Ã±aphalaá¹ƒ, apica kho id
Ä• dhipateyyampÄ«â€™â€™ ti dasseti. tattha __sakkÄ• ro_ti Ä• darakiriyÄ• , devehi attano
tathÄ• __garukÄ• ro_ti garukÄ• tabbatÄ• . __devÄ• na_nti devehi. __apacitÄ• _ti pÅ«jitÄ• .

<41> __sammÄ• vimuttÄ• na_nti suá¹-á¹-hu vimuttÄ• naá¹ƒ sabbasaá¹ƒkilesappahÄ• yÄ«n
santakÄ• yavacÄ«manokammÄ• naá¹ƒ sÄ• dhÅ«naá¹ƒ. maggabrahmacariyassa ca sÄ• sar
__brahmacÄ• rinaá¹ƒ. pasanno Ä• sanaá¹ƒ dajjÄ• _ti \Be 34/ kammaphalasaddhÄ• ya ratan
pasannamÄ• naso hutvÄ• yadi Ä• sanamattampi dadeyya. __evaá¹ƒ nande yathÄ• aha_nt
Ä• sanadÄ• nena etarahi nandÄ• mi modÄ• mi, evameva aÃ±Ã±opi nandeyya modeyya.

<42> __tasmÄ• _ti tena kÄ• raá¹‡ena. __hi_-saddo nipÄ• tamattaá¹ƒ. __attakÄ• menÄ• _ti
attano hitÄ• vahaá¹ƒ kammaá¹ƒ karoti, na ahitÄ• vahaá¹ƒ, so attakÄ• mo. __mahatta_nti vip
__sarÄ«rantimadhÄ• rina_nti antimaá¹ƒ dehaá¹ƒ dhÄ• rentÄ• naá¹ƒ, khÄ«á¹‡Ä• savÄ• nant
yasmÄ• arahataá¹ƒ Ä• sanadÄ• nena ahaá¹ƒ evaá¹ƒ dibbasampattiyÄ• modÄ• mi, tasmÄ•
abhivuddhiá¹ƒ patthayamÄ• nena antimasamussaye á¹-hitÄ• naá¹ƒ Ä• sanaá¹ƒ dÄ• tabbaá
puÃ±Ã±anti dasseti. tesaá¹ƒ vuttasadisamevÄ• ti.

kuÃ±jaravimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-hamanÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡acchadanaá¹ƒ_ \Ee 40/ __nÄ• va_nti nÄ• vÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatt
viharante soá¸·asamattÄ• bhikkhÅ« aÃ±Ã±atarasmiá¹ƒ gÄ• makÄ• vÄ• se vasitvÄ• vutthav
passissÄ• ma, dhammaÃ±ca suá¹‡issÄ• mÄ• â€™â€™ ti sÄ• vatthiá¹ƒ uddissa gimhasama
antarÄ• magge ca nirudako kantÄ• ro, te ca tattha ghammÄ• bhitattÄ• kilantÄ• tasitÄ• pÄ
aÃ±Ã±atarassa gÄ• massa avidÅ«rena gacchanti. tattha aÃ±Ã±atarÄ• itthÄ« udakabhÄ• ja

udapÄ• nÄ• bhimukhÄ« gacchati. atha te bhikkhÅ« taá¹ƒ disvÄ• ``yatthÄ• yaá¹ƒ itthÄ« gac
pÄ• nÄ«yaá¹ƒ laddhuá¹ƒ sakkÄ• â€™â€™ ti pipÄ• sÄ• paretÄ• taá¹ƒdisÄ• bhimukhÄ• gar
avidÅ«re aá¹-á¹-haá¹ƒsu. sÄ• itthÄ« tato udakaá¹ƒ gahetvÄ• nivattitukÄ• mÄ• te bhikkhÅ«
udakena atthikÄ• pipÄ• sitÄ• â€™â€™ ti Ã±atvÄ• garucittÄ«kÄ• raá¹ƒ upaá¹-á¹-hapetvÄ•
pattathavikato parissÄ• vanaá¹ƒ nÄ«haritvÄ• parissÄ• vetvÄ• yÄ• vadatthaá¹ƒ pÄ• nÄ«yaá
sÄ«tale katvÄ• tassÄ• itthiyÄ• pÄ• nÄ«yadÄ• ne anumodanaá¹ƒ vatvÄ• agamaá¹ƒsu.

sÄ• \Be 35/ taá¹ƒ puÃ±Ã±aá¹ƒ hadaye á¹-hapetvÄ• antarantarÄ• anussarantÄ« aparabhÄ
tÄ• vatiá¹ƒsabhavane nibbatti. tassÄ• puÃ±Ã±Ä• nubhÄ• vena kapparukkhopasobhitaá¹ƒ m
taá¹ƒ vimÄ• naá¹ƒ parikkhipitvÄ• muttajÄ• larajatavibhÅ«sitÄ• viya sikatÄ• vakiá¹‡á¹‡apaá
maá¹‡ikkhandhanimmalasalilavÄ• hinÄ« \Ee 41/ saritÄ• . tassÄ• ubhosu tÄ«resu uyyÄ• nav
pokkharaá¹‡Ä« paÃ±cavaá¹‡á¹‡apadumasaá¹‡á¸• amaá¹‡á¸• itÄ• saha suvaá¹‡á¹‡anÄ• vÄ
dibbasampattiá¹ƒ anubhavantÄ« nÄ• vÄ• ya kÄ«á¸·antÄ« laá¸·antÄ« vicarati. athekadivasaá
mahÄ• moggallÄ• no devacÄ• rikaá¹ƒ caranto taá¹ƒ devadhÄ«taraá¹ƒ nÄ• vÄ• ya kÄ«á¸·an
katapuÃ±Ã±akammaá¹ƒ pucchanto ---

43__._ á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi pokkharaá¹‡iá¹ƒ, padmaá¹ƒ chindasi pÄ• á¹‡inÄ• ||

44__._ á¹• 21 ``kena \Ne 31/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

45__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- Ä• ha.

tato therena puá¹-á¹-hÄ• ya devatÄ• ya vissajjitÄ• kÄ• raá¹ƒ dassetuá¹ƒ saá¹…gÄ«tikÄ• rel

46__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

ayaá¹ƒ gÄ• thÄ• vuttÄ• .

47__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

disvÄ• na bhikkhÅ« tasite kilante, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ adÄ• siá¹ƒ ||

48__._ á¹• 21 ``yo \Be 36/ ve kilantÄ• na pipÄ• sitÄ• naá¹ƒ, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá

sÄ«todakÄ• tassa bhavanti najjo, pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«kÄ• ||

49__._ á¹• 21 ``taá¹ƒ Ä• pagÄ• anupariyanti sabbadÄ• , sÄ«todakÄ• vÄ• lukasanthatÄ• n

ambÄ• \Ee 42/ ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ• ||

50__._ á¹• 21 ``taá¹ƒbhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, vimÄ• naseá¹-á¹-haá¹ƒ bhusa sobha

tassÄ«dha kammassa ayaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ puÃ±Ã±akatÄ• labhanti ||

51__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

52__._ á¹• 21 ``akkhÄ• mi \Ne 32/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

ayaá¹ƒ devatÄ• ya vissajjitÄ• kÄ• ro.

<43> tattha __suvaá¹‡á¹‡acchadana_nti vicittabhittiviracanehi rattasuvaá¹‡á¹‡amayehi ubh
paá¹-icchÄ• ditabbhantaratÄ• ya ceva nÄ• nÄ• ratanasamujjalitena kanakamayÄ• laá¹…kÄ•
suvaá¹‡á¹‡acchadanaá¹ƒ. __nÄ• va_nti potaá¹ƒ. so hi orato pÄ• raá¹ƒ pavati gacchatÄ«ti p
nÄ• vÄ• ti ca vuccati. __nÄ• rÄ«_ti tassÄ• devadhÄ«tÄ• ya Ä• lapanaá¹ƒ. narati netÄ«ti na
paá¹-hamapakatibhÅ«to satto itarÄ• ya pakatiyÄ• seá¹-á¹-hatthena puri setÄ«ti ``purisoâ€™
nayanaá¹-á¹-hena \Be 37/ ``naroâ€™â€™ ti. puttabhÄ• tubhÅ«topi hi puggalo mÄ• tujeá¹-á¹
pituá¹-á¹-hÄ• ne tiá¹-á¹-hati, pageva bhattubhÅ«to. narassa esÄ• ti nÄ• rÄ«, ayaÃ±ca sama
pavattÄ• ruá¸·hivasena itarÄ• supi tathÄ• vuccati. __ogÄ• hasi pokkharaá¹‡i_nti satipi ratt
bahuvidhe ratanamaye jalajakusume pokkharasaá¹…khÄ• tÄ• naá¹ƒ dibbapadumÄ• naá¹ƒ t
``pokkharaá¹‡Ä«â€™â€™ ti laddhanÄ• maá¹ƒ dibbasaraá¹ƒ jalavihÄ• raratiyÄ• anupavisas

chindasi pÄ• á¹‡inÄ• _ti rajatamayanÄ• á¸·aá¹ƒ padumarÄ• garatanamayapattasaá¹…ghÄ•
kanakamayakaá¹‡á¹‡ikÄ• kiÃ±jakkhakesaraá¹ƒ dibbakamalaá¹ƒ lÄ«lÄ• ravindaá¹ƒ kattukÄ•
bhaÃ±jasi.

<47> __tasite_ti pipÄ• site. __kilante_ti tÄ• ya pipÄ• sÄ• ya addhÄ• naparissamena ca kila
__uá¹-á¹-hÄ• yÄ• _ti uá¹-á¹-hÄ• navÄ«riyaá¹ƒ katvÄ• , Ä• lasiyaá¹ƒ anÄ• pajjitvÄ• ti attho.

<48> __yo ve_tiÄ• dinÄ• yathÄ• ahaá¹ƒ, evaá¹ƒ aÃ±Ã±epi Ä• yatanagatena udakadÄ• na
paá¹-ilabhantÄ«ti diá¹-á¹-hena adiá¹-á¹-hassa anumÄ• navidhiá¹ƒ dassentÄ« therena puá¹-á
sÄ• dhÄ• raá¹‡ato vissajjeti. tattha __tassÄ• _ti __ta_nti ca yathÄ• vuttapuÃ±Ã±akÄ• rinaá¹

<49> __anupariyantÄ«_ti anurÅ«pavasena parikkhipanti. tassa vasanaá¹-á¹-hÄ• naparikkhi
nÄ• ma hoti. __tilakÄ• _ti bandhujÄ«vakapupphasadisapupphÄ• ekÄ• rukkhajÄ• ti. __uddÄ
``rÄ• jarukkhÄ• â€™â€™ tipi vuccanti.

<50> __taá¹ƒbhÅ«mibhÄ• gehÄ«_ti tÄ• disehi bhÅ«mibhÄ• gehi, yathÄ• vuttapokkharaá¹‡Ä
bhÅ«mipadesehÄ«ti \Ne 33/ attho. __upetarÅ«pa_nti pÄ• saá¹ƒsiyabhÄ• vena upetaá¹ƒ, tes
pokkharaá¹‡Ä«Ä• dÄ«naá¹ƒ vasena ramaá¹‡Ä«yasannivesanti vuttaá¹ƒ hoti. __bhusa sobh
virocamÄ• naá¹ƒ vimÄ• naseá¹-á¹-haá¹ƒ labhantÄ«ti yojanÄ• . sesaá¹ƒ vuttanayamevÄ• ti.

paá¹-hamanÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyanÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡acchadanaá¹ƒ_ \Be 38/ __nÄ• va_nti dutiyanÄ• vÄ• vimÄ• naá¹ƒ. tassa kÄ•
sÄ• vatthiyaá¹ƒ viharante aÃ±Ã±ataro khÄ«á¹‡Ä• savatthero upakaá¹-á¹-hÄ• ya vassÅ«pan
vassaá¹ƒ upagantukÄ• mo sÄ• vatthito taá¹ƒ gÄ• maá¹ƒ uddissa pacchÄ• bhattaá¹ƒ addhÄ•
maggaparissamena kilanto tasito antarÄ• magge aÃ±Ã±ataraá¹ƒ gÄ• maá¹ƒ sampatto, bahi
chÄ• yÅ«dakasampannaá¹-á¹-hÄ• naá¹ƒ apassanto parissamena ca abhibhuyyamÄ• no cÄ
pavisitvÄ• dhuragehasseva dvÄ• re aá¹-á¹-hÄ• si. tattha aÃ±Ã±atarÄ• itthÄ« theraá¹ƒ pass
Ä• gatatthÄ• â€™â€™ ti pucchitvÄ• maggaparissamaá¹ƒ pipÄ• sitabhÄ• vaÃ±ca Ã±atvÄ•
pavesetvÄ• ``idha nisÄ«dathÄ• â€™â€™ ti Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• adÄ• si. tattha n
pÄ• dabbhaÃ±janatelaÃ±ca datvÄ• tÄ• lavaá¹‡á¹-aá¹ƒ gahetvÄ• bÄ«ji. pariá¸·Ä• he vÅ«pa
sugandhaá¹ƒ pÄ• nakaá¹ƒ yojetvÄ• adÄ• si. thero taá¹ƒ pivitvÄ• paá¹-ippassaddhakilamath
pakkÄ• mi. sÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbattÄ«ti sabbaá¹ƒ
veditabbaá¹ƒ. gÄ• thÄ• supi apubbaá¹ƒ natthi. tena vuttaá¹ƒ ---

53__._ á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi pokkharaá¹‡iá¹ƒ, padmaá¹ƒ chindasi pÄ• á¹‡inÄ• ||

54__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

55__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

56__._ á¹• 21 ``sÄ• \Ne 34/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

57__._ á¹• 21 ``ahaá¹ƒ \Be 39/ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manus

disvÄ• na bhikkhuá¹ƒ tasitaá¹ƒ kilantaá¹ƒ, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ adÄ• siá¹ƒ ||

58__._ á¹• 21 ``yo \Ee 45/ ve kilantassa pipÄ• sitassa, á¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ dad

sÄ«todakÄ• tassa bhavanti najjo, pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«kÄ• ||

59__._ á¹• 21 ``taá¹ƒ Ä• pagÄ• anupariyanti sabbadÄ• , sÄ«todakÄ• vÄ• lukasanthatÄ• n

ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ• ||

60__._ á¹• 21 ``taá¹ƒbhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, vimÄ• naseá¹-á¹-haá¹ƒ bhusa sobha

tassÄ«dha kammassa ayaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ puÃ±Ã±akatÄ• labhanti ||

61__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

62__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÄ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

atthavaá¹‡á¹‡anÄ• supi idha ekova theroti apubbaá¹ƒ natthi.

dutiyanÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. tatiyanÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ•

__suvaá¹‡á¹‡acchadanaá¹ƒ_ \Be 40/ __nÄ• va_nti tatiyanÄ• vÄ• vimÄ• naá¹ƒ. tassa kÄ• u
janapadacÄ• rikaá¹ƒ caranto mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ kosalajanapade yen
brÄ• hmaá¹‡agÄ• mo tadavasari. assosuá¹ƒ kho thÅ«á¹‡eyyakÄ• brÄ• hmaá¹‡agahapatikÄ
amhÄ• kaá¹ƒ gÄ• makhettaá¹ƒ anuppattoâ€™â€™ ti \Ne 35/. atha thÅ«á¹‡eyyakÄ• brÄ• hm
micchÄ• diá¹-á¹-hikÄ• maccherapakatÄ• ``sace samaá¹‡o gotamo imaá¹ƒ gÄ• maá¹ƒ pavis
sabbaá¹ƒ imaá¹ƒ janaá¹ƒ attano vacane patiá¹-á¹-hapeyya, tato brÄ• hmaá¹‡adhammo \Ee
labheyyÄ• â€™â€™ ti tattha bhagavato avÄ• sÄ• ya parisakkantÄ• nadÄ«titthesu á¹-hapita
setusaá¹…kamanÄ• ni ca avalaÃ±je akaá¹ƒsu, tathÄ• papÄ• maá¹‡á¸• apÄ• dÄ«ni, ekaá¹ƒ
itarÄ• ni udapÄ• nÄ• ni tiá¹‡Ä• dÄ«hi pÅ«retvÄ• pidahiá¹ƒsu. tena vuttaá¹ƒ udÄ• ne (Ud 69
thÅ«á¹‡eyyakÄ• brÄ• hmaá¹‡agahapatikÄ• udapÄ• naá¹ƒ tiá¹‡assa ca bhusassa ca yÄ• v
muá¹‡á¸• akÄ• samaá¹‡akÄ• pÄ• nÄ«yaá¹ƒ apaá¹ƒsÅ«â€™â€™ â€™ ti.

bhagavÄ• tesaá¹ƒ taá¹ƒ vippakÄ• raá¹ƒ Ã±atvÄ• te anukampanto saddhiá¹ƒ bhikkhusaá¹.
atikkamitvÄ• gantvÄ• anukkamena thÅ«á¹‡aá¹ƒ brÄ• hmaá¹‡agÄ• maá¹ƒ patvÄ• maggÄ•
rukkhamÅ«le paÃ±Ã±atte Ä• sane nisÄ«di. tena ca samayena sambahulÄ• udakahÄ• riniyo
atikkamanti. tasmiÃ±ca gÄ• me ``sace samaá¹‡o gotamo idhÄ• gamissati, na tassa paccug
gehaá¹ƒ Ä• gatassa cassa sÄ• vakÄ• naÃ±ca bhikkhÄ• pi na dÄ• tabbÄ• â€™â€™ ti katikÄ

tattha aÃ±Ã±atarassa brÄ• hmaá¹‡assa dÄ• sÄ« ghaá¹-ena pÄ• nÄ«yaá¹ƒ gahetvÄ• gacch
bhikkhusaá¹…ghaparivutaá¹ƒ nisinnaá¹ƒ disvÄ• bhikkhÅ« ca maggaparissamena kilante ta
pÄ• nÄ«yaá¹ƒ dÄ• tukÄ• mÄ• hutvÄ• ``yadipi me gÄ• mavÄ• sino `samaá¹‡assa gotamass
sÄ• mÄ«cikammampi na kÄ• tabbaâ€™ nti katikaá¹ƒ katvÄ• á¹-hitÄ• , evaá¹ƒ santepi yadi
puÃ±Ã±akkhette dakkhiá¹‡eyye labhitvÄ• pÄ• nÄ«yadÄ• namattenÄ• pi attano patiá¹-á¹-ha
kadÄ• haá¹ƒ ito dukkhajÄ«vitato muccissÄ• mi, kÄ• maá¹ƒ me \Be 41/ ayyako sabbepime g
vÄ• bandhantu vÄ• , Ä«dise puÃ±Ã±akkhette pÄ• nÄ«yadÄ• naá¹ƒ \Ee 47/ dassÄ• mi evÄ•
katvÄ• aÃ±Ã±Ä• hi udakahÄ• rinÄ«hi vÄ• riyamÄ• nÄ• pi jÄ«vite nirapekkhÄ• sÄ«sato pÄ•
ubhohi hatthehi pariggahetvÄ• ekamante á¹-hapetvÄ• saÃ±jÄ• tapÄ«tisomanassÄ• bhaga
paÃ±capatiá¹-á¹-hitena vanditvÄ• pÄ• nÄ«yena nimantesi. bhagavÄ• tassÄ• cittappasÄ• c
anuggaá¹‡hanto pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• hatthapÄ• de dhovitvÄ• pÄ• nÄ«yaá¹ƒ piv
parikkhayaá¹ƒ na gacchati. sÄ• taá¹ƒ disvÄ• puna pasannacittÄ• ekassa bhikkhussa adÄ•
aparassÄ• ti sabbesampi adÄ• si, udakaá¹ƒ na khÄ«yateva. sÄ• haá¹-á¹-hatuá¹-á¹-hÄ• yat

gehÄ• bhimukhÄ« agamÄ• si. tassÄ• sÄ• miko brÄ• hmaá¹‡o pÄ• nÄ«yassa dinnabhÄ• va
bhinnaá¹ƒ, ahaÃ±ca gÄ• rayho katoâ€™â€™ ti kodhena pajjalanto taá¹-ataá¹-Ä• yamÄ• no
\Ne 36/ hatthehi ca pÄ• dehi ca pahari. sÄ• tena upakkamena jÄ«vitakkhayaá¹ƒ patvÄ• tÄ•
nibbati, vimÄ• naá¹ƒ cassÄ• paá¹-hamanÄ• vÄ• vimÄ• ne vuttasadisaá¹ƒ uppajji.

atha kho bhagavÄ• Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• mantesi ``iá¹…gha me tvaá¹ƒ, Ä• nan
Ä• harÄ• â€™â€™ ti. thero ``idÄ• ni, bhante, udapÄ• no thÅ«á¹‡eyyakehi dÅ«sito, na sakkÄ
Ä• harituâ€™â€™ nti Ä• ha. bhagavÄ• dutiyampi tatiyampi Ä• á¹‡Ä• pesi. tatiyavÄ• re ther
Ä• dÄ• ya udapÄ• nÄ• bhimukho agamÄ• si. gacchante there udapÄ• ne udakaá¹ƒ paripuá¹
samantato sandati, sabbaá¹ƒ tiá¹‡abhusaá¹ƒ upalavitvÄ• sayameva apagacchati. tena sand
uparÅ«pari vaá¸• á¸• hantena aÃ±Ã±e jalÄ• saye pÅ«retvÄ• taá¹ƒ gÄ• maá¹ƒ parikkhipante
ajjhottharÄ«yati. taá¹ƒ pÄ• á¹-ihÄ• riyaá¹ƒ disvÄ• brÄ• hmaá¹‡Ä• acchariyabbhutacittajÄ• t
khamÄ• pesuá¹ƒ, taá¹…khaá¹‡aÃ±Ã±eva udakogho antaradhÄ• yi. te bhagavato ca bhikkhu
nivÄ• saá¹-á¹-hÄ• naá¹ƒ saá¹ƒvidhÄ• ya svÄ• tanÄ• ya nimantetvÄ• dutiyadivase mahÄ• dÄ
buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ paá¹‡Ä«tena khÄ• danÄ«yena bhojanÄ«yena p
brÄ• hmaá¹‡agahapatikÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ payirupÄ•

tena \Be 42/ ca samayena sÄ• devatÄ• attano sampattiá¹ƒ paccavekkhitvÄ• tassÄ• kÄ•
taá¹ƒ ``pÄ• nÄ«yadÄ• naâ€™â€™ nti Ã±atvÄ• pÄ«tisomanassajÄ• tÄ• ``handÄ• haá¹ƒ idÄ
sammÄ• paá¹-ipannesu katÄ• naá¹ƒ appakÄ• nampi kÄ• rÄ• naá¹ƒ uá¸·Ä• raphalataÃ±ca m
karissÄ• mÄ«â€™â€™ ti ussÄ• hajÄ• tÄ• accharÄ• sahassaparivÄ• rÄ• uyyÄ• nÄ• disahit
mahatiyÄ• deviddhiyÄ• mahantena devÄ• nubhÄ• vena mahÄ• janakÄ• yassa passantass
bhagavantaá¹ƒ upasaá¹…kamitvÄ• abhivÄ• detvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. ath
parisÄ• ya kammaphalaá¹ƒ paccakkhato vibhÄ• vetukÄ• mo ---

63__._ á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi pokkharaá¹‡iá¹ƒ, padmaá¹ƒ chindasi pÄ• á¹‡inÄ• ||

64__._ á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• nivesÄ• te, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• Ä• bhanti, samantÄ• caturo disÄ• ||

65__._ á¹• 21 ``kena \Ne 37/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

66__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

catÅ«hi gÄ• thÄ• hi pucchi.

67__._ á¹• 21 ``sÄ• \Ee 49/ devatÄ• attamanÄ• , sambuddheneva pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

saá¹…gÄ«tikÄ• rÄ• Ä• haá¹ƒsu.

68__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

disvÄ• na bhikkhÅ« tasite kilante, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ adÄ• siá¹ƒ ||

69__._ á¹• 21 ``yo \Be 43/ ve kilantÄ• na pipÄ• sitÄ• naá¹ƒ, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá

sÄ«todakÄ• tassa bhavanti najjo, pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«kÄ• ||

70__._ á¹• 21 ``taá¹ƒ Ä• pagÄ• anupariyanti sabbadÄ• , sÄ«todakÄ• vÄ• lukasanthatÄ• n

ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ• ||

71__._ á¹• 21 ``taá¹ƒbhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, vimÄ• naseá¹-á¹-haá¹ƒ bhusa sobha

tassÄ«dha kammassa ayaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ puÃ±Ã±akatÄ• labhanti ||

72__._ á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• nivesÄ• me, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• Ä• bhanti, samantÄ• caturo disÄ• ||

73__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

tappajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

74__._ á¹• 21 ``akkhÄ• mi \Ne 38/ te buddha mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• sati.

etassa kammassa phalaá¹ƒ mamedaá¹ƒ, atthÄ• ya buddho udakaá¹ƒ apÄ• yÄ«â€™â€™ ti

vissajjanagÄ• thÄ• yo.

<63> tattha kiÃ±cÄ• pi sÄ• devatÄ• yadÄ• bhagavÄ• pucchi, tadÄ• taá¹ƒ nÄ• vaá¹ƒ Ä• pokkharaá¹‡iá¹ƒ ogÄ• hati, nÄ• pi padumaá¹ƒ \Ee 50/ chindati, kammÄ• nubhÄ• vacoditÄ• jalavihÄ• rapasutÄ• tathÄ• karotÄ«ti taá¹ƒ kiriyÄ• vicchedaá¹ƒ dassanavasenevaá¹ƒ vuttaá kevalamidheva, atha kho heá¹-á¹-himesupi evameva daá¹-á¹-habbo.

<72> __kÅ«á¹-Ä• gÄ• rÄ• _ti \Be 44/ suvaá¹‡á¹‡amayakaá¹‡á¹‡ikÄ• baddhagehavanto. __ kaccharÄ• nÄ«ti attho. tenÄ• ha ``vibhattÄ• bhÄ• gaso mitÄ• â€™â€™ ti. tÄ• ni hi catusÄ• aÃ±Ã±amaÃ±Ã±assa paá¹-ibimbabhÅ«tÄ• ni viya paá¹-ivibhattarÅ«pÄ• ni samappamÄ• á¹‡ honti. __daddallamÄ• nÄ• _ti ativiya vijjotamÄ• nÄ• . __Ä• bhantÄ«_ti maá¹‡iratanakanakan

<74> __mamÄ• _ti idaá¹ƒ pubbÄ• parÄ• pekkhaá¹ƒ, mama kammassa mama atthÄ• yÄ• ti apÄ• yÄ«_ti yadetaá¹ƒ udakadÄ• naá¹ƒ vuttaá¹ƒ, etassa puÃ±Ã±akammassa idaá¹ƒ phalaá yasmÄ• mamatthÄ• ya sadevake loke aggadakkhiá¹‡eyyo buddho bhagavÄ• mayÄ• dinn vuttanayameva.

evaá¹ƒ pasannamÄ• nasÄ• ya devatÄ• ya bhagavÄ• sÄ• mukkaá¹ƒsikaá¹ƒ dhammadesan sÄ• desanÄ• pariyosÄ• ne sotÄ• pattiphale patiá¹-á¹-hahi, sampattaparisÄ• yapi dhammad

tatiyanÄ• vÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dÄ«pavimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Ne 39/ __vaá¹‡á¹‡enÄ• _ti dÄ«pavimÄ• naá¹ƒ. tassa kÄ• uppatti? bhag viharante uposathadivase sambahulÄ• \Ee 51/ upÄ• sakÄ• uposathikÄ• hutvÄ• purebhat dÄ• naá¹ƒ datvÄ• kÄ• lasseva bhuÃ±jitvÄ• suddhavatthanivatthÄ• suddhuttarÄ• saá¹…gÄ pacchÄ• bhattaá¹ƒ vihÄ• raá¹ƒ gantvÄ• manobhÄ• vanÄ«ye bhikkhÅ« payirupÄ• sitvÄ• sÄ vihÄ• reyeva vasitukÄ• mÄ• naá¹ƒ tesaá¹ƒ dhammaá¹ƒ suá¹‡antÄ• naá¹ƒyeva sÅ«riyo atth tatthekÄ• aÃ±Ã±atarÄ• itthÄ« ``idÄ• ni dÄ«pÄ• lokaá¹ƒ kÄ• tuá¹ƒ yuttaâ€™â€™ nti cintetv padÄ«peyyaá¹ƒ Ä• harÄ• petvÄ• padÄ«paá¹ƒ ujjÄ• letvÄ• dhammÄ• sanassa purato á¹-ha tena padÄ«padÄ• nena attamanÄ• pÄ«tisomanassajÄ• tÄ• hutvÄ• vanditvÄ• attano geha kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane \Be 45/ jotirasavimÄ• ne nibbatti. sarÄ«rasobhÄ• p pabhassarÄ• aÃ±Ã±e deve abhibhavitvÄ• dasa disÄ• obhÄ• sayamÄ• nÄ• tiá¹-á¹-hati. at mahÄ• moggallÄ• no devacÄ• rikaá¹ƒ carantoti sabbaá¹ƒ heá¹-á¹-hÄ• Ä• gatanayeneva ve

75__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

76__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

77__._ á¹• 21 ``kena tvaá¹ƒ vimalobhÄ• sÄ• , atirocasi devatÄ• .

kena te sabbagattehi, sabbÄ• obhÄ• sate disÄ• ||

78__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

catÅ«hi gÄ• thÄ• hi pucchi.

79__._ á¹• 21 ``sÄ• \Ee 52/ \Ne 40/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

80__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

tamandhakÄ• ramhi timÄ«sikÄ• yaá¹ƒ, padÄ«pakÄ• lamhi adÄ• si dÄ«paá¹ƒ ||

81__._ á¹• 21 ``yo andhakÄ• ramhi timÄ«sikÄ• yaá¹ƒ, padÄ«pakÄ• lamhi dadÄ• ti dÄ«paá¹ƒ

uppajjati jotirasaá¹ƒ vimÄ• naá¹ƒ, pahÅ«tamalyaá¹ƒ bahupuá¹‡á¸• arÄ«kaá¹ƒ ||

82__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

83__._ á¹• 21 ``tenÄ• haá¹ƒ \Be 46/ vimalobhÄ• sÄ• , atirocÄ• mi devatÄ• .

tena me sabbagattehi, sabbÄ• obhÄ• sate disÄ• ||

84__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÂ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

vissajjesi.

<75> tattha __abhikkantena vaá¹‡á¹‡enÄ• _ti ettha abhikkanta-saddo ``abhikkantÄ• , bhan
paá¹-hamo yÄ• moâ€™â€™ tiÄ• dÄ«su (AN c 8.20; Ud 45; Vin II 383) khaye Ä• gato. ``aya
puggalÄ• naá¹ƒ abhikkantataro ca paá¹‡Ä«tataro cÄ• â€™â€™ tiÄ• dÄ«su (AN a IV 100) su
bhante, abhikkantaá¹ƒ, bhanteâ€™â€™ tiÄ• dÄ«su (DN I 250; Vin III 15) abbhanumodane.
vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ tiÄ• dÄ«su (Vv 857) abhirÅ«pe. idhÄ
daá¹-á¹-habbo. tasmÄ• __abhikkantenÄ• _ti atikantena atimanÄ• pena, abhirÅ«penÄ• ti att
chavivaá¹‡á¹‡ena. __obhÄ• sentÄ« disÄ• sabbÄ• _ti sabbÄ• pi dasa disÄ• jotentÄ« ekÄ•
viyÄ• ti Ä• ha __ ``osadhÄ« viya tÄ• rakÄ• â€™â€™ _ti. ussannÄ• pabhÄ• etÄ• ya dhÄ«y
anubalappadÄ• yikÄ• ti katvÄ• ``osadhÄ«â€™â€™ ti laddhanÄ• mÄ• tÄ• rakÄ• yathÄ• s
tiá¹-á¹-hati, evameva tvaá¹ƒ sabbÄ• disÄ• obhÄ• sayantÄ« tiá¹-á¹-hasÄ«ti.

<77> __sabbagattehÄ«_ti sabbehi sarÄ«rÄ• vayavehi, sakalehi aá¹…gapaccaá¹…gehi obh
hetumhi cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __sabbÄ• obhÄ• sate disÄ• _ti sabbÄ• pi dasadisÄ•
tipi paá¹-hanti, tesaá¹ƒ sabbÄ• disÄ• ti bahuvacanameva daá¹-á¹-habbaá¹ƒ.

<81> __padÄ«pakÄ• lamhÄ«_ti padÄ«pakaraá¹‡akÄ• le, padÄ«pujjalanayogge andhakÄ• r
andhakÄ• ramhi timÄ«sikÄ• yaâ€™â€™ nti, bahale \Be 47/ mahandhakÄ• reti attho. __dad
ujjÄ• lento vÄ• anujjÄ• lento vÄ• padÄ«padÄ• naá¹ƒ dadÄ• ti, padÄ«popakaraá¹‡Ä• ni dak
pariccajati. __upapajjati jotirasaá¹ƒ vimÄ• na_nti paá¹-isandhiggahaá¹‡avasena jotirasaá¹ƒ
upagacchatÄ«ti. sesaá¹ƒ vuttanayameva.

atha yathÄ• pucchite atthe devatÄ• ya kathite thero tameva kathaá¹ƒ aá¹-á¹-huppattiá¹ƒ kat
tassÄ• kallacittÄ• dibhÄ• vaá¹ƒ Ã±atvÄ• saccÄ• ni pakÄ• sesi, saccapariyosÄ• ne sapariv
sotÄ• pattiphale patiá¹-á¹-hahi. thero tato Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi,
vatthusmiá¹ƒ sampattaparisÄ• ya vitthÄ• rena dhammaá¹ƒ desesi \Ee 54/. sÄ• desanÄ• m
jÄ• tÄ• , mahÄ• jano visesato dÄ«padÄ• ne sakkaccakÄ• rÄ« ahosÄ«ti.

dÄ«pavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. tiladakkhiá¹‡avimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena vaá¹‡á¹‡enÄ• _ti tiladakkhiá¹‡avimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagavÄ•
jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena ca samayena rÄ• jagahe aÃ±Ã±atarÄ• it
Ä• tape sukkhÄ• peti telaá¹ƒ kÄ• tukÄ• mÄ• . sÄ• ca parikkhÄ«á¹‡Ä• yukÄ• taá¹ƒ divasam
nirayasaá¹ƒvattanikaá¹ƒ cassÄ• kammaá¹ƒ okÄ• saá¹ƒ katvÄ• á¹-hitaá¹ƒ. atha naá¹ƒ bhag
lokaá¹ƒ volokento dibbacakkhunÄ• disvÄ• cintesi ``ayaá¹ƒ itthÄ« ajja kÄ• laá¹ƒ katvÄ• nira
yaá¹ƒnÅ«nÄ• haá¹ƒ tilabhikkhÄ• paá¹-iggahaá¹‡ena taá¹ƒ saggÅ«pagaá¹ƒ kareyyaâ€™â€™
taá¹…khaá¹‡eneva rÄ• jagahaá¹ƒ gantvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«v
piá¹‡á¸• Ä• ya \Ne 42/ caranto anupubbena tassÄ• gehadvÄ• raá¹ƒ pÄ• puá¹‡i. sÄ• itthÄ«
saÃ±jÄ• tapÄ«tisomanassÄ• sahasÄ• uá¹-á¹-hahitvÄ• kataÃ±jalÄ« aÃ±Ã±aá¹ƒ dÄ• tabbay
hatthapÄ• de dhovitvÄ• tile rÄ• siá¹ƒ katvÄ• ubhohi hatthehi pariggahetvÄ• aÃ±jalipÅ«raá
patte Ä• kiritvÄ• bhagavantaá¹ƒ vandi. taá¹ƒ bhagavÄ• anukampamÄ• no \Be 48/ ``sukhin
pakkÄ• mi. sÄ• tassÄ• rattiyÄ• paccÅ«sasamaye kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane
kanakavimÄ• ne suttapabuddhÄ• viya nibbatti.

athÄ• yasmÄ• mahÄ• moggallÄ• no devacÄ• rikaá¹ƒ caranto taá¹ƒ accharÄ• sahassapariv
virocamÄ• namupagantvÄ• ---

85__._ á¹• 21 ``abhikkantena \Ee 55/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

86__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

87__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- pucchi.

88__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

89__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke |

90__._ á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

Ä• sajja dÄ• naá¹ƒ adÄ• siá¹ƒ, akÄ• mÄ• tiladakkhiá¹‡aá¹ƒ.

dakkhiá¹‡eyyassa buddhassa, pasannÄ• sehi pÄ• á¹‡ibhi ||

91__._ á¹• 21 ``tena \Ne 43/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

92__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÂ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

sÄ• vissajjesi.

<90> tattha \Be 49/ __Ä• sajjÄ• _ti ayaá¹ƒ Ä• sajja-saddo ``Ä• sajja naá¹ƒ tathÄ• gataâ€™â
350) ghaá¹-á¹-ena Ä• gato. ``Ä• sajja dÄ• naá¹ƒ detÄ«â€™â€™ tiÄ• dÄ«su (DN III 336; AN
samÄ• gameyeva daá¹-á¹-habbo. tasmÄ• __Ä• sajjÄ• _ti samÄ• gantvÄ• , samavÄ• yena s
``akÄ• mÄ• â€™â€™ _ti. sÄ• hi deyyadhammasaá¹ƒvidhÄ• napubbakaá¹ƒ purimasiddhaá¹
sahasÄ• sampatte bhagavati pavattitaá¹ƒ \Ee 56/ tiladÄ• naá¹ƒ sandhÄ• yÄ• ha ``Ä• sajja d
akÄ• mÄ• tiladakkhiá¹‡aâ€™â€™ nti. sesaá¹ƒ vuttanayameva.

tiladakkhiá¹‡avimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. paá¹-hamapatibbatÄ• vimÄ• navaá¹‡á¹‡anÄ•

__koÃ±cÄ• mayÅ«rÄ• diviyÄ• ca haá¹ƒsÄ• _ti patibbatÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatt
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tattha aÃ±Ã±atarÄ• itthÄ« patibbatÄ•
anukÅ«lavattinÄ« khamÄ• padakkhiá¹‡aggÄ• hinÄ«, na kuddhÄ• pi paá¹-ippharati, apharus
saddhÄ• pasannÄ• yathÄ• vibhavaá¹ƒ dÄ• nÄ• ni ca adÄ• si. sÄ• kenacideva rogena phu
tÄ• vatiá¹ƒsabhavane nibbatti. athÄ• yasmÄ• mahÄ• moggallÄ• no purimanayeneva devac
devadhÄ«taraá¹ƒ mahatiá¹ƒ sampattiá¹ƒ anubhavantiá¹ƒ disvÄ• tassÄ• samÄ«pamupagat
accharÄ• sahassaparivutÄ• saá¹-á¹-hisakaá¹-abhÄ• rÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itattab
sirasÄ• vanditvÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. theropi tÄ• ya katapuÃ±Ã±akammaá¹ƒ pucc

93__._ á¹• 21 ``koÃ±cÄ• mayÅ«rÄ• diviyÄ• ca haá¹ƒsÄ• , vaggussarÄ• kokilÄ• sampata

pupphÄ• bhikiá¹‡á¹‡aá¹ƒ rammamidaá¹ƒ vimÄ• naá¹ƒ, anekacittaá¹ƒ naranÄ• risevitaá¹ƒ ||

94__._ á¹• 21 ``tatthacchasi \Ne 44/ devi mahÄ• nubhÄ• ve, iddhÄ« vikubbanti anekarÅ«pÄ

imÄ• \Ee 57/ ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti ca ||

95__._ á¹• 21 ``deviddhipattÄ• si \Be 50/ mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- Ä• ha.

96__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

97__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , patibbatÄ• naÃ±Ã±amanÄ• ahosiá¹

mÄ• tÄ• va puttaá¹ƒ anurakkhamÄ• nÄ• , kuddhÄ• pihaá¹ƒ nappharusaá¹ƒ avocaá¹ƒ ||

98__._ á¹• 21 ``sacce á¹-hitÄ• mosavajjaá¹ƒ pahÄ• ya, dÄ• ne ratÄ• saá¹…gahitattabhÄ• v

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

99__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

100__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si pu

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

sÄ• devatÄ• vissajjesi.

<93> tattha __koÃ±cÄ• _ti koÃ±casakuá¹‡Ä• , ye ``sÄ• rasÄ• â€™â€™ tipi vuccanti. __ma

__diviyÄ• _ti dibbÄ• nubhÄ• vÄ• . idaÃ±hi padaá¹ƒ ``diviyÄ• koÃ±cÄ• , diviyÄ• mayÅ«rÄ•
padehi yojetabbaá¹ƒ. __haá¹ƒsÄ• _ti suvaá¹‡á¹‡ahaá¹ƒsÄ• dihaá¹ƒsÄ• . __vaggussarÄ• _ti
kÄ• á¸·akokilÄ• ceva sukkakokilÄ• ca. __sampatantÄ«_ti devatÄ• ya abhiramaá¹‡atthaá¹ƒ
laá¸·antÄ• samantato patanti vicaranti. koÃ±cÄ• dirÅ«pena hi devatÄ• ya ratijananatthaá¹ƒ
devatÄ• kÄ«á¸·antÄ• \Ee 58/ \Ne 45/ laá¸·antÄ• ``koÃ±cÄ• â€™â€™ tiÄ• dinÄ• vuttÄ• . _
ganthitÄ• ganthitehi nÄ• nÄ• vidharatanakusumehi okiá¹‡á¹‡aá¹ƒ. __ramma_nti ramaá¹‡Ä«
__anekacitta_nti anekehi uyyÄ• nakapparukkhapokkharaá¹‡iÄ• dÄ«hi vimÄ• nesu ca aneke
cittaá¹ƒ. __naranÄ• risevita_nti parivÄ• rabhÅ«tehi devaputtehi devadhÄ«tÄ• hi ca upasevit

<94> __iddhÄ« vikubbanti anekarÅ«pÄ• _ti nÄ• nÄ• rÅ«pÄ• naá¹ƒ vidaá¹ƒsanena anekarÅ
iddhÄ« vikubbantÄ« vikubbaniddhiyo valaÃ±jentÄ« acchasÄ«ti yojanÄ• .

<97> __anaÃ±Ã±amanÄ• _ti patibbatÄ• , patito aÃ±Ã±asmiá¹ƒ mano etissÄ• ti aÃ±Ã±aman
anaÃ±Ã±amanÄ• , mayhaá¹ƒ sÄ• mikato aÃ±Ã±asmiá¹ƒ purise pÄ• pakaá¹ƒ cittaá¹ƒ na upp
puttaá¹ƒ anurakkhamÄ• nÄ• _ti yathÄ• mÄ• tÄ• puttaá¹ƒ, evaá¹ƒ mayhaá¹ƒ sÄ• mikaá¹ƒ, s
ahitÄ• panayanakÄ• matÄ• ya ca anuddayamÄ• nÄ• . __kuddhÄ• pihaá¹ƒ nappharusaá¹ƒ a
aphÄ• sukaá¹ƒ paá¹-icca kuddhÄ• pi samÄ• nÄ• ahaá¹ƒ pharusavacanaá¹ƒ na kathesiá¹ƒ,
abhÄ• sinti adhippÄ• yo.

<98> __sacce á¹-hitÄ• _ti sacce patiá¹-á¹-hitÄ• . yasmÄ• musÄ• vÄ• dÄ• veramaá¹‡iyÄ•
hoti, na kadÄ• ci saccavacanamattenÄ• ti \Ee 59/ Ä• ha --- __mosavajjaá¹ƒ pahÄ• yÄ• _ti m
__dÄ• ne ratÄ• _ti dÄ• ne abhiratÄ• , yuttappayuttÄ• ti attho. __saá¹…gahitattabhÄ• vÄ• _ti
attÄ• naá¹ƒ viya sabhÄ• veneva paresaá¹ƒ saá¹…gaá¹‡hanasÄ«lÄ• annaÃ±ca pÄ• naÃ±ca
pasannacittÄ• sakkaccaá¹ƒ cittÄ«kÄ• rena adÄ• siá¹ƒ, aÃ±Ã±aÃ±ca vatthÄ• didÄ• naá¹ƒ vi
adÄ• sinti yojanÄ• . sesaá¹ƒ vuttanayameva.

patibbatÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. dutiyapatibbatÄ• vimÄ• navaá¹‡á¹‡anÄ•

__veá¸·uriyathambha_nti \Be 52/ dutiyapatibbatÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatti? sÄ• va
aÃ±Ã±atarÄ• upÄ• sikÄ• patibbatÄ• hutvÄ• saddhÄ• pasannÄ• paÃ±ca sÄ«lÄ• ni suvis
yathÄ• vibhavaÃ±ca dÄ• nÄ• ni adÄ• si, sÄ• kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane uppaj
vuttanayameva.

101__._ á¹• 21 ``veá¸·uriyathambhaá¹ƒ \Ne 46/ ruciraá¹ƒ pabhassaraá¹ƒ, vimÄ• namÄ• ruyh

tatthacchasi devi mahÄ• nubhÄ• ve, uccÄ• vacÄ• iddhi vikubbamÄ• nÄ• .

imÄ• ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti ca ||

102__._ á¹• 21 ``deviddhipattÄ• si mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- pucchi.

103__._ á¹• 21 ``sÄ• \Ee 60/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

104__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , upÄ• sikÄ• cakkhumato ahosiá¹ƒ.

pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ ||

105__._ á¹• 21 ``amajjapÄ• no ca musÄ• abhÄ• á¹‡iá¹ƒ, sakena sÄ• minÄ• ahosiá¹ƒ tuá¹

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

106__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

107__._ á¹• 21 ``akkhÄ• mi \Be 53/ te bhikkhu mahÄ• nubhÄ• va,

manussabhÅ«tÄ• yamakÄ• si puÃ±Ã±aá¹ƒ.

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- vissajjesi.

<101> tattha __veá¸·uriyathambha_nti veá¸·uriyamaá¹‡imayathambhaá¹ƒ. __rucira_nti ram
__pabhassara_nti ativiya bhÄ• suraá¹ƒ. __uccÄ• vacÄ• _ti uccÄ• ca avacÄ• ca, vividhÄ• t

104-5__._ __upÄ• sikÄ• _ti saraá¹‡agamanena upÄ• sikÄ• lakkhaá¹‡e á¹-hitÄ• . vuttaÃ±hi

``yato \Ne 47/ kho, mahÄ• nÄ• ma, ariyasÄ• vako buddhaá¹ƒ saraá¹‡aá¹ƒ gato hoti, dhamm
saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gato hoti, ettÄ• vatÄ• kho, mahÄ• nÄ• ma, ariyasÄ• vako upÄ•
1033).

__cakkhumato_ti paÃ±cahi cakkhÅ«hi cakkhumato buddhassa bhagavato. evaá¹ƒ upÄ• sik
Ä• sayasuddhiá¹ƒ dassetvÄ• payogasuddhiá¹ƒ dassetuá¹ƒ __ ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ
tattha __sakena sÄ• minÄ• ahosiá¹ƒ tuá¹-á¹-hÄ• _ti micchÄ• cÄ• rÄ• veramaá¹‡imÄ• ha. s
vuttasadisameva.

dutiyapatibbatÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. paá¹-hamasuá¹‡isÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena vaá¹‡á¹‡enÄ• _ti suá¹‡isÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatti? sÄ• vatthiyaá
aÃ±Ã±atarasmiá¹ƒ gehe ekÄ• kulasuá¹‡hÄ• gehaá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-haá¹ƒ khÄ«
saÃ±jÄ• tapÄ«tisomanassÄ• ``idaá¹ƒ mayhaá¹ƒ uttamaá¹ƒ puÃ±Ã±akkhettaá¹ƒ upaá¹-á¹-hi
laddhaá¹ƒ pÅ«vabhÄ• gaá¹ƒ Ä• dÄ• ya Ä• darena therassa upanesi, thero taá¹ƒ paá¹-iggah
gato. sÄ• aparabhÄ• ge kÄ• laá¹ƒ \Be 54/ katvÄ• tÄ• vatiá¹ƒsabhavane uppajji. sesaá¹ƒ sa
vuttasadisameva. tena vuttaá¹ƒ ---

108__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

109__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

110__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

111__._ á¹• 21 ``sÄ• \Ne 48/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

112__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , suá¹‡isÄ• ahosiá¹ƒ sasurassa geh

113__._ á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ pÅ«vaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

bhÄ• gaá¸• á¸• habhÄ• gaá¹ƒ datvÄ• na, modÄ• mi nandane vane ||

114__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

115__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si pu

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

<112> tattha __suá¹‡isÄ• _ti puttassa bhariyÄ• . itthiyÄ• hi sÄ• mikassa pitÄ• ``sasuroâ€™
ca sÄ• ``suá¹‡isÄ• â€™â€™ ti. taá¹ƒ sandhÄ• ya ``suá¹‡isÄ• ahosiá¹ƒ sasurassa geheâ€™

<113> __bhÄ• gaá¸• á¸• habhÄ• ga_nti \Be 55/ attanÄ• laddhapaá¹-ivÄ«sato upaá¸• á¸• ha
vane_ti therena nandanavane diá¹-á¹-hatÄ• ya Ä• ha. sesaá¹ƒ vuttanayameva.

suá¹‡isÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. dutiyasuá¹‡isÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Ee 62/ __vaá¹‡á¹‡enÄ• _ti dutiyasuá¹‡isÄ• vimÄ• naá¹ƒ. ettha pana apu
aá¹-á¹-huppattiyaá¹ƒ kummÄ• sadÄ• nameva viseso. tena vuttaá¹ƒ ---

116__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

117__._ á¹• 21 ``kena \Ne 49/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

118__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

119__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

120__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , suá¹‡isÄ• ahosiá¹ƒ sasurassa geh

121__._ á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ bhÄ• gaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

kummÄ• sapiá¹‡á¸• aá¹ƒ datvÄ• na, modÄ• mi nandane vane ||

122__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

123__._ á¹• 21 ``akkhÄ• mi \Be 56/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamak

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

<121> tattha __bhÄ• ga_nti kummÄ• sakoá¹-á¹-hÄ• saá¹ƒ. tenÄ• ha __ ``kummÄ• sapiá¹‡á
kummÄ• soti ca yavakummÄ• so vutto. sesaá¹ƒ vuttanayameva.

dutiyasuá¹‡isÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

15. uttarÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena vaá¹‡á¹‡enÄ• _ti uttarÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagavÄ• rÄ• j
kalandakanivÄ• pe. tena \Ee 63/ ca samayena puá¹‡á¹‡o nÄ• ma duggatapuriso rÄ• jagaha
\Ne 50/ jÄ«vati, tassa bhariyÄ• uttarÄ• , uttarÄ• ca nÄ• ma dhÄ«tÄ• ti dve eva gehamÄ• n
rÄ• jagahe ``mahÄ• janena sattÄ• haá¹ƒ nakkhattaá¹ƒ kÄ«á¸·itabbaâ€™â€™ nti ghosanaá¹
seá¹-á¹-hi pÄ• tova Ä• gataá¹ƒ puá¹‡á¹‡aá¹ƒ ``tÄ• ta, amhÄ• kaá¹ƒ parijano nakkhattaá¹ƒ k
kiá¹ƒ nakkhattaá¹ƒ kÄ«á¸·issasi, udÄ• hu bhatiá¹ƒ karissasÄ«â€™â€™ ti Ä• ha. ``sÄ• mi, na
sadhanÄ• naá¹ƒ hoti, mama pana gehe svÄ• tanÄ• ya yÄ• gutaá¹‡á¸• ulÄ• nipi natthi, kiá¹ƒ
labhanto kasituá¹ƒ gamissÄ• mÄ«â€™ ti. ``tena hi goá¹‡e gaá¹‡hassÅ«â€™â€™ ti. so bala

bhaddanaá¹…galaÃ±ca gahetvÄ• ``bhadde, nÄ• garÄ• nakkhattaá¹ƒ kÄ«á¸·anti, ahaá¹ƒ da
gamissÄ• mi, mayhampi tÄ• va ajja diguá¹‡aá¹ƒ nivÄ• paá¹ƒ pacitvÄ• bhattaá¹ƒ Ä• hareyy
vatvÄ• khettaá¹ƒ agamÄ• si.

sÄ• riputtattheropi sattÄ• haá¹ƒ nirodhasamÄ• panno tato vuá¹-á¹-hÄ• ya ``kassa nu kho aj
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti olokento puá¹‡á¹‡aá¹ƒ attano Ã±Ä• á¹‡ajÄ• lassa anto pa
``saddho nu kho esa, sakkhissati \Be 57/ vÄ• me saá¹…gahaá¹ƒ kÄ• tuâ€™â€™ nti oloken
saá¹…gahaá¹ƒ kÄ• tuá¹ƒ samatthabhÄ• vaÃ±ca tappaccayÄ• ca tassa mahÄ• sampattipaá
pattacÄ«varaá¹ƒ Ä• dÄ• ya tassa kasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• Ä• vÄ• á¹-atÄ«re ekaá¹ƒ
aá¹-á¹-hÄ• si. puá¹‡á¹‡o theraá¹ƒ disvÄ• va kasiá¹ƒ á¹-hapetvÄ• paÃ±capatiá¹-á¹-hitena the
``dantakaá¹-á¹-hena attho bhavissatÄ«â€™â€™ ti dantakaá¹-á¹-haá¹ƒ kappiyaá¹ƒ katvÄ• a
pattaÃ±ca parissÄ• vanaÃ±ca nÄ«haritvÄ• adÄ• si. so ``pÄ• nÄ«yena attho bhavissatÄ«â€
pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• adÄ• si.

thero cintesi ``ayaá¹ƒ paresaá¹ƒ pacchimagehe vasati, sacassa gehadvÄ• raá¹ƒ gamissÄ•
daá¹-á¹-huá¹ƒ na sakkhissati, yÄ• vassa bhariyÄ• bhattaá¹ƒ Ä• dÄ• ya maggaá¹ƒ paá¹-ipajj
bhavissÄ• mÄ«â€™â€™ ti. so tattheva thokaá¹ƒ \Ee 64/ vÄ«tinÄ• metvÄ• tassÄ• maggÄ•
antonagarÄ• bhimukho pÄ• yÄ• si. sÄ• antarÄ• magge theraá¹ƒ disvÄ• cintesi ``appekadÄ
ayyaá¹ƒ na passÄ• mi, appekadÄ• me ayyaá¹ƒ passantiyÄ• deyyadhammo na hoti, ajja pa
deyyadhammo cÄ• yaá¹ƒ atthi, karissati nu kho me saá¹…gahaâ€™â€™ nti. sÄ• bhattabhÄ
paÃ±capatiá¹-á¹-hitena vanditvÄ• ``bhante, idaá¹ƒ lÅ«khaá¹ƒ vÄ• paá¹‡Ä«taá¹ƒ vÄ• ti acin
saá¹…gahaá¹ƒ karothÄ• â€™â€™ ti Ä• ha. atha thero pattaá¹ƒ upanÄ• metvÄ• tÄ• ya eker
dhÄ• retvÄ• ekena hatthena tato bhattaá¹ƒ dadamÄ• nÄ• ya upaá¸• á¸• habhatte dinne ``al
pattaá¹ƒ pidahi. sÄ• ``bhante, ekova paá¹-ivÄ«so, na sakkÄ• dvidhÄ• kÄ• tuá¹ƒ, tumhÄ• k
idhalokasaá¹…gahaá¹ƒ akatvÄ• paralokasaá¹…gahaá¹ƒ karotha, niravasesameva dÄ• tukÄ
sabbamevassa \Ne 51/ patte patiá¹-á¹-hÄ• petvÄ• ``tumhehi diá¹-á¹-hadhammassa bhÄ• gi
patthanaá¹ƒ akÄ• si. thero ``evaá¹ƒ hotÅ«â€™â€™ ti vatvÄ• á¹-hitakova anumodanaá¹ƒ ka
udakaphÄ• sukaá¹-á¹-hÄ• ne nisÄ«ditvÄ• bhattakiccaá¹ƒ akÄ• si. sÄ• pi paá¹-inivattitvÄ• ta
bhattaá¹ƒ paci.

puá¹‡á¹‡opi aá¸• á¸• hakarÄ«samattaá¹ƒ á¹-hÄ• naá¹ƒ kasitvÄ• jighacchaá¹ƒ sahituá¹ƒ asa
vissajjetvÄ• ekaá¹ƒ rukkhachÄ• yaá¹ƒ pavisitvÄ• maggaá¹ƒ olokento nisÄ«di. athassa bha
gacchamÄ• nÄ• taá¹ƒ disvÄ• va ``esa jighacchÄ• pÄ«á¸·ito \Be 58/ maá¹ƒ olokento nisinno
cirÄ• yÄ«â€™ ti tajjetvÄ• patodalaá¹-á¹-hiyÄ• paharissati, mayÄ• katakammaá¹ƒ niratthak
paá¹-ikaccevassa Ä• rocessÄ• mÄ«â€™â€™ ti cintetvÄ• evamÄ• ha ``sÄ• mi, ajjekadivasa
mayÄ• katakammaá¹ƒ niratthakaá¹ƒ kari, ahaá¹ƒ pÄ• tova te bhattaá¹ƒ Ä• harantÄ« antarÄ
disvÄ• tava bhattaá¹ƒ tassa datvÄ• puna gehaá¹ƒ gantvÄ• bhattaá¹ƒ pacitvÄ• Ä• gatÄ• ,
cittaâ€™â€™ nti. so ``kiá¹ƒ vadesi, bhaddeâ€™â€™ ti pucchitvÄ• puna tamatthaá¹ƒ sutvÄ

sÄ• dhu vata te kataá¹ƒ mama bhattaá¹ƒ ayyassa dadamÄ• nÄ• ya, mayÄ• pissa ajja pÄ• to
mukhodakaÃ±ca dinnaâ€™â€™ nti pasannamÄ• naso taá¹ƒ vacanaá¹ƒ abhinanditvÄ• uss
kilantakÄ• yo tassÄ• aá¹…ke sÄ«saá¹ƒ katvÄ• niddaá¹ƒ okkami.

athassa pÄ• tova kasitaá¹-á¹-hÄ• naá¹ƒ paá¹ƒsucuá¹‡á¹‡aá¹ƒ upÄ• dÄ• ya sabbaá¹ƒ rattas
kaá¹‡ikÄ• rapuppharÄ• si viya sobhamÄ• naá¹ƒ aá¹-á¹-hÄ• si. so pabuddho oloketvÄ• bhar
mayÄ• kasitaá¹-á¹-hÄ• naá¹ƒ sabbaá¹ƒ mama suvaá¹‡á¹‡aá¹ƒ hutvÄ• paÃ±Ã±Ä• yati, kiá¹
laddhabhattatÄ• ya akkhÄ«ni bhamantÄ«â€™â€™ ti. ``sÄ• mi, mayhampi evameva paÃ±Ã±
uá¹-á¹-hÄ• ya tattha gantvÄ• ekaá¹ƒ piá¹‡á¸• aá¹ƒ gahetvÄ• naá¹…galasÄ«se paharitvÄ•
Ã±atvÄ• ``aho ayyassa dhammasenÄ• patissa dinnadÄ• ne ajjeva vipÄ• ko dassito, na kho
dhanaá¹ƒ paá¹-icchÄ• detvÄ• paribhuÃ±jituâ€™â€™ nti bhariyÄ• ya Ä• bhataá¹ƒ bhattapÄ
pÅ«retvÄ• rÄ• jakulaá¹ƒ gantvÄ• raÃ±Ã±Ä• katokÄ• so pavisitvÄ• rÄ• jÄ• naá¹ƒ abhivÄ•
vutte ``deva, ajja mayÄ• kasitaá¹-á¹-hÄ• naá¹ƒ sabbaá¹ƒ suvaá¹‡á¹‡arÄ• simeva hutvÄ• á
Ä• harÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti Ä• ha. ``kosi tvaâ€™â€™ nti? ``puá¹‡á¹‡o nÄ• m
te ajja kataâ€™â€™ nti? ``dhammasenÄ• patissa me pÄ• tova dantakaá¹-á¹-haÃ±ca mukho
bhariyÄ• yapi me mayhaá¹ƒ Ä• haá¹-abhattaá¹ƒ tasseva dinnaâ€™â€™ nti.

taá¹ƒ sutvÄ• rÄ• jÄ• ``ajjeva kira bho dhammasenÄ• patissa dinnadÄ• ne vipÄ• ko dassito
``tÄ• ta, kiá¹ƒ karomÄ«â€™â€™ ti pucchi. ``bahÅ«ni sakaá¹-asahassÄ• ni pahiá¹‡itvÄ• suv
Ä• harÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• sakaá¹-Ä• ni pahiá¹‡i. rÄ• japurisesu ``raÃ±Ã±o santa
gahitaá¹ƒ gahitaá¹ƒ mattikÄ• va hoti. tehi \Be 59/ gantvÄ• raÃ±Ã±o Ä• rocite ``tÄ• tÄ• , tum
gahitaâ€™â€™ nti puÄ• ``tumhÄ• kaá¹ƒ santakaâ€™â€™ nti Ä• haá¹ƒsu. tena hi, tÄ• tÄ• ,
``puá¹‡á¹‡assa santakaâ€™â€™ nti vatvÄ• gaá¹‡hathÄ• ti. te tathÄ• kariá¹ƒsu \Ee 66/ gah
suvaá¹‡á¹‡ameva ahosi. taá¹ƒ sabbaá¹ƒ Ä• haritvÄ• rÄ• jaá¹…gaá¹‡e rÄ• siá¹ƒ akaá¹ƒsu,
ahosi. rÄ• jÄ• nÄ• gare sannipÄ• tÄ• petvÄ• Ä• ha ``imasmiá¹ƒ nagare atthi kassaci ettaka
``natthi, devÄ• â€™â€™ ti. ``kiá¹ƒ panassa dÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti? ``seá¹-á¹-hi
ti. rÄ• jÄ• ``bahudhanaseá¹-á¹-hi nÄ• ma hotÅ«â€™â€™ ti mahantena bhogena saddhiá¹ƒ
adÄ• si.

atha naá¹ƒ so Ä• ha ``mayaá¹ƒ, deva, ettakaá¹ƒ kÄ• laá¹ƒ parakule vasimhÄ• , vasanaá¹-á
dethÄ• â€™â€™ ti. tena hi passa, esa gumbo paÃ±Ã±Ä• yati, etaá¹ƒ harÄ• petvÄ• gehaá¹
purÄ• á¹‡aseá¹-á¹-hissa gehaá¹-á¹-hÄ• naá¹ƒ Ä• cikkhi. so tasmiá¹ƒ á¹-hÄ• ne katipÄ• hene
gehapavesanamaá¹…galaÃ±ca chattamaá¹…galaÃ±ca ekatova karonto sattÄ• haá¹ƒ buddh
dÄ• naá¹ƒ adÄ• si. athassa satthÄ• dÄ• nÄ• numodanaá¹ƒ karonto anupubbiá¹ƒ kathaá¹ƒ k
puá¹‡á¹‡aseá¹-á¹-hi ca bhariyÄ• cassa dhÄ«tÄ• ca uttarÄ• ti tayopi janÄ• sotÄ• pannÄ• a

aparabhÄ• ge rÄ• jagahaseá¹-á¹-hi puá¹‡á¹‡aseá¹-á¹-hino dhÄ«taraá¹ƒ attano puttassa vÄ
dassÄ• mÄ«â€™â€™ ti vutto ``mÄ• evaá¹ƒ karotu, ettakaá¹ƒ kÄ• laá¹ƒ amhe nissÄ• ya vas

laddhÄ• , detu me puttassa te dhÄ«taraâ€™â€™ nti Ä• ha. so ``micchÄ• diá¹-á¹-hikÄ• tuml
ratanehi vinÄ• vasituá¹ƒ na sakkoti, nevassa dhÄ«taraá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• ha. a
seá¹-á¹-higahapatikÄ• dayo kulaputtÄ• ``mÄ• tena saddhiá¹ƒ vissÄ• saá¹ƒ bhindi, dehissa
yÄ• ciá¹ƒsu. so tesaá¹ƒ vacanaá¹ƒ sampaá¹-icchitvÄ• Ä• sÄ• á¸·hipuá¹‡á¹‡amÄ• ya dhÄ«ta
patikulaá¹ƒ gatakÄ• lato paá¹-á¹-hÄ• ya bhikkhuá¹ƒ vÄ• bhikkhuniá¹ƒ vÄ• upasaá¹…kamitu
dhammaá¹ƒ vÄ• sotuá¹ƒ nÄ• lattha, evaá¹ƒ aá¸• á¸• hatiyesu mÄ• sesu vÄ«tivattesu attano
paricÄ• rike pucchi ``idÄ• ni kittakaá¹ƒ antovassaá¹ƒ avasiá¹-á¹-haâ€™â€™ nti? ``aá¸• á¸• h
sÄ• mÄ• tÄ• pitÅ«naá¹ƒ sÄ• sanaá¹ƒ pahiá¹‡i ``kasmÄ• maá¹ƒ evarÅ«pe bandhanÄ• gÄ•
maá¹ƒ lakkhaá¹‡Ä• hataá¹ƒ katvÄ• paresaá¹ƒ dÄ• siá¹ƒ sÄ• vetuá¹ƒ, na evarÅ«passa micc
\Ee 67/ dÄ• tuá¹ƒ, Ä• gatakÄ• lato paá¹-á¹-hÄ• ya bhikkhudassanÄ• dÄ«su \Be 60/ ekampi
labhÄ• mÄ«â€™â€™ ti. athassÄ• pitÄ• ``dukkhitÄ• vata me dhÄ«tÄ• â€™â€™ ti anattam
kahÄ• paá¹‡asahassÄ• ni pesesi, ``imasmiá¹ƒ nagare sirimÄ• \Ne 53/ nÄ• ma gaá¹‡ikÄ• a
gaá¹‡hÄ• ti, imehi kahÄ• paá¹‡ehi taá¹ƒ Ä• netvÄ• sÄ• mikassa niyyÄ• detvÄ• sayaá¹ƒ ya
karotÅ«â€™â€™ ti sÄ• sanaÃ±ca pahiá¹‡i. uttarÄ• tathÄ• katvÄ• sÄ• mikena sirimaá¹ƒ di
vutte ``sÄ• mi, imaá¹ƒ aá¸• á¸• hamÄ• saá¹ƒ mama sahÄ• yikÄ• tumhe paricaratu, ahaá¹ƒ
dÄ• naÃ±ceva dÄ• tukÄ• mÄ• dhammaÃ±ca sotukÄ• mÄ• â€™â€™ ti Ä• ha. so taá¹ƒ abhi
uppannasineho ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi.

uttarÄ• pi kho buddhappamukhaá¹ƒ bhikkhusaá¹…ghaá¹ƒ nimantetvÄ• ``bhante, imaá¹ƒ aa
agantvÄ• idheva bhikkhÄ• gahetabbÄ• â€™â€™ ti satthu paá¹-iÃ±Ã±aá¹ƒ gahetvÄ• ``ito d
mahÄ• pavÄ• raá¹‡Ä• , tÄ• va satthÄ• raá¹ƒ upaá¹-á¹-hÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ labh
tuá¹-á¹-hamÄ• nasÄ• ``evaá¹ƒ yÄ• guá¹ƒ pacatha, evaá¹ƒ bhattaá¹ƒ pacatha, evaá¹ƒ pÅ«va
mahÄ• nase sabbakiccÄ• ni saá¹ƒvidahantÄ« vicarati. athassÄ• sÄ• miko ``sve mahÄ• pav
ti mahÄ• nasÄ• bhimukho vÄ• tapÄ• ne á¹-hatvÄ• ``kiá¹ƒ nu kho karontÄ« sÄ• andhabÄ• l
oloketvÄ• taá¹ƒ sedakilinnaá¹ƒ chÄ• rikÄ• ya okiá¹‡á¹‡aá¹ƒ aá¹…gÄ• ramasimakkhitaá¹ƒ ta
vicaramÄ• naá¹ƒ disvÄ• ``aho andhabÄ• lÄ• evarÅ«pe á¹-hÄ• ne imaá¹ƒ sirisampattiá¹ƒ nA
``muá¹‡á¸• akasamaá¹‡e upaá¹-á¹-hahissÄ• mÄ«â€™ ti tuá¹-á¹-hacittÄ• vicaratÄ«â€™â€™

tasmiá¹ƒ apagate tassa santike á¹-hitÄ• sirimÄ• ``kiá¹ƒ nu kho oloketvÄ• esa hasatÄ«â€™
vÄ• tapÄ• nena olokentÄ« uttaraá¹ƒ disvÄ• ``imaá¹ƒ oloketvÄ• iminÄ• hasitaá¹ƒ, addhÄ•
santhavo atthÄ«â€™â€™ ti cintesi. sÄ• kira aá¸• á¸• hamÄ• saá¹ƒ tasmiá¹ƒ gehe bÄ• hirak
taá¹ƒ sampattiá¹ƒ anubhavamÄ• nÄ• attano bÄ• hirakaitthibhÄ• vaá¹ƒ ajÄ• nitvÄ• ``ahaá¹ƒ
saÃ±Ã±amakÄ• si. sÄ• uttarÄ• ya Ä• ghÄ• taá¹ƒ bandhitvÄ• ``dukkhamassÄ• uppÄ• dess
mahÄ• nasaá¹ƒ pavisitvÄ• pÅ«vapacanaá¹-á¹-hÄ• ne pakkuthitaá¹ƒ \Ee 68/ sappiá¹ƒ kaá¹-a
uttarÄ• bhimukhaá¹ƒ \Be 61/ pÄ• yÄ• si. uttarÄ• taá¹ƒ Ä• gacchantiá¹ƒ disvÄ• ``mama sah
kato, cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ, brahmaloko atinÄ«cako, mama pana sahÄ• yikÄ
etaá¹ƒ nissÄ• ya dÄ• naÃ±ca dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ labhiá¹ƒ, sace mama etissÄ•
sappi maá¹ƒ dahatu, sace natthi, mÄ• maá¹ƒ dahatÅ«â€™â€™ ti taá¹ƒ mettÄ• ya phari. tÄ•

Ä• siÃ±citampi pakkuthitasappi sÄ«todakaá¹ƒ viya ahosi. atha naá¹ƒ ``idaá¹ƒ sÄ«talaá¹ƒ bh
puna kaá¹-acchukaá¹ƒ pÅ«retvÄ• Ä• dÄ• ya Ä• gacchantiá¹ƒ uttarÄ• ya dÄ• siyo disvÄ• ``
amhÄ• kaá¹ƒ ayyÄ• ya upari pakkasappiá¹ƒ Ä• siÃ±cituá¹ƒ anucchavikÄ• â€™â€™ ti santa
uá¹-á¹-hÄ• ya hatthehi ca pÄ• dehi \Ne 54/ ca pothetvÄ• bhÅ«miyaá¹ƒ pÄ• tesuá¹ƒ, uttarÄ•
nÄ• sakkhi. atha sÄ• upari á¹-hatvÄ• sabbÄ• dÄ• siyo paá¹-ibÄ• hitvÄ• ``kissa te evarÅ«p
kataâ€™â€™ nti sirimaá¹ƒ ovaditvÄ• uá¹‡hodakena nhÄ• petvÄ• satapÄ• katelena abbha

tasmiá¹ƒ khaá¹‡e sÄ• attano bÄ• hirakitthibhÄ• vaá¹ƒ Ã±atvÄ• cintesi ``mayÄ• bhÄ• riyaá
sÄ• mikassa hasitamattakÄ• raá¹‡Ä• imissÄ• upari pakkasappiá¹ƒ Ä• siÃ±cantiyÄ• , ayaá¹
dÄ• siyo na Ä• á¹‡Ä• petvÄ• maá¹ƒ viheá¹-hanakÄ• lepi sabbÄ• dÄ• siyo paá¹-ibÄ• hitvÄ•
sacÄ• haá¹ƒ imaá¹ƒ na khamÄ• pessÄ• mi, muddhÄ• me sattadhÄ• phaleyyÄ• â€™â€™ t
``ayye, khamÄ• hi me dosaâ€™â€™ nti Ä• ha. ``ahaá¹ƒ sappitikÄ• dhÄ«tÄ• , pitari me kha
ti. ``hotu, ayye, pitarampi te puá¹‡á¹‡aseá¹-á¹-hiá¹ƒ khamÄ• pessÄ• mÄ«â€™â€™ ti. ``puá¹
janakapitÄ• , vivaá¹-á¹-e janakapitari khamÄ• pite pana ahaá¹ƒ khamissÄ• mÄ«â€™â€™ ti.
janakapitÄ• â€™â€™ ti? ``sammÄ• sambuddhoâ€™â€™ ti. ``mayhaá¹ƒ tena saddhiá¹ƒ viss
karissÄ• mÄ«â€™â€™ ti? ``satthÄ• sve bhikkhusaá¹…ghaá¹ƒ Ä• dÄ• ya idhÄ• gamissati, t
sakkÄ• raá¹ƒ gahetvÄ• idheva Ä• gantvÄ• taá¹ƒ \Ee 69/ khamÄ• pehÄ«â€™â€™ ti. sÄ• ``
uá¹-á¹-hÄ• ya attano gehaá¹ƒ gantvÄ• paÃ±casataparicÄ• rikitthiyo Ä• á¹‡Ä• petvÄ• nÄ• n
khÄ• danÄ«yabhojanÄ«yÄ• ni ceva sÅ«peyyÄ• ni ca sampÄ• detvÄ• punadivase taá¹ƒ sak
gehaá¹ƒ Ä• gantvÄ• buddhappamukhassa bhikkhusaá¹…ghassa patte patiá¹-á¹-hÄ• petuá¹
taá¹ƒ sabbaá¹ƒ gahetvÄ• uttarÄ• va saá¹ƒvidahi.

sirimÄ• pi \Be 62/ satthu bhattakiccÄ• vasÄ• ne saddhiá¹ƒ parivÄ• rena satthu pÄ• damÅ«l
satthÄ• pucchi ``ko te aparÄ• dhoâ€™â€™ ti. ``bhante mayÄ• hiyyo idaá¹ƒ nÄ• ma kataá¹
viheá¹-hayamÄ• nÄ• dÄ• siyo nivÄ• retvÄ• mayhaá¹ƒ upakÄ• rameva akÄ• si. sÄ• haá¹ƒ i
imaá¹ƒ khamÄ• pesiá¹ƒ, atha maá¹ƒ esÄ• `tumhesu khamÄ• pitesu khamissÄ• mÄ«â€™ ti
uttareâ€™â€™ ti. ``Ä• ma, bhante, sÄ«se me sahÄ• yikÄ• ya pakkasappi Ä• sittaâ€™â€™
cintitaâ€™â€™ nti? ``cakkavÄ• á¸·aá¹ƒ atisambÄ• dhaá¹ƒ, brahmaloko atinÄ«cako, mama s
mahanto, ahaÃ±hi etaá¹ƒ nissÄ• ya dÄ• naÃ±ca dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ alatthaá¹ƒ
atthi, idaá¹ƒ maá¹ƒ dahatu, no ce, mÄ• dahatÅ«â€™â€™ ti evaá¹ƒ cintetvÄ• imaá¹ƒ mettÄ
satthÄ• ``sÄ• dhu sÄ• dhu, uttare, evaá¹ƒ kodhaá¹ƒ jinituá¹ƒ vaá¹-á¹-ati. kodhano hi nÄ• ma
anakkosantena, paribhÄ• sako aparibhÄ• santena \Ne 55/, thaddhamaccharÄ« attano santa
saccavacanena jinitabboâ€™â€™ ti imamatthaá¹ƒ dassento ---

``akkodhena jine kodhaá¹ƒ, asÄ• dhuá¹ƒ sÄ• dhunÄ• jine.

jine kadariyaá¹ƒ dÄ• nena, saccenÄ• likavÄ• dinaâ€™â€™ nti || (Dhp 223) ---

imaá¹ƒ gÄ• thaá¹ƒ vatvÄ• gÄ• thÄ• pariyosÄ• ne catusaccakathaá¹ƒ abhÄ• si. saccapariyo
sakadÄ• gÄ• miphale patiá¹-á¹-hahi, sÄ• miko ca sasuro ca sassu ca sotÄ• pattiphalaá¹ƒ sa
paÃ±casataparivÄ• rÄ• sotÄ• pannÄ• ahosi. aparabhÄ• ge uttarÄ• kÄ• laá¹ƒ katvÄ• tÄ• v
athÄ• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayeneva devacÄ• rikaá¹ƒ \Ee 70/ c
devadhÄ«taraá¹ƒ disvÄ• ---

124__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

125__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

126__._ á¹• 21 ``pucchÄ• mi \Be 63/ taá¹ƒ devi mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- paá¹-ipucchi.

127__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

128__._ á¹• 21 ``issÄ• ca maccheramatho paá¸·Ä• so, nÄ• hosi mayhaá¹ƒ gharamÄ• vasa

akkodhanÄ• bhattu vasÄ• nuvattinÄ«, uposathe niccahamappamattÄ• ||

129__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Ne 56/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

130__._ á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

131__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

132__._ á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

133__._ á¹• 21 ``sÄ• haá¹ƒ sakena sÄ«lena, yasasÄ• ca yasassinÄ«.

anubhomi sakaá¹ƒ puÃ±Ã±aá¹ƒ, sukhitÄ• camhinÄ• mayÄ• ||

134__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

135__._ á¹• 21 ``akkhÄ• mi \Be 64/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamah

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

devatÄ• pissa \Ee 71/ vissajjesi.

<126> mama ca, bhante, vacanena bhagavato pÄ• de sirasÄ• vandeyyÄ• si ``uttarÄ• nÄ•
bhagavato pÄ• de sirasÄ• vandatÄ«â€™â€™ ti. anacchariyaá¹ƒ kho panetaá¹ƒ, bhante, ya
aÃ±Ã±atarasmiá¹ƒ sÄ• maÃ±Ã±aphale byÄ• kareyya, taá¹ƒ bhagavÄ• sakadÄ• gÄ• miphal

<128> tattha __issÄ• ca maccheramatho paá¸·Ä• so, nÄ• hosi mayhaá¹ƒ gharamÄ• vasan
vasantÄ«naá¹ƒ aÃ±Ã±Ä• saá¹ƒ itthÄ«naá¹ƒ sampattiÄ• divisayÄ• parasampattiusÅ«yanala
tÄ• vakÄ• likÄ• divasenÄ• pi kiÃ±ci yÄ• cantÄ• naá¹ƒ adÄ• tukÄ• matÄ• ya attasampattinig
macchariyaá¹ƒ \Ne 57/, yo ca kulapadesÄ• dinÄ• parehi yugaggÄ• halakkhaá¹‡o paá¸·Ä• s
pÄ• padhammo gehe á¹-hitÄ• ya mayhaá¹ƒ satipi paccayasamavÄ• ye nÄ• hosi na uppajji.
khantimettÄ• nuddayasampannatÄ• ya akujjhanasabhÄ• vÄ• . __bhattu vasÄ• nuvattinÄ«_t
pubbuá¹-á¹-hÄ• napacchÄ• nipÄ• tanÄ• dinÄ• sÄ• mikassa anukÅ«labhÄ• vena vase vatta
attho. __uposathe niccahamappamattÄ• _ti ahaá¹ƒ uposathasÄ«larakkhaá¹‡e niccaá¹ƒ app
appamÄ• davihÄ• rinÄ«.

<129> tameva uposathe appamÄ• daá¹ƒ dassentÄ« yesu divasesu taá¹ƒ rakkhitabbaá¹ƒ, y
rakkhitabbaá¹ƒ, taá¹ƒ dassetuá¹ƒ __ ``cÄ• tuddasiâ€™â€™ _ntiÄ• dimÄ• ha. tattha __cÄ• t

pakkhassÄ• ti sambandho, accantasaá¹ƒyoge cetaá¹ƒ upayogavacanaá¹ƒ. __yÄ• ca pakkh
__cÄ• _ti vacanaseso. __pÄ• á¹-ihÄ• riyapakkhaÃ±cÄ• _ti paá¹-iharaá¹‡akapakkhaÃ±ca,
cÄ• tuddasÄ«paÃ±cadasÄ«aá¹-á¹-hamÄ«naá¹ƒ yathÄ• kkamaá¹ƒ Ä• dito antato cÄ• ti pave
uposathasÄ«lassa paá¹-iharitabbaá¹ƒ pakkhaÃ±ca \Ee 72/, terasÄ« pÄ• á¹-ipadÄ• sattamÄ
attho. __aá¹-á¹-haá¹…gasusamÄ• gata_nti pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«Ä• dÄ«hi aá¹-á
samÄ• gataá¹ƒ samannÄ• gataá¹ƒ.

<130> __upavasissa_nti upavasiá¹ƒ. atÄ«tatthe hi idaá¹ƒ anÄ• gatavacanaá¹ƒ. keci pana ``
icceva paá¹-hanti. __sadÄ• _ti sappaá¹-ihÄ• rikesu sabbesu uposathadivasesu. __sÄ«lesÅ«
sÄ• dhetabbesu. nipphÄ• detabbe hi idaá¹ƒ bhummaá¹ƒ. __saá¹ƒvutÄ• _ti kÄ• yavÄ• cÄ• c
vÄ• sabbakÄ• laá¹ƒ. __sÄ«lesÅ«_ti niccasÄ«lesu. __saá¹ƒvutÄ• _ti kÄ• yavÄ• cÄ• hi saá¹ƒ

<131> idÄ• ni taá¹ƒ niccasÄ«laá¹ƒ dassetuá¹ƒ __ ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• â€™â€™ _
__pÄ• á¹‡o_ti vohÄ• rato satto, paramatthato jÄ«vitindriyaá¹ƒ. pÄ• á¹‡assa atipÄ• to pÄ• á¹
pÄ• á¹‡Ä• tipÄ• to, atthato pÄ• á¹‡e pÄ• á¹‡asaÃ±Ã±ino jÄ«vitindriyupacchedakaupakkama
kÄ• yavacÄ«dvÄ• rÄ• naá¹ƒ aÃ±Ã±ataradvÄ• rapavattÄ• vadhakacetanÄ• . tato __pÄ• á¹‡
nivattÄ• ti attho.

__musÄ• vÄ• dÄ• _ti __musÄ• _ nÄ• ma visaá¹ƒvÄ• danapurekkhÄ• rassa atthabhaÃ±jana
vÄ• , visaá¹ƒvÄ• danÄ• dhippÄ• yena parassa visaá¹ƒvÄ• dakakÄ• yavacÄ«payogasamuá¹
atha vÄ• __musÄ• _ti abhÅ«taá¹ƒ atacchaá¹ƒ vatthu, __vÄ• do_ti tassa bhÅ«tato tacchato
58/ tathÄ• viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cetanÄ• . tato __musÄ• vÄ• dÄ• saÃ±Ã±atÄ• _
ca-saddo sampiá¹‡á¸• anattho.

__theyyÄ• _ti theyyaá¹ƒ vuccati thenabhÄ• vo, corikÄ• ya parassaharaá¹‡anti attho. atthato
parapariggahitasaÃ±Ã±ino tadÄ• dÄ• yakaupakkamasamuá¹-á¹-hÄ• pikÄ• theyyacetanÄ•
saÃ±Ã±atÄ• , Ä• rakÄ• ti vÄ• sambandho.

__aticÄ• rÄ• _ti aticca cÄ• ro aticÄ• ro, lokamariyÄ• daá¹ƒ atikkamitvÄ• agamanÄ«yaá¹-á¹
micchÄ• cÄ• roti attho. agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ nÄ• ma --- purisÄ• naá¹ƒ mÄ• turakkhi
mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ• bhaginirakkhitÄ• Ã±Ä• tirakkhitÄ• gottarakkhitÄ•
\Be 66/ sÄ• rakkhÄ• saparidaá¹‡á¸• Ä• ti dasa, dhanakkÄ«tÄ• chandavÄ• sinÄ« bhogavÄ•
odapattakinÄ« obhaá¹-acumbaá¹-Ä• dÄ• sÄ« ca bhariyÄ• kammakÄ• rÄ« ca bhariyÄ• dha
vÄ«sati itthiyo. itthÄ«su pana dvinnaá¹ƒ sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ dasannaÃ±ca d
dvÄ• dasannaá¹ƒ aÃ±Ã±apurisÄ• agamanÄ«yaá¹-á¹-hÄ• naá¹ƒ, idameva idha adhippetaá¹
asaddhammÄ• dhippÄ• yena kÄ• yadvÄ• rapavattÄ• agamanÄ«yaá¹-á¹-hÄ• navÄ«tikkama
__aticÄ• rÄ• _.

__majjapÄ• nÄ• _ti majjaá¹ƒ vuccatimadanÄ«yaá¹-á¹-hena surÄ• ca merayaÃ±ca, pivanti t
pÄ• naá¹ƒ majjapÄ• naá¹ƒ. yÄ• ya dussÄ«lyacetanÄ• ya majjasaá¹…khÄ• taá¹ƒ piá¹-á¹-has
odaniyasurÄ• , kiá¹‡á¹‡apakkhittÄ• , sambhÄ• rasaá¹ƒyuttÄ• ti paÃ±cabhedaá¹ƒ suraá¹ƒ vÄ
madhvÄ• savo, guá¸·Ä• savo, sambhÄ• rasaá¹ƒyuttoti paÃ±cabhedaá¹ƒ merayaá¹ƒ vÄ• bÄ
kusaggenÄ• pi pivati, sÄ• cetanÄ• majjapÄ• naá¹ƒ. tasmÄ• __majjapÄ• nÄ• Ä• rakÄ• _ v

<132> evaá¹ƒ ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• â€™â€™ tiÄ• dinÄ• pahÄ• tabbadhammavas
niccasÄ«laá¹ƒ puna samÄ• dÄ• tabbatÄ• vasena ekato katvÄ• dassentÄ« __ ``paÃ±casikk
tattha __sikkhÄ• pada_nti sikkhitabbapadaá¹ƒ, sikkhÄ• koá¹-á¹-hÄ• seti attho. atha vÄ• jhÄ
kusalÄ• dhammÄ• sikkhitabbato sikkhÄ• , paÃ±casu pana sÄ«laá¹…gesu yaá¹ƒkiÃ±ci aá¹
patiá¹-á¹-hÄ• naá¹-á¹-hena padanti sikkhÄ• naá¹ƒ padattÄ• sikkhÄ• padaá¹ƒ, paÃ±ca sÄ«la
paÃ±cavidhe sikkhÄ• pade ratÄ• abhiratÄ• ti __paÃ±casikkhÄ• pade ratÄ• . ariyasaccÄ• na
pariÃ±Ã±Ä• pahÄ• nasacchikiriyÄ• bhÄ• vanÄ• bhisamayavasena dukkhasamudayanirodha
ariyasaccesu \Ne 59/ kusalÄ• nipuá¹‡Ä• , paá¹-ividdhacatusaccÄ• ti attho. __gotamassÄ• _
kitteti. __yasassino_ti kittimato, parivÄ• ravato vÄ• .

<133> __sÄ• ha_nti \Ee 74/ sÄ• yathÄ• vuttaguá¹‡Ä• ahaá¹ƒ. __sakena sÄ«lenÄ• _ti anu
sabhÄ• vasÄ«lena ca uposathasÄ«lÄ• disamÄ• dÄ• nasÄ«lena ca kÄ• raá¹‡abhÅ«tena. taÃ
hitasukhÄ• vahatÄ• ya ca visesato ``sakaâ€™â€™ nti vuccati. tenevÄ• ha ---

``taÃ±hi \Be 67/ tassa sakaá¹ƒ hoti, taÃ±ca Ä• dÄ• ya gacchati.

taÃ±cassa anugaá¹ƒ hoti, chÄ• yÄ• va anapÄ• yinÄ«â€™â€™ ti || (SN a I 115).

__yasasÄ• ca yasassinÄ«_ti ``uttarÄ• upÄ• sikÄ• sÄ«lÄ• cÄ• rasampannÄ• anussukÄ«
tiÄ• dinÄ• ``Ä• gataphalÄ• viÃ±Ã±Ä• tasÄ• sanÄ• â€™â€™ tiÄ• dinÄ• ca yathÄ• bhÅ«tag
viya samantato patthaá¹-ena kittisaddena yasassinÄ« kittimatÄ«, tena vÄ• sÄ«laguá¹‡ena i
yasaparivÄ• rena yasassinÄ« sampannaparivÄ• rÄ• . __anubhomi sakaá¹ƒ puÃ±Ã±a_nti ya
puÃ±Ã±aá¹ƒ paccanubhomi. yassa hi puÃ±Ã±aphalaá¹ƒ anubhÅ«yati, phalÅ«pacÄ• rena ta
vuccati. atha vÄ• puthujjanabhÄ• vato sucaritaphalampi ``puÃ±Ã±aâ€™â€™ nti vuccati. ya
bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetu evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• á¸• hatÄ«
camhinÄ• mayÄ• _ti dibbasukhena ca phalasukhena ca sukhitÄ• camhi bhavÄ• mi, kÄ• yik
anÄ• mayÄ• arogÄ• .

<136> __mama cÄ• _ti ca-saddo samuccayattho. tena ``mama vacanena ca vandeyyÄ• si,
ti vandanaá¹ƒ samuccinoti. __anacchariya_ntiÄ• dinÄ• attano ariyasÄ• vikÄ• bhÄ• vassa p
__taá¹ƒ bhagavÄ• _tiÄ• di saá¹…gÄ«tikÄ• ravacanaá¹ƒ. sesaá¹ƒ vuttanayamevÄ• ti.

uttarÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

16. sirimÄ• vimÄ• navaá¹‡á¹‡anÄ•

__yuttÄ• ca te paramaalaá¹…katÄ• hayÄ• _ti sirimÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatti? bh
viharati veá¸·uvane kalandakanivÄ• pe. tena ca samayena heá¹-á¹-hÄ• anantaravatthumhi
\Ee 75/ sotÄ• pattiphalassa adhigatattÄ• vissajjitakiliá¹-á¹-hakammantÄ• hutvÄ• saá¹…gh
salÄ• kabhattÄ• ni paá¹-á¹-hapesi. Ä• dito paá¹-á¹-hÄ• ya nibaddhaá¹ƒ aá¹-á¹-ha bhikkhÅ« g
``sappiá¹ƒ gaá¹‡hatha khÄ«raá¹ƒ gaá¹‡hathÄ• â€™â€™ tiÄ• dÄ«ni vatvÄ• tesaá¹ƒ patte p
tiá¹‡á¹‡ampi catunnampi pahoti, devasikaá¹ƒ soá¸·asakahÄ• paá¹‡aparibbayena piá¹‡á¸• a
athekadivasaá¹ƒ eko bhikkhu tassÄ• gehe \Be 68/ aá¹-á¹-hakabhattaá¹ƒ bhuÃ±jitvÄ• tiyoja
vihÄ• raá¹ƒ agamÄ• si. atha naá¹ƒ sÄ• yaá¹ƒ therupaá¹-á¹-hÄ• ne nisinnaá¹ƒ pucchiá¹ƒsu, `
bhikkhaá¹ƒ gahetvÄ• idhÄ• gatosÄ«â€™â€™ ti? ``sirimÄ• ya aá¹-á¹-hakabhattaá¹ƒ me bhu
manÄ• paá¹ƒ katvÄ• deti, Ä• vusoâ€™â€™ ti. ``na sakkÄ• tassÄ• bhattaá¹ƒ vaá¹‡á¹‡etuá
deti, ekena laddhaá¹ƒ tiá¹‡á¹‡ampi catunnampi pahoti, tassÄ• pana deyyadhammatopi das
uttaritaraá¹ƒâ€™â€™. sÄ• hi itthÄ« evarÅ«pÄ• ca evarÅ«pÄ• cÄ• ti tassÄ• guá¹‡e kathe

atheko bhikkhu tassÄ• guá¹‡akathaá¹ƒ sutvÄ• adisvÄ• pi savaneneva sinehaá¹ƒ uppÄ• d
taá¹ƒ daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti attano vassaggaá¹ƒ kathetvÄ• taá¹ƒ bhikkhuá
pucchitvÄ• ``sve, Ä• vuso, tasmiá¹ƒ gehe tvaá¹ƒ saá¹…ghatthero hutvÄ• aá¹-á¹-hakabhatta
sutvÄ• taá¹…khaá¹‡aÃ±Ã±eva pattacÄ«varamÄ• dÄ• ya pakkanto pÄ• tova aruá¹‡e uggac
á¹-hito saá¹…ghatthero hutvÄ• tassÄ• gehe aá¹-á¹-hakabhattaá¹ƒ labhi. yo pana so bhikkh
pakkÄ• mi, tassa gatavelÄ• yamevassÄ• sarÄ«re rogo uppajji. tasmÄ• Ä• bharaá¹‡Ä• ni o
dÄ• siyo aá¹-á¹-hakabhattaá¹ƒ labhituá¹ƒ Ä• gate bhikkhÅ« disvÄ• Ä• rocesuá¹ƒ. sÄ• gant
gahetuá¹ƒ vÄ• nisÄ«dÄ• petuá¹ƒ vÄ• asakkontÄ« dÄ• siyo Ä• á¹‡Ä• pesi ``ammÄ• patte g
yÄ• guá¹ƒ pÄ• yetvÄ• khajjakaá¹ƒ datvÄ• bhattavelÄ• ya patte pÅ«retvÄ• dethÄ• â€™â€™
ti bhikkhÅ« pavesetvÄ• yÄ• guá¹ƒ pÄ• yetvÄ• khajjakaá¹ƒ datvÄ• bhattavelÄ• ya bhattass
Ä• rocayiá¹ƒsu. sÄ• ``maá¹ƒ pariggahetvÄ• netha \Ee 76/, ayye vandissÄ• mÄ«â€™â€™ t
bhikkhÅ«naá¹ƒ santikaá¹ƒ nÄ«tÄ• vedhamÄ• nena sarÄ«rena bhikkhÅ« vandi. so bhikkhu t
``gilÄ• nÄ• ya tÄ• va ayaá¹ƒ etissÄ• rÅ«pasobhÄ• , arogakÄ• le pana sabbÄ• bharaá¹‡apa
kÄ«disÄ« rÅ«pasampattÄ«â€™â€™ ti. athassa anekavassakoá¹-isannicito kileso samudÄ•
bhattaá¹ƒ bhuÃ±jituá¹ƒ asakkonto pattaá¹ƒ Ä• dÄ• ya vihÄ• raá¹ƒ gantvÄ• pattaá¹ƒ pidhÄ•
cÄ«varakaá¹‡á¹‡aá¹ƒ pattharitvÄ• nipajji. atha naá¹ƒ eko sahÄ• yako bhikkhu yÄ• cantopi b
chinnabhatto ahosi.

taá¹ƒ \Be 69/ \Ne 61/ divasameva sÄ• yanhasamaye sirimÄ• kÄ• lamakÄ• si. rÄ• jÄ• satth
``bhante, jÄ«vakassa kaniá¹-á¹-habhaginÄ« sirimÄ• kÄ• lamakÄ• sÄ«â€™â€™ ti. satthÄ•
sÄ• sanaá¹ƒ pahiá¹‡i ``sirimÄ• ya sarÄ«rajhÄ• panakiccaá¹ƒ natthi, Ä• makasusÄ• ne taá¹ƒ

khÄ• danti, tathÄ• nipajjÄ• petvÄ• rakkhÄ• pethÄ• â€™â€™ ti. rÄ• jÄ• tathÄ• akÄ• si. pa
atikkantÄ• , catutthe divase sarÄ«raá¹ƒ uddhumÄ• yi, navahi vaá¹‡amukhehi puá¸·avakÄ•
sakalasarÄ«raá¹ƒ bhinnasÄ• libhattacÄ• á¹-i viya ahosi. rÄ• jÄ• nagare bheriá¹ƒ carÄ• pesi
geharakkhaá¹‡akadÄ• rake sirimÄ• ya dassanatthaá¹ƒ anÄ• gacchantÄ• naá¹ƒ aá¹-á¹-ha ka
ti. satthu santikaÃ±ca pesesi ``buddhappamukho kira saá¹…gho sirimÄ• ya dassanatthaá¹ƒ
satthÄ• bhikkhÅ«naá¹ƒ Ä• rocÄ• pesi ``sirimÄ• ya dassanatthaá¹ƒ gamissÄ• mÄ• â€™â€™

sopi daharabhikkhu cattÄ• ro divase kassaci vacanaá¹ƒ aggahetvÄ• chinnabhattova nipajji
pÅ«tikaá¹ƒ jÄ• taá¹ƒ, patte malampi uá¹-á¹-hahi. atha so sahÄ• yakabhikkhunÄ• upasaá¹…
sirimÄ• ya dassanatthaá¹ƒ gacchatÄ«â€™â€™ ti vuccamÄ• no tathÄ• chÄ• tajjhattopi ``siri
sahasÄ• uá¹-á¹-hahitvÄ• ``satthÄ• sirimaá¹ƒ daá¹-á¹-huá¹ƒ \Ee 77/ gacchati, tvampi gamis
gamissÄ• mÄ«â€™â€™ ti bhattaá¹ƒ chaá¸• á¸• etvÄ• pattaá¹ƒ dhovitvÄ• thavikÄ• ya pakk
saddhiá¹ƒ agamÄ• si. satthÄ• bhikkhusaá¹…ghaparivuto ekapasse aá¹-á¹-hÄ• si, bhikkhuni
upÄ• sakaparisÄ• pi upÄ• sikÄ• parisÄ• pi ekekapasse aá¹-á¹-haá¹ƒsu.

satthÄ• rÄ• jÄ• naá¹ƒ pucchi ``kÄ• esÄ• , mahÄ• rÄ• jÄ• â€™â€™ ti? ``bhante, jÄ«vakass
sirimÄ• nÄ• mÄ• â€™â€™ ti. ``sirimÄ• esÄ• â€™â€™ ti? ``Ä• ma, bhanteâ€™â€™ ti. tena
``sahassaá¹ƒ datvÄ• sirimaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti. rÄ• jÄ• tathÄ• kÄ• resi, ekopi ``ha
nti vÄ• vadanto nÄ• ma nÄ• hosi. rÄ• jÄ• satthu Ä• rocesi ``na gaá¹‡hanti bhanteâ€™â€™
agghaá¹ƒ ohÄ• pehÄ«ti. rÄ• jÄ• ``paÃ±casatÄ• ni datvÄ• gaá¹‡hantÅ«â€™â€™ ti bheriá¹ƒ
gaá¹‡hanakaá¹ƒ adisvÄ• ``aá¸• á¸• hateyyasatÄ• ni, dvesatÄ• ni, sataá¹ƒ, paÃ±Ã±Ä• saá¹ƒ
kahÄ• paá¹‡e, dasa kahÄ• paá¹‡e, paÃ±ca kahÄ• paá¹‡e, ekaá¹ƒ kahÄ• paá¹‡aá¹ƒ, aá¸• á¸
kÄ• kaá¹‡ikaá¹ƒ \Be 70/ datvÄ• sirimaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti bheriá¹ƒ carÄ• petvÄ• `
ti bheriá¹ƒ carÄ• pesi, tathÄ• pi ``haâ€™â€™ nti vÄ• ``huâ€™â€™ nti vÄ• vadanto nÄ• ma
``mudhÄ• pi, bhante, gaá¹‡hanto natthÄ«â€™â€™ ti Ä• ha. satthÄ• ``passatha, bhikkhave,
piyamÄ• tugÄ• maá¹ƒ, imasmiá¹ƒyeva nagare sahassaá¹ƒ datvÄ• pubbe ekadivasaá¹ƒ labh
gaá¹‡hanto natthi evarÅ«paá¹ƒ nÄ• ma rÅ«paá¹ƒ khayavayappattaá¹ƒ Ä• harimehi alaá¹…k
navannaá¹ƒ vaá¹‡á¹‡amukhÄ• naá¹ƒ vasena arubhÅ«taá¹ƒ tÄ«hi aá¹-á¹-hisatehi \Ne 62/ sa
kevalaá¹ƒ bÄ• lamahÄ• janena bahudhÄ• saá¹…kappitatÄ• ya bahusaá¹…kappaá¹ƒ addhu
dassento ---

``passa cittakataá¹ƒ bimbaá¹ƒ, arukÄ• yaá¹ƒ samussitaá¹ƒ.

Ä• turaá¹ƒ bahusaá¹…kappaá¹ƒ, yassa natthi dhuvaá¹ƒ á¹-hitÄ«â€™â€™ ti || (Th 1160) ---

gÄ• thamÄ• ha. desanÄ• pariyosÄ• ne sirimÄ• ya paá¹-ibaddhacitto bhikkhu vigatachandar
vaá¸• á¸• hetvÄ• arahattaá¹ƒ \Ee 78/ pÄ• puá¹‡i, caturÄ• sÄ«tiyÄ• pÄ• á¹‡asahassÄ• naá¹

tena ca samayena sirimÄ• devakaÃ±Ã±Ä• attano vibhavasamiddhiá¹ƒ oloketvÄ• Ä• gataá
purimattabhÄ• ve attano sarÄ«rasamÄ«pe bhikkhusaá¹…ghaparivutaá¹ƒ bhagavantaá¹ƒ á¹-
sannipatitaá¹ƒ disvÄ• paÃ±cahi devakaÃ±Ã±Ä• satehi parivutÄ• paÃ±cahi rathasatehi diss
rathato otaritvÄ• saparivÄ• rÄ• bhagavantaá¹ƒ vanditvÄ• kataÃ±jalÄ« aá¹-á¹-hÄ• si. tena
vaá¹…gÄ«so bhagavato avidÅ«re á¹-hito hoti. so bhagavantaá¹ƒ etadavoca ``paá¹-ibhÄ• ti
paÃ±haá¹ƒ pucchituâ€™â€™ nti. ``paá¹-ibhÄ• tu taá¹ƒ vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ•
taá¹ƒ sirimaá¹ƒ devadhÄ«taraá¹ƒ ---

137__._ á¹• 21 ``yuttÄ• ca te paramaalaá¹…katÄ• hayÄ• , adhomukhÄ• aghasigamÄ• ba

abhinimmitÄ• paÃ±carathÄ• satÄ• ca te, anventi taá¹ƒ sÄ• rathicoditÄ• hayÄ• ||

138__._ á¹• 21 ``sÄ• \Be 71/ tiá¹-á¹-hasi rathavare alaá¹…katÄ• ,

obhÄ• sayaá¹ƒ jalamiva joti povako.

pucchÄ• mi taá¹ƒ varatanu anomadassane,

kasmÄ• nu kÄ• yÄ• anadhivaraá¹ƒ upÄ• gamÄ«â€™â€™ ti || --- paá¹-ipucchi.

<137> tattha __yuttÄ• ca te paramaalaá¹…katÄ• hayÄ• _ti paramaá¹ƒ ativiya visesato ala
uttamehi dibbehi assÄ• laá¹…kÄ• rehi alaá¹…katÄ• , paramÄ• vÄ• aggÄ• seá¹-á¹-hÄ• Ä•
alaá¹…katÄ• hayÄ• assÄ• te tava rathe yojitÄ• , yuttÄ• vÄ• te rathassa ca anucchavikÄ•
sadisatÄ• ya yuttÄ• saá¹ƒsaá¹-á¹-hÄ• ti attho. ettha ca ``paramaalaá¹…katÄ• â€™â€™ ti p
sandhiá¹ƒ akatvÄ• dutiyasmiá¹ƒ pakkhe avibhattikaniddeso daá¹-á¹-habbo \Ne 63/. __adho
heá¹-á¹-hÄ• mukhÄ• . yadipi te tadÄ• pakatiyÄ• va á¹-hitÄ• , devalokato orohaá¹‡avasena
vuttÄ• . __aghasigamÄ• _ti vehÄ• saá¹ƒgamÄ• . __balÄ«_ti balavanto. __javÄ• _ti javanak
vegavanto cÄ• ti attho. __abhinimmitÄ• _ti tava puÃ±Ã±akammena nimmitÄ• nibbattÄ• . sa
sandhÄ• ya ``abhinimmitÄ• â€™â€™ ti vuttaá¹ƒ nimmÄ• naratibhÄ• vato sirimÄ• ya devadh
__paÃ±carathÄ• satÄ• _ti gÄ• thÄ• sukhatthaá¹ƒ thakÄ• rassa dÄ«ghaá¹ƒ liá¹…gavipallÄ• s
vibhattialopo vÄ• daá¹-á¹-habbo, paÃ±ca rathasatÄ• nÄ«ti attho. __anventi taá¹ƒ sÄ• rathic
sÄ• rathÄ«hi coditÄ• viya rathesu yuttÄ• ime hayÄ• bhadde, devate, taá¹ƒ anugacchanti.
ti keci paá¹-hanti, sÄ• rathÄ«hi acoditÄ• eva anugacchantÄ«ti attho. ``sÄ• rathicoditÄ• hay
ekaá¹ƒyeva vÄ• padaá¹ƒ gÄ• thÄ• sukhatthaá¹ƒ dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ, sÄ• rathicodi
yojanÄ• .

<138> __sÄ• tiá¹-á¹-hasÄ«_ti sÄ• tvaá¹ƒ tiá¹-á¹-hasi. __rathavare_ti rathuttame. __alaá¹…
saá¹-á¹-hisakaá¹-abhÄ• rehi dibbÄ• laá¹…kÄ• rehi alaá¹…katasarÄ«rÄ• . __obhÄ• sayaá¹ƒ

obhÄ• sentÄ« jotiriva jalantÄ« pÄ• vako viya ca tiá¹-á¹-hasi, samantato obhÄ• sentÄ« jalant
vuttaá¹ƒ hoti. ``jotÄ«â€™â€™ ti ca candimasÅ«riyanakkhattatÄ• rakarÅ«pÄ• naá¹ƒ sÄ• dhÄ
__varatanÅ«_ti uttamarÅ«padhare sabbaá¹…gasobhane. tato eva __anomadassane_ \Be 7
dassanÄ«ye pÄ• sÄ• diketi attho. __kasmÄ• nu kÄ• yÄ• anadhivaraá¹ƒ upÄ• gamÄ«_ti ku
anuttaraá¹ƒ sammÄ• sambuddhaá¹ƒ payirupÄ• sanÄ• ya upagaÃ±chi upagatÄ• si.

evaá¹ƒ therena pucchitÄ• sÄ• devatÄ• attÄ• naá¹ƒ Ä• vikarontÄ« ---

139__._ á¹• 21 ``kÄ• maggapattÄ• naá¹ƒ yamÄ• hunuttaraá¹ƒ, nimmÄ• ya nimmÄ• ya rama

tasmÄ• kÄ• yÄ• accharÄ• kÄ• mavaá¹‡á¹‡inÄ«, idhÄ• gatÄ• anadhivaraá¹ƒ namassituâ€

gÄ• thamÄ• ha.

<139> tattha __kÄ• maggapattÄ• naá¹ƒ yamÄ• hunuttara_nti kÄ• mÅ«pabhogehi aggabhÄ
paranimmitavasavattÄ«naá¹ƒ \Ee 80/ devÄ• naá¹ƒ yaá¹ƒ devakÄ• yaá¹ƒ yasena bhogÄ• div
tato kÄ• yÄ• . __nimmÄ• ya nimmÄ• ya ramanti devatÄ• _ti nimmÄ• naratidevatÄ• attanÄ•
nimminitvÄ• nimminitvÄ• ramanti kÄ«á¸·anti laá¸·antÄ• abhiramanti. __tasmÄ• kÄ• yÄ• _
nimmÄ• naratidevanikÄ• yÄ• \Ne 64/. __kÄ• mavaá¹‡á¹‡inÄ«_ti kÄ• marÅ«padharÄ• yath
__idhÄ• gatÄ• _ti idha imasmiá¹ƒ manussaloke, imaá¹ƒ vÄ• manussalokaá¹ƒ Ä• gatÄ• .

evaá¹ƒ devatÄ• ya attano nimmÄ• naratidevatÄ• bhÄ• ve kathite puna thero tassÄ• purima
katapuÃ±Ã±akammaá¹ƒ laddhiÃ±ca kathÄ• petukÄ• mo ---

140__._ á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure sucaritamÄ• carÄ«dha, kenacchasi tvaá¹ƒ amitayasÄ• s

iddhÄ« ca te anadhivarÄ• vihaá¹…gamÄ• , vaá¹‡á¹‡o ca te dasa disÄ• virocati ||

141__._ á¹• 21 ``devehi tvaá¹ƒ parivutÄ• sakkatÄ• casi,

kuto cutÄ• sugatigatÄ• si devate.

kassa vÄ• tvaá¹ƒ vacanakarÄ• nusÄ• saniá¹ƒ,

Ä• cikkha me tvaá¹ƒ yadi buddhasÄ• vikÄ• â€™â€™ ti || --- dve gÄ• thÄ• abhÄ• si.

<140> tattha \Be 73/ __Ä• carÄ«_ti dÄ«ghaá¹ƒ katvÄ• vuttaá¹ƒ, upacinÄ«ti attho. __idhÄ•
idha vÄ• imasmiá¹ƒ devattabhÄ• ve. __kenacchasÄ«_ti kena puÃ±Ã±akammena assatthÄ•

nti keci paá¹-hanti. __amitayasÄ• _ti na mitayasÄ• anappakaparivÄ• rÄ• . __sukhedhitÄ• _
suparibrÅ«hitadibbasukhÄ• ti attho. __iddhÄ«_ti dibbÄ• nubhÄ• vo. __anadhivarÄ• _ti adhik
etissÄ• natthÄ«ti anadhivarÄ• , atiuttamÄ• ti attho. __vihaá¹…gamÄ• _ti vehÄ• sagÄ• minÄ
disÄ• . __virocatÄ«_ti obhÄ• seti.

<141> __parivutÄ• _ \Ee 81/ __sakkatÄ• casÄ«_ti samantato parivÄ• ritÄ• sambhÄ• vitÄ•
sugatigatÄ• sÄ«_ti paÃ±casu gatÄ«su kataragatito cutÄ• hutvÄ• sugatiá¹ƒ imaá¹ƒ devagat
upagatÄ• asi. __kassa vÄ• tvaá¹ƒ vacanakarÄ• nusÄ• sani_nti kassa nu vÄ• satthu sÄ• s
ovÄ• dÄ• nusÄ• sanisampaá¹-icchanena tvaá¹ƒ vacanakarÄ• asÄ«ti yojanÄ• . kassa vÄ• t
anusÄ• sakassa anusiá¹-á¹-hiyaá¹ƒ patiá¹-á¹-hÄ• nenÄ• ti evaá¹ƒ vÄ• ettha attho daá¹-á¹-h
anuddesikavasena tassÄ• laddhiá¹ƒ pucchitvÄ• puna uddesikavasena __ ``Ä• cikkha me t
buddhasÄ• vikÄ• â€™â€™ _ti pucchati. tattha __buddhasÄ• vikÄ• _ti sabbampi Ã±eyyadha
hatthatale Ä• malakaá¹ƒ viya paccakkhato buddhattÄ• buddhassa bhagavato dhammassav
buddhasÄ• vikÄ• .

evaá¹ƒ \Ne 65/ therena pucchitamatthaá¹ƒ kathentÄ« devatÄ• imÄ• gÄ• thÄ• abhÄ• si ---

142__._ á¹• 21 ``nagantare nagaravare sumÄ• pite, paricÄ• rikÄ• rÄ• javarassa sirimato.

nacce gÄ«te paramasusikkhitÄ• ahuá¹ƒ, sirimÄ• ti maá¹ƒ rÄ• jagahe avediá¹ƒsu ||

143__._ á¹• 21 ``buddho ca me isinisabho vinÄ• yako, adesayÄ« samudayadukkhaniccataá

asaá¹…khataá¹ƒ dukkhanirodha sassataá¹ƒ, maggaÃ±cimaá¹ƒ akuá¹-ilamaÃ±jasaá¹ƒ sivaá

144__._ á¹• 21 ``sutvÄ• nahaá¹ƒ \Be 74/ amatapadaá¹ƒ asaá¹…khataá¹ƒ, tathÄ• gatassana

sÄ«lesvahaá¹ƒ paramasusaá¹ƒvutÄ• ahuá¹ƒ, dhamme á¹-hitÄ• naravarabuddhadesite ||

145__._ á¹• 21 ``Ã±atvÄ• nahaá¹ƒ \Ee 82/ virajapadaá¹ƒ asaá¹…khataá¹ƒ, tathÄ• gatenana

tatthevahaá¹ƒ samathasamÄ• dhimÄ• phusiá¹ƒ, sÄ• yeva me paramaniyÄ• matÄ• ahu ||

146__._ á¹• 21 ``laddhÄ• nahaá¹ƒ amatavaraá¹ƒ visesanaá¹ƒ, ekaá¹ƒsikÄ• abhisamaye vis

asaá¹ƒsayÄ• bahujanapÅ«jitÄ• ahaá¹ƒ, khiá¸• á¸• Ä• ratiá¹ƒ paccanubhomanappakaá¹ƒ ||

147__._ á¹• 21 ``evaá¹ƒ ahaá¹ƒ amatadasamhi devatÄ• , tathÄ• gatassanadhivarassa sÄ• v

dhammaddasÄ• paá¹-hamaphale patiá¹-á¹-hitÄ• , sotÄ• pannÄ• na ca pana matthi duggati

148__._ á¹• 21 ``sÄ• vandituá¹ƒ anadhivaraá¹ƒ upÄ• gamiá¹ƒ, pÄ• sÄ• dike kusalarate ca b

namassituá¹ƒ samaá¹‡asamÄ• gamaá¹ƒ sivaá¹ƒ, sagÄ• ravÄ• sirimato dhammarÄ• jino ||

149__._ á¹• 21 ``disvÄ• muniá¹ƒ muditamanamhi pÄ«á¹‡itÄ• , tathÄ• gataá¹ƒ naravaradam

taá¹‡hacchidaá¹ƒ kusalarataá¹ƒ vinÄ• yakaá¹ƒ, vandÄ• mahaá¹ƒ paramahitÄ• nukampakaâ

<142> tattha __nagantare_ti isigilivepullavebhÄ• rapaá¹‡á¸• avagijjhakÅ«á¹-asaá¹…khÄ• tÄ
pabbatÄ• naá¹ƒ antare vemajjhe, yato taá¹ƒ nagaraá¹ƒ ``giribbajaâ€™â€™ nti vuccati \Be 7
uttamanagare, rÄ• jagahaá¹ƒ sandhÄ• yÄ• ha. __sumÄ• pite_ti mahÄ• govindapaá¹‡á¸• iter
sammadeva nivesite. __paricÄ• rikÄ• _ti saá¹ƒgÄ«taparicariyÄ• ya upaá¹-á¹-hÄ• yikÄ• . __r
bimbisÄ• ramahÄ• rÄ• jassa. __sirimato_ti \Ne 66/ ettha ``sirÄ«ti buddhipuÃ±Ã±Ä• naá¹ƒ ac
vadanti. atha vÄ• puÃ±Ã±anibbattÄ• sarÄ«rasobhaggÄ• disampatti \Ee 83/ katapuÃ±Ã±aá
vÄ• nissÄ«yatÄ«ti ``sirÄ«â€™â€™ ti vuccati, sÄ• etassa atthÄ«ti sirimÄ• , tassa sirimato.
__paramasusikkhitÄ• _ti ativiya sammadeva ca sikkhitÄ• . __ahu_nti ahosiá¹ƒ. __avediá¹ƒs

<143> __isinisabho_ti gavasatajeá¹-á¹-hako usabho, gavasahassajeá¹-á¹-hako vasabho, va
usabho, vajasahassajeá¹-á¹-hako vasabho, sabbagavaseá¹-á¹-ho sabbaparissayasaho seto
mahÄ• bhÄ• ravaho asanisatasaddehipi asampakampiyo nisabho. rathÄ• so attano nisabh
pÄ• dehi pathaviá¹ƒ uppÄ«á¸·etvÄ• kenaci parissayena akampiyo acalaá¹-á¹-hÄ• nena tiá¹-
dasahi tathÄ• gatabalehi samannÄ• gato catÅ«hi vesÄ• rajjapÄ• dehi aá¹-á¹-haparisapathav
sadevake loke kenaci paccatthikena paccÄ• mittena akampiyo acalaá¹-á¹-hÄ• nena tiá¹-á¹-h
viyÄ• ti nisabho. sÄ«lÄ• dÄ«naá¹ƒ dhammakkhandhÄ• naá¹ƒ esanaá¹-á¹-hena ``isÄ«â€™â€
sekkhÄ• sekkhaisÄ«su nisabho, isÄ«naá¹ƒ vÄ• nisabho, isi ca so nisabho cÄ• ti vÄ• isinisa
vinetÄ«ti __vinÄ• yako, _ nÄ• yakavirahitoti vÄ• __vinÄ• yako, _ sayambhÅ«ti attho.

__adesayÄ« samudayadukkhaniccata_nti samudayasaccassa ca dukkhasaccassa ca anicc
abhÄ• si. tena ``yaá¹ƒkiÃ±ci samudayadhammaá¹ƒ, sabbaá¹ƒ taá¹ƒ nirodhadhammaâ€™â€
abhisamayaÃ±Ä• á¹‡assa pavattiÄ• kÄ• raá¹ƒ dasseti. __samudayadukkhaniccata_nti vÄ•
dukkhasaccaÃ±ca aniccataÃ±ca. tattha samudayasaccadukkhasaccaggahaá¹‡ena vipassan
aniccatÄ• gahaá¹‡ena tassÄ• pavattiÄ• kÄ• raá¹ƒ dasseti. saá¹…khÄ• rÄ• naÃ±hi aniccÄ•
anattÄ• kÄ• ropi vibhÄ• vitoyeva hoti taá¹ƒnibandhanattÄ• \Be 76/ tesaá¹ƒ. tenÄ• ha ``yada
dukkhaá¹ƒ, yaá¹ƒ dukkhaá¹ƒ, tadanattÄ• â€™â€™ ti (SN b III 15). __asaá¹…khataá¹ƒ dukkh
kenaci paccayena na saá¹…khatanti asaá¹…khataá¹ƒ \Ee 84/, sabbakÄ• laá¹ƒ tathabhÄ• ve

sakalavaá¹-á¹-adukkhanirodhabhÄ• vato dukkhanirodhaá¹ƒ ariyasaccaÃ±ca me adesayÄ«ti
akuá¹-ilamaÃ±jasaá¹ƒ siva_nti antadvayaparivajjanena kuá¹-ilabhÄ• vakarÄ• naá¹ƒ mÄ• yÄ«
kÄ• yavaá¹…kÄ• dÄ«naÃ±ca pahÄ• nena akuá¹-ilaá¹ƒ, tato eva aÃ±jasaá¹ƒ, asivabhÄ• vak
samucchindanena sivaá¹ƒ nibbÄ• naá¹ƒ. __magga_nti nibbÄ• natthikehi maggÄ«yati, kilese
``maggoâ€™â€™ ti laddhanÄ• maá¹ƒ idaá¹ƒ tumhÄ• kaÃ±ca mamaÃ±ca paccakkhabhÅ«ta
dukkhanirodhagÄ• minipaá¹-ipadÄ• saá¹…khÄ• taá¹ƒ ariyasaccaÃ±ca me adesayÄ«ti yojan

<144> __sutvÄ• nahaá¹ƒ \Ne 67/ amatapadaá¹ƒ asaá¹…khataá¹ƒ, tathÄ• gatassanadhivara
saá¹…khepattho --- tathÄ• Ä• gamanÄ• diatthena __tathÄ• gatassa, _ sadevake loke agga
sammÄ• sambuddhassa amatapadaá¹ƒ __asaá¹…khataá¹ƒ_ nibbÄ• naá¹ƒ uddissa desitatt
paá¹-ipajjanupÄ• yattÄ• kenacipi asaá¹…kharaá¹‡Ä«yattÄ• ca amatapadaá¹ƒ asaá¹…khat
saddhammaá¹ƒ __ahaá¹ƒ sutvÄ• nÄ• _ti. __sÄ«lesvaha_nti sÄ«lesu nipphÄ• detabbesu ah
ativiya sammadeva saá¹ƒvutÄ• . __ahu_nti ahosiá¹ƒ. __dhamme á¹-hitÄ• _ti paá¹-ipattidhan

<145> __Ã±atvÄ• nÄ• _ti sacchikiriyÄ• bhisamayavasena jÄ• nitvÄ• . __tatthevÄ• _ti tasmi
tasmiá¹ƒyeva vÄ• attabhÄ• ve. __samathasamÄ• dhimÄ• phusi_nti paccanÄ«kadhammÄ•
vÅ«pasamanato paramatthasamathabhÅ«taá¹ƒ lokuttarasamÄ• dhiá¹ƒ Ä• phusiá¹ƒ adhigac
khaá¹‡e nirodhassa sacchikiriyÄ• bhisamayo, tasmiá¹ƒyeva khaá¹‡e maggassa bhÄ• vanÄ•
Ä• rammaá¹‡apaá¹-ivedhaá¹ƒ pana bhÄ• vanÄ• paá¹-ivedhasseva purimasiddhikÄ• raá¹‡aá

``Ã±atvÄ• nahaá¹ƒ \Ee 85/ virajapadaá¹ƒ asaá¹…khataá¹ƒ, tathÄ• gatenanadhivarena desita

tatthevahaá¹ƒ `samathasamÄ• dhimÄ• phusiâ€™ nti vuttaá¹ƒ yathÄ• ``cakkhuÃ±ca paá¹-i
cakkhuviÃ±Ã±Ä• á¹‡aâ€™â€™ nti (MN I 400; III 421; SN b IV 60). __Ã±atvÄ• nÄ• _ti vÄ• s
veditabbaá¹ƒ \Be 77/ yathÄ• ``nihantvÄ• na tamaá¹ƒ sabbaá¹ƒ, Ä• dicco nabhamuggatoâ€™
lokuttarasamÄ• dhiphusanÄ• laddhÄ• , sÄ• yeva. __paramaniyÄ• matÄ• _ti paramÄ• uttar

<146> __visesana_nti puthujjanehi visesakaá¹ƒ visiá¹-á¹-habhÄ• vasÄ• dhakaá¹ƒ. __ekaá¹
``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…ghoâ€™
ratanattaye nibbicikicchÄ• . __abhisamaye visesiyÄ• _ti saccapaá¹-ivedhavasena visesaá¹ƒ
``visesinÄ«â€™â€™ tipi paá¹-hanti, abhisamayahetu visesavatÄ«ti attho. __asaá¹ƒsayÄ• _t
aá¹-á¹-havatthukÄ• ya ca vicikicchÄ• ya pahÄ«nattÄ• apagatasaá¹ƒsayÄ• . ``asaá¹ƒsiyÄ• â
__bahujanapÅ«jitÄ• _ti sugatÄ«hi parehi patthanÄ«yaguá¹‡Ä• ti attho. __khiá¸• á¸• Ä• rati_
ratiá¹ƒ, atha vÄ• khiá¸• á¸• aÃ±ca ratiÃ±ca khiá¸• á¸• Ä• vihÄ• raÃ±ca ratisukhaÃ±ca.

<147> __amatadasamhÄ«_ti amatadasÄ• nibbÄ• nadassÄ• vinÄ« amhi. __dhammaddasÄ
diá¹-á¹-havatÄ«. __sotÄ• pannÄ• _ti ariyamaggasotaá¹ƒ Ä• dito pattÄ• . __na ca pana matth
me atthi duggati avinipÄ• tadhammattÄ• .

<148> __pÄ• sÄ• dike_ti pasÄ• dÄ• vahe. __kusalarate_ti kusale anavajjadhamme nibbÄ•
bhikkhÅ« namassituá¹ƒ upÄ• gaminti yojanÄ• . __samaá¹‡asamÄ• gamaá¹ƒ siva_nti samaá
buddhabuddhasÄ• vakÄ• naá¹ƒ sivaÃ±ca dhammaá¹ƒ khemaá¹ƒ samÄ• gamaá¹ƒ saá¹…ga
\Ee 86/ sambandho. __sirimato dhammarÄ• jino_ti bhummatthe sÄ• mivacanaá¹ƒ. sirimati c
evameva ca keci paá¹-hanti.

<149> __muditamanamhÄ«_ti moditamanÄ• amhi. __pÄ«á¹‡itÄ• _ti tuá¹-á¹-hÄ• , pÄ«tiras
__naravaradammasÄ• rathi_nti naravaro ca so aggapuggalattÄ• , dammÄ• naá¹ƒ dametabb
nibbÄ• nÄ• bhimukhaá¹ƒ sÄ• raá¹‡ato dammasÄ• rathi cÄ• ti naravaradammasÄ• rathi, taá
paramena uttamena hitena sabbasattÄ• naá¹ƒ anukampakaá¹ƒ.

evaá¹ƒ \Be 78/ sirimÄ• devadhÄ«tÄ• attano laddhipavedanamukhena ratanattaye pasÄ• c
bhagavantaá¹ƒ bhikkhusaá¹…ghaÃ±ca vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• devalokameva
otiá¹‡á¹‡avatthuá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• dhammaá¹ƒ desesi, desanÄ• pariyosÄ• ne u
arahattaá¹ƒ pÄ• puá¹‡i, sampattaparisÄ• yapi sÄ• dhammadesanÄ• sÄ• tthikÄ• jÄ• tÄ• ti.

sirimÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

17. kesakÄ• rÄ«vimÄ• navaá¹‡á¹‡anÄ•

__idaá¹ƒ vimÄ• naá¹ƒ ruciraá¹ƒ pabhassara_nti kesakÄ• rÄ«vimÄ• naá¹ƒ. tassa kÄ• uppat
bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• ye. tena kho pana samayena sambahulÄ• b
nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya bÄ• rÄ• á¹‡asiá¹ƒ piá¹‡á¸• Ä• ya pavisiá¹ƒsu. te aÃ±
gehadvÄ• rasamÄ«pena gacchanti. tasmiÃ±ca gehe brÄ• hmaá¹‡assa dhÄ«tÄ• kesakÄ• rÄ
sÄ«sato Å«kÄ• gaá¹‡hantÄ« te bhikkhÅ« gacchante disvÄ• mÄ• taraá¹ƒ Ä• ha ``amma, im
yobbanena samannÄ• gatÄ• abhirÅ«pÄ• dassanÄ«yÄ• pÄ• sÄ• dikÄ• sukhumÄ• lÄ• ker
maÃ±Ã±e, kasmÄ• nu kho ime imasmiá¹ƒyeva vaye pabbajantÄ«â€™â€™ ti \Ne 69/? taá¹ƒ
sakyaputto sakyakulÄ• pabbajito \Ee 87/ buddho loke uppanno, so dhammaá¹ƒ deseti Ä• d
majjhekalyÄ• á¹‡aá¹ƒ pariyosÄ• nakalyÄ• á¹‡aá¹ƒ sÄ• tthaá¹ƒ sabyaÃ±janaá¹ƒ kevalaparip
brahmacariyaá¹ƒ pakÄ• seti, tassa ime dhammaá¹ƒ sutvÄ• pabbajantÄ«â€™â€™ ti.

tena ca samayena Ä• gataphalo viÃ±Ã±Ä• tasÄ• sano aÃ±Ã±ataro upÄ• sako tÄ• ya vÄ«th
sutvÄ• tÄ• saá¹ƒ santikaá¹ƒ upasaá¹…kami. atha naá¹ƒ brÄ• hmaá¹‡Ä« Ä• ha ``etarahi kho
mahantaá¹ƒ bhogakkhandhaá¹ƒ mahantaá¹ƒ Ã±Ä• tiparivaá¹-á¹-aá¹ƒ pahÄ• ya sakyasamay
atthavasaá¹ƒ sampassantÄ• pabbajantÄ«â€™â€™ ti? taá¹ƒ sutvÄ• upÄ• sako ``kÄ• mesu
Ä• nisaá¹ƒsaá¹ƒ sampassantÄ• â€™â€™ ti vatvÄ• attano Ã±Ä• á¹‡abalÄ• nurÅ«paá¹ƒ \Be
kathesi, tiá¹‡á¹‡aÃ±ca ratanÄ• naá¹ƒ guá¹‡e pakÄ• sesi, paÃ±cannaá¹ƒ sÄ«lÄ• naá¹ƒ diá¹-

samparÄ• yikaÃ±ca guá¹‡Ä• nisaá¹ƒsaá¹ƒ pavedesi. atha brÄ• hmaá¹‡adhÄ«tÄ• taá¹ƒ ``ki
sÄ«lesu ca patiá¹-á¹-hÄ• ya tayÄ• vutte guá¹‡Ä• nisaá¹ƒse adhigantuá¹ƒ sakkÄ• â€™â€™
``sabbasÄ• dhÄ• raá¹‡Ä• ime dhammÄ• bhagavatÄ• bhÄ• sitÄ• , kasmÄ• na sakkÄ• â€™
sÄ«lÄ• ni ca adÄ• si. sÄ• gahitasaraá¹‡Ä• samÄ• dinnasÄ«lÄ• ca hutvÄ• puna Ä• ha ``ki
karaá¹‡Ä«yaá¹ƒ atthÄ«â€™â€™ ti. so tassÄ• viÃ±Ã±ubhÄ• vaá¹ƒ sallakkhento ``upanissay
bhavissatÄ«â€™â€™ ti Ã±atvÄ• sarÄ«rasabhÄ• vaá¹ƒ vibhÄ• vento dvattiá¹ƒsÄ• kÄ• raka
kÄ• ye virÄ• gaá¹ƒ uppÄ• detvÄ• upari aniccatÄ• dipaá¹-isaá¹ƒyuttÄ• ya dhammiyÄ• kathÄ
vipassanÄ• maggaá¹ƒ Ä• cikkhitvÄ• gato. sÄ• tena vuttanayaá¹ƒ sabbaá¹ƒ manasi katvÄ•
samÄ• hitacittÄ• vipassanaá¹ƒ paá¹-á¹-hapetvÄ• upanissayasampattiyÄ• na cirasseva \Ee
patiá¹-á¹-hahi. athÄ• parena samayena kÄ• laá¹ƒ katvÄ• sakkassa devaraÃ±Ã±o paricÄ• ri
satasahassaÃ±cassÄ• accharÄ• parivÄ• ro ahosi. taá¹ƒ sakko devarÄ• jÄ• disvÄ• acchar
pamuditahadayo ---

150__._ á¹• 21 ``idaá¹ƒ vimÄ• naá¹ƒ ruciraá¹ƒ pabhassaraá¹ƒ, veá¸·uriyathambhaá¹ƒ satata

suvaá¹‡á¹‡arukkhehi samantamotthataá¹ƒ, á¹-hÄ• naá¹ƒ mamaá¹ƒ kammavipÄ• kasambha

151__._ á¹• 21 ``tatrÅ«papannÄ• purimaccharÄ• imÄ• , sataá¹ƒ sahassÄ• ni sakena kam

tuvaá¹ƒsi ajjhupagatÄ• yasassinÄ«, obhÄ• sayaá¹ƒ tiá¹-á¹-hasi pubbadevatÄ• ||

152__._ á¹• 21 ``sasÄ« \Ne 70/ adhiggayha yathÄ• virocati, nakkhattarÄ• jÄ• riva tÄ• rakÄ•

tatheva tvaá¹ƒ accharÄ• saá¹…gaá¹‡aá¹ƒ imaá¹ƒ, daddallamÄ• nÄ• yasasÄ• virocasi ||

153__._ á¹• 21 ``kuto \Be 80/ nu Ä• gamma anomadassane, upapannÄ• tvaá¹ƒ bhavanaá¹

brahmaá¹ƒva devÄ• tidasÄ• sahindakÄ• , sabbe na tappÄ• mase dassanena taâ€™â€™ n

catÅ«hi gÄ• thÄ• hi tÄ• ya katakammaá¹ƒ pucchi.

<150> tattha __idaá¹ƒ vimÄ• na_nti yasmiá¹ƒ vimÄ• ne sÄ• devatÄ• uppannÄ• , taá¹ƒ atta
sandhÄ• yÄ• ha. __satata_nti sabbakÄ• laá¹ƒ ruciraá¹ƒ pabhassaranti yojanÄ• . __satata_n
ativiya vitthiá¹‡á¹‡anti attho. __samantamotthata_nti \Ee 89/ samantato avatthataá¹ƒ chÄ• c
__á¹-hÄ• na_nti vimÄ• nameva sandhÄ• ya vadati. taÃ±hi tiá¹-á¹-hanti ettha katapuÃ±Ã±Ä•
__kammavipÄ• kasambhava_nti kammavipÄ• kabhÄ• vena sambhÅ«taá¹ƒ, kammavipÄ• ke
idaá¹ƒ mama á¹-hÄ• naá¹ƒ mama kammavipÄ• kasambhavanti dvÄ«hipi padehi yojetabbaá

<151> __tatrÅ«papannÄ• _ti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- __tatra_ tasmiá¹ƒ yat
__upapannÄ• _ti nibbattÄ• pageva uppannattÄ• pubbadevatÄ• __imÄ• purimÄ• accharÄ
sahassÄ• ni. __tuvaá¹ƒsÄ«_ti tvaá¹ƒ asi sakena kammunÄ• ajjhupagatÄ• upapannÄ• . __v
parivÄ• rasampannÄ• , teneva sakena kammunÄ• kammÄ• nubhÄ• vena obhÄ• sayantÄ«

<152> idÄ• ni tameva obhÄ• sanaá¹ƒ upamÄ• ya vibhÄ• vento __ ``sasÄ«â€™â€™ _ti gÄ•
__yathÄ• _ sasalaÃ±chanayogena __ ``sasÄ«â€™â€™ _ti, nakkhattehi adhikaguá¹‡atÄ• ya
ca laddhanÄ• mo cando sabbaá¹ƒ __tÄ• rakÄ• gaá¹‡aá¹ƒ adhiggayha_ abhibhavitvÄ• __vi
tvaá¹ƒ imaá¹ƒ accharÄ• naá¹ƒ_ devakaÃ±Ã±Ä• naá¹ƒ __gaá¹‡aá¹ƒ_ samÅ«haá¹ƒ attano __
ativiya vijjotamÄ• nÄ• __virocasÄ«_ti. ettha ca ``imÄ• â€™â€™ ti ``imaâ€™â€™ nti ca nipA
``nakkhattarÄ• jÄ• riva tÄ• rÄ• gaá¹‡aá¹ƒ tatheva tvaâ€™â€™ nti paá¹-hanti.

<153> idÄ• ni \Ee 90/ tassÄ• devatÄ• ya purimabhavaá¹ƒ tattha katapuÃ±Ã±aÃ±ca puccha
Ä• gammÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __kuto nu Ä• gammÄ• _ti kuto \Be 81/ nu b
kÄ• raá¹‡abhÅ«tato idaá¹ƒ mama bhavanaá¹ƒ Ä• gamma bhadde __anomadassane_ sabba
uppattigahaá¹‡avasena \Ne 71/ upagatÄ• . ``anomadassaneâ€™â€™ ti vuttamevatthaá¹ƒ u
``brahmaá¹ƒva devÄ• tidasÄ• sahindakÄ• , sabbe na tappÄ• mase dassanena taâ€™â€™
brahmÄ• naá¹ƒ sahampatiá¹ƒ sanaá¹…kumÄ• raá¹ƒ vÄ• upagataá¹ƒ saha indenÄ• ti sahin
passantÄ• dassanena na tappanti, evaá¹ƒ tava dassanena mayaá¹ƒ sabbe devÄ• na tappA

evaá¹ƒ pana sakkena devÄ• namindena pucchitÄ• sÄ• devatÄ• tamatthaá¹ƒ pakÄ• sentÄ

154__._ á¹• 21 ``yametaá¹ƒ sakka anupucchase mamaá¹ƒ, kuto cutÄ• tvaá¹ƒ idha Ä• gatÄ•

bÄ• rÄ• á¹‡asÄ« nÄ• ma puratthi kÄ• sinaá¹ƒ, tattha ahosiá¹ƒ pure kesakÄ• rikÄ• ||

155__._ á¹• 21 ``buddhe ca dhamme ca pasannamÄ• nasÄ• , saá¹…ghe ca ekantagatÄ• a

akhaá¹‡á¸• asikkhÄ• padÄ• Ä• gatapphalÄ• , sambodhidhamme niyatÄ• anÄ• mayÄ• â€™

gÄ• thadvayamÄ• ha.

154-5__._ tattha __yameta_nti yaá¹ƒ etaá¹ƒ paÃ±hanti attho. __anupucchase_ti anukÅ«lab
__mama_nti maá¹ƒ. __puratthÄ«_ti puraá¹ƒ atthi. __kÄ• sina_nti kÄ• siraá¹-á¹-hassa. __kes
purimattabhÄ• ve attano nÄ• maá¹ƒ vadati. __buddhe_ \Ee 91/ __ca dhamme cÄ• _tiÄ• din
vibhÄ• veti.

puna sakko tassÄ• taá¹ƒ puÃ±Ã±asampattiÃ±ca dibbasampattiÃ±ca anumodamÄ• no ---

156__._ á¹• 21 ``tantyÄ• bhinandÄ• mase \Be 82/ svÄ• gataÃ±ca te,

dhammena ca tvaá¹ƒ yasasÄ• virocasi.

buddhe ca dhamme ca pasannamÄ• nase,

saá¹…ghe ca ekantagate asaá¹ƒsaye.

akhaá¹‡á¸• asikkhÄ• pade Ä• gatapphale,

sambodhidhamme niyate anÄ• mayeâ€™â€™ ti || --- Ä• ha.

<156> tattha __tantyÄ• bhinandÄ• mase_ti taá¹ƒ te duvidhampi sampattiá¹ƒ abhinandÄ• m
__svÄ• gataÃ±ca_ \Ne 72/ __te_ti tuyhaÃ±ca idhÄ• gamanaá¹ƒ svÄ• gataá¹ƒ, amhÄ• kaá¹ƒ
pÄ«tisomanassasaá¹ƒvaddhanameva. sesaá¹ƒ vuttanayamevÄ• ti.

taá¹ƒ pana pavattiá¹ƒ sakko devarÄ• jÄ• Ä• yasmato mahÄ• moggallÄ• nattherassa kathe
bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi.
lokassa sÄ• tthikÄ• jÄ• tÄ• ti.

kesakÄ• rÄ«vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

sattarasavatthupaá¹-imaá¹‡á¸• itassa paá¹-hamassa pÄ«á¹-havaggassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. cittalatÄ• vaggo

1. dÄ• sivimÄ• navaá¹‡á¹‡anÄ•

dutiyavagge \Ne 73/ __api sakkova devindo_ti dÄ• sivimÄ• naá¹ƒ. tassa kÄ• uppatti? bhag
sÄ• vatthivÄ• sÄ« aÃ±Ã±ataro upÄ• sako sambahulehi upÄ• sakehi saddhiá¹ƒ sÄ• yanhasa
gantvÄ• dhammaá¹ƒ sutvÄ• parisÄ• ya vuá¹-á¹-hitÄ• ya bhagavantaá¹ƒ upasaá¹…kamitvÄ
bhante, saá¹…ghassa cattÄ• ri niccabhattÄ• ni dassÄ• mÄ«â€™â€™ ti Ä• ha. atha naá¹ƒ b
83/ dhammakathaá¹ƒ kathetvÄ• vissajjesi. so ``mayÄ• , bhante, saá¹…ghassa cattÄ• ri nicc

paÃ±Ã±attÄ• ni. sve paá¹-á¹-hÄ• ya ayyÄ• mama gehaá¹ƒ Ä• gacchantÅ«â€™â€™ ti bhatt
gehaá¹ƒ gantvÄ• dÄ• siyÄ• tamatthaá¹ƒ Ä• cikkhitvÄ• ``tattha tayÄ• niccakÄ• laá¹ƒ appa
nti Ä• ha. sÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchi. pakatiyÄ• va sÄ• saddhÄ• sampannÄ
tasmÄ• divase divase kÄ• lasseva uá¹-á¹-hÄ• ya paá¹‡Ä«taá¹ƒ annapÄ• naá¹ƒ paá¹-iyÄ• d
nisÄ«danaá¹-á¹-hÄ• naá¹ƒ susammaá¹-á¹-haá¹ƒ suparibhaá¹‡á¸• akaá¹ƒ katvÄ• Ä• sanÄ•
upagate tattha nisÄ«dÄ• petvÄ• vanditvÄ• gandhapupphadhÅ«padÄ«pehi pÅ«jetvÄ• sakk

athekadivasaá¹ƒ bhikkhÅ« katabhattakicce upasaá¹…kamitvÄ• vanditvÄ• evamÄ• ha ``ka
jÄ• tiÄ• didukkhato parimutti hotÄ«â€™â€™ ti. bhikkhÅ« tassÄ• saraá¹‡Ä• ni ca paÃ±ca sÄ
kÄ• yasabhÄ• vaá¹ƒ pakÄ• setvÄ• paá¹-ikÅ«lamanasikÄ• re niyojesuá¹ƒ, apare aniccatÄ•
dhammakathaá¹ƒ kathesuá¹ƒ. sÄ• soá¸·asa vassÄ• ni sÄ«laá¹ƒ rakkhantÄ« antarantarÄ• y
ekadivasaá¹ƒ dhammassavanasappÄ• yaá¹ƒ labhitvÄ• Ã±Ä• á¹‡assa ca paripakkattÄ• vip
sotÄ• pattiphalaá¹ƒ sacchÄ• kÄ• si. sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• sakkassa de
paricÄ• rikÄ• hutvÄ• nibbatti. sÄ• saá¹-á¹-hitÅ«riyasahassehi paricariyamÄ• nÄ• accharÄ
mahantaá¹ƒ dibbasampattiá¹ƒ anubhavantÄ« pamudÄ• modamÄ• nÄ• saparivÄ• rÄ• uyyÄ
Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayeneva disvÄ• ---

157__._ á¹• 21 ``api \Ee 93/ \Ne 74/ sakkova devindo, ramme cittalatÄ• vane.

samantÄ• anupariyÄ• si, nÄ• rÄ«gaá¹‡apurakkhatÄ• .

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

158__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

159__._ á¹• 21 ``pucchÄ• mi \Be 84/ taá¹ƒ devi mahÄ• nubhÄ• ve,

manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• ,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- pucchi.

160__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

161__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , dÄ• sÄ« ahosiá¹ƒ parapessiyÄ• ku

162__._ á¹• 21 ``upÄ• sikÄ• cakkhumato, gotamassa yasassino.

tassÄ• me nikkamo Ä• si, sÄ• sane tassa tÄ• dino ||

163__._ á¹• 21 ``kÄ• maá¹ƒ bhijjatuyaá¹ƒ kÄ• yo, neva atthettha saá¹‡á¹-hanaá¹ƒ.

sikkhÄ• padÄ• naá¹ƒ paÃ±cannaá¹ƒ, maggo sovatthiko sivo ||

164__._ á¹• 21 ``akaá¹‡á¹-ako agahano, uju sabbhi pavedito.

nikkamassa phalaá¹ƒ passa, yathidaá¹ƒ pÄ• puá¹‡itthikÄ• ||

165__._ á¹• 21 ``Ä• mantanikÄ• raÃ±Ã±omhi, sakkassa vasavattino.

saá¹-á¹-hi tÅ«riyasahassÄ• ni, paá¹-ibodhaá¹ƒ karonti me ||

166__._ á¹• 21 ``Ä• lambo \Ne 75/ gaggaro bhÄ«mo, sÄ• dhuvÄ• dÄ« ca saá¹ƒsayo.

pokkharo ca suphasso ca, vÄ«á¹‡Ä• mokkhÄ• ca nÄ• riyo ||

167__._ á¹• 21 ``nandÄ• ceva sunandÄ• ca, soá¹‡adinnÄ• sucimhitÄ• .

alambusÄ• missakesÄ« ca, puá¹‡á¸• arÄ«kÄ• ti dÄ• ruá¹‡Ä« ||

168__._ á¹• 21 ``eá¹‡Ä«phassÄ• \Ee 94/ suphassÄ• ca, subhaddÄ• muduvÄ• dinÄ«.

etÄ• caÃ±Ã±Ä• ca seyyÄ• se, accharÄ• naá¹ƒ pabodhikÄ• ||

169__._ á¹• 21 ``tÄ• maá¹ƒ kÄ• lenupÄ• gantvÄ• , abhibhÄ• santi devatÄ• .

handa naccÄ• ma gÄ• yÄ• ma, handa taá¹ƒ ramayÄ• mase ||

170__._ á¹• 21 ``nayidaá¹ƒ \Be 85/ akatapuÃ±Ã±Ä• naá¹ƒ, katapuÃ±Ã±Ä• namevidaá¹ƒ.

asokaá¹ƒ nandanaá¹ƒ rammaá¹ƒ, tidasÄ• naá¹ƒ mahÄ• vanaá¹ƒ ||

171__._ á¹• 21 ``sukhaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, idha natthi parattha ca.

sukhaÃ±ca katapuÃ±Ã±Ä• naá¹ƒ, idha ceva parattha ca ||

172__._ á¹• 21 ``tesaá¹ƒ sahabyakÄ• mÄ• naá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ.

katapuÃ±Ã±Ä• hi modanti, sagge bhogasamaá¹…ginoâ€™â€™ ti || --- devatÄ• vissajjesi.

<157> tattha __api sakkova devindo_ti apisaddo sambhÄ• vanÄ• yaá¹ƒ, ivasaddo ikÄ• ralo
upamÄ• yaá¹ƒ, tasmÄ• yathÄ• nÄ• ma sakko devÄ• namindoti attho. sakkasamabhÄ• vo t
parivÄ• rasampattidassanatthaá¹ƒ vutto. keci ``apÄ«ti nipÄ• tamattaâ€™â€™ nti vadanti. __
cittÄ• ya nÄ• ma devadhÄ«tÄ• ya puÃ±Ã±Ä• nubhÄ• vena nibbatte, cittÄ• naá¹ƒ vÄ•
vicittapupphaphalÄ• divisesayuttÄ• naá¹ƒ santÄ• nakavalliÄ• dÄ«naá¹ƒ tattha yebhuyyatÄ•
laddhanÄ• me devuyyÄ• ne.

<161> __parapessiyÄ• _ti paresaá¹ƒ kule tasmiá¹ƒ tasmiá¹ƒ kicce pesaniyÄ• , paresaá¹ƒ v
attho.

<162> __tassÄ• \Ne 76/ me nikkamo Ä• si, sÄ• sane tassa tÄ• dino_ti tassÄ• dÄ• siyÄ• p
cakkhÅ«hi cakkhumato buddhassa bhagavato upÄ• sikÄ• hutvÄ• soá¸·asa vassÄ• ni sÄ«la
kammaá¹-á¹-hÄ• naÃ±ca manasi karontiyÄ• manasikÄ• rÄ• nubhÄ• vena \Ee 95/ me mayh
sattatiá¹ƒsabodhipakkhiyadhammasaá¹…khÄ• te iá¹-á¹-hÄ• dÄ«su tÄ• dilakkhaá¹‡asampatt
tappariyÄ• pannoyeva saá¹ƒkilesapakkhato nikkamanena ``nikkamoâ€™â€™ ti laddhanÄ• n
uppajji.

163-4__._ tassa pana nikkamassa pubbabhÄ• gassa pavattÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``kÄ
neva atthettha saá¹‡á¹-hana_nti vuttaá¹ƒ. tassattho \Be 86/ --- yadipi me __ayaá¹ƒ kÄ• yo b
tattha kiÃ±cimattampi apekkhaá¹ƒ akarontÄ« __ettha_ etasmiá¹ƒ kammaá¹-á¹-hÄ• nÄ• nuyo
vÄ«riyassa __saá¹‡á¹-hanaá¹ƒ_ sithilÄ«karaá¹‡anti vÄ«riyaá¹ƒ samuttejentÄ« vipassanaá¹ƒ

idÄ• ni tathÄ• vipassanaá¹ƒ ussukkÄ• petvÄ• paá¹-iladdhaguá¹‡aá¹ƒ dassentÄ« ---

``sikkhÄ• padÄ• naá¹ƒ paÃ±cannaá¹ƒ, maggo sovatthiko sivo.

akaá¹‡á¹-ako agahano, uju sabbhi pavedito.

nikkamassa phalaá¹ƒ passa, yathidaá¹ƒ pÄ• puá¹‡itthikÄ• â€™â€™ ti || --- Ä• ha.

tatrÄ• yaá¹ƒ saá¹…khepattho --- yo niccasÄ«lavasena samÄ• dinnÄ• naá¹ƒ paÃ±cannaá¹ƒ
sikkhÄ• koá¹-á¹-hÄ• sÄ• naá¹ƒ upanissayabhÄ• vena laddhattÄ• tesaá¹ƒ paripÅ«ritattÄ• ca
paÃ±cannaá¹ƒ_ sambandhÄ«bhÅ«to, yasmiá¹ƒ santÄ• ne uppanno, tassa sabbÄ• kÄ• rena
sundaratthabhÄ• vato ca __sovatthiko_ sotthiko, saá¹ƒkilesadhammehi anupaddutattÄ• khe
__sivo, _ rÄ• gakaá¹‡á¹-akÄ• dÄ«naá¹ƒ \Ee 96/ abhÄ• vena __akaá¹‡á¹-ako, _
kilesadiá¹-á¹-hiduccaritagahanasamucchedanato __agahano, _ sabbajimhavaá¹…kakuá¹-ila
__uju, _ buddhÄ• dÄ«hi sappurisehi pakÄ• sitattÄ• __sabbhi pavedito_ ariyamaggo, taá¹ƒ
upÄ• yabhÅ«tena __itthikÄ• _ dvaá¹…gulabahalabuddhikÄ• pi samÄ• nÄ• __pÄ• puá¹‡iá¹ƒ
yathÄ• vuttavÄ«riyassa idaá¹ƒ __phalaá¹ƒ passÄ• _ti sakkaá¹ƒ Ä• lapati.

<165> __Ä• mantanikÄ• raÃ±Ã±omhi, sakkassa vasavattino_ti sayaá¹ƒvasÄ«bhÄ• vena va
attano vasaá¹ƒ issariyaá¹ƒ vattetÄ«ti vÄ• vasavattÄ«, tassa vasavattino sakkassa devaraÃ±
Ä• lÄ• pasallÄ• payoggÄ• , kÄ«á¸·anakÄ• le vÄ• tena Ä• mantetabbÄ• amhi, nikkamassa
yojanÄ• . Ä• tatavitatÄ• dibhedena paÃ±ca tÅ«riyaá¹…gÄ• ni dvÄ• dasahi \Ne 77/ pÄ• á¹‡ib
pavajjamÄ• nÄ• ni saá¹-á¹-hi honti, tÄ• ni pana sahassamattÄ• ni payirupÄ• sanavasena up
__ ``saá¹-á¹-hi tÅ«riyasahassÄ• ni, paá¹-ibodhaá¹ƒ karonti meâ€™â€™ _ti. tattha __paá¹-ib
pÄ«tisomanassÄ• naá¹ƒ pabodhanaá¹ƒ.

166-8__._ __Ä• lambo_tiÄ• di \Be 87/ tÅ«riyavÄ• dakÄ• naá¹ƒ devaputtÄ• naá¹ƒ ekadesato
tÅ«riyÄ• naá¹ƒ panetaá¹ƒ nÄ• maggahaá¹‡aá¹ƒ. __vÄ«á¹‡Ä• mokkhÄ• _dikÄ• devadhÄ«tÄ
nÄ• mameva vÄ• etaá¹ƒ. __muduvÄ• dinÄ«_ti mudunÄ• va vadatÄ«ti muduvÄ• dinÄ«, muc
nÄ• mameva vÄ• . __seyyÄ• se_ti seyyatarÄ• . __accharÄ• na_nti accharÄ• su saá¹…gÄ«t
__pabodhikÄ• _ti pabodhanakarÄ• .

<169> __kÄ• lenÄ• _ti yuttappattakÄ• lena. __abhibhÄ• santÄ«_ti abhimukhÄ• , abhiratÄ•
yathÄ• ca bhÄ• santi, taá¹ƒ dassetuá¹ƒ __ ``handa naccÄ• ma gÄ• yÄ• ma, handa taá¹ƒ ra
vuttaá¹ƒ.

<170> __ida_nti \Ee 97/ idaá¹ƒ mayÄ• laddhaá¹-á¹-hÄ• naá¹ƒ. __asoka_nti iá¹-á¹-hakantap
rÅ«pÄ• dÄ«naá¹ƒ sambhavato visokaá¹ƒ. tato eva sabbakÄ• laá¹ƒ pamodasaá¹ƒvaddhanat
mahÄ• vana_nti tÄ• vatiá¹ƒsadevÄ• naá¹ƒ mahantaá¹ƒ mahanÄ«yaÃ±ca uyyÄ• naá¹ƒ.

<171> evarÅ«pÄ• dibbasampatti nÄ• ma puÃ±Ã±akammavasenevÄ• ti odissakanayena va
dassentÄ« __ ``sukhaá¹ƒ akatapuÃ±Ã±Ä• naâ€™â€™ _nti gÄ• thamÄ• ha.

<172> puna attanÄ• laddhassa dibbaá¹-á¹-hÄ• nassa parehi sÄ• dhÄ• raá¹‡akÄ• matÄ• va
``tesaá¹ƒ sahabyakÄ• mÄ• naâ€™â€™ _nti osÄ• nagÄ• thamÄ• ha. __tesa_nti tÄ• vatiá¹ƒs

__sahabyakÄ• mÄ• na_nti sahabhÄ• vaá¹ƒ icchantehi, kattuatthe hi idaá¹ƒ sÄ• mivacanaá¹
sahavo, tassa bhÄ• vo sahabyaá¹ƒ yathÄ• vÄ«rassa bhÄ• vo vÄ«riyanti.

evaá¹ƒ thero devatÄ• ya attano puÃ±Ã±akamme Ä• vikate tassÄ• saparivÄ• rÄ• ya dhamm
Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹
sampattaparisÄ• ya dhammaá¹ƒ desesi. sÄ• desanÄ• sadevakassa lokassa sÄ• tthikÄ• a

dÄ• sivimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. lakhumÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 88/ \Ne 78/ __vaá¹‡á¹‡enÄ• _ti lakhumÄ• vimÄ• naá¹ƒ. tassa kÄ• up
bÄ• rÄ• á¹‡asiyaá¹ƒ viharante kevaá¹-á¹-advÄ• raá¹ƒ nÄ• ma bÄ• rÄ• á¹‡asinagarassa eka
niviá¹-á¹-hagÄ• mopi \Ee 98/ ``kevaá¹-á¹-advÄ• raâ€™â€™ ntveva paÃ±Ã±Ä• yittha. tattha
saddhÄ• pasannÄ• buddhisampannÄ• tena dvÄ• rena pavisante bhikkhÅ« disvÄ• vanditv
kaá¹-acchubhikkhaá¹ƒ datvÄ• teneva paricayena saddhÄ• ya vaá¸• á¸• hamÄ• nÄ• ya Ä• s
paviá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ Ä• sanaá¹ƒ upaneti, pÄ• nÄ«yaá¹ƒ paribhojanÄ«yaá¹ƒ
odanakummÄ• saá¸• Ä• kÄ• di attano gehe vijjati, taá¹ƒ bhikkhÅ«naá¹ƒ deti. sÄ• bhikkhÅ«
sutvÄ• saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• ya samÄ• hitÄ• hutvÄ• vipassanÄ• kamma
vipassanaá¹ƒ ussukkÄ• pentÄ« upanissayasampannatÄ• ya na cirasseva sotÄ• pattiphale p
aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane mahati vimÄ• ne nibbatti, accharÄ• s
ahosi. sÄ• tattha dibbasampattiá¹ƒ anubhavantÄ« pamodamÄ• nÄ• vicarati. taá¹ƒ Ä• yasm
devacÄ• rikaá¹ƒ caranto __ ``abhikkantena vaá¹‡á¹‡enÄ• â€™â€™ _tiÄ• digÄ• thÄ• hi puc
tena vuttaá¹ƒ ---

173__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

174__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

175__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

176__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

177__._ á¹• 21 ``kevaá¹-á¹-advÄ• rÄ• \Be 89/ nikkhamma, ahu mayhaá¹ƒ nivesanaá¹ƒ.

tattha saÃ±caramÄ• nÄ• naá¹ƒ, sÄ• vakÄ• naá¹ƒ mahesinaá¹ƒ ||

178__._ á¹• 21 ``odanaá¹ƒ \Ne 79/ kummÄ• saá¹ƒ á¸• Ä• kaá¹ƒ, loá¹‡asovÄ«rakaÃ±cahaá¹

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

179__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Ee 99/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

180__._ á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

181__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

182__._ á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

183__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

 mama ca, bhante, vacanena bhagavato pÄ• de sirasÄ• vandeyyÄ• si ``lakhumÄ• nÄ• ma
pÄ• de sirasÄ• vandatÄ«â€™â€™ ti. anacchariyaá¹ƒ kho panetaá¹ƒ, bhante, yaá¹ƒ maá¹ƒ
sÄ• maÃ±Ã±aphale byÄ• kareyya. taá¹ƒ bhagavÄ• sakadÄ• gÄ• miphale byÄ• kÄ• sÄ«ti.

 <177> tattha __kevaá¹-á¹-advÄ• rÄ• nikkhammÄ• _ti kevaá¹-á¹-advÄ• rato nikkhamanaá¹-

 <178> __á¸• Ä• ka_nti taá¹‡á¸• uleyyakÄ• disÄ• kabyaÃ±janaá¹ƒ. __loá¹‡asovÄ«raka_nti
sambhÄ• rehi sampÄ• detabbaá¹ƒ ekaá¹ƒ pÄ• nakaá¹ƒ. ``Ä• cÄ• makaÃ±jikaloá¹‡Å«dakaâ

pucchÄ• vissajjanÄ• vasÄ• ne sÄ• therassa dhammadesanÄ• ya sakadÄ• gÄ• miphalaá¹ƒ
uttarÄ• vidhÄ• ne vuttanayÄ• nusÄ• rena eva veditabbaá¹ƒ.

lakhumÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. Ä• cÄ• madÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ•

__piá¹‡á¸• Ä• ya_ \Be 90/ \Ne 80/ __te carantassÄ• _ti Ä• cÄ• madÄ• yikÄ• vimÄ• naá¹ƒ. t
rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena \Ee 100/ kho pana samayena rÄ• ja
kulaá¹ƒ ahivÄ• tarogena upaddutaá¹ƒ ahosi. tattha sabbe janÄ• matÄ• á¹-hapetvÄ• ekaá¹
gehagataÃ±ca sabbaá¹ƒ dhanadhaÃ±Ã±aá¹ƒ chaá¸• á¸• etvÄ• maraá¹‡abhayabhÄ«tÄ• bh
hutvÄ• paragehaá¹ƒ gantvÄ• tassa piá¹-á¹-hipasse vasati. tasmiá¹ƒ gehe manussÄ• karuá
avasiá¹-á¹-haá¹ƒ yÄ• gubhattaÄ• cÄ• mÄ• diá¹ƒ tassÄ• denti. sÄ• taá¹ƒ bhuÃ±jitvÄ• jÄ«vi

tena ca samayena Ä• yasmÄ• mahÄ• kassapo sattÄ• haá¹ƒ nirodhasamÄ• pattiá¹ƒ samÄ•
``kaá¹ƒ nu kho ahaá¹ƒ ajja Ä• hÄ• rapaá¹-iggahaá¹‡ena anuggahessÄ• mi, duggatito ca duk
ti cintento taá¹ƒ itthiá¹ƒ Ä• sannamaraá¹‡aá¹ƒ nirayasaá¹ƒvattanikaÃ±cassÄ• kammaá¹ƒ ka
``ayaá¹ƒ mayi gate attanÄ• laddhaá¹ƒ Ä• cÄ• maá¹ƒ dassati, teneva nimmÄ• naratidevalok
nirayÅ«papattito mocetvÄ• handÄ• haá¹ƒ imissÄ• saggasampattiá¹ƒ nipphÄ• dessÄ• mÄ«
nivÄ• setvÄ• pattacÄ«varaá¹ƒ Ä• dÄ• ya tassÄ• nivesanaá¹-á¹-hÄ• nÄ• bhimukho gacchat
aÃ±Ã±Ä• takavesena anekarasaá¹ƒ anekasÅ«pabyaÃ±janaá¹ƒ dibbÄ• hÄ• raá¹ƒ upanesi. t
tvaá¹ƒ katakusalo, kasmÄ• evaá¹ƒ karosi, mÄ• duggatÄ• naá¹ƒ kapaá¹‡Ä• naá¹ƒ sampatti
paá¹-ikkhipitvÄ• tassÄ• itthiyÄ• purato aá¹-á¹-hÄ• si.

sÄ• theraá¹ƒ disvÄ• ``ayaá¹ƒ mahÄ• nubhÄ• vo thero, imassa dÄ• tabbayuttakaá¹ƒ khÄ•
vÄ• idha natthi, idaÃ±ca kiliá¹-á¹-habhÄ• janagataá¹ƒ tiá¹‡acuá¹‡á¹‡arajÄ• nukiá¹‡á¹‡aá¹ƒ
apparasaá¹ƒ Ä• cÄ• makaÃ±jiyamattaá¹ƒ edisassa dÄ• tuá¹ƒ na ussahÄ• mÄ«â€™â€™ ti c
\Ee 101/ Ä• ha. thero ekapadanikkhepamattaá¹ƒ apasakkitvÄ• aá¹-á¹-hÄ• si. gehavÄ• sino
upanesuá¹ƒ, thero na sampaá¹-icchati. sÄ• duggatitthÄ« ``mameva anuggahatthÄ• ya idhÄ
paá¹-iggahetukÄ• moâ€™â€™ ti Ã±atvÄ• pasannamÄ• nasÄ• Ä• darajÄ• tÄ• taá¹ƒ Ä• cÄ
tassÄ• pasÄ• dasaá¹ƒvaddhanatthaá¹ƒ \Be 91/ bhuÃ±janÄ• kÄ• raá¹ƒ dassesi, manussÄ•
thero tattha nisÄ«ditvÄ• taá¹ƒ Ä• cÄ• maá¹ƒ bhuÃ±jitvÄ• pivitvÄ• onÄ«tapattapÄ• á¹‡Ä« a
duggatitthiá¹ƒ ``tvaá¹ƒ ito tatiye attabhÄ• ve mama mÄ• tÄ• ahosÄ«â€™â€™ ti vatvÄ• gat
atipasÄ• daÃ±ca uppÄ• detvÄ• tassÄ• rattiyÄ• paá¹-hamayÄ• me kÄ• laá¹ƒ katvÄ• nimm
sahabyataá¹ƒ \Ne 81/ upapajji. atha sakko devarÄ• jÄ• tassÄ• kÄ• lakatabhÄ• vaá¹ƒ Ã±atv
uppannÄ• â€™â€™ ti Ä• vajjento tÄ• vatiá¹ƒsesu adisvÄ• rattiyÄ• majjhimayÄ• me Ä• yas
upasaá¹…kamitvÄ• tassÄ• nibbattaá¹-á¹-hÄ• naá¹ƒ pucchanto ---

185__._ á¹• 21 ``piá¹‡á¸• Ä• ya te carantassa, tuá¹‡hÄ«bhÅ«tassa tiá¹-á¹-hato.

daliddÄ• kapaá¹‡Ä• nÄ• rÄ«, parÄ• gÄ• raá¹ƒ apassitÄ• ||

186__._ á¹• 21 ``yÄ• te adÄ• si Ä• cÄ• maá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

sÄ• hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, kaá¹ƒ nu sÄ• disataá¹ƒ gatÄ• â€™â€™ ti || ---

dve gÄ• thÄ• abhÄ• si.

<185> tattha __piá¹‡á¸• Ä• yÄ• _ti piá¹‡á¸• apÄ• tatthÄ• ya. __tuá¹‡hÄ«bhÅ«tassa tiá¹-á¹-h
piá¹‡á¸• Ä• ya caraá¹‡Ä• kÄ• radassanaá¹ƒ, uddissa tiá¹-á¹-hatoti attho. __daliddÄ• _ti dugg
varÄ• kÄ«. ``daliddÄ• â€™â€™ ti iminÄ• tassÄ• bhogapÄ• rijuÃ±Ã±aá¹ƒ dasseti, ``kapaá¹‡
Ã±Ä• tipÄ• rijuÃ±Ã±aá¹ƒ. __parÄ• gÄ• raá¹ƒ apassitÄ• _ti paragehaá¹ƒ nissitÄ• , paresaá¹ƒ
bahipiá¹-á¹-hichadanaá¹ƒ nissÄ• ya vasantÄ«.

<186> __kaá¹ƒ_ \Ee 102/ __nu sÄ• disataá¹ƒ gatÄ• _ti chasu kÄ• madevalokesu uppajjan
gatÄ• . iti sakko ``therena tathÄ• katÄ• nuggahÄ• uá¸·Ä• rÄ• ya dibbasampattiyÄ• bhÄ• g
ti heá¹-á¹-hÄ• dvÄ«su devalokesu apassanto saá¹ƒsayÄ• panno pucchati.

athassa thero ---

187__._ á¹• 21 ``piá¹‡á¸• Ä• ya me carantassa, tuá¹‡hÄ«bhÅ«tassa tiá¹-á¹-hato.

daliddÄ• kapaá¹‡Ä• nÄ• rÄ«, parÄ• gÄ• raá¹ƒ apassitÄ• ||

188__._ á¹• 21 ``yÄ• \Be 92/ me adÄ• si Ä• cÄ• maá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

sÄ• hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, vippamuttÄ• ito cutÄ• ||

189__._ á¹• 21 ``nimmÄ• naratino \Ne 82/ nÄ• ma, santi devÄ• mahiddhikÄ• .

tattha sÄ• sukhitÄ• nÄ• rÄ«, modatÄ• cÄ• madÄ• yikÄ• â€™â€™ ti || ---

pucchitaniyÄ• meneva paá¹-ivacanaá¹ƒ dento tassÄ• nibbattaá¹-á¹-hÄ• naá¹ƒ kathesi.

<188> tattha __vippamuttÄ• _ti tato manussadobhaggiyato paramakÄ• ruÃ±Ã±avuttito vipp

<189> __modatÄ• cÄ• madÄ• yikÄ• _ti Ä• cÄ• mamattadÄ• yikÄ• , sÄ• pi nÄ• ma paÃ±ca
modati, passa tÄ• va khettasampattiphalanti dasseti.

puna sakko tassÄ• dÄ• nassa mahapphalataá¹ƒ mahÄ• nisaá¹ƒsataÃ±ca sutvÄ• taá¹ƒ tho

190__._ á¹• 21 ``aho dÄ• naá¹ƒ varÄ• kiyÄ• , kassape suppatiá¹-á¹-hitaá¹ƒ.

parÄ• bhatena dÄ• nena, ijjhittha vata dakkhiá¹‡Ä• ||

191__._ á¹• 21 ``yÄ• mahesittaá¹ƒ kÄ• reyya, cakkavattissa rÄ• jino.

nÄ• rÄ« sabbaá¹…gakalyÄ• á¹‡Ä«, bhattu cÄ• nomadassikÄ• .

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

192__._ á¹• 21 ``sutaá¹ƒ \Ee 103/ nikkhÄ• sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

193__._ á¹• 21 ``sataá¹ƒ hemavatÄ• nÄ• gÄ• , Ä«sÄ• dantÄ• urÅ«á¸·havÄ• .

suvaá¹‡á¹‡akacchÄ• mitaá¹…gÄ• , hemakappanavÄ• sasÄ• .

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gacchanti soá¸·asiá¹ƒ ||

194__._ á¹• 21 ``catunnamapi dÄ«pÄ• naá¹ƒ, issaraá¹ƒ yodha kÄ• raye.

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti || --- Ä• ha.

<190> tattha \Be 93/ \Ne 83/ __aho_ti acchariyatthe nipÄ• to. __varÄ• kiyÄ• _ti kapaá¹‡iyÄ
parato Ä• nÄ«tena, paresaá¹ƒ gharato ucchÄ• cariyÄ• ya laddhenÄ• ti attho. __dÄ• nenÄ• _
deyyadhammena. __ijjhittha vata dakkhiá¹‡Ä• _ti dakkhiá¹‡Ä• dÄ• naá¹ƒ aho nipphajjittha,
mahÄ• jutikÄ• mahÄ• vipphÄ• rÄ• ahuvatthÄ• ti attho.

<191> idÄ• ni ``itthiratanÄ• dÄ«nipi tassa dÄ• nassa satabhÄ• gampi sahassabhÄ• gampi
dassetuá¹ƒ __ ``yÄ• mahesittaá¹ƒ kÄ• reyyÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __sabbaá¹

``nÄ• tidÄ«ghÄ• nÄ• tirassÄ• nÄ• tikisÄ• nÄ• tithÅ«lÄ• nÄ• tikÄ• á¸·Ä« nÄ• ccodÄ• tÄ• a
appattÄ• dibbavaá¹‡á¹‡aâ€™â€™ nti evaá¹ƒ vuttehi sabbehi aá¹…gehi kÄ• raá¹‡ehi, sabb
kalyÄ• á¹‡Ä« sobhanÄ• sundarÄ• . __bhattu cÄ• nomadassikÄ• _ti sÄ• mikassa alÄ• maka
dassanÄ«yÄ• pÄ• sÄ• dikÄ• . __etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asi_nt
Ä• cÄ• madÄ• nassa phalaá¹ƒ soá¸·asabhÄ• gaá¹ƒ katvÄ• tato ekaá¹ƒ bhÄ• gaá¹ƒ puna so
gahitabhÄ• gasaá¹…khÄ• taá¹ƒ \Ee 104/ soá¸·asiá¹ƒ kalaá¹ƒ cakkavattiraÃ±Ã±o itthiratanab
nÄ• nubhoti na pÄ• puá¹‡Ä• ti. ``suvaá¹‡á¹‡assa paÃ±cadasadharaá¹‡aá¹ƒ nikkhaâ€™â€™
``satadharaá¹‡aâ€™â€™ nti apare.

<193> __hemavatÄ• _ti himavati jÄ• tÄ• , hemavatajÄ• tikÄ• vÄ• . te hi mahantÄ• thÄ• m
__Ä«sÄ• dantÄ• _ti rathÄ«sÄ• sadisadantÄ• , thokaá¹ƒyeva avanatadantÄ• ti attho. tena vis
nivÄ• reti. __urÅ«á¸·havÄ• _ti thÄ• majavaparakkamehi brÅ«hanto, mahantaá¹ƒ yuddhakico
attho. __suvaá¹‡á¹‡akacchÄ• _ti hemamayagÄ«veyyakapaá¹-imukkÄ• . kacchasÄ«sena hi
vadati. __hemakappanavÄ• sasÄ• _ti suvaá¹‡á¹‡akhacitagajattharaá¹‡akaá¹…kanÄ• dihatt

<194> __catunnamapi dÄ«pÄ• naá¹ƒ issara_nti dvisahassaparittadÄ«paparivÄ• rÄ• naá¹ƒ
catunnaá¹ƒ mahÄ• dÄ«pÄ• naá¹ƒ issariyaá¹ƒ. tena sattaratanasamujjalaá¹ƒ sakalaá¹ƒ cakk
yaá¹ƒ panettha, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

idha \Be 94/ sakkena devarÄ• jena attanÄ• ca vuttaá¹ƒ sabbaá¹ƒ Ä• yasmÄ• mahÄ• kass
bhagavÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya vitthÄ• rena dhammaá¹ƒ de
mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

Ä• cÄ• madÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. caá¹‡á¸• Ä• livimÄ• navaá¹‡á¹‡anÄ•

__caá¹‡á¸• Ä• li_ \Ne 84/ __vanda pÄ• dÄ• nÄ«_ti caá¹‡á¸• Ä• livimÄ• naá¹ƒ. tassa kÄ• u
rÄ• jagahe viharanto paccÅ«savelÄ• yaá¹ƒ buddhÄ• ciá¹‡á¹‡aá¹ƒ mahÄ• karuá¹‡Ä• samÄ•
uá¹-á¹-hÄ• ya lokaá¹ƒ olokento addasa tasmiá¹ƒyeva nagare caá¹‡á¸• Ä• lÄ• vasathe vasan
caá¹‡á¸• Ä• liá¹ƒ khÄ«á¹‡Ä• yukaá¹ƒ, nirayasaá¹ƒvattanikaÃ±cassÄ• kammaá¹ƒ upaá¹-á¹-h
samussÄ• hitamÄ• naso ``saggasaá¹ƒvattanikaá¹ƒ kammaá¹ƒ kÄ• retvÄ• tenassÄ• nirayÅ
patiá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti cintetvÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ r
pavisati. tena ca samayena sÄ• caá¹‡á¸• Ä• lÄ« daá¹‡á¸• aá¹ƒ olubbha nagarato nikkhama
Ä• gacchantaá¹ƒ disvÄ• abhimukhÄ« hutvÄ• aá¹-á¹-hÄ• si. bhagavÄ• pi tassÄ• gamanaá¹
aá¹-á¹-hÄ• si. athÄ• yasmÄ• mahÄ• moggallÄ• no satthu cittaá¹ƒ Ã±atvÄ• tassÄ• ca Ä• y
vandanÄ• ya taá¹ƒ niyojento ---

195__._ á¹• 21 ``caá¹‡á¸• Ä• li vanda pÄ• dÄ• ni, gotamassa yasassino.

tameva anukampÄ• ya, aá¹-á¹-hÄ• si isisattamo ||

196__._ á¹• 21 ``abhippasÄ• dehi manaá¹ƒ, arahantamhi tÄ• dini.

khippaá¹ƒ paÃ±jalikÄ• vanda, parittaá¹ƒ tava jÄ«vitaâ€™â€™ nti || --- gÄ• thÄ• dvayamÄ•

<195> tattha __caá¹‡á¸• Ä• lÄ«_ti jÄ• tiÄ• gatena nÄ• mena taá¹ƒ Ä• lapati. __vandÄ• _ti a
sadevakassa lokassa saraá¹‡Ä• ni caraá¹‡Ä• ni \Be 95/. __tameva anukampÄ• yÄ• _ti tame
apÄ• yÅ«papattito nisedhetvÄ• sagge nibbattÄ• panatthanti adhippÄ• yo. __aá¹-á¹-hÄ• sÄ«
á¹-hito. __isisattamo_ti lokiyasekkhÄ• sekkhapaccekabuddhaisÄ«hi uttamo ukkaá¹-á¹-hatam
buddhaisÄ«naá¹ƒ vipassiÄ• dÄ«naá¹ƒ sattamoti isisattamo.

<196> __abhippasÄ• dehi mana_nti ``sammÄ• sambuddho bhagavÄ• â€™â€™ ti tava citta
tÄ• dinÄ«_ti Ä• rakattÄ• \Ee 106/ kilesÄ• naá¹ƒ, tesaá¹ƒyeva arÄ«naá¹ƒ hatattÄ• , saá¹ƒsÄ
hatattÄ• , paccayÄ• naá¹ƒ arahattÄ• , pÄ• pakaraá¹‡e rahÄ• bhÄ• vÄ• ca arahante, iá¹-á¹-
tÄ• dibhÄ• vappattiyÄ• tÄ• dimhi. __khippaá¹ƒ paÃ±jalikÄ• vandÄ• _ti sÄ«ghaá¹ƒyeva pag
vandassu. kasmÄ• ti ce? __parittaá¹ƒ tava jÄ«vita_nti, idÄ• neva bhijjanasabhÄ• vattÄ• par

iti \Ne 85/ thero gÄ• thÄ• dvayena bhagavato guá¹‡e pakittento attano Ä• nubhÄ• ve á¹-hat
khÄ«á¹‡Ä• yukatÄ• vibhÄ• vanena saá¹ƒvejento satthu vandanÄ• ya niyojesi. sÄ• ca taá¹ƒ
satthari pasannamÄ• nasÄ• va hutvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• aÃ±jaliá¹ƒ katvÄ•
buddhagatÄ• ya pÄ«tiyÄ• ekaggacittÄ• hutvÄ• aá¹-á¹-hÄ• si. bhagavÄ• ``alamettakameti
ti nagaraá¹ƒ pÄ• visi saddhiá¹ƒ bhikkhusaá¹…ghena. atha naá¹ƒ ekÄ• bhantÄ• gÄ• vÄ« ta
abhidhÄ• vantÄ« siá¹…gena paharitvÄ• jÄ«vitÄ• voropesi. taá¹ƒ sabbaá¹ƒ dassetuá¹ƒ saá

197__._ á¹• 21 ``coditÄ• bhÄ• vitattena, sarÄ«rantimadhÄ• rinÄ• .

caá¹‡á¸• Ä• lÄ« vandi pÄ• dÄ• ni, gotamassa yasassino ||

198__._ á¹• 21 ``tamenaá¹ƒ avadhÄ« gÄ• vÄ«, caá¹‡á¸• Ä• liá¹ƒ paÃ±jaliá¹ƒ á¹-hitaá¹ƒ.

namassamÄ• naá¹ƒ sambuddhaá¹ƒ, andhakÄ• re pabhaá¹…karaâ€™â€™ nti || --- gÄ• thÄ•

<198> tattha __paÃ±jaliá¹ƒ á¹-hitaá¹ƒ namassamÄ• naá¹ƒ sambuddha_nti gatepi bhagavat
pÄ«tiyÄ• samÄ• hitÄ• hutvÄ• sammukhÄ• viya aÃ±jaliá¹ƒ paggayha namassamÄ• naá¹ƒ
__andhakÄ• re_ti avijjandhakÄ• rena sakalena kilesandhakÄ• rena ca andhakÄ• re loke. __

Ã±Ä• á¹‡obhÄ• sakaraá¹ƒ.

sÄ• \Ee 107/ ca tato cutÄ• tÄ• vatiá¹ƒsesu nibbatti, accharÄ• naá¹ƒ satasahassaá¹ƒ cass
tadaheva ca sÄ• saha vimÄ• nena Ä• gantvÄ• vimÄ• nato otaritvÄ• Ä• yasmantaá¹ƒ mah
upasaá¹…kamitvÄ• vandi. tamatthaá¹ƒ dassetuá¹ƒ ---

199__._ á¹• 21 ``khÄ«á¹‡Ä• savaá¹ƒ vigatarajaá¹ƒ anejaá¹ƒ, ekaá¹ƒ araÃ±Ã±amhi raho nisi

deviddhipattÄ• upasaá¹…kamitvÄ• , vandÄ• mi taá¹ƒ vÄ«ra mahÄ• nubhÄ• vaâ€™â€™ nti

devatÄ• Ä• ha. taá¹ƒ thero pucchi ---

200__._ á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• jalitÄ• mahÄ• yasÄ• , vimÄ• namoruyha anekaci

parivÄ• ritÄ• accharÄ• saá¹…gaá¹‡ena, kÄ• tvaá¹ƒ subhe devate vandase mamaâ€™â€™

<200> tattha __jalitÄ• _ti attano sarÄ«rappabhÄ• ya vatthÄ• bharaá¹‡Ä• dÄ«naá¹ƒ obhÄ• s
\Ne 86/. __mahÄ• yasÄ• _ti mahÄ• parivÄ• rÄ• . __vimÄ• namoruyhÄ• _ti vimÄ• nato oruyh
anekavidhacittatÄ• yuttÄ• . __subhe_ti subhaguá¹‡e. __mama_nti maá¹ƒ.

evaá¹ƒ therena pucchitÄ• puna sÄ• ---

201__._ á¹• 21 ``ahaá¹ƒ bhaddante caá¹‡á¸• Ä• lÄ«, tayÄ• vÄ«rena pesitÄ• .

vandiá¹ƒ arahato pÄ• de, gotamassa yasassino ||

202__._ á¹• 21 ``sÄ• haá¹ƒ vanditvÄ• pÄ• dÄ• ni, cutÄ• caá¹‡á¸• Ä• layoniyÄ• .

vimÄ• naá¹ƒ sabbato bhaddaá¹ƒ, upapannamhi nandane ||

203__._ á¹• 21 ``accharÄ• naá¹ƒ satasahassaá¹ƒ, purakkhatvÄ• na tiá¹-á¹-hati.

tÄ• sÄ• haá¹ƒ pavarÄ• seá¹-á¹-hÄ• , vaá¹‡á¹‡ena yasasÄ• yunÄ• ||

204__._ á¹• 21 ``pahÅ«takatakalyÄ• á¹‡Ä• \Be 97/ \Ee 108/, sampajÄ• nÄ• paá¹-issatÄ• .

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, taá¹ƒ bhante vanditumÄ• gatÄ• â€™â€™ ti || ---

catasso gÄ• thÄ• yo Ä• ha.

201-4__._ tattha __pesitÄ• _ti ``caá¹‡á¸• Ä• li, vanda pÄ• dÄ• nÄ«â€™â€™ tiÄ• dinÄ• van
taá¹ƒ vandanÄ• mayaá¹ƒ puÃ±Ã±aá¹ƒ pavattikkhaá¹‡avasena parittaá¹ƒ, khettamahantatÄ•
ca ativiya mahantamevÄ• ti Ä• ha __ ``pahÅ«takatakalyÄ• á¹‡Ä• â€™â€™ _ti. tathÄ• budd
pavattikkhaá¹‡e paÃ±Ã±Ä• ya satiyÄ• ca visadabhÄ• vaá¹ƒ sandhÄ• yÄ• ha __ ``sampajÄ•
puna ---

205__._ á¹• 21 ``idaá¹ƒ vatvÄ• na caá¹‡á¸• Ä• lÄ«, kataÃ±Ã±Å« katavedinÄ«.

vanditvÄ• arahato pÄ• de, tatthevantaradhÄ• yathÄ• â€™â€™ ti || ---

gÄ• thÄ• saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• .

<205> tattha \Ne 87/ __caá¹‡á¸• Ä• lÄ«_ti caá¹‡á¸• Ä• lÄ«bhÅ«tapubbÄ• ti katvÄ• vuttaá¹ƒ
idamÄ• ciá¹‡á¹‡aá¹ƒ, yaá¹ƒ manussaloke niruá¸·hasamaÃ±Ã±Ä• ya vohÄ• ro. sesaá¹ƒ vutta

Ä• yasmÄ• pana mahÄ• moggallÄ• no imaá¹ƒ pavattiá¹ƒ bhagavato Ä• rocesi. bhagavÄ•
katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi, sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ•

caá¹‡á¸• Ä• livimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. bhadditthivimÄ• navaá¹‡á¹‡anÄ•

__nÄ«lÄ• pÄ«tÄ• ca kÄ• á¸·Ä• cÄ• _ti bhadditthivimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagav
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena ca samayena kimilanagare rohak
ahosi saddho pasanno sÄ«lÄ• cÄ• rasampanno. tasmiá¹ƒyeva ca nagare tena samÄ• nama
ahosi saddhÄ• pasannÄ• \Be 98/ pakatiyÄ• pi bhaddatÄ• ya bhaddÄ• ti nÄ• mena. atha ro
kumÄ• riá¹ƒ vÄ• retvÄ• tÄ• dise kÄ• le taá¹ƒ Ä• netvÄ• Ä• vÄ• havivÄ• haá¹ƒ akaá¹ƒsu. te
vasanti. sÄ• attano Ä• cÄ• rasampattiyÄ• ``bhadditthÄ«â€™â€™ ti tasmiá¹ƒ nagare pÄ• k

tena ca samayena dve aggasÄ• vakÄ• paÃ±casatapaÃ±casatabhikkhuparivÄ• rÄ• janapa
kimilanagaraá¹ƒ pÄ• puá¹‡iá¹ƒsu. rohako tesaá¹ƒ tattha gatabhÄ• vaá¹ƒ Ã±atvÄ• somanas
upasaá¹…kamitvÄ• vanditvÄ• svÄ• tanÄ• ya nimantetvÄ• dutiyadivase paá¹‡Ä«tena khÄ•
saparivÄ• re te santappetvÄ• saputtadÄ• ro tehi desitaá¹ƒ dhammadesanaá¹ƒ sutvÄ• tesa
patiá¹-á¹-hahanto saraá¹‡Ä• ni gaá¹‡hi, paÃ±ca sÄ«lÄ• ni samÄ• diyi. bhariyÄ• panassa
aá¹-á¹-hamÄ«cÄ• tuddasÄ«pannarasÄ«pÄ• á¹-ihÄ• riyapakkhesu uposathaá¹ƒ upavasi, vise
ahosi devatÄ• hi ca anukampitÄ• . tÄ• ya eva ca devatÄ• nukampÄ• ya attano upari patitaá

niraá¹ƒkatvÄ• suvisuddhasÄ«lÄ• cÄ• ratÄ• ya ativiya loke patthaá¹-ayasÄ• ahosi.

sÄ• hi sayaá¹ƒ kimilanagare á¹-hitÄ• attano sÄ• mikassa vaá¹‡ijjÄ• vasena takkasilÄ• yaá
ussavadivase sahÄ• yehi ussÄ• hitassa nakkhattakÄ«á¸·Ä• citte uppanne gharadevatÄ• ya
taá¹ƒ tattha \Ee 110/ netvÄ• sÄ• mikena saha yojitÄ• teneva samÄ• gamena patiá¹-á¹-hita
devatÄ• ya kimilanagaraá¹ƒ paá¹-inÄ«tÄ• , anukkamena gabbhinibhÄ• ve pÄ• kaá¹-e jÄ• te
``aticÄ• rinÄ«â€™â€™ ti Ä• saá¹…kitÄ• , tÄ• ya eva devatÄ• ya attano Ä• nubhÄ• vena ga
ottharante viya upaá¹-á¹-hÄ• pite attano patibbatÄ• bhÄ• vasaá¹ƒsÅ«cakena saccÄ• dhiá¹-á
vÄ• tavegasamuá¹-á¹-hitavÄ«cijÄ• laá¹ƒ gaá¹…gÄ• mahoghaá¹ƒ attano upari Ä• patitaá¹ƒ Ä
sÄ• mikena samÄ• gatÄ• pi tena pubbe sassuÄ• dÄ«hi viya Ä• saá¹…kitÄ• takkasilÄ• yaá¹
saÃ±Ã±Ä• á¹‡aÃ±ca appentÄ«, taá¹ƒ Ä• saá¹…kaá¹ƒ niraá¹ƒkatvÄ• bhattuno Ã±Ä• tijanas
sambhÄ• vanÄ«yÄ• jÄ• tÄ• . tena vuttaá¹ƒ ``suvisuddhasÄ«lÄ• cÄ• ratÄ• ya ativiya loke pa
ti.

sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane uppannÄ• . atha bhagava
tÄ• vatiá¹ƒsabhavanaá¹ƒ gantvÄ• pÄ• ricchattakamÅ«le paá¹‡á¸• ukambalasilÄ• yaá¹ƒ nisi
bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisinnÄ• ya bhadditthÄ«pi upa
ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha bhagavÄ• dasasahassilokadhÄ• tÅ«su sannipatitÄ• ya de
tÄ• ya devatÄ• ya katapuÃ±Ã±akammaá¹ƒ pucchanto ---

206__._ á¹• 21 ``nÄ«lÄ• pÄ«tÄ• ca kÄ• á¸·Ä• ca, maÃ±jiá¹-á¹-hÄ• atha lohitÄ• .

uccÄ• vacÄ• naá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ, kiÃ±jakkhaparivÄ• ritÄ• ||

207__._ á¹• 21 ``mandÄ• ravÄ• naá¹ƒ pupphÄ• naá¹ƒ, mÄ• laá¹ƒ dhÄ• resi muddhani.

nayime aÃ±Ã±esu kÄ• yesa, rukkhÄ• santi sumedhase ||

208__._ á¹• 21 ``kena kÄ• yaá¹ƒ upapannÄ• , tÄ• vatiá¹ƒsaá¹ƒ yasassinÄ«.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || --- Ä• ha.

206-7__._ tattha \Ee 111/ __nÄ«lÄ• pÄ«tÄ• ca kÄ• á¸·Ä• ca, maÃ±jiá¹-á¹-hÄ• atha lohitÄ•
vuttatthasamuccayo, so nÄ«lÄ• ca pÄ«tÄ• cÄ• tiÄ• dinÄ• paccekaá¹ƒ yojetabbo. __athÄ•
odÄ• tÄ• dike avuttavaá¹‡á¹‡e saá¹…gaá¹‡hÄ• ti. __iti_-saddo luttaniddiá¹-á¹-ho veditabbo.
avuttatthasamuccayo. __athÄ• _ti iti-saddatthe nipÄ• to. __uccÄ• vacÄ• naá¹ƒ vaá¹‡á¹‡Ä• n
__uccÄ• vacÄ• na_nti vibhattiyÄ• alopo daá¹-á¹-habbo, uccÄ• vacavaá¹‡á¹‡Ä• naá¹ƒ nÄ• n
__vaá¹‡á¹‡Ä• na_nti vÄ• vaá¹‡á¹‡avantÄ• naá¹ƒ. __kiÃ±jakkhaparivÄ• ritÄ• _ti kiÃ±jakkhe

sÄ• miatthe hi \Ne 89/ etaá¹ƒ paccattavacanaá¹ƒ. idaá¹ƒ vuttaá¹ƒ hoti --- nÄ«lÄ• ca pÄ«tÄ•
maÃ±jiá¹-á¹-hÄ• ca lohitÄ• ca atha aÃ±Ã±e odÄ• tÄ• dayo cÄ• ti imesaá¹ƒ vasena uccÄ• v
tathÄ• bhÅ«tehiyeva kiÃ±jakkhehi kesarehi parivÄ• ritÄ• naá¹ƒ vicittasaá¹‡á¹-hÄ• nÄ• ditÄ•
yathÄ• vuttavaá¹‡á¹‡avantÄ• naá¹ƒ mandÄ• ravarukkhasambhÅ«tatÄ• ya mandÄ• ravÄ• na
kataá¹ƒ mÄ• lÄ• guá¹‡aá¹ƒ tvaá¹ƒ devate attano sÄ«se dhÄ• resi piá¸·andhasÄ«ti.

yato \Be 100/ rukkhato tÄ• ni pupphÄ• ni, tesaá¹ƒ visesavaá¹‡á¹‡atÄ• ya anaÃ±Ã±asÄ• dh
``nayime aÃ±Ã±esu kÄ• yesu, rukkhÄ• santi sumedhaseâ€™â€™ _ti vuttaá¹ƒ. tattha __ime
yathÄ• vuttavaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ• diyuttÄ• pupphavanto rukkhÄ• na santÄ«ti yojanÄ•
devanikÄ• yesu. __sumedhase_ti sundarapaÃ±Ã±e.

tattha __nÄ«lÄ• _ti indanÄ«lamahÄ• nÄ«lÄ• dimaá¹‡iratanÄ• naá¹ƒ vasena nÄ«lobhÄ• sÄ•
puppharÄ• gakakketanapulakÄ• dimaá¹‡iratanÄ• naÃ±ceva siá¹…gÄ«suvaá¹‡á¹‡assa ca v
__kÄ• á¸·Ä• _ti asmakaupalakÄ• dimaá¹‡iratanÄ• naá¹ƒ vasena kaá¹‡hobhÄ• sÄ• . __maÃ
jotirasagomuttakagomedakÄ• dimaá¹‡iratanÄ• naá¹ƒ vasena maÃ±jiá¹-á¹-hobhÄ• sÄ• . __lo
padumarÄ• galohitaá¹…kapavÄ• á¸·aratanÄ• dÄ«naá¹ƒ \Ee 112/ vasena lohitobhÄ• sÄ• . ke
``rukkhÄ• â€™â€™ ti iminÄ• ``nÄ«lÄ• rukkhÄ• â€™â€™ tiÄ• dinÄ• yojetvÄ• vadanti. ruk
pupphehi saÃ±channattÄ• nÄ«lÄ• diyogato nÄ«lÄ• divohÄ• raá¹ƒ labhantÄ«ti tehi ``nÄ«lÄ•
... nayime aÃ±Ã±esu kÄ• yesu rukkhÄ• santi sumedhaseti, yato tvaá¹ƒ uccÄ• vacÄ• naá¹ƒ
kiÃ±jakkhaparivÄ• ritÄ• naá¹ƒ mandÄ• ravÄ• naá¹ƒ pupphÄ• naá¹ƒ mÄ• laá¹ƒ dhÄ• resÄ«â
tattha yathÄ• diá¹-á¹-he vaá¹‡á¹‡avisesayutte pupphe kittetvÄ• tesaá¹ƒ asÄ• dhÄ• raá¹‡ab
rukkhÄ• naá¹ƒ Ä• venikabhÄ• vadassanaá¹ƒ paá¹-hamanayo, rukkhÄ• naá¹ƒ asÄ• dhÄ• raá
Ä• venikabhÄ• vadassanaá¹ƒ dutiyanayo. paá¹-hamanaye vaá¹‡á¹‡Ä• dayo sarÅ«pena gah
nissayamukhenÄ• ti ayametesaá¹ƒ viseso.

<208> __kenÄ• _ti kena puÃ±Ã±akammena, kÄ• yaá¹ƒ tÄ• vatiá¹ƒsanti yojanÄ• . __pucchi
tvaá¹ƒ Ä• cikkha kathehi.

evaá¹ƒ bhagavatÄ• pucchitÄ• sÄ• devatÄ• imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

209__._ á¹• 21 ``bhadditthikÄ• ti \Ne 90/ maá¹ƒ aÃ±Ã±aá¹ƒsu, kimilÄ• yaá¹ƒ upÄ• sikÄ• .

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

210__._ á¹• 21 ``acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

211__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Be 101/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

212__._ á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

213__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

214__._ á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, appamÄ• davihÄ• rinÄ«.

katÄ• vÄ• sÄ• \Ee 113/ katakusalÄ• tato cutÄ• , sayaá¹ƒpabhÄ• anuvicarÄ• mi nandanaá

215__._ á¹• 21 ``bhikkhÅ« cÄ• haá¹ƒ paramahitÄ• nukampake, abhojayiá¹ƒ tapassiyugaá¹ƒ

katÄ• vÄ• sÄ• katakusalÄ• tato cutÄ• , sayaá¹ƒpabhÄ• anuvicarÄ• mi nandanaá¹ƒ ||

216__._ á¹• 21 ``aá¹-á¹-haá¹…gikaá¹ƒ aparimitaá¹ƒ sukhÄ• vahaá¹ƒ, uposathaá¹ƒ satatamu

katÄ• vÄ• sÄ• katakusalÄ• tato cutÄ• , sayaá¹ƒpabhÄ• anuvicarÄ• mi nandanaâ€™â€™

209-214__._ tattha __bhadditthikÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsu, kimilÄ• yaá¹ƒ upÄ• sikÄ• _ti Ä• saccakiriyÄ• ya ubbattamÄ• namahoghanivattanena akhaá¹‡á¸• asÄ«lÄ• ti saÃ±jÄ• tanicch itthÄ«, tasmÄ• ``bhadditthikÄ• upÄ• sikÄ• â€™â€™ ti ca maá¹ƒ kimilanagaravÄ• sino jÄ• sampannÄ• _tiÄ• di heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthameva.

apica \Ne 91/ ``saddhÄ• â€™â€™ ti iminÄ• saddhÄ• dhanaá¹ƒ, ``saá¹ƒvibhÄ• garatÄ• , ac senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ. adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• â€™â€™ ti i ``sÄ«lena sampannÄ• , catuddasiá¹ƒ paÃ±cadasiá¹ƒ ... pe ... paÃ±casikkhÄ• pade ratÄ• â€ sÄ«ladhanaá¹ƒ hiridhanaá¹ƒ ottappadhanaÃ±ca, ``ariyasaccÄ• na kovidÄ• â€™â€™ ti imin paÃ±Ã±Ä• dhanaÃ±ca dassitanti sÄ• attano sattavidhaariyadhanapaá¹-ilÄ• bhaá¹ƒ. ``upÄ• anuvicarÄ• mi nandanaâ€™â€™ nti iminÄ• tassa diá¹-á¹-hadhammikaá¹ƒ samparÄ• yikaÃ tattha __katÄ• vÄ• sÄ• _ti nipphÄ• ditasucaritÄ• vÄ• sÄ• . sucaritakammaÃ±hi tadatte Ä• ya

``sukhavihÄ• rassa Ä• vÄ• soâ€™â€™ ti vuccati. tenÄ• ha ``katakusalÄ• â€™â€™ ti.

<215> pubbe anÄ• masitakhettavisesaá¹ƒ attano dÄ• namayaá¹ƒ puÃ±Ã±aá¹ƒ vatvÄ• \Ee
Ä• yatanagatataá¹ƒ dassetuá¹ƒ __ ``bhikkhÅ« cÄ• â€™â€™ _tiÄ• di vuttaá¹ƒ. tattha __bhik
anavasesabhinnakilesatÄ• ya bhikkhÅ«. __paramahitÄ• nukampake_ti paramaá¹ƒ ativiya di
hitena anuggÄ• hake. __abhojayi_nti paá¹‡Ä«tena bhojanena bhojesiá¹ƒ. __tapassiyuga_nt
sabbakilesamalaá¹ƒ tÄ• petvÄ• samucchinditvÄ• á¹-hitattÄ• tapassibhÅ«taá¹ƒ yugaá¹ƒ. __
mahÄ• isibhÅ«taá¹ƒ, mahato vÄ• attano visayassa mahanteneva Ã±Ä• á¹‡ena munanato p
sabbametaá¹ƒ dve aggasÄ• vake sandhÄ• ya vadati.

<216> __aparimitaá¹ƒ sukhÄ• vaha_nti anunÄ• sikalopaá¹ƒ akatvÄ• vuttaá¹ƒ. ``yÄ• vaÃ±c
sukaraá¹ƒ akkhÄ• nena pÄ• puá¹‡ituá¹ƒ yÄ• va sukhÄ• saggÄ• â€™â€™ ti (MN III 255) va
vacanapathÄ• tÄ«taparimÄ• á¹‡arahitasukhanibbattakaá¹ƒ attano vÄ• Ä• nubhÄ• vena apa
Ä• vahanakaá¹ƒ. __satata_nti sabbakÄ• laá¹ƒ. taá¹ƒ taá¹ƒ uposatharakkhaá¹‡adivasaá¹ƒ ah
uposatharakkhaá¹‡adivasaá¹ƒ akhaá¹‡á¸• aá¹ƒ katvÄ• paripuá¹‡á¹‡aá¹ƒ katvÄ• satataá¹ƒ
sukhÄ• vahanti yojanÄ• . sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

atha bhagavÄ• mÄ• tudevaputtappamukhÄ• naá¹ƒ dasasahassilokadhÄ• tuvÄ• sÄ«naá¹ƒ
mÄ• se abhidhammapiá¹-akaá¹ƒ desetvÄ• manussalokaá¹ƒ Ä• gantvÄ• bhadditthivimÄ• na
desanÄ• sampattaparisÄ• ya sÄ• tthikÄ• ahosÄ«ti.

bhadditthivimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. soá¹‡adinnÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 103/ \Ne 92/ __vaá¹‡á¹‡enÄ• _ti soá¹‡adinnÄ• vimÄ• naá¹ƒ. tassa kÄ
sÄ• vatthiyaá¹ƒ viharati jetavane. tena ca samayena nÄ• á¸·andÄ• yaá¹ƒ soá¹‡adinnÄ• nÄ•
pasannÄ• bhikkhÅ«naá¹ƒ \Ee 115/ catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hahantÄ« suv
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ uposathampi upavasati. sÄ• dhammasavanasappÄ• ya
upanissayasampannatÄ• ya catusaccakammaá¹-á¹-hÄ• naá¹ƒ paribrÅ«hantÄ« sotÄ• pannÄ
rogena phuá¹-á¹-hÄ• kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajji. taá¹ƒ Ä• yasmÄ• mahÄ• m

217__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

218__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

219__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

imÄ• hi tÄ«hi gÄ• thÄ• hi paá¹-ipucchi.

220__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

221-226__._ á¹• 21 ``soá¹‡adinnÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsu ... pe ... gotamassa yasassino ||

<227> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

devatÄ• byÄ• kÄ• si. taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

soá¹‡adinnÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7.uposathÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 104/ \Ne 93/ __vaá¹‡á¹‡enÄ• _ti uposathÄ• vimÄ• naá¹ƒ. idha aá¹-á¹
uposathÄ• nÄ• ma ekÄ• upÄ• sikÄ• ti ayameva viseso, sesaá¹ƒ anantaravimÄ• nasadisaá

229-231__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

232__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

233-238__._ á¹• 21 ``uposathÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsu, sÄ• ketÄ• yaá¹ƒ upÄ• sikÄ• ... pe

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

239__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

devatÄ• byÄ• kÄ• si. puna attano ekaá¹ƒ dosaá¹ƒ dassentÄ« ---

241__._ á¹• 21 ``abhikkhaá¹‡aá¹ƒ nandanaá¹ƒ sutvÄ• , chando me udapajjatha.

tattha cittaá¹ƒ paá¹‡idhÄ• ya, upapannÄ• mhi nandanaá¹ƒ ||

242__._ á¹• 21 ``nÄ• kÄ• siá¹ƒ satthu vacanaá¹ƒ, buddhassÄ• diccabandhuno.

hÄ«ne cittaá¹ƒ paá¹‡idhÄ• ya, sÄ• mhi pacchÄ• nutÄ• pinÄ«â€™â€™ ti || --- dve gÄ• thÄ•

<233> tattha __uposathÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsÅ«_ti ``uposathÄ• â€™â€™ ti iminÄ• nÄ• jÄ• niá¹ƒsu. __sÄ• ketÄ• ya_nti sÄ• ketanagare.

<241> __abhikkhaá¹‡a_nti \Ee 116/ abhiá¹‡haá¹ƒ. __nandanaá¹ƒ sutvÄ• _ti ``tÄ• vatiá¹ƒsa nÄ• ma edisaÃ±ca edisaÃ±cÄ• â€™â€™ ti tattha nÄ• nÄ• vidhaá¹ƒ dibbasampattiá¹ƒ sutvÄ tannibbattakapuÃ±Ã±akammassa \Ne 94/ kÄ• raá¹‡abhÅ«to kusalacchando, tatrÅ«papattiy taá¹‡hÄ• chando vÄ• . __udapajjathÄ• _ti uppajjittha. __tatthÄ• _ti tÄ• vatiá¹ƒsabhavane, na taá¹ƒ devalokaá¹ƒ vadati. __upapannÄ• mhÄ«_ti uppannÄ• nibbattÄ• amhi.

<242> __nÄ• kÄ• siá¹ƒ_ \Be 105/ __satthu vacana_nti ``nÄ• haá¹ƒ, bhikkhave, appamattak vaá¹‡á¹‡emÄ«â€™â€™ tiÄ• dinÄ• (AN a I 320-321) satthÄ• rÄ• vuttavacanaá¹ƒ na kariá¹ƒ pajahinti attho. Ä• dicco gotamagotto, bhagavÄ• pi gotamagottoti sagottatÄ• ya vuttaá¹ƒ __ ``buddhassÄ• diccabandhunoâ€™â€™ _ti. atha vÄ• Ä• diccassa bandhu Ä• diccabandhu, ariyÄ• ya jÄ• tiyÄ• jÄ• tattÄ• Ä• dicco vÄ• bandhu etassa orasaputtabhÄ• vatoti Ä• diccab vuttaá¹ƒ ---

``yo andhakÄ• re tamasÄ« pabhaá¹…karo, verocano maá¹‡á¸• alÄ« uggatejo.

mÄ• rÄ• hu gilÄ« caramantalikkhe, pajaá¹ƒ mamaá¹ƒ rÄ• hu pamuÃ±ca sÅ«riyaâ€™â€™ r

__hÄ«ne_ti lÄ• make. attano bhavÄ• bhiratiá¹ƒ sandhÄ• ya vadati. __sÄ• mhÄ«_ti sÄ• am

evaá¹ƒ tÄ• ya devatÄ• ya bhavÄ• bhiratinimitte uppannavippaá¹-isÄ• re pavedite thero bha paricchinnÄ• yubhÄ• vavibhÄ• vanamukhena Ä• yatiá¹ƒ manussattabhÄ• ve á¹-hatvÄ• vaá kÄ• tuá¹ƒ sukaro, sabbaso khÄ«á¹‡Ä• savabhÄ• vo nÄ• ma mahÄ• nisaá¹ƒsoti ca samassÄ

243__._ á¹• 21 ``kÄ«va ciraá¹ƒ vimÄ• namhi, idha vacchasuposathe.

devate pucchitÄ• cikkha, yadi jÄ• nÄ• si Ä• yunoâ€™â€™ ti || ---

gÄ• thamÄ• ha. puna sÄ• ---

244__._ á¹• 21 ``saá¹-á¹-hi vassasahassÄ• ni \Ee 117/, tisso ca vassakoá¹-iyo.

idha á¹-hatvÄ• mahÄ• muni, ito cutÄ• gamissÄ• mi.

manussÄ• naá¹ƒ sahabyataâ€™â€™ nti || --- Ä• ha.

puna \Ne 95/ thero ---

245__._ á¹• 21 ``mÄ• tvaá¹ƒ uposathe bhÄ• yi, sambuddhenÄ• si byÄ• katÄ• .

sotÄ• pannÄ• visesayi, pahÄ«nÄ• tava duggatÄ«â€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya samuttejesi.

243-4__._ tattha \Be 106/ __kÄ«va cira_nti kittakaá¹ƒ addhÄ• naá¹ƒ. __idhÄ• _ti imasmiá¹ƒ
vimÄ• nasmiá¹ƒ. __Ä• yu no_ti Ä• yu, __no_ti nipÄ• tamattaá¹ƒ. Ä• yuno vÄ• cirÄ• cirabhÄ
jÄ• nÄ• si Ä• yunoti attho. __mahÄ• munÄ«_ti theraá¹ƒ Ä• lapati.

<245> __mÄ• tvaá¹ƒ uposathe bhÄ• yÄ«_ti bhadde uposathe tvaá¹ƒ mÄ• bhÄ• yi. kasmÄ
byÄ• katÄ• _. kinti? __sotÄ• pannÄ• visesayÄ«_ti. maggaphalasaÃ±Ã±itaá¹ƒ visesaá¹ƒ yÄ
__pahÄ«nÄ• tava_ sabbÄ• pi __duggatÄ«_ti imampi visesaá¹ƒ yÄ• tÄ• ti visesayi. sesaá¹ƒ

uposathÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8-9. niddÄ• -suniddÄ• vimÄ• navaá¹‡á¹‡anÄ•

aá¹-á¹-hamanavamavimÄ• nÄ• ni rÄ• jagahanidÄ• nÄ• ni. aá¹-á¹-huppattiyaá¹ƒ yathÄ• kkar
... pe ... gotamassa yasassino. tena metÄ• diso vaá¹‡á¹‡o ... pe ... suniddÄ• nÄ• ma upÄ•
vattabbaá¹ƒ. sesaá¹ƒ vuttanayameva. gÄ• thÄ• supi apubbaá¹ƒ natthi. tathÄ• hi ekaccesu
peyyÄ• lavasena á¹-hapitÄ• ti. tena vuttaá¹ƒ ---

246__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

247__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

248__._ á¹• 21 ``niddÄ• ti mamaá¹ƒ aÃ±Ã±aá¹ƒsu, rÄ• jagahasmiá¹ƒ upÄ• sikÄ• ... pe ...

gotamassa yasassino ||

256__._ á¹• 21 ``tena \Ne 96/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• p

258__._ á¹• 21 ``abhikkantena \Ee 118/ vaá¹‡á¹‡ena ... pe ... sabbadisÄ• pabhÄ• satÄ«â€™

261__._ á¹• 21 ``sÄ• \Be 107/ devatÄ• attamanÄ• ... pe ... ||

262__._ á¹• 21 ``suniddÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsu, rÄ• jagahasmiá¹ƒ upÄ• sikÄ• ... pe ...

gotamassa yasassino ||

268__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

niddÄ• -suniddÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-hamabhikkhÄ• dÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena vaá¹‡á¹‡enÄ• _ti bhikkhÄ• dÄ• yikÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatti? bha
viharati jetavane. tena ca samayena uttaramadhurÄ• yaá¹ƒ aÃ±Ã±atarÄ• itthÄ« khÄ«á¹‡Ä•
uppajjanÄ• rahÄ• . bhagavÄ• paccÅ«savelÄ• yaá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-â
itthiá¹ƒ apÄ• ye uppajjanÄ• rahaá¹ƒ disvÄ• mahÄ• karuá¹‡Ä• ya saÃ±coditamÄ• naso taá¹
patiá¹-á¹-hÄ• petukÄ• mo eko adutiyo madhuraá¹ƒ agamÄ• si. gantvÄ• pubbaá¹‡hasamaya
pattacÄ«varaá¹ƒ Ä• dÄ• ya bahinagaraá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi. tena samayena sÄ• itth
sampÄ• detvÄ• ekamante paá¹-isÄ• metvÄ• ghaá¹-aá¹ƒ gahetvÄ• udakatitthaá¹ƒ gantvÄ•
gahetvÄ• attano gehaá¹ƒ gacchantÄ« antarÄ• magge bhagavantaá¹ƒ passitvÄ• ``api, bhan
ti vatvÄ• ``labhissÄ• mÄ«â€™â€™ ti ca bhagavatÄ• vutte aladdhabhÄ• vaá¹ƒ Ã±atvÄ• gh
bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• ``ahaá¹ƒ, bhante, piá¹‡á¸• apÄ• taá¹ƒ dassÄ
Ä• ha. adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. sÄ• bhagavato adhivÄ• sanaá¹ƒ viditv
sittasammaá¹-á¹-he padese Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• bhagavato pavesanaá¹ƒ udikkha

gehaá¹ƒ pavisitvÄ• paÃ±Ã±atte Ä• sane nisÄ«di. atha sÄ• bhagavantaá¹ƒ bhojesi. bhagav
onÄ«tapattapÄ• á¹‡Ä« tassÄ• anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• anumodanaá¹ƒ sutv
\Ee 119/ \Ne 97/ paá¹-isaá¹ƒvedentÄ« yÄ• va cakkhupathasamatikkamÄ• buddhÄ• rammaa
namassamÄ• nÄ• aá¹-á¹-hÄ• si. sÄ• \Be 108/ katipayadivasÄ• tikkameneva kÄ• laá¹ƒ katv
nibbatti, accharÄ• sahassaÃ±cassÄ• parivÄ• ro ahosi. taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ•

270__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

271__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- gÄ• thÄ• hi pucchi.

273__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

274__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• ,

purimÄ• ya jÄ• tiyÄ• manussaloke ||

275__._ á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ bhikkhaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

276__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

devatÄ• byÄ• kÄ• si. sesaá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• uttÄ• natthameva.

paá¹-hamabhikkhÄ• dÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dutiyabhikkhÄ• dÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena vaá¹‡á¹‡enÄ• _ti dutiyabhikkhÄ• dÄ• yikÄ• vimÄ• naá¹ƒ. tassa kÄ• uppat
viharati \Ee 120/. tattha aÃ±Ã±atarÄ• itthÄ« saddhÄ• pasannÄ• aÃ±Ã±ataraá¹ƒ khÄ«á¹‡Ä
piá¹‡á¸• Ä• ya carantaá¹ƒ disvÄ• attano gehaá¹ƒ pavesetvÄ• bhojanaá¹ƒ adÄ• si. sÄ• apa
katvÄ• tÄ• vatiá¹ƒsabhavane nibbatti. sesaá¹ƒ anantaravimÄ• nasadisameva.

278__._ á¹• 21 ``abhikkantena \Be 109/ \Ne 98/ vaá¹‡á¹‡ena ... pe ... sabbadisÄ• pabhÄ• s

281__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

282__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

dutiyabhikkhÄ• dÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

ekÄ• dasavatthupaá¹-imaá¹‡á¸• itassa dutiyassa cittalatÄ• vaggassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pÄ• ricchattakavaggo

1. uá¸·Ä• ravimÄ• navaá¹‡á¹‡anÄ•

pÄ• ricchattakavagge \Ne 99/ __uá¸·Ä• ro te yaso vaá¹‡á¹‡o_ti uá¸·Ä• ravimÄ• naá¹ƒ. tass
rÄ• jagahe viharati veá¸·uvane kalandakanivÄ• pe. tena samayena rÄ• jagahe Ä• yasmato
upaá¹-á¹-hÄ• kakule ekÄ• dÄ• rikÄ• dÄ• najjhÄ• sayÄ• dÄ• nasaá¹ƒvibhÄ• garatÄ• ahos
purebhattaá¹ƒ khÄ• danÄ«yabhojanÄ«yaá¹ƒ uppajjati, tattha attanÄ• laddhapaá¹-ivÄ«sato
upaá¸• á¸• haá¹ƒ attanÄ• paribhuÃ±jati, adatvÄ• pana na bhuÃ±jati, dakkhiá¹‡eyye apass
diá¹-á¹-hakÄ• le deti, yÄ• cakÄ• nampi detiyeva. athassÄ• mÄ• tÄ• ``mama dhÄ«tÄ• dÄ•
dÄ• nasaá¹ƒvibhÄ• garatÄ• â€™â€™ ti haá¹-á¹-hatuá¹-á¹-hÄ• tassÄ• diguá¹‡aá¹ƒ bhÄ• g
bhÄ• ge tÄ• ya saá¹ƒvibhÄ• ge kate puna aparaá¹ƒ deti, sÄ• tatopi saá¹ƒvibhÄ• gaá¹ƒ karo

evaá¹ƒ gacchante kÄ• le taá¹ƒ vayappattaá¹ƒ mÄ• tÄ• pitaro tasmiá¹ƒyeva nagare aÃ±Ã±a
adaá¹ƒsu. taá¹ƒ pana kulaá¹ƒ micchÄ• diá¹-á¹-hikaá¹ƒ hoti assaddhaá¹ƒ appasannaá¹ƒ \Ee
mahÄ• moggallÄ• no rÄ• jagahe sapadÄ• naá¹ƒ \Be 110/ piá¹‡á¸• Ä• ya caramÄ• no tassÄ•
aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• sÄ• dÄ• rikÄ• pasannacittÄ• ``pavisatha bhanteâ€™â€™ ti pa
sassuyÄ• á¹-hapitaá¹ƒ pÅ«vaá¹ƒ taá¹ƒ apassantÄ« ``tassÄ• kathetvÄ• anumodÄ• pessÄ•
gahetvÄ• therassa adÄ• si, thero anumodanaá¹ƒ katvÄ• pakkÄ• mi. dÄ• rikÄ• ``tumhehi á
mahÄ• moggallÄ• nattherassa adÄ• siâ€™â€™ nti sassuyÄ• kathesi. sÄ• taá¹ƒ sutvÄ• ``
ayaá¹ƒ mama santakaá¹ƒ anÄ• pucchitvÄ• va samaá¹‡assa adÄ• sÄ«â€™â€™ ti taá¹ƒ kaá
kodhÄ• bhibhÅ«tÄ• yuttÄ• yuttaá¹ƒ acintentÄ« purato á¹-hitaá¹ƒ musalakhaá¹‡á¸• aá¹ƒ gah
pahari. sÄ• sukhumÄ• latÄ• ya parikkhÄ«á¹‡Ä• yukatÄ• ya ca teneva pahÄ• rena balavadu

katipÄ• heneva kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu nibbatti. tassÄ• satipi aÃ±Ã±asmiá¹ƒ suc
katadÄ• nameva sÄ• tisayaá¹ƒ hutvÄ• upaá¹-á¹-hÄ• si. taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ
gantvÄ• ---

286__._ á¹• 21 ``uá¸·Ä• ro \Ne 100/ te yaso vaá¹‡á¹‡o, sabbÄ• obhÄ• sate disÄ• .

nÄ• riyo naccanti gÄ• yanti, devaputtÄ• alaá¹…katÄ• ||

287__._ á¹• 21 ``modenti parivÄ• renti, tava pÅ«jÄ• ya devate.

sovaá¹‡á¹‡Ä• ni vimÄ• nÄ• ni, tavimÄ• ni sudassane ||

288__._ á¹• 21 ``tuvaá¹ƒsi issarÄ• tesaá¹ƒ, sabbakÄ• masamiddhinÄ«.

abhijÄ• tÄ• mahantÄ• si, devakÄ• ye pamodasi.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

tÄ«hi gÄ• thÄ• hi pucchi.

<286> tattha \Ee 122/ __yaso_ti parivÄ• ro. __vaá¹‡á¹‡o_ti vaá¹‡á¹‡anibhÄ• sarÄ«robhÄ•
pana visesetvÄ• vuttattÄ• tassÄ• devatÄ• ya parivÄ• rasampatti ca vaá¹‡á¹‡asampatti ca
``uá¸·Ä• ro te vaá¹‡á¹‡oâ€™â€™ ti saá¹…khepato vuttaá¹ƒ vaá¹‡á¹‡asampattiá¹ƒ visayava
dassetuá¹ƒ ``sabbÄ• obhÄ• sate disÄ• â€™â€™ ti vatvÄ• ``uá¸·Ä• ro te yasoâ€™â€™ ti v
vatthuvasena vitthÄ• rato dassetuá¹ƒ ``nÄ• riyo naccantÄ«â€™â€™ tiÄ• di \Be 111/ vuttaá¹
obhÄ• sate disÄ• _ti sabbÄ• su disÄ• su vijjotate, sabbÄ• vÄ• disÄ• obhÄ• sayate, vijjota
``obhÄ• sateâ€™â€™ ti padassa ``obhÄ• santeâ€™â€™ ti keci vacanavipallÄ• sena atthaá
``vaá¹‡á¹‡enÄ• â€™â€™ ti vibhatti vipariá¹‡Ä• metabbÄ• . vaá¹‡á¹‡enÄ• ti ca hetumhi kara
hetubhÅ«tenÄ• ti attho. ``sabbÄ• disÄ• â€™â€™ ti ca jÄ• tivasena disÄ• sÄ• maÃ±Ã±e ap
payojanaá¹ƒ natthi. __nÄ• riyo_ti etthÄ• pi ``alaá¹…katÄ• â€™â€™ ti padaá¹ƒ Ä• netvÄ• sa
__devaputtÄ• _ti ettha ca-saddo luttaniddiá¹-á¹-ho. tena nÄ• riyo devaputtÄ• cÄ• ti samucc

<287> __modentÄ«_ti pamodayanti. __pÅ«jÄ• yÄ• _ti pÅ«janatthaá¹ƒ pÅ«jÄ• nimittaá¹ƒ vÄ
yojanÄ• . __tavimÄ• nÄ«_ti tava imÄ• ni.

<288> __sabbakÄ• masamiddhinÄ«_ti sabbehi paÃ±cahi kÄ• maguá¹‡ehi, sabbehi vÄ• ta
vatthÅ«hi samiddhÄ• . __abhijÄ• tÄ• _ti sujÄ• tÄ• . __mahantÄ• sÄ«_ti mahatÄ« mahÄ• nu
__devakÄ• ye pamodasÄ«_ti imasmiá¹ƒ devanikÄ• ye dibbasampattihetukena paramena pa

evaá¹ƒ therena pucchitÄ• sÄ• devatÄ• tamatthaá¹ƒ vissajjesi ---

289__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke

dussÄ«lakule suá¹‡isÄ• ahosiá¹ƒ, assaddhesu kadariyesu ahaá¹ƒ ||

290__._ á¹• 21 ``saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• .

piá¹‡á¸• Ä• ya caramÄ• nassa, apÅ«vaá¹ƒ te adÄ• sahaá¹ƒ ||

291__._ á¹• 21 ``tadÄ• haá¹ƒ \Ee 123/ sassuyÄ• cikkhiá¹ƒ, `samaá¹‡o Ä• gato idha.

tassa adÄ• sahaá¹ƒ pÅ«vaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhiâ€™ ||

292__._ á¹• 21 ``itissÄ• sassu paribhÄ• si, avinÄ«tÄ• si tvaá¹ƒ vadhu.

na maá¹ƒ sampucchituá¹ƒ icchi, `samaá¹‡assa dadÄ• mahaá¹ƒâ€™ ||

293__._ á¹• 21 ``tato \Be 112/ me sassu kupitÄ• , pahÄ• si musalena maá¹ƒ.

kÅ«á¹-aá¹…gacchi avadhi maá¹ƒ, nÄ• sakkhiá¹ƒ jÄ«vituá¹ƒ ciraá¹ƒ ||

294__._ á¹• 21 ``ahaá¹ƒ kÄ• yassa bhedÄ• , vippamuttÄ• tato cutÄ• .

devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ, upapannÄ• sahabyataá¹ƒ ||

295__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<289> tattha __assaddhesÅ«_ti ratanattayasaddhÄ• ya kammaphalasaddhÄ• ya ca abhÄ• thaddhamacchariyatÄ• ya __kadariyesu_ sassuÄ• dÄ«su ahaá¹ƒ saddhÄ• sÄ«lena sampan

290-1__._ __apÅ«va_nti \Ne 102/ kapallapÅ«vaá¹ƒ. __te_ti nipÄ• tamattaá¹ƒ. __sassuyÄ• gahitabhÄ• vaÃ±Ä• panatthaÃ±ca anumodanatthaÃ±cÄ• ti adhippÄ• yo.

<292> __itissÄ• _ti ettha __assÄ• _ti nipÄ• tamattaá¹ƒ. __samaá¹‡assa dadÄ• maha_nti a

dadÄ• mÄ«ti. yasmÄ• na maá¹ƒ sampucchituá¹ƒ icchi, tasmÄ• tvaá¹ƒ vadhu avinÄ«tÄ• sÄ
yojanÄ• .

<293> __pahÄ• sÄ«_ti pahari. __kÅ«á¹-aá¹…gacchi avadhi ma_nti ettha __kÅ«á¹-a_nti aá¹
purimapadalopena, kÅ«á¹-ameva aá¹…ganti kÅ«á¹-aá¹…gaá¹ƒ, taá¹ƒ chindatÄ«ti kÅ«á¹-aá¹
kodhÄ• bhibhÅ«tÄ• hutvÄ• maá¹ƒ avadhi, mama aá¹ƒsakÅ«á¹-aá¹ƒ chindi, teneva upakka
mÄ• resÄ«ti attho. tenÄ• ha __ ``nÄ• sakkhiá¹ƒ jÄ«vituá¹ƒ ciraâ€™â€™ _nti.

<294> __vippamuttÄ• _ti \Ee 124/ tato dukkhato suá¹-á¹-hu muttÄ• . sesaá¹ƒ vuttanayamev

uá¸·Ä• ravimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. ucchudÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ•

__obhÄ• sayitvÄ• _ \Be 113/ __pathaviá¹ƒ sadevaka_nti ucchudÄ• yikÄ• vimÄ• naá¹ƒ. tass
rÄ• jagahe viharatÄ«tiÄ• di sabbaá¹ƒ anantaravimÄ• ne vuttasadisaá¹ƒ. ayaá¹ƒ pana visesc
sassuyÄ• ca pÄ«á¹-hakena pahaá¹-Ä• , taá¹…khaá¹‡aÃ±Ã±eva matÄ• tÄ• vatiá¹ƒsesu upp
therassa upaá¹-á¹-hÄ• naá¹ƒ Ä• gatÄ• , kevalakappaá¹ƒ gijjhakÅ«á¹-aá¹ƒ cando viya sÅ«riy
theraá¹ƒ vanditvÄ• paÃ±jalikÄ• namassamÄ• nÄ• ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha naá¹ƒ

296__._ á¹• 21 ``obhÄ• sayitvÄ• pathaviá¹ƒ sadevakaá¹ƒ, atirocasi candimasÅ«riyÄ• viya.

siriyÄ• ca vaá¹‡á¹‡ena yasena tejasÄ• , brahmÄ• va deve tidase sahindake ||

297__._ á¹• 21 ``pucchÄ• mi taá¹ƒ uppalamÄ• ladhÄ• rinÄ«, Ä• veá¸·inÄ« kaÃ±canasannibl

alaá¹…kate uttamavatthadhÄ• rinÄ«, kÄ• tvaá¹ƒ subhe devate vandase mamaá¹ƒ ||

298__._ á¹• 21 ``kiá¹ƒ \Ne 103/ tvaá¹ƒ pure kammamakÄ• si attanÄ• , manussabhÅ«tÄ• pu

dÄ• naá¹ƒ suciá¹‡á¹‡aá¹ƒ atha sÄ«lasaá¹ƒyamaá¹ƒ, kenÅ«papannÄ• sugatiá¹ƒ yasassinÄ«

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

imÄ• hi gÄ• thÄ• hi pucchi.

296-7__._ tattha \Ee 125/ __obhÄ• sayitvÄ• pathaviá¹ƒ sadevaka_nti candimasÅ«riyarasm
sinerupassaviniggatehi pabhÄ• visarehi vijjotayamÄ• natÄ• ya devena Ä• kÄ• sena sahÄ• t

upagatabhÅ«mibhÄ• gabhÅ«taá¹ƒ imaá¹ƒ pathaviá¹ƒ vijjotetvÄ• , ekobhÄ• saá¹ƒ ekapajjota
obhÄ• sayitvÄ• pathaviá¹ƒ candimasÅ«riyÄ• viyÄ• ti yojanÄ• . __atirocasÄ«_ti atikkamitvÄ
atirocanaá¹ƒ kena kiá¹ƒ viya kena vÄ• ti Ä• ha \Be 114/ __ ``siriyÄ• â€™â€™ _tiÄ• di. tattha
sobhaggÄ• disobhÄ• visesena. __tejasÄ• _ti attano Ä• nubhÄ• vena. __Ä• veá¸·inÄ«_ti rata

evaá¹ƒ therena pucchitÄ• devatÄ• imÄ• hi gÄ• thÄ• hi vissajjesi ---

299__._ á¹• 21 ``idÄ• ni bhante imameva gÄ• maá¹ƒ, piá¹‡á¸• Ä• ya amhÄ• kaá¹ƒ gharaá¹ƒ

tato te ucchussa adÄ• si khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• ||

300__._ á¹• 21 ``sassu ca pacchÄ• anuyuÃ±jate mamaá¹ƒ, kahaá¹ƒ nu ucchuá¹ƒ vadhuke

na chaá¸• á¸• itaá¹ƒ no pana khÄ• ditaá¹ƒ mayÄ• , santassa bhikkhussa sayaá¹ƒ adÄ• saha

301__._ á¹• 21 ``tuyhaá¹ƒ nvidaá¹ƒ issariyaá¹ƒ atho mama, itissÄ• sassu paribhÄ• sate ma

pÄ«á¹-haá¹ƒ gahetvÄ• pahÄ• raá¹ƒ adÄ• si me, tato cutÄ• kÄ• lakatÄ• mhi devatÄ• ||

302__._ á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kammaá¹ƒ anubl

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

303__._ á¹• 21 ``tadeva \Ee 126/ kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kamma

devindaguttÄ• tidasehi rakkhitÄ• , samappitÄ• kÄ• maguá¹‡ehi paÃ±cahi ||

304__._ á¹• 21 ``etÄ• disaá¹ƒ \Ne 104/ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• vipÄ• kÄ• m

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

305__._ á¹• 21 ``etÄ• disaá¹ƒ \Be 115/ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• jutikÄ• mar

devindaguttÄ• tidasehi rakkhitÄ• , sahassanettoriva nandane vane ||

306__._ á¹• 21 ``tuvaÃ±ca bhante anukampakaá¹ƒ viduá¹ƒ, upecca vandiá¹ƒ kusalaÃ±ca pu

tato te ucchussa adÄ• si khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• â€™â€™ ti ||

<299> tattha __idÄ• nÄ«_ti anantarÄ• tÄ«tadivasattÄ• Ä• ha, adhunÄ• ti attho. __imameva
gÄ• me, rÄ• jagahaá¹ƒ sandhÄ• ya vadati. vuttaÃ±hi ``gÄ• mopi nigamopi nagarampi `gÄ• r
ti. bhummatthe cetaá¹ƒ upayogavacanaá¹ƒ. __upÄ• gamÄ«_ti upagato ahosi. __atulÄ• yÄ•
appamÄ• á¹‡Ä• ya vÄ• .

<300> __avÄ• kirÄ«_ti apanesi chaá¸• á¸• esi, vinÄ• sesi vÄ• . __santassÄ• _ti sÄ• dhurÅ«
parissamamappattassa vÄ• .

<301> __tuyhaá¹ƒ nÅ«_ti __nu_-saddo anattamanatÄ• sÅ«cane nipÄ• to, so ``mamÄ• â€™
yojetabbo ``mama nÅ«â€™â€™ ti. __idaá¹ƒ issariya_nti gehe Ä• dhipaccaá¹ƒ sandhÄ• yÄ•
manussalokato cutÄ• . yasmÄ• á¹-hitaá¹-á¹-hÄ• nato apagatÄ• pi ``cutÄ• â€™â€™ ti vucca
visesetuá¹ƒ __ ``kÄ• lakatÄ• â€™â€™ _ti vuttaá¹ƒ. kÄ• lakatÄ• pi ca na yattha katthaci nibb
devattaá¹ƒ upagatÄ• ti dassentÄ« Ä• ha __ ``amhi devatÄ• â€™â€™ _ti.

<302> __tadeva_ \Ee 127/ __kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• _ti tadeva ucchukhaá¹‡a
kammaá¹ƒ kataá¹ƒ mayÄ• , aÃ±Ã±aá¹ƒ na jÄ• nÄ• mÄ«ti attho. __sukhaÃ±ca kamma_nti su
kammaphalaÃ±hi idha ``kammaâ€™â€™ nti vuttaá¹ƒ uttarapadalopena, kÄ• raá¹‡opacÄ• re
bhikkhave, dhammÄ• naá¹ƒ samÄ• dÄ• nahetu \Be 116/ evamidaá¹ƒ puÃ±Ã±aá¹ƒ pavaá¸• a
sakaá¹ƒ puÃ±Ã±aâ€™â€™ nti (Vv 133) ca Ä• dÄ«su viya. kammanti vÄ• karaá¹‡atthe upay
attho. kamme vÄ• bhavaá¹ƒ kammaá¹ƒ yathÄ• kammanti. atha vÄ• kÄ• metabbatÄ• ya ka
sukharajanÄ«yabhÄ• vato kÄ• mÅ«pasaá¹ƒhitaá¹ƒ kÄ• metabbanti kamanÄ«yaá¹ƒ. __attan
sayaá¹ƒvasitÄ• ya \Ne 105/ seribhÄ• vena sayamevÄ• ti attho. __paricÄ• rayÄ• mahaá¹ƒ at
``attanÄ• â€™â€™ ti vuttaá¹ƒ padaá¹ƒ vibhattivipariá¹‡Ä• mena ``attÄ• naâ€™â€™ nti yoje

303-5__._ __devindaguttÄ• _ti devindena sakkena guttÄ• , devindo viya vÄ• guttÄ• mahÄ•
__samappitÄ• _ti suá¹-á¹-hu appitÄ• samannÄ• gatÄ• . __mahÄ• vipÄ• kÄ• _ti vipulaphalÄ
mahÄ• tejÄ• , mahÄ• nubhÄ• vÄ• ti attho.

<306> __tuva_nti taá¹ƒ. __anukampaka_nti kÄ• ruá¹‡ikaá¹ƒ. __vidu_nti sappaÃ±Ã±aá¹ƒ, s
matthakaá¹ƒ pattanti attho. __upeccÄ• _ti upagantvÄ• . __vandi_nti paÃ±capatiá¹-á¹-hitena
__kusalaÃ±ca_ Ä• rogya __pucchisaá¹ƒ_ apucchiá¹ƒ, __atulÄ• ya pÄ«tiyÄ• _ idaÃ±ca kusa
adhippÄ• yo. sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

ucchudÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. pallaá¹…kavimÄ• navaá¹‡á¹‡anÄ•

__pallaá¹…kaseá¹-á¹-he_ \Ee 128/ __maá¹‡isoá¹‡á¹‡acitte_ti pallaá¹…kavimÄ• naá¹ƒ. tass
sÄ• vatthiyaá¹ƒ viharati jetavane. tena ca samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±atarassa upÄ• s
kulapadesÄ• dinÄ• sadisassa tattheva aÃ±Ã±atarassa kulaputtassa dinnÄ• , sÄ• ca hoti al
sÄ«lÄ• cÄ• rasampannÄ• patidevatÄ• samÄ• dinnapaÃ±casÄ«lÄ• , uposathe sakkaccaá¹ƒ
sÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajji. taá¹ƒ Ä• yasmÄ• mahÄ• mog
vuttanayeneva gantvÄ• ---

307__._ á¹• 21 ``pallaá¹…kaseá¹-á¹-he \Be 117/ maá¹‡isoá¹‡á¹‡acitte, pupphÄ• bhikiá¹‡á¹‡

tatthacchasi devi mahÄ• nubhÄ• ve, uccÄ• vacÄ• iddhi vikubbamÄ• nÄ• ||

308__._ á¹• 21 ``imÄ• ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti.

deviddhipattÄ• si mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

gÄ• thÄ• hi \Ne 106/ pucchi.

sÄ• pissa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

309__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , aá¸• á¸• he kule suá¹‡isÄ• ahosiá¹

akkodhanÄ• bhattu vasÄ• nuvattinÄ«, uposathe appamattÄ• ahosiá¹ƒ ||

310__._ á¹• 21 ``manussabhÅ«tÄ• daharÄ• apÄ• pikÄ• , pasannacittÄ• patimÄ• bhirÄ• dh

divÄ• ca ratto ca manÄ• pacÄ• rinÄ«, ahaá¹ƒ pure sÄ«lavatÄ« ahosiá¹ƒ ||

311__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Ee 129/ viratÄ• acorikÄ• , saá¹ƒsuddhakÄ• yÄ• suc

amajjapÄ• no ca musÄ• abhÄ• á¹‡iá¹ƒ, sikkhÄ• padesu paripÅ«rakÄ• rinÄ« ||

312__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, pasannamÄ• nasÄ• ahaá¹ƒ ||

313__._ á¹• 21 ``aá¹-á¹-haá¹…gupetaá¹ƒ \Be 118/ anudhammacÄ• rinÄ«, uposathaá¹ƒ pÄ«t

imaÃ±ca ariyaá¹ƒ aá¹-á¹-haá¹…gavarehupetaá¹ƒ, samÄ• diyitvÄ• kusalaá¹ƒ sukhudrayaá¹ƒ

patimhi kalyÄ• á¹‡Ä« vasÄ• nuvattinÄ«, ahosiá¹ƒ pubbe sugatassa sÄ• vikÄ• ||

314__._ á¹• 21 ``etÄ• disaá¹ƒ kusalaá¹ƒ jÄ«valoke, kammaá¹ƒ karitvÄ• na visesabhÄ• ginÄ

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, deviddhipattÄ• sugatimhi Ä• gatÄ• ||

315__._ á¹• 21 ``vimÄ• napÄ• sÄ• davare manorame, parivÄ• ritÄ• accharÄ• saá¹…gaá¹‡e

sayaá¹ƒpabhÄ• devagaá¹‡Ä• ramenti maá¹ƒ, dÄ«ghÄ• yukiá¹ƒ devavimÄ• namÄ• gataâ€™

<307> tattha __pallaá¹…kaseá¹-á¹-he_ti pallaá¹…kavare uttamapallaá¹…ke. taá¹ƒyevassa
dassetuá¹ƒ __ ``maá¹‡isoá¹‡á¹‡acitteâ€™â€™ _ti vuttaá¹ƒ, vividharatanaraá¹ƒsijÄ• lasamu
suvaá¹‡á¹‡ena ca vicitte ``tatthÄ• â€™â€™ ti ``sayaneâ€™â€™ ti ca vutte sayitabbaá¹-á¹-h
pallaá¹…kaseá¹-á¹-he.

<308> __te_ti \Ne 107/ tuyhaá¹ƒ samantato. ``pamodayantÄ«â€™â€™ ti padaá¹ƒ pana ape
vibhatti vipariá¹‡Ä• metabbÄ• . __pamodayantÄ«_ti vÄ• pamodanaá¹ƒ karonti, pamodanaá
attho.

<310> __daharÄ• apÄ• pikÄ• _ti daharÄ• pi apÄ• pikÄ• . ``daharÄ• su pÄ• pikÄ• â€™â€™
``daharassÄ• pÄ• pikÄ• â€™â€™ tipi \Ee 130/ paá¹-hanti, daharassa sÄ• mikassa apÄ• pik
upaá¹-á¹-hÄ• nena anaticariyÄ• ya ca bhaddikÄ• ti attho. tena vuttaá¹ƒ __ ``pasannacittÄ• â
__abhirÄ• dhayi_nti Ä• rÄ• dhesiá¹ƒ. __ratto_ti rattiyaá¹ƒ.

<311> __acorikÄ• _ti coriyarahitÄ• , adinnÄ• dÄ• nÄ• paá¹-iviratÄ• ti attho. ``viratÄ• ca co
pÄ• á¹-ho, theyyato ca viratÄ• ti attho \Be 119/. __saá¹ƒsuddhakÄ• yÄ• _ti parisuddhakÄ• y
suddhakÄ• yÄ• , tato eva __sucibrahmacÄ• rinÄ«_ sÄ• mikato aÃ±Ã±attha abrahmacariyÄ•

``mayaÃ±ca bhariyÄ• nÄ• tikkamÄ• ma,

amhepi bhariyÄ• nÄ• tikkamanti.

aÃ±Ã±atra tÄ• hi brahmacariyaá¹ƒ carÄ• ma,

tasmÄ• hi amhaá¹ƒ daharÄ• ni miyyareâ€™â€™ ti || (J I 10.97).

atha vÄ• __sucibrahmacÄ• rinÄ«_ti sucino suddhassa brahmassa seá¹-á¹-hassa uposatha
maggabrahmacariyassa vÄ• anurÅ«passa pubbabhÄ• gabrahmacariyassa vasena sucibra

<313> __anudhammacÄ• rinÄ«_ti ariyÄ• naá¹ƒ dhammassa anudhammaá¹ƒ caraá¹‡asÄ«l
niddosatÄ• ya __ariyaá¹ƒ, aá¹-á¹-haá¹…gavarehi_ aá¹-á¹-hahi uttamaá¹…gehi ariyattÄ• eva
__ariyaá¹-á¹-haá¹…gavarehi upetaá¹ƒ_ Ä• rogyaá¹-á¹-hena anavajjaá¹-á¹-hena ca __kusala
sukhÄ• nisaá¹ƒsatÄ• ya ca __sukhudrayaá¹ƒ upÄ• vasi_nti yojanÄ• .

<314> __visesabhÄ• ginÄ«_ti visesassa dibbassa sampattibhavassa bhÄ• ginÄ«. __sugati
Ä• gatÄ• upagatÄ• , sugatimhi vÄ• sugatiyaá¹ƒ dibbasampattiyaá¹ƒ Ä• gatÄ• . ``sugatiÃ±h
tipi pÄ• á¹-ho. tattha __hÄ«_ti nipÄ• tamattaá¹ƒ, hetuattho vÄ• , yasmÄ• sugatiá¹ƒ Ä• gatÄ•
visesabhÄ• ginÄ«ti yojanÄ• .

<315> __vimÄ• napÄ• sÄ• davare_ti vimÄ• nesu uttamapÄ• sÄ• de, vimÄ• nasaá¹…khÄ• t
vimÄ• ne vÄ• vigatamÄ• ne appamÄ• á¹‡e mahante varapÄ• sÄ• de __parivÄ• ritÄ• accha
pamodÄ• mi, ``amhÄ«â€™â€™ ti vÄ• padaá¹ƒ Ä• netvÄ• yojetabbaá¹ƒ. __dÄ«ghÄ• yuki_
dÄ«ghatarÄ• yukatÄ• ya tatrÅ«papannehi anappÄ• yukatÄ• ya ca dÄ«ghÄ• yukiá¹ƒ __maá¹
__devavimÄ• namÄ• gataá¹ƒ_ upagataá¹ƒ __devagaá¹‡Ä• ramentÄ«_ti yojanÄ• . sesaá¹ƒ

pallaá¹…kavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. latÄ• vimÄ• navaá¹‡á¹‡anÄ•

__latÄ• _ \Be 120/ __ca sajjÄ• pavarÄ• ca devatÄ• _ti latÄ• vimÄ• naá¹ƒ. tassa kÄ• uppa
sÄ• vatthiyaá¹ƒ viharati jetavane. tena ca samayena sÄ• vatthivÄ• sino aÃ±Ã±atarassa upÄ
nÄ• ma paá¹‡á¸• itÄ• byattÄ• medhÄ• vinÄ« patikulaá¹ƒ gatÄ• bhattu sassusasurÄ• naÃ±
piyavÄ• dinÄ« parijanassa saá¹…gahakusalÄ• gehe kuá¹-umbabhÄ• rassa nittharaá¹‡asan
sÄ«lÄ• cÄ• rasampannÄ• dÄ• nasaá¹ƒvibhÄ• garatÄ• akhaá¹‡á¸• apaÃ±casÄ«lÄ• uposat
sÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• vessavaá¹‡assa mahÄ• rÄ• jassa dhÄ«tÄ• hutvÄ• ni
aÃ±Ã±Ä• pi tassÄ• sajjÄ• , pavarÄ• , accimatÄ«, sutÄ• ti catasso bhaginiyo ahesuá¹ƒ. tÄ•
devarÄ• jena Ä• netvÄ• nÄ• á¹-akitthibhÄ• vena paricÄ• rikaá¹-á¹-hÄ• ne á¹-hapitÄ• . latÄ•
chekatÄ• ya iá¹-á¹-hatarÄ• ahosi.

tÄ• saá¹ƒ ekato samÄ• gantvÄ• sukhanisajjÄ• ya nisinnÄ• naá¹ƒ saá¹…gÄ«tanepuÃ±Ã±aá
tÄ• sabbÄ• pi vessavaá¹‡assa mahÄ• rÄ• jassa santikaá¹ƒ gantvÄ• pucchiá¹ƒsu ``tÄ• ta, k
naccÄ• dÄ«su kusalÄ• â€™â€™ ti? so evamÄ• ha ``gacchatha dhÄ«taro anotattadahatÄ«r

pavattetha, tattha vo viseso pÄ• kaá¹-o bhavissatÄ«â€™â€™ ti. tÄ• tathÄ• akaá¹ƒsu. tatth
latÄ• ya naccamÄ• nÄ• ya attano sabhÄ• vena á¹-hÄ• tuá¹ƒ nÄ• sakkhiá¹ƒsu, saÃ±jÄ• tapa
acchariyabbhutacittajÄ• tÄ• nirantaraá¹ƒ sÄ• dhukÄ• raá¹ƒ dentÄ• ukkuá¹-á¹-hisadde celul
himavantaá¹ƒ \Ne 109/ kampayamÄ• nÄ• viya mahantaá¹ƒ kolÄ• halamakaá¹ƒsu. itarÄ• su
kokilÄ• viya tuá¹‡hÄ«bhÅ«tÄ• nisÄ«diá¹ƒsu. evaá¹ƒ tattha saá¹…gÄ«te latÄ• ya viseso pÄ

atha tÄ• saá¹ƒ devadhÄ«tÄ• naá¹ƒ sutÄ• ya devadhÄ«tÄ• ya etadahosi ``kiá¹ƒ nu kho kam
amhe abhibhuyya tiá¹-á¹-hati vaá¹‡á¹‡ena ceva yasasÄ• ca, yaá¹ƒnÅ«nÄ• haá¹ƒ latÄ• ya k
puccheyyaâ€™â€™ nti. sÄ• taá¹ƒ pucchi. itarÄ• pi tassÄ• etamatthaá¹ƒ vissajjesi. tayidaá
vessavaá¹‡amahÄ• rÄ• jÄ• devacÄ• rikavasena upagatassa Ä• yasmato mahÄ• moggallÄ•
pucchÄ• ya mÅ«lakÄ• raá¹‡ato paá¹-á¹-hÄ• ya bhagavato Ä• rocento ---

316__._ á¹• 21 ``latÄ• \Be 121/ ca sajjÄ• pavarÄ• ca devatÄ• , accimatÄ« rÄ• javarassa s

sutÄ• ca raÃ±Ã±o vessavaá¹‡assa dhÄ«tÄ• , rÄ• jÄ«matÄ« dhammaguá¹‡ehi sobhatha ||

317__._ á¹• 21 ``paÃ±cettha nÄ• riyo Ä• gamaá¹ƒsu nhÄ• yituá¹ƒ, sÄ«todakaá¹ƒ uppaliniá¹

tÄ• tattha nhÄ• yitvÄ• rametvÄ• devatÄ• , naccitvÄ• gÄ• yitvÄ• sutÄ• lataá¹ƒ bravi ||

318__._ á¹• 21 ``pucchÄ• mi taá¹ƒ uppalamÄ• ladhÄ• rini, Ä• veá¸·ini kaÃ±canasannibhatta

timiratambakkhi nabheva sobhane, dÄ«ghÄ• yukÄ« kena kato yaso tava ||

319__._ á¹• 21 ``kenÄ• si bhadde patino piyatarÄ• , visiá¹-á¹-hakalyÄ• á¹‡itarassu rÅ«pato.

padakkhiá¹‡Ä• naccanagÄ«tavÄ• dite, Ä• cikkha no tvaá¹ƒ naranÄ• ripucchitÄ• â€™â€™ t

sutÄ• ya \Ee 133/ pucchÄ• .

320__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , uá¸·Ä• rabhoge kule suá¹‡isÄ• aho

akkodhanÄ• bhattu vasÄ• nuvattinÄ«, uposathe appamattÄ• ahosiá¹ƒ ||

321__._ á¹• 21 ``manussabhÅ«tÄ• daharÄ• apÄ• pikÄ• , pasannacittÄ• patimÄ• bhirÄ• dh

sadevaraá¹ƒ sassasuraá¹ƒ sadÄ• sakaá¹ƒ, abhirÄ• dhayiá¹ƒ tamhi kato yaso mama ||

322__._ á¹• 21 ``sÄ• haá¹ƒ \Ne 110/ tena kusalena kammunÄ• , catubbhi á¹-hÄ• nehi vises

Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca, khiá¸• á¸• Ä• ratiá¹ƒ paccanubhomanappak

323__._ á¹• 21 ``sutaá¹ƒ \Be 122/ nu taá¹ƒ bhÄ• sati yaá¹ƒ ayaá¹ƒ latÄ• , yaá¹ƒ no apucchi

patino kiramhÄ• kaá¹ƒ visiá¹-á¹-ha nÄ• rÄ«naá¹ƒ, gatÄ« ca tÄ• saá¹ƒ pavarÄ• ca devatÄ•

324__._ á¹• 21 ``patÄ«su dhammaá¹ƒ pacarÄ• ma sabbÄ• , patibbatÄ• yattha bhavanti itth

patÄ«su dhammaá¹ƒ pacaritvÄ• sabbÄ• , lacchÄ• mase bhÄ• sati yaá¹ƒ ayaá¹ƒ latÄ• ||

325__._ á¹• 21 ``sÄ«ho yathÄ• pabbatasÄ• nugocaro, mahindharaá¹ƒ pabbatamÄ• vasitvÄ

pasayha hantvÄ• itare catuppade, khudde mige khÄ• dati maá¹ƒsabhojano ||

326__._ á¹• 21 ``tatheva saddhÄ• idha ariyasÄ• vikÄ• , bhattÄ• raá¹ƒ nissÄ• ya patiá¹ƒ anu

kodhaá¹ƒ vadhitvÄ• abhibhuyya maccharaá¹ƒ, saggamhi sÄ• modati dhammacÄ• rinÄ«â€

latÄ• ya vissajjananti Ä• ha.

<316> tattha \Ee 134/ __latÄ• ca sajjÄ• pavarÄ• accimatÄ« sutÄ• _ti tÄ• saá¹ƒ nÄ• maá¹
samuccayattho. __rÄ• javarassÄ• _ti catunnaá¹ƒ mahÄ• rÄ• jÄ• naá¹ƒ varassa seá¹-á¹-has
paricÄ• rikÄ• ti adhippÄ• yo. __raÃ±Ã±o_ti mahÄ• rÄ• jassa. tenÄ• ha __ ``vessavaá¹‡assa
paccekaá¹ƒ yojetabbaá¹ƒ, vacanavipallÄ• so vÄ• , dhÄ«taroti attho. rÄ• jati vijjotatÄ«ti rÄ• jÄ
paÃ±Ã±Ä• tÄ• __rÄ• jÄ«matÄ«, _ idaá¹ƒ tÄ• saá¹ƒ sabbÄ• saá¹ƒ visesanaá¹ƒ. nÄ• mamev
keci, tesaá¹ƒ matena ``pavarÄ• â€™â€™ ti sabbÄ• saá¹ƒ visesanameva. __dhammaguá¹‡e
anapetehi guá¹‡ehi, yathÄ• bhuccaguá¹‡ehÄ«ti attho. __sobhathÄ• _ti virocatha.

<317> __paÃ±cettha nÄ• riyo_ti paÃ±ca yathÄ• vuttanÄ• mÄ• devadhÄ«taro ettha imasmi
__sÄ«todakaá¹ƒ uppaliniá¹ƒ sivaá¹ƒ nadi_nti anotattadahato nikkhantanadimukhaá¹ƒ sandh
gÄ• yitvÄ• _ti pitu vessavaá¹‡assa \Be 123/ Ä• á¹‡Ä• ya devasamÄ• game tÄ• hi katassa n
__sutÄ• lataá¹ƒ bravÄ«_ti sutÄ• devadhÄ«tÄ• lataá¹ƒ attano bhaginiá¹ƒ kathesi. ``sutÄ• l
ntipi paá¹-hanti, sutÄ• dhÄ«taro vessavaá¹‡assa mahÄ• rÄ• jassa lataá¹ƒ kathesunti attho.

<318> __timiratambakkhÄ«_ti \Ne 111/ niculakesarabhÄ• sasadisehi tambarÄ• jÄ«hi sama
sobhane_ti nabhaá¹ƒ viya sobhamÄ• ne, saradasamaye abbhamahikÄ• diupakkilesavimutta

suvisuddhaá¹…gapaccaá¹…gatÄ• ya virÄ• jamÄ• neti attho. atha vÄ• __nabhevÄ• _ti nabh
eva-saddo, Ä• kÄ• saá¹-á¹-havimÄ• nesu himavantayugandharÄ• dibhÅ«mipaá¹-ibaddhaá¹-
sabbattheva sobhamÄ• neti attho. __kena kato_ti kena kÄ«disena puÃ±Ã±ena nibbattito. __
parivÄ• rasampatti kittisaddo ca. kittisaddaggahaá¹‡ena ca kittisaddahetubhÅ«tÄ• guá¹‡Ä•

<319> __patino piyatarÄ• _ti sÄ• mino piyatarÄ• sÄ• mivallabhÄ• . tenassÄ• subhagataá¹
__visiá¹-á¹-hakalyÄ• á¹‡itarassÅ« rÅ«pato_ti rÅ«pasampattiyÄ• visiá¹-á¹-hÄ• uttamÄ• kaly
sundaratarÄ• , __assÅ«_ti nipÄ• tamattaá¹ƒ. ``visiá¹-á¹-hakalyÄ• á¹‡itarÄ• si rÅ«patoâ€™â€
__padakkhiá¹‡Ä• _ti pakÄ• rehi, visesena vÄ• dakkhiá¹‡Ä• kusalÄ• . __naccanagÄ«tavÄ•
vibhattilopo kato, nacce ca gÄ«te ca vÄ• dite cÄ• ti attho. __naranÄ• ripucchitÄ• _ti devapu
``kahaá¹ƒ latÄ• , kiá¹ƒ karoti latÄ• â€™â€™ ti rÅ«padassanatthaÃ±ceva sippadassanatthaÃ

<321> niccaá¹ƒ kÄ• yena asaá¹ƒsaá¹-á¹-hatÄ• ya devo viya rameti, dutiyo varoti vÄ• devar
kaniá¹-á¹-habhÄ• tÄ• , saha devarenÄ• ti __sadevaraá¹ƒ_. sassu ca sasuro ca sasurÄ• , sa
__sassasuraá¹ƒ_. saha dÄ• sehi dÄ• sÄ«hi cÄ• ti __sadÄ• sakaá¹ƒ_ patimÄ• bhirÄ• dhayin
tamhi kule, kÄ• le vÄ• suá¹‡isÄ• kÄ• le kato yaso tannibbattakapuÃ±Ã±assa nibbattanenÄ•
idaá¹ƒ ``katoâ€™â€™ ti padaá¹ƒ apekkhitvÄ• ``mayÄ• â€™â€™ ti pariá¹‡Ä• metabbaá¹ƒ.

<322> __catubbhi_ \Be 124/ __á¹-hÄ• nehÄ«_ti catÅ«hi kÄ• raá¹‡ehi, catÅ«su vÄ• á¹-hÄ•
__visesamajjhagÄ• _ti aÃ±Ã±Ä• hi atisayaá¹ƒ adhigatÄ• . __Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca suk
á¹-hÄ• nehÄ«â€™â€™ ti vuttÄ• naá¹ƒ sarÅ«pato dassanaá¹ƒ. Ä• yuÄ• dayo eva hissÄ• aÃ
visiá¹-á¹-hasabhÄ• vatÄ• ya visesÄ• tassÄ• tathÄ• sambhÄ• vanÄ• vasena gahetabbatÄ•
``á¹-hÄ• naâ€™â€™ nti ca vuttaá¹ƒ. visesamajjhagÄ• . kÄ«disaá¹ƒ? Ä• yuÃ±ca vaá¹‡á¹‡aÃ
yojanÄ• .

<323> __sutaá¹ƒ_ \Ee 136/ __nu taá¹ƒ bhÄ• sati yaá¹ƒ ayaá¹ƒ latÄ• _ti ayaá¹ƒ latÄ• amhÄ
jeá¹-á¹-habhaginÄ« yaá¹ƒ bhÄ• sati, taá¹ƒ tumhehi sutaá¹ƒ nu kiá¹ƒ asutaâ€™â€™ nti itarÄ•
pucchati. __yaá¹ƒ no_ti yaá¹ƒ amhÄ• kaá¹ƒ saá¹ƒsayitaá¹ƒ. __no_ti nipÄ• tamattaá¹ƒ, puna
avadhÄ• raá¹‡e vÄ• ``na no samaá¹ƒ atthÄ«â€™â€™ tiÄ• dÄ«su \Ne 112/ (Khp 6.3; Sn 22
aviparÄ«taá¹ƒ byÄ• kÄ• siyevÄ• ti attho. __patino kiramhÄ• kaá¹ƒ visiá¹-á¹-ha nÄ• rÄ«naá¹ƒ
pavarÄ• ca devatÄ• _ti anatthato pÄ• lanato patino sÄ• mikÄ• nÄ• amhÄ• kaá¹ƒ nÄ• rÄ«r
gati ca tÄ• saá¹ƒ paá¹-isaraá¹‡aÃ±ca, tÄ• saá¹ƒ mÄ• tugÄ• mÄ• naá¹ƒ saraá¹‡ato pavarÄ•
Ä• rÄ• dhitÄ• sampati Ä• yatiÃ±ca hitasukhÄ• vahÄ• ti attho.

<324> __patÄ«su dhammaá¹ƒ pacarÄ• ma sabbÄ• _ti sabbÄ• va mayaá¹ƒ patÄ«su attano
pubbuá¹-á¹-hÄ• nÄ• dikaá¹ƒ caritabbadhammaá¹ƒ pacarÄ• ma. __yatthÄ• _ti yaá¹ƒ nimittaá
caritabbadhamme cariyamÄ• ne __itthiyo patibbatÄ• _ nÄ• ma __bhavanti. lacchÄ• mase b
ayaá¹ƒ latÄ• yaá¹ƒ sampattiá¹ƒ etarahi labhatÄ«ti bhÄ• sati, taá¹ƒ sampattiá¹ƒ __patÄ«su c

pacaritvÄ• _ti labhissÄ• ma.

<325> __pabbatasÄ• nugocaro_ti pabbatavanasaá¹‡á¸• acÄ• rÄ«. __mahindharaá¹ƒ pabba
dhÄ• retÄ«ti mahindharanÄ• makaá¹ƒ pabbataá¹ƒ acalaá¹ƒ Ä• vasitvÄ• adhivasitvÄ• , tatth
``Ä• vasitvÄ• â€™â€™ ti hi padaá¹ƒ apekkhitvÄ• bhummatthe cetaá¹ƒ upayogavacanaá¹ƒ.
__khudde_ti balavasenanihÄ«ne pamÄ• á¹‡ato pana mahante hatthiÄ• dikepi mige so hanti

<326> __tathevÄ• _ti \Be 125/ gÄ• thÄ• ya ayaá¹ƒ upamÄ• saá¹ƒsandanena saddhiá¹ƒ atth
attano nivÄ• sagocaraá¹-á¹-hÄ• nabhÅ«taá¹ƒ pabbataá¹ƒ nissÄ• ya vasanto attano yathicch
sÄ• dheti, evameva sÄ• __saddhÄ• _ pasannÄ• __ariyasÄ• vikÄ• _ ghÄ• sacchÄ• danÄ•
__bhattÄ• raá¹ƒ patiá¹ƒ_ sÄ• mikaá¹ƒ __nissÄ• ya_ vasantÄ« sabbatthÄ• pi patianukÅ«latÄ
__anubbatÄ• _ parijanÄ• dÄ«su uppajjanakaá¹ƒ __kodhaá¹ƒ vadhitvÄ• _ pajahitvÄ• parigg
__maccheraá¹ƒ abhibhuyya_ abhibhavitvÄ• anuppÄ• detvÄ• patibbatÄ• dhammassa ca up
caraá¹‡ato __dhammacÄ• rinÄ« sÄ• saggamhi_ devaloke __modati, _ pamodaá¹ƒ Ä• pajja

latÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. guttilavimÄ• navaá¹‡á¹‡anÄ•

__sattatantiá¹ƒ sumadhura_nti guttilavimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagavati rÄ• jagahe
mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayeneva devacÄ• rikaá¹ƒ caranto tÄ• vatiá¹ƒsabha
paá¹-ipÄ• á¹-iyÄ• \Ne 113/ á¹-hitesu chattiá¹ƒsÄ• ya vimÄ• nesu chattiá¹ƒsa devadhÄ«taro
accharÄ• sahassaparivÄ• rÄ• mahatiá¹ƒ dibbasampattiá¹ƒ anubhavantiyo disvÄ• tÄ• hi pu
``abhikkantena vaá¹‡á¹‡enÄ• â€™â€™ tiÄ• dÄ«hi tÄ«hi gÄ• thÄ• hi paá¹-ipÄ• á¹-iyÄ• pucc
pucchÄ• nantaraá¹ƒ ``vatthuttamadÄ• yikÄ• nÄ• rÄ«â€™â€™ tiÄ• dinÄ• byÄ• kariá¹ƒsu. a
Ä• gantvÄ• bhagavato etamatthaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• bhagavÄ• ``moggallÄ• na, tÄ
eva pucchitÄ• evaá¹ƒ byÄ• kariá¹ƒsu, atha kho pubbe mayÄ• pi pucchitÄ• evameva byÄ•
therena yÄ• cito atÄ«taá¹ƒ attano guttilÄ• cariyaá¹ƒ kathesi.

atÄ«te bÄ• rÄ• á¹‡asiyaá¹ƒ brahmadatte rajjaá¹ƒ kÄ• rente bodhisatto gandhabbakule nibb
pariyodÄ• tasippatÄ• ya timbarunÄ• radasadiso sabbadisÄ• su pÄ• kaá¹-o paÃ±Ã±Ä• tÄ• \
\Be 126/ guttilo nÄ• ma. so andhe jiá¹‡á¹‡e mÄ• tÄ• pitaro posesi. tassa sippanipphattiá¹ƒ s
musilo nÄ• ma gandhabbo upagantvÄ• taá¹ƒ vanditvÄ• ekamantaá¹ƒ á¹-hito ``kasmÄ• Ä•
``tumhÄ• kaá¹ƒ santike sippaá¹ƒ uggaá¹‡hituâ€™â€™ nti Ä• ha. guttilÄ• cariyo taá¹ƒ oloket
lakkhaá¹‡akusalatÄ• ya ``ayaá¹ƒ puriso visamajjhÄ• sayo kakkhaá¸·o pharuso akataÃ±Ã±Å
saá¹…gahetabboâ€™â€™ ti sippuggahaá¹‡atthaá¹ƒ okÄ• saá¹ƒ nÄ• kÄ• si. so tassa mÄ• t
yÄ• cÄ• pesi. guttilÄ• cariyo mÄ• tÄ• pitÅ«hi nippÄ«á¸·iyamÄ• no ``garuvacanaá¹ƒ alaá¹…g
sippaá¹ƒ paá¹-á¹-hapetvÄ• vigatamacchariyatÄ• ya kÄ• ruá¹‡ikatÄ• ya ca Ä• cariyamuá¹-á¹

sippaá¹ƒ sikkhÄ• pesi.

sopi medhÄ• vitÄ• ya pubbekataparicayatÄ• ya akusÄ«tatÄ• ya ca na cirasseva pariyodÄ• ``ayaá¹ƒ bÄ• rÄ• á¹‡asÄ« jambudÄ«pe agganagaraá¹ƒ, yaá¹ƒnÅ«nÄ• haá¹ƒ idha sarÄ• jikÄ dasseyyaá¹ƒ, evÄ• haá¹ƒ Ä• cariyatopi jambudÄ«pe pÄ• kaá¹-o paÃ±Ã±Ä• to bhavissÄ• mÄ Ä• rocesi ``ahaá¹ƒ raÃ±Ã±o purato sippaá¹ƒ dassetukÄ• mo, rÄ• jÄ• naá¹ƒ maá¹ƒ dassethÄ ``ayaá¹ƒ mama santike uggahitasippo patiá¹-á¹-haá¹ƒ labhatÅ«â€™â€™ ti karuá¹‡Ä• yamÄ santikaá¹ƒ netvÄ• ``mahÄ• rÄ• ja imassa me antevÄ• sikassa vÄ«á¹‡Ä• ya paguá¹‡ataá¹ƒ rÄ• jÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tassa vÄ«á¹‡Ä• vÄ• danaá¹ƒ sutvÄ• pari nivÄ• retvÄ• ``mameva santike vasa, Ä• cariyassa dinnakoá¹-á¹-hÄ• sato upaá¸• á¸• haá¹ƒ musilo ``nÄ• haá¹ƒ Ä• cariyato hÄ• yÄ• mi, samameva dethÄ• â€™â€™ ti vatvÄ• raÃ±Ã±Ä nÄ• ma mahanto, upaá¸• á¸• hameva tuyhaá¹ƒ dassÄ• mÄ«â€™â€™ ti vutte ``mama ca Ä• passathÄ• â€™â€™ ti vatvÄ• rÄ• jagehato nikkhamitvÄ• ``ito sattame divase mama ca gu rÄ• jaá¹…gaá¹‡e sippadassanaá¹ƒ bhavissati, taá¹ƒ passitukÄ• mÄ• passantÅ«â€™â€™ ti ugghosesi.

mahÄ• satto \Ee 139/ taá¹ƒ sutvÄ• ``ayaá¹ƒ taruá¹‡o thÄ• mavÄ• , ahaá¹ƒ pana jiá¹‡á¹‡o parÄ• jayo bhaveyya, mataá¹ƒ me jÄ«vitÄ• seyyaá¹ƒ, tasmÄ• \Be 127/ araÃ±Ã±aá¹ƒ pavis marissÄ• mÄ«â€™â€™ ti araÃ±Ã±aá¹ƒ gato maraá¹‡abhayatajjito paá¹-inivatti. puna maritu punapi maraá¹‡abhayena paá¹-inivatti. evaá¹ƒ gamanÄ• gamanaá¹ƒ karontassa taá¹ƒ á¹-hÄ ahosi. atha devarÄ• jÄ• mahÄ• sattaá¹ƒ upasaá¹…kamitvÄ• dissamÄ• narÅ«po Ä• kÄ• se kiá¹ƒ karosÄ«â€™â€™ ti. mahÄ• satto ---

327__._ á¹• 21 ``sattatantiá¹ƒ sumadhuraá¹ƒ, rÄ• maá¹‡eyyaá¹ƒ avÄ• cayiá¹ƒ.

so maá¹ƒ raá¹…gamhi avheti, saraá¹‡aá¹ƒ me hohi kosiyÄ• â€™â€™ ti || ---

attano cittadukkhaá¹ƒ pavedesi.

tassattho --- ahaá¹ƒ devarÄ• ja musilaá¹ƒ nÄ• ma antevÄ• sikaá¹ƒ sattannaá¹ƒ tantÄ«naá¹ chajjÄ• disattavidhasaradÄ«panato ca __sattatantiá¹ƒ, _ taá¹ƒ visayaá¹ƒ katvÄ• yathÄ• rah sutibhedÄ• naá¹ƒ ahÄ• panato suá¹-á¹-hu madhuranti __sumadhuraá¹ƒ, _ yathÄ• dhigatÄ• mucchanÄ• naá¹ƒ paribyattatÄ• ya sarassa ca vÄ«á¹‡Ä• ya ca aÃ±Ã±amaÃ±Ã±asaá¹ƒsanc manoramabhÄ• vato __rÄ• maá¹‡eyyaá¹ƒ, _ saragatÄ• divibhÄ• gato chajjÄ• dicatubbidhaa gandhabbasippaá¹ƒ __avÄ• cayi_nti vÄ• cesiá¹ƒ uggaá¹‡hÄ• pesiá¹ƒ sikkhÄ• pesiá¹ƒ. __sc __maá¹ƒ_ attano Ä• cariyaá¹ƒ __raá¹…gamhi_ raá¹…gamaá¹‡á¸• ale __avheti_ sÄ• rambh dassetuá¹ƒ saá¹…ghaá¹-á¹-iyati, ``ehi sippaá¹ƒ dassehÄ«â€™â€™ ti maá¹ƒ \Ee 140/ Ä• cik __kosiya_ devarÄ• ja __saraá¹‡aá¹ƒ_ avassayo __hohÄ«_ti.

taá¹ƒ sutvÄ• sakko devarÄ• jÄ• ``mÄ• bhÄ• yi Ä• cariya, ahaá¹ƒ te saraá¹‡aá¹ƒ parÄ• ya

328__._ á¹• 21 ``ahaá¹ƒ te saraá¹‡aá¹ƒ homi, ahamÄ• cariyapÅ«jako.

na taá¹ƒ jayissati sisso, sissamÄ• cariya jessasÄ«â€™â€™ ti || ---

Ä• ha \Ne 115/. sakkassa kira devaraÃ±Ã±o purimattabhÄ• ve mahÄ• satto Ä• cariyo ahosi.
``ahamÄ• cariyapÅ«jakoâ€™â€™ _ti. ahaá¹ƒ Ä• cariyÄ• naá¹ƒ pÅ«jako, na musilo viya yug
antevÄ• sikesu á¹-hitesu tÄ• disassa Ä• cariyassa kathaá¹ƒ parÄ• jayo, tasmÄ• na taá¹ƒ ja
aÃ±Ã±adatthu sissaá¹ƒ musilaá¹ƒ Ä• cariya tvameva jayissasi, so pana parÄ• jito vinÄ• saá
adhippÄ• yo. evaÃ±ca pana vatvÄ• ``ahaá¹ƒ sattame divase sÄ• kacchÄ• maá¹‡á¸• alaá¹ƒ
vissatthÄ• vÄ• dethÄ• â€™â€™ ti samassÄ• setvÄ• gato.

sattame pana divase rÄ• jÄ• saparivÄ• ro rÄ• jasabhÄ• yaá¹ƒ nisÄ«di. guttilÄ• cariyo ca m
sippadassanatthaá¹ƒ sajjÄ• hutvÄ• upasaá¹…kamitvÄ• rÄ• jÄ• naá¹ƒ vanditvÄ• attano at
vÄ«á¹‡Ä• vÄ• dayiá¹ƒsu. sakko Ä• gantvÄ• antalikkhe aá¹-á¹-hÄ• si. taá¹ƒ mahÄ• sattova
passanti. parisÄ• dvinnampi vÄ• dane samacittÄ• ahosi. sakko guttilaá¹ƒ ``ekaá¹ƒ tantiá¹ƒ
Ä• ha. chinnÄ• yapi tantiyÄ• vÄ«á¹‡Ä• tatheva madhuranigghosÄ• ahosi. evaá¹ƒ ``dutiyaá
catutthaá¹ƒ, paÃ±camaá¹ƒ, chaá¹-á¹-haá¹ƒ, sattamaá¹ƒ chindÄ• â€™â€™ ti Ä• ha, tÄ• su c
madhuranigghosÄ• va ahosi. taá¹ƒ disvÄ• musilo parÄ• jitabhÅ«tarÅ«po pattakkhandho ah
haá¹-á¹-hatuá¹-á¹-hÄ• celukkhepe karontÄ« \Ee 141/ guttilassa sÄ• dhukÄ• ramadÄ• si. rÄ•
nÄ«harÄ• pesi, mahÄ• jano leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi paharanto musilaá¹ƒ tattheva jÄ«v

sakko devÄ• namindo mahÄ• purisena saddhiá¹ƒ sammodanÄ«yaá¹ƒ katvÄ• devalokamev
``mahÄ• rÄ• ja, kuhiá¹ƒ gatatthÄ• â€™â€™ ti pucchitvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• ``mahÄ•
guttilÄ• cariyaá¹ƒ passissÄ• ma, sÄ• dhu no taá¹ƒ idhÄ• netvÄ• dassehÄ«â€™â€™ ti Ä• h
vacanaá¹ƒ sutvÄ• mÄ• taliá¹ƒ Ä• á¹‡Ä• pesi ``gaccha vejayantarathena amhÄ• kaá¹ƒ guttil
taá¹ƒ dassanakÄ• mÄ• â€™â€™ ti, so tathÄ• akÄ• si. sakko mahÄ• sattena saddhiá¹ƒ san
``Ä• cariya, vÄ«á¹‡aá¹ƒ vÄ• daya, devatÄ• sotukÄ• mÄ• â€™â€™ ti. ``mayaá¹ƒ sippÅ«paj
sippaá¹ƒ na dassemÄ• â€™â€™ ti. ``kÄ«disaá¹ƒ pana vetanaá¹ƒ icchasÄ«â€™â€™ ti. ``nÄ
kiccaá¹ƒ atthi, imÄ• saá¹ƒ pana devatÄ• naá¹ƒ attanÄ• attanÄ• pubbekatakusalakathanam
hotÅ«â€™â€™ ti Ä• ha. tÄ• ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchiá¹ƒsu. atha mahÄ• satto
paá¹-iladdhasampattikittanamukhena tassÄ• hetubhÅ«taá¹ƒ purimattabhÄ• ve kataá¹ƒ suca
mahÄ• moggallÄ• no viya pucchanto ``abhikkantena vaá¹‡á¹‡enÄ• â€™â€™ tiÄ• digÄ• thÄ
``vatthuttamadÄ• yikÄ• \Be 129/ nÄ• rÄ«â€™â€™ tiÄ• dinÄ• yathÄ• etarahi therassa, eva
tena vuttaá¹ƒ \Ne 116/ ``moggallÄ• na tÄ• devatÄ• na kevalaá¹ƒ tayÄ• eva pucchitÄ• eva

kho pubbe mayÄ• pi pucchitÄ• evameva byÄ• kariá¹ƒsÅ«â€™â€™ ti.

tÄ• kira itthiyo kassapasammÄ• sambuddhakÄ• le manussattabhÄ• ve á¹-hitÄ• taá¹ƒ taá¹
tattha ekÄ• \Ee 142/ itthÄ« vatthaá¹ƒ adÄ• si, ekÄ• sumanamÄ• laá¹ƒ, ekÄ• gandhaá¹ƒ, e
ekÄ• ucchurasaá¹ƒ, ekÄ• bhagavato cetiye gandhapaÃ±caá¹…gulikaá¹ƒ adÄ• si, ekÄ• up
upakaá¹-á¹-hÄ• ya velÄ• ya nÄ• vÄ• ya bhuÃ±jantassa bhikkhuno udakaá¹ƒ adÄ• si, ekÄ•
sassusasurÄ• naá¹ƒ akkodhanÄ• upaá¹-á¹-hÄ• naá¹ƒ akÄ• si, ekÄ• dÄ• sÄ« hutvÄ• atan
piá¹‡á¸• acÄ• rikassa bhikkhuno khÄ«rabhattaá¹ƒ adÄ• si, ekÄ• phÄ• á¹‡itaá¹ƒ adÄ• si, ek
adÄ• si, ekÄ• timbarusakaá¹ƒ adÄ• si, ekÄ• kakkÄ• rikaá¹ƒ adÄ• si, ekÄ• eá¸·Ä• lukaá¹ƒ
adÄ• si, ekÄ• phÄ• rusakaá¹ƒ adÄ• si, ekÄ• aá¹…gÄ• rakapallaá¹ƒ adÄ• si, ekÄ• sÄ• kan
pupphakamuá¹-á¹-hiá¹ƒ adÄ• si, ekÄ• mÅ«lakalÄ• paá¹ƒ adÄ• si, ekÄ• nimbamuá¹-á¹-hiá¹
adÄ• si, ekÄ• tilapiÃ±Ã±Ä• kaá¹ƒ adÄ• si, ekÄ• kÄ• yabandhanaá¹ƒ adÄ• si, ekÄ• aá¹ƒsa
Ä• yogapaá¹-á¹-aá¹ƒ adÄ• si, ekÄ• vidhÅ«panaá¹ƒ, ekÄ• tÄ• lavaá¹‡á¹-aá¹ƒ, ekÄ• moraha
ekÄ• upÄ• hanaá¹ƒ, ekÄ• pÅ«vaá¹ƒ, ekÄ• modakaá¹ƒ, ekÄ• sakkhalikaá¹ƒ adÄ• si. tÄ• e
accharÄ• sahassaparivÄ• rÄ• pahatiyÄ• deviddhiyÄ• virÄ• jamÄ• nÄ• tÄ• vatiá¹ƒsabhava
paricÄ• rikÄ• hutvÄ• nibbattÄ• guttilÄ• cariyena pucchitÄ• ``vatthuttamadÄ• yikÄ• nÄ• rÄ
attanÄ• katakusalaá¹ƒ paá¹-ipÄ• á¹-iyÄ• byÄ• kariá¹ƒsu.

329__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

330__._ á¹• 21 ``kena \Be 130/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

331__._ á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si pu

kenÄ• si \Ee 143/ evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€

332__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

333__._ á¹• 21 ``vatthuttamadÄ• yikÄ• \Ne 117/ nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

334__._ á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

335__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

336__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si pu

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

 (yathÄ• ca ettha, evaá¹ƒ upari sabbavimÄ• nesu vitthÄ• retabbaá¹ƒ.)

341__._ á¹• 21 ``pupphuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su ... pe ... |

349__._ á¹• 21 ``gandhuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su ... pe ... |

357__._ á¹• 21 ``phaluttamadÄ• yikÄ• \Ee 144/ nÄ• rÄ« ... pe ... ||

365__._ á¹• 21 ``rasuttamadÄ• yikÄ• nÄ• rÄ« ... pe ... ||

373__._ á¹• 21 ``gandhapaÃ±caá¹…gulikaá¹ƒ \Be 131/ ahamadÄ• siá¹ƒ, kassapassa bhaga

381__._ á¹• 21 ``bhikkhÅ« ca ahaá¹ƒ bhikkhuniyo ca, addasÄ• siá¹ƒ panthapaá¹-ipanne.

tesÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, ekÅ«posathaá¹ƒ upavasissaá¹ƒ ||

382__._ á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ ... pe ... ||

389__._ á¹• 21 ``udake á¹-hitÄ• udakamadÄ• siá¹ƒ, bhikkhuno cittena vippasannena ... pe

397__._ á¹• 21 ``sassuÃ±cÄ• haá¹ƒ \Ne 118/ sasuraÃ±ca, caá¹‡á¸• ike kodhane ca pharuse

anusÅ«yikÄ• upaá¹-á¹-hÄ• siá¹ƒ, appamattÄ• sakena sÄ«lena ... pe ... ||

405__._ á¹• 21 ``parakammakarÄ« Ä• siá¹ƒ, atthenÄ• tanditÄ• dÄ• sÄ«.

akkodhanÄ• natimÄ• ninÄ«, saá¹ƒvibhÄ• ginÄ« kakassa bhÄ• gassa ... pe ... ||

413__._ á¹• 21 ``khÄ«rodanaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa.

evaá¹ƒ karitvÄ• kammaá¹ƒ, sugatiá¹ƒ upapajja modÄ• mi ... pe ... ||

421__._ á¹• 21 ``phÄ• á¹‡itaá¹ƒ \Ee 145/ ahamadÄ• siá¹ƒ ... pe ... ||

429__._ á¹• 21 ``ucchukhaá¹‡á¸• ikaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

437__._ á¹• 21 ``timbarusakaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

445__._ á¹• 21 ``kakkÄ• rikaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

453__._ á¹• 21 ``eá¸·Ä• lukaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

461__._ á¹• 21 ``valliphalaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

469__._ á¹• 21 ``phÄ• rusakaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

477__._ á¹• 21 ``hatthappatÄ• pakaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

485__._ á¹• 21 ``sÄ• kamuá¹-á¹-hiá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

493__._ á¹• 21 ``pupphakamuá¹-á¹-hiá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

501__._ á¹• 21 ``mÅ«lakaá¹ƒ \Be 132/ ahamadÄ• siá¹ƒ ... pe ... ||

509__._ ``nimbamuá¹-á¹-hiá¹ƒ \Ne 119/ ahamadÄ• siá¹ƒ ... pe ... ||

517__._ ``ambakaÃ±jikaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

525__._ ``doá¹‡inimmajjaniá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

533__._ ``kÄ• yabandhanaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

541__._ ``aá¹ƒsabaddhakaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

549__._ ``Ä• yogapaá¹-á¹-aá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

557__._ ``vidhÅ«panaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

565__._ ``tÄ• lavaá¹‡á¹-aá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

573__._ ``morahatthaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

581__._ ``chattaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

589__._ ``upÄ• hanaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

597__._ ``pÅ«vaá¹ƒ ahamadÄ• siá¹ƒ ... pe ... ||

605__._ ``modakaá¹ƒ \Ee 146/ ahamadÄ• siá¹ƒ ... pe ... ||

613__._ ``sakkhalikaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ... ||

614__._ á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmiá

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

615__._ ``tena \Ne 120/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ

evaá¹ƒ mahÄ• satto tÄ• hi devatÄ• hi katasucarite byÄ• kate tuá¹-á¹-hamÄ• naso sammoda
sucaritacaraá¹‡e yuttapayuttataá¹ƒ vivaá¹-á¹-ajjhÄ• sayataÃ±ca pavedento Ä• ha ---

617__._ á¹• 21 ``svÄ• gataá¹ƒ \Be 133/ vata me ajja, suppabhÄ• taá¹ƒ suhuá¹-á¹-hitaá¹ƒ.

yaá¹ƒ addasÄ• mi devatÄ• yo, accharÄ• kÄ• mavaá¹‡á¹‡iniyo ||

618__._ á¹• 21 ``imÄ• sÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• , kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saÃ±Ã±amena damena ca.

svÄ• haá¹ƒ tattha gamissÄ• mi, yattha gantvÄ• na socareâ€™â€™ ti ||

<333> tattha __vatthuttamadÄ• yikÄ• _ti vatthÄ• naá¹ƒ uttamaá¹ƒ seá¹-á¹-haá¹ƒ, vatthesu

gahitaá¹ƒ ukkaá¹ƒsagataá¹ƒ pavaraá¹ƒ koá¹-ibhÅ«taá¹ƒ vatthaá¹ƒ vatthuttamaá¹ƒ, tassa dÄ
``pupphuttamadÄ• yikÄ• â€™â€™ tiÄ• dÄ«supi eseva nayo. __piyarÅ«padÄ• yikÄ• _ti piya
vatthuno dÄ• yikÄ• . __manÄ• pa_nti manavaá¸• á¸• hanakaá¹ƒ. __dibba_nti divi bhavattÄ•
upagantvÄ• cetetvÄ• , ``edisaá¹ƒ labheyyaâ€™â€™ nti pakappetvÄ• ti attho. __á¹-hÄ• na_
á¹-hÄ• naá¹ƒ, issariyaá¹ƒ vÄ• . ``manÄ• pÄ• â€™â€™ tipi pÄ• á¹-ho, aÃ±Ã±esaá¹ƒ manava

<334> __passa puÃ±Ã±Ä• naá¹ƒ vipÄ• ka_nti vatthuttamadÄ• nassa nÄ• ma idamÄ«disaá
laddhasampattiá¹ƒ sambhÄ• ventÄ« vadati.

<341> __pupphuttamadÄ• yikÄ• _ti ratanattayapÅ«jÄ• vasena pupphuttamadÄ• yikÄ• , tat
daá¹-á¹-habbÄ• . tattha \Ee 147/ pupphuttamaá¹ƒ sumanapupphÄ• di, gandhuttamaá¹ƒ can
panasaphalÄ• di, rasuttamaá¹ƒ gorasasappiÄ• di veditabbaá¹ƒ.

<373> __gandhapaÃ±caá¹…gulika_nti gandhena paÃ±caá¹…gulikadÄ• naá¹ƒ. __kassapas
kassapasammÄ• sambuddhassa yojanike kanakathÅ«pe.

<381> __panthapaá¹-ipanne_ti \Ne 121/ maggaá¹ƒ gacchante. __ekÅ«posatha_nti ekadiva

<389> __udakamadÄ• si_nti mukhavikkhÄ• lanatthaá¹ƒ pivanatthaÃ±ca udakaá¹ƒ pÄ• nÄ«

<397> __caá¹‡á¸• ike_ti caá¹‡á¸• e. __anusÅ«yikÄ• _ti usÅ«yÄ• rahitÄ• .

<405> __parakammakarÄ«_ti paresaá¹ƒ veyyÄ• vaccakÄ• rinÄ«. __atthenÄ• _ti atthakicce
sakassa bhÄ• gassÄ• _ti atthikÄ• naá¹ƒ attanÄ• paá¹-iladdhabhÄ• gassa saá¹ƒvibhajanasÄ

<413> __khÄ«rodana_nti \Be 134/ khÄ«rasammissaá¹ƒ odanaá¹ƒ, khÄ«rena saddhiá¹ƒ oda

<437> __timbarusaka_nti tiá¹‡á¸• ukaphalaá¹ƒ. tipusasadisÄ• ekÄ• vallijÄ• ti timbarusaá¹
timbarusakanti vadanti.

<445> __kakkÄ• rika_nti khuddakeá¸·Ä• lukaá¹ƒ, tipusanti ca vadanti.

<477> __hatthappatÄ• paka_nti mandÄ• mukhiá¹ƒ.

<517> __ambakaÃ±jika_nti ambilakaÃ±jikaá¹ƒ.

<525> __doá¹‡inimmajjani_nti satelaá¹ƒ tilapiÃ±Ã±Ä• kaá¹ƒ.

<557> __vidhÅ«pana_nti caturassabÄ«janiá¹ƒ.

<565> __tÄ• lavaá¹‡á¹-a_nti tÄ• lapattehi katamaá¹‡á¸• alabÄ«janiá¹ƒ.

<573> __morahattha_nti mayÅ«rapiÃ±che hi kataá¹ƒ makasabÄ«janiá¹ƒ.

<617> __svÄ• gataá¹ƒ_ \Ee 148/ __vata me_ti mayhaá¹ƒ idhÄ• gamanaá¹ƒ sobhanaá¹ƒ va
suppabhÄ• taá¹ƒ_ \Ne 122/ __suhuá¹-á¹-hita_nti ajja mayhaá¹ƒ rattiyÄ• suá¹-á¹-hu pabhÄ•
vibhÄ• yanaá¹ƒ jÄ• taá¹ƒ, sayanato uá¹-á¹-hÄ• nampi suhuá¹-á¹-hitaá¹ƒ suá¹-á¹-hu uá¹-á¹-hi
kÄ• raá¹‡Ä• ti Ä• ha __ ``yaá¹ƒ addasÄ• mi devatÄ• yoâ€™â€™ _tiÄ• di.

<618> __dhammaá¹ƒ sutvÄ• _ti kammaphalassa paccakkhakaraá¹‡avasena tumhehi kataá
__kÄ• hÄ• mÄ«_ti karissÄ• mi. __samacariyÄ• yÄ• _ti kÄ• yasamÄ• cÄ• rikassa sucaritass
sÄ«lasaá¹ƒvarena. __damenÄ• _ti manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ damena. idÄ• n
lokassa ca vivaá¹-á¹-Å«panissayataá¹ƒ dassetuá¹ƒ __ ``svÄ• haá¹ƒ tattha gamissÄ• mi, yatt
socareâ€™â€™ _ti vuttaá¹ƒ.

evamayaá¹ƒ yadipi vatthuttamadÄ• yikÄ• vimÄ• nÄ• divasena chattiá¹ƒsavimÄ• nasaá¹…g
mahÄ• moggallÄ• nassa viya guttilÄ• cariyassÄ• pi vibhÄ• vanavasena pavattÄ• ti ``guttilav
saá¹…gahaá¹ƒ Ä• ruá¸·hÄ• , vimÄ• nÄ• ni pana itthipaá¹-ibaddhÄ• nÄ«ti itthivimÄ• neyeva s
itthiyo \Be 135/ kassapassa dasabalassa kÄ• le yathÄ• vuttadhammacaraá¹‡e aparÄ• parup
dutiyattabhÄ• vato paá¹-á¹-hÄ• ya ekaá¹ƒ buddhantaraá¹ƒ devaloke eva saá¹ƒsarantiyo amh
tÄ• vatiá¹ƒsabhavaneyeva nibbattÄ• , Ä• yasmatÄ• mahÄ• moggallÄ• nena pucchitÄ• kam
pucchitakÄ• le viya byÄ• kariá¹ƒsÅ«ti daá¹-á¹-habbÄ• .

guttilavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. daddallavimÄ• navaá¹‡á¹‡anÄ•

__daddallamÄ• nÄ• _ \Ee 149/ __vaá¹‡á¹‡enÄ• _ti daddallavimÄ• naá¹ƒ. tassa kÄ• uppatt
viharati jetavane. tena ca samayena nÄ• lakagÄ• make Ä• yasmato revatattherassa upaá¹-a
kuá¹-umbikassa dve dhÄ«taro ahesuá¹ƒ, ekÄ• bhaddÄ• nÄ• ma, itarÄ• subhaddÄ• nÄ• m
gatÄ• saddhÄ• pasannÄ• buddhisampannÄ• vaÃ±jhÄ• ca ahosi. sÄ• sÄ• mikaá¹ƒ Ä• ha
nÄ• ma atthi, taá¹ƒ Ä• nehi, sacassÄ• putto bhaveyya, so mamapi putto siyÄ• , ayaÃ±ca ku
nasseyyÄ• â€™â€™ ti. so ``sÄ• dhÅ«â€™â€™ ti sampaá¹-icchitvÄ• tathÄ• akÄ• si.

atha bhaddÄ• subhaddaá¹ƒ ovadi ``subhadde, dÄ• nasaá¹ƒvibhÄ• garatÄ• dhammacariyÄ
diá¹-á¹-hadhammiko samparÄ• yiko ca attho hatthagato eva hotÄ«â€™â€™ ti. sÄ• tassÄ•

vuttanayena paá¹-ipajjamÄ• nÄ• ekadivasaá¹ƒ Ä• yasmantaá¹ƒ revatattheraá¹ƒ attaá¹-á¹-ha
subhaddÄ• ya puÃ±Ã±Å«pacayaá¹ƒ Ä• kaá¹…khanto saá¹…ghuddesavasena satta bhikkhÅ
agamÄ• si. sÄ• pasannacittÄ• Ä• yasmantaá¹ƒ revatattheraá¹ƒ te ca bhikkhÅ« paá¹‡Ä«ter
bhojanÄ«yena sahatthÄ• santappesi, thero anumodanaá¹ƒ katvÄ• pakkÄ• mi. sÄ• aparab
nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ sahabyataá¹ƒ upapajji. bhaddÄ• pana puggalesu dÄ• r
devÄ• namindassa paricÄ• rikÄ• hutvÄ• nibbatti.

atha subhaddÄ• attano sampattiá¹ƒ paccavekkhitvÄ• ``kena nu kho ahaá¹ƒ puÃ±Ã±ena id
Ä• vajjentÄ« ``bhaddÄ• ya ovÄ• de á¹-hatvÄ• saá¹…ghagatÄ• ya dakkhiá¹‡Ä• ya \Be 136/
bhaddÄ• nu kho kahaá¹ƒ nibbattÄ• â€™â€™ ti olokentÄ« taá¹ƒ sakkassa paricÄ• rikÄ• bhÄ
anukampamÄ• nÄ• tassÄ• vimÄ• naá¹ƒ pÄ• visi. atha naá¹ƒ bhaddÄ• ---

619__._ á¹• 21 ``daddallamÄ• nÄ• \Ee 150/ vaá¹‡á¹‡ena, yasasÄ• ca yasassinÄ«.

sabbe deve tÄ• vatiá¹ƒse, vaá¹‡á¹‡ena atirocasi ||

620__._ á¹• 21 ``dassanaá¹ƒ nÄ• bhijÄ• nÄ• mi, idaá¹ƒ paá¹-hamadassanaá¹ƒ.

kasmÄ• kÄ• yÄ• nu Ä• gamma, nÄ• mena bhÄ• sase mamaâ€™â€™ nti || ---

dvÄ«hi gÄ• thÄ• hi pucchi. sÄ• pi tassÄ• ---

621__._ á¹• 21 ``ahaá¹ƒ bhadde subhaddÄ• siá¹ƒ, pubbe mÄ• nusake bhave.

sahabhariyÄ• ca te Ä• siá¹ƒ, bhaginÄ« ca kaniá¹-á¹-hikÄ• ||

622__._ á¹• 21 ``sÄ• ahaá¹ƒ kÄ• yassa bhedÄ• , vippamuttÄ• tato cutÄ• .

nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ, upapannÄ• sahabyataâ€™â€™ nti || --- dvÄ«hi gÄ• th

619-20__._ tattha __vaá¹‡á¹‡enÄ• _ti vaá¹‡á¹‡Ä• disampattiyÄ• . __dassanaá¹ƒ nÄ• bhijÄ•
dassanaá¹ƒ nÄ• bhijÄ• nÄ• mi, tvaá¹ƒ mayÄ• na diá¹-á¹-hapubbÄ• ti attho. tenÄ• ha __ ``id
paá¹-hamadassanaâ€™â€™ nti. kasmÄ• kÄ• yÄ• nu Ä• gamma, nÄ• mena bhÄ• sase ma
``bhaddeâ€™â€™ ti nÄ• mena maá¹ƒ Ä• lapasi.

<621> __ahaá¹ƒ_ \Ne 124/ __bhadde_ti ettha __bhadde_ti Ä• lapanaá¹ƒ. __subhaddÄ• si_
tava bhaginÄ« kaniá¹-á¹-hikÄ• Ä• siá¹ƒ ahosiá¹ƒ, tattha pubbe mÄ• nusake bhave sahabha
tayÄ• ekasseva bhariyÄ• , tava patino eva bhariyÄ• , Ä• sinti attho. puna bhaddÄ• ---

623__._ á¹• 21 ``pahÅ«takatakalyÄ• á¹‡Ä• , te deve yanti pÄ• á¹‡ino.

yesaá¹ƒ tvaá¹ƒ kittayissasi, subhadde jÄ• timattano ||

624__._ á¹• 21 ``atha tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• anusÄ• sitÄ• .

kÄ«diseneva dÄ• nena, subbatena yasassinÄ« ||

625__._ á¹• 21 ``yasaá¹ƒ \Be 137/ \Ee 151/ etÄ• disaá¹ƒ pattÄ• , visesaá¹ƒ vipulamajjhagÄ•

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

tÄ«hi gÄ• thÄ• hi pucchi. puna subhaddÄ• ---

626__._ á¹• 21 ``aá¹-á¹-heva piá¹‡á¸• apÄ• tÄ• ni, yaá¹ƒ dÄ• naá¹ƒ adadaá¹ƒ pure.

dakkhiá¹‡eyyassa saá¹…ghassa, pasannÄ• sehi pÄ• á¹‡ibhi ||

627__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

byÄ• kÄ• si.

<623> tattha __pahÅ«takatakalyÄ• á¹‡Ä• te deve yantÄ«_ti pahÅ«takatakalyÄ• á¹‡Ä• ma
nimmÄ• naratino deve __yanti_ uppajjanavasena gacchanti __pÄ• á¹‡ino_ sattÄ• , __yesaá
devÄ• naá¹ƒ antare __tvaá¹ƒ attano jÄ• tiá¹ƒ kittayissasi_ kathesÄ«ti yojanÄ• .

<624> __kena vaá¹‡á¹‡enÄ• _ti kena kÄ• raá¹‡ena. __kÄ«disenevÄ• _ti evasaddo samucc
attho, ayameva vÄ• pÄ• á¹-ho. __subbatenÄ• _ti sundarena vatena, suvisuddhena sÄ«lenÄ

<626> __aá¹-á¹-heva_ \Ne 125/ __piá¹‡á¸• apÄ• tÄ• nÄ«_ti aá¹-á¹-hannaá¹ƒ bhikkhÅ«naá¹
sandhÄ• ya vadati. __adada_nti adÄ• siá¹ƒ.

evaá¹ƒ subhaddÄ• ya kathite puna bhaddÄ• ---

629__._ á¹• 21 ``ahaá¹ƒ tayÄ• bahutare bhikkhÅ«, saÃ±Ã±ate brahmacÄ• rayo.

tappesiá¹ƒ annapÄ• nena, pasannÄ• sehi pÄ• á¹‡ibhi ||

630__._ á¹• 21 ``tayÄ• bahutaraá¹ƒ datvÄ• , hÄ«nakÄ• yÅ«pagÄ• ahaá¹ƒ.

kathaá¹ƒ tvaá¹ƒ appataraá¹ƒ datvÄ• , visesaá¹ƒ vipulamajjhagÄ• .

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

pucchi. tattha \Ee 152/ __tayÄ• _ti nissakke karaá¹‡avacanaá¹ƒ. puna subhaddÄ• ---

631__._ á¹• 21 ``manobhÄ• vanÄ«yo \Be 138/ bhikkhu, sandiá¹-á¹-ho me pure ahu.

tÄ• haá¹ƒ bhattena nimantesiá¹ƒ, revataá¹ƒ attanaá¹-á¹-hamaá¹ƒ ||

632__._ á¹• 21 ``so me atthapurekkhÄ• ro, anukampÄ• ya revato.

saá¹…ghe dehÄ«ti maá¹ƒvoca, tassÄ• haá¹ƒ vacanaá¹ƒ kariá¹ƒ ||

633__._ á¹• 21 ``sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• , appameyye patiá¹-á¹-hitÄ• .

puggalesu tayÄ• dinnaá¹ƒ, na taá¹ƒ tava mahapphalaâ€™â€™ nti || ---

attanÄ• katakammaá¹ƒ kathesi.

<631> tattha __manobhÄ• vanÄ«yo_ti manavaá¸• á¸• hanako uá¸·Ä• raguá¹‡atÄ• ya samb
nimantanavasena bodhito kathito. tenÄ• ha __ ``tÄ• haá¹ƒ bhattena nimantesiá¹ƒ, revataá¹ƒ
_nti, taá¹ƒ manobhÄ• vanÄ«yaá¹ƒ ayyaá¹ƒ revataá¹ƒ attanaá¹-á¹-hamaá¹ƒ bhattena ahaá¹ƒ

632-3__._ __so me atthapurekkhÄ• ro_ti so ayyo revato dÄ• nassa mahapphalabhÄ• vakar
atthapurekkhÄ• ro hitesÄ«. __saá¹…ghe dehÄ«ti maá¹ƒvocÄ• _ti ``yadi tvaá¹ƒ subhadde aá
bhikkhÅ«naá¹ƒ dÄ• tukÄ• mÄ• , yasmÄ• puggalagatÄ• ya dakkhiá¹‡Ä• ya saá¹…ghagatÄ•
tasmÄ• saá¹…ghe dehi, saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dehÄ«â€™â€™ ti maá¹ƒ abhÄ•

evaá¹ƒ subhaddÄ• ya vutte bhaddÄ• tamatthaá¹ƒ sampaá¹-icchantÄ« uttari ca tathÄ• paá

634__._ á¹• 21 ``idÄ• nevÄ• haá¹ƒ jÄ• nÄ• mi, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ.

sÄ• haá¹ƒ gantvÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

saá¹…ghe dÄ• nÄ• ni dassÄ• mi, appamattÄ• punappunaâ€™â€™ nti || ---

gÄ• thamÄ• ha. subhaddÄ• pana attano devalokameva gatÄ• . atha \Ee 153/ sakko devÄ• tÄ• vatiá¹ƒse attano sarÄ«robhÄ• sena abhibhuyya virocamÄ• naá¹ƒ subhaddaá¹ƒ devadhÄ tÄ• saá¹ƒ kathÄ• sallÄ• paá¹ƒ sutvÄ• tÄ• vadeva ca subhaddÄ• ya antarahitÄ• ya taá¹ƒ ``a ajÄ• nanto ---

635__._ á¹• 21 ``kÄ• \Be 139/ esÄ• devatÄ• bhadde, tayÄ• mantayate saha.

sabbe deve tÄ• vatiá¹ƒse, vaá¹‡á¹‡ena atirocatÄ«â€™â€™ ti || ---

bhaddaá¹ƒ pucchi. sÄ• pissa ---

636__._ á¹• 21 ``manussabhÅ«tÄ• devinda, pubbe mÄ• nusake bhave.

sahabhariyÄ• ca me Ä• si, bhaginÄ« ca kaniá¹-á¹-hikÄ• ,

saá¹…ghe dÄ• nÄ• ni datvÄ• na, katapuÃ±Ã±Ä• virocatÄ«â€™â€™ ti || ---

kathesi. atha sakko tassÄ• saá¹…ghagatÄ• ya dakkhiá¹‡Ä• ya mahapphalabhÄ• vaá¹ƒ das vuttaá¹ƒ ---

637__._ á¹• 21 ``dhammena pubbe bhaginÄ«, tayÄ• bhadde virocati.

yaá¹ƒ saá¹…ghamhi appameyye, patiá¹-á¹-hÄ• pesi dakkhiá¹‡aá¹ƒ ||

638__._ á¹• 21 ``pucchito \Ne 127/ hi mayÄ• buddho, gijjhakÅ«á¹-amhi pabbate.

vipÄ• kaá¹ƒ saá¹ƒvibhÄ• gassa, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

639__._ á¹• 21 ``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

640__._ á¹• 21 ``taá¹ƒ me buddho viyÄ• kÄ• si, jÄ• naá¹ƒ kammaphalaá¹ƒ sakaá¹ƒ.

vipÄ• kaá¹ƒ saá¹ƒvibhÄ• gassa, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

641__._ á¹• 21 ``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

642__._ á¹• 21 ``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ ||

643__._ á¹• 21 ``eso \Ee 154/ hi saá¹…gho vipulo mahaggato, esappameyyo udadhÄ«va sÄ

ete hi seá¹-á¹-hÄ• naravÄ«rasÄ• vakÄ• , pabhaá¹…karÄ• dhammamudÄ«rayanti ||

644__._ á¹• 21 ``tesaá¹ƒ \Be 140/ sudinnaá¹ƒ suhutaá¹ƒ suyiá¹-á¹-haá¹ƒ, ye saá¹…ghamud

sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• patiá¹-á¹-hitÄ• , mahapphalÄ• lokavidÅ«na vaá¹‡á¹‡itÄ

645__._ á¹• 21 ``etÄ• disaá¹ƒ yaÃ±Ã±amanussarantÄ• , ye vedajÄ• tÄ• vicaranti loke.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti ||

<637> tattha __dhammenÄ• _ti kÄ• raá¹‡ena Ã±Ä• yena vÄ• . __tayÄ• _ti nissakke karaá¹
``dhammenÄ• â€™â€™ ti vuttakÄ• raá¹‡aá¹ƒ dassetuá¹ƒ __yaá¹ƒ saá¹…ghamhi appameyy
dakkhiá¹‡aâ€™â€™ _nti vuttaá¹ƒ. __appameyye_ti guá¹‡Ä• nubhÄ• vassa attani katÄ• naá
ca vasena paminituá¹ƒ asakkuá¹‡eyye.

638-9__._ ayaÃ±ca attho bhagavato sammukhÄ• ca suto, sammukhÄ• ca paá¹-iggahitoti c
``pucchitoâ€™â€™ _tiÄ• dimÄ• ha. tattha __yajamÄ• nÄ• na_nti dadantÄ• naá¹ƒ. __puÃ±Ã
anunÄ• sikalopaá¹ƒ katvÄ• niddeso, puÃ±Ã±aphalaá¹ƒ Ä• kaá¹…khantÄ• naá¹ƒ sattÄ• naá
khandhÄ• , upadhissa karaá¹‡asÄ«laá¹ƒ, upadhipayojananti vÄ• opadhikaá¹ƒ, attabhÄ• va
paá¹-isandhipavattivipÄ• kadÄ• yakaá¹ƒ.

<640> __jÄ• naá¹ƒ kammaphalaá¹ƒ saka_nti sattÄ• naá¹ƒ sakaá¹ƒ sakaá¹ƒ yathÄ• sakaá¹ƒ
hatthatale Ä• malakaá¹ƒ viya jÄ• nanto. sakanti vÄ• yakÄ• rassa kakÄ• raá¹ƒ katvÄ• vutta
attho.

<641> __paá¹-ipannÄ• _ti paá¹-ipajjamÄ• nÄ• , maggaá¹-á¹-hÄ• ti attho. __ujubhÅ«to_ti \E

ujubhÄ• vaá¹ƒ patto dakkhiá¹‡eyyo jÄ• to. __paÃ±Ã±Ä• sÄ«lasamÄ• hito_ti paÃ±Ã±Ä• ya s
diá¹-á¹-hisÄ«lasampanno ariyÄ• ya diá¹-á¹-hiyÄ• ariyena sÄ«lena ca samannÄ• gato. tenÄ•
paramatthasaá¹…ghabhÄ• vameva vibhÄ• veti. diá¹-á¹-hisÄ«lasÄ• maÃ±Ã±ena saá¹…ghaá
atha vÄ• samÄ• hitaá¹ƒ samÄ• dhi, paÃ±Ã±Ä• sÄ«laá¹ƒ samÄ• hitaÃ±ca assa atthÄ«ti __
tenassa sÄ«lÄ• didhammakkhandhattayasampannatÄ• ya aggadakkhiá¹‡eyyabhÄ• vaá¹ƒ v

<643> __vipulo mahaggato_ti guá¹‡ehi mahattaá¹ƒ gatoti mahaggato, tato eva attani katÄ•
phalavepullahetutÄ• ya vipulo. __udadhÄ«va sÄ• garo_ti yathÄ• udakaá¹ƒ ettha dhÄ«yatÄ«
laddhanÄ• mo sÄ• garo, ``ettakÄ• ni udakÄ• á¸·hakÄ• nÄ«â€™â€™ tiÄ• dinÄ• udakato ap
attho. __ete hÄ«_ti __hi_-saddo avadhÄ• raá¹‡e nipÄ• to, ete eva seá¹-á¹-hÄ• ti attho. vutta

``yÄ• vatÄ• , bhikkhave, saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• , tathÄ• gatasÄ• vakasaá¹…gho te
(It 90; AN a IV 34; b V 32).

__naravÄ«rasÄ• vakÄ• _ti naresu vÄ«riyasampannassa narassa sÄ• vakÄ• . __pabhaá¹…
Ã±Ä• á¹‡Ä• lokakarÄ• . __dhammamudÄ«rayantÄ«_ti dhammaá¹ƒ uddisanti. kathaá¹ƒ? dha
ariyasaá¹…ghe á¹-hapito.

<644> __ye saá¹…ghamuddissa dadanti dÄ• na_nti ye sattÄ• ariyasaá¹…ghaá¹ƒ uddissa
129/ gotrabhupuggalesupi dÄ• naá¹ƒ dadanti, taá¹ƒ dÄ• naá¹ƒ saá¹ƒvibhÄ• gavasena dinna
Ä• hunapÄ• hunavasena hutampi __suhutaá¹ƒ, _ mahÄ• yÄ• gavasena yiá¹-á¹-hampi __su
yasmÄ• __sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• patiá¹-á¹-hitÄ• mahapphalÄ• lokavidÅ«na
sammÄ• sambuddhehi ``na tvevÄ• haá¹ƒ, Ä• nanda, kenaci pariyÄ• yena saá¹…ghagatÄ• y
pÄ• á¹-ipuggalikaá¹ƒ dakkhiá¹‡aá¹ƒ mahapphalataraá¹ƒ vadÄ• mi (MN III 380). puÃ±Ã±aá¹
saá¹…gho ve yajataá¹ƒ mukhaá¹ƒ (MN II 400; Sn 574; Vin I 300). anuttaraá¹ƒ puÃ±Ã±akkhe
(MN I 74; SN c V 997) ca Ä• dinÄ• mahapphalatÄ• vaá¹‡á¹‡itÄ• pasatthÄ• thomitÄ• ti att

<645> __Ä«disaá¹ƒ yaÃ±Ã±amanussarantÄ• _ti etÄ• disaá¹ƒ saá¹…ghaá¹ƒ uddissa attanÄ
anussarantÄ• . __vedajÄ• tÄ• _ti jÄ• tasomanassÄ• . __vineyya maccheramalaá¹ƒ_ \Be 14
cittassa malinabhÄ• vakaraá¹‡ato __maccheramalaá¹ƒ, _ atha vÄ• maccheraÃ±ca aÃ±Ã±a
issÄ• lobhadosÄ• dimalaÃ±cÄ• ti maccheramalaá¹ƒ. taÃ±ca avijjÄ• vicikicchÄ• vipallÄ• sÄ•
samÅ«laá¹ƒ vineyya vinayitvÄ• vikkhambhetvÄ• aninditvÄ• saggamupenti á¹-hÄ• nanti yo
vuttanayameva.

imaá¹ƒ pana sabbaá¹ƒ pavattiá¹ƒ sakko devÄ• namindo ``daddallamÄ• nÄ• vaá¹‡á¹‡enÄ•
mahÄ• moggallÄ• nassa Ä• cikkhi, Ä• yasmÄ• mahÄ• moggallÄ• no bhagavato Ä• rocesi,
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• ja

daddallavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. pesavatÄ«vimÄ• navaá¹‡á¹‡anÄ•

__phalikarajatahemajÄ• lachanna_nti pesavatÄ«vimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagavÄ
jetavane. tena samayena magadhesu nÄ• lakagÄ• me ekasmiá¹ƒ gahapatimahÄ• sÄ• rakul
ahosi. sÄ• kira kassapassa bhagavato yojanike kanakathÅ«pe kayiramÄ• ne dÄ• rikÄ• hut
cetiyaá¹-á¹-hÄ• naá¹ƒ gantvÄ• mÄ• taraá¹ƒ pucchi ``kiá¹ƒ ime, amma, karontÄ«â€™â€™ ti
suvaá¹‡á¹‡iá¹-á¹-hakÄ• \Ee 157/ karontÄ«â€™â€™ ti. taá¹ƒ sutvÄ• dÄ• rikÄ• pasannamÄ
``amma, mama gÄ«vÄ• ya idaá¹ƒ sovaá¹‡á¹‡amayaá¹ƒ khuddakapiá¸·andhanaá¹ƒ atthi, imÄ
130/ demÄ«â€™â€™ ti. mÄ• tÄ• ``sÄ• dhu dehÄ«â€™â€™ ti vatvÄ• taá¹ƒ gÄ«vato omuÃ
hatthe adÄ• si ``idaá¹ƒ imÄ• ya dÄ• rikÄ• ya pariccajitaá¹ƒ, imampi pakkhipitvÄ• iá¹-á¹-haka
suvaá¹‡á¹‡akÄ• ro tathÄ• akÄ• si. sÄ• dÄ• rikÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• teneva
nibbattitvÄ• sugatiyaá¹ƒyeva aparÄ• paraá¹ƒ saá¹ƒsarantÄ« amhÄ• kaá¹ƒ bhagavato kÄ• l
anukkamena dvÄ• dasavassikÄ• jÄ• tÄ• .

sÄ• ekadivasaá¹ƒ mÄ• tarÄ• pesitaá¹ƒ mÅ«laá¹ƒ gahetvÄ• telatthÄ• ya aÃ±Ã±ataraá¹ƒ Ä
tasmiÃ±ca Ä• paá¹‡e aÃ±Ã±ataro kuá¹-umbiyaputto pitarÄ• \Be 143/ nidahitvÄ• á¹-hapitaá
hiraÃ±Ã±asuvaá¹‡á¹‡aá¹ƒ muttÄ• maá¹‡iratanÄ• ni ca gahetuá¹ƒ uddharanto Ä• paá¹‡iko k
kathalapÄ• sÄ• á¹‡asakkhararÅ«pena upaá¹-á¹-hahantÄ• ni disvÄ• tato ekadesaá¹ƒ ``puÃ±
hiraÃ±Ã±asuvaá¹‡á¹‡Ä• di bhavissatÄ«â€™â€™ ti vÄ«maá¹ƒsituá¹ƒ rÄ• siá¹ƒ katvÄ• á¹-ha
dÄ• rikÄ• disvÄ• ``kasmÄ• Ä• paá¹‡e ratanÄ• ni evaá¹ƒ á¹-hapitÄ• ni, nanu nÄ• ma samm
paá¹-isÄ• metabbÄ• nÄ«â€™â€™ ti Ä• ha. Ä• paá¹‡iko taá¹ƒ sutvÄ• ``mahÄ• puÃ±Ã±Ä• a
sabbamidaá¹ƒ hiraÃ±Ã±Ä• di eva hutvÄ• amhÄ• kaá¹ƒ viniyogaá¹ƒ gamissati, saá¹…gaá¹‡
cintetvÄ• tassÄ• mÄ• tu santikaá¹ƒ gantvÄ• ``imaá¹ƒ dÄ• rikaá¹ƒ mayhaá¹ƒ puttassatthÄ•
vÄ• retvÄ• bahudhanaá¹ƒ datvÄ• Ä• vÄ• havivÄ• haá¹ƒ katvÄ• taá¹ƒ attano gehaá¹ƒ Ä• n
Ã±atvÄ• bhaá¹‡á¸• Ä• gÄ• raá¹ƒ vivaritvÄ• ``kiá¹ƒ ettha passasÄ«â€™â€™ ti vatvÄ• tÄ• y
``hiraÃ±Ã±asuvaá¹‡á¹‡amaá¹‡imeva rÄ• sikataá¹ƒ passÄ• mÄ«â€™â€™ ti vutte ``etÄ• ni a
antaradhÄ• yantÄ• ni tava puÃ±Ã±avisesena puna visesÄ• ni jÄ• tÄ• ni, tasmÄ• ito paá¹-á¹
sabbaá¹ƒ tvaá¹ƒyeva vicÄ• rehi \Ee 158/, tayÄ• dinnameva mayaá¹ƒ paribhuÃ±jissÄ• mÄ•
pabhuti taá¹ƒ ``pesavatÄ«â€™â€™ ti vohariá¹ƒsu.

tena ca samayena Ä• yasmÄ• dhammasenÄ• pati attano Ä• yusaá¹…khÄ• rÄ• naá¹ƒ parik
``mayhaá¹ƒ mÄ• tuyÄ• rÅ«pasÄ• ribrÄ• hmaá¹‡iyÄ• posÄ• vanikamÅ«laá¹ƒ datvÄ• parini
bhagavantaá¹ƒ upasaá¹…kamitvÄ• parinibbÄ• naá¹ƒ anujÄ• nÄ• petvÄ• satthu Ä• á¹‡Ä• y
dassetvÄ• anekehi thutisahassehi bhagavantaá¹ƒ thometvÄ• yÄ• va dassanavisayÄ• tikka
puna vanditvÄ• bhikkhusaá¹…ghaparivuto vihÄ• rÄ• nikkhamma bhikkhusaá¹…ghassa ov
Ä• nandaá¹ƒ samassÄ• setvÄ• catassopi parisÄ• nivattetvÄ• anukkamena nÄ• lakagÄ• m

sotÄ• pattiphale patiá¹-á¹-hÄ• petvÄ• paccÅ«sasamaye jÄ• tovarake parinibbÄ• yi. parinibb
sarÄ«rasakkÄ• rakaraá¹‡avasena devÄ• ceva manussÄ• ca sattÄ• haá¹ƒ vÄ«tinÄ• mesuá
hatthasatubbedhaá¹ƒ citakamakaá¹ƒsu.

pesavatÄ«pi \Ne 131/ therassa parinibbÄ• naá¹ƒ sutvÄ• ``gantÄ• pÅ«jessÄ• mÄ«â€™â€™
gandhajÄ• tehi ca pÅ«ritÄ• ni caá¹…koá¹-akÄ• ni gÄ• hÄ• petvÄ• gantukÄ• mÄ• \Be 144/
``tvaá¹ƒ garubhÄ• rÄ• , tattha ca mahÄ• janasammaddo, pupphagandhÄ• ni pesetvÄ• idhe
saddhÄ• jÄ• tÄ• ``yadipi me tattha jÄ«vitantarÄ• yo siyÄ• , gantÄ• va pÅ«jÄ• sakkÄ• raá¹ƒ
vacanaá¹ƒ aggahetvÄ• saparivÄ• rÄ• tattha gantvÄ• gandhapupphÄ• dÄ«hi pÅ«jetvÄ• ka
tasmiÃ±ca samaye theraá¹ƒ pÅ«jetuá¹ƒ Ä• gatÄ• naá¹ƒ rÄ• japarisÄ• naá¹ƒ hatthÄ« matto
upagaÃ±chi. taá¹ƒ disvÄ• maraá¹‡abhayabhÄ«tesu manussesu palÄ• yantesu janasamma
mahÄ• jano akkamitvÄ• mÄ• resi. sÄ• pÅ«jÄ• sakkÄ• raá¹ƒ katvÄ• theragatÄ• ya saddhÄ
kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbatti, accharÄ• sahassaÃ±cassÄ• parivÄ• ro ah

sÄ• tÄ• vadeva attano dibbasampattiá¹ƒ oloketvÄ• ``kÄ«disena nu kho puÃ±Ã±ena mayÄ
tassÄ• hetuá¹ƒ upadhÄ• rentÄ« theraá¹ƒ uddissa kataá¹ƒ pÅ«jÄ• sakkÄ• raá¹ƒ disvÄ• , rata
abhippasannamÄ• nasÄ• satthÄ• raá¹ƒ vandituá¹ƒ accharÄ• sahassaparivutÄ•
saá¹-á¹-hisakaá¹-abhÄ• rÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itattabhÄ• vÄ• sumahatiyÄ• devid
viya ca dasa disÄ• obhÄ• sayamÄ• nÄ• saha vimÄ• nena Ä• gantvÄ• vimÄ• nato oruyha
aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. tena ca samayena Ä• yasmÄ• vaá¹…gÄ«so bhagavato
evamÄ• ha ``paá¹-ibhÄ• ti maá¹ƒ bhagavÄ• imissÄ• devatÄ• ya katakammaá¹ƒ pucchituâ€
taá¹ƒ, vaá¹…gÄ«sÄ• â€™â€™ ti bhagavÄ• avoca. atha Ä• yasmÄ• vaá¹…gÄ«so tÄ• ya de
pucchitukÄ• mo paá¹-hamaá¹ƒ tÄ• vassÄ• vimÄ• naá¹ƒ saá¹ƒvaá¹‡á¹‡ento Ä• ha ---

646__._ á¹• 21 ``phalikarajatahemajÄ• lachannaá¹ƒ, vividhacitratalamaddasaá¹ƒ surammaá

byamhaá¹ƒ sunimmitaá¹ƒ toraá¹‡Å«papannaá¹ƒ, rucakupakiá¹‡á¹‡amidaá¹ƒ subhaá¹ƒ vimÄ

647__._ á¹• 21 ``bhÄ• ti ca dasa disÄ• nabheva suriyo, sarade tamonudo sahassaraá¹ƒsÄ«

tathÄ• tapati midaá¹ƒ tava vimÄ• naá¹ƒ, jalamiva dhÅ«masikho nise nabhagge ||

648__._ á¹• 21 ``musatÄ«va \Be 145/ nayanaá¹ƒ sateratÄ• va, Ä• kÄ• se á¹-hapitamidaá¹ƒ

vÄ«á¹‡Ä• murajasammatÄ• á¸·aghuá¹-á¹-haá¹ƒ, iddhaá¹ƒ indapuraá¹ƒ yathÄ• tavedaá¹ƒ ||

649__._ á¹• 21 ``padumakumuduppalakuvalayaá¹ƒ \Ne 132/, yodhikabandhukanojakÄ• ca

sÄ• lakusumitapupphitÄ• \Ee 160/ asokÄ• , vividhadumaggasugandhasevitamidaá¹ƒ ||

650__._ á¹• 21 ``saá¸·alalabujabhujakasaá¹ƒyuttÄ• , kusakasuphullitalatÄ• valambinÄ«hi.

maá¹‡ijÄ• lasadisÄ• yasassinÄ«, rammÄ• pokkharaá¹‡Ä« upaá¹-á¹-hitÄ• te ||

651__._ á¹• 21 ``udakaruhÄ• ca yetthi pupphajÄ• tÄ• , thalajÄ• ye ca santi rukkhajÄ• tÄ• .

mÄ• nusakÄ• mÄ• nussakÄ• ca dibbÄ• , sabbe tuyhaá¹ƒ nivesanamhi jÄ• tÄ• ||

652__._ á¹• 21 ``kissa saá¹ƒyamadamassayaá¹ƒ vipÄ• ko, kenÄ• si kammaphalenidhÅ«pap

yathÄ• ca te adhigatamidaá¹ƒ vimÄ• naá¹ƒ, tadanupadaá¹ƒ avacÄ• siá¸·Ä• rapamheâ€™â€

<646> tattha __phalikarajatahemajÄ• lachanna_nti phalikamaá¹‡Ä«hi rajatahemajÄ• lehi ca
phalikamaá¹‡imayÄ• hi bhittÄ«hi rajatahemamayehi jÄ• lehi ca samantato heá¹-á¹-hÄ• ca u
vividhavaá¹‡á¹‡Ä• naá¹ƒ vicittasannivesÄ• naÃ±ca talÄ• naá¹ƒ bhÅ«mÄ«naá¹ƒ vasena __v
passiá¹ƒ. __suramma_nti suá¹-á¹-hu ramaá¹‡Ä«yaá¹ƒ. viharitukÄ• mÄ• vasanti etthÄ• ti __
__toraá¹‡Å«papanna_nti vividhamÄ• lÄ• kammÄ• divicittena sattaratanamayena toraá¹‡ena
dvÄ• rakoá¹-á¹-hakapÄ• sÄ• dassa nÄ• maá¹ƒ, tena ca anekabhÅ«makena \Be 146/ vicittÄ•
upetaá¹ƒ. __rucakupatiá¹‡á¹‡a_nti suvaá¹‡á¹‡avÄ• likÄ• hi okiá¹‡á¹‡aá¹…gaá¹‡aá¹ƒ. vÄ• li
suvaá¹‡á¹‡akhaá¹‡á¸• Ä• rucÄ• nÄ• ma, rucameva rucakanti vuttaá¹ƒ. __subha_nti sobha
subhaá¹ƒ. __vimÄ• na_nti visiá¹-á¹-hamÄ• naá¹ƒ, pamÄ• á¹‡ato mahantanti attho.

<647> __bhÄ• tÄ«_ti \Ee 161/ jotati ujjalati. __nabheva suriyo_ti Ä• kÄ• se Ä• dicco viya. __
saradasamaye. __tamonudo_ti andhakÄ• raviddhaá¹ƒsano. __tathÄ• tapati mida_nti yathÄ
sahassaraá¹ƒsÄ« sÅ«riyo, tathÄ• tapati dibbati idaá¹ƒ tava vimÄ• naá¹ƒ, ma-kÄ• ro padasa
dhÅ«masikho_ti jalanto aggi viya. aggi hi tassa aggato dhÅ«mo paÃ±Ã±Ä• yatÄ«ti ``dhÅ«m
ti ca vuccati. __nise_ti nisati, rattiyanti attho. __nabhagge_ti nabhakoá¹-á¹-hÄ• se, Ä• kÄ• sa
hoti. ``nagaggeâ€™â€™ ti vÄ• pÄ• á¹-ho, pabbatasikhareti attho. idaá¹ƒ tava vimÄ• nanti y

<648> __musatÄ«va_ \Ne 133/ __nayana_nti ativiya attano pabhassaratÄ• ya paá¹-ihanant
kÄ• tuá¹ƒ adentaá¹ƒ olokentÄ• naá¹ƒ cakkhuá¹ƒ musati viya. tenÄ• ha __ ``sateratÄ• vÄ• â€
viyÄ• ti attho. __vÄ«á¹‡Ä• murajasammatÄ• á¸·aghuá¹-á¹-ha_nti mahatÄ«Ä• divÄ«á¹‡Ä• na
hatthatÄ• á¸·akaá¹ƒsatÄ• á¸·Ä• naÃ±ca saddehi ghositaá¹ƒ ekaninnÄ• daá¹ƒ. __iddha_nti d
dibbasampattiyÄ• ca samiddhaá¹ƒ. __indapuraá¹ƒ yathÄ• _ti sudassananagaraá¹ƒ viya.

<649> padumÄ• ni ca kumudÄ• ni ca uppalÄ• ni ca kuvalayÄ• ni ca __padumakumuduppa

vuttaá¹ƒ. atthÄ«ti vacanaá¹ƒ pariá¹‡Ä• metvÄ• yojetabbaá¹ƒ. tattha padumaggahaá¹‡ena p
gahitaá¹ƒ, kumudaggahaá¹‡ena setarattabhedÄ• ni sabbÄ• ni kumudÄ• ni, uppalaggahaá¹‡
uppalajÄ• ti, kuvalayaggahaá¹‡ena nÄ«luppalameva gahitanti veditabbaá¹ƒ. __yodhikaband
ca-kÄ• ro nipÄ• tamattaá¹ƒ, yodhikabandhujÄ«vakaanojakarukkhÄ• ca santÄ«ti attho. keci
ti pÄ• á¹-haá¹ƒ vatvÄ• ``anojakÄ• pÄ«ti vuttaá¹ƒ hotÄ«â€™â€™ ti atthaá¹ƒ vadanti. __sÄ•
asokÄ• _ti sÄ• lÄ• kusumitÄ• pupphitÄ• asokÄ• ti yojetabbaá¹ƒ \Be 147/. __vividhadumag
nÄ• nÄ• vidhÄ• naá¹ƒ uttamarukkhÄ• naá¹ƒ \Ee 162/ sobhanehi gandhehi sevitaá¹ƒ paribhÄ
vimÄ• nanti attho.

<650> __saá¸·alalabujabhujakasaá¹ƒyuttÄ• _ti tÄ«re á¹-hitehi saá¸·alehi labujehi bhujakaru
bhujako nÄ• ma eko sugandharukkho devaloke ca gandhamÄ• dane ca atthi, aÃ±Ã±attha n
__kusakasuphullitalatÄ• valambinÄ«hÄ«_ti kusakehi tÄ• lanÄ• á¸·ikerÄ• dÄ«hi tiá¹‡ajÄ• tÄ«
santÄ• nakavalliÄ• dÄ«hi suá¹-á¹-hu kusumitalatÄ• hi ca saá¹ƒyuttÄ• ti yojanÄ• . __maá¹‡ijÄ
maá¹‡ijÄ• lasadisajalÄ• . ``maá¹‡ijalasadisÄ• â€™â€™ tipi pÄ• á¸·i, maá¹‡isadisajalÄ• ti att
devatÄ• ya Ä• lapanaá¹ƒ. __upaá¹-á¹-hitÄ• te_ti yathÄ• vuttaguá¹‡Ä• ramaá¹‡Ä«yÄ• pokk
vimÄ• nasamÄ«pe á¹-hitÄ• .

<651> __udakaruhÄ• _ti yathÄ• vutte padumÄ• dike sandhÄ• ya vadati. __yetthÄ«_ti ye at
yodhikÄ• dikÄ• . __ye ca santÄ«_ti ye aÃ±Ã±epi rukkhajÄ• tÄ• pupphÅ«pagÄ• ca phalÅ«p
vimÄ• nasamÄ«pe santiyeva.

<652> __kissa saá¹ƒyamadamassayaá¹ƒ vipÄ• ko_ti kÄ• yasaá¹ƒyamÄ• dÄ«su kÄ«disass
indriyadamanÄ• dÄ«su kÄ«disassa damassa ayaá¹ƒ vipÄ• ko. __kenÄ• sÄ«_ti aÃ±Ã±amev
aÃ±Ã±aá¹ƒ \Ne 134/ upabhogasukhanibbattakaá¹ƒ hotÄ«ti ``kenÄ• si kammaphalenidhÅ«pa
__ ``yathÄ• ca te adhigatamidaá¹ƒ vimÄ• naâ€™â€™ _nti Ä• ha. tattha __kammaphalenÄ•
Ä• raddhenÄ• ti vacanaseso, itthambhÅ«talakkhaá¹‡e cetaá¹ƒ karaá¹‡avacanaá¹ƒ. __tadan
kammaá¹ƒ mayÄ• vuttapadassa anupadaá¹ƒ anurÅ«papadaá¹ƒ katvÄ• katheyyÄ• si. __aá
bahalasaá¹ƒhatapakhume, gopakhumeti adhippÄ• yo.

atha \Ee 163/ devatÄ• Ä• ha ---

653__._ á¹• 21 ``yathÄ• ca me adhigatamidaá¹ƒ vimÄ• naá¹ƒ, koÃ±camayÅ«racakora saá¹

dibyapilavahaá¹ƒsarÄ• jaciá¹‡á¹‡aá¹ƒ, dijakÄ• raá¹‡á¸• avakokilÄ• bhinaditaá¹ƒ ||

654__._ á¹• 21 ``nÄ• nÄ• santÄ• nakapuppharukkhavividhÄ• \Be 148/, pÄ• á¹-alijambuasol

yathÄ• ca me adhigatamidaá¹ƒ vimÄ• naá¹ƒ, taá¹ƒ te pavedayÄ• mi suá¹‡ohi bhante ||

655__._ á¹• 21 ``magadhavarapuratthimena, nÄ• lakagÄ• mo nÄ• ma atthi bhante.

tattha ahosiá¹ƒ pure suá¹‡isÄ• , pesavatÄ«ti tattha jÄ• niá¹ƒsu mamaá¹ƒ ||

656__._ á¹• 21 ``sÄ• hamapacitatthadhammakusalaá¹ƒ, devamanussapÅ«jitaá¹ƒ mahantaá

upatissaá¹ƒ nibbutamappameyyaá¹ƒ, muditamanÄ• kusumehi abbhukiriá¹ƒ ||

657__._ á¹• 21 ``paramagatigataÃ±ca pÅ«jayitvÄ• , antimadehadharaá¹ƒ isiá¹ƒ uá¸·Ä• raá¹ƒ

pahÄ• ya mÄ• nusakaá¹ƒ samussayaá¹ƒ, tidasagatÄ• idha mÄ• vasÄ• mi á¹-hÄ• naâ€™â€

<653> tattha __koÃ±camayÅ«racakorasaá¹…ghacarita_nti sÄ• rasasikhaá¹‡á¸• ikumbhakÄ
tattha vicaritaá¹ƒ. __dibyapilavahaá¹ƒsarÄ• jaciá¹‡á¹‡a_nti udake pilavitvÄ• vicaraá¹‡ato ``
laddhanÄ• mehi udakasakuá¹‡ehi haá¹ƒsarÄ• jehi ca tahiá¹ƒ tahiá¹ƒ vicaritaá¹ƒ.
__dijakÄ• raá¹‡á¸• avakokilÄ• bhinadita_nti kÄ• raá¹‡á¸• avehi kÄ• dambehi kokilehi aÃ±Ã±
abhinÄ• ditaá¹ƒ.

<654> __nÄ• nÄ• santÄ• nakapuppharukkhavividhÄ• _ti nÄ• nÄ• vidhasÄ• khÄ• pasÄ• kha
nÄ• nÄ• santÄ• nakapuppharukkhÄ• \Ee 164/, tehi vividhaá¹ƒ cittÄ• kÄ• raá¹ƒ vicittasanniv
nÄ• nÄ• santÄ• nakapuppharukkhavividhÄ• \Ne 135/. ``vividhaâ€™â€™ nti hi vattabbe ``vi
santÄ• nakÄ• ti hi kÄ• mavalliyo, nÄ• nÄ• vidhapuppharukkhÄ• ca vividhÄ• ettha santi \Be
nÄ• nÄ• santÄ• nakapuppharukkhavividhÄ• . ``nÄ• nÄ• santÄ• nakapuppharukkhavividhaá¹
pÄ• á¹-alijambuasokarukkhavantaâ€™â€™ nti ca keci paá¹-hanti. tehi ``puppharukkhÄ• sa
Ä• netvÄ• sambandhitabbaá¹ƒ. ``puppharukkhÄ• â€™â€™ ti vÄ• avibhattikaniddeso, pupp

<655> __magadhavarapuratthimenÄ• _ti magadhavare puratthimena, abhisambodhiá¹-á¹-h
magadharaá¹-á¹-he puratthimadisÄ• ya. __tattha ahosiá¹ƒ pure suá¹‡isÄ• _ti pubbe ahaá¹ƒ
ekasmiá¹ƒ gahapatikule suá¹‡isÄ• suá¹‡hÄ• ahosiá¹ƒ.

<656> __sÄ• _ti sayaá¹ƒ. atthe ca dhamme ca kusaloti atthadhammakusalo, bhagavÄ• . ap
etenÄ• ti __apacitatthadhammakusalo, _ dhammasenÄ• pati, taá¹ƒ. apacitaá¹ƒ vÄ• apacay
avasiá¹-á¹-haatthadhamme ca kusalaá¹ƒ, apacite vÄ• pÅ«janÄ«ye atthe dhamme nirodhe n
mahantehi uá¸·Ä• rehi sÄ«lakkhandhÄ• dÄ«hi samannÄ• gatattÄ• __mahantaá¹ƒ. kusumeh
kusumehi.

<657> __paramagatigata_nti anupÄ• disesanibbÄ• naá¹ƒ pattaá¹ƒ. __samussaya_nti sarÄ

tidasabhavanaá¹ƒ gatÄ• , tÄ• vatiá¹ƒsaá¹ƒ devanikÄ• yaá¹ƒ upapannÄ• . __idhÄ• _ti imasm
á¹-hÄ• na_nti imaá¹ƒ vimÄ• naá¹ƒ adhivasÄ• mi. sesaá¹ƒ vuttanayameva.

evaá¹ƒ Ä• yasmatÄ• vaá¹…gÄ«sena devatÄ• ya ca kathitakathÄ• maggaá¹ƒ aá¹-á¹-huppa
sampattaparisÄ• ya vitthÄ• rena \Ee 165/ dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• janass

pesavatÄ«vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. mallikÄ• vimÄ• navaá¹‡á¹‡anÄ•

__pÄ«tavatthe_ \Be 150/ __pÄ«tadhaje_ti mallikÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatti? dham
katvÄ• yÄ• va subhaddaparibbÄ• jakavinayanÄ• katabuddhakicce kusinÄ• rÄ• yaá¹ƒ upav
sÄ• lavane yamakasÄ• lÄ• namantare visÄ• khapuá¹‡á¹‡amÄ• yaá¹ƒ paccÅ«savelÄ• yaá¹ƒ
parinibbute \Ne 136/ bhagavati lokanÄ• the devamanussehi tassa sarÄ«rapÅ«jÄ• ya kayiran
kusinÄ• rÄ• yaá¹ƒ vasamÄ• nÄ• bandhulamallassa bhariyÄ• mallarÄ• japuttÄ« mallikÄ• n
pasannÄ• visÄ• khÄ• ya mahÄ• upÄ• sikÄ• ya pasÄ• dhanasadisaá¹ƒ attano mahÄ• latÄ•
dhovitvÄ• dukÅ«lacumbaá¹-akena majjitvÄ• aÃ±Ã±aÃ±ca bahuá¹ƒ gandhamÄ• lÄ• diá¹ƒ g
pÅ«jesi. ayamettha saá¹…khepo, vitthÄ• rato pana mallikÄ• vatthu dhammapadavaá¹‡á¹‡an

sÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu nibbatti, tena pÅ«jÄ• nubhÄ• vena as
uá¸·Ä• rÄ• dibbasampatti ahosi. vatthÄ• laá¹…kÄ• ravimÄ• nÄ• ni sattaratanasamujjalÄ• ni
siá¹…gÄ«suvaá¹‡á¹‡obhÄ• sÄ• ni ativiya pabhassarÄ• ni sabbÄ• disÄ• Ä• siÃ±camÄ• nÄ
suvaá¹‡á¹‡arasadhÄ• rÄ• piÃ±jarÄ• karonti. athÄ• yasmÄ• nÄ• rado devacÄ• rikaá¹ƒ cara
sÄ• taá¹ƒ disvÄ• vanditvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. so taá¹ƒ ---

658__._ á¹• 21 ``pÄ«tavatthe pÄ«tadhaje, pÄ«tÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tantarÄ• hi vaggÅ«hi, apiá¸·andhÄ• va sobhasi ||

659__._ á¹• 21 ``kÄ• kambukÄ• yÅ«radhare, kaÃ±canÄ• veá¸·abhÅ«site.

hemajÄ• lakasaÃ±channe, nÄ• nÄ• ratanamÄ• linÄ« ||

660__._ á¹• 21 ``sovaá¹‡á¹‡amayÄ• \Ee 166/ lohitaá¹…gamayÄ• ca, muttÄ• mayÄ• veá¸·

masÄ• ragallÄ• sahalohitaá¹…gÄ• , pÄ• revatakkhÄ«hi maá¹‡Ä«hi cittatÄ• ||

661__._ á¹• 21 ``koci \Be 151/ koci ettha mayÅ«rasussaro, haá¹ƒsassaraÃ±Ã±o karavÄ«kas

tesaá¹ƒ saro suyyati vaggurÅ«po, paÃ±caá¹…gikaá¹ƒ tÅ«riyamivappavÄ• ditaá¹ƒ ||

662__._ á¹• 21 ``ratho ca te subho vaggu, nÄ• nÄ• ratanacittito.

nÄ• nÄ• vaá¹‡á¹‡Ä• hi dhÄ• tÅ«hi, suvibhattova sobhati ||

663__._ á¹• 21 ``tasmiá¹ƒ rathe kaÃ±canabimbavaá¹‡á¹‡e, yÄ• tvaá¹ƒ á¹-hitÄ• bhÄ• sasim

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || --- pucchi.

<658> tattha \Ne 137/ __pÄ«tavatthe_ti parisuddhacÄ• mÄ«karapabhassaratÄ• ya pÄ«tobh
__pÄ«tadhaje_ti vimÄ• nadvÄ• re rathe ca samussitahemamayavipulaketubhÄ• vato pÄ«tob
__pÄ«tÄ• laá¹…kÄ• rabhÅ«site_ti pÄ«tobhÄ• sehi Ä• bharaá¹‡ehi alaá¹…kate. satipi alaá¹.
nÄ• nÄ• vidharaá¹ƒsijÄ• lasamujjalavividharatanavicittabhÄ• ve tÄ• disasucaritavisesanibba
suparisuddhacÄ• mÄ«karamarÄ«cijÄ• lavijjotitattÄ• visesato pÄ«tanibhÄ• sÄ• ni tassÄ• Ä
__pÄ«tantarÄ• hÄ«_ti pÄ«tavaá¹‡á¹‡ehi uttariyehi. ``santaruttaraparamaá¹ƒ tena bhikkhunÄ
sÄ• ditabbaâ€™â€™ ntiÄ• dÄ«su (Vin III 523-524) nivÄ• sane antarasaddo Ä• gato, idha pa
tiÄ• dÄ«su viya uttariye daá¹-á¹-habbo. antarÄ• uttariyaá¹ƒ uttarÄ• saá¹…go upasaá¹ƒbyÄ•
ete. __vaggÅ«hÄ«_ti sobhanehi saá¹‡hamaá¹-á¹-hehi. __apiá¸·andhÄ• va sobhasÄ«_ti tvaá
167/ analaá¹…katÄ• pi attano rÅ«pasampattiyÄ• va sobhasi. te pana alaá¹…kÄ• rÄ• tava s
tasmÄ• analaá¹…katÄ• pi tvaá¹ƒ alaá¹…katasadisÄ«ti adhippÄ• yo.

<659> __kÄ• kambukÄ• yÅ«radhare_ti kÄ• tvaá¹ƒ kataradevanikÄ• yapariyÄ• pannÄ• su
suvaá¹‡á¹‡amayakeyÅ«radhare vÄ• . kambuparihÄ• rakanti ca hatthÄ• laá¹…kÄ• raviseso
bhujÄ• laá¹…kÄ• raviseso. atha vÄ• kambÅ«ti suvaá¹‡á¹‡aá¹ƒ, tasmÄ• kambukÄ• yÅ«rad
suvaá¹‡á¹‡amayabÄ• hÄ• bharaá¹‡adhareti \Be 152/ attho. __kaÃ±canÄ• veá¸·abhÅ«site_t
kaÃ±canamayÄ• veá¸·apiá¸·andhanabhÅ«site. __hemajÄ• lakasaÃ±channe_ti ratanaparisib
chÄ• ditasarÄ«re. __nÄ• nÄ• ratanamÄ• linÄ«_ti nakkhattamÄ• lÄ• ya viya kÄ• á¸·apakkhar
vividhÄ• hi ratanÄ• valÄ«hi nÄ• nÄ• ratanamÄ• linÄ« kÄ• tvanti pucchati.

<660> __sovaá¹‡á¹‡amayÄ• _tiÄ• di yÄ• hi ratanamÄ• lÄ• hi sÄ• devatÄ• nÄ• nÄ• ratana
dassanaá¹ƒ. tattha __sovaá¹‡á¹‡amayÄ• _ti siá¹…gÄ«suvaá¹‡á¹‡amayÄ• mÄ• lÄ• . __lohi
padumarÄ• gÄ• dirattamaá¹‡imayÄ• . __masÄ• ragallÄ• _ti masÄ• ragallamaá¹‡imayÄ• . _
lohitaá¹…gamaá¹‡imayÄ• hi saddhiá¹ƒ kabaramaá¹‡imayÄ• ceva lohitaá¹…gasaá¹…khÄ• t
__pÄ• revatakkhÄ«hi maá¹‡Ä«hi cittatÄ• _ti pÄ• revatakkhisadisehi maá¹‡Ä«hi yathÄ• vutta
saá¹…khatacittabhÄ• vÄ• imÄ• tava kesahatthe ratanamÄ• lÄ• ti adhippÄ• yo.

<661> __koci kocÄ«_ti ekacco ekacco. __etthÄ• _ti etesu mÄ• lÄ• dÄ• mesu. __mayÅ«ras
sundaranÄ• do. __haá¹ƒsassaraÃ±Ã±o_ti haá¹ƒsassaro aÃ±Ã±o, haá¹ƒsasadisassaro apar
karavÄ«ko viya sobhanassaro. tesaá¹ƒ mÄ• lÄ• dÄ• mÄ• naá¹ƒ yathÄ• mayÅ«rassaro, haá
karavÄ«kassaro, evaá¹ƒ vaggurÅ«po madhurÄ• kÄ• ro saro suyyati. kimiva \Ee 168/? __pa
tÅ«riyamivappavÄ• ditaá¹ƒ_. yathÄ• kusalena vÄ• dite paÃ±caá¹…gike tÅ«riye, evaá¹ƒ tesa
vaggurÅ«poti attho. bhummatthe hi idaá¹ƒ upayogavacanaá¹ƒ.

<662> __nÄ• nÄ• vaá¹‡á¹‡Ä• hi dhÄ• tÅ«hÄ«_ti anekarÅ«pÄ• hi akkhacakkaÄ«sÄ• diavay
sobhatÄ«_ti avayavÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ yuttappamÄ• á¹‡atÄ• ya vibhattivibhÄ• g
hutvÄ• virÄ• jati. atha vÄ• suvibhattovÄ• ti kevalaá¹ƒ kammanibbattopi susikkhitena sippÄ•
viracito viya sobhatÄ«ti attho.

<663> __kaÃ±canabimbavaá¹‡á¹‡e_ti sÄ• tisayaá¹ƒ pÄ«tobhÄ• satÄ• ya kaÃ±canabimbak
kaÃ±canabimbavaá¹‡á¹‡eti vÄ• tassÄ• devatÄ• ya Ä• lapanaá¹ƒ \Be 153/, gandhodakena
jÄ• tihiá¹…gulakarasena majjitvÄ• dukÅ«lacumbaá¹-akena majjitakaÃ±canapaá¹-imÄ• sadis
padesa_nti imaá¹ƒ sakalampi bhÅ«mipadesaá¹ƒ bhÄ• sayasi vijjotayasi.

evaá¹ƒ therena pucchitÄ• sÄ• pi devatÄ• imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

664__._ á¹• 21 ``sovaá¹‡á¹‡ajÄ• laá¹ƒ maá¹‡isoá¹‡á¹‡acittitaá¹ƒ, muttÄ• citaá¹ƒ hemajÄ• le

parinibbute gotame appameyye, pasannacittÄ• ahamÄ• bhiropayiá¹ƒ ||

665__._ á¹• 21 ``tÄ• haá¹ƒ kammaá¹ƒ karitvÄ• na, kusalaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

apetasokÄ• sukhitÄ• , sampamodÄ• manÄ• mayÄ• â€™â€™ ti ||

<664> tattha __sovaá¹‡á¹‡ajÄ• la_nti sarÄ«rappamÄ• á¹‡ena kataá¹ƒ suvaá¹‡á¹‡amayaá¹
__maá¹‡isoá¹‡á¹‡acittita_nti sÄ«sÄ• diá¹-á¹-hÄ• nesu sÄ«sÅ«pagagÄ«vÅ«pagÄ• diÄ• bhar
169/ maá¹‡Ä«hi ca suvaá¹‡á¹‡ena ca cittitaá¹ƒ. __muttÄ• cita_nti antarantarÄ• Ä• baddhÄ•
Ä• citaá¹ƒ. __hemajÄ• lena channa_nti hemamayena pabhÄ• jÄ• lena channaá¹ƒ. taÃ±hi nÅ
suvaá¹‡á¹‡ena ca cittitaá¹ƒ muttÄ• valÄ«hi Ä• citampi suparisuddhassa rattasuvaá¹‡á¹‡ass
divÄ• karakiraá¹‡asamphassato ativiya pabhassarena hemamayena pabhÄ• jÄ• lena saÃ±c
kaÃ±canÄ• dÄ• saá¹ƒ viya tiá¹-á¹-hati. __parinibbute_ti anupÄ• disesÄ• ya nibbÄ• nadhÄ• t
__gotame_ti bhagavantaá¹ƒ gottena niddisati. __appameyye_ti guá¹‡Ä• nubhÄ• vato pamin
__pasannacittÄ• _ti kammaphalavisayÄ• ya \Ne 139/ buddhÄ• rammaá¹‡Ä• ya ca saddhÄ•
__abhiropayi_nti pÅ«jÄ• vasena sarÄ«re ropesiá¹ƒ paá¹-imuÃ±ciá¹ƒ.

<665> __tÄ• ha_nti taá¹ƒ ahaá¹ƒ. __kusala_nti kucchitasalanÄ• diatthena kusalaá¹ƒ. __buc
``yÄ• vatÄ• , bhikkhave, sattÄ• apadÄ• vÄ• dvipadÄ• vÄ• â€™â€™ tiÄ• dinÄ• (SN c V 1
sammÄ• sambuddhena pasatthaá¹ƒ. __apetasokÄ• _ti sokahetÅ«naá¹ƒ bhogabyasanÄ• dÄ
tena cittadukkhÄ• bhÄ• vamÄ• ha. __sukhitÄ• _ti \Be 154/ saÃ±jÄ• tasukhÄ• sukhappattÄ•
sarÄ«radukkhÄ• bhÄ• vaá¹ƒ vadati. cittadukkhÄ• bhÄ• vena cassÄ• pamodÄ• patti, sarÄ«r
tenÄ• ha __ ``sampamodÄ• manÄ• mayÄ• â€™â€™ _ti. sesaá¹ƒ vuttanayameva. ayaÃ±ca
kathitaniyÄ• meneva saá¹…gÄ«tikÄ• le Ä• yasmatÄ• nÄ• radena dhammasaá¹…gÄ• hakÄ
saá¹…gahaá¹ƒ Ä• ropayiá¹ƒsÅ«ti.

mallikÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. visÄ• lakkhivimÄ• navaá¹‡á¹‡anÄ•

__kÄ• nÄ• ma tvaá¹ƒ visÄ• lakkhÄ«_ti visÄ• lakkhivimÄ• naá¹ƒ. tassa kÄ• uppatti? bhaga
raÃ±Ã±Ä• ajÄ• tasattunÄ• attanÄ• paá¹-iladdhÄ• bhagavatÄ• sarÄ«radhÄ• tuyo gahetvÄ
kate rÄ• jagahavÄ• sinÄ« ekÄ• mÄ• lÄ• kÄ• radhÄ«tÄ• sunandÄ• nÄ• ma upÄ• sikÄ• ari
gehato pesitaá¹ƒ bahuá¹ƒ mÄ• laÃ±ca gandhaÃ±ca pesetvÄ• devasikaá¹ƒ cetiye pÅ«jaá¹ƒ
pana sayameva gantvÄ• pÅ«jaá¹ƒ akÄ• si. sÄ• aparabhÄ• ge aÃ±Ã±atarena rogena phuá
sakkassa devaraÃ±Ã±o paricÄ• rikÄ• hutvÄ• nibbatti. athekadivasaá¹ƒ sÄ• sakkena devÄ
cittalatÄ• vanaá¹ƒ pÄ• visi. tattha ca aÃ±Ã±Ä• saá¹ƒ devatÄ• naá¹ƒ pabhÄ• pupphÄ• dÄ«n
hutvÄ• vicittavaá¹‡á¹‡Ä• hoti, sunandÄ• ya pana pabhÄ• tÄ• hi anabhibhÅ«tÄ• sabhÄ• v
disvÄ• sakko devarÄ• jÄ• tÄ• ya katasucaritaá¹ƒ Ã±Ä• tukÄ• mo imÄ• hi gÄ• thÄ• hi pucch

Å«Ì†Å«Ì†Å«Ì†

666__._ á¹• 21 ``kÄ• nÄ• ma tvaá¹ƒ visÄ• lakkhi, ramme cittalatÄ• vane.

samantÄ• anupariyÄ• si, nÄ• rÄ«gaá¹‡apurakkhatÄ• ||

667__._ á¹• 21 ``yadÄ• \Ne 140/ devÄ• tÄ• vatiá¹ƒsÄ• , pavisanti imaá¹ƒ vanaá¹ƒ.

sayoggÄ• sarathÄ• sabbe, citrÄ• honti idhÄ• gatÄ• ||

668__._ á¹• 21 ``tuyhaÃ±ca \Be 155/ idha pattÄ• ya, uyyÄ• ne vicarantiyÄ• .

kÄ• ye na dissatÄ« cittaá¹ƒ, kena rÅ«paá¹ƒ tavedisaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<666> tattha __kÄ• nÄ• ma tva_nti purimattabhÄ• ve kÄ• nÄ• ma kÄ«disÄ« nÄ• ma tvaá¹
ayaá¹ƒ te Ä«disÄ« Ä• nubhÄ• vasampatti ahosÄ«ti adhippÄ• yo. __visÄ• lakkhÄ«_ti vipulalo

<667> __yadÄ• _ti yasmiá¹ƒ kÄ• le. __imaá¹ƒ vana_nti imaá¹ƒ cittalatÄ• nÄ• makaá¹ƒ upa
imasmiá¹ƒ cittalatÄ• vane vicittapabhÄ• saá¹ƒsaggena attano sarÄ«ravatthÄ• laá¹…kÄ• rÄ•
visiá¹-á¹-habhÄ• vappattiyÄ• vicitrÄ• kÄ• rÄ• honti. __idhÄ• gatÄ• _ti idha Ä• gatÄ• samp
Ä• gamanahetu.

<668> __idha pattÄ• yÄ• _ti imaá¹ƒ á¹-hÄ• naá¹ƒ sampattÄ• ya upagatÄ• ya. __kena_ \Ee
kena kÄ• raá¹‡ena tava rÅ«paá¹ƒ sarÄ«raá¹ƒ edisaá¹ƒ evarÅ«paá¹ƒ, cittalatÄ• vanassa pab
tiá¹-á¹-hatÄ«ti adhippÄ• yo.

evaá¹ƒ sakkena puá¹-á¹-hÄ• sÄ• devatÄ• imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

669__._ á¹• 21 ``yena kammena devinda, rÅ«paá¹ƒ mayhaá¹ƒ gatÄ« ca me.

iddhi ca Ä• nubhÄ• vo ca, taá¹ƒ suá¹‡ohi purindada ||

670__._ á¹• 21 ``ahaá¹ƒ rÄ• jagahe ramme, sunandÄ• nÄ• mupÄ• sikÄ• .

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

671__._ á¹• 21 ``acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

672__._ á¹• 21 ``cÄ• tuddasiá¹ƒ \Ne 141/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

673__._ á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

674__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Be 156/ viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

675__._ á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

676__._ á¹• 21 ``tassÄ• me Ã±Ä• tikulÄ• dÄ• sÄ«, sadÄ• mÄ• lÄ• bhihÄ• rati.

tÄ• haá¹ƒ bhagavato thÅ«pe, sabbamevÄ• bhiropayiá¹ƒ ||

677__._ á¹• 21 ``uposathe cahaá¹ƒ gantvÄ• , mÄ• lÄ• gandhavilepanaá¹ƒ.

thÅ«pasmiá¹ƒ abhiropesiá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

678__._ á¹• 21 ``tena kammena devinda, rÅ«paá¹ƒ mayhaá¹ƒ gatÄ« ca me.

iddhi ca Ä• nubhÄ• vo ca, yaá¹ƒ mÄ• laá¹ƒ abhiropayiá¹ƒ ||

679__._ á¹• 21 ``yaÃ±ca sÄ«lavatÄ« Ä• siá¹ƒ, na taá¹ƒ tÄ• va vipaccati.

Ä• sÄ• ca pana me devinda, sakadÄ• gÄ• minÄ« siyaâ€™â€™ nti ||

<669> tattha __gatÄ«_ti ayaá¹ƒ devagati, nibbatti vÄ• . __iddhÄ«_ti ayaá¹ƒ deviddhi, adhip
vÄ• . __Ä• nubhÄ• vo_ti pabhÄ• vo. __purindadÄ• _ti sakkaá¹ƒ Ä• lapati. so hi pure dÄ• na
``purindadoâ€™â€™ ti vuccati.

<676> __Ã±Ä• tikulÄ• _ti pitu gehaá¹ƒ sandhÄ• ya vadati. __sadÄ• mÄ• lÄ• bhihÄ• ratÄ«_
sabbakÄ• laá¹ƒ divase divase Ã±Ä• tikulato dÄ• siyÄ• pupphaá¹ƒ mayhaá¹ƒ abhiharÄ«yati.
\Ne 142/ mayhaá¹ƒ piá¸·andhanatthÄ• ya pitugehato Ä• haá¹-aá¹ƒ mÄ• laá¹ƒ aÃ±Ã±aÃ±ca
attanÄ• aparibhuÃ±jitvÄ• bhagavato thÅ«pe pÅ«janavasena abhiropayiá¹ƒ pÅ«jaá¹ƒ kÄ• r

677-8__._ __uposathe cahaá¹ƒ gantvÄ• _ti uposathadivase ahameva thÅ«paá¹-á¹-hÄ• naá¹
abhiropayi_nti yaá¹ƒ tadÄ• bhagavato thÅ«pe mÄ• lÄ• gandhÄ• bhiropanaá¹ƒ kataá¹ƒ, tena

<679> __na taá¹ƒ tÄ• va vipaccatÄ«_ti yaá¹ƒ sÄ«lavatÄ« Ä• siá¹ƒ, taá¹ƒ sÄ«larakkhaá¹‡aá
sÄ«laá¹ƒ pÅ«jÄ• mayapuÃ±Ã±assa balavabhÄ• vena aladdhokÄ• saá¹ƒ na tÄ• va vipaccati
Ä• raddhaá¹ƒ, aparasmiá¹ƒyeva attabhÄ• ve tassa vipÄ• koti attho. __Ä• sÄ• ca pana me d
siya_nti ``kathaá¹ƒ nu kho ahaá¹ƒ sakadÄ• gÄ• minÄ« bhaveyyaâ€™â€™ nti patthanÄ• ca
ariyadhammavisayÄ• va, na bhavavisesavisayÄ• . sÄ• pana sappimaá¹‡á¸• aá¹ƒ icchato d

anipphÄ• dinÄ«ti dasseti. sesaá¹ƒ vuttanayameva.

imaá¹ƒ pana atthaá¹ƒ sakko devÄ• namindo attanÄ• ca tÄ• ya devadhÄ«tÄ• ya ca vuttaniy
vaá¹…gÄ«sattherassa Ä• rocesi. Ä• yasmÄ• vaá¹…gÄ«so saá¹…gÄ«tikÄ• le dhammasaá¹
Ä• rocesi, te ca taá¹ƒ tatheva saá¹…gÄ«tiá¹ƒ Ä• ropayiá¹ƒsÅ«ti.

visÄ• lakkhivimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. pÄ• ricchattakavimÄ• navaá¹‡á¹‡anÄ•

__pÄ• ricchattake koviá¸·Ä• re_ti pÄ• ricchattakavimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagavÄ
viharati jetavane. tena samayena sÄ• vatthivÄ• sÄ« aÃ±Ã±ataro upÄ• sako bhagavantaá¹ƒ
svÄ• tanÄ• ya nimantetvÄ• , attano gehadvÄ• re mahantaá¹ƒ maá¹‡á¸• apaá¹ƒ sajjetvÄ• sÄ
parikkhipitvÄ• upari vitÄ• naá¹ƒ bandhitvÄ• dhajapaá¹-Ä• kÄ• dayo ussÄ• petvÄ• nÄ• nÄ•
gandhadÄ• mamÄ• lÄ• dÄ• mÄ• ni ca olambetvÄ• sittasammaá¹-á¹-he padese Ä• sanÄ• n
Ä• rocesi. atha bhagavÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya d
alaá¹…katapaá¹-iyattaá¹ƒ maá¹‡á¸• apaá¹ƒ pavisitvÄ• sahassaraá¹ƒsÄ« viya aá¹‡á¹‡avaku
paÃ±Ã±atte Ä• sane nisÄ«di. upÄ• sako gandhapupphadhÅ«madÄ«pehi bhagavantaá¹ƒ pÅ

tena \Ne 143/ ca samayena aÃ±Ã±atarÄ• kaá¹-á¹-hahÄ• rikÄ• itthÄ« andhavane supupphi
sapallavaá¹…kurÄ• ni piá¹‡á¸• Ä«katÄ• ni bahÅ«ni asokapupphÄ• ni gahetvÄ• Ä• gacchan
nisinnaá¹ƒ disvÄ• pasannacittÄ• Ä• sanassa samantato tehi pupphehi pupphasantharaá¹ƒ
pÅ«jaá¹ƒ katvÄ• vanditvÄ• \Be 158/ tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• namassamÄ• nÄ
samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu nibbatti, accharÄ• sahassaparivÄ• rÄ• yebhuy
gÄ• yantÄ« pÄ• ricchattakamÄ• lÄ• ganthentÄ« pamodamÄ• nÄ• kÄ«á¸·antÄ« sukhaá¹ƒ a
mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayena devacÄ• rikaá¹ƒ caranto tÄ• vatiá¹ƒsabhava
tÄ• ya katakammaá¹ƒ imÄ• hi gÄ• thÄ• hi pucchi ---

680__._ á¹• 21 ``pÄ• ricchattake koviá¸·Ä• re, ramaá¹‡Ä«ye manorame.

dibbamÄ• laá¹ƒ ganthamÄ• nÄ• , gÄ• yantÄ« sampamodasi ||

681__._ á¹• 21 ``tassÄ• \Ee 174/ te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

682__._ á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• gandhÄ• pavÄ• yanti, sucigandhÄ• manoramÄ• ||

683__._ á¹• 21 ``vivattamÄ• nÄ• kÄ• yena, yÄ• veá¹‡Ä«su piá¸·andhanÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

684__._ á¹• 21 ``vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• , vÄ• tena sampakampitÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

685__._ á¹• 21 ``yÄ• pi te sirasmiá¹ƒ mÄ• lÄ• , sucigandhÄ• manoramÄ• .

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

686__._ á¹• 21 ``ghÄ• yase taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<680> tattha \Ne 144/ __pÄ• ricchattake koviá¸·Ä• re_ti pÄ• ricchattakanÄ• make koviá¸·Ä• dibbamÄ• laá¹ƒ ganthamÄ• nÄ• ti yojanÄ• . yaÃ±hi lokiyÄ• ``pÄ• rijÄ• taâ€™â€™ nti vadan ``pÄ• ricchattakaâ€™â€™ nti vuccati. koviá¸·Ä• roti ca koviá¸·Ä• rajÄ• tiko, so ca manussal koviá¸·Ä• ro, tassÄ• pi jÄ• tÄ«ti vadanti.

<681> tassÄ• \Be 159/ pana devatÄ• ya naccanakÄ• le aá¹…gabhÄ• ravasena sarÄ«rato madhuro saddo niccharati, gandho sadÄ• sabbÄ• disÄ• pi pharitvÄ• tiá¹-á¹-hati. tenÄ• ha naccamÄ• nÄ• yÄ• â€™â€™ _tiÄ• di. tattha __savanÄ«yÄ• _ti sotuá¹ƒ yuttÄ• , savanassa attho.

<683> __vivattamÄ• nÄ• kÄ• yenÄ• _ti tava kÄ• yena sarÄ«rena parivattamÄ• nena, ittha karaá¹‡avacanaá¹ƒ. __yÄ• veá¹‡Ä«su piá¸·andhanÄ• _ti yÄ• ni te kesaveá¹‡Ä«su piá¸·and cettha daá¹-á¹-habbo, liá¹…gavipallÄ• so vÄ• .

<684> __vaá¹-aá¹ƒsakÄ• _ti ratanamayÄ• kaá¹‡á¹‡ikÄ• vaá¹-aá¹ƒsakÄ• ti attho. __vÄ• ta dhÅ«payamÄ• nÄ• . __vÄ• tena_ \Ee 175/ __sampakampitÄ• _ti vÄ• tena samantato visesa __vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• , vÄ• tena sampakampitÄ• _ti avÄ• teritÄ• pi vÄ• teritÄ• pi kampitÄ• , tesaá¹ƒ suyyati nigghosoti atthayojanÄ• .

<685> __vÄ• ti gandho disÄ• sabbÄ• _ti tassÄ• te sirasmiá¹ƒ dibbamÄ• lÄ• ya gandho vÄ

kiá¹ƒ? __rukkho maÃ±jÅ«sako yathÄ• _ti, yathÄ• nÄ• ma maÃ±jÅ«sako rukkho supupphito
yojanÄ• ni pharamÄ• no sabbÄ• disÄ• vÄ• yati, evaá¹ƒ tava sirasmiá¹ƒ piá¸·andhanamÄ•
rukkho gandhamÄ• dane paccekabuddhÄ• naá¹ƒ uposathakaraá¹‡amaá¹‡á¸• alamÄ• á¸·ak
devaloke ca manussaloke ca surabhikusumÄ• ni, tÄ• ni tassa sÄ• khaggesu nibbattanti. ten
hoti. evaá¹ƒ tÄ• ya devatÄ• ya piá¸·andhanamÄ• lÄ• ya gandhoti. tena vuttaá¹ƒ ``rukkho ma
ti.

<686> yadipi tassa saggassa chaphassÄ• yatanikabhÄ• vato sabbÄ• nipi tattha Ä• rammaá
gandharÅ«pÄ• naá¹ƒ pana savisesÄ• naá¹ƒ tassÄ• devatÄ• ya lÄ• bhibhÄ• vato __ ``ghÄ•
rÅ«paá¹ƒ passasi amÄ• nusaâ€™â€™ _nti vuttaá¹ƒ.

atha \Be 160/ \Ne 145/ devatÄ• dvÄ«hi gÄ• thÄ• hi byÄ• kÄ• si ---

687__._ á¹• 21 ``pabhassaraá¹ƒ accimantaá¹ƒ, vaá¹‡á¹‡agandhena saá¹ƒyutaá¹ƒ.

asokapupphamÄ• lÄ• haá¹ƒ, buddhassa upanÄ• mayiá¹ƒ ||

688__._ á¹• 21 ``tÄ• haá¹ƒ kammaá¹ƒ karitvÄ• na, kusalaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

apetasokÄ• sukhitÄ• , sampamodÄ• manÄ• mayÄ• â€™â€™ ti ||

<687> tattha sudhotapavÄ• á¸·asaá¹…ghÄ• tasannibhassa kiÃ±jakkhakesarasamudÄ• yen
asokapupphuttamassa \Ee 176/ tadÄ• upaá¹-á¹-hitataá¹ƒ sandhÄ• yÄ• ha __ ``pabhassara
sesaá¹ƒ vuttanayameva.

athÄ• yasmÄ• mahÄ• moggallÄ• no tÄ• ya devatÄ• ya attano sucaritakamme kathite sapa
desetvÄ• tato manussalokaá¹ƒ Ä• gantvÄ• bhagavato taá¹ƒ pavattiá¹ƒ kathesi. bhagavÄ•
katvÄ• sampattamahÄ• janassa dhammaá¹ƒ desesi, sÄ• desanÄ• mahÄ• janassa sÄ• tth

pÄ• ricchattakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

dasavatthupaá¹-imaá¹‡á¸• itassa tatiyassa pÄ• ricchattakavaggassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. maÃ±jiá¹-á¹-hakavaggo

1. maÃ±jiá¹-á¹-hakavimÄ• navaá¹‡á¹‡anÄ•

maÃ±jiá¹-á¹-hakavagge \Ne 146/ __maÃ±jiá¹-á¹-hake vimÄ• nasmi_nti maÃ±jiá¹-á¹-hakavim
uppatti? bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane. tattha aÃ±Ã±ataro upÄ• sako bhagava
anantaravimÄ• ne vuttanayeneva maá¹‡á¸• apaá¹ƒ sajjetvÄ• tattha nisinnaá¹ƒ satthÄ• raá¹
tena ca samayena aÃ±Ã±atarÄ• kuladÄ• sÄ« andhavane supupphitaá¹ƒ sÄ• larukkhaá¹ƒ d
gahetvÄ• hÄ«rehi \Be 161/ Ä• vuá¹‡itvÄ• vaá¹-aá¹ƒsake katvÄ• puna bahÅ«ni muttapupp
gahetvÄ• nagaraá¹ƒ paviá¹-á¹-hÄ• . tasmiá¹ƒ maá¹‡á¸• ape yugandharapabbatakucchiá¹ƒ c
bÄ• lasÅ«riyaá¹ƒ viya chabbaá¹‡á¹‡abuddharaá¹ƒsiyo vissajjetvÄ• nisinnaá¹ƒ, bhagavanta
tehi pupphehi pÅ«jentÄ« vaá¹-aá¹ƒsakÄ• ni Ä• sanassa samantato á¹-hapetvÄ• itarÄ• ni ca
sakkaccaá¹ƒ vanditvÄ• tikkhattuá¹ƒ padakkhiá¹‡aá¹ƒ katvÄ• agamÄ• si. sÄ• \Ee 177/ apa
tÄ• vatiá¹ƒsabhavane nibbatti, tattha tassÄ• rattaphalikamayaá¹ƒ vimÄ• naá¹ƒ, tassa ca pu
suvaá¹‡á¹‡avÄ• lukÄ• santhatabhÅ«mibhÄ• gaá¹ƒ mahantaá¹ƒ sÄ• lavanaá¹ƒ pÄ• turahosi
nikkhamitvÄ• sÄ• lavanaá¹ƒ pavisati, tadÄ• sÄ• lasÄ• khÄ• onamitvÄ• tassÄ• upari kusu
Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayena upagantvÄ• imÄ• hi gÄ• thÄ• h

689__._ á¹• 21 ``maÃ±jiá¹-á¹-hake vimÄ• nasmiá¹ƒ, soá¹‡á¹‡avÄ• lukasanthate.

paÃ±caá¹…gikena tÅ«riyena, ramasi suppavÄ• dite ||

690__._ á¹• 21 ``tamhÄ• vimÄ• nÄ• oruyha, nimmitÄ• ratanÄ• mayÄ• .

ogÄ• hasi sÄ• lavanaá¹ƒ, pupphitaá¹ƒ sabbakÄ• likaá¹ƒ ||

691__._ á¹• 21 ``yassa yasseva sÄ• lassa, mÅ«le tiá¹-á¹-hasi devate.

so so muÃ±cati pupphÄ• ni, onamitvÄ• dumuttamo ||

692__._ á¹• 21 ``vÄ• teritaá¹ƒ \Ne 147/ sÄ• lavanaá¹ƒ, Ä• dhutaá¹ƒ dijasevitaá¹ƒ.

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

693__._ á¹• 21 ``ghÄ• yase taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<689> tattha __maÃ±jiá¹-á¹-hake vimÄ• nasmi_nti rattaphalikamaye vimÄ• ne.

sinduvÄ• rakaá¹‡avÄ«ramakulasadisavaá¹‡á¹‡aÃ±hi ``maÃ±jiá¹-á¹-hakaâ€™â€™ nti vucca
__soá¹‡á¹‡avÄ• lukasanthate_ti samantato vippakiá¹‡á¹‡Ä• hi suvaá¹‡á¹‡avÄ• lukÄ• hi sar
suppavÄ• dite_ti suá¹-á¹-hu pavÄ• ditena paÃ±caá¹…gikena tÅ«riyena abhiramasi.

<690> __nimittÄ• _ \Be 162/ __ratanÄ• mayÄ• _ti tava sucaritasippinÄ• abhinimmitÄ• rata
__ogÄ• hasÄ«_ti pavisasi. __sabbakÄ• lika_nti sabbakÄ• le sukhaá¹ƒ sabbautusappÄ• yaá
vÄ• .

<692> __vÄ• terita_nti yathÄ• pupphÄ• ni okiranti, evaá¹ƒ vÄ• tena Ä«ritaá¹ƒ \Ee 178/ cali
mandena mÄ• lutena saá¹‡ikasaá¹‡ikaá¹ƒ vidhÅ«payamÄ• naá¹ƒ. __dijasevita_nti mayÅ«ra
upasevitaá¹ƒ.

evaá¹ƒ therena puá¹-á¹-hÄ• sÄ• devatÄ• imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

694__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , dÄ• sÄ« ayirakule ahuá¹ƒ.

buddhaá¹ƒ nisinnaá¹ƒ disvÄ• na, sÄ• lapupphehi okiriá¹ƒ ||

695__._ á¹• 21 ``vaá¹-aá¹ƒsakaÃ±ca sukataá¹ƒ, sÄ• lapupphamayaá¹ƒ ahaá¹ƒ.

buddhassa upanÄ• mesiá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

696__._ á¹• 21 ``tÄ• haá¹ƒ kammaá¹ƒ karitvÄ• na, kusalaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

apetasokÄ• sukhitÄ• , sampamodÄ• manÄ• mayÄ• â€™â€™ ti ||

694-5__._ tattha \Ne 148/ __ayirakule_ti ayyakule, sÄ• mikageheti attho. __ahu_nti ahosiá¹
pupphehi vippakiriá¹ƒ. __upanÄ• mesi_nti pÅ«jÄ• vasena upanÄ• mesiá¹ƒ. sesaá¹ƒ vuttana

athÄ• yasmÄ• mahÄ• moggallÄ• no saparivÄ• rÄ• ya tassÄ• devatÄ• ya dhammaá¹ƒ des
bhagavato tamatthaá¹ƒ nivedesi. bhagavÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattamahÄ
desesi. desanÄ• sadevakassa lokassa sÄ• tthikÄ• ahosÄ«ti.

maÃ±jiá¹-á¹-hakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. pabhassaravimÄ• navaá¹‡á¹‡anÄ•

__pabhassaravaravaá¹‡á¹‡anibhe_ti \Be 163/ pabhassaravimÄ• naá¹ƒ. tassa kÄ• uppatti?

viharati. tena ca samayena rÄ• jagahe aÃ±Ã±ataro upÄ• sako mahÄ• moggallÄ• natthere a
dhÄ«tÄ• saddhÄ• pasannÄ• , sÄ• pi there garucittÄ«kÄ• rabahulÄ• hoti. athekadivasaá¹ƒ
rÄ• jagahe piá¹‡á¸• Ä• ya caranto taá¹ƒ kulaá¹ƒ upasaá¹…kami. sÄ• theraá¹ƒ disvÄ• soma
paÃ±Ã±Ä• petvÄ• there tattha nisinne sumanamÄ• lÄ• ya pÅ«jetvÄ• \Ee 179/ madhuraá¹ƒ
patte Ä• kiri, thero anumoditukÄ• mo nisÄ«di. sÄ• gharÄ• vÄ• sassa bahukiccatÄ• ya anok
``aÃ±Ã±asmiá¹ƒ divase dhammaá¹ƒ sossÄ• mÄ«â€™â€™ ti theraá¹ƒ vanditvÄ• uyyojesi. ta
katvÄ• tÄ• vatiá¹ƒsesu nibbatti. taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no upasaá¹…kamitvÄ•

697__._ á¹• 21 ``pabhassaravaravaá¹‡á¹‡anibhe, surattavatthavasane.

mahiddhike candanaruciragatte,

kÄ• tvaá¹ƒ subhe devate vandase mamaá¹ƒ ||

698__._ á¹• 21 ``pallaá¹…ko ca te mahaggho, nÄ• nÄ• ratanacittito ruciro.

yattha tvaá¹ƒ nisinnÄ• virocasi, devarÄ• jÄ• riva nandane vane ||

699__._ á¹• 21 ``kiá¹ƒ \Ne 149/ tvaá¹ƒ pure sucaritamÄ• carÄ« bhadde, kissa kammassa vip

anubhosi devalokasmiá¹ƒ, devate pucchitÄ• cikkha.

kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<697> tattha __pabhassaravaravaá¹‡á¹‡anibhe_ti nibhÄ• ti dibbatÄ«ti nibhÄ• , vaá¹‡á¹‡ova
vaá¹‡á¹‡anibhÄ• , ativiya obhÄ• sanato pabhassarÄ• chavidosÄ• bhÄ• vena varÄ• uttamÄ
pabhassaravaravaá¹‡á¹‡anibhÄ• . Ä• mantanavasena ``pabhassaravaravaá¹‡á¹‡anibheâ€™
__surattavatthavasane_ti suá¹-á¹-hu rattavatthanivatthe. __candanaruciragatte_ti candanÄ•
ruciragatte, gosÄ«tacandanena bahalatarÄ• nulittaá¹ƒ viya surattamanuÃ±Ã±asarÄ«rÄ• vay
candanÄ• nulepena vÄ• ruciragatte.

evaá¹ƒ \Be 164/ therena puá¹-á¹-hÄ• devatÄ• imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

700__._ á¹• 21 ``piá¹‡á¸• Ä• ya te carantassa, mÄ• laá¹ƒ phÄ• á¹‡itaÃ±ca adadaá¹ƒ bhante

tassa kammassidaá¹ƒ vipÄ• kaá¹ƒ, anubhomi devalokasmiá¹ƒ ||

701__._ á¹• 21 ``hoti ca me anutÄ• po, aparaddhaá¹ƒ dukkhitaÃ±ca me bhante.

sÄ• haá¹ƒ \Ee 180/ dhammaá¹ƒ nÄ• ssosiá¹ƒ, sudesitaá¹ƒ dhammarÄ• jena ||

702__._ á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi bhaddante, yassa me anukampiyo koci.

dhammesu taá¹ƒ samÄ• dapetha, sudesitaá¹ƒ dhammarÄ• jena ||

703__._ á¹• 21 ``yesaá¹ƒ atthi saddhÄ• buddhe, dhamme ca saá¹…gharatane.

te maá¹ƒ ativirocanti, Ä• yunÄ• yasasÄ• siriyÄ• ||

704__._ á¹• 21 ``patÄ• pena vaá¹‡á¹‡ena uttaritarÄ• , aÃ±Ã±e mahiddhikatarÄ• mayÄ• de

<700> tattha __mÄ• la_nti sumanapupphaá¹ƒ. __phÄ• á¹‡ita_nti ucchurasaá¹ƒ gahetvÄ• k

<701> __anutÄ• po_ti vippaá¹-isÄ• ro. tassa kÄ• raá¹‡amÄ• ha __ ``aparaddhaá¹ƒ dukkhat
\Ne 150/. idÄ• ni taá¹ƒ sarÅ«pato dasseti __ ``sÄ• haá¹ƒ dhammaá¹ƒ nÄ• ssosiâ€™â€™ _n
desetukÄ• massa dhammaá¹ƒ na suá¹‡iá¹ƒ. kÄ«disaá¹ƒ? __sudesitaá¹ƒ dhammarÄ• jenÄ•
Ä• dikalyÄ• á¹‡Ä• ditÄ• ya ekantaniyyÄ• nikatÄ• ya ca svÄ• khÄ• tanti attho.

<702> __ta_nti tasmÄ• dhammarÄ• jena sudesitattÄ• asavanassa ca mÄ• disÄ• naá¹ƒ ar
tuvaá¹ƒ, tuyhanti attho. __yassÄ• _ti yo assa. __anukampiyo_ti anukampitabbo. __kocÄ«_ti
__dhammesÅ«_ti sÄ«lÄ• didhammesu. ``dhamme hÄ«â€™â€™ ti vÄ• pÄ• á¹-ho, sÄ• sana
nipÄ• tamattaá¹ƒ, vacanavipallÄ• so vÄ• . __ta_nti anukampitabbapuggalaá¹ƒ. __sudesita_

703-4__._ __te maá¹ƒ ativirocantÄ«_ti te ratanattaye pasannÄ• devaputtÄ• maá¹ƒ atikkam
__patÄ• penÄ• _ti tejasÄ• Ä• nubhÄ• vena. __aÃ±Ã±e_ti \Be 165/ ye aÃ±Ã±e. __mayÄ• _t
vaá¹‡á¹‡ena uttaritarÄ• mahiddhikatarÄ• \Ee 181/ ca devÄ• , te ratanattaye abhippasannÄ
sesaá¹ƒ vuttanayameva.

pabhassaravimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. nÄ• gavimÄ• navaá¹‡á¹‡anÄ•

__alaá¹…katÄ• maá¹‡ikaÃ±canÄ• cita_nti nÄ• gavimÄ• naá¹ƒ. tassa kÄ• uppatti? bhagav
isipatane migadÄ• ye. tena samayena bÄ• rÄ• á¹‡asivÄ• sinÄ« ekÄ• upÄ• sikÄ• saddhÄ•
bhagavantaá¹ƒ uddissa vatthayugaá¹ƒ vÄ• yÄ• petvÄ• suparidhotaá¹ƒ kÄ• rÄ• petvÄ• upa
pÄ• damÅ«le á¹-hapetvÄ• evamÄ• ha ``paá¹-iggaá¹‡hÄ• tu, bhante bhagavÄ• , imaá¹ƒ vatt

upÄ• dÄ• ya yaá¹ƒ mama assa dÄ«gharattaá¹ƒ hitÄ• ya sukhÄ• yÄ• â€™â€™ ti. bhagavÄ•
upanissayasampattiá¹ƒ disvÄ• dhammaá¹ƒ desesi, sÄ• desanÄ• vasÄ• ne sotÄ• pattiphale
bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• gehaá¹ƒ agamÄ• si. sÄ• na cirasseva k
tÄ• vatiá¹ƒsesu uppannÄ• sakkassa devarÄ• jassa piyÄ• ahosi vallabhÄ• yasuttarÄ• nÄ•
puÃ±Ã±Ä• nubhÄ• vena hemajÄ• lasaÃ±channo kuÃ±jaravaro nibbatti, tassa ca khandhe m
supaÃ±Ã±attaratanapallaá¹…ko nibbatti, dvÄ«su dantesu cassa kamalakuvalayujjalÄ• rama
pokkharaá¹‡iyo \Ne 151/ pÄ• turahesuá¹ƒ. tattha padumakaá¹‡á¹‡ikÄ• su á¹-hitÄ• devadhÄ
paggahitapaÃ±caá¹…gikatÅ«riyÄ• naccanti ceva gÄ• yanti ca.

satthÄ• bÄ• rÄ• á¹‡asiyaá¹ƒ yathÄ• bhirantaá¹ƒ viharitvÄ• yena sÄ• vatthi tena cÄ• rikaá¹
sÄ• vatthiá¹ƒ patvÄ• tatra sudaá¹ƒ bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane anÄ• thapiá
atha sÄ• devatÄ• attanÄ• anubhuyyamÄ• naá¹ƒ dibbasampattiá¹ƒ oloketvÄ• tassÄ• kÄ•
``satthu vatthayugadÄ• nakÄ• raá¹‡aâ€™â€™ nti Ã±atvÄ• saÃ±jÄ• tasomanassÄ• bhagav
vanditukÄ• mÄ• abhikkantÄ• ya rattiyÄ• hatthikkhandhavaragatÄ• Ä• kÄ• sena Ä• gantvÄ
vanditvÄ• aÃ±jaliá¹ƒ paggayha ekamantaá¹ƒ aá¹-á¹-hÄ• si. taá¹ƒ Ä• yasmÄ• vaá¹…gÄ«so
gÄ• thÄ• hi pucchi ---

705__._ á¹• 21 ``alaá¹…katÄ• \Be 166/ maá¹‡ikaÃ±canÄ• citaá¹ƒ, sovaá¹‡á¹‡ajÄ• lacitaá¹ƒ

abhiruyha gajavaraá¹ƒ sukappitaá¹ƒ, idhÄ• gamÄ• vehÄ• yasaá¹ƒ antalikkhe ||

706__._ á¹• 21 ``nÄ• gassa dantesu duvesu nimmitÄ• , acchodakÄ• paduminiyo suphullÄ•

padumesu ca tÅ«riyagaá¹‡Ä• pabhijjare, imÄ• ca naccanti manoharÄ• yo ||

707__._ á¹• 21 ``deviddhipattÄ• si mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<705> tattha __alaá¹…katÄ• _ti sabbÄ• bharaá¹‡avibhÅ«sitÄ• . __maá¹‡ikaÃ±canÄ• cita_n
maá¹‡isuvaá¹‡á¹‡ehi Ä• citaá¹ƒ. __sovaá¹‡á¹‡ajÄ• lacita_nti hemajÄ• lasaÃ±channaá¹ƒ. __
__sukappita_nti gamanasannÄ• havasena suá¹-á¹-hu sannaddhaá¹ƒ. __vehÄ• yasa_nti veh
hatthipiá¹-á¹-he. __antalikkhe_ti Ä• kÄ• se, ``alaá¹…katamaá¹‡ikaÃ±canÄ• citaâ€™â€™ nti
saá¹…khepattho --- devate, tvaá¹ƒ sabbÄ• laá¹…kÄ• rehi alaá¹…katÄ• alaá¹…katamaá¹‡ik
dibbamÄ• nehi maá¹‡Ä«hi kaÃ±canehi ca alaá¹…karaá¹‡avasena khacitaá¹ƒ, hemajÄ• lehi
hatthÄ• laá¹…kÄ• rehi citaá¹ƒ Ä• muttaá¹ƒ mahantaá¹ƒ ativiya brahantaá¹ƒ uttamaá¹ƒ gajaá
hatthipiá¹-á¹-hiyÄ• \Ee 183/ nisinnÄ• Ä• kÄ• seneva idha amhÄ• kaá¹ƒ santikaá¹ƒ Ä• gatÄ

<706> __nÄ• gassa dantesu duvesu nimmitÄ• _ti erÄ• vaá¹‡assa viya nÄ• garÄ• jassa ima
dve pokkharaá¹‡iyo sucaritasippinÄ• suá¹-á¹-hu viracitÄ• . __tÅ«riyagaá¹‡Ä• _ti paÃ±caá¹.
__pabhijjare_ti dvÄ• dasannaá¹ƒ layabhedÄ• naá¹ƒ vasena pabhedaá¹ƒ gacchanti. ``pavajja
paá¹-hanti, pakÄ• rehi vÄ• dÄ«yantÄ«ti attho.

evaá¹ƒ \Be 167/ therena puá¹-á¹-hÄ• devatÄ• imÄ• hi gÄ• thÄ• hi vissajjesi ---

708__._ á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ upasaá¹…kamitvÄ• , buddhassahaá¹ƒ vatthayugaá¹ƒ

pÄ• dÄ• ni vanditvÄ• chamÄ• nisÄ«diá¹ƒ, vittÄ• cahaá¹ƒ aÃ±jalikaá¹ƒ akÄ• siá¹ƒ ||

709__._ á¹• 21 ``buddho ca me kaÃ±canasannibhattaco, adesayi samudayadukkhaniccataá

asaá¹…khataá¹ƒ dukkhanirodhasassataá¹ƒ, maggaá¹ƒ adesayi yato vijÄ• nisaá¹ƒ ||

710__._ á¹• 21 ``appÄ• yukÄ« kÄ• lakatÄ• tato cutÄ• , upapannÄ• tidasagaá¹‡aá¹ƒ yasas

sakkassahaá¹ƒ aÃ±Ã±atarÄ• pajÄ• pati, yasuttarÄ• nÄ• ma disÄ• su vissutÄ• â€™â€™ ti

708-9__._ tattha __chamÄ• _ti bhÅ«miyaá¹ƒ. bhummatthe hi idaá¹ƒ paccattavacanaá¹ƒ. __
__yato_ti yato satthu sÄ• mukkaá¹ƒsikadhammadesanato. __vijÄ• nisa_nti cattÄ• ri ariyasa

<710> __appÄ• yukÄ«_ti ``Ä«disaá¹ƒ nÄ• ma uá¸·Ä• raá¹ƒ puÃ±Ã±aá¹ƒ katvÄ• na tayÄ•
manussattabhÄ• ve evaá¹ƒ á¹-hÄ• tabbaâ€™â€™ nti saÃ±jÄ• tÄ• bhisandhinÄ• viya parik
appÄ• yukÄ• samÄ• nÄ• . __aÃ±Ã±atarÄ• pajÄ• patÄ«_ti \Ee 184/ soá¸·asasahassÄ• naá
__disÄ• su vissutÄ• _ti dvÄ«su devalokesu sabbadisÄ• su pÄ• kaá¹-Ä• paÃ±Ã±Ä• tÄ• . ses

nÄ• gavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. alomavimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 168/ __vaá¹‡á¹‡enÄ• _ti alomavimÄ• naá¹ƒ. tassa kÄ• uppatti? bhag
isipatane migadÄ• ye viharanto pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ•
piá¹‡á¸• Ä• ya pÄ• visi \Ne 153/. tatthekÄ• alomÄ• nÄ• ma duggatitthÄ« bhagavantaá¹ƒ di
aÃ±Ã±aá¹ƒ dÄ• tabbaá¹ƒ apassantÄ« ``Ä«disampi bhagavato dinnaá¹ƒ mayhaá¹ƒ mahapph
cintetvÄ• paribhinnavaá¹‡á¹‡aá¹ƒ aloá¹‡aá¹ƒ sukkhakummÄ• saá¹ƒ upanesi, bhagavÄ• pa
dÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• somanassaá¹ƒ pavedesi, sÄ• aparabhÄ• ge kÄ• laá¹ƒ
taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no ---

711__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

pucchi. sÄ• pi tassa byÄ• kÄ• si, taá¹ƒ dassetuá¹ƒ ---

714__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaâ€™â€™ n

715__._ á¹• 21 ``ahaÃ±ca bÄ• rÄ• á¹‡asiyaá¹ƒ, buddhassÄ• diccabandhuno.

adÄ• siá¹ƒ sukkhakummÄ• saá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

716__._ á¹• 21 ``sukkhÄ• ya aloá¹‡ikÄ• ya ca, passa phalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• .

alomaá¹ƒ sukhitaá¹ƒ disvÄ• , ko puÃ±Ã±aá¹ƒ na karissati ||

717__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

<716> tattha __alomaá¹ƒ sukhitaá¹ƒ disvÄ• _ti alomampi nÄ• ma \Ee 185/ sukkhakummÄ• dibbasukhena sukhitaá¹ƒ disvÄ• . __ko puÃ±Ã±aá¹ƒ na karissatÄ«_ti ko nÄ• ma attano hita puÃ±Ã±aá¹ƒ na karissatÄ«ti. sesaá¹ƒ vuttanayameva.

alomavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. kaÃ±jikadÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 169/ __vaá¹‡á¹‡enÄ• _ti kaÃ±jikadÄ• yikÄ• vimÄ• naá¹ƒ. tassa kÄ• andhakavinde viharati. tena ca samayena bhagavato kucchiyaá¹ƒ vÄ• tarogo uppajji. bhaga 154/ Ä• nandaá¹ƒ Ä• mantesi ``gaccha tvaá¹ƒ Ä• nanda, piá¹‡á¸• Ä• ya caritvÄ• mayhaá¹ƒ Ä• harÄ• â€™â€™ ti. ``evaá¹ƒ bhanteâ€™â€™ ti kho Ä• yasmÄ• Ä• nando bhagavato paá mahÄ• rÄ• jadattiyaá¹ƒ pattaá¹ƒ gahetvÄ• attano upaá¹-á¹-hÄ• kavejjassa nivesanadvÄ• re vejjassa bhariyÄ• paccuggantvÄ• vanditvÄ• pattaá¹ƒ gahetvÄ• theraá¹ƒ pucchi ``kÄ«dise atthoâ€™â€™ ti. sÄ• kira buddhisampannÄ• ``bhesajjena payojane sati thero idhÄ• gacch nti sallakkhesi. ``kaÃ±jikenÄ• â€™â€™ ti ca vutte ``na yidaá¹ƒ bhesajjaá¹ƒ mayhaá¹ƒ ayyas bhagavato patto, handÄ• haá¹ƒ lokanÄ• thassa anucchavikaá¹ƒ kaÃ±jikaá¹ƒ sampÄ• demÄ saÃ±jÄ• tabahumÄ• nÄ• badarayÅ«sena yÄ• guá¹ƒ sampÄ• detvÄ• pattaá¹ƒ pÅ«retvÄ• ta bhojanaá¹ƒ paá¹-iyÄ• detvÄ• pesesi. taá¹ƒ paribhuttamattasseva bhagavato so Ä• bÄ• dho samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajjitvÄ• mahatiá¹ƒ dibbasampattiá¹ƒ anubh athÄ• yasmÄ• mahÄ• moggallÄ• no devacÄ• rikaá¹ƒ caranto taá¹ƒ accharÄ• sahassapariv

katakammaá¹ƒ imÄ• hi gÄ• thÄ• hi pucchi ---

719__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena \Ee 186/ ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• p
|| ---

sÄ• pi byÄ• kÄ• si.

721__._ á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

723__._ á¹• 21 ``ahaá¹ƒ andhakavindamhi, buddhassÄ• diccabandhuno.

adÄ• siá¹ƒ kolasampÄ• kaá¹ƒ, kaÃ±jikaá¹ƒ teladhÅ«pitaá¹ƒ ||

724__._ á¹• 21 ``pipphalyÄ• lasuá¹‡ena ca, missaá¹ƒ lÄ• maÃ±jakena ca.

adÄ• siá¹ƒ ujubhÅ«tasmiá¹ƒ, vippasannena cetasÄ• ||

725__._ á¹• 21 ``yÄ• mahesittaá¹ƒ kÄ• reyya, cakkavattissa rÄ• jino.

nÄ• rÄ« sabbaá¹…gakalyÄ• á¹‡Ä«, bhattu cÄ• nomadassikÄ• .

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

726__._ á¹• 21 ``sataá¹ƒ \Be 170/ \Ne 155/ nikkhÄ• sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

727__._ á¹• 21 ``sataá¹ƒ hemavatÄ• nÄ• gÄ• , Ä«sÄ• dantÄ• urÅ«á¸·havÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• ,

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

728__._ á¹• 21 ``catunnamapi dÄ«pÄ• naá¹ƒ, issaraá¹ƒ yodha kÄ• raye.

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti ||

723-4__._ tattha __adÄ• siá¹ƒ kolasampÄ• pakaá¹ƒ, kaÃ±jikaá¹ƒ teladhÅ«pita_nti badaram
catuguá¹‡odakasamodite pÄ• kena catutthabhÄ• gÄ• vasiá¹-á¹-haá¹ƒ yÄ• guá¹ƒ pacitvÄ• t
tikaá¹-ukaajamodahiá¹…gujÄ«rakalasuá¹‡Ä• dÄ«hi kaá¹-ukabhaá¹‡á¸• ehi abhisaá¹…kharit
lÄ• maÃ±jagandhaá¹ƒ gÄ• hÄ• petvÄ• pasannacittena bhagavato patte Ä• kiritvÄ• satthÄ•
therassa hatthe patiá¹-á¹-hapesinti dasseti. tenÄ• ha ---

__ ``pipphalyÄ• _ \Ee 187/ __lasuá¹‡ena ca, missaá¹ƒ lÄ• maÃ±jakena ca. _

adÄ• siá¹ƒ ujubhÅ«tasmiá¹ƒ, vippasannena cetasÄ• â€™â€™ ti ||

sesaá¹ƒ vuttanayameva.

evaá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no tÄ• ya devatÄ• ya attanÄ• samupacitasucaritaka
tassÄ• dhammaá¹ƒ desetvÄ• manussalokaá¹ƒ Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ bhagavato Ä•
aá¹-á¹-huppattiá¹ƒ katvÄ• catuparisamajjhe dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• jana

kaÃ±jikadÄ• yikÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. vihÄ• ravimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 171/ \Ne 156/ __vaá¹‡á¹‡enÄ• _ti vihÄ• ravimÄ• naá¹ƒ. tassa kÄ• up
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena visÄ• khÄ• mahÄ• upÄ• sikÄ• aÃ±Ã±ata
vicaraá¹‡atthaá¹ƒ sahÄ• yikÄ• hi parijanena ca ussÄ• hitÄ• sunhÄ• tÄ• nulittÄ• subhojana
mahÄ• latÄ• pasÄ• dhanaá¹ƒ piá¸·andhitvÄ• paÃ±camattehi sahÄ• yikÄ• satehi parivÄ• ritÄ
mahatÄ• paricchedena gehato nikkhamma uyyÄ• naá¹ƒ uddissa gacchantÄ« cintesi ``bÄ• l
moghakÄ«á¸·itena, handÄ• haá¹ƒ vihÄ• raá¹ƒ gantvÄ• bhagavantaá¹ƒ manobhÄ• vanÄ«ye
sossÄ• mÄ«â€™â€™ ti vihÄ• raá¹ƒ gantvÄ• ekamante á¹-hatvÄ• mahÄ• latÄ• piá¸·andhan
hatthe datvÄ• bhagavantaá¹ƒ vanditvÄ• ekamantaá¹ƒ nisÄ«di. tassÄ• bhagavÄ• dhamma

sÄ• dhammaá¹ƒ sutvÄ• bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• manobhÄ• va
vihÄ• rato nikkhamitvÄ• thokaá¹ƒ gantvÄ• dÄ• siá¹ƒ Ä• ha ``handa je Ä• bharaá¹‡aá¹ƒ piá
sÄ• taá¹ƒ bhaá¹‡á¸• ikaá¹ƒ katvÄ• bandhitvÄ• vihÄ• re á¹-hapetvÄ• tahaá¹ƒ tahaá¹ƒ vica
vissaritvÄ• gatattÄ• ``vissaritaá¹ƒ mayÄ• , tiá¹-á¹-ha ayye Ä• harissÄ• mÄ«â€™â€™ ti niva
visÄ• khÄ• ``sace je vihÄ• re á¹-hapetvÄ• vissaritaá¹ƒ, tassa vihÄ• rasseva atthÄ• ya taá¹ƒ
ti vihÄ• raá¹ƒ \Ee 188/ gantvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditvÄ• attano adhip
``vihÄ• raá¹ƒ, bhante, kÄ• ressÄ• mi, adhivÄ• setu me bhagavÄ• anukampaá¹ƒ upÄ• dÄ• y
bhagavÄ• tuá¹‡hÄ«bhÄ• vena.

sÄ• taá¹ƒ piá¸·andhanaá¹ƒ satasahassÄ• dhikanavakoá¹-iagghanakaá¹ƒ vissajjetvÄ• Ä• y
navakammÄ• dhiá¹-á¹-hÄ• yakena suvibhattabhittithambhatulÄ• gopÄ• nasikaá¹‡á¹‡ikadvÄ
sopÄ• nÄ• digehÄ• vayavaá¹ƒ manoharaá¹ƒ suvikappitakaá¹-á¹-hakammaramaá¹‡Ä«yaá¹ƒ
manuÃ±Ã±aá¹ƒ suviracitamÄ• lÄ• kammalatÄ• kammÄ• dicittakammavicittaá¹ƒ supariniá¹-á
sadisabhÅ«mitalaá¹ƒ devavimÄ• nasadisaá¹ƒ heá¹-á¹-hÄ• bhÅ«miyaá¹ƒ paÃ±ca gabbhasat
gabbhasatÄ• nÄ«ti gabbhasahassapaá¹-imaá¹‡á¸• itaá¹ƒ buddhassa bhagavato bhikkhusaá
vasanÄ• nucchavikaá¹ƒ mahantaá¹ƒ pÄ• sÄ• daá¹ƒ tassa parivÄ• rapÄ• sÄ• dasahassaÃ±c
kuá¹-imaá¹‡á¸• apacaá¹…kamanÄ• dÄ«ni ca kÄ• rentÄ« navahi mÄ• sehi vihÄ• raá¹ƒ niá¹-á
vihÄ• re navaheva hiraÃ±Ã±akoá¹-Ä«hi vihÄ• ramahaá¹ƒ kÄ• rentÄ« paÃ±camattehi sahÄ•
pÄ• sÄ• daá¹ƒ abhiruhitvÄ• tassa sampattiá¹ƒ disvÄ• somanassajÄ• tÄ• \Ne 157/ sahÄ• y
evarÅ«paá¹ƒ pÄ• sÄ• daá¹ƒ kÄ• rentiyÄ• yaá¹ƒ mayÄ• puÃ±Ã±aá¹ƒ pasutaá¹ƒ, taá¹ƒ anur
dammÄ«â€™â€™ ti. ``aho sÄ• dhu aho sÄ• dhÅ«â€™â€™ ti pasannacittÄ• sabbÄ• pi anu

tattha aÃ±Ã±atarÄ• upÄ• sikÄ• visesato taá¹ƒ pattidÄ• naá¹ƒ manasÄ• kÄ• si. sÄ• na cira
tÄ• vatiá¹ƒsesu nibbatti. tassÄ• puÃ±Ã±Ä• nubhÄ• vena
anekakÅ«á¹-Ä• gÄ• rapÄ• kÄ• rauyyÄ• napokkharaá¹‡iÄ• dipaá¹-imaá¹‡á¸• itaá¹ƒ soá¸·asa
attano pabhÄ• ya yojanasataá¹ƒ pharantaá¹ƒ Ä• kÄ• sacÄ• riá¹ƒ mahantaá¹ƒ vimÄ• naá¹ƒ p
\Ee 189/ accharÄ• sahassaparivÄ• rÄ• saha vimÄ• nena gacchati. visÄ• khÄ• pana mahÄ
vipulapariccÄ• gatÄ• ya saddhÄ• sampattiyÄ• ca nimmÄ• naratÄ«su nibbattitvÄ• sunimmit
aggamahesibhÄ• vaá¹ƒ sampÄ• puá¹‡i. athÄ• yasmÄ• anuruddho devacÄ• rikaá¹ƒ caranto
tÄ• vatiá¹ƒsabhavane uppannaá¹ƒ disvÄ• ---

729__._ á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

730__._ á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

731__._ á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• gandhÄ• pavÄ• yanti, sucigandhÄ• manoramÄ• ||

732__._ á¹• 21 ``vivattamÄ• nÄ• kÄ• yena, yÄ• veá¹‡Ä«su piá¸·andhanÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

733__._ á¹• 21 ``vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• , vÄ• tena sampakampitÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

734__._ á¹• 21 ``yÄ• pi \Be 173/ te sirasmiá¹ƒ mÄ• lÄ• , sucigandhÄ• manoramÄ• .

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

735__._ á¹• 21 ``ghÄ• yase \Ne 158/ taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

imÄ• hi gÄ• thÄ• hi pucchi. sÄ• pi tassa evaá¹ƒ byÄ• kÄ• si ---

736__._ á¹• 21 ``sÄ• vatthiyaá¹ƒ mayhaá¹ƒ sakhÄ« bhadante, saá¹…ghassa kÄ• resi mahÄ

tatthappasannÄ• ahamÄ• numodiá¹ƒ, disvÄ• agÄ• raÃ±ca piyaÃ±ca metaá¹ƒ ||

737__._ á¹• 21 ``tÄ• yeva me suddhanumodanÄ• ya, laddhaá¹ƒ vimÄ• nabbhutadassaneyy

samantato soá¸·asayojanÄ• ni, vehÄ• yasaá¹ƒ gacchati iddhiyÄ• mama ||

738__._ á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• nivesÄ• me, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• Ä• bhanti, samantÄ• satayojanaá¹ƒ ||

739__._ á¹• 21 ``pokkharaÃ±Ã±o \Ee 190/ ca me ettha, puthulomanisevitÄ• .

acchodakÄ• vippasannÄ• , soá¹‡á¹‡avÄ• lukasanthatÄ• ||

740__._ á¹• 21 ``nÄ• nÄ• padumasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamotatÄ• .

surabhÄ« sampavÄ• yanti, manuÃ±Ã±Ä• mÄ• luteritÄ• ||

741__._ á¹• 21 ``jambuyo panasÄ• tÄ• lÄ• , nÄ• á¸·ikeravanÄ• ni ca.

antonivesane jÄ• tÄ• , nÄ• nÄ• rukkhÄ• aropimÄ• ||

742__._ á¹• 21 ``nÄ• nÄ• tÅ«riyasaá¹…ghuá¹-á¹-haá¹ƒ, accharÄ• gaá¹‡aghositaá¹ƒ.

yopi maá¹ƒ supine passe, sopi vitto siyÄ• naro ||

743__._ á¹• 21 ``etÄ• disaá¹ƒ abbhutadassaneyyaá¹ƒ, vimÄ• naá¹ƒ sabbaso pabhaá¹ƒ.

mama kamme hi nibbattaá¹ƒ, alaá¹ƒ puÃ±Ã±Ä• ni kÄ• taveâ€™â€™ ti ||

<736> tattha \Be 174/ __sÄ• vatthiyaá¹ƒ mayhaá¹ƒ sakhÄ« bhadante, saá¹…ghassa kÄ• re
anuruddha \Ne 159/, sÄ• vatthiyÄ• samÄ«pe pÄ• cÄ«napasse mayhaá¹ƒ mama sakkhÄ« s
mahÄ• upÄ• sikÄ• Ä• gatÄ• gataá¹ƒ cÄ• tuddisaá¹ƒ bhikkhusaá¹…ghaá¹ƒ uddissa navahira
pubbÄ• rÄ• maá¹ƒ nÄ• ma mahantaá¹ƒ vihÄ• raá¹ƒ kÄ• resi. __tatthappasannÄ• ahamÄ• r
katapariyosite saá¹…ghassa niyyÄ• diyamÄ• ne tÄ• ya kate pattidÄ• ne ``aho á¹-hÄ• ne vat
pasannÄ• ratanattaye kammaphale ca saÃ±jÄ• tapasÄ• dÄ• ahaá¹ƒ anumodiá¹ƒ. vatthuva
uá¸·Ä• rabhÄ• vaá¹ƒ dassetuá¹ƒ __ ``disvÄ• agÄ• raÃ±ca piyaÃ±ca metaâ€™â€™ _nti Ä•
ramaá¹‡Ä«yaá¹ƒ devavimÄ• nasadisaá¹ƒ taÃ±ca agÄ• raá¹ƒ mahantaá¹ƒ pÄ• sÄ• daá¹ƒ piy
saá¹…ghaá¹ƒ uddissa tÄ• disaá¹ƒ mahantaá¹ƒ dhanapariccÄ• gaá¹ƒ disvÄ• anumodinti yoj

<737> __tÄ• yeva me suddhanumodanÄ• yÄ• _ti yathÄ• vuttÄ• ya deyyadhammapariccÄ•
anumodanÄ• yeva. __laddhaá¹ƒ vimÄ• nabbhutadassaneyya_nti \Ee 191/ mayhaá¹ƒ pubbe
abbhutaá¹ƒ samantabhaddakabhÄ• vena ativiya surÅ«patÄ• ya ca dassaneyyaá¹ƒ imaá¹ƒ v
adhigataá¹ƒ. evaá¹ƒ tassa vimÄ• nassa abhirÅ«pataá¹ƒ dassetvÄ• idÄ• ni pamÄ• á¹‡amah
upabhogavatthumahattaÃ±ca dassetuá¹ƒ __ ``samantato soá¸·asayojanÄ• nÄ«â€™â€™ _ti
__iddhiyÄ• mamÄ• _ti mama puÃ±Ã±iddhiyÄ• .

<739> __pokkharaÃ±Ã±o_ti pokkharaá¹‡iyo. __puthulomanisevitÄ• _ti dibbamacchehi upas

<740> __nÄ• nÄ• padumasaÃ±channÄ• _ti satapattasahassapattÄ• dibhedehi nÄ• nÄ• vid
ca saÃ±chÄ• ditÄ• . __puá¹‡á¸• arÄ«kasamotatÄ• _ti nÄ• nÄ• vidhehi setakamalehi saman
aropimÄ• surabhÄ« sampavÄ• yantÄ«ti yojanÄ• .

<742> __sopÄ«_ti so supinadassÄ• vÄ«pi. __vitto_ti tuá¹-á¹-ho.

<743> __sabbaso_ \Be 175/ __pabha_nti samantato obhÄ• samÄ• naá¹ƒ. __kamme hÄ«_t
nipÄ• tamattaá¹ƒ. cetanÄ• naá¹ƒ vÄ• aparÄ• paruppattiyÄ• bahubhÄ• vato ``kammehÄ«â€
yuttaá¹ƒ. __kÄ• tave_ti kÄ• tuá¹ƒ.

idÄ• ni thero visÄ• khÄ• ya nibbattaá¹-á¹-hÄ• naá¹ƒ kathÄ• petukÄ• mo imaá¹ƒ gÄ• thamÄ•

744__._ á¹• 21 ``tÄ• yeva \Ne 160/ te suddhanumodanÄ• ya,

laddhaá¹ƒ vimÄ• nabbhutadassaneyyaá¹ƒ.

yÄ• ceva sÄ• dÄ• namadÄ• si nÄ• rÄ«,

tassÄ• gatiá¹ƒ brÅ«hi kuhiá¹ƒ uppannÄ• sÄ• â€™â€™ ti ||

<744> tattha __yÄ• ceva sÄ• dÄ• namadÄ• si nÄ• rÄ«_ti yassa dÄ• nassa anumodanÄ• y
paá¹-ilabhi, taá¹ƒ dÄ• naá¹ƒ yÄ• ceva sÄ• nÄ• rÄ« adÄ• sÄ«ti visÄ• khaá¹ƒ mahÄ• upÄ• s
eva devatÄ• ya tassÄ• sampattiá¹ƒ kathÄ• petukÄ• mo Ä• ha ``tassÄ• gatiá¹ƒ brÅ«hi kuhiá
sÄ• â€™â€™ ti. __tassÄ• gati_nti tÄ• ya nibbattadevagatiá¹ƒ.

idÄ• ni therena pucchitamatthaá¹ƒ dassentÄ« Ä• ha ---

745__._ á¹• 21 ``yÄ• sÄ• ahu mayhaá¹ƒ sakhÄ« bhadante, saá¹…ghassa kÄ• resi mahÄ•

viÃ±Ã±Ä• tadhammÄ• sÄ• adÄ• si dÄ• naá¹ƒ, uppannÄ• nimmÄ• naratÄ«su devesu ||

746__._ á¹• 21 ``pajÄ• patÄ« tassa sunimmitassa,

acintiyo kammavipÄ• ka tassÄ• .

yametaá¹ƒ pucchasi `kuhiá¹ƒ uppannÄ• sÄ• â€™ ti,

taá¹ƒ te viyÄ• kÄ• siá¹ƒ anaÃ±Ã±athÄ• ahaâ€™â€™ nti ||

<745> tattha __viÃ±Ã±Ä• tadhammÄ• _ti viÃ±Ã±Ä• tasÄ• sanadhammÄ• , paá¹-ividdhacat

<746> __sunimmitassÄ• _ti sunimmitassa devarÄ• jassa. __acintiyo kammavipÄ• ka tassÄ
niddeso, tassÄ• mama sakhiyÄ• nibbÄ• naratÄ«su \Be 176/ nibbattÄ• ya kammavipÄ• ko
dibbasampatti acintiyÄ• appameyyÄ• ti attho. __anaÃ±Ã±athÄ• _ti aviparÄ«taá¹ƒ yathÄ• sa
panÄ• yaá¹ƒ tassÄ• sampattiá¹ƒ aÃ±Ã±Ä• sÄ«ti? subhaddÄ• viya bhaddÄ• ya, visÄ• khÄ•
santikaá¹ƒ agamÄ• si.

idÄ• ni devadhÄ«tÄ• theraá¹ƒ aÃ±Ã±esampi dÄ• nasamÄ• dapane niyojentÄ« imÄ• hi gÄ•

747__._ á¹• 21 ``tenahaÃ±Ã±epi \Ne 161/ samÄ• dapetha, saá¹…ghassa dÄ• nÄ• ni dadÄ•

dhammaÃ±ca suá¹‡Ä• tha pasannamÄ• nasÄ• , sudullabho laddho manussalÄ• bho ||

748__._ á¹• 21 ``yaá¹ƒ maggaá¹ƒ maggÄ• dhipatÄ« adesayi, brahmassaro kaÃ±canasannib

saá¹…ghassa \Ee 193/ dÄ• nÄ• ni dadÄ• tha vittÄ• , mahapphalÄ• yattha bhavanti dakkhiá

749__._ á¹• 21 ``ye puggalÄ• aá¹-á¹-ha sataá¹ƒ pasatthÄ• , cattÄ• ri etÄ• ni yugÄ• ni honti.

te dakkhiá¹‡eyyÄ• sugatassa sÄ• vakÄ• , etesu dinnÄ• ni mahapphalÄ• ni ||

750__._ á¹• 21 ``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

751__._ á¹• 21 ``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ ||

752__._ á¹• 21 ``eso hi saá¹…gho vipulo mahaggato, esappameyyo udadhÄ«va sÄ• garo.

ete hi seá¹-á¹-hÄ• naravÄ«rasÄ• vakÄ• , pabhaá¹…karÄ• dhammamudÄ«rayanti ||

753__._ á¹• 21 ``tesaá¹ƒ \Be 177/ sudinnaá¹ƒ suhutaá¹ƒ suyiá¹-á¹-haá¹ƒ, ye saá¹…ghamud

sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• patiá¹-á¹-hitÄ• , mahapphalÄ• lokavidÅ«na vaá¹‡á¹‡itÄ

754__._ á¹• 21 ``etÄ• disaá¹ƒ yaÃ±Ã±amanussarantÄ• , ye vedajÄ• tÄ• vicaranti loke.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti ||

<747> tattha __tenahaÃ±Ã±epÄ«_ti tenahi aÃ±Ã±epi. __tenÄ• _ti ca tena kÄ• raá¹‡ena, __
``samÄ• dapethÄ• â€™â€™ ti vatvÄ• samÄ• dapanÄ• kÄ• raá¹ƒ dassetuá¹ƒ __ ``saá¹…gh
_tiÄ• di vuttaá¹ƒ. aá¹-á¹-hahi akkhaá¹‡ehi vajjitaá¹ƒ manussabhÄ• vaá¹ƒ sandhÄ• yÄ• ha __
manussalÄ• bhoâ€™â€™ _ti. tattha aá¹-á¹-ha akkhaá¹‡Ä• nÄ• ma tayo apÄ• yÄ• arÅ«pÄ•
indriyÄ• naá¹ƒ vekallaá¹ƒ niyatamicchÄ• diá¹-á¹-hikatÄ• apÄ• tubhÄ• vo buddhassÄ• ti.

<748> __yaá¹ƒ_ \Ne 162/ __magga_nti yaá¹ƒ khettavisese kataá¹ƒ dÄ• naá¹ƒ, taá¹ƒ ekante
sugatisampÄ• panato sugatigÄ• mimaggaá¹ƒ apÄ• yamaggato jagghamaggÄ• dito ca ativiy
maggÄ• dhipanti katvÄ• . dÄ• nampi hi saddhÄ• hiriyo viya ``devalokagÄ• mimaggoâ€™â€

``saddhÄ• hiriyaá¹ƒ kusalaÃ±ca dÄ• naá¹ƒ, dhammÄ• ete sappurisÄ• nuyÄ• tÄ• .

etaÃ±hi maggaá¹ƒ diviyaá¹ƒ vadanti, etena hi gacchati devalokaâ€™â€™ nti || (AN c 8.32; K

``maggÄ• dhipatÄ«â€™â€™ ti vÄ• pÄ• á¹-ho, tassa ariyamaggena sadevakassa lokassa a
daá¹-á¹-habbo. __saá¹…ghassa dÄ• nÄ• ni dadÄ• thÄ• _tiÄ• dinÄ• punapi dakkhiá¹‡eyyes
Ä• ha.

<749> idÄ• ni \Be 178/ taá¹ƒ dakkhiá¹‡eyyaá¹ƒ ariyasaá¹…ghaá¹ƒ sarÅ«pato dassentÄ« __
sataá¹ƒ pasatthÄ• â€™â€™ _ti gÄ• thamÄ• ha. tattha __ye_ti aniyamitaniddeso. __puggalÄ
__aá¹-á¹-hÄ• _ti tesaá¹ƒ gaá¹‡anapariccheda. te hi cattÄ• ro ca paá¹-ipannÄ• cattÄ• ro ca
aá¹-á¹-ha honti. __sataá¹ƒ pasatthÄ• _ti sappurisehi buddhapaccekabuddhasÄ• vakehi aÃ±
passatthÄ• . kasmÄ• ? sahajÄ• tasÄ«lÄ• diguá¹‡ayogato. tesaÃ±hi campakabakulakusumÄ
sahajÄ• tavaá¹‡á¹‡agandhÄ• dayo sahajÄ• tasÄ«lasamÄ• dhiÄ• dayo guá¹‡Ä• , tena te vaa
pupphÄ• ni devamanussÄ• naá¹ƒ sataá¹ƒ piyÄ• manÄ• pÄ• pÄ• saá¹ƒsiyÄ• ca honti. tena
aá¹-á¹-ha sataá¹ƒ pasatthÄ• â€™â€™ ti. te pana saá¹…khepato sotÄ• pattimaggaá¹-á¹-ho p
yugaá¹ƒ, evaá¹ƒ yÄ• va arahattamaggaá¹-á¹-ho phalaá¹-á¹-hoti ekaá¹ƒ yuganti cattÄ• ri yugÄ
``cattÄ• ri etÄ• ni yugÄ• ni honti te dakkhiá¹‡eyyÄ• â€™â€™ _ti. __te_ti pubbe aniyamato u
niyametvÄ• dassanaá¹ƒ. te hi sabbepi kammaá¹ƒ kammaphalaÃ±ca saddahitvÄ• dÄ• tabb
dakkhiá¹‡aá¹ƒ arahantÄ«ti dakkhiá¹‡eyyÄ• guá¹‡avisesayogena dÄ• nassa mahapphalabh
sÄ• vakÄ• _ti sammÄ• sambuddhassa \Ee 195/ dhammasavanante ariyÄ• ya jÄ• tiyÄ• jÄ•
suá¹‡antÄ«ti sÄ• vakÄ• . __etesu dinnÄ• ni mahapphalÄ• nÄ«_ti etesu sugatassa sÄ• vake
dinnÄ• ni paá¹-iggÄ• hakato dakkhiá¹‡Ä• visuddhiyÄ• mahapphalÄ• ni honti. tenÄ• ha bhag
saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• , tathÄ• gatasÄ• vakasaá¹…gho tesaá¹ƒ aggamakkhÄ• yatÄ
32; It 90).

<750> __cattÄ• ro_ \Ne 163/ __ca paá¹-ipannÄ• _tiÄ• di heá¹-á¹-hÄ• vuttatthameva.

idha pana Ä• yasmÄ• anuruddho attanÄ• devatÄ• ya ca vuttamatthaá¹ƒ manussalokaá¹ƒ
bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhammaá¹ƒ desesi.
sÄ• tthikÄ• ahosÄ«ti.

vihÄ• ravimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. caturitthivimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Be 179/ __vaá¹‡á¹‡enÄ• _ti caturitthivimÄ• naá¹ƒ. tassa kÄ• uppatti? bh
viharante Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayena devacÄ• rikaá¹ƒ cara
gato. so tattha paá¹-ipÄ• á¹-iyÄ• á¹-hitesu catÅ«su vimÄ• nesu catasso devadhÄ«taro pacc
accharÄ• sahassaparivÄ• rÄ• dibbasampattiá¹ƒ anubhavantiyo disvÄ• tÄ• hi pubbe kataka

755__._ ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€

imÄ• hi gÄ• thÄ• hi paá¹-ipÄ• á¹-iyÄ• pucchi. tÄ• pi tassa pucchÄ• nantaraá¹ƒ paá¹-ipÄ• á¹
dassetuá¹ƒ ---

758__._ ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

ayaá¹ƒ gÄ• thÄ• vuttÄ• .

tÄ• kira kassapassa bhagavato kÄ• le esikÄ• nÄ• make raá¹-á¹-he paá¹‡á¹‡akate nÄ• ma
vayappattÄ• tasmiá¹ƒyeva nagare patikulaá¹ƒ gatÄ• samaggavÄ• saá¹ƒ vasanti. tÄ• su ek
piá¹‡á¸• acÄ• rikaá¹ƒ bhikkhuá¹ƒ disvÄ• pasannacittÄ• \Ee 196/ indÄ«varakalÄ• paá¹ƒ adÄ
nÄ«luppalahatthakaá¹ƒ adÄ• si, aparÄ• padumahatthakaá¹ƒ adÄ• si, aparÄ• sumanamaku
samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbattiá¹ƒsu, tÄ• saá¹ƒ accharÄ• sahas
tattha yÄ• vatÄ• yukaá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• tato cutÄ• tasseva kammassa \N
aparÄ• paraá¹ƒ tattheva saá¹ƒsarantiyo imasmiá¹ƒ buddhuppÄ• de tattheva uppannÄ• vutt
mahÄ• moggallÄ• nena pucchitÄ• . tÄ• su ekÄ• attanÄ• kataá¹ƒ pubbakammaá¹ƒ therassa

759__._ á¹• 21 ``indÄ«varÄ• naá¹ƒ \Be 180/ hatthakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á

esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ, nagaravare paá¹‡á¹‡akate ramme ||

760__._ á¹• 04 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

Ä• ha. aparÄ• ---

766__._ á¹• 21 ``nÄ«luppalahatthakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya caranta

esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ, nagaravare paá¹‡á¹‡akate ramme ||

767__._ ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â

Ä• ha. aparÄ• ---

773__._ á¹• 21 ``odÄ• tamÅ«lakaá¹ƒ haritapattaá¹ƒ, udakasmiá¹ƒ sare jÄ• taá¹ƒ ahamadÄ•

bhikkhuno piá¹‡á¸• Ä• ya carantassa, esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ.

nagaravare paá¹‡á¹‡akate ramme ||

774__._ ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â

Ä• ha. aparÄ• \Ee 197/ ---

780__._ á¹• 21 ``ahaá¹ƒ sumanÄ• sumanassa sumanamakuá¸·Ä• ni, dantavaá¹‡á¹‡Ä• ni a

bhikkhuno piá¹‡á¸• Ä• ya carantassa, esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ.

nagaravare paá¹‡á¹‡akate ramme ||

781__._ ``tena \Be 181/ \Ne 165/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ
ti || ---

Ä• ha.

<759> tattha __indÄ«varÄ• naá¹ƒ hatthaka_nti uddÄ• lakapupphahatthaá¹ƒ vÄ• taghÄ• tak
__esikÄ• na_nti esikÄ• raá¹-á¹-hassa. __uá¹‡á¹‡atasmiá¹ƒ nagaravare_ti uá¹‡á¹‡ate bhÅ«n
meghodaraá¹ƒ lihantehi viya accuggatehi pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rÄ• dÄ«hi uá¹‡á¹‡ate utt
__paá¹‡á¹‡akate_ti evaá¹ƒnÄ• make nagare.

<766> __nÄ«luppalahatthaka_nti kuvalayakalÄ• paá¹ƒ.

<773> __odÄ• tamÅ«laka_nti setamÅ«laá¹ƒ, bhisamÅ«lÄ• naá¹ƒ dhavalatÄ• ya vuttaá¹ƒ, p
vadati. tenÄ• ha ``haritapattaâ€™â€™ ntiÄ• di. tattha __haritapatta_nti nÄ«lapattaá¹ƒ. avija
hi padumassa bÄ• hirapattÄ• ni haritavaá¹‡á¹‡Ä• ni eva honti. __udakasmiá¹ƒ sare jÄ• ta_n
jÄ• taá¹ƒ, saroruhanti attho.

<780> __sumanÄ• _ti evaá¹ƒnÄ• mÄ• . __sumanassÄ• _ti sundaracittassa. __sumanamak

jÄ• tisumanapupphamakuá¸·Ä• ni. __dantavaá¹‡á¹‡Ä• nÄ«_ti sajjukaá¹ƒ ullikhitahatthidanta

evaá¹ƒ tÄ• hi attanÄ• katakamme kathite thero tÄ• saá¹ƒ anupubbiá¹ƒ kathaá¹ƒ kathetvÄ• saccapariyosÄ• ne sÄ• sabbÄ• pi sahaparivÄ• rÄ• sotÄ• pannÄ• ahesuá¹ƒ. thero taá¹ƒ pa Ä• gantvÄ• bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampa desesi. sÄ• dhammadesanÄ• mahÄ• janassa sÄ• tthikÄ• jÄ• tÄ• ti.

caturitthivimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. ambavimÄ• navaá¹‡á¹‡anÄ•

__dibbaá¹ƒ_ \Be 182/ \Ee 198/ __te ambavanaá¹ƒ ramma_nti ambavimÄ• naá¹ƒ. tassa kÄ• sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±atarÄ• upÄ• sikÄ• mahapphalataá¹ƒ mahÄ• nisaá¹ƒsataÃ±ca \Ne 166/ sutvÄ• chandajÄ• tÄ• bhagavantaá¹ƒ ``ahaá¹ƒ, bhante, ekaá¹ƒ Ä• vÄ• saá¹ƒ kÄ• retukÄ• mÄ• , icchÄ• mi tÄ• disaá¹ƒ okÄ• saá¹ƒ bhagavÄ• bhikkhÅ« Ä• á¹‡Ä• pesi, bhikkhÅ« tassÄ• okÄ• saá¹ƒ dassesuá¹ƒ. sÄ• tattha ra kÄ• retvÄ• tassa samantato ambarukkhe ropesi. so Ä• vÄ• so samantato ambapantÄ«hi pa muttÄ• jÄ• lasadisavÄ• lukÄ• kiá¹‡á¹‡apaá¹‡á¸• arabhÅ«mibhÄ• go ativiya manoharo ahos nÄ• nÄ• vaá¹‡á¹‡ehi vatthehi pupphadÄ• magandhadÄ• mÄ• dÄ«hi ca devavimÄ• naá¹ƒ vi Ä• ropetvÄ• ambarukkhe ca ahatehi vatthehi veá¹-hetvÄ• saá¹…ghassa niyyÄ• desi.

sÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbatti, tassÄ• mahantaá¹ƒ vi ambavanaparikkhittaá¹ƒ. sÄ• tattha accharÄ• gaá¹‡aparivÄ• ritÄ• dibbasampattiá¹ƒ anubh mahÄ• moggallÄ• no upagantvÄ• imÄ• hi gÄ• thÄ• hi pucchi ---

783__._ á¹• 21 ``dibbaá¹ƒ te ambavanaá¹ƒ rammaá¹ƒ, pÄ• sÄ• dettha mahallako.

nÄ• nÄ• tÅ«riyasaá¹…ghuá¹-á¹-ho, accharÄ• gaá¹‡aghosito ||

784__._ á¹• 21 ``padÄ«po cettha jalati, niccaá¹ƒ sovaá¹‡á¹‡ayo mahÄ• .

dussaphalehi rukkhehi, samantÄ• parivÄ• rito ||

785__._ ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™

787__._ ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

788__._ á¹• 21 ``ahaá¹ƒ \Ee 199/ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• man

vihÄ• raá¹ƒ saá¹…ghassa kÄ• resiá¹ƒ, ambehi parivÄ• ritaá¹ƒ ||

789__._ á¹• 21 ``pariyosite \Be 183/ vihÄ• re, kÄ• rente niá¹-á¹-hite mahe.

ambehi chÄ• dayitvÄ• na, katvÄ• dussamaye phale ||

790__._ á¹• 21 ``padÄ«paá¹ƒ tattha jÄ• letvÄ• , bhojayitvÄ• gaá¹‡uttamaá¹ƒ.

niyyÄ• desiá¹ƒ taá¹ƒ saá¹…ghassa, pasannÄ• sehi pÄ• á¹‡ibhi ||

791__._ á¹• 21 ``tena \Ne 167/ me ambavanaá¹ƒ rammaá¹ƒ, pÄ• sÄ• dettha mahallako.

nÄ• nÄ• tÅ«riyasaá¹…ghuá¹-á¹-ho, accharÄ• gaá¹‡aghosito ||

792__._ á¹• 21 ``padÄ«po cettha jalati, niccaá¹ƒ sovaá¹‡á¹‡ayo mahÄ• .

dussaphalehi rukkhehi, samantÄ• parivÄ• rito ||

793__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

sÄ• devatÄ• byÄ• kÄ• si.

<783> tattha __mahallako_ti mahanto Ä• yÄ• mavitthÄ• rehi ubbedhena ca vipulo, uá¸·Ä• r
__accharÄ• gaá¹‡aghosito_ti taá¹ƒ pamodituá¹ƒ saá¹…gÄ«tivasena ceva piyasallÄ• pavase
samugghosito.

<784> __padÄ«po cettha jalatÄ«_ti sÅ«riyarasmisamujjalakiraá¹‡avitÄ• no ratanappadÄ«p
pÄ• sÄ• de abhijalati. __dussaphalehÄ«_ti dussÄ• ni phalÄ• ni etesanti dussaphalÄ• . tehi
samuggiriyamÄ• nadibbavatthehÄ«ti attho.

<789> __kÄ• rente niá¹-á¹-hite mahe_ti katapariyositassa vihÄ• rassa mahe pÅ«jÄ• ya karÄ
dussamaye phale_ti dusseyeva tesaá¹ƒ ambÄ• naá¹ƒ phalaá¹ƒ katvÄ• .

<790> __gaá¹‡uttama_nti gaá¹‡Ä• naá¹ƒ uttamaá¹ƒ bhagavato sÄ• vakasaá¹…ghaá¹ƒ. __n
sampaá¹-icchÄ• pesiá¹ƒ, adÄ• sinti attho. sesaá¹ƒ vuttanayameva.

ambavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. pÄ«tavimÄ• navaá¹‡á¹‡anÄ•

__pÄ«tavatthe_ \Be 184/ \Ee 200/ __pÄ«tadhaje_ti pÄ«tavimÄ• naá¹ƒ. tassa kÄ• uppatti?
raÃ±Ã±Ä• ajÄ• tasattunÄ• attanÄ• paá¹-iladdhÄ• bhagavato sarÄ«radhÄ• tuyo gahetvÄ•
rÄ• jagahavÄ• sinÄ« \Ne 168/ aÃ±Ã±atarÄ• upÄ• sikÄ• pÄ• tova katasarÄ«rapaá¹-ijaggan
pÅ«jessÄ• mÄ«â€™â€™ ti yathÄ• laddhÄ• ni cattÄ• ri kosÄ• takÄ«pupphÄ• ni gahetvÄ• s
maggaparissayaá¹ƒ anupadhÄ• retvÄ• va thÅ«pÄ• bhimukhÄ« gacchati. atha naá¹ƒ taruá¹‡
abhidhÄ• vantÄ« vegena Ä• patitvÄ• siá¹…gena paharitvÄ• jÄ«vitakkhayaá¹ƒ pÄ• pesi. sÄ
tÄ• vatiá¹ƒsabhavane nibbattantÄ« sakkassa devaraÃ±Ã±o uyyÄ• nakÄ«á¸·Ä• ya gacchant
aá¸• á¸• hatiyÄ• naá¹ƒ nÄ• á¹-akakoá¹-Ä«naá¹ƒ majjhe attano sarÄ«rapabhÄ• ya tÄ• sabb
pÄ• turahosi. taá¹ƒ disvÄ• sakko devarÄ• jÄ• vimhitacitto acchariyabbhutajÄ• to ``kÄ«dise
kammunÄ• ayaá¹ƒ edisiá¹ƒ sumahatiá¹ƒ deviddhimupÄ• gatÄ• â€™â€™ ti taá¹ƒ imÄ• hi g

795__._ á¹• 21 ``pÄ«tavatthe pÄ«tadhaje, pÄ«tÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tacandanalittaá¹…ge, pÄ«tauppalamÄ• linÄ« ||

796__._ á¹• 21 ``pÄ«tapÄ• sÄ• dasayane, pÄ«tÄ• sane pÄ«tabhÄ• jane.

pÄ«tachatte pÄ«tarathe, pÄ«tasse pÄ«tabÄ«jane ||

797__._ á¹• 21 ``kiá¹ƒ kammamakarÄ« bhadde, pubbe mÄ• nusake bhave.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

sÄ• pissa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

798__._ á¹• 21 ``kosÄ• takÄ« nÄ• ma latatthi bhante, tittikÄ• anabhicchitÄ• .

tassÄ• cattÄ• ri pupphÄ• ni, thÅ«paá¹ƒ abhihariá¹ƒ ahaá¹ƒ ||

799__._ á¹• 21 ``satthu sarÄ«ramuddissa, vippasannena cetasÄ• .

nÄ• ssa maggaá¹ƒ avekkhissaá¹ƒ, na taggamanasÄ• satÄ« ||

800__._ á¹• 21 ``tato \Be 185/ maá¹ƒ avadhÄ« gÄ• vÄ«, thÅ«paá¹ƒ apattamÄ• nasaá¹ƒ.

taÃ±cÄ• haá¹ƒ abhisaÃ±ceyyaá¹ƒ, bhiyyo nÅ«na ito siyÄ• ||

801__._ á¹• 21 ``tena \Ee 201/ \Ne 169/ kammena devinda, maghavÄ• devakuÃ±jara.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, tava sahabyamÄ• gatÄ• â€™â€™ ti ||

795-6__._ tattha __pÄ«tacandanalittaá¹…ge_ti suvaá¹‡á¹‡avaá¹‡á¹‡ena candanena anulitta
__pÄ«tapÄ• sÄ• dasayane_ti sabbasovaá¹‡á¹‡amayena pÄ• sÄ• dena suvaá¹‡á¹‡aparikkh
evaá¹ƒ sabbattha heá¹-á¹-hÄ• upari ca pÄ«tasaddena suvaá¹‡á¹‡ameva gahitanti daá¹-á¹-h

<798> __latatthÄ«_ti latÄ• atthi. __bhante_ti sakkaá¹ƒ devarÄ• jÄ• naá¹ƒ gÄ• ravena Ä• la
na abhikaá¹…khitÄ• .

<799> __sarÄ«ra_nti sarÄ«rabhÅ«taá¹ƒ dhÄ• tuá¹ƒ. avayave cÄ• yaá¹ƒ samudÄ• yavohÄ•
á¸• aá¸• á¸• ho, samuddo diá¹-á¹-hoâ€™â€™ ti ca. __assÄ• _ti gorÅ«passa. __magga_nti Ä
avekkhissa_nti na olokayiá¹ƒ. kasmÄ• ? __na taggamanasÄ• satÄ«_ti, tassaá¹ƒ gÄ• viyaá¹
na hontÄ«, aÃ±Ã±adatthu bhagavato thÅ«pagatamanÄ• eva samÄ• nÄ• ti attho. ``tadaá¹…
pÄ• á¹-ho, tadaá¹…ge tassa bhagavato dhÄ• tuyÄ• aá¹…ge mano etissÄ• ti tadaá¹…gama
tadÄ• tassÄ• maggaá¹ƒ nÄ• vekkhissanti dasseti.

<800> __thÅ«paá¹ƒ apattamÄ• nasa_nti thÅ«paá¹ƒ cetiyaá¹ƒ asampattaajjhÄ• sayaá¹ƒ, ma
ajjhÄ• sayo manoratho. ``thÅ«paá¹ƒ upagantvÄ• pupphehi pÅ«jessÄ• mÄ«â€™â€™ ti upp
asampuá¹‡á¹‡atÄ• ya evaá¹ƒ vuttaá¹ƒ. thÅ«paá¹ƒ cetiyaá¹ƒ pana pupphehi pÅ«janacittaá¹ƒ
devaloke uppanna. __taÃ±cÄ• haá¹ƒ abhisaÃ±ceyya_nti \Ee 202/ taÃ±ce ahaá¹ƒ abhisaÃ±c
hi puÃ±Ã±aá¹ƒ ahaá¹ƒ thÅ«paá¹ƒ abhigantvÄ• yathÄ• dhippÄ• yaá¹ƒ pÅ«janena sammade
attho. __bhiyyo nÅ«na ito siyÄ• _ti ito yathÄ• laddhasampattitopi bhiyyo upari uttaritarÄ• sa
maÃ±Ã±eti attho.

<801> __maghavÄ• _ \Be 186/ __devakuÃ±jarÄ• _ti Ä• lapanaá¹ƒ. tattha __devakuÃ±jarÄ•
sabbabalaparakkamÄ• divisesehi devesu kuÃ±jarasadiso. __sahabya_nti sahabhÄ• vaá¹ƒ.

802__._ á¹• 21 ``idaá¹ƒ sutvÄ• tidasÄ• dhipati, maghavÄ• devakuÃ±jaro.

tÄ• vatiá¹ƒse pasÄ• dento, mÄ• taliá¹ƒ etadabravÄ«â€™â€™ ti || ---

idaá¹ƒ \Ne 170/ dhammasaá¹…gÄ• hakavacanaá¹ƒ. tato sakko mÄ• talipamukhassa devaga
dhammaá¹ƒ desesi ---

803__._ á¹• 21 ``passa mÄ• tali accheraá¹ƒ, cittaá¹ƒ kammaphalaá¹ƒ idaá¹ƒ.

appakampi kataá¹ƒ deyyaá¹ƒ, puÃ±Ã±aá¹ƒ hoti mahapphalaá¹ƒ ||

804__._ á¹• 21 ``natthi citte pasannamhi, appakÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake ||

805__._ á¹• 21 ``ehi mÄ• tali amhepi, bhiyyo bhiyyo mahemase.

tathÄ• gatassa dhÄ• tuyo, sukho puÃ±Ã±Ä• namuccayo ||

806__._ á¹• 21 ``tiá¹-á¹-hante nibbute cÄ• pi, same citte samaá¹ƒ phalaá¹ƒ.

cetopaá¹‡idhihetuhi, sattÄ• gacchanti suggatiá¹ƒ ||

807__._ á¹• 21 ``bahÅ«naá¹ƒ vata atthÄ• ya, uppajjanti tathÄ• gatÄ• .

yattha kÄ• raá¹ƒ karitvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• â€™â€™ ti ||

<802> tattha __pasÄ• dento_ti pasanne karonto, ratanattaye saddhaá¹ƒ uppÄ• dentoti atth

<803> __citta_nti vicittaá¹ƒ acinteyyaá¹ƒ. __kammaphala_nti deyyadhammassa anuá¸·Ä• r
ca cittasampattiyÄ• ca uá¸·Ä• rassa puÃ±Ã±akammassa phalaá¹ƒ passÄ• ti yojanÄ• . __ap
puÃ±Ã±aá¹ƒ hoti mahapphala_nti ettha __kata_nti kÄ• ravasena sakkÄ• ravasena \Ee 203/
__deyya_nti dÄ• tabbavatthuá¹ƒ. __puÃ±Ã±a_nti tathÄ• pavattaá¹ƒ puÃ±Ã±akammaá¹ƒ.

<804> idÄ• ni \Be 187/ yattha appakampi kataá¹ƒ puÃ±Ã±aá¹ƒ mahapphalaá¹ƒ hoti, taá¹ƒ p
dassento __ ``natthi citte pasannamhÄ«â€™â€™ _ti gÄ• thamÄ• ha. taá¹ƒ suviÃ±Ã±eyyam

805-6__._ __amhepÄ«_ti mayampi. __mahemase_ti mahÄ• mase pÅ«jÄ• mase. __cetopaá
sammadeva á¹-hapananimittaá¹ƒ, attasammÄ• paá¹‡idhÄ• nenÄ• ti attho. tenÄ• ha bhagav

``na \Ne 171/ taá¹ƒ mÄ• tÄ• pitÄ• kayirÄ• , aÃ±Ã±e vÄ• pi ca Ã±Ä• takÄ• .

sammÄ• paá¹‡ihitaá¹ƒ cittaá¹ƒ, seyyaso naá¹ƒ tato kareâ€™â€™ ti || (Dhp 43).

evaÃ±ca pana vatvÄ• sakko devÄ• namindo uyyÄ• nakÄ«á¸·Ä• ya ussÄ• haá¹ƒ paá¹-ippas

paá¹-inivattitvÄ• attanÄ• abhiá¹‡haá¹ƒ pÅ«janeyyaá¹-á¹-hÄ• nabhÅ«te cÅ«á¸·Ä• maá¹‡ice
akÄ• si. atha aparena samayena devacÄ• rikaá¹ƒ gatassa Ä• yasmato nÄ• radattherassa ta
kathesi, thero dhammasaá¹…gÄ• hakÄ• naá¹ƒ Ä• rocesi, te tathÄ• naá¹ƒ saá¹…gahaá¹ƒ Ä

pÄ«tavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. ucchuvimÄ• navaá¹‡á¹‡anÄ•

__obhÄ• sayitvÄ• pathaviá¹ƒ sadevaka_nti ucchuvimÄ• naá¹ƒ. taá¹ƒ heá¹-á¹-hÄ• ucchuvi
aá¹-á¹-huppattito ca sadisameva. kevalaá¹ƒ tattha sassu suá¹‡isaá¹ƒ pÄ«á¹-hakena paharit
leá¸• á¸• unÄ• ti ayameva viseso. vatthuno pana bhinnattÄ• ubhayampi visuá¹ƒyeva saá¹…
veditabbaá¹ƒ.

808__._ á¹• 21 ``obhÄ• sayitvÄ• pathaviá¹ƒ sadevakaá¹ƒ, atirocasi candimasÅ«riyÄ• viya.

siriyÄ• ca vaá¹‡á¹‡ena yasena tejasÄ• , brahmÄ• va deve tidase sahindake ||

809__._ á¹• 21 ``pucchÄ• mi \Be 188/ \Ee 204/ taá¹ƒ uppalamÄ• ladhÄ• rinÄ«, Ä• veá¸·inÄ«

alaá¹…kate uttamavatthadhÄ• rinÄ«, kÄ• tvaá¹ƒ subhe devate vandase mamaá¹ƒ ||

810__._ á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure kammamakÄ• si attanÄ• , manussabhÅ«tÄ• purimÄ• ya

dÄ• naá¹ƒ suciá¹‡á¹‡aá¹ƒ atha sÄ«lasaÃ±Ã±amaá¹ƒ, kenupapannÄ• sugatiá¹ƒ yasassinÄ«

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

Ä• yasmÄ• mahÄ• moggallÄ• natthero pucchi. tato devatÄ• imÄ• hi gÄ• thÄ• hi byÄ• kÄ•

811__._ á¹• 21 ``idÄ• ni \Ne 172/ bhante imameva gÄ• maá¹ƒ, piá¹‡á¸• Ä• ya amhÄ• kaá¹ƒ

tato te ucchussa adÄ• siá¹ƒ khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• ||

812__._ á¹• 21 ``sassu ca pacchÄ• anuyuÃ±jate mamaá¹ƒ, kahaá¹ƒ nu ucchuá¹ƒ vadhuke

na chaá¸• á¸• itaá¹ƒ no pana khÄ• ditaá¹ƒ mayÄ• , santassa bhikkhussa sayaá¹ƒ adÄ• saha

813__._ á¹• 21 `` `tuyhaá¹ƒ nvidaá¹ƒ issariyaá¹ƒ atho mamaâ€™, itissÄ• sassu paribhÄ• sa

leá¸• á¸• uá¹ƒ gahetvÄ• pahÄ• raá¹ƒ adÄ• si me, tato cutÄ• kÄ• lakatÄ• mhi devatÄ• ||

814__._ á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kammaá¹ƒ anubl

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

815__._ á¹• 21 ``tadeva \Be 189/ kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kamma

devindaguttÄ• tidasehi rakkhitÄ• , samappitÄ• kÄ• maguá¹‡ehi paÃ±cahi ||

816__._ á¹• 21 ``etÄ• disaá¹ƒ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• vipÄ• kÄ• mama uc

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

817__._ á¹• 21 ``etÄ• disaá¹ƒ \Ee 205/ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• jutikÄ• mar

devindaguttÄ• tidasehi rakkhitÄ• , sahassanettoriva nandane vane ||

818__._ á¹• 21 ``tuvaÃ±ca bhante anukampakaá¹ƒ viduá¹ƒ, upecca vandiá¹ƒ kusalaÃ±ca pu

tato te ucchussa adÄ• siá¹ƒ khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• â€™â€™ t

sesaá¹ƒ vuttasadisamevÄ• ti.

ucchuvimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. vandanavimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Ne 173/ __vaá¹‡á¹‡enÄ• _ti vandanavimÄ• naá¹ƒ. tassa kÄ• uppatti? bh
viharati jetavane anÄ• thapiá¹‡á¸• ikassa Ä• rÄ• me. tena samayena sambahulÄ• bhikkhÅ«
gÄ• makÄ• vÄ• se vassaá¹ƒ vasitvÄ• vutthavassÄ• pavÄ• retvÄ• senÄ• sanaá¹ƒ paá¹-isÄ
sÄ• vatthiá¹ƒ uddissa bhagavantaá¹ƒ dassanatthÄ• ya gacchantÄ• aÃ±Ã±atarassa gÄ• ma
tattha aÃ±Ã±atarÄ• itthÄ« te bhikkhÅ« disvÄ• pasannacittÄ• saÃ±jÄ• tagÄ• ravabahumÄ•
vanditvÄ• sirasmiá¹ƒ aÃ±jaliá¹ƒ paggayha yÄ• va dassanÅ«pacÄ• rÄ• pasÄ• dasommÄ• r
aá¹-á¹-hÄ• si \Be 190/. sÄ• aparena samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu nibbatti. a
dibbasampattiá¹ƒ anubhavantiá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no imÄ• hi gÄ• thÄ• hi paá

819__._ ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€

822__._ ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

823__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , disvÄ• na samaá¹‡e sÄ«lavante.

pÄ• dÄ• ni \Ee 206/ vanditvÄ• manaá¹ƒ pasÄ• dayiá¹ƒ, vittÄ• cahaá¹ƒ aÃ±jalikaá¹ƒ akÄ• s

824__._ á¹• 04 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si.

<823> tattha __samaá¹‡e_ti samitapÄ• pe. __sÄ«lavante_ti sÄ«laguá¹‡ayutte. __manaá¹ƒ
``sÄ• dhurÅ«pÄ• vatime ayyÄ• dhammacÄ• rino samacÄ• rino brahmacÄ• rinoâ€™â€™ ti
pasÄ• desiá¹ƒ. __vittÄ• cahaá¹ƒ aÃ±jalikaá¹ƒ akÄ• si_nti tuá¹-á¹-hÄ• somanassajÄ• tÄ• a
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pasÄ• davikasitÄ• ni akkhÄ«ni ummÄ«letvÄ• dassanamattan
bahÅ«pakÄ• raá¹ƒ, pageva vandanÄ• ti. tenÄ• ha __ ``tena metÄ• diso vaá¹‡á¹‡oâ€™â€™
vuttanayameva.

vandanavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. rajjumÄ• lÄ• vimÄ• navaá¹‡á¹‡anÄ•

__abhikkantena_ \Ne 174/ __vaá¹‡á¹‡enÄ• _ti rajjumÄ• lÄ• vimÄ• naá¹ƒ. tassa kÄ• uppatt
viharati jetavane. tena samayena gayÄ• gÄ• make aÃ±Ã±atarassa brÄ• hmaá¹‡assa dhÄ«t
brÄ• hmaá¹‡akumÄ• rassa dinnÄ• patikulaá¹ƒ gatÄ• , tasmiá¹ƒ gehe issariyaá¹ƒ vattentÄ«
tasmiá¹ƒ gehe dÄ• siyÄ• dhÄ«taraá¹ƒ disvÄ• na sahati. diá¹-á¹-hakÄ• lato paá¹-á¹-hÄ• ya l
taá¹-ataá¹-Ä• yamÄ• nÄ• akkosati paribhÄ• sati, khaá¹-akaÃ±cassÄ• deti. yadÄ• pana sÄ
kiccasamatthÄ• jÄ• tÄ• , tadÄ• naá¹ƒ jaá¹‡á¹‡ukapparamuá¹-á¹-hÄ«hi paharateva yathÄ•
baddhÄ• ghÄ• tÄ• .

sÄ• kira dÄ• sÄ« kassapadasabalassa kÄ• le tassÄ• sÄ• minÄ« ahosi, itarÄ• dÄ• sÄ«. sÄ
leá¸• á¸• udaá¹‡á¸• Ä• dÄ«hi muá¹-á¹-hiÄ• dÄ«hi \Ee 207/ ca abhiá¹‡haá¹ƒ abhihanati. sÄ•
yathÄ• balaá¹ƒ dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• ``anÄ• gate ahaá¹ƒ sÄ• minÄ« hutvÄ•
vatteyyaâ€™â€™ nti patthanaá¹ƒ á¹-hapesi. atha sÄ• dÄ• sÄ« tato cutÄ• aparÄ• paraá¹ƒ
buddhuppÄ• de vuttanayena gayÄ• gÄ• make brÄ• hmaá¹‡akule nibbattitvÄ• patikulaá¹ƒ g
ahosi. evaá¹ƒ baddhÄ• ghÄ• tatÄ• ya sÄ• taá¹ƒ viheá¹-heti.

evaá¹ƒ viheá¹-hentÄ« akÄ• raá¹‡eneva kesesu gahetvÄ• hatthehi ca pÄ• dehi ca suhataá¹
nhÄ• pitasÄ• laá¹ƒ gantvÄ• khuramuá¹‡á¸• aá¹ƒ kÄ• retvÄ• agamÄ• si. sÄ• minÄ« ``kiá¹ƒ
muá¹‡á¸• anamattena tava vippamokkhoâ€™â€™ ti rajjuá¹ƒ sÄ«se bandhitvÄ• tattha naá¹ƒ
ghÄ• teti, tassÄ• taÃ±ca rajjuá¹ƒ apanetuá¹ƒ na deti. tato paá¹-á¹-hÄ• ya dÄ• siyÄ• ``rajjun
nÄ• maá¹ƒ ahosi.

athekadivasaá¹ƒ satthÄ• paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya
rajjumÄ• lÄ• ya sotÄ• pattiphalÅ«panissayaá¹ƒ, tassÄ• ca brÄ• hmaá¹‡iyÄ• saraá¹‡esu sÄ
disvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di chabbaá¹‡á¹‡Ä•
rajjumÄ• lÄ• pi kho divase divase tÄ• ya tathÄ• viheá¹-hiyamÄ• nÄ• ``kiá¹ƒ me iminÄ• duj
nibbinnarÅ«pÄ• jÄ«vite maritukÄ• mÄ• ghaá¹-aá¹ƒ gahetvÄ• udakatitthaá¹ƒ gacchantÄ« v
anukkamena vanaá¹ƒ pavisitvÄ• bhagavato nisinnarukkhassa avidÅ«re aÃ±Ã±atarassa ruk
bandhitvÄ• pÄ• saá¹ƒ katvÄ• ubbandhitukÄ• mÄ• ito cito ca olokentÄ« addasa bhagavant
pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá¹ƒ uttamadamathasamathamanuppattaá¹ƒ chabbaá¹‡á¹‡a
vissajjentaá¹ƒ. disvÄ• buddhagÄ• ravena Ä• kaá¸• á¸• hiyamÄ• nahadayÄ• \Be 192/ ``kiá¹
mÄ• disÄ• nampi \Ee 208/ dhammaá¹ƒ deseti, yamahaá¹ƒ sutvÄ• ito dujjÄ«vitato mucceyya

atha bhagavÄ• tassÄ• cittÄ• cÄ• raá¹ƒ oloketvÄ• ``rajjumÄ• leâ€™â€™ ti Ä• ha. sÄ• taá
abhisittÄ• pÄ«tiyÄ• nirantaraá¹ƒ phuá¹-á¹-hÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• vanditv
aá¹-á¹-hÄ• si. tassÄ• bhagavÄ• anupubbikathÄ• nupubbakaá¹ƒ catusaccakathaá¹ƒ kathes
patiá¹-á¹-hahi. satthÄ• ``vaá¹-á¹-ati ettako rajjumÄ• lÄ• ya anuggaho, idÄ• nesÄ• kenaci ap
jÄ• tÄ• â€™â€™ ti araÃ±Ã±ato nikkhamitvÄ• gÄ• massa avidÅ«re aÃ±Ã±atarasmiá¹ƒ rukk
attÄ• naá¹ƒ vinipÄ• tetuá¹ƒ abhabbatÄ• ya khantimettÄ• nuddayasampannatÄ• ya ca ``brÄ•
viheá¹-hetu vÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• karotÅ«â€™â€™ ti ghaá¹-ena udakaá¹ƒ gahetvÄ• g
gehadvÄ• re á¹-hito taá¹ƒ disvÄ• ``tvaá¹ƒ ajja udakatitthaá¹ƒ gatÄ• cirÄ• yitvÄ• Ä• gatÄ• ,
ativiya vippasanno, tvaÃ±ca aÃ±Ã±ena Ä• kÄ• rena upaá¹-á¹-hÄ• si, kiá¹ƒ etaâ€™â€™ nti p
pavattiá¹ƒ Ä• cikkhi.

brÄ• hmaá¹‡o tassÄ• vacanaá¹ƒ sutvÄ• tussitvÄ• gehaá¹ƒ gantvÄ• rajjumÄ• lÄ• ya upar
kÄ• tabbaâ€™â€™ nti suá¹‡isÄ• ya vatvÄ• tuá¹-á¹-hamÄ• naso sÄ«ghataraá¹ƒ satthu sant
sÄ• darena katapaá¹-isanthÄ• ro satthÄ• raá¹ƒ nimantetvÄ• attano gehaá¹ƒ Ä• netvÄ• paá
bhojanÄ«yena parivisitvÄ• bhagavantaá¹ƒ bhuttÄ• viá¹ƒ onÄ«tapattapÄ• á¹‡iá¹ƒ upasaá¹…
nisÄ«di, suá¹‡isÄ• pissa upasaá¹…kamitvÄ• vanditvÄ• ekamantaá¹ƒ nisÄ«di. gayÄ• gÄ• n
brÄ• hmaá¹‡agahapatikÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• bhagavantaá¹ƒ upasaá¹…kamitvÄ• app
ekamantaá¹ƒ nisÄ«diá¹ƒsu, appekacce sammodanÄ«yaá¹ƒ katvÄ• ekamantaá¹ƒ nisÄ«diá¹ƒ

satthÄ• rajjumÄ• lÄ• ya tassÄ• ca brÄ• hmaá¹‡iyÄ• purimajÄ• tÄ«su katakammaá¹ƒ vitth
sampattaparisÄ• ya anurÅ«paá¹ƒ dhammaá¹ƒ desesi \Ee 209/. taá¹ƒ sutvÄ• brÄ• hmaá¹‡Ä

sannipatito saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hahi. satthÄ• Ä• sanÄ• uá¹-á¹-hahitvÄ• sÄ
brÄ• hmaá¹‡o rajjumÄ• laá¹ƒ dhÄ«tuá¹-á¹-hÄ• ne á¹-hapesi. tassa suá¹‡isÄ• rajjumÄ• laá¹ƒ
yÄ• vajÄ«vaá¹ƒ manÄ• peneva sinehena parihari. rajjumÄ• lÄ• aparabhÄ• ge kÄ• laá¹ƒ kat
accharÄ• sahassaÃ±cassÄ• parivÄ• ro \Be 193/ ahosi. sÄ• saá¹-á¹-hisakaá¹-abhÄ• rappar
paá¹-imaá¹‡á¸• itattabhÄ• vÄ• accharÄ• sahassaparivuttÄ• nandanavanÄ• dÄ«su mahatiá
anubhavamÄ• nÄ• pamuditamanÄ• vicarati. athÄ• yasmÄ• mahÄ• moggallÄ• no devacÄ•
dibbÄ• nubhÄ• vena mahatiyÄ• deviddhiyÄ• vijjotamÄ• naá¹ƒ disvÄ• tÄ• ya katakammaá

826__._ á¹• 21 ``abhikkantena \Ne 176/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

hatthe pÄ• de ca viggayha, naccasi suppavÄ• dite ||

827__._ á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

828__._ á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• gandhÄ• pavÄ• yanti, sucigandhÄ• manoramÄ• ||

829__._ á¹• 21 ``vivattamÄ• nÄ• kÄ• yena, yÄ• veá¹‡Ä«su piá¸·andhanÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

830__._ á¹• 21 ``vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• , vÄ• tena sampakampitÄ• .

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

831__._ á¹• 21 ``yÄ• pi te sirasmiá¹ƒ mÄ• lÄ• , sucigandhÄ• manoramÄ• .

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

832__._ á¹• 21 ``ghÄ• yase taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<826> tattha __hatthe pÄ• de ca viggayhÄ• _ti hatthe ca pÄ• de ca vividhehi Ä• kÄ• rehi ga
pupphamuá¹-á¹-hipupphaÃ±jaliÄ• dibhedassa sÄ• khÄ• bhinayassa dassanavasena vividhe

samapÄ• dÄ• dÄ«nampi á¹-hÄ• navisesÄ• naá¹ƒ dassanavasena vividhehi Ä• kÄ• rehi pÄ•
ca-saddena \Ee 210/ sÄ• khÄ• bhinayaá¹ƒ saá¹…gaá¹‡hÄ• ti. __naccasÄ«_ti naá¹-asi. __yÄ
vuttanayavasena naccaá¹ƒ karosÄ«ti attho. __suppavÄ• dite_ti sundare pavajjane sati tava
anurÅ«pavasena vÄ«á¹‡Ä• vaá¹ƒsamudiá¹…gatÄ• á¸·Ä• dike vÄ• diyamÄ• ne, paÃ±caá¹…
sesaá¹ƒ heá¹-á¹-hÄ• vimÄ• ne vuttanayameva.

evaá¹ƒ \Be 194/ therena pucchitÄ• sÄ• devatÄ• attano purimajÄ• tiÄ• diá¹ƒ imÄ• hi gÄ• t

833__._ á¹• 21 ``dÄ• sÄ« \Ne 177/ ahaá¹ƒ pure Ä• siá¹ƒ, gayÄ• yaá¹ƒ brÄ• hmaá¹‡assahaá

appapuÃ±Ã±Ä• alakkhikÄ• , rajjumÄ• lÄ• ti maá¹ƒ viduá¹ƒ ||

834__._ á¹• 21 ``akkosÄ• naá¹ƒ vadhÄ• naÃ±ca, tajjanÄ• ya ca uggatÄ• .

kuá¹-aá¹ƒ gahetvÄ• nikkhamma, agaÃ±chiá¹ƒ udahÄ• riyÄ• ||

835__._ á¹• 21 ``vipathe kuá¹-aá¹ƒ nikkhipitvÄ• , vanasaá¹‡á¸• aá¹ƒ upÄ• gamiá¹ƒ.

`idhevÄ• haá¹ƒ marissÄ• mi, ko attho jÄ«vitena meâ€™ ||

836__._ á¹• 21 ``daá¸·haá¹ƒ pÄ• saá¹ƒ karitvÄ• na, Ä• sumbhitvÄ• na pÄ• dape.

tato disÄ• vilokesiá¹ƒ, `ko nu kho vanamassitoâ€™ ||

837__._ á¹• 21 ``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, sabbalokahitaá¹ƒ muniá¹ƒ.

nisinnaá¹ƒ rukkhamÅ«lasmiá¹ƒ, jhÄ• yantaá¹ƒ akutobhayaá¹ƒ ||

838__._ á¹• 21 ``tassÄ• me ahu saá¹ƒvego, abbhuto lomahaá¹ƒsano.

`ko nu kho vanamassito, manusso udÄ• hu devatÄ• â€™ ||

839__._ á¹• 21 ``pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá¹ƒ, vanÄ• nibbanamÄ• gataá¹ƒ.

disvÄ• mano me pasÄ«di, nÄ• yaá¹ƒ yÄ• disakÄ«diso ||

840__._ á¹• 21 ``guttindriyo jhÄ• narato, abahiggatamÄ• naso.

hito sabbassa lokassa, buddho ayaá¹ƒ bhavissati ||

841__._ á¹• 21 ``bhayabheravo durÄ• sado, sÄ«hova guhamassito.

dullabhÄ• yaá¹ƒ dassanÄ• ya, pupphaá¹ƒ odumbaraá¹ƒ yathÄ• ||

842__._ á¹• 21 ``so \Ee 211/ maá¹ƒ mudÅ«hi vÄ• cÄ• hi, Ä• lapitvÄ• tathÄ• gato.

rajjumÄ• leti maá¹ƒvoca, saraá¹‡aá¹ƒ gaccha tathÄ• gataá¹ƒ ||

843__._ á¹• 21 ``tÄ• haá¹ƒ \Be 195/ \Ne 178/ giraá¹ƒ suá¹‡itvÄ• na, nelaá¹ƒ atthavatiá¹ƒ su

saá¹‡haá¹ƒ muduÃ±ca vagguÃ±ca, sabbasokÄ• panÅ«danaá¹ƒ ||

844__._ á¹• 21 ``kallacittaÃ±ca maá¹ƒ Ã±atvÄ• , pasannaá¹ƒ suddhamÄ• nasaá¹ƒ.

hito sabbassa lokassa, anusÄ• si tathÄ• gato ||

845__._ á¹• 21 ``idaá¹ƒ dukkhanti maá¹ƒvoca, ayaá¹ƒ dukkhassa sambhavo.

dukkhanirodho maggo ca, aÃ±jaso amatogadho ||

846__._ á¹• 21 ``anukampakassa kusalassa, ovÄ• damhi ahaá¹ƒ á¹-hitÄ• .

ajjhagÄ• amataá¹ƒ santiá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

847__._ á¹• 21 ``sÄ• haá¹ƒ avaá¹-á¹-hitÄ• pemÄ• , dassane avikampinÄ«.

mÅ«lajÄ• tÄ• ya saddhÄ• ya, dhÄ«tÄ• buddhassa orasÄ• ||

848__._ á¹• 21 ``sÄ• haá¹ƒ ramÄ• mi kÄ«á¸·Ä• mi, modÄ• mi akutobhayÄ• .

dibbamÄ• laá¹ƒ dhÄ• rayÄ• mi, pivÄ• mi madhumaddavaá¹ƒ ||

849__._ á¹• 21 ``saá¹-á¹-hitÅ«riyasahassÄ• ni, paá¹-ibodhaá¹ƒ karonti me.

Ä• á¸·ambo gaggaro bhÄ«mo, sÄ• dhuvÄ• dÄ« ca saá¹ƒsayo ||

850__._ á¹• 21 ``pokkharo ca suphasso ca, viá¹‡Ä• mokkhÄ• ca nÄ• riyo.

nandÄ• ceva sunandÄ• ca, soá¹‡adinnÄ• sucimhitÄ• ||

851__._ á¹• 21 ``alambusÄ• missakesÄ« ca, puá¹‡á¸• arÄ«kÄ• tidÄ• ruá¹‡Ä«.

eá¹‡Ä«phassÄ• suphassÄ• ca, subhaddÄ• muduvÄ• dinÄ« ||

852__._ á¹• 21 ``etÄ• caÃ±Ã±Ä• ca seyyÄ• se, accharÄ• naá¹ƒ pabodhikÄ• .

tÄ• maá¹ƒ kÄ• lenupÄ• gantvÄ• , abhibhÄ• santi devatÄ• ||

853__._ á¹• 21 ``handa naccÄ• ma gÄ• yÄ• ma, handa taá¹ƒ ramayÄ• mase.

nayidaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, katapuÃ±Ã±Ä• namevidaá¹ƒ ||

854__._ á¹• 21 ``asokaá¹ƒ \Be 196/ \Ne 179/ nandanaá¹ƒ rammaá¹ƒ, tidasÄ• naá¹ƒ mahÄ•

sukhaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, idha natthi parattha ca ||

855__._ á¹• 21 ``sukhaÃ±ca katapuÃ±Ã±Ä• naá¹ƒ, idha ceva parattha ca.

tesaá¹ƒ \Ee 212/ sahabyakÄ• mÄ• naá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ.

katapuÃ±Ã±Ä• hi modanti, sagge bhogasamaá¹…gino ||

856__._ á¹• 21 ``bahÅ«naá¹ƒ vata atthÄ• ya, uppajjanti tathÄ• gatÄ• .

dakkhiá¹‡eyyÄ• manussÄ• naá¹ƒ, puÃ±Ã±akkhettÄ• namÄ• karÄ• .

yattha kÄ• raá¹ƒ karitvÄ• na, sagge modanti dÄ• yakÄ• â€™â€™ ti ||

<833> tattha __dÄ• sÄ« ahaá¹ƒ pure Ä• si_nti pure purimajÄ• tiyaá¹ƒ ahaá¹ƒ antojÄ• tÄ• c
kassÄ• ti Ä• ha __ ``gayÄ• yaá¹ƒ brÄ• hmaá¹‡assahaâ€™â€™ _nti, gayÄ• nÄ• make gÄ• r
__ha_nti nipÄ• tamattaá¹ƒ. __appapuÃ±Ã±Ä• _ti mandabhÄ• gyÄ• apuÃ±Ã±Ä• . __alakkhi
kÄ• lakaá¹‡á¹‡Ä«. __rajjumÄ• lÄ• ti maá¹ƒ vidu_nti, kese gahetvÄ• Ä• kaá¸• á¸• hanaparik
muá¹‡á¸• ake kate punapi tadatthameva sÄ«se daá¸·haá¹ƒ bandhitvÄ• á¹-hapitarajjukuá¹‡á
``rajjumÄ• lÄ• â€™â€™ ti maá¹ƒ manussÄ• jÄ• niá¹ƒsu.

<834> __vadhÄ• na_nti tÄ• á¸·anÄ• naá¹ƒ. __tajjanÄ• yÄ• _ti bhayasaá¹ƒtajjanena. __ugg
domanassuppattiyÄ• . __udahÄ• riyÄ• _ti udakahÄ• rikÄ• , udakaá¹ƒ Ä• harantÄ« viya hutv

<835> __vipathe_ti apathe, maggato apakkamitvÄ• ti attho. __kvattho_ti ko attho. soyeva v

<836> __daá¸·haá¹ƒ pÄ• saá¹ƒ karitvÄ• nÄ• _ti bandhanapÄ• saá¹ƒ thiraá¹ƒ acchijjanakaá
pÄ• dape_ti viá¹-ape lagganavasena pÄ• dape rukkhe khipitvÄ• . __tato disÄ• vilokesiá¹ƒ, l
imaá¹ƒ vanaá¹ƒ pavisanavasena assito nu kho koci atthi, yato me maraá¹‡antarÄ• yo siyÄ•

<837> __sambuddha_ntiÄ• di \Be 197/ tadÄ• tassÄ• tÄ• dise nicchaye asatipi sabhÄ• vav
\Ne 180/ --- sayameva sammadeva ca sabbassÄ• pi bujjhitabbassa buddhattÄ• __sambudd
mahÄ• karuá¹‡Ä• yogena hÄ«nÄ• dibhedabhinnassa sabbassÄ• pi lokassa ekantahitattÄ•
ubhayalokaá¹ƒ \Ee 213/ munanato __muniá¹ƒ, _ nisajjÄ• vasena kilesÄ• bhisaá¹…khÄ• reh
ca __nisinnaá¹ƒ, _ Ä• rammaá¹‡Å«panijjhÄ• nena lakkhaá¹‡Å«panijjhÄ• nena ca __jhÄ• ya
bhayahetÅ«naá¹ƒ samucchinnattÄ• kutocipi bhayÄ• bhÄ• vato __akutobhaya_nti veditabba

<838> __saá¹ƒvego_ nÄ• ma sahottappaá¹ƒ Ã±Ä• á¹‡aá¹ƒ, so tassÄ• bhagavato dassane
``tassÄ• me ahu saá¹ƒvegoâ€™â€™ _ti.

<839> __pÄ• sÄ• dika_nti pasÄ• dÄ• vahaá¹ƒ,
dvattiá¹ƒsamahÄ• purisalakkhaá¹‡aasÄ«tianubyaÃ±janabyÄ• mappabhÄ• ketumÄ• lÄ• laá¹
attano sarÄ«rasobhÄ• sampattiyÄ• rÅ«pakÄ• yadassanabyÄ• vaá¹-assa janassa sÄ• dhub
pasÄ• dasaá¹ƒvaá¸• á¸• hananti attho. __pasÄ• danÄ«ya_nti
dasabala-catuvesÄ• rajjachaasÄ• dhÄ• raá¹‡aÃ±Ä• á¹‡a-aá¹-á¹-hÄ• rasÄ• veá¹‡ika-buddha
samannÄ• gatÄ• ya dhammakÄ• yasampattiyÄ• sarikkhakajanassa pasÄ«ditabbayuttaá¹ƒ,
kilesavanato apakkamitvÄ• . __nibbanamÄ• gata_nti nittaá¹‡habhÄ• vaá¹ƒ nibbÄ• nameva
__yÄ• disakÄ«diso_ti yo vÄ• so vÄ• , pacurajanoti attho.

840-41__._ manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ aggamaggagopanÄ• ya gopitattÄ• __
aggaphalajjhÄ• nÄ• bhiratiyÄ• __jhÄ• narato_. tato eva bahibhÅ«tehi rÅ«pÄ• diÄ• rammaá
visayajjhatte nibbÄ• ne ca ogÄ• á¸·hacittatÄ• ya __abahiggatamÄ• naso_. micchÄ• gÄ• har
vipallÄ• savantehi micchÄ• diá¹-á¹-hikehi bhÄ• yitabbato tesaÃ±ca bhayajananato __bhayab
payogÄ• sayavipannehi anupagamanÄ«yato ca kenacipi anÄ• sÄ• danÄ«yato ca __durÄ• s
ayaá¹ƒ. __dassanÄ• yÄ• _ti daá¹-á¹-humpi. __pupphaá¹ƒ odumbaraá¹ƒ yathÄ• _ti yathÄ• n
pupphaá¹ƒ dullabhadassanaá¹ƒ, kadÄ• cideva bhaveyya, na vÄ• bhaveyya, evaá¹ƒ Ä«disa
attho.

<842> __so_ \Be 198/ __tathÄ• gato mudÅ«hi vÄ• cÄ• hi_ saá¹‡hÄ• ya vÄ• cÄ• ya __ ``raj
__maá¹ƒ Ä• lapitvÄ• _ Ä• mantetvÄ• __saraá¹‡aá¹ƒ gaccha tathÄ• gata_nti ``tathÄ• Ä• ga
__tathÄ• gataá¹ƒ_ sammÄ• sambuddhaá¹ƒ __saraá¹‡aá¹ƒ gacchÄ• _ti __maá¹ƒ avoca_ ab

843-4__._ __tÄ• ha_nti taá¹ƒ ahaá¹ƒ. __gira_nti vÄ• caá¹ƒ. __nela_nti niddosaá¹ƒ. __atthav
sÄ• tthaá¹ƒ \Ne 181/, ekantahitaá¹ƒ vÄ• . vacÄ«soceyyatÄ• ya __suciá¹ƒ_. akakkhaá¸·atÄ•
veneyyÄ• naá¹ƒ mudubhÄ• vakarattÄ• __mudu_. savanÄ«yabhÄ• vena __vagguá¹ƒ. sabba
Ã±Ä• tibyasanÄ• divasena uppajjanakassa sabbassÄ• pi sokassa vinodanaá¹ƒ giraá¹ƒ sutv
sambandho. sabbametaá¹ƒ dÄ• nakathaá¹ƒ Ä• diá¹ƒ katvÄ• ussakkitvÄ• nekkhamme Ä• n
pavattitaá¹ƒ bhagavato anupubbikathaá¹ƒ sandhÄ• ya vadati. tenevÄ• ha __ ``kallacittaÃ±ca
_tiÄ• di.

tattha __kallacitta_nti kammaniyacittaá¹ƒ, heá¹-á¹-hÄ• pavattitadesanÄ• ya assaddhiyÄ• dA
vigatattÄ• uparidesanÄ• ya bhÄ• janabhÄ• vÅ«pagamanena kammakkhamacittaá¹ƒ, bhÄ•
attho. tenevÄ• ha __ ``pasannaá¹ƒ suddhamÄ• nasaâ€™â€™ _nti. tattha __ ``pasannaâ€™
assaddhiyÄ• pagamamÄ• ha, __ ``suddhamÄ• nasaâ€™â€™ _nti iminÄ• kÄ• macchandÄ•
udaggacittataÃ±ca dasseti. __anusÄ• sÄ«_ti ovadi, sÄ• mukkaá¹ƒsikÄ• ya dhammadesanÄ
pavattinivattiyo upadisÄ«ti attho. tenevÄ• ha __ ``idaá¹ƒ dukkhaâ€™â€™ _ntiÄ• di.
anusÄ• sitÄ• kÄ• radassanaÃ±hetaá¹ƒ.

<845> tattha __idaá¹ƒ dukkhanti maá¹ƒvocÄ• _ti idaá¹ƒ taá¹‡hÄ• vajjaá¹ƒ tebhÅ«makaá¹ƒ
bÄ• dhakasabhÄ• vattÄ• kucchikaá¹ƒ \Ee 215/ hutvÄ• tucchasabhÄ• vattÄ• tathattÄ• ca
mayhaá¹ƒ abhÄ• si. __ayaá¹ƒ dukkhassa sambhavo_ti ayaá¹ƒ Ä• mataá¹‡hÄ• dibhedÄ• ta
sambhavo pabhavo uppatti hetu samudayo ariyasaccanti. __dukkhanirodho_ti dukkhassa sa
asaá¹…khatadhÄ• tu nirodho ariyasaccanti. antadvayassa parivajjanato __aÃ±jaso_
nibbÄ• nagÄ• minipaá¹-ipadÄ• bhÄ• vato __amatogadho_ maggo ariyasaccanti maá¹ƒ avoc

<846> __kusalassÄ• _ti \Be 199/ ovÄ• dadÄ• ne veneyyadamane chekassa, appamÄ• dap
matthakappattiyÄ• anavajjassa. __ovÄ• damhi ahaá¹ƒ á¹-hitÄ• _ti yathÄ• vutte ovÄ• de anu
sikkhÄ• ttayapÄ• ripÅ«riyÄ• saccapaá¹-ivedhena ahaá¹ƒ patiá¹-á¹-hitÄ• . tenÄ• ha __ ``ajjh
nibbÄ• naá¹ƒ padamaccutaâ€™â€™ _nti, idaá¹ƒ ovÄ• de patiá¹-á¹-hÄ• nassa kÄ• raá¹‡ava
maraá¹‡Ä• bhÄ• vato __amataá¹ƒ, _ sabbadukkhavÅ«pasamatÄ• ya __santiá¹ƒ, _ adhigatÄ
__accutaá¹ƒ nibbÄ• naá¹ƒ padaá¹ƒ ajjhagÄ• _ adhigaÃ±chi, sÄ• ekaá¹ƒsena satthu ovÄ• d

<847> __avaá¹-á¹-hitÄ• pemÄ• _ti daá¸·habhattÄ« ratanattaye niccalapasÄ• dasinehÄ• . ka
avikampinÄ«, _ ``sammÄ• sambuddho bhagavÄ• , svÄ• kkhÄ• to dhammo, suppaá¹-ipanno
sammÄ• dassane acalÄ• kenaci acÄ• lanÄ«yÄ• . kena panetaá¹ƒ avikampananti Ä• ha __
__saddhÄ• yÄ• â€™â€™ _ti. ayaá¹ƒ ``itipi so bhagavÄ• arahaâ€™â€™ ntiÄ• dinÄ• (MN I

sammÄ• sambuddhe, ``svÄ• kkhÄ• to bhagavatÄ• dhammÄ• â€™ tiÄ• dinÄ• tassa dhamm
sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• tassa saá¹…ghe ca saccÄ• bhisamayasaá¹…khÄ•
saddhÄ• , tÄ• ya ahaá¹ƒ avikampinÄ«ti dasseti. tato eva __dhÄ«tÄ• buddhassa orasÄ• _ti
vÄ• yÄ• majanitÄ• bhijÄ• titÄ• ya orasaputtÄ«.

<848> __sÄ• haá¹ƒ ramÄ• mÄ«_ti sÄ• ahaá¹ƒ tadÄ• ariyÄ• ya jÄ• tiyÄ• idÄ• ni devÅ«pa
phalaratiyÄ• ca ramÄ• mi, kÄ• maguá¹‡aratiyÄ• __kÄ«á¸·Ä• mi, _ ubhayenÄ• pi __modÄ•
apagatattÄ• __akutobhayÄ• . madhumaddava_nti madhusaá¹…khÄ• taá¹ƒ maddavakaraá¹
sarÄ«rassa sarassa ca mudubhÄ• vÄ• vahaá¹ƒ gandhapÄ• naá¹ƒ sandhÄ• ya vadati. ``mad
paá¹-hanti, Ä• davaá¹ƒ yÄ• vadavaá¹ƒ yÄ• vadeva davatthaá¹ƒ madhuraá¹ƒ pivÄ• mÄ«ti att

<849> __puÃ±Ã±akkhettÄ• namÄ• karÄ• _ti sadevakassa lokassa puÃ±Ã±akkhettabhÅ«tÄ
maggaphalaá¹-á¹-hÄ• naá¹ƒ ariyasaá¹…ghassa Ä• karÄ• uppattiá¹-á¹-hÄ• naá¹ƒ tathÄ• gat
puÃ±Ã±akkhette. sesaá¹ƒ vuttanayameva.

athÄ• yasmÄ• \Be 200/ mahÄ• moggallÄ• no attanÄ• ca devatÄ• ya ca pavattitaá¹ƒ imaá¹
manussalokaá¹ƒ Ä• gantvÄ• bhagavato Ä• rocesi. bhagavÄ• tamatthaá¹ƒ aá¹-á¹-huppattiá
dhammaá¹ƒ desesi. sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

rajjumÄ• lÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

dvÄ• dasavatthupaá¹-imaá¹‡á¸• itassa catutthassa maÃ±jiá¹-á¹-hakavaggassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca itthivimÄ• navaá¹‡á¹‡anÄ• .

2. purisavimÄ• naá¹ƒ

5. mahÄ• rathavaggo

1. maá¹‡á¸• Å«kadevaputtavimÄ• navaá¹‡á¹‡anÄ•

mahÄ• rathavagge \Be 201/ \Ne 183/ __ko me vandati pÄ• dÄ• nÄ«_ti maá¹‡á¸• Å«kadeva
uppatti? bhagavÄ• \Ee 217/ campÄ• yaá¹ƒ viharati gaggarÄ• ya pokkharaá¹‡iyÄ• tÄ«re. so
buddhÄ• ciá¹‡á¹‡aá¹ƒ mahÄ• karuá¹‡Ä• samÄ• pattiá¹ƒ samÄ• pajjitvÄ• tato vuá¹-á¹-hÄ• y

volokento addasa ``ajja mayi sÄ• yanhasamaye dhammaá¹ƒ desente eko maá¹‡á¸• Å«ko m
parÅ«pakkamena maritvÄ• devaloke nibbattitvÄ• mahatÄ• devaparivÄ• rena mahÄ• janas
tattha bahÅ«naá¹ƒ dhammÄ• bhisamayo bhavissatÄ«â€™â€™ ti disvÄ• pubbaá¹‡hasamay
pattacÄ«varamÄ• dÄ• ya mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ campÄ• nagaraá¹ƒ piá¹
bhikkhÅ«naá¹ƒ sulabhapiá¹‡á¸• apÄ• taá¹ƒ katvÄ• katabhattakicco vihÄ• raá¹ƒ pavisitvÄ•
dassetvÄ• , attano attano divÄ• á¹-á¹-hÄ• naá¹ƒ gatesu gandhakuá¹-iá¹ƒ pavisitvÄ• phalasa
divasabhÄ• gaá¹ƒ khepetvÄ• , sÄ• yanhasamaye catÅ«su parisÄ• su sannipatitÄ• su surab
taá¹…khaá¹‡Ä• nurÅ«pena pÄ• á¹-ihÄ• riyena pokkharaá¹‡itÄ«re dhammasabhÄ• maá¹‡á¸
alaá¹…katavarabuddhÄ• sane nisinno manosilÄ• tale sÄ«hanÄ• daá¹ƒ nadanto achambhÄ«
aá¹-á¹-haá¹…gasamannÄ• gataá¹ƒ brahmassaraá¹ƒ nicchÄ• rento acinteyyena buddhÄ• nu
buddhalÄ«lÄ• ya dhammaá¹ƒ desetuá¹ƒ Ä• rabhi.

tasmiÃ±ca khaá¹‡e eko maá¹‡á¸• Å«ko pokkharaá¹‡ito Ä• gantvÄ• ``dhammo eso vuccatÄ
sare nimittaá¹ƒ gaá¹‡hanto parisapariyante nipajji. atheko vacchapÄ• lo taá¹ƒ padesaá¹ƒ Ä•
dhammaá¹ƒ desentaá¹ƒ parisaÃ±ca paramena upasamena dhammaá¹ƒ suá¹‡antaá¹ƒ disvÄ
daá¹‡á¸• amolubbha tiá¹-á¹-hanto maá¹‡á¸• Å«kaá¹ƒ anoloketvÄ• tassa sÄ«se sannirumbh
dhammasaÃ±Ã±Ä• ya pasannacitto tÄ• vadeva kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane dvÄ
nibbattitvÄ• \Ne 184/ suttappabuddho \Be 202/ viya tattha accharÄ• saá¹…ghaparivutaá¹ƒ a
nu kho idha ahaá¹ƒ nibbattoâ€™â€™ ti Ä• vajjento purimajÄ• tiá¹ƒ disvÄ• ``ahampi nÄ• ma
Ä«disaÃ±ca \Ee 218/ sampattiá¹ƒ paá¹-ilabhiá¹ƒ, kiá¹ƒ nu kho kammaá¹ƒ akÄ• siâ€™â€™ n
na addasa aÃ±Ã±atra bhagavato sare nimittaggÄ• hÄ• . so tÄ• vadeva saha vimÄ• nena Ä•
mahÄ• janassa passantasseva mahatÄ• parivÄ• rena mahantena dibbÄ• nubhÄ• vena upa
sirasÄ• vanditvÄ• aÃ±jaliá¹ƒ paggayha namassamÄ• no aá¹-á¹-hÄ• si. atha naá¹ƒ bhagavA
kammaphalaá¹ƒ buddhÄ• nubhÄ• vaÃ±ca paccakkhaá¹ƒ kÄ• tuá¹ƒ ---

857__._ á¹• 21 ``ko me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹ƒ.

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti || ---

pucchi. tattha __ko_ti devanÄ• gayakkhamanussÄ• dÄ«su ko, katamoti attho. __me_ti mam
__iddhiyÄ• _ti imÄ• ya Ä«disÄ• ya deviddhiyÄ• . __yasasÄ• _ti iminÄ• Ä«disena parivÄ• re
__jala_nti vijjotamÄ• no. __abhikkantenÄ• _ti ativiya kantena kamanÄ«yena sundarena. __v
chavivaá¹‡á¹‡ena, sarÄ«ravaá¹‡á¹‡anibhÄ• yÄ• ti attho.

atha devaputto attano purimajÄ• tiÄ• diá¹ƒ Ä• vi karonto imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

858__._ á¹• 21 ``maá¹‡á¸• Å«kohaá¹ƒ pure Ä• siá¹ƒ, udake vÄ• rigocaro.

tava dhammaá¹ƒ suá¹‡antassa, avadhÄ« vacchapÄ• lako ||

859__._ á¹• 21 ``muhuttaá¹ƒ cittapasÄ• dassa, iddhiá¹ƒ passa yasaÃ±ca me.

Ä• nubhÄ• vaÃ±ca me passa, vaá¹‡á¹‡aá¹ƒ passa jutiÃ±ca me ||

860__._ á¹• 21 ``ye ca te dÄ«ghamaddhÄ• naá¹ƒ, dhammaá¹ƒ assosuá¹ƒ gotama.

pattÄ• te acalaá¹-á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareâ€™â€™ ti ||

<858> tattha __pure_ti purimajÄ• tiyaá¹ƒ. __udake_ti idaá¹ƒ tadÄ• attano uppattiá¹-á¹-hÄ• maá¹‡á¸• Å«ko_ti etena uddhumÄ• yikÄ• dikassa thale \Be 203/ maá¹‡á¸• Å«kassa nivattar caranti etthÄ• ti gocaro, gocaro viyÄ• ti gocaro, ghÄ• sesanaá¹-á¹-hÄ• naá¹ƒ. vÄ• ri udakaá 185/ __vÄ• rigocaro_ \Ee 219/. udakacÄ• rÄ«pi hi koci kacchapÄ• di avÄ• rigocaropi hotÄ«t visesetvÄ• vuttaá¹ƒ. __tava dhammaá¹ƒ suá¹‡antassÄ• _ti brahmassarena karavÄ«karutar dhammaá¹ƒ ``dhammo eso vuccatÄ«â€™â€™ ti sare nimittaggÄ• havasena suá¹‡antassa, sÄ• mivacanaá¹ƒ veditabbaá¹ƒ. __avadhÄ« vacchapÄ• lako_ti vacche rakkhanto gopÄ• lad Ä• gantvÄ• daá¹‡á¸• amolubbhitvÄ• tiá¹-á¹-hanto mama sÄ«se daá¹‡á¸• aá¹ƒ sannirumbhi

<859> __muhuttaá¹ƒ cittapasÄ• dassÄ• _ti tava dhamme muhuttamattaá¹ƒ uppannassa cit __iddhi_nti samiddhiá¹ƒ, dibbavibhÅ«tinti attho. __yasa_nti parivÄ• raá¹ƒ. __Ä• nubhÄ• va_ kÄ• mavaá¹‡á¹‡itÄ• didibbÄ• nubhÄ• vaá¹ƒ. __vaá¹‡á¹‡a_nti sarÄ«ravaá¹‡á¹‡asampattiá¹ƒ dvÄ• dasayojanÄ• ni pharaá¹‡asamatthaá¹ƒ pabhÄ• visesaá¹ƒ.

<860> __ye_ti ye sattÄ• . ca-saddo byatireke. __te_ti tava. __dÄ«ghamaddhÄ• na_nti bahu suá¹‡iá¹ƒsu. __gotamÄ• _ti bhagavantaá¹ƒ gottena Ä• lapati. __acalaá¹-á¹-hÄ• na_nti nibbÄ attho --- gotama bhagavÄ• ahaá¹ƒ viya ittarameva kÄ• laá¹ƒ asuá¹‡itvÄ• ye pana katapuÃ tava dhammaá¹ƒ assosuá¹ƒ sotuá¹ƒ labhiá¹ƒsu, te dÄ«gharattaá¹ƒ saá¹ƒsÄ• rabyasanÄ• bh gantvÄ• na soceyyuá¹ƒ, taá¹ƒ asokaá¹ƒ sassatabhÄ• vena acalaá¹ƒ santipadaá¹ƒ pattÄ• e pattiyÄ• antarÄ• yoti.

athassa bhagavÄ• sampattaparisÄ• ya ca upanissayasampattiá¹ƒ oloketvÄ• vitthÄ• rena desanÄ• pariyosÄ• ne so devaputto sotÄ• pattiphale patiá¹-á¹-hahi, caturÄ• sÄ«tiyÄ• pÄ• á dhammÄ• bhisamayo ahosi. devaputto bhagavantaá¹ƒ vanditvÄ• tikkhattuá¹ƒ padakkhiá¹‡a bhikkhusaá¹…ghassa ca aÃ±jaliá¹ƒ katvÄ• saha parivÄ• rena devalokameva gatoti.

maá¹‡á¸• Å«kadevaputtavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. revatÄ«vimÄ• navaá¹‡á¹‡anÄ•

__uá¹-á¹-hehi_ \Be 204/ \Ee 220/ __revate supÄ• padhamme_ti revatÄ«vimÄ• naá¹ƒ. tassa
bÄ• rÄ• á¹‡asiyaá¹ƒ viharati isipatane migadÄ• ye. tena samayena bÄ• rÄ• á¹‡asiyaá¹ƒ sad
putto nandiyo nÄ• ma upÄ• sako ahosi saddhÄ• sampanno dÄ• yako dÄ• napati saá¹…ghu
mÄ• tÄ• pitaro \Ne 186/ sammukhagehato mÄ• tuladhÄ«taraá¹ƒ revatiá¹ƒ nÄ• ma kaÃ±Ã±a
pana assaddhÄ• adÄ• nasÄ«lÄ• , nandiyo taá¹ƒ na icchi. tassa mÄ• tÄ• revatiá¹ƒ Ä• ha ``a
Ä• gantvÄ• bhikkhusaá¹…ghassa nisÄ«danaá¹-á¹-hÄ• naá¹ƒ haritena gomayena upalimpitv
Ä• dhÄ• rake á¹-hapehi, bhikkhÅ«naá¹ƒ Ä• gatakÄ• le vanditvÄ• pattaá¹ƒ gahetvÄ• nisÄ«d
pÄ• nÄ«yaá¹ƒ parissÄ• vetvÄ• bhuttakÄ• le pattÄ• ni dhovÄ• hi, evaá¹ƒ me puttassa Ä• rÄ
sÄ• tathÄ• akÄ• si. atha naá¹ƒ ``ovÄ• dakkhamÄ• jÄ• tÄ• â€™â€™ ti puttassa Ä• rocetvÄ
sampaá¹-icchite divasaá¹ƒ á¹-hapetvÄ• Ä• vÄ• haá¹ƒ kariá¹ƒsu.

atha naá¹ƒ nandiyo Ä• ha ``sace bhikkhusaá¹…ghaá¹ƒ mÄ• tÄ• pitaro ca me upaá¹-á¹-hahi
gehe vasituá¹ƒ labhissasi, appamattÄ• hohÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹
saddhÄ• viya hutvÄ• bhattÄ• raá¹ƒ anavattentÄ« dve putte vijÄ• yi. nandiyassa mÄ• tÄ• pi
sabbissariyaá¹ƒ tassÄ• eva ahosi. nandiyopi mahÄ• dÄ• napati hutvÄ• bhikkhusaá¹…ghas
kapaá¹‡addhikÄ• dÄ«nampi gehadvÄ• re pÄ• kavattaá¹ƒ paá¹-á¹-hapesi. isipatanamahÄ• v
paá¹-imaá¹‡á¸• itaá¹ƒ catusÄ• laá¹ƒ kÄ• retvÄ• maÃ±capÄ«á¹-hÄ• dÄ«ni attharÄ• petvÄ• V
bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datvÄ• tathÄ• gatassa hatthe dakkhiá¹‡odakaá¹ƒ p
dakkhiá¹‡odakadÄ• nena tÄ• vatiá¹ƒsabhavane Ä• yÄ• mato ca vitthÄ• rato ca samantÄ• d
yojanasatubbedho sattaratanamayo accharÄ• gaá¹‡asahassasaá¹…ghuá¹-á¹-ho dibbapÄ• s

athÄ• yasmÄ• mahÄ• moggallÄ• no devacÄ• rikaá¹ƒ caranto taá¹ƒ pÄ• sÄ• daá¹ƒ disvÄ•
devaputte pucchi ``kassÄ• yaá¹ƒ pÄ• sÄ• doâ€™â€™ ti? ``imassa \Be 205/, bhante, pÄ• sÄ
bÄ• rÄ• á¹‡asiyaá¹ƒ nandiyo nÄ• ma kuá¹-umbiyaputto saá¹…ghassa isipatanamahÄ• vihÄ•
tassÄ• yaá¹ƒ nibbatto pÄ• sÄ• doâ€™â€™ ti Ä• haá¹ƒsu. pÄ• sÄ• de nibbattadevaccharÄ•
``bhante, mayaá¹ƒ bÄ• rÄ• á¹‡asiyaá¹ƒ nandiyassa nÄ• ma upÄ• sakassa paricÄ• rikÄ• bh
evaá¹ƒ vadetha ``tuyhaá¹ƒ paricÄ• rikÄ• bhavituá¹ƒ nibbattÄ• , devatÄ• yo tayi cirÄ• yante
devalokasampatti nÄ• ma mattikÄ• bhÄ• janaá¹ƒ bhinditvÄ• suvaá¹‡á¹‡abhÄ• janassa gah
nti vatvÄ• idhÄ• gamanatthÄ• ya tassa vadethÄ• â€™â€™ ti Ä• haá¹ƒsu. thero ``sÄ• dhÅ«
sahasÄ• devalokato Ä• gantvÄ• catuparisamajjhe bhagavantaá¹ƒ pucchi ``nibbattati nu kh
katapuÃ±Ã±Ä• naá¹ƒ manussaloke á¹-hitÄ• naá¹ƒyeva dibbasampattÄ«â€™â€™ ti? ``nanu
devaloke nibbattÄ• dibbasampatti sÄ• maá¹ƒ diá¹-á¹-hÄ• , kasmÄ• maá¹ƒ pucchasÄ«â€™
nibbattatÄ«â€™â€™ ti \Ne 187/. athassa satthÄ• ``yathÄ• ciraá¹ƒ vippavasitvÄ• Ä• gataá
mittabandhavÄ• abhinandanti sampaá¹-icchanti, evaá¹ƒ katapuÃ±Ã±aá¹ƒ puggalaá¹ƒ ito pa
puÃ±Ã±Ä• ni sampattihatthehi sampaá¹-icchanti paá¹-iggaá¹‡hantÄ«â€™â€™ ti dassento --

861__._ á¹• 21 ``cirappavÄ• siá¹ƒ purisaá¹ƒ, dÅ«rato sotthimÄ• gataá¹ƒ.

Ã±Ä• timittÄ• suhajjÄ• ca, abhinandanti Ä• gataá¹ƒ ||

862__._ á¹• 21 ``tatheva katapuÃ±Ã±ampi, asmÄ• lokÄ• paraá¹ƒ gataá¹ƒ.

puÃ±Ã±Ä• ni paá¹-iggaá¹‡hanti, piyaá¹ƒ Ã±Ä• tÄ«va Ä• gataâ€™â€™ nti || --- gÄ• thÄ• abh

nandiyo \Ee 222/ taá¹ƒ sutvÄ• bhiyyosomattÄ• ya dÄ• nÄ• ni deti, puÃ±Ã±Ä• ni karoti, so v
revatiá¹ƒ Ä• ha ``bhadde, mayÄ• paá¹-á¹-hapitaá¹ƒ saá¹…ghassa dÄ• naá¹ƒ anÄ• thÄ• naá
appamattÄ• pavatteyyÄ• sÄ«â€™â€™ ti. sÄ• ``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡i. so pav
vÄ• saá¹ƒ kappeti, tattha tattha bhikkhÅ«naá¹ƒ anÄ• thÄ• naÃ±ca yathÄ• vibhavaá¹ƒ dÄ• na
anukampÄ• ya khÄ«á¹‡Ä• savÄ• dÅ«ratopi Ä• gantvÄ• dÄ• naá¹ƒ sampaá¹-icchanti. revat
katipÄ• hameva dÄ• naá¹ƒ pavattetvÄ• anÄ• thÄ• naá¹ƒ bhattaá¹ƒ upacchindi, bhikkhÅ«na
bilaá¹…gadutiyaá¹ƒ adÄ• si \Be 206/. bhikkhÅ«naá¹ƒ bhuttaá¹-á¹-hÄ• ne attanÄ• bhuttÄ• va
macchamaá¹ƒsakhaá¹‡á¸• amissakÄ• ni calakaá¹-á¹-hikÄ• ni ca pakiritvÄ• manussÄ• naá¹
samaá¹‡Ä• naá¹ƒ kammaá¹ƒ, saddhÄ• deyyaá¹ƒ nÄ• ma evaá¹ƒ chaá¸• á¸• entÄ«â€™â€™

atha nandiyo vohÄ• rakasiddhi yathÄ• lÄ• bho Ä• gantvÄ• taá¹ƒ pavattiá¹ƒ sutvÄ• revatiá
gehaá¹ƒ pÄ• visi. dutiyadivase buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá
anÄ• thabhattaÃ±ca sammadeva pavattesi, attano sahÄ• yehi upanÄ«taá¹ƒ revatiá¹ƒ ghÄ• s
á¹-hapesi. so aparena samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane attano vimÄ• neye
sabbaá¹ƒ dÄ• naá¹ƒ pacchinditvÄ• ``imesaá¹ƒ vasena mayhaá¹ƒ lÄ• bhasakkÄ• ro parihÄ•
bhikkhusaá¹…ghaá¹ƒ akkosantÄ« paribhÄ• santÄ« vicarati. atha vessavaá¹‡o dve yakkhe Ä
bhaá¹‡e, bÄ• rÄ• á¹‡asinagare ugghosatha ``ito sattame divase revatÄ« jÄ«vantÄ«yeva nira
tiâ€™â€™. taá¹ƒ sutvÄ• mahÄ• jano saá¹ƒvegajÄ• to bhÄ«tasito ahosi.

atha \Ne 188/ revatÄ« pana pÄ• sÄ• daá¹ƒ abhiruhitvÄ• dvÄ• raá¹ƒ thaketvÄ• nisÄ«di. sa
pÄ• pakammasaÃ±coditena vessavaá¹‡ena raÃ±Ã±Ä• Ä• á¹‡attÄ• jalitakapilakesamassuk
pariá¹‡atadÄ• á¹-hÄ• lohitakkhÄ• sajaladharasamÄ• navaá¹‡á¹‡Ä• \Ee 223/ ativiya bhayÄ
upagantvÄ• ``uá¹-á¹-hehi, revate, supÄ• padhammeâ€™â€™ tiÄ• dÄ«ni vadantÄ• nÄ• nÄ
passatÅ«â€™â€™ ti sakalanagare vÄ«thito vÄ«thiá¹ƒ paribbhamÄ• petvÄ• Ä• kÄ• saá¹ƒ a
tÄ• vatiá¹ƒsabhavanaá¹ƒ netvÄ• nandiyassa vimÄ• naá¹ƒ sampattiÃ±cassÄ• dassetvÄ• ta
ussadanirayasamÄ«paá¹ƒ pÄ• pesuá¹ƒ. taá¹ƒ yamapurisÄ• ussadaniraye khipiá¹ƒsu. tenÄ•

863__._ á¹• 21 ``uá¹-á¹-hehi revate supÄ• padhamme, apÄ• rutadvÄ• re adÄ• nasÄ«le.

nessÄ• ma taá¹ƒ yattha thunanti duggatÄ• , samappitÄ• nerayikÄ• dukhenÄ• â€™â€™ ti |

tattha \Be 207/ __uá¹-á¹-hehÄ«_ti uá¹-á¹-haha, na dÄ• nesa pÄ• sÄ• do taá¹ƒ nirayabhayat
tasmÄ• sÄ«ghaá¹ƒ uá¹-á¹-hahitvÄ• Ä• gacchÄ• hÄ«ti attho. __revate_ti taá¹ƒ nÄ• mena Ä
__supÄ• padhamme_tiÄ• dinÄ• uá¹-á¹-hÄ• nassa kÄ• raá¹‡aá¹ƒ vadati. yasmÄ• tvaá¹ƒ ari
akkosanaparibhÄ• sanÄ• dinÄ• suá¹-á¹-u lÄ• makapÄ• padhammÄ• , yasmÄ• ca apÄ• rut
pavesanatthaá¹ƒ, tasmÄ• uá¹-á¹-hehÄ«ti. __adÄ• nasÄ«le_ti kassaci kiÃ±ci na dÄ• nasÄ«l
idampi uá¹-á¹-hÄ• nasseva kÄ• raá¹‡avacanaá¹ƒ. yasmÄ• dÄ• nasÄ«lÄ• naá¹ƒ amaccharÄ
sugatiyaá¹ƒ nivÄ• so, tÄ• disÄ• naá¹ƒ pana adÄ• nasÄ«lÄ• naá¹ƒ maccharÄ«naá¹ƒ niraye n
muhuttamattampi tava idha á¹-hÄ• tuá¹ƒ na dassÄ• mÄ«ti adhippÄ• yo. __yattha thunanti du
duggatÄ• . __nerayikÄ• _ti nirayadukkhena samappitÄ• samaá¹…gÄ«bhÅ«tÄ• yasmiá¹ƒ n
pÄ• pakammaá¹ƒ na byanti hoti, tÄ• va nikkhamituá¹ƒ alabhantÄ• \Ee 224/ nitthunanti, tatth
nayissÄ• ma khipissÄ• mÄ• ti yojanÄ• .

864__._ á¹• 21 ``icceva vatvÄ• na yamassa dÅ«tÄ• , te dve yakkhÄ• lohitakkhÄ• brahantÄ

paccekabÄ• hÄ• su gahetvÄ• revataá¹ƒ, pakkÄ• mayuá¹ƒ devagaá¹‡assa santikeâ€™â€™

idaá¹ƒ saá¹…gÄ«tikÄ• ravacanaá¹ƒ.

tattha __icceva vatvÄ• nÄ• _ti iti eva ``uá¹-á¹-hehÄ«â€™â€™ tiÄ• dinÄ• vatvÄ• , vacanasa
__yamassa dÅ«tÄ• _ti appaá¹-isedhaniyatassa yamassa raÃ±Ã±o dÅ«tasadisÄ• . vessavaá
tathÄ• hi te tÄ• vatiá¹ƒsabhavanaá¹ƒ nayiá¹ƒsu. keci ``na yamassa dÅ«tÄ• â€™â€™ ti na-k
ti padena sambandhitvÄ• ``vessavaá¹‡assa dÅ«tÄ• â€™â€™ ti atthaá¹ƒ vadanti, taá¹ƒ na y
yamadÅ«tatÄ• ya vessavaá¹‡assa dÅ«tÄ• ti sijjhati. yajanti tattha baliá¹ƒ upaharantÄ«ti __y
lohitakkhÄ• _ti rattanayanÄ• . yakkhÄ• naÃ±hi nettÄ• ni atilohitÄ• ni honti. __brahantÄ• _ti n
__paccekabÄ• hÄ• sÅ«_ti eko ekabÄ• hÄ• yaá¹ƒ, itaro itarabÄ• hÄ• yanti paccekaá¹ƒ bÄ• h
revatÄ• tipi tassÄ• nÄ• mameva. tathÄ• hi ``revateâ€™â€™ ti \Be 208/ vuttaá¹ƒ. __pakkÄ•
upanesunti attho. __devagaá¹‡assÄ• _ti tÄ• vatiá¹ƒsabhavane devasaá¹…ghassa.

evaá¹ƒ tehi yakkhehi tÄ• vatiá¹ƒsabhavanaá¹ƒ netvÄ• nandiyavimÄ• nassa avidÅ«re á¹-ha
sÅ«riyamaá¹‡á¸• alasadisaá¹ƒ ativiya pabhassaraá¹ƒ disvÄ• ---

865__._ á¹• 21 ``Ä• diccavaá¹‡á¹‡aá¹ƒ ruciraá¹ƒ pabhassaraá¹ƒ, byamhaá¹ƒ subhaá¹ƒ kaÃ

kassetamÄ• kiá¹‡á¹‡ajanaá¹ƒ \Ee 225/ vimÄ• naá¹ƒ, suriyassa raá¹ƒsÄ«riva jotamÄ• naá¹ƒ

866__._ á¹• 21 ``nÄ• rÄ«gaá¹‡Ä• candanasÄ• ralittÄ• , ubhato vimÄ• naá¹ƒ upasobhayanti

taá¹ƒ dissati suriyasamÄ• navaá¹‡á¹‡aá¹ƒ, ko modati saggapatto vimÄ• neâ€™â€™ ti || ---

te yakkhe pucchi. tepi tassÄ• ---

867__._ á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ nandiyo nÄ• mÄ• si, upÄ• sako amaccharÄ« dÄ• nap

tassetamÄ• kiá¹‡á¹‡ajanaá¹ƒ vimÄ• naá¹ƒ, sÅ«riyassa raá¹ƒsÄ«riva jotamÄ• naá¹ƒ ||

868__._ á¹• 21 ``nÄ• rÄ«gaá¹‡Ä• candanasÄ• ralittÄ• , ubhato vimÄ• naá¹ƒ upasobhayanti

taá¹ƒ dissati sÅ«riyasamÄ• navaá¹‡á¹‡aá¹ƒ, so modati saggapatto vimÄ• neâ€™â€™ ti || --

Ä• cikkhiá¹ƒsu.

<868> tattha __candanasÄ• ralittÄ• _ti sÄ• rabhÅ«tena candanagandhena anulittasarÄ«rÄ
vimÄ• naá¹ƒ ubhato anto ceva bahi ca saá¹…gÄ«tÄ• dÄ«hi upecca sobhayanti.

atha \Be 209/ \Ne 190/ revatÄ« ---

869__._ á¹• 21 ``nandiyassÄ• haá¹ƒ bhariyÄ• , agÄ• rinÄ« sabbakulassa issarÄ• .

bhattu vimÄ• ne ramissÄ• mi dÄ• nahaá¹ƒ, na patthaye nirayaá¹ƒ dassanÄ• yÄ• â€™â€™ t

Ä• ha. tattha __agÄ• rinÄ«_ti gehasÄ• minÄ«. ``bhariyÄ• sagÄ• minÄ«â€™â€™ tipi paá¹-h
attho. __sabbakulassa issarÄ• bhattÅ«_ti mama bhattu nandiyassa sabbakuá¹-umbikassa i
tasmÄ• idÄ• nipi vimÄ• ne issarÄ• bhavissÄ• mÄ«ti Ä• ha. __vimÄ• ne ramissÄ• mi_ \Ee 2
palobhetumeva hi taá¹ƒ te tattha nesuá¹ƒ. __na patthaye nirayaá¹ƒ dassanÄ• yÄ• _ti yaá¹ƒ
tumhe netukÄ• mÄ• , taá¹ƒ nirayaá¹ƒ dassanÄ• yapi na patthaye, kuto pavisitunti vadati.

evaá¹ƒ vadantimeva ``tvaá¹ƒ taá¹ƒ patthehi vÄ• mÄ• vÄ• , kiá¹ƒ tava patthanÄ• yÄ• â€™â
netvÄ• ---

870__._ á¹• 21 ``eso te nirayo supÄ• padhamme, puÃ±Ã±aá¹ƒ tayÄ• akataá¹ƒ jÄ«valoke.

na hi maccharÄ« rosako pÄ• padhammo, saggÅ«pagÄ• naá¹ƒ labhati sahabyataâ€™â€™ n

gÄ• thamÄ• haá¹ƒsu. tassattho --- __eso_ tava __nirayo, _ tayÄ• dÄ«gharattaá¹ƒ mahÄ• d
anubhavitabbaá¹-á¹-hÄ• nabhÅ«to. kasmÄ• ? __puÃ±Ã±aá¹ƒ tayÄ• akataá¹ƒ jÄ«valoke, _ y

appamattakampi tayÄ• puÃ±Ã±aá¹ƒ nÄ• ma na kataá¹ƒ, evaá¹ƒ akatapuÃ±Ã±o pana tÄ• di
sampattinigÅ«hanalakkhaá¹‡ena maccharena samannÄ• gato, paresaá¹ƒ rosuppÄ• danena
pÄ• padhammehi samaá¹…gÄ«bhÄ• vato __pÄ• padhammo saggÅ«pagÄ• naá¹ƒ_ devÄ• n
labhatÄ«_ti yojanÄ• .

evaá¹ƒ pana vatvÄ• te dve yakkhÄ• tatthevantaradhÄ• yiá¹ƒsu. taá¹ƒsadise pana dve nira
nÄ• ma gÅ«thaniraye pakkhipituá¹ƒ Ä• kaá¸• á¸• hante passitvÄ• ---

871__._ á¹• 21 ``kiá¹ƒ \Be 210/ nu gÅ«thaÃ±ca muttaÃ±ca, asuci paá¹-idissati.

duggandhaá¹ƒ kimidaá¹ƒ mÄ«á¸·haá¹ƒ, kimetaá¹ƒ upavÄ• yatÄ«â€™â€™ ti || ---

taá¹ƒ \Ne 191/ nirayaá¹ƒ pucchi.

872__._ á¹• 21 ``esa saá¹ƒsavako nÄ• ma, gambhÄ«ro sataporiso.

yattha vassasahassÄ• ni, tuvaá¹ƒ paccasi revateâ€™â€™ ti || ---

tasmiá¹ƒ \Ee 227/ kathite tattha attano nibbattihetubhÅ«taá¹ƒ kammaá¹ƒ pucchantÄ« ---

873__._ á¹• 21 ``kiá¹ƒ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kena saá¹ƒsavako laddho, gambhÄ«ro sataporisoâ€™â€™ ti || --- Ä• ha.

874__._ á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, aÃ±Ã±e vÄ• pi vanibbake.

musÄ• vÄ• dena vaÃ±cesi, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• â€™â€™ ti || ---

tassÄ• taá¹ƒ kammaá¹ƒ kathetvÄ• puna te ---

875__._ á¹• 21 ``tena saá¹ƒsavako laddho, gambhÄ«ro sataporiso.

tatthe vassasahassÄ• ni, tuvaá¹ƒ paccasi revateâ€™â€™ ti || ---

Ä• haá¹ƒsu. tattha __saá¹ƒsavako nÄ• mÄ• _ti niccakÄ• laá¹ƒ gÅ«thamuttÄ• diasucissa saá
saá¹ƒsavako nÄ• ma.

na kevalaá¹ƒ tuyhaá¹ƒ idha saá¹ƒsavakalÄ• bho eva, atha kho ettha anekÄ• ni vassasahas

uttiá¹‡á¹‡Ä• ya hatthacchedÄ• dilÄ• bhopÄ«ti dassetuá¹ƒ ---

876__._ á¹• 21 ``hatthepi chindanti athopi pÄ• de, kaá¹‡á¹‡epi chindanti athopi nÄ• saá¹ƒ.

athopi kÄ• koá¸·agaá¹‡Ä• samecca, saá¹…gamma khÄ• danti viphandamÄ• naâ€™â€™ n

tattha laddhabbakÄ• raá¹‡aá¹ƒ Ä• haá¹ƒsu. tattha __kÄ• koá¸·agaá¹‡Ä• _ti kÄ• kasaá¹…gh
tigÄ• vutappamÄ• á¹‡e sarÄ«re anekasatÄ• ni anekasahassÄ• ni patitvÄ• tÄ• lakkhandhap
ayomayehi \Ne 192/ mukhatuá¹‡á¸• ehi vijjhitvÄ• vijjhitvÄ• khÄ• danti, maá¹ƒsaá¹ƒ gahitag
kammabalena \Be 211/ pÅ«rateva. tenÄ• ha ``kÄ• koá¸·agaá¹‡Ä• samecca, saá¹…gamma
nti.

puna sÄ• manussalokaá¹ƒ paccÄ• nayanÄ• ya yÄ• canÄ• divasena taá¹ƒ taá¹ƒ vippalapi.

877__._ á¹• 21 ``sÄ• dhu \Ee 228/ kho maá¹ƒ paá¹-inetha, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhitÄ• honti, na ca pacchÄ• nutappareâ€™â€™ ti ||

puna nirayapÄ• lÄ• ---

878__._ á¹• 21 ``pure tuvaá¹ƒ pamajjitvÄ• , idÄ• ni paridevasi.

sayaá¹ƒ katÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• kaá¹ƒ anubhossasÄ«â€™â€™ ti || ---

Ä• haá¹ƒsu. puna sÄ• Ä• ha ---

879__._ á¹• 21 ``ko devalokato manussalokaá¹ƒ, gantvÄ• na puá¹-á¹-ho me evaá¹ƒ vadeyya

nikkhittadaá¹‡á¸• esu dadÄ• tha dÄ• naá¹ƒ, acchÄ• danaá¹ƒ seyyamathannapÄ• naá¹ƒ.

na hi maccharÄ« rosako pÄ• padhammo, saggÅ«pagÄ• naá¹ƒ labhati sahabyataá¹ƒ ||

880__._ á¹• 21 ``sÄ• haá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampannÄ• , kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca ||

881__._ á¹• 21 ``Ä• rÄ• mÄ• ni ca ropissaá¹ƒ, dugge saá¹…kamÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, vippasannena cetasÄ• ||

882__._ á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

883__._ á¹• 21 ``uposathaá¹ƒ \Ne 193/ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

na ca dÄ• ne pamajjissaá¹ƒ, sÄ• maá¹ƒ diá¹-á¹-hamidaá¹ƒ mayÄ• â€™â€™ ti ||

884__._ á¹• 21 ``iccevaá¹ƒ \Be 212/ vippalapantiá¹ƒ, phandamÄ• naá¹ƒ tato tato.

khipiá¹ƒsu niraye ghore, uddhaá¹ƒpÄ• daá¹ƒ avaá¹ƒsiraâ€™â€™ nti || ---

idaá¹ƒ saá¹…gÄ«tikÄ• ravacanaá¹ƒ. puna sÄ• ---

885__._ á¹• 21 ``ahaá¹ƒ pure maccharinÄ« ahosiá¹ƒ, paribhÄ• sikÄ• samaá¹‡abrÄ• hmaá¹

vitathena ca sÄ• mikaá¹ƒ vaÃ±cayitvÄ• , paccÄ• mahaá¹ƒ niraye ghorarÅ«peâ€™â€™ ti || -

osÄ• nagÄ• thamÄ• ha. tattha \Ee 229/ __ ``ahaá¹ƒ pure maccharinÄ«â€™â€™ _ti gÄ• thÄ
itarÄ• anibbattÄ• ya evÄ• ti veditabbÄ• . sesaá¹ƒ suviÃ±Ã±eyyamevÄ• ti.

bhikkhÅ« revatiyÄ• yakkhehi gahetvÄ• nÄ«tabhÄ• vaá¹ƒ bhagavato Ä• rocesuá¹ƒ. taá¹ƒ s
paá¹-á¹-hÄ• ya imaá¹ƒ vatthuá¹ƒ kathetvÄ• upari vitthÄ• rena dhammaá¹ƒ desesi, desanÄ•
sotÄ• pattiphalÄ• dÄ«ni pÄ• puá¹‡iá¹ƒsu. kÄ• maÃ±cetaá¹ƒ revatÄ«paá¹-ibaddhÄ• ya kathÄ
``revatÄ«vimÄ• naâ€™â€™ nti voharÄ«yati, yasmÄ• pana revatÄ« vimÄ• nadevatÄ• na h
devaputtassa vimÄ• nÄ• disampattipaá¹-isaá¹ƒyuttaÃ±cetaá¹ƒ, tasmÄ• purisavimÄ• nesve
daá¹-á¹-habbaá¹ƒ.

revatÄ«vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. chattamÄ• á¹‡avakavimÄ• navaá¹‡á¹‡anÄ•

__yo vadataá¹ƒ pavaro manujesÅ«_ti chattamÄ• á¹‡avakavimÄ• naá¹ƒ. tassa kÄ• uppatti?
viharati jetavane. tena samayena setabyÄ• yaá¹ƒ aÃ±Ã±atarassa brÄ• hmaá¹‡assa kicchÄ•
brÄ• hmaá¹‡amÄ• á¹‡avo ahosi. so vayappatto pitarÄ• pesito ukkaá¹-á¹-haá¹ƒ gantvÄ• brÄ
pokkharasÄ• tissa santike medhÄ• vitÄ• ya analasatÄ• ya ca na cireneva mante vijjÄ• á¹-á¹
brÄ• hmaá¹‡asippe nipphattiá¹ƒ patto. so Ä• cariyaá¹ƒ abhivÄ• detvÄ• ``mayÄ• \Ne 194/ tu
sippaá¹ƒ \Be 213/ sikkhitaá¹ƒ, kiá¹ƒ vo garudakkhiá¹‡aá¹ƒ demÄ«â€™â€™ ti Ä• ha. Ä• cariy
nÄ• ma antevÄ• sikassa vibhavÄ• nurÅ«pÄ• , kahÄ• paá¹‡asahassamÄ• nehÄ«â€™â€™ ti
abhivÄ• detvÄ• setabyaá¹ƒ gantvÄ• mÄ• tÄ• pitaro vanditvÄ• tehi abhinandiyamÄ• no kat
pitu Ä• rocetvÄ• ``detha me dÄ• tabbayuttakaá¹ƒ, ajjeva datvÄ• Ä• gamissÄ• mÄ«â€™â€™
\Ee 230/ ``tÄ• ta, ajja vikÄ• lo, sve gamissasÄ«â€™â€™ ti vatvÄ• kahÄ• paá¹‡e nÄ«haritvÄ
bandhÄ• petvÄ• á¹-hapesuá¹ƒ. corÄ• taá¹ƒ pavattiá¹ƒ Ã±atvÄ• chattamÄ• á¹‡avakassa ga
vanagahane nilÄ«nÄ• acchiá¹ƒsu ``mÄ• á¹‡avaá¹ƒ mÄ• retvÄ• kahÄ• paá¹‡e gaá¹‡hissÄ•

bhagavÄ• paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya lokaá¹ƒ volok
saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• naá¹ƒ, corehi mÄ• ritassa devaloke nibbattiá¹ƒ, tato
Ä• gatassa tattha sannipatitaparisÄ• ya ca dhammÄ• bhisamayaá¹ƒ disvÄ• paá¹-hamatara
gamanamagge aÃ±Ã±atarasmiá¹ƒ rukkhamÅ«le nisÄ«di. mÄ• á¹‡avo Ä• cariyadhanaá¹ƒ ga
ukkaá¹-á¹-hÄ• bhimukho gacchanto antarÄ• magge bhagavantaá¹ƒ nisinnaá¹ƒ disvÄ• upas
``kuhiá¹ƒ gamissasÄ«â€™â€™ ti bhagavatÄ• vutto ``ukkaá¹-á¹-haá¹ƒ, bho gotama, gamiss
pokkharasÄ• tissa garudakkhiá¹‡aá¹ƒ dÄ• tuâ€™â€™ nti Ä• ha. atha bhagavÄ• ``jÄ• nÄ• s
tÄ«á¹‡i saraá¹‡Ä• ni, paÃ±ca sÄ«lÄ• nÄ«â€™â€™ ti vatvÄ• tena ``nÄ• haá¹ƒ jÄ• nÄ• mi, k
kÄ«disÄ• ni cÄ• â€™â€™ ti vutte ``idamÄ«disaâ€™â€™ nti saraá¹‡agamanassa sÄ«lasam
phalÄ• nisaá¹ƒsaá¹ƒ vibhÄ• vetvÄ• ``uggaá¹‡hÄ• hi tÄ• va, mÄ• á¹‡avaka, saraá¹‡agaman
``sÄ• dhu uggaá¹‡hissÄ• mi, kathetha bhante bhagavÄ• â€™â€™ ti tena yÄ• cito tassa ruc
gÄ• thÄ• bandhavasena saraá¹‡agamanavidhiá¹ƒ dassento ---

886__._ á¹• 21 ``yo vadataá¹ƒ pavaro manujesu, sakyamunÄ« bhagavÄ• katakicco.

pÄ• ragato balavÄ«riyasamaá¹…gÄ«, taá¹ƒ sugataá¹ƒ saraá¹‡atthamupehi ||

887__._ á¹• 21 ``rÄ• gavirÄ• gamanejamasokaá¹ƒ \Be 214/, dhammamasaá¹…khatamappa

madhuramimaá¹ƒ \Ee 231/ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupe

888__._ á¹• 21 ``yattha ca dinna mahapphalamÄ• hu, catÅ«su sucÄ«su purisayugesu.

aá¹-á¹-ha ca puggala dhammadasÄ• te, saá¹…ghamimaá¹ƒ saraá¹‡atthamupehÄ«â€™â€™

tisso \Ne 195/ gÄ• thÄ• yo abhÄ• si.

<886> tattha __yo_ti aniyamitavacanaá¹ƒ, tassa ``taâ€™â€™ nti iminÄ• niyamanaá¹ƒ vedi
vadantÄ• naá¹ƒ. __pavaro_ti seá¹-á¹-ho, kathikÄ• naá¹ƒ uttamo vÄ• dÄ«varoti attho. __man
ukkaá¹-á¹-haniddeso yathÄ• ``satthÄ• devamanussÄ• naâ€™â€™ nti. bhagavÄ• pana de
sabbesampi sattÄ• naá¹ƒ pavaroyeva, bhagavato ca carimabhave manussesu uppannatÄ•
ti. tenevÄ• ha __ ``sakyamunÄ«â€™â€™ _ti. sakyakulappasutatÄ• ya sakyo, kÄ• yamoney
anavasesassa ca Ã±eyyassa munanato muni cÄ• ti __sakyamuni_. bhÄ• gyavantatÄ• dÄ«h
__bhagavÄ• _. catÅ«hi maggehi kÄ• tabbassa pariÃ±Ã±Ä• dipabhedassa soá¸·asavidhassa
nipphÄ• ditattÄ• __katakicco_. pÄ• raá¹ƒ sakkÄ• yassa paratÄ«raá¹ƒ nibbÄ• naá¹ƒ gato sa
__pÄ• ragato_. asadisena kÄ• yabalena, anaÃ±Ã±asÄ• dhÄ• raá¹‡ena Ã±Ä• á¹‡abalena, c
ca samannÄ• gatattÄ• __balavÄ«riyasamaá¹…gÄ«_. sobhanagamanattÄ• , sundaraá¹ƒ á¹-
gatattÄ• , sammÄ• ca gaditattÄ• __sugato_. taá¹ƒ sugataá¹ƒ sammÄ• sambuddhaá¹ƒ __s
parÄ• yaá¹‡Ä• ya apÄ• yadukkhavaá¹-á¹-adukkhaparittÄ• á¹‡Ä• ya __upehi_ upagaccha, a
ahitanivattanena hitasaá¹ƒvaá¸• á¸• hanena ``ayaá¹ƒ me bhagavÄ• saraá¹‡aá¹ƒ tÄ• á¹‡aá¹
gati paá¹-isaraá¹‡aâ€™â€™ nti bhaja seva, evaá¹ƒ jÄ• nÄ• hi vÄ• bujjhassÅ«ti attho.

<887> __rÄ• gavirÄ• ga_nti \Ee 232/ ariyamaggamÄ• ha. tena hi ariyÄ• anÄ• dikÄ• labhÄ•
__anejamasoka_nti ariyaphalaá¹ƒ. taÃ±hi ejÄ• saá¹…khÄ• tÄ• ya taá¹‡hÄ• ya avasiá¹-á¹-hÄ
kilesÄ• naá¹ƒ sabbaso paá¹-ippassambhanato \Be 215/ ``anejaá¹ƒ asokaâ€™â€™ nti ca vu
sabhÄ• vadhammaá¹ƒ. sabhÄ• vato gahetabbadhammo hesa yadidaá¹ƒ maggaphalanibbÄ•
paÃ±Ã±attidhammavasena. __dhamma_nti vÄ• paramatthadhammaá¹ƒ, nibbÄ• nanti attho
kataá¹ƒ saá¹…khataá¹ƒ, na saá¹…khatanti __asaá¹…khataá¹ƒ_. tadeva nibbÄ• naá¹ƒ. natth
paá¹-ikÅ«lanti __appaá¹-ikÅ«laá¹ƒ_. savanavelÄ• yaá¹ƒ upaparikkhaá¹‡avelÄ• yaá¹ƒ paá¹-i
sabbadÄ• pi iá¹-á¹-hamevÄ• ti __madhuraá¹ƒ_. sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asannissayÄ• ya
pavattitattÄ• suppavattibhÄ• vato nipuá¹‡abhÄ• vato ca __paguá¹‡aá¹ƒ_. vibhajitabbassa a
kusalÄ• divasena uddesÄ• divasena ca suá¹-á¹-hu vibhajanato __suvibhattaá¹ƒ_. tÄ«hipi pa
vadati. teneva hissa Ä• pÄ• thakÄ• le viya vimaddanakÄ• lepi kathentassa viya suá¹‡antass
ubhatopaccakkhatÄ• ya dassanatthaá¹ƒ __ ``imaâ€™â€™ _nti vuttaá¹ƒ. __dhamma_nti yat
apÄ• yadukkhapÄ• tato dhÄ• raá¹‡atthena dhammaá¹ƒ, idaá¹ƒ catubbidhassÄ• pi dhammas
pariyattidhammopi \Ne 196/ hi saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• namattÄ• yapi yathÄ
apÄ• yadukkhapÄ• tato dhÄ• reti eva. imassa ca atthassa idameva vimÄ• naá¹ƒ sÄ• dhaka
sÄ• dhÄ• raá¹‡abhÄ• vena yathÄ• vuttadhammassa paccakkhaá¹ƒ katvÄ• dassento puna

<888> __yatthÄ• _ti yasmiá¹ƒ ariyasaá¹…ghe. __dinna_nti pariccattaá¹ƒ annÄ• dideyyadha
mahapphala_nti gÄ• thÄ• sukhatthaá¹ƒ \Ee 233/ anunÄ• sikalopo kato. accantameva kilesÄ
__sucÄ«su_ ``sotÄ• panno sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipannoâ€™â€™ tiÄ• dinÄ
__catÅ«su purisayugesu. aá¹-á¹-hÄ• _ti maggaá¹-á¹-haphalaá¹-á¹-hesu yugaá¸·e akatvÄ• v

aá¹-á¹-ha puggalÄ• . gÄ• thÄ• sukhatthameva cettha __ ``puggala dhammadasÄ• â€™â€™
__dhammadasÄ• _ti catusaccadhammassa nibbÄ• nadhammassa ca paccakkhato dassana
saá¹ƒhatabhÄ• vena __saá¹…ghaá¹ƒ_.

evaá¹ƒ bhagavatÄ• tÄ«hi gÄ• thÄ• hi saraá¹‡aguá¹‡asandassanena saddhiá¹ƒ saraá¹‡aga
taá¹ƒtaá¹ƒsaraá¹‡aguá¹‡Ä• nussaraá¹‡amukhena saraá¹‡agamanavidhino attano hadaye á
tassÄ• tassÄ• gÄ• thÄ• ya \Be 216/ anantaraá¹ƒ ``yo vadataá¹ƒ pavaroâ€™â€™ tiÄ• dinÄ
paccanubhÄ• si. evaá¹ƒ paccanubhÄ• sitvÄ• á¹-hitassa paÃ±ca sikkhÄ• padÄ• ni sarÅ«pat
vibhÄ• vetvÄ• tesaá¹ƒ samÄ• dÄ• navidhiá¹ƒ kathesi. so tampi suá¹-á¹-hu upadhÄ• retvÄ•
``handÄ• haá¹ƒ bhagavÄ• gamissÄ• mÄ«â€™â€™ ti vatvÄ• ratanattayaguá¹‡aá¹ƒ anussa
paá¹-ipajji. bhagavÄ• pi ``alaá¹ƒ imassa ettakaá¹ƒ kusalaá¹ƒ devalokÅ«papattiyÄ• â€™â€™
agamÄ• si.

mÄ• á¹‡avassa pana pasannacittassa ratanattayaguá¹‡aá¹ƒ sallakkhaá¹‡avasena ``saraá¹
pavattacittuppÄ• datÄ• ya saraá¹‡esu ca, bhagavatÄ• vuttanayena paÃ±cannaá¹ƒ sÄ«lÄ• n
sÄ«lesu ca patiá¹-á¹-hitassa teneva nayena ratanattayaguá¹‡e anussarantasseva gacchanta
pariyuá¹-á¹-hiá¹ƒsu. so te agaá¹‡etvÄ• ratanattayaguá¹‡e anussarantoyeva gacchati. taÃ±c
upanissÄ• ya á¹-hito visapÄ«tena sarena sahasÄ• va vijjhitvÄ• \Ee 234/ jÄ«vitakkhayaá¹ƒ p
kahÄ• paá¹‡abhaá¹‡á¸• ikaá¹ƒ gahetvÄ• attano sahÄ• yehi saddhiá¹ƒ pakkÄ• mi. mÄ• á¹‡a
tÄ• vatiá¹ƒsabhavane tiá¹ƒsayojanike kanakavimÄ• ne suttappabuddho viya accharÄ• saha
saá¹-á¹-hisakaá¹-abhÄ• rÄ• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itattabhÄ• vo nibbatti, tassa vimÄ• n
vÄ«satiyojanÄ• ni pharitvÄ• tiá¹-á¹-hati.

atha mÄ• á¹‡avaá¹ƒ kÄ• lakataá¹ƒ disvÄ• setabyagÄ• mavÄ• sino manussÄ• setabyaá¹ƒ
\Ne 197/ ukkaá¹-á¹-hagÄ• mavÄ• sino ca ukkaá¹-á¹-haá¹ƒ gantvÄ• brÄ• hmaá¹‡assa pokkh
sutvÄ• tassa mÄ• tÄ• pitaro Ã±Ä• timittÄ• brÄ• hmaá¹‡o ca pokkharasÄ• ti saparivÄ• rÄ•
padesaá¹ƒ agamaá¹ƒsu, yebhuyyena setabyavÄ• sino ca ukkaá¹-á¹-havÄ• sino ca icchÄ• n
sannipatiá¹ƒsu, mahÄ• samÄ• gamo ahosi. atha mÄ• á¹‡avassa mÄ• tÄ• pitaro maggassa
sarÄ«rakiccaá¹ƒ kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu.

atha bhagavÄ• cintesi ``mayi gate chattamÄ• á¹‡avo maá¹ƒ vandituá¹ƒ Ä• gamissati, Ä• ga
kathÄ• pento kammaphalaá¹ƒ paccakkhaá¹ƒ kÄ• retvÄ• dhammaá¹ƒ desessÄ• mi, evaá¹ƒ
bhavissatÄ«â€™â€™ ti cintetvÄ• mahatÄ• bhikkhusaá¹…ghena saddhiá¹ƒ taá¹ƒ padesaá¹
rukkhamÅ«le \Be 217/ nisÄ«di chabbaá¹‡á¹‡abuddharaá¹ƒsiyo vissajjento. atha chattamÄ•
sampattiá¹ƒ paccavekkhitvÄ• , tassÄ• kÄ• raá¹‡aá¹ƒ upadhÄ• rento saraá¹‡agamanaÃ±ca
vimhayajÄ• to bhagavati saÃ±jÄ• tapasÄ• dabahumÄ• no ``idÄ• nevÄ• haá¹ƒ gantvÄ• bhag
vandissÄ• mi, ratanattayaguá¹‡e ca mahÄ• janassa pÄ• kaá¹-e karissÄ• mÄ«â€™â€™ ti ka
sakalaá¹ƒ taá¹ƒ araÃ±Ã±apadesaá¹ƒ ekÄ• lokaá¹ƒ karonto, saha vimÄ• nena Ä• gantvÄ• v

parivÄ• rena saddhiá¹ƒ dissamÄ• narÅ«po upasaá¹…kamitvÄ• bhagavato \Ee 235/ pÄ• des
abhivÄ• detvÄ• aÃ±jaliá¹ƒ paggayha ekamantaá¹ƒ aá¹-á¹-hÄ• si. taá¹ƒ disvÄ• mahÄ• jano
brahmÄ• vÄ• â€™â€™ ti acchariyabbhutajÄ• to upasaá¹…kamitvÄ• bhagavantaá¹ƒ parivÄ
katapuÃ±Ã±akammaá¹ƒ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ ---

889__._ á¹• 21 ``na tathÄ• tapati nabhe sÅ«riyo, cando ca na bhÄ• sati na phusso.

yathÄ• atulamidaá¹ƒ mahappabhÄ• saá¹ƒ, ko nu tvaá¹ƒ tidivÄ• mahiá¹ƒ upÄ• gÄ• ||

890__._ á¹• 21 ``chindati raá¹ƒsÄ« pabhaá¹…karassa, sÄ• dhikavÄ«satiyojanÄ• ni Ä• bhÄ•

rattimapi yathÄ• divaá¹ƒ karoti, parisuddhaá¹ƒ vimalaá¹ƒ subhaá¹ƒ vimÄ• naá¹ƒ ||

891__._ á¹• 21 ``bahupadumavicitrapuá¹‡á¸• arÄ«kaá¹ƒ, vokiá¹‡á¹‡aá¹ƒ kusumehi nekacitta

arajavirajahemajÄ• lachannaá¹ƒ, Ä• kÄ• se tapati yathÄ• pi sÅ«riyo ||

892__._ á¹• 21 ``rattambarapÄ«tavÄ• sasÄ• hi, agarupiyaá¹…gucandanussadÄ• hi.

kaÃ±canatanusannibhattacÄ• hi, paripÅ«raá¹ƒ gaganaá¹ƒva tÄ• rakÄ• hi ||

893__._ á¹• 21 ``naranÄ• riyo \Be 218/ \Ne 198/ bahuketthanekavaá¹‡á¹‡Ä• , kusumavibhÅ
sumanÄ• .

anilapamuÃ±citÄ• pavanti surabhiá¹ƒ, tapaniyavitatÄ• suvaá¹‡á¹‡achannÄ• ||

894__._ á¹• 21 ``kissa saá¹ƒyamassa ayaá¹ƒ vipÄ• ko, kenÄ• si kammaphalenidhÅ«papann

yathÄ• \Ee 236/ ca te adhigatamidaá¹ƒ vimÄ• naá¹ƒ, tadanupadaá¹ƒ avacÄ• si iggha puá¹-

taá¹ƒ devaputtaá¹ƒ paá¹-ipucchi.

<886> tattha __tapatÄ«_ti dippati. __nabhe_ti Ä• kÄ• se. __phusso_ti phussatÄ• rakÄ• . __
appamÄ• á¹‡aá¹ƒ vÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- yathÄ• idaá¹ƒ tava vimÄ• naá¹ƒ anupamaá¹
pabhassarabhÄ• vena tato eva mahappabhÄ• saá¹ƒ Ä• kÄ• se dippati, na tathÄ• tÄ• rakar
tÄ• ni tÄ• va tiá¹-á¹-hantu, nÄ• pi sÅ«riyo dippati, evaá¹ƒbhÅ«to ko nu tvaá¹ƒ devalokato ima
upagato, taá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• imassa mahÄ• janassa kathehÄ«ti.

<890> __chindatÄ«_ti vicchindati, pavattituá¹ƒ adento paá¹-ihanatÄ«ti attho. __raá¹ƒsÄ«_ti
__pabhaá¹…karassÄ• _ti sÅ«riyassa. tassa ca vimÄ• nassa pabhÄ• samantato paÃ±cavÄ«
tiá¹-á¹-hati. tenÄ• ha __ ``sÄ• dhikavÄ«satiyojanÄ• ni Ä• bhÄ• â€™â€™ _ti. __rattimapi yat
attano pabhÄ• ya andhakÄ• raá¹ƒ vidhamantaá¹ƒ rattibhÄ• gampi divasabhÄ• gaá¹ƒ viya ka
ceva bahi ca suddhatÄ• ya __parisuddhaá¹ƒ_. sabbaso malÄ• bhÄ• vena __vimalaá¹ƒ_. su

<891> __bahupadumavicitrapuá¹‡á¸• arÄ«ka_nti bahuvidharattakamalaÃ±ceva vicittavaá¹‡
setakamalaá¹ƒ padumaá¹ƒ, rattakamalaá¹ƒ puá¹‡á¸• arÄ«kanti vadanti. __vokiá¹‡á¹‡aá¹ƒ k
nÄ• nÄ• vidhehi pupphehi samokiá¹‡á¹‡aá¹ƒ. __nekacitta_nti \Be 219/
mÄ• lÄ• kammalatÄ• kammÄ• dinÄ• nÄ• vidhavicittaá¹ƒ. __arajavirajahemajÄ• lachanna_n
virajena niddosena kaÃ±canajÄ• lena chÄ• ditaá¹ƒ.

<892> __rattambarapÄ«tavÄ• sasÄ• hÄ«_ti rattavatthÄ• hi ceva pÄ«tavatthÄ• hi ca. ekÄ•
nivÄ• setvÄ• pÄ«taá¹ƒ uttariyaá¹ƒ karoti, aparÄ• pÄ«taá¹ƒ nivÄ• setvÄ• rattaá¹ƒ uttariyaá
sandhÄ• ya vuttaá¹ƒ ``rattambarapÄ«tavÄ• sasÄ• hÄ«â€™â€™ ti \Ee 237/. __agarupiyaá¹.
agarugandhena piyaá¹…gumÄ• lÄ• hi candanagandhehi ca ussadÄ• hi, ussannadibbÄ• gar
__kaÃ±canatanusannibhattacÄ• hÄ«_ti \Ne 199/ kanakasadisasukhumacchavÄ«hi. __parip
vicarantÄ«hi saá¹…gÄ«tipasutÄ• hi ca paripuá¹‡á¹‡aá¹ƒ.

<893> __bahuketthÄ• _ti bahukÄ• ettha. __anekavaá¹‡á¹‡Ä• _ti nÄ• nÄ• rÅ«pÄ• . __kusa
visesato surabhivÄ• yanatthaá¹ƒ dibbakusumehi alaá¹…katadibbÄ• bharaá¹‡Ä• . __etthÄ• _
__sumanÄ• _ti sundaramanÄ• pamuditacittÄ• . __anilapamuÃ±citÄ• pavanti surabhi_nti an
pamuÃ±citagandhÄ• naá¹ƒ pupphÄ• naá¹ƒ vÄ• yunÄ• vimuttapattapuá¹-aá¹ƒ viya vibandha
sugandhaá¹ƒ pavÄ• yanti. ``anilapadhÅ«pitÄ• â€™â€™ tipi paá¹-hanti, vÄ• tena mandaá¹ƒ
hemamayapupphÄ• ti attho. kanakacÄ«rakÄ• dÄ«hi veá¹‡iÄ• dÄ«su otatatÄ• ya __tapaniya
kaÃ±canÄ• bharaá¹‡ehi acchÄ• ditasarÄ«ratÄ• ya __suvaá¹‡á¹‡achannÄ• . naranÄ• riyo_ti
bahukÄ• ettha tava vimÄ• neti dasseti.

<894> __iá¹…ghÄ• _ti codanatthe nipÄ• to __puá¹-á¹-ho_ti pucchito imassa mahÄ• janassa
kammaphalapaccakkhabhÄ• vÄ• yÄ• ti adhippÄ• yo.

tato devaputto imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

895__._ á¹• 21 ``sayamidha pathe samecca mÄ• á¹‡avena, satthÄ• nusÄ• si anukampamÄ

tava ratanavarassa dhammaá¹ƒ sutvÄ• , karissÄ• mÄ«ti ca bravittha chatto ||

896__._ á¹• 21 ``jinavarapavaraá¹ƒ \Be 220/ \Ee 238/ upehi saraá¹‡aá¹ƒ, dhammaÃ±cÄ• pi

bhikkhusaá¹…ghaá¹ƒ.

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

897__._ á¹• 21 ``mÄ• ca pÄ• á¹‡avadhaá¹ƒ vividhaá¹ƒ carassu asuciá¹ƒ,

na hi pÄ• á¹‡esu asaÃ±Ã±ataá¹ƒ avaá¹‡á¹‡ayiá¹ƒsu sappaÃ±Ã±Ä• .

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

898__._ á¹• 21 ``mÄ• ca parajanassa rakkhitampi, Ä• dÄ• tabbamamaÃ±Ã±itho adinnaá¹ƒ.

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

899__._ á¹• 21 ``mÄ• \Ne 200/ ca parajanassa rakkhitÄ• yo, parabhariyÄ• agamÄ• anariy

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

900__._ á¹• 21 ``mÄ• ca vitathaá¹ƒ aÃ±Ã±athÄ• abhÄ• á¹‡i, na hi musÄ• vÄ• daá¹ƒ avaá¹

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

901__._ á¹• 21 ``yena ca purisassa apeti saÃ±Ã±Ä• , taá¹ƒ majjaá¹ƒ parivajjayassu sabbaá

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

902__._ á¹• 21 ``svÄ• haá¹ƒ idha paÃ±ca sikkhÄ• karitvÄ• , paá¹-ipajjitvÄ• tathÄ• gatassa

dvepathamagamÄ• siá¹ƒ coramajjhe, te maá¹ƒ tattha vadhiá¹ƒsu bhogahetu ||

903__._ á¹• 21 ``ettakamidaá¹ƒ \Be 221/ anussarÄ• mi kusalaá¹ƒ, tato paraá¹ƒ na me vijjati

tena \Ee 239/ sucaritena kammunÄ• haá¹ƒ, uppanno tidivesu kÄ• makÄ• mÄ« ||

904__._ á¹• 21 ``passa khaá¹‡amuhuttasaÃ±Ã±amassa, anudhammappaá¹-ipattiyÄ• vipÄ•

jalamiva yasasÄ• samekkhamÄ• nÄ• , bahukÄ• maá¹ƒ pihayanti hÄ«nakammÄ• ||

905__._ á¹• 21 ``passa katipayÄ• ya desanÄ• ya, sugatiÃ±camhi gato sukhaÃ±ca patto.

ye ca te satataá¹ƒ suá¹‡anti dhammaá¹ƒ, maÃ±Ã±e te amataá¹ƒ phusanti khemaá¹ƒ ||

906__._ á¹• 21 ``appampi kataá¹ƒ mahÄ• vipÄ• kaá¹ƒ, vipulaá¹ƒ hoti tathÄ• gatassa dhamm

passa katapuÃ±Ã±atÄ• ya chatto, obhÄ• seti pathaviá¹ƒ yathÄ• pi sÅ«riyo ||

907__._ á¹• 21 ``kimidaá¹ƒ kusalaá¹ƒ kimÄ• carema, icceke hi samecca mantayanti.

te mayaá¹ƒ punareva laddha mÄ• nusattaá¹ƒ, paá¹-ipannÄ• viharemu sÄ«lavanto ||

908__._ á¹• 21 ``bahukÄ• ro anukampako ca satthÄ• , iti me sati agamÄ• divÄ• divassa.

svÄ• haá¹ƒ upagatomhi saccanÄ• maá¹ƒ, anukampassu punapi suá¹‡emha dhammaá¹ƒ ||

909__._ á¹• 21 ``ye \Ne 201/ cidha pajahanti kÄ• marÄ• gaá¹ƒ, bhavarÄ• gÄ• nusayaÃ±ca

na ca te puna mupenti gabbhaseyyaá¹ƒ, parinibbÄ• nagatÄ• hi sÄ«tibhÅ«tÄ• â€™â€™ ti ||

<895> tattha \Be 222/ __sayamidha pathe samecca mÄ• á¹‡avenÄ• _ti idha imasmiá¹ƒ pat
upagatena mÄ• á¹‡avena brÄ• hmaá¹‡akumÄ• rena samecca samÄ• gantvÄ• . diá¹-á¹-had
sattÄ• naá¹ƒ yathÄ• rahamanusÄ• sanato __satthÄ• _ bhagavÄ• , tvaá¹ƒ yaá¹ƒ mÄ• á¹‡ava
__anusÄ• si anukampamÄ• no_ anuggaá¹‡hanto, __tava ratanavarassa_ aggaratanassa sa
__dhammaá¹ƒ sutvÄ• iti_ evaá¹ƒ __karissÄ• mi_ yathÄ• nusiá¹-á¹-haá¹ƒ paá¹-ipajjissÄ• mÄ
chattanÄ• mako mÄ• á¹‡avo __bravittha_ kathesÄ«ti padayojanÄ• .

<896> evaá¹ƒ yathÄ• pucchitaá¹ƒ kammaá¹ƒ kÄ• raá¹‡ato dassetvÄ• idÄ• ni taá¹ƒ sarÅ«p
satthÄ• rÄ• samÄ• dapitabhÄ• vaá¹ƒ attanÄ• ca tattha pacchÄ• patiá¹-á¹-hitabhÄ• vaá¹ƒ
``jinavarapavaraâ€™â€™ _ntiÄ• dimÄ• ha. tattha __noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante_
``saraá¹‡agamanaá¹ƒ jÄ• nÄ• sÄ«â€™â€™ ti tayÄ• vutto ``noâ€™â€™ ti na ``jÄ• nÄ• mÄ«
ahaá¹ƒ. __pacchÄ• te vacanaá¹ƒ tathevakÄ• si_nti pacchÄ• tayÄ• vuttaá¹ƒ kathaá¹ƒ pariv
tatheva akÄ• siá¹ƒ paá¹-ipajjiá¹ƒ, tÄ«á¹‡ipi saraá¹‡Ä• ni upagacchinti attho.

<897> __vividha_nti uccÄ• vacaá¹ƒ, appasÄ• vajjaá¹ƒ mahÄ• sÄ• vajjaÃ±cÄ• ti attho. __m
__asuci_nti kilesÄ• sucimissatÄ• ya na suciá¹ƒ. __pÄ• á¹‡esu asaÃ±Ã±ata_nti pÄ• á¹‡aghÄ
avaá¹‡á¹‡ayiá¹ƒsÅ«_ti na hi vaá¹‡á¹‡ayanti. paccÅ«ppannakÄ• latthe hi idaá¹ƒ atÄ«takÄ• la
``avaá¹‡á¹‡ayiá¹ƒsÅ«â€™â€™ ti ekadesena sakalassa kÄ• lassa upalakkhaá¹‡aá¹ƒ, tasmÄ

atÄ«tamaddhÄ• naá¹ƒ, evaá¹ƒ etarahipi na vaá¹‡á¹‡ayanti, anÄ• gatepi na vaá¹‡á¹‡ayissan

898-900__._ __parajanassa rakkhita_nti parapariggahitavatthu. tenÄ• ha ``adinnaâ€™â€™
ajjhÄ• cari. __vitatha_nti atathaá¹ƒ, musÄ• ti attho. __aÃ±Ã±athÄ• _ti aÃ±Ã±athÄ• va, vitath
vitathanti jÄ• nanto evaá¹ƒ mÄ• bhaá¹‡Ä«ti attho.

<901> __yenÄ• _ti \Be 223/ \Ee 241/ yena majjena, pÄ«tenÄ• ti adhippÄ• yo. __apetÄ«_ti
dhammasaÃ±Ã±Ä• , lokasaÃ±Ã±Ä• eva vÄ• . __sabba_nti anavasesaá¹ƒ, bÄ«jato paá¹-á¹-

<902> __svÄ• ha_nti \Ne 202/ so tadÄ• chattamÄ• á¹‡avabhÅ«to ahaá¹ƒ. __idha_ imasmi
vÄ• tava sÄ• sane. tenÄ• ha __ ``tathÄ• gatassa dhammeâ€™â€™ _ti. __paÃ±ca sikkhÄ•
__karitvÄ• _ti Ä• diyitvÄ• , adhiá¹-á¹-hÄ• yÄ• ti attho. __dvepatha_nti dvinnaá¹ƒ gÄ• masÄ«
vemajjhabhÅ«taá¹ƒ pathaá¹ƒ, sÄ«mantarikapathanti attho. __te_ti te corÄ• . __tatthÄ• _ti sÄ
__bhogahetÅ«_ti Ä• misakiÃ±cikkhanimittaá¹ƒ.

<903> __tato_ti yathÄ• vuttakusalato __paraá¹ƒ_ upari __aÃ±Ã±aá¹ƒ kusalaá¹ƒ na vijjati_ n
yamahaá¹ƒ anussareyyanti attho. __kÄ• makÄ• mÄ«_ti yathicchitakÄ• maguá¹‡asamaá¹…g

<904> __khaá¹‡amuhuttasaÃ±Ã±amassÄ• _ti khaá¹‡amuhuttamattaá¹ƒ pavattasÄ«lassa. _
yathÄ• dhigatassa phalassa anurÅ«padhammaá¹ƒ paá¹-ipajjamÄ• nassa bhagavÄ• passa,
anurÅ«pÄ• ya dhammapaá¹-ipattiyÄ• vuttaniyÄ• meneva saraá¹‡agamanassa sÄ«lasamÄ•
yasasÄ• _ti iddhiyÄ• parivÄ• rasampattiyÄ• ca jalantaá¹ƒ viya. __samekkhamÄ• nÄ• _ti pa
bahavo. __pihayantÄ«_ti ``kathaá¹ƒ nu kho mayaá¹ƒ edisÄ• bhaveyyÄ• mÄ• â€™â€™ ti pa
mama sampattito nihÄ«nabhogÄ• .

<905> __katipayÄ• yÄ• _ti appikÄ• ya. __ye_ti ye bhikkhÅ« ceva upÄ• sakÄ• dayo ca. ca-s
tava. __satata_nti divase divase.

<906> __vipula_nti uá¸·Ä• raphalaá¹ƒ vipulÄ• nubhÄ• vaá¹ƒ. __tathÄ• gatassa dhamme_ti
ovÄ• de á¹-hatvÄ• katanti yojanÄ• . evaá¹ƒ anuddesikavasena vuttamevatthaá¹ƒ attuddesik
``passÄ• â€™â€™ _tiÄ• dimÄ• ha. tattha __passÄ• _ti bhagavantaá¹ƒ vadati, attÄ• nameva
vadati.

<907> __kimidaá¹ƒ_ \Be 224/ \Ee 242/ __kusalaá¹ƒ kimÄ• caremÄ• _ti kusalaá¹ƒ nÄ• meta
kÄ«disaá¹ƒ, kathaá¹ƒ vÄ• taá¹ƒ Ä• careyyÄ• ma. __icceke hi samecca mantayantÄ«_ti eva
pathaviá¹ƒ parivattentÄ• viya sineruá¹ƒ ukkhipantÄ• viya ca sudukkaraá¹ƒ katvÄ• mantaya
pana akiccheneva punapi kusalaá¹ƒ Ä• careyyÄ• mÄ• ti adhippÄ• yo. tenevÄ• ha __ ``maya

<908> __bahukÄ• ro_ti bahÅ«pakÄ• ro, mahÄ• upakÄ• ro vÄ• . __anukampako_ti kÄ• ruá¹
padasandhikaro. __itÄ«_ti evaá¹ƒ, bhagavato attani paá¹-ipannÄ• kÄ• raá¹ƒ sandhÄ• ya va
sati vijjamÄ• ne, corehi avadhite evÄ• ti attho. __divÄ• divassÄ• _ti divasassapi divÄ• , kÄ•
__svÄ• ha_nti so chattamÄ• á¹‡avabhÅ«to ahaá¹ƒ. __saccanÄ• ma_nti ``bhagavÄ• arahaá
tiÄ• dinÄ• mehi avitathanÄ• maá¹ƒ bhÅ«tatthanÄ• maá¹ƒ. __anukampassÅ«_ti anuggaá¹‡h
__suá¹‡emu, _ tava dhammaá¹ƒ suá¹‡eyyÄ• mayevÄ• ti attho.

evaá¹ƒ devaputto sabbametaá¹ƒ kataÃ±Ã±utÄ• bhÄ• ve á¹-hatvÄ• satthu payirupÄ• sane
atittimeva dÄ«pento vadati. bhagavÄ• devaputtassa ca tattha sannipatitaparisÄ• ya ca ajjh
anupubbikathaá¹ƒ kathesi. atha nesaá¹ƒ allacittataá¹ƒ Ã±atvÄ• sÄ• mukkaá¹ƒsikaá¹ƒ dham
desanÄ• pariyosÄ• ne devaputto ceva mÄ• tÄ• pitaro cassa sotÄ• pattiphale patiá¹-á¹-hahiá
janakÄ• yassa dhammÄ• bhisamayo ahosi.

<909> paá¹-hamaphale patiá¹-á¹-hito devaputto uparimaggesu attano garucittÄ«kÄ• raá¹ƒ,
mahÄ• nisaá¹ƒsataá¹ƒ vibhÄ• vento __ ``ye cidha pajahanti kÄ• marÄ• gaâ€™â€™ _nti par
tassattho --- __ye idha_ imasmiá¹ƒ sÄ• sane á¹-hitÄ• __pajahanti_ anavasesato samucchin
na ca te puna upenti_ \Ee 243/ __gabbhaseyyaá¹ƒ_ orambhÄ• giyÄ• naá¹ƒ saá¹ƒyojanÄ• n
pana __pahÄ• ya mohaá¹ƒ_ sabbaso samugghÄ• tetvÄ• __bhavarÄ• gÄ• nusayaÃ±ca_ pa
gabbhaseyyanti vattabbameva natthi. kasmÄ• ? __parinibbÄ• nagatÄ• hi sÄ«tibhÅ«tÄ• , _
anupÄ• disesÄ• ya \Be 225/ nibbÄ• nadhÄ• tuyÄ• parinibbÄ• naá¹ƒ gatÄ• evaá¹ƒ idheva s
sabbapariá¸·Ä• hÄ• naá¹ƒ byantibhÄ• vena sÄ«tibhÅ«tÄ• .

iti devaputto attano ariyasotasamÄ• pannabhÄ• vaá¹ƒ pavedento anupÄ• disesÄ• ya nibbÄ
kÅ«á¹-aá¹ƒ gahetvÄ• bhagavantaá¹ƒ vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• bhikkhusaá¹…gh
mÄ• tÄ• pitaro Ä• pucchitvÄ• devalokameva gato, satthÄ• pi uá¹-á¹-hÄ• yÄ• sanÄ• gato sa
mÄ• á¹‡avassa pana mÄ• tÄ• pitaro brÄ• hmaá¹‡o pokkharasÄ• ti sabbo ca mahÄ• jano bh
bhagavÄ• jetavanaá¹ƒ gantvÄ• sannipatitÄ• ya parisÄ• ya imaá¹ƒ vimÄ• naá¹ƒ vitthÄ• rato
mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

chattamÄ• á¹‡avakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. kakkaá¹-akarasadÄ• yakavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Ne 204/ __maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• na_nti kakkaá¹-akarasadÄ• yakavim
bhagavÄ• rÄ• jagahe viharati veá¸·uvane. tena samayena aÃ±Ã±ataro bhikkhu Ä• raddhav
pÄ«á¸·ito akallasarÄ«ratÄ• ya vipassanaá¹ƒ ussukkÄ• petuá¹ƒ nÄ• sakkhi, vejjehi vuttavidhi
rogo na vÅ«pasami. so bhagavato etamatthaá¹ƒ Ä• rocesi. athassa bhagavÄ• ``kakkaá¹-ak
sappÄ• yaâ€™â€™ nti Ã±atvÄ• Ä• ha ``gaccha tvaá¹ƒ bhikkhu magadhakhette piá¹‡á¸• Ä•

so bhikkhu ``dÄ«ghadassinÄ• addhÄ• kiÃ±ci diá¹-á¹-haá¹ƒ bhavissatÄ«â€™â€™ ti cintetv
ti bhagavato paá¹-issuá¹‡itvÄ• bhagavantaá¹ƒ vanditvÄ• pattacÄ«varamÄ• dÄ• ya magadh
aÃ±Ã±atarassa khettapÄ• lassa kuá¹-iyÄ• dvÄ• re piá¹‡á¸• Ä• ya aá¹-á¹-hÄ• si. so ca khett
sampÄ• detvÄ• bhattaÃ±ca pacitvÄ• ``thokaá¹ƒ vissamitvÄ• bhuÃ±jissÄ• mÄ«â€™â€™ ti
pattaá¹ƒ gahetvÄ• kuá¹-ikÄ• yaá¹ƒ nisÄ«dÄ• petvÄ• kakkaá¹-akarasabhattaá¹ƒ adÄ• si. th
thokaá¹ƒ bhuttassayeva kaá¹‡á¹‡asÅ«laá¹ƒ paá¹-ippassambhi, ghaá¹-asatena nhÄ• to viya
sappÄ• yÄ• hÄ• ravasena cittaphÄ• sukaá¹ƒ labhitvÄ• vipassanÄ• vasena cittaá¹ƒ abhinin
bhojane anavasesato Ä• save khepetvÄ• arahatte patiá¹-á¹-hÄ• ya khettapÄ• laá¹ƒ Ä• ha `
piá¹‡á¸• apÄ• tabhojanena mayhaá¹ƒ rogo vÅ«pasanto, kÄ• yacittaá¹ƒ kallaá¹ƒ jÄ• taá¹ƒ, tv
phalena vigatakÄ• yacittadukkho bhavissasÄ«â€™â€™ ti vatvÄ• anumodanaá¹ƒ katvÄ• p

khettapÄ• lo aparena samayena kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane dvÄ• dasayojanik
sattasatakÅ«á¹-Ä• gÄ• rapaá¹-imaá¹‡á¸• ite veá¸·uriyamayagabbhe nibbatti, dvÄ• re cassa
yathÅ«pacitakammasaá¹ƒsÅ«cako muttÄ• sikkÄ• gato suvaá¹‡á¹‡akakkaá¹-ako olambamÄ
mahÄ• moggallÄ• no pubbe vuttanayena tattha gato taá¹ƒ disvÄ• imÄ• hi gÄ• thÄ• hi pucc

910__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasa yojan

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

911__._ á¹• 21 ``tatthacchasi \Ne 205/ pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti

dibbÄ• \Ee 245/ rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achann

912__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

913__._ á¹• 21 ``pucchÄ• mi taá¹ƒ deva mahÄ• nubhÄ• va, manussabhÅ«to kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sopissa byÄ• kÄ• si, taá¹ƒ dassetuá¹ƒ ---

914__._ á¹• 21 ``so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaâ€™â€™ nti || --- vuttaá¹ƒ.

915__._ á¹• 21 ``satisamuppÄ• dakaro \Be 227/, dvÄ• re kakkaá¹-ako á¹-hito.

niá¹-á¹-hito jÄ• tarÅ«passa, sobhati dasapÄ• dako ||

916__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

917__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«to yamakÄ• si puÃ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti |

<910> tattha __ucca_nti accuggataá¹ƒ. __maá¹‡ithÅ«á¹‡a_nti padumarÄ• gÄ• dimaá¹‡ima
catÅ«supi passesu. __rucakatthatÄ• _ti tassaá¹ƒ tassaá¹ƒ bhÅ«miyaá¹ƒ suvaá¹‡á¹‡aphalak

<911> __pivasi khÄ• dasi cÄ• _ti kÄ• lena kÄ• laá¹ƒ upayujjamÄ• naá¹ƒ gandhapÄ• naá¹ƒ
vadati. __pavadantÄ«_ti pavajjanti. __dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±cÄ• _ti dibbÄ•
kÄ• maguá¹‡Ä• ettha etasmiá¹ƒ tava vimÄ• ne saá¹ƒvijjantÄ«ti attho. __suvaá¹‡á¹‡achann
hemÄ• bharaá¹‡avibhÅ«sitÄ• .

<915> __satisamuppÄ• dakaro_ti \Ne 206/ satuppÄ• dakaro, yena puÃ±Ã±akammena ayaá
laddhÄ• , tattha satuppÄ• dassa kÄ• rako, ``kakkaá¹-akarasadÄ• nena ayaá¹ƒ tayÄ• sampa
ti evaá¹ƒ satuppÄ• daá¹ƒ karontoti attho. __niá¹-á¹-hito jÄ• tarÅ«passÄ• _ti jÄ• tarÅ«pena si
ekamekasmiá¹ƒ passe paÃ±ca paÃ±ca katvÄ• dasa pÄ• dÄ• etassÄ• ti __dasapÄ• dako d
sobhati. _ so eva mama puÃ±Ã±akammaá¹ƒ tÄ• disÄ• naá¹ƒ mahesÄ«naá¹ƒ vibhÄ• veti, na
atthÄ«ti adhippÄ• yo. tenÄ• ha __ ``tena metÄ• diso vaá¹‡á¹‡oâ€™â€™ _tiÄ• di. sesaá¹ƒ v

kakkaá¹-akarasadÄ• yakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dvÄ• rapÄ• lakavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Be 228/ maá¹‡ithÅ«á¹‡a_nti dvÄ• rapÄ• lakavimÄ• naá¹ƒ. tassa kÄ• upp
viharati veá¸·uvane. tena ca samayena rÄ• jagahe aÃ±Ã±ataro upÄ• sako cattÄ• ri niccabha
tassa pana gehaá¹ƒ pariyante á¹-hitaá¹ƒ corabhayena yebhuyyena pihitadvÄ• rameva hoti.
dvÄ• rassa pihitattÄ• bhattaá¹ƒ aladdhÄ• va paá¹-igacchanti. upÄ• sako bhariyaá¹ƒ Ä• ha `
ayyÄ• naá¹ƒ sakkaccaá¹ƒ bhikkhÄ• dÄ«yatÄ«â€™â€™ ti? sÄ• Ä• ha ``ekesu divasesu ay
``kiá¹ƒ kÄ• raá¹‡aâ€™â€™ nti? ``dvÄ• rassa pihitattÄ• maÃ±Ã±eâ€™â€™ ti. taá¹ƒ sutvÄ•

hutvÄ• ekaá¹ƒ purisaá¹ƒ dvÄ• rapÄ• laá¹ƒ katvÄ• á¹-hapesi ``tvaá¹ƒ ajjato paá¹-á¹-hÄ• ya
nisÄ«da, yadÄ• ca ayyÄ• Ä• gamissanti, tadÄ• te pavesetvÄ• paviá¹-á¹-hÄ• naá¹ƒ nesaá
pattapaá¹-iggahaá¹‡aÄ• sanapaÃ±Ã±Ä• panÄ• di sabbaá¹ƒ yuttapayuttaá¹ƒ jÄ• nÄ• hÄ«â€
tathÄ• karonto bhikkhÅ«naá¹ƒ santike dhammaá¹ƒ sutvÄ• uppannasaddho kammaphalaá¹
sÄ«lesu ca patiá¹-á¹-hahi, sakkaccaá¹ƒ bhikkhÅ« upaá¹-á¹-hahi.

aparabhÄ• ge niccabhattadÄ• yako upÄ• sako kÄ• laá¹ƒ katvÄ• yÄ• mesu nibbatti. dvÄ• ra
bhikkhÅ«naá¹ƒ upaá¹-á¹-hahitvÄ• parassa pariccÄ• ge veyyÄ• vaccakaraá¹‡ena anumodan
uppajji. tassa dvÄ• dasayojanikaá¹ƒ kanakavimÄ• nantiÄ• di sabbaá¹ƒ kakkaá¹-akavimÄ• n
veditabbaá¹ƒ. pucchÄ• vissajjanagÄ• thÄ• evamÄ• gatÄ• ---

918__._ á¹• 21 ``uccamidaá¹ƒ \Ee 247/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• d

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

919__._ á¹• 21 ``tatthacchasi \Ne 207/ pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

920__._ ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€

922__._ ``so \Be 229/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

923__._ á¹• 21 ``dibbaá¹ƒ mamaá¹ƒ vassasahassamÄ• yu, vÄ• cÄ• bhigÄ«taá¹ƒ manasÄ•

ettÄ• vatÄ• á¹-hassati puÃ±Ã±akammo, dibbehi kÄ• mehi samaá¹…gibhÅ«to ||

924__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<923> tattha __dibbaá¹ƒ mamaá¹ƒ vassasahassamÄ• yÅ«_ti yasmiá¹ƒ devanikÄ• ye sayaâ
tÄ• vatiá¹ƒsadevÄ• naá¹ƒ Ä• yuppamÄ• á¹‡ameva vadati. tesaÃ±hi manussÄ• naá¹ƒ gaá¹‡
rattidivo, tÄ• ya rattiyÄ• tiá¹ƒsarattiko mÄ• so, tena mÄ• sena dvÄ• dasamÄ• siko saá¹ƒvac
saá¹ƒvaccharena sahassasaá¹ƒvaccharÄ• ni Ä• yu, taá¹ƒ manussÄ• naá¹ƒ gaá¹‡anÄ• ya tis
ca vassasatasahassÄ• ni honti. __vÄ• cÄ• bhigÄ«ta_nti vÄ• cÄ• ya abhigÄ«taá¹ƒ, ``Ä• gacc
Ä• sanaá¹ƒ paÃ±Ã±attaá¹ƒ, idha nisÄ«dathÄ• â€™â€™ tiÄ• dinÄ• , ``kiá¹ƒ ayyÄ• naá¹ƒ sar
vasanaá¹-á¹-hÄ• naá¹ƒ phÄ• sukaâ€™â€™ ntiÄ• dinÄ• paá¹-isanthÄ• ravasena ca vÄ• cÄ•

__manasÄ• pavattita_nti ``ime ayyÄ• pesalÄ• brahmacÄ• rino dhammacÄ• rinoâ€™â€™
pasÄ• damattaá¹ƒ, na pana mama santakaá¹ƒ kiÃ±ci pariccattaá¹ƒ atthÄ«ti dasseti. __ettÄ•
evaá¹ƒ kathanamattena pasÄ• damattenapi. __á¹-hassati puÃ±Ã±akammo_ti katapuÃ±Ã±o
á¹-hassati ciraá¹ƒ pavattissati, tiá¹-á¹-hanto ca dibbehi kÄ• mehi samaá¹…gÄ«bhÅ«to tasmi
devÄ• naá¹ƒ valaÃ±janiyÄ• meneva dibbehi paÃ±cahi kÄ• maguá¹‡ehi samaá¹…gÄ«bhÅ«t
paricÄ• rento viharatÄ«ti attho. sesaá¹ƒ vuttanayameva.

dvÄ• rapÄ• lakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. paá¹-hamakaraá¹‡Ä«yavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Be 230/ \Ne 208/ __maá¹‡ithÅ«á¹‡a_nti karaá¹‡Ä«yavimÄ• naá¹ƒ. tassa
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena sÄ• vatthivÄ• sÄ« eko upÄ• sako nhÄ• no
aciravatiá¹ƒ gantvÄ• nhatvÄ• Ä• gacchanto bhagavantaá¹ƒ sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya pa
upasaá¹…kamitvÄ• vanditvÄ• evamÄ• ha ``bhante kena nimantitÄ• â€™â€™ ti. bhagavÄ•
animantitabhÄ• vaá¹ƒ Ã±atvÄ• Ä• ha ``adhivÄ• setu me, bhante, bhagavÄ• bhattaá¹ƒ anuk
adhivÄ• sesi bhagavÄ• tuá¹‡hÄ«bhÄ• vena. so bhagavantaá¹ƒ attano gehaá¹ƒ netvÄ• buc
paÃ±Ã±Ä• petvÄ• tattha bhagavantaá¹ƒ nisÄ«dÄ• petvÄ• paá¹‡Ä«tena annapÄ• nena sam
katabhattakicco tassa anumodanaá¹ƒ katvÄ• pakkÄ• mi. sesaá¹ƒ anantaravimÄ• nasadisaá

926__._ ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ ... pe ... nÄ• riyo ca naccanti suvaá

928__._ ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™

930__._ ``so \Ee 249/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

931__._ á¹• 21 ``karaá¹‡Ä«yÄ• ni puÃ±Ã±Ä• ni, paá¹‡á¸• itena vijÄ• natÄ• .

sammaggatesu buddhesu, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

931__._ á¹• 21 ``atthÄ• ya vata me buddho, araÃ±Ã±Ä• gÄ• mamÄ• gato.

kattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

933__._ ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â

<931> tattha __paá¹‡á¸• itenÄ• _ti sappaÃ±Ã±ena. __vijÄ• natÄ• _ti attano hitÄ• hitaá¹ƒ jÄ
__sammaggatesÅ«_ti sammÄ• paá¹-ipannesu, __buddhesÅ«_ti sammÄ• sambuddhesu.

<932> __atthÄ• yÄ• _ti \Be 231/ hitÄ• ya, vuá¸• á¸• hiyÄ• vÄ• . __araÃ±Ã±Ä• _ti vihÄ• rato
vadati \Ne 209/. __tÄ• vatiá¹ƒsÅ«pago_ti tÄ• vatiá¹ƒsadevakÄ• yaá¹ƒ, tÄ• vatiá¹ƒsabhavana
upagato. sesaá¹ƒ vuttanayameva.

karaá¹‡Ä«yavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. dutiyakaraá¹‡Ä«yavimÄ• navaá¹‡á¹‡anÄ•

sattamavimÄ• naá¹ƒ chaá¹-á¹-havimÄ• nasadisaá¹ƒ. kevalaá¹ƒ tattha upÄ• sakena bhagav
aÃ±Ã±atarassa therassa. esaá¹ƒ vuttanayameva. tena vuttaá¹ƒ ---

935__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasa yojan

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

936__._ á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

937__._ ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«ti ||

938__._ á¹• 21 ``so \Ee 250/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€

940__._ á¹• 21 ``karaá¹‡Ä«yÄ• ni puÃ±Ã±Ä• ni, paá¹‡á¸• itena vijÄ• natÄ• .

sammaggatesu bhikkhÅ«su, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

941__._ á¹• 21 ``atthÄ• ya \Be 232/ vata me bhikkhu, araÃ±Ã±Ä• gÄ• mamÄ• gato.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

942__._ ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â

dutiyakaraá¹‡Ä«yavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamasÅ«civimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Ne 210/ __maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• na_nti sÅ«civimÄ• naá¹ƒ. tassa kÄ•
rÄ• jagahe viharati veá¸·uvane. tena samayena Ä• yasmato sÄ• riputtassa cÄ«varakammaá
ca hoti sÅ«ciyÄ• . so rÄ• jagahe piá¹‡á¸• Ä• ya caranto kammÄ• rassa gehadvÄ• re aá¹-á¹-
Ä• ha ``kena, bhante, atthoâ€™â€™ ti? ``cÄ«varakammaá¹ƒ kÄ• tabbaá¹ƒ atthi, sÅ«ciyÄ•
pasannamÄ• naso katapariyositÄ• dve sÅ«ciyo datvÄ• ``punapi, bhante, sÅ«ciyÄ• atthe s
Ä• cikkheyyÄ• thÄ• â€™â€™ ti vatvÄ• paÃ±capatiá¹-á¹-hitena vandi. thero tassa anumoda
aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajji. atha Ä• yasmÄ• mahÄ• moggallÄ•
taá¹ƒ devaputtaá¹ƒ imÄ• hi gÄ• thÄ• hi pucchi ---

944__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

948__._ ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

949__._ á¹• 21 ``yaá¹ƒ dadÄ• ti na taá¹ƒ hoti, yaÃ±ceva dajjÄ• taÃ±ceva seyyo.

sÅ«ci dinnÄ• sÅ«cimeva seyyo ||

950__._ á¹• 21 ``tena \Ee 251/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<949> tattha \Be 233/ __yaá¹ƒ dadÄ• tÄ«_ti yÄ• disaá¹ƒ deyyadhammaá¹ƒ dadÄ• ti. __na t
tÄ• disameva phalaá¹ƒ na hoti. atha kho khettasampattiyÄ• ca cittasampattiyÄ• ca tato vip
uá¸·Ä• ratarameva phalaá¹ƒ hoti. tasmÄ• __yaÃ±ceva dajjÄ• taÃ±ceva seyyo_ti yaá¹ƒkiÃ±
dajjÄ• dadeyya, taÃ±ceva tadeva seyyo, yassa kassaci anavajjassa deyyadhammassa dÄ•
hi __sÅ«ci dinnÄ• sÅ«cimeva seyyo, _ sÅ«cidÄ• nameva mayhaá¹ƒ seyyaá¹ƒ jÄ• taá¹ƒ, ya
laddhÄ• ti adhippÄ• yo.

sÅ«civimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyasÅ«civimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Ne 211/ __maá¹‡ithÅ«á¹‡a_nti dutiyasÅ«civimÄ• naá¹ƒ. tassa kÄ• uppat
viharati veá¸·uvane. tena samayena rÄ• jagahavÄ• sÄ« eko tunnakÄ• rako vihÄ• rapekkhak
tattha aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ veá¸·uvane katasÅ«ciyÄ• cÄ«varaá¹ƒ sibbantaá¹ƒ disvÄ•
sÅ«ciyo adÄ• si. sesaá¹ƒ sabbaá¹ƒ vuttanayameva.

952__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- pucchi.

956__._ á¹• 21 ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ |

957__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, purimajÄ• tiyÄ• manussaloke ||

958__._ á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ sÅ«ciá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

959__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

taá¹ƒ sabbaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

dutiyasÅ«civimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. paá¹-hamanÄ• gavimÄ• navaá¹‡á¹‡anÄ•

__susukkakhandhaá¹ƒ_ \Be 234/ \Ee 252/ __abhiruyha nÄ• ga_nti nÄ• gavimÄ• naá¹ƒ. tas
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹
devacÄ• rikaá¹ƒ caranto tÄ• vatiá¹ƒsabhavanaá¹ƒ upagato. tattha addasa aÃ±Ã±ataraá¹ƒ d
mahantaá¹ƒ dibbanÄ• gaá¹ƒ abhiruyha mahantena parivÄ• rena mahatÄ• dibbÄ• nubhÄ• v
sabbÄ• disÄ• cando viya sÅ«riyo viya ca obhÄ• sayamÄ• naá¹ƒ. disvÄ• yena so devaputt
devaputto \Ne 212/ tato oruyha Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ abhivÄ• detvÄ• a
aá¹-á¹-hÄ• si. atha thero ---

961__._ á¹• 21 ``susukkakhandhaá¹ƒ abhiruyha nÄ• gaá¹ƒ, akÄ• cinaá¹ƒ dantiá¹ƒ baliá¹ƒ m

abhiruyha gajavaraá¹ƒ sukappitaá¹ƒ, idhÄ• gamÄ• vehÄ• yasaá¹ƒ antalikkhe ||

962__._ á¹• 21 ``nÄ• gassa dantesu duvesu nimmitÄ• , acchodakÄ• paduminiyo suphullÄ•

padumesu ca tÅ«riyagaá¹‡Ä• pavajjare, imÄ• ca naccanti manoharÄ• yo ||

963__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá¹

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

tassa sampattikittanamukhena katakammaá¹ƒ pucchi.

<961> tattha __susukkakhandha_nti suá¹-á¹-hu setakhandhaá¹ƒ. kiÃ±cÄ• pi tassa nÄ• gas
vatthikosaá¹ƒ, mukhappadeso, ubho kaá¹‡á¹‡Ä• , vÄ• ladhÄ«ti ettakaá¹ƒ muÃ±citvÄ• sabb
khandhappadesassa pana sÄ• tisayaá¹ƒ dhavalataratÄ• ya \Ee 253/ vuttaá¹ƒ ``susukkakhan
dibbaá¹ƒ hatthinÄ• gaá¹ƒ. __akÄ• cina_nti niddosaá¹ƒ \Be 235/, sabalalavaá¹…katilakÄ• dic
attho. ``Ä• jÄ• nÄ«yaâ€™â€™ ntipi pÄ• á¸·i, Ä• jÄ• nÄ«yalakkhaá¹‡Å«petanti attho. __dant
vipularuciradantavantaá¹ƒ. __bali_nti balavantaá¹ƒ mahÄ• balaá¹ƒ. __mahÄ• java_nti atijav
puna __abhiruyhÄ• _ti ettha anunÄ• sikalopo daá¹-á¹-habbo, abhiruyhaá¹ƒ Ä• rohanÄ«yanti
vuttanayameva.

evaá¹ƒ pana therena puá¹-á¹-ho devaputto attanÄ• katakammaá¹ƒ kathento ---

965__._ á¹• 21 ``aá¹-á¹-heva muttapupphÄ• ni, kassapassa mahesino.

thÅ«pasmiá¹ƒ abhiropesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

966__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- imÄ• hi gÄ• thÄ• hi byÄ• kÄ• s

tassattho \Ne 213/ --- ahaá¹ƒ pubbe kassapasammÄ• sambuddhassa yojanike kanakathÅ«
gacchamÅ«le patitÄ• ni aá¹-á¹-ha muttapupphÄ• ni labhitvÄ• tÄ• ni gahetvÄ• pÅ«janavase
abhiropesiá¹ƒ pÅ«jesiá¹ƒ.

atÄ«te kira kassapasammÄ• sambuddhe parinibbute yojanike kanakathÅ«pe ca kÄ• rite sa
ca nÄ• garÄ• ca negamÄ• ca jÄ• napadÄ• ca divase divase pupphapÅ«jaá¹ƒ karonti. tesu
mahagghÄ• ni dullabhÄ• ni ca ahesuá¹ƒ. atheko upÄ• sako mÄ• lÄ• kÄ• ravÄ«thiyaá¹ƒ vica
ekamekampi pupphaá¹ƒ alabhanto aá¹-á¹-ha kahÄ• paá¹‡Ä• ni gahetvÄ• pupphÄ• rÄ• maá
``imehi aá¹-á¹-hahi kahÄ• paá¹‡ehi \Ee 254/ aá¹-á¹-ha pupphÄ• ni dehÄ«â€™â€™ ti. ``natth
sammadeva upadhÄ• retvÄ• ocinitvÄ• dinnÄ• nÄ«â€™â€™ ti. ``ahaá¹ƒ oloketvÄ• gaá¹‡h
Ä• rÄ• maá¹ƒ pavisitvÄ• gavesÄ• hÄ«â€™â€™ ti. so pavisitvÄ• gavesanto patitÄ• ni aá¹-á
mÄ• lÄ• kÄ• raá¹ƒ Ä• ha ``gaá¹‡ha, tÄ• ta, kahÄ• paá¹‡Ä• nÄ«â€™â€™ ti. ``tava puÃ±Ã±e
kahÄ• paá¹‡Ä• ni gaá¹‡hÄ• mÄ«â€™â€™ ti Ä• ha. itaro ``nÄ• haá¹ƒ mudhÄ• pupphÄ• ni g
karissÄ• mÄ«â€™â€™ ti kahÄ• paá¹‡Ä• ni tassa purato á¹-hapetvÄ• pupphÄ• ni gahetvÄ•

gantvÄ• pasannacitto pÅ«jaá¹ƒ akÄ• si. so aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu
yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• punapi devaloke, punapi devaloketi evaá¹ƒ aparÄ• paraá¹ƒ de
tasseva kammassa vipÄ• kÄ• vasesena imasmimpi buddhuppÄ• de tÄ• vatiá¹ƒsesuyeva up
heá¹-á¹-hÄ• vuttaá¹ƒ ``tattha addasa aÃ±Ã±ataraá¹ƒ devaputtaâ€™â€™ ntiÄ• di.

taá¹ƒ panetaá¹ƒ pavattiá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no manussalokaá¹ƒ Ä• gantvÄ•
tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya vitthÄ• rena dhammaá¹ƒ desesi
sÄ• tthikÄ• ahosÄ«ti.

nÄ• gavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. dutiyanÄ• gavimÄ• navaá¹‡á¹‡anÄ•

__mahantaá¹ƒ nÄ• gaá¹ƒ abhiruyhÄ• _ti dutiyanÄ• gavimÄ• naá¹ƒ. tassa kÄ• uppatti? bha
veá¸·uvane. tena samayena rÄ• jagahe aÃ±Ã±ataro upÄ• sako saddho pasanno paÃ±casu
uposathadivasesu uposathasÄ«laá¹ƒ samÄ• diyitvÄ• purebhattaá¹ƒ attano vibhavÄ• nurÅ«
datvÄ• \Ne 214/ sayaá¹ƒ bhuÃ±jitvÄ• suddhavatthanivattho suddhuttarÄ• saá¹…go pacchÄ
aá¹-á¹-ha pÄ• nÄ• ni gÄ• hÄ• petvÄ• vihÄ• raá¹ƒ gantvÄ• bhikkhusaá¹…ghassa niyyÄ• de
upasaá¹…kamitvÄ• dhammaá¹ƒ suá¹‡Ä• ti. evaá¹ƒ so sakkaccaá¹ƒ dÄ• namayaá¹ƒ sÄ«lan
upacinitvÄ• ito cuto tÄ• vatiá¹ƒsesu uppajji. tassa puÃ±Ã±Ä• nubhÄ• vena sabbaseto \Ee 2
hatthinÄ• go pÄ• turahosi. so taá¹ƒ abhiruyha mahantena parivÄ• rena mahantena dibbÄ• r
uyyÄ• nakÄ«á¸·aá¹ƒ gacchati.

athekadivasaá¹ƒ kataÃ±Ã±utÄ• ya codiyamÄ• no aá¸• á¸• harattisamaye taá¹ƒ dibbanÄ• ga
parivÄ• rena ``bhagavantaá¹ƒ vandissÄ• mÄ«â€™â€™ ti devalokato Ä• gantvÄ• kevalakap
obhÄ• setvÄ• hatthikkhandhato oruyha bhagavantaá¹ƒ upasaá¹…kamitvÄ• abhivÄ• detvÄ•
ekamantaá¹ƒ aá¹-á¹-hÄ• si \Be 237/. taá¹ƒ bhagavato samÄ«pe á¹-hito Ä• yasmÄ• vaá¹…g
imÄ• hi gÄ• thÄ• hi pucchi ---

968__._ á¹• 21 ``mahantaá¹ƒ nÄ• gaá¹ƒ abhiruyha, sabbasetaá¹ƒ gajuttamaá¹ƒ.

vanÄ• vanaá¹ƒ anupariyÄ• si, nÄ• rÄ«gaá¹‡apurakkhato.

obhÄ• sento disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

969__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

tatthÄ• pucchito sopi tassa gÄ• thÄ• hi eva byÄ• kÄ• si.

971__._ á¹• 21 ``so devaputto attamano, vaá¹…gÄ«seneva pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

972__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, upÄ• sako cakkhumato ahosiá¹ƒ.

pÄ• á¹‡Ä• tipÄ• tÄ• virato ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ ||

973__._ á¹• 21 ``amajjapo no ca musÄ• abhÄ• á¹‡iá¹ƒ, sakena dÄ• rena ca tuá¹-á¹-ho ahos

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

974__._ á¹• 21 ``tena \Ne 215/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

tattha apubbaá¹ƒ natthi, sesaá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

dutiyanÄ• gavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

12. tatiyanÄ• gavimÄ• navaá¹‡á¹‡anÄ•

__ko_ \Be 238/ __nu dibbena yÄ• nenÄ• _ti tatiyanÄ• gavimÄ• naá¹ƒ. tassa kÄ• uppatti? b
viharati veá¸·uvane kalandakanivÄ• pe. tena samayena tayo khÄ«á¹‡Ä• savattherÄ• gÄ• m
upagacchiá¹ƒsu. te vutthavassÄ• pavÄ• retvÄ• ``bhagavantaá¹ƒ vandissÄ• mÄ• â€™â€™
gacchantÄ• antarÄ• magge sÄ• yaá¹ƒ aÃ±Ã±atarasmiá¹ƒ gÄ• make micchÄ• diá¹-á¹-hikabr
ucchukhettasamÄ«paá¹ƒ gantvÄ• ucchupÄ• laá¹ƒ pucchiá¹ƒsu ``Ä• vuso, sakkÄ• ajja rÄ• j
nti. ``na sakkÄ• , bhante, ito aá¸• á¸• hayojane rÄ• jagahaá¹ƒ, idheva vasitvÄ• sve gacchat
``atthettha koci vasanayoggo Ä• vÄ• soâ€™â€™ ti? ``natthi, bhante, ahaá¹ƒ pana vo vasan
jÄ• nissÄ• mÄ«â€™â€™ ti. therÄ• adhivÄ• sesuá¹ƒ.

so ucchÅ«suyeva yathÄ• á¹-hitesu sÄ• khÄ• maá¹‡á¸• apÄ• kÄ• rena daá¹‡á¸• akÄ• ni bar
chÄ• detvÄ• heá¹-á¹-hÄ• palÄ• laá¹ƒ attharitvÄ• ekassa therassa adÄ• si, dutiyassa thera
daá¹‡á¸• akasaá¹…khepena bandhitvÄ• tiá¹‡ena chÄ• detvÄ• heá¹-á¹-hÄ• ca tiá¹‡asantha
itarassa attano kuá¹-iyaá¹ƒ dve tayo daá¹‡á¸• ake sÄ• khÄ• yo ca nÄ«haritvÄ• cÄ«varena p

cÄ«varakuá¹-iá¹ƒ katvÄ• adÄ• si. te tattha vasiá¹ƒsu. atha vibhÄ• tÄ• ya rattiyÄ• kÄ• lasse
dantakaá¹-á¹-haÃ±ca mukhodakaÃ±ca datvÄ• saha ucchurasena bhattaá¹ƒ adÄ• si. tesaá¹
katvÄ• gacchantÄ• naá¹ƒ ekekaá¹ƒ ucchuá¹ƒ adÄ• si ``mayhaá¹ƒ bhÄ• go bhavissatÄ«â€™
there anugantvÄ• nivattanto attano veyyÄ• vaccaÃ±ca dÄ• naÃ±ca Ä• rabbha uá¸·Ä• raá¹ƒ
paá¹-isaá¹ƒvedento nivatti.

khettasÄ• miko pana gacchantÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-ipathena Ä• gacchanto bhikkh
laddhÄ• â€™â€™ ti? ``ucchupÄ• lakena dinnÄ• â€™â€™ ti. taá¹ƒ sutvÄ• brÄ• hmaá¹‡o ku
taá¹-ataá¹-Ä• yamÄ• no kodhÄ• bhibhÅ«to tassa piá¹-á¹-hito upadhÄ• vitvÄ• muggarena ta
ekappahÄ• reneva \Ee 257/ jÄ«vitÄ• \Ne 216/ voropesi. so attanÄ• katapuÃ±Ã±akammam
katvÄ• sudhammÄ• devasabhÄ• yaá¹ƒ nibbatti. tassa puÃ±Ã±Ä• nubhÄ• vena sabbaseto r
nibbatti.

ucchupÄ• lakassa \Be 239/ maraá¹‡aá¹ƒ sutvÄ• tassa mÄ• tÄ• pitaro ceva Ã±Ä• timittÄ•
taá¹ƒ á¹-hÄ• naá¹ƒ agamaá¹ƒsu, sabbe ca gÄ• mavÄ• sino sannipatiá¹ƒsu. tatrassa mÄ• tÄ
kÄ• tuá¹ƒ Ä• rabhiá¹ƒsu. tasmiá¹ƒ khaá¹‡e so devaputto taá¹ƒ dibbahatthiá¹ƒ abhiruhitvÄ•
sabbatÄ• á¸·Ä• vacaraparivuto paÃ±caá¹…gikena tÅ«riyena pavajjamÄ• nena mahantena p
deviddhiyÄ• devalokato Ä• gantvÄ• tÄ• ya parisÄ• ya dissamÄ• narÅ«po Ä• kÄ• se aá¹-á¹
paá¹‡á¸• itajÄ• tiko puriso imÄ• hi gÄ• thÄ• hi tena katapuÃ±Ã±akammaá¹ƒ pucchi ---

976__._ á¹• 21 ``ko nu dibbena yÄ• nena, sabbasetena hatthinÄ• .

tÅ«riyatÄ• á¸·itanigghoso, antalikkhe mahÄ«yati ||

977__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu sakko purindado.

ajÄ• nantÄ• taá¹ƒ pucchÄ• ma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

sopissa imÄ• hi gÄ• thÄ• hi etamatthaá¹ƒ byÄ• kÄ• si ---

978__._ á¹• 21 ``nÄ• mhi devo na gandhabbo, nÄ• pi sakko purindado.

sudhammÄ• nÄ• ma ye devÄ• , tesaá¹ƒ aÃ±Ã±ataro ahaâ€™â€™ nti ||

979__._ á¹• 21 ``pucchÄ• ma devaá¹ƒ sudhammaá¹ƒ, puthuá¹ƒ katvÄ• na aÃ±jaliá¹ƒ.

kiá¹ƒ katvÄ• mÄ• nuse kammaá¹ƒ, sudhammaá¹ƒ upapajjatÄ«â€™â€™ ti --- punapi pucchi

980__._ á¹• 21 ``ucchÄ• gÄ• raá¹ƒ tiá¹‡Ä• gÄ• raá¹ƒ, vatthÄ• gÄ• raÃ±ca yo dade.

tiá¹‡á¹‡aá¹ƒ aÃ±Ã±ataraá¹ƒ datvÄ• , sudhammaá¹ƒ upapajjatÄ«â€™â€™ ti || --- punapi byÄ

<976> tattha __tÅ«riyatÄ• á¸·itanigghoso_ti tÄ• á¸·itapaÃ±caá¹…gitadibbatÅ«riyanigghoso
pavajjamÄ• nadibbatÅ«riyasaddo \Ee 258/. __antalikkhe mahÄ«yatÄ«_ti Ä• kÄ• se á¹-hatvÄ
mahatÄ• parivÄ• rena pÅ«jÄ«yati.

<977> __devatÄ• _ \Be 240/ \Ne 217/ __nusÄ«_ti devatÄ• nu asi, kiá¹ƒ nu tvaá¹ƒ devosÄ«
gandhabbakÄ• yikadevo asÄ«ti attho. __adu sakko purindado_ti udÄ• hu pure dadÄ• tÄ«ti
vissuto sakko nusi, atha sakko devarÄ• jÄ• asÄ«ti attho. ettha ca satipi sakkagandhabbÄ•
tesaá¹ƒ visuá¹ƒ gahitattÄ• gobalibaddhaÃ±Ä• yena tadaÃ±Ã±adevavÄ• cako devasaddo da

<978> atha devaputto ``vissajjanaá¹ƒ nÄ• ma pucchÄ• sabhÄ• gena hotÄ«â€™â€™ ti tehi
devagandhabbasakkabhÄ• vaá¹ƒ paá¹-ikkhipitvÄ• attÄ• naá¹ƒ Ä• cikkhanto ``namhi devo n
tiÄ• dimÄ• ha. tattha __namhi devo_ti tayÄ• Ä• saá¹…kito yo koci devo na homi na gandha
__sudhammÄ• nÄ• ma ye devÄ• , tesaá¹ƒ aÃ±Ã±ataro ahaá¹ƒ, _ sudhammÄ• devatÄ• nÄ
aÃ±Ã±ataradevanikÄ• yo. so kira ucchupÄ• lo tesaá¹ƒ devÄ• naá¹ƒ sampattiá¹ƒ sutvÄ• pag
paá¹‡idhÄ• ya á¹-hitoti keci vadanti.

<979> __puthu_nti mahantaá¹ƒ, paripuá¹‡á¹‡aá¹ƒ katvÄ• ti attho. sakkaccakiriyÄ• dÄ«pana

<980> sudhammÄ• devayÄ• naá¹ƒ puá¹-á¹-ho devaputto kakaá¹‡á¹-akanimittaá¹ƒ vadanto
gahetvÄ• attanÄ• katapuÃ±Ã±aá¹ƒ Ä• cikkhanto __ ``ucchÄ• gÄ• raâ€™â€™ _nti gÄ• tha
aÃ±Ã±ataraá¹ƒ datvÄ• _ti yadipi mayÄ• tÄ«á¹‡i agÄ• rÄ• ni dinnÄ• ni, tÄ«su pana aÃ±Ã±at
sijjhatÄ«ti nayaggÄ• hena devaputto evamÄ• ha. sesaá¹ƒ suviÃ±Ã±eyyameva.

evaá¹ƒ \Ee 259/ so tena pucchi tamatthaá¹ƒ vissajjetvÄ• ratanattayaguá¹‡aá¹ƒ pakÄ• sent
saddhiá¹ƒ sammodanaá¹ƒ katvÄ• devalokameva gato. manussÄ• devaputtassa vacanaá¹ƒ
bhikkhusaá¹…ghe ca saÃ±jÄ• tapasÄ• dabahumÄ• nÄ• bahuá¹ƒ dÄ• nÅ«pakaraá¹‡aá¹ƒ sa
veá¸·uvanaá¹ƒ gantvÄ• buddhappamukhassa bhikkhusaá¹…ghassa mahÄ• dÄ• naá¹ƒ datv
Ä• rocayiá¹ƒsu. satthÄ• taá¹ƒ pucchÄ• vissajjanaá¹ƒ tatheva vatvÄ• tameva atthaá¹ƒ aá¹-á
241/ vitthÄ• rena dhammaá¹ƒ desetvÄ• te saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• pesi. te
bhagavantaá¹ƒ vanditvÄ• attano gÄ• maá¹ƒ upagantvÄ• ucchupÄ• lassa mataá¹-á¹-hÄ• ne

tatiyanÄ• gavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

13. cÅ«á¸·arathavimÄ• navaá¹‡á¹‡anÄ•

__daá¸·hadhammÄ• _ \Ne 218/ __nisÄ• rassÄ• _ti cÅ«á¸·arathavimÄ• naá¹ƒ. tassa kÄ• up
dhÄ• tuvibhÄ• gaá¹ƒ katvÄ• tattha tattha satthu thÅ«pesu patiá¹-á¹-hÄ• piyamÄ• nesu mah
dhammaá¹ƒ saá¹…gÄ• yituá¹ƒ uccinitvÄ• gahitesu sÄ• vakesu yÄ• va vassÅ«pagamanÄ•
parisÄ• ya saddhiá¹ƒ tattha tattha vasantesu Ä• yasmÄ• mahÄ• kaccÄ• yano paccantades
araÃ±Ã±Ä• yatane viharati. tena samayena assakaraá¹-á¹-he potalinagare assakarÄ• jÄ• ra
jeá¹-á¹-hÄ• ya deviyÄ• putto sujÄ• to nÄ• ma kumÄ• ro soá¸·asavassuddesiko kaniá¹-á¹-hÄ
pitarÄ• raá¹-á¹-hato pabbÄ• jito araÃ±Ã±aá¹ƒ pavisitvÄ• vanacarake nissÄ• ya araÃ±Ã±e v
bhagavato sÄ• sane pabbajitvÄ• sÄ«lamatte patiá¹-á¹-hito puthujjanakÄ• lakiriyaá¹ƒ katvÄ•
nibbattitvÄ• \Ee 260/ tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• aparÄ• paraá¹ƒ sugatiyaá¹ƒyeva
buddhuppÄ• de bhagavato abhisambodhito tiá¹ƒsavasse assakaraá¹-á¹-he assakaraÃ±Ã±o
nibbatti, ``sujÄ• toâ€™â€™ tissa nÄ• maá¹ƒ ahosi. so mahantena parivÄ• rena vaá¸• á¸• ha

tassa pana mÄ• tari kÄ• lakatÄ• ya rÄ• jÄ• aÃ±Ã±aá¹ƒ rÄ• jadhÄ«taraá¹ƒ aggamahesiá¹-á
aparena samayena puttaá¹ƒ vijÄ• yi. tassÄ• rÄ• jÄ• puttaá¹ƒ disvÄ• pasanno ``bhadde, ta
gaá¹‡hÄ• hÄ«â€™â€™ ti varaá¹ƒ adÄ• si. sÄ• gahitakaá¹ƒ katvÄ• á¹-hapetvÄ• yadÄ• su
soá¸·asavassuddesiko jÄ• to, tadÄ• rÄ• jÄ• naá¹ƒ Ä• ha ``deva, tumhehi mama puttaá¹ƒ dis
dinno, taá¹ƒ idÄ• ni dethÄ• â€™â€™ ti. ``gaá¹‡ha, devÄ«â€™â€™ ti \Be 242/. ``mayhaá¹ƒ
dethÄ• â€™â€™ ti. ``nassa, vasali, mama jeá¹-á¹-haputte devakumÄ• rasadise sujÄ• takum
vadasÄ«â€™â€™ ti paá¹-ikkhipi. devÄ« punappunaá¹ƒ nibandhanaá¹ƒ karontÄ« manaá¹ƒ a
``deva, yadi sacce tiá¹-á¹-hasi, dehi evÄ• â€™â€™ ti. rÄ• jÄ• ``anupadhÄ• retvÄ• mayÄ•
ayaÃ±ca evaá¹ƒ vadatÄ«â€™â€™ ti vippaá¹-isÄ• rÄ« hutvÄ• sujÄ• takumÄ• raá¹ƒ pakkosi
assÅ«ni pavattesi. kumÄ• ro pitaraá¹ƒ socamÄ• naá¹ƒ disvÄ• domanassappatto assÅ«ni pa
deva, ahaá¹ƒ aÃ±Ã±attha gamissÄ• mÄ«â€™â€™ ti Ä• ha. taá¹ƒ sutvÄ• raÃ±Ã±Ä• ``aÃ±Ã
tattha vaseyyÄ• sÄ«â€™â€™ ti vutte kumÄ• ro na icchi. ``mama sahÄ• yÄ• naá¹ƒ rÄ• jÅ«na
ti ca vutte tampi nÄ• nujÄ• ni. kevalaá¹ƒ ``deva, araÃ±Ã±aá¹ƒ gamissÄ• mÄ«â€™â€™ ti Ä•
Ä• liá¹…gitvÄ• sÄ«se cumbitvÄ• ``mamaccayena idhÄ• gantvÄ• rajje patiá¹-á¹-hahÄ• â€™

so \Ne 219/ araÃ±Ã±aá¹ƒ pavisitvÄ• vanacarake nissÄ• ya vasanto ekadivasaá¹ƒ migavaá
samaá¹‡akÄ• le sahÄ• yavaro eko devaputto hitesitÄ• ya migarÅ«pena taá¹ƒ palobhento dh
mahÄ• kaccÄ• yanassa vasanaá¹-á¹-hÄ• nasamÄ«paá¹ƒ patvÄ• antaradhÄ• yi. so ``imaá¹ƒ
gaá¹‡hissÄ• mÄ«â€™â€™ ti upadhÄ• vanto therassa vasanaá¹-á¹-hÄ• naá¹ƒ patvÄ• taá¹ƒ
paá¹‡á¹‡asÄ• lÄ• ya theraá¹ƒ nisinnaá¹ƒ disvÄ• tassa samÄ«pe cÄ• pakoá¹-iá¹ƒ olubbha a
oloketvÄ• Ä• dito paá¹-á¹-hÄ• ya sabbaá¹ƒ tassa pavattiá¹ƒ Ã±atvÄ• anuggaá¹‡hanto ajÄ•
karonto ---

981__._ á¹• 21 ``daá¸·hadhammÄ• nisÄ• rassa, dhanuá¹ƒ olubbha tiá¹-á¹-hasi.

khattiyo nusi rÄ• jaÃ±Ã±o, adu luddo vanecaroâ€™â€™ ti || ---

pucchi. tattha __daá¸·hadhammÄ• _ti daá¸·hadhanu. daá¸·hadhanu nÄ• ma dvisahassathÄ•
dvisahassathÄ• manti ca yassa Ä• ropitassa jiyÄ• ya baddho lohasÄ«sÄ• dÄ«naá¹ƒ bhÄ• ro
kaá¹‡á¸• appamÄ• á¹‡Ä• ukkhittassa pathavito muccati. __nisÄ• rassÄ• _ti niratisayasÄ• ra
rukkhassa \Be 243/ dhanuá¹ƒ, sÄ• ratararukkhamayaá¹ƒ dhanunti attho. __olubbhÄ• _ti sar
__rÄ• jaÃ±Ã±o_ti rÄ• jakumÄ• ro. __vanecaro_ti vanacaro.

atha so attÄ• naá¹ƒ Ä• vikaronto ---

982__._ á¹• 21 ``assakÄ• dhipatissÄ• haá¹ƒ, bhante putto vanecaro.

nÄ• maá¹ƒ me bhikkhu te brÅ«mi, sujÄ• to iti maá¹ƒ vidÅ« ||

983__._ á¹• 21 ``mige gavesamÄ• nohaá¹ƒ, ogÄ• hanto brahÄ• vanaá¹ƒ.

migaá¹ƒ taÃ±ceva nÄ• ddakkhiá¹ƒ, taÃ±ca disvÄ• á¹-hito ahaâ€™â€™ nti || ---

Ä• ha. tattha __assakÄ• dhipatissÄ• _ti assakaraá¹-á¹-hÄ• dhipatino assakarÄ• jassa. __bh
Ä• lapati. __mige gavesamÄ• no_ti migasÅ«karÄ• dike gavesanto, migavaá¹ƒ carantoti atth

taá¹ƒ sutvÄ• thero tena saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ karonto ---

984__._ á¹• 21 ``svÄ• gataá¹ƒ \Ne 220/ te mahÄ• puÃ±Ã±a, atho te adurÄ• gataá¹ƒ.

etto udakamÄ• dÄ• ya, pÄ• de pakkhÄ• layassu te ||

985__._ á¹• 21 ``idampi \Ee 262/ pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

rÄ• japutta tato pitvÄ• , santhatasmiá¹ƒ upÄ• visÄ• â€™â€™ ti || --- Ä• ha.

<984> tattha __adurÄ• gata_nti durÄ• gamanavajjitaá¹ƒ, mahÄ• puÃ±Ã±a, te idhÄ• gaman
appakampi durÄ• gamanaá¹ƒ atthi tuyhaÃ±ca mayhaÃ±ca pÄ«tisomanassajananatoti adhip
ntipi pÄ• á¹-ho, idÄ• ni Ä• gamananti attho.

<985> __santhatasmiá¹ƒ upÄ• visÄ• _ti anantarahitÄ• ya bhÅ«miyÄ• anisÄ«ditvÄ• amuka
nisÄ«dÄ• ti.

tato rÄ• jakumÄ• ro therassa paá¹-isanthÄ• raá¹ƒ sampaá¹-icchanto Ä• ha ---

986__._ á¹• 21 ``kalyÄ• á¹‡Ä« vata te vÄ• cÄ• , savanÄ«yÄ• mahÄ• muni.

nelÄ• atthavatÄ« vaggu, mantvÄ• atthaÃ±ca bhÄ• sasi ||

987__._ á¹• 21 ``kÄ• \Be 244/ te rati vane viharato, isinisabha vadehi puá¹-á¹-ho.

tava vacanapathaá¹ƒ nisÄ• mayitvÄ• , atthadhammapadaá¹ƒ samÄ• caremaseâ€™â€™ ti |

<986> tattha __kalyÄ• á¹‡Ä«_ti sundarÄ• sobhanÄ• . __savanÄ«yÄ• _ti sotuá¹ƒ yuttÄ• . _
__atthavatÄ«_ti atthayuttÄ• diá¹-á¹-hadhammikÄ• dinÄ• hitena upetÄ• . __vaggÅ«_ti madh
jÄ• nitvÄ• paÃ±Ã±Ä• ya paricchinditvÄ• . __attha_nti atthato anapetaá¹ƒ ekantahitÄ• vahaá

<987> __isinisabhÄ• _ti isÄ«su nisabha Ä• jÄ• nÄ«yasadisa. __vacanapatha_nti vacanaá¹
atthÄ• dhigamassa upÄ• yabhÄ• vato ``vacanapathaâ€™â€™ nti vuttaá¹ƒ. __atthadhamma
__samÄ• caremase_ti idha ceva samparÄ• ye ca atthÄ• vahaá¹ƒ sÄ«lÄ• didhammakoá¹-á¹-

idÄ• ni thero attano sammÄ• paá¹-ipattiá¹ƒ tassa anucchavikaá¹ƒ vadanto ---

988__._ á¹• 21 ``ahiá¹ƒsÄ• \Ne 221/ sabbapÄ• á¹‡Ä«naá¹ƒ, kumÄ• ramhÄ• ka ruccati.

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rati ||

989__._ á¹• 21 ``Ä• rati samacariyÄ• ca, bÄ• husaccaá¹ƒ kataÃ±Ã±utÄ• .

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , dhammÄ• ete pasaá¹ƒsiyÄ• â€™â€™ ti || --- Ä• ha.

<989> tattha __Ä• rati samacariyÄ• cÄ• _ti yathÄ• vuttÄ• ca pÄ• padhammato Ä• rati, pa
kÄ• yasamatÄ• disamacariyÄ• ca. __bÄ• husacca_nti pariyattibÄ• husaccaá¹ƒ. __kataÃ±Ã
upakÄ• rassa jÄ• nanÄ• . __pÄ• saá¹ƒsÄ• _ti atthakÄ• mehi kulaputtehi pakÄ• rato Ä• saá¹
ete yathÄ• vuttÄ• ahiá¹ƒsÄ• didhammÄ• . __pasaá¹ƒsiyÄ• _ti viÃ±Ã±Å«hi pasaá¹ƒsitabbÄ•

evaá¹ƒ thero tassa anucchavikaá¹ƒ sammÄ• paá¹-ipattiá¹ƒ vatvÄ• anÄ• gataá¹ƒsaÃ±Ä• á¹
olokento ``paÃ±camÄ• samattamevÄ• â€™â€™ ti disvÄ• taá¹ƒ saá¹ƒvejetvÄ• daá¸·haá¹ƒ
patiá¹-á¹-hÄ• petuá¹ƒ imaá¹ƒ gÄ• thamÄ• ha ---

990__._ á¹• 21 ``santike \Be 245/ maraá¹‡aá¹ƒ tuyhaá¹ƒ, oraá¹ƒ mÄ• sehi paÃ±cahi.

rÄ• japutta vijÄ• nÄ• hi, attÄ• naá¹ƒ parimocayÄ• â€™â€™ ti ||

tattha __attÄ• naá¹ƒ parimocayÄ• _ti attÄ• naá¹ƒ apÄ• yadukkhato mocehi.

tato kumÄ• ro attano muttiyÄ• upÄ• yaá¹ƒ pucchanto Ä• ha ---

991__._ á¹• 21 ``katamaá¹ƒ svÄ• haá¹ƒ janapadaá¹ƒ gantvÄ• , kiá¹ƒ kammaá¹ƒ kiÃ±ca pori

kÄ• ya vÄ• pana vijjÄ• ya, bhaveyyaá¹ƒ ajarÄ• maroâ€™â€™ ti ||

tattha __katamaá¹ƒ svÄ• ha_nti katamaá¹ƒ su ahaá¹ƒ, katamaá¹ƒ nÅ«ti attho. __kiá¹ƒ kam
katvÄ• ti vacanaseso. __porisa_nti purisakiccaá¹ƒ.

tato \Ee 264/ thero tassa dhammaá¹ƒ desetuá¹ƒ imÄ• gÄ• thÄ• yo avoca ---

992__._ á¹• 21 ``na \Ne 222/ vijjate so padeso, kammaá¹ƒ vijjÄ• ca porisaá¹ƒ.

yattha gantvÄ• bhave macco, rÄ• japuttÄ• jarÄ• maro ||

993__._ á¹• 21 ``mahaddhanÄ• mahÄ• bhogÄ• , raá¹-á¹-havantopi khattiyÄ• .

pahÅ«tadhanadhaÃ±Ã±Ä• se, tepi no ajarÄ• marÄ• ||

994__._ á¹• 21 ``yadi te sutÄ• andhakaveá¹‡á¸• uputtÄ• , sÅ«rÄ• vÄ«rÄ• vikkantappahÄ•

tepi Ä• yukkhayaá¹ƒ pattÄ• , viddhastÄ• sassatÄ«samÄ• ||

995__._ á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

ete caÃ±Ã±e ca jÄ• tiyÄ• , tepi no ajarÄ• marÄ• ||

996__._ á¹• 21 ``ye mantaá¹ƒ parivattenti, chaá¸·aá¹…gaá¹ƒ brahmacintitaá¹ƒ.

ete caÃ±Ã±e ca vijjÄ• ya, tepi no ajarÄ• marÄ• ||

997__._ á¹• 21 ``isayo cÄ• pi ye santÄ• , saÃ±Ã±atattÄ• tapassino.

sarÄ«raá¹ƒ tepi kÄ• lena, vijahanti tapassino ||

998__._ á¹• 21 ``bhÄ• vitattÄ• pi arahanto, katakiccÄ• anÄ• savÄ• .

nikkhipanti imaá¹ƒ dehaá¹ƒ, puÃ±Ã±apÄ• paparikkhayÄ• â€™â€™ ti ||

<992> tattha \Be 246/ __yattha gantvÄ• _ti yaá¹ƒ padesaá¹ƒ gantvÄ• kammaá¹ƒ vijjaá¹ƒ p
itarapayogena ca upagantvÄ• pÄ• puá¹‡itvÄ• bhaveyya ajarÄ• maroti attho.

<993> heá¹-á¹-himakoá¹-iyÄ• koá¹-isatÄ• diparimÄ• á¹‡aá¹ƒ saá¹ƒharitvÄ• á¹-hapitaá¹ƒ m
etesanti __mahaddhanÄ• _. kumbhattayÄ• dikahÄ• paá¹‡aparibbayo mahanto bhogo etesa
raá¹-á¹-havanto_ti raá¹-á¹-hasÄ• mikÄ• , anekayojanaparimÄ• á¹‡aá¹ƒ raá¹-á¹-haá¹ƒ pasÄ•
__khattiyÄ• _ti khattiyajÄ• tikÄ• . __pahÅ«tadhanadhaÃ±Ã±Ä• se_ti mahÄ• dhanadhaÃ±Ã±
ca sattaá¹-á¹-hasaá¹ƒvaccharapahonakadhanadhaÃ±Ã±asannicayÄ• . __tepi no ajarÄ• mar
jarÄ• maraá¹‡adhammÄ• eva, mahaddhanatÄ• dÄ«nipi tesaá¹ƒ upari nipatantaá¹ƒ jarÄ• m
sakkontÄ«ti attho.

<994> __andhakaveá¹‡á¸• uputtÄ• _ti \Ne 223/ andhakaveá¹‡á¸• ussa puttÄ• ti paÃ±Ã±Ä•
__vÄ«rÄ• _ti vÄ«riyavanto. __vikkantappahÄ• rino_ti sÅ«ravÄ«rabhÄ• veneva paá¹-isattuba
paharaá¹‡asÄ«lÄ• . __viddhastÄ• _ti vinaá¹-á¹-hÄ• . __sassatÄ«samÄ• _ti kulaparamparÄ•
candasÅ«riyÄ• dÄ«hi samÄ• nÄ• , tepi acirakÄ• lapavattakulanvayÄ• ti attho.

<995> __jÄ• tiyÄ• _ti attano jÄ• tiyÄ• , visiá¹-á¹-hatarÄ• pana jÄ• tipi nesaá¹ƒ jarÄ• maraá
sakkotÄ«ti attho.

<996> __manta_nti vedaá¹ƒ. __chaá¸·aá¹…ga_nti
kappabyÄ• karaá¹‡aniruttisikkhÄ• chandovicitijotisatthasaá¹…khÄ• tehi chahi aá¹…gehi cha
__brahmacintita_nti brahmehi aá¹-á¹-hakÄ• dÄ«hi cintitaá¹ƒ paÃ±Ã±Ä• cakkhunÄ• diá¹-á¹-h

<997> __santÄ• _ti upasantakÄ• yavacÄ«kammantÄ• . __saÃ±Ã±atattÄ• _ti saÃ±Ã±atacitt
tapanissitÄ• .

idÄ• ni kumÄ• ro attanÄ• kattabbaá¹ƒ vadanto ---

999__._ á¹• 21 ``subhÄ• sitÄ• atthavatÄ«, gÄ• thÄ• yo te mahÄ• muni.

nijjhattomhi subhaá¹-á¹-hena, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti || ---

Ä• ha \Be 247/. tattha __nijjhattomhÄ«_ti nijjhÄ• pito dhammojasaÃ±Ã±Ä• ya saÃ±Ã±attigat
__subhaá¹-á¹-henÄ• _ti suá¹-á¹-hu bhÄ• sitena.

tato \Ee 266/ thero taá¹ƒ anusÄ• santo imaá¹ƒ gÄ• thaá¹ƒ abhÄ• si ---

1000__._ á¹• 21 ``mÄ• maá¹ƒ tvaá¹ƒ saraá¹‡aá¹ƒ gaccha, tameva saraá¹‡aá¹ƒ vaja.

sakyaputtaá¹ƒ mahÄ• vÄ«raá¹ƒ, yamahaá¹ƒ saraá¹‡aá¹ƒ gatoâ€™â€™ ti ||

tato rÄ• jakumÄ• ro Ä• ha ---

1001__._ á¹• 21 ``katarasmiá¹ƒ \Ne 224/ so janapade, satthÄ• tumhÄ• ka mÄ• risa.

ahampi daá¹-á¹-huá¹ƒ gacchissaá¹ƒ, jinaá¹ƒ appaá¹-ipuggalaâ€™â€™ nti ||

puna thero Ä• ha ---

1002__._ á¹• 21 ``puratthimasmiá¹ƒ janapade, okkÄ• kakulasambhavo.

tatthÄ• si purisÄ• jaÃ±Ã±o, so ca kho parinibbutoâ€™â€™ ti ||

tattha therena nisinnapadesato majjhimadesassa pÄ• cÄ«nadisÄ• bhÄ• gattÄ• vuttaá¹ƒ __
janapadeâ€™â€™ _ti.

evaá¹ƒ so rÄ• japutto therassa dhammadesanaá¹ƒ sutvÄ• pasannamÄ• naso saraá¹‡esu c
tena vuttaá¹ƒ ---

1003__._ á¹• 21 ``sace hi buddho tiá¹-á¹-heyya, satthÄ• tumhÄ• ka mÄ• risa.

yojanÄ• ni sahassÄ• ni, gaccheyyaá¹ƒ payirupÄ• situá¹ƒ ||

1004__._ á¹• 21 ``yato ca kho parinibbuto, satthÄ• tumhÄ• ka mÄ• risa.

nibbutampi mahÄ• vÄ«raá¹ƒ, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

1005__._ á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

1006__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• m

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-hoâ€™â€™ ti ||

evaá¹ƒ \Be 248/ pana taá¹ƒ saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hitaá¹ƒ thero evamÄ• ha ``n
idha araÃ±Ã±avÄ• sena attho natthi, na ciraá¹ƒ tava jÄ«vitaá¹ƒ, paÃ±camÄ• sabbhantare ev
tasmÄ• tava pitu santikameva gantvÄ• dÄ• nÄ• dÄ«ni puÃ±Ã±Ä• ni katvÄ• saggaparÄ• ya
vatvÄ• attano santike dhÄ• tuyo datvÄ• vissajjesi. so gacchanto ``ahaá¹ƒ, bhante, tumhÄ•
ito gamissÄ• mi, tumhehipi mayhaá¹ƒ anukampÄ• ya \Ee 267/ tattha Ä• gantabbaâ€™â€™
adhivÄ• sanaá¹ƒ viditvÄ• vanditvÄ• padakkhiá¹‡aá¹ƒ katvÄ• pitu nagaraá¹ƒ gantvÄ• uyyÄ
Ä• gatabhÄ• vaá¹ƒ raÃ±Ã±o nivedesi.

taá¹ƒ sutvÄ• rÄ• jÄ• saparivÄ• ro uyyÄ• naá¹ƒ gantvÄ• kumÄ• raá¹ƒ Ä• liá¹…gitvÄ• ante
abhisiÃ±citukÄ• mo ahosi. kumÄ• ro ``deva, mayhaá¹ƒ appakaá¹ƒ Ä• yu, ito catunnaá¹ƒ mÄ
maraá¹‡aá¹ƒ bhavissati, kiá¹ƒ me rajjena, tumhe nissÄ• ya puÃ±Ã±ameva karissÄ• mÄ«â€™
guá¹‡aá¹ƒ ratanattayassa ca Ä• nubhÄ• vaá¹ƒ pavedesi. taá¹ƒ sutvÄ• rÄ• jÄ• saá¹ƒvegap
ca pasannamÄ• naso mahantaá¹ƒ vihÄ• raá¹ƒ kÄ• retvÄ• mahÄ• kaccÄ• yanattherassa sa
rÄ• jÄ• naá¹ƒ mahÄ• janaÃ±ca anuggaá¹‡hanto Ä• gacchi. rÄ• jÄ• ca saparivÄ• ro dÅ«rato
theraá¹ƒ vihÄ• raá¹ƒ pavesetvÄ• catÅ«hi paccayehi sakkaccaá¹ƒ upaá¹-á¹-hahanto saraá¹‡
patiá¹-á¹-hahi. kumÄ• ro ca sÄ«lÄ• ni samÄ• diyitvÄ• theraá¹ƒ bhikkhÅ« ceva sakkaccaá¹ƒ
dadanto dhammaá¹ƒ suá¹‡anto catunnaá¹ƒ mÄ• sÄ• naá¹ƒ accayena kÄ• laá¹ƒ katvÄ• tÄ•
tassa puÃ±Ã±Ä• nubhÄ• vena sattaratanapaá¹-imaá¹‡á¸• ito sattayojanappamÄ• á¹‡o ratho
accharÄ• sahassÄ• ni parivÄ• ro ahosi.

rÄ• jÄ• kumÄ• rassa sarÄ«rasakkÄ• raá¹ƒ katvÄ• bhikkhusaá¹…ghassa ca mahÄ• dÄ• na
pÅ«jaá¹ƒ akÄ• si, tattha mahÄ• jano sannipati, theropi saparivÄ• ro taá¹ƒ padesaá¹ƒ upaga
attanÄ• katakusalakammaá¹ƒ oloketvÄ• kataÃ±Ã±utÄ• ya ``gantvÄ• theraá¹ƒ vandissÄ• m
karissÄ• mÄ«â€™â€™ ti cintetvÄ• dibbarathaá¹ƒ Ä• ruyha mahatÄ• parivÄ• rena dissamÄ
oruyha therassa pÄ• de vanditvÄ• \Be 249/ pitarÄ• saddhiá¹ƒ paá¹-isanthÄ• raá¹ƒ katvÄ•
aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. taá¹ƒ thero imÄ• hi gÄ• thÄ• hi pucchi ---

1007__._ á¹• 21 ``sahassaraá¹ƒsÄ«va yathÄ• mahappabho, disaá¹ƒ yathÄ• bhÄ• ti nabhe

tathÄ• pakÄ• ro \Ee 268/ tavÄ• yaá¹ƒ mahÄ• ratho, samantato yojanasattamÄ• yato ||

1008__._ á¹• 21 ``suvaá¹‡á¹‡apaá¹-á¹-ehi samantamotthaá¹-o, urassa muttÄ• hi maá¹‡Ä«hi

lekhÄ• suvaá¹‡á¹‡assa ca rÅ«piyassa ca, sobhenti veá¸·uriyamayÄ• sunimmitÄ• ||

1009__._ á¹• 21 ``sÄ«saÃ±cidaá¹ƒ \Ne 226/ veá¸·uriyassa nimmitaá¹ƒ, yugaÃ±cidaá¹ƒ lohita

yuttÄ• suvaá¹‡á¹‡assa ca rÅ«piyassa ca, sobhanti assÄ• ca ime manojavÄ• ||

1010__._ á¹• 21 ``so tiá¹-á¹-hasi hemarathe adhiá¹-á¹-hito, devÄ• namindova sahassavÄ• h

pucchÄ• mi tÄ• haá¹ƒ yasavanta kovidaá¹ƒ, kathaá¹ƒ tayÄ• laddho ayaá¹ƒ uá¸·Ä• roâ€™â€

<1007> tattha __sahassaraá¹ƒsÄ«_ti sÅ«riyo. so hi anekasahassaraá¹ƒsimantatÄ• ya ``sah
vuccati. __yathÄ• mahappabho_ti attano mahattassa anurÅ«pappabho. yathÄ• hi mahatter
sadisaá¹ƒ jotimaá¹‡á¸• alaá¹ƒ natthi, evaá¹ƒ pabhÄ• yapi. tathÄ• hi taá¹ƒ ekasmiá¹ƒ khaá¹‡
Ä• lokaá¹ƒ pharantaá¹ƒ tiá¹-á¹-hati. __disaá¹ƒ yathÄ• bhÄ• ti nabhe anukkama_nti nabhe Ä
anukkamanto gacchanto yathÄ• yena pakÄ• rena bhÄ• ti dibbati jotati. __tathÄ• pakÄ• ro_t
__tavÄ• ya_nti tava ayaá¹ƒ.

<1008> __suvaá¹‡á¹‡apaá¹-á¹-ehÄ«_ti \Be 250/ suvaá¹‡á¹‡amayehi paá¹-á¹-ehi. __saman
chÄ• dito. __urassÄ• _ti uro assa, rathassa \Ee 269/ uroti ca Ä«sÄ• mÅ«laá¹ƒ vadati. __lekh
mÄ• lÄ• kammalatÄ• kammÄ• dilekhÄ• . tÄ• saá¹ƒ suvaá¹‡á¹‡apaá¹-á¹-esu ca rajatapaá¹-á
vuttaá¹ƒ __ ``suvaá¹‡á¹‡assa ca rÅ«piyassa cÄ• â€™â€™ _ti. __sobhentÄ«_ti rathaá¹ƒ sob

<1009> __sÄ«sa_nti rathakubbarasÄ«saá¹ƒ. __veá¸·uriyassa nimmita_nti veá¸·uriyena nim
veá¸·uriyamaá¹‡imayanti attho. __lohitakÄ• yÄ• _ti lohitakamaá¹‡inÄ• , yena kenaci rattama
__yuttÄ• _ti yojitÄ• , atha vÄ• __yottÄ• suvaá¹‡á¹‡assa ca rÅ«piyassa cÄ• _ti suvaá¹‡á¹‡a
yottÄ• , saá¹…khalikÄ• ti attho.

<1010> __adhiá¹-á¹-hito_ti attano deviddhiyÄ• sakalamidaá¹ƒ á¹-hÄ• naá¹ƒ abhibhavitvÄ•
__sahassavÄ• hano_ti sahassayuttavÄ• hano, sahassaÄ• jÄ• nÄ«yayuttaratho devÄ• nami
__yasavantÄ• _ti Ä• lapanaá¹ƒ, yasassÄ«ti attho. __kovida_nti kusalaÃ±Ä• á¹‡avantaá¹ƒ, ra
__ayaá¹ƒ uá¸·Ä• ro_ti ayaá¹ƒ uá¸·Ä• ro mahanto yasoti adhippÄ• yo.

evaá¹ƒ therena puá¹-á¹-ho devaputto imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

1011__._ á¹• 21 ``sujÄ• to \Ne 227/ nÄ• mahaá¹ƒ bhante, rÄ• japutto pure ahuá¹ƒ.

tvaÃ±ca maá¹ƒ anukampÄ• ya, saÃ±Ã±amasmiá¹ƒ nivesayi ||

1012__._ á¹• 21 ``khÄ«á¹‡Ä• yukaÃ±ca maá¹ƒ Ã±atvÄ• , sarÄ«raá¹ƒ pÄ• dÄ• si satthuno.

imaá¹ƒ sujÄ• ta pÅ«jehi, taá¹ƒ te atthÄ• ya hehiti ||

1013__._ á¹• 21 ``tÄ• haá¹ƒ gandhehi mÄ• lehi, pÅ«jayitvÄ• samuyyuto.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, upapannomhi nandanaá¹ƒ ||

1014__._ á¹• 21 ``nandane ca vane ramme, nÄ• nÄ• dijagaá¹‡Ä• yute.

ramÄ• mi naccagÄ«tehi, accharÄ• hi purakkhatoâ€™â€™ ti ||

1012-3__._ tattha \Be 251/ __sarÄ«ra_ntÄ« sarÄ«radhÄ• tuá¹ƒ. __hehitÄ«_ti bhavissati. __
uyyutto, yuttappayuttoti attho.

evaá¹ƒ devaputto therena pucchitamatthaá¹ƒ kathetvÄ• theraá¹ƒ vanditvÄ• padakkhiá¹‡aá
Ä• pucchitvÄ• rathaá¹ƒ \Ee 270/ Ä• ruyha devalokameva gato. theropi tamatthaá¹ƒ aá¹-á¹-h
sampattaparisÄ• ya vitthÄ• rena dhammakathaá¹ƒ kathesi. sÄ• dhammakathÄ• mahÄ• jan
thero taá¹ƒ sabbaá¹ƒ attanÄ• ca tena ca kathitaniyÄ• meneva saá¹…gÄ«tikÄ• le dhammas
te ca taá¹ƒ tathÄ• saá¹…gahaá¹ƒ Ä• ropesunti.

cÅ«á¸·arathavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

14. mahÄ• rathavimÄ• navaá¹‡á¹‡anÄ•

__sahassayuttaá¹ƒ hayavÄ• hanaá¹ƒ subha_nti mahÄ• rathavimÄ• naá¹ƒ. tassa kÄ• uppa
viharati jetavane. tena ca samayena Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttana
tÄ• vatiá¹ƒsabhavane gopÄ• lassa nÄ• ma devaputtassa attano vimÄ• nato nikkhamitvÄ• s
dibbarathaá¹ƒ abhiruyha mahantena parivÄ• rena mahatiyÄ• deviddhiyÄ• uyyÄ• nakÄ«á¸·a
avidÅ«re pÄ• turahosi. taá¹ƒ disvÄ• devaputto saÃ±jÄ• tagÄ• ravabahumÄ• no sahasÄ• \N
upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• aÃ±jaliá¹ƒ sirasi paggayha aá¹-á¹-hÄ

tassidaá¹ƒ pubbakammaá¹ƒ --- so kira vipassiá¹ƒ bhagavantaá¹ƒ suvaá¹‡á¹‡amÄ• lÄ• ya p
puÃ±Ã±assa Ä• nubhÄ• vena mayhaá¹ƒ bhave bhave sovaá¹‡á¹‡amayÄ• uracchadamÄ• l
katapaá¹‡idhÄ• nÄ• ya anekakappesu sugatÄ«suyeva saá¹ƒsarantiyÄ• kassapassa bhaga
aggamahesiyÄ• kucchimhi nibbattÄ• ya yathÄ• paá¹‡idhÄ• naá¹ƒ suvaá¹‡á¹‡amÄ• lÄ• lÄ•
laddhanÄ• mÄ• ya devakaÃ±Ã±Ä• sadisÄ• ya rÄ• jadhÄ«tÄ• ya Ä• cariyo gopÄ• lo nÄ• ma
sasÄ• vakasaá¹…ghassa kassapassa bhagavato asadisadÄ• nÄ• dÄ«ni mahÄ• dÄ• nÄ• ni

aparipakkabhÄ• vena attÄ• naá¹ƒ rÄ• jadhÄ«taraÃ±ca uddissa satthÄ• rÄ• desitaá¹ƒ \Be 2
sutvÄ• pi visesaá¹ƒ nibbattetuá¹ƒ asakkonto puthujjanakÄ• lakiriyameva katvÄ• yathÅ«pac
tÄ• vatiá¹ƒsesu yojanasatike kanakavimÄ• ne nibbatti, anekakoá¹-iaccharÄ• parivÄ• ro aho
sahassayutto suvibhattabhittivicitto siniddhamadhuranigghoso attano pabhÄ• samudayena
divaá¹…karamaá¹‡á¸• alaá¹ƒ dibbo Ä• jaÃ±Ã±aratho nibbatti.

so tattha yÄ• vatÄ• yukaá¹ƒ dibbasampattiá¹ƒ anubhavitvÄ• aparÄ• paraá¹ƒ devesuyeva s
buddhuppÄ• de tasseva kammassa vipÄ• kÄ• vasesena yathÄ• vuttasampattivibhavo gopÄ
tÄ• vatiá¹ƒsesuyeva nibbatti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``tena ca samayena Ä• yasmÄ• m
aÃ±jaliá¹ƒ sirasi paggayha aá¹-á¹-hÄ• sÄ«â€™â€™ ti.

evaá¹ƒ pana upasaá¹…kamitvÄ• á¹-hitaá¹ƒ taá¹ƒ devaputtaá¹ƒ Ä• yasmÄ• mahÄ• mogga
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1015__._ á¹• 21 ``sahassayuttaá¹ƒ hayavÄ• hanaá¹ƒ subhaá¹ƒ, Ä• ruyhimaá¹ƒ sandanaá¹ƒ

uyyÄ• nabhÅ«miá¹ƒ abhito anukkamaá¹ƒ, purindado bhÅ«tapatÄ«va vÄ• savo ||

1016__._ á¹• 21 ``sovaá¹‡á¹‡amayÄ• te rathakubbarÄ• ubho, phalehi aá¹ƒsehi atÄ«va saá

sujÄ• tagumbÄ• naravÄ«raniá¹-á¹-hitÄ• , virocati pannaraseva cando ||

1017__._ á¹• 21 ``suvaá¹‡á¹‡ajÄ• lÄ• vatato \Ne 229/ ratho ayaá¹ƒ, bahÅ«hi nÄ• nÄ• ratan

sunandighoso ca subhassaro ca, virocatÄ« cÄ• marahatthabÄ• hubhi ||

1018__._ á¹• 21 ``imÄ• \Be 253/ ca nÄ• bhyo manasÄ• bhinimmitÄ• , rathassa pÄ• dantara

imÄ• ca nÄ• bhyo satarÄ• jicittitÄ• , sateratÄ• vijjurivappabhÄ• sare ||

1019__._ á¹• 21 ``anekacittÄ• vatato \Ee 272/ ratho ayaá¹ƒ, puthÅ« ca nemÄ« ca sahassara

tesaá¹ƒ saro suyyati vaggurÅ«po, paÃ±caá¹…gikaá¹ƒ tÅ«riyamivappavÄ• ditaá¹ƒ ||

1020__._ á¹• 21 ``sirasmiá¹ƒ cittaá¹ƒ maá¹‡icandakappitaá¹ƒ, sadÄ• visuddhaá¹ƒ ruciraá¹ƒ

suvaá¹‡á¹‡arÄ• jÄ«hi atÄ«va saá¹…gataá¹ƒ, veá¸·uriyarÄ• jÄ«va atÄ«va sobhati ||

1021__._ á¹• 21 ``ime ca vÄ• á¸·Ä« maá¹‡icandakappitÄ• , Ä• rohakambÅ« sujavÄ• brahÅ

brahÄ• mahantÄ• balino mahÄ• javÄ• , mano tavaÃ±Ã±Ä• ya tatheva siá¹ƒsare ||

1022__._ á¹• 21 ``ime ca sabbe sahitÄ• catukkamÄ• , mano tavaÃ±Ã±Ä• ya tatheva siá¹ƒs

samaá¹ƒ vahantÄ« mudukÄ• anuddhatÄ• , Ä• modamÄ• nÄ• turagÄ• namuttamÄ• ||

1023__._ á¹• 21 ``dhunanti vagganti patanti cambare, abbhuddhunantÄ• sukate piá¸·andha

tesaá¹ƒ saro suyyati vaggurÅ«po, paÃ±caá¹…gikaá¹ƒ tÅ«riyamivappavÄ• ditaá¹ƒ ||

1024__._ á¹• 21 ``rathassa ghoso apiá¸·andhanÄ• na ca, khurassa nÄ• do abhihiá¹ƒsanÄ• y

ghoso suvaggÅ« samitassa suyyati, gandhabbatÅ«riyÄ• ni vicitrasaá¹ƒvane ||

1025__._ á¹• 21 ``rathe \Be 254/ á¹-hitÄ• tÄ• migamandalocanÄ• , Ä• á¸·Ä• rapamhÄ• has

veá¸·uriyajÄ• lÄ• vatatÄ• tanucchavÄ• , sadeva gandhabbasÅ«raggapÅ«jitÄ• ||

1026__._ á¹• 21 ``tÄ• \Ee 273/ rattarattambarapÄ«tavÄ• sasÄ• , visÄ• lanettÄ• abhirattalo

kule sujÄ• tÄ• sutanÅ« sucimhitÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

1027__._ á¹• 21 ``tÄ• \Ne 230/ kambukeyÅ«radharÄ• suvÄ• sasÄ• , sumajjhimÄ• Å«rutha

vaá¹-á¹-aá¹…guliyo sumukhÄ• sudassanÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

1028__._ á¹• 21 ``aÃ±Ã±Ä• suveá¹‡Ä« susu missakesiyo, samaá¹ƒ vibhattÄ• hi pabhassar

anubbatÄ• tÄ• tava mÄ• nase ratÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

1029__._ á¹• 21 ``Ä• veá¸·iniyo padumuppalacchadÄ• , alaá¹…katÄ• candanasÄ• ravÄ• si

anubbatÄ• tÄ• tava mÄ• nase ratÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

1030__._ á¹• 21 ``tÄ• mÄ• liniyo padumuppalacchadÄ• , alaá¹…katÄ• candanasÄ• ravÄ• s

anubbatÄ• tÄ• tava mÄ• nase ratÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

1031__._ á¹• 21 ``kaá¹‡á¹-hesu te yÄ• ni piá¸·andhanÄ• ni, hatthesu pÄ• desu tatheva sÄ«s

obhÄ• sayantÄ« dasa sabbaso disÄ• , abbhuddayaá¹ƒ sÄ• radikova bhÄ• á¹‡umÄ• ||

1032__._ á¹• 21 ``vÄ• tassa \Be 255/ vegena ca sampakampitÄ• , bhujesu mÄ• lÄ• apiá¸·a

muÃ±canti ghosaá¹ƒ ruciraá¹ƒ suciá¹ƒ subhaá¹ƒ, sabbehi viÃ±Ã±Å«hi sutabbarÅ«paá¹ƒ ||

1033__._ á¹• 21 ``uyyÄ• nabhÅ«myÄ• \Ee 274/ ca duvaddhato á¹-hitÄ• , rathÄ• ca nÄ• gÄ

tameva devinda pamodayanti, vÄ«á¹‡Ä• yathÄ• pokkharapattabÄ• hubhi ||

1034__._ á¹• 21 ``imÄ• su vÄ«á¹‡Ä• su bahÅ«su vaggÅ«su, manuÃ±Ã±arÅ«pÄ• su hadaye

pavajjamÄ• nÄ• su atÄ«va accharÄ• , bhamanti kaÃ±Ã±Ä• padumesu sikkhitÄ• ||

1035__._ á¹• 21 ``yadÄ• ca gÄ«tÄ• ni ca vÄ• ditÄ• ni ca, naccÄ• ni cimÄ• ni samenti ekato

athettha naccanti athettha accharÄ• , obhÄ• sayantÄ« ubhato varitthiyo ||

1036__._ á¹• 21 ``so modasi tÅ«riyagaá¹‡appabodhano, mahÄ«yamÄ• no vajirÄ• vudhoriva

imÄ• su vÄ«á¹‡Ä• su bahÅ«su vaggÅ«su, manuÃ±Ã±arÅ«pÄ• su hadayeritaá¹ƒ pÄ«tiá¹ƒ ||

1037__._ á¹• 21 ``kiá¹ƒ \Ne 231/ tvaá¹ƒ pure kammamakÄ• si attanÄ• , manussabhÅ«to pu

uposathaá¹ƒ kaá¹ƒ vÄ• tuvaá¹ƒ upÄ• vasi, kaá¹ƒ dhammacariyaá¹ƒ vatamÄ• bhirocayi ||

1038__._ á¹• 21 ``nayÄ«damappassa katassa kammuno, pubbe suciá¹‡á¹‡assa uposathass

iddhÄ• nubhÄ• vo vipulo ayaá¹ƒ tava, yaá¹ƒ devasaá¹…ghaá¹ƒ abhirocase bhusaá¹ƒ ||

1039__._ á¹• 21 ``dÄ• nassa \Be 256/ te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

<1015> tattha __sahassayutta_nti sahassena yuttaá¹ƒ, sahassaá¹ƒ vÄ• yuttaá¹ƒ yojitaá¹ƒ sahassayuttaá¹ƒ. kassa panetaá¹ƒ \Ee 275/ sahassanti? ``hayavÄ• hanaâ€™â€™ nti anant hayÄ• nanti ayamattho viÃ±Ã±Ä• yateva. hayÄ• vÄ• hanaá¹ƒ etassÄ• ti hayavÄ• hanaá¹ƒ. ``sahassayuttahayavÄ• hanaâ€™â€™ nti anunÄ• sikalopaá¹ƒ ekameva samÄ• sapadaá¹ƒ pakkhe hayavÄ• hanaá¹ƒ viya vÄ• hananti attho yujjati. hayavÄ• hanasahassayuttaá¹ƒ yutta attho. apare pana ``sahassayuttanti sahassadibbÄ• jaÃ±Ã±ayuttaâ€™â€™ nti vadanti. __sa __nekacitta_nti anekacittaá¹ƒ nÄ• nÄ• vidhavicittavantaá¹ƒ. __uyyÄ• nabhÅ«miá¹ƒ abhito_t samÄ«pe. ``abhitoâ€™â€™ ti hi padaá¹ƒ apekkhitvÄ• sÄ• miatthe etaá¹ƒ upayogavacanaá ``uyyÄ• nabhÅ«myÄ• â€™â€™ tipi paá¹-hanti, te saddanayampi anupadhÄ• rentÄ• paá¹-h purindado bhÅ«tapatÄ«va vÄ• savo virocasÄ«ti sambandho.

<1016> __sovaá¹‡á¹‡amayÄ• _ti suvaá¹‡á¹‡amayÄ• . __te_ti tava. __rathakubbarÄ• ubho vedikÄ• . yo hi rathassa sobhanatthaÃ±ceva upari á¹-hitÄ• naá¹ƒ guttatthaÃ±ca ubhosu pas parikkhepo karÄ«yati, tassa purimabhÄ• ge ubhosu passesu yÄ• va rathÄ«sÄ• , tÄ• va hatt avayavaviseso, idha so eva kubbaroti adhippeto. tenevÄ• ha ``ubhoâ€™â€™ ti. aÃ±Ã±attha vuccati. __phalehÄ«_ti rathÅ«patthambhassa dakkhiá¹‡avÄ• mabhedehi dvÄ«hi phalehi, pa vuttÄ• . __aá¹ƒsehÄ«_ti kubbaraphale patiá¹-á¹-hitehi heá¹-á¹-himaaá¹ƒsehi. __atÄ«va saá¹ suá¹-á¹-hu saá¹…gatÄ• suphassitÄ• nibbivarÄ• . idaÃ±ca sippiviracite kittimarathe labbhar Ä• ropetvÄ• vuttaá¹ƒ. so pana aporisatÄ• ya akittimo sayaá¹ƒjÄ• to \Ee 276/ kenaci aghaá¹ __sujÄ• tagumbÄ• _ti susaá¹‡á¹-hitathambhakasamudÄ• yÄ• . ye hi vedikÄ• ya nirantaraá¹ susaá¹‡á¹-hitaghaá¹-akÄ• diavayavavisesavanto \Ne 232/ thambhakasamudÄ• yÄ• , tesaá¹ vuttaá¹ƒ ``sujÄ• tagumbÄ• â€™â€™ ti. __naravÄ«raniá¹-á¹-hitÄ• _ti sippÄ• cariyehi niá¹-á¹- sippÄ• cariyÄ• hi attano sarÄ«rakhedaá¹ƒ acintetvÄ• vÄ«riyabalena sippassa suá¹-á¹-hu v vÄ«riyavantoti idha ``naravÄ«rÄ• â€™â€™ ti vuttÄ• . __naravÄ«rÄ• _ti vÄ• devaputtassa Ä __niá¹-á¹-hitÄ• _ti pariyositÄ• paripuá¹‡á¹‡asobhÄ• tisayÄ• . ``naravÄ«ranimmitÄ• â€™â€™ dhitisampannehi nimmitasadisÄ• ti attho. evaá¹ƒvidhakubbaratÄ• ya ayaá¹ƒ tava ratho viroc __pannaraseva cando, _ sukkapakkhe pannarasiyaá¹ƒ paripuá¹‡á¹‡akÄ• le candimÄ• viya

<1017> __suvaá¹‡á¹‡ajÄ• lÄ• vatato_ti suvaá¹‡á¹‡ajÄ• lakehi avatato chÄ• dito. ``suvaá¹‡ tipi pÄ• á¹-ho, gavacchitoti attho. __bahÅ«hÄ«_ti anekehi. __nÄ• nÄ• ratanehÄ«_ti padumarÄ• gaphussarÄ• gÄ• dinÄ• nÄ• vidharatanehi. __sunandighoso_ti suá¹-á¹-hu nand savanÄ«yamadhuraninnÄ• doti attho. __sunandighoso_ti vÄ• suá¹-á¹-hu katanandighoso, r dassanÄ• dÄ«su pavattitasÄ• dhukÄ• rasaddÄ• divasena katapamodaninnÄ• doti attho, ``k Ä• sÄ«vÄ• danavasena suá¹-á¹-hu payuttanandighosoâ€™â€™ ti ca vadanti. __subhassar obhÄ• sanasabhÄ• vo, tattha vÄ• pavattamÄ• nÄ• naá¹ƒ devatÄ• naá¹ƒ sobhanena gÄ«tav __cÄ• marahatthabÄ• hubhÄ«_ti cÄ• marahatthayuttabÄ• hÅ«hi ito cito ca bÄ«jayamÄ• na bhujehi, tathÄ• bhÅ«tÄ• hi devatÄ• hi vÄ• virocati.

<1018> __nÄ• bhyo_ti rathacakkÄ• naá¹ƒ nÄ• bhiyo. __manasÄ• bhinimmitÄ• _ti ``ime Ä«
nimmitasadisÄ• . __rathassa_ \Ee 277/ __pÄ• dantaramajjhabhÅ«sitÄ• _ti rathassa pÄ• dÄ
antena neminÄ• nÄ• nÄ• ratanasamujjalena arÄ• naá¹ƒ vemajjhena ca maá¹‡á¸• itÄ• . __s
anekavaá¹‡á¹‡Ä• hi anekasatÄ• hi rÄ• jÄ«hi lekhÄ• hi cittitÄ• vicittabhÄ• vaá¹ƒ gatÄ• . __s
sateratasaá¹…khÄ• tavijjulatÄ• viya pabhÄ• sare vijjotanti.

<1019> __anekacittÄ• vatato_ti \Be 258/ anekehi mÄ• lÄ• kammÄ• dicittehi avatato samok
``anekacittÄ• vitatoâ€™â€™ tipi paá¹-hanti, soyeva attho, gÄ• thÄ• sukhatthaá¹ƒ pana dÄ«
ca nemÄ« cÄ• _ti puthulanemi ca, eko ca-kÄ• ro nipÄ• tamattaá¹ƒ. __sahassaraá¹ƒsiko_ti a
``sahassaraá¹ƒsiyoâ€™â€™ tipi pÄ• á¸·i. apare pana ``natÄ• raá¹ƒsiyoâ€™â€™ ti ca paá¹-
ajiyadhanudaá¹‡á¸• ako viya oá¹‡atÄ• nemippadesÄ• . __sahassaraá¹ƒsiyo_ti sÅ«riyamaá
vipphurantakiraá¹‡ajÄ• lÄ• . __tesa_nti olambamÄ• nakiá¹…kiá¹‡ikajÄ• lÄ• naá¹ƒ nemippad

<1020> __sirasmi_nti \Ne 233/ sÄ«se, rathassa sÄ«seti attho. siro vÄ• asmiá¹ƒ rathe. __ci
__maá¹‡icandakappita_nti maá¹‡imayamaá¹‡á¸• alÄ• nuviddhaá¹ƒ candamaá¹‡á¸• alasadis
__ruciraá¹ƒ pabhassara_nti iminÄ• tassa candamaá¹‡á¸• alasadisataá¹ƒyeva vibhÄ• veti, _
iminÄ• panassa candamaá¹‡á¸• alatopi visesaá¹ƒ dasseti. __suvaá¹‡á¹‡arÄ• jÄ«hÄ«_ti ant
vaá¹-á¹-Ä• kÄ• rena saá¹‡á¹-hitÄ• hi suvaá¹‡á¹‡alekhÄ• hi. __saá¹…gata_nti sahitaá¹ƒ. __v
antarantarÄ• suvaá¹‡á¹‡arÄ• jÄ«hi khacitamaá¹‡imaá¹‡á¸• alattÄ• veá¸·uriyarÄ• jÄ«hi viya
``veá¸·uriyarÄ• jÄ«hÄ«â€™â€™ ti ca paá¹-hanti.

<1021> __vÄ• á¸·Ä«_ti vÄ• á¸·avanto sampannavÄ• á¸·adhino, asse sandhÄ• ya vadati \Ee
pÄ• á¹-ho. __maá¹‡icandakappitÄ• _ti cÄ• marolambanaá¹-á¹-hÄ• nesu maá¹‡imayacandak
uccÄ• ceva tadanurÅ«papariá¹‡Ä• hÄ• ca, Ä• rohapariá¹‡Ä• hasampannÄ• ti attho. __suja
__mahÄ• javÄ• , _ sobhanagatikÄ• ti attho. __brahÅ«pamÄ• _ti brahÄ• viya paminitabbÄ•
viya paÃ±Ã±Ä• yantÄ• ti attho. __brahÄ• _ti vuá¸• á¸• hÄ• pavaá¸• á¸• hasabbaá¹…gapacc
mahÄ• nubhÄ• vÄ• mahiddhikÄ• . __balino_ti sarÄ«rabalena ca ussÄ• habalena ca balava
sÄ«ghavegÄ• . __mano tavaÃ±Ã±Ä• yÄ• _ti tava cittaá¹ƒ Ã±atvÄ• . __tathevÄ• _ti cittÄ• nu
saá¹ƒsappare, pavattareti attho.

<1022> __ime_ti yathÄ• vuttaasse sandhÄ• yÄ• ha. __sabbe_ti sahassamattÄ• pi. __sahit
samÄ• nagamanatÄ• ya ca gatiyaá¹ƒ sahitÄ• , aÃ±Ã±amaÃ±Ã±aá¹ƒ anÅ«nÄ• dhikagaman
\Be 259/ gacchantÄ«ti __catukkamÄ• . samaá¹ƒ vahantÄ«_ti ``sahitÄ• â€™â€™ ti padena v
pÄ• kaá¹-ataraá¹ƒ karoti. __mudukÄ• _ti mudusabhÄ• vÄ• , bhadrÄ• Ä• jÄ• nÄ«yÄ• ti attho
``anuddhatÄ• â€™â€™ _ti, uddhatarahitÄ• khobhaá¹ƒ akarontÄ• ti attho. __Ä• modamÄ• n
akhaá¸·uá¹…katÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ rathikÄ• dÄ«naÃ±ca tuá¹-á¹-hiá¹ƒ pavedayantÄ

<1023> __dhunantÄ«_ti cÄ• marabhÄ• raá¹ƒ kesarabhÄ• raá¹ƒ vÄ• ladhiÃ±ca vidhunanti. _

padaá¹ƒ nikkhipantÄ• vagganena gamanena gacchanti. __patantÄ«_ti kadÄ• ci pavattanti,
``plavantÄ«â€™â€™ ti ca keci paá¹-hanti, soyevattho. __abbhuddhunantÄ• _ti kammasippi
279/ nimmite khuddakaghaá¹‡á¹-Ä• diassÄ• laá¹…kÄ• re abhiuddhunantÄ• adhikaá¹ƒ uddh
piá¸·andhanÄ• naá¹ƒ.

<1024> __rathassa ghoso_ti yathÄ• vutto rathanigghoso. __apiá¸·andhanÄ• na cÄ• _ti a-k
234/. piá¸·andhanÄ• naá¹ƒ Ä• bharaá¹‡Ä• naá¹ƒ. apiá¸·andhananti ca Ä• bharaá¹‡apariyÄ•
rathassÄ• naá¹ƒ Ä• bharaá¹‡Ä• naÃ±caghosoti attho. __khurassanÄ• do_ti turaá¹…gÄ• naá
kiÃ±cÄ• pi assÄ• Ä• kÄ• sena gacchanti, madhurassa pana khuranipÄ• tasaddassa upalad
tesaá¹ƒ khuranikkhepe khuranikkhepe paá¹-ighÄ• to labbhatÄ«ti vadanti. __abhihiá¹ƒsanÄ•
adhikahiá¹ƒsanena ca, antarantarÄ• assehi pavattitahesanena cÄ• ti attho. ``abhihesanÄ• y
paá¹-hanti. __samitassÄ• _ti samuditassa dibbajanassa ghoso ca suvaggu sumadhuraá¹ƒ s
__ ``gandhabbatÅ«riyÄ• ni vicitrasaá¹ƒvaneâ€™â€™ _ti, citralatÄ• vane gandhabbadevapu
paÃ±caá¹…gikatÅ«riyÄ• ni viya. tÅ«riyasannissito hi saddo ``tÅ«riyÄ• nÄ«â€™â€™ ti vutto
``gandhabbatÅ«riyÄ• na ca vicitrasaá¹ƒvaneâ€™â€™ ti ca pÄ• á¹-ho, ``tÅ«riyÄ• naÃ±caâ€™
Ä• netvÄ• yojetabbaá¹ƒ. apare ``gandhabbatÅ«riyÄ• ni vicitrapavaneâ€™â€™ ti paá¹-hanti

<1025> __rathe á¹-hitÄ• tÄ• _ti rathe á¹-hitÄ• etÄ• . __migamandalocanÄ• _ti migacchÄ• p
mudusiniddhadiá¹-á¹-hinipÄ• tÄ• . __Ä• á¸·Ä• rapamhÄ• _ti bahalasaá¹…gatapakhumÄ• , g
pahasitÄ• , pahaá¹ƒsitamukhÄ• ti attho \Be 260/. __piyaá¹ƒvadÄ• _ti piyavÄ• diniyo. __veá¸
\Ee 280/ veá¸·uriyamaá¹‡imayena jÄ• lena chÄ• ditasarÄ«rÄ• . __tanucchavÄ• _ti sukhuma
eva sabbakÄ• lameva. __gandhabbasÅ«raggapÅ«jitÄ• _ti gandhabbadevatÄ• hi ceva apar
laddhapÅ«jÄ• .

<1026> __tÄ• rattarattambarapÄ«tavÄ• sasÄ• _ti rajanÄ«yarÅ«pÄ• ca rattapÄ«tavatthÄ•
visesato rattarÄ• jÄ«hi upasobhitanayanÄ• . __kule sujÄ• tÄ• _ti sindhavakule sujÄ• tÄ• vis
sambhavÄ• . __sutanÅ«_ti sundarasarÄ«rÄ• . __sucimhitÄ• _ti suddhasitakaraá¹‡Ä• .

<1027> __tÄ• kambukeyÅ«radharÄ• _ti suvaá¹‡á¹‡amayakeyÅ«radharÄ• . __sumajjhimÄ•
__Å«ruthanÅ«papannÄ• _ti sampannaÅ«ruthanÄ• , kadalikkhandhasadisaÅ«ru ceva samug
__vaá¹-á¹-aá¹…guliyo_ti anupubbato vaá¹-á¹-aá¹…guliyo. __sumukhÄ• _ti sundaramukhÄ•
__sudassanÄ• _ti dassanÄ«yÄ• .

<1028> __aÃ±Ã±Ä• _ti ekaccÄ• . __suveá¹‡Ä«_ti sundarakesaveá¹‡iyo. __susÅ«_ti dahar
rattamÄ• lÄ• dÄ«hi missitakesavaá¹-á¹-iyo. kathaá¹ƒ? __samaá¹ƒ vibhattÄ• hi pabhassarÄ•
aÃ±Ã±amaÃ±Ã±asadisaá¹ƒ nÄ• nÄ• vibhattivasena vibhattÄ• hi suvaá¹‡á¹‡acÄ«rÄ• dikhac
\Ne 235/ viya pabhassarÄ• hi kesavaá¹-á¹-Ä«hi missitakesiyoti yojanÄ• . __anubbatÄ• _ti an
accharÄ• yo.

<1029> __candanasÄ• ravositÄ• _ti sÄ• rabhÅ«tena dibbacandanena ullittÄ• vicchuritÄ• .

<1031> __kaá¹‡á¹-hesÅ«_tiÄ• dinÄ• gÄ«vÅ«pagahatthÅ«pagapÄ• dÅ«pagasÄ«sÅ«pagÄ•
__obhÄ• sayantÄ«_ti kaá¹‡á¹-hesu yÄ• ni piá¸·andhanÄ• ni, tehi obhÄ• sayantÄ«ti yojanÄ•
__abbhuddaya_nti abhiuggacchanto, ``abbhuddasaâ€™â€™ ntipi pÄ• á¹-ho, soyevattho. __
__bhÄ• á¹‡umÄ• _ti \Ee 281/ sÅ«riyo. so hi abbhÄ• didosavirahena dasapi disÄ• suá¹-á¹-h

<1032> __vÄ• tassa __vegena cÄ• _ti manuÃ±Ã±agandhÅ«pahÄ• raá¹ƒ saddÅ«pahÄ• raÃ
vÄ• yantena vÄ• tassa vegena rathaturaá¹…gavegena ca. __muÃ±cantÄ«_ti \Be 261/ vissa
paÃ±caá¹…gikatÅ«riyÄ• ni viya uparÅ«pari rucidÄ• yakaá¹ƒ. __suci_nti suddhaá¹ƒ asaá¹ƒs
manuÃ±Ã±aá¹ƒ. __sabbehi viÃ±Ã±Å«hi sutabbarÅ«pa_nti sabbehipi viÃ±Ã±ujÄ• tikehi gano
sotabbaá¹ƒ savanÄ«yaá¹ƒ uttamasabhÄ• vaá¹ƒ ghosaá¹ƒ muÃ±cantÄ«ti yojanÄ• .

<1033> __uyyÄ• nabhÅ«myÄ• _ti uyyÄ• nabhÅ«miyaá¹ƒ. __duvaddhato_ti dvÄ«hi addhap
á¹-hitÄ• â€™â€™ tipi paá¹-hanti, soyevattho. __rathÄ• _ti rathe. __nÄ• gÄ• _ti nÄ• ge. upay
paccattavacanaá¹ƒ. __saro_ti rathanÄ• gatÅ«riyÄ• ni paá¹-icca nibbatto saro. __devindÄ• _
Ä• lapati. __vÄ«á¹‡Ä• yathÄ• pokkharapattabÄ• hubhÄ«_ti yathÄ• vÄ«á¹‡Ä• sammadeva
doá¹‡ipattabÄ• hudaá¹‡á¸• ehi taá¹ƒtaá¹ƒmucchanÄ• nurÅ«paá¹ƒ avaá¹-á¹-hitehi vÄ• diyam
pamodeti, evaá¹ƒ taá¹ƒ rathÄ• dayo attano sarena pamodayanti. susikkhitabhÄ• vena pokkh
sundarabhÄ• vaá¹ƒ pattehi vÄ«á¹‡Ä• vÄ• dakassa hatthehi pavÄ• ditÄ• vÄ«á¹‡Ä• yathÄ•
taá¹ƒ rathÄ• dayo attano sarena pamodayantÄ«ti.

<1034> __imÄ• su vÄ«á¹‡Ä• sÅ«_ti gÄ• thÄ• ya ayaá¹ƒ saá¹…khepattho --- __imÄ• su_
ujukoá¹-ivaá¹…kabrahatÄ«nandinÄ«tisaraÄ• dibhedÄ• su __bahÅ«su vÄ«á¹‡Ä• su_ siniddh
tato eva __manuÃ±Ã±arÅ«pÄ• su hadayeritaá¹ƒ_ hadayaá¹…gamaá¹ƒ hadayahÄ• riniá¹ƒ _
__pavajjamÄ• nÄ• su_ pavÄ• diyamÄ• nÄ• su \Ne 236/ __accharÄ• _ deva__kaÃ±Ã±Ä• _ p
282/ susikkhitatÄ• ya ca dibba__padumesu bhamanti_ naccaá¹ƒ dassentiyo saÃ±caranti.

<1035> __imÄ• nÄ«_ti idaá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ ``imÄ• ni gÄ«tÄ• ni, imÄ• ni vÄ• di
cÄ• â€™â€™ ti. __samenti ekato_ti ekajjhaá¹ƒ samarasÄ• ni honti. atha vÄ• __samenti ek
samÄ• ni samarasÄ• ni karonti, tantissaraá¹ƒ gÄ«tassarena, gÄ«tassaraÃ±ca tantissarena s
yathÄ• dhigate hassÄ• dirase aparihÄ• pentiyo samenti samÄ• nentÄ«ti attho. __atthettha n
obhÄ• sayantÄ«_ti evaá¹ƒ gÄ«tÄ• dÄ«ni samarase karontiyo atha aÃ±Ã±Ä• ekaccÄ• acch
rathe naccanti, atha aÃ±Ã±Ä• varitthiyo uttamitthiyo naccaá¹ƒ passantiyo attano sarÄ«robh
vatthÄ• bharaá¹‡aobhÄ• sena ca ettha \Be 262/ etasmiá¹ƒ padese ubhato dvÄ«su passesu
obhÄ• sayanti vijjotayantÄ«ti attho.

<1036> __so_ti so tvaá¹ƒ evaá¹ƒbhÅ«to. __tÅ«riyagaá¹‡appabodhano_ti dibbatÅ«riyasamÄ
__mahÄ«yamÄ• no_ti pÅ«jÄ«yamÄ• no. __vajirÄ• vudhorivÄ• _ti indo viya.

<1037> __uposathaá¹ƒ kaá¹ƒ vÄ• tuvaá¹ƒ upÄ• vasÄ«_ti aÃ±Ã±ehipi uposatho upavasÄ«y
kÄ«disaá¹ƒ nÄ• ma uposathaá¹ƒ upavasÄ«ti pucchati. __dhammacariya_nti dÄ• nÄ• dipuÃ±
vatasamÄ• dÄ• naá¹ƒ. __abhirocayÄ«_ti abhirocesi, ruccitvÄ• pÅ«resÄ«ti attho. ``abhirÄ• d
pÄ• á¹-ho, sÄ• dhesi nipphÄ• desÄ«ti attho.

<1038> __ida_nti nipÄ• tamattaá¹ƒ, idaá¹ƒ vÄ• phalanti adhippÄ• yo. __abhirocase_ti abhi

evaá¹ƒ mahÄ• therena puá¹-á¹-ho devaputto tamatthaá¹ƒ Ä• cikkhi. tena vuttaá¹ƒ ---

1040__._ á¹• 21 ``so \Ee 283/ devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaâ€™â€™ nti ||

1041__._ á¹• 21 ``jitindriyaá¹ƒ \Ne 237/ buddhamanomanikkamaá¹ƒ, naruttamaá¹ƒ kassapa

avÄ• purantaá¹ƒ amatassa dvÄ• raá¹ƒ, devÄ• tidevaá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ ||

1042__._ á¹• 21 ``tamaddasaá¹ƒ kuÃ±jaramoghatiá¹‡á¹‡aá¹ƒ, suvaá¹‡á¹‡asiá¹…gÄ«nadab

disvÄ• na taá¹ƒ khippamahuá¹ƒ sucÄ«mano, tameva disvÄ• na subhÄ• sitaddhajaá¹ƒ ||

1043__._ á¹• 21 ``tamannapÄ• naá¹ƒ athavÄ• pi cÄ«varaá¹ƒ, suciá¹ƒ paá¹‡Ä«taá¹ƒ rasasÄ«

pupphÄ• bhikiá¹‡á¹‡amhi sake nivesane, patiá¹-á¹-hapesiá¹ƒ sa asaá¹…gamÄ• naso ||

1044__._ á¹• 21 ``tamannapÄ• nena \Be 263/ ca cÄ«varena ca, khajjena bhojjena ca sÄ• ya

santappayitvÄ• dvipadÄ• namuttamaá¹ƒ, so saggaso devapure ramÄ• mahaá¹ƒ ||

1045__._ á¹• 21 ``etenupÄ• yena imaá¹ƒ niraggaá¸·aá¹ƒ, yaÃ±Ã±aá¹ƒ yajitvÄ• tividhaá¹ƒ vi

pahÄ• yahaá¹ƒ mÄ• nusakaá¹ƒ samussayaá¹ƒ, indÅ«pamo devapure ramÄ• mahaá¹ƒ ||

1046__._ á¹• 21 ``Ä• yuÃ±ca vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca, paá¹‡Ä«tarÅ«paá¹ƒ atika

annaÃ±ca pÄ• naÃ±ca bahuá¹ƒ susaá¹…khataá¹ƒ, patiá¹-á¹-hapetabbamasaá¹…gamÄ• nas

1047__._ á¹• 21 ``nayimasmiá¹ƒ loke parasmiá¹ƒ vÄ• pana, buddhena seá¹-á¹-ho va samo

Ä• huneyyÄ• naá¹ƒ \Ee 284/ paramÄ• hutiá¹ƒ gato, puÃ±Ã±atthikÄ• naá¹ƒ vipulapphalesina

<1041> tattha __jitindriya_nti manacchaá¹-á¹-hÄ• naá¹ƒ indriyÄ• naá¹ƒ bodhimÅ«leyeva ag
nibbisevanabhÄ• vassa katattÄ• jitindriyaá¹ƒ. abhiÃ±Ã±eyyÄ• dÄ«naá¹ƒ abhiÃ±Ã±eyyÄ• di
abhisambuddhattÄ• __buddhaá¹ƒ_. puripuá¹‡á¹‡avÄ«riyatÄ• ya __anomanikkamaá¹ƒ_ cat
vÄ«riyassa catubbidhasammappadhÄ• nassa ca pÄ• ripÅ«riyÄ• ti attho. __naruttama_nti na
dvipaduttamaá¹ƒ. __kassapa_nti bhagavantaá¹ƒ gottena vadati. __avÄ• purantaá¹ƒ amatas
koá¹‡Ä• gamanassa bhagavato sÄ• sanantaradhÄ• nato pabhuti pihitaá¹ƒ nibbÄ• namahÄ•
ariyamaggaá¹ƒ vivarantaá¹ƒ. __devÄ• tideva_nti sabbesampi devÄ• naá¹ƒ atidevaá¹ƒ. __sa
anekasatapuÃ±Ã±avasena nibbattamahÄ• purisalakkhaá¹‡aá¹ƒ.

<1042> __kuÃ±jara_nti \Ne 238/ kilesapaá¹-isattunimmaddanena kuÃ±jarasadisaá¹ƒ, mahÄ
catunnaá¹ƒ oghÄ• naá¹ƒ saá¹ƒsÄ• ramahoghassa taritattÄ• __oghatiá¹‡á¹‡aá¹ƒ_.
__suvaá¹‡á¹‡asiá¹…gÄ«nadabimbasÄ• disa_nti \Be 264/ siá¹…gÄ«suvaá¹‡á¹‡ajambunada
kaÃ±canasannibhattacanti attho. __disvÄ• na taá¹ƒ khippamahuá¹ƒ sucÄ«mano_ti taá¹ƒ kas
disvÄ• khippaá¹ƒ tÄ• vadeva ``sammÄ• sambuddho bhagavÄ• â€™â€™ ti pasÄ• davasen
visuddhamano ahosiá¹ƒ, taÃ±ca kho __tameva disvÄ• na_ taá¹ƒ disvÄ• eva. __subhÄ• sita

<1043> __tamannapÄ• na_nti tamhi bhagavati annaÃ±ca pÄ• naÃ±ca. __athavÄ• pi cÄ«va
__rasasÄ• upeta_nti rasena upetaá¹ƒ sÄ• durasaá¹ƒ, uá¸·Ä• ranti attho \Ee 285/. __pupphÄ
ganthitehi ca aganthikehi ca pupphehi olambanavasena santharaá¹‡avasena ca abhikiá¹‡á¹
__patiá¹-á¹-hapesi_nti paá¹-ipÄ• desiá¹ƒ adÄ• siá¹ƒ. __asaá¹…gamÄ• naso_ti katthaci alag
yojanÄ• .

<1044> __saggaso_ti aparÄ• parÅ«papattivasena sagge sagge, tatthÄ• pi ca devapure suc
__ramÄ• mÄ«_ti kÄ«á¸·Ä• mi modÄ• mi.

<1045> __etenupÄ• yenÄ• _ti gopÄ• labrÄ• hmaá¹‡akÄ• le sasÄ• vakasaá¹…ghassa kass
asadisadÄ• naá¹ƒ adÄ• siá¹ƒ, etena upÄ• yena. __imaá¹ƒ niraggaá¸·aá¹ƒ yaÃ±Ã±aá¹ƒ yajit
anÄ• vaá¹-advÄ• ratÄ• ya muttacÄ• gatÄ• ya ca niraggaá¸·aá¹ƒ, tÄ«supi kÄ• lesu tÄ«hi dvÄ
karaá¹‡akÄ• rÄ• panÄ• nussaraá¹‡avidhÄ«hi sampannatÄ• ya tividhaá¹ƒ, tattha saá¹ƒkilesÄ
aparimitadhanapariccÄ• gabhÄ• vena mahÄ• cÄ• gatÄ• ya yaÃ±Ã±aá¹ƒ yajitvÄ• , mahÄ• dÄ
dÄ• naá¹ƒ cirakatampi khettavatthucittÄ• naá¹ƒ uá¸·Ä• ratÄ• ya antarantarÄ• anussaraá¹‡e

Ä• sannaá¹ƒ paccakkhaá¹ƒ viya upaá¹-á¹-hitaá¹ƒ gahetvÄ• Ä• ha ``imaâ€™â€™ nti.

<1046> evaá¹ƒ devaputto attanÄ• katakammaá¹ƒ therassa kathetvÄ• idÄ• ni tÄ• disÄ• ya
patiá¹-á¹-hÄ• petukÄ• mataá¹ƒ tathÄ• gate ca uttamaá¹ƒ attano pasÄ• dabahumÄ• naá¹ƒ pa
vaá¹‡á¹‡aÃ±cÄ• â€™â€™ _tiÄ• dinÄ• gÄ• thÄ• dvayamÄ• ha. tattha __abhikaá¹…khatÄ•
Ä• lapati.

<1047> __nayimasmiá¹ƒ loke_ti devaputto attano paccakkhabhÅ«taá¹ƒ lokaá¹ƒ vadati. __p
aÃ±Ã±asmiá¹ƒ. etena sabbepi sadevake loke \Be 265/ dasseti. __samo ca vijjatÄ«_ti seá¹-á
tiá¹-á¹-hatu \Ne 239/, samo eva na vijjatÄ«ti attho. __Ä• huneyyÄ• naá¹ƒ paramÄ• hutiá¹ƒ g
yattakÄ• Ä• huneyyÄ• nÄ• ma, tesu sabbesu paramÄ• hutiá¹ƒ paramaá¹ƒ Ä• huneyyabhÄ
``dakkhiá¹‡eyyÄ• naá¹ƒ paramaggataá¹ƒ gatoâ€™â€™ ti vÄ• pÄ• á¹-ho, tattha __paramag
aggabhÄ• vaá¹ƒ, aggadakkhiá¹‡eyyabhÄ• vanti attho. kesanti Ä• ha __ ``puÃ±Ã±atthikÄ• na
_nti, puÃ±Ã±ena atthikÄ• naá¹ƒ vipulaá¹ƒ mahantaá¹ƒ puÃ±Ã±aphalaá¹ƒ icchantÄ• naá¹ƒ, t
puÃ±Ã±akkhettanti dasseti. keci pana ``Ä• huneyyÄ• naá¹ƒ paramaggataá¹ƒ gatoâ€™â€™

evaá¹ƒ kathentameva taá¹ƒ thero kallacittaá¹ƒ muducittaá¹ƒ vinÄ«varaá¹‡acittaá¹ƒ udaggac
pasannacittaÃ±ca Ã±atvÄ• saccÄ• ni pakÄ• sesi. so saccapariyosÄ• ne sotÄ• pattiphale pa
manussalokaá¹ƒ Ä• gantvÄ• bhagavato tamatthaá¹ƒ attanÄ• ca devaputtena ca kathitaniyÄ
tamatthaá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattapariyÄ• ya dhammaá¹ƒ desesi. sÄ• desanÄ
ahosÄ«ti.

mahÄ• rathavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddakaá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

cuddasavatthupaá¹-imaá¹‡á¸• itassa paÃ±camassa mahÄ• rathavaggassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. pÄ• yÄ• sivaggo

1. paá¹-hamaagÄ• riyavimÄ• navaá¹‡á¹‡anÄ•

__yathÄ• _ \Ne 240/ __vanaá¹ƒ cittalataá¹ƒ pabhÄ• satÄ«_ti agÄ• riyavimÄ• naá¹ƒ. tassa k
rÄ• jagahe viharati veá¸·uvane. tena samayena rÄ• jagahe ekaá¹ƒ kulaá¹ƒ ubhatopasannaá
sÄ«lÄ• cÄ• rasampannaá¹ƒ opÄ• nabhÅ«taá¹ƒ bhikkhÅ«naá¹ƒ bhikkhunÄ«naá¹ƒ. te dve jay
uddissa yÄ• vajÄ«vaá¹ƒ puÃ±Ã±Ä• ni katvÄ• tato cutÄ• tÄ• vatiá¹ƒsesu nibbattiá¹ƒsu, tesa

kanakavimÄ• naá¹ƒ nibbatti. te tattha dibbasampattiá¹ƒ anubhavanti. athÄ• yasmÄ• \Be 26
heá¹-á¹-hÄ• vuttanayeneva veditabbaá¹ƒ.

1048__._ á¹• 21 ``yathÄ• \Ee 287/ vanaá¹ƒ cittalataá¹ƒ pabhÄ• sati, uyyÄ• naseá¹-á¹-haá¹ƒ

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

1049__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

thero pucchi.

1050__._ á¹• 21 ``so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1051__._ á¹• 21 ``ahaÃ±ca bhariyÄ• ca manussaloke, opÄ• nabhÅ«tÄ• gharamÄ• vasimh

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adamha ||

1052__._ á¹• 21 ``tena \Ne 241/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

attano sampattiá¹ƒ byÄ• kÄ• si. gÄ• thÄ• supi apubbaá¹ƒ natthi.

paá¹-hamaagÄ• riyavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. dutiyaagÄ• riyavimÄ• navaá¹‡á¹‡anÄ•

__yathÄ• _ \Be 267/ __vanaá¹ƒ cittalata_nti dutiyaagÄ• riyavimÄ• naá¹ƒ. etthÄ• pi aá¹-á¹-h
anantarasadisÄ• va.

1054__._ á¹• 21 ``yathÄ• vanaá¹ƒ cittalataá¹ƒ pabhÄ• sati, uyyÄ• naseá¹-á¹-haá¹ƒ tidasÄ•

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

1055__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo,

manussabhÅ«to kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- pucchi.

1056__._ á¹• 21 ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

1057__._ á¹• 21 ``ahaÃ±ca \Ee 288/ bhariyÄ• ca manussaloke, opÄ• nabhÅ«tÄ• gharamÄ

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adamha ||

1058__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

attano sampattiá¹ƒ byÄ• kÄ• si. gÄ• thÄ• supi apubbaá¹ƒ natthi.

dutiyaagÄ• riyavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. phaladÄ• yakavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Ne 242/ __maá¹‡ithÅ«á¹‡a_nti phaladÄ• yakavimÄ• naá¹ƒ. tassa kÄ• up
viharati veá¸·uvane. tena samayena raÃ±Ã±o bimbisÄ• rassa akÄ• le ambaphalÄ• ni paribh
so Ä• rÄ• mapÄ• laá¹ƒ Ä• ha --- ``mayhaá¹ƒ kho, bhaá¹‡e, ambaphalesu icchÄ• uppannÄ•
\Be 268/ dehÄ«â€™â€™ ti. ``deva, natthi ambesu ambaphalaá¹ƒ, apicÄ• haá¹ƒ tathÄ• karo
kÄ• laá¹ƒ Ä• gameti, yathÄ• ambÄ• na cirasseva phalaá¹ƒ gaá¹‡hantÄ«â€™â€™ ti. ``sÄ•
karohÄ«â€™â€™ ti. Ä• rÄ• mapÄ• lo Ä• rÄ• maá¹ƒ gantvÄ• ambarukkhamÅ«lesu paá¹ƒsu
Ä• kiri, tÄ• disaÃ±ca udakaá¹ƒ Ä• siÃ±ci, yathÄ• na cirasseva ambarukkhÄ• sacchinnapat
paá¹ƒsuá¹ƒ apanetvÄ• phÄ• rusakakasaá¹-amissakaá¹ƒ pÄ• katikaá¹ƒ paá¹ƒsuá¹ƒ Ä• kiritv
adÄ• si. tadÄ• ambarukkhÄ• na cireneva korakitÄ• pallavitÄ• kuá¹-amalakajÄ• tÄ• hutvÄ
salÄ• á¹-ukajÄ• tÄ• hutvÄ• phalÄ• ni gaá¹‡hiá¹ƒsu. tatthekasmiá¹ƒ ambarukkhe paá¹-hama
manosilÄ• cuá¹‡á¹‡apiÃ±jaravaá¹‡á¹‡Ä• ni sampannagandharasÄ• ni pariá¹‡atÄ• ni ahesu

so tÄ• ni gahetvÄ• ``raÃ±Ã±o dassÄ• mÄ«â€™â€™ ti gacchanto antarÄ• magge Ä• yasm
piá¹‡á¸• Ä• ya caramÄ• naá¹ƒ disvÄ• cintesi ``imÄ• ni ambÄ• ni aggaphalabhÅ«tÄ• ni imas

kÄ• maá¹ƒ maá¹ƒ rÄ• jÄ• hanatu vÄ• pabbÄ• jetu vÄ• , raÃ±Ã±o hi dinne diá¹-á¹-hadhamm
appamattakaá¹ƒ phalaá¹ƒ, ayyassa dinne pana diá¹-á¹-hadhammikampi samparÄ• yikampi a
bhavissatÄ«â€™â€™ ti. evaá¹ƒ pana cintetvÄ• tÄ• ni phalÄ• ni therassa datvÄ• rÄ• jÄ• na
raÃ±Ã±o tamatthaá¹ƒ Ä• rocesi. taá¹ƒ sutvÄ• rÄ• jÄ• rÄ• japurise Ä• á¹‡Ä• pesi ``vÄ«maá¹
yathÄ• yaá¹ƒ Ä• hÄ• â€™â€™ ti. thero pana tÄ• ni phalÄ• ni bhagavato upanÄ• mesi. bhag
sÄ• riputtattherassa, ekaá¹ƒ mahÄ• moggallÄ• nattherassa, ekaá¹ƒ mahÄ• kassapatthera
paribhuÃ±ji. purisÄ• taá¹ƒ pavattiá¹ƒ raÃ±Ã±o Ä• rocesuá¹ƒ.

rÄ• jÄ• taá¹ƒ sutvÄ• ``dhÄ«ro vatÄ• yaá¹ƒ puriso, yo attano jÄ«vitampi pariccajitvÄ• puÃ±
attano parissamaÃ±ca á¹-hÄ• nagatameva akÄ• sÄ«â€™â€™ ti tuá¹-á¹-hacitto tassa ekaá¹
vatthÄ• laá¹…kÄ• rÄ• dÄ«ni ca datvÄ• ``yaá¹ƒ tayÄ• bhaá¹‡e ambaphaladÄ• nena puÃ±Ã
pattiá¹ƒ dehÄ«â€™â€™ ti Ä• ha. so ``demi, deva, yathÄ• sukhaá¹ƒ pattiá¹ƒ gaá¹‡hÄ• hÄ«â
Ä• rÄ• mapÄ• lo aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajji \Be 269/, tassa soá
kanakavimÄ• naá¹ƒ nibbatti sattasatakÅ«á¹-Ä• gÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ. taá¹ƒ disvÄ• Ä
pucchi ---

1060__._ á¹• 21 ``uccamidaá¹ƒ \Ne 243/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato soá¸·a

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

1061__._ á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá

aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ• sÄ• dhurÅ«pÄ• , dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä•

naccanti gÄ• yanti pamodayanti ||

1062__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

1063__._ á¹• 21 ``so \Ee 290/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ

1064__._ á¹• 21 ``phaladÄ• yÄ« phalaá¹ƒ vipulaá¹ƒ labhati, dadamujugatesu pasannamÄ• n

so hi pamodati saggagato tidive, anubhoti ca puÃ±Ã±aphalaá¹ƒ vipulaá¹ƒ ||

1065__._ á¹• 21 ``tavevÄ• haá¹ƒ mahÄ• muni, adÄ• siá¹ƒ caturo phale ||

1066__._ á¹• 21 ``tasmÄ• hi phalaá¹ƒ alameva dÄ• tuá¹ƒ, niccaá¹ƒ manussena sukhatthike

dibbÄ• ni vÄ• patthayatÄ• sukhÄ• ni, manussasobhaggatamicchatÄ• vÄ• ||

1067__._ á¹• 21 ``tena \Be 270/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- sopissa byÄ• kÄ• si.

<1061> tattha __aá¹-á¹-haá¹-á¹-hakÄ• _ti ekekasmiá¹ƒ kÅ«á¹-Ä• gÄ• re aá¹-á¹-haá¹-á¹-hak
catusaá¹-á¹-hiparimÄ• á¹‡Ä• . __sÄ• dhurÅ«pÄ• _ti rÅ«pasampattiyÄ• ca sÄ«lÄ• cÄ• rasar
ca sundarasabhÄ• vÄ• . __dibbÄ• ca kaÃ±Ã±Ä• _ti devaccharÄ• yo. __tidasacarÄ• _ti tida
sukhavihÄ• riniyo. __uá¸·Ä• rÄ• _ti uá¸·Ä• ravibhavÄ• .

<1064> __phaladÄ• yÄ«_ti attanÄ• ambaphalassa dinnattÄ• attÄ• naá¹ƒ sandhÄ• ya vad
puÃ±Ã±aphalaá¹ƒ. __vipula_nti mahantaá¹ƒ labhati manussaloke patiá¹-á¹-hitoti adhippÄ• y
\Ne 244/ dÄ• nahetu. __ujugatesÅ«_ti ujupaá¹-ipannesu. __saggagato_ti uppajjanavasena s
__tidive_ tÄ• vatiá¹ƒsabhavane __anubhoti ca puÃ±Ã±aphalaá¹ƒ vipulaá¹ƒ_ yathÄ• haá¹ƒ, e

<1066> __tasmÄ• _ti yasmÄ• catunnaá¹ƒ phalÄ• naá¹ƒ dÄ• namattena Ä«disÄ« sampatti
__alameva_ yuttameva. __nicca_nti sabbakÄ• laá¹ƒ. __dibbÄ• nÄ«_ti devalokapariyÄ• pan
__manussasobhaggata_nti manussesu subhagabhÄ• vaá¹ƒ. sesaá¹ƒ vuttanayameva.

phaladÄ• yakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. paá¹-hamaupassayadÄ• yakavimÄ• navaá¹‡á¹‡anÄ•

__cando yathÄ• vigatavalÄ• hake nabhe_ti upassayadÄ• yakavimÄ• naá¹ƒ. tassa kÄ• upp
viharati veá¸·uvane. tena samayena aÃ±Ã±ataro bhikkhu gÄ• makÄ• vÄ• se vassaá¹ƒ vasit
bhagavantaá¹ƒ vandituá¹ƒ rÄ• jagahaá¹ƒ gacchanto antarÄ• magge sÄ• yaá¹ƒ aÃ±Ã±ataraá
vasanaá¹-á¹-hÄ• naá¹ƒ pariyesanto aÃ±Ã±ataraá¹ƒ upÄ• sakaá¹ƒ disvÄ• pucchi --- ``upÄ• s
kiÃ±ci pabbajitÄ• naá¹ƒ vasanayoggaá¹-á¹-hÄ• naâ€™â€™ nti. upÄ• sako pasannacitto geh
saddhiá¹ƒ mantetvÄ• therassa \Be 271/ vasanayoggaá¹ƒ á¹-hÄ• naá¹ƒ paricchinditvÄ• tatt
paÃ±Ã±Ä• petvÄ• pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ upaá¹-á¹-hapetvÄ• theraá¹ƒ pavese
padÄ«paá¹ƒ ujjÄ• letvÄ• maÃ±ce paccattharaá¹‡Ä• ni paÃ±Ã±Ä• petvÄ• adÄ• si. svÄ• tan
dutiyadivase bhojetvÄ• pÄ• nakatthÄ• ya guá¸·apiá¹‡á¸• aÃ±ca datvÄ• theraá¹ƒ gacchanta
aparena samayena saha bhariyÄ• ya kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane dvÄ• dasayoj
taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no dvÄ«hi gÄ• thÄ• hi paá¹-ipucchi ---

1069__._ á¹• 21 ``cando yathÄ• vigatavalÄ• hake nabhe, obhÄ• sayaá¹ƒ gacchati antalikkh

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

1070__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

so \Ee 292/ devaputto imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

1071__._ á¹• 21 ``so \Ne 245/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒá

1072__._ á¹• 21 ``ahaÃ±ca bhariyÄ• ca manussaloke, upassayaá¹ƒ arahato adamha.

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adamha ||

1073__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

tattha gÄ• thÄ• su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayameva.

paá¹-hamaupassayadÄ• yakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. dutiyaupassayadÄ• yakavimÄ• navaá¹‡á¹‡anÄ•

__sÅ«riyo_ \Be 272/ __yathÄ• vigatavalÄ• hake nabhe_ti dutiyaupassayadÄ• yakavimÄ• n
bhagavÄ• rÄ• jagahe viharati veá¸·uvane. tena samayena sambahulÄ• bhikkhÅ« gÄ• mak
bhagavantaá¹ƒ dassanÄ• ya rÄ• jagahaá¹ƒ uddissa gacchantÄ• sÄ• yaá¹ƒ aÃ±Ã±ataraá¹ƒ
sesaá¹ƒ anantaravimÄ• nasadisameva.

1075__._ á¹• 21 ``sÅ«riyo yathÄ• vigatavalÄ• hake nabhe ... pe ... ||

(yathÄ• purimavimÄ• naá¹ƒ, tathÄ• vitthÄ• retabbaá¹ƒ.)

1079__._ á¹• 21 ``vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

tattha gÄ• thÄ• supi apubbaá¹ƒ natthi.

dutiyaupassayadÄ• yakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. bhikkhÄ• dÄ• yakavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• na_nti bhikkhÄ• dÄ• yakavimÄ• naá¹ƒ. tassa kÄ
viharati veá¸·uvane. tena samayena aÃ±Ã±ataro bhikkhu addhÄ• namaggapaá¹-ipanno aÃ±
piá¹‡á¸• Ä• ya paviá¹-á¹-ho ekassa gharaddhÄ• re aá¹-á¹-hÄ• si. tattha aÃ±Ã±ataro puriso c
``bhuÃ±jissÄ• mÄ«â€™â€™ ti \Ne 246/ nisinno bhojanaá¹ƒ upanetvÄ• pÄ• tiyÄ• pakkhitte
pÄ• tiyÄ• bhattaá¹ƒ tassa bhikkhuno patte Ä• kiranto tena ``ekadesameva dehÄ«â€™â€™
so bhikkhu anumodanaá¹ƒ \Ee 293/ vatvÄ• pakkÄ• mi. so puriso ``chÄ• tajjhattassa bhikkh
bhattaá¹ƒ dinnaâ€™â€™ nti anussaranto uá¸·Ä• raá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-ilabhi. so a
katvÄ• tÄ• vatiá¹ƒsesu dvÄ• dasayojanike kanakavimÄ• ne nibbatti. taá¹ƒ Ä• yasmÄ• mah
devacÄ• rikaá¹ƒ caranto mahatiyÄ• deviddhiyÄ• virocamÄ• naá¹ƒ disvÄ• imÄ• hi gÄ• thÄ•

1081__._ á¹• 21 ``uccamidaá¹ƒ \Be 273/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ•

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

1082__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sopi tassa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

1083__._ á¹• 21 ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

1084__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, disvÄ• na bhikkhuá¹ƒ tasitaá¹ƒ kilan

ekÄ• haá¹ƒ bhikkhaá¹ƒ paá¹-ipÄ• dayissaá¹ƒ, samaá¹…gi bhattena tadÄ• akÄ• siá¹ƒ ||

1085__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

<1084> tattha __ekÄ• haá¹ƒ bhikkha_nti ekaá¹ƒ ahaá¹ƒ bhikkhÄ• mattaá¹ƒ, ekaá¹ƒ bhattav
__paá¹-ipÄ• dayissa_nti paá¹-ipÄ• desiá¹ƒ adÄ• siá¹ƒ. __samaá¹…gi bhattenÄ• _ti bhattena
laddhabhikkhanti attho. evaá¹ƒ mahÄ• thero tena devaputtena attano sucaritakamme pakÄ•
dhammaá¹ƒ desetvÄ• manussalokamÄ• gato, taá¹ƒ pavattiá¹ƒ sammÄ• sambuddhassa kat
aá¹-á¹-huppattiá¹ƒ katvÄ• sampattamahÄ• janassa dhammaá¹ƒ desesi. sÄ• desanÄ• mah

bhikkhÄ• dÄ• yakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. yavapÄ• lakavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Be 274/ \Ee 294/ \Ne 247/ __maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• na_nti yavapÄ• la
uppatti? bhagavÄ• rÄ• jagahe viharati veá¸·uvane. tena samayena rÄ• jagahe aÃ±Ã±ataro
yavakhettaá¹ƒ rakkhati. so ekadivasaá¹ƒ pÄ• tarÄ• satthÄ• ya kummÄ• saá¹ƒ labhitvÄ• ``kh
bhuÃ±jissÄ• mÄ«â€™â€™ ti taá¹ƒ kummÄ• saá¹ƒ gahetvÄ• yavakhettaá¹ƒ gantvÄ• rukkha
aÃ±Ã±ataro khÄ«á¹‡Ä• savatthero maggappaá¹-ipanno upakaá¹-á¹-he kÄ• le taá¹ƒ á¹-hÄ• n
nisinnaá¹ƒ rukkhamÅ«laá¹ƒ upasaá¹…kami. yavapÄ• lako velaá¹ƒ oloketvÄ• ``kacci, bhante
Ä• ha. thero tuá¹‡hÄ« ahosi. so aladdhabhÄ• vaá¹ƒ Ã±atvÄ• ``bhante, upakaá¹-á¹-hÄ• vel
bhuÃ±jituá¹ƒ na sakkÄ• , mayhaá¹ƒ anukampÄ• ya imaá¹ƒ kummÄ• saá¹ƒ paribhuÃ±jathÄ•
kummÄ• saá¹ƒ adÄ• si. thero taá¹ƒ anukampanto tassa passantasseva taá¹ƒ paribhuÃ±jitvÄ
pakkÄ• mi. sopi dÄ• rako ``sudinnaá¹ƒ vata mayÄ• Ä«disassa kummÄ• sadÄ• naá¹ƒ dadan
pasÄ• detvÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane vuttanayeneva vimÄ•
mahÄ• moggallÄ• natthero imÄ• hi gÄ• thÄ• hi paá¹-ipucchi ---

1087__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sopi tassa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

1089__._ ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1090__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, ahosiá¹ƒ yavapÄ• lako.

addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ ||

1091__._ á¹• 21 ``tassa adÄ• sahaá¹ƒ bhÄ• gaá¹ƒ, pasanno sehi pÄ• á¹‡ibhi.

kummÄ• sapiá¹‡á¸• aá¹ƒ datvÄ• na, modÄ• mi nandane vane ||

1092__._ á¹• 21 ``tena \Be 275/ \Ne 248/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

tattha gÄ• thÄ• supi apubbaá¹ƒ natthi.

yavapÄ• lakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. paá¹-hamakuá¹‡á¸• alÄ«vimÄ• navaá¹‡á¹‡anÄ•

__alaá¹…kato_ \Ee 295/ __malyadharo suvattho_ti kuá¹‡á¸• alÄ«vimÄ• naá¹ƒ. tassa kÄ• u
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena dve aggasÄ• vakÄ• saparivÄ• rÄ• kÄ• s
sÅ«riyatthaá¹…gamanavelÄ• yaá¹ƒ aÃ±Ã±ataraá¹ƒ vihÄ• raá¹ƒ pÄ• puá¹‡iá¹ƒsu. taá¹ƒ pava
vihÄ• rassa gocaragÄ• me aÃ±Ã±ataro upÄ• sako there upasaá¹…kamitvÄ• vanditvÄ• pÄ
pÄ• dabbhaÃ±janatelaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ paccattharaá¹‡aá¹ƒ padÄ«piyaÃ±ca upanet
dutiyadivase mahÄ• dÄ• naá¹ƒ pavattesi, therÄ• tassa anumodanaá¹ƒ vatvÄ• pakkamiá¹ƒ
kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu dvÄ• dasayojanike kanakavimÄ• ne nibbatti. taá¹ƒ Ä• yas
imÄ• hi gÄ• thÄ• hi paá¹-ipucchi ---

1094__._ á¹• 21 ``alaá¹…kato malyadharo suvattho, sukuá¹‡á¸• alÄ« kappitakesamassu.

Ä• muttahatthÄ• bharaá¹‡o yasassÄ«, dibbe vimÄ• namhi yathÄ• pi candimÄ• ||

1095__._ á¹• 21 ``dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ, aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ

dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä• rÄ• , naccanti gÄ• yanti pamodayanti ||

1096__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sopi \Be 276/ tassa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

1097__._ ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1098__._ á¹• 21 ``ahaá¹ƒ \Ne 249/ manussesu manussabhÅ«to, disvÄ• na samaá¹‡e sÄ«la

sampannavijjÄ• caraá¹‡e yasassÄ«, bahussute taá¹‡hakkhayÅ«papanne.

annaÃ±ca \Ee 296/ pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

1099__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1094> tattha __sukuá¹‡á¸• alÄ«_ti sundarehi kuá¹‡á¸• alehi alaá¹…katakaá¹‡á¹‡o. ``saku
pÄ• á¹-ho, sadisaá¹ƒ kuá¹‡á¸• alaá¹ƒ sakuá¹‡á¸• alaá¹ƒ, taá¹ƒ assa atthÄ«ti sakuá¹‡á¸• alÄ
aÃ±Ã±amaÃ±Ã±aÃ±ca tuyhaÃ±ca anucchavikakuá¹‡á¸• alÄ«ti attho. __kappitakesamassÅ«
__Ä• muttahatthÄ• bharaá¹‡o_ti paá¹-imukkaaá¹…guliyÄ• dihatthÄ• bharaá¹‡o.

<1098> __taá¹‡hakkhayÅ«papanne_ti taá¹‡hakkhayaá¹ƒ arahattaá¹ƒ, nibbÄ• nameva vÄ•
attho. sesaá¹ƒ vuttanayameva.

paá¹-hamakuá¹‡á¸• alÄ«vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. dutiyakuá¹‡á¸• alÄ«vimÄ• navaá¹‡á¹‡anÄ•

__alaá¹…kato malyadharo suvattho_ti dutiyakuá¹‡á¸• alÄ«vimÄ• naá¹ƒ. tassa kÄ• uppatti?
viharati jetavane. tena samayena dve aggasÄ• vakÄ• kÄ• sÄ«su janapadacÄ• rikaá¹ƒ cara
anantarasadisameva.

1101__._ á¹• 21 ``alaá¹…kato malyadharo suvattho, sukuá¹‡á¸• alÄ« kappitakesamassu.

Ä• muttahatthÄ• bharaá¹‡o yasassÄ«, dibbe vimÄ• namhi yathÄ• pi candimÄ• ||

1102__._ á¹• 21 ``dibbÄ• \Be 277/ ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ.

aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ• sÄ• dhurÅ«pÄ• .

dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä• rÄ• , naccanti gÄ• yanti pamodayanti ||

1103__._ á¹• 21 ``deviddhipattosi \Ne 250/ mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- pucchi.

1104__._ á¹• 21 ``so \Ee 297/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ

1105__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, disvÄ• na samaá¹‡e sÄ• dhurÅ«pe.

sampannavijjÄ• caraá¹‡e yasassÄ«, bahussute sÄ«lavante pasanne.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

1106__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

gÄ• thÄ• supi apubbaá¹ƒ natthi.

dutiyakuá¹‡á¸• alÄ«vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. (uttara) pÄ• yÄ• sivimÄ• navaá¹‡á¹‡anÄ•

__yÄ• devarÄ• jassa sabhÄ• sudhammÄ• _ti uttaravimÄ• naá¹ƒ. tassa kÄ• uppatti? bhag
dhÄ• tuvibhÄ• ge ca kate tattha tattha thÅ«pesu patiá¹-á¹-hÄ• piyamÄ• nesu dhammavinaya
uccinitvÄ• gahitesu mahÄ• kassapappamukhesu mahÄ• theresu yÄ• va vassÅ«pagamanÄ
attano parisÄ• ya saddhiá¹ƒ tattha tattha vasantesu Ä• yasmÄ• kumÄ• rakassapo paÃ±cah
setabyanagaraá¹ƒ gantvÄ• siá¹ƒsapÄ• vane vasi. atha pÄ• yÄ• si rÄ• jaÃ±Ã±o therassa tat
mahatÄ• janakÄ• yena \Be 278/ parivuto taá¹ƒ upasaá¹…kamitvÄ• paá¹-isanthÄ• raá¹ƒ kat
diá¹-á¹-higataá¹ƒ pavedesi. atha naá¹ƒ thero candimasÅ«riyÅ«dÄ• haraá¹‡Ä• dÄ«hi paralok
pakÄ• sento anekavihitahetÅ«pamÄ• laá¹…kataá¹ƒ diá¹-á¹-higaá¹‡á¹-hiviniveá¹-hanaá¹ƒ nÄ
pÄ• yÄ• sisuttaá¹ƒ (DN II 406 Ä• dayo) desetvÄ• taá¹ƒ diá¹-á¹-hisampadÄ• yaá¹ƒ patiá¹-á¹-

so visuddhadiá¹-á¹-hiko hutvÄ• samaá¹‡abrÄ• hmaá¹‡akapaá¹‡addhikÄ• dÄ«naá¹ƒ dÄ• na
anuá¸·Ä• rajjhÄ• sayatÄ• ya \Ee 298/ lÅ«khaá¹ƒ adÄ• si ghÄ• sacchÄ• danamattaá¹ƒ kaá¹‡
sÄ• á¹‡Ä• ni ca vatthÄ• ni \Ne 251/. evaá¹ƒ pana asakkaccadÄ• naá¹ƒ datvÄ• kÄ• yassa b
cÄ• tumahÄ• rÄ• jikÄ• naá¹ƒ sahabyataá¹ƒ. tassa pana kiccÄ• kiccesu yuttappayutto uttaro
dÄ• ne byÄ• vaá¹-o. so sakkaccadÄ• naá¹ƒ datvÄ• tÄ• vatiá¹ƒsakÄ• yaá¹ƒ upapanno, tass
vimÄ• naá¹ƒ nibbatti. so kataÃ±Ã±utaá¹ƒ vibhÄ• vento saha vimÄ• nena kumÄ• rakassapat
vimÄ• nato oruyha paÃ±capatiá¹-á¹-hitena vanditvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. taa

1108__._ á¹• 21 ``yÄ• devarÄ• jassa sabhÄ• sudhammÄ• , yatthacchati devasaá¹…gho sa

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

1109__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || --- gÄ• thÄ• hi paá¹-ipucchi.

1110__._ á¹• 21 ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

1111__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, raÃ±Ã±o pÄ• yÄ• sissa ahosiá¹ƒ mÄ

laddhÄ• dhanaá¹ƒ saá¹ƒvibhÄ• gaá¹ƒ akÄ• siá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

1112__._ á¹• 21 ``tena \Be 279/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

so devaputto tassa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si.

<1108> tattha __devarÄ• jassÄ• _ti sakkassa. __sabhÄ• sudhammÄ• _ti evaá¹ƒnÄ• maka
__yatthÄ• _ti yassaá¹ƒ sabhÄ• yaá¹ƒ. __acchatÄ«_ti nisÄ«dati. __devasaá¹…gho_ti tÄ• vat
__samaggo_ti sahito sannipatito.

<1111> __pÄ• yÄ• sissa_ \Ee 299/ __ahosiá¹ƒ mÄ• á¹‡avo_ti pÄ• yÄ• sirÄ• jaÃ±Ã±assa ki
mÄ• á¹‡avo, nÄ• mena pana uttaro nÄ• ma ahosiá¹ƒ. __saá¹ƒvibhÄ• gaá¹ƒ akÄ• si_nti aha
yathÄ• laddhaá¹ƒ dhanaá¹ƒ dÄ• namukhe pariccajanavasena saá¹ƒvibhajanaá¹ƒ akÄ• siá¹ƒ
pariccajantoti vacanaseso. atha vÄ• dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ. kathaá¹ƒ? __sakkacca
__annaÃ±ca pÄ• naÃ±cÄ• _ti yojetabbaá¹ƒ.

(uttara) pÄ• yÄ• sivimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

dasavatthupaá¹-imaá¹‡á¸• itassa chaá¹-á¹-hassa pÄ• yÄ• sivaggassa

atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. sunikkhittavimÄ• navaggo

1. cittalatÄ• vimÄ• navaá¹‡á¹‡anÄ•

__yathÄ• _ \Ne 253/ __vanaá¹ƒ cittalataá¹ƒ pabhÄ• satÄ«_ti cittalatÄ• vimÄ• naá¹ƒ. tassa
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±ataro upÄ• sako da

kammaá¹ƒ katvÄ• jÄ«vati. so saddho pasanno jiá¹‡á¹‡e vuá¸• á¸• he mÄ• tÄ• pitaro posen
á¹-hitÄ• issariyaá¹ƒ karonti, sassusasurÄ• naá¹ƒ manÄ• pacÄ• riniyo dullabhÄ• â€™â€™ t
cittadukkhaá¹ƒ pariharanto dÄ• rapariggahaá¹ƒ akatvÄ• sayameva ne upaá¹-á¹-hahati, sÄ«
uposathaá¹ƒ upavasati \Be 280/, yathÄ• vibhavaá¹ƒ dÄ• nÄ• ni deti. so aparabhÄ• ge kÄ• la
dvÄ• dasayojanike vimÄ• ne nibbatti. taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• v
katakammaá¹ƒ imÄ• hi gÄ• thÄ• hi paá¹-ipucchi ---

1114__._ á¹• 21 ``yathÄ• vanaá¹ƒ cittalataá¹ƒ pabhÄ• sati, uyyÄ• naseá¹-á¹-haá¹ƒ tidasÄ•

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

1115__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

1116__._ á¹• 21 ``so \Ee 300/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ

1117__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, daliddo atÄ• á¹‡o kapaá¹‡o kamma

jiá¹‡á¹‡e ca mÄ• tÄ• pitaro abhÄ• riá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

1118__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

sopi \Ne 254/ tassa byÄ• kÄ• si. sesaá¹ƒ vuttanayameva.

cittalatÄ• vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2. nandanavimÄ• navaá¹‡á¹‡anÄ•

__yathÄ• _ \Be 281/ __vanaá¹ƒ nandanaá¹ƒ pabhÄ• satÄ«_ti nandanavimÄ• naá¹ƒ. tassa k
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena sÄ• vatthiyaá¹ƒ aÃ±Ã±ataro upÄ• sakotiÄ
anantaravimÄ• nasadisaá¹ƒ. ayaá¹ƒ pana dÄ• rapariggahaá¹ƒ katvÄ• mÄ• tÄ• pitaro poses

1120__._ á¹• 21 yathÄ• vanaá¹ƒ nandanaá¹ƒ pabhÄ• sati, uyyÄ• naseá¹-á¹-haá¹ƒ tidasÄ• n

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

1121__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• p

1122__._ á¹• 21 ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

1123__._ á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, daliddo atÄ• á¹‡o kapaá¹‡o kamma

jiá¹‡á¹‡e ca mÄ• tÄ• pitaro abhÄ• riá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca \Ee 301/ pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

1124__._ á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

gÄ• thÄ• hi byÄ• kÄ• si. tattha gÄ• thÄ• supi apubbaá¹ƒ natthi.

nandanavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

3. maá¹‡ithÅ«á¹‡avimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Be 282/ __maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• na_nti maá¹‡ithÅ«á¹‡avimÄ• naá¹ƒ
sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena sambahulÄ• therÄ• bhikkhÅ« araÃ±Ã±Ä•
gÄ• maá¹ƒ piá¹‡á¸• Ä• ya \Ne 255/ gamanamagge eko upÄ• sako visamaá¹ƒ samaá¹ƒ karo
gacchagumbe apaneti, udakakÄ• le mÄ• tikÄ• su setuá¹ƒ bandhati, vivanaá¹-á¹-hÄ• nesu cl
jalÄ• sayesu mattikaá¹ƒ uddharitvÄ• te puthulagambhÄ«re karoti, titthe sampÄ• deti, yathÄ
deti, sÄ«laá¹ƒ rakkhati. so aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu dvÄ• dasayojani
nibbatti. taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• natthero upasaá¹…kamitvÄ• imÄ• hi gÄ• thÄ•

1126__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasa yoja

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

1127__._ á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡acchannÄ• ||

1128__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• s

sopi tassa gÄ• thÄ• hi byÄ• kÄ• si ---

1130__._ á¹• 21 ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™

1131__._ á¹• 21 ``ahaá¹ƒ \Ee 302/ manussesu manussabhÅ«to, vivane pathe saá¹…kaman

Ä• rÄ• marukkhÄ• ni ca ropayissaá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

1132__._ á¹• 21 ``tena \Be 283/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ
||

<1131> tattha __vivane_ti araÃ±Ã±e. __Ä• rÄ• marukkhÄ• ni cÄ• _ Ä• rÄ• mabhÅ«te rukkh
rukkhe ropesinti attho. sesaá¹ƒ sabbaá¹ƒ vuttanayameva.

maá¹‡ithÅ«á¹‡avimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

4. suvaá¹‡á¹‡avimÄ• navaá¹‡á¹‡anÄ•

__sovaá¹‡á¹‡amaye_ \Ne 256/ __pabbatasmi_nti suvaá¹‡á¹‡avimÄ• naá¹ƒ. tassa kÄ• upp
viharati. tena samayena aÃ±Ã±ataro upÄ• sako saddho pasanno vibhavasampanno tassa g
aÃ±Ã±atarasmiá¹ƒ muá¹‡á¸• akapabbate sabbÄ• kÄ• rasampannaá¹ƒ bhagavato vasanÄ• r
kÄ• retvÄ• tattha bhagavantaá¹ƒ vasÄ• pento sakkaccaá¹ƒ upaá¹-á¹-hahi, sayaÃ±ca niccas
suvisuddhasÄ«lasaá¹ƒvaro hutvÄ• kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsabhavane nibbatti. tassa
kammÄ• nubhÄ• vasaá¹ƒsÅ«cakaá¹ƒ nÄ• nÄ• ratanaraá¹ƒsijÄ• lasamujjalaá¹ƒ vicittavedikÄ
vividhavipulÄ• laá¹…kÄ• ropasobhitaá¹ƒ suvibhattabhittitthambhasopÄ• naá¹ƒ Ä• rÄ• maran
kaÃ±canapabbatamuddhani vimÄ• naá¹ƒ uppajji. taá¹ƒ Ä• yasmÄ• mahÄ• moggallÄ• no de
imÄ• hi gÄ• thÄ• hi paá¹-ipucchi ---

1134__._ á¹• 21 ``sovaá¹‡á¹‡amaye pabbatasmiá¹ƒ, vimÄ• naá¹ƒ sabbatopabhaá¹ƒ.

hemajÄ• lapaá¹-icchannaá¹ƒ, kiá¹…kiá¹‡ijÄ• lakappitaá¹ƒ ||

1135__._ á¹• 21 ``aá¹-á¹-haá¹ƒsÄ• \Ee 303/ sukatÄ• thambhÄ• , sabbe veá¸·uriyÄ• mayÄ•

ekamekÄ• ya aá¹ƒsiyÄ• , ratanÄ• satta nimmitÄ• ||

1136__._ á¹• 21 ``veá¸·Å«riyasuvaá¹‡á¹‡assa, phalikÄ• rÅ«piyassa ca.

masÄ• ragallamuttÄ• hi, lohitaá¹…gamaá¹‡Ä«hi ca ||

1137__._ á¹• 21 ``citrÄ• manoramÄ• bhÅ«mi, na tatthuddhaá¹ƒsatÄ« rajo.

gopÄ• nasÄ«gaá¹‡Ä• pÄ«tÄ• , kÅ«á¹-aá¹ƒ dÄ• renti nimmitÄ• ||

1138__._ á¹• 21 ``sopÄ• nÄ• ni \Be 284/ ca cattÄ• ri, nimmitÄ• caturo disÄ• .

nÄ• nÄ• ratanagabbhehi, Ä• diccova virocati ||

1139__._ á¹• 21 ``vediyÄ• catasso tattha, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• Ä• bhanti, samantÄ• caturo disÄ• ||

1140__._ á¹• 21 ``tasmiá¹ƒ \Ne 257/ vimÄ• ne pavare, devaputto mahappabho.

atirocasi vaá¹‡á¹‡ena, udayantova bhÄ• á¹‡umÄ• ||

1141__._ á¹• 21 ``dÄ• nassa te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

sopissa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si ---

1142__._ ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1143__._ á¹• 21 ``ahaá¹ƒ andhakavindasmiá¹ƒ, buddhassÄ• diccabandhuno.

vihÄ• raá¹ƒ satthu kÄ• resiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

1144__._ á¹• 21 ``tattha gandhaÃ±ca mÄ• laÃ±ca, paccayaÃ±ca vilepanaá¹ƒ.

vihÄ• raá¹ƒ satthu adÄ• siá¹ƒ, vippasannena cetasÄ• .

tena mayhaá¹ƒ idaá¹ƒ laddhaá¹ƒ, vasaá¹ƒ vattemi nandane ||

1145__._ á¹• 21 ``nandane ca vane ramme, nÄ• nÄ• dijagaá¹‡Ä• yute.

ramÄ• mi naccagÄ«tehi, accharÄ• hi purakkhatoâ€™â€™ ti ||

<1134> tattha __sabbatopabha_nti sabbabhÄ• gehi pabhÄ• santaá¹ƒ pabhÄ• muÃ±canaka
__kiá¹…kiá¹‡ijÄ• lakappita_nti kappitakiá¹…kiá¹‡ikajÄ• laá¹ƒ.

<1135> __sabbe veá¸·uriyÄ• mayÄ• _ti sabbe thambhÄ• veá¸·uriyamaá¹‡imayÄ• . tattha p
aá¹ƒsiyÄ• _ti aá¹-á¹-haá¹ƒsesu thambhesu ekamekasmiá¹ƒ aá¹ƒsabhÄ• ge. __ratanÄ• satt
sattaratanakammanimmitÄ• , ekeko aá¹ƒso sattaratanamayoti attho.

<1136> __ ``veá¸·Å«riyasuvaá¹‡á¹‡assÄ• â€™â€™ _tiÄ• dinÄ• nÄ• nÄ• ratanÄ• ni dasse
__veá¸·Å«riyasuvaá¹‡á¹‡assÄ• _ti veá¸·uriyena ca suvaá¹‡á¹‡ena ca nimmitÄ• , citrÄ• ti \B
karaá¹‡atthe hi \Ne 258/ idaá¹ƒ sÄ• mivacanaá¹ƒ. __phalikÄ• rÅ«piyassa cÄ• _ti etthÄ• pi e
__masÄ• ragallamuttÄ• hÄ«_ti kabaramaá¹‡Ä«hi. __lohitaá¹…gamaá¹‡Ä«hi cÄ• _ti rattama

<1137> __na tatthuddhaá¹ƒsatÄ« rajo_ti maá¹‡imayabhÅ«mikattÄ• na tasmiá¹ƒ vimÄ• ne
__gopÄ• nasÄ«gaá¹‡Ä• _ti gopÄ• nasÄ«samÅ«hÄ• . __pÄ«tÄ• _ti pÄ«tavaá¹‡á¹‡Ä• , suva
phussarÄ• gÄ• dimaá¹‡imayÄ• cÄ• ti attho. __kÅ«á¹-aá¹ƒ dhÄ• rentÄ«_ti sattaratanamaya

1138-9__._ __nÄ• nÄ• ratanagabbhehÄ«_ti nÄ• nÄ• ratanamayehi ovarakehi. __vediyÄ• _t
disÄ• su catasso. tenÄ• ha __ ``samantÄ• caturo disÄ• â€™â€™ _ti.

<1140> __mahappabho_ti mahÄ• jutiko. __udayanto_ti uggacchanto. __bhÄ• á¹‡umÄ• _ti

<1143> __sehi pÄ• á¹‡ibhÄ«_ti kÄ• yasÄ• raá¹ƒ puÃ±Ã±aá¹ƒ pasavanto attano pÄ• á¹‡Ä«
karonto vihÄ• raá¹ƒ satthu kÄ• resinti yojanÄ• . atha vÄ• __sehi pÄ• á¹‡ibhÄ«_ti tattha and
gandhaÃ±ca mÄ• laÃ±ca paccayaÃ±ca vilepanaÃ±ca pÅ«jÄ• vasena. yathÄ• kathaá¹ƒ? vih
satthuno adÄ• siá¹ƒ pÅ«jesiá¹ƒ niyyÄ• desiá¹ƒ cÄ• ti evamettha yojanÄ• veditabbÄ• .

<1144> __tenÄ• _ti tena yathÄ• vuttena puÃ±Ã±akammena kÄ• raá¹‡abhÅ«tena. __mayha
puÃ±Ã±aphalaá¹ƒ, idaá¹ƒ vÄ• dibbaá¹ƒ Ä• dhipateyyaá¹ƒ. tenÄ• ha __ ``vasaá¹ƒ vattemÄ«

<1145> __nandane_ti nandiyÄ• dibbasamiddhiyÄ• uppajjanaá¹-á¹-hÄ• ne \Ee 305/ imasm
visesato nandane vane ramme, evaá¹ƒ ramaá¹‡Ä«ye imasmiá¹ƒ nandane vane ramÄ• mÄ«
vuttanayameva.

evaá¹ƒ devatÄ• ya attano puÃ±Ã±akamme Ä• vikate thero saparivÄ• rassa tassa devaputta

bhagavato tamatthaá¹ƒ nivedesi. bhagavÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparis
sÄ• desanÄ• mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

suvaá¹‡á¹‡avimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

5. ambavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ_ \Be 286/ \Ne 259/ __maá¹‡ithÅ«á¹‡a_nti ambavimÄ• naá¹ƒ. tassa kÄ• up
viharati veá¸·uvane. tena samayena rÄ• jagahe aÃ±Ã±ataro duggatapuriso paresaá¹ƒ bhatt
ambavanaá¹ƒ rakkhati. so ekadivasaá¹ƒ Ä• yasmantaá¹ƒ sÄ• riputtaá¹ƒ gimhasamaye sÅ«r
uá¹‡havÄ• likÄ• nippÄ«á¸·ite vipphandamÄ• namarÄ«cijÄ• lavitthate bhÅ«mippadese tassa
maggena sedÄ• gatena gattena gacchantaá¹ƒ disvÄ• saÃ±jÄ• tagÄ• ravabahumÄ• no upa
ayaá¹ƒ, bhante, ghammapariá¸·Ä• ho, ativiya parissantarÅ«po viya dissati, sÄ• dhu, bhante
ambÄ• rÄ• maá¹ƒ pavisitvÄ• muhuttaá¹ƒ vissamitvÄ• addhÄ• naparissamaá¹ƒ paá¹-ivinod
upÄ• dÄ• yÄ• â€™â€™ ti. thero visesato tassa cittappasÄ• daá¹ƒ paribrÅ«hetukÄ• mo taá¹
aÃ±Ã±atarassa ambarukkhassa mÅ«le nisÄ«di.

puna so puriso Ä• ha ``sace, bhante, nhÄ• yitukÄ• mattha, ahaá¹ƒ ito kÅ«pato udakaá¹ƒ ud
nhÄ• pessÄ• mi, pÄ• nÄ«yaÃ±ca dassÄ• mÄ«â€™â€™ ti. theropi adhivÄ• sesi tuá¹‡hÄ«bh
uddharitvÄ• parissÄ• vetvÄ• theraá¹ƒ nhÄ• pesi, nhÄ• petvÄ• ca hatthapÄ• de dhovitvÄ•
upanesi. thero pÄ• nÄ«yaá¹ƒ pivitvÄ• paá¹-ippassaddhadaratho tassa purisassa udakadÄ•
anumodanaá¹ƒ \Ee 306/ vatvÄ• pakkÄ• mi. atha so puriso ``ghammÄ• bhitattassa vata ther
paá¹-ippassambhesiá¹ƒ, bahuá¹ƒ vata mayÄ• puÃ±Ã±aá¹ƒ pasutaâ€™â€™ nti uá¸·Ä• rapÄ
paá¹-isaá¹ƒvedesi. so aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu uppajji. taá¹ƒ Ä• yasm
upasaá¹…kamitvÄ• imÄ• hi gÄ• thÄ• hi katapuÃ±Ã±aá¹ƒ pucchi.

1146__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasa yoja

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

1147__._ á¹• 21 ``tatthacchasi \Be 287/ pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadant

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

1148__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

1150__._ á¹• 21 ``so \Ne 260/ devaputto attamano ... pe ...

yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1151__._ á¹• 21 ``gimhÄ• naá¹ƒ pacchime mÄ• se, patapante divaá¹…kare.

paresaá¹ƒ bhatako poso, ambÄ• rÄ• mamasiÃ±cati ||

1152__._ á¹• 21 ``atha tenÄ• gamÄ• bhikkhu, sÄ• riputtoti vissuto.

kilantarÅ«po kÄ• yena, akilantova cetasÄ• ||

1153__._ á¹• 21 ``taÃ±ca disvÄ• na Ä• yantaá¹ƒ, avocaá¹ƒ ambasiÃ±cako.

sÄ• dhu taá¹ƒ bhante nhÄ• peyyaá¹ƒ, yaá¹ƒ mamassa sukhÄ• vahaá¹ƒ ||

1154__._ á¹• 21 ``tassa me anukampÄ• ya, nikkhipi pattacÄ«varaá¹ƒ.

nisÄ«di rukkhamÅ«lasmiá¹ƒ, chÄ• yÄ• ya ekacÄ«varo ||

1155__._ á¹• 21 ``taÃ±ca acchena vÄ• rinÄ• , pasannamÄ• naso naro.

nhÄ• payÄ« rukkhamÅ«lasmiá¹ƒ, chÄ• yÄ• ya ekacÄ«varaá¹ƒ ||

1156__._ á¹• 21 ``ambo \Ee 307/ ca sitto samaá¹‡o ca nhÄ• pito,

mayÄ• ca puÃ±Ã±aá¹ƒ pasutaá¹ƒ anappakaá¹ƒ.

iti so pÄ«tiyÄ• kÄ• yaá¹ƒ, sabbaá¹ƒ pharati attano ||

1157__._ á¹• 21 ``tadeva ettakaá¹ƒ kammaá¹ƒ, akÄ• siá¹ƒ tÄ• ya jÄ• tiyÄ• .

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, upapannomhi nandanaá¹ƒ ||

1158__._ á¹• 21 ``nandane \Be 288/ ca vane ramme, nÄ• nÄ• dijagaá¹‡Ä• yute.

ramÄ• mi naccagÄ«tehi, accharÄ• hi purakkhatoâ€™â€™ ti || ---

sopi tassa imÄ• hi gÄ• thÄ• hi byÄ• kÄ• si.

<1151> tattha \Ne 261/ __gimhÄ• naá¹ƒ pacchime mÄ• se_ti Ä• sÄ• á¸·himÄ• se. __patapa
sabbaso uá¹‡haá¹ƒ vissajjenteti attho. __divaá¹…kare_ti divÄ• kare, ayameva vÄ• pÄ• á¹-h
siÃ±cati, -kÄ• ro nipÄ• tamattaá¹ƒ, siÃ±cati ambarukkhamÅ«lesu dhuvaá¹ƒ jalasekaá¹ƒ karo
``asiÃ±cathÄ• â€™â€™ ti ca pÄ• á¹-ho, siÃ±citthÄ• ti attho. ``asiÃ±cahaâ€™â€™ nti ca paa
bhatako poso hutvÄ• tadÄ• ambÄ• rÄ• maá¹ƒ asiÃ±ciá¹ƒ ahanti attho.

<1152> __tenÄ• _ti yena disÄ• bhÄ• gena so ambÄ• rÄ• mo, tena agamÄ• agaÃ±chi. __a
cetodukkhassa maggeneva pahÄ«nattÄ• cetasÄ• akilantopi samÄ• no kilanturÅ«po kÄ• ye
yojanÄ• .

1153-4__._ __avocaá¹ƒ_ ahaá¹ƒ tadÄ• __ambasiÃ±cako_ hutvÄ• ti yojanÄ• . __ekacÄ«var
adhippÄ• yo.

<1156> __itÄ«_ti evaá¹ƒ ``ambo ca sitto, samaá¹‡o ca nhÄ• pito, mayÄ• ca puÃ±Ã±aá¹ƒ p
ekeneva payogena tividhopi attho sÄ• dhitoâ€™â€™ ti iminÄ• kÄ• rena pavattÄ• ya __pÄ«t
sabbaá¹ƒ kÄ• yaá¹ƒ pharati, _ nirantaraá¹ƒ phuá¹-aá¹ƒ karotÄ«ti yojanÄ• . atÄ«tatthe cetaá¹
vattamÄ• navacanaá¹ƒ, pharÄ«ti attho.

<1157> __tadeva ettakaá¹ƒ kamma_nti taá¹ƒ ettakaá¹ƒ evaá¹ƒ pÄ• nÄ«yadÄ• namattakaá¹
akÄ• siá¹ƒ, tÄ• ya tassaá¹ƒ jÄ• tiyaá¹ƒ aÃ±Ã±aá¹ƒ nÄ• nussarÄ• mÄ«ti adhippÄ• yo. tesaá¹

ambavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

6. gopÄ• lavimÄ• navaá¹‡á¹‡anÄ•

__disvÄ• na_ \Be 289/ __devaá¹ƒ paá¹-ipucchi bhikkhÅ«_ti gopÄ• lavimÄ• naá¹ƒ. tassa kÄ
rÄ• jagahe viharati veá¸·uvane. tena samayena rÄ• jagahavÄ• sÄ« aÃ±Ã±ataro gopÄ• lako
pilotikÄ• ya puá¹-abaddhaá¹ƒ kummÄ• saá¹ƒ gahetvÄ• nagarato nikkhamitvÄ• gÄ• vÄ«naa
caraá¹‡aá¹-á¹-hÄ• nabhÅ«taá¹ƒ gocarabhÅ«miá¹ƒ sampÄ• puá¹‡i. taá¹ƒ Ä• yasmÄ• mahÄ
kÄ• laá¹ƒ karissati, mayhaÃ±ca kummÄ• saá¹ƒ datvÄ• tÄ• vatiá¹ƒsesu uppajjissatÄ«â€™â€
samÄ«paá¹ƒ agamÄ• si. so \Ne 262/ velaá¹ƒ oloketvÄ• therassa kummÄ• saá¹ƒ dÄ• tukÄ•
gÄ• viyo mÄ• sakkhettaá¹ƒ pavisanti. atha so gopÄ• lo cintesi ``kiá¹ƒ nu kho therassa kumm
udÄ• hu gÄ• viyo mÄ• sakkhettato nÄ«hareyyaâ€™â€™ nti. athassa etadahosi ``mÄ• sasÄ
taá¹ƒ karontu, there pana gate kummÄ• sadÄ• nantarÄ• yo me siyÄ• , handÄ• haá¹ƒ paá¹-h
dassÄ• mÄ«â€™â€™ ti taá¹ƒ therassa upanesi. paá¹-iggahesi thero anukampaá¹ƒ upÄ• dÄ

atha naá¹ƒ gÄ• viyo nivattetuá¹ƒ parissayaá¹ƒ anoloketvÄ• vegena upadhÄ• vantaá¹ƒ pÄ•
á¸• aá¹ƒsi. theropi taá¹ƒ anukampamÄ• no taá¹ƒ kummÄ• saá¹ƒ paribhuÃ±jituá¹ƒ Ä• rabhi. g
nivattetvÄ• Ä• gato theraá¹ƒ kummÄ• saá¹ƒ paribhuÃ±jantaá¹ƒ disvÄ• pasannacitto uá¸·Ä•
paá¹-isaá¹ƒvedento nisÄ«di. tÄ• vadevassa sakalasarÄ«raá¹ƒ visaá¹ƒ ajjhotthari. muhuttam
kÄ• lamakÄ• si, kÄ• lakato ca tÄ• vatiá¹ƒsesu dvÄ• dasayojanike kanakavimÄ• ne nibbatti.
mahÄ• moggallÄ• no disvÄ• imÄ• hi gÄ• thÄ• hi paá¹-ipucchi ---

1159__._ á¹• 21 ``disvÄ• na devaá¹ƒ paá¹-ipucchi bhikkhu, ucce vimÄ• namhi ciraá¹-á¹-hitik

Ä• muttahatthÄ• bharaá¹‡aá¹ƒ \Ee 309/ yasassiá¹ƒ, dibbe vimÄ• namhi yathÄ• pi candimÄ•

1160__._ á¹• 21 ``alaá¹…kato \Be 290/ malyadharo suvattho, sukuá¹‡á¸• alÄ« kappitakesar

Ä• muttahatthÄ• bharaá¹‡o yasassÄ«, dibbe vimÄ• namhi yathÄ• pi candimÄ• ||

1161__._ á¹• 21 ``dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ. aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ

dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä• rÄ• , naccanti gÄ• yanti pamodayanti ||

1162__._ á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sopi tassa byÄ• kÄ• si ---

1163__._ ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1164__._ á¹• 21 ``ahaá¹ƒ \Ne 263/ manussesu manussabhÅ«to, saá¹…gamma rakkhissaá¹

tato ca Ä• gÄ• samaá¹‡o mamantike, gÄ• vo ca mÄ• se agamaá¹ƒsu khÄ• dituá¹ƒ ||

1165__._ á¹• 21 ``dvayajja kiccaá¹ƒ ubhayaÃ±ca kÄ• riyaá¹ƒ, iccevahaá¹ƒ bhante tadÄ• vi

tato ca saÃ±Ã±aá¹ƒ paá¹-iladdha yoniso, `dadÄ• mi bhanteâ€™ ti khipiá¹ƒ anantakaá¹ƒ ||

1166__._ á¹• 21 ``so mÄ• sakhettaá¹ƒ turito avÄ• sariá¹ƒ, purÄ• ayaá¹ƒ bhaÃ±jati yassidaá

tato ca kaá¹‡ho urago mahÄ• viso, aá¸• aá¹ƒsi pÄ• de turitassa me sato ||

1167__._ á¹• 21 ``svÄ• haá¹ƒ aá¹-á¹-omhi dukkhena pÄ«á¸·ito, bhikkhu ca taá¹ƒ sÄ• maá¹ƒ

ahÄ• si kummÄ• saá¹ƒ mamÄ• nukampayÄ• , tato cuto kÄ• lakatomhi devatÄ• ||

1168__._ á¹• 21 ``tadeva \Be 291/ \Ee 310/ kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±
attanÄ• .

tayÄ• hi bhante anukampito bhusaá¹ƒ, kataÃ±Ã±utÄ• ya abhivÄ• dayÄ• mi taá¹ƒ ||

1169__._ á¹• 21 ``sadevake loke samÄ• rake ca, aÃ±Ã±o muni natthi tayÄ• nukampako.

tayÄ• hi bhante anukampito bhusaá¹ƒ, kataÃ±Ã±utÄ• ya abhivÄ• dayÄ• mi taá¹ƒ ||

1170__._ á¹• 21 ``imasmiá¹ƒ loke parasmiá¹ƒ vÄ• pana, aÃ±Ã±o munÄ« natthi tayÄ• nukar

tayÄ• hi bhante anukampito bhusaá¹ƒ, kataÃ±Ã±utÄ• ya abhivÄ• dayÄ• mi taâ€™â€™ nti

athÄ• yasmÄ• mahÄ• moggallÄ• no attanÄ• ca devatÄ• ya ca kathitaniyÄ• meneva taá¹ƒ
tamatthaá¹ƒ paccanubhÄ• sitvÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattaparisÄ• ya dhar
``disvÄ• na devaá¹ƒ paá¹-ipucchi bhikkhÅ«â€™â€™ _tiÄ• dimÄ• ha.

<1159> tattha __deva_nti gopÄ• ladevaputtaá¹ƒ. __bhikkhÅ«_ti Ä• yasmantaá¹ƒ mahÄ• m
satthÄ• vadati. so hi sabbaso bhinnakilesatÄ• ya bhikkhu. vimÄ• nassa bahukÄ• lÄ• vaá¹-á
kappaá¹-á¹-hitikatÄ• ya eva vÄ• __ ``ciraá¹-á¹-hitikeâ€™â€™ _ti vuttaá¹ƒ, ``ciraá¹-á¹-hitikaâ
paá¹-hanti. taÃ±hi ``devaâ€™â€™ nti iminÄ• sambandhitabbaá¹ƒ. sopi hi saá¹-á¹-hisatasah
vassakoá¹-iyo tattha avaá¹-á¹-hÄ• nato ``ciraá¹-á¹-hitikeâ€™â€™ ti vattabbataá¹ƒ labhati. __
candimÄ• _ti yathÄ• candimÄ• devaputto kantasÄ«talamanoharakiraá¹‡ajÄ• lasamujjale \N
vimÄ• namhi virocati, evaá¹ƒ virocamÄ• nanti vacanasesÄ• .

<1160> __alaá¹…kato_tiÄ• di tassa devaputtassa therena pucchitÄ• kÄ• radassanaá¹ƒ, taá
vuttatthameva.

<1164> __saá¹…gammÄ• _ti \Be 292/ saá¹…gametvÄ• , __saá¹…gammÄ• _ti vÄ• saá¹…
antonÄ«to, bahÅ« ekato hutvÄ• ti attho. __Ä• gÄ• _ti Ä• gaÃ±chi. __mÄ• se_ti mÄ• sasass

<1165> __dvayajjÄ• _ti \Ee 311/ dvayaá¹ƒ ajja etarahi __kiccaá¹ƒ_ kÄ• tabbaá¹ƒ. __ubhay
vuttassevatthassa pariyÄ• yavacanaá¹ƒ. __saÃ±Ã±a_nti dhammasaÃ±Ã±aá¹ƒ. tenÄ• ha ``y

__paá¹-iladdhÄ• _ti paá¹-ilabhitvÄ• . __khipi_nti paniggÄ• hÄ• panavasena hatthe khipiá¹ƒ. nantakaá¹ƒ kummÄ• saá¹ƒ pakkhipitvÄ• bandhitvÄ• á¹-hapitaá¹ƒ pilotikaá¹ƒ. a-kÄ• ro cetth

<1166> __so_ti so ahaá¹ƒ. __turito_ti turito sambhamanto. __avÄ• sari_nti upagacchi, pÄ• ayaá¹ƒ bhaÃ±jati yassidaá¹ƒ dhana_nti yassa khettasÄ• mikassa idaá¹ƒ mÄ• sasassaá¹ƒ dh gogaá¹‡o bhaÃ±jati purÄ• tassa bhaÃ±janato, Ä• maddanato puretaramevÄ• ti attho. __tat me sato_ti sambhamantassa me samÄ• nassa, sahasÄ• gamanena magge kaá¹‡hasappaa adhippÄ• yo.

<1167> __aá¹-á¹-omhi dukkhena pÄ«á¸·ito_ti tena Ä• sÄ«visaá¸• aá¹ƒsanena aá¹-á¹-o aá¹- maraá¹‡adukkhena bÄ• dhito bhavÄ• mi. __ahÄ• sÄ«_ti ajjhohari, paribhuÃ±jÄ«ti attho. __t devatÄ• _ti tato manussattabhÄ• vato cuto maraá¹‡akÄ• lappattiyÄ• , tattha vÄ• Ä• yusaá¹ khepanasaá¹…khÄ• tassa kÄ• lassa katattÄ• kÄ• lakato, tadanantarameva ca amhi devatÄ devatÄ• homÄ«ti attho.

<1169> __tayÄ• _ti tayÄ• sadiso __aÃ±Ã±o muni_ moneyyaguá¹‡ayutto isi natthi. __tayÄ• karaá¹‡avacanaá¹ƒ. sesaá¹ƒ vuttanayameva.

gopÄ• lavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

7. kaá¹‡á¸• akavimÄ• navaá¹‡á¹‡anÄ•

__puá¹‡á¹‡amÄ• se_ \Be 293/ \Ne 265/ __yathÄ• cando_ti kaá¹‡á¸• akavimÄ• naá¹ƒ. tass 312/ sÄ• vatthiyaá¹ƒ viharati jetavane. tena ca samayena Ä• yasmÄ• mahÄ• moggallÄ• no devacÄ• rikaá¹ƒ caranto tÄ• vatiá¹ƒsabhavanaá¹ƒ gato. tasmiá¹ƒ khaá¹‡e kaá¹‡á¸• ako dev nikkhamitvÄ• dibbayÄ• naá¹ƒ abhiruhitvÄ• mahantena parivÄ• rena mahatiyÄ• deviddhiyÄ Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ disvÄ• saÃ±jÄ• tagÄ• ravabahumÄ• no sahasÄ• upasaá¹…kamitvÄ• paÃ±capatiá¹-á¹-hitena vanditvÄ• sirasmiá¹ƒ aÃ±jaliá¹ƒ paggayha aá¹- thero ---

1171__._ á¹• 21 ``puá¹‡á¹‡amÄ• se yathÄ• cando, nakkhattaparivÄ• rito.

samantÄ• anupariyÄ• ti, tÄ• rakÄ• dhipatÄ« sasÄ« ||

1172__._ á¹• 21 ``tathÅ«pamaá¹ƒ idaá¹ƒ byamhaá¹ƒ, dibbaá¹ƒ devapuramhi ca.

atirocati vaá¹‡á¹‡ena, udayantova raá¹ƒsimÄ• ||

1173__._ á¹• 21 ``veá¸·Å«riyasuvaá¹‡á¹‡assa, phalikÄ• rÅ«piyassa ca.

masÄ• ragallamuttÄ• hi, lohitaá¹…gamaá¹‡Ä«hi ca ||

1174__._ á¹• 21 ``citrÄ• manoramÄ• bhÅ«mi, veá¸·Å«riyassa santhatÄ• .

kÅ«á¹-Ä• gÄ• rÄ• subhÄ• rammÄ• , pÄ• sÄ• do te sumÄ• pito ||

1175__._ á¹• 21 ``rammÄ• ca te pokkharaá¹‡Ä«, puthulomanisevitÄ• .

acchodakÄ• vippasannÄ• , soá¹‡á¹‡avÄ• lukasanthatÄ• ||

1176__._ á¹• 21 ``nÄ• nÄ• padumasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamotatÄ• .

surabhiá¹ƒ sampavÄ• yanti, manuÃ±Ã±Ä• mÄ• tuteritÄ• ||

1177__._ á¹• 21 ``tassÄ• te ubhato passe, vanagumbÄ• sumÄ• pitÄ• .

upetÄ• puppharukkhehi, phalarukkhehi cÅ«bhayaá¹ƒ ||

1178__._ á¹• 21 ``sovaá¹‡á¹‡apÄ• de \Ne 266/ pallaá¹…ke, muduke gonakatthate.

nisinnaá¹ƒ devarÄ• jaá¹ƒva, upatiá¹-á¹-hanti accharÄ• ||

1179__._ á¹• 21 ``sabbÄ• bharaá¹‡asaÃ±channÄ• \Be 294/, nÄ• nÄ• mÄ• lÄ• vibhÅ«sitÄ•

ramenti taá¹ƒ mahiddhikaá¹ƒ, vasavattÄ«va modasi ||

1180__._ á¹• 21 ``bherisaá¹…khamudiá¹…gÄ• hi, vÄ«á¹‡Ä• hi paá¹‡avehi ca.

ramasi ratisampanno, naccagÄ«te suvÄ• dite ||

1181__._ á¹• 21 ``dibbÄ• te vividhÄ• rÅ«pÄ• , dibbÄ• saddÄ• atho rasÄ• .

gandhÄ• ca te adhippetÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• ||

1182__._ á¹• 21 ``tasmiá¹ƒ \Ee 313/ vimÄ• ne pavare, devaputta mahappabho.

atirocasi vaá¹‡á¹‡ena, udayantova bhÄ• á¹‡umÄ• ||

1183__._ á¹• 21 ``dÄ• nassa te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti || ---

adhigatasampattikittanamukhena katakammaá¹ƒ pucchi.

1184__._ á¹• 21 ``so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1185__._ á¹• 21 ``ahaá¹ƒ kapilavatthusmiá¹ƒ, sÄ• kiyÄ• naá¹ƒ puruttame.

suddhodanassa puttassa, kaá¹‡á¸• ako sahajo ahaá¹ƒ ||

1186__._ á¹• 21 ``yadÄ• so aá¸• á¸• harattÄ• yaá¹ƒ, bodhÄ• ya mabhinikkhami.

so maá¹ƒ mudÅ«hi pÄ• á¹‡Ä«hi, jÄ• litambanakhehi ca ||

1187__._ á¹• 21 ``satthiá¹ƒ \Ne 267/ Ä• koá¹-ayitvÄ• na, vaha sammÄ• ti cabravi.

`ahaá¹ƒ lokaá¹ƒ tÄ• rayissaá¹ƒ, patto sambodhimuttamaá¹ƒâ€™ ||

1188__._ á¹• 21 ``taá¹ƒ me giraá¹ƒ suá¹‡antassa, hÄ• so me vipulo ahu.

udaggacitto sumano, abhisÄ«siá¹ƒ tadÄ• ahaá¹ƒ ||

1189__._ á¹• 21 ``abhirÅ«á¸·haÃ±ca maá¹ƒ Ã±atvÄ• , sakyaputtaá¹ƒ mahÄ• yasaá¹ƒ.

udaggacitto mudito, vahissaá¹ƒ purisuttamaá¹ƒ ||

1190__._ á¹• 21 ``paresaá¹ƒ \Be 295/ vijitaá¹ƒ gantvÄ• , uggatasmiá¹ƒ divÄ• kare.

mamaá¹ƒ channaÃ±ca ohÄ• ya, anapekkho so apakkami ||

1191__._ á¹• 21 ``tassa tambanakhe pÄ• de, jivhÄ• ya parilehisaá¹ƒ.

gacchantaÃ±ca mahÄ• vÄ«raá¹ƒ, rudamÄ• no udikkhisaá¹ƒ ||

1192__._ á¹• 21 ``adassanenahaá¹ƒ tassa, sakyaputtassa sirÄ«mato.

alatthaá¹ƒ garukÄ• bÄ• dhaá¹ƒ, khippaá¹ƒ me maraá¹‡aá¹ƒ ahu ||

1193__._ á¹• 21 ``tasseva Ä• nubhÄ• vena, vimÄ• naá¹ƒ Ä• vasÄ• midaá¹ƒ.

sabbakÄ• maguá¹‡opetaá¹ƒ, devo devapuramhiva ||

1194__._ á¹• 21 ``yaÃ±ca me ahuvÄ• hÄ• so, saddaá¹ƒ sutvÄ• na bodhiyÄ• .

teneva kusalamÅ«lena, phusissaá¹ƒ Ä• savakkhayaá¹ƒ ||

1195__._ á¹• 21 ``sace \Ee 314/ hi bhante gaccheyyÄ• si, satthu buddhassa santike.

mamÄ• pi naá¹ƒ vacanena, sirasÄ• vajjÄ• si vandanaá¹ƒ ||

1196__._ á¹• 21 ``ahampi daá¹-á¹-huá¹ƒ gacchissaá¹ƒ, jinaá¹ƒ appaá¹-ipuggalaá¹ƒ.

dullabhaá¹ƒ dassanaá¹ƒ hoti, lokanÄ• thÄ• na tÄ• dinaâ€™â€™ nti || ---

sopi \Ne 268/ attanÄ• katakammaá¹ƒ kathesi. ayaÃ±hi anantare attabhÄ• ve amhÄ• kaá¹ƒ
kaá¹‡á¸• ako assarÄ• jÄ• ahosi. so abhinikkhamanasamaye abhiruá¸·ho teneva rattÄ• vase
mahÄ• purisaá¹ƒ atikkamÄ• petvÄ• anomÄ• nadÄ«tÄ«raá¹ƒ sampÄ• pesi. atha so mahÄ• s
ghaá¹-ikÄ• ramahÄ• brahmunÄ• upanÄ«tÄ• ni pattacÄ«varÄ• ni gahetvÄ• pabbajitvÄ• cha
uddissa vissajjito. sinehabhÄ• rikena hadayena mahÄ• purisassa pÄ• de attano jivhÄ• ya le
akkhÄ«ni ummÄ«letvÄ• yÄ• va dassanapathÄ• olokento dassanÅ«pacÄ• raá¹ƒ pana atikk
``evaá¹ƒvidhaá¹ƒ nÄ• ma lokagganÄ• yakaá¹ƒ mahÄ• purisaá¹ƒ ahaá¹ƒ vahiá¹ƒ, saphalaá¹ƒ
ahosÄ«â€™â€™ ti pasannamÄ• naso hutvÄ• puna cirakÄ• laá¹ƒ saá¹…gatassa pemassa v
bhÄ• viniyÄ• dibbasampattiyÄ• vasena \Be 296/ dhammatÄ• ya codiyamÄ• no kÄ• laá¹ƒ k
nibbatti. taá¹ƒ sandhÄ• ya vuttaá¹ƒ __ ``puá¹‡á¹‡amÄ• se yathÄ• cando ... pe ... ahaá¹ƒ ka
_ntiÄ• di.

<1171> tattha __puá¹‡á¹‡amÄ• se_ti puá¹‡á¹‡amÄ• siyaá¹ƒ sukkapakkhe pannarasiyaá¹ƒ.
tÄ• rakÄ• naá¹ƒ adhipati. __sasÄ«_ti sasalaÃ±chanavÄ• . ``tÄ• rakÄ• dhipa dissatÄ«â€™â€
tesaá¹ƒ tÄ• rakÄ• dhipÄ• ti avibhattikaniddeso, tÄ• rakÄ• naá¹ƒ adhipo hutvÄ• dissati anup
kÄ• tabbÄ• .

<1172> __dibbaá¹ƒ devapuramhi cÄ• _ti devapurasmimpi dibbaá¹ƒ. yathÄ• manussÄ• naá
uttamaá¹ƒ, evaá¹ƒ devapurato cÄ• pi idaá¹ƒ tava vimÄ• naá¹ƒ uttamanti dasseti. tenÄ• ha _
vaá¹‡á¹‡ena, udayantova raá¹ƒsimÄ• â€™â€™ _ti, uggacchanto sÅ«riyo viyÄ• ti attho.

<1173> __veá¸·Å«riyasuvaá¹‡á¹‡assÄ• _ti veá¸·uriyena suvaá¹‡á¹‡ena ca idaá¹ƒ byamhaá
vacanasesena yojanÄ• . __phalikÄ• _ti phalikamaá¹‡inÄ• .

<1175> __pokkharaá¹‡Ä«_ti pokkharaá¹‡iyo.

1177-8__._ __tassÄ• _ti tassÄ• pokkharaá¹‡iyÄ• . __vanagumbÄ• _ti uyyÄ• ne supupphag
__devarÄ• jaá¹ƒvÄ• _ti sakkaá¹ƒ viya. __upatiá¹-á¹-hantÄ«_ti upaá¹-á¹-hÄ• naá¹ƒ karonti.

<1179> __sabbÄ• bharaá¹‡asaÃ±channÄ• _ti \Ne 269/ sabbehi itthÄ• laá¹…kÄ• rehi paá¹-
vibhÅ«sitasarÄ«rÄ• ti attho. __vasavattÄ«vÄ• _ti vasavattidevarÄ• jÄ• viya.

<1180> __bherisaá¹…khamudiá¹…gÄ• hÄ«_ti liá¹…gavipallÄ• sena vuttaá¹ƒ, bherÄ«hi ca
cÄ• ti yojanÄ• . __ratisampanno_ti dibbÄ• ya ratiyÄ• samaá¹…gÄ«bhÅ«to. __naccagÄ«te
ca sundare vÄ• dite ca, naccane ca gÄ• yane ca sundare vÄ• dite ca hetubhÅ«te. nimittatth
pavattiteti vÄ• vacanaseso.

<1181> __dibbÄ• te vividhÄ• rÅ«pÄ• _ti devalokapariyÄ• pannÄ• nÄ• nappakÄ• rÄ• cak
adhippetÄ• yathÄ• dhippetÄ• manoramÄ• \Be 297/ vijjantÄ«ti kiriyÄ• padaá¹ƒ Ä• netvÄ•
saddÄ• _tiÄ• dÄ«supi eseva nayo.

<1185> __kaá¹‡á¸• ako sahajo aha_nti ettha __aha_nti nipÄ• tamattaá¹ƒ. ``ahÅ«â€™â€™
kaá¹‡á¸• ako nÄ• ma assarÄ• jÄ• mahÄ• sattena saha ekasmiá¹ƒyeva divase jÄ• tattÄ• sa

<1186> __aá¸• á¸• harattÄ• ya_nti aá¸• á¸• harattiyaá¹ƒ, majjhimayÄ• masamayeti attho. _
ma-kÄ• ro padasandhikaro, abhisambodhiatthaá¹ƒ mahÄ• bhinikkhamanaá¹ƒ nikkhamÄ«ti a
pÄ• á¹‡Ä«hÄ«_ti muduhatthataá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ vadati. __jÄ• litambanakheh
abhilohitanakhehi. tena jÄ• lahatthataá¹ƒ mahÄ• purisalakkhaá¹‡aá¹ƒ tambanakhataá¹ƒ anu

<1187> __satthi_ nÄ• ma jaá¹…ghÄ• , idha pana satthino Ä• sannaá¹-á¹-hÄ• nabhÅ«to \Ee
``satthÄ«â€™â€™ ti vutto. __Ä• koá¹-ayitvÄ• nÄ• _ti appoá¹-hetvÄ• . __ ``vaha sammÄ• â€
kaá¹‡á¸• aka, ajjekarattiá¹ƒ maá¹ƒ vaha, mayhaá¹ƒ opavuyhaá¹ƒ hohÄ«â€™â€™ ti ca kathe
payojanaá¹ƒ tadÄ• mahÄ• sattena dassitaá¹ƒ vadanto __ ``ahaá¹ƒ lokaá¹ƒ tÄ• rayissaá¹ƒ,
sambodhimuttamaâ€™â€™ _nti Ä• ha. tena ``ahaá¹ƒ uttamaá¹ƒ anuttaraá¹ƒ sammÄ• samb

sadevakaá¹ƒ lokaá¹ƒ saá¹ƒsÄ• ramahoghato tÄ• rayissÄ• mi, tasmÄ• nayidaá¹ƒ gamanaá¹
cinteyyÄ• sÄ«â€™â€™ ti gamane payojanassa anuttarabhÄ• vaá¹ƒ dasseti.

1188-9__._ __hÄ• so_ti tuá¹-á¹-hi. __vipulo_ti mahÄ• uá¸·Ä• ro. __abhisÄ«si_nti Ä• sisiá¹ƒ
sampaá¹-icchiá¹ƒ \Ne 270/. __abhirÅ«á¸·haÃ±ca maá¹ƒ Ã±atvÄ• , sakyaputtaá¹ƒ mahÄ• yas
patthaá¹-avipulayasaá¹ƒ sakyarÄ• japuttaá¹ƒ mahÄ• sattaá¹ƒ maá¹ƒ abhiruyha nisinnaá¹ƒ jÅ
nesiá¹ƒ.

1190-91__._ __paresa_nti pararÄ• jÅ«naá¹ƒ. __vijita_nti desaá¹ƒ pararajjaá¹ƒ. __ohÄ• yÄ•
__apakkamÄ«_ti apakkamituá¹ƒ Ä• rabhi. ``paribbajÄ«â€™â€™ ti ca paá¹-hanti. __parilehis
__udikkhisa_nti olokesiá¹ƒ.

1192-3__._ __garukÄ• bÄ• dha_nti \Be 298/ garukaá¹ƒ bÄ• á¸·haá¹ƒ Ä• bÄ• dhaá¹ƒ, maraá
tenÄ• ha __ ``khippaá¹ƒ me maraá¹‡aá¹ƒ ahÅ«â€™â€™ _ti. so hi anekÄ• su jÄ• tÄ«su mah
hutvÄ• Ä• gato, tasmÄ• viyogadukkhaá¹ƒ sahituá¹ƒ nÄ• sakkhi, ``sammÄ• sambodhiá¹ƒ a
pana sutvÄ• nirÄ• misaá¹ƒ uá¸·Ä• raá¹ƒ pÄ«tisomanassaÃ±ca uppajji, tena maraá¹‡Ä• nan
nibbatti, uá¸·Ä• rÄ• cassa dibbasampattiyo pÄ• turahesuá¹ƒ. tena vuttaá¹ƒ __ ``tasseva Ä•
á¹-hÄ• nagatassa pasÄ• damayapuÃ±Ã±assa balena. __devo devapuramhivÄ• _ti tÄ• vatiá
viya.

<1194> __yaÃ±ca_ \Ee 317/ __me ahuvÄ• hÄ• so, saddaá¹ƒ sutvÄ• na bodhiyÄ• _ti ``patt
paá¹-hamataraá¹ƒ bodhisaddaá¹ƒ sutvÄ• tadÄ• mayhaá¹ƒ hÄ• so ahu, yaá¹ƒ hÄ• sassa bh
kusalamÅ«lena_ teneva kusalabÄ«jena __phusissa_nti phusissÄ• mi pÄ• puá¹‡issÄ• mi.

<1195> evaá¹ƒ devaputto yathÄ• dhigatÄ• ya anÄ• gatÄ• ya bhavasampattiyÄ• kÄ• raá¹‡
kusalakammaá¹ƒ kathento idÄ• ni attanÄ• bhagavato santikaá¹ƒ gantukÄ• mopi puretaraá¹
pesento __ ``saceâ€™â€™ _ti gÄ• thamÄ• ha. tattha __sace gaccheyyÄ• sÄ«_ti yadi gamis
ti keci paá¹-hanti, so evattho. __mamÄ• pi naá¹ƒ vacanenÄ• _ti na kevalaá¹ƒ tava sabhÄ• v
vacanena bhagavantaá¹ƒ. __vajjÄ• sÄ«_ti vadeyyÄ• si, mamÄ• pi __sirasÄ• vandana_nti y

<1196> yadipi dÄ• ni vandanaÃ±ca pesemi, pesetvÄ• eva pana na tiá¹-á¹-hÄ• mÄ«ti dasse
daá¹-á¹-huá¹ƒ gacchissaá¹ƒ, jinaá¹ƒ appaá¹-ipuggalaâ€™â€™ _nti. gamane pana daá¸·hata
dassetuá¹ƒ __ ``dullabhaá¹ƒ dassanaá¹ƒ hoti, lokanÄ• thÄ• na tÄ• dinaâ€™â€™ _nti Ä• ha

1197__._ á¹• 21 ``so \Ne 271/ kataÃ±Ã±Å« katavedÄ«, satthÄ• raá¹ƒ upasaá¹…kami.

sutvÄ• giraá¹ƒ cakkhumato, dhammacakkhuá¹ƒ visodhayi ||

1198__._ á¹• 21 ``visodhetvÄ• diá¹-á¹-higataá¹ƒ, vicikicchaá¹ƒ vatÄ• ni ca.

vanditvÄ• satthuno pÄ• de, tatthevantaradhÄ• yathÄ• â€™â€™ ti || ---

imÄ• dve gÄ• thÄ• saá¹…gÄ«tikÄ• rehi á¹-hapitÄ• .

<1197> tattha \Be 299/ __sutvÄ• giraá¹ƒ cakkhumato_ti paÃ±cahi cakkhÅ«hi cakkhumato
vacanaá¹ƒ sutvÄ• . __dhammacakkhu_nti sotÄ• pattimaggaá¹ƒ. __visodhayÄ«_ti adhigacch
visodhanaá¹ƒ.

<1198> __visodhetvÄ• diá¹-á¹-higata_nti diá¹-á¹-higataá¹ƒ samugghÄ• tetvÄ• . __vicikicch
soá¸·asavatthukaá¹ƒ aá¹-á¹-havatthukaÃ±ca vicikicchaÃ±ca ``sÄ«labbatehi suddhÄ«â€™â€
pavattanakasÄ«labbataparÄ• mÄ• se \Ee 318/ ca visodhayÄ«ti yojanÄ• . tattha hi saha pari
parÄ• mÄ• sÄ• ``vatÄ• nÄ«â€™â€™ ti vuttaá¹ƒ. sesaá¹ƒ vuttanayameva.

kaá¹‡á¸• akavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

8. anekavaá¹‡á¹‡avimÄ• navaá¹‡á¹‡anÄ•

__anekavaá¹‡á¹‡aá¹ƒ darasokanÄ• sana_nti anekavaá¹‡á¹‡avimÄ• naá¹ƒ. tassa kÄ• uppa
viharati jetavane. tena samayena Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayen
tÄ• vatiá¹ƒsabhavanaá¹ƒ agamÄ• si. atha naá¹ƒ anekavaá¹‡á¹‡o devaputto disvÄ• saÃ±jÄ
upasaá¹…kamitvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si. thero ---

1199__._ á¹• 21 ``anekavaá¹‡á¹‡aá¹ƒ darasokanÄ• sanaá¹ƒ, vimÄ• namÄ• ruyha anekacitt

parivÄ• rito accharÄ• saá¹…gaá¹‡ena, sunimmito bhÅ«tapatÄ«va modasi ||

1200__._ á¹• 21 ``samassamo \Ne 272/ natthi kuto panuttaro, yasena puÃ±Ã±ena ca iddhiy

sabbe ca devÄ• tidasagaá¹‡Ä• samecca, taá¹ƒ taá¹ƒ namassanti sasiá¹ƒva devÄ• .

imÄ• ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti ||

1201__._ á¹• 21 ``deviddhipattosi \Be 300/ mahÄ• nubhÄ• vo,

manussabhÅ«to kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo,

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti || ---

adhigatasampattikittanamukhena katakammaá¹ƒ pucchi. taá¹ƒ dassetuá¹ƒ ---

1202__._ ``so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaâ€™â€™ nti || ---

vuttaá¹ƒ \Ee 319/. sopi ---

1203__._ á¹• 21 ``ahaá¹ƒ bhadante ahuvÄ• si pubbe, sumedhanÄ• massa jinassa sÄ• vako

puthujjano ananubodhohamasmi, so satta vassÄ• ni paribbajissahaá¹ƒ ||

1204__._ á¹• 21 ``sohaá¹ƒ sumedhassa jinassa satthuno, parinibbutassoghatiá¹‡á¹‡assa tÄ

ratanuccayaá¹ƒ hemajÄ• lena channaá¹ƒ, vanditvÄ• thÅ«pasmiá¹ƒ manaá¹ƒ pasÄ• dayiá¹ƒ

1205__._ á¹• 21 ``na mÄ• si dÄ• naá¹ƒ na ca matthi dÄ• tuá¹ƒ, pare ca kho tattha samÄ• da

pÅ«jetha naá¹ƒ pÅ«janÄ«yassa dhÄ• tuá¹ƒ, evaá¹ƒ kira saggamito gamissatha ||

1206__._ á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• ,

sukhaÃ±ca dibbaá¹ƒ anubhomi attanÄ• .

modÄ• mahaá¹ƒ tidasagaá¹‡assa majjhe,

na tassa puÃ±Ã±assa khayampi ajjhagaâ€™â€™ nti || --- kathesi.

ito kira tiá¹ƒsakappasahasse sumedho nÄ• ma sammÄ• sambuddho loke uppajjitvÄ• sade
ekobhÄ• saá¹ƒ katvÄ• katabuddhakicco parinibbuto, manussehi ca bhagavato dhÄ• tuá¹ƒ g
aÃ±Ã±ataro puriso satthu sÄ• sane pabbajitvÄ• satta vassÄ• ni brahmacariyaá¹ƒ \Be 301/ c
anavaá¹-á¹-hitacittatÄ• ya kukkuccako hutvÄ• uppabbaji. uppabbajito ca saá¹ƒvegabahulat
dhammacchandavantatÄ• ya ca cetiyaá¹…gaá¹‡e sammajjanaparibhaá¹‡á¸• Ä• dÄ«ni karon
rakkhanto dhammaá¹ƒ suá¹‡anto aÃ±Ã±e ca puÃ±Ã±akiriyÄ• ya samÄ• dapento vicari. so Ä
tÄ• vatiá¹ƒsesu nibbatti. so puÃ±Ã±akammassa uá¸·Ä• rabhÄ• vena mahesakkho \Ee 320/
devatÄ• hi sakkatapÅ«jito hutvÄ• tattha yÄ• vatÄ• yukaá¹ƒ á¹-hatvÄ• tato cuto aparÄ• para

saá¹ƒsaranto imasmiá¹ƒ buddhuppÄ• de tasseva kammassa vipÄ• kÄ• vasesena tÄ• vatiá¹
``anekavaá¹‡á¹‡oâ€™â€™ ti naá¹ƒ devatÄ• saÃ±jÄ• niá¹ƒsu. taá¹ƒ sandhÄ• ya vuttaá¹ƒ ``
devaputto ... pe ... na tassa puÃ±Ã±assa khayampi ajjhaganti kathesÄ«â€™â€™ ti.

<1199> tattha __anekavaá¹‡á¹‡a_nti nÄ«lapÄ«tÄ• divasena vividhavaá¹‡á¹‡atÄ• ya anant
vividhasaá¹‡á¹-hÄ• natÄ• ya ca nÄ• nÄ• vidhavaá¹‡á¹‡aá¹ƒ. __darasokanÄ• sana_nti sÄ«t
darathapariá¸·Ä• hÄ• naá¹ƒ vinodanato manuÃ±Ã±atÄ• ya dassanÄ«yatÄ• ya ca sokassa a
__anekacitta_nti nÄ• nÄ• vidhacittarÅ«paá¹ƒ. __sunimmito bhÅ«tapatÄ«vÄ• _ti tÄ• vatiá¹ƒs
uá¸·Ä• radibbabhogatÄ• ya sunimmitadevarÄ• jÄ• viya modasi tussasi abhiramasi.

<1200> __samassamo_ti samo eva hutvÄ• samo, nibbariyÄ• yena sadiso te tuyhaá¹ƒ natt
kÄ• raá¹‡ena uttari adhiko ko nÄ• ma siyÄ• . kena pana samatÄ• uttaritaratÄ• cÄ• ti Ä• ha
iddhiyÄ• cÄ• â€™â€™ _ti. tattha __yasenÄ• _ti parivÄ• rena. __iddhiyÄ• _ti Ä• nubhÄ• ve
issariyena, __iddhiyÄ• _ti deviddhiyÄ• . __yasenÄ• _ti vÄ• vibhavasampattiyÄ• , __iddhiyÄ
kÄ• maguá¹‡assa ijjhanena. __yasenÄ• _ti vÄ• kittighosena, __iddhiyÄ• _ti samiddhiyÄ• .
tattha vuttÄ• vasiá¹-á¹-hapuÃ±Ã±aphalena, puÃ±Ã±akammeneva vÄ• .

__ ``sabbe ca devÄ• â€™â€™ _ti sÄ• maÃ±Ã±ato gahitamatthaá¹ƒ __ ``tidasagaá¹‡Ä• â€™
vuttaá¹ƒ. ekaccassa paccekaá¹ƒ nipaccakÄ• raá¹ƒ karontÄ• pi pamuditÄ• na karonti \Be 30
321/. etassa pana pamuditÄ• pi karontiyevÄ• ti dassetuá¹ƒ __ ``sameccÄ• â€™â€™ _ti vutt
tvaá¹ƒ. __sasiá¹ƒva devÄ• _ti yathÄ• nÄ• ma sukkapakkhapÄ• á¹-ipadiyaá¹ƒ dissamÄ• naá
devÄ• ca Ä• darajÄ• tÄ• namassanti, evaá¹ƒ taá¹ƒ sabbepi tidasagaá¹‡Ä• namassantÄ«ti

<1203> __bhadante_ti \Ne 274/ theraá¹ƒ gÄ• ravabahumÄ• nena samudÄ• carati. __ahuvÄ
purimajÄ• tiyaá¹ƒ. __sumedhanÄ• massa jinassa sÄ• vako_ti sumedhoti evaá¹ƒ pÄ• kaá¹-a
sÄ• sane pabbajitabhÄ• vena sÄ• vako. __puthÅ«jjano_ti anariyo. tatthÄ• pi saccÄ• naá¹ƒ a
abhÄ• vena __ananubodho. so satta vassÄ• ni paribbajissaha_nti so ahaá¹ƒ satta saá¹ƒvac
pabbajjÄ• guá¹‡amattena vicariá¹ƒ, uttarimanussadhammaá¹ƒ nÄ• dhigacchinti adhippÄ• y

<1204> __ratanuccaya_nti maá¹‡ikanakÄ• diratanehi uccitaá¹ƒ ussitaratanacetiyaá¹ƒ. __he
samantato upari ca kaÃ±canajÄ• lena paá¹-icchÄ• ditaá¹ƒ. __vanditvÄ• _ti paÃ±capatiá¹-á¹-
paá¹‡Ä• maá¹ƒ katvÄ• . __thÅ«pasmiá¹ƒ manaá¹ƒ pasÄ• dayi_nti ``sabbaÃ±Ã±uguá¹‡Ä• dh
ayaá¹ƒ thÅ«poâ€™â€™ ti thÅ«pasmiá¹ƒ cittaá¹ƒ pasÄ• desiá¹ƒ.

<1205> __na mÄ• si dÄ• na_nti me mayÄ• kataá¹ƒ dÄ• naá¹ƒ nÄ• si nÄ• hosi. kasmÄ• pa
mama pariggahabhÅ«taá¹ƒ dÄ• naá¹ƒ dÄ• tuá¹ƒ na atthi, na kiÃ±ci deyyavatthu vijjati, __pa
__tattha_ dÄ• ne __samÄ• dapesiá¹ƒ_. ``paresaÃ±ca tattha samÄ• dapesiâ€™â€™ nti ca p
__paresa_nti upayogatthe sÄ• mivacanaá¹ƒ daá¹-á¹-habbaá¹ƒ \Ee 322/. __pÅ«jetha na_ntiÄ

samÄ• dapanÄ• kÄ• radassanaá¹ƒ, taá¹ƒ dhÄ• tunti yojanÄ• . __evaá¹ƒ kirÄ• _ti __kira_-sa

<1206> __na tassa puÃ±Ã±assa khayampi ajjhaga_nti tassa tadÄ• sumedhaá¹ƒ bhagavan
puÃ±Ã±akammassa parikkhayaá¹ƒ nÄ• dhigacchiá¹ƒ, tasseva kammassa vipÄ• kÄ• vasesa
yaá¹ƒ panettha na vuttaá¹ƒ, taá¹ƒ heá¹-á¹-hÄ• vuttanayattÄ• suviÃ±Ã±eyyamevÄ• ti daá¹-á

anekavaá¹‡á¹‡avimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

9. maá¹-á¹-hakuá¹‡á¸• alÄ«vimÄ• navaá¹‡á¹‡anÄ•

__alaá¹…kato_ \Be 303/ __maá¹-á¹-hakuá¹‡á¸• alÄ«_ti maá¹-á¹-hakuá¹‡á¸• alÄ«vimÄ• naá
bhagavÄ• sÄ• vatthiyaá¹ƒ viharati jetavane. tena samayena sÄ• vatthivÄ• sÄ« eko brÄ• hm
mahÄ• bhogo assaddho appasanno micchÄ• diá¹-á¹-hiko kassaci kiÃ±ci na deti, adÄ• nato
ti paÃ±Ã±Ä• yittha. so micchÄ• diá¹-á¹-hibhÄ• vena ca luddhabhÄ• vena ca tathÄ• gataá¹ƒ
vÄ• daá¹-á¹-humpi na icchati. maá¹-á¹-hakuá¹‡á¸• alaá¹ƒ nÄ• ma attano puttaÃ±ca sikkhÄ•
tayÄ• samaá¹‡o gotamo tassa sÄ• vakÄ• ca na upasaá¹…kamitabbÄ• na daá¹-á¹-habbÄ•
athassa putto gilÄ• no ahosi, brÄ• hmaá¹‡o dhanakkhayabhayena bhesajjaá¹ƒ na kÄ• resi,
vejje pakkositvÄ• dassesi. vejjÄ• tassa sarÄ«raá¹ƒ oloketvÄ• ``atekicchoâ€™â€™ ti taá¹ƒ
brÄ• hmaá¹‡o ``putte abbhantare mate nÄ«haraá¹‡aá¹ƒ dukkhaâ€™â€™ nti puttaá¹ƒ bahid
nipajjÄ• pesi.

bhagavÄ• rattiyÄ• paccÅ«sasamaye mahÄ• karuá¹‡Ä• samÄ• pattito vuá¹-á¹-hÄ• ya loka
maá¹-á¹-hakuá¹‡á¸• alÄ«mÄ• á¹‡avaá¹ƒ khÄ«á¹‡Ä• yukaá¹ƒ tadaheva cavanadhammaá¹ƒ,
kammaá¹ƒ katokÄ• saá¹ƒ. ``sace panÄ• haá¹ƒ tattha gamissÄ• mi, so mayi cittaá¹ƒ pasÄ• c
pitaraá¹ƒ Ä• á¸·Ä• hane rodamÄ• naá¹ƒ upagantvÄ• saá¹ƒvejessati, evaá¹ƒ so ca tassa pit
Ä• gamissati, mahÄ• janakÄ• yo sannipatissati tattha mayÄ• dhamme desite mahÄ• dham
ti evaá¹ƒ pana Ã±atvÄ• pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya ma
saddhiá¹ƒ sÄ• vatthiá¹ƒ piá¹‡á¸• Ä• ya paviá¹-á¹-ho maá¹-á¹-hakuá¹‡á¸• alÄ«mÄ• á¹‡avass
chabbaá¹‡á¹‡abuddharaá¹ƒsiyo vissajjesi. tÄ• disvÄ• mÄ• á¹‡avo ``kimetaâ€™â€™ nti ito
bhagavantaá¹ƒ dantaá¹ƒ guttaá¹ƒ santindriyaá¹ƒ dvattiá¹ƒsÄ• ya mahÄ• purisalakkhaá¹‡ehi
byÄ• mappabhÄ• ya ketumÄ• lÄ• ya ca vijjotamÄ• naá¹ƒ anupamÄ• ya buddhasiriyÄ• acin
virocamÄ• naá¹ƒ. disvÄ• tassa etadahosi ``buddho nu kho bhagavÄ• idhÄ• nuppatto, yass
attano tejasÄ• sÅ«riyampi abhibhavati, kantabhÄ• vena candimaá¹ƒ, upasantabhÄ• vena \
samaá¹‡abrÄ• hmaá¹‡e, upasamena nÄ• ma ettheva bhavitabbaá¹ƒ, ayameva ca maÃ±Ã±e
mameva ca anukampÄ• ya idhÄ• nuppattoâ€™â€™ ti buddhÄ• rammaá¹‡Ä• ya pÄ«tiyÄ• r
anappakaá¹ƒ pÄ«tisomanassaá¹ƒ paá¹-isaá¹ƒvedento pasannacitto aÃ±jaliá¹ƒ paggayha nip
bhagavÄ• ``alaá¹ƒ imassa ettakena saggÅ«papattiyÄ• â€™â€™ ti pakkÄ• mi.

sopi taá¹ƒ pÄ«tisomanassaá¹ƒ avijahantova kÄ• laá¹ƒ katvÄ• tÄ• vatiá¹ƒsesu dvÄ• dasayo
pitÄ• panassa sarÄ«rasakkÄ• raá¹ƒ karitvÄ• dutiyadivase paccÅ«savelÄ• yaá¹ƒ Ä• á¸·Ä• h
maá¹-á¹-hakuá¹‡á¸• ali, hÄ• hÄ• maá¹-á¹-hakuá¹‡á¸• alÄ«â€™â€™ ti paridevamÄ• no Ä• a
rodati. devaputto attano \Ee 324/ vibhavasampattiá¹ƒ oloketvÄ• ``kuto nu kho ahaá¹ƒ idhÄ•
katvÄ• â€™â€™ ti upadhÄ• rento attano purimattabhÄ• vaá¹ƒ Ã±atvÄ• tattha ca maraá¹‡a
cittappasÄ• daá¹ƒ manoharaá¹ƒ aÃ±jalikaraá¹‡amattaá¹ƒ disvÄ• ``aho mahÄ• nubhÄ• vÄ•
sÄ• tisayaá¹ƒ tathÄ• gate saÃ±jÄ• tappasÄ• dabahumÄ• no ``adinnapubbakabrÄ• hmaá¹‡o
\Ne 276/ upadhÄ• rento Ä• á¸·Ä• hane rodamÄ• naá¹ƒ disvÄ• ``ayaá¹ƒ mayhaá¹ƒ pubbe bh
niratthakaá¹ƒ Ä• á¸·Ä• hane rodati, handa naá¹ƒ saá¹ƒvejetvÄ• kusale patiá¹-á¹-hÄ• pessÄ•
Ä• gantvÄ• maá¹-á¹-hakuá¹‡á¸• alÄ«rÅ«pena rodamÄ• no ``hÄ• hÄ• canda, hÄ• hÄ• sÅ
kandanto pitu samÄ«pe aá¹-á¹-hÄ• si. atha naá¹ƒ brÄ• hmaá¹‡o ``ayaá¹ƒ maá¹-á¹-hakuá¹‡á
cintetvÄ• gÄ• thÄ• ya ajjhabhÄ• si ---

1207__._ á¹• 21 ``alaá¹…kato maá¹-á¹-hakuá¹‡á¸• alÄ«, mÄ• ladhÄ• rÄ« haricandanussado

bÄ• hÄ• paggayha kandasi, vanamajjhe kiá¹ƒ dukkhito tuvaâ€™â€™ nti ||

tattha __alaá¹…kato_ti vibhÅ«sito. __maá¹-á¹-hakuá¹‡á¸• alÄ«_ti sarÄ«rappadesassa agha
mÄ• lÄ• latÄ• dayo adassetvÄ• maá¹-á¹-hÄ• kÄ• reneva katakuá¹‡á¸• alo. atha vÄ• __maá
visuddhakuá¹‡á¸• alo, tÄ• petvÄ• jÄ• tihiá¹…gulikÄ• ya majjitvÄ• dhovitvÄ• sÅ«karalomen
attho \Be 305/. __mÄ• ladhÄ• rÄ«_ti mÄ• laá¹ƒ dhÄ• rento, piá¸·andhitamÄ• loti attho. __ha
rattacandanena sabbaso anulittagatto. __ki_nti pucchÄ• vacanaá¹ƒ. __dukkhito_ti dukkhapp
__kiá¹ƒdukkhito_ti vÄ• ekameva padaá¹ƒ, kena dukkhena dukkhitoti attho.

atha naá¹ƒ devaputto Ä• ha ---

1208__._ á¹• 21 ``sovaá¹‡á¹‡amayo pabhassaro, uppanno rathapaÃ±jaro mama.

tassa \Ee 325/ cakkayugaá¹ƒ na vindÄ• mi, tena dukkhena jahÄ• mi jÄ«vitaâ€™â€™ nti ||

atha naá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

1209__._ á¹• 21 ``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ, lohitakamayaá¹ƒ atha rÅ«piyamay

Ä• cikkha me bhaddamÄ• á¹‡ava, cakkayugaá¹ƒ paá¹-ipÄ• dayÄ• mi teâ€™â€™ ti ||

taá¹ƒ sutvÄ• mÄ• á¹‡avo ``ayaá¹ƒ puttassa bhesajjaá¹ƒ akatvÄ• puttapatirÅ«pakaá¹ƒ maá
`suvaá¹‡á¹‡Ä• dimayaá¹ƒ rathacakkaá¹ƒ karomÄ«â€™ ti vadati, hotu niggaá¹‡hissÄ• mi na

``kÄ«va mahantaá¹ƒ me cakkayugaá¹ƒ karissasÄ«â€™â€™ ti vatvÄ• ``yÄ• va mahantaá¹ƒ
``candimasÅ«riyehi me attho, te me dehÄ«â€™â€™ ti yÄ• canto ---

1210__._ á¹• 21 ``so \Ne 277/ mÄ• á¹‡avo tassa pÄ• vadi, candasÅ«riyÄ• ubhayettha dissa

sovaá¹‡á¹‡amayo ratho mama, tena cakkayugena sobhatÄ«â€™â€™ ti ||

atha naá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

1211__._ á¹• 21 ``bÄ• lo kho tvaá¹ƒ asi mÄ• á¹‡ava, yo tvaá¹ƒ patthayase apatthiyaá¹ƒ.

maÃ±Ã±Ä• mi tuvaá¹ƒ marissasi, na hi tvaá¹ƒ lacchasi candasÅ«riyeâ€™â€™ ti ||

atha \Be 306/ naá¹ƒ mÄ• á¹‡avo ``kiá¹ƒ pana paÃ±Ã±Ä• yamÄ• nassatthÄ• ya rodanto bÄ•
apaÃ±Ã±Ä• yamÄ• nassÄ• â€™â€™ ti vatvÄ• ---

1212__._ á¹• 21 ``gamanÄ• gamanampi dissati, vaá¹‡á¹‡adhÄ• tu ubhayattha vÄ«thiyÄ• .

peto kÄ• lakato na dissati, ko nidha kandataá¹ƒ bÄ• lyataroâ€™â€™ ti ||

taá¹ƒ \Ee 326/ sutvÄ• brÄ• hmaá¹‡o ``yuttaá¹ƒ esa vadatÄ«â€™â€™ ti sallakkhetvÄ• ---

1213__._ á¹• 21 ``saccaá¹ƒ kho vadesi mÄ• á¹‡ava, ahameva kandataá¹ƒ bÄ• lyataro.

candaá¹ƒ viya dÄ• rako rudaá¹ƒ, petaá¹ƒ kÄ• lakatÄ• bhipatthayiâ€™â€™ nti || ---

vatvÄ• tassa kathÄ• ya nissoko hutvÄ• mÄ• á¹‡avassa thutiá¹ƒ karonto imÄ• gÄ• thÄ• ab

1214__._ á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

1215__._ á¹• 21 ``abbahÄ« vata me sallaá¹ƒ, sokaá¹ƒ hadayanissitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

1216__._ á¹• 21 ``svÄ• haá¹ƒ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, tava sutvÄ• na mÄ• á¹‡avÄ• â€™â€™ ti ||

1208-10__._ tattha \Ne 278/ __rathapaÃ±jaro_ti rathÅ«patthaá¹ƒ. __na vindÄ• mÄ«_ti na la
__bhaddamÄ• á¹‡avÄ• _ti Ä• lapanaá¹ƒ. __paá¹-ipÄ• dayÄ• mÄ«_ti sampÄ• detvÄ• dadÄ•
jÄ«vitaá¹ƒ jahÄ«ti adhippÄ• yo. __ubhayettha dissare_ti ubhopi ettha candasÅ«riyÄ• Ä• kÄ
__ya_-kÄ• ro padasandhikaro, ubhaye etthÄ• ti vÄ• padavibhÄ• go.

<1212> __gamanÄ• gamana_nti divase divase ogamanuggamanavasena candasÅ«riyÄ• n
dissati. ``gamanogamanaâ€™â€™ ntipi pÄ• á¸·i, uggamanaá¹ƒ ogamanaÃ±cÄ• ti \Be 307/ a
sÄ«tibhÄ• vavisiá¹-á¹-hÄ• kantabhÄ• vabhÄ• surÄ• , uá¹‡habhÄ• vavisiá¹-á¹-hÄ• tikkhabh
vaá¹‡á¹‡anibhÄ• . __ubhayatthÄ• _ti cande sÅ«riye cÄ• ti dvÄ«supi vaá¹‡á¹‡adhÄ• tu dissa
__vÄ«thiyÄ• _ti pavattanavÄ«thiyaá¹ƒ Ä• kÄ• se, nÄ• gavÄ«thiyÄ• divÄ«thiyaá¹ƒ vÄ• . ``ubl
pÄ• á¹-ho, ubhaye etthÄ• ti padavisandhi. __bÄ• lyataro_ti bÄ• lataro atisayena bÄ• lo.

<1213> imaá¹ƒ \Ee 327/ pana kathaá¹ƒ sutvÄ• ``alabbhanÄ«yavatthuá¹ƒ vatÄ• haá¹ƒ patth
sokagginÄ• á¸• ayhÄ• mi, kiá¹ƒ me niratthakena anayabyasanenÄ• â€™â€™ ti paá¹-isaá¹.
devaputto maá¹-á¹-hakuá¹‡á¸• alÄ«rÅ«paá¹ƒ paá¹-isaá¹ƒharitvÄ• attano dibbarÅ«peneva a
pana taá¹ƒ anoloketvÄ• mÄ• á¹‡avavohÄ• reneva voharanto __ ``saccaá¹ƒ kho vadesi mÄ•
tattha __candaá¹ƒ viya dÄ• rako ruda_nti candaá¹ƒ abhipatthayaá¹ƒ rudanto dÄ• rako viyÄ•
__kÄ• lakatÄ• bhipatthayi_nti kÄ• lakataá¹ƒ abhipatthayiá¹ƒ. ``abhipatthayaâ€™â€™ ntipi p

1214-5__._ __Ä• ditta_nti sokagginÄ• Ä• dittaá¹ƒ. __nibbÄ• paye dara_nti nibbÄ• payi dara
sokapariá¸·Ä• haá¹ƒ. __abbahÄ«_ti uddhari.

atha brÄ• hmaá¹‡o sokaá¹ƒ vinodetvÄ• attano upadesadÄ• yakaá¹ƒ dibbarÅ«pena á¹-hitaá
tvaâ€™â€™ nti pucchanto ---

1217__._ á¹• 21 ``devatÄ• nusi gandhabbo, adu sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti || ---

Ä• ha. sopi tassa ---

1218__._ á¹• 21 ``yaÃ±ca \Ne 279/ kandasi yaÃ±ca rodasi, puttaá¹ƒ Ä• á¸·Ä• hane sayaá¹ƒ

svÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• kammaá¹ƒ, tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti || --

attÄ• naá¹ƒ \Be 308/ kathesi. tattha __yaÃ±ca kandasi yaÃ±ca rodasÄ«_ti yaá¹ƒ tava puttaá

maá¹-á¹-hakuá¹‡á¸• aliá¹ƒ uddissa rodasi, assÅ«ni muÃ±casi.

atha naá¹ƒ brÄ• hmaá¹‡o Ä• ha ---

1219__._ á¹• 21 ``appaá¹ƒ \Ee 328/ vÄ• bahuá¹ƒ vÄ• nÄ• ddasÄ• ma, dÄ• naá¹ƒ dadantas

uposathakammaá¹ƒ vÄ• tÄ• disaá¹ƒ, kena kammena gatosi devalokaâ€™â€™ nti ||

tattha ``uposathakammaá¹ƒ vÄ• tÄ• disaá¹ƒ nÄ• ddasÄ• mÄ• â€™â€™ ti yojanÄ• .

atha naá¹ƒ mÄ• á¹‡avo Ä• ha ---

1220__._ á¹• 21 ``Ä• bÄ• dhikohaá¹ƒ dukkhito gilÄ• no, Ä• turarÅ«pomhi sake nivesane.

buddhaá¹ƒ vigatarajaá¹ƒ vitiá¹‡á¹‡akaá¹…khaá¹ƒ, addakkhiá¹ƒ sugataá¹ƒ anomapaÃ±Ã±aá

1221__._ á¹• 21 ``svÄ• haá¹ƒ muditamano pasannacitto, aÃ±jaliá¹ƒ akariá¹ƒ tathÄ• gatassa

tÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• na kammaá¹ƒ, tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti ||

1220-21__._ tattha __Ä• bÄ• dhiko_ti Ä• bÄ• dhasamaá¹…gÄ«. __dukkhito_ti teneva Ä• bÄ
__gilÄ• no_ti gilÄ• yamÄ• noti attho. __Ä• turarÅ«po_ti dukkhavedanÄ• bhitunnakÄ• yo. __
vigatarÄ• gÄ• dirajaá¹ƒ. __vitiá¹‡á¹‡akaá¹…kha_nti sabbaso saá¹ƒsayÄ• naá¹ƒ samucchinn
tiá¹‡á¹‡avicikicchaá¹ƒ. __anomapaÃ±Ã±a_nti paripuá¹‡á¹‡apaÃ±Ã±aá¹ƒ, sabbaÃ±Ã±unti at
akÄ• siá¹ƒ. __tÄ• ha_nti taá¹ƒ ahaá¹ƒ.

evaá¹ƒ tasmiá¹ƒ kathenteyeva brÄ• hmaá¹‡assa sakalasarÄ«raá¹ƒ pÄ«tiyÄ• paripÅ«ri. so
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1222__._ á¹• 21 ``acchariyaá¹ƒ \Be 309/ \Ne 280/ vata abbhutaá¹ƒ vata,

aÃ±jalikammassa ayamÄ«diso vipÄ• ko.

ahampi \Ee 329/ muditamano pasannacitto,

ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• mÄ«â€™â€™ ti || --- Ä• ha.

tattha anabhiá¹‡happavattitÄ• ya accharaá¹ƒ pahariituá¹ƒ yogganti __acchariyaá¹ƒ, _ abhÅ«

__abbhutaá¹ƒ_. ubhayenapi vimhayÄ• vahataá¹ƒyeva dassetvÄ• __ ``ahampi muditamano buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• mÄ«â€™â€™ _ti Ä• ha.

atha naá¹ƒ devaputto saraá¹‡agamane sÄ«lasamÄ• dÄ• ne ca niyojento ---

1223__._ á¹• 21 ``ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• hi, dhammaÃ±ca saá¹…ghaÃ±ca pa

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu ||

1224__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, loke adinnaá¹ƒ parivajjayassu.

amajjapo mÄ• ca musÄ• bhaá¹‡Ä• hi, sakena dÄ• rena ca hohi tuá¹-á¹-hoâ€™â€™ ti || ---

gÄ• thÄ• dvayamÄ• ha.

<1223> tattha __tathevÄ• _ti yathÄ• pasannacitto ``sammÄ• sambuddho bhagavÄ• â€™â vajesi, tatheva ``svÄ• kkhÄ• to dhammo, suppaá¹-ipanno saá¹…ghoâ€™â€™ ti pasannacitt saraá¹‡aá¹ƒ vajÄ• hi. yathÄ• vÄ• pasannacitto ratanattayaá¹ƒ saraá¹‡aá¹ƒ vajesi, tatheva diá¹-á¹-heva dhamme abhisamparÄ• yaÃ±ca hitasukhÄ• vahoâ€™â€™ ti pasannacitto __si __padÄ• ni_ koá¹-á¹-hÄ• sabhÅ«tÄ• ni adhicittaadhipaÃ±Ã±Ä• sikkhÄ• ya vÄ• upÄ• yabhÅ avikopanato ca asaá¹ƒkilissanato ca __akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu, _ samÄ• dÄ

evaá¹ƒ \Ee 330/ devaputtena saraá¹‡agamane sÄ«lasamÄ• dÄ• ne ca niyojito brÄ• hmaá¹ sampaá¹-icchanto ---

1225__._ á¹• 21 ``atthakÄ• mosi \Be 310/ \Ne 281/ me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mamÄ• â€™â€™ ti || ---

gÄ• thaá¹ƒ vatvÄ• tattha patiá¹-á¹-hahanto ---

1226__._ á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

1227__._ á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• n

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-hoâ€™â€™ ti || ---

gÄ• thÄ• dvayamÄ• ha. tampi suviÃ±Ã±eyyameva.

tato devaputto ``kataá¹ƒ mayÄ• brÄ• hmaá¹‡assa kattabbayuttakaá¹ƒ, idÄ• ni sayameva b
upasaá¹…kamissatÄ«â€™â€™ ti tattheva antaradhÄ• yi. brÄ• hmaá¹‡opi kho bhagavati sa
devatÄ• ya ca codiyamÄ• no ``samaá¹‡aá¹ƒ gotamaá¹ƒ upasaá¹…kamissÄ• mÄ«â€™â€™
disvÄ• mahÄ• jano ``ayaá¹ƒ brÄ• hmaá¹‡o ettakaá¹ƒ kÄ• laá¹ƒ tathÄ• gataá¹ƒ anupasaá¹…
upasaá¹…kamati, kÄ«disÄ« nu kho dhammadesanÄ• bhavissatÄ«â€™â€™ ti taá¹ƒ anuba

brÄ• hmaá¹‡o bhagavantaá¹ƒ upasaá¹…kamitvÄ• paá¹-isanthÄ• raá¹ƒ katvÄ• evamÄ• ha
kiÃ±ci dÄ• naá¹ƒ adatvÄ• sÄ«laá¹ƒ vÄ• arakkhitvÄ• kevalaá¹ƒ tumhesu pasÄ• damattena
``nanu, brÄ• hmaá¹‡a, ajja paccÅ«savelÄ• yaá¹ƒ maá¹-á¹-hakuá¹‡á¸• alinÄ• devaputtena a
devalokÅ«papattikÄ• raá¹‡aá¹ƒ tuyhaá¹ƒ kathikaâ€™â€™ nti bhagavÄ• avoca. tasmiá¹ƒ kh
maá¹-á¹-hakuá¹‡á¸• alÄ«devaputto saha vimÄ• nena Ä• gantvÄ• dissamÄ• narÅ«po vimÄ•
abhivÄ• detvÄ• aÃ±jaliá¹ƒ paggayha ekamantaá¹ƒ aá¹-á¹-hÄ• si. atha bhagavÄ• tassaá¹ƒ
katasucaritaá¹ƒ kathetvÄ• parisÄ• ya cittakallataá¹ƒ Ã±atvÄ• sÄ• mukkaá¹ƒsikaá¹ƒ dhamm
desanÄ• pariyosÄ• ne devaputto ca brÄ• hmaá¹‡o ca sannipatitaparisÄ• cÄ• ti caturÄ• sÄ«
dhammÄ• bhisamayo ahosÄ«ti.

maá¹-á¹-hakuá¹‡á¸• alÄ«vimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

10. serÄ«sakavimÄ• navaá¹‡á¹‡anÄ•

__suá¹‡otha_ \Be 311/ \Ee 331/ \Ne 282/ __yakkhassa ca vÄ• á¹‡ijÄ• na cÄ• _ti serÄ«saka
uppatti? bhagavati parinibbute Ä• yasmÄ• kumÄ• rakassapo paÃ±cahi bhikkhusatehi saddl
sampatto. tattha pÄ• yÄ• sirÄ• jaÃ±Ã±aá¹ƒ attano santikaá¹ƒ upagataá¹ƒ viparÄ«taggÄ• ha
patiá¹-á¹-hÄ• pesi. so tato paá¹-á¹-hÄ• ya puÃ±Ã±apasuto hutvÄ• samaá¹‡abrÄ• hmaá¹‡Ä•
akataparicayatÄ• ya asakkaccaá¹ƒ dÄ• naá¹ƒ datvÄ• aparabhÄ• ge kÄ• laá¹ƒ katvÄ• cÄ• t
serÄ«sake vimÄ• ne nibbatti.

atÄ«te kira kassapassa bhagavato kÄ• le eko khÄ«á¹‡Ä• savatthero aÃ±Ã±atarasmiá¹ƒ gÄ
bahigÄ• me devasikaá¹ƒ ekasmiá¹ƒ padese bhattakiccaá¹ƒ akÄ• si. taá¹ƒ disvÄ• eko gopÄ•
kilamatÄ«â€™â€™ ti pasannacitto catÅ«hi sirÄ«sathambhehi sÄ• khÄ• maá¹‡á¸• apaá¹ƒ ka
samÄ«pe sirÄ«sarukkhaá¹ƒ ropesÄ«ti ca vadanti. so kÄ• laá¹ƒ katvÄ• teneva puÃ±Ã±akam
nibbatti, tassa purimakammassa sÅ«cakaá¹ƒ vimÄ• nadvÄ• re sirÄ«savanaá¹ƒ nibbatti vaá¹
pupphehi sabbakÄ• laá¹ƒ upasobhamÄ• naá¹ƒ, tena taá¹ƒ vimÄ• naá¹ƒ ``serÄ«sakaâ€™â€
devaputto ekaá¹ƒ buddhantaraá¹ƒ devesu ceva manussesu ca saá¹ƒsaranto imasmiá¹ƒ bud
catÅ«su vimalÄ• dÄ«su gihisahÄ• yesu gavampati nÄ• ma hutvÄ• bhagavato dhammadesa

pubbÄ• ciá¹‡á¹‡avasena taá¹ƒ suÃ±Ã±avimÄ• naá¹ƒ disvÄ• abhiá¹‡haá¹ƒ \Ee 332/ divÄ• v

so aparabhÄ• ge pÄ• yÄ• sidevaputtaá¹ƒ tattha disvÄ• ``kosi tvaá¹ƒ, Ä• vusoâ€™â€™ ti p
bhante, pÄ• yÄ• sirÄ• jaÃ±Ã±o idhÅ«papannoâ€™â€™ ti vutte ``nanu tvaá¹ƒ micchÄ• diá¹-
kathamidhÅ«papannoâ€™â€™ ti Ä• ha. atha naá¹ƒ pÄ• yÄ• sidevaputto ``ayyenamhi kumÄ
micchÄ• dassanato vivecito, puÃ±Ã±akiriyÄ• naá¹ƒ asakkaccakÄ• ritÄ• ya pana suÃ±Ã±e v
bhante, manussalokaá¹ƒ gatakÄ• le mama parijanassa Ä• rocetha \Be 312/ `pÄ• yÄ• sirÄ• j
datvÄ• suÃ±Ã±aá¹ƒ serÄ«sakavimÄ• naá¹ƒ upapanno, tumhe pana sakkaccaá¹ƒ puÃ±Ã±Ä
cittaá¹ƒ paá¹‡idahathÄ• â€™â€™ ti. thero tassÄ• nukampÄ• ya tathÄ• akÄ• si. tepi therass
cittaá¹ƒ paá¹‡idhÄ• ya puÃ±Ã±Ä• ni katvÄ• serÄ«sake vimÄ• ne nibbattiá¹ƒsu. serÄ«sakad
vessavaá¹‡amahÄ• rÄ• jÄ• marubhÅ«miyaá¹ƒ chÄ• yÅ«dakarahite magge maggapaá¹-ipan
amanussaparipantha mocanatthaá¹ƒ maggarakkhakaá¹ƒ á¹-hapesi.

atha aparena samayena aá¹…gamagadhavÄ• sino vÄ• á¹‡ijÄ• sakaá¹-asahassaá¹ƒ bhaá¹
sindhusovÄ«radesaá¹ƒ gacchantÄ• marukantÄ• re divÄ• uá¹‡habhayena maggaá¹ƒ appaá
nakkhattasaÃ±Ã±Ä• ya maggaá¹ƒ paá¹-ipajjiá¹ƒsu. te maggamÅ«á¸·hÄ• hutvÄ• aÃ±Ã±aá¹
antare eko upÄ• sako ahosi saddho pasanno sÄ«lasampanno arahattappattiyÄ• upanissay
upaá¹-á¹-hÄ• natthaá¹ƒ vaá¹‡ijjÄ• ya gato. taá¹ƒ anuggaá¹‡hanto serÄ«sakadevaputto saha
dassesi. dassetvÄ• ca pana ``kasmÄ• tumhe imaá¹ƒ chÄ• yÅ«dakarahitaá¹ƒ vÄ• lukÄ• kan
ti pucchi. te cassa tattha attano Ä• gatappakÄ• raá¹ƒ kathesuá¹ƒ, tadatthadÄ«panÄ• devap
vacanapaá¹-ivacanagÄ• thÄ• honti. Ä• dito pana dve gÄ• thÄ• tÄ• saá¹ƒ sambandhadassa
á¹-hapitÄ• ---

1228__._ á¹• 21 ``suá¹‡otha \Ee 333/ yakkhassa ca vÄ• á¹‡ijÄ• na ca, samÄ• gamo yattha

yathÄ• kathaá¹ƒ itaritarena cÄ• pi, subhÄ• sitaá¹ƒ taÃ±ca suá¹‡Ä• tha sabbe ||

1229__._ á¹• 21 ``yo so ahu rÄ• jÄ• pÄ• yÄ• si nÄ• ma, bhummÄ• naá¹ƒ sahabyagato yasa

so modamÄ• nova sake vimÄ• ne, amÄ• nuso mÄ• nuse ajjhabhÄ• sÄ«â€™â€™ ti ||

1228-9__._ tattha __suá¹‡othÄ• _ti savanÄ• á¹‡attikavacanaá¹ƒ. yaá¹ƒ mayaá¹ƒ idÄ• ni bha
suá¹‡othÄ• ti. __yakkhassÄ• _ti devassa. devo hi manussÄ• naá¹ƒ ekaccÄ• naá¹ƒ \Be 313/
pÅ«janÄ«yabhÄ• vato ``yakkhoâ€™â€™ ti vuccati. apica sakkopi cattÄ• ro mahÄ• rÄ• jÄ• n
purisopi ``yakkhoâ€™â€™ ti vuccati. tathÄ• hi ``atibÄ• á¸·haá¹ƒ kho ayaá¹ƒ yakkho pamatt
yaá¹ƒnÅ«nÄ• haá¹ƒ imaá¹ƒ yakkhaá¹ƒ saá¹ƒvejeyyaâ€™â€™ ntiÄ• dÄ«su (MN I 393) sakk
``cattÄ• ro yakkhÄ• khaggahatthÄ• â€™â€™ tiÄ• dÄ«su mahÄ• rÄ• jÄ• no. ``santi hi, bhan
bhagavato appasannÄ• â€™â€™ tiÄ• dÄ«su (DN III 276) vessavaá¹‡apÄ• risajjÄ• . ``ettÄ•

tiÄ• dÄ«su (Sn 482) puriso. idha pana vessavaá¹‡apÄ• risajjo adhippeto. __vÄ• á¹‡ijÄ• na c
gÄ• thÄ• bandhasukhatthaá¹ƒ anunÄ• sikalopaá¹ƒ katvÄ• vuttaá¹ƒ. __samÄ• gamo_ti sam
yasmiá¹ƒ vaá¹‡á¹‡upathe. __tadÄ• _ti tasmiá¹ƒ maggamÅ«á¸·hÄ• hutvÄ• gamanakÄ• le. _
itarÄ«taraÃ±cÄ• pi, idaá¹ƒ yathÄ• ti iminÄ• yojetabbaá¹ƒ. ayaÃ±hettha attho \Ne 284/ --- se
vÄ• á¹‡ijÄ• naÃ±ca tadÄ• yattha samÄ• gamo ahosi, taá¹ƒ suá¹‡otha, yathÄ• vÄ• pi tehi \E
subhÄ• sitaá¹ƒ sulapitaá¹ƒ kathaá¹ƒ pavattitaá¹ƒ, taÃ±ca sabbe ohitacittÄ• suá¹‡Ä• thÄ• ti.
bhummadevÄ• naá¹ƒ.

idÄ• ni yakkhassa pucchÄ• gÄ• thÄ• yo honti ---

1230__._ á¹• 21 ``vaá¹…ke araÃ±Ã±e amanussaá¹-á¹-hÄ• ne, kantÄ• re appodake appabha

suduggame vaá¹‡á¹‡upathassa majjhe, vaá¹…kaá¹ƒbhayÄ• naá¹-á¹-hamanÄ• manussÄ•

1231__._ á¹• 21 ``nayidha phalÄ• mÅ«lamayÄ• ca santi, upÄ• dÄ• naá¹ƒ natthi kutodha bl

aÃ±Ã±atra paá¹ƒsÅ«hi ca vÄ• lukÄ• hi ca, tattÄ• hi uá¹‡hÄ• hi ca dÄ• ruá¹‡Ä• hi ca ||

1232__._ á¹• 21 ``ujjaá¹…galaá¹ƒ tattamivaá¹ƒ kapÄ• laá¹ƒ, anÄ• yasaá¹ƒ paralokena tulya

luddÄ• namÄ• vÄ• samidaá¹ƒ purÄ• á¹‡aá¹ƒ, bhÅ«mippadeso abhisattarÅ«po ||

1233__._ á¹• 21 ``atha \Be 314/ tumhe kena vaá¹‡á¹‡ena, kimÄ• samÄ• nÄ• imaá¹ƒ pades

anupaviá¹-á¹-hÄ• sahasÄ• samecca, lobhÄ• bhayÄ• atha vÄ• sampamÅ«á¸·hÄ• â€™â€

<1230> tattha __vaá¹…ke_ti saá¹ƒsayaá¹-á¹-hÄ• ne. yattha paviá¹-á¹-hÄ• naá¹ƒ ``jÄ«vissÄ
nu khoâ€™â€™ ti jÄ«vite saá¹ƒsayo hoti, tÄ• dise __araÃ±Ã±e. amanussaá¹-á¹-hÄ• ne_ti a
pisÄ• cÄ• dÄ«naá¹ƒ saÃ±caraá¹‡aá¹-á¹-hÄ• ne, manussÄ• naá¹ƒ vÄ• agocaraá¹-á¹-hÄ• ne
iriá¹‡e, kaá¹ƒ tÄ• renti nayanti etthÄ• ti hi kantÄ• ro, udakaá¹ƒ gahetvÄ• taritabbaá¹-á¹-hÄ•
``appodakeâ€™â€™ _ti. appa-saddo hettha abhÄ• vattho ``appiccho appanigghosoâ€™â€
456) viya. __vaá¹‡á¹‡upathassa majjhe_ti vÄ• lukÄ• kantÄ• ramajjheti attho. __vaá¹…kaá¹ƒ
bhÄ«tÄ• . vaá¹…kehi bhayaá¹ƒ etesanti \Ee 335/ ``vaá¹…kabhayÄ• â€™â€™ ti vattabbe gÄ
sÄ• nunÄ• sikaá¹ƒ katvÄ• ``vaá¹…kaá¹ƒbhayÄ• â€™â€™ ti vuttaá¹ƒ. idaÃ±ca vÄ• lukÄ• ka
uppannabhayaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __naá¹-á¹-hamanÄ• _ti maggasativippavÄ• sena na
maggamÅ«á¸·hÄ• ti attho. __manussÄ• _ti tesaá¹ƒ Ä• lapanaá¹ƒ.

<1231> __idhÄ• _ti imasmiá¹ƒ marukantÄ• re. __phalÄ• _ti ambajambutÄ• lanÄ• á¸·ikerÄ•

yojanÄ• . __mÅ«lamayÄ• cÄ• _ti mÅ«lÄ• niyeva mÅ«lamayÄ• , vallikandÄ• dÄ«ni sandhÄ•
285/ __natthÄ«_ti kiÃ±cÄ• pi kiÃ±ci bhakkhaá¹ƒ natthi, upÄ• dÄ• naá¹ƒ vÄ• indhanaá¹ƒ, ag
natthi, kuto kena kÄ• raá¹‡ena idha marukantÄ• re bhakkho siyÄ• ti attho. yaá¹ƒ pana atthi
dassetuá¹ƒ __ ``aÃ±Ã±atra paá¹ƒsÅ«hÄ«â€™â€™ _tiÄ• di vuttaá¹ƒ.

<1232> __ujjaá¹…gala_nti jaá¹…galaá¹ƒ vuccati lÅ«khadhÅ«saro anudako bhÅ«mippadesa
jaá¹…galatopi ukkaá¹ƒsena jaá¹…galanti Ä• ha ``ujjaá¹…galaâ€™â€™ nti. tenÄ• ha __ ``tat
_nti, tattaá¹ƒ ayokapÄ• lasadisanti attho. gÄ• thÄ• sukhatthaÃ±cettha sÄ• nunÄ• sikaá¹ƒ ka
tattamivaicceva daá¹-á¹-habbaá¹ƒ. __anÄ• yasa_nti natthi ettha Ä• yo sukhanti anÄ• yaá¹ƒ,
sÄ«yati \Be 315/ vinÄ• setÄ«ti anÄ• yasaá¹ƒ. atha vÄ• na Ä• yasanti anÄ• yasaá¹ƒ. __para
tulyaá¹ƒ. narakaÃ±hi sattÄ• naá¹ƒ ekantÄ• natthatÄ• ya parabhÅ«to paá¹-isattubhÅ«to loko
``paralokoâ€™â€™ ti vuccati, samantato ayomayattÄ• Ä• yasaÃ±ca, idaá¹ƒ pana tadabhÄ•
dukkhassa uppattiá¹-á¹-hÄ• natÄ• ya paralokasadisanti dasseti, ``anassayaâ€™â€™ nti ca
appatiá¹-á¹-hÄ• nabhÅ«tanti attho. __luddÄ• namÄ• vÄ• samidaá¹ƒ purÄ• á¹‡a_nti idaá¹ƒ á
paá¹-á¹-hÄ• ya luddÄ• naá¹ƒ dÄ• ruá¹‡Ä• naá¹ƒ pisÄ• cÄ• dÄ«naá¹ƒ Ä• vÄ• sabhÅ«taá¹ƒ.
lÅ«kho \Ee 336/ ghorÄ• kÄ• ro hotÅ«â€™â€™ ti porÄ• á¹‡ehi isÄ«hi sapitasadiso, dinnasap

<1233> __kena vaá¹‡á¹‡enÄ• _ti kena kÄ• raá¹‡ena. __kimÄ• samÄ• nÄ• _ti kiá¹ƒ paccÄ•
nipÄ• tamattaá¹ƒ. ``padesampÄ«â€™â€™ ti ca paá¹-hanti, imampi nÄ• ma padesanti attho.
sahasÄ• Ä• dÄ«navÄ• nisaá¹ƒse avicÄ• retvÄ• samavÄ• yena __anupaviá¹-á¹-hÄ• _ sapp
atha vÄ• _ kenaci anatthakÄ• mena palobhitÄ• lobhato kenaci amanussÄ• dinÄ• paripÄ• t
__sampamÅ«á¸·hÄ• _ti maggavippanaá¹-á¹-hÄ• imaá¹ƒ padesaá¹ƒ anupaviá¹-á¹-hÄ• ti yoja

idÄ• ni vÄ• á¹‡ijÄ• Ä• haá¹ƒsu ---

1234__._ á¹• 21 ``magadhesu aá¹…gesu ca satthavÄ• hÄ• , Ä• ropayitvÄ• paá¹‡iyaá¹ƒ put

te yÄ• mase sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• uddayaá¹ƒ patthayÄ• nÄ• ||

1235__._ á¹• 21 ``divÄ• pipÄ• saá¹ƒnadhivÄ• sayantÄ• , yoggÄ• nukampaÃ±ca samekkha

etena vegena Ä• yÄ• ma sabbe, rattiá¹ƒ maggaá¹ƒ paá¹-ipannÄ• vikÄ• le ||

1236__._ á¹• 21 ``te \Be 316/ \Ne 286/ duppayÄ• tÄ• aparaddhamaggÄ• , andhÄ• kulÄ• vi

suduggame vaá¹‡á¹‡upathassa majjhe, disaá¹ƒ na jÄ• nÄ• ma pamÅ«á¸·hacittÄ• ||

1237__._ á¹• 21 ``idaÃ±ca disvÄ• na adiá¹-á¹-hapubbaá¹ƒ, vimÄ• naseá¹-á¹-haÃ±ca tavaÃ±

tatuttariá¹ƒ jÄ«vitamÄ• samÄ• nÄ• , disvÄ• patÄ«tÄ• sumanÄ• udaggÄ• â€™â€™ ti ||

<1234> tattha \Ee 337/ __magadhesu aá¹…gesu ca satthavÄ• hÄ• _ti magadharaá¹-á¹-he
jÄ• tÄ• saá¹ƒvaá¸• á¸• hÄ• taá¹ƒnivÄ• sino satthe satthassa ca vÄ• hanakÄ• satthakÄ• c
__paá¹‡iya_nti bhaá¹‡á¸• aá¹ƒ. __te_ti te mayaá¹ƒ. __yÄ• mase_ti gacchÄ• ma. __sindhus
sindhudesaá¹ƒ sovÄ«radesaÃ±ca. __uddaya_nti Ä• nisaá¹ƒsaá¹ƒ atirekalÄ• bhaá¹ƒ.

<1235> __anadhivÄ• sayantÄ• _ti adhivÄ• setuá¹ƒ asakkontÄ• . __yoggÄ• nukampa_nti g
anuggahaá¹ƒ. __etena vegenÄ• _ti iminÄ• javena, yena tava dassanato pubbe Ä• yÄ• ma
maggaá¹ƒ paá¹-ipannÄ• _ti rattiyaá¹ƒ maggaá¹ƒ paá¹-ipannÄ• . __vikÄ• le_ti akÄ• le avelÄ•

<1236> __duppayÄ• tÄ• _ti duá¹-á¹-hu payÄ• tÄ• apathe gatÄ• , tato eva __aparaddhama
viya Ä• kulÄ• , maggajÄ• nanasamatthassa paÃ±Ã±Ä• cakkhuno abhÄ• vena andhÄ• , tato
ca maggasammÅ«á¸·hatÄ• ya. __disa_nti gantabbadisaá¹ƒ, yassaá¹ƒ disÄ• yaá¹ƒ sindhuso
__pamÅ«á¸·hacittÄ• _ti disÄ• saá¹ƒsayasumÅ«á¸·hacittÄ• .

<1237> __tavaÃ±cÄ• _ti tuvaÃ±ca. __yakkhÄ• _ti Ä• lapanaá¹ƒ. __tatuttariá¹ƒ jÄ«vitamÄ•
paraá¹ƒ amhÄ• kaá¹ƒ jÄ«vitaá¹ƒ natthÄ«â€™â€™ ti jÄ«vitasaá¹ƒsayo uppanno, idÄ• ni tato
Ä• sÄ«santÄ• . __disvÄ• _ti dassanahetu. __patÄ«tÄ• _ti pahaá¹-á¹-hÄ• . __sumanÄ• _ti s
udaggÄ• ya pÄ«tiyÄ• udaggacittÄ• .

evaá¹ƒ \Be 317/ vÄ• á¹‡ijehi attano pavattiyÄ• pakÄ• sitÄ• ya puna devaputto dvÄ«hi gÄ•

1238__._ á¹• 21 ``pÄ• raá¹ƒ samuddassa imaÃ±ca vaá¹‡á¹‡uá¹ƒ, vettÄ• caraá¹ƒ saá¹…kup

nadiyo \Ee 338/ pana pabbatÄ• naÃ±ca duggÄ• , puthuddisÄ• gacchatha bhogahetu ||

1239__._ á¹• 21 ``pakkhandiyÄ• na \Ne 287/ vijitaá¹ƒ paresaá¹ƒ, verajjake mÄ• nuse pekkh

yaá¹ƒ vo sutaá¹ƒ vÄ• atha vÄ• pi diá¹-á¹-haá¹ƒ, accherakaá¹ƒ taá¹ƒ vo suá¹‡oma tÄ• tÄ• â

tassattho --- __pÄ• raá¹ƒ samuddassÄ• _ti samuddassa paratÄ«raá¹ƒ, __imaÃ±ca_ Ä«disa
vaá¹‡á¹‡upathaá¹ƒ vettalatÄ• bandhitvÄ• Ä• caritabbato __vettÄ• caraá¹ƒ maggaá¹ƒ, _ sa
koá¹-á¹-etvÄ• gantabbato __saá¹…kupathaá¹ƒ_ maggaá¹ƒ, __nadiyo pana_ candabhÄ• gÄ
visamappadesÄ• ti evaá¹ƒ __duggÄ• puthuddisÄ• _ bhoganimittaá¹ƒ __gacchatha, _ evaá¹
__pakkhandiyÄ• na_ pakkhanditvÄ• anupavisitvÄ• , __paresaá¹ƒ_ rÄ• jÅ«naá¹ƒ __vijitaá¹ƒ
videsavÄ• sike __manusse pekkhamÄ• nÄ• _ gacchatha, evaá¹ƒbhÅ«tehi __vo_ tumhehi _

diá¹-á¹-haá¹ƒ_ vÄ• __accherakaá¹ƒ_ acchariyaá¹ƒ, __taá¹ƒ vo_ santike __tÄ• tÄ• _ vÄ• á¹‡
attano vimÄ• nassa acchariyabhÄ• vaá¹ƒ tehi kathÄ• petukÄ• mo pucchati.

evaá¹ƒ devaputtena puá¹-á¹-hÄ• vÄ• á¹‡ijÄ• Ä• haá¹ƒsu ---

1240__._ á¹• 21 ``itopi accherataraá¹ƒ kumÄ• ra, na no sutaá¹ƒ vÄ• atha vÄ• pi diá¹-á¹-haá

atÄ«tamÄ• nusakameva sabbaá¹ƒ, disvÄ• na tappÄ• ma anomavaá¹‡á¹‡aá¹ƒ ||

1241__._ á¹• 21 ``vehÄ• yasaá¹ƒ pokkharaÃ±Ã±o savanti, pahÅ«tamalyÄ• bahupuá¹‡á¸• a

dumÄ• cime niccaphalÅ«papannÄ• , atÄ«va gandhÄ• surabhiá¹ƒ pavÄ• yanti ||

1242__._ á¹• 21 ``veá¸·Å«riyathambhÄ• \Be 318/ \Ee 339/ satamussitÄ• se, silÄ• pavÄ• á¸

masÄ• ragallÄ• sahalohitaá¹…gÄ• , thambhÄ• ime jotirasÄ• mayÄ• se ||

1243__._ á¹• 21 ``sahassathambhaá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, tesÅ«pari sÄ• dhumidaá¹ƒ vim

ratanantaraá¹ƒ kaÃ±canavedimissaá¹ƒ, tapanÄ«yapaá¹-á¹-ehi ca sÄ• dhuchannaá¹ƒ ||

1244__._ á¹• 21 ``jambonaduttattamidaá¹ƒ sumaá¹-á¹-ho, pÄ• sÄ• dasopÄ• naphalÅ«papan

daá¸·ho ca vaggu ca susaá¹…gato ca, atÄ«va nijjhÄ• nakhamo manuÃ±Ã±o ||

1245__._ á¹• 21 ``ratanantarasmiá¹ƒ bahuannapÄ• naá¹ƒ, parivÄ• rito accharÄ• saá¹…gaá¹

murajaÄ• lambaratÅ«riyaghuá¹-á¹-ho, abhivanditosi thutivandanÄ• ya ||

1246__._ á¹• 21 ``so \Ne 288/ modasi nÄ• rigaá¹‡appabodhano, vimÄ• napÄ• sÄ• davare n

acintiyo sabbaguá¹‡Å«papanno, rÄ• jÄ• yathÄ• vessavaá¹‡o naá¸·inyÄ• ||

1247__._ á¹• 21 ``devo nu Ä• si udavÄ• si yakkho,

udÄ• hu devindo manussabhÅ«to.

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• ,

Ä• cikkha ko nÄ• ma tuvaá¹ƒsi yakkhoâ€™â€™ ti ||

1240-2__._ tattha \Be 319/ __kumÄ• rÄ• _ti paá¹-hamavaye á¹-hitattÄ• devaputtaá¹ƒ Ä• lap
devaputtaá¹ƒ tassa vimÄ• napaá¹-ibaddhaÃ±ca sandhÄ• ya vadati. __pokkharaÃ±Ã±o_ti po
__satamussitÄ• se_ti sataratanubbedhÄ• . __silÄ• pavÄ• á¸·assÄ• _ti silÄ• ya pavÄ• á¸·ass
pavÄ• á¸·amayÄ• ti attho. __Ä• yataá¹ƒsÄ• _ti dÄ«ghaá¹ƒsÄ• . atha vÄ• Ä• yatÄ• hutvÄ•
aá¹-á¹-hasoá¸·asadvattiá¹ƒsÄ• diaá¹ƒsavanto.

<1242> __tesÅ«parÄ«_ti \Ee 340/ tesaá¹ƒ thambhÄ• naá¹ƒ upari. __sÄ• dhumida_nti sund
vimÄ• naá¹ƒ. __ratanantara_nti ratanantaravantaá¹ƒ, bhittithambhasopÄ• nÄ• dÄ«su nÄ• n
yuttaá¹ƒ. __kaÃ±canavedimissa_nti suvaá¹‡á¹‡amayÄ• ya vedikÄ• ya sahitaá¹ƒ parikkhittaá
__tapanÄ«yapaá¹-á¹-ehi ca sÄ• dhuchanna_nti tapanÄ«yamayehi anekaratanamayehi ca ch
suá¹-á¹-hu chÄ• ditaá¹ƒ.

<1244> __jambonaduttattamida_nti idaá¹ƒ tava vimÄ• naá¹ƒ yebhuyyena uttattajambunada
__sumaá¹-á¹-ho pÄ• sÄ• dasopÄ• naphalÅ«papanno_ti tassa ca so so padeso sumaá¹-á¹-h
tehi anantarapÄ• sÄ• dehi sopÄ• navisesehi ramaá¹‡Ä«yehi phalakehi ca yutto. __daá¸·ho_
abhirÅ«po samuggato. __susaá¹…gato_ti suá¹-á¹-hu saá¹…gatÄ• vayavo aÃ±Ã±amaÃ±Ã±Ä
__atÄ«va nijjhÄ• nakhamo_ti pabhassarabhÄ• vepi ativiya olokanakkhamo. __manuÃ±Ã±o_

<1245> __ratanantarasmi_nti ratanamaye, ratanabhÅ«te vÄ• sÄ• rabhÅ«te vimÄ• nassa a
__bahuannapÄ• na_nti pesalaá¹ƒ pahÅ«taá¹ƒ annaÃ±ca pÄ• naÃ±ca vijjati, upalabbhatÄ«ti
__murajaÄ• lambaratÅ«riyaghuá¹-á¹-ho_ti mudiá¹…gÄ• naá¹ƒ Ä• lambarÄ• naá¹ƒ avasiá¹-á
niccaghosito. __abhivanditosÄ«_ti namassito, thomito vÄ• asi. tenÄ• ha __ ``thÅ«tivandanÄ

<1246> __acintiyo_ti \Ne 289/ acinteyyÄ• nubhÄ• vo. __naá¸·inyÄ• _ti evaá¹ƒnÄ• make kÄ
vessavaá¹‡o mahÄ• rÄ• jÄ• , evaá¹ƒ tvaá¹ƒ modasÄ«ti yojanÄ• .

<1247> __Ä• sÄ«_ti \Be 320/ asi bhavasi. __devindo_ti sakko devarÄ• jÄ• . __manussabhÄ
manussajÄ• tiko. __yakkho_ti \Ee 341/ devÄ• dibhÄ• vaá¹ƒ pucchitvÄ• pi yakkhabhÄ• vaá¹ƒ

idÄ• ni so devaputto attÄ• naá¹ƒ jÄ• nÄ• pento ---

1248__._ á¹• 21 ``serÄ«sako nÄ• ma ahamhi yakkho, kantÄ• riyo vaá¹‡á¹‡upathamhi gutto.

imaá¹ƒ padesaá¹ƒ abhipÄ• layÄ• mi, vacanakaro vessavaá¹‡assa raÃ±Ã±oâ€™â€™ ti || ---

Ä• ha. tattha __ahamhÄ« yakkho_ti ahaá¹ƒ yakkho amhi. __kantÄ• riyo_ti Ä• rakkhaá¹‡atth
__gutto_ti gopako. tenÄ• ha __ ``abhipÄ• layÄ• mÄ«â€™â€™ _ti.

idÄ• ni vÄ• á¹‡ijÄ• tassa kammÄ• dÄ«ni pucchantÄ• Ä• haá¹ƒsu ---

1249__._ á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒkataá¹ƒ udÄ• hu devehi

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , kathaá¹ƒ tayÄ• laddhamidaá¹ƒ manuÃ±Ã±aâ€

tattha __adhiccaladdha_nti adhiccasamuppattikaá¹ƒ, yadicchakaá¹ƒ laddhanti attho. __pari
niyatisaá¹…gatibhÄ• vapariá¹‡ataá¹ƒ, kÄ• lapariá¹‡ataá¹ƒ vÄ• . __sayaá¹ƒkata_nti tayÄ• sa
deviddhiyÄ• tayÄ• sayameva nibbattitanti attho. __udÄ• hu devehi dinna_nti tayÄ• Ä• rÄ•
pasÄ• davasena nissaá¹-á¹-haá¹ƒ.

idÄ• ni devaputto caturopi pakÄ• re paá¹-ikkhipitvÄ• puÃ±Ã±ameva apadisanto ---

1250__._ á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒkataá¹ƒ na hi

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ manuÃ±Ã±aâ€™â€™ nti || ---

gÄ• thamÄ• ha.

taá¹ƒ \Be 321/ \Ne 290/ sutvÄ• vÄ• á¹‡ijÄ• puna ``nÄ• dhiccaladdhaâ€™â€™ nti gÄ• thÄ•
caturo pakÄ• re Ä• ropetvÄ• puÃ±Ã±assa ca sarÅ«paá¹ƒ pucchiá¹ƒsu ---

1251__._ á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹

pucchanti \Ee 342/ taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , kathaá¹ƒ tayÄ• laddhamidaá¹ƒ vimÄ•

tattha __vata_nti vatasamÄ• dÄ• naá¹ƒ. __brahmacariya_nti seá¹-á¹-hacariyaá¹ƒ.

puna devaputto te paá¹-ikkhipitvÄ• attÄ• naá¹ƒ yathÅ«pacitaá¹ƒ puÃ±Ã±aÃ±ca dassento --

1252__._ á¹• 21 ``mamaá¹ƒ pÄ• yÄ• sÄ«ti ahu samaÃ±Ã±Ä• , rajjaá¹ƒ yadÄ• kÄ• rayiá¹ƒ k

natthikadiá¹-á¹-hi kadariyo pÄ• padhammo, ucchedavÄ• dÄ« ca tadÄ• ahosiá¹ƒ ||

1253__._ á¹• 21 ``samaá¹‡o ca kho Ä• si kumÄ• rakassapo, bahussuto cittakathÄ« uá¸·Ä• r

so me tadÄ• dhammakathaá¹ƒ abhÄ• si, diá¹-á¹-hivisÅ«kÄ• ni vinodayÄ« me ||

1254__._ á¹• 21 ``tÄ• haá¹ƒ tassa dhammakathaá¹ƒ suá¹‡itvÄ• , upÄ• sakattaá¹ƒ paá¹-ived

pÄ• á¹‡Ä• tipÄ• tÄ• virato ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ.

amajjapo no ca musÄ• abhÄ• á¹‡iá¹ƒ, sakena dÄ• rena ca ahosiá¹ƒ tuá¹-á¹-ho ||

1255__._ á¹• 21 ``taá¹ƒ \Be 322/ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡

teheva kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naâ€™â€™ nti || ---

Ä• ha. taá¹ƒ suviÃ±Ã±eyyameva.

atha vÄ• á¹‡ijÄ• devaputtaá¹ƒ vimÄ• naÃ±cassa paccakkhato disvÄ• kammaphalaá¹ƒ sac
saddhaá¹ƒ pavedentÄ• ---

1256__._ á¹• 21 ``saccaá¹ƒ kirÄ• haá¹ƒsu narÄ• sapaÃ±Ã±Ä• , anaÃ±Ã±athÄ• vacanaá¹ƒ

yahiá¹ƒ \Ee 343/ yahiá¹ƒ gacchati puÃ±Ã±akammo, tahiá¹ƒ tahiá¹ƒ modati kÄ• makÄ• mÄ«

1257__._ á¹• 21 ``yahiá¹ƒ \Ne 291/ yahiá¹ƒ sokapariddavo ca, vadho ca bandho ca parikkile

tahiá¹ƒ tahiá¹ƒ gacchati pÄ• pakammo, na muccati duggatiyÄ• kadÄ• cÄ«â€™â€™ ti || ---

gÄ• thÄ• dvayaá¹ƒ avocuá¹ƒ. tattha __sokapariddavo_ti soko ca paridevo ca. __parikkileso_
anatthuppatti.

evaá¹ƒ tesu kathentesuyeva vimÄ• nadvÄ• re sirÄ«sarukkhato paripÄ• kena muttabandhar
pati, tena devaputto saparijano domanassappatto ahosi. taá¹ƒ disvÄ• vÄ• á¹‡ijÄ• ---

1258__._ á¹• 21 ``sammÅ«á¸·harÅ«pova jano ahosi, asmiá¹ƒ muhutte kalalÄ«katova.

janassimassa tuyhaÃ±ca kumÄ• ra, appaccayo kena nu kho ahosÄ«â€™â€™ ti || ---

gÄ• thamÄ• haá¹ƒsu. tattha __sammÅ«á¸·harÅ«povÄ• _ti sokavasena sabbaso mÅ«á¸·has
devajano. __asmiá¹ƒ muhutte_ti imasmiá¹ƒ muhuttamatte \Be 323/. __kalalÄ«kato_ti kalalaa

kalalanissitaudakÄ«bhÅ«to viya Ä• viloti adhippÄ• yo. __janassimassa tuyhaÃ±cÄ• _ti imas
tuyhaÃ±ca. __appaccayo_ti domanassaá¹ƒ.

taá¹ƒ sutvÄ• devaputto ---

1259__._ á¹• 21 ``ime ca sirÄ«savanÄ• tÄ• tÄ• , dibbÄ• gandhÄ• surabhÄ« sampavanti.

te sampavÄ• yanti imaá¹ƒ vimÄ• naá¹ƒ, divÄ• ca ratto ca tamaá¹ƒ nihantvÄ• ||

1260__._ á¹• 21 ``imesaÃ±ca kho vassasataccayena, sipÄ• á¹-ikÄ• phalati ekamekÄ• .

mÄ• nussakaá¹ƒ \Ee 344/ vassasataá¹ƒ atÄ«taá¹ƒ, yadagge kÄ• yamhi idhÅ«papanno ||

1261__._ á¹• 21 ``disvÄ• nahaá¹ƒ vassasatÄ• ni paÃ±ca,

asmiá¹ƒ vimÄ• ne á¹-hatvÄ• na tÄ• tÄ• .

Ä• yukkhayÄ• puÃ±Ã±akkhayÄ• cavissaá¹ƒ,

teneva sokena pamucchitosmÄ«â€™â€™ ti || --- Ä• ha.

<1256> tattha \Ne 292/ __sirÄ«savanÄ• _ti sirÄ«savipinato. __tÄ• tÄ• _ti vÄ• á¹‡ije Ä• lapa
mayhaÃ±ca paccakkhabhÅ«tÄ• __dibbÄ• gandhÄ• surabhÄ«_ ativiya sugandhÄ• yeva sa
te dibbÄ• gandhÄ• evaá¹ƒ vÄ• yantÄ• __imaá¹ƒ vimÄ• naá¹ƒ sampavÄ• yanti_ sammade
kevalaá¹ƒ sampavÄ• yanameva, atha kho attano pabhÄ• ya tamampi nihanti. tenÄ• ha __ ``
nihantvÄ• â€™â€™ _ti.

1260-61__._ __imesa_nti sirÄ«sÄ• naá¹ƒ. __sipÄ• á¹-ikÄ• _ti phalakuá¹-á¹-hilikÄ• . __phala
vaá¹‡á¹-ato muccati, puá¹-abhedaá¹ƒ vÄ• patvÄ• sissati. __mÄ• nussakaá¹ƒ vassasataá¹ƒ
vassasatassa accayena imassa sirÄ«sassa sipÄ• á¹-ikÄ• phalati, ayaÃ±ca phalitÄ• , tasmÄ
vassasataá¹ƒ atÄ«taá¹ƒ. __yadagge_ yato paá¹-á¹-hÄ• ya, __kÄ• yamhi idha_ imasmiá¹ƒ de
324/ nibbatto. mayhaÃ±ca devagaá¹‡anÄ• ya paÃ±ca vassasatÄ• ni Ä• yu, tasmÄ• khÄ«ya
sampamÅ«á¸·hoti dasseti. tenÄ• ha __ ``disvÄ• nahaá¹ƒ vassasatÄ• ni paÃ±ca ... pe ... tene
pamucchitosmÄ«â€™â€™ _ti.

atha naá¹ƒ vÄ• á¹‡ijÄ• samassÄ• sento ---

1262__._ á¹• 21 ``kathaá¹ƒ nu soceyya tathÄ• vidho so, laddhÄ• vimÄ• naá¹ƒ atulaá¹ƒ cirÄ

ye cÄ• pi kho ittaramupapannÄ• , te nÅ«na soceyyuá¹ƒ parittapuÃ±Ã±Ä• â€™â€™ ti || ---

Ä• haá¹ƒsu. tattha \Ee 345/ yÄ• disehi appÄ• yukehi maraá¹‡aá¹ƒ paá¹-icca socitabbaá¹ƒ si
dibbÄ• nubhÄ• vasampanno navutivassasatasahassÄ• yuko kathaá¹ƒ nu soceyya, na socita

devaputto tattakeneva samassÄ• setvÄ• tesaá¹ƒ vacanaá¹ƒ sampaá¹-icchanto tesaÃ±ca u

1263__._ á¹• 21 ``anucchaviá¹ƒ ovadiyaÃ±ca metaá¹ƒ, yaá¹ƒ maá¹ƒ tumhe peyyavÄ• caá¹ƒ

tumhe ca kho tÄ• tÄ• mayÄ• nuguttÄ• , yehicchakaá¹ƒ tena paletha sotthiâ€™â€™ nti || ---

gÄ• thamÄ• ha. tattha __anucchavi_nti anucchavikaá¹ƒ, tumhÄ• kameva taá¹ƒ yuttarÅ«paá
me mayhaá¹ƒ tumhehi ovadiyaá¹ƒ ovÄ• davasena vattabbametaá¹ƒ. __yaá¹ƒ_ yasmÄ• , __
``kathaá¹ƒ nu soceyyaâ€™â€™ ntiÄ• dinÄ• \Ne 293/ __peyyavÄ• caá¹ƒ_ piyavacanaá¹ƒ _
peyyavÄ• cÄ• ya vadanaá¹ƒ kathanaá¹ƒ, taá¹ƒ tumhÄ• kameva anucchavikanti yojanÄ• . at
peyyavÄ• caá¹ƒ vadetha, tasmÄ• anucchavikaá¹ƒ ovadiyaÃ±ca ovaditabbaá¹ƒ ovÄ• dÄ• nu
kataá¹ƒ, kiá¹ƒ pana tanti Ä• ha __ ``tumhe ca kho tÄ• tÄ• â€™â€™ _tiÄ• di. tattha __mayÄ•
amanussapariggahe marukantÄ• re yÄ• va kantÄ• rÄ• tikkamÄ• mayÄ• anuguttÄ• rakkhit
yathÄ• rucitena, __sotthiá¹ƒ_ khemena, __paletha_ gacchathÄ• ti attho.

atha vÄ• á¹‡ijÄ• kataÃ±Ã±ubhÄ• vaá¹ƒ pakÄ• sentÄ• ---

1264__._ á¹• 21 ``gantvÄ• \Be 325/ mayaá¹ƒ sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• udd

yathÄ• payogÄ• paripuá¹‡á¹‡acÄ• gÄ• , kÄ• hÄ• ma serÄ«samahaá¹ƒ uá¸·Ä• ranti || ---

gÄ• thamÄ• haá¹ƒsu. tattha \Ee 346/ __yathÄ• payogÄ• _ti idÄ• ni katapaá¹-iÃ±Ã±Ä• nurÅ«
__paripuá¹‡á¹‡acÄ• gÄ• _ti samattacÄ• gÄ• , uá¸·Ä• rassa mahassa pariyattapariccÄ• gÄ•

puna devaputto mahakaraá¹‡aá¹ƒ paá¹-ikkhipanto kattabbesu ca te niyojento ---

1265__._ á¹• 21 ``mÄ• ceva serÄ«samahaá¹ƒ akattha, sabbaÃ±ca vo bhavissati yaá¹ƒ vad

pÄ• pÄ• ni kammÄ• ni vivajjayÄ• tha, dhammÄ• nuyogaÃ±ca adhiá¹-á¹-hahÄ• thÄ• â€™â€™

gÄ• thamÄ• ha. tattha __yaá¹ƒ vadethÄ• _ti yaá¹ƒ tumhe khemena sindhusovÄ«radesapatti
uddayaá¹ƒ lÄ• bhaá¹ƒ paccÄ• sÄ«santÄ• ``gantvÄ• mayaâ€™â€™ ntiÄ• dÄ«ni vadatha. _

tumhÄ• kaá¹ƒ tatheva bhavissati, tattha nikkaá¹…khÄ• hotha, tumhe pana ito paá¹-á¹-hÄ• y
pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«ni __vivajjayÄ• tha_ parivajjetha. __dhammÄ• nuyoga_nti dÄ• nÄ•
anuyuÃ±janaá¹ƒ. __adhiá¹-á¹-hahÄ• thÄ• _ti anusikkhatha idaá¹ƒ serÄ«sakamahanti dasset

yaá¹ƒ pana upÄ• sakaá¹ƒ anuggaá¹‡hanto tesaá¹ƒ rakkhÄ• varaá¹‡aá¹ƒ kÄ• tukÄ• mo aho
taá¹ƒ tesaá¹ƒ uddisanto imÄ• gÄ• thÄ• yo Ä• ha ---

1266__._ á¹• 21 ``upÄ• sako \Ne 294/ atthi imamhi saá¹…ghe, bahussuto sÄ«lavatÅ«papan

saddho ca cÄ• gÄ« ca supesalo ca, vicakkhaá¹‡o santusito mutÄ«mÄ• ||

1267__._ á¹• 21 ``saÃ±jÄ• namÄ• no \Be 326/ na musÄ• bhaá¹‡eyya, parÅ«paghÄ• tÄ• ya

vebhÅ«tikaá¹ƒ pesuá¹‡aá¹ƒ no kareyya, saá¹‡haÃ±ca vÄ• caá¹ƒ sakhilaá¹ƒ bhaá¹‡eyya ||

1268__._ á¹• 21 ``sagÄ• ravo sappatisso vinÄ«to, apÄ• pako adhisÄ«le visuddho.

so \Ee 347/ mÄ• taraá¹ƒ pitaraÃ±cÄ• pi jantu, dhammena poseti ariyavutti ||

1269__._ á¹• 21 ``maÃ±Ã±e so mÄ• tÄ• pitÅ«naá¹ƒ kÄ• raá¹‡Ä• , bhogÄ• ni pariyesati na a

mÄ• tÄ• pitÅ«naÃ±ca yo accayena, nekkhammapoá¹‡o carissati brahmacariyaá¹ƒ ||

1270__._ á¹• 21 ``ujÅ« avaá¹…ko asaá¹-ho amÄ• yo, na lesakappena ca vohareyya.

so tÄ• diso sukatakammakÄ• rÄ«, dhamme á¹-hito kinti labhetha dukkhaá¹ƒ ||

1271__._ á¹• 21 ``taá¹ƒkÄ• raá¹‡Ä• pÄ• tukatomhi attanÄ• , tasmÄ• dhammaá¹ƒ passatha

aÃ±Ã±atra teniha bhasmÄ« bhavetha, andhÄ• kulÄ• vippanaá¹-á¹-hÄ• araÃ±Ã±e.

taá¹ƒ khippamÄ• nena lahuá¹ƒ parena, sukho have sappurisena saá¹…gamoâ€™â€™ ti ||

<1266> tattha __saá¹…ghe_ti sattasamÅ«he. __vicakkhaá¹‡o_ti tattha tattha kattabbatÄ• y
__santusito_ti santuá¹-á¹-ho. __mutÄ«mÄ• _ti kammassakataÃ±Ä• á¹‡Ä• dinÄ• idhalokapa
mutimÄ• .

<1267> __saÃ±jÄ• namÄ• no na musÄ• bhaá¹‡eyyÄ• _ti sampajÄ• namusÄ• na bhÄ• se

vinÄ• bhÄ• vakaraá¹‡ato ``vebhÅ«tikaâ€™â€™ nti laddhanÄ• maá¹ƒ pisuá¹‡aá¹ƒ, __no kar

<1268> __sappatisso_ti \Be 327/ patissayo garuá¹-á¹-hÄ• niyesu nivÄ• tavuttikattÄ• soracc
patissenÄ• ti sappatisso. __adhisÄ«le_ti upÄ• sakena rakkhitabbaadhisÄ«lasikkhÄ• ya. __a
parisuddhavutti.

<1269> __nekkhammapoá¹‡o_ti \Ee 348/ \Ne 295/ nibbÄ• naninno. __carissati brahmacari
sÄ• sanabrahmacariyaá¹ƒ carissati.

<1270> __lesakappenÄ• _ti kappiyalesena. __na ca vohareyyÄ• _ti mÄ• yÄ• sÄ• á¹-heyya
nicchÄ• reyya. __dhamme á¹-hito kinti labhetha dukkha_nti evaá¹ƒ vuttanayena dhamme á¹
samacÄ• rÄ« kinti kena pakÄ• rena dukkhaá¹ƒ labhetha pÄ• puá¹‡eyya.

<1271> __taá¹ƒkÄ• raá¹‡Ä• _ti tannimittaá¹ƒ tassa upÄ• sakassa hetu. __pÄ• tukatomhi at
tumhÄ• kaá¹ƒ ahaá¹ƒ pÄ• turahosiá¹ƒ. ``attÄ• naâ€™â€™ ntipi pÄ• á¹-ho, mama attÄ• naá¹
attho. __tasmÄ• _ti yasmÄ• ahaá¹ƒ dhammaá¹ƒ apacÄ• yamÄ• no taá¹ƒ rakkhanto tumhep
passatha_ dhammameva caritabbaá¹ƒ katvÄ• oloketha. __aÃ±Ã±atra teniha bhasmÄ« bha
vinÄ• ce Ä• gatÄ• , imasmiá¹ƒ marukantÄ• re anÄ• thÄ• appaá¹-isaraá¹‡Ä• bhasmabhÄ•
__khippamÄ• nenÄ• _ti evaá¹ƒ khippantena vambhantena pÄ«á¸·antena. __lahu_nti sukara
aÃ±Ã±ena vÄ• . tasmÄ• __sukho have sappurisena saá¹…gamo_ti. so hi khantisoracce niv
vuttopi na paá¹-ippharatÄ«ti adhippÄ• yo.

evaá¹ƒ sÄ• maÃ±Ã±ato kittitaá¹ƒ sarÅ«pato Ã±Ä• tukÄ• mÄ• vÄ• á¹‡ijÄ• ---

1272__._ á¹• 21 ``kiá¹ƒ nÄ• ma so kiÃ±ca karoti kammaá¹ƒ,

kiá¹ƒ nÄ• madheyyaá¹ƒ kiá¹ƒ pana tassa gottaá¹ƒ.

mayampi naá¹ƒ daá¹-á¹-hukÄ• mamha yakkha, yassÄ• nukampÄ• ya idhÄ• gatosi.

lÄ• bhÄ• hi tassa yassa tuvaá¹ƒ pihesÄ«â€™â€™ ti || ---

gÄ• thamÄ• haá¹ƒsu. tattha __kiá¹ƒ nÄ• ma so_ti nÄ• mato so jantu satto ko nÄ• ma. __kiÃ
kasivaá¹‡ijjÄ• dÄ«su kÄ«disaá¹ƒ kammaá¹ƒ karoti. __kiá¹ƒ_ \Be 328/ __nÄ• madheyya_nti
349/ pana ``tisso phussoâ€™â€™ tiÄ• dÄ«su tassa kiá¹ƒ nÄ• madheyyaá¹ƒ, ``bhaggavo bh
kiá¹ƒ vÄ• tassa gottaá¹ƒ. __yassa tuvaá¹ƒ pihesÄ«_ti yaá¹ƒ tuvaá¹ƒ piyÄ• yasi.

idÄ• ni devaputto taá¹ƒ nÄ• magottÄ• divasena dassento ---

1273__._ á¹• 21 ``yo \Ne 296/ kappako sambhavanÄ• madheyyo,

upÄ• sako kocchaphalÅ«pajÄ«vÄ«.

jÄ• nÄ• tha naá¹ƒ tumhÄ• kaá¹ƒ pesiyo so,

mÄ• kho naá¹ƒ hÄ«á¸·ittha supesalo soâ€™â€™ ti || ---

Ä• ha. tattha __kappako_ti nhÄ• pito. __sambhavanÄ• madheyyo_ti sambhavoti evaá¹ƒnÄ• kocchaÃ±ca phalaÃ±ca upanissÄ• ya jÄ«vanako. tattha kocchaá¹ƒ nÄ• ma Ä• á¸·akÄ• disa kesÄ• dÄ«naá¹ƒ ullikhanasÄ• dhanaá¹ƒ. __pesiyo_ pesanakÄ• rako veyyÄ• vaccakaro.

idÄ• ni vÄ• á¹‡ijÄ• taá¹ƒ saÃ±jÄ• nitvÄ• Ä• haá¹ƒsu ---

1274__._ á¹• 21 ``jÄ• nÄ• mase yaá¹ƒ tvaá¹ƒ pavadesi yakkha, na kho naá¹ƒ jÄ• nÄ• ma sa

mayampi naá¹ƒ pÅ«jayissÄ• ma yakkha, sutvÄ• na tuyhaá¹ƒ vacanaá¹ƒ uá¸·Ä• raâ€™â€™

tattha __jÄ• nÄ• mase_ti yaá¹ƒ tvaá¹ƒ vadesi, taá¹ƒ mayaá¹ƒ sarÅ«pato jÄ• nÄ• ma. __edi tayÄ• kittitaá¹ƒ, evaá¹ƒ edisoti taá¹ƒ na kho jÄ• nÄ• ma, yathÄ• taá¹ƒ aviddasunoti adhipp

idÄ• ni devaputto te attano vimÄ• naá¹ƒ Ä• ropetvÄ• anusÄ• sanatthaá¹ƒ ---

1275__._ á¹• 21 ``ye keci imasmiá¹ƒ satthe manussÄ• , daharÄ• mahantÄ• athavÄ• pi ma

sabbeva \Ee 350/ te Ä• lambantu vimÄ• naá¹ƒ, passantu puÃ±Ã±Ä• naá¹ƒ phalaá¹ƒ kadariy

gÄ• thamÄ• ha \Be 329/. tattha __mahantÄ• _ti vuá¸• á¸• hÄ• . __Ä• lambantÅ«_ti Ä• rohar adÄ• nasÄ«lÄ• .

idÄ• ni pariyosÄ• ne cha gÄ• thÄ• dhammasaá¹…gÄ• hakehi vuttÄ• ---

1276__._ á¹• 21 ``te \Ne 297/ tattha sabbeva ahaá¹ƒ pureti, taá¹ƒ kappakaá¹ƒ tattha purakk

sabbeva te Ä• lambiá¹ƒsu vimÄ• naá¹ƒ, masakkasÄ• raá¹ƒ viya vÄ• savassa ||

1277__._ á¹• 21 ``te tattha sabbeva ahaá¹ƒ pureti, upÄ• sakattaá¹ƒ paá¹-ivedayiá¹ƒsu.

pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• ahesuá¹ƒ, loke adinnaá¹ƒ parivajjayiá¹ƒsu.

amajjapÄ• no ca musÄ• bhaá¹‡iá¹ƒsu, sakena dÄ• rena ca ahesuá¹ƒ tuá¹-á¹-hÄ• ||

1278__._ á¹• 21 ``te tattha sabbeva ahaá¹ƒ pureti, upÄ• sakattaá¹ƒ paá¹-ivedayitvÄ• .

pakkÄ• mi sattho anumodamÄ• no, yakkhiddhiyÄ• anumato punappunaá¹ƒ ||

1279__._ á¹• 21 ``gantvÄ• na te sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• uddayaá¹ƒ pattha

yathÄ• payogÄ• paripuá¹‡á¹‡alÄ• bhÄ• , paccÄ• gamuá¹ƒ pÄ• á¹-aliputtamakkhataá¹ƒ ||

1280__._ á¹• 21 ``gantvÄ• na te saá¹…gharaá¹ƒ sotthivanto, puttehi dÄ• rehi samaá¹…gibh

Ä• nandÄ« vittÄ• sumanÄ• patÄ«tÄ• , akaá¹ƒsu serÄ«samahaá¹ƒ uá¸·Ä• raá¹ƒ.

serÄ«sakaá¹ƒ te pariveá¹‡aá¹ƒ mÄ• payiá¹ƒsu ||

1281__._ á¹• 21 ``etÄ• disÄ• \Be 330/ \Ee 351/ sappurisÄ• na sevanÄ• , mahatthikÄ• dhar

ekassa atthÄ• ya upÄ• sakassa, sabbeva sattÄ• sukhitÄ• ahesuâ€™â€™ nti ||

<1276> tattha __ahaá¹ƒ pure_ti ahaá¹ƒ purimaá¹ƒ ahaá¹ƒ purimanti ahamahaá¹ƒkarÄ• ti at
sabbevÄ• â€™â€™ _ti vatvÄ• puna __ ``sabbeva teâ€™â€™ _ti vacanaá¹ƒ ``sabbeva te y
ussukkajÄ• tÄ• ahesuá¹ƒ, tathÄ• sabbeva taá¹ƒ Ä• ruhiá¹ƒsu, na kassaci Ä• ruhane antarÄ
dassanatthaá¹ƒ vuttaá¹ƒ. __masakkasÄ• raá¹ƒ viya vÄ• savassÄ• _ti ``masakkasÄ• raâ€™â
tÄ• vatiá¹ƒsabhavanaá¹ƒ vuccati, sabbaá¹ƒ vÄ• devabhavanaá¹ƒ, idha pana sakkabhavana
``masakkasÄ• raá¹ƒ viya vÄ• savassÄ• â€™â€™ ti.

1277-8__._ atha te vÄ• á¹‡ijÄ• vimÄ• naá¹ƒ passitvÄ• pasannacittÄ• tassa devaputtassa
saraá¹‡esu ca sÄ«lesu ca patiá¹-á¹-hÄ• ya tassa Ä• nubhÄ• vena sotthinÄ• icchitaá¹ƒ desa
vuttaá¹ƒ __ ``te tattha sabbevÄ• â€™â€™ _tiÄ• di. tattha anumato pakkÄ• mi sattho yakkhi
anumodamÄ• noti yojanÄ• . kena pana anumatoti? yakkhenÄ• ti pÄ• kaá¹-oyamattho.

<1279> __yathÄ• payogÄ• _ti yathÄ• ajjhÄ• sayaá¹ƒ katapayogÄ• . __paripuá¹‡á¹‡alÄ• bh
__akkhata_nti \Ne 298/ anupaddutaá¹ƒ pÄ• á¹-aliputtaá¹ƒ. __akkhata_nti vÄ• anÄ• bÄ• dha
anantarÄ• yenÄ• ti attho.

<1280> __saá¹…ghara_nti sakaá¹ƒ gehaá¹ƒ. __sotthivanto_ti sotthibhÄ• vena yuttÄ• khem
catÅ«hi padehi somanassitabhÄ• vameva vadati. __serÄ«sakaá¹ƒ te pariveá¹‡aá¹ƒ mÄ• pa
á¹-hatvÄ• paá¹-issavamocanatthaÃ±ca devaputtassa nÄ• mena serÄ«sakaá¹ƒ nÄ• ma pari
pekkhitabbato pariveá¹‡aá¹ƒ pÄ• sÄ• dakÅ«á¹-Ä• gÄ• rarattiá¹-á¹-hÄ• nÄ• disampannaá¹ƒ
pÄ• kÄ• raparikkhittaá¹ƒ dvÄ• rakoá¹-á¹-hakayuttaá¹ƒ Ä• vÄ• saá¹ƒ akaá¹ƒsu.

<1281> __etÄ• disÄ• _ti \Be 331/ edisÄ«, evaá¹ƒ anatthapaá¹-ibÄ• hinÄ« atthasÄ• dhikÄ•
mahÄ• payojanÄ• mahÄ• nisaá¹ƒsÄ• . __dhammaguá¹‡Ä• na_nti aviparÄ«taguá¹‡Ä• naá¹
__sabbeva sattÄ• _ sabbe eva te satthapariyÄ• pannÄ• sattÄ• , __sukhitÄ• _ sukhappattÄ

sambhavo pana upÄ• sako pÄ• yÄ• sissa devaputtassa tesaÃ±ca vÄ• á¹‡ijÄ• naá¹ƒ vacan
gÄ• thÄ• bandhaá¹ƒ sutaniyÄ• meneva uggahetvÄ• therÄ• naá¹ƒ Ä• rocesi. pÄ• yÄ• sideva
sambhavattherassa kathesÄ«ti apare. taá¹ƒ yasattherappamukhÄ• mahÄ• therÄ• dutiyasa
Ä• ropesuá¹ƒ. sambhavo pana upÄ• sako mÄ• tÄ• pitÅ«naá¹ƒ accayena pabbajitvÄ• araha

serÄ«sakavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

11. sunikkhittavimÄ• navaá¹‡á¹‡anÄ•

__uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• na_nti sunikkhittavimÄ• naá¹ƒ. tassa kÄ• uppatt
viharati jetavane. tena samayena Ä• yasmÄ• mahÄ• moggallÄ• no heá¹-á¹-hÄ• vuttanayen
tÄ• vatiá¹ƒsabhavanaá¹ƒ upagato. tasmiÃ±ca khaá¹‡e aÃ±Ã±ataro devaputto attano vimÄ•
Ä• yasmantaá¹ƒ mahÄ• moggallÄ• naá¹ƒ disvÄ• saÃ±jÄ• tagÄ• ravabahumÄ• no upasaá¹.
vanditvÄ• aÃ±jaliá¹ƒ paggayha aá¹-á¹-hÄ• si.

so kira atÄ«te kassapasammÄ• sambuddhe parinibbute tassa sarÄ«radhÄ• tuyo pakkhipitv
kate catasso parisÄ• kÄ• lena kÄ• laá¹ƒ upasaá¹…kamitvÄ• gandhapupphadhÅ«pÄ• dÄ«h
karonti, tattha aÃ±Ã±ataro upÄ• sako aÃ±Ã±esu pupphapÅ«jaá¹ƒ katvÄ• gatesu tehi pÅ«jit
dunnikkhittÄ• ni pupphÄ• ni disvÄ• tattheva tÄ• ni sammadeva á¹-hapento sannivesavasen
pÄ• sÄ• dikaá¹ƒ \Ee 353/ vibhattivisesayuttaá¹ƒ pupphapÅ«jaá¹ƒ akÄ• si. katvÄ• ca pana e
gaá¹‡hanto satthu guá¹‡e anussaritvÄ• pasannacitto taá¹ƒ puÃ±Ã±aá¹ƒ hadaye á¹-hapesi.

so \Be 332/ aparabhÄ• ge kÄ• laá¹ƒ katvÄ• tasseva kammassa Ä• nubhÄ• vena tÄ• vatiá¹
kanakavimÄ• ne nibbatti, mahÄ• nubhÄ• vo mahÄ• cassa parivÄ• ro ahosi. taá¹ƒ sandhÄ•
khaá¹‡e aÃ±Ã±ataro devaputto ... pe ... aá¹-á¹-hÄ• sÄ«â€™â€™ ti. atha naá¹ƒ Ä• yasmÄ•
yathÄ• laddhasampattikittanamukhena katasucaritakammaá¹ƒ imÄ• hi gÄ• thÄ• hi pucchi --

1282__._ á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasayoja

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

1283__._ á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

1284__._ á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

1285__._ á¹• 21 ``pucchÄ• mi taá¹ƒ deva mahÄ• nubhÄ• va, manussabhÅ«to kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sopi tassa attano katakammaá¹ƒ imÄ• hi gÄ• thÄ• hi kathesi. taá¹ƒ dassentÄ• saá¹…gÄ«ti

1286__._ á¹• 21 ``so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒâ€™â€™ ||

1287__._ á¹• 21 ``dunnikkhittaá¹ƒ \Ne 300/ mÄ• laá¹ƒ sunikkhipitvÄ• , patiá¹-á¹-hapetvÄ• s

mahiddhiko camhi mahÄ• nubhÄ• vo, dibbehi kÄ• mehi samaá¹…gibhÅ«to ||

1288__._ á¹• 21 ``tena \Be 333/ \Ee 354/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

1289__._ á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«to yamahaá¹ƒ akÅ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti |

<1287> tattha __dunnikkhittaá¹ƒ mÄ• la_nti cetiye pÅ«jÄ• karaá¹‡aá¹-á¹-hÄ• ne nirantaraá¹
racanÄ• visesena aá¹-á¹-hapetvÄ• yathÄ• nikkhittatÄ• ya na suá¹-á¹-hu nikkhittaá¹ƒ, vÄ• te
dunnikkhittaá¹ƒ pupphaá¹ƒ. __sunikkhipitvÄ• _ti suá¹-á¹-hu nikkhipitvÄ• racanÄ• visesena d
pÄ• sÄ• dikaá¹ƒ katvÄ• nikkhipiya. __patiá¹-á¹-hapetvÄ• _ti vibhattivisesÄ• divasena pupph

patiá¹-á¹-hÄ• petvÄ• . taá¹ƒ vÄ• pupphaá¹ƒ nikkhipanto satthu cetiyaá¹ƒ uddissa mama sar
patiá¹-á¹-hÄ• petvÄ• ti evaá¹ƒ ettha attho daá¹-á¹-habbo. sesaá¹ƒ vuttanayameva.

evaá¹ƒ devaputtena attano sucaritakamme pakÄ• site thero tassa dhammaá¹ƒ desetvÄ• Ä
tamatthaá¹ƒ nivedesi. bhagavÄ• taá¹ƒ aá¹-á¹-huppattiá¹ƒ katvÄ• sampattamahÄ• janassa
mahÄ• janassa sÄ• tthikÄ• ahosÄ«ti.

sunikkhittavimÄ• navaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

iti paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya vimÄ• navatthusmiá¹ƒ

ekÄ• dasavatthupaá¹-imaá¹‡á¸• itassa sattamassa

sunikkhittavaggassa atthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

niá¹-á¹-hitÄ• ca purisavimÄ• navaá¹‡á¹‡anÄ• .

nigamanakathÄ•

ettÄ• vatÄ• \Be 334/ \Ne 301/ ca ---

devatÄ• naá¹ƒ vimÄ• nÄ• di-sampattiá¹ƒ tassa kÄ• raá¹‡aá¹ƒ.

pakÄ• sayantÄ« sattÄ• naá¹ƒ, sabbalokahitÄ• vahÄ• ||

appakÄ• nampi kÄ• rÄ• naá¹ƒ, yÄ• vibhÄ• veti desanÄ• .

uá¸·Ä• raphalataá¹ƒ citta-khettasampattiyogato ||

yaá¹ƒ kathÄ• vatthukusalÄ• , supariÃ±Ã±Ä• tavatthukÄ• .

__vimÄ• navatthu_icceva, saá¹…gÄ• yiá¹ƒsu mahesayo ||

tassa atthaá¹ƒ pakÄ• setuá¹ƒ, porÄ• á¹‡aá¹-á¹-hakathÄ• nayaá¹ƒ.

sannissÄ• ya samÄ• raddhÄ• , atthasaá¹ƒvaá¹‡á¹‡anÄ• mayÄ• ||

yÄ• \Ee 355/ tattha paramatthÄ• naá¹ƒ, tattha tattha yathÄ• rahaá¹ƒ.

pakÄ• sanÄ• __paramattha-dÄ«panÄ«_ nÄ• ma nÄ• mato ||

sampattÄ• pariniá¹-á¹-hÄ• naá¹ƒ, anÄ• kulavinicchayÄ• .

sÄ• sattarasamattÄ• ya, pÄ• á¸·iyÄ• bhÄ• á¹‡avÄ• rato ||

iti taá¹ƒ saá¹…kharontena, yaá¹ƒ taá¹ƒ adhigataá¹ƒ mayÄ• .

puÃ±Ã±aá¹ƒ tassÄ• nubhÄ• vena, lokanÄ• thassa sÄ• sanaá¹ƒ ||

ogÄ• hetvÄ• visuddhÄ• ya, sÄ«lÄ• dipaá¹-ipattiyÄ• .

sabbepi dehino hontu, vimuttirasabhÄ• gino ||

ciraá¹ƒ \Ne 302/ tiá¹-á¹-hatu lokasmiá¹ƒ, sammÄ• sambuddhasÄ• sanaá¹ƒ.

tasmiá¹ƒ sagÄ• ravÄ• niccaá¹ƒ, hontu sabbepi pÄ• á¹‡ino ||

sammÄ• \Be 335/ vassatu kÄ• lena, devopi jagatÄ«pati.

saddhammanirato lokaá¹ƒ, dhammeneva pasÄ• satÅ«ti ||

iti badaratitthavihÄ• ravÄ• sinÄ• __Ä• cariyadhammapÄ• lena_

katÄ• ya

paramatthadÄ«paniyÄ• khuddaka-aá¹-á¹-hakathÄ• ya

vimÄ• navatthuatthavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

vimÄ• navatthu-aá¹-á¹-hakathÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

khuddakanikÄ• ye

vimÄ• navatthupÄ• á¸·i

1. itthivimÄ• naá¹ƒ

1. pÄ«á¹-havaggo

1. paá¹-hamapÄ«á¹-havimÄ• navatthu

<1> á¹• 21 \Se 1/ ``pÄ«á¹-haá¹ƒ \Be 1/ \Ne 1/ \Ee 1/ te sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raá¹ƒ, n
yenakÄ• maá¹ƒ.

alaá¹…kate malyadhare {mÄ• lyadhare (Se) } suvatthe, obhÄ• sasi vijjurivabbhakÅ«á¹-aá¹ƒ

<2> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<3> á¹• 21 ``pucchÄ• mi \Ne 2/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• s

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<4> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena {moggalÄ• nena (Katthaci) evamupa

paÃ±haá¹ƒ \Se 2/ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<5> á¹• 21 ``ahaá¹ƒ \Be 2/ manussesu manussabhÅ«tÄ• , abbhÄ• gatÄ• nÄ• sanakaá¹ƒ ad

abhivÄ• dayiá¹ƒ aÃ±jalikaá¹ƒ akÄ• siá¹ƒ, yathÄ• nubhÄ• vaÃ±ca adÄ• si dÄ• naá¹ƒ ||

<6> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<7> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ±

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

paá¹-hamapÄ«á¹-havimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. dutiyapÄ«á¹-havimÄ• navatthu

<8> á¹• 21 ``pÄ«á¹-haá¹ƒ \Ee 2/ te veá¸·uriyamayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ gacchati

alaá¹…kate malyadhare suvatthe, obhÄ• sasi vijjurivabbhakÅ«á¹-aá¹ƒ ||

<9> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<10> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±

kenÄ• si \Se 3/ evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™

<11> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<12> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , abbhÄ• gatÄ• nÄ• sanakaá¹ƒ adÄ• si

abhivÄ• dayiá¹ƒ aÃ±jalikaá¹ƒ akÄ• siá¹ƒ, yathÄ• nubhÄ• vaÃ±ca adÄ• si dÄ• naá¹ƒ ||

<13> á¹• 21 ``tena \Be 3/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<14> á¹• 21 ``akkhÄ• mi \Ne 3/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ•

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

dutiyapÄ«á¹-havimÄ• naá¹ƒ dutiyaá¹ƒ.

3. tatiyapÄ«á¹-havimÄ• navatthu

<15> á¹• 21 ``pÄ«á¹-haá¹ƒ \Ee 3/ te sovaá¹‡á¹‡amayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ gaccl

alaá¹…kate malyadhare suvatthe, obhÄ• sasi vijjurivabbhakÅ«á¹-aá¹ƒ ||

<16> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti \Se 4/ ca te bhogÄ• , ye keci manaso piyÄ• ||

<17> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<18> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<19> á¹• 21 ``appassa kammassa phalaá¹ƒ mamedaá¹ƒ {mametaá¹ƒ (Katthaci) }, yenamhi
evaá¹ƒ jalitÄ• nubhÄ• vÄ• .

ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke ||

<20> á¹• 21 ``addasaá¹ƒ \Be 4/ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ pÄ«á¹-haá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<21> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<22> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ±

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

tatiyapÄ«á¹-havimÄ• naá¹ƒ tatiyaá¹ƒ.

4. catutthapÄ«á¹-havimÄ• navatthu

<23> á¹• 21 ``pÄ«á¹-haá¹ƒ \Se 5/ \Ee 4/ te veá¸·uriyamayaá¹ƒ uá¸·Ä• raá¹ƒ, manojavaá¹ƒ g

alaá¹…kate malyadhare suvatthe, obhÄ• sasi vijjurivabbhakÅ«á¹-aá¹ƒ ||

<24> á¹• 21 ``kena \Ne 4/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti \Se 4/ ca te bhogÄ• , ye keci manaso piyÄ• ||

<25> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<26> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<27> á¹• 21 ``appassa kammassa phalaá¹ƒ mamedaá¹ƒ, yenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ

ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke ||

<28> á¹• 21 ``addasaá¹ƒ \Be 5/ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ pÄ«á¹-haá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<29> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<30> á¹• 21 ``akkhÄ• mi \Se 6/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ•

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

catutthapÄ«á¹-havimÄ• naá¹ƒ catutthaá¹ƒ.

5. kuÃ±jaravimÄ• navatthu

<31> á¹• 21 ``kuÃ±jaro \Ee 5/ te varÄ• roho, nÄ• nÄ• ratanakappano.

ruciro thÄ• mavÄ• javasampanno, Ä• kÄ• samhi samÄ«hati ||

<32> á¹• 21 ``padumi padma {paduma ... (Ce Se) evamuparipi} pattakkhi, padmuppalajutin

padmacuá¹‡á¹‡Ä• bhikiá¹‡á¹‡aá¹…go, soá¹‡á¹‡apokkharamÄ• ladhÄ• { ... mÄ• lavÄ• (Ce

<33> á¹• 21 ``padumÄ• nusaá¹-aá¹ƒ maggaá¹ƒ, padmapattavibhÅ«sitaá¹ƒ ||

á¹-hitaá¹ƒ vaggumanugghÄ• tÄ«, mitaá¹ƒ gacchati vÄ• raá¹‡o ||

<34> á¹• 21 ``tassa pakkamamÄ• nassa, soá¹‡á¹‡akaá¹ƒsÄ• ratissarÄ• .

tesaá¹ƒ suyyati nigghoso, turiye paÃ±caá¹…gike yathÄ• ||

<35> á¹• 21 ``tassa nÄ• gassa khandhamhi, sucivatthÄ• alaá¹…katÄ• .

mahantaá¹ƒ accharÄ• saá¹…ghaá¹ƒ, vaá¹‡á¹‡ena atirocasi ||

<36> á¹• 21 ``dÄ• nassa \Ne 5/ te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitÄ• â€™â€™ ti.

<37> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<38> á¹• 21 ``disvÄ• na \Se 7/ \Be 6/ guá¹‡asampannaá¹ƒ, jhÄ• yiá¹ƒ jhÄ• narataá¹ƒ sataá

adÄ• siá¹ƒ pupphÄ• bhikiá¹‡á¹‡aá¹ƒ, Ä• sanaá¹ƒ dussasanthataá¹ƒ ||

<39> á¹• 21 ``upaá¸• á¸• haá¹ƒ padmamÄ• lÄ• haá¹ƒ, Ä• sanassa samantato.

abbhokirissaá¹ƒ pattehi, pasannÄ• sehi pÄ• á¹‡ibhi ||

<40> á¹• 21 ``tassa kammakusalassa {kammassa kusalassa (Ce Ee) }, idaá¹ƒ me Ä«disaá¹

sakkÄ• ro garukÄ• ro ca, devÄ• naá¹ƒ apacitÄ• ahaá¹ƒ ||

<41> á¹• 21 ``yo ve sammÄ• vimuttÄ• naá¹ƒ, santÄ• naá¹ƒ brahmacÄ• rinaá¹ƒ.

pasanno Ä• sanaá¹ƒ dajjÄ• , evaá¹ƒ nande yathÄ• ahaá¹ƒ ||

<42> á¹• 21 ``tasmÄ• hi attakÄ• mena {atthakÄ• mena (Katthaci) }, mahattamabhikaá¹…kh

Ä• sanaá¹ƒ dÄ• tabbaá¹ƒ hoti, sarÄ«rantimadhÄ• rinaâ€™â€™ nti ||

kuÃ±jaravimÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. paá¹-hamanÄ• vÄ• vimÄ• navatthu

<43> á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ \Ee 6/ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi pokkharaá¹‡iá¹ƒ, padmaá¹ƒ {padumaá¹ƒ (Ce Se) } chindasi pÄ• á¹‡inÄ• ||

<44> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<45> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±

kenÄ• si \Se 8/ evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™

<46> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<47> á¹• 21 ``ahaá¹ƒ \Be 7/ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussa

disvÄ• na bhikkhÅ« tasite kilante, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ adÄ• siá¹ƒ ||

<48> á¹• 21 ``yo \Ne 6/ ve kilantÄ• na pipÄ• sitÄ• naá¹ƒ, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ

sÄ«todakÄ• {sÄ«todikÄ• (Ce) } tassa bhavanti najjo, pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«k

<49> á¹• 21 ``taá¹ƒ Ä• pagÄ• {tamÄ• pagÄ• (Ce Katthaci) } anupariyanti sabbadÄ• , sÄ«to
nadÄ«.

ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ• ||

<50> á¹• 21 ``taá¹ƒ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, vimÄ• naseá¹-á¹-haá¹ƒ bhusasobhan

tassÄ«dha {tasseva (Se) } kammassa ayaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ puÃ±Ã±akatÄ• {katapu

<51> á¹• 21 ``tena \Se 9/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<52> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ±

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

paá¹-hamanÄ• vÄ• vimÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. dutiyanÄ• vÄ• vimÄ• navatthu

<53> á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ \Ee 7/ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi pokkharaá¹‡iá¹ƒ, padmaá¹ƒ chindasi pÄ• á¹‡inÄ• ||

<54> á¹• 21 ``kena \Be 8/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<55> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhutÄ• kimakÄ• si puÃ±Ã

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<56> á¹• 21 sÄ• \Se 10/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<57> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

disvÄ• na bhikkhuá¹ƒ tasitaá¹ƒ kilantaá¹ƒ, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ adÄ• siá¹ƒ ||

<58> á¹• 21 ``yo ve kilantassa pipÄ• sitassa, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ dadÄ• ti.

sÄ«todakÄ• tassa bhavanti najjo, pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«kÄ• ||

<59> á¹• 21 ``taá¹ƒ Ä• pagÄ• anupariyanti sabbadÄ• , sÄ«todakÄ• vÄ• lukasanthatÄ• na

ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ• ||

<60> á¹• 21 ``taá¹ƒ \Ne 7/ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, vimÄ• naseá¹-á¹-haá¹ƒ bhusa

tassÄ«dha kammassa ayaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ puÃ±Ã±akatÄ• labhanti ||

<61> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<62> á¹• 21 ``akkhÄ• mi \Se 11/ \Be 9/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• ya

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

dutiyanÄ• vÄ• vimÄ• naá¹ƒ sattamaá¹ƒ.

8. tatiyanÄ• vÄ• vimÄ• navatthu

<63> á¹• 21 ``suvaá¹‡á¹‡acchadanaá¹ƒ \Ee 8/ nÄ• vaá¹ƒ, nÄ• ri Ä• ruyha tiá¹-á¹-hasi.

ogÄ• hasi pokkharaá¹‡iá¹ƒ, padmaá¹ƒ chindasi pÄ• á¹‡inÄ• ||

<64> á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• \Ee 9/ nivesÄ• te, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• {daddaá¸·hamÄ• nÄ• (Katthaci) } Ä• bhanti, samantÄ• caturo disÄ• ||

<65> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<66> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<67> á¹• 21 sÄ• devatÄ• attamanÄ• , sambuddheneva pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<68> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

disvÄ• na \Se 12/ bhikkhÅ« tasite kilante, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ adÄ• siá¹ƒ ||

<69> á¹• 21 ``yo ve kilantÄ• na pipÄ• sitÄ• naá¹ƒ, uá¹-á¹-hÄ• ya pÄ• tuá¹ƒ udakaá¹ƒ dadÄ•

sÄ«todakÄ• tassa bhavanti najjo, pahÅ«tamalyÄ• bahupuá¹‡á¸• arÄ«kÄ• ||

<70> á¹• 21 ``taá¹ƒ \Be 10/ Ä• pagÄ• anupariyanti sabbadÄ• , sÄ«todakÄ• vÄ• lukasantha

ambÄ• ca sÄ• lÄ• tilakÄ• ca jambuyo, uddÄ• lakÄ• pÄ• á¹-aliyo ca phullÄ• ||

<71> á¹• 21 ``taá¹ƒ bhÅ«mibhÄ• gehi upetarÅ«paá¹ƒ, vimÄ• naseá¹-á¹-haá¹ƒ bhusasobhan

tassÄ«dha kammassa ayaá¹ƒ vipÄ• ko, etÄ• disaá¹ƒ puÃ±Ã±akatÄ• labhanti ||

<72> á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• \Ne 8/ nivesÄ• me, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• Ä• bhanti, samantÄ• caturo disÄ• ||

<73> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<74> á¹• 21 ``akkhÄ• mi te buddha mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ±

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• sati.

etassa \Se 13/ kammassa phalaá¹ƒ mamedaá¹ƒ, atthÄ• ya buddho udakaá¹ƒ apÄ• yÄ«â€™
||

tatiyanÄ• vÄ• vimÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dÄ«pavimÄ• navatthu

<75> á¹• 21 ``abhikkantena \Ee 10/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<76> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<77> á¹• 21 ``kena tvaá¹ƒ vimalobhÄ• sÄ• , atirocasi devatÄ• {devate (bahÅ«su) 83 vissaj
saá¹ƒsandetabbaá¹ƒ}.

kena te sabbagattehi, sabbÄ• obhÄ• sate disÄ• ||

<78> á¹• 21 ``pucchÄ• mi \Be 11/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ•

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<79> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<80> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

tamandhakÄ• ramhi timÄ«sikÄ• yaá¹ƒ, padÄ«pakÄ• lamhi adÄ• si dÄ«paá¹ƒ {adaá¹ƒ padÄ«

<81> á¹• 21 ``yo andhakÄ• ramhi timÄ«sikÄ• yaá¹ƒ, padÄ«pakÄ• lamhi \Se 14/ dadÄ• ti dÄ

uppajjati jotirasaá¹ƒ vimÄ• naá¹ƒ, pahÅ«tamalyaá¹ƒ bahupuá¹‡á¸• arÄ«kaá¹ƒ ||

<82> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<83> á¹• 21 ``tenÄ• haá¹ƒ vimalobhÄ• sÄ• , atirocÄ• mi devatÄ• .

tena me sabbagattehi, sabbÄ• obhÄ• sate disÄ• ||

<84> á¹• 21 ``akkhÄ• mi \Ne 9/ te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ•

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

dÄ«pavimÄ• naá¹ƒ navamaá¹ƒ.

10. tiladakkhiá¹‡avimÄ• navatthu

<85> á¹• 21 ``abhikkantena \Ee 11/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<86> á¹• 21 ``kena \Be 12/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<87> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<88> á¹• 21 sÄ• \Se 15/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<89> á¹• 21 `ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke ||

<90> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ buddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

Ä• sajja dÄ• naá¹ƒ adÄ• siá¹ƒ, akÄ• mÄ• tiladakkhiá¹‡aá¹ƒ.

dakkhiá¹‡eyyassa buddhassa, pasannÄ• sehi pÄ• á¹‡ibhi ||

<91> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<92> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ±

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

tiladakkhiá¹‡avimÄ• naá¹ƒ dasamaá¹ƒ.

11. paá¹-hamapatibbatÄ• vimÄ• navatthu

<93> á¹• 21 ``koÃ±cÄ• \Ee 12/ mayÅ«rÄ• diviyÄ• ca haá¹ƒsÄ• , vaggussarÄ• kokilÄ• sa

pupphÄ• bhikiá¹‡á¹‡aá¹ƒ rammamidaá¹ƒ vimÄ• naá¹ƒ, anekacittaá¹ƒ naranÄ• risevitaá¹ƒ {n
(Katthaci) } ||

<94> á¹• 21 ``tatthacchasi \Be 13/ \Ne 10/ devi mahÄ• nubhÄ• ve, iddhÄ« vikubbanti aneka

imÄ• \Se 16/ ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti ca ||

<95> á¹• 21 ``deviddhipattÄ• si mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±a

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<96> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<97> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , patibbatÄ• naÃ±Ã±amanÄ• ahosiá¹ƒ

mÄ• tÄ• va puttaá¹ƒ anurakkhamÄ• nÄ• , kuddhÄ• pihaá¹ƒ {kuddhÄ• pahaá¹ƒ (Ce) } napph

<98> á¹• 21 ``sacce á¹-hitÄ• mosavajjaá¹ƒ pahÄ• ya, dÄ• ne ratÄ• saá¹…gahitattabhÄ• vA

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<99> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<100> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ

tenamhi \Se 17/ evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€

paá¹-hamapatibbatÄ• vimÄ• naá¹ƒ ekÄ• dasamaá¹ƒ.

12. dutiyapatibbatÄ• vimÄ• navatthu

<101> á¹• 21 ``veá¸·uriyathambhaá¹ƒ \Be 14/ \Ee 13/ ruciraá¹ƒ pabhassaraá¹ƒ, vimÄ• namÃ

tatthacchasi devi mahÄ• nubhÄ• ve, uccÄ• vacÄ• iddhi vikubbamÄ• nÄ• .

imÄ• ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti ca ||

<102> á¹• 21 ``deviddhipattÄ• si mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<103> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<104> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , upÄ• sikÄ• cakkhumato ahosiá¹ƒ.

pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ ||

<105> á¹• 21 ``amajjapÄ• no ca {nÄ• pi (Se) } musÄ• abhÄ• á¹‡iá¹ƒ {abhÄ• siá¹ƒ (Katthac
sÄ• minÄ• {sÄ• minÄ• va (Ce) } ahosiá¹ƒ tuá¹-á¹-hÄ• .

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<106> á¹• 21 ``tena \Ne 11/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<107> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÃ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

dutiyapatibbatÄ• vimÄ• naá¹ƒ dvÄ• dasamaá¹ƒ.

13. paá¹-hamasuá¹‡isÄ• vimÄ• navatthu

<108> á¹• 21 ``abhikkantena \Be 15/ \Ee 14/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<109> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<110> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÂ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<111> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<112> á¹• 21 ``ahaá¹ƒ \Se 19/ manussesu manussabhÅ«tÄ• , suá¹‡isÄ• ahosiá¹ƒ sasuras
} ||

<113> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ pÅ«vaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

bhÄ• gaá¸• á¸• habhÄ• gaá¹ƒ datvÄ• na, modÄ• mi nandane vane ||

<114> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<115> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÂ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

paá¹-hamasuá¹‡isÄ• vimÄ• naá¹ƒ terasamaá¹ƒ.

14. dutiyasuá¹‡isÄ• vimÄ• navatthu

<116> á¹• 21 ``abhikkantena \Ne 12/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<117> á¹• 21 ``kena \Be 16/ \Ee 15/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<118> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÅ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<119> á¹• 21 sÄ• \Ee 16/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<120> á¹• 21 ``ahaá¹ƒ \Se 20/ manussesu manussabhÅ«tÄ• , suá¹‡isÄ• ahosiá¹ƒ sasuras

<121> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ bhÄ• gaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

kummÄ• sapiá¹‡á¸• aá¹ƒ datvÄ• na, modÄ• mi nandane vane ||

<122> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<123> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÅ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

dutiyasuá¹‡isÄ• vimÄ• naá¹ƒ cuddasamaá¹ƒ.

15. uttarÄ• vimÄ• navatthu

<124> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<125> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<126> á¹• 21 ``pucchÄ• mi \Be 17/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<127> á¹• 21 sÄ• \Ne 13/ devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<128> á¹• 21 ``issÄ• \Se 21/ ca maccheramatho {macchariyamatho ca (Katthaci) } paá¸·Ä•
gharamÄ• vasantiyÄ• .

akkodhanÄ• bhattuvasÄ• nuvattinÄ«, uposathe niccahamappamattÄ• ||

<129> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca {yÄ• va (Ce-a , Katthaci-a) therÄ«g
passitabbÄ• } pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<130> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ {Ä• vasÄ• mimaá¹ƒ (C
sabbatthapi ``Ä• vasÄ• mahaá¹ƒâ€™â€™ icceva dissati} ||

<131> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• {Ä• ratÄ• (?) } ||

<132> á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<133> á¹• 21 ``sÄ• haá¹ƒ sakena sÄ«lena, yasasÄ• ca yasassinÄ«.

anubhomi sakaá¹ƒ puÃ±Ã±aá¹ƒ, sukhitÄ• camhinÄ• mayÄ• ||

<134> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<135> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamahaá¹ƒ akÄ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o \Se 22/ ca me sabbadisÄ• pabhÄ• satÄ«ti ||

<136> ``mama \Be 18/ ca, bhante, vacanena bhagavato pÄ• de sirasÄ• vandeyyÄ• si --- `u
upÄ• sikÄ• bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. anacchariyaá¹ƒ kho panetaá¹ƒ, bha
aÃ±Ã±atarasmiá¹ƒ sÄ• maÃ±Ã±aphale byÄ• kareyya {byÄ• kareyyÄ• ti (?) }, taá¹ƒ bhagavÄ
byÄ• kÄ• sÄ«â€™â€™ ti.

uttarÄ• vimÄ• naá¹ƒ pannarasamaá¹ƒ.

16. sirimÄ• vimÄ• navatthu

<137> á¹• 21 ``yuttÄ• \Ee 17/ ca te paramaalaá¹…katÄ• hayÄ• , adhomukhÄ• aghasigam

abhinimmitÄ• paÃ±carathÄ• satÄ• ca te, anventi taá¹ƒ sÄ• rathicoditÄ• hayÄ• ||

<138> á¹• 21 ``sÄ• tiá¹-á¹-hasi rathavare alaá¹…katÄ• , obhÄ• sayaá¹ƒ jalamiva joti pÄ• va

pucchÄ• mi taá¹ƒ varatanu {varacÄ• ru (katthaci) } anomadassane, kasmÄ• nu kÄ• yÄ• an

<139> á¹• 21 ``kÄ• maggapattÄ• naá¹ƒ \Ne 14/ yamÄ• hunuttaraá¹ƒ { ... nuttarÄ• (Katthac
nimmÄ• ya nimmÄ• ya ramanti devatÄ• .

tasmÄ• kÄ• yÄ• accharÄ• kÄ• mavaá¹‡á¹‡inÄ«, idhÄ• gatÄ• anadhivaraá¹ƒ namassituá¹

<140> á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure sucaritamÄ• carÄ«dha {sucaritaá¹ƒ acÄ• ridha (Ee) },

kenacchasi \Se 23/ tvaá¹ƒ amitayasÄ• sukhedhitÄ• .

iddhÄ« ca te anadhivarÄ• vihaá¹…gamÄ• ,

vaá¹‡á¹‡o ca te dasa disÄ• virocati ||

<141> á¹• 21 ``devehi tvaá¹ƒ parivutÄ• sakkatÄ• casi,

kuto cutÄ• sugatigatÄ• si devate.

kassa vÄ• tvaá¹ƒ vacanakarÄ• nusÄ• saniá¹ƒ,

Ä• cikkha me tvaá¹ƒ yadi buddhasÄ• vikÄ• â€™â€™ ti ||

<142> á¹• 21 ``nagantare \Be 19/ nagaravare sumÄ• pite, paricÄ• rikÄ• rÄ• javarassa sirin

nacce gÄ«te paramasusikkhitÄ• ahuá¹ƒ, sirimÄ• ti maá¹ƒ rÄ• jagahe avediá¹ƒsu {avedisuá

<143> á¹• 21 ``buddho ca me isinisabho vinÄ• yako, adesayÄ« samudayadukkhaniccataá¹

asaá¹…khataá¹ƒ dukkhanirodhasassataá¹ƒ, maggaÃ±cimaá¹ƒ akuá¹-ilamaÃ±jasaá¹ƒ sivaá¹

<144> á¹• 21 ``sutvÄ• nahaá¹ƒ amatapadaá¹ƒ asaá¹…khataá¹ƒ, tathÄ• gatassanadhivaras

sÄ«lesvahaá¹ƒ paramasusaá¹ƒvutÄ• ahuá¹ƒ, dhamme á¹-hitÄ• naravarabuddhadesite {bh

<145> á¹• 21 ``Ã±atvÄ• nahaá¹ƒ virajapadaá¹ƒ asaá¹…khataá¹ƒ, tathÄ• gatenanadhivaren

tatthevahaá¹ƒ samathasamÄ• dhimÄ• phusiá¹ƒ, sÄ• yeva me paramaniyÄ• matÄ• ahu ||

<146> á¹• 21 ``laddhÄ• nahaá¹ƒ \Ee 18/ amatavaraá¹ƒ visesanaá¹ƒ, ekaá¹ƒsikÄ• abhisam

asaá¹ƒsayÄ• bahujanapÅ«jitÄ• ahaá¹ƒ, khiá¸• á¸• Ä• ratiá¹ƒ {khiá¸• á¸• aá¹ƒ ratiá¹ƒ (Se Ee
paccanubhomanappakaá¹ƒ ||

<147> á¹• 21 ``evaá¹ƒ ahaá¹ƒ amatadasamhi {amatarasamhi (Katthaci) } devatÄ• , tathÄ• g
sÄ• vikÄ• .

dhammaddasÄ• paá¹-hamaphale patiá¹-á¹-hitÄ• , sotÄ• pannÄ• na ca pana matthi duggati

<148> á¹• 21 ``sÄ• vandituá¹ƒ anadhivaraá¹ƒ upÄ• gamiá¹ƒ, pÄ• sÄ• dike kusalarate ca bl

namassituá¹ƒ samaá¹‡asamÄ• gamaá¹ƒ sivaá¹ƒ, sagÄ• ravÄ• sirimato dhammarÄ• jino ||

<149> á¹• 21 ``disvÄ• \Be 20/ muniá¹ƒ muditamanamhi pÄ«á¹‡itÄ• , tathÄ• gataá¹ƒ narava

taá¹‡hacchidaá¹ƒ kusalarataá¹ƒ vinÄ• yakaá¹ƒ, vandÄ• mahaá¹ƒ paramahitÄ• nukampakaâ

sirimÄ• vimÄ• naá¹ƒ soá¸·asamaá¹ƒ.

17. kesakÄ• rÄ«vimÄ• navatthu

<150> á¹• 21 ``idaá¹ƒ \Se 25/ \Ne 15/ \Ee 19/ vimÄ• naá¹ƒ ruciraá¹ƒ pabhassaraá¹ƒ, veá¸·u
satataá¹ƒ sunimmitaá¹ƒ.

suvaá¹‡á¹‡arukkhehi samantamotthataá¹ƒ, á¹-hÄ• naá¹ƒ mamaá¹ƒ kammavipÄ• kasambha

<151> á¹• 21 ``tatrÅ«papannÄ• purimaccharÄ• imÄ• , sataá¹ƒ sahassÄ• ni sakena kamm

tuvaá¹ƒsi ajjhupagatÄ• yasassinÄ«, obhÄ• sayaá¹ƒ tiá¹-á¹-hasi pubbadevatÄ• ||

<152> á¹• 21 ``sasÄ« adhiggayha yathÄ• virocati, nakkhattarÄ• jÄ• riva tÄ• rakÄ• gaá¹‡aá

tatheva tvaá¹ƒ accharÄ• saá¹…gaá¹‡aá¹ƒ {accharÄ• saá¹…gamaá¹ƒ (Ce) } imaá¹ƒ, daddall

<153> á¹• 21 ``kuto nu Ä• gamma anomadassane, upapannÄ• tvaá¹ƒ bhavanaá¹ƒ mamaá

brahmaá¹ƒva devÄ• tidasÄ• sahindakÄ• , sabbe na tappÄ• mase dassanena taâ€™â€™ r

<154> á¹• 21 ``yametaá¹ƒ sakka anupucchase mamaá¹ƒ, `kuto cutÄ• tvaá¹ƒ idha Ä• gatÄ•
Ä• gatÄ• tuvaá¹ƒ (Se), kuto cutÄ• ya Ä• gati tava (Ee) }.

bÄ• rÄ• á¹‡asÄ« nÄ• ma puratthi kÄ• sinaá¹ƒ, tattha ahosiá¹ƒ pure kesakÄ• rikÄ• ||

<155> á¹• 21 ``buddhe \Se 26/ \Be 21/ ca dhamme ca pasannamÄ• nasÄ• , saá¹…ghe ca e

akhaá¹‡á¸• asikkhÄ• padÄ• Ä• gatapphalÄ• , sambodhidhamme niyatÄ• anÄ• mayÄ• â€™

<156> á¹• 21 ``tantyÄ• bhinandÄ• mase svÄ• gataÃ±ca {sÄ• gataÃ±ca (Ce) } te, dhammen

buddhe ca dhamme ca pasannamÄ• nase, saá¹…ghe ca ekantagate asaá¹ƒsaye.

akhaá¹‡á¸• asikkhÄ• pade Ä• gatapphale, sambodhidhamme niyate anÄ• mayeâ€™â€™ ti

kesakÄ• rÄ«vimÄ• naá¹ƒ sattarasamaá¹ƒ.

pÄ«á¹-havaggo paá¹-hamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

paÃ±ca pÄ«á¹-hÄ• tayo nÄ• vÄ• , dÄ«patiladakkhiá¹‡Ä• dve.

pati dve suá¹‡isÄ• uttarÄ• , sirimÄ• kesakÄ• rikÄ• .

vaggo tena pavuccatÄ«ti ||

2. cittalatÄ• vaggo

1. dÄ• sivimÄ• navatthu

<157> á¹• 21 ``api \Ne 16/ \Ee 21/ sakkova devindo, ramme cittalatÄ• vane.

samantÄ• anupariyÄ• si, nÄ• rÄ«gaá¹‡apurakkhatÄ• .

obhÄ• sentÄ« \Se 27/ disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<158> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<159> á¹• 21 ``pucchÄ• mi \Be 22/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<160> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<161> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , dÄ• sÄ« ahosiá¹ƒ parapessiyÄ• {pa

<162> á¹• 21 ``upÄ• sikÄ• cakkhumato, gotamassa yasassino.

tassÄ• me nikkamo Ä• si, sÄ• sane tassa tÄ• dino ||

<163> á¹• 21 ``kÄ• maá¹ƒ bhijjatuyaá¹ƒ kÄ• yo, neva atthettha saá¹‡á¹-hanaá¹ƒ {santhanaá

sikkhÄ• padÄ• naá¹ƒ paÃ±cannaá¹ƒ, maggo sovatthiko sivo ||

<164> á¹• 21 ``akaá¹‡á¹-ako agahano, uju sabbhi pavedito.

nikkamassa phalaá¹ƒ passa, yathidaá¹ƒ pÄ• puá¹‡itthikÄ• ||

<165> á¹• 21 ``Ä• mantanikÄ• raÃ±Ã±omhi, sakkassa vasavattino.

saá¹-á¹-hi \Ee 22/ turiya {turiya (Ce Se Ee) } sahassÄ• ni, paá¹-ibodhaá¹ƒ karonti me ||

<166> á¹• 21 ``Ä• lambo gaggaro {gaggamo (Se), bhaggaro (Katthaci) } bhÄ«mo {bhimmo
ca saá¹ƒsayo.

pokkharo \Se 28/ ca suphasso ca, viá¹‡Ä• mokkhÄ• {vilÄ• mokkhÄ• (Katthaci) } ca nÄ• riy

<167> á¹• 21 ``nandÄ• ceva sunandÄ• ca, soá¹‡adinnÄ• sucimhitÄ• {sucimbhikÄ• (Se)

alambusÄ• missakesÄ« ca, puá¹‡á¸• arÄ«kÄ• ti dÄ• ruá¹‡Ä« ||

<168> á¹• 21 ``eá¹‡Ä«phassÄ• suphassÄ• ca, subhaddÄ• muduvÄ• dinÄ«.

etÄ• caÃ±Ã±Ä• ca seyyÄ• se, accharÄ• naá¹ƒ pabodhikÄ• ||

<169> á¹• 21 ``tÄ• \Ne 17/ maá¹ƒ kÄ• lenupÄ• gantvÄ• , abhibhÄ• santi devatÄ• .

handa naccÄ• ma gÄ• yÄ• ma, handa taá¹ƒ ramayÄ• mase ||

<170> á¹• 21 ``nayidaá¹ƒ \Be 23/ akatapuÃ±Ã±Ä• naá¹ƒ, katapuÃ±Ã±Ä• namevidaá¹ƒ.

asokaá¹ƒ nandanaá¹ƒ rammaá¹ƒ, tidasÄ• naá¹ƒ mahÄ• vanaá¹ƒ ||

<171> á¹• 21 ``sukhaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, idha natthi parattha ca.

sukhaÃ±ca katapuÃ±Ã±Ä• naá¹ƒ, idha ceva parattha ca ||

<172> á¹• 21 ``tesaá¹ƒ sahabyakÄ• mÄ• naá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ.

katapuÃ±Ã±Ä• hi modanti, sagge bhogasamaá¹…ginoâ€™â€™ ti ||

dÄ• sivimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. lakhumÄ• vimÄ• navatthu

<173> á¹• 21 ``abhikkantena \Ee 23/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<174> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<175> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÅ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<176> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ \Se 29/ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<177> á¹• 21 ``kevaá¹-á¹-advÄ• rÄ• nikkhamma, ahu mayhaá¹ƒ nivesanaá¹ƒ.

tattha saÃ±caramÄ• nÄ• naá¹ƒ, sÄ• vakÄ• naá¹ƒ mahesinaá¹ƒ ||

<178> á¹• 21 ``odanaá¹ƒ kummÄ• saá¹ƒ {sÄ• kaá¹ƒ (Ce) } á¸• Ä• kaá¹ƒ, loá¹‡asovÄ«rakaÃ

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

<179> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<180> á¹• 21 ``uposathaá¹ƒ \Be 24/ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

<181> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Ne 18/ viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

<182> á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<183> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

``mama ca, bhante, vacanena bhagavato pÄ• de sirasÄ• vandeyyÄ• si --- `lakhumÄ• nÄ•
bhagavato pÄ• de sirasÄ• vandatÄ«â€™ ti. anacchariyaá¹ƒ kho panetaá¹ƒ, bhante, yaá¹ƒ n
aÃ±Ã±atarasmiá¹ƒ sÄ• maÃ±Ã±aphale byÄ• kareyya {byÄ• kareyyÄ• ti (?) }. taá¹ƒ bhagavÄ
byÄ• kÄ• sÄ«â€™â€™ ti.

lakhumÄ• vimÄ• naá¹ƒ dutiyaá¹ƒ.

3. Ä• cÄ• madÄ• yikÄ• vimÄ• navatthu

<185> á¹• 21 ``piá¹‡á¸• Ä• ya \Se 30/ \Ee 24/ te carantassa, tuá¹‡hÄ«bhÅ«tassa tiá¹-á¹-hat

daliddÄ• kapaá¹‡Ä• nÄ• rÄ«, parÄ• gÄ• raá¹ƒ apassitÄ• {avassitÄ• (Ce) } ||

<186> á¹• 21 ``yÄ• te adÄ• si Ä• cÄ• maá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

sÄ• hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, kaá¹ƒ nu sÄ• disataá¹ƒ gatÄ• â€™â€™ ti ||

<187> á¹• 21 ``piá¹‡á¸• Ä• ya me carantassa, tuá¹‡hÄ«bhÅ«tassa tiá¹-á¹-hato.

daliddÄ• kapaá¹‡Ä• nÄ• rÄ«, parÄ• gÄ• raá¹ƒ apassitÄ• ||

<188> á¹• 21 ``yÄ• me adÄ• si Ä• cÄ• maá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi.

sÄ• hitvÄ• mÄ• nusaá¹ƒ dehaá¹ƒ, vippamuttÄ• ito cutÄ• ||

<189> á¹• 21 ``nimmÄ• naratino nÄ• ma, santi devÄ• mahiddhikÄ• .

tattha sÄ• sukhitÄ• nÄ• rÄ«, modatÄ• cÄ• madÄ• yikÄ• â€™â€™ ti ||

<190> á¹• 21 ``aho \Be 25/ dÄ• naá¹ƒ varÄ• kiyÄ• , kassape suppatiá¹-á¹-hitaá¹ƒ.

parÄ• bhatena dÄ• nena, ijjhittha vata dakkhiá¹‡Ä• ||

<191> á¹• 21 ``yÄ• mahesittaá¹ƒ kÄ• reyya, cakkavattissa rÄ• jino.

nÄ• rÄ« sabbaá¹…gakalyÄ• á¹‡Ä«, bhattu cÄ• nomadassikÄ• .

etassÄ• cÄ• madÄ• nassa \Se 31/, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

<192> á¹• 21 ``sataá¹ƒ \Ne 19/ nikkhÄ• sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

<193> á¹• 21 ``sataá¹ƒ hemavatÄ• nÄ• gÄ• , Ä«sÄ• dantÄ• urÅ«á¸·havÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• {hemakappanivÄ• sasÄ• (

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

<194> á¹• 21 ``catunnamapi \Ee 25/ dÄ«pÄ• naá¹ƒ, issaraá¹ƒ yodha kÄ• raye.

etassÄ• cÄ• madÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti ||

Ä• cÄ• madÄ• yikÄ• vimÄ• naá¹ƒ tatiyaá¹ƒ.

4. caá¹‡á¸• Ä• livimÄ• navatthu

<195> á¹• 21 ``caá¹‡á¸• Ä• li vanda pÄ• dÄ• ni, gotamassa yasassino.

tameva {taveva (Ce) } anukampÄ• ya, aá¹-á¹-hÄ• si isisattamo {isisuttamo (Ce) } ||

<196> á¹• 21 ``abhippasÄ• dehi manaá¹ƒ, arahantamhi tÄ• dini {tÄ• dine (Se Katthaci) }.

khippaá¹ƒ paÃ±jalikÄ• vanda, parittaá¹ƒ tava jÄ«vitaâ€™â€™ nti ||

<197> á¹• 21 coditÄ• bhÄ• vitattena, sarÄ«rantimadhÄ• rinÄ• .

caá¹‡á¸• Ä• lÄ« vandi pÄ• dÄ• ni, gotamassa yasassino ||

<198> á¹• 21 tamenaá¹ƒ avadhÄ« gÄ• vÄ«, caá¹‡á¸• Ä• liá¹ƒ paÃ±jaliá¹ƒ á¹-hitaá¹ƒ.

namassamÄ• naá¹ƒ sambuddhaá¹ƒ, andhakÄ• re pabhaá¹…karanti ||

<199> á¹• 21 ``khÄ«á¹‡Ä• savaá¹ƒ \Be 26/ vigatarajaá¹ƒ anejaá¹ƒ, ekaá¹ƒ araÃ±Ã±amhi ra

deviddhipattÄ• upasaá¹…kamitvÄ• , vandÄ• mi taá¹ƒ vÄ«ra mahÄ• nubhÄ• vaâ€™â€™ nti

<200> á¹• 21 ``suvaá¹‡á¹‡avaá¹‡á¹‡Ä• jalitÄ• mahÄ• yasÄ• , vimÄ• namoruyha anekacitt

parivÄ• ritÄ• accharÄ• saá¹…gaá¹‡ena {accharÄ• naá¹ƒ gaá¹‡ena (Ce) }, kÄ• tvaá¹ƒ subh
nti ||

<201> á¹• 21 ``ahaá¹ƒ \Ee 26/ bhaddante caá¹‡á¸• Ä• lÄ«, tayÄ• vÄ«rena {therena (Kattha

vandiá¹ƒ \Se 32/ arahato pÄ• de, gotamassa yasassino ||

<202> á¹• 21 ``sÄ• haá¹ƒ vanditvÄ• {vanditva (Ce) } pÄ• dÄ• ni, cutÄ• caá¹‡á¸• Ä• layoni

vimÄ• naá¹ƒ sabbato bhaddaá¹ƒ, upapannamhi nandane ||

<203> á¹• 21 ``accharÄ• naá¹ƒ \Ne 20/ satasahassaá¹ƒ, purakkhatvÄ• na {purakkhitvÄ• m
tiá¹-á¹-hati.

tÄ• sÄ• haá¹ƒ pavarÄ• seá¹-á¹-hÄ• , vaá¹‡á¹‡ena yasasÄ• yunÄ• ||

<204> á¹• 21 ``pahÅ«takatakalyÄ• á¹‡Ä• , sampajÄ• nÄ• paá¹-issatÄ• {patissatÄ• (Ce Se

muniá¹ƒ kÄ• ruá¹‡ikaá¹ƒ loke, taá¹ƒ bhante vanditumÄ• gatÄ• â€™â€™ ti ||

<205> á¹• 21 idaá¹ƒ vatvÄ• na caá¹‡á¸• Ä• lÄ«, kataÃ±Ã±Å« katavedinÄ«.

vanditvÄ• arahato pÄ• de, tatthevantaradhÄ• yathÄ• ti {tatthevantaradhÄ• yatÄ«ti (Se Katth

caá¹‡á¸• Ä• livimÄ• naá¹ƒ catutthaá¹ƒ.

5. bhadditthivimÄ• navatthu

<206> á¹• 21 ``nÄ«lÄ• pÄ«tÄ• ca kÄ• á¸·Ä• ca, maÃ±jiá¹-á¹-hÄ• {maÃ±jeá¹-á¹-hÄ• (Ce)
atha lohitÄ• .

uccÄ• vacÄ• naá¹ƒ vaá¹‡á¹‡Ä• naá¹ƒ, kiÃ±jakkhaparivÄ• ritÄ• ||

<207> á¹• 21 ``mandÄ• ravÄ• naá¹ƒ pupphÄ• naá¹ƒ, mÄ• laá¹ƒ dhÄ• resi muddhani.

nayime aÃ±Ã±esu kÄ• yesu, rukkhÄ• santi sumedhase ||

<208> á¹• 21 ``kena \Be 27/ \Ee 27/ kÄ• yaá¹ƒ upapannÄ• , tÄ• vatiá¹ƒsaá¹ƒ yasassinÄ«.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<209> á¹• 21 ``bhadditthikÄ• ti {bhadditthÄ«ti (Ce) } maá¹ƒ aÃ±Ã±aá¹ƒsu, kimilÄ• yaá¹ƒ up

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

<210> á¹• 21 ``acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

<211> á¹• 21 ``cÄ• tuddasiá¹ƒ \Se 33/ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<212> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

<213> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

<214> á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• \Ne 21/ cakkhumato, appamÄ• davihÄ• rinÄ« ||

katÄ• vÄ• sÄ• katakusalÄ• tato cutÄ• {katÄ• vakÄ• sÄ• katakusalÄ• (Katthaci) },

sayaá¹ƒ pabhÄ• anuvicarÄ• mi nandanaá¹ƒ ||

<215> á¹• 21 ``bhikkhÅ« cÄ• haá¹ƒ paramahitÄ• nukampake, abhojayiá¹ƒ tapassiyugaá¹ƒ n

katÄ• vÄ• sÄ• katakusalÄ• tato cutÄ• {katÄ• vakÄ• sÄ• katakusalÄ• (Katthaci) }, sayaá¹
nandanaá¹ƒ ||

<216> á¹• 21 ``aá¹-á¹-haá¹…gikaá¹ƒ aparimitaá¹ƒ sukhÄ• vahaá¹ƒ, uposathaá¹ƒ satatamup

katÄ• vÄ• sÄ• katakusalÄ• tato cutÄ• {katÄ• vakÄ• sÄ• katakusalÄ• (Katthaci) }, sayaá¹
nandanaâ€™â€™ nti ||

bhadditthivimÄ• naá¹ƒ {bhadditthikÄ• vimÄ• naá¹ƒ (Se) } paÃ±camaá¹ƒ.

6. soá¹‡adinnÄ• vimÄ• navatthu

<217> á¹• 21 ``abhikkantena \Be 28/ \Ee 28/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<218> á¹• 21 ``kena \Se 34/ tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<219> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<220> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<221> á¹• 21 ``soá¹‡adinnÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsu, nÄ• á¸·andÄ• yaá¹ƒ upÄ• sikÄ• .

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

<222> á¹• 21 ``acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

<223> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<224> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

<225> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

<226> á¹• 21 ``paÃ±casikkhÄ• pade \Ne 22/ ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<227> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o \Se 35/ ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

soá¹‡adinnÄ• vimÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. uposathÄ• vimÄ• navatthu

<229> á¹• 21 ``abhikkantena \Be 29/ \Ee 29/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<230> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<232> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<233> á¹• 21 ``uposathÄ• ti maá¹ƒ aÃ±Ã±aá¹ƒsu, sÄ• ketÄ• yaá¹ƒ upÄ• sikÄ• .

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

<234> á¹• 21 ``acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

<235> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<236> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

<237> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

<238> á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<239> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o \Se 36/ ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<241> á¹• 21 ``abhikkhaá¹‡aá¹ƒ \Ne 23/ nandanaá¹ƒ sutvÄ• , chando me udapajjatha {upa

tattha cittaá¹ƒ paá¹‡idhÄ• ya, upapannamhi nandanaá¹ƒ ||

<242> á¹• 21 ``nÄ• kÄ• siá¹ƒ \Ee 30/ satthu vacanaá¹ƒ, buddhassÄ• diccabandhuno.

hÄ«ne cittaá¹ƒ paá¹‡idhÄ• ya, sÄ• mhi pacchÄ• nutÄ• pinÄ«â€™â€™ ti ||

<243> á¹• 21 ``kÄ«va ciraá¹ƒ vimÄ• namhi, idha vacchasuposathe {vassasuposathe (Ce) }.

devate pucchitÄ• cikkha, yadi jÄ• nÄ• si Ä• yunoâ€™â€™ ti ||

<244> á¹• 21 ``saá¹-á¹-hivassasahassÄ• ni \Be 30/ {saá¹-á¹-hi satasahassÄ• ni (?) }, tisso

idha á¹-hatvÄ• mahÄ• muni, ito cutÄ• gamissÄ• mi.

manussÄ• naá¹ƒ sahabyataâ€™â€™ nti ||

<245> á¹• 21 ``mÄ• tvaá¹ƒ uposathe bhÄ• yi, sambuddhenÄ• si byÄ• katÄ• .

sotÄ• pannÄ• visesayi, pahÄ«nÄ• tava duggatÄ«â€™â€™ ti ||

uposathÄ• vimÄ• naá¹ƒ sattamaá¹ƒ.

8. niddÄ• vimÄ• navatthu

<246> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<247> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<249> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<250> á¹• 21 ``niddÄ• ti {saddhÄ• ti (Ce) } mamaá¹ƒ aÃ±Ã±aá¹ƒsu, rÄ• jagahasmiá¹ƒ upÄ•

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

<251> á¹• 21 ``acchÄ• danaÃ±ca \Se 37/ \Ee 31/ bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

<252> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<253> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

<254> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Ne 24/ viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

<255> á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<256> á¹• 21 ``tena \Be 31/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pa

niddÄ• vimÄ• naá¹ƒ {saddhÄ• vimÄ• naá¹ƒ (Ce) } aá¹-á¹-hamaá¹ƒ.

9. suniddÄ• vimÄ• navatthu

<258> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<259> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sat

<261> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<262> á¹• 21 ``suniddÄ• ti \Ee 32/ {sunandÄ• ti (Ce) } maá¹ƒ aÃ±Ã±aá¹ƒsu, rÄ• jagahasmi

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

<266> á¹• 21 (yathÄ• niddÄ• vimÄ• naá¹ƒ tathÄ• vitthÄ• retabbaá¹ƒ ||)

<267> á¹• 21 ``paÃ±casikkhÄ• pade \Se 38/ ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<268> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

suniddÄ• vimÄ• naá¹ƒ navamaá¹ƒ.

10. paá¹-hamabhikkhÄ• dÄ• yikÄ• vimÄ• navatthu

<270> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<271> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sat

<273> á¹• 21 sÄ• \Ee 33/ devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<274> á¹• 21 ``ahaá¹ƒ \Be 32/ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manus

<275> á¹• 21 ``addasaá¹ƒ \Se 39/ \Ne 25/ virajaá¹ƒ buddhaá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ bhikkhaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<276> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

paá¹-hamabhikkhÄ• dÄ• yikÄ• vimÄ• naá¹ƒ dasamaá¹ƒ.

11. dutiyabhikkhÄ• dÄ• yikÄ• vimÄ• navatthu

<278> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<279> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sat

<281> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<282> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke |

<283> á¹• 21 ``addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ bhikkhaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<284> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe0 \Ee 34/ ... vaá¹‡á¹‡o ca me sabbadisÄ• |

dutiyabhikkhÄ• dÄ• yikÄ• vimÄ• naá¹ƒ ekÄ• dasamaá¹ƒ.

cittalatÄ• vaggo dutiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

dÄ• sÄ« \Be 33/ ceva lakhumÄ• ca, atha Ä• cÄ• madÄ• yikÄ• .

caá¹‡á¸• Ä• lÄ« \Se 40/ bhadditthÄ« ceva {bhadditthikÄ• ca (Se) }, soá¹‡adinnÄ• uposathÄ

niddÄ• ceva suniddÄ• ca {nandÄ• ceva sunandÄ• ca (Ce) }, dve ca bhikkhÄ• ya dÄ• yikÄ

vaggo tena pavuccatÄ«ti ||

bhÄ• á¹‡avÄ• raá¹ƒ paá¹-hamaá¹ƒ niá¹-á¹-hitaá¹ƒ.

3. pÄ• ricchattakavaggo

1. uá¸·Ä• ravimÄ• navatthu

<286> á¹• 21 ``uá¸·Ä• ro \Ne 26/ \Ee 35/ te yaso vaá¹‡á¹‡o, sabbÄ• obhÄ• sate disÄ• .

nÄ• riyo naccanti gÄ• yanti, devaputtÄ• alaá¹…katÄ• ||

<287> á¹• 21 ``modenti parivÄ• renti, tava pÅ«jÄ• ya devate.

sovaá¹‡á¹‡Ä• ni vimÄ• nÄ• ni, tavimÄ• ni sudassane ||

<288> á¹• 21 ``tuvaá¹ƒsi issarÄ• tesaá¹ƒ, sabbakÄ• masamiddhinÄ«.

abhijÄ• tÄ• mahantÄ• si, devakÄ• ye pamodasi.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<289> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

dussÄ«lakule suá¹‡isÄ• ahosiá¹ƒ, assaddhesu kadariyesu ahaá¹ƒ ||

<290> á¹• 21 ``saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• .

piá¹‡á¸• Ä• ya caramÄ• nassa, apÅ«vaá¹ƒ te adÄ• sahaá¹ƒ ||

<291> á¹• 21 ``tadÄ• haá¹ƒ \Ee 36/ sassuyÄ• cikkhiá¹ƒ, samaá¹‡o Ä• gato idha.

tassa adÄ• sahaá¹ƒ pÅ«vaá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<292> á¹• 21 ``itissÄ• \Se 41/ \Be 34/ sassu paribhÄ• si, avinÄ«tÄ• si tvaá¹ƒ {avinÄ«tÄ• tu

na maá¹ƒ sampucchituá¹ƒ icchi, samaá¹‡assa dadÄ• mahaá¹ƒ ||

<293> á¹• 21 ``tato me sassu kupitÄ• , pahÄ• si musalena maá¹ƒ.

kÅ«á¹-aá¹…gacchi avadhi maá¹ƒ, nÄ• sakkhiá¹ƒ jÄ«vituá¹ƒ ciraá¹ƒ ||

<294> á¹• 21 ``sÄ• ahaá¹ƒ kÄ• yassa bhedÄ• , vippamuttÄ• tato cutÄ• .

devÄ• naá¹ƒ tÄ• vatiá¹ƒsÄ• naá¹ƒ, upapannÄ• sahabyataá¹ƒ ||

<295> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

uá¸·Ä• ravimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. ucchudÄ• yikÄ• vimÄ• navatthu

<296> á¹• 21 ``obhÄ• sayitvÄ• \Ne 27/ \Ee 37/ pathaviá¹ƒ {paá¹-haviá¹ƒ (Ce Se) } sadevak
candimasÅ«riyÄ• viya.

siriyÄ• ca vaá¹‡á¹‡ena yasena tejasÄ• , brahmÄ• va deve tidase sahindake {saindake (Ce)

<297> á¹• 21 ``pucchÄ• mi taá¹ƒ uppalamÄ• ladhÄ• rinÄ«, Ä• veá¸·inÄ« kaÃ±canasannibh

alaá¹…kate uttamavatthadhÄ• rinÄ«, kÄ• tvaá¹ƒ subhe devate vandase mamaá¹ƒ ||

<298> á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure kammamakÄ• si attanÄ• , manussabhÅ«tÄ• purimÄ• ya j

dÄ• naá¹ƒ suciá¹‡á¹‡aá¹ƒ atha sÄ«lasaá¹ƒyamaá¹ƒ {saÃ±Ã±amaá¹ƒ (Ce) }, kenÅ«papannÄ
yasassinÄ«.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<299> á¹• 21 ``idÄ• ni \Be 35/ bhante imameva gÄ• maá¹ƒ {gÄ• me (Se Katthaci) }, piá¹‡á¸
upÄ• gami.

tato te ucchussa adÄ• si khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• ||

<300> á¹• 21 ``sassu ca pacchÄ• anuyuÃ±jate mamaá¹ƒ, kahaá¹ƒ {kahaá¹ƒ me (Ee) } nu u
{avÄ• kari (Se Katthaci) }.

na chaá¸• á¸• itaá¹ƒ no pana khÄ• ditaá¹ƒ mayÄ• , santassa bhikkhussa sayaá¹ƒ adÄ• saha

<301> á¹• 21 ``tuyhaá¹ƒnvidaá¹ƒ {tuyhaá¹ƒ nu idaá¹ƒ (Se) } issariyaá¹ƒ atho mama, itissÄ•
mamaá¹ƒ.

pÄ«á¹-haá¹ƒ gahetvÄ• pahÄ• raá¹ƒ adÄ• si me, tato cutÄ• kÄ• lakatÄ• mhi devatÄ• ||

<302> á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kammaá¹ƒ anubh

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

<303> á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kammaá¹ƒ anubh

devindaguttÄ• \Se 43/ tidasehi rakkhitÄ• , samappitÄ• kÄ• maguá¹‡ehi paÃ±cahi ||

<304> á¹• 21 ``etÄ• disaá¹ƒ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• vipÄ• kÄ• mama ucc

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

<305> á¹• 21 ``etÄ• disaá¹ƒ \Ee 38/ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• jutikÄ• mama

devindaguttÄ• tidasehi rakkhitÄ• , sahassanettoriva nandane vane ||

<306> á¹• 21 ``tuvaÃ±ca \Be 36/ bhante anukampakaá¹ƒ viduá¹ƒ, upecca vandiá¹ƒ kusalaÃ

tato te ucchussa adÄ• si khaá¹‡á¸• ikaá¹ƒ, pasannacitÄ• atulÄ• ya pÄ«tiyÄ• â€™â€™ ti ||

ucchudÄ• yikÄ• vimÄ• naá¹ƒ dutiyaá¹ƒ.

3. pallaá¹…kavimÄ• navatthu

<307> á¹• 21 ``pallaá¹…kaseá¹-á¹-he \Ne 28/ \Ee 39/ maá¹‡isoá¹‡á¹‡acitte, pupphÄ• bhikiá

tatthacchasi devi mahÄ• nubhÄ• ve, uccÄ• vacÄ• iddhi vikubbamÄ• nÄ• ||

<308> á¹• 21 ``imÄ• ca te accharÄ• yo samantato, naccanti \Se 44/ gÄ• yanti pamodayant

deviddhipattÄ• si mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±aá¹ƒ.

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<309> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , aá¸• á¸• he kule suá¹‡isÄ• ahosiá¹ƒ

akkodhanÄ• bhattuvasÄ• nuvattinÄ«, uposathe appamattÄ• ahosiá¹ƒ {appamattÄ• uposat

<310> á¹• 21 ``manussabhÅ«tÄ• daharÄ• apÄ• pikÄ• {daharÄ• saâ€™ pÄ• pikÄ• (Ce) } patimÄ• bhirÄ• dhayiá¹ƒ.

divÄ• ca ratto ca manÄ• pacÄ• rinÄ«, ahaá¹ƒ pure sÄ«lavatÄ« ahosiá¹ƒ ||

<311> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Be 37/ viratÄ• acorikÄ• , saá¹ƒsuddhakÄ• yÄ• sucibr

amajjapÄ• no ca musÄ• abhÄ• á¹‡iá¹ƒ, sikkhÄ• padesu paripÅ«rakÄ• rinÄ« ||

<312> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, pasannamÄ• nasÄ• ahaá¹ƒ {atipasannamÄ• nasÄ• (Katthaci

<313> á¹• 21 ``aá¹-á¹-haá¹…gupetaá¹ƒ anudhammacÄ• rinÄ«, uposathaá¹ƒ \Se 45/ pÄ«tim

imaÃ±ca ariyaá¹ƒ aá¹-á¹-haá¹…gavarehupetaá¹ƒ, samÄ• diyitvÄ• kusalaá¹ƒ sukhudrayaá¹ƒ

patimhi kalyÄ• á¹‡Ä« vasÄ• nuvattinÄ«, ahosiá¹ƒ pubbe sugatassa sÄ• vikÄ• ||

<314> á¹• 21 ``etÄ• disaá¹ƒ kusalaá¹ƒ jÄ«valoke, kammaá¹ƒ karitvÄ• na visesabhÄ• ginÄ«

kÄ• yassa bhedÄ• abhisamparÄ• yaá¹ƒ, deviddhipattÄ• sugatimhi Ä• gatÄ• ||

<315> á¹• 21 ``vimÄ• napÄ• sÄ• davare manorame, parivÄ• ritÄ• accharÄ• saá¹…gaá¹‡en

sayaá¹ƒpabhÄ• devagaá¹‡Ä• ramenti maá¹ƒ, dÄ«ghÄ• yukiá¹ƒ devavimÄ• namÄ• gataâ€™

pallaá¹…kavimÄ• naá¹ƒ tatiyaá¹ƒ.

4. latÄ• vimÄ• navatthu

<316> á¹• 21 latÄ• \Ee 40/ ca sajjÄ• pavarÄ• ca devatÄ• , accimatÄ« {accimukhÄ« (Ce), acchimutÄ« (Se) } rÄ• javarassa sirÄ«mato.

sutÄ• ca raÃ±Ã±o vessavaá¹‡assa dhÄ«tÄ• , rÄ• jÄ«matÄ« dhammaguá¹‡ehi sobhatha ||

<317> á¹• 21 paÃ±cettha \Ne 29/ \Be 38/ nÄ• riyo Ä• gamaá¹ƒsu nhÄ• yituá¹ƒ, sÄ«todakaá nadiá¹ƒ.

tÄ• \Se 46/ tattha nhÄ• yitvÄ• rametvÄ• devatÄ• , naccitvÄ• gÄ• yitvÄ• sutÄ• lataá¹ƒ bra

<318> á¹• 21 ``pucchÄ• mi taá¹ƒ uppalamÄ• ladhÄ• rini, Ä• veá¸·ini kaÃ±canasannibhattac

timiratambakkhi nabheva sobhane, dÄ«ghÄ• yukÄ« kena kato yaso tava ||

<319> á¹• 21 ``kenÄ• si bhadde patino piyatarÄ• , visiá¹-á¹-hakalyÄ• á¹‡itarassu rÅ«pato.

padakkhiá¹‡Ä• naccagÄ«tavÄ• dite, Ä• cikkha no tvaá¹ƒ naranÄ• ripucchitÄ• â€™â€™ ti ||

<320> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , uá¸·Ä• rabhoge kule suá¹‡isÄ• ahos

akkodhanÄ• bhattuvasÄ• nuvattinÄ«, uposathe appamattÄ• ahosiá¹ƒ ||

<321> á¹• 21 ``manussabhÅ«tÄ• \Ee 41/ daharÄ• apÄ• pikÄ• {daharÄ• saâ€™ pÄ• pikÄ•
patimÄ• bhirÄ• dhayiá¹ƒ.

sadevaraá¹ƒ sassasuraá¹ƒ sadÄ• sakaá¹ƒ, abhirÄ• dhayiá¹ƒ tamhi kato yaso mama ||

<322> á¹• 21 ``sÄ• haá¹ƒ tena kusalena kammunÄ• , catubbhi á¹-hÄ• nehi visesamajjhagÄ

Ä• yuÃ±ca \Se 47/ vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca, khiá¸• á¸• Ä• ratiá¹ƒ paccanubhoma

<323> á¹• 21 ``sutaá¹ƒ nu taá¹ƒ bhÄ• sati yaá¹ƒ ayaá¹ƒ latÄ• , yaá¹ƒ no apucchimha akittay

patino kiramhÄ• kaá¹ƒ visiá¹-á¹-ha nÄ• rÄ«naá¹ƒ, gatÄ« ca tÄ• saá¹ƒ pavarÄ• ca devatÄ•

<324> á¹• 21 ``patÄ«su \Be 39/ dhammaá¹ƒ pacarÄ• ma sabbÄ• , patibbatÄ• yattha bhava

patÄ«su dhammaá¹ƒ pacaritva {pacaritvÄ• na (Katthaci) } sabbÄ• , lacchÄ• mase bhÄ• sati

<325> á¹• 21 ``sÄ«ho yathÄ• pabbatasÄ• nugocaro, mahindharaá¹ƒ pabbatamÄ• vasitvÄ•

pasayha hantvÄ• itare catuppade, khudde mige khÄ• dati maá¹ƒsabhojano ||

<326> á¹• 21 ``tatheva saddhÄ• idha ariyasÄ• vikÄ• , bhattÄ• raá¹ƒ nissÄ• ya patiá¹ƒ anub

kodhaá¹ƒ vadhitvÄ• abhibhuyya maccharaá¹ƒ, saggamhi sÄ• modati dhammacÄ• rinÄ«â€

latÄ• vimÄ• naá¹ƒ catutthaá¹ƒ.

5. guttilavimÄ• naá¹ƒ

1. vatthuttamadÄ• yikÄ• vimÄ• navatthu

<327> á¹• 21 ``sattatantiá¹ƒ \Ee 42/ sumadhuraá¹ƒ, rÄ• maá¹‡eyyaá¹ƒ avÄ• cayiá¹ƒ.

so \Se 48/ maá¹ƒ raá¹…gamhi avheti, `saraá¹‡aá¹ƒ me hohi kosiyÄ• â€™ ti ||

<328> á¹• 21 ``ahaá¹ƒ \Ne 30/ te saraá¹‡aá¹ƒ homi, ahamÄ• cariyapÅ«jako.

na taá¹ƒ jayissati sisso, sissamÄ• cariya jessasÄ«â€™â€™ ti ||

<329> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<330> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<331> á¹• 21 ``pucchÄ• mi \Be 40/ taá¹ƒ devi mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<332> á¹• 21 sÄ• devatÄ• attamanÄ• , moggallÄ• nena pucchitÄ• .

paÃ±haá¹ƒ puá¹-á¹-hÄ• viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<333> á¹• 21 ``vatthuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<334> á¹• 21 ``tassÄ• \Ee 43/ me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«ham

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• {accharÄ• sahassassÄ• haá¹ƒ pavarÄ• , (Se) } pas
vipÄ• kaá¹ƒ ||

<335> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti ca me bhogÄ• , ye keci manaso piyÄ• ||

<336> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«tÄ• yamakÄ• si puÂ

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ t

(anantaraá¹ƒ caturavimÄ• naá¹ƒ yathÄ• vatthudÄ• yikÄ• vimÄ• naá¹ƒ tathÄ• vitthÄ• retab
potthake})

2. pupphuttamadÄ• yikÄ• vimÄ• navatthu (1)

<337> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<338> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... ye keci manaso piyÄ• ||

<339> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<340> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<341> á¹• 21 ``pupphuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<342> á¹• 21 ``tassÄ• \Ne 31/ \Be 41/ me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡i

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<343> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

3. gandhuttamadÄ• yikÄ• vimÄ• navatthu (2)

<345> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... \Se 50/ osadhÄ« viya tÄ• rakÄ• ||

<346> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... ye keci manaso piyÄ• ||

<347> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<348> á¹• 21 ``sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<349> á¹• 21 ``gandhuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<350> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<351> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

4. phaluttamadÄ• yikÄ• vimÄ• navatthu (3)

<353> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<354> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... ye keci manaso piyÄ• ||

<355> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<356> á¹• 21 sÄ• \Se 51/ devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<357> á¹• 21 ``phaluttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<358> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<359> á¹• 21 ``tena \Be 42/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pa

5. rasuttamadÄ• yikÄ• vimÄ• navatthu (4)

<361> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<362> á¹• 21 ``kena \Ne 32/ tetÄ• diso vaá¹‡á¹‡o ... pe ... ye keci manaso piyÄ• ||

<363> á¹• 21 ``pucchÄ• mi taá¹ƒ devi mahÄ• nubhÄ• ve ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<364> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<365> á¹• 21 ``rasuttamadÄ• yikÄ• nÄ• rÄ«, pavarÄ• \Se 52/ hoti naresu nÄ• rÄ«su.

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<366> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<367> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

6. gandhapaÃ±caá¹…gulikadÄ• yikÄ• vimÄ• navatthu

<369> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<370> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<372> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<373> á¹• 21 ``gandhapaÃ±caá¹…gulikaá¹ƒ ahamadÄ• siá¹ƒ, kassapassa bhagavato thÅ«

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<374> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ \Se 53/, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<375> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

(anantaraá¹ƒ \Be 43/ caturavimÄ• naá¹ƒ yathÄ• gandhapaÃ±caá¹…gulikadÄ• yikÄ• vimÄ•
{ ( ) natthi Ce potthake})

7. ekÅ«posathavimÄ• navatthu (1)

<377> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

<380> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<381> á¹• 21 ``bhikkhÅ« ca ahaá¹ƒ bhikkhuniyo ca, addasÄ• siá¹ƒ panthapaá¹-ipanne.

tesÄ• haá¹ƒ dhammaá¹ƒ sutvÄ• na, ekÅ«posathaá¹ƒ upavasissaá¹ƒ ||

<382> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<383> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

8. udakadÄ• yikÄ• vimÄ• navatthu (2)

<385> á¹• 21 ``abhikkantena \Se 54/ \Ne 33/ vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadi
pabhÄ• satÄ«â€™â€™ ti ||

<388> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<389> á¹• 21 ``udake \Ee 44/ á¹-hitÄ• udakamadÄ• siá¹ƒ, bhikkhuno cittena vippasannena

evaá¹ƒ piyarÅ«padÄ• yikÄ• manÄ• paá¹ƒ, dibbaá¹ƒ sÄ• labhate upecca á¹-hÄ• naá¹ƒ ||

<390> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<391> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

9. upaá¹-á¹-hÄ• navimÄ• navatthu (3)

<393> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

<396> á¹• 21 sÄ• \Be 44/ devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<397> á¹• 21 ``sassuÃ±cÄ• haá¹ƒ sasuraÃ±ca, caá¹‡á¸• ike kodhane ca pharuse ca.

anusÅ«yikÄ• upaá¹-á¹-hÄ• siá¹ƒ {sÅ«paá¹-á¹-hÄ• siá¹ƒ (Ce) }, appamattÄ• \Se 55/ sakena

<398> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<399> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

10. aparakammakÄ• rinÄ«vimÄ• navatthu (4)

<401> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

<404> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<405> á¹• 21 ``parakammakarÄ« {parakammakÄ• rinÄ« (Se) parakammakÄ• rÄ« (Ee) apa
Ä• siá¹ƒ, atthenÄ• tanditÄ• dÄ• sÄ«.

akkodhanÄ• natimÄ• ninÄ« {anatimÄ• nÄ« (Ce Se) }, saá¹ƒvibhÄ• ginÄ« sakassa bhÄ• gas

<406> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa \Se 56/ puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<407> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

11. khÄ«rodanadÄ• yikÄ• vimÄ• navatthu

<409> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<410> á¹• 21 ``kena \Ne 34/ tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pab

<412> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<413> á¹• 21 ``khÄ«rodanaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa.

evaá¹ƒ karitvÄ• kammaá¹ƒ, sugatiá¹ƒ upapajja modÄ• mi ||

<414> á¹• 21 ``tassÄ• \Be 45/ me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«ham

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<415> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

(anantaraá¹ƒ paÃ±cavÄ«sativimÄ• naá¹ƒ yathÄ• khÄ«rodanadÄ• yikÄ• vimÄ• naá¹ƒ tathÄ
natthi Ce potthake}

12. phÄ• á¹‡itadÄ• yikÄ• vimÄ• navatthu (1)

<417> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... \Se 57/ sabbadisÄ• pabhÄ• satÄ«â€™â

<420> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<421> á¹• 21 ``phÄ• á¹‡itaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe

13. ucchukhaá¹‡á¸• ikadÄ• yikÄ• vatthu (2)

<429> á¹• 21 ucchukhaá¹‡á¸• ikaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa

14. timbarusakadÄ• yikÄ• vimÄ• navatthu (3)

<437> á¹• 21 timbarusakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe

15. kakkÄ• rikadÄ• yikÄ• vimÄ• navatthu (4)

<445> á¹• 21 kakkÄ• rikaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ...

16. eá¸·Ä• lukadÄ• yikÄ• vimÄ• navatthu (5)

<453> á¹• 21 eá¸·Ä• lukaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ...

17. valliphaladÄ• yikÄ• vimÄ• navatthu (6)

<461> á¹• 21 valliphalaá¹ƒ \Ne 35/ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ...

18. phÄ• rusakadÄ• yikÄ• vimÄ• navatthu (7)

<469> á¹• 21 phÄ• rusakaá¹ƒ \Ee 45/ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantass

19. hatthappatÄ• pakadÄ• yikÄ• vimÄ• navatthu (8)

<477> á¹• 21 hatthappatÄ• pakaá¹ƒ \Be 46/ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya car

20. sÄ• kamuá¹-á¹-hidÄ• yikÄ• vimÄ• navatthu (9)

<485> á¹• 21 sÄ• kamuá¹-á¹-hiá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno panthapaá¹-ipannassa ... pe

21. pupphakamuá¹-á¹-hidÄ• yikÄ• vimÄ• navatthu (10)

<493> á¹• 21 pupphakamuá¹-á¹-hiá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantass

22. mÅ«lakadÄ• yikÄ• vimÄ• navatthu (11)

<501> á¹• 21 mÅ«lakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ... ||

23. nimbamuá¹-á¹-hidÄ• yikÄ• vimÄ• navatthu (12)

<506> á¹• 21 nimbamuá¹-á¹-hiá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ...

24. ambakaÃ±jikadÄ• yikÄ• vimÄ• navatthu (13)

<517> á¹• 21 ambakaÃ±jikaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... p

25. doá¹‡inimmajjanidÄ• yikÄ• vimÄ• navatthu (14)

<525> á¹• 21 doá¹‡inimmajjaniá¹ƒ {doá¹‡inimmujjanaá¹ƒ (Se) } ahamadÄ• siá¹ƒ, bhikkhuno
... pe ... ||

26. kÄ• yabandhanadÄ• yikÄ• vimÄ• navatthu (15)

<533> á¹• 21 kÄ• yabandhanaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ...

27. aá¹ƒsabaddhakadÄ• yikÄ• vimÄ• navatthu (16)

<541> á¹• 21 aá¹ƒsabaddhakaá¹ƒ \Ne 36/ {aá¹ƒsavaá¹-á¹-akaá¹ƒ (Ce), aá¹ƒsabandhanaá¹ƒ
ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ... ||

28. Ä• yogapaá¹-á¹-adÄ• yikÄ• vimÄ• navatthu (17)

<546> á¹• 21 Ä• yogapaá¹-á¹-aá¹ƒ \Se 58/ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya cara

29. vidhÅ«panadÄ• yikÄ• vimÄ• navatthu (18)

<557> á¹• 21 vidhÅ«panaá¹ƒ \Be 47/ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantass

30. tÄ• lavaá¹‡á¹-adÄ• yikÄ• vimÄ• navatthu (19)

<565> á¹• 21 tÄ• lavaá¹‡á¹-aá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... p

31. morahatthadÄ• yikÄ• vimÄ• navatthu (20)

<573> á¹• 21 morahatthaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ...

32. chattadÄ• yikÄ• vimÄ• navatthu (21)

<581> á¹• 21 chattaá¹ƒ {chattaÃ±ca (Katthaci) } ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya

33. upÄ• hanadÄ• yikÄ• vimÄ• navatthu (22)

<586> á¹• 21 upÄ• hanaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ...

34. pÅ«vadÄ• yikÄ• vimÄ• navatthu (23)

<597> á¹• 21 pÅ«vaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ... ||

35. modakadÄ• yikÄ• vimÄ• navatthu (24)

<605> á¹• 21 modakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantassa ... pe ... ||

36. sakkhalikadÄ• yikÄ• vimÄ• navatthu (25)

<613> á¹• 21 ``sakkhalikaá¹ƒ {sakkhaliá¹ƒ (Ce Se) } ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä
... ||

<614> á¹• 21 ``tassÄ• me passa vimÄ• naá¹ƒ, accharÄ• kÄ• mavaá¹‡á¹‡inÄ«hamasmi.

accharÄ• sahassassÄ• haá¹ƒ, pavarÄ• passa puÃ±Ã±Ä• naá¹ƒ vipÄ• kaá¹ƒ ||

<615> á¹• 21 ``tena \Ne 37/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• p

<617> á¹• 21 ``svÄ• gataá¹ƒ vata me ajja, suppabhÄ• taá¹ƒ suhuá¹-á¹-hitaá¹ƒ {suvuá¹-á¹-hi

yaá¹ƒ addasÄ• mi {addasaá¹ƒ (Ce Se), addasÄ• siá¹ƒ (Ee) } devatÄ• yo, accharÄ• kÄ• ma
{kÄ• mavaá¹‡á¹‡iyo (Ce) } ||

<618> á¹• 21 ``imÄ• sÄ• haá¹ƒ \Be 48/ {tÄ• sÄ• haá¹ƒ (Se Katthaci) } dhammaá¹ƒ sutvÄ• {
kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ ||

dÄ• nena samacariyÄ• ya, saÃ±Ã±amena damena ca.

svÄ• haá¹ƒ tattha gamissÄ• mi {tattheva gacchÄ• mi (Katthaci) }, yattha gantvÄ• na socare

guttilavimÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. daddallavimÄ• navatthu

<619> á¹• 21 ``daddallamÄ• nÄ• \Se 59/ \Ee 48/ {daddaá¸·hamÄ• nÄ• (Katthaci) } vaá¹‡á
yasassinÄ«.

sabbe deve tÄ• vatiá¹ƒse, vaá¹‡á¹‡ena atirocasi ||

<620> á¹• 21 ``dassanaá¹ƒ nÄ• bhijÄ• nÄ• mi, idaá¹ƒ paá¹-hamadassanaá¹ƒ.

kasmÄ• kÄ• yÄ• nu Ä• gamma, nÄ• mena bhÄ• sase mamaâ€™â€™ nti ||

<621> á¹• 21 ``ahaá¹ƒ bhadde subhaddÄ• siá¹ƒ, pubbe mÄ• nusake bhave.

sahabhariyÄ• ca te Ä• siá¹ƒ, bhaginÄ« ca kaniá¹-á¹-hikÄ• ||

<622> á¹• 21 ``sÄ• ahaá¹ƒ kÄ• yassa bhedÄ• , vippamuttÄ• tato cutÄ• .

nimmÄ• naratÄ«naá¹ƒ devÄ• naá¹ƒ, upapannÄ• sahabyataâ€™â€™ nti ||

<623> á¹• 21 ``pahÅ«takatakalyÄ• á¹‡Ä• , te deve yanti pÄ• á¹‡ino.

yesaá¹ƒ tvaá¹ƒ kittayissasi, subhadde jÄ• timattano ||

<624> á¹• 21 ``atha {kathaá¹ƒ (Ce Se) } tvaá¹ƒ kena vaá¹‡á¹‡ena, kena vÄ• anusÄ• sitÄ•

kÄ«diseneva dÄ• nena, subbatena yasassinÄ« ||

<625> á¹• 21 ``yasaá¹ƒ etÄ• disaá¹ƒ pattÄ• , visesaá¹ƒ vipulamajjhagÄ• .

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<626> á¹• 21 ``aá¹-á¹-heva piá¹‡á¸• apÄ• tÄ• ni, yaá¹ƒ dÄ• naá¹ƒ adadaá¹ƒ pure.

dakkhiá¹‡eyyassa saá¹…ghassa, pasannÄ• sehi pÄ• á¹‡ibhi ||

<627> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

<629> á¹• 21 ``ahaá¹ƒ \Be 49/ tayÄ• bahutare bhikkhÅ«, saÃ±Ã±ate brahmacÄ• rayo {brah
brahmacÄ• riye (Ee Katthaci) }.

tappesiá¹ƒ annapÄ• nena, pasannÄ• sehi pÄ• á¹‡ibhi ||

<630> á¹• 21 ``tayÄ• \Se 60/ \Ne 38/ bahutaraá¹ƒ datvÄ• , hÄ«nakÄ• yÅ«pagÄ• ahaá¹ƒ {a

kathaá¹ƒ tvaá¹ƒ appataraá¹ƒ datvÄ• , visesaá¹ƒ vipulamajjhagÄ• .

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<631> á¹• 21 ``manobhÄ• vanÄ«yo \Ee 49/ bhikkhu, sandiá¹-á¹-ho me pure ahu.

tÄ• haá¹ƒ bhattena {bhadde (Katthaci) } nimantesiá¹ƒ, revataá¹ƒ attanaá¹-á¹-hamaá¹ƒ ||

<632> á¹• 21 ``so me atthapurekkhÄ• ro, anukampÄ• ya revato.

saá¹…ghe dehÄ«ti maá¹ƒvoca, tassÄ• haá¹ƒ vacanaá¹ƒ kariá¹ƒ ||

<633> á¹• 21 ``sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• , appameyye patiá¹-á¹-hitÄ• .

puggalesu tayÄ• dinnaá¹ƒ, na taá¹ƒ tava mahapphalaâ€™â€™ nti ||

<634> á¹• 21 ``idÄ• nevÄ• haá¹ƒ jÄ• nÄ• mi, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ.

sÄ• haá¹ƒ gantvÄ• manussattaá¹ƒ, vadaÃ±Ã±Å« vÄ«tamaccharÄ• .

saá¹…ghe dÄ• nÄ• ni dassÄ• mi {saá¹…ghe dÄ• naá¹ƒ dassÄ• mihaá¹ƒ (Se) }, appamattÄ•

<635> á¹• 21 ``kÄ• esÄ• devatÄ• bhadde, tayÄ• mantayate saha.

sabbe deve tÄ• vatiá¹ƒse, vaá¹‡á¹‡ena atirocatÄ«â€™â€™ ti ||

<636> á¹• 21 ``manussabhÅ«tÄ• devinda, pubbe mÄ• nusake bhave.

sahabhariyÄ• ca me Ä• si, bhaginÄ« ca kaniá¹-á¹-hikÄ• .

saá¹…ghe dÄ• nÄ• ni datvÄ• na, katapuÃ±Ã±Ä• virocatÄ«â€™â€™ ti ||

<637> á¹• 21 ``dhammena pubbe bhaginÄ«, tayÄ• bhadde virocati.

yaá¹ƒ saá¹…ghamhi appameyye, patiá¹-á¹-hÄ• pesi dakkhiá¹‡aá¹ƒ ||

<638> á¹• 21 ``pucchito hi mayÄ• buddho, gijjhakÅ«á¹-amhi pabbate.

vipÄ• kaá¹ƒ \Se 61/ saá¹ƒvibhÄ• gassa, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

<639> á¹• 21 ``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• na pÄ• á¹‡inaá¹ƒ.

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

<640> á¹• 21 ``taá¹ƒ \Be 50/ me buddho viyÄ• kÄ• si, jÄ• naá¹ƒ kammaphalaá¹ƒ sakaá¹ƒ.

vipÄ• kaá¹ƒ saá¹ƒvibhÄ• gassa, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

<641> á¹• 21 {Vv 750; Kv 798} ``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

<642> á¹• 21 {Vv 751; Kv 798} ``yajamÄ• nÄ• naá¹ƒ manussÄ• naá¹ƒ, puÃ±Ã±apekkhÄ• n

karotaá¹ƒ opadhikaá¹ƒ puÃ±Ã±aá¹ƒ, saá¹…ghe dinnaá¹ƒ mahapphalaá¹ƒ ||

<643> á¹• 21 {Vv 752; Kv 798} ``eso \Ne 39/ hi saá¹…gho vipulo mahaggato, esappameyyo

ete hi seá¹-á¹-hÄ• naravÄ«rasÄ• vakÄ• , pabhaá¹…karÄ• dhammamudÄ«rayanti {dhamma

<644> á¹• 21 {Vv 753; Kv 798} ``tesaá¹ƒ \Ee 50/ sudinnaá¹ƒ suhutaá¹ƒ suyiá¹-á¹-haá¹ƒ, ye
dadanti dÄ• naá¹ƒ.

sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• patiá¹-á¹-hitÄ• , mahapphalÄ• lokavidÅ«na {lokavidÅ«h
vaá¹‡á¹‡itÄ• ||

<645> á¹• 21 {Vv 754; Kv 798} ``etÄ• disaá¹ƒ yaÃ±Ã±amanussarantÄ• {puÃ±Ã±amanussa

vedajÄ• tÄ• vicaranti loke.

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, aninditÄ• \Se 62/ saggamupenti á¹-hÄ• naâ€™â€™

daddallavimÄ• naá¹ƒ {daddaá¸·havimÄ• naá¹ƒ (Katthaci) } chaá¹-á¹-haá¹ƒ.

7. pesavatÄ«vimÄ• navatthu

<646> á¹• 21 ``phalikarajatahemajÄ• lachannaá¹ƒ \Ee 51/, vividhacitratalamaddasaá¹ƒ sura

byamhaá¹ƒ sunimmitaá¹ƒ toraá¹‡Å«papannaá¹ƒ, rucakupakiá¹‡á¹‡amidaá¹ƒ subhaá¹ƒ vimÄ

<647> á¹• 21 ``bhÄ• ti \Be 51/ ca dasa disÄ• nabheva suriyo, sarade tamonudo sahassara

tathÄ• tapatimidaá¹ƒ tava vimÄ• naá¹ƒ, jalamiva dhÅ«masikho nise nabhagge ||

<648> á¹• 21 ``musatÄ«va nayanaá¹ƒ sateratÄ• va {sateritÄ• va (Se Katthaci) }, Ä• kÄ• se manuÃ±Ã±aá¹ƒ.

vÄ«á¹‡Ä• murajasammatÄ• á¸·aghuá¹-á¹-haá¹ƒ, iddhaá¹ƒ indapuraá¹ƒ yathÄ• tavedaá¹ƒ ||

<649> á¹• 21 ``padumakumuduppalakuvalayaá¹ƒ, yodhika {yÅ«dhika (Ce) } bandhukanojak nojakÄ• (Se) } ca santi.

sÄ• lakusumitapupphitÄ• asokÄ• , vividhadumaggasugandhasevitamidaá¹ƒ ||

<650> á¹• 21 ``saá¸·alalabujabhujaka {sujaka (Ce Se) } saá¹ƒyuttÄ• {saÃ±Ã±atÄ• (Ce) }, kusakasuphullitalatÄ• valambinÄ«hi \Se 63/.

maá¹‡ijÄ• lasadisÄ• yasassinÄ«, rammÄ• pokkharaá¹‡Ä« upaá¹-á¹-hitÄ• te ||

<651> á¹• 21 ``udakaruhÄ• ca yetthi pupphajÄ• tÄ• , thalajÄ• ye ca santi rukkhajÄ• tÄ• .

mÄ• nusakÄ• mÄ• nussakÄ• ca dibbÄ• , sabbe tuyhaá¹ƒ nivesanamhi jÄ• tÄ• ||

<652> á¹• 21 ``kissa saá¹ƒyamadamassayaá¹ƒ vipÄ• ko, kenÄ• si kammaphalenidhÅ«papa

yathÄ• ca te adhigatamidaá¹ƒ vimÄ• naá¹ƒ, tadanupadaá¹ƒ avacÄ• siá¸·Ä• rapamheâ€™â€™

<653> á¹• 21 ``yathÄ• \Be 52/ ca me adhigatamidaá¹ƒ vimÄ• naá¹ƒ, koÃ±camayÅ«racakor
saá¹…ghacaritaá¹ƒ.

dibya {dibba (Ce Ee) } pilavahaá¹ƒsarÄ• jaciá¹‡á¹‡aá¹ƒ, dijakÄ• raá¹‡á¸• avakokilÄ• bhinad

<654> á¹• 21 ``nÄ• nÄ• santÄ• nakapuppharukkhavividhÄ• , pÄ• á¹-alijambuasokarukkhav

yathÄ• ca me adhigatamidaá¹ƒ vimÄ• naá¹ƒ, taá¹ƒ \Se 64/ te pavedayÄ• mi {pavadissÄ• m
suá¹‡ohi bhante ||

<655> á¹• 21 ``magadhavarapuratthimena \Ee 52/, nÄ• á¸·akagÄ• mo nÄ• ma atthi bhante.

tattha ahosiá¹ƒ pure suá¹‡isÄ• , pesavatÄ«ti {sesavatÄ«ti (Ce Se) } tattha jÄ• niá¹ƒsu mama

<656> á¹• 21 ``sÄ• hamapacitatthadhammakusalaá¹ƒ \Ne 40/, devamanussapÅ«jitaá¹ƒ ma

upatissaá¹ƒ nibbutamappameyyaá¹ƒ, muditamanÄ• kusumehi abbhukiriá¹ƒ {abbhokiriá¹ƒ (C

<657> á¹• 21 ``paramagatigataÃ±ca pÅ«jayitvÄ• , antimadehadharaá¹ƒ isiá¹ƒ uá¸·Ä• raá¹ƒ.

pahÄ• ya mÄ• nusakaá¹ƒ samussayaá¹ƒ, tidasagatÄ• idha mÄ• vasÄ• mi á¹-hÄ• naâ€™â€

pesavatÄ«vimÄ• naá¹ƒ sattamaá¹ƒ.

8. mallikÄ• vimÄ• navatthu

<658> á¹• 21 ``pÄ«tavatthe \Ee 53/ pÄ«tadhaje, pÄ«tÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tantarÄ• hi vaggÅ«hi, apiá¸·andhÄ• va sobhasi ||

<659> á¹• 21 ``kÄ• \Be 53/ kambukÄ• yÅ«radhare {kakambukÄ• yuradhare (Se) }, kaÃ±ca

hemajÄ• lakasaÃ±channe {pacchanne (Ce) }, nÄ• nÄ• ratanamÄ• linÄ« ||

<660> á¹• 21 ``sovaá¹‡á¹‡amayÄ• lohitaá¹…gamayÄ• {lohitaá¹…kamayÄ• (Ce Se) } ca, n
veá¸·uriyamayÄ• ca.

masÄ• ragallÄ• sahalohitaá¹…gÄ• {sahalohitaá¹…kÄ• (Ce), sahalohitakÄ• (Se) }, pÄ• rev
cittatÄ• ||

<661> á¹• 21 ``koci koci ettha mayÅ«rasussaro, haá¹ƒsassa raÃ±Ã±o karavÄ«kasussaro.

tesaá¹ƒ saro suyyati vaggurÅ«po, paÃ±caá¹…gikaá¹ƒ tÅ«riyamivappavÄ• ditaá¹ƒ ||

<662> á¹• 21 ``ratho ca te subho vaggu {vaggÅ« (Se) }, nÄ• nÄ• ratanacittito {nÄ• nÄ• rata

nÄ• nÄ• vaá¹‡á¹‡Ä• hi dhÄ• tÅ«hi, suvibhattova sobhati ||

<663> á¹• 21 ``tasmiá¹ƒ rathe kaÃ±canabimbavaá¹‡á¹‡e, yÄ• tvaá¹ƒ {yattha (Katthaci Ce S
bhÄ• sasi maá¹ƒ padesaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<664> á¹• 21 ``sovaá¹‡á¹‡ajÄ• laá¹ƒ maá¹‡isoá¹‡á¹‡acittitaá¹ƒ {vicittaá¹ƒ (Katthaci), cittaá¹
muttÄ• citaá¹ƒ hemajÄ• lena channaá¹ƒ {saÃ±channaá¹ƒ (Katthaci) }.

parinibbute gotame appameyye, pasannacittÄ• ahamÄ• bhiropayiá¹ƒ ||

<665> á¹• 21 ``tÄ• haá¹ƒ kammaá¹ƒ karitvÄ• na, kusalaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

apetasokÄ• sukhitÄ• , sampamodÄ• manÄ• mayÄ• â€™â€™ ti ||

mallikÄ• vimÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. visÄ• lakkhivimÄ• navatthu

<666> á¹• 21 ``kÄ• \Se 66/ \Be 54/ \Ee 54/ nÄ• ma tvaá¹ƒ visÄ• lakkhi {visÄ• lakkhÄ« (Se)
cittalatÄ• vane.

samantÄ• anupariyÄ• si, nÄ• rÄ«gaá¹‡apurakkhatÄ• {purakkhitÄ• (Se Katthaci) } ||

<667> á¹• 21 ``yadÄ• \Ne 41/ devÄ• tÄ• vatiá¹ƒsÄ• , pavisanti imaá¹ƒ vanaá¹ƒ.

sayoggÄ• sarathÄ• sabbe, citrÄ• honti idhÄ• gatÄ• ||

<668> á¹• 21 ``tuyhaÃ±ca idha pattÄ• ya, uyyÄ• ne vicarantiyÄ• .

kÄ• ye na dissatÄ« cittaá¹ƒ, kena rÅ«paá¹ƒ tavedisaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<669> á¹• 21 ``yena kammena devinda, rÅ«paá¹ƒ mayhaá¹ƒ gatÄ« ca me.

iddhi ca Ä• nubhÄ• vo ca, taá¹ƒ suá¹‡ohi purindada ||

<670> á¹• 21 ``ahaá¹ƒ rÄ• jagahe ramme, sunandÄ• nÄ• mupÄ• sikÄ• .

saddhÄ• sÄ«lena sampannÄ• , saá¹ƒvibhÄ• garatÄ• sadÄ• ||

<671> á¹• 21 ``acchÄ• danaÃ±ca bhattaÃ±ca, senÄ• sanaá¹ƒ padÄ«piyaá¹ƒ.

adÄ• siá¹ƒ ujubhÅ«tesu, vippasannena cetasÄ• ||

<672> á¹• 21 ``cÄ• tuddasiá¹ƒ {catuddasiá¹ƒ (Ee Katthaci) } paÃ±cadasiá¹ƒ, yÄ• ca pakkha

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<673> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

saÃ±Ã±amÄ• saá¹ƒvibhÄ• gÄ• ca, vimÄ• naá¹ƒ Ä• vasÄ• mahaá¹ƒ ||

<674> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• , musÄ• vÄ• dÄ• ca saÃ±Ã±atÄ• .

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rakÄ• ||

<675> á¹• 21 ``paÃ±casikkhÄ• pade ratÄ• , ariyasaccÄ• na kovidÄ• .

upÄ• sikÄ• cakkhumato, gotamassa yasassino ||

<676> á¹• 21 ``tassÄ• \Se 67/ \Ee 55/ me Ã±Ä• tikulÄ• dÄ• sÄ« {Ã±Ä• tikulaá¹ƒ Ä• sÄ« (S
mÄ• lÄ• bhihÄ• rati.

tÄ• haá¹ƒ bhagavato thÅ«pe, sabbamevÄ• bhiropayiá¹ƒ ||

<677> á¹• 21 ``uposathe cahaá¹ƒ gantvÄ• , mÄ• lÄ• gandhavilepanaá¹ƒ.

thÅ«pasmiá¹ƒ abhiropesiá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<678> á¹• 21 ``tena \Be 55/ kammena devinda, rÅ«paá¹ƒ mayhaá¹ƒ gatÄ« ca me.

iddhÄ« ca Ä• nubhÄ• vo ca, yaá¹ƒ mÄ• laá¹ƒ abhiropayiá¹ƒ ||

<679> á¹• 21 ``yaÃ±ca sÄ«lavatÄ« Ä• siá¹ƒ, na taá¹ƒ tÄ• va vipaccati.

Ä• sÄ• ca pana me devinda, sakadÄ• gÄ• minÄ« siyaâ€™â€™ nti ||

visÄ• lakkhivimÄ• naá¹ƒ navamaá¹ƒ.

10. pÄ• ricchattakavimÄ• navatthu

<680> á¹• 21 ``pÄ• ricchattake \Ne 42/ koviá¸·Ä• re, ramaá¹‡Ä«ye manorame.

dibbamÄ• laá¹ƒ ganthamÄ• nÄ• , gÄ• yantÄ« sampamodasi ||

<681> á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

<682> á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• gandhÄ• pavÄ• yanti, sucigandhÄ• manoramÄ• ||

<683> á¹• 21 ``vivattamÄ• nÄ• kÄ• yena, yÄ• veá¹‡Ä«su piá¸·andhanÄ• ||

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

<684> á¹• 21 ``vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• {vÄ• tadhÅ«tÄ• (Ce Se) }, vÄ• tena sampak

tesaá¹ƒ suyyati nigghoso, tÅ«riye paÃ±caá¹…gike yathÄ• ||

<685> á¹• 21 ``yÄ• pi \Ee 56/ te sirasmiá¹ƒ mÄ• lÄ• , sucigandhÄ• manoramÄ• .

vÄ• ti \Se 68/ gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

<686> á¹• 21 ``ghÄ• yase taá¹ƒ sucigandhaá¹ƒ {suciá¹ƒ gandhaá¹ƒ (Ce) }, rÅ«paá¹ƒ passa
{mÄ• nusaá¹ƒ (Ee) }.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<687> á¹• 21 ``pabhassaraá¹ƒ accimantaá¹ƒ, vaá¹‡á¹‡agandhena saá¹ƒyutaá¹ƒ.

asokapupphamÄ• lÄ• haá¹ƒ, buddhassa upanÄ• mayiá¹ƒ ||

<688> á¹• 21 ``tÄ• haá¹ƒ kammaá¹ƒ karitvÄ• na, kusalaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

apetasokÄ• sukhitÄ• , sampamodÄ• manÄ• mayÄ• â€™â€™ ti ||

pÄ• ricchattakavimÄ• naá¹ƒ dasamaá¹ƒ.

pÄ• ricchattakavaggo tatiyo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Be 56/ ---

uá¸·Ä• ro ucchu pallaá¹…ko, latÄ• ca guttilena ca.

daddallapesamallikÄ• , visÄ• lakkhi pÄ• ricchattako.

vaggo tena pavuccatÄ«ti ||

4. maÃ±jiá¹-á¹-hakavaggo

1. maÃ±jiá¹-á¹-hakavimÄ• navatthu

<689> á¹• 21 ``maÃ±jiá¹-á¹-hake \Ne 43/ \Ee 57/ {maÃ±jeá¹-á¹-hake (Ce) } vimÄ• nasmiá¹ƒ
soá¹‡á¹‡avÄ• lukasanthate {sovaá¹‡á¹‡avÄ• lukasanthate (Se Ee), sovaá¹‡á¹‡avÄ• likasan

paÃ±caá¹…gike turiyena {turiyena (Ce Se Ee) }, ramasi suppavÄ• dite ||

<690> á¹• 21 ``tamhÄ• vimÄ• nÄ• oruyha, nimmitÄ• ratanÄ• mayÄ• .

ogÄ• hasi \Se 69/ sÄ• lavanaá¹ƒ, pupphitaá¹ƒ sabbakÄ• likaá¹ƒ ||

<691> á¹• 21 ``yassa yasseva sÄ• lassa, mÅ«le tiá¹-á¹-hasi devate.

so so muÃ±cati pupphÄ• ni, onamitvÄ• dumuttamo ||

<692> á¹• 21 ``vÄ• teritaá¹ƒ sÄ• lavanaá¹ƒ, Ä• dhutaá¹ƒ {Ä• dhÅ«taá¹ƒ (Ce) } dijasevitaá¹ƒ

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

<693> á¹• 21 ``ghÄ• yase taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<694> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , dÄ• sÄ« ayirakule {ayyirakule (Se Ka

buddhaá¹ƒ nisinnaá¹ƒ disvÄ• na, sÄ• lapupphehi okiriá¹ƒ ||

<695> á¹• 21 ``vaá¹-aá¹ƒsakaÃ±ca sukataá¹ƒ, sÄ• lapupphamayaá¹ƒ ahaá¹ƒ.

buddhassa upanÄ• mesiá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<696> á¹• 21 ``tÄ• haá¹ƒ \Be 57/ kammaá¹ƒ karitvÄ• na, kusalaá¹ƒ buddhavaá¹‡á¹‡itaá¹ƒ.

apetasokÄ• sukhitÄ• , sampamodÄ• manÄ• mayÄ• â€™â€™ ti ||

maÃ±jiá¹-á¹-hakavimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. pabhassaravimÄ• navatthu

<697> á¹• 21 ``pabhassaravaravaá¹‡á¹‡anibhe \Ee 58/, surattavatthavasane {vatthanivÄ• s

mahiddhike candanaruciragatte, kÄ• tvaá¹ƒ subhe devate vandase mamaá¹ƒ ||

<698> á¹• 21 ``pallaá¹…ko \Ne 44/ ca te mahaggho, nÄ• nÄ• ratanacittito \Se 70/ ruciro.

yattha tvaá¹ƒ nisinnÄ• virocasi, devarÄ• jÄ• riva nandane vane ||

<699> á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure sucaritamÄ• carÄ« bhadde, kissa kammassa vipÄ• kaá¹ƒ.

anubhosi devalokasmiá¹ƒ, devate pucchitÄ• cikkha.

kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<700> á¹• 21 ``piá¹‡á¸• Ä• ya te carantassa, mÄ• laá¹ƒ phÄ• á¹‡itaÃ±ca adadaá¹ƒ bhante.

tassa kammassidaá¹ƒ vipÄ• kaá¹ƒ, anubhomi devalokasmiá¹ƒ ||

<701> á¹• 21 ``hoti ca me anutÄ• po, aparaddhaá¹ƒ {aparÄ• dhaá¹ƒ (Se) } dukkhitaÃ±ca {d
bhante.

sÄ• haá¹ƒ dhammaá¹ƒ nÄ• ssosiá¹ƒ, sudesitaá¹ƒ dhammarÄ• jena ||

<702> á¹• 21 ``taá¹ƒ taá¹ƒ vadÄ• mi bhaddante, `yassa me anukampiyo koci.

dhammesu taá¹ƒ samÄ• dapethaâ€™, sudesitaá¹ƒ dhammarÄ• jena ||

<703> á¹• 21 ``yesaá¹ƒ atthi saddhÄ• buddhe, dhamme \Se 71/ ca saá¹…gharatane.

te maá¹ƒ ativirocanti, Ä• yunÄ• yasasÄ• siriyÄ• ||

<704> á¹• 21 ``patÄ• pena vaá¹‡á¹‡ena uttaritarÄ• ,

aÃ±Ã±e mahiddhikatarÄ• mayÄ• devÄ• â€™â€™ ti.

pabhassaravimÄ• naá¹ƒ dutiyaá¹ƒ.

3. nÄ• gavimÄ• navatthu

<705> á¹• 21 ``alaá¹…katÄ• \Be 58/ \Ee 59/ maá¹‡ikaÃ±canÄ• citaá¹ƒ, sovaá¹‡á¹‡ajÄ• lac

abhiruyha gajavaraá¹ƒ sukappitaá¹ƒ, idhÄ• gamÄ• vehÄ• yasaá¹ƒ {vehÄ• sayaá¹ƒ (Ce) } a

<706> á¹• 21 ``nÄ• gassa dantesu duvesu nimmitÄ• , acchodakÄ• {acchodikÄ• (Ce Katth

padumesu ca turiyagaá¹‡Ä• pabhijjare, imÄ• ca naccanti manoharÄ• yo ||

<707> á¹• 21 ``deviddhipattÄ• si mahÄ• nubhÄ• ve, manussabhÅ«tÄ• kimakÄ• si puÃ±Ã±

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vÄ• , vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti

<708> á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ \Se 72/ upasaá¹…kamitvÄ• , buddhassahaá¹ƒ vatthayu

pÄ• dÄ• ni vanditvÄ• {vanditva (Ce) } chamÄ• nisÄ«diá¹ƒ, vittÄ• cahaá¹ƒ aÃ±jalikaá¹ƒ akÄ

<709> á¹• 21 ``buddho ca me kaÃ±canasannibhattaco, adesayi samudayadukkhaniccataá¹

asaá¹…khataá¹ƒ dukkhanirodhasassataá¹ƒ, maggaá¹ƒ adesayi {adesesi (Ce) } yato vijÄ• ni

<710> á¹• 21 ``appÄ• yukÄ« \Ne 45/ kÄ• lakatÄ• tato cutÄ• , upapannÄ• tidasagaá¹‡aá¹ƒ

sakkassahaá¹ƒ aÃ±Ã±atarÄ• pajÄ• pati, yasuttarÄ• nÄ• ma disÄ• su vissutÄ• â€™â€™ ti

nÄ• gavimÄ• naá¹ƒ tatiyaá¹ƒ.

4. alomavimÄ• navatthu

<711> á¹• 21 ``abhikkantena \Be 59/ \Ee 60/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<712> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<714> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<715> á¹• 21 ``ahaÃ±ca \Se 73/ bÄ• rÄ• á¹‡asiyaá¹ƒ, buddhassÄ• diccabandhuno.

adÄ• siá¹ƒ sukkhakummÄ• saá¹ƒ, pasannÄ• sehi pÄ• á¹‡ibhi ||

<716> á¹• 21 ``sukkhÄ• ya aloá¹‡ikÄ• ya ca, passa phalaá¹ƒ kummÄ• sapiá¹‡á¸• iyÄ• .

alomaá¹ƒ sukhitaá¹ƒ disvÄ• , ko puÃ±Ã±aá¹ƒ na karissati ||

<717> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... \Ee 61/ vaá¹‡á¹‡o ca me sabbadisÄ• pa

alomavimÄ• naá¹ƒ catutthaá¹ƒ.

5. kaÃ±jikadÄ• yikÄ• vimÄ• navatthu

<719> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<720> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• sa

<722> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<723> á¹• 21 ``ahaá¹ƒ andhakavindamhi, buddhassÄ• diccabandhuno.

adÄ• siá¹ƒ kolasampÄ• kaá¹ƒ, kaÃ±jikaá¹ƒ teladhÅ«pitaá¹ƒ ||

<724> á¹• 21 ``pipphalyÄ• lasuá¹‡ena ca, missaá¹ƒ lÄ• maÃ±jakena ca.

adÄ• siá¹ƒ ujubhÅ«tasmiá¹ƒ {ujubhÅ«tesu (Katthaci) }, vippasannena cetasÄ• ||

<725> á¹• 21 ``yÄ• \Be 60/ \Ne 46/ mahesittaá¹ƒ kÄ• reyya, cakkavattissa rÄ• jino.

nÄ• rÄ« sabbaá¹…gakalyÄ• á¹‡Ä«, bhattu cÄ• nomadassikÄ• .

ekassa \Se 74/ kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiá¹ƒ ||

<726> á¹• 21 ``sataá¹ƒ nikkhÄ• sataá¹ƒ assÄ• , sataá¹ƒ assatarÄ«rathÄ• .

sataá¹ƒ kaÃ±Ã±Ä• sahassÄ• ni, Ä• muttamaá¹‡ikuá¹‡á¸• alÄ• .

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

<727> á¹• 21 ``sataá¹ƒ hemavatÄ• nÄ• gÄ• , Ä«sÄ• dantÄ• urÅ«á¸·havÄ• .

suvaá¹‡á¹‡akacchÄ• mÄ• taá¹…gÄ• , hemakappanavÄ• sasÄ• .

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghanti soá¸·asiá¹ƒ ||

<728> á¹• 21 ``catunnamapi \Ee 62/ dÄ«pÄ• naá¹ƒ, issaraá¹ƒ yodha kÄ• raye.

ekassa kaÃ±jikadÄ• nassa, kalaá¹ƒ nÄ• gghati soá¸·asiâ€™â€™ nti ||

kaÃ±jikadÄ• yikÄ• vimÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. vihÄ• ravimÄ• navatthu

<729> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... osadhÄ« viya tÄ• rakÄ• ||

<730> á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

<731> á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• gandhÄ• pavÄ• yanti, sucigandhÄ• manoramÄ• ||

<732> á¹• 21 ``vivattamÄ• nÄ• kÄ• yena, yÄ• veá¹‡Ä«su piá¸·andhanÄ• .

tesaá¹ƒ suyyati nigghoso, turiye paÃ±caá¹…gike yathÄ• ||

<733> á¹• 21 ``vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• , vÄ• tena sampakampitÄ• .

tesaá¹ƒ suyyati nigghoso, turiye paÃ±caá¹…gike yathÄ• ||

<734> á¹• 21 ``yÄ• pi \Se 75/ te sirasmiá¹ƒ mÄ• lÄ• , sucigandhÄ• manoramÄ• .

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

<735> á¹• 21 ``ghÄ• yase taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<736> á¹• 21 ``sÄ• vatthiyaá¹ƒ \Be 61/ \Ne 47/ mayhaá¹ƒ sakhÄ« bhadante, saá¹…ghassa

tatthappasannÄ• ahamÄ• numodiá¹ƒ, disvÄ• agÄ• raÃ±ca piyaÃ±ca metaá¹ƒ ||

<737> á¹• 21 ``tÄ• yeva \Ee 63/ me suddhanumodanÄ• ya, laddhaá¹ƒ vimÄ• nabbhutadass

samantato soá¸·asayojanÄ• ni, vehÄ• yasaá¹ƒ gacchati iddhiyÄ• mama ||

<738> á¹• 21 ``kÅ«á¹-Ä• gÄ• rÄ• nivesÄ• me, vibhattÄ• bhÄ• gaso mitÄ• .

á¹• 22 daddallamÄ• nÄ• Ä• bhanti, samantÄ• satayojanaá¹ƒ ||

<739> á¹• 21 ``pokkharaÃ±Ã±o ca me ettha, puthulomanisevitÄ• .

acchodakÄ• {acchodikÄ• (Ce) } vippasannÄ• , soá¹‡á¹‡avÄ• lukasanthatÄ• ||

<740> á¹• 21 ``nÄ• nÄ• padumasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamotatÄ• {paá¹‡á¸• arÄ«

surabhÄ« sampavÄ• yanti, manuÃ±Ã±Ä• mÄ• luteritÄ• ||

<741> á¹• 21 ``jambuyo panasÄ• tÄ• lÄ• , nÄ• á¸·ikeravanÄ• ni ca.

antonivesane jÄ• tÄ• , nÄ• nÄ• rukkhÄ• aropimÄ• ||

<742> á¹• 21 ``nÄ• nÄ• tÅ«riyasaá¹…ghuá¹-á¹-haá¹ƒ \Se 76/, accharÄ• gaá¹‡aghositaá¹ƒ.

yopi maá¹ƒ supine passe, sopi vitto siyÄ• naro ||

<743> á¹• 21 ``etÄ• disaá¹ƒ abbhutadassaneyyaá¹ƒ, vimÄ• naá¹ƒ sabbasopabhaá¹ƒ.

mama kammehi nibbattaá¹ƒ, alaá¹ƒ puÃ±Ã±Ä• ni kÄ• taveâ€™â€™ ti ||

<744> á¹• 21 ``tÄ• yeva te suddhanumodanÄ• ya, laddhaá¹ƒ vimÄ• nabbhutadassaneyyaá

yÄ• ceva sÄ• dÄ• namadÄ• si nÄ• rÄ«, tassÄ• gatiá¹ƒ brÅ«hi kuhiá¹ƒ uppannÄ• {upapan
||

<745> á¹• 21 ``yÄ• sÄ• ahu mayhaá¹ƒ sakhÄ« bhadante, saá¹…ghassa kÄ• resi mahÄ• v

viÃ±Ã±Ä• tadhammÄ• sÄ• adÄ• si dÄ• naá¹ƒ, uppannÄ• nimmÄ• naratÄ«su devesu ||

<746> á¹• 21 ``pajÄ• patÄ« \Be 62/ tassa sunimmitassa, acintiyÄ• kammavipÄ• kÄ• tassa

yametaáƒ pucchasi kuhiáƒ uppannÄ• {upapannÄ• (Katthaci) } sÄ• ti, taáƒ te viyÄ• kÄ• s
||

<747> á¹• 21 ``tenahaÃ±Ã±epi samÄ• dapetha, saá¹…ghassa dÄ• nÄ• ni dadÄ• tha vittÄ•

dhammaÃ±ca suá¹‡Ä• tha pasannamÄ• nasÄ• , sudullabho laddho manussalÄ• bho ||

<748> á¹• 21 ``yaáƒ \Se 77/ maggaáƒ maggÄ• dhipatÄ« adesayi {maggÄ• dhipatyadesay
kaÃ±canasannibhattaco.

saá¹…ghassa dÄ• nÄ• ni dadÄ• tha vittÄ• , mahapphalÄ• yattha bhavanti dakkhiá¹‡Ä• ||

<749> á¹• 21 {Khp 6.6; Sn 229} ``ye \Ee 64/ puggalÄ• aá¹-á¹-ha sataáƒ pasatthÄ• , cattÄ•
honti.

te dakkhiá¹‡eyyÄ• sugatassa sÄ• vakÄ• , etesu dinnÄ• ni mahapphalÄ• ni ||

<750> á¹• 21 {Vv 641} ``cattÄ• ro ca paá¹-ipannÄ• , cattÄ• ro ca phale á¹-hitÄ• .

esa saá¹…gho ujubhÅ«to, paÃ±Ã±Ä• sÄ«lasamÄ• hito ||

<751> á¹• 21 {Vv 642} ``yajamÄ• nÄ• naáƒ \Ne 48/ manussÄ• naáƒ, puÃ±Ã±apekkhÄ• na

karotaáƒ opadhikaáƒ puÃ±Ã±aáƒ, saá¹…ghe dinnaáƒ mahapphalaáƒ ||

<752> á¹• 21 {Vv 643} ``eso hi saá¹…gho vipulo mahaggato, esappameyyo udadhÄ«va sÄ•

etehi seá¹-á¹-hÄ• naravÄ«rasÄ• vakÄ• , pabhaá¹…karÄ• dhammamudÄ«rayanti {natthetth

<753> á¹• 21 {Vv 644} ``tesaáƒ sudinnaáƒ suhutaáƒ suyiá¹-á¹-haáƒ, ye saá¹…ghamudd

sÄ• dakkhiá¹‡Ä• saá¹…ghagatÄ• patiá¹-á¹-hitÄ• , mahapphalÄ• lokavidÅ«na {lokavidÅ«h
||

<754> á¹• 21 ``etÄ• disaáƒ \Se 78/ \Be 63/ yaÃ±Ã±amanussarantÄ• , ye vedajÄ• tÄ• vica

vineyya maccheramalaá¹ƒ samÅ«laá¹ƒ, aninditÄ• saggamupenti á¹-hÄ• naâ€™â€™ nti ||

vihÄ• ravimÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

bhÄ• á¹‡avÄ• raá¹ƒ dutiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

7. caturitthivimÄ• navatthu

<755> á¹• 21 ``abhikkantena \Ee 65/ vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pab

<758> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<759> á¹• 21 ``indÄ«varÄ• naá¹ƒ \Ee 66/ hatthakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸•

esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ, nagaravare paá¹‡á¹‡akate ramme ||

<760> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadissÄ• pabhÄ•

<762> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

<765> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... \Se 79/ yassa kammassidaá¹ƒ phalaá¹ƒ ||

<766> á¹• 21 ``nÄ«luppalahatthakaá¹ƒ ahamadÄ• siá¹ƒ, bhikkhuno piá¹‡á¸• Ä• ya carantas

esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ, nagaravare paá¹‡á¹‡akate ramme ||

<767> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

<769> á¹• 21 ``abhikkantena \Be 64/ vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pab

<772> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<773> á¹• 21 ``odÄ• tamÅ«lakaá¹ƒ haritapattaá¹ƒ, udakasmiá¹ƒ sare jÄ• taá¹ƒ ahamadÄ• s

bhikkhuno piá¹‡á¸• Ä• ya carantassa, esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ.

nagaravare paá¹‡á¹‡akate ramme ||

<774> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

<776> á¹• 21 ``abhikkantena \Se 80/ \Ne 49/ vaá¹‡á¹‡ena ... pe ... vaá¹‡á¹‡o ca te sabbadi
pabhÄ• satÄ«â€™â€™ ti ||

<779> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<780> á¹• 21 ``ahaá¹ƒ sumanÄ• sumanassa sumanamakuá¸·Ä• ni, dantavaá¹‡á¹‡Ä• ni ah

bhikkhuno piá¹‡á¸• Ä• ya carantassa, esikÄ• naá¹ƒ uá¹‡á¹‡atasmiá¹ƒ.

nagaravare paá¹‡á¹‡akate ramme ||

<781> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

caturitthivimÄ• naá¹ƒ sattamaá¹ƒ.

8. ambavimÄ• navatthu

<783> á¹• 21 ``dibbaá¹ƒ \Ee 67/ te ambavanaá¹ƒ rammaá¹ƒ, pÄ• sÄ• dettha mahallako.

nÄ• nÄ• turiyasaá¹…ghuá¹-á¹-ho, accharÄ• gaá¹‡aghosito ||

<784> á¹• 21 ``padÄ«po cettha jalati, niccaá¹ƒ sovaá¹‡á¹‡ayo mahÄ• .

dussaphalehi rukkhehi, samantÄ• parivÄ• rito ||

<785> á¹• 21 ``kena \Be 65/ tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pab

<787> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... \Se 81/ yassa kammassidaá¹ƒ phalaá¹ƒ ||

<788> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , purimÄ• ya jÄ• tiyÄ• manussaloke.

vihÄ• raá¹ƒ saá¹…ghassa kÄ• resiá¹ƒ, ambehi parivÄ• ritaá¹ƒ ||

<789> á¹• 21 ``pariyosite vihÄ• re, kÄ• rente niá¹-á¹-hite mahe.

ambehi chÄ• dayitvÄ• na {ambe acchÄ• dayitvÄ• na (Ce Se), ambehacchÄ• dayitvÄ• na (E
phale ||

<790> á¹• 21 ``padÄ«paá¹ƒ tattha jÄ• letvÄ• , bhojayitvÄ• gaá¹‡uttamaá¹ƒ.

niyyÄ• desiá¹ƒ taá¹ƒ saá¹…ghassa, pasannÄ• sehi pÄ• á¹‡ibhi ||

<791> á¹• 21 ``tena me ambavanaá¹ƒ rammaá¹ƒ, pÄ• sÄ• dettha mahallako.

nÄ• nÄ• turiyasaá¹…ghuá¹-á¹-ho, accharÄ• gaá¹‡aghosito ||

<792> á¹• 21 ``padÄ«po \Ee 68/ cettha jalati, niccaá¹ƒ sovaá¹‡á¹‡ayo mahÄ• .

dussaphalehi rukkhehi, samantÄ• parivÄ• rito ||

<793> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

ambavimÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. pÄ«tavimÄ• navatthu

<795> á¹• 21 ``pÄ«tavatthe \Ne 50/ pÄ«tadhaje, pÄ«tÄ• laá¹…kÄ• rabhÅ«site.

pÄ«tacandanalittaá¹…ge, pÄ«tauppalamÄ• linÄ« {pÄ«tuppalamadhÄ• rinÄ« (Se Katthaci), p

<796> á¹• 21 ``pÄ«tapÄ• sÄ• dasayane, pÄ«tÄ• sane pÄ«tabhÄ• jane.

pÄ«tachatte pÄ«tarathe, pÄ«tasse pÄ«tabÄ«jane ||

<797> á¹• 21 ``kiá¹ƒ \Se 82/ \Be 66/ kammamakarÄ« bhadde, pubbe mÄ• nusake bhave.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<798> á¹• 21 ``kosÄ• takÄ« nÄ• ma latatthi bhante, tittikÄ• anabhicchitÄ• .

tassÄ• cattÄ• ri pupphÄ• ni, thÅ«paá¹ƒ abhihariá¹ƒ ahaá¹ƒ ||

<799> á¹• 21 ``satthu sarÄ«ramuddissa, vippasannena cetasÄ• .

nÄ• ssa maggaá¹ƒ avekkhissaá¹ƒ, na taggamanasÄ• {tadaggamanasÄ• (Ce), tadaá¹…gar

<800> á¹• 21 ``tato maá¹ƒ avadhÄ« gÄ• vÄ«, thÅ«paá¹ƒ apattamÄ• nasaá¹ƒ.

taÃ±cÄ• haá¹ƒ abhisaÃ±ceyyaá¹ƒ, bhiyyo {bhÄ«yo (Ce-a) } nÅ«na ito siyÄ• ||

<801> á¹• 21 ``tena kammena devinda, maghavÄ• devakuÃ±jaro.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, tava sahabya {sahabyata (Ce Se) } mÄ• gatÄ• â€™â€™ ti

<802> á¹• 21 idaá¹ƒ \Ee 69/ sutvÄ• tidasÄ• dhipati, maghavÄ• devakuÃ±jaro.

tÄ• vatiá¹ƒse pasÄ• dento, mÄ• taliá¹ƒ etadabravi {etadabrÅ«vÄ«ti (Ce) } ||

<803> á¹• 21 ``passa mÄ• tali accheraá¹ƒ, cittaá¹ƒ kammaphalaá¹ƒ idaá¹ƒ.

appakampi kataá¹ƒ deyyaá¹ƒ, puÃ±Ã±aá¹ƒ hoti mahapphalaá¹ƒ ||

<804> á¹• 21 ``natthi citte pasannamhi, appakÄ• nÄ• ma dakkhiá¹‡Ä• .

tathÄ• gate vÄ• sambuddhe, atha vÄ• tassa sÄ• vake ||

<805> á¹• 21 ``ehi mÄ• tali amhepi, bhiyyo bhiyyo mahemase.

tathÄ• gatassa dhÄ• tuyo, sukho puÃ±Ã±Ä• na muccayo ||

<806> á¹• 21 ``tiá¹-á¹-hante nibbute cÄ• pi, same citte samaá¹ƒ phalaá¹ƒ.

cetopaá¹‡idhihetu \Se 83/ hi, sattÄ• gacchanti suggatiá¹ƒ ||

<807> á¹• 21 ``bahÅ«naá¹ƒ {bahunnaá¹ƒ (Ce Se) } vata atthÄ• ya, uppajjanti tathÄ• gatÄ• ,

yattha kÄ• raá¹ƒ karitvÄ• na, saggaá¹ƒ gacchanti dÄ• yakÄ• â€™â€™ ti ||

pÄ«tavimÄ• naá¹ƒ navamaá¹ƒ.

10. ucchuvimÄ• navatthu

<808> á¹• 21 ``obhÄ• sayitvÄ• \Be 67/ \Ne 51/ pathaviá¹ƒ sadevakaá¹ƒ, atirocasi candimas

siriyÄ• ca vaá¹‡á¹‡ena yasena tejasÄ• , brahmÄ• va deve tidase sahindake ||

<809> á¹• 21 ``pucchÄ• mi \Ee 70/ taá¹ƒ uppalamÄ• ladhÄ• rinÄ«, Ä• veá¸·inÄ« kaÃ±canas

alaá¹…kate uttamavatthadhÄ• rinÄ«, kÄ• tvaá¹ƒ subhe devate vandase mamaá¹ƒ ||

<810> á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure kammamakÄ• si attanÄ• , manussabhÅ«tÄ• purimÄ• ya j

dÄ• naá¹ƒ suciá¹‡á¹‡aá¹ƒ atha sÄ«lasaÃ±Ã±amaá¹ƒ, kenupapannÄ• sugatiá¹ƒ yasassinÄ«

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<811> á¹• 21 ``idÄ• ni bhante imameva gÄ• maá¹ƒ, piá¹‡á¸• Ä• ya amhÄ• ka gharaá¹ƒ upÄ

tato te ucchussa adÄ• si khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• .

<812> á¹• 21 ``sassu \Se 84/ ca pacchÄ• anuyuÃ±jate mamaá¹ƒ, kahaá¹ƒ nu ucchuá¹ƒ va

na chaá¸• á¸• itaá¹ƒ no pana khÄ• ditaá¹ƒ mayÄ• , santassa bhikkhussa sayaá¹ƒ adÄ• saha

<813> á¹• 21 ``tuyhaá¹ƒnvidaá¹ƒ issariyaá¹ƒ atho mama, itissÄ• sassu paribhÄ• sate mam

leá¸• á¸• uá¹ƒ gahetvÄ• pahÄ• raá¹ƒ adÄ• si me, tato cutÄ• kÄ• lakatÄ• mhi devatÄ• ||

<814> á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kammaá¹ƒ anubh

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

<815> á¹• 21 ``tadeva \Be 68/ kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kammaá¹ƒ

devindaguttÄ• tidasehi rakkhitÄ• , samappitÄ• kÄ• maguá¹‡ehi paÃ±cahi ||

<816> á¹• 21 ``etÄ• disaá¹ƒ \Se 85/ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• vipÄ• kÄ• ma

devehi saddhiá¹ƒ paricÄ• rayÄ• mahaá¹ƒ, modÄ• mahaá¹ƒ kÄ• maguá¹‡ehi paÃ±cahi ||

<817> á¹• 21 ``etÄ• disaá¹ƒ puÃ±Ã±aphalaá¹ƒ anappakaá¹ƒ, mahÄ• jutikÄ• mama ucchuc

devindaguttÄ• tidasehi rakkhitÄ• , sahassanettoriva nandane vane ||

<818> á¹• 21 ``tuvaÃ±ca \Ee 71/ bhante anukampakaá¹ƒ viduá¹ƒ, upecca vandiá¹ƒ kusalaÃ

tato te ucchussa adÄ• siá¹ƒ khaá¹‡á¸• ikaá¹ƒ, pasannacittÄ• atulÄ• ya pÄ«tiyÄ• â€™â€™ t

ucchuvimÄ• naá¹ƒ dasamaá¹ƒ.

11. vandanavimÄ• navatthu

<819> á¹• 21 ``abhikkantena \Ne 52/ vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

obhÄ• sentÄ« disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<820> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe0 \Ee 72/ ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<822> á¹• 21 sÄ• devatÄ• attamanÄ• ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<823> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«tÄ• , disvÄ• na samaá¹‡e sÄ«lavante.

pÄ• dÄ• ni vanditvÄ• manaá¹ƒ pasÄ• dayiá¹ƒ, vittÄ• cahaá¹ƒ aÃ±jalikaá¹ƒ akÄ• siá¹ƒ ||

<824> á¹• 21 ``tena \Be 69/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o \Se 86/ ca me sabbad
pabhÄ• satÄ«â€™â€™ ti ||

vandanavimÄ• naá¹ƒ ekÄ• dasamaá¹ƒ.

12. rajjumÄ• lÄ• vimÄ• navatthu

<826> á¹• 21 ``abhikkantena vaá¹‡á¹‡ena, yÄ• tvaá¹ƒ tiá¹-á¹-hasi devate.

hatthapÄ• de ca viggayha, naccasi suppavÄ• dite ||

<827> á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• saddÄ• niccharanti, savanÄ«yÄ• manoramÄ• ||

<828> á¹• 21 ``tassÄ• te naccamÄ• nÄ• ya, aá¹…gamaá¹…gehi sabbaso.

dibbÄ• gandhÄ• pavÄ• yanti, sucigandhÄ• manoramÄ• ||

<829> á¹• 21 ``vivattamÄ• nÄ• kÄ• yena, yÄ• veá¹‡Ä«su piá¸·andhanÄ• .

tesaá¹ƒ suyyati nigghoso, turiye paÃ±caá¹…gike yathÄ• ||

<830> á¹• 21 ``vaá¹-aá¹ƒsakÄ• vÄ• tadhutÄ• , vÄ• tena sampakampitÄ• .

tesaá¹ƒ suyyati nigghoso, turiye paÃ±caá¹…gike yathÄ• ||

<831> á¹• 21 ``yÄ• pi te sirasmiá¹ƒ mÄ• lÄ• , sucigandhÄ• manoramÄ• .

vÄ• ti gandho disÄ• sabbÄ• , rukkho maÃ±jÅ«sako yathÄ• ||

<832> á¹• 21 ``ghÄ• yase \Ee 73/ taá¹ƒ sucigandhaá¹ƒ, rÅ«paá¹ƒ passasi amÄ• nusaá¹ƒ.

devate pucchitÄ• cikkha, kissa kammassidaá¹ƒ phalaâ€™â€™ nti ||

<833> á¹• 21 ``dÄ• sÄ« \Ne 53/ ahaá¹ƒ pure Ä• siá¹ƒ, gayÄ• yaá¹ƒ brÄ• hmaá¹‡assahaá¹ƒ

appapuÃ±Ã±Ä• alakkhikÄ• , rajjumÄ• lÄ• ti maá¹ƒ viduá¹ƒ {vidÅ« (Se Ee Katthaci) } ||

<834> á¹• 21 ``akkosÄ• naá¹ƒ vadhÄ• naÃ±ca, tajjanÄ• ya ca uggatÄ• {ukkatÄ• (Ce Se) }

kuá¹-aá¹ƒ \Se 87/ gahetvÄ• nikkhamma, agaÃ±chiá¹ƒ {Ä• gacchiá¹ƒ (Se Katthaci), agacchi
} udahÄ• riyÄ• {udakahÄ• riyÄ• (Ce) } ||

<835> á¹• 21 ``vipathe \Be 70/ kuá¹-aá¹ƒ nikkhipitvÄ• , vanasaá¹‡á¸• aá¹ƒ upÄ• gamiá¹ƒ.

idhevÄ• haá¹ƒ marissÄ• mi, ko attho {kvatthosi (Katthaci), kÄ«vatthopi (Se) } jÄ«vitena me |

<836> á¹• 21 ``daá¸·haá¹ƒ pÄ• saá¹ƒ karitvÄ• na, Ä• sumbhitvÄ• na pÄ• dape.

tato disÄ• vilokesiá¹ƒ, ko nu kho vanamassito ||

<837> á¹• 21 ``tatthaddasÄ• siá¹ƒ sambuddhaá¹ƒ, sabbalokahitaá¹ƒ muniá¹ƒ.

nisinnaá¹ƒ rukkhamÅ«lasmiá¹ƒ, jhÄ• yantaá¹ƒ akutobhayaá¹ƒ ||

<838> á¹• 21 ``tassÄ• me ahu saá¹ƒvego, abbhuto lomahaá¹ƒsano.

ko nu kho vanamassito, manusso udÄ• hu devatÄ• ||

<839> á¹• 21 ``pÄ• sÄ• dikaá¹ƒ pasÄ• danÄ«yaá¹ƒ, vanÄ• nibbanamÄ• gataá¹ƒ.

disvÄ• mano me pasÄ«di, nÄ• yaá¹ƒ yÄ• disakÄ«diso ||

<840> á¹• 21 ``guttindriyo jhÄ• narato, abahiggatamÄ• naso.

hito sabbassa lokassa, buddho ayaá¹ƒ {soyaá¹ƒ (Ce) } bhavissati ||

<841> á¹• 21 ``bhayabheravo durÄ• sado, sÄ«hova guhamassito.

dullabhÄ• yaá¹ƒ dassanÄ• ya, pupphaá¹ƒ odumbaraá¹ƒ yathÄ• ||

<842> á¹• 21 ``so maá¹ƒ mudÅ«hi vÄ• cÄ• hi, Ä• lapitvÄ• tathÄ• gato.

rajjumÄ• leti maá¹ƒvoca, saraá¹‡aá¹ƒ gaccha tathÄ• gataá¹ƒ ||

<843> á¹• 21 ``tÄ• haá¹ƒ giraá¹ƒ suá¹‡itvÄ• na, nelaá¹ƒ atthavatiá¹ƒ suciá¹ƒ.

saá¹‡haá¹ƒ muduÃ±ca vagguÃ±ca, sabbasokÄ• panÅ«danaá¹ƒ ||

<844> á¹• 21 ``kallacittaÃ±ca maá¹ƒ Ã±atvÄ• , pasannaá¹ƒ suddhamÄ• nasaá¹ƒ.

hito \Se 88/ sabbassa lokassa, anusÄ• si tathÄ• gato ||

<845> á¹• 21 ``idaá¹ƒ dukkhanti maá¹ƒvoca, ayaá¹ƒ dukkhassa sambhavo.

dukkha {ayaá¹ƒ (Ce Se Ee) } nirodho maggo ca {dukkhanirodho ca (Se) }, aÃ±jaso amatoga

<846> á¹• 21 ``anukampakassa \Be 71/ kusalassa, ovÄ• damhi ahaá¹ƒ á¹-hitÄ• .

ajjhagÄ• amataá¹ƒ santiá¹ƒ, nibbÄ• naá¹ƒ padamaccutaá¹ƒ ||

<847> á¹• 21 ``sÄ• haá¹ƒ avaá¹-á¹-hitÄ• pemÄ• , dassane avikampinÄ«.

mÅ«lajÄ• tÄ• ya saddhÄ• ya, dhÄ«tÄ• buddhassa orasÄ• ||

<848> á¹• 21 ``sÄ• haá¹ƒ \Ne 54/ \Ee 74/ ramÄ• mi kÄ«á¸·Ä• mi, modÄ• mi akutobhayÄ• .

dibbamÄ• laá¹ƒ dhÄ• rayÄ• mi, pivÄ• mi madhumaddavaá¹ƒ ||

<849> á¹• 21 ``saá¹-á¹-hituriyasahassÄ• ni, paá¹-ibodhaá¹ƒ karonti me.

Ä• á¸·ambo gaggaro bhÄ«mo, sÄ• dhuvÄ• dÄ« ca saá¹ƒsayo ||

<850> á¹• 21 ``pokkharo ca suphasso ca, vÄ«á¹‡Ä• mokkhÄ• ca nÄ• riyo.

nandÄ• ceva sunandÄ• ca, soá¹‡adinnÄ• sucimhitÄ• ||

<851> á¹• 21 ``alambusÄ• missakesÄ« ca, puá¹‡á¸• arÄ«kÄ• tidÄ• ruá¹‡Ä« { ... ticÄ• ruá¹‡

eá¹‡Ä«phassÄ• suphassÄ• {supassÄ• (Se Ee Katthaci) } ca, subhaddÄ• {saá¹ƒbhaddÄ•

<852> á¹• 21 ``etÄ• caÃ±Ã±Ä• ca seyyÄ• se, accharÄ• naá¹ƒ pabodhikÄ• .

tÄ• maá¹ƒ kÄ• lenupÄ• gantvÄ• , abhibhÄ• santi devatÄ• ||

<853> á¹• 21 ``handa naccÄ• ma gÄ• yÄ• ma, handa taá¹ƒ ramayÄ• mase.

nayidaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, katapuÃ±Ã±Ä• namevidaá¹ƒ ||

<854> á¹• 21 ``asokaá¹ƒ \Se 89/ nandanaá¹ƒ rammaá¹ƒ, tidasÄ• naá¹ƒ mahÄ• vanaá¹ƒ.

sukhaá¹ƒ akatapuÃ±Ã±Ä• naá¹ƒ, idha natthi parattha ca ||

<855> á¹• 21 ``sukhaÃ±ca katapuÃ±Ã±Ä• naá¹ƒ, idha ceva parattha ca.

tesaá¹ƒ sahabyakÄ• mÄ• naá¹ƒ, kattabbaá¹ƒ kusalaá¹ƒ bahuá¹ƒ.

katapuÃ±Ã±Ä• hi modanti, sagge bhogasamaá¹…gino ||

<856> á¹• 21 ``bahÅ«naá¹ƒ vata atthÄ• ya, uppajjanti tathÄ• gatÄ• .

dakkhiá¹‡eyyÄ• manussÄ• naá¹ƒ, puÃ±Ã±akhettÄ• namÄ• karÄ• .

yattha kÄ• raá¹ƒ karitvÄ• na, sagge modanti dÄ• yakÄ• â€™â€™ ti ||

rajjumÄ• lÄ• vimÄ• naá¹ƒ dvÄ• dasamaá¹ƒ.

maÃ±jiá¹-á¹-hakavaggo catuttho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ee 76/ ---

maÃ±jiá¹-á¹-hÄ• \Be 72/ pabhassarÄ• nÄ• gÄ• , alomÄ• kaÃ±jikadÄ• yikÄ• .

vihÄ• racaturitthambÄ• , pÄ«tÄ• ucchuvandanarajjumÄ• lÄ• ca.

vaggo tena pavuccatÄ«ti ||

itthivimÄ• naá¹ƒ samattaá¹ƒ.

2. purisavimÄ• naá¹ƒ

5. mahÄ• rathavaggo

1. maá¹‡á¸• Å«kadevaputtavimÄ• navatthu

<857> á¹• 21 ``ko \Be 73/ \Ne 55/ \Ee 77/ me vandati pÄ• dÄ• ni, iddhiyÄ• yasasÄ• jalaá¹

abhikkantena vaá¹‡á¹‡ena, sabbÄ• obhÄ• sayaá¹ƒ disÄ• â€™â€™ ti ||

<858> á¹• 21 ``maá¹‡á¸• Å«kohaá¹ƒ pure Ä• siá¹ƒ, udake vÄ• rigocaro.

tava dhammaá¹ƒ suá¹‡antassa, avadhÄ« vacchapÄ• lako ||

<859> á¹• 21 ``muhuttaá¹ƒ \Se 90/ cittapasÄ• dassa, iddhiá¹ƒ passa yasaÃ±ca me.

Ä• nubhÄ• vaÃ±ca me passa, vaá¹‡á¹‡aá¹ƒ passa jutiÃ±ca me ||

<860> á¹• 21 ``ye ca te dÄ«ghamaddhÄ• naá¹ƒ, dhammaá¹ƒ assosuá¹ƒ gotama.

pattÄ• te acalaá¹-á¹-hÄ• naá¹ƒ, yattha gantvÄ• na socareâ€™â€™ ti ||

maá¹‡á¸• Å«kadevaputtavimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. revatÄ«vimÄ• navatthu

<861> á¹• 21 {Dhp 219 dhammapade} ``cirappavÄ• siá¹ƒ purisaá¹ƒ, dÅ«rato sotthimÄ• gata

Ã±Ä• timittÄ• suhajjÄ• ca, abhinandanti Ä• gataá¹ƒ.

<862> á¹• 21 {Dhp 220 dhammapade} ``tatheva \Ee 78/ katapuÃ±Ã±ampi, asmÄ• lokÄ• p

puÃ±Ã±Ä• ni paá¹-igaá¹‡hanti, piyaá¹ƒ Ã±Ä• tÄ«va Ä• gataá¹ƒ ||

<863> á¹• 21 {Pv 714} ``uá¹-á¹-hehi revate supÄ• padhamme, apÄ• rutadvÄ• re {apÄ• rubh
apÄ• rutadvÄ• raá¹ƒ (Ee Katthaci) } adÄ• nasÄ«le.

nessÄ• ma taá¹ƒ yattha thunanti duggatÄ• , samappitÄ• nerayikÄ• dukkhenÄ• â€™â€™ ti

<864> á¹• 21 icceva \Be 74/ {iccevaá¹ƒ (Se Katthaci) } vatvÄ• na yamassa dÅ«tÄ• , te dve
brahantÄ• .

paccekabÄ• hÄ• su gahetvÄ• revataá¹ƒ, pakkÄ• mayuá¹ƒ devagaá¹‡assa santike ||

<865> á¹• 21 ``Ä• diccavaá¹‡á¹‡aá¹ƒ \Ne 56/ ruciraá¹ƒ pabhassaraá¹ƒ, byamhaá¹ƒ subhaá

kassetamÄ• kiá¹‡á¹‡ajanaá¹ƒ \Se 91/ vimÄ• naá¹ƒ, sÅ«riyassa raá¹ƒsÄ«riva jotamÄ• naá¹ƒ

<866> á¹• 21 ``nÄ• rÄ«gaá¹‡Ä• candanasÄ• ralittÄ• {candanasÄ• rÄ• nulittÄ• (Se) }, ubh
upasobhayanti.

taá¹ƒ dissati sÅ«riyasamÄ• navaá¹‡á¹‡aá¹ƒ, ko modati saggapatto vimÄ• neâ€™â€™ ti ||

<867> á¹• 21 ``bÄ• rÄ• á¹‡asiyaá¹ƒ nandiyo nÄ• mÄ• si, upÄ• sako amaccharÄ« dÄ• napa

tassetamÄ• kiá¹‡á¹‡ajanaá¹ƒ vimÄ• naá¹ƒ, sÅ«riyassa raá¹ƒsÄ«riva jotamÄ• naá¹ƒ ||

<868> á¹• 21 ``nÄ• rÄ«gaá¹‡Ä• candanasÄ• ralittÄ• , ubhato vimÄ• naá¹ƒ upasobhayanti.

taá¹ƒ dissati sÅ«riyasamÄ• navaá¹‡á¹‡aá¹ƒ, so modati saggapatto vimÄ• neâ€™â€™ ti ||

<869> á¹• 21 ``nandiyassÄ• haá¹ƒ bhariyÄ• , agÄ• rinÄ« sabbakulassa issarÄ• .

bhattu vimÄ• ne ramissÄ• mi dÄ• nahaá¹ƒ, na patthaye nirayaá¹ƒ dassanÄ• yÄ• â€™â€™ t

<870> á¹• 21 ``eso te nirayo supÄ• padhamme, puÃ±Ã±aá¹ƒ \Se 92/ tayÄ• akataá¹ƒ jÄ«va

na hi maccharÄ« rosako pÄ• padhammo, saggÅ«pagÄ• naá¹ƒ labhati sahabyataâ€™â€™ n

<871> á¹• 21 ``kiá¹ƒ \Be 75/ nu gÅ«thaÃ±ca muttaÃ±ca, asucÄ« paá¹-idissati.

duggandhaá¹ƒ kimidaá¹ƒ mÄ«á¸·haá¹ƒ, kimetaá¹ƒ upavÄ• yatÄ«â€™â€™ ti ||

<872> á¹• 21 ``esa saá¹ƒsavako nÄ• ma, gambhÄ«ro sataporiso.

yattha vassasahassÄ• ni, tuvaá¹ƒ paccasi revateâ€™â€™ ti ||

<873> á¹• 21 ``kiá¹ƒ \Ee 79/ nu kÄ• yena vÄ• cÄ• ya, manasÄ• dukkaá¹-aá¹ƒ kataá¹ƒ.

kena saá¹ƒsavako laddho, gambhÄ«ro sataporisoâ€™â€™ ti ||

<874> á¹• 21 ``samaá¹‡e brÄ• hmaá¹‡e cÄ• pi, aÃ±Ã±e vÄ• pi vanibbake {vaá¹‡ibbake (Se

musÄ• vÄ• dena vaÃ±cesi, taá¹ƒ pÄ• paá¹ƒ pakataá¹ƒ tayÄ• ||

<875> á¹• 21 ``tena saá¹ƒsavako laddho, gambhÄ«ro sataporiso.

tattha vassasahassÄ• ni, tuvaá¹ƒ paccasi revate ||

<876> á¹• 21 ``hatthepi chindanti athopi pÄ• de, kaá¹‡á¹‡epi chindanti athopi nÄ• saá¹ƒ.

athopi kÄ• koá¸·agaá¹‡Ä• samecca, saá¹…gamma khÄ• danti viphandamÄ• naâ€™â€™ n

<877> á¹• 21 ``sÄ• dhu kho maá¹ƒ paá¹-inetha, kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca.

yaá¹ƒ katvÄ• sukhitÄ• honti, na ca pacchÄ• nutappareâ€™â€™ ti ||

<878> á¹• 21 ``pure \Se 93/ tuvaá¹ƒ pamajjitvÄ• , idÄ• ni paridevasi.

sayaá¹ƒ katÄ• naá¹ƒ kammÄ• naá¹ƒ, vipÄ• kaá¹ƒ anubhossasÄ«â€™â€™ ti ||

<879> á¹• 21 ``ko \Ne 57/ devalokato manussalokaá¹ƒ, gantvÄ• na puá¹-á¹-ho me evaá¹ƒ v

`nikkhittadaá¹‡á¸• esu dadÄ• tha dÄ• naá¹ƒ, acchÄ• danaá¹ƒ seyya {sayana (Ce) } mathanr

nahi maccharÄ« rosako pÄ• padhammo, saggÅ«pagÄ• naá¹ƒ labhati sahabyataá¹ƒâ€™ ||

<880> á¹• 21 ``sÄ• haá¹ƒ nÅ«na ito gantvÄ• , yoniá¹ƒ laddhÄ• na mÄ• nusiá¹ƒ.

vadaÃ±Ã±Å« sÄ«lasampannÄ• , kÄ• hÄ• mi kusalaá¹ƒ bahuá¹ƒ.

dÄ• nena samacariyÄ• ya, saá¹ƒyamena damena ca ||

<881> á¹• 21 ``Ä• rÄ• mÄ• ni \Be 76/ ca ropissaá¹ƒ, dugge saá¹…kamanÄ• ni ca.

papaÃ±ca udapÄ• naÃ±ca, vippasannena cetasÄ• ||

<882> á¹• 21 ``cÄ• tuddasiá¹ƒ paÃ±cadasiá¹ƒ, yÄ• ca pakkhassa aá¹-á¹-hamÄ«.

pÄ• á¹-ihÄ• riyapakkhaÃ±ca, aá¹-á¹-haá¹…gasusamÄ• gataá¹ƒ ||

<883> á¹• 21 ``uposathaá¹ƒ upavasissaá¹ƒ, sadÄ• sÄ«lesu saá¹ƒvutÄ• .

na ca dÄ• ne pamajjissaá¹ƒ, sÄ• maá¹ƒ diá¹-á¹-hamidaá¹ƒ mayÄ• â€™â€™ ti.

<884> á¹• 21 iccevaá¹ƒ vippalapantiá¹ƒ, phandamÄ• naá¹ƒ tato tato.

khipiá¹ƒsu niraye ghore, uddhapÄ• daá¹ƒ avaá¹ƒsiraá¹ƒ ||

<885> á¹• 21 ``ahaá¹ƒ pure maccharinÄ« ahosiá¹ƒ, paribhÄ• sikÄ• \Se 94/ samaá¹‡abrÄ•

vitathena ca sÄ• mikaá¹ƒ vaÃ±cayitvÄ• , paccÄ• mahaá¹ƒ niraye ghorarÅ«peâ€™â€™ ti ||

revatÄ«vimÄ• naá¹ƒ dutiyaá¹ƒ.

3. chattamÄ• á¹‡avakavimÄ• navatthu

<886> á¹• 21 ``ye \Ee 80/ vadataá¹ƒ pavaro manujesu, sakyamunÄ« bhagavÄ• katakicco.

pÄ• ragato balavÄ«riyasamaá¹…gÄ« {balavÄ«rasamaá¹…gÄ« (Katthaci) }, taá¹ƒ sugataá¹ƒ

<887> á¹• 21 ``rÄ• gavirÄ• gamanejamasokaá¹ƒ, dhammamasaá¹…khatamappaá¹-ikÅ«laá

madhuramimaá¹ƒ paguá¹‡aá¹ƒ suvibhattaá¹ƒ, dhammamimaá¹ƒ saraá¹‡atthamupehi ||

<888> á¹• 21 ``yattha \Ee 81/ ca dinna mahapphalamÄ• hu, catÅ«su sucÄ«su purisayuges

aá¹-á¹-ha ca puggaladhammadasÄ• te, saá¹…ghamimaá¹ƒ saraá¹‡atthamupehi ||

<889> á¹• 21 ``na \Be 77/ tathÄ• tapati nabhe sÅ«riyo, cando ca na bhÄ• sati na phusso.

yathÄ• atulamidaá¹ƒ mahappabhÄ• saá¹ƒ, ko \Se 95/ nu tvaá¹ƒ tidivÄ• mahiá¹ƒ upÄ• gÄ•

<890> á¹• 21 ``chindati \Ne 58/ raá¹ƒsÄ« pabhaá¹…karassa, sÄ• dhikavÄ«satiyojanÄ• ni Ä

rattimapi yathÄ• divaá¹ƒ karoti, parisuddhaá¹ƒ vimalaá¹ƒ subhaá¹ƒ vimÄ• naá¹ƒ ||

<891> á¹• 21 ``bahupadumavicitrapuá¹‡á¸• arÄ«kaá¹ƒ, vokiá¹‡á¹‡aá¹ƒ kusumehi nekacitta

arajavirajahemajÄ• lachannaá¹ƒ, Ä• kÄ• se tapati yathÄ• pi sÅ«riyo ||

<892> á¹• 21 ``rattambarapÄ«tavasasÄ• hi, agarupiyaá¹…gucandanussadÄ• hi.

kaÃ±canatanusannibhattacÄ• hi, paripÅ«raá¹ƒ gaganaá¹ƒva tÄ• rakÄ• hi ||

<893> á¹• 21 ``naranÄ• riyo {naranÄ• rÄ« (Katthaci), nÄ• riyo (?) } bahuketthanekavaá¹‡á¹
kusumavibhÅ«sitÄ• bharaá¹‡ettha sumanÄ• .

anilapamuÃ±citÄ• pavanti {pavÄ• yanti (Katthaci) } surabhiá¹ƒ, tapaniyavitatÄ• suvaá¹‡á¹‡
{suvaá¹‡á¹‡acchÄ• danÄ• (Ce) } ||

<894> á¹• 21 ``kissa saá¹ƒyamassa {samadamassa (Ce) } ayaá¹ƒ vipÄ• ko, kenÄ• si kamm

yathÄ• \Se 96/ ca te adhigatamidaá¹ƒ vimÄ• naá¹ƒ, tadanupadaá¹ƒ avacÄ• si iá¹…gha puá

<895> á¹• 21 ``sayamidha {yamidha (Ce Se Ee) } pathe samecca mÄ• á¹‡avena, satthÄ• m

tava ratanavarassa dhammaá¹ƒ sutvÄ• , karissÄ• mÄ«ti ca bravittha chatto ||

<896> á¹• 21 ``jinavarapavaraá¹ƒ \Be 78/ {jinapavaraá¹ƒ (Se Katthaci) } upehi {upemi (bahÄ
dhammaÃ±cÄ• pi tatheva bhikkhusaá¹…ghaá¹ƒ.

noti paá¹-hamaá¹ƒ avocahaá¹ƒ {avocÄ• haá¹ƒ (Ce Se Katthaci) } bhante, pacchÄ• te vacan

<897> á¹• 21 ``mÄ• ca pÄ• á¹‡avadhaá¹ƒ vividhaá¹ƒ carassu asuciá¹ƒ,

na hi pÄ• á¹‡esu asaÃ±Ã±ataá¹ƒ avaá¹‡á¹‡ayiá¹ƒsu sappaÃ±Ã±Ä• .

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante,

pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

<898> á¹• 21 ``mÄ• \Ee 82/ ca parajanassa rakkhitampi, Ä• dÄ• tabbamamaÃ±Ã±itho {ma
adinnaá¹ƒ.

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

<899> á¹• 21 ``mÄ• ca parajanassa rakkhitÄ• yo, parabhariyÄ• agamÄ• anariyametaá¹ƒ.

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ.

<900> á¹• 21 ``mÄ• ca vitathaá¹ƒ aÃ±Ã±athÄ• abhÄ• á¹‡i,

na \Se 97/ hi musÄ• vÄ• daá¹ƒ avaá¹‡á¹‡ayiá¹ƒsu sappaÃ±Ã±Ä• .

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

<901> á¹• 21 ``yena ca purisassa apeti saÃ±Ã±Ä• , taá¹ƒ majjaá¹ƒ parivajjayassu sabbaá¹ƒ

noti paá¹-hamaá¹ƒ avocahaá¹ƒ bhante, pacchÄ• te vacanaá¹ƒ tathevakÄ• siá¹ƒ ||

<902> á¹• 21 ``svÄ• haá¹ƒ idha paÃ±ca sikkhÄ• karitvÄ• , paá¹-ipajjitvÄ• tathÄ• gatassa c

dvepathamagamÄ• siá¹ƒ coramajjhe, te maá¹ƒ tattha vadhiá¹ƒsu bhogahetu ||

<903> á¹• 21 ``ettakamidaá¹ƒ \Be 79/ \Ne 59/ anussarÄ• mi kusalaá¹ƒ, tato paraá¹ƒ na me

tena sucaritena kammunÄ• haá¹ƒ {kammanÄ• haá¹ƒ (Ce) }, uppanno {upapanno (bahÅ«su)

<904> á¹• 21 ``passa khaá¹‡amuhuttasaÃ±Ã±amassa, anudhammappaá¹-ipattiyÄ• vipÄ• k

jalamiva yasasÄ• samekkhamÄ• nÄ• , bahukÄ• maá¹ƒ pihayanti hÄ«nakammÄ• ||

<905> á¹• 21 ``passa katipayÄ• ya desanÄ• ya, sugatiÃ±camhi \Se 98/ gato sukhaÃ±ca pa

ye ca te satataá¹ƒ suá¹‡anti dhammaá¹ƒ, maÃ±Ã±e te amataá¹ƒ phusanti khemaá¹ƒ ||

<906> á¹• 21 ``appampi kataá¹ƒ mahÄ• vipÄ• kaá¹ƒ, vipulaá¹ƒ hoti {vipulaphalaá¹ƒ (Kattha
dhamme.

passa katapuÃ±Ã±atÄ• ya chatto, obhÄ• seti pathaviá¹ƒ yathÄ• pi sÅ«riyo ||

<907> á¹• 21 ``kimidaá¹ƒ kusalaá¹ƒ kimÄ• carema, icceke hi samecca mantayanti.

te mayaá¹ƒ punareva {punapi (?) } laddha mÄ• nusattaá¹ƒ, paá¹-ipannÄ• viharemu sÄ«lava

<908> á¹• 21 ``bahukÄ• ro \Ee 83/ anukampako ca satthÄ• , iti me sati agamÄ• divÄ• diva

svÄ• haá¹ƒ upagatomhi saccanÄ• maá¹ƒ, anukampassu punapi suá¹‡emu {suá¹‡oma (Ce),

<909> á¹• 21 ``ye \Be 80/ cidha {yedha (Ce Se Ee), ye idha (Katthaci) } pajahanti kÄ• marÄ
bhavarÄ• gÄ• nusayaÃ±ca pahÄ• ya mohaá¹ƒ.

na ca te punamupenti gabbhaseyyaá¹ƒ, parinibbÄ• nagatÄ• hi sÄ«tibhÅ«tÄ• â€™â€™ ti ||

chattamÄ• á¹‡avakavimÄ• naá¹ƒ tatiyaá¹ƒ.

4. kakkaá¹-akarasadÄ• yakavimÄ• navatthu

<910> á¹• 21 ``uccamidaá¹ƒ \Se 99/ \Ee 84/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato d

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• {ruciratthatÄ
gÄ• thÄ• yaá¹ƒ ``rucakupakiá¹‡á¹‡aá¹ƒâ€™â€™ ti padassa saá¹ƒvaá¹‡á¹‡anÄ• passitabb

<911> á¹• 21 ``tatthacchasi \Ee 85/ pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti va
Katthaci), vaggÅ« (Se) }.

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<912> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<913> á¹• 21 ``pucchÄ• mi taá¹ƒ deva mahÄ• nubhÄ• va, manussabhÅ«to kimakÄ• si puÃ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<914> á¹• 21 so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<915> á¹• 21 ``satisamuppÄ• dakaro \Ne 60/, dvÄ• re kakkaá¹-ako á¹-hito.

niá¹-á¹-hito jÄ• tarÅ«passa, sobhati dasapÄ• dako ||

<916> á¹• 21 ``tena \Be 81/ metÄ• diso vaá¹‡á¹‡o, tena me idha mijjhati.

uppajjanti \Se 100/ ca me bhogÄ• , ye keci manaso piyÄ• ||

<917> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va, manussabhÅ«to yamakÄ• si puÃ±

tenamhi evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti |

kakkaá¹-akarasadÄ• yakavimÄ• naá¹ƒ catutthaá¹ƒ.

(anantaraá¹ƒ paÃ±cavimÄ• naá¹ƒ yathÄ• kakkaá¹-akarasadÄ• yakavimÄ• naá¹ƒ tathÄ• vi

5. dvÄ• rapÄ• lavimÄ• navatthu

<918> á¹• 21 ``uccamidaá¹ƒ \Ee 86/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• das

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<919> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ.

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<920> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... \Se 101/ vaá¹‡á¹‡o ca te sabbadisÄ• pa

<922> á¹• 21 so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<923> á¹• 21 ``dibbaá¹ƒ mamaá¹ƒ vassasahassamÄ• yu, vÄ• cÄ• bhigÄ«taá¹ƒ manasÄ• p

ettÄ• vatÄ• á¹-hassati puÃ±Ã±akammo, dibbehi kÄ• mehi samaá¹…gibhÅ«to ||

<924> á¹• 21 ``tena \Be 82/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pa

dvÄ• rapÄ• lavimÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. paá¹-hamakaraá¹‡Ä«yavimÄ• navatthu

<926> á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasa yojanÄ

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<927> á¹• 21 ``tatthacchasi \Ne 61/ pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti va

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<928> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<930> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<931> á¹• 21 ``karaá¹‡Ä«yÄ• ni puÃ±Ã±Ä• ni, paá¹‡á¸• itena vijÄ• natÄ• .

sammaggatesu buddhesu, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

<932> á¹• 21 ``atthÄ• ya vata me buddho, araÃ±Ã±Ä• gÄ• mamÄ• gato.

tattha \Se 102/ cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ {ahuá¹ƒ (Ce) } ||

<933> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

paá¹-hamakaraá¹‡Ä«yavimÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. dutiyakaraá¹‡Ä«yavimÄ• navatthu

<935> á¹• 21 ``uccamidaá¹ƒ \Be 83/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• das

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<936> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ.

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<937> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sat

<939> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<940> á¹• 21 ``karaá¹‡Ä«yÄ• ni puÃ±Ã±Ä• ni, paá¹‡á¸• itena vijÄ• natÄ• .

sammaggatesu bhikkhÅ«su, yattha dinnaá¹ƒ mahapphalaá¹ƒ ||

<941> á¹• 21 ``atthÄ• ya vata me bhikkhu, araÃ±Ã±Ä• gÄ• mamÄ• gato.

tattha cittaá¹ƒ pasÄ• detvÄ• , tÄ• vatiá¹ƒsÅ«pago ahaá¹ƒ ||

<942> á¹• 21 ``tena \Ee 87/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

dutiyakaraá¹‡Ä«yavimÄ• naá¹ƒ sattamaá¹ƒ.

8. paá¹-hamasÅ«civimÄ• navatthu

<944> á¹• 21 ``uccamidaá¹ƒ \Ne 62/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• das

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<945> á¹• 21 ``tatthacchasi \Be 84/ pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti va

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<946> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sat

<948> á¹• 21 so \Se 103/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<949> á¹• 21 ``yaá¹ƒ dadÄ• ti na taá¹ƒ hoti,

yaÃ±ceva dajjÄ• taÃ±ceva seyyo.

sÅ«ci dinnÄ• sÅ«cimeva seyyo ||

<950> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

paá¹-hamasÅ«civimÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dutiyasÅ«civimÄ• navatthu

<952> á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• dasa yojanÄ

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<953> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ.

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<954> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o \Se 104/ ca te sabbadisÄ• pa

<956> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<957> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, purimajÄ• tiyÄ• manussaloke ||

<958> á¹• 21 ``addasaá¹ƒ \Be 85/ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ.

tassa adÄ• sahaá¹ƒ sÅ«ciá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<959> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

dutiyasÅ«civimÄ• naá¹ƒ navamaá¹ƒ.

10. paá¹-hamanÄ• gavimÄ• navatthu

<961> á¹• 21 ``susukkakhandhaá¹ƒ \Ne 63/ \Ee 88/ abhiruyha nÄ• gaá¹ƒ, akÄ• cinaá¹ƒ dan
mahÄ• javaá¹ƒ.

abhiruyha gajavaraá¹ƒ {gajaá¹ƒ varaá¹ƒ (Se) } sukappitaá¹ƒ, idhÄ• gamÄ• vehÄ• yasaá¹ƒ a

<962> á¹• 21 ``nÄ• gassa dantesu duvesu nimmitÄ• , acchodakÄ• paduminiyo suphullÄ• .

padumesu ca turiyagaá¹‡Ä• pavajjare, imÄ• ca naccanti manoharÄ• yo ||

<963> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá¹ƒ

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<964> á¹• 21 so devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<965> á¹• 21 ``aá¹-á¹-heva muttapupphÄ• ni, kassapassa mahesino {bhagavato (Se Kattha

thÅ«pasmiá¹ƒ abhiropesiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<966> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

paá¹-hamanÄ• gavimÄ• naá¹ƒ dasamaá¹ƒ.

11. dutiyanÄ• gavimÄ• navatthu

<968> á¹• 21 ``mahantaá¹ƒ \Be 86/ \Ee 89/ nÄ• gaá¹ƒ abhiruyha, sabbasetaá¹ƒ gajuttamaá

vanÄ• vanaá¹ƒ anupariyÄ• si, nÄ• rÄ«gaá¹‡apurakkhato.

obhÄ• sento disÄ• sabbÄ• , osadhÄ« viya tÄ• rakÄ• ||

<969> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sat

<971> á¹• 21 so devaputto attamano, vaá¹…gÄ«seneva pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<972> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, upÄ• sako cakkhumato ahosiá¹ƒ.

pÄ• á¹‡Ä• tipÄ• tÄ• virato ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ ||

<973> á¹• 21 ``amajjapo \Se 105/ no ca musÄ• abhÄ• á¹‡iá¹ƒ {abhÄ• siá¹ƒ (Ce Katthaci) }
tuá¹-á¹-ho ahosiá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<974> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• s

dutiyanÄ• gavimÄ• naá¹ƒ ekÄ• dasamaá¹ƒ.

12. tatiyanÄ• gavimÄ• navatthu

<976> á¹• 21 ``ko \Ne 64/ \Ee 90/ nu dibbena yÄ• nena, sabbasetena hatthinÄ• .

turiyatÄ• á¸·itanigghoso, antalikkhe mahÄ«yati ||

<977> á¹• 21 ``devatÄ• nusi gandhabbo, adu {Ä• du (Ce Se) } sakko purindado.

ajÄ• nantÄ• taá¹ƒ pucchÄ• ma, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

<978> á¹• 21 ``namhi \Be 87/ devo na gandhabbo, nÄ• pi {nÄ• mhi (Katthaci) } sakko purin

sudhammÄ• nÄ• ma ye devÄ• , tesaá¹ƒ aÃ±Ã±ataro ahaâ€™â€™ nti ||

<979> á¹• 21 ``pucchÄ• ma devaá¹ƒ sudhammaá¹ƒ {deva sudhamma (Se), deva sudhamm
katvÄ• na aÃ±jaliá¹ƒ.

kiá¹ƒ katvÄ• mÄ• nuse kammaá¹ƒ, sudhammaá¹ƒ upapajjatÄ«â€™â€™ ti ||

<980> á¹• 21 ``ucchÄ• gÄ• raá¹ƒ tiá¹‡Ä• gÄ• raá¹ƒ, vatthÄ• gÄ• raÃ±ca yo dade.

tiá¹‡á¹‡aá¹ƒ aÃ±Ã±ataraá¹ƒ datvÄ• , sudhammaá¹ƒ upapajjatÄ«â€™â€™ ti ||

tatiyanÄ• gavimÄ• naá¹ƒ dvÄ• dasamaá¹ƒ.

13. cÅ«á¸·arathavimÄ• navatthu

<981> á¹• 21 ``daá¸·hadhammÄ• nisÄ• rassa, dhanuá¹ƒ olubbha tiá¹-á¹-hasi.

khattiyo nusi rÄ• jaÃ±Ã±o, adu luddo vanecaroâ€™â€™ ti {vanÄ• caroti (Se Katthaci) } ||

<982> á¹• 21 ``assakÄ• dhipatissÄ• haá¹ƒ \Se 106/, bhante putto vanecaro.

nÄ• maá¹ƒ me bhikkhu te brÅ«mi, sujÄ• to iti maá¹ƒ vidÅ« {viduá¹ƒ (Ce) } ||

<983> á¹• 21 ``mige gavesamÄ• nohaá¹ƒ, ogÄ• hanto brahÄ• vanaá¹ƒ.

migaá¹ƒ taÃ±ceva {migaá¹ƒ gantveva (Se), migavadhaÃ±ca (Katthaci) } nÄ• ddakkhiá¹ƒ, taÃ
ahaâ€™â€™ nti ||

<984> á¹• 21 ``svÄ• gataá¹ƒ \Ee 91/ te mahÄ• puÃ±Ã±a, atho te adurÄ• gataá¹ƒ.

etto udakamÄ• dÄ• ya, pÄ• de pakkhÄ• layassu te ||

<985> á¹• 21 ``idampi pÄ• nÄ«yaá¹ƒ sÄ«taá¹ƒ, Ä• bhataá¹ƒ girigabbharÄ• .

rÄ• japutta tato pitvÄ• {pÄ«tvÄ• (Ce Se) }, santhatasmiá¹ƒ upÄ• visÄ• â€™â€™ ti ||

<986> á¹• 21 ``kalyÄ• á¹‡Ä« vata te vÄ• cÄ• , savanÄ«yÄ• mahÄ• muni.

nelÄ• atthavatÄ« {catthavatÄ« (Ce) } vaggu, mantvÄ• {mantÄ• (Se Ee Katthaci) } atthaÃ±
(Ce) } ||

<987> á¹• 21 ``kÄ• \Ne 65/ te rati vane viharato, isinisabha vadehi puá¹-á¹-ho.

tava vacanapathaá¹ƒ nisÄ• mayitvÄ• , atthadhammapadaá¹ƒ samÄ• caremaseâ€™â€™ ti |

<988> á¹• 21 ``ahiá¹ƒsÄ• \Be 88/ sabbapÄ• á¹‡Ä«naá¹ƒ, kumÄ• ramhÄ• ka ruccati.

theyyÄ• ca aticÄ• rÄ• ca, majjapÄ• nÄ• ca Ä• rati ||

<989> á¹• 21 ``Ä• rati samacariyÄ• ca, bÄ• husaccaá¹ƒ kataÃ±Ã±utÄ• .

diá¹-á¹-heva dhamme pÄ• saá¹ƒsÄ• , dhammÄ• ete pasaá¹ƒsiyÄ• ti ||

<990> á¹• 21 ``santike maraá¹‡aá¹ƒ tuyhaá¹ƒ, oraá¹ƒ mÄ• sehi paÃ±cahi.

rÄ• japutta \Se 107/ vijÄ• nÄ• hi, attÄ• naá¹ƒ parimocayÄ• â€™â€™ ti ||

<991> á¹• 21 ``katamaá¹ƒ svÄ• haá¹ƒ janapadaá¹ƒ gantvÄ• , kiá¹ƒ kammaá¹ƒ kiÃ±ca poris

kÄ• ya vÄ• pana vijjÄ• ya, bhaveyyaá¹ƒ ajarÄ• maroâ€™â€™ ti ||

<992> á¹• 21 ``na vijjate so padeso, kammaá¹ƒ vijjÄ• ca porisaá¹ƒ.

yattha gantvÄ• bhave macco, rÄ• japuttÄ• jarÄ• maro ||

<993> á¹• 21 ``mahaddhanÄ• mahÄ• bhogÄ• , raá¹-á¹-havantopi khattiyÄ• .

pahÅ«tadhanadhaÃ±Ã±Ä• se, tepi no {tepi na (bahÅ«su) } ajarÄ• marÄ• ||

<994> á¹• 21 ``yadi te sutÄ• andhakaveá¹‡á¸• uputtÄ• {andhakaveá¹‡huputtÄ• (Ce), aá¹
Katthaci) }, sÅ«rÄ• vÄ«rÄ• vikkantappahÄ• rino.

tepi Ä• yukkhayaá¹ƒ pattÄ• , viddhastÄ• sassatÄ«samÄ• ||

<995> á¹• 21 ``khattiyÄ• brÄ• hmaá¹‡Ä• vessÄ• , suddÄ• caá¹‡á¸• Ä• lapukkusÄ• .

ete caÃ±Ã±e ca jÄ• tiyÄ• , tepi no ajarÄ• marÄ• ||

<996> á¹• 21 ``ye mantaá¹ƒ parivattenti, chaá¸·aá¹…gaá¹ƒ brahmacintitaá¹ƒ.

ete caÃ±Ã±e ca vijjÄ• ya, tepi no ajarÄ• marÄ• ||

<997> á¹• 21 ``isayo cÄ• pi ye santÄ• , saÃ±Ã±atattÄ• tapassino.

sarÄ«raá¹ƒ tepi kÄ• lena, vijahanti tapassino ||

<998> á¹• 21 ``bhÄ• vitattÄ• pi \Ee 92/ arahanto, katakiccÄ• anÄ• savÄ• .

nikkhipanti imaá¹ƒ dehaá¹ƒ, puÃ±Ã±apÄ• paparikkhayÄ• â€™â€™ ti ||

<999> á¹• 21 ``subhÄ• sitÄ• atthavatÄ«, gÄ• thÄ• yo te mahÄ• muni.

nijjhattomhi \Se 108/ subhaá¹-á¹-hena, tvaÃ±ca me saraá¹‡aá¹ƒ bhavÄ• â€™â€™ ti ||

<1000> á¹• 21 ``mÄ• \Be 89/ maá¹ƒ tvaá¹ƒ saraá¹‡aá¹ƒ gaccha, tameva saraá¹‡aá¹ƒ vaja

sakyaputtaá¹ƒ mahÄ• vÄ«raá¹ƒ, yamahaá¹ƒ saraá¹‡aá¹ƒ gatoâ€™â€™ ti ||

<1001> á¹• 21 ``katarasmiá¹ƒ so janapade, satthÄ• tumhÄ• ka mÄ• risa.

ahampi daá¹-á¹-huá¹ƒ gacchissaá¹ƒ, jinaá¹ƒ appaá¹-ipuggalaâ€™â€™ nti ||

<1002> á¹• 21 ``puratthimasmiá¹ƒ \Ne 66/ janapade, okkÄ• kakulasambhavo.

tatthÄ• si purisÄ• jaÃ±Ã±o, so ca kho parinibbutoâ€™â€™ ti ||

<1003> á¹• 21 ``sace hi buddho tiá¹-á¹-heyya, satthÄ• tumhÄ• ka mÄ• risa.

yojanÄ• ni sahassÄ• ni, gaccheyyaá¹ƒ {gacche (Se Ee Katthaci) } payirupÄ• situá¹ƒ ||

<1004> á¹• 21 ``yato ca kho {yatÄ• kho (Ee Katthaci) } parinibbuto, satthÄ• tumhÄ• ka mÄ

nibbutampi {parinibbutaá¹ƒ (Se Katthaci) } mahÄ• vÄ«raá¹ƒ, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹

<1005> á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

<1006> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• mi khippaá¹ƒ, loke adinnaá¹ƒ parivajjayÄ• mi

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-hoâ€™â€™ ti ||

<1007> á¹• 21 ``sahassaraá¹ƒsÄ«va yathÄ• mahappabho, disaá¹ƒ yathÄ• bhÄ• ti nabhe a

tathÄ• pakÄ• ro {tathappakÄ• ro (Ce Se) } tavÄ• yaá¹ƒ {tavayaá¹ƒ (Ce Ee) } mahÄ• ratho, s
yojanasattamÄ• yato ||

<1008> á¹• 21 ``suvaá¹‡á¹‡apaá¹-á¹-ehi samantamotthaá¹-o, urassa muttÄ• hi maá¹‡Ä«hi

lekhÄ• suvaá¹‡á¹‡assa ca rÅ«piyassa ca, sobhenti veá¸·uriyamayÄ• sunimmitÄ• ||

<1009> á¹• 21 ``sÄ«saÃ±cidaá¹ƒ \Be 90/ veá¸·uriyassa nimmitaá¹ƒ, yugaÃ±cidaá¹ƒ lohitak

yuttÄ• suvaá¹‡á¹‡assa ca rÅ«piyassa ca, sobhanti assÄ• ca ime manojavÄ• ||

<1010> á¹• 21 ``so tiá¹-á¹-hasi hemarathe adhiá¹-á¹-hito, devÄ• namindova sahassavÄ• ha

pucchÄ• mi tÄ• haá¹ƒ yasavanta kovidaá¹ƒ {kovida (Katthaci) }, kathaá¹ƒ tayÄ• laddho aya

<1011> á¹• 21 ``sujÄ• to \Ee 93/ nÄ• mahaá¹ƒ bhante, rÄ• japutto pure ahuá¹ƒ.

tvaÃ±ca maá¹ƒ anukampÄ• ya, saÃ±Ã±amasmiá¹ƒ nivesayi ||

<1012> á¹• 21 ``khÄ«á¹‡Ä• yukaÃ±ca maá¹ƒ Ã±atvÄ• , sarÄ«raá¹ƒ pÄ• dÄ• si satthuno.

imaá¹ƒ sujÄ• ta pÅ«jehi, taá¹ƒ te atthÄ• ya hehiti ||

<1013> á¹• 21 ``tÄ• haá¹ƒ gandhehi mÄ• lehi, pÅ«jayitvÄ• samuyyuto.

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, upapannomhi nandanaá¹ƒ ||

<1014> á¹• 21 ``nandane \Se 110/ ca vane {nandanopavane (Ce), nandane pavane (Se Ka
nÄ• nÄ• dijagaá¹‡Ä• yute.

ramÄ• mi naccagÄ«tehi, accharÄ• hi purakkhatoâ€™â€™ ti ||

cÅ«á¸·arathavimÄ• naá¹ƒ terasamaá¹ƒ.

14. mahÄ• rathavimÄ• navatthu

<1015> á¹• 21 ``sahassayuttaá¹ƒ \Ne 67/ \Ee 94/ hayavÄ• hanaá¹ƒ subhaá¹ƒ, Ä• ruyhimaá

uyyÄ• nabhÅ«miá¹ƒ abhito anukkamaá¹ƒ, purindado bhÅ«tapatÄ«va vÄ• savo ||

<1016> á¹• 21 ``sovaá¹‡á¹‡amayÄ• te rathakubbarÄ• ubho, phalehi {thalehi (Ce) } aá¹ƒse

sujÄ• tagumbÄ• naravÄ«raniá¹-á¹-hitÄ• , virocatÄ« pannaraseva cando ||

<1017> á¹• 21 ``suvaá¹‡á¹‡ajÄ• lÄ• vatato \Be 91/ ratho ayaá¹ƒ, bahÅ«hi nÄ• nÄ• ratanehi

sunandighoso ca subhassaro ca, virocatÄ« cÄ• marahatthabÄ• hubhi ||

<1018> á¹• 21 ``imÄ• ca nÄ• bhyo manasÄ• bhinimmitÄ• , rathassa pÄ• dantaramajjhabh

imÄ• ca nÄ• bhyo satarÄ• jicittitÄ• , sateratÄ• vijjurivappabhÄ• sare ||

<1019> á¹• 21 ``anekacittÄ• vatato \Se 111/ ratho ayaá¹ƒ, puthÅ« ca nemÄ« ca sahassara

tesaá¹ƒ saro suyyati {sÅ«yati (Ce) } vaggurÅ«po, paÃ±caá¹…gikaá¹ƒ turiyamivappavÄ• dita

<1020> á¹• 21 ``sirasmiá¹ƒ \Ee 95/ cittaá¹ƒ maá¹‡icandakappitaá¹ƒ, sadÄ• visuddhaá¹ƒ ru

suvaá¹‡á¹‡arÄ• jÄ«hi atÄ«va saá¹…gataá¹ƒ, veá¸·uriyarÄ• jÄ«va atÄ«va sobhati ||

<1021> á¹• 21 ``ime ca vÄ• á¸·Ä« maá¹‡icandakappitÄ• , Ä• rohakambÅ« sujavÄ• brahÅ«

brahÄ• mahantÄ• balino mahÄ• javÄ• , mano tavaÃ±Ã±Ä• ya tatheva siá¹ƒsare {sabbare (

<1022> á¹• 21 ``ime ca sabbe sahitÄ• catukkamÄ• , mano tavaÃ±Ã±Ä• ya tatheva siá¹ƒsa

samaá¹ƒ vahantÄ• mudukÄ• anuddhatÄ• , Ä• modamÄ• nÄ• turagÄ• na {turaá¹…gÄ• na

<1023> á¹• 21 ``dhunanti vagganti patanti {pavattanti (Ee Katthaci) } cambare, abbhuddhur
piá¸·andhane.

tesaá¹ƒ saro suyyati vaggurÅ«po, paÃ±caá¹…gikaá¹ƒ \Se 112/ turiyamivappavÄ• ditaá¹ƒ ||

<1024> á¹• 21 ``rathassa \Be 92/ ghoso apiá¸·andhanÄ• na ca, khurassa nÄ• do {nÄ• dÄ«
abhihiá¹ƒsanÄ• ya ca.

ghoso suvaggÅ« samitassa suyyati, gandhabbatÅ«riyÄ• ni vicitrasaá¹ƒvane ||

<1025> á¹• 21 ``rathe á¹-hitÄ• tÄ• migamandalocanÄ• , Ä• á¸·Ä• rapamhÄ• hasitÄ• piya

veá¸·uriyajÄ• lÄ• vatatÄ• tanucchavÄ• , sadeva gandhabbasÅ«raggapÅ«jitÄ• ||

<1026> á¹• 21 ``tÄ• rattarattambarapÄ«tavÄ• sasÄ• , visÄ• lanettÄ• abhirattalocanÄ• .

kule sujÄ• tÄ• sutanÅ« sucimhitÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

<1027> á¹• 21 ``tÄ• kambukeyÅ«radharÄ• suvÄ• sasÄ• , sumajjhimÄ• Å«ruthanÅ«papar

vaá¹-á¹-aá¹…guliyo sumukhÄ• sudassanÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

<1028> á¹• 21 ``aÃ±Ã±Ä• suveá¹‡Ä« susu missakesiyo, samaá¹ƒ vibhattÄ• hi pabhassarÄ

anubbatÄ• tÄ• tava mÄ• nase ratÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

<1029> á¹• 21 ``Ä• veá¸·iniyo \Ne 68/ padumuppalacchadÄ• , alaá¹…katÄ• candanasÄ• ra
bhÅ«sitÄ• (Katthaci) }.

anubbatÄ• \Se 113/ tÄ• tava mÄ• nase ratÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ•

<1030> á¹• 21 ``tÄ• \Ee 96/ mÄ• liniyo padumuppalacchadÄ• , alaá¹…katÄ• candanasÄ•

anubbatÄ• tÄ• tava mÄ• nase ratÄ• , rathe á¹-hitÄ• paÃ±jalikÄ• upaá¹-á¹-hitÄ• ||

<1031> á¹• 21 ``kaá¹‡á¹-hesu \Be 93/ te yÄ• ni piá¸·andhanÄ• ni, hatthesu pÄ• desu tathev

obhÄ• sayantÄ« dasa sabbaso disÄ• , abbhuddayaá¹ƒ sÄ• radikova bhÄ• á¹‡umÄ• ||

<1032> á¹• 21 ``vÄ• tassa vegena ca sampakampitÄ• , bhujesu mÄ• lÄ• apiá¸·andhanÄ• n

muÃ±canti ghosaá¹ƒ rÅ«ciraá¹ƒ suciá¹ƒ subhaá¹ƒ, sabbehi viÃ±Ã±Å«hi sutabbarÅ«paá¹ƒ ||

<1033> á¹• 21 ``uyyÄ• nabhÅ«myÄ• ca duvaddhato á¹-hitÄ• , rathÄ• \Se 114/ ca nÄ• gÄ•

tameva devinda pamodayanti, vÄ«á¹‡Ä• yathÄ• pokkharapattabÄ• hubhi ||

<1034> á¹• 21 ``imÄ• su vÄ«á¹‡Ä• su bahÅ«su vaggÅ«su, manuÃ±Ã±arÅ«pÄ• su hadayer
pati (Ce), hadayeritampi taá¹ƒ (Se) }.

pavajjamÄ• nÄ• su atÄ«va accharÄ• , bhamanti kaÃ±Ã±Ä• padumesu sikkhitÄ• ||

<1035> á¹• 21 ``yadÄ• ca gÄ«tÄ• ni ca vÄ• ditÄ• ni ca, naccÄ• ni cimÄ• ni {cemÄ• ni (Ce)

athettha naccanti athettha accharÄ• , obhÄ• sayantÄ« ubhato varitthiyo ||

<1036> á¹• 21 ``so modasi turiyagaá¹‡appabodhano, mahÄ«yamÄ• no vajirÄ• vudhoriva.

imÄ• su vÄ«á¹‡Ä• su bahÅ«su vaggÅ«su, manuÃ±Ã±arÅ«pÄ• su hadayeritaá¹ƒ pÄ«tiá¹ƒ ||

<1037> á¹• 21 ``kiá¹ƒ tvaá¹ƒ pure kammamakÄ• si attanÄ• , manussabhÅ«to purimÄ• ya jÄ

uposathaá¹ƒ kaá¹ƒ vÄ• {uposathaá¹ƒ kiá¹ƒ va (Se) } tuvaá¹ƒ upÄ• vasi, kaá¹ƒ {kiá¹ƒ (Se) } c
vatamÄ• bhirocayi ||

<1038> á¹• 21 ``nayÄ«damappassa \Be 94/ katassa {nayidaá¹ƒ appassa katassa (Ce Se), s
(Katthaci) } kammuno, pubbe suciá¹‡á¹‡assa uposathassa vÄ• .

iddhÄ• nubhÄ• vo \Se 115/ vipulo ayaá¹ƒ tava, yaá¹ƒ devasaá¹…ghaá¹ƒ abhirocase bhusaá

<1039> á¹• 21 ``dÄ• nassa te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ti ||

<1040> á¹• 21 so \Ee 97/ devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalanti ||

<1041> á¹• 21 ``jitindriyaá¹ƒ buddhamanomanikkamaá¹ƒ, naruttamaá¹ƒ kassapamaggapug

avÄ• purantaá¹ƒ amatassa dvÄ• raá¹ƒ, devÄ• tidevaá¹ƒ satapuÃ±Ã±alakkhaá¹‡aá¹ƒ ||

<1042> á¹• 21 ``tamaddasaá¹ƒ kuÃ±jaramoghatiá¹‡á¹‡aá¹ƒ, suvaá¹‡á¹‡asiá¹…gÄ«nadabir

disvÄ• na taá¹ƒ khippamahuá¹ƒ sucÄ«mano, tameva disvÄ• na subhÄ• sitaddhajaá¹ƒ ||

<1043> á¹• 21 ``tamannapÄ• naá¹ƒ athavÄ• pi cÄ«varaá¹ƒ, suciá¹ƒ paá¹‡Ä«taá¹ƒ rasasÄ•

pupphÄ• bhikkiá¹‡amhi sake nivesane, patiá¹-á¹-hapesiá¹ƒ sa asaá¹…gamÄ• naso ||

<1044> á¹• 21 ``tamannapÄ• nena \Ne 69/ ca cÄ«varena ca, khajjena bhojjena ca sÄ• yan

santappayitvÄ• \Se 116/ dvipadÄ• namuttamaá¹ƒ, so saggaso devapure ramÄ• mahaá¹ƒ ||

<1045> á¹• 21

``etenupÄ• yena imaá¹ƒ niraggaá¸·aá¹ƒ, yaÃ±Ã±aá¹ƒ yajitvÄ• tividhaá¹ƒ visuddhaá¹ƒ.

pahÄ• yahaá¹ƒ mÄ• nusakaá¹ƒ samussayaá¹ƒ, indÅ«pamo {indassamo (Se Katthaci) } deva

<1046> á¹• 21 ``Ä• yuÃ±ca \Be 95/ vaá¹‡á¹‡aÃ±ca sukhaá¹ƒ balaÃ±ca, paá¹‡Ä«tarÅ«paá¹

annaÃ±ca pÄ• naÃ±ca bahuá¹ƒ susaá¹…khataá¹ƒ, patiá¹-á¹-hapetabbamasaá¹…gamÄ• nas

<1047> á¹• 21 {Kv 799} ``nayimasmiá¹ƒ loke parasmiá¹ƒ {nayimasmiá¹ƒ vÄ• loke parasmia
nayimasmi loke va parasmi (?) } vÄ• pana, buddhena seá¹-á¹-ho va samo va vijjati.

Ä• huneyyÄ• naá¹ƒ {yamÄ• huneyyÄ• naá¹ƒ (Katthaci) } paramÄ• hutiá¹ƒ gato, puÃ±Ã±atth
vipulapphalesinaâ€™â€™ nti ||

mahÄ• rathavimÄ• naá¹ƒ cuddasamaá¹ƒ.

mahÄ• rathavaggo paÃ±camo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ee 100/ ---

maá¹‡á¸• Å«ko revatÄ« chatto, kakkaá¹-o dvÄ• rapÄ• lako.

dve karaá¹‡Ä«yÄ• dve sÅ«ci, tayo nÄ• gÄ• ca dve rathÄ• .

purisÄ• naá¹ƒ paá¹-hamo vaggo pavuccatÄ«ti ||

bhÄ• á¹‡avÄ• raá¹ƒ tatiyaá¹ƒ niá¹-á¹-hitaá¹ƒ.

6. pÄ• yÄ• sivaggo

1. paá¹-hamaagÄ• riyavimÄ• navatthu

<1048> á¹• 21 ``yathÄ• \Se 117/ \Ne 70/ \Ee 101/ vanaá¹ƒ cittalataá¹ƒ pabhÄ• sati {pakÄ•
uyyÄ• naseá¹-á¹-haá¹ƒ tidasÄ• namuttamaá¹ƒ.

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

<1049> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1050> á¹• 21 so \Be 96/ devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1051> á¹• 21 ``ahaÃ±ca bhariyÄ• ca manussaloke, opÄ• nabhÅ«tÄ• gharamÄ• vasimha

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adamha ||

<1052> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

paá¹-hamaagÄ• riyavimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. dutiyaagÄ• riyavimÄ• navatthu

<1054> á¹• 21 ``yathÄ• \Ee 102/ vanaá¹ƒ cittalataá¹ƒ pabhÄ• sati, uyyÄ• naseá¹-á¹-haá¹ƒ

tathÅ«pamaá¹ƒ \Se 118/ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

<1055> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá¹

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1056> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1057> á¹• 21 ``ahaÃ±ca bhariyÄ• ca manussaloke, opÄ• nabhÅ«tÄ• gharamÄ• vasimha

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adamha ||

<1058> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

dutiyaagÄ• riyavimÄ• naá¹ƒ dutiyaá¹ƒ.

3. phaladÄ• yakavimÄ• navatthu

<1060> á¹• 21 ``uccamidaá¹ƒ \Ne 71/ \Be 97/ \Ee 103/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, sa

yojanÄ• ni.

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<1061> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• \Se 119/ ca vÄ«á¹‡Ä• pavadanti

aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ• sÄ• dhurÅ«pÄ• , dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä•

naccanti gÄ• yanti pamodayanti ||

<1062> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá¹

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1063> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1064> á¹• 21 ``phaladÄ• yÄ« phalaá¹ƒ vipulaá¹ƒ labhati, dadamujugatesu pasannamÄ• na

so hi pamodati {modati (Ce Se Ee) } saggagato tidive {tattha (Katthaci) }, anubhoti ca puÃ±Ã
vipulaá¹ƒ ||

<1065> á¹• 21 ``tavevÄ• haá¹ƒ {tathevÄ• haá¹ƒ (Ce Se Ee) } mahÄ• muni, adÄ• siá¹ƒ catur

<1066> á¹• 21 ``tasmÄ• hi phalaá¹ƒ alameva dÄ• tuá¹ƒ, niccaá¹ƒ manussena sukhatthiken

dibbÄ• ni vÄ• patthayatÄ• sukhÄ• ni, manussasobhaggatamicchatÄ• vÄ• ||

<1067> á¹• 21 ``tena \Se 120/ metÄ• diso vaá¹‡á¹‡o ... pe ...

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

phaladÄ• yakavimÄ• naá¹ƒ tatiyaá¹ƒ.

4. paá¹-hamaupassayadÄ• yakavimÄ• navatthu

<1069> á¹• 21 ``cando \Be 98/ \Ee 104/ yathÄ• vigatavalÄ• hake nabhe, obhÄ• sayaá¹ƒ ga

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

<1070> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vÄ• , manussabhÅ«to kimakÄ• si puÃ±Ã±a

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1071> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1072> á¹• 21 ``ahaÃ±ca bhariyÄ• ca manussaloke, upassayaá¹ƒ arahato adamha.

annaÃ±ca pÄ• naÃ±ca pasannacittÄ• , sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adamha ||

<1073> á¹• 21 ``tena \Ne 72/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ•

paá¹-hamaupassayadÄ• yakavimÄ• naá¹ƒ catutthaá¹ƒ.

5. dutiyaupassayadÄ• yakavimÄ• navatthu

<1075> á¹• 21 sÅ«riyo \Se 121/ \Ee 105/ yathÄ• vigatavalÄ• hake nabhe ... pe ... ||

(yathÄ• purimavimÄ• naá¹ƒ tathÄ• vitthÄ• retabbaá¹ƒ) ||

<1079> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

dutiyaupassayadÄ• yakavimÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. bhikkhÄ• dÄ• yakavimÄ• navatthu

<1081> á¹• 21 ``uccamidaá¹ƒ \Be 99/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• da

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<1082> á¹• 21 ``deviddhipattosi \Ee 106/ mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1083> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1084> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, disvÄ• na bhikkhuá¹ƒ tasitaá¹ƒ kilant

ekÄ• haá¹ƒ bhikkhaá¹ƒ paá¹-ipÄ• dayissaá¹ƒ, samaá¹…gi bhattena tadÄ• akÄ• siá¹ƒ ||

<1085> á¹• 21 ``tena \Se 122/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• ||

bhikkhÄ• dÄ• yakavimÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. yavapÄ• lakavimÄ• navatthu

<1087> á¹• 21 ``uccamidaá¹ƒ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ ... pe ... vaá¹‡á¹‡o ca te sab pabhÄ• satÄ«â€™â€™ ti ||

<1089> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1090> á¹• 21 ``ahaá¹ƒ \Ne 73/ manussesu manussabhÅ«to, ahosiá¹ƒ yavapÄ• lako.

addasaá¹ƒ virajaá¹ƒ bhikkhuá¹ƒ, vippasannamanÄ• vilaá¹ƒ ||

<1091> á¹• 21 ``tassa \Ee 107/ adÄ• sahaá¹ƒ bhÄ• gaá¹ƒ, pasanno sehi pÄ• á¹‡ibhi.

kummÄ• sapiá¹‡á¸• aá¹ƒ datvÄ• na, modÄ• mi nandane vane ||

<1092> á¹• 21 ``tena \Be 100/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• ||

yavapÄ• lakavimÄ• naá¹ƒ sattamaá¹ƒ.

8. paá¹-hamakuá¹‡á¸• alÄ«vimÄ• navatthu

<1094> á¹• 21 ``alaá¹…kato malyadharo suvattho, sukuá¹‡á¸• alÄ« kappitakesamassu.

Ä• muttahatthÄ• bharaá¹‡o yasassÄ«, dibbe \Se 123/ vimÄ• namhi yathÄ• pi candimÄ• ||

<1095> á¹• 21 ``dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ, aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ•

dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä• rÄ• , naccanti gÄ• yanti pamodayanti ||

<1096> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1097> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1098> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, disvÄ• na samaá¹‡e sÄ«lavante.

sampannavijjÄ• caraá¹‡e yasassÄ«, bahussute taá¹‡hakkhayÅ«papanne.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<1099> á¹• 21 ``tena \Ee 108/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• ||

paá¹-hamakuá¹‡á¸• alÄ«vimÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. dutiyakuá¹‡á¸• alÄ«vimÄ• navatthu

<1101> á¹• 21 ``alaá¹…kato \Se 124/ \Be 101/ malyadharo suvattho, sukuá¹‡á¸• alÄ« kapp

Ä• muttahatthÄ• bharaá¹‡o yasassÄ«, dibbe vimÄ• namhi yathÄ• pi candimÄ• ||

<1102> á¹• 21 ``dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ, aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ•

dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä• rÄ• , naccanti gÄ• yanti pamodayanti ||

<1103> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1104> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1105> á¹• 21 ``ahaá¹ƒ \Ne 74/ manussesu manussabhÅ«to, disvÄ• na samaá¹‡e sÄ• dhu }.

sampannavijjÄ• caraá¹‡e yasassÄ«, bahussute sÄ«lavante pasanne {sÄ«lavatÅ«papanne (

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca \Se 125/ dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<1106> á¹• 21 ``tena \Ee 109/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• ||

dutiyakuá¹‡á¸• alÄ«vimÄ• naá¹ƒ navamaá¹ƒ.

10. (uttara) pÄ• yÄ• sivimÄ• navatthu

<1108> á¹• 21 ``yÄ• \Be 102/ devarÄ• jassa sabhÄ• sudhammÄ• , yatthacchati devasaá¹

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

<1109> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1110> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1111> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, raÃ±Ã±o pÄ• yÄ• sissa ahosiá¹ƒ mÄ

laddhÄ• dhanaá¹ƒ saá¹ƒvibhÄ• gaá¹ƒ akÄ• siá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca \Se 126/ dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<1112> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe0 \Ee 110/ ... vaá¹‡á¹‡o ca me sabbadisÄ ||

(uttara) pÄ• yÄ• sivimÄ• naá¹ƒ {uttaravimÄ• naá¹ƒ (Ce Se-a) } dasamaá¹ƒ.

pÄ• yÄ• sivaggo chaá¹-á¹-ho niá¹-á¹-hito.

tassuddÄ• naá¹ƒ ---

dve agÄ• rino phaladÄ• yÄ«, dve upassayadÄ• yÄ« bhikkhÄ• ya dÄ• yÄ«.

yavapÄ• lako ceva dve, kuá¹‡á¸• alino pÄ• yÄ• sÄ«ti {pÄ• á¹-habhedo natthi}.

purisÄ• naá¹ƒ dutiyo vaggo pavuccatÄ«ti ||

7. sunikkhittavaggo

1. cittalatÄ• vimÄ• navatthu

<1114> á¹• 21 ``yathÄ• \Be 103/ \Ne 75/ \Ee 111/ vanaá¹ƒ cittalataá¹ƒ pabhÄ• sati, uyyÄ• tidasÄ• namuttamaá¹ƒ.

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

<1115> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1116> á¹• 21 so devaputto attamano ... pe ... \Se 127/ yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1117> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, daliddo atÄ• á¹‡o kapaá¹‡o kammak

jiá¹‡á¹‡e ca mÄ• tÄ• pitaro abhÄ• riá¹ƒ {abhariá¹ƒ (Ce Se) }, piyÄ• ca me sÄ«lavanto ahes

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• si ||

<1118> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

cittalatÄ• vimÄ• naá¹ƒ paá¹-hamaá¹ƒ.

2. nandanavimÄ• navatthu

<1120> á¹• 21 ``yathÄ• \Ee 112/ vanaá¹ƒ nandanaá¹ƒ {nandanaá¹ƒ cittalataá¹ƒ (Ce Se Ka (Katthaci) } pabhÄ• sati, uyyÄ• naseá¹-á¹-haá¹ƒ tidasÄ• namuttamaá¹ƒ.

tathÅ«pamaá¹ƒ tuyhamidaá¹ƒ vimÄ• naá¹ƒ, obhÄ• sayaá¹ƒ tiá¹-á¹-hati antalikkhe ||

<1121> á¹• 21 ``deviddhipattosi \Be 104/ mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1122> á¹• 21 so devaputto attamano ... pe ... \Se 128/ yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1123> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, daliddo atÄ• á¹‡o kapaá¹‡o kammak

jiá¹‡á¹‡e ca mÄ• tÄ• pitaro abhÄ• riá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<1124> á¹• 21 ``tena \Ne 76/ metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ•

nandanavimÄ• naá¹ƒ dutiyaá¹ƒ.

3. maá¹‡ithÅ«á¹‡avimÄ• navatthu

<1126> á¹• 21 ``uccamidaá¹ƒ \Ee 113/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• d

kÅ«á¹-Ä• gÄ• rÄ• sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• subhÄ• ||

<1127> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<1128> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

<1130> á¹• 21 so \Se 129/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1131> á¹• 21 ``ahaá¹ƒ \Be 105/ manussesu manussabhÅ«to, vivane pathe saá¹…kamana caá¹…kamaá¹ƒ (Se), samakaá¹ƒ (Katthaci Ce) } akÄ• siá¹ƒ.

Ä• rÄ• marukkhÄ• ni ca ropayissaá¹ƒ, piyÄ• ca me sÄ«lavanto ahesuá¹ƒ.

annaÃ±ca pÄ• naÃ±ca pasannacitto, sakkacca dÄ• naá¹ƒ vipulaá¹ƒ adÄ• siá¹ƒ ||

<1132> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ•

maá¹‡ithÅ«á¹‡avimÄ• naá¹ƒ tatiyaá¹ƒ.

4. suvaá¹‡á¹‡avimÄ• navatthu

<1134> á¹• 21 ``sovaá¹‡á¹‡amaye \Ee 114/ pabbatasmiá¹ƒ, vimÄ• naá¹ƒ sabbatopabhaá¹ƒ

hemajÄ• lapaá¹-icchannaá¹ƒ {hemajÄ• lakapacchannaá¹ƒ (Ce) }, kiá¹…kiá¹‡i {kiá¹…kaá¹‡ik
kiá¹…kiá¹‡ika (Ee) } jÄ• lakappitaá¹ƒ ||

<1135> á¹• 21 ``aá¹-á¹-haá¹ƒsÄ• sukatÄ• thambhÄ• , sabbe veá¸·uriyÄ• mayÄ• .

ekamekÄ• ya aá¹ƒsiyÄ• , ratanÄ• satta nimmitÄ• ||

<1136> á¹• 21 ``veá¸·uriyasuvaá¹‡á¹‡assa, phalikÄ• rÅ«piyassa ca.

masÄ• ragallamuttÄ• hi, lohitaá¹…gamaá¹‡Ä«hi ca ||

<1137> á¹• 21 ``citrÄ• manoramÄ• bhÅ«mi, na tatthuddhaá¹ƒsatÄ« rajo.

gopÄ• á¹‡asÄ«gaá¹‡Ä• pÄ«tÄ• , kÅ«á¹-aá¹ƒ dhÄ• renti nimmitÄ• ||

<1138> á¹• 21 ``sopÄ• á¹‡Ä• ni \Ne 77/ ca cattÄ• ri, nimmitÄ• caturo disÄ• .

nÄ• nÄ• ratanagabbhehi \Se 130/, Ä• diccova virocati ||

<1139> á¹• 21 ``vediyÄ• catasso tattha, vibhattÄ• bhÄ• gaso mitÄ• .

daddallamÄ• nÄ• Ä• bhanti, samantÄ• caturo disÄ• ||

<1140> á¹• 21 ``tasmiá¹ƒ vimÄ• ne pavare, devaputto mahappabho.

atirocasi vaá¹‡á¹‡ena, udayantova bhÄ• á¹‡umÄ• ||

<1141> á¹• 21 ``dÄ• nassa \Be 106/ te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

<1142> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1143> á¹• 21 ``ahaá¹ƒ andhakavindasmiá¹ƒ, buddhassÄ• diccabandhuno.

vihÄ• raá¹ƒ satthu kÄ• resiá¹ƒ, pasanno sehi pÄ• á¹‡ibhi ||

<1144> á¹• 21 ``tattha gandhaÃ±ca mÄ• laÃ±ca, paccayaÃ±ca {paccaggaÃ±ca (Ce), pacca
á¹• 27 vihÄ• raá¹ƒ satthu adÄ• siá¹ƒ, vippasannena cetasÄ• .

tena mayhaá¹ƒ idaá¹ƒ laddhaá¹ƒ, vasaá¹ƒ vattemi nandane ||

<1145> á¹• 21 ``nandane ca vane {nandane pavane (Ce Se) } ramme, nÄ• nÄ• dijagaá¹‡Ä•

ramÄ• mi naccagÄ«tehi, accharÄ• hi purakkhatoâ€™â€™ ti ||

suvaá¹‡á¹‡avimÄ• naá¹ƒ catutthaá¹ƒ.

5. ambavimÄ• navatthu

<1146> á¹• 21 ``uccamidaá¹ƒ \Ee 115/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• d

kÅ«á¹-Ä• gÄ• rÄ• \Se 131/ sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• sub

<1147> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<1148> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o ... pe ... vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• sa

<1150> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1151> á¹• 21 ``gimhÄ• naá¹ƒ \Be 107/ pacchime mÄ• se, patapante {patÄ• pante (Se), pa
divaá¹…kare.

paresaá¹ƒ bhatako poso, ambÄ• rÄ• mamasiÃ±cati ||

<1152> á¹• 21 ``atha \Ne 78/ tenÄ• gamÄ• bhikkhu, sÄ• riputtoti vissuto.

kilantarÅ«po kÄ• yena, akilantova cetasÄ• ||

<1153> á¹• 21 ``taÃ±ca \Ee 116/ disvÄ• na Ä• yantaá¹ƒ, avocaá¹ƒ ambasiÃ±cako.

sÄ• dhu taá¹ƒ {sÄ• dhukaá¹ƒ (Katthaci) } bhante nhÄ• peyyaá¹ƒ, yaá¹ƒ mamassa sukhÄ• va

<1154> á¹• 21 ``tassa me anukampÄ• ya, nikkhipi pattacÄ«varaá¹ƒ.

nisÄ«di rukkhamÅ«lasmiá¹ƒ, chÄ• yÄ• ya ekacÄ«varo ||

<1155> á¹• 21 ``taÃ±ca acchena vÄ• rinÄ• , pasannamÄ• naso naro.

nhÄ• payÄ« rukkhamÅ«lasmiá¹ƒ, chÄ• yÄ• ya ekacÄ«varaá¹ƒ ||

<1156> á¹• 21 ``ambo \Se 132/ ca sitto samaá¹‡o ca nhÄ• pito, mayÄ• ca puÃ±Ã±aá¹ƒ pa

iti so pÄ«tiyÄ• kÄ• yaá¹ƒ, sabbaá¹ƒ pharati attano ||

<1157> á¹• 21 ``tadeva ettakaá¹ƒ kammaá¹ƒ, akÄ• siá¹ƒ tÄ• ya jÄ• tiyÄ• .

pahÄ• ya mÄ• nusaá¹ƒ dehaá¹ƒ, upapannomhi nandanaá¹ƒ ||

<1158> á¹• 21 ``nandane ca vane ramme, nÄ• nÄ• dijagaá¹‡Ä• yute.

ramÄ• mi naccagÄ«tehi, accharÄ• hi purakkhatoâ€™â€™ ti ||

ambavimÄ• naá¹ƒ paÃ±camaá¹ƒ.

6. gopÄ• lavimÄ• navatthu

<1159> á¹• 21 ``disvÄ• na devaá¹ƒ paá¹-ipucchi bhikkhu, ucce vimÄ• namhi ciraá¹-á¹-hitike

Ä• muttahatthÄ• bharaá¹‡aá¹ƒ yasassiá¹ƒ {Ä• muttahatthÄ• bharaá¹‡o yasassÄ« (Se Ee Ka
yathÄ• pi candimÄ• ||

<1160> á¹• 21 ``alaá¹…kato \Be 108/ \Ee 117/ malyadharo {mÄ• labhÄ• rÄ« (Ce), mÄ• ladh
sukuá¹‡á¸• alÄ« kappitakesamassu.

Ä• muttahatthÄ• bharaá¹‡o yasassÄ«, dibbe vimÄ• namhi yathÄ• pi candimÄ• ||

<1161> á¹• 21 ``dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ, aá¹-á¹-haá¹-á¹-hakÄ• sikkhitÄ•

dibbÄ• ca kaÃ±Ã±Ä• tidasacarÄ• uá¸·Ä• rÄ• , naccanti gÄ• yanti pamodayanti ||

<1162> á¹• 21 ``deviddhipattosi mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si puÃ±Ã±aá

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1163> á¹• 21 so \Se 133/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1164> á¹• 21 ``ahaá¹ƒ manussesu manussabhÅ«to, saá¹…gamma rakkhissaá¹ƒ paresaá

tato ca Ä• gÄ• samaá¹‡o mamantike gÄ• vo ca mÄ• se agamaá¹ƒsu khÄ• dituá¹ƒ ||

<1165> á¹• 21 ``dvayajja \Ne 79/ kiccaá¹ƒ ubhayaÃ±ca kÄ• riyaá¹ƒ, iccevahaá¹ƒ {iccevaá¹ƒ
tadÄ• vicintayiá¹ƒ.

tato ca saÃ±Ã±aá¹ƒ paá¹-iladdhayoniso, dadÄ• mi bhanteti khipiá¹ƒ anantakaá¹ƒ ||

<1166> á¹• 21 ``so mÄ• sakhettaá¹ƒ turito avÄ• sariá¹ƒ, purÄ• ayaá¹ƒ bhaÃ±jati yassidaá

tato ca kaá¹‡ho urago mahÄ• viso, aá¸• aá¹ƒsi pÄ• de turitassa me sato ||

<1167> á¹• 21 ``svÄ• haá¹ƒ \Be 109/ aá¹-á¹-omhi dukkhena pÄ«á¸·ito, bhikkhu ca taá¹ƒ sÄ•
muÃ±citvÄ• nantakaá¹ƒ {muÃ±citva nantakaá¹ƒ (Ce), muÃ±citvÄ• anantakaá¹ƒ (Se) }.

ahÄ• si kummÄ• saá¹ƒ mamÄ• nukampayÄ• {mamÄ• nukampiyÄ• (Ee Katthaci), mamÄ• n
kÄ• lakatomhi devatÄ• ||

<1168> á¹• 21 ``tadeva \Se 134/ kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca kamma

tayÄ• hi bhante anukampito bhusaá¹ƒ, kataÃ±Ã±utÄ• ya abhipÄ• dayÄ• mi taá¹ƒ ||

<1169> á¹• 21 ``sadevake loke samÄ• rake ca, aÃ±Ã±o muni natthi tayÄ• nukampako.

tayÄ• hi bhante anukampito bhusaá¹ƒ, kataÃ±Ã±utÄ• ya abhivÄ• dayÄ• mi taá¹ƒ ||

<1170> á¹• 21 ``imasmiá¹ƒ \Ee 118/ loke parasmiá¹ƒ vÄ• pana, aÃ±Ã±o munÄ« natthi tayÄ

tayÄ• hi bhante anukampito bhusaá¹ƒ, kataÃ±Ã±utÄ• ya abhivÄ• dayÄ• mi taâ€™â€™ nti

gopÄ• lavimÄ• naá¹ƒ chaá¹-á¹-haá¹ƒ.

7. kaá¹‡á¸• akavimÄ• navatthu

<1171> á¹• 21 ``puá¹‡á¹‡amÄ• se yathÄ• cando, nakkhattaparivÄ• rito.

samantÄ• anupariyÄ• ti, tÄ• rakÄ• dhipatÄ« sasÄ« ||

<1172> á¹• 21 ``tathÅ«pamaá¹ƒ idaá¹ƒ byamhaá¹ƒ, dibbaá¹ƒ devapuramhi ca.

atirocati vaá¹‡á¹‡ena, udayantova raá¹ƒsimÄ• ||

<1173> á¹• 21 ``veá¸·uriyasuvaá¹‡á¹‡assa, phalikÄ• rÅ«piyassa ca.

masÄ• ragallamuttÄ• hi, lohitaá¹…gamaá¹‡Ä«hi ca ||

<1174> á¹• 21 ``citrÄ• manoramÄ• bhÅ«mi, veá¸·Å«riyassa santhatÄ• .

kÅ«á¹-Ä• gÄ• rÄ• \Se 135/ subhÄ• rammÄ• , pÄ• sÄ• do te sumÄ• pito ||

<1175> á¹• 21 ``rammÄ• \Be 110/ \Ee 119/ ca te pokkharaá¹‡Ä«, puthulomanisevitÄ• .

acchodakÄ• vippasannÄ• , sovaá¹‡á¹‡avÄ• lukasanthatÄ• ||

<1176> á¹• 21 ``nÄ• nÄ• padumasaÃ±channÄ• , puá¹‡á¸• arÄ«kasamotatÄ• {samotthatÄ•

surabhiá¹ƒ sampavÄ• yanti, manuÃ±Ã±Ä• mÄ• luteritÄ• ||

<1177> á¹• 21 ``tassÄ• \Ne 80/ te ubhato passe, vanagumbÄ• sumÄ• pitÄ• .

upetÄ• puppharukkhehi, phalarukkhehi cÅ«bhayaá¹ƒ ||

<1178> á¹• 21 ``sovaá¹‡á¹‡apÄ• de pallaá¹…ke, muduke goá¹‡akatthate {colasanthate (Ce

nisinnaá¹ƒ devarÄ• jaá¹ƒva, upatiá¹-á¹-hanti accharÄ• ||

<1179> á¹• 21 ``sabbÄ• bharaá¹‡asaÃ±channÄ• , nÄ• nÄ• mÄ• lÄ• vibhÅ«sitÄ• .

ramenti taá¹ƒ mahiddhikaá¹ƒ, vasavattÄ«va modasi ||

<1180> á¹• 21 ``bherisaá¹…khamudiá¹…gÄ• hi, vÄ«á¹‡Ä• hi paá¹‡avehi ca.

ramasi ratisampanno, naccagÄ«te suvÄ• dite ||

<1181> á¹• 21 ``dibbÄ• te vividhÄ• rÅ«pÄ• , dibbÄ• saddÄ• atho rasÄ• .

gandhÄ• ca te adhippetÄ• , phoá¹-á¹-habbÄ• ca manoramÄ• ||

<1182> á¹• 21 ``tasmiá¹ƒ vimÄ• ne pavare, devaputta mahappabho.

atirocasi vaá¹‡á¹‡ena, udayantova bhÄ• á¹‡umÄ• ||

<1183> á¹• 21 ``dÄ• nassa te idaá¹ƒ phalaá¹ƒ, atho sÄ«lassa vÄ• pana.

atho aÃ±jalikammassa, taá¹ƒ me akkhÄ• hi pucchitoâ€™â€™ ||

<1184> á¹• 21 so \Se 136/ devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1185> á¹• 21 ``ahaá¹ƒ kapilavatthusmiá¹ƒ, sÄ• kiyÄ• naá¹ƒ puruttame.

suddhodanassa puttassa, kaá¹‡á¸• ako sahajo ahaá¹ƒ ||

<1186> á¹• 21 ``yadÄ• so aá¸• á¸• harattÄ• yaá¹ƒ, bodhÄ• ya mabhinikkhami.

so maá¹ƒ mudÅ«hi pÄ• á¹‡Ä«hi, jÄ• li {jÄ• la (Ce) } tambanakhehi ca ||

<1187> á¹• 21 ``satthiá¹ƒ Ä• koá¹-ayitvÄ• na, vaha sammÄ• ti cabravi.

ahaá¹ƒ lokaá¹ƒ tÄ• rayissaá¹ƒ, patto sambodhimuttamaá¹ƒ ||

<1188> á¹• 21 ``taá¹ƒ \Be 111/ me giraá¹ƒ suá¹‡antassa, hÄ• so me vipulo ahu.

udaggacitto sumano, abhisÄ«siá¹ƒ {abhisiá¹ƒsiá¹ƒ (Ce), abhisÄ«si (Ee) } tadÄ• ahaá¹ƒ ||

<1189> á¹• 21 ``abhirÅ«á¸·haÃ±ca maá¹ƒ Ã±atvÄ• , sakyaputtaá¹ƒ mahÄ• yasaá¹ƒ.

udaggacitto mudito, vahissaá¹ƒ purisuttamaá¹ƒ ||

<1190> á¹• 21 ``paresaá¹ƒ vijitaá¹ƒ gantvÄ• , uggatasmiá¹ƒ divÄ• kare {divaá¹…kare (Se K

mamaá¹ƒ channaÃ±ca ohÄ• ya, anapekkho so apakkami ||

<1191> á¹• 21 ``tassa \Ee 120/ tambanakhe pÄ• de, jivhÄ• ya parilehisaá¹ƒ.

gacchantaÃ±ca mahÄ• vÄ«raá¹ƒ, rudamÄ• no udikkhisaá¹ƒ ||

<1192> á¹• 21 ``adassanenahaá¹ƒ \Ne 81/ tassa, sakyaputtassa sirÄ«mato.

alatthaá¹ƒ garukÄ• bÄ• dhaá¹ƒ, khippaá¹ƒ me maraá¹‡aá¹ƒ ahu ||

<1193> á¹• 21 ``tasseva Ä• nubhÄ• vena, vimÄ• naá¹ƒ Ä• vasÄ• midaá¹ƒ.

sabbakÄ• maguá¹‡opetaá¹ƒ \Se 137/, dibbaá¹ƒ devapuramhi ca ||

<1194> á¹• 21 ``yaÃ±ca me ahuvÄ• hÄ• so, saddaá¹ƒ sutvÄ• na bodhiyÄ• .

teneva kusalamÅ«lena, phusissaá¹ƒ Ä• savakkhayaá¹ƒ ||

<1195> á¹• 21 ``sace hi bhante gaccheyyÄ• si, satthu buddhassa santike.

mamÄ• pi naá¹ƒ vacanena, sirasÄ• vajjÄ• si vandanaá¹ƒ ||

<1196> á¹• 21 ``ahampi daá¹-á¹-huá¹ƒ gacchissaá¹ƒ, jinaá¹ƒ appaá¹-ipuggalaá¹ƒ.

dullabhaá¹ƒ dassanaá¹ƒ hoti, lokanÄ• thÄ• na tÄ• dinaâ€™â€™ nti ||

<1197> á¹• 21 so kataÃ±Ã±Å« katavedÄ«, satthÄ• raá¹ƒ upasaá¹…kami.

sutvÄ• giraá¹ƒ cakkhumato, dhammacakkhuá¹ƒ visodhayi ||

<1198> á¹• 21 visodhetvÄ• diá¹-á¹-higataá¹ƒ, vicikicchaá¹ƒ vatÄ• ni ca.

vanditvÄ• satthuno pÄ• de, tatthevantaradhÄ• yathÄ• ti {tatthevantaradhÄ• yatÄ«ti (Katthac

kaá¹‡á¸• akavimÄ• naá¹ƒ sattamaá¹ƒ.

8. anekavaá¹‡á¹‡avimÄ• navatthu

<1199> á¹• 21 ``anekavaá¹‡á¹‡aá¹ƒ \Be 112/ \Ee 121/ darasokanÄ• sanaá¹ƒ, vimÄ• namÄ

parivÄ• rito accharÄ• saá¹…gaá¹‡ena, sunimmito bhÅ«tapatÄ«va modasi ||

<1200> á¹• 21 ``samassamo natthi kuto panuttaro {uttari (Katthaci) }, yasena puÃ±Ã±ena c

sabbe ca devÄ• tidasagaá¹‡Ä• samecca, taá¹ƒ \Se 138/ taá¹ƒ namassanti sasiá¹ƒva devÄ

imÄ• ca te accharÄ• yo samantato, naccanti gÄ• yanti pamodayanti ||

<1201> á¹• 21 ``deviddhipattosi \Ee 122/ mahÄ• nubhÄ• vo, manussabhÅ«to kimakÄ• si pu

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1202> á¹• 21 so devaputto attamano ... pe ... yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1203> á¹• 21 ``ahaá¹ƒ bhadante ahuvÄ• si pubbe, sumedhanÄ• massa jinassa sÄ• vako.

puthujjano ananubodhohamasmi {anavabodhohamasmiá¹ƒ (Ce), ananubodhohamÄ• siá¹ƒ (
paribbajissahaá¹ƒ {pabbajissahaá¹ƒ (Se Katthaci), pabbajisÄ• haá¹ƒ (Ee) } ||

<1204> á¹• 21 ``sohaá¹ƒ \Ne 82/ sumedhassa jinassa satthuno, parinibbutassoghatiá¹‡á¹‡a

ratanuccayaá¹ƒ hemajÄ• lena channaá¹ƒ, vanditvÄ• thÅ«pasmiá¹ƒ manaá¹ƒ pasÄ• dayiá¹ƒ

<1205> á¹• 21 ``na \Be 113/ mÄ• si dÄ• naá¹ƒ na ca matthi dÄ• tuá¹ƒ, pare ca kho tattha s

pÅ«jetha naá¹ƒ pÅ«janÄ«yassa {pÅ«janeyyassa (Se Katthaci) } dhÄ• tuá¹ƒ, evaá¹ƒ \Se 139
gamissatha ||

<1206> á¹• 21 ``tadeva kammaá¹ƒ kusalaá¹ƒ kataá¹ƒ mayÄ• , sukhaÃ±ca dibbaá¹ƒ anubho

modÄ• mahaá¹ƒ tidasagaá¹‡assa majjhe, na tassa puÃ±Ã±assa khayampi ajjhagaâ€™â€™

anekavaá¹‡á¹‡avimÄ• naá¹ƒ aá¹-á¹-hamaá¹ƒ.

9. maá¹-á¹-hakuá¹‡á¸• alÄ«vimÄ• navatthu

<1207> á¹• 21 {Pv 186} ``alaá¹…kato \Ee 123/ maá¹-á¹-hakuá¹‡á¸• alÄ« {maá¹-á¹-akuá¹‡á¸
mÄ• ladhÄ• rÄ« haricandanussado.

bÄ• hÄ• paggayha kandasi, vanamajjhe kiá¹ƒ dukkhito tuvaâ€™â€™ nti ||

<1208> á¹• 21 ``sovaá¹‡á¹‡amayo pabhassaro, uppanno rathapaÃ±jaro mama.

tassa cakkayugaá¹ƒ na vindÄ• mi, tena dukkhena jahÄ• mi {jahissaá¹ƒ (Ce), jahissÄ• mi (Se
||

<1209> á¹• 21 ``sovaá¹‡á¹‡amayaá¹ƒ maá¹‡imayaá¹ƒ, lohitakamayaá¹ƒ {lohitaá¹…gamaya
(Ce), lohamayaá¹ƒ (katthaci) } atha rÅ«piyamayaá¹ƒ.

Ä• cikkha {Ä• cikkhatha (Katthaci) } me bhaddamÄ• á¹‡ava, cakkayugaá¹ƒ paá¹-ipÄ• dayÄ•

<1210> á¹• 21 so \Se 140/ mÄ• á¹‡avo tassa pÄ• vadi, ``candimasÅ«riyÄ• ubhayettha diss

sovaá¹‡á¹‡amayo ratho mama, tena cakkayugena sobhatÄ«â€™â€™ ti ||

<1211> á¹• 21 ``bÄ• lo \Be 114/ kho tvaá¹ƒ asi mÄ• á¹‡ava, yo tvaá¹ƒ patthayase apatthiya

maÃ±Ã±Ä• mi tuvaá¹ƒ marissasi, na hi tvaá¹ƒ lacchasi candimasÅ«riyeâ€™â€™ ti ||

<1212> á¹• 21 ``gamanÄ• gamanampi dissati, vaá¹‡á¹‡adhÄ• tu ubhayattha vÄ«thiyÄ• .

peto {peto pana (Ce Se) } kÄ• lakato na dissati, ko nidha kandataá¹ƒ bÄ• lyataroâ€™â€™ ti

<1213> á¹• 21 ``saccaá¹ƒ kho vadesi mÄ• á¹‡ava, ahameva kandataá¹ƒ bÄ• lyataro.

candaá¹ƒ viya dÄ• rako rudaá¹ƒ, petaá¹ƒ kÄ• lakatÄ• bhipatthayiâ€™â€™ nti ||

<1214> á¹• 21 ``Ä• dittaá¹ƒ vata maá¹ƒ santaá¹ƒ, ghatasittaá¹ƒva pÄ• vakaá¹ƒ.

vÄ• rinÄ• viya osiÃ±caá¹ƒ, sabbaá¹ƒ nibbÄ• paye daraá¹ƒ ||

<1215> á¹• 21 ``abbahÄ« \Se 141/ {abbÅ«á¸·ha (Ee), abbÅ«á¸·haá¹ƒ (Se Katthaci) } vata m
hadayanissitaá¹ƒ.

yo me sokaparetassa, puttasokaá¹ƒ apÄ• nudi ||

<1216> á¹• 21 ``svÄ• haá¹ƒ \Ne 83/ \Ee 124/ abbÅ«á¸·hasallosmi, sÄ«tibhÅ«tosmi nibbuto.

na socÄ• mi na rodÄ• mi, vata sutvÄ• na mÄ• á¹‡avÄ• ti ||

<1217> á¹• 21 ``devatÄ• nusi gandhabbo, adu {Ä• du (Ce Se) } sakko purindado.

ko vÄ• tvaá¹ƒ kassa vÄ• putto, kathaá¹ƒ jÄ• nemu taá¹ƒ mayaâ€™â€™ nti ||

<1218> á¹• 21 ``yaÃ±ca {yaá¹ƒ (Katthaci) } kandasi yaÃ±ca rodasi, puttaá¹ƒ Ä• á¸·Ä• hane

svÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• kammaá¹ƒ, tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti {pa

<1219> á¹• 21 ``appaá¹ƒ \Be 115/ vÄ• bahuá¹ƒ vÄ• nÄ• ddasÄ• ma, dÄ• naá¹ƒ dadantas

uposathakammaá¹ƒ vÄ• {uposathakammaÃ±ca (Katthaci) } tÄ• disaá¹ƒ, kena kammena ga

<1220> á¹• 21 ``Ä• bÄ• dhikohaá¹ƒ dukkhito gilÄ• no, Ä• turarÅ«pomhi sake nivesane.

buddhaá¹ƒ vigatarajaá¹ƒ vitiá¹‡á¹‡akaá¹…khaá¹ƒ, addakkhiá¹ƒ sugataá¹ƒ anomapaÃ±Ã±aá

1221 __._ á¹• 21 ``svÄ• haá¹ƒ muditamano pasannacitto, aÃ±jaliá¹ƒ \Se 142/ akariá¹ƒ tathÄ

tÄ• haá¹ƒ kusalaá¹ƒ karitvÄ• na kammaá¹ƒ, tidasÄ• naá¹ƒ sahabyataá¹ƒ gatoâ€™â€™ ti ||

<1222> á¹• 21 ``acchariyaá¹ƒ vata abbhutaá¹ƒ vata, aÃ±jalikammassa ayamÄ«diso vipÄ• k

ahampi muditamano pasannacitto, ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• mÄ«â€™â€™ ti ||

<1223> á¹• 21 ``ajjeva buddhaá¹ƒ saraá¹‡aá¹ƒ vajÄ• hi, dhammaÃ±ca saá¹…ghaÃ±ca pas

tatheva sikkhÄ• ya padÄ• ni paÃ±ca, akhaá¹‡á¸• aphullÄ• ni samÄ• diyassu ||

<1224> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• viramassu khippaá¹ƒ, loke adinnaá¹ƒ parivajjayassu.

amajjapo mÄ• ca musÄ• bhaá¹‡Ä• hi, sakena dÄ• rena ca hohi tuá¹-á¹-hoâ€™â€™ ti ||

<1225> á¹• 21 ``atthakÄ• mosi me yakkha, hitakÄ• mosi devate.

karomi tuyhaá¹ƒ vacanaá¹ƒ, tvaá¹ƒsi Ä• cariyo mamÄ• ti ||

<1226> á¹• 21 ``upemi saraá¹‡aá¹ƒ buddhaá¹ƒ, dhammaÃ±cÄ• pi anuttaraá¹ƒ.

saá¹…ghaÃ±ca naradevassa, gacchÄ• mi saraá¹‡aá¹ƒ ahaá¹ƒ ||

<1227> á¹• 21 ``pÄ• á¹‡Ä• tipÄ• tÄ• \Be 116/ \Ee 125/ viramÄ• mi khippaá¹ƒ, loke \Se 143
parivajjayÄ• mi.

amajjapo no ca musÄ• bhaá¹‡Ä• mi, sakena dÄ• rena ca homi tuá¹-á¹-hoâ€™â€™ ti ||

maá¹-á¹-hakuá¹‡á¸• alÄ«vimÄ• naá¹ƒ navamaá¹ƒ.

10. serÄ«sakavimÄ• navatthu

<1228> á¹• 21 {Pv 604} suá¹‡otha \Ne 84/ \Ee 126/ yakkhassa ca vÄ• á¹‡ijÄ• na ca, samÄ•

yathÄ• kathaá¹ƒ itaritarena cÄ• pi, subhÄ• sitaá¹ƒ taÃ±ca suá¹‡Ä• tha sabbe ||

<1229> á¹• 21 ``yo so ahu rÄ• jÄ• pÄ• yÄ• si nÄ• ma {nÄ• mo (Ce) }, bhummÄ• naá¹ƒ sah

so modamÄ• nova sake vimÄ• ne, amÄ• nuso mÄ• nuse ajjhabhÄ• sÄ«ti ||

<1230> á¹• 21 ``vaá¹…ke araÃ±Ã±e amanussaá¹-á¹-hÄ• ne, kantÄ• re appodake appabhal

suduggame vaá¹‡á¹‡upathassa majjhe, vaá¹…kaá¹ƒ bhayÄ• {dhaá¹…kaá¹ƒbhayÄ• (Kattha
||

<1231> á¹• 21 ``nayidha phalÄ• mÅ«lamayÄ• ca santi, upÄ• dÄ• naá¹ƒ natthi kutodha bh

aÃ±Ã±atra paá¹ƒsÅ«hi ca vÄ• lukÄ• hi ca, tatÄ• hi \Se 144/ uá¹‡hÄ• hi ca dÄ• ruá¹‡Ä• hi ca

<1232> á¹• 21 ``ujjaá¹…galaá¹ƒ tattamivaá¹ƒ kapÄ• laá¹ƒ, anÄ• yasaá¹ƒ paralokena tulyaá

luddÄ• namÄ• vÄ• samidaá¹ƒ purÄ• á¹‡aá¹ƒ, bhÅ«mippadeso abhisattarÅ«po ||

<1233> á¹• 21 ``atha \Be 117/ tumhe kena {kena nu (Se Katthaci) } vaá¹‡á¹‡ena, kimÄ• sa
hi.

anupaviá¹-á¹-hÄ• sahasÄ• samecca, lobhÄ• bhayÄ• atha vÄ• sampamÅ«á¸·hÄ• â€™â€

<1234> á¹• 21 ``magadhesu aá¹…gesu ca satthavÄ• hÄ• , Ä• ropayitvÄ• paá¹‡iyaá¹ƒ puth

te yÄ• mase sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• uddayaá¹ƒ patthayÄ• nÄ• ||

<1235> á¹• 21 ``divÄ• \Ee 127/ pipÄ• saá¹ƒ nadhivÄ• sayantÄ• , yoggÄ• nukampaÃ±ca sa

etena vegena Ä• yÄ• ma sabbe {sabbe te (Katthaci) }, rattiá¹ƒ maggaá¹ƒ paá¹-ipannÄ• vikÄ

<1236> á¹• 21 ``te duppayÄ• tÄ• aparaddhamaggÄ• , andhÄ• kulÄ• vippanaá¹-á¹-hÄ• ara

suduggame \Se 145/ vaá¹‡á¹‡upathassa majjhe, disaá¹ƒ na jÄ• nÄ• ma pamÅ«á¸·hacittÄ•

<1237> á¹• 21 ``idaÃ±ca disvÄ• na adiá¹-á¹-hapubbaá¹ƒ, vimÄ• naseá¹-á¹-haÃ±ca tavaÃ±c

tatuttariá¹ƒ jÄ«vitamÄ• samÄ• nÄ• , disvÄ• patÄ«tÄ• sumanÄ• udaggÄ• â€™â€™ ti ||

<1238> á¹• 21 ``pÄ• raá¹ƒ samuddassa imaÃ±ca vaá¹‡á¹‡uá¹ƒ {vanaá¹ƒ (Se), vaá¹‡á¹‡aá¹
vettÄ• caraá¹ƒ {vettaá¹ƒ paraá¹ƒ (Se), vettÄ• cÄ• raá¹ƒ (Katthaci) } saá¹…kupathaÃ±ca mag

nadiyo pana pabbatÄ• naÃ±ca duggÄ• , puthuddisÄ• gacchatha bhogahetu ||

<1239> á¹• 21 ``pakkhandiyÄ• na vijitaá¹ƒ paresaá¹ƒ, verajjake mÄ• nuse pekkhamÄ• nÄ•

yaá¹ƒ vo sutaá¹ƒ vÄ• atha vÄ• pi diá¹-á¹-haá¹ƒ, accherakaá¹ƒ taá¹ƒ vo suá¹‡oma tÄ• tÄ• â€

<1240> á¹• 21 ``itopi \Be 118/ accherataraá¹ƒ kumÄ• ra, na to sutaá¹ƒ vÄ• atha vÄ• pi diá¹

atÄ«tamÄ• nussakameva sabbaá¹ƒ, disvÄ• na tappÄ• ma anomavaá¹‡á¹‡aá¹ƒ ||

<1241> á¹• 21 ``vehÄ• yasaá¹ƒ pokkharaÃ±Ã±o savanti, pahÅ«tamalyÄ• \Se 146/ {pahÅ«t
bahupuá¹‡á¸• arÄ«kÄ• .

dumÄ• cime {dumÄ• ca te (Se Katthaci) } niccaphalÅ«papannÄ• , atÄ«va gandhÄ• surabh

<1242> á¹• 21 ``veá¸·Å«riyathambhÄ• \Ne 85/ satamussitÄ• se, silÄ• pavÄ• á¸·assa ca Ä•

masÄ• ragallÄ• sahalohitaá¹…gÄ• , thambhÄ• ime jotirasÄ• mayÄ• se ||

<1243> á¹• 21 ``sahassathambhaá¹ƒ atulÄ• nubhÄ• vaá¹ƒ, tesÅ«pari sÄ• dhumidaá¹ƒ vimÄ

ratanantaraá¹ƒ kaÃ±canavedimissaá¹ƒ, tapanÄ«yapaá¹-á¹-ehi ca sÄ• dhuchannaá¹ƒ ||

<1244> á¹• 21 ``jambonaduttattamidaá¹ƒ sumaá¹-á¹-ho, pÄ• sÄ• dasopÄ• á¹‡aphalÅ«papa

daá¸·ho ca vaggu ca susaá¹…gato ca {vaggu sumukho susaá¹…gato (Ce) }, atÄ«va nijjhÄ•

<1245> á¹• 21 ``ratanantarasmiá¹ƒ \Ee 128/ bahuannapÄ• naá¹ƒ, parivÄ• rito accharÄ• saa

murajaÄ• lambaratÅ«riyaghuá¹-á¹-ho, abhivanditosi thutivandanÄ• ya ||

<1246> á¹• 21 ``so \Se 147/ modasi nÄ• rigaá¹‡appabodhano, vimÄ• napÄ• sÄ• davare ma

acintiyo sabbaguá¹‡Å«papanno, rÄ• jÄ• yathÄ• vessavaá¹‡o naá¸·inyÄ• {naá¸·iÃ±Ã±aá¹ƒ

<1247> á¹• 21 ``devo \Be 119/ nu Ä• si udavÄ• si yakkho, udÄ• hu devindo manussabhÅ«t

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , Ä• cikkha ko nÄ• ma tuvaá¹ƒsi yakkhoâ€™â€™

<1248> á¹• 21 ``serÄ«sako {serissako (Ce Se) } nÄ• ma ahamhi yakkho, kantÄ• riyo vaá¹‡

imaá¹ƒ padesaá¹ƒ abhipÄ• layÄ• mi, vacanakaro vessavaá¹‡assa raÃ±Ã±oâ€™â€™ ti ||

<1249> á¹• 21 ``adhiccaladdhaá¹ƒ pariá¹‡Ä• majaá¹ƒ te, sayaá¹ƒ kataá¹ƒ udÄ• hu devehi c

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , kathaá¹ƒ tayÄ• laddhamidaá¹ƒ manuÃ±Ã±aâ€

<1250> á¹• 21 ``nÄ• dhiccaladdhaá¹ƒ na pariá¹‡Ä• majaá¹ƒ me, na sayaá¹ƒ kataá¹ƒ na hi c

sakehi kammehi apÄ• pakehi, puÃ±Ã±ehi \Se 148/ me laddhamidaá¹ƒ manuÃ±Ã±aâ€™â€™

<1251> á¹• 21 ``kiá¹ƒ te vataá¹ƒ kiá¹ƒ pana brahmacariyaá¹ƒ, kissa suciá¹‡á¹‡assa ayaá¹ƒ

pucchanti taá¹ƒ vÄ• á¹‡ijÄ• satthavÄ• hÄ• , kathaá¹ƒ tayÄ• laddhamidaá¹ƒ vimÄ• naâ€™â

<1252> á¹• 21 ``mamaá¹ƒ pÄ• yÄ• sÄ«ti ahu samaÃ±Ã±Ä• , rajjaá¹ƒ yadÄ• kÄ• rayiá¹ƒ ko

natthikadiá¹-á¹-hi kadariyo pÄ• padhammo, ucchedavÄ• dÄ« ca tadÄ• ahosiá¹ƒ ||

<1253> á¹• 21 ``samaá¹‡o ca kho Ä• si kumÄ• rakassapo, bahussuto cittakathÄ« uá¸·Ä• ro

so me tadÄ• dhammakathaá¹ƒ abhÄ• si {akÄ• si (Ce) }, diá¹-á¹-hivisÅ«kÄ• ni vinodayÄ« me

<1254> á¹• 21 ``tÄ• haá¹ƒ \Be 120/ tassa {tÄ• haá¹ƒ (Katthaci) } dhammakathaá¹ƒ suá¹‡itv
paá¹-ivedayissaá¹ƒ.

pÄ• á¹‡Ä• tipÄ• tÄ• virato ahosiá¹ƒ, loke adinnaá¹ƒ parivajjayissaá¹ƒ.

amajjapo \Ee 129/ no ca musÄ• abhÄ• á¹‡iá¹ƒ, sakena dÄ• rena ca ahosi tuá¹-á¹-ho ||

<1255> á¹• 21 ``taá¹ƒ \Se 149/ me vataá¹ƒ taá¹ƒ pana brahmacariyaá¹ƒ, tassa suciá¹‡á¹‡a

teheva kammehi apÄ• pakehi, puÃ±Ã±ehi me laddhamidaá¹ƒ vimÄ• naâ€™â€™ nti ||

<1256> á¹• 21 ``saccaá¹ƒ \Ne 86/ kirÄ• haá¹ƒsu narÄ• sapaÃ±Ã±Ä• , anaÃ±Ã±athÄ• vaca

yahiá¹ƒ yahiá¹ƒ gacchati puÃ±Ã±akammo, tahiá¹ƒ tahiá¹ƒ modati kÄ• makÄ• mÄ« ||

<1257> á¹• 21 ``yahiá¹ƒ yahiá¹ƒ sokapariddavo ca, vadho ca bandho ca parikkileso.

tahiá¹ƒ tahiá¹ƒ gacchati pÄ• pakammo, na muccati duggatiyÄ• kadÄ• cÄ«â€™â€™ ti ||

<1258> á¹• 21 ``sammÅ«á¸·harÅ«pova jano ahosi, asmiá¹ƒ muhutte kalalÄ«katova.

janassimassa tuyhaÃ±ca kumÄ• ra, appaccayo kena nu kho ahosÄ«â€™â€™ ti ||

<1259> á¹• 21 ``ime ca sirÄ«savanÄ• {ime sirÄ«sÅ«pavanÄ• ca (Ce), imepi sirÄ«savanÄ•
tÄ• tÄ• , dibbÄ• {dibbÄ• ca (Ee Katthaci) } gandhÄ• surabhÄ« {surabhiá¹ƒ (Ce Katthaci) }
{sampavÄ• yanti (Katthaci) }.

te sampavÄ• yanti imaá¹ƒ vimÄ• naá¹ƒ, divÄ• \Se 150/ ca ratto ca tamaá¹ƒ nihantvÄ• ||

<1260> á¹• 21 ``imesaÃ±ca \Be 121/ kho vassasataccayena, sipÄ• á¹-ikÄ• phalati ekamek

mÄ• nussakaá¹ƒ vassasataá¹ƒ atÄ«taá¹ƒ, yadagge kÄ• yamhi idhÅ«papanno ||

<1261> á¹• 21 ``disvÄ• nahaá¹ƒ vassasatÄ• ni paÃ±ca, asmiá¹ƒ vimÄ• ne á¹-hatvÄ• na tÄ•

Ä• yukkhayÄ• puÃ±Ã±akkhayÄ• cavissaá¹ƒ, teneva sokena pamucchitosmÄ«â€™â€™ ti {
||

<1262> á¹• 21 ``kathaá¹ƒ nu soceyya tathÄ• vidho so, laddhÄ• vimÄ• naá¹ƒ atulaá¹ƒ cirÄ•

ye cÄ• pi kho ittaramupapannÄ• , te nÅ«na soceyyuá¹ƒ parittapuÃ±Ã±Ä• â€™â€™ ti ||

<1263> á¹• 21 ``anucchaviá¹ƒ ovadiyaÃ±ca me taá¹ƒ, yaá¹ƒ maá¹ƒ tumhe peyyavÄ• caá¹ƒ

tumhe ca kho tÄ• tÄ• mayÄ• nuguttÄ• , yenicchakaá¹ƒ tena paletha sotthiâ€™â€™ nti ||

<1264> á¹• 21 ``gantvÄ• \Ee 130/ mayaá¹ƒ sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• udda

yathÄ• payogÄ• paripuá¹‡á¹‡acÄ• gÄ• , kÄ• hÄ• ma \Se 151/ serÄ«samahaá¹ƒ uá¸·Ä• raâ

<1265> á¹• 21 ``mÄ• ceva serÄ«samahaá¹ƒ akattha, sabbaÃ±ca vo bhavissati yaá¹ƒ vade

pÄ• pÄ• ni kammÄ• ni vivajjayÄ• tha, dhammÄ• nuyogaÃ±ca adhiá¹-á¹-hahÄ• tha ||

<1266> á¹• 21 ``upÄ• sako atthi imamhi saá¹…ghe, bahussuto sÄ«lavatÅ«papanno.

saddho ca cÄ• gÄ« ca supesalo ca, vicakkhaá¹‡o santusito mutÄ«mÄ• ||

<1267> á¹• 21 ``saÃ±jÄ• namÄ• no \Be 122/ na musÄ• bhaá¹‡eyya, parÅ«paghÄ• tÄ• ya

vebhÅ«tikaá¹ƒ pesuá¹‡aá¹ƒ no kareyya, saá¹‡haÃ±ca vÄ• caá¹ƒ sakhilaá¹ƒ bhaá¹‡eyya ||

<1268> á¹• 21 ``sagÄ• ravo sappaá¹-isso vinÄ«to, apÄ• pako adhisÄ«le visuddho.

so mÄ• taraá¹ƒ pitaraÃ±cÄ• pi jantu, dhammena poseti ariyavutti ||

<1269> á¹• 21 ``maÃ±Ã±e so mÄ• tÄ• pitÅ«naá¹ƒ kÄ• raá¹‡Ä• , bhogÄ• ni pariyesati na att

mÄ• tÄ• pitÅ«naÃ±ca yo {so (?) } accayena, nekkhammapoá¹‡o \Se 152/ carissati brahmac

<1270> á¹• 21 ``ujÅ« avaá¹…ko asaá¹-ho amÄ• yo, na lesakappena ca vohareyya.

so tÄ• diso sukatakammakÄ• rÄ«, dhamme á¹-hito kinti labhetha dukkhaá¹ƒ ||

<1271> á¹• 21 ``taá¹ƒ \Ne 87/ kÄ• raá¹‡Ä• pÄ• tukatomhi attanÄ• , tasmÄ• dhammaá¹ƒ p

aÃ±Ã±atra teniha bhasmÄ« {bhasmi (Se), bhasma (Katthaci) } bhavetha, andhÄ• kulÄ• vipp

taá¹ƒ khippamÄ• nena lahuá¹ƒ parena, sukho have sappurisena saá¹…gamoâ€™â€™ ti ||

<1272> á¹• 21 ``kiá¹ƒ nÄ• ma so kiÃ±ca karoti kammaá¹ƒ,

kiá¹ƒ nÄ• madheyyaá¹ƒ kiá¹ƒ pana tassa gottaá¹ƒ.

mayampi naá¹ƒ daá¹-á¹-hukÄ• mamha yakkha, yassÄ• nukampÄ• ya idhÄ• gatosi.

lÄ• bhÄ• hi tassa, yassa tuvaá¹ƒ pihesÄ«â€™â€™ ti ||

<1273> á¹• 21 ``yo \Be 123/ \Ee 131/ kappako sambhavanÄ• madheyyo,

upÄ• sako kocchaphalÅ«pajÄ«vÄ«.

jÄ• nÄ• tha naá¹ƒ tumhÄ• kaá¹ƒ pesiyo so,

mÄ• \Se 153/ kho naá¹ƒ hÄ«á¸·ittha supesalo soâ€™â€™ ti ||

<1274> á¹• 21 ``jÄ• nÄ• mase yaá¹ƒ tvaá¹ƒ pavadesi {vadesi (Ce) } yakkha,

na kho naá¹ƒ jÄ• nÄ• ma sa edisoti.

mayampi naá¹ƒ pÅ«jayissÄ• ma yakkha,

sutvÄ• na tuyhaá¹ƒ vacanaá¹ƒ uá¸·Ä• raâ€™â€™ nti ||

<1275> á¹• 21 ``ye keci imasmiá¹ƒ satthe manussÄ• ,

daharÄ• mahantÄ• athavÄ• pi majjhimÄ• .

sabbeva te Ä• lambantu vimÄ• naá¹ƒ,

passantu puÃ±Ã±Ä• naá¹ƒ phalaá¹ƒ kadariyÄ• â€™â€™ ti ||

<1276> á¹• 21 te tattha sabbeva `ahaá¹ƒ pureâ€™ ti,

taá¹ƒ kappakaá¹ƒ tattha purakkhatvÄ• {purakkhipitvÄ• (Ce) }.

sabbeva te Ä• lambiá¹ƒsu vimÄ• naá¹ƒ,

masakkasÄ• raá¹ƒ viya vÄ• savassa ||

<1277> á¹• 21 te \Se 154/ tattha sabbeva `ahaá¹ƒ pureâ€™ ti, upÄ• sakattaá¹ƒ paá¹-iveday

pÄ• á¹‡Ä• tipÄ• tÄ• viratÄ• ahesuá¹ƒ, loke adinnaá¹ƒ parivajjayiá¹ƒsu.

amajjapÄ• no ca musÄ• bhaá¹‡iá¹ƒsu, sakena dÄ• rena ca ahesuá¹ƒ tuá¹-á¹-hÄ• ||

<1278> á¹• 21 te tattha sabbeva `ahaá¹ƒ pureâ€™ ti, upÄ• sakattaá¹ƒ paá¹-ivedayitvÄ• .

pakkÄ• mi sattho anumodamÄ• no, yakkhiddhiyÄ• anumato punappunaá¹ƒ ||

<1279> á¹• 21 ``gantvÄ• na \Be 124/ te sindhusovÄ«rabhÅ«miá¹ƒ, dhanatthikÄ• uddayaá¹
patthayÄ• nÄ• .

yathÄ• payogÄ• paripuá¹‡á¹‡alÄ• bhÄ• , paccÄ• gamuá¹ƒ pÄ• á¹-aliputtamakkhataá¹ƒ ||

<1280> á¹• 21 ``gantvÄ• na \Ne 88/ te saá¹…gharaá¹ƒ sotthivanto,

puttehi dÄ• rehi samaá¹…gibhÅ«tÄ• .

Ä• nandÄ« vittÄ• {Ä• nandacittÄ• (Se), Ä• nandÄ«cittÄ• (Katthaci) } sumanÄ• patÄ«tÄ• ,

akaá¹ƒsu serÄ«samahaá¹ƒ uá¸·Ä• raá¹ƒ.

serÄ«sakaá¹ƒ te pariveá¹‡aá¹ƒ mÄ• payiá¹ƒsu ||

<1281> á¹• 21 etÄ• disÄ• sappurisÄ• na sevanÄ• ,

mahatthikÄ• dhammaguá¹‡Ä• na sevanÄ• .

ekassa atthÄ• ya upÄ• sakassa,

sabbeva sattÄ• sukhitÄ• {sukhino (Ee Katthaci) } ahesunti ||

serÄ«sakavimÄ• naá¹ƒ dasamaá¹ƒ.

11. sunikkhittavimÄ• navatthu

<1282> á¹• 21 ``uccamidaá¹ƒ \Ee 134/ maá¹‡ithÅ«á¹‡aá¹ƒ vimÄ• naá¹ƒ, samantato dvÄ• d

kÅ«á¹-Ä• gÄ• rÄ• \Se 155/ sattasatÄ• uá¸·Ä• rÄ• , veá¸·uriyathambhÄ• rucakatthatÄ• sub

<1283> á¹• 21 ``tatthacchasi pivasi khÄ• dasi ca, dibbÄ• ca vÄ«á¹‡Ä• pavadanti vagguá¹ƒ

dibbÄ• rasÄ• kÄ• maguá¹‡ettha paÃ±ca, nÄ• riyo ca naccanti suvaá¹‡á¹‡achannÄ• ||

<1284> á¹• 21 ``kena tetÄ• diso vaá¹‡á¹‡o, kena te idha mijjhati.

uppajjanti ca te bhogÄ• , ye keci manaso piyÄ• ||

<1285> á¹• 21 ``pucchÄ• mi \Be 125/ `taá¹ƒ deva mahÄ• nubhÄ• va, manussabhÅ«to kima

kenÄ• si evaá¹ƒ jalitÄ• nubhÄ• vo, vaá¹‡á¹‡o ca te sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

<1286> á¹• 21 so \Ee 135/ devaputto attamano, moggallÄ• nena pucchito.

paÃ±haá¹ƒ puá¹-á¹-ho viyÄ• kÄ• si, yassa kammassidaá¹ƒ phalaá¹ƒ ||

<1287> á¹• 21 ``dunnikkhittaá¹ƒ mÄ• laá¹ƒ sunikkhipitvÄ• , patiá¹-á¹-hapetvÄ• sugatassa t

mahiddhiko camhi mahÄ• nubhÄ• vo, dibbehi kÄ• mehi samaá¹…gibhÅ«to ||

<1288> á¹• 21 ``tena metÄ• diso vaá¹‡á¹‡o,

tena me idha mijjhati.

uppajjanti ca me bhogÄ• ,

ye keci manaso piyÄ• ||

<1289> á¹• 21 ``akkhÄ• mi te bhikkhu mahÄ• nubhÄ• va,

manussabhÅ«to yamahaá¹ƒ akÄ• siá¹ƒ.

tenamhi \Se 156/ evaá¹ƒ jalitÄ• nubhÄ• vo,

vaá¹‡á¹‡o ca me sabbadisÄ• pabhÄ• satÄ«â€™â€™ ti ||

sunikkhittavimÄ• naá¹ƒ ekÄ• dasamaá¹ƒ.

sunikkhittavaggo sattamo niá¹-á¹-hito.

tassuddÄ• naá¹ƒ \Ne 89/ ---

dve daliddÄ• vanavihÄ• rÄ• , bhatako gopÄ• lakaá¹‡á¸• akÄ• .

anekavaá¹‡á¹‡amaá¹-á¹-hakuá¹‡á¸• alÄ«, serÄ«sako sunikkhittaá¹ƒ.

purisÄ• naá¹ƒ tatiyo vaggo pavuccatÄ«ti ||

bhÄ• á¹‡avÄ• raá¹ƒ catutthaá¹ƒ niá¹-á¹-hitaá¹ƒ.

vimÄ• navatthupÄ• á¸·i niá¹-á¹-hitÄ• .

THE BENEFITS OF WALKING MEDITATION

by Sayadaw U Silananda

Bodhi Leaves No. 137

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Buddhist Publication Society P.O. Box 61 54, Sangharaja Mawatha Kandy, Sri Lanka

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THE BENEFITS OF WALKING MEDITATION

At our meditation retreats, yogis practise mindfulness in four different postu They practise mindfulness when walking, when standing, when sitting, and when lying dow mindfulness at all times in whatever position they are in. The primary posture for mindfuln meditation is sitting with legs crossed, but because the human body cannot tolerate this po hours without changing, we alternate periods of sitting meditation with periods of walking Since walking meditation is very important, I would like to discuss its nature, its significance the benefits derived from its practice. The practice of mindfulness meditation can be com boiling water. If one wants to boil water, one puts the water in a kettle, puts the kettle on a and then turns the heat on. But if the heat is turned off, even for an instant, the water will n even though the heat is turned on again later. If one continues to turn the heat on and off water will never boil. In the same way, if there are gaps between the moments of mindfulne gain momentum, and so one cannot attain concentration. That is why yogis at our retreats to practise mindfulness all the time that they are awake, from the moment they wake up in they fall asleep at night. Consequently, walking meditation is integral to the continuous de mindfulness. Unfortunately, I have heard people criticize walking meditation, claiming t cannot derive any benefits or good results from it. But it was the Buddha himself who first t meditation. In the //Great Discourse on the Foundations of Mindfulness,// the Buddha taug meditation two times. In the section called "Postures," he said that a monk knows "I am wa walking, knows "I am standing" when he is standing, knows "I am sitting" when he is sittin "I am lying down" when he is lying down. In another section called "Clear Comprehension," "A monk applies clear comprehension in going forward and in going back." //Clear compre the correct understanding of what one observes. To correctly understand what is observed concentration, and in order to gain concentration, he must apply mindfulness. Therefore,

said, "Monks, apply clear comprehension," we must understood that not only clear compre
applied, but also mindfulness and concentration. Thus the Buddha was instructing meditato
mindfulness, concentration, and clear comprehension while walking, while "going forward a
Walking meditation is thus an important part of this process. Although it is not recorded
sutta that the Buddha gave detailed and specific instructions for walking meditation, we bel
must have given such instructions at some time. Those instructions must have been learne
disciples and passed on through successive generations. In addition, teachers of ancient
formulated instructions based on their own practice. At the present time, we have a very de
instructions on how to practise walking meditation. Let us now talk specifically about the
of walking meditation. If you are a complete beginner, the teacher may instruct you to be
only one thing during walking meditation: to be mindful of the act of stepping while you mak
silently in the mind, "stepping, stepping, stepping," or "left, right, left, right." You may walk
slower speed than normal during this practice. After a few hours, or after a day or two o
meditation, you may be instructed to be mindful of two occurrences: (i) stepping, and (ii) p
the foot, while making the mental note "stepping, putting down." You will try to be mindful o
in the step: "stepping, putting down; stepping, putting down." Later, you may be instructed
mindful of three stages: (i) lifting the foot; (ii) moving or pushing the foot forward; and (iii) pu
the foot down. Still later, you would be instructed to be mindful of four stages in each step
lifting the foot; (ii) moving it forward; (iii) putting it down; and (iv) touching or pressing the fo
the ground. You would be instructed to be completely mindful and to make a mental note
stages of the foot's movement: "lifting, moving forward, putting down, pressing the ground."
first yogis may find it difficult to slow down, but as they are instructed to pay close attention
the movements involved, and as they actually pay closer and closer attention, they will au
slow down. They do not have to slow down deliberately, but as they pay closer attention, sl
to them automatically. When driving on the freeway, one may be driving at sixty or seven
eighty miles per hour. Driving at that speed, one will not be able to read some of the signs
If one wants to read those signs, it is necessary to slow down. Nobody has to say, "Slow d
driver will automatically slow down in order to see the signs. In the same way, if yogis want
attention to the movements of lifting, moving forward, putting down, and pressing the grou
automatically slow down. Only when they slow down can they be truly mindful and fully awa
movements. Although yogis pay close attention and slow down, they may not see all o
and stages clearly. The stages may not yet be well-defined in the mind, and they may seem
only one continuous movement. As concentration grows stronger, yogis will observe more
these different stages in one step; the four stages at least will be easier to distinguish. Yog
distinctly that the lifting movement is not mixed with the moving forward movement, and th
that the moving forward movement is not mixed with either the lifting movement or the putti
movement. They will understand all movements clearly and distinctly. Whatever they are m
will be very clear in their minds. As yogis carry on the practice, they will observe much

When they lift their foot, they will experience the lightness of the foot. When they push the forward, they will notice the movement from one place to another. When they put the foot d feel the heaviness of the foot, because the foot becomes heavier and heavier as it descen put the foot on the ground, they will feel the touch of the heel of the foot on the ground. The along with observing lifting, moving forward, putting down, and pressing the ground, yogis perceive the lightness of the rising foot, the motion of the foot, the heaviness of the descen and then the touching of the foot, which is the hardness or softness of the foot on the grou yogis perceive these processes, they are perceiving the four essential elements (in Pali, //d four essential elements are: the element of earth, the element of water, the element of fire element of air. By paying close attention to these four stages of walking meditation, the fou their true essence are perceived, not merely as concepts, but as actual processes, as ulti realities. Let us go into a little more detail about the characteristics of the elements in walking meditation. In the first movement, that is, the lifting of the foot, yogis perceive lightn when they perceive lightness, they virtually perceive the fire element. One aspect of the fi is that of making things lighter, and as things become lighter, they rise. In the perception of lightness in the upward movement of the foot, yogis perceive the essence of the fire eleme lifting of the foot there is also, besides lightness, movement. Movement is one aspect of the But lightness, the fire element, is dominant, so we can say that in the stage of lifting the fi element is primary, and the air element is secondary. These two elements are perceived by pay close attention to the lifting of the foot. The next stage is moving the foot forward. moving the foot forward, the dominant element is the air element, because motion is one characteristics of the air element. So, when they pay close attention to the moving forward walking meditation, yogis are virtually perceiving the essence of the air element. The stage is the movement of putting the foot down. When yogis put their foot down, there is a heaviness in the foot. Heaviness is a characteristic of the water element, as is trickling an When liquid is heavy, it oozes. So when yogis perceive the heaviness of the foot, they virtu the water element. In pressing the foot on the ground, yogis will perceive the hardness softness of the foot on the ground. This pertains to the nature of the earth element. By payi attention to the pressing of the foot against the ground, yogis virtually perceive the nature o earth element. Thus we see that in just one step, yogis can perceive many processes. perceive the four elements and the nature of the four elements. Only those who practise ca see these things. As yogis continue to practise walking meditation, they will come to that, with every movement, there is also the noting mind, the awareness of the movement. lifting movement and also the mind that is aware of that lifting. In the next moment, there is moving forward movement and also the mind that is aware of the movement. Moreover, yo both the movement and the awareness arise and disappear in that moment. In the next mo putting down movement and so also the awareness of the movement, and both arise and d moment of putting the foot down on the ground. The same process occurs with the pressin

there is the pressing and the awareness of pressing. In this way, yogis understand that alo
movement of the foot, there are also the moments of awareness. The moments of awarene
Pali, //nama//, mind, and the movement of the foot is called //rupa//, matter. So yogis will pe
and matter rising and disappearing at every moment. At one moment there is the lifting of
the awareness of the lifting, and at the next moment there is the movement forward and the
that movement, and so on. These can be understood as a pair, mind and matter, which aris
at every moment. Thus yogis advance to the perception of the pairwise occurrence of mind
every moment of observation, that is, if they pay close attention. Another thing that yog
discover is the role of intention in effecting each movement. They will realize that they lift th
because they want to, move the foot forward because they want to, put it down because th
the foot against the ground because they want to. That is, they realize that an intention pre
movement. After the intention to lift, lifting occurs. They come to understand the conditiona
these occurrences -- these movements never occur by themselves, without conditions. The
not created by any deity or any authority, and these movements never happen without a ca
cause or condition for every movement, and that condition is the intention preceding each
is another discovery yogis make when they pay close attention. When yogis understan
conditionality of all movements, and that these movements are not created by any authority
they will understand that they are created by intention. They will understand that intention
condition for the movement to occur. Thus the relationship of conditioning and conditioned,
effect, is understood. On the basis of this understanding, yogis can remove doubt about //n
//rupa// by understanding that //nama// and //rupa// do not arise without conditions. With the
understanding of the conditionality of things, and with the transcendence of doubt about //n
//rupa//, a yogi is said to reach the stage of a "lesser //sotapanna//." A //sotapanna// is
"stream-enterer," a person who has reached the first stage of enlightenment. A "lesser //so
not a true stream-enterer but is said to be assured of rebirth in a happy realm of existence
the realms of human beings and //devas//. That is, a lesser //sotapanna// cannot be reborn
four woeful states, in one of the hells or animal realms. This state of lesser //sotapanna// c
reached just by practising walking meditation, just by paying close attention to the moveme
in a step. This is the great benefit of practising walking meditation. This stage is not easy to
once yogis reach it, they can be assured that they will be reborn in a happy state, unless, c
they fall from that stage. When yogis comprehend mind and matter arising and disappea
moment, then they will come to comprehend the impermanence of the processes of lifting t
will also comprehend the impermanence of the awareness of that lifting. The occurrence of
after arising is a mark or characteristic by which we understand that something is imperma
to determine whether something is impermanent or permanent, we must try to see, throug
meditation, whether or not that thing is subject to the process of coming into being and then
If our meditation is powerful enough to enable us to see the arising and disappearing of p
we can decide that the phenomena observed are impermanent. In this way, yogis observe

lifting movement and awareness of that movement, and then that sequence disappears, gi
pushing forward movement and the awareness of pushing forward. These movements sim
disappear, arise and disappear, and this process yogis can comprehend by themselves -- t
accept this on trust from any external authority, nor do they have to believe in the report of
person. When yogis comprehend that mind and matter arise and disappear, they unde
and matter are impermanent. When they see that they are impermanent, they next underst
unsatisfactory because they are always oppressed by constant arising and disappearing. A
impermanence and the unsatisfactory nature of things, they observe that there can be no
these things; that is, yogis realize that there is no self or soul within that can order them to
permanent. Things just arise and disappear according to natural law. By comprehending th
comprehend the third characteristic of conditioned phenomena, the characteristic of //anatt
characteristic that things have no self. One of the meanings of //anatta// is no mastery -- m
nothing, no entity, no soul, no power, has mastery over the nature of things. Thus, by this t
have comprehended the three characteristics of all conditioned phenomena: impermanenc
the non-self nature of things -- in Pali, //anicca//, //dukkha//, and //anatta//. Yogis can
comprehend these three characteristics by observing closely the mere lifting of the foot and
of the lifting of the foot. By paying close attention to the movements, they see things arisi
disappearing, and consequently they see for themselves the impermanent, unsatisfactory,
of all conditioned phenomena. Now let us examine in more detail the movements of wa
meditation. Suppose one were to take a moving picture of the lifting of the foot. Suppose fu
lifting of the foot takes one second, and let us say that the camera can take thirty-six frame
second. After taking the picture, if we were to look at the separate frames, we would realize
what we thought was one lifting movement, there are actually thirty-six movements. The im
frame is slightly different from the images in the other frames, though the difference will usu
slight that we can barely notice it. But what if the camera could take one thousand frames p
Then there would be one thousand movements in just one lifting movement, although the r
almost impossible to differentiate. If the camera could take one million frames per second
be impossible now, but someday may happen -- then there would be one million movemen
to be only one movement. Our effort in walking meditation is to see our movements as
as the camera sees them, frame by frame. We also want to observe the awareness and int
movement. We can also appreciate the power of the Buddha's wisdom and insight, by whic
all of the movements. When we use the word "see" or "observe" to refer to our own situatio
we see directly and also by inference; we may not be able to see directly all of the millions
movements as did the Buddha. Before yogis begin practising walking meditation, they m
thought that a step is just one movement. After meditation on that movement, they observe
least four movements, and if they go deeper, they will understand that even one of these fo
consists of millions of tiny movements. They see //nama// and //rupa//, mind and matter, ari
disappearing, as impermanent. By our ordinary perception, we are not able to see the imp

things because impermanence is hidden by the illusion of continuity. We think that we see continuous movement, but if we look closely we will see that the illusion of continuity can b It can be broken by the direct observation of physical phenomena bit by bit, segment by se originate and disintegrate. The value of meditation lies in our ability to remove the cloak o continuity in order to discover the real nature of impermanence. Yogis can discover the nat impermanence directly through their own effort. After realizing that things are compose segments, that they occur in bits, and after observing these segments one by one, yogis that there is really nothing in this world to be attached to, nothing to crave for. If we see tha something which we once thought beautiful has holes, that it is decaying and disintegrating lose interest in it. For example, we may see a beautiful painting on a canvas. We think of th canvas conceptually as a whole, solid thing. But if we were to put the painting under a pow microscope, we would see that the picture is not solid -- it has many holes and spaces. Afte picture as composed largely of spaces, we would lose interest in it and we would cease b it. Modern physicists know this idea well. They have observed, with powerful instruments, t just a vibration of particles and energy constantly changing -- there is nothing substantial all. By the realization of this endless impermanence, yogis understand that there is really n crave for, nothing to hold on to in the entire world of phenomena. Now we can underst reasons for practising meditation. We practise meditation because we want to remove atta for objects. It is by comprehending the three characteristics of existence -- impermanence and the non-self nature of things -- that we remove craving. We want to remove craving be want to suffer. As long as there is craving and attachment, there will always be suffering. If want to suffer, we must remove craving and attachment. We must comprehend that all thin and matter arising and disappearing, that things are insubstantial. Once we realize this, we to remove attachment to things. As long as we do not realize this, however much we read talks or talk about removing attachment, we will not be able to get rid of attachment. It is ne have the direct experience that all conditioned things are marked by the three characteris Hence we must pay close attention when we are walking, just as we do when we are sittin am not trying to say that walking meditation alone can give us ultimate realization and the a remove attachment entirely, but it is nevertheless as valid a practice as sitting meditation o kind of //vipassana// (insight) meditation. Walking meditation is conducive to spiritual devel is as powerful as mindfulness of breathing or mindfulness of the rising and falling of the ab an efficient tool to help us remove mental defilements. Walking meditation can help us gai the nature of things, and we should practise it as diligently as we practise sitting meditation other kind of meditation. By the practice of //vipassana// meditation in all postures, includin walking posture, may you and all yogis be able to attain total purification in this very life!

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like this here. These tapes are about 25 years old. The onlyinformation about getting copies
on the tapes: it says tocontact the National Endowment for the Arts.I did. They hadn't the sli
what I was talking about, and the tone oftheir letter was very much like a flame, I might add.
about posting them settled down very quickly.Besides that, due to the interest these tapes s
have gone out andbought 5 of the man's books -- and so has Mr. Seaver.[Alan Seaver:
seaverw@columbia.dsu.edu - coombspapers' comment]For those of you interested, Mr. Wa
20 years ago. He diedof lung Cancer.For what it's worth
-P----------this originally aired on
KSAN radio, San Francisco, many years ago. All typos are of course mine. I'm also no expe
all their names, so the ones I didn't recognize, I sounded out & put a * by. Perhaps someone
can figure out what they're supposed to be can correct me. A couple words were undistingui
are pretty bad quality), & I've just marked them like so: __-__.Ù

Alan Seaver ALAN WATTS: LECTURE ON ZEN Once upon a time, there was a Zen s
old Buddhist poem to his teacher, which says The voices of torrents are from one great tong
the hills are the pure body of Buddha."Isn't that right?" he said to the teacher."It is," said the
"but it's a pity to say so." It would be, of course, much better, if this occasion were celebrate
talk at all, and if I addressed you in the manner of the ancient teachers of Zen, I should hit th
with my fan and leave. But I somehow have the feeling that since you have contributed to th
Zen Center, in expectation of learning something, a few words should be said, even though
by explaining these things to you, I shall subject you to a very serious hoax. Because if I allo
leave here this evening, under the impression that you understand something about Zen, yo
the point entirely. Because Zen is a way of life, a state of being, that is not possible to embra
concept whatsoever, so that any concepts, any ideas, any words that I shall put across to yo
will have as their object, showing you the limitations of words and of thinking. Now then, if o
to say something about what Zen is, and I want to do this by way of introduction, I must mak
that Zen, in its essence, is not a doctrine. There's nothing you're supposed to believe in. It's
philosophy in our sense, that is to say a set of ideas, an intellectual net in which one tries to
fish of reality. Actually, the fish of reality is more like water--it always slips through the net. A
water you know when you get into it there's nothing to hang on to. All this universe is like wa
fluid, it is transient, it is changing. And when you're thrown into the water after being accusto

living on the dry land, you're not used to the idea of swimming. You try to stand on the water
catch hold of it, and as a result you drown. The only way to survive in the water, and this ref
particularly to the waters of modern philosophical confusion, where God is dead, metaphysic
are meaningless, and there's really nothing to hang on to, because we're all just falling apart
only thing to do under those circumstances is to learn how to swim. And to swim, you relax,
give yourself to the water, and you have to know how to breathe in the right way. And then y
water holds you up; indeed, in a certain way you become the water. And so in the same way
one attempted to--again I say misleadingly--to put Zen into any sort of concept, it simply com
this: That in this universe, there is one great energy, and we have no name for it. People hav
various names for it, like God, like *Brahmin, like Tao, but in the West, the word God has go
associations attached to it that most of us are bored with it. When people say "God, the fath
most people feel funny inside. So we like to hear new words, we like to hear about Tao, abo
Shinto, and __-__-__, and such strange names from the far East because they don't carry th
of mawkish sanctimony and funny meanings from the past. And actually, some of these wor
use for the basic energy of the world really don't mean anything at all. The word _tathata_, w
translated from the Sanskrit as "suchness" or "thusness" or something like that, really mean
like "dadada," based on the word _tat_, which in Sanskrit means "that," and so in Sanskrit it
lum asi_, "that thou art," or in modern America, "you're it." But "da, da"--that's the first sound
makes when it comes into the world, because the baby looks around and says "da, da, da, d
flatter themselves and think it's saying "DaDa," which means "Daddy," but according to Bud
all this universe is one "dadada." That means "ten thousand functions, ten thousand things,
and we're all one suchness. And that means that suchess comes and goes like anything els
world is an on-and-off system. As the Chinese say, it's the _yang_ and the _yin_, and theref
of "now you see it, now you don't, here you are, here you aren't, here you are," because tha
energy, to be like waves, and waves have crests and troughs, only we, being under a kind o
illusion, imagine that the trough is going to overcome the wave or the crest, the _yin_, or the
principle, is going to overcome the _yang_, or the light principle, and that "off" is going to fin
triumph over "on." And we, shall I say, bug ourselves by indulging in that illusion. "Hey, supp
did win out, wouldn't that be terrible!" And so we're constantly trembling and thinking that it m
after all, isn't it odd that anything exists? It's most peculiar, it requires effort, it requires energ
and it would have been so much easier for there to have been nothing at all. Therefore, we t
being, since the 'is' side of things is so much effort" you always give up after a while and you
into death. But death is just the other face of energy, and it's the rest, the not being anything
that produces something around, just in the same way that you can't have "solid" without "sp
without "solid."When you wake up to this, and realize that the more it changes the more it's t
as the French say, that you are really a train of this one energy, and there is nothing else bu
you, but that for you to be always you would be an insufferable bore, and therefore it is arran
stop being you after a while and then come back as someone else altogether, and so when

you become full energy and delight. As Blake said, "Energy is eternal delight." And you sudd
the whole sham thing. You realize you're That--we won't put a name on it-- you're That, and
anything else. So you are relieved of fundamental terror. That doesn't mean tht you're alway
great hero, that you won't jump when you hear a bang, that you won't worry occasionally, tha
your temper. It means, though, that fundamentally deep, deep, deep down within you, you w
human, not a stone Buddha--you know in Zen there is a difference made between a living B
Buddha. If you go up to a stone Buddha and you hit him hard on the head, nothing happens
fist or your stick. But if you hit a living Buddha, he may say "ouch," and he may feel pain, be
didn't feel something, he wouldn't be a human being. Buddhas are human, they are not deva
gods. They are enlightened men and women. But the point is that they are not afraid to be h
not afraid to let themselves participate in the pains, difficulties and struggles that naturally go
human existence. The only difference is--and it's almost an undetectable difference--it takes
one. As a Zen poem says, "when two Zen masters meet each other on the street, they need
When fiends meet, they recognize one another instantly." So a person who is a real cool Ze
does not go around "Oh, I understand Zen, I have satori, I have this attainment, I have that a
have the other attainment," because if he said that, he wouldn't understand the first thing ab
it is Zen that, if I may put it metaphorically, *Jon-Jo said "the perfect man employs his mind a
It grasps nothing, it refuses nothing. It receives but does not keep." And another poem says
flying over a lake, "The wild geese do not intend to cast their reflection, and the water has no
retain their image." In other words this is to be--to put it very strictly into our modern idiom--t
live without hang-ups, the word "hang- up" being an almost exact translation of the Japanes
Sanskrit _klesa_, ordinarily translated "worldly attachment," though that sounds a little bit--yo
I mean--it sounds pious, and in Zen, things that sound pious are said to stink of Zen, but to h
hang-ups, that is to say, to be able to drift like a cloud and flow like water, seeing that all life
magnificent illusion, a plane of energy, and that there is absolutely nothing to be afraid of.
Fundamentally. You will be afraid on the surface. You will be afraid of putting your hand in th
will be afraid of getting sick, etc. But you will not be afraid of fear. Fear will pass over your m
a black cloud will be reflected in the mirror. But of course, the mirror isn't quite the right illust
space would be better. Like a black cloud flows through space without leaving any track. Lik
leave trails behind them. And so that fundamental--it is called "the void" in Buddhism; it does
"void" in the sense that it's void in the ordinary sense of emptiness. It means void in that is th
real thing there is, but nobody can conceive it. It's rather the same situation that you get betw
speaker, in a radio and all the various sounds which it produces. On the speaker you hear h
hear every kind of musical instrument, honking of horns, the sounds of traffic, the explosions
yet all that tremendous variety of sounds are the vibrations of one diaphragm, but it never sa
announcer doens't come on first thing in the morning and say "Ladies and gentlemen, all the
will hear subsequentally during the day will be the vibration of this diaphragm; don't take the
And the radio never mentions its own construction, you see? And in exactly the same way, y

really, to examine, to make an object of your own mind, just as you can't look directly into yo
bite your own teeth, because you ARE that, and if you try to find it, and make it something to
that's a great lack of confidence. That shows that you don't really know your "it". And if you'r
don't need to make anything of it. There's nothing to look for. But the test is, are you still lool
you know that? I mean, not as kind of knowledge you possess, not something you've learne
you've got a degree, and "you know, I've mastered the contents of these books and rememb
knowledge, there's nothing to be remembered; nothing to be formulated. You know it best w
don't know it." Because that means, "I'm not holding on to it, I'm not trying to cling to it" in the
a concept, because there's absolutely no necessity to do so. That would be, in Zen languag
a snake or a beard on a eunuch, or as we would say, gilding the lily. Now you say, "Well, tha
pretty easy. You mean to say all we have to do is relax? We don't have to go around chasin
anymore? We abandon religion, we abandon meditations, we abandon this, that, and the oth
up anyhow? Just go on." You know, like a father says to his child who keeps asking "Why? W
Why? Why did God make the universe? Who made God? Why are the trees green?" and so
father says finally, "Oh, shut up and eat your bun." It isn't quite like that, because, you see, t
is this: All those people who try to realize Zen by doing nothing about it are still trying despe
find it, and they're on the wrong track. There is another Zen poem which says, "You cannot a
thinking, you cannot grasp it by not thinking." Or you could say, you cannot catch hold of the
by doing something about it, but equally, you cannot see into its meaning by doing nothing a
both are, in their different ways, attempts to move from where you are now, here, to somewh
point is that we come to an understanding of this, what I call suchness, only through being c
And no means are necessary to be completely here. Neither active means on the one hand,
the other. Because in both ways, you are trying to move away from the immediate now. But
difficult to understand language like that. And to understand what all that is about, there is re
absolutely necessary prerequisite, and this is to stop thinking. Now, I am not saying this in th
being an anti-intellectual, because I think a lot, talk a lot, write a lot of books, and am sort of
half-baked scholar. But you know, if you talk all the time, you will never hear what anybody e
say, and therefore, all you'll have to talk about is your own conversation. The same is true fo
think all the time. That means, when I use the word "think," talking to yourself, subvocal conv
constant chit-chat of symbols and images and talk and words inside your skull. Now, if you c
time, you'll find that you've nothing to think about except thinking, and just as you have to st
to hear what I have to say, you have to stop thinking to find out what life is about. And the m
stop thinking, you come into immediate contact with what Korzybski called, so delightfully, "t
world," that is to say, the nonverbal world. Some people would call it the physical world, but
"physical," "nonverbal," "material" are all conceptual, and • bangs stick on the floorÙ is not a
It's not a noise, either. It's • Bangs stick againÙ. Get that? So when you are awake to that w
suddenly find that all the so-called differences between self and other, life and death, pleasu
are all conceptual, and they're not there. They don't exist at all in that world which is • bangs

other words, if I hit you hard enough, "ouch" doesn't hurt, if you're in a state of what is called
no-thought. There is a certain experience, you see, but you don't call it "hurt." It's like when y
small children, they banged you about, and you cried, and they said "Don't cry" because the
you hurt and not cry at the same time. People are rather curious about the things the do like
see, they really wanted you to cry, the same way if you threw up one day. It's very good to th
you've eaten soemthing that isn't good for you, but your mother said "Eugh!" and made you
feel that throwing up wasn't a good thing to do. Because then when you saw people die, and
you started weeping and making a fuss, and then you learned from that that dying was terrib
got sick, everybody else got anxious, and you learned that getting sick was something awful
from a concept. So the reason why there is in the practice of Zen, what we did before this le
to practice Za-zen, sitting Zen. Incidentally, there are three other kinds of Zen besides Za-ze
Zen, walking Zen, and lying Zen. In Buddhism, they speak of hte three dignities of man. Wal
sitting, and lying. And they say when you sit, just sit. When you walk, just walk. But whateve
don't wobble. In fact, of course, you can wobble, if you really wobble well. When the old mas
asked "What is Zen?" he said "When hungry, eat, when tired, sleep," and they said, "Well isn
everybody does? Aren't you just like ordinary people?" "Oh no," he said, "they don't do anyth
kind. When they're hungry, they don't just eat, they think of all sorts of things. When they're t
don't just sleep, but dream all sorts of dreams." I know the Yun-Mens won't like that, but then
time when you just dream yourself out, and no more dreams. You sleep deeply and breathe
therefore, Za-zen, or sitting Zen, is a very, very good thing in the Western world. We have be
around far too much. It's all right; we've been active, and our action has achieved a lot of go
But as Aristotle pointed out long ago--and this is one of the good things about Aristotle. He s
of action is contemplation." In other words, busy, busy, busy, busy, busy, but what's it all abo
Especially when people are busy because they think they're GOING somewhere, that they're
something and attain something. There's quite a good deal of point to action if you know you
anywhere. If you act like you dance, or like you sing or play music, then you're really not goi
you're just doing pure action, but if you act with a thought in mind that as a result of action y
eventually going to arrive at someplace where everything will be alright. Then you are on a s
hopelessly condemned to what the Buddhists call _samsara_, the round, or rat-race of birth
you think you're going to go somewhere. You're already there. And it is only a person who h
that he is already there who is capable of action, because he doesn't act frantically with the
he's going to get somewhere. He acts like he can go into walking meditation at that point, yo
walk not because we are in a great, great hurry to get to a destination, but because the walk
great. The walking itself is the meditation. And when you watch Zen monks walk, it's very fas
have a different kind of walk from everybody else in Japan. Most Japanese shuffle along, or
Western clothes, they race and hurry like we do. Zen monks have a peculiar swing when the
have the feeling they walk rather the same way as a cat. There's something about it that isn'
they're going along all right, they're not sort of vagueing around, but they're walking just to w

that's walking meditation. But the point is that one cannot act creatively, except on the basis
stillness. Of having a mind that is capable from time to time of stopping thinking. And so this
sitting may seem very difficult at first, because if you sit in the Buddhist way, it makes your le
Most Westerners start to fidget; they find it very boring to sit for a long time, but the reason t
boring is that they're still thinking. If you weren't thinking, you wouldn't notice the passage of
as a matter of fact, far from being boring, the world when looked at without chatter becomes
interesting. The most ordinary sights and sounds and smells, the texture of shadows on the
you. All these things, without being named, and saying "that's a shadow, that's red, that's br
somebody's foot." When you don't name things anymore, you start seeing them. Because sa
"I see a leaf," immediately, one thinks of a spearhead-shaped thing outlined in black and fille
flat green. No leaf looks like that. No leaves--leaves are not green. That's why Lao-Tzu said
colors make a man blind, the five tones make a man deaf," because if you can only see five
blind, and if you can only hear five tones in music, you're deaf. You see, if you force sound i
tones, you force color into five colors, you're blind and deaf. The world of color is infinite, as
world of sound. And it is only by stopping fixing conceptions on the world of color and the wo
that you really begin to hear it and see it. So this, should I be so bold as to use the word "dis
of meditation or Za-zen lies behind the extraordinary capacity of Zen people to develop such
the gardens, the tea ceremony, the caligraphy, and the grand painting of the Sum Dynasty,
Japanese Sumi tradition. And it was because, especially in tea ceremony, which means liter
Japanese, meaning "hot water of tea," they found in the very center of things in everyday life
the words of the poet *Hokoji, "marvelous power and supernatural activity, drawing water, ca
you know how it is sometimes when you say a word and make the word meaningless, you ta
"yes"--yes, yes, yes, yes, yes, yes, yes, yes. It becomes funny. That's why they use the word
training, which means "no." Mu. And you get this going for a long time, and the word ceases
anything, and it becomes magical.Now, what you have to realize in the further continuence o
you-- Well, let me say first in a preliminary way, the easiest way to stop thinking is first of all
about something that doesn't have any meaning. That's my point in talking about "mu" or "ye
your breath, or listening to a sound that has no meaning, because that stops you thinking, a
fascinated in the sound. Then as you get on and you just--the sound only--there comes a po
is taken away, and you're wide open. Now at that point, there will be a kind of preliminary so
subtlety, and you will think "wowee, that's it!" You'll be so happy, you'll be walking on air. Wh
Daisetz was asked what was it like to have satori, he said "well, it's like ordinary, everyday e
except about two inches off the ground." But there's another saying that the student who has
goes to hell as straight as an arrow. No satori around here, because anybody who has a spi
whether you get it through Za-zen, or through LSD, or anything, you know, that gives you th
you hold on to it, say "now I've got it," it's gone out of the window, because the minute you g
living thing, it's like catching a handful of water, the harder you clutch, the faster it squirts thr
your fingers. There's nothing to get hold of, because you don't NEED to get hold of anything

from the beginning. Because you can see that, by various methods of meditation, but the tro
people come out of that an brag about it, say "I've seen it." Equally intolerable are the people
Zen and come out and brag to their friends about how much their legs hurt, and how long th
an awful thing it was. They're sickening. Because the discipline side of this thing is not mear
something awful. It's not done in a masochistic spirit, or a sadistic spirit: suffering builds cha
therefore suffering is good for you. When I went to school in England, the basic premise of e
that suffering builds character, and therefore all senior boys were at liberty to bang about the
with a perfectly clear conscience, because they were doing them a favor. It was good for the
building their character, and as a result of this attitude, the word "discipline" has begun to sti
been stinking for a long time. But we need a kind of entirely new attitude towards this, becau
that quiet, and that non- striving, a life becomes messy. When you let go, finally, because th
to hold onto, you have to be awfully careful not to turn into loose yogurt. Let me give two opp
illustrations. When you ask most people to lie flat on the floor and relax, you find that they ar
attention, because they don't really believe that the floor will hold them up, and therefore the
themselves together; they're uptight. They're afraid that if they don't do this, even though the
supporting them, they'll suddenly turn into a gelatinous mass and trickle away in all direction
are other people who when you tell them to relax, they go like a limp rag. But you see, the h
a subtle combination of hardness and softness. Of flesh and bones. And the side of Zen whi
neither doing nor not doing, but knowing that you are It anyway, and you don't have to seek
Zen-flesh. But the side in which you can come back into the world, with this attitude of not se
knowing you're It, and not fall apart--that requires bones. And one of the most difficult things
belongs to of course a generation we all know about that was running about some time ago-
on to Zen, and they started anything-goes painting, they started anything-goes sculpture, the
anything-goes way of life. Now I think we're recovering from that today. At any rate, our pain
beginning once again to return to glory, to marvelous articulateness and vivid color. Nothing
been seen since the stained glass of • ?Ù. That's a good sign. But it requires that there be in
of freedom, and I'm not just talking about political freedom. I'm talking about the freedom wh
you know that you're It, forever and ever and ever. And it'll be so nice when you die, becaus
change, but it'll come back some other way. When you know that, and you've seen through
then watch out, because there may still be in you some seeds of hostility, some seeds of pri
of wanting to put down other people, or wanting to just defy the normal arrangements of life.
why, in the order of a Zen monastary, various duties are assigned. The novices have the ligh
more senior you get, the heavy duties. For example, the Roshi very often is the one who cle
benjo, the toilet. And everything is kept in order. There is a kind of beautiful, almost prince
aestheticism, because by reason of that order being kept all of the time, the vast free energy
contained in the system doesn't run amok. The understanding of Zen, the understanding of
understanding of-- Well, we'll call it mystical experiences, one of the most dangerous things
And for a person who cannot contain it, it's like putting a million volts through your electric sh

blow your mind and it stays blown. Now, if you go off in that way, that is what would be calle
pratyeka- buddha--"private buddha". He is one who goes off into the transcendental world a
again. And he's made a mistake from the standpoint of Buddhism, because from the standp
there is no fundamental difference between the transcendental world and this everyday worl
bodhisattva, you see, who doesn't go off into a nirvana and stay there forever and ever, b
and lives ordinary everyday life to help other beings to see through it, too, he doesn't come b
feels he has some solemn duty to help mankind and all that kind of pious cant. He comes ba
the two worlds are the same. He sees all other beings as buddhas. He sees them, to use a p
Chesterton's, "but now a great thing in the street, seems any human nod, where move in str
million masks of god." And it's fantastic to look at people and see that they really, deep down
enlightened. They're It. They're faces of the divine. And they look at you, and they say "oh n
divine. I'm just ordinary little me." You look at them in a funny way, and here you see the bud
looking out of their eyes, straight at you, and saying it's not, and saying it quite sincerely. An
why, when you get up against a great guru, the Zen master, or whatever, he has a funny loo
When you say "I have a problem, guru. I'm really mixed up, I don't understand," he looks at y
queer way, and you think "oh dear me, he's reading my most secret thoughts. He's seeing a
I am, all my cowardice, all my shortcomings." He isn't doing anything of the kind; he isn't eve
in such things. He's looking at, if I may use Hindu terminology, he's looking at Shiva, in you,
god, Shiva, won't you come off it?" So then, you see, the _bodhisattva_, who is--I'm assumin
knowledge of Buddhism in this assembly--but the _bodhisattva_ as distinct from the pratyek
bodhisattva doesn't go off into nirvana, he doesn't go off into permanant withdrawn ecstasy,
off into a kind of catatonic _samadhi_. That's all right. There are people who can do that; tha
vocation. That's their specialty, just as a long thing is the long body of buddha, and a short th
short body of buddha. But if you really understand that Zen, that buddhist idea of enlightenm
comprehended in the idea of the transcendental, neither is it comprehended in the idea of th
in terms with the infinite, not in terms with the finite. Not in terms of the eternal, not in terms
temporal, because they're all concepts. So, let me say again, I am not talking about the orde
everyday life in a reasonable and methodical way as being schoolteacherish, and saying "if
people, that's what you would do." For heaven's sake, don't be nice people. But the thing is,
you do have that basic framework of a certain kind of order, and a certain kind of discipline,
liberation will blow the world to pieces. It's too strong a current for the wire. So then, it's terri
important to see beyond ecstasy. Ecstasy here is the soft and lovable flesh, huggable and k
that's very good. But beyond ecstasy are bones, what we call hard facts. Hard facts of every
incidentally, we shouldn't forget to mention the soft facts; there are many of them. But then t
it is what we mean, the world in an ordinary, everyday state of consciousness. To find out th
really no different from the world of supreme ecstasy, well, it's rather like this: Let's suppose
often happens, you think of ecstasy as insight, as seeing light. There's a Zen poem which sa
crash of thunder. The mind doors burst open,and there sits the ordinary old man. See? Ther

vision. Satori! Breaking! Wowee! And the doors of the mind are blown apart, and there sits t
man. It's just little you, you know? Lightning flashes, sparks shower. In one blink of your eye
missed seeing it. Why? Because here is the light. The light, the light, the light, every mystic i
has "seen the light." That brilliant, blazing energy, brighter than a thousand suns, it is locked
everything. Now imagine this. Imagine you're seeing it. Like you see aureoles around buddh
the beatific vision at the end of Dante's "Paradiso." Vivid, vivid light, so bright that it is like th
light of the void in the Tibetan Book of the Dead. It's beyond light, it's so bright. And you wat
receeding from you. And on the edges, like a great star, there becomes a rim of red. And be
of orange, yellow, green, blue, indigo, violet. You see this great mandela appearing with gre
beyond the violet, there's black. Black, like obsidian, not flat black, but transparent black, like
And again, blazing out of the black, as the _yang_ comes from the _yin_, more light. Going,
along with this light, there comes sound. There is a sound so tremendous with the white ligh
hear it, so piercing that it seems to annihilate the ears. But then along with the colors, the so
down the scale in harmonic intervals, down, down, down, until it gets to a deep thundering b
vibrant that it turn it turns into something solid, and you begin to get the similar spectrum of t
Now all this time, you've been watching a kind of thing radiating out. "But," it says, "you know
all I can do," and the rays start dancing like this, and the sound starts waving, too, as it come
the textures start varying themselves, and they say, well, you've been looking at this this as
describing it so far in a flat dimension. Let's add a third dimension; it's going to come right at
And meanwhile, it says, we're not going to just do like this, we're going to do little curlicues.
says, "well, that's just the beginning!" Making squares and turns, and then suddenly you see
little details that become so intense, that all sorts of subfigures are contained in what you ori
thought were the main figures, and the sound starts going all different, amazing complexities
over the place, and this thing's going, going, going, and you think you're going to go out of y
when suddenly it turns into... Why, us, sitting around here. Thank you very much.----Scribble
byAlan Seaver:
seaverw@columbia.dsu.edu----------end o
file

----------Original file name: ON_ZEN 1-1
Alan Watts: Lecture on ZenSource: anonymous ftp host at 128.206.2.2Subdirectory: ccphil.1
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<CCPHIL%MIZZOU1.BITNET@pucc.Princeton.EDU>Subject:Re: Wattage: Self and Other
like this here. These tapes are about 25 years old. The onlyinformation about getting copies
on the tapes: it says tocontact the National Endowment for the Arts.I did. They hadn't the sli
what I was talking about, and the tone oftheir letter was very much like a flame, I might add.
about posting them settled down very quickly.Besides that, due to the interest these tapes s
have gone out andbought 5 of the man's books -- and so has Mr. Seaver.[Alan Seaver:
seaverw@columbia.dsu.edu - coombspapers' comment]For those of you interested, Mr. Wa
20 years ago. He diedof lung Cancer.For what it's worth
-P----------this originally aired on
KSAN radio, San Francisco, many years ago. All typos are of course mine. I'm also no expe
all their names, so the ones I didn't recognize, I sounded out & put a * by. Perhaps someone
can figure out what they're supposed to be can correct me. A couple words were undistingui
are pretty bad quality), & I've just marked them like so: __-__.Ù

Alan Seaver ALAN WATTS: LECTURE ON ZEN Once upon a time, there was a Zen s
old Buddhist poem to his teacher, which says The voices of torrents are from one great tong
the hills are the pure body of Buddha."Isn't that right?" he said to the teacher."It is," said the
"but it's a pity to say so." It would be, of course, much better, if this occasion were celebrate
talk at all, and if I addressed you in the manner of the ancient teachers of Zen, I should hit th
with my fan and leave. But I somehow have the feeling that since you have contributed to th
Zen Center, in expectation of learning something, a few words should be said, even though
by explaining these things to you, I shall subject you to a very serious hoax. Because if I allo
leave here this evening, under the impression that you understand something about Zen, yo
the point entirely. Because Zen is a way of life, a state of being, that is not possible to embra
concept whatsoever, so that any concepts, any ideas, any words that I shall put across to yo
will have as their object, showing you the limitations of words and of thinking. Now then, if o
to say something about what Zen is, and I want to do this by way of introduction, I must mak
that Zen, in its essence, is not a doctrine. There's nothing you're supposed to believe in. It's
philosophy in our sense, that is to say a set of ideas, an intellectual net in which one tries to
fish of reality. Actually, the fish of reality is more like water--it always slips through the net. A
water you know when you get into it there's nothing to hang on to. All this universe is like wa
fluid, it is transient, it is changing. And when you're thrown into the water after being accusto
living on the dry land, you're not used to the idea of swimming. You try to stand on the water
catch hold of it, and as a result you drown. The only way to survive in the water, and this ref
particularly to the waters of modern philosophical confusion, where God is dead, metaphysic

are meaningless, and there's really nothing to hang on to, because we're all just falling apart
only thing to do under those circumstances is to learn how to swim. And to swim, you relax,
give yourself to the water, and you have to know how to breathe in the right way. And then y
water holds you up; indeed, in a certain way you become the water. And so in the same way
one attempted to--again I say misleadingly--to put Zen into any sort of concept, it simply con
this: That in this universe, there is one great energy, and we have no name for it. People hav
various names for it, like God, like *Brahmin, like Tao, but in the West, the word God has go
associations attached to it that most of us are bored with it. When people say "God, the fath
most people feel funny inside. So we like to hear new words, we like to hear about Tao, abo
Shinto, and __-__-__, and such strange names from the far East because they don't carry th
of mawkish sanctimony and funny meanings from the past. And actually, some of these wor
use for the basic energy of the world really don't mean anything at all. The word _tathata_, w
translated from the Sanskrit as "suchness" or "thusness" or something like that, really mean
like "dadada," based on the word _tat_, which in Sanskrit means "that," and so in Sanskrit it
lum asi_, "that thou art," or in modern America, "you're it." But "da, da"--that's the first sound
makes when it comes into the world, because the baby looks around and says "da, da, da, d
flatter themselves and think it's saying "DaDa," which means "Daddy," but according to Bud
all this universe is one "dadada." That means "ten thousand functions, ten thousand things,
and we're all one suchness. And that means that suchess comes and goes like anything els
world is an on-and-off system. As the Chinese say, it's the _yang_ and the _yin_, and theref
of "now you see it, now you don't, here you are, here you aren't, here you are," because tha
energy, to be like waves, and waves have crests and troughs, only we, being under a kind o
illusion, imagine that the trough is going to overcome the wave or the crest, the _yin_, or the
principle, is going to overcome the _yang_, or the light principle, and that "off" is going to fin
triumph over "on." And we, shall I say, bug ourselves by indulging in that illusion. "Hey, supp
did win out, wouldn't that be terrible!" And so we're constantly trembling and thinking that it m
after all, isn't it odd that anything exists? It's most peculiar, it requires effort, it requires energ
and it would have been so much easier for there to have been nothing at all. Therefore, we t
being, since the 'is' side of things is so much effort" you always give up after a while and you
into death. But death is just the other face of energy, and it's the rest, the not being anything
that produces something around, just in the same way that you can't have "solid" without "sp
without "solid."When you wake up to this, and realize that the more it changes the more it's t
as the French say, that you are really a train of this one energy, and there is nothing else bu
you, but that for you to be always you would be an insufferable bore, and therefore it is arran
stop being you after a while and then come back as someone else altogether, and so when
you become full energy and delight. As Blake said, "Energy is eternal delight." And you sudd
the whole sham thing. You realize you're That--we won't put a name on it-- you're That, and
anything else. So you are relieved of fundamental terror. That doesn't mean tht you're alway

great hero, that you won't jump when you hear a bang, that you won't worry occasionally, tha
your temper. It means, though, that fundamentally deep, deep, deep down within you, you w
human, not a stone Buddha--you know in Zen there is a difference made between a living B
Buddha. If you go up to a stone Buddha and you hit him hard on the head, nothing happens
fist or your stick. But if you hit a living Buddha, he may say "ouch," and he may feel pain, be
didn't feel something, he wouldn't be a human being. Buddhas are human, they are not deva
gods. They are enlightened men and women. But the point is that they are not afraid to be h
not afraid to let themselves participate in the pains, difficulties and struggles that naturally go
human existence. The only difference is--and it's almost an undetectable difference--it takes
one. As a Zen poem says, "when two Zen masters meet each other on the street, they need
When fiends meet, they recognize one another instantly." So a person who is a real cool Ze
does not go around "Oh, I understand Zen, I have satori, I have this attainment, I have that a
have the other attainment," because if he said that, he wouldn't understand the first thing ab
it is Zen that, if I may put it metaphorically, *Jon-Jo said "the perfect man employs his mind a
It grasps nothing, it refuses nothing. It receives but does not keep." And another poem says
flying over a lake, "The wild geese do not intend to cast their reflection, and the water has no
retain their image." In other words this is to be--to put it very strictly into our modern idiom--t
live without hang-ups, the word "hang- up" being an almost exact translation of the Japanes
Sanskrit _klesa_, ordinarily translated "worldly attachment," though that sounds a little bit--yo
I mean--it sounds pious, and in Zen, things that sound pious are said to stink of Zen, but to h
hang-ups, that is to say, to be able to drift like a cloud and flow like water, seeing that all life
magnificent illusion, a plane of energy, and that there is absolutely nothing to be afraid of.
Fundamentally. You will be afraid on the surface. You will be afraid of putting your hand in th
will be afraid of getting sick, etc. But you will not be afraid of fear. Fear will pass over your m
a black cloud will be reflected in the mirror. But of course, the mirror isn't quite the right illust
space would be better. Like a black cloud flows through space without leaving any track. Lik
leave trails behind them. And so that fundamental--it is called "the void" in Buddhism; it does
"void" in the sense that it's void in the ordinary sense of emptiness. It means void in that is th
real thing there is, but nobody can conceive it. It's rather the same situation that you get betw
speaker, in a radio and all the various sounds which it produces. On the speaker you hear h
hear every kind of musical instrument, honking of horns, the sounds of traffic, the explosions
yet all that tremendous variety of sounds are the vibrations of one diaphragm, but it never sa
announcer doens't come on first thing in the morning and say "Ladies and gentlemen, all the
will hear subsequentally during the day will be the vibration of this diaphragm; don't take the
And the radio never mentions its own construction, you see? And in exactly the same way, y
really, to examine, to make an object of your own mind, just as you can't look directly into yo
bite your own teeth, because you ARE that, and if you try to find it, and make it something to
that's a great lack of confidence. That shows that you don't really know your "it". And if you'r

don't need to make anything of it. There's nothing to look for. But the test is, are you still lool
you know that? I mean, not as kind of knowledge you possess, not something you've learne
you've got a degree, and "you know, I've mastered the contents of these books and rememb
knowledge, there's nothing to be remembered; nothing to be formulated. You know it best w
don't know it." Because that means, "I'm not holding on to it, I'm not trying to cling to it" in the
a concept, because there's absolutely no necessity to do so. That would be, in Zen languag
a snake or a beard on a eunuch, or as we would say, gilding the lily. Now you say, "Well, tha
pretty easy. You mean to say all we have to do is relax? We don't have to go around chasin
anymore? We abandon religion, we abandon meditations, we abandon this, that, and the oth
up anyhow? Just go on." You know, like a father says to his child who keeps asking "Why? W
Why? Why did God make the universe? Who made God? Why are the trees green?" and so
father says finally, "Oh, shut up and eat your bun." It isn't quite like that, because, you see, t
is this: All those people who try to realize Zen by doing nothing about it are still trying despe
find it, and they're on the wrong track. There is another Zen poem which says, "You cannot a
thinking, you cannot grasp it by not thinking." Or you could say, you cannot catch hold of the
by doing something about it, but equally, you cannot see into its meaning by doing nothing a
both are, in their different ways, attempts to move from where you are now, here, to somewh
point is that we come to an understanding of this, what I call suchness, only through being c
And no means are necessary to be completely here. Neither active means on the one hand,
the other. Because in both ways, you are trying to move away from the immediate now. But
difficult to understand language like that. And to understand what all that is about, there is re
absolutely necessary prerequisite, and this is to stop thinking. Now, I am not saying this in th
being an anti-intellectual, because I think a lot, talk a lot, write a lot of books, and am sort of
half-baked scholar. But you know, if you talk all the time, you will never hear what anybody e
say, and therefore, all you'll have to talk about is your own conversation. The same is true fo
think all the time. That means, when I use the word "think," talking to yourself, subvocal conv
constant chit-chat of symbols and images and talk and words inside your skull. Now, if you c
time, you'll find that you've nothing to think about except thinking, and just as you have to st
to hear what I have to say, you have to stop thinking to find out what life is about. And the m
stop thinking, you come into immediate contact with what Korzybski called, so delightfully, "t
world," that is to say, the nonverbal world. Some people would call it the physical world, but
"physical," "nonverbal," "material" are all conceptual, and • bangs stick on the floorÙ is not a
It's not a noise, either. It's • Bangs stick againÙ. Get that? So when you are awake to that w
suddenly find that all the so-called differences between self and other, life and death, pleasu
are all conceptual, and they're not there. They don't exist at all in that world which is • bangs
other words, if I hit you hard enough, "ouch" doesn't hurt, if you're in a state of what is called
no-thought. There is a certain experience, you see, but you don't call it "hurt." It's like when y
small children, they banged you about, and you cried, and they said "Don't cry" because the

you hurt and not cry at the same time. People are rather curious about the things the do like
see, they really wanted you to cry, the same way if you threw up one day. It's very good to th
you've eaten soemthing that isn't good for you, but your mother said "Eugh!" and made you
feel that throwing up wasn't a good thing to do. Because then when you saw people die, and
you started weeping and making a fuss, and then you learned from that that dying was terrib
got sick, everybody else got anxious, and you learned that getting sick was something awful
from a concept. So the reason why there is in the practice of Zen, what we did before this le
to practice Za-zen, sitting Zen. Incidentally, there are three other kinds of Zen besides Za-ze
Zen, walking Zen, and lying Zen. In Buddhism, they speak of hte three dignities of man. Wal
sitting, and lying. And they say when you sit, just sit. When you walk, just walk. But whateve
don't wobble. In fact, of course, you can wobble, if you really wobble well. When the old mas
asked "What is Zen?" he said "When hungry, eat, when tired, sleep," and they said, "Well isn
everybody does? Aren't you just like ordinary people?" "Oh no," he said, "they don't do anyth
kind. When they're hungry, they don't just eat, they think of all sorts of things. When they're t
don't just sleep, but dream all sorts of dreams." I know the Yun-Mens won't like that, but ther
time when you just dream yourself out, and no more dreams. You sleep deeply and breathe
therefore, Za-zen, or sitting Zen, is a very, very good thing in the Western world. We have be
around far too much. It's all right; we've been active, and our action has achieved a lot of go
But as Aristotle pointed out long ago--and this is one of the good things about Aristotle. He s
of action is contemplation." In other words, busy, busy, busy, busy, busy, but what's it all abo
Especially when people are busy because they think they're GOING somewhere, that they're
something and attain something. There's quite a good deal of point to action if you know you
anywhere. If you act like you dance, or like you sing or play music, then you're really not goi
you're just doing pure action, but if you act with a thought in mind that as a result of action y
eventually going to arrive at someplace where everything will be alright. Then you are on a s
hopelessly condemned to what the Buddhists call _samsara_, the round, or rat-race of birth
you think you're going to go somewhere. You're already there. And it is only a person who h
that he is already there who is capable of action, because he doesn't act frantically with the
he's going to get somewhere. He acts like he can go into walking meditation at that point, yo
walk not because we are in a great, great hurry to get to a destination, but because the walk
great. The walking itself is the meditation. And when you watch Zen monks walk, it's very fas
have a different kind of walk from everybody else in Japan. Most Japanese shuffle along, or
Western clothes, they race and hurry like we do. Zen monks have a peculiar swing when the
have the feeling they walk rather the same way as a cat. There's something about it that isn'
they're going along all right, they're not sort of vagueing around, but they're walking just to w
that's walking meditation. But the point is that one cannot act creatively, except on the basis
stillness. Of having a mind that is capable from time to time of stopping thinking. And so this
sitting may seem very difficult at first, because if you sit in the Buddhist way, it makes your le

Most Westerners start to fidget; they find it very boring to sit for a long time, but the reason t
boring is that they're still thinking. If you weren't thinking, you wouldn't notice the passage of
as a matter of fact, far from being boring, the world when looked at without chatter becomes
interesting. The most ordinary sights and sounds and smells, the texture of shadows on the
you. All these things, without being named, and saying "that's a shadow, that's red, that's br
somebody's foot." When you don't name things anymore, you start seeing them. Because sa
"I see a leaf," immediately, one thinks of a spearhead-shaped thing outlined in black and fille
flat green. No leaf looks like that. No leaves--leaves are not green. That's why Lao-Tzu said
colors make a man blind, the five tones make a man deaf," because if you can only see five
blind, and if you can only hear five tones in music, you're deaf. You see, if you force sound i
tones, you force color into five colors, you're blind and deaf. The world of color is infinite, as
world of sound. And it is only by stopping fixing conceptions on the world of color and the wo
that you really begin to hear it and see it. So this, should I be so bold as to use the word "dis
of meditation or Za-zen lies behind the extraordinary capacity of Zen people to develop such
the gardens, the tea ceremony, the caligraphy, and the grand painting of the Sum Dynasty,
Japanese Sumi tradition. And it was because, especially in tea ceremony, which means liter
Japanese, meaning "hot water of tea," they found in the very center of things in everyday life
the words of the poet *Hokoji, "marvelous power and supernatural activity, drawing water, ca
you know how it is sometimes when you say a word and make the word meaningless, you ta
"yes"--yes, yes, yes, yes, yes, yes, yes, yes. It becomes funny. That's why they use the word
training, which means "no." Mu. And you get this going for a long time, and the word ceases
anything, and it becomes magical.Now, what you have to realize in the further continuence o
you-- Well, let me say first in a preliminary way, the easiest way to stop thinking is first of all
about something that doesn't have any meaning. That's my point in talking about "mu" or "ye
your breath, or listening to a sound that has no meaning, because that stops you thinking, a
fascinated in the sound. Then as you get on and you just--the sound only--there comes a po
is taken away, and you're wide open. Now at that point, there will be a kind of preliminary so
subtlety, and you will think "wowee, that's it!" You'll be so happy, you'll be walking on air. Wh
Daisetz was asked what was it like to have satori, he said "well, it's like ordinary, everyday e
except about two inches off the ground." But there's another saying that the student who has
goes to hell as straight as an arrow. No satori around here, because anybody who has a spi
whether you get it through Za-zen, or through LSD, or anything, you know, that gives you th
you hold on to it, say "now I've got it," it's gone out of the window, because the minute you g
living thing, it's like catching a handful of water, the harder you clutch, the faster it squirts thr
your fingers. There's nothing to get hold of, because you don't NEED to get hold of anything
from the beginning. Because you can see that, by various methods of meditation, but the tro
people come out of that an brag about it, say "I've seen it." Equally intolerable are the people
Zen and come out and brag to their friends about how much their legs hurt, and how long th

an awful thing it was. They're sickening. Because the discipline side of this thing is not mear
something awful. It's not done in a masochistic spirit, or a sadistic spirit: suffering builds cha
therefore suffering is good for you. When I went to school in England, the basic premise of e
that suffering builds character, and therefore all senior boys were at liberty to bang about the
with a perfectly clear conscience, because they were doing them a favor. It was good for the
building their character, and as a result of this attitude, the word "discipline" has begun to sti
been stinking for a long time. But we need a kind of entirely new attitude towards this, becau
that quiet, and that non- striving, a life becomes messy. When you let go, finally, because th
to hold onto, you have to be awfully careful not to turn into loose yogurt. Let me give two opp
illustrations. When you ask most people to lie flat on the floor and relax, you find that they ar
attention, because they don't really believe that the floor will hold them up, and therefore the
themselves together; they're uptight. They're afraid that if they don't do this, even though the
supporting them, they'll suddenly turn into a gelatinous mass and trickle away in all direction
are other people who when you tell them to relax, they go like a limp rag. But you see, the h
a subtle combination of hardness and softness. Of flesh and bones. And the side of Zen whi
neither doing nor not doing, but knowing that you are It anyway, and you don't have to seek
Zen-flesh. But the side in which you can come back into the world, with this attitude of not se
knowing you're It, and not fall apart--that requires bones. And one of the most difficult things
belongs to of course a generation we all know about that was running about some time ago-
on to Zen, and they started anything-goes painting, they started anything-goes sculpture, the
anything-goes way of life. Now I think we're recovering from that today. At any rate, our pain
beginning once again to return to glory, to marvelous articulateness and vivid color. Nothing
been seen since the stained glass of • ?Ù. That's a good sign. But it requires that there be in
of freedom, and I'm not just talking about political freedom. I'm talking about the freedom wh
you know that you're It, forever and ever and ever. And it'll be so nice when you die, becaus
change, but it'll come back some other way. When you know that, and you've seen through
then watch out, because there may still be in you some seeds of hostility, some seeds of pri
of wanting to put down other people, or wanting to just defy the normal arrangements of life.
why, in the order of a Zen monastary, various duties are assigned. The novices have the ligh
more senior you get, the heavy duties. For example, the Roshi very often is the one who cle
benjo, the toilet. And everything is kept in order. There is a kind of beautiful, almost prince
aestheticism, because by reason of that order being kept all of the time, the vast free energy
contained in the system doesn't run amok. The understanding of Zen, the understanding of
understanding of-- Well, we'll call it mystical experiences, one of the most dangerous things
And for a person who cannot contain it, it's like putting a million volts through your electric sh
blow your mind and it stays blown. Now, if you go off in that way, that is what would be calle
pratyeka- buddha--"private buddha". He is one who goes off into the transcendental world ar
again. And he's made a mistake from the standpoint of Buddhism, because from the standp

there is no fundamental difference between the transcendental world and this everyday worl
bodhisattva, you see, who doesn't go off into a nirvana and stay there forever and ever, b
and lives ordinary everyday life to help other beings to see through it, too, he doesn't come b
feels he has some solemn duty to help mankind and all that kind of pious cant. He comes ba
the two worlds are the same. He sees all other beings as buddhas. He sees them, to use a p
Chesterton's, "but now a great thing in the street, seems any human nod, where move in str
million masks of god." And it's fantastic to look at people and see that they really, deep down
enlightened. They're It. They're faces of the divine. And they look at you, and they say "oh n
divine. I'm just ordinary little me." You look at them in a funny way, and here you see the bud
looking out of their eyes, straight at you, and saying it's not, and saying it quite sincerely. An
why, when you get up against a great guru, the Zen master, or whatever, he has a funny loo
When you say "I have a problem, guru. I'm really mixed up, I don't understand," he looks at y
queer way, and you think "oh dear me, he's reading my most secret thoughts. He's seeing a
I am, all my cowardice, all my shortcomings." He isn't doing anything of the kind; he isn't eve
in such things. He's looking at, if I may use Hindu terminology, he's looking at Shiva, in you,
god, Shiva, won't you come off it?" So then, you see, the _bodhisattva_, who is--I'm assumin
knowledge of Buddhism in this assembly--but the _bodhisattva_ as distinct from the pratyek
bodhisattva doesn't go off into nirvana, he doesn't go off into permanant withdrawn ecstasy,
off into a kind of catatonic _samadhi_. That's all right. There are people who can do that; tha
vocation. That's their specialty, just as a long thing is the long body of buddha, and a short th
short body of buddha. But if you really understand that Zen, that buddhist idea of enlightenm
comprehended in the idea of the transcendental, neither is it comprehended in the idea of th
in terms with the infinite, not in terms with the finite. Not in terms of the eternal, not in terms
temporal, because they're all concepts. So, let me say again, I am not talking about the orde
everyday life in a reasonable and methodical way as being schoolteacherish, and saying "if
people, that's what you would do." For heaven's sake, don't be nice people. But the thing is,
you do have that basic framework of a certain kind of order, and a certain kind of discipline,
liberation will blow the world to pieces. It's too strong a current for the wire. So then, it's terri
important to see beyond ecstasy. Ecstasy here is the soft and lovable flesh, huggable and k
that's very good. But beyond ecstasy are bones, what we call hard facts. Hard facts of every
incidentally, we shouldn't forget to mention the soft facts; there are many of them. But then t
it is what we mean, the world in an ordinary, everyday state of consciousness. To find out th
really no different from the world of supreme ecstasy, well, it's rather like this: Let's suppose
often happens, you think of ecstasy as insight, as seeing light. There's a Zen poem which sa
crash of thunder. The mind doors burst open,and there sits the ordinary old man. See? Ther
vision. Satori! Breaking! Wowee! And the doors of the mind are blown apart, and there sits th
man. It's just little you, you know? Lightning flashes, sparks shower. In one blink of your eye
missed seeing it. Why? Because here is the light. The light, the light, the light, every mystic i

has "seen the light." That brilliant, blazing energy, brighter than a thousand suns, it is locked
everything. Now imagine this. Imagine you're seeing it. Like you see aureoles around buddh
the beatific vision at the end of Dante's "Paradiso." Vivid, vivid light, so bright that it is like th
light of the void in the Tibetan Book of the Dead. It's beyond light, it's so bright. And you wat
receeding from you. And on the edges, like a great star, there becomes a rim of red. And be
of orange, yellow, green, blue, indigo, violet. You see this great mandela appearing with gre
beyond the violet, there's black. Black, like obsidian, not flat black, but transparent black, like
And again, blazing out of the black, as the _yang_ comes from the _yin_, more light. Going,
along with this light, there comes sound. There is a sound so tremendous with the white ligh
hear it, so piercing that it seems to annihilate the ears. But then along with the colors, the so
down the scale in harmonic intervals, down, down, down, until it gets to a deep thundering b
vibrant that it turn it turns into something solid, and you begin to get the similar spectrum of t
Now all this time, you've been watching a kind of thing radiating out. "But," it says, "you know
all I can do," and the rays start dancing like this, and the sound starts waving, too, as it come
the textures start varying themselves, and they say, well, you've been looking at this this as
describing it so far in a flat dimension. Let's add a third dimension; it's going to come right at
And meanwhile, it says, we're not going to just do like this, we're going to do little curlicues.
says, "well, that's just the beginning!" Making squares and turns, and then suddenly you see
little details that become so intense, that all sorts of subfigures are contained in what you ori
thought were the main figures, and the sound starts going all different, amazing complexities
over the place, and this thing's going, going, going, and you think you're going to go out of y
when suddenly it turns into... Why, us, sitting around here. Thank you very much.----Scribble
byAlan Seaver:
seaverw@columbia.dsu.edu----------end o
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[Last updated: 27 September 1993]

THE FUTURE OF ZEN BUDDHISM IN THE WEST

by

ROBERT AITKEN, Roshi

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I have been commissioned to do a paper for the forthcoming (July, '87) conference on World Buddhism in North America that will be titled, The Zen Buddhist Movement in North America: Retrospect and Prospect". I have the first draft finished, and here are some excerpts. (The conference will be held in Ann Arbor, Michigan, and is sponsored by the Zen Lotus Society under the direction of the Korean teacher Samu Sunim.)

The Middle Way is the Sangha form that we choose, the nature of our organisation and the practice we follow as members. Organisation and practice are imtimately interrelated matters, but they can be examined separately and in categories.

Regarding the organisation: The Buddha's teaching is our guide. You and I have no abiding self, but rather we are temporary aggregates, individually and socially, depending on each other for our lives and our identities. The Sangha that is grounded in this teaching will have a number of distinctive qualities.

First, like all beings, the Sangha will have its own personality. This will be partly a synthesis of the personalities of its members and its teacher, and partly a "je ne sais quoi" spirit that cannot be precisely identified. This personality will have a virtuous power that will radiate the teaching so long as it is not turned back upon itself in self-congratulation.

Next, the Sangha will be grounded in certain rituals - a meditation meeting with ceremonies that make it a spiritual home, just as a secular home is grounded in the ceremonies of greetings, common meals, in-jokes, bedtime stories, and so on. The spiritual home is a particular place, a temple perhaps, but it can carry over into the secular home if a corner is made sacred with an image, flowers, candlelight, incense, and meditation practice, and if gathas are included as grace before meals and at other occasions such as bedtime. In this way, the secular home becomes spiritual, enhancing the virtues of both spirit and family. The Buddha Sangha is then an aggregate of households.

Among the rituals of the Sangha there should, I am sure, be refuge in the Three Treasures and acceptance of the Three Pure Precepts and the Ten Grave Precepts. As monks of ancient times came together to renew their vows every fourteen days, so the lay Western Sangha can work out periodic renewal ceremonies that confirm the way of right action. The Tiep Hien ceremony of renewal is an instructive model. We are in the world but not of it. Like lotus flowers in the fire, we bloom in the world of desires including our own, conserving our energies for the Dharma wheel, and maintaining the Buddha's noble path as our own.

Other rituals should, I believe, be forms of communication for sharing, healing, and reconciliation. Many of these can be adapted directly from Theravada ceremonies, some can be taken from contemporary Christian and humanistic movements. The sharing and healing rituals of Rissho Koseikai that bring lay leaders into member families to help with problems of disaffection are very interesting models. All such rituals confirm our interdependence, and offer intimate engagement as a way of realisation. Depth psychology, the interpretation of dreams, and the study of folklore can be important supplements to sharing and healing rituals.

The Zen centre programme should, I believe, also include academic study of Buddhism. Traditionally, Rinzai Zen in particular has offered little teaching of other forms of Mahayana, and even less of classical Buddhism. Yet Zen is a Buddhist stream, and the various formulations - the Four Noble Truths, the Eightfold Path, the Four Abodes, the Six Paramitas, the Three Bodies of the Buddha - and the many sutras are essential lights on our path. There also should be a supplementary study of the Buddhas and Bodhisattvas in the pantheon, for these archetypes can be personalised as inner guides toward compassion and understanding.

Finally, if indeed the Sangha is all-inclusive, then the Buddha Sangha is merely a sub-family of the larger community, and engagement in the neighbourhood, city, nation, and world is also the way of turning the Dharma wheel. As a Sangha, we can offer specific programmes to the homeless or the imprisoned. We can speak out against injustice, violence and war - and the exploitation of forests and lakes.

It must be communication, not just projection. The systemic illness of Western society that has infected the world arises direclty from the neglect of perennial values that Buddhism shares with other religions, so when we speak, we communicate best with language that is common to all and with actions that resonate across sectarian lines.

The way of Zen Buddhism in the West should, I think, recall the perspective of the Buddha in a relevant manner for lay people. Most people tend to get locked into a quite dreary round of tasks, and experience little peace or harmony. Yet if Nirvana and Samsara are the same, we must find upayas that can keep such unity clear at all times.

For this there are three options for meditative practice within the Zen tradition. The first is koan practice, the second is shikantaza or "pure sitting", and the third is the way of mindfulness through gathas and mantras. These three ways inform each other, and can be combined or blended. The choice of one of these options, or two or the three of them together - reflects the karma, personality and aspiration of both student and teacher.

Koans can be called arcana, points of quest, matters to be made clear -

that enlighten the dark night of the spirit, and release the self from its limited preoccupations. The points are examined during periods of withdrawal, some no longer than a single breath, some for extended periods, with concentration fuelled by a profound questioning spirit.

The essence of this meditative practice is shikantaza, which is pure sitting, not merely sitting. I hear shikantaza described as watching perceptions come, identifying them, and letting them go. I don't think this is adequate. Shikantaza is a matter of sinking into one's bones and sinews and facing the bare emptiness of the mind. This mind is both inside and outside - neither inside or outside.

The third meditative option, the path of mindfulness through gathas and mantras is exemplified by the teaching of Thich Nhat Hanh. Repeating the verse:

> Breathing in, I calm body and mind;
> Breathing out, I smile;
> Dwelling in the present moment,
> I know this is the only moment.

you are brought to your breath and to the personal realisation that all beings are indeed Buddha, beginning with yourself. Acknowledging your need to mature and to understand, acknowledging your past mistakes, it is all right to be where you are now in your practice.

In my view, the practice of Zen Buddhism in the future must include all three of these options. I do not list them in order of importance because all are important and they depend upon each other. First, there is the practice of focussing on arcana and experiencing the primordial truths of purity, harmony and variety; second, there is the practice of grounding this focus in the empty, silent samadhi of the vast and boundless universe; and third, there is the practrice of using reminders that keep the lotus of the Buddha Dharma blooming in the midst of all the demands of our busy lives.

All this in a setting of a Buddha Sangha that is not preoccupied with its own identity, that holds ceremonies of refuge, accepting precepts

and renewing of vows, that seeks the most open communication possible, and reaches outward into the larger community. This is for me an ideal image of a balanced Sangha.

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What Buddhism Is

The three lectures in this booklet were given by Sayagyi U Ba Khin 1951 to the Religion in Life Forum, in the Methodist English Church of Signal Pagoda Road, Rangoon.

Lecture No. 1 (September 23, 1951)

I consider it a great privilege to be in your midst today and to have this opportunity of addressing you on the subject of "What Buddhism Is." At the outset, I must be very frank with you. I have not been to a university and I have no knowledge of science except as a man in the street. Nor am I a scholar in the theory of Buddhism with any knowledge of Pali, the language in which the Tipitakas (literally, the "Three Baskets" of Buddha-Dhamma) are maintained. I may say, however, that I have read in Burmese to some extent the treatises on Buddhism by well-known and learned Buddhist monks. As my approach to Buddhism is more by practical than by theoretical means, I hope to be able to give you something of Buddhism which is not easily available elsewhere. I must admit, however, that for the time being I am just a student of practical Buddhism, an experimentalist trying to learn through Buddhism the truth of the nature of forces. As this has to be done as a householder and within a limited time available in between the multifarious duties of a responsible officer of Government, the progress is rather slow and I do not claim for a moment that what I am going to say is absolutely correct. I may be right or wrong. But when I say a thing, I assure you that it is with a sincerity of purpose, with the best of intentions and with conviction.

The Lord Buddha said in the "Kalama Sutta":

Do not believe in what you have heard; do not believe in traditions because they have been handed down for many generations; do not believe in anything because it is rumoured and spoken by many; do not believe merely because a written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached from habit; do not believe merely the authority of your teachers

and elders. After observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it.

Pray do not, therefore, believe me when I come to the philosophical issues until and unless you are convinced of what I say, either as a sequel to proper reasoning or by means of a practical approach.

To abstain from evil,
To do good,
To purify the mind,
These are the teachings of all the Buddhas.
Dhammapada, verse 14

This extract taken from the Dhammapada gives in brief the essence of Buddhism. It sounds simple, but is so difficult to practise. One cannot be a true Buddhist unless one puts the doctrine of the Buddha into practice. The Buddha said:

You, to whom the truths I have perceived have been made known by me, make them truly your own, practise them, meditate upon them, spread them abroad: in order that the pure religion may last long and be perpetuated for the good and the gain and the well-being of gods and men.

Before I take up the teachings of the Buddha, which form the basic foundation of Buddhism, I propose to acquaint you, first of all, with the life story of Gotama Buddha. For this purpose, I feel it is my duty to give you a background of certain Buddhist concepts which may be foreign to most of you. I propose, therefore, to give you a short descriptive explanation of such concepts in Buddhism as the Universe, the World-system, the planes of existence, etc. These will, no doubt, give you some food for thought. I would, however, appeal to you to give a patient hearing and to pass over these matters for the time being, i.e., until we come to the question time for discussion.

The Universe

The Buddhist concept of the Universe may be summed up as follows: There is

the Okasa Loka (the Universe of Space) which accommodates Nama and Rupa (Mind and Matter). In this mundane world, it is Nama and Rupa (Mind and Matter) which predominate under the influence of the law of Cause and Effect. Next is the Sankhara Loka (the Universe of Mental Forces), creative or created. This is a mental plane arising out of the creative energies of Mind through the medium of bodily actions, words and thoughts. The third and last is the Satta Loka (the Universe of Sentient Beings) visible or invisible, beings that are the products of these mental forces; we may rather call these three the "Three-in-One" universe, because each is inseparable from the others. They are, so to speak, interwoven and interpenetrating.

What will interest you most are the Cakkavalas or World-systems, each with its thirty-one planes of existence. Each World-system corresponds to the Human World with its solar system and other planes of existence. There are millions and millions of such World-systems; they are simply innumerable. The ten thousand World-systems closest to us are within the Jati-khetta (or the Teld of Origin) of a Buddha. In fact, when the renowned Sutta (or discourse), the Maha-Samaya (meaning the "Great Occasion") was preached by the Buddha in the Mahavana (forest) near the town of Kapilavatthu, not only the Brahmas and Devas of our World-system but of all the ten thousand World-systems were present to listen to the teachings of the Buddha.

The Lord Buddha can also send his thought-waves charged with boundless love and compassion to the sentient beings of a billion such World-systems within the Ana-khetta (the Field of Influence). The remainder of the World-systems are in the Visaya-khetta (infinite space), beyond the reach of the Buddha's effective thought waves. You can very well imagine from these concepts of Buddhism the size of the Universe as a whole. The material insignificance of our World in the Okasa Loka (the Universe of Space) is simply terrifying. The Human World, as a whole, must be just a speck in space.

Now I will give you an idea of the thirty-one planes of existence in our World-system, which, of course, is the same as in any of the other World-systems. Broadly speaking, they are:

(i)Arupa LokaThe Immaterial Worlds of the Brahmas
(ii)Rupa LokaThe Fine-material Worlds of the Brahmas
(iii)Kama LokaThe Sensuous Worlds of Devas, mankind and lower beings.

The Arupa Loka is composed of four Brahma Worlds of immaterial state, i.e., without Rupa or Matter. The Rupa Loka is composed of sixteen Brahma Worlds of fine-material state. The Kama Loka is composed of:

(a)Six Deva Lokas (or Celestial Worlds):
(i)Catumaharajika (the World of the Four Guardian Kings)
(ii)Tavatimsa (the World of the Thirty-three)
(iii)Yama
(iv)Tusita
(v)Nimmanarati (those who enjoy their own creations)
(vi)Paranimmita-vasavati (those who enjoy others' creations)
(b)The Human World
(c)The four Lower Worlds (Apaya):
(i)Niraya (Hell)
(ii)Tiracchana (Animal World)
(iii)Peta (Ghost World)
(iv)Asura (Demon World)

These planes of existence are pure or impure, cool or hot, luminous or dark, light or heavy, pleasant or wretched -- according to the character of the mental forces generated by the Mind through the volition (Cetana) associated with a series of actions, words and thoughts. For example, take the case of a religious man who suffuses the whole universe of beings with boundless love and compassion. He must be generating such mental forces as are pure, cooling, luminous, light and pleasant, forces which normally settle down in the Brahma Worlds. Let us now take the reverse case of a man who is dissatisfied or angry. As the saying goes, "The face reflects the mind." The impurity, heat, darkness, heaviness and wretchedness of his mind are immediately reflected in the person -- visible even to the naked eye. This is due, I may say, to the generation of the evil mental forces of Dosa

(anger) which go down to the lower worlds of existence. This is also the case for the mental forces arising out of Lobha (greed) or Moha (delusion). In the case of meritorious deeds such as devotion, morality and charity, which have at their base attachment to future well-being, the mental forces generated are such as will normally be located in the sensuous planes of Devas (celestial beings) and of Mankind. These, ladies and gentlemen, are some of the concepts in Buddhism relevant to the life story of Gotama Buddha.

The Preparation to Become a Buddha

Gotama Buddha is the fourth of the five Buddhas to rise in the World-cycle which is known as a Bhadda Kappa (an auspicious world-cycle). His predecessors were the Buddhas Kakusanda, Konagamana and Kassapa. There were also innumerable Buddhas who arose in earlier world-cycles and who preached the very same Dhamma that gives deliverance from suffering and death to all matured beings. Buddhas are all compassionate, glorious and enlightened.

A hermit by the name of Sumedha was inspired by Buddha Dipankara -- so much so, that he took the vow to make all the necessary preparations to become a Buddha in the course of time. Buddha Dipankara gave him his blessings and prophesied that he would become a Buddha by the name of Gotama after a lapse of four incalculable periods of world-cycles plus one hundred thousand world-cycles (Kappas). From then onwards, existence after existence, the Bodhisatta (future Buddha) conserved mental energies of the highest order through the practice of the ten Paramitas (or Paramis, Virtues leading toward Perfection):

(i)Dana Parami Virtue in Alms-giving (or generosity)
(ii)Sila Parami Morality
(iii)Nekkhamma Parami Renunciation
(iv)Panna Parami Wisdom
(v)Viriya Parami Great effort (or perseverance)
(vi)Khanti Parami Forbearance (or patience)
(vii)Sacca Parami Truthfulness
(viii)Aditthana Parami Determination
(ix)Metta Parami All-embracing Love
(x)Upekkha Parami Equanimity

It is, therefore, a most arduous task to become a Buddha. Utmost strength of will-power is necessary even to think of it. The Bodhisatta's preparatory period came to an end with the life of King Vessantara who excelled any living being in Alms-giving. He gave away his kingdom, his wife and his children and all his worldly possessions, for the consummation of his solemn vow taken before the Buddha Dipankara. The next existence was in the Tusita (celestial plane) as the glorious Deva Setaketu, until he got his release from that plane of existence and took conception in the womb of Maya Devi, the queen of King Suddhodana of Kapilavatthu, a place near modern Nepal. When time was drawing near for her confinement, the queen expressed her desire to go to the place of her own parents for the event. King Suddhodana accordingly sent her there with a befitting retinue and guards. On the way, a halt was made at the Lumbini Grove. She descended from her palanquin and enjoyed the cool breeze and fragrance of Sal flowers. While holding out her right hand to a branch of a nearby Sal tree for a flower, all of a sudden and unexpectedly, she gave birth to a son who was to become the All-Enlightened Buddha. Simultaneously, the natural order of things in the cosmos was revolutionized in many respects and thirty-two wonderful phenomena were vivified. All material worlds were shaken from their foundation up. There were unusual illuminations in the solar system. All the beings of the material planes could see each other. The deaf and dumb were cured. Celestial music was heard everywhere, and so on.

At that moment, Kaladevala, the hermit teacher of King Suddhodana, was discoursing with the celestial beings of the Tavatimsa Deva world. He was a hermit of fame who had mastered the eight attainments (Samapattis) which gave him super-normal powers. Learning of the birth of a son to the king in the midst of the rejoicing in all the Rupa and Kama worlds, he hurried back to the palace and desired the baby to be brought before him for his blessings. As the king was about to place the baby before his teacher for the occasion, a marvel took place. The baby rose into the air and rested his tiny feet on the head of Kaladevala who at once understood that the baby was no other than the Embryonic Buddha. He smiled at this knowledge, but cried almost immediately thereafter, because he foresaw that he would not live to hear his teachings, and that after his death, he would be in the Arupa Brahma Loka (the Immaterial Planes of the Brahmas) whence he would have no relationship with any of the material planes. He regretted bitterly that he

would miss the Buddha and his teachings.

On the fifth day, the child was named Siddhattha in the presence of renowned astrologer-palmists who agreed that the child had all the characteristics of a Buddha-to-be. His mother, the queen, however, died a week after her confinement, and the child was taken care of by his maternal aunt, Pajapati-Gotami.

Siddhattha spent his early years in ease, luxury and culture. He was acclaimed to be a prodigy in both intellect and strength. The king spared no pains to make the course of his life smooth. Three separate palaces were built to suit the three seasons (hot, cold, and rainy) with all the necessities that would make the prince sink in sensuality. That was because the king, out of paternal affection, desired his son to remain in worldly life as a king rather than become an Enlightened Buddha. King Suddhodana was ever watchful that his son should be in an environment that would give him no chance for higher philosophical ideas. In order to make sure that the thoughts of the prince would never turn in this direction, he ordered that nobody serving him or in his association was ever to speak a single word about such things as old age, sickness or death. They were to act as if there were no unpleasant things in this world. Servants and attendants who showed the least sign of growing old, weak or sickly were replaced. On the other hand, there was dancing, music and enjoyable parties right through, to keep him under a complete shade of sensuality.

The Great Renunciation

As days, months and years passed, however, the monotony of the sensual surroundings gradually lost their hold over the mind of Prince Siddhatta. The mental energies of virtue conserved in all his earlier innumerable lives for the great goal of Buddhahood were automatically aroused. At times, when the world of sensuality lost control over his mind, his inner self worked its way up and raised his mind to a state of purity and tranquillity with the strength of Samadhi (concentration) such as had raised his baby form into space and onto the head of Kaladevala. The war of nerves began. An escape from sensuality and passion was his first consideration. He wanted to know what existed outside the walls of the palace, for he had not gone out even once. He wished to see Nature as it is and not as man has made it.

Accordingly, he decided to see the Royal Park, outside the palace walls. On the way to the park, in spite of the precautions taken by the king to get the roads clear of unpleasant sights, he saw an old man bent with age on the very first visit. Next he saw a sick person in the agony of a fatal malady. Thereafter he met with a human corpse. On the last trip he came across a monk. All these predisposed his mind to serious thinking. His mental attitude was changed. His mind became clear of impurities and tuned up with the forces of his own virtues conserved in the Sankhara Loka (the plane of mental forces). By then his mind had become freed from hindrances, was tranquil, pure and strong. It all happened on the night when a son was born to his wife, a new fetter to bind him down. He was, however, immune to anything which would tend to upset the equilibrium of his mind. The virtues of determination worked their way for a strong resolve and he made up his mind to seek the way of escape from birth, old age, suffering and death. It was midnight when the solemn determination was made. He asked his attendant Channa to keep his stallion Khanthaka ready. After a parting look at his wife and the newly born babe, Prince Siddhattha broke away from all the ties of family and of the world and made the Great Renunciation. He rode across the town to the river Anoma, which he crossed, never to return until his mission had been achieved.

The Search for Truth

After this Great Renunciation, Prince Siddhattha went around in search of possible teachers in the garb of a wandering ascetic with a begging bowl in his hand. He placed himself under the spiritual guidance of two renowned Brahman teachers, Alara and Uddaka. Alara laid stress on the belief in the atman (soul) and taught that the soul attained perfect release when freed from material limitations. This did not satisfy the prince. He next went to Uddaka who emphasized too much the effect of Kamma (volitional actions) and the transmigration of the soul. Both could not get out of the conception of "soul" and the prince ascetic felt that there was something else to learn. He, therefore, left both of them to work out the way to emancipation on his own. By that time, of course, he had learned the eight attainments (Samapattis) and had become an adept in the exercise of all the supernormal powers including the ability to read events of many world-cycles to come and a similar period of the past. These were all in the mundane field and they did not much concern the prince ascetic, whose

ambition had been an escape from this mundane field of birth, suffering and death.

He was joined later by five ascetics, one of whom, Kondanna by name, was the astrologer-palmist who definitely foretold on the fifth day after his birth that he would surely become a Buddha. These ascetics served him well throughout the six years during which he was engaged in fastings and meditation, subjecting himself to various forms of rigorous austerities and discipline till he was reduced to almost a skeleton. In fact, one day, he fell down in a swoon through exhaustion. When he survived this condition, he changed his method, followed a middle course and found the way to his Enlightenment was clearer.

The Attainment of Buddhahood

It was on the eve of the full-moon day of Vesakha just 2540 years ago [i.e., in 1951] that Prince Siddhattha, a wandering ascetic, sat cross-legged beneath a Bodhi tree on the bank of the river Neranjara in the Forest of Uruvela (near present day Buddhagaya) -- with the strongest of determinations -- not to rise from that posture on any account until he gained the Truth and Enlightenment, Buddhahood -- even if the attempt might mean the loss of his very life.

The great event was approaching. The prince ascetic mustered up all his strength of mind to secure that one-pointedness of mind which is so essential for the discovery of Truth. The balancing of the mind, the prince found on this occasion, was not so easy as hitherto. There was not only the combination of the mental forces of the Lower Planes with those of the Higher Planes all around him, but also interferences strong enough to upset, off and on, the equilibrium of his mind. The resistance of the impenetrable masses of forces against the radiation of the light normally secured by him was unusual, perhaps because it was a final bid for Buddhahood, and Mara, the supreme controller of evil forces, was behind the scenes. The prince, however, worked his way through slowly but surely, backed up by the mental forces of virtues which must inevitably come back to him at the right moment. He made a vow and called upon all the Brahmas and Devas who had witnessed the fulfilment of his ten great Perfections to join hands with him in the struggle for supremacy. This done, the association with the

transcendingly pure mental forces of the Brahmas and Devas had salutary effect. The thick masses of forces, which seemed impenetrable for a time, broke away and with steady improvement in the control over the mind, they were wiped out once and for all. All the hindrances having been overcome, the prince was able to raise his power of concentration and put the mind to a state of complete purity, tranquillity and equanimity. Gradually, the consciousness of true insight possessed him. The solution to the vital problems which confronted him made its appearance in his consciousness as an inspiration. By introspective meditation on the realities of nature in his own self, it came vividly to him that there is no substantiality, as there seems to be, in the human body and that it is nothing but the sum total of innumerable millions of Kalapas, each about the size of 1/46,656th part of a particle of dust raised by the wheel of a chariot in summer. On further investigation, he realized that this Kalapa also is matter in constant change or flux. So also with the mind, which is a representation of the mental forces (creative) going out and the mental forces (created) coming into the system of an individual continually and throughout eternity.

The Buddha then proclaimed that the Eye of Wisdom (Panna-cakkhu) arose when he overcame all false perception of substantiality within his own self. He saw by means of the lens of Samadhi (concentration) the Kalapas on which he next applied the law of Anicca (impermanence) and reduced them to nonentity or behaviour, doing away with what we, in Buddhism, call Pannatti (concept) and coming to a state of Paramattha, understanding the nature of forces or, in other words, Ultimate reality.

Accordingly, he came to a realization of the perpetual change of mind and matter in himself (Anicca) and as a sequel thereto the Truth of Suffering (Dukkha). It was then that the ego-centralism in him broke down into the void and he got over to a stage beyond Suffering (Dukkha Nirodha) with no more traces of Atta, or attachment to self, left behind. Mind-and-matter were to him but empty phenomena which roll on forever, within the range of the Law of Cause and Effect and the Law of Dependent Origination. The Truth was realized. The inherent qualities of an Embryonic Buddha then developed and complete Enlightenment came to him by the dawn of Vesakha. Verily, Prince Siddhattha attained Samma-Sambodhi (Supreme Enlightenment) and became the Buddha, the Awakened One, the Enlightened One -- the All-Knowing One. He was awake in a way compared with which all others were

asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. He knew with a knowledge compared with which all that other men knew was but a kind of ignorance.

Ladies and gentlemen, I have taken so much of your time today. I thank you all for your patient listening. I must also thank the clergy of the church for their kind permission given to me for this address.

Lecture No. 2 (September 30, 1951)

Last Sunday I gave you a brief outline -- a very brief one too -- of the life of our Lord Buddha, up to the moment of his attainment of Buddhahood. I am going to tell you today what his teachings are. Buddhist teachings are preserved in what we call the Tipitakas, consisting of the Suttas (Discourses), the Vinaya (the rules of discipline for Sanghas, or monks and nuns) and the Abhidhamma (the philosophical Teachings). We have the Tipitakas in Pali in several volumes which will require an intelligent Pali scholar some months just to read through. I propose, therefore, to confine myself today only to essentials, that is to say, the fundamental Truths of Buddhism.

Before Lord Buddha took upon himself the task of spreading his Dhamma (Teachings), he remained in silent meditation for a continuous period of 49 days, that is, seven days under the Bodhi tree and seven days each in six other spots nearby, enjoying at times the peace of Supreme Nibbana and at others going deeper in investigation into the most delicate problems of Paramattha-Dhamma (Ultimate Realities). On his complete mastery of the law of Patthana (the Law of Relations), in which the infinite modes of relations between thought moments are also dealt with, there emerged from his body brilliant rays of six colours, which eventually settled down as a halo of six-coloured rays around his head. He passed through this seven-times-seven-days' meditation without food. It is beyond us all to be without food for 49 days. The fact remains that he was throughout the period on a mental plane as distinct from a physical plane, in which mankind normally is. It is not material food that maintains the fine-material existence and life-continuum of beings in the Fine-material Worlds of the Brahmas, but the Jhanic Piti, which in itself is a nutriment. So also was the case with the Buddha, whose

existence during this long period was on a mental rather than physical plane. Our experiments in this line of research have firmly convinced us that for a man of such high intellectual and mental development as the Buddha, this is a possibility.

It was the dawn of the 50th day of his Buddhahood when he arose from this long spell of meditation. Not that he was tired or exhausted, but, as he was no longer in the mental plane, he felt a longing for food. At that time, two traders of a foreign land were travelling in several carts loaded with merchandise through the Uruvela forest. A Deva of the forest who had been their relative in one of their previous existences advised them to take the opportunity of paying homage to the All-Enlightened Buddha who had just arisen from his meditation. They accordingly went to the place where the Buddha was seated, illumined by the halo of six-coloured rays. They could not resist their feelings. They lay prostrate in worship and adoration before the Buddha and later offered preserved rice cakes with honey for the first meal of the Buddha. They were accepted as his lay disciples. On their request that they might be given some tokens for their worship, the Buddha presented them with eight strands of hair from his head. You will be surprised to know that these two traders were Tapassu and Bhallika from Ukkala, which today is known as Rangoon, where you are at this moment. And the renowned Shwedagon, which you all probably have visited, is the Pagoda in which were enshrined all the eight hair-relics of the Buddha under the personal direction of the then ruler of Ukkala, 2540 years ago. It has been preserved and renovated till now by successive Buddhist kings and devout laymen. Unfortunately, however, these two traders of Ukkala, who had the privilege of becoming the first lay disciples of the Buddha, were disciples only by faith, without a taste of the Buddha-Dhamma in actual practice, which alone would give them deliverance from suffering and death. Faith is, no doubt, a preliminary requisite, but it is the practice of the Teachings which really counts. The Buddha therefore said, "The Path must be trod by each individual; Buddhas do but point the Way."

The Teachings of the Buddha

Buddhism is not a religion according to the dictionary meaning of the word religion because it has no centre in god, as is the case in all other religions. Strictly speaking, Buddhism is a system of philosophy co-

ordinated with a code of morality, physical and mental. The goal in view is the extinction of suffering and death.

The Four Noble Truths taught by the Buddha in his first sermon, known as the Dhamma-cakka-ppavattana Sutta (the Discourse to set in motion the Wheel of Dhamma) form the basis on which is founded this system of philosophy. In fact, the first three of the Four Noble Truths expound the philosophy of the Buddha, while the fourth (the Eightfold Noble Path which is a code of morality-cum-philosophy) serves as a means to the end. This first sermon was given to the five ascetics led by Kondanna, who were his early companions in search of the Truth. Kondanna was the first disciple of the Buddha in practice to become an Arahat (a Noble One who has gone beyond the limitations of all fetters).

Now we come to the Four Noble Truths. They are:

(i)Dukkha SaccaThe Truth of Suffering
(ii)Samudaya SaccaThe Truth of the Origin of Suffering
(iii)Nirodha SaccaThe Truth of the Extinction of Suffering
(iv)Magga SaccaThe Truth of the Path leading to the Extinction of Suffering

To come to a complete understanding of the fundamental concepts in the philosophy of the Buddha, emphasis is laid on the need for the realisation of the Truth of Suffering. To bring home this point, Lord Buddha tackled the problem from two different angles.

Firstly, by a process of reasoning. He made his disciples feel that life is a struggle, life is suffering; birth is suffering; old age is suffering; illness is suffering; death is suffering. The influence of sensuality is, however, so strong in mankind that people are normally apt to forget this themselves, to forget the price they have to pay. Just think for a moment how life exists in the pre-natal period; how from the moment of birth the child has to struggle for existence; what preparations he has to make to face life; how, as a man, he has to struggle till he breathes his last. You can very well imagine what life is. Life is indeed suffering. The more one is attached to self, the greater is the suffering. In fact, the

pains and sufferings a man has to undergo are suppressed in favour of momentary sensual pleasures which are but occasional spotlights in the darkness. Were it not for the Moha (delusion) which keeps him away from the Truth, he would surely have worked out his way to emancipation from the rounds of life, suffering and death.

Secondly, the Buddha made it known to his disciples that the human body is composed of Kalapas (subatomic units), each dying out simultaneously as it comes into being. Each Kalapa is a mass formed of the following nature elements:

(i)Pathavi	Extension (literally, earth)
(ii)Apo	Cohesion (lit., water)
(iiiTejo	Radiation (lit., heat and cold)
(iv)Vayo	Motion (lit., air)
(v)Vanna	Colour
(vi)Gandha	Smell
(vii)Rasa	Taste
(viii)Oja	Nutritive essence

The first four are called Maha-Bhutas, i.e., essential material qualities which are predominant in a Kalapa. The other four are merely subsidiaries which are dependent upon and born out of the former. A Kalapa is the minutest particle noticeable in the physical plane. It is only when the eight nature elements (which have merely the characteristic of behaviour) are together that the entity of a Kalapa is formed. In other words, the coexistence of these eight nature elements of behaviour makes a mass which, in Buddhism, is known as a Kalapa. These Kalapas, according to the Buddha, are in a state of perpetual change or flux. They are nothing but a stream of energies, just like the light of a candle or an electric bulb. The body, as we call it, is not an entity as it seems to be, but a continuum of matter with the coexisting life-force.

To a casual observer, a piece of iron is motionless. The scientist knows that it is composed of electrons, etc., all in a state of perpetual change or flux. If it is so with a piece of iron, what will be the case for a living organism, say a human being? The changes that are taking place inside the human body must be more violent. Does man feel the rocking

vibrations within himself? Does the scientist who knows that all is in a state of change or flux ever feel that his own body is but energy and vibration? What will be the repercussion on the mental attitude of the man who introspectively sees that his own body is mere energy and vibration? To quench thirst one may just easily drink a glass of water from a village well. Supposing his eyes are as powerful as microscopes, he would surely hesitate to drink the very same water in which he must see the magnified microbes. So also, when one comes to a realization of the perpetual change within oneself (i.e., Anicca or Impermanence), one must necessarily come to the understanding as a sequel thereto of the Truth of Suffering as the consequence of the sharp sense of feeling of the radiation, vibration and friction of the subatomic units within. Indeed, life is suffering, both within and without, to all appearances and in ultimate reality.

When I say, Life is suffering, as the Buddha taught, please be so good as not to run away with the idea that, if that is so, life is miserable, life is not worth living, and that the Buddhist concept of suffering is a terrible concept which will give you no chance of a reasonably happy life. What is happiness? For all that science has achieved in the field of materialism, are the peoples of the world happy? They may find sensual pleasure off and on, but in their heart of hearts they are not happy concerning what has happened, what is happening and what may happen next. Why? This is because, while man has mastery over matter, he is still lacking in mastery over his mind.

Pleasure born of sensuality is nothing compared with the Piti (or rapture) born of the inner peace of mind which can be secured through a process of Buddhist meditation. Sense pleasures are preceded and followed by troubles and pains, as in the case of a rustic who finds pleasure in cautiously scratching the itches over his body, whereas Piti is free from such troubles and pains either before or after. It will be difficult for you, looking from a sensuous field, to appreciate what that Piti is like. But I know you can enjoy it and have a taste of it for comparative evaluation. There is therefore nothing to the supposition that Buddhism teaches something that will make you feel miserable with the nightmare of suffering. But please take it from me that it will give you an escape from the normal conditions of life, a lotus as it were in a pond of crystal water immune from its fiery surroundings. It will give you that Peace Within which

will satisfy you that you are getting not only beyond the day-to-day troubles of life, but slowly and surely beyond the limitation of life, suffering and death.

What then is the Origin of Suffering? The origin of it, the Buddha said, is Tanha or Craving. Once the seed of desire is sown, it grows into greed and multiplies into craving or lust, either for power or for material gains. The man in whom this seed is sown becomes a slave to these cravings and he is automatically driven to strenuous labours of mind and body to keep pace with them till the end comes. The final result must surely be the accumulation of the evil mental forces generated by his own actions, words and thoughts which are motivated by Lobha (desire) and Dosa (anger) inherent in him. Philosophically again, it is the mental forces of actions (Sankhara) which react in the course of time on the person originating them, and which are responsible for this stream of mind and matter, the origin of suffering within.

The Path Leading to the Extinction of Suffering

What then is the Path leading to the Extinction of Suffering? The Path is none other than the Noble Eightfold Path taught by the Buddha in his first sermon. This Eightfold Path is divided into three main stages, namely, Sila, Samadhi and Panna.

Sila (The Precepts)
1.Right Speech
2.Right Action
3.Right Livelihood
Samadhi (Tranquillity of Mind)
4.Right Exertion
5.Right Attentiveness
6. Right Concentration
Panna (Wisdom, Insight)
7.Right Aspiration
8.Right Understanding

A. Sila. The three characteristic aspects of Sila are:

1.Samma-vaca: Right Speech
2.Samma-kammanta: Right Action
3.Samma-ajiva: Right Livelihood

By Right Speech is meant: Speech which must be true, beneficial and neither foul nor malicious.
By Right Action is meant: The fundamentals of morality, which are opposed to killing, stealing, sexual misconduct and drunkenness.
By Right Livelihood is meant: A way of living by trades other than those which increase the suffering of all beings -- such as slave trading, the manufacture of weapons and traffic in intoxicating drugs.

These represent generally the Code of Morality as initially pronounced by the Buddha in his very first sermon. Later, however, he amplified it and introduced separate codes for the monks and lay disciples.

I need not worry you with what has been prescribed for monks. I will just let you know what the code of morality, or the precepts, for a Buddhist lay disciple is. This is called Panca Sila, or the Five Precepts, which are:

(i) Panatipata: Abstaining from killing any sentient being. (Life is the most precious thing for all beings and in prescribing this precept the Buddha's com-passion extends to all beings.)
(ii) Adinn'adana: Abstaining from taking what is not given. (This serves as a check against improper desires for possessions.)
(iii) Kamesu-miccha-cara: Abstaining from sexual mis-conduct. (Sexual desire is latent in man. This is irresistible to almost all. Unlawful sexual indulgence is therefore something which the Buddha prohibited.)
(iv) Musavada: Abstaining from telling lies. (This precept is included to fulfil by way of speech the essence of Truth.)
(v) Sura-meraya: Abstaining from intoxication. (Intoxication causes a man to lose his steadfastness of mind and the reasoning power so essential for the realization of Truth.)

The Panca Sila therefore is intended to control actions and words and to serve as a foundation for Samadhi (equanimity of mind).

B. Samadhi. Ladies and gentlemen, we now come to the mental aspect of

Buddhism, which I am sure will greatly interest you. In the second stage of the Eightfold Noble Path (Samadhi) are included:

1.Samma-vayama: Right Exertion
2.Samma-sati: Right Attentiveness
3.Samma-samadhi: Right Concentration

Right Exertion is, of course, a prerequisite for Right Attentiveness. Unless one makes a determined effort to narrow down the range of thoughts of one's wavering and unsteady mind, one cannot expect to secure that attentiveness of mind which in turn helps one to bring the mind by Right Concentration to a state of One-pointedness and Tranquillity (or Samadhi). It is here that the mind becomes freed from hindrances -- pure and tranquil, illumined within and without. The mind in such a state becomes powerful and bright. Outside, it is represented by light which is just a mental reflex, with the light varying in degrees from that of a star to that of the sun. To be plain, this light which is reflected before the mind's eye in complete darkness is a manifestation of the purity, tranquillity and serenity of the mind.

The Hindus work for it. To go from light into the void and to come back to light is truly Brahmanic. The New Testament, in Matthew, speaks of "a body full of light." We hear also of Roman Catholic priests meditating regularly for this very miraculous light. The Koran, too, gives prominence to the "Manifestation of Divine Light."

This mental reflex of light denotes the purity of mind within, and the purity of mind forms the essence of a religious life, whether one be Buddhist, Hindu, Christian or Muslim. Indeed, Purity of Mind is the greatest common denominator of all religions. Love, which alone is a means for the unity of mankind, must be supreme, and it cannot be so unless the mind is transcendentally pure. A balanced mind is necessary to balance the unbalanced minds of others. "As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back."

So said the Buddha. Exercise of the mind is just as necessary as exercise of the physical body. Why not, then, give exercise to the mind and

make it pure and strong so that you may enjoy the Jhanic Peace Within?

When Inner Peace begins to permeate the mind, you will surely progress in the knowledge of Truth.

Believe it or not, it is our experience that under a proper guide, this Inner Peace and Purity of Mind with light can be secured by one and all irrespective of their religion or creed, provided they have sincerity of purpose and are prepared to submit to the guide for the period of trial.

When by continued practice one has complete mastery over one's mind, one can enter into Jhanic states (absorption states) and gradually develop oneself to acquire the attainments (Samapattis) which will give one supernormal powers like those exercised by Kaladevala, the hermit teacher of King Suddhodana. This, of course, must be tried with very strict morality and away from human habitations, but it is rather dangerous for those who still have traces of passion in them. Anyway, such a practice, which gives supernormal powers in this mundane field, was not encouraged by the Buddha, whose sole object of developing Samadhi was to have the purity and strength of mind essential for the realization of Truth.

We have in Buddhism forty methods of concentration, of which the most outstanding is Anapana, that is, concentration on the incoming and outgoing breath, the method followed by all the Buddhas.

C. Panna. Ladies and gentlemen, I will now take up the philosophical aspect of Buddhism in the third stage of the Noble Eightfold Path, Panna or Insight. The two characteristic aspects of Panna are:

1.Samma-sankappa: Right Aspiration (or Right Thought)
2.Samma-ditthi: Right Understanding

Right Understanding of the Truth is the aim and object of Buddhism, and Right Aspiration (or Right Thought) is the analytical study of mind and matter, both within and without, in order to come to a realization of Truth.

You have heard of Nama and Rupa (mind and matter) so many times. I owe you a further explanation.

Nama is so called because of its tendency to incline towards an object of sense. Rupa is so called because of its impermanence due to perpetual change. The nearest terms in English to Nama and Rupa therefore are mind and matter. I say "nearest" because the meaning is not exact.

Nama, strictly speaking, is the term applied to the following:

(i)Consciousness (Vinnana)
(ii)Feeling (Vedana)
(iii)Perception (Sanna)
(iv)Volitional Energies (or Mental Forces) (Sa_khara).

These, together with Rupa in the material state, make what we call the Panca-kkhanda or Five Aggregates. It is in these five aggregates that the Buddha has summed up all the mental and physical phenomena of existence, which in reality is a continuum of mind and matter coexisting, but which to a layman is his personality or ego.

In Samma-sankappa (Right Aspiration), the disciple, who by then has developed the powerful lens of Samadhi, focuses his attention into his own self and by introspective meditation makes an analytical study of the nature, first of Rupa (Matter) and then of Nama (mind and the mental properties). He feels -- and at times he also sees -- the Kalapas in their true state. He begins to realize that both Rupa and Nama are in constant change -- impermanent and fleeting. As his power of concentration increases, the nature of the forces in him becomes more and more vivid. He can no longer get out of the impression that the Panca-kkhandha, or Five Aggregates, are suffering, within the law of Cause and Effect. He is now convinced that, in reality, all is suffering within and without and there is no such thing as an ego. He longs for a state beyond suffering. So eventually going beyond the bounds of suffering, he moves from the mundane to the supramundane state and enters the stream of Sotapanna, the first of the four stages of the Ariyas (Noble Ones). Then he becomes free from (i) ego, (ii) doubts and (iii) attachment to rules and rituals. The second stage is Sakadagami (Once-Returner), on coming to which sensuous craving and ill-will become attenuated. He ceases to have any passion or anger when he attains the third stage of Anagami (Non-Returner). Arahatship is the final

goal. Each of the Ariyas can feel what Nibbana is like, even as a man, as often as he may choose by going into the fruition stage of Sotapanna, etc., which gives him the Nibbanic Peace Within.

This Peace Within, which is identified with Nibbana, has no parallel because it is supramundane. Compared to this, the Jhanic Peace Within, which I mentioned earlier in dealing with Samadhi, is negligible because while the Nibbanic Peace Within takes one beyond the limits of the thirty-one planes of existence, the Jhanic Peace Within will still keep one within these planes -- that is to say, in the fine-material world of the Brahmas.

Ladies and gentlemen, just a word more. What I have said includes only some of the fundamental aspects of Buddhism. With the time at my disposal, I hope I have given you my best:

To come to a state of Purity of Mind with a light before you;
To go into a Jhanic state at will;
To experience for yourselves Nibbanic Peace Within.

These are all within your reach.

Why not, then, try for the first two at least, which are within the confines of your own religion? I am prepared to give you any help that you may require.

May I again express my gratitude to you all for your patient listening. My thanks are also due to the clergy of the church for their kind permission.

Lecture No. 3 (14th October 1951)

My talks on "What Buddhism Is" will not be complete without a reference, though in brief, to the Law of Paticca-samuppada (the Law of Dependent Origination) and the Law of Patthana (the Law of Relations, or

Cause and Effect).

The Law of Dependent Origination

It will be recalled that in summing up my first lecture, I mentioned how Prince Siddhattha, the wandering ascetic, realised the truth and became a Buddha. Lest you forget, I will repeat that portion again.

Verily, Prince Siddhattha attained Samma-sambhodhi and became the Buddha, the Awakened One, the Enlightened One, the All-knowing One. He was awake in a way compared with which all others were asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. He knew with a knowledge compared with which all that other men knew was but a kind of ignorance.

All religions, no doubt, claim to show the way to Truth. In Buddhism, for so long as one has not realized the truth (i.e., the Four Noble Truths), one is in ignorance. It is this ignorance (Avijja) that is responsible for the generation of mental forces (Sankhara) which regulate the life continuum (or consciousness) (Vinnana) in all sentient beings. Just as the life continuum is established in a new existence, mind and matter (Nama and Rupa) appear automatically and correlatively. These, in turn, are developed into a vehicle or body with sense centres (Salayatana). These sense centres give rise to contact (Phassa) and contact of these sense centres with sense objects gives rise to sense impressions (Vedana) which have the effect of arousing desire (Tanha) followed closely by attachment or clinging to desire (Upadana). It is this attachment, or clinging to desire, which is the cause of becoming (Bhava) or of existence with the attendant birth (Jati), old age, illness, death, anxiety, agony, pains, etc. (Jara-marana, etc.), all of which denote suffering. In this way the Buddha traced the origin of suffering to ignorance.

So the Buddha said:

Ignorance is the origin of mental forces;
Mental forces, the origin of the life continuum;
The life continuum, the origin of mind and matter; Mind and matter, the origin of the sense centres; The sense centres, the origin of contact;

Contact, the origin of impression; Impression, the origin of desire;
Desire, the origin of attachment; Attachment, the origin of becoming (existence);
Becoming (existence), the origin of birth;
Birth, the origin of old age, illness, death, anxiety, agony, pains, etc. (which are all suffering).

This chain of origination is called the Law of Dependent Origination and the root cause of all these is therefore Avijja, ignorance -- that is, ignorance of the Truth. It is true that superficially desire is the origin of suffering. This is so simple. When you want a thing, desire is aroused. You have to work for it or you suffer for it. But this is not enough. The Buddha said, "The five aggregates, which are nothing but mind and matter, also are suffering." The Truth of suffering in Buddhism is complete only when one realizes by seeing mind and matter as they really are (both within and without) and not as they seem to be.

The Truth of Suffering is therefore something which must be experienced before it can be understood. For example, we all know from science that everything that exists is nothing but vibration caused by the whirling movement of infinite numbers of sub-atomic particles, but how many of us can persuade ourselves to believe that our own bodies are subject to the same Law? Why not then try to feel things as they really are in so far as they relate to yourself? One must be above physical conditions for this purpose. One must develop mental energy powerful enough to see things in their true state. With developed mental power, one can see through and through; one can see more than what one can see with the help of the latest scientific instruments. If that be so, why should one not see what exactly is happening in one's own self -- the atoms, the electrons and what not, all changing fast and yet never ending. It is, of course, by no means easy.

Here is an extract from a diary of one of my disciples which will give you an idea of what Suffering Within is:

21/8/51. As soon as I began to meditate I felt as if someone were boring a hole through my head and I felt the sensation of crawling ants all over my head. I wanted to scratch, but my Guru forbade me from doing it. Within an hour I saw the sparkling radium of blue light tinged with violet colour

entering inside my body gradually. When I lay in my room continuously for three hours I became almost senseless and I felt a terrible shock in my body. I was about to be frightened but my Guru encouraged me to proceed on. I felt my whole body heated up and I also felt the induction of the electronic needle at every part of my body.

22/8/51. Today also I lay down meditating for nearly three hours. I had the sensation that my whole body was in flames and I also saw sparkles of blue and violet rays of light moving from top to bottom aimlessly. Then my Guru told me that the changing in the body is "Anicca" (impermanence) and the pain and suffering following it is Dukkha and that one must get to a state beyond Dukkha or Suffering.

23/8/51. My Guru asked me to concentrate on my breast without the radiation of light and added that we are reaching the stage of philosophy of our body. I did accordingly and came to the conclusion that our body is full of Sufferings.

In reality, this Suffering Within is a sequel to the keen sense of feeling of the vibration, radiation and friction of the atomic units experienced through a process of introspective meditation called Vipassana with the aid of the powerful lens of Samadhi. Not knowing this Truth is indeed ignorance. Knowing this Truth in its Ultimate Reality means destruction of the root cause of suffering, that is, ignorance with all the links in the chain of causation ending with what we call "life" with its characteristics of old age, illness, anxiety, agony, pains, etc.

So much for the Law of Dependent Origination and the root cause of suffering.

The Law of Cause and Effect

Let us now turn our attention to the Causal Law of Relations as expounded by the Buddha in the Law of Patthana in the Abhidhamma Pitaka. This is the Law in the course of the analytical study of which six coloured rays emerged from the person of the Buddha during his non-stop meditation for 49 days soon after the attainment of Buddhahood. We have five volumes of about 500 pages each of Pali text on this very delicate subject. I will just

give here only an idea of the Law. There are 24 types of Relations on which the fundamental principles of Cause and Effect in Buddhism are based. They are:

1.Condition	Hetu
2.Object	Arammana
3.Dominance	Adhipati
4.Contiguity	Anantara
5.Immediate Contiguity	Samanantara
6.Coexistence	Sahajata
7.Reciprocity	Annamanna
8.Dependence	Nissaya
9.Sufficing Condition	Upanissaya
10.Antecedence	Purejata
11.Consequence	Pacchajata
12.Succession	Asevana
13.Action	Kamma
14.Effect	Vipaka
15.Support	Ahara
16.Control	Indriya
17.Ecstasy	Jhana
18.Means	Magga
19.Association	Sampayutta
20.Dissociation	Vippayutta
21.Presence	Atthi
22.Absence	Natthi
23.Abeyance	Vigata
24.Continuance	Avigata

I will explain to you now about the co-relation of Hetu (condition) and Kamma (action) and the effect produced by their causes, as I understand them.

Hetu is the condition of the mind at one conscious moment of each Kamma (action) whether physical, vocal or mental. Each Kamma therefore produces a condition of mind which is either moral, immoral or neutral. This is what in Buddhism we call Kusala Dhamma, Akusala Dhamma and Abyakata Dhamma. These Dhammas are mere forces -- i.e., mental forces -- which collectively create

the Universe of Mental Forces as explained in my first lecture.

Moral (Kusala) Forces are positive forces generated from Kammas (actions, words and thoughts) motivated by such good deeds as alms-giving, welfare work, devotion, purification of mind, etc.

Immoral (Akusala) Forces are negative forces generated from Kammas (actions, words, and thoughts) motivated by desire, greed, lust, anger, hatred, dissatisfaction, delusion, etc.

Neutral (Abyakata) Forces are neither moral nor immoral. This is the case, for example, of an Arahat who has got rid of all traces of ignorance (Avijja). In the case of an Arahat, contact (Phassa) of sense objects with the sense centres produces no reaction to sense impressions (Vedana) whatsoever, just as no impression is possible on flowing water which is ever changing. To him, the whole framework of the body is but an ever-changing mass and any impression thereon automatically breaks away with the mass.

Let us now adjust the moral and immoral forces generated by conditioned actions with the planes of existence. For this purpose, I will classify the planes of existence roughly as follows:

(1) Arupa- and Rupa-Brahma Planes. These are beyond the range of sensuality. Supreme Love, Supreme Compassion, Supreme Joy at others' success or greatness and Supreme Equanimity of Mind are the four qualities of mind which generate transcendentally pure, brilliant and extremely pleasing, cool, and light mental forces which find their location in the highest of the planes of existence. This is the reason that in these planes matter is superfine and there is nothing but radiance, and the vehicles or bodies of the Brahmas cannot be identified with matter but with radiation or light.

(2) The Sensuous Planes which are composed of:

(i)the Planes of Celestial Beings
(ii)the Human World
(iii)the Planes of the Lower Forms of Existence

The Planes of Celestial Beings. All good or meritorious deeds, words or

thoughts which have a taint of desire for future well-being create moral mental forces which are very pure, luminous, pleasant and light. These find their location in the higher planes of celestial beings where matter is fine, luminous, pleasant and light. These celestial beings therefore have astral bodies varying in fineness, luminosity and colour according to the planes to which they belong. Ordinarily they live in heavenly bliss till their own moral mental forces are consumed, when they revert to the lower planes of existence.

I will now pass on to (iii) the Planes of the Lower Forms of Existence. I will come to our Human World last.

The Planes of the Lower Forms of Existence. All malicious, evil, demeritorious actions, words and thoughts create mental forces which by nature are impure, dark, fiery, heavy and hard. The most impure, dark, fiery, heavy and hard mental forces should therefore find their place in Hell, the lowest of the four planes of existence. The matter in all these planes must, therefore, be hard, crude, unpleasant and hot. The human world is just above the concentration of these forces, which are meant for consumption by those beings destined for these lower forms of existence. These beings, with the exception of those in the animal world, are invisible to the ordinary human eye but visible to those only who have developed the higher powers of Samadhi and secured the Divine Eye. Here, suffering, both physical and mental, predominates. This is just the reverse of what happens in the planes of celestial beings.

The Human World. Now I come to the human world. This is a half-way house between heaven and hell. We experience pleasure and pain mixed together, in degrees as determined by our own past Kamma. From here, we can, by developing our mental attitude, draw in our own mental forces that are in the higher planes. It is also from here that we can go down to the depths of depravity and tune up with the forces of the Lower Order. There is no such constancy as in other planes of existence. One may be a saint today but one can be a rogue thereafter. One may be rich today but one may soon become poor. The vicissitudes of life here are very conspicuous. There is no man who is stable, no family which is stable, no community which is stable, no nation which is stable. All are subject to the Law of Kamma.

As this Kamma comes out of Mind, which is ever-changing, the effects of Kamma must necessarily also be changing.

It is the condition of the evil mental forces submerged in the Earth just under our feet which gives rise to the Law of Gravitation. For as long as man has inherent impurities in him which, prima facie, exist, he is subject to this gravitational pull and if he dies with the mental attitude tuned up with mental forces of a plane of lower existence at the last moment of his life, at the moment of death, the next existence is automatically in that plane, in order to clear, in a manner of speaking, his debit account of mental forces there. On the other hand, if at the moment of death his mental attitude is associated with forces in the human world, the next existence can be in the human world again. If, however, his mental attitude at the last moment of death is associated with the reminiscence of his good deeds, etc., the next existence will normally be in the celestial world, in order to enjoy the credit balance of his own mental forces there. One goes to the Brahma world if, at the moment of death, one's mind is not sensual, but is pure and tranquil. This is how Kamma plays its role in Buddhism, with mathematical precision.

These, ladies and gentlemen, are the essential teachings of the Buddha. The way in which these teachings will affect the individual depends on how one takes it. The same applies to the family, the community or people in general. We have Buddhists in Faith and Buddhists in Practice. Yet there is another class of Buddhists who are just labelled Buddhists by Birth. Only Buddhists in actual practice can secure the change in mental attitude and outlook. Let them only observe the five precepts. They are the followers of the teachings of the Buddha. If this were followed by all the Buddhists in Burma, there would be no internecine strife such as we have here in Burma. But there is another disturbing factor: bodily requirements. One must have the bare necessities of life. Life is more precious to a person than anything else. The tendency, therefore, is for one to break laws of discipline, whether religious or governmental, for his self-preservation and for others depending on him.

What is most essential is the generation of pure and good mental forces to combat the evil mental forces which dominate mankind. This is by no means easy. One cannot rise to a level of pure mental attitude without the help of

a Teacher. If we want effective power to combat these forces, we must work for it Dhammically, i.e., according to the Dhamma. Modern science has given us for what it is worth the atomic bomb, the most wonderful and at the same time the most dreadful product of man's intelligence. Is man using his intelligence in the right way? Is he creating good or bad mental forces, according to the spirit of Buddhism? It is our will that decides how and upon what subject we shall use intelligence. Instead of using intelligence only for the conquest of atomic energy in matter without, why not use it also for the conquest of atomic energy within. This will give us the Peace Within and will enable us to share it with all others. We will then radiate such powerful and purified mental forces as will successfully counteract the evil forces which are all around us. Just as the light of a single candle has the power to dispel darkness in a room, so also the light developed in one man can help dispel darkness in several others.

To imagine that "good" can be done by means of an "evil" is an illusion, a nightmare. The case in point is that of Korea. For all the loss of lives on both sides, now over a million, are we nearer to or further away from Peace? These are the lessons which we have learnt. A change of the mental attitude of mankind through religion alone is the solution. What is necessary at the moment is mastery over mind and not only mastery over matter.

In Buddhism we differentiate Loka Dhatu from Dhamma Dhatu. By Dhatu is meant the nature elements or forces. Loka Dhatu is therefore matter (with its nature elements) within the range of the physical plane. Dhamma Dhatu, however, comprises mind, mental properties and some aspects of the nature elements which are not in the physical but in the mental plane. Modern science deals with what we call Loka Dhatu. It is just a base for Dhamma Dhatu in the mental plane. A step further and we come to the mental plane; not with the knowledge of modern science but with the knowledge of Buddha-Dhamma in practice.

At least Mr H.A. Overstreet, author of The Mature Mind (New York: W.W. Norton) is optimistic about what is in store for mature minds. He said:

The characteristic knowledge of our century is psychological. Even the most dramatic advances in physics and chemistry are chiefly the application

of known methods of research. But the attitude toward human nature and human experience that has come in our time is new. This attitude could not have come earlier. Before it came, there had to be long preparation. Physiology had to be a developed science; for the psychological person is also physiological. His mind, among other things, is a matter of brain tissue, of nerves, of glands, or organs of touch, smell and sight. It was not until about seventy years ago that physiology was sufficiently developed to make psycho-physical research possible, as in the laboratories of the distinguished German psychologist, William Wundt. But before physiology there had to be a developed science of biology. Since brain, nerves, glands and the rest all depend upon processes, the science of the living cell had to have its maturing before a competent physiology could emerge. But before biology there had to be chemistry; and before chemistry, physics; and before physics, mathematics. So the long preparation goes back into the centuries. There is, in short, a time clock of science. Each science has to wait until its hour strikes. Today, at least, the time clock of science strikes the hour of psychology, and a new enlightenment begins. To be sure, the interests explored by this latest of the sciences are themselves old; but the accuracy of research is new. There is, in brief, a kind of iron logic that is in control. Each science has to wait for its peculiar accuracy until its predecessor has supplied the data and tools out of which its accuracy can be made. The time clock of science has struck a new hour: a new insight begins to be at our service.

May I say that it is the Buddha-Dhamma which should be studied by one and all for a new insight into the realities of human nature. In Buddhism we have the cure for all the mental ills that affect mankind. It is the evil forces of the mind (past and present) that are responsible for the present state of affairs all over the world. By inspiring a strong sense of Buddhism in the minds of the people during the most critical days of Burma some two years ago, we have been able to get over the crisis.

Nowadays, there is dissatisfaction almost everywhere. Dissatisfaction creates ill-feeling. Ill-feeling creates hatred. Hatred creates enmity. Enmity creates war. War creates enemies. Enemies create war. War creates enemies and so on. It is now becoming a vicious circle. Why? Certainly because there is lack of proper control over the mind.

What is man? Man is after all mental forces personified. What is matter? Matter is nothing but mental forces materialized, a result of the reaction of moral (positive) and immoral (negative) forces. The Buddha said, "Cittena niyyati loko," "The World is mind-made."

Mind, therefore, predominates over everything. Let us then study the mind and its peculiar characteristics and solve the problem that is now facing the world.

There is a great field for practical research in Buddhism. Buddhists in Burma will always welcome whoever is anxious to have the benefit of their experience.

Ladies and gentlemen, I have made an attempt to give you the best of what I know about Buddhism. I shall be glad to give any interested person such further explanation on any point that he may wish to discuss. I am grateful to you for your kind attendance and the interest taken in my lectures. May I again thank the clergy of the church for the permission so kindly given for this series of lectures on their premises.

Peace to all beings.

Republished by IMC-UK, see address below, 1989
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Published by the Sayagyi U Ba Khin Memorial Trust, United Kingdom
Address as above, registered charity no. 280134

FOOTNOTES:

Gradual Sayings, I, pp. 171f. References, unless otherwise specified, are to the publications of the Pali Text Society.

See the Buddha's instructions to his first disciples in The Book of the Discipline, IV, p. 28.

This Sutta is found in Dialogues of the Buddha, II, pp. 284-293.

For more details concerning past Buddhas, the ascetic Sumedha's vow to become a Buddha, and Buddha Gotama's life, see The Clarifier of the Sweet Meaning (the commentary on The Chronicle of Buddhas).

An "incalculable" (asankheyya) is equal to a number equivalent to a "1" followed by 140 ciphers.

See Jataka Stories, n_ 547.

Or Wesak, the full-moon day of the month of Kason in the Burmese calendar. In Burma, usually spelled Okkala.

See Dhammapada, verse 276.

The Oxford English Dictionary gives among its definitions of religion: "Action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power; the exercise or practice of rites or observances implying this. ... Recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence, and worship ..." The transferred usage given is closer to the way the word may be correctly applied to Buddhism: "Devotion to some principle ..." But even so, it is important to exclude any idea of

a creative and controlling god or principle behind the existence of the universe. Buddhism only recognizes that the functioning of mind and matter can be understood as it follows the fixed law of cause and effect. The Dhamma in its highest sense is this Truth, which is rediscovered by each Buddha and taught by him.

Dhammapada, verse 33.

See Kindred Sayings, II, pp. 23f.

Kindred Sayings, I, p 55; Gradual Sayings, II, p. 185.

What Buddhism Is

Sayagyi U Ba Khin

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Setting the Wheel of Dhamma in Motion (Dhammacakkapavattana Sutta, Samyutta Nikaya
heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge
he addressed the group of five monks: 'There are these two extremes which are not to be
one who has gone forth. What two? That which is devoted to sensual pleasure with refer
objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affli
painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by
Tathagata--producing vision, producing knowledge--leads to calm, to direct knowledge, to s
Unbinding. 'And what is the middle way realized by the Tathagata which--producing visi
knowledge--leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely
Eightfold Path: right view, right consideration, right speech, right undertaking, right livelih
right effort, right mindfulness, right concentration. This is the middle way realized by the
Tathagata--producing vision, producing knowledge--leads to calm, to direct knowledge, to s
Unbinding. 'Now this, monks, is the absolute truth of stress: Birth is stressful, ageing is
stressful, death is stressful; sorrow, lamentation, pain, grief & despair are stressful; associa
the unbeloved is stressful, separation from the loved is stressful, not getting what is wante
stressful. In short, the five substances for sustenance are stressful. 'And this, monks, is t
absolute truth of the origination of stress: the craving which makes for further becoming--a
passion & delight, relishing now here & now there--i.e. craving for sensual pleasure, cravi
becoming, craving for non-becoming. 'And this, monks, is the absolute truth of the stoppin
the remainderless fading & stopping, renunciation, relinquishment, release & letting go of t
craving. 'And this, monks, is the absolute truth of the way leading to the stopping of stres
precisely this Noble Eightfold Path--right view, right consideration, right speech, right under
right livelihood, right effort, right mindfulness, right concentration. 'Vision arose, insight ar
discernment arose, knowledge arose, illumination arose within me with regard to things ne
'This is the absolute truth of stress'... 'This absolute truth of stress is to be comprehended
absolute truth of stress has been comprehended'... 'This is the absolute truth of the origina
stress'... 'This absolute truth of the origination of stress is to be abandoned'... 'This absolute
the origination of stress has been abandoned'... This is the absolute truth of the stopping o
stress'... 'This absolute truth of the stopping of stress is to be directly experienced'... 'This a
truth of the stopping of stress has been directly experienced'... 'This is the absolute truth o
leading to the stopping of stress'... 'This absolute truth of the way leading to the stopping o
to be developed'... 'This absolute truth of the way leading to the stopping of stress has be
developed.' 'And, monks, as long as this knowledge & vision of mine--with its three round
permutations concerning these four absolute truths as they actually are--was not pure, I did
have directly awakened to the right self-awakening unexcelled in the cosmos with its deiti
Gods, with its contemplatives & priests, its royalty & commonfolk. But as soon as this know
of mine--with its three rounds & twelve permutations concerning these four absolute truths
actually are--was truly pure, then I did claim to have directly awakened to the right self-awa

unexcelled in the cosmos with its deities, Maras & Gods, with its contemplatives & priests & commonfolk. The knowledge & vision arose in me: "Unprovoked is my release. This is There is now no further becoming." That is what the Blessed One said. Glad at heart, th five monks delighted at his words. And while this explanation was being given, there aros Kondanna the dustless, stainless Dhamma eye: Whatever is subject to origination is all su cessation. And when the Blessed One had set the Wheel of Dhamma in motion, the eart out: 'At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the of Dhamma which cannot be stopped by priest or contemplative, deity, Mara or God or an cosmos.' On hearing the earth deities' cry, the deities of the Four Kings' Heaven took up th deities of the Thirty-three... the Yama deities... the Tusita deities... the Nimmanarati deitie Paranimmita-vasavatti deities... the deities of Brahma's retinue took up the cry: 'At Varana Game Refuge at Isipatana, the Blessed One has set in motionthe unexcelled Wheel of Dha stopped by priest or contemplative, deity, Mara or God or anyone at all in the cosmos.' S moment, that instant, the cry shot right up to the Brahma world. And this ten-thousand fold shivered & quivered & quaked, while a great, measureless radiance appeared in the cosm effulgence of the deities. Then the Blessed One exclaimed: 'So you really know, Kondann really know?' And that is how Ven. Kondanna acquired the name Anna-Kondanna--Konda

From: jacobson@selway.umt.edu (Robert B Jacobson)
Subject: Lama Zopa Rinpoche on Prayer Wheels

This comes to you from Osel Shen Phen Ling, Tibetan Buddhist Center in Missoula, Montana, USA and the Foundation for the Preservation of the Mahayana Tradition. To find more, visit our home page for meditations, virtual thangkas, teachings and more at

http://www.ism.net/~swd/osel.html

Enjoy!

Advice on the Benefits of Prayer Wheels

by Lama Zopa Rinpoche

Given at Land of Medicine Buddha, June 1994

In Solu Kumbu all the old men and women turn prayer wheels every day. When they are at home in the morning and in the evening before they go to bed, they hold a mala in their left hand, a prayer wheel in their right, and recite OM MANI PADME HUNG. And when they walk around, they constantly turn the prayer wheel and recite OM MANI PADME HUNG.

I often used to think, "How does turning of the prayer wheel become Dharma practice?" I had this question in my mind, simply because I was ignorant as to the benefits of the practice. I didn't know what an important practice it is and how beneficial it is in terms of purification. Just touching and turning a prayer wheel brings incredible purification and accumulates unbelievable merit.

At Lawudo I found many old manuscripts, handwritten texts by the Lawudo Lama. The previous Lawudo Lama, who was called Lama (Kunsang) Yeshe; and some people think he has something to do with my life. The Lawudo Lama did not have a monastery, but lived in retreat in a cave. He put a lot of effort into copying texts of the practices of varies Vajrayana deities. At that time such texts were very rare, so he wrote many out by hand.

Because they had been stored in the cave which was very humid, the texts were damp, and I used to dry them in the sun. If you don't dry them, the texts grow fungus and are then destroyed by worms. The worms reincarnate among the texts and make some interesting holes in them.

One day when I was laying the texts out in the sun, I saw one old text with the title "Mani Kabum." It contains all the history of the evolution of the world, including how Dharma came into this world and how the sentient beings of Tibet, the Snow Land, became the particular objects to be subdued by the Compassion Buddha Avalokiteshvara. Amitabha and the Compassion Buddha are the same in essence and are very strongly linked. And for more than twenty years, the Compassion Buddha and Amitabha have guided not only Tibet and China, but also Western countries, especially by spreading Dharma.

In Mani Kabum I saw a short explanation of the lineage of the prayer wheel practice and a few lines on how to visualize and meditate when you do the practice. In Tibet, and generally wherever there are the Mahayana teachings of Vajrayana, the practice of the prayer wheel has spread. Nagarjuna gave the practice to Lion-faced Dakini, who gave it to Padmasambhava, who then brought it to Tibet.

After reading this, I developed faith that the practice was not nonsense, but had valid references and was valuable and meaningful. From this text, I got some idea of how powerful the prayer wheel practice is in purifying the mind and in accumulating extensive merits.

In 1987, when I was at Chenrezig Institute in Australia, I noticed that the place had become incredibly peaceful. It felt so serene that you wanted to be there, to live there. Chenrezig Institute had not been like that before, and I wondered why it had changed. At that time, Geshe Lama Konchog was there. Geshe-la has done a lot of Dharma practice. After he escaped from Tibet, he spent many years in retreat in Milarepa's caves in the Himalayas. He did 2000 Nyung-nays, the intensive two-day retreat on the Compassion Buddha, that involves taking the eight Mahayana Precepts and doing many prostrations and mantras. Geshe Lama Konchog has trained his mind well in the path, so I thought that the serenity

of Chenrezig Institute might be due to his Bodhicitta.

However, one day near the end of my stay there, the thought came into my mind, "Oh, the change might be due to the prayer wheel --it wasn't there before." The prayer wheel is much smaller than the one here at Land of Medicine Buddha, but it also contains many mantras on microfilm and is very nicely made. Some time later, when I was in Brazil at the invitation of a meditation center there, a student gave me a book written by one of Tarthang Tulku's senior disciples about his experiences when he was in charge of building stupas and prayer wheels in Tarthang Tulku's centers. In one section he mentioned that after a prayer wheel was built, the area was completely transformed, becoming so peaceful, pleasant, and conducive to the mind.

This confirmed my belief, based on my own reasoning, that Chenrezig Institute had become so peaceful because of its new prayer wheel. Somebody else experiencing a similar effect from building the prayer wheel helped to stabilize my faith.

There are earth, water, fire and wind prayer wheels. One of the benefits of the prayer wheel is that it embodies all the actions of the Buddhas and Bodhisattvas of the 10 directions. To benefit sentient beings, the Buddhas and Bodhisattvas manifest in the prayer wheel to purify all our negative karmas and obscurations, and to cause us to actualize the realizations of the path to enlightenment. All the beings (not only the people but also the insects), in the area where the prayer wheel is built are saved from rebirth in the lower realms; they receive a deva or human body, or are born in a pure land of Buddha.

If you have a mani prayer wheel in your house, your house is the same as the Potala, the pure land of the Compassion Buddha. If you have a prayer wheel next to you when you die, you don't need powa. Having the prayer wheel itself becomes a method to transfer your consciousness to a pure land. Simply thinking of a prayer wheel helps a dying person to shoot the consciousness up the central channel and out through the crown to reincarnate in the pure land of Amithaba or the Compassion Buddha. Simply touching a prayer wheel brings great purification of negative karmas and obscurations. Turning a prayer wheel containing 100 million OM MANI PADME HUNG mantras accumulates the same merit as having

recited 100 million OM MANI PADME HUNGs.

The prayer wheel here at Land of Medicine Buddha contains 11.8 billion mantras, so turning it one time is the same as having recited that many mantras. In that few seconds, you perform so much powerful purification and accumulate; so much merit. Turning the prayer wheel once is the same as having done many years of retreat. This is explained as one of the benefits of prayer wheels.

With the water prayer wheel, the water that touches the wheel becomes blessed. When that water goes into an ocean or lake, it carries the power to purify all the billions of animals and insects there.

I have had a wish, which has recently become stronger, to build a prayer wheel in the ocean. Because I have been requested to help with so many other Dharma projects, the idea of making a water prayer wheel had been postponed. However, when I was in the center in Taiwan recently, in a conversation about prayer wheels, I mentioned the idea. One of the benefactors, who has been running the family business for some years, was very happy to make a water prayer wheel because his father had started the business by buying fish. Since the family's prosperity came from fishing, he felt his family owed a lot to the fish, and he already had in mind of doing something to repay or to benefit the fish.

When I mentioned the idea of the water prayer wheel, he almost cried, and then he asked, "Why are you telling me to build this prayer wheel?" After I explained the reasons, he was very happy to build a water prayer wheel. I mentioned the idea of building it in the ocean near Taiwan, but he thought to build it in Hawaii where the water of the Pacific Ocean would touch the prayer wheel and bring great benefit.

A fire prayer wheel is turned by the heat of either a candle or an electric light. The light that comes from the prayer wheel then purifies the negative karmas of the living beings it touches. It is similar with a prayer wheel turned by wind. The wind that touches the prayer wheel is blessed by the power of the prayer wheel and then has the power to purify the negative karmas and obscurations of any being it touches.

Because prayer wheels are so powerful in purifying negative

karmas, I think it is a very good idea to use them. After I explained the benefits of prayer wheel a few years ago at Kopan, Lorna and Terry voluntarily took it upon themselves to make prayer wheels available to other students who wanted to do the practice. They generously made many small prayer wheels and offered them to many students, including me.

I then offered mine to the King of Nepal. When I mentioned to him that having a prayer wheel helps when one dies, he suddenly became distant. I think it's not a subject commonly talked about to him. He asked, "Do I have to keep this?" So I said, "Yes."

It is also mentioned that prayer wheels stop harms from spirits and other beings and also stop disease, so one idea I have is use them for healing. Anyone with a disease such as AIDS or cancer, whether or not they have any understanding of Dharma, can use the prayer wheel for meditation and healing. For example, sick people could come here to Land of Medicine Buddha for several hours every day to turn the prayer wheel and do the visualizations.

There are two visualizations. With the first, you visualize light beams coming from the mantras in the prayer wheel, illuminating you and purifying you of all your disease and the causes of disease, your negative thoughts and the imprints of these left on your mental continuum. You then visualize the light illuminating all sentient beings and purifying all their sufferings, as well as their negative karmas and obscurations.

With the second visualization, beams are emitted from the mantras and, like a vacuum sucking up dust, they hook all the disease and spirit harms and, most importantly, the cause of disease, the negative karmas and obscurations. All these are absorbed or sucked into the prayer wheel. While reciting five or 10 malas of the mantra, you visualize purifying yourself in this way.

At the end recite some malas while visualizing that the beams emitted from the prayer wheel purify all the sufferings and obscurations of the sentient beings of the six realms. These absorb into the prayer wheel and all sentient beings, including you, are then liberated, actualizing the whole path and becoming the Compassion Buddha. (You can also do circumambulations with the same visualizations.)

If someone with AIDS, cancer or some other disease meditated like this and every day, for as many hours as possible, there would definitely be some effect. I know quite a few people who have completely recovered from terminal cancer through meditation. Even though the person might not know about Dharma, about reincarnation or karma; because they want to have peace of mind now and a peaceful death; because they care about having a healthy body and a healthy mind, they should use this extremely powerful and meaningful method of healing.

I would like to emphasize that every large and small prayer wheel can be used by sick people for healing. This practice is very practical and very meaningful. Two years ago, I asked Jim McCann to build a prayer wheel here at Land of Medicine Buddha, not only for people to do the practice, but also to bless the land. It helps all the insects and animals as well as the human beings. Jim and his wife, Sandra, put a lot of time and effort into actualizing this extremely beautiful prayer wheel, though I'm sure many other people helped them. From the depth of my heart I would like to thank them very much for their achievement. A prayer wheel makes the place very holy and precious, like a pure land.

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Transcribed and first edited by Jindati Doelter; second edit by Briege Wallbridge; third edit by Ailsa Cameron. Copyright Wisdom Publication.

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Bob Jacobson | "I'm attracted to the idea of impermanence."
jacobson@selway.umt.edu | Unidentified man upon viewing of a Tibetan
The University of MT-Missoula | sand mandala in Los Angeles, 1989
HomePage: http://www.ism.net/~swd/osel.html

INSPIRATION FROM ENLIGHTENED NUNS

by
Susan Elbaum Jootla

The Wheel Publication No. 349/350

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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ISBN 955-24-0032-5

DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by R.A. Reed

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INTRODUCTION

In this booklet we will be exploring poems composed by the Arahat bhikkhunis or enlightened Buddhist nuns of old, looking at these poems as springs of inspiration for contemporary Buddhists. Most of the poems we will consider come from the //Therigatha//, a small section of the vast Pali Canon. The //Therigatha// has been published twice in English translation by the Pali Text Society, London: first in 1909 (reprinted in 1980) by C. A. R. Rhys Davids in verse under the title

//Psalms of the Early Buddhists: The Sisters//; and second in 1971 by K. R. Norman in prose under the title //The Elders' Verses, II.// We have used quotations from both translations here, referring to //Psalms of the Early Buddhists// by page number and to //The Elders' Verses// by verse number. Mrs. Rhys Davids' translations have sometimes been slightly modified. Our discussion will also draw upon the verses of bhikkhunis from the Samyutta Nikaya (//Kindred Sayings//), included by Mrs. Rhys Davids at the end of //Psalms of the Sisters//.

From the poems of the enlightened nuns of the Buddha's time contemporary followers of the Noble Eightfold Path can receive a great deal of instruction, help and encouragement. These verses can assist us in developing morality, concentration and wisdom, the three sections of the path. With their aid we will be able to work more effectively towards eliminating our mental defilements and towards finding lasting peace and happiness.

In some respects, the inspiration from these poems may be stronger for women than for men, since these are in fact women's voices that are speaking. And when the theme of the poem is the mother-child bond, this is bound to be the case. However, at a deeper level the sex of the speakers is irrelevant, for the ultimate truths which they enunciate explain the universal principles of reality which are equally valid for men and for women.

The verses of the nuns, if systematically examined, can help serious Buddhist meditators to understand many central aspects of the Dhamma. The background to the verses, including biographical information on the nuns who uttered them, is provided by the ancient commentary on the //Therigatha// by the venerable Acariya Dhammapala. Mrs. Rhys Davids has included some of these background stories in //Psalms of the Early Buddhists//, and in the first part of this essay we will look at these stories and consider the themes they suggest that are relevant to contemporary students of Buddhist meditation. Then we will go on to discuss a selection of the poems themselves, which deal with many specific teachings of the Buddha.

We of the twentieth century who are seeking to attain liberation will find ourselves deeply grateful to these fully awakened Buddhist nuns of old for their profound assistance in illuminating the Dhamma for us in their own distinctly personal ways.

* * * * * * * *

I. THE BACKGROUND STORIES

The ancient commentaries give us information about each nun's background and also explain the poems themselves. Two major themes of relevance to contemporary students of the Dhamma run through these stories: (1) the immeasurably long time that we have all been lost in //samsara//, the round of birth and death; and (2) the working of the impersonal law of kammic cause and effect which brought these women into contact with the Buddha's teachings in what was to be their final lifetime.

The Long Duration of Samsara

In the original Pali commentaries, the tales of the nuns began many, many rebirths and eons prior to their final existence at the time of Buddha Gotama. We read how over ages and ages all these women had been living out the results of their old kamma and how they created powerful new kamma based on wisdom, which finally culminated in the attainment of Arahatship, full awakening. Each woman -- or, more accurately, each succession of aggregates -- had to undergo infinite eons of suffering in its gross and subtle forms before she was prepared to gain complete insight. But finally she gave up all clinging and was freed from the need ever again to be reborn and suffer, on any plane.

Vipassana meditators trying to develop this same understanding of the ultimate nature of conditioned existence can find inspiration if they would apply these tales to their own lives. When we realize how long we ourselves have been wandering in ignorance, constantly generating more and more unwholesome kamma, we will be able to remain patient when our early efforts to train the mind tend to falter or fail. Some of the bhikkhunis who had sufficient //paramis// -- virtues cultivated in previous lives -- even to gain Arahatship, still had to put in many years of arduous and sometimes seemingly fruitless effort before they could attain the goal.

For example, Siha entered the Sangha as a young woman but could not learn to contain her mind's attraction to external objects for seven years. Another nun worked for twenty-five years without finding any substantial peace because of her strong attachment to sense desire. But both these bhikkhunis, when all the appropriate conditions were finally fulfilled, found their patience and continued efforts fully rewarded. So too will we, if we diligently and strictly keep to the Noble Eightfold Path until we become Ariyas, noble ones. Once we have done this, we are assured that we will completely eliminate the causes of all suffering.

By making this effort to live in accordance with the Dhamma and to understand the true nature of existence, we begin to develop strong wholesome mental volitions, kamma that will have effects in future births as well as in this one. The continued efforts in this direction become easier and more natural because, as we wear away ignorance and the other defilements through insight meditation, our minds come to be more strongly conditioned by wisdom (//panna//). Recollecting this infinite span of time behind us, and the vast mass of wholesome volitional activities accumulated therein, will help us keep our efforts at purification balanced and strong.

These rebirth stories, illustrating the continuous suffering which every sentient being has undergone during the rounds of //samsara//, can also encourage us to work hard in the Dhamma. Understanding this weighty aspect of the First Noble Truth stimulates us to put forth the

great effort required to overcome suffering by penetrating and uprooting its causes, which the Buddha explains are basically craving and ignorance.

Bhikkhuni Sumedha, in her poem, repeats one of the Buddha's powerful injunctions to eliminate the source of the ceaseless stream of suffering that has rushed on in our previous lives, and will otherwise continue on in the same way throughout the infinite future. Sumedha is pleading with her parents and fiance to allow her to enter the Sangha rather than force her to marry:

> Journeying-on is long for fools and for those who lament again and again at that which is without beginning and end, at the death of a father, the slaughter of a brother, and their own slaughter.
>
> Remember the tears, the milk, the blood, the journeying-on as being without beginning and end; remember the heap of bones of beings who are journeying-on.
>
> Remember the four oceans compared with the tears, milk and blood; remember the heap of bones (of one man) for one eon, (as) equal (in size) to Mount Vepula.
>
> (vv. 495-497)

"Journeying-on" is //samsara//. In the lines beginning "Remember the four oceans compared," Sumedha is reminding her family of a discourse which they must have heard from the Buddha. Each of us, the Buddha tells us, has shed vast oceans of tears over the loss of loved ones and in fear of our own doom as the succession of aggregates has arisen and vanished throughout //samsara's// weary ages. During all these lifetimes, as the verse declares, we have drunk seas and seas of mother's milk, and the blood that was shed when violent death ended our lives also amounts to an immeasurable volume. How could even one gory death be anything but terrible suffering? The Buddha perceived all this with his infinite wisdom and so described it to his followers.

The vastness of //samsara// that we endured before meeting the Dhamma in this life can easily be extrapolated from the stories of these nuns. We must also sustain the patience in our endeavor to wear down ignorance and to develop the awareness of omnipresent suffering which is life in //samsara//, as the First Noble Truth makes known.

Kammic Cause and Effect

The second commentarial theme that can be helpful to us in developing our own understanding of the ultimate nature of reality is the working of the law of kammic cause and effect. None of these nuns was emancipated because one day she decided, "Now I am going to cut off all craving." Nor did the grace of a guru or the power of God or the Buddha himself enlighten them. Rather, it was a very long process in the evolution of the "life continuum" that gradually permitted the conditions for liberation to develop and eventually culminate in Arahatship. Freeing the mind of ignorance, like all activities, is an impersonal cause and effect process. Natural laws of this sort are cultivated and utilized by mental volition to bring about purification. By repeatedly seeing all the phenomena of life as they are by means of concentrated Vipassana meditation, we gradually wear away the defilements that becloud the mind and cause rebirth with its attendant misery.

For example, Sela took robes when she was a young woman and "worked her way to insight and because of the promise in her and the maturity of her knowledge, crushing the //sankharas// (conditioned phenomena), she soon won Arahatship" (p. 43). For eons, Sela had done many good deeds, such as making offerings to and looking after previous Buddhas and their monks. As a result of these meritorious actions over many lifetimes, she was reborn in the heavenly deva planes or in comfortable situations on earth. Eventually, at the time of Buddha Gotama, each of the bhikkhunis, including Sela, came into the Sangha in her own way. Because the time was right for their //paramis// to bear fruit, all the factors conducive to enlightenment

could develop, their defilements could be effaced, and the goal could be achieved.

Sukha left the world under one of the earlier Buddhas, but she died without becoming an Ariya. Under subsequent Buddhas "she kept the precepts and was learned and proficient in the doctrine." Finally, "in this Buddha era she found faith in the Master at her own home, and became a lay disciple. Later, when she heard Bhikkhuni Dhammadinna preach, she was thrilled with emotion and renounced the world under her" (pp. 40-41).[*] All her efforts in past lives then bore their appropriate fruit as Sukha attained Arahatship and became in turn a great preacher of the Dhamma. Only a small number of nuns are renowned for their skill in teaching, and it is likely that the need to develop the extra //paramis// to teach the Dhamma made it necessary for Sukha to study under earlier Buddhas for so long without gaining the paths and fruits.

* [Dhammadinna will be discussed at greater length below, pp. 46-49. {See "The Five Aggregates and Nibbana," below}]

Similar stories tell of how other bhikkhunis performed good works and put forth effort in previous lives, building various kinds of //paramis// which allowed them to completely give up all attachment to the world at the time of our Buddha. If we consider the process by which they gradually matured towards liberation, we can see how every mental volition and every deed of body and speech at some time or other bears fruit.

It is due to our own //paramis//, our own good kamma of the past, that we have the rare and great opportunity to come into contact with the teachings of a Buddha in this lifetime. It is because of wisdom already cultivated that we now have the opportunity to develop greater wisdom (//pannaparami//) through insight meditation. Wisdom has the power to obliterate the results of past kamma since it comprehends reality correctly. In addition, if we continue to generate such wholesome volitions now, more good kamma is built up which will continue to bear beneficial fruit and bring us closer to the goal.

However, wisdom cannot be cultivated in the absence of morality. The Buddha taught that in order to move towards liberation, it is necessary to keep a minimum of five precepts strictly at all times: abstention from killing, stealing, sexual misconduct, lying and consuming intoxicants. If the precepts are broken, the bad kamma thus created will bring very painful results. Without purity of body and speech, purity of mind cannot be developed as the mind will be too agitated by sense desires, regrets and aversion to settle on its meditation subject properly.

Some of the earlier rebirth stories of Arahat bhikkhunis tell of lives in which they did not keep the precepts. Several of them suffered the results of their unwholesome deeds in animal births or in low forms of human existence. Addhakasi, for example, had a mixed background. She had become a bhikkhuni established in morality under Kassapa Buddha, the Buddha immediately preceding Gotama. But once, due to anger, she referred to a fully liberated senior nun as a prostitute. As a result of that wrong speech, she was reborn in one of the lower realms, for to say or do anything wrong to an Ariya creates worse kamma than to say or do the same thing against a non-Ariya. When the fruit of that bad deed was mostly used up, as a residual effect she herself became a prostitute in her final life. By this time her previous good kamma was the stronger and she ordained as a nun. Keeping the bhikkhuni life pure, Addhakasi attained the goal.

Causes and effects work themselves out and keep the life process going through //samsara//. So long as the mind is attached to anything at all, we will engage in volitional actions, make new kamma, and will have to experience their results. Cultivating good kamma will save one from much suffering and prepare the mind for the most powerful wholesome kamma of all, that born of wisdom, which can eliminate all kammic creation.

* * * * * * * *

II. THE TEACHINGS OF THE POEMS

The actual poems composed by the nuns exhibit a wide range in tone and subject matter. They were almost all spoken after the author had realized that rebirth and all its associated suffering had been brought to an end by the perfection of insight and total elimination of defilements. So virtually all the poems contain some form of "lion's roar," an exclamation that the author has become awakened.

Trivial Incidents Spark Enlightenment

In some cases the poems describe the circumstances which brought the woman into the Sangha or which precipitated her awakening. Both of these can inspire contemporary followers of the Buddha. Sometimes the most mundane event stimulates a ripe mind to see the truth perfectly. Bhikkhuni Dhamma returned from her almsround one day exhausted from heat and exertion. She stumbled, and as she sprawled on the ground a clear perception arose in her of the utter suffering inherent in the body, bringing about total relinquishment. She describes the incident in the following lines:

> Having wandered for alms, leaning on a stick, weak, with
> trembling limbs I fell to the ground in that very spot, having
> seen peril in the body. Then my mind was completely released.
> (v.17)

If someone could gain awakening based on such an event, surely there are an infinite number of potentially enlightening experiences available to all of us for contemplation. Systematic attention (//yoniso manasikara//) given to any subject will show up its impermanence (//anicca//), unsatisfactoriness (//dukkha//), and essenceless nature (//anatta//) and so encourage us to stop craving. However, unless we carefully apply our minds in Vipassana meditation under the guidance of a competent teacher, it is unlikely that we will be able to utilize our daily encounters with these basic

characteristics as means towards liberation. This is because the mind's old conditioning is based on ignorance -- the very //inability// to see things as they really are. Only concentrated mindfulness of phenomena in meditation can enable us to comprehend correctly our everyday experiences, because such methodical culture of insight through Vipassana meditation loosens the old mental tendencies by giving us direct experience of the impermanence of our mind and body.

Entering the Sangha after a Child's Death

Quite a number of women entered the Sangha after their small children had died. Grief is put to good use if it is made the motivation to develop the "path leading to the cessation of suffering." Ubbiri greatly mourned the death of her infant daughter until the Buddha pointed out to her that right in the same charnel ground where she had left this baby's body, she had similarly parted with thousands of children to whom she had given birth in previous lives. Because she had acquired strong merit in the past, this brief personalized discourse was enough to turn Ubbiri from a lamenting mother into an Arahat on the spot. As she clearly saw the vastness of //samsara//, she was prepared to leave it behind. Her profound gratitude to the Buddha is described in these simple lines:

> He has thrust away for me my grief for my daughter. . . . I am without hunger, quenched.
>
> (vv. 51, 53)

With the quenching of ignorance and craving, nothing remains but a pure mind, inherently peaceful. Ubbiri had a pliable, well-prepared mind, and thus she understood, through the Buddha's instructions, that the source of all her suffering had been craving. After countless millions of lifetimes spent rolling in //samsara//, Ubbiri realized how her deep motherly attachment to her children had always caused her much anguish; for sons and daughters, like everything else, are subject to the law of impermanence. We cannot make our loved ones

live beyond the span set by their own kamma. This was an insight so powerful for her that no object at all seemed worthy of interest any longer because of the potential pain permeating them all. Thus all tendency to cling was broken, never to reappear.

The life story of Patacara before she came to the Dhamma, described in considerable detail in the commentary to the //Therigatha//, is even more dramatic. She lost her entire family, her husband, two small children, parents and brothers in various accidents within a few days. She went insane from the sorrow, but the Buddha's compassion combined with Patacara's //paramis// from the past enabled her to regain her right mind. When she came into his presence, he taught her to understand how often before she had hopelessly exhausted herself grieving for the dead. She became a Stream-enterer (//sotapanna//), one at the first stage of irreversible progress on the path to liberation, and she was ordained. Later, as she was one day pouring water to wash her feet and watching it trickle away -- as life does sooner or later for all beings -- her mind became utterly free from clinging. Patacara, like Dhamma, had thoroughly developed seeds of understanding, so a very minor mundane incident at just the right moment cleared her mind of every trace of ignorance.

Many other women entered the Sangha in circumstances similar to those of Ubbiri or Patacara. A woman distraught over the death of a child must have been very common in India in those days when limited medical knowledge could not counter a very high infant mortality rate. Theri Patacara spoke to a group of five hundred such grief-stricken mothers, expressing what she had so powerfully learned from similar experience herself:

The way of which men come we cannot know;
Nor can we see the path by which they go.
Why mourn then for him who came to you,
Lamenting through the tears? . . .
Weep not, for such is the life of man.
Unasked he came and unbidden he went.

Ask yourself again whence came your child
To live on earth this little time?
By one way come and by another gone,
As human to die, and pass to other births --
So hither and so hence -- why should you weep?
(p. 78)

In this way Patacara illustrates for these mothers the natural connection, the invisible, impersonal causal nexus between death and life, life and death. They too took robes and eventually became Arahats. Their joint "lion's roar" culminates in the lines:

Today my heart is healed, my yearning stayed,
Perfected deliverance wrought in me.
I go for refuge to the Buddha, the Sangha, and the Dhamma.
(p. 77)

Because of their physiology and their conditioning by family and society, women are more prone to attachment to their offspring than are men, and so will suffer all the more from their loss. However, if women train their minds to understand how clinging causes enormous suffering, how birth and death are natural processes happening as effects of specific causes, and how infinite the history of such misery is, they can utilize their feminine sufferings in the quest for awakening. In the //Kindred Sayings// (Vol. IV, pp. 62-163), the Buddha himself pointed out the five kinds of suffering unique to women. Three are physiological -- menstruation, pregnancy, and childbirth. The other two are social, and perhaps not as widely relevant today as they were in ancient Indian society: having to leave her own family to live with her husband and in-laws, and having "to wait upon a man." All five must be the results of past unwholesome deeds, yet each one can be made a basis for insight. Women can train their minds to turn to advantage these apparent disadvantages. They can then make full use of their stronger experiences of the universality and omnipresence of suffering to condition themselves to

let go of everything in the conditioned realm.

For some individuals, intense suffering is needed to make the mind relinquish its misconceptions and desires. Patacara is one example of this; Kisa Gotami is a second. The latter was so unwilling to face the truth of her child's death that she carried the dead baby around with her hoping to find one who could give her medicine to cure him. The Buddha guided her into a realization of the omnipresence of death by sending her in search of some mustard seed. This is a common ingredient in Indian kitchens, but the Buddha specified that these seeds must come from a household where no one had ever died.

Kisa Gotami went looking for this "medicine" for her baby, but because of the prevalent joint family system in which three or more generations lived together under one roof, every house she went to had seen death. Gradually, as she wandered through the village, she realized that all who are born must die. Her great //paramis// then enabled her to understand impermanence so thoroughly that soon afterwards the Buddha confirmed her attainment of Stream-entry. She then spoke these lines:

> No village law is this, no city law,
> No law for this clan, or for that alone;
> For the whole world -- and for the gods too --
> This is the law: All is impermanent.
> (p. 108)

Kisa Gotami thus transcended the limits of a woman's personal grief to understand one of the basic characteristics of all existence.

Kisa Gotami later attained Arahatship. Some of the verses she spoke on that occasion give useful lessons to any striver on the Noble Eightfold Path:

> Resorting to noble friends, even a fool would be wise. Good men are to be resorted to; thus the wisdom of those who resort to them increases. Resorting to good men one would be released from all pains.

One should know suffering, the cause of suffering and its cessation, and the Eightfold Path; (these are) the Four Noble Truths.

(vv. 213-215)

The company of the wise, especially the guidance of a teacher, is an invaluable help in getting oneself established on the path. But the company of people not involved in the Dhamma will tend to be distracting. Those who are not trying to practice the Buddha's teachings will usually lead us in the worldly direction to which their own minds incline. Thus, when we can, it is best to choose our friends from among meditators.

The Four Noble Truths

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As Kisa Gotami urges in the final lines quoted above, meditators need to train their minds constantly to see the Four Noble Truths in all their ramifications. This is wisdom, //panna//, the remedy for the ignorance and delusion which are at the root of all suffering as shown in the formula of dependent origination. To develop wisdom one has to ponder these four truths over and over again: (1) the Noble Truth of Suffering (//dukkha//) which includes all forms of suffering from severe agony to the pervasive unsatisfactoriness and instability inherent in individual existence in all planes of becoming; (2) the Noble Truth of the Cause of Suffering -- craving (//tanha//), which drives the mind outwards after sense objects in a state of perpetual unrest; (3) the Noble Truth of the Cessation of Suffering -- Nibbana, which is attained when the causes of suffering, ignorance and craving, have been utterly uprooted; and (4) the Noble Truth of the Way leading to the Cessation of Suffering -- the Noble Eightfold Path discovered and taught by the Buddha, consisting in the assiduous practice of morality (//sila//), concentration (//samadhi//) and wisdom (//panna//).
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The Four Noble Truths are concisely expressed in a verse spoken by Maha Pajapati, the Buddha's maternal aunt who brought him up when his own mother, Queen Mahamaya, died a week after his birth. It was at the insistence of Maha Pajapati that the Buddha founded the Bhikkhuni Sangha. In her poem she first praises the Buddha for the unique help he has given to so many beings by training them in the way to liberation; then she briefly sums up the Four Noble Truths which she has so thoroughly experienced as ultimate truth. It would be beneficial for modern meditators to consider these lines carefully:

Now have I understood how ill does come,
Craving, the Cause, is dried up in me.
Have I not walked, have I not touched the End
Of ill -- the Ariyan, the Eightfold Noble Path.
(p. 89)

Buddhist meditators have to train themselves to know these truths as deeply as they can by seeing them in every aspect of existence. We follow the mundane level of the Noble Eightfold Path in order to reach the supramundane (//lokuttara//) path with the attainment of Stream-entry. Then the constituents of the path -- morality, concentration and wisdom -- are cultivated to the highest degree and the end of suffering, Nibbana, is realized.

Reaching the Goal after a Long Struggle

When we read the stories of these great bhikkhunis, we see that many of them attained the highest fruits either instantaneously or soon after coming into contact with the Buddha or his Dhamma. This could have happened because they had built up //paramis// in many previous lives, creating pure kamma of body, speech and mind, while simultaneously wearing out the effects of past kamma.

Yet not all the people whose //paramis// permitted them to actually hear the Buddha preach were able to become Arahats so quickly

in their final lives. When we confront our rebellious minds as we try to follow his path, we can take heart from the tales of nuns who had to put forth years and years of intense persistent effort before they eliminated all their defilements.

A youthful Citta ordained at her home town of Rajagaha and spent her whole adult life as a nun striving for enlightenment. She finally attained her goal only as a weak old woman, as she laboriously climbed up the landmark of Vultures' Peak. When she had done so, she said:

> Having thrown down my outer robe, and having
> turned my bowl upside down, I propped myself
> against a rock, having torn asunder the mass
> of darkness (of ignorance).
>
> (v. 27)

If we diligently, strictly, and vigorously practice the Noble Eightfold Path, developing insight into the true nature of existence, the opacity of delusion must eventually become completely transparent, cleared by wisdom. It may require many years or many lifetimes of work, but then patience is one of the qualities we must cultivate from the time we first set foot on the path.

Another bhikkhuni who took years to reach enlightenment was Mittakali. She took robes after hearing the Satipatthana Sutta. In her "lion's roar" she describes the errors that cost her seven years to gain Nibbana. Her poem can be instructive to other meditators both within and outside the Sangha:

> Having gone forth in faith from the house to the houseless state,
> I wandered here and there, greedy for gain and honor.
>
> Having missed the highest goal, I pursued the lowest goal.
> Having gone under the mastery of the defilements, I did not know
> the goal of the ascetic's state.
>
> (vv. 92-93)

The Buddha pointed out on many occasions that it is dangerous for

monks and nuns to pursue gains or favors from the laity, as such activities nullify any attempts they may make to purify their minds. The layman gives gifts to bhikkhus and bhikkhunis to earn merit. If the mind of the recipient is pure, free from greed and other defilements, the merit accruing to the lay disciple is far greater than if the recipient's mind is filled with craving. One of the epithets given to Arahats, whose purity is permanently perfect, is "worthy of the highest offerings." All those, ordained or not, who allow craving to overtake them and waste the precious opportunity they have to practice the Dhamma, will delay their own liberation and increase their suffering.

In the simile of the poisonous snake in the //Middle Length Sayings// (Vol I, pp. 171-72), the Buddha points out that his teaching has only one aim, freedom from suffering. An incorrect approach that seeks to misuse the Dhamma will lead to increased suffering, just as grasping a snake by the body or tail will result in one's being bitten. The same venomous snake, if grabbed with the help of a forked stick by the neck just behind its head, will safely yield up its poison for medicinal use. The Buddha declares that similarly only those who wisely examine the purpose of his teachings will be able to gain insight and actually experience their purpose -- the elimination of the causes of suffering.

When Mittakali perceived that old age and death were rapidly approaching, she finally came to realize the urgency of the task after wasting years in the pursuit of gain and honor. Since we can never be sure how much longer we will live, it is risky to put off meditation. We have come into contact with the Dhamma under conditions conducive to pursuing the Buddha's goal. Such conditions as youth and human birth will come to an end -- either gradually or abruptly -- so we can never be certain that the conditions to practice the Dhamma will remain ideal. Mittakali took years to comprehend that with advancing age, rigidity of mind and bodily ailments were making the job of purification ever more difficult. But once she did realize this, she was able to achieve the goal. Studying this verse of hers may help us to avoid wasting precious time:

I felt a sense of urgency as I was seated in my little cell;
(thinking) "I have entered upon the wrong road; I have come under
the mastery of craving.

"My life is short. Old age and sickness are destroying it.
There is no time for me to be careless before this body is
broken."

Looking at the arising and passing away of the elements of
existence as they really are, I stood up with my mind completely
released. The Buddha's Teaching has been done.
(vv. 94-95)

By observing the rise and fall at every instant of body, feelings, perceptions, mental formations, and consciousness, Mittakali's mind was freed from misconceptions of any lasting "I" or self. After those seven long years of being trapped in the net of desires, she saw through her foolish and dangerous interest in mundane matters. She was then able to see the elements or aggregates as they actually are: utterly transient (//anicca//), hence incapable of providing any satisfaction (so //dukkha//), working automatically without any lasting core (//anatta//). All her worldly involvements dropped away as she attained Arahatship and thenceforth passed beyond all sorrow and suffering.

Perhaps the most moving story of a nun who had to undergo a long struggle from the time she first ordained until she became fully enlightened is that of Punna. Under six earlier Buddhas, in the vast eons prior to the Buddha Gotama's dispensation, Punna was a bhikkhuni "perfect in virtue, and learning the three Pitakas [the Buddhist scriptures] she became very learned in the Norm and a teacher of it. But because of her tendency to pride [each time], she was unable to root out the defilements." Even at the time of Buddha Gotama, she had to work out some bad kamma and so was born as a slave. Hearing one of the Buddha's discourses, she became a Stream-enterer. After she helped her master clear his wrong view, in gratitude he freed her and she ordained. After so many lifetimes of striving, the //paramis// she had built up as a nun under previous Buddhas ripened. Pride or

conceit, always one of the last defilements to go, finally dissolved and she attained Arahatship.

By pondering the accounts of women who attained full awakening after much application and effort, we can be encouraged to continue our own exertions no matter how slow our progress may appear at a given time. In the //Gradual Sayings// (Vol. IV, pp. 83-84), the Buddha gives an analogy of the wearing down of the carpenter's ax handle to illustrate how the mental impurities are to be gradually worn away. Even though the woodcutter cannot say, "This much of the handle was rubbed off today, this much last week," it is clear to him that slowly, over time, the handle is being destroyed. Similarly, a meditator who has a good guide and who constantly attempts to understand the Four Noble Truths and to live in accordance with the Noble Eightfold Path, will gradually eliminate his defilements, even though the steps in the process are imperceptible. Even the Buddha declined to predict the amount of time that will elapse before the final goal is reached. This is conditioned by many interacting factors, such as the good and bad kamma built up in the past and the amount of effort put forth now and in the future. Whether it takes us millions of more lifetimes or a week, we will be sustained in our efforts by the faith that perfection of morality, concentration and wisdom will bring utter detachment and freedom from all suffering.

Liberation means renouncing attachment to oneself and to the world. We cannot rush the process of detachment; insight into the suffering brought about by clinging will do it, slowly. While trying to eliminate mental impurities, we have to accept their existence. We would not be here at all were it not for the ignorance and other defiling tendencies that brought us into this birth. We need to learn to live equanimously with the dirt of the mind while it is slowly being cleared away. Purification, like all other mental activities, is a cause and effect process. Clarity comes slowly with the repeated application of the wisdom of impermanence. If we are patient and cheerfully bear with moments of apparent backsliding or stupidity, if we continue to work energetically with determination, not swerving off the path, the results will begin here and now. And in due time they have to ripen fully.

Contemplation on the Sangha

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The Sangha, the order of monks and nuns, preserves and perpetuates the Buddha's pure teachings, and its members have dedicated their lives to practicing them. Thus contemplation on the Sangha is recommended by the Buddha to help cultivate wholesome mental states. We could begin such contemplation based on the poem of a bhikkhuni named Rohini.

Her father had asked her why she thought recluses and monks were great beings. He claimed, as might many people today -- particularly in the West with its strong "work ethic" -- that ascetics are just lazy; they are "parasites" who do nothing worthwhile and live off the labor of others. But Rohini proclaimed her faith in the work and lives of pure recluses. She thereby inspired her father's confidence, and at her bidding he then took refuge in the Buddha, the Dhamma, and the Sangha. Her poem can also inspire us:

> They are dutiful, not lazy, doers of the best actions; they abandon desire and hatred . . .
>
> They shake off the three roots of evil doing pure actions; all their evil is eliminated . . .
>
> Their body-activity is pure; and their speech-activity is likewise; their mind-activity is pure . . .
>
> They are spotless like mother-of-pearl, purified inside and out; full of good mental states . . .
>
> Having great learning, expert in the doctrine, noble, living in accordance with the doctrine, they teach the goal and the doctrine . . . with intent minds, (they are) possessed of mindfulness . . .
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Traveling far, possessed of mindfulness, speaking in moderation,
not conceited, they comprehend the end of suffering . . .

If they go from any village, they do not look back (longingly) at
anything; they go without longing indeed . . .

They do not deposit their property in a store-room, nor in a pot,
nor in a basket, (rather) seeking that which is cooked . . .

They do not take gold, coined or uncoined, or silver; they live
by means of whatever turns up . . .

Those who have gone forth are of various families and from
various countries; (nevertheless) they are friendly to one
another; therefore ascetics are dear to me.

(vv. 275-285)

The Buddhist texts speak of two kinds of Sangha, both referred to in this poem, the Ariya Sangha and the Bhikkhu Sangha. In the opening lines Rohini describes the Ariyas, "noble ones," and those striving to attain that state. The three lower kinds of Ariyas may be lay disciples or ordained monks and nuns. But because of their utter purity, the highest type, the filly liberated Arahats, can continue to live only within the Bhikkhu Sangha. It is Arahats who have completely rid their minds of greed, hatred and ignorance, the three roots of evil which Rohini mentions. Other Ariyas are striving to abandon whatever of these three still remains in their minds. All Ariyas to some extent "comprehend the end of suffering," the Third Noble Truth, for it is this experience of Nibbana which sets them apart as "noble."

Beginning with the next line, Rohini specifically talks about the behavior of monks and nuns. They wander on almsrounds through the streets with their eyes trained just a few steps ahead of them. "They do not look back" as they have no idle interest in the events that are going on around them. They do not handle money and are content with the minimum by way of the requisites -- whatever their lay followers may offer them. Students of the Dhamma who are not in the monastic

order would also do well to cultivate the monk's lack of interest in his surroundings. A good monk does not let his gaze wander about uncontrolled, especially when he is on almsround, because when going into the village every morning he encounters a plethora of sense objects that might entice him if he does not restrain his senses and maintain mindfulness. Attentively, the good bhikkhu goes silently from door to door and leaves when there is enough food in his bowl, without letting craving disturb his balance of mind. Such a monk is not interested in the details of the lives of those around him. His focus is always on the ultimate nature of things -- their impermanence, painfulness and essencelessness. As lay meditators we too need to train ourselves to be like these bhikkhus, to remain equanimous and detached amidst all the clamor and distractions of life by reminding ourselves that none of these things is worth running after.

Rohini also states that the noble monks are not greedy about money or other possessions. They do not save up their requisites out of fear for the future. Instead, they trust their good kamma to fulfill their daily needs. While, as laymen, we must work for our living, we should heed this behavior and similarly adopt a detached attitude towards wealth. We work in order to sustain our bodies and those of the people who are dependent on us. But if we can learn to do this without intense longing for the "security" that money seems to provide, we will see how the law of kamma works.

The last verse states that within the Sangha, the family, class or national background of its members does not impede their cordial relations with each other. This kind of open good will is surely useful for laymen to put into practice in their daily lives too. Since it is by ordaining that individuals can completely dedicate their lives to the Dhamma, bhikkhus and bhikkhunis offer us laymen many examples of how we should try to apply the teachings within the limitations of "the dust of household life." Rohini's poem has pointed out some of these.

The Danger of Worldly Desire

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A large number of poems by the nuns emphasize the danger of worldly desire. The bhikkhuni named Sumedha shaved off her hair herself in order to force her parents to cancel her proposed marriage and permit his to enter the Sangha. But before she left home, Sumedha convinced her whole family and its retinue of the validity of the Buddha's message. To her fiance, King Anikaratta, she explained the futility of sense desires and the insatiability of the senses:

Even if the rain-god rained all seven kinds
Of gems, until earth and heaven were full,
Still senses would crave and men die unsatiated.
(p. 176)

No matter how large a quantity of worldly goods we may have, if the mind has not gained insight, craving will recur. If ignorance has not been uprooted, desire will seek more and different objects, always hoping for lasting satisfaction. Durable happiness is impossible in the mundane sphere because all sense objects change and decay every moment, as does the mind itself. This perpetual state of underlying dissatisfaction -- craving looking for gratification -- is one of the many forms of present suffering. In addition, desire itself generates the kammic energy which propels life towards rebirth in order for it to continue its efforts at finding fulfillment. If desire is present in the mind at the moment of death, rebirth has to ensue.

After speaking the above verse, Sumedha gave a lengthy discourse to the whole assembly in her palace on the great value of a human birth in the infinity of //samsara//. Life in this world is precious because it provides a very rare opportunity for learning the way to put an end to rebirth and suffering, for putting into practice the teachings of the Buddha. Sumedha also spoke on the danger inherent in sensual joy and sense desire and she uttered verses about the Noble Eightfold Path as well. She enthusiastically exhorted her audience:

When the undying (Nibbana) exists, what do you
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want with sensual pleasures which are burning
fevers? For all delights in sensual pleasures
are on fire, aglow, seething.
(v. 504)

When craving momentarily gains its aim, mind's enjoyment of the sense object brings it to a feverish state of excitement and activity. Sumedha urges her family to look beyond such unsettling, binding pleasures and to heed the words of the Awakened One which show the way beyond all desire to utter peace. She exhorts them to keep in mind their long-term benefit and not get caught up in the fragile momentary happiness that comes with the occasional satisfaction of sense desire. She reminds them in words we too should recall: "Desires of sense burn those who do not let go" (p. 176). Clinging to pleasure always brings pain. Such agitated emotions, although perhaps pleasant in a gross way, are gone in a moment. They arise and cease due to conditions we cannot completely control. We always tend to want the pleasant to last in spite of the fact that its nature is to change, vanish, and give way to the unpleasant. Sumedha's poem expounding this wisdom is the last one in the original //Therigatha// and it summarizes what the Buddha taught about the dangers of craving.

The bhikkhuni named Subha also dwells at length on the dangers of mundane wishes, using some terrifying metaphors to show the tremendous dangers inherent in attachment to the world. In the following poem taken from the Samyutta Nikaya a meditator can discover much by reflecting on Subha's intense imagery:

May I not meet (again) with sensual pleasures, in which no refuge
is found. Sensual pleasures are enemies, murderers, like a mass
of fire, pain-(ful).

Greed is an obstacle, full of fear, full of annoyance, full of
thorns, and it is very disagreeable. It is a great cause of
stupefaction . . .

Sensual pleasures are maddening, deceiving, agitating the mind; a
net spread out by Mara for the defilement of creatures.

Sensual pleasures have endless perils, they have much pain, they are great poisons, they give little enjoyment, they cause conflict, drying up the virtuous.

(vv. 351f., 357f.)

These lines show us the peril and suffering we must face when we allow ourselves to become entangled in mundane desires. Only personal comprehension of these dangers motivates a meditator to become truly mindful, aware of his physical and mental activities with ever-present detachment. Otherwise his "mindfulness" may be forced, suppressing reactions without helping to untie mental knots. Studying the suffering we have to encounter if we are carried away by our desires, naturally loosens their hold on the mind. We will realize along with Subha that worldly lusts are enemies and that they herald all the misery of successive births.

One of our tasks in seeking liberation is to train our minds to see desire as it arises at the sense doors. We must also see desire as it persists and as it passes away. Having done this over and over again, we will understand that all desire or attachment is bound to result in unhappiness. In this way we will gradually train our minds to let go of all craving and aversions towards sense objects.

To try to practice this mindfulness without any specific training is likely to fail because the worldling, the average person, perceives no suffering in craving. A worldling can only see the expected happiness. He invariably thinks, "If only this would happen just right, all would be well." But as we purify our bodily and vocal activities through morality, still our minds through concentration, and take up insight meditation under a good teacher, we will come to see more and more clearly how all desire is suffering and brings still more suffering in the future. We will then also realize how often attaining a desired object turns out to be an anti-climax which leaves -- not the anticipated happiness -- but only emptiness. With a calm mind we can clearly perceive the tension, distress, and uneasiness caused by the continual dissatisfaction, which in turn is due to craving impelling the mind to various sense objects.

Thus the mind is always running -- now towards what it foolishly regards as a "desirable" thing, now away from what it considers "undesirable." In Vipassana meditation, the one-pointed mind is trained to experience directly the transitory nature of body and of mind itself, and also of external sense objects. With this direct knowledge or experiential insight, the "happiness" which is so avidly sought by the worldling is seen as really just another form of suffering, and the perpetual tension caused by the ignorance and craving latent in any unliberated mind becomes evident. As sensual pleasure is understood to be the seething fire described by our bhikkhunis, the mind naturally lets go of all these different manifestations of craving. Such a mind has thoroughly learned the lesson that the nuns gleaned from their Master and passed on to us: suffering is inherent in desire.

The Danger in Attachment to One's Beauty

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In ancient times as well as at present, women in all stations of life have used various means to enhance their beauty and to hide the signs of advancing age. This, however, is just a futile attempt to pretend that the body is not growing old, to keep it from showing outwardly that it is actually falling apart. But if, instead of creams and lotions, wisdom is applied to the aging process, it can deepen our understanding of impermanence on all levels.

Ambapali was a wealthy and beautiful courtesan during the time of the Buddha. Before she heard the Buddha preach, her main concern had been to cultivate and maintain her renowned beauty. With the Buddha's guidance, she was able to face the inevitability of aging and the loss of her beauty and to comprehend the suffering of old age. Her verses can also stimulate our own understanding:

> My eyes were shining, very brilliant like jewels, very black and long. Overwhelmed by old age, they do not look beautiful. Not
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otherwise is the utterance of the speaker of truth . . .

Formerly my hands looked beautiful, possessing delicate signet rings, decorated with gold. Because of old age they are like onions and radishes. Not otherwise is the utterance of the speaker of the truth . . .

Formerly my body looked beautiful, like a well-polished sheet of gold. (Now) it is covered with very fine wrinkles. Not otherwise is the utterance of the speaker of the truth . . .

Such was this body. (Now) it is decrepit, the abode of many pains, an old house with its plaster fallen off. Not otherwise is the utterance of the speaker of the truth.

(vv. 257, 264, 266, 270)

Ambapali sees how all the body's charms give way to ugliness and pain as the aging process takes its toll, as the Buddha teaches it must. All physical beauty, no matter how perfect it might seem at one youthful moment, is utterly impermanent. Even at its peak, the brilliance of the eyes is already, if invisibly, starting to grow dim; the firmness of limbs is withering; the smoothness of skin is wrinkling. Impermanence and decay, Ambapali reminds us, is the nature of all bodies and of everything else in the universe as well.

Khema, the queen of King Bimbisara, was another woman who had been enthralled with her own beauty prior to meeting the Buddha. But Khema had made a vow before one of the earlier Buddhas to become great in wisdom under the Buddha Gotama. During the dispensations of several of the intervening Buddhas, she had parks made which she donated to each Buddha and his Sangha.

But in her final lifetime Khema strongly resisted going to see the Buddha Gotama. Perhaps her "Mara forces" were making a last effort to keep her in //samsara//. They were, however, doomed to fail since by the force of her merits this was to be her final existence. King Bimbisara almost had to trick her into going to the Buddha because Queen Khema was so attached to her looks and was afraid that this

would provoke the Buddha's disapproval. If we ever find ourselves resisting the Dhamma, we can use Khema's example to remind ourselves of the temporary nature of this mental state. Then we will not take it as a major personal fault. Mind's old habits are not pure, so at times it is bound to struggle against the process of purification.

But the Buddha knew how to tame Khema's vanity and conceit. He created the vivid image of a woman even more attractive than she was. When she came into his presence, Khema saw this other lady fanning the Buddha. Then, before the queen's very eyes, the Buddha made the beautiful image grow older and older until she was just a decaying bag of bones. Seeing this, first Khema realized that her own beauty was not unmatched. This broke her pride. Second and more important, she understood that she herself would likewise have to grow old and decrepit.

The Buddha next spoke a verse and Khema became a Stream-enterer. Then in rapid succession she went through all the stages of enlightenment to attain Arahatship on the spot. Thereupon the Buddha told King Bimbisara that she would either have to ordain or to pass away, and the king, unable to bear the thought of losing her so soon, gave her permission to ordain. So, already an Arahat, she was ordained -- one of the very rare cases of a human being who had achieved Arahatship before entering the Sangha. Khema had clearly built up truly unique //paramis// by giving great gifts to earlier Buddhas and by learning their teachings thoroughly. [*] Here again we see the great importance of creating in the present strong good kamma based on wisdom, even if we do not attain any of the paths or fruits in this lifetime. The more good deeds accompanied by wisdom that we do now, the easier will it be when the time actually comes for us to reach the goal. Meditation is, of course, the most valuable of such deeds.

* [This story is related in the Commentary to the Dhammapada, translated as //Buddhist Legends// by E. W. Burlingame, published by the Pali Text Society. See Part 3, pp. 225ff.]

In the //Therigatha//, Khema's poem takes the form of a

conversation with Mara, the being who controls and symbolizes the forces of evil. Mara praised her beauty, and her reply shows how totally her view of herself and of life had changed now that she fully understood the true nature of things:

> Through this body vile, foul seat of disease and corruption,
> Loathing I feel, and oppression. Cravings of lust are uprooted.
> Lusts of the body and mind cut like daggers and javelins.
> Speak not to me of delighting in any sensuous pleasure!
> All such vanities cannot delight me any more.
> (p. 83)

Then she identifies Mara with those who believe that mere ritual observances will lead to mental purification. Khema states that such people, who worship fire or the constellations, etc., are ignorant of reality and cannot eliminate their defiling tendencies through such practices. This is why the belief that rites and rituals can bring about liberation has to be eliminated to attain even the stage of Stream-entry.

Khema concludes her verses with an exclamation of deep gratitude to the Buddha, the supreme among men. Her last line is a resounding "lion's roar":

> (I am) utterly free from all sorrow,
> A doer of the Buddha's teachings.
> (pp. 3-4)

Khema had "done," i.e. put into practice, the message of all the Buddhas, and this had taken her beyond the realms of suffering.

Further Conversations with Mara

Some of the other discourse-type verses in the //Therigatha// also take the form of a discussion with Mara. Typically, Mara asks the

Arahat nun why she is not interested in the "good things of life." Mara urged Sela, for example, to enjoy sensual pleasures while youth allowed her to do so. The theri's reply on the dangers of such delights offers similes as powerful as those used by Bhikkhuni Sumedha:

> Sensual pleasures are like sword and stakes; the elements of existence are a chopping block for them; what you call 'delight in sensual pleasures' is now 'non-delight' for me.
>
> (v. 58)

Surely many of us have also heard our own internal Mara urge us to "go have a good time and never mind the long-term kammic consequences." But if we can remind ourselves often enough and early enough of the painful after-effects of such "joys" -- especially of those that involve breaking moral precepts -- we may see through the pleasures of the senses and so gradually lose our attachment to them.

In one of the discourses from the Samyutta Nikaya, Cala tells Mara that, unlike most beings, she finds no delight in birth in spite of the so-called sensual pleasures that life makes possible. With clear simplicity she shows that ultimately all that birth produces is suffering:

> Once born we die. Once born we see life's ills --
> The bonds, the torments, and the life cut off.
>
> (p. 186)

We too should cultivate this understanding in order to develop detachment from the poison-soaked sensual pleasures offered by mundane life.

The Doctrine of Anatta

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One of the unique aspects of the Buddha's teaching is its doctrine of
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//anatta//, the impersonal, essenceless, egoless or soul-less nature of all phenomena. This universal characteristic is difficult to comprehend as it is contrary to our most deeply held assumption that "I" exist, that "I" act and "I" feel.

Sakula, in the following lines of her poem in the //Therigatha//, briefly expresses her understanding of the impersonal quality of all compounded things:

> Seeing the constituent elements as other, arisen causally, liable to dissolution, I eliminated all taints. I have become cool, quenched.
>
> (v. 101)

Sakula has attained Nibbana because she saw with total clarity that everything normally taken to be "myself" is, in fact, devoid of any such self. She knew that all these phenomena arise and dissolve every moment strictly dependent on causes. This comprehension has rooted out all tendency to cling to the //sankharas// or "constituent elements" and so all the defiling mental tendencies have ceased.

When Mara asks Sister Sela, "Who made this body, where did it come from and where will it go?", she gives him in reply (in one of the poems added from the Samyutta Nikaya) a discourse on egolessness:

> Neither self-made the puppet is, nor yet
> By another is this evil fashioned.
> By reason of a cause it came to be;
> By rupture of a cause it dies away.
> Like a given seed sown in the field,
> Which, when it gets the taste of earth,
> And moisture too -- by these two does grow,
> So the five aggregates, the elements,
> And the six spheres of sense -- all of these --
> By reason of a cause they came to be;
> By rupture of a cause they die away.
>
> (pp. 189-190)

After the seed analogy, the last four lines discuss the "self" as it actually is -- a compound of conditioned, changing phenomena. The five aggregates make up //nama// (mentality) and //rupa// (materiality), each of which is turn made up of groups of ephemeral factors. //Nama//, the mental side of existence, consists of the four immaterial aggregates -- feeling (//vedana//), perception (//sanna//), mental formations (//sankhara//), and consciousness (//vinnana//) -- which arise together at every moment of experience. //Rupa//, which may be external matter or the matter of one's own body, consists of the four essential material qualities -- solidity, cohesion, temperature, and vibration -- along with the derivative types of matter coexisting with them in the very minute material groupings called //kalapas//, arising and passing away millions of times per second.

Each aggregate arises due to certain causes and when these causes end, the aggregate also ceases. Causes, or conditions, are connected with effects in the law of dependent arising (paticcasamuppada), which is at the center of the Buddha's own awakening. The refrain from Sela's poem (lines 3-4 and 10-11) is, in fact, a reformulation of the most general exposition of that law often stated thus in the suttas:

When there is this, that comes to be;
With the arising of this, that arises.
When this is absent, that does not come to be;
With the cessation of this, that ceases.

The specific link in the cycle of dependent arising most relevant to Sela's verse is: "With consciousness as condition, mentality-materiality arises." That is, at the moment of conception, //nama-rupa// (in this case excluding consciousness) arises due to rebirth-linking consciousness. Later on, during the course of an existence, //nama//, the mental aggregates, comes into being due to ignorance, past kamma, objects at the sense doors, and many other conditions. //Rupa//, the matter which makes up the body, arises during life because of food, climate, present state of mind, and past kamma.

Sela also refers to the elements, //dhatu//, a word which the Buddha uses for several groups of phenomena. Let us look here at the eighteen elements. The five sense faculties (eye, ear, nose, tongue, body), their objects (sights, sounds, smells, tastes, touches), and the five types of consciousness dependent on their coming together make up fifteen of the elements. Mind as a faculty, mental objects (ideas), and the mind-consciousness that arises when those two come together are the sixth in each set, completing the eighteen.

The Buddha analyzed the totality of conditioned phenomena into ultimate constituents in a number of ways for the benefit of listeners of varying proclivities. To some, the eighteen elements are clear, to others, the five aggregates. Either way, what we need to understand as Sela did is that none of these things is "me" or "mine" or "my self." All these phenomena -- the aggregates, the elements, the spheres -- arise because of certain conditions, and when those conditions end, naturally they also have to end. When the relevant causes have expended their force, all these aspects of what we erroneously take to be "me" and "mine" cease. So we see with Sela that nowhere is there any real, independent, or lasting "I" with the power to create and sustain itself. There is only the concept "I am" which is conditioned by ignorance, i.e. our inability to see mind-and-body as it really is. The idea "I" is itself essenceless, it arises due to causes; and it is also inherently impermanent, bound to completely disappear when the ignorance and other supporting conditions behind it are uprooted. This is the attainment of Arahatship.

The removal of ignorance takes place step by step in Vipassana meditation. Every aspect of the mind-body complex comes to be clearly known at its ultimate level as conditioned, essenceless, transitory, oppressive. One comes to fully understand that only when the appropriate conditions come about will a so-called "being" be born. Only then will a five-aggregate life-continuum commence a new life with its bases, elements and sense organs. If we explore Bhikkhuni Sela's seed analogy, we will see in relation to ourselves how a strict succession of causes and effects, kammic and other, governs all of life. We will discover that there is no underlying or ongoing "I"

doing or experiencing anything, and will begin to loosen our attachment to this non-existent "self." Then we start to eliminate the dreadful suffering that comes attendant on this delusion.

Suffering follows from the mistaken belief in an "I," technically called //sakkayaditthi//, wrong view of a lasting self. On the basis of this idea the mind generates all its thoughts of craving: "I must have this," "I don't like that," "This is mine." It is basically due to this misconception of a controlling self that we have been wandering and suffering throughout eons in //samsara//. If we are to eliminate all the //dukkha// of existence, as Theri Sela did, we must develop insight through Vipassana meditation to the point at which understanding of the ultimate truth about mind and body dissolves the mistaken belief in an "I." We can use this bhikkhuni's words to stimulate our own personal meditative experience of the essenceless nature of the five aggregates.

Men and Women in the Dhamma

The difference between the male and female in connection with the Dhamma is a minor theme running through the //Therigatha//. It takes two forms: poems whose subject matter is the irrelevance of one's gender for gaining insight, and instances in which a nun specifically inspires or instructs a man with a discourse. The stories of Sumedha and Rohini already discussed fit into the latter type.

An example of the first type is Soma's challenge to Mara's query about women's ability to attain Arahatship. Soma showed Mara that the capacity to gain the requisite insight for liberation need not be hindered by "woman's nature." Soma's encounter with Mara in the //Therigatha// proper is explained in her verses from the Samyutta Nikaya, where she rhetorically asks him:

What should the woman's nature do to them
Whose hearts are firmly set, who ever move

With growing knowledge onward in the Path?
(pp. 45; 182-183)

If one is really developing morality, concentration and wisdom, it does not matter whether one was born male or female. The insight to "truly comprehend the Norm" is completely irrespective of superficial distinctions of sex, race, caste, etc. Soma adds that if one even thinks, "Am I a woman in these matter, or an I a man, or what not am I then?" one is under Mara's sway. To be much concerned with such subjects is to remain on the level of conventional truth, clinging to the non-existent self. Repeatedly worrying about which sex is better or about the "inequities" women suffer generates unwholesome kamma. Thoughts like this are rooted in attachment to "I" and "mine" and are associated with ill will or desire.

Moreover, spending time on such matters distracts us from the urgent task of self-purification. Meditators who wish to escape Mara's net need to cast off such thoughts as soon as they are noticed. We should not indulge in or expand upon them. Soma and all the other nuns follow the Buddha's advice closely when they urge us to stick exclusively to the work that will allow us to liberate ourselves from all suffering. All side issues will lose their importance and so pass away with further growth of wisdom. When we know fully that all beings are just impersonal, unstable mind-body processes, generating kamma and feeling its results, our minds will remain with the ultimate truths and have no interest in any conventional concerns.

The story of the bhikkhuni known as "Vaddha's Mother" is one in which a nun specifically guides a man in the Dhamma. This woman joined the Sangha when her son Vaddha was small; thus he had been brought up by relatives. Later, he too ordained and one day went to visit his mother in the bhikkhunis' quarters. On that occasion, she exhorted and inspired him to seek and attain the highest goal:

Vaddha, may you not have craving for the world at any time.
Child, do not be again and again a sharer in pain.

Happy, indeed, Vaddha, dwell the sages, free from lust, with

doubts cut off, become cool, having attained self-taming, (being) without taints.

O Vaddha, devote yourself to the way practiced by seers for the attainment of insight, for the putting an end to pain.

(vv. 204-205)

From these lines Vaddha deduced that his mother had reached the goal, a fact she confirmed. She again urged him to develop "the path leading to the cessation of suffering" himself. Vaddha, being deeply inspired by his mother's words, also attained the goal and then spoke the following lines praising her:

Truly my mother, because of being sympathetic, applied an excellent goad to me, (namely) verses connected with the highest goal.

Having heard her utterance, the instruction of my mother, I reached a state of religious excitement in the doctrine, for the attainment of rest-from-exertion.

(vv. 210-211)

Here we find a woman's example of perfect sainthood, combined with her timely Dhamma instruction, inspiring a man whose //paramis// were ripe to put forth the utmost effort and attain complete liberation.

The Five Aggregates and Nibbana

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The Culavedalla Sutta (//Middle Length Sayings//, Vol. I) is another sutta in which a bhikkhuni instructs a man. This important text takes the form of a discourse on some fine points of the Dhamma given by the theri Dhammadinna in reply to questions put to her by her former husband, the lay disciple Visakha. They had been married for some time when he attained the third stage of holiness, that of the Non-returner (//anagami//), by eradicating all traces of ill will and
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sense desire. Dhammadinna then learned from him that women too could purity their minds and she obtained his permission to take robes as a nun. By the time of this discussion, she must have already attained Arahatship, the fourth and final stage of holiness.

Visakha first asks Dhammadinna what the Buddha actually refers to when, using conventional language, he says "own self." [*] As a Non-Returner, Visakha knew the answer to this basic question, but he put it by way of introduction to his progressive series of queries. Dhammadinna's reply is something for us to ponder. She says that the "five aggregates of grasping" (//pancupadanakkhandha//) comprise "own self." She defines the aggregates or groups of grasping as:

the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after habitual tendencies,
the group of grasping after consciousness.

* [In Pali, //sakkaya//. I. B. Horner's translation of this term here as "own body" may be misleading. Although the work //kaya// does literally mean "body," it is often used to refer to a collection or assemblage of things, such as a "body of people." Here it signifies the assemblage of psycho-physical phenomena that the worldling identifies as his self.]

The aggregates are viewed and clung to as myself or mine: this is //sakkayaditthi//, the view that there is a lasting self. Actually, there is no lasting controller or core corresponding to the concept "me" or "I." It is merely the grasping after these five groups, which are all that actually makes up "myself," that perpetuates our illusion that there is something substantial. If we can see this, we will be attacking //sakkayaditthi// and will come to know that in reality there is no essence, just these five aggregates, all of whose components are continually changing.

The next question Visakha asks Dhammadinna concerns the reasons for the arising of the aggregates. Quoting the Buddha, she replies

that the cause for the aggregates is "craving (that is) connected with again-becoming, accompanied by delight and attachment, finding delight in this and that, namely, the craving for sense pleasures, the craving for becoming, the craving for annihilation."

All craving contributes to the arising of the aggregates over and over again. Being attracted to the things of this world or of the heavenly planes ("craving for sense pleasures") will lead to rebirth there with renewed suffering, gross or subtle. Wanting to keep on going ("craving for becoming") strengthens clinging and ignorance to force us to continue in //samsara//. The belief that there is no form of life after death (rooted in "craving for annihilation") undermines the doctrine of kamma and its result, the understanding of which is essential to moral living.

After a long series of questions and answers which cover the Four Noble Truths, the attainment of cessation, feeling, etc., Visakha asks a final question: "And what, lady, is the counterpart [i.e. equal] of Nibbana?" Here Dhammadinna has to stop him:

> This question goes too far, friend Visakha, it is beyond the compass of an answer. Friend Visakha, the Brahmafaring is for immergence in Nibbana, for going beyond to Nibbana, for culminating in Nibbana.

Nothing can possibly be compared with Nibbana as everything else, be it mental or physical, arises and ceases due to conditions. Nibbana alone is unconditioned and unchanging. Going beyond the realm of transitory, unsatisfactory phenomena to the utter peace of Nibbana is the aim of the teaching of the Buddha and so of serious Buddhists. It is useful to keep this goal in mind even during the early stages of meditation, when it may seem remote and vague. The aspiration to attain Nibbana is cumulative. If it is frequently considered, repeated and combined with the practice of Vipassana, this aspiration will become a supporting condition for the attainment itself. Frequent recollection of the goal will also keep us from being sidetracked by the pleasurable experiences one may encounter on the path.

After this question and answer session, Dhammadinna suggests that Visakha should ask the Buddha about all this so that he is certain and learns the answers well. Visakha takes up the idea and later repeats to the Buddha his entire conversation with the theri. The Lord replies in her praise:

> Clever, Visakha, is the nun Dhammadinna, of great wisdom. . . .
> If you had asked me, Visakha, about this matter, I too would have answered exactly as the nun Dhammadinna answered.

Kamma and its Fruit

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Finally, let us look at a poem in which a bhikkhuni describes in detail a few of her previous lives and shows her questioner how she comprehended the law of kammic cause and effect working out behind her present-life experiences.

Isidasi had built up many good //paramis// long ago during the times of former Buddhas. But some seven lifetimes back, when she was a young man, she had committed adultery. After passing away from that existence Isidasi had to suffer the results of this immoral action:

> Therefrom deceasing, long I ripened in Avici hell
> And then found rebirth in the body of an ape.
> Scarce seven days I lived before the great
> Dog-ape, the monkey's chief, castrated me.
> Such was the fruit of my lasciviousness.
> Therefrom deceasing in the woods of Sindh,
> Born the offspring of a one-eyed goat
> And lame, twelve years a gelding, gnawn by worms.
> Unfit, I carried children on my back.
> Such was the fruit of my lasciviousness.

(p. 157)
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The next time she was born a calf and was again castrated, and as a bullock pulled a plow and a cart. Then, as the worst of that evil kamma's results had already ripened, Isidasi returned to the human realm. But it was still an uncertain kind of birth as she was the hermaphroditic child of a slave. That life too did not last long. Next, she was the daughter of a man oppressed by debts. One of her father's creditors took her in lieu of payment. She became the wife of that merchant's son, but she "brought discord and enmity within that house."

In her final lifetime, no matter how hard she tried, no home she was sent to as a bride would keep her more than a brief while. Several times her virtuous father had her married to appropriate suitors. She tried to be the perfect wife, but each time she was thrown out. This inability to remain with a husband created an opportunity for her to break through the cycle of results. After her third marriage disintegrated, she decided to enter the Sangha. All her mental defilements were eliminated by meditation, insight into the Four Noble Truths matured, and Isidasi became an Arahat.

She also developed the ability to see her past lives and thus saw how this whole causal chain of unwholesome deeds committed long ago brought their results in her successive existences:

Fruit of my kamma was it thus that they
In this last life have slighted me even though
I waited on them as their humble slave.

The last line of her poem puts the past, rebirth and all its sufferings, completely behind with a "lion's roar": "Enough! Of all that now have I made an end." (p. 163)

In Isidasi's tale we have several instructive illustrations of the inexorable workings of the law of kamma. The suffering she had to undergo because of sexual misconduct lasted through seven difficult lives. But the seeds of wisdom had also been sown and when the force of the bad kamma was used up, the powerful //paramis// she had created earlier bore their fruit. Hence Isidasi was able to become a

bhikkhuni, purify her mind perfectly, and so eliminate all possible causes of future suffering. The beginning, the middle, and the ending of every life are always due to causes and conditions.

* * *

We have now come full circle with these stories of the theris and have returned to the theme of impersonal causes and effects working themselves out, without any lasting being committing deeds or experiencing results. The infinite sequence of lifetimes steeped in ignorance and suffering is repeated over and over until accumulated //paramis// and present wisdom, aided by other factors, become sufficiently strong to enable one to see through the craving which has perpetually propelled the succession of aggregates. Through this process these bhikkhunis clearly perceived that their attachments and aversions were the source of all their suffering. Because of this insight, they were able to dissolve the knots of old delusion-based conditioning.

With their completed understanding of suffering, the First Noble Truth, and the abandoning of craving, the Second Noble Truth, their practice of the Noble Eightfold Path, the Fourth Noble Truth, was perfected. They attained the cessation of suffering, the Third Noble Truth, in that very lifetime, and were never reborn again.

The poems of these enlightened nuns, telling how they came to meet the Buddha, how they had built up wisdom and other meritorious kamma over many previous lives, how they understood the Buddha's teachings, and how they attained Arahatship, offer us inspiration and guidance. They can help us present-day Buddhists to practice Vipassana meditation and to gain insight into suffering and its causes. Then we too will be able to give up all craving by developing wisdom. We can use the messages of the theris to assist us in putting an end to our own suffering.

Grateful for their assistance, may we all follow in the footsteps of these great nuns, true daughters of the Buddha. May our minds be perfect in wisdom, perfectly pure, and utterly free from all possibility of future suffering.

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Susan Elbaum Jootla was born in New York City in 1945 and obtained B.A. and M.A. degrees in Library Science from the University of Michigan. She is married to an Indian, Balbir S. Jootla, with whom she lives in the Western Himalayan hill station of Dalhousie. They have both been practicing Vipassana meditation in the tradition of the late Sayagyi U Ba Khin of Burma since 1970 and are now students of his leading disciple, Mother Sayama, who directs the International Meditation Centres in England and Rangoon. Her previous BPS publications are "Right Livelihood: The Noble Eightfold Path in the Working Life" in //The Buddhist Layman// (Wheel No. 294/295) and //Investigation for Insight// (Wheel No 301/302). Her book //Buddhism in Practice//, about the meditation tradition of U Ba Khin, is scheduled for publication by Motilal Banarsidass of India.

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In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely
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with the Chicago Manual of Style (13th edition) guidelines.

In order to make this text readable by as wide an audience as possible, we have removed all hardware- and software-dependent special characters and formatting. Text appearing in italics in the original book is represented here by //double slashes//. Pali and Sanskrit diacritic marks have been removed.

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TITLE OF WORK: Inspiration from Enlightened Nuns (The Wheel Publication No. 349/350)
FILENAME: WHEEL349.ZIP
AUTHOR: Susan Elbaum Jootla
AUTHOR'S ADDRESS: NA
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
DATE OF PUBLICATION: 1988
DATE OF DHARMANET DISTRIBUTION: April 1994
ORIGIN SITE: Access to Insight BBS, Barre MA * (508) 433-5847 (DharmaNet 96:903/1)

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THE WHEEL OF BIRTH AND DEATH

by
Bhikkhu Khantipalo

Rewritten from an article in "Visakha Puja" (251),
the Annual of the Buddhist Association of Thailand.

Wheel Publication No. 147/148/149

First Edition 1970

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BUDDHIST PUBLICATION SOCIETY
KANDY Sri Lanka

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DharmaNet Edition 1995

Transcription: Joseph Crea
Proofreading & Formatting: John Bullitt

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P.O. Box 4951, Berkeley CA 94704-4951

[NOTE: This text refers heavily to two large drawings depicting

samsara, which are not reproduced in this electronic transcription. The drawings may be found inside the back cover of the printed book, available from the BPS. -- DharmaNet ed.]

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THIS INDEED HAS BEEN SAID BY THE EXALTED ONE:

Two knowable dhammas should be thoroughly known -- mind and body; two knowable dhammas should be relinquished -- unknowing and craving for existence; two knowable dhammas should be realized -- wisdom and freedom; two knowable dhammas should be developed -- calm and insight.

Eight are the bases of unknowing:

Non-comprehension in dukkha, noncomprehension in dukkha's arising, non-comprehension in dukkha's cessation, non-comprehension in the practice-path leading to dukkha's cessation, non-comprehension in the past, non-comprehension in the future, non-comprehension in past and future, non-comprehension in Dependent Arising.

Eight are the bases of knowledge:

Comprehension in dukkha, comprehension in dukkha's arising, comprehension in dukkha's cessation, comprehension in the practice-path leading to dukkha's cessation, comprehension in the past, comprehension in the future, comprehension in past and future, comprehension in Dependent Arising.

Peace it is and Excellence it is, that is to say -- the stilling of all conditions, the rejection of all substrates (for rebirth), the destruction of craving, passionlessness, cessation, Nibbana.

O Bhikkhus, there is that sphere where is neither earth nor water nor fire nor air, nor the sphere of infinite space; nor the sphere of infinite consciousness, nor the sphere of no-thingness, nor the sphere of neither-perception-nor-non-perception; not this world, nor another world, neither the moon nor the sun.

That I say, O bhikkhus, is indeed neither coming nor going nor staying, nor passing-away and not arising. Unsupported, unmoving, devoid of object -- that indeed is the end of dukkha.

And this dhamma is profound, hard to see, hard to awaken to, peaceful, excellent, beyond logic, subtle and to be experienced by the wise.

-- //Translated from the Royal Chanting Book (Suan Mon Chabub Luang) compiled by H.H., the 9th Sangharaja of Siam, Sa Pussadevo, and printed at Mahamakut Press, Bangkok//).

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THE WHEEL OF BIRTH AND DEATH

Introduction
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Upon the Full Moon of the month of Visakha, now more than two thousand five hundred years ago, the religious wanderer known as Gotama, formerly Prince Siddhattha and heir to the throne of the Sakiyan peoples, by his full insight into the Truth called Dhamma which is this mind and body, became the One Perfectly Enlightened by himself.

His Enlightenment or Awakening, called Sambodhi, abolished in
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himself unknowing and craving, destroyed greed, aversion and delusion in his heart, so that "vision arose, super-knowledge arose, wisdom arose, discovery arose, light arose -- a total penetration into the mind and body, its origin, its cessation and the way to its cessation which was at the same time complete understanding of the "world," its origin, its cessation and the way to its cessation. He penetrated to the Truth underlying all existence. In meditative concentration throughout one night, but after years of striving, from being a seeker, He became "the One-who-Knows, the One-who-Sees."

When He came to explain His great discovery to others, He did so in various ways suited to the understanding of those who listened and suited to help relieve the problems with which they were burdened.

He knew with his Great Wisdom exactly what these were even if his listeners were not aware of them, and out of His Great Compassion taught Dhamma for those who wished to lay down their burdens. The burdens which men, indeed all beings, carry round with them are no different now from the Buddha-time. For then as now men were burdened with unknowing and craving. They did not know of the Four Noble Truths nor of Dependent Arising and they craved for fire and poison and were then as now, consumed by fears. Lord Buddha, One attained to the Secure has said:

> "Profound, Ananda, is this Dependent Arising, and it appears profound. It is through not understanding, not penetrating this law that the world resembles a tangled skein of thread, a woven nest of birds, a thicket of bamboos and reeds, that man does not escape from (birth in) the lower realms of existence, from the states of woe and perdition, and suffers from the round of rebirth."

The not-understanding of Dependent Arising is the root of all sorrows experienced by all beings. It is also the most important of the formulations of Lord Buddha's Enlightenment. For a Buddhist it is therefore most necessary to see into the heart of this for oneself. This is done not be reading about it nor by becoming expert in

scriptures, nor by speculations upon one's own and others' concepts but by seeing Dependent Arising in one's own life and by coming to grips with it through calm and insight in one's "own" mind and body.

"He who sees Dependent Arising, he sees Dhamma."

Let us now see how this Teaching is concerned with our own lives. The search of every living being is to find happiness, in whatever state, human or non-human, they find themselves. But what it is really important to know is this: //the factors which give rise to unhappiness, so that they can be avoided; and the factors from which arise happiness, so that they can be cultivated//. This is just another way of stating the Four Noble Truths. In the first half of this statement there is //unhappiness// or what is never satisfactory, called in Pali language, Dukkha.

This Dukkha is the first Noble Truth which we experience //all the time//, usually without noticing it, which does not make the dukkha any less! First, there is //occasional dukkha//: birth, old age, disease and death, for these events usually do not compose the whole of life. Then we have //frequent dukkha//: being united with what one dislikes, being separated from what one likes, not getting what one wants, and this is everyday experience. Finally, as a summary of all kinds of dukkha there is //continuous dukkha//: the five grasped-at groups, that is to say body, feeling, perceptions, volitions (and other mental activity) and consciousness, the components of a human being. Explanation of these in full would take too long here but all the readers are provided with these kinds of dukkha in themselves. They should look to see whether these facts of existence are delightful or not. This Dhamma "should be thoroughly known" in one's own person and life, that is where the first Noble Truth may be discovered.

Then //the factors which give rise to unhappiness// were mentioned. Here again one's person and life should be investigated. Now when living creature are killed intentionally by me, when I take what is not given, when I indulge in wrong conduct in sexual relations, when I speak false words and when I take intoxicating drinks and drugs

producing carelessness -- now are these things factors for happiness or unhappiness? When I covet the belongings of others, when I allow ill-will to dwell in my heart, and when I have as the tenants of my heart ignorance, delusion, and views which lead astray -- is this for my welfare or destruction? There are many ways of describing these factors which make for unhappiness but all of them derive from unknowing and craving which are just two sides of the same thing. This is the Second Noble Truth of the Arising of Dukkha. When craving is at work, when unknowing clouds one's understanding, then one is sure to experience dukkha. Lord Buddha instructs us for our own benefit and for the happiness of others, that this craving "should be relinquished."

Now //happiness// in the second half of the statement above can be of many kinds. Two kinds dependent upon conditions can be seen illustrated by the world, while one kind, unsupported by conditions "should be realized" in one's own heart. We are all looking for happiness so let us see what is needed for it. First, there is materially produced happiness. This is born of possessions and jugglery with conditions of life "out there." Called //amisa-sukha// in Pali, this happiness is most uncertain; for all the factors supporting it are subject to instability and change. Moreover, they are out in the world and not in one's own heart, so that they call for expert jugglery to save one from dukkha. And failure and disappointment cannot be avoided if one goes after this sort of happiness. So this sort of happiness is short-lived and precarious. A great improvement on this is the happiness which comes from practicing Dhamma, called non-material happiness or //niramisa-sukha//. This kind of happiness is made sure whenever a person performs wholesome kamma, such as doing the following ten things: giving, moral conduct mind-development, reverence, helpfulness, dedicating meritorious acts to others, rejoicing in the meritorious acts of others, hearkening to Dhamma, teaching Dhamma and setting upright one's views. People who practice this Dhamma, purifying their hearts in this way, are sure to reap happiness. But this happiness, though more lasting than the first, is not to be relied upon forever. As a fruit of it one may dwell among the gods for aeons, or be born as a very fortunate man but even the gods have to pass away, let alone man. And the fruits of kamma, good or evil, are impermanent, so it cannot be relied upon to

produce a permanent happiness. This can only be found by removing entirely the cause for dukkha: when craving is uprooted no growth of dukkha can take place. On the contrary, with purity, compassion and wisdom one has reached the Supreme Happiness of Nibbana which is stable, indestructible and never subject to changing conditions. This is the Third Noble Truth of the Cessation of Dukkha by the removal of its cause. A good deal of hard work is needed to get to this "which should be realized," and that work must be done along the right lines, hence the Fourth Noble Truth.

This is called the Truth of the Path, "which should be cultivated." It comprises elements of wisdom: Right View and Right Attitude; elements of moral conduct: Right Speech, Right Action, and Right Livelihood; and elements of meditation: Right Effort, Right Mindfulness and Right Collectedness. These will not be explained in detail here. [*] It is certain that any one who practices Moral Conduct, Collectedness and Wisdom in his life has the conditions which sustain happiness. From his practice he may have Dhamma-happiness or the Supreme Happiness, according to the degree he practices, for the latter requires well- developed meditation both in calm and in insight.

* [See Wheel No. 34/35: "The Four Noble Truths."]

These Four Noble Truths -- Dukkha, Cause, Cessation, and Path -- are the heart of the Dhamma and they are in the heart of every man who cares to see them. From their seeing and understanding comes happiness but by trying to escape them only more misery is born.

These Truths are illustrated by the formula of Dependent Arising which is found elaborated in various ways. The simplest form is:

> Craving being, dukkha is; by the arising of craving, dukkha arises; craving not being, dukkha is not; by the cessation of craving, dukkha ceases.

But Dependent Arising can be given in much more detailed ways than this. The important principle to understand is that whatever is

experienced by us, all that arises due to many conditions. An aspect which grows in size from birth throughout youth, which develops certain characteristics in maturity, and as old age creeps on becomes infirm in various ways, and finally dies. The processes which govern this growth and decline are of great complexity and interdependence. The body, to keep going at all, needs clothes, food, shelter and medicines at least. But once the internal chemistry (also dependently originated) starts the process leading to old age and death, none of the exterior supporting conditions can do more than retard the process for a little while. The body, as a whole, does not arise from "no-cause" (the physical particles and kamma being its immediate causes); nor is it derived from //one// cause. If examined, nothing which we experience arises from only one, or no cause at all; on the contrary our experiences all arises dependently. Sight is actually dependent on the eye as base, the object to be seen, and the operation of eye-consciousness. (There are other factors that also contribute: light, air, ...) Similarly, there is ear, sound, ear-consciousness; nose, smell, nose-consciousness; tongue, taste, tongue-consciousness; body, touch, body-consciousness; and mind, thoughts, mind-consciousness. All of our experience falls within these eighteen elements and there is nothing which we know outside them.

It is also important to understand that much of what one experiences arising dependently is the fruit of one's own actions. The happiness one feels and the dukkha one feels, although sometimes brought about by events in the physical world (landslides, earthquakes, a sunny or a rainy day), is very often brought about by one's own past intentional actions or kamma. And in the present time with each deliberate action, one performs more kammas which will come to fruit as experience in the future. So, if one wants to experience the fruits of happiness, the seeds of happiness must be planted now. They may fruit immediately, in this life, or in a future existence. We make ourselves, we are the creators of ourselves, no one else has a hand in this creation. And the Lord of Creation is no other than Ignorance or Unknowing. He is the Creator of this Wheel of Samsara, of continued and infinitely varied forms of dukkha. And this Lord resides in the hearts of all men who are called "ordinary-men." We shall return to this in more detail later.

The History of the Wheel

Dependent Arising is explained many times and in many different connections in the Discourses of Lord Buddha, but He has not compared it to a wheel. This simile is found in the Visuddhimagga ("The Path of Purification") and in the other commentarial literature. Although Theravada tradition has many references to this simile, it does not seem to have been depicted at all. But in Northern India and especially in Kashmir, the Sarvastivada school [*] was strongly established and besides producing a vast literature upon Discipline and the Further Dhamma (Vinaya and Abhidhamma), they produced also a way of depicting a great many important Buddhist teachings by this picture of the Wheel which is the subject of the present essay.

* [One of the eighteen branches of extinct Hinayana].

In Pali it is the //bhava-cakka// or //Samsara-cakka//, which is variously rendered in English as the Wheel of Life, the Wheel of Becoming or the Wheel of Rebirth.

In their collections of stories about Lord Buddha and his disciples (known as //Avadana//), there is one which opens with the story of this wheel. Readers will observe that the story refers to Lord Buddha's lifetime and says that He has authorized the painting of this picture, as well as laying down its contents. It is certain that in the Buddha-time painting was well known (it is mentioned several times in the Discourses and the Discipline) while the other facts given in this short introductory story are quite in accord with the spirit of the Pali Discourses. Even the collection of stories in which this account is contained was compiled, according to some scholars, before the Christian era. So if one does not believe that this painting was ordained by Lord Buddha, still it has an age of two thousand years, a venerable tradition indeed. Of all "teaching-aids" this expression of

Buddhist skillful-means (upaya-kosalla), must surely be the oldest. Now let us turn to the story.

The Translation

"Lord Buddha was staying at Rajagaha, [*] in the Bamboo Grove, at the Squirrels' Feeding-place. Now, it was the practice of Venerable Mahamoggallana to frequent the hells for a certain time, then the animal-kingdom, also to visit the ghosts, the gods and men. Having seen all the sufferings to be found in the hells which beings there experience as they arise and pass away, such as maiming, dismembering and so forth; having witnessed how animals kill and devour others, how ghosts are tormented by hunger and thirst, how the gods lose (their heavenly state), fall (from it), are spoiled and come to their ruin, and how men crave and come to naught but thwarted desires, -- having seen all this he returned to Jambudipa (India) and reported this to the four assemblies. Whatever (venerable one) had a fellow-bhikkhu or a bhikkhu-pupil leading the holy life with dissatisfaction, he would take him to Venerable Mahamoggallana (thinking): 'The Venerable Mahamoggallana will exhort and teach him well'. And (truly) the Venerable Mahamoggallana would exhort and teach him well. Such (dissatisfied bhikkhus) would again lead the holy life with keen interest, even distinguishing themselves with the higher attainments since they had been taught and exhorted so well by the Venerable Mahamoggallana.

* [the familiar Pali forms of names are used throughout.]

"At that time (when the Lord stayed at Rajagaha), the Venerable Mahamoggallana was surrounded by the four assemblies consisting of bhikkhus, bhikkhunis, pious laymen and women.

"Now the illustrious Enlightened Ones who Know, (also) ask questions. Thus Lord Buddha asked the Venerable Ananda (why the second

of his foremost disciples was surrounded by the four assemblies). Venerable Ananda then related Venerable Mahamoggallana's experiences and said that he instructed discontented bhikkhus with success.

"(The Lord replied:) 'The Elder Moggallana or a bhikkhu like him cannot be at many places (at the same time for teaching people). Therefore, in the (monastery) gateways a wheel having five sections should be made.'

"Thus the Lord laid down that a wheel with five sections should be made (whereupon it was remarked:) 'But the bhikkhus do not know what sort of wheel should be made'.

"The Lord explained: 'The five bourns should be represented -- the hellish bourn, that of the animal kingdom, of ghosts, of men, and the bourn of the gods. In the lower portion (of the wheel), the hells are to be shown, together, with the animal-kingdom and the realm of the ghosts, while in the upper portion gods and men should be represented. The four continents should also be depicted, namely, Pubbavideha, Aparagoyana, Uttarakuru and Jambudipa. [*] In the middle, greed, aversion and delusion must be shown, a dove symbolizing greed, [**] a snake symbolizing aversion, and a hog, delusion. Furthermore, the Buddhas are to be painted (surrounded by their) halos pointing out (the way to) Nibbana. Ordinary beings should be shown as by the contrivance of a water-wheel they sink (to lower states) and rise up again. The space around the rim should be filled with (scenes teaching) the twelve links of Dependent Arising in the forward and reversed order. (The picture of the Wheel) must show clearly that everything, all the time, is swallowed by impermanence and the following two verses should be added as an inscription:

Make a start, leave behind (the wandering-on)
firmly concentrate upon the Buddha's Teaching.

As He, Leader like an elephant, did Nalagiri rout,
so should you rout and defeat the hosts of Death.

Whoever in this Dhamma-Vinaya will go his way

ever vigilant and always striving hard,

Can make an end of dukkha here
and leave behind Samsara's wheel of birth and death.

* [These have not been shown in the accompanying drawing and neither does modern Tibetan tradition represent them. They are, respectively the eastern western, northern and southern continents of the old Indian geography.]

** [In modern representations a cock is always shown.]

"Thus, at the instance of the bhikkhus, it was laid down by the Lord that the Wheel of Wandering-on (in birth and death) with five sections should be made in the gateways (of monasteries).

"Now brahmins and householders would come and ask: 'Reverend Sir, what is this painting about?'

"Bhikkhus would reply: 'We also do not know!'

"Thereupon the Lord advised: 'A bhikkhu should be appointed (to receive) visitors in the gateway and to show them (the mural).'

"Bhikkhus were appointed without due consideration (to be guest-receiver), foolish, erring, confused persons without merit. (At this, it was objected:) 'They themselves do not know, so how will they explain (the Wheel-picture) to visiting brahmins and householders?'

"The Lord said: 'A competent bhikkhu should be appointed.'" [*]

[*] Translation by Ven. Pasadiko from the opening paragraphs of the Sahasodgata Avadana, Divyavadana 21, Mithila Edition, page 185 ff.

The Later History of the Tradition

Tibetan legend says that Lord Buddha outlined the Wheel with grains of rice while walking with bhikkhus in a rice field. However this may be, in India, at least in all the Sarvastivada monasteries, this painting will have adorned the gateways, arousing deep emotions in the hearts of those who knew its meaning, and curiosity in others. It is a measure of how great was the destruction of the Buddhist religion in India that not a single example survives anywhere, since no gateways to temples are known to have survived. A solitary painting in Ajanta cave number seventeen may perhaps be some form of this wheel.

In the translation above, the pictures for representing the twelve links of Dependent Arising were not given and it is said that these were supplied from the scriptures by Nagarjuna, a great Buddhist Teacher (some of whose verses are quoted below). From India the pattern of this wheel was taken to Samye, the first Tibetan monastery, by Bande Yeshe and there it was the Sarvastivada lineage of ordination which was established. The tradition of painting this wheel thus passed to Tibet, where, due to climatic conditions, it was painted in the vestibule of the temple, there to strike the eyes of all who entered.

Tibetan tradition speaks of two kinds of Wheel: the old-style and the new-style. The old-style is based upon the text translated above, while the new-style introduces new features. The great reformer, Je Tsongkhapa (b. 1357 C.E.), founder of the Gelugpa (the Virtuous Ones, the school of which H.H. the Dalai Lama is the head), gave authority for the division of the Wheel into six instead of five, and for drawing the Bodhisattva Avalokitesvara in the guise of a Buddha in each of the five non-human realms. Both these features may be seen upon the drawing of the Tibetan-style Wheel. The sixth realm is that of the titans (asura) who war against the gods of the sensual-sphere heavens. These troublesome and demonic characters are included in a separate part of the world of the gods in my drawing. The introduction of a Buddha-figure into each realm illustrates the universal quality of a Buddha's great compassion, for Avalokitesvara it the embodiment of

enlightened compassion. The writer has preferred to retain the old-style representation according to the text as it agrees perfectly with Theravada teachings.

The terrors and violence of samsara, which are with us all the time, may be seen plainly in the ravishment of Tibet by the Chinese invaders. Tibetan artists have kept this tradition alive to the present day and still paint under difficulties as refugees in India. But this ancient way of presenting Dhamma deserves to be more widely known and appreciated. Buddhist shrines could well be equipped with representations of it in the present day, to remind devotees of the nature of this whirling wheel of birth and death.

The Symbolism and its Practical Meaning

The Hub

We now turn to the pictures of the Bhava-cakka accompanying this book. One is from a Tibetan original after Waddell. The second is a modern version executed by the author, in which the scenes and figures have been given a contemporary coloring.

The hub of this painting is the central point for us who live in the realm of samsara, so it is the best point to start a description of the symbolism. In this center circle, a cock, a snake and a hog wheel around, each having in its mouth the tail of the animal in front. These three, representing Greed, Aversion and Delusion which are the three roots of all evil, are depicted in the center because they are the root causes for experience in the wandering on. When they are present in our hearts then we live afflicted in the transitory world of birth and death but when they are not there, having been destroyed by wisdom or panna, developed in Dhamma-practice, then we find rest, the unshakable peace of Nibbana. It is notable that Tibetan paintings show these creatures against a blue ground, showing that even these afflictions of mind, although powerful, have no real substance and are void, as are all the other elements of our experience.

The cock of fiery yellow-red represents greed (//lobha//). This greed includes every desire for all kinds of "I wish, I want, I must have, I will have" and extends from the violent passion for gross physical form, through attachments to views and ideas, all the way to the subtle clinging to spiritual pleasures experienced by meditators. The colour of the cock, a fiery red, is symbolic of the fact that the passions burn those who indulge in them. Passions and desires are hot and restless, just like tongues of flame, and never allow the heart to experience the cool peace of non-attachment. The cock is chosen as a symbol of greed because as an animal it is observed to be full of lust and vanity.

In the cock's beak there is the tail of a green snake indicating that people who are not able to "satisfy" their ocean-like greeds and lusts tend to become angry. Aversion (//dosa//) of any form springs up when we do not get what we want, or when we get what we do not want. This also can be very subtle, from aversion to mental states ranging through hostile thoughts against other beings, to expressions of inward resentment finding their way out in untruthful, malicious or angry words, or as physical violence. The greenness of the snake indicates the coldness, the lack of sympathy with others, while the snake itself is an animal killing other beings by poison and strangulation, which is exactly what aversion does to those who let it grow in their hearts. Our lives can be corrupted by this venomous beast unless we take very good care to remove it.

At the bottom of the picture there is a heavy hog, the tail of which is chewed by aversion's snake, while in turn it champs upon the tail feathers of greed's cock. This heavy hog is black in colour and represents delusion (//moha//). This black hog, like its brethren everywhere, likes to sleep for long, to root for food in filth and generally to take no care at all over cleanliness. It is a good symbol for delusion which prevents one from understanding what is advantageous and what is deleterious to oneself. Its heaviness is that sluggishness of mind and body which it induces in people, called variously stupidity, dullness, boredom; but worry and distraction with skeptical doubt also arise from this delusion-root. One who is overwhelmed by

delusion does not know why he should restrain himself from evil, for he can see neither his own benefit with wisdom, nor the benefit of others by compassion -- all is blanketed by delusion. He does not know, or does not believe that kamma (intentional actions) have results according to kind. Or he has wrong views which lead him astray from the highway of Dhamma. When people do not get what they want either using greed or aversion, then they turn dull and the pain of their desire is dulled by delusion. From this black hog are born the fiery cock and the cold green snake.

These three beasts, none more dangerous anywhere, are shown each biting the tail of the other, meaning that really they are inseparable, so that one cannot have, say, greed, without the other monsters lurking in its train. Even characters which are rooted predominantly in one of these three, have the other two present, while most people called "normal" have a sort of unhealthy balance of these three in their hearts, ever ready to influence their actions when a suitable situation occurs. These three beasts revolve endlessly in the heart of the ordinary-man (//puthujjana//) and ensure that he experiences plenty of dukkha. One should know for one- self whether these beasts control one's own heart, or not.

The First Ring

Out from the innermost circle, the first ring is divided into two (not shown at all upon the Tibetan version illustrated here), one half with a white background and the other having a black background. In the former, four people are seen ascending: the bhikkhu holding a Dhamma-light goes on in front, being followed by a white-robed nun (//upasika//), after which come a man and a woman in present day dress. The four of them represent the Buddhist Community made up of monks, nuns, laymen and laywomen. They are representative of anyone practicing the path of good conduct in mind, speech and body. They represent as well two classes of persons: "going from dark to light" and "going from light to light." In the first case, they are born in poor circumstances and have few opportunities due to past evil kamma but in spite of this, they make every effort to practice Dhamma for

their own good and others' happiness. Thus they go towards the light, for the fruit of their present kamma will be pleasant and enjoyable. The latter class, "going from light to light," are those people who have attained many benefits with plentiful opportunities in their present life, due to having done much good kamma in the past. In the present they continue with their upward course devoting themselves to further practice of Dhamma in their lives.

What is this Dhamma-practice? There are two lists both of ten factors which could be explained here but the space required would be too great for more than a summary. The first list is called the ten Skilled Kamma-paths, [*] three of which pertain to bodily action, four to speech and three to mental action. "Paths" here means "ways of action" and "skillful" means "neither for the deterioration of one's own mind nor for the harm of others." The bodily actions which one refrains from are: destroying living creatures, taking what is not given, and wrong conduct in sexual desires. In speech, the four actions which should be avoided are: false speech, slanderous speech, harsh speech and foolish chatter. The three actions of mind which should be avoided are: covetousness, ill-will, and wrong views. Anyone who restrains himself from these ten, practices a skillful path, a white path which accords with the first steps of training in Dhamma.

* [Dasa-kusala-kammapatha.]

The other ten factors are called the Ten Ways of making Punna [*] (meaning actions purifying the heart). They have a different range from the first list of ten, being divided into three basic ways and seven secondary ones. The basic factors are giving (//dana//), moral conduct (//sila//), and mind development (//bhavana//), while the remaining seven are counted as aspects of these three: reverence, helpfulness, dedicating one's punna to others, rejoicing in other's punna, listening to Dhamma, teaching Dhamma, and straightening out one's views. These actions lead to uprightness, skillful conduct and to the growth in Dhamma of oneself, as well as the benefit of others.

* [Dasa-punna-kiriya-vatthu.]

Those who tread upon this white path going toward the light are able to be born in two bourns: either as men, or as "shining-ones" -- the gods in the three sorts of heavens of sensuality, subtle form, and formlessness. A life of good practice is thus usually followed by a life in one of these two bourns, called //sugati// or the good bourns. But Lord Buddha does not declare that //everyone// who has led such a life is necessarily born there. This depends not only upon the intensity of their Dhamma-practice but //also// upon the vision which arises at the time of death. Through negligence at the last moment, one can slip into the three evil bourns difficult to get out of. The round of Samsara is very dangerous, even for those who lead almost blameless lives. More of this below. To be born in the two good bourns is the fruiting of punna or skillful kamma and the more purified one's heart, the higher and more pleasant will be one's environment.

In the dark half of the ring, naked beings are tumbling downwards in disorder. Their nakedness symbolizes lack of shame in doing evil and their disorder shows the characteristic of evil to cause disintegration and confusion. "Downwards" means that they are falling, by the commission of sub-human actions, to sub-human states of existence. In some Tibetan versions they are chained together and pulled downwards by a female demon who squats at the bottom. This demoness is craving of tanha (a noun of female gender). This craving is, of course, not outside those who follow the path of evil but in their own hearts. On this path there are two sorts of persons, those "going, from light to dark" and those "going from dark to dark." The former have good opportunities in this life but do not make use of them, or else use them for evil ends without laying up any further store. Instead, they prefer from delusion to store up evil now for fear and distress in future. Those who go from dark to dark do not have even the advantages of the former group for they are born in conditions of deprivation due to past evil kamma and then, driven on by the fruit of suffering received by them, they commit more evil.

The Ten Unskillful Kamma-paths are the ways along which they walk: destroying living creatures, taking what is not given, wrong conduct in

sexual desires; false speech, slanderous speech, harsh speech, foolish chatter; covetousness, ill-will and wrong-views. They do not delight in making punna but are by nature, mean, immoral, undeveloped in mind, proud, selfish, grasp at possessions, envious, never listen to Dhamma and certainly never teach it, while their hearts are ridden with confused and contradictory views and ideas.

For their pains, having pursued evil, these beings upon their death, already having destroyed "humanness" in themselves, fall down to the three lower states which are called the Evil Bourns (//duggati//). These are, in order of deterioration and increase of suffering: the hungry ghosts, the animals, and the hell-wraiths. Truly a case of:

do good, good fruit
do bad, bad fruit

as the Thai proverb says. These two half-circles are also an illustration of the refrain which closes every one of the Avadana stories: "Thus bhikkhus, completely black kamma bears completely evil effects; completely white kamma bears completely good effects; and composite kamma bears composite effects. Therefore, bhikkhus, abstain from doing completely black kamma and composite kamma; strive to do kamma completely white. Thus, O bhikkhus, must you train yourselves."

The Five Divisions

The two good bourns and the three evil bourns contain the whole range of possibilities for rebirth. In most Tibetan illustrations, including the one shown here, a sixth bourn is given, by dividing the devas and asuras (the gods and anti-gods or titans). In this section the five, or six bourns will be described, together with the ways to get to them. Birth in any bourn is a fruit or effect and here we shall see the causes.

A person who has done evil persistently, or even one heavy crime, is likely to see at the time of death a vision, either relating to his

past evil actions, or else to the bourn which his past evil actions or kamma have prepared for him. When his physical body is no longer a suitable basis to support life, his mind creates a body ghostly and subtle in substance, which then and there begins to experience one of the evil bourns. But in case his kamma drives him to be born as animals, there is the vision of animals copulating and he is dragged into the womb or egg of those animals.

Kamma which leads to birth as an animal is a strong interest in the things which mankind shares with the animals, that is, eating, drinking and sex. If a man strengthens the animal in himself, to become an "animal-man," he can expect only to be born as an animal. Human beings interested in only these things, strengthening the Evil Root of Delusion in their minds, have already the minds of animals. There is no essential "man-ness" which can prevent such a catastrophe, for no unchanging human soul exists. If a man wishes to guard himself against this, he must protect the conditions for humanity (//manussa-dhamma//) which are the Five Precepts. Sinking below the level of conduct of these precepts, is to sink into the sub- human levels. Once rebirth as an animal has taken place it is by no means easy to gain human birth again, as Venerable Nagarjuna has written:

More difficult is it to rise
from birth as animal to man,

Than for the turtle blind to see
the yoke upon the ocean drift;

Therefore, do you being a man
practice Dhamma and gain its fruits.

-- L.K. 59 ("The Letter of Kindheartedness" by Acarya Nagarjuna, in "Wisdom Gone Beyond", Social Service Association Press of Thailand, Phya Thai Road, Bangkok, Siam.)

Kamma dragging one to the hells, which are the most fearful and

miserable states, are actions involving hatred, killing, torture and violence generally. People lead themselves to experience hell because they have made the Evil Root of Aversion very strong within themselves.

On the other hand, those who have strengthened the Evil Root of Greed while they were men, having been mean, possessive and selfish, are liable to arise as spirits with strong cravings forever unsatisfied, for which reason they are known as "hungry" ghosts.

However, it does sometimes happen that one who has led an evil life turns sincerely to religion upon his deathbed. When this occurs, with his mind centered upon Dhamma and purified by faith, a person like this may be reborn among men, even arise among the devas. That evil kamma which has been done though it may have no chance to fructify in those good bourns, remains a potential for creating very unpleasant results whenever conditions are favorable to its fruition. The reverse of this may happen, as when good and noble men become distracted at death and so remember some small evil done, or see a vision of evil done in some past life, the result of which is the arising of unwholesome consciousness leading to the evil bourns.

It is more usual for one who has followed the path of white deeds to be born as a man or among the gods. The basis for the former is the practice of the Five Precepts which constitute the level of humanness. They are in brief: refraining from destroying living creatures; refraining from taking what is not given; refraining from wrong conduct in sexual desires; refraining from false speech, and refraining from distilled and fermented intoxicants which cause carelessness. Those who refrain from such things, having really lived as men, having strengthened the base of humanness in their own hearts, are born again as men well-endowed with the riches of fine qualities; of varied opportunities, as well as with a wealth of worldly goods.

The path to the heavens is cultivated by those who make special efforts to live with purity and self-restraint, exercising loving-kindness toward all beings and so purifying their minds to some extent through meditation. At the time of death, having fulfilled the ten Skillful Kamma paths and the ten Ways of Making Punna, the heart

will be joyful and peaceful to varying degrees, which will result in the experience of arising in one of the many heavenly levels according to the degree of purity and concentration which has been attained.

All these possibilities are within the scope of the mind, the quality of which can be changed in this way or that by kamma, good or bad. From the type of mind which performs the duty of relinking-consciousness at birth, is determined the kind of sense-organs possessed by a being, and hence the kind of world experienced by him. Perception varies -- as the famous Buddhist verse puts it:

As a water-vessel is
variously perceived by beings:

Nectar to celestials,
is for a man plain drinking-water,

While to the hungry ghost it seems
a putrid ooze of pus and blood,

Is for the water serpent-spirits
and the fish a place to live in,

While it is space to gods who dwell
in the sphere of infinite space.

So any object, live or dead,
within the person or without --

Differently is seen by beings
according to their fruits of kamma.

From such verses we catch a glimpse of the mysterious depths of the mind, and of the truth of the Exalted Buddha's words which open the Dhammapada:

Before all dhammas goes the mind;
Mind is the chief, mind-made are they...

To come now to a description of the picture. In the world of //the gods// or "shining-ones" (deva, upper right, but topmost in the Tibetan version), the gilded palaces and glittering jewel trees of the gods of sensuality are shown in the lower part of the drawing. The Tibetan picture shows more details of these superlatively beautiful worlds in which there is also a kind of subtle sexual relationship. Being based upon sensuality, as this world of men is, these devas must also pay the price for this -- which is conflict. This conflict is an ever-recurring battle with the asuras, the anti-gods or titans who have in past times fallen through their quarrelsome nature from the heavens and who now enviously try to invade the celestial realms. In my picture, they share a segment of the world of gods and they are equipped with ancient and modern weapons and are in the dress of soldiers. But they do not only battle with the gods but also among themselves and so a bit of insubordination is depicted as well. The Tibetan picture gives them a world to themselves among the frontiers of which they are fleeing from the victorious heavenly hosts led upon a very large elephant by Sakka, the lord of the sensual-realm gods. These titans only understand force, so the Buddha shown in their world bears a sword with which to duly impress them, after which they may be able to hear a little Dhamma. By contrast, the Buddha appearing among the gods bears a lute, in order to lure them into listening to Dhamma sung in exquisite strains, for it was believed that they would not be interested in mere spoken words!

Above the battling of the sensual-realm gods dwell the Brahmas of subtle form and of formlessness, experiencing meditative happiness, serene joy, or sublime equanimity. The Tibetan picture also shows a magnificent Brahma world palace in the upper lefthand corner. About all this heavenly splendor, Ven. Nagarjuna warns us:

"Great King, although celestial worlds
have pleasures great to be enjoyed,
Greater the pain of dying there.

From often contemplating this
a noble person does not wish
For transient heavenly joys."

-- L.K. 98

He goes on to speak of the devas as those

"Who, dying from celestial realms
with no remaining merit fruits

Must take up their abode
according to the karma past, --

With birth as beast or hungry ghost,
or else arise in hell."

-- L.K. 101

The Brahmas of formlessness dwelling for unthinkable ages in the realms of infinite space, infinite consciousness, no-thingness, and neither-perception-nor-non-perception being quite without any form, naturally cannot be shown, but even their states are not eternal, but come to an end.

//Among men// (upper left in both pictures), the progress of the human-being is shown: birth (a perambulator; old-age, sickness (hospital sign) and death (a bloated corpse in a graveyard), but with this basis of dukkha, men can also understand Dhamma. Lord Buddha, foremost among men, sits highest in the human world teaching Dhamma in a forest grove to his first five disciples. In the original version which my picture follows, He is shown only in the human world, thus emphasizing the value of human birth, during which it is possible to gain insight into Dhamma. The religious aspirations of man are represented by a Hindu temple, a Christian church and Muslim mosque,

while a war and a bar show his tendencies towards aversion and greed. The Tibetan picture shows several mundane activities such as ploughing the fields, while people climb towards the top of the picture where there is a temple in which they can listen to Dhamma. In the center stands a Buddha carrying the almsbowl and staff, showing to men the way of peacefulness leading to Sublime Peace of Nibbana. This is shown in my picture by the sure Dhamma-path which issues from the mouth of the Exalted Buddha. Upon this way a bhikkhu lends a hand to help householders out of the realms of samsara, leading them forward upon the Eightfold Path. Venerable Nagarjuna has this to say:

"Who though he has been born a man
yet gives himself to evil ways,

More foolish is he than the fool
who fills with vomit, urine, dung

Golden vessels jewel-adorned --
harder man's birth to gain than these."

-- L.K. 60

//Hungry ghosts// or peta (lower right in my picture, lower left in the Tibetan) crave for food and drink but find that it turns to fire or foul things when they are able to get it. I have shown a huge moon and a tiny sun, as the verse says:

"From want of merit, hungry ghosts
in summer find the moon is hot,
in winter sun is cold;

Barren are the trees they see
and mighty rivers running on
dry up whene'er they look at them."

-- L.K. 95

Then there is a sky-going peta being torn to shreds by birds, as seen by Venerable Moggallana; one "resting" upon rocks under a leafless tree which is the simile used by the Exalted Buddha in the suttas to symbolize the sole comforts of this realm, and two ghosts sunk in the water up to their lower lips, their gaping mouths just a little too high to get any of it. The state of Tantalus was obviously birth among the hungry ghosts! The ghosts all have bloated bellies, extremely slender necks and "needle- mouths." Their sufferings are illustrated further in the Tibetan. They have to bear intense cravings for food and drink and then more sufferings when they manage to get a little of it, for it turns to swords and knives in their bellies. The Buddha in this "abundantly painful" realm carries celestial food to allay the ghosts' cravings. In the words of Ven. Nagarjuna:

"Lord Buddha has declared the cause
why beings come to birth as ghosts,
torments to endure

For when as men they gave no gifts,
or giving gave with avarice --

They ghostly kamma made."

-- L.K. 97

//The animals//, in the Tibetan illustration, are being encouraged in the Dhamma by a Buddha holding a book, illustrating the point that animals have little ability to understand and are in need of wisdom. My picture illustrates the sufferings of animal-life as described by Ven. Nagarjuna:

"Then should you come to birth as beast
many are the pains --

Killing, disease and gory strife
binding, striking too.

Void of peaceful, skillful acts
beasts slay and kill without remorse.

Some among beasts are slain because
they produce pearls, or wool, or bones,
or valued are for meat or hide.

Others are pressed to do men's work
by blows or sticks or iron hook,
by whipping them to work.

-- L.K. 89-90

In the animal-world where feelings experienced are "painful, sharp and severe," one can see the dukkha, the hunter and the hunted, in my illustration. The birds of the air are being shot while a vulture is feeding on its prey. A wasp struggling in the net of a spider represents the horrors of life among the insects, while among the larger animals, a buffalo is being forced to work, a deer is being shot and a lion feeds upon his prey. The fish fare no better and are shown being devoured by larger fish, or else hooked and netted by men. Slithering down the division of this world from the hells, there is a gecko. The Tibetan picture illustrates the diversity of animal life and shows, under the waters, the palace of the serpent-spirits or naga, half snake and half man.

The //hells//, which are not permanent states of course, have some new horrors of our day: for railway lines run into a concentration camp from the chimneys of which belches sinister black smoke, while a uniformed member of some secret police force compels a suppliant hell-wraith to swallow molten metal. Towards the viewer flows the river of caustic soda called Vaitarani which burns the flesh off the bones of those swirling along in it, mingled with a stream of blood

from the clashing mountains. Whatever torments hell-wraiths experience, though their bodies are mangled, crushed and ripped apart, yet they survive still for vast ages of time experiencing feelings which are "exclusively painful, sharp and severe," unrelenting and uninterrupted:

"As highest is the bliss that comes
from all desires' cessation --
No higher bliss than this!
So worst the woe that's known in hell
Avici with no interval --
No woe is worse than this!"

-- L.K. 85

In the foreground is the hell of filth where hell-wraiths, who as men had corrupted the innocent, are devoured by gigantic maggots while floundering in a stinking ooze. To the left are the trees of the sword- blade forest which have to be climbed so that hell wraiths are pierced through and through. This particular aspect of hell is said to be the punishment which adulterers bring on themselves. Various murderers and torturers are impaled upon stakes while a steel-beaked bird rips out the entrails of former cock-fighters. Venerable Nagarjuna has some more verses upon these lower and most-miserable states:

"The criminal who has to bear
throughout a single day
The piercing of three hundred spears
as punishment for crime,
His pain can nowise be compared
to the least pain found in hell.

The pains of hell may still persist
a hundred crores of years --

Without respite, unbearable
So long the fruits of evil acts
do not exhaust the force --
So long continues life in hell."

-- L.K. 86-87

Jetsun Milarepa, the great sage and poet of Tibet, who had seen the heavens and hells and other states, once sung this verse:

"Fiends filled with cravings for pleasures
Murder even their parents and teachers,
Rob the Three Gems of their treasures,
Revile and falsely accuse the Precious Ones,
And condemn the Dhamma as untrue:
In the hell of unceasing torment
These evil-doers will be burned..." [*]

* [See "Sixty Songs of Milarepa", Wheel, No. 95/97.]

Those who now violate the peoples of Tibet and their Dhamma might well take note! This brief survey of the Five Bourns (//pancagati//) may be concluded with a verse of exhortation from "The Letter of Kindheartedness":

"If your head or dress caught fire
in haste you would extinguish it,
Do likewise with desire --
which whirls the wheel or wandering-on
And is the root of suffering,
No better thing to do!"

-- L.K. 104

The Rim of the Wheel (Dependent Arising)

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//The Twelve-linked Chain//

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Our description has now come to the Rim, or felly of the Wheel, which depicts the Twelve Links of Dependent Arising. It is these links which chain the entire universe of beings to re-becoming and to suffering.

It is a well-established tradition to explain this chain as referring to three lives (past, present and future). While the present is the only time which is real, it has been moulded in the past. It is in the present that we produce kamma of mind, speech and body, to bear fruit in the future. In the twelve nidanas or "links" around this wheel are set out the whole pattern of life and in it all questions relating to existence are answered. The teaching of Dependent Arising, central in our Dhamma-Vinaya, is not, however, for speculation but should be investigated and seen in one's own and others' lives, and finally it may be perceived in one's own heart where all the Truths of Dhamma become clear after practice. But people who do not practice Dhamma are called "upholders of the world"; they let this wheel whirl them round from unknowing to old-age and death. The Exalted Buddha urged us not to be "world upholders" but through Dhamma-practice to relinquish greed, aversion and delusion so that by the cessation of unknowing there comes to be a cessation of birth, old-age and death.

Now let us have a look at these twelve links in brief.

//First Link//: Unknowing (avijja)

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This Pali word "avijja" is a negative term meaning "not knowing completely" but it does not mean "knowing nothing at all." This kind of unknowing is very special and not concerned with ordinary ways or subjects of knowledge, for here what one does not know are the Four Noble Truths, one does not see them clearly in one's own heart and
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one's own life. In past lives, we did not care to see //dukkha// (1), so we could not destroy //the cause of dukkha// (2) or craving which has impelled us to seek more and more lives, more and more pleasures. //The cessation of dukkha// (3) which perhaps could have been seen by us in past lives, was not realized, so we come to the present existence inevitably burdened with dukkha. And in the past we can hardly assume that we set our feet upon the //practice-path leading to the cessation of dukkha// (4) and we did not even discover Stream-entry. We are now paying for our own negligence in the past.

And this unknowing is not some kind of first cause in the past, for it dwells in our hearts now. But due to this unknowing, as we shall see, we have set in motion this wheel bringing round old age and death and all other sorts of dukkha. Those past "selves" in previous lives who are in the stream of my individual continuity did not check their craving and so could not cut at the root of unknowing. On the contrary they made kamma, some of the fruits of which in this present life I, as their causal resultant, am receiving.

The picture helps us to understand this: a blind old woman (avijja is of feminine gender) with a stick picks her way through a petrified forest strewn with bones. It is said that the original picture here should be an old blind she-camel led by a driver, the beast being one accustomed to long and weary journeys across inhospitable country, while its driver could be craving. Whichever simile is used, the beginninglessness and the darkness of unknowing are well suggested. We are the blind ones who have staggered from the past into the present -- to what sort of future?

Depending on the existence of unknowing in the heart there was volitional action, kamma or abhisankhara, made in those past lives.

//Second Link//: Volitions (sankhara)
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Intentional actions have the latent power within them to bear fruit in the future -- either in a later part of the life in which they were
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performed, in the following life, or in some more distant life, but their potency is not lost with even the passing of aeons; and whenever the necessary conditions obtain that past kamma may bear fruit. Now, in past lives we have made kamma, and due to our ignorance of the Four Noble Truths we have been "world-upholders" and so making good and evil kamma we have ensured the continued experience of this world.

Beings like this, obstructed by unknowing in their hearts have been compared to a potter making pots: he makes successful and beautiful pottery (skillful kamma) and he is sometimes careless and his pots crack and break up from various flaws (unskillful kamma). And he gets his clay fairly well smeared over himself just as purity of heart is obscured by the mud of kamma. The simile of the potter is particularly apt because the word //Sankhara// means "forming," "shaping," and "compounding," and therefore it has often been rendered in English as "Formations."

Depending on the existence of these volitions produced in past lives, there arises the consciousness called "relinking" which becomes the basis of this present life.

//Third Link//: Consciousness (vinnana)

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This relinking consciousness may be of different qualities, according to the kamma upon which it depends. In the case of all those who read this, the consciousness "leaping" into a new birth at the time of conception, was a human relinking consciousness arising as a result of having practiced at least the Five Precepts, the basis of "humanness" in past lives. One should note that this relinking consciousness is a resultant, not something which can be controlled by will. If one has not made kamma suitable for becoming a human being, one cannot will, when the time of death comes round, "Now I shall become a man again!" The time for intentional action was when one had the opportunity to practice Dhamma. Although our relinking- consciousness in this birth is now behind us, it is now that we can practice Dhamma and make more sure of a favorable relinking consciousness in future -- that is, if
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we wish to go on living in Samsara.

This relinking-consciousness is the third constituent necessary for conception, for even though it is the mother's period and sperm is deposited in the womb, if there is no "being" desiring to take rebirth at that place and time there will be no fertilization of the ovum.

Appropriately, the picture shows a monkey, the consciousness leaping from one tree, the old life, to another tree. The old tree has died, while the one towards which it jumps is laden with fruits -- they may be the fruits of good or evil. The Tibetan picture shows a monkey devouring fruit, experiencing the fruits of deeds done in the past.

Dependent upon relinking-consciousness there is the arising of mind-body.

//Fourth Link//: Mind-body (Nama-rupa)
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With the coming into existence of mind-body, there is the arising of the six sense-spheres.

//Fifth Link//: Six sense-spheres (salayatana)
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eye-base. The same is true for each of the senses and their type of contact. The traditional symbol for this link shows a man and a woman embracing.

Where contact arises, feeling exists.

//Seventh Link//: Feeling (vedana)
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When there have been various sorts of contact through the six senses, feelings arise which are the emotional response to those contacts. Feelings are of three sorts: pleasant, painful and neither pleasant nor painful. The first are welcome and are the basis for happiness, the second are unwelcome and are the basis for dukkha while the third are the neutral sort of feelings which we experience so often but hardly notice.

But all feelings are unstable and liable to change, for no mental state can continue in equilibrium. Even moments of the highest happiness whatever we consider this is, pass away and give place to different ones. So even happiness which is impermanent based on pleasant feelings is really dukkha, for how can the true unchanging happiness be found in the unstable? Thus the picture shows a man with his eyes pierced by arrows, a strong enough illustration of this.

When feelings arise, cravings are (usually) produced.

//Eighth Link// Craving (tanha)
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Up to this point, the succession of events has been determined by past kamma. Craving, however, leads to the making of new kamma in the present and it is possible now, and only now, to practice Dhamma. What is needed here is mindfulness (sati), for without it no Dhamma at all can be practiced while one will be swept away by the force of past habits and let craving and unknowing increase themselves within one's

heart. When one does have mindfulness one may and can know "this is pleasant feeling," "this is unpleasant feeling," "this is neither pleasant nor unpleasant feeling" -- and such contemplation of feelings leads one to understand and beware of greed, aversion and delusion, which are respectively associated with the three feelings. With this knowledge one can break out of the Wheel of Birth and Death. But without this Dhamma-practice it is certain that feelings will lead on to more cravings and whirl one around this wheel full of dukkha. As Venerable Nagarjuna has said:

"Desires have only surface sweetness,
hardness within and bitterness --
deceptive as the kimpa-fruit.
Thus says the King of Conquerors.
Such links renounce -- they bind the world
Within samsara's prison grid.

If your head or dress caught fire
in haste you would extinguish it,
Do likewise with desire --
Which whirls the wheel of wandering-on
and is the root of suffering.
No better thing to do!"

-- L.K. 23, 104

In Sanskrit, the word trisna (tanha) means thirst, and by extension implies "thirst for experience." For this reason, craving is shown as a toper guzzling intoxicants and in my picture I have added three bottles -- craving for sensual sphere existence and the craving for the higher heavens of the Brahma-worlds which are either of subtle form, or formless.

Where the kamma of further craving is produced there arises Grasping.

//Ninth Link//: Grasping (upadana)
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This is an intensification and diversification of craving which is directed to four ends: sensual pleasures, views which lead astray from Dhamma, external religious rites and vows, and attachment to the view of soul or self as being permanent. When these become strong in people they cannot even become interested in Dhamma, for their efforts are directed away from Dhamma and towards dukkha. The common reaction is to redouble efforts to find peace and happiness among the objects which are grasped at. Hence both pictures show a man reaching up to pick more fruit although his basket is full already.

Where this grasping is found there Becoming is to be seen.

//Tenth Link//: Becoming (bhava)
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With hearts boiling with craving and grasping, people ensure for themselves more and more of various sorts of life, and pile up the fuel upon the fire of dukkha. The ordinary person, not knowing about dukkha, wants to stoke up the blaze, but the Buddhist way of doing things is to let the fires go out for want of fuel by stopping the process of craving and grasping and thus cutting off Unknowing at its root. If we want to stay in samsara we must be diligent and see that our //becoming//, which is happening all the time shaped by our kamma, is //becoming// in the right direction. This means //becoming// in the direction of purity and following the white path of Dhamma-practice. This will contribute to whatever we become, or do not become, at the end of this life when the pathways to the various realms stand open and we //become// according to our practice and to our death-consciousness.

Appropriately, //Becoming// is illustrated by a pregnant woman.

In the presence of Becoming there is arising in a new birth.

//Eleventh Link//: Birth (jati)
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Birth, as one might expect, is shown as a mother in the process of childbirth, a painful business and a reminder of how dukkha cannot be avoided in any life. Whatever the future life is to be, if we are not able to bring the wheel to a stop in this life, certainly that future will arise conditioned by the kamma made in this life. But it is no use thinking that since there are going to be future births, one may as well put off Dhamma practice until then -- for it is not sure what those future births will be like. And when they come around, they are just the present moment as well. So no use waiting! Venerable Nagarjuna shows that it is better to extricate oneself:

"Where birth takes place, quite naturally
are fear, old age and misery,
disease, desire and death,

As well a mass of other ills.
When birth's no longer brought about
All the links are ever stopped."

-- L.K. 111

Naturally where there is Birth, is also Old-age and Death.

//Twelfth Link//: Old-age and death (jara-marana)
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The Tibetan picture shows an old man carrying off a bundled-up corpse upon his back, taking it away to some charnel ground. My picture has an old man gazing at a coffin enclosing a corpse. We are well exhorted by the words of Acarya Nagarjuna:

"Do you therefore exert yourself:
At all times try to penetrate
Into the heart of these Four Truths;

For even those who dwell at home,
they will, by understanding them
ford the river of (mental) floods."

-- L.K. 115

This is a very brief outline of the workings of this wheel which we cling to for our own harm and the hurt of others. We are the makers of this wheel and the turners of this wheel, but if we wish it and work for it, we are the ones who can stop this wheel.

//The Monster//
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Both pictures show the Wheel as being in the grip of a fearful monster. In my drawing the monster's name is engraved upon his crown so that people should not think of him as a common demon. He is no such thing, for his name is Impermanence and his crown shows his authority over all worlds whatever. He devours them and they are all, heavens and hells together, securely held in the grasp of his taloned hands. The crown upon his head is adorned with five skulls, representing the impermanence of the five groups or aggregates comprising the person. His eyes, ears, nose, and mouth have flames about them, an illustration of the Exalted One's Third Discourse in which He says: "The eye is afire..." and so on. Above the monster's two eyes, there is a third one meaning that while for the fool impermanence is his enemy, for the
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wise man it helps him to Enlightenment. Although the monster has adorned himself with earrings and the like he fails to look attractive -- in the same way, this world puts on an outer show of beauty puts its beauty fades when examined more carefully.

Below the painting of the wheel, some Tibetan examples show parts of a tiger-skin adorning the monster, a symbol of fearfulness. In my drawing I show the monster's tail which has no beginning, looping back and forth. In the same way, we have been born, lived and then died countless times in the whirl of samsara. Sometimes our deeds were mostly good and sometimes mostly bad, and we have reaped the fruit of it all.

//Some other features//
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The whole wheel glows with heat and is surrounded by flames burning with the fires of greed, aversion and delusion as the Exalted One has repeated many times in His Discourses.

In the upper right corner of both pictures stands the Exalted Buddha shown crossed over to the Further Shore, meaning Nibbana. The Tibetan picture shows him pointing out the moon upon which is drawn a hare, the symbol of renunciation, the way to practice Dhamma, and the way out of this wheel. [*] In my picture, He indicates with his hand the nature of samsara and warns us to beware. He is adorned with a radiance about Him symbolizing the spiritual freedom and majestic wisdom won by Him which can be described in many ways but is finally beyond the limitations of everything known to us.

* [Not included in the reproduction given here.]

The Tibetan picture shows in the upper left, a drawing of Avalokitesvara, [*] the embodiment of compassion as the way and the goal for those who follow the bodhisattva-path. My picture has the Path of Dhamma of eight lotuses leading to the wheel of Dhamma. The
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eight lotuses are the eight factors of the Noble Path, the first two -- Right View, Right Attitude -- being the wisdom-section; the next three -- Right Speech, Right Action, Right Livelihood -- being the morality section; and the last three -- Right Effort, Right Mindfulness and Right Collectedness -- being the section of collectedness or meditation. The Wheel of Dhamma has at its center sunnata, the Void, another name for the experience of Nibbana. Around its hub are the ten petals of a lotus, representing the ten perfecting qualities (parami) which are necessary for complete attainment: generosity, moral conduct, renunciation, wisdom, determination, energy, patience, truthfulness, loving-kindness and equanimity. Eight spokes radiate from the hub which stand for the practice by the Arahant, the one perfected, of the Eightfold Path when each factor, instead of being just right, becomes perfect. On the inside of the wheel's nave there are 37 jewels symbolizing the thirty-seven factors of Enlightenment, while the outer edge of the nave is adorned with four groups of three jewels showing the Four Noble Truths in each of the three ways wherein they were viewed by the Exalted Buddha when he discovered Enlightenment. [**]

* [Not included in the reproduction given here.]
** [See the Wheel No. 17: "Three Cardinal Discourses" p. 7f.]

//Conclusion//
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This picture teaches us and reminds us of many important features of the Dhamma as it was intended to by the teachers of old. Contemplating all its features frequently helps to give us true insight into the nature of Samsara. With its help and our own practice we come to see Dependent Arising in ourselves. When this has been done thoroughly all the riches of Dhamma will be available to us, not from books or discussions, nor from listening to others' explanations...

The Exalted Buddha has said:

"Whoever sees Dependent Arising, he sees Dhamma;
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Whoever sees Dhamma, he sees Dependent Arising."

* * * * * * * *

Anicca vata sankhara
uppada vayadammino
Uppajjitva nirujjhanti
tesam vupasamo sukho.

Conditions truly they are transient
With the nature to arise and cease
Having arisen, then they pass away
Their calming, cessation is happiness.

* * * * * * * *

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TITLE OF WORK: The Wheel of Birth and Death (Wheel Publication No. 147-149)
FILENAME: WHEEL147.ZIP
AUTHOR: Bhikkhu Khantipalo
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1970, 1995)
DATE OF PUBLICATION: 1970
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DATE OF DHARMANET DISTRIBUTION: August 1995
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847 (96:903/1)

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professionals who are attracted to a sense of inner peace. This documentary therefore, seeks to immerse itself in the substance of this seemingly magnetic Buddhist approach. Perhaps it will be like seeing Australia for the first time, through ancient eyes.

It is interesting to note that in spite of the recent increase in Buddhist numbers across Australia, Buddhism has actually played a part in Australian history for some time. It did not just suddenly arrive in a recent wave of migrants. Some anthropologists, in fact, have suggested that Buddhism was possibly the earliest non-indigenous religion to reach Australia before white settlement.

Between 1405 and 1433 the Chinese Ming emperor, Cheng-Ho, sent sixty-two large ships to explore southern Asia. Although there is evidence that several ships from that armada landed on the Aru Islands to the north of Arnhem Land, it is not known whether they reached the mainland.

One unproved hypothesis of Professor A.P. Elkin is that the belief of some Northern Territory Koorie tribes in reincarnation, psychic phenomena and mental cultivation is evidence of early contact with Buddhists. Despite certain rock paintings that possibly depict Chinese junks weighing anchor or images of the Buddha, actual material evidence remains to be seen(1).

The first documented arrival of Buddhists in Australia was in 1848 during the gold rushes, when Chinese coolie labourers were brought into the country to work on the Victorian gold fields. These workers represented a transient population that usually returned home within five years. It was not until 1876 that the first permanent Buddhist community was established by Sinhalese migrants on Thursday Island. There the ethnic Sri Lankans built the first temple in Australia, while they were employed on the sugar cane plantations of Queensland.

From the late 1870's onwards many Japanese Shinto Buddhists also arrived and were active in the pearling industry across northern Australia, establishing other Buddhist enclaves in Darwin and Broome. Buddhist cemeteries were kept and festivals celebrated. Official

government statistics compiled as part of a national census in 1891 indicate that, at the time, there were slightly more Buddhists in Australia (at 1.2%), than there are today (at 1.1%)(2).

Buddhist numbers would have continued to increase if the Immigration Restriction Act of 1901 had not been introduced to combat the 'yellow peril'. Alfred Deakin, who was destined to be Prime Minister three times, drafted the legislation to pacify a somewhat xenophobic Caucasian electorate(3). This bill later grew to represent the more broadly implemented White Australia Policy.

For the next fifty years the benefits of mind training and meditation, as taught by Buddhism, would be disregarded as some sort of obscure 'eastern mysticism'. Except for some remote surviving pockets of Buddhists (such as Broome and Thursday Island), the religion became virtually extinct in Australia.

A small group of committed western Buddhists formed the earliest known Buddhist organisation in Australia, The Little Circle of the Dharma, in Melbourne in 1925. Progress was slow though, until after World War II when local enthusiasm for the White Australia Policy began to decline. In 1951 the first Buddhist nun visited Australia. Sister Dhammadinna, born in the USA, ordained and with thirty years experience in Sri Lanka, came to propagate the Theravadin School of Buddhist teaching. She received nation-wide media coverage(4).

Inspired by this visit, the next year the Buddhist Society of New South Wales was formed under the presidency of Leo Berkley, a Dutch-born Sydney businessman. This organisation is today the oldest Buddhist group in Australia. Its membership was, and still is, compromised mainly of people from Anglo-European backgrounds(5).

In 1958 the Buddhist Federation of Australia was formed in order to co-ordinate the growing Buddhist groups that had sprung up around the country in Western Australia, South Australia, Queensland and Victoria.

The Buddhist presence in Australia had depended for the first hundred years on lay people with only the occasional visits by ordained members

of the Sangha (the Buddhist clergy). But in the 1970's the growing number of Buddhists created a need for resident monks, and a new phase in Australian Buddhism began.

In 1971 the Buddhist Society of New South Wales established the Sri Lankan monk, Somaloka, in residence at a retreat centre in the Blue Mountains west of Sydney. This became the first monastery in Australia. A succession of monasteries representing different aspects of Buddhism slowly became established around Australia; in 1975 at Stanmore in Sydney, in 1978 at Wisemans Ferry in country NSW and in 1984 at Serpentine in Western Australia(6).

The charismatic face of Buddhism, the Dalai Lama, (who was awarded the Noble Peace Prize in 1989 and describes himself as 'a simple monk'), has travelled the world constantly giving lectures and answering questions in 20,000 seat pop concert halls. John Cleese speaks out for him in London, Henri Cartier-Bresson records his teachings around France and Adam Yauch of the Beastie Boys pop group has even interviewed him in Rome for Rolling Stone magazine.

In the past few years he has opened eleven Offices of Tibet, everywhere from Canberra to Moscow and last year alone provided prefaces and forewords for roughly thirty books. The 14th Dalai Lama, who holds the titles of Ocean of Wisdom, Holder Of The White Lotus and Protector Of The Land Of Snows, has even served as the guest editor of French Vogue magazine(7).

The three visits of the Dalai Lama to Australia in 1982, 1992 and 1996 were joyful occasions for Buddhists of all traditions, and huge crowds of Buddhists and the general public gathered to hear him speak. On the third visit, and despite virulent Chinese protests, the Dalai Lama met with and was photographed with the Prime Minister of Australia, John Howard. It was now clearly evident at this stage, that Buddhism had become a significant minority religion in Australia.

During this visit local celebrities contributed generously to fundraising activities. For example, Kate Ceberano, Rachel Berger and Frente were just some of the 'star-studded cast' to perform at the

Dalai Lama Lounge Room. They helped to raise $14,000 over three nights. Mushroom Records released a benefit album called The Mantra Mix CD, featuring Jenny Morris, Jimmy Barnes and Johnny Diesel. One local advertising agency, providing their services for nothing, came up with the slogan "You missed Jesus. You missed the Buddha. Do not miss the Dalai Lama"(8). When was the last time such hype accompanied the visit of a religious leader?

But Australians are not alone in their sympathy towards his cause. The issue of Tibetan oppression has come to the attention of Hollywood and with two new films about his life in the cinematic pipeline, the Dalai Lamas' profile has not only moved into the mainstream, but has (much to the horror of the Chinese Government) gone global.

The first to be released, Seven Years In Tibet, tells the story of Heinrich Harrer, a mountain climber and nazi party member who encounters his own sense of enlightenment after becoming the tutor to the young Dalai Lama in Tibet in the 1940's. The film has attracted healthy attention because it stars Brad Pitt.

The other film is Kundun, directed by Martin Scorcese. This epic tells the remarkable tale of the Dalai Lama from his point of view, from his recognition as the reincarnated Buddha of compassion at age two until his escape to India at twenty-four. Recently released here in Australia, it was reviewed by Channel Nines' Sunday program on June 14th and described as 'the most beautiful and important film released this year'.

Hollywood's fascination for Buddhism extends beyond these two screenplays, with many stars expressing interest in the religion itself. In February 1997, the karate-kicking action star Steven Seagall was recognised by the Nyingma lineage of Tibetan Buddhism as the reincarnation of a 15th century lama. Adam Yauch of the Beastie Boys pop group has organised two huge benefit concerts to publicise the plight of Tibet.

Actor Richard Gere, together with Uma Thurmans father, Richard Thurman, has opened Tibet House in New York, published books on the subject, and

meditates daily. Other practitioners that have come to attention include Tina Turner, Harrison Ford (whose wife Melissa Mathison wrote Kunduns script), Oliver Stone, Herbie Hancock, Courtney Love, composer Philip Glass (who also worked on Kundun) and REM's lead singer Michael Stipe.

The momentum of Buddhism's' profile is driven by other, more subtle reminders as well. A new makeup is being advertised as Zen Blush, a new sitcom is called Dharma and Greg, a designer fruit juice container has on its' label "Please recycle this bottle. It deserves to be reincarnated too", and monks star in television commercials and news items(9).

Such recent exposure does not take away the fact that Australians have been quietly turning to Buddhism for some time. The statistics compiled in the 1986, 1991 and 1996 Commonwealth Government Census support the view that Buddhist numbers have been steadily increasing. Between 1986 and 1991 the numbers of practitioners rose from 80,387 to 139,847, a growth of 74%. Due largely to the decrease in immigration numbers in recent years the percentage growth for Buddhists slowed between 1991 and 1996 to 43%, from 139,847 to 199,812. This rate of increase is still higher than that of any other religion(10).

The three census surveys also indicate that of the eight Christian denominations listed in the analysis for New South Wales only three show an increase (Baptist, Catholic and Orthodox), while five (Anglican, Church Of Christ, Lutheran, Presbyterian and Uniting Church) have decreased in numbers.

Does the fluctuating demographic between Buddhism and Christianity point towards dissatisfaction with traditional Australian religious beliefs? Is Buddhism more competitive than Christianity or is one spiritual experience simply more meaningful than the other?

Of the 199,812 Buddhists across Australia today, approximately thirty thousand are Anglo-European's who have 'crossed over', by choice, to this alternative philosophy. They have turned from 'Christian sinner' to 'Eastern Mystic'. The slump in immigration figures from Buddhist

countries is apparently not enough to stall the continued growth in Australian Buddhism, especially now that local support has been established. Back in 1938 a Japanese Shinto monk, noting that it took China three centuries to adopt Buddhism from India, said introducing it in the West would be like holding a lotus to a rock and waiting for it to take root.

When the Age of Aquarius spread across the world in the form of the 60's alternative hippie counter-culture, there appeared to be no shortage of poets, artists, actors, writers and musicians interested in a voyage of inner peace through Buddhist philosophy and meditative practices. John Lennon used Buddhist mantras' in the lyrics of his music such as Across the Universe. Allen Ginsberg used a mantra (Buddhist blessing) to bless the ground at Woodstock before the first fans arrived. Zen meditation too, first embraced by the Beat poets in the 1950's flourished across first world nations as a healthy alternative to LSD-induced enlightenment.

More importantly the drug-fuelled 1960's, when the Vietnam War was at its height, feminist protestors burnt their bras and man landed on the moon, saw a relaxation of traditional middle class values that allowed a greater versatility in public consciousness. During this time, people had greater access and freedom to experiment with new schools of thought (feminism, civil rights, the peace movement, alternative lifestyles etc) without suffering as many social ramifications as in the past.

According to the Reverend Phillip Hughes, a Melbourne-based religious researcher, "many people thought in the 1960's that science itself was not sufficient to really explain existence, but then they were not keen to go back to the Judeo-Christian tradition with its holy books, miracles and so forth. Also the need for a sense of peace has become more apparent"(11).

Potential Buddhists are attracted to the Dharma (Buddhist teachings) not only to take refuge from a world of chaos and confusion, but also to re-invent their own personal sense of a meaningful spirituality in a society of high-tech consumerism, commercialism, violence and apathy.

Compared to the Christian beliefs many Anglo-European Australians grew up with, Buddhism does not require its adherents to remain faithful to a specific dogma.

It is not a faith. It is not technically a religion either, though when discussing systems of worship it is easier to work with that label. It is more a psychology and a philosophy wrapped around a moral code of mind training.

The founder of Buddhism, Siddhartha Gautama (born in 563 B.C.), turned his back on the royal family he had been born into, to live life as a simple ascetic monk. At the age of thirty-five he became enlightened and 'saw things as they really are', having achieved a mental state of absolute egolessness, where he no longer felt any sense of narcissism or craving.

He became the first Buddha and was quick to teach his disciples that he was not a god, should not be revered and no rituals should be developed around his teachings. Heaven and hell, he taught, are not external places that we travel to after we die; they do not in fact exist. Rather, both places dwell only in the hearts of people. People are either good or bad, pious or evil. Paradise exists within our spirit, it is here and now, and not some destination in the after-life.

Meditation, he believed, is the process required for all adherents to achieve Buddhahood. This is one of the main differences between Buddhism and other religions. Practitioners are offered an ultimate goal, enlightenment itself, which is equivalent to the level attained by the Buddha himself. He taught that everyone is capable of achieving this, providing equality to all his followers(12).

This is a radical departure for born-Christians to realise when they first start studying the principles of Buddhism. The best a faithful Christian could hope to achieve with his devotion was entry to heaven as an angel where he is still subject to the will of a greater being who could smite him anytime at will. The Buddha teaches his disciples too become the same as he, which is why he is not a god. In Buddhism there is no pecking order in the after life, because that would require

the presence of an ego, which is the Buddhists life work to gradually eliminate.

Buddhism dispenses with the notion of a Supreme Being, as does science, and explains the origins and workings of the universe in terms of natural law. All of this certainly exhibits a scientific spirit. The Buddha advised that we should not blindly believe him but rather question, examine, inquire and rely on our own experience. This scientific approach of cause and effect was not overlooked by Albert Einstein in the 1930's:

"The religion of the future will be a cosmic religion", he said, "it should transcend a personal God and avoid dogmas and theology. Covering both natural and spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, and a meaningful unity. Buddhism answers this description. If there is any religion that would cope with modern scientific needs it would be Buddhism"(13).

While the antipodean blossoming of Buddhism seems to have gone from strength to strength since the 1980's, this has not always been the case. It is in the Buddhist principle of godlessness that the journalist can find opposing and dissenting voices to the Buddhist cause. This theological bone of contention is the main source of friction with other religions.

On Wednesday, the 18th of January 1995, Pope John Paul II arrived in Sydney and attended an Interfaith Gathering in the Sydney Domain. Representatives from major religions, including Protestant, Orthodox and Coptic Christians, Jewish and Muslim were invited to share the platform with him. Notable by its absence was Australia's' third largest religion, Buddhism.

The organisers told SBS Radio that they were unaware that Buddhism was Australia's' third largest religion and besides that there was no national leader of Buddhism, so who were they to invite? The Sydney Morning Herald reported that "somebody in the State Government had forgotten to invite the Buddhists". This is unlikely, as the New South

Wales Government is very aware of the presence of Buddhists in this state and often invites Buddhist representatives to State functions. A more likely explanation is that the Vicar of Rome holds Buddhism in very low esteem as is evident from the following extract from his book, Crossing The Threshold Of Hope:

"Buddhism is in large measure an 'atheistic' system. We do not free ourselves from evil through the good which comes from God; we liberate ourselves only through detachment from the world, which is bad. The fullness of such a detachment is not union with God, but what is called nirvana, a state of perfect indifference with regard to the world. To save oneself means, above all, to free oneself from evil by becoming indifferent to the world, which is the source of evil. This is the culmination of the spiritual process. Christian mysticism is born of the Revelation of the living God. This God opens Himself to union with man, arousing in him the capacity to be united with Him, especially by means of the theological virtues - faith, hope and above all, love"(14).

Graeme Lyall, Chairman of the Buddhist Council of New South Wales, strongly refutes the Catholic position. "The Oxford Dictionary defines 'atheism' as 'disbelief in the existence of God' ", he said, "the Buddha is described as the teacher of 'gods and men', so how can Buddhism be an atheistic system? Religious arguments often come down to the use of religious language. We must ascertain to what we are referring to when we use the term 'God'.

What is a 'living God'? Anything that is living is subject to death and decay, so why should we place ourselves in the hands of something, which, like ourselves, is impermanent? If he is referring to the old man with a white beard who sits in the sky taking notes in his little black book ready for the day of judgement, then he is out of step with modern theological thinking and most other theologians.

Modern theologians, such as Paul Tillich, suggest that the term 'God' refers to the 'ground of being' - the very fact of existence. No Buddhist would argue with this, but they may be reluctant to use the term 'God' to describe it"(15).

Lay's implication that the Pope is out of touch appears to be more than just a knee-jerk defence, when you consider that the ranks of Catholics themselves are split on the issue. Irish-born Father William Johnston, a Jesuit priest, spoke of his sympathy to Buddhism when he visited Sydney in early January 1997. Here to attend the Religion, Literature and Arts Conference at the Australian Catholic University, Father Johnston spoke of the Christian churches need to introduce aspects of Eastern Mysticism - such as meditation, yoga and Zen - if they want to increase numbers attending weekly services.

"Some Catholics are very nervous about meditation but there is a lot to learn from it and yoga and Zen", he said. "The Catholic Church has always kept meditation very strongly in its religious orders; our problem is that we didn't teach it to the laity, who are now looking for it".

Father Johnston, director of the Institute of Oriental Religions at Tokyos' Sophia University, has lived in Japan since 1951 and believes Christianity has become 'too legalistic', with 'too many do's and don'ts and not enough vision and enlightenment'(16).

Besides the Catholic Churchs' potentially bilateral reaction to Buddhism, local opposition to the arrival of Eastern Mysticism has also occurred in the steel manufacturing town of Wollongong, an hours drive south of Sydney. There the Anglican Bishop of Wollongong, the Reverend Reg Piper has weighed into the debate expressing his annoyance not only at the presence of Buddhism, but the presence of a philosophy he sees as evil.

The contest began when a Taiwan-based Buddhist sect, Fokuangshan, opened a huge fifty million-dollar temple just south of the steel city in Berkley. The monks there planned to promote their style of 'humanistic' Buddhism, which emphasises the 'oneness and co-existence of the global village'.

The Fokuangshan sect was founded in the mid-1960's and has more than one hundred branches world-wide (including Brisbane, Melbourne and

Perth) with 1.5 million members and its own university, several schools, an organ donor bank, a retirement home, even a cemetery. This growth is due to its' charismatic founding father, the Venerable Hsing Yun. The size of the Wollongong temple, called Nan Tien, is second only to their headquarters in Taipei.

Bishop Piper's concerns are not shared by other Christian churches such as the local Uniting Church, which has adopted a user-friendly approach to the temple. On Tuesday, the 18th of June 1996, Bishop Piper appeared on the ABCs' 7.30 Report to voice his opposition.

Bishop Piper: See when you have the bible view of humankind, generally, if it is outside the framework of the truth - the bible terms it as evil.

Reporter: Is it a deception?.

Bishop Piper: In that respect, yes. While ever it is not based in the truth of Christ, it would be a deception. Because Buddhism is basically an atheistic religion. There is no god.

Reporter: Why is that a problem?.

Bishop Piper: Because God has revealed himself through Christ. Christ has been raised from the dead. He said he is God. There is no other way to the truth and no other way to really live except through Christ.

The growing curiosity about Buddhism has so worried Bishop Piper that he has made a video called In Search Of Paradise - A Biblical Response To Buddhism. It is to warn all Christians of the evil deception of Buddhism, that has arrived to convert them.

Reverend Shin of the Nan Tien temple remains perplexed with Bishop Pipers attitude. "We don't convert people to Buddhism or change their religion", he said. " As long as they feel comfortable with any of the practices or any of the beliefs and it is good for the society, good for them and good for the family, that is the most important thing. Whether they decide to become Buddhists or not - that is not our

concern"(17).

Local opposition to Buddhism also extends beyond the Christian clergy. A survey by the Federal Office Of Multicultural Affairs, conducted in 1988, found that 41% of the general population did not wish to have a Buddhist as a workmate. Only Muslims fared worse(18).

Despite this, on Sunday 8th February this year Australian Buddhists were delighted to learn they had a friend in a high place when the Governor-General, Sir William Deane, expressed his support at the opening of the Rahula Community Lodge in Canberra(19).

"A report from the Bureau of Immigration, Multicultural and Population Research a couple of years ago, showed that over the ten years to 1991 Buddhism was by far the largest growing religion in our country: an increase in the order of some 300%" he said. "To a significant extent, of course, the figures reflect the substantial increase in migration from south-east Asia over that period.

But the second largest national group were Australian-born Buddhists - many from non-Asian cultures attracted by both the philosophy and the practice of Buddhism, with its emphasis upon the search for inner peace and understanding. I offer my very best wishes for the success of all that you hope to achieve in the years ahead as future stages of the centre are completed. May all your endeavours prosper and bring joy to those whom they are intended to help".

Buddhism continues to maintain a steady trickle of recruitment at the grass roots level. According to the Venerable Pannyavaro, a monk based in Surry Hills in Sydney, young people are still attracted to Buddhism because they are looking for an alternative to established Christian churches and they can explore Buddhism without feeling obliged to join.

"A lot of young people in the twenty to mid-thirty age group are coming because they don't feel imposed upon", he said, " and there are deeper meditative techniques they can draw upon". The Buddhist website he operates (http://www.buddhanet.net) gets an average 9,000 'hits' a day. Venerable Pannyavaro offers cyber-nirvana at this site in the form of

online meditation sessions where people can log on, meditate and contemplate the infinite(20).

There are now more than ninety Buddhist temples and organisations in New South Wales, sixty-five of them in Sydney. The bulk of the two hundred people who each week visit the Buddhist Library, Meditation and Information Centre in Camperdown in Sydney are in the thirty to fifty age group. About eighty-percent are from a non-Asian background(21).

Much to the horror of the Christian clergy (if they ever find out), Buddhism is even being taught in one New South Wales primary school during religious scripture classes. In early 1995 at Blackheath Primary School a group of parents approached the principal, Kate Allan, asking the school to provide Buddhist instruction as well as the traditional Catholic and Protestant options. Now, forty-five of the schools three hundred and fifty students attend classes in Buddhism.

"The move came from the community", Allan says. "In the mountains we have quite a diverse community and it was the choice of the parents to have these classes - it was not something imposed on the whole school"(22).

Answering the question of Buddhism's growing popularity in is clearly going to be a rich and involved conclusion. This religion seems to have, at first glance, a vigorous influence on the world stage. Just when you think you have examined the issues thoroughly, you suddenly discover that you are still only looking at the tip of the iceberg.

1 A History Of Buddhism In Australia 1848-1988, by Paul Croucher, University of New South Wales Press, 1989, Chapter 1, page 1.

2 The Buddhists in Australia, by Enid Adam and Phillip J. Hughes for the Bureau of Immigration, Multicultural and Population Research, Australian Government Publishing Office, 1996, Chapter 2.

3 A History Of Buddhism In Australia 1848-1988, by Paul Croucher, University of New South Wales Press, 1989, Chapter 1, page 11.

4 The Buddhists in Australia, by Enid Adam and Phillip J. Hughes for the Bureau of Immigration, Multicultural and Population Research, Australian Government Publishing Office, 1996, Chapter 2.

5 Ethnic Buddhists in New South Wales, by Graeme Lyall, a part of Religion and Ethnic Identity - An Australian Study, Volume 3, 1990, Richmond Victoria, Spectrum Press.

6 The Buddhists in Australia, by Enid Adam and Phillip J. Hughes for the Bureau of Immigration, Multicultural and Population Research, Australian Government Publishing Office, 1996, Chapter 2.

7 Sourced from The God In Exile, a feature story in American Time magazine, by Pico Iyer, December 22nd 1997, Volume 150.

8 Sourced from Dalai Inc, by John Huxley, an article in the Spectrum section of The Sydney Morning Herald, Saturday 31st August, 1996.

9 Sourced from The Mood Molecule, an article in American Time magazine, September 29th 1997, Volume 150, No. 13.

10 Census surveys originally sourced from the Australian Bureau Of Statistics, also found at the web site for The Buddhist Council Of New South Wales (at http://www.zip.com.au/~lyallg/index.htm).

11 Sourced from Taking Australia by Om, an article in the Agenda section of The Sydney Morning Herald, Monday, 27th May 1996.

12 Sourced from Great Religions Of The World, by Sr Loretta Pastva SND, Chapter 5, 1986, Saint Mary's Press.

13 This quote is found at a Buddhist net site run by the Venerable Pannyavaro, at http://impulse.hawkesbury.uws.edu.au/BuddhaNet/ans13.htm

14 This incident is described in an essay written by Graeme Lyall, found at the web site for The Buddhist Council Of New South Wales (at http://www.zip.com.au/~lyallg/index.htm).

15 This incident is described in an essay written by Graeme Lyall, found at the web site for The Buddhist Council Of New South Wales (at http://www.zip.com.au/~lyallg/index.htm).

16 Sourced from Zap up the faith with some Zen, says priest , an article by Helen Pitt in the News and Features section of The Sydney Morning Herald, Friday 3rd January 1997.

17 Sourced from a story shown on the ABC's 7.30 Report on 18th June, 1996. A broadcast quality copy has been provided, as well as written permission by Senior Producer Phil Kwok, for its use in the radio documentary.

18 The Buddhists in Australia, by Enid Adam and Phillip J. Hughes for the Bureau of Immigration, Multicultural and Population Research, Australian Government Publishing Office, 1996, Chapter 5, page 55.

19 A copy of this speech, and their kind permission for its use in the documentary, was obtained from the Vietnamese Program of SBS-Radio, Sydney.

20 This information was provided when the Venerable Pannyavaro was interviewed for the documentary at the Buddhist Vesak celebrations held at the University of New South Wales, May 23rd, 1998.

21 This information was provided by staff at the Buddhist Library, Meditation and Information Centre at 90-92 Church St, Camperdown, NSW, 2050, Sydney. Ph: 9519-8329.

22 Sourced from the article Without A Prayer by Helen Pitt, in the Education section of The Sydney Morning Herald, Monday 4th November 1996.

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Why is Buddhism the fastest growing religion in Australia?

Darren Nelson 1/6/98

The answer to this inquiry is multi-layered and complex. It is a tantalising issue because it highlights the changing spiritual landscape of Australia and provides an insight into just how multicultural we have really become.

Cultures that were foreign to Anglo-European Australians are now being adopted by some of them - though not without some dissenting resistance. This level of resistance in Australian society can be seen as a litmus test, used to measure future political and religious tolerance in this country.

The story concerning the rise of Buddhism in Australia is a compelling tale of a resilient religion that has survived despite the odds. How is it possible for a 2,500-year-old philosophy, which began five hundred years before Christianity and one thousand years before the Muslim faith, to be relevant to modern life in Australia? Considering all the other ancient religions that have faded from contemporary practice, such as the sun worshippers of Ancient Egypt, the human sacrifices of the South American Mayans and the druids from the Dark Ages of England, Buddhism has outlasted them all.

It does not preach the dogma of a strange cult, nor seek converts with evangelistic fervour. Those Australians who actively convert to Buddhism do so voluntarily, and are usually well-educated middle-aged professionals who are attracted to a sense of inner peace. This documentary therefore, seeks to immerse itself in the substance of this seemingly magnetic Buddhist approach. Perhaps it will be like seeing Australia for the first time, through ancient eyes.

It is interesting to note that in spite of the recent increase in Buddhist numbers across Australia, Buddhism has actually played a part

in Australian history for some time. It did not just suddenly arrive in a recent wave of migrants. Some anthropologists, in fact, have suggested that Buddhism was possibly the earliest non-indigenous religion to reach Australia before white settlement.

Between 1405 and 1433 the Chinese Ming emperor, Cheng-Ho, sent sixty-two large ships to explore southern Asia. Although there is evidence that several ships from that armada landed on the Aru Islands to the north of Arnhem Land, it is not known whether they reached the mainland.

One unproved hypothesis of Professor A.P. Elkin is that the belief of some Northern Territory Koorie tribes in reincarnation, psychic phenomena and mental cultivation is evidence of early contact with Buddhists. Despite certain rock paintings that possibly depict Chinese junks weighing anchor or images of the Buddha, actual material evidence remains to be seen(1).

The first documented arrival of Buddhists in Australia was in 1848 during the gold rushes, when Chinese coolie labourers were brought into the country to work on the Victorian gold fields. These workers represented a transient population that usually returned home within five years. It was not until 1876 that the first permanent Buddhist community was established by Sinhalese migrants on Thursday Island. There the ethnic Sri Lankans built the first temple in Australia, while they were employed on the sugar cane plantations of Queensland.

From the late 1870's onwards many Japanese Shinto Buddhists also arrived and were active in the pearling industry across northern Australia, establishing other Buddhist enclaves in Darwin and Broome. Buddhist cemeteries were kept and festivals celebrated. Official government statistics compiled as part of a national census in 1891 indicate that, at the time, there were slightly more Buddhists in Australia (at 1.2%), than there are today (at 1.1%)(2).

Buddhist numbers would have continued to increase if the Immigration Restriction Act of 1901 had not been introduced to combat the 'yellow peril'. Alfred Deakin, who was destined to be Prime Minister three

times, drafted the legislation to pacify a somewhat xenophobic Caucasian electorate(3). This bill later grew to represent the more broadly implemented White Australia Policy.

For the next fifty years the benefits of mind training and meditation, as taught by Buddhism, would be disregarded as some sort of obscure 'eastern mysticism'. Except for some remote surviving pockets of Buddhists (such as Broome and Thursday Island), the religion became virtually extinct in Australia.

A small group of committed western Buddhists formed the earliest known Buddhist organisation in Australia, The Little Circle of the Dharma, in Melbourne in 1925. Progress was slow though, until after World War II when local enthusiasm for the White Australia Policy began to decline. In 1951 the first Buddhist nun visited Australia. Sister Dhammadinna, born in the USA, ordained and with thirty years experience in Sri Lanka, came to propagate the Theravadin School of Buddhist teaching. She received nation-wide media coverage(4).

Inspired by this visit, the next year the Buddhist Society of New South Wales was formed under the presidency of Leo Berkley, a Dutch-born Sydney businessman. This organisation is today the oldest Buddhist group in Australia. Its membership was, and still is, compromised mainly of people from Anglo-European backgrounds(5).

In 1958 the Buddhist Federation of Australia was formed in order to co-ordinate the growing Buddhist groups that had sprung up around the country in Western Australia, South Australia, Queensland and Victoria.

The Buddhist presence in Australia had depended for the first hundred years on lay people with only the occasional visits by ordained members of the Sangha (the Buddhist clergy). But in the 1970's the growing number of Buddhists created a need for resident monks, and a new phase in Australian Buddhism began.

In 1971 the Buddhist Society of New South Wales established the Sri Lankan monk, Somaloka, in residence at a retreat centre in the Blue Mountains west of Sydney. This became the first monastery in Australia.

A succession of monasteries representing different aspects of Buddhism slowly became established around Australia; in 1975 at Stanmore in Sydney, in 1978 at Wisemans Ferry in country NSW and in 1984 at Serpentine in Western Australia(6).

The charismatic face of Buddhism, the Dalai Lama, (who was awarded the Noble Peace Prize in 1989 and describes himself as 'a simple monk'), has travelled the world constantly giving lectures and answering questions in 20,000 seat pop concert halls. John Cleese speaks out for him in London, Henri Cartier-Bresson records his teachings around France and Adam Yauch of the Beastie Boys pop group has even interviewed him in Rome for Rolling Stone magazine.

In the past few years he has opened eleven Offices of Tibet, everywhere from Canberra to Moscow and last year alone provided prefaces and forewords for roughly thirty books. The 14th Dalai Lama, who holds the titles of Ocean of Wisdom, Holder Of The White Lotus and Protector Of The Land Of Snows, has even served as the guest editor of French Vogue magazine(7).

The three visits of the Dalai Lama to Australia in 1982, 1992 and 1996 were joyful occasions for Buddhists of all traditions, and huge crowds of Buddhists and the general public gathered to hear him speak. On the third visit, and despite virulent Chinese protests, the Dalai Lama met with and was photographed with the Prime Minister of Australia, John Howard. It was now clearly evident at this stage, that Buddhism had become a significant minority religion in Australia.

During this visit local celebrities contributed generously to fundraising activities. For example, Kate Ceberano, Rachel Berger and Frente were just some of the 'star-studded cast' to perform at the Dalai Lama Lounge Room. They helped to raise $14,000 over three nights. Mushroom Records released a benefit album called The Mantra Mix CD, featuring Jenny Morris, Jimmy Barnes and Johnny Diesel. One local advertising agency, providing their services for nothing, came up with the slogan "You missed Jesus. You missed the Buddha. Do not miss the Dalai Lama"(8). When was the last time such hype accompanied the visit of a religious leader?

But Australians are not alone in their sympathy towards his cause. The issue of Tibetan oppression has come to the attention of Hollywood and with two new films about his life in the cinematic pipeline, the Dalai Lamas' profile has not only moved into the mainstream, but has (much to the horror of the Chinese Government) gone global.

The first to be released, Seven Years In Tibet, tells the story of Heinrich Harrer, a mountain climber and nazi party member who encounters his own sense of enlightenment after becoming the tutor to the young Dalai Lama in Tibet in the 1940's. The film has attracted healthy attention because it stars Brad Pitt.

The other film is Kundun, directed by Martin Scorcese. This epic tells the remarkable tale of the Dalai Lama from his point of view, from his recognition as the reincarnated Buddha of compassion at age two until his escape to India at twenty-four. Recently released here in Australia, it was reviewed by Channel Nines' Sunday program on June 14th and described as 'the most beautiful and important film released this year'.

Hollywood's fascination for Buddhism extends beyond these two screenplays, with many stars expressing interest in the religion itself. In February 1997, the karate-kicking action star Steven Seagall was recognised by the Nyingma lineage of Tibetan Buddhism as the reincarnation of a 15th century lama. Adam Yauch of the Beastie Boys pop group has organised two huge benefit concerts to publicise the plight of Tibet.

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reminders as well. A new makeup is being advertised as Zen Blush, a new sitcom is called Dharma and Greg, a designer fruit juice container has on its' label "Please recycle this bottle. It deserves to be reincarnated too", and monks star in television commercials and news items(9).

Such recent exposure does not take away the fact that Australians have been quietly turning to Buddhism for some time. The statistics compiled in the 1986, 1991 and 1996 Commonwealth Government Census support the view that Buddhist numbers have been steadily increasing. Between 1986 and 1991 the numbers of practitioners rose from 80,387 to 139,847, a growth of 74%. Due largely to the decrease in immigration numbers in recent years the percentage growth for Buddhists slowed between 1991 and 1996 to 43%, from 139,847 to 199,812. This rate of increase is still higher than that of any other religion(10).

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Does the fluctuating demographic between Buddhism and Christianity point towards dissatisfaction with traditional Australian religious beliefs? Is Buddhism more competitive than Christianity or is one spiritual experience simply more meaningful than the other?

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When the Age of Aquarius spread across the world in the form of the 60's alternative hippie counter-culture, there appeared to be no shortage of poets, artists, actors, writers and musicians interested in a voyage of inner peace through Buddhist philosophy and meditative practices. John Lennon used Buddhist mantras' in the lyrics of his music such as Across the Universe. Allen Ginsberg used a mantra (Buddhist blessing) to bless the ground at Woodstock before the first fans arrived. Zen meditation too, first embraced by the Beat poets in the 1950's flourished across first world nations as a healthy alternative to LSD-induced enlightenment.

More importantly the drug-fuelled 1960's, when the Vietnam War was at its height, feminist protestors burnt their bras and man landed on the moon, saw a relaxation of traditional middle class values that allowed a greater versatility in public consciousness. During this time, people had greater access and freedom to experiment with new schools of thought (feminism, civil rights, the peace movement, alternative lifestyles etc) without suffering as many social ramifications as in the past.

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mind training.

The founder of Buddhism, Siddhartha Gautama (born in 563 B.C.), turned his back on the royal family he had been born into, to live life as a simple ascetic monk. At the age of thirty-five he became enlightened and 'saw things as they really are', having achieved a mental state of absolute egolessness, where he no longer felt any sense of narcissism or craving.

He became the first Buddha and was quick to teach his disciples that he was not a god, should not be revered and no rituals should be developed around his teachings. Heaven and hell, he taught, are not external places that we travel to after we die; they do not in fact exist. Rather, both places dwell only in the hearts of people. People are either good or bad, pious or evil. Paradise exists within our spirit, it is here and now, and not some destination in the after-life.

Meditation, he believed, is the process required for all adherents to achieve Buddhahood. This is one of the main differences between Buddhism and other religions. Practitioners are offered an ultimate goal, enlightenment itself, which is equivalent to the level attained by the Buddha himself. He taught that everyone is capable of achieving this, providing equality to all his followers(12).

This is a radical departure for born-Christians to realise when they first start studying the principles of Buddhism. The best a faithful Christian could hope to achieve with his devotion was entry to heaven as an angel where he is still subject to the will of a greater being who could smite him anytime at will. The Buddha teaches his disciples too become the same as he, which is why he is not a god. In Buddhism there is no pecking order in the after life, because that would require the presence of an ego, which is the Buddhists life work to gradually eliminate.

Buddhism dispenses with the notion of a Supreme Being, as does science, and explains the origins and workings of the universe in terms of natural law. All of this certainly exhibits a scientific spirit. The Buddha advised that we should not blindly believe him but rather

question, examine, inquire and rely on our own experience. This scientific approach of cause and effect was not overlooked by Albert Einstein in the 1930's:

"The religion of the future will be a cosmic religion", he said, "it should transcend a personal God and avoid dogmas and theology. Covering both natural and spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, and a meaningful unity. Buddhism answers this description. If there is any religion that would cope with modern scientific needs it would be Buddhism"(13).

While the antipodean blossoming of Buddhism seems to have gone from strength to strength since the 1980's, this has not always been the case. It is in the Buddhist principle of godlessness that the journalist can find opposing and dissenting voices to the Buddhist cause. This theological bone of contention is the main source of friction with other religions.

On Wednesday, the 18th of January 1995, Pope John Paul II arrived in Sydney and attended an Interfaith Gathering in the Sydney Domain. Representatives from major religions, including Protestant, Orthodox and Coptic Christians, Jewish and Muslim were invited to share the platform with him. Notable by its absence was Australia's' third largest religion, Buddhism.

The organisers told SBS Radio that they were unaware that Buddhism was Australia's' third largest religion and besides that there was no national leader of Buddhism, so who were they to invite? The Sydney Morning Herald reported that "somebody in the State Government had forgotten to invite the Buddhists". This is unlikely, as the New South Wales Government is very aware of the presence of Buddhists in this state and often invites Buddhist representatives to State functions. A more likely explanation is that the Vicar of Rome holds Buddhism in very low esteem as is evident from the following extract from his book, Crossing The Threshold Of Hope:

"Buddhism is in large measure an 'atheistic' system. We do not free

ourselves from evil through the good which comes from God; we liberate ourselves only through detachment from the world, which is bad. The fullness of such a detachment is not union with God, but what is called nirvana, a state of perfect indifference with regard to the world. To save oneself means, above all, to free oneself from evil by becoming indifferent to the world, which is the source of evil. This is the culmination of the spiritual process. Christian mysticism is born of the Revelation of the living God. This God opens Himself to union with man, arousing in him the capacity to be united with Him, especially by means of the theological virtues - faith, hope and above all, love"(14).

Graeme Lyall, Chairman of the Buddhist Council of New South Wales, strongly refutes the Catholic position. "The Oxford Dictionary defines 'atheism' as 'disbelief in the existence of God' ", he said, "the Buddha is described as the teacher of 'gods and men', so how can Buddhism be an atheistic system? Religious arguments often come down to the use of religious language. We must ascertain to what we are referring to when we use the term 'God'.

What is a 'living God'? Anything that is living is subject to death and decay, so why should we place ourselves in the hands of something, which, like ourselves, is impermanent? If he is referring to the old man with a white beard who sits in the sky taking notes in his little black book ready for the day of judgement, then he is out of step with modern theological thinking and most other theologians.

Modern theologians, such as Paul Tillich, suggest that the term 'God' refers to the 'ground of being' - the very fact of existence. No Buddhist would argue with this, but they may be reluctant to use the term 'God' to describe it"(15).

Lay's implication that the Pope is out of touch appears to be more than just a knee-jerk defence, when you consider that the ranks of Catholics themselves are split on the issue. Irish-born Father William Johnston, a Jesuit priest, spoke of his sympathy to Buddhism when he visited Sydney in early January 1997. Here to attend the Religion, Literature and Arts Conference at the Australian Catholic University, Father

Johnston spoke of the Christian churches need to introduce aspects of Eastern Mysticism - such as meditation, yoga and Zen - if they want to increase numbers attending weekly services.

"Some Catholics are very nervous about meditation but there is a lot to learn from it and yoga and Zen", he said. "The Catholic Church has always kept meditation very strongly in its religious orders; our problem is that we didn't teach it to the laity, who are now looking for it".

Father Johnston, director of the Institute of Oriental Religions at Tokyos' Sophia University, has lived in Japan since 1951 and believes Christianity has become 'too legalistic', with 'too many do's and don'ts and not enough vision and enlightenment'(16).

Besides the Catholic Churchs' potentially bilateral reaction to Buddhism, local opposition to the arrival of Eastern Mysticism has also occurred in the steel manufacturing town of Wollongong, an hours drive south of Sydney. There the Anglican Bishop of Wollongong, the Reverend Reg Piper has weighed into the debate expressing his annoyance not only at the presence of Buddhism, but the presence of a philosophy he sees as evil.

The contest began when a Taiwan-based Buddhist sect, Fokuangshan, opened a huge fifty million-dollar temple just south of the steel city in Berkley. The monks there planned to promote their style of 'humanistic' Buddhism, which emphasises the 'oneness and co-existence of the global village'.

The Fokuangshan sect was founded in the mid-1960's and has more than one hundred branches world-wide (including Brisbane, Melbourne and Perth) with 1.5 million members and its own university, several schools, an organ donor bank, a retirement home, even a cemetery. This growth is due to its' charismatic founding father, the Venerable Hsing Yun. The size of the Wollongong temple, called Nan Tien, is second only to their headquarters in Taipei.

Bishop Piper's concerns are not shared by other Christian churches such

as the local Uniting Church, which has adopted a user-friendly approach to the temple. On Tuesday, the 18th of June 1996, Bishop Piper appeared on the ABCs' 7.30 Report to voice his opposition.

Bishop Piper: See when you have the bible view of humankind, generally, if it is outside the framework of the truth - the bible terms it as evil.

Reporter: Is it a deception?.

Bishop Piper: In that respect, yes. While ever it is not based in the truth of Christ, it would be a deception. Because Buddhism is basically an atheistic religion. There is no god.

Reporter: Why is that a problem?.

Bishop Piper: Because God has revealed himself through Christ. Christ has been raised from the dead. He said he is God. There is no other way to the truth and no other way to really live except through Christ.

The growing curiosity about Buddhism has so worried Bishop Piper that he has made a video called In Search Of Paradise - A Biblical Response To Buddhism. It is to warn all Christians of the evil deception of Buddhism, that has arrived to convert them.

Reverend Shin of the Nan Tien temple remains perplexed with Bishop Pipers attitude. "We don't convert people to Buddhism or change their religion", he said. " As long as they feel comfortable with any of the practices or any of the beliefs and it is good for the society, good for them and good for the family, that is the most important thing. Whether they decide to become Buddhists or not - that is not our concern"(17).

Local opposition to Buddhism also extends beyond the Christian clergy. A survey by the Federal Office Of Multicultural Affairs, conducted in 1988, found that 41% of the general population did not wish to have a Buddhist as a workmate. Only Muslims fared worse(18).

Despite this, on Sunday 8th February this year Australian Buddhists were delighted to learn they had a friend in a high place when the Governor-General, Sir William Deane, expressed his support at the opening of the Rahula Community Lodge in Canberra(19).

"A report from the Bureau of Immigration, Multicultural and Population Research a couple of years ago, showed that over the ten years to 1991 Buddhism was by far the largest growing religion in our country: an increase in the order of some 300%" he said. "To a significant extent, of course, the figures reflect the substantial increase in migration from south-east Asia over that period.

But the second largest national group were Australian-born Buddhists - many from non-Asian cultures attracted by both the philosophy and the practice of Buddhism, with its emphasis upon the search for inner peace and understanding. I offer my very best wishes for the success of all that you hope to achieve in the years ahead as future stages of the centre are completed. May all your endeavours prosper and bring joy to those whom they are intended to help".

Buddhism continues to maintain a steady trickle of recruitment at the grass roots level. According to the Venerable Pannyavaro, a monk based in Surry Hills in Sydney, young people are still attracted to Buddhism because they are looking for an alternative to established Christian churches and they can explore Buddhism without feeling obliged to join.

"A lot of young people in the twenty to mid-thirty age group are coming because they don't feel imposed upon", he said, " and there are deeper meditative techniques they can draw upon". The Buddhist website he operates (http://www.buddhanet.net) gets an average 9,000 'hits' a day. Venerable Pannyavaro offers cyber-nirvana at this site in the form of online meditation sessions where people can log on, meditate and contemplate the infinite(20).

There are now more than ninety Buddhist temples and organisations in New South Wales, sixty-five of them in Sydney. The bulk of the two hundred people who each week visit the Buddhist Library, Meditation and Information Centre in Camperdown in Sydney are in the thirty to fifty

age group. About eighty-percent are from a non-Asian background(21).

Much to the horror of the Christian clergy (if they ever find out), Buddhism is even being taught in one New South Wales primary school during religious scripture classes. In early 1995 at Blackheath Primary School a group of parents approached the principal, Kate Allan, asking the school to provide Buddhist instruction as well as the traditional Catholic and Protestant options. Now, forty-five of the schools three hundred and fifty students attend classes in Buddhism.

"The move came from the community", Allan says. "In the mountains we have quite a diverse community and it was the choice of the parents to have these classes - it was not something imposed on the whole school"(22).

Answering the question of Buddhism's growing popularity in is clearly going to be a rich and involved conclusion. This religion seems to have, at first glance, a vigorous influence on the world stage. Just when you think you have examined the issues thoroughly, you suddenly discover that you are still only looking at the tip of the iceberg.

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7 Sourced from The God In Exile, a feature story in American Time magazine, by Pico Iyer, December 22nd 1997, Volume 150.

8 Sourced from Dalai Inc, by John Huxley, an article in the Spectrum section of The Sydney Morning Herald, Saturday 31st August, 1996.

9 Sourced from The Mood Molecule, an article in American Time magazine, September 29th 1997, Volume 150, No. 13.

10 Census surveys originally sourced from the Australian Bureau Of Statistics, also found at the web site for The Buddhist Council Of New South Wales (at http://www.zip.com.au/~lyallg/index.htm).

11 Sourced from Taking Australia by Om, an article in the Agenda section of The Sydney Morning Herald, Monday, 27th May 1996.

12 Sourced from Great Religions Of The World, by Sr Loretta Pastva SND, Chapter 5, 1986, Saint Mary's Press.

13 This quote is found at a Buddhist net site run by the Venerable Pannyavaro, at http://impulse.hawkesbury.uws.edu.au/BuddhaNet/ans13.htm

14 This incident is described in an essay written by Graeme Lyall, found at the web site for The Buddhist Council Of New South Wales (at http://www.zip.com.au/~lyallg/index.htm).

15 This incident is described in an essay written by Graeme Lyall, found at the web site for The Buddhist Council Of New South Wales (at http://www.zip.com.au/~lyallg/index.htm).

16 Sourced from Zap up the faith with some Zen, says priest , an article by Helen Pitt in the News and Features section of The Sydney

Morning Herald, Friday 3rd January 1997.

17 Sourced from a story shown on the ABC's 7.30 Report on 18th June, 1996. A broadcast quality copy has been provided, as well as written permission by Senior Producer Phil Kwok, for its use in the radio documentary.

18 The Buddhists in Australia, by Enid Adam and Phillip J. Hughes for the Bureau of Immigration, Multicultural and Population Research, Australian Government Publishing Office, 1996, Chapter 5, page 55.

19 A copy of this speech, and their kind permission for its use in the documentary, was obtained from the Vietnamese Program of SBS-Radio, Sydney.

20 This information was provided when the Venerable Pannyavaro was interviewed for the documentary at the Buddhist Vesak celebrations held at the University of New South Wales, May 23rd, 1998.

21 This information was provided by staff at the Buddhist Library, Meditation and Information Centre at 90-92 Church St, Camperdown, NSW, 2050, Sydney. Ph: 9519-8329.

22 Sourced from the article Without A Prayer by Helen Pitt, in the Education section of The Sydney Morning Herald, Monday 4th November 1996.

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BUDDHIST WOMEN AT THE TIME OF THE BUDDHA

by
Hellmuth Hecker

Translated from the German by
Sister Khema

The Wheel Publication No. 292/293

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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ISSN 0049-7541

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the publisher.

DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Raj Mendis

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FOREWORD

The following stories, written by Hellmuth Hecker, have been translated from the German Buddhist magazine, "Wissen and Wandel", XVIII 3 (1972), XXLI 1/2 (1976). They are published here with their kind permission.

While every effort has been made by the translator to conform to the original writing, some changes had to be made for the sake of clarity.

The stories of Bhadda Kundalakesa and Patacara have been enlarged and filled in.

Grateful acknowledgment is made to Ven. Khantipalo for his assistance in improving the style and content of this narrative. His new translations of verses of the Therigatha and the Dhammapada from the original Pali have helped to make these stories come alive.

It is hoped that this booklet will serve as an inspiration to all those who are endeavoring to tread in the Buddha's footsteps.

Sister Khema

Wat Buddha Dhamma
Wisemans Ferry, N.S.W.2255
Australia
January 1982

* * * * * * * *

ABBREVIATIONS OF SOURCE REFERENCES

A : Anguttara-Nikaya
D : Digha-Nikaya
Dhp : Dhammapada
M : Majjhima-Nikaya
S : Samyutta-Nikaya
Sn : Sutta-Nipata
Thag : Theragatha
Thig : Therigatha
Pac. : Pacittiya (Vinaya)
J. : Jataka
Ud. : Udana
Mil. : Milindapanha
Jtm. : Jatakamala
Bu. : Buddhavamsa
Divy.: Divyavadana
Ap. : Apadana

* * * * * * * *

THE VERSES OF FINAL KNOWLEDGE

OF BHIKKHUNI SUJATA

With subtle veils adorned,
Garlands and sandal-wood bedecked,
Covered all over with ornaments,
Surrounded by my servants,

Taking with us food and drink,
Eatables of many kinds,
Setting off from the house,
To the forest grove we took it all.

Having enjoyed and sported there,
We turned our feet to home
But on the way I saw and entered
Near Saketa, a monastery,.
Seeing the Light of the World
I drew near, bowed down to Him;
Out of compassion the Seeing One
Then taught me Dhamma there.

Hearing the words of the Great Sage,
I penetrated Truth:
The Dhamma passionless,
I touched the Dhamma of Deathlessness.
When the True Dhamma had been known,
I went forth to the homeless life;
The three True Knowledges are attained,
Not empty the Buddha's Teaching!

(Therigatha 145-150)
Verses of the Elder nuns.

* * * * * * * *

QUEEN MALLIKA

At the time of the Buddha, a daughter was born to the foreman of the guild of garland-makers in Savatthi. She was beautiful, clever and well behaved and a source of joy to her father.

One day, when she had just turned sixteen, she went to the public flower gardens with her girl-friends and took three portions of fermented rice along in her basket as the day's sustenance.

When she was just leaving by the city gate, a group of monks came along, who had come down from the monastery on the hill to obtain almsfood in town. The leader among them stood out; one whose grandeur and sublime beauty impressed her so much, that she impulsively offered him all the food in her basket.

He was the Awakened One. He let her put her offering into his alms bowl. After Mallika -- without knowing to whom she had given the food -- had prostrated at his feet, she walked on full of joy. The Buddha smiled. Ananda, his attendant, who knew that the fully Enlightened One does not smile without a reason, asked therefore why he was smiling. The Buddha replied that this girl would reap the benefits of her gift this very same day by becoming the Queen of Kosala.

This sounded unbelievable, because how could the Maharaja of Benares and Kosala elevate a woman of low caste to the rank of Queen? Especially in the India of those days with its very strict caste system, this seemed quite improbable.

The ruler over the United Kingdoms of Benares and Kosala in the Ganges Valley was King Pasenadi, the mightiest Maharaja of his day. At that time he was at war with his neighbor, the King of Magadha.

The latter had won a battle and King Pasenadi had been forced to retreat. He was returning to his capital on the horse that had been his battle companion. Before entering the city, he heard a girl sing in the flower gardens. It was Mallika, who was singing melodiously because of her joy in meeting the Illustrious Sage. The King was attracted by the song and rode into the gardens; Mallika did not run away from the strange warrior, but came nearer, took the horse by its reins and looked straight into the King's eyes. He asked her whether she was already married and she replied in the negative.

Thereupon he dismounted, lay down with his head in her lap and let her console him about his ill-luck in battle.

After he had recovered, he let her mount his horse behind him and took her back to the house of her parents. In the evening he sent an entourage with much pomp to fetch her and made her his principal wife and Queen.

From then on she was dearly beloved by the King. She was given many loyal servants and in her beauty she resembled a goddess. It became known throughout the whole kingdom that because of her simple gift she had been elevated to the highest position in the State and this induced her subjects to be kind and generous towards their fellow men. Wherever she went, people would joyously proclaim: "That is Queen Mallika, who gave alms to the Buddha." (J 415E)

After she had become Queen, she soon went to visit the Enlightened One to ask him something which was puzzling her. Namely, how it came about that one woman could be beautiful, wealthy and of great ability, another be beautiful but poor and not very able, yet another although ugly, be rich and very able, and finally another be ugly, poor and possess no skills at all.

These differences can constantly be observed in daily life. But while the ordinary person is satisfied with such common place terms as fate, heredity, coincidence and so on, Queen Mallika wanted to probe deeper as she was convinced that nothing happens without a cause.

The Buddha explained to her in great detail that all attributes and living conditions of people everywhere were solely dependent on the extent of their moral purity. Beauty was caused by forgiveness and gentleness, prosperity due to generous giving, and skillfulness was caused by never envying others, but rather being joyful and supporting their abilities.

Whichever of these three virtues a person had cultivated, that would show up as their "destiny", usually in some mixture of all of

them. The coming together of all three attributes would be a rarity. After Mallika had listened to this discourse of the Buddha, she resolved in her heart to be always gentle towards her subjects and never to scold them, to give alms to all monks, brahmins and the poor, and never to envy anyone who was happy.

At the end of the Enlightened One's discourse she took refuge in the Buddha, Dhamma and Sangha and remained a faithful disciple for the rest of her life. (A IV, 197)

She showed her great generosity not only giving regular alms, but also by building a large, ebony-lined hall for the Sangha, which was used for religious discussions. (M 78, D 9)

She exhibited her gentleness by serving her husband with the five qualities of a perfect wife, namely: always rising before him, and going to bed after him, by always obeying his commands, always being polite, and using only kind words. Even the monks praised her gentleness in their discussions about virtue.

Soon she was to prove that she was also free of jealousy. The King had made up his mind to marry a second chief wife and brought a cousin of the Buddha home as his betrothed. Although it is said that it is in the nature of women not to allow a rival into her home, Mallika related to the other wife without the slightest malice. (A VI, 52) Both women lived in peace and harmony at the Court.

Even when the second wife gave birth to a son, the crown prince, and Mallika had only a daughter, she was not envious. When the King voiced disappointment about the birth of a daughter, the Buddha said to him that a woman was superior to a man if she was clever, virtuous, well-behaved and faithful. Then she could become the wife of a great King and give birth to an almighty Ruler. (S 3,16) When the daughter, Princess Vajira, had grown up, she became Queen of Magadha and thereby the ancestress of the greatest Indian Emperor, Asoka, who ruled Magadha 250 years later.

After Mallika had become a faithful lay devotee of the Buddha,

she also won her husband over to the teaching. And that happened in this way: One night the King had a succession of sixteen perturbing dreams during which he heard gruesome, unfathomable sounds from four voices, which uttered: "//Du, Sa, Na, So.//" When the King woke up from these dreams, great fear seized him, and sitting upright and trembling, he awaited the sunrise.

When his Brahmin priests asked him whether he had slept well, he related the terror of the night and asked them what one could do to counteract such a menace. The Brahmins declared that one would have to offer great sacrifices and thereby pacify the evil spirits. In his fear the King agreed to that. The Brahmins rejoiced because of the gifts they would surely reap and busily began to make preparations for the great sacrifice. They scurried about, building a sacrificial altar and tied many animals to posts, so they could be killed.

For greater efficacy, they demanded the sacrifice of four human beings and these also awaited their death, tied to posts. When Mallika became aware of all this activity, she went to the King and asked him why the Brahmins were so busily running about full of joyous expectation. The King replied that she did not pay enough attention to him and did not know his sorrows.

Thereupon he told her of his dreams. Mallika asked the King whether he had also consulted the first and foremost of Brahmins about the meaning and interpretation. He replied that she first had to tell him who was the first and foremost of Brahmins. She explained that the Awakened One was foremost in the world of Gods and men, the first of all Brahmins. King Pasenadi decided to ask the Awakened One's advice and went to Prince Jeta's Grove, Anathapindika's Monastery.

He related to the Buddha what had taken place in his dreams and asked him what would happen to him. "Nothing," the Awakened One replied and explained the meaning to him. The sixteen dreams which he had were prophecies, showing that the living conditions on earth would deteriorate steadily, due to the increasing moral laxity of

the kings. In a meditative moment, King Pasenadi had been able to see future occurrences within his sphere of interest because he was a monarch concerned with the well-being of his subjects.

The four voices which he had heard belonged to four men who had lived in Savatthi and had been seducers of married women. Because of that they were reborn in hell and for 30,000 years they drowned in red-hot cauldrons, coming nearer and nearer to the fire, which intensified their unbearable suffering. During another 30,000 years they slowly rose up in those iron cauldrons and had now come to the rim, where they could once again at least breathe the air of the human realm.

Each one wanted the speak a verse, but because of the gravity of the deed, could not get past the first syllable. Not even in sights could they voice their suffering, because they had long lost the gift of speech. The four verses, which start in Pali with "//du//", "//sa//", "//na//", "//so//", were recognized by the Awakened One as follows:

//Du// Dung-like life we lived,
No willingness to give,
Although we could have given much,
We did not make our refuge thus.

//Sa// Say, the end is near?
Already 60,000 years have gone
Without respite the torture is
In this hell realm.

//Na// Naught, no end near, Oh, would it end!
No end in sight for us.
Who once did misdeeds here
For me, for you, for both of us.

//So// So, could I only leave this place
And raise myself to human realm,
I would be kind and moral too,

And do good deeds abundantly.

After the King had heard these explanations, he became responsive to the request of the compassionate Queen and granted freedom to the imprisoned men and animals. He ordered the sacrificial altar to be destroyed. (J 77 & 314)

The King, who had become a devoted lay disciple of the Buddha, visited him one day again and met a wise and well-learned layman there. The King asked him whether he could give some daily Dhamma teaching to his two Queens. The layman replied that the teaching came from the Enlightened One and only one of his immediate disciples could pass it on to the Queens. The King understood this and requested the Buddha to give permission to one of his monks to teach. The Buddha appointed Ananda for this task. Queen Mallika learned easily in spite of her uneducated background, but Queen Vasabhakhattiya, cousin of the Buddha and mother of the crown-prince, was unconcentrated and learned with difficulty. (Pac 3)

One day the royal couple looked down upon the river from the palace and saw a group of the Buddha's monks playing about in the water. The king said to Queen Mallika reproachfully: "Those playing about in the water are supposed to be Saints?" Such was namely the reputation of this group of the so-called seventeen monks, who were quite young and of good moral conduct. Mallika replied that she could only explain it thus, that either the Buddha had not made any rules with regard to bathing or that the monks were not acquainted with them, because they were not amongst the rules which were recited regularly.

Both agreed that it would not make a good impression on lay people and on those monks not yet secure, if those in higher training played about in the water and enjoyed themselves in the way of untrained worldly people. But King Pasenadi wanted to avoid blackening those monks' characters and just wanted to give the Buddha a hint, so that he could lay down a firm rule. He conceived the idea to send a special gift to the Buddha to be taken by those

monks. They brought the gift and the Buddha asked them on what occasion they had met the King. Then they told him what they had done and the Buddha laid down a corresponding rule. (Pac. 53)

One day when the King was standing on the parapet of the palace with the Queen and was looking down upon the land, he asked her whether there was anyone in the world she loved more than herself. He expected her to name him, since he flattered himself to have been the one who had raised her to fame and fortune. But although she loved him, she remained truthful and replied that she know of no one dearer to herself than herself. Then she wanted to know how it was with him: Did he love anyone -- possibly her -- more than himself? Thereupon the King also had to admit that self-love was always predominant. But he went to the Buddha and recounted the conversation to find out how a Saint would consider this.

The Buddha confirmed his and Mallika's statements:

I visited all quarters with my mind
Nor found I any dearer than myself;
Self is likewise to every other dear;
Who loves himself may never harm another.

(Ud 47)

(Translated by Ven. Nanamoli)

One day the Buddha said to a man whose child had died: "Dear ones, those who are dear, bring sorrow, lamentation, pain, grief and despair" -- the suffering that results from a clinging love. In spite of the clearly visible proof, the man could not understand this. The conversation was reported to the King and he asked his wife whether it was really true that sorrow would result from love. "If the Awakened One has said so, O King, then it is so," she replied devotedly.

The King demurred that she accepted every word of the Buddha like a disciple from a guru. Thereupon she sent a messenger to the Buddha to ask for more details and then passed the explicit answer on to her husband.

She asked him whether he loved his daughter, his second wife, the crown-prince, herself and his kingdom? Naturally he confirmed this, these five things were dear to him. But if something happened to these five, Mallika responded, would he not feel sorrow, lamentation, pain, grief or despair, which comes from loving? Then the King understood and realized how wisely the Buddha could penetrate all existence: "Very well, then Mallika, continue to venerate him." And the King rose, uncovered his shoulder, prostrated deferentially in the direction where the Blessed One was wont to stay and greeted him three times with: "Homage to the Blessed One, the Holy One, the fully Awakened One."

But their lives also did not remain quite without conflict. One day an argument arose between the couple about the duties of the Queen. For some reason the King was angry at her and treated her from then on as if she had disappeared into thin air. When the Buddha arrived at the palace the next day for his meal, he asked about the Queen, who had always been present at other times. Pasenadi scowled and said: "What about her? She has gone mad because of her fame." The Buddha replied that he, himself, had raised her up to that position quite unexpectedly and should become reconciled with her. Somewhat reluctantly the King had her called. Thereupon the Buddha praised the blessing of amity and the anger was forgotten, as if it had never happened. (J 306)

But later on a new tension arose between the couple. Again the King would not look at the Queen and pretended she did not exist. When the Buddha became aware of this, he asked about her. Pasenadi said that her good fortune had gone to her head. Immediately the Awakened One told an incident from a former life:

Both were then heavenly beings, a deva couple, who loved each other dearly. One night they were separated from each other because of the flooding of a stream. They both regretted this irretrievable night, which could never be replaced during their life-span of a thousand years. And during the rest of their lives they never let go of each other's company and always remembered to use this separation

as a warning so that their happiness would endure during that whole existence. The King was moved by this story, and became reconciled to the Queen. Mallika then spoke this verse to the Buddha:

With joy I heard your varied words,
Which spoken were for my well-being;
With your talk you took away my sorrow
Verily, you are the joy-bringer amongst the ascetics
May you live long!

(J504)

A third time the Buddha told of an occurrence during one of the former lives of the royal couple. At that time Pasenadi was a crown-prince and Mallika his wife. When the crown-prince became afflicted with leprosy and could not become King because of that, he resolved to withdraw into the forest by himself, so as not to become a burden to anyone. But his wife did not desert him, and looked after him with touching attention. She resisted the temptation to lead a care-free life in pomp and splendor and remained faithful to her ugly and ill-smelling husband. Through the power of her virtue she was able to effect his recovery. When he ascended to the throne and she became his Queen, he promptly forgot her and enjoyed himself with various dancing girls. It is almost as difficult to find a grateful person, the Buddha said, as it is difficult to find a Holy One. (A III, 122)

Only when the King was reminded of the good deeds of his Queen, did he change his ways, asked her forgiveness and lived together with her in harmony and virtue. (J 519)

Queen Mallika committed only one deed in this life which had evil results and which led her to the worst rebirth. Immediately after her death, she was reborn in hell, though this lasted only a few days.

When she died, the King was just listening to a Dhamma exhortation by the Buddha. When the news reached him there, he was deeply shaken and even the Buddha's reminder that there was nothing

in the world that could escape old age, disease, death, decay and destruction could not immediately assuage his grief. (A V,49)

His attachment -- "from love comes sorrow" -- was so strong, that he went to the Buddha every day to find out about the future destiny of his wife. If he had to get along without her on earth, at least he wanted to know about her rebirth. But for seven days the Buddha distracted him from his question through fascinating and moving Dhamma discourses, so that he only remembered his question when he arrived home again. Only on the seventh day would the Buddha answer his question and said that Mallika had been reborn in the "Heaven of the Blissful Devas". He did not mention the seven days she had spent in hell, so as not to add to the King's sorrow. Even though it was a very short-termed sojourn in the lower realms, one can see that Mallika had not yet attained stream-entry [*] during her life on earth, since it is one of the signs of a Stream-enterer that there is no rebirth below the human state. However, this experience of hellish suffering together with her knowledge of Dhamma, could have quickened Mallika's last ripening for the attainment of stream-entry.

* [Stream-entry: the first stage of Enlightenment, where the first glimpse of Nibbana is gained and the first three fetters abandoned.]

Sources: M 87; A V,49, IV, 197, VIII, 91;
S 3,8 = Ud V,I; S 3, 16;
J 77, 306, 314, 415, 504, 519; Pac. 53,83;
Mil. 115, 291; Jtm. 3; Divy, p.88

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WHAT CANNOT BE GOT

The Buddha's Words to King Pasenadi on Queen Mallika's Death.

At one time the Lord was staying near Savatthi at Jeta Grove, Anathapindika's Monastery. Then King Pasenadi of Kosala approached the Lord and having done so, paid his respects and sat down nearby. Now at that time Queen Mallika died. A certain man then approached the King and whispered in his ear: "Your Majesty, Queen Mallika has died." At those words king Pasenadi was filled with grief and depression, and with shoulders drooping, head down, he sat glum, and with nothing to say. The Lord saw the king sitting there like that and spoke to him in this way:

"Great king, there are these five circumstances not-to-be-got by monk, brahmin, deva, Mara, Brahma, or by anyone in the world. What are the five?

That what is of the nature to decay may not decay, is a circumstance not-to-be-got by a monk...or by anyone in the world. That what is of the nature to be diseased may not be diseased, is a circumstance not-to-be-got by a monk...or by anyone in the world.

That what is of the nature to die may not die, is a circumstance not-to-be-got by a monk...or by anyone in the world.

That what is of the nature to be exhausted may not be exhausted, is a circumstance not-to-be-got by a monk...or by anyone in the world.

That what is of the nature to be destroyed may not be destroyed, is a circumstance, not-to-be-got by a monk...or by anyone in the world.

Great king, for an uninstructed ordinary person what is of the nature to decay does decay, what is of the nature to be diseased does become diseased, what is of the nature to die does die, what is of the nature to be exhausted is exhausted and what is of the nature to be destroyed is destroyed -- and when these things happen to him

he does not reflect, "It's not only for me that what is of the nature to decay decays...that what is of the nature to be destroyed is destroyed, but wherever there are beings, coming and going, dying and being born, for all those beings what is of the nature to decay decays...what is of the nature to be destroyed is destroyed, and if I, when there is decay in what is of the nature to decay...when there is destruction in what is of the nature to be destroyed, should grieve, pine, and lament, and crying beat the breast and so fall into delusion, food would not be enjoyed, my body would become haggard, work would not be done and enemies would be pleased, while friends would be depressed. Then, when there is decay in what is of the nature to decay, disease in what is of the nature to be diseased, death in what is of the nature to die, exhaustion in what is of the nature to be exhausted, destruction in what is of the nature to be destroyed, he grieves, pines and laments, and crying beats his breast and so falls into delusion.

This is called an uninstructed ordinary person; pierced by the poisoned dart of grief, he just torments himself. Great king, for the instructed Noble Disciple what is of the nature to decay does decay... and what is of the nature to be destroyed is destroyed...and when these things happen to him he does reflect, "It's not only for me that what is of the nature to decay decays...that what is of the nature to be destroyed, is destroyed, but wherever there are beings, coming and going, dying and being born, for all those beings what is of the nature to decay decays...what is of the nature to be destroyed is destroyed, and if I, when there is decay in what is of the nature to decay...when there is destruction in what is of the nature to be destroyed, should grieve, pine and lament, and crying beat the breast and so fall into delusion, food would not be enjoyed, my body would become haggard, work would not be done and enemies would be pleased while friends would be depressed. Then when there is decay in what is of the nature to decay, disease in what is of the nature to be diseased, death in what is of the nature to die, exhaustion in what is of the nature to be exhausted, destruction in what is of the nature to be destroyed, he does not grieve or pine or lament, he does not beat his breast and fall into delusion.

This is called an instructed Noble Disciple. Drawn out is the poisoned dart of grief with which the uninstructed ordinary person torments himself. Free of grief, free from the dart, the Noble Disciple has quenched [*] himself completely.

* [Or "become cool" literally "nibban-ered".]

Great king, these are the five circumstances not-to-be-got by monk, brahmin, deva, Mara, Brahma, or by anyone in the world.

Do not grieve, nor should you lament.
Here, what good is gained? -- none at all indeed,
and enemies rejoice to see that grief and pain.
But when misfortunes do not shake the wise --
that one who knows well how to seek the good,
then enemies because of that are pained
seeing his face as formerly, not strained.
Where and whatever good may gotten, be
there and just there he should try for that
by study, wisdom and well-spoken words,
unpracticed so far, and tradition, too.
But if he knows: "This good can be got
Neither by me nor any other too"
then ungrieving he should bear it all (and think),
"Now how to use my strength for present work?"

//Anguttara Nikaya//, (Fives, 49)

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KHEMA OF GREAT WISDOM

Just as there were two foremost disciples in the order of monks, namely Sariputta and Moggallana, likewise the Buddha named two women as foremost amongst nuns, namely Uppalavanna and Khema.

The name //Khema// means well-settled or composed or security and is a synonym for Nibbana. The nun Khema belonged to a royal family from the land of Magadha. When she was of marriageable age, she became one of the chief consorts of King Bimbisara. As beautiful as her appearance was, equally beautiful was her life as the wife of an Indian Maharaja.

When she heard about the Buddha from her husband, she became interested, but she had a certain reluctance to become involved with his teaching. She felt that the teaching would run counter to her life of sense-pleasures and indulgences. The king, however, knew how he could influence her to listen to the teaching. He described at length the harmony, the peace and beauty of the monastery in the Bamboo Grove, where the Buddha stayed frequently. Because she loved beauty, harmony and peace, she was persuaded to visit there.

Decked out in royal splendor with silk and sandalwood, she went to the monastery. The Exalted One spoke to her and explained the law of impermanence of all conditioned beauty to her. She penetrated this sermon fully and still dressed in royal garments, she attained to enlightenment. Just like the monk, Mahakappina -- a former king -- she likewise became liberated through the power of the Buddha's words while still dressed in the garments of the laity. With her husband's permission she joined the Order of Nuns. Such an attainment, almost like lightning, is only possible however where the seed of wisdom has long been ripening and virtue is fully matured.

An ordinary person, hearing Khema's story, only sees the wonder of the present happening. A Buddha can see beyond this and knows that this woman did not come to full liberation accidentally. It came about like this: In former times when a Buddha appeared in the

world, then Khema in those past lives also appeared near him, or so it has been recounted. Due to her inner attraction towards the highest Truth, she always came to birth wherever the bearer and proclaimer of such Truth lived. It is said that already innumerable ages ago she had sold her beautiful hair to give alms to the Buddha Padumuttara. During the time of the Buddha Vipassi, ninety-one eons ago, she had been a teacher of Dhamma. Further it is told, that during the three Buddhas of our happy eon, which were previous to our Buddha Gautama, she was a lay disciple and gained happiness through building monasteries for the Sangha.

While most beings mill around heaven or hell realms during the life-time of a Buddha, Khema always tried to be near the source of wisdom. When there was no Buddha appearing in the world, she would be reborn at the time of Pacceka-Buddhas or Bodhisattas. In one birth she was the wife of the Bodhisatta, who always exhorted his peaceful family like this:

> According to what you have got, give alms;
> Observe the Uposatha days, keep the precepts pure;
> Dwell upon the thought of death and be mindful of your mortal state.
> For in the case of beings like ourselves, death is certain, life is uncertain;
> All existing things are transitory and subject to decay.
> Therefore be heedful of your ways day and night.

One day Khema's only son in this life was suddenly killed by the bite of a poisonous snake, yet she was able to keep total equanimity:

> Uncalled he hither came, without leave departed, too;
> Even as he came, he went. What cause is here for woe?
> No friend's lament can touch the ashes of the dead:
> Why should I grieve? He fares the way he had to tread.
> Though I should fast and weep, how would it profit me?
> My kith and kin, alas! would more unhappy be.
> No friend's lament can touch the ashes of the dead:

Why should I grieve? He fares the way he had to tread.
(J 354)

Another time -- so it is told -- she was she daughter-in-law of the Bodhisatta (J 397), many times a great Empress who dreamt about receiving teaching from the Bodhisatta and then actually was taught by him (J 501,502,534). It is further recounted that as a Queen she was always the wife of he who was later Sariputta, who said about her:

Of equal status is the wife,
Obedient, speaking only loving words,
With children, beauty, fame, garlanded,
She always listens to my words.
(J 502,534)

This husband in former lives was a righteous king, who upheld the ten royal virtues: Generosity, morality, renunciation, truthfulness, gentleness, patience, amity, harmlessness, humility, justice. Because of these virtues the king lived in happiness and bliss. Khema, too, lived in accordance with these precepts. (J 534)

Only because Khema had already purified her heart and perfected it in these virtues, in many past lives she was now mature enough and had such pure and tranquil emotions, that she could accept the ultimate Truth in the twinkling of an eye.

The Buddha praised her as the nun foremost in wisdom. A story goes with that: King Pasenadi was traveling through his country, and one evening he arrived at a small township. He felt like having a conversation about Dhamma and ordered a servant to find out whether there was a wise ascetic or priest in the town. The servant sounded everyone out, but could not find anyone whom his master could converse with. He reported this to the King and added that a nun of the Buddha lived in the town.

It was the saintly Khema, who was famed everywhere for her wisdom

and known to be clever, possessing deep insight, had heard much Dhamma, and was a speaker of renown, knowing always the right retort. Thereupon the king went to the former Queen, greeted her with respect and had the following conversation with her:

P.: Does an Awakened One exist after death?
K.: The Exalted One has not declared that an Awakened One exists after death.
P.: Then an Awakened One does not exist after death?
K.: That too, the Exalted One has not declared.
P.: Then the Awakened One exists after death and does not exist?
K.: Even that, the Exalted One has not declared.
P.: Then one must say, the Awakened One neither exists nor not exists after death?
K.: That too, the Exalted One has not declared.

Thereupon the King wanted to know why the Buddha had rejected these four questions. First we must try to understand what these questions imply. The first question corresponds with the view of all those beings whose highest goal is to continue on after death, spurred on by craving for existence. The answer that an Awakened One continues to exist after death, is the one given by all other religions, including later interpretations of Buddhism.

The second answer that the Enlightened One does not exist after death would be in keeping with craving for non-existence, i.e. annihilation.

Because of an urge for definite knowledge and certainly, a definition is sought which could claim that the five aggregates (//khandha//) of form, feeling, perception, mental formations and consciousness -- which make up the sum total of all existence -- are completely dissolved and disappear upon the shedding of an Awakened One's body; and that deliverance consisted in that mere fact of dissolution.

The third answer seeks a compromise: everything impermanent in an

Awakened One would be annihilated, but the permanent aspect, the essence, his actual person, would remain.

The fourth answer tries to get out of the predicament by formulating a "neither-nor" situation, which is meant to be satisfying. [*] All four formulas have been rejected by the Buddha as wrong view. They all presuppose that there is an "I" distinct from the world, while in reality "I" and "world" are part of the experience which arises because of consciousness.

* [This "solution" is formulated with the idea that it is something that words/concepts cannot describe, but it still uses "exist" "not exist" and so was not accepted by the Buddha.]

Only the Enlightened Ones can actually see this or those who have been their disciples, and unless this understanding is awakened, the assumption is made that an "I", and essentially permanent "self", is wandering through samsara, [*] gradually ascending higher and higher until it is dissolved, which is liberation; this is a belief held by some. Others conclude from this, that the Buddha teaches the destruction of the "self". But the Buddha teaches that there is no "I" or "self", which can be destroyed, that it has never existed and has never wandered through samsara.

* [Samsara: The rounds of birth and death, continually recurring.]

What we call "I" and what we call "world" are in reality a constantly changing process, always in flux, which always throws up the illusion of "I" and "world" born in the present and speculated upon in the past and future. The way to liberation is to stop speculating about the "I", to become free from habitual views and formulas, and come to the end of the mind's illusory conjuring.

Not through increasing the thought processes about phenomena, but through mindfulness of the arising of phenomena, which leads to reducing the chatter in the mind, can liberation be attained. Everything we see, hear, smell, taste, touch and think, anything

that can be contained in consciousness, no matter how wide-ranging and pure it is, has arisen due to causes; therefore it is impermanent and subject to decay and dissolution.

Everything which is subject to decay and change is not-self. Because the five clung-to aggregates are subject to destruction, they are not "my" self, are not "mine". "I" cannot prevent their decay, their becoming sick, damaged, faulty and their passing away. The conclusion that the self must then be outside of the five aggregates does not follow either, because it, too, is a thought and therefore belongs to one of the five clung-to aggregates (i.e. mental formations).

Any designation of the Enlightened One after death is therefore an illusion, born out of compulsion for naming, and cannot be appropriate. Whoever has followed the teaching of the Awakened One, as Khema did, is greatly relieved to see that the Buddha did not teach the destruction of an existing entity, nor the annihilation of a self. But, on the contrary, those not instructed by the Exalted One live without exception in a world of perpetual destruction, of uncontrollable transiency in the realm of death. Whatever they look upon as "I" and "mine" is constantly vanishing and only upon renouncing these things which are unsatisfactory because of their impermanence, can they reach a refuge of peace and security. Just as the lion's roar of the Exalted One proclaimed: "Open are the doors to the deathless, who has ears to hear, come and listen."

Khema tried to explain this to the King with a simile. She asked him whether he had a clever mathematician or statistician, who could calculate for him how many hundred, thousand or hundred-thousand grains of sand are contained in the river Ganges. The King replied that that is not possible. The nun then asked him whether he knew of anyone who could figure out how many gallons of water are contained in the great ocean. That, too, the King considered impossible. Khema asked him why it is not possible. The King replied that the ocean is mighty, deep, unfathomable.

Just so, said Khema, is the Exalted One. Whoever wished to define

the Awakened One, could only do so through the five clung-to aggregates and the Buddha no longer clung-to them. "Released from clinging to form, feeling, perception, mental formations and consciousness is the Enlightened One, mighty, deep unfathomable as the great ocean."

Therefore it was not appropriate to say he existed or did not exist, or existed and did not exist, nor did he neither exist nor not exist. All these designations could not define what was undefinable. Just that was liberation: liberation from the compulsion to stabilize as "self" the constant flux of the five aggregates, which are never the same in any given moment, but only appear as a discharge of tensions arising from mental formations.

The King rejoiced in the penetrating explanation of the nun Khema. Later on he met the Enlightened One and asked him the same four questions. The Buddha explained it exactly as Khema had done, even using the same words. The King was amazed and recounted his conversation with the wise nun Khema, the Arahant. (S 44,1)

Sources: S 17,23; S 44,1; A I,24; II,62 = IV,176; VIII,91.

Thag. 139-144; J 354;397;501;502;534;539; Ap II No.18 (verse 96); Bu 26,19.

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BHADDA KUNDALAKESA

THE FORMER JAIN ASCETIC

In Rajagaha, the capital of the kingdom of Magadha, lived a girl of good family named Bhadda. Her parents protected her very

carefully, because she had a passionate nature and they were afraid that she would be hurt due to her attraction to men. One day from her window Bhadda saw how a thief was being led to the place of execution. He was the son of a Brahmin (priest-caste) but had a strong tendency towards stealing.

She fell in love with him at first sight. She convinced her father that she could not live without him, and so he bribed the guards who let the condemned man escape.

Soon after the wedding the bridegroom became obsessed with the desire to get his wife's jewelry. He told her he had made a vow that he would make an offering to a certain mountain deity if he could escape execution. Through this ruse he managed to get Bhadda away from his home. He wanted to throw her down from a high cliff to gain possession of her valuable ornaments. When they came to the cliff, he brusquely told her about his intention. Bhadda, in her distress, likewise resolved to a ruse that enabled her to give him a push so that it was he who fell to his death.

Burdened by the enormity of her deed, she did not want to return to lay life. Sensual pleasures and possessions were no longer tempting for her. She became a wandering ascetic. First she entered the order of Jains and as a special penance, her hair was torn out by the roots, when she ordained. But it grew again and was very curly. Therefore she was called "Curly-hair" (Kundalakesa).

The teaching of the Jain sect did not satisfy her, so she became a solitary wanderer. For fifty years she traveled through India and visited many spiritual teachers, thereby obtaining an excellent knowledge of religious scriptures and philosophies. She became one of the most famous debaters. When she entered a town, she would make a sand-pile and stick a rose-apple branch into it and would announce that whoever would engage in discussion with her should trample upon the sand-pile.

One day she came to Savatthi and again erected her little monument. At that time, Sariputta -- the disciple of the Buddha with

the greatest power of analysis -- was staying at the Jeta Grove. He heard of the arrival of Bhadda and as a sign of his willingness for debate, he had several children go and trample on the sand-pile. Thereupon Bhadda went to the Jeta Grove, to Anathapindika's Monastery, accompanied by a large number of people. She was certain of victory, since she had become used to being the winner in all debates.

She put a number of questions to Sariputta. He answered all of them until she found nothing more to ask. Then Sariputta questioned her. Already the first question affected Bhadda profoundly, namely, "What is the One?" She remained silent, unable to discern what the Elder could have been inquiring about. Surely he did not mean "God", or "Brahman" or "the Infinite", she pondered. But what was it then? The answer should have been "nutriment" because all beings are sustained by food.

Although she was unable to find an answer and thereby lost the debate, she knew that here was someone who had found what she had been looking; for during her pilgrimage of half a century. She chose Sariputta as her teacher, but he referred her to the Buddha. The Awakened One preached Dhamma to her at Mount Vulture Peak and concluded with the following verses:

> Though a thousand verses
> are made of meaningless lines,
> better the single meaningful line
> by hearing which one is at peace.
>
> (Dhp 101)

Just as the wanderer Bahiya was foremost amongst monks who attained Arahantship faster than anyone else, she was foremost amongst nuns with the same quality. Both grasped the highest Truth so quickly and so deeply that admittance to the Order followed after attainment of Arahantship. Mind and emotions of both of them had long been trained and prepared, so that they could reach the highest attainment very quickly.

Bhadda's verses have been handed down to us in the collection of the "Verses of the Elder Nuns", as she summarizes her life:

I traveled before in a single cloth,
With shaven head, covered in dust,
Thinking of faults in the faultless,
While in the faulty seeing no faults. [*]
When done was the day's abiding, [**]
I went to Mount Vulture Peak
And saw the stainless Buddha
By the Order of Bhikkhus revered.
Then before Him my hands in anjali [***]
Humbly, I bowed down on my knees.
"Come, Bhadda," He said to me:
And thus was I ordained.
Debt-free, I traveled for fifty years
In Anga, Magadha and Vajji,
In Kasi and Kosala, too,
Living on the alms of the land.
That lay-supporter -- wise man indeed --
May many merits accrue to him!
Who gave a robe to Bhadda for
Free of all ties is she.

(Thig 107-111)

* [//Vajja//: fault, can also mean "what is obstructive to spiritual progress".]
** [The daytime spent in seclusion for meditation.]
*** [//anjali//: hands placed palms to palm respectfully.

Sources: A I,24; Thig 107-111; J 509; Ap 11 No.21 (p.560).

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KISAGOTAMI

THE MOTHER WITH THE DEAD CHILD

There lived in Savatthi a girl called Gotami, in poor circumstances, belonging to the lowest caste. Because she was very thin and haggard, a real bean-pole, everyone called her the haggard (//kisa//) Gotami. When one saw her walking around, tall and thin, one could not fathom her inner riches. One could truly say about her:

> Her beauty was an inner one
> One could not see its spark outside.

She was despondent because due to her poverty and lack of attractiveness, she was unable to find a husband. But one day it suddenly happened that a rich merchant who appreciated her inner wealth and considered that more important than her outer appearance, married her. However, the husband's family despised her because of her caste, her poverty and her looks. This animosity caused her great unhappiness, especially because of her beloved husband, who found himself in conflict between love for his parents and love for his wife.

But when Kisagotami gave birth to a baby boy, the husband's whole clan finally accepted her as the mother of the son and heir. Her relief about this changed attitude was immense and a great burden was taken from her. Now she was totally happy and contented. The boy grew up and soon started playing outside, full of energy and joy. However, one day her happiness showed itself to be based on an illusion. Her little son died suddenly. She did not know how to bear this tragedy. Beyond the usual love of a mother for her child, she had been especially attached to this child, because he was the guarantee for her marital bliss and her peace of mind.

His death made her fear that her husband's family would despise

her again and that they would blame her, saying she was karmically unable to have a son. "Kisagotami must have done some very despicable deeds, to have this happen to her," people would say. And even her husband might reject her now. All such ideas and imaginings revolved in her mind and a dark cloud descended upon her. She simply refused to accept the fact that the child was dead, and became obsessed with the fantasy that her child was only sick and that she had to get medicine for him.

With the dead child in her arms, she ran away from her home and went from house to house asking for medicine for her little son. At every door she begged: "Please give me some medicine for my child," but the people replied that medicine would not help any more, the child was dead. But she did not understand what they were saying to her, because in her mind she had resolved that the child was not dead. Others laughed at her without compassion. But amongst the many selfish and unsympathetic people, she also met a wise and kind person who recognized that her mind was deranged because of grief. He advised her to visit the best physician, namely the Buddha of the ten powers, who would know the right remedy.

She immediately followed this advice and ran to Prince Jeta's Grove, Anathapindika's Monastery, where the Buddha was staying. She arrived in the middle of a discourse being given by the Buddha to a large congregation. Totally despairing and in tears, with the corpse of the child in her arms, she begged the Buddha, "Master, give me medicine for my son." The Awakened One interrupted his teaching and replied kindly that he knew of a medicine. Hopefully she inquired what that could be.

"Mustard seeds," the Enlightened One replied, astounding everyone present.

Joyfully, Kisagotami inquired where she should go to obtain them and what kind to get. The Buddha replied that she need only bring a very small quantity from any house where no one had died. She trusted the Blessed One's words and went to the town. At the first house, she asked whether any mustard seeds were available.

"Certainly," was the reply. "Could I have a few seeds?" she inquired. "Of course," she was told, and some seeds were brought to her. But then she asked the second question, which she had not deemed quite as important: whether anyone had died in this house. "But of course," the people told her. And so it went everywhere. In one house someone; had died recently, in another house some time ago. She could not find any house where no one had died. The dead ones are more numerous than the living ones, she was told.

Towards evening she finally realized that not only she was stricken by the death of a loved one, but this was the common human fate. What no words had been able to convey to her, her own experience -- going from door to door -- made clear to her. She understood the law of existence, the being fettered to the always re-occurring deaths. In this way, the Buddha was able to heal her obsession and bring her to an acceptance of reality. Kisagotami no longer refused to believe that her child was dead, but understood that death is the destiny of all beings.

Such were the means by which the Buddha could heal grief-stricken people and bring them out of their overpowering delusion, in which the whole world was perceived only in the perspective of their loss. Once, when someone was lamenting the death of his father, the Buddha asked him which father he meant: the father of this life, or the last life, or the one before that. Because if one wanted to grieve, then it would be just as well not only to feel sorrow for the one father. (Pv 8, J 352).

Another time a grief-stricken person was able to see reality when the Buddha pointed out to him that his son would be reborn and that he was only lamenting for an empty shell. (Pv 12, J 354).

After Kisagotami had come to her senses, she took the child's lifeless body to the cemetery and returned to the Enlightened One. He asked her whether she had brought any mustard seed. She gratefully explained how she had been cured by the Blessed One. Thereupon the Master spoke the following verse to her:

In flocks and children finding delight,
with a mind clinging -- just such a man
death seizes and carries away,
as a great flood, a sleeping village.
(Dhp 287)

Because her mind had matured and she had won insight into reality, it was possible for her to become a stream-winner after hearing the Buddha proclaim just that one verse. She asked for admittance into the Order of Nuns.

After having spent some time as a nun, practicing and studying Dhamma, she watched her lamp one evening and compared the restlessly hissing flames with the ups and downs of life and death. Thereupon the Blessed One came to her and again spoke a short verse:

Though one should live a hundred years
not seeing the Deathless State,
yet better is life for a single day,
seeing the Deathless State.
(Dhp 114)

When she heard these lines, she was able to shed all fetters and became one of the Arahants, the fully Enlightened Ones.

Ninety-two eons ago, in one of her former lives, she had been the wife of a Buddha-to-be, at the time of the Buddha Phussa. During the time of the last Buddha before the Sage of the Sakyas, namely Buddha Kassapa, she had been a King's daughter who became a nun. (J 409)

In the collection of "Verses of the Elder Nuns" her stanzas can be found, in which she describes the great joy the Buddha imparted to her. Therefore she praises friendship with the Noble and Holy Ones:

The Sage has emphasized and praised
Noble friendship for the world.
If one stays with a Noble Friend,

even a fool will become a wise person.
Stay with them of good heart
for the wisdom of those who stay with them grows.
And while one is staying with them,
from every kind of //dukkha// one is freed.
//Dukkha// one should know well,
and how //dukkha// arises and ceases,
and the Eightfold Path,
and the Four Noble Truths.

(Thig 213-215)

The compassion of the Buddha, the most noble friend of all, had saved her from all suffering experienced in this and former lives. She used as her model, the heartrending example of the nun Patacara who had also been afflicted with temporary insanity after the death of not only husband and two sons, but also parents and brothers. Because women's longing for men is so deeply ingrained, the Buddha said, "For a man does the woman strive." (A VI.52) From this attachment is born the torture of jealousy, the lack of self-reliance, and the despair of loneliness.

Only when one penetrates a woman's suffering in this way can one realize the full impact of Kisagotami's gratitude towards the Buddha who showed her the way. So she says:

"Woman's state is painful,"
declares the Trainer of tamable men.
"A wife with others is painful
and once having borne a child,
some even cut their throats;
others of delicate constitution
poison take, then pain again;
and then there's the baby obstructing the birth,
killing the mother too."

(Thig 216-217)

After she attained to Arahantship, she was able to see her past lives and could now say:

Miserable woman, your kin all dead
and limitless //dukkha// you've known.
So many tears have you shed
in these many thousands of births.
(Thig 220)

The third part of her verses finalizes her joy in finding liberation and release from all suffering:

Wholly developed by me is
the Eightfold Noble Path going to Deathlessness,
Nibbana realized,
I looked into the Mirror of the Dhamma.
With dart removed am I,
the burden laid down, done what was to be done,
The elder nun Kisagotami,
freed in mind and heart, has chanted this.
(Thig 222-223)

When Mara[*], as he had done so often before with other nuns, came to tempt her, to distract her from meditation and asked her whether she was lusting for man now that her child was dead, she immediately replied, discerning the ruse:

* [Mara is traditionally depicted as the "tempter" or "temptation". While here it is made to appear as if "he" were an outer force, the Buddha taught that temptation arises in one's own heart and mind because of one's own defilements.]

"Passed is the time of my child's death
and I have fully done with men;
I do not grieve, nor do I weep,
and I'm not afraid of you, friend.
Sensual delight in every way is dead,
for the mass of darkness is destroyed.
Defeating the soldiery of death,

I live free from every taint."

(S 5,3)

Addressing Mara as "friend", she shows her lack of fear and her equanimity. Grumbling sullenly, Mara disappeared just as before when he had tried in vain to fetter other nuns to the realm of birth and death.

The nun Kisagotami, rising to holiness from lowliest birth, was praised by the Buddha as amongst the seventy-five greatest nuns.[*]

* [She was pre-eminent in ascetic habits and was wont to wear garments of rough fibers. (A I, 24).]

Sources: A I,24; S 5,3; Thig 213-223, J 438; Ap 11 No.22

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SONA WITH MANY CHILDREN

There was a housewife in Savatthi who had ten children. She was always occupied with giving birth, nursing, upbringing, educating and arranging marriages for her children. Her children were her whole life. She was therefore known as "Sona with many children".

She was rather like Migara's mother of the same city, though the latter had twenty children. We may find such an abundance of offspring in one family somewhat strange today. However, this was not uncommon in Asia and even in some parts of the West.

Sona's husband was a lay follower of the Buddha. After having practiced moral conduct according to the precepts for several years

while living the household life, he decided that the time had come to enter into the holy life, and so he became a monk. It was not easy for Sona to accept this decision, yet she did not waste her time with regrets and sorrow, but decided to live a more religiously dedicated life. She called her ten children and their husbands and wives together, turned her considerable wealth over to them, and asked them only for support for her necessities. For a while all went well. She had sufficient support and could spend her time in religious activities.

But soon it happened that the old woman became a burden to her children and children-in-law. They had not been in agreement with their father's decision, and even less did they agree with their mother's devout attitude and religious speech. Indeed, they thought of their parents as foolish because they would not indulge in the pleasures their wealth could purchase. They considered their parents mentally unstable, religious fanatics; this attitude made them despise their mother.

They quickly forgot that they owed all their riches to their mother, that she had lavished many years of care and attention on them. Looking only at the present moment, they considered the old woman a nuisance. The words of the Buddha, that a grateful person is as rare in the world as one who becomes a Noble One, proved true again in this case. (A III, 122; V, 143; V, 195).

The increasing disdain by her children was an even greater pain for Sona than the separation from her husband. She became aware that waves of bitterness arose in her, that reproaches and accusations intermingled. She realized that what she had taken to be selfless love, pure mother's love, was in reality self love, coupled with expectations. She had been relying on her children completely and had been convinced that she would be supported by them in her old age as a tribute to her long years of solicitude for them, that gratitude, appreciation and participation in their affairs would be her reward. Had she not looked at her children as an investment then, as an insurance against the fear and loneliness of old age? In this manner, she investigated her motives and found the truth of the

Enlightened One's words in herself. Namely, that it was a woman's way not to rely on possessions, power and abilities, but solely on her children, while it was the way of the ascetic to rely on virtue alone. (A VI, 53).

Her reflections brought her to the decision to enter the Order of Nuns so that she could develop the qualities of selfless love and virtue. Why should she remain in her home where she was only reluctantly accepted? She looked upon the household life as a gray existence and pictured that of a nun as brilliant, and so was ready to follow here husband's path. She became a nun, a Bhikkhuni in the order of the Buddha's followers.

But after a while she realized that she had taken her self-love along. The other nuns criticized her behavior in many small matters. She had entered the Sangha as an old woman and had dozens of habits and peculiarities which were obstacles in this new environment. She was used to doing things in a certain way, and the other nuns did them differently.

Sona soon realized that it was not easy to reach noble attainments, and that the Order of Nuns was not the paradise she had envisioned -- just as she had not found security with her children. She also understood that she was still held fast by her womanly limitations. It was not enough that her weaknesses were abhorrent to her, and that she was longing for more masculine traits. She also had to know what to do to effect the change. She accepted the fact that she had to make tremendous efforts, not only because she was already advanced in years, but also because until now she had only cultivated female virtues. The masculine characteristics which she was lacking were energy and circumspection. Sona did not become discouraged, nor thought of the Path as too difficult. She had the same sincerity and steadfastness as her sister-nun-Soma, who said:

> What's it to do with a woman's state
> When the mind, well-composed
> with knowledge after knowledge born,
> sees into Perfect Dhamma clear?

For who, indeed, conceives it thus:
A woman am I, a man am I,
or what, then indeed, am I?
Such a one can Mara still address.
(S 5,2)

It became clear to Sona that she had to develop courage and strength to win victory over her willfulness and her credulity. She realized that it was necessary to practice mindfulness and self-observation, and to implant into her memory those teachings which could be at her disposal when needed to counteract her emotions.

What use would be all knowledge and vows if she were carried away by her emotions, and her memory fail her when it was most needed? These were the reasons which strengthened Sona's determination and will-power to learn the Buddha's discourses. Through many a night thereby she attained the ability to memorize them. Furthermore, she took pains to serve her sister-nuns in a loving way and to apply the teachings constantly. After having practiced in this way for some time, she attained not only the assurance of Non-returner, but became an Arahant, fully-enlightened, a state she had hardly dared to hope for in this lifetime.

It happened without any special circumstances to herald it. After she had made a whole-hearted commitment to perfect those abilities which she lacked, no matter what the cost, she drew nearer to her goal day by day. One day she was liberated from the very last fetter. The Buddha said about her that she was foremost of the nuns who had energetic courage. (A I, 24)

In the "Verses of the Elder Nuns" she describes her life in five verses:

Ten children having borne
from this bodily congeries,
so I, now weak and old,
approached a Bhikkhuni.

The Dhamma she taught me --
groups, sense-spheres and elements, [*]
I heard the Dhamma,
and having shaved my hair, went forth.

While still a probationer
I purified the eye divine;
Former lives I knew,
and where I lived before.

One-pointed, well-composed,
the Signless [**] I developed,
immediately released,
unclinging now and quenched!
Knowing the five groups well,
they still exist; but with their roots removed.
Unmovable am I,
on a stable basis sure,
now rebirth is no more.

(Thig 102-106)

* [The five groups (or aggregates), the twelve sense spheres and the eighteen elements -- see Buddhist Dictionary, B.P.S. Kandy, for definition.]

** [One of the three gates to freedom the other two being the Desireless and Emptiness.]

Sona's sister-nuns, who had formerly been her severe critics, and who had thought that because of her age she would not be able to change, now apologized to her sincerely and endeavored to follow her good example.

Sources: A I, 24; Thig 102-106; AP. 11, No.26

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NANDA

THE HALF-SISTER OF THE AWAKENED ONE

When she was born, Nanda was lovingly welcomed by her parents -- the father of the Buddha and his second wife. Her name means joy, contentment, pleasure, and was given when parents were especially joyful about the arrival of a baby.

Nanda was extremely well-bred, graceful and beautiful. To distinguish her from others by the same name, she was later called "Rupa-Nanda", "one of delightful form", or sometimes "Sundari-Nanda", "beautiful Nanda".

In due course many members of her family -- the royal house of the Sakyans -- left the household for the homeless life, influenced by the amazing fact that one of their clan had become the fully-enlightened Buddha. Amongst them was her brother Nanda, her cousins, and finally her mother, together with many other Sakyan ladies. Thereupon Nanda also took this step, but it is recorded that she did not do it out of confidence in the teacher and the teachings, but out of love for her relatives and a feeling of belonging with them.

One can easily imagine the love and respect accorded the graceful half-sister of the Buddha and how touched the people were by the sight of the lovely royal daughter, so near in family ties to the Blessed One, wandering amongst them in the garb of a nun.

But it soon became obvious that this was not a good basis for a nun's life. Nanda's thoughts were mainly directed towards her own

beauty and her popularity with the people, traits which were resultants of former good actions. These resultants now became dangers to her, since she forgot to reinforce them with new actions. She felt that she was not living up to the high ideals the people envisioned for her, and that she was far from the goal for which so many noble-born clansmen had gone into the homeless life. She was sure that the Blessed One would censure her on account of this. Therefore she managed to evade him for a long time.

One day the Buddha requested all the nuns to come to him, one by one, to receive his teaching, but Nanda did not comply. The Master let her be called specially, and then she appeared before him, ashamed and anxious by her demeanor. The Buddha addressed her and appealed to all her positive qualities so that she listened to him willingly and delighted in his words. When the Blessed One knew that the talk had uplifted her, had made her joyful and ready to accept his teaching, he did not immediately explain absolute reality to her, as is often mentioned in other accounts, frequently resulting in noble attainment to his listener.

Because Nanda was so taken up with her physical beauty, the Buddha used his psychic powers to conjure up the vision of an even more beautiful woman, who then aged visibly and relentlessly before her very eyes. Thereby Nanda could see, compressed within a few moments, what otherwise one can only notice in people through decades -- and often because of proximity and habit one does not even fully comprehend: the fading away of youth and beauty, the decay, the appearance of wrinkles and gray hair. The vision affected Nanda deeply; she was shaken to the center of her being.

After having shown her this graphic picture, the Buddha could explain the law of impermanence to her in such a way that she penetrated the truth of its completely, and thereby attained the knowledge of future liberation -- Stream-entry. As a meditation subject the Buddha gave her the contemplation of the impermanence and foulness of the body. She persevered for a long time with this practice "faithful and courageous day and night"; (Thig 84) as she described in her verses:

Sick, impure and foul as well,
Nanda, see this congeries
With the unlovely, [*] develop mind
Well-composed to singleness.

As is that, thus will this likewise be.
Exhaling foulness, evil smells,
A thing it is enjoyed [**] by fools.

Diligently considering it,
By day and night thus seeing it,
With my own wisdom having seen,
I turned away, dispassionate.

With my diligence, carefully
I examined the body
And saw this as it really is --
Both within and without.

Unlusting and dispassionate
Within this body then was I:
By diligence from fetters freed,
Peaceful was I and quite cool.

(Thig 82-86)

* [The meditations on seeing the body as unattractive, either as parts, or in death. See "Bag of Bones", Wheel 271/272.]

** [Play on her own name, Nanda or Joy and "//abhinanditam// ".]

Because Nanda had been so infatuated with her physical appearance, it had been necessary for her to apply the extreme of meditations on bodily unattractiveness as a counter-measure to find equanimity as balance between the two opposites. For beauty and ugliness are just two kinds of impermanence. Nothing can disturb the cool, peaceful heart ever again.

Later the Buddha raised his half-sister as being the foremost amongst nuns who practiced Jhana.[*] This meant that she not only followed the analytical way of insight, but put emphasis on the experience of tranquillity. Enjoying this pure well-being, she no longer needed any lower enjoyments and soon found indestructible peace. Although she had gone into homelessness because of attachment to her relatives, she became totally free and equal to the One she venerated.

* [Jhana: Total meditative absorption.]

Sources: A I, 24; Thig 82-86; AP II, No.25 (54 verses).

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QUEEN SAMAVATI

In the days when India was the fortunate home of an Awakened One, a husband and wife lived within its borders with an only daughter, who was exceedingly beautiful. Their family life was a happy and harmonious one. Then one day pestilence broke out in their hometown. Amongst those fleeing from the disaster area was also this family with their grown-up daughter.

They went to Kosambi, the capital of the kingdom of Vamsa in the valley of the Ganges. The municipality had erected a public eating-hall for the refugees. There the daughter, Samavati, went to obtain food. The first day she took three portions, the second day two portions and on the third day only one portion.

Mitta, the man who was distributing the food, could not resist

from asking her somewhat ironically, whether she had finally realized the capacity of her stomach. Samavati replied quite calmly: On the first day her father had died and so she only needed food for two people; on the second day her mother had succumbed to the dreaded disease, and so she only needed food for herself. The official felt ashamed about his sarcastic remark and wholeheartedly begged her forgiveness. A long conversation ensued. When he found out that she was all alone in the world, he proposed to adopt her as his foster-child. She was happy to accept and was now relieved of all worries about her livelihood.

Samavati immediately began helping her foster father with the distribution of the food and the care of the refugees.

Thanks to her efficiency and circumspection, the former chaos became channeled into orderly activity. Nobody tried to get ahead of others any more, nobody quarreled, and everyone was content.

Soon the Finance Minister of the king, Ghosaka, became aware that the public food distribution was taking place without noise and tumult. When he expressed his praise and appreciation to the food-distributor, the official replied modestly that his foster-daughter was mainly responsible for this. In this way Ghosaka met Samavati and was so impressed with her noble bearing, that he decided to adopt her as his own daughter. His manager consented, even if somewhat woefully, because he did not want to be in the way of Samavati's fortune. So Ghosaka took her into his house and thereby she became heiress of a vast fortune and became part of the most exalted circles of the land.

The king, who was living in Kosambi at that time, was Udena. He had two chief consorts. One was Vasuladatta, whom he had married both for political reasons and because she was very beautiful, but these were her only assets. The second one, Magandiya, was not only very beautiful, but also very clever though without heart. So the King was not emotionally contented with his two wives.

One day king Udena met the charming, adopted daughter of his

Finance Minister and fell in love with her at first sight. He felt magically attracted by her loving and generous nature. Samavati had exactly what was missing in both his other wives. King Udena sent a messenger to Ghosaka and asked him to give Samavati to him in marriage. Ghosaka was thrown into an emotional upheaval. He loved Samavati above all else, and she had become indispensable to him. She was the delight of his life. On the other hand, he knew his king's temperament and was afraid to deny him his request. But in the end his attachment to Samavati won and he thought: "Better to die than to live without her."

As usual, King Udena lost his temper. In his fury he dismissed Ghosaka from his post as Finance Minister and banned him from his kingdom and did not allow Samavati to accompany him. He took over his minister's property and locked up his magnificent mansion. Samavati was desolate that Ghosaka had to suffer so much on her account and had lost not only her, but also his home and belongings. Out of compassion for her adopted father, to whom she was devoted with great gratitude, she decided to make an end to this dispute by voluntarily becoming the king's wife. She went to the Palace and informed the King of her decision. The king was immediately appeased and restored Ghosaka to his former position, as well as rescinding all other measures against him.

Because Samavati had great love for everyone, she had so much inner strength that this decision was not a difficult one for her. It was not important to her where she lived: whether in the house of the Finance Minister as his favorite daughter, or in the palace as the favorite wife of the king, or in obscurity as when she was in the house of her parents, or as a poor refugee -- she always found peace in her own heart and was happy regardless of outer circumstances.

Samavati's life at the court of one of the Maharajas of that time fell into a harmonious pattern. Amongst her servants, there was one, named Khujjuttara the "hunch-backed". Outwardly she was ill-formed, but otherwise very capable. Everyday the Queen gave her eight gold coins to buy flowers for the women's quarters of the palace. But

Khujjuttara always bought only four coins worth and used the rest for herself. One day when she was buying flowers again for her mistress from the gardener, a monk was taking his meal there. He was of majestic appearance. When he gave a discourse to the gardener after the meal, Khujjuttara listened. The monk was the Buddha. He directed his discourse in such a way that he spoke directly to Khujjuttara's heart. And his teaching penetrated into her inner being. Just from hearing this one discourse, so well expounded, she attained Stream-entry. Without quite knowing what had happened to her, she was a totally changed person. The whole world, which had seemed so obvious and real to her until now, appeared as a dream, apart from reality. The first thing she did that day was to buy flowers for all of the eight coins. She regretted her former dishonesty deeply.

When the Queen asked her why there were suddenly so many flowers Khujjuttara fell at the Queen's feet and confessed her theft. When Samavati forgave her magnanimously, Khujjuttara told her what was closest to her heart, namely, that she had heard a discourse by the Buddha, which had changed her life. She could not be specific about the contents of the teaching, but Samavati could see for herself what a wholesome and healing influence the teaching had had on her servant. She made Khujjuttara her personal attendant and told her to visit the Monastery every day to listen to the Dhamma and then repeat it to her.

Khujjuttara had an outstanding memory and what she had heard once, she could repeat verbatim. Later on she made a collection of discourses she had heard from the Buddha or one of his enlightened disciples during these days at Kosambi, and from it developed the book now called //Itivuttaka// ("It-was-said-thus"), composed of 112 small discourses.

When king Udena once again told his beloved Samavati that she could wish for anything and he would fulfill it, she wished that the Buddha would come to the palace daily to have his food there and propound his teaching. The king's courier took the message of this perpetual invitation to the Buddha, but he declined and instead sent

his cousin Ananda.

From then on Ananda went to the palace daily for his meal and afterward gave a Dhamma discourse. The Queen had already been well prepared by Khujjuttara's reports, and within a short time she understood the meaning and attained to Stream-entry, just as her maid-servant had done.

Now, through their common understanding of the Dhamma, the Queen and the maid became equal. Within a short time, the teaching spread through the whole of the women's quarters and there was hardly anyone who did not become a disciple of the Awakened One. Even Samavati's step-father, the Finance Minister Ghosaka, was deeply touched by the teaching. Similarly to Anathapindika, he donated a large monastery in Kosambi to the Sangha, so that the monks would have a secure and satisfying shelter. Every time the Buddha visited Kosambi he stayed in this Monastery named Ghositarama, and other monks and holy people also would find shelter there.

Through the influence of the Dhamma, Samavati became determined to develop her abilities more intensively. Her most important asset was the way she could feel sympathy for all beings and could penetrate everyone with loving-kindness and compassion. She was able to develop this faculty so strongly that the Buddha called her the woman lay-disciple most skilled in //metta// ("loving-kindness"). (A I.19)

This all-pervading love was soon to be tested severely. It happened like this: The second main consort of the king, Magandiya, was imbued with virulent hatred against everything "Buddhist". Once her father had heard the Buddha preach about unconditional love to all beings, and it had seemed to him that the Buddha was the most worthy one to marry his daughter. In his naive ignorance of the rules of the monks, he offered his daughter to the Buddha as his wife. Magandiya was very beautiful and had been desired by many suitors already.

The Buddha declined the offer but by speaking a single verse

about the unattractiveness of the body caused her father and mother to attain the fruit of Non-returning. This was the Buddha's verse, as recorded in the Sutta Nipata (v.835):

> Having seen craving with Discontent and Lust,[*]
> There was not in me any wish for sex;
> How then for this, dung-and-urine filled, that
> I should not be willing to touch with my foot.

* [The three beautiful daughters of Mara (the tempter).]

But Magandiya thought that the Buddha's rejection of her was an insult and therefore hatred against him and his disciples arose in her. She became the wife of King Udena and when he took a third wife, she could willingly accept that, as it was the custom in her day. But that Samavati had become a disciple of the Buddha and had converted the other women in the palace to his teaching, she could not tolerate. Her hatred against everything connected with the Buddha now turned against Samavati as his representative. She thought up one meanness after another, and her sharp intelligence served only to conjure up new misdeeds.

First she told the King that Samavati was trying to take his life. But the King was well aware of Samavati's great love for all beings, so that he did not even take this accusation seriously, barely listened to it, and forgot it almost immediately.

Secondly, Magandiya ordered one of her maid-servants to spread rumors about the Buddha and his monks in Kosambi, so that Samavati would also be maligned. With this she was more successful. A wave of aversion struck the whole order to such an extent that Ananda suggested to the Buddha that they leave town. The Buddha smiled and said that the purity of the monks would silence all rumors within a week. Hardly had King Udena heard the gossip leveled against the Order, than it had already subsided. Magandiya's second attempt against Samavati had failed.

Some time later Magandiya had eight specially selected chickens sent to the King and suggested that Samavati should kill them and prepare them for a meal. Samavati refused to do this, as she would not kill any living beings. Since the King knew of her all-embracing love, he did not lose his temper, but accepted her decision.

Magandiya then tried for a fourth time to harm Samavati. Just prior to the week which King Udena was to spend with Samavati, Magandiya hid a poisonous snake in Samavati's chambers, but the poison sacs had been removed. When King Udena discovered the snake, all evidence pointed towards Samavati. His passionate fury made him lose all control. He reached for his bow and arrow and aimed at Samavati. But the arrow rebounded from her without doing any harm. His hatred could not influence her loving concern for him, which continued to emanate from her.

When King Udena regained his equilibrium and saw the miracle -- that his arrow could not harm Samavati, he was deeply moved. He asked her forgiveness and was even more convinced of her nobility and faithfulness. He became interested in the teaching which had given such strength to his wife.

When a famous monk, named Pindola Bharadvaja stayed at the Ghosita Monastery, the King visited him and discussed the teaching with him. He learned that the young monks, according to the Buddha's advice, instead of having contact with women tried to attain the feelings as towards a mother, sister, or daughter thereby they overcame their dependence on the opposite sex and could live joyously as celibates in spite of their youth. At the end of the discourse, the King was so impressed that he took refuge in the Buddha and became a lay disciple. (S 35,127)

Samavati had been thinking about the wonders of the Dhamma and the intricacies of karmic influences. One thing had led to another: she had come to Kosambi as a poor refugee; then the food-distributor had given her shelter; the Finance Minister had taken her on as his daughter; then she became the King's wife; her maid-servant had brought the teaching to her; and she became a disciple and

Stream-winner. Subsequently she spread the teaching to all the women in the palace, then to Ghosaka and now lastly also to the King. How convincing Truth was! She often thought in this way and then permeated all beings with loving-kindness, wishing them happiness.

The King now tried more determinedly to control his passionate nature and to subdue greed and hate. His talks with Samavati were very helpful to him in this respect. Slowly this development culminated in his losing all sexual craving when he was in Samavati's company as he was trying to attain the feelings towards women of mother, sister and daughter in himself. While he was not free of sexual desire towards his other wives, he was willing to let Samavati continue on her Path to emancipation unhindered. Soon she attained to the state of Once-returner and drew nearer and nearer to Non-returner, an attainment which many men and women could achieve in lay-life in those days.

Magandiya had suspended her attacks for some time, but continued to ponder how to harm the Buddha through Samavati. After much brooding, she initiated a plan. She brought some of her relatives to her point of view and uttered slander against Samavati to them. Then she proposed to kill her. So that it would not attract attention, but would appear to be an accident, the whole women's palace was to be set on fire. The plan was worked out in all details. Magandiya left town some time beforehand, so that no suspicion could fall on her.

This deed of arson resulted in sky-high flames which demolished the wooden palace totally and the 500 women [*] residing in it were all killed, including Samavati. The news of this disaster spread around town very quickly. No other topic of conversation could be heard there. Several monks, who had not been ordained very long, were also affected by the agitation and after their almsround they went to the Buddha and inquired what would be the future rebirth of these women lay disciples with Samavati as their leader.

* [Five hundred just means 'a great many' in Pali.]

The Awakened One calmed their excited hearts and diverted their curiosity about this most interesting question of rebirth, by answering very briefly: "Amongst these women, O monks, there are some disciples who are Stream-enterers, some who are Once-returners and some who are Non-returners. None of these lay disciples failed to receive the fruits of their past deeds." (Ud VII, 10)

The Buddha mentioned here the first three fruits of the Dhamma: Stream-entry, Once-returner and Non-returner. All these disciples were safe from rebirth below the human realm, and each one was securely going towards the final goal of total liberation. This was the most important aspect of their lives and deaths and the Buddha would not elucidate any further details. Once he mentioned to Ananda that it was a vexation for the Enlightened One to explain the future births of all disciples who died. (D 16 11)

The Buddha later explained to some monks who were discussing how "unjust" it was that these faithful disciples should die such a terrible death, that the women experienced this because of a joint deed they had committed many life-times ago. Once Samavati had been Queen of Benares. She had gone with her ladies-in-waiting to bathe and feeling cold, she asked that a bush be burned to give some warmth. She saw only too late that a monk -- a Pacceka Buddha -- was sitting immobile within the bush; he was not harmed, however, because one cannot kill Awakened Ones. The women did not know this and feared that they would be blamed for having made a fire without due caution. Thereupon Samavati had the deluded idea to pour oil over this monk who was sitting in total absorption, so that burning him would obliterate their mistake. This plan could not succeed however, but the bad intention and attempt had to carry karmic resultants. In this lifetime the ripening of the result had taken place.

The Buddha has declared that one of the favorable results of the practice of //Metta// (loving-kindness) is the fact that fire, poison and weapons do no harm to the practitioner. This has to be understood in such a way: during the actual emanation of

loving-kindness the one who manifests this radiance cannot be hurt, just as Samavati proved when the king's arrow did not penetrate her.

But at other times fire could incinerate her body. Samavati had become a Non-returner, and was therefore free of all sensual desire and hate and no longer identified with her body. Her radiant, soft heart was imbued with the four divine abidings [*] and was unassailable and untouched by the fire. Her inner being could not be burned and that which was burned was the body only. It is a rare happening that one of the Holy Ones is murdered (see Mahamoggallana, Kaludayi) or that one of the Buddhas is threatened with murder (see Devadatta's attempt on the Buddha Gautama) and equally rare is it to find that one perfected in //metta// and attained to Non-returner should die a violent death. All three types of persons, however, have in common that their hearts can no longer be swayed by this violence.

* [Four divine abidings: Loving-kindness, Compassion, Sympathetic Joy, Equanimity.]

Samavati's last words were: "It would not be an easy matter, even with the knowledge of a Buddha, to determine exactly the number of times our bodies have thus been burned with fire as we have passed from birth to birth in the round of existences which has no conceivable beginning. Therefore, be heedful!" Those ladies meditated on painful feeling and so gained the Noble Paths and Fruits.

Two thousand years after the Parinibbana of the Buddha, in 1582, soldiers burned a Buddhist Monastery in Japan and all the monks inside were burned to death. The last thing the soldiers beard before everything burned down were the words of the Abbot:

> Who has liberated heart and mind,
> For him fire is only a cool wind.

Referring to the tragedy of the fire at Kosambi, the Buddha spoke

the following verse to the monks:

> The world is in delusion's grip,
> Its form is seen as real;
> The fool is in the "assets" [*] grip,
> Wrapped about with gloom,
> Both seem to last forever
> But nothing is there for one who Sees.

* [Assets: //Upadhi//. The basis for life and continued birth and death.]

King Udena was overwhelmed with grief at Samavati's death and kept brooding about who could be the perpetrator of this ghastly deed. He came to the conclusion that it must have been Magandiya. He did not want to question her directly because she would deny it. So he thought of a ruse. He said to his Ministers: "Until now I have always been apprehensive, because Samavati was forever seeking an occasion to slay me. But now I shall be able to sleep in peace." The Ministers asked the king who it could have been that had done this deed, "Only someone who really loves me," the king replied. Magandiya had been standing near and when she heard that, she came forward and proudly admitted that she alone was responsible for the fire and the death of the women and Samavati. The King said that he would grant her and all her relatives a boon for this.

When all the relatives were assembled, the King had them burned publicly and then had the earth plowed under so that all traces of the ashes were destroyed. He had Magandiya executed as a mass-murderess, which was his duty and responsibility, but his fury knew no bounds and he still looked for revenge. He had her killed with utmost cruelty. She died an excruciating death, which was only a fore-taste of the tortures awaiting her in the nether world, after which she would have to roam in //samsara// [*] for a long, long time to come.

* [Samsara: rounds of existence.]

Soon King Udena regretted his revengeful and cruel deed. Again and again he saw Samavati's face in front of him, full of love for all beings, even for her enemies. He felt he had removed himself from her even further than her death had done, because of his violent fury. He began to control his temper more and more and to follow the Buddha's teachings ardently.

Two women, who had been friends of Samavati, were so moved by this tragedy and saw the impermanence of all earthly things so clearly, that they entered the Order of Nuns. One of them soon became an Arahant, fully enlightened, and the other one after twenty-five years of practice. (Thig 37 and 39).

Samavati, however, was reborn in the realm of the Pure Abodes, where she would be able to reach Nibbana. The different results of love and hate could be seen with exemplary clarity in the lives and deaths of these two Queens. When one day the monks were discussing who was alive and who dead, the Buddha said that Magandiya while living, was dead already; while Samavati, though dead, was truly alive, and he spoke these verses:

> Heedfulness -- the path to the Deathless,
> heedlessness -- the path to death,
> the heedful ones do not die;
> the heedless are likened to the dead.
>
> The wise then, recognizing this
> as the distinction of heedfulness,
> in heedfulness rejoice, delighting
> in the realm of Noble Ones.
>
> They meditate persistently,
> constantly; they firmly strive
> the steadfast to reach Nibbana,
> the Unexcelled Secure from bonds.
>
> (Dhp 21-23)

The Buddha declared Samavati to be foremost among those female lay disciples who dwell in loving-kindness (//metta//).

Sources: Dhammapada Commentary to vv. 21-23; Commentary to Anguttara Nikaya Vol. I (on those Foremost); "Path of Purification" p. 417.

* * * * * * * *

PATACARA

PRESERVER OF THE VINAYA

Patacara was the beautiful daughter of a very wealthy merchant of Savatthi. When she was sixteen years old, her parents put her in a seven-story high tower on the top floor surrounded by guards to prevent her from keeping company with any young man. In spite of this precaution, she became involved in a love affair with a servant in her parents' house.

When her parents arranged a marriage for her with a young man of equal social standing, she decided to elope with her lover. She escaped from the tower by disguising herself, and the young couple went to live in a village far away from Savatthi. The husband farmed, and the young wife had to do all the menial chores which formerly had been performed by her parents' servants. Thus she reaped the results of her deed.

When she became pregnant, she begged her husband to take her to her parents' house to give birth there, saying to him that father and mother always have a soft spot in their hearts for their child,

no matter what has happened. However, her husband refused on the grounds that her parents would surely subject him to torture or imprisonment. When she realized that he would not give in to her pleas, she decided to make her way to her parents by herself. When the husband found her gone and was told by the neighbors of her decision, he followed her and tried to persuade her to return. However she would not listen to him.

Before they could reach Savatthi, the birth-pains started, and soon a baby son was born. As there was no more reason to go to her parents' house, they turned back and resumed their family life in the village.

Sometime later she became pregnant again. And again she requested her husband to take her home to her parents. Again he refused and she took matters in her own hands and started off, carrying the older child. When her husband followed her and pleaded with her to return with him, she would not listen, but continued on her way. A fearful storm arose, quite out of season, with thunder and lightning and incessant rain. Just then her birth-pains started, and she asked her husband to find her some shelter.

The husband went searching for material for a shelter and set about to chop down some saplings. A poisonous snake bit him at that moment and he fell dead instantly. Patacara waited for him in vain and after having suffered birth pains, a second son was born to her. Both children screamed at the top of their lungs because of the buffeting of the storm, so the mother protected them with her own body all night long. In the morning she placed the new-born baby on her hip, gave a finger to the older child and set out upon the path her husband had taken with the words: "Come, dear child, your father has left us." After a few steps she found her husband lying dead, his body rigid. She wailed and lamented and blamed herself for his death.

She continued on her journey to her parents' house but when she came to the river Aciravati, it was swollen waist-deep on account of the rain. She was too weak to wade across with both children, so she

left the older child on the near bank and carried the baby across to the other side. Then she returned to take the first-born across. When she was mid-stream, an eagle saw the new born baby and mistook it for a piece of meat. It came swooping down and in spite of Patacara's cries and screams, flew off with the baby in its talons.

The older boy saw his mother stop in the middle of the river and heard her loud yells. He thought she was calling him and started out after her. Immediately, he was swept off by the strong current.

Wailing and lamenting Patacara went on her way, half-crazed by the triple tragedy that had befallen her, losing husband and both sons within one day. As she came nearer to Savatthi, she met a traveler who was just coming from the city. She inquired about her family from him but at first he refused to answer her. When she insisted, he finally bad to tell her that her parents, house had collapsed in the storm, killing both of them as well as her brother, and that the cremation was just taking place.

When she heard that, her reason left her, because her grief was too much to bear. She tore off her clothes, wandered around weeping and wailing, not knowing what she was doing or where she was going. People pelted her with stones and rubbish and chased her out of the way.

At that time the Buddha was staying at the Jeta Grove, Anathapindika's Monastery. He saw Patacara approaching from afar and recognized that in a past life she had made an earnest resolve to become a nun well versed in the Law. Therefore, he instructed his disciples not to obstruct her, but to let her enter and come near him. As soon as she was close to the Buddha, through his supernatural powers, she regained her right mind. Then she also became aware of being naked and in her shame she crouched upon the ground.

One of the lay-followers threw her a cloak and after she had wrapped herself in it, she prostrated at the feet of the Buddha. Then she recounted to him the tragedy that had befallen her.

The Teacher listened to her with compassion and then made it clear to her that these painful experiences she had gone through were only tiny drops in the ocean of impermanence in which all beings drown if they are attached to that which rises and ceases. He told her that all through many existences, she had wept more tears over the loss of dear ones than could be contained in the waters of the four oceans. He said:

> But little water do the oceans four contain,
> Compared with all the tears that man hath shed,
> By sorrow smitten and by suffering distraught.
> Woman, why heedless dost thou still remain?

This exposition of the Awakened One penetrated her mind so deeply that at that moment she could completely grasp the impermanence of all conditioned things.

When the Enlightened One had finished his teaching she had attained the certainty of future liberation by becoming a Stream-winner. She practiced diligently and soon realized final deliverance. She said:

> With plows the fields are plowed;
> With seed the earth is sown;
> Thus wives and children feed;
> So young men win their wealth.
> (Thig 112)

> Then why do I, of virtue pure,
> Doing the Master's Teaching,
> Not lazy nor proud,
> Nibbana not attain?
> (Thig 113)

> Having washed my feet,
> Then I watched that water,
> Noticing the foot-water

Flowing from high to low.
With that the mind was calmed
Just as a noble, thoroughbred horse.
(Thig 114)

Having taken my lamp,
I went into my hut,
Inspected the sleeping-place,
Then sat upon the couch.
(Thig 115)

Having taken a pin,
I pushed the wick right down, and
Just as the lamp went out,
So all delusion of the heart went too.
(Thig 116)

It had been enough for her to see the water trickle down the slope, to recognize the whole of existence, each life a longer or shorter trickle in the flood of craving. There were those that lived a short time like her children, those -- like her husband -- who lived a little longer, or her parents who lived longer yet. But all passed by a constant change, in a never-ending rising and ceasing. This thought-process gave her so much detachment, that she attained to total emancipation the following night.

The Buddha said about Patacara, that she was the foremost "Keeper of the Vinaya" amongst the Nuns. Patacara was thereby the female counterpart of the monk Upali. That she had chosen the "Rules of Conduct" as her central discipline is easy to understand, because the results of her former indulgences had become bitterly obvious to her.

She learned in the Sangha, that an intensive study of the rules was necessary and purifying, and brought with it the security and safety of self-discipline; she learned not to become complacent through well-being or anxious and confused through suffering. Because of her own experiences she had gained a deep understanding

for the human predicament and could be of great assistance to her fellow nuns.

She was a great comfort to those who came to her in difficulties. The nun Canda said that Patacara showed her the right path out of compassion and helped her to achieve emancipation. (Thag. 125)

Another nun, Uttara II, reported how Patacara spoke to the group of nuns about conduct and discipline:

Having established mind,
One-pointed, well-developed,
Investigate formations
As other, not as self.
(Thig 177)

Uttara took Patacara's words to heart and said:

When I heard these words, --
Patacara's advice,
After washing my feet --
I sat down alone.
(Thig 178)

Thereby this nun, too, was able to attain to the three "True Knowledges" (//vijja//) and final liberation. In the "Verses of the Elder Nuns" we have a record of Patacara's instructions to the nuns and their resultant gains:

Having taken flails,
Young men thresh the corn.
Thus wives and children feed;
So young men win their wealth.
So likewise as to Buddha's Teachings,
From doing which there's no remorse.
Quickly cleanse your feet
And sit you down alone.

Devote yourselves to calm of mind,
And thus do Buddha's Teachings.
When they heard these words --
Patacara's instructions,
Having washed their feet,
They sat down, each one alone,
Devoted themselves to calm of mind.
And thus followed the Buddha's Teachings.
In the night's first watch [*]
Past births were remembered;
In the middle watch of the night
The eye divine was purified;
In the night's last watch
They rent asunder the mass of gloom.
Having risen, they bowed at her feet,
Her instructions having done;
We shall live revering you
Like the thirty gods to Indra,
Undefeated in war.
We are with triple knowledge true
And gone are all the taints.

(Thig 117-121)

* [First watch of the night: 6-10 p.m; Middle watch: 10 p.m.-2 a.m.; Last watch: 2-6 a.m.]

Patacara was able to effect the change from a frivolous young girl to a Sangha Elder so quickly, because from previous births she had already possessed this faculty. During the previous Buddha's existence, it is said that she had been a nun and had lived the holy life for many, many years. The insights gained thereby had been hidden through her actions in subsequent lives. But when the next Buddha appeared in the world, she quickly found her way to him, the reason unbeknown to herself, spurred on by her suffering. Relentlessly attracted to the Awakened One and his doctrine, she entered into the homeless life and soon attained to eternal freedom.

Sources: A1,24; Thig 112-121,125,175,178; Ap. 11 No.20; J 547

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CHANGES MADE DURING TRANSCRIPTION

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely with the Chicago Manual of Style (13th edition) guidelines.

In order to make this text readable by as wide an audience as possible, we have removed all hardware- and software-dependent special characters and formatting. Text appearing in italics in the original book are set off here by //double slashes//. Pali and Sanskrit diacritic marks have been removed.

In addition, the following changes were made ("--->" means "was changed to"):

Throughout: "Dhp" is used instead of "Dh" to abbreviate "Dhammapada"
p. 10: oh King ----> O King
p. 10: which comes from loving?" Then the king ----> which comes from loving? Then the king
p. 40: the old woman became a burdens ----> the old woman became a burden
p. 55: the Buddha's verse, as recorded is the Sutta Nipata ----> the Buddha's verse, as recorded in the Sutta Nipata
p. 56 Some time latter ----> Some time later
p. 59: oh monks ----> O monks

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TITLE OF WORK: Buddhist Women at the Time of the Buddha (The Wheel Publication No. 292/293)
FILENAME: WHEEL292.ZIP
AUTHOR: Hellmuth Hecker
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
DATE OF PUBLICATION: 1982
DATE OF DHARMANET DISTRIBUTION: April 1994
ORIGIN SITE: Access to Insight BBS, Barre MA * (508) 433-5847
(DharmaNet 96:903/1)

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Women in Buddhism

The role of women in religion, especially Eastern religions, is a strange one. Western religions are fairly straightforward about a women's place. For example, most Western religions (excluding the Roman Catholic Church) allow women in leadership roles within the religious community. Judaism allows women rabbis, most Christian religions allow women ministers, and even Islam, which does not allow women mullah, have had many influential female sufi's throughout Islamic history.

Women have had similar roles in Eastern religion. However, the big difference in Eastern religion is in the philosophical or scriptural attitude towards women versus the actual, "everyday role" of women.

According to the Bhagavad Gita, "...those who take shelter in Me, though they be of lower birth -- women, vaisyas (merchants), as well as sudras (workers) -- can approach the supreme destination." (Bhagavad Gita, 9:32) This places women in a spiritual role similar to that of men. However, because of the place of women in traditional Indian society, women are thought to be inferior. This is clearly expressed in the Gita in a number of chapters. Women are thought to be untrustworthy and stupid, easily corrupted (1:40), and a hindrance to men on the path to liberation (16:11-12).

The Manu-samhita, a Hindu book that lays down "the law of the human race," explains that women should not be given freedom and should be protected at all times. According to Swami Prabhupada, the leader of the Krishna Consciousness movement, "That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean they are kept as slaves." (Commentary on 16:7, Bhagavad Gita, Prabhupada translation)

This dual nature of women in Hinduism has had a major effect on Hinduism's spread. Hinduism is so entwined in Indian culture, as I have shown, that most other cultures have a difficult time assimilating Hinduism into their own society. Even when Hinduism is assimilated into a culture, such as Hindu movements in the United States, women are sure to find discrimination in not only the traditional gurus and swamis who are teaching them, but sexist commentaries deeply ingrained in religious texts.

Buddhism suffers from the opposite extreme. The Buddha originally banned women from monastic practice but later reversed his decision, allowing them to practice in separate quarters. Buddhist scriptures say very little about women, treating them as equals. In one scripture, the Visuddhi Magga, a monk asked: "Reverend Sir, have you seen a woman pass this way?" And the elder said:

> Was it a woman, or a man
> That passed this way? I cannot tell.
> But this I know, a set of bones
> Is travelling upon this road. (Visuddhi Magga, Ch1.
> FROM: Coomaraswamy.)

Although this verse attempts to show the equality of women on the spiritual path, there was, and is, still sexual stereotypes similar to that found in the Bhagavad Gita.

Once Gautama responded to one of his disciples questions about women by saying: "Women are soon to be angered, Ananda; women are full of passion, Ananda; women are envious, Ananda; women are

stupid, Ananda." (Lalitavistara Sutra, 309) Again, the problem of cultural stereotypes enters the picture. Fortunately for Buddhism, the opinions of its founder(s) were not strongly embedded in the teachings. Women, in most cases, were considered equal within the law of the Dharma. The universe treated them equally, with equal attributes and abilities, even if the male teachers occasionally mumbled their disapproval when no one was watching. (Personal Experience)

The role of women in Hindu movements in the United States has not advanced very far. Although women hold many teaching and management roles in Hindu movements, the highest role, that of spiritual master, is still held only by men. The reason for this is the same as the one used by the Gita. According to Kelly Beek, an active member in the Krisna Consciousness movement and manager of Govinda's Restaurant in San Diego, women are not well suited to be spiritual masters. Although there have been women masters in Hindu history, women tend to be emotional, and not well prepared and able to handle the stress of such a position. She knew of no female spiritual masters teaching today. (Phone Conversation, 5/9/91, 12:30 p.m.)

Buddhism is known to be less of a culturally based religion, which has helped immensely in its spread throughout the world. In more recent times women have enjoyed much freedom within Buddhism. Although Asian cultures still frown on women masters, such as in Japan and Korea, other cultures put women on a more equal basis. Buddhism in America, has greatly expanded women's role in Buddhism.

Reverend (Roshi) Jiyu-Kennet, the Abbess of Shasta Abbey, on Mount Shasta, has created a large Buddhist order throughout the Western United States and parts of Europe. Men and women monastics practice Buddhism together in an environment of equal respect and equality. Other famous female Buddhist teachers in the United States include the late Roshi Myoon Maurine Stuart who taught at the Zen Center of Syracuse. She not only taught the equality of women in Buddhism, she even demonstrated it was possible to have a "normal" life with a husband and children, and still be an

effective spiritual master. (Helen Tworkow, Butsumon, Spring 1990, 15) Even San Diego has its own woman Roshi, Roshi Charlotte "Joko" Beck of the Zen Center of San Diego.

All of these female teachers received ordination and spiritual transmission from traditional Japanese male teachers. This demonstrates that Japanese Zen Masters feel that women are equal to men, even if they cannot express it in their own, male-dominated society. What this says is that the role of women in Eastern religion is based entirely on culture perspectives. Both Buddhism and Hinduism affirm the equality of women in relation with the divine, be it Buddha nature or relationship with God (Brahman). As traditional Asian Buddhist countries, such as Japan, Korea and India, develop more equality towards women, female religious teachers should become much more common. This may be just what Buddhism needs to shake it from its lethargy, and give it a boost of much needed energy. As it stands now, the United States has become the spiritual center for Buddhism, a fact that has a lot to do with the role of women in these traditions.

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The Role of Women in Eastern Religion

By

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Religious Studies 401
Religions of India
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May, 13 1991

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of so-called religious institutions and the build-up of priestly power, it is true that the social and religious position of woman in India has witnessed a lamentable corrosion. She has come to be ranked with the Candala [ie. the socially most despised] and the ill-omened raven. Surprisingly enough, even the Manusmrti we quoted above, rejects a woman's right to ascend to heaven by her own religious striving. A woman has no right of religious observances, it is said, no fast, no sacrifices. The glory of heaven is only for the woman who subserves her husband [Patim susrusate yena tena svarge mahiyate. Manu.5.153].

At the time of the appearance of Buddhism in India, these fluctuations in the fortunes of woman were a reality and the exploitation of woman had reached an irritating high water mark. A rebuking Mara scoffs at Bhikkhuni Soma who as a nun was striving for self-liberation (S.I.129). Spiritual heights are to be attained only by sages [isihi pattabbam], says Mara, implying specifically a male domination in the sphere of religion. This is unmistakably indicated in the rest of the remarks which say that a woman with her two-finger wisdom cannot ever hope to reach such spiritual heights. [na tam dvangulapannaya sakka pappotum itthiya].

Thus, at the time of the appearance of Buddhism, the Indian woman who earlier had occupied, on her own right, a prestigious position had sunk to a lamentable low. In childhood, in marriage and even in widowhood, the female in society was under the vigil of the male, thus most often being robbed of her initiative and originality, This was unquestionably an unwarranted subordination. This attitude had swept thorough the entire Indian society, reaching as high as the social elite, Even King Pasenadi Kosala had to be reminded by the Buddha of the fallacy of this assumption. This King who was saddened on the news of the birth of a daughter was told by the Buddha that if a girl were properly groomed to play her role in society efficiently, on that skill of her alone she would outshine men.

Itthi pi hi ekacciya seyya posa janadhipa. Medhavini silavati

sassudeva patibbata. S.I.86. Some women would excel men, in their perfected feminine role. Endowed with wisdom and virtue, she is chaste in her domestic behaviour as wife, through any process of alienation, and holds in high esteem her husband's parents as her own (sassudeva).

Chastity of woman, both pre-marital and within marriage is a solemnly guarded virtue in Buddhism, both in terms of lay Buddhist society and the Buddhist religion. But some students of religion and culture, apparently lacking in a basic academic discipline, turn so wild in their generalisations as to declare: "For example, virginity and chastity in females are not associated with Buddhist ethics or doctrine; one consequence of this is that marriage is a secular affair in Buddhist Sri Lanka, whereas it is a sacrament according to Brahmanic values." (Gananath Obesekera: The Cult of the Goddess Pattini, Chicago, 1984. p.445) Any Sri Lankan who is not denuded of his cultural heritage through any process of alienation, has to be aware of the fact that virginity and chastity in females, coupled with the idea of conjugal fidelity [for all of which the males in the society are equally held responsible] are all well saddled in the five basic precepts or pancasila of the Buddhists. Thus it is very much associated, or better say contained in Buddhist ethics and doctrine. One has to be adequately guarded against such situations of misdirection and misrepresentation generated by groups of neo-scientific analysts who at times appear to be playing with far too many words.

Thus according to Buddhism the woman is respected and loved as an indispensable component of society, starting from her basic role as progenitor and spreading over leadership and guidance in the bringing up of children, care of the total household including the domestic aids, and the administration of finances. One needs only glance through a text like Matugama Samyutta (S.IV.238 ff) to appreciate the full role a woman is expected to play in religion and society, a role which is complementary to that of man.

In the service of religion, it is once again the exemplary life of those who have opted to renounce the world and take to a full-time religious career in earnest, whether they be male or female which should be held out as a model. They alone, and not the propagandists serve the cause of religion. They teach by example, with a convincing depth of understanding. What Vaddhamata [Thig.v.204 ff] tells her son about the unending stresses and strains of life or what Uppalavanna tells about the ensuing foulness in the pursuit of sense pleasures [Ibid.v.224 ff] are eternal sermons which can be repeated and reproduced without any loss of their charm and vibrancy. A few such women must emerge in society. To make the men more gentle, that is to make gentlemen of them, to wean them from such corrosive habits like proneness to drinking and gambling, the women of this country could play a marvellously efficient role. They must reaffirm the adequacy of pleasure in the home, in terms of food and drink, sex and emotional gratification as parents of growing up healthy and promising children. We consider a resetting of the approach to cooking and eating in the home, what one cooks and how one does it, delightfully and dexterously would go a long way in this direction. Now is the time to re-tap and re-harness the resourcefulness of our women in its totality for the good of everyone. We need them very much today. We have to appreciate the possible leadership they could provide. Such women would be the primus inter pares even in a society where people speak of women's lib, not only for equality with men for women but also for the possibility to outdo the male of the species, when and wherever he nods at his desk.

These brief remarks are made with a view to introducing the true Buddhist concept of woman, what she should symbolise and what she should stand up for, with the primary awareness that everyone of these champions should first qualify themselves for the task.

Attanameva pathamam patirupe nivesaye
atthannamanusaseyya na kilisseyya pandito (Dhp.158)

Let one first establish oneself in what is proper, and then

instruct others. Such a wise one will never be defiled.

We need a few more seminars on this subject, undertaken with honesty and a sincerity to serve a cause. Being revengeful and vindictive, and ill-equipped with regard to necessary information, only leads to misanthropy. Let us help each other with gentleness and restraint to reach, with the necessary detachment, the data bank on these subjects which well deserve careful and closer scrutiny.

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THE POSITION OF WOMEN IN BUDDHISM

by

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The Wheel Publication No. 280

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

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DharmaNet Edition 1994

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DharmaNet International
P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Sabine Miller

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This essay is chiefly based on a research paper presented in August 1979 to the International Conference of Indian Ocean Studies, held in the University of Western Australia. A talk on the same subject was given by the author in 1978 at the London Buddhist Vihara, reproduced in the //Buddhist Quarterly//, vol. 11, Nos 2-3. A few sections from the latter have been incorporated in the present version.

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THE POSITION OF WOMEN IN BUDDHISM

Today, when the role of Women in Society is an issue of worldwide interest it is opportune that we should pause to look at it from a Buddhist perspective. In the recent past, a number of books have been written on the changing status of women in Hindu and Islamic societies, but with regard to women in Buddhism, ever since the distinguished Pali scholar, Miss I.B. Horner, wrote her book on //Women under Primitive Buddhism//, as far back as 1930, very little interest has been taken in the subject.

It seems, therefore, justified to raise again the question whether the position of women in Buddhist societies was better than that in non-Buddhist societies of Asia. We will look briefly into the position in Sri Lanka, Thailand, Burma and Tibet, at a time before the impact of the West was ever felt.

Hugh Boyd who came as an envoy to the Kandyan Court in 1782 writes,[1]

> The Cingalese women exhibit a striking contrast to those of all other Oriental Nations in some of the most prominent and distinctive features of their character. Instead of that lazy apathy, insipid modesty and sour austerity, which have characterized the sex throughout the Asiatick world, in every period of its history, in this island they possess that active sensibility, winning bashfulness and amicable ease, for which the women of modern Europe are peculiarly famed. The Cingalese women are not merely the slaves and mistresses, but in many respects the companions and friends of their husbands; for

> though the men be authorized by law to hold their daughters in tyrannical subjection, yet their sociable and placable dispositions, soften the rigor of their domestic policy. And polygamy being unknown and divorce permitted among the Cingalese, the men have none of that constitutional jealousy, which has given birth to the voluptuous and unmanly despotism that is practiced over the weaker sex in the most enlightened nations, and sanctioned by the various religions of Asia. The Cingalese neither keep their women in confinement nor impose on them any humiliating restraints.

The above quotation is just one selected from a series of comments which European observers have made on the women of Sri Lanka. Many of these European visitors to our shores came during the 17th, 18th and early 19th centuries. There were among them, envoys, missionaries, administrators, soldiers, physicians and ship-wrecked mariners. They had first-hand knowledge of the women in Europe and many of them came through India having observed the women in Hindu and Islamic societies

Hence their evidence is all the more valuable. The recurring comments made by these widely traveled visitors on the women of Sri Lanka have evoked our curiosity to conduct this inquiry. The discussion that follows will deal with condition that prevailed up to the middle of the nineteenth century. Prior to this our sources are so meager that we cannot detect any major social changes. After this, due to the impact of Western imperialism, commercial enterprise and Christian missionary activity, incipient changes in the traditional structures become perceptible.

It is only in European writings that one finds lengthy accounts of the social conditions prevailing in the island. The indigenous literature, being mainly religious, lacks information regarding mundane topics like women. But from circumstantial evidence one could surmise that the liberal attitude towards women in Sri Lanka is a trend that has continued from the remote past. When one thinks of women in the traditional East, the picture that comes to our

minds is that of the veiled women of Islamic societies, the zenanas where high class Indian ladies lived in seclusion, the harems of Imperial china where lived thousands of royal concubines guarded by eunuchs, the //devadasis// who in the name of God were forced into a life of religious prostitution; all manifesting different aspects of the exploitation of women in the East. It is little known that there were societies in Asia where the position of women was a favorable one, judging even from modern standards. Thailand and Burma too belong to this category. In those instances also we have based our conclusions mainly on the observations of Europeans who lived in these two countries in various capacities in the 19th and 20th centuries. R. Grant Brown, who was a revenue officer for 28 years in Burma (1889-1917) has remarked,

> "Every writer on Burma has commented on the remarkable degree of independence attained by the women. Their position is more surprising in view of the subjection and seclusion of wives and daughters in the neighboring countries of India and China..."[2]

A British envoy to the Court of Ava was struck by the equal treatment accorded even to royal ladies.

> "The queen sat with the king on the throne to receive the embassy. They are referred to as 'the two sovereign Lords'. It is not extraordinary to the Burmans for with them, generally speaking, woman are more nearly upon an equality with the stronger sex than among any other Eastern people of consideration." [3]

Lieutenant General Albert Fytche, Late Chief Commissioner of British Burma and Agent to the Viceroy and Governor General of India, wrote in 1878, "Unlike the distrustful and suspicious Hindus and Mohammedans, woman holds among them a position of perfect freedom and independence. She is, with them, not the mere slave of passion, but has equal rights and is the recognized and duly honored helpmate of man, and in fact bears a more prominent share in the transactions of the more ordinary affairs of life than in the case

perhaps with any other people, either eastern or western." [4]

Further inquiries have revealed that in Thailand too, though not to the same extent, the women enjoyed considerable liberty. For instance, J.G.D. Campbell,[5] Educational Adviser to the Government of Siam wrote in 1902,

> "In Siam at any rate whatever be the causes, the position of women in on the whole a healthy one, and contrasts favorably with that among most other Oriental people. No one can have been many days in Bangkok without being struck by the robust physique and erect bearing of the ordinary woman...It can be said of Buddhism that its influence has at least been all on the right side; and when we remember the thousand arguments that have been advanced in the name of both religion and morality to degrade and debase the weaker sex, this is indeed saying much to its credit."

Sir Charles Bell, British Political Representative in Tibet, Bhutan and Sikkim, writes in 1928, "When a traveler enters Tibet from the neighboring nations of India and China few things impress him more vigorously or more deeply than the position of the Tibetan woman. They are not kept in seclusion as are Indian women. Accustomed to mix with the other sex throughout their lives, they are at ease with men and can hold their own as well as any women in the world." Bell continues, "And the solid fact remains that in Buddhist countries women hold a remarkably good position. Burma, Ceylon and Tibet exhibit the same picture." [6]

These comments on the freedom and independence enjoyed by the women in certain pre-industrialized and sometimes isolated Asian societies are startling. It is not suggested that in any of these countries, Sri Lanka, Burma and Thailand, the women are on a par with the men both in theory and practice. But they have been favorably compared with the women of the neighboring countries of India and China, where Hindu, Confucian and Islamic doctrines held sway. This statement may appear contradictory for Burma and Thailand

were synthesis of Indic and Sinic civilizations. In Sri Lanka too the impact of Hinduism was very strong. The question arises as to how the situation with regard to women in those three societies should be different from the major cultures of Asia. The common feature predominating in those countries is that they are intensely Buddhist. It is tempting therefore to conclude that Buddhism has helped to better the position of women in Sri Lanka, Burma and Thailand.

This conclusion would take us back to the question of the Buddhist attitude towards women and how it differs from that of other religions. Examining the position in ancient India it is clear from the evidence in the Rigveda, the earliest literature of the Indo-Aryans, that women held an honorable place in early Indian society. There were a few Rigvedic hymns composed by women. Women had access to the highest knowledge and could participate in all religious ceremonies. In domestic life too she was respected and there is no suggestion of seclusion of women and child marriage. Later when the priestly Brahmins dominated society and religion lost its spontaneity and became a mass of ritual, we see a downward trend in the position accorded to women. The most relentless of the Brahmin law givers was Manu whose Code of Laws [7] is the most anti-feminist literature one could find. At the outset Manu deprived woman of her religious rights and spiritual life. "Sudras, slaves and women" were prohibited from reading the Vedas. A woman could not attain heaven through any merit of her own. She could not worship or perform a sacrifice by herself. She could reach heaven only through implicit obedience to her husband, be he debauched or devoid of all virtues. Having thus denied her any kind of spiritual and intellectual nourishment, Manu elaborated the myth that all women were sinful and prone to evil. "Neither shame nor decorum, nor honesty, nor timidity", says Manu, "is the cause of a woman's chastity, but the want of a suitor alone". [8] She should therefore be kept under constant vigilance: and the best way to do it was to keep her occupied in the tasks of motherhood and domestic duties so that she has no time for mischief. Despite this denigration there was always in Indian thought an idealization of motherhood and a glorification of the feminine concept. But in actual practice, it

could be said by and large, Manu's reputed Code of Laws did influence social attitudes towards women, at least in the higher rungs of society.

It is against this background that one has to view the impact of Buddhism in the 5th century B.C. It is not suggested that the Buddha inaugurated a campaign for the liberation of Indian womanhood. But he did succeed in creating a minor stir against Brahmin dogma and superstition. He condemned the caste structure dominated by the Brahmin, excessive ritualism and sacrifice. He denied the existence of a Godhead and emphasized emancipation by individual effort. The basic doctrine of Buddhism, salvation by one's own effort, presupposes the spiritual equality of all beings, male and female. This should mitigate against the exclusive supremacy of the male. It needed a man of considerable courage and a rebellious spirit to pronounce a way of life that placed woman on a level of near equality to man. The Buddha saw the spiritual potential of both men and women and founded after considerable hesitation the Order of Bhikkhunis or Nuns, one of the earliest organizations for women. The Sasana or Church consisted of the Bhikkhus (Monks), Bhikkhunis (Nuns), laymen and laywomen so that the women were not left out of any sphere of religious activity. The highest spiritual states were within the reach of both men and women and the latter needed no masculine assistance or priestly intermediary to achieve them. We could therefore agree with I.B. Horner when she says Buddhism accorded to women a position approximating to equality.[9]

Moving from the sphere of philosophy to domestic life one notices a change of attitude when we come to Buddhist times. In all patriarchal societies the desire for male offspring is very strong for the continuance of the patrilineage and, in the case of Hindus, for the due performance of funeral rites. For only a son could carry out the funeral rites of his father and thus ensure future happiness of the deceased. This was so crucial to the Hindu that the law allowed a sonless wife to be superseded by a second or a third one or even turned out of the house.[10] It is said "through a son he conquers the world and though a son's son he attains immortality."[11] As a result of this belief the birth of a daughter

was the cause for lamentation. In Buddhism future happiness does not depend on funeral rites but on the actions of the deceased. The Buddhist funeral ceremony is a very simple one which could be performed by the widow, daughter or any one on the spot and the presence of a son is not compulsory. There is no ritual or ceremonial need for a son and the birth of a daughter need not be a cause for grief. It is well known that the Buddha consoled king Pasenadi who came to him grieving that his queen, Mallika, had given birth to a daughter. "A female offspring, O king, may prove even nobler than a male..." [12] a revolutionary statement for his time. Despite the spiritual quality of the sexes and the fact that a son is not an absolute necessity in securing happiness in the after life, yet even in Buddhist societies there is a preference for male offspring even today, so potent is the ideology of male superiority.

Marriage and family are basic institutions in all societies whether primitive or modern and the position of woman in a particular society is influence by and expressed in the status she holds within these institutions. Has she got the same rights as her husband to dissolve the marriage bond? Has she the right to remarry or is this a man's privilege? The answers to these questions will undoubtedly determine the position accorded to women in any society. Let us examine the Buddhist attitude to the question. In Buddhism, unlike Christianity and Hinduism, marriage is not a sacrament. It is purely a secular affair and the monks do not participate in it. In Sri Lanka, Thailand and Burma there is a good deal of ceremony, feasting and merry-making connected with the event but these are not of a religious nature. Sometimes monks are invited to partake of alms and they in turn bless the couple. Although there are no vows or rituals involved in the event of a marriage, the Buddha has laid down in the Sigalovada Sutta the duties of a husband and wife:

> "In five ways should a wife as Western quarter, be ministered to by her husband: by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with ornaments. In these five ways does the wife minister to by her husband as the Western quarter, love him: her duties are well-performed by hospitality to kin of both, by faithfulness,

by watching over the goods he brings and by skill and industry in discharging all business." [13]

The significant point here is that the Buddha's injunctions are bilateral; the marital relationship is a reciprocal one with mutual rights and obligations. This was a momentous departure from ideas prevailing at the time. For instance Manu says, "Offspring, the due performance of happiness and heavenly bliss for one's ancestors and oneself depends on one's wife alone."[14] Confucius, an older contemporary of the Buddha, spoke in the same tone: "in this way when the deferential obedience of the wife was complete, the internal harmony was secured, and a long continuance of the family could be reckoned with."[14] Confucius gives in detail the duties of the son to the father, the wife to the husband and the daughter-in-law to the mother-in-law but never vice-versa; so that the wife had only duties and obligations and the husband only rights and privileges. According to the injunctions of the Buddha given in the Sigalovada Sutta, which deals with domestic duties, every relationship was a reciprocal one whether it be between husband and wife, parent and child, or master and servant. Ideally, therefore, among Buddhists, marriage is a contract between equals.

However it does not necessarily follow that social practice conforms to theory. The egalitarian ideals of Buddhism appear to have been impotent against the universal ideology of masculine superiority. The doctrine of Karma and Rebirth, one of the fundamental tenets of Buddhism, has been interpreted to prove the inherent superiority of the male. According to the law of Karma, one's actions in the past will determine one's position of wealth, power, talent and even sex in future births. One is reborn a woman because of one's bad Karma. Thus the subordination of women is given a religious sanction. It is not unusual even in Sri Lanka for women, after doing a meritorious deed, to aspire to be redeemed from womanhood and be reborn as a man in future. Despite the remarkable degree of sexual equality in Burman society, all women recite as a part of their Buddhist devotions the following prayer: "I pray that I may be reborn as a male in a future existence."[16] In Thailand in 1399 A.D., the Queen Mother founded a monastery and commemorated the

event in an inscription in which she requested, "By the power of my merit, may I be reborn as a male..."[17]. Several examples could be quoted from the popular parlance of all three societies to show that even women, whatever their station, have accepted the idea of female inferiority and this has influenced the husband-wife relationship in varying degrees in the societies concerned. In Sri Lanka where this idea is least perceptible, it is considered becoming even in modern times to maintain a facade of husband domination. The wifely control is unobtrusive and subtle. This ambivalent attitude is more pronounced in Burma where women are a specially privileged lot. They control the family economy; socially, politically and legally they are on a par with men. But the wife makes a show of deference to the husband which in itself is no measure of male dominance but an adaptation to a cultural norm. On the other hand, the fact that men could have multiple spouses whereas the women were restricted to one, placed the husband in a privileged position. The reverse was true in Sri Lanka where polygamy was unknown except in the royal family, polyandry was practiced (though not widespread) till recent times. In traditional Thailand the subordination of the wife in the family hierarchy was sanctioned by law. Till 1935 polygyny was legally recognized.

> "Fundamental to the family law in the Law Code of 1805 was the conjugal power of the husband, which meant that he managed the property held jointly by the spouses, that he could sell his wife of give her away and that he could administer bodily punishment to her, provided the degree of punishment was in proportion to the misdeed." [18]

From the nature of the marriage contract one passes on to the question whether both parties had the same facilities for terminating the contract. It is seen that in most cultures the woman is irretrievably bound by the chains of matrimony while the man can shed his shackles with ease. The Confucian code of discipline provides the husband with several grounds for divorce. Not only leprosy and sterility, even disobedience and garrulity were valid reasons to get rid of a wife. Among the Hindus marriage was an indissoluble sacrament for the woman, while the man had the right to

remarry even when the first wife was alive. Says Manu, "A barren wife may be superseded in the 8th year. She whose children all die in the 10th, she who bears only daughters in the 11th, but she who is quarrelsome without delay."[19] In addition a man could abandon a blemished, diseased or deflowered wife.[20] Under Islamic law the contract may be dissolved by the husband at his will without the intervention of a court and without assigning any cause. But a wife cannot divorce herself from her husband without his consent except under a contract made before or after marriage. If the conditions of the contract are not opposed to Muslim law then the divorce will take effect.[21]

In Buddhism marriage received no religious sanction and in the absence of a Buddhist legal code comparable to the Laws of Manu or the Sharia Law of the Muslims, the dissolution the marriage contract was settled by the individuals concerned or their families. With regard to Sri Lanka, there is a document dated 1769 which gives an orthodox and official view on the subject. The Dutch who were ruling the maritime provinces of Sri Lanka wished to codify the laws and customs of the island. The Dutch Governor I.W. Falck sent a series of questions to the eminent monks of Kandy and the answers to these are given in the document known as the //Lakrajalosirita//. The governor raised the question whether divorce was permitted among the Sinhalese. The reply was,

> "A man and a woman who have been united in marriage with the knowledge of their parents and relations and according to the Sinhala custom cannot become separated at their own pleasure. If a man wishes to obtain a divorce it must be by proving that his wife, failing in the reverence and respect due to a husband, has spoken to him in an unbecoming manner; or that she has lavished her affection on another and spends his earning on him, and if her improper conduct is proved before a court of justice he will be permitted to abandon her."

The next question is for what faults on the part of the husband may the wife sue for and obtain a divorce from him. The Bhikkhus

reply,

> "If being destitute of love and affection for his wife, he withholds from her the wearing apparel and ornaments suitable to her rank; if he does not provide her with food of such a quality as she has a right to; if he neglects to acquire money by agriculture, commerce and other honorable means; if associating with other women, he squanders his property upon them; if he makes a practice of committing other improper and degrading acts such as stealing, lying or drinking intoxicating liquors, if he treats his wife as a slave and at the same times behaves respectfully to other women, on proof of his delinquency before the above mentioned court, the wife may obtain a divorce." [22]

The significant point is that even in theory the Sinhala laws were equally applicable and binding to both husband and wife. One clearly sees the influence of the injunctions of the Sigalovada Sutta in the development of these institutions.

However, litigation being a tedious process then as now, it is unlikely that the average Sinhalese of the 19th century resorted to this lengthy judicial procedure. The //Lakrajalosirita// was written by Buddhist monks for the information of a foreigner, and judging from the rest of the document they tried to depict ideal conditions. Only the very well-to-do could afford the luxury of a court case. A more realistic account has been left by Robert Knox who spent 19 years in the company of poor peasants:

> "But their marriages are but of little force and validity for if they disagree and mislike one another they part without disgrace. Yet it stands firmer for the Man than for the Woman: howbeit they do leave on the other at their pleasure." [23]

According to Sinhala laws of the 18th century the wife was treated very liberally at the time of divorce. She got back all the wealth that her parents gave her at the time of marriage and half of all the property acquired by the couple after marriage. Also she was

given a sum of money sufficient to cover her expenses for the next six months. It is worthy of note that in Sri Lanka prior to European occupation both sexes had equal facilities for divorce, both in theory and in practice. The situation changed, however, with the impact of Christianity and the introduction of Roman Dutch Law by the Hollanders in the areas under their control.

In traditional Burma too a code of divorce provided for ill assorted unions. Where there was a mutual desire for separation due to incompatibility or other causes, parties can divorce each other by an equal division of property. If one is unwilling the other is free to go provided all property is left behind. A woman can demand a divorce if her husband ill-treats her or if he cannot maintain her; and a man in case of sterility or infidelity of the wife. Another method, not uncommon, is for the aggrieved party to seek refuge in monastic life; for this would at once dissolve the marriage bond. This easy availability of divorce in Burma has been condemned by Father Bigandet, the Roman Catholic Bishop of Rangoon as "damnable laxity". Despite this censure, it is said that this easy and equal facility for divorce has rendered the Burman spouses more forbearing and that serious connubial quarrels are rare among them.[24]

In Thailand although women had legal disabilities, they could initiate divorce proceedings which enabled them to escape from a tyrannous husband. As far back as 1687 the French envoy to the Siamese court observed,

> "The Husband is naturally the Master of Divorce but he never refuseth it to his wife when she absolutely desires it. He restores her portion to her and their children are divided among them in this manner..." [25]

Although the conjugal power of the husband was fundamental to the 1805 Code, yet the wife's right to divorce was preserved and she was treated generously when the marriage was annulled.

Moving on to the question of the remarriage of widows and

divorcees, one notices that in certain societies the wives were regarded as the personal property of their husbands. As such the custom of slaying, sacrificing or burying women alive to accompany their deceased husbands along with their belongings has been found in many lands as far removed as America, Africa and India. The best known example is the //soti puja// or self immolation of high-caste Hindu widows. This custom which was unknown in the Rigveda, developed later: it was never very widespread but there were isolated instances continuing even up to early British times. The British had to introduce legislation to prevent it. Among the Hindus a widow was expected to lead a life of severe austerity and strict celibacy for she was bonded to her dead husband. Further she lost her social and religious status and was considered an unlucky person. The question of the remarriage of divorcees did not arise because a Hindu wife could not repudiate her husband; even if she was rejected by the latter she had to remain celibate.

In Buddhism death is considered a natural and inevitable end. As a result a woman suffers no moral degradation on account of her widowhood. Her social status is not altered in any way. In Buddhist societies she does not have to advertise her widowhood by shaving her head and relinquishing her ornaments. She is not forced to fast on specific days and sleep on hard floors for self-mortification has no place in Buddhism. Nor does she have to absent herself from ceremonies and auspicious events. Above all there is no religious barrier to her remarriage.[26] The remarriage of rejected wives is also known in Buddhist literature.

Women whose marriages break up were free to remarry with no stigma attached,..."But if they chance to mislike one another and part asunder...then she is fit for another man, being as they account never the worse for wearing."[27] Even the //Lakrajalosirita//, which gives an orthodox Buddhist view, permits the remarriage of women after separation from their spouses. It was common even in the highest rungs of society. In Burma and Thailand too women had the right to remarry after divorce. As far back as 1687 La Loubere the French envoy noticed that in Thailand, "After the Divorce both can remarry and the woman can remarry on the very day of the

Divorce."[29]

It is clear, therefore, that Buddhism has saved the daughter from indignity, elevated the wife to a position approximating to equality and retrieved the widow from abject misery.

The social freedom that women enjoyed in Buddhist societies, above everything else, has evoked from Western observers the comments that we have quoted earlier in this paper. It is not so much the equality of status but the complete desegregation of the sexes, that has distinguished the women in Buddhist societies from those of the Middle East, the Far East and the Indian subcontinent. Segregation of the sexes only leads to the seclusion and confinement of women behind veils and walls. The Confucian code lays down detailed rules on how men and women should behave in each other's presence. Manu went to the furthest extreme of segregation by warning that one should not remain in a lonely palace even with one's own mother and sister. Sexual segregation pervades all aspects of life in Islamic society.

In early Buddhist literature one sees a free intermingling of the sexes. The celibate monks and nuns had separate quarters, yet the cloister was not cut off from the rest of the world. It is recorded that the Buddha had long conversations with his female disciples. The devout benefactress Visakha frequented the monastery decked in all her finery, and accompanied by a maid servant she attended to the needs of the monks. Her clothes and ornaments were the talk of the town, yet neither the Buddha nor the monks dissuaded her from wearing them. It was after she developed in insight and asceticism that she voluntarily relinquished her ornaments.

This free and liberal attitude certainly had its impact on the behavior of both men and women in Buddhist societies. In Sri Lanka in the 17th century, "the Men are not Jealous of their Wives for the greatest Ladies in the land will frequently talk and discourse with any Men they please, although their Husbands be in presence." [29] It has been remarked that the women visited places of worship always dressed in their best attire. This is quite a contrast to the stand

taken by Manu according to whom the love of ornamentation was an evil attribute of women; and the Koranic injunction that the pious woman should hide all beauty and ornamentation behind the veil. Burmese women of all ranks went unveiled and ornamented and added color to all occasions, though flanked by India and China, where customs such as purdah and foot binding prevailed. In Thailand it has been noticed that the women of the upper classes, though by no means confined to lives of strict seclusion, did not appear much in public.

In conclusion we could say that the secular nature of the marriage contract, the facility to divorce, the right to remarry, the desegregation of the sexes and above all else the right to inherit, own and dispose of property without let or hindrance from the husband, have all contributed to the alleviation of the lot of women in Buddhist societies. Conflicting with the Buddhist ethos and negating its effects in varying degrees is the universal ideology of masculine superiority. So that in all three societies __ Sri Lanka, Thailand, Burma -- there is an ambivalence in the attitudes towards women. Yet their position is certainly better than in any of the major cultures of Asia.

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5. //Siam in the Twentieth Century, Being the Experiences and Impressions of a British Officer//, by J.G.D. Campbell (London 1902) 112-113. Campbell was Inspector of Schools and later Educational Adviser to the Siamese Government.

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7. //Laws of Manu//, trans. G. Buhler, //Sacred Books of the East//, Vol. XXV (Oxford 1866).

8. //Ibid.//, IX, 10.

9. I.B. Horner, //Women under Primitive Buddhism: Laywomen and Alsmwomen// (London 1930), XXIV.

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17. Quoted by C.J. Reynolds in "A Nineteenth Century Thai Buddhist Defence of Polygamy and some Remarks on the Social History of Women in Thailand", a Paper prepared for the Seventh Conference International Association of Historians of Asia, Bangkok, 22-26 August 1977,3.

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20. //Laws of Manu//, IX, 72.

21. D.F. Mulla, //Principles of Muhammedan Law// (Calcutta 1955). 264.

22. //Lakrajalosirita//, ed. and trans. Bishop Edmund Pieris, Published by the Ceylon Historical Manuscripts Commission, 10 and 11.

23. Robert Knox, //An Historical Relation of Ceylon// (Glasgow 1911), 149. Knox was a ship-wrecked British sailor who spent 19 years from 1660 to 1679 as a prisoner in the Kandyan Kingdom.

24. Fytche, Vol. II, 75.

25. Simon de la Loubere, //The Kingdom of Siam, With an Introduction by David K. Wyatt// (London 1968) 53. De la Loubere was an envoy sent to Siam by Louis XIV of France in 1687. He was in Siam for four months only.

26. I.B. Horner, // Women Under Primitive Buddhism//, 72 sqq.

27. Knox, 149.

28. De la Loubere, 53.

29. Knox, 104.

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines.

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FILENAME: WHEEL280.ZIP
AUTHOR: Dr. (Mrs.) L.S. Dewaraja
AUTHOR'S ADDRESS: N/A
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
COPYRIGHT HOLDER: Buddhist Publication Society (1981)
DATE OF PUBLICATION: 1981
DATE OF DHARMANET DISTRIBUTION: July 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
(DharmaNet 96:903/1)

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THE WORN-OUT SKIN

Reflections on the Uraga Sutta

by
Nyanaponika Thera

The Wheel Publication No. 241/242
ISBN 955-24-0058-9

First edition 1977
Second edition (revised) 1989

BUDDHIST PUBLICATION SOCIETY
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Uraga Sutta, with Diacritics DIACRIT.TXT

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INTRODUCTION

The Sutta Nipata, in its oldest and most characteristic parts, is a deeply stirring Song of Freedom. The verses of this ancient book are a challenging call to us to leave behind the narrow confines of our imprisoned existence with its ever-growing walls of accumulated habits of life and thought. They beckon us to free ourselves from the enslavement to our passions and to our thousand little whims and wishes. A call to freedom is always timely because in our lives we constantly bind ourselves to this and that, or let ourselves be bound in various ways by others and by circumstances. To some extent, normal life cannot entirely escape from such a situation. In fact, "binding" oneself to a worthy task and duty or to an ennobling human relationship is an indispensable antidote to the opposite tendency: the dissipation of our energies. The physical act of walking consists not only in the "freeing" action of lifting and stretching the foot, but also in the "binding" function of lowering it and placing it firmly on the ground. Analogously, in mental movement, there is the same need for support as well as for uplift and forward advancement.

But, having the comfort of a "secure footing" in life, we too easily forget to walk on. Instead, we prefer to "strengthen our position," to improve and embellish the little cage we build for ourselves out of habits, ideas and beliefs. Once we have settled down in our habitual ways of living and thinking, we feel less and less inclined to give

them up for the sake of risky ventures into a freedom of life and thought full of dangers and uncertainties. True freedom places on us the uncomfortable burden of ever-fresh responsible decisions, which have to be guided by mindfulness, wisdom and human sympathy. Few are willing to accept the full weight of such a burden. Instead, they prefer to be led and bound by the rules given by others, and by habits mainly dominated by self-interest and social conventions. With the habituation to a life of inner and outer bondage, there grows what Erich Fromm calls a "fear of freedom." Such fear, if allowed to persist and take root, inevitably leads to a stagnation of our inner growth and creativeness as well as to a stagnant society and culture. In a state of stagnation, toxic elements will endanger mankind's healthy progress -- physical and mental, social and spiritual. Then William Blake's words will prove true: "Expect poison from stagnant water."

Those too who say "Yes" to life and wish to protect mankind from decline by its self-produced toxins -- biological and psychological -- will also have to shed that "fear of freedom" and enter freedom's arduous way. It is an arduous way because it demands of us that we break the self-forged fetters of our lusts and hates, our prejudices and dogmas -- fetters we foolishly cherish as ornaments. But once we see them for what they really are, obstacles to true freedom, the hard task of discarding them will become at the same time a joyous experience.

The Sutta Nipata, however, warns repeatedly of false ideas of freedom. He is not truly free who only follows his self-willed whims and desires (//chandagu//, v.913), who is carried along by them (//chandanunito//, v.731). Nor can true freedom be found by those who only seek to exchange one bondage for another.

Leaving the old through craving for the new --
Pursuit of longings never from bondage frees;
It is but letting go to grasp afresh
As monkeys reach from branch to branch of trees.
v.791

Mankind is always in need of both lawgivers and liberators. It is for echoing the voice of that great liberator, the Buddha, that the following pages have been written as a humble tribute. What follows are free musings on the first poem of the Sutta Nipata, the Uraga Sutta, interspersed with gleanings from the Buddhist texts, which may help to illuminate the verses.

Nyanaponika

Kandy, Sri Lanka
15 November 1975

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Uraga Sutta: The Serpent

1. Yo ve uppatita vineti kodha
visatam sappavisam va osadhehi
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who can curb his wrath
as soon as it arises,
as a timely antidote will check
snake's venom that so quickly spreads,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

2. Yo ragam udacchida asesam
bhisapuppham va saroruham vigayha
so bhikkhu jahati oraparam

urago jinnam iva tacam puranam.

He who entirely cuts off his lust
as entering a pond one uproots lotus plants,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

3. Yo tanham udacchida asesam
saritam sighasaram visosayitva
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who entirely cuts off his craving
by drying up its fierce and rapid flow,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

4. Yo manam udabbadhi asesam
nalasetum va sudubbalam mahogho
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who entirely blots out conceit
as the wind demolishes a fragile bamboo bridge,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

5. Yo najjhagama bhavesu saram
vicinam puppham iva udumbaresu
so bhikkhu jahati orapara
urago jinnam iva tacam puranam.

He who does not find core or substance
in any of the realms of being,
like flowers which are vainly sought

in fig trees that bear none,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

6. Yass'antarato na santi kopa
itibhavabhavatanca vitivatto
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who bears no grudges in his heart,
transcending all this "thus" and "otherwise,"
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

7. Yassa vitakka vidhupitave
ajjhattam suvikappita asesa
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who has burned out his evil thoughts,
entirely cut them off within his heart,
-- such a monk gives up the here and the beyond, just as the
serpent sheds its worn-out skin.

8. Yo naccasari na paccasari
sabbam accagama imam papancam
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who neither goes too far nor lags behind,
entirely transcending the diffuseness of the world,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

9. Yo naccasari na paccasari
sabbam vitatham idan'ti natva loke
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who neither goes too far nor lags behind
and knows about the world: "This is all unreal,"
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

10. Yo naccasari na paccasari
sabbam vitatham idan'ti vitalobho
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who neither goes too far nor lags behind,
greedless he knows: "This is all unreal,"
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

11. Yo naccasari na paccasari
sabbam vitatham idan'ti vitarago
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who neither goes too far nor lags behind,
lust-free he knows: "This is all unreal,"
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

12. Yo naccasari na paccasari
sabbam vitatham idan'ti vitadoso
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who neither goes too far nor lags behind,
hate-free he knows: "This is all unreal,"
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

13. Yo naccasari na paccasari
sabbam vitatham idan'ti vitamoho
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who neither goes too far nor lags behind,
delusion-free he knows: "This is all unreal,"
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

14. Yass'anusaya na santi keci
mula akusala samuhatase
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who has no dormant tendencies whatever,
whose unwholesome roots have been expunged,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

15. Yassa darathaja na santi keci
oram agamanaya paccayase
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

States born of anxiety he harbours none
which may condition his return to earth,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

16. Yassa vanathaja na santi keci
vinibandhaya bhavaya hetukappa
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

States born of attachment he harbours none
which cause his bondage to existence,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

17. Yo nivarane pahaya panca
anigho tinnakathamkatho visallo
so bhikkhu jahati oraparam
urago jinnam iva tacam puranam.

He who has the five hindrances discarded,
doubt-free and serene, and free of inner barbs,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

* * * * * * * *

I REFLECTIONS ON THE REFRAIN

The Refrain:

-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

The Simile of the Serpent

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The ancient masters of the Theravada Buddhist tradition explain the simile of the serpent's worn-out skin, occurring in the last line of each of the poem's verses, as follows:

The shedding of the serpent's old skin is done in four ways:
(1) in following the law of its own species,
(2) through disgust,
(3) with the help of a support, and
(4) with effort.

(1) "Its own species" is that of those long-bodied animals, the snakes. Snakes do not transgress these five characteristics of their species: in regard to their birth, their death, their surrendering to (a long and deep) sleep, their mating with their own kind only, and the shedding of the old, worn- out skin. Hence, in shedding the skin, a snake follows the law of its own kind.

(2) But in doing so, it sheds the old skin out of disgust. When only half of the body has been freed of the old skin and the other half is still attached, the snake will feel disgust.

(3) In such disgust, the snake will support its body on a piece of wood, a root or a stone, and

(4) making an effort, using all its strength, it will wind its tail around the supporting object, exhale forcefully and expand its hood, and shed the old skin fully. Then it will go freely wherever it likes. It is similar with a monk. The "law of his own species" is virtue (//sila//). Standing firm in his own law of virtue, and seeing the misery involved, he becomes disgusted with the "old worn-out skin" of the "here and the beyond," comprising (such pairs of opposites) as his own and others' personalized existence, etc., which are productive of
~~~~~~~~~~~~~~~~~~~~~~~~~

suffering. Thus he becomes disgusted and, seeking the support of a noble friend, (a wise teacher and meditation master), he summons his utmost strength by way of the path factor, right effort. Dividing day and night into six periods, during daytime, while walking up and down or sitting, he purifies his mind from obstructive things; doing so also in the first and the last watch of the night, he lies down for rest only in the night's middle watch. Thus he strives and struggles. Just as the serpent bends its tail, so he bends his legs to a cross-legged posture. As the serpent exhales forcefully, so the monk musters all his unremitting strength. As the serpent expands its hood, so the monk works for an expansion of his insight. And just as the serpent sheds its old skin, so the monk abandons the here and the beyond, and being now freed of the burden, he goes forth to the Nibbana-element that is without a residue of the groups of existence (//anupadisesa-nibbanadhatu//).

Commentary to the Sutta Nipata

Conforming to the "law of its own species," the serpent discards what has become only a burden. It is worn-out, outgrown skin which the snake gladly sheds. And thus it will finally be with him who earnestly walks the path to the freedom from all burdens (//yogakkhema//). Daily practice of alienation from what has been understood to be actually alien will wear thin the bondage to "self" and the world, loosen more and more clinging's tight grip, until, like the serpent's worn-out skin, it falls away almost effortlessly. Just as, according to similes given by the Buddha, the handle of a hatchet is wasted away by constant use; just as the strongest ship-ropes will become brittle by constant exposure to wind, sun and rain and finally fall asunder -- so will constant acts of giving up, of letting go, wear thin and fragile the once so stout and unbreakable fetters of craving and ignorance, until one day they drop off completely. By such an act of "shedding the old skin," no "violence against nature" is done; it is a lawful process of growing, of outgrowing that which is no longer an object of attachment -- just as the old skin is no longer attached to the snake's body. Only in such a way can a person vanquish those

passionate urges and deceptive notions of his, which are so powerful and so deeply rooted. In the act of ultimate liberation, nothing is violently broken which was not already detached from the living tissues of mind and body or only quite loosely joined with them. Only a last effort of the powerful muscles will be needed to shake off the empty sheath -- this hollow concept of an imaginary self which had hidden for so long the true nature of body and mind. Here it lies before the meditator's feet -- like the serpent's worn-out skin -- a lifeless heap of thin and wrinkled thought tissue. Once it had seemed to be so full of alluring beauty -- this proud and deceptive idea of "I" and "mine." Now this illusion is no more, and a new "conceptual skin" has grown which, though likewise made of imperfect words, has no longer the deceptive colorings of conceit, craving and false ideas. Mind-and-body are now seen as they truly are. Now one no longer misconceives them for what they are not and no longer expects of them what they cannot give: lasting happiness. How big a burden of anxiety, fear, frustration and insatiate craving will have been discarded! How light and free the heart can become if one sheds attachment to what is not one's own!

What actually has to be shed is this attachment rooted in the ego-illusion. But until discarded entirely, this ego-illusion will still cling to mind- and-body by the force of three powerful strands which are also its feeders: conceit, craving and false ideas. Even if false ideas about a self have been given up intellectually, the other two "feeders," conceit and craving, are strong enough to cause an identification of mind-and-body (or of some of their features) with the imaginary self.

This identification has to be dissolved on all three levels until mind-and-body are seen to be as alien as those dry leaves of the Jeta Grove which the Buddha once picked up, asking the monks whether these leaves are their self or their self's property. And the monks replied: "They are surely not our self or anything belonging to our self." Then the Master said: "Therefore, monks, give up what is not yours! Give up all clinging to body, feelings, perceptions, [1] volitions, and consciousness" (Majjhima Nikaya 22). It is certainly not difficult to give up what is so obviously foreign to us, and worthless, too, like

those dry leaves or any other insignificant trifles we encounter in our lives. It is harder to give up a cherished material object or a beloved human being. It is hardest, however, to detach ourselves from the body and its pleasures, from our likes and dislikes, from the intellectual enjoyment of our thoughts, from deep-rooted tendencies and habits; in short, from all that we instinctively and without question identify with as "ourselves." All these constituents of our supposed "self" are visibly changing, sometimes rapidly and radically; sometimes the changes of our likes and dislikes, habits and ideas, turn them into their very opposite. Yet we still continue to identify ourselves whole-heartedly with those new states of mind as if they were the old ego. So tenacious is the ego-illusion and therefore so hard to break.

Yet it is to that hardest task that the Master summons us: "Give up what is not yours! And what is not yours? The body is not yours: give it up! Giving it up will be for your weal and happiness. Feelings, perceptions, volitions and consciousness are not yours: give them up! Giving them up will be for your weal and happiness."

We must recall here that it is attachment to these five aggregates that has to be given up and that this is a gradual process. We must not expect our habitual likes and dislikes, our intellectual enjoyments and our desires to vanish all at once; nor can or should they be broken by force. This seemingly compact and identifiable personality has been gradually built up by the intake of physical and mental nourishment. Again and again, thousands of times during a single day, we have approached and absorbed the physical and mental objects of our desire. One after the other we have made them "our own" and believed them to be our own. This continuous process of accumulating attachments and self-identifications must now be reversed by a gradual process of detachment achieved by dissolving or stopping the false identifications. The Buddha's teaching chiefly consists of aids assisting us in that task of gradual detachment -- aids to right living and to right thinking. The simile of the snake's worn- out skin is one of these aids, and if seen as such it has much to teach. These are some of the ways in which contemplation can be helpful:

1. We look at our skin encasing the body: it is now firm and taut, healthily alive, our warm blood pulsating beneath it. Imagine it now lying before you, empty and limp, like a snake's discarded slough. In such a manner you may visualize the feature skin among the thirty-two parts of the body, a meditation [2] recommended by the Buddha. When thus brought vividly to life, it will help you to alienate and detach yourself from the body.

2. Just as the serpent does not hesitate to fulfill the biological "law of its kind" in shedding its old skin, so right renunciation will not waver or shrink from those acts of giving up which right understanding of reality demands. Just as the serpent does not mourn over the loss of its worn-out slough, so right renunciation has no regrets when it discards what has been seen as void of value and substance and replaces it by something new and more beautiful: the happiness of letting go, the exhilaration of the freedom won, the serenity of insight and the radiance of a mind purified and calmed. It is the growing strength of this new experience which will gradually clear the road to final emancipation.

3. According to the commentary quoted by us, the snake feels disgust towards its old skin when the sloughing is not yet complete and parts of the old skin still adhere to its body. Similarly, the disgust felt towards residual attachments and defilements will give to the disciple an additional urgency in his struggle for final liberation. Such disgust is a symptom of his growing detachment. It is strengthened by an increasing awareness of the perils inherent in the uneliminated defilements -- perils to oneself and to others. On seeing these perils, the whole misery of man's situation, the samsaric predicament, will gain for him increasing poignancy; and the more he progresses in mental training and moral refinement, the stronger his distaste will become for what is still unamenable in him to that training and refinement. Therefore the Buddha advised his son Rahula: "Make disgust strong in you" (Sutta Nipata, v.340). This disgust (//nibbida//) is often mentioned in the Buddhist scriptures as an aid as well as a phase on the road to full detachment. Thus among the eight insight knowledges the contemplation of disgust (//nibbidanupassana//) follows upon the awareness of the peril and misery in //samsara//, when

formations of existence have become tasteless and insipid to the meditator. And in innumerable sutta passages the Buddha says that when the disciple sees the constituents of body and mind as impermanent, suffering and not self, he becomes disgusted with them; through his disgust he becomes dispassionate, and through dispassion he is liberated. The Noble Eightfold Path itself is extolled because it leads to complete disgust with worldliness, to dispassion, cessation, peace, direct [3] knowledge, enlightenment and Nibbana.

When insight is deepened and strengthened, what has been called here "disgust" (in rendering the Pali //nibbida//) loses the strong emotional tinge of aversion and revulsion. It manifests itself instead as a withdrawal, estrangement and turning away from worldliness and from the residue of one's own defilements. 4. Just as the snake, in its effort to throw off its old skin, uses as support a stone or the root of a tree, similarly, the teachers of old say that the striving disciple should make full use of the support of noble friendship in his efforts towards full liberation. A friend's watchful concern, his wise counsel and his inspiring example may well be of decisive help in the arduous work of freeing oneself from the burdensome encumbrance of passions, frailties and tenacious habits.

Often and emphatically, the Buddha praised the value of noble friendship. Once the venerable Ananda, who was so deeply devoted to the Master, spoke of noble friendship as being "half of the holy life," believing he had duly praised its worth. The Buddha replied: "Do not say so, Ananda, do not say so: it is the entire holy life to have noble friends, noble companions, noble associates" (Samyutta Nikaya). If this holds true for the spiritual life of a monk, there are additional reasons for cherishing noble friendship within the common life of the world with all its harshness and perils, struggles and temptations, and its almost unavoidable contact with fools and rogues.

Noble friendship, so rare and precious, is indeed one of the few solaces which this world can offer. But this world of ours would be truly "disconsolate" if, besides the solace of friendship, it did not harbor the still greater solace of the Buddha's compassionate message

of an open way to final deliverance from suffering.

The Meaning of Monk

The word monk (//bhikkhu//) has to be taken here in the same sense as explained in the old commentary on the Satipatthana Sutta:

> Monk is a term to indicate a person who earnestly endeavors to accomplish the practice of the teaching. Though there are others, gods and men, who earnestly strive to accomplish the practice of the teaching, yet because of the excellence of the state of a monk by way of practice, the Master spoke here of a monk ... Verily, he who follows the teaching, be he a deity or a human being, is called a monk.

The Here and the Beyond (//ora-param//)

Now what is it that should be given up finally and without regret? Our text calls it "the here and the beyond," using Pali words that originally signified the two banks of a river. The "here" is this world of our present life experience as human beings; the "beyond" is any world beyond the present one to which our willed actions (//kamma//) may lead us in our future existences in //samsara//, the round of rebirths. It may be a world of heavenly bliss, or one of hell- like suffering, or a world which our imagination creates and our heart desires; for life in any world beyond the present one belongs as much to the totality of existence as life on earth, Nibbana alone being the "beyond of existence."

The phrase "the here and the beyond" also applies to all those various discriminations, dichotomies and pairs of opposites in which our minds habitually move: the lower and the higher, the inner and the

outer, the (life-affirming) good and the bad, acceptance and rejection. In brief, it signifies the ever-recurring play of opposites, and as this play maintains the game of life with its unresolvable dissatisfactions, disappointment and suffering, the Buddha calls on us to give it up.

The overcoming of the opposites, the detachment from "both sides," is one of the recurrent themes of the Sutta Nipata. Among the various pairs of opposites structuring our thoughts, attitudes and feelings, the most prominent is that of "the lower and the higher." All the numerous religious, ethical, social and political doctrines devised by man employ this dichotomy, and though their definitions of these two terms may differ enormously, they are unanimous in demanding that we give up the low and attach ourselves, firmly and exclusively, to whatever they praise as "high," "higher" or "highest."

> Espousing among views his own as highest,
> Whatever he regards as "best,"
> All else he will as "low}" condemn;
> Thus one will never get beyond disputes.
> Sutta Nipata, v.796 21

However, in any area of human concern, secular or religious, clinging to discriminations of "high and low" is bound to result in suffering. When we are attached to anything "high," if the object changes, we will meet with sorrow; if our attitudes change, we will find ourselves feeling flustered and discontent. But despite their repeated experience of transiency, and despite all their prior disappointments, men still foster the vain hope that what they cherish and cling to will remain with them forever. Only those few "with little or no dust in their eyes" understand that this play of opposites, on its own level, is interminable; and only one, the Buddha, has shown
us how to step out of it. He, the Great Liberator, showed that the way to genuine freedom lies in relinquishing both sides of the dichotomy, even insisting that his own teaching is only a raft built for crossing

over and not for holding on to:

> "You, O monks who understand the Teaching's similitude to a raft, you should let go even of good teachings, how much more the false ones."
>
> Majjhima Nikaya 22

> "Do you see, my disciples, any fetter, coarse or fine, which I have not asked you to discard?"
>
> Majjhima Nikaya 66

One should, however, know well and constantly bear in mind that the relinquishing of both sides, the transcending of the opposites, is the final goal -- a goal which comes at the end of a long journey. Because this journey unavoidably leads through the ups and downs of //samsara//, the traveler will repeatedly encounter the play of opposites, within which he will have to make his choices and select his values. He must never attempt to soar above the realm of opposites while ill-equipped with feeble wings or else his fate, like that of Icarus, will be a crash landing. For a time, to the best of his knowledge and strength, he must firmly choose the side of the "higher" against the "lower," following what is beneficial from the standpoint of the Dhamma and avoiding what is harmful. But he should regard his choices and values as a raft, not clinging to them for their own sake, always ready to leave them behind to embark on the next phase of the journey. While still on the mundane plane, he must never forget or belittle the presence within himself of the "lower," the dark side of his nature, and he must learn to deal with this wisely, with caution as well as firmness.

To cross the ocean of life and reach "the other shore" safely, skill is needed in navigating its currents and cross-currents. In adapting oneself to those inner and outer currents, however, one must always be watchful. The currents can be powerful at times and one must know when it is necessary to resist them. Sometimes right effort has to be applied to avoid or overcome what is evil and to produce and preserve

what is good. At other times it is wise to restrain excessive and impatient zeal and revert to a receptive attitude, allowing the processes of inner growth to mature at their own rate. By wisely directed adaptation we can learn to give full weight to both sides of every situation -- to the duality in our own nature and in the objective circumstances we face. Only by confronting and understanding the two sides within one's own experience can one master and finally transcend them.

An increasingly refined response to the play of opposites will teach one how to balance, harmonize and strengthen one's spiritual faculties (//indriya//) by reducing excess and making up deficiencies. When it concerns two equally positive qualities -- such as the faculties of energy and calm -- one will naturally prefer to strengthen the weaker side instead of reducing the stronger, thus re-establishing the balance of faculties on a higher level. Only by a harmonious balance of highly developed faculties can one move on to the next phase of progress: the "transcending of both sides," the final comprehension and mastery of merely apparent opposites, such as firmness and gentleness, which appear opposed only when isolated or unbalanced.

This harmony, which is dynamic and not static, gains perfection in the equipoise and equanimity of the Arahat, the Liberated One, an equanimity far wider, deeper and stronger than any the ordinary man can even envision.

On the emotional level, the Arahat's equanimity is marked by perfect and unshakable equipoise in the midst of the vicissitudes of life and in the face of all the problems and conflicts which may come within the range of his experience. This equanimity is not indifferent aloofness but a balanced response to any situation -- a response motivated and directed by wisdom and compassion.

On the volitional and active level, the Arahat's equanimity appears as freedom from partiality; as a thoughtful choice between action and non-action, again motivated by wisdom and compassion; and as perfect equipoise when the choice has been made.

On the cognitive and intellectual level, his equanimity shows up in a balanced judgment of any situation or idea, based on a mindful and realistic appraisal; it is the equipoise of insight that avoids the pitfalls of extreme conceptual viewpoints.

This is the triple aspect of the Arahat's equanimity as an embodiment of the middle path rising above the extremes and opposites.

The Structure of the Verses

In each verse of the poem, the giving up of "the here and the beyond" mentioned in the refrain is connected with the abandonment of certain mental defilements (//kilesa//), basic distortions of attitude and understanding, mentioned in the first lines of the verse (always two in the original Pali). The purport behind this connection is that only if the mental defilements mentioned in the first lines are eliminated entirely (//asesam//, "without remainder") -- as stated expressly in verses 2,3 and 4 -- can one rise above the opposites involved in those defilements. Only by entire elimination are the defilements eradicated in their lower and higher, coarse and subtle forms, in their manifest and latent states. If even a minute residue of them is left, it will suffice to revive the full play of the opposites and a recurrence of the extremes. No member of a pair of opposites can exclude the influence of its counterpart and remain stationary within the same degree of strength or weakness. There is a constant fluctuation between "high" and "low" as to degree of the defilements, as to evaluation of mental qualities, and as to forms of existence to which the defilements may lead.

It is the complete uprooting of the defilements alone which will make an end of rebirth -- of the here and the beyond, the high and the low, which remain in constant fluctuation as long as the defilements persist. When such an uprooting is made, the here and the beyond will be transcended, left behind as something empty, coreless and alien -- "just as a serpent sheds its worn-out skin."

* * * * * * * *

II REFLECTIONS ON THE VERSES

1. He who can curb his wrath
as soon as it arises,
as a timely antidote will check
snake's venom that so quickly spreads,
-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

This first verse compares wrath, which is vehement anger or rage, to a snake's poison that rapidly spreads in the body of the person bitten; for snakes, or at least some of the species, have always been regarded as irascible animals of venomous ire. Wrath is an outcome of hate, one of the three powerful roots [4] of all evil and suffering. The term "hate" (//dosa//) comprises all degrees of antipathy, from the weakest dislike to the strongest fury. In fact, the Pali word //kodha//, used in this verse and rendered here by "wrath," actually extends to the whole scale of antagonistic emotions. We have, however, singled out its extreme form, "wrath," because of the simile and in view of the fact that its less vehement forms will find their place under the heading of "grudge," in verse 6.

Of the evil root hate in its entire range the Buddha says, "It is a great evil but (relatively) easy to overcome" (Anguttara, 3:68). It was perhaps for both these reasons that wrath is mentioned here first, preceding the other defilements which appear in the following verses. Hate is a great evil because of its consequences. Its presence poses a much greater danger of a straight fall into the lowest depths of inhuman conduct and into the lowest forms of existence than, for instance, greed or lust, another of the three evil roots. On the other

hand, hate is relatively easy to overcome, for it produces an unhappy state of mind which goes counter to the common human desire for happiness. But hate will be "easy to overcome" only for those who also know of the need to purify their own hearts and are willing to make that effort. For those, however, who identify themselves fully with their aversions or even try to justify their outbursts of temper -- for them hate, too, is very difficult to overcome and may well harden into a character trait of irritability. Just as a snakebite needs prompt treatment to prevent the venom from spreading rapidly and widely through the body, so also any uprising of wrath should be curbed at once to prevent it from erupting into violent words and deeds of possibly grave consequence.

The true curative antidote for hate in all its forms is loving-kindness (//metta//), assisted by patience, forbearance and compassion. But unless the mind is well trained, when vehement wrath flares up, it will rarely be possible to replace it immediately by thoughts of loving-kindness. Nevertheless, a mental brake should be applied at once and the thoughts of anger [5] curbed without delay; for if this is not done, the situation may be aggravated by continual outbursts of anger to the point where it gets completely out of control. This temporary curbing of wrath accords with the fifth method of removing undesirable thoughts as mentioned in the 20th Discourse [6] of the Middle Length Sayings (Majjhima Nikaya), namely, by vigorously restraining them. By such an act of firm restraint, time will be won to compose the mind for dealing with the situation thoughtfully and calmly. But if the anger thus suppressed is left smoldering under the ashes, it may well flare up on a future occasion with greater vehemence. Hence, in a quiet hour on the very same day, one should try to dissolve that anger fully, in a way appropriate to the situation. The Dhamma can offer many aids for doing so.

Hate can bind beings to each other as strongly as lust does, so that they drag each other along through repeated life situations of revenge and counter-revenge. This may first happen in the "here," that is within one life, or in continued human rebirths. But persistent hate harbors the constant danger of dragging the hater down into a subhuman world of misery, "beyond the human pale"; or the hater's fate might be

a rebirth among the Asuras, the demonic titans of militant pride and aggressive power-urge, some of whom, in turn, seem to have taken human birth as great conquerors and rulers.

Whipped up by hate and wrath, towering waves of violence and fierce tempests of aggression have swept again and again through human history, leaving behind a wake of destruction. Though issuing from the one root of evil, hate, these upheavals have taken a multitude of forms: as racial, national, religious and class hatred as well as other varieties of factional and political fanaticism. Those who crave for leadership among men have always known that it is so much easier to unite people under the banner of a common hate than by a shared love. And all too often these leaders have made unscrupulous use of their knowledge to serve the ends of their burning ambition and power urge, even using millions of people as tools or victims of their own unquenchable hate for others or themselves. Untold misery has been wrought thus and is still being wrought today, as history books and the daily newspapers amply testify. Now mankind is faced by the mortal danger posed by tools of violence and aggression made utterly destructive through modern technology, and by a climate of hate made more infectious through modern mass media and subtle mind manipulation.

So there are, indeed, reasons enough for curbing wrath individually and for helping to reduce it socially. An appeal for the reduction of hate and violence in the world of today can no longer be dismissed as unrealistic moralizing. For the individual and for mankind, it has now become a question of survival, physically and spiritually.

He, however, who "sees danger in the slightest fault," and knows that even slight but persistent resentments may grow into passionate hate and violence, will earnestly strive for the final eradication of the deepest roots of any aversion. This is achieved on the third stage of the path to liberation, called the stage of non-return (//anagamita//). At that stage, no return to the "here" of existence in the sense sphere can any longer come about, while the end of the "beyond," that is, the existence in the fine-material and immaterial spheres, [7] will also be assured.

You must slay wrath if you would happily live;
You must slay wrath if you would weep no more.
The slaughter of anger with its poisoned source And fevered
climax, murderously sweet --
That is the slaughter noble persons praise;
That you must slay in order to weep no more.

Samyutta Nikaya, 11:21

2. He who entirely cuts off his lust
As entering a pond one uproots lotus plants,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

Lust (//raga//) is here compared to the lotus flower as a symbol of beauty. Because of its loveliness one too easily forgets that the enchanting blossoms of sense enjoyment will soon wilt and lose their beauty and attraction. But the mere awareness of that impermanence is not enough, for it may even add to the enchantment and whet the desire to pluck the flowers of lust again and again as long as strength lasts. But desire often lasts longer than the strength to seek or obtain its fulfillment -- and this is just one of the ways in which lust brings suffering and frustration.

In a single moment the roots of lust can sink deeply into a man's heart; its fine hair roots of subtle attachments are as difficult to remove as the great passions, or even more so. Thus the Buddha says that "greed is hard to overcome" but in the same text he also says that greed "is a lesser evil" [8] (or, literally rendered, "less blameworthy"). This statement may appear strange in view of the fact that greed is one of the evil roots and also a form of craving, the fundamental cause of suffering. Yet greed is "less blameworthy" than hate in all those cases where the gratification of lust does not violate basic morality and is not harmful to others; for instance, in the enjoyment of delicious food, sexual gratification within the

bounds of the third precept, and so forth.

Nevertheless, all forms of lust, be they inside or outside the moral norms, are still unwholesome (//akusala//), as they chain man to kammic bondage and necessarily result in suffering. Therefore, for one who aspires to perfect purity and final liberation, all forms of lust, coarse or refined, are obstructions. "All lust wants eternity" (Friedrich Nietzche) -- but cannot obtain it. For, though lust itself may well go on eternally without ever being quenched, its objects are all inevitably evanescent. When the objects of lust perish, as they must, or are unattainable, as they often are, suffering results for the lusting person; and when his desire for a loved person fades and changes, suffering will result for the beloved.

Lust receives its full dimension of depth as an expression of craving, an inexhaustible neediness, the state of ever being in want. This craving is the subject of the next verse.

Lust is "entirely cut off" at the stage of Arahatship, when desire even for the worlds of refined material form or the immaterial has vanished forever. With the elimination of lust, its unavoidable concomitants also disappear: the frustration, torment or despair of non-gratification and the listlessness, boredom or revulsion of surfeit. He who frees himself of lust is also free of its "both sides," attraction and repulsion, like and dislike. He too has given up the here and the beyond.

3. He who entirely cuts off his craving
by drying up its fierce and rapid flow,
-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

Craving (//tanha//) is the mighty stream of desire that flows through all existence, from the lowest microbes up to those sublime spheres free from coarse materiality. Craving is threefold: craving for

sensuality, for continued existence, and for annihilation or destruction.

Sensuous craving (//kama-tanha//) within that mighty river of which our verse speaks, is a powerful whirlpool dragging everything into its depth. The infinity of all craving appears here as the bottomless abyss which vainly longs for fullness and fulfillment. But though it ceaselessly sucks into itself the objects of desire, it can never find safety and peace. For like the hunger for food, this perpetual hunger of the senses daily craves afresh for gratification: "The senses are greedy eaters." The habit of daily sense gratification produces in us a horror vacui. We fear being left empty of sense experience, and this fear, an expression of the fear of death, stands dark and threatening behind each sensual craving as an additional driving force. We see starkly the partnership of fear and desire in the pathological avarice, the hectic grasping and clinging, of those old people so masterly described by Moliere and Balzac.

Driven by the burning sensation of a void within, by a feeling of constant lack and neediness, we try to suppress that painful sensation by swelling our ego. We strive to absorb into our ego what is non- ego or "alien"; we chase hectically and insatiably after sense enjoyment, possessions or power; we yearn to be loved, envied or feared. In short, we try to build up our "personality" -- a persona, a hollow mask. But such attempts to satisfy sensual craving must fail. If the supposed ego expands its imagined boundaries, then, by the extension of its periphery, its points of contact with a hostile or tempting world also grow, inevitably bringing along a growth of both irritation and neediness.

One believes that by the mere gratification of lust what has been "appropriated" from the outside world of objects or persons becomes a part of the ego or its property, becomes "I" and "mine." But what the ego thus appropriates from outside it can never fully assimilate. There remains an undissolved alien residue which accumulates and slowly but deeply alters the structure of body and mind. This process will finally end in the disruption of the organism -- in death. To some extent, this is normal, an ever-present process as it is also a

formula for the intake and assimilation [9] of food. But if sensory craving grows excessive and becomes an uncontested, or only weakly contested, master, it may well happen that "the food devours the eater": that the craving and search for sensual nourishment becomes so dominant that it weakens other functions of the human mind, and just those which are most refined and distinctively human.

Unrestrained sensual craving makes a personality "featureless" and "impersonal"; it reduces human individuation and thus brings us into dangerous proximity to the animal level which is bare or poor of individuation. Specific sensual enjoyment may easily become habit-forming and even compulsive, again pulling us down to the animal level of instinctive behavior at the cost of conscious control. A life dominated by sensual craving may turn into a monotonous automaton of sense-stimulus, craving, and sense gratification. Uninhibited sensuality reduces our relative freedom of choice and may drag us, by way of rebirth, into subhuman realms of existence. We say this, not to moralize but to emphasize the psychological effects of sensual craving and to show its implications for our progress towards true human freedom, that is, towards an increase of our mindfully responsible moral choices.

In the threatening effacement of individuation, in the rapturous submergence of individuality at moments of highest passion -- in these features sensual craving approaches its apparent opposite, the craving for annihilation (//vibhava-tanha//). It is ancient knowledge: the affinity of Eros and Thanatos, of passionate love and death.

Craving for annihilation, for non-being, may be likened to the flooding of the river of individualized life. The waters revolt against the banks, the restricting boundaries of individuality. Suffering under their frustrating limitations, they seek to burst through all dams in quest of the great ocean, longing to be one with it, to submerge painful separateness in an imagined Oneness. It is the enticing melody of "Unbewusst -- hoechste Lust!" ("To be unconscious -- oh highest lust!", Richard Wagner), the "descent to the mother goddess," the cult of the night.

On a simpler level, the craving for annihilation is the outcome of sheer despair, the reverse of worldly enchantment. Worn out by the vicissitudes of life, one longs for a sleep without awakening, to obliterate oneself as a protest against a world that does not grant one's wishes. As an irrational revenge, one wants to destroy oneself or others. In some cases, fanatical creeds of violence and destruction stem from this very source. [10]

Finally, in its rationalized form, this craving appears as the view or theory of annihilation (//uccheda-ditthi//), expressed in various types of materialist philosophies throughout the history of human thought.

Craving for continued existence (//bhava-tanha//) is the unceasing, restless flow of the river of life towards goals hoped for, but never attained. It is fed by our persistent hope that happiness will come tomorrow, or in a heaven or golden age of our belief. Even when all our toil gives little or no present satisfaction and happiness, we console ourselves with the thought that we work for our children or our nation or mankind; and each generation repeats that deferred hope.

As a longing for life eternal, desired and imagined in many forms, this craving for existence appears in many religions and philosophies. In Buddhist texts, it is called "the eternalist view" (//sassata-ditthi//). Craving for existence is the driving force that keeps the Wheel of Life in rotation. If viewed by an unclouded eye, this wheel is seen as a treadmill kept in motion by those who have condemned themselves to that servitude. It is a contraption "where you are perpetually climbing, but can never rise an inch" (Walter Scott). The beings who rotate in it are again and again victimized by their illusion that the stepping-board before their eyes is the cherished goal, the desired end of their toil. They do not know that within a turning wheel there is no final goal or destination; and that the end of the world with its suffering cannot be reached by walking on a treadmill. It can be attained only by stopping the driving forces within us -- craving and ignorance. Yet those beings who have committed themselves to that wheel still believe that, within this truly vicious circle, they do "get on in life," and hopefully speak of

progress and evolution.

This is the sober and sobering view of existence and the craving for its continuation. But if there were not also a tempting aspect, beings would not cling to life and crave for it to go on. We need not dwell here on those tempting aspects high or low, as there have been, and still are, many eulogists of life and its beauties. Hence we shall speak here only of some of the more subtle forms of allurement which the craving for existence takes.

Among its numerous forms, craving for existence may appear as a longing for variety. This longing frequently makes people seek for happiness somewhere else than in the here and now, and in some form other than the one they actually possess. The mirage of a "happiness elsewhere" becomes a bait that moves further away the closer it is approached, ever eluding the hand that tries to grasp it. It is like the fate of Tantalus to which man has become so habituated that he even finds it pleasant, saying that "it adds spice to life."

There are others who thirst after ever-widening horizons of life, seeking new sensory or mental experiences for their own sake; some who are enamored with their own prowess in confronting life; and some who enjoy their own creativeness. The latter includes many geniuses in diverse fields who may well be reborn as those deities of the Buddhist tradition who "delight in their own creations" (//nimmanarati-deva//). Characteristic of this mentality is Gotthold Ephraim Lessing's preference for the search for truth over the attainment of it; or Napoleon's words that he loved power just as a musician loves his instrument: for the sake of the music he produces on it. Those who enjoy life for its own sake proudly aver that they are willing to pay the price for it in life's coinage of suffering and pain, defeat and frustration. Often, however, this is just an heroic pose which hides feelings of frustration and pride. But even when that avowal is honest and stands firm against pain and failure, it will finally break down when body and mind lose their strength, or when satiety and boredom set in.

It is one of the most subtle and effective ruses of the "will to

live" to lure man on and on, dangling before him hope, novelty or the gratification of pride. The allurement of "far horizons," the search for the unknown, has tempted many imaginative and adventurous minds; and those of an heroic mold it has urged to meet the vicissitudes of life as a challenge, appealing to their pride to rise above them. Only in the Arahat, the liberated one, will such detachment in face of adversity be genuine and unshakable. Only he can truly say of himself that he has risen above the vicissitudes of existence; that his "mind is unshaken by the eight worldly events" (Maha-Mangala Sutta): gain and loss, repute and disrepute, praise and blame, joy and woe. Being free from all three cravings, he is free of "both sides": the longing for life and the longing for death, the fear of life and the fear of death. He who has conquered craving has conquered all the worlds, the "here and the beyond." For craving is the triune Lord of all the Worlds, their creator, sustainer and destroyer; and he who is craving's conqueror is also the true world conqueror.

4. He who entirely blots out conceit
as the wind demolishes a fragile bamboo bridge,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

Human conceit is here compared with a fragile bamboo bridge. In countries of the East, such bridges often consist of just two or three bamboo poles, sometimes with a railing of the same material. On such bridges one has to be quite sure of one's balance in order to safely cross a roaring mountain brook or a deep gorge. Human pride is just as fragile and shaky. It may easily be upset by a whiff of public opinion, hurt by any fool's snide remark, hurled down deep by defeat, failure or misfortune.

Conceit has its roots in ego-belief, which may be either intellectually articulated or habitually and tacitly assumed. In return, conceit gives a very powerful support to ego-belief. It does not tolerate any doubt or challenge of what it prides itself on so

much: the existence and the supreme value of that precious self. Any attempt to question its existence and its worth is regarded with as much violent resentment as a powerful ruler would exhibit if he were to be subjected to a body search at the border of his country.

The noun conceit derives from the verb conceiving.[11] It is, indeed, a conceited conception to conceive oneself superior to others. But also to conceive oneself equal to another ("I am as good as you"), or as inferior (which often comes from frustrated pride) -- these, too, are rooted in conceit, in an egocentric evaluation of oneself in relation to others. All three are modes of conceit: the superiority complex, the equality claim, and the inferiority complex. This urge to compare oneself with others springs from an inner insecurity that deep within knows and fears the shakiness of the delusive ego image.

This triple conceit entirely vanishes only when even the most subtle ego reference disappears. This comes only with Arahatship, when the last vestige of the fetter of conceit (//mana-samyojana//) has been eliminated. The Arahat no longer needs the shaky bridge of ego conceit as he has given up "both sides," the discrimination of self and others, and has transcended both the here and the beyond of worldly existence.

5. He who does not find core or substance
in any of the realms of being,
like flowers which are vainly sought
in fig-trees which have none,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

Like ignorant people who want to pick flowers where none can be expected, since time immemorial men have sought in vain for an abiding core and substance within themselves and in the world they inhabit. Or they have hoped to find it beyond their own world, in celestial realms and in their gods. Man is driven to that unceasing but futile quest

for something immortal by his longing for a state of security, living as he does in an entirely insecure world which he constantly sees crumbling around him and below his own feet. Not that the vast majority of men would care for the boredom of living forever in the immobility which any stable and secure condition implies. But they long for it as a temporary refuge to which they can resort, as children resort to the soothing arms of their mother after becoming sore and tired by their wild and reckless play.

Behind that longing for security, be it temporary or constant, there looms a still stronger driving force: the fear of death, the desire for self-preservation. This holds true for the coarsest as well as the subtlest form of that search for permanency, be it a wish for the perpetuation of sense enjoyment in a sensuous heaven, or the expression of a "metaphysical need," or the deep yearning for a //unio mystica//. This quest for permanency and security may also manifest itself as an urge for absolute power or for absolute self-surrender, for absolute knowledge or for absolute faith.

Since man's early days, as soon as he first started to reflect upon his life situation, he turned his glance everywhere in search of something stable in a world of instability. He looked for it in the personified forces of nature, in stellar bodies, in the four great elements of matter, believing one or another to be the ultimate matrix of life. But chiefly he sought it in those changing forms and symbols of the divine which he had created in the image of his own longings, within the scope of his own understanding, and for the furtherance of his own purposes, noble or low.

Firm belief in an Absolute, whether a god or a state, has appeared to man to be so absolutely necessary that he has used all subtleties of his intellect and all autosuggestive devices to persuade himself to accept this or that form of religious or political faith. He has also used every possible means, fair and foul, either to coax or to coerce others to recognize and worship his religious or political idols. Often not much coercion was needed, as there were always those who were only too glad to sacrifice their intellect and surrender their freedom at the altars of those idols, to win in return a feeling of

security and doubt-free certainty.

Men have too easily believed, and made others believe, that when there is a word there must also be a "real thing" corresponding to it: thence an abiding core, an eternal substance, within or behind this transient world. It was the Buddha who urged men to desist from their vain search for the non-existent and see reality as it is:

Entirely coreless is the world.
Sutta Nipata, v.927

He, the Awake, cleared the way to the open, leaving behind the towering edifices of ideologies and the debris in which they inevitably end. Showing up in their hollowness the claims of diverse Absolutes, he pointed out that only the hard way of critical examination, our precarious and limited freedom of choice, and the road of morally responsible thought and action can lead us to freedom from suffering.

And only a world that is entirely changeable can give us hope for final liberation. Anything permanent found in the world would necessarily bind us to it forever, making liberation impossible.

But one who is instructed by the Buddha, "the Knower of the Worlds," will not find any core of permanency in any form of existence high or low, nor a core of lasting happiness or of an abiding personality. Such a one will not cling to the here nor yearn for a beyond; he will remain unattached to either side. Seeing world and self as void of an abiding core, he wins the unclouded vision of reality and, finally, Nibbana's peace.

6. He who bears no grudges in his heart,
transcending all this "thus" and "otherwise,"
-- such a monk gives up the here and the beyond, just as a

serpent sheds its worn-out skin.

Grudge is felt towards people by whom one has been wronged or offended, or towards those who act against one's interests, even if in fair competition. Grudge may also have an impersonal character, as a resentful bitterness about one's life, if one feels that one has been treated unfairly in life by too long a chain of misfortunes. Such grudge and resentment may show up outwardly as angry words and deeds, or may rankle deep in the heart as a gnawing bitterness spreading a dark mood over all that one feels, thinks and speaks. With some temperaments it can foster vengeful and aggressive behavior, with others an ever dissatisfied or melancholic and pessimistic mood. Habitual grudge and resentment can drain much joy from one's life. When growing into enmity, a deep personal grudge -- just as strong attachment -- may persist and grow from rebirth to rebirth, from the here to the beyond, repeatedly bringing dire misery to those linked in such an unhappy relationship. Also the impersonal grudge one bears against one's unhappy experiences may well reappear in a young child as an innate mood of resentment and discontent. All these are certainly more than sufficiently harmful consequences for spurring us on to banish grudge from our hearts as soon as it arises.

Personal grudge arises from an unwise reaction to conflicts in human relationships. It is avoided and abandoned by forgiveness, forbearance, and understanding of the fact that people are heirs of their //kamma//.

Impersonal grudge is caused by an unwise reaction to the unavoidable vicissitudes of life -- the "thus" and "otherwise" of our text. It is prevented and abandoned by understanding and accepting the impermanent nature of existence, and again by an understanding of //kamma//.

Fertile soil for the arising of a deep-seated grudge is political fanaticism, and national, racial, religious and class prejudices. Such grudges can have a personal or impersonal character, or both. For the elimination of this type of grudge the aid of both intellectual and ethical faculties is required: impartial examination of facts, together with tolerance and a feeling for the common human nature

shared with others in spite of differences.

Grudge -- like all other forms and degrees of aversion -- is entirely discarded, like the snake's worn-out skin, at the stage of the non-returner. Then it loses forever its power to germinate in lives beyond -- though even at the earlier stages of the stream-enterer and the once-returner, it will have been greatly weakened. There is what may be called a "higher" form of grudge, appearing as "righteous indignation" and a resentful or even hostile attitude towards evil and evil-doers. But even this "higher" form of grudge, as well as its very common lower form, will be transcended in a mind that has grown mature in compassion and understanding.

7. He who has burned out his evil thoughts,
entirely cut them off within his heart,
-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

Our verse speaks only of "thoughts" (//vitakka//), without further qualification; but there is no doubt that only undesirable, unwholesome and evil thoughts are meant. Skillful and noble thoughts, particularly those aiming at liberation, should not be "burned out" from the heart. The commentary to our verse speaks of the threefold wrong thoughts of sensuality, ill will and cruelty, as opposed to the threefold right thought (//samma-sankappa//) of the Noble Eightfold Path. The commentary further mentions thoughts of gain, position and fame; concern for personal immortality; excessive attachment to home and country, to one's family or to other persons. These latter types of thought apply chiefly to monks, since, according to Buddhist lay ethics, concern for home and family, and even a moderate concern for gain and position, are not discouraged when they contribute toward the fulfillment of a layman's duties. Yet all these attachments are fetters binding us to the here and the beyond, and one day they have to be discarded if the heart's freedom is to be won.

But the root thoughts of everything harmful and evil are those of greed, hatred and delusion, which are expressly mentioned in the "Discourse on the Quelling of Thoughts" (Vitakka-Santhana Sutta). [12] In that discourse, the Buddha sets forth five methods of removing such harmful thoughts from one's mind, given in a graded sequence from subtler methods of removal to increasingly coarser approaches.

The first method is that of immediately replacing undesirable, evil thoughts by their desirable and beneficial opposites: greedy thoughts should be superseded by thoughts of renunciation and selflessness; hate by thoughts of friendliness, love and compassion; delusion and confusion by wise comprehension and clarity of thought. The discourse gives here the simile of driving out a coarse peg with a fine one, as carpenters do. This method will work best when there is a strong natural tendency to turn away quickly from any inner defilement or outer temptation, and to replace these thoughts immediately by their antidote. When this spontaneity of moral reaction is weak or absent, this method of replacement may still be workable, if one has a fair degree of mind control, aided by alert mindfulness and firm determination. These latter qualities, however, can be gradually acquired or strengthened by mental training, until they ripen into spontaneous advertence to the good. The second method makes use of the mental impact of strong repugnance against evil, by impressing on the mind the ugliness, depravity, danger and unworthiness of evil thoughts. This may serve as a transition to, or preparation for, the first method. The simile in the discourse is here that of a carcass thrown over the neck of a handsome young man or woman who will then feel "horrified, humiliated and disgusted" by it and will do the utmost to discard it.

Third, when these methods fail and undesirable thoughts still perturb the mind, one should deny them attention. One should not think about them or dwell on them in any way, but divert one's attention to any other thoughts or activity suitable to bind one's interest. This is the method of diverting the mind by non-attention. Here the simile is that of closing one's eyes before a disagreeable sight or turning the glance in another direction. This approach, too, can prepare the mind for the application of the first method.

The fourth method is to go back to the thought-source from which those undesirable thoughts started and to remove them from one's mind. This might be easier than to cope directly with the resulting undesirable thought. Such tracing back to the cause will also help to divert the mind and thus reduce the strength of the undesirable thoughts. In view of the latter fact, the simile in the discourse speaks of reducing coarser movements of the body by calmer ones: a man who is running asks himself, "Why should I run?", and he now goes slowly. He then continues the process of calming, by successively standing still, sitting and lying down. The commentary explains this method as referring to a tracing of the cause, or of the starting point of the undesirable thoughts. [13] The simile, however, seems to admit an interpretation of this method as one of sublimation or gradual refinement.

The fifth and last method is vigorous suppression, the last resort when undesirable thoughts, e.g. extremely passionate ones, threaten to become unmanageable. This method, likened to a strong man pressing or forcing down a weaker person, shows the realistic and undogmatic approach of the Buddha, which does not exclude a method of suppression where the situation demands it, lest a serious worsening of that situation or a deterioration of one's character may occur.

By applying these methods, says the discourse, one may become a "master of the paths taken by one's thought processes. The thought he then wants to think, that he will think; and the thought he does not want to think, that he will not think. Thus, having cut down craving, removed the fetter (binding to existence), and fully mastered pride, he has made an end to suffering."

Hence the perfect mastery of defiled thoughts -- their entire burning out, as our verse calls it -- is identical with perfect holiness (//arahatta//), in which all the here and beyond has been transcended.

8. He who neither goes too far nor lags behind,
entirely transcending the diffuseness of the world,
-- such a monk gives up the here and the beyond, just as a
serpent sheds its worn-out skin.

The first line of this stanza recurs five more times in the following verses 9-13. This sixfold repetition indicates the importance given to these few words by the creator of this poem, the Buddha, who "sees the deep meaning" (//nipunatthadassi//, Sutta Nipata, v.377) and "clads it in beautiful speech" (//vaggu-vado//, v.955).

The first two lines of the stanza, if viewed closely, are variations of the last two lines which speak of the transcending of "both sides" -- taking the meaning of the Pali words //ora-param// in their wider sense as explained above.

The range of meaning of these first few words is as wide as the "world entire," the world of diffuseness or plurality (//papanca//). In this context, it is significant that the Pali word //papanca// has also the connotation of "lagging behind" or "procrastination." [14] Its over-active partner within that pair, providing the extreme of excessive movement, is craving, which tends to go far beyond what the retarding force of objectified //samsara//, or //papanca//, will allow. Craving produces again and again the disillusioning experience of its own futility; and yet again and again it seeks "ever-new enjoyment, now here, now there" (//tatra tatr'abhinandini//). The failure to which craving is necessarily doomed is caused not only by its own inherent illusions, but also, on the objective side, by the unfathomable diffuseness of the world -- that intricate samsaric net of interactions in which the frantic flutterings of craving are invariably caught, be it here or in a beyond, now or later.

The very same ideas as those of our verse are conveyed in the first text of the Samyutta Nikaya (Kindred Sayings). There we read:

"How, Lord, did you cross the flood (of //samsara//)?" [15]
"Without tarrying, friend, and without struggling did I cross

the flood."

"But how could you do so, O Lord?"

"When tarrying, friend, I sank, and when struggling I was swept away. So, friend, it is by not tarrying [16] and not struggling that I have crossed the flood."

What in our verse is called "going too far" [17] is here spoken of as "struggling," which has the attendant danger of being "swept away" all over the wide expanse of the samsaric flood. The "lagging behind" is here expressed by "tarrying," which leads to "sinking" or declining -- possibly to the lowest depth.

There is a similar metaphor in the verses 938-939 of the Sutta Nipata:

I saw what is so hard to see,
the dart embedded in the heart --
the dart by which afflicted we
in all directions hurry on.
If once this dart has been removed,
one will not hurry, will not sink.

These two extremes -- going too far (struggling) and lagging behind (tarrying) -- point also to basic tendencies of life and mind, manifesting themselves in various ways: as motor impulses and inertia; the phases of "opening," developing, evolving, and of [18] "closing," shrinking, receding; dispersal and contraction; dilution and hardening; distraction and concentration; hypertension and laxity; the flights of imagination and the confinement by habit and routine; the will to conquer and the desire for self- preservation; the wish for independence and for security ("freedom and bread"); imperturbable will to believe, and unappeasable skepticism, and so on. The sets of paired terms given in the canonical texts considered here, that is:

Going too far -- lagging behind (Sutta Nipata) Struggling -- tarrying (Samyutta Nikaya)

Being swept away -- sinking (Samyutta Nikaya),

have been explained by the Buddhist commentators by corresponding dual concepts taken from the terminology of the Dhamma. A selection of these explanations follows. Where it serves greater clarity, the separate commentarial statements on the two texts have been combined, paraphrased and amplified by additional comments.

By clinging to the defiling passions, tarrying and seeking a hold in them, beings will sink into a low and unhappy existence in the course of future rebirths; and in this life, their moral and mental standard will sink and deteriorate; or at least they will "lag behind," stagnate, in whatever higher aims they have in their life.

Struggling for life's varied aims, for what is really a mere accumulation of kammic bondage, beings are liable to "go too far" by aiming at unattainable goals; be it the gratification of insatiable desires, the pursuit of insatiable ambitions, or the fulfillment of unrealizable ideals. In that vain effort, beings are swept away, carried along in all directions of the samsaric ocean.

Driven by craving for continued existence, longing after the bliss of a theistic heaven or for any other form of a happy rebirth, one "goes too far" by following one's wishful thinking or one's desire for self-perpetuation; and when turning to self- mortification of body or mind to achieve these aims, one likewise goes to excess. When adopting a materialist creed, the view of annihilationism, one struggles for an earthly paradise, fights fanatically against any religious teaching and may even go so far as to deny dogmatically all moral and spiritual values.

In performing evil actions one lags behind, falls short of the basic human postulates; and deteriorating, one will finally sink and be submerged by the samsaric floods. In struggling for the performance of worldly good actions, with all their inherent limitations and attachments, illusions and frustrations, one will be carried away endlessly into the ever-receding horizon of the unattainable. In yearning after the past, one strays too far from the present and even struggles to bring back the past, as for instance, when one tries to "appear young," or, in a more serious way, to impose one's romantic

notions of the past upon the present. By doing so, one is carried far away from a realistic grasp of the present. In hoping for the future, for a heavenly beyond, a golden or messianic age to come, or even merely for "better luck tomorrow," one neglects present effort, lags behind in meeting the demands of present situations, and sinks into a multitude of fears, hopes and vain worries.

Given to lassitude, one will lag behind, fall short in one's achievements, and be submerged in sloth and torpor. In the excitement and restlessness of struggling, one will be inclined to go too far and be carried away to extremes. [19] But he who, avoiding all these extremes, walks the middle path and harmonizes the five spiritual faculties, (the balancing of faith with wisdom, and energy with calm, while mindfulness watches over this process of harmonizing), -- he is one "who neither goes too far nor lags behind."

After these specific illustrations, a few general observations may be made on what may be called the structural or functional nature of these pairs of opposites.

"Going too far" is the extreme development of one single aspect of many-sided actuality. But the desire for dominance and ever-continued expansion on the part of that one single aspect has also an activating effect on its counterpart. In the neglected or suppressed function, it will rouse the will to self-preservation and assertion. But apart from such opposition, any unrestrained one-sided expansion will finally weaken that "extremist" factor itself. When "going too far abroad," the distance from its original source of strength will grow, and there will be a loss of concentrated energy. The initial recklessly self-assertive factor that set out on a journey of conquest in order to impose itself on the world, will gradually be thinned out and diluted in the process. Through those thousand things which it absorbs in its conquering career, it will imperceptibly become alienated from its original nature; and those thousand influences, wrongly believed to have been mastered in the "struggle," will carry their former master still further away into unrecognized and perilous self-alienation. This is a case of "the eater being devoured by what he eats." All these characteristics of "going too far" hold good for

external activities (political, social, etc.) as well as for the interplay of the inner forces of the mind.

In "lagging behind," there is a preponderance of heaviness or inertia, a lack of self-impelling force, of powerful, springy tension, and even an aversion against it. As far as there is movement in that tarrying tendency, it is of a recoiling, centripetal nature. It is the cramped or contracted mind (//sankhitta-citta//) spoken of in the Satipatthana Sutta. This centripetal and recoiling tendency is characteristic of an extremely introverted type of mind. Though an introvert type sometimes "goes too far" in certain psychological and ideological attitudes, generally it is shy and timid, or resentful and contemptuous. Recoil from too close a social contact places him on the side of "lagging behind." An extreme introvert type tries to resist even those slight shiftings of its inner center of gravity called for by the human or psychological environment.

All manifestations of "lagging behind" show a lack of reciprocity and of exchange with the outside world. We may even call it "weak mental metabolism," since mental activity is also a process of nutrition. While the opposite tendency towards excessive expansion may run the risk of being invaded by an excess of "foreign bodies," there is here a deficiency of them; and this will make for poor adaptability and lack of stimulation for new developments. This may finally lead to such a degree of isolation and inbreeding that here, too, the neglected counterpart will rise in self-defense. If its counter-move succeeds, it may produce a harmonious balance of character, unless it starts on a one-sided development of its own. But if such a corrective is absent or remains unsuccessful, that particular life-process, by seriously "lagging behind," will "sink," that is, deteriorate, and may reach a point of complete stagnation.

Thus the strands of life's texture meet crosswise in their upward and downward path. In that way they weave the intricate net of the world's diffuseness (//papanca//), to which the interplay of these paired opposites adds uncountable meshes.

It is through balanced view and balanced effort that one can

transcend all these extremes. If one has thus found the harmonizing center in one's life and thought -- the Noble Eightfold Path, the Middle Way -- then the outer manifestations of the inner opposites and conflicts will also fall away, like the worn-out skin of the snake, never to be renewed again. Then there will be rebirth no more, neither in the lower nor in the higher realms, neither here nor beyond: both sides have been left behind. For the Liberated One, world migration, world creation, have utterly ceased.

9. He who neither goes too far nor lags behind
 and knows about the world: "This is all unreal,"

10. greedless he knows: "This is all unreal,"

11. lust-free he knows: "This is all unreal,"

12. hate-free he knows: "This is all unreal,"

13. delusion-free he knows: "This is all unreal,"
 -- such a monk gives up the here and the beyond,
 just as a serpent sheds its worn-out skin.

The world is unreal in the sense of presenting a deceptive appearance, being quite different in actuality from the way it appears to a greedy, lustful, hating and ignorant mind. The Pali word //vitatha//, here rendered by "unreal," has both in Pali and Sanskrit the meaning of "untrue" or "false." These verses, however, are not meant to convey the idea that the world is mere illusion, a play of the imagination. What underlies its deceptive appearance, the flux of mental and physical processes, is real enough in the sense that it is effect-producing. The unreality lies in what we attribute to the world, and not in the world itself.

What, now, is this "world" (//loka//) and this "all" (//sabba//), which should be seen as unreal, in the sense of being deceptive? When

the Enlightened One was questioned about these two words, he gave the same answer for both:

1. "One speaks of 'the world,' Lord. In how far is there a world or the designation 'world'?"

   "When there is the eye and visible forms, visual consciousness and things cognizable by visual consciousness; when there is the ear and sounds ... ; nose and smells ... ; tongue and flavors ... ; body and tangibles ... ; mind and ideas, mind-consciousness and things cognizable by mind-consciousness -- then there is a world and the designation 'world'."

   Samyutta Nikaya, 35:68

2. "'All' will I show you, O monks. And what is 'all'? The eye and visible forms, ear and sounds, nose and smells, tongue and flavors, body and tangibles, mind and ideas -- this, O monks, is what is called 'all'."

   Samyutta Nikaya, 35:22 59

This twelvefold world process is kept going by craving for the six objects and by attachment to the six sense faculties deemed to belong to a "self." Craving itself is kindled by the discrimination between "likes and dislikes," that is, choice and rejection motivated by greed, hatred and delusion.

What "like and dislike" commonly is called, induced by that, desire comes into being.

Sutta Nipata, v.867

It is this ego-centered discrimination of "like and dislike" that gives to the world its deceptive coloring -- its semblance of reality, meaning and value -- which is derived from those subjective emotions. But he who is neither carried away by the unreal nor recoils from the

real -- and thus neither goes too far nor lags behind -- he is able to remove that deceptive coloring (//ragaratta//: colored by passion) and to gain dispassion (//viraga//). When the coloring fades away, the bare processes of body and mind will appear in their true nature as being void of a core of permanence, happiness and selfhood. In the sense of that triple voidness, too, this world is unreal.

> "Look at the world as void, Mogharaja, ever mindful! Uprooting the view of self you may thus be one who overcomes death."

Sutta Nipata, v.1119

Through freedom from lust and greed (vv.10-11), there is the final fading away of the fictive reality bestowed by attraction.

Through freedom from hatred (v.12), there is the final fading away of the fictive reality bestowed by aversion and aggression.

Through freedom from delusion (v.13), greed and hatred come to an end, and there is the final fading away of all vain hopes and fears concerning the world and of all delusive ideologies about it.

A text in the Itivuttaka (No.49) of the Pali Canon speaks of the ideological extremes of eternity-belief and belief in annihilation, using figurative expressions similar to those of our Uraga Sutta:

> "There are two kinds of view, O monks, and when deities and human beings are obsessed by them, some stick fast and others run too far; only those with eyes see.
>
> "And how, O monks, do some stick fast? Deities and human beings for the most part love existence, delight in existence, rejoice in existence. When Dhamma is taught to them for the ceasing of existence, their minds do not take to it, do not accept it, and do not become firm and resolute (about that Dhamma). Thus it is that some stick fast (to their old attachments).

"And how do some run too far? Some feel ashamed, humiliated and disgusted by that same existence, and they welcome non-existence in this way: {Sirs, when with the breaking up of the body after death, this self is cut off, annihilated, does not become any more after death -- that is peaceful, that is sublime, that is true.} Thus it is that some run too far.

"And how do those with eyes see? Here a monk sees what has become as become, he has entered upon the way to dispassion for it, to the fading away of greed for it, to its cessation. This is how those with eyes see."

14. He who has no dormant tendencies whatever,
whose unwholesome roots have been expunged,
-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

"Dormant tendencies" (//anusaya//) are mental defilements which have become so strong that, from a state of latency, they easily become active in reaction to appropriate stimuli. These dormant tendencies are, as it were, the deepest strata of three levels on which defilements may exist.

At the first level, the most obvious and the coarsest, the defilements become manifest in unwholesome, evil deeds and words. This is called the level of moral transgression (//vitikkama-bhumi//), which can be temporarily controlled by morality (//sila//).

The second level is that of a purely mental involvement (//pariyutthana-bhumi//), namely, in defiled thoughts. It can be temporarily suppressed by //jhana//, meditative absorption.

The third level is that of the dormant tendencies (//anusaya-bhumi//). These are gradually eliminated by wisdom

(//panna//), arising in the four stages of final emancipation.

At the first stage of emancipation, stream-entry, the tendencies to false views and skeptical doubt are eliminated.

At the second stage, once-returning, the gross forms of the tendencies of sensual desire and ill will are eliminated.

At the third stage, non-returning, the residual tendencies of sensual desire and ill will are eliminated. At the fourth stage, Arahatship, all remaining unwholesome tendencies have disappeared -- those of conceit, desire for any new becoming, and ignorance. Our clinging to habitual desires and their objects on the one hand, and our emotional rejections and aversions on the other -- these are the main feeders of the hidden but powerful tendencies in our minds. The tendencies in turn strengthen our habitual reactions of grasping and repelling, making them almost automatic. Thence they become potent unwholesome roots of evil (//akusala-mula//), by way of greed or hate, while the unthinking state of mind in which we so react is the third evil root, delusion.

It is mindfulness that can check the unrestricted growth of those unwholesome tendencies. At the beginning mindfulness may not be strong enough to prevent the arising of every instance and degree of mental defilement. But when these defilements in their manifestation are confronted by awareness and resistance, they will no longer bring an increase in the strength of the dormant tendencies.

They are finally silenced, however, only by an Arahat, in whom all "unwholesome roots have been expunged." The Arahat has abandoned "both sides" of the tendencies, those of attraction and repulsion. Being freed of all fetters that bind to existence, he has given up the here and the beyond, the high and the low, of //samsara//.

15. States born of anxiety he harbors none

which may condition his return to earth ...

16. States born of attachment he harbors none
which cause his bondage to existence,
-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

"Anxiety" (//daratha//) and "attachment" (//vanatha//), from which similar states of mind are born (//ja//), can be interpreted here as forms of dormant tendencies, as basic moods causing appropriate manifestation. Anxiety appears as anguish, fear and worry, and as feelings of tension, oppression and depression caused by those emotions. Also inner conflict may be included here, especially as the Pali word //daratha// has the primary meaning of "split."

Hence the range of what we have called "anxiety" may extend to the dark moods resulting in: cares and worries, which make the heart heavy; anxieties proper: fears for oneself and for others, fear of death and fear of life; the tension and agitation caused by inner conflict; the feelings of insecurity, helplessness and loneliness; the primordial (or metaphysical) anguish, rooted in those former three and in the fear of the unknown. All these moods and feelings create a negative emotional background in the character, which may color one's human relationships and influence decisions of consequence. It may also throw a deep shadow over one's attitude to life in general, and may lead to a shirking of reality, to a recoil from it. When anguish and worry continue to grow in the mind without finding relief, they may become a cause of the anxiety neurosis which is so widespread in times of emotional and social insecurity.

But anguish and anxiety are inherent in human life itself, and their presence in the human mind is not limited to times of particular stress and turbulence. How poignantly the weight of anguish was felt even in ancient India has found a moving expression in words that were once addressed to the Buddha:

"The heart is always in a state of fear,
And is always full of anguish drear,

Concerning things that now have taken place
And things that shortly I shall have to face. If there's a place
that's free from ev'ry fear, That fear-free place will thou to
me make clear?"

Samyutta Nikaya, 17. Tr. Soma Thera

Attachment, via "states born of attachment" (//vanathaja//), leads to entanglements in the thicket (//vanatha//) of life. These entanglements through attachment are of many kinds and they throw over man the widespread "catch-net" of craving (Sn., v.527). Apart from those that are openly seductive, others appear in an innocuous or respectable guise, or are rationalized in more or less convincing ways. Attachments can be pursued actively or enjoyed passively. Of the innumerable forms they may take, only a very few will be mentioned here.

There is the whole scale of five-sense enjoyment, with sex as its strongest; sex in all its varieties, coarse and refined, with all its trappings and subservient arts and enticements.

There is the enchantment of beauty, in nature and art with man's creative or receptive response. There is the insatiable craze to get and to grasp, the fierce determination to hold and hoard; thirst for power and domination, in the smallest circle and on a world-wide scale.

On the passive side, there is the felt need and the inner satisfaction to obey and submit; the gregarious instinct, and the wish to creep under the protective shelter of this or that personal or group relationship; the comfortable feeling of following habits and custom; hero worship and leader cult.

And there is also the mystic's loving surrender to his god, which, of course, can have an ennobling effect on the mind, and yet is an "intoxication of the soul," just like the attachment to the bliss of meditation (//jhana-nikanti//) for its own sake.

"States born of attachment" are at the root of the entire life process, on all its levels. Hence their variety is inexhaustible. Some may show man at his lowest and others at his most refined level. There are attachments that can inspire man to noble virtues, such as loyalty or self-sacrificing love, and to sublime creativity in many fields. But even the most lofty heights reached by refined attachment are no safeguard against a plunge into the lowest depths if one unwarily entrusts oneself to the dangerous gradient of attachment. Therefore, the wise will strive to detach themselves from the high as well as the low, from the here of earthly attachments and from the beyond of their "divine" and subtle forms. The Master said: "Do you see, my disciples, any fetter, coarse or fine, which I have not asked you to discard?" Anxiety (fear) and attachment (craving) produce each other, but they also set limits to each other. "Craving breeds anxiety; craving breeds fear," says the Dhammapada. And fear and anxiety on their part give rise to an intensified attachment to what is threatened and to a craving for the means to attain security. On the other hand, greed may sometimes be restrained by fear, both in individuals and in nations. But greed may also put shackles on fear: thus, disregarding fear's warnings, a person may set out on a perilous course to satisfy his desires.

Anxiety and attachment -- these two well up from an unfathomable past, and again and again become, as our text says, conditions for renewed existence, here and beyond. For "anxiety," our text specifies a rebirth here (//oram//), in this human existence. Anxiety, in all the aspects we have mentioned, is so deeply embedded in the human situation that it may sometimes "drag to rebirth" as strongly as craving does. For that typical human mood of anguish we have quoted earlier a voice from the Buddha's own days. Closer to our days, it was that great and radical Christian, Soren Kierkegaard, who held that the human predicament demanded from those who seriously desired salvation, an "anxious concern" and even "despair."

The Buddha, however, as a teacher of the Middle Way, advocated neither a mood of despair nor of facile appeasement. In his earnest disciples he instilled a "sense of urgency" (//samvega//), like that of one "whose turban is on fire." And on the side of "attachment," he

urged his disciples to show "keen desire" (//tibba-chanda//) for the task of liberation. The Arahat, however, has transcended "both sides" even in their beneficial aspects. He is free from "anxious concern" (//asoko//) and free from any clinging (//anupadano//).

17. He who has the five hindrances discarded,
doubt-free and serene, and free of inner barbs,
-- such a monk gives up the here and the beyond,
just as a serpent sheds its worn-out skin.

When, in the Arahat, all defiling tendencies have been silenced and become non-existent, they can no longer provide a soil for the growth of the five hindrances, which in //jhana// and in the worldling's insight are only temporarily suppressed. The pair of opposites in the moral sphere, sense-desire and ill will, can no longer impede, and these painful "inner barbs" can no longer irritate. The extremes in temperament, sloth and agitation, cannot arise and disturb the serenity of one who has reached the perfect equipoise of the faculties of energy and calm; nor can there be any doubtful wavering in one of perfect wisdom.

It is for these reasons that, in this last verse of our text, the Arahat is portrayed as being "doubt-free and serene, and free of inner barbs."

The five hindrances illustrate once more some of the strands that keep the skin -- be it fresh or partly worn-out -- attached to the body. Unhindered by them and free from all that has been "worn out," the Liberated One serenely goes his way into the Trackless -- Nibbana.

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NOTES

[1] These are the "five aggregates" (//pancakkhandha//) into which the Buddha analyzes the individual personality.

[2] In this method of meditation, mentioned in the Satipatthana Sutta and explained at length in the Visuddhimagga (Chap.VIII), the body is contemplated by way of its constituent parts, such as skin, muscles, sinews, bones, the internal organs, secretions and excretions.

[3] See Visuddhimagga, XXI, 43; Discourse on the Characteristic of Not-self and The Fire Sermon (in Three Cardinal Discourses of the Buddha, trans. by Bhikkhu Nanamoli; Wheel No.17); Majjhima Nikaya 83. 18

[4] See "Hate as Unwholesome Root" by Irene Quittner, Bodhi Leaves No.A 16.

[5] The words "he can curb" in verse 1 are a rendering of the Pali //vineti//, which, among other connotations, may mean "restraining" and "removing."

[6] See The Removal of Distracting Thoughts, trans. by Soma Thera, Wheel No.21.

[7] Buddhist cosmology recognizes three spheres of existence -- the sense sphere, the fine-material sphere and the immaterial sphere. Human existence belongs to the sense sphere. Non-returners, after death, are reborn in the fine-material sphere and attain liberation there.

[8] Anguttara Nikaya, 3:68; see comment, p.27.

[9] See The Four Nutriments of Life, ed. by Nyanaponika Thera, Wheel No.105/106, pp.2,8.

[10] On these necrophil, "death-loving" tendencies, see Erich Fromm, The Heart of Man (New York: Harper and Row, 1964), pp.37ff.

[11] Quite similarly, in the Pali language, //mana// (conceit) and //mannati// (conceiving).

[12] Majjhima Nikaya 20. Translated as Removal of Distracting Thoughts, by Soma Thera, Wheel No.21.

[13] In the discourse, the relevant Pali term is //citta-sankhara-santhana//, and the commentary explains here //sankhara// by condition (//paccaya//), cause (//karana//), and root or source (//mula//). This phrase, however, could also be rendered by "stilling the thought formations (or processes)."

[14] Another important connotation of the term //papanca//, i.e., "conceptual proliferation," has been emphasized and ably explained by Bhikkhu Nanananda in his book Concept and Reality (BPS, 1971), which mainly deals with that term. But we feel that this meaning chiefly applies to a psychological context and not, as the author thinks (ibid., p.26), also to our present text where the range of reference is wider than the topic of delusive concepts. The first line of the verse, for instance, refers to extremes of conduct and not only to those of conceptual thought.

The concluding two lines, too, point to a wider significance.

[15] //Appatittha//, "without standing still" or "without seeking a hold."

[16] See the translation of this text with notes by Bhikkhu Nanananda in Samyutta Nikaya Anthology, Part II, Wheel No.183/185.

[17] The Pali word //ayuhana// also means "accumulation" of rebirth producing actions (//kamma//), and thereby, of new lives.

[18] Here one may think too of the cosmic periods of evolving and shrinking (//vivatta-sanvatta//) within one world-cycle (//kappa//).

[19] This relates our paired terms to two of the five hindrances (//nivarana//). See verse 17 and commentary.

* * * * * * * *

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AUTHOR'S ADDRESS: c/o Buddhist Publication Society
PUBLISHER'S ADDRESS: Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka
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DATE OF PUBLICATION: 1989
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DATE OF DHARMANET DISTRIBUTION: October 1994
ORIGIN SITE: Access to Insight BBS, Pepperell MA * (508) 433-5847
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is, becomes

upasaµkamati
goes to, approaches

j´vati
lives

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CCEL Subjects: All; Classic; Mysticism; LC Call no: BX2179 LC Subjects:
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readings. Spiritual exercises, etc.

THE WAY OF PERFECTION byST. TERESA OF AVILA Translated & Edi
ALLISON PEERS from the Critical Editon ofP. SILVERIO DE SANTA TERESA, C.D. Scar
Plantinga, 1995 From the Image Books edition, 1964, ISBN 0-385-06539-6 This etext is i
domain Only a few of the nearly 1200 footnotes of the image book edition have been repr
those that were not reproduced concern differences between the manuscripts. The reader
print edition.

The Way of Perfection

Although St. Teresa of Avila lived and wrote almost four centuries ago, her superbly inspiri
the practice of prayer is as fresh and meaningful today as it was when she first wrote it. Th
Perfection is a practical guide to prayer setting forth the Saint's counsels and directives for
attainment of spiritual perfection. Through the entire work there runs the author's desire to
deep and lasting love of prayer beginning with a treatment of the three essentials of the p
life --fraternal love, detachment from created things, and true humility. St. Teresa's counse
are not only the fruit of lofty mental speculation, but of mature practical experience. The n
develops these ideas and brings the reader directly to the subjects of prayer and contempl
then gives various maxims for the practice of prayer and leads up to the topic which occu
balance of the book--a detailed and inspiring commentary on the Lord's Prayer. Of all St.
writings, The Way of Perfection is the most easily understood. Although it is a work of subli
beauty, its outstanding hallmark is its simplicity which instructs, exhorts, and inspires all th
are seeking a more perfect way of life. "I shall speak of nothing of which I have no experien
my own life or in observation of others, or which the Lord has not taught me in prayer."-- P
Almost four centuries have passed since St. Teresa of Avila, the great Spanish mystic and
committed to writing the experiences which brought her to the highest degree of sanctity. H
and eventual union with, God have been recorded in her own world-renowned writings--th
Life, the celebrated masterpiece Interior Castle and The Way of Perfection-- as well as in th
numerous works which flowed from her pen while she lived. The Way of Perfection was wr
height of controversy which raged over the reforms St. Teresa enacted within the Carmelite
specific purpose was to serve as a guide in the practice of prayer and it sets forth her coun
directives for the attainment of spiritual perfection through prayer. It was composed by St. T
the express command of her superiors, and was written during the late hours in order not t
the day's already crowded schedule. Without doubt it fulfills the tribute given all St. Teresa
by E. Allison Peers, the outstanding authority on her writings: "Work of a sublime beauty b
ineffaceable hallmark of genius."

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profitable for those who are beginning prayer Chapter 27--Describes the great love shown in the first words of the Paternoster and the great importance of our making no account of we truly desire to be the daughters of God Chapter 28--Describes the nature of the Prayer and sets down some of the means by which we can make it a habit Chapter 29 - Continue methods for achieving this Prayer of Recollection. Says what little account we should make favoured by our superiors Chapter 30--Describes the importance of understanding what w prayer. Treats of these words in the Paternoster: "Sanctificetur nomen tuum, adveniat regn them to the Prayer of Quiet, and begins the explanation of them Chapter 31--Continues th Explains what is meant by the Prayer of Quiet. Gives several counsels to those who experi chapter is very noteworthy Chapter 32--Expounds these words of the Paternoster: "Fiat vol sicut in coelo et in terra." Describes how much is accomplished by those who repeat these resolution and how well the Lord rewards them for it Chapter 33--Treats of our great need should give us what we ask in these words of the Paternoster: "Panem nostrum quotidianu hodie." Chapter 34--Continues the same subject. This is very suitable for reading after the of the Most Holy Sacrament Chapter 35--Describes the recollection which should be practis Communion. Concludes this subject with an exclamatory prayer to the Eternal Father Cha of these words in the Paternoster: "Dimitte nobis debita nostra" Chapter 37--Describes the of this prayer called the Paternoster, and the many ways in which we shall find consolation Chapter 38--Treats of the great need which we have to beseech the Eternal Father to gran these words: "Et ne nos inducas in tentationem, sed libera nos a malo." Explains certain t This chapter is noteworthy Chapter 39--Continues the same subject and gives counsels co different kinds of temptation. Suggests two remedies by which we may be freed from tempt 40--Describes how, by striving always to walk in the love and fear of God, we shall travel sa these temptations Chapter 41--Speaks of the fear of God and of how we must keep ourselv sins Chapter 42--Treats of these last words of the Paternoster: "Sed libera nos a malo. An deliver us from evil. Amen."

PRINCIPAL ABBREVIATIONS A.V.--Authorized Version of the Bible (1611). D.V.--Douai (1609) . Letters--Letters of St. Teresa. Unless otherwise stated, the numbering of the Lett Vols. VII-IX of P. Silverio. Letters (St.) indicates the translation of the Benedictines of Stanb (London, 1919-24, 4 vols.). Lewis--The Life of St. Teresa of Jesus, etc., translated by Dav 5th ed., with notes and introductions by the Very Rev. Benedict Zimmerman, O.C.D., Lond Silverio--Obras de Santa Teresa de JesÃºs, editadas y anotadas por el P. Silverio de Sant Durgos, 1915-24, 9 vols. Ribera--Francisco de Ribera, Vida de Santa Teresa de JesÃºs, N aumentada, con introduction, etc., por el P. Jaime Pons, Barcelona, 1908. S.S.M.--E. Allis Studies of the Spanish Mystics, London, 1927-30, 2 vols. St. John of the Cross--The Com Saint John of the Cross, Doctor of the Church, translated from the critical edition of P. Silv Santa Teresa, C.D., and edited by E. Allison Peers, London, 1934-35, 3 vols. Yepes--Dieg Vida de Santa Teresa, Madrid, 1615.

TO THE GRACIOUS MEMORY OF P. EDMUND GURDON SOMETIME PRIOR OF THE MIRAFLORES A MAN OF GOD

INTRODUCTION

We owe this book foremost, to the affectionate importunities of the Carmelite nuns of the Primitive Observanc and, in the second place, to that outstanding Dominican who was also St. Teresa's confes Domingo BaÃ±ez. The nuns of St. Joseph's knew something of their Mother Foundress' au though in all probability none of them had actually read it, they would have been aware th contained valuable counsels to aspirants after religious perfection, of which, had the book b to them, they would have been glad to avail themselves. Such intimate details did it conta about St. Teresa's spiritual life that her superiors thought it should not be put into their hand only way in which she could grant their persistent requests was to write another book dea with the life of prayer. This P. BaÃ±ez was very anxious that she should do. Through the Perfection there runs the author's desire to teach her daughters to love prayer, the most ef of attaining virtue. This principle is responsible for the book's construction. St. Teresa beg describing the reason which led her to found the first Reformed Carmelite convent--viz., the minimize the ravages being wrought, in France and elsewhere, by Protestantism, and, with her capacity, to check the passion for a so-called "freedom", which at that time was exceed measure. Knowing how effectively such inordinate desires can be restrained by a life of hu poverty, St. Teresa extols the virtues of poverty and exhorts her daughters to practise it in lives. Even the buildings in which they live should be poor: on the Day of Judgment both m and humble cottages will fall and she has no desire that the convents of her nuns should d resounding clamour. In this preamble to her book, which comprises Chapters 1-3, the auth her daughters very earnestly to commend to God those who have to defend the Church of theologians and preachers. The next part of the book (Chaps. 4-15) stresses the importa strict observance of the Rule and Constitutions, and before going on to its main subject-- p of three essentials of the prayer-filled life --mutual love, detachment from created things an humility, the last of these being the most important and including all the rest. With the mutu nuns should have for one another she deals most minutely, giving what might be termed h prescriptions for the domestic disorders of convents with the skill which we should expect so perfect a knowledge of the psychology of the cloister. Her counsels are the fruit, not of mental speculation, but of mature practical expedience. No less aptly does she speak of th between nuns and their confessors, so frequently a source of danger. Since excess is pos mutual love, she next turns to detachment. Her nuns must be detached from relatives and the world, from worldly honour, and--the last and hardest achievement--from themselves. T their efforts in this direction will involve humility, for, so long as we have an exaggerated our own merits, detachment is impossible. Humility, to St. Teresa, is nothing more nor less which will give us the precise estimate of our own worth that we need. Fraternal love, deta humility: these three virtues, if they are sought in the way these chapters direct, will make t mistress and sovereign over all created things--a "royal soul", in the Saint's happy phrase,

of none save of Him Who bought it with His blood. The next section (Chaps. 16-26) develo
and leads the reader directly to the themes of prayer and contemplation. It begins with St.
famous extended simile of the game of chess, in which the soul gives check and mate to th
Jesus. Many people are greatly attracted by the life of contemplation because they have a
imperfect and misleading notions of the ineffable mystical joys which they believe almost sy
contemplation. The Saint protests against such ideas as these and lays it down clearly that
general rule, there is no way of attaining to union with the Beloved save by the practice of t
virtues", which can be acquired only at the cost of continual self-sacrifice and self-conques
favours which God grants to contemplatives are only exceptional and of a transitory kind a
intended to incline them more closely to virtue and to inspire their lives with greater fervour
here the Saint propounds a difficult question which has occasioned no little debate among
mystical theology. Can a soul in grave sin enjoy supernatural contemplation? At first sight,
from what the author says in Chapter 16, the answer would seem to be that, though but ran
periods, it can. In the original (or Escorial) autograph, however, she expressly denies this, a
that contemplation is not possible for souls in mortal sin, though it may be experienced by t
so lukewarm, or lacking in fervour, that they fall into venial sins with ease. It would seem th
respect the Escorial manuscript reflects the Saint's ideas, as we know them, more clearly t
one of Valladolid; if this be so, her opinions in no way differ from those of mystical theologia
whole, who refuse to allow that souls in mortal sin can experience contemplation at all. St
then examines a number of other questions, on which opinion has also been divided and e
means unanimous. Can all souls attain to contemplation? Is it possible, without experiencin
contemplation, to reach the summit of Christian perfection? Have all the servants of God w
canonized by the Church necessarily been contemplatives? Does the Church ever grant no
beatification? On these questions and others often discussed by the mystics much light is s
seventeenth and eighteenth chapters. Then the author crosses swords once more with tho
contemplatives know nothing of suffering and that their lives are one continuous series of
the contrary, she asserts, they suffer more than actives: to imagine that God admits to this
friendship people whose lives are all favours and no trials is ridiculous. Recalling the doctri
in the nineteenth chapter of her Life she gives various counsels for the practice of prayer,
more the figures of water which she had employed in her first description of the Mystic Way
those who cannot reason with the understanding, shows how vocal prayer may be combine
ends by advising those who suffer from aridity in prayer to picture Jesus as within their hea
always beside them-- one of her favourite themes. This leads up to the subject which occu
the rest of the book (Chaps. 27-42)--the Lord's Prayer. These chapters, in fact, comprise a
on the Paternoster, taken petition by petition, touching incidentally upon the themes of Rec
Quiet and Union. Though nowhere expounding them as fully as in the Life or the Interior C
treats them with equal sublimity, profundity and fervour and in language of no less beauty.
example, the apt and striking simile of the mother and the child (Chap. 31), used to descri

of the soul in the Prayer of Quiet, which forms one of the most beautiful and expressive exp
this degree of contemplation to be found in any book on the interior life whatsoever. In Ch
towards the end of the commentary on the Paternoster, St. Teresa gives a striking syntheti
the excellences of that Prayer and of its spiritual value. She enters at some length into the
temptations to which spiritual people are exposed when they lack humility and discretion. S
due to presumption: they believe they possess virtues which in fact they do not--or, at least
sufficient degree to enable them to resist the snares of the enemy. Others come from a mis
scrupulousness and timidity inspired by a sense of the heinousness of their sins, and may
doubt and despair. There are souls, too, which make overmuch account of spiritual favours
counsels to see to it that, however sublime their contemplation may be, they begin and end
prayer with self-examination. While others whose mistrust of themselves makes them rest
to trust in the Divine mercy, which never forsakes those who possess true humility. Finally
writes of the love and fear of God--two mighty castles which the fiercest of the soul's enem
in vain--and begs Him, in the last words of the Prayer to preserve her daughters, and all o
who practise the interior life, from the ills and perils which will ever surround them, until the
the next world, where all will be peace and joy in Jesus Christ. Such, in briefest outline, is
argument of this book. Of all St. Teresa's writings it is the most easily comprehensible and
read with profit by a greater number of people than any of the rest. It is also (if we use the w
strictest and truest sense) the most ascetic of her treatises; only a few chapters and passa
here and there, can be called definitely mystical. It takes up numerous ideas already adum
Life and treats them in a practical and familiar way--objectively, too, with an eye not so muc
as to her daughters of the Discalced Reform. This last fact necessitates her descending to
may seem to us trivial but were not in the least so to the religious to whom they were addre
whose virtues and failing she was so familiar. Skilfully, then, and in a way profitable to all,
intermingles her teaching on the most rudimentary principles of the religious life, which has
clarity of any classical treatise, with instruction on the most sublime and elusive tenets of
theology. ESCORIAL AUTOGRAPH--The Way of perfection--or Paternoster, as its author
latter part of its content--was written twice. Both autographs have been preserved in excell
the older of them in the monastery of San Lorenzo el Real, El Escorial, and the other in th
the Discalced Carmelite nuns at Valladolid. We have already seen how Philip II acquired a
Teresan autographs for his new Escorial library, among them that of the Way of perfection
manuscript bears the title "Treatise of the Way of Perfection", but this is not in St. Teresa's
plunges straight into the prologue: both the title and the brief account of the contents, whic
found in most of the editions, are taken from the autograph of Valladolid, and the humble p
faith and submission to the Holy Roman Church was dictated by the Saint for the edition o
in Ã‰vora by Don Teutonio de Braganza - it is found in the Toledo codex, which will be ref
shortly. The text, divided into seventy-three short chapters, has no chapter-divisions in the
sense of the phrase, though the author has left interlinear indications showing where each

should begin. The chapter-headings form a table of contents at the end of the manuscript a
them (55 and 56) are in St. Teresa's own writing. As the remainder, however, are in a femi
sixteenth century, they may have been dictated by her to one of her nuns: they are almos
those which she herself wrote at a later date in the autograph of Valladolid. There are a c
number of emendations in this text, most of them made by the Saint herself, whose practic
obliterate any unwanted word so completely as to make it almost illegible. None of such w
was restored in the autograph of Valladolid--a sure indication that it was she who erased th
that she approved of their having been erased. There are fewer annotations and addition
than in the autographs of any of her remaining works, and those few are of little importance
due to the fact that a later redaction of the work was made for the use of her convents an
publication: the Escorial manuscript would have circulated very little and would never have
to a minute critical examination. Most of what annotations and corrections of this kind the
made by the Saint's confessor, P. GarcÃ-a de Toledo, whom, among others, she asked to
manuscript. There is no direct indication in the manuscript of the date of its composition. V
that it was written at St. Joseph's, Ã• vila, for the edification and instruction of the first nuns
Reform, and the prologue tells us that only "a few days" had elapsed between the comple
and the beginning of the Way of perfection. If, therefore, the Life was finished at the end of
the early weeks of 1566] [1] we can date the commencement of the Way of perfection wit
[But even then there is no indication as to how long the composition took and when it was
complication occurs in the existence, at the end of a copy of the Way of perfection which b
Discalced Carmelite nuns of Salamanca, and contains corrections in St. Teresa's hand, of
writing of the copyist, which says: This book was written in the year sixty-two--I mean fiftee
sixty-two." There follow some lines in the writing of St. Teresa, which make no allusion to t
her silence might be taken as confirming it (though she displays no great interest in chrono
exactness) were it not absolutely impossible to reconcile such a date with the early chapte
book, which make it quite clear that the community of thirteen nuns was fully established w
written (Chap. 4, below). There could not possibly have been so many nuns at St. Joseph's
the year 1563, in which Mar de San JerÃ³nimo and Isabel de Santo Domingo took the hal
doubtful if St. Teresa could conceivably have begun the book before the end of that year. E
if the reference in the preface to the Way of perfection were to the first draft of the Life (15
not to that book as we know it, there would still be the insuperable difficulty raised by this p
internal evidence. [2] We are forced, then, to assume an error in the Salamanca copy and
beginning of the Way of perfection the date 1565-6. VALLADOLID AUTOGRAPH. In writi
nuns, St. Teresa used language much more simple, familiar and homely than in any of her
when she began to establish more foundations and her circle of readers widened, this lang
seemed to her too affectionately intimate, and some of her figures and images may have
domestic and trivial, for a more general and scattered public. So she conceived the idea of
book in a more formal style; it is the autograph of this redaction which is in the possessio

Discalced Carmelite nuns of Valladolid. The additions, omissions and modifications in this are more considerable than is generally realized. From the preface onwards, there is no c its emendations and in many there are additions of whole paragraphs. The Valladolid autog is in no sense a copy, or even a recast, of the first draft, but a free and bold treatment of i general rule, a second draft, though often more correctly written and logically arranged tha original, is less flexible, fluent and spontaneous. It is hard to say how far this is the case h Undoubtedly some of the charm of the author's natural simplicity vanishes, but the corresp clarity and precision is generally considered greater than the loss. Nearly every change sl improvement; and this not only in stylistic matters, for one of the greatest of her improveme lengthening of the chapters and their reduction in number from 73 to 42, to the great adva book's symmetry and unity. It is clear that St. Teresa intended the Valladolid redaction to b definitive form of her book since she had so large a number of copies of it made for her frie spiritual daughters: among these were the copy which she sent for publication to Don Teut and that used for the first collected edition of her works by Fray Luis de LeÃ³n. For the sa this redaction has always been given preference over its predecessor by the Discalced Ca

[1] Cf. See also the reference, in the "General Argument" of the Valladolid redaction, to her being Joseph's when the book was written. Presumably the original draft is meant.

TRANSLATOR'S NOTE In the text of each of the chapters, of the Valladolid autograph the omissions--some merely verbal, often illustrating the author's aim in making the new redac fundamental. If the Valladolid manuscript represents the Way of perfection as St. Teresa w period of her fullest powers, the greater freshness and individuality of the Escorial manusc engaging qualities, and there are many passages in it, omitted from the later version, which be sorry to sacrifice. In what form, then, should the book be presented to English readers? surprising if this question is difficult to answer, since varying procedures have been adopte presentation of it in Spain. Most of them amount briefly to a re-editing of the Valladolid ma The first edition of the book, published at Ã‰vora in the year 1583, follows this manuscript using a copy (the so-called "Toledo" copy) made by Ana de San Pedro and corrected by S contains a considerable number of errors, however, and omits one entire chapter--the thirty deals with the Prayer of Quiet, a subject that was arousing some controversy at the time w edition was being prepared. In 1585, a second edition, edited by Fray JerÃ³nimo GraciÃ¡n, Salamanca: the text of this follows that of the Ã‰vora edition very closely, as apparently d of a rare edition published at Valencia in 1586. When Fray Luis de Leon used the Valladoli the foundation of his text (1588) he inserted for the first time paragraphs and phrases from Escorial, as well as admitting variants from the copies corrected by the author: he is not ca to indicate how and where his edition differs from the manuscript. Since 1588, most of the editions have followed Fray Luis de LeÃ³n with greater or less exactness. The principal exc

well-known "Biblioteca de Autores EspaÃ±oles" edition, in which La Fuente followed a cop
almost forgotten Escorial manuscript, indicating in footnotes some of the variant readings i
of Valladolid. In the edition of 1883, the work of a Canon of Valladolid Cathedral, Francisco
Bayona, the texts of the two manuscripts are reproduced in parallel columns. P. Silverio de
gives the place of honour to the Valladolid codex, on which he bases his text, showing only
variants of the Escorial manuscript but printing the Escorial text in full in an appendix as w
text of the Toledo copy referred to above. The first translations of this book into English, by
(1675: reprinted 1901) and Dalton (1852), were based, very naturally, on the text of Luis d
which in less critical ages than our own enjoyed great prestige and was considered quite a
edition published in 1911 by the Benedictines of Stanbrook, described on its title-page as
all the variants" from both the Escorial and the Valladolid manuscript, uses Herrero Bayona
eclectic text based on the two originals but with no indications as to which is which. The e
original idea of using one text only, and showing variants in footnotes, was rejected in the b
"such an arrangement would prove bewildering for the generality of readers" and that any
claim the title of "student" would be able to read the original Spanish and would have acces
Herrero Bayona edition. Father Zimmerman, in his introduction, claimed that while the div
between the manuscripts are sometimes "so great that the [Stanbrook] translation resembl
composed of a large number of small bits, skilfully combined", "the work has been done mo
conscientiously, and while nothing has been added to the text of the Saint, nothing has bee
except, of course, what would have been mere repetition". This first edition of the Benedic
translation furnished the general reader with an attractive version of what many consider S
most attractive book, but soon after it was published a much more intelligent and scholarly
to be taken in the Spanish mystics and that not only by students with ready access to the
original and ability to read it. So, when a new edition of the Stanbrook translation was calle
editors decided to indicate the passages from the Escorial edition which had been embodie
by enclosing these in square brackets. In 1911, Father Zimmerman, suspecting that the pro
adopted by the translators would not "meet with the approval of scholars", had justified it by
desire "to benefit the souls of the faithful rather than the intellect of the student"; but now,
apparently, he thought it practicable to achieve both these aims at once. This resolution wo
have had the support of St. Teresa, who in this very book describes intelligence as a usef
carry on the way of perfection. The careful comparison of two separate versions of such a v
may benefit the soul of an intelligent reader even more than the careful reading of a versio
of both by someone else. When I began to consider the preparation of the present translati
to me that an attempt might be made to do a little more for the reader who combined intelli
devoutness than had been done already. I had no hesitation about basing my version on th
MS., which is far the better of the two, whether we consider the aptness of its illustrations, t
of its expression, the logical development of its argument or its greater suitability for gene
reading. At the same time, no Teresan who has studied the Escorial text can fail to have an

it: its greater intimacy and spontaneity and its appeal to personal experience make it one characteristic of all the Saint's writings--indeed, excepting the Letters and a few chapters o Foundations, it reveals her better than any. Passages from the Escorial MS. must therefore thus far I followed the reasoning of the Stanbrook nuns. Where this translation diverges fro the method of presentation. On the one hand I desired, as St. Teresa must have desired, be essentially her mature revision of the book that should be read. For this reason I have b conservative as to the interpolations admitted into the text itself: I have rejected, for exam innumerable phrases which St. Teresa seems to have cut out in making her new redaction trivial or repetitive, because they weaken rather than reinforce her argument, because the better said elsewhere, because they summarize needlessly [3] or because they are mere p which interrupt the author's flow of thought, and sometimes, indeed, are irrelevant to it. I h not impertinent to add that, in the close study which the adoption of this procedure has invo acquired a respect and admiration for St. Teresa as a reviser, to whom, as far as I know, r written upon her has done full justice. Her shrewdness, realism and complete lack of vanity admirable editor of her own work, and, in debating whether or no to incorporate some phra my text I have often asked myself: Would St. Teresa have included or omitted this if she ha a fresh revision for a world-wide public over a period of centuries?" At the same time, thou admitting only a minimum of interpolations into my text, I have given the reader all the othe variants in footnotes. I cannot think, as Father Zimmerman apparently thought, that anyon presence of a few notes at the foot of each page "bewildering". Those for whom they have ignore them; others, in studying them, may rest assured that the only variants not include applies to the variants from the Toledo copy as well as from the Escorial MS.) are such as significance in a translation. I have been rather less meticulous here than in my edition of the Cross, where textual problems assumed greater importance. Thus, except where there special reason for doing so, I have not recorded alterations in the order of clauses or word almost regular use by E. of the second person of the plural where V. has the first; the frequ apparently purposeless changes of tense; such substitutions, in the Valladolid redaction, as "Dios" or "SeÃ±ior mÃ-o" for "SeÃ±ior"; or merely verbal paraphrases as (to take an examp "Todo esto que he dicho es para . . ." for "En todo esto que he dicho no trato . . ." Where I variants which may seem trivial (such as "hermanas" for "hijas", or the insertion of an expla like "digo") the reason is generally that there seems to me a possibility that some differen is intended, or that the alternative phrase gives some slight turn to the thought which the pl text does not. The passages from the Escorial version which I have allowed into my text a italics. Thus, without their being given undue prominence (and readers of the Authorized V Bible will know how seldom they can recall what words are italicized even in the passages best) it is clear at a glance how much of the book was intended by its author to be read by than the nuns of St. Joseph's. The interpolations may be as brief as a single expressive w long as a paragraph, or even a chapter: the original Chapter 17 of the Valladolid MS., for e

contains the famous similitude of the Game of Chess, was torn out of the codex by its aut
with the idea that so secular an illustration was out of place) and has been restored from th
as part of Chapter 16 of this translation. No doubt the striking bullfight metaphor at the en
Chapter 39 was suppressed in the Valladolid codex for the same reason. With these omiss
a number of minor ones--of words or phrases which to the author may have seemed too i
colloquial but do not seem so to us. Other words and phrases have apparently been suppr
Teresa thought them redundant, whereas a later reader finds that they make a definite co
the sense or give explicitness and detail to what would otherwise be vague, or even obscu
suppressions seem to have been due to pure oversight. For the omission of other passage
to find any reason, so good are they: the conclusion of Chapter 38 and the opening of Cha
in point. The numbering of the chapters, it should be noted, follows neither of the two texts
that traditionally employed in the printed editions. The chapter headings are also drawn up
basis, though here the Valladolid text is generally followed. The system I have adopted no
assures the reader that he will be reading everything that St. Teresa wrote and nothing tha
write, but that he can discern almost at a glance, what she meant to be read by her little gr
St. Joseph's and also how she intended her work to appear in its more definitive form. Thus
her both as the companion and Mother and as the writer and Foundress. In both roles she
Saint. But it should be made clear that, while incorporating in my text all important passag
Escorial draft omitted in that of Valladolid, I have thought it no part of my task to provide a
translation of the Escorial draft alone, and that, therefore, in order to avoid the multiplicatio
footnotes, I have indicated only the principal places where some expression in the later dra
be found in the earlier. In other words, although, by omitting the italicized portions of my te
will be able to have as exact a translation of the Valladolid version as it is possible to get, t
translation of the Escorial draft will be only approximate. This is the sole concession I have
ordinary reader as opposed to the student, and it is hardly conceivable, I think, that any stu
whom this could matter would be unable to read the original Spanish. One final note is nec
important Toledo copy, the text of which P. Silverio also prints in full. This text I have collat
that of the Valladolid autograph, from which it derives. In it both St. Teresa herself and othe
corrections and additions--more, in fact, than in any of the other copies extant. No attempt
here either to show what the Toledo copy omits or to include those of its corrections and a
far the largest number of them--which are merely verbal and unimportant, and many of whi
not be embodied in a translation at all. But the few additions which are really worth noting
incorporated in the text (in square brackets so as to distinguish them from the Escorial add
all corrections which have seemed to me of any significance will be found in footnotes.

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[3] E.g
ends in E. but not in V. [4] One special case of this class is the suppression in V. of one ou
or three almost but not quite synonymous adjectives referring to the same noun.

BOOK

Composed by TERESA OF JESUS, Nun of the Order of Our Lady of Carmel, addressed to
Lady of Carmel of the First Rule. [6] General Argument of this Book J. H. S. This book t
of maxims and counsels which Teresa of Jesus gives to her daughters and sisters in religio
the Convents which, with the favour of Our Lord and of the glorious Virgin, Mother of God,
has founded according to the First Rule of Our Lady of Carmel. In particular she addresses
sisters of the Convent of Saint Joseph of Ã• vila, which was the first Convent, and of which
Prioress when she wrote it. [7] _____

PROTESTATIONS [8] In all that I shall say in this Book, I submit to what is
taught by Our Mother, the Holy Roman Church; if there is anything in it contrary to this, it
without my knowledge. Therefore, for the love of Our Lord, I beg the learned men who are
look at it very carefully and to amend any faults of this nature which there may be in it and
others which it will have of other kinds. If there is anything good in it, let this be to the glory
honour of God and in the service of His most sacred Mother, our Patroness and Lady, who
all unworthily, I wear. _____

Protestation, taken from T., was dictated by St. Teresa for the edition of the Way of perfect
at Ã‰vora in 1583 by D. Teutonio de Braganza.

PROLOGUE J. H. S. The sisters of this Convent of Saint Joseph, knowing that I had had
Father Presentado Fray Domingo BaÃ±es, [9] of the Order of the glorious Saint Dominic, w
confessor, to write certain things about prayer, which it seems I may be able to succeed in
I have had to do with many holy and spiritual persons, have, out of their great love for me,
begged me to say something to them about this that I have resolved to obey them. I realiz
great love which they have for me may render the imperfection and the poverty of my style
say to them more acceptable than other books which are very ably written by those who [
what they are writing about. I rely upon their prayers, by means of which the Lord may be p
me to say something concerning the way and method of life which it is fitting should be pr
this house. If I do not succeed in doing this, Father Presentado, who will first read what I ha
will either put it right or burn it, so that I shall have lost nothing by obeying these servants
and they will see how useless I am when His Majesty does not help me. My intent is to su
remedies for a number of small temptations which come from the devil, and which, becaus
slight, are apt to pass unnoticed. I shall also write of other things, according as the Lord rev
to me and as they come to my mind; since I do not know what I am going to say I cannot s
suitable order; and I think it is better for me not to do so, for it is quite unsuitable that I shou
writing in this way at all. May the Lord lay His hand on all that I do so that it may be in acco
with His holy will; this is always my desire, although my actions may be as imperfect as I
I know that I am lacking neither in love nor in desire to do all I can to help the souls of my
make great progress in the service of the Lord. It may be that this love, together with my ye
experience which I have of a number of convents, will make me more successful in writing

matters than learned men can be. For these, being themselves strong and handing other a
occupations, do not always pay such heed to things which in themselves seem of no impor
do great harm to persons as weak as we women are. For the snares laid by the devil for st
nuns are numerous and he finds that he needs new weapons if he is to do them harm. I, b
woman, have defended myself but ill, and so I should like my sisters to take warning by me
of nothing of which I have no experience, either in my own life or in the observation of oth
which the Lord has not taught me in prayer. A few days ago I was commanded to write an
in which I also dealt with certain matters concerning prayer. It may be that my confessor w
you to see this, for which reason I shall set down here some of the things which I said in th
others which may also seem to me necessary. May the Lord direct this, as I have begged
order it for His greater glory. Amen.

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[9] The
crossed out, probably by P. BaÃ±ez himself. T. has: "from the Father Master Fray Domingo
Professor at Salamanca." BaÃ±ez was appointed to a Chair at Salamanca University in 15
pronoun (quien) in the Spanish is singular, but in the sixteenth century it could have plural
context would favour this. A manuscript note in V., however (not by P. BaÃ±ez, as the Pa
Oeuvres, V, 30--suggest), evidently takes the reference to be to St. Gregory, for it says: "A
something on Job, and the Morals, importuned by servants of God, and trusting in their pr
himself says."

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exceptions, the footnotes to the Way of perfection are the translators. Square brackets are
used to distinguish them from those of P. Silverio, as elsewhere. Ordinary brackets, in the
translations, are placed round words inserted to complete the sense. [6] This title, in St. T
hand, appears on the first page of the Valladolid autograph (V.) which, as we have said in t
Introduction, is the basis of the text here used. The Escorial autograph (E.) has the words
the Way of Perfection" in an unknown hand, followed by the Prologue, in St. Teresa's. The
begins with the Protestation. [7] These lines, also in St. Teresa's hand, follow the title in th
Valladolid autograph. P. BaÃ±ez added, in his own writing, the words: "I have seen this boo
of it is written at the end and signed with my name." Cf. ch. 42, below.

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1 Of the reason which moved me to found this convent in such strict observance. When thi
originally founded, for the reasons set down in the book which, as I say, I have already writ
because of certain wonderful revelations by which the Lord showed me how well He woul
house, it was not my intention that there should be so much austerity in external matters, n
should have no regular income: on the contrary, I should have liked there to be no possib
I acted, in short, like the weak and wretched woman that I am, although I did so with good i
not out of consideration for my own comfort. At about this time there came to my notice the
havoc that were being wrought in France by these Lutherans and the way in which their u
increasing. [11] This troubled me very much, and, as though I could do anything, or be of a

matter, I wept before the Lord and entreated Him to remedy this great evil. I felt that I wou
laid down a thousand lives to save a single one of all the souls that were being lost there. A
that I was a woman, and a sinner, [12] and incapable of doing all I should like in the Lord's
and as my whole yearning was, and still is, that, as He has so many enemies and so few fr
should be trusty ones, I determined to do the little that was in me--namely, to follow the ev
counsels as perfectly as I could, and to see that these few nuns who are here should do th
in the great goodness of God, Who never fails to help those who resolve to forsake every
sake. As they are all that I have ever painted them as being in my desires, I hoped that the
would more than counteract my defects, and I should thus be able to give the Lord some
of us, by busying ourselves in prayer for those who are defenders of the Church, and for th
learned men who defend her, should do everything we could to aid this Lord of mine Who
oppressed by those to whom He has shown so much good that it seems as though these t
to the Cross again and that He would have nowhere to lay His head. Oh, my Redeemer, r
conceive this without being sorely distressed! What has become of Christians now? Must t
most always be those who distress Thee? Those to whom Thou doest the greatest kindne
choose for Thy friends, among whom Thou dost move, communicating Thyself to them thro
Do they not think, Lord of my soul, that they have made Thee endure more than sufficient t
is certain, my Lord, that in these days withdrawal from the world means no sacrifice at all. S
people have so little respect for Thee, what can we expect them to have for us? Can it be t
deserve that they should treat us any better than they have treated Thee? Have we done m
Thou hast done that they should be friendly to us? What then? What can we expect--we wh
goodness of the Lord, are free from that pestilential infection, and do not, like those others,
the devil? They have won severe punishment at his hands and their pleasures have richly
eternal fire. So to eternal fire they will have to go, [13] though none the less it breaks my he
so many souls travelling to perdition. I would the evil were not so great and I did not see m
lost every day. Oh, my sisters in Christ! Help me to entreat this of the Lord, Who has brou
together here for that very purpose. This is your vocation; this must be your business; thes
desires; these your tears; these your petitions. Let us not pray for worldly things, my siste
makes me laugh, and yet it makes me sad, when I hear of the things which people come h
to God for; we are to ask His Majesty to give them money and to provide them with income
some of these people would entreat God to enable them to trample all such things beneath
intentions are quite good, and I do as they ask because I see that they are really devout p
I do not myself believe that God ever hears me when I pray for such things. The world is o
to condemn Christ once again, as it were, for they bring a thousand false witnesses again
would raze His Church to the ground--and are we to waste our time upon things which, if G
them, would perhaps bring one soul less to Heaven? No, my sisters, this is no time to trea
things of little importance. Were it not necessary to consider human frailty, which finds sat
in every kind of help--and it is always a good thing if we can be of any help to people--I sho

to be understood that it is not for things like these that God should be importuned with such

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[11] I been repressed during the reigns of Francis I and Henry II, increased after the latter's deat and was still doing so at the time of the foundation of St. Joseph's. [12] Lit.: "and bad." [1 AllÃ¡ se lo hayan. "And serve them right!" would, in most contexts, be a more exact renderi colloquial phrase, but there is no suspicion of Schadenfreude here.

2Treats of how the necessities of the body should be disregarded and of the good that comes from poverty. Do not think, my sisters, that because you do not go about trying people in the world you will lack food. You will not, I assure you: never try to sustain yourse human artifices, or you will die of hunger, and rightly so. Keep your eyes fixed upon your S for Him to sustain you; and, if He is pleased with you, even those who like you least will giv if unwillingly, as you have found by experience. If you should do as I say and yet die of hu happy are the nuns of Saint Joseph's! For the love of the Lord, let us not forget this: you ha regular income; forgo worry about food as well, or thou will lose everything. Let those whor wishes to live on an income do so: if that is their vocation, they are perfectly justified; but fo do so, sisters, would be inconsistent. Worrying about getting money from other people se thinking about what other people enjoy. However much you worry, you will not make them nor will they become desirous of giving you alms. Leave these anxieties to Him Who can m Who is the Lord of all money and of all who possess money. It is by His command that we His words are true--they cannot fail: Heaven and earth will fail first. [14] Let us not fail Him, let us have no fear that He will fail us; if He should ever do so it will be for our greater good the saints failed to keep their lives when they were slain for the Lord's sake, and their bliss increased through their martyrdom. We should be making a good exchange if we could hav quickly and enjoy everlasting satiety. Remember, sisters, that this will be important when and that is why I am leaving it to you in writing. For, with God's help, as long as I live, I wil remind you of it myself, as I know by experience what a great help it will be to you. It is whe least that I have the fewest worries and the Lord knows that, as far as I can tell, I am more when there is excess of anything than when there is lack of it; I am not sure if that is the Lo but I have noticed that He provides for us immediately. To act otherwise would be to dece by pretending to be poor when we are not poor in spirit but only outwardly. My conscience bad time. It seems to me it would be like stealing what was being given us, as one might s should feel as if we were rich people asking alms: please God this may never be so. Those much about the alms that they are likely to be given will find that sooner or later this bad h lead them to go and ask for something which they do not need, and perhaps from someone than they do. Such a person would gain rather than lose by giving it us but we should cert worse off for having it. God forbid this should ever happen, my daughters; if it were likely to should prefer you to have a regular income. I beg you, for the love of God, just as if I were

alms for you, never to allow this to occupy your thoughts. If the very least of you ever hea
thing happening in this house, cry out about it to His Majesty and speak to your Superior. T
that she is doing wrong; this is so serious a matter that it may cause true poverty graduall
disappear. I hope in the Lord that this will not be so and that He will not forsake His servan
that reason, if for no other, what you have told me to write may be useful to you as a remi
daughters must believe that it is for their own good that the Lord has enabled me to realize
degree what blessings are to be found in holy poverty. Those of them who practise it will al
this, though perhaps not as clearly as I do; for, although I had professed poverty, I was not
poverty of spirit, but my spirit was devoid of all restraint. Poverty is good and contains withi
all the good things in the world. It is a great domain-- I mean that he who cares nothing for
things of the world has dominion over them all. What do kings and lords matter to me if I ha
to possess their money, or to please them, if by so doing I should cause the least displeasu
what do their honours mean to me if I have realized that the chief honour of a poor man co
being truly poor? For my own part, I believe that honour and money nearly always go toge
he who desires honour never hates money, while he who hates money cares little for hono
clearly, for I think this concern about honour always implies some slight regard for endow
money: seldom or never is a poor man honoured by the world; however worthy of honour h
rather to be despised by it. With true poverty there goes a different kind of honour to whic
take objection. I mean that, if poverty is embraced for God's sake alone, no one has to be p
God. It is certain that a man who has no need of anyone has many friends: in my own exp
found this to be very true. A great deal has been written about this virtue which I cannot u
still less express, and I should only be making things worse if I were to eulogize it, so I will
more about it now. I have only spoken of what I have myself experienced and I confess tha
so much absorbed that until now I have hardly realized what I have been writing. However,
now. Our arms are holy poverty, which was so greatly esteemed and so strictly observed b
Fathers at the beginning of the foundation of our Order. (Someone who knows about this te
never kept anything from one day to the next.) For the love of the Lord, then, [I beg you] no
rule of poverty is less perfectly observed as regards outward things, let us strive to observe
Our life lasts only for a couple of hours; our reward is boundless; and, if there were no rewa
follow the counsels given us by the Lord, to imitate His Majesty in any degree would bring u
recompense. These arms must appear on our banners and at all costs we must keep this
our house, our clothes, our speech, and (which is much more important) our thoughts. So l
done, there need be no fear, with the help of God, that religious observances in this house
decline, for, as Saint Clare said, the walls of poverty are very strong. It was with these walls
and with those of humility, that she wished to surround her convents; and assuredly, if the
poverty is truly kept, both chastity and all the other virtues are fortified much better than by
sumptuous edifices. Have a care to this, for the love of God; and this I beg of you by His b
may say what my conscience bids me, I should wish that, on the day when you build such

may fall down and kill you all. It seems very wrong, my daughters, that great houses shou
with the money of the poor; may God forbid that this should be done; let our houses be sm
every way. Let us to some extent resemble our King, Who had no house save the porch in
He was born and the Cross on which He died. These were houses where little comfort cou
who erect large houses will no doubt have good reasons for doing so. I do not utterly conde
are moved by various holy intentions. But any corner is sufficient for thirteen poor women.
should be thought necessary on account of the strictness of the enclosure, and also as an
and devotion, and because our miserable nature needs such things, well and good; and let
hermitages [16] in them in which the sisters may go to pray. But as for a large ornate conve
lot of buildings--God preserve us from that! Always remember that these things will all fall d
Day of Judgment, and who knows how soon that will be? It would hardly look well if the ho
thirteen poor women made a great noise when it fell, for those who are really poor must ma
unless they live a noiseless life people will never take pity on them. And how happy my sist
they see someone freed from hell by means of the alms which he has given them; and this
possible, since they are strictly bound to offer continual prayer for persons who give them f
also God's will that, although the food comes from Him, we should thank the persons by wh
gives it to us: let there be no neglect of this. I do not remember what I had begun to say, fo
strayed from my subject. But I think this must have been the Lord's will, for I never intende
what I have said here. May His Majesty always keep us in His hand so that we may never f

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[14] Ar
xiii, 31. [15] In the Spanish the subject is in the singular: P. BaÃ±ez inserted "the house",
crossed this out later. [16] St. Teresa liked to have hermitages in the grounds of her conve
the nuns opportunity for solitude.

CHAPTER 3 Continues the subject begun in the first chapter and persua
sisters to busy themselves constantly in beseeching God to help those who work for the
Church. Ends with an exclamatory prayer. Let us now return to the principal reason for whi
brought us together in this house, for which reason I am most desirous that we may be ab
Majesty. Seeing how great are the evils of the present day and how no human strength will
quench the fire kindled by these heretics (though attempts have been made to organize op
as though such a great and rapidly spreading evil could be remedied by force of arms), it s
it is like a war in which the enemy has overrun the whole country, and the Lord of the cou
pressed, retires into a city, which he causes to be well fortified, and whence from time to tim
to attack. Those who are in the city are picked men who can do more by themselves than
with the aid of many soldiers if they were cowards. Often this method gains the victory; or,
garrison does not conquer, it is at least not conquered; for, as it contains no traitors, but p
men, it can be reduced only by hunger. In our own conflict, however, we cannot be forced t
hunger; we can die but we cannot be conquered. Now why have I said this? So that you m
sisters, that what we have to ask of God is that, in this little castle of ours, inhabited as it i

good Christians, none of us may go over to the enemy. We must ask God, too, to make the castle or city--that is, the preachers and theologians--highly proficient in the way of the Lo most of these are religious, we must pray that they may advance in perfection, and in the fu their vocation, for this is very needful. For, as I have already said, it is the ecclesiastical a the secular arm which must defend us. And as we can do nothing by either of these means let us strive to live in such a way that our prayers may be of avail to help these servants o at the cost of so much toil, have fortified themselves with learning and virtuous living and h to help the Lord. You may ask why I emphasize this so much and why I say we must help better than ourselves. I will tell you, for I am not sure if you properly understand as yet how to the Lord for bringing us to a place where we are so free from business matters, occasio the society of worldly people. This is a very great favour and one which is not granted to th whom I have been speaking, nor is it fitting that it should be granted to them; it would be l indeed, than at any other time, for it is they who must strengthen the weak and give courag little ones. A fine thing it would be for soldiers if they lost their captains! These preachers theologians have to live among men and associate with men and stay in palaces and some people in palaces do in outward matters. Do you think, my daughters, that it is an easy ma to do business with the world, to live in the world, to engage in the affairs of the world, and, said, to live as worldly men do, and yet inwardly to be strangers to the world, and enemies world, like persons who are in exile--to be, in short, not men but angels? Yet unless these p thus, they neither deserve to bear the title of captain nor to be allowed by the Lord to leav cells, for they would do more harm than good. This is no time for imperfections in those wh to teach. And if these teachers are not inwardly fortified by realizing the great importance spurning everything beneath their feet and by being detached from things which come to a attached to things eternal, they will betray this defect in themselves, however much they m hide it. For with whom are they dealing but with the world? They need not fear: the world w them or fail to observe their imperfections. Of the good things they do many will pass unn will even not be considered good at all; but they need not fear that any evil or imperfect thin will be overlooked. I am amazed when I wonder from whom they learned about perfection practising it themselves (for they think they have no obligation to do that and have done qu a reasonable observance of the Commandments), they condemn others, and at times mis indulgence. Do not think, then, that they need but little Divine favour in this great battle upo they have entered; on the contrary, they need a great deal. I beg you to try to live in such to be worthy to obtain two things from God. First, that there may be many of these very lea religious men who have the qualifications for their task which I have described, and that the prepare those who are not completely prepared already and who lack anything, for a single perfect will do more than many who are not. Secondly, that after they have entered upon th which, as I say, is not light, but a very heavy one, the Lord may have them in His hand so t be delivered from all the dangers that are in the world, and, while sailing on this perilous se

their ears to the song of the sirens. If we can prevail with God in the smallest degree about
shall be fighting His battle even while living a cloistered life and I shall consider as well spe
trouble to which I have gone in founding this retreat, [17] where I have also tried to ensure
Rule of Our Lady and Empress shall be kept in its original perfection. Do not think that offe
petition continually is useless. Some people think it a hardship not to be praying all the time
own souls. Yet what better prayer could there be than this? You may be worried because
do nothing to lessen your pains in Purgatory, but actually praying in this way will relieve you
them and anything else that is left--well, let it remain. After all, what does it matter if I am i
Purgatory until the Day of Judgment provided a single soul should be saved through my pr
less does it matter if many souls profit by it and the Lord is honoured! Make no account of
which has an end if by means of it any greater service can be rendered to Him Who bore s
us. Always try to find out wherein lies the greatest perfection. And for the love of the Lord I
beseech His Majesty to hear us in this; I, miserable creature though I am, beseech this of H
since it is for His glory and the good of His Church, which are my only wishes. It seems ov
me to think that I can do anything towards obtaining this. But I have confidence, my Lord, in
servants of Thine who are here, knowing that they neither desire nor strive after anything
Thee. For Thy sake they have left the little they possessed, wishing they had more so that
Thee with it. Since Thou, my Creator, art not ungrateful, I do not think Thou wilt fail to do w
beseech of Thee, for when Thou wert in the world, Lord, Thou didst not despise women, bu
help them and show them great compassion. [18] Thou didst find more faith and no less lo
in men, and one of them was Thy most sacred Mother, from whose merits we derive merit,
wear, though our sins make us unworthy to do so. [19] We can do nothing in public that is
Thee, nor dare we speak of some of the truths over which we weep in secret lest Thou sho
this our just petition. Yet, Lord I cannot believe this of Thy goodness and righteousness, fo
a righteous Judge, not like judges in the world, who, being, after all, men and sons of Adam
consider any woman's virtue as above suspicion. Yes, my King, but the day will come wh
known. I am not speaking on my own account, for the whole world is already aware of my w
glad that it should become known; but, when I see what the times are like, I feel it is not ri
repel spirits which are virtuous and brave, even though they be the spirits of women. Hea
we ask Thee for honours, endowments, money, or anything that has to do with the world; b
Thou not hear us, Eternal Father, when we ask only for the honour of Thy Son, when we
thousand honours and a thousand lives for Thy sake? Not for ourselves, Lord, for we do no
heard, but for the blood of Thy Son and for His merits. Oh, Eternal Father! Surely all these
and insults and grievous tortures will not be forgotten. How, then, my Creator, can a heart
and] loving as Thine endure that an act which was performed by Thy Son in order to please
(for He loved Thee most deeply and Thou didst command Him to love us) should be treat
those heretics treat the Most Holy Sacrament today, in taking it from its resting-place when
the churches? Could it be that [Thy Son and our Redeemer] had failed to do something to

He fulfilled everything. Was it not enough, Eternal Father, that while He lived He had no pla head and had always to endure so many trials? Must they now deprive Him of the places can invite His friends, seeing how weak we are and knowing that those who have to labour sustain them? Had He not already more than sufficiently paid for the sin of Adam? Has th Lamb to pay once more whenever we relapse into sin? Permit it not, my Emperor; let Thy M appeased; look not upon our sins but upon our redemption by Thy Most Sacred Son, upon those of His glorious Mother and of all the saints and martyrs who have died for Thee. Ala is it that has dared to make this petition in the name of all? What a poor mediator am I, my gain a hearing for you and to present your petition! When this Sovereign Judge sees how well move Him to anger, as would be both right and just. But behold, Lord, Thou art a God mercy upon this poor sinner, this miserable worm who is so bold with Thee. Behold my de and the tears with which I beg this of Thee; forget my deeds, for Thy name's sake, and hav these souls who are being lost, and help Thy Church. Do not permit more harm to be wrou Christendom, Lord; give light to this darkness. For the love of the Lord, my sisters, I beg yo this poor sinner [21] to His Majesty and to beseech Him to give her humility, as you are bo do not charge you to pray particularly for kings and prelates of the Church, especially for ou I know that those of you now here are very careful about this and so I think it is needless t say more. Let those who are to come remember that, if they have a prelate who is holy, tho be holy too, and let them realize how important it is to bring him continually before the Lor prayers and desires and disciplines and fasts are not performed for the intentions of which reflect [and believe] that you are not carrying out the work or fulfilling the object for which has brought you here.

"making this corner." The reference is to St. Joseph's, Ã• vila. [18] The italicized lines whi and are in the nature of a digression, do not appear in V., and in E. they have been crosse Here follow two erased lines which are illegible but for the words "Thou didst honour the wo sense of the following words ("We can . . . in secret") is affected by these illegible lines and considered uncertain. [20] Lit.: "of those." P. BaÃ±ez wrote in the margin "of the mansions" word which is thus translated in the titles of the seven main divisions of the Interior Castle. the houses." [21] Lit., "poor little one."

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4 Exhorts the nuns to keep their Rule and names three things which are importantfor the spi Describes the first of these three things, which is love of one's neighbour, and speaks of th can be done by individual friendships. Now, daughters, you have looke at the great enterprise which we are trying to carry out. What kind of persons shall we have are not to be considered over-bold in the eyes of God and of the world? It is clear that we labour hard and it will be a great help to us if we have sublime thoughts so that we may stri actions sublime also. If we endeavour to observe our Rule and Constitutions in the fullest with great care, I hope in the Lord that He will grant our requests. I am not asking anything

my daughters--only that we should hold to our profession, which, as it is our vocation, we do, although there are many ways of holding to it. Our Primitive Rules tells us to pray with ceasing. Provided we do this with all possible care (and it is the most important thing of all) not fail to observe the fasts, disciplines and periods of silence which the Order commands; know, if prayer is to be genuine it must be reinforced with these things--prayer cannot be by self-indulgence. It is about prayer that you have asked me to say something to you. As acknowledgment of what I shall say, I beg you to read frequently and with a good will what about it thus far, and to put this into practice. Before speaking of the interior life--that is, of prayer--I shall speak of certain things which those who attempt to walk along the way of pra necessity practise. So necessary are these that, even though not greatly given to contempl who have them can advance a long way in the Lord's service, while, unless they have the possibly be great contemplatives, and, if they think they are, they are much mistaken. May in this task and teach me what I must say, so that it may be to His glory. Amen. Do not s friends and sisters, that I am going to charge you to do a great many things; may it please we do the things which our holy Fathers ordained and practised and by doing which they name. It would be wrong of us to look for any other way or to learn from anyone else. There things which I will explain at some length and which are taken from our Constitution itself. essential that we should understand how very important they are to us in helping us to pres both inward and outward, which the Lord so earnestly recommended to us. One of these is other; the second, detachment from all created things; the third, true humility, which, althou last, is the most important of the three and embraces all the rest. With regard to the first-- love for each other-- this is of very great importance; for there is nothing, however annoying cannot easily be borne by those who love each other, and anything which causes annoya exceptional. If this commandment were kept in the world, as it should be, I believe it would way towards the keeping of the rest; but, what with having too much love for each other o we never manage to keep it perfectly. It may seem that for us to have too much love for ea be wrong, but I do not think anyone who had not been an eye-witness of it would believe and how many imperfections can result from this. The devil sets many snares here which those who aim only in a rough-and-ready way at pleasing God seldom observe-- indeed, acting virtuously--but those who are aiming at perfection understand what they are very we little they deprive the will of the strength which it needs if it is to employ itself wholly in the of God. This is even more applicable to women than to men and the harm which it does to is very serious. One result of it is that all the nuns do not love each other equally: some inju a friend is resented; a nun desires to have something to give to her friend or tries to make talking to her, and often her object in doing this is to tell her how fond she is of her, and oth irrelevant things, rather than how much she loves God. These intimate friendships are sel [22] to make for the love of God; I am more inclined to believe that the devil initiates them s create factions within religious Orders. When a friendship has for its object the service of

Majesty, it at once becomes clear that the will is devoid of passion and indeed is helping to
passions. Where a convent is large I should like to see many friendships of that type; but
house, where there are not, and can never be, more than thirteen nuns, all must be friends
love each other, be fond of each other and help each other. For the love of the Lord, refra
making individual friendships, however holy, for even among brothers and sisters such thin
poisonous and I can see no advantage in them; when they are between other relatives, [2
more dangerous and become a pest. Believe me, sisters, though I may seem to you extren
perfection and great peace come of doing what I say and many occasions of sin may be a
who are not very strong. If our will becomes inclined more to one person than to another (t
helped, because it is natural--it often leads us to love the person who has the most faults
the most richly endowed by nature), we must exercise a firm restraint on ourselves and not
to be conquered by our affection. Let us love the virtues and inward goodness, and let us
ourselves and take care to avoid attaching importance to externals. Let us not allow our w
slave of any, sisters, save of Him Who bought it with His blood. Otherwise, before we know
we shall find ourselves trapped, and unable to move. God help me! The puerilities which re
are innumerable. And, because they are so trivial that only those who see how bad they ar
and believe it, there is no point in speaking of them here except to say that they are wrong
and, in a prioress, pestilential. In checking these preferences we must be strictly on the ale
moment that such a friendship begins and we must proceed diligently and lovingly rather
One effective precaution against this is that the sisters should not be together except at the
hours, and that they should follow our present custom in not talking with one another, or b
together, as is laid down in the Rule: each one should be alone in her cell. There must be r
Saint Joseph's; for, although it is a praiseworthy custom to have one, it is easier to keep s
one is alone, and getting used to solitude is a great help to prayer. Since prayer must be th
on which this house is built, it is necessary for us to learn to like whatever gives us the gre
help in it. Returning to the question of our love for one another, it seems quite unnecessar
commend this to you, for where are there people so brutish as not to love one another whe
together, are continually in one another's company, indulge in no conversation, associatio
recreation with any outside their house and believe that God loves us and that they themse
since they are leaving everything for His Majesty? More especially is this so as virtue alway
love, and I hope in God that, with the help of His Majesty, there will always be love in the si
this house. It seems to me, therefore, that there is no reason for me to commend this to yo
further. With regard to the nature of this mutual love and what is meant by the virtuous lov
wish you to have here, and how we shall know when we have this virtue, which is a very gr
Lord has so strongly commended it to us and so straitly enjoined it upon His Apostles--ab
should like to say a little now as well as my lack of skill will allow me; if you find this explain
great detail in other books, take no notice of what I am saying here, for it may be that I do
understand what I am talking about. There are two kinds of love which I am describing. The

spiritual, and apparently has nothing to do with sensuality or the tenderness of our nature, which might stain its purity. The other is also spiritual, but mingled with it are our sensuality weakness; [24] yet it is a worthy love, which, as between relatives and friends, seems lawfu have already said sufficient. It is of the first kind of spiritual love that I would now speak. It i untainted by any sort of passion, for such a thing would completely spoil its harmony. If it le treat virtuous people, especially confessors, with moderation and discretion, it is profitable; the confessor is seen to be tending in any way towards vanity, he should be regarded with and, in such a case, conversation with him, however edifying, should be avoided, and the make her confession briefly and say nothing more. It would be best for her, indeed, to tell t that she does not get on with him and go elsewhere; this is the safest way, providing it ca without injuring his reputation. [25] In such cases, and in other difficulties with which the de ensnare us, so that we have no idea where to turn, the safest thing will be for the sister to speak with some learned person; if necessary, permission to do this can be given her, and confession to him and act in the matter as he directs her. For he cannot fail to give her so advice about it, without which she might go very far astray. How often people stray through advice, especially when there is a risk of doing someone harm! The course that must on no followed is to do nothing at all; for, when the devil begins to make trouble in this way, he wi great deal of harm if he is not stopped quickly; the plan I have suggested, then, of trying to another confessor is the safest one if it is practicable, and I hope in the Lord that it will be s Reflect upon the great importance of this, for it is a dangerous matter, and can be a veritab source of harm to everyone. I advise you not to wait until a great deal of harm has been do take every possible step that you can think of and stop the trouble at the outset; this you m good conscience. But I hope in the Lord that He will not allow persons who are to spend th prayer to have any attachment save to one who is a great servant of God; and I am quite c not, unless they have no love for prayer and for striving after perfection in the way we try to For, unless they see that he understands their language and likes to speak to them of God possibly love him, as he is not like them. If he is such a person, he will have very few oppo doing any harm, and, unless he is very simple, he will not seek to disturb his own peace o of the servants of God. As I have begun to speak about this, I will repeat that the devil can great deal of harm here, which will long remain undiscovered, and thus the soul that is striv perfection can be gradually ruined without knowing how. For, if a confessor gives occasion through being vain himself, he will be very tolerant with it in [the consciences of] others. Ma His Majesty's own sake, deliver us from things of this kind. It would be enough to unsettle a if their consciences and their confessor should give them exactly opposite advice, and, if it that they must have one confessor only, they will not know what to do, nor how to pacify th since the very person who should be calming them and helping them is the source of the h there must be a great deal of trouble of this kind: I always feel very sorry about it and so y not be surprised if I attach great importance to your understanding this danger.

variant reading of the Escorial Manuscript seems too important to be relegated to a footnot twelfth paragraph of ch. 4 (cf. n. 24) , and deals, as will be seen, with the qualifications an character of the confessor. Many editors substitute it in their text for the corresponding pas will be seen, however, it is not a pure addition; we therefore reproduce it separately. The important thing is that these two kinds of mutual love should be untainted by any sort of pa a thing would completely spoil this harmony. If we exercise this love, of which I have spoke moderation and discretion, it is wholly meritorious, because what seems to us sensuality is virtue. But the two may be so closely intertwined with one another that it is sometimes impo distinguish them, especially where a confessor is concerned. For if persons who are practis that their confessor is a holy man and understands the way they behave, they become grea him. And then forthwith the devil lets loose upon them a whole battery of scruples which pr disturbance within the soul, this being what he is aiming at. In particular, if the confessor i such persons to greater perfection, they become so depressed that they will go so far as to another and yet another, only to be tormented by the same temptation every time. What y is not to let your minds dwell upon whether you like your confessor or not, but just to like hi feel so inclined. For, if we grow fond of people who are kind to our bodies, why should we those who are always striving and toiling to help our souls? Actually, if my confessor is a ho spiritual man and I see that he is taking great pains for the benefit of my soul, I think it will real help to my progress for me to like him. For so weak are we that such affection sometim great deal to undertake very great things in God's service. But, if your confessor is not suc as I have described, there is a possibility of danger, and for him to know that you like him m greatest harm, most of all in houses where the nuns are very strictly enclosed. And as it is thing to get to know which confessors are good, great care and caution are necessary. The give would be that you should see he has no idea of your affection for him and is not told a the devil is so active that this is not practicable: you feel as if this is the only thing you hav confess and imagine you are obliged to confess it. For this reason I should like you to think affection for him is of no importance and to take no more notice of it. Follow this advice if that everything your confessor says to you profits your soul; if you neither see nor hear him any vanity (and such things are always noticed except by one who is wilfully dull) and if yo to be a God-fearing man, do not be distressed over any temptation about being too fond of devil will then grow tired and stop tempting you. But if you notice that the confessor is tendi way towards vanity in what he says to you, you should regard him with grave suspicion; in conversation with him, even about prayer and about God, should be avoided--the sister sho confession briefly and say nothing more. It would be best for her to tell the Mother (Superio does not get on with him and go elsewhere. This is the safest way if it is practicable, and I that it will be, and that you will do all you possibly can to have no relations with him, though be very painful for you. Reflect upon the great importance of this, etc. (pp. 58-9).

[22] Lit
a way as." [23] "Other" is not in the Spanish. "When they are only between", is the reading which also omits: "and become a pest." [24] Here begins the passage reproduced in the Ap 4, below. [25] Honra.

CHAPTER 5Continues speaking of confessors. Explains why it is important should be learned men. May the Lord grant, for His Majesty's own sake that no one in this house shall experience the trials that have been described, or find hers oppressed in this way in soul and body. I hope the superior will never be so intimate with th that no one will dare to say anything about him to her or about her to him. For this will temp unfortunate penitents to leave very grave sins unconfessed because they will feel uncomfo confessing them. God help me! What trouble the devil can make here and how dearly peop their miserable worries and concern about honour! If they consult only one confessor, they acting in the interests of their Order and for the greater honour of their convent: and that is the devil lays his snares for souls when he can find no other. If the poor sisters ask for ano confessor, they are told that this would mean the complete end of all discipline in the conve is not a priest of their Order, even though he be a saint, they are led to believe that they w disgracing their entire Order by consulting him. Give great praise to God, Daughters, for t that you have, for, though there are not a great many priests whom you can consult, there other than your ordinary confessors, who can give you light upon everything. I beg every su the love of the Lord, to allow a holy liberty here: let the Bishop or Provincial be approache for the sisters to go from time to time beyond their ordinary confessors and talk about their persons of learning, especially if the confessors, though good men, have no learning; for great help in giving light upon everything. It should be possible to find a number of people both learning and spirituality, and the more favours the Lord grants you in prayer, the mor it that your good works and your prayers should have a sure foundation. You already know stone of this foundation must be a good conscience and that you must make every effort to from even venial sins and follow the greatest possible perfection. You might suppose that would know this, but you would be wrong: it happened that I had to go about matters of con who had taken a complete course in theology; and he did me a great deal of mischief by t certain things were of no importance. I know that he had no intention of deceiving me, or a doing so: it was simply that he knew no better. And in addition to this instance I have met three similar ones. Everything depends on our having true light to keep the law of God pe is a firm basis for prayer; but without this strong foundation the whole building will go awry. their confessions, then, the nuns must be free to discuss spiritual matters with such perso described. I will even go farther and say that they should sometimes do as I have said even confessor has all these good qualities, for he may quite easily make mistakes and it is a p should be the cause of their going astray. They must try, however, never to act in any way obedience, for they will find ways of getting all the help they need: it is of great importance

that they should, and so they must make every possible effort to do so. All this that I have to do with the superior. Since there are no consolations but spiritual ones to be had here, I once again to see that the sisters get these consolations, for God leads [His handmaidens ways and it is impossible that one confessor should be acquainted with them all. I assure y your souls are as they ought to be, there is no lack of holy persons who will be glad to advi you, even though you are poor. For He Who sustains our bodies will awaken and encourag light to our souls, and thus this evil of which I am so much afraid will be remedied. For if the should tempt the confessor, with the result that he leads you astray on any point of doctrine slowly and be more careful about all he is doing when he knows that the penitent is also co others. If the devil is prevented from entering convents in this way, I hope in God that he v get into this house at all; so, for love of the Lord, I beg whoever is Bishop to allow the siste liberty and not to withdraw it so long as the confessors are persons both of learning and c a fact which will soon come to be known in a little place like this. In what I have said here, speaking from experience of things that I have seen and heard in many convents and gath conversation with learned and holy people who have considered what is most fitting for th that it may advance in perfection. Among the perils which exist everywhere, for as long as shall find that this is the least. No vicar should be free to go in and out of the convent, and confessor should have this freedom either. They are there to watch over the recollectedne of the house and its progress in both interior and exterior matters, so that they may report superior whenever needful, but they are never to be superiors themselves. As I say, excell been found why, everything considered, this is the best course, and why, if any priest hea frequently, it should be the chaplain; but, if the nuns think it necessary, they can make thei to such persons as have been described, provided the superior is informed of it, and the p such that the Bishop can trust her discretion. As there are very few nuns here, this will not time. This is our present practice; and it is not followed merely on my advice. Our present Ã• lvaro de Mendoza, under whose obedience we live (since for many reasons we have no the jurisdiction of the Order), is greatly attached to holiness and the religious life, and, besi of most noble extraction, is a great servant of God. He is always very glad to help this hous way, and to this very end he brought together persons of learning, spirituality and experie decision was then come to. It will be only right that future superiors should conform to his o since it has been decided on by such good men, and after so many prayers to the Lord tha enlighten them in every possible way, which, so far as we can at present see, He has certa the Lord be pleased to promote the advancement of this to His greater glory. Amen.

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[26] Lit position of a senior (mayor)." Mayor was the title given to the superior at the Incarnation, Ã many other convents in Spain, at that time.

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6 Returns to the subject of perfect love, already begun. I have digressed a great de

one will blame me who understands the importance of what has been said. Let us now retu
which it is good [and lawful] for us to feel. This I have described as purely spiritual; I am no
know what I am talking about, but it seems to me that there is no need to speak much of it,
I fear, possess it; let any one of you to whom the Lord has given it praise Him fervently, fo
a person of the greatest perfection. It is about this that I now wish to write. Perhaps what I
be of some profit, for if you look at a virtue you desire it and try to gain it, and so become a
it. God grant that I may be able to understand this, and even more that I may be able to d
for I am not sure that I know when love is spiritual and when there is sensuality mingled wit
to begin speaking about it. I am like one who hears a person speaking in the distance and
hear that he is speaking, cannot distinguish what he is saying. It is just like that with me: so
I cannot understand what I am saying, yet the Lord is pleased to enable me to say it well. I
times what I say is [ridiculous and] nonsensical, it is only natural for me to go completely as
Now it seems to me that, when God has brought someone to a clear knowledge of the wor
and of the fact that another world (or, let us say, another kingdom) exists, and that there is
difference between the one and the other, the one being eternal and the other only a dream
is to love the Creator and what to love the creature (this must be discovered by experience
very different matter from merely thinking about it and believing it); when one understands
experience what can be gained by the one practice and lost by the other, and what the Cre
what the creature, and many other things which the Lord teaches to those who are willing t
themselves to being taught by Him in prayer, or whom His Majesty wishes to teach--then o
differently from those of us who have not advanced thus far. It may be, sisters, that you thi
irrelevant for me to treat of this, and you may say that you already know everything that I h
God grant that this may be so, and that you may indeed know it in the only way which has
that it may be graven upon your inmost being, and that you may never for a moment depar
if you know it, you will see that I am telling nothing but the truth when I say that he whom th
brings thus far possesses this love. Those whom God brings to this state are, I think, gener
souls; they are not content with loving anything so miserable as these bodies, however be
and however numerous the graces they possess. If the sight of the body gives them pleasu
Creator, but as for dwelling upon it for more than just a moment--no! When I use that phra
upon it", I refer to having love for such things. If they had such love, they would think they w
something insubstantial and were conceiving fondness for a shadow, they would feel sha
and would not have the effrontery to tell God that they love Him, without feeling great confu
will answer me that such persons cannot love or repay the affection shown to them by othe
care little about having this affection. They may from time to time experience a natural and
pleasure at being loved; yet, as soon as they return to their normal condition, they realize t
pleasure is folly save when the persons concerned can benefit their souls, either by instruc
prayer. Any other kind of affection wearies them, for they know it can bring them no profit a
them harm; none the less they are grateful for it and recompense it by commending those

God. They take this affection as something for which those who love them lay the responsi
Lord, from Whom, since they can see nothing lovable in themselves, they suppose the love
think that others love them because God loves them; and so they leave His Majesty to reco
this and beg Him to do so, thus freeing themselves and feeling they have no more respons
ponder it carefully, I sometimes think this desire for affection is sheer blindness, except wh
it relates to persons who can lead us to do good so that we may gain blessings in perfectio
be noted here that, when we desire anyone's affection, we always seek it because of some
or pleasure of our own. Those who are perfect, however, have trodden all these things ben
feet--[and have despised] the blessings which may come to them in this world, and its plea
delights--in such a way that, even if they wanted to, so to say, they could not love anything
or unless it had to do with God. What profit, then, can come to them from being loved ther
When this truth is put to them, they laugh at the distress which had been assailing them in
whether their affection was being returned or no. Of course, however pure our affection ma
quite natural for us to wish it to be returned. But, when we come to evaluate the return of a
realize that it is insubstantial, like a thing of straw, as light as air and easily carried away by
wind. For, however dearly we have been loved, what is there that remains to us? Such per
for the advantage that the affection may bring to their souls (because they realize that our
such that we soon tire of life without love), care nothing whether they are loved or not. Do y
such persons will love none and delight in none save God? No; they will love others much
did, with a more genuine love, with greater passion and with a love which brings more profi
word, is what love really is. And such souls are always much fonder of giving than of receiv
their relations with the Creator Himself. This [holy affection], I say, merits the name of love,
has been usurped from it by those other base affections. Do you ask, again, by what they
if they do not love things they see? They do love what they see and they are greatly attrac
they hear; but the things which they see are everlasting. If they love anyone they immediat
beyond the body (on which, as I say, they cannot dwell), fix their eyes on the soul and see
is to be loved in that. If there is nothing, but they see any suggestion or inclination which sh
that, if they dig deep, they will find gold within this mine, they think nothing of the labour o
digging, since they have love. There is nothing that suggests itself to them which they will n
do for the good of that soul since they desire their love for it to be lasting, and they know
that that is impossible unless the loved one has certain good qualities and a great love for
mean that it is impossible, however great their obligations and even if that soul were to die
of them and do them all the kind actions in its power; even had it all the natural graces joine
their wills would not have strength enough to love it nor would they remain fixed upon it. T
have learned and experienced the worth of all this; no false dice can deceive them. They s
not in unison with that soul and that their love for it cannot possibly last; for, unless that so
keeps the law of God, their love will end with life-- they know that unless it loves Him they w
different places. Those into whose souls the Lord has already infused true wisdom do not

love, which lasts only on earth, at more than its true worth--if, indeed, at so much. Those w take pleasure in worldly things, delights, honours and riches, will account it of some worth friend is rich and able to afford them pastime and pleasure and recreation; but those who a this will care little or nothing for such things. If they have any love for such a person, then, be a passion that he may love God so as to be loved by Him; for, as I say, they know that r affection but this can last, and that this kind will cost them dear, for which reason they do possibly can for their friend's profit; they would lose a thousand lives to bring him a small bl precious love, forever imitating the Captain of Love, Jesus, our Good!

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7 Treats of the same subject of spiritual love and gives certain counsels for gaining it. It is strange to see how impassioned this love is; how many tears, penances a it costs; how careful is the loving soul to commend the object of its affection to all who it thi prevail with God and to ask them to intercede with Him for it; and how constant is its longi it cannot be happy unless it sees that its loved one is making progress. If that soul seems t advanced, and is then seen to fall some way back, her friend seems to have no more plea neither eats nor sleeps, is never free from this fear and is always afraid that the soul whom much may be lost, and that the two may be parted for ever. She cares nothing for physica will not suffer herself to be attached to something which a puff of wind may carry away so t unable to retain her hold upon it. This, as I have said, is love without any degree whatsoe self-interest; all that this soul wishes and desires is to see the soul [it loves] enriched with b from Heaven. This is love, quite unlike our ill-starred earthly affections--to say nothing of i affections, from which may God keep us free. These last affections are a very hell, and it for us to weary ourselves by saying how evil they are, for the least of the evils which they terrible beyond exaggeration. There is no need for us ever to take such things upon our lips even to think of them, or to remember that they exist anywhere in the world; you must nev anyone speaking of such affections, either in jest or in earnest, nor allow them to be mentio discussed in your presence. No good can come from our doing this and it might do us harm them mentioned. But with regard to the lawful affections which, as I have said, we may hav or for relatives and friends, it is different. Our whole desire is that they should not die: if th heads ache, our souls seem to ache too; if we see them in distress, we are unable (as peo still under it; [27] and so on. This is not so with spiritual affection. Although the weakness nature may at first allow us to feel something of all this, our reason soon begins to reflect w friend's trials are not good for her, and to wonder if they are making her richer in virtue and is bearing them, and then we shall ask God to give her patience so that they may win her m that she is being patient, we feel no distress--indeed, we are gladdened and consoled. If al and gain which suffering is capable of producing could be made over to her, we should st suffering her trial ourselves to seeing her suffer it, but we are not worried or disquieted. I r once more that this love is a similitude and copy of that which was borne for us by the good

It is for that reason that it brings us such immense benefits, for it makes us embrace every
suffering, so that others, without having to endure the suffering, may gain its advantages. T
of this friendship, then, profit greatly, but their friends should realize that either this
intercourse--I mean, this exclusive friendship--must come to an end or that they must preva
that their friend may walk in the same way as themselves, as Saint Monica prevailed with H
Augustine. Their heart does not allow them to practise duplicity: if they see their friend stray
the road, or committing any faults, they will speak to her about it; they cannot allow themse
anything else. And if after this the loved one does not amend, they will not flatter her or hid
from her. Either, then, she will amend or their friendship will cease; for otherwise they woul
unable to endure it, nor is it in fact endurable. It would mean continual war for both parties.
may be indifferent to all other people in the world and not worry whether they are serving G
since the person she has to worry about is herself. But she cannot take this attitude with he
nothing they do can be hidden from her; she sees the smallest mote in them. This, I repeat
heavy cross for her to bear. Happy the souls that are loved by such as these! Happy the da
they came to know them! O my Lord, wilt Thou not grant me the favour of giving me many
for me? Truly, Lord, I would rather have this than be loved by all the kings and lords of the
rightly so, for such friends use every means in their power to make us lords of the whole w
all that is in it subject to us. When you make the acquaintance of any such persons, sisters
Prioress should employ every possible effort to keep you in touch with them. Love such pe
you like. There can be very few of them, but none the less it is the Lord's will that their goo
should be known. When one of you is striving after perfection, she will at once be told that
need to know such people--that it is enough for her to have God. But to get to know God's
very good way of "having" Him; as I have discovered by experience, it is most helpful. For
Lord, I owe it to such persons that I am not in hell; I was always very fond of asking them to
to God, and so I prevailed upon them to do so. Let us now return to what we were saying.
kind of love which I should like us to have; at first it may not be perfect but the Lord will m
increasingly so. Let us begin with the methods of obtaining it. At first it may be mingled with
[28] but this, as a rule, will do no harm. It is sometimes good and necessary for us to show
our love, and also to feel it, and to be distressed by some of our sisters, trials and weaknes
trivial they may be. For on one occasion as much distress may be caused by quite a small
be caused on another by some great trial, and there are people whose nature it is to be ve
by small things. If you are not like this, do not neglect to have compassion on others; it ma
Our Lord wishes to spare us these sufferings and will give us sufferings of another kind wh
heavy to us, though to the person already mentioned they may seem light. In these matters
not judge others by ourselves, nor think of ourselves as we have been at some time when,
any effort on our part, the Lord has made us stronger than they; let us think of what we wer
the times when we have been weakest. Note the importance of this advice for those of us
to sympathize with our neighbours' trials, however trivial these may be. It is especially imp

such souls as have been described, for, desiring trials as they do, they make light of them a
therefore try hard to recall what they were like when they were weak, and reflect that, if th
longer so, it is not due to themselves. For otherwise, little by little, the devil could easily co
charity toward our neighbours and make us think that what is really a failing on our part is p
every respect we must be careful and alert, for the devil never slumbers. And the nearer we
perfection, the more careful we must be, since his temptations are then much more cunnin
no others that he dare send us; and if, as I say, we are not cautious, the harm is done befo
realize it. In short, we must always watch and pray, for there is no better way than prayer o
these hidden wiles of the devil and making him declare his presence. Contrive always, ev
not care for it, to take part in your sisters' necessary recreation and to do so for the whole o
allotted time, for all considerate treatment of them is a part of perfect love. It is a very good
us to take compassion on each others' needs. See that you show no lack of discretion abo
are contrary to obedience. Though privately you may think the prioress' orders harsh ones,
this to be noticed or tell anyone about it (except that you may speak of it, with all humility, t
prioress herself), for if you did so you would be doing a great deal of harm. Get to know wh
things in your sisters which you should be sorry to see and those about which you should s
them; and always show your grief at any notorious fault which you may see in one of them.
proof and test of our love if we can bear with such faults and not be shocked by them. Othe
turn, will bear with your faults, which, if you include those of which you are not aware, must
numerous. Often commend to God any sister who is at fault and strive for your own part to
virtue which is the opposite of her fault with great perfection. Make determined efforts to do
you may teach your sister by your deeds what perhaps she could never learn by words nor
punishment. The habit of performing some conspicuously virtuous action through seeing i
another is one which very easily takes root. This is good advice: do not forget it. Oh, how tr
genuine will be the love of a sister who can bring profit to everyone by sacrificing her own
that of the rest! She will make a great advance in each of the virtues and keep her Rule wit
perfection. This will be a much truer kind of friendship than one which uses every possible
expression (such as are not used, and must not be used, in this house): "My life!" "My love
[29] and suchlike things, one or another of which people are always saying. Let such endea
kept for your Spouse, for you will be so often and so much alone With Him that you will wa
them all, and this His Majesty permits you. If you use them among yourselves they will not
so much; and, quite apart from that, there is no reason why you should do so. They are ver
I should not like you to be that, or even to appear to be that, in any way, my daughters; I w
be strong men. If you do all that is in you, the Lord will make you so manly that men thems
amazed at you. And how easy is this for His Majesty, Who made us out of nothing at all! I
very clear sign of love to try to spare others household work by taking it upon oneself and a
and give great praise to the Lord if you see any increase in their virtues. All such things, q
from the intrinsic good they bring, add greatly to the peace and concord which we have am

through the goodness of God, We can now see by experience. May His Majesty be pleas
it, for it would be terrible if it did not exist, and very awkward if, when there are so few of us
on badly together. May God forbid that. If one of you should be cross with another becaus
hasty word, the matter must at once be put right and you must betake yourselves to earne
same applies to the harbouring of any grudge, or to party strife, or to the desire to be great
any nice point concerning your honour. (My blood seems to run cold, as I write this, at the
that this can ever happen, but I know it is the chief trouble in convents.) If it should happen
consider yourselves lost. Just reflect and realize that you have driven your Spouse from H
will have to go and seek another abode, since you are driving Him from His own house. Cr
Majesty and try to put things right; and if frequent confessions and communions do not me
may well fear that there is some Judas among you. For the love of God, let the prioress be
not to allow this to occur. She must put a stop to it from the very outset, and, if love will no
suffice, she must use heavy punishments, for here we have the whole of the mischief and t
gather that any of the nuns is making trouble, see that she is sent to some other convent a
provide them with a dowry for her. Drive away this plague; cut off the branches as well as y
that is not sufficient, pull up the roots. If you cannot do this, shut up anyone who is guilty o
things and forbid her to leave her cell; far better this than that all the nuns should catch so i
plague. Oh, what a great evil is this! God deliver us from a convent into which it enters: I w
rather our convent caught fire and we were all burned alive. As this is so important I think I
little more about it elsewhere, so I will not write at greater length here, except to say that,
they treat each other equally, I would rather that the nuns showed a tender and affectionate
regard for each other, even though there is less perfection in this than in the love I have d
than that there were a single note of discord to be heard among them. May the Lord forbid
sake. Amen. _____
remains, as people say, no patience"; but, as the phrase "as people say" (which E. omits) s
this was a popular phrase, I have translated rather more freely and picturesquely. T. has (
too"): "and it upsets us, and so on." [28] Ternura. Lit.: 'tenderness." [29] Lit.: "My life!" "My
soul!" "My good!" _____

CHAPTER 8Treats of the great benefit of self-detachment, both interior and exterio

all things created. Let us now come to the detachment which we must prac
if this is carried out perfectly it includes everything else. I say "it includes everything else"
because, if we care nothing for any created things, but embrace the Creator alone, His Maj
the virtues into us in such a way that, provided we labour to the best of our abilities day by
shall not have to wage war much longer, for the Lord will take our defence in hand against
against the whole world. Do you suppose, daughters, that it is a small benefit to obtain for
this blessing of giving ourselves wholly to Him, [30] and keeping nothing for ourselves? Sin
all blessings are in Him, let us give Him hearty praise, sisters, for having brought us togeth
where we are occupied in this alone. I do not know why I am saying this, when all of you he

of teaching me, for I confess that, in this important respect, I am not as perfect as I shoulc
be and as I know I ought to be; and I must say the same about all the virtues and about all
dealing with here, for it is easier to write of such things than to practise them. I may not ev
able to write of them effectively, for sometimes ability to do this comes only from experienc
say, if I have any success, it must be because] I explain the nature of these virtues by des
contraries of the qualities I myself possess. As far as exterior matters are concerned, you k
completely cut off we are from everything. Oh, my Creator and Lord! When have I merited
honour? Thou seemest to have searched everywhere for means of drawing nearer to us. M
goodness that we lose not this through our own fault. Oh, sisters, for the love of God, try t
what a great favour the Lord has bestowed on those of us whom He has brought here. Let
this to herself, since there are only twelve of us [31] and His Majesty has been pleased for
one. How many people--what a multitude of people!--do I know who are better than myself
take this place of mine, yet the Lord has granted it to me who so ill deserve it! Blessed be
God, and let the angels and all created things praise Thee, for I can no more repay this fav
the others Thou hast shown me. It was a wonderful thing to give me the vocation to be a nu
been so wicked, Lord, that Thou couldst not trust me. In a place where there were many go
together my wickedness would not perhaps have been noticed right down to the end of my
have concealed it, as I did for so many years. So Thou didst bring me here, where, as there
us that it would seem impossible for it to remain unnoticed, Thou dost remove occasions of
so that I may walk the more carefully. There is no excuse for me, then, O Lord, I confess it,
need of Thy mercy, that Thou mayest pardon me. Remember, my sisters, that if we are no
much more to blame than others. What I earnestly beg of you is that anyone who knows sh
to follow our customs will say so [before she is professed]: there are other convents in whic
also well served and she should not remain here and disturb these few of us whom His M
together for His service. In other convents nuns are free to have the pleasure of seeing the
whereas here, if relatives are ever admitted, it is only for their own pleasure. A nun who [v
wishes to see her relatives in order to please herself, and does not get tired of them after th
visit, must, unless they are spiritual persons and do her soul some good, consider herself
realize that she is neither detached nor healthy, and will have no freedom of spirit or perfec
needs a physician--and I consider that if this desire does not leave her, and she is not cur
not intended for this house. The best remedy, I think, is that she should not see her relative
until she feels free in spirit and has obtained this freedom from God by many prayers. Whe
such visits as crosses, let her receive them by all means, for then they will do the visitors g
herself no harm. But if she is fond of the visitors, if their troubles are a great distress to her
she delights in listening to the stories which they tell her about the world, she may be sure
will do herself harm and do them no good.

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[30] Lit
"giving ourselves wholly to Him wholly." [31] The thirteenth was St. Teresa.

9 Treats of the great blessing that shunning their relatives brings to those who have left the
shows how by doing so they will find truer friends. Oh, if we religious understood what harn
having so much to do with our relatives, how we should shun them! do not see what pleas
us, or how, quite apart from the harm they do us as touching our obligations to God, they c
peace or tranquillity. For we cannot take part in their recreations, as it is not lawful for us t
so; and, though we can certainly share their troubles, we can never help weeping for them,
than they do themselves. If they bring us any bodily comforts, there is no doubt that our sp
and our poor souls will pay for it. From this you are [quite] free here; for, as you have every
common and none of you may accept any private gift, all the alms given us being held by
you are under no obligation to entertain your relatives in return for what they give you, sinc
know, the Lord will provide for us all in common. I am astounded at the harm which interc
relatives does us: I do not think anyone who had not experience of it would believe it. And
religious Orders nowadays, or most of them, at any rate, seem to be forgetting about perfe
all, or most, of the saints wrote about it! I do not know how much of the world we really lea
say that we are leaving everything for God's sake, if we do not withdraw ourselves from the
all--namely, our kinsfolk. The matter has reached such a pitch that some people think, wh
are not fond of their relatives and do not see much of them, it shows a want of virtue in the
not only assert this but allege reasons for it. In this house, daughters, we must be most ca
commend our relatives to God, for that is only right. For the rest, we must keep them out o
as much as we can, as it is natural that our desires should be attached to them more than t
My own relatives were very fond of me, or so they used to say, and I was so fond of them
not let them forget me. But I have learned, by my own experience and by that of others, tha
servants who have helped me in trouble; my relatives, apart from my parents, have helpe
Parents are different, for they very rarely fail to help their children, and it is right that when t
need our comfort we should not refuse it them: if we find our main purpose is not harmed
we can give it them and yet be completely detached; and this also applies to brothers and s
Believe me, sisters, if you serve God as you should, you will find no better relatives than th
servants] whom His Majesty sends you. I know this is so, and, if you keep on as you are do
realize that by doing otherwise you will be failing your true Friend and Spouse, you may be
will very soon gain this freedom. Then you will be able to trust those who love you for His s
more than all your relatives, and they will not fail you, so that you will find parents and broth
sisters where you had never expected to find them. For these help us and look for their rew
God; those who look for rewards from us soon grow tired of helping us when they see that
can do nothing for them. This cannot be taken as a generalization, but it is the most usual t
happen in the world, for it is the world all over! If anyone tells you otherwise, and says it is
virtue to do such things, do not believe him. I should have to write at great length, in view o
of skill and my imperfection, if I were to tell you of all the harm that comes from it; as othe

written about it who know what they are talking about better than I, what I have said will su
imperfect as I am, I have been able to grasp as much as this, how much better will those w
so! All the advice which the saints give us about fleeing from the world is, of course, good
me, then, attachment to our relatives is, as I have said, the thing which sticks to us most cl
hardest to get rid of. People are right, therefore, when they flee from their own part of the
[32] --if it helps them, I mean, for I do not think we are helped so much by fleeing from any
physical sense as by resolutely embracing the good Jesus, Our Lord, with the soul. Just a
everything in Him, so for His sake we forget everything. Still, it is a great help, until we have
this truth, to keep apart from our kinsfolk; later on, it may be that the Lord will wish us to s
again, so that what used to give us pleasure may be a cross to us.

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[32] De
also bear the interpretation: "from their own countries."

10Teaches that detachment from the things aforementioned is insufficient if we arenot detac
selves and that this virtue and humility go together. Once we have detached ourselves fron
from our kinsfolk, and are cloistered here, in the conditions already described, it must look
have done everything and there is nothing left with which we have to contend. But, oh, my
feel secure and fall asleep, or you will be like a man who goes to bed quite peacefully, aft
all his doors for fear of thieves, when the thieves are already in the house. And you know t
worse thief than one who lives in the house. We ourselves are always the same; [33] unles
care and each of us looks well to it that she renounces her self-will, which is the most impo
of all, there will be many things to deprive us of the holy freedom of spirit which our souls
order to soar to their Maker unburdened by the leaden weight of the earth. It will be a grea
towards this if we keep constantly in our thoughts the vanity of all things and the rapidity wi
they pass away, so that we may withdraw our affections from things which are so trivial a
upon what will never come to an end. This may seem a poor kind of help but it will have the
greatly fortifying the soul. With regard to small things, we must be very careful, as soon as
to grow fond of them, to withdraw our thoughts from them and turn them to God. His Majes
do this. He has granted us the great favour of providing that, in this house, most of it is do
already; but it remains for us to become detached from our own selves and it is a hard thin
from ourselves and oppose ourselves, because we are very close to ourselves and love ou
dearly. It is here that true humility can enter, [34] for this virtue and that of detachment fro
I think, always go together. They are two sisters, who are inseparable. These are not the ki
counsel you to avoid: no, you must embrace them, and love them, and never be seen wit
sovereign are these virtues, mistresses of all created things, empresses of the world, our d
all the snares and entanglements laid by the devil so dearly loved by our Teacher, Christ,
for a moment without them! He that possesses them can safely go out and fight all the unit
hell and the whole world and its temptations. Let him fear none, for his is the kingdom of th

There is none whom he need fear, for he cares nothing if he loses everything, nor does he
loss: his sole fear is that he may displease his God and he begs Him to nourish these virtu
lest he lose them through any fault of his own. These virtues, it is true, have the property
themselves from one who possesses them, in such a way that he never sees them nor car
has any of them, even if he be told so. But he esteems them so much that he is for ever try
them, and thus he perfects them in himself more and more. And those who possess them
clear, even against their will, to any with whom they have intercourse. But how inappropriat
person like myself to begin to praise humility and mortification, when these virtues are so
praised by the King of Glory --a praise exemplified in all the trials He suffered. It is to posse
virtues, then, my daughters, that you must labour if you would leave the land of Egypt, for
have obtained them, you will also obtain the manna; all things will taste well to you; and, ho
the world may dislike their savour, to you they will be sweet. The first thing, then, that we
do, and that at once, is to rid ourselves of love for this body of ours--and some of us pampe
natures so much that this will cause us no little labour, while others are so concerned abou
that the trouble these things give us (this is especially so of poor nuns, but it applies to othe
well) is amazing. Some of us, however, seem to think that we embraced the religious life fo
reason than to keep ourselves alive [35] and each nun does all she can to that end. In this
matter of fact, there is very little chance for us to act on such a principle, but I should be so
even wanted to. Resolve, sisters, that it is to die for Christ, and not to practise self-indulge
Christ, that you have come here. The devil tells us that self-indulgence is necessary if we a
out and keep the Rule of our Order, and so many of us, forsooth, try to keep our Rule by
our health that we die without having kept it for as long as a month-- perhaps even for a da
not know what we are coming to. No one need be afraid of our committing excesses here
chance--for as soon as we do any penances our confessors begin to fear that we shall kill
them. We are so horrified at our own possible excesses--if only we were as conscientious a
else! Those who tend to the opposite extreme will I know, not mind my saying this, nor sha
they say I am judging others by myself, for they will be quite right. I believe--indeed, I am su
--that more nuns are of my way of thinking than are offended by me because they do just th
own belief is that it is for this reason that the Lord is pleased to make us such weakly creat
least He has shown me great mercy in making me so; for, as I was sure to be self-indulgen
was pleased to provide me with an excuse for this. It is really amusing to see how some pe
themselves about it, when the real reason lies in themselves; sometimes they get a desire
as one might say, without rhyme or reason; they go on doing them for a couple of days; an
puts it into their heads that they have been doing themselves harm and so he makes them
penances, after which they dare not do even those that the Order requires--they have tried
do not keep the smallest points in the Rule, such as silence, which is quite incapable of ha
Hardly have we begun to imagine that our heads are aching than we stay away from choir,
not kill us either. One day we are absent because we had a headache some time ago; an

our head has just been aching again; and on the next three days in case it should ache on
want to invent penances of our own, with the result that we do neither the one thing nor th
Sometimes there is very little the matter with us, yet we think that it should dispense us fro
obligations and that if we ask to be excused from them we are doing all we need. But why
does the Prioress excuse us? Perhaps she would not if she knew what was going on inside
one of you wailing about a mere nothing as if your heart were breaking, and you come an
excuse you from keeping the whole of your Rule, saying it is a matter of great necessity, a
is any substance in what you say, there is always a physician at hand to confirm it or som
relative weeping at your side. Sometimes the poor Prioress sees that your request is exces
can she do? She feels a scruple if she thinks she has been lacking in charity and she wou
fault were yours than hers: she thinks, too, that it would be unjust of her to judge you harsh
God help me! That there should be complaining like this among nuns! May He forgive me f
am afraid it has become quite a habit. I happened to observe this incident once myself: a n
complaining about her headaches and she went on complaining to me for a long time. In th
enquiries and found she had no headache whatever, but was suffering from some pain or
These are things which may sometimes happen and I put them down here so that you may
for if once the devil begins to frighten us about losing our health, we shall never get anywh
Lord give us light so that we may act rightly in everything! Amen.

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[33] Th
especially without the phrase from E. which V. omits, is not very clear. T. remodels thus: "Y
is no worse thief for the perfection of the soul than the love of ourselves, for unless etc."
Here, in the margin, is written: "Humility and mortification, very great virtues." [35] Lit.: "to
contrive not to die." But the reading of E. ("to think that we came to the convent for no othe
to serve our bodies and look after them") suggests that this is what is meant.

---

11 Continues to treat of mortification and describes how it may be attained in
times of sickness. These continual moanings which we make about trifling ailments, my s
me a sign of imperfection: if you can bear a thing, say nothing about it. When the ailment is
proclaims itself; that is quite another kind of moaning, which draws attention to itself imme
Remember, there are only a few of you, and if one of you gets into this habit she will worry
rest--that is, assuming you love each other and there is charity among you. On the other ha
you is really ill, she should say so and take the necessary remedies; and, if you have got ri
self-love, you will so much regret having to indulge yourselves in any way that there will be
your doing so unnecessarily or of your making a moan without proper cause. When such a
would be much worse to say nothing about it than to allow yourselves unnecessary indulge
would be very wrong if everybody were not sorry for you. However, I am quite sure that wh
prayer and charity among you, and your numbers are so small that you will be aware of ea
needs, there will never be any lack of care in your being looked after. Do not think of comp

the weaknesses and minor ailments from which women suffer, for the devil sometimes mal
them. They come and go; and unless you get rid of the habit of talking about them and com
everything (except to God) you will never come to the end of them. I lay great stress on this
believe myself it is important, and it is one of the reasons for the relaxation of discipline in r
houses. For this body of ours has one fault: the more you indulge it, the more things it disco
essential to it. It is extraordinary how it likes being indulged; and, if there is any reasonable
for indulgence, however little necessity for it there may be, the poor soul is taken in and pre
from making progress. Think how many poor people there must be who are ill and have no
for poverty and self-indulgence make bad company. Think, too, how many married women
position, as I know--have serious complaints and sore trials and yet dare not complain to th
about them for fear of annoying them. Sinner that I am! Surely we have not come here to in
ourselves more than they! Oh, how free you are from the great trials of the world! Learn to
for the love of God without telling everyone about it. When a woman has made an unhappy
not talk about it or complain of it, lest it should come to her husband's knowledge, she has
great deal of misery and yet has no one to whom she may relieve her mind. Cannot we, the
between God and ourselves some of the ailments which He sends us because of our sins?
talking about them does nothing whatever to alleviate them. In nothing that I have said am
to serious illnesses, accompanied by high fever, though as to these, too, I beg you to obs
moderation and to have patience: I am thinking rather of those minor indispositions which y
still keep going [36] without worrying everybody else to death over them. What would happ
lines should be seen outside this house? What would all the nuns say of me! And how willi
what they said if it helped anyone to live a better life! For when there is one person of this
thing generally comes to such a pass that some suffer on account of others, and nobody w
will be believed, however serious her ailment. As this book is meant only for my daughters
put up with everything I say. Let us remember our holy Fathers of past days, the hermits w
attempt to imitate. What sufferings they bore, what solitude, cold, [thirst] and hunger, wha
sun and heat! And yet they had no one to complain to except God. Do you suppose they w
they were as frail as we are. Believe me, daughters, once we begin to subdue these mise
ours, they give us much less trouble. There will be quite sufficient people to see to what yo
[37] so take no thought for yourselves except when you know it to be necessary. Unless w
up with death and ill-health once and for all, we shall never accomplish anything. Try not t
these and commit yourselves wholly to God, come what may. What does it matter if we die
have our bodies not mocked us? Should we not occasionally mock them in our turn? And,
as it may seem by comparison with other things, this resolution is much more important tha
for, if we continually make it, day by day, by the grace of the Lord, we shall gain dominion
body. To conquer such an enemy is a great achievement in the battle of life. May the Lord
able, that we may do this. I am quite sure that no one who does not enjoy such a victory,
believe is a great one, will understand what advantage it brings, and no one will regret havi

through trials in order to attain this tranquillity and self-mastery.

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[36] Lit
foot." [37] Lit.: "to look at (or to) what is needful"--the phrase is ambiguous and might mea
worry about their own needs." The word translated "people" is feminine.

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12 Teaches that the true lover of God must care little for life and honour. We now come t
little things which are also of very great importance, though they will appear trifling. All this
great task, and so it is, for it means warring against ourselves. But once we begin to work
works in our souls and bestows such favours on them that the most we can do in this life s
little. And we nuns are doing everything we can, by giving up our freedom for the love of G
entrusting it to another, and in putting up with so many trials--fasts, silence, enclosure, serv
choir--that however much we may want to indulge ourselves we can do so only occasionall
all the convents I have seen, I am the only nun guilty of self-indulgence. Why, then, do we
interior mortification, since this is the means by which every other kind of mortification may
much more meritorious and perfect, so that it can then be practised with greater tranquillity
This, as I have said, is acquired by gradual progress and by never indulging our own will an
even in small things, until we have succeeded in subduing the body to the spirit. I repeat t
consists mainly or entirely in our ceasing to care about ourselves and our own pleasures, f
that anyone who is beginning to serve the Lord truly can offer Him is his life. Once he has
his will to Him, what has he to fear? It is evident that if he is a true religious and a real man
and aspires to the enjoyment of Divine consolations, he must not [turn back or] shrink fron
die and suffer martyrdom for His sake. And do you not know, sisters, that the life of a good
wishes to be among the closest friends of God, is one long martyrdom? I say "long", for, b
with decapitation, which is over very quickly, it may well be termed so, though life itself is s
some lives are short in the extreme. How do we know but that ours will be so short that it
one hour or one moment after the time of our resolving to render our entire service to God?
quite possible; and so we must not set store by anything that comes to an end, least of all
since not a day of it is secure. Who, if he thought that each hour might be his last, would no
labour? Believe me, it is safest to think that this is so; by so doing we shall learn to subdu
wills in everything; for if, as I have said, you are very careful about your prayer, you will soo
yourselves gradually reaching the summit of the mountain without knowing how. But how
say that we must take pleasure in nothing, unless we also say what consolations and delig
renunciation brings in its train, and what a great gain it is, even in this life! What security it
us! Here, as you all practise this, you have done the principal part; each of you encourages
the rest; and each of you must try to outstrip her sisters. Be very careful about your interio
thoughts, especially if they have to do with precedence. May God, by His Passion, keep us
expressing, or dwelling upon, such thoughts as these: "But I am her senior [in the Order]";
older"; "But I have worked harder"; "But that other sister is being better treated than I am".

thoughts come, you must quickly check them; if you allow yourselves to dwell on them, or i
into your conversation, they will spread like the plague and in religious houses they may giv
great abuses. Remember, I know a great deal about this. If you have a prioress who allows
however trifling, you must believe that God has permitted her to be given to you because o
that she will be the beginning of your ruin. Cry to Him, and let your whole prayer be that He
your aid by sending you either a religious or a person given to prayer; for, if anyone prays v
resolve to enjoy the favours and consolations which God bestows in prayer, it is always we
have this detachment. You may ask why I lay such stress on this, and think that I am being
about it, and say that God grants consolations to persons less completely detached than th
believe He does; for, in His infinite wisdom, He sees that this will enable Him to lead them t
everything for His sake. I do not mean, by "leaving" everything, entering the religious life, fo
be obstacles to this, and the soul that is perfect can be detached and humble anywhere. It
detachment harder in the world, however, for worldly trappings will be a great impediment t
believe me in this: questions of honour and desires for property can arise within convents a
outside them, and the more temptations of this kind are removed from us, the more we are
yield to them. Though persons who do so may have spent years in prayer, or rather in med
perfect prayer eventually destroys [all] these attachments), they will never make great pro
to enjoy the real fruit of prayer. Ask yourselves, sisters, if these things, which seem so insig
mean anything to you, for the only reason you are here is that you may detach yourselves
Nobody honours you any the more for having them and they lose you advantages which m
more honour; the result is that you get both dishonour and loss at the same time. Let each
herself how much humility she has and she will see what progress she has made. If she is
do not think the devil will dare to tempt her to take even the slightest interest in matters of
precedence, for he is so shrewd that he is afraid of the blow she would strike him. If a hum
tempted in this way by the devil, that virtue cannot fail to bring her more fortitude and grea
profit. For clearly the temptation will cause her to look into her life, to compare the services
rendered the Lord with what she owes Him and with the marvellous way in which He abas
us an example of humility, and to think over her sins and remember where she deserves to
them. Exercises like this bring the soul such profit that on the following day Satan will not
come back again lest he should get his head broken. Take this advice from me and do no
should see to it that your sisters profit by your temptations, not only interiorly (where it wo
very wrong if they did not), but exteriorly as well. If you want to avenge yourself on the devi
yourselves more quickly from temptation, ask the superior, as soon as a temptation come
you some lowly office to do, or do some such thing, as best you can, on our own initiative,
do it how to bend your will to perform tasks you dislike. The Lord will show you ways of do
this will soon rid you of the temptation. God deliver us from people who wish to serve Him y
mindful of their own honour. Reflect how little they gain from this; for, as I have said, the v
of desiring honour robs us of it, especially in matters of precedence: there is no poison in th

which is so fatal to perfection. You will say that these are little things which have to do wit
nature and are not worth troubling about; do not trifle with them, for in religious houses they
foam on water, and there is no small matter so extremely dangerous as are punctiliousne
and sensitiveness to insult. Do you know one reason, apart from many others, why this is s
have its root, perhaps, in some trivial slight--hardly anything, in fact--and the devil will ther
someone else to consider it important, so that she will think it a real charity to tell you abou
to ask how you can allow yourself to be insulted so; and she will pray that God may give yo
that you may offer it to Him, for even a saint could not bear more. The devil is simply puttin
deceitfulness into this other person's mouth; and, though you yourself are quite ready to be
you are tempted to vainglory because you have not resisted something else as perfectly as
This human nature of ours is so wretchedly weak that, even while we are telling ourselves
nothing for us to make a fuss about, we imagine we are doing something virtuous, and beg
for ourselves, particularly when we see that other people are sorry for us too. In this way t
begins to lose the occasions of merit which it had gained; it becomes weaker; and thus a d
the devil by which he can enter on some other occasion with a temptation worse than the
even happen that, when you yourself are prepared to suffer an insult, your sisters come an
are a beast of burden, and say you ought to be more sensitive about things. Oh, my siste
of God, never let charity move you to show pity for another in anything to do with these fan
for that is like the pity shown to holy Job by his wife and friends.

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[38] Lit
"Do you know why, apart from other things?"

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13 Continues to treat of mortification and explains how one must renounce the world's
wisdom in order to attain to true wisdom. I often tell you, sisters, and now I want it to be set
writing, not to forget that we in this house, and for that matter anyone who would be perfe
a thousand leagues from such phrases as: "I had right on my side"; "They had no right to d
"The person who treated me like this was not right". God deliver us from such a false idea
that! Do you think that it was right for our good Jesus to have to suffer so many insults, and
who heaped them on Him [40] were right, and that they had any right to do Him those wro
know why anyone is in a convent who is willing to bear only the crosses that she has a per
expect: such a person should return to the world, though even there such rights will not be
you think you can ever possibly have to bear so much that you ought not to have to bear a
does right enter into the matter at all? I really do not know. Before we begin talking about n
our rights, let us wait until we receive some honour or gratification, or are treated kindly, for
certainly not right that we should have anything in this life like that. When, on the other han
offence is done to us (and we do not feel it an offence to us that it should be so described),
see what we can find to complain of. Either we are the brides of this great King or we are n
what wife is there with a sense of honour who does not accept her share in any dishonour

spouse, even though she may do so against her will? Each partner, in fact, shares in the h
dishonour of the other. To desire to share in the kingdom [of our Spouse Jesus Christ], and
and yet not to be willing to have any part in His dishonours and trials, is ridiculous. God l
from being like that! Let the sister who thinks that she is accounted the least among all con
the [happiest and] most fortunate, as indeed she really is, if she lives her life as she shoul
that case she will, as a rule, have no lack of honour either in this life or in the next. Believe
say this--what an absurdity, though, it is for me to say "Believe me" when the words come
is true Wisdom, Who is Truth Itself, and from the Queen of the angels! Let us, my daughter
degree, imitate the great humility of the most sacred Virgin, whose habit we wear and whos
ashamed to call ourselves. Let us at least imitate this humility of hers in some degree--I say
degree" because, however much we may seem to humble ourselves, we fall far short of b
of such a Mother, and the brides of such a Spouse. If, then, the habits I have described are
checked, what seems nothing to-day will perhaps be a venial sin to-morrow, and that is so
tendency that, if you leave it alone, the sin will not be the only one for long; and that is a ve
thing for communities. We who live in a community should consider this very carefully, so
harm those who labour to benefit us and to set us a good example. If we realize what great
the formation of a bad habit of over-punctiliousness about our honour, we should rather d
deaths than be the cause of such a thing. For only the body would die, whereas the loss of
great loss which is apparently without end; some of us will die, but others will take our pla
perhaps they may all be harmed more by the one bad habit which we started than they are
virtues. For the devil does not allow a single bad habit to disappear and the very weakness
mortal nature destroys the virtues in us. Oh, what a real charity it would be, and what a ser
be rendered to God, if any nun who sees that she cannot [endure and] conform to the cus
house would recognize the fact and go away [before being professed, as I have said elsew
the other sisters in peace! And no convent (at least, if it follows my advice) will take her on
her to make her profession until they have given her many years' probation to see if she im
not referring to shortcomings affecting penances and fasts, for, although these are wrong
things which do so much harm. I am thinking of nuns who are of such a temperament that t
esteemed and made much of; who see the faults of others but never recognize their own; a
deficient in other ways like these, the true source of which is want of humility. If God does n
such a person by bestowing great spirituality upon her, until after many years she become
improved, may God preserve you from keeping her in your community. For you must realiz
neither have peace there herself nor allow you to have any. As you do not take dowries, G
gracious to you in this respect. It grieves me that religious houses should often harbour one
thief and robs them of their treasure, either because they are unwilling to return a dowry or
for the relatives. In this house you have risked losing worldly honour and forgone it (for no s
honour is paid to those who are poor); do not desire, then, that others should be honoured
to yourselves. Our honour, sisters, must lie in the service of God, and, if anyone thinks to h

this, she had better keep her honour and stay at home. It was with this in mind that our Fa
a year's probation (which in our Order we are free to extend to four years): personally, I sho
to be prolonged to ten years. A humble nun will mind very little if she is not professed: for
that if she is good she will not be sent away, and if she is not, why should she wish to do ha
Christ's communities? [41] By not being good, I do not mean being fond of vanities, which
with the help of God, will be a fault far removed from the nuns in this house. I am referring
mortification and an attachment to worldly things and to self-interest in the matter which I
described. Let anyone who knows that she is not greatly mortified take my advice and not
profession if she does not wish to suffer a hell on earth, and God grant there may not be an
awaiting such a nun in the world to come! There are many reasons why she should fear the
possibly neither she nor her sisters may realize this as well as I do. Believe what I say her
will not, I must leave it to time to prove the truth of my words. For the whole manner of life
trying to live is making us, not only nuns, but hermits [like the holy Fathers our predecesso
leading us to detachment from all things created. I have observed that anyone whom the L
chosen for this life is granted that favour. She may not have it in full perfection, but that sh
will be evident from the great joy and gladness that such detachment gives her, and she wi
more to do with worldly things, for her delight will be in all the practices of the religious life
say once more that anyone who is inclined to things of the world should leave the convent
she is not making progress. If she still wishes to be a nun she should go to another conve
does not, she will see what happens to her. She must not complain of me as the foundress
and say I have not warned her. This house is another Heaven, if it be possible to have He
earth. Anyone whose sole pleasure lies in pleasing God and who cares nothing for her own
our life a very good one; if she wants anything more, she will lose everything, for there is no
more that she can have. A discontented soul is like a person suffering from severe nausea
food, however nice it may be; things which persons in good health delight in eating only ca
greater loathing. Such a person will save her soul better elsewhere than here; she may eve
a degree of perfection which she could not have attained here because we expected too m
once. For although we allow time for the attainment of complete detachment and mortificat
matters, in externals this has to be practised immediately, because of the harm which may
befall the rest; and anyone who sees this being done, and spends all her time in such good
yet, at the end of six months or a year, has made no progress, will, I fear, make none over
years, and will even go backward. I do not say that such a nun must be as perfect as the re
be sure that her soul is gradually growing healthier--and it will soon become clear if her dis
mortal.

Him." [41] Lit.: "to this college of Christ." [42] I.e., St. Joseph's, Ã• vila.

14Treats of the great importance of not professing anyone whose spirit is contrary
to the things aforementioned. I feel sure that the Lord bestows great help on anyone who n

resolutions, and for that reason it is necessary to enquire into the intentions of anyone who
life of religion]. She must not come, as many nuns [now] do, simply to further her own inter
although the Lord can perfect even this intention if she is a person of intelligence. If not inte
person of this kind should on no account be admitted; for she will not understand her own r
coming, nor will she understand others who attempt subsequently to improve her. For, in g
who has this fault always thinks she knows better than the wisest what is good for her; and
this evil is incurable, for it is rarely unaccompanied by malice. In a convent where there are
nuns it may be tolerated, but it cannot be suffered among a few. When an intelligent perso
grow fond of what is good, she clings to it manfully, for she sees that it is the best thing for
this course may not bring her great spirituality but it will help her to give profitable advice, a
make herself useful in many ways, without being a trouble to anybody. But I do not see how
lacking in intelligence can be of any use in community life, and she may do a great deal of
defect, like others, will not become obvious immediately; for many people are good at talkin
understanding, while others speak in a sharp and none too refined a tone, [43] and yet they
intelligence and can do a great deal of good. There are also simple, holy people who are q
business matters and worldly conventions but have great skill in converse with God. Many
therefore, must be made before novices are admitted, and the period of probation before p
should be a long one. The world must understand once and for an that you are free to send
as it is often necessary to do in a convent where the life is one of austerity; and then if you
right no one will take offence. I say this because these times are so unhappy, and our weak
great, that we are not content to follow the instructions of our predecessors and disregard t
ideas about honour, lest we should give offence to the novices' relatives. God grant that the
who admit unsuitable persons may not pay for it in the world to come! Such persons are ne
pretext for persuading us to accept them, though in a matter of such importance no pretext
the superior is unaffected by her personal likings and prejudices, and considers what is for
the house, I do not believe God will ever allow her to go astray. But if she considers other p
feelings and trivial points of detail, I feel sure she will be bound to err. This is something w
everyone must think out for herself; she must commend it to God and encourage her super
fails her, of such great importance is it. So I beg God to give you light about it. You do ver
to accept dowries; for, if you were to accept them, it might happen that, in order not to have
back money which you no longer possess, you would keep a thief in the house who was n
treasure; and that would be no small pity. So you must not receive dowries from anyone, fo
to harm the very person to whom you desire to bring profit.

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[43] Ar
corto y no muy cortado--as though "sharpened" could be used in the sense of "refined".

15Treats of the great advantage which comes from our not excusing ourselves, even
we find we are unjustly condemned. But how disconnectedly I am writing! I am just like a p

not know what she is doing. It is your fault, sisters, for I am doing this at your command. R
best you can, for I am writing it as best I can, and, if it is too bad, burn it. I really need leisu
and, as you see, I have so little opportunity for writing that a week passes without my putt
word, and so I forget what I have said and what I am going to say next. Now what I have ju
--namely, excusing myself--is very bad for me, and I beg you not to copy it, for to suffer w
making excuses is a habit of great perfection, and very edifying and meritorious; and, thou
you this, and by God's goodness you practise it, His Majesty has never granted this favou
be pleased to bestow it on me before I die. I am greatly confused as I begin to urge this vir
for I ought myself to have practised at least something of what I am recommending you w
but actually I must confess I have made very little progress. I never seem unable to find a r
thinking I am being virtuous when I make excuses for myself. There are times when this is
not to do it would be wrong, but I have not the discretion (or, better, the humility) to do it on
fitting. For, indeed, it takes great humility to find oneself unjustly condemned and be silent,
this is to imitate the Lord Who set us free from all our sins. I beg you, then, to study earnes
so, for it brings great gain; whereas I can see no gain in our trying to free ourselves from bl
whatever--save, as I say, in a few cases where hiding the truth might cause offence or sca
will understand this who has more discretion than I. I think it is very important to accustom
practise this virtue and to endeavour to obtain from the Lord the true humility which must
it. The truly humble person will have a genuine desire to be thought little of, and persecute
condemned unjustly, even in serious matters. For, if she desires to imitate the Lord, how ca
better than in this? And no bodily strength is necessary here, nor the aid of anyone save G
are great virtues, my sisters, and I should like us to study them closely, and to make them
you know, I deprecate [other severe and] excessive penances, which, if practised indiscree
injure the health. Here, however, there is no cause for fear; for, however great the interior
be, they do not weaken the body so that it cannot serve the Order, while at the same time
strengthen the soul; and, furthermore, they can be applied to very little things, and thus, as
on other occasions, they accustom one to gain great victories in very important matters. I h
however, been able to test this particular thing myself, for I never heard anything bad said
did not clearly realize fell short of the truth. If I had not sometimes--often, indeed-- offende
the ways they referred to, I had done so in many others, and I felt they had treated me far t
in saying nothing about these: I much preferred people to blame me for what was not true
the truth about me. For I disliked hearing things that were true said about me, whereas the
however serious they were, I did not mind at all. In small matters I followed my own inclina
still do so, without paying any affection to what is most perfect. So I should like you to begi
this at an early stage, and I want each of you to ponder how much there is to be gained in
this virtue, and how, so far as I can see, there is nothing to be lost by it. The chief thing we
being able, in some degree, to follow the Lord. It is a great help to meditate upon the grea
which in any case this is bound to bring us, and to realize how, properly speaking, we car

blamed unjustly, since we are always full of faults, and a just man falls seven times a day, |
it would be a falsehood for us to say we have no sin. If, then, we are not to blame for the t
we are accused of, we are never wholly without blame in the way that our good Jesus was
When I think in how many ways Thou didst suffer, and in all of them undeservedly, I know
for myself, or what I can have been thinking about when I desired not to suffer, or what I ar
I make excuses for myself. Thou knowest, my Good, that if there is anything good in me it
other hands than Thine own. For what is it to Thee, Lord, to give much instead of little? Tr
deserve it, but neither have I deserved the favours which Thou hast shown me already. Ca
should wish a thing so evil as myself to be thought well of by anyone, when they have said
things of Thee, Who art good above all other good? It is intolerable, my God, it is intolerabl
I that Thou shouldst have to tolerate anything displeasing in Thine eyes being found in Thy
For see, Lord, mine eyes are blind and very little pleases them. Do Thou give me light and
desire that all should hate me, since I have so often left Thee, Who hast loved me with suc
faithfulness. What is this, my God? What advantage do we think to gain from giving pleas
creatures? What does it matter to us if we are blamed by them all, provided we are without
sight of the Lord? Oh, my sisters we shall never succeed in understanding this truth and we
attain perfection unless we think and meditate upon what is real and upon what is not. If th
other gain than the confusion which will be felt by the person who has blamed you when sh
have allowed yourselves to be condemned unjustly, that would be a very great thing. Such
uplifts the soul more than ten sermons. And we must all try to be preachers by our deeds,
Apostle and our own lack of ability forbid us to be preachers in word. Never suppose that
evil or the good that you do will remain secret, however strict may be your enclosure. Do y
daughter, that, if you do not make excuses for yourself, there will not be someone else wh
you? Remember how the Lord took the Magdalen's part in the Pharisee's house and also w
blamed her. He will not treat you as rigorously as He treated Himself: it was not until He w
Cross that He had even a thief to defend Him. His Majesty, then, will put it into somebody's
you; if He does not, it will be because there is no need. This I have myself seen, and it is
although I should not like you to think too much of it, but rather to be glad when you are bla
due time you will see what profit you experience in your souls. For it is in this way that you
begin to gain freedom; soon you will not care if they speak ill or well of you; it will seem like
else's business. It will be as if two persons are talking in your presence and you are quite
uninterested in what they are saying because you are not actually being addressed by ther
becomes such a habit with us not to reply that it seems as if they are not addressing us at
may seem impossible to those of us who are very sensitive and not capable of great mortif
indeed difficult at first, but I know that, with the Lord's help, the gradual attainment of this
freedom, and of renunciation and self-detachment, is quite possible.

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[44] Pr

16 Describes the difference between perfection in the lives of contemplatives and in the live
are content with mental prayer. Explains how it is sometimes possible for God to raise a dist
perfect contemplationand the reason for this. This chapter and that which comes next are to
carefully. [45] I hope you do not think I have written too much about this alre
for I have only been placing the board, as they say. You have asked me to tell you about
in prayer; although God did not lead me by them, my daughters I know no others, and ever
have acquired these elementary virtues. But you may be sure that anyone who cannot se
a game of chess will never be able to play well, and, if he does not know how to give check
able to bring about a checkmate. [46] Now you will reprove me for talking about games, a
them in this house and are forbidden to do so. That will show you what kind of a mother Go
you--she even knows about vanities like this! However, they say that the game is sometim
How legitimate it will be for us to play it in this way, and, if we play it frequently, how quickly
shall give checkmate to this Divine King! He will not be able to move out of our check nor
desire to do so. It is the queen which gives the king most trouble in this game and all the
pieces support her. There is no queen who can beat this King as well as humility can; for h
Him down from Heaven into the Virgin's womb and with humility we can draw Him into our
hair. Be sure that He will give most humility to him who has most already and least to him w
cannot understand how humility exists, or can exist, without love, or love without humility,
impossible for these two virtues to exist save where there is great detachment from all crea
You will ask, my daughters, why I am talking to you about virtues when you have more than
teach you about them and when you want me to tell you only about contemplation. My repl
had asked me about meditation, I could have talked to you about it, and advised you all to
even if you do not possess the virtues. For this is the first step to be taken towards the acq
the virtues and the very life of all Christians depends upon their beginning it. No one, how
soul he may be, should neglect so great a blessing if God inspires him to make use of it. Al
already written elsewhere, and so have many others who know what they are writing abou
do not: God knows that. But contemplation, daughters, is another matter. This is an error w
make: if a person gets so far as to spend a short time each day in thinking about his sins, a
to do if he is a Christian in anything more than name, people at once call him a great cont
and then they expect him to have the rare virtues which a great contemplative is bound to p
even think he has them himself, but he will be quite wrong. In his early stages he did not e
to set out the chess-board, and thought that, in order to give checkmate, it would be enoug
recognize the pieces. But that is impossible, for this King does not allow Himself to be tak
one who surrenders wholly to Him. Therefore, daughters, if you want me to tell you the way
contemplation, do allow me to speak at some length about these things, even if at the time
to you very important, for I think myself that they are. If you have no wish either to hear abo
to practise them, continue your mental prayer all your life; but in that case I assure you, an
persons who desire this blessing, that in my opinion you will not attain true contemplation.

course, be wrong about this, as I am judging by my own experience, but I have been striv
contemplation for twenty years. I will now explain what mental prayer is, as some of you wi
understand this. God grant that we may practise it as we should! I am afraid, however, that
achieve the virtues, this can only be done with great labour, although the virtues are not ne
in such a high degree as they are for contemplation. I mean that the King of glory will not c
souls--that is, so as to be united with them-- unless we strive to gain the greatest virtues. [4
explain this, for if you once catch me out in something which is not the truth, you will believ
say--and if I were to say something untrue intentionally, from which may God preserve me,
right; but, if I did, it would be because I knew no better or did not understand what I said. I v
you, then, that God is sometimes pleased to show great favour to persons who are in an ev
to raise them to perfect contemplation], so that by this means He may snatch them out of th
devil. It must be understood, I think, that such persons will not be in mortal sin at the time
be in an evil state, and yet the Lord will allow them to see a vision, even a very good one, i
draw them back to Himself. But I cannot believe that He would grant them contemplation.
Divine union, in which the Lord takes His delight in the soul and the soul takes its delight in
there is no way in which the Purity of the Heavens can take pleasure in a soul that is uncl
the Delight of the angels have delight in that which is not His own. And we know that, by co
sin, a soul becomes the property of the devil, and must take its delight in him, since it has
pleasure; and, as we know, his delights, even in this life, are continuous torture. My Lord w
lack of children of His own in whom He may rejoice without going and taking the children
His Majesty will do what He often does--namely, snatch them out of the devil's hands. [48]
How often do we cause Thee to wrestle with the devil! Was it not enough that Thou should
to bear Thee in his arms when he took Thee to the pinnacle of the Temple in order to teach
vanquish him? What a sight it would have been, daughters, to see this Sun by the side of th
what fear that wretched creature must have felt, though he would not have known why, sin
allow Him to understand! Blessed be such great pity and mercy; we Christians ought to fee
at making Him wrestle daily, in the way I have described, with such an unclean beast. Inde
arms had need to be strong, but how was it that they were not weakened by the many [trial
which Thou didst endure upon the Cross? Oh, how quickly all that is borne for love's sake l
really believe that, if Thou hadst lived longer, the very love which Thou hast for us would l
Thy wounds again and Thou wouldst have needed no other medicine. Oh, my God, who w
for all the things which grieve and try me? How eagerly should I desire them if it were cert
could be cured by such a health-giving ointment! Returning to what I was saying, there are
knows He may gain for Himself by this means; seeing that they are completely lost, His M
leave no stone unturned to help them; and therefore, though they are in a sad way and lack
He gives them consolations, favours and emotions [49] which begin to move their desires
occasionally even brings them to a state of contemplation, though rarely and not for long at
this, as I say, He does because He is testing them to see if that favour will not make them

prepare themselves to enjoy it often; if it does not, may they be pardoned; pardon Thou us
a dreadful thing that a soul whom Thou hast brought near to Thyself should approach any
and become attached to it. For my own part I believe there are many souls whom God our
this way, and few who prepare themselves to enjoy this favour. When the Lord does this ar
leave nothing undone either, I think it is certain that He never ceases from giving until He h
us to a very high degree of prayer. If we do not give ourselves to His Majesty as resolutely
Himself to us, He will be doing more than enough for us if He leaves us in mental prayer ar
to time visits us as He would visit servants in His vineyard. But these others are His belove
whom He would never want to banish from His side; and, as they have no desire to leave H
does so. He seats them at His table, and feeds them with His own food, almost taking the f
mouth in order to give it them. Oh, what blessed care of us is this, my daughters! How happ
be if by leaving these few, petty [50] things we can arrive at so high an estate! Even if the w
should blame you, and deafen you with its cries, what matter so long as you are in the arm
is powerful enough to free you from everything; for only once did He command the world to
was done; with Him, to will is to do. Do not be afraid, then, if He is pleased to speak with yo
does this for the greater good of those who love Him. His love for those to whom He is dea
so weak: He shows it in every way possible. Why, then, my sisters, do we not show Him lo
we can? Consider what a wonderful exchange it is if we give Him our love and receive His.
can do all things, and we can do nothing here below save as He enables us. And what is it
Thee, O Lord, our Maker? We do hardly anything [at all]-- just make some poor weak resol
Majesty is pleased that by doing a mere nothing we should win everything, let us not be so
fail to do it. O Lord! All our trouble comes to us from not having our eyes fixed upon Thee
looked at the way along which we are walking, we should soon arrive; but we stumble and
times and stray from the way because, as I say, we do not set our eyes on the true Way.
that no one had ever trodden it before, so new is it to us. It is indeed a pity that this should
happen. I mean, it hardly seems that we are Christians at all or that we have ever in our li
about the Passion. Lord help us --that we should be hurt about some small point of honour
someone tells us not to worry about it, we think he is no Christian. I used to laugh--or som
used to be distressed--at the things I heard in the world, and sometimes, for my sins, in reli
We refuse to be thwarted over the very smallest matter of precedence: apparently such a
intolerable. We cry out at once: "Well, I'm no saint"; I used to say that myself. God deliver
sisters, from saying "We are not angels", or "We are not saints", whenever we commit som
may not be; but what a good thing it is for us to reflect that we can be if we will only try an
gives us His hand! Do not be afraid that He will fail to do His part if we do not fail to do ours
since we come here for no other reason, let us put our hands to the plough, as they say. I
nothing we know of which it would be a service to the Lord for us to do, and which, with His
not venture to take in hand. I should like that kind of venturesomeness to be found in this
always increases humility. We must have a holy boldness, for God helps the strong, being

persons; [51] and He will give courage to you and to me. I have strayed far from the point return to what I was saying--that is, to explain the nature of mental prayer and contemplat seem irrelevant, but it is all done for your sakes; you may understand it better as expressed style than in other books which put it more elegantly. May the Lord grant me His favour, s may be so. Amen.

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four paragraphs of this chapter originally formed part of V., but, after writing them, St. Teres out of the manuscript, as though, on consideration, she had decided not to leave on recor of such a worldly game as chess. The allegory, however, is so expressive and beautiful tha become famous, and from the time of Fray Luis de LeÃ³n all the editions have included it. followed is that of E. [46] Chess was very much in vogue in the Spain of St. Teresa's day a only in 1561 that its great exponent Ruy LÃ³pez de Segura had published his celebrated tr Spanish, entitled "Book of the liberal invention and art of the game of chess". [47] Lit.: "the virtues." In V. St. Teresa originally began this sentence thus: "In the last chapter I said that of glory, etc.," and ended it: "to gain the virtues which I there described as great." Later sh it to read as above. [48] Lit.: "out of his hands", but the meaning, made more explicit in V. evident. On the doctrinal question involved in this paragraph, see Introduction, above. P. S 75-6), has a more extensive note on the subject than can be given here and cites a numbe authorities, from P. Juan de JesÃºs MarÃ-a (Theologia Mystica, Chap. III) to P. Seisdedos fundamentales de la mÃ-stica, Madrid, 1913, II, 61-77.) [49] Lit.: "and tenderness." [50] L "low", contrasting with "high" at the end of the sentence. [51] Acts x, 34.

17How not all souls are fitted for contemplation and how some take long to attain it. True hu walk happily along the road by which the Lord leads it. I seem now to be beginning my trea but there still remains a little for me to say, which is of great importance because it has to humility, and in this house that is necessary. For humility is the principal virtue which must by those who pray, and, as I have said, it is very fitting that you should try to learn how to it often: that is one of the chief things to remember about it and it is very necessary that it s known by all who practise prayer. How can anyone who is truly humble think herself as go become contemplatives? God, it is true, by His goodness and mercy, can make her so; but she should always sit down in the lowest place, for that is what the Lord instructed us to d us by His own example. [52] Let such a one make herself ready for God to lead her by this wills; if He does not, the whole point of true humility is that she should consider herself ha serving the servants of the Lord and in praising Him. For she deserves to be a slave of the yet His Majesty has brought her here to live among His servants. I do not say this without for, as I have said, it is very important for us to realize that God does not lead us all by the road, and perhaps she who believes herself to be going along the lowest of roads is the hig Lord's eyes. So it does not follow that, because all of us in this house practise prayer, we a perforce to be contemplatives. That is impossible; and those of us who are not would be g

discouraged if we did not grasp the truth that contemplation is something given by God, an
necessary for salvation and God does not ask it of us before He gives us our reward, we
that anyone else will require it of us. We shall not fail to attain perfection if we do what has
here; we may, in fact, gain much more merit, because what we do will cost us more labou
be treating us like those who are strong and will be laying up for us all that we cannot enjoy
life. Let us not be discouraged, then, and give up prayer or cease doing what the rest do;
sometimes tarries long, and gives us as great rewards all at once as He has been giving to
years. I myself spent over fourteen years without ever being able to meditate except while
There must be many people like this, and others who cannot meditate even after reading, b
vocal prayers, in which they chiefly occupy themselves and take a certain pleasure. Some
thoughts wandering so much that they cannot concentrate upon the same thing, but are alv
such an extent that, if they try to fix their thoughts upon God, they are attacked by a thous
ideas and scruples and doubts concerning the Faith. I know a very old woman, leading a m
life--I wish mine were like hers--a penitent and a great servant of God, who for many year
spending hours and hours in vocal prayer, but from mental prayer can get no help at all; th
do is to dwell upon each of her vocal prayers as she says them. There are a great many o
like this; if they are humble, they will not, I think, be any the worse off in the end, but very m
the same state as those who enjoy numerous consolations. In one way they may feel safe
tell if consolations come from God or are sent by the devil. If they are not of God, they are
dangerous; for the chief object of the devil's work on earth is to fill us with pride. If they are
God, there is no reason for fear, for they bring humility with them, as I explained in my othe
great length. Others [53] walk in humility, and always suspect that if they fail to receive
consolations the fault is theirs, and are always most anxious to make progress. They never
shedding a tear without thinking themselves very backward in God's service unless they ar
same, whereas they may perhaps be much more advanced. For tears, though good, are no
perfection; there is always greater safety in humility, mortification, detachment and other
There is no reason for fear, and you must not be afraid that you will fail to attain the perfect
greatest contemplatives. Saint Martha was holy, but we are not told that she was a conte
more do you want than to be able to grow to be like that blessed woman, who was worthy t
our Lord so often in her house, and to prepare meals for Him, and to serve Him and perha
table with Him? If she had been absorbed in devotion [all the time], as the Magdalen was, t
been no one to prepare a meal for this Divine Guest. Now remember that this little commu
Martha's house and that there must be people of all kinds here. Nuns who are called to the
not murmur at others who are very much absorbed in contemplation, for contemplatives k
they themselves may be silent, the Lord will speak for them, and this, as a rule, makes ther
themselves and everything else. Remember that there must be someone to cook the mea
yourselves happy in being able to serve like Martha. Reflect that true humility consists to a
in being ready for what the Lord desires to do with you and happy that He should do it, and

considering yourselves unworthy to be called His servants. If contemplation and mental an
tending the sick and serving in the house and working at even the lowliest tasks are of se
Guest who comes to stay with us and to eat and take His recreation with us, what should it
we do one of these things rather than another? I do not mean that it is for us to say what
but that we must do our best in everything, for the choice is not ours but the Lord's. If afte
years He is pleased to give each of us her office, it will be a curious kind of humility for you
to choose; let the Lord of the house do that, for He is wise and powerful and knows what
you and for Himself as well. Be sure that, if you do what lies in your power and prepare you
contemplation with the perfection aforementioned, then, if He does not grant it you (and I
not fail to do so if you have true detachment and humility), it will be because He has laid up
for you so as to give it you in Heaven, and because, as I have said elsewhere, He is please
like people who are strong and give you a cross to bear on earth like that which His Majest
always bore. What better sign of friendship is there than for Him to give you what He gave
might well be that you would not have had so great a reward from contemplation. His judgm
we must not meddle in them. It is indeed a good thing that the choice is not ours; for, if it
should think it the more restful life and all become great contemplatives. Oh, how much we
no desire to gain what seems to us best and so have no fear of losing, since God never p
mortified person to lose anything except when such loss will bring him greater gain!

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[52] St "These others."

CHAPTER 18 Continues the same subject and shows how much greater are the t
contemplatives than those of actives. This chapter offers great consolation to
actives. I tell you, then, daughters--those of you whom God is not leading by this road [
contemplation]--that, as I know from what I have seen and been told by those who are follo
they are not bearing a lighter cross than you; you would be amazed at all the ways and ma
God sends them crosses. I know about both types of life and I am well aware that the trials
contemplatives are intolerable; and they are of such a kind that, were He not to feed them
consolations, they could not be borne. It is clear that, since God leads those whom He mos
way of trials, the more He loves them, the greater will be their trials; and there is no reason
suppose that He hates contemplatives, since with His own mouth He praises them and call
To suppose that He would admit to His close friendship pleasure-loving people who are fre
is ridiculous. I feel quite sure that God gives them much greater trials; and that He leads th
hard and rugged road, so that they sometimes think they are lost and will have to go back a
Then His Majesty is obliged to give them sustenance--not water, but wine, so that they may
inebriated by it and not realize what they are going through and what they are capable of b
find few true contemplatives who are not courageous and resolute in suffering; for, if they a
the first thing the Lord does is to give them courage so that they may fear no trials that may
them. I think, when those who lead an active life occasionally see contemplatives receivin

consolations, they suppose that they never experience anything else. But I can assure you
not be able to endure their sufferings for as long as a day. The point is that the Lord know
as he really is and gives each his work to do--according to what He sees to be most fitting
and for His own Self, and for the good of his neighbour. Unless you have omitted to prepa
for your work you need have no fear that it will be lost. Note that I say we must all strive to
for we are here for no other purpose; and we must not strive merely for a year, or for two
years, or it will look as if we are abandoning our work like cowards. It is well that the Lord s
we are not leaving anything undone. We are like soldiers who, however long they have se
be ready for their captain to send them away on any duty which he wants to entrust to them
who is paying them. And how much better is the payment given by our King than by peop
For the unfortunate soldiers die, and God knows who pays them after that! When their ca
are all present, and anxious for service, he assigns duties to them according to their fitness
so well as our Heavenly Captain. But if they were not present, He would give them neithe
service orders. So practise mental prayer, sisters; or, if any of you cannot do that, vocal pra
reading and colloquies with God, as I shall explain to you later. Do not neglect the hours of
are observed by all the nuns; you never know when the Spouse will call you (do not let wha
the foolish virgins happen to you) and if He will give you fresh trials under the disguise of c
If He does not, you may be sure that you are not fit for them and that what you are doing is
for you. That is where both merit and humility come in, when you really think that you are n
you are doing. Go cheerfully about whatever services you are ordered to do, as I have sa
servant is truly humble she will be blessed in her active life and will never make any compla
herself. I would much rather be like her than like some contemplatives. Leave others to w
conflicts, which are not light ones. The standard-bearer is not a combatant, yet none the le
exposed to great danger, and, inwardly, must suffer more than anyone, for he cannot defen
he is carrying the standard, which he must not allow to leave his hands, even if he is cut to
so contemplatives have to bear aloft the standard of humility and must suffer all the blows
aimed at them without striking any themselves. Their duty is to suffer as Christ did, to raise
high, not to allow it to leave their hands, whatever the perils in which they find themselves
to let themselves be found backward in suffering. It is for this reason that they are given su
honourable duty. Let the contemplative consider what he is doing; for, if he lets the standa
battle will be lost. Great harm, I think, is done to those who are not so far advanced if those
consider as captains and friends of God let them see them acting in a way unbefitting to t
The other soldiers do as best they can; at times they will withdraw from some position of e
and, as no one observes them, they suffer no loss of honour. But these others have all eye
them and cannot move. Their office, then, is a noble one, and the King confers great honou
anyone to whom He gives it, and who, in receiving it, accepts no light obligation. So, sisters
not understand ourselves and know not what we ask, let us leave everything to the Lord, W
than we know ourselves. True humility consists in our being satisfied with what is given us.

some people who seem to want to ask favours from God as a right. A pretty kind of humility knows us all does well in seldom giving things to such persons, He sees clearly that they a drink of His chalice. If you want to know whether you have made progress or not, sisters, y sure that you have if each of you thinks herself the worst of all and shows that she thinks th for the profit and benefit of the rest. Progress has nothing to do with enjoying the greatest consolations in prayer, or with raptures, visions or favours [often] given by the Lord, the val we cannot estimate until we reach the world to come. The other things I have been describ coin, an unfailing source of revenue and a perpetual inheritance--not payments liable at an like those favours which are given us and then come to an end. I am referring to the great humility, mortification and an obedience so extremely strict that we never go an inch beyon orders, knowing that these orders come from God since she is in His place. It is to this du obedience that you must attach the greatest importance. It seems to me that anyone who d not a nun at all, and so I am saying no more about it, as I am speaking to nuns whom I be good, or, at least, desirous of being so. So well known is the matter, and so important, that will suffice to prevent you from forgetting it. I mean that, if anyone is under a vow of obedi goes astray through not taking the greatest care to observe these vows with the highest d perfection, I do not know why she is in the convent. I can assure her, in any case, that, for she fails in this respect, she will never succeed in leading the contemplative life, or even i a good active life: of that I am absolutely certain. [55] And even a person who has not this but who wishes or tries to achieve contemplation, must, if she would walk safely, be fully surrender her will to a confessor who is himself a contemplative [56] and will understand he well-known fact that she will make more progress in this way in a year than in a great mar acts otherwise. As this does not affect you, however, I will say no more about it. I conclud daughters, [by saying] that these are the virtues which I desire you to possess and to strive of which you should cherish a holy envy. Do not be troubled because you have no experien other kinds of devotion: they are very unreliable. It may be that to some people they come yet that if they came to you it might be because His Majesty had permitted you to be decei deluded by the devil, as He has permitted others: there is danger in this for women. Why d serve the Lord in so doubtful a way when there are so many ways of [serving Him in] safety plunge you into these perils? I have said a great deal about this, because I am sure it will b this nature of ours is weak, though His Majesty will strengthen those on whom He wishes t contemplation. With regard to the rest, I am glad to have given them this advice, which will contemplatives humility also. If you say you have no need of it, daughters, some of you ma it pleasant reading. May the Lord, for His own sake, give us light to follow His will in all thi we shall have no cause for fear.

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[54] Lit.: "would give them nothing", but the reference seems to be to payment. [55] Lit.: "v certain"-- a typically Teresan repetition. [56] Lit.: "who is such."

19 Begins to treat of prayer. Addresses souls who cannot reason with the understanding. It is a long time [57] since I wrote the last chapter and I have had no chan returning to my writing, so that, without reading through what I have written, I cannot remem said. However, I must not spend too much time at this, so it will be best if I go right on [58] troubling about the connection. For those with orderly minds, and for souls who practise pra a great deal in their own company, many books have been written, and these are so good of such competent people that you would be making a mistake if you paid heed to anything you learned from me. There are books, as I say, in which the mysteries of the life of the Lo His sacred Passion are described in short passages, one for each day of the week; there a meditations on the Judgment, on hell, on our own nothingness and on all that we owe to G are excellent both as to their teaching and as to the way in which they plan the beginning of the time of prayer. [59] There is no need to tell anyone who is capable of practising pray way, and has already formed the habit of doing so, that by this good road the Lord will bri harbour of light. If she begins so well, her end will be good also; and all who can walk along will walk restfully and securely, for one always walks restfully when the understanding is k restraint. It is something else that I wish to treat of and help you about if the Lord is pleased me to do so; if not, you will at least realize that there are many souls who suffer this trial, a will not be so much distressed at undergoing it yourselves at first, but will find some comfor There are some souls, and some minds, as unruly as horses not yet broken in. No one can go this way, now that way; they are never still. Although a skilled rider mounted on such a h not always be in danger, he will be so sometimes; and, even if he is not concerned about h will always be the risk of his stumbling, [60] so that he has to ride with great care. Some pe either like this by nature or God permits them to become so. I am very sorry for them; they people who are very thirsty and see water a long way off, yet, when they try to go to it, find who all the time is barring their path--at the beginning of their journey, in the middle and at And when, after all their labour--and the labour is tremendous--they have conquered the fir enemies, they allow themselves to be conquered by the second, and they prefer to die of th drink water which is going to cost them so much trouble. Their strength has come to an end courage has failed them; and, though some of them are strong enough to conquer their sec as their first, when they meet the third group their strength comes to an end, though perhap only a couple of steps from the fountain of living water, of which the Lord said to the Samar that whosoever drinks of it shall not thirst again. [61] How right and how very true is that wh from the lips of Truth Himself! In this life the soul will never thirst for anything more, althou thirst for things in the life to come will exceed any natural thirst that we can imagine here be the soul thirsts to experience this thirst! For it knows how very precious it is, and, grievous it be and exhausting, it creates the very satisfaction by which this thirst is allayed. It is there thirst which quenches nothing but desire for earthly things, and, when God slakes it, satis a way that one of the greatest favours He can bestow on the soul is to leave it with this lon

it has an even greater desire to drink of this water again. Water has three properties--thre
properties which I can remember, that is to say, for it must have many more. One of them i
cooling things; however hot we are, water tempers the heat, and it will even put out a large
when there is tar in the fire, in which case, they say, it only burns the more. God help me!
marvellous thing it is that, when this fire is strong and fierce and subject to none of the elen
should make it grow fiercer, and, though its contrary element, should not quench it but only
burn the more! It would be very useful to be able to discuss this with someone who underst
if I knew the properties of things I could explain it myself; but, though I love thinking about i
cannot explain it--perhaps I do not even understand it. You will be glad, sisters, if God gran
drink of this water, as are those who drink of it now, and you will understand how a genuine
God, if it is really strong, and completely free from earthly things, and able to rise above the
master of all the elements and of the whole world. And, as water proceeds from the earth, t
fear of its quenching this fire, which is the love of God; though the two elements are contra
no power over it. The fire is absolute master, and subject to nothing. You will not be surpris
sisters, at the way I have insisted in this book that you should strive to obtain this freedom.
funny thing that a poor little nun of Saint Joseph's should attain mastery over the whole ear
the elements? What wonder that the saints did as they pleased with them by the help of Go
obeyed Saint Martin; even birds and fishes were obedient to Saint Francis; and similarly wi
saints. Helped as they were by God, and themselves doing all that was in their power, they
have claimed this as a right. It was clear that they were masters over everything in the wo
they had striven so hard to despise it and subjected themselves to the Lord of the world wit
might. So, as I say, the water, which springs from the earth, has no power over this fire. It
rise high and its source is in nothing so base as the earth. There are other fires of love for G
ones, which may be quenched by the least little thing. But this fire will most certainly not b
quenched. [62] Even should a whole sea of temptations assail it, they will not keep it from b
prevent it from gaining the mastery over them. Water which comes down as rain from Hea
the flames even less, for in that case the fire and the water are not contraries, but have th
origin. Do not fear that the one element may harm the other; each helps the other and they
effect. For the water of genuine tears-- that is, tears which come from true prayer--is a goo
the King of Heaven; it fans the flames and keeps them alight, while the fire helps to cool the
bless me! What a beautiful and wonderful thing it is that fire should cool water! But it does
even freezes all worldly affections, when it is combined with the living water which comes f
source of the above-mentioned tears, which are given us, and not acquired by our diligen
then, nothing worldly has warmth enough left in it to induce us to cling to it unless it is some
increases this fire, the nature of which is not to be easily satisfied, but, if possible, to enkin
the entire world. The second property of water is that it cleanses things that are not clean
What would become of the world if there were no water for washing? Do you know what cle
there are in this living water, this heavenly water, this clear water, when it is unclouded, an

from mud, and comes down from Heaven? Once the soul has drunk of it I am convinced th
and clean of all its sins; for, as I have written, God does not allow us to drink of this water
perfect contemplation whenever we like: the choice is not ours; this Divine union is someth
supernatural, given that it may cleanse the soul and leave it pure and free from the mud an
which it has been plunged because of its sins. Other consolations, excellent as they may b
through the intermediacy of the understanding, are like water running all over the ground. T
be drunk directly from the source; and its course is never free from clogging impurities, so t
neither so pure nor so clean as the other. I should not say that this prayer I have been desc
comes from reasoning with the intellect, is living water--I mean so far as my understandin
For, despite our efforts, there is always something clinging to the soul, through the influenc
body and of the baseness of our nature, which we should prefer not to be there. I will expl
further. We are meditating on the nature of the world, and on the way in which everything w
end, so that we may learn to despise it, when, almost without noticing it, we find ourselves
on things in the world that we love. We try to banish these thoughts, but we cannot help be
distracted by thinking of things that have happened, or will happen, of things we have don
things we are going to do. Then we begin to think of how we can get rid of these thoughts;
sometimes plunges us once again into the same danger. It is not that we ought to omit suc
but we need to retain our misgivings about them and not to grow careless. In contemplatio
relieves us of this care, for He will not trust us to look after ourselves. So dearly does He l
souls that He prevents them from rushing into things which may do them harm just at this t
anxious to help them. So He calls them to His side at once, and in a single moment reveals
to them and gives them a clearer insight into the nature of everything than they could other
many years. For our sight is poor and the dust which we meet on the road blinds us; but in
the Lord brings us to the end of the day's journey without our understanding how. The thir
water is that it satisfies and quenches thirst. Thirst, I think, means the desire for something
very necessary for us--so necessary that if we have none of it we shall die. It is a strange
if we have no water we die, and that we can also lose our lives through having too much of
to many people who get drowned. Oh, my Lord, if only one could be plunged so deeply in
water that one's life would end! Can that be? Yes: this love and desire for God can increas
human nature is unable to bear it, and so there have been persons who have died of it. I k
[63] who had this living water in such great abundance that she would almost have been dr
by raptures if God had not quickly succoured her. She had such a thirst, and her desire gr
that she realized clearly that she might quite possibly die of thirst if something were not don
I say that she would almost have been drawn out of herself because in this state the soul i
intolerable does such a soul find the world that it seems to be overwhelmed, [64] but it com
again in God; and in this way His Majesty enables it to enjoy experiences which, if it had re
itself, would perforce have cost it its life. Let it be understood from this that, as there can b
nothing in our supreme Good which is not perfect, all that He gives is for our welfare; and

abundant this water which He gives may be, in nothing that He gives can there be superflu
gift is abundant, He also bestows on the soul, as I have said, an abundant capacity for dri
as a glassmaker moulds his vessels to the size he thinks necessary, so that there is room t
wishes to pour into them. As our desires for this water come from ourselves, they are nev
fault; any good that there may be in them comes from the help of the Lord. But we are so in
as the pain is sweet and pleasant, we think we can never have too much of it. We have a
longing for it, [65] and, so far as is possible on earth, we stimulate this longing: sometimes
far as to cause death. How happy is such a death! And yet by living one might perhaps ha
to die of the desire for it. I believe the devil has something to do with this: knowing how mu
can do him by living, he tempts us to be indiscreet in our penances and so to ruin our hea
a matter of no small moment to him. I advise anyone who attains to an experience of this fi
watch herself carefully, for I think she will have to contend with this temptation. She may r
her thirst, but her health will be ruined, and she will involuntarily give her feelings outward
expression, which ought at all costs to be avoided. Sometimes, however, all our diligence i
is unavailing and we are unable to hide our emotions as much as we should like. Wheneve
by these strong impulses stimulating the increase of our desire, let us take great care not to
ourselves but to check them gently [66] by thinking of something else. For our own nature r
as great a part in producing these feelings as our love. There are some people of this type
desires for all kinds of things, even for bad things, but I do not think such people can have
great mortification, for mortification is always profitable. It seems foolish to check so good
as this desire, but it is not. I am not saying that the desire should be uprooted--only checke
able to do this by stimulating some other desire which is equally praiseworthy. In order to
myself better I will give an illustration. A man has a great desire to be with God, as Saint Pa
to be loosed from this prison. [67] This causes him pain which yet is in itself a great joy, a
small degree of mortification will be needed if he is to check it--in fact, he will not always be
do so. But when he finds it oppressing him so much he may almost lose his reason. I saw
someone not long ago; she was of an impetuous nature, but so accustomed to curbing her
what I had seen at other times, I thought her will was completely annihilated; yet, when I s
moment, the great stress and strain caused by her efforts to hide her feelings had all but de
reason. [68] In such an extreme case, I think, even did the desire come from the Spirit of G
be true humility to be afraid; for we must not imagine that we have sufficient charity to bring
a state of oppression. I shall not think it at all wrong (if it be possible, I mean, for it may no
always be so) for us to change our desire by reflecting that, if we live, we have more chanc
God, and that we might do this by giving light to some soul which otherwise would be lost;
that, if we serve Him more, we shall deserve to enjoy Him more, and grieve that we have s
little. These are consolations appropriate to such great trials: they will allay our pain and we
gain a great deal by them if in order to serve the Lord Himself we are willing to spend a lon
below and to live with our grief. It is as if a person were suffering a great trial or a grievous

affliction and we consoled him by telling him to have patience and leave himself in God's
His will might be fulfilled in him: it is always best to leave ourselves in God's hands. And w
the devil had anything to do with these strong desires? This might be possible, as I think is
Cassian's story of a hermit, leading the austerest of lives, who was persuaded by the devil
himself down a well so that he might see God the sooner. [69] I do not think this hermit car
God either humbly or efficiently, for the Lord is faithful and His Majesty would never allow
of His to be blinded in a matter in which the truth was so clear. But, of course, if the desire
from God, it would have done the hermit no harm; for such desires bring with them illumina
moderation and discretion. This is fitting, but our enemy and adversary seeks to harm us w
and, as he is not unwatchful, we must not be so either. This is an important matter in many
example, we must shorten our time of prayer, however much joy it gives us, if we see our
waning or find that our head aches: discretion is most necessary in everything. Why do yo
daughters, that I have tried, as people say, to describe the end of the battle before it has be
point to its reward by telling you about the blessing which comes from drinking of the heav
of this living water? I have done this so that you may not be distressed at the trials and ann
the road, and may tread it with courage and not grow weary; for, as I have said, it may be
you have arrived, and have only to stoop and drink of the spring, you may fail to do so and
blessing, thinking that you have not the strength to attain it and that it is not for you. Reme
the Lord invites us all; and, since He is Truth Itself, we cannot doubt Him. If His invitation w
general one, He would not have said: "I will give you to drink." He might have said: "Come,
for after all you will lose nothing by coming; and I will give drink to those whom I think fit for
But, as He said we were all to come, without making this condition, I feel sure that none wil
receive this living water unless they cannot keep to the path. [70] May the Lord, Who prom
grace, for His Majesty's own sake, to seek it as it must be sought.

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[57] Lit
Lit.: "It will have to go as it comes out." [59] St Teresa is probably referring to the treatises
de Granada and St. Peter of AlcÃ¡ntara (S.S.M, 1, 40-52, II, 106-20). Cf. Constitutions (V
236, below). [60] Lit.: "of his doing something on (the horse) which is not graceful." [61]
John iv, 13. [62] Lit.: "But this one-- no, no." [63] The author probably refers to herself: Cf.
Chapter XX, and Relations, passim. [64] Lit.: "drowned." [65] Lit.: "We eat it without mea
[66] Lit.: "to cut the thread." [67] Presumably a reminiscence of Romans vii, 24 or Philippia
[68] This, too, is generally taken as referring to St. Teresa herself. [69] Cassian: Conferenc
v. [70] E. ends the chapter here. This final paragraph appears to be based upon St. John

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20 Describes how, in one way or another, we never lack consolation on the road of prayer.
sisters to include this subject continually in their conversation. In
this last chapter I seem to have been contradicting what I had previously said, as, in conso
had not reached the contemplative state, I told them that the Lord had different roads by

might come to Him, just as He also had many mansions. [71] I now repeat this: His Majesty and understanding our weakness, has provided for us. But He did not say: "Some must co others by that." His mercy is so great that He has forbidden none to strive to come and drin fountain of life. Blessed be He for ever! What good reasons there would have been for His me! But as He did not order me to cease from drinking when I had begun to do so, but ca plunged into the depths of the water, it is certain that He will forbid no one to come: indeed us publicly, and in a loud voice, to do so. [72] Yet, as He is so good, He does not force us but enable those who wish to follow Him to drink in many ways so that none may lack comf thirst. For from this rich spring flow many streams--some large, others small, and also littl children, which they find quite large enough, for the sight of a great deal of water would frig by children, I mean those who are in the early stages. [73] Therefore, sisters, have no fea will die of thirst on this road; you will never lack so much of the water of comfort that your th be intolerable; so take my advice and do not tarry on the way, but strive like strong men u in the attempt, for you are here for nothing else than to strive. If you always pursue this det to die rather than fail to reach the end of the road, the Lord may bring you through this life certain degree of thirst, but in the life which never ends He will give you great abundance t you will have no fear of its failing you. May the Lord grant us never to fail Him. Amen. Nov to set out upon this aforementioned road so that we do not go astray at the very start, let us a moment how the first stage of our journey is to be begun, for that is the most important rather, every part of the journey is of importance to the whole. I do not mean to say that no not the resolution that I am going to describe should set out upon the road, for the Lord w bring her nearer to perfection. And even if she did no more than take one step, this alone h that there is no fear of her losing it or of failing to be very well rewarded. We might compa someone who has a rosary with a bead specially indulgenced: [74] one prayer in itself will something, and the more she uses the bead the more she will gain; but if she left it in a box took it out it would be better for her not to have it. So, although she may never go any farth same road, the short distance she has progressed will give her light and thus help her to g roads, and the farther she goes the more light she will gain. In fact, she may be sure that s herself no kind of harm through having started on the road, even if she leaves it, for good r evil. So, daughters, whenever you meet people and find them well-disposed and even attra of prayer, try to remove from them all fear of beginning a course which may bring them suc blessings. [75] For the love of God, I beg you always to see to it that your conversation is b those with whom you speak. For your prayers must be for the profit of their souls; and, sin always pray to the Lord for them, sisters, you would seem to be doing ill if you did not strive them in every possible way. If you would be a good kinswoman, this is true friendship; if y be a good friend, you may be sure that this is the only possible way. Let the truth be in you it will be if you practise meditation, and you will see clearly what love we are bound to have neighbours. This is no time for child's play, sisters, and these worldly friendships, good tho

be, seem no more than that. Neither with your relatives nor with anyone else must you use as "If you love me", or "Don't you love me?" unless you have in view some noble end and t person to whom you are speaking. It may be necessary, in order to get a relative --a brothe such person--to listen to the truth and accept it, to prepare him for it by using such phrases him signs of love, which are always pleasing to sense. He may possibly be more affected, by one kind word, as such phrases are called, than by a great deal which you might say ab there would be plenty of opportunities for you to talk to him about God afterwards. I do no phrases, therefore, provided you use them in order to bring someone profit. But for no othe there be any good in them and they may even do harm without your being aware of it. Ev you are nuns and that your business is prayer. Do not say to yourselves: "I have no wish to good," for what people see in you is bound to bring them either profit or harm. People like whom is laid the obligation to speak of nothing save in the spirit of God, [76] act very wrong dissemble in this way, except occasionally for the purpose of doing greater good. Your int conversation must be like this: let any who wish to talk to you learn your language; and, if t be careful never to learn theirs: it might lead you to hell. It matters little if you are consider ill-bred and still less if you are taken for hypocrites: indeed, you will gain by this, because o those who understand your language will come to see you. If one knows no Arabic, one ha a great deal with a person who knows no other language. So worldly people will neither we you harm-- and it would do you no small harm to have to begin to learn and talk a new lang spend all your time learning it. You cannot know as well as I do, for I have found it out by how very bad this is for the soul; no sooner does it learn one thing than it has to forget ano never has any rest. This you must at all costs avoid; for peace and quiet in the soul are of importance on the road which we are about to tread. If those with whom you converse wish language, it is not for you to teach it to them, but you can tell them what wealth they will g learning it. Never grow tried of this, but do it piously, lovingly and prayerfully, with a view to them; they will then realize what great gain it brings, and will go and seek a master to tea Our Lord would be doing you no light favour if through your agency He were to arouse som this blessing. When once one begins to describe this road, what a large number of things said about it, even by those who have trodden it as unsuccessfully as I have! I only wish I c with both hands, so as not to forget one thing while I am saying another. May it please the sisters, that you may be enabled to speak of it better than I have done.

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[71] Th

John xiv, 2. [72] St. John vii, 37. [73] Lit.: "these are they who are, etc." [74] Cuenta de perdones: a bead larger in size than the remainder in the rosary and carrying special indulg souls in purgatory. [75] Lit.: "of beginning so great a good." [76] Lit.: "save in God"--i.e., sa those whose life is centred in God: not necessarily, I think, only of God.

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21 Describes the great importance of setting out upon the practice of prayer with firm resolu

heeding no difficulties put in the way by the devil. Do not be dismayed, daughters, at the nu
things which you have to consider before setting out on this Divine journey, which is the ro
Heaven. [77] By taking this road we gain such precious treasures that it is no wonder if the
us a high one. The time will come when we shall realize that all we have paid has been no
comparison with the greatness of our prize. Let us now return to those who wish to travel o
and will not halt until they reach their goal, which is the place where they can drink of this
life. Although in some book or other--in several, in fact--I have read what a good thing it is t
this way, I do not think anything will be lost if I speak of it here. As I say, it is most
important--all-important, indeed--that they should begin well by making an earnest and mos
resolve [78] not to halt until they reach their goal, whatever may come, whatever may hap
however hard they may have to labour, whoever may complain of them, whether they reac
the road or have no heart to confront the trials which they meet, whether the very world di
before them. Yet again and again people will say to us: "It is dangerous", "So-and-so was l
doing this", "Someone else got into wrong ways", "Some other person, who was always pra
the same", "It is bad for virtue", "It is not meant for women; it may lead them into delusions"
would do better to stick to their spinning", "These subtleties are of no use to them", "It is q
enough for them to say their Paternoster and Ave Maria." With this last remark, sisters, I qu
course it is enough! It is always a great thing to base your prayer on prayers which were u
very lips of the Lord. People are quite right to say this, and, were it not for our great weakne
lukewarmness of our devotion, there would be no need for any other systems of prayer or
books at all. I am speaking to souls who are unable to recollect themselves by meditating u
mysteries, and who think they need special methods of prayer; some people have such ing
that nothing is good enough for them! So I think I will start to lay down some rules for each
prayer--beginning, middle and end --although I shall not spend long on the higher stages.
take books from you, and, if you are studious and humble, you need nothing more. I have
fond of the words of the Gospels and have found more recollection in them than in the mos
planned books--especially books of which the authors were not fully approved, and which
to read. If I keep close to this Master of wisdom, He may perhaps give me some thoughts [
help you. I do not say that I will explain these Divine prayers, for that I should not presume
and there are a great many explanations of them already. Even were there none, it would b
me to attempt any. But I will write down a few thoughts on the words of the Paternoster; fo
when we are most anxious to nurture our devotion, consulting a great many books will kill i
is himself giving a lesson, he treats his pupil kindly and likes him to enjoy being taught an
utmost to help him learn. Just so will this heavenly Master do with us. Pay no heed, then,
who tries to frighten you or depicts to you the perils of the way. What a strange idea that on
expect to travel on a road infested by thieves, for the purpose of gaining some great treas
running into danger! Worldly people like to take life peaceably; but they will deny themselve
perhaps for nights on end, in order to gain a farthing's profit, and they will leave you no pea

body or of soul. If, when you are on the way to gaining this treasure, or to taking it by force
Lord says the violent do) and are travelling by this royal road--this safe road trodden by our
His elect and His saints--if even then they tell you it is full of danger and make you so afra
will be the dangers encountered by those who think they will be able to gain this treasure a
on the road to it? Oh, my daughters, how incomparably greater must be the risks they run!
have no idea of this until they fall headlong into some real danger. Having perhaps no one
they lose this water altogether, and drink neither much nor little of it, either from a pool or
stream. How do you suppose they can do without a drop of this water and yet travel along
there are so many adversaries to fight? Of course, sooner or later, they will die of thirst; fo
all journey to this fountain, my daughters, whether we will or no, though we may not all do s
way. Take my advice, then, and let none mislead you by showing you any other road than
I am not now discussing whether or no everyone must practise mental or vocal prayer; bu
you yourselves require both. For prayer is the duty of religious. If anyone tells you it is dang
look upon that person himself as your principal danger and flee from his company. Do not
for it is advice that you may possibly need. It will be dangerous for you if you do not posses
and the other virtues; but God forbid that the way of prayer should be a way of danger! Th
to have been invented by the devil, who has apparently been very clever in bringing about
who practise prayer. See how blind the world is! It never thinks of all the thousands who
fallen into heresies and other great evils through yielding to distractions and not practising
against these multitudes there are a few who did practise prayer and whom the devil has b
enough at his own trade to cause to fall: in doing this he has also caused some to be very
virtuous practices. Let those who make use of this pretext to absolve themselves from such
take heed, for in order to save themselves from evil they are fleeing from good. I have neve
a wicked invention; it must indeed come from the devil. Oh, my Lord, defend Thyself. See h
are being misunderstood. Permit no such weakness in Thy servants. There is one great b
always find a few people ready to help you. For it is a characteristic of the true servant of G
whom His Majesty has given light to follow the true path, that, when beset by these fears, h
to stop only increases. He sees clearly whence the devil's blows are coming, but he parries
and breaks his adversary's head. The anger which this arouses in the devil is greater than
satisfaction which he receives from the pleasures given him by others. When, in troublous
sown his tares, and seems to be leading men everywhere in his train, half-blinded, and [d
into] believing themselves to be zealous for the right, God raises up someone to open their
them look at the fog with which the devil has obscured their path. (How great God is! To thi
one man, or perhaps two, can do more by telling the truth than can a great many men all to
then they gradually begin to see the path again and God gives them courage. If people sa
danger in prayer, this servant of God, by his deeds if not by his words, tries to make them
good thing it is. If they say that frequent communion is inadvisable, he only practises it the
because just one or two are fearlessly following the better path, the Lord gradually regains

lost. Cease troubling about these fears, then, sisters; and never pay heed to such matters opinion. This is no time for believing everyone; believe only those whom you see modelling the life of Christ. Endeavour always to have a good conscience; practise humility; despise things; and believe firmly in the teaching of our Holy Mother [the Roman] Church. You may sure that you are on a [very] good road. Cease, as I have said, to have fear where no fear attempts to frighten you, point out the road to him in all humility. Tell him that you have a R commands you, as it does, to pray without ceasing, and that that rule you must keep. If the you should practise only vocal prayer, ask whether your mind and heart ought not to be in If they answer "Yes"--and they cannot do otherwise--you see they are admitting that you ar practise mental prayer, and even contemplation, if God should grant it you. [Blessed be He

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[77] "D for this is the royal road (camino real) to Heaven." A more idiomatic translation of camino r be "king's highway". [78] Lit.: "determined determination": this doubling of words is not un St. Teresa. [79] Lit.: "are such ingenious geniuses." [80] V.: alguna consideraciÃ³n: the us singular form in a plural sense, with the shade of meaning which might be conveyed by "so thoughts," is common in Spanish. E. uses one of St. Teresa's characteristic diminutives (se xxi) alguna consideracioncita--"some (occasional) trifling thoughts."

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22 Explains the meaning of mental prayer. You must know, daughters, that wh no you are practising mental prayer has nothing to do with keeping the lips closed. If, while speaking with God, I have a clear realization and full consciousness that I am doing so, an more real to me than the words I am uttering, then I am combining mental and vocal praye tell you that you are speaking with God by reciting the Paternoster and thinking of worldly things--well, words fail me. When you speak, as it is right for you to do, with so great a Lor that you should think of Who it is that you are addressing, and what you yourself are, if o may speak to Him with proper respect. How can you address a king with the deference du you know what ceremonies have to be used when speaking to a grandee, unless you are the nature of his position and of yours? It is because of this, and because it is the custom t that you must behave respectfully to him, and must learn what the custom is, and not be ca things, or you will be dismissed as a simpleton and obtain none of the things you desire. A furthermore, unless you are quite conversant with it, you must get all necessary informatio you are going to say written down for you. It once happened to me, when I was not accust addressing aristocrats, that I had to go on a matter of urgent business to see a lady who h addressed as "Your Ladyship". [81] I was shown that word in writing; but I am stupid, and h such a term before; so when I arrived I got it wrong. So I decided to tell her about it and s heartily and told me to be good enough to use the ordinary form of polite address, [82] whi How is it, my Lord, how is it, my Emperor, that Thou canst suffer this, Prince of all Creation my God, art a King without end, and Thine is no borrowed Kingdom, but Thine own, and it

away. When the Creed says "Whose Kingdom shall have no end" the phrase nearly always particularly happy. I praise Thee, Lord, and bless Thee, and all things praise Thee for ever Kingdom will endure for ever. Do Thou never allow it to be thought right, Lord, for those w Thee and come to speak with Thee to do so with their lips alone. What do you mean, Chris that mental prayer is unnecessary? Do you understand what you are saying? I really do n And so you want us all to go wrong: you cannot know what mental prayer is, or how vocal p said, or what is meant by contemplation. For, if you knew this, you would not condemn on what you praise on the other. Whenever I remember to do so, I shall always speak of ment prayer together, daughters, so that you may not be alarmed. I know what such fears lead to suffered a certain number of trials in this respect, and so I should be sorry if anyone were t you, for it is very bad for you to have misgivings while you are walking on this path. It is mo that you should realize you are making progress; for if a traveller is told that he has taken t road, and has lost his way, he begins to wander to and fro and the constant search for the him, wastes his time and delays his arrival. Who can say that it is wrong if, before we begin the Hours or the Rosary, we think Whom we are going to address, and who we are that are that we may do so in the way we should? I assure you, sisters, that if you gave all due att consideration of these two points before beginning the vocal prayers which you are about t be engaging in mental prayer for a very long time. For we cannot approach a prince and a the same careless way that we should adopt in speaking to a peasant or to some poor wor whom we may address however we like. The reason we sometimes do so is to be found i this King, Who, unskilled though I am in speaking with Him, does not refuse to hear me or approach Him, or command His guards to throw me out. For the angels in His presence kn King is such that He prefers the unskilled language of a humble peasant boy, knowing tha more if he had more to say, to the speech of the wisest and most learned men, however el arguments, if these are not accompanied by humility. But we must not be unmannerly bec only to show our gratitude to Him for enduring our foul odour and allowing such a one as m near Him, it is well that we should try to realize His purity and His nature. It is true that we recognize this at once when we approach Him, just as we do when we visit the lords of the are told about their fathers' names and their incomes and dignities, there is no more for us about them; for on earth one makes account of persons, and honours them, not because o because of their possessions. O miserable world! Give hearty praise to God, daughters, t left so wretched a place, [84] where people are honoured, not for their own selves, but for w from their tenants and vassals: if these fail them, they have no honour left. It is a curious th when you go out to recreation together you should laugh about it, for it is a good way of sp time to reflect how blindly people in the world spend theirs. O Thou our Emperor! Suprem Supreme Goodness, Wisdom Itself, without beginning, without end and without measure in infinite are these and incomprehensible, a fathomless ocean of wonders, O Beauty [85] co Thyself all beauties. O Very Strength! God help me! Would that I could command all the el

mortals and all wisdom, so as to understand, as far as is possible here below, that to know everything, and thus to describe some of the many things on which we may meditate in ord something of the nature of this our Lord and Good. When you approach God, then, try [86 realize Whom you are about to address and continue to do so while you are addressing Hi thousand lives, we should never fully understand how this Lord merits that we behave towa Whom even the angels tremble. He orders all things and He can do all things: with Him to w perform. It will be right, then, daughters, for us to endeavour to rejoice in these wondrous q our Spouse and to know Whom we have wedded and what our lives should be. Why, God in this world is about to marry, she knows beforehand whom she is to marry, what sort of a what property he possesses. Shall not we, then, who are already betrothed, think about ou before we are wedded to Him and He takes us home to be with Him? If these thoughts are those who are betrothed to men on earth, how can we be forbidden to discover Who this M Father, what is the country to which He will take me, what are the riches with which He pro me, what is His rank, how I can best make Him happy, what I can do that will give Him plea I can bring my rank into line with His. If a woman is to be happy in her marriage, it is just th that she is advised to see about, even though her husband be a man of very low station. S respect be paid to Thee, then, my Spouse, than to men? If they think it unfitting to do Thee them at least leave Thee Thy brides, who are to spend their lives with Thee. A woman is in in her life if her husband is so jealous that he will allow her to speak with no one but himsel be a pretty pass if she could not resolve to give him this pleasure, for it is reasonable eno she should put up with this and not wish to converse with anyone else, since in him she ha can desire. To understand these truths, my daughters, is to practise mental prayer. If you to understand them, and at the same time to practise vocal prayer, well and good. But do n address God while you are thinking of other things, for to do that is the result of not under what mental prayer is. I think I have made this clear. May the Lord grant us to learn how to practice. Amen.

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generally taken as referring to St. Teresa's visit to DoÃ±a Luisa de la Cerda in 1562. [82] call her Honour." The point of this delightfully unaffected reminiscence, omitted in V. and in rather for its attractiveness than for its artistic appropriateness, is that "Your Honour" (Vue Merced: now abbreviated to Vd. and used as the third personal pronoun of ordinary polite a expression merely of respect and not of rank: the Saint often uses it, for example, in addr confessors. It was as though a peer of the realm were to say "Just call me Sir." [83] For "f original has "things"; but that seems to be the meaning. [84] Lit.: "a thing". [85] Lit.: "a Be . . . itself", as though referring to obras: "works." [86] Lit.: "Yes, approach God, and, in approaching, try." [87] The words "think about our Spouse" appear in no manuscript but w Luis de LeÃ³n.

CHAPTER 23 Describes the importance of not turning back when one has set out up of prayer. Repeats how necessary it is to be resolute. Now, as I have said, it is most imp

from the first we should be very resolute, and for this there are so many reasons that if I we
them all I should have to write at great length. Some of them are given in other books. I wil
just two or three of them, sisters. One is that when we decide to give anything--such as this
effort of recollection [88] --to Him Who has given us so much, and Who is continually giving
wrong for us not to be entirely resolute in doing so and to act like a person who lends som
expects to get it back again. (Not that we do not receive interest: on the contrary, we gain a
I do not call this "giving". Anyone who has been lent something always feels slightly displ
the lender wants it back again, especially if he is using it himself and has come to look upo
own. If the two are friends and the lender is indebted to the recipient for many things of wh
made him free gifts, he will think it meanness and a great lack of affection if he will leave no
smallest thing in his possession, merely as a sign of love. What wife is there who, after re
many valuable jewels from her husband, will not give him so much as a ring--which he wan
of its value, for all she has is his, but as a sign of love and a token that she will be his until
dies? Does the Lord deserve less than this that we should mock Him by taking away the w
[89] which we have given Him? Since we have resolved to devote to Him this very brief per
a small part of what we spend upon ourselves and upon people who are not particularly gra
it--let us give it Him freely, with our minds unoccupied by other things and entirely resolved
take it back again, whatever we may suffer through trials, annoyances or aridities. Let me r
this time is being lent me and is not my own, and feel that I can rightly be called to account
am not prepared to devote it wholly to God. I say "wholly", but we must not be considered
back if we should fail to give it Him for a day, or for a few days, because of legitimate occu
through some indisposition. Provided the intention remains firm, my God is not in the least
[90] He does not look at trivial details; and, if you are trying to please Him in any way, He
assuredly accept that as your gift. The other way is suitable for ungenerous souls, so mean
not large-hearted enough to give but find it as much as they can do to lend. Still, let them
effort, for this Lord of ours will reckon everything we do to our credit and accept everything
give Him. In drawing up our reckoning, He is not in the least exacting, but generous; howe
amount we may owe Him, it is a small thing for Him to forgive us. And, as to paying us, He
about this that you need have no fear He will leave us without our reward if only we raise o
Heaven and remember Him. A second reason why we should be resolute is that this will gi
less opportunity to tempt us. He is very much afraid of resolute souls, knowing by experien
inflict great injury upon him, and, when he plans to do them harm, he only profits them and
is himself the loser. We must not become unwatchful, or count upon this, for we have to do
folk, who are great cowards and dare not attack the wary, but, if they see we are careless,
great harm. And if they know anyone to be changeable, and not resolute in doing what is g
determined to persevere, they will not leave him alone either by night or by day and will sug
endless misgivings and difficulties. This I know very well by experience and so I have been
you about it: I am sure that none of us realize its great importance. Another reason, very r

point, is that a resolute person fights more courageously. He knows that, come what may, l
retreat. He is like a soldier in battle who is aware that if he is vanquished his life will not be
and that if he escapes death in battle he must die afterwards. It has been proved, I think, th
man will fight more resolutely and will try, as they say, to sell his life dearly, fearing the ene
blows the less because he understands the importance of victory and knows that his very l
his gaining it. We must also be firmly convinced from the start that, if we fight courageous
not allow ourselves to be beaten, we shall get what we want, and there is no doubt that, ho
gains may be, they will make us very rich. Do not be afraid that the Lord Who has called u
this spring will allow you to die of thirst. This I have already said and I should like to repeat
people are often timid when they have not learned by experience of the Lord's goodness,
know of it by faith. It is a great thing to have experienced what friendship and joy He gives
walk on this road and how He takes almost the whole cost of it upon Himself. I am not sur
those who have never made this test should want to be sure that they will receive some int
outlay. But you already know that even in this life we shall receive a hundredfold, and that
says: "Ask and it shall be given you." [91] If you do not believe His Majesty in those passag
Gospel where He gives us this assurance, it will be of little help to you, sisters, for me to
brains by telling you of it. Still, I will say to anyone who is in doubt that she will lose little by
putting the matter to the test; for this journey has the advantage [92] of giving us very much
we ask or shall even get so far as to desire. This is a never-failing truth: I know it; though, i
not find it so, do not believe any of the things I tell you. I can call as witnesses those of yo
by God's goodness, know it from experience.

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[88] Es
attentiveness"--another characteristic diminuitive. [89] Lit.: "a nothing at all" (una nonada)
[90] No es nada delicado mi Dios. "Fastidious" might be nearer to the characteristically bol
the original. [91] St. Luke xi, 9. [92] Lit.: "the good."

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24 Describes how vocal prayer may be practised with perfection and how closely
allied it is to mental prayer. Let us now return to speak of those souls I have mentioned wh
practise recollection or tie down their minds to mental prayer or make a meditation. We mu
them of either of those two things--they will not hear of them; as a matter of fact, there are
many people who seem terrified at the very name of contemplation or mental prayer. In ca
person should come to this house (for, as I have said, not all are led by the same path), I w
you, or, I might even say, to teach you (for, as your mother, and by the office of prioress w
hold, I have the right to do so) how you must practise vocal prayer, for it is right that you sh
understand what you are saying. Anyone unable to think of God may find herself wearied b
and so I will not begin to discuss these, but will speak simply of prayers which, as Christian
perforce recite--namely, the Paternoster and the Ave Maria--and then no one will be able
that we are repeating words without understanding what we are saying. We may, of course

to say our prayers as a mere habit, repeating the words and thinking that this will suffice.
suffices or no I will not now discuss. [93] Learned men must decide: they will instruct peopl
gives light to consult them, and I will not discuss the position of those who have not made
like our own. But what I should like, daughters, is for us not to be satisfied with that alone:
the Creed, it seems to me right, and indeed obligatory, that I should understand and know
I believe; and, when I repeat the "Our Father", my love should make me want to understan
of ours is and Who the Master is that taught us this prayer. If you assert that you know Wh
already, and so there is no need for you to think about Him, you are not right; there is a gre
difference between one master and another, and it would be very wrong of us not to think a
teach us, even on earth; if they are holy men and spiritual masters, and we are good pupils
impossible for us not to have great love for them, and indeed to hold them in honour and o
about them. And when it comes to the Master Who taught us this prayer, and Who loves us
anxious for us to profit by it, may God forbid that we should fail to think of Him often when
it, although our own weakness may prevent us from doing so every time. Now, in the first
know that His Majesty teaches that this prayer must be made when we are alone, just as H
when He prayed, not because this was necessary for Him, but for our edification. It has al
said that it is impossible to speak to God and to the world at the same time; yet this is just
trying to do when we are saying our prayers and at the same time listening to the convers
or letting our thoughts wander on any matter that occurs to us, without making an effort to
them. There are occasions when one cannot help doing this: times of ill-health (especially i
suffer from melancholia); or times when our heads are tired, and, however hard we try, we
concentrate; or times when, for their own good, God allows His servants for days on end to
storms. And, although they are distressed and strive to calm themselves, they are unable t
incapable of attending to what they are saying, however hard they try, nor can they fix their
on anything: they seem to be in a frenzy, so distraught are they. The very suffering of any
state will show her that she is not to blame, and she must not worry, for that only makes ma
nor must she weary herself by trying to put sense into something--namely, her mind--which
without any. She should pray as best she can: indeed, she need not pray at all, but may t
spirit as though she were ill and busy herself with some other virtuous action. These directi
for persons who keep careful guard over themselves and know that they must not speak to
world at the same time. What we can do ourselves is to try to be alone--and God grant that
suffice, as I say, to make us realize in Whose presence we are and how the Lord answers
Do you suppose that, because we cannot hear Him, He is silent? He speaks clearly to the
Him from our hearts to do so. It would be a good idea for us to imagine [94] that He has ta
prayer to each one of us individually, and that He is continually expounding it to us. The Ma
so far away that the disciple needs to raise his voice in order to be heard: He is always rig
side. I want you to understand that, if you are to recite the Paternoster well, one thing is ne
must not leave the side of the Master Who has taught it you. You will say at once that this

meditation, and that you are not capable of it, and do not even wish to practise it, but are c
with vocal prayer. For there are impatient people who dislike giving themselves trouble, an
troublesome at first to practise recollection of the mind when one has not made it a habit. S
not to make themselves the least bit tired, they say they are incapable of anything but voca
not know how to do anything further. You are right to say that what we have described is m
but I assure you that I cannot distinguish it from vocal prayer faithfully recited with a realiza
Who it is that we are addressing. Further, we are under the obligation of trying to pray atte
may God grant that, by using these means, we may learn to say the Paternoster well and r
thinking of something irrelevant. I have sometimes experienced this myself, and the best
found for it is to try to fix my mind on the Person by Whom the words were first spoken. Ha
then, and try to make this necessary practice into a habit, for necessary it is, in my opinion
those who would be nuns, and indeed for all who would pray like good Christians.

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[93] Th
here and below, is a strong one, entrometerse, to intermeddle. [94] More literally: "conside
"reflect".

CHAPTER 25 Describes the great gain which comes to a soul when it practises vocal p
perfectly. Shows how God may raise it thence to things supernatural. In case you should th
little gain to be derived from practising vocal prayer perfectly, I must tell you that, while you
repeating the Paternoster or some other vocal prayer, it is quite possible for the Lord to gra
perfect contemplation. In this way His Majesty shows that He is listening to the person who
Him, and that, in His greatness, He is addressing her, [95] by suspending the understandi
stop to all thought, and, as we say, taking the words out of her mouth, so that even if she w
speak she cannot do so, or at any rate not without great difficulty. Such a person understan
without any sound of words, she is being taught by this Divine Master, Who is suspending
which, if they were to work, would be causing her harm rather than profit. The faculties rejo
knowing how they rejoice; the soul is enkindled in love without understanding how it loves;
that it is rejoicing in the object of its love, yet it does not know how it is rejoicing in it. It is w
aware that this is not a joy which can be attained by the understanding; the will embraces i
understanding how; but, in so far as it can understand anything, it perceives that this is a b
could not be gained by the merits of all the trials suffered on earth put together. It is a gift
Lord of earth and Heaven, Who gives it like the God He is. This, daughters, is perfect conte
You will now understand how different it is from mental prayer, which I have already descri
consists in thinking of what we are saying, understanding it, and realizing Whom we are ad
who we are that are daring to address so great a Lord. To think of this and other similar th
as how little we have served Him and how great is our obligation to serve Him, is mental pr
think of it as one more thing with an outlandish name [96] and do not let the name frighter
recite the Paternoster and the Ave Maria, or any other petition you like, is vocal prayer. But
harsh your music will be without what must come first; sometimes even the words will get

order. In these two kinds of prayer, with God's help, we may accomplish something ourselv
contemplation which I have just described we can do nothing. It is His Majesty Who does
work is His alone and far transcends human nature. I described this as well as I was able i
which I made of it, as I have said, so that my confessors should see it when they read the
life which they had ordered me to write. As I have explained all this about contemplation at
therefore, I shall not repeat myself here and I am doing no more than touch upon it. If thos
have experienced the happiness of being called by the Lord to this state of contemplation c
book, you will find in it points and counsels which the Lord was pleased to enable me to s
should bring you great comfort and profit--in my opinion, at least, and in the opinion of seve
who have seen it and who keep it at hand in order to make frequent use of it. I am asham
that anything of mine is made such use of and the Lord knows with what confusion I write a
I do. Blessed be He for thus bearing with me. Those of you who, as I say, have experienc
supernatural prayer should procure the book after my death; those who have not have no r
they should try to carry out what has been said in this one. Let them leave everything to th
Whom it belongs to grant this gift, and He will not deny it you if you do not tarry on the roac
forward so as to reach the end of your journey.

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[95] Lit
addressing her." [96] algarabÃ-a. Lit.: "Arabic" and hence "gibberish," "jargon."

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26 Continues the description of a method for recollecting the thoughts. Describesmeans of c
chapter is very profitable for those who are beginning prayer. Let us
now return to our vocal prayer, so that we may learn to pray in such a way that, without our
how, God may give us everything at once: if we do this, as I have said, we shall pray as we
you know, the first things must be examination of conscience, confession of sin and the sig
with the Cross. Then, daughter, as you are alone, you must look for a companion--and who
better Companion than the very Master Who taught you the prayer that you are about to sa
this Lord Himself is at your side and see how lovingly and how humbly He is teaching you--
me, you should stay with so good a Friend for as long as you can before you leave Him. If y
accustomed to having Him at your side, and if He sees that you love Him to be there and a
trying to please Him, you will never be able, as we put it, to send Him away, nor will He eve
will help you in all your trials and you will have Him everywhere. Do you think it is a small th
have such a Friend as that beside you? O sisters, those of you whose minds cannot reason
whose thoughts cannot dwell upon God but are constantly wandering must at all costs for
know quite well that you are capable of it--for many years I endured this trial of being unabl
concentrate on one subject, and a very sore trial it is. But I know the Lord does not leave
of help that if we approach Him humbly and ask Him to be with us He will not grant our req
year passes without our obtaining what we ask, let us be prepared to try for longer. Let us
time so well spent. Who, after all, is hurrying us? I am sure we can form this habit and striv

the side of this true Master. I am not asking you now to think of Him, or to form numerous conceptions of Him, or to make long and subtle meditations with your understanding. I am look at Him. For who can prevent you from turning the eyes of your soul (just for a moment do no more) upon this Lord? You are capable of looking at very ugly and loathsome things then, look at the most beautiful thing imaginable? Your Spouse never takes His eyes off yo has borne with thousands of foul and abominable sins which you have committed against have not been enough to make Him cease looking upon you. Is it such a great matter, ther avert the eyes of your soul from outward things and sometimes to look at Him? See, He is us to look at Him, as He says to the Bride. [97] you will find Him. He longs so much for us t Him once more that it will not be for lack of effort on His part if we fail to do so. A wife, the must be like this if she is to have a happy married life with her husband. If he is sad, she m signs of sadness; if he is merry, even though she may not in fact be so, she must appear what slavery you have escaped from, sisters! Yet this, without any pretence, is really how v by the Lord. He becomes subject to us and is pleased to let you be the mistress and to co will. If you are happy, look upon your risen Lord, and the very thought of how He rose from will gladden you. How bright and how beautiful was He then! How majestic! [98] How victo joyful! He was like one emerging from a battle in which He had gained a great kingdom, all desires you to have--and with it Himself. Is it such a great thing that you should turn your once and look upon Him Who has made you such great gifts? If you are suffering trials, or upon Him on His way to the Garden. What sore distress He must have borne in His soul, to own suffering as He did and to complain of it! Or look upon Him bound to the Column, full o flesh all torn to pieces by His great love for you. How much He suffered, persecuted by so by others, denied by His friends, and even deserted by them, with none to take His part, fro cold and left so completely alone that you may well comfort each other! Or look upon Him the weight of the Cross and not even allowed to take breath: He will look upon you with His compassionate eyes, full of tears, and in comforting your grief will forget His own because bearing Him company in order to comfort Him and turning your head to look upon Him. "O world, my true Spouse!" you may say to Him, if seeing Him in such a plight has filled your h tenderness that you not only desire to look upon Him but love to speak to Him, not using f prayer, but words issuing from the compassion of your heart, which means so much to Him needy, my Lord and my Good, that Thou wilt accept poor companionship like mine? Do I re that Thou hast found comfort, even in me? How can it be possible, Lord, that the angels ar alone and that Thy Father is not comforting Thee? "If Thou, Lord, art willing to suffer all th me, what am I suffering for Thee? What have I to complain of? I am ashamed, Lord, when such a plight, and if in any way I can imitate Thee I will suffer all trials that come to me and as a great blessing. Let us go both together, Lord: whither Thou goest, I must go; through Thou passest, I must pass." Take up this cross, sisters: never mind if the Jews trample upo you can save Him some of His trials. Take no heed of what they say to you; be deaf to all

stumble and fall with your Spouse, but do not draw back from your cross or give it up. Thin
weariness of His journey and of how much harder His trials were than those which you ha
However hard you may imagine yours to be, and however much affliction they may cause y
source of comfort to you, for you will see that they are matters for scorn compared with the
endured by the Lord. You will ask me, sisters, how you can possibly do all this, and say th
had seen His Majesty with your bodily eyes at the time when He lived in the world, you wou
willingly and gazed at Him for ever. Do not believe it: anyone who will not make the slight
necessary for recollection in order to gaze upon this Lord present within her, which she car
danger and with only the minimum of trouble, would have been far less likely to stand at the
Cross with the Magdalen, who looked death (as they say) straight in the face. What the glo
this blessed saint must have suffered! What threats, what malicious words, what shocks,
For the people they were dealing with were not exactly polite to them. No, indeed; theirs wa
courtesy you might meet in hell, for they were the ministers of the devil himself. Yet, terrib
sufferings of these women must have been, they would not have noticed them in the prese
greater. So do not suppose, sisters, that you would have been prepared to endure such g
then, if you are not ready for such trifling ones now. Practise enduring these and you may b
which are greater. Believe that I am telling the truth when I say that you can do this, for I a
speaking from experience. You will find it very helpful if you can get an image or a picture o
one that you like--not to wear round your neck and never look at but to use regularly when
to Him, and He will tell you what to say. If words do not fail you when you talk to people on
should they do so when you talk to God? Do not imagine that they will--I shall certainly no
that they have done so if you once form the habit. For when you never have intercourse wi
soon becomes a stranger to you, and you forget how to talk to him; and before long, even
kinsman, you feel as if you do not know him, for both kinship and friendship lose their influe
communication ceases. It is also a great help to have a good book, written in the vernacula
an aid to recollection. With this aid you will learn to say your vocal prayers well, I mean, as
to be said--and little by little, persuasively and methodically, you will get your soul used to
that it will no longer be afraid of it. Remember that many years have passed since it went a
Spouse, and it needs very careful handling before it will return home. We sinners are like th
accustomed our souls and minds to go after their own pleasures (or pains, it would be more
until the unfortunate soul no longer knows what it is doing. When that has happened, a goo
skill is necessary before it can be inspired with enough love to make it stay at home; but un
gradually do that we shall accomplish nothing. Once again I assure you that, if you are care
habits of the kind I have mentioned, you will derive such great profit from them that I could
it even if I wished. Keep at the side of this good Master, then, and be most firmly resolved t
what He teaches you; His Majesty will then ensure your not failing to be good disciples, and
leave you unless you leave Him. Consider the words uttered by those Divine lips: the very
will show you at once what love He has for you, and it is no small blessing and joy for the p

that his Master loves Him. _____

A vague reminiscence of some phrase from Canticles: perhaps ii, 14, 16, v, 2, or vi, 12. [9

"With what majesty!" _____

CHAPTER 27 Describes the great love shown us by the Lord in the first words Paternoster and the great importance of our making no account of good birth if w desire to be the daughters of God. "Our Father, which art in the Heavens." O my Lord, how reveal Thyself as the Father of such a Son, while Thy Son reveals Himself as the Son of s Blessed be Thou for ever and ever. Ought not so great a favour as this, Lord, to have com the prayer? Here, at the very beginning, Thou dost fill our hands and grant us so great a f would be a very great blessing if our understanding could be filled with it so that the will wo occupied and we should be unable to say another word. Oh, how appropriate, daughters, w contemplation be here! Oh, how right would the soul be to enter within itself, so as to be th able to rise above itself, that this holy Son might show it the nature of the place where He s Father dwells--namely, the Heavens! Let us leave earth, my daughters, for it is not right tha like this should be prized so little, and that, after we have realized how great this favour is should remain on earth any more. O Son of God and my Lord! How is it that Thou canst giv with Thy first word? It is so wonderful that Thou shouldst descend to such a degree of hum with us when we pray and make Thyself the Brother of creatures so miserable and lowly! H that, in the name of Thy Father, Thou shouldst give us all that there is to be given, by willin have us as His children--and Thy word cannot fail? [It seems that] Thou dost oblige Him to a charge by no means light, since, being our Father, He must bear with us, however grea If we return to Him, He must pardon us, as He pardoned the prodigal son, must comfort us and must sustain us, as such a Father is bound to do, for He must needs be better than a father, since nothing good can fail to have its perfection in Him. He must cherish us; He mu and at the last He must make us participants and fellow-heirs with Thee. Behold, my Lord that Thou hast for us and with Thy humility, nothing can be an obstacle to Thee. And then, been upon earth and by taking our nature upon Thee hast clothed Thyself with humanity: therefore some reason to care for our advantage. But behold, Thy Father is in Heaven, as us, and it is right that Thou shouldst consider His honour. Since Thou hast offered Thysel dishonoured by us, leave Thy Father free. Oblige Him not to do so much for people as wick make Him such poor acknowledgment. O good Jesus! How clearly hast Thou shown that Him and that Thy will is His and His is Thine! How open a confession is this, my Lord! Wh that Thou hast for us? Thou didst deceive the devil, and conceal from him that Thou art the but Thy great desire for our welfare overcomes all obstacles to Thy granting us this greates Who but Thou could do this, Lord? I cannot think how the devil failed to understand from th Thine Who Thou wert, beyond any doubt. I, at least, my Jesus, see clearly that Thou didst beloved son both for Thyself and for us, and Thou hast such power that what Thou sayest be done on earth. Blessed be Thou for ever, my Lord, Who lovest so much to give that no

Thee. Do you not think, daughters, that this is a good Master, since He begins by grantin
great favour so as to make us love to learn what He teaches us? Do you think it would be r
while we are repeating this prayer with our lips, to stop trying to think of what we are sayi
picturing such love should tear our hearts to pieces? No one who realized His greatness co
it would be. What son is there in the world who would not try to learn who his father was i
as good, and of as great majesty and dominion, as ours? Were God not all this, it would no
we had no desire to be known as His children; for the world is such that, if the father is of
than his son, the son feels no honour in recognizing him as his father. This does not apply
forbid that such a thing should ever happen in this house--it would turn the place into hell.
sister who is of the highest birth speak of her father least; we must all be equals. O Colleg
Christ, in which the Lord was pleased that Saint Peter, who was a fisherman, should have
than Saint Bartholomew, who was the son of a king! His Majesty knew what a fuss would b
world about who was fashioned from the finer clay--which is like discussing whether clay is
bricks or for walls. Dear Lord, what a trouble we make about it! God deliver you, sisters, fro
contentions, even if they be carried on only in jest; I hope that His Majesty will indeed deliv
anything like this should be going on among you, apply the remedy immediately, and let th
concerned fear lest she be a Judas among the Apostles. Do what you can to get rid of such
If you cannot, give her penances heavier than for anything else until she realizes that she h
deserved to be even the basest clay. You have a good Father, given you by the good Jesu
father be known or referred to here. Strive, my daughters, to be such that you deserve to fi
Him and to throw yourselves into His arms. You know that, if you are good children, He wi
away. And who would not do anything rather than lose such a Father? Oh, thank God, wh
comfort there is here! Rather than write more about it I will leave it for you to think about; fo
much your thoughts may wander, between such a Son and such a Father there must nee
May He enkindle your will and bind you to Himself with the most fervent love, since even th
advantage you gain will not suffice to do so.

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28 Describes the nature of the Prayer of Recollection and sets down some of the
by which we can make it a habit. Consider now what your Master says next: "Who art in th
you suppose it matters little what Heaven is and where you must seek your most holy Fath
that for minds which wander it is of great importance not only to have a right belief about th
try to learn it by experience, for it is one of the best ways of concentrating the mind and eff
recollection in the soul. You know that God is everywhere; and this is a great truth, for, of
wherever the king is, or so they say, the court is too: that is to say, wherever God is, there
No doubt you can believe that, in any place where His Majesty is, there is fulness of glory.
how Saint Augustine tells us about his seeking God in many places and eventually finding
himself. Do you suppose it is of little importance that a soul which is often distracted shoul
understand this truth and to find that, in order to speak to its Eternal Father and to take its

Him, it has no need to go to Heaven or to speak in a loud voice? However quietly we speal
that He will hear us: we need no wings to go in search of Him but have only to find a place
alone and look upon Him present within us. Nor need we feel strange in the presence of so
we must talk to Him very humbly, as we should to our father, ask Him for things as we shou
tell Him our troubles, beg Him to put them right, and yet realize that we are not worthy to be
His children. Avoid being bashful with God, as some people are, in the belief that they are
humble. It would not be humility on your part if the King were to do you a favour and you re
it; but you would be showing humility by taking it, and being pleased with it, yet realizing h
are from deserving it. A fine humility it would be if I had the Emperor of Heaven and earth i
coming to it to do me a favour and to delight in my company, and I were so humble that I
answer His questions, nor remain with Him, nor accept what He gave me, but left Him alon
speak to me and beg me to ask for what I wanted, and I were so humble that I preferred t
and even let Him go away, so that He would see I had not sufficient resolution. Have noth
that kind of humility, daughters, but speak with Him as with a Father, a Brother, a Lord and
Spouse--and, sometimes in one way and sometimes in another, He will teach you what y
Him. Do not be foolish; ask Him to let you speak to Him, and, as He is your Spouse, to trea
brides. Remember how important it is for you to have understood this truth-- that the Lord
and that we should be there with Him. If one prays in this way, the prayer may be only voca
mind will be recollected much sooner; and this is a prayer which brings with it many bless
called recollection because the soul collects together all the faculties and enters within itse
with its God. Its Divine Master comes more speedily to teach it, and to grant it the Prayer
than in any other way. For, hidden there within itself, it can think about the Passion, and pic
Son, and offer Him to the Father, without wearying the mind by going to seek Him on Mou
the Garden, or at the Column. Those who are able to shut themselves up in this way within
Heaven of the soul, wherein dwells the Maker of Heaven and earth, and who have formed
at nothing and staying in no place which will distract these outward senses, may be sure th
walking on an excellent road, and will come without fail to drink of the water of the fountain
will journey a long way in a short time. They are like one who travels in a ship, and, if he ha
good wind, reaches the end of his voyage in a few days, while those who go by land take
These souls have already, as we may say, put out to sea; though they have not sailed quite
land, they do what they can to get away from it, in the time at their disposal, by recollecting
senses. If their recollection is genuine, the fact becomes very evident, for it produces certa
which I do not know how to explain but which anyone will recognize who has experience of
if the soul were rising from play, for it sees that worldly things are nothing but toys; so in du
it rises above them, like a person entering a strong castle, in order that it may have nothing
fear from its enemies. It withdraws the senses from all outward things and spurns them so
without its understanding how, its eyes close and it cannot see them and the soul's spiritua
becomes clear. Those who walk along this path almost invariably close their eyes when the

prayers; this, for many reasons, is an admirable custom, since it means that they are makin
not to look at things of the world. The effort has to be made only at the beginning; later it be
unnecessary: eventually, in fact, it would cost a greater effort to open the eyes during prayo
close them. The soul seems to gather up its strength and to master itself at the expense of
it leaves weakened and alone: in this way it becomes stronger for the fight against it. This
evident at first, if the recollection is not very profound--for at this stage it is sometimes more
sometimes less. At first it may cause a good deal of trouble, for the body insists on its righ
understanding that if it refuses to admit defeat it is, as it were, cutting off its own head. But
cultivate the habit, make the necessary effort and practise the exercises for several days,
will reveal themselves, and when we begin to pray we shall realize that the bees are comin
entering it to make the honey, and all without any effort of ours. For it is the Lord's will tha
return for the time which their efforts have cost them, the soul and the will should be given
over the senses. They will only have to make a sign to show that they wish to enter into re
and the senses will obey and allow themselves to be recollected. Later they may come out
great thing that they should ever have surrendered, for if they come out it is as captives a
and they do none of the harm that they might have done before. When the will calls them a
more quickly, until, after they have entered the soul many times, the Lord is pleased that t
remain there altogether in perfect contemplation. What has been said should be noted with
though it seems obscure, it will be understood by anyone desirous of putting it into practic
sea-voyage, then, can be made; and, as it is very important that we should not travel too sl
just consider how we can get accustomed to these good habits. Souls who do so are mor
occasions of sin, and the fire of Divine love is the more readily enkindled in them; for they a
that fire that, however little the blaze has been fanned with the understanding, any small s
flies out at them will cause them to burst into flame. When no hindrance comes to it from ou
remains alone with its God and is thoroughly prepared to become enkindled. And now let
we have within us a palace of priceless worth, built entirely of gold and precious stones-- a
short, fit for so great a Lord. Imagine that it is partly your doing that this palace should be
is-- and this is really true, for there is no building so beautiful as a soul that is pure and full
virtues, and, the greater these virtues are, the more brilliantly do the stones shine. Imagin
within the palace dwells this great King, Who has vouchsafed to become your Father and V
throne of supreme price--namely, your heart. At first you will think this irrelevant--I mean t
this figure to explain my point--but it may prove very useful, especially to persons like you
For, as we women are not learned or fine-witted, we need all these things to help us realize
actually have something within us incomparably more precious than anything we see outsi
suppose that the interior of the soul is empty; God grant that only women may be so thoug
suppose that. If we took care always to remember what a Guest we have within us, I think
impossible for us to abandon ourselves to vanities and things of the world, for we should se
worthless they are by comparison with those which we have within us. What does an anin

satisfying his hunger by seizing whatever attracts him when he sees it? There should surel difference between the brute beasts and ourselves, as we have such a Father. Perhaps y me and say that this is obvious enough; and you will be right, though it was some time befo it. I knew perfectly well that I had a soul, but I did not understand what that soul merited, o dwelt within it, until I closed my eyes to the vanities of this world in order to see it. I think, if had understood then, as I do now, how this great King really dwells within this little palace soul, I should not have left Him alone so often, but should have stayed with Him and never His dwelling-place to get so dirty. How wonderful it is that He Whose greatness could fill a worlds, and very many more, should confine Himself within so small a space, just as He wa dwell within the womb of His most holy Mother! Being the Lord, He has, of course, perfect f He loves us, He fashions Himself to our measure. When a soul sets out upon this path, H reveal Himself to it, lest it should feel dismayed at seeing that its littleness can contain su greatness; but gradually He enlarges it to the extent requisite for what He has to set within this reason that I say He has perfect freedom, since He has power to make the whole of th great. The important point is that we should be absolutely resolved to give it to Him for His should empty it so that He may take out and put in just what He likes, as He would with son own. His Majesty is right in demanding this; let us not deny it to Him. And, as He refuses to will, He takes what we give Him but does not give Himself wholly until He sees that we are ourselves wholly to Him. This is certain, and, as it is of such importance, I often remind you does He work within the soul as He does when it is wholly His and keeps nothing back. I do He can do so, since He likes everything to be done in order. If we fill the palace with vulgar all kinds of junk, how can the Lord and His Court occupy it? When such a crowd is there it great thing if He were to remain for even a short time. Do you suppose, daughters, that He He comes to us? Do you not see that His most holy Son says: "Who art in the Heavens"? S would not be abandoned by His courtiers. They stay with Him and pray to Him on our beha welfare, for they are full of charity. Do not imagine that Heaven is like this earth, where, if a or prelate shows anyone favours, whether for some particular reason or simply because he at once become envious, and, though the poor man has done nothing to them, he is malici that his favours cost him dear.

CHAPTER 29 Continues to describe methods for achieving this Prayer of Recollection. Says what little account we should make of being favoured by our superiors love of God, daughters, avoid making any account of these favours. You should each do yo this is not appreciated by your superior, you may be sure that it will be appreciated and re the Lord. We did not come here to seek rewards in this life, but only in the life to come. Let always be fixed upon what endures, and not trouble themselves with earthly things which even for a lifetime. For to-day some other sister will be in your superior's good books; when if she sees you exhibiting some additional virtue, it is with you that she will be better pleas if she is not it is of little consequence. Never give way to these thoughts, which sometimes

small way but may cost you a great deal of unrest. Check them by remembering that your
this world, and that everything comes quickly to an end, and that there is nothing in this life
on unchangingly. But even that is a poor remedy and anything but a perfect one; it is bes
state of things should continue, and that you should be humbled and out of favour, and sho
for the sake of the Lord Who dwells in you. Turn your eyes upon yourself and look at your
as I have said. You will find your Master; He will not fail you: indeed, the less outward comf
the [much] greater the joy He will give you. He is full of compassion and never fails those
afflicted and out of favour if they trust in Him alone. Thus David tells us that he never saw t
forsaken, [99] and again, that the Lord is with the afflicted. [100] Either you believe this or
not: if you do, as you should, why do you wear yourselves to death with worry? O my Lord
real knowledge of Thee, we should make not the slightest account of anything, since Thou
those who will set their whole trust on Thee. Believe me, friends, it is a great thing to reali
truth of this so that we may see how deceptive are earthly things and favours when they de
any way from its course and hinder it from entering within itself. [101] God help me! If only
could make you realize this! I myself, Lord, certainly cannot; I know that [in truth] I owe The
anyone else but I cannot realize this myself as well as I should. Returning to what I was s
should like to be able to explain the nature of this holy companionship with our great Comp
Holiest of the holy, in which there is nothing to hinder the soul and her Spouse from rema
together, when the soul desires to enter within herself, to shut the door behind her so as to
that is worldly and to dwell in that Paradise with her God. I say "desires", because you mu
that this is not a supernatural state but depends upon our volition, and that, by God's favou
enter it of our own accord: this condition must be understood of everything that we say in
be done, for without it nothing can be accomplished and we have not the power to think a s
thought. For this is not a silence of the faculties: it is a shutting-up of the faculties within its
by the soul. There are many ways in which we can gradually acquire this habit, as various
us. We must cast aside everything else, they say, in order to approach God inwardly and w
within ourselves even during our ordinary occupations. If I can recall the companionship w
within my soul for as much as a moment, that is of great utility. But as I am speaking only a
to recite vocal prayers well, there is no need for me to say as much as this. All I want is th
should know [102] and abide with the Person with Whom we are speaking, and not turn ou
that, it seems to me, is what we are doing when we talk to God and yet think of all kinds o
whole mischief comes from our not really grasping the fact that He is near us, and imaginin
away--so far, that we shall have to go to Heaven in order to find Him. How is it, Lord, that
look at Thy face, when it is so near us? We do not think people are listening to us when we
them unless we see them looking at us. And do we close our eyes so as not to see that Th
at us? How can we know if Thou hast heard what we say to Thee? The great thing I shou
you is that, in order to accustom ourselves gradually to giving our minds confidence, so tha
readily understand what we are saying, and with Whom we are speaking, we must recollec

take charge of them ourselves and give them something which will occupy them. It is in this
have Heaven within ourselves since the Lord of Heaven is there. If once we accustom ours
[103] that there is no need to raise our voices in order to speak to Him, since His Majesty
conscious that He is there, we shall be able to say the Paternoster and whatever other pray
great peace of mind, and the Lord Himself will help us not to grow tired. Soon after we ha
force ourselves to remain near the Lord, He will give us indications by which we may under
though we have had to say the Paternoster many times, He heard us the first time. For He
us worry; and, even though we may take a whole hour over saying it once, if we can realize
Him, and what it is we are asking Him, and how willing He is, like any father, to grant it to
how He loves to be with us, and comfort us, He has no wish for us to tire our brains by a gr
talking. For love of the Lord, then, sisters, accustom yourselves to saying the Paternoster
recollected way, and before long you will see how you gain by doing so. It is a method of p
establishes habits that prevent the soul from going astray and the faculties from becoming
This you will find out in time: I only beg you to test it, even at the cost of a little trouble, whic
always results when we try to form a new habit. I assure you, however, that before long you
the great comfort of finding it unnecessary to tire yourselves with seeking this holy Father t
pray, for you will discover Him within you. May the Lord teach this to those of you who do
for my own part I must confess that, until the Lord taught me this method, I never knew wh
get satisfaction and comfort out of prayer, and it is because I have always gained such gre
this custom of interior recollection [104] that I have written about it at such length. Perhap
know this, but some sister may come to you who will not know it, so you must not be vexed
spoken about it here. I conclude by advising anyone who wishes to acquire it (since, as I
in our power to do so) not to grow weary of trying to get used to the method which has bee
it is equivalent to a gradual gaining of the mastery over herself and is not vain labour. To
oneself for one's own good is to make use of the senses in the service of the interior life. If
speaking she must try to remember that there is One within her to Whom she can speak; if
listening, let her remember that she can listen to Him Who is nearer to her than anyone els
her realize that, if she likes, she need never withdraw from this good companionship, and l
when she has left her Father alone for so long though her need of Him is so sore. If she c
practise recollection many times daily; if not, let her do so occasionally. As she grows accu
she will feel its benefits, either sooner or later. Once the Lord has granted it to her, she w
exchange it for any treasure. Nothing, sisters, can be learned without a little trouble, so do,
love of God, look upon any care which you take about this as well spent. I know that, with
you practise it for a year, or perhaps for only six months, you will be successful in attaining
Think what a short time that is for acquiring so great a benefit, for you will be laying a good
so that, if the Lord desires to raise you up to achieve great things, He will find you ready, b
you will be close to Himself. May His Majesty never allow us to withdraw ourselves from Hi
Amen. _____

xxxvii, 25). [100] Psalm xxxiii 20-1 (A.V., xxxiv, 19-20). [101] Lit. "when they deflect the so
any way from going within itself." [102] Lit.: "see." [103] Lit.: "once we begin to be glad."
[104] Lit.: "of recollection within me."

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30 Describes the importance of understanding what we ask for in prayer. Treats of these w
Paternoster: "Sanctificetur nomen tuum, adveniat regnumtuum." [105] Applies them to the P
begins the explanation of them. We must now come to consider the
petition in our good Master's prayer, in which He begins to entreat His holy Father on our b
see what it is that He entreats, as it is well that we should know this. What person, howev
who had to address someone of importance, would not spend time in thinking how to appro
please him and not be considered tedious? He would also think what he was going to ask f
would make of it, especially if his petition were for some particular thing, as our good Jesus
our petitions must be. This point seems to me very important. Couldst Thou not, my Lord, h
prayer in a single sentence, by saying: "Give us, Father, whatever is good for us"? For, in a
One Who knows everything, there would seem to be no need to say any more. This would
Eternal Wisdom, as between Thee and Thy Father. It was thus that Thou didst address Hi
telling Him of Thy will and Thy fear, but leaving Thyself in His hands. But Thou knowest u
and Thou knowest that we are not as resigned as wert Thou to the will of Thy Father; we n
to be taught to ask for particular things so that we should stop for a moment to think if wha
Thee is good for us, and if it is not, should not ask for it. For, being what we are and having
will, if we do not receive what we ask for, we shall not accept what the Lord gives us. The
be the best one possible--but we never think we are rich unless we actually see money in c
God help me! What is it that sends our faith to sleep, so that we cannot realize how certain
one hand, to be punished, and, on the other, to be rewarded? It is for this reason, daughter
is good for you to know what you are asking for in the Paternoster, so that, if the Eternal Fa
you, you shall not cast it back in His face. You must think carefully if what you are about t
will be good for you; if it will not, do not ask for it, but ask His Majesty to give you light. For
blind and often we have such a loathing for life-giving food that we cannot eat it but prefer
cause us death--and what a death: so terrible and eternal! Now the good Jesus bids us sa
in which we pray that this Kingdom may come in us: "Hallowed be Thy Name, Thy Kingdom
Consider now, daughters, how great is our Master's wisdom. I am thinking here of what we
praying for this kingdom, and it is well that we should realize this. His Majesty, knowing of h
we are capable, saw that, unless He provided for us by giving us His Kingdom here on earth
neither hallow nor praise nor magnify nor glorify nor exalt this holy name of the Eternal Fath
befitting it. The good Jesus, therefore, places these two petitions next to each other. Let us
this thing that we are asking for, daughters, and how important it is that we should pray for
ceasing and do all we can to please Him Who will give it us: it is for that reason that I want
what I know about the matter now. If you do not like the subject, think out some other medi

yourselves, for our Master will allow us to do this, provided we submit in all things to the tea
the [Holy Roman] Church, as I do here. In any case I shall not give you this book to read un
who understand these matters have seen it: so, if there is anything wrong with it, the reaso
wickedness, but my imperfect knowledge. To me, then, it seems that, of the many joys to
kingdom of Heaven, the chief is that we shall have no more to do with the things of earth;
we shall have an intrinsic tranquillity and glory, a joy in the rejoicings of all, a perpetual pea
a great interior satisfaction which will come to us when we see that all are hallowing and p
Lord, and are blessing His name, and that none is offending Him. For all love Him there an
concern is loving Him, nor can it cease from loving Him because it knows Him. And this is
love Him on earth, though we cannot do so with the same perfection nor yet all the time; st
knew Him, we should love Him very differently from the way we do now. It looks as though
to say that we must be angels to make this petition and to say our vocal prayers well. This
be our Divine Master's wish, since He bids us make so sublime a petition. You may be qu
never tells us to ask for impossibilities, so it must be possible, with God's help, for a soul
that state of exile to reach such a point, though not as perfectly as those who have been fr
prison, for we are making a sea-voyage and are still on the journey. But there are times w
wearied with travelling and the Lord grants our faculties tranquillity and our soul quiet, and
are in that state He gives us a clear understanding of the nature of the gifts He bestows u
whom He brings to His Kingdom. Those to whom, while they are still on earth, He grants w
Him for receive pledges which will give them a great hope of eventually attaining to a perp
enjoyment of what on earth He only allows them to taste. If it were not that you would tell m
treating of contemplation, it would be appropriate, in writing of this petition, to say a little a
the beginning of pure contemplation, which those who experience it call the Prayer of Quie
said, I am discussing vocal prayer here, and anyone ignorant of the subject might think tha
nothing to do with one another, though I know this is certainly not true. Forgive my wanting
it, for I know there are many people who practise vocal prayer in the manner already descr
raised by God to the higher kind of contemplation without having had any hand in this them
knowing how it has happened. For this reason, daughters, I attach great importance to you
vocal prayers well. I know a nun who could never practise anything but vocal prayer but wh
and found she had everything else; yet if she omitted saying her prayers her mind wandere
she could not endure it. May we all practise such mental prayer as that. She would say a n
Paternosters, corresponding to the number of times Our Lord shed His blood, and on nothi
and a few other prayers she would spend two or three hours. She came to me once in gre
that she did not know how to practise mental prayer, and that she could not contemplate bu
vocal prayers. She was quite an old woman and had lived an extremely good and religiou
what prayers she said, and from her reply I saw that, though keeping to the Paternoster, sh
experiencing pure contemplation, and the Lord was raising her to be with Him in union. She
so well, too, that her actions made it clear she was receiving great favours. So I praised the

envied her her vocal prayer. If this story is true--and it is--none of you who have had a bad contemplatives can suppose that you will be free from the risk of becoming like them if you vocal prayers as they should be said and keep a pure conscience. I shall have to say still m Anyone not wishing to hear it may pass it over.

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[105] "I kingdom come."

CHAPTER 31Continues the same subject. Explains what is meant by the Prayer of Q several counsels to those who experience it. This chapter is very noteworthy. Now, daught to describe this Prayer of Quiet to you, in the way I have heard it talked about, and as the L pleased to teach it to me, perhaps in order that I might describe it to you. It is in this kind o prayer, as I have said, that the Lord seems to me to begin to show us that He is hearing ou begins to give us His Kingdom on earth so that we may truly praise Him and hallow His na make others do so likewise. This is a supernatural state, and, however hard we try, we can for ourselves; for it is a state in which the soul enters into peace, or rather in which the Lord peace through His presence, as He did to that just man Simeon. [106] In this state all the stilled. The soul, in a way which has nothing to do with the outward senses, realizes that it close to its God, and that, if it were but a little closer, it would become one with Him throug This is not because it sees Him either with its bodily or with its spiritual eyes. The just man no more than the glorious Infant--a poor little Child, Who, to judge from the swaddling-clot He was wrapped and from the small number of the people whom He had as a retinue to tal Temple, might well have been the son of these poor people rather than the Son of his Hea But the Child Himself revealed to him Who He was. Just so, though less clearly, does the s is. It cannot understand how it knows Him, yet it sees that it is in the Kingdom (or at least the King Who will give it the Kingdom), and it feels such reverence that it dares to ask noth it were, in a swoon, both inwardly and outwardly, so that the outward man (let me call it th and then you will understand me better) does not wish to move, but rests, like one who has the end of his journey, so that it may the better start again upon its way, with redoubled st its task. The body experiences the greatest delight and the soul is conscious of a deep sa So glad is it merely to find itself near the fountain that, even before it has begun to drink, it its fill. There seems nothing left for it to desire. The faculties are stilled and have no wish t for any movement they may make appears to hinder the soul from loving God. They are no however, since, two of them being free, they can realize in Whose Presence they are. It is is in captivity now; and, if while in this state it is capable of experiencing any pain, the pain when it realizes that it will have to resume its liberty. The mind tries to occupy itself with o thing, and the memory has no desire to busy itself with more: they both see that this is the needful and that anything else will unsettle them. Persons in this state prefer the body to r motionless, for otherwise their peace would be destroyed: for this reason they dare not stir distress to them: they will spend a whole hour on a single repetition of the Paternoster. Th

close to God that they know they can make themselves understood by signs. They are in th
their King, and they see that He is already beginning to give them His Kingdom on earth.
come to their eyes, but they weep very gently and quite without distress: their whole desire
hallowing of this name. They seem not to be in the world, and have no wish to see or hear
their God; nothing distresses them, nor does it seem that anything can possibly do so. In sh
long as this state lasts, they are so overwhelmed and absorbed by the joy and delight whic
that they can think of nothing else to wish for, and will gladly say with Saint Peter: "Lord, let
make here three mansions." [107] Occasionally, during this Prayer of Quiet, God grants the
favour which is hard to understand if one has not had long experience of it. But any of you
this will at once recognize it and it will give you great comfort to know what it is. I believe G
grants this favour together with the other. When this quiet is felt in a high degree and lasts
time, I do not think that, if the will were not made fast to something, the peace could be of s
duration. Sometimes it goes on for a day, or for two days, and we find ourselves--I mean th
experience this state--full of this joy without understanding the reason. They see clearly tha
whole self is not in what they are doing, but that the most important faculty is absent --nam
will, which I think is united with its God-- and that the other faculties are left free to busy the
with His service. For this they have much more capacity at such a time, though when atte
affairs they are dull and sometimes stupid. It is a great favour which the Lord grants to thes
it unites the active life with the contemplative. At such times they serve the Lord in both th
at once; the will, while in contemplation, is working without knowing how it does so; the oth
faculties are serving Him as Martha did. Thus Martha and Mary work together. I know som
Lord often granted this favour; she could not understand it and asked a great contemplative
he told her that what she described was quite possible and had happened to himself. I thi
that as the soul experiences such satisfaction in this Prayer of Quiet the will must be almos
continuously united with Him Who alone can give it happiness. I think it will be well, sisters,
some advice here to any of you whom the Lord, out of His goodness alone, has brought to
know that this has happened to some of you. First of all, when such persons experience th
knowing whence it has come to them, but knowing at least that they could not have achieve
themselves, they are tempted to imagine that they can prolong it and they may even try no
is ridiculous: we can no more control this prayer than we can make the day break, or stop r
falling; it is supernatural and something we cannot acquire. The most we can do to prolong
to realize that we can neither diminish nor add to it, but, being most unworthy and undeserv
can only receive it with thanksgiving. And we can best give thanks, not with many words, b
our eyes, like the publican. [109] It is well to seek greater solitude so as to make room for t
and allow His Majesty to do His own work in us. The most we should do is occasionally, a
to utter a single word, like a person giving a little puff to a candle, when he sees it has almo
out, so as to make it burn again; though, if it were fully alight, I suppose the only result of
it would be to put it out. I think the puff should be a gentle one because, if we begin to tax o

by making up long speeches, the will may become active again. Note carefully, friends, th
advice which I want to give you now. You will often find that these other two faculties are o
to you. It may come about that the soul is enjoying the highest degree of quiet, and that the
has soared so far aloft that what is happening to it seems not to be going on in its own hou
really seems to be a guest in somebody else's house, looking for other lodgings, since its
longer satisfies it and it cannot remain there for long together. Perhaps this is only my own
and other people do not find it so. But, speaking for myself, I sometimes long to die becaus
this wandering of the mind. At other times the mind seems to be settled in its own abode a
remaining there with the will as its companion. When all three faculties work together it is w
harmony is like that between husband and wife: if they are happy and love each other, both
same thing; but if the husband is unhappy in his marriage he soon begins to make the wife
so, when the will finds itself in this state of quiet, it must take no more notice of the unders
than it would of a madman, for, if it tries to draw the understanding along with it, it is bound
preoccupied and restless, with the result that this state of prayer will be all effort and no g
the soul will lose what God has been giving it without any effort of its own. Pay great atten
the following comparison, which the Lord suggested to me when I was in this state of praye
seems to me very appropriate. The soul is like an infant still at its mother's breast: such is
mother's care for it that she gives it its milk without its having to ask for it so much as by mo
lips. That is what happens here. The will simply loves, and no effort needs to be made by
understanding, for it is the Lord's pleasure that, without exercising its thought, the soul sho
that it is in His company, and should merely drink the milk which His Majesty puts into its
enjoy its sweetness. The Lord desires it to know that it is He Who is granting it that favour a
its enjoyment of it He too rejoices. But it is not His will that the soul should try to understa
it is enjoying it, or what it is enjoying; it should lose all thought of itself, and He Who is at its
will not fail to see what is best for it. If it begins to strive with its mind so that the mind may
apprised of what is happening and thus induced to share in it, [110] it will be quite unable to
the soul will perforce lose the milk [111] and forgo that Divine sustenance. This state of pr
different from that in which the soul is wholly united with God, for in the latter state it does n
swallow its nourishment: the Lord places this within it, and it has no idea how. But in this s
even seems to be His will that the soul should work a little, though so quietly that it is hardly
of doing so. What disturbs it is the understanding and this is not the case when there is un
the three faculties, since He Who created them suspends them: He keeps them occupied w
that He has given them, without their knowing, or being able to understand, the reason. A
had experience of this kind of prayer will understand quite well what I am saying if, after rea
she considers it carefully, and thinks out its meaning: otherwise it will be Greek [112] to he
Well, as I say, the soul is conscious of having reached this state of prayer, which is a quiet
Peaceful happiness of the will, without being able to decide precisely what it is, although it
clearly see how it differs from the happiness of the world. To have dominion over the whole

its happiness, would not suffice to bring the soul such inward satisfaction as it enjoys now i
depths of its will. For other kinds of happiness in life, it seems to me, touch only the outwar
the will, which we might describe as its rind. When one of you finds herself in this sublime
prayer, which, as I have already said, is most markedly supernatural, and the understandi
it more clearly, the thought) wanders off after the most ridiculous things in the world, she sh
at it and treat it as the silly thing it is, and remain in her state of quiet. For thoughts will co
and go, but the will is mistress and all-powerful, and will recall them without your having to
about it. But if you try to drag the understanding back by force, you lose your power over i
comes from your taking and receiving that Divine sustenance, and neither will nor understa
[113] but both will be losers. There is a saying that, if we try very hard to grasp all, we lose
and so I think it is here. Experience will show you the truth of this; and I shall not be surpris
those of you who have none think this very obscure and unnecessary. But, as I have said,
only a little experience of it you will understand it and be able to profit by it, and you will pra
Lord for being pleased to enable me to explain it. Let us now conclude by saying that, wh
brought to this state of prayer, it would seem that the Eternal Father has already granted i
that He will give it His Kingdom on earth. O blessed request, in which we ask for so great a
knowing what we do! Blessed manner of asking! It is for this reason, sisters, that I want us
careful how we say this prayer, the Paternoster, and all other vocal prayers, and what we a
For clearly, when God has shown us this favour, we shall have to forget worldly things, all
Lord of the world has come and cast out. I do not mean that everyone who experiences the
must perforce be detached from everything in the world; but at least I should like all such
know what they lack and to humble themselves and not to make so great a petition as thou
asking for nothing, and, if the Lord gives them what they ask for, to throw it back in His face
try to become more and more detached from everything, for otherwise they will only remain
are. If God gives a soul such pledges, it is a sign that He has great things in store for it. It w
its own fault if it does not make great progress. But if He sees that, after He has brought th
of Heaven into its abode, it returns to earth, not only will He refrain from showing it the secr
Kingdom but He will grant it this other favour only for short periods and rarely. I may be m
about this, but I have seen it and know that it happens, and, for my own part, I believe this
spiritual people are not much more numerous. They do not respond to so great a favour in
way: instead of preparing themselves to receive this favour again, they take back from the
will which He considered His own and centre it upon base things. So He seeks out others
order to grant them His greater gifts, although He will not take away all that He has given fr
live in purity of conscience. But there are persons--and I have been one of them--to whom
tenderness of devotion and holy inspirations and light on everything. He bestows this Kingd
and brings them to this Prayer of Quiet, and yet they deafen their ears to His voice. For the
of talking and of repeating a large number of vocal prayers in a great hurry, as though they
to finish their task of repeating them daily, that when the Lord, as I say, puts His Kingdom

very hands, by giving them this Prayer of Quiet and this inward peace, they do not accept i
that they will do better to go on reciting their prayers, which only distract them from their p
Do not be like that, sisters, but be watchful when the Lord grants you this favour. Think wl
treasure you may be losing and realize that you are doing much more by occasionally repe
petition of the Paternoster than by repeating the whole of it many times in a hurry and not t
you are saying. He to Whom you are praying is very near to you and will not fail to hear you
may be sure that you are truly praising Him and hallowing His name, since you are glorifyin
member of His household and praising Him with increasing affection and desire so that it s
never forsake His service. So I advise you to be very cautious about this, for it is of the gre
importance.

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of course, to St. Luke ii, 25 ("just and devout"), 29. [107] Moradas. The "three tabernacles
Matthew xvii, 4. [108] In the margin of T. the author adds, in her own hand, that this conte
was St. Francis Borgia, Duke of GandÃ-a. No doubt, then, the other person referred to was
herself. The addition reads: "who was a religious of the Company of Jesus, who had been
GandÃ-a," and to this are added some words, also in St. Teresa's hand, but partially score
partially cut by the binder, which seem to be: "who knew it well by experience." [109] St. L
13. St. Teresa apparently forgot that the publican "would not so much as lift his eyes towar
[110] Lit.: "and drawn along with it"; the same phrase is found at the end of the preceding p
[111] Lit. "let the milk fall out of its mouth." [112] AlgarabÃ-a. Cf. n. 96 above. [113] Lit.:
"neither the one nor the other will gain."

32Expounds these words of the Paternoster: "Fiat voluntas tua sicut in coelo et interra." [114
how much is accomplished by those who repeat these words with full resolution and how
rewards them for it. Now that our good Master has asked on our behalf, and has taught us
ask, for a thing so precious that it includes all we can desire on earth, and has granted us t
favour of making us His brethren, let us see what He desires us to give to His Father, and w
offers Him on our behalf, and what He asks of us, for it is right that we should render Him s
return for such great favours. O good Jesus! Since Thou givest so little (little, that is to say
behalf) how canst Thou ask [so much] for us? What we give is in itself nothing at all by com
all that has been given us and with the greatness of Our Lord. But in truth, my Lord, Thou d
leave us with nothing to give and we give all that we can--I mean if we give in the spirit of th
"Thy will be done; as in Heaven, so on earth." Thou didst well, O our good Master, to mak
petition, so that we may be able to accomplish what Thou dost promise in our name. For t
hadst Thou not done this, I do not think it would have been possible for us to accomplish it.
Thy Father does what Thou askest Him in granting us His Kingdom on earth, I know that w
fulfil Thy word by giving what Thou dost promise in our name. For since my earth has now
will be possible for Thy will to be done in me. Otherwise, on an earth so wretched as mine,
barren of fruit, I know not, Lord, how it could be possible. It is a great thing that Thou dost d

When I think of this, it amuses me that there should be people who dare not ask the Lord fo
thinking that His sending them to them depends upon their asking for them! I am not referri
omit to ask for them out of humility because they think themselves to be incapable of bear
though for my own part I believe that He who gives them love enough to ask for such a ste
proving it will give them love enough to endure it. I should like to ask those who are afraid
for trials lest they should at once be given them what they mean when they beg the Lord to
in them. Do they say this because everyone else says it and not because they want it to b
would not be right, sisters. Remember that the good Jesus is our Ambassador here, and th
been to mediate between us and His Father at no small cost to Himself: it would not be rig
refuse to give what He promises and offers on our behalf or to say nothing about it. Let me
another way. Consider, daughters, that, whether we wish it or no, God's will must be done
done both in Heaven and on earth. Believe me, then, do as I suggest and make a virtue of
my Lord, what a great comfort it is to me that Thou didst not entrust the fulfilment of Thy wi
wretched as I! Blessed be Thou for ever and let all things praise Thee. May Thy name be fo
glorified. I should indeed have had to be good, Lord, if the fulfilment or non-fulfilment of Thy
Heaven and on earth] were in my hands. But as it is, though my will is not yet free from self
I give it to Thee freely. For I have proved, by long experience, how much I gain by leaving i
Thy hands. O friends, what a great gain is this--and how much we lose through not fulfilling
to the Lord in the Paternoster, and giving Him what we offer Him! Before I tell you in what
consists, I will explain to you how much you are offering, lest later you should exclaim that
deceived and had not understood what you were saying. Do not behave like some religiou
nothing but promise, and then excuse ourselves for not fulfilling our promises by saying tha
understood what we were promising. That may well be true, for it is easy to say things and
into practice, and anyone who thought that there was no more in the one than in the other
not understand. It seems very easy to say that we will surrender our will to someone, until
realize that it is the hardest thing we can do if we carry it out as we should. Our superiors d
always treat us strictly when they see we are weak; and sometimes they treat both weak a
same way. That is not so with the Lord; He knows what each of us can bear, and, when He
us is strong, He does not hesitate to fulfil His will in him. So I want you to realize with Whom
say) you are dealing and what the good Jesus offers on your behalf to the Father, and wha
giving Him when you pray that His will may be done in you: it is nothing else than this that
praying for. Do not fear that He will give you riches or pleasures or great honours or any su
things; His love for you is not so poor as that. And He sets a very high value on what you g
desires to recompense you for it since He gives you His Kingdom while you are still alive.
like to see how He treats those who make this prayer from their hearts? Ask His glorious S
thus in the Garden. Think with what resolution and fullness of desire He prayed; and consid
of God was not perfectly fulfilled in Him through the trials, sufferings, insults and persecuti
He gave Him, until at last His life ended with death on a Cross. So you see, daughters, wh

to His best Beloved, and from that you can understand what His will is. These, then, are Hi
world. He gives them in proportion to the love which He bears us. He gives more to those
most, and less to those He loves least; and He gives in accordance with the courage which
each of us has and the love we bear to His Majesty. When He sees a soul who loves Him g
that soul can suffer much for Him, whereas one who loves Him little will suffer little. For my
believe that love is the measure of our ability to bear crosses, whether great or small. So
this love, sisters, try not to let the prayers you make to so great a Lord be words of mere pc
but brace yourselves to suffer what His Majesty desires. For if you give Him your will in any
you are just showing Him a jewel, making as if to give it to Him and begging Him to take it,
when He puts out His hand to do so, taking it back and holding on to it tightly. Such mock
treatment for One who endured so much for us. If for no other reason than this, it would no
mock Him so often--and it is by no means seldom that we say these words to Him in the P
us give Him once and for all the jewel which we have so often undertaken to give Him. For
He gives it to us first so that we may give it back to Him. Ah, my God! How well Jesus kno
much He thinks of our good! He did not say we must surrender our wills to the Lord until we
paid for this small service. It will be realized from this how much the Lord intends us to ga
rendering it to Him: even in this life He begins to reward us for this, as I shall presently exp
Worldly people will do a great deal if they sincerely resolve to fulfil the will of God. But you
daughters, must both say and act, and give Him both words and deeds, as I really think we
sometimes not only do we undertake to give God the jewel but we even put it into His hand
it back again. We are so generous all of a sudden, and then we become so mean, that it w
better if we had stopped to think before giving. The aim of all my advice to you in this boo
we should surrender ourselves wholly to the Creator, place our will in His hands and deta
from the creatures. As you will already have understood how important this is, I will say no
but I will tell you why our good Master puts these words here. He knows how much we sh
rendering this service to His Eternal Father. We are preparing ourselves for the time, which
soon, when we shall find ourselves at the end of our journey and shall be drinking of living
the fountain I have described. Unless we make a total surrender of our will to the Lord, and
in His hands so that He may do in all things what is best for us in accordance with His will
never allow us to drink of it. This is the perfect contemplation of which you asked me to wri
In this matter, as I have already said, we can do nothing of ourselves, either by working ha
plans, nor is it needful that we should. For everything else hinders and prevents us from sa
real resolution], "Fiat voluntas tua": that is, may the Lord fulfil His will in me, in every way a
which Thou, my Lord, desirest. If Thou wilt do this by means of trials, give me strength and
come. If by means of persecutions and sickness and dishonour and need, here I am, my F
turn my face away from Thee nor have I the right to turn my back upon them. For Thy Son
of mine in the name of us all and it is not right that I for my part should fail. Do Thou grant
grace of bestowing on me Thy Kingdom so that I may do Thy will, since He has asked this

me as of that which is Thine own, in accordance with Thy will. Oh, my sisters, what power has! If it be made with due resolution, it cannot fail to draw the Almighty to become one wit lowliness and to transform us into Himself and to effect a union between the Creator and th yourselves if that will not be a rich reward for you, and if you have not a good Master. For, how the good will of His Father is to be gained, He teaches us how and by what means we The more resolute we are in soul and the more we show Him by our actions that the words not words of mere politeness, the more and more does Our Lord draw us to Himself and ra petty earthly things, and above ourselves, in order to prepare us to receive great favours fr His rewards for our service will not end with this life. So much does He value this service o we do not know for what more we can ask, while His Majesty never wearies of giving. Not o made this soul one with Himself, through uniting it to Himself, He begins to cherish it, to re secrets to it, to rejoice in its understanding of what it has gained and in the knowledge whic all He has yet to give it. He causes it gradually to lose its exterior senses so that nothing m it. This we call rapture. He begins to make such a friend of the soul that not only does He r will to it but He gives it His own also. For, now that He is making a friend of it, He is glad to it to rule with Him, as we say, turn and turn about. So He does what the soul asks of Him, j does what He commands, only in a much better way, since He is all-powerful and can do w desires, and His desire never comes to an end. But the poor soul, despite its desires, is oft do all it would like, nor can it do anything at all unless it is given the power. [115] And so it richer and richer; and the more it serves, the greater becomes its debt; and often, growing finding itself subjected to all the inconveniences and impediments and bonds which it has while it is in the prison of this body, it would gladly pay something of what it owes, for it is q out. But even if we do all that is in us, how can we repay God, since, as I say, we have no save what we have first received? We can only learn to know ourselves and do what we ca our will and fulfil God's will in us. Anything else must be a hindrance to the soul which the brought to this state. It causes it, not profit, but harm, for nothing but humility is of any use this is not acquired by the understanding but by a clear perception of the truth, which com one moment what could not be attained over a long period by the labour of the imagination are nothing and that God is infinitely great. I will give you one piece of advice: do not supp you can reach this state by your own effort or diligence; that would be too much to expect contrary, you would turn what devotion you had quite cold. You must practise simplicity and those are the virtues which achieve everything. You must say: "Fiat voluntas tua."

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[114] "T so on earth." [115] Lit. "given it."

33Treats of our great need that the Lord should give us what we ask in these words of the "Panem nostrum quotidianum da nobis hodie." [116] The good Jesus understands, as I hav difficult a thing He is offering on our behalf, for He knows our weakness, and how often we

do not understand what the will of the Lord is, since we are weak while He is so merciful. H
some means must be found by which we shall not omit to give what He has given on our
did that it would be anything but good for us, since everything we gain comes from what we
knows that it will be difficult for us to carry this out; for if anyone were to tell some wealthy
pampered person that it is God's will for him to moderate his eating so that others, who are
hunger, shall have at least bread to eat, he will discover a thousand reasons for not unders
but interpreting it in his own way. If one tells a person who speaks ill of others that it is God
that he should love his neighbour as himself, [117] he will lose patience and no amount of
will convince him. If one tells a religious who is accustomed to liberty and indulgence that h
careful to set a good example and to remember that when he makes this petition it is his du
what he has sworn and promised, and that not in word alone; that it is the will of God that h
fulfil his vows and see that he gives no occasion for scandal by acting contrarily to them, ev
may not actually break them; that he has taken the vow of poverty and must keep it witho
because that is the Lord's will--it would be impossible, in spite of all this, that some religious
not still want their own way. What would be the case, then, if the Lord had not done most
necessary by means of the remedy He has given us? There would have been very few wh
this petition, which the Lord made to the Father on our behalf: "Fiat voluntas tua." Seeing
therefore, the good Jesus has sought the admirable means whereby He has shown us the
has for us, and in His own name and in that of His brethren He has made this petition: "Gi
this day our daily bread." For the love of God, sisters, let us realize the meaning of our goo
Master's petition, for our very life depends on our not disregarding it. Set very little store by
have given, since there is so much that you will receive. It seems to me, in the absence of
opinion, that the good Jesus knew what He had given for us and how important it was for u
God, and yet how difficult it would be for us to do so, as has been said, because of our natu
inclination to base things and our want of love and courage. He saw that, before we could l
needed His aid, not once but every day, and it must have been for this reason that He reso
with us. As this was so weighty and important a matter, He wished it to come from the hand
Father. Though both Father and Son are one and the same, and He knew that whatever H
would do in Heaven, and would consider it good, since His will and the Father's will were o
humility of the good Jesus was such that He wanted, as it were, to ask leave of His Father,
that He was His beloved Son and that He was well pleased with Him. He knew quite well th
He was asking for more than He had asked for in the others, but He already knew what dea
suffer and what dishonours and affronts He would have to bear. What father could there be
after giving us his son, and such a Son, would allow Him to remain among us day by day to
had done already? None, Lord, in truth, but Thine: well dost Thou know of Whom Thou art
help me! What a great love is that of the Son and what a great love is that of the Father! I a
much amazed at the good Jesus, because, as He had already said "Fiat voluntas tua", He
He is, to put what He had said into practice. Yes, for He is not like us; knowing that He was

out His words by loving us as He loves Himself, He went about seeking how He could carry
commandment more perfectly, even at His own cost. But how, Eternal Father, couldst Thou
How canst Thou see Thy Son every day in such wicked hands? Since first Thou didst per
to it, Thou seest how He has been treated. How can Thy Mercy, day by day and every day
affronted? And how many affronts are being offered to-day to this Most Holy Sacrament?
the Father see Him in the hands of His enemies? What desecrations these heretics commi
Lord! How canst Thou grant such a petition? How canst Thou consent to it? Consider not H
the sake of fulfilling Thy will and of helping us, would allow Him to submit day by day to be
pieces. It is for Thee to see to this, my Lord, since Thy Son allows no obstacle to stand in H
must all the blessings that we receive be at His cost? How is it that He is silent in face of a
cannot speak for Himself, but only for us? Is there none who will speak for this most loving
permission to speak for Him, Lord, since Thou hast been pleased to leave Him in our powe
beseech Thee on His behalf, since He gave Thee such full obedience and surrendered Him
great love. I have been reflecting how in this petition alone the same words are repeated:
the Lord speaks of "our daily bread" and asks Thee to give it, and then He says: "Give it us
[119] He lays the matter before His Father in this way: the Father gave us His Son once a
die for us, and thus He is our own; yet He does not want the gift to be taken from us until th
world but would have it left to be a help to us every day. Let this melt your hearts, my dau
make you love your Spouse, for there is no slave who would willingly call himself by that na
good Jesus seems to think it an honour. O Eternal Father, how great is the merit of this hu
what a treasure are we purchasing Thy Son! How to sell Him we already know, for He wa
pieces of silver; but, if we would purchase Him, no price is sufficient. Being made one with
portion of our nature which is His, and being Lord of His own will, He reminds His Father t
nature is His, He is able to give it to us, and thus He says "our bread". He makes no differe
Himself and us, though we make one between ourselves and Him through not giving ours
Majesty's sake.

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this day our daily bread." [117] Lit.: "should want as much for himself as for his neighbour,
his neighbour as for himself." The italicized phrase is found in E. only. [118] Lit.: "each day
day." [119] This, as will be observed from the title to this chapter, is the order of the words
Latin.

CHAPTER 34 Continues the same subject. This is very suitable for reading after the reception of the Most Holy Sacrament. We have now reached the conclusion that the good
ours, asks His Father to let us have Him daily--which appears to mean "for ever". While w
have been wondering why, after saying "our daily' bread", the Lord repeated the idea in the
this day, Lord." I will tell you my own foolish idea: if it really is foolish, well and good--in an
case, it is quite bad enough that I should interfere in such a matter at all. Still, as we are try
understand what we are praying for, let us think carefully what this means, so that we may
and thank Him Who is taking such care about teaching us. This bread, then, is ours daily, i

me, because we have Him here on earth, since He has remained with us here and we rece
profit by His company, we shall also have Him in Heaven, for the only reason He remains v
help and encourage and sustain us so that we shall do that will, which, as we have said, is
in us. In using the words "this day" He seems to me to be thinking of a day of the length o
And a day indeed it is! As for the unfortunate souls who will bring damnation upon themsel
have fruition of Him in the world to come, they are His own creatures, and He did everythi
them on, and was with them, to strengthen them, throughout the "to-day" of this life, so it is
fault if they are vanquished. They will have no excuse to make nor will they be able to cor
Father for taking this bread from them at the time when they most needed it. Therefore the
Father that, since this life lasts no more than a day, He will allow Him to spend it in our se
[120] As His Majesty has already given His Son to us, by sending Him, of His will alone, int
now, of that same will, He is pleased not to abandon us, but to remain here with us for the
glory of His friends and the discomfiture of His enemies. He prays for nothing more than th
since He has given us this most holy Bread. He has given it to us for ever, as I have said, a
sustenance and manna of humanity. We can have it whenever we please and we shall not
through our own fault, for, in whatever way the soul desires to partake of food, it will find joy
comfort in the Most Holy Sacrament. There is no need or trial or persecution that cannot b
if we begin to partake and taste of those which He Himself bore, and to make them the sub
meditations. With regard to other bread [121] --the bread of bodily necessaries and suster
neither like to think that the Lord is always being reminded of it nor would I have you remer
yourselves. Keep on the level of the highest contemplation, for anyone who dwells there no
remembers that he is in the world than if he had already left it--still less does he think abou
Would the Lord ever have insisted upon our asking for food, or taught us to do so by His ov
in my opinion. He teaches us to fix our desires upon heavenly things and to pray that we r
enjoy these things while here on earth: would He, then, have us trouble about so petty a m
for food? As if He did not know that, once we begin to worry about the needs of the body,
forget the needs of the soul! Besides, are we such moderately minded people that we shall
just a little and pray only for a little? No: the more food we are given, the less we shall get
water from Heaven. Let those of you, daughters, who want more of the necessaries of life p
Join with the Lord, then, daughters, in begging the Father to let you have your Spouse to-d
long as you live, you may never find yourself in this world without Him. Let it suffice to temp
great joy that He should remain disguised beneath these accidents of bread and wine, whic
torture to those who have nothing else to love and no other consolation. Entreat Him not to
to prepare you to receive Him worthily. As for that other bread, have no anxiety about it if
truly resigned yourselves to God's will. I mean that at these hours of prayer you are dealin
important matters and there is time enough for you to labour and earn your daily bread. Try
time to let your thoughts dwell on this; work with your body, for it is good for you to try to s
yourselves, but let your soul be at rest. Leave anxiety about this to your Spouse, as has be

length already, and He will always bear it for you. Do not fear that He will fail you if you do
to do what you have promised and to resign yourselves to God's will. I assure you, daughte
myself were to fail in this, because of my wickedness, as I have often done in the past, I w
Him to give me that bread, or anything else to eat. Let Him leave me to die of hunger. Of w
to me if it leads me daily nearer to eternal death? If, then, you are really surrendering you
God, as you say, cease to be anxious for yourselves, for He bears your anxiety, and will b
It is as though a servant had gone into service and were anxious to please his master in ev
master is bound to give him food for so long as he remains in his house, and in his servic
is so poor that he has food neither for his servant nor for himself. Here, however, the comp
down, for God is, and will always be, rich and powerful. It would not be right for the servan
his master every day and ask him for food when he knew that his master would see that it
so he would be sure to receive it. To do this would be a waste of words. His master would
tell him that he should look after his own business of serving and pleasing him, for, if he wo
unnecessarily, he would not do his work as well as he should. So, sisters, those who will
about asking for earthly bread; let our own task be to beg the Eternal Father that we may m
heavenly bread, so that, although our bodily eyes cannot feast themselves on the sight of
is thus hidden from us, He may reveal Himself to the eyes of the soul and may make Hims
another kind of food, full of delight and joy, which sustains our life. Do you suppose that th
holy food is not ample sustenance even for the body and a potent medicine for bodily ills?
it is. I know a person who was subject to serious illnesses and often suffered great pain; a
was taken away from her in a flash [122] and she became quite well again. This often occu
and cures are recorded from quite definite illnesses which could not be counterfeited. As th
effects produced by this most holy bread in those who worthily receive it are very well know
describe all the things that could be related about this person I mentioned, though I have b
learn about them and I know that they are not fabrications. The Lord had given this person
faith that, when she heard people say they wished they had lived when Christ walked on th
would smile to herself, for she knew that we have Him as truly with us in the Most Holy Sac
people had Him then, and wonder what more they could possibly want. I know, too, that for
person, though by no means perfect, always tried to strengthen her faith, when she commu
thinking that it was exactly as if she saw the Lord entering her house, with her own bodily e
believed in very truth that this Lord was entering her poor abode, and she ceased, as far as
to think of outward things, and went into her abode with Him. She tried to recollect her sens
they might all become aware of this great blessing, or rather, so that they should not hinder
from becoming conscious of it. She imagined herself at His feet and wept with the Magdale
she had seen Him with her bodily eyes in the Pharisee's house. Even if she felt no devotion
her that it was good for her to be there. For, unless we want to be foolish and to close our
facts, we cannot suppose that this is the work of the imagination, as it is when we think of
the Cross, or of other incidents of the Passion, and picture within ourselves how these thing

This is something which is happening now; it is absolutely true; and we have no need to g
somewhere a long way off. For we know that, until the accidents of bread have been consu
heat, the good Jesus is with us and we should [not lose so good an opportunity but shoul
If, while He went about in the world, the sick were healed merely by touching His clothes, h
doubt that He will work miracles when He is within us, if we have faith, or that He will give u
ask of Him since He is in our house? His Majesty is not wont to offer us too little payment f
lodging if we treat Him well. If you grieve at not seeing Him with the eyes of the body, reme
that would not be good for us, for it is one thing to see Him glorified and quite another to se
was when He lived in the world. So weak is our nature that nobody could endure the sight-
would be no one left to endure it, for no one would wish to remain in the world any longer.
seen this Eternal Truth, people would realize that all the things we prize here are mockery
falsehood. And if such great Majesty could be seen, how could a miserable sinner like mys
so greatly offended Him, remain so near to Him? Beneath those accidents of bread, we ca
for, if the King disguises Himself, it would seem that we need not mind coming to Him witho
circumspection and ceremony: by disguising Himself, He has, as it were, obliged Himself to
this. Who, otherwise, would dare to approach Him so unworthily, with so many imperfectio
lukewarm zeal? Oh, we know not what we ask! How much better does His Wisdom know w
reveals Himself to those who He knows will profit by His presence; though unseen by bodil
many ways of revealing Himself to the soul through deep inward emotions and by various
Delight to remain with Him; do not lose such an excellent time for talking with Him as the h
Communion. Remember that this is a very profitable hour for the soul; if you spend it in the
the good Jesus, you are doing Him a great service. Be very careful, then, daughters, not to
are compelled by obedience to do something else, try to leave your soul with the Lord. For
Master, and, though it be in a way you may not understand, He will not fail to teach you. Bu
your thoughts elsewhere, and pay no more attention to Him than if you had not received Hi
nothing for His being within you, how can He make Himself known to you? You must comp
of yourself. This, then, is a good time for our Master to teach us and for us to listen to Him.
tell you to say no prayers at all, for if I did you would take hold of my words and say I was t
contemplation, which you need practise only if the Lord brings you to it. No: you should say
Paternoster, realize that you are verily and indeed in the company of Him Who taught it you
feet in gratitude to Him for having desired to teach you and beg Him to show you how to pr
leave you. You may be in the habit of praying while looking at a picture of Christ, but at a
this it seems foolish to me to turn away from the living image--the Person Himself--to look a
picture. Would it not be foolish if we had a portrait of someone whom we dearly loved and
person himself came to see us, we refused to talk with him and carried on our entire conve
portrait? Do you know when I find the use of a picture an excellent thing, and take great p
it? When the person is absent and we are made to feel his loss by our great aridity, it is the
find it a great comfort to look at the picture of Him Whom we have such reason to love. Th

inspiration, and makes us wish that, in whichever direction we turn our eyes, we could see
What can we look upon that is better or more attractive to the sight than upon Him Who s
us and contains within Himself all good things? Unhappy are those heretics, who through t
have lost this comfort, as well as others. When you have received the Lord, and are in His
presence, try to shut the bodily eyes and to open the eyes of the soul and to look into you
I tell you, and tell you again, for I should like to repeat it often, that if you practise this habit
staying with Him, not just once or twice, but whenever you communicate, and strive to kee
conscience clear so that you can often rejoice in this your Good, He will not, as I have said
disguised as to be unable to make His presence known to you in many ways, according to
you have of seeing Him. So great, indeed, may be your longing for Him that He will reveal
wholly. But if we pay no heed to Him save when we have received Him, and go away from
other and baser things, what can He do? Will He have to drag us by force to look at Him an
because He desires to reveal Himself to us? No; for when He revealed Himself to all men
told them clearly who He was, they did not treat Him at all well--very few of them, indeed, e
Him. So He grants us an exceeding great favour when He is pleased to show us that it is
Most Holy Sacrament. But He will not reveal Himself openly and communicate His glories a
treasures save on those who He knows greatly desire Him, for these are His true friends.
that anyone who is not a true friend and does not come to receive Him as such, after doing
to prepare for Him, must never importune Him to reveal Himself to him. Hardly is the hour
such a person has spent in fulfilling the Church's commandment than he goes home and tr
out of the house. What with all his other business and occupations and worldly hindrances
be making all possible haste to prevent the Lord from taking possession of the house which

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[120] L
servidumbre, a strong word, better rendered, perhaps, "servitude," and not far removed fro
[121] The whole of this paragraph is lightly crossed out in the manuscript. [122] Lit.: "as if
(someone's) hand." St. Teresa is thought here to be referring to herself.

35Describes the recollection which should be practised after Communion. Concludes t
an exclamatory prayer to the Eternal Father. I have written at length about this, although, w
of the Prayer of Recollection, I spoke of the great importance of our entering into solitude
When you hear Mass without communicating, daughters, you may communicate spiritually
profitable, and afterwards you may practise inward recollection in exactly the same way, fo
upon us a deep love of the Lord. If we prepare to receive Him, He never fails to give, and H
many ways that we cannot understand. It is as if we were to approach a fire: it might be a v
but, if we remained a long way from it and covered our hands, we should get little warmth
although we should be warmer than if we were in a place where there was no fire at all. Bu
approach the Lord there is this difference: if the soul is properly disposed, and comes with
intention of driving out the cold, and stays for some time where it is, it will retain its warmth

several hours, and if any little spark flies out, it will set it on fire. It is of such importance, daughters, for us to prepare ourselves in thy way that you must not be surprised if I often r counsel. If at first you do not get on with this practice (which may happen, for the devil wil oppress and distress your heart, knowing what great harm he can do in this way), the devil think that you can find more devotion in other things and less in this. But [trust me and] do up this method, for the Lord will use it to prove your love for Him. Remember that there are stay with Him and follow Him in His trials; let us endure something for Him and His Majest us. Remember, too, that there are actually people who not only have no wish to be with Hi Him and with great irreverence drive Him away from their homes. We must endure somet show Him that we have the desire to see Him. In many places He is neglected and ill-treate suffers everything, and will continue to do so, if He finds but one single soul which will rec and love to have Him as its Guest. [123] Let this soul be yours, then, for, if there were none Father would rightly refuse to allow Him to remain with us. Yet the Lord is so good a Frien who are His friends, and so good a Master to those who are His servants, that, when He kn will of His Beloved Son, He will not hinder Him in so excellent a work, in which His Son so reveals the love which He has for His Father, as this wonderful way which He seeks of sho loves us and of helping us to bear our trials. Since, then, Holy Father, Who art in the Heav dost will and accept this (and it is clear that Thou couldst not deny us a thing which is so g us) there must be someone, as I said at the beginning, who will speak for Thy Son, for He defended Himself. Let this be the task for us, daughters, though, having regard to what w presumptuous of us to undertake it. Let us rely, however, on Our Lord's command to us to in fulfilment of our obedience to Him, let us beseech His Majesty, in the name of the good as He has left nothing undone that He could do for us in granting sinners so great a favour pleased of His mercy to prevent Him from being so ill-treated. Since His Holy Son has give excellent way in which we can offer Him up frequently as a sacrifice, let us make use of this so that it may stay the advance of such terrible evil and irreverence as in many places is Most Holy Sacrament. For these Lutherans seem to want to drive Him out of the world aga churches, cause the loss of many priests and abolish the sacraments. [124] And there is this even among Christians, who sometimes go to church meaning to offend Him rather tha Why is this, my Lord and my God? Do Thou bring the world to an end or give us a remedy wrongs, which even our wicked hearts cannot endure. I beseech Thee, Eternal Father, end quench this fire, Lord, for Thou canst do so if Thou wilt. Remember that Thy Son is still in t these dreadful things be stopped out of respect for Him, horrible and abominable and foul a With His beauty and purity He does not deserve to be in a house where such things happe not for our sake, for we do not deserve it, but for the sake of Thy Son. We dare not entreat He should no longer stay with us, for Thou hast granted His prayer to Thee to leave Him w to-day--that is, until the end of the world. If He were to go, what would become of us? It wo end of everything. If anything can placate Thee it is to have on earth such a pledge as this.

remedy must be found for this, then, my Lord, I beg Thy Majesty to apply it. For if Thou wilt
able. O my God, if only I could indeed importune Thee! If only I had served Thee well so t
be able to beg of Thee this great favour as a reward for my services, for Thou leavest no s
unrewarded! But I have not served Thee, Lord; indeed, it may perhaps be for my sins, and
so greatly offended Thee, that so many evils come. What, then, can I do, my Creator, but p
this most holy Bread, which, though Thou gavest it to us, I return to Thee, beseeching The
merits of Thy Son, to grant me this favour, which on so many counts He has merited? Do T
this sea, and no longer allow this ship, which is Thy Church, to endure so great a tempest.
Lord, for we perish. [125]

Lit.: "and have him within itself with love." [124] The sense of the verb here rendered "caus
of" is vague. Literally the phrase reads: "so many priests are lost." [125] St. Matthew viii, 2

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36 Treats of these words in the Paternoster: "Dimitte nobis debita nostra." [126] Our good
that, if we have this heavenly food, everything is easy for us, except when we are ourselve
that we are well able to fulfil our undertaking to the Father that His will shall be done in us
now asks Him to forgive us our debts, as we ourselves forgive others. Thus, continuing the
is teaching us, He says these words: "And forgive us, Lord, our debts, even as we forgive
debtors." Notice, sisters, that He does not say: "as we shall forgive." We are to understan
anyone who asks for so great a gift as that just mentioned, and has already yielded his ow
will of God, must have done this already. And so He says: "as we forgive our debtors." An
sincerely repeats this petition, "Fiat voluntas tua", must, at least in intention, have done this
You see now why the saints rejoiced in insults and persecutions: it was because these ga
something to present to the Lord when they prayed to Him. What can a poor creature like
had so little to forgive others and has so much to be forgiven herself? This, sisters, is som
which we should consider carefully; it is such a serious and important matter that God shou
sins, which have merited eternal fire, that we must pardon all trifling things which have be
us and which are not wrongs at all, or anything else. For how is it possible, either in word o
wrong one who, like myself, has deserved to be plagued by devils for ever? Is it not only
should be plagued [127] in this world too? As I have so few, Lord, even of these trifling thin
Thee, Thy pardoning of me must be a free gift: there is abundant scope here for Thy merc
pardon me, for no one has done me any injustice, and so there has been nothing that I car
sake. But take my desire to do so, Lord, for I believe I would forgive any wrong if Thou wou
and I might unconditionally do Thy will. True, if the occasion were to arise, and I were cond
cause, I do not know what I should do. But at this moment I see that I am so guilty in Thy
everything I might have to suffer would fall short of my deserts, though anyone not knowing
knowest, what I am, would think I was being wronged. Blessed be Thou, Who endurest o
when Thy most holy Son makes this petition in the name of all mankind, I cannot be includ
as I am and having nothing to give. And supposing, my Lord, that there are others who are

have not realized that this is so? If there are any such, I beg them, in Thy name, to remen
truth, and to pay no heed to little things about which they think they are being slighted, for,
insist on these nice points of honour, they become like children building houses of straw. C
sisters! If we only knew what honour really is and what is meant by losing it! I am not speak
about ourselves, for it would indeed be a bad business if we did not understand this; I am s
myself as I was when I prided myself on my honour without knowing what honour meant; I
example of others. Oh, how easily I used to feel slighted! I am ashamed to think of it now; a
one of those who worried most about such things either. But I never grasped the essence o
because I neither thought nor troubled about true honour, which it is good for us to have be
profits the soul. How truly has someone said: "Honour and profit cannot go together." I do n
this was what that person was thinking of when he said it; but it is literally true, for the soul'
and what the world calls honour can never be reconciled. Really, the topsy-turviness of the
terrible. Blessed be the Lord for taking us out of it! May His Majesty grant that this house sl
be as far from it as it is now! God preserve us from religious houses where they worry abou
honour! Such places never do much honour to God. God help us, how absurd it is for religi
their honour with things so trifling that they amaze me! You know nothing about this, siste
will tell you about it so that you may be wary. You see, sisters, the devil has not forgotten u
invented honours of his own for religious houses and has made laws by which we go up a
as people do in the world. Learned men have to observe this with regard to their studies (a
I know nothing): anyone, for example, who has got as far as reading theology must not de
philosophy-- that is their kind of honour, according to which you must always be going up a
down. Even if someone were commanded by obedience to take a step down, he would in
himself slighted; and then someone would take his part [and say] it was an insult; next, the
discover reasons for this--and he seems to be an authority even in God's own law. Why, an
anyone who has been a prioress is thereby incapacitated from holding any lower office for
life. We must defer to the senior among us, and we are not allowed to forget it either: some
appear to be a positive merit for us to do this, because it is a rule of the Order. The thing i
to make one laugh--or, it would be more proper to say, to make one weep. After all, the Ord
command us not to be humble: it commands us to do everything in due form. And in matter
my own esteem I ought not to be so formal as to insist that this detail of our Rule shall be k
strictly as the rest, which we may in fact be observing very imperfectly. We must not put all
into observing just this one detail: let my interests be looked after by others--I will forget ab
altogether. The fact is, although we shall never rise as far as Heaven in this way, we are a
the thought of rising higher, and we dislike climbing down. O, Lord, Lord, art Thou our Exam
Master? Yes, indeed. And wherein did Thy honour consist, O Lord, Who hast honoured us?
perchance lose it when Thou wert humbled even to death? No, Lord, rather didst Thou gain
For the love of God, sisters! We have lost our way; we have taken the wrong path from the
God grant that no soul be lost through its attention to these wretched niceties about honour

has no idea wherein honour consists. We shall get to the point of thinking that we have don
wonderful because we have forgiven a person for some trifling thing, which was neither a s
insult nor anything else. Then we shall ask the Lord to forgive us as people who have done
important, just because we have forgiven someone. Grant us, my God, to understand how
ourselves and how empty our hands are when we come to Thee that Thou, of Thy mercy,
For in truth, Lord, since all things have an end and punishment is eternal, I can see nothing
which I may present to Thee that Thou mayest grant us so great a favour. Do it, then, for t
Who asks it of Thee, and Who may well do so, for He is always being wronged and offende
the Lord must esteem this mutual love of ours one for another! For, having given Him our w
given Him complete rights over us, and we cannot do that without love. See, then, sisters,
it is for us to love one another and to be at peace. The good Jesus might have put everythi
our love for one another, and said: "Forgive us, Lord, because we are doing a great deal
because we are praying often, and fasting, and because we have left all for Thy sake and l
greatly." But He has never said: "Because we would lose our lives for Thy sake"; or any of
[numerous] other things which He might have said. He simply says: "Because we forgive."
He said this rather than anything else was because He knew that our fondness for this drea
made mutual love the hardest virtue for us to attain, though it is the virtue dearest to His Fa
Because of its very difficulty He put it where He did, and after having asked for so many gr
us, He offers it on our behalf to God. Note particularly, sisters, that He says: "As we forgive
have said, He takes this for granted. And observe especially with regard to it that unless,
experiencing the favours granted by God in the prayer that I have called perfect contempla
very resolute, and makes a point, if the occasion arises, of forgiving, not [only] these mere
which people call wrongs, but any wrong, however grave, you need not think much of that
[129] For wrongs have no effect upon a soul whom God draws to Himself in such sublime
nor does it care if it is highly esteemed or no. That is not quite correct: it does care, for hon
distresses much more than dishonour and it prefers trials to a great deal of rest and ease
to whom the Lord has really given His Kingdom no longer wants a kingdom in this world, kn
going the right way to reign in a much more exalted manner, and having already discover
what great benefits the soul gains and what progress it makes when it suffers for God's sak
rarely does His Majesty grant it such great consolations, and then only to those who have
borne many trials for His sake. For contemplatives, as I have said elsewhere in this book, h
heavy trials, and therefore the Lord seeks out for Himself souls of great experience. Unde
sisters, that as these persons have already learned to rate everything at its proper valuatio
little attention to things which pass away. A great wrong, or a great trial, may cause them
momentary distress, but they will hardly have felt it when reason will intervene, and will see
its standard aloft, and drive away their distress by giving them the joy of seeing how God h
them with the opportunity of gaining, in a single day, more lasting favours and graces in His
sight than they could gain in ten years by means of trials which they sought on their own ac

as I understand (and I have talked about it with many contemplatives), is quite usual, and I fact that it happens. Just as other people prize gold and jewels, so these persons prize and trials, for they know quite well that trials will make them rich. Such persons would never o account esteem themselves: they want their sins to be known and like to speak about them they see have any esteem for them. The same is true of their descent, which they know q of no advantage to them in the kingdom which has no end. If being of good birth were any them, it would be because this would enable them to serve God better. If they are not wel distresses them when people think them better than they are, and it causes them no distres them, but only pleasure. The reason for this is that those to whom God grants the favour such humility and great love for Him forget themselves when there is a possibility of render greater services, and simply cannot believe that others are troubled by things which they not consider as wrongs at all. These last effects which I have mentioned are produced in p have reached a high degree of perfection and to whom the Lord commonly grants the favo Himself by perfect contemplation. But the first of these effects--namely, the determination t wrongs even though such suffering brings distress--is very quickly seen in anyone to whom granted this grace of prayer as far as the stage of union. If these effects are not produced i it is not strengthened by prayer, you may take it that this was not Divine favour but indulge illusion coming from the devil, which he makes us think to be good, so that we may attach to our honour. It may be that, when the Lord first grants these favours, the soul will not immediately attain this fortitude. But, if He continues to grant them, He will soon give it forti certainly, at least, as regards forgiveness, if not in the other virtues as well. I cannot believe a soul which has approached so nearly to Mercy Itself, and has learned to know itself and t God's pardon, will not immediately and readily forgive, and be mollified and remain on good person who has done it wrong. For such a soul remembers the consolation and grace whic which it has recognized the signs of great love, and it is glad that the occasion presents itse showing Him some love in return. I repeat that I know many persons to whom Our Lord has grace of raising them to supernatural experiences and of giving them this prayer, or conten has been described; and although I may notice other faults and imperfections in them, I ha such a person who had this particular fault, nor do I believe such a person exists, if the fav received are of God. If any one of you receives high favours, let her look within herself and are producing these effects, and, if they are not, let her be very fearful, and believe that th consolations are not of God, Who, as I have said, when He visits the soul, always enriches certain; for, although the grace and the consolations may pass quickly, it can be recognize through the benefits which it bestows on the soul. And, as the good Jesus knows this well, definite assurance to His Holy Father that we are forgiving our debtors.

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[126] "I

Lit.: "ill-treated." The same verb is used in the following sentence. [128] Lit.: "our Honourer"--Honrador nuestro: a rather unusual phrase which T. changes into the quite con

Maestro--"honoured Master." [129] St. Teresa left this sentence uncompleted. Luis de LeÁ
"You need not . . . prayer" in his edition, since when it has always been included. It figures
anonymous correction in T.

CHAPTER 37 Describes the excellence of this prayer called the Paternoster
many ways in which we shall find consolation in it. The sublimity of the perfectior
this evangelical prayer is something for which we should give great praise to the Lord. So v
by the good Master was it, daughters, that each of us may use it in her own way. I am ast
consider that in its few words are enshrined all contemplation and perfection, so that if we s
other book seems necessary. For thus far in the Paternoster the Lord has taught us the wh
prayer and of high contemplation, from the very beginnings of mental prayer, to Quiet and
true a foundation to build upon, I could write a great book on prayer if only I knew how to ex
As you have seen, Our Lord is beginning here to explain to us the effects which it produces
favours come from Him. I have wondered why His Majesty did not expound such obscure a
subjects in greater detail so that we might all have understood them. It has occurred to me
prayer was meant to be a general one for the use of all, so that everyone could interpret it a
thought right, ask for what he wanted and find comfort in doing so, He left the matter in dou
thus contemplatives, who no longer desire earthly things, and persons greatly devoted to G
for the heavenly favours which, through the great goodness of God, may be given to us on
still live on earth, and must conform to the customs of their state, may also ask for the brea
they need for their own maintenance and for that of their households, as is perfectly just an
they may also ask for other things according as they need them. (Blessed be His name fo
Amen. For His sake I entreat the Eternal Father to forgive my debts and grievous sins: thou
wronged me, and I have therefore no one to forgive, [131] I have myself need for forgivene
He give me grace so that every day I may have some petition to lay before Him.) The goo
has taught us a sublime method of prayer, and begged that, in this our life of exile, we may
angels, if we endeavour, with our whole might, to make our actions conform to our words-
like the children of such a Father, and the brethren of such a Brother. His Majesty knows th
say, our actions and our words are one, the Lord will unfailingly fulfil our petitions, give us
kingdom and help us by means of supernatural gifts, such as the Prayer of Quiet, perfect c
all the other favours which the Lord bestows on our trifling efforts--and everything is triflin
we can achieve and gain by ourselves alone. It must be realized, however, that these two
surrendering our will to God and forgiving others--apply to all. True, some practise them n
less, as has been said: those who are perfect will surrender their wills like the perfect souls
and will forgive others with the perfection that has been described. For our own part, siste
do what we can, and the Lord will accept it all. It is as if He were to make a kind of agreem
behalf with His Eternal Father, and to say: "Do this, Lord, and My brethren shall do that."
certain that He for His own part will not fail us. Oh, how well He pays us and how limitless a
rewards! We may say this prayer only once, and yet in such a way that He will know that

duplicity about us and that we shall do what we say; and so He will leave us rich. We must insincere with Him, for He loves us, in all our dealings with Him, to be honest, and to treat frankly and openly, never saying one thing and meaning another; and then He will always g we ask for. Our good Master knows that those who attain real perfection in their petitions this high degree through the favours which the Father will grant them, and is aware that tho already perfect, or who are on the way to perfection, do not and cannot fear, for they say th trampled the world beneath their feet, and the Lord of the world is pleased with them. They greatest hope of His Majesty's pleasure from the effects which He produces in their souls; these joys, they wish they were unable to remember that there is any other world at all, and enemies. O Eternal Wisdom! O good Teacher! What a wonderful thing it is, daughters, to prudent Master who foresees our perils! This is the greatest blessing that the spiritual soul earth can desire, because it brings complete security. No words could ever exaggerate th this. The Lord, then, saw it was necessary to awaken such souls and to remind them that t and how much greater danger they are in if they are unprepared, and, since if they fall it w a greater height, how much more help they need from the Eternal Father. So, lest they sho realize their danger and suffer deception, He offers these petitions so necessary to us all live in this exile: "And lead us not, Lord, into temptation, but deliver us from evil."

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[130] L

Here follows in E., in place of the rest of this paragraph, a passage which interrupts the tre thought, and therefore, in the text above, is printed in italics and in brackets at the end of th paragraph. [131] The words "though . . . forgive" are crossed out in the manuscript, as is t following sentence "May He . . . before Him."

38Treats of the great need which we have to beseech the Eternal Father to grant uswhat we words: "Et ne nos inducas in tentationem, sed libera nos a malo." [132] Explains certain te This chapter is noteworthy. There are great things here for us to meditate upon, sisters, an to understand as we pray. Remember I consider it quite certain that those who attain perfe the Lord to deliver them from trials, temptations, persecutions and conflicts--and that is an and striking sign that these favours and this contemplation which His Majesty gives them a the Spirit of the Lord and are not illusions. For, as I said a little way back, perfect souls are way repelled by trials, but rather desire them and pray for them and love them. They are lik more wars there are, the better they are pleased, because they hope to emerge from ther riches. [133] If there are no wars, they serve for their pay, but they know they will not get ve that. Believe me, sisters, the soldiers of Christ--namely, those who experience contempla practise prayer--are always ready for the hour of conflict. They are never very much afraid enemies, for they know who they are and are sure that their strength can never prevail aga strength which they themselves have been given by the Lord: they will always be victorious riches, so they will never turn their backs on the battle. Those whom they fear, and fear rig

from whom they always beg the Lord to deliver them, are enemies who are treacherous, de
themselves and come and visit them in the disguise of angels of light. The soul fails to rec
until they have done it a great deal of harm; they suck our life-blood and put an end to our
we go on yielding to temptation without knowing it. From these enemies let us pray the Lo
the Paternoster, to deliver us: may He not allow us to run into temptations which deceive u
poison be detected; and may light and truth not be hidden from us. How rightly does our g
teach us to pray for this and pray for it in our name! Consider, daughters, in how many wa
enemies do us harm. Do not suppose that the sole danger lies in their making us believe th
consolations and the favours which they can counterfeit to us come from God. This, I think
the least harmful thing they can do; it may even help some whom this sensible devotion en
more time in prayer and thus to make greater progress. Being ignorant that these consola
the devil, and knowing themselves to be unworthy of such favours, they will never cease to
God and will feel the greater obligation to serve Him; further, they will strive to prepare the
for more favours which the Lord may grant them, since they believe them to come from His
strive after humility, sisters, and try to realize that you are not worthy of these graces, and
them. It is because many souls do this, I feel sure, that the devil loses them: he thinks that
caused their ruin, but out of the evil which he has been trying to do the Lord brings good. F
regards our intention, which is to please Him and serve Him and keep near to Him in praye
is faithful. We shall do well to be cautious, and not to let our humility break down or to beco
way vainglorious. Entreat the Lord to deliver you from this, daughters, and you need then
that His Majesty will allow you to be comforted much by anyone but Himself. Where the d
great harm without our realizing it is in making us believe that we possess virtues which we
is pestilential. For, when consolations and favours come to us, we feel that we are doing
receive, and have the greater obligation to serve; but when we suffer from this other delusi
that we are giving and serving, and that the Lord will be obliged to reward us; and this, litt
little, does us a great deal of harm. On the one hand, our humility is weakened, while, on th
neglect to cultivate that virtue, believing we have already acquired it. We think we are wal
when, without realizing it, we stumble, and fall into a pit from which we cannot escape. Tho
consciously have committed any mortal sin which would have sent us infallibly to hell, we
our ankles and cannot continue on that road which I began to speak about and which I hav
You can imagine how much progress will be made by anyone who is at the bottom of a hu
the end of him altogether and he will be lucky if he escapes falling right down to hell: at bes
never get on with his journey. This being so, he will be unable to help either himself or oth
will be a bad thing for others, too, for, once the pit has been dug, a great many passers-by
it. Only if the person who has fallen in gets out of it and fills it up with earth will further har
himself and others be prevented. But I warn you that this temptation is full of peril. I know a
about it from experience, so I can describe it to you, though not as well as I should like. W
do about it, sisters? To me the best thing seems to be what our Master teaches us: to pray

the Eternal Father not to allow us to fall into temptation. There is something else, too, whi
to tell you. If we think the Lord has given us a certain grace, we must understand that it is a
which we have received but which He may take away from us again, as indeed, in the grea
often happens. Have you never observed this yourselves, sisters? I certainly have: somet
am extremely detached, and, in fact, when it comes to the test, I am; yet at other times I fin
attachment to things which the day before I should perhaps have scoffed at that I hardly k
some other time I seem to have so much courage that I should not quail at anything I was a
order to serve God, and, when I am tested, I find that I really can do these things. And the
next day I discover that I should not have the courage to kill an ant for God's sake if I were
any opposition about it. Sometimes it seems not to matter in the least if people complain o
of me, and, when the test comes, I still feel like this--indeed, I even get pleasure from it. An
there come days when a single word distresses me and I long to leave the world altogeth
everything in it seems to weary me. And I am not the only person to be like this, for I have
same thing in many people better than myself, so I know it can happen. That being so, wh
he possesses any virtue, or that he is rich, if at the time when he most needs this virtue he
himself devoid of it? No, sisters: let us rather think of ourselves as lacking it and not run in
without having the means of repayment. Our treasure must come from elsewhere and we
will leave us in this prison of our misery without giving us any. If others, thinking we are go
bestow favours and honours upon us, both they and we shall look foolish when, as I say, it
that our virtues are only lent us. The truth is that, if we serve the Lord with humility, He wil
or later succour us in our needs. But, if we are not strong in this virtue, the Lord will leave u
ourselves, as they say, at every step. This is a great favour on His part, for it helps us to r
fully that we have nothing which has not been given us. And now you must take note of th
of advice. The devil makes us believe that we have some virtue--patience, let us say--bec
determination and make continual resolutions to suffer a great deal for God's sake. We rea
believe that we would suffer all this, and the devil encourages us in the belief, and so we a
pleased. I advise you to place no reliance on these virtues: we ought not to think that we kn
about them beyond their names, or to imagine that the Lord has given them to us, until we
test. For it may be that at the first annoying word which people say to you your patience wil
ground. Whenever you have frequently to suffer, praise God for beginning to teach you this
force yourself to suffer patiently, for this is a sign that He wants you to repay Him for the vir
He is giving you, and you must think of it only as a deposit, as has already been said. The
yet another temptation, which is to make us appear very poor in spirit: we are in the habit o
we want nothing and care nothing about anything: but as soon as the chance comes of our
something, even though we do not in the least need it, all our poverty of spirit disappears. A
ourselves to saying this goes far towards making us think it true. It is very important always
the watch and to realize that this is a temptation, both in the things I have referred to and in
others. For when the Lord really gives one of these solid virtues, it seems to bring all the re

train: that is a very well-known fact. But I advise you once more, even if you think you poss
suspect that you may be mistaken; for the person who is truly humble is always doubtful ab
virtues; very often they seem more genuine and of greater worth when he sees them in his
The devil makes you think you are poor, and he has some reason for doing so, because yo
the lips, of course) a vow of poverty, as have some other people who practise prayer. I say
lips" because, if before making the vow we really meant in our hearts what we were going t
could not possibly lead us into that temptation--not even in twenty years, or in our entire
lifetime--for we should see that we were deceiving the whole world, and ourselves into the
we make our vow of poverty, and then one of us, believing herself all the time to be keepin
do not want anything, but I am having this because I cannot do without it: after all, if I am
God, I must live, and He wants us to keep these bodies of ours alive." So the devil, in his a
disguise, suggests to her that there are a thousand different things which she needs and
all good for her. And all the time he is persuading her to believe that she is still being true t
and possesses the virtue of poverty and that what she has done is no more than her duty
us take a test case, for we can only get to the truth of this by keeping a continual watch on
then, if there is any cause for anxiety on our part, we shall at once recognize the symptoms
someone who has a larger income than he needs--I mean, needs for the necessaries of life
could do with a single manservant, he keeps three. Yet, when he is sued in the courts in
a part of his property, or some poor peasant omits to pay him his dues, he gets as upset an
it as if his life were at stake. He says he must look after his property or he will lose it, and
considers that that justifies him. I do not suggest that he ought to neglect his property: whe
things go well with him, he should look after it. But a person whose profession of poverty is
one makes so little account of these things that, although for various reasons he attends to
interests, he never worries about them, because he never supposes he will lose everything
even if he should do so, he would consider it of no great moment, for the matter is one of s
importance to him and not his principal concern. His thoughts rise high above it and he has
effort to occupy himself with it at all. Now monks and nuns are demonstrably poor--they m
they possess nothing: sometimes because there is nothing for them to possess. But if a re
type just mentioned is given anything, it is most unlikely that he will think it superfluous. He
likes to have something laid by; if he can get a habit of good cloth, he will not ask for one o
material. He likes to have some trifle, if only books, which he can pawn or sell, for if he falls
will need extra comforts. Sinner that I am! Is this the vow of poverty that you took? Stop wo
yourself and leave God to provide for you, come what may. If you are going about trying to
your own future, it would be less trouble for you to have a fixed income. This may not involv
it is as well that we should learn to recognize our imperfections, so that we can see how far
from possessing the virtue of poverty, which we must beg and obtain from God. If we think
possess it, we shall grow careless, and, what is worse, we shall be deceiving ourselves. T
happens with regard to humility. [134] We think that we have no desire for honour and that

about anything; but as soon as our honour comes to be slighted in some detail our feelings at once show that we are not humble at all. If an opportunity occurs for us to gain more hon reject it; even those who are poor, and to whom I have just referred, are anxious to have a as possible--God grant we may not go so far as actually to seek it! We always have phrase about wanting nothing, and caring nothing about anything, and we honestly think them to so used to repeating them that we come to believe them more and more firmly. But when, a the watch, we realize that this is a temptation, as regards both the virtue I have spoken of rest; for when we really have one of these solid virtues, it brings all the rest in its train: that very well-known fact.

"And lead us not into temptation, but deliver us from evil." [133] Lit.: "gains", as also in the r paragraph. E. has: "because they have hopes of becoming rich." The reference in both ma course, to the spoils and booty of war. [134] It will be noticed that this paragraph is similar t last paragraph in the text of V. (p. 254, above). The differences, however, are so wide tha two is given as it stands.

CHAPTER 39 Continues the same subject and gives counsels concerning d of temptation. Suggests two remedies by which we may be freed from temptations.

[135] Beware also, daughters, of certain kinds of humility which the devil inculcates i which make us very uneasy about the gravity of our past sins. There are many ways in whi to depress us so that in time we withdraw from Communion and give up our private praye devil suggests to us that we are not worthy to engage in it. When we come to the Most Hol spend the time during which we ought to be receiving grace in wondering whether we are or no. The thing gets to such a pass that a soul can be made to believe that, through being has been forsaken by God, and thus it almost doubts His mercy. Everything such a perso her to be dangerous, and all the service she renders, however good it may be, seems to he loses confidence and sits with her hands in her lap because she thinks she can do nothin what is good in others is wrong in herself. Pay great attention, daughters, to this point whi now make, because sometimes thinking yourselves so wicked may be humility and virtue a very great temptation. I have had experience of this, so I know it is true. Humility, howeve be, neither disquiets nor troubles nor disturbs the soul; it is accompanied by peace, joy ar tranquillity. Although, on realizing how wicked we are, we can see clearly that we deserve t and are distressed by our sinfulness, and rightly think that everyone should hate us, yet, i humility is true, this distress is accompanied by an interior peace and joy of which we shou be deprived. Far from disturbing or depressing the soul, it enlarges it and makes it fit to se better. The other kind of distress only disturbs and upsets the mind and troubles the soul, s it. I think the devil is anxious for us to believe that we are humble, and, if he can, to lead u distrust God. When you find yourselves in this state, cease thinking, so far as you can, of wretchedness, and think of the mercy of God and of His love and His sufferings for us. If yo mind is the result of temptation, you will be unable to do even this, for it will not allow you

your thoughts or to fix them on anything but will only weary you the more: it will be a great t
can recognize it as a temptation. This is what happens when we perform excessive penanc
make ourselves believe that, because of what we are doing, we are more penitent than oth
our penances from our confessor or superior, or if we are told to give them up and do not
a clear case of temptation. Always try to obey, however much it may hurt you to do so, for t
greatest possible perfection. There is another very dangerous kind of temptation: a feeling
security caused by the belief that we shall never again return to our past faults and to the p
the world. "I know all about these things now," we say, "and I realize that they all come to a
get more pleasure from the things of God." If this temptation comes to beginners it is very
having this sense of security, they think nothing of running once more into occasions of sin
come up against these--and then God preserve them from falling back farther than before!
that here are souls which may do him harm and be of great help to others, does all in his p
prevent them from rising again. However many consolations and pledges of love the Lord m
therefore, you must never be so sure of yourselves that you cease to be afraid of falling ba
you must keep yourselves from occasions of sin. Do all you can to discuss these graces a
someone who can give you light and have no secrets from him. However sublime your co
take great care both to begin and to end every period of prayer with self-examination. If the
come from God, you will do this more frequently, without either taking or needing any adv
for such favours bring humility with them and always leave us with more light by which we m
unworthiness. I will say no more here, for you will find many books which give this kind of
have said all this because I have had experience of the matter and have sometimes found
difficulties of this nature. Nothing that can be said about it, however, will give us complete
security. What, then, Eternal Father, can we do but flee to Thee and beg Thee not to allow
enemies of ours to lead us into temptations? If attacks are made upon us publicly, we shall
them, with Thy help. But how can we be ready for these treacherous assaults, [136] my G
constantly to pray for Thy help. Show us, Lord, some way of recognizing them and guardin
Thou knowest that there are not many who walk along this road, and if so many fears are t
there will be far fewer. What a strange thing it is! You might suppose that the devil never t
those who do not walk along the road of prayer! People get a greater shock when deceptio
single one of the many persons who are striving to be perfect than when a hundred thousa
deceived and fall into open sin, whom there is no need to look at in order to see if they are
for Satan can be seen at their side a thousand leagues away. But as a matter of fact peopl
about this, for very few who say the Paternoster in the way that has been described are de
devil, so that, if the deception of one of them causes surprise, that is because it is a new an
unusual thing. For human nature is such that we scarcely notice what we see frequently b
at what we see seldom or hardly at all. And the devils themselves encourage this astonishm
single soul attains perfection it robs them of many others. It is so strange, I repeat, that I a
surprised if people are amazed at it; for, unless they are altogether at fault, they are much

this road than on any other, just as people who watch a bull-fight from the grand-stand are men who expose themselves to a thrust from the bull's horns. This comparison, which I h seems to me very exact. Do not be afraid to walk on these roads, sisters, for there are mar life of prayer--and some people get most help by using one of them and others by using a have said. This road is a safe one and you will the more readily escape from temptation if y Lord than if you are far away from Him. Beseech and entreat this of Him, as you do so ma day in the Paternoster. _____ marginal addition made, in the autograph, to the title by another hand reads: "This chapter noteworthy, both for those tempted by false kinds of humility and for confessors." This is fo and in most of the editions. [136] Lit.: "these treasons."

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40Describes how, by striving always to walk in the love and fear of God, we shall safely amid all these temptations. Show us, then, O our good Master, some way in which w through this most dangerous warfare without frequent surprise. The best way that we can daughters, is to use the love and fear given us by His Majesty. For love will make us quicke while fear will make us look where we are setting our feet so that we shall not fall on a roa there are so many obstacles. Along that road all living creatures must pass, and if we have things we shall certainly not be deceived. You will ask me how you can tell if you really ha two very, very great virtues. [137] You are right to ask, for we can never be quite definite a about it; if we were sure that we possessed love, we should be sure that we were in a state you know, sisters, there are some indications which are in no way secret but so evident th blind man, as people say, could see them. You may not wish to heed them, but they cry so that they make quite an uproar, for there are not many who possess them to the point of p thus they are the more readily noticed. Love and fear of God! These are two strong castles wage war on the world and on the devils. Those who really love God love all good, seek a forward all good, praise all good, and invariably join forces with good men and help and d They love only truth and things worthy of love. Do you think it possible that anyone who rea loves God can love vanities, riches, worldly pleasures or honours? Can he engage in strif No; for his only desire is to please the Beloved. Such persons die with longing for Him to lo they will give their lives to learn how they may please Him better. Will they hide their love? their love for God is genuine love they cannot. Why, think of Saint Paul or the Magdalen. O these--Saint Paul--found in three days that he was sick with love. The Magdalen discover very first day. And how certain of it they were! For there are degrees of love for God, which in proportion to its strength. If there is little of it, it shows itself but little; if there is much, it shows itself a great deal. But it always shows itself, whether little or much, provided it is r for God. But to come to what we are chiefly treating of now--the deceptions and illusions p against contemplatives by the devil--such souls have no little love; for had they not a great would not be contemplatives, and so their love shows itself plainly and in many ways. Bei

fire, it cannot fail to give out a very bright light. If they have not much love, they should proc
many misgivings and realize that they have great cause for fear; and they should try to fin
wrong with them, say their prayers, walk in humility and beseech the Lord not to lead them
into which, I fear, they will certainly fall unless they bear this sign. But if they walk humbly
strive to discover the truth and do as their confessor bids them and tell him the plain truth, t
Lord is faithful, and, as has been said, by using the very means with which he had though
death, the devil will give them life, with however many fantasies and illusions he tries to dec
If they submit to the teaching of the Church, they need not fear; whatever fantasies and ill
devil may invent, he will at once betray his presence. But if you feel this love for God whic
spoken of, and the fear which I shall now describe, you may go on your way with happines
tranquillity. In order to disturb the soul and keep it from enjoying these great blessings, the
suggest to it a thousand false fears and will persuade other people to do the same; for if he
souls he will at least try to make them lose something, and among the losers will be those w
gained greatly had they believed that such great favours, bestowed upon so miserable a c
from God, and that it is possible for them to be thus bestowed, for sometimes we seem to f
mercies. Do you suppose that it is of little use to the devil to suggest these fears? No, it is
useful to him, for there are two well-known ways in which he can make use of this means t
nothing of others. First, he can make those who listen to him fearful of engaging in prayer
they think that they will be deceived. Secondly, he can dissuade many from approaching G
said, see that He is so good that He will hold intimate converse with sinners. Many such s
that He will treat them in the same way, and they are right: I myself know certain persons in
way who began the habit of prayer and in a short time became truly devout and received
from the Lord. Therefore, sisters, when you see someone to whom the Lord is granting th
praise Him fervently, yet do not imagine that she is safe, but aid her with more prayer, for n
safe in this life amid the engulfing dangers of this stormy sea. Wherever this love is, then,
not fail to recognize it; I do not know how it could be concealed. For they say that it is impo
us to hide our love even for creatures, and that, the more we try to conceal it, the more cl
revealed. And yet this is so worthless that it hardly deserves the name of love, for it is foun
nothing at all: it is loathsome, indeed, to make this comparison. How, then, could a love li
concealed--so strong, so righteous, continually increasing, never seeing cause for ceasing
itself, and resting upon the firm foundation of the love which is its reward? As to the reality
reward there can be no doubt, for it is manifest in Our Lord's great sorrows, His trials, the s
His blood and even the loss of His life. Certainly, then, there is no doubt as to this love. It
indeed love, and deserves that name, of which worldly vanities have robbed it. God help m
must the one love be from the other to those who have experience of both! May His Majes
grant us to experience this before He takes us from this life, for it will be a great thing at the
death, when we are going we know not whither, to realize that we shall be judged by One
loved above all things, and with a passion that makes us entirely forget ourselves. Once ou

been paid we shall be able to walls in safety. We shall not be going into a foreign land, but country, for it belongs to Him Whom we have loved so truly and Who Himself loves us. For His, besides its other properties, is better than all earthly affection in that, if we love Him, w quite sure that He loves us too. Remember, my daughters, the greatness of the gain which love, and of our loss if we do not possess it, for in that case we shall be delivered into the h tempter, hands so cruel and so hostile to all that is good, and so friendly to all that is evil. will become of the poor soul when it falls into these hands after emerging from all the pains death? How little rest it will have! How it will be torn as it goes down to hell! What swarms a varieties of serpents it will meet! How dreadful is that place! How miserable that lodging! W person (and most of those who go to hell are that) can hardly bear to spend a single night i what, then, will be the feelings of that wretched soul when it is condemned to such an inn a to spend eternity there? [138] Let us not try to pamper ourselves, daughters. We are quite here: there is only a single night for us to spend in this bad inn. Let us praise God and striv penance in this life. How sweet will be the death of those who have done penance for all th have not to go to purgatory! It may be that they will begin to enjoy glory even in this world know no fear, but only peace. Even if we do not attain to this, sisters, let us beseech God t due course we must suffer these pains, it may be with a hope of emerging from them. Ther them willingly and lose neither the friendship nor the grace of God. May He grant us these so that we may not unwittingly fall into temptation.

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[137] L great, so great." [138] Lit.: "to an inn for ever, ever, for eternity." The repetition of "ever" (siempre) reminds one of the famous reminiscence of St. Teresa's childhood, to be found i I.

CHAPTER 41 Speaks of the fear of God and of how we must keep ourselves from venial sin enlarged on this subject! Yet I have not said as much about it as I should like; for it is a deli thing to talk about this love of God. What, then, must it be to possess it? May the Lord, for sake, give it me! May I not depart from this life till there is nothing in it that I desire, till I hav forgotten what it is to love anything but Thee and till I deny the name of love to any other ki affection--for all love is false but love of Thee, and, unless the foundations of a building are building itself will not endure. I do not know why it surprises us to hear people say: "So-ar made me a poor return for something." "Someone else does not like me." I laugh to myself What other sort of return do you expect him to make you? And why do you expect anyone things will show you what the world is; your love itself becomes your punishment, and the r are so upset about it is that your will strongly resents your involving it in such childish pas Let us now come to the fear of God--though I am sorry not to be able to say a little about t love, which, for my sins, I know well and should like to acquaint you with, so that you may f from it for ever. But I am straying from my subject and shall have to pass on. This fear of another thing with which those who possess it and those who have to do with them are ver

should like you to realize that at first it is not very deep, save in a few people, to whom, as said, the Lord grants such great favours as to make them rich in virtues and to raise them, time, to great heights of prayer. It is not recognizable, therefore, at first, in everyone. As it increases, it grows stronger each day, and then, of course, it can be recognized, for those forsake sin, and occasions of sin, and bad company, and other signs of it are visible in the last the soul attains to contemplation, of which we are chiefly treating at the moment, its fea plainly revealed, and its love is not dissembled even outwardly. However narrowly we wat we shall not find them growing careless; for, close as our watch on them may be, the Lord that they would not knowingly commit one venial sin even to further their own interests, ar mortal sin, they fear it like fire. These are the illusions, sisters, which I should like you alwa fear; let us always beseech God that temptation may not be strong enough for us to offen He may send it to us in proportion to the strength which He gives us to conquer it. If we kee conscience, we can suffer little or no harm. That is the important point; and that is the fea hope will never be taken from us, for it is that fear which will stand us in good stead. Oh, w great thing it is not to have offended the Lord, so that the servants and slaves of hell [139] under control! In the end, whether willingly or no, we shall all serve Him--they by compuls with our whole heart. So that, if we please Him, they will be kept at bay and will do nothing us, however much they lead us into temptation and lay secret snares for us. Keep this in r is very important advice, so do not neglect it until you find you have such a fixed determina offend the Lord that you would rather lose a thousand lives and be persecuted by the who commit one mortal sin, and until you are most careful not to commit venial sins. I am referri committed knowingly: as far as those of the other kind are concerned, who can fail to com frequently? But it is one thing to commit a sin knowingly and after long deliberation, and qu do it so suddenly that the knowledge of its being a venial sin and its commission are one a thing, and we hardly realize what we have done, although we do to some extent realize it. I however small, committed with full knowledge, may God deliver us, especially since we are so great a Sovereign and realizing that He is watching us! That seems to me to be a sin c malice aforethought; it is as though one were to say: "Lord, although this displeases Thee, I know that Thou seest it and I know that Thou wouldst not have me do it; but, though I un I would rather follow my own whim and desire than Thy will." If we commit a sin in this way slight, it seems to me that our offence is not small but very, very great. For the love of Goo sisters, never be careless about this --and, glory be to the Lord, you are not so at present. gain this fear of God, remember the importance of habit and of starting to realize what a s it is to offend Him. Do your utmost to learn this and to turn it over in your minds; for our life, more than our life, depends upon this virtue being firmly planted in our souls. Until you are within your soul of possessing it, you need always to exercise very great care and to avoid of sin and any kind of company which will not help you to get nearer to God. Be most care that you do, to bend your will to it; see that all you say tends to edification; flee from all plac

there is conversation which is not pleasing to God. Much care is needed if this fear of Goc
thoroughly impressed upon the soul; though, if one has true love, it is quickly acquired. Eve
soul has that firm inward determination which I have described, not to offend God for the
creature, or from fear of a thousand deaths, it may subsequently fall from time to time, for v
and cannot trust ourselves, and, the more determined we are, the less self-confidence we
for confidence must come from God. But, when we find ourselves in this state, we need no
or depressed, for the Lord will help us and the habits we have formed will be of assistanc
that we shall not offend Him; we shall be able to walk in holy freedom, and associate with a
right to us, even with dissolute people. These will do you no harm, if you hate sin. Before
true fear of God worldly people would have been poisonous to us and would have helped t
but now they will often help us to love God more and to praise Him for having delivered us
see to be a notorious danger. And whereas we for our part may previously have helped to
weaknesses, we shall now be helping to repress them, because they will restrain themsel
presence, and this is a compliment which they will pay us without our desiring it. I often pr
Lord (though I also wonder why it should be so) that merely by his presence, and without s
servant of God should frequently prevent people from speaking against Him. It may be as
intercourse: a person is always spoken of with respect, even in his absence, before those v
be his friends, lest they should be offended. Since this servant of God is in a state of grac
grace must cause him to be respected, however lowly his station, for people will not distres
matter about which they know him to feel so strongly as giving offence to God. I really do
reason for this but I do know that it very commonly happens. Do not be too strict with yours
for, if your spirit begins to quail, it will do great harm to what is good in you and may some
to scrupulosity, which is a hindrance to progress both in yourselves and in others. Even if t
as bad as this, a person, however good in herself, will not lead many souls to God if they
is so strict and timorous. Human nature is such that these characteristics will frighten and c
and lead people to avoid the road you are taking, even if they are quite clear it is the best c
Another source of harm is this: we may judge others unfavourably, though they may be hol
because they do not walk as we do, but, in order to profit their neighbours, talk freely and
restraint. You think such people are imperfect; and if they are good and yet at the same tim
disposition, you think them dissolute. This is especially true of those of us who are unlearne
not sure what we can speak about without committing sin. It is a very dangerous state of m
great uneasiness and to continual temptation, because it is unfair to our neighbour. It is ver
think that everyone who does not follow in your own timorous footsteps has something the
Another danger is that, when it is your duty to speak, and right that you should speak, you
to do so lest you say too much and may perhaps speak well of things that you ought to hat
sisters, to be as pleasant as you can, without offending God, and to get on as well as you c
you have to deal with, so that they may like talking to you and want to follow your way of l
conversation, and not be frightened and put off by virtue. This is very important for nuns: th

are, the more sociable they should be with their sisters. Although you may be very sorry if sisters' conversation is not just as you would like it to be, never keep aloof from them if you help them and to have their love. We must try hard to be pleasant, and to humour the peop and make them like us, especially our sisters. So try, my daughters, to bear in mind that Go great attention to all the trifling matters which occupy you, and do not allow these things to spirit quail and your courage fade, for if you do that you may lose many blessings. As I hav your intention be upright and your will determined not to offend God. But do not let your s seclusion, or, instead of acquiring holiness, you will develop many imperfections, which the implant in you in other ways, in which case, as I have said, you will not do the good that yo either to yourselves or to others. You see that, with these two things--love and fear of God- travel along this road in peace and quietness, and not think at every step that we can see s and that we shall never reach our goal. [140] Yet we cannot be sure of reaching it, so fear lead the way, and then we shall not grow careless, for, as long as we live, we must never f safe or we shall be in great danger. And that was our Teacher's meaning when at the end He said these words to His Father, knowing how necessary they were: "But deliver us from

[139] L

[140] Or "for [if we do this] we shall never reach our goal."

42 Treats of these last words of the Paternoster: "Sed libera nos a malo. Amen."

deliver us from evil. Amen." I think the good Jesus was right to ask this for Himself, for we weary of this life He was when at the Supper He said to His Apostles: "With desire I have d with you" [141] --and that was the last supper of His life. From this it can be seen how wear have been of living; yet nowadays people are not weary even at a hundred years old, but a longer. It is true, however, that we do not live so difficult a life or suffer such trials or such poverty as His Majesty had to bear. What was His whole life but a continuous death, with th cruel death that He was to suffer always before His eyes? And this was the least important so many offenses being committed against His Father and such a multitude of souls being human being full of charity this is a great torment, what must it have been to the boundless measureless charity of the Lord? And how right He was to beseech the Father to deliver Hi evils and trials and to give Him rest for ever in His Kingdom, of which He was the true heir. word "Amen," as it comes at the end of every prayer, I understand that the Lord is begging delivered from all evil for ever. It is useless, sisters, for us to think that, for so long as we we can be free from numerous temptations and imperfections and even sins; for it is said th thinks himself to be without sin deceives himself, and that is true. But if we try to banish b and trials--and who is without very many and various trials of such kinds?--is it not right tha ask to be delivered from sin? Still, let us realize that what we are asking here--this deliver from all evil--seems an impossibility, whether we are thinking of bodily ills, as I have said, o imperfections and faults in God's service. I am referring, not to the saints, who, as Saint Pa

can do all things in Christ [142] but to sinners like myself. When I find myself trammelled by lukewarmness, lack of mortification and many other things, I realize that I must beg for help Lord. You, daughters, must ask as you think best. Personally, I shall find no redress in thi I ask the Lord to deliver me from all evil "for ever." What good thing shall we find in this life, in which we are deprived of our great Good and are absent from Him? Deliver me, Lord, f of death; deliver me from all these trials; deliver me from all these pains; deliver me from al changes, from all the formalities with which we are forced to comply for as long as we live, many, many, many things which weary and depress me, and the enumeration of all of whic reader if I were to repeat them. This life is unendurable. The source of my own depression wicked life and the realization that even now I am not living as I should, so great are my obligations. I beseech the Lord, then, to deliver me from all evil for ever, since I cannot pa owe, and may perhaps run farther into debt each day. And the hardest thing to bear, Lord, know with any certainty if I love Thee and if my desires are acceptable in Thy sight. O my deliver me from all evil and be pleased to lead me to that place where all good things are to What can be looked for on earth by those to whom Thou hast given some knowledge of wh those who have a living faith in what the Eternal Father has laid up for them because His S Him and teaches us to ask Him for it too? When contemplatives ask for this with fervent d full determination it is a very clear sign that their contemplation is genuine and that the fav which they receive in prayer are from God. Let those who have these favours, [143] then, p But if I myself make this request it is not for that reason (I mean, it must not be taken as b that reason); it is because I am wearied by so many trials and because my life has been so afraid of living any longer. It is not surprising if those who share in the favours of God sho to pass to a life where they no longer enjoy mere sips at them: being already partakers in s of His greatness, they would fain see it in its entirety. They have no desire to remain wher so many hindrances to the enjoyment of so many blessings; nor that they should desire to of justice never sets. Henceforward all the things they see on earth seem dim to them and they can live for even an hour. No one can be content to do so who has begun to enjoy suc been given the Kingdom of God on earth, and must live to do, not his own will, but the will King. Oh, far other must be that life in which we no longer desire death! How differently sh incline our wills towards the will of God! His will is for us to desire truth, whereas we desire His will is for us to desire the eternal, whereas we prefer that which passes away; His will to desire great and sublime things, whereas we desire the base things of earth; He would h only what is certain, whereas here on earth we love what is doubtful. What a mockery it all daughters, unless we beseech God to deliver us from these perils for ever and to keep us f And although our desire for this may not be perfect, let us strive to make the petition. Wha cost us to ask it, since we ask it of One Who is so powerful? It would be insulting a great er him for a farthing. Since we have already given Him our will, let us leave the giving to His that we may be the more surely heard; and may His name be for ever hallowed in the Heav

and may His will be ever done in me. Amen. You see now, friends, what is meant by perfe
prayer, in which we consider and know to Whom the prayer is being made, Who is makin
object. When you are told that it is not good for you to practise any but vocal prayer, do not
discouraged, but read this with great care and beg God to explain to you anything about p
cannot understand. For no one can deprive you of vocal prayer or make you say the Pater
without understanding it. If anyone tries to do so, or advises you to give up your prayer, ta
notice of him. You may be sure he is a false prophet; and in these days, remember, you m
everyone, for, though you may be told now that you have nothing to fear, you do not know
store for you. I had intended, as well as saying this, to talk to you a little about how you sho
Ave Maria, but I have written at such length that that will have to be left over. If you have le
how to say the Paternoster well, you will know enough to enable you to say all the other vo
may have to recite. Now let us go back and finish the journey which I have been describing
Lord seems to have been saving me labour by teaching both you and me the Way which I
you and by showing me how much we ask for when we repeat this evangelical prayer. May
blessed, for it had certainly never entered my mind that there were such great secrets in it.
seen that it comprises the whole spiritual road, right from the beginning, until God absorbs
and gives it to drink abundantly of the fountain of living water which I told you was at the en
road. It seems, sisters, that the Lord's will has been to teach us what great consolation is
in it, and this is a great advantage to those who cannot read. If they understood this prayer
derive a great deal of sound instruction from it and would find it a real comfort. Our books
taken from us, but this is a book which no one can take away, and it comes from the lips of
Himself, Who cannot err. As we repeat the Paternoster so many times daily, then, as I have
delight in it and strive to learn from so excellent a Master the humility with which He prays,
other things that have been described. May His Majesty forgive me for having dared to spe
matters. Well does His Majesty know that I should not have ventured to do so, and that my
would not have been capable of it, had He not taught me what I have said. Give thanks to
sisters, for He must have done it because of the humility with which you asked me to write
your desire to be instructed by one so unworthy. Well, sisters, Our Lord seems not to wan
any more, for, although I had intended to go on, I can think of nothing to say. The Lord ha
the road and has taught me what I wrote in the book which, as I say, I have already written
tells you how to conduct yourselves on reaching this fount of living water and what the so
when there, and how God satiates it and takes away its thirst for earthly things, and makes
things pertaining to God's service. This will be very helpful to those who have reached the
will give them a great deal of light. Before you see this book I shall give it to my confessor,
Presentado Domingo BaÃ±ez of the Order of Saint Dominic. If he thinks you will benefit by
you to read, and if you find it of any comfort, I, too, shall be comforted. If he gives you this l
will give you the other [145] as well. Should it be found unsuitable for anyone to read, you
will for the deed, as I have obeyed your command by writing it. [146] I consider myself well

my labour in writing, though it has certainly been no labour to me to think about what I have
say, as the Lord has taught me the secrets of this evangelical prayer, which has been a gre
me. Blessed and praised be the Lord, from Whom comes all the good that we speak and th

[141] S

Philippians iv, 13. [143] Lit.: "Let those who are so." [144] The Life. [145] The Life. I do n
know what reason St. Teresa had to suppose this, but the Spanish of E. ("tambi}n os darÃ¡
quite definite. [146] Lit.: "you will take my will, as I have obeyed your command with the
[i.e. in deed].

T

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Whoops (Father walks in on masturbating daughter)
byscorpio00155©

It started out as a quiet, normal Friday evening, I'd come home from work to find my dinner i
Janice, my wife, out at the bingo, I'd eaten my dried out meal quickly, grabbed a bottle of wh
mucky video in the player, which was the nearest I came to sex these days. Upstairs I could
eighteen year old daughter, stereo playing though not loudly enough to be disturbing as I se
enjoy the tape.

"Bollocks." I swore as the player made a grinding noise.

Jumping out of my seat I ejected the tape and checked to see if it was damaged, thankfully i
put a tape on which I had recorded a film off the telly into the machine, the film was crap and
if it got screwed. Starting the player I heard the same grinding noise, all that appeared on sc
and I swore a few times under my breath as I pressed every button in sight in an effort to cle
the problem cleared all right, with a grinding thump the whole video went dead.

"Shit!" I said with meaning.

It was the fifth time the video player had gone wrong, it had already cost me more in repair b
had bought a new one and this time I decided that enough was enough, I'd go out in the mo
video. Knowing that I'd need help with this as I was totally ignorant where these things are c
believe it or not Janice was worse, I made my upstairs to ask Sara if she would be free to co
in the morning.

Outside her door I listened for a moment to her music playing away then knocked on the doo
answer so I knocked again, deciding that she hadn't heard my knock over the noise of her st
door. In the space of a heartbeat my cock went hard in the confines of my clothes, I know I s
out of there rather quickly, instead I stood in the doorway wide eyed and open mouthed star
my daughter with a vibrator in her pussy, a tit in her hand and groan in her throat as she war
Even as I watched Sara shuddered, her body arching on the bed as she climaxed then flopp
faded, the hand holding the vibrator moved, I stared at her pussy then raised my eyes as sh
bed.

"Daddy!" Sara gasped seeing me for the first time.

"I did knock." I said lamely.

What I should have felt was ashamed for watching her, what I actually felt was aroused as I
staring at Sara's young, naked body, I'd always know she was pretty, but seeing her like this
beautiful she was. Pulling myself together I averted my eyes and went to back out of the roo
laughed which attracted my attention to her again.

"You may as well come in daddy," she grinned at me "I've nothing left to hide now."

Feeling like a little school boy I entered the room, sitting on the edge of the bed I looked at m
face and grinned weakly.

"Sorry love," I said in a low embarrassed voice "I thought you hadn't heard me knock and we

"Don't worry about it dad," Sara grinned "I should have remembered to lock the door. What w
anyway."

Gulping and tearing my eyes away from her ripe young body I told her why I had come to he

"I'd love to help you pick a new video." she beamed "So what are you going to do now?"

"I hadn't given it a thought," I sighed trying to control my eyes "I suppose I'll have to watch te
something."

Rising from the bed I headed for the door.

"Hang on dad and I'll keep you company." Sara called to me.

Glancing over my shoulder I saw her jump off the bed, grab a wrap and put it on, on the bed
glistening with her juices and I found myself wondering how they would taste and smell. Chi
thoughts I headed downstairs with Sara a couple of steps behind me, I flopped on the couch
bottle of scotch while Sara poured herself a small gin and tonic. As she crossed the room to
she looked down at the floor, there lay the porno tape I had been going to watch, bending sh
while I cursed my own forgetfulness, Sara grinned as she read the label on the cassette box

"This sounds like fun," she commented as she changed course and came to sit beside me o
here that it's a tale of incestuous lust in the deep south. Is it any good?"

"I don't know," I replied taking the box from her and putting it on the table "I was going to wa
tonight."

Pouring myself a stiff drink I swallowed it in one go, my cock was still hard from having seen
and I wished that she would leave me alone for a while so that I could relieve my frustration.
closer and pressed against my arm, I was all too aware of her tit pressing against my arm, o
hiding her charms, pouring another scotch I gulped it down.

""What made you buy that tape?" Sara asked quietly.

Feeling like the lad caught with his hand in the sweet jar I muttered an explanation, but the t
had chosen it because I'd been excited by the subject matter, it didn't take Sara long to whe
me either.

"When do you watch these videos?" she asked.

"Whenever your mother is out at her bingo club," I grinned "she's usually gone until about m

"Doesn't she ever wonder why you are so randy when she gets home?" she asked.

"She never bloody notices." I replied bitterly without thinking.

Realising what I'd said I looked at Sara, she smiled sadly at me then finished her drink, risin
she got herself another drink and sat down again at my side. It was a strange situation altog
about my non-existent sex life with my young daughter was both an embarrassment and a t

"Poor daddy," Sara sighed "no nookie and no video or should that be the other way around?

"Look Sara," I sighed "this really isn't the sort of thing we should be talking about."

"Why not?" she asked "Does it embarrass you talking about sex with me?"

"No, well, yes, a little." I replied "It's just that, well, your mother and I have our problems."

"Yeah," Sara agreed quietly "like mum not liking sex. You really didn't need to tell me you kn
already told me time and again how dirty sex is. Of course, she's wrong, something so nice

I was a little shocked as her words indicated that my little girl was no longer a virgin, quite w
shocked me I don't know, but it did, it also excited me and I wondered who had been the firs
Sara began talking about the film I had been going to watch, she seemed as fascinated with

had been when I had read the precise on the box.

"Do things like that really happen?" Sara asked after a while "Incest I mean."

"Quite frequently from what I understand." I replied "Usually between father and daughter ar
the daughter's consent."

"Still," she grinned "there are some who agree."

"I suppose so." I replied.

"Did catching me, you know, turn you on daddy?" Sara asked suddenly.

"Yes." I admitted after a long hesitation.

My face burned as I blushed bright crimson at my admission, it seemed strange that my dau
years younger than me, was handling the situation much better than I was, she didn't even s
unnatural arousal. Nodding Sara smiled at me, I was aware of her wrap slipping a little off or
expose more of her creamy white skin, forcing my attention to her face I waited for her to sp
expecting to be reviled for my lusts. Sara's eyes flicked to the shoulder I had been gazing at
curved as her smile grew broader, my blush grew deeper as I realised that she was more th
had been staring at.

"I like that." she smiled hugely, her eyes twinkling with mischief.

"Eh?" I gaped intelligently.

"I like the idea that you find me a turn on daddy." she laughed "It may sound strange, but I fa
you when I, you know."

Despite my shock at her words I found it amusing that Sara, for all her worldliness, seemed
herself to say either wanking or masturbating when referring to what I had caught her doing.
aroused at her declaration that she fantasised about me while wanking, I had no idea wheth
not for a girl to have fantasies about her father.

"Sara, I think we should drop the matter." I said pouring myself another large scotch.

As I gulped down the fiery liquid Sara smiled sweetly then shrugged the wrap from her shou

naked young body, I sucked in a breath and stared at her as the scotch burnt a path down m
went dry as my daughter put her hands under her tits then lifted them as though for inspectio
lips I tore my eyes from her tits and stared at her face.

"Don't you think I'm pretty?" she asked rising to her feet.

The wrap remained on the couch as my daughter stood and struck a pose that revealed her
hungry gaze, my eyes lingered for a while on her ripe tits and her nipples which looked hard
my gaze slid downwards to the tidy little 'V' of golden curls surrounding her pussy. My cock l
with the need for relief, all I could think of was how nice it would be to lay my daughter down
shame and guilt had no place in my thoughts at all at that moment I'm afraid.

"You are beautiful!" I breathed at long last "Sara, you have no idea what you are doing to me

"I think I do," she grinned sliding a hand down to her pussy "I think I'm getting you horny."

"Damn right!" I sighed as her fingers began to play with her clit.

"Can I see you daddy." Sara asked in a little girl voice that send a shiver of excitement up m

What she was asking seemed only fair after my gazing at her body, but what would it lead to
to my mental question I stood up and slowly began to undress, Sara's eyes following every m
they worked at the fastening of my clothes until at last I was as naked as she.

"Oh daddy," she sighed "what a gorgeous cock. May I touch him?"

Stunned at her adoring words I was struck dumb, without realising it I was nodding to her to
laughed and stepped towards me and I could smell the faint odour of her perfume, almost sh
a hand towards me. I gasped when her hand closed gently around my shaft, Sara looked do
rub her hand up and down the length of my cock, her tongue flicking across her lips as she c

"You can touch me daddy." she breathed looking into my eyes.

What I saw in her eyes surprised and inflamed me, it was desire pure and simple, there was
as to what my daughter wanted and the movement of her hand on my cock only confirmed t
like a hesitant virgin I reached out and pulled Sara to me, gently I placed my lips on hers and
the response she gave was hungry and demanding, feelings I was soon returning. Raising a
began to play with her young globes and pert little nipples while at the same time sliding my

her body to her pussy and as my fingers slid into her tight little hole Sara gave a moan of sh
her body pushing down all the tighter onto my probing fingers as my thumb rubbed her clit.

The sensations running through me as we played with each others bodies were both powerf
been many months since I had even kissed a woman and that but a brief peck, my whole bo
desire for my own daughter and I didn't give a damn, to me she was a woman, a woman tha
to share my lust. Sara pulled her head back parting our lips as she cried out her ecstasy at v
to her, I groaned with the bliss her hand caused as it moved on my shaft and I knew that I co
longer, I had to take her now or not at all. Forcefully I pushed my daughter down to the floor
young body, pushed open her legs and thrust my cock at her pussy, like a wire guided missi
into her pussy making Sara's cries grow louder and my pleasure even greater.

"OH GOD YES DADDY!" Sara was shouting "DO IT! DO IT TO ME HARD!"

The force of my pent up passion meant that I would have 'done it' to her hard in any case, w
animal lust I began to fuck my daughter with thrust that were both fast and furious, our bodie
together as she rose to meet each stroke. Her cries rose to a strangled, gasping scream as
writhed beneath me in orgasm, her already tight pussy getting even tighter as her muscles c
pleasure.

"OH JESUS SARA!" I cried leaning my head on her shoulder "I'M CUMMING! I'M CUMMING

"FILL ME DADDY," she cried back "I WANT TO FEEL YOUR HOT SPUNK RIGHT UP INSI

With a force that made the blood roar in my ears my seed exploded into her depths as I thru
last time, her hips rising to meet me as her scream became a gurgle of delight and for a mor
and still, lost in overwhelming ecstasy. Then Sara gasped, her body relaxing then bucking b
began to move in her again, the whole situation more erotic than anything I had ever experie
my delight my cock stayed hard inside her grasping pussy. Suddenly Sara was pushing at m

"TAKE ME FROM BEHIND DADDY!" she cried out "PLEASE TAKE ME FROM BEHIND!"

Her pushes were explained and in a blur of motion we changed position, Sara on her hands
my cock into her from behind and reaching around her trembling body to grasp her tits and p
With a cry she pushed back against me, my cock gliding into her in a single motion, as I beg
again my daughter moved in time to my thrusts with an abandon that would have been shoc
about it, but all my thoughts were focused on the pleasure her tight pussy was giving me.

Minutes later Sara gasped then began to shake as an orgasm ran through her, her head tos
as she cried out her ecstasy and her cries of passion excited me all the more. Faster and ha
her buttocks slapping against my belly as I thrust into her, her cries filling my ears, driving m
heights, new efforts until once again I felt the rush of my climax burning up my shaft. With a
pushed deep into her pussy to send my seed jetting into her very womb, Sara threw back he
then her arms collapsed and her shoulders fell to the floor, but her pussy was impaled on my
position I continued to fuck her for a few minutes longer.

Breathless and satisfied for the first time in I knew not how long I fell away from my daughte
body, she fell sideways to lie shaking and groaning on the carpet while I sat back on my hee
great lungfuls of air. Eventually our bodies calmed. Sara twisted around and sat up, my seed
trickle from her pussy onto the carpet as she smiled shakily at me.

"God," she gasped "mum must be mad to turn you down."

"For God's sake," I gasped back with a grin "don't let her hear you talk like that."

"It will be our little secret daddy." she smiled "Ooh I feel knackered. Thank you daddy."

"You're welcome daughter." I laughed while wondering why I felt no guilt.

Glancing at the clock I saw that the time was after eleven, reluctantly we dressed and with a
Sara trotted off to bed while I sat up to wait for my wife's return, she may not like sex, but bo
get the hump if I wasn't there to greet her when she came home from bingo.

Bright and early the next day Sara and I went to the shops to get the new video, I left the ch
to her as she seemed to know exactly what all the jargon meant. When we got home she he
video up, I needed her help, Janice was still out doing her own shopping and as we sat up fr
leant over and kissed me.

"When does mum go to bingo again?" Sara asked as our lips parted.

"You know as well as I do that she goes every night." I grinned at her.

"Which means we can watch that film together tonight." Sara grinned "I'll sit on your lap like
was a little girl, only this little girl is going to have a great big cock in her fanny while she wat
film."

The mere thought of what she was proposing made me wild with desire and I hoped that I co
her until that evening as she laughed and bounced off to her bedroom.

Winter Vacation (Young couple help their best friend out of depression)
byrandomencounter2003©

Cathy and Paul had been married for almost five years. They met in college, dated for two y
married even before they finished school. The first year was tight but when they finally gradu
both fortunate to land jobs quickly. This helped them to buy a house and move on to living li

Paul's friends harassed him about getting married so soon but Cathy is very beautiful and kn
her slip away.

Cathy is 5'5" 126 lbs. and has full firm breasts with nipples that will stick out almost an inch w
horny. Paul loves this unique feature about her and just seeing it will make him very horny.

Cathy is also very fit. She ran track in college so she is quite skinny with a very tight ass. Ca
Auburn hair with brown eyes and she usually keeps her pussy trimmed very short. Sometim
especially horny she will shave it and that is the way Paul likes it best.

Tracy and Mark have been their best friends since college. Like Cathy, Tracy was a runner a
and her body is very tight. She is 5'3" and weights only 115 lbs. with long blonde hair. She h
beauty that seems to capture everybody's eye. Tracy has a very outgoing personality and sh
in fact, even women have shown interest in her.

Mark is basically a good-looking straight forward (no bullshit) kind of guy and that is just wha
always wanted so when she met Mark it was no surprise they hit it off right away.

Paul and Cathy decided to plan a trip for their anniversary and invited Tracy and Mark to join
their anniversary in December they decided to plan a week of skiing. Paul found a chalet tha
bedrooms with a fireplace and Jacuzzi. It was just what they were looking for.

The months passed and they became more and more excited about the trip but fortunately i
down.

A month before their scheduled vacation Paul came home from work only to hear Cathy on t
sounded very upset.

"What's wrong?" He whispered.

Cathy looked at him as if he had done something wrong.

“What?!” He questioned.

“Tracy don’t cry….”Cathy said. “Look! I’m coming over.” Hanging up the phone she looked a
cry.

“What's wrong?”

“Mark… that son of a bitch…. “ She snapped. “Tracy just found out he has been cheating on
Paul as if he knew something.

“What!” He responded. “Don’t look at me. I had no idea he was doing that. With who? Where
questions he couldn’t process this fast enough.

“I am going over there,” she said. “Ill call you later.” At that she was gone.

Well the next week was hard on Tracy. She moved back in with her mom and severed all tie
spent a lot of time over there and eventually Tracy was doing pretty well.

Over the next few weeks Cathy spent a lot of time with Tracy. They went out quite a bit and
Tracy had turned things around pretty well.

Even though she was feeling better Cathy and Paul knew that with the holidays on the horiz
a few setbacks. Another issue on their minds was the trip they had been waiting so long to e
really the money but a vacation might just be what Tracy needed. They had all been working
it was still important to go and blow off some steam. They knew Tracy wasn’t really in the mo
but Cathy was determined to convince her to go anyway.

“Tracy. It is already paid for and you really need to get away.” Cathy said.

“I am going to be the third wheel and I am not exactly a lot of fun right now.” She replied.

This went on until the day before the trip and somehow Cathy convinced her to go. When Ca
was Marks money that paid for the trip she decided she might as well enjoy herself at his ex
attitude changed and soon she was happy she had decided to go.

Finally Friday arrived and by the time Cathy and Paul got home Tracy was packed and read
called Cathy to talk to her Cathy suggested she just spend the night and this way they could

earlier on Saturday.

The girls were in fantastic moods when Paul finally got home from work. Every thing was fin
place. After Paul packed up the vehicle he cooked dinner and just let the girls relax. For the
since the break up Tracy looked like her old self.

With the food and alcohol flowing so easily come early evening they were feeling no pain.

By ten at night they were pretty looped and decided to call it a night because of the early sta
too late, however, for sex. Cathy had been spending so much time with Tracy that Paul was
attention from his wife and he was getting damn horny.

After Tracy went to bed Paul helped Cathy clean up. As she was washing the last of the dish
up behind her and slipped his arm around her waist.

“Hey sexy. You know you have the best ass.” He said as he pushed his rapidly growing cock

“That’s the beer.” She teased as she leaned her head back into him. “Mmmm… that feels so

Paul reached around and started softly rubbing her tits. Even through the sweater he felt her
hands. Paul decided he couldn’t wait until they were in bed.

Slowly his hands slid under her sweater and across her soft stomach.

“Damn honey you feel so good.” Paul moaned as he kissed her neck. He knew this was one

It took all of Cathy’s concentration to finish washing the last dish. Paul knew just how to touc
closed her eyes as his hands slid under her bra and across her tits. His hands were demanc
she felt his lust press to her ass.

Paul’s hands finally released her and he moved down to grab the bottom of her sweater. He
habit and she felt her sweater pulled free. Paul quickly removed her bra and his hands retur
tits.

Only now did Cathy remember their guest and despite her arousal she was unsure about co
kitchen. Paul sensed her hesitation but reached around and pulled the string on her sweats
just about to stop him when she felt his hand slip inside her panties and across her clit.

“Ohh.” She softly moaned. Paul ran his finger down across her pussy and slowly into her.

“Damn you are wet already.” He moaned. Cathy’s eyes closed as Paul fingered her deprived
realized how much she had missed their intimacy. Paul’s left hand teased her sensitive nipp
stimulated her pussy. Paul didn’t have to wait long as Cathy was completely under his comm

“I need to taste you.” He suddenly whispered.

She only moaned and started to turn around. Paul stopped her and kneeled down behind he
quickly pulled her sweats and panties down and buried his face in her ass.

“Ohhh….” Cathy was trying to be quiet, for obvious reasons, but her arousal was starting to

Paul brought his hand down between her legs and started to rub her pussy. Cathy spread he
access.

”Damn Cathy!” Paul moaned. “I have missed this.” Paul’s tongue slid down her round but an
cheeks seeking her asshole.

“Ohh.” Cathy moaned again when she felt it push across her tight ring. Wet and hot he mass
sending sparks through out her whole body. Cathy didn’t even realize she had bent at the w
on the counter giving Paul better access. Soon she felt his tongue push against her. She rel
immediately felt his tongue invade her.

Paul knew just what he was doing. Cathy loved anal sex and when he licked her anus it drov
Suddenly she felt his fingers ease into her cunt.

“Ohhhhh…” She groaned.

With his free hand Paul returned to her sensitive nipples. He couldn’t believe how hard her n
has not felt them this hard in a long time. He now felt that the danger of being discovered by
sending Cathy to new heights. Pushing his wet tongue across her anus he teased her and e
minutes.

Finally Cathy’s body started to shake. “Oh Paul…. Oh god…. Don’t stop…. I’m going to cum

Paul had no intention of letting up even if Tracy were to walk in on them. He continued his o
her ass as his fingers worked on her pussy. He used one of his slick fingers to tease her clit

it.

“Ohhh Paul. Honey I’m….Cuming.” Her body shook. “Oh my…. Ohh baby.” Paul could feel h
tongue and soon he felt her cum running down his hand. Paul had to help her keep her bala
subsided and finally she slumped forward on the counter.

Paul knew she was still in the after glow of a great orgasm but he was now too horny to wait
pulled out his very hard cock and leaning forward he slowly slid his hard cock up her wet cu

“Ohhhhhhhh.” She moaned. Cathy attempted to remain quiet. “Oh my god… you are so har

“It has been too long since we have made love baby. Now add a few drinks and the compan
women and I just couldn’t take it anymore.” Paul reasoned.

Cathy knows that Paul thinks Tracy is hot and if it were anybody else it would bother her but
sister.

Paul leaned forward and presses his mouth to her ear and whispered “I’m going to fuck your

“Mmmmmm….” She moaned and pushed back into him.

Paul fucked her hard for several minutes and Cathy could feel her stomach tingle again. He
another orgasm. Paul licked this thumb and started to massage her tight ring. Cathy moaned
ministrations and tried to relax.

“Hand me the oil on the sink.” He told her. Cathy hesitated so Paul plunged his finger into he

“Ohhhh ….” She hissed. Cathy grabbed the bottle of oil that was on the sink and handed it t

Paul poured some on her beautiful ass and worked it into her asshole. Cathy really started s
Finally pulling his cock free he slowly slid it up the crack of her ass and across her anus.

“I have not had your ass in along time baby.”

“I know.” Cathy moaned. “I have missed it.” She moved her ass against Paul’s cock offering

He wasted no time and moved his cock to her anus. Slowly Paul pushed until the head slid p
Cathy winced at the quick pain but the feeling was so incredible she quickly forgot the disco

aroused Cathy like anal sex did but she didn't allow Paul to do it all the time and managed to
intensity alive.

Giving her a quick minute to relax Paul started to slowly push. He pushed about an inch and
little deeper. Very slowly Paul worked her anus. Cathy was numb to her surroundings and al
filling of her ass. In and out Paul slowly fucked her until she finally felt his stomach touch her

Paul grabbed Cathy by the hair and gently pulled her head back. "You like to have my cock
you? "

"Yes!" Cathy moaned.

"Tell me…." He said and she knew what he meant.

"Fuck me Paul. Ohhh no. Ohhh God." Cathy's head dropped as an orgasm snuck up on her
prelude to what was coming. "Please fuck my ass!" She finally said.

Holding her hair Paul started to slowly pump in and out of her ass. Cathy was now lost in pa
relaxed and was now taking his entire cock up her ass and pushing to meet his thrusts.

Paul knew he wouldn't last but he wanted Cathy to cum again. Slowing again he took long d
controlled the passion. Cathy continued to moan as Paul did his best to send her over the ed
Paul knew he was getting too close he reach around and started to rub her clit. That was all
bit down on a towel as her orgasm slammed into her.

"Ohhh Paul. Ahhhh….. " She did her best to muffle her passion. Then she felt Paul tense an
her deep in her ass. This just seem to intensify the orgasm and Cathy moaned loudly as her
peak.

"Ohhhhh… my goooooddddddd!" Cathy finally fell limp on the counter.

"Ohhh baby." Paul nearly fell to his knees as his orgasm over took him but he finally stopped
him as well.

The two lovers slowly came back to earth and got themselves back together. They quickly c
the kitchen and headed to bed. On the way to the bedroom Paul noticed the door to Tracy's
open. He intended on saying something to Cathy before they fell asleep but he just forgot in
state.

Despite being a little hung over they managed to get on the road by 6am and after a quick b
felt much better. The girls were in good spirits and the four-hour drive passed quickly.

When they arrived at the Chalet it was snowing pretty heavy but the scenery was beautiful. T
excited they rushed into the house to check things out. The small house had two bedrooms
full baths, a small kitchen, and a big living room leading out to a deck. The deck was the len
with a six-person Jacuzzi on it. The house stood atop a hill and the heavy woods dropped of
a blanket of white to top off the postcard like view.

They group quickly unpacked. The weather was perfect to ski so they wanted to get to the s
possible.

After a few hours of good skiing they finally returned to the Chalet to relax. They showered a
to spend some time relaxing in the Jacuzzi. Paul had placed some beer in the snow right ne
when they finally sat back in the warm water it was a short reach away. All three welcomed t
affects of the water as they felt the stress flow from their bodies. They sat silent for a few mi
Tracy finally spoke.

“This is perfect. I am glad you two talked me into coming.” She smiled at Cathy and Paul.

“See.” Smiled Cathy. “I knew you just needed to get away and I knew Paul wouldn’t care.”

“No. This is great. I am glad you’re here. How can I complain? Sitting in a Jacuzzi with good
food, and two hot chicks.” Paul laughed.

“Settle down.” Cathy said. “Put your dick in check.”

“He’s just a man Cath. I would expect nothing less.” Tracy chimed in.

“It’s always sex with him.” Cathy returned. Both girls were enjoying themselves.

“Hey. I didn’t mean anything like that.” This was not exactly the truth.

“Paul.” Cathy gave him that ‘Don’t bullshit me’ look.

“What?” He laughed.

“I know the way you think. Nothing would please you more they to have our tops magically c
just bare all for you.”

“Well, that’s true but you haven’t had enough to drink.” Paul laughed.

“Dream on.’ Said Cathy. “You are so predictable”

“I know men always are.” Tracy added. “I bet we could guess what he thinks before he does
Cathy.

“Ohh no doubt. I know his dick does most of his thinking.” Cathy directed back to Tracy.

“You know.” Tracy said. “I bet we could use this to our advantage.” Now the girls were talkin
acting like Paul wasn’t even there.

“Sure. Want to?” Cathy said.

“Yeah. Lets.” Tracy said. “What you say?” She directed at Paul. Paul was not sure where the
this but Tracy quickly addressed his hesitation. “Chicken?”

“No way.” He quickly replied not sure what he was getting himself into.

“What ever you say.” Paul knew he shouldn’t have given them the power to set the rules to t
challenge, whatever it would be?

“Fine.” Answered Cathy as she leaned over to whisper to Tracy.

“Wait a sec.” Paul teased, “Two against one hardly seems fair.”

“What’s wrong? Big strong Paul can’t beat two little girls.” Tracy mocked.

“Alright. Fine.” Paul relented.

The girls continued to whisper and giggle until Tracy finally spoke up. “OK. Here are the rule

question and if we guess what your answer is going to be then you have to drink. If we are w
but you have to be honest."

"What kind of questions do we ask?" Paul asked.

"Ask anything honey." Cathy smiled. "I know your dick better they you do."

"You know this could get personal Cath?" Paul said to Cathy.

"Don't worry about Trace honey. She is a big girl." Cathy taunted him.

"OK. If that's the way you want it." Paul wasn't really into games but this could get interestin

"Ohh yeah." Tracy said as she got out of the tub and ran into the house.

"Where is she going?" Paul asked.

"To get a pencil and paper. You have to write your answers down." Cathy teased him.

"You're kidding?" Paul said.

"Don't worry honey we will too." Cathy said as Tracy quickly ran back to the tub and got in.

"Ohhh this warm water feels good." She said as she sat down. Paul just stared at her body.
an orange bikini that didn't do a lot to cover her tits and her nipples stabbed at the material a
covered her body.

"OK here goes." Tracy said. The girls started to whisper again and finally Tracy looked at Pa
When you and Cathy started dating how many dates did you think it should take before you

Paul knew not to underestimate how well his wife knew him. He remembered she made him
before she gave it up. He also bitched about it after. "Hmmmm?" Paul was trying to be reaso
out. The girls were busy whispering to each other.

"C'mon Paul." Said Cathy. "It is not a hard question. Quit trying to be something your not. W
it?" She winked at Tracy. She knew this would get him.

"OK. I got it." He said as he wrote on the paper. "Guess away."

“Three.” Cathy said flatly. Paul’s mouth dropped open. “Paul. You told me this yourself after
dating. First two dates are for getting to know each other and then there should be lots of fle
started laughing.

“Shit.” Said Paul and he started laughing too. He tipped his beer, took a long drink. “OK. Her
two. What is it that first attracted me to Cathy?”

“My ass.” Said Cathy.

“Her tits.’ Added Tracy. Both girls were both laughing at how easy that one was.

“C’mon. That is not necessary true. It could be her eyes or her hair.” Paul added.

“C’mon Paul.” Cathy argued. “Since when do you notice eyes or hair?’

“All the time. It appears you don’t know me like you think.” Paul laughed. “See I have it writte

“OK.” Answered Tracy. “What color are my eyes.’ She asked while closing her eyes. She ha
her face.

‘Wow! Was she hot?’ Paul thought, but that was easy. He knew her eye color.

“Green.” He said.

“Impressive.” Cathy laughed. “Tracy figured all you were looking at here were her tits.”

“Well I was looking at those too.” Paul said. “But you still have to drink.”

That is how it went for the next hour with Paul winning some and loosing some but he was in
well the girls did. It did not take long for all three of them to start feeling the alcohol. Paul wa
horny from the night before and sitting in the Jacuzzi getting drunk with two hot girls was not
things. He decided to try and make this game a little more interesting.

“OK. You girls are doing alright but this is getting boring.” Paul finally said.

“What’s wrong Paul?” Mocked Tracy. “You can’t handle it?”

“Yeah.” Added Cathy. “Can’t handle the truth?” The girls were getting pretty looped now and
good time at Paul’s expense.

“Sure I can.” He laughed. “But let’s make this more interesting.” He said. “Let’s sweeten the

“Sure.” Answered Tracy. “What ever you want.” Tracy turned to Cathy. “Do you care?”

“No.” Cathy said. “He got himself into this let him pay.” She shrugged.

Cathy new Tracy was pretty competitive and didn’t like to loose but she felt Paul was up to s

“OK.” He quickly said. “Here are the new rules. Instead of drinking you are wrong you have t
no matter what it is.” Paul really didn’t think the girls would go for this but he was hoping the
would help.

“What do you mean ‘what ever’?’ Asked Cathy.

“Just that ‘What ever’… with in reason.” Paul answered.

The girls looked at each other and then back to Paul.

“You know.” Cathy said to Tracy. “He going to try and get us topless.” They both looked at m
something to each other. “OK. The same goes for us then.”

“Fine.” Paul returned. “Ill even let you go first.”

The girls leaned in to whisper a plan of attack and Paul just stared at the way their tits press
other. Cathy’s nipples had been hard since they got in the Jacuzzi and that in itself made Pa
the alcohol started to get to him both the girls were getting to him and he was starting to get

“OK.” Cathy brought Paul back to reality. “Here’s our first question. When we are stressed a
to unwind and relax. What is it that we need more then anything to take all the stress from o

“Hmmm….” Paul first thought the obvious ‘She needs an orgasm’. He knows that’s what he
necessarily a woman. He thought about all the things Cathy does to relax. She works out sh
reads she goes out with the girls. Actually this was a hard question. This would be thought t
were sober but now his thought process were gone. After some deliberation the girls started

“Well?!” Tracy said.

“This is a hard question.” Paul said defensively.

“Well cmon Paul you changed the rules.” Tracy smiled.

“Yes really Paul stop complaining.” Cathy laughed.

“OK.” Paul had to admit he really didn’t know so he guessed. “How about making love?” Pau
at all what they said but figured he may as well be himself.

The girls looked at each other and laughed. “We knew that is what you would say.” Said Tra
not men. We require a softer touch. The feel of strong hands working the tension from our m
our backs. Yes honey what we need is a massage to drive the tension from our bodies.”

“And since you have to do ‘what ever’ we say then you will give us both a massage right nov
excitedly.

“Yeah. And not some cheap massage. You have to get into it. You know. Take your time an
Tracy added.

So Paul did just that and he really didn’t mind at all. He always gives Cathy a massage and
with this one. Paul spent thirty minutes on his beautiful wife and then moved behind Tracy. T
excited him because he has never had so much contact with her and he took full advantage
As soon as Paul touched her, his erection rose to full girth. What he really wanted to do was
front but he knew that was just a dream.

“Mmmm…” Tracy moaned. “He has great hands Cath. You said you get this when you want
lucky”

“Yeah.” Cathy said. “I’ll give him that he is good to me.” She sat totally still enjoying the feeli
relaxed body. Paul was looking at Cathy and leaned forward to mockingly look down the fro

“Watch it Trace. The horny one is trying to look at your tits”

Tracy just looked over her shoulder and laughed. “Perv.” Then she closed her eyes and lean
right into Paul’s erection. Tracy opened her eyes and looked and Cathy and laughed. “I gues
Cathy knew he was hard but she just smiled and shook her head. The buzz was working on

It shocked Paul that Cathy was not bothered by this situation at all. She was enjoying hersel didn't even bother her when Tracy commented on his arousal.

After the massage Paul returned to his side of the Jacuzzi and announced it was his turn. "C been paid handsomely for winning that round but it is my turn for a question. Alright let's see two know me so well then what one 'thing' do I find most erotic on a woman?"

"You're a T&A man Paul." Said Tracy. "That always gets guys." She directed to Cathy. "He's there more then that?"

"Hmmmm…. There are a few things he just loves." Cathy said back to Tracy.

"He loves tits and ass for sure but…." She trailed off in thought. "It could be lips, eyes or abs finally said looking at Paul for a reaction.

"Well." Laughed Tracy. "He sure likes a lot about a woman. You're not sure?"

"I think it would be her tits." Cathy finally said all tough she was unsure of herself.

"Ok. Her tits." said Tracy.

"Wrong." Paul answered. "I think the most erotic thing is a freshly shaved pussy."

"Shit." Cathy said quickly. "That's right… he has said that to me before."

"Cath!" laughed Tracy while splashing her. "You forgot that!"

"Well… a few drinks and look at the man. Every thing turns him on." Cathy defended herself

"Well well. It seems I am in the drivers' seat now." Paul smiled. "What shall it be? I think I lik suggestion Cathy made earlier. Off with the tops."

"What a surprise." Mocked Tracy.

"Yeah. Could you see that one coming Trace?" Added Cathy. "Oh well. I guess we can give give us a great massage." With that they reached around and pulled off both tops.

“Yummy.” Laughed Paul. The girls were good sports and laughed along with him. Paul was slightly smaller tits then Cathy but they were the perfect shape with eraser size nipples that nice and hard at the moment. Paul was not sure if it was the cold air or the situation unfoldin Maybe both.

“OK. Our turn.” Tracy said. She closed the distance with Cathy and they started with the whi Finally Tracy said. “OK Paul. On that piece of paper you must write your three most favorite and we think we can guess them.”

“You mean like positions or … what?” Paul asked.

“Anything.” Cathy responded confidently. She let the earlier one slip by but she knew Paul w sure she knew exactly what he would say. Cathy was getting pretty drunk and had to pick so have to concentrate on too much.

“You will never get all three.” Paul tried to tell them. “Ill have your suit bottoms lying next to y He laughed.

“You better hope not because we have a good one if we guess right.” Tracy warned.

“Ok.” Paul shrugged. He thought for a minute and started to write. “Ok. Fire away.”

“I know one is a blowjob.” Tracy said.

“Yeah. That’s an easy one.” Paul laughed.

“Ok honey. One would be when I am shaven clean and you are eating me out.” Cathy smirk

“Well.” Paul hesitated. “That is close.”

“…. And “ Cathy continued, “You have my vibrator up my cunt.”

“Yes that is basically what I had.” Paul started to sweat a little. The more he thought about it realized this was not so tough for someone that knew him. He had been had.

“And finally.” Cathy added. “When you fuck me up the ass.”

Tracy looked quickly at Cathy. “Really?” That is something Tracy has always wanted try but

patient enough. Tracy figured that if you went too fast it would probably hurt. She suddenly f
very horny. She also realized her nipples were very hard. Cathy, who was laughing at Paul,
reality.

“OK Mr. Big stuff. You have lost again.” Cathy was smiling at Tracy now.

“We have been talking and we feel you should know what it is like to have a shaved crotch.”

Paul knew where she was going with this and made quite a face at the girls. “No?”

“Yes.” Tracy laughed, “You must shave and be quick about it.”

“Shit. Are you serious?” Paul said quietly. The girls were now laughing.

“Go on Paul.” Cathy said. “And don’t think we won’t verify this so you better be clean.”

Paul slowly pulled himself out of the water hoping they would change their minds but eviden
serious. He was gone for nearly thirty minutes but the girls waited patiently for his return.

“Ahhhh. Here’s Mr. Clean now.” Cathy smiled as Paul approached. Paul hopped into the Jac
beer.

“What a job. That is not an easy thing for a guy to do.” Paul stated as he started to drink. Lo
women were staring at him. “What?”

“Well.” Said Cathy. “Let’s see.” Paul looked at Tracy then Cathy. “Don’t worry about her.” Ca
up.” She grabbed Tracy by the hand and pulled her up to a kneeling position with her. “You
from back there and besides he’s been staring at your tits all day. Drop em.” Cathy directed

Paul, however, did have a problem. He was already half erect and if he had to drop his suit
would grow fully erect. Nonetheless Paul did as he was instructed and pulled down his suit.

“Woah.” Said Cathy. “You must really like this or are you just happy to see us?”

“Hey Cath you were right. It does look hot.” Tracy had never seen Paul’s cock before and fo
on by the 7” of shaved meat hanging only two feet away.

He was not as big as Mark but had a perfect shape and now she knew why Cathy loved to h

girls continued to inspect the work but never touched him. Paul was fully erect and getting v
two hot topless women looking at him like a piece of meat.

When the girls were done Paul pulled up his suit and sat back down in the water.

‘Damn am I horny.’ he thought. What surprised him was the fact he couldn’t wait to fuck Cat
hairless cock. ‘If it feels that good to lick her when she is clean maybe she can’t wait to get h
me?’

“If you girls are satisfied we will move on.”

“Ok.’ The girls said in harmony. The girls were not really laughing anymore and he began to
were getting as horny as he was. The game had taken on a new intensity.

Cathy was not really a jealous person but he was surprised it had gone this far. Not only wa
things she was encouraging them. There is no doubt in his mind that if it were anybody but
would have ended long ago. He knew the alcohol too was working on her inhibitions.

Paul wanted to see how far it would go. He really wanted to slide his dick into Tracy’s perfec
Suddenly it hit him. He remembered Mark had told him a while ago that he had talked Tracy
The only problem was that the only person that Tracy would do this with was Cathy but they
us so they let it drop. If this were true back then maybe Tracy still had feelings for Cathy sex

“Hmmmm… How about this one?” Paul had to phrase this just right. “If I were to tell you two
what would it be?”

“HA! In your dreams.” Laughed Cathy.

“You have to be kidding?” Added Tracy. “That’s way too easy. You sure you want to do this

“Well? What’s the answer?” Asked Paul.

“It’s a blow….” Started Tracy.

“Wait!” Cathy stopped her. She was looking at Paul through narrow eyes “He’s up to someth
be. It is way too obvious even for him.” She leaned into Tracy and they started to whisper ag
hypnotized as their tits pressed into each other. He watched as Cathy finally shrugged her s
“Write it down Paul because I know you’re up to something.”

“Well?” Paul asked.

“Blowjob.” Tracy finished.

“Wrong.” Paul smiled.

“Wrong?!” Doubted Tracy. “What is it then?”

“If I could have you two kiss something it would be each other?” Paul said.

The thought of it made him harder then ever before. “And, of course, that is what you must d

“I knew it!” said Cathy. “You are such a perv.”

“Is he telling the truth Cath? You know him better then me.” Tracy asked.

Cathy only nodded. Cathy had suddenly gotten quiet. She could never get out of this, not aft
shave his entire cock clean. She knew this was a huge fantasy of his and he won fair and so
kiss Tracy? Another woman? Tracy is her best friend; in fact, she is like a sister.

She watched as Paul and Tracy splashed each other. She really didn’t hear what they were
shocked at what she had to do.

The more she thought about it the more she realized that Tracy is probably the one woman
she has never kissed a woman. ‘Well it’s just one quick kiss.’ She kept telling herself.

She watched as Tracy and Paul continued teasing back and forth. This didn’t seem to bothe

“What is it with men and seeing women together?” Tracy splashed him.

“It is in our jeans Trace.” He laughed back. “Well?” he finally said.

“OK OK.” Tracy laughed. “Ready beautiful?” She directed to Cathy.

Cathy couldn’t figure out why this was bothering her. It was just a kiss. One little kiss that did
anything.

“Yeah. Let’s do it.” She answered. Tracy was already kneeling in the middle and she turned
hand. Cathy slid up next to her in the middle of the Jacuzzi and Paul watched as the girls pr
other. Every thing seemed to be moving slowly as Paul watched in disbelief. His lifetime fant
take place.

When they were only a few inches apart Paul noticed Tracy seemed very focused now.

Cathy suddenly noticed things about Tracy she never realized. Her face was absolutely bea
full, her smell was good… feminine not like a man. Her body was the one that shocked her.
what she always believed it was very sexy.

‘Was she getting into this?’ he wondered. ‘The way their tits pressed into each other’ Paul w
fantasy. Tracy closed the final distance and pressed her full lips to Cathy's. Her lips parted a
slipped her wet tongue into Cathy's mouth. Cathy was shocked to feel Tracy’s open mouth s
to be more of a friendly kiss. Yet her lips parted and returned the soft embrace. Suddenly sh
tongue slide across her lip enter her mouth. Cathy was shocked again. She meant to pull aw
her best friend but her body seemed to take over and without realizing it her tongue softly br
side of Tracy’s. Somehow she lost control of this ‘friendly kiss’ and she found herself respon
talented tongue.

Cathy was shocked at her own reaction. She was enjoying the intimate embrace. She could
and sensual her kiss was. She felt Tracy's hard nipples pressing against her and knew her c
hard as she could ever remember. Cathy realized this was the most erotic kiss she has ever
Tracy’s full tits on hers and the way her soft smooth face felt against her skin and even the w
her. Cathy was fighting the emotions within her but could not deny what she felt. Before she
kiss was over and she found herself extremely turned on by her first lesbian kiss. Cathy kne
flustered but Paul detracted the attention.

“Oh my God!” Paul said. “That was the hottest kiss I have ever seen.”

Tracy just laughed and splashed Paul. Cathy knew Tracy had to enjoy this as much as she c
on as if unaffected.

‘Snap out of it Cath.” She finally told herself. ‘It is just the alcohol’.

“I wish I could have filmed that.” Paul added. “That was incredible.”

“Ok. Ok.” Tracy finished. “God Paul. It was just a kiss.”

“Yeah.” Cathy managed to say. “I think it is time to get out of this thing.” She laughed, “I feel
prune.”

The others agreed and they all proceeded into the house. Tracy went to her room to change
Cathy.

Cathy was very quiet since they left the Hot tub and this didn’t go unnoticed by Paul.

“Hey what’s up? Are you mad at me?” He asked.

“No.” She answered. “Just tired I guess. All that alcohol and warm water.”

Paul studied her and knew something else was there. He closed the distance.

“You know?” He started. “That was the hottest thing I have ever seen. How was it?”

“Paul!” Cathy said firmly. “Put your penis in park. It was just a kiss.” But she knew that was n
true. She was turned on by the kiss and now she was trying to convince herself that she was

“It was a hot kiss.” Paul pressed. He tried to corner her because he was very horny but she
and left the room. Paul knew she was affected by this but decided not to push it just yet. He
a nice hot shower and take care of his rock hard cock. He was way too horny and he had to
down.

“Hey sis.” Tracy said when Cathy came into the kitchen. “Want something to eat?”

“Yeah that sounds great.” She said. The girls made some food and kicked back in the living
talk. Time passed and Paul never came back out after his shower so Cathy went to check on
passed out in bed. It was not that late but he was pretty drunk.

“He’s out.” She said walking past Tracy. “Look. It’s still snowing out. It is so beautiful up here

“Well I am sure he’ll have some great dreams.” Laughed Tracy as she stood to join her frien

“Yeah! You think we made his day or what?” Cathy returned.

“Well you know that is every mans fantasy.” Tracy said. “What’s wrong Cath? You’re kind of

“Nothing.” Cathy quickly said.

“Did that kiss bother you?” Tracy asked.

“No.” She answered.

Tracy suddenly realized that the kiss must have had an affect on her. This was something th
wanted to try but could never bring herself to ask Cathy. Tracy was so turned on by the kiss
herself off in the shower. She never thought of her attraction to Cathy as a problem. Cathy w
friend and she loved her like a sister. She thought Cathy was very beautiful and sexy but no
changed.

Tracy knew after her first kiss that she wanted to explore more with Cathy. She wanted to to
Taste her. She wanted to make love to Cathy but she was not sure how to tell her. Looking a
stood quietly by the window she really wanted to kiss her again.

Her mind raced as she thought of the possibilities. She knew Cathy was affected by their kis
sure how strongly.

Tracy turned to Cathy and slowly spoke. “Cath. I loved kissing you.” Cathy returned her gaze
anything. She was full of new sensations and she was still trying to sort them all out. Tracy w
filled with confidence and she felt she would never get an opportunity like this again.

Tracy moved closer to Cathy almost to the point touching. “I would like to kiss you again.”

Cathy stared into the eyes of her best friend and realized the closeness of Tracy was now tu
uncertainty continued though. Cathy’s own body began to betray her and she couldn’t think
to take a step backward to give some room but the window was right there. She needed spa
nowhere to go. Tracy slowly smiled at her and Cathy felt her nipples get hard.

‘No. This can’t be happening to me. How can I be attracted to another woman?’ Cathy fough

This didn’t escape Tracy and she looked down at Cathy’s tits and stared openly at her hard
couldn’t stop the fact her arousal was becoming evident.

Tracy looked Cathy in the eyes and stepped even closer pressing her tits into Cathy’s. Cathy
to say something, anything to stop Tracy, but nothing came out.

Cathy watched Tracy slowly move closer. The feel of her firm breasts pressed into her own. through her body when she felt the hard nipples press against her own and then Tracy's har waist. Her mouth less then an inch away parted and Tracy's tongue slid out and ran across

'OH MY GOD!' Cathy thought. 'She is so sexy.' Cathy felt herself getting wet and now her bo to Tracy. 'I can't be doing this.' Cathy fought with herself. She weakly tried to stop Tracy but her feeble protests. Her tongue pushed past Cathy's lips and into her mouth. Cathy's mouth soft wetness and she moaned. Cathy felt herself slipping.

Again Cathy tried to stop herself but then she felt Tracy's hand slide up her back and around shivered. Tracy then pulled Cathy hard against her body and pressed her mouth to Cathy's.

'God is she turning me on.' Cathy thought. Cathy was rapidly loosing the battle. Her best frie her. Cathy's head was spinning and now she was responding to Tracy completely.

Cathy was worried what people would think but despite this she was kissing her back and no Not even realizing it her hands moved to Tracy's waist and pulled her body to her own. Her t intoxicating and her smell was so feminine. Kissing Tracy was the most erotic thing she has talented mouth began to build the desire in Cathy. Her kiss was passionate and that of a lov teased and tasted as their arousal increased.

Tracy finally broke the kiss and looked Cathy in the eye. Cathy felt like her prey as Tracy mo kill.

Cathy felt Tracy's hand snake into her hair and suddenly pulled her head back. Tracy knew sensitive neck and now her mouth was on it.

"Ohhh… " Cathy moaned.

Tracy's other hand fell to Cathy's ass and pulled her closer as she hungrily sucked her neck

"Ohh…. " Cathy moaned. "Tracy… " Cathy lost all her resistance. She had never been so tu and now she didn't care what people thought. She did not want this to stop, ever.

Tracy was in full control of the situation and the seduction of Cathy was sending her own aro heights "You like this don't you?" Tracy whispered in her ear. Cathy only moaned. Still holdi moved to her ear licking and sucking on Cathy.

Tracy finally released her hair but moved back to her sensitive neck. Her hands slid down he
base of her sweater. Tracy grabbed the bottom and began to lift the shirt over her head. Cat
and suddenly her breasts spilled into view.

“Oh my God Cath. You are beautiful.” Tracy moaned as she looked over best friend’s body.
again Tracy kissed her and this time Cathy eagerly returned the embrace. “I want to nurse o
baby.”

Without waiting for a response Tracy kissed her way to Cathy’s breasts and took her nipple

“Ohh…. My….Gooooddd!” Cathy hissed. “This can't be happening. “ Cathy finally opened h
sucking her long nipples into her mouth. “Oh my god. Tracy.” Cathy was in such a state of a
approaching orgasm. This was another surprise to her. Tracy hadn’t even touched her pussy
cuming.

Tracy could easily see the sexual excitement in Cathy. It was addicting. As Tracy sucked on
nipples she could feel her own pussy getting very wet.

Tracy had fantasized about doing this to Cathy wondering what it would be like to touch her
nipples. As Tracy sucked them into her mouth they had to be an inch long and this really tur
spent several minutes going from breast to breast nursing and leaving them wet with saliva.
hand in front and slowly ran it along her covered cunt.

“Ohhhhhhhhhh. Damn Trace.” Cathy moaned. “Please…. “

Because of Cathy’s heightened sexual state Tracy knew she would cum quickly. Tracy want
friend’s first lesbian orgasm. She slid down Cathy’s body until she was kneeling in front of he
up with both hands and pulled Cathy’s sweats down to the ground. Tracy now locked eyes w
her scent. Cathy was so wet she felt her excitement begin to flow down her leg. Tracy sudde
mouth to Cathy’s cunt and that was all it took.

“Ohhhhh… myyy… gooooooddddddd.” Cathy started to shake and struggled to maintain he
washed over her. “Ohh. Trace. Ohhh my God.” Her voice trailed off as her orgasm rocked he
let up though and kept her mouth working on Cathy until she finally lost her balance and fell

Tracy wasn’t done yet and she gently pushed Cathy to her back. Moving between her legs s
her first pussy. Tracy’s tongue explored her folds as she tenderly cleaned her friend’s wet cu

mouth moved up her opening to her sensitive clit and flicking it with her tongue.

“Oh my God.” Cathy’s hands shot to her head her fingers folding into Tracy’s hair. “That feel
goooooood… oh … so soft.”

Somehow Tracy always knew she would love to eat Cathy’s pussy. She wanted her again. T
was like a drug to her. Tracy continued to lick her friend’s pussy as she finally moved a finge
opening. Cathy was so wet that Tracy’s finger easily slid all the way in and she started to pu
and out of her wet cunt.

“Ohh Trace.” Cathy’s head rose to watch Tracy.

Tracy could tell Cathy was approaching her next orgasm and watched closely as she made
friend’s pussy. Tracy only needed to keep the pace for a few minutes before Cathy grabbed
her hard to her cunt.

“Ohhhh Tracy. Honey.” Cathy nearly screamed. “Ohhh I’m cuming!” She had never come so

Tracy instantly tasted her release and continued to lick her as her finger worked in and out o
Tracy easily swallowed what Cathy released and stayed with her until she came down.

She gave Cathy a minute to settle down and crawled up her body. “You tasted wonderful.” S
Cathy. Cathy tasted herself as she returned the kiss. “How was that lover?”

“That was amazing,” Cathy confessed still breathing hard. “Damn Trace. How long have you

“For years.”

“Really. Wow I never knew. Why didn’t you say something?”

“Well Cathy I didn’t want to scare off my best friend by telling her I wanted to make love to h
said. “Mark and I talked about it and we figured Paul would go for it but we didn’t think you w
always wanted to try it with a woman but it had to be someone special for a first time and yo
one I trusted enough.”

“Well that was incredible.” Cathy said reflecting on the whole experience.

“It was wasn’t it?” Tracy started. She was very horny and needed some release. “It was nice

lips of a woman touching yours wasn't it? To feel tits pressed against yours." Tracy was now
Cathy's nipples as she spoke. "My hot wet tongue sucking your beautiful nipples. Did it feel
feel a woman's soft smooth face between your legs? Licking and sucking you till you came a
cum with a kiss? Did you like that Cath?" Tracy knew she was getting Cathy all excited agai
breathe heavy and her gaze never left Tracy as she spoke.

"Are you ready for me honey?" Cathy never really imagined she would be in this position bu
just did to her she wanted to make her feel that good.

Tracy didn't give Cathy a chance to answer she slid up her body and presented her breasts
watched as Tracy offered it to her and she began to suck. The soft breast against her face f
her nipple responded instantly to her mouth.

"Ohh yeah Cathy." Tracy's eyes closed as Cathy nursed on her. Cathy was not sure what to
and let go. Her hands slid up Tracy's body and across her bare skin. She began to explore a
nipple to nipple. Her hands ran freely across her stomach and arms. Gliding over her back a
breasts. It was Tracy's turn to squirm.

Finally Tracy could take no more. She began to move further up on Cathy and Cathy kissed
as went by. Finally Cathy realized she was licking the start of Tracy's pubic line. She looked
Tracy's gaze and lust on her face was apparent.

"Ok?" She moaned.

"Yeah Trace." Cathy helped her slip a knee on each side of her head as Tracy lowered hers
Cathy couldn't believe this was happening but she was completely into it. Tracy was trimme
was a very light brown. Her aroma filled Cathy's nostrils and suddenly her tasted flooded he

"Ohhh Cathy." Tracy jumped. "Oh my God baby, don't stop."

Cathy was now feeling the soft folds of Tracy's pussy on her lips. She was hesitant at first n
knowing where to begin but she quickly learned. Her tongue began to explore she slowly pa
was surprised at how soft and wet her pussy as she pushed her tongue deeper into her pus

"Ohhhhh Cath." She moaned loudly. Cathy's hands slid over Tracy's shapely ass and held h
continued to eat her friend. Looking up she saw Tracy's eyes closed and just her expressio
racing towards orgasm.

Cathy pushed her tongue deeper and Tracy moaned loudly. Soon Cathy was licking Tracy's
had her too. Cathy knew that Tracy was getting close and she loved how she made her feel
ass and pulled her against her mouth. She immediately sought her clit and when she found
into her mouth.

“Ohhhh god Cathy. I’m going to cum already.” Tracy moaned. “Please don’t stop.” Cathy wa
the idea that a woman was going to cum all over her face. She felt like Tracy’s little slut. She
to taste her friends cum. Cathy didn’t have to wait long. As soon as Cathy reached up to tou
she came.

“Oh. Ohhhhhhhhhhhhh God Cath….. ahhhhhhhhhhhhh….” Tracy came hard. She fell forwa
held on and continued to suck her cunt. Suddenly Cathy plunged her finger into Tracy’s wet
her into another orgasm. “Ohhh. Ohhh. Ohhh. Cathy.” Tracy couldn’t believe what just happ
Tracy’s body shook as she screamed into the carpet. Cathy could taste her release and she
all of it.

Finally Tracy rolled off Cathy’s face and onto her back staring at the ceiling. A few minutes w
Cathy finally rolled next to her.

“I can’t believe we didn’t wake Paul?” Cathy said as she kissed Tracy.

“I know.” Tracy answered. “Well. You’re a lesbian.” Tracy started to laugh knowing this was
bothered Cathy.

“I wouldn’t be if you hadn’t seduced me.” Cathy laughed back.

“It was good for you. Can you imagine if Paul had seen this?”

“Oh my God. It would have been a dream come true. If a kiss can wind him up like that imag
have done to him.” Cathy laughed.

“He would have cum in his pants.” Tracy laughed. “Well at least you have a good guy. Paul
can’t help it.”

“I know. I am lucky to have him. I feel kind of bad though. He was so horny after you and I k
didn’t give him a blowjob or anything.” Cathy sighed. “I was trying to sort things out I just kin
about him. God the poor guy is probably ready to explode. In the morn….. “ Cathy trailed off

“What’s wrong?” Tracy asked.

“I just had an idea.”

“What?”

“You want to fuck him? You and I. Tomorrow morning give him his fantasy?” Cathy saw Trac

“Really? I mean are you sure?” Tracy had always been attracted to Paul but after seeing his
really wanted to do him.

“Trace. You and I just made love. I love Paul and I love you. You are both my lovers now. U
time thing with us?”

“No way.” Tracy shot back. “You are the best lover I have ever had. I really like what you do

“OK then. You want to fuck Paul? Feel his hard cock inside you? You miss the feel of being
Cathy asked.

“Yes.” Tracy responded quietly. Cathy leaned close so her mouth was almost touching Trac
kissed her.

“What do you day Trace. Wouldn’t you like to feel his cock fill you? I know it has been awhile
would love it. He could fuck you while I go down on you again. What do you say baby?”

“I would love to Cath.” Tracy was starting to get excited already. “You are really turning me o
smiled at Cathy.

“I am turning both of us on.” She laughed.

“Mmmm…. Trace. If I would have known how great it is to eat pussy I would have been all o
ago.” Cathy purred.

“You’re a natural Cath.” Tracy moaned.

It was getting late and the girls decided to call it a night.

The next morning Cathy woke before Paul and headed out to get some breakfast. She felt g

hours changed her life. She was sure that Paul would be just as excited about it and couldn'
this with him. She was joined a short while later by Tracy.

“Hi Cath.” Tracy said as she entered the kitchen.

“Hi.” Cathy answered. “How did you sleep? Paul’s still out.”

“Good. Oh he is? OK. He was pretty drunk last night.” Tracy said watching Cathy. ‘Damn is
Tracy thought. She really wanted to go up to Cathy and start something but just then Paul e

“Hey girls.” He said. “How’s it going?” Paul sat down and joined the girls for breakfast. It was
just stumbled out of bed.

After they were done eating they decided to go skiing and enjoy the new snow they got last

In the evening they returned to the cabin and had dinner. They decided to hit the hot tub aga
decided he wanted to shower first.

The girls cleaned up and went in to change. Cathy walked in on Tracy as was changing.

“Hey. Woah. Nice timing on my part.” Cathy walked up to Tracy and gave her a long wet kis

“What. Now?” Tracy asked. “He’s in the shower.”

“I know. Come with me.” Cathy didn’t wait for a reply and grabbed her by the hand and led h
Both girls finished stripping off their clothes and walked into the bathroom. Cathy told Tracy
outside the door and she headed into the stall.

“Hey baby.” She said.

“HI. Nice surprise.” Paul said and kissed her. Cathy moaned and started to stroke his cock.

“I am sorry about last night honey. I know you were so horny and I just shot you down.” Cath

“It’s OK. I know last night was kind of wild. That kiss..” Paul paused. “It was one of the hottes
have ever experienced.” He could feel his cock expanding rapidly.

“Well I would like to make it up to you.” She smiled. Paul knew this was just a game to get s

had no idea what was coming.

“OK. What are you going to do for me?” Paul smiled expecting a blowjob or something.

“Well since you have been such a good sport bringing two women up here. You have being
cooking and taking care of us. I am going to reward you.” Cathy smiled. Cathy was now stro
cock.

“Mmmm … that feels great babe.” Paul moaned.

“I know. How about a kiss?” Cathy asked.

“That’s a nice start.” Paul said and pulled Cathy close to kiss her.

“No!” Cathy smiled and gently pushed him back. “Not with you.” Cathy leaned out of the sho
hand and pulled her in with them.

“With her.” She finished.

Paul’s eyes got huge. He looked up and down Tracy’s hot body and his cock somehow got h
fantasies he had about seeing her nude and here she was. Then it hit him as to what Cathy

“Wh…. “ He started to say and stopped when the girls closed the distance and kissed again
believe his eyes. The visual was incredible. The girls were kissing. Not some small friendshi
an open mouth, wet, I can’t get enough of you kiss. They had their arms around each other a
other close. Cathy even had her hand on Tracy’s ass. Paul just starred in disbelief. The girls
passionately for a few minutes and finally turned their attention back to Paul.

“How was that honey? Did you like that?” Cathy smiled.

“Yeah.” Was all Paul could mumble.

“I know you are finding this all hard to believe honey but I have had a change of heart.” Cath
and I have decided to make your fantasy come true.”

“You mean me and you and Trace?” He said still in disbelief.

“Yes honey that is exactly what I mean.” She said. Paul still couldn’t believe his luck as Trac

him and kissed him deeply. Cathy started stroking his cock again and continued to talk.

“Don’t worry honey there are no rules. Do what ever you want to whom ever you want.” Cath
started to kiss his neck while Tracy was sucking his tongue into her mouth. Paul could only r
slowly started kissing their way down his body and soon they were both kneeling in front of P
grabbed his cock and guided it to Tracy’s mouth.

“Ohhhhh…. Godddddddd.“ Paul groaned. He closed his eyes to savor the feel of what was h
felt Tracy take him deep. She licked up and down the length of his cock enjoying the feel of
her mouth again.

Tracy loved to suck cock and since the break up she has had none to suck. She desperately
off but she knew they had lots of time for this. She used her mouth and tongue to bring Paul
she could. She sucked him deep, deeper then she can ever remember taking a man and sa
smell. She kept this up for a minute and then Cathy would take her turn sucking the cock int

Cathy had an enthusiasm that Paul has not felt in quite a while. Cathy pumped his cock dee
massaged his balls and all the while Tracy licked his legs or stomach.

Paul was quickly approaching orgasm but he didn’t want to cum yet. Finally he watched the
and share his cock. Two tongues sliding up and down the length and across each others lips
and the women knew he was close. Tracy stood up and kissed Paul hard.

“I have always wanted to do that to you.” Tracy said. “ I always wanted to kiss Cathy too and
She continued so Cathy could hear her talk. “Last night I did just that. After you went to bed
hot wife Paul.” Paul suddenly got the picture in his head. “It was the hottest sex I ever had. V
myself over Cathy’s face and she licked me with her wet tongue Paul. She ate me until I can
face.”

This was too much for Paul and he came. “Ahhh. Oh my…” Cathy felt him expand even mor
waiting mouth. “Ohh Cathy baby.” Paul’s orgasm was long and strong. Cathy couldn’t believ
had. She nearly came herself as she listened to Tracy.

She happily swallowed Paul’s release but when she stood up Tracy savored what she could

Paul didn’t even go soft. He watched the girls passionately kiss again and then moved to joi
so his rigid cock was between the women and shared the kissing. These girls were definitely
but he wanted them to cum as well. Cum as hard as he just did.

After a few minutes Paul moved around behind Tracy. His hands joined his wife's as they be
on Tracy. The women now had their arms around each other kissing passionately. Paul's co
Tracy's round ass cheeks as his hands moved over her body. Paul finally kissed his way dow
enjoying this beautiful body. Soon he was on his knees kissing her round ass as his hands s
legs and across her pussy.

"Ohhh yes." She moaned as his fingers entered her.

Cathy moved down to her breasts and began to suck her tits. Tracy watched as Cathy nurse
she held her head in encouragement. Paul slowly kissed his way around her hip and soon h
across her stomach. Moving between the women he positioned himself at Tracy's pussy and

Paul loved to eat pussy and couldn't wait to get her off. Sliding his tongue down between he
easily taste her excitement. Tracy moaned and grabbed the back of his head now. Paul read
Tracy's ass and he held her to his mouth as he pleased her. Moving up her pussy he sudden
into his mouth and Tracy moaned again. Her hips began to move as Paul found a rhythm.

Tracy had never felt anything as wonderful as having two mouths pleasing just her. Her eyes
her arousal grew.

Cathy released her tits and kissed Tracy. "You are so sexy baby." She moaned.

Then Cathy moved behind Tracy and began to kiss the back of her neck. Starting with her e
inch of skin as she moved down. Next she moved to her shoulders and then down the cente
finally she was kneeling. Never letting up she began to cover Tracy's ass with kisses.

"Ohh my God Cathy." Tracy was moaning continuously. "I am so close." Her eyes fought to s
passion reached its peak.

Paul knew what was going on and gently pulled Tracy's round cheeks apart as Cathy slid he
center.

"Ohhhh Cathy." One of her hands now moved to the back of Cathy's head. Cathy responded
grabbing Tracy's tits.

Cathy's tongue finally found her anus and Tracy came.

“AAAHHhhhhhhhhh. Ohhhh gooooddd.” Tracy had never felt anything so good. She had to
from falling. As Paul continued to probe her cunt he held her ass apart for Cathy and she ma
anus. Tracy’s orgasm lasted almost a minute as Paul and Cathy continued to stimulate her.
actually helped to steady her.

Slowly the two mouths released her from her erotic bliss and Tracy slowly sank to her knees
lovers. “Ohhh my god. That was incredible.” She was a little shaky as the little ripples contin
minute.

Cathy and Paul began to kiss as Tracy regained her composure. Slowly they stood as they
hands began to explore each other. Tracy smiled as she saw Cathy’s cunt there for the takin

Turning she easily slid between Cathy’s knees and she began to eat out her best friend. Ha
now as Paul and Tracy began to concentrate on Cathy. Paul moved behind Cathy giving Tra
to concentrate on her pussy.

Tracy’s hand slid between Cathy’s legs as she licked up and down the folds of her cunt. She
of her cunt with her fingers and slowly worked one deep as sucked her sensitive clit into her
leaned back into Paul to steady herself and this gave Tracy better access to her shaved cun

Paul started to rub and pinch her tits while holding her steady. Tracy loved the constant flow
juices and continued to lick between the folds of her hot cunt.

Paul sat on the seat that was in the shower area and eased Cathy back, guiding her onto his
Cathy filled her aching cunt with Paul’s meat they leaned back to give Tracy access to her c
moaned at the sight in front of her. Cathy was spread and exposed lying back against Paul
deep in her cunt. It was very erotic. Tracy moved to the couple and began to eat Cathy agai
taste the release as her tongue slid up and down her center. Occasionally she would brush
mostly concentrated on Cathy.

Cathy couldn’t believe how incredible it felt to have two people pleasing her. Never has she
good.

The angle was perfect for Cathy as Paul’s cock rubbed her G-spot and Tracy’s wet tongue
stimulated clit. Paul and Tracy never let up and Paul started to pull on her nipples again. Ca
fast to her first orgasm and she desperately tried to speed things up but Paul and Tracy kep
It was almost torture for Cathy but she quickly realized the sensations just kept getting stron
for a powerful orgasm.

“Oh Paul. Trace.” Cathy Moaned. She was racing towards her orgasm. “I can’t hold on any l
I’m going to cum.” Cathy was groaning. Paul and Tracy kept up the pace but Paul was fighti
impending orgasm.

“Come on baby.” Tracy said. “Cum all over my face.”

“Ohhhh. Ohhhh.” Her hands grabbed Tracy’s head and her cunt grabbed Paul’s cock. Her o
“Ohhhh. Jeasssssss. Ahhhhhhhh.“ Cathy screamed and her spasms sent Paul over the edge

“Ohhhh baby….. I’m cumming. Ohhh. Ahhhhhhhhhhh.” Paul came just as hard as before. H
of cum into Cathy’s cunt before Tracy pulled his cock to her mouth, which only increased the
Paul.

It was now Cathy’s turn to shake as she collapsed against Paul. Tracy couldn’t get enough a
Paul’s softening cock. She then proceeded to do the same to Cathy’s wet cunt.

After a brief rest they decided to leave the shower and take some time to recoup. They ate c
drinks, and they told Paul how the two finally made love.

When they were done they decided to enjoy the hot tub and Paul, of course, was horny agai
of cocktails in the snow along the Jacuzzi and joined the women in the warm water. He notic
were talking as if nothing happened.

The snow was falling again and the quiet was only broken by the voices of the three. The re
three changed and they all knew things were different now. Paul didn’t know how the girls w
their new relationship and how much he was going to be involved but he was hoping there w
happened earlier.

The conversation eventually turned to sex, which was no surprise to anybody. The young lov
by the development in their relationship. Tracy said she had witnessed the sex between Pau
night before they left.

“So you were peeking out the door.” Paul said. “I knew it.”

“Yeah! It was hot. I was too horny to go to sleep so I had to take care of myself.” Tracy admi

“Tell Paul what you liked about it.” Cathy said.

“Well…. “ She hesitated.

“She liked it when you did me up the ass Paul.” Cathy said. She was enjoying the fact that T
for a change.

“Is that true Tracy?” Paul asked. She nodded. “Well Cathy. Do you think it is time we did sor
that?”

Cathy looked at Tracy and said. “Do what every you want to her baby.”

Paul eased across the Jacuzzi and between Tracy’s legs. She open to accept him and he st
kissing her. Her smile faded as Paul kissed her. Soft, at first, but very deep. Tracy’s legs clo
waist pulling him to her. Cathy moaned at the sight.

When the kiss ended Paul slowly stood and now it obvious erection was tenting his suit. He
his body and Tracy looked at Cathy then back to Paul. Paul moved forward and she obedier
and took him in. Paul watched as his cock slide in and out of her talented mouth. Tracy wrap
around the base and another up to pinch his nipples. She ran her tongue up the side and too
mouth. She hesitated and slowly took him in until her nose touched his abdomen.

“Ohhh… God that feels good.” Paul groaned. He watched his cock become wetter and wette
saliva. Tracy slowly pulled back and ran her tongue under the penis from the tip to the base
to the head again. She formed a perfect “o” with her mouth and took the head in again and s
cock with her hand.

“Ahh…. Tracy. Mmmmm… slow down you are going to get me to cum too quick. Damn that
other hand now and started to softly play with his balls and this produced another groan fron

Cathy had slipped out of the tub and went to get some lube she brought with her. She wante
Paul’s perfect cock up her ass. Cathy knows how good it feels and really wanted to share Pa
She was not even a little jealous that her best friend was sucking off her husband, in fact sh
Ever since last night the thought of the three of them becoming lovers on a regular basis wa
her.

Paul hardly noticed Cathy leave but saw her return the lube. He reluctantly pulled his hard c
mouth and proceeded to undress her. He leaned her back so he could get to her cunt and st
favor. Paul used his tongue to lick up her slit and across her clit. He slowly licked back down

tongue up her cunt as far as he could.

“Ohhh… “ Tracy moaned. She was already very wet from having that hard cock in her mouth it would soon be up her ass. Paul slowly licked her outer lips and traced his way back to her sucked it into his mouth. Tracy brought her hand down to hold Paul’s head in place. “Ohhhh feels good.” Tracy moaned loudly.

Paul then stopped, turned her around, bent her over the side of the tub and started to do the asshole. He spent a few minutes licking the tight ring while using his hand to play with her cu finger was coated in pussy juice he started to rub her very slick anus and work his finger in. believe how good this felt. She was very aroused by the new sensations and found herself p Paul’s finger trying to take it all in.

“How does that feel baby?” Paul said. Tracy was totally under Paul’s control. Every nerve en was firing and the sensation of being filled was sending her to an orgasm.

“Oh my God Paul.” Tracy moaned.

Cathy was watching the scene unfold and slipped a finger into her own cunt.

When Paul’s finger was almost completely inside Tracy’s tight ass he reached around with h started to rub her cunt.

“Ohhhh Paulllll Ohhhhhhh….” Tracy moaned again.

Paul knew she was close already and wanted to cum. He suddenly sank the remainder of th one into her cunt.

“Ohhh I’m cumming. Ohhhhhh.” Tracy screamed as her orgasm quickly rocked her body.

Paul let her relax and continued with her ass. Tracy was not sated. She was still under the s fingers. “Tracy.” Paul said. “Are you ready for my cock?”

“Yesssss.” She hissed.

Cathy was nearing an orgasm herself but stopped because she didn’t want to cum to quickly lube and filled her hands with generous portions of slick liquid and proceeded to coat Paul’s moved to Tracy’s round ass and massaged some into her anus. Cathy couldn’t resist the urg

into Tracy’s incredible ass.

Returning to her spectator seat she watched Tracy’s face as she offered her virgin ass to Pa
his hard cock at her entrance and slowly started to push.

“Oh my God. Ohhhh.“ Tracy reacted to the head as it finally slipped past her tight ring.

“Relax baby.” Paul said and the excitement was obvious in his voice. “Ill go slow.”

Cathy had striped naked and now sat watching with a finger in her own cunt. She could feel
building again.

Paul continued to work his cock deeper into Tracy’s bowels as she did her best to relax and
was learning quickly and the pain was turning to pleasure.

After several minutes Paul finally had his entire cock in her ass.

“Oooohhhh Cathy his cock is so big. God it feels good. He is going to make me cum again.“
incoherent as every nerve ending in her body came to life. She had never felt anything like t
her whole body seemed to focus around her ass. The sensation of being filled was incredibl

Paul could tell she was adjusting to him quickly so he only paused a second before he starte
his hard meat in and out of her ass.

He knew he would not last long. Tracy’s excitement was sending him to a quick orgasm but
without her.

“Tracy does my cock feel good? Can you feel my balls hit your cunt?” Paul was getting caug
excitement.

“Yessssssss! Ohhh yessss….. I’m going to cum Paul. Pound me hard!” Tracy hissed. Paul sta
faster but the feeling was too much for Tracy.

“Ohhhh. Oh my God. Ohhhhh Paul. I’m cumming. Ohhhhhh.” Tracy felt her whole body com

Paul came as he felt her ass tighten around his cock “Ahhhhhhh. Ohhh Tracy. Ughhhhhh.” T
feeling of Paul as he came deep in her bowels.

Cathy was right behind both of them. “Ohhhh. Ohhhh. Ohhhhhhhhhh.“

Paul collapsed on her back and nobody moved for a minute of so. Paul finally pulled his soft
Tracy’s ass and the three sat in the warmth of the Jacuzzi coming down from the erotic high

“Cathy you were right.” Tracy finally said. “That was incredible.”

“See I told you if the right person does it to you it is awesome.” Cathy replied.

“It is nice to have that when ever you want it. I do miss that.” Tracy said.

“You know I’ve been thinking. What are your plans now that you are done with Mark?” Cathy

“I know I can’t stay with my mother much longer. I suppose I will get an apartment and start
shrugged.

Cathy started to say something and stopped. She drifted over to Paul and started to whisper
Tracy could see her hand working on his cock under the water.

“Is that what you want?” Paul said to Cathy.

“Yes.”

Cathy looked at Tracy. “Trace. Why don’t you move in with Paul and me?”

Tracy’s eyes lit up. “Move in with you two? Really? Are you sure?”

“Yes. You have lit a fire in me and unless you don’t want to be our play toy then why not?” C
barely keep up with Paul and I am sure he won’t mind having two women around the house

“I will be on my best behavior.” Paul smiled.

“Yeah. Right Paul.” Cathy groaned.

“Are you sure this won’t be a problem?” Tracy asked.

“No problems here.” Cathy assured her.

“What if Paul jumps me when you are not there?” Tracy smiled.

“All I ask is that you tell me everything. No secrets. And I will extend the same courtesy.”

“You mean if you and Tracy make love you are going to tell me everything?” Paul asked.

“Yeah.” Cathy said.

Tracy thought for a few minutes and the three sat in silence. She looked at Paul and Cathy a

“I would love too.” She finally said.

“Good.” Cathy smiled. She slid away from Paul and over to Tracy. She straddled Tracy and
passionately. Tracy knew she had found a home and looked forward to this new relationship
know how long this would last but they planned on living it day to day and enjoying it while it

From: <rychlo@watthai.net>
To: <julian@ricoh.co.th>
Subject: Wisdom of Samadhi
Date: Thursday, August 19, 2004 1:02 PM

The Wisdom of Samadhi

In the training of the mind there is the need to develop wisdom. Unfortunately, this cannot be done directly, just by wanting wisdom. There may be some people with innate wisdom, but they will not be able to bring it out and use it properly, unless there is enough mindfulness to support and control it. Wisdom does not simply mean intellectual thought, it is of quite a different order and can only arise from an internal state of calm. Therefore, the first necessity of mental training is to attain a state of calm.

Samadhi, the state of calm attained by meditation practice, has many levels depending on the degree of absorption of the citta with the object of meditation. The word, citta, means the mind, heart or consciousness; it is the basis in a person which is 'central', whereas everything else, including the five khandas is peripheral. Practically everyone has to develop the practice of samadhi, if they want to attain wisdom and a state of happiness beyond what is normally possible in this world. Having attained samadhi, the way is then clear for the development of wisdom.

Developing samadhi can be put like this. Normally, the heart is hungry, it wants something, and it is searching around all the time. The only way it knows how to search is through the senses and in the world, because this is what it has learnt. It wants this, searches for that, looks for this, wants to hear that - and so on, all the time. It goes out continually, but what it gets from the world and what it gets by doing this never satisfies the hunger. In fact it tends to increase it if anything. The heart is still hungry after all the searching one has done.

Now the way to satisfy the heart is not by going out, but by going in the opposite direction. One must withdraw one's attention away from sense stimuli, memory and thoughts - both discursive and playful – and one must give the mind as little as possible to hold onto. One allows one's attention to remain only with the subject of meditation, such as the repetition of "Buddho", or watching one's breathing. The mind is given only this one thing to hold onto, one anchor.

At first it is very difficult for the mind still wanders and jumps about but, as one goes on, it becomes more used to it and interest starts to arise. When interest arises there is less tendency to run around. You have probably noticed this with work; how, when you had something which at first you did not want to do, when you got deeply into it the work started to become interesting. After that, it was no longer such a hard task. It was much easier and could be done without much hardship.

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Atomic bombs don't let themselves off, they require people to do so; bullets are not fired from guns without people behind them; and what is behind each person is his own kilesas all the time.

———

It's like that with meditation practice. At first it's hard work, but once you get into it then interest arises and, once that happens, the mind becomes more and more absorbed in the practice. When it becomes absorbed, the external things all start dropping away automatically. The mind goes right inward, and when it goes inward and stays there, it gets complete rest and the heart is fulfilled internally and feels quite satisfied. When it comes out of that state, it no longer wants to search around looking for things, because it is satisfied. It is prepared to remain just there - still.

Withdrawing from this state of absorption the mind is replete, satisfied, as though it has had a good meal. It is also wieldy and pliable; this state can be turned to good advantage by developing wisdom, because the main obstacles to its development are quelled for a time. Instead of being restless,

fluctuating and wandering, the mind is in a suitable state which can be used for investigation, and it can go very, very deep. This is true wisdom and this wisdom brings results.
In the normal way of life, it is possible for one to have insight and gain a lot of understanding by using reason and discursive thought. Sometimes one may feel that such insights are deep and important, for they may reveal things about life and people which one had never realised before. Yet when one reviews that understanding, it does not really have much effect on oneself internally; it is, so to speak, on the surface. It may be quite true, but it does not alter one's outlook or nature.

To give an illustration: the type of understanding that does alter one's nature is like that of a young child who sees something hot, like a red hot coal, and he goes to pick it up. Once he touches it, he never does it again. He learns quickly and deeply - it penetrates, it is effective. That sort of wisdom is not easily lost. However, the wisdom which we must work for is of a much more subtle nature, and can only be attained when we have a basis of Samadhi. In Samadhi, the heart is still, it's open, and whatever is penetrated by wisdom will go straight into it.

Normally, the heart is covered over with all sorts of garbage as though it's wrapped up and nothing can get through, but when samadhi is developed the heart can be reached quite easily. It is quite open, and whatever wisdom is developed goes right in. That wisdom is then effective in giving results. It can be effective in quite extraordinary ways - it can even reverse long-standing habits of people quite easily.
Those obstructive qualities, which are like "sand in the gears", are called kilesas or defilements. They wrap around the heart and prevent the calm from penetrating. They are the things which we have to try and get rid of, and they are the things which we must come to know. Mainly, they consist of greed, hatred and delusion, but there are a whole heap of other things which spring from these three. They have endless ramifications and endless tricks too, they trick us in all sorts of ways.

Let me give an example: when doing meditation practice and a thought arises - something not very good - one might catch it, and then think, "I've caught that one, the kilesas didn't get me there." So then one congratulates oneself, but while congratulating oneself one does not realise that this is

also kilesa, and one has been caught in another direction!

These are the sort of tricks that they play all the time. One must learn their tricks and be up to them all the time with understanding. One must not think that these kilesas are little things, which are just tacked onto oneself somehow. They are extremely important and are very deep in the heart. It is just these kilesas that cause all the trouble in the world - nothing else. Atomic bombs don't let themselves off, they require people to do so; bullets are not fired from guns without people behind them; and what is behind each person is his own kilesas all the time.

So the whole trouble in the world springs from these kilesas, which are quite subtle, extremely resourceful and ever-present. They are resourceful because they dwell there in each person's own heart (or citta), which they usurp. They use its inherent cleverness to further their own ends.

The kilesas are there in the heart, and Dhamma is there also, all mixed up; it depends on circumstances which one dominates at any one time. These kilesas are there in the heart all the time, and so they are continually flowing out and displaying themselves in action, speech and thought. In fact, we could say that the average person is almost entirely the kilesas. It is not that sometimes they are there and sometimes they are not - they are there all the time, colouring our outlook, causing our understanding to be deluded. Our basic perceptions of the world, other people, ourselves, religion and endless other things are all distorted, because they all come under the baneful influence of kilesas.

For this reason, everything that we do in ordinary life is to some extent, false or wrong. There is nothing that we can do perfectly, until we get rid of the kilesas. However, we must not be too worried about this because, although everything we do is false, there are two ways in which we can go; there is one way that is wrong, and another that is right. What we must learn is how always to choose the right direction, even though it may be far from perfect and coloured by these kilesas.

If we go in the right direction, the kilesas steadily get thinner, and the understanding that undermines them gets stronger. However, if we go in the wrong direction, we become more deluded and more caught up until there is no

hope in anything. You only need to look and see people who do bad things and see what they become. They become coarse and gross, and they don't understand anything subtle at all. This is because their kilesas are growing fast, because they are going in the wrong direction all the time. Those people who go in the right direction gain happiness, as if there was an aura of happiness around them all the time. They are not concerned about things, and they don't worry like other people do. The world to them is not an unpleasant place; all the problems in it do not really touch them, because they are good inside. This is because the troubles in the world are always troubles in oneself, while external troubles are mere occurrences which just take place. It is within one's own internal state that all troubles exist and, if one can only learn to cure oneself, all troubles and problems will recede into the background.

As to the details of what you should do, you know already what is meant by meditation practice, and you should try to maintain whichever technique you find works best. As far as wisdom is concerned, it is good to use wisdom in the sense of thinking about things, seeing how things work in the world and in one's life. Steadily this does have an effect, although it is slow and takes a long time to penetrate deeply. In other words, thinking about the right kind of things in the ordinary way of thinking can develop wisdom but only very slowly, for it takes a long time to penetrate internally in depth. Generally speaking, there is little alternative to the development of Samadhi.

Working Late, Again (More late night fun. This time I had a plan, I thought)
byBarbKann©

As I walked into work today I saw the cleaning guy that had caught me by surprise a few we
at me with a little grin on his face. I walked right up to him and whispered in his ear, "I'll be w
tonight", then licked my lips, gave him a devilish smile, and walked to the elevator. I still didn
he spoke any English, but I figured I'd give it a try anyway.

I went home for lunch, and to grab a few things. I decided I was going to wear something sp
case he shows up. I went back to work and resumed my day as usual. At 6:00 pm everyone
day. I undressed at my desk and put on my outfit, a black sheer bra, black panties, and a bla
7:30 pm I grabbed my bag and went downstairs to the lunchroom. I brought a few things to c
a six-pack of beer. While I was at the stove cooking my meal I heard the janitor's cart rolling
He must have understood what I said this morning.

I had my back to the door when I heard footsteps enter the room. A voice said something in
surprised to hear a different voice reply, also in Spanish. I turned around to see the cleaning
another man standing in the doorway. The new guy was taller, maybe six foot, much thinner
and nicely built. He looked to be in his late twenties or so. I was only expecting the one from
encounter, but it seems he brought along a friend. I figured this might be fun and smiled at th
I motioned for them to sit at the dining table. I pulled the beer out of the fridge, opened three
handed two to my guests. I downed mine immediately and grabbed another. I figured I bette
before we begin. I ate my dinner and drank my second beer a few minutes later.

The guys were now on their second beer. It was time to begin. I walked up behind the older
rubbing his shoulders while licking my lips for the newcomer. Then I started running one han
as I caressed my breast with the other. He turned in his chair and ran his hand up the back o
stopping on my bare butt cheek. I leaned down and licked the side of his neck, then ran my
to his crotch. I could feel his erection pressing against his pants.

The new guy was watching intently. He leaned back a little and started rubbing his groin. He
and the first guy spoke back, both in Spanish, leaving me clueless. I walked around the table
guy was sitting. He turned his chair toward me. I moved right up to him, standing between hi
ran his hands up my thighs to my hips. I untied the apron and dropped it to the floor. He slid
my breasts and squeezed gently. I saw his pants grow as his cock hardened against his zipp
down exposing my pink nipples. He reached to unhook the clasp on the back of my bra, but
reach.

I walked toward the door and motioned for the two men to follow me. They exchanged a few
behind me. We entered the elevator. They stood on either side of me, both watching me inte
shorter guy put one hand on my panty-covered mound and pressed his finger into my slit. I l
gasp. I'm sure he could feel my wetness. The young, tall guy pulled me toward him and light
my still exposed nipples. I gave a slight moan. He moved his face toward mine and kissed m
pushing at my lips. I returned the kiss, but didn't open my mouth.

The elevator stopped and the door opened on the third floor. I pulled away, stepped out and
cubicle at the end of the hall, both guys right behind me. I moved my chair to the window. I t
the men, reached behind my back and unhooked my bra. I slid it off and flung it toward the t
for the younger guys belt, unhooked it, followed by the button and zipper, then slid his pants
ankles. He wasn't wearing any underwear. His cock was semi-hard and looked to be seven
not to thick, but the head was quite large, like a small plum. I gave it a little lick as I stood ba
directed him to sit in the chair. He stepped out of his shoes, and then his pants, and sat dow

The other guy had pulled his cock out and was gripping it firmly in his hand. I turned and rea
removed his hand. I leaned down and ran my tongue up the shaft. He slid his pants down. I
head a few times, then moved my mouth over it, taking in about half. The younger guy starte
and sliding his fingers into my crack. I slid further down the cock in my mouth, then back up,
The young guy slid my panties down my legs and I stepped out of them. I then felt his tongu
pussy lips. I went back down deep on the cock and sucked until he was in my throat. He sai
young guy and they both laughed.

The younger guy moved his hand between my thighs, slipping two fingers into my wet pussy
the cock I was sucking and turned my attention toward the young guy sitting behind me. I lea
kissed him, still not letting his tongue in my mouth. I bent down toward his still half-hard cock
his balls as I licked up and down the shaft. His cock firmed up and twitched a bit. It was a str
inches now, and the head looked even bigger then before. I put my mouth over the head an

The older man started sliding his dick up and down my soaked pussy lips. He would slide it a
press the head against my slit a little, but not push it in. As he was doing this, I felt somethin
wet land in my butt crack. At first I thought he had came already, but his cock was against m
realized he had just spit on my ass when his hands spread my cheeks and he pushed the he
my asshole. I lifted my head and told him I wanted him in my pussy. He said something in S
front of me pressed my mouth back down on that big head as the cock behind me pressed i
wiggle forward, but he was holding my hips firmly and I was up against the guy in the chair.
held me tight and pushed his cock all the way into my tight asshole. It hurt a bit since I wasn
started pumping me with long, steady strokes, in and out of my ass.

I decided to concentrate on the guy in front of me, since it seemed the older guy was going t
backdoor whether I wanted it or not . I resumed sucking on his big cock head, taking in as m
maybe four inches. I would slide my mouth down, suck really hard, and pull back up to the ti
my mouth, the head was now dark red, almost purple. I proceeded to lick down the shaft to l
sucking on each one. I slid my tongue down a little lower and flicked it across his butthole. H
like it because he moved forward in the chair and held my head down again. I took the hint a
tongue around the hole. He pulled my head in tighter. I pressed my tongue against his brown
little more, and my tongue eased into his asshole. This wasn't so bad, so I dipped my tongue
could and swirled it around, darting in and out, tongue fucking his asshole.

The guy fucking me from behind began pumping faster. I guessed he wouldn't last much lon
stopped with just the tip in and slapped my ass hard a couple times. I jumped and pulled my
young guys ass. This dislodged the cock up my butt. I turned around and gave him a dirty lo
I backed up and straddled the chair guy, still glaring at the older man standing in front on me

As I lowered my pussy onto that big headed cock I moaned out loud, not stopping until I had
It felt wonderful! I began riding him slowly, keeping that head pressed against my G-spot as
down. He grabbed my hips and started moving me faster. I took the hint and started pumpin
his hands around to my boobs, cupping each one and flicking my nipples.

The older man I was facing moved his cock toward my mouth. I leaned over just a little and
before he grabbed my head and pressed himself into my mouth. Here I was bouncing on thi
pussy as this guy starts fucking my mouth. I came with a shudder. I could swear I even squi

The two men said something to each other, followed by the guy in front pulling out of my mo
me then grabbed my hips and lifted me off his cock. He spun me around to face him and pul
his lap. I moved my pussy back onto his cock and lowered myself. This time he held my hips
down all the way on his erection. I then felt the older man's cock against my asshole again.
cock slid into me with ease and I came again, impaled on these two men.

I put my arms around the young guy I was sitting on and leaned into him, pressing my breas
chest. I kissed him roughly, hungrily moving my tongue inside his mouth, and sucking his as
penis. Still holding my hips, he moved me up a little, then back down. I kept my mouth firmly
his, pressing hard into his lips as he started lifting me into longer strokes. He got a steady m
with the cock in my ass, moving them both in and out at the same time. The man in my ass
tits and squeezed, before pinching my stiff nipples. I was in daze as I came again, still sucki
in front of me. I moaned into his mouth and shook all over.

The two men continued fucking me for a few more minutes, until I felt the cock up my ass be
he shot his cum in my asshole. I came again! The cock in my ass pulsated for at least a min
pulled out, now spent. The man below me stopped as well. He lifted me up, still impaled on
pressed my back against the window. He put his hands under my ass and kind of held me u
wanted me to wrap my legs around his back. He started pumping into me as he held me aga
could do was hold onto him and enjoy the ride.

He stopped again after a few minutes and lifted me off his cock. I put my feet back on the flo
me around so I now faced the window. He grabbed my hips and tilted my ass out toward hin
pressing toward him as he pressed his cock back into my eager pussy. He began slamming
boobs to the glass. My nipples hardened even more against the cold window.

He pounded into me for what seemed like five minutes. I rode through another orgasm befor
He pulled his cock out of my dripping pussy and positioned it against my little rosebud. I kne
to hurt with that big head, but I braced for it. I wanted him in my ass and pushed back into hi
slowly opened, allowing the mushroom head to enter me. It did hurt, but not as much as I th
being well lubricated from the cum dripping out. Once the head was in it felt a little better. He
pressing into me, and I into him. I moved my hands to my pussy. I lightly rubbed my clit with
three fingers into my dripping hole with the other. He started moving faster, really pounding
fingers faster too. I was going to cum again. My fingers were a blur as I furiously rubbed my
feel the head of that cock in my ass with the fingers in my cunt as he slammed in and out of
scream, soaking my hand with the juices. I convulsed on the cock still pounding my ass, kee
of my climax. He then pulled out of my ass and slammed his cock back into my worn pussy.
times, then put his cock into my ass again. He did this a number of times. On every other str
out and stick me in a different hole. "Oh my god that feels so good, FUCK ME, FUCK ME", I
pussy, in, out. Into my ass, in, out. He finally stayed in my asshole after switching back and
several minutes.

I was ready to collapse. The dick in my ass was still going, slamming me hard, keeping me
the window. He would cum any minute now. I wanted to taste it. I haven't tasted a load all ni
hands against him and pushed him back. There was almost a pop when his cock came free
around and dropped to my knees. I consumed his cock as if I were starving, even getting tha
throat. I bobbed on his knob with a fury, while gently cupping his balls. I moved a finger to hi
pushed it steadily, all the way in. I could feel his balls start to tighten. I sucked as hard as I c
while still sliding my mouth up and down on his rod. I stroked my finger in and out of his ass
toward me. I added a second finger. His balls tightened up and he started to cum. I pulled m
I could feel him spurting on my tongue. I came again. He continued spewing on my tongue.

repeatedly to keep it all in. I sucked down every drop and finally leaned back against the wir
spent.

I woke to the sun coming in the window. It looked to be mid morning. I was alone, still naked
the cool glass. I thought "oh shit, I'm going to get caught like this", before I remembered it wa
Saturday. My bra and panties were nowhere to be seen, and my work clothes were gone as
back where it belonged and headed down to the lunchroom. I cleaned up my dishes, and thr
bottles in a bag, they would have to be thrown out in the dumpster. I picked up my apron and
grabbed my stuff and headed downstairs and out of the building, dressed in just the apron. I
side of the building and threw away the bottles.

I got in my car and drove home. As I pulled into my cul-de-sac I noticed some of my neighbo
their lawns, washing cars, etc. I pulled the car into my driveway and turned right, stopping pa
yard. It's all rock and wouldn't hurt anything. Now I was only ten feet from my porch, but wou
display when I went up the steps to my front door. I had no choice. I just hoped nobody reall
out of my car and walked up the steps with my ass out for everyone to see. I dropped my ke
the door and bent over to pick them up. I heard a wolf-whistle and looked back to see the gu
the street looking right at me.

Wrong Room (Drunken mom makes a huge mistake)
byTheStinger©

Well it looks like no matter how hard I try I can't stop writing long stories. Oh well...I hope yo
this one. If you like it drop me line and let me know. If enough people like it I'll continue, if no
move on to another story. ENJOY!

*

The Schaffer family was all smiles on this particular Friday afternoon. They were leaving for
summer vacation. Their bags were packed, the SUV loaded, and all that remained was for th
up. Every year they took a weeklong road trip with no fixed destination. They just simply pick
and went. As they pulled out of the driveway Amanda Schaffer noticed out of the corner of h
Ryan was starring at her.

"Is something the matter honey?" She asked.

"Oh....uh.....nah, I was just day dreaming." Ryan said slightly shocked that his mother caugh
her.

This trip was special for Ryan for a couple of reasons. For one, he'd just turned eighteen, so
might be one of the last family vacations he went on. The other reason requires a little backg
month ago Ryan came home early from school. Expecting to find his mother going about he
surprised to find the house was dead quiet. He walked through the living room and kitchen b
around. After walking upstairs Ryan decided to check to see if his mother was in her room ta
something. As he neared his parent's bedroom door he stopped cold in his tracks. The door
and he could hear his mother moaning lightly. Now, Ryan was pretty sure that he'd walked in
pleasuring herself; he just didn't know what exactly he should do. Part of him wanted to turn
downstairs. This was his mother after all. But the inner pervert in him couldn't resist the char
woman, any woman, masturbating.

Amanda Schaffer was lying on her bed naked, except for a short silk robe that was complete
framing her nude form. She had worked up a sweat cleaning the house and decided to take
soaking in the tub she started reading a rather steamy romance novel she'd been meaning t
bath she dried off and put on her robe, and then she lay down on her bed to finish the book.
another and before she knew it she was very turned on. She couldn't remember the last time
herself, but since she was home alone she decided to indulge herself a bit. Little did she kno
gently rubbed herself closer to orgasm her curious son was getting an eyeful.

Ryan edged closer to the door and peek around the corner doing his best to be silent. His m
slightly at the sight before him. His mother was lying on her bed with her head turned away f
completely exposed. One hand was squeezing one of her breasts and the other was betwee
never in his eighteen years ever had an inappropriate thought about his mother. However, s
quickly had his pants starting to expand. The realization that he was getting hard watching h
little weird at first but that feeling quickly faded as Amanda arched her back slightly and bega
louder.

"Ummm.....oh god.....yes." Amanda moaned as she neared her climax.

Ryan began rubbing his cock through his pants. He was starting to notice just how good lool
She was 37 but could easily pass for 27. She was pretty tall for a woman at 5'10, but most o
legs, and she had very dark brown hair. Her tits weren't very large but this was a good thing
didn't sag at all. Although Amanda was a stay at home mom she didn't skimp on exercise. S
shape; she refused to let herself get flabby, as she'd seen almost all her friends succumb to

"Ohhhh!!!" Amanda groaned as her orgasm warmly washed over her.

The site of his mother climaxing before his eyes caused Ryan to fill his underwear with cum.
her bed tightly clenching the sheets in her fists with her hips raised off of the bed. After abou
seconds she collapsed into a heap breathing heavily. Ryan knew she could turn her head ar
reluctantly he eased back from the door and tip toed back downstairs. After a few minutes h
the front door and shouted that he was home, making sure that his mother would hear him.

For the next couple weeks everything went back to normal and Ryan told himself that what h
would've. It was a onetime thing and he wasn't going to dwell on it. However, things heated
unexpectedly one Saturday night. The neighborhood Ryan's family lived in had a thriving pa
middle-aged couples. Every month or so Amanda and Ryan's dad Don, would go out and co
absolutely shit faced. It seemed that his mom and dad would never really settle down. One n
a.m. Ryan was on the couch watching some cheesy late night sci-fi movie when he heard hi
the driveway. A few minutes later his mom walked in and closed the door behind her. Ryan
she staggered she was very drunk. Amanda walked into the kitchen and Ryan heard her dig
cabinets. After a few minutes his dad still hadn't came in so Ryan walked into the kitchen to
where he was. As he entered the kitchen Ryan saw Amanda standing with her back to him a
arms on the counter. In one hand she had a half full glass of Crown Royale. She was wearin
that showed off her curves very well with her hair arranged fancily on top of her head. Before
anything Ryan noticed that his mother's hips were moving back and forth like she was danci

that only she could hear.

"Hey, where's dad?" Ryan asked finally snapping out of his trance.

"Oh hey baby, I didn't mean to wake you." Amanda said looking over her shoulder.

"You didn't wake me, I was watching TV. Where's dad?" Ryan asked again.

"Oh, your dad is passed slap out in the car, and I'm not about to carry him in. He'll be fine." A
taking a huge gulp of her drink.

"Oh, ok. Well it looks like you two had a good time." Ryan said slightly amuse at his mother's

"It was a wonderful time honey; I didn't want it to stop. I just wanted to dance all night. Your
other hand couldn't keep up. Oh well, its late enough I suppose, I'm probably gonna go to sl
Amanda said before downing the rest of her drink.

"That sounds like a plan; the bed's probably the safest place for you." Ryan said smiling.

"What's that supposed to mean?" Amanda asked with her arms on her hips.

"Well, you can hardly walk. If you fall, at least the bed's a soft spot to land." Ryan laughed.

"Ha! I can walk just fine mister." Amanda said smiling.

With that Amanda turned and stumbled out of the kitchen towards the stairs. Ryan followed
she made it safely. Sure enough, as soon and Amanda put her foot on the first step she lost
fell backwards.

"Owwwww...." Amanda groaned as she landed right on her ass.

Ryan ran over to his mother to see if she was alright but he stopped a few feet from her whe
was laughing.

"You want to try that again?" Ryan asked sarcastically.

Amanda stuck her tongue out at her son and turned to get up. When she got on all fours the
wearing had slid up considerably. Ryan's eyes widened as his mother's ass came into view.

red lace thong that left very little to the imagination. For a precious few seconds Ryan starre
round ass.

"Oh man." Ryan thought to himself as he felt his cock start to tent his pajama pants.

Amanda was drunk when she came home. The big glass of Crown she had when she came
her mind now. She was a laughing, clumsy mess on the floor. She tried twice to get up befo
better help her. Ryan quickly adjusted his cock then walked over to his mother and grabbed
up.

"C'mon mom, you need to call it a night." Ryan said.

"Such a gentleman." Amanda slurred.

In her drunken state Amanda tried to gain her balance by grabbing her son's shirt. Her hand
shirt until her fingers latched onto the waistband of Ryan's pajamas. At first Ryan thought no
mother's drunken clumsiness but when she attempted to pull herself up the weak elastic cou
her weight and before he knew it his mother had pulled his pajamas down about four inches
fully expose his cock but Amanda's knuckles rested right up against her son's manhood for a
stood motionless for a few seconds waiting to see if his mother reacted at all.

"Thanks sweetie." Amanda said releasing her grip on Ryan's pajamas.

As drunk as she was Amanda didn't know exactly where she was, let alone that she'd almos
pajama's down enough to free his hard cock. Ryan knew she didn't know what she'd almost
to walk upstairs and made no effort to pull her dress down.

"Here, let me help you." Ryan said placing his hand on his mother's hip to help her up the st

As she stumbled up the stairs Ryan couldn't take his eyes off of his mother's ass. Ryan care
mother to her bedroom and walked her over to her bed. Ryan gently laid her down and befo
pillow she was dead to the world. Ryan turned to leave then noticed that his mother's dress
up her waist. The red lace panties were an eye catcher. One thing that stood out to him was
low cut and he didn't see any hair. As he stood there starring at his mother's exposed lower
back to the day he caught her masturbating. He couldn't tell is she was shaved because her
her pussy. Debating his options Ryan shook his mother gently. After a few seconds he shoo
quite hard. She remained motionless. Sweating profusely with his heart beating a mile a min
out with his index finger and gently pulled down the front of his mother's panties.

"Oh my god...." Ryan whispered as his mother's hairless pussy came into view.

Amanda's arm moved slightly scarring the crap out of her son. Ryan decided he'd seen enou
went back to his room. Moments later Ryan was stroking himself to an orgasm thinking of hi
faded to sleep he shook his head wondering what the world was coming too.

Back in the present, the Schaffer clan had been driving for the better part of the day. Ryan a
had slept most of the trip. When Ryan opened his eyes he saw a sign saying "Welcome to L
always wanted to visit Vegas so he could hardly contain himself.

"Oh man, this is gonna rock!" Ryan exclaimed.

"I thought you'd approve kiddo." Don said looking at his son in the rear view mirror.

"Man, look at all the cool places to go. " Ryan said as his eyes surveyed the surroundings.

"Yeah, I thought this year instead of spending a day in a few different places we could spend
somewhere with enough stuff to keep us entertained. " Don said.

"Sounds good to me dad, I can't wait." Ryan replied.

"What's all the commotion for?" Amanda asked as she awoke.

"Check it out mom! We're in Las Vegas." Ryan said shaking his mother's shoulders.

"Well I'll be...Don, this is a wonderful idea." Amanda said.

"Alright, now that everybody's awake I guess it's time to get us a room and see what Vegas
said pulling off the road at a very nice hotel.

Don went inside and paid for two rooms for the week. The rooms were on the top floor and v
hall from each other. Don figured that if they were going to be staying a week his son would
own room. Besides, if his wife got a few drinks in her, they were gonna need their own room
hour the Schaffer's had everything unpacked and they were settling into their rooms.

"Oh sweet, I gotta check that out." Ryan said as he looked down from his window at the hote

Don was in his room looking through a brochure at all the gambling spots. He was an avid g
thrill of it. Amanda was in the bathroom freshening up. She was looking forward to a night of
partying. After a bit Don heard a knock on his door. He opened it to see his son standing the
with a towel draped over his shoulder.

"Seen the pool huh?" Don smiled.

"Yeah, I'm gonna go check it out. What are you two gonna do?" Ryan asked.

"Well I don't know about your mother but I'm going to go downstairs and see if I can lose so
laughed.

"Well, alright then, I'll be back later." Ryan said.

Downstairs Ryan jumped into the pool and started to unwind and enjoy his vacation. There
looking chicks to look at around the pool. He was hoping that this would help get his mind of

"Don, do you want to get something to eat at the restaurant across the street?" Amanda ask
the bed.

"Hmmm..I don't know sweetie. I'm thinking about checking out the craps tables downstairs.
can't we?" Don said never taking his eyes off the brochure.

"I guess so, but what am I supposed to do while you blow our money. You know how much
said.

"This is Vegas honey; you can pretty much do whatever you want." Don said standing up.

"I guess so." Amanda pouted.

"Listen, I'll call you in a couple hours or so and we can get Ryan and go get something to ea
any trouble now; I'll only bail you out once." Don laughed as he walked out the door.

Amanda thumbed through the brochures looking for something to do but came up empty. It
dancing. She walked over to the window and saw the pool downstairs.

"Well, I could always work on my tan." She said.

Downstairs in the pool Ryan was having a blast. He'd started talking to a couple guys about
was. They'd invited him to play some pool volleyball. They game was going great and he wa
very much. While he was waiting for the other team to serve the ball Ryan was looking arou
saw something that drew his undivided attention.

"Oh boy." Ryan said as he saw his mother walking toward the pool.

The fact that Amanda was wearing a white bikini didn't help matters at all. Amanda didn't se
pool as she went about putting her towel on a lounge chair. She laid down onto the chair an
tan lotion on her legs as she looked around.

"Hey man, you still with us?" One of the guys Ryan had been talking too asked noticing he w
attention to the game.

He followed Ryan's line of sight and saw what had his undivided attention. There was a well
lathering herself up.

"Damn, maybe I should ask if she needs any help." The guy said.

Ryan debated telling his new friend that the woman was his mother. He thought that he migl
fun is Chris didn't know. Ryan knew he wasn't going to be able to "do" anything with his mor
as hell watch Chris try to. He knew his mom was far from the cheating type but if she had a
she was very flirty.

"Hey Chris, I overheard that chick earlier saying how much she was looking forward to a Cro
said hoping the insider info would aid Chris in getting in the door.

"Say no more man, watch how it's done." Chris smiled.

The two boys said their goodbye's to their volleyball peers and swam over to the other side
Amanda. Ryan positioned himself behind a group of people to shield himself from his mothe

"Good luck man." Ryan said to Chris.

Chris walked up to the bar and ordered two Crown and Cokes and then walked over to wear
plopped down on the chair beside Ryan's mom and sat the drinks down.

"Hey babe, you look like you could use a drink to cool you off a bit." Chris said smugly.

Amanda didn't know the young man was talking to her at first but she turned her head slight
contact. Immediately she blushed. She couldn't believe this kid was hitting on her. She peek
her sun glasses at this young boy who couldn't be much older than her son. He was very cu
awhile since Amanda's ego had been stroked.

"Umm...thanks." Was all she could muster at the moment.

"My names Chris, nice to meet you." He said.

"I'm Amanda, nice to meet you too." Amanda smiled.

"So are you here on vacation?" Chris asked.

"Yeah, I guess I've got that tourist look huh?" Amanda replied.

"Nah, if all the tourists looked like you I wouldn't mind them so much." Chris smiled.

Amanda smiled at Chris's comment. He was obviously flirting with her and she liked it.

"Thanks, that's sweet of you to say." Amanda said blushing.

"Hey I noticed you putting on some sun tan lotion earlier. Would you mind helping me out, I
burn." Chris slyly asked.

"Umm...sure." Amanda answered.

Chris slid his lounger over close to Amanda's and turned his back to her. Amanda didn't kno
came to be rubbing lotion on a complete stranger but she was enjoying herself. She just hop
son didn't show up. Nothing was wrong about what she was doing but it would be kind of aw

"Lucky bastard." Ryan thought to himself as he watched his mother rubbing the lotion on Ch

Chris was enjoying himself as well. After Amanda had lathered his back he turned around to
good shape and he was waiting for Amanda to rub the lotion on his chest and stomach. For
paused not sure if she should continue. Amanda surveyed the young man's body for a seco
lotion on her hand and rubbing it onto Chris's chest.

"Thanks a bunch, but don't forget my stomach." Chris grinned.

Amanda couldn't believe how confident the young man was. She looked into Chris' eyes for
smiled and Amanda did also.

"Oh, I won't." Amanda said sliding her hand over Chris' firm stomach.

As Amanda rubbed her hands over Chris's six-pack she realized that she was enjoying hers
Her heart was beating a little faster and she was getting a warm feeling between her legs. W
brushed the waistband of Chris' trunks she knew she'd better stop.

"That should do." Amanda said taking a drink and lying down onto her stomach.

Chris didn't quite know how to proceed from here. Should he offer to put some lotion on her
get her another drink to soften her up more? Maybe his buddy Ryan could help.

"Thanks a lot. Hey, I'm gonna get us another drink. I'll be right back." Chris said standing up

Ryan was across the pool as he watched Chris get up and make his way over to where he w

"How's it going man?" Ryan asked.

"Good I think, that drink idea you had got me in the door anyway." Chris replied.

"Glad I could help, but what are you doing talking to me and not the babe?" Ryan smiled.

"What do you think I should do? Should I try to put some lotion on her or should I get anothe
asked.

Ryan realized how wrong it was for him to be helping this guy hit on his mom but he couldn't
he couldn't be the one flirting with his mom then he was going to live vicariously through Chr
remembered overhearing his mom telling one of her friends that she'd gotten a massage at
got her a little more excited than she thought it would. She had two spots on her body that, i
her on really fast.

"Hey man, get her another drink, and then offer to help her put some lotion on her back. Oh,
anything that if you rub the small of her back and the back of her knees it'll drive her crazy."
smiling.

"Sound like a plan man, but how do you know all this stuff?" Chris asked.

"I read it somewhere I think." Ryan replied.

Amanda was starting to relax in the warm sun. This vacation was just what she needed. Als
going to ignore her then maybe Chris could keep her entertained.

"Here ya go." Chris said as he plopped back down on his chair.

Amanda took a big drink and then laid her head back down. Chris sat there a few minutes b
nerve to ask her about the lotion.

"Hey, I should put some lotion on your back before you burn out here." Chris said sheepishl

Amanda smiled when she heard Chris' attempt at a come on. But who was she to stop him.

"That'd be great." She smiled.

Chris' face lit up. That was a lot easier than he thought it would be. He nervously put some l
hand and began to rub it onto Amanda's back. Amanda took a deep breath as Chris' strong
upper back and shoulders.

"Ummmmmm...." Amanda quietly moaned.

Chris looked over his shoulder to where Ryan was sitting. He mouthed the words "OH MAN!
thumbs up. Chris slowly worked his hands downward until he reached the small of Amanda'
to more massage than apply lotion. He used his thumbs to apply gentle pressure as his fing
Amanda's waist.

"Oh yeah." Amanda thought too herself as Chris exploited one of her weaknesses.

Amanda was beginning to bite her bottom lip and realizing that she was getting very turned
she was she wasn't about to stop Chris though. After a few minutes on her lower back Chris
turned his hand slightly and let his fingers slip under Amanda's bikini bottom just slightly. At
sat still waiting to see if she would say anything. Amanda was very aware of what Chris was
as he didn't go any further she was going to let him enjoy himself. Chris began rubbing his h
forth wanting to see how much he could get away with. Emboldened by Amanda's lack of re

hand down a bit further until his middle finger started to slide between the cheeks of Amand

"Easy tiger." Amanda said realizing that she had to stop him.

"Oh, umm..sorry." Chris mumbled.

Before the moment completely cooled off Chris put more lotion onto his hands and began to
calves. Amanda was just relieved that his hands were away from her rear. She was enjoying
was a line she wasn't going to cross. For the next few minutes she just lay there in the warm
applied lotion to her legs. Until, that is, he reached the back of her knees. Amanda again bit
Chris expertly massaged one of her most sensitive spots.

"He knows all the tricks." Amanda thought to herself as her young admirer worked her legs.

Just when she thought she had herself under control though Chris' hands began to move up
this time Chris wasn't rubbing lotion onto her legs, he was kneading her thighs. The sensatio
surprise at first and she didn't know what to do. When Chris' thumbs reached the bottom of
her pussy start to tingle. She knew she'd let him go too far and she had to put a stop to it. Bu
want to hurt his feelings either.

"Thanks Chris. I think I'm done for today though." Amanda said sitting up on her lounger.

"Awww....really?" Chris groaned.

"Yeah, I think so. I think I'm gonna head up to my room and take a shower. Thanks again for
afternoon." Amanda said getting up.

"Hey, is there any chance that later we could.... I don't know; maybe grab a bite to eat?" Chr
desperately.

Amanda starred at the boy for a few seconds. She knew that he didn't know she was there
son, but the fact of the matter she was. But Chris was such a nice boy; she really did enjoy
Maybe she could find some time later in the week to hang out some more.

"I'll tell you what Chris, give me your cell number and if I need some company later on I'll giv
Amanda smiled.

Chris quickly complied and Amanda walked off toward the hotel. Chris ran over to where Ry

He recounted everything that had happened to Ryan. They talked for a while and Ryan wish
they parted ways.

Up in her hotel room Amanda was starring at herself in the bathroom mirror with a smile on
looked down onto the counter and saw the piece of paper with Chris' number on it. She coul
gotten a guy's number. She hadn't done that in eighteen years. Amanda pulled off her top a
down as well. She looked herself over in the mirror and noticed that she was still rather flush
nipples were very hard. She rubbed her middle finger over her pussy lips and realized she w

"Little devil." Amanda said to herself referring to Chris.

She then stepped into the shower and washed the sun tan lotion and sweat off. As the warm
her she began to calm down a bit and she wondered what kind of dance club she and Don w
She'd had her flirty fun for the day but now she wanted to dance the night away with her hus

After he changed clothes in his room Ryan decided to see what his parents were going to do
He knocked on their room door and after a few seconds the door opened and Amanda was
towel wrapped under her arms.

"Oh, hey honey. C'mon in I was just getting ready for tonight. What have you been up to?" A

Ryan walked into the room and sat down on the bed. He was starring at his mother's very ex
moment before realizing what he was doing.

"Oh, I checked out the pool for a while." He said curious as to how his mother would respon

Upon hearing him Amanda swallowed hard. She'd hoped that he didn't see what had happe
Chris. Not that anything wrong happened but she didn't want her son to see that.

"Really? I was down by the pool for a few minutes. I didn't see you anywhere." Amanda said

"I was playing volleyball, I didn't see you though. How long were you down there?" Ryan ask

"Oh, only about five minutes." Amanda lied very relieved.

Ryan smiled to himself as he heard his mother's lie. She didn't want anyone to know she'd b
fun with a young stranger.

"Well, I just wanted to know what you and dad were going to do later." Ryan said.

"He told me to call him earlier and we'd all go get something to eat. After that I'm going to hit
floors." Amanda said.

"That's cool. Just let me know when you two are ready." Ryan said getting up.

"Ok honey, see you in a bit." Amanda replied.

Ryan walked back to his room and watched some TV for a while. After forty-five minutes or s
on his door. He got up and opened the door to find his mom and dad standing there. His dad
jacket and slacks and his mother had on a very tight little black cocktail dress. From the look
planned on a night of partying.

"You ready to go kiddo?" Don asked his son.

"Sure am, let me grab my wallet." Ryan said.

The three of them rode the elevator down to the lobby and caught a cab to a nice restaurant
and enjoyed their meal. Then they decided to go to this nightclub across the street. When th
club Ryan split from his parents hoping to find some people a little closer to his age. After sit
bar for about a half hour he struck up a conversation with a very pretty blonde. They flirted fo
until the girl asked him to dance. Ryan made his way to the dance floor and started to do his
with his partner. After a few minutes he noticed that across the dance floor his mother and d
going at it. His mother was a dance champion in her younger years and she still could really
the next couple of hours Ryan divided his attention between the cute blonde he was with an
brunette in the little black dress.

During one break from the dance floor Ryan ran into his dad who was getting a couple more
Amanda. Ryan noticed that his dad was stumbling all over the place.

"Geez dad, maybe you should call it a night huh?" Ryan asked.

"Oh I'm about to son. Driving all day is starting to catch up with me. The only problem is I do
I'll be able to pry your mother off the dance floor." Don laughed.

"Yeah I see what you mean." Ryan replied looking at his mother still shaking her ass with no
stopping.

About an hour later Ryan had just gotten the blonde's number and walked her out to her car in he saw his dad sitting at the bar with his head down. Ryan knew he'd had enough for toni saw his mother coming out of the bathroom.

"Hey mom! I don't think dad's gonna make much longer." Ryan shouted to be heard over the

"Yeah, he said he was tired from driving all day." Amanda said still shaking her hips to the b music.

"So are you guys ready to call it a night?" Ryan asked.

"Oh honey, I'm just warming up." Amanda replied.

"What about dad though, he's through." Ryan smiled.

"Honey, do me a favor and see if you can't get your father back to the hotel safely. I'll take a Amanda said.

Ryan wasn't thrilled with the idea of leaving his mother alone at the club but he was tired too see there was no arguing with her.

"Are you sure?" He asked.

"Definitely, I'll see you tomorrow sweetie." Amanda said before she kissed her son on the ch

Ryan smiled and watched his mother's ass as she walked back to the dance floor. He then w dad out of the club and into a cab. On the ride home his dad didn't even ask about his wife, When they got back to the hotel Don could hardly walk. Ryan managed to get him into the e but in the hallway outside their rooms Don passed out in the floor. Ryan couldn't help but lau when he tried to pick his dad up he realized how heavy an unconscious body was. He used his room up so he could set his wallet and his dad's coat down. That way he would have bot up his dad. He bent down and gently slapped his dad a couple times trying to wake him up. Don's eyes popped open.

"Dad! C'mon you've gotta make it to your bed." Ryan said standing his father up.

"Yeah yeah kiddo.....no problem." Don said staggering back and forth.

The only problem was that Don was so drunk he headed for the only open door he could se
Ryan's room and quickly fell across the end of Ryan's bed.

"No dad, that's the wrong room!" Ryan yelled but it was too late.

Too tired and drunk to try and pick up his dad Ryan grabbed Don's key card from his back p
door. His plan was to wait for his mom to come back and tell her that Don had passed out in
the night they'd have to switch rooms. But after about twenty minutes Ryan had passed out

Three hours later Amanda Schaffer got off the elevator and stumbled to her room. To put it r
smashed. She kept giggling to herself for no reason. She been dancing for about four hours
she'd drank had taken full effect. It took her a few minutes just to get the key card into the sl
opened the door the only light was coming from the bathroom. She dropped her purse by th
her heels. As she tried to balance herself she knocked over a bottle sitting on the table. The
enough to wake Ryan from his coma. He opened his eyes and it took him a minute to remer
parent's room. He looked down at the foot of the bed and saw his mother stumble by. Just a
say something his mother stopped at the bathroom door and pulled her dress down to her a
up like pie plates. Before him now his mother was naked except for a black thong.

"Oh shit." Ryan thought as his mother closed the door.

Ryan laid there in the dark with his heart beating like crazy. In just a few minutes his drunke
going to come out of the bathroom and get into bed with him laying in it. He knew he should
the lights on and tell her what had happened but he couldn't help but want to see what woul
didn't. In the worst case scenario he could just pretend he was passed out. Just then the bat
and the light went out. Ryan was now safe in complete darkness.

Amanda felt her way to the bed and pulled the covers back. She lied down and snuggle up t
her husband. Amanda was drunk and horny, she thought that maybe if she tried she could s
they could have some drunken sex.

"Hey baby, are you awake?" She said gently kissing Ryan's neck.

Ryan was trying not to hyperventilate as his mother kissed his neck. He wasn't too worried a
anything because he was built very much like his father. The only difference was that he had
hair on his head. Not knowing what to do he simply grunted. "Ummhmmm"

"Oh baby, I'm so wet right now." Amanda moaned as she kissed her way up Ryan's neck.

Amanda tilted her son's head toward her and pressed her lips against his. In her drunken sta
anything was amiss. Ryan was in heaven, he was kissing his mother finally. It was wrong bu
the moment. Daringly Ryan reached over with his hand and groped his mother's tit. Amanda
her tongue into her son's mouth. They kissed like lovers for a few minutes. Ryan didn't want
he felt next made him break the kiss momentarily. Amanda's hand had slid down and she w

"Ohhh.....god I need this." Amanda moaned.

Ryan could do nothing but lay there motion less as his mother's hands quickly had his pants
in a deep breath waiting to see what would happen next, and he didn't have to wait long. Am
her son's pants and wrapped her hand around her son's rock hard cock. She was surprised
Don's cock was bigger than usual. Her drunken mind didn't dwell on it very long as she bega
stroking her son's cock.

"Oh godddd....."Ryan quietly moaned.

Amanda's lips once again found her son's and her tongue danced with his as she jacked his
minutes she got up and in the darkness Ryan couldn't tell what she was doing. Then the mo
he'd ever felt happened as a warm wetness engulfed his cock.

"OH MY GOD!!!" Ryan thought as his own mother sucked his cock.

Amanda rarely gave her husband a blowjob but since he'd managed to get it up that well sh
him. The room went quiet except for slurping sounds as Ryan's cock went in and out of his
Boldly he grabbed the back of his mother's head and began to control the pace of the best b
had. Before long he was fucking his mother's mouth. It didn't take much longer and Ryan kn
cum.

"Oh god!" Ryan hissed doing his best to disguise his voice.

He knew he could ruin the whole thing buy cumming in his mother's mouth without warning
couldn't resist. He wouldn't be able to live with himself if he didn't do it. Amanda felt the cock
mouth began to swell and she knew her husband was about to cum. Part of her hoped he w
longer because she could really use a good fucking but another part of her was in the giving
bucked uncontrollably as his cock erupted into his mother's mouth.

"FUUUUUUUUCKKKK!!!" Ryan moaned deeply.

Amanda sucked harder and harder being careful not to let any cum go to waste. Normally sw
a little sick but as drunk as she was it went down easily. Even after she'd milked her son's ha
its cream she still sucked. Finally relenting Ryan's cock slipped from his mother's mouth with

"God baby, that was hot." Amanda said running her finger nails down her son's thighs.

It usually took her husband at least an hour to recover but to her amazement when her hand
cock it was still rock hard.

"Oh baby, gimme that cock!" Amanda moaned as she straddled her son.

Ryan couldn't even speak he was so drained from his orgasm. He laid there amazed that an
happening. He felt his mother grab his cock and guide it to her pussy. In one slow motion An
her son's cock. Her eyes rolled back into her head as her son's cock penetrated her pussy d
remembered ever being penetrated before.

"Oh fuck baby! God what's gotten into you?" She moaned.

Slowly but surely Amanda increased the pace as she rode her son. Ryan reached up into th
squeezed his mother tits together. All that could be heard was the sound of Amanda's ass sl
son's hips. After ten minutes or so Ryan rolled on top of his mother and kissed her deeply as
her wet pussy. Amanda was in pure ecstasy, her toes curled as she felt her orgasm building

"C'mon baby, fuck me harder!" She groaned.

Ryan took her cue and began to pound her harder and harder. He raised her legs to her che
his mother as hard and as fast as he could. It only took a couple of minutes before he knew
lose it again. Just as he felt his balls tighten he felt his mother's body began to tremble.

"OHH FUCK BABY, I'M CUMMING!" Amanda screamed.

At that moment Ryan tensed up and unloaded a massive torrent of cum inside his mother's
groaned loudly as her son's cock emptied load after load of hot cum inside her convulsing cu
remained joined for another minute or two before Ryan leaned down and kissed his mother
coiled around each other as Ryan's cock softened inside his mother's soaked pussy. After a
his mother and went to pee. He looked at his self in the mirror and smiled. When he walked

he heard his mother snoring. She'd finally passed out.

After the euphoria of what happened wore off a little Ryan knew he had to get his dad back i
A quietly as he could he opened the door and knowing that his life depended on it, Ryan ma
father back into his own bed. To complete the scene he pulled his dad's pants down then he
room.

As he lay down on his own bed Ryan couldn't believe he'd just fucked his own mother and s
wiser. This vacation was shaping up quite nicely he thought to himself as he drifted off.

To be continued...

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[Last updated: 25 October 1993]

ZAZEN AND CHRISTIANITY

by Koun Yamada Roshi

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

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251 Young St., Annandale, Sydney, NSW 2038, Australia.

(Yamada Roshi [Mar 1907-13 Sep 1989] was a successor of Hakuun Yasutani Roshi and a teacher of Robert Aitken Roshi. His zendo is in Kamakura, Japan, where he taught a number of westerners, including many Catholic priests and nuns. This particular talk was given by him to a group of Catholics in Kamakura in 1975. This document was scanned from an un-referenced 2-page typed manuscript in the collection of the Sydney Zen Center.)

I am often asked by Christians, especially Catholics, whether they can practice zazen and still preserve the beliefs of Christianity. To that question I usually answer that Zen is not a religion in the same sense that Christianity is a religion. There is no reason, therefore, why Christianity and zazen cannot co-exist.

Almost all Buddhist sects can be called religions. Zazen, however, is quite different in this respect. Quite simply, it is the core of all Buddhist sects. As you know, there are many sects in Buddhism, but the core or essence of them all is the experience called satori or self-realization. The theories and philosophies of all the sects are but the clothing covering the core. These outer wrappings are of various shapes and colors, but what is inside remains the same. And the core, this experience, is not adorned with any thought or philosophy. It is merely a fact, an experienced fact, in the same way that the taste of tea is a fact. A cup of tea has no thought, no idea, no philosophy. It tastes the same to Buddhists as it does to Christians. There is no difference at all.

You may ask what makes this experience happen. Well, quite simply, it is when certain conditions are present to the consciousness of a human being, and a reaction occurs. This reaction we call the Zen experience. The reaction of this experience is always the same, regardless of the beliefs we may hold or the color of our skin. It could be compared to playing billiards. When we hit the balls with the same amount of power and in the same direction, all the balls roll along the same course and at the same angles, regardless of their color.

Now you may ask, what are the conditions that bring our consciousness to the experience? It is to concentrate with our mind in one-pointedness, and to forget ourselves in it. The one-pointedness is achieved sometimes in breath-counting, sometimes in what call, "following the breath", sometimes, in "just sitting", and sometimes working on koans. You will notice that all these ways point inwardly. It is a very interesting fact, but when we concentrate on an object outside ourselves, for example, as in archery where we aim at a target, no matter how strong the concentration may be, we cannot attain the Zen experience. So in Zen practice, when we want to attain satori, we have to be absorbed inwardly.

Here you must remember that the experience attained by zazen practice is not a thought or a philosophy or a religion, but merely a fact, a happening. And strange as it may seem, the experience of that fact has

the power to free us from the agonies of the pains of the world. It emancipates us from the anxiety of all worldly sufferings. No one knows why that experience has such wonderful power, but it does. This is the most important point, and it's the most difficult to try to explain.

In the Zen experience, a certain unity happens, subject and object become one, and we come to realize our own self-nature. This self-nature cannot be seen, it cannot be touched, it cannot be heard. Because of these characteristics we refer to it as 'empty' - (in Japanese, 'ku') - but its activities are infinite. So we say the Zen experience is the realization of the empty-infinitude of our self-nature or our essential nature, as it is often called.

When this happens, the fact is accompanied by a great peace of mind. At that moment, we feel as thought the heavy burdens we have been carrying in our head and on our shoulders, indeed all over our body and soul, suddenly disappear as if thrown away. The joy and happiness at that time are beyond all words. And there are no philosophies or theologies attached to this experience.

Should such a fact be called a religion? I don't think so. It is called satori, or self-realization or enlightenment. Catholics are attaining the satori experience here in this zendo. I feel that in the future, they should do research into the meaning of the fact of satori from the Christian's point of view. (This should be the work of Catholics, not mine.)

Having discovered this new world, the Zen student must learn that it is essentially one with the phenomenal world we all know so well.

Regarding the relation between Christianity and Zen, I think it can be thought of as two highways, going in separate paths, but crossing at an interchange. The two roads may seem quite apart, but where they cross is common ground. Now, if we take Zen as a religion, Christianity and Zen do seem to be quite different. But their teachings have as their interchange a common area which belongs to both. m at is the area of religious experience. I'm sure that a lot of words and phrases in the Bible could never have been uttered outside of a true religious

experience. That, it seems to me, is not irrelevant to the satori experience in Zen.

What are we going to attain by doing zazen? There are three categories: 1) Developing concentration of the mind. 2) Satori-awakening, enlightenment. 3) Personalization of satori.

The first, to develop concentration, is of utmost importance in establishing and maintaining a successful life in this world. The ability to concentrate calms the surface of our consciousness. This is most necessary in making correct decisions and for receiving external impressions and information in the right way. Also, when the mind is deeply absorbed, it does not easily yield to the influence of external circumstances. And, moreover, when we want to actualize ideas which arise in our heart, or when we want to accomplish some work or business, a strong concentration of mind is indispensable. The second, satori, is the most important to a Mahayana Zen Buddhist. Dogen Zenji, the great Zen master who brought Soto Zen to Japan, has clearly stated that without enlightenment there is no Zen. This satori does not happen necessarily by mere concentration. Our life problem of life-and-death, cannot be solved fundamentally by concentration. It can only be resolved by enlightenment and the personalization of that experience. If we want to free ourselves of the anxiety of the sufferings of life through zazen, the satori experience should be our main purpose for practicing zazen. Dogen Zenji has told us that we should pray for the help of Buddhas and Patriarchs. This resembles Christianity's prayers for intercession.

The third aim of zazen, the personalization or embodiment of satori, comes as a matter of course only after having attained satori. To attain this experience of enlightenment is not very difficult. For some people, only one sesshin is necessary. But to accomplish our ultimate personality is very difficult indeed, and requires an extremely long period of time. The experience itself is only the entrance. The completion is to personalize what we came to realize in the experience. After washing away all the ecstasy and glitter of the experience, the truly great Zen person is not distinguishable in outward appearance. He is a man who has experienced deep enlightenment and consequently

extinguished all illusions, but is still not different externally from an ordinary man.

Through satori and zazen, you should not become a strange person, not an eccentric or an esoteric person. You should become a normal person, a real person and, as far as is possible, a perfect human being. I think the truly great Christian is not much different.

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"YANG-SHAN'S MIND AND ENVIRONMENT".This text addresses some of the most fundamental and delica
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to John Tarrant, California Diamond Sangha, Santa Rosa, Cal., USAEnquiries: The Editor, "
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2993----------

YANG-SHAN'S MIND AND ENVIRONMENT

JOHN TARRANT, ROSHIThis is a koan from th
Equanimity. Yang-shan asks a student, "What is your native place?" And the student says,
Province." Yang-shan says, "Do you consider the inside of it?" And the student answers, "I
Yang-shan: "That which thinks is consciousness, that which is thought about is the environm
there are mountains, rivers and the great earth, towers, palaces, people, animals and other
reflect upon the mind that thinks. Are there are lots of things there?" The student: "I don't se
at all there." Yang-shan: "That's correct, as far as the degree of belief is concerned but as f
of being human, it is not enough." The student: "Your Reverence, do you have some specia
Yang-shan: "It's not good enough as long as you say there is nothing in particular. From no
sitting down and wearing clothes." There's a poem that goes with this case.

All embracin
outside,

penetrating without being obstructed,

gates and walls like cliffs, doors and lock
When the wine is always sweet, it lays out the guests.

Though the meal is filling, it ruins th

Bursting out of the clear sky,

the garuda takes wing on the wind,

treading over the bl

Thunder follows the roaming dragon.My experience during my own training was that aroun
sesshin, I would begin to have some understanding of the old koans, which would always le
sesshin. And on those grounds, I'd like to look at this koan in some detail to give you some s
we come from in the Dharma, and also of the high seriousness with which the old teachers
into reality.Yang-shan was with his teacher Keui-shan, the co-founder of the Kuei- yang Sch
(Jap: Igyo), the School of Equals. He lived in the ninth century during the flowering of the Ta
He was something of a character and there were many legends about him.One day a magic
him from India. The Magician said, "Hi." And Yang-shan said, "Where have you come from?
said: "India." Yang-shan: "Well, when did you leave?" The Magician: "Oh, this morning." Ya
took you so long?" The Magician: "Oh, I went sightseeing on the way, dropped by Tibet, thi
Yang-shan: "You are a great magician but you have no sense of the Dharma at all. You do
are." And the magician flew back to India and told his followers. "I went to China to look up
met Little Shakyamuni instead". That was his nickname, because he had no one way of tea
some of the other old teachers. One old teacher, for example, whenever he was asked a qu

and sit facing the wall. No matter what you asked, "What is the subtle essence of Buddhism
and sit facing the wall. "What's for lunch?" He would turn and face the wall - a very simple a
technique. But Yang-shan always adapted himself.There are a number of stories of him invo
powers although he valued them very little. One man came and had a long Dharma dialogu
was the holder of a lineage that has died out, in which there were ninety-seven symbols that
different domains of Zen, different domains of realisation. For example, a circle was used, a
dance form of dialogue, a dramatic powerful dance form, and we only have a few of these sy
some old koans. So this pilgrim of the Way came and had a whole dance with Yang-shan.
meditation hall and asked him, "Do you know how to read and write?" And Yang-shan said,
requires." The student then drew a circle in the air and said, "What character is that?" Yan
cross on the ground, and the dialogue went on. The student circled, ran around him and sa
character is that?" Yang-shan turned, added a little cornice on the cross and turned it into th
symbol of good fortune. The student held up the moon with his hands, like a guardian deity,
character is that?" Then Yang-shan drew a circle around his symbol and the student posed
fist and a fierce scowl and Yang-shan just said, "Good, look after it." And then, so the story
student walked outside the gates of the temple, and stepped up into the air and disappeared
Yang-shan's students came to him and said, "You know, this person actually stepped up into
familiar with states of meditation but I do not know this one." Yang-shan said, "I'll explain it t
terms of meaning. This is eightfold concentration. The ocean of awareness turns into the o
meanings. The essence is the same but in the meanings there is cause, effect, simultaneity
time, totality and distinction. This is none other than the body concealment concentration."
is, it's good to contemplate on sitting down and wearing clothes.So Yang-shan was a remark
this particular case, the student arrives and he asks him,. "Well, where do you come from?"
standard opening. And the student replies, "From Yu Province", and Yang-shan immediatel
in on the student and says, "Do you think about the inside of it?" Suddenly the dialogue get
as if you walked in and talked to a cat and then suddenly realised it was a very very large ca
But the student is quite quick and comes back saying, "I always do." The comment here by
teachers is, "A familiar place is hard to forget." But then Yang-shan launches into a wonderf
pure gift for the student. He sees really that the student can't quite meet him, but he handles
grace and power and eloquence. "Within it there are mountains, rivers and the great earth,
people, animals and other things."In other words, the great display that is always going on, t
event of our lives, going on and on, inside and out. So Yang-shan says, "That is the environ
reflect upon the mind that thinks, the consciousness that is aware. Are there a lot of things t
is like when the second Great Ancestor, Hui-Ke, comes to Bodhidharma and says, "My min
beg you, please put it to rest." And Bodhidharma says, "Bring me your mind and I will put it
so Hui-Ke goes away for a few years and he comes back and says, "I've searched for my m
it." And Bodhidharma says, "There! I have put it to rest." And Hui-Ke becomes enlightened.
student says, "No, there are not a lot of things there. I can't see. I don't see anything at all t

nothing, nothing, nothing." This is a very common perspective in meditation. When you real
deeply it is hard to find something.People say many things in this state. Hakuin described it
ice stretching for a thousand miles, or as the iron cliffs and silver mountains, something very
strong and featureless. After his enlightenment experience Hakuin, carefully wrote it out in h
calligraphy and brought it along and handed it to the teacher, who was a difficult person who
like to see students much, but was persuaded by a fellow-student to give Hakuin an intervie
handed over his writing, saying, "Well, here is my enlightenment experience." And the teach
the piece of paper and dropped it and said, "Why don't you speak?" Hakuin said, "There is n
hold of." So Hakuin had the same kind of point of view as Yang- shan's student. "When I lo
nothing there."In Hakuin's case, his teacher handled it a little differently from Yang- shan, be
took hold of Hakuin's nose and said, "I find it easy to take hold of it," and twisted it, and threw
the steps. Hakuin was most insulted and went away in high dudgeon, but later on he came
teacher, after he finally understood what the teacher meant, and he returned and told him. H
"He did not really say anything much, he smiled a little. But he stopped calling me the demo
a hole." A hard teacher to please.So. "I don't see anything at all there," said the student to Y
who replied, "That is correct so far as the degree of belief is concerned." That will get you to
scriptures will take you but that is not the experience of being human, the true deep experien
humanity. Yang-shan is saying that the degree of belief is all in the sutras and you can read
can understand it and you can even have some quite nice deep experiences about it but it is
bring you back out into the world. This is what Hakuin's teacher meant by "a demon dwellin
is sometimes called a corpse living in a coffin. The vampire Zen. We must go beyond this s
emptiness of things.It's not the same thing as tasting the tea for yourself. How do you expla
someone who has never kissed or been kissed? This experience of "I don't see anything at
into the great world, but if we stop there, it's like setting up camp in the vestibule or on the po
outside the great mansion and all the time thinking we are living in the palace. It is not quite
to just value the emptiness and the transitoriness and the shadowy insubstantial eternal qua
That is not enough. Yang-shan obviously sees the degree of being human as a higher thing
interesting. He says, in effect, anybody can be a saint but who can be human? Anybody cal
eternity but you must come here and live with the rest of us to become truly someone who u
Way.There are many koans like this. One old hermit thumped his staff before the assembly
the ancient ones reached this place, why didn't they stay there?" It was one of those staffs w
it, so it jingled. No one could answer. So he answered himself. "It has no power for the Wa
are in the great peace of meditation, the great peace is not quite enough. Even the awarene
of meditation from the beginning of time is a kind of great thought. If you are there, it has be
to sitting on top of a very tall pole and you must take the step off the pole. In this dialogue, t
then says something which I think is good. He was blocked and stopped. He met the shock
where the ideas we have been familiar with are no longer quite real but nothing has filled the
there is that sense of being turned inside out. I've known people to throw up at this time; on

mine actually spent five days flopping in and out of the meditation hall throwing up, and ever
take care of her. She was living in a room with about five other women, in a dormitory, and
One she totally lost time and people had to get her up and lead her by the hand into the med
show her the cushion, and she would just sit through and then she would flop around and fa
would have to carry her out and put her to bed and feed her and everything. And after abou
came out of this and I asked her, "Well, what happened?" And she said, "I was sitting in the
and I noticed that the wall exactly met the floor. And it made me so happy." Then she could
koan questions and was laughing for the rest of the sesshin. Everything was turned upside
student, in this state of shock, asked, "Do you have any special advice for me?" And Yang-s
say that there is nothing special is not it. It's not enough to say there is nothing special. It d
hit the mark. From now on, meditate on sitting down and wearing clothes." So Yang-shan a
our own lives and find the truth here, in the sitting down and wearing clothes. This is not the
people stepping into the air and disappearing. This is a greater magic still.Yang-shan and h
an unusual relationship, they were very close and there's a special sort of warmth of feeling
connection. Many teachers would push their students very hard but both Keui-shan and Ya
hole for the students to fall into, I think. And there are many interactions that end with them
with each other, whereas even on his death bed, Lin-chi called his great successor a blind d
would believe my true Dharma would be inherited by this blind donkey?" he said, and stagge
for the last time. And that was how his student got succession, that was his praise, encoura
keep alive, keep moving.One day, Keui-shan and Yang-shan were sitting around having tea
"Suppose somebody asks you, "How about one who says that all sentient beings are in a di
consciousness and have no base to rely on?" - what would you say?" Yang-shan replied, "
appears, I call to him, and when he turns his head, instantly I say, "what is that?" I wait while
hesitates, and then I say to him, "There is not only disorderly karmic consciousness but ther
rely on." And Keui-shan said, "Oh, good." Both are very learned and sharp and quick in the
also this friendly attentive quality of the relationship between these two, where the teacher ju
and says, "Oh, good." There is a sense of play. I think it's good to remember that even the g
worry about the small particulars of transmitting the Way from long ago.I think the companio
Way is part of the deep matrix of Zen. It's a precious thing to sit with each other and a great
Tao. Over and over again we are taught by our peers and we are held in our zazen by each
are sitting with devoted attention, you do not just do your own zazen, but in a sense you hol
meditation hall and everyone around you is a litle changed. There are great field effects, I th
human life and when we do zazen we become a little more aware of them. Whenever you s
everyone else who has ever sat. and just because you are sitting facing a wall does not me
being companionable. The deeper your zazen, the more intimate and companionable the co
This kind of connection we have in ordinary life at extreme times when it is common to be ab
touch the mind. Through zazen we can realise how natural this deep connection to each oth
matter of getting our attention in extreme conditions, but something every day, just sitting do

wearing clothes, that we are always in communion. So I think one of the deep bases of Zen
love, both of the Way and of each other doing the Way, all struggling and doing our best, so
doing our worst and still it is a matter of the love of the Way.An image comes to mind, perha
Hokusai woodblock, of all these blind people staggering across a bridge together, holding ha
in front is reaching out with a stick - the teacher obviously - and everyone else is holding on.
very beautiful, very pure. There is the great life, right there, and as long as we keep holding
will get there.After sitting alone for a long time, when I first went to a training centre and beca
of a group, I had reservations about it. It had never occurred to me that it was a good thing
it would help me. But when I discovered that it would help me to become part of a group an
others, then I was taken in by an older student who didn't pretend he knew a lot more than m
actually did know more, but he encouraged me, gave me a sense of the reality of the Way a
doing was worthwhile. And that somehow deepened my zazen, the fact that he took his own
and encouraged me to do it, "Even", as he said, "if you don't do it in this lifetime, next lifetime
okay". We used to sit up together nights in sesshin. I remember the first time he was Jikijits
and apologised for not sitting up with me because the strain of being Jiki made his knees hu
had to go to bed. But he hoped I would sit up anyway. We are still close friends.This kind o
relationship is very important, the true teaching in which we hold each other in zazen. We a
for ourselves alone, we are doing it for all beings, and I think this is consoling, that this since
is never wasted. This is not truly a solitary path, although each of us takes his or her own in
responsibility. The effects of your coming back to zazen, of finding the zazen rising automat
felt by everyone. And the paradox is that the deeper you do your own zazen, and the less y
other peoples' zazen, the deeper you care for other people and the better care you take of o
the more natural it is. The compassion is this natural movement that is not different from za
not take you out of your zazen.Hsueh-feng, (Seppo) another character in Zen, was enlighter
student younger than he, called Yen-tou (Ganto). In a famous story, they were snowed in to
village called Tortoise Mountain. Hsueh-feng was sitting very hard, meditating, trying to get
And his friend Yen-tou saw this and had compassion for him but nevertheless slept for a few
time was right. Then he opened his eyes and challenged his friend. I think this is very impo
didn't do anything immediately. He just sat there and waited. And sometimes it is good to w
Sometimes it is not possible to teach somebody and the time must be right, and it is really in
have the sense that waiting can be a very good thing, a very fertile thing.We are waiting for
to change. We are waiting for our time to come around, or that opening to appear in the Tao
walk through and touch somebody. Whereas if we had moved before, everything would hav
point, no effect. Sometimes the right thing to do is to wait. In the hexagram in the I-Ching a
it says you should enjoy yourself with this kind of waiting, you should eat and drink and be o
We do not need to be dour about waiting because we are in tune with the seasons. It is the
wait.So Yen-tou spent a few days sleeping and waiting and then he woke up and said, "Wha
sitting there like a wooden Buddha by the roadside?" and his friend said, "My heart is not at

why I sit so hard." And Yen-tou then sensed he was ready, and leaned on him a little, quest
his experiences. Hsueh-feng, who was already fairly old in the Dharma and had been sitting
years said, "Well, you know I've had various experiences, it was like the bottom dropped out
one time when I met Tung-shan, and then later when I met Te-shan...." and Yen-tou interrup
the top of his voice, "Don't you know that the family treasure does not come in through the g
out of your own breast and covers heaven and earth!" And Hsueh-feng became enlightened
up and down he said, "At this moment, the village of Tortoise Mountain has become enlighte
the whole of Gorricks Run and all the valley down to Wisemans Ferry became enlightened.
whole connection, the whole connection, the whole of NSW, the whole of Australia, and it be
way back in time, back to Gwandanaland, and ahead, far ahead, till the earth falls into the su
enlightenment extends in all directions of space and time.There was a samurai monk, who h
for sitting in the mountains. He loved the solitude and introversion and really wanted to go in
silence, but he had to come and down and be a samurai in the bustle of the city. He said, "I
to be a hermit up in the mountains, a solitary person of the Way, and if I had done that, I wou
what is called a good man of the Way. And I would never have realised how many faults I h
ordinary person of the world and I am very aware of my faults." This is the degree of being l
wonderful to discover our faults - yes! that is something we can work with. It is the faults we
about that are the problem for our friends. I think that when we have discovered the flaws a
accepted that we have them and are no longer trying to hide them so hard, but are willing to
let them out from under the bed, other people find it easier to be with them too. It is when w
of them, and they come out in meaner forms and are hard to deal with.So, here we are sittin
the birds and the trees and each other.We must find out the way in which we are one with th
trees and then we will laugh with Yang-shan about sitting down and wearing clothes. When
peaceful and deep, it is easy to become serene and find the serenity a kind of mild and amia
when we wake up the love of the Way, wake up that fellowship of the Way, we walk togethe
rely on the samadhi, because when samadhi falls away, so does the peace and equanimity.
find that unity with the koan, with all the old teachers, find the equanimity even when the zaz
apart, find the equanimity with that. And then, in some deep way, the equanimity will always
or shine.----------end of file

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on the node COOMBS.ANU.EDU.AU]The document's ftp filename and the full directory path
thecoombspapers top level INDEX file][This version: 22 July
1993]----------YASUTANI HAKUUN ROSH
BIOGRAPHICAL NOTE [This document constitutes a verbatim fragment (pages 2-13) of the
Asian Studies, University of California, Santa Barbara, USA by Paul David JAFFE entitled:"
Genjokoan by Eihei Dogen, and Penetrating Inquiries into the Shobogenzo Genjokoan, a co
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Coombspapers SSRDB is intended to draw attentionto the existence of P.Jaffe's largely unk
and to facilitateit's eventual printing. It also hopes to aid scholarship concerning the historyo
Buddhism in the West.]==========
(1885-1973) was a fiery and controversial figure in 20th century Zen Buddhism. He was high
his deep realization and compassionate teaching, but was also criticized for his polemical st
"one sided" teachings and his severe manner of expressing himself. We can see within a few
writings what seems a strange mixture of harsh criticisms of certain teachers as having degr
way and a sincere gratitude for their efforts in guiding him.It seems that both his early life an
training under Harada Sogaku Roshi (1870-1961) contributed to his synthesis of the practice
emphasized in the Soto and Rinzai sects respectively. He was especially vocal concerning t
kensho, seeing one's true nature. He spoke more openly about it then anyone of his times, g
have a public acknowledgement of those who had experienced kensho in a post-sesshin [4]
in gratitude to the three treasures.[5] He was sometimes criticized for his overemphasis, but
Robert Aitken Roshi, a successor in Yasutani's lineage, "I think that Yasutani Roshi's hope w
could get a start, and with that start they could deepen and clarify it through koan study. I thi
actually Yasutani Roshi placed less emphasis on kensho than the people who are criticizing
people who are criticizing him are regarding kensho as some sort of be-all and end-all, and
at it in that way at all." [6]Yasutani was so outspoken because he felt that the Soto sect in w
trained emphasized the intrinsic, or original aspect of enlightenment--that everything is nothi
Buddha-nature itself--to the exclusion of the experiential aspect of actually awakening tothis
enlightenment. His dharma successor, Yamada Koun Roshi, has written, "His main purpose
indispensable place of kensho, Realization of the Way, in Zen." [7] On the other hand, he cr
tendency in the Rinzai sect to become attached to levels and rankings,- and of absolutizing
koans without adequate regard to the realization of emptiness, to which many of the koans p
some ten years after his dharma transmission, and after certain post-war restrictions were li
established his organization as an independent school of Zen. The group, Sambokyodan (F
Three Treasures), broke with the Soto school in which he was ordained, asserting a position
connection with Dogen and no longer recognizing the authority of the sect's ecclesiastical le
action had been strongly advocated by his teacher Harada Sogaku. [8]Yasutani Hakuun Ros
background sheds some interesting light on his subsequent development. There is a miracu

birth: His mother had already decided that her next son would be a priest when she was give
rosary by a nun who instructed her to swallow it for a safe childbirth. When he was born his
tightly clasped around that same bead. By his own reckoning, "your life . . . flows out of time
than what begins at your own conception. Your life seeks your parents." [9] "It is as if I jump
this situation since while I was still in her womb my mother was contemplating my priesthood
studied biology in school this story seemed ridiculous, but later he wrote, "Now, practicing th
more and more, understanding many more channels of the Buddha Way, I realize that it is n
quite natural. My mother wanted me to become a priest, and because I was conceived in tha
I too desired the priesthood, the juzu [rosary bead] expressed that karmic relation. There is,
powerful connecting force between events. We may not understand it scientifically, but spirit
it is so." [11] So, in time he came to fully accept thisstory and treat it as a concrete symbol o
Dharma affinity." [12]The family he was born into was quite poor; he was adopted by anothe
was very young. At the age of five he was sent to a country temple named Fukuji-in near Nu
was shaved, and he was educated by the abbot, Tsuyama Genpo. His training at this time w
meticulous, but also very loving, and left a deep impression on him throughout his life. At the
he moved to a nearby temple, Daichuji, which like Fukuju-in belonged to the Rinzai sect. Aft
an older student, however, he was forced to leave. When later he was placed in another tem
was one of the Soto sect, Teishinji, and it was here that he became a monk of the Soto sect
Yasutani Ryogi, from whom he took his name. At the age of sixteen he went to study under
Zenji (1821-1910) at Denshinji in Shimada, Shizuoka prefecture and served as his attendent
well-known both for having served as the leader of the Soto sect, and for his Shobogenzo ke
Opening Way of the Shobogenzo). [13] The Keiteki is a record of his lectures on twenty-nin
Shobogenzo and is generally considered an important and authoritative work. In the preface
partially translated (Shobogenzo sankyu: Genjokoan) Yasutani says of this Keiteki:However
Nishirari Zenji's Keiteki, I have examined closely the commentaries on the Shobogenzo of m
and though it is rude to say it, they have failed badly in their efforts to grasp its main points.
goes without saying that Nishiari Zenji was a priest of great learning and virtue, but even a g
like me will not affirm his eye of satori. . . .. . . the resulting evil of his theoreticalZen became
significant source of later events.. . . So it is my earnest wish, in place of Nishiari Zenji, to co
some degree the evil which he left, in order to requite his benevolence, and that of his discip
they have extended over many years.[14]Further, he tells us that during this period of his life
sixteen orseventeen, he had two questions. The first was why neither Nishiari Zenji nor his c
clear guidance concerning kensho when it was obvious from the ancient writings that all the
experienced it. The second concerned what happens after death. He was unable to receive
come to an understanding.Through his twenties and thirties Yasutani Roshi continued his tra
several other Buddhist priests. He also furthered his education, going to a teacher training s
beginning a ten year career as an elementary school teacher and principal. At thirty he marr
raising a family which was to produce five children.In 1925, at the age of forty, he returned to

vocation as a Buddhist priest. Soon after, he was appointed as a Specially Dispatched Pries
Propagation of the Soto sect, travelling around giving lectures. "However," he wrote in 1952
to Shushogi Sanka (Song-in Praise of the Shushogi), [15] "I was altogether a blind fellow, ar
not yet at rest. I was at a peak of mental anguish. When I felt I could not endure deceiving m
others by untrue teaching and irresponsible sermons any longer, my karma opened up and
master Daiun Shitsu, Harada Sogaku Roshi. The light of a lantern was brought to the dark n
profound joy." [16]Harada Roshi was a Soto priest, educated at the Soto sect's Komazawa U
sincere searching brought him to study with Toyota Dokutan Roshi (1841-1919), abbot of Na
temple of the branch of Rinzai Zen known by the same name. After completing koan study a
successor, Harada became abbot of Hosshinji, a Soto temple, transforming it into a rigorous
training center. [17]Yasutani Roshi sat his first sesshin with Harada Roshi in 1925 and two y
the age of forty-two was recognized as having attained kensho. Some ten years later he finis
study and then, at the age of fifty-eight, received dharma transmission from Harada Roshi o
[18]Yasutani Roshi's career as a Zen teacher was devoted and single-minded. He was head
for monks for a short while, but gave it up and applied his efforts primarily toward the training
practitioners. His years leading a family life and working as an educator no doubt both influe
this direction and prepared him for the task. During the next thirty years he held over three h
sesshins, led numerous regular zazen meetings, and lectured widely. In addition, he left alm
volumes of writings. [19]Already in his late seventies, Yasutani Roshi first travelled to the Un
States in 1962, at the instigation of some of his American students. He held sesshins in over
cities, and due to an enthusiastic response made six more visits continuing through 1969. H
profound influence on the budding American Zen tradition through direct contact with many
through his relationships with several of the leading Zen teachers in America today. Yasutan
widely known and indirectly influenced many people through the book Three Pillars of Zen,
Phillip Kapleau and published in 1965. It contains a short biographical section on Yasutani R
his "Introductory Lectures on Zen Training," "Commentary on the Koan Mu," and the somew
printing of his dokusan interviews with ten western students.[20]Kapleau was the first weste
with Yasutani Roshi. This was in 1956 after Kapleau had studied for three years at Hosshinj
guidance of Harada Roshi. After some twenty sesshin with Yasutani, the Roshi confirmed Ka
experience which is one of the cases set down in Three Pillars. It was Kapleau who first sug
Yasutani Roshi that he visit America. In 1966 Kapleau founded the Rochester Zen Center, w
several hundred students in Rochester as well as several affiliated sitting groups in Canada,
States and Europe. [21]Another of Yasutani's early American students was Robert Aitken, w
him in 1957. Aitken's steadily deepening interest in and practice of Zen started when he was
Guam by the Japanese during the Second World War, and found himself in the same intern
Blyth, the author of Zen in English Literature and Oriental Classics. Aitken, along with Kaple
instrumental in arranging Yasutani's original journey to the U.S. and on that and subsequent
1969 hosted him for sesshins at Koko-an, his small Zen center in Honolulu, and in 1969 at th

established Maui Zendo. Aitken says of Yasutani, his only teacher during this period, "He de
fully to us. We felt from him the importance of intensive study, of dedication and also someth
lightness." Aitken further characterizes- him as "like a feather but still full of passion," and ha
ready laugh."[22] Aitken studied further with Yasutani Roshi and his successor Yamada Kou
transmission from Yamada in 1974, making him the first westerner to become a dharma suc
Yasutani/Harada lineage. Aitken Roshi's Diamond Sangha now includes two practice center
100 students, and he periodically conducts sesshin in Tacoma, Washington; Nevada City, C
Australia.Eido Tai Shinamo (1932-) first met Yasutani Roshi in 1962 when he was a young
spent about two years in Hawaii. [23] His own teacher Nakagawa Soen Roshi took him to m
Soen Roshi was planning a trip to the U.S. and invited Yasutani to join him, which he agreed
invited Eido to go along also. Shortly before the trip Soen Roshi cancelled his plans due to t
his mother. Eido was left to accompany Yasutani as his attendant and translator. The followi
again accompanied Yasutani to America and they continued on around the world together. C
Yasutani guided Eido in his koan study. Later Eido wrote, "During his seven times teaching p
the very beginning to the end, I was fortunate enough to serve him as an attendant monk an
interpreter. I received great teaching from him in many ways."[24] "He was a brilliant master
Roshi, who received dharma transmission from Soen Roshi in 1972, is now the leader of the
Manhattan and the Dai Bosatsu Zendo in the Catskill mountains of New York state, and has
Washington D.C., Boston and Philadelphia. Altogether some 300 students are guided by Eid
Taizan Roshi, who came to America in 1956, has become a dharma successor of Yasutani.
to the United States to serve in the Soto Zen Mission in Los Angeles, it was here in 1962 tha
met Yasutani Roshi. Maezumi, a young priest at the time, had, perhaps, a particular affinity w
In addition to having been born into, raised, educated and trained in the Sotc tradition, he ha
koan study with Osaka Koryu Roshi, a lay master in the Rinzai school. When Yasutani Rosh
Angeles, Maezumi started to do koan study with him. Between Yasutani's several trips to An
trips to Japan to continue his study, the two developed their relationship further. OnDecemb
Maezumi received the seal of dharma succession. Since he is also a dharma successor of K
in the Soto tradition, and Osaka Koryu Roshi in the Rinzai tradition, Maezumi Roshi holds a
position.At the Zen Center of Los Angeles which was founded by Maezumi in 1966, Yasutan
of integrating the emphasis of the Soto and Rinzai schools seems to be taking root in Ameri
this community of about 100 people affords the possibility of a family-based practice also ref
part, Yasutani Roshi's emphasis on lay practice. The community includes several families w
is even a cooperatiye child care program. The Zen Center of Los Angeles has over 200 mem
under the guidance of Maezumi Roshi.This background of Yasutani Roshi's role in Zen Bud
an important figure in transplanting it to a new continent.[....]NOTES[... Notes 1-3 have been
from this document... - the Coombspapers]4 Sesshin ***ideographs*** is a fixed period of int
practice of zazen. In Japan five days or a week is the most common length of time.5 Three t
(Skt.: triratna; J.: sambo): Buddha, dharma and sangha. In Zen the three terms are also take

as symbols of oneness, multiplicity and the harmony between the two.6 Rick Fields, Buddhis
unpublished manuscript in progress.7 Koun Yamada, "The Stature of Yasutani Hakuun Ros
Buddhist, n.s., 7.2 (1974): 119.8 Ibid., 120.9 Hakuun Yasutani "My Childhood," trans. by Tai
Maezumi from Zen and Life (Fukuoka: Shukosha, 1969). in ZCLA Journal, 3.3 & 4 (1973): 3
32.11 Ibid., 32-34.12 Yamada, "Stature," 118.13 Nishiari Bokusan ***ideographs***, Shobog
keiteki ***ideographs*** ed. by Kurebayashi Kodo ***ideographs***, 3 vols. (Tokyo: Daihorin
1965).14 Yamada, "Stature," 116-117.15 Shushogi ***ideographs*** is an anthology of selec
Dogen's writings compiled in 1890 for use by followers of the Sot8 school.16 Yamada, "Stat
109.17 Hakuyu Taizan Maezumi and Bernard Tetsugen Glassman, The Hazy Moon of Enlig
Center Publications, 1978), p. 194.18 Japanese Buddhists celebrate the Buddha's birthday
Tetsugyu Ban, "Dharma Words," in ZCLA Journal, 3.3 & 4 (1973): 26.20 Dokusan ***ideogra
private interview between the master and the student, usually conducted during periods of z
Figures for students in this section are necessarily rough. I have gathered information prima
conversation with members of these various centers.22 Personal interview, May 8, 1979.23
relationship between Eido and Yasutani is described in Nyogen Senzaki, Soen Nakagawa a
Dai Bosa (New York: Theatre Arts Books, 1976), pp. 182-188.24 Mui Shitsu Eido,"White Clo
Journal, 3.3 & 4 (1973): 50.25 Ibid.,
51."----------end of file

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1993]----------AUTHOR: Choedak T.
YUTHOKTITLE: THE ORIGIN OF LAM'DRE TRADITION IN INDIAWORK: Bachelor of Arts
October 1990DEPARTMENT:South & West Asia Center,Faculty of Asian Studies,,Australian
University, Canberra, ACT 0200, Australia NOTES:Lama Choedak T. Yuthok, 2 Sage Close
Canberra, ACT 2905, AustraliaPUBLICATION: an Appendix to the thesis, entitled "A Compl
Sakya Lam 'BrasLiterature Series", is available from the Coombspapers Anonymous FTP fa
oncoombs.anu.edu.au host. For the document's name and it's directory location seethe coo
INDEX fileRECORD COMPILED: Apr 1993ABSTRACT/KEYWORDS:(Originally this text wa
"ANUIndian" font tohandle diacritical marks).Lamdre represents one of the most precious no
literatures of SakyaTibetan Buddhism. It generally covers esoteric teachings ofMahnuttara
and Hevajra Tantra. The Lamdre literature is not onlythe greatest historical evidence of the
the greatest gift of itsmasters. Whil.e exact dates of the Indian masters are not easy to det
preservation of their teachings in notes, manuscripts and stories hasprovided primary source
of this 1400 year old tradition.The Lamdre texts are meditational and practical manuals used
ofecclesiastics and lay practitioners of the Sakya tradition, constituting asacred and secret p
past great masters have trodden. Those who arefortunate enough to own a set of Lamdre t
as most valuablething and they are taken wherever they may go. Thus these texts are know
as"non-detachable" ['bral spas] for practitioners. Works on Lamdre containsacred oral histo
hagiographies of the lineage masters, instructions onesoteric meditation practices of Hevajra
numerous commentaries onHevajra Tantra, and related liturgies on rites and rituals of the
Tantra.Traditionally these texts are only accessible to the faithful and fortunateinitiates, who
allowed to practise the meanings of these texts.A brief account of the origin of the selective
of Lamdre workswritten by scholars and Yogins during a period that spanned from the 7th to
C. E. will be useful. Generally the entire Lamdre literature canbe divided into six main divisi
Expositons on Hevajra Tantra [gu bad].2. Classical Lamdre Manuscripts [lam 'bras glegs ba
of the Lineage Masters [bla ma brgyud pa'i rnam thar].4. Treatises on Common Lamdre Tea
tshogs bad].5. Manuals on Uncommon Lamdre Teachings [lam 'bras slob bad].6. Liturgy on
Maala Rituals and Hevajra Sdhana[dba da dkyil chog sgrub thabs skor].In addition to the ex
written by Lamdre masters and the like, there arenumerous Indian expositions gu bad or rna
Tantra in theTibetan Buddhist canon. They are used and consulted within and outside theLa
The classical Lamdr.e manuscripts are pre-15th centuryscriptures extracted both from expo
instructions which arecompiled and edited, and named after the colour of the wrapping cloth
Blue Annals" [lam 'bras pod son]. Prior to 13th century, notes on thesecret oral teachings w
from master to disciple and werecirculated in manuscript form. In 13th century when carving
ofxylographic blocks began in Tibet, selected works were compiled and edited inthe collecte

five founding masters of Sakya [sa skya go ma la].Beside Virpa and other Indian authors, th
authors were sachen kun dga' si po (1092-1158) and his sons, slob dpon bsod nams rtse m
btsun grags pa rgyal mtshan (1147-1216),whose works werepublished in their collected wor
was then followed by saskya pa i ta kun dga' rgyal mtshan (1182-1251/52) and his nephew '
'phags pa blo gros rgyal mtshan (1235-1280), whose works on Lamdreare also found in thei
In spite of the inclusion of theLamdre works by the Five Masters in their collected works, the
literaturedid not become known until the emergence of separate editions of extractedLamdre
in different coloured clothes. The hagiographies ofLamdre lineage masters cover one third o
Lamdre literature. Thereare many works on Lamdre in the bka' 'bums of Sakya masters whi
in this edition. The success story of Sakyapa scholarship from the13th to the 16th century a
glorification of individual scholars and Yoginshave led to the compilation and creation of "Co
[bka' 'bum].However the nature of the contents of Lamdre works being secret and esoteric d
disclosure through compilation and printing. There was aself-imposed restriction on the disc
Tantric instructions in almostevery tradition. For instance, a. ston chos 'bar advised Sacher
writeor even talk to anyone about Lamdre practice for eighteen years, and only afterthe laps
Sachen began to teach and write on Lamdre. Out of hiseleven commentaries, which were i
the same root text [gurtsa ba rdo rje tshig rka], lam 'bras gags ma, being the last one of all a
because of its conciseness, was compiled together with some notes andthey sealed and loc
trunk. Although it was originally known as"sag ubs ma," a name derived from the wooden tr
name is gags masince it was given to gags i ra ba dba phyug dpal, not to be confused withg
mtshan, a disciple of tshogs sgom kun dga' dpal. Accordingto Ngorchen, since Jetsun Drakp
selected, compiled andwrapped this and other instructions on Lamdre in a yellow cloth, it be
"Lamdre Yellow Annals" [lam 'bras pod ser ma].1 As a matter ofinterest we can see here tha
generation, this work had receivedthree different names much to the confusion of the histori
Lamdreliterature. One can imagine how the discrepancies in identification of theeleven com
have arisen. Another important Lamdre author is dmarchos kyi rgyal po,who as a close disc
wrote " gu gad dmar ma "on the basis of instructions given by Sapan which later became kn
Annals" [lam 'bras pod dmar]. In his introduction, dmar reiterates that lam'bras gags ma was
as a reference by Sapan when giving teachingson Lamdre. Based on these two works, the
comprehensiveLamdre treatise, "Lamdre Black Annals" [lam 'bras pod nag], was written by
nams rgyal msthan (1312-1375), who also sponsored the firstedition of the collected works o
as a tribute at the funeralobservance of his deceased teacher dpal ldan se ge. His treatise
name.dbecause it was wrapped in a dark iron coloured cloth. Beside these, there werenum
Lamdre written by some disciples of Drogmi and the fivemasters which are not listed in this
16th century saw the emergence of a galaxy of Lamdre scholars and masters.In spite of the
Lamdre works named after the different colours ofthe volumes, other works found in the coll
numerous masters mayhave been carved earlier but there is no evidence of Lamdre being
edition of Sakya Lamdre Literature Series (S. L. L. S.), we will noticethat the works are divid

'bras slob bad and lam 'bras tshogs bad.Prior to 15th century, there was neither any literatur
distinguishedbetween the two lineages nor any evidence of their existence. This system of
been developed from a practice of mus chen dkon mchog rgyalmtshan (1388-1469), who ga
bdag chen blo gros rgyalmtshan (1444-1479) in private. It was restricted to small number of
selecteddisciples, and was seldom given, as it was designed to guide advancedindividuals w
experiential progress [myo khrid] on the basis ofthe teacher's experiential advice [man ag]. T
lineage, however,allowed a larger group of students and was given annually in Ngor monast
bore the name tshogs bad. Dagchen Lodro Gyaltshan, who has alsowritten numerous work
first promulgator of both lineages.Subsequently his disciples and grand-disciples, who follow
distinctlineages, made a vast liturgical contribution to the development of thelineages. An ob
difference between the two is the language and style ofcomposition rather than the contents
are straight forwardinstructions written in the warm colloquial language of Upper Tsang, whil
manuals use rather classical and scholastic Tibetan, with numerousquotes from Stras and.
dkon mchog lhun grub (1497-1547), a prolific Sakya author, wrote somescholastic treatises
and Three Tantras. His works simplifiedthe duties of many later Lamdre masters, who made
it inteaching sessions, so that it became the classical Lamdre Tshogshey manual ofSakya a
monasteries. Perhaps his works were widely read than any others.My first introduction to La
"Beautiful Ornament of ThreeVisions" [sna gsum mdzes rgyan] in 1970. Later 'jam mgon a r
dga' bsod nams (1537-1601) and pa chen ag dba chos grags's (1572-1651)works were and
alternative or supplementary to the formermanuals in Tshogshey tradition.The uncommon L
transmitted through rdo ri pa kun spas pa chenpo (1449-1524) to sgo rum kun dga' legs pa a
them to Tsharchen.It remained solely as oral teachings until 'jam dbyas mkhyen brtse dba p
and ma thos klu sgrub rgya mtsho (1523-1594) who became the sun andmoon-like disciples
rgya mtsho (1502-1567). These twoeminent masters took notes on the basis of instruction h
Tsharchen, andwrote two complete sets of Lamdre Lobshey manuals, which were later end
Most of these works remained as manuscripts [gzigs dpe]. In 1904'jam mgon blo gter dba p
courageously arranged and sponsored thetask of preparing xylographic blocks of seventeen
Lobshey(including all the biographies) in spite of criticism from others who fearedthat the pri
disclosure of the secret teachings might displease theDharma protectors. Ignoring their opp
wrote a synthesis of the twoLamdre Lobshey manuals and dispelled the doubts of contradict
twoworks raised by other scholars. Without his tireless effort and noble exampleof sponsori
publishing many important Sakya works e.g. s.grubthabs kun btus including lam 'bras slob b
of the completecollection of Lamdre (31 Volumes) could not have materialized. Prior to this
published together since the uncommon texts were indirectlycensored from printing.This cat
on the collection of legitimate works on Lamdretradition written by many lineage Gurus of bo
from Virpa to HisEminence Chogay Trichen Rinpoche. They are a gradual accumulation of
and re-edited by numerous masters. Naturally there are Lamdrebibliographies and lists of re
[gsan yig] of early prominentmasters which do not contain the latter works. Notwithstanding

notsee any theory to guide us how to distinguish between the authors or works ofthe two tra
classification neither follow chronological order norare there technical reasons to indicate ho
were distinguished. If theconcept of slob bad tradition came into being after Dagchen Lodro
all works prior to him should be tshogs bad and post Dagchen LodroGyaltshan works should
this does not appear to be the case.For instance, while most works of Drakpa Gyaltshan are
bad,some of his works are listed in tshogs bad. Similarly the lam 'bras gags maand other te
which served the basis of all works listed in thiscatalogue were and are not used for either o
teaching situation.Separate teaching and oral transmission sessions [lu rgyun] on thesecom
held outside of Lamdre sessions if the commentarial lineagesand transmissions were extant
to include the elevencommentaries in the collection of Lamdre works since they were the firs
the subject. Eminent Lamdre scholars such as Ngawang Choedak'sworks should not neces
tshogs bad division as he has been arecipient and promulgator of both traditions.. The free
workspractised in both traditions is evidence of the impartiality of his works. Hehas been a g
of both traditions.The emergence of this thirty one volume Sakya Lamdre Literature Series is
new phenomenon in the history of Lamdre texts. We may hope thatthis edition can be enlar
the near future. It amalgamatestshogs bad, slob bad, the eleven commentaries by Sachen
manyother works related to Lamdre. It was edited by His Holiness Sakya Trizin forits public
by Sakya Centre, Dehra Dun in 1983. His Holinessexplains the model of his edition in the p
bibiography. It ispublished in the traditional folio style [dpe gzugs] or loose leafs whichrequir
years of painstaking calligraphy work by many dedicated monksof Sakya Centre. Thanks ar
monks, including Venerable MigmarTseten, for their dedication in making such a publication
sakeof convenience in locating the references, I have amended the title numberswhich are n
sequence. The folio numbers are given without specifyingside a or side b since odd and eve
them. Translation of theessential part of the Tibetan titles are provided together with
theirtransliterations. Volumes are marked alphabetically; hence the first volume ismarked 'p
Volume One. Future editors of Lamdre texts need to considercollecting more works on Lam
sources e.g. bka' 'bums, which arenot included in this edition, and to develop a systematic th
ofclassification arrangements between the two traditions and different
works.----------end of record.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

yamakapÄ• á¸·i (paá¹-hamo bhÄ• go)

1. mÅ«layamakaá¹ƒ

(ka) uddeso

1. mÅ«lavÄ• ro

1. kusalÄ• dhammÄ•

(1) mÅ«lanayo

<1> (ka) ye \Se I 1/ \Ne I 1/ \Be I 1/ keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• ?

(kha) ye vÄ• pana kusalamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ?

<2> (ka) ye \Ne I 2/ keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lÄ• ?

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ?

<3> (ka) ye keci kusalamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te kusalamÅ«lena aÃ±Ã±a

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• kusalÄ•

(2) mÅ«lamÅ«lanayo

<4> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana kusalamÅ«lamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ?

<5> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ?

<6> (ka) ye keci kusalamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te kusalamÅ«lena aÅ

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ• k

(3) mÅ«lakanayo

<7> (ka) ye \Be I 2/ keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lakÄ• ?

(kha) ye vÄ• pana kusalamÅ«lakÄ• , sabbe te \Se I 2/ dhammÄ• kusalÄ• ?

<8> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lakÄ• ?

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• ?

<9> (ka) ye \Ne I 3/ keci kusalamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te kusalamÅ«len

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• kusa

(4) mÅ«lamÅ«lakanayo

<10> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana kusalamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• ?

<11> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• ?

<12> (ka) ye keci kusalamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te kusalamÅ«len

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ•

2. akusalÄ• dhammÄ• (1) mÅ«lanayo

<13> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lÄ• ?

(kha) ye vÄ• pana akusalamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ?

<14> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lÄ• ?

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ?

<15> (ka) ye keci akusalamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te akusalamÅ«lena aÃ±

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• akusa

(2) mÅ«lamÅ«lanayo

<16> (ka) ye \Ne I 4/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana akusalamÅ«lamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ?

<17> (ka) ye \Be I 3/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lamÅ«lÄ

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ?

<18> (ka) ye keci akusalamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• \Se I 3/, sabbe te akusala
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ•

(3) mÅ«lakanayo

<19> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lakÄ• ?

(kha) ye vÄ• pana akusalamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ?

<20> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lakÄ• ?

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ?

<21> (ka) ye keci akusalamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te akusalamÅ«lena aÃ

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• aku

(4) mÅ«lamÅ«lakanayo

<22> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana akusalamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ?

<23> (ka) ye \Ne I 5/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lamÅ«la

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ?

<24> (ka) ye keci akusalamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te akusalamÅ«l
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ

3. abyÄ• katÄ• dhammÄ• (1) mÅ«lanayo

<25> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• ?

<26> (ka) ye \Be I 4/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lÄ

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• ?

<27> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te abyÄ• katamÅ«len

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe \Se I 4/ te dhamm

(2) mÅ«lamÅ«lanayo

<28> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• ?

<29> (ka) ye \Ne I 6/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«la

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ

<30> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te abyÄ• katam
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhamm

(3) mÅ«lakanayo

<31> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lakÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• ?

<32> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lakÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• ?

<33> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te abyÄ• katamÅ«

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• a

(4) mÅ«lamÅ«lakanayo

<34> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• ?

<35> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lamÅ«lak

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• k

<36> (ka) ye \Ne I 7/ \Be I 5/ keci abyÄ• katamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sab
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dham

4. nÄ• mÄ• dhammÄ• (1) mÅ«lanayo

<37> (ka) ye \Se I 5/ keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<38> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<39> (ka) ye keci nÄ• mamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena aÃ±Ã

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• nÄ• m

(2) mÅ«lamÅ«lanayo

<40> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<41> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<42> (ka) ye \Ne I 8/ keci nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te nÄ• ma
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ•

(3) mÅ«lakanayo

<43> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lakÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<44> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lakÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<45> (ka) ye keci nÄ• mamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena aÃ

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• nÄ•

(4) mÅ«lamÅ«lakanayo

<46> (ka) ye \Be I 6/ keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<47> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ?

<48> (ka) ye keci nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• \Se I 6/ dhammÄ• , sabbe te nÄ• m
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• ?

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ

mÅ«lavÄ• rauddeso.

2-10. hetuvÄ• rÄ• di

<49> ye \Ne I 9/ keci kusalÄ• dhammÄ• , sabbe te kusalahetÅ« ... pe ... kusalanidÄ• nÄ•
kusalasambhavÄ• ... pe ... kusalappabhavÄ• ... pe ... kusalasamuá¹-á¹-hÄ• nÄ• ... pe ... k
... kusalÄ• rammaá¹‡Ä• ... pe ... kusalapaccayÄ• ... pe ... kusalasamudayÄ• ... pe ....

mÅ«laá¹ƒ hetu nidÄ• naÃ±ca, sambhavo pabhavena ca.

samuá¹-á¹-hÄ• nÄ• hÄ• rÄ• rammaá¹‡Ä• {samuá¹-á¹-hÄ• nÄ• hÄ• rÄ• rammaá¹‡aá¹ƒ (Katt

uddesavÄ• ro niá¹-á¹-hito.

(kha) niddeso

1. mÅ«lavÄ• ro

1. kusalÄ• dhammÄ• (1) mÅ«lanayo

<50> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lÄ• ti? tÄ«á¹‡eva kusalamÅ«lÄ•
dhammÄ• na kusalamÅ«lÄ• .

(kha) ye vÄ• pana kusalamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ti? Ä• mantÄ• .

<51> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lÄ• ti? Ä• mantÄ•

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ti \Be I 7/?

kusalasamuá¹-á¹-hÄ• naá¹ƒ \Ne I 10/ rÅ«paá¹ƒ kusalamÅ«lena ekamÅ«laá¹ƒ, na kusalaá¹ƒ
ekamÅ«laÃ±ceva kusalaÃ±ca.

<52> (ka) ye keci kusalamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te kusalamÅ«lena aÃ±Ã±

mÅ«lÄ• ni yÄ• ni ekato uppajjanti kusalamÅ«lÄ• ni ekamÅ«lÄ• ni ceva aÃ±Ã±amaÃ±Ã±am
kusalamÅ«lasahajÄ• tÄ• dhammÄ• kusalamÅ«lena ekamÅ«lÄ• , na ca aÃ±Ã±amaÃ±Ã±an

(kha) ye vÄ• pana kusalamÅ«lena \Se I 7/ aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ•

(2) mÅ«lamÅ«lanayo

<53> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lamÅ«lÄ• ti? tÄ«á¹‡eva kusalan
kusalÄ• dhammÄ• na kusalamÅ«lamÅ«lÄ• .

(kha) ye vÄ• pana kusalamÅ«lamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ti? Ä• mantÄ• .

<54> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lamÅ«lÄ• ti? Ä• m

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• kusalÄ• ti?

kusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kusalamÅ«lena ekamÅ«lamÅ«laá¹ƒ, na kusalaá¹ƒ. k
ekamÅ«lamÅ«laÃ±ceva kusalaÃ±ca.

<55> (ka) ye keci kusalamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te kusalamÅ«lena a

mÅ«lÄ• ni yÄ• ni ekato uppajjanti kusalamÅ«lÄ• ni ekamÅ«lamÅ«lÄ• ni ceva aÃ±Ã±amaÃ±
kusalamÅ«lasahajÄ• tÄ• dhammÄ• kusalamÅ«lena ekamÅ«lamÅ«lÄ• , na ca aÃ±Ã±amaÃ

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ• k

(3) mÅ«lakanayo

<56> (ka) ye \Ne I 11/ keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lakÄ• ti? Ä• mantÄ• .

(kha) ye vÄ• pana kusalamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• ti?

kusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kusalamÅ«lakaá¹ƒ na kusalaá¹ƒ. kusalaá¹ƒ kusalam

<57> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lakÄ• ti? Ä• mantÄ

(kha) ye vÄ• pana kusalamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• ti?

kusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kusalamÅ«lena ekamÅ«lakaá¹ƒ, na kusalaá¹ƒ. kusal
ekamÅ«lakaÃ±ceva kusalaÃ±ca.

<58> (ka) ye \Be I 8/ keci kusalamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe \Se I 8/ te kusal
aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• ti?

mÅ«lÄ• ni yÄ• ni ekato uppajjanti kusalamÅ«lÄ• ni ekamÅ«lakÄ• ni ceva aÃ±Ã±amaÃ±Ã±a
kusalamÅ«lasahajÄ• tÄ• dhammÄ• kusalamÅ«lena ekamÅ«lakÄ• , na ca aÃ±Ã±amaÃ±Ã±

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• kusa

(4) mÅ«lamÅ«lakanayo

<59> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lamÅ«lakÄ• ti? Ä• mantÄ• .

(kha) ye vÄ• pana kusalamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• kusalÄ• ti?

kusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kusalamÅ«lamÅ«lakaá¹ƒ na kusalaá¹ƒ. kusalaá¹ƒ ku
kusalaÃ±ca.

<60> (ka) ye keci kusalÄ• dhammÄ• , sabbe te kusalamÅ«lena ekamÅ«lamÅ«lakÄ• ti? Ä•

(kha) ye \Ne I 12/ vÄ• pana kusalamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• kus

kusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ kusalamÅ«lena ekamÅ«lamÅ«lakaá¹ƒ, na kusalaá¹ƒ
ekamÅ«lamÅ«lakaÃ±ceva kusalaÃ±ca.

<61> (ka) ye keci kusalamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te kusalamÅ«len
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• ti?

mÅ«lÄ• ni yÄ• ni ekato uppajjanti kusalamÅ«lÄ• ni ekamÅ«lamÅ«lakÄ• ni ceva aÃ±Ã±ama
avasesÄ• kusalamÅ«lasahajÄ• tÄ• dhammÄ• kusalamÅ«lena ekamÅ«lamÅ«lakÄ• , na ca

(kha) ye vÄ• pana kusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ•

2. akusalÄ• dhammÄ• (1) mÅ«lanayo

<62> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lÄ• ti?

tÄ«á¹‡eva akusalamÅ«lÄ• ni. avasesÄ• akusalÄ• dhammÄ• na akusalamÅ«lÄ• .

(kha) ye vÄ• pana \Se I 9/ akusalamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ti? Ä• mantÄ• .

<63> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lÄ• ti?

ahetukaá¹ƒ akusalaá¹ƒ akusalamÅ«lena na ekamÅ«laá¹ƒ. sahetukaá¹ƒ akusalaá¹ƒ akusala

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ti?

akusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ akusalamÅ«lena \Be I 9/ ekamÅ«laá¹ƒ, na akusalaá
akusalamÅ«lena ekamÅ«laÃ±ceva akusalaÃ±ca.

<64> (ka) ye \Ne I 13/ keci akusalamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te akusalamÅ«

mÅ«lÄ• ni yÄ• ni ekato uppajjanti akusalamÅ«lÄ• ni ekamÅ«lÄ• ni ceva aÃ±Ã±amaÃ±Ã±an
akusalamÅ«lasahajÄ• tÄ• dhammÄ• akusalamÅ«lena ekamÅ«lÄ• , na ca aÃ±Ã±amaÃ±Ã±

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• akusa

(2) mÅ«lamÅ«lanayo

<65> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lamÅ«lÄ• ti?

tÄ«á¹‡eva akusalamÅ«lamÅ«lÄ• ni. avasesÄ• akusalÄ• dhammÄ• na akusalamÅ«lamÅ«

(kha) ye vÄ• pana akusalamÅ«lamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ti? Ä• mantÄ• .

<66> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lamÅ«lÄ• ti?

ahetukaá¹ƒ akusalaá¹ƒ akusalamÅ«lena na ekamÅ«lamÅ«laá¹ƒ. sahetukaá¹ƒ akusalaá¹ƒ a
ekamÅ«lamÅ«laá¹ƒ.

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• akusalÄ• ti?

akusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ akusalamÅ«lena ekamÅ«lamÅ«laá¹ƒ, na akusalaá¹
ekamÅ«lamÅ«laÃ±ceva akusalaÃ±ca.

<67> (ka) ye keci akusalamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te akusalamÅ«len
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• ti?

mÅ«lÄ• ni yÄ• ni ekato uppajjanti akusalamÅ«lÄ• ni ekamÅ«lamÅ«lÄ• ni ceva aÃ±Ã±amaÃ
akusalamÅ«lasahajÄ• tÄ• dhammÄ• akusalamÅ«lena ekamÅ«lamÅ«lÄ• , na ca aÃ±Ã±am

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ•

(3) mÅ«lakanayo

<68> (ka) ye \Ne I 14/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lakÄ• ti?

ahetukaá¹ƒ akusalaá¹ƒ na akusalamÅ«lakaá¹ƒ. sahetukaá¹ƒ akusalaá¹ƒ akusalamÅ«lakaá¹

(kha) ye vÄ• pana akusalamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ti?

akusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ akusalamÅ«lakaá¹ƒ na akusalaá¹ƒ. akusalaá¹ƒ aku
akusalaÃ±ca.

<69> (ka) ye \Be I 10/ keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lakÄ• t

ahetukaá¹ƒ akusalaá¹ƒ akusalamÅ«lena na ekamÅ«lakaá¹ƒ. sahetukaá¹ƒ akusalaá¹ƒ akusa

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ti?

akusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ akusalamÅ«lena ekamÅ«lakaá¹ƒ, na akusalaá¹ƒ. al
ekamÅ«lakaÃ±ceva akusalaÃ±ca.

<70> (ka) ye keci akusalamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te akusalamÅ«lena aÃ

mÅ«lÄ• ni yÄ• ni ekato uppajjanti akusalamÅ«lÄ• ni ekamÅ«lakÄ• ni ceva aÃ±Ã±amaÃ±Ã±
akusalamÅ«lasahajÄ• tÄ• dhammÄ• akusalamÅ«lena ekamÅ«lakÄ• na ca aÃ±Ã±amaÃ±Ã

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• aku

(4) mÅ«lamÅ«lakanayo

<71> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lamÅ«lakÄ• ti?

ahetukaá¹ƒ \Se I 11/ akusalaá¹ƒ na akusalamÅ«lamÅ«lakaá¹ƒ. sahetukaá¹ƒ akusalaá¹ƒ aku

(kha) ye \Ne I 15/ vÄ• pana akusalamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ti?

akusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ akusalamÅ«lamÅ«lakaá¹ƒ na akusalaá¹ƒ. akusalaá
akusalaÃ±ca.

<72> (ka) ye keci akusalÄ• dhammÄ• , sabbe te akusalamÅ«lena ekamÅ«lamÅ«lakÄ• ti?

ahetukaá¹ƒ akusalaá¹ƒ akusalamÅ«lena na ekamÅ«lamÅ«lakaá¹ƒ. sahetukaá¹ƒ akusalaá¹
ekamÅ«lamÅ«lakaá¹ƒ.

(kha) ye vÄ• pana akusalamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• akusalÄ• ti?

akusalasamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ akusalamÅ«lena ekamÅ«lamÅ«lakaá¹ƒ, na akusala
akusalamÅ«lena ekamÅ«lamÅ«lakaÃ±ceva akusalaÃ±ca.

<73> (ka) ye keci akusalamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te akusalamÅ«l
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• ti?

mÅ«lÄ• ni yÄ• ni ekato uppajjanti akusalamÅ«lÄ• ni ekamÅ«lamÅ«lakÄ• ni ceva aÃ±Ã±am
avasesÄ• akusalamÅ«lasahajÄ• tÄ• dhammÄ• akusalamÅ«lena ekamÅ«lamÅ«lakÄ• , na

(kha) ye vÄ• pana akusalamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dhammÄ

3. abyÄ• katÄ• dhammÄ• (1) mÅ«lanayo

<74> (ka) ye \Be I 11/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lÄ• ti?

tÄ«á¹‡eva abyÄ• katamÅ«lÄ• ni. avasesÄ• abyÄ• katÄ• dhammÄ• na abyÄ• katamÅ«lÄ•

(kha) ye vÄ• pana abyÄ• katamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• ti? Ä• mantÄ• .

<75> (ka) ye \Ne I 16/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«

ahetukaá¹ƒ abyÄ• kataá¹ƒ abyÄ• katamÅ«lena na ekamÅ«laá¹ƒ. sahetukaá¹ƒ abyÄ• kataá
ekamÅ«laá¹ƒ.

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• ti? Ä

<76> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te abyÄ• katamÅ«len

mÅ«lÄ• ni yÄ• ni ekato uppajjanti abyÄ• katamÅ«lÄ• ni ekamÅ«lÄ• ni ceva aÃ±Ã±amaÃ±Ã
abyÄ• katamÅ«lasahajÄ• tÄ• dhammÄ• abyÄ• katamÅ«lena ekamÅ«lÄ• , na ca aÃ±Ã±am

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• aby

(2) mÅ«lamÅ«lanayo

<77> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lamÅ«lÄ• ti?

tÄ«á¹‡eva abyÄ• katamÅ«lamÅ«lÄ• ni. avasesÄ• abyÄ• katÄ• dhammÄ• na abyÄ• katam

(kha) ye vÄ• pana abyÄ• katamÅ«lamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ• ti? Ä• man

<78> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ•

ahetukaá¹ƒ abyÄ• kataá¹ƒ abyÄ• katamÅ«lena na ekamÅ«lamÅ«laá¹ƒ. sahetukaá¹ƒ abyÄ•
ekamÅ«lamÅ«laá¹ƒ.

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• abyÄ• katÄ

<79> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te abyÄ• katam
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• ti?

mÅ«lÄ• ni yÄ• ni ekato uppajjanti abyÄ• katamÅ«lÄ• ni ekamÅ«lamÅ«lÄ• ni ceva aÃ±Ã±am
avasesÄ• abyÄ• katamÅ«lasahajÄ• tÄ• \Ne I 17/ dhammÄ• abyÄ• katamÅ«lena ekamÅ«l
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• \Be I 12/.

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhamm

(3) mÅ«lakanayo

<80> (ka) ye \Se I 13/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lakÄ• ti?

ahetukaá¹ƒ abyÄ• kataá¹ƒ na abyÄ• katamÅ«lakaá¹ƒ. sahetukaá¹ƒ abyÄ• kataá¹ƒ abyÄ• ka

(kha) ye vÄ• pana abyÄ• katamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• ti? Ä• mantÄ•

<81> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lakÄ• ti?

ahetukaá¹ƒ abyÄ• kataá¹ƒ abyÄ• katamÅ«lena na ekamÅ«lakaá¹ƒ. sahetukaá¹ƒ abyÄ• kata
ekamÅ«lakaá¹ƒ.

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• ti

<82> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te abyÄ• katamÅ«l

mÅ«lÄ• ni yÄ• ni ekato uppajjanti abyÄ• katamÅ«lÄ• ni ekamÅ«lakÄ• ni ceva aÃ±Ã±amaÃ±
abyÄ• katamÅ«lasahajÄ• tÄ• dhammÄ• abyÄ• katamÅ«lena ekamÅ«lakÄ• , na ca aÃ±Ã±a

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• a

(4) mÅ«lamÅ«lakanayo

<83> (ka) ye \Ne I 18/ keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lamÅ«lakÄ• t

ahetukaá¹ƒ abyÄ• kataá¹ƒ na abyÄ• katamÅ«lamÅ«lakaá¹ƒ. sahetukaá¹ƒ abyÄ• kataá¹ƒ ab

(kha) ye vÄ• pana abyÄ• katamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• katÄ• ti? Ä• ma

<84> (ka) ye keci abyÄ• katÄ• dhammÄ• , sabbe te abyÄ• katamÅ«lena ekamÅ«lamÅ«lak

ahetukaá¹ƒ abyÄ• kataá¹ƒ abyÄ• katamÅ«lena na ekamÅ«lamÅ«lakaá¹ƒ. sahetukaá¹ƒ aby
ekamÅ«lamÅ«lakaá¹ƒ.

(kha) ye vÄ• pana abyÄ• katamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• abyÄ• k

<85> (ka) ye keci abyÄ• katamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te abyÄ• kat
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• ti?

mÅ«lÄ• ni yÄ• ni ekato uppajjanti abyÄ• katamÅ«lÄ• ni ekamÅ«lamÅ«lakÄ• ni ceva aÃ±Ã±
avasesÄ• \Be I 13/ abyÄ• katamÅ«lasahajÄ• tÄ• dhammÄ• abyÄ• katamÅ«lena ekamÅ«l
aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• .

(kha) ye vÄ• pana abyÄ• katamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te dham

4. nÄ• mÄ• dhammÄ• (1) mÅ«lanayo

<86> (ka) ye \Ne I 19/ keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lÄ• ti?

naveva nÄ• mamÅ«lÄ• ni. avasesÄ• nÄ• mÄ• dhammÄ• na nÄ• mamÅ«lÄ• .

(kha) ye vÄ• pana nÄ• mamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ti? Ä• mantÄ• .

<87> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lÄ• ti?

ahetukaá¹ƒ nÄ• maá¹ƒ nÄ• mamÅ«lena na ekamÅ«laá¹ƒ. sahetukaá¹ƒ nÄ• maá¹ƒ nÄ• mar

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ti?

nÄ• masamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ nÄ• mamÅ«lena ekamÅ«laá¹ƒ, na nÄ• maá¹ƒ. nÄ•
nÄ• maÃ±ca.

<88> (ka) ye keci nÄ• mamÅ«lena ekamÅ«lÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena aÃ±Ã

mÅ«lÄ• ni yÄ• ni ekato uppajjanti nÄ• mamÅ«lÄ• ni ekamÅ«lÄ• ni ceva aÃ±Ã±amaÃ±Ã±an
nÄ• mamÅ«lasahajÄ• tÄ• dhammÄ• nÄ• mamÅ«lena ekamÅ«lÄ• , na ca aÃ±Ã±amaÃ±Ã±

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lÄ• , sabbe te dhammÄ• nÄ• m

(2) mÅ«lamÅ«lanayo

<89> (ka) ye \Se I 15/ keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lamÅ«lÄ• ti?

naveva nÄ• mamÅ«lamÅ«lÄ• ni. avasesÄ• nÄ• mÄ• dhammÄ• na nÄ• mamÅ«lamÅ«lÄ•

(kha) ye vÄ• pana nÄ• mamÅ«lamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ti? Ä• mantÄ• .

<90> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• ti?

ahetukaá¹ƒ \Ne I 20/ nÄ• maá¹ƒ nÄ• mamÅ«lena na ekamÅ«lamÅ«laá¹ƒ. sahetukaá¹ƒ nÄ• ekamÅ«lamÅ«laá¹ƒ.

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• , sabbe te dhammÄ• nÄ• mÄ• ti?

nÄ• masamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ nÄ• mamÅ«lena ekamÅ«lamÅ«laá¹ƒ, na nÄ• maá¹ƒ ekamÅ«lamÅ«laÃ±ceva nÄ• maÃ±ca.

<91> (ka) ye keci nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• dhammÄ• , sabbe te nÄ• mamÅ«len

mÅ«lÄ• ni yÄ• ni ekato uppajjanti nÄ• mamÅ«lÄ• ni ekamÅ«lamÅ«lÄ• ni \Be I 14/ ceva aÃ± avasesÄ• nÄ• mamÅ«lasahajÄ• tÄ• dhammÄ• nÄ• mamÅ«lena ekamÅ«lamÅ«lÄ• , na ca

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lÄ• , sabbe te dhammÄ•

(3) mÅ«lakanayo

<92> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lakÄ• ti?

ahetukaá¹ƒ nÄ• maá¹ƒ na nÄ• mamÅ«lakaá¹ƒ. sahetukaá¹ƒ nÄ• maá¹ƒ nÄ• mamÅ«lakaá¹ƒ

(kha) ye vÄ• pana nÄ• mamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ti?

nÄ• masamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ nÄ• mamÅ«lakaá¹ƒ, na nÄ• maá¹ƒ. nÄ• maá¹ƒ nÄ•

<93> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lakÄ• ti?

ahetukaá¹ƒ nÄ• maá¹ƒ nÄ• mamÅ«lena na ekamÅ«lakaá¹ƒ. sahetukaá¹ƒ nÄ• maá¹ƒ nÄ• m

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ti?

nÄ• masamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ \Se I 16/ nÄ• mamÅ«lena ekamÅ«lakaá¹ƒ, na nÄ• m
ekamÅ«lakaÃ±ceva nÄ• maÃ±ca.

<94> (ka) ye \Ne I 21/ keci nÄ• mamÅ«lena ekamÅ«lakÄ• dhammÄ• , sabbe te nÄ• mamÅ

mÅ«lÄ• ni yÄ• ni ekato uppajjanti nÄ• mamÅ«lÄ• ni ekamÅ«lakÄ• ni ceva aÃ±Ã±amaÃ±Ã±
nÄ• mamÅ«lasahajÄ• tÄ• dhammÄ• nÄ• mamÅ«lena ekamÅ«lakÄ• , na ca aÃ±Ã±amaÃ±

(kha) ye vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lakÄ• , sabbe te dhammÄ• nÄ•

(4) mÅ«lamÅ«lakanayo

<95> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lamÅ«lakÄ• ti?

ahetukaá¹ƒ nÄ• maá¹ƒ na nÄ• mamÅ«lamÅ«lakaá¹ƒ. sahetukaá¹ƒ nÄ• maá¹ƒ nÄ• mamÅ«

(kha) ye vÄ• pana nÄ• mamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ti?

nÄ• masamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ nÄ• mamÅ«lamÅ«lakaá¹ƒ, na nÄ• maá¹ƒ. nÄ• maá
nÄ• maÃ±ca.

<96> (ka) ye keci nÄ• mÄ• dhammÄ• , sabbe te nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• ti?

ahetukaá¹ƒ nÄ• maá¹ƒ nÄ• mamÅ«lena na ekamÅ«lamÅ«lakaá¹ƒ. sahetukaá¹ƒ nÄ• maá¹ƒ

(kha) ye vÄ• pana nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• , sabbe te dhammÄ• nÄ• mÄ• ti?

nÄ• masamuá¹-á¹-hÄ• naá¹ƒ rÅ«paá¹ƒ nÄ• mamÅ«lena ekamÅ«lamÅ«lakaá¹ƒ, na nÄ• ma
ekamÅ«lamÅ«lakaÃ±ceva nÄ• maÃ±ca.

<97> (ka) ye keci nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• dhammÄ• , sabbe te nÄ• mamÅ«l

mÅ«lÄ• ni yÄ• ni ekato uppajjanti nÄ• mamÅ«lÄ• ni \Be I 15/ ekamÅ«lamÅ«lakÄ• ni ceva a
ca. avasesÄ• nÄ• mamÅ«lasahajÄ• tÄ• dhammÄ• nÄ• mamÅ«lena ekamÅ«lamÅ«lakÄ• ,

(kha) ye \Ne I 22/ vÄ• pana nÄ• mamÅ«lena aÃ±Ã±amaÃ±Ã±amÅ«lamÅ«lakÄ• , sabbe te

Ä• mantÄ• .

mÅ«lavÄ• raniddeso.

2-10. hetuvÄ• rÄ• di

<98> ye \Se I 17/ keci kusalÄ• dhammÄ• , sabbe te kusalahetÅ«ti ... ?

tayo eva kusalahetÅ«, avasesÄ• kusalÄ• dhammÄ• na kusalahetÅ« ... pe ... kusalanidÄ•
... kusalappabhavÄ• ... kusalasamuá¹-á¹-hÄ• nÄ• ... kusalÄ• hÄ• rÄ• ... kusalÄ• rammaá¹
kusalasamudayÄ• ....

<99> ye keci akusalÄ• dhammÄ• ... ye keci abyÄ• katÄ• dhammÄ• ... ye keci nÄ• mÄ•
ti ... nÄ• manidÄ• nÄ• ... nÄ• masambhavÄ• ... nÄ• mappabhavÄ• ... nÄ• masamuá¹-á¹-h
nÄ• mÄ• rammaá¹‡Ä• ... nÄ• mapaccayÄ• ... nÄ• masamudayÄ• ....

mÅ«laá¹ƒ hetu nidÄ• naÃ±ca, sambhavo pabhavena ca.

samuá¹-á¹-hÄ• nÄ• hÄ• rÄ• rammaá¹‡Ä• , paccayo samudayena cÄ• ti ||

niddesavÄ• ro niá¹-á¹-hito.

mÅ«layamakapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

2. khandhayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

<1> paÃ±cakkhandhÄ• \Ne I 23/ \Be I 17/ --- rÅ«pakkhandho, vedanÄ• kkhandho, saÃ±Ã±
saá¹…khÄ• rakkhandho, viÃ±Ã±Ä• á¹‡akkhandho.

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<2> (ka) rÅ«paá¹ƒ rÅ«pakkhandho?

(kha) rÅ«pakkhandho rÅ«paá¹ƒ?

(ka) vedanÄ• vedanÄ• kkhandho?

(kha) vedanÄ• kkhandho vedanÄ• ?

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho?

(kha) saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä• ?

(ka) saá¹…khÄ• rÄ• \Ne I 24/ saá¹…khÄ• rakkhandho?

(kha) saá¹…khÄ• rakkhandho saá¹…khÄ• rÄ• ?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho?

(kha) viÃ±Ã±Ä• á¹‡akkhandho viÃ±Ã±Ä• á¹‡aá¹ƒ?

(kha) paccanÄ«kaá¹ƒ

<3> (ka) na \Se I 18/ rÅ«paá¹ƒ na rÅ«pakkhandho?

(kha) na rÅ«pakkhandho na rÅ«paá¹ƒ?

(ka) na vedanÄ• na vedanÄ• kkhandho?

(kha) na vedanÄ• kkhandho na vedanÄ• ?

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho?

(kha) na saÃ±Ã±Ä• kkhandho na saÃ±Ã±Ä• ?

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho?

(kha) na saá¹…khÄ• rakkhandho na saá¹…khÄ• rÄ• ?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho?

(kha) na viÃ±Ã±Ä• á¹‡akkhandho na viÃ±Ã±Ä• á¹‡aá¹ƒ?

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<4> (ka) rÅ«paá¹ƒ \Be I 18/ rÅ«pakkhandho?

(kha) khandhÄ• vedanÄ• kkhandho?

(ka) rÅ«paá¹ƒ rÅ«pakkhandho?

(kha) khandhÄ• saÃ±Ã±Ä• kkhandho?

(ka) rÅ«paá¹ƒ \Ne I 25/ rÅ«pakkhandho?

(kha) khandhÄ• saá¹…khÄ• rakkhandho?

(ka) rÅ«paá¹ƒ rÅ«pakkhandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho?

<5> (ka) vedanÄ• vedanÄ• kkhandho?

(kha) khandhÄ• rÅ«pakkhandho?

(ka) vedanÄ• vedanÄ• kkhandho?

(kha) khandhÄ• saÃ±Ã±Ä• kkhandho?

(ka) vedanÄ• vedanÄ• kkhandho?

(kha) khandhÄ• saá¹…khÄ• rakkhandho?

(ka) vedanÄ• vedanÄ• kkhandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho?

<6> (ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho?

(kha) khandhÄ• rÅ«pakkhandho?

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho?

(kha) khandhÄ• vedanÄ• kkhandho?

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho?

(kha) khandhÄ• saá¹…khÄ• rakkhandho?

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho?

<7> (ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho?

(kha) khandhÄ• rÅ«pakkhandho?

(ka) saá¹…khÄ• rÄ• \Ne I 26/ saá¹…khÄ• rakkhandho?

(kha) khandhÄ• vedanÄ• kkhandho?

(ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho?

(kha) khandhÄ• saÃ±Ã±Ä• kkhandho?

(ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandho?

<8> (ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho?

(kha) khandhÄ• rÅ«pakkhandho?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho?

(kha) khandhÄ• vedanÄ• kkhandho?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandho?

(kha) khandhÄ• saÃ±Ã±Ä• kkhandho?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ \Se I 19/ viÃ±Ã±Ä• á¹‡akkhandho?

(kha) khandhÄ• saá¹…khÄ• rakkhandho?

(kha) paccanÄ«kaá¹ƒ

<9> (ka) na rÅ«paá¹ƒ na rÅ«pakkhandho?

(kha) na khandhÄ• na vedanÄ• kkhandho?

(ka) na rÅ«paá¹ƒ na rÅ«pakkhandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandho?

(ka) na rÅ«paá¹ƒ na rÅ«pakkhandho?

(kha) na khandhÄ• na saá¹…khÄ• rakkhandho?

(ka) na rÅ«paá¹ƒ na rÅ«pakkhandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho?

<10> (ka) na \Ne I 27/ \Be I 19/ vedanÄ• na vedanÄ• kkhandho?

(kha) na khandhÄ• na rÅ«pakkhandho?

(ka) na vedanÄ• na vedanÄ• kkhandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandho?

(ka) na vedanÄ• na vedanÄ• kkhandho?

(kha) na khandhÄ• na saá¹…khÄ• rakkhandho?

(ka) na vedanÄ• na vedanÄ• kkhandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho?

<11> (ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho?

(kha) na khandhÄ• na rÅ«pakkhandho?

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho?

(kha) na khandhÄ• na vedanÄ• kkhandho?

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho?

(kha) na khandhÄ• na saá¹…khÄ• rakkhandho?

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho?

<12> (ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho?

(kha) na khandhÄ• na rÅ«pakkhandho?

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho?

(kha) na khandhÄ• na vedanÄ• kkhandho?

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandho?

(ka) na \Ne I 28/ saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandho?

<13> (ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho?

(kha) na khandhÄ• na rÅ«pakkhandho?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho?

(kha) na khandhÄ• na vedanÄ• kkhandho?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandho?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandho?

(kha) na khandhÄ• na saá¹…khÄ• rakkhandho?

3. suddhakhandhavÄ• ro

(ka) anulomaá¹ƒ

<14> (ka) rÅ«paá¹ƒ \Se I 20/ khandho?

(kha) khandhÄ• rÅ«paá¹ƒ?

(ka) vedanÄ• khandho?

(kha) khandhÄ• vedanÄ• ?

(ka) saÃ±Ã±Ä• khandho?

(kha) khandhÄ• saÃ±Ã±Ä• ?

(ka) saá¹…khÄ• rÄ• khandho?

(kha) khandhÄ• saá¹…khÄ• rÄ• ?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ?

(kha) paccanÄ«kaá¹ƒ

<15> (ka) na \Ne I 29/ rÅ«paá¹ƒ na khandho?

(kha) na khandhÄ• na rÅ«paá¹ƒ?

(ka) na vedanÄ• na khandho?

(kha) na khandhÄ• na vedanÄ• ?

(ka) na saÃ±Ã±Ä• na khandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• ?

(ka) na saá¹…khÄ• rÄ• na khandho?

(kha) na khandhÄ• na saá¹…khÄ• rÄ• ?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ?

4. suddhakhandhamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<16> (ka) rÅ«paá¹ƒ \Be I 20/ khandho?

(kha) khandhÄ• vedanÄ• ?

(ka) rÅ«paá¹ƒ khandho?

(kha) khandhÄ• saÃ±Ã±Ä• ?

(ka) rÅ«paá¹ƒ khandho?

(kha) khandhÄ• saá¹…khÄ• rÄ• ?

(ka) rÅ«paá¹ƒ khandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ?

<17> (ka) vedanÄ• \Ne I 30/ khandho?

(kha) khandhÄ• rÅ«paá¹ƒ?

(ka) vedanÄ• khandho?

(kha) khandhÄ• saÃ±Ã±Ä• ?

(ka) vedanÄ• khandho?

(kha) khandhÄ• saá¹…khÄ• rÄ• ?

(ka) vedanÄ• khandho?

(kha) khandhÄ• \Se I 21/ viÃ±Ã±Ä• á¹‡aá¹ƒ?

<18> (ka) saÃ±Ã±Ä• khandho?

(kha) khandhÄ• rÅ«paá¹ƒ?

(ka) saÃ±Ã±Ä• khandho?

(kha) khandhÄ• vedanÄ• ?

(ka) saÃ±Ã±Ä• khandho?

(kha) khandhÄ• saá¹…khÄ• rÄ• ?

(ka) saÃ±Ã±Ä• khandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ?

<19> (ka) saá¹…khÄ• rÄ• khandho?

(kha) khandhÄ• rÅ«paá¹ƒ?

(ka) saá¹…khÄ• rÄ• khandho?

(kha) khandhÄ• vedanÄ• ?

(ka) saá¹…khÄ• rÄ• khandho?

(kha) khandhÄ• saÃ±Ã±Ä• ?

(ka) saá¹…khÄ• rÄ• khandho?

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ?

<20> (ka) viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 31/ khandho?

(kha) khandhÄ• rÅ«paá¹ƒ?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandho?

(kha) khandhÄ• vedanÄ• ?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandho?

(kha) khandhÄ• saÃ±Ã±Ä• ?

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandho?

(kha) khandhÄ• saá¹…khÄ• rÄ• ?

(kha) paccanÄ«kaá¹ƒ

<21> (ka) na rÅ«paá¹ƒ na khandho?

(kha) na khandhÄ• na vedanÄ• ?

(ka) na rÅ«paá¹ƒ na khandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• ?

(ka) na rÅ«paá¹ƒ na khandho?

(kha) na khandhÄ• na saá¹…khÄ• rÄ• ?

(ka) na rÅ«paá¹ƒ na khandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ?

<22> (ka) na \Be I 21/ vedanÄ• na khandho?

(kha) na khandhÄ• na rÅ«paá¹ƒ?

(ka) na vedanÄ• na khandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• ?

(ka) na \Ne I 32/ vedanÄ• na khandho?

(kha) na khandhÄ• na saá¹…khÄ• rÄ• ?

(ka) na vedanÄ• na khandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ?

<23> (ka) na saÃ±Ã±Ä• na khandho?

(kha) na khandhÄ• na rÅ«paá¹ƒ?

(ka) na saÃ±Ã±Ä• na khandho?

(kha) na khandhÄ• na vedanÄ• ?

(ka) na saÃ±Ã±Ä• na khandho?

(kha) na khandhÄ• na saá¹…khÄ• rÄ• ?

(ka) na saÃ±Ã±Ä• na khandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ?

<24> (ka) na saá¹…khÄ• rÄ• na khandho?

(kha) na khandhÄ• na rÅ«paá¹ƒ?

(ka) na saá¹…khÄ• rÄ• na khandho?

(kha) na khandhÄ• na vedanÄ• ?

(ka) na saá¹…khÄ• rÄ• na khandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• ?

(ka) na saá¹…khÄ• rÄ• na khandho?

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ?

<25> (ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho?

(kha) na khandhÄ• na rÅ«paá¹ƒ?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho?

(kha) na khandhÄ• na vedanÄ• ?

(ka) na \Ne I 33/ viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho?

(kha) na khandhÄ• na saÃ±Ã±Ä• ?

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandho?

(kha) na khandhÄ• na saá¹…khÄ• rÄ• ?

paá¹‡á¹‡attiuddesavÄ• ro.

(kha) niddeso

1. paá¹‡á¹‡attivÄ• raniddesa

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<26> (ka) rÅ«paá¹ƒ \Se I 22/ rÅ«pakkhandhoti?

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ, na rÅ«pakkhandho. rÅ«pakkhandho rÅ«paÃ±ceva

(kha) rÅ«pakkhandho rÅ«panti? Ä• mantÄ• .

(ka) vedanÄ• vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) vedanÄ• kkhandho vedanÄ• ti? Ä• mantÄ• .

(ka) saÃ±Ã±Ä• \Be I 22/ saÃ±Ã±Ä• kkhandhoti?

diá¹-á¹-hisaÃ±Ã±Ä• saÃ±Ã±Ä• , na saÃ±Ã±Ä• kkhandho. saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä•

(kha) saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä• ti? Ä• mantÄ• .

(ka) saá¹…khÄ• rÄ• \Ne I 34/ saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesÄ• saá¹…khÄ• rÄ• {avasesÄ• saá¹…khÄ

saá¹…khÄ• rakkhandho. saá¹…khÄ• rakkhandho saá¹…khÄ• rÄ• ceva saá¹…khÄ• rakkhan

(kha) saá¹…khÄ• rakkhandho saá¹…khÄ• rÄ• ti? Ä• mantÄ• .

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) viÃ±Ã±Ä• á¹‡akkhandho viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .

(kha) paccanÄ«kaá¹ƒ

<27> (ka) na rÅ«paá¹ƒ na rÅ«pakkhandhoti? Ä• mantÄ• .

(kha) na rÅ«pakkhandho na rÅ«panti?

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ na rÅ«pakkhandho, rÅ«paá¹ƒ. rÅ«paÃ±ca rÅ«pakkhandhaÃ±
ceva rÅ«paá¹ƒ na ca rÅ«pakkhandho.

(ka) na vedanÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) na vedanÄ• kkhandho na vedanÄ• ti? Ä• mantÄ• .

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(kha) na saÃ±Ã±Ä• kkhandho na saÃ±Ã±Ä• ti?

diá¹-á¹-hisaÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandho, saÃ±Ã±Ä• . saÃ±Ã±aÃ±ca saÃ±Ã±Ä• kkhand
avasesÄ• na ceva saÃ±Ã±Ä• na ca saÃ±Ã±Ä• kkhandho.

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(kha) na saá¹…khÄ• rakkhandho na saá¹…khÄ• rÄ• ti?

saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesÄ• na saá¹…khÄ• rakkhandho, saá¹…khÄ
saá¹…khÄ• rakkhandhaÃ±ca á¹-hapetvÄ• avasesÄ• na ceva saá¹…khÄ• rÄ• na ca saá¹…

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) na viÃ±Ã±Ä• á¹‡akkhandho na viÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<28> (ka) rÅ«paá¹ƒ \Ne I 35/ rÅ«pakkhandhoti?

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ, na rÅ«pakkhandho. rÅ«pakkhandho rÅ«paÃ±ceva

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva vedanÄ• kkhandho ca.

avasesÄ• khandhÄ• {avasesÄ• khandhÄ• khandhÄ• (Se) evamuparipi} na vedanÄ• kkh

(ka) rÅ«paá¹ƒ \Be I 23/ rÅ«pakkhandhoti?

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ, na rÅ«pakkhandho. rÅ«pakkhandho rÅ«paÃ±ceva

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) rÅ«paá¹ƒ rÅ«pakkhandhoti?

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ, na rÅ«pakkhandho. rÅ«pakkhandho rÅ«paÃ±ceva

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• \

(ka) rÅ«paá¹ƒ rÅ«pakkhandhoti?

piyarÅ«paá¹ƒ sÄ• tarÅ«paá¹ƒ rÅ«paá¹ƒ, na rÅ«pakkhandho. rÅ«pakkhandho rÅ«paÃ±ceva

(kha) khandhÄ• \Ne I 36/ viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<29> (ka) vedanÄ• vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) vedanÄ• vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) vedanÄ• vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• n

(ka) vedanÄ• vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<30> (ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhoti?

diá¹-á¹-hisaÃ±Ã±Ä• saÃ±Ã±Ä• , na saÃ±Ã±Ä• kkhandho. saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä•

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• \Se I 25/ na rÅ«pa

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhoti?

diá¹-á¹-hisaÃ±Ã±Ä• saÃ±Ã±Ä• , na saÃ±Ã±Ä• kkhandho. saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä•

(kha) khandhÄ• \Ne I 37/ vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na vedanÄ

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhoti?

diá¹-á¹-hisaÃ±Ã±Ä• saÃ±Ã±Ä• , na saÃ±Ã±Ä• kkhandho. saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä•

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho \Be I 24/ khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• kha

(ka) saÃ±Ã±Ä• saÃ±Ã±Ä• kkhandhoti?

diá¹-á¹-hisaÃ±Ã±Ä• saÃ±Ã±Ä• , na saÃ±Ã±Ä• kkhandho. saÃ±Ã±Ä• kkhandho saÃ±Ã±Ä•

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<31> (ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesÄ• saá¹…khÄ• rÄ• , na saá¹…khÄ• rakkha
saá¹…khÄ• rÄ• ceva saá¹…khÄ• rakkhandho ca.

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesÄ• saá¹…khÄ• rÄ• , na saá¹…khÄ• rakkha
saá¹…khÄ• rÄ• ceva saá¹…khÄ• rakkhandho ca.

(kha) khandhÄ• \Ne I 38/ vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva \Se I 26/ vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na

(ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesÄ• saá¹…khÄ• rÄ• , na saá¹…khÄ• rakkha
saá¹…khÄ• rÄ• ceva saá¹…khÄ• rakkhandho ca.

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) saá¹…khÄ• rÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandhaá¹ƒ á¹-hapetvÄ• avasesÄ• saá¹…khÄ• rÄ• , na saá¹…khÄ• rakkha
saá¹…khÄ• rÄ• ceva saá¹…khÄ• rakkhandho ca.

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<32> (ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 39/ \Be I 25/ viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na vedanÄ

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ \Se I 27/ viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• n

(kha) paccanÄ«kaá¹ƒ

<33> (ka) na rÅ«paá¹ƒ na rÅ«pakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na rÅ«paá¹ƒ na rÅ«pakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na rÅ«paá¹ƒ na rÅ«pakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na rÅ«paá¹ƒ na rÅ«pakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<34> (ka) na vedanÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na vedanÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na vedanÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na vedanÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<35> (ka) na \Ne I 40/ saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na \Be I 26/ saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na saÃ±Ã±Ä• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<36> (ka) na \Se I 28/ saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandhoti. Ä• mantÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na saá¹…khÄ• rÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<37> (ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na \Ne I 41/ viÃ±Ã±Ä• á¹‡aá¹ƒ na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

3. suddhakhandhavÄ• ro

(ka) anulomaá¹ƒ

<38> (ka) rÅ«paá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) vedanÄ• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho \Se I 29/ khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na

(ka) saÃ±Ã±Ä• \Be I 27/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) saá¹…khÄ• rÄ• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• n

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

(kha) paccanÄ«kaá¹ƒ

<39> (ka) na \Ne I 42/ rÅ«paá¹ƒ na khandhoti?

rÅ«paá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na rÅ«paá¹ƒ, khandhÄ• . rÅ«paÃ±ca khandhe
ceva rÅ«paá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na vedanÄ• na khandhoti?

vedanaá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na vedanÄ• , khandhÄ• . vedanaÃ±ca khand
ceva vedanÄ• na ca khandhÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na saÃ±Ã±Ä• na khandhoti?

saÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na saÃ±Ã±Ä• , khandhÄ• . saÃ±Ã±aÃ±ca
na ceva saÃ±Ã±Ä• na ca khandhÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na \Se I 30/ saá¹…khÄ• rÄ• na khandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandhoti?

viÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ, khandhÄ• . viÃ
á¹-hapetvÄ• avasesÄ• na ceva viÃ±Ã±Ä• á¹‡aá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

4. suddhakhandhamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<40> (ka) rÅ«paá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na vedanÄ

(ka) rÅ«paá¹ƒ \Ne I 43/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) rÅ«paá¹ƒ \Be I 28/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• n

(ka) rÅ«paá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<41> (ka) vedanÄ• \Se I 31/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) vedanÄ• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) vedanÄ• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• n

(ka) vedanÄ• \Ne I 44/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<42> (ka) saÃ±Ã±Ä• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) saÃ±Ã±Ä• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na vedanÄ

(ka) saÃ±Ã±Ä• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• \S

(ka) saÃ±Ã±Ä• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<43> (ka) saá¹…khÄ• rÄ• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) saá¹…khÄ• rÄ• khandhoti? Ä• mantÄ• .

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho \Se I 33/ khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na

(ka) saá¹…khÄ• rÄ• \Ne I 45/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) saá¹…khÄ• rÄ• \Be I 29/ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• viÃ±Ã±Ä• á¹‡akkhandhoti?

viÃ±Ã±Ä• á¹‡akkhandho khandho ceva viÃ±Ã±Ä• á¹‡akkhandho ca. avasesÄ• khandhÄ•

<44> (ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• rÅ«pakkhandhoti?

rÅ«pakkhandho khandho ceva rÅ«pakkhandho ca. avasesÄ• khandhÄ• na rÅ«pakkhandh

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• vedanÄ• kkhandhoti?

vedanÄ• kkhandho khandho ceva vedanÄ• kkhandho ca. avasesÄ• khandhÄ• na vedanÄ

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandhoti?

Ä• mantÄ• .

(kha) khandhÄ• saÃ±Ã±Ä• kkhandhoti?

saÃ±Ã±Ä• kkhandho khandho ceva saÃ±Ã±Ä• kkhandho ca. avasesÄ• khandhÄ• na saÃ±

(ka) viÃ±Ã±Ä• á¹‡aá¹ƒ khandhoti? Ä• mantÄ• .

(kha) khandhÄ• saá¹…khÄ• rakkhandhoti?

saá¹…khÄ• rakkhandho khandho ceva saá¹…khÄ• rakkhandho ca. avasesÄ• khandhÄ• n

(kha) paccanÄ«kaá¹ƒ

<45> (ka) na \Ne I 46/ rÅ«paá¹ƒ na khandhoti?

rÅ«paá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na rÅ«paá¹ƒ, khandhÄ• . rÅ«paÃ±ca khandhe ceva rÅ«paá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na rÅ«paá¹ƒ na khandhoti?

rÅ«paá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na rÅ«paá¹ƒ, khandhÄ• . rÅ«paÃ±ca khandhe ceva rÅ«paá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na rÅ«paá¹ƒ na khandhoti?

rÅ«paá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na rÅ«paá¹ƒ, khandhÄ• . rÅ«paÃ±ca khandhe ceva rÅ«paá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na rÅ«paá¹ƒ na khandhoti?

rÅ«paá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na rÅ«paá¹ƒ, khandhÄ• . rÅ«paÃ±ca khandhe
ceva rÅ«paá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<46> (ka) na \Se I 34/ vedanÄ• na khandhoti?

vedanaá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na vedanÄ• , khandhÄ• . vedanaÃ±ca khan
ceva vedanÄ• na ca khandhÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na \Ne I 47/ \Be I 30/ vedanÄ• na khandhoti?

vedanaá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na vedanÄ• , khandhÄ• . vedanaÃ±ca khan
ceva vedanÄ• na ca khandhÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na vedanÄ• na khandhoti?

vedanaá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na vedanÄ• , khandhÄ• . vedanaÃ±ca khan
ceva vedanÄ• na ca khandhÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na vedanÄ• na khandhoti?

vedanaá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na vedanÄ• , khandhÄ• . vedanaÃ±ca khan
ceva vedanÄ• na ca khandhÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<47> (ka) na saÃ±Ã±Ä• na khandhoti?

saÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na saÃ±Ã±Ä• , khandhÄ• . saÃ±Ã±aÃ±ca
na ceva saÃ±Ã±Ä• na ca khandhÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na saÃ±Ã±Ä• na khandhoti?

saÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na saÃ±Ã±Ä• , khandhÄ• . saÃ±Ã±aÃ±ca na ceva saÃ±Ã±Ä• na ca khandhÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na saÃ±Ã±Ä• na khandhoti?

saÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na saÃ±Ã±Ä• , khandhÄ• . saÃ±Ã±aÃ±ca na ceva saÃ±Ã±Ä• \Se I 35/ na ca khandhÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

(ka) na \Ne I 48/ saÃ±Ã±Ä• na khandhoti?

saÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na saÃ±Ã±Ä• , khandhÄ• . saÃ±Ã±aÃ±ca na ceva saÃ±Ã±Ä• na ca khandhÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<48> (ka) na saá¹…khÄ• rÄ• na khandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na saá¹…khÄ• rÄ• na khandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na saá¹…khÄ• rÄ• na khandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na saá¹…khÄ• rÄ• na khandhoti? Ä• mantÄ• .

(kha) na khandhÄ• na viÃ±Ã±Ä• á¹‡akkhandhoti? Ä• mantÄ• .

<49> (ka) na \Be I 31/ viÃ±Ã±Ä• á¹‡aá¹ƒ na khandhoti?

viÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ, khandhÄ• . viÃ
á¹-hapetvÄ• avasesÄ• na ceva viÃ±Ã±Ä• á¹‡aá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na rÅ«pakkhandhoti? Ä• mantÄ• .

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandhoti?

viÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ, khandhÄ• . viÃ
á¹-hapetvÄ• avasesÄ• na ceva viÃ±Ã±Ä• á¹‡aá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na vedanÄ• kkhandhoti? Ä• mantÄ• .

(ka) na \Se I 36/ viÃ±Ã±Ä• á¹‡aá¹ƒ na khandhoti?

viÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ, khandhÄ• . viÃ
khandhe ca á¹-hapetvÄ• avasesÄ• na ceva viÃ±Ã±Ä• á¹‡aá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na saÃ±Ã±Ä• kkhandhoti? Ä• mantÄ• .

(ka) na viÃ±Ã±Ä• á¹‡aá¹ƒ na khandhoti?

viÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• avasesÄ• khandhÄ• na viÃ±Ã±Ä• á¹‡aá¹ƒ, khandhÄ• . viÃ
á¹-hapetvÄ• avasesÄ• na ceva viÃ±Ã±Ä• á¹‡aá¹ƒ na ca khandhÄ• .

(kha) na khandhÄ• na saá¹…khÄ• rakkhandhoti? Ä• mantÄ• .

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro 1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<50> (ka) yassa rÅ«pakkhandho uppajjati tassa vedanÄ• kkhandho uppajjatÄ«ti?

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho uppajjati, no ca tesaá¹ƒ ved
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca uppajjati vedanÄ• kkhan

(kha) yassa vÄ• pana vedanÄ• kkhandho uppajjati tassa rÅ«pakkhandho uppajjatÄ«ti?

arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho uppajjati, no ca tesaá¹ƒ rÅ«pakk
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca uppajjati rÅ«pakkhan

(kha) anulomaokÄ• so

<51> (ka) yattha \Ne I 50/ rÅ«pakkhandho uppajjati tattha vedanÄ• kkhandho uppajjatÄ«ti \

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjati, no ca tattha vedanÄ• kkhandho uppajjati. p
tattha rÅ«pakkhandho ca uppajjati vedanÄ• kkhandho ca uppajjati.

(kha) yattha vÄ• pana vedanÄ• kkhandho uppajjati tattha rÅ«pakkhandho uppajjatÄ«ti?

arÅ«pe tattha vedanÄ• kkhandho uppajjati, no ca tattha rÅ«pakkhandho uppajjati. paÃ±cav
vedanÄ• kkhandho ca uppajjati rÅ«pakkhandho ca uppajjati.

(ga) anulomapuggalokÄ• sÄ•

<52> (ka) yassa yattha rÅ«pakkhandho uppajjati tassa tattha vedanÄ• kkhandho uppajjatÄ•

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjati, no ca tesaá
vedanÄ• kkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pak
vedanÄ• kkhandho ca uppajjati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho uppajjati tassa tattha rÅ«pakkhandho upp

arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjati, no ca tesaá¹ƒ ta
uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca uppa
uppajjati.

(gha) paccanÄ«kapuggalo

<53> (ka) yassa rÅ«pakkhandho nuppajjati tassa vedanÄ• kkhandho nuppajjatÄ«ti?

arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nuppajjati, no ca tesaá¹ƒ vedanÄ• k
nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca nuppajjati vedanÄ• kkha

(kha) yassa vÄ• pana vedanÄ• kkhandho nuppajjati tassa rÅ«pakkhandho nuppajjatÄ«ti?

asaÃ±Ã±asattaá¹ƒ \Se I 38/ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nuppajjati, no c
nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nuppajjati rÅ«pakkha

(á¹…a) paccanÄ«kaokÄ• so

<54> (ka) yattha rÅ«pakkhandho nuppajjati tattha vedanÄ• kkhandho nuppajjatÄ«ti? uppajj

(kha) yattha vÄ• pana vedanÄ• kkhandho nuppajjati tattha rÅ«pakkhandho nuppajjatÄ«ti?

(ca) paccanÄ«kapuggalokÄ• sÄ•

<55> (ka) yassa yattha rÅ«pakkhandho nuppajjati tassa tattha vedanÄ• kkhandho nuppajja

arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjati, no \Be I 33/ ca tes
vedanÄ• kkhandho nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho c
vedanÄ• kkhandho ca nuppajjati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nuppajjati tassa tattha rÅ«pakkhandho nu

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjati, no ca t
rÅ«pakkhandho nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho c
ca nuppajjati.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<56> (ka) yassa \Ne I 52/ rÅ«pakkhandho uppajjittha tassa vedanÄ• kkhandho uppajjitthÄ•

(kha) yassa vÄ• pana vedanÄ• kkhandho uppajjittha tassa rÅ«pakkhandho uppajjitthÄ• ti?

(kha) anulomaokÄ• so

<57> (ka) yattha rÅ«pakkhandho uppajjittha tattha vedanÄ• kkhandho uppajjitthÄ• ti \Se I 3

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjittha, no ca tattha vedanÄ• kkhandho uppajjitth
tattha rÅ«pakkhandho ca uppajjittha vedanÄ• kkhandho ca uppajjittha.

(kha) yattha vÄ• pana vedanÄ• kkhandho uppajjittha tattha rÅ«pakkhandho uppajjitthÄ• ti?

arÅ«pe tattha vedanÄ• kkhandho uppajjittha, no ca tattha rÅ«pakkhandho uppajjittha. paÃ±
vedanÄ• kkhandho ca uppajjittha rÅ«pakkhandho ca uppajjittha.

(ga) anulomapuggalokÄ• sÄ•

<58> (ka) yassa yattha rÅ«pakkhandho uppajjittha tassa tattha vedanÄ• kkhandho uppajjitt

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjittha, no ca tesaá¹ƒ tattha veda
uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca uppajjittha vedanÄ• k

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho uppajjittha tassa tattha rÅ«pakkhandho up

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjittha, no ca tesaá¹ƒ tattha rÅ«pakkh
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca uppajjittha rÅ«pakkhandho ca

(gha) paccanÄ«kapuggalo

<59> (ka) yassa \Ne I 53/ \Be I 34/ rÅ«pakkhandho nuppajjittha tassa vedanÄ• kkhandho n

(kha) yassa vÄ• pana vedanÄ• kkhandho nuppajjittha tassa rÅ«pakkhandho nuppajjitthÄ•

(á¹…a) paccanÄ«kaokÄ• so

<60> (ka) yattha rÅ«pakkhandho nuppajjittha tattha vedanÄ• kkhandho nuppajjitthÄ• ti \Se

(kha) yattha vÄ• pana vedanÄ• kkhandho nuppajjittha tattha rÅ«pakkhandho nuppajjitthÄ•

(ca) paccanÄ«kapuggalokÄ• sÄ•

<61> (ka) yassa yattha rÅ«pakkhandho nuppajjittha tassa tattha vedanÄ• kkhandho nuppaj

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjittha, no ca tesaá¹ƒ tattha vedanÄ• kk
suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjittha vedanÄ• kkhandho c

(ka) yassa vÄ• pana yattha vedanÄ• kkhandho nuppajjittha tassa tattha rÅ«pakkhandho nu

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjittha, no ca tesaá¹ƒ tattha
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nuppajjittha rÅ«p

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<62> (ka) yassa \Ne I 54/ rÅ«pakkhandho uppajjissati tassa vedanÄ• kkhandho uppajjissat

(kha) yassa vÄ• pana vedanÄ• kkhandho uppajjissati tassa rÅ«pakkhandho uppajjissatÄ«t

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ vedanÄ• kkhandho uppajjissati, no c
rÅ«pakkhandho uppajjissati. itaresaá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca uppajjissati rÅ«pakkh

(kha) anulomaokÄ• so

<63> (ka) yattha rÅ«pakkhandho uppajjissati tattha vedanÄ• kkhandho uppajjissatÄ«ti?

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjissati, no ca \Se I 41/ tattha vedanÄ• kkhandho
paÃ±cavokÄ• re tattha rÅ«pakkhandho ca uppajjissati vedanÄ• kkhandho ca \Be I 35/ uppaj

(kha) yattha vÄ• pana vedanÄ• kkhandho uppajjissati tattha rÅ«pakkhandho uppajjissatÄ«

arÅ«pe tattha vedanÄ• kkhandho uppajjissati, no ca tattha rÅ«pakkhandho uppajjissati. paÃ
vedanÄ• kkhandho ca uppajjissati rÅ«pakkhandho ca uppajjissati.

(ga) anulomapuggalokÄ• sÄ•

<64> (ka) yassa yattha rÅ«pakkhandho uppajjissati tassa tattha vedanÄ• kkhandho uppajjis

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjissati, no ca tesaá¹ƒ tattha \Ne uppajjissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca uppajjissati vedanÄ• uppajjissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho uppajjissati tassa tattha rÅ«pakkhandho u

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjissati, no ca tesaá¹ƒ tattha rÅ«pakk paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca uppajjissati rÅ«pakkhandho c

(gha) paccanÄ«kapuggalo

<65> (ka) yassa rÅ«pakkhandho nuppajjissati tassa vedanÄ• kkhandho nuppajjissatÄ«ti?

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ rÅ«pakkhandho nuppajjissati, no ca vedanÄ• kkhandho nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca nupp nuppajjissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho nuppajjissati tassa rÅ«pakkhandho \Se I 42/ nup

(á¹…a) paccanÄ«kaokÄ• so

<66> (ka) yattha rÅ«pakkhandho nuppajjissati tattha vedanÄ• kkhandho nuppajjissatÄ«ti? u

(kha) yattha vÄ• pana vedanÄ• kkhandho nuppajjissati tattha rÅ«pakkhandho nuppajjissat

(ca) paccanÄ«kapuggalokÄ• sÄ•

<67> (ka) yassa yattha rÅ«pakkhandho nuppajjissati tassa tattha vedanÄ• kkhandho nuppa

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjissati, no ca tesaá¹ƒ tattha vedanÄ• k pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjissati vedanÄ• kkhandho

(kha) yassa \Ne I 56/ vÄ• pana yattha vedanÄ• kkhandho \Be I 36/ nuppajjissati tassa tatth nuppajjissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjissati, no ca tesaá¹ƒ tattha nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nuppajjissati rÅ nuppajjissati.

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<68> (ka) yassa rÅ«pakkhandho uppajjati tassa vedanÄ• kkhandho uppajjitthÄ• ti? Ä• man

(kha) yassa vÄ• pana vedanÄ• kkhandho uppajjittha tassa rÅ«pakkhandho uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho upp rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa vedanÄ• kkhandho ca uppajjittha rÅ«pakkhandho ca uppajjati.

<69> (ka) yassa \Se I 43/ vedanÄ• kkhandho uppajjati tassa saÃ±Ã±Ä• kkhandho uppajjitth

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho uppajjittha tassa vedanÄ• kkhandho uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkha tesaá¹ƒ vedanÄ• kkhandho uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá ca uppajjittha vedanÄ• kkhandho ca uppajjati.

(kha) anulomaokÄ• so

<70> (ka) yattha \Ne I 57/ rÅ«pakkhandho uppajjati tattha vedanÄ• kkhandho uppajjitthÄ• ti

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjati, no ca tattha vedanÄ• kkhandho uppajjittha rÅ«pakkhandho ca uppajjati vedanÄ• kkhandho ca uppajjittha.

(kha) yattha vÄ• pana vedanÄ• kkhandho uppajjittha tattha rÅ«pakkhandho uppajjatÄ«ti?

arÅ«pe tattha vedanÄ• kkhandho uppajjittha, no ca tattha rÅ«pakkhandho uppajjati. paÃ±ca vedanÄ• kkhandho ca uppajjittha rÅ«pakkhandho ca uppajjati.

<71> (ka) yattha vedanÄ• kkhandho uppajjati tattha saÃ±Ã±Ä• kkhandho uppajjitthÄ• ti? Ä•

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho uppajjittha tattha vedanÄ• kkhandho uppajjatÄ

(ga) anulomapuggalokÄ• sÄ•

<72> (ka) yassa \Be I 37/ yattha rÅ«pakkhandho uppajjati tassa tattha vedanÄ• kkhandho u

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
no ca tesaá¹ƒ tattha vedanÄ• kkhandho uppajjittha. itaresaá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajja
rÅ«pakkhandho \Se I 44/ ca uppajjati vedanÄ• kkhandho ca uppajjittha.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho uppajjittha tassa tattha rÅ«pakkhandho up

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppaj
tattha rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha veda
uppajjittha rÅ«pakkhandho ca uppajjati.

<73> (ka) yassa yattha vedanÄ• kkhandho uppajjati tassa tattha saÃ±Ã±Ä• kkhandho uppa

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjati, no ca t
saÃ±Ã±Ä• kkhandho uppajjittha. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjant
vedanÄ• kkhandho ca uppajjati saÃ±Ã±Ä• kkhandho ca uppajjittha.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho uppajjittha tassa tattha vedanÄ• kkhand

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho uppa
vedanÄ• kkhandho uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesa
ca uppajjittha vedanÄ• kkhandho ca uppajjati.

(gha) paccanÄ«kapuggalo

<74> (ka) yassa rÅ«pakkhandho nuppajjati tassa vedanÄ• kkhandho nuppajjitthÄ• ti? uppa

(kha) yassa vÄ• pana vedanÄ• kkhandho nuppajjittha tassa rÅ«pakkhandho nuppajjatÄ«ti

<75> (ka) yassa vedanÄ• kkhandho nuppajjati tassa saÃ±Ã±Ä• kkhandho nuppajjitthÄ• ti \S

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nuppajjittha tassa vedanÄ• kkhandho nuppajja

(á¹…a) paccanÄ«kaokÄ• so

<76> (ka) yattha rÅ«pakkhandho nuppajjati tattha vedanÄ• kkhandho nuppajjitthÄ• ti? uppa

(kha) yattha \Ne I 59/ vÄ• pana vedanÄ• kkhandho nuppajjittha tattha rÅ«pakkhandho nup

<77> (ka) yattha \Be I 38/ vedanÄ• kkhandho nuppajjati tattha saÃ±Ã±Ä• kkhandho nuppaj

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho nuppajjittha tattha vedanÄ• kkhandho nuppajja

(ca) paccanÄ«kapuggalokÄ• sÄ•

<78> (ka) yassa yattha rÅ«pakkhandho nuppajjati tassa tattha vedanÄ• kkhandho nuppajjit

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjat vedanÄ• kkhandho nuppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cav rÅ«pakkhandho ca nuppajjati vedanÄ• kkhandho ca nuppajjittha.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nuppajjittha tassa tattha rÅ«pakkhandho r

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattl nuppajjittha, no ca tesaá¹ƒ tattha rÅ«pakkhandho nuppajjati. suddhÄ• vÄ• se parinibbantÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nuppajjittha rÅ«pakkhandho ca nuppa

<79> (ka) yassa yattha vedanÄ• kkhandho nuppajjati tassa tattha saÃ±Ã±Ä• kkhandho nup

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ \Se I 46/ tattha vedanÄ• kkhand tattha saÃ±Ã±Ä• kkhandho nuppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ \Ne I 60/ asaÃ tattha vedanÄ• kkhandho ca nuppajjati saÃ±Ã±Ä• kkhandho ca nuppajjittha.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nuppajjittha tassa tattha vedanÄ• kkhan

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho nuppajjittha, no vedanÄ• kkhandho nuppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ saÃ±Ã±Ä• kkhandho ca nuppajjittha vedanÄ• kkhandho ca nuppajjati.

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<80> (ka) yassa rÅ«pakkhandho uppajjati tassa vedanÄ• kkhandho uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho
vedanÄ• kkhandho uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±
tesaá¹ƒ rÅ«pakkhandho ca uppajjati vedanÄ• kkhandho ca uppajjissati \Be I 39/.

(kha) yassa vÄ• pana vedanÄ• kkhandho uppajjissati tassa rÅ«pakkhandho uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho upp
rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa
vedanÄ• kkhandho ca uppajjissati rÅ«pakkhandho ca uppajjati.

<81> (ka) yassa vedanÄ• kkhandho uppajjati tassa saÃ±Ã±Ä• kkhandho uppajjissatÄ«ti \Se

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho uppajjati, no ca te
uppajjissati. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ \Ne I 61/ upapajjantÄ• naá¹ƒ tes
ca uppajjati saÃ±Ã±Ä• kkhandho ca uppajjissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho uppajjissati tassa vedanÄ• kkhandho uppajjatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkha
tesaá¹ƒ vedanÄ• kkhandho uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá
ca uppajjissati vedanÄ• kkhandho ca uppajjati.

(kha) anulomaokÄ• so

<82> (ka) yattha rÅ«pakkhandho uppajjati tattha vedanÄ• kkhandho uppajjissatÄ«ti?

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjati, no ca tattha vedanÄ• kkhandho uppajjissat
rÅ«pakkhandho ca uppajjati vedanÄ• kkhandho ca uppajjissati.

(kha) yattha vÄ• pana vedanÄ• kkhandho uppajjissati tattha rÅ«pakkhandho uppajjatÄ«ti?

arÅ«pe tattha vedanÄ• kkhandho uppajjissati, no ca tattha rÅ«pakkhandho uppajjati. paÃ±c
vedanÄ• kkhandho ca uppajjissati rÅ«pakkhandho ca uppajjati.

<83> (ka) yattha vedanÄ• kkhandho uppajjati tattha saÃ±Ã±Ä• kkhandho uppajjissatÄ«ti? Ä

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho uppajjissati tattha vedanÄ• kkhandho uppajjat

(ga) anulomapuggalokÄ• sÄ•

<84> (ka) yassa yattha rÅ«pakkhandho uppajjati tassa tattha vedanÄ• kkhandho uppajjissa

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa
rÅ«pakkhandho uppajjati, no ca tesaá¹ƒ tattha vedanÄ• kkhandho \Ne I 62/ uppajjissati. itare
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha \Be I 40/ rÅ«pakkhandho ca uppajjati
uppajjissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho uppajjissati tassa tattha rÅ«pakkhandho u

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajj
rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• k
rÅ«pakkhandho ca uppajjati.

<85> (ka) yassa yattha vedanÄ• kkhandho uppajjati tassa tattha saÃ±Ã±Ä• kkhandho uppa

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjati, n
saÃ±Ã±Ä• kkhandho uppajjissati. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjan
vedanÄ• kkhandho ca uppajjati saÃ±Ã±Ä• kkhandho ca uppajjissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho uppajjissati tassa tattha vedanÄ• kkhan

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho uppa
vedanÄ• kkhandho uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá
ca uppajjissati vedanÄ• kkhandho ca uppajjati.

(gha) paccanÄ«kapuggalo

<86> (ka) yassa rÅ«pakkhandho nuppajjati tassa vedanÄ• kkhandho nuppajjissatÄ«ti \Se I

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nuppaj
vedanÄ• kkhandho nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ \Ne I 63/ arÅ«pe pac
rÅ«pakkhandho ca nuppajjati vedanÄ• kkhandho ca nuppajjissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho nuppajjissati tassa rÅ«pakkhandho nuppajjatÄ«t

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhand
rÅ«pakkhandho nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ•
vedanÄ• kkhandho ca nuppajjissati rÅ«pakkhandho ca nuppajjati.

<87> (ka) yassa vedanÄ• kkhandho nuppajjati tassa saÃ±Ã±Ä• kkhandho nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhan
saÃ±Ã±Ä• kkhandho nuppajjissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nupp
nuppajjissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nuppajjissati tassa vedanÄ• kkhandho nuppajj

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Be I 41/ {pacchimabhavikÄ• naá¹ƒ paÃ±cavo
(Ce Se) } tesaá¹ƒ saÃ±Ã±Ä• kkhandho nuppajjissati, no ca tesaá¹ƒ vedanÄ• kkhandho nupp
tesaá¹ƒ saÃ±Ã±Ä• kkhandho ca nuppajjissati vedanÄ• kkhandho ca nuppajjati.

(á¹…a) paccanÄ«kaokÄ• so

<88> (ka) yattha rÅ«pakkhandho nuppajjati tattha vedanÄ• kkhandho nuppajjissatÄ«ti? upp

(kha) yattha vÄ• pana vedanÄ• kkhandho nuppajjissati \Se I 50/ tattha rÅ«pakkhandho nup

<89> (ka) yattha vedanÄ• kkhandho nuppajjati tattha saÃ±Ã±Ä• kkhandho nuppajjissatÄ«ti

(kha) yattha \Ne I 64/ vÄ• pana saÃ±Ã±Ä• kkhandho nuppajjissati tattha vedanÄ• kkhandh
Ä• mantÄ• .

(ca) paccanÄ«kapuggalokÄ• sÄ•

<90> (ka) yassa yattha rÅ«pakkhandho nuppajjati tassa tattha vedanÄ• kkhandho nuppajjis

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjat
vedanÄ• kkhandho nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabh
cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjati vedanÄ• kkhandho ca nuppajjis

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nuppajjissati tassa tattha rÅ«pakkhandho

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa

vedanÄ• kkhandho nuppajjissati, no ca tesaá¹ƒ tattha rÅ«pakkhandho nuppajjati. paÃ±cavo
arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ•
rÅ«pakkhandho ca nuppajjati.

<91> (ka) yassa yattha vedanÄ• kkhandho nuppajjati tassa tattha saÃ±Ã±Ä• kkhandho nup

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppa
saÃ±Ã±Ä• kkhandho nuppajjissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tatt
nuppajjati saÃ±Ã±Ä• kkhandho ca nuppajjissati.

(kha) yassa vÄ• pana \Se I 51/ yattha saÃ±Ã±Ä• kkhandho nuppajjissati tassa tattha veda
nuppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ \Ne I 65/ upapajjantÄ• naá¹ƒ tesaá¹ƒ \Be I 42/ tattha saÃ±Ã±Ä• k
ca tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
saÃ±Ã±Ä• kkhandho ca nuppajjissati vedanÄ• kkhandho ca nuppajjati.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<92> (ka) yassa rÅ«pakkhandho uppajjittha tassa vedanÄ• kkhandho uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho uppajjittha, no ca tesaá¹ƒ vedanÄ• kkha
itaresaá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca uppajjittha vedanÄ• kkhandho ca uppajjissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho uppajjissati tassa rÅ«pakkhandho uppajjitthÄ• ti

<93> (ka) yassa vedanÄ• kkhandho uppajjittha tassa saÃ±Ã±Ä• kkhandho uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho uppajjittha, no ca tesaá¹ƒ saÃ±Ã±Ä•
itaresaá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca uppajjittha saÃ±Ã±Ä• kkhandho ca uppajjissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho uppajjissati tassa vedanÄ• kkhandho uppajjitth

(kha) anulomaokÄ• so

<94> (ka) yattha rÅ«pakkhandho uppajjittha tattha vedanÄ• kkhandho uppajjissatÄ«ti?

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjittha, no ca tattha vedanÄ• kkhandho \Ne I 66/
paÃ±cavokÄ• re tattha rÅ«pakkhandho ca uppajjittha vedanÄ• kkhandho ca uppajjissati.

(kha) yattha vÄ• pana \Se I 52/ vedanÄ• kkhandho uppajjissati tattha rÅ«pakkhandho uppa

arÅ«pe tattha vedanÄ• kkhandho uppajjissati, no ca tattha rÅ«pakkhandho uppajjittha. paÃ
vedanÄ• kkhandho ca uppajjissati rÅ«pakkhandho ca uppajjittha.

<95> (ka) yattha vedanÄ• kkhandho uppajjittha tattha saÃ±Ã±Ä• kkhandho uppajjissatÄ«ti?

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho uppajjissati tattha vedanÄ• kkhandho uppajjitth

(ga) anulomapuggalokÄ• sÄ•

<96> (ka) yassa \Be I 43/ yattha rÅ«pakkhandho uppajjittha tassa tattha vedanÄ• kkhandho

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkha
tesaá¹ƒ tattha vedanÄ• kkhandho uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ ta
uppajjittha vedanÄ• kkhandho ca uppajjissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho uppajjissati tassa tattha rÅ«pakkhandho u

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjissati, no ca tesaá¹ƒ tattha rÅ«pakk
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca uppajjissati rÅ«pakkhandho ca

<97> (ka) yassa \Ne I 67/ yattha vedanÄ• kkhandho uppajjittha tassa tattha saÃ±Ã±Ä• kkha

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjittha, no ca tesaá¹ƒ tattha
uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ•
\Se I 53/ saÃ±Ã±Ä• kkhandho ca uppajjissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho uppajjissati tassa tattha vedanÄ• kkhan
Ä• mantÄ• .

(gha) paccanÄ«kapuggalo

<98> (ka) yassa rÅ«pakkhandho nuppajjittha tassa vedanÄ• kkhandho nuppajjissatÄ«ti? na

(kha) yassa vÄ• pana vedanÄ• kkhandho nuppajjissati tassa rÅ«pakkhandho nuppajjitthÄ•

<99> (ka) yassa vedanÄ• kkhandho nuppajjittha tassa saÃ±Ã±Ä• kkhandho nuppajjissatÄ«

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nuppajjissati tassa vedanÄ• kkhandho nuppajji

(á¹…a) paccanÄ«kaokÄ• so

<100> (ka) yattha rÅ«pakkhandho nuppajjittha tattha vedanÄ• kkhandho nuppajjissatÄ«ti?

(kha) yattha vÄ• pana vedanÄ• kkhandho nuppajjissati tattha rÅ«pakkhandho nuppajjitthÄ•

<101> (ka) yattha vedanÄ• kkhandho nuppajjittha tattha saÃ±Ã±Ä• kkhandho nuppajjissatÄ

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho nuppajjissati tattha vedanÄ• kkhandho nuppajj

(ca) paccanÄ«kapuggalokÄ• sÄ•

<102> (ka) yassa \Ne I 68/ \Be I 44/ yattha rÅ«pakkhandho nuppajjittha tassa tattha vedanÄ
nuppajjissatÄ«ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjittha, no ca tesaá¹ƒ tattha vedanÄ• kk
suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca
ca nuppajjissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nuppajjissati tassa \Se I 54/ tattha rÅ«pak
nuppajjitthÄ• ti?

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• k
tesaá¹ƒ tattha rÅ«pakkhandho nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavik
vedanÄ• kkhandho ca nuppajjissati rÅ«pakkhandho ca nuppajjittha.

<103> (ka) yassa yattha vedanÄ• kkhandho nuppajjittha tassa tattha saÃ±Ã±Ä• kkhandho
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nuppajjissati tassa tattha vedanÄ• kkha

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho nuppajjissati, no ca tesaá¹ƒ ta
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhan
vedanÄ• kkhandho ca nuppajjittha.

uppÄ• davÄ• ro niá¹-á¹-hito.

2. pavatti 2. nirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<104> (ka) yassa \Ne I 69/ rÅ«pakkhandho nirujjhati tassa vedanÄ• kkhandho nirujjhatÄ«ti?

asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nirujjhati, no ca tesaá¹ƒ vedanÄ•
paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca nirujjhati vedanÄ• kkhandho

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhati tassa rÅ«pakkhandho nirujjhatÄ«ti?

arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nirujjhati, no ca tesaá¹ƒ rÅ«pakkhand
paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nirujjhati rÅ«pakkhandho

(kha) anulomaokÄ• so

<105> (ka) yattha \Be I 45/ rÅ«pakkhandho nirujjhati tattha vedanÄ• kkhandho nirujjhatÄ«ti

asaÃ±Ã±asatte tattha rÅ«pakkhandho nirujjhati, no ca tattha vedanÄ• kkhandho nirujjhati \S
paÃ±cavokÄ• re tattha rÅ«pakkhandho ca nirujjhati vedanÄ• kkhandho ca nirujjhati.

(kha) yattha vÄ• pana vedanÄ• kkhandho nirujjhati tattha rÅ«pakkhandho nirujjhatÄ«ti?

arÅ«pe tattha vedanÄ• kkhandho nirujjhati, no ca tattha rÅ«pakkhandho nirujjhati. paÃ±cav
vedanÄ• kkhandho ca nirujjhati rÅ«pakkhandho ca nirujjhati.

(ga) anulomapuggalokÄ• sÄ•

<106> (ka) yassa \Ne I 70/ yattha rÅ«pakkhandho nirujjhati tassa tattha vedanÄ• kkhandho

asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nirujjhati, no ca tesaá¹ƒ ta
nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nirujjhati ved
nirujjhati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhati tassa tattha rÅ«pakkhandho niru

arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhati, no ca tesaá¹ƒ tattha
nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nirujjhati
nirujjhati.

(gha) paccanÄ«kapuggalo

<107> (ka) yassa rÅ«pakkhandho na nirujjhati tassa vedanÄ• kkhandho na nirujjhatÄ«ti?

arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho na nirujjhati, no ca tesaá¹ƒ vedanÄ• kkh
sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca na nirujjhati vedanÄ• kkhandho

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhati tassa rÅ«pakkhandho na nirujjhatÄ«

asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho na nirujjhati, no ca tesaá¹ƒ rÅ
nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca \Se I 56/ na nirujjh
na nirujjhati.

(á¹…a) paccanÄ«kaokÄ• so

<108> (ka) yattha rÅ«pakkhandho na nirujjhati tattha vedanÄ• kkhandho na nirujjhatÄ«ti? n

(kha) yattha vÄ• pana vedanÄ• kkhandho na nirujjhati tattha rÅ«pakkhandho na nirujjhatÄ«

(ca) paccanÄ«kapuggalokÄ• sÄ•

<109> (ka) yassa \Ne I 71/ \Be I 46/ yattha rÅ«pakkhandho na nirujjhati tassa tattha vedanÄ
nirujjhatÄ«ti?

arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho na nirujjhati, no ca tesaá¹ƒ tattha
nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca na nirujjhati ved
nirujjhati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhati tassa tattha rÅ«pakkhandho n

asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho na nirujjhati, no ca tesa
na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjh
na nirujjhati.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<110> (ka) yassa rÅ«pakkhandho nirujjhittha tassa vedanÄ• kkhandho nirujjhitthÄ• ti? Ä• m

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhittha tassa rÅ«pakkhandho nirujjhitthÄ• ti?

(kha) anulomaokÄ• so

<111> (ka) yattha rÅ«pakkhandho nirujjhittha tattha vedanÄ• kkhandho nirujjhitthÄ• ti?

asaÃ±Ã±asatte tattha rÅ«pakkhandho nirujjhattha, no ca tattha vedanÄ• kkhandho nirujjhitt
tattha rÅ«pakkhandho ca nirujjhittha \Se I 57/ vedanÄ• kkhandho ca nirujjhittha.

(kha) yattha \Ne I 72/ vÄ• pana vedanÄ• kkhandho nirujjhittha tattha rÅ«pakkhandho nirujjh

arÅ«pe tattha vedanÄ• kkhandho nirujjhittha, no ca tattha rÅ«pakkhandho nirujjhittha. paÃ±
vedanÄ• kkhandho ca nirujjhittha rÅ«pakkhandho ca nirujjhittha.

(ga) anulomapuggalokÄ• sÄ•

<112> (ka) yassa yattha rÅ«pakkhandho nirujjhittha tassa tattha vedanÄ• kkhandho nirujjhi

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nirujjhittha, no ca tesaá¹ƒ tattha veda
nirujjhittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nirujjhittha vedanÄ• k
nirujjhittha.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhittha tassa tattha rÅ«pakkhandho ni

arÅ«pÄ• naá¹ƒ tesaá¹ƒ \Be I 47/ tattha vedanÄ• kkhandho nirujjhittha, no ca tesaá¹ƒ tattha
nirujjhittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nirujjhittha rÅ«pak

nirujjhittha.

(gha) paccanÄ«kapuggalo

<113> (ka) yassa rÅ«pakkhandho na nirujjhittha tassa vedanÄ• kkhandho na nirujjhitthÄ• ti

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhittha tassa rÅ«pakkhandho na nirujjhitth

(á¹…a) paccanÄ«kaokÄ• so

<114> (ka) yattha rÅ«pakkhandho na nirujjhittha tattha vedanÄ• kkhandho na nirujjhitthÄ• t

(kha) yattha \Ne I 73/ vÄ• pana vedanÄ• kkhandho na nirujjhittha tattha rÅ«pakkhandho na
nirujjhittha.

(ca) paccanÄ«kapuggalokÄ• sÄ•

<115> (ka) yassa yattha rÅ«pakkhandho na nirujjhittha tassa tattha vedanÄ• kkhandho na

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho na nirujjhittha, no \Se I 58/ ca tesaá¹ƒ tattha
nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca na nirujjhittha vedanÄ
nirujjhittha.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhittha tassa tattha rÅ«pakkhandho

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho na nirujjhittha, no ca tesaá¹ƒ tatth
nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhittha rÅ«p
nirujjhittha.

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<116> (ka) yassa rÅ«pakkhandho nirujjhissati tassa vedanÄ• kkhandho nirujjhissatÄ«ti? Ä•

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhissati tassa rÅ«pakkhandho nirujjhissatÄ«t

pacchimabhavikÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• par

cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nirujjhissati, no ca tesaá¹ƒ rÅ«pakkhandho niruj
tesaá¹ƒ vedanÄ• kkhandho ca nirujjhissati rÅ«pakkhandho ca nirujjhissati.

(kha) anulomaokÄ• so

<117> (ka) yattha \Ne I 74/ \Be I 48/ rÅ«pakkhandho nirujjhissati tattha vedanÄ• kkhandho

asaÃ±Ã±asatte tattha rÅ«pakkhandho nirujjhissati, no ca tattha vedanÄ• kkhandho nirujjhis
tattha rÅ«pakkhandho ca nirujjhissati vedanÄ• kkhandho ca nirujjhissati.

(kha) yattha vÄ• pana vedanÄ• kkhandho nirujjhissati tattha rÅ«pakkhandho nirujjhissatÄ«

arÅ«pe tattha vedanÄ• kkhandho nirujjhissati, no ca tattha rÅ«pakkhandho nirujjhissati. paÃ
59/ tattha vedanÄ• kkhandho ca nirujjhissati rÅ«pakkhandho ca nirujjhissati.

(ga) anulomapuggalokÄ• sÄ•

<118> (ka) yassa yattha rÅ«pakkhandho nirujjhissati tassa tattha vedanÄ• kkhandho nirujjh

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nirujjhissati, no ca tesaá¹ƒ tattha ved
nirujjhissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nirujjhissati vedanÄ•
nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhissati tassa tattha rÅ«pakkhandho n

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pakk
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nirujjhissati rÅ«pakkhandho c

(gha) paccanÄ«kapuggalo

<119> (ka) yassa rÅ«pakkhandho na nirujjhissati tassa vedanÄ• kkhandho na nirujjhissatÄ«

pacchimabhavikÄ• naá¹ƒ \Ne I 75/ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajj
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho na nirujjhissati, no ca tesaá¹ƒ vedanÄ• kkh
parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca na nirujjhissati vedanÄ• kkhandho ca na nir

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhissati tassa rÅ«pakkhandho na nirujjhis

(á¹…a) paccanÄ«kaokÄ• so

<120> (ka) yattha rÅ«pakkhandho na nirujjhissati tattha vedanÄ• kkhandho na nirujjhissatÄ

(kha) yattha vÄ• pana vedanÄ• kkhandho na nirujjhissati tattha rÅ«pakkhandho na nirujjhis
nirujjhissati.

(ca) paccanÄ«kapuggalokÄ• sÄ•

<121> (ka) yassa \Be I 49/ yattha rÅ«pakkhandho na nirujjhissati tassa tattha vedanÄ• kkha
nirujjhissatÄ«ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho na nirujjhissati, no ca tesaá¹ƒ tattha vedanÄ•
nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca na nirujjhissati vedanÄ•
nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhissati tassa tattha rÅ«pakkhandh

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho na nirujjhissati, no ca tesaá¹ƒ tatt
nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhissati rÅ«pa
nirujjhissati.

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<122> (ka) yassa \Ne I 76/ rÅ«pakkhandho nirujjhati tassa vedanÄ• kkhandho nirujjhitthÄ•

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhittha tassa rÅ«pakkhandho nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho niruj
rÅ«pakkhandho nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• na
nirujjhittha rÅ«pakkhandho ca nirujjhati.

<123> (ka) yassa vedanÄ• kkhandho nirujjhati tassa saÃ±Ã±Ä• kkhandho nirujjhitthÄ• ti? Ä

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhittha tassa vedanÄ• kkhandho nirujjhatÄ

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkhan
tesaá¹ƒ vedanÄ• kkhandho nirujjhati. catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tes
nirujjhittha \Se I 61/ vedanÄ• kkhandho ca nirujjhati.

(kha) anulomaokÄ• so

<124> (ka) yattha rÅ«pakkhandho nirujjhati tattha vedanÄ• kkhandho nirujjhitthÄ• ti?

asaÃ±Ã±asatte tattha rÅ«pakkhandho nirujjhati, no ca tattha vedanÄ• kkhandho nirujjhittha
tattha rÅ«pakkhandho ca nirujjhati vedanÄ• kkhandho ca nirujjhittha.

(kha) yattha \Ne I 77/ vÄ• pana vedanÄ• kkhandho nirujjhittha tattha rÅ«pakkhandho nirujjh

arÅ«pe tattha vedanÄ• kkhandho nirujjhittha, no ca tattha rÅ«pakkhandho nirujjhati. paÃ±ca
vedanÄ• kkhandho ca nirujjhittha rÅ«pakkhandho ca nirujjhati.

<125> (ka) yattha vedanÄ• kkhandho nirujjhati tattha saÃ±Ã±Ä• kkhandho nirujjhitthÄ• ti? Ä

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhittha tattha vedanÄ• kkhandho nirujjhatÄ

(ga) anulomapuggalokÄ• sÄ•

<126> (ka) yassa yattha rÅ«pakkhandho nirujjhati tassa tattha vedanÄ• kkhandho nirujjhitth

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ
rÅ«pakkhandho ca nirujjhati vedanÄ• kkhandho ca nirujjhittha.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhittha tassa tattha rÅ«pakkhandho ni

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho n
tattha rÅ«pakkhandho nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ•
rÅ«pakkhandho ca nirujjhati.

<127> (ka) yassa \Se I 62/ yattha vedanÄ• kkhandho nirujjhati tassa tattha saÃ±Ã±Ä• kkha

suddhÄ• vÄ• se \Ne I 78/ parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhati, n
saÃ±Ã±Ä• kkhandho nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá

vedanÄ• kkhandho ca nirujjhati saÃ±Ã±Ä• kkhandho ca nirujjhittha.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhittha tassa tattha vedanÄ• kkhand

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandh
tattha vedanÄ• kkhandho nirujjhati. catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá
ca nirujjhittha vedanÄ• kkhandho ca nirujjhati.

(gha) paccanÄ«kapuggalo

<128> (ka) yassa rÅ«pakkhandho na nirujjhati tassa vedanÄ• kkhandho na nirujjhitthÄ• ti?

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhittha tassa rÅ«pakkhandho na nirujjhatÄ

<129> (ka) yassa \Be I 51/ vedanÄ• kkhandho na nirujjhati tassa saÃ±Ã±Ä• kkhandho na n
nirujjhittha.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhittha tassa vedanÄ• kkhandho na niru

(á¹…a) paccanÄ«kaokÄ• so

<130> yattha rÅ«pakkhandho na nirujjhati (yatthakaá¹ƒ paripuá¹‡á¹‡aá¹ƒ kÄ• tabbaá¹ƒ).

(ca) paccanÄ«kapuggalokÄ• sÄ•

<131> (ka) yassa \Ne I 79/ yattha rÅ«pakkhandho na nirujjhati tassa tattha vedanÄ• kkhand
nirujjhitthÄ• ti?

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho na n
tattha vedanÄ• kkhandho na \Se I 63/ nirujjhittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ as
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca na nirujjhati vedanÄ• kkhandho ca na

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhittha tassa tattha rÅ«pakkhandho

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha veda
no ca tesaá¹ƒ tattha rÅ«pakkhandho na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ as
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhittha rÅ«pakkhandho ca n

<132> (ka) yassa yattha vedanÄ• kkhandho na nirujjhati tassa tattha saÃ±Ã±Ä• kkhandho

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho tattha saÃ±Ã±Ä• kkhandho na nirujjhittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã± vedanÄ• kkhandho ca na nirujjhati saÃ±Ã±Ä• kkhandho ca na nirujjhittha.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhittha tassa tattha vedanÄ• kkha

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho na nirujjhittha, no vedanÄ• kkhandho na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• na saÃ±Ã±Ä• kkhandho ca na nirujjhittha vedanÄ• kkhandho ca na nirujjhati.

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<133> (ka) yassa \Ne I 80/ rÅ«pakkhandho nirujjhati tassa vedanÄ• kkhandho nirujjhissatÄ

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nirujjhati, no \Se I 64/ ca tesa \Be I 52/ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavant rÅ«pakkhandho ca nirujjhati vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhissati tassa rÅ«pakkhandho nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho niruj rÅ«pakkhandho nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• na nirujjhissati rÅ«pakkhandho ca nirujjhati.

<134> (ka) yassa vedanÄ• kkhandho nirujjhati tassa saÃ±Ã±Ä• kkhandho nirujjhissatÄ«ti?

parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nirujjhati, no ca tesaá¹ƒ saÃ±Ã±Ä• kkhand itaresaá¹ƒ catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhissati tassa vedanÄ• kkhandho nirujjhatÄ

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkhan tesaá¹ƒ vedanÄ• kkhandho nirujjhati. catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tes

nirujjhissati vedanÄ• kkhandho nirujjhati.

(kha) anulomaokÄ• so

<135> yattha \Ne I 81/ rÅ«pakkhandho nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<136> (ka) yassa yattha rÅ«pakkhandho nirujjhati tassa tattha vedanÄ• kkhandho nirujjhiss

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
tesaá¹ƒ tattha vedanÄ• kkhandho \Se I 65/ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• cavant
rÅ«pakkhandho ca nirujjhati vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhissati tassa tattha rÅ«pakkhandho n

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho n
tattha rÅ«pakkhandho nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ•
rÅ«pakkhandho ca nirujjhati.

<137> (ka) yassa yattha vedanÄ• kkhandho nirujjhati tassa tattha saÃ±Ã±Ä• kkhandho niru

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhati, no ca tesaá¹ƒ \Be I 53/ tatt
nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha ved
nirujjhati saÃ±Ã±Ä• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhissati tassa tattha vedanÄ• kkhan

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandh
tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhati. catuvokÄ• rÄ• \Ne I 82/ paÃ±cavokÄ• rÄ• cava
saÃ±Ã±Ä• kkhandho ca nirujjhissati vedanÄ• kkhandho ca nirujjhati.

(gha) paccanÄ«kapuggalo

<138> (ka) yassa rÅ«pakkhandho na nirujjhati tassa vedanÄ• kkhandho na nirujjhissatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho na niruj
vedanÄ• kkhandho na nirujjhissati. arÅ«pe \Se I 66/ parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkha

vedanÄ• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhissati tassa rÅ«pakkhandho na nirujjhat

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho na nirujjhissati, no ca tesa
nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca na nirujjhissati rÅ«pak
nirujjhati.

<139> (ka) yassa vedanÄ• kkhandho na nirujjhati tassa saÃ±Ã±Ä• kkhandho na nirujjhissat

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhissati tassa vedanÄ• kkhandho na nir

(á¹…a) paccanÄ«kaokÄ• so

<140> yattha rÅ«pakkhandho na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<141> (ka) yassa yattha rÅ«pakkhandho na nirujjhati tassa tattha vedanÄ• kkhandho na nir

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho na n
tattha vedanÄ• kkhandho na nirujjhissati. arÅ«pe parinibbantÄ• naá¹ƒ \Ne I 83/ asaÃ±Ã±asa
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca na nirujjhati vedanÄ• kkhandho ca na

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhissati tassa tattha rÅ«pakkhandh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ \Be I 54/ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pakkhandho na nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ a
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhissati rÅ«pakkhandho ca

<142> (ka) yassa \Se I 67/ yattha vedanÄ• kkhandho na nirujjhati tassa tattha saÃ±Ã±Ä• kk
nirujjhissatÄ«ti?

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho
tattha saÃ±Ã±Ä• kkhandho na nirujjhissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• k
saÃ±Ã±Ä• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhissati tassa tattha vedanÄ• kkh

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho na nirujjhissati, no ca tesaá¹ƒ tatth
nirujjhati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho ca na nirujjhissati veda
nirujjhati.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<143> (ka) yassa rÅ«pakkhandho nirujjhittha tassa vedanÄ• kkhandho nirujjhissatÄ«ti?

parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nirujjhittha, no ca tesaá¹ƒ vedanÄ• kkhandho
itaresaá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca nirujjhittha vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhissati tassa rÅ«pakkhandho nirujjhitthÄ• ti?

<144> (ka) yassa vedanÄ• kkhandho nirujjhittha tassa saÃ±Ã±Ä• kkhandho nirujjhissatÄ«ti

parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nirujjhittha, no ca tesaá¹ƒ saÃ±Ã±Ä• kkhan
itaresaá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nirujjhittha saÃ±Ã±Ä• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhissati tassa vedanÄ• kkhandho nirujjhitth

(kha) anulomaokÄ• so

<145> yattha \Se I 68/ rÅ«pakkhandho nirujjhittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<146> (ka) yassa \Be I 55/ yattha rÅ«pakkhandho nirujjhittha tassa tattha vedanÄ• kkhandh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho
tattha vedanÄ• kkhandho nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«
nirujjhittha vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhissati tassa tattha rÅ«pakkhandho n

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho n

tattha rÅ«pakkhandho nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ \Ne I 85/ tesaá¹ƒ tatth
nirujjhissati rÅ«pakkhandho ca nirujjhittha.

<147> (ka) yassa yattha vedanÄ• kkhandho nirujjhittha tassa tattha saÃ±Ã±Ä• kkhandho ni

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhittha, no ca tesaá¹ƒ tattha saÃ
nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ
saÃ±Ã±Ä• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhissati tassa tattha vedanÄ• kkhan

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho nirujjhissati, no
vedanÄ• kkhandho nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesa
ca nirujjhissati vedanÄ• kkhandho ca nirujjhittha.

(gha) paccanÄ«kapuggalo

<148> (ka) yassa \Se I 69/ rÅ«pakkhandho na nirujjhittha tassa vedanÄ• kkhandho na niruj

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhissati tassa rÅ«pakkhandho na nirujjhitt

<149> (ka) yassa vedanÄ• kkhandho na nirujjhittha tassa saÃ±Ã±Ä• kkhandho na nirujjhiss

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhissati tassa vedanÄ• kkhandho na nir
nirujjhittha.

(á¹…a) paccanÄ«kaokÄ• so

<150> yattha rÅ«pakkhandho na nirujjhittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<151> (ka) yassa \Ne I 86/ \Be I 56/ yattha rÅ«pakkhandho na nirujjhittha tassa tattha veda
nirujjhissatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho na n
tattha vedanÄ• kkhandho na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe parin
tattha rÅ«pakkhandho ca na nirujjhittha, vedanÄ• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhissati tassa tattha rÅ«pakkhandh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhan
tesaá¹ƒ tattha rÅ«pakkhandho na nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe p
tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhissati rÅ«pakkhandho ca na nirujjhittha.

<152> (ka) yassa yattha vedanÄ• kkhandho na nirujjhittha tassa tattha saÃ±Ã±Ä• kkhandh

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha \Se I 70/ vedanÄ• kkhandho na niruj
tattha saÃ±Ã±Ä• kkhandho na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±as
vedanÄ• kkhandho ca na nirujjhittha saÃ±Ã±Ä• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhissati tassa tattha vedanÄ• kkh
nirujjhitthÄ• ti?

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho na nirujjhissati, no ca tesaá¹ƒ tatth
nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±
nirujjhissati vedanÄ• kkhandho ca na nirujjhittha.

nirodhavÄ• ro.

3. uppÄ• danirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<153> (ka) yassa \Ne I 87/ rÅ«pakkhandho uppajjati tassa vedanÄ• kkhandho nirujjhatÄ«ti?

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhati tassa rÅ«pakkhandho uppajjatÄ«ti? no.

<154> (ka) yassa \Be I 57/ vedanÄ• kkhandho uppajjati tassa saÃ±Ã±Ä• kkhandho nirujjha

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhati tassa vedanÄ• kkhandho uppajjatÄ«ti

(kha) anulomaokÄ• so

<155> (ka) yattha rÅ«pakkhandho uppajjati tattha vedanÄ• kkhandho nirujjhatÄ«ti?

asaÃ±Ã±asatte tattha rÅ«pakkhandho uppajjati, no ca tattha vedanÄ• kkhandho nirujjhati. p
rÅ«pakkhandho ca uppajjati vedanÄ• kkhandho ca nirujjhati.

(kha) yattha vÄ• pana vedanÄ• kkhandho nirujjhati tattha rÅ«pakkhandho uppajjatÄ«ti?

arÅ«pe tattha vedanÄ• kkhandho nirujjhati, no ca tattha rÅ«pakkhandho \Se I 71/ uppajjati.
tattha vedanÄ• kkhandho ca nirujjhati rÅ«pakkhandho ca uppajjati.

<156> (ka) yattha vedanÄ• kkhandho uppajjati tattha saÃ±Ã±Ä• kkhandho nirujjhatÄ«ti? Ä•

(kha) yattha \Ne I 88/ vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhati tattha vedanÄ• kkhandho up

(ga) anulomapuggalokÄ• sÄ•

<157> (ka) yassa yattha rÅ«pakkhandho uppajjati tassa tattha vedanÄ• kkhandho nirujjhat

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhati tassa tattha rÅ«pakkhandho upp

<158> (ka) yassa yattha vedanÄ• kkhandho uppajjati tassa tattha saÃ±Ã±Ä• kkhandho niru

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhati tassa tattha vedanÄ• kkhandho

(gha) paccanÄ«kapuggalo

<159> (ka) yassa rÅ«pakkhandho nuppajjati tassa vedanÄ• kkhandho na nirujjhatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nuppajjati, no ca
nirujjhati. arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakk
vedanÄ• kkhandho ca na nirujjhati.

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhati tassa rÅ«pakkhandho nuppajjatÄ«ti

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ved
no \Be I 58/ ca tesaá¹ƒ rÅ«pakkhandho nuppajjati. arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±a
tesaá¹ƒ vedanÄ• kkhandho ca na nirujjhati rÅ«pakkhandho ca nuppajjati.

<160> (ka) yassa \Se I 72/ \Ne I 89/ vedanÄ• kkhandho nuppajjati tassa saÃ±Ã±Ä• kkhand

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nuppajjati, n
na nirujjhati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nuppajjati saÃ±Ã±Ä• kk

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhati tassa vedanÄ• kkhandho nuppajja

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkhandho na n
vedanÄ• kkhandho nuppajjati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkhandho ca na n
nuppajjati.

(á¹…a) paccanÄ«kaokÄ• so

<161> (ka) yattha rÅ«pakkhandho nuppajjati tattha vedanÄ• kkhandho na nirujjhatÄ«ti? niru

(kha) yattha vÄ• pana vedanÄ• kkhandho na nirujjhati tattha rÅ«pakkhandho nuppajjatÄ«ti

<162> (ka) yattha vedanÄ• kkhandho nuppajjati tattha saÃ±Ã±Ä• kkhandho na nirujjhatÄ«ti

(kha) yattha vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhati tattha vedanÄ• kkhandho nuppajja

(ca) paccanÄ«kapuggalokÄ• sÄ•

<163> (ka) yassa yattha rÅ«pakkhandho nuppajjati tassa tattha vedanÄ• kkhandho na niruj

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjat
vedanÄ• kkhandho na nirujjhati. arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ•
rÅ«pakkhandho nuppajjati vedanÄ• kkhandho ca na nirujjhati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhati tassa tattha rÅ«pakkhandho n

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
90/ na nirujjhati, no ca tesaá¹ƒ tattha rÅ«pakkhandho nuppajjati. arÅ«paá¹ƒ upapajjantÄ• na
cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhati rÅ«pakkhandho ca nuppa

<164> (ka) yassa \Be I 59/ yattha vedanÄ• kkhandho nuppajjati tassa tattha saÃ±Ã±Ä• kkh

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppa
saÃ±Ã±Ä• kkhandho na nirujjhati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho
saÃ±Ã±Ä• kkhandho ca na nirujjhati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhati tassa tattha vedanÄ• kkhan

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandh
tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±
nirujjhati vedanÄ• kkhandho ca nuppajjati.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<165> (ka) yassa rÅ«pakkhandho uppajjittha tassa vedanÄ• kkhandho nirujjhitthÄ• ti? Ä• m

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhittha tassa rÅ«pakkhandho uppajjitthÄ• ti?

<166> (ka) yassa vedanÄ• kkhandho uppajjittha tassa saÃ±Ã±Ä• kkhandho nirujjhitthÄ• ti?

(kha) yassa \Ne I 91/ vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhittha tassa \Se I 74/ vedanÄ• kk
Ä• mantÄ• .

(kha) anulomaokÄ• so

<167> yattha rÅ«pakkhandho uppajjittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<168> (ka) yassa yattha rÅ«pakkhandho uppajjittha tassa tattha vedanÄ• kkhandho nirujjhi

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjittha, no ca tesaá¹ƒ tattha veda
nirujjhittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca uppajjittha vedanÄ• k

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhittha tassa tattha rÅ«pakkhandho up

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjhittha, no ca tesaá¹ƒ tattha rÅ«pakkh

paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca nirujjhittha rÅ«pakkhandho ca

<169> (ka) yassa \Be I 60/ yattha vedanÄ• kkhandho uppajjittha tassa tattha saÃ±Ã±Ä• kkh
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhittha tassa tattha vedanÄ• kkhand
Ä• mantÄ• .

(gha) paccanÄ«kapuggalo

<170> (ka) yassa rÅ«pakkhandho nuppajjittha tassa vedanÄ• kkhandho na nirujjhitthÄ• ti?

(kha) yassa \Ne I 92/ vÄ• pana vedanÄ• kkhandho na nirujjhittha tassa rÅ«pakkhandho nu

<171> (ka) yassa vedanÄ• kkhandho nuppajjittha tassa saÃ±Ã±Ä• kkhandho na nirujjhitthÄ

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhittha tassa vedanÄ• kkhandho nuppaj

(á¹…a) paccanÄ«kaokÄ• so

<172> yattha \Se I 75/ rÅ«pakkhandho nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<173> (ka) yassa yattha rÅ«pakkhandho nuppajjittha tassa tattha vedanÄ• kkhandho na nir

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjittha, no ca tesaá¹ƒ tattha vedanÄ• kk
suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca nuppajjittha vedanÄ• kkhandho c

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhittha tassa tattha rÅ«pakkhandho

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho na nirujjhittha, no ca tesaá¹ƒ tatth
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhittha rÅ«
nuppajjittha.

<174> (ka) yassa yattha vedanÄ• kkhandho nuppajjittha tassa tattha saÃ±Ã±Ä• kkhandho
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhittha tassa tattha vedanÄ• kkha
Ä• mantÄ• .

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<175> (ka) yassa \Ne I 93/ \Be I 61/ rÅ«pakkhandho uppajjissati tassa vedanÄ• kkhandho r
Ä• mantÄ• .

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhissati tassa rÅ«pakkhandho uppajjissatÄ«t

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yiss
vedanÄ• kkhandho nirujjhissati, no ca tesaá¹ƒ rÅ«pakkhandho uppajjissati. itaresaá¹ƒ tesaá
nirujjhissati rÅ«pakkhandho ca uppajjissati.

<176> (ka) yassa \Se I 76/ vedanÄ• kkhandho uppajjissati tassa saÃ±Ã±Ä• kkhandho nirujj

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhissati tassa vedanÄ• kkhandho uppajjiss

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkhandho nirujjhissati, no
uppajjissati. itaresaá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkhandho ca nirujjhissati vedanÄ• kkhandho ca u

(kha) anulomaokÄ• so

<177> yattha rÅ«pakkhandho uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<178> (ka) yassa yattha rÅ«pakkhandho uppajjissati tassa tattha vedanÄ• kkhandho nirujjh

asaÃ±Ã±asattÄ• naá¹ƒ \Ne I 94/ tesaá¹ƒ tattha rÅ«pakkhandho uppajjissati, no ca tesaá¹ƒ t
nirujjhissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho ca uppajjissati vedanÄ•
nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho nirujjhissati tassa tattha rÅ«pakkhandho u

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta

nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pakkhandho uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• n
vedanÄ• kkhandho ca nirujjhissati rÅ«pakkhandho ca uppajjissati.

<179> (ka) yassa yattha vedanÄ• kkhandho uppajjissati tassa tattha saÃ±Ã±Ä• kkhandho n
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhissati \Be I 62/ tassa tattha vedanÄ
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho nirujjhissa
tesaá¹ƒ tattha vedanÄ• kkhandho uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ
saÃ±Ã±Ä• kkhandho ca nirujjhissati vedanÄ• kkhandho ca uppajjissati.

(gha) paccanÄ«kapuggalo

<180> (ka) yassa rÅ«pakkhandho nuppajjissati tassa vedanÄ• kkhandho na nirujjhissatÄ«ti

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yiss
nuppajjissati, no ca tesaá¹ƒ vedanÄ• kkhandho na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ
nuppajjissati vedanÄ• kkhandho ca na nirujjhissati.

(kha) yassa \Ne I 95/ vÄ• pana vedanÄ• kkhandho na nirujjhissati tassa rÅ«pakkhandho nu
Ä• mantÄ• .

<181> (ka) yassa vedanÄ• kkhandho nuppajjissati tassa saÃ±Ã±Ä• kkhandho na nirujjhissa

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho nuppajjissati, no c
na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca nuppajjissati saÃ±Ã±Ä•
nirujjhissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhissati tassa vedanÄ• kkhandho nuppa

(á¹…a) paccanÄ«kaokÄ• so

<182> yattha rÅ«pakkhandho nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<183> (ka) yassa yattha rÅ«pakkhandho nuppajjissati tassa tattha vedanÄ• kkhandho na n

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjissati, no ca tesaá¹ƒ tattha vedanÄ• kkhandho \Se I 78/ na nirujjhissati. parinibbantÄ
tattha rÅ«pakkhandho ca nuppajjissati vedanÄ• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhissati tassa tattha rÅ«pakkhandh

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho na nirujjhissati, no ca tesaá¹ƒ tatt
nuppajjissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhissati rÅ«p
nuppajjissati.

<184> (ka) yassa \Ne I 96/ \Be I 63/ yattha vedanÄ• kkhandho nuppajjissati tassa tattha sa
nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjissa
saÃ±Ã±Ä• kkhandho na nirujjhissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjissati saÃ±Ã±Ä• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhissati tassa tattha vedanÄ• kkh
Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<185> (ka) yassa rÅ«pakkhandho uppajjati tassa vadanÄ• kkhandho nirujjhitthÄ• ti? Ä• ma

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhittha tassa rÅ«pakkhandho uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho niru
rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa
vedanÄ• kkhandho ca nirujjhittha rÅ«pakkhandho ca uppajjati ... pe ....

(yathÄ• \Se I 79/ uppÄ• davÄ• re paccuppannÄ• tÄ«taá¹ƒ vibhattaá¹ƒ tathÄ• idha vibhajita

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<186> (ka) yassa \Ne I 97/ rÅ«pakkhandho uppajjati tassa vedanÄ• kkhandho nirujjhissatÄ

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhissati tassa rÅ«pakkhandho uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho niru
rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa
vedanÄ• kkhandho ca nirujjhissati rÅ«pakkhandho ca uppajjati.

<187> (ka) yassa vedanÄ• kkhandho uppajjati tassa saÃ±Ã±Ä• kkhandho nirujjhissatÄ«ti?

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhissati tassa vedanÄ• kkhandho uppajjatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saÃ±Ã±Ä• kkha
tesaá¹ƒ vedanÄ• kkhandho uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ \Be I 64/ upapajja
saÃ±Ã±Ä• kkhandho ca nirujjhissati vedanÄ• kkhandho ca uppajjati.

(kha) anulomaokÄ• so

<188> yattha rÅ«pakkhandho uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<189> (ka) yassa \Ne I 98/ yattha rÅ«pakkhandho uppajjati tassa tattha vedanÄ• kkhandho

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho uppajjati, no ca tesaá
vedanÄ• kkhandho nirujjhissati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho \Se I 80/ nirujjhissati tassa tattha rÅ«pakk

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nirujjh
rÅ«pakkhandho uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• k
rÅ«pakkhandho ca uppajjati.

<190> (ka) yassa yattha vedanÄ• kkhandho uppajjati tassa tattha saÃ±Ã±Ä• kkhandho niru

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhissati tassa tattha vedanÄ• kkhan

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho niruj
vedanÄ• kkhandho uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá
ca nirujjhissati vedanÄ• kkhandho ca uppajjati.

(gha) paccanÄ«kapuggalo

<191> (ka) yassa rÅ«pakkhandho nuppajjati tassa vedanÄ• kkhandho na nirujjhissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho nuppaj
vedanÄ• kkhandho na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho ca nuppajja
nirujjhissati.

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhissati tassa rÅ«pakkhandho nuppajjatÄ

<192> (ka) yassa \Ne I 99/ vedanÄ• kkhandho nuppajjati tassa saÃ±Ã±Ä• kkhandho na niru

sabbesaá¹ƒ cavantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ \Se I 81/ vedan
ca tesaá¹ƒ saÃ±Ã±Ä• kkhandho na nirujjhissati. parinibbantÄ• naá¹ƒ \Be I 65/ tesaá¹ƒ vedan
nuppajjati saÃ±Ã±Ä• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhissati tassa vedanÄ• kkhandho nuppa

(á¹…a) paccanÄ«kaokÄ• so

<193> yattha rÅ«pakkhandho nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<194> (ka) yassa yattha rÅ«pakkhandho nuppajjati tassa tattha vedanÄ• kkhandho na niruj

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nuppajjat
vedanÄ• kkhandho na nirujjhissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ te
ca nuppajjati vedanÄ• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhissati tassa tattha rÅ«pakkhandh

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho na nirujjhissati, no
rÅ«pakkhandho nuppajjati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhissati rÅ«pakkhandho ca nuppajjati.

<195> (ka) yassa \Ne I 100/ yattha vedanÄ• kkhandho nuppajjati tassa tattha saÃ±Ã±Ä• kk
nirujjhissatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppa
saÃ±Ã±Ä• kkhandho na nirujjhissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjati saÃ±Ã±Ä• kkhandho ca na nirujjhissati.

(kha) yassa \Se I 82/ vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhissati tassa tattha ved
nuppajjatÄ«ti? Ä• mantÄ• .

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<196> (ka) yassa rÅ«pakkhandho uppajjittha tassa vedanÄ• kkhandho nirujjhissatÄ«ti?

parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pakkhandho uppajjittha, no ca tesaá¹ƒ vedanÄ• kkhandho
tesaá¹ƒ rÅ«pakkhandho ca uppajjittha vedanÄ• kkhandho ca nirujjhissati \Be I 66/.

(kha) yassa vÄ• pana vedanÄ• kkhandho nirujjhissati tassa rÅ«pakkhandho uppajjitthÄ• ti?

<197> (ka) yassa vedanÄ• kkhandho uppajjittha tassa saÃ±Ã±Ä• kkhandho nirujjhissatÄ«ti

parinibbantÄ• naá¹ƒ tesaá¹ƒ vedanÄ• kkhandho uppajjittha, no ca tesaá¹ƒ saÃ±Ã±Ä• kkhan
itaresaá¹ƒ tesaá¹ƒ vedanÄ• kkhandho ca uppajjittha saÃ±Ã±Ä• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho nirujjhissati tassa vedanÄ• kkhandho uppajjitth

(kha) anulomaokÄ• so

<198> yattha \Ne I 101/ rÅ«pakkhandho uppajjittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<199> (ka) yassa yattha rÅ«pakkhandho uppajjittha tassa tattha vedanÄ• kkhandho nirujjhi

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho tattha vedanÄ• kkhandho nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ« uppajjittha vedanÄ• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana \Se I 83/ yattha vedanÄ• kkhandho nirujjhissati tassa tattha rÅ«pakk uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho n tattha rÅ«pakkhandho uppajjittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ nirujjhissati rÅ«pakkhandho ca uppajjittha.

<200> (ka) yassa yattha vedanÄ• kkhandho uppajjittha tassa tattha saÃ±Ã±Ä• kkhandho ni

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho uppajjittha, no ca tesaá¹ƒ tattha saÃ nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ saÃ±Ã±Ä• kkhandho ca nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho nirujjhissati tassa tattha vedanÄ• kkhan

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho nirujjhissati, no vedanÄ• kkhandho uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesa ca nirujjhissati vedanÄ• kkhandho ca uppajjittha.

(gha) paccanÄ«kapuggalo

<201> (ka) yassa \Ne I 102/ \Be I 67/ rÅ«pakkhandho nuppajjittha tassa vedanÄ• kkhandho natthi.

(kha) yassa vÄ• pana vedanÄ• kkhandho na nirujjhissati tassa rÅ«pakkhandho nuppajjitth

<202> (ka) yassa vedanÄ• kkhandho nuppajjittha tassa saÃ±Ã±Ä• kkhandho na nirujjhissa

(kha) yassa vÄ• pana saÃ±Ã±Ä• kkhandho na nirujjhissati tassa \Se I 84/ vedanÄ• kkhand uppajjittha.

(á¹…a) paccanÄ«kaokÄ• so

<203> yattha rÅ«pakkhandho nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<204> (ka) yassa yattha rÅ«pakkhandho nuppajjittha tassa tattha vedanÄ• kkhandho na nir

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pakkhandho nupp
tattha vedanÄ• kkhandho na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe parin
tattha rÅ«pakkhandho ca nuppajjittha vedanÄ• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vedanÄ• kkhandho na nirujjhissati tassa tattha rÅ«pakkhandh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhan
tesaá¹ƒ tattha rÅ«pakkhandho nuppajjittha \Ne I 103/. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ
parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho ca na nirujjhissati rÅ«pakkhandho ca

<205> (ka) yassa yattha vedanÄ• kkhandho nuppajjittha tassa tattha saÃ±Ã±Ä• kkhandho

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha vedanÄ• kkhandho nuppajjittha, no c
saÃ±Ã±Ä• kkhandho na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ•
vedanÄ• kkhandho ca nuppajjittha saÃ±Ã±Ä• kkhandho ca na nirujjhissati.

(kha) yassa vÄ• pana yattha saÃ±Ã±Ä• kkhandho na nirujjhissati tassa tattha vedanÄ• kkh

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha saÃ±Ã±Ä• kkhandho na nirujjhissati \Se I 85/, no ca tesa
vedanÄ• kkhandho nuppajjittha \Be I 68/. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asa
saÃ±Ã±Ä• kkhandho ca na nirujjhissati vedanÄ• kkhandho ca nuppajjittha.

uppÄ• danirodhavÄ• ro.

pavattivÄ• ro niá¹-á¹-hito.

3. pariÃ±Ã±Ä• vÄ• ro

1. paccuppannavÄ• ro

<206> (ka) yo rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti so vedanÄ• kkhandhaá¹ƒ parijÄ• nÄ• tÄ«ti

(kha) yo \Ne I 104/ vÄ• pana vedanÄ• kkhandhaá¹ƒ parijÄ• nÄ• ti so rÅ«pakkhandhaá¹ƒ pa

(ka) yo rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti so vedanÄ• kkhandhaá¹ƒ na parijÄ• nÄ• tÄ«ti?

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ na parijÄ• nÄ• ti so rÅ«pakkhandhaá¹ƒ na parijÄ

2. atÄ«tavÄ• ro

<207> (ka) yo rÅ«pakkhandhaá¹ƒ parijÄ• nittha so vedanÄ• kkhandhaá¹ƒ parijÄ• nitthÄ• ti?

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ parijÄ• nittha so rÅ«pakkhandhaá¹ƒ parijÄ• nitth

(ka) yo rÅ«pakkhandhaá¹ƒ na parijÄ• nittha so vedanÄ• kkhandhaá¹ƒ na parijÄ• nitthÄ• ti?

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ na parijÄ• nittha so rÅ«pakkhandhaá¹ƒ na parijÄ

3. anÄ• gatavÄ• ro

<208> (ka) yo rÅ«pakkhandhaá¹ƒ parijÄ• nissati so vedanÄ• kkhandhaá¹ƒ parijÄ• nissatÄ«

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ parijÄ• nissati so rÅ«pakkhandhaá¹ƒ parijÄ• niss

(ka) yo \Be I 69/ rÅ«pakkhandhaá¹ƒ na parijÄ• nissati so vedanÄ• kkhandhaá¹ƒ \Se I 86/ na
Ä• mantÄ• .

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ na parijÄ• nissati so rÅ«pakkhandhaá¹ƒ na parij

4. paccuppannÄ• tÄ«tavÄ• ro

<209> (ka) yo \Ne I 105/ rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti so vedanÄ• kkhandhaá¹ƒ parijÄ•

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ parijÄ• nittha so rÅ«pakkhandhaá¹ƒ parijÄ• nÄ•

(ka) yo rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti so vedanÄ• kkhandhaá¹ƒ na parijÄ• nitthÄ• ti?

arahÄ• rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti, no ca vedanÄ• kkhandhaá¹ƒ na parijÄ• nittha
arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• rÅ«pakkhandhaÃ±ca na parijÄ• nanti veda

parijÄ• nittha.

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ na parijÄ• nittha so rÅ«pakkhandhaá¹ƒ na parijÄ

aggamaggasamaá¹…gÄ« vedanÄ• kkhandhaá¹ƒ na parijÄ• nittha, no ca rÅ«pakkhandhaá¹
aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• vedanÄ• kkh
rÅ«pakkhandhaÃ±ca na parijÄ• nanti.

5. paccuppannÄ• nÄ• gatavÄ• ro

<210> (ka) yo rÅ«pakkhandhaá¹ƒ parijÄ• nÄ• ti so vedanÄ• kkhandhaá¹ƒ parijÄ• nissatÄ«t

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ parijÄ• nissati so rÅ«pakkhandhaá¹ƒ parijÄ• nÄ•

(ka) yo rÅ«pakkhandhaá¹ƒ na parijÄ• nÄ• ti so vedanÄ• kkhandhaá¹ƒ na parijÄ• nissatÄ«ti

ye maggaá¹ƒ paá¹-ilabhissanti te rÅ«pakkhandhaá¹ƒ na parijÄ• nanti, no ca vedanÄ• kkhan
parijÄ• nissanti. arahÄ• ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te rÅ«pakkhandh
vedanÄ• kkhandhaÃ±ca na parijÄ• nissanti.

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ na parijÄ• nissati so rÅ«pakkhandhaá¹ƒ na parijÄ

aggamaggasamaá¹…gÄ« vedanÄ• kkhandhaá¹ƒ na parijÄ• nissati, no \Se I 87/ ca rÅ«pakk
arahÄ• ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te vedanÄ• kkhandhaÃ±ca na pa
rÅ«pakkhandhaÃ±ca na parijÄ• nanti.

6. atÄ«tÄ• nÄ• gatavÄ• ro

<211> (ka) yo \Ne I 106/ \Be I 70/ rÅ«pakkhandhaá¹ƒ parijÄ• nittha so vedanÄ• kkhandhaá
no.

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ parijÄ• nissati so rÅ«pakkhandhaá¹ƒ parijÄ• nitth

(ka) yo rÅ«pakkhandhaá¹ƒ na parijÄ• nittha so vedanÄ• kkhandhaá¹ƒ na parijÄ• nissatÄ«ti

ye maggaá¹ƒ paá¹-ilabhissanti te rÅ«pakkhandhaá¹ƒ na parijÄ• nittha, no ca vedanÄ• kkha
parijÄ• nissanti. aggamaggasamaá¹…gÄ« ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissant
parijÄ• nittha vedanÄ• kkhandhaÃ±ca na parijÄ• nissanti.

(kha) yo vÄ• pana vedanÄ• kkhandhaá¹ƒ na parijÄ• nissati so rÅ«pakkhandhaá¹ƒ na parijÄ

arahÄ• vedanÄ• kkhandhaá¹ƒ na parijÄ• nissati, no ca rÅ«pakkhandhaá¹ƒ na parijÄ• nittha
ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te vedanÄ• kkhandhaÃ±ca na parijÄ• nissan
parijÄ• nittha.

pariÃ±Ã±Ä• vÄ• ro.

khandhayamakapÄ• á¸·i niá¹-á¹-hitÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

3. Ä• yatanayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

<1> dvÄ• dasÄ• yatanÄ• ni \Se I 88/ \Ne I 107/ \Be I 71/ --- cakkhÄ• yatanaá¹ƒ, sotÄ• yatan
jivhÄ• yatanaá¹ƒ, kÄ• yÄ• yatanaá¹ƒ, rÅ«pÄ• yatanaá¹ƒ, saddÄ• yatanaá¹ƒ, gandhÄ• yatan
phoá¹-á¹-habbÄ• yatanaá¹ƒ, manÄ• yatanaá¹ƒ, dhammÄ• yatanaá¹ƒ.

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<2> (ka) cakkhu cakkhÄ• yatanaá¹ƒ?

(kha) cakkhÄ• yatanaá¹ƒ cakkhu?

(ka) sotaá¹ƒ sotÄ• yatanaá¹ƒ?

(kha) sotÄ• yatanaá¹ƒ sotaá¹ƒ?

(ka) ghÄ• naá¹ƒ ghÄ• nÄ• yatanaá¹ƒ?

(kha) ghÄ• nÄ• yatanaá¹ƒ ghÄ• naá¹ƒ?

(ka) jivhÄ• \Ne I 108/ jivhÄ• yatanaá¹ƒ?

(kha) jivhÄ• yatanaá¹ƒ jivhÄ• ?

(ka) kÄ• yo kÄ• yÄ• yatanaá¹ƒ?

(kha) kÄ• yÄ• yatanaá¹ƒ kÄ• yo?

(ka) rÅ«paá¹ƒ rÅ«pÄ• yatanaá¹ƒ?

(kha) rÅ«pÄ• yatanaá¹ƒ rÅ«paá¹ƒ?

(ka) saddo saddÄ• yatanaá¹ƒ?

(kha) saddÄ• yatanaá¹ƒ saddo?

(ka) gandho gandhÄ• yatanaá¹ƒ?

(kha) gandhÄ• yatanaá¹ƒ gandho?

(ka) raso rasÄ• yatanaá¹ƒ?

(kha) rasÄ• yatanaá¹ƒ raso?

(ka) phoá¹-á¹-habbo phoá¹-á¹-habbÄ• yatanaá¹ƒ?

(kha) phoá¹-á¹-habbÄ• yatanaá¹ƒ phoá¹-á¹-habbo?

(ka) mano manÄ• yatanaá¹ƒ?

(kha) manÄ• yatanaá¹ƒ mano?

(ka) dhammo dhammÄ• yatanaá¹ƒ?

(kha) dhammÄ• yatanaá¹ƒ dhammo?

(kha) paccanÄ«kaá¹ƒ

<3> (ka) na \Be I 72/ cakkhu na cakkhÄ• yatanaá¹ƒ?

(kha) na cakkhÄ• yatanaá¹ƒ na cakkhu?

(ka) na sotaá¹ƒ na sotÄ• yatanaá¹ƒ?

(kha) na sotÄ• yatanaá¹ƒ na sotaá¹ƒ?

(ka) na \Ne I 109/ ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ?

(kha) na ghÄ• nÄ• yatanaá¹ƒ na ghÄ• naá¹ƒ?

(ka) na jivhÄ• na jivhÄ• yatanaá¹ƒ?

(kha) na jivhÄ• yatanaá¹ƒ na jivhÄ• ?

(ka) na kÄ• yo na kÄ• yÄ• yatanaá¹ƒ?

(kha) na kÄ• yÄ• yatanaá¹ƒ na kÄ• yo?

(ka) na rÅ«paá¹ƒ na rÅ«pÄ• yatanaá¹ƒ?

(kha) na rÅ«pÄ• yatanaá¹ƒ na rÅ«paá¹ƒ?

(ka) na saddo na saddÄ• yatanaá¹ƒ?

(kha) na saddÄ• yatanaá¹ƒ na saddo?

(ka) na \Se I 89/ gandho na gandhÄ• yatanaá¹ƒ?

(kha) na gandhÄ• yatanaá¹ƒ na gandho?

(ka) na raso na rasÄ• yatanaá¹ƒ?

(kha) na rasÄ• yatanaá¹ƒ na raso?

(ka) na phoá¹-á¹-habbo na phoá¹-á¹-habbÄ• yatanaá¹ƒ?

(kha) na phoá¹-á¹-habbÄ• yatanaá¹ƒ na phoá¹-á¹-habbo?

(ka) na mano na manÄ• yatanaá¹ƒ?

(kha) na manÄ• yatanaá¹ƒ na mano?

(ka) na dhammo na dhammÄ• yatanaá¹ƒ?

(kha) na dhammÄ• yatanaá¹ƒ na dhammo?

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<4> (ka) cakkhu cakkhÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• sotÄ• yatanaá¹ƒ?

(ka) cakkhu \Ne I 110/ cakkhÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• ghÄ• nÄ• yatanaá¹ƒ?

(ka) cakkhu cakkhÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• jivhÄ• yatanaá¹ƒ? ... pe ...

(ka) cakkhu cakkhÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammÄ• yatanaá¹ƒ?

(ka) sotaá¹ƒ sotÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ?

(ka) sotaá¹ƒ sotÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• ghÄ• nÄ• yatanaá¹ƒ? ... pe ...

(ka) sotaá¹ƒ sotÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammÄ• yatanaá¹ƒ?

(ka) ghÄ• naá¹ƒ ghÄ• nÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ? ... pe ...

(ka) ghÄ• naá¹ƒ ghÄ• nÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammÄ• yatanaá¹ƒ? ... pe ...

(ka) dhammo dhammÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ?

(ka) dhammo dhammÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• sotÄ• yatanaá¹ƒ? ... pe ...

(ka) dhammo dhammÄ• yatanaá¹ƒ?

(kha) Ä• yatanÄ• manÄ• yatanaá¹ƒ?

(cakkaá¹ƒ bandhitabbaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<5> (ka) na \Ne I 111/ \Be I 73/ cakkhu na cakkhÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na sotÄ• yatanaá¹ƒ?

(ka) na cakkhu na cakkhÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na ghÄ• nÄ• yatanaá¹ƒ? ... pe ...

(ka) na cakkhu na cakkhÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammÄ• yatanaá¹ƒ?

(ka) na sotaá¹ƒ na sotÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhÄ• yatanaá¹ƒ? ... pe ...

(ka) na sotaá¹ƒ na sotÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammÄ• yatanaá¹ƒ?

(ka) na ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhÄ• yatanaá¹ƒ? ... pe ...

(ka) na ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammÄ• yatanaá¹ƒ? ... pe ...

(ka) na dhammo na dhammÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhÄ• yatanaá¹ƒ?

(ka) na dhammo na dhammÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na sotÄ• yatanaá¹ƒ? ... pe ...

(ka) na dhammo na dhammÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na manÄ• yatanaá¹ƒ?

(cakkaá¹ƒ bandhitabbaá¹ƒ)

3. suddhÄ• yatanavÄ• ro

(ka) anulomaá¹ƒ

<6> (ka) cakkhu \Se I 90/ \Ne I 112/ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhu?

(ka) sotaá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• sotaá¹ƒ?

(ka) ghÄ• naá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• ghÄ• naá¹ƒ?

(ka) jivhÄ• Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• jivhÄ• ?

(ka) kÄ• yo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• kÄ• yo?

(ka) rÅ«paá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• rÅ«paá¹ƒ?

(ka) saddo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• saddo?

(ka) gandho Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• gandho?

(ka) raso Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• raso?

(ka) phoá¹-á¹-habbo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• phoá¹-á¹-habbo?

(ka) mano Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• mano?

(ka) dhammo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammo?

(kha) paccanÄ«kaá¹ƒ

<7> (ka) na \Ne I 113/ \Be I 74/ cakkhu nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhu?

(ka) na sotaá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na sotaá¹ƒ?

(ka) na ghÄ• naá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na ghÄ• naá¹ƒ?

(ka) na jivhÄ• nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na jivhÄ• ?

(ka) na kÄ• yo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na kÄ• yo?

(ka) na rÅ«paá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na rÅ«paá¹ƒ?

(ka) na saddo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na saddo?

(ka) na gandho nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na gandho?

(ka) na raso nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na raso?

(ka) na phoá¹-á¹-habbo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na phoá¹-á¹-habbo?

(ka) na mano nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na mano?

(ka) na \Ne I 114/ dhammo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammo?

4. suddhÄ• yatanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<8> (ka) cakkhu Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• sotaá¹ƒ? ... pe ...

(ka) cakkhu Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammo?

(ka) sotaá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhu? ... pe ...

(ka) sotaá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammo?

(ka) ghÄ• naá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhu? ... pe ...

(ka) ghÄ• naá¹ƒ Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• dhammo? ... pe ...

(ka) dhammo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• cakkhu?

(ka) dhammo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• \Se I 91/ sotaá¹ƒ? ... pe ...

(ka) dhammo Ä• yatanaá¹ƒ?

(kha) Ä• yatanÄ• mano?

(cakkaá¹ƒ bandhitabbaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<9> (ka) na \Ne I 115/ \Be I 75/ cakkhu nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na sotaá¹ƒ?

(ka) na cakkhu nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na ghÄ• naá¹ƒ? ... pe ...

(ka) na cakkhu nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammo?

(ka) na sotaá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhu? ... pe ...

(ka) na sotaá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammo?

(ka) na ghÄ• naá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhu? ... pe ...

(ka) na ghÄ• naá¹ƒ nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na dhammo? ... pe ...

(ka) na dhammo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na cakkhu?

(ka) na dhammo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na sotaá¹ƒ? ... pe ...

(ka) na dhammo nÄ• yatanaá¹ƒ?

(kha) nÄ• yatanÄ• na mano?

(cakkaá¹ƒ bandhitabbaá¹ƒ)

paá¹‡á¹‡attiuddesavÄ• ro.

(kha) niddeso

1. paá¹‡á¹‡attivÄ• raniddesa

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<10> (ka) cakkhu \Ne I 116/ cakkhÄ• yatananti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhÄ• yatanaá¹ƒ. cakkhÄ• yatanaá¹ƒ cakkhu

(kha) cakkhÄ• yatanaá¹ƒ cakkhÅ«ti? Ä• mantÄ• .

(ka) sotaá¹ƒ sotÄ• yatananti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ sotaá¹ƒ, na sotÄ• yatanaá¹ƒ. sotÄ• yatanaá¹ƒ sotaÃ±ceva s

(kha) sotÄ• yatanaá¹ƒ sotanti? Ä• mantÄ• .

(ka) ghÄ• naá¹ƒ ghÄ• nÄ• yatananti? Ä• mantÄ• .

(kha) ghÄ• nÄ• yatanaá¹ƒ ghÄ• nanti? Ä• mantÄ• .

(ka) jivhÄ• jivhÄ• yatananti? Ä• mantÄ• .

(kha) jivhÄ• yatanaá¹ƒ jivhÄ• ti? Ä• mantÄ• .

(ka) kÄ• yo \Be I 76/ kÄ• yÄ• yatananti?

kÄ• yÄ• yatanaá¹ƒ á¹-hapetvÄ• avaseso kÄ• yo, na kÄ• yÄ• yatanaá¹ƒ. kÄ• yÄ• yatanaá¹ƒ

(kha) kÄ• yÄ• yatanaá¹ƒ kÄ• yoti? Ä• mantÄ• .

(ka) rÅ«paá¹ƒ rÅ«pÄ• yatananti?

rÅ«pÄ• yatanaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ rÅ«paá¹ƒ, na rÅ«pÄ• yatanaá¹ƒ. rÅ«pÄ• yatan
rÅ«pÄ• yatanaÃ±ca.

(kha) rÅ«pÄ• yatanaá¹ƒ rÅ«panti? Ä• mantÄ• .

(ka) saddo \Ne I 117/ saddÄ• yatananti? Ä• mantÄ• .

(kha) saddÄ• yatanaá¹ƒ saddoti? Ä• mantÄ• .

(ka) gandho gandhÄ• yatananti?

sÄ«lagandho samÄ• dhigandho paÃ±Ã±Ä• gandho gandho, na gandhÄ• yatanaá¹ƒ. gandh
gandhÄ• yatanaÃ±ca.

(kha) gandhÄ• yatanaá¹ƒ gandhoti? Ä• mantÄ• .

(ka) raso rasÄ• yatananti?

attharaso dhammaraso vimuttiraso raso, na rasÄ• yatanaá¹ƒ. rasÄ• yatanaá¹ƒ raso ceva ra

(kha) rasÄ• yatanaá¹ƒ rasoti? Ä• mantÄ• .

(ka) phoá¹-á¹-habbo phoá¹-á¹-habbÄ• yatananti? Ä• mantÄ• .

(kha) phoá¹-á¹-habbÄ• yatanaá¹ƒ phoá¹-á¹-habboti? Ä• mantÄ• .

(ka) mano manÄ• yatananti? Ä• mantÄ• .

(kha) manÄ• yatanaá¹ƒ manoti? Ä• mantÄ• .

(ka) dhammo dhammÄ• yatananti?

dhammÄ• yatanaá¹ƒ á¹-hapetvÄ• avaseso dhammo, na dhammÄ• yatanaá¹ƒ. dhammÄ• y
dhammÄ• yatanaÃ±ca.

(kha) dhammÄ• yatanaá¹ƒ dhammoti? Ä• mantÄ• .

(kha) paccanÄ«kaá¹ƒ

<11> (ka) na cakkhu na cakkhÄ• yatananti? Ä• mantÄ• .

(kha) na cakkhÄ• yatanaá¹ƒ na cakkhÅ«ti?

dibbacakkhu paÃ±Ã±Ä• cakkhu na cakkhÄ• yatanaá¹ƒ, cakkhu. cakkhuÃ±ca cakkhÄ• yatan
{avasesÄ• (Se Ee) } na ceva cakkhu na ca cakkhÄ• yatanaá¹ƒ.

(ka) na sotaá¹ƒ na sotÄ• yatananti? Ä• mantÄ• .

(kha) na sotÄ• yatanaá¹ƒ na sotanti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ na sotÄ• yatanaá¹ƒ, sotaá¹ƒ. sotaÃ±ca sotÄ• yatanaÃ±ca á
ceva sotaá¹ƒ na ca sotÄ• yatanaá¹ƒ.

(ka) na \Ne I 118/ \Be I 77/ ghÄ• naá¹ƒ na ghÄ• nÄ• yatananti? Ä• mantÄ• .

(kha) na ghÄ• nÄ• yatanaá¹ƒ na ghÄ• nanti? Ä• mantÄ• .

(ka) na jivhÄ• na jivhÄ• yatananti? Ä• mantÄ• .

(kha) na jivhÄ• yatanaá¹ƒ na jivhÄ• ti? Ä• mantÄ• \Se I 93/.

(ka) na kÄ• yo na kÄ• yÄ• yatananti? Ä• mantÄ• .

(kha) na kÄ• yÄ• yatanaá¹ƒ na kÄ• yoti?

kÄ• yÄ• yatanaá¹ƒ á¹-hapetvÄ• avaseso na kÄ• yÄ• yatanaá¹ƒ, kÄ• yo. kÄ• yaÃ±ca kÄ• y
avasesaá¹ƒ {avaseso (Se) } na ceva kÄ• yo na ca kÄ• yÄ• yatanaá¹ƒ.

(ka) na rÅ«paá¹ƒ na rÅ«pÄ• yatananti? Ä• mantÄ• .

(kha) na rÅ«pÄ• yatanaá¹ƒ na rÅ«panti?

rÅ«pÄ• yatanaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ na rÅ«pÄ• yatanaá¹ƒ, rÅ«paá¹ƒ. rÅ«paÃ±ca rÅ
avasesaá¹ƒ na ceva rÅ«paá¹ƒ na ca rÅ«pÄ• yatanaá¹ƒ.

(ka) na saddo na saddÄ• yatananti? Ä• mantÄ• .

(kha) na saddÄ• yatanaá¹ƒ na saddoti? Ä• mantÄ• .

(ka) na gandho na gandhÄ• yatananti? Ä• mantÄ• .

(kha) na gandhÄ• yatanaá¹ƒ na gandhoti?

sÄ«lagandho samÄ• dhigandho paÃ±Ã±Ä• gandho na gandhÄ• yatanaá¹ƒ, gandho. gandh
á¹-hapetvÄ• avasesaá¹ƒ {avasesÄ• (Se) } na ceva gandho na ca gandhÄ• yatanaá¹ƒ.

(ka) na raso na rasÄ• yatananti? Ä• mantÄ• .

(kha) na rasÄ• yatanaá¹ƒ na rasoti?

attharaso dhammaraso vimuttiraso na rasÄ• yatanaá¹ƒ, raso. rasaÃ±ca rasÄ• yatanaÃ±ca
ceva raso na ca rasÄ• yatanaá¹ƒ.

(ka) na phoá¹-á¹-habbo na phoá¹-á¹-habbÄ• yatananti? Ä• mantÄ• .

(kha) na phoá¹-á¹-habbÄ• yatanaá¹ƒ na phoá¹-á¹-habboti? Ä• mantÄ• .

(ka) na \Ne I 119/ mano na manÄ• yatananti? Ä• mantÄ• .

(kha) na manÄ• yatanaá¹ƒ na manoti? Ä• mantÄ• .

(ka) na dhammo na dhammÄ• yatananti? Ä• mantÄ• .

(kha) na dhammÄ• yatanaá¹ƒ na dhammoti?

dhammÄ• yatanaá¹ƒ á¹-hapetvÄ• avaseso na dhammÄ• yatanaá¹ƒ, dhammo. dhammaÃ±c
avasesaá¹ƒ na ceva dhammo na ca dhammÄ• yatanaá¹ƒ.

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<12> (ka) cakkhu \Se I 94/ \Be I 78/ cakkhÄ• yatananti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhÄ• yatanaá¹ƒ. cakkhÄ• yatanaá¹ƒ cakkhu
....

(kha) Ä• yatanÄ• sotÄ• yatananti?

sotÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva sotÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na sotÄ• yata

cakkhu cakkhÄ• yatananti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhÄ• yatanaá¹ƒ. cakkhÄ• yatanaá¹ƒ cakkhu
....

Ä• yatanÄ• ghÄ• nÄ• yatananti ... pe ... Ä• yatanÄ• dhammÄ• yatananti?

dhammÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva dhammÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na d

sotaá¹ƒ sotÄ• yatananti? ... pe ... avasesÄ• Ä• yatanÄ• na dhammÄ• yatanaá¹ƒ ... pe ....

dhammo dhammÄ• yatananti?

dhammÄ• yatanaá¹ƒ á¹-hapetvÄ• avaseso dhammo, na dhammÄ• yatanaá¹ƒ. dhammÄ• y
dhammÄ• yatanaÃ±ca ... pe ....

Ä• yatanÄ• \Ne I 120/ cakkhÄ• yatananti?

cakkhÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva cakkhÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na cakk

dhammo dhammÄ• yatananti?

dhammÄ• yatanaá¹ƒ á¹-hapetvÄ• avaseso dhammo, na dhammÄ• yatanaá¹ƒ. dhammÄ• y
dhammÄ• yatanaÃ±ca.

Ä• yatanÄ• sotÄ• yatananti ... pe ... Ä• yatanÄ• manÄ• yatananti?

manÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva manÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na manÄ•

(ekekapadamÅ«lakaá¹ƒ cakkaá¹ƒ bandhitabbaá¹ƒ asammohantena).

(kha) paccanÄ«kaá¹ƒ

<13> (ka) na cakkhu na cakkhÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na sotÄ• yananti? Ä• mantÄ• .

(ka) na cakkhu na cakkhÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na ghÄ• nÄ• yatananti? Ä• mantÄ• . ... pe ....

nÄ• yatanÄ• na dhammÄ• yatananti? Ä• mantÄ• .

na \Be I 79/ sotaá¹ƒ na sotÄ• yatananti? Ä• mantÄ• .

nÄ• yatanÄ• na \Se I 95/ cakkhÄ• yatanaá¹ƒ ... pe ... nÄ• yatanÄ• na dhammÄ• yatananti

na ghÄ• naá¹ƒ na ghÄ• nÄ• yatanaá¹ƒ ... pe ... nÄ• yatanÄ• na dhammÄ• yatananti?

Ä• mantÄ• . ... pe ....

(ka) na dhammo na dhammÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na cakkhÄ• yatananti? Ä• mantÄ• .

na dhammo na dhammÄ• yatananti? Ä• mantÄ• .

nÄ• yatanÄ• na sotÄ• yatanaá¹ƒ ... pe ... nÄ• yatanÄ• na manÄ• yatananti? Ä• mantÄ• .

(cakkaá¹ƒ bandhantena sabbattha Ä• mantÄ• ti kÄ• tabbaá¹ƒ).

3. suddhÄ• yatanavÄ• ro

(ka) anulomaá¹ƒ

<14> (ka) cakkhu \Ne I 121/ Ä• yatananti? Ä• mantÄ• .

(kha) Ä• yatanÄ• cakkhÄ• yatananti?

cakkhÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva cakkhÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na cakk

sotaá¹ƒ Ä• yatananti?

Ä• mantÄ• . ... pe ... ghÄ• naá¹ƒ ... jivhÄ• ... kÄ• yo ... rÅ«paá¹ƒ ... saddo ... gandho ... rase
phoá¹-á¹-habbo ... mano ... dhammo Ä• yatananti?

Ä• mantÄ• .

Ä• yatanÄ• dhammÄ• yatananti?

dhammÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva dhammÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na c

(kha) paccanÄ«kaá¹ƒ

<15> (ka) na cakkhu nÄ• yatananti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• Ä• yatanÄ• na cakkhu, Ä• yatanÄ• . cakkhuÃ±ca Ä• ya
na ceva cakkhu na ca Ä• yatanÄ• .

(kha) nÄ• yatanÄ• na cakkhÄ• yatananti? Ä• mantÄ• .

na sotaá¹ƒ nÄ• yatananti?

sotaá¹ƒ á¹-hapetvÄ• ... pe ... ghÄ• naá¹ƒ á¹-hapetvÄ• ... pe ... jivhaá¹ƒ á¹-hapetvÄ• ... pe
Ä• yatanÄ• .

nÄ• yatanÄ• na jivhÄ• yatananti? Ä• mantÄ• .

(ka) na \Ne I 122/ \Be I 80/ kÄ• yo nÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na \Se I 96/ kÄ• yÄ• yatananti? Ä• mantÄ• .

na rÅ«paá¹ƒ nÄ• yatananti?

rÅ«paá¹ƒ á¹-hapetvÄ• ... pe ... saddaá¹ƒ á¹-hapetvÄ• ... pe ... gandhaá¹ƒ á¹-hapetvÄ• ... p
á¹-hapetvÄ• ... pe ... phoá¹-á¹-habbaá¹ƒ á¹-hapetvÄ• ... pe ... na ca Ä• yatanÄ• . nÄ• yatan
phoá¹-á¹-habbÄ• yatananti? Ä• mantÄ• .

(ka) na mano nÄ• yatananti?

manaá¹ƒ á¹-hapetvÄ• avasesÄ• Ä• yatanÄ• na mano, Ä• yatanÄ• . manaÃ±ca Ä• yatana
mano na ca Ä• yatanÄ• .

(kha) nÄ• yatanÄ• na manÄ• yatananti? Ä• mantÄ• .

(ka) na dhammo nÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na dhammÄ• yatananti? Ä• mantÄ• .

4. suddhÄ• yatanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<16> (ka) cakkhu Ä• yatananti? Ä• mantÄ• .

(kha) Ä• yatanÄ• sotÄ• yatananti?

sotÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva sotÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na sotÄ• yata

cakkhu Ä• yatananti? Ä• mantÄ• .

Ä• yatanÄ• ghÄ• nÄ• yatanaá¹ƒ ... pe ... Ä• yatanÄ• dhammÄ• yatananti?

dhammÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva dhammÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na d

sotaá¹ƒ \Ne I 123/ Ä• yatananti? Ä• mantÄ• .

Ä• yatanÄ• cakkhÄ• yatananti? ... pe ... na cakkhÄ• yatanaá¹ƒ ... pe .... Ä• yatanÄ• dham
na dhammÄ• yatanaá¹ƒ.

ghÄ• naá¹ƒ Ä• yatananti? Ä• mantÄ• .

Ä• yatanÄ• cakkhÄ• yatananti? ... pe ... Ä• yatanÄ• dhammÄ• yatananti? ... pe ... na dhar

dhammo Ä• yatananti? Ä• mantÄ• .

Ä• yatanÄ• cakkhÄ• yatanaá¹ƒ ... pe ... Ä• yatanÄ• manÄ• yatananti?

manÄ• yatanaá¹ƒ Ä• yatanaÃ±ceva manÄ• yatanaÃ±ca. avasesÄ• Ä• yatanÄ• na manÄ•

(cakkaá¹ƒ bandhitabbaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<17> (ka) na \Be I 81/ cakkhu nÄ• yatananti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• Ä• yatanÄ• na \Se I 97/ cakkhu, Ä• yatanÄ• . cakkhuÃ±
avasesÄ• na ceva cakkhu na ca Ä• yatanÄ• .

(kha) nÄ• yatanÄ• na sotÄ• yatananti? Ä• mantÄ• .

na cakkhu nÄ• yatananti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• Ä• yatanÄ• na cakkhu, Ä• yatanÄ• . cakkhuÃ±ca Ä• ya
na ceva cakkhu na ca Ä• yatanÄ• ....

nÄ• yatanÄ• na ghÄ• nÄ• yatanaá¹ƒ ... pe ... nÄ• yatanÄ• na dhammÄ• yatananti?

Ä• mantÄ• .

na \Ne I 124/ sotaá¹ƒ nÄ• yatananti?

sotaá¹ƒ á¹-hapetvÄ• ... pe ... ghÄ• naá¹ƒ á¹-hapetvÄ• ... pe ... jivhaá¹ƒ á¹-hapetvÄ• ... pe
Ä• yatanÄ• . nÄ• yatanÄ• na dhammÄ• yatananti? Ä• mantÄ• .

na kÄ• yo nÄ• yatananti? Ä• mantÄ• .

nÄ• yatanÄ• na cakkhÄ• yatananti? Ä• mantÄ• . ... pe .... nÄ• yatanÄ• na dhammÄ• yata

(ka) na dhammo nÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na cakkhÄ• yatananti? Ä• mantÄ• .

(ka) na dhammo nÄ• yatananti? Ä• mantÄ• .

(kha) nÄ• yatanÄ• na sotÄ• yatananti? Ä• mantÄ• . ... pe ....

nÄ• yatanÄ• na manÄ• yatananti? Ä• mantÄ• .

(cakkaá¹ƒ bandhitabbaá¹ƒ)

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro 1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<18> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa sotÄ• yatanaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajj
sotÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Be I 82
cakkhÄ• yatanaÃ±ca uppajjati sotÄ• yatanaÃ±ca uppajjati.

(kha) yassa \Se I 98/ vÄ• pana sotÄ• yatanaá¹ƒ uppajjati tassa cakkhÄ• yatanaá¹ƒ uppajja

sasotakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ uppajjati,
cakkhÄ• yatanaá¹ƒ uppajjati. sasotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesa
uppajjati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ up
ghÄ• nÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
uppajjati ghÄ• nÄ• yatanaÃ±ca uppajjati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti

saghÄ• nakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ u
cakkhÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ t
uppajjati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

sarÅ«pakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppaj
cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatan
cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjat
ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ma
cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹
uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca uppajjati c
(cakkhÄ• yatanamÅ«lakaá¹ƒ)

<19> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti \

sarÅ«pakÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppa
ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yata
ghÄ• nÄ• yatanaÃ±ca uppajjati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ uppajja
ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yata
ghÄ• nÄ• yatanaÃ±ca uppajjati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«

aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjati, no \Se I 100
ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• y
ghÄ• nÄ• yatanaÃ±ca uppajjati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<20> (ka) yassa \Ne I 127/ rÅ«pÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjatÄ«ti

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ man
sarÅ«pakÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca uppajja
uppajjati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti?

arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ rÅ«
sacittakÄ• naá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca uppajja
uppajjati.

(ka) yassa rÅ«pÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti?

arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ
sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca uppajjati rÅ«pÄ• yata
(rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<21> (ka) yassa manÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjatÄ«ti?

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjati, no ca \Be I 84/ t
uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca uppajjati man
(manÄ• yatanamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<22> (ka) yattha \Se I 101/ cakkhÄ• yatanaá¹ƒ uppajjati tattha sotÄ• yatanaá¹ƒ uppajjatÄ«ti

(kha) yattha vÄ• pana sotÄ• yatanaá¹ƒ uppajjati tattha cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä•

(ka) yattha cakkhÄ• yatanaá¹ƒ uppajjati tattha ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare tattha cakkhÄ• yatanaá¹ƒ uppajjati, no ca tattha ghÄ• nÄ• yatanaá¹ƒ uppajja
kÄ• mÄ• vacare tattha cakkhÄ• yatanaÃ±ca uppajjati ghÄ• nÄ• yatanaÃ±ca uppajjati.

(kha) yattha vÄ• pana ghÄ• nÄ• yatanaá¹ƒ uppajjati tattha cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti

(ka) yattha cakkhÄ• yatanaá¹ƒ uppajjati tattha rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjati tattha cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

asaÃ±Ã±asatte tattha rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tattha cakkhÄ• yatanaá¹ƒ uppajjati
rÅ«pÄ• yatanaÃ±ca uppajjati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yattha cakkhÄ• yatanaá¹ƒ uppajjati tattha manÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana manÄ• yatanaá¹ƒ uppajjati tattha cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

arÅ«pe tattha manÄ• yatanaá¹ƒ uppajjati, no ca tattha cakkhÄ• yatanaá¹ƒ uppajjati. paÃ±ca
manÄ• yatanaÃ±ca uppajjati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yattha cakkhÄ• yatanaá¹ƒ uppajjati tattha dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tattha cakkhÄ• yatanaá¹ƒ uppajjatÄ«t

asaÃ±Ã±asatte arÅ«pe tattha dhammÄ• yatanaá¹ƒ uppajjati, no ca tattha cakkhÄ• yatanaá
paÃ±cavokÄ• re tattha dhammÄ• yatanaÃ±ca uppajjati cakkhÄ• yatanaÃ±ca uppajjati. (cakk

<23> (ka) yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tattha rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yattha vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjati tattha ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare tattha rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tattha ghÄ• nÄ• yatanaá¹ƒ uppajjat
rÅ«pÄ• yatanaÃ±ca uppajjati ghÄ• nÄ• yatanaÃ±ca uppajjati.

(yattha \Be I 85/ ghÄ• nÄ• yatanaá¹ƒ uppajjati tattha manÄ• yatanaá¹ƒ dhammÄ• yatanaÃ±

natthi, upari pana vÄ• rasaá¹…khepo {uparivÄ• re saá¹…khepo (Se), uparivÄ• re saá¹…khe
jÄ• nitabbaá¹ƒ.)

(ka) yattha \Ne I 129/ ghÄ• nÄ• yatanaá¹ƒ uppajjati tattha dhammÄ• yatanaá¹ƒ uppajjatÄ«ti

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tattha ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha dhammÄ• yatanaá¹ƒ uppajjati, no ca tattha ghÄ• nÄ•
kÄ• mÄ• vacare tattha dhammÄ• yatanaÃ±ca uppajjati ghÄ• nÄ• yatanaÃ±ca uppajjati. (ghÄ

<24> (ka) yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tattha manÄ• yatanaá¹ƒ uppajjatÄ«ti?

asaÃ±Ã±asatte tattha rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tattha manÄ• yatanaá¹ƒ uppajjati.
rÅ«pÄ• yatanaÃ±ca uppajjati manÄ• yatanaÃ±ca uppajjati.

(kha) yattha vÄ• pana manÄ• yatanaá¹ƒ uppajjati tattha rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti?

arÅ«pe tattha manÄ• yatanaá¹ƒ uppajjati, no ca tattha \Se I 103/ rÅ«pÄ• yatanaá¹ƒ uppajja
tattha manÄ• yatanaÃ±ca uppajjati rÅ«pÄ• yatanaÃ±ca uppajjati.

(ka) yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tattha dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• mantÄ•

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tattha rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti

arÅ«pe tattha dhammÄ• yatanaá¹ƒ uppajjati, no ca tattha rÅ«pÄ• yatanaá¹ƒ uppajjati. paÃ±
tattha dhammÄ• yatanaÃ±ca uppajjati rÅ«pÄ• yatanaÃ±ca uppajjati. (rÅ«pÄ• yatanamÅ«lak

<25> (ka) yattha manÄ• yatanaá¹ƒ uppajjati tattha dhammÄ• yatanaá¹ƒ uppajjatÄ«ti? Ä• m

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ uppajjati tattha manÄ• yatanaá¹ƒ uppajjatÄ«ti?

asaÃ±Ã±asatte tattha dhammÄ• yatanaá¹ƒ uppajjati, no ca tattha manÄ• yatanaá¹ƒ uppajja
paÃ±cavokÄ• re tattha dhammÄ• yatanaÃ±ca uppajjati manÄ• yatanaÃ±ca uppajjati. (manÄ

(ga) anulomapuggalokÄ• sÄ•

<26> (ka) yassa \Ne I 130/ yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha sotÄ• yatanaá¹ƒ

sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ tattha sotÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ \Be I 86/ sasotakÄ• naá¹ƒ upapajjantÄ• cakkhÄ• yatanaÃ±ca uppajjati sotÄ• yatanaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ uppajjati tassa tattha cakkhÄ• yatanaá¹ƒ upp

sasotakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ upp tattha cakkhÄ• yatanaá¹ƒ uppajjati. sasotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ sotÄ• yatanaÃ±ca uppajjati cakkhÄ• yatanaÃ±ca uppajjati (saá¹ƒkhittaá¹ƒ yassakasadisaá¹ƒ (Ce), yassekasadisaá¹ƒ (Se) }).

<27> (ka) yassa yattha manÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ uppajj

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjati, no ca tes manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• y manÄ• yatanaÃ±ca uppajjati.

(gha) paccanÄ«kapuggalo

<28> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa sotÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppa sotÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ cakkhÄ• yatanaÃ±ca nuppajjati sotÄ• yatanaÃ±ca nuppajjati.

(kha) yassa \Ne I 131/ vÄ• pana sotÄ• yatanaá¹ƒ nuppajjati tassa cakkhÄ• yatanaá¹ƒ nupp

asotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ nuppajjat cakkhÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ asotakÄ• naá¹ƒ acakkhukÄ• naá sotÄ• yatanaÃ±ca nuppajjati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nu ghÄ• nÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ \Se I 105/ a upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nuppajjati ghÄ• nÄ• yatanaÃ±ca nuppajja

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«

aghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ n
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ aca
upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nuppajjati cakkhÄ• yatanaÃ±ca nuppajja

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acakkhukÄ• naá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nupp
rÅ«pÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• na
cakkhÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«ti

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acakkhukÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppaj
manÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá
nuppajjati manÄ• yatanaÃ±ca nuppajjati.

(kha) yassa \Ne I 132/ vÄ• pana manÄ• yatanaá¹ƒ nuppajjati tassa cakkhÄ• yatanaá¹ƒ nup

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati, no ca \Se I 1
dhammÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca n
nuppajjati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ
(cakkhÄ• yatanamÅ«lakaá¹ƒ)

<29> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nu
rÅ«pÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• na
ghÄ• nÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ nuppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nupp manÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá nuppajjati manÄ• yatanaÃ±ca nuppajjati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesa nuppajjati \Be I 88/. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nuppajjati d nuppajjati.

(kha) yassa \Ne I 133/ vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<30> (ka) yassa \Se I 107/ rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ nuppajjatÄ

arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca nup

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ rÅ« sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nup

(ka) yassa rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti?

arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nuppajjati dhammÄ• ya

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ« (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<31> (ka) yassa manÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti?

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ dha
nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nuppajjati dhammÄ• ya

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ nuppajjatÄ«
(manÄ• yatanamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<32> (ka) yattha \Ne I 134/ cakkhÄ• yatanaá¹ƒ nuppajjati tattha sotÄ• yatanaá¹ƒ nuppajjatÄ

(kha) yattha vÄ• pana sotÄ• yatanaá¹ƒ nuppajjati tattha cakkhÄ• yatanaá¹ƒ nuppajjatÄ«ti?

(ka) yattha \Se I 108/ cakkhÄ• yatanaá¹ƒ nuppajjati tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«

(kha) yattha vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nuppajjati tattha cakkhÄ• yatanaá¹ƒ nuppajjatÄ

rÅ«pÄ• vacare tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tattha cakkhÄ• yatanaá¹ƒ nuppa
arÅ«pe tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yattha \Be I 89/ cakkhÄ• yatanaá¹ƒ nuppajjati tattha rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

asaÃ±Ã±asatte tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tattha rÅ«pÄ• yatanaá¹ƒ nuppaj
cakkhÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(kha) yattha vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjati tattha cakkhÄ• yatanaá¹ƒ nuppajjatÄ«t

(ka) yattha cakkhÄ• yatanaá¹ƒ nuppajjati tattha manÄ• yatanaá¹ƒ nuppajjatÄ«ti?

arÅ«pe tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tattha manÄ• yatanaá¹ƒ nuppajjati. asaÃ
cakkhÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca nuppajjati.

(kha) yattha vÄ• pana manÄ• yatanaá¹ƒ nuppajjati tattha cakkhÄ• yatanaá¹ƒ nuppajjatÄ«ti

(ka) yattha cakkhÄ• yatanaá¹ƒ nuppajjati tattha dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti? uppajja

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tattha cakkhÄ• yatanaá¹ƒ nuppajjatÄ
(cakkhÄ• yatanamÅ«lakaá¹ƒ)

<33> (ka) yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tattha rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

rÅ«pÄ• vacare tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tattha rÅ«pÄ• yatanaá¹ƒ nuppa
tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(kha) yattha vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjati tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«

(ka) yattha \Ne I 135/ ghÄ• nÄ• yatanaá¹ƒ nuppajjati tattha manÄ• yatanaá¹ƒ nuppajjatÄ«ti

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tattha manÄ• y
asaÃ±Ã±asatte tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca nuppajjati.

(kha) yattha vÄ• pana manÄ• yatanaá¹ƒ nuppajjati tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«

(ka) yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tattha dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti? uppaj

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjat
(ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<34> (ka) yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tattha manÄ• yatanaá¹ƒ nuppajjatÄ«ti? uppaj

(kha) yattha vÄ• pana manÄ• yatanaá¹ƒ nuppajjati tattha rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

(ka) yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tattha dhammÄ• yatanaá¹ƒ nuppajjatÄ«ti? uppajjat

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tattha rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«
(rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<35> (ka) yattha \Be I 90/ manÄ• yatanaá¹ƒ nuppajjati tattha dhammÄ• yatanaá¹ƒ nuppajja

(kha) yattha vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjati tattha manÄ• yatanaá¹ƒ nuppajjatÄ«
(manÄ• yatanamÅ«lakaá¹ƒ)

(ca) paccanÄ«kapuggalokÄ• sÄ•

<36> (ka) yassa \Se I 110/ yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha sotÄ• yatanaá

acakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ tattha sotÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ asotakÄ• tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati sotÄ• yatanaÃ±ca nuppajjati.

(kha) yassa \Ne I 136/ vÄ• pana yattha sotÄ• yatanaá¹ƒ nuppajjati tassa tattha cakkhÄ• ya

asotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ nup tattha cakkhÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ asotakÄ• naá¹ƒ acakkhuk tesaá¹ƒ tattha sotÄ• yatanaÃ±ca nuppajjati cakkhÄ• yatanaÃ±ca nuppajjati ... pe ....

<37> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nupp

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjati, no ca tesaá dhammÄ• yatanaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ dhammÄ• yatanaÃ±ca nuppajjati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<38> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjittha tassa sotÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä• m

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ uppajjittha tassa cakkhÄ• yatanaá¹ƒ uppajjitthÄ• ti?

yassa \Se I 111/ cakkhÄ• yatanaá¹ƒ uppajjittha tassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• manÄ• yatanaá¹ƒ ... dhammÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjittha tassa cakkhÄ• yatanaá¹ƒ uppajjitthÄ• ti?

<39> yassa \Ne I 137/ \Be I 91/ ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ... manÄ• y tassa dhammÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjittha tassa manÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä

(kha) anulomaokÄ• so

<40> (ka) yattha cakkhÄ• yatanaá¹ƒ uppajjittha ... pe ... (yatthakaá¹ƒ paccuppannepi atÄ«te
paccuppannÄ• tÄ«tepi paccuppannÄ• nÄ• gatepi atÄ«tÄ• nÄ• gatepi sabbattha sadisaá¹ƒ,
nÄ• maá¹ƒ atirekaá¹ƒ kÄ• tabbaá¹ƒ).

(ga) anulomapuggalokÄ• sÄ•

<41> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha sotÄ• yatanaá¹ƒ uppajjit

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ u
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• nÄ• yatanaá¹ƒ uppajjitth

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha g
uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca uppajjittha ghÄ• nÄ

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá
Ä• mantÄ• .

(ka) yassa \Se I 112/ yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ u
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ

asaÃ±Ã±asattÄ• naá¹ƒ \Ne I 138/ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹
cakkhÄ• yatanaá¹ƒ uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca u
cakkhÄ• yatanaÃ±ca uppajjittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhÄ• y
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjittha cakkhÄ• yatanaÃ±ca

(ka) yassa \Be I 92/ yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjittha, no c
cakkhÄ• yatanaá¹ƒ uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±c
cakkhÄ• yatanaÃ±ca uppajjittha. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<42> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ uppa

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha \Se I 113/ tassa tattha ghÄ• nÄ•
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha gh
uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjittha ghÄ• nÄ•

(ka) yassa \Ne I 139/ yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹ƒ
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• nÄ• yatanaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjittha,
ghÄ• nÄ• yatanaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca
uppajjittha.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ uppajjit

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• nÄ• yatana

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjit
ghÄ• nÄ• yatanaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±
ghÄ• nÄ• yatanaÃ±ca uppajjittha. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<43> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹ƒ uppajjit

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha m
uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjittha manÄ• ya

(kha) yassa vÄ• \Se I 114/ pana yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• ya

uppajjitthÄ• ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha rÅ«pÄ• ya
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjittha rÅ«pÄ• yatanaÃ±ca u

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ uppajjitthÄ

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹
93/?

arÅ«pÄ• naá¹ƒ \Ne I 140/ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tatt
uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatana
uppajjittharÅ«pÄ• yatanaÃ±ca uppajjittha. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ).

<44> (ka) yassa yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ uppa

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha
uppajjittha. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±
manÄ• yatanaÃ±ca uppajjittha. (manÄ• yatanamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<45> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjittha tassa sotÄ• yatanaá¹ƒ nuppajjitthÄ• ti? na

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjittha tassa cakkhÄ• yatanaá¹ƒ nuppajjitthÄ•
(saá¹ƒkhittaá¹ƒ).

<46> (ka) yassa manÄ• yatanaá¹ƒ nuppajjittha tassa dhammÄ• yatanaá¹ƒ nuppajjitthÄ• ti \

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjittha tassa manÄ• yatanaá¹ƒ nuppajjitth

(á¹…a) paccanÄ«kaokÄ• so

<47> yattha cakkhÄ• yatanaá¹ƒ nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<48> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha sotÄ• yatanaá¹ƒ nuppa

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ
Ä• mantÄ• .

(ka) yassa \Ne I 141/ yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatanaá
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatana

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha g
nuppajjittha cakkhÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa \Be I 94/ yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ n

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nu
nuppajjittha.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatanaá¹
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá¹ƒ nuppajjitth

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ \Se I 116/ tatt
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatana
manÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹ƒ nuppajj

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha, no c
dhammÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±
dhammÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatana
Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<49> (ka) yassa \Ne I 142/ yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ• yata

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nu
nuppajjittha.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatanaá
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá¹ƒ nuppajjitt

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjit
manÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tatth
nuppajjittha manÄ• yatanaÃ±ca nuppajjittha \Se I 117/.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatanaá
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹ƒ nuppa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjit
dhammÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ
dhammÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ \Be I 95/ nuppajjittha tassa tattha ghÄ• n
nuppajjitthÄ• ti? Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<50> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá¹ƒ nuppa

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha manÄ• y
suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nuppajjittha manÄ• yatanaÃ±ca

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha rÅ
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajjittha rÅ«pÄ•

(ka) yassa \Ne I 143/ yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha dhammÄ
suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nuppajjittha dhammÄ• yatanaÃ±

(ka) yassa vÄ• pana \Se I 118/ yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ
nuppajjitthÄ• ti? Ä• mantÄ• . (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<51> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹ƒ nup

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha d
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajjittha dhamm

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá
Ä• mantÄ• . (manÄ• yatanamÅ«lakaá¹ƒ)

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<52> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa sotÄ• yatanaá¹ƒ uppajjissatÄ«ti? Ä•

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjissatÄ«

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjiss
ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppajjissati \Be I 9
uppajjissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjissa

(ka) yassa \Ne I 144/ cakkhÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ \Se I 119/ u
Ä• mantÄ• .

yassa cakkhÄ• yatanaá¹ƒ uppajjissati (tassa manÄ• yatanaÃ±ca dhammÄ• yatanaÃ±ca sa
honti).

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa dhammÄ• yatanaá¹ƒ uppajjissatÄ«ti? Ä• m

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjiss

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjissati, n
cakkhÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca uppajjissati cakk
uppajjissati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<53> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«ti?

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjissat

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjissa
ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca uppajjissati ghÄ• n
uppajjissati.

yassa ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjissatÄ«

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ dhamm
ca tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca \Se I
ghÄ• nÄ• yatanaÃ±ca uppajjissati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<54> yassa rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yata
Ä• mantÄ• .

yassa \Ne I 145/ vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ uppa

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjissati, n
rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca uppajjissati rÅ«pÄ

(rÅ«pÄ• yatanamÅ«lakaá¹ƒ).

<55> (ka) yassa \Be I 97/ manÄ• yatanaá¹ƒ uppajjissati tassa dhammÄ• yatanaá¹ƒ uppajjis

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ uppajjissat
(manÄ• yatanamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<56> yattha cakkhÄ• yatanaá¹ƒ uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<57> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha sotÄ• yatanaá¹ƒ uppajji

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ u
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ uppajjiss

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha g
uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca uppajjissati ghÄ• n

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaa
Ä• mantÄ• .

(ka) yassa \Se I 121/ \Ne I 146/ yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• y
uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha c
uppajjissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati cakkhÄ•

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá¹ƒ uppajjissat

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• y
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatanaÃ±ca

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha dhammÄ• yatanaá¹ƒ uppajjis

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa \Be I 98/ tattha cakkhÄ
uppajjissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati, no c
cakkhÄ• yatanaá¹ƒ uppajjissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±
cakkhÄ• yatanaÃ±ca uppajjissati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<58> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ upp

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati \Se I 122/ tassa tattha ghÄ• nÄ
uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ \Ne I 147/ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá
ghÄ• nÄ• yatanaá¹ƒ uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca
ghÄ• nÄ• yatanaÃ±ca uppajjissati.

yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá¹ƒ ... pe ... dhamm
uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ u

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjis
ghÄ• nÄ• yatanaá¹ƒ uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±
ghÄ• nÄ• yatanaÃ±ca uppajjissati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<59> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá¹ƒ uppajj

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha m
uppajjissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati manÄ•

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ• ya
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjissati rÅ«pÄ• yatanaÃ±ca

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha dhammÄ• yatanaá¹ƒ uppajjiss

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati \Se I 123/ tassa tattha rÅ«pÄ
uppajjissatÄ«ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ
paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca uppaj
uppajjissati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<60> (ka) yassa \Ne I 148/ \Be I 99/ yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha dham
uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha
uppajjissati. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ
manÄ• yatanaÃ±ca uppajjissati. (manÄ• yatanamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<61> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa sotÄ• yatanaá¹ƒ nuppajjissatÄ«ti? Ä

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjissat

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissatÄ«ti? Ä•

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjis

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajj
cakkhÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• pa
ghÄ• nÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjissati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjissatÄ«ti \Se I 1

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjissa

yassa \Ne I 149/ cakkhÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ
nuppajjissatÄ«ti?

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjissati, no
dhammÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca n
dhammÄ• yatanaÃ±ca nuppajjissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjissatÄ
(cakkhÄ• yatanamÅ«lakaá¹ƒ)

<62> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjissatÄ«t

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajj
rÅ«pÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• par
ghÄ• nÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjissati \Be I 100/.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjiss

yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaa

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nÄ
no ca tesaá¹ƒ dhammÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ
dhammÄ• yatanaÃ±ca nuppajjissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissatÄ
(ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<63> yassa \Se I 125/ rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhan
nuppajjissatÄ«ti?

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjissati \Ne
dhammÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nu
nuppajjissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjissatÄ«
(rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<64> (ka) yassa manÄ• yatanaá¹ƒ nuppajjissati tassa dhammÄ• yatanaá¹ƒ nuppajjissatÄ«t

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ nuppajjiss
(manÄ• yatanamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<65> yattha cakkhÄ• yatanaá¹ƒ nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<66> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha sotÄ• yatanaá¹ƒ nuppa

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nuppajj

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatana

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tatth
nuppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Ne I 151/ a
ghÄ• nÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjissati.

(ka) yassa \Be I 101/ yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ
nuppajjissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha
nuppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakk
rÅ«pÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatanaá¹ƒ nuppajjiss

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha manÄ•
nuppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatan
manÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá¹
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatanaá¹ƒ nuppaj

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjissati, no c
dhammÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatana
dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatan
Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<67> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ nu

rÅ«pÄ• vacarÄ• naá¹ƒ \Ne I 152/ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, no ca tes
rÅ«pÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re \Se I 127/ pacchimabhavikÄ• naá¹ƒ arÅ«p
ghÄ• nÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatana
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatanaá¹ƒ nuppajjis

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjis
manÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjissati manÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatanaá
Ä• mantÄ• .

(ka) yassa \Be I 102/ yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatana

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjis
dhammÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatana

dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yata
Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<68> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatanaá¹ƒ nupp

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha manÄ• y
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nuppajjissati manÄ• yatanaÃ±c

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ
128/?

asaÃ±Ã±asattÄ• naá¹ƒ \Ne I 153/ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjissati, no ca tesa
rÅ«pÄ• yatanaá¹ƒ nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca
rÅ«pÄ• yatanaÃ±ca nuppajjissati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatanaá¹ƒ nuppajji

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha dhamm
nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nuppajjissati dha
nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatana
Ä• mantÄ• . (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<69> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatanaá¹ƒ nu

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha
nuppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajjissati dha
nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatana
Ä• mantÄ• . (manÄ• yatanamÅ«lakaá¹ƒ)

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<70> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa sotÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä• man

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ uppajjittha tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti \B

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹
ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ \Se I 129/ upapajjantÄ• naá¹ƒ t
uppajjittha cakkhÄ• yatanaÃ±ca uppajjati.

yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ...
dhammÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjittha tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yata
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dham
cakkhÄ• yatanaÃ±ca uppajjati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<71> yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ ... pe ... manÄ• yatanaá
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjittha tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yat
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dha
ghÄ• nÄ• yatanaÃ±ca uppajjati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<72> yassa rÅ«pÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjittha tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatan
rÅ«pÄ• yatanaá¹ƒ uppajjati. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatan
rÅ«pÄ• yatanaÃ±ca uppajjati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<73> (ka) yassa \Se I 130/ manÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjitth

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjittha tassa manÄ• yatanaá¹ƒ uppajjatÄ«t

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá
manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Ne I 155/ tesaá¹ƒ dhamm
manÄ• yatanaÃ±ca uppajjati. (manÄ• yatanamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<74> yattha cakkhÄ• yatanaá¹ƒ uppajjati tattha sotÄ• yatanaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ•

(ga) anulomapuggalokÄ• sÄ•

<75> (ka) yassa \Be I 104/ yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha sotÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati, no ca t
sotÄ• yatanaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatth
uppajjati sotÄ• yatanaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ u

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjan
tattha sotÄ• yatanaÃ±ca uppajjittha cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha ghÄ• nÄ• yatanaá¹ƒ uppajjitthÄ•

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati, no ca tes
ghÄ• nÄ• yatanaá¹ƒ uppajjittha. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ \Se I 131/ upapajja
cakkhÄ• yatanaÃ±ca uppajjati ghÄ• nÄ• yatanaÃ±ca uppajjittha.

(kha) yassa \Ne I 156/ vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ
uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• v
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca uppajjittha cakkhÄ• yatanaÃ±ca up

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ uppajjitthÄ• ti

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati, no \Be
rÅ«pÄ• yatanaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ \Se I 132/ upapajjantÄ• naá¹ƒ
cakkhÄ• yatanaÃ±ca uppajjati rÅ«pÄ• yatanaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacak
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca ca uppajjittha cakkhÄ• yatanaÃ±ca u

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ uppajjitthÄ• ti

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati, no ca t
manÄ• yatanaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tat
uppajjati manÄ• yatanaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
manÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjittha cakkhÄ• yatanaÃ±ca uppa

(ka) yassa \Ne I 157/ yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati, no ca t
dhammÄ• yatanaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati dhammÄ• yatanaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha cakkhÄ• yatanaá

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjittha cakkhÄ• yatanaÃ±ca uppajjati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<76> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ uppajji

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• nÄ• yatanaá¹

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha \Se I 133/ rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ upp
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjittha ghÄ•

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ uppajjitthÄ• t

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• nÄ• yatanaá¹ƒ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha gh
uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajj
uppajjati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ uppajjitth

(kha) yassa \Ne I 158/ vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• n
uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhamm
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá
uppajjittha ghÄ• nÄ• yatanaÃ±ca uppajjati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<77> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ uppajjitth

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjittha \Se I 134/. itaresaá¹ƒ paÃ±cavok
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjati manÄ• yatanaÃ±ca uppajjit

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ u

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjit
rÅ«pÄ• yatanaá¹ƒ uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• y
rÅ«pÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ uppajjitthÄ•

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca te

dhammÄ• yatanaá¹ƒ uppajjittha. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ t
uppajjati dhammÄ• yatanaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjati. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjittha rÅ«pÄ• yatanaÃ±ca uppajjati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<78> (ka) yassa \Ne I 159/ yattha manÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatana

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjati, no ca tes
dhammÄ• yatanaá¹ƒ uppajjittha. itaresaá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tat
uppajjati dhammÄ• yatanaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjittha tassa \Se I 135/ tattha manÄ•

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• y
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjittha manÄ• yatanaÃ±ca uppajjati. (manÄ• yatanamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<79> (ka) yassa \Be I 107/ cakkhÄ• yatanaá¹ƒ nuppajjati tassa sotÄ• yatanaá¹ƒ nuppajjitth

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjittha tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«ti

yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ .
dhammÄ• yatanaá¹ƒ nuppajjitthÄ• ti? uppajjittha.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjittha tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«ti?

<80> yassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ... manÄ• yatanaá¹ƒ nuppajjati
nuppajjitthÄ• ti? uppajjittha.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjittha tassa manÄ• yatanaá¹ƒ nuppajjatÄ«ti? n

(á¹…a) paccanÄ«kaokÄ• so

<81> yattha cakkhÄ• yatanaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<82> (ka) yassa \Ne I 160/ yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha sotÄ• yatanaá

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• v
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati sotÄ•

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ
nuppajjatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ nuppajjittha, no ca t
cakkhÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
sotÄ• yatanaÃ±ca nuppajjittha cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjitth

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
nuppajjati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha. rÅ«pÄ• vacarÄ• cavantÄ•
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati ghÄ•

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatana

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ \Be I 108/ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppaj
tattha cakkhÄ• yatanaá¹ƒ nuppajjati. rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá
tattha ghÄ• nÄ• yatanaÃ±ca nuppajjittha cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ nuppajjitthÄ•

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajj
parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• y

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatanaá¹

nuppajjatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha, no ca
cakkhÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ
nuppajjittha cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ nuppajjitthÄ•

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjittha. suddhÄ•
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca n

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjittha, no ca
cakkhÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
manÄ• yatanaÃ±ca nuppajjittha cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nuppajjitt

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ•
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá
nuppajjati dhammÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha cakkhÄ• yatana

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ \Se I 138/ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nupp
tattha cakkhÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dh
nuppajjittha cakkhÄ• yatanaÃ±ca nuppajjati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<83> (ka) yassa \Ne I 162/ \Be I 109/ yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha rÅ«
nuppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha. su
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajji

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatanaá

Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ nuppajjitthÄ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha r
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatana
manÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatanaá
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nuppajjit

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ \Se I 139/ tesaá¹ƒ
nuppajjati dhammÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatan
Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<84> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ nuppajji

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppaj
manÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavan
rÅ«pÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa \Ne I 163/ vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ•
nuppajjatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
nuppajjittha, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se parinibbantÄ
cavantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajjittha rÅ«pÄ• yatanaÃ±ca nuppajja

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nuppajjitth

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ \Be I

rÅ«pÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ• yatanaá

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjittha, no
rÅ«pÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se \Se I 140/ parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha
nuppajjittha rÅ«pÄ• yatanaÃ±ca nuppajjati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<85> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nupp

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yata
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá
nuppajjati dhammÄ• yatanaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjittha, no
manÄ• yatanaá¹ƒ nuppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha \Ne I 164/
nuppajjittha manÄ• yatanaÃ±ca nuppajjati. (manÄ• yatanamÅ«lakaá¹ƒ)

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<86> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa sotÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ sotÄ• yatan
itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppajjati so
uppajjissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹
cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ \Se I 141/ upapajjantÄ• naá¹ƒ tesaá¹ƒ sot
cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati, no ca
ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati ghÄ• nÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ

sabbesaá¹ƒ \Be I 111/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ•
\Ne I 165/, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• na
ghÄ• nÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajj
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ rÅ«pÄ• yat
itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppajjati r
uppajjissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«t

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatana
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Se I 142/ tes
uppajjissati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá
manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ c
manÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatana
cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatan
cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá
dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹
uppajjati dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ

sabbesaá¹ƒ \Ne I 166/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhar
no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjissati cakkhÄ• yatanaÃ±ca uppajjati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<87> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
parinibbÄ• yissanti \Be I 112/ tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppa
rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati rÅ«pÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatana
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«
ghÄ• nÄ• yatanaÃ±ca uppajjati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatana
manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
manÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yata
ghÄ• nÄ• yatanaÃ±ca uppajjati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatana
tesaá¹ƒ dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá
uppajjati dhammÄ• yatanaÃ±ca uppajjissati \Se I 144/.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjat

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yat
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dha
ghÄ• nÄ• yatanaÃ±ca uppajjati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<88> (ka) yassa rÅ«pÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹
manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«
manÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹
rÅ«pÄ• yatanaá¹ƒ uppajjati \Be I 113/. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ
rÅ«pÄ• yatanaÃ±ca uppajjati.

(ka) yassa rÅ«pÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹
dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatan
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjati. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Se I 145/ \Ne I
dhammÄ• yatanaÃ±ca uppajjissati rÅ«pÄ• yatanaÃ±ca uppajjati. (rÅ«pÄ• yatanamÅ«lakaá¹

<89> (ka) yassa manÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjati, no ca tes
uppajjissati. itaresaá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca up

dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatana
tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ•
manÄ• yatanaÃ±ca uppajjati.

(kha) anulomaokÄ• so

<90> yattha cakkhÄ• yatanaá¹ƒ uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<91> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha sotÄ• yatanaá¹ƒ uppajjiss

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y
tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá
cakkhÄ• yatanaÃ±ca uppajjati sotÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ u

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati \Ne I 169/. sacakkhukÄ• naá¹
upapajjantÄ• naá¹ƒ \Be I 114/ tesaá¹ƒ tattha sotÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatana

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha ghÄ• nÄ• yatanaá¹ƒ uppajjissat

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
cakkhÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá
kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca uppajjati ghÄ• n

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatana

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ kÄ• mÄ•
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatanaÃ±ca u

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• n
cakkhÄ• yatanaÃ±ca uppajjati rÅ«pÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha \Se I 147/ rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ upp
sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati cakk

(ka) yassa \Ne I 170/ yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ upp

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• na
cakkhÄ• yatanaÃ±ca uppajjati manÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
manÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhuk
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatanaÃ±ca upp

(ka) yassa \Be I 115/ yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ•
cakkhÄ• yatanaÃ±ca uppajjati dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatana

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ
148/, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• na
dhammÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatanaÃ±ca uppajjati. (cakkhÄ• yatanamÅ«laka

<92> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ uppajji

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajja
tattha ghÄ• nÄ• yatanaÃ±ca uppajjati rÅ«pÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjati. sag
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati ghÄ• nÄ• yatanaÃ±ca up

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ uppajjissatÄ«

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• n
ghÄ• nÄ• yatanaÃ±ca uppajjati manÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá¹

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ \Se I 149/ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati, no ca tesaá
ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ
ghÄ• nÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ uppajjissa

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ \Be I 116/ saghÄ• nakÄ• naá¹ƒ u
tattha ghÄ• nÄ• yatanaÃ±ca uppajjati dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa \Ne I 172/ vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ•
uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhamm
ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tes
dhammÄ• yatanaÃ±ca uppajjissati ghÄ• nÄ• yatanaÃ±ca uppajjati. (ghÄ• nÄ• yatanamÅ«la

<93> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ uppajjissa

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa
rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ p
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjati manÄ• yatanaÃ±ca uppajjis

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjis
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjati. paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ t
uppajjissati rÅ«pÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ uppajjissatÄ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ upapajjantÄ•
rÅ«pÄ• yatanaÃ±ca uppajjati dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjati. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjissati rÅ«pÄ• yatanaÃ±ca uppajjati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<94> (ka) yassa \Ne I 173/ yattha manÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatana

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjati, no
dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjati dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha \Be I 117/ d
uppajjissati, no \Se I 151/ ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upa
tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca uppajjissati manÄ• yatanaÃ±ca uppajjati. (manÄ• yata

(gha) paccanÄ«kapuggalo

<95> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa sotÄ• yatanaá¹ƒ nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
sotÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavi
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nupp
nuppajjissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajj
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ cakkhÄ• y
paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ up
\Ne I 174/ tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabh
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• na
cakkhÄ• yatanaÃ±ca nuppajjati ghÄ• nÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajja

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, n
cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavi
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• na
ghÄ• nÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
rÅ«pÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabha
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nupp
nuppajjissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjissati \Se I 152/ tassa cakkhÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajj
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ cakkhÄ•

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upa
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nup

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
ca tesaá¹ƒ manÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pa
cakkhÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹
cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavi
manÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa \Ne I 175/ cakkhÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ nuppajjissat

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
dhammÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimab
cakkhÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajja

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatana
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchi
dhammÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati. (cakkhÄ• yatanamÅ«la

<96> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yata
rÅ«pÄ• yatanaá¹ƒ nuppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ \Se I 154/ rÅ«pÄ• vac
pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ \Be I 11
ghÄ• nÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa \Ne I 176/ vÄ• pana rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ ghÄ• nÄ

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• na
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nuppajjissati ghÄ•

yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yata
dhammÄ• yatanaá¹ƒ nuppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ±ca n

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ«t

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ nuppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ
tesaá¹ƒ dhammÄ• yatanaÃ±ca nuppajjissati ghÄ• nÄ• yatanaÃ±ca nuppajjati. (ghÄ• nÄ• ya

<97> yassa rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatana
nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá
dhammÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimab
rÅ«pÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ±ca nuppajjissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatana
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchim
dhammÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjati. (rÅ«pÄ• yatanamÅ«laka

<98> (ka) yassa \Ne I 177/ manÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ nuppajji

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ
dhammÄ• yatanaá¹ƒ nuppajjissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nuppajj
nuppajjissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ nuppajjat

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ \Be I 120/ nupp
manÄ• yatanaá¹ƒ nuppajjati. parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nuppajjiss

nuppajjati. (manÄ• yatanamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<99> yattha cakkhÄ• yatanaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<100> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha sotÄ• yatanaá¹ƒ nuppaj

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavo
parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ
sotÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yata
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±
tesaá¹ƒ tattha sotÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa \Ne I 178/ yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha ghÄ• nÄ• yatanaá¹ƒ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
nuppajjati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati. kÄ• mÄ• vacare parinibba
cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca
nuppajjissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatana

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati. kÄ• m
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
ghÄ• nÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa \Se I 157/ yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ nu

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá

tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati. pa
parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca \Be I 121/ nuppajja
nuppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pÄ•
rÅ«pÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ nuppajjissat

paÃ±cavokÄ• rÄ• \Ne I 179/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapa
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajj
parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
nuppajjati manÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yat
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe p
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjissati \Se I 158/ cakkhÄ• yat

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nuppajjis

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ•
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«
tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatan

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe p
tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjati. (cakkhÄ

<101> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ nup

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na

tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ \Ne I 180/ nup
kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ arÅ«pÄ• naá
ghÄ• nÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• yatanaÃ±ca nuppajjissati \Be I 122/.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatana

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ•
pacchimabhavikÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nuppajjissati gh

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ nuppajjissa

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha
nuppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchim
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatanaá

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yat
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ•
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajj
nuppajjati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nuppajjis

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«p
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ

(kha) yassa \Ne I 181/ vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ
nuppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ \Se I 160/ tesaá¹ƒ tattha
nuppajjissati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati. kÄ• mÄ• vacare parinibba
arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nuppajjissa
nuppajjati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<102> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ nuppaj

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppaj
manÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhav
cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca \Be I 123/ nuppajjati manÄ• yatanaÃ±ca

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapa
manÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjati. paÃ±cavo
parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tes
nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nuppajjissa

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«
tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nuppajjati dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa \Ne I 182/ vÄ• pana yattha dhammÄ• yatanaá¹ƒ \Se I 161/ nuppajjissati tassa
nuppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pa
tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjati. (rÅ«pÄ• y

<103> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ nup

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yata
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ•
dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatana

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjiss
manÄ• yatanaá¹ƒ nuppajjati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nup
nuppajjati. (manÄ• yatanamÅ«lakaá¹ƒ)

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<104> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjittha tassa sotÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhÄ
no ca tesaá¹ƒ sotÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ \Ne I 183/ \Be I 124/ tesaá¹ƒ cakkhÄ•
uppajjittha sotÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ uppajjissati tassa cakkhÄ• yatanaá¹ƒ uppajjitthÄ• ti

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjittha tassa ghÄ• nÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibl
cakkhÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ te
cakkhÄ• yatanaÃ±ca uppajjittha ghÄ• nÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjittha tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhÄ
no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppaj
uppajjissati.

(kha) yassa vÄ• pana ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

yassa cakkhÄ• yatanaá¹ƒ uppajjittha tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ dhammÄ• y
itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppajjittha dhammÄ• yatanaÃ±ca uppajjissati. yass
uppajjitthÄ• ti? Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<105> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti \Se I 163/ tesaá

uppajjittha, no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatan
rÅ«pÄ• yatanaÃ±ca uppajjissati.

(kha) yassa \Ne I 184/ vÄ• pana ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

yassa ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ dhammÄ•
itaresaá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca uppajjittha dhammÄ• yatanaÃ±ca uppajjissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

<106> yassa \Be I 125/ rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa manÄ• yatanaá¹ƒ ... pe ... dham
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ dhammÄ• ya
itaresaá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca uppajjittha dhammÄ• yatanaÃ±ca uppajjissati.

yassa vÄ• pana ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

<107> (ka) yassa manÄ• yatanaá¹ƒ uppajjittha tassa dhammÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ dhammÄ• ya
itaresaá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca uppajjittha dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ uppajjitthÄ

(kha) anulomaokÄ• so

<108> yattha \Se I 164/ cakkhÄ• yatanaá¹ƒ uppajjittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<109> (ka) yassa \Ne I 185/ yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha sotÄ• yatana

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjittha, no
sotÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yat
sotÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ u
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha ghÄ• nÄ• yatanaá¹ƒ uppajjissa

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• ya
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ t
uppajjittha ghÄ• nÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjittha, no
rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• ya
rÅ«pÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ
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asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha c
uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati \Se I 165
uppajjittha.

(ka) yassa \Ne I 186/ yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹ƒ u

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjittha, no
manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• ya
manÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhÄ• y
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjissati cakkhÄ• yatanaÃ±ca

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ uppajjiss

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjittha, no
dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ•
dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha cakkhÄ• yatana

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati, no
cakkhÄ• yatanaá¹ƒ uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±c
cakkhÄ• yatanaÃ±ca uppajjittha. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<110> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ upp

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha, n
rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
rÅ«pÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha gh
uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati ghÄ• nÄ

yassa \Ne I 187/ yattha ghÄ• nÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹ƒ ... pe
uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ \Be I 127/ up
tattha dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha gh
uppajjittha dhammÄ• yatanaÃ±ca uppajjissati.

yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ u

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjis
ghÄ• nÄ• yatanaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±
ghÄ• nÄ• yatanaÃ±ca uppajjittha. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<111> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha manÄ• yatanaá¹ƒ uppajj

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya

tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjittha manÄ• yatanaÃ±ca \Se I 167/ uppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ• ya
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca uppajjissati rÅ«pÄ• yatanaÃ±ca

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ uppajjissa

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjittha, no
dhammÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹
rÅ«pÄ• yatanaÃ±ca uppajjittha dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ
paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca uppaj
uppajjittha. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<112> (ka) yassa yattha manÄ• yatanaá¹ƒ uppajjittha tassa tattha dhammÄ• yatanaá¹ƒ upp

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha
uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ•
dhammÄ• yatanaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ \Se I 168/ uppajjissati, no ca tes
manÄ• yatanaá¹ƒ uppajjittha. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha d
uppajjissati manÄ• yatanaÃ±ca uppajjittha. (manÄ• yatanamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<113> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjittha tassa sotÄ• yatanaá¹ƒ nuppajjissatÄ«ti?

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjitthÄ•

yassa \Ne I 189/ cakkhÄ• yatanaá¹ƒ nuppajjittha tassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• manÄ• yatanaá¹ƒ ... dhammÄ• yatanaá¹ƒ nuppajjissatÄ«ti? natthi.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajjissati tassa cakkhÄ• yatanaá¹ƒ nuppajjitthÄ•

<114> yassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ ... manÄ• yatanaá¹ƒ nuppajjitt dhammÄ• yatanaá¹ƒ nuppajjissatÄ«ti? natthi. yassa vÄ• pana dhammÄ• yatanaá¹ƒ nuppajj nuppajjitthÄ• ti? uppajjittha.

(á¹…a) paccanÄ«kaokÄ• so

<115> yattha cakkhÄ• yatanaá¹ƒ nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<116> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha sotÄ• yatanaá¹ƒ nupp

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá¹ƒ

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ nuppajjissati, no cakkhÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• na sotÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa \Se I 169/ yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha ghÄ• nÄ• yatanaá¹ Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatana

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá tattha ghÄ• nÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa \Ne I 190/ \Be I 129/ yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ• nuppajjissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha nuppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nu

nuppajjissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati, n
cakkhÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
cakkhÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá¹ƒ nuppajjissa

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha manÄ•
suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjittha manÄ• yatanaÃ±ca \Se I 170/ nuppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatanaá

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjissati, no
cakkhÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ a
tattha manÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹ƒ nuppajj

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjittha, no ca
dhammÄ• yatanaá¹ƒ nuppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹
cakkhÄ• yatanaÃ±ca nuppajjittha dhammÄ• yatanaá¹ƒ nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha cakkhÄ• yatan

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati
cakkhÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ t
dhammÄ• yatanaÃ±ca nuppajjissati cakkhÄ• yatanaÃ±ca nuppajjittha. (cakkhÄ• yatanamÅ«

<117> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha rÅ«pÄ• yatanaá¹ƒ nu

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha
nuppajjissati. rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• n
rÅ«pÄ• yatanaÃ±ca nuppajjissati \Se I 171/.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatana

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati, n
tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha. rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ arÅ«pÄ• n
rÅ«pÄ• yatanaÃ±ca nuppajjissati ghÄ• nÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá¹ƒ nuppajjiss

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjit
manÄ• yatanaá¹ƒ nuppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ as
tattha ghÄ• nÄ• yatanaÃ±ca nuppajjittha manÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatanaá

kÄ• mÄ• vacare \Ne I 192/ pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nupp
tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ•
tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajjissati ghÄ• nÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹ƒ nuppa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjit
dhammÄ• yatanaá¹ƒ nuppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹
ghÄ• nÄ• yatanaÃ±ca nuppajjittha dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati \Se I 172/ tassa tattha ghÄ
nuppajjitthÄ• ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati
ghÄ• nÄ• yatanaá¹ƒ nuppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ
dhammÄ• yatanaÃ±ca nuppajjissati ghÄ• nÄ• yatanaÃ±ca nuppajjittha. (ghÄ• nÄ• yatanam

<118> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha manÄ• yatanaá¹ƒ nupp

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha manÄ• y
suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca
nuppajjissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• ya
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabha
manÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjittha.

(ka) yassa =93 \Be I 131/ yattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yata

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha dhammÄ
nuppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ
dhammÄ• yatanaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatana

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati
rÅ«pÄ• yatanaá¹ƒ nuppajjittha \Se I 173/. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ
dhammÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca nuppajjittha. (rÅ«pÄ• yatanamÅ«la

<119> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjittha tassa tattha dhammÄ• yatanaá¹ƒ nu

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha d
nuppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nuppajjittha dhamm

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatana

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ ta
nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nuppajjissati ma

uppÄ• davÄ• ro.

2. pavatti 2. nirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<120> (ka) yassa \Ne I 194/ cakkhÄ• yatanaá¹ƒ nirujjhati tassa sotÄ• yatanaá¹ƒ nirujjhatÄ«

sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati, n
sotÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cak
sotÄ• yatanaÃ±ca nirujjhati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sasotakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ nirujjhati, no c
cakkhÄ• yatanaá¹ƒ nirujjhati. sasotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ
cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa \Be I 132/ cakkhÄ• yatanaá¹ƒ nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sacakkhukÄ• naá¹ƒ \Se I 174/ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tes
nirujjhati ghÄ• nÄ• yatanaÃ±ca nirujjhati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti

saghÄ• nakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjh
cakkhÄ• yatanaá¹ƒ nirujjhati. saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesa
nirujjhati cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa \Ne I 195/ cakkhÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä•

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sarÅ«pakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhati,
cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±
cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sacittakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati, no
cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±
cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa dhammÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti

acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhati, no \Se I 175/ ca nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhati cakk (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<121> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• m

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sarÅ«pakÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhati ghÄ• nÄ• yatanaá¹ƒ nirujjhati. saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatana ghÄ• nÄ• yatanaÃ±ca nirujjhati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sacittakÄ• naá¹ƒ \Be I 133/ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhati. saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• ghÄ• nÄ• yatanaÃ±ca nirujjhati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa dhammÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• mant

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhatÄ«

aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ g saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhati ghÄ• nÄ• yat (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<122> (ka) yassa rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti?

acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ manÄ• sarÅ«pakÄ• naá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca \Se I 176/ nirujjhati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhatÄ«ti?

arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ rÅ«pÄ
sarÅ«pakÄ• naá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nirujjhati rÅ

(ka) yassa rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa dhammÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhatÄ«ti?

arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ rÅ«
sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhati rÅ«pÄ• yatanaÃ

<123> (ka) yassa manÄ• yatanaá¹ƒ nirujjhati tassa dhammÄ• yatanaá¹ƒ nirujjhatÄ«ti? Ä• m

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ nirujjhatÄ«ti?

acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ manÄ
sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhati manÄ• yatanaÃ±c

(kha) anulomaokÄ• so

<124> yattha cakkhÄ• yatanaá¹ƒ nirujjhati ... pe ... (uppÄ• depi nirodhepi uppÄ• danirodhep
sabbattha sadisaá¹ƒ).

(ga) anulomapuggalokÄ• sÄ•

<125> yassa \Ne I 197/ \Be I 134/ yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha sotÄ• ya
nirujjhatÄ«ti ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... rÅ«pÄ• yatanaá¹ƒ ... manÄ• yatanaá¹ƒ ... dham
nirujjhatÄ«ti? (yassa yatthakampi sadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

(gha) paccanÄ«kapuggalo

<126> (ka) yassa \Se I 177/ cakkhÄ• yatanaá¹ƒ na nirujjhati tassa sotÄ• yatanaá¹ƒ na niruj

acakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na nirujjha
sotÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ asotakÄ• n
cakkhÄ• yatanaÃ±ca na nirujjhati sotÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ na nirujjhatÄ«

asotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ na nirujjhati, n
cakkhÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ asotakÄ• naá¹ƒ acakkhukÄ
tesaá¹ƒ sotÄ• yatanaÃ±ca na nirujjhati cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa cakkhÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

acakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na niru
ghÄ• nÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ aghÄ•
tesaá¹ƒ cakkhÄ• yatanaÃ±ca na nirujjhati ghÄ• nÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ na nirujjh

aghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na ni
cakkhÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ \Ne I 198/ aghÄ• nakÄ• na
cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca na nirujjhati cakkhÄ• yatanaÃ±ca na nirujjha

(ka) yassa cakkhÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

acakkhukÄ• naá¹ƒ sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na nirujj
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ c
cakkhÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ na nirujjhat

(ka) yassa \Be I 135/ cakkhÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ na nirujjhatÄ«

acakkhukÄ• naá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na nirujjha
manÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• na
cakkhÄ• yatanaÃ±ca na nirujjhati manÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ na nirujjhat

(ka) yassa cakkhÄ• yatanaá¹ƒ na nirujjhati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ

nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca na nirujjhati dhamm
nirujjhati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ na nirujjh
(cakkhÄ• yatanamÅ«lakaá¹ƒ)

<127> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhatÄ«ti

aghÄ• nakÄ• naá¹ƒ sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na niru
rÅ«pÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ \Ne I 199/ arÅ«pakÄ• naá¹ƒ
ghÄ• nÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjha

(ka) yassa \Se I 179/ ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ na nirujjhatÄ

aghÄ• nakÄ• naá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujj
manÄ• yatanaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• na
ghÄ• nÄ• yatanaÃ±ca na nirujjhati manÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjha

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹
nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca na nirujjhati dhamm
nirujjhati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ na niruj
(ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<128> (ka) yassa rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ ma
nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca na nirujjhati manÄ• y

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ \Be I 136/ na

acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ rÅ«pÄ•
nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ• y

(ka) yassa rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

arÅ«pakÄ• naá¹ƒ \Ne I 200/ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhati, no ca t
na \Se I 180/ nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca na niruj
dhammÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjha
(rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<129> (ka) yassa manÄ• yatanaá¹ƒ na nirujjhati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti

acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ dham
nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca na nirujjhati dhammÄ
nirujjhati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ na nirujjha

(á¹…a) paccanÄ«kaokÄ• so

<130> yattha cakkhÄ• yatanaá¹ƒ na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<131> yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha sotÄ• yatanaá¹ƒ na nirujjha
(yassa yatthakampi yassakasadisaá¹ƒ).

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<132> yassa cakkhÄ• yatanaá¹ƒ nirujjhittha tassa sotÄ• yatanaá¹ƒ nirujjhitthÄ• ti?

Ä• mantÄ• . (uppÄ• davÄ• repi nirodhavÄ• repi uppÄ• danirodhavÄ• repi atÄ«tÄ• pucchÄ•

{paccaniyampi (Ce Se Katthaci) } sadisaá¹ƒ.)

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<133> (ka) yassa \Ne I 201/ \Be I 137/ cakkhÄ• yatanaá¹ƒ nirujjhissati tassa sotÄ• yatanaá
Ä• mantÄ• .

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhissatÄ«

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissatÄ«ti \Se I 1

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ ghÄ• nÄ• ya
itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhissa

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• man

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhissatÄ

yassa cakkhÄ• yatanaá¹ƒ nirujjhissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhissatÄ«ti

pacchimabhavikÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• par
cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ
tesaá¹ƒ dhammÄ• yatanaÃ±ca \Ne I 202/ nirujjhissati cakkhÄ• yatanaÃ±ca nirujjhissati. (cak

<134> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissat

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ ghÄ• nÄ• yata

itaresaá¹ƒ tesaá¹ƒ \Se I 182/ rÅ«pÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ• yatanaÃ±ca nirujjhis

yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissatÄ«

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ \Be I 1
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhamm
no ca tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca ni
ghÄ• nÄ• yatanaÃ±ca nirujjhissati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<135> yassa rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yata
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• par
cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ
tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhissati rÅ«pÄ• yatanaÃ±ca nirujjhissati.

<136> (ka) yassa \Ne I 203/ manÄ• yatanaá¹ƒ nirujjhissati tassa dhammÄ• yatanaá¹ƒ niruj

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa manÄ• yatanaá¹ƒ nirujjhissat

(kha) anulomaokÄ• so

<137> yattha cakkhÄ• yatanaá¹ƒ nirujjhissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<138> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhissati tassa tattha sotÄ• yatanaá¹ƒ nirujj
183/? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhiss

rÅ«pÄ• vacarÄ• naá¹ƒ ... pe ... kÄ• mÄ• vacarÄ• naá¹ƒ ... pe ....

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissat

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ

asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ ... pe ....

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá¹ƒ nirujjhissat

(kha) yassa vÄ• pana yattha ... pe ... ?

arÅ«pÄ• naá¹ƒ ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ ... pe ....

(ka) yassa \Ne I 204/ \Be I 139/ yattha cakkhÄ• yatanaá¹ƒ nirujjhissati tassa tattha dhammÄ
nirujjhissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ... pe ... ?

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ ... pe .... (cakkhÄ•

<139> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá¹ƒ nir
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ... pe ... ?

rÅ«pÄ• vacarÄ• naá¹ƒ ... pe ... kÄ• mÄ• vacarÄ• naá¹ƒ ... pe ....

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá¹ƒ nirujjhissa

(kha) yassa vÄ• pana yattha ... pe ... ?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ... pe ... kÄ• mÄ• vacarÄ• naá¹ƒ ... pe ....

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhi

(kha) yassa vÄ• pana yattha ... pe ... ?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ... pe ... kÄ• mÄ• vacarÄ• naá¹ƒ ... pe .... (g

<140> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá¹ƒ nirujj

asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ ... pe ....

(kha) yassa vÄ• pana yattha ... pe ... ?

arÅ«pÄ• naá¹ƒ ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ ... pe ....

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhiss

(kha) yassa \Ne I 205/ vÄ• pana yattha ... pe ... ?

arÅ«pÄ• naá¹ƒ ... pe ... paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ... pe .... (rÅ«pÄ• y

<141> (ka) yassa yattha manÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ... pe ... ?

asaÃ±Ã±asattÄ• naá¹ƒ ... pe ... catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha nirujjhissati manÄ• yatanaÃ±ca nirujjhissati. (yathÄ• uppÄ• davÄ• re yassa yatthake anÄ• g vitthÄ• ritÄ• , evaá¹ƒ nirodhepi vitthÄ• retabbÄ•).

(gha) paccanÄ«kapuggalo

<142> (ka) yassa \Se I 184/ cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa sotÄ• yatanaá¹ƒ na ni Ä• mantÄ• .

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na nirujjhis

(ka) yassa \Be I 140/ cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujj

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na niru

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ cakkhÄ•
nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca ar
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca na nirujjhissati ca
nirujjhissati.

(ka) yassa \Ne I 206/ cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhis

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na nirujjh

yassa cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatana

pacchimabhavikÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• par
cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ dhammÄ• yatana
parinibbantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca na nirujjhissati dhammÄ• yatanaÃ±ca na

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ \Se I 185/ n
Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<143> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissa

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ rÅ«pÄ•
nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca ar
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca na nirujjhissati rÅ
nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ na niruj

yassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatan

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca r
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ \Ne I 2
I 141/ na nirujjhissati, no ca tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá
ghÄ• nÄ• yatanaÃ±ca na nirujjhissati dhammÄ• yatanaÃ±ca na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhis

<144> yassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• y
nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ arÅ«paá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• par
cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ dhammÄ• yatanaá
parinibbantÄ• naá¹ƒ \Se I 186/ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca na nirujjhissati dhammÄ• yatana

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissa

<145> (ka) yassa manÄ• yatanaá¹ƒ na nirujjhissati tassa dhammÄ• yatanaá¹ƒ na nirujjhissa

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ na niruj

(á¹…a) paccanÄ«kaokÄ• so

<146> yattha cakkhÄ• yatanaá¹ƒ na nirujjhissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<147> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa tattha sotÄ• yatanaá¹ƒ na
Ä• mantÄ• .

(kha) yassa \Ne I 208/ vÄ• pana yattha sotÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ
nirujjhissatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ na nir
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata
nirujjhissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tat
nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ te
ghÄ• nÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhissati.

(ka) yassa \Be I 142/ yattha cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatanaá

nirujjhissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tatt
nirujjhissati. paÃ±cavokÄ• re \Se I 187/ parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha c
nirujjhissati rÅ«pÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana
nirujjhissatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yatanaá¹ƒ na niruj

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha manÄ
nirujjhissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca
manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana
nirujjhissatÄ«ti? Ä• mantÄ• .

(ka) yassa \Ne I 209/ yattha cakkhÄ• yatanaá¹ƒ na nirujjhissati tassa tattha dhammÄ• yatan
nirujjhissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhissati, no
dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±c
dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata
nirujjhissatÄ«ti? Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<148> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tat
nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
rÅ«pÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na \Se I 188/ nirujjhissati tassa tattha ghÄ•
nirujjhissatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yatanaá¹ƒ na niru

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujj
manÄ• yatanaá¹ƒ na nirujjhissati, parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhissati manÄ• yatanaÃ±ca na \Be I 143/ nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• yatan
nirujjhissatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha dhammÄ• yatanaá¹ƒ na

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujj
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ•
nirujjhissati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• ya
nirujjhissatÄ«ti?

Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<149> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yatanaá¹ƒ na

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha manÄ
nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjhissati manÄ• y
nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatanaá

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha
nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha \Se I 189/ manÄ• yatanaÃ±ca na nirujjhissat
na nirujjhissati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha dhammÄ• yatanaá¹ƒ na nir

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha dham
nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjhissati dhammÄ
nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yata
nirujjhissatÄ«ti? Ä• mantÄ• . (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<150> (ka) yassa yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha dhammÄ• yatanaá¹ƒ

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tatth
nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhissati dhammÄ
nirujjhissati.

(kha) yassa \Ne I 211/ vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha m
nirujjhissatÄ«ti? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<151> (ka) yassa \Be I 144/ cakkhÄ• yatanaá¹ƒ nirujjhati tassa sotÄ• yatanaá¹ƒ nirujjhitthÄ

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhittha tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá
cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaÃ±ca
cakkhÄ• yatanaÃ±ca nirujjhati.

yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• yatanaá¹ƒ \S
manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhittha tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yata
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ
cakkhÄ• yatanaÃ±ca nirujjhati.

<152> yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ ... pe ... manÄ• yatana
dhammÄ• yatanaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhittha tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yat
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhati. saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhamm
ghÄ• nÄ• yatanaÃ±ca nirujjhati.

<153> yassa \Ne II 212/ rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhamm
nirujjhitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhittha tassa rÅ«pÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatan
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhati. sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• y
rÅ«pÄ• yatanaÃ±ca nirujjhati.

<154> (ka) yassa manÄ• yatanaá¹ƒ nirujjhati tassa dhammÄ• yatanaá¹ƒ nirujjhitthÄ• ti? Ä•

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhittha tassa manÄ• yatanaá¹ƒ nirujjhatÄ«t

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá
no ca tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati. sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhamm
manÄ• yatanaÃ±ca nirujjhati.

(kha) anulomaokÄ• so

<155> yattha \Be I 145/ cakkhÄ• yatanaá¹ƒ nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<156> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha sotÄ• yatanaá¹ƒ nirujjhitt

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesa
sotÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha ca
nirujjhati sotÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nirujjhittha tassa tattha cakkhÄ• yatanaá¹ƒ n

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
nirujjhittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati \Ne II 213/. sacakkhukÄ• naá¹ƒ
tesaá¹ƒ tattha sotÄ• yatanaÃ±ca nirujjhittha cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhitthÄ•

rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ nirujjhittha. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y ghÄ• nÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhittha tassa tattha cakkhÄ• yatanaá

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naa nirujjhittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• v tesaá¹ƒ \Se I 192/ tattha ghÄ• nÄ• yatanaÃ±ca nirujjhittha cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhitthÄ• ti

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesa rÅ«pÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha nirujjhati rÅ«pÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha tassa tattha cakkhÄ• yatanaá¹ƒ

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati. sacak cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nirujjhittha cakkhÄ• yatanaÃ±ca nirujjhat

(ka) yassa \Be I 146/ yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ niru

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca \Ne manÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha nirujjhati manÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhittha tassa tattha cakkhÄ• yatanaá¹ƒ

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naa manÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nirujjhittha cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ \Se I 193/

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesa
dhammÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tatt
nirujjhati dhammÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhittha tassa tattha cakkhÄ• yatanaá

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ
ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ
nirujjhittha cakkhÄ• yatanaÃ±ca nirujjhati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<157> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjh

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha tassa tattha ghÄ• nÄ• yatanaá¹

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
tattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati. sagh
cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nirujjhittha ghÄ• nÄ• yatanaÃ±ca nirujjha

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ nirujjhitthÄ• t

(kha) yassa \Ne II 215/ vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhittha tassa tattha ghÄ• nÄ
nirujjhatÄ«ti?

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha gh
nirujjhati \Se I 194/. saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca
ghÄ• nÄ• yatanaÃ±ca nirujjhati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhitth

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhittha tassa tattha ghÄ• nÄ• yatana
nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha dhamm
ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati. saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹
nirujjhittha ghÄ• nÄ• yatanaÃ±ca nirujjhati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<158> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ nirujjhitt

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ te
rÅ«pÄ• yatanaÃ±ca nirujjhati manÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹ƒ n

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nir
tattha rÅ«pÄ• yatanaá¹ƒ nirujjhati. paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ•
rÅ«pÄ• yatanaÃ±ca nirujjhati.

(ka) yassa \Ne II 216/ yattha rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ n

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhati, no ca tesa
dhammÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ \Se I 195/ tes
rÅ«pÄ• yatanaÃ±ca nirujjhati dhammÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhati. sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhittha rÅ«pÄ• yatanaÃ±ca nirujjhati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<159> (ka) yassa yattha manÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ nirujj

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhati, no ca tesa
dhammÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhati dhammÄ• yatanaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhittha tassa tattha manÄ• yatanaá¹

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• y
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhati. sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha d
nirujjhittha manÄ• yatanaÃ±ca nirujjhati.

(gha) paccanÄ«kapuggalo

<160> (ka) yassa \Be I 148/ cakkhÄ• yatanaá¹ƒ na nirujjhati tassa sotÄ• yatanaá¹ƒ na niruj
nirujjhittha.

(kha) yassa \Ne II 217/ vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhittha tassa cakkhÄ• yatanaá¹ƒ
natthi.

yassa cakkhÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... pe ... \Se I 196/ rÅ«pÄ• yatanaá¹
manÄ• yatanaá¹ƒ na nirujjhati tassa dhammÄ• yatanaá¹ƒ na nirujjhitthÄ• ti? nirujjhittha.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhittha tassa manÄ• yatanaá¹ƒ na nirujjhatÄ«

(á¹…a) paccanÄ«kaokÄ• so

<161> yattha cakkhÄ• yatanaá¹ƒ na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<162> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha sotÄ• yatanaá¹ƒ na ni

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ na nirujjhittha. suddh
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±
sotÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ na nirujjhittha tassa tattha cakkhÄ• yatanaá¹

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ na nirujjhittha, no ca te
cakkhÄ• yatanaá¹ƒ na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• na
tattha sotÄ• yatanaÃ±ca na nirujjhittha cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha ghÄ• nÄ• yatanaá¹ƒ na niruj

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
na nirujjhati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha. rÅ«pÄ• vacaraá¹ƒ upa
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhati ghÄ
nirujjhittha \Se I 197/.

(kha) yassa \Ne II 218/ vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha tassa tattha cak

nirujjhatÄ«ti?

rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha, no ca te
cakkhÄ• yatanaá¹ƒ na nirujjhati. rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá
tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhittha cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhit

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
tattha cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha
upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ•
nirujjhittha.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha tassa tattha cakkhÄ• yatanaá

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha, no ca
cakkhÄ• yatanaá¹ƒ na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesa
na nirujjhittha cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha manÄ• yatanaá¹ƒ na nirujjhit

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhittha. suddh
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhati
nirujjhittha \Se I 198/.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhittha tassa tattha cakkhÄ• yatanaá

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhittha, no ca
cakkhÄ• yatanaá¹ƒ na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ \Ne II 219/ asaÃ±Ã
tattha manÄ• yatanaÃ±ca na nirujjhittha cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na niruj

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ•
ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹
cakkhÄ• yatanaÃ±ca na nirujjhati dhammÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhittha tassa tattha cakkhÄ• yata

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha, no
cakkhÄ• yatanaá¹ƒ na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhar
nirujjhittha cakkhÄ• yatanaÃ±ca na nirujjhati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<163> (ka) yassa \Be I 150/ yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa tattha rÅ«pÄ• ya
nirujjhitthÄ• ti?

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhitth
suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhati rÅ
nirujjhittha.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha tassa tattha ghÄ• nÄ• yatana
\Se I 199/? Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa tattha manÄ• yatanaá¹ƒ na nirujjhi

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati, no ca \Ne II 220/ te
manÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tat
nirujjhati manÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhittha tassa tattha ghÄ• nÄ• yatana
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na niru

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ
ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhati dhammÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhittha tassa tattha ghÄ• nÄ• yat
Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<164> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa tattha manÄ• yatanaá¹ƒ na ni

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na
tattha manÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asa
tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjhati manÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹

suddhÄ• vÄ• se \Se I 200/ parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ t
nirujjhittha, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajja
asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhittha rÅ«
nirujjhati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na nirujjh

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
151/ na nirujjhati, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• saá
tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjhati dhammÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhittha tassa tattha rÅ«pÄ• yatan

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha, no
rÅ«pÄ• yatanaá¹ƒ na nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dham
nirujjhittha rÅ«pÄ• yatanaÃ±ca na nirujjhati.

<165> (ka) yassa yattha manÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yata
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ t
manÄ• yatanaÃ±ca na nirujjhati dhammÄ• yatanaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhittha tassa tattha manÄ• yatana

suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhittha, no
manÄ• yatanaá¹ƒ na \Se I 201/ nirujjhati. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhittha manÄ• yatanaÃ±ca na nirujjhati.

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<166> (ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa sotÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tes
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati, no ca \Ne I 222/ tesaá¹ƒ sotÄ• yatanaá¹ƒ nirujjhissati.
sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nirujjhati sotÄ• yatanaÃ±c

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yat
cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjit
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ \Be I 152/ ghÄ•
nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nir
ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ ... pe ....

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti \Se
cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujj
sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nirujjhati rÅ«pÄ• yatanaÃ

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ ... pe ....

yassa cakkhÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ ni

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ d
nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nir
dhammÄ• yatanaÃ±ca nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ \Ne I 223/ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ... pe
cavantÄ• naá¹ƒ tesaá¹ƒ ... pe ....

<167> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesa
ghÄ• nÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sagh
cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nirujjhati rÅ«pÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhatÄ«

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatana
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhati. saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ•
ghÄ• nÄ• yatanaÃ±ca nirujjhati.

yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ \
nirujjhissatÄ«ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ
nirujjhissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca
dhammÄ• yatanaÃ±ca nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ....

<168> yassa \Be I 153/ rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhamm
nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ dh
nirujjhissati. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca niruj
nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatan
no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhati. sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dham
nirujjhissati rÅ«pÄ• yatanaÃ±ca nirujjhati.

<169> (ka) yassa manÄ• yatanaá¹ƒ nirujjhati tassa dhammÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

parinibbantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ dhammÄ• yatanaá¹
itaresaá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nirujjhati dhammÄ•

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa manÄ• yatanaá¹ƒ nirujjhatÄ«

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatana
tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhati. sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yat
manÄ• yatanaÃ±ca nirujjhati.

(kha) anulomaokÄ• so

<170> yattha \Se I 204/ cakkhÄ• yatanaá¹ƒ nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<171> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha sotÄ• yatanaá¹ƒ nirujjhis

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tes
sotÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha c
nirujjhati sotÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ n

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ•
sotÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissat

kÄ• mÄ• vacare \Ne I 225/ parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ tesaá¹ƒ ta
154/ nirujjhati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sacakkhukÄ
kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nirujjhati ghÄ• nÄ• y

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ ... pe ... (yathÄ• paccuppannÄ• tÄ«tepi
evaá¹ƒ idampi vitthÄ• retabbaá¹ƒ).

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tes
rÅ«pÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ \Se I 205/ tes
cakkhÄ• yatanaÃ±ca nirujjhati rÅ«pÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ ... pe ....

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ nirujjhissatÄ«

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tes
manÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhati manÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ ... pe ....

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhissat

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati, no ca tes
dhammÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tat
nirujjhati dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatana

sabbesaá¹ƒ \Ne I 226/ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tatth
nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhati. sacakkhukÄ• naá¹ƒ cavantÄ•
dhammÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca nirujjhati. (cakkhÄ• yatanamÅ«laka

<172> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjh

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati, no ca tes
rÅ«pÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tatth
nirujjhati rÅ«pÄ• yatanaÃ±ca nirujjhissati \Se I 206/.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ• yatanaá
kÄ• mÄ• vacare parinibbÄ• ntÄ• naá¹ƒ tesaá¹ƒ tattha ... pe ....

kÄ• mÄ• vacaraá¹ƒ \Be I 155/ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• ca
tesaá¹ƒ tattha ... pe ....

yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ ... pe ... dhammÄ
nirujjhissatÄ«ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhati, no ca tes
dhammÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhati dhammÄ• yatanaÃ±ca nirujjhissati.

yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ ... pe ....

<173> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ nirujjhis

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• cavantÄ• naá
rÅ«pÄ• yatanaÃ±ca nirujjhati manÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ ... pe ....

(ka) yassa \Ne I 227/ yattha rÅ«pÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ n

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhati, no ca tesa
dhammÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tatt
nirujjhati dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•
ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhati. sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tat
nirujjhissati \Se I 207/ rÅ«pÄ• yatanaÃ±ca nirujjhati.

<174> (ka) yassa yattha manÄ• yatanaá¹ƒ nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ nirujj

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhati, no ca tesaá¹ƒ tattha dhamm
nirujjhissati. itaresaá¹ƒ sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca n
dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• y
ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhati. sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tatth
nirujjhissati manÄ• yatanaÃ±ca nirujjhati.

(gha) paccanÄ«kapuggalo

<175> (ka) yassa \Be I 156/ cakkhÄ• yatanaá¹ƒ na nirujjhati tassa sotÄ• yatanaá¹ƒ na niruj

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
no ca tesaá¹ƒ sotÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cak
nirujjhati sotÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na nirujjha

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tes
tesaá¹ƒ sotÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na nirujjhati. arÅ«
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca na

(ka) yassa cakkhÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhissatÄ«ti \Se

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati. pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ up
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca na nirujjhati ghÄ• nÄ• yatanaÃ±ca n

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na niru

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjit
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ cakkhÄ•
pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ•
na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa cakkhÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhÄ
rÅ«pÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na nirujjh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tes
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no \Ne I 229/ ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ na ni
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca n

yassa cakkhÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ
nirujjhissatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
no ca tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ cak
nirujjhati dhammÄ• yatanaÃ±ca na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na nirujjhatÄ

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati, no ca te
nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca na nirujjhissati cakkhÄ
nirujjhati.

<176> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yata
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacare parinibbantÄ• naá¹ƒ arÅ«pe pacch
ghÄ• nÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ na niruj

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tes
rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhati. rÅ«pÄ• va
parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca na nirujjh
nirujjhati.

yassa \Ne I 230/ ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ
nirujjhissatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ \Se I 210/ tesaá¹ƒ ghÄ
no ca tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibb
ghÄ• nÄ• yatanaÃ±ca na nirujjhati dhammÄ• yatanaÃ±ca na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjha

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati, no ca te
nirujjhati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±c
ghÄ• nÄ• yatanaÃ±ca na nirujjhati.

<177> yassa rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yata
nirujjhissatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá
tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• ya
dhammÄ• yatanaÃ±ca na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhatÄ«

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati, no ca te
I 158/ na nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca na nirujjhissa
nirujjhati.

<178> (ka) yassa \Ne I 231/ manÄ• yatanaá¹ƒ na nirujjhati tassa dhammÄ• yatanaá¹ƒ na n
nirujjhissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ na niruj

(á¹…a) paccanÄ«kaokÄ• so

<179> yattha cakkhÄ• yatanaá¹ƒ na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<180> (ka) yassa \Se I 211/ yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha sotÄ• yatan
nirujjhissatÄ«ti?

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ na nirujjhissati. asaÃ±
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhati sotÄ• yatanaÃ±ca na nirujjh

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatanaá

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ na nirujjhissati, no ca
cakkhÄ• yatanaá¹ƒ na nirujjhati. asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ•
nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha ghÄ• nÄ• yatanaá¹ƒ na nirujj

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
na nirujjhati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacaraá¹ƒ upa
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhati ghÄ
nirujjhissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ•
no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhati \Ne I 232/. rÅ«pÄ• vacaraá¹ƒ upapajjan
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhissati
nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ na \Se I 21

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nir
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ• yatanaÃ±ca na niruj

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no c
cakkhÄ• yatanaá¹ƒ na nirujjhati. arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjh
cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha manÄ• yatanaá¹ƒ na nirujjhis

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• naá
cakkhÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. arÅ«
parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhat

nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca
cakkhÄ• yatanaá¹ƒ na nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹
na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa \Ne I 233/ yattha cakkhÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá
nirujjhissatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ \Se I 213/ tatth
nirujjhati, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe parinibbantÄ• na
cakkhÄ• yatanaÃ±ca na nirujjhati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, n
cakkhÄ• yatanaá¹ƒ na nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatan
cakkhÄ• yatanaÃ±ca na nirujjhati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<181> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa tattha rÅ«pÄ• yatanaá¹ƒ na

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissa
parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ
nirujjhissati.

(kha) yassa vÄ• pana \Be I 160/ yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ•
nirujjhatÄ«ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no ca
ghÄ• nÄ• yatanaá¹ƒ na nirujjhati. rÅ«pÄ• vacare parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹
na nirujjhissati ghÄ• nÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa tattha manÄ• yatanaá¹ƒ na nirujjhi

kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacarÄ• cavantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati, no \Se I 214/ ca tes
manÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ asaÃ
tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhati manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• yatan

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca
ghÄ• nÄ• yatanaá¹ƒ na nirujjhati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ asaÃ
tattha manÄ• yatanaÃ±ca na nirujjhissati ghÄ• nÄ• yatanaÃ±ca na nirujjhati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na niru

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ
ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• vacare parin
tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• ya

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, no
ghÄ• nÄ• yatanaá¹ƒ na nirujjhati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ tesaá
na nirujjhissati ghÄ• nÄ• yatanaÃ±ca na nirujjhati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<182> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa tattha manÄ• yatanaá¹ƒ na ni

paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ \S
ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe parinibbantÄ• naá¹ƒ \Ne I 235/ a
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjhati manÄ• yatanaÃ±ca na n

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatanaá

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• \Be I 161/ cavantÄ• naá¹ƒ tesaá¹ƒ t
nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhati. arÅ«pe parinibbantÄ• naá¹
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhissati rÅ«pÄ• yatanaÃ±ca n

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na nirujjh

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ tatt
nirujjhati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yata

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, no
rÅ«pÄ• yatanaá¹ƒ na nirujjhati. arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatana
rÅ«pÄ• yatanaÃ±ca na nirujjhati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<183> (ka) yassa yattha manÄ• yatanaá¹ƒ na nirujjhati tassa tattha dhammÄ• yatanaá¹ƒ na
nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yatan
nirujjhati.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<184> (ka) yassa \Ne I 236/ cakkhÄ• yatanaá¹ƒ nirujjhittha tassa sotÄ• yatanaá¹ƒ nirujjhiss

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ sotÄ• yatana
itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nirujjhittha sotÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nirujjhitthÄ• ti

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhittha tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• na
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ
no ca tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ \Be I 162/ tesaá¹ƒ cakkhÄ• yatana
ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa cakkhÄ• yatanaá¹ƒ nirujjhittha tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ rÅ«pÄ• yatan
itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nirujjhittha rÅ«pÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

yassa cakkhÄ• yatanaá¹ƒ nirujjhittha tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ

parinibbantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nirujjhittha, no \Se I 217/ ca tesaá¹ƒ dham
nirujjhissati \Ne I 237/. itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nirujjhittha dhammÄ• yatana
yassa vÄ• pana ... pe ... ? Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<185> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhittha tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ up
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ rÅ«pÄ• yata
itaresaá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nirujjhittha rÅ«pÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

yassa ghÄ• nÄ• yatanaá¹ƒ nirujjhittha tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ

parinibbantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ dhammÄ• yata
itaresaá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nirujjhittha dhammÄ• yatanaÃ±ca nirujjhissati.

yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<186> yassa rÅ«pÄ• yatanaá¹ƒ nirujjhittha tassa manÄ• yatana ... pe ... dhammÄ• yatanaá

parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ dhammÄ• yatana
itaresaá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nirujjhittha dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<187> (ka) yassa manÄ• yatanaá¹ƒ nirujjhittha tassa dhammÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

parinibbantÄ• naá¹ƒ \Se I 218/ tesaá¹ƒ manÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ dhamm

nirujjhissati. itaresaá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nirujjhittha dhammÄ• yatanaÃ±ca nirujjh

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(kha) anulomaokÄ• so

<188> yattha \Ne I 238/ \Be I 163/ cakkhÄ• yatanaá¹ƒ nirujjhittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<189> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhittha tassa tattha sotÄ• yatanaá¹ƒ nirujjh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhittha, no ca te
sotÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yata
sotÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ n

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ nirujjhissati, no ca te
cakkhÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yata
cakkhÄ• yatanaÃ±ca nirujjhittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhittha tassa tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissa

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatana
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ t
nirujjhittha ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhittha, no \Ne
tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakk
nirujjhittha rÅ«pÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatan
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tat
nirujjhissati cakkhÄ• yatanaÃ±ca nirujjhittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhittha tassa tattha manÄ• yatanaá¹ƒ nirujjhissatÄ

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhittha, no ca te
manÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha \Be I 164/ c
nirujjhittha manÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nir
tattha cakkhÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha man
nirujjhissati cakkhÄ• yatanaÃ±ca nirujjhittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ nirujjhiss

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhittha, no ca te
dhammÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ \Se I 220/ tesaá¹ƒ tatth
nirujjhittha dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatana

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tatth
nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ \Ne I 240/ paÃ±c
tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca nirujjhittha. (cakkhÄ•

<190> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹ƒ niru

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhittha, no ca t
rÅ«pÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
rÅ«pÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ• yatanaá

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha gh

nirujjhittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ

yassa yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhittha tassa tattha manÄ• yatanaá¹ƒ ... pe ... dhamm
nirujjhissatÄ«ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhittha, no ca t
dhammÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ
dhammÄ• yatanaÃ±ca nirujjhissati.

yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ n

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ \Se I 221/ tesaá¹ƒ tattha dhammÄ• yatanaá
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhittha. kÄ• mÄ• vacarÄ• naá¹ƒ \Be I 165/ tesaá¹ƒ ta
nirujjhissati ghÄ• nÄ• yatanaÃ±ca nirujjhittha. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<191> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha tassa tattha manÄ• yatanaá¹ƒ nirujjh

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatana
no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesa
rÅ«pÄ• yatanaÃ±ca nirujjhittha manÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nir
tattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ
nirujjhissati rÅ«pÄ• yatanaÃ±ca nirujjhittha.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ nirujjhissa

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha, no ca tes
dhammÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
rÅ«pÄ• yatanaÃ±ca nirujjhittha dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ
tattha rÅ«pÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ asaÃ±Ã±asattÄ• na

tattha dhammÄ• yatanaÃ±ca nirujjhissati rÅ«pÄ• yatanaÃ±ca nirujjhittha. (rÅ«pÄ• yatanamÅ

<192> (ka) yassa yattha manÄ• yatanaá¹ƒ nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ niru

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha dham
nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• y
dhammÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• ya
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ \Ne I 242/ paÃ±
tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nirujjhissati manÄ• yatanaÃ±ca nirujjhittha.

(gha) paccanÄ«kapuggalo

<193> (ka) yassa \Be I 166/ cakkhÄ• yatanaá¹ƒ na nirujjhittha tassa sotÄ• yatanaá¹ƒ na nir
natthi.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ na nirujjhit

yassa cakkhÄ• yatanaá¹ƒ ... pe ... ghÄ• nÄ• yatanaá¹ƒ ... rÅ«pÄ• yatanaá¹ƒ ... manÄ• yata
tassa dhammÄ• yatanaá¹ƒ na nirujjhissatÄ«ti? natthi.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ na nirujjhitthÄ

(á¹…a) paccanÄ«kaokÄ• so

<194> yassa cakkhÄ• yatanaá¹ƒ na nirujjhittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<195> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhittha tassa tattha sotÄ• yatanaá¹ƒ na

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhittha, no
sotÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹
tattha cakkhÄ• yatanaÃ±ca na nirujjhittha sotÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatanaá

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ na nirujjhissati \Ne I 2
tattha cakkhÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asat
tesaá¹ƒ tattha sotÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhittha tassa tattha ghÄ• nÄ• yatanaá¹ƒ na niru
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata
nirujjhitthÄ• ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatan
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• n
tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹ƒ na nirujjh

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha \Se I 224/ ca
na nirujjhittha, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ• se parini
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhittha rÅ«pÄ• yatanaÃ±ca na ni

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana
nirujjhitthÄ• ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no c
cakkhÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesa
na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhittha.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhittha tassa tattha manÄ• yatanaá¹ƒ na nirujjh

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ n
tattha manÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ \Ne I 244/ arÅ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhittha manÄ• yatanaÃ±c

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca
cakkhÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe parinibbant
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhissati, cakkhÄ• yatanaÃ±

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ na nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ na nir

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Se I 225/ arÅ«pÄ• naá¹ƒ te
na nirujjhittha, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ• se pa
arÅ«pe parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca na nirujjhittha dhammÄ• ya

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata
nirujjhitthÄ• ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, no
cakkhÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe parinibbant
dhammÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca na nirujjhittha. (cakkhÄ• yatana

<196> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha tassa tattha rÅ«pÄ• yatanaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha, no ca tesaá¹ƒ tatt
nirujjhissati. rÅ«pÄ• vacare parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yat
rÅ«pÄ• yatanaÃ±ca na nirujjhissati \Be I 168/.

(kha) yassa \Ne I 245/ vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ•
nirujjhitthÄ• ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati, no ca
ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha. rÅ«pÄ• vacare parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesa
na nirujjhissati ghÄ• nÄ• yatanaÃ±ca na nirujjhittha.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha tassa tattha manÄ• yatanaá¹ƒ na niruj

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na \Se I
tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbant
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhittha manÄ• yatanaÃ±

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• yatan

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca
ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ asa
tattha manÄ• yatanaÃ±ca na nirujjhissati ghÄ• nÄ• yatanaÃ±ca na nirujjhittha.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ na n

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujj
dhammÄ• yatanaá¹ƒ na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ te
ghÄ• nÄ• yatanaÃ±ca na nirujjhittha dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• ya
nirujjhitthÄ• ti?

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, no
ghÄ• nÄ• yatanaá¹ƒ na nirujjhittha. rÅ«pÄ• vacare arÅ«pÄ• vacare parinibbantÄ• naá¹ƒ tes
dhammÄ• yatanaÃ±ca na nirujjhissati ghÄ• nÄ• yatanaÃ±ca na nirujjhittha. (ghÄ• nÄ• yatan

<197> (ka) yassa \Ne I 246/ yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha tassa tattha manÄ• yat
nirujjhissatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ \S
ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ
tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca na nirujjhittha manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatanaá

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Be I 169/ tesaá¹ƒ tattha manÄ
nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• se parinibba
parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhissati rÅ«pÄ• yatanaÃ±ca n

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ na niru

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na
tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe par

tattha rÅ«pÄ• yatanaÃ±ca na nirujjhittha dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatan
nirujjhitthÄ• ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, no
rÅ«pÄ• yatanaá¹ƒ na nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ arÅ«pe parinibbantÄ
dhammÄ• yatanaÃ±ca na nirujjhissati rÅ«pÄ• yatanaÃ±ca na nirujjhittha. (rÅ«pÄ• yatanamÄ

<198> (ka) yassa yattha manÄ• yatanaá¹ƒ na nirujjhittha tassa tattha dhammÄ• yatanaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha \Se I 228/ ma
nirujjhittha \Ne I 247/, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. suddhÄ• vÄ
parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhittha dhammÄ• yatanaÃ±ca

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yatan

parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tatth
nirujjhittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca na ni
manÄ• yatanaÃ±ca na nirujjhittha.

nirodhavÄ• ro.

2. pavatti 3. uppÄ• danirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<199> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa sotÄ• yatanaá¹ƒ nirujjhatÄ«ti? no.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti? no

yassa \Be I 170/ cakkhÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ ... pe ... rÅ«pÄ• ya
manÄ• yatanaá¹ƒ ... dhammÄ• yatanaá¹ƒ nirujjhatÄ«ti? no.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti? no .

<200> (ka) yassa \Ne I 248/ manÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ nirujjhat

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhati tassa manÄ• yatanaá¹ƒ uppajjatÄ«ti?

(kha) anulomaokÄ• so

<201> yattha cakkhÄ• yatanaá¹ƒ uppajjati ... pe ... (yatthakaá¹ƒ noti na kÄ• tabbaá¹ƒ, yatth
yatthakÄ• naá¹ƒ sadisaá¹ƒ kÄ• tabbaá¹ƒ, yatthakaá¹ƒ tÄ«supi vÄ• resu sadisaá¹ƒ).

(ga) anulomapuggalokÄ• sÄ•

<202> yassa \Se II 229/ yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha sotÄ• yatanaá¹ƒ ni

yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nirujjhati tassa tattha cakkhÄ• yatanaá¹ƒ uppajjatÄ

<203> (ka) yassa yattha manÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ nirujj

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhati tassa tattha manÄ• yatanaá¹ƒ

(gha) paccanÄ«kapuggalo

<204> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa sotÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sasotakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ sotÄ
acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ asotakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• ya
sotÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«ti

sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹
nuppajjati. asotakÄ• naá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ s
nirujjhati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa \Ne I 249/ \Be I 171/ cakkhÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ na

saghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ
nirujjhati. acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹

nuppajjati ghÄ• nÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ nuppajjat

sacakkhukÄ• naá¹ƒ \Se I 230/ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ na nirujjhati
cakkhÄ• yatanaá¹ƒ nuppajjati. aghÄ• nakÄ• naá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upap
ghÄ• nÄ• yatanaÃ±ca na nirujjhati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ rÅ
nirujjhati. acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ
nuppajjati rÅ«pÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ«

sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá
nuppajjati. arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
nirujjhati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ man
nirujjhati. acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ca
nuppajjati manÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa \Ne I 250/ vÄ• pana manÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ n

sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá
nuppajjati. acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ n
nirujjhati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sabbesaá¹ƒ \Se I 231/ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ
nirujjhati. acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nuppajjati dh
nirujjhati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa cakkhÄ• yatanaá¹ƒ nuppajja

sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhati, no ca te
nuppajjati. acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca na nirujjha
nuppajjati. (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<205> (ka) yassa \Be I 172/ ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ na niru

sarÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ r
nirujjhati. aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ
nuppajjati rÅ«pÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ

saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ na nirujjhati, no ca tesa
nuppajjati. arÅ«pakÄ• naá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹
nirujjhati ghÄ• nÄ• yatanaÃ±ca nuppajjati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ ma
nirujjhati. aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ g
nuppajjati manÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nuppajjatÄ

saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ na nirujjhati, no ca tesa
232/ nuppajjati. acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tes
nirujjhati ghÄ• nÄ• yatanaÃ±ca nuppajjati.

(ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ dhamm
aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nuppajjati dhammÄ•

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa ghÄ• nÄ• yatanaá¹ƒ nuppaj

saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhati, no ca t

nuppajjati. aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca na nirujjh
nuppajjati. (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<206> (ka) yassa rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sacittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ manÄ
arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ acittakÄ• naá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatan
manÄ• yatanaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ«ti

sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá¹
nuppajjati. acittakÄ• naá¹ƒ \Be I 173/ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
manÄ• yatanaÃ±ca na nirujjhati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(ka) yassa rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ dhammÄ•
arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nuppajjati \Se I 233/ dhar
nirujjhati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa rÅ«pÄ• yatanaá¹ƒ nuppajjatÄ

sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhati, no ca tes
nuppajjati. arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca na nirujjhat
nuppajjati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<207> (ka) yassa manÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ na nirujjhatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ dhammÄ•
acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nuppajjati dhammÄ• yatana

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhati tassa manÄ• yatanaá¹ƒ nuppajjatÄ

sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhati, no ca tesaá
nuppajjati. acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca na nirujjhati n
nuppajjati.

(á¹…a) paccanÄ«kaokÄ• so

<208> yattha cakkhÄ• yatanaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<209> yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati ... pe ....

(yassakampi yassayatthakampi sadisaá¹ƒ).

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<210> (ka) yassa \Ne I 253/ cakkhÄ• yatanaá¹ƒ uppajjittha tassa sotÄ• yatanaá¹ƒ nirujjhitth

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhittha tassa cakkhÄ• yatanaá¹ƒ uppajjitthÄ• ti?

(atÄ«tÄ• \Be I 174/ pucchÄ• uppÄ• depi \Se I 234/ nirodhepi uppÄ• danirodhepi anuloman sadisaá¹ƒ).

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<211> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa sotÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä•

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjissatÄ«

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ cakkhÄ• ya itaresaá¹ƒ tesaá¹ƒ sotÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ \Ne uppajjissati, no ca tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yata ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjissa

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ cakkhÄ
itaresaá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• man

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa \Se I 235/ cakkhÄ• yatanaá¹ƒ u

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ cakkhÄ• y
itaresaá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

yassa cakkhÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjissatÄ«ti

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yiss
dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ \Be I 175/ uppajjissati. it
dhammÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati. (cakkhÄ• yatanamÅ«la

<212> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

(kha) yassa \Ne I 255/ vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nirujjhissati, no ca
ghÄ• nÄ• yatanaá¹ƒ upapajjissati. itaresaá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nirujjhissati ghÄ•
uppajjissati.

yassa ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati \Se I 236/ tassa ghÄ• nÄ• yatanaá¹ƒ upp

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ u
parinibbÄ• yissanti tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ ghÄ• nÄ• yatan
itaresaá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ• yatanaÃ±ca uppajjissati.

<213> yassa rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yata
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yiss
dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ te
dhammÄ• yatanaÃ±ca nirujjhissati rÅ«pÄ• yatanaÃ±ca uppajjissati.

<214> (ka) yassa manÄ• yatanaá¹ƒ uppajjissati tassa dhammÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa manÄ• yatanaá¹ƒ uppajjissat

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaá¹ƒ nirujjhissati, no
uppajjissati. itaresaá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhissati manÄ• yatanaÃ±ca uppa

(kha) anulomaokÄ• so

<215> yattha \Ne I 256/ cakkhÄ• yatanaá¹ƒ uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<216> (ka) yassa \Be I 176/ yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha sotÄ• yatan
nirujjhissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ u

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotÄ• yata
I 237/ ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ
sotÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhiss

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha g

nirujjhissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca uppajjissati ghÄ• n
nirujjhissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatana

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• y
tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissat

(kha) yassa \Ne I 257/ vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ•
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ te
nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÅ
tattha rÅ«pÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá¹ƒ nirujjhissat

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ \Se I 238/ nirujjhissati tassa tattha cakkhÄ•
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÅ
tattha manÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjissati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjissati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhis

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatana

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ \Be I 177/ asaÃ±Ã±asatt
tattha dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjissati
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ
(cakkhÄ• yatanamÅ«lakaá¹ƒ)

<217> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ nir
Ä• mantÄ• .

(kha) yassa \Ne I 258/ vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ te
nirujjhissati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacar
tattha rÅ«pÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ• yatanaÃ±ca uppajjissati.

yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá¹ƒ \Se I 239/ ... p
nirujjhissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ u

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ ar
dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppajjissati. itare
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ• yatanaÃ
(ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<218> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha manÄ• yatanaá¹ƒ nirujj

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha m
nirujjhissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca uppajjissati manÄ•

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ
tattha manÄ• yatanaÃ±ca nirujjhissati rÅ«pÄ• yatanaÃ±ca uppajjissati.

(ka) yassa \Ne I 259/ yattha rÅ«pÄ• yatanaá¹ƒ uppajjissati tassa tattha dhammÄ• yatanaá¹
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha rÅ«pÄ• yatanaá

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ \Be I 178/ arÅ«pÄ• naá¹
dhammÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjissati. itaresa
paÃ±cavokÄ• rÄ• naá¹ƒ \Se I 240/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ

rÅ«pÄ• yatanaÃ±ca uppajjissati. (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<219> (ka) yassa yattha manÄ• yatanaá¹ƒ uppajjissati tassa tattha dhammÄ• yatanaá¹ƒ nir

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dhamm
ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavok
dhammÄ• yatanaÃ±ca nirujjhissati manÄ• yatanaÃ±ca uppajjissati.

(gha) paccanÄ«kapuggalo

<220> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa sotÄ• yatanaá¹ƒ na nirujjhissatÄ«t

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ sotÄ• y
nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca ar
I 260/ parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nuppajjissat
nirujjhissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nuppajjiss

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjissati \Se I 241/, no ca tesaá
nirujjhissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchima
arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
ghÄ• nÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nuppa

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ
nirujjhissati, no ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjissati. kÄ• mÄ• vacare parinibbantÄ•
arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti
cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca nuppajji

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ rÅ«pÄ•
nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca ar
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nuppajjissati rÅ«p
nirujjhissati.

(kha) yassa \Ne I 261/ vÄ• pana rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹
Ä• mantÄ• .

yassa cakkhÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ \Se I 242/ upapajjitvÄ• pari
cakkhÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati. parinib
cakkhÄ• yatanaÃ±ca nuppajjissati dhammÄ• yatanaÃ±ca na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<221> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissat

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, n
rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabh
arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatan
rÅ«pÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaa

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ u
parinibbÄ• yissanti tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ dhammÄ• yata
parinibbantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nuppajjissati dhammÄ• yatanaÃ±ca na n

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

<222> yassa \Be I 180/ rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa manÄ• yatanaá¹ƒ ... pe ... dha

nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ \Ne I 262/ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ \Se I 243/ upapajj
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati.
tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nuppajjissati dhammÄ• yatanaÃ±ca na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

<223> (ka) yassa manÄ• yatanaá¹ƒ nuppajjissati tassa dhammÄ• yatanaá¹ƒ na nirujjhissat

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ nuppajjissati, no ca
na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nuppajjissati dhammÄ• yat

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ nuppajj

(á¹…a) paccanÄ«kaokÄ• so

<224> yattha cakkhÄ• yatanaá¹ƒ nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<225> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha sotÄ• yatanaá¹ƒ na n

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y
tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjissati sotÄ• yatanaÃ±ca na nirujj

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha ghÄ• nÄ• yatanaá¹ƒ na niru

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• y
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na \Se I 244/ nirujjhissati. kÄ• mÄ• vacare parinibbantÄ•
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Ne I 263/ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ca
nuppajjissati ghÄ• nÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tat
nuppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca nu

(ka) yassa \Be I 181/ yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ te
nuppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinib
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca na niru

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatanaá¹ƒ na nirujjhi

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjissati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ asa
tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjissati manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa \Se I 245/ yattha cakkhÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatana
nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ a
cakkhÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ \Ne I 264/ na nir
parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjissati dhammÄ• yatanaÃ±ca

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<226> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha rÅ«pÄ• yatanaá¹ƒ n

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ te
nuppajjissati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinib
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjissati rÅ«pÄ• yatanaÃ±ca na nir

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yatanaá¹ƒ na nirujjh

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ ar
ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. pa
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjissati manÄ• yatanaÃ±c

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(ka) yassa \Be I 182/ yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatana
nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ \S
tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ n
parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjissati dhammÄ• yatanaÃ±c

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<227> (ka) yassa \Ne I 265/ yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha manÄ• yata
nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjissati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tes
rÅ«pÄ• yatanaÃ±ca nuppajjissati manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yatanaá

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha
nuppajjissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca na nirujjhissati rÅ«pÄ•
nuppajjissati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatanaá¹ƒ na niruj

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
nuppajjissati, no ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ
rÅ«pÄ• yatanaÃ±ca nuppajjissati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• . (rÅ«pÄ• yatanamÅ«lakaá¹ƒ)

<228> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjissati tassa tattha dhammÄ• yatanaá¹ƒ \S
nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manÄ•
ca tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha m
nuppajjissati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yatan
Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<229> (ka) yassa \Ne I 266/ cakkhÄ• yatanaá¹ƒ uppajjati tassa sotÄ• yatanaá¹ƒ nirujjhitthÄ

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhittha tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti \B

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹
cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaÃ
cakkhÄ• yatanaÃ±ca uppajjati.

(yathÄ• uppÄ• davÄ• re paccuppannÄ• tÄ«tÄ• pucchÄ• vibhattÄ• evaá¹ƒ uppÄ• danirod
anulomampi paccanÄ«kampi vibhajitabbÄ• {vibhajitabbaá¹ƒ (sÄ« Se Katthaci) }).

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<230> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa sotÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• m

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotÄ• yatanaá¹
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Ne I 267/ tes
nirujjhissati \Se I 248/ cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa ghÄ• nÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ
ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatan
tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ•
cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ... pe ... sacakk
upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana manÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ«ti

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ... pe ... \Se I 2
upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa \Ne I 268/ cakkhÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ nirujjhissatÄ«

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ uppajjatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ... pe ... sacakk
upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajja

<231> yassa ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa rÅ«pÄ• yatanaá¹ƒ ... pe ... manÄ• yatana
nirujjhissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yat
tesaá¹ƒ ghÄ• nÄ• yatanaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dha
ghÄ• nÄ• yatanaÃ±ca uppajjati.

<232> yassa rÅ«pÄ• yatanaá¹ƒ uppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatana
Ä• mantÄ• .

yassa vÄ• pana dhammÄ• yatanaá¹ƒ nirujjhissati tassa rÅ«pÄ• yatanaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatan
tesaá¹ƒ rÅ«pÄ• yatanaá¹ƒ uppajjati. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhamm
rÅ«pÄ• yatanaÃ±ca uppajjati.

<233> (ka) yassa \Se I 250/ manÄ• yatanaá¹ƒ uppajjati tassa dhammÄ• yatanaá¹ƒ nirujjhis

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ• yatana
tesaá¹ƒ manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammÄ•
manÄ• yatanaÃ±ca uppajjati.

(kha) anulomaokÄ• so

<234> yattha \Ne I 269/ cakkhÄ• yatanaá¹ƒ uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<235> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha sotÄ• yatanaá¹ƒ nirujjhis

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ nirujjhissati tassa \Be I 185/ tattha cakkhÄ• y
uppajjatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajja
tattha sotÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissat

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati, no ca tes
ghÄ• nÄ• yatanaá¹ƒ nirujjhissati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
cakkhÄ• yatanaÃ±ca uppajjati ghÄ• nÄ• yatanaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ \Se I 251/ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapaj
ghÄ• nÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkh
kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nirujjhissati ca

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissatÄ«

(kha) yassa \Ne I 270/ vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ•
uppajjatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. saca
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca upp

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ nirujjhissatÄ«

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ nirujjhissati tassa tattha cakkhÄ• yatanaá¹ƒ

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
manÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ uppajjati. sacakkhuk
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca upp

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhissat

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati \Se I 252/ tassa tattha cakkh
uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ
ca tesaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ \Be I 186/ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• n
dhammÄ• yatanaÃ±ca nirujjhissati cakkhÄ• yatanaÃ±ca uppajjati. (cakkhÄ• yatanamÅ«laka

<236> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ nirujjh

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati tassa tattha ghÄ• nÄ• yatanaá

kÄ• mÄ• vacarÄ• \Ne I 271/ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upap
tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ uppa
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaÃ±ca nirujjhissati ghÄ

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ nirujjhissatÄ«

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ ... pe ... ?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ ... pe ... saghÄ• nakÄ• naá¹ƒ upap
manÄ• yatanaÃ±ca nirujjhissati ghÄ• nÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhissa

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ ... pe ... \Se I 253/?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhamm
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• yatanaÃ±ca nirujjhissati g
(ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<237> (ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tassa tattha manÄ• yatanaá¹ƒ nirujjhis

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjati, no ca tes
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ... pe ....

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ ... pe ... ?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ... pe ... paÃ±cavokÄ• raá
tesaá¹ƒ tattha manÄ• yatanaÃ±ca nirujjhissati rÅ«pÄ• yatanaÃ±ca uppajjati.

(ka) yassa yattha rÅ«pÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatanaá¹ƒ nirujjhissatÄ

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ ... pe ... ?

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ•

ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ uppajjati. sarÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Ne I 2
dhammÄ• yatanaÃ±ca nirujjhissati rÅ«pÄ• yatanaÃ±ca uppajjati.

<238> (ka) yassa \Be I 187/ yattha manÄ• yatanaá¹ƒ uppajjati tassa tattha dhammÄ• yatan
\Se I 254/? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ nirujjhissati tassa tattha manÄ• yatanaá

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dhammÄ• y
ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ t
nirujjhissati manÄ• yatanaÃ±ca uppajjati.

(gha) paccanÄ«kapuggalo

<239> (ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa sotÄ• yatanaá¹ƒ na nirujjhissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
sotÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabha
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nupp
nirujjhissati.

(kha) yassa vÄ• pana sotÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatanaá¹ƒ nuppajjatÄ

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa ghÄ• nÄ• yatanaá¹ƒ na nirujjhissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchima
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• na
cakkhÄ• yatanaÃ±ca nuppajjati ghÄ• nÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa \Ne I 273/ vÄ• pana ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa cakkhÄ• yatana

pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaá
255/ ca tesaá¹ƒ cakkhÄ• yatanaá¹ƒ nuppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe
ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ•
ghÄ• nÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca nuppajjati.

(ka) yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabh
arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ \Be I 188/ tesaá¹ƒ cakk
nuppajjati rÅ«pÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

yassa cakkhÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatanaá¹ƒ n

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatana
dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca nupp
na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<240> (ka) yassa ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa rÅ«pÄ• yatanaá¹ƒ na nirujjhissatÄ«t

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yata
rÅ«pÄ• yatanaá¹ƒ na nirujjhissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabh
arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatan
rÅ«pÄ• yatanaÃ±ca \Se I 256/ na nirujjhissati.

(kha) yassa vÄ• pana rÅ«pÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

yassa \Ne I 274/ ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ•
nirujjhissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yata
dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nÄ• yatanaÃ±ca nup
na nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ

<241> yassa rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa manÄ• yatanaá¹ƒ ... pe ... dhammÄ• yatan

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaá
dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ rÅ«pÄ• yatanaÃ±ca nupp

nirujjhissati.

yassa vÄ• pana dhammÄ• yatanaá¹ƒ ... pe ... ? Ä• mantÄ• .

<242> (ka) yassa manÄ• yatanaá¹ƒ nuppajjati tassa dhammÄ• yatanaá¹ƒ na nirujjhissatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaá¹ƒ dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ manÄ• yatanaÃ±ca nuppa nirujjhissati.

(kha) yassa vÄ• pana dhammÄ• yatanaá¹ƒ na nirujjhissati tassa manÄ• yatanaá¹ƒ nuppajj

(á¹…a) paccanÄ«kaokÄ• so

<243> yattha \Be I 189/ cakkhÄ• yatanaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<244> (ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha sotÄ• yatanaá¹ƒ na niru

paÃ±cavokÄ• rÄ• \Ne I 275/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapa cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha sotÄ• yatanaá¹ƒ \Se I 257/ na nirujjhissa parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ sotÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha sotÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatanaá Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhi

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá nuppajjati, no ca tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati. kÄ• mÄ• vacare parinib rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakk ghÄ• nÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ na nirujjhissati, n

cakkhÄ• yatanaá¹ƒ nuppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavan
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca na nirujjhissati cakkhÄ• yatanaÃ±ca nu

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhiss

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati.
parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati rÅ«pÄ• y
nirujjhissati.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana
Ä• mantÄ• .

(ka) yassa \Ne I 276/ yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ na

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
tasaá¹ƒ tattha cakkhÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na niruj
parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ• yatanaÃ±ca nuppajjati n
nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yatana
Ä• mantÄ• .

(ka) yassa yattha cakkhÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ na nirujjh

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhÄ•
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha cakk
nuppajjati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha cakkhÄ• yata
Ä• mantÄ• . (cakkhÄ• yatanamÅ«lakaá¹ƒ)

<245> (ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha rÅ«pÄ• yatanaá¹ƒ na n

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati
parinibbantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±ca nuppajjati rÅ«pÄ•
\Se I 259/.

(kha) yassa vÄ• pana yattha rÅ«pÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• yatan
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatanaá¹ƒ na nirujjhiss

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha
nirujjhissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ• yatanaÃ±c
manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• yatan
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ na nirujj

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nÄ
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ•
nuppajjati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha ghÄ• nÄ• ya
Ä• mantÄ• . (ghÄ• nÄ• yatanamÅ«lakaá¹ƒ)

<246> (ka) yassa \Be I 191/ yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa tattha manÄ• yatana
nirujjhissatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• yatanaá¹ƒ nuppaj
manÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tes
rÅ«pÄ• yatanaÃ±ca nuppajjati manÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha manÄ• yatanaá¹ƒ \Se I 260/ na nirujjhissati tassa tattha rÅ«pÄ
nuppajjatÄ«ti?

asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yatanaá¹ƒ na nirujjhissati, no
rÅ«pÄ• yatanaá¹ƒ nuppajjati. parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ
nirujjhissati rÅ«pÄ• yatanaÃ±ca nuppajjati.

(ka) yassa \Ne I 278/ yattha rÅ«pÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ

sabbesaá¹ƒ cavantÄ• naá¹ƒ arÅ«pakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«pÄ• ya
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha rÅ«p
nuppajjati dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha rÅ«pÄ• yata
Ä• mantÄ• .

<247> (ka) yassa yattha manÄ• yatanaá¹ƒ nuppajjati tassa tattha dhammÄ• yatanaá¹ƒ na n

sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ• yata
tesaá¹ƒ tattha dhammÄ• yatanaá¹ƒ na nirujjhissati. parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha manÄ
dhammÄ• yatanaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha dhammÄ• yatanaá¹ƒ na nirujjhissati tassa tattha manÄ• yata
Ä• mantÄ• .

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<248> (ka) yassa cakkhÄ• yatanaá¹ƒ uppajjittha tassa sotÄ• yatanaá¹ƒ nirujjhissatÄ«ti?

paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca \Se I 261/ arÅ
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhÄ• yatanaá¹ƒ uppajjittha, no ca te
nirujjhissati. itaresaá¹ƒ tesaá¹ƒ cakkhÄ• yatanaÃ±ca uppajjittha sotÄ• yatanaÃ±ca nirujjhiss

(kha) yassa \Ne I 279/ vÄ• pana sotÄ• yatanaá¹ƒ nirujjhissati tassa cakkhÄ• yatanaá¹ƒ upp

(yathÄ• \Be I 192/ nirodhavÄ• re atÄ«tÄ• nÄ• gatÄ• {atÄ«tenÄ• nÄ• gatÄ• (Se) } pucchÄ
yassayatthakampi anulomampi paccanÄ«kampi vibhattaá¹ƒ, evaá¹ƒ uppÄ• danirodhepi atÄ
vibhajitabbÄ• .)

uppÄ• danirodhavÄ• ro.

pavattivÄ• ro niá¹-á¹-hito.

3. pariÃ±Ã±Ä• vÄ• ro

1. paccuppannavÄ• ro

<249> (ka) yo cakkhÄ• yatanaá¹ƒ parijÄ• nÄ• ti so sotÄ• yatanaá¹ƒ parijÄ• nÄ• tÄ«ti? Ä• m

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ parijÄ• nÄ• ti so cakkhÄ• yatanaá¹ƒ parijÄ• nÄ• tÄ«ti?

(ka) yo cakkhÄ• yatanaá¹ƒ na parijÄ• nÄ• ti so sotÄ• yatanaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• ma

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ na parijÄ• nÄ• ti so cakkhÄ• yatanaá¹ƒ na parijÄ• nÄ•

2. atÄ«tavÄ• ro

<250> (ka) yo cakkhÄ• yatanaá¹ƒ parijÄ• nittha so sotÄ• yatanaá¹ƒ parijÄ• nitthÄ• ti? Ä• m

(kha) yo \Ne I 280/ vÄ• pana sotÄ• yatanaá¹ƒ parijÄ• nittha so cakkhÄ• yatanaá¹ƒ parijÄ• n

(ka) yo cakkhÄ• yatanaá¹ƒ na parijÄ• nittha so sotÄ• yatanaá¹ƒ na parijÄ• nitthÄ• ti? Ä• ma

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ na \Se I 262/ parijÄ• nittha so cakkhÄ• yatanaá¹ƒ na pa
Ä• mantÄ• .

3. anÄ• gatavÄ• ro

<251> (ka) yo cakkhÄ• yatanaá¹ƒ parijÄ• nissati so sotÄ• yatanaá¹ƒ parijÄ• nissatÄ«ti? Ä•

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ parijÄ• nissati so cakkhÄ• yatanaá¹ƒ parijÄ• nissatÄ«ti

(ka) yo \Be I 193/ cakkhÄ• yatanaá¹ƒ na parijÄ• nissati so sotÄ• yatanaá¹ƒ na parijÄ• nissa

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ na parijÄ• nissati so cakkhÄ• yatanaá¹ƒ na parijÄ• niss

4. paccuppannÄ• tÄ«tavÄ• ro

<252> (ka) yo cakkhÄ• yatanaá¹ƒ parijÄ• nÄ• ti so sotÄ• yatanaá¹ƒ parijÄ• nitthÄ• ti? no.

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ parijÄ• nittha so cakkhÄ• yatanaá¹ƒ parijÄ• nÄ• tÄ«ti?

(ka) yo cakkhÄ• yatanaá¹ƒ na parijÄ• nÄ• ti so sotÄ• yatanaá¹ƒ na parijÄ• nitthÄ• ti?

arahÄ• cakkhÄ• yatanaá¹ƒ na parijÄ• nÄ• ti, no ca sotÄ• yatanaá¹ƒ na parijÄ• nittha. agga
arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• cakkhÄ• yatanaÃ±ca na parijÄ• nanti sotÄ

(kha) yo \Ne I 281/ vÄ• pana sotÄ• yatanaá¹ƒ na parijÄ• nittha so cakkhÄ• yatanaá¹ƒ na p

aggamaggasamaá¹…gÄ« sotÄ• yatanaá¹ƒ na parijÄ• nittha, no ca cakkhÄ• yatanaá¹ƒ na p
aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sotÄ• yatana
cakkhÄ• yatanaÃ±ca na parijÄ• nanti.

5. paccuppannÄ• nÄ• gatavÄ• ro

<253> (ka) yo cakkhÄ• yatanaá¹ƒ parijÄ• nÄ• ti so sotÄ• yatanaá¹ƒ parijÄ• nissatÄ«ti? no.

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ parijÄ• nissati so cakkhÄ• yatanaá¹ƒ parijÄ• nÄ• tÄ«ti?

(ka) yo cakkhÄ• yatanaá¹ƒ na parijÄ• nÄ• ti so sotÄ• yatanaá¹ƒ na parijÄ• nissatÄ«ti?

ye maggaá¹ƒ paá¹-ilabhissanti te cakkhÄ• yatanaá¹ƒ na parijÄ• nanti \Se I 263/, no ca sotÄ
parijÄ• nissanti. arahÄ• ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te cakkhÄ• yatan
sotÄ• yatanaÃ±ca na parijÄ• nissanti.

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ na parijÄ• nissati so cakkhÄ• yatanaá¹ƒ na parijÄ• nÄ•

aggamaggasamaá¹…gÄ« sotÄ• yatanaá¹ƒ na parijÄ• nissati, no ca cakkhÄ• yatanaá¹ƒ na p
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te sotÄ• yatanaÃ±ca na parijÄ• nissanti cakkhÄ
parijÄ• nanti.

6. atÄ«tÄ• nÄ• gatavÄ• ro

<254> (ka) yo \Be I 194/ cakkhÄ• yatanaá¹ƒ parijÄ• nittha so sotÄ• yatanaá¹ƒ parijÄ• nissa

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ parijÄ• nissati so cakkhÄ• yatanaá¹ƒ parijÄ• nitthÄ• ti?

(ka) yo \Ne I 282/ cakkhÄ• yatanaá¹ƒ na parijÄ• nittha so sotÄ• yatanaá¹ƒ na parijÄ• nissat

ye maggaá¹ƒ paá¹-ilabhissanti te cakkhÄ• yatanaá¹ƒ na parijÄ• nittha, no ca sotÄ• yatanaá
aggamaggasamaá¹…gÄ« ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te cakkhÄ• yata
sotÄ• yatanaÃ±ca na parijÄ• nissanti.

(kha) yo vÄ• pana sotÄ• yatanaá¹ƒ na parijÄ• nissati so cakkhÄ• yatanaá¹ƒ na parijÄ• nitth

arahÄ• sotÄ• yatanaá¹ƒ na parijÄ• nissati, no ca cakkhÄ• yatanaá¹ƒ na parijÄ• nittha. agga
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te sotÄ• yatanaÃ±ca na parijÄ• nissanti cakkhÄ
parijÄ• nittha.

pariÃ±Ã±Ä• vÄ• ro.

Ä• yatanayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

4. dhÄ• tuyamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

<1> aá¹-á¹-hÄ• rasa \Se I 264/ \Ne I 283/ \Be I 195/ dhÄ• tuyo --- cakkhudhÄ• tu, sotadhÄ•
jivhÄ• dhÄ• tu, kÄ• yadhÄ• tu, rÅ«padhÄ• tu, saddadhÄ• tu, gandhadhÄ• tu, rasadhÄ• tu, p
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu, sotaviÃ±Ã±Ä• á¹‡adhÄ• tu, ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu, ji
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu, manodhÄ• tu, manoviÃ±Ã±Ä• á¹‡adhÄ• tu, dhammadhÄ• tu.

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<2> (ka) cakkhu cakkhudhÄ• tu?

(kha) cakkhudhÄ• tu cakkhu?

(ka) sotaá¹ƒ sotadhÄ• tu?

(kha) sotadhÄ• tu sotaá¹ƒ? ... pe ...

(ka) cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ \Ne I 284/ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu?

(kha) cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ? ... pe ...

(ka) mano manodhÄ• tu?

(kha) manodhÄ• tu mano?

(ka) manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tu?

(kha) manoviÃ±Ã±Ä• á¹‡adhÄ• tu manoviÃ±Ã±Ä• á¹‡aá¹ƒ?

(ka) dhammo dhammadhÄ• tu?

(kha) dhammadhÄ• tu dhammo?

(kha) paccanÄ«kaá¹ƒ

<3> (ka) na \Be I 196/ cakkhu na cakkhudhÄ• tu?

(kha) na cakkhudhÄ• tu na cakkhu?

(ka) na sotaá¹ƒ na sotadhÄ• tu?

(kha) na sotadhÄ• tu na sotaá¹ƒ? ... pe ...

(ka) na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu?

(kha) na cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ? ... pe ...

(ka) na mano na manodhÄ• tu?

(kha) na manodhÄ• tu na mano?

(ka) na manoviÃ±Ã±Ä• á¹‡aá¹ƒ na manoviÃ±Ã±Ä• á¹‡adhÄ• tu?

(kha) na manoviÃ±Ã±Ä• á¹‡adhÄ• tu na manoviÃ±Ã±Ä• á¹‡aá¹ƒ?

(ka) na dhammo na dhammadhÄ• tu?

(kha) na dhammadhÄ• tu na dhammo?

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<4> (ka) cakkhu \Se I 265/ \Ne I 285/ cakkhudhÄ• tu?

(kha) dhÄ• tÅ« {dhÄ• tu (Ce Katthaci) aÃ±Ã±ehi yamakehi saá¹ƒsanditabbaá¹ƒ} sotadhÄ• t

(ka) cakkhu cakkhudhÄ• tu?

(kha) dhÄ• tÅ« dhammadhÄ• tu?

(yathÄ• Ä• yatanayamake cakkaá¹ƒ bandhitaá¹ƒ evamidha cakkaá¹ƒ bandhitabbaá¹ƒ.)

(kha) paccanÄ«kaá¹ƒ

<5> (ka) na cakkhu na cakkhudhÄ• tu?

(kha) na dhÄ• tÅ« na sotadhÄ• tu?

(ka) na cakkhu na cakkhudhÄ• tu?

(kha) na dhÄ• tÅ« na ghÄ• nadhÄ• tu? ... pe ...

(ka) na cakkhu na cakkhudhÄ• tu?

(kha) na dhÄ• tÅ« na dhammadhÄ• tu? ... pe ...

(ka) na dhammo na dhammadhÄ• tu?

(kha) na dhÄ• tÅ« na cakkhudhÄ• tu? ... pe ...

(ka) na dhammo na dhammadhÄ• tu?

(kha) na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡adhÄ• tu? (cakkaá¹ƒ bandhitabbaá¹ƒ).

3. suddhadhÄ• tuvÄ• ro

(ka) anulomaá¹ƒ

<6> (ka) cakkhu \Ne I 286/ \Be I 197/ dhÄ• tu?

(kha) dhÄ• tÅ« cakkhu?

(ka) sotaá¹ƒ dhÄ• tu?

(kha) dhÄ• tÅ« sotaá¹ƒ?

ghÄ• naá¹ƒ dhÄ• tu? ... pe ... jivhÄ• dhÄ• tu? ... kÄ• yo dhÄ• tu? ... rÅ«paá¹ƒ dhÄ• tu? ... s
gandho dhÄ• tu? ... raso dhÄ• tu? ... phoá¹-á¹-habbo dhÄ• tu? ...

(ka) cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu?

(kha) dhÄ• tÅ« cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ?

(ka) sotaviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu?

(kha) dhÄ• tÅ« sotaviÃ±Ã±Ä• á¹‡aá¹ƒ?

... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ? ... pe ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ? ... kÄ• yaviÃ±Ã±Ä• á¹‡aá

(ka) mano dhÄ• tu?

(kha) dhÄ• tÅ« mano?

(ka) manoviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tu?

(kha) dhÄ• tÅ« manoviÃ±Ã±Ä• á¹‡aá¹ƒ?

(ka) dhammo dhÄ• tu?

(kha) dhÄ• tÅ« dhammo?

(kha) paccanÄ«kaá¹ƒ

<7> (ka) na \Ne I 287/ cakkhu na dhÄ• tu?

(kha) na dhÄ• tÅ« na cakkhu?

(ka) na sotaá¹ƒ na dhÄ• tu?

(kha) na dhÄ• tÅ« na sotaá¹ƒ?

... na ghÄ• naá¹ƒ? ... na jivhÄ• ? ... na kÄ• yo? ... na rÅ«paá¹ƒ? ... na saddo? ... na gandho
na phoá¹-á¹-habbo?

(ka) na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na dhÄ• tu?

(kha) na dhÄ• tÅ« na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ?

... na sotaviÃ±Ã±Ä• á¹‡aá¹ƒ? ... pe ... na ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ? ... na jivhÄ• viÃ±Ã±Ä•

(ka) na kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ na dhÄ• tu?

(kha) na dhÄ• tÅ« na kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ?

(ka) na mano na dhÄ• tu?

(kha) na \Se I 266/ dhÄ• tÅ« na mano?

(ka) na manoviÃ±Ã±Ä• á¹‡aá¹ƒ na dhÄ• tu?

(kha) na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡aá¹ƒ?

(ka) na dhammo na dhÄ• tu?

(kha) na dhÄ• tÅ« na dhammo?

4. suddhadhÄ• tumÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<8> (ka) cakkhu dhÄ• tu?

(kha) dhÄ• tÅ« sotaá¹ƒ? ... pe ...

(ka) cakkhu dhÄ• tu?

(kha) dhÄ• tÅ« dhammo? ... pe ...

(ka) dhammo \Ne I 288/ dhÄ• tu?

(kha) dhÄ• tÅ« cakkhu? ... pe ...

(ka) dhammo dhÄ• tu?

(kha) dhÄ• tÅ« manoviÃ±Ã±Ä• á¹‡aá¹ƒ? (cakkaá¹ƒ bandhitabbaá¹ƒ).

(kha) paccanÄ«kaá¹ƒ

<9> (ka) na \Be I 198/ cakkhu na dhÄ• tu?

(kha) na dhÄ• tÅ« na sotaá¹ƒ?

(ka) na cakkhu na dhÄ• tu?

(kha) na dhÄ• tÅ« na ghÄ• naá¹ƒ? ... pe ....

(ka) na cakkhu na dhÄ• tu?

(kha) na dhÄ• tÅ« na dhammo? ... pe ...

(ka) na dhammo na dhÄ• tu?

(kha) na dhÄ• tÅ« na cakkhu? ... pe ...

(ka) na dhammo na dhÄ• tu?

(kha) na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡aá¹ƒ? (cakkaá¹ƒ bandhitabbaá¹ƒ).

paá¹‡á¹‡attiuddesavÄ• ro.

(kha) niddeso

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<10> (ka) cakkhu \Ne I 289/ cakkhudhÄ• tÅ«ti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhudhÄ• tu. cakkhudhÄ• tu cakkhu ceva ca

(kha) cakkhudhÄ• tu cakkhÅ«ti? Ä• mantÄ• .

(ka) sotaá¹ƒ sotadhÄ• tÅ«ti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ sotaá¹ƒ, na sotadhÄ• tu. sotadhÄ• tu sotaÃ±ceva sotadhÄ•

(kha) sotadhÄ• tu sotanti? Ä• mantÄ• .

(ka) ghÄ• naá¹ƒ ghÄ• nadhÄ• tÅ«ti? Ä• mantÄ• .

(kha) ghÄ• nadhÄ• tu ghÄ• nanti? Ä• mantÄ• . (jivhÄ• pi ghÄ• nadhÄ• tusadisÄ•).

(ka) kÄ• yo kÄ• yadhÄ• tÅ«ti?

kÄ• yadhÄ• tuá¹ƒ á¹-hapetvÄ• avaseso kÄ• yo {avaseso kÄ• yo kÄ• yo (Se) }, na kÄ• yadh
267/ ceva kÄ• yadhÄ• tu ca.

(kha) kÄ• yadhÄ• tu kÄ• yoti? Ä• mantÄ• .

(ka) rÅ«paá¹ƒ rÅ«padhÄ• tÅ«ti?

rÅ«padhÄ• tuá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ rÅ«paá¹ƒ, na rÅ«padhÄ• tu. rÅ«padhÄ• tu rÅ«p

(kha) rÅ«padhÄ• tu rÅ«panti? Ä• mantÄ• . (saddo ghÄ• nasadiso).

(ka) gandho \Ne I 290/ \Be I 199/ gandhadhÄ• tÅ«ti?

sÄ«lagandho samÄ• dhigandho paÃ±Ã±Ä• gandho gandho, na gandhadhÄ• tu. gandhadhÄ

(kha) gandhadhÄ• tu gandhoti? Ä• mantÄ• .

(ka) raso rasadhÄ• tÅ«ti?

attharaso dhammaraso vimuttiraso raso, na rasadhÄ• tu. rasadhÄ• tu raso ceva rasadhÄ• t

(kha) rasadhÄ• tu rasoti? Ä• mantÄ• . (phoá¹-á¹-habbo ghÄ• nasadiso).

(ka) cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti? Ä• mantÄ• .

(kha) cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .

sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... jivhÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ ... kÄ

(ka) mano manodhÄ• tÅ«ti?

manodhÄ• tuá¹ƒ á¹-hapetvÄ• avaseso mano, na manodhÄ• tu. manodhÄ• tu mano ceva m

(kha) manodhÄ• tu manoti? Ä• mantÄ• .

(ka) manoviÃ±Ã±Ä• á¹‡aá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti? Ä• mantÄ• .

(kha) manoviÃ±Ã±Ä• á¹‡adhÄ• tu manoviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .

(ka) dhammo dhammadhÄ• tÅ«ti?

dhammadhÄ• tuá¹ƒ á¹-hapetvÄ• avaseso dhammo, na dhammadhÄ• tu. dhammadhÄ• tu d

(kha) dhammadhÄ• tu dhammoti? Ä• mantÄ• .

(kha) paccanÄ«kaá¹ƒ

<11> (ka) na \Ne I 291/ cakkhu na cakkhudhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na cakkhudhÄ• tu na cakkhÅ«ti?

dibbacakkhu paÃ±Ã±Ä• cakkhu na cakkhudhÄ• tu, cakkhu. cakkhuÃ±ca cakkhudhÄ• tuÃ±c
ceva cakkhu na ca cakkhudhÄ• tu.

(ka) na sotaá¹ƒ na \Se I 268/ sotadhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na sotadhÄ• tu na sotanti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ na sotadhÄ• tu, sotaá¹ƒ. sotaÃ±ca sotadhÄ• tuÃ±ca á¹-hap
sotaá¹ƒ na ca sotadhÄ• tu.

(ka) na \Be I 200/ ghÄ• naá¹ƒ na ghÄ• nadhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na ghÄ• nadhÄ• tu na ghÄ• nanti? Ä• mantÄ• .

na jivhÄ• ... (saá¹ƒkhittaá¹ƒ {yaá¹ƒ saá¹ƒkhittaá¹ƒ (Se) }, ubhato Ä• mantÄ•).

(ka) na kÄ• yo na kÄ• yadhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na kÄ• yadhÄ• tu na kÄ• yoti?

kÄ• yadhÄ• tuá¹ƒ á¹-hapetvÄ• avaseso na kÄ• yadhÄ• tu, kÄ• yo. kÄ• yaÃ±ca kÄ• yadhÄ•
{avaseso kÄ• yo (Se) } na ceva kÄ• yo na ca kÄ• yadhÄ• tu.

(ka) na rÅ«paá¹ƒ na rÅ«padhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na rÅ«padhÄ• tu na rÅ«panti?

rÅ«padhÄ• tuá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ na rÅ«padhÄ• tu, rÅ«paá¹ƒ. rÅ«paÃ±ca rÅ«pad
avasesaá¹ƒ na ceva rÅ«paá¹ƒ na ca rÅ«padhÄ• tu.

na saddo ... pe ... na gandho na gandhadhÄ• tÅ«ti? Ä• mantÄ• .

na gandhadhÄ• tu na gandhoti?

sÄ«lagandho samÄ• dhigandho paÃ±Ã±Ä• gandho na gandhadhÄ• tu, gandho. gandhaÃ±c
avaseso na ceva gandho na ca gandhadhÄ• tu.

(ka) na \Ne I 292/ raso na rasadhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na rasadhÄ• tu na rasoti?

attharaso dhammaraso vimuttiraso na rasadhÄ• tu, raso. rasaÃ±ca rasadhÄ• tuÃ±ca á¹-hap
raso na ca rasadhÄ• tu.

na phoá¹-á¹-habbo ... pe ... na cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ na cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«

na cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu na cakkhuviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .

na sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... na ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ... na jivhÄ• viÃ±Ã±Ä• á¹‡a
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ....

(ka) na mano na manodhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na manodhÄ• tu na manoti?

manodhÄ• tuá¹ƒ á¹-hapetvÄ• \Se I 269/ avaseso na manodhÄ• tu, mano. manaÃ±ca mano
na ceva mano na ca manodhÄ• tu.

(ka) na manoviÃ±Ã±Ä• á¹‡aá¹ƒ na manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na manoviÃ±Ã±Ä• á¹‡adhÄ• tu na manoviÃ±Ã±Ä• á¹‡anti? Ä• mantÄ• .

(ka) na dhammo na dhammadhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na dhammadhÄ• tu na dhammoti?

dhammadhÄ• tuá¹ƒ á¹-hapetvÄ• avaseso na dhammadhÄ• tu, dhammo. dhammaÃ±ca dha
na ceva dhammo na ca dhammadhÄ• tu.

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<12> (ka) cakkhu \Be I 201/ cakkhudhÄ• tÅ«ti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhudhÄ• tu. cakkhudhÄ• tu cakkhu ceva ca

(kha) dhÄ• tÅ« \Ne I 293/ sotadhÄ• tÅ«ti?

sotadhÄ• tu dhÄ• tu ceva sotadhÄ• tu ca. avasesÄ• dhÄ• tÅ« {avasesÄ• dhÄ• tÅ« dhÄ• t

(ka) cakkhu cakkhudhÄ• tÅ«ti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhudhÄ• tu. cakkhudhÄ• tu cakkhu ceva ca
ghÄ• nadhÄ• tu ... pe ... dhÄ• tÅ« dhammadhÄ• tÅ«ti?

dhammadhÄ• tu dhÄ• tu ceva dhammadhÄ• tu ca. avasesÄ• dhÄ• tÅ« na dhammadhÄ• tu

(yathÄ• Ä• yatanayamake paá¹‡á¹‡atti evaá¹ƒ dhÄ• tuyamakepi paá¹‡á¹‡atti. cakkaá¹ƒ ba

(kha) paccanÄ«kaá¹ƒ

<13> (ka) na cakkhu na cakkhudhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na dhÄ• tÅ« na sotadhÄ• tÅ«ti? Ä• mantÄ• .

na cakkhu na cakkhudhÄ• tÅ«ti? Ä• mantÄ• .

na dhÄ• tÅ« na ghÄ• nadhÄ• tu ... pe ... na dhÄ• tÅ« na dhammadhÄ• tÅ«ti? Ä• mantÄ• .

(cakkaá¹ƒ bandhitabbaá¹ƒ, sabbe Ä• mantÄ• ubhatopi sesepi).

3. suddhadhÄ• tuvÄ• ro

(ka) anulomaá¹ƒ

<14> (ka) cakkhu \Se I 270/ dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) dhÄ• tÅ« cakkhudhÄ• tÅ«ti?

cakkhudhÄ• tu dhÄ• tu ceva cakkhudhÄ• tu ca. avasesÄ• dhÄ• tÅ« na cakkhudhÄ• tu.

sotaá¹ƒ dhÄ• tÅ«ti? Ä• mantÄ• .

ghÄ• naá¹ƒ ... pe ... jivhÄ• ... kÄ• yo ... rÅ«paá¹ƒ ... saddo ... gandho ... raso ... phoá¹-á¹-ha

(ka) cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) dhÄ• tÅ« cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti?

cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu dhÄ• tu ceva cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu ca. avasesÄ• dh
cakkhuviÃ±Ã±Ä• á¹‡adhÄ• tu. sotaviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... ghÄ• naviÃ±Ã±Ä• á¹‡aá¹ƒ ...
kÄ• yaviÃ±Ã±Ä• á¹‡aá¹ƒ ....

(ka) mano dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) dhÄ• tÅ« manodhÄ• tÅ«ti?

manodhÄ• tu dhÄ• tu ceva manodhÄ• tu ca. avasesÄ• dhÄ• tÅ« na manodhÄ• tu.

(ka) manoviÃ±Ã±Ä• á¹‡aá¹ƒ dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) dhÄ• tÅ« manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«ti?

manoviÃ±Ã±Ä• á¹‡adhÄ• tu dhÄ• tu ceva manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca. avasesÄ• dhÄ•

(ka) dhammo dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) dhÄ• tÅ« dhammadhÄ• tÅ«ti?

dhammadhÄ• tu dhÄ• tu ceva dhammadhÄ• tu ca. avasesÄ• dhÄ• tÅ« na dhammadhÄ• tu

(kha) paccanÄ«kaá¹ƒ

<15> (ka) na cakkhu na dhÄ• tÅ«ti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• dhÄ• tÅ« na cakkhu, dhÄ• tu. cakkhuÃ±ca dhÄ• tuÃ±ca

cakkhu na ca dhÄ• tÅ«.

(kha) na dhÄ• tÅ« na cakkhÅ«ti? Ä• mantÄ• .

na sotaá¹ƒ na dhÄ• tÅ«ti?

sotaá¹ƒ á¹-hapetvÄ• ... pe ... ghÄ• naá¹ƒ á¹-hapetvÄ• ... pe ... jivha á¹-hapetvÄ• ... pe ....

(ka) na kÄ• yo na dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na dhÄ• tÅ« na kÄ• yadhÄ• tÅ«ti? Ä• mantÄ• .

na rÅ«paá¹ƒ na dhÄ• tÅ«ti?

rÅ«paá¹ƒ á¹-hapetvÄ• ... pe ... saddaá¹ƒ ... gandhaá¹ƒ ... rasaá¹ƒ ... phoá¹-á¹-habbaá¹ƒ ... cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ ... pe ... \Se I 271/ manoviÃ±Ã±Ä• á¹‡aá¹ƒ á¹-hapetvÄ• ... pe ....

(ka) na \Ne I 295/ dhammo na dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na dhÄ• tÅ« na dhammadhÄ• tÅ«ti? Ä• mantÄ• .

4. suddhadhÄ• tumÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<16> (ka) cakkhu dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) dhÄ• tÅ« sotadhÄ• tÅ«ti?

sotadhÄ• tu dhÄ• tu ceva sotadhÄ• tu ca. avasesÄ• dhÄ• tÅ« na sotadhÄ• tu.

cakkhu dhÄ• tÅ«ti? Ä• mantÄ• .

dhÄ• tÅ« ghÄ• nadhÄ• tu ... pe ... dhÄ• tÅ« dhammadhÄ• tÅ«ti?

dhammadhÄ• tu dhÄ• tu ceva dhammadhÄ• tu ca. avasesÄ• dhÄ• tÅ« na dhammadhÄ• tu

(kha) paccanÄ«kaá¹ƒ

<17> (ka) na \Be I 203/ cakkhu na dhÄ• tÅ«ti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• dhÄ• tÅ« na cakkhudhÄ• tu. cakkhuÃ±ca dhÄ• tuÃ±ca á
cakkhu na ca dhÄ• tu.

(kha) na dhÄ• tÅ« na sotadhÄ• tÅ«ti? Ä• mantÄ• .

na cakkhu na dhÄ• tÅ«ti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• dhÄ• tÅ« na cakkhu, dhÄ• tu. cakkhu ca dhÄ• tuÃ±ca á
cakkhu na ca dhÄ• tu. na dhÄ• tÅ« na ghÄ• nadhÄ• tu ... pe ... na dhÄ• tÅ« na dhammadhÄ

(ka) na dhammo na dhÄ• tÅ«ti? Ä• mantÄ• .

(kha) na dhÄ• tÅ« na cakkhudhÄ• tÅ«ti? Ä• mantÄ• .

na dhammo na dhÄ• tÅ«ti? Ä• mantÄ• .

na \Ne I 296/ dhÄ• tÅ« na sotadhÄ• tu ... pe ... na dhÄ• tÅ« na manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ
bandhitabbaá¹ƒ).

(yathÄ• Ä• yatanayamakassa paá¹‡á¹‡atti evaá¹ƒ dhÄ• tuyamakassa paá¹‡á¹‡atti vitthÄ•

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro 1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<18> (ka) yassa \Se I 272/ cakkhudhÄ• tu uppajjati tassa sotadhÄ• tu uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhudhÄ• tu uppajjati, n
uppajjati. sacakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhudhÄ• tu c
uppajjati.

(kha) yassa vÄ• pana sotadhÄ• tu uppajjati tassa cakkhudhÄ• tu uppajjatÄ«ti?

sasotakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotadhÄ• tu uppajjati, no c
uppajjati. sasotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotadhÄ• tu ca u
uppajjati.

(ka) yassa \Ne I 297/ cakkhudhÄ• tu uppajjati tassa ghÄ• nadhÄ• tu uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhudhÄ• tu uppajja
\Be I 204/ uppajjati. sacakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ca
ghÄ• nadhÄ• tu ca uppajjati.

(kha) yassa vÄ• pana ghÄ• nadhÄ• tu uppajjati tassa cakkhudhÄ• tu uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nadhÄ• tu uppaj
uppajjati. saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nadhÄ
ca uppajjati.

(ka) yassa cakkhudhÄ• tu uppajjati tassa rÅ«padhÄ• tu uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana rÅ«padhÄ• tu uppajjati tassa cakkhudhÄ• tu uppajjatÄ«ti?

sarÅ«pakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«padhÄ• tu uppajjati \S
cakkhudhÄ• tu uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ rÅ«padhÄ• tu ca u
uppajjati.

(ka) yassa cakkhudhÄ• tu uppajjati tassa manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppajjatÄ«ti? Ä• man

(kha) yassa vÄ• pana manoviÃ±Ã±Ä• á¹‡adhÄ• tu uppajjati tassa cakkhudhÄ• tu uppajjatÄ

sacittakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manoviÃ±Ã±Ä• á¹‡adhÄ•
cakkhudhÄ• tu uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manoviÃ±Ã±Ä• á¹
cakkhudhÄ• tu ca uppajjati.

(ka) yassa cakkhudhÄ• tu uppajjati tassa dhammadhÄ• tu uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana dhammadhÄ• tu uppajjati tassa cakkhudhÄ• tu uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammadhÄ• tu uppajjati, no ca tesaá¹ƒ \N
uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ dhammadhÄ• tu ca uppajjati cakk

(yathÄ• Ä• yatanayamakaá¹ƒ vibhattaá¹ƒ evaá¹ƒ dhÄ• tuyamakampi vibhajitabbaá¹ƒ, sadis

3. pariÃ±Ã±Ä• vÄ• ro

<19> yo cakkhudhÄ• tuá¹ƒ parijÄ• nÄ• ti so sotadhÄ• tuá¹ƒ parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .
paripuá¹‡á¹‡aá¹ƒ peyyÄ• lena).

dhÄ• tuyamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

5. saccayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

<1> cattÄ• ri \Se I 274/ \Ne I 299/ \Be I 205/ saccÄ• ni --- dukkhasaccaá¹ƒ, samudayasacca
maggasaccaá¹ƒ.

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<2> (ka) dukkhaá¹ƒ dukkhasaccaá¹ƒ?

(kha) dukkhasaccaá¹ƒ dukkhaá¹ƒ?

(ka) samudayo samudayasaccaá¹ƒ?

(kha) samudayasaccaá¹ƒ samudayo?

(ka) nirodho nirodhasaccaá¹ƒ?

(kha) nirodhasaccaá¹ƒ nirodho?

(ka) maggo maggasaccaá¹ƒ?

(kha) maggasaccaá¹ƒ maggo?

(kha) paccanÄ«kaá¹ƒ

<3> (ka) na \Ne I 300/ dukkhaá¹ƒ na dukkhasaccaá¹ƒ?

(kha) na dukkhasaccaá¹ƒ na dukkhaá¹ƒ?

(ka) na samudayo na samudayasaccaá¹ƒ?

(kha) na samudayasaccaá¹ƒ na samudayo?

(ka) na nirodho na nirodhasaccaá¹ƒ?

(kha) na nirodhasaccaá¹ƒ na nirodho?

(ka) na maggo na maggasaccaá¹ƒ?

(kha) na maggasaccaá¹ƒ na maggo?

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<4> (ka) dukkhaá¹ƒ \Be I 206/ dukkhasaccaá¹ƒ?

(kha) saccÄ• samudayasaccaá¹ƒ?

(ka) dukkhaá¹ƒ dukkhasaccaá¹ƒ?

(kha) saccÄ• nirodhasaccaá¹ƒ?

(ka) dukkhaá¹ƒ dukkhasaccaá¹ƒ?

(kha) saccÄ• maggasaccaá¹ƒ?

(ka) samudayo samudayasaccaá¹ƒ?

(kha) saccÄ• dukkhasaccaá¹ƒ?

(ka) samudayo samudayasaccaá¹ƒ?

(kha) saccÄ• nirodhasaccaá¹ƒ?

(ka) samudayo samudayasaccaá¹ƒ?

(kha) saccÄ• \Ne I 301/ maggasaccaá¹ƒ?

(ka) nirodho nirodhasaccaá¹ƒ?

(kha) saccÄ• dukkhasaccaá¹ƒ?

(ka) nirodho nirodhasaccaá¹ƒ?

(kha) saccÄ• samudayasaccaá¹ƒ?

(ka) nirodho nirodhasaccaá¹ƒ?

(kha) saccÄ• maggasaccaá¹ƒ?

(ka) maggo maggasaccaá¹ƒ \Se I 275/?

(kha) saccÄ• dukkhasaccaá¹ƒ?

(ka) maggo maggasaccaá¹ƒ?

(kha) saccÄ• samudayasaccaá¹ƒ?

(ka) maggo maggasaccaá¹ƒ?

(kha) saccÄ• nirodhasaccaá¹ƒ?

(kha) paccanÄ«kaá¹ƒ

<5> (ka) na dukkhaá¹ƒ na dukkhasaccaá¹ƒ?

(kha) na saccÄ• na samudayasaccaá¹ƒ?

(ka) na dukkhaá¹ƒ na dukkhasaccaá¹ƒ?

(kha) na saccÄ• na nirodhasaccaá¹ƒ?

(ka) na dukkhaá¹ƒ na dukkhasaccaá¹ƒ?

(kha) na saccÄ• na maggasaccaá¹ƒ?

(ka) na samudayo na samudayasaccaá¹ƒ?

(kha) na saccÄ• na dukkhasaccaá¹ƒ?

(ka) na samudayo na samudayasaccaá¹ƒ?

(kha) na saccÄ• na nirodhasaccaá¹ƒ?

(ka) na samudayo na samudayasaccaá¹ƒ?

(kha) na saccÄ• na maggasaccaá¹ƒ?

(ka) na \Ne I 302/ nirodho na nirodhasaccaá¹ƒ?

(kha) na saccÄ• na dukkhasaccaá¹ƒ?

(ka) na nirodho na nirodhasaccaá¹ƒ?

(kha) na saccÄ• na samudayasaccaá¹ƒ?

(ka) na nirodho na nirodhasaccaá¹ƒ?

(kha) na saccÄ• na maggasaccaá¹ƒ?

(ka) na maggo na maggasaccaá¹ƒ?

(kha) na saccÄ• na dukkhasaccaá¹ƒ?

(ka) na maggo na maggasaccaá¹ƒ?

(kha) na saccÄ• na samudayasaccaá¹ƒ?

(ka) na maggo na maggasaccaá¹ƒ?

(kha) na saccÄ• na nirodhasaccaá¹ƒ?

3. suddhasaccavÄ• ro

(ka) anulomaá¹ƒ

<6> (ka) dukkhaá¹ƒ \Be I 207/ saccaá¹ƒ?

(kha) saccÄ• dukkhaá¹ƒ?

(ka) samudayo saccaá¹ƒ?

(kha) saccÄ• samudayo?

(ka) nirodho saccaá¹ƒ?

(kha) saccÄ• nirodho?

(ka) maggo saccaá¹ƒ?

(kha) saccÄ• maggo?

(kha) paccanÄ«kaá¹ƒ

<7> (ka) na \Ne I 303/ dukkhaá¹ƒ na saccaá¹ƒ?

(kha) na saccÄ• na dukkhaá¹ƒ?

(ka) na samudayo na saccaá¹ƒ?

(kha) na saccÄ• na samudayo?

(ka) na nirodho na saccaá¹ƒ?

(kha) na saccÄ• na nirodho?

(ka) na maggo na saccaá¹ƒ?

(kha) na saccÄ• na maggo?

4. suddhasaccamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<8> (ka) dukkhaá¹ƒ saccaá¹ƒ?

(kha) saccÄ• samudayo?

(ka) dukkhaá¹ƒ saccaá¹ƒ?

(kha) saccÄ• nirodho \Se I 276/?

(ka) dukkhaá¹ƒ saccaá¹ƒ?

(kha) saccÄ• maggo?

samudayo saccaá¹ƒ?

saccÄ• dukkhaá¹ƒ? ... pe ... saccÄ• maggo?

nirodho saccaá¹ƒ?

saccÄ• dukkhaá¹ƒ? ... pe ... saccÄ• maggo?

(ka) maggo saccaá¹ƒ?

(kha) saccÄ• dukkhaá¹ƒ?

(ka) maggo saccaá¹ƒ?

(kha) saccÄ• samudayo?

(ka) maggo \Ne I 304/ saccaá¹ƒ?

(kha) saccÄ• nirodho?

(kha) paccanÄ«kaá¹ƒ

<9> (ka) na dukkhaá¹ƒ na saccaá¹ƒ?

(kha) na saccÄ• na samudayo?

(ka) na dukkhaá¹ƒ na saccaá¹ƒ?

(kha) na saccÄ• na nirodho?

(ka) na dukkhaá¹ƒ na saccaá¹ƒ?

(kha) na saccÄ• na maggo?

na \Be I 208/ samudayo na saccaá¹ƒ?

na saccÄ• na dukkhaá¹ƒ? ... pe ... na saccÄ• na maggo?

na nirodho na saccaá¹ƒ?

na saccÄ• na dukkhaá¹ƒ? ... pe ... na saccÄ• na maggo?

(ka) na maggo na saccaá¹ƒ?

(kha) na saccÄ• na dukkhaá¹ƒ?

(ka) na maggo na saccaá¹ƒ?

(kha) na saccÄ• na samudayo?

(ka) na maggo na saccaá¹ƒ?

(kha) na saccÄ• na nirodho?

paá¹‡á¹‡attiuddesavÄ• ro.

1. paá¹‡á¹‡attivÄ• ra

(kha) niddeso

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<10> (ka) dukkhaá¹ƒ \Ne I 305/ dukkhasaccanti? Ä• mantÄ• .

(kha) dukkhasaccaá¹ƒ dukkhanti?

kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ dukkhasaccaá¹ƒ {a
dukkhasaccaá¹ƒ (Se) evamuparipi}, na dukkhaá¹ƒ. kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ dukk
dukkhasaccaÃ±ca.

(ka) samudayo samudayasaccanti?

samudayasaccaá¹ƒ á¹-hapetvÄ• avaseso samudayo, na samudayasaccaá¹ƒ. samudayasa
samudayasaccaÃ±ca.

(kha) samudayasaccaá¹ƒ samudayoti? Ä• mantÄ• .

(ka) nirodho nirodhasaccanti?

nirodhasaccaá¹ƒ á¹-hapetvÄ• avaseso nirodho, na nirodhasaccaá¹ƒ. nirodhasaccaá¹ƒ \Se
nirodhasaccaÃ±ca.

(kha) nirodhasaccaá¹ƒ nirodhoti? Ä• mantÄ• .

(ka) maggo maggasaccanti?

maggasaccaá¹ƒ á¹-hapetvÄ• avaseso maggo, na maggasaccaá¹ƒ. maggasaccaá¹ƒ maggo

(kha) maggasaccaá¹ƒ maggoti? Ä• mantÄ• .

(kha) paccanÄ«kaá¹ƒ

<11> (ka) na dukkhaá¹ƒ na dukkhasaccanti?

kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ na dukkhaá¹ƒ {ava dukkhaá¹ƒ (Ce Se Katthaci) evaá¹ƒ avasesesu tÄ«su saccesu} dukkhasaccaá¹ƒ. dukkhaÃ± á¹-hapetvÄ• avasesaá¹ƒ na ceva dukkhaá¹ƒ na ca dukkhasaccaá¹ƒ.

(kha) na \Ne I 306/ dukkhasaccaá¹ƒ na dukkhanti? Ä• mantÄ• .

(ka) na \Be I 209/ samudayo na samudayasaccanti? Ä• mantÄ• .

(kha) na samudayasaccaá¹ƒ na samudayoti?

samudayasaccaá¹ƒ á¹-hapetvÄ• avaseso na samudayasaccaá¹ƒ, samudayo. samudayaÃ± á¹-hapetvÄ• avaseso na ceva samudayo na ca samudayasaccaá¹ƒ.

(ka) na nirodho na nirodhasaccanti? Ä• mantÄ• .

(kha) na nirodhasaccaá¹ƒ na nirodhoti?

nirodhasaccaá¹ƒ á¹-hapetvÄ• avaseso na nirodhasaccaá¹ƒ, nirodho. nirodhaÃ±ca nirodhas avaseso na ceva nirodho na ca nirodhasaccaá¹ƒ.

(ka) na maggo na maggasaccanti? Ä• mantÄ• .

(kha) na maggasaccaá¹ƒ na maggoti?

maggasaccaá¹ƒ á¹-hapetvÄ• avaseso na maggasaccaá¹ƒ, maggo. maggaÃ±ca maggasac ceva maggo na ca maggasaccaá¹ƒ.

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<12> (ka) dukkhaá¹ƒ dukkhasaccanti? Ä• mantÄ• .

(kha) saccÄ• samudayasaccanti?

samudayasaccaá¹ƒ saccaÃ±ceva samudayasaccaÃ±ca. avasesÄ• saccÄ• {avasesÄ• sac
samudayasaccaá¹ƒ.

dukkhaá¹ƒ \Ne I 307/ dukkhasaccanti? Ä• mantÄ• .

saccÄ• nirodhasaccanti? ... pe ... saccÄ• maggasaccanti?

maggasaccaá¹ƒ saccaÃ±ceva maggasaccaÃ±ca. avasesÄ• saccÄ• na maggasaccaá¹ƒ.

<13> samudayo samudayasaccanti?

samudayasaccaá¹ƒ á¹-hapetvÄ• avaseso samudayo, na samudayasaccaá¹ƒ. samudayasa
samudayasaccaÃ±ca. saccÄ• dukkhasaccanti? ... pe ... saccÄ• nirodhasaccanti? ... pe ... s

maggasaccaá¹ƒ saccaÃ±ceva maggasaccaÃ±ca. avasesÄ• saccÄ• na maggasaccaá¹ƒ.

<14> nirodho nirodhasaccanti?

nirodhasaccaá¹ƒ á¹-hapetvÄ• avaseso nirodho, na nirodhasaccaá¹ƒ. nirodhasaccaá¹ƒ niro
nirodhasaccaÃ±ca.

saccÄ• dukkhasaccanti? ... pe ... saccÄ• samudayasaccanti? ... pe ... saccÄ• maggasacc

maggasaccaá¹ƒ saccaÃ±ceva maggasaccaÃ±ca. avasesÄ• saccÄ• na maggasaccaá¹ƒ.

<15> maggo \Be I 210/ maggasaccanti?

maggasaccaá¹ƒ á¹-hapetvÄ• avaseso maggo, na maggasaccaá¹ƒ. maggasaccaá¹ƒ maggo

saccÄ• dukkhasaccanti? ... pe ... saccÄ• samudayasaccanti? ... pe ... saccÄ• nirodhasac

nirodhasaccaá¹ƒ saccaÃ±ceva nirodhasaccaÃ±ca. avasesÄ• saccÄ• na nirodhasaccaá¹ƒ.

(kha) paccanÄ«kaá¹ƒ

<16> (ka) na \Ne I 308/ dukkhaá¹ƒ na dukkhasaccanti?

kÄ• yikaá¹ƒ dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ na dukkhaá¹ƒ, duk
dukkhasaccaÃ±ca á¹-hapetvÄ• avasesaá¹ƒ na ceva dukkhaá¹ƒ na ca dukkhasaccaá¹ƒ.

(kha) na saccÄ• na samudayasaccanti? Ä• mantÄ• .

na dukkhaá¹ƒ na dukkhasaccanti?

kÄ• yikaá¹ƒ \Se I 279/ dukkhaá¹ƒ cetasikaá¹ƒ dukkhaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ na dukk
dukkhaÃ±ca dukkhasaccaÃ±ca á¹-hapetvÄ• avasesaá¹ƒ na ceva dukkhaá¹ƒ na ca dukkhas

na saccÄ• na nirodhasaccanti? ... pe ... na saccÄ• na maggasaccanti? Ä• mantÄ• .

<17> (ka) na samudayo na samudayasaccanti? Ä• mantÄ• .

(kha) na saccÄ• na dukkhasaccanti? Ä• mantÄ• .

na samudayo na samudayasaccanti? Ä• mantÄ• .

na saccÄ• na nirodhasaccanti? ... pe ... na saccÄ• na maggasaccanti? Ä• mantÄ• .

<18> na nirodho na nirodhasaccanti? Ä• mantÄ• .

na saccÄ• na dukkhasaccanti? ... pe ... na saccÄ• na samudayasaccanti? ... pe ... na sacc
Ä• mantÄ• .

<19> (ka) na maggo na maggasaccanti? Ä• mantÄ• .

(kha) na saccÄ• na dukkhasaccanti? Ä• mantÄ• .

na maggo na maggasaccanti? Ä• mantÄ• .

na saccÄ• na samudayasaccanti? ... pe ... na saccÄ• na nirodhasaccanti? Ä• mantÄ• .

3. suddhasaccavÄ• ro

(ka) anulomaá¹ƒ

<20> (ka) dukkhaá¹ƒ \Ne I 309/ saccanti? Ä• mantÄ• .

(kha) saccÄ• dukkhasaccanti?

dukkhasaccaá¹ƒ saccaÃ±ceva dukkhasaccaÃ±ca. avasesÄ• saccÄ• na dukkhasaccaá¹ƒ.

samudayo \Be I 211/ saccanti? Ä• mantÄ• ... pe ....

nirodho saccanti? Ä• mantÄ• ... pe ....

(ka) maggo saccanti? Ä• mantÄ• .

(kha) saccÄ• maggasaccanti?

maggasaccaá¹ƒ saccaÃ±ceva maggasaccaÃ±ca. avasesÄ• saccÄ• na maggasaccaá¹ƒ.

(kha) paccanÄ«kaá¹ƒ

<21> (ka) na dukkhaá¹ƒ na saccanti?

dukkhaá¹ƒ á¹-hapetvÄ• avasesÄ• saccÄ• na dukkhaá¹ƒ, saccÄ• . dukkhaÃ±ca saccaÃ±ceva dukkhaá¹ƒ na \Se I 280/ ca saccÄ• .

(kha) na saccÄ• na dukkhasaccanti? Ä• mantÄ• .

na samudayo na saccanti?

samudayaá¹ƒ á¹-hapetvÄ• ... pe ... nirodhaá¹ƒ á¹-hapetvÄ• ... pe ....

(ka) na maggo na saccanti?

maggaá¹ƒ á¹-hapetvÄ• avasesÄ• saccÄ• na maggo, saccÄ• . maggaÃ±ca saccaÃ±ca á¹-na ca saccÄ• .

(kha) na saccÄ• na maggasaccanti? Ä• mantÄ• .

4. suddhasaccamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<22> (ka) dukkhaá¹ƒ \Ne I 310/ saccanti? Ä• mantÄ• .

(kha) saccÄ• samudayasaccanti?

samudayasaccaá¹ƒ saccaÃ±ceva samudayasaccaÃ±ca. avasesÄ• saccÄ• na samudayas

dukkhaá¹ƒ saccanti? Ä• mantÄ• .

saccÄ• nirodhasaccanti? ... pe .... saccÄ• maggasaccanti?

maggasaccaá¹ƒ saccaÃ±ceva maggasaccaÃ±ca. avasesÄ• saccÄ• na maggasaccaá¹ƒ.

samudayo saccanti? Ä• mantÄ• . ... pe ....

nirodho saccanti? Ä• mantÄ• . ... pe ....

maggo saccanti? Ä• mantÄ• .

saccÄ• dukkhasaccanti? ... pe ... saccÄ• samudayasaccanti? ... pe ... saccÄ• nirodhasac

nirodhasaccaá¹ƒ saccaÃ±ceva nirodhasaccaÃ±ca. avasesÄ• saccÄ• na nirodhasaccaá¹ƒ.

(kha) paccanÄ«kaá¹ƒ

<23> (ka) na \Be I 212/ dukkhaá¹ƒ na saccanti?

dukkhaá¹ƒ á¹-hapetvÄ• avasesÄ• saccÄ• na dukkhaá¹ƒ, saccÄ• . dukkhaÃ±ca saccaÃ±c
dukkhaá¹ƒ na ca saccÄ• .

(kha) na saccÄ• na samudayasaccanti? Ä• mantÄ• .

na dukkhaá¹ƒ na saccanti?

dukkhaá¹ƒ \Ne I 311/ á¹-hapetvÄ• avasesÄ• saccÄ• na dukkhaá¹ƒ, saccÄ• . dukkhaÃ±ca avasesÄ• na ceva dukkhaá¹ƒ na ca saccÄ• .

na saccÄ• \Se I 281/ na nirodhasaccanti? ... pe ... na saccÄ• na maggasaccanti? Ä• mant

<24> na samudayo na saccanti?

samudayaá¹ƒ á¹-hapetvÄ• avasesÄ• saccÄ• na samudayo, saccÄ• . samudayaÃ±ca sac ceva samudayo na ca saccÄ• .

na saccÄ• na dukkhasaccanti? ... pe ....

<25> na nirodho na saccanti?

nirodhaá¹ƒ á¹-hapetvÄ• ... pe ....

<26> (ka) na maggo na saccanti?

maggaá¹ƒ á¹-hapetvÄ• avasesÄ• saccÄ• na maggo, saccÄ• . maggaÃ±ca saccaÃ±ca á¹- na ca saccÄ• .

(kha) na saccÄ• na dukkhasaccanti? Ä• mantÄ• .

na maggo na saccanti?

maggaá¹ƒ á¹-hapetvÄ• avasesÄ• saccÄ• na maggo, saccÄ• . maggaÃ±ca saccaÃ±ca á¹- na ca saccÄ• .

na saccÄ• na samudayasaccanti? Ä• mantÄ• . ... pe ....

na saccÄ• na nirodhasaccanti? Ä• mantÄ• .

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro 1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<27> (ka) yassa \Ne I 312/ dukkhasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ uppajjatÄ«t

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes
uppajjati, no ca tesaá¹ƒ samudayasaccaá¹ƒ uppajjati. taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá
dukkhasaccaÃ±ca uppajjati samudayasaccaÃ±ca uppajjati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ uppajjati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti? Ä•

(ka) yassa dukkhasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ \Se I 282/ upapajjantÄ• naá¹ƒ pavatte maggavippayuttacittassa uppÄ• dakkhaá
dukkhasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ uppajjati. paÃ±cavokÄ• re maggas
tesaá¹ƒ dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti?

arÅ«pe maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ duk
paÃ±cavokÄ• re maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca uppajjati dukkhas

<28> (ka) yassa samudayasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ uppajjatÄ«ti? no.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ uppajjatÄ«ti? no

(kha) anulomaokÄ• so

<29> (ka) yattha \Ne I 313/ dukkhasaccaá¹ƒ uppajjati tattha samudayasaccaá¹ƒ uppajjatÄ«

asaÃ±Ã±asatte tattha dukkhasaccaá¹ƒ uppajjati, no ca tattha samudayasaccaá¹ƒ uppajjati.
paÃ±cavokÄ• re tattha dukkhasaccaÃ±ca uppajjati samudayasaccaÃ±ca uppajjati.

(kha) yattha vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yattha dukkhasaccaá¹ƒ uppajjati tattha maggasaccaá¹ƒ uppajjatÄ«ti?

apÄ• ye asaÃ±Ã±asatte tattha dukkhasaccaá¹ƒ uppajjati, no ca tattha maggasaccaá¹ƒ uppa

catuvokÄ• re paÃ±cavokÄ• re tattha dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjat

(kha) yattha vÄ• pana maggasaccaá¹ƒ \Se I 283/ uppajjati tattha dukkhasaccaá¹ƒ uppajjat

<30> (ka) yattha samudayasaccaá¹ƒ uppajjati tattha maggasaccaá¹ƒ uppajjatÄ«ti?

apÄ• ye tattha samudayasaccaá¹ƒ uppajjati, no ca tattha maggasaccaá¹ƒ uppajjati. avases paÃ±cavokÄ• re tattha samudayasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjati.

(kha) yattha vÄ• pana ... pe ... ? Ä• mantÄ• .

(ga) anulomapuggalokÄ• sÄ•

<31> yassa yattha dukkhasaccaá¹ƒ uppajjati tassa tattha samudayasaccaá¹ƒ uppajjatÄ«ti?

(yassakampi yassayatthakampi sadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

(gha) paccanÄ«kapuggalo

<32> (ka) yassa \Ne I 314/ \Be I 214/ dukkhasaccaá¹ƒ nuppajjati tassa samudayasaccaá¹ƒ Ä• mantÄ• .

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nuppajjati tassa dukkhasaccaá¹ƒ nuppajjatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes nuppajjati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte ci bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ samuday dukkhasaccaÃ±ca nuppajjati.

(ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ nuppajjatÄ«ti?

arÅ«pe maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ m sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe phalassa uppÄ• d dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca nuppajjati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjati tassa \Se I 284/ dukkhasaccaá¹ƒ nuppajj

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte maggavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá

nuppajjati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte ci
bhaá¹…gakkhaá¹‡e arÅ«pe phalassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca nuppajj

<33> (ka) yassa samudayasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ nuppajjatÄ«ti?

maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ magga
sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttamaggavippayuttacittassa uppÄ
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ samudayasaccaÃ±ca nuppajja

(kha) yassa \Ne I 315/ vÄ• pana maggasaccaá¹ƒ nuppajjati tassa samudayasaccaá¹ƒ nupp

taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ samuday
sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e maggavippayuttataá¹‡hÄ• vippayuttacittassa
{taá¹‡hÄ• vippayuttamaggavippayuttacittassa (Ce) evaá¹ƒ puggalokÄ• sepi nirodhavÄ• repi
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaÃ±ca nuppajjati s

(á¹…a) paccanÄ«kaokÄ• so

<34> (ka) yattha dukkhasaccaá¹ƒ nuppajjati tattha samudayasaccaá¹ƒ nuppajjatÄ«ti? natth

(kha) yattha vÄ• pana samudayasaccaá¹ƒ nuppajjati tattha dukkhasaccaá¹ƒ nuppajjatÄ«ti?

(ka) yattha \Be I 215/ dukkhasaccaá¹ƒ nuppajjati tattha maggasaccaá¹ƒ nuppajjatÄ«ti? natt

(kha) yattha vÄ• pana maggasaccaá¹ƒ nuppajjati tattha dukkhasaccaá¹ƒ nuppajjatÄ«ti \Se

<35> (ka) yattha samudayasaccaá¹ƒ nuppajjati tattha maggasaccaá¹ƒ nuppajjatÄ«ti? Ä• ma

(kha) yattha vÄ• pana maggasaccaá¹ƒ nuppajjati tattha samudayasaccaá¹ƒ nuppajjatÄ«ti?

apÄ• ye tattha maggasaccaá¹ƒ nuppajjati, no ca tattha samudayasaccaá¹ƒ nuppajjati. asaÃ
maggasaccaÃ±ca nuppajjati samudayasaccaÃ±ca nuppajjati.

(ca) paccanÄ«kapuggalokÄ• sÄ•

<36> (ka) yassa yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha samudayasaccaá¹ƒ nuppajj

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nuppajjati tassa tattha dukkhasaccaá¹ƒ n

sabbesaá¹ƒ \Ne I 316/ upapajjantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa uppÄ• dakk
samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ
cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ t
nuppajjati dukkhasaccaÃ±ca nuppajjati.

(ka) yassa yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá¹ƒ nuppajjatÄ«ti?

arÅ«pe maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesa
nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe phalass
tattha dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca nuppajjati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjati tassa tattha dukkhasaccaá¹ƒ nupp

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte maggavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
I 286/ nuppajjati, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá
bhaá¹…gakkhaá¹‡e arÅ«pe phalassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca n
nuppajjati.

<37> (ka) yassa yattha samudayasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá¹ƒ nuppajja

maggassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ t
nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttamaggavippayuttacit
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca nuppajjati maggasaccaÃ±ca nu

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjati tassa tattha samudayasaccaá¹ƒ nu

taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ \Be I 216/ tattha maggasaccaá¹ƒ nuppajjati, no ca t
samudayasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e maggavippayuttata
\Ne I 317/ uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca nupp
nuppajjati.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<38> (ka) yassa dukkhasaccaá¹ƒ uppajjittha tassa samudayasaccaá¹ƒ uppajjitthÄ• ti? Ä• m

(kha) yassa vÄ• pana samudayasaccaá¹ƒ uppajjittha tassa dukkhasaccaá¹ƒ uppajjitthÄ• ti

(ka) yassa dukkhasaccaá¹ƒ uppajjittha tassa maggasaccaá¹ƒ uppajjitthÄ• ti?

anabhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ dukkhasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ maggasaccaá
abhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ dukkhasaccaÃ±ca uppajjittha maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

<39> (ka) yassa samudayasaccaá¹ƒ uppajjittha tassa maggasaccaá¹ƒ uppajjitthÄ• ti?

anabhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ samudayasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ maggasac
abhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ samudayasaccaÃ±ca uppajjittha maggasaccaÃ±ca uppajjitt

(kha) yassa vÄ• pana ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

(kha) anulomaokÄ• so

<40> yattha dukkhasaccaá¹ƒ uppajjittha ... pe ....

(yatthakampi sabbattha sadisaá¹ƒ. tantinÄ• nÄ• karaá¹‡aá¹ƒ heá¹-á¹-hÄ• yatthakasadisaá

(ga) anulomapuggalokÄ• sÄ•

<41> (ka) yassa \Ne I 318/ yattha dukkhasaccaá¹ƒ uppajjittha tassa tattha samudayasaccaá

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha duk
ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavo
tattha dukkhasaccaÃ±ca uppajjittha samudayasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

(ka) yassa \Be I 217/ yattha dukkhasaccaá¹ƒ uppajjittha tassa tattha maggasaccaá¹ƒ uppaj

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne anabhisametÄ• vÄ«naá¹ƒ asaÃ±Ã±asattÄ
dukkhasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjittha. abhisametÄ• v
dukkhasaccaÃ±ca uppajjittha maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

<42> (ka) yassa \Se I 288/ yattha samudayasaccaá¹ƒ uppajjittha tassa tattha maggasaccaá

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne anabhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjittha. abhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ samudayasaccaÃ±ca uppajjittha maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

(gha) paccanÄ«kapuggalo

<43> (ka) yassa dukkhasaccaá¹ƒ nuppajjittha tassa samudayasaccaá¹ƒ nuppajjitthÄ• ti? na

(kha) yassa vÄ• pana ... pe ... nuppajjitthÄ• ti? natthi.

(ka) yassa \Ne I 319/ dukkhasaccaá¹ƒ nuppajjittha tassa maggasaccaá¹ƒ nuppajjitthÄ• ti? n

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjittha tassa dukkhasaccaá¹ƒ nuppajjitthÄ• ti?

<44> (ka) yassa samudayasaccaá¹ƒ nuppajjittha tassa maggasaccaá¹ƒ nuppajjitthÄ• ti? na

(kha) yassa vÄ• pana ... pe ... nuppajjitthÄ• ti? uppajjittha.

(á¹…a) paccanÄ«kaokÄ• so

<45> yattha dukkhasaccaá¹ƒ nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<46> (ka) yassa yattha dukkhasaccaá¹ƒ nuppajjittha tassa tattha samudayasaccaá¹ƒ nuppa

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nuppajjittha tassa tattha dukkhasaccaá¹ƒ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha sam no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ te samudayasaccaÃ±ca nuppajjittha dukkhasaccaÃ±ca nuppajjittha.

(ka) yassa \Be I 218/ yattha dukkhasaccaá¹ƒ nuppajjittha tassa tattha maggasaccaá¹ƒ nupp
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjittha tassa tattha dukkhasaccaá¹ƒ nup

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne anabhisametÄ• vÄ«naá¹ƒ asaÃ±Ã±asattÄ
maggasaccaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ \Ne I 320/ nuppajjittha. s
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca nuppajjittha dukkhasaccaÃ±ca nuppajj

<47> (ka) yassa yattha samudayasaccaá¹ƒ nuppajjittha tassa tattha maggasaccaá¹ƒ nuppa

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjittha tassa tattha samudayasaccaá¹ƒ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne anabhisametÄ• vÄ«naá¹ƒ tesaá¹ƒ
nuppajjittha, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ c
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca nuppajjittha samudayasaccaÃ±ca n

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<48> (ka) yassa dukkhasaccaá¹ƒ uppajjissati tassa samudayasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
dukkhasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ uppajjissati. itaresaá¹ƒ tesa
uppajjissati samudayasaccaÃ±ca \Se I 290/ uppajjissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa dukkhasaccaá¹ƒ uppajjissati tassa maggasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
dukkhasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ maggasaccaá¹ƒ uppajjissati. yassa cittassa ana
paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ dukkhasaccaÃ±ca uppajji
uppajjissati.

(kha) yassa vÄ• pana ... pe ... uppajjissatÄ«ti? Ä• mantÄ• .

<49> (ka) yassa samudayasaccaá¹ƒ uppajjissati tassa maggasaccaá¹ƒ uppajjissatÄ«ti?

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ samudayasaccaá¹ƒ uppajjissati \Ne
maggasaccaá¹ƒ uppajjissati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ samudayasaccaÃ±ca u
maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjissati tassa samudayasaccaá¹ƒ uppajjissatÄ«

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ maggasaccaá¹ƒ uppajji
samudayasaccaá¹ƒ uppajjissati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ maggasaccaÃ±ca u
samudayasaccaÃ±ca uppajjissati.

(kha) anulomaokÄ• so

<50> yattha dukkhasaccaá¹ƒ uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<51> (ka) yassa yattha dukkhasaccaá¹ƒ uppajjissati tassa tattha samudayasaccaá¹ƒ uppajj

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha sam
uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dukkhas
samudayasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ uppajjissati ... pe ... uppajjissatÄ«ti? Ä• m

(ka) yassa yattha dukkhasaccaá¹ƒ uppajjissati tassa tattha maggasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
Ä• pÄ• yikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ uppajjissati, no c
maggasaccaá¹ƒ uppajjissati. yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti, ye
paá¹-ilabhissanti tesaá¹ƒ tattha dukkhasaccaÃ±ca uppajjissati maggasaccaÃ±ca uppajjissat

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjissati tassa tattha dukkhasaccaá¹ƒ upp

<52> (ka) yassa yattha samudayasaccaá¹ƒ uppajjissati tassa tattha maggasaccaá¹ƒ uppajj

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ tattha samuc
no ca tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjissati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tat
samudayasaccaÃ±ca uppajjissati maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjissati tassa tattha samudayasaccaá¹ƒ

yassa cittassa anantarÄ• aggamaggaá¹ƒ \Be I 220/ paá¹-ilabhissanti tesaá¹ƒ tattha magga
\Se I 292/, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjissati. ye maggaá¹ƒ paá¹-ilabhissa
maggasaccaÃ±ca uppajjissati samudayasaccaÃ±ca uppajjissati.

(gha) paccanÄ«kapuggalo

<53> (ka) yassa dukkhasaccaá¹ƒ nuppajjissati tassa samudayasaccaá¹ƒ nuppajjissatÄ«ti?

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nuppajjissati tassa dukkhasaccaá¹ƒ nuppajjissat

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tesaá¹ƒ samudayasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjissati.
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ samudayasaccaÃ±ca nuppajjissati dukkhasaccaÃ

(ka) yassa dukkhasaccaá¹ƒ nuppajjissati tassa maggasaccaá¹ƒ nuppajjissatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjissati tassa dukkhasaccaá¹ƒ nuppajjissatÄ«t

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
nuppajjissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ
nuppajjissati dukkhasaccaÃ±ca nuppajjissati.

<54> (ka) yassa samudayasaccaá¹ƒ nuppajjissati tassa maggasaccaá¹ƒ nuppajjissatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ samudayasaccaá¹ƒ nup
maggasaccaá¹ƒ nuppajjissati. aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ tesaá¹ƒ sam
maggasaccaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjissati tassa samudayasaccaá¹ƒ \Se I 293/ nu

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ maggasaccaá¹ƒ nuppajjissati, no ca
samudayasaccaá¹ƒ nuppajjissati. aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ tesaá¹ƒ
samudayasaccaÃ±ca nuppajjissati.

(á¹…a) paccanÄ«kaokÄ• so

<55> yattha dukkhasaccaá¹ƒ nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<56> (ka) yassa yattha dukkhasaccaá¹ƒ nuppajjissati tassa tattha samudayasaccaá¹ƒ nupp

(kha) yassa \Ne I 324/ vÄ• pana yattha samudayasaccaá¹ƒ nuppajjissati tassa \Be I 221/ ta
nuppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha
nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca nuppajj
nuppajjissati.

(ka) yassa yattha dukkhasaccaá¹ƒ nuppajjissati tassa tattha maggasaccaá¹ƒ nuppajjissatÄ«

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjissati tassa tattha dukkhasaccaá¹ƒ nu

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha du
nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca nuppajjissa
nuppajjissati.

<57> (ka) yassa yattha samudayasaccaá¹ƒ nuppajjissati tassa tattha maggasaccaá¹ƒ nupp

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha samudayasaccaá
tesaá¹ƒ tattha maggasaccaá¹ƒ nuppajjissati. aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá
tesaá¹ƒ tattha samudayasaccaÃ±ca nuppajjissati maggasaccaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjissati tassa tattha samudayasaccaá¹ƒ

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ tattha magga
no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppajjissati. aggamaggasamaá¹…gÄ«naá¹ƒ araha
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca nuppajjissati samudayasaccaÃ±ca

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<58> (ka) yassa \Ne I 325/ dukkhasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana samudayasaccaá¹ƒ uppajjittha tassa dukkhasaccaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca pha
tesaá¹ƒ samudayasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati. sabbesaá¹
pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca uppajjittha dukkhasaccaÃ

(ka) yassa \Be I 222/ dukkhasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ uppajjitthÄ• ti? anabh
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati, n
maggasaccaá¹ƒ uppajjittha. abhisametÄ• vÄ«naá¹ƒ \Se I 295/ upapajjantÄ• naá¹ƒ pavatte c
tesaá¹ƒ dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjittha tassa dukkhasaccaá¹ƒ uppajjatÄ«ti?

abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magga
uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ dukkhasaccaá¹ƒ uppa
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca uppajjitth
uppajjati.

<59> (ka) yassa samudayasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ uppajjitthÄ• ti?

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ uppa
maggasaccaá¹ƒ uppajjittha. abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya \Ne I 326/ uppÄ• dakkhaá¹
uppajjati maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjittha tassa samudayasaccaá¹ƒ uppajjatÄ«ti?

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•

tesaá¹ƒ maggasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ samudayasaccaá¹ƒ uppajjati. abhisametÄ•
uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca uppajjittha samudayasaccaÃ±ca uppajjati.

(kha) anulomaokÄ• so

<60> yattha dukkhasaccaá¹ƒ uppajjati ... pe ... (yatthakÄ• sadisÄ• sabbe).

(ga) anulomapuggalokÄ• sÄ•

<61> (ka) yassa yattha dukkhasaccaá¹ƒ uppajjati tassa tattha samudayasaccaá¹ƒ uppajjitth

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa {uppatticittassa (Se) } uppÄ• dakkhaá¹‡e asaÃ±Ã±
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha \Se I 296/
uppajjittha. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte citta
tesaá¹ƒ tattha dukkhasaccaÃ±ca uppajjati samudayasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ uppajjittha tassa tattha dukkhasaccaá¹ƒ u

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e \Be
phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ
uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• d
samudayasaccaÃ±ca uppajjittha dukkhasaccaÃ±ca uppajjati.

(ka) yassa \Ne I 327/ yattha dukkhasaccaá¹ƒ uppajjati tassa tattha maggasaccaá¹ƒ uppajjit

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e anabhisametÄ• vÄ«naá¹ƒ upap
uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ u
tattha maggasaccaá¹ƒ uppajjittha. abhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittas
tesaá¹ƒ tattha dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjittha tassa tattha dukkhasaccaá¹ƒ uppa

abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magga
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha dukkhasa
abhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e \Se I 297/ te
maggasaccaÃ±ca uppajjittha dukkhasaccaÃ±ca uppajjati.

<62> (ka) yassa yattha samudayasaccaá¹ƒ uppajjati tassa tattha maggasaccaá¹ƒ uppajjitth

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹
tattha maggasaccaá¹ƒ uppajjittha. abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e te
samudayasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjittha tassa tattha samudayasaccaá¹ƒ u

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•
maggasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjati. abhisametÄ•
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca uppajjittha samudayasaccaÃ±ca uppajj

(gha) paccanÄ«kapuggalo

<63> (ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa samudayasaccaá¹ƒ nuppajjitthÄ• ti?

uppajjittha.

(kha) yassa \Ne I 328/ vÄ• pana samudayasaccaá¹ƒ nuppajjittha tassa dukkhasaccaá¹ƒ nu

(ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ nuppajjitthÄ• ti?

abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magga
uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ nupp
anabhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ duk
maggasaccaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjittha tassa dukkhasaccaá¹ƒ nuppajjatÄ«ti \S

anabhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ n
no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. anabhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte
tesaá¹ƒ maggasaccaÃ±ca nuppajjittha dukkhasaccaÃ±ca nuppajjati.

<64> (ka) yassa samudayasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ nuppajjitthÄ• ti?

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•
tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ nuppajjittha. anabhisa
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá
nuppajjati maggasaccaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjittha tassa samudayasaccaá¹ƒ nuppajjatÄ«ti

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ nuppajji
samudayasaccaá¹ƒ nuppajjati. anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e ta
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaÃ±ca nuppajjittha samudayasacca

(á¹…a) paccanÄ«kaokÄ• so

<65> yattha \Ne I 329/ dukkhasaccaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<66> (ka) yassa yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha samudayasaccaá¹ƒ nuppajj

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha samuday
suddhÄ• vÄ• sÄ• naá¹ƒ \Se I 299/ upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• ca
dukkhasaccaÃ±ca nuppajjati samudayasaccaÃ±ca nuppajjittha.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nuppajjittha tassa tattha dukkhasaccaá¹ƒ

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ«
samudayasaccaá¹ƒ nuppajjittha, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati. suddhÄ• v
upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha samuc
dukkhasaccaÃ±ca nuppajjati.

(ka) yassa \Be I 225/ yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá¹ƒ nuppaj

abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magga
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha maggasa
suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e anabhisametÄ• vÄ«naá¹ƒ cava
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaÃ±ca nup
nuppajjittha.

(kha) yassa \Ne I 330/ vÄ• pana yattha maggasaccaá¹ƒ nuppajjittha tassa tattha dukkhasa

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e anabhisametÄ• vÄ«naá¹ƒ upap

uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ nu
tattha dukkhasaccaá¹ƒ nuppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá
\Se I 300/ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• n
maggasaccaÃ±ca nuppajjittha dukkhasaccaÃ±ca nuppajjati.

<67> (ka) yassa yattha samudayasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá¹ƒ nuppajji

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•
samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ nuppajjittha. suddhÄ• v
vattamÄ• ne anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayutta
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca nuppajjati maggasaccaÃ±ca nu

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjittha tassa tattha samudayasaccaá¹ƒ

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaá¹ƒ n
tattha samudayasaccaá¹ƒ nuppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne anab
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá
maggasaccaÃ±ca nuppajjittha samudayasaccaÃ±ca nuppajjati.

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<68> (ka) yassa dukkhasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati, no ca
samudayasaccaá¹ƒ \Se I 301/ uppajjissati \Ne I 331/. itaresaá¹ƒ upapajjantÄ• naá¹ƒ \Be I 22
uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca uppajjati samudayasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ uppajjissati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca pha
tesaá¹ƒ samudayasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati. sabbesaá
pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca uppajjissati dukkhasaccaÃ

(ka) yassa dukkhasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e ye ca puth
paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ du
no ca tesaá¹ƒ maggasaccaá¹ƒ uppajjissati. yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-i
cittassa uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• n
uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjissati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magg
uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ \Se I 302/ uppajjissati, no ca tesaá¹ƒ dukkhasac
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e ye ca
paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ ma
uppajjissati dukkhasaccaÃ±ca uppajjati.

<69> (ka) yassa \Ne I 332/ samudayasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ uppajjissatÄ

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesa
uppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ uppajjissati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ
uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ uppajjissati tassa samudayasaccaá¹ƒ uppajjatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye {paá¹-ilabhissanti tassa cittas
ye (Ce Se) puggalokÄ• savÄ• repi} caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• y
taá¹‡hÄ• vippayuttacitte vattamÄ• ne nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ t
uppajjissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ uppajjati. ye maggaá¹ƒ paá¹-ilabhissanti tesa
227/ uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca uppajjissati samudayasaccaÃ±ca uppajja

(kha) anulomaokÄ• so

<70> yattha dukkhasaccaá¹ƒ uppajjati ... pe ... (yatthakampi yassayatthakasadisaá¹ƒ kÄ• ta

(ga) anulomapuggalokÄ• sÄ•

<71> (ka) yassa yattha dukkhasaccaá¹ƒ uppajjati tassa tattha samudayasaccaá¹ƒ uppajjiss

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta

paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ te
dukkhasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjissati. itaresaá¹ƒ c
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha d
samudayasaccaÃ±ca uppajjissati.

(kha) yassa \Ne I 333/ vÄ• pana yattha samudayasaccaá¹ƒ uppajjissati tassa tattha dukkha
uppajjatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha dukk
catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e
samudayasaccaÃ±ca uppajjissati dukkhasaccaÃ±ca uppajjati.

(ka) yassa yattha dukkhasaccaá¹ƒ uppajjati tassa tattha maggasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e Ä• pÄ• yik
maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha maggasac
yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e
paá¹-ilabhissanti \Se I 304/ tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e t
dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjissati tassa tattha dukkhasaccaá¹ƒ upp

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magg
phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ ta
uppajjati. yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• d
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e
maggasaccaÃ±ca uppajjissati dukkhasaccaÃ±ca uppajjati.

<72> (ka) yassa \Ne I 334/ yattha samudayasaccaá¹ƒ uppajjati tassa tattha maggasaccaá¹ƒ

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya
tattha samudayasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjissati. ye ma
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaÃ±c
uppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjissati tassa tattha samudayasaccaá¹ƒ

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilab
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e \Se I 305/ taá¹‡hÄ• vippayuttacitte vattamÄ• ne tesaá¹ƒ tat
uppajjissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjati. ye maggaá¹ƒ paá¹-ilabhissan
taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca uppajjissati samudayasacc

(gha) paccanÄ«kapuggalo

<73> (ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa samudayasaccaá¹ƒ nuppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca pha
tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ samudayasaccaá¹ƒ nuppajjissati. aggam
arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá
cittassa bhaá¹…gakkhaá¹‡e arÅ«pe aggamaggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesa
nuppajjati samudayasaccaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nuppajjissati tassa dukkhasaccaá¹ƒ nuppajjatÄ«

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nuppajjissati
dukkhasaccaá¹ƒ nuppajjati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa b
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e \Ne
aggamaggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nuppajjiss
nuppajjati.

(ka) yassa \Be I 229/ dukkhasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ nuppajjissatÄ«ti?

yassa \Se I 306/ cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e ar
ca uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ nu
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e ye ca puthujjanÄ• magga
tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe aggamaggassa ca pha
tesaá¹ƒ dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjissati tassa dukkhasaccaá¹ƒ nuppajjatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e ye ca puth

paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ ma
nuppajjissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. aggamaggassa bhaá¹…gakkhaá¹‡e
bhaá¹…gakkhaá¹‡e ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá
bhaá¹…gakkhaá¹‡e arÅ«pe aggamaggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ mag
dukkhasaccaÃ±ca nuppajjati.

<74> (ka) yassa samudayasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ nuppajjissatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissÄ• nti ye caÃ±Ã±e maggaá¹ƒ paá¹-il
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne nirodhasamÄ• pannÄ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ maggasaccaá
aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabl
bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte \Ne I 336/ vattamÄ• ne tesaá¹ƒ samudayasacc
maggasaccaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjissati tassa samudayasaccaá¹ƒ nuppajjatÄ«

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesa
nuppajjissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati. aggamaggasamaá¹…gÄ«naá¹ƒ a
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡h
vattamÄ• ne tesaá¹ƒ maggasaccaÃ±ca nuppajjissati samudayasaccaÃ±ca nuppajjati.

(á¹…a) paccanÄ«kaokÄ• so

<75> yattha dukkhasaccaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<76> (ka) yassa \Be I 230/ yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha samudayasaccaá

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha samuday
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa cit
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ arÅ«p
ca uppÄ• dakkhaá¹‡e tesaá¹ƒ \Se I 308/ tattha dukkhasaccaÃ±ca nuppajjati samudayasacc

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nuppajjissati tassa tattha dukkhasaccaá¹ƒ

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa \Ne
aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapa
tattha samudayasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati. ag
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ•
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e arÅ«pe aggamaggassa ca phalassa ca
asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca nuppajjissati dukkhas

(ka) yassa yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá¹ƒ nuppajjissatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magg
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha maggasa
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ä• pÄ• y
maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e
cavantÄ• naá¹ƒ arÅ«pe aggamaggassa ca phalassa ca uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ•
dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca nuppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjissati \Se I 309/ tassa tattha dukkhasa

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e Ä• pÄ• yik
maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha dukkh
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa \Be I 231/ bhaá¹…gakkhaá¹‡e
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹.
aggamaggassa ca phalassa ca uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹
nuppajjissati dukkhasaccaÃ±ca nuppajjati.

<77> (ka) yassa \Ne I 338/ yattha samudayasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilab
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne tesaá¹ƒ tattha samud
ca tesaá¹ƒ tattha maggasaccaá¹ƒ nuppajjissati. aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• n
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡h
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca nuppajjati maggas

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjissati tassa tattha samudayasaccaá¹ƒ

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya
\Se I 310/ tattha maggasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nup
aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• ma
tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asa
maggasaccaÃ±ca nuppajjissati samudayasaccaÃ±ca nuppajjati.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<78> (ka) yassa dukkhasaccaá¹ƒ uppajjittha tassa samudayasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
dukkhasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ samudayasaccaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá
uppajjittha samudayasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ uppajjissati tassa dukkhasaccaá¹ƒ uppajjitthÄ• t

(ka) yassa dukkhasaccaá¹ƒ uppajjittha tassa maggasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
dukkhasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ maggasaccaá¹ƒ uppajjissati \Ne I 339/. yassa cit
aggamaggaá¹ƒ paá¹-ilabhissanti \Be I 232/ ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ
uppajjittha maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<79> (ka) yassa samudayasaccaá¹ƒ uppajjittha tassa maggasaccaá¹ƒ uppajjissatÄ«ti \Se I
aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabl
samudayasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ maggasaccaá¹ƒ uppajjissati. yassa cittassa a
paá¹-ilabhissanti, ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ samudayasaccaÃ±ca upp
uppajjissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(kha) anulomaokÄ• so

<80> yattha dukkhasaccaá¹ƒ uppajjittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<81> (ka) yassa yattha dukkhasaccaá¹ƒ uppajjittha tassa tattha samudayasaccaá¹ƒ uppajji

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha sam
uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dukkhas
samudayasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ uppajjissati tassa tattha dukkhasaccaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjissati, no \
tattha dukkhasaccaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ
samudayasaccaÃ±ca uppajjissati dukkhasaccaÃ±ca uppajjittha.

(ka) yassa yattha dukkhasaccaá¹ƒ uppajjittha tassa tattha maggasaccaá¹ƒ uppajjissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ \Se I 312/ uppajjittha, no ca tesaá¹ƒ
uppajjissati. yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e magga
tesaá¹ƒ tattha dukkhasaccaÃ±ca uppajjittha maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjissati tassa tattha dukkhasaccaá¹ƒ upp

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjissati, no ca te
dukkhasaccaá¹ƒ uppajjittha. yassa cittassa \Be I 233/ anantarÄ• aggamaggaá¹ƒ paá¹-ilabhi
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha maggasaccaÃ±ca uppajjissati dukkhasaccaÃ±ca

<82> (ka) yassa yattha samudayasaccaá¹ƒ uppajjittha tassa tattha maggasaccaá¹ƒ uppajji

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjis
anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹
samudayasaccaÃ±ca uppajjittha maggasaccaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ uppajjissati tassa tattha samudayasaccaá¹ƒ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha maggasaccaá¹ƒ uppajjissat
samudayasaccaá¹ƒ uppajjittha. yassa cittassa \Ne I 341/ anantarÄ• aggamaggaá¹ƒ \Se I 31
caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha maggasaccaÃ±ca uppajjissati samuday

(gha) paccanÄ«kapuggalo

<83> (ka) yassa dukkhasaccaá¹ƒ nuppajjittha tassa samudayasaccaá¹ƒ nuppajjissatÄ«ti? n

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nuppajjissati tassa dukkhasaccaá¹ƒ nuppajjitthÄ

(ka) yassa dukkhasaccaá¹ƒ nuppajjittha tassa maggasaccaá¹ƒ nuppajjissatÄ«ti? natthi.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjissati tassa dukkhasaccaá¹ƒ nuppajjitthÄ• ti

<84> (ka) yassa samudayasaccaá¹ƒ nuppajjittha tassa maggasaccaá¹ƒ nuppajjissatÄ«ti? n

(kha) yassa vÄ• pana maggasaccaá¹ƒ nuppajjissati tassa samudayasaccaá¹ƒ nuppajjitthÄ

(á¹…a) paccanÄ«kaokÄ• so

<85> yattha dukkhasaccaá¹ƒ nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<86> (ka) yassa yattha dukkhasaccaá¹ƒ nuppajjittha tassa tattha samudayasaccaá¹ƒ nuppa
uppajjissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nuppajjissati tassa tattha dukkhasaccaá¹
uppajjittha.

(ka) yassa \Ne I 342/ \Be I 234/ yattha dukkhasaccaá¹ƒ nuppajjittha tassa tattha maggasac
nuppajjissatÄ«ti? uppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjissati tassa tattha dukkhasaccaá¹ƒ nu
uppajjittha.

<87> (ka) yassa \Se I 314/ yattha samudayasaccaá¹ƒ nuppajjittha tassa tattha maggasacca

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppajj
maggasaccaá¹ƒ nuppajjissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca n
nuppajjissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nuppajjissati tassa tattha samudayasaccaá¹ƒ

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilab
tesaá¹ƒ tattha maggasaccaá¹ƒ nuppajjissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppa
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca nuppajjissati samudayasaccaÃ±ca

uppÄ• davÄ• ro.

2. pavatti 2. nirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<88> (ka) yassa dukkhasaccaá¹ƒ nirujjhati tassa samudayasaccaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá
343/ nirujjhati, no ca tesaá¹ƒ samudayasaccaá¹ƒ nirujjhati. taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e
dukkhasaccaÃ±ca nirujjhati samudayasaccaÃ±ca nirujjhati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nirujjhati tassa dukkhasaccaá¹ƒ nirujjhatÄ«ti? Ä•

(ka) yassa dukkhasaccaá¹ƒ nirujjhati tassa maggasaccaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte maggavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ
no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhati. paÃ±cavokÄ• re maggassa bhaá¹…gakkhaá¹‡e tes
nirujjhati maggasaccaÃ±ca nirujjhati \Se I 315/.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhati tassa dukkhasaccaá¹ƒ nirujjhatÄ«ti?

arÅ«pe maggassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ nirujjhati, no \Be I 235/ ca t
nirujjhati. paÃ±cavokÄ• re maggassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca nirujjha
nirujjhati.

<89> (ka) yassa samudayasaccaá¹ƒ nirujjhati tassa maggasaccaá¹ƒ nirujjhatÄ«ti? no.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhati tassa samudayasaccaá¹ƒ nirujjhatÄ«ti? no

(kha) anulomaokÄ• so

<90> yattha dukkhasaccaá¹ƒ nirujjhati tattha samudayasaccaá¹ƒ nirujjhatÄ«ti?

asaÃ±Ã±asatte tattha dukkhasaccaá¹ƒ nirujjhati ... pe ....

(yatthakaá¹ƒ uppÄ• depi nirodhepi uppÄ• danirodhepi sadisaá¹ƒ, natthi nÄ• nÄ• karaá¹‡aá

(ga) anulomapuggalokÄ• sÄ•

<91> yassa yattha dukkhasaccaá¹ƒ nirujjhati ... pe ....

á¹• 06 (yassayatthakampi sadisaá¹ƒ vitthÄ• retabbaá¹ƒ).

(gha) paccanÄ«kapuggalo

<92> (ka) yassa \Ne I 344/ dukkhasaccaá¹ƒ na nirujjhati tassa samudayasaccaá¹ƒ na nirujj

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhati tassa dukkhasaccaá¹ƒ na nirujjhatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá nirujjhati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavat uppÄ• dakkhaá¹‡e arÅ«pe maggassa ca phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ samuday dukkhasaccaÃ±ca na nirujjhati.

(ka) yassa dukkhasaccaá¹ƒ na nirujjhati tassa maggasaccaá¹ƒ na nirujjhatÄ«ti?

arÅ«pe \Se I 316/ maggassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati, no na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe ph tesaá¹ƒ dukkhasaccaÃ±ca na nirujjhati maggasaccaÃ±ca na nirujjhati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhati tassa dukkhasaccaá¹ƒ na nirujjhatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte maggavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ

nirujjhati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavat
uppÄ• dakkhaá¹‡e \Be I 236/ arÅ«pe phalassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±
dukkhasaccaÃ±ca na nirujjhati.

<93> (ka) yassa samudayasaccaá¹ƒ na nirujjhati tassa maggasaccaá¹ƒ na nirujjhatÄ«ti?

maggassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ mag
sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttamaggavippayuttacittassa bhaá¹
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Ne I 345/ tesaá¹ƒ samudayasaccaÃ±c
na nirujjhati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhati tassa samudayasaccaá¹ƒ na nirujjhatÄ«

taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ samu
nirujjhati. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e maggavippayuttataá¹‡hÄ• vippayuttacittas
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaÃ±ca na nirujjhati
nirujjhati.

(á¹…a) paccanÄ«kaokÄ• so

<94> yattha dukkhasaccaá¹ƒ na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<95> yassa \Se I 317/ yattha dukkhasaccaá¹ƒ na nirujjhati ... pe ....

(yassakampi {yassakampi yatthakampi (Ce Se) } yassayatthakampi sadisaá¹ƒ, yassayattha
nirodhasamÄ• pannÄ• nanti cetaá¹ƒ na kÄ• tabbaá¹ƒ).

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<96> yassa dukkhasaccaá¹ƒ nirujjhittha tassa samudayasaccaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ

(yathÄ• uppÄ• davÄ• re atÄ«tÄ• pucchÄ• anulomampi paccanÄ«kampi vibhattÄ• evaá¹ƒ
natthi nÄ• nÄ• karaá¹‡aá¹ƒ).

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<97> (ka) yassa \Ne I 346/ \Be I 237/ dukkhasaccaá¹ƒ nirujjhissati tassa samudayasaccaá¹

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
{paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e (Ce Se) uppÄ• davÄ• re pana pÄ• á¹-ha
dukkhasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ nirujjhissati. itaresaá¹ƒ tesa
nirujjhissati samudayasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa dukkhasaccaá¹ƒ nirujjhissati tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
dukkhasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. aggamaggassa up
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissan
dukkhasaccaÃ±ca nirujjhissati maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... \Se I 318/. Ä• mantÄ• .

<98> (ka) yassa samudayasaccaá¹ƒ nirujjhissati tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ samudayasaccaá¹ƒ nirujjhissati, no
maggasaccaá¹ƒ nirujjhissati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ samudayasaccaÃ±ca n
maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhissati tassa samudayasaccaá¹ƒ nirujjhissatÄ«

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
nirujjhissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ \Ne I 347/ nirujjhissati. ye maggaá¹ƒ paá¹-ilal
maggasaccaÃ±ca nirujjhissati samudayasaccaÃ±ca nirujjhissati.

(kha) anulomaokÄ• so

<99> yattha dukkhasaccaá¹ƒ nirujjhissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<100> yassa yattha dukkhasaccaá¹ƒ nirujjhissati tassa tattha samudayasaccaá¹ƒ nirujjhissa

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha sam
nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dukkhas
samudayasaccaÃ±ca nirujjhissati ... pe ....

á¹• 06 (yassakampi yassayatthakampi sadisaá¹ƒ).

(gha) paccanÄ«kapuggalo

<101> (ka) yassa dukkhasaccaá¹ƒ na nirujjhissati tassa samudayasaccaá¹ƒ na nirujjhissatÄ

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ na nirujjhi

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa \Se I 319/ anantarÄ• agga
tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhissati. p
bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca na nirujjhissati dukkhasaccaÃ±ca na niru

(ka) yassa \Ne I 348/ dukkhasaccaá¹ƒ na nirujjhissati tassa maggasaccaá¹ƒ na nirujjhissatÄ

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ na nirujjhissa

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhissati. pacchimacitt
bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca na nirujjhissati dukkhasaccaÃ±ca na nirujjhis

<102> (ka) yassa samudayasaccaá¹ƒ na nirujjhissati tassa maggasaccaá¹ƒ na nirujjhissatÄ

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
na nirujjhissati, no ca tesaá¹ƒ maggasaccaá¹ƒ na nirujjhissati. aggamaggassa bhaá¹…gakkh
tesaá¹ƒ samudayasaccaÃ±ca na nirujjhissati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa samudayasaccaá¹ƒ na nirujjhis

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ maggasaccaá¹ƒ na nirujjhissati, no c

samudayasaccaá¹ƒ na nirujjhissati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ te
nirujjhissati samudayasaccaÃ±ca na nirujjhissati.

(á¹…a) paccanÄ«kaokÄ• so

<103> yattha dukkhasaccaá¹ƒ na nirujjhissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<104> (ka) yassa \Se I 320/ \Be I 239/ yattha dukkhasaccaá¹ƒ na nirujjhissati tassa tattha s
na nirujjhissatÄ«ti? Ä• mantÄ• .

(kha) yassa \Ne I 349/ vÄ• pana yattha samudayasaccaá¹ƒ na nirujjhissati tassa tattha duk
nirujjhissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tatt
nirujjhissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaÃ±ca na n
dukkhasaccaÃ±ca na nirujjhissati.

(ka) yassa yattha dukkhasaccaá¹ƒ na nirujjhissati tassa tattha maggasaccaá¹ƒ na nirujjhiss

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá¹ƒ

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha
nirujjhissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca na niruj
dukkhasaccaÃ±ca na nirujjhissati.

<105> (ka) yassa yattha samudayasaccaá¹ƒ na nirujjhissati tassa tattha maggasaccaá¹ƒ na

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
samudayasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati. ag
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasacca
maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ \Se I 321/ na nirujjhissati tassa tattha samud
nirujjhissatÄ«ti?

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ tattha magga
nirujjhissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ na nirujjhissati. aggamaggassa bhaá¹.
arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca na nirujjhissati sa
nirujjhissati.

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<106> (ka) yassa \Ne I 350/ dukkhasaccaá¹ƒ nirujjhati tassa samudayasaccaá¹ƒ nirujjhitthÄ

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nirujjhittha tassa dukkhasaccaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ \Be I 240/ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe mag
bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ dukkhasaccaá¹ƒ
cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nirujjhitt
nirujjhati.

(ka) yassa dukkhasaccaá¹ƒ nirujjhati tassa maggasaccaá¹ƒ nirujjhitthÄ• ti?

anabhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ duk
ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhittha. abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte citta
tesaá¹ƒ dukkhasaccaÃ±ca nirujjhati maggasaccaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhittha tassa dukkhasaccaá¹ƒ nirujjhatÄ«ti?

abhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe ma
bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ dukkhasaccaá¹ƒ niru
abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte \Se I 322/ cittassa bhaá¹…gakkhaá¹‡e tesa
nirujjhittha dukkhasaccaÃ±ca nirujjhati.

<107> (ka) yassa samudayasaccaá¹ƒ nirujjhati tassa maggasaccaá¹ƒ nirujjhitthÄ• ti?

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ niru
maggasaccaá¹ƒ nirujjhittha. abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹
nirujjhati maggasaccaÃ±ca nirujjhittha.

(kha) yassa \Ne I 351/ vÄ• pana maggasaccaá¹ƒ nirujjhittha tassa samudayasaccaá¹ƒ niru

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• n
tesaá¹ƒ maggasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ samudayasaccaá¹ƒ nirujjhati. abhisametÄ
bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca nirujjhittha samudayasaccaÃ±ca nirujjhati.

(kha) anulomaokÄ• so

<108> yattha dukkhasaccaá¹ƒ nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<109> (ka) yassa yattha dukkhasaccaá¹ƒ nirujjhati tassa tattha samudayasaccaá¹ƒ nirujjhitt

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• na
dukkhasaccaá¹ƒ nirujjhati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhittha. itaresaá¹ƒ ca
paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha dukkh
samudayasaccaÃ±ca nirujjhittha.

(kha) yassa vÄ• \Be I 241/ pana yattha samudayasaccaá¹ƒ nirujjhittha tassa tattha dukkha
nirujjhatÄ«ti?

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
323/ phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhittha, no ca te
dukkhasaccaá¹ƒ nirujjhati. catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittass
tattha samudayasaccaÃ±ca nirujjhittha dukkhasaccaÃ±ca nirujjhati.

(ka) yassa yattha dukkhasaccaá¹ƒ nirujjhati tassa tattha maggasaccaá¹ƒ nirujjhitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e anabhisametÄ• vÄ«naá¹ƒ cav
cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá
tattha maggasaccaá¹ƒ nirujjhittha. abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa b
tattha dukkhasaccaÃ±ca nirujjhati maggasaccaÃ±ca nirujjhittha.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhittha tassa tattha dukkhasaccaá¹ƒ niruj

abhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe ma
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha dukkhas

abhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha
dukkhasaccaÃ±ca nirujjhati.

<110> (ka) yassa yattha samudayasaccaá¹ƒ nirujjhati tassa tattha maggasaccaá¹ƒ nirujjhitt

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá
tattha maggasaccaá¹ƒ nirujjhittha. abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e
samudayasaccaÃ±ca nirujjhati maggasaccaÃ±ca \Se I 324/ nirujjhittha.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhittha tassa tattha samudayasaccaá¹ƒ n

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• n
maggasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhati. abhisametÄ•
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca nirujjhittha samudayasaccaÃ±ca nirujj

(gha) paccanÄ«kapuggalo

<111> (ka) yassa dukkhasaccaá¹ƒ na nirujjhati tassa samudayasaccaá¹ƒ na nirujjhitthÄ• ti?

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhittha tassa dukkhasaccaá¹ƒ na nirujjha

(ka) yassa \Ne I 353/ \Be I 242/ dukkhasaccaá¹ƒ na nirujjhati tassa maggasaccaá¹ƒ na niruj

abhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe ma
bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ maggasaccaá¹ƒ na
anabhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ d
maggasaccaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhittha tassa dukkhasaccaá¹ƒ na nirujjhatÄ«

anabhisametÄ• vÄ«naá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ ma
no ca tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati. anabhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ p
uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca na nirujjhittha dukkhasaccaÃ±ca na nirujjhati.

<112> (ka) yassa \Se I 325/ samudayasaccaá¹ƒ na nirujjhati tassa maggasaccaá¹ƒ na niruj

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• n
tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ maggasaccaá¹ƒ na nirujjhittha. anab

taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹
nirujjhati maggasaccaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhittha tassa samudayasaccaá¹ƒ na nirujjhat

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ na niru
samudayasaccaá¹ƒ na nirujjhati. anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaÃ±ca na nirujjhittha samudayasac

(á¹…a) paccanÄ«kaokÄ• so

<113> yattha \Ne I 354/ dukkhasaccaá¹ƒ na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<114> (ka) yassa yattha dukkhasaccaá¹ƒ na nirujjhati tassa tattha samudayasaccaá¹ƒ na n

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ
samudayasaccaá¹ƒ na nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaÃ±ca na nirujjhati samudayasaccaÃ±ca na n

(kha) yassa vÄ• pana yattha \Be I 243/ samudayasaccaá¹ƒ na nirujjhittha tassa tattha dukk
nirujjhatÄ«ti?

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e \Se I 326/ asaÃ±Ã±asattÄ• ca
samudayasaccaá¹ƒ na nirujjhittha, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ na nirujjhati. suddh
upapatticittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sa
nirujjhittha dukkhasaccaÃ±ca na nirujjhati.

(ka) yassa yattha dukkhasaccaá¹ƒ na nirujjhati tassa tattha maggasaccaá¹ƒ na nirujjhitthÄ•

abhisametÄ• vÄ«naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe ma
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha magga
nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e anabhisametÄ• vÄ«
pavatte cittassa \Ne I 355/ uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹
na nirujjhati maggasaccaÃ±ca na nirujjhittha.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhittha tassa tattha dukkhasaccaá¹ƒ n

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e anabhisametÄ• vÄ«naá¹ƒ cav
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ na nir
tattha dukkhasaccaá¹ƒ na nirujjhati. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá
maggasaccaÃ±ca na nirujjhittha dukkhasaccaÃ±ca na nirujjhati.

<115> (ka) yassa yattha samudayasaccaá¹ƒ na nirujjhati tassa tattha maggasaccaá¹ƒ na \S
nirujjhitthÄ• ti?

abhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• n
samudayasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhittha. suddhÄ
citte vattamÄ• ne anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippay
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca na nirujjhati maggasaccaÃ±ca n

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhittha tassa tattha samudayasaccaá¹

anabhisametÄ• vÄ«naá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha maggasaccaá¹ƒ n
tattha samudayasaccaá¹ƒ na nirujjhati. suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne ana
taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹
maggasaccaÃ±ca na nirujjhittha samudayasaccaÃ±ca na nirujjhati.

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<116> (ka) yassa \Ne I 356/ \Be I 244/ dukkhasaccaá¹ƒ nirujjhati tassa samudayasaccaá¹ƒ

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa ci
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nirujjhati, no ca
samudayasaccaá¹ƒ nirujjhissati. itaresaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá
dukkhasaccaÃ±ca nirujjhati samudayasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nirujjhissati tassa dukkhasaccaá¹ƒ nirujjhatÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ \Se I 328/ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe mag
bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ

cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nirujjhiss
nirujjhati.

(ka) yassa dukkhasaccaá¹ƒ nirujjhati tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e ye ca pu
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukk
no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-i
cittassa bhaá¹…gakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá
bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca nirujjhati maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhissati tassa dukkhasaccaá¹ƒ nirujjhatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
cittassa uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• n
uppÄ• dakkhaá¹‡e arÅ«pe maggassa ca phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasa
tesaá¹ƒ dukkhasaccaá¹ƒ nirujjhati. yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissan
bhaá¹…gakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatt
tesaá¹ƒ maggasaccaÃ±ca nirujjhissati dukkhasaccaÃ±ca nirujjhati.

<117> (ka) yassa \Se I 329/ samudayasaccaá¹ƒ nirujjhati tassa maggasaccaá¹ƒ nirujjhissat

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tes
I 245/ nirujjhati, no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. ye maggaá¹ƒ paá¹-ilabhissanti te
bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nirujjhati maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhissati tassa samudayasaccaá¹ƒ nirujjhatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati, n
samudayasaccaá¹ƒ nirujjhati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…ga
maggasaccaÃ±ca nirujjhissati samudayasaccaÃ±ca nirujjhati.

(kha) anulomaokÄ• so

<118> yattha dukkhasaccaá¹ƒ nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<119> (ka) yassa \Ne I 358/ yattha dukkhasaccaá¹ƒ nirujjhati tassa tattha samudayasaccaá

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa ci
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá
nirujjhati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• pa
cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaÃ±ca nirujj
nirujjhissati.

(kha) yassa vÄ• pana yattha \Se I 330/ samudayasaccaá¹ƒ nirujjhissati tassa tattha dukkha
nirujjhatÄ«ti?

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhissati, no ca tesaá
dukkhasaccaá¹ƒ nirujjhati. catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittass
tattha samudayasaccaÃ±ca nirujjhissati dukkhasaccaÃ±ca nirujjhati.

(ka) yassa yattha dukkhasaccaá¹ƒ nirujjhati tassa tattha maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ä• pÄ• y
maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e
cavantÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ nirujjhati, no ca tesaá¹ƒ tattha maggasaccaá
yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti \Be I 246/ tassa cittassa bhaá¹…
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tes
dukkhasaccaÃ±ca nirujjhati maggasaccaÃ±ca nirujjhissati.

(kha) yassa \Ne I 359/ vÄ• pana yattha maggasaccaá¹ƒ nirujjhissati tassa tattha dukkhasa

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pav
uppÄ• dakkhaá¹‡e arÅ«pe maggassa ca phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha ma
I 331/, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nirujjhati. yassa cittassa anantarÄ• aggamagga
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissant
pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca nirujjhissati dukkhasa

<120> (ka) yassa yattha samudayasaccaá¹ƒ nirujjhati tassa tattha maggasaccaá¹ƒ nirujjhis

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya
tattha samudayasaccaá¹ƒ nirujjhati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhissati. ye ma
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaÃ±
maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhissati tassa tattha samudayasaccaá¹ƒ

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•
maggasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhati. ye maggaá¹
tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca nirujjhissati samu

(gha) paccanÄ«kapuggalo

<121> (ka) yassa dukkhasaccaá¹ƒ na nirujjhati tassa samudayasaccaá¹ƒ na nirujjhissatÄ«t

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe \Se I 332/ mag
phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ samu
nirujjhissati. aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e
aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e arÅ«pe aggamaggassa c
bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca \Be I 247/ na nirujjhati samudayasaccaÃ±ca

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ na nirujjha

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa ci
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhiss
dukkhasaccaá¹ƒ na nirujjhati. aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa u
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e arÅ«p
phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca na nirujjhissati dukkhasacca

(ka) yassa dukkhasaccaá¹ƒ na nirujjhati tassa maggasaccaá¹ƒ na nirujjhissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pav
uppÄ• dakkhaá¹‡e arÅ«pe maggassa ca phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasa
tesaá¹ƒ maggasaccaá¹ƒ na nirujjhissati. arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e ye ca
paá¹-ilabhissanti tesaá¹ƒ \Se I 333/ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e a

phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca na nirujjhati maggasaccaÃ±ca n

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ na nirujjhatÄ«

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e ye ca pu
na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ m
nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ na nirujjhati. arahantÄ• naá¹ƒ cittassa uppÄ• da
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa upp
aggamaggassa ca phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca na nirujjhissa
nirujjhati.

<122> (ka) yassa samudayasaccaá¹ƒ na nirujjhati tassa maggasaccaá¹ƒ na nirujjhissatÄ«ti

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ samudayasaccaá¹ƒ na nirujjha
maggasaccaá¹ƒ na nirujjhissati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya \Be I 248/ uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte
samudayasaccaÃ±ca na nirujjhati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa \Se I 334/ samudayasaccaá¹ƒ

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tes
nirujjhissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhati. aggamaggassa bhaá¹…gakkhaá
ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡
vattamÄ• ne {vattamÄ• ne, nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ (Ce Se) } t
nirujjhissati samudayasaccaÃ±ca na nirujjhati.

(á¹…a) paccanÄ«kaokÄ• so

<123> yattha \Ne I 362/ dukkhasaccaá¹ƒ na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<124> (ka) yassa yattha dukkhasaccaá¹ƒ na nirujjhati tassa tattha samudayasaccaá¹ƒ na n

catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ

samudayasaccaá¹ƒ na nirujjhissati. aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ citt
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e asaÃ
upapajjantÄ• naá¹ƒ arÅ«pe aggamaggassa ca phalassa ca bhaá¹…gakkhaá¹‡e asaÃ±Ã±as
tesaá¹ƒ tattha dukkhasaccaÃ±ca na nirujjhati samudayasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa ci
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá
na nirujjhissati, no ca tesaá¹ƒ tattha \Se I 335/ dukkhasaccaá¹ƒ na nirujjhati. aggamaggassa
arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹
uppÄ• dakkhaá¹‡e arÅ«pe aggamaggassa ca phalassa ca bhaá¹…gakkhaá¹‡e asaÃ±Ã±asa
tattha samudayasaccaÃ±ca na nirujjhissati dukkhasaccaÃ±ca na nirujjhati.

(ka) yassa yattha dukkhasaccaá¹ƒ na nirujjhati tassa tattha maggasaccaá¹ƒ na nirujjhissatÄ

aggamaggassa \Ne I 363/ uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá
249/ cittassa uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjant
uppÄ• dakkhaá¹‡e arÅ«pe maggassa ca phalassa ca bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha du
no ca tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati. arahantÄ• naá¹ƒ cittassa uppÄ• dakkh
ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittas
asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ arÅ«pe aggamaggassa ca phalassa ca bhaá¹…gakk
dukkhasaccaÃ±ca na nirujjhati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá¹ƒ

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ä• pÄ• y
maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e
cavantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha dukkhas
nirujjhati. arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ
paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe ag
ca bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ
dukkhasaccaÃ±ca na nirujjhati.

<125> (ka) yassa yattha samudayasaccaá¹ƒ na nirujjhati tassa tattha maggasaccaá¹ƒ na ni

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ•

samudayasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati. aggar
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na p
taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹
samudayasaccaÃ±ca na nirujjhati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhissati tassa tattha samudayasaccaá

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya
tattha maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ na nirujjhati.
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na p
taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹
maggasaccaÃ±ca na nirujjhissati samudayasaccaÃ±ca na nirujjhiti.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<126> (ka) yassa \Be I 250/ dukkhasaccaá¹ƒ nirujjhittha tassa samudayasaccaá¹ƒ nirujjhiss

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
dukkhasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ samudayasaccaá¹ƒ nirujjhissati. itaresaá¹ƒ tesaá
nirujjhittha samudayasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa dukkhasaccaá¹ƒ nirujjhittha tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
dukkhasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. aggamaggassa upp
cittassa anantarÄ• aggamaggaá¹ƒ \Ne I 365/ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-
dukkhasaccaÃ±ca nirujjhittha maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<127> (ka) yassa samudayasaccaá¹ƒ nirujjhittha tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
samudayasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. aggamaggassa

cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissan
samudayasaccaÃ±ca nirujjhittha maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• \Se I 338/ pana ... pe ... ? Ä• mantÄ• .

(kha) anulomaokÄ• so

<128> yattha dukkhasaccaá¹ƒ nirujjhittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<129> (ka) yassa yattha dukkhasaccaá¹ƒ nirujjhittha tassa tattha samudayasaccaá¹ƒ nirujjh

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha sam
nirujjhissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha dukkhas
samudayasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nirujjhissati tassa tattha dukkhasaccaá¹ƒ
251/?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhissati, no c
dukkhasaccaá¹ƒ nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ \Ne I 3
samudayasaccaÃ±ca nirujjhissati dukkhasaccaÃ±ca nirujjhittha.

(ka) yassa yattha dukkhasaccaá¹ƒ nirujjhittha tassa tattha maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha dukkhasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha mag
nirujjhissati. aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ pa
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha dukkhasaccaÃ±ca nirujjhittha maggasaccaÃ±ca n

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhissati tassa tattha dukkhasaccaá¹ƒ niru

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ \Se I 339/ tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhissa
dukkhasaccaá¹ƒ nirujjhittha. aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• a
paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha maggasaccaÃ±ca n
dukkhasaccaÃ±ca nirujjhittha.

<130> (ka) yassa yattha samudayasaccaá¹ƒ nirujjhittha tassa tattha maggasaccaá¹ƒ nirujjh

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhittha, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhiss
uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e
tesaá¹ƒ tattha samudayasaccaÃ±ca nirujjhittha maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhissati tassa tattha samudayasaccaá¹ƒ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhissat
samudayasaccaá¹ƒ nirujjhittha. aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ•
paá¹-ilabhissanti \Ne I 367/ ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha maggasa
samudayasaccaÃ±ca nirujjhittha.

(gha) paccanÄ«kapuggalo

<131> (ka) yassa dukkhasaccaá¹ƒ na nirujjhittha tassa samudayasaccaá¹ƒ na nirujjhissatÄ

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ na nirujjhi

(ka) yassa \Be I 252/ dukkhasaccaá¹ƒ na nirujjhittha tassa maggasaccaá¹ƒ na nirujjhissatÄ•
natthi.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ na nirujjhitthÄ

<132> (ka) yassa samudayasaccaá¹ƒ na nirujjhittha tassa maggasaccaá¹ƒ na nirujjhissatÄ•

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa samudayasaccaá¹ƒ na nirujjhit

(á¹…a) paccanÄ«kaokÄ• so

<133> yattha dukkhasaccaá¹ƒ na nirujjhittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<134> (ka) yassa yattha dukkhasaccaá¹ƒ na nirujjhittha tassa tattha samudayasaccaá¹ƒ na

nirujjhissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá
nirujjhittha.

(ka) yassa \Ne I 368/ yattha dukkhasaccaá¹ƒ na nirujjhittha tassa tattha maggasaccaá¹ƒ na
nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá¹ƒ
nirujjhittha.

<135> (ka) yassa yattha samudayasaccaá¹ƒ na nirujjhittha tassa tattha maggasaccaá¹ƒ na

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha samudayasaccaá¹ƒ na niruj
tattha maggasaccaá¹ƒ na nirujjhissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha samudayasacc
maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhissati tassa tattha samudayasaccaá

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá
tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ \Se
nirujjhittha. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±ca na nirujjhissati samuday
nirujjhittha.

nirodhavÄ• ro.

2. pavatti 3. uppÄ• danirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<136> (ka) yassa \Ne I 369/ \Be I 253/ dukkhasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ

(kha) yassa vÄ• pana samudayasaccaá¹ƒ nirujjhati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti? no

(ka) yassa dukkhasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ nirujjhatÄ«ti? no.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti? no.

<137> (ka) yassa samudayasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ nirujjhatÄ«ti? no.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhati tassa samudayasaccaá¹ƒ uppajjatÄ«ti? no

(kha) anulomaokÄ• so

<138> yattha dukkhasaccaá¹ƒ uppajjati tattha samudayasaccaá¹ƒ nirujjhatÄ«ti?

asaÃ±Ã±asatte tattha dukkhasaccaá¹ƒ uppajjati, no ca tattha samudayasaccaá¹ƒ nirujjhati

(yatthakaá¹ƒ uppÄ• davÄ• repi nirodhavÄ• repi uppÄ• danirodhavÄ• repi sadisaá¹ƒ natthi n

(ga) anulomapuggalokÄ• sÄ•

<139> yassa \Ne I 370/ yattha dukkhasaccaá¹ƒ uppajjati tassa tattha samudayasaccaá¹ƒ ni

(yassakampi yassayatthakampi sadisaá¹ƒ).

(gha) paccanÄ«kapuggalo

<140> (ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa samudayasaccaá¹ƒ na nirujjhatÄ«ti?

taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ samuda sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa bhaá¹…gakkhaá¹‡e arÅ«p uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca nuppajjati samudayasaccaÃ±ca \Be I 254/ na

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhati tassa dukkhasaccaá¹ƒ nuppajjatÄ«t

sabbesaá¹ƒ \Se I 342/ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ sam nirujjhati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte taá¹‡hÄ• vippayuttacittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca phalassa ca uppÄ• d samudayasaccaÃ±ca na nirujjhati dukkhasaccaÃ±ca nuppajjati.

(ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ na nirujjhatÄ«ti?

maggassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ maggasa

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte maggavippayuttacittassa bhaá¹…gakkhaá¹‡e arÅ«pe m
uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca na nirujjhati.

(kha) yassa \Ne I 371/ vÄ• pana maggasaccaá¹ƒ na nirujjhati tassa dukkhasaccaá¹ƒ nuppa

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹
tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte maggavippayuttaci
arÅ«pe maggassa ca phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca na nirujjhat
nuppajjati.

<141> (ka) yassa samudayasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ na nirujjhatÄ«ti?

maggassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ magg
taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e maggavippayuttacittassa bhaá¹…gakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ samudayasaccaÃ±ca nuppajjati maggasaccaÃ±ca na nirujjh

(kha) yassa vÄ• \Se I 343/ pana maggasaccaá¹ƒ na nirujjhati tassa samudayasaccaá¹ƒ nu

taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ na nirujjhati, no ca tesaá¹ƒ samud
maggavippayuttacittassa bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaÃ±ca na nirujjhati samudayasaccaÃ±ca nuppaj

(á¹…a) paccanÄ«kaokÄ• so

<142> yattha dukkhasaccaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<143> yassa yattha dukkhasaccaá¹ƒ nuppajjati ... pe ....

(yassakampi yassayatthakampi sadisaá¹ƒ, yassayatthakepi nirodhasamÄ• pannÄ• nanti na

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<144> (ka) yassa \Ne I 372/ \Be I 255/ dukkhasaccaá¹ƒ uppajjittha tassa samudayasaccaá¹
Ä• mantÄ• .

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(atÄ«tÄ• pucchÄ• yathÄ• uppÄ• davÄ• re vibhattÄ• evaá¹ƒ uppÄ• danirodhavÄ• repi anu
vibhajitabbaá¹ƒ).

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<145> (ka) yassa dukkhasaccaá¹ƒ uppajjissati tassa samudayasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
dukkhasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ nirujjhissati. itaresaá¹ƒ tesa
uppajjissati samudayasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa \Se I 344/ dukkhasaccaá¹ƒ uppajjissati tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
dukkhasaccaá¹ƒ uppajjissati, no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. aggamaggassa up
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissan
dukkhasaccaÃ±ca uppajjissati maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<146> (ka) yassa \Ne I 373/ samudayasaccaá¹ƒ uppajjissati tassa maggasaccaá¹ƒ nirujjhis

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ samudayasaccaá¹ƒ uppajjissati, no
maggasaccaá¹ƒ nirujjhissati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ samudayasaccaÃ±ca u
maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhissati tassa samudayasaccaá¹ƒ uppajjissatÄ«

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
nirujjhissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ uppajjissati. ye maggaá¹ƒ paá¹-ilabhissanti te
maggasaccaÃ±ca nirujjhissati samudayasaccaÃ±ca uppajjissati.

(kha) anulomaokÄ• so

<147> yattha \Be I 256/ dukkhasaccaá¹ƒ uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<148> yassa yattha dukkhasaccaá¹ƒ uppajjissati tassa tattha samudayasaccaá¹ƒ nirujjhissa

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha \Se I 345/ ... pe ... itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paá
tesaá¹ƒ tattha ... pe .... (yassakampi yassayatthakampi sadisaá¹ƒ).

(gha) paccanÄ«kapuggalo

<149> (ka) yassa dukkhasaccaá¹ƒ nuppajjissati tassa samudayasaccaá¹ƒ na nirujjhissatÄ«

(kha) yassa \Ne I 374/ vÄ• pana samudayasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
samudayasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjissati. pacchimac
tesaá¹ƒ samudayasaccaÃ±ca na nirujjhissati dukkhasaccaÃ±ca nuppajjissati.

(ka) yassa dukkhasaccaá¹ƒ nuppajjissati tassa maggasaccaá¹ƒ na nirujjhissatÄ«ti? Ä• man

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ nuppajjissatÄ

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹
maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjissati. pacchimacittas
tesaá¹ƒ maggasaccaÃ±ca na nirujjhissati dukkhasaccaÃ±ca nuppajjissati.

<150> (ka) yassa samudayasaccaá¹ƒ nuppajjissati tassa maggasaccaá¹ƒ na nirujjhissatÄ«

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
nuppajjissati, no ca tesaá¹ƒ maggasaccaá¹ƒ na nirujjhissati. aggamaggassa bhaá¹…gakkha
tesaá¹ƒ samudayasaccaÃ±ca \Se I 346/ nuppajjissati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa samudayasaccaá¹ƒ nuppajjiss

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ maggasaccaá¹ƒ na nirujjhissati, no c
samudayasaccaá¹ƒ nuppajjissati. aggamaggassa bhaá¹…gakkhaá¹‡e \Be I 257/ arahantÄ•
na nirujjhissati samudayasaccaÃ±ca nuppajjissati.

(á¹…a) paccanÄ«kaokÄ• so

<151> yattha \Ne I 375/ dukkhasaccaá¹ƒ nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<152> yassa yattha dukkhasaccaá¹ƒ nuppajjissati ... pe ....

(yassakampi yassayatthakampi sadisaá¹ƒ, samudayasaccaá¹ƒ maggasaccaá¹ƒ nÄ• nÄ• ka
bhaá¹…gakkhaá¹‡e, arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaÃ±
samudayasaccaÃ±ca nuppajjissati).

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<153> yassa dukkhasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ

yassa vÄ• pana ... pe ....

(paccuppannaatÄ«tÄ• {paccuppannenÄ• tÄ«tÄ• (Se) } pucchÄ• uppÄ• davÄ• repi uppÄ•
yatthakampi yassayatthakampi anulomampi paccanÄ«kampi sadisaá¹ƒ, asammohantena vi

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<154> (ka) yassa dukkhasaccaá¹ƒ uppajjati tassa samudayasaccaá¹ƒ nirujjhissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati, no ca
samudayasaccaá¹ƒ \Se I 347/ nirujjhissati. itaresaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa u
tesaá¹ƒ dukkhasaccaÃ±ca uppajjati samudayasaccaÃ±ca nirujjhissati.

(kha) yassa \Ne I 376/ vÄ• pana samudayasaccaá¹ƒ nirujjhissati tassa dukkhasaccaá¹ƒ up

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca pha
uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ dukkhasaccaá¹ƒ
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca nirujjh
uppajjati.

(ka) yassa dukkhasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhiss
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ uppajjati, n
maggasaccaá¹ƒ nirujjhissati. aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• a
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca uppajjati
nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhissati tassa dukkhasaccaá¹ƒ uppajjatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magg
uppÄ• dakkhaá¹‡e \Se I 348/ tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ dukkhasac
aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pav
uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca nirujjhissati dukkhasaccaÃ±ca uppajjati.

<155> (ka) yassa samudayasaccaá¹ƒ uppajjati tassa maggasaccaá¹ƒ nirujjhissatÄ«ti?

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesa
uppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati. ye \Ne I 377/ maggaá¹ƒ paá¹-ilabhissa
taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca uppajjati maggasaccaÃ±ca ni

(kha) yassa vÄ• pana maggasaccaá¹ƒ nirujjhissati tassa samudayasaccaá¹ƒ uppajjatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhiss
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ maggasaccaá¹ƒ nirujjhissati, n
samudayasaccaá¹ƒ uppajjati. ye maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dak

maggasaccaÃ±ca nirujjhissati samudayasaccaÃ±ca uppajjati.

(kha) anulomaokÄ• so

<156> yattha dukkhasaccaá¹ƒ uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<157> (ka) yassa \Be I 259/ yattha dukkhasaccaá¹ƒ uppajjati tassa tattha samudayasaccaá
nirujjhissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ te
dukkhasaccaá¹ƒ ... pe ... itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ ... pe ....

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ nirujjhissati tassa tattha dukkhasaccaá¹ƒ

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha samudayasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha dukk
catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá¹ƒ \Ne I 378/ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• d
samudayasaccaÃ±ca nirujjhissati dukkhasaccaÃ±ca uppajjati.

(ka) yassa yattha dukkhasaccaá¹ƒ uppajjati tassa tattha maggasaccaá¹ƒ nirujjhissatÄ«ti?

arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• magga
tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajja
dukkhasaccaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhissati. aggamaggassa
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e ye ca
paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ \Se I 350/ pavatte cittassa uppÄ• dakkhaá¹‡e
dukkhasaccaÃ±ca uppajjati maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhissati tassa tattha dukkhasaccaá¹ƒ upp

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magg
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha dukkhas
aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa

uppÄ• dakkhaá¹‡e ye caÃ±Ã±e maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ pav
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca nirujjhissati dukkhasaccaÃ±ca uppajjati

<158> (ka) yassa yattha samudayasaccaá¹ƒ uppajjati tassa tattha maggasaccaá¹ƒ nirujjhis

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya
tattha samudayasaccaá¹ƒ uppajjati, no ca \Be I 260/ tesaá¹ƒ tattha maggasaccaá¹ƒ nirujjhis
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e \Ne I 379/ tesaá¹ƒ tattha samuday
maggasaccaÃ±ca nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ nirujjhissati tassa tattha samudayasaccaá¹ƒ

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacit
tattha maggasaccaá¹ƒ nirujjhissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ uppajjati. ye ma
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha maggasaccaÃ±ca n
samudayasaccaÃ±ca uppajjati.

(gha) paccanÄ«kapuggalo

<159> (ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa samudayasaccaá¹ƒ na nirujjhissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe maggassa ca pha
tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhissati. agga
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ•
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e arÅ«pe aggamaggassa ca phalassa ca
dukkhasaccaÃ±ca nuppajjati samudayasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana samudayasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ nuppajjat

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaá¹ƒ na nirujjhissa
dukkhasaccaá¹ƒ nuppajjati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa b
cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e arÅ«
phalassa ca uppÄ• dakkhaá¹‡e tesaá¹ƒ samudayasaccaÃ±ca na nirujjhissati dukkhasaccaÃ

(ka) yassa dukkhasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ na nirujjhissatÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa \Ne I 380/ bhaá¹…
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e ar
ca uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ maggasaccaá¹ƒ na
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e ye ca put
paá¹-ilabhissanti tesaá¹ƒ \Be I 261/ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÄ
uppÄ• dakkhaá¹‡e tesaá¹ƒ dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa dukkhasaccaá¹ƒ nuppajjatÄ«ti

arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhiss
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaá¹ƒ na nirujjhis
dukkhasaccaá¹ƒ nuppajjati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa b
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹.
aggaphalassa uppÄ• dakkhaá¹‡e tesaá¹ƒ maggasaccaÃ±ca na nirujjhissati dukkhasaccaÃ±

<160> (ka) yassa samudayasaccaá¹ƒ nuppajjati tassa maggasaccaá¹ƒ na nirujjhissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ \Se I 353/ paá
maggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacit
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati
na nirujjhissati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ ye ca puthujjanÄ• ma
tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne tesaá¹ƒ sam
maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana maggasaccaá¹ƒ na nirujjhissati tassa samudayasaccaá¹ƒ nuppajjatÄ

ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya uppÄ• dakkhaá¹‡e tesa
maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ samudayasaccaá¹ƒ nuppajjati. aggamaggass
arahantÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bha
taá¹‡hÄ• vippayuttacitte vattamÄ• ne tesaá¹ƒ maggasaccaÃ±ca na nirujjhissati samudayasa

(á¹…a) paccanÄ«kaokÄ• so

<161> yattha dukkhasaccaá¹ƒ nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<162> (ka) yassa yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha samudayasaccaá¹ƒ na niru

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha samuday
nirujjhissati. aggamaggassa \Be I 262/ bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹.
cittassa \Se I 354/ anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkh
aggamaggassa ca phalassa ca uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹
nuppajjati samudayasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha samudayasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá

aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ te
samudayasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati. aggam
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ•
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e arÅ«pe aggamaggassa \Ne I 382/ ca ph
uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha samudayasaccaÃ±ca n
nuppajjati.

(ka) yassa yattha dukkhasaccaá¹ƒ nuppajjati tassa tattha maggasaccaá¹ƒ na nirujjhissatÄ«

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹
paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe magg
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha dukkhasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha maggasa
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ä• pÄ• y
maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e
I 355/ uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• {apÄ• yÄ• asaÃ±Ã±asattÄ• (Se) } cavantÄ• na
dukkhasaccaÃ±ca nuppajjati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ na nirujjhissati tassa tattha dukkhasaccaá¹ƒ

arahantÄ• naá¹ƒ cittassa uppÄ• dakkhaá¹‡e Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• magga
tesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ {apÄ• ya
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha dukk
nuppajjati. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ cittassa bhaá¹…gakkhaá¹‡
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹.
aggaphalassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha maggasa
dukkhasaccaÃ±ca nuppajjati.

<163> (ka) yassa \Be I 263/ yattha samudayasaccaá¹ƒ nuppajjati tassa tattha maggasacca
nirujjhissatÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte \Ne I 383
tattha samudayasaccaá¹ƒ nuppajjati, no ca tesaá¹ƒ tattha maggasaccaá¹ƒ na nirujjhissati. a
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na p
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá
samudayasaccaÃ±ca nuppajjati maggasaccaÃ±ca na nirujjhissati.

(kha) yassa vÄ• pana yattha maggasaccaá¹ƒ \Se I 356/ na nirujjhissati tassa tattha samud
nuppajjatÄ«ti?

Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti tesaá¹ƒ taá¹‡hÄ• ya
tattha maggasaccaá¹ƒ na nirujjhissati, no ca tesaá¹ƒ tattha samudayasaccaá¹ƒ nuppajjati. a
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ Ä• pÄ• yikÄ• naá¹ƒ ye ca puthujjanÄ• maggaá¹ƒ na p
taá¹‡hÄ• ya bhaá¹…gakkhaá¹‡e taá¹‡hÄ• vippayuttacitte vattamÄ• ne asaÃ±Ã±asattÄ• naá
maggasaccaÃ±ca na nirujjhissati samudayasaccaÃ±ca nuppajjati.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<164> yassa dukkhasaccaá¹ƒ uppajjittha tassa samudayasaccaá¹ƒ nirujjhissatÄ«ti?

(yathÄ• nirodhavÄ• re atÄ«tÄ• nÄ• gatÄ• {atÄ«tenÄ• nÄ• gatÄ• (Se) } pucchÄ• anuloma
evaá¹ƒ uppÄ• danirodhavÄ• repi asammohantena vibhajitabbaá¹ƒ).

uppÄ• danirodhavÄ• ro.

pavattivÄ• ro niá¹-á¹-hito.

3. pariÃ±Ã±Ä• vÄ• ro

1. paccuppannavÄ• ro

<165> (ka) yo \Ne I 384/ dukkhasaccaá¹ƒ parijÄ• nÄ• ti so samudayasaccaá¹ƒ pajahatÄ«ti?

(kha) yo vÄ• pana samudayasaccaá¹ƒ pajahati so dukkhasaccaá¹ƒ parijÄ• nÄ• tÄ«ti? Ä• m

(ka) yo \Be I 264/ dukkhasaccaá¹ƒ na parijÄ• nÄ• ti so samudayasaccaá¹ƒ nappajahatÄ«ti?

(kha) yo vÄ• pana ... pe ... ? Ä• mantÄ• .

2. atÄ«tavÄ• ro

<166> (ka) yo \Se I 357/ dukkhasaccaá¹ƒ parijÄ• nittha so samudayasaccaá¹ƒ pajahitthÄ• t

(kha) yo vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yo dukkhasaccaá¹ƒ na parijÄ• nittha so samudayasaccaá¹ƒ nappajahitthÄ• ti? Ä• mant

(kha) yo vÄ• pana ... pe ... ? Ä• mantÄ• .

3. anÄ• gatavÄ• ro

<167> (ka) yo dukkhasaccaá¹ƒ parijÄ• nissati so samudayasaccaá¹ƒ pajahissatÄ«ti? Ä• ma

(kha) yo vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yo \Ne I 385/ dukkhasaccaá¹ƒ na parijÄ• nissati so samudayasaccaá¹ƒ nappajahissatÄ

(kha) yo vÄ• pana ... pe ... ? Ä• mantÄ• .

4. paccuppannÄ• tÄ«tavÄ• ro

<168> (ka) yo dukkhasaccaá¹ƒ parijÄ• nÄ• ti so samudayasaccaá¹ƒ pajahitthÄ• ti? no.

(kha) yo vÄ• pana samudayasaccaá¹ƒ pajahittha so dukkhasaccaá¹ƒ parijÄ• nÄ• tÄ«ti? no

(ka) yo dukkhasaccaá¹ƒ na parijÄ• nÄ• ti so samudayasaccaá¹ƒ nappajahitthÄ• ti?

arahÄ• dukkhasaccaá¹ƒ na parijÄ• nÄ• ti, no ca samudayasaccaá¹ƒ nappajahittha. aggam arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• dukkhasaccaÃ±ca na parijÄ• nanti samud

(kha) yo vÄ• pana samudayasaccaá¹ƒ nappajahittha so dukkhasaccaá¹ƒ na parijÄ• nÄ• tÄ

aggamaggasamaá¹…gÄ« samudayasaccaá¹ƒ nappajahittha, no ca dukkhasaccaá¹ƒ na par
aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• samudayasa
dukkhasaccaÃ±ca na parijÄ• nanti.

5. paccuppannÄ• nÄ• gatavÄ• ro

<169> (ka) yo \Se I 358/ dukkhasaccaá¹ƒ parijÄ• nÄ• ti so samudayasaccaá¹ƒ pajahissatÄ«

(kha) yo vÄ• pana samudayasaccaá¹ƒ pajahissati so dukkhasaccaá¹ƒ parijÄ• nÄ• tÄ«ti? no

(ka) yo \Be I 265/ dukkhasaccaá¹ƒ na parijÄ• nÄ• ti so samudayasaccaá¹ƒ nappajahissatÄ«

ye maggaá¹ƒ paá¹-ilabhissanti te dukkhasaccaá¹ƒ na parijÄ• nanti, no ca samudayasaccaá
arahÄ• ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti \Ne I 386/ te dukkhasaccaÃ±ca n
samudayasaccaÃ±ca nappajahissanti.

(kha) yo vÄ• pana samudayasaccaá¹ƒ nappajahissati so dukkhasaccaá¹ƒ na parijÄ• nÄ• tÄ

aggamaggasamaá¹…gÄ« samudayasaccaá¹ƒ nappajahissati, no ca dukkhasaccaá¹ƒ na pa
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te samudayasaccaÃ±ca nappajahissanti dukkha
parijÄ• nanti.

6. atÄ«tÄ• nÄ• gatavÄ• ro

<170> (ka) yo dukkhasaccaá¹ƒ parijÄ• nittha so samudayasaccaá¹ƒ pajahissatÄ«ti? no.

(kha) yo vÄ• pana samudayasaccaá¹ƒ pajahissati so dukkhasaccaá¹ƒ parijÄ• nitthÄ• ti? no

(ka) yo dukkhasaccaá¹ƒ na parijÄ• nittha so samudayasaccaá¹ƒ nappajahissatÄ«ti?

ye maggaá¹ƒ paá¹-ilabhissanti te dukkhasaccaá¹ƒ na parijÄ• nittha, no ca te samudayasacc
aggamaggasamaá¹…gÄ« ye ca puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te dukkhasacca
samudayasaccaÃ±ca nappajahissanti.

(kha) yo vÄ• pana samudayasaccaá¹ƒ nappajahissati so dukkhasaccaá¹ƒ na parijÄ• nitthÄ

arahÄ• samudayasaccaá¹ƒ nappajahissati, no ca dukkhasaccaá¹ƒ na parijÄ• nittha. aggan

puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te \Se I 359/ samudayasaccaÃ±ca nappajahissa
parijÄ• nittha.

pariÃ±Ã±Ä• vÄ• ro.

saccayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

yamakapÄ• á¸·i (dutiyo bhÄ• go)

6. saá¹…khÄ• rayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

<1> tayo \Be II 1/ \Ne II 1/ saá¹…khÄ• rÄ• --- kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro, c
assÄ• sapassÄ• sÄ• kÄ• yasaá¹…khÄ• ro, vitakkavicÄ• rÄ• vacÄ«saá¹…khÄ• ro, saÃ±Ã±
á¹-hapetvÄ• vitakkavicÄ• re sabbepi cittasampayuttakÄ• dhammÄ• cittasaá¹…khÄ• ro.

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<2> (ka) kÄ• yo \Ne II 2/ kÄ• yasaá¹…khÄ• ro?

(kha) kÄ• yasaá¹…khÄ• ro kÄ• yo?

(ka) vacÄ« vacÄ«saá¹…khÄ• ro?

(kha) vacÄ«saá¹…khÄ• ro vacÄ«?

(ka) cittaá¹ƒ cittasaá¹…khÄ• ro?

(kha) cittasaá¹…khÄ• ro cittaá¹ƒ?

(kha) paccanÄ«kaá¹ƒ

<3> (ka) na kÄ• yo na kÄ• yasaá¹…khÄ• ro?

(kha) na kÄ• yasaá¹…khÄ• ro na kÄ• yo?

(ka) na vacÄ« na vacÄ«saá¹…khÄ• ro?

(kha) na vacÄ«saá¹…khÄ• ro na vacÄ«?

(ka) na cittaá¹ƒ na cittasaá¹…khÄ• ro?

(kha) na cittasaá¹…khÄ• ro na cittaá¹ƒ?

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<4> (ka) kÄ• yo \Be II 2/ kÄ• yasaá¹…khÄ• ro?

(kha) saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• ro?

(ka) kÄ• yo \Ne II 3/ kÄ• yasaá¹…khÄ• ro?

(kha) saá¹…khÄ• rÄ• cittasaá¹…khÄ• ro?

(ka) vacÄ« vacÄ«saá¹…khÄ• ro?

(kha) saá¹…khÄ• rÄ• kÄ• yasaá¹…khÄ• ro?

(ka) vacÄ« vacÄ«saá¹…khÄ• ro?

(kha) saá¹…khÄ• rÄ• cittasaá¹…khÄ• ro?

(ka) cittaá¹ƒ cittasaá¹…khÄ• ro?

(kha) saá¹…khÄ• rÄ• kÄ• yasaá¹…khÄ• ro?

(ka) cittaá¹ƒ cittasaá¹…khÄ• ro?

(kha) saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• ro?

(kha) paccanÄ«kaá¹ƒ

<5> (ka) na kÄ• yo na kÄ• yasaá¹…khÄ• ro?

(kha) na saá¹…khÄ• rÄ• na vacÄ«saá¹…khÄ• ro?

(ka) na kÄ• yo na kÄ• yasaá¹…khÄ• ro?

(kha) na saá¹…khÄ• rÄ• na cittasaá¹…khÄ• ro?

(ka) na vacÄ« na vacÄ«saá¹…khÄ• ro?

(kha) na saá¹…khÄ• rÄ• na kÄ• yasaá¹…khÄ• ro?

(ka) na vacÄ« na vacÄ«saá¹…khÄ• ro?

(kha) na saá¹…khÄ• rÄ• na cittasaá¹…khÄ• ro?

(ka) na cittaá¹ƒ na cittasaá¹…khÄ• ro?

(kha) na saá¹…khÄ• rÄ• na kÄ• yasaá¹…khÄ• ro?

(ka) na cittaá¹ƒ na cittasaá¹…khÄ• ro?

(kha) na saá¹…khÄ• rÄ• na vacÄ«saá¹…khÄ• ro?

3. suddhasaá¹…khÄ• ravÄ• ro

(ka) anulomaá¹ƒ

<6> (ka) kÄ• yasaá¹…khÄ• ro \Ne II 4/ vacÄ«saá¹…khÄ• ro?

(kha) vacÄ«saá¹…khÄ• ro kÄ• yasaá¹…khÄ• ro?

(ka) kÄ• yasaá¹…khÄ• ro cittasaá¹…khÄ• ro?

(kha) cittasaá¹…khÄ• ro kÄ• yasaá¹…khÄ• ro?

(ka) vacÄ«saá¹…khÄ• ro cittasaá¹…khÄ• ro?

(kha) cittasaá¹…khÄ• ro vacÄ«saá¹…khÄ• ro?

(kha) paccanÄ«kaá¹ƒ

<7> (ka) na kÄ• yasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• ro?

(kha) na vacÄ«saá¹…khÄ• ro na kÄ• yasaá¹…khÄ• ro?

(ka) na kÄ• yasaá¹…khÄ• ro na cittasaá¹…khÄ• ro?

(kha) na cittasaá¹…khÄ• ro na kÄ• yasaá¹…khÄ• ro?

(ka) na vacÄ«saá¹…khÄ• ro na cittasaá¹…khÄ• ro?

(kha) na cittasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• ro?

paá¹‡á¹‡attiuddesavÄ• ro.

paá¹‡á¹‡attivÄ• ro.

(kha) niddeso

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<8> (ka) kÄ• yo \Be II 3/ \Ne II 5/ kÄ• yasaá¹…khÄ• roti? no.

(kha) kÄ• yasaá¹…khÄ• ro kÄ• yoti? no.

(ka) vacÄ« vacÄ«saá¹…khÄ• roti? no.

(kha) vacÄ«saá¹…khÄ• ro vacÄ«ti? no.

(ka) cittaá¹ƒ cittasaá¹…khÄ• roti? no.

(kha) cittasaá¹…khÄ• ro cittanti? no.

(kha) paccanÄ«kaá¹ƒ

<9> (ka) na kÄ• yo na kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro na kÄ• yo, kÄ• yasaá¹…khÄ• ro. kÄ• yaÃ±ca kÄ• yasaá¹…khÄ• raÃ±
kÄ• yo na ca kÄ• yasaá¹…khÄ• ro.

(kha) na kÄ• yasaá¹…khÄ• ro na kÄ• yoti?

kÄ• yo na kÄ• yasaá¹…khÄ• ro, kÄ• yo. kÄ• yaÃ±ca kÄ• yasaá¹…khÄ• raÃ±ca á¹-hapetvÄ
kÄ• yasaá¹…khÄ• ro.

(ka) na vacÄ« na vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro na vacÄ«, vacÄ«saá¹…khÄ• ro. vaciÃ±ca vacÄ«saá¹…khÄ• raÃ±ca á
na ca vacÄ«saá¹…khÄ• ro.

(kha) na vacÄ«saá¹…khÄ• ro na vacÄ«ti?

vacÄ« na vacÄ«saá¹…khÄ• ro, vacÄ«. vaciÃ±ca vacÄ«saá¹…khÄ• raÃ±ca á¹-hapetvÄ• av
vacÄ«saá¹…khÄ• ro.

(ka) na \Ne II 6/ cittaá¹ƒ na cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro na cittaá¹ƒ, cittasaá¹…khÄ• ro. cittaÃ±ca cittasaá¹…khÄ• raÃ±ca á¹-hap
cittaá¹ƒ na ca cittasaá¹…khÄ• ro.

(kha) na cittasaá¹…khÄ• ro na cittanti?

cittaá¹ƒ na cittasaá¹…khÄ• ro, cittaá¹ƒ. cittaÃ±ca cittasaá¹…khÄ• raÃ±ca á¹-hapetvÄ• avas
na ca cittasaá¹…khÄ• ro.

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<10> (ka) kÄ• yo kÄ• yasaá¹…khÄ• roti? no.

(kha) saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro saá¹…khÄ• ro ceva vacÄ«saá¹…khÄ• ro ca. avasesÄ• saá¹…khÄ• rÄ
saá¹…khÄ• rÄ• (Ce Se Ke) } na vacÄ«saá¹…khÄ• ro.

(ka) kÄ• yo \Be II 4/ kÄ• yasaá¹…khÄ• roti? no.

(kha) saá¹…khÄ• rÄ• cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro saá¹…khÄ• ro ceva cittasaá¹…khÄ• ro ca. avasesÄ• saá¹…khÄ• rÄ• n

<11> (ka) vacÄ« vacÄ«saá¹…khÄ• roti? no.

(kha) saá¹…khÄ• rÄ• kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro saá¹…khÄ• ro ceva kÄ• yasaá¹…khÄ• ro ca. avasesÄ• saá¹…khÄ• r

(ka) vacÄ« \Ne II 7/ vacÄ«saá¹…khÄ• roti? no.

(kha) saá¹…khÄ• rÄ• cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro saá¹…khÄ• ro ceva cittasaá¹…khÄ• ro ca. avasesÄ• saá¹…khÄ• rÄ• n

<12> (ka) cittaá¹ƒ cittasaá¹…khÄ• roti? no.

(kha) saá¹…khÄ• rÄ• kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro saá¹…khÄ• ro ceva kÄ• yasaá¹…khÄ• ro ca. avasesÄ• saá¹…khÄ• r

(ka) cittaá¹ƒ cittasaá¹…khÄ• roti? no.

(kha) saá¹…khÄ• rÄ• vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro saá¹…khÄ• ro ceva vacÄ«saá¹…khÄ• ro ca. avasesÄ• saá¹…khÄ• rÄ

(kha) paccanÄ«kaá¹ƒ

<13> (ka) na kÄ• yo na kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro na kÄ• yo, kÄ• yasaá¹…khÄ• ro. kÄ• yaÃ±ca kÄ• yasaá¹…khÄ• raÃ±
kÄ• yo na ca kÄ• yasaá¹…khÄ• ro.

(kha) na saá¹…khÄ• rÄ• na vacÄ«saá¹…khÄ• roti? Ä• mantÄ• .

(ka) na kÄ• yo na kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro na kÄ• yo, kÄ• yasaá¹…khÄ• ro. kÄ• yaÃ±ca kÄ• yasaá¹…khÄ• raÃ±
kÄ• yo na ca kÄ• yasaá¹…khÄ• ro.

(kha) na saá¹…khÄ• rÄ• na cittasaá¹…khÄ• roti? Ä• mantÄ• .

<14> (ka) na vacÄ« na vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro na vacÄ«, vacÄ«saá¹…khÄ• ro. vaciÃ±ca vacÄ«saá¹…khÄ• raÃ±ca á
na ca vacÄ«saá¹…khÄ• ro.

(kha) na saá¹…khÄ• rÄ• na kÄ• yasaá¹…khÄ• roti? Ä• mantÄ• .

(ka) na \Ne II 8/ vacÄ« na vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro na vacÄ«, vacÄ«saá¹…khÄ• ro. vaciÃ±ca vacÄ«saá¹…khÄ• raÃ±ca á
na ca vacÄ«saá¹…khÄ• ro.

(kha) na saá¹…khÄ• rÄ• na cittasaá¹…khÄ• roti? Ä• mantÄ• .

<15> (ka) na \Be II 5/ cittaá¹ƒ na cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro na cittaá¹ƒ, cittasaá¹…khÄ• ro. cittaÃ±ca cittasaá¹…khÄ• raÃ±ca á¹-hap
cittaá¹ƒ na ca cittasaá¹…khÄ• ro.

(kha) na saá¹…khÄ• rÄ• na kÄ• yasaá¹…khÄ• roti? Ä• mantÄ• .

(ka) na cittaá¹ƒ na cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro na cittaá¹ƒ, cittasaá¹…khÄ• ro. cittaÃ±ca cittasaá¹…khÄ• raÃ±ca á¹-hap
cittaá¹ƒ na ca cittasaá¹…khÄ• ro.

(kha) na saá¹…khÄ• rÄ• na vacÄ«saá¹…khÄ• roti? Ä• mantÄ• .

3. suddhasaá¹…khÄ• ravÄ• ro

(ka) anulomaá¹ƒ

<16> (ka) kÄ• yasaá¹…khÄ• ro vacÄ«saá¹…khÄ• roti? no.

(kha) vacÄ«saá¹…khÄ• ro kÄ• yasaá¹…khÄ• roti? no.

(ka) kÄ• yasaá¹…khÄ• ro cittasaá¹…khÄ• roti? no.

(kha) cittasaá¹…khÄ• ro kÄ• yasaá¹…khÄ• roti? no.

(ka) vacÄ«saá¹…khÄ• ro cittasaá¹…khÄ• roti? no.

(kha) cittasaá¹…khÄ• ro vacÄ«saá¹…khÄ• roti? no.

(kha) paccanÄ«kaá¹ƒ

<17> (ka) na \Ne II 9/ kÄ• yasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro na kÄ• yasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro. kÄ• yasaá¹…khÄ• raÃ
avasesÄ• na ceva kÄ• yasaá¹…khÄ• ro na ca vacÄ«saá¹…khÄ• ro.

(kha) na vacÄ«saá¹…khÄ• ro na kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• ro, kÄ• yasaá¹…khÄ• ro. vacÄ«saá¹…khÄ• raÃ
avasesÄ• na ceva vacÄ«saá¹…khÄ• ro na ca kÄ• yasaá¹…khÄ• ro.

(ka) na kÄ• yasaá¹…khÄ• ro na cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro na kÄ• yasaá¹…khÄ• ro, cittasaá¹…khÄ• ro. kÄ• yasaá¹…khÄ• raÃ±ca
avasesÄ• na ceva kÄ• yasaá¹…khÄ• ro na ca cittasaá¹…khÄ• ro.

(kha) na cittasaá¹…khÄ• ro na kÄ• yasaá¹…khÄ• roti?

kÄ• yasaá¹…khÄ• ro na cittasaá¹…khÄ• ro, kÄ• yasaá¹…khÄ• ro. cittasaá¹…khÄ• raÃ±ca
avasesÄ• na ceva cittasaá¹…khÄ• ro na ca kÄ• yasaá¹…khÄ• ro.

<18> (ka) na vacÄ«saá¹…khÄ• ro na cittasaá¹…khÄ• roti?

cittasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• ro, cittasaá¹…khÄ• ro. vacÄ«saá¹…khÄ• raÃ±ca c
avasesÄ• na ceva vacÄ«saá¹…khÄ• ro \Be II 6/ na ca cittasaá¹…khÄ• ro.

(kha) na cittasaá¹…khÄ• ro na vacÄ«saá¹…khÄ• roti?

vacÄ«saá¹…khÄ• ro na cittasaá¹…khÄ• ro, vacÄ«saá¹…khÄ• ro. cittasaá¹…khÄ• raÃ±ca v
avasesÄ• na ceva cittasaá¹…khÄ• ro na ca vacÄ«saá¹…khÄ• ro.

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro 1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<19> (ka) yassa \Ne II 10/ kÄ• yasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro uppajja

vinÄ• vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹
tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca uppajjati va

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro uppajjati tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ«

vinÄ• assÄ• sapassÄ• sehi vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹.
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro uppajjati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca uppajjati kÄ•

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjati tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ«ti

vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro uppajja

kÄ• yasaá¹…khÄ• ro uppajjati. assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittas
kÄ• yasaá¹…khÄ• ro ca uppajjati.

<20> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• m

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro uppajjatÄ«ti?

vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro uppajjati, no
vacÄ«saá¹…khÄ• ro uppajjati. vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…
vacÄ«saá¹…khÄ• ro ca uppajjati.

(kha) anulomaokÄ• so

<21> (ka) yattha \Be II 7/ \Ne II 11/ kÄ• yasaá¹…khÄ• ro uppajjati tattha vacÄ«saá¹…khÄ•

dutiyajjhÄ• ne tatiyajjhÄ• ne tattha kÄ• yasaá¹…khÄ• ro uppajjati, no ca tattha vacÄ«saá¹…
paá¹-hamajjhÄ• ne kÄ• mÄ• vacare tattha kÄ• yasaá¹…khÄ• ro ca uppajjati vacÄ«saá¹…kh

(kha) yattha vÄ• pana vacÄ«saá¹…khÄ• ro uppajjati tattha kÄ• yasaá¹…khÄ• ro uppajjatÄ

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha vacÄ«saá¹…khÄ• ro uppajjati, no ca tattha kÄ• yasa
paá¹-hamajjhÄ• ne kÄ• mÄ• vacare tattha vacÄ«saá¹…khÄ• ro ca uppajjati kÄ• yasaá¹…kh

(ka) yattha kÄ• yasaá¹…khÄ• ro uppajjati tattha cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana cittasaá¹…khÄ• ro uppajjati tattha kÄ• yasaá¹…khÄ• ro uppajjatÄ«ti

catutthajjhÄ• ne rÅ«pÄ• vacare arÅ«pÄ• vacare tattha cittasaá¹…khÄ• ro uppajjati, no ca ta
uppajjati. paá¹-hamajjhÄ• ne dutiyajjhÄ• ne tatiyajjhÄ• ne kÄ• mÄ• vacare tattha cittasaá¹…
kÄ• yasaá¹…khÄ• ro ca uppajjati.

<22> (ka) yattha vacÄ«saá¹…khÄ• ro uppajjati tattha cittasaá¹…khÄ• ro uppajjatÄ«ti? Ä• m

(kha) yattha vÄ• pana cittasaá¹…khÄ• ro uppajjati tattha vacÄ«saá¹…khÄ• ro uppajjatÄ«ti

dutiyajjhÄ• ne tatiyajjhÄ• ne catutthajjhÄ• ne tattha cittasaá¹…khÄ• ro uppajjati, no ca tatth
uppajjati. paá¹-hamajjhÄ• ne kÄ• mÄ• vacare rÅ«pÄ• vacare arÅ«pÄ• vacare tattha cittasaá
vacÄ«saá¹…khÄ• ro ca uppajjati.

(ga) anulomapuggalokÄ• sÄ•

<23> yassa yattha kÄ• yasaá¹…khÄ• ro uppajjati ... pe ....

(yassakampi yassayatthakampi sadisaá¹ƒ.)

(gha) paccanÄ«kapuggalo

<24> (ka) yassa \Ne II 12/ kÄ• yasaá¹…khÄ• ro nuppajjati tassa vacÄ«saá¹…khÄ• ro nuppa

vinÄ• assÄ• sapassÄ• sehi vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹
tesaá¹ƒ vacÄ«saá¹…khÄ• ro nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• ass
avitakkaavicÄ• racittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ•
ca nuppajjati vacÄ«saá¹…khÄ• ro ca nuppajjati.

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nuppajjati tassa kÄ• yasaá¹…khÄ• ro \Be II 8/ r

vinÄ• vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹.
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• ass
avitakkaavicÄ• racittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ•
ca nuppajjati kÄ• yasaá¹…khÄ• ro ca nuppajjati.

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nuppajjatÄ«ti?

vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nupp
cittasaá¹…khÄ• ro nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pann
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca nuppajjati.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nuppajjati tassa kÄ• yasaá¹…khÄ• ro nuppajjatÄ«

<25> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nuppajjatÄ«ti?

vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro nuppajjati
cittasaá¹…khÄ• ro nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pann
tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca nuppajjati.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nuppajjati tassa vacÄ«saá¹…khÄ• ro nuppajjatÄ«

(á¹…a) paccanÄ«kaokÄ• so

<26> (ka) yattha \Ne II 13/ kÄ• yasaá¹…khÄ• ro nuppajjati tattha vacÄ«saá¹…khÄ• ro nupp

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tattha vacÄ«sa
catutthajjhÄ• ne asaÃ±Ã±asatte tattha kÄ• yasaá¹…khÄ• ro ca nuppajjati vacÄ«saá¹…khÄ•

(kha) yattha vÄ• pana vacÄ«saá¹…khÄ• ro nuppajjati tattha kÄ• yasaá¹…khÄ• ro nuppajja

dutiyajjhÄ• ne tatiyajjhÄ• ne tattha vacÄ«saá¹…khÄ• ro nuppajjati, no ca tattha kÄ• yasaá¹
catutthajjhÄ• ne asaÃ±Ã±asatte tattha vacÄ«saá¹…khÄ• ro ca nuppajjati kÄ• yasaá¹…khÄ•

(ka) yattha kÄ• yasaá¹…khÄ• ro nuppajjati tattha cittasaá¹…khÄ• ro nuppajjatÄ«ti?

catutthajjhÄ• ne rÅ«pÄ• vacare arÅ«pÄ• vacare tattha kÄ• yasaá¹…khÄ• ro nuppajjati, no
nuppajjati. asaÃ±Ã±asatte tattha kÄ• yasaá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca n

(kha) yattha vÄ• pana ... pe ... ? Ä• mantÄ• .

<27> (ka) yattha \Be II 9/ vacÄ«saá¹…khÄ• ro nuppajjati tattha cittasaá¹…khÄ• ro nuppajja

dutiyajjhÄ• ne tatiyajjhÄ• ne catutthajjhÄ• ne tattha vacÄ«saá¹…khÄ• ro nuppajjati, no ca ta
nuppajjati. asaÃ±Ã±asatte tattha vacÄ«saá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca nu

(kha) yattha vÄ• pana ... pe ... ? Ä• mantÄ• .

(ca) paccanÄ«kapuggalokÄ• sÄ•

<28> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha vacÄ«saá¹…khÄ• ro nu

vinÄ• assÄ• sapassÄ• sehi vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kÄ• y
ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e v
avitakkaavicÄ• racittassa \Ne II 14/ uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
nuppajjati vacÄ«saá¹…khÄ• ro ca nuppajjati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(yassakampi yassayatthakampi sadisaá¹ƒ vitthÄ• retabbaá¹ƒ, yassayatthake nirodhasamÄ•
)

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<29> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa vacÄ«saá¹…khÄ• ro uppajjitthÄ• ti?

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa cittasaá¹…khÄ• ro uppajjitthÄ• ti? Ä• man

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<30> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjittha tassa cittasaá¹…khÄ• ro uppajjitthÄ• ti? Ä

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(kha) anulomaokÄ• so

<31> yattha kÄ• yasaá¹…khÄ• ro uppajjittha ... pe ...

(yatthakampi sabbattha ekasadisaá¹ƒ).

(ga) anulomapuggalokÄ• sÄ•

<32> (ka) yassa \Be II 10/ \Ne II 15/ yattha kÄ• yasaá¹…khÄ• ro uppajjittha tassa tattha vac
uppajjitthÄ• ti?

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• r
tattha vacÄ«saá¹…khÄ• ro uppajjittha. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ
kÄ• yasaá¹…khÄ• ro ca uppajjittha vacÄ«saá¹…khÄ• ro ca uppajjittha.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro uppajjittha tassa tattha kÄ• yasaá¹…khÄ

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjitt
kÄ• yasaá¹…khÄ• ro uppajjittha. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vaca

vacÄ«saá¹…khÄ• ro ca uppajjittha kÄ• yasaá¹…khÄ• ro ca uppajjittha.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjittha tassa tattha cittasaá¹…khÄ• ro uppajjitth

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjittha tassa tattha kÄ• yasaá¹…khÄ•

catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ te uppajjittha, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjittha. paá¹-hamajjhÄ• naá¹ƒ duti tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…kh kÄ• yasaá¹…khÄ• ro ca uppajjittha.

<33> (ka) yassa yattha vacÄ«saá¹…khÄ• ro uppajjittha tassa tattha cittasaá¹…khÄ• ro upp

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjittha tassa tattha vacÄ«saá¹…khÄ• r

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ• citte vattamÄ• ne tesaá¹ƒ tattha cittasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ tattha vacÄ«sa uppajjittha. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ itaresaá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjittha vacÄ«saá¹…khÄ• ro

(gha) paccanÄ«kapuggalo

<34> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjittha tassa vacÄ«saá¹…khÄ• ro nuppajjitthÄ•

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nuppajjittha tassa kÄ• yasaá¹…khÄ• ro nuppaj

(ka) yassa \Be II 11/ kÄ• yasaá¹…khÄ• ro nuppajjittha tassa cittasaá¹…khÄ• ro nuppajjitthÄ

(kha) yassa vÄ• pana ... pe ... ? natthi.

<35> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjittha tassa cittasaá¹…khÄ• ro nuppajjitthÄ• ti?

(kha) yassa vÄ• pana ... pe ... ? natthi.

(á¹…a) paccanÄ«kaokÄ• so

<36> yattha kÄ• yasaá¹…khÄ• ro nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<37> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjittha tassa tattha vacÄ«saá¹…khÄ• ro

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajj
vacÄ«saá¹…khÄ• ro nuppajjittha. catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ• sÄ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajjittha vacÄ«saá¹…khÄ

(kha) yassa \Ne II 17/ vÄ• pana yattha vacÄ«saá¹…khÄ• ro nuppajjittha tassa tattha kÄ• y
nuppajjitthÄ• ti?

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjittha. catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ s
citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjittha
nuppajjittha.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjittha tassa tattha cittasaá¹…khÄ• ro nuppajji

catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ te
nuppajjittha, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro nuppajjittha. suddhÄ• vÄ• saá¹ƒ upapa
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajjittha cittasaá¹…khÄ• r

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

<38> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nuppajjittha tassa tattha cittasaá¹…khÄ• ro nu

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ•
vattamÄ• ne tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjittha, no ca tesaá¹ƒ tattha cittasaá¹.
suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…k
cittasaá¹…khÄ• ro ca nuppajjittha.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<39> (ka) yassa \Be II 12/ kÄ• yasaá¹…khÄ• ro uppajjissati tassa vacÄ«saá¹…khÄ• ro upp

(kha) yassa \Ne II 18/ vÄ• pana vacÄ«saá¹…khÄ• ro uppajjissati tassa kÄ• yasaá¹…khÄ• r

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
cavantÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• r
tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca uppajjissati kÄ• yasaá¹…khÄ• ro ca uppajjissati.

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjissati tassa cittasaá¹…khÄ• ro uppajjissatÄ«ti? Ä• m

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjissati tassa kÄ• yasaá¹…khÄ• ro uppajjissa

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
cavantÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro
tesaá¹ƒ cittasaá¹…khÄ• ro ca uppajjissati kÄ• yasaá¹…khÄ• ro ca uppajjissati.

<40> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjissati tassa cittasaá¹…khÄ• ro uppajjissatÄ«ti?

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjissati tassa vacÄ«saá¹…khÄ• ro uppajjissa

yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ cittas
uppajjissati, no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjissati. itaresaá¹ƒ tesaá¹ƒ cittasaá¹…kh
vacÄ«saá¹…khÄ• ro ca uppajjissati.

(kha) anulomaokÄ• so

<41> yattha kÄ• yasaá¹…khÄ• ro uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<42> (ka) yassa \Ne II 19/ yattha kÄ• yasaá¹…khÄ• ro uppajjissati tassa tattha vacÄ«saá¹…
uppajjissatÄ«ti?

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• r
tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjissati. paá¹-hamajjhÄ• naá¹ƒ \Be II 13/ samÄ• pan
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca uppajjissati vacÄ«saá¹…khÄ

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro uppajjissati tassa tattha kÄ• yasaá¹…kh

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• va
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ tattha
uppajjissati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ
vacÄ«saá¹…khÄ• ro ca uppajjissati kÄ• yasaá¹…khÄ• ro ca uppajjissati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjissati tassa tattha cittasaá¹…khÄ• ro uppajjiss

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjissati tassa tattha kÄ• yasaá¹…khÄ•

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati catutthajjh
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro uppajjissat
kÄ• yasaá¹…khÄ• ro uppajjissati. paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ
itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjissati kÄ• yas
uppajjissati.

<43> (ka) yassa yattha vacÄ«saá¹…khÄ• ro uppajjissati tassa tattha cittasaá¹…khÄ• ro upp

(kha) yassa \Ne II 20/ vÄ• pana yattha cittasaá¹…khÄ• ro uppajjissati tassa tattha vacÄ«sa
uppajjissatÄ«ti?

yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• na
catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro uppajjissati, no c
vacÄ«saá¹…khÄ• ro uppajjissati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vac
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjis
uppajjissati.

(gha) paccanÄ«kapuggalo

<44> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjissati tassa vacÄ«saá¹…khÄ• ro nuppajjissat

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
cavantÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ vacÄ«saá¹…khÄ•
pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• \Be II 14/ avitakkaavicÄ• raá¹ƒ
uppajjissati tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjissati vacÄ«saá¹…khÄ• ro ca nuppajjiss

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjissati tassa cittasaá¹…khÄ• ro nuppajjissatÄ«ti?

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
cavantÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ cittasaá¹…khÄ• r
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjissati cittasaá¹…k

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro ... pe ... ? Ä• mantÄ• .

<45> (ka) yassa \Ne II 21/ vacÄ«saá¹…khÄ• ro nuppajjissati tassa cittasaá¹…khÄ• ro nupp

yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ vacÄ«
nuppajjissati, no ca tesaá¹ƒ cittasaá¹…khÄ• ro nuppajjissati. pacchimacittasamaá¹…gÄ«naá
vacÄ«saá¹…khÄ• ro ca nuppajjissati cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• so

<46> yattha kÄ• yasaá¹…khÄ• ro nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<47> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjissati tassa tattha vacÄ«saá¹…khÄ• ro

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• va
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ tatt
nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ• ra
uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
nuppajjissati vacÄ«saá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nuppajjissati tassa tattha kÄ• yasaá¹…k

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ yassa c

avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ
tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjissati kÄ• yasaá¹…khÄ• ro ca nuppajjissati.

(ka) yassa \Be II 15/ \Ne II 22/ yattha kÄ• yasaá¹…khÄ• ro nuppajjissati tassa tattha cittasa
nuppajjissatÄ«ti?

yassa cittassa anantarÄ• kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittaá¹ƒ uppajjissati catutthajjh
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajji
cittasaá¹…khÄ• ro nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ te
kÄ• yasaá¹…khÄ• ro ca nuppajjissati cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

<48> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nuppajjissati tassa tattha cittasaá¹…khÄ• ro nu

yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• na
catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjissati,
cittasaá¹…khÄ• ro nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ te
vacÄ«saá¹…khÄ• ro ca nuppajjissati cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<49> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro uppajjitthÄ• ti? Ä

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro uppajjittha tassa kÄ• yasaá¹…khÄ• ro uppajjat

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjittha \Ne II 23/, no ca tesaá¹ƒ kÄ
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca uppajjittha k

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro uppajjitthÄ• ti? Ä• mantÄ

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjittha tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ kÄ• yasaá¹…kh
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca uppajjittha kÄ•

<50> (ka) yassa \Be II 16/ vacÄ«saá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro uppajjitth

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjittha tassa vacÄ«saá¹…khÄ• ro uppajjatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ vacÄ«saá¹…kh
vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca uppajjittha vacÄ«sa

(kha) anulomaokÄ• so

<51> yattha kÄ• yasaá¹…khÄ• ro uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<52> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjati tassa tattha vacÄ«saá¹…khÄ• ro upp

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ•
tattha kÄ• yasaá¹…khÄ• ro uppajjati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjittha. p
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡
uppajjati vacÄ«saá¹…khÄ• ro ca uppajjittha.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro uppajjittha tassa tattha kÄ• yasaá¹…khÄ

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•
vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vac
vacÄ«saá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjati. paá¹-ha
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡
uppajjittha kÄ• yasaá¹…khÄ• ro ca uppajjati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjati tassa tattha cittasaá¹…khÄ• ro uppajjitthÄ•

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjittha tassa tattha kÄ• yasaá¹…khÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh

cittasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjati. assÄ• sa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjittha kÄ• yasaá¹…khÄ• ro ca

<53> (ka) yassa \Be II 17/ yattha vacÄ«saá¹…khÄ• ro uppajjati tassa tattha cittasaá¹…khÄ•
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjittha tassa tattha vacÄ«saá¹…khÄ• r

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
cittasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro \Ne II 25/ uppajjati.
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjittha vacÄ«saá¹…khÄ• ro ca u

(gha) paccanÄ«kapuggalo

<54> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa vacÄ«saá¹…khÄ• ro nuppajjitthÄ• ti

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nuppajjittha tassa kÄ• yasaá¹…khÄ• ro nuppaj

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nuppajjitthÄ• ti? uppajj

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nuppajjittha tassa kÄ• yasaá¹…khÄ• ro nuppajjat

<55> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nuppajjitthÄ• ti? u

(kha) yassa vÄ• pana ... pe ... ? natthi.

(á¹…a) paccanÄ«kaokÄ• so

<56> yattha kÄ• yasaá¹…khÄ• ro nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<57> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha vacÄ«saá¹…khÄ• ro nu

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•
vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vac
kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjittha. dutiy
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesa

cittassa uppÄ• dakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ• sÄ• naá
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajjati vacÄ«

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nuppajjittha tassa tattha kÄ• yasaá¹…kh
nuppajjatÄ«ti?

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ•
vacÄ«saá¹…khÄ• ro nuppajjittha, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjati. dutiy
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesa
cittassa uppÄ• dakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ• sÄ• naá
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjittha kÄ• yasaá¹…khÄ

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha cittasaá¹…khÄ• ro nuppajjitth

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro nuppajjittha. suddhÄ
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajjat
nuppajjittha.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nuppajjittha tassa tattha kÄ• yasaá¹…khÄ
Ä• mantÄ• .

<58> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nuppajjati tassa tattha cittasaá¹…khÄ• ro nupp

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
vacÄ«saá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro nuppajjittha. suddhÄ
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjat
nuppajjittha.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<59> (ka) yassa \Ne II 27/ kÄ• yasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro uppajji

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro uppajjissati tassa kÄ• yasaá¹…khÄ• ro uppajja

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ kÄ• yasaá¹.
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca uppajjissati

(ka) yassa \Be II 19/ kÄ• yasaá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro uppajjissatÄ«ti

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro uppajjissati tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ kÄ• yasaá¹…k
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca uppajjissati kÄ

<60> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro uppajjissatÄ«ti?

savitakkasavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppa
cittasaá¹…khÄ• ro uppajjissati. itaresaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹
uppajjati cittasaá¹…khÄ• ro ca uppajjissati.

(kha) yassa \Ne II 28/ vÄ• pana cittasaá¹…khÄ• ro uppajjissati tassa vacÄ«saá¹…khÄ• ro

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ vacÄ«saá¹…k
vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca uppajjissati vacÄ«s

(kha) anulomaokÄ• so

<61> yattha kÄ• yasaá¹…khÄ• ro uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<62> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjati tassa tattha vacÄ«saá¹…khÄ• ro upp

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ•
kÄ• yasaá¹…khÄ• ro uppajjati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjissati. paá¹-h
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡
uppajjati vacÄ«saá¹…khÄ• ro ca uppajjissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro uppajjissati tassa tattha kÄ• yasaá¹…kh

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•
vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vac
vacÄ«saá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjati. paá¹-h
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡
uppajjissati kÄ• yasaá¹…khÄ• ro ca uppajjati.

(ka) yassa \Ne II 29/ yattha kÄ• yasaá¹…khÄ• ro uppajjati tassa tattha cittasaá¹…khÄ• ro u
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjissati tassa tattha kÄ• yasaá¹…khÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
cittasaá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjati. assÄ• s
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjissati kÄ• yasaá¹…khÄ• ro ca

<63> (ka) yassa yattha vacÄ«saá¹…khÄ• ro uppajjati tassa tattha cittasaá¹…khÄ• ro uppaj

savitakkasavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
tattha cittasaá¹…khÄ• ro uppajjissati. itaresaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e t
vacÄ«saá¹…khÄ• ro ca uppajjati cittasaá¹…khÄ• ro ca uppajjissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjissati tassa tattha vacÄ«saá¹…khÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
cittasaá¹…khÄ• ro uppajjissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjati. vitakkavi
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca uppajjissati vacÄ«saá¹…khÄ• ro ca

(gha) paccanÄ«kapuggalo

<64> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa vacÄ«saá¹…khÄ• ro nuppajjissatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ vacÄ«saá¹…
pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchima
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjati vacÄ«saá¹…khÄ• ro ca nuppajjissati.

(kha) yassa \Ne II 30/ vÄ• pana vacÄ«saá¹…khÄ• ro nuppajjissati tassa kÄ• yasaá¹…khÄ•
Ä• mantÄ• .

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nuppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajja
cittasaá¹…khÄ• ro nuppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ
cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<65> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nuppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ cittasaá¹…kh
savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa
vacÄ«saá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nuppajjissati tassa vacÄ«saá¹…khÄ• ro nuppajja

savitakkasavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro nuppaj
vacÄ«saá¹…khÄ• ro nuppajjati. savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e
avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro ca nuppajjiss
nuppajjati.

á¹• 014 (á¹…a) paccanÄ«kaokÄ• so

<66> yattha kÄ• yasaá¹…khÄ• ro nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<67> (ka) yassa \Ne II 31/ yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha vacÄ«saá¹…

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•
vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vac

kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjissati. pac
yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• naá
samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒyeva vinÄ• a
uppÄ• dakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹
nuppajjati vacÄ«saá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nuppajjissati tassa tattha kÄ• yasaá¹…k

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ•
vacÄ«saá¹…khÄ• ro nuppajjissati, no \Be II 22/ ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nupp
pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchima
dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹.
assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ
tattha vacÄ«saá¹…khÄ• ro ca nuppajjissati kÄ• yasaá¹…khÄ• ro ca nuppajjati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha cittasaá¹…khÄ• ro nuppajjiss

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro \Ne II 32/ nuppajjiss
pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• r
cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nuppajjissati tassa tattha kÄ• yasaá¹…khÄ
Ä• mantÄ• .

<68> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nuppajjati tassa tattha cittasaá¹…khÄ• ro nupp

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
vacÄ«saá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro nuppajjissati.
savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nuppajjissati tassa tattha vacÄ«saá¹…khÄ

savitakkasavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro
tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjati. savitakkasavicÄ• rapacchimacittassa bhaá¹…
avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ci
nuppajjissati vacÄ«saá¹…khÄ• ro ca nuppajjati.

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<69> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa vacÄ«saá¹…khÄ• ro uppajjissatÄ«ti

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchima
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro \Ne II 33/ uppa
itaresaá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca uppajjittha vacÄ«saá¹…khÄ• ro ca uppajjissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa cittasaá¹…khÄ• ro uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ c
uppajjissati. itaresaá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca uppajjittha cittasaá¹…khÄ• ro ca up

(kha) yassa vÄ• pana ... pe .... Ä• mantÄ• .

<70> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjittha tassa cittasaá¹…khÄ• ro uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ ci
uppajjissati. itaresaá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca uppajjittha cittasaá¹…khÄ• ro ca upp

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(kha) anulomaokÄ• so

<71> yattha kÄ• yasaá¹…khÄ• ro uppajjittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<72> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjittha tassa tattha vacÄ«saá¹…khÄ• ro u

kÄ• mÄ• vacare pacchimacittasamaá¹…gÄ«naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ
kÄ• yasaá¹…khÄ• ro uppajjittha, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjissati. paá¹
samÄ• pannÄ• naá¹ƒ itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• r

ca uppajjissati.

(kha) yassa \Ne II 34/ vÄ• pana yattha vacÄ«saá¹…khÄ• ro uppajjissati tassa tattha kÄ• ya
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjis
kÄ• yasaá¹…khÄ• ro uppajjittha. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vaca
vacÄ«saá¹…khÄ• ro ca uppajjissati kÄ• yasaá¹…khÄ• ro ca uppajjittha.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjittha tassa tattha cittasaá¹…khÄ• ro uppajjissa

kÄ• mÄ• vacare pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppa
cittasaá¹…khÄ• ro uppajjissati. paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ sa
itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca uppajjittha cittasa

(kha) yassa \Be II 24/ vÄ• pana yattha cittasaá¹…khÄ• ro uppajjissati tassa tattha kÄ• yasa
uppajjitthÄ• ti?

catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ te
uppajjissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjittha. paá¹-hamajjhÄ• naá¹ƒ du
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…kh
kÄ• yasaá¹…khÄ• ro ca uppajjittha.

<73> (ka) yassa yattha vacÄ«saá¹…khÄ• ro uppajjittha tassa tattha cittasaá¹…khÄ• ro upp

savitakkasavicÄ• rabhÅ«miyaá¹ƒ pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha vacÄ«sa
tesaá¹ƒ tattha cittasaá¹…khÄ• ro uppajjissati. itaresaá¹ƒ savitakkasavicÄ• rabhÅ«miyaá¹ƒ te
vacÄ«saá¹…khÄ• ro ca uppajjittha cittasaá¹…khÄ• ro ca uppajjissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro uppajjissati tassa tattha vacÄ«saá¹…khÄ•

avitakkaavicÄ• rabhÅ«miyaá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro uppajjissati, no \Ne II 35/ c
vacÄ«saá¹…khÄ• ro uppajjittha. savitakkasavicÄ• rabhÅ«miyaá¹ƒ tesaá¹ƒ tattha cittasaá¹…
vacÄ«saá¹…khÄ• ro ca uppajjittha.

(gha) paccanÄ«kapuggalo

<74> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjittha tassa vacÄ«saá¹…khÄ• ro nuppajjissatÄ

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nuppajjissati tassa kÄ• yasaá¹…khÄ• ro nuppa

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjittha tassa cittasaá¹…khÄ• ro nuppajjissatÄ«ti? nat

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nuppajjissati tassa kÄ• yasaá¹…khÄ• ro nuppajjit

<75> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjittha tassa cittasaá¹…khÄ• ro nuppajjissatÄ«ti

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nuppajjissati tassa vacÄ«saá¹…khÄ• ro nuppajjit

(á¹…a) paccanÄ«kaokÄ• so

<76> yattha kÄ• yasaá¹…khÄ• ro nuppajjittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<77> (ka) yassa \Be II 25/ yattha kÄ• yasaá¹…khÄ• ro nuppajjittha tassa tattha vacÄ«saá¹.
nuppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajj
tattha vacÄ«saá¹…khÄ• ro nuppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimacittasama
anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pa
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajjittha vacÄ«saá¹…khÄ

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nuppajjissati tassa tattha kÄ• yasaá¹…k

kÄ• mÄ• vacare pacchimacittasamaá¹…gÄ«naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ
vacÄ«saá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjittha. rÅ
pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchima
catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹.
kÄ• yasaá¹…khÄ• ro ca nuppajjittha.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjittha tassa tattha cittasaá¹…khÄ• ro nuppajji

catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ te
nuppajjittha, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro nuppajjissati. rÅ«pÄ• vacare arÅ«pÄ• v

pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• r
cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nuppajjissati tassa tattha kÄ• yasaá¹…khÄ

kÄ• mÄ• vacare pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro nuppaj
kÄ• yasaá¹…khÄ• ro nuppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimacittasamaá¹…gÄ
tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nuppajjissati kÄ• yasaá¹…khÄ• ro ca nuppajjittha.

<78> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nuppajjittha tassa tattha cittasaá¹…khÄ• ro nu

avitakkaavicÄ• rabhÅ«miyaá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjittha, no ca tesaá
cittasaá¹…khÄ• ro nuppajjissati. avitakkaavicÄ• rabhÅ«miyaá¹ƒ pacchimacittasamaá¹…gÄ«
tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjittha cittasaá¹…khÄ• ro ca nuppajjissati.

(kha) yassa \Ne II 37/ vÄ• pana yattha cittasaá¹…khÄ• ro nuppajjissati tassa tattha vacÄ«s
nuppajjitthÄ• ti?

savitakkasavicÄ• rabhÅ«miyaá¹ƒ pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha \Be II 26/
nuppajjissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nuppajjittha. avitakkaavicÄ• rabhÅ«m
pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro c
vacÄ«saá¹…khÄ• ro ca nuppajjittha.

uppÄ• davÄ• ro.

2. nirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<79> (ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhati tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«ti?

vinÄ• vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá
tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ
assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nirujjhati va

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhati tassa kÄ• yasaá¹…khÄ• ro nirujjhatÄ«

vinÄ• assÄ• sapassÄ• sehi vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhati. paá¹-hamajjhÄ• naá¹ƒ \Ne II 38/ samÄ• pannÄ• naá
assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nirujjhati kÄ

(ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhati tassa cittasaá¹…khÄ• ro nirujjhatÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhati tassa kÄ• yasaá¹…khÄ• ro nirujjhatÄ«ti

vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro nirujjha
kÄ• yasaá¹…khÄ• ro nirujjhati. assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ citta
kÄ• yasaá¹…khÄ• ro ca nirujjhati.

<80> (ka) yassa vacÄ«saá¹…khÄ• ro nirujjhati tassa cittasaá¹…khÄ• ro nirujjhatÄ«ti? Ä• m

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhati tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«ti?

vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhati, n
vacÄ«saá¹…khÄ• ro nirujjhati. vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittasaá¹
vacÄ«saá¹…khÄ• ro ca nirujjhati.

(kha) anulomaokÄ• so

<81> yattha \Be II 27/ kÄ• yasaá¹…khÄ• ro nirujjhati tattha vacÄ«saá¹…khÄ• ro nirujjhatÄ«

(ga) anulomapuggalokÄ• sÄ•

<82> yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhati tassa tattha vacÄ«saá¹…khÄ• ro nirujjhat
(yassakampi yassayatthakampi sadisaá¹ƒ.)

(gha) paccanÄ«kapuggalo

<83> (ka) yassa \Ne II 39/ kÄ• yasaá¹…khÄ• ro na nirujjhati tassa vacÄ«saá¹…khÄ• ro na

vinÄ• assÄ• sapassÄ• sehi vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá
tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjhati. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• as
avitakkaavicÄ• racittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ
ca na nirujjhati vacÄ«saá¹…khÄ• ro ca na nirujjhati.

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro na nirujjhati tassa kÄ• yasaá¹…khÄ• ro na niru

vinÄ• vitakkavicÄ• rehi assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá
tesaá¹ƒ kÄ• yasaá¹…khÄ• ro na nirujjhati. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• as
avitakkaavicÄ• racittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ
ca na nirujjhati kÄ• yasaá¹…khÄ• ro ca na nirujjhati.

(ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhati tassa cittasaá¹…khÄ• ro na nirujjhatÄ«ti?

vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro na n
cittasaá¹…khÄ• ro na nirujjhati. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pann
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca na nirujjhati cittasaá¹…khÄ• ro ca n

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<84> (ka) yassa vacÄ«saá¹…khÄ• ro na nirujjhati tassa cittasaá¹…khÄ• ro na nirujjhatÄ«ti?

vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjh
cittasaá¹…khÄ• ro na nirujjhati. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pann
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca na nirujjhati cittasaá¹…khÄ• ro ca n

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• sÄ•

<85> yattha \Be II 28/ \Ne II 40/ kÄ• yasaá¹…khÄ• ro na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<86> yassa yattha kÄ• yasaá¹…khÄ• ro na nirujjhati tassa tattha vacÄ«saá¹…khÄ• ro na n

vinÄ• assÄ• sapassÄ• sehi vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kÄ•
no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhati. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹
assÄ• sapassÄ• sehi avitakkaavicÄ• racittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ
kÄ• yasaá¹…khÄ• ro ca na nirujjhati vacÄ«saá¹…khÄ• ro ca na nirujjhati.

yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhati ... pe ....

(yassakampi yassayatthakampi sadisaá¹ƒ vitthÄ• retabbaá¹ƒ, yassayatthake nirodhasamÄ•
kÄ• tabbaá¹ƒ.)

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<87> (ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhittha tassa vacÄ«saá¹…khÄ• ro nirujjhitthÄ• ti?

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(yathÄ• uppÄ• davÄ• re atÄ«tÄ• pucchÄ• yassakampi yassayatthakampi anulomampi pa
nirodhavÄ• repi vibhajitabbaá¹ƒ, natthi nÄ• nÄ• karaá¹‡aá¹ƒ.)

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<88> (ka) yassa \Se I 397/ \Ne II 41/ kÄ• yasaá¹…khÄ• ro nirujjhissati tassa vacÄ«saá¹…kh
Ä• mantÄ• .

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro nirujjhis

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ \Be II 29/ cavantÄ• naá¹ƒ tesaá
nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ tesaá¹ƒ vacÄ«saá¹…
nirujjhissati kÄ• yasaá¹…khÄ• ro ca nirujjhissati.

(ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhissati tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti? Ä• m

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro nirujjhissa

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cittasa
no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro ca nir

kÄ• yasaá¹…khÄ• ro ca nirujjhissati.

<89> (ka) yassa vacÄ«saá¹…khÄ• ro nirujjhissati tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti?

(kha) yassa \Se I 398/ \Ne II 42/ vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa vacÄ«saá¹
nirujjhissatÄ«ti?

avitakkaavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaa
pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ vacÄ«sa
nirujjhissati. itaresaá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca nir

(kha) anulomaokÄ• so

<90> yattha kÄ• yasaá¹…khÄ• ro nirujjhissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<91> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhissati tassa tattha vacÄ«saá¹…khÄ• ro

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ•
tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhissati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹
tattha kÄ• yasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…kh

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhissati \Be II 30/, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhissati. paá¹-hamajjhÄ
samÄ• pannÄ• naá¹ƒ itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
kÄ• yasaá¹…khÄ• ro ca nirujjhissati.

(ka) yassa \Ne II 43/ yattha kÄ• yasaá¹…khÄ• ro nirujjhissati tassa tattha cittasaá¹…khÄ• r
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro \Se I 399/ nirujjhissati tassa tattha kÄ• yas
nirujjhissatÄ«ti?

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ

pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá
tesaá¹ƒ tattha cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro niru
paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ itaresaá¹ƒ k
tattha cittasaá¹…khÄ• ro ca nirujjhissati kÄ• yasaá¹…khÄ• ro ca nirujjhissati.

<92> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nirujjhissati tassa tattha cittasaá¹…khÄ• ro niru
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha vacÄ«saá¹…khÄ•

avitakkaavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaav
pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• naá¹ƒ samÄ•
tattha cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhissati.
paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ itaresaá¹ƒ rÅ«pÄ• vac
tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(gha) paccanÄ«kapuggalo

<93> (ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhissati tassa vacÄ«saá¹…khÄ• ro na nirujjhis

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti \Se I 400/ tesaá¹ƒ cavantÄ• naá¹ƒ tesa
nirujjhissati, no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rapacchim
bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ \Ne II 44/ yassa citt
avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca na nirujj
vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa \Be II 31/ kÄ• yasaá¹…khÄ• ro na nirujjhissati tassa cittasaá¹…khÄ• ro na nirujjh

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ kÄ• ya
nirujjhissati, no ca tesaá¹ƒ cittasaá¹…khÄ• ro na nirujjhissati. pacchimacittassa bhaá¹…gak
kÄ• yasaá¹…khÄ• ro ca na nirujjhissati cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<94> (ka) yassa vacÄ«saá¹…khÄ• ro na nirujjhissati tassa cittasaá¹…khÄ• ro na nirujjhissa

avitakkaavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaa
pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjhissati, no ca tesaá¹ƒ citt
nirujjhissati. pacchimacittassa \Se I 401/ bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro c
cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• so

<95> yattha kÄ• yasaá¹…khÄ• ro na nirujjhissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<96> (ka) yassa \Ne II 45/ yattha kÄ• yasaá¹…khÄ• ro na nirujjhissati tassa tattha vacÄ«sa
nirujjhissatÄ«ti?

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rapa
bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anan
pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• na
kÄ• yasaá¹…khÄ• ro ca na nirujjhissati vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…
nirujjhissatÄ«ti?

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rapacchimacittassa bh
avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ
uppajjissati catutthajjhÄ• naá¹ƒ \Be II 32/ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesa
vacÄ«saá¹…khÄ• ro ca na nirujjhissati kÄ• yasaá¹…khÄ• ro ca na nirujjhissati.

(ka) yassa \Se I 402/ yattha kÄ• yasaá¹…khÄ• ro na nirujjhissati tassa tattha cittasaá¹…khÄ
nirujjhissatÄ«ti?

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro na nirujjhissati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro
pacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…kh
cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa \Ne II 46/ vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• y
nirujjhissatÄ«ti? Ä• mantÄ• .

<97> (ka) yassa yattha vacÄ«saá¹…khÄ• ro na nirujjhissati tassa tattha cittasaá¹…khÄ• ro

avitakkaavicÄ• rapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaa
pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• naá¹ƒ samÄ•
tattha vacÄ«saá¹…khÄ• ro na nirujjhissati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjh
pacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…kh
cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha vacÄ«saá¹…kh
nirujjhissatÄ«ti? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<98> (ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhati tassa vacÄ«saá¹…khÄ• ro nirujjhitthÄ• ti \S

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhittha tassa kÄ• yasaá¹…khÄ• ro nirujjhat

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhittha, no ca tesaá¹ƒ kÄ• yasaá¹…
assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nirujjhittha
nirujjhati.

(ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhati tassa cittasaá¹…khÄ• ro nirujjhitthÄ• ti? Ä• mantÄ

(kha) yassa \Ne II 47/ vÄ• pana cittasaá¹…khÄ• ro nirujjhittha tassa kÄ• yasaá¹…khÄ• ro

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa \Be II 33/ bhaá
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhittha,
kÄ• yasaá¹…khÄ• ro nirujjhati. assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ citta
kÄ• yasaá¹…khÄ• ro ca nirujjhati.

<99> (ka) yassa vacÄ«saá¹…khÄ• ro nirujjhati tassa cittasaá¹…khÄ• ro nirujjhitthÄ• ti? Ä•

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhittha tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhittha, no ca tesaá¹ƒ vacÄ«saá¹…kh
vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca nirujjhittha vacÄ«

(kha) anulomaokÄ• so

<100> yattha \Se I 404/ kÄ• yasaá¹…khÄ• ro nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<101> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhati tassa tattha vacÄ«saá¹…khÄ• ro ni

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹
kÄ• yasaá¹…khÄ• ro nirujjhati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhittha. paá¹-ha
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹
nirujjhati vacÄ«saá¹…khÄ• ro ca nirujjhittha.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nirujjhittha tassa tattha kÄ• yasaá¹…khÄ

paá¹-hamajjhÄ• naá¹ƒ \Ne II 48/ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapa
tesaá¹ƒyeva vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹
tattha vacÄ«saá¹…khÄ• ro nirujjhittha, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhati. p
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹
nirujjhittha kÄ• yasaá¹…khÄ• ro ca nirujjhati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhati tassa tattha cittasaá¹…khÄ• ro nirujjhitthÄ•

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhittha tassa tattha kÄ• yasaá¹…khÄ•

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh
cittasaá¹…khÄ• ro nirujjhittha \Be II 34/, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhati.
assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhit
kÄ• yasaá¹…khÄ• ro ca nirujjhati.

<102> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nirujjhati tassa tattha cittasaá¹…khÄ• ro niruj

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhittha tassa tattha vacÄ«saá¹…khÄ• r

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡
cittasaá¹…khÄ• ro nirujjhittha, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhati. vitakkavic
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhittha vacÄ«saá¹…khÄ• ro ca

(gha) paccanÄ«kapuggalo

<103> (ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhati tassa vacÄ«saá¹…khÄ• ro na nirujjhitth

(kha) yassa \Ne II 49/ vÄ• pana vacÄ«saá¹…khÄ• ro na nirujjhittha tassa kÄ• yasaá¹…khÄ
natthi.

(ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhati tassa cittasaá¹…khÄ• ro na nirujjhitthÄ• ti? nir

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhittha tassa kÄ• yasaá¹…khÄ• ro na niruj

<104> (ka) yassa vacÄ«saá¹…khÄ• ro na nirujjhati tassa cittasaá¹…khÄ• ro na nirujjhitthÄ•

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhittha tassa vacÄ«saá¹…khÄ• ro na niruj

(á¹…a) paccanÄ«kaokÄ• so

<105> yattha kÄ• yasaá¹…khÄ• ro na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<106> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro na nirujjhati tassa tattha vacÄ«saá¹…khÄ• ro

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•

tesaá¹ƒyeva vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹
tattha kÄ• yasaá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjh
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ \Be II 35/ uppÄ• dakkhaá
assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ
citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca na nirujjhat
nirujjhittha.

(kha) yassa \Ne II 50/ vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhittha tassa tattha kÄ•
nirujjhatÄ«ti?

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹
vacÄ«saá¹…khÄ• ro na nirujjhittha, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro na nirujjhati. c
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá
cittassa bhaá¹…gakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ suddhÄ• vÄ• sÄ• naá
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca na nirujjhittha kÄ• yasaá¹…kh

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro na nirujjhati tassa tattha cittasaá¹…khÄ• ro na nirujj

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh
kÄ• yasaá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhittha. suc
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca na nirujjh
407/ ca na nirujjhittha.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhittha tassa tattha kÄ• yasaá¹…kh
Ä• mantÄ• .

<107> (ka) yassa yattha vacÄ«saá¹…khÄ• ro na nirujjhati tassa tattha cittasaá¹…khÄ• ro n

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡
vacÄ«saá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhittha. suc
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca na nirujjh
nirujjhittha.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhittha tassa tattha vacÄ«saá¹…khÄ
Ä• mantÄ• .

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<108> (ka) yassa \Ne II 51/ kÄ• yasaá¹…khÄ• ro nirujjhati tassa vacÄ«saá¹…khÄ• ro nirujjh

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro nirujjha

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹. assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nirujjhissati nirujjhati.

(ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhati tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti? Ä• man

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro nirujjhatÄ

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• \Se I 408/ assÄ• sapassÄ• sehi cittassa bha nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhissati kÄ• yasaá¹…khÄ• ro nirujjhati. assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ citta kÄ• yasaá¹…khÄ• ro ca nirujjhati.

<109> (ka) yassa vacÄ«saá¹…khÄ• ro nirujjhati tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti?

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro niru cittasaá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá nirujjhati cittasaá¹…khÄ• ro ca nirujjhissati.

(kha) yassa \Ne II 52/ vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa vacÄ«saá¹…khÄ• ro

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ vacÄ«saá¹…k vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca nirujjhissati vacÄ« nirujjhati.

(kha) anulomaokÄ• so

<110> yattha kÄ• yasaá¹…khÄ• ro nirujjhati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<111> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhati tassa tattha vacÄ«saá¹…khÄ• ro ni

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹
kÄ• yasaá¹…khÄ• ro nirujjhati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhissati. paá¹-h
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹
nirujjhati vacÄ«saá¹…khÄ• ro \Se I 409/ ca nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nirujjhissati tassa \Be II 37/ tattha kÄ• ya
nirujjhatÄ«ti?

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•
vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• va
vacÄ«saá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhati. paá¹-h
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹
nirujjhissati kÄ• yasaá¹…khÄ• ro ca nirujjhati.

(ka) yassa \Ne II 53/ yattha kÄ• yasaá¹…khÄ• ro nirujjhati tassa tattha cittasaá¹…khÄ• ro n
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…khÄ•

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh
cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhati. assÄ• sa
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhissati kÄ• yasaá¹…khÄ• ro c

<112> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nirujjhati tassa tattha cittasaá¹…khÄ• ro niruj

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha vacÄ«saá¹…khÄ•
tattha cittasaá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e
vacÄ«saá¹…khÄ• ro ca nirujjhati cittasaá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana yattha \Se I 410/ cittasaá¹…khÄ• ro nirujjhissati tassa tattha vacÄ«sa
nirujjhatÄ«ti?

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡
cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhati. vitakkavi
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca

(gha) paccanÄ«kapuggalo

<113> (ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhati tassa vacÄ«saá¹…khÄ• ro na nirujjhiss

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ vacÄ«saá¹
savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa
cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati \Ne II 54/ tesaá¹ƒ kÄ
II 38/ ca na nirujjhati vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro na nirujjhissati tassa kÄ• yasaá¹…khÄ• ro na n

(ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhati tassa cittasaá¹…khÄ• ro na nirujjhissatÄ«ti?

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ cittasaá¹…
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca na nirujjhati cittasaá
nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<114> (ka) yassa \Se I 411/ vacÄ«saá¹…khÄ• ro na nirujjhati tassa cittasaá¹…khÄ• ro na n

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ cittasaá¹…k
avitakkaavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca na
ca na nirujjhissati.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhissati tassa vacÄ«saá¹…khÄ• ro na niru

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro na nir
vacÄ«saá¹…khÄ• ro na nirujjhati. avitakkaavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e te
na nirujjhissati vacÄ«saá¹…khÄ• ro ca na nirujjhati.

(á¹…a) paccanÄ«kaokÄ• so

<115> yattha \Ne II 55/ kÄ• yasaá¹…khÄ• ro na nirujjhati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<116> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro na nirujjhati tassa tattha vacÄ«saá¹…khÄ• ro

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• va kÄ• yasaá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ \Be II 39/ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá cittassa bhaá¹…gakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ \Se I 412/ asaÃ±Ã±a kÄ• yasaá¹…khÄ• ro ca na nirujjhati vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹ vacÄ«saá¹…khÄ• ro na nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro na nirujjhati. savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• naá¹ƒ tati samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒyeva vinÄ• as bhaá¹…gakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá nirujjhissati kÄ• yasaá¹…khÄ• ro ca na nirujjhati.

(ka) yassa \Ne II 56/ yattha kÄ• yasaá¹…khÄ• ro na nirujjhati tassa tattha cittasaá¹…khÄ• r nirujjhissatÄ«ti?

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa bhaá¹…gakkh kÄ• yasaá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhissati. pa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca na nirujj nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<117> (ka) yassa yattha vacÄ«saá¹…khÄ• ro na nirujjhati tassa tattha cittasaá¹…khÄ• ro \S nirujjhissatÄ«ti?

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa bhaá¹…gakkhaá¹‡
vacÄ«saá¹…khÄ• ro na nirujjhati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhissati.
avitakkaavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tatth
nirujjhati cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha vacÄ«saá¹…kh

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro
tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhati. avitakkaavicÄ• rapacchimacittassa bhaá¹…
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca na nirujjhissati vacÄ«saá¹…khÄ

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<118> (ka) yassa \Be II 40/ kÄ• yasaá¹…khÄ• ro nirujjhittha tassa vacÄ«saá¹…khÄ• ro niru

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittas
yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ kÄ• ya
nirujjhittha, no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ tesaá¹ƒ kÄ• yasaá¹…
nirujjhittha vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa kÄ• yasaá¹…khÄ• ro nirujjhittha tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nirujjhittha, no ca tesaá
nirujjhissati. itaresaá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nirujjhittha \Se I 414/ cittasaá¹…khÄ
nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<119> (ka) yassa vacÄ«saá¹…khÄ• ro nirujjhittha tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhittha, no ca tesaá
nirujjhissati. itaresaá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nirujjhittha cittasaá¹…khÄ• ro ca niru

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(kha) anulomaokÄ• so

<120> yattha kÄ• yasaá¹…khÄ• ro nirujjhittha ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<121> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhittha tassa tattha vacÄ«saá¹…khÄ• ro

kÄ• mÄ• vacare pacchimacittassa bhaá¹…gakkhaá¹‡e dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ s
tattha kÄ• yasaá¹…khÄ• ro nirujjhittha, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhissat
samÄ• pannÄ• naá¹ƒ itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• r
vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…kh

rÅ«pÄ• vacarÄ• naá¹ƒ \Ne II 58/ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhittha. paá¹-hamajjhÄ• naá¹ƒ \Be II 41/ samÄ• pan
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nirujjhissati kÄ• yasaá¹…khÄ

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nirujjhittha \Se I 415/ tassa tattha cittasaá¹…khÄ• ro

kÄ• mÄ• vacare pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro
tattha cittasaá¹…khÄ• ro nirujjhissati. paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• na
itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nirujjhittha cittasa
nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…khÄ•

catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ te
nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nirujjhittha. paá¹-hamajjhÄ• naá¹ƒ du
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…kh
kÄ• yasaá¹…khÄ• ro ca nirujjhittha.

<122> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nirujjhittha tassa tattha cittasaá¹…khÄ• ro nir

savitakkasavicÄ• rabhÅ«miyaá¹ƒ pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha vacÄ

no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ savitakkasavicÄ• rabhÅ«miya
vacÄ«saá¹…khÄ• ro ca nirujjhittha cittasaá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha vacÄ«saá¹…khÄ•

avitakkaavicÄ• rabhÅ«miyaá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ
vacÄ«saá¹…khÄ• ro nirujjhittha. savitakkasavicÄ• rabhÅ«miyaá¹ƒ tesaá¹ƒ tattha cittasaá¹…
vacÄ«saá¹…khÄ• ro ca nirujjhittha.

(gha) paccanÄ«kapuggalo

<123> (ka) yassa \Ne II 59/ kÄ• yasaá¹…khÄ• ro na nirujjhittha tassa vacÄ«saá¹…khÄ• ro
natthi.

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro na nirujjhissati tassa kÄ• yasaá¹…khÄ• ro na n
nirujjhittha.

(ka) yassa kÄ• yasaá¹…khÄ• ro na nirujjhittha tassa cittasaá¹…khÄ• ro na nirujjhissatÄ«ti?

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhissati tassa kÄ• yasaá¹…khÄ• ro na niru
nirujjhittha.

<124> (ka) yassa \Se I 416/ \Be II 42/ vacÄ«saá¹…khÄ• ro na nirujjhittha tassa cittasaá¹…k
nirujjhissatÄ«ti? natthi.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhissati tassa vacÄ«saá¹…khÄ• ro na niru
nirujjhittha.

(á¹…a) paccanÄ«kaokÄ• so

<125> yattha kÄ• yasaá¹…khÄ• ro na nirujjhittha ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<126> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro na nirujjhittha tassa tattha vacÄ«saá¹…khÄ•

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro na niruj
vacÄ«saá¹…khÄ• ro na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• vacare savitakkasavicÄ• rapac

bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anan
II 60/ pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asatt
kÄ• yasaá¹…khÄ• ro ca na nirujjhittha vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…
nirujjhitthÄ• ti?

kÄ• mÄ• vacare pacchimacittassa bhaá¹…gakkhaá¹‡e dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ s
tattha vacÄ«saá¹…khÄ• ro na nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro na niru
arÅ«pÄ• vacare savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• ra
yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• n
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca na nirujjhissati kÄ• yasaá¹…k

(ka) yassa \Se I 417/ yattha kÄ• yasaá¹…khÄ• ro na nirujjhittha tassa tattha cittasaá¹…khÄ
nirujjhissatÄ«ti?

catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ te
nirujjhittha, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhissati. rÅ«pÄ• vacare arÅ«pÄ• v
pacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…kh
cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…kh
nirujjhitthÄ• ti?

kÄ• mÄ• vacare pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro na
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro \Be II 43/ na nirujjhittha. rÅ«pÄ• vacare arÅ«pÄ• vacare
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca na nirujjhis
na nirujjhittha.

<127> (ka) yassa yattha vacÄ«saá¹…khÄ• ro na nirujjhittha tassa tattha cittasaá¹…khÄ• ro

avitakkaavicÄ• rabhÅ«miyaá¹ƒ \Ne II 61/ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhittha,
cittasaá¹…khÄ• ro na nirujjhissati. avitakkaavicÄ• rabhÅ«miyaá¹ƒ pacchimacittassa bhaá¹…
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca na nirujjhittha cittasaá¹…khÄ•

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha vacÄ«saá¹…kh
nirujjhitthÄ• ti?

savitakkasavicÄ• rabhÅ«miyaá¹ƒ pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha citta
nirujjhissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhittha. avitakkaavicÄ• rabhÅ«
pacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ \Se I 418/ tesaá¹ƒ tattha citta
nirujjhissati vacÄ«saá¹…khÄ• ro ca na nirujjhittha.

nirodhavÄ• ro.

2. pavatti 3. uppÄ• danirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<128> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro nirujjhatÄ«ti? n

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhati tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ«

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro nirujjhatÄ«ti? no.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhati tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ«ti

<129> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro nirujjhatÄ«ti? no.

(kha) yassa vÄ• pana ... pe ... ? no.

(kha) anulomaokÄ• so

<130> yattha \Be II 44/ \Ne II 62/ kÄ• yasaá¹…khÄ• ro uppajjati tattha vacÄ«saá¹…khÄ• ro

dutiyajjhÄ• ne tatiyajjhÄ• ne tattha ... pe ... (itaresaá¹ƒ yatthakÄ• naá¹ƒ sadisaá¹ƒ).

(ga) anulomapuggalokÄ• sÄ•

<131> yassa yattha kÄ• yasaá¹…khÄ• ro uppajjati ... pe ... (yassakampi yassayatthakampi

(gha) paccanÄ«kapuggalo

<132> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa vacÄ«saá¹…khÄ• ro na nirujjhatÄ«

vitakkavicÄ• rÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajjati, no ca t
nirujjhati. vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi ci
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppa
nirujjhati.

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro na nirujjhati tassa \Se I 419/ kÄ• yasaá¹…khÄ•

assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjhati, n
nuppajjati. vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e vinÄ• vitakkavicÄ• rehi
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca na nir
nuppajjati.

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro nirujjhatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tes
nirujjhati. vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e \Ne II 63/ nirodhasamÄ• p
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca na

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhati tassa kÄ• yasaá¹…khÄ• ro nuppajjat

assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro na nirujjhati, no c
nuppajjati. vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• n
tesaá¹ƒ cittasaá¹…khÄ• ro ca na nirujjhati kÄ• yasaá¹…khÄ• ro ca nuppajjati.

<133> (ka) yassa \Be II 45/ vacÄ«saá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro na niru

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro nuppajjati, no ca tes
nirujjhati. vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ a
tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nuppajjati cittasaá¹…khÄ• ro ca na nirujjhati.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro \Se I 420/ na nirujjhati tassa vacÄ«saá¹…khÄ• ro

vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro na nirujjhati, no ca te
nuppajjati. vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ
tesaá¹ƒ cittasaá¹…khÄ• ro ca na nirujjhati vacÄ«saá¹…khÄ• ro ca nuppajjati.

(á¹…a) paccanÄ«kaokÄ• so

<134> yattha kÄ• yasaá¹…khÄ• ro nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<135> yassa \Ne II 64/ yattha kÄ• yasaá¹…khÄ• ro nuppajjati ... pe ....

(yassakampi yassayatthakampi sadisaá¹ƒ, yassayatthake nirodhasamÄ• pannÄ• nanti na la

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<136> yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa vacÄ«saá¹…khÄ• ro nirujjhitthÄ• ti? Ä•

(atÄ«tÄ• pucchÄ• uppÄ• davÄ• repi nirodhavÄ• repi uppÄ• danirodhavÄ• repi sadisaá¹ƒ v

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<137> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjissati tassa vacÄ«saá¹…khÄ• ro nirujjhissatÄ

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro uppajjis

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa \Be II 46/ anar
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ vacÄ«
no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro uppajjissati \Se I 421/. itaresaá¹ƒ tesaá¹ƒ vacÄ«saá¹…k
kÄ• yasaá¹…khÄ• ro ca uppajjissati.

(ka) yassa \Ne II 65/ kÄ• yasaá¹…khÄ• ro uppajjissati tassa cittasaá¹…khÄ• ro nirujjhissatÄ

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro uppajjissa

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cittasa

no ca tesaá¹ƒ kÄ• yasaá¹…khÄ• ro uppajjissati. itaresaá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro ca nir
kÄ• yasaá¹…khÄ• ro ca uppajjissati.

<138> (ka) yassa vacÄ«saá¹…khÄ• ro uppajjissati tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa vacÄ«saá¹…khÄ• ro uppajjissa

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacch
tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro uppajjissati. itare
cittasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca uppajjissati.

(kha) anulomaokÄ• so

<139> yattha kÄ• yasaá¹…khÄ• ro uppajjissati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<140> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjissati tassa tattha vacÄ«saá¹…khÄ• ro

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ \Se I 422/ tattha kÄ• yasa
no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhissati. paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ•
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca uppajjissati vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(kha) yassa \Ne II 66/ vÄ• pana yattha vacÄ«saá¹…khÄ• ro nirujjhissati tassa tattha kÄ• ya
uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa \Be II 47/ uppÄ• dakkhaá¹‡e yassa cittassa anar
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjissati. paá¹-hamajjhÄ• naá¹ƒ sa
itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nirujjhissati kÄ• ya
uppajjissati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjissati tassa tattha cittasaá¹…khÄ• ro nirujjhiss

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…khÄ•

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá

tesaá¹ƒ tattha cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro upp
paá¹-hamajjhÄ• naá¹ƒ dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ itaresaá¹ƒ k
tattha cittasaá¹…khÄ• ro ca nirujjhissati kÄ• yasaá¹…khÄ• ro ca uppajjissati.

<141> (ka) yassa yattha vacÄ«saá¹…khÄ• ro uppajjissati tassa tattha cittasaá¹…khÄ• ro \S
nirujjhissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha vacÄ«saá¹…khÄ•

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacch
dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjissati. paá¹-hamajjhÄ• naá¹ƒ sa
kÄ• mÄ• vacarÄ• naá¹ƒ \Ne II 67/ itaresaá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ
cittasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca uppajjissati.

(gha) paccanÄ«kapuggalo

<142> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjissati tassa vacÄ«saá¹…khÄ• ro na nirujjhis

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ kÄ• ya
no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rapacchimacittassa bha
avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ
II 48/ uppajjissati tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjissati vacÄ«saá¹…khÄ• ro ca na n

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjissati tassa cittasaá¹…khÄ• ro na nirujjhissatÄ«ti?

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa \Se I 424/ ana
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ ye c
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ kÄ• ya
no ca tesaá¹ƒ cittasaá¹…khÄ• ro na nirujjhissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesa
nuppajjissati cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

<143> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjissati tassa cittasaá¹…khÄ• ro na nirujjhissat

pacchimacittassa \Ne II 68/ uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• avitakkaavicÄ• ra
uppajjissati tesaá¹ƒ vacÄ«saá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ cittasaá¹…khÄ• ro na
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nuppajjissati cittasaá
nirujjhissati.

(kha) yassa vÄ• pana ... pe ... ? Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• so

<144> yattha kÄ• yasaá¹…khÄ• ro nuppajjissati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<145> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjissati tassa tattha vacÄ«saá¹…khÄ• r

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha
nuppajjissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rap
bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa \Se I
avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajjissati vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• r
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjissati. savitakkasavicÄ• rapacchimacittassa \Be
avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• avitakkaavicÄ
uppajjissati \Ne II 69/ catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesa
vacÄ«saá¹…khÄ• ro ca na nirujjhissati kÄ• yasaá¹…khÄ• ro ca nuppajjissati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjissati tassa tattha cittasaá¹…khÄ• ro na niru

kÄ• mÄ• vacarÄ• naá¹ƒ pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• kÄ
pacchimacittaá¹ƒ uppajjissati catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá
tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na

pacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…kh
cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

<146> (ka) yassa yattha vacÄ«saá¹…khÄ• ro nuppajjissati tassa tattha cittasaá¹…khÄ• ro n

pacchimacittassa uppÄ• dakkhaá¹‡e \Se I 426/ yassa cittassa anantarÄ• avitakkaavicÄ• ra
uppajjissati dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ tes
vacÄ«saá¹…khÄ• ro nuppajjissati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhissati. pa
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjis
nirujjhissati.

(kha) yassa vÄ• pana yattha ... pe ... ? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<147> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro nirujjhitthÄ• ti?

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhittha tassa kÄ• yasaá¹…khÄ• ro uppajjat

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhittha \Ne II 70/, no ca tesaá¹ƒ kÄ
uppajjati. assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nir
uppajjati.

(yathÄ• \Be II 50/ uppÄ• davÄ• re paccuppannÄ• tÄ«tÄ• pucchÄ• anulomampi paccanÄ«
uppÄ• davÄ• ranirodhavÄ• repi paccuppannÄ• tÄ«tÄ• pucchÄ• anulomampi paccanÄ«kan

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<148> (ka) yassa \Se I 427/ kÄ• yasaá¹…khÄ• ro uppajjati tassa vacÄ«saá¹…khÄ• ro nirujj

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro uppajja

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹.
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nirujjhissati

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti? Ä• man

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro uppajjatÄ

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ kÄ• yasaá¹…k
assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca nirujjhissati kÄ

<149> (ka) yassa \Ne II 71/ vacÄ«saá¹…khÄ• ro uppajjati tassa cittasaá¹…khÄ• ro nirujjhis

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro nirujjhissati tassa vacÄ«saá¹…khÄ• ro uppajjatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ vacÄ«saá¹…k
vitakkavicÄ• rÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ cittasaá¹…khÄ• ro ca nirujjhissati \Se I 4
uppajjati.

(kha) anulomaokÄ• so

<150> yattha kÄ• yasaá¹…khÄ• ro uppajjati ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<151> (ka) yassa \Be II 51/ yattha kÄ• yasaá¹…khÄ• ro uppajjati tassa tattha vacÄ«saá¹…k

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ•
kÄ• yasaá¹…khÄ• ro uppajjati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro nirujjhissati. paá¹-h
samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡
uppajjati vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…kh

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vac vacÄ«saá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro uppajjati. paá¹-h samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ \Ne II 72/ uppÄ• vacÄ«saá¹…khÄ• ro ca nirujjhissati kÄ• yasaá¹…khÄ• ro ca uppajjati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro uppajjati tassa tattha cittasaá¹…khÄ• ro nirujjhissat

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha kÄ• yasaá¹…khÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha \Se I 429/ kÄ• yasaá¹…khÄ• ro uppajjat assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhis uppajjati.

<152> (ka) yassa yattha vacÄ«saá¹…khÄ• ro uppajjati tassa tattha cittasaá¹…khÄ• ro niruj

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro nirujjhissati tassa tattha vacÄ«saá¹…khÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡ cittasaá¹…khÄ• ro nirujjhissati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro uppajjati. vitakkavi uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha cittasaá¹…khÄ• ro ca nirujjhissati vacÄ«saá¹…khÄ• ro ca

(gha) paccanÄ«kapuggalo

<153> (ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa vacÄ«saá¹…khÄ• ro na nirujjhissat

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajja vacÄ«saá¹…khÄ• ro na nirujjhissati. savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá avitakkaavicÄ• rapacchimacittasamaá¹…gÄ«naá¹ƒ yassa \Ne II 73/ cittassa anantarÄ• avit pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca nuppajjati vacÄ«saá¹…khÄ•

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro na nirujjhissati tassa kÄ• yasaá¹…khÄ• ro nupp

(ka) yassa kÄ• yasaá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro na nirujjhissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa \Se I 430/ up
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro nuppajja
cittasaá¹…khÄ• ro na nirujjhissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá
cittasaá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhissati tassa kÄ• yasaá¹…khÄ• ro nuppa

<154> (ka) yassa vacÄ«saá¹…khÄ• ro nuppajjati tassa cittasaá¹…khÄ• ro na nirujjhissatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ vacÄ«saá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ cittasaá¹…kh
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ vacÄ«saá¹…khÄ• ro ca nuppajjati cittasaá¹…

(kha) yassa vÄ• pana cittasaá¹…khÄ• ro na nirujjhissati tassa vacÄ«saá¹…khÄ• ro nuppaj

(á¹…a) paccanÄ«kaokÄ• so

<155> yattha kÄ• yasaá¹…khÄ• ro nuppajjati ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<156> (ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha vacÄ«saá¹…khÄ• ro n

paá¹-hamajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ assÄ• sapassÄ• sÄ•
vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vac
tattha kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro na nirujjhis
savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa
cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• naá¹ƒ \Se
tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ \Be II 53/ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkha
assÄ• sapassÄ• sehi cittassa uppÄ• dakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ
tattha kÄ• yasaá¹…khÄ• ro ca nuppajjati vacÄ«saá¹…khÄ• ro ca na nirujjhissati.

(kha) yassa vÄ• pana yattha vacÄ«saá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…

dutiyajjhÄ• naá¹ƒ tatiyajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ uppÄ•
vacÄ«saá¹…khÄ• ro na nirujjhissati, no ca tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro nuppajjati.

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa
cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati dutiyajjhÄ• naá¹ƒ tati
samÄ• pannÄ• naá¹ƒ assÄ• sapassÄ• sÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒyeva vinÄ• as
uppÄ• dakkhaá¹‡e catutthajjhÄ• naá¹ƒ samÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹
nirujjhissati kÄ• yasaá¹…khÄ• ro ca nuppajjati.

(ka) yassa yattha kÄ• yasaá¹…khÄ• ro nuppajjati tassa tattha cittasaá¹…khÄ• ro na nirujjhis

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• assÄ• sapassÄ• sehi cittassa uppÄ• dakkh
kÄ• yasaá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhissati. pac
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kÄ• yasaá¹…khÄ• ro ca nuppajja
nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha kÄ• yasaá¹…kh
Ä• mantÄ• .

<157> (ka) yassa \Se I 432/ \Ne II 75/ yattha vacÄ«saá¹…khÄ• ro nuppajjati tassa tattha cit
nirujjhissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e vinÄ• vitakkavicÄ• rehi cittassa uppÄ• dakkhaá¹‡
vacÄ«saá¹…khÄ• ro nuppajjati, no ca tesaá¹ƒ tattha cittasaá¹…khÄ• ro na nirujjhissati. pac
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha vacÄ«saá¹…khÄ• ro ca nuppajjat
nirujjhissati.

(kha) yassa vÄ• pana yattha cittasaá¹…khÄ• ro na nirujjhissati tassa tattha vacÄ«saá¹…kh
Ä• mantÄ• .

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<158> (ka) yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa vacÄ«saá¹…khÄ• ro nirujjhissatÄ«

savitakkasavicÄ• rapacchimacittassa bhaá¹…gakkhaá¹‡e avitakkaavicÄ• rapacchimacittasa
cittassa anantarÄ• avitakkaavicÄ• raá¹ƒ pacchimacittaá¹ƒ uppajjissati tesaá¹ƒ \Be II 54/ kÄ•
uppajjittha, no ca tesaá¹ƒ vacÄ«saá¹…khÄ• ro nirujjhissati. itaresaá¹ƒ tesaá¹ƒ kÄ• yasaá¹…
vacÄ«saá¹…khÄ• ro ca nirujjhissati.

(kha) yassa vÄ• pana vacÄ«saá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro uppajjit

(ka) yassa kÄ• yasaá¹…khÄ• ro uppajjittha tassa cittasaá¹…khÄ• ro nirujjhissatÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kÄ• yasaá¹…khÄ• ro uppajjittha, no ca tesaá
nirujjhissati. itaresaá¹ƒ tesaá¹ƒ kÄ• yasaá¹…khÄ• ro ca uppajjittha cittasaá¹…khÄ• ro ca nir

(kha) yassa vÄ• \Se I 433/ pana cittasaá¹…khÄ• ro nirujjhissati tassa kÄ• yasaá¹…khÄ• ro
Ä• mantÄ• .

(yathÄ• nirodhavÄ• re atÄ«tÄ• nÄ• gatÄ• pucchÄ• anulomampi paccanÄ«kampi evaá¹ƒ \
atÄ«tÄ• nÄ• gatÄ• pucchÄ• anulomampi paccanÄ«kampi vibhajitabbaá¹ƒ asammohantena
natthi nÄ• nÄ• karaá¹‡aá¹ƒ.)

uppÄ• danirodhavÄ• ro.

3. pariÃ±Ã±Ä• vÄ• ro

1-6. paccuppannavÄ• rÄ• di

<159> (ka) yo kÄ• yasaá¹…khÄ• raá¹ƒ parijÄ• nÄ• ti so vacÄ«saá¹…khÄ• raá¹ƒ parijÄ• nÄ

(kha) yo vÄ• pana vacÄ«saá¹…khÄ• raá¹ƒ parijÄ• nÄ• ti so kÄ• yasaá¹…khÄ• raá¹ƒ parijÄ

(yathÄ• khandhayamake pariÃ±Ã±Ä• vÄ• raá¹ƒ vibhattaá¹ƒ evaá¹ƒ saá¹…khÄ• rayamakep
vibhajitabbaá¹ƒ.)

pariÃ±Ã±Ä• vÄ• ro.

saá¹…khÄ• rayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

7. anusayayamakaá¹ƒ

<1> sattÄ• nusayÄ• \Se I 434/ \Be II 55/ \Ne II 77/ --- kÄ• marÄ• gÄ• nusayo, paá¹-ighÄ• n
diá¹-á¹-hÄ• nusayo, vicikicchÄ• nusayo, bhavarÄ• gÄ• nusayo, avijjÄ• nusayo.

1. uppattiá¹-á¹-hÄ• navÄ• ro

<2> kattha kÄ• marÄ• gÄ• nusayo anuseti? kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha k

kattha paá¹-ighÄ• nusayo anuseti? dukkhÄ• ya vedanÄ• ya ettha paá¹-ighÄ• nusayo anuse

kattha mÄ• nÄ• nusayo anuseti? kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• mÄ• nÄ• nusayo anuseti.

kattha diá¹-á¹-hÄ• nusayo anuseti? sabbasakkÄ• yapariyÄ• pannesu dhammesu ettha diá¹-

kattha vicikicchÄ• nusayo anuseti? sabbasakkÄ• yapariyÄ• pannesu dhammesu ettha vicik

kattha bhavarÄ• gÄ• nusayo anuseti? rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha bhavarÄ

kattha \Ne II 78/ avijjÄ• nusayo anuseti? sabbasakkÄ• yapariyÄ• pannesu dhammesu ettha

uppattiá¹-á¹-hÄ• navÄ• ro.

2. mahÄ• vÄ• ro 1. anusayavÄ• ro

(ka) anulomapuggalo

<3> (ka) yassa \Be II 56/ kÄ• marÄ• gÄ• nusayo anuseti tassa paá¹-ighÄ• nusayo anusetÄ«

(kha) yassa vÄ• pana paá¹-ighÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo anusetÄ«ti

(ka) yassa kÄ• marÄ• gÄ• nusayo anuseti \Se I 435/ tassa mÄ• nÄ• nusayo anusetÄ«ti? Ä•

(kha) yassa vÄ• pana mÄ• nÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo anusetÄ«ti?

anÄ• gÄ• missa mÄ• nÄ• nusayo anuseti, no ca tassa kÄ• marÄ• gÄ• nusayo anuseti. tiá¹-mÄ• nÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca anuseti.

(ka) yassa kÄ• marÄ• gÄ• nusayo anuseti tassa diá¹-á¹-hÄ• nusayo anusetÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo anuseti, no ca tesaá¹ƒ diá¹-á¹-hÄ• nusay kÄ• marÄ• gÄ• nusayo ca anuseti diá¹-á¹-hÄ• nusayo ca anuseti.

(kha) yassa \Ne II 79/ vÄ• pana diá¹-á¹-hÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo a

(ka) yassa kÄ• marÄ• gÄ• nusayo anuseti tassa vicikicchÄ• nusayo anusetÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo anuseti, no ca tesaá¹ƒ vicikicchÄ• nusay
kÄ• marÄ• gÄ• nusayo ca anuseti vicikicchÄ• nusayo ca anuseti.

(kha) yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo anusetÄ«ti

(ka) yassa kÄ• marÄ• gÄ• nusayo anuseti tassa bhavarÄ• gÄ• nusayo anusetÄ«ti? Ä• mar

(kha) yassa vÄ• pana bhavarÄ• gÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo anusetÄ

anÄ• gÄ• missa bhavarÄ• gÄ• nusayo anuseti, no ca tassa kÄ• marÄ• gÄ• nusayo anuseti
bhavarÄ• gÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca anuseti.

(ka) yassa kÄ• marÄ• gÄ• nusayo anuseti tassa avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana avijjÄ• nusayo anuseti tassa \Be II 57/ kÄ• marÄ• gÄ• nusayo anuse

anÄ• gÄ• missa \Se I 436/ avijjÄ• nusayo anuseti, no ca tassa kÄ• marÄ• gÄ• nusayo anus
puggalÄ• naá¹ƒ avijjÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca anuseti.

<4> (ka) yassa paá¹-ighÄ• nusayo anuseti tassa mÄ• nÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana mÄ• nÄ• nusayo anuseti tassa paá¹-ighÄ• nusayo anusetÄ«ti?

anÄ• gÄ• missa mÄ• nÄ• nusayo anuseti, no ca tassa paá¹-ighÄ• nusayo anuseti \Ne II 80/
puggalÄ• naá¹ƒ mÄ• nÄ• nusayo ca anuseti paá¹-ighÄ• nusayo ca anuseti.

yassa paá¹-ighÄ• nusayo anuseti tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo anu
puggalÄ• naá¹ƒ paá¹-ighÄ• nusayo anuseti, no ca tesaá¹ƒ vicikicchÄ• nusayo anuseti. puthu
paá¹-ighÄ• nusayo ca anuseti vicikicchÄ• nusayo ca anuseti.

yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa paá¹-ighÄ• nusayo anusetÄ«ti? Ä• mant

yassa paá¹-ighÄ• nusayo anuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo anuse

yassa vÄ• pana avijjÄ• nusayo anuseti tassa paá¹-ighÄ• nusayo anusetÄ«ti?

anÄ• gÄ• missa avijjÄ• nusayo anuseti, no ca tassa paá¹-ighÄ• nusayo anuseti. tiá¹‡á¹‡aá¹
avijjÄ• nusayo ca anuseti paá¹-ighÄ• nusayo ca anuseti.

<5> yassa mÄ• nÄ• nusayo anuseti tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo a

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ mÄ• nÄ• nusayo anuseti, no ca tesaá¹ƒ vicikicchÄ• nusayo an
mÄ• nÄ• nusayo ca anuseti \Se I 437/ vicikicchÄ• nusayo ca anuseti.

yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa mÄ• nÄ• nusayo anusetÄ«ti? Ä• mantÄ•

yassa mÄ• nÄ• nusayo anuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo anusetÄ

yassa vÄ• pana avijjÄ• nusayo anuseti tassa mÄ• nÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

<6> (ka) yassa \Be II 58/ \Ne II 81/ diá¹-á¹-hÄ• nusayo anuseti tassa vicikicchÄ• nusayo an

(kha) yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa diá¹-á¹-hÄ• nusayo anusetÄ«ti? Ä•

yassa diá¹-á¹-hÄ• nusayo anuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo anus

yassa vÄ• pana avijjÄ• nusayo anuseti tassa diá¹-á¹-hÄ• nusayo anusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo anuseti, no ca tesaá¹ƒ diá¹-á¹-hÄ• nusayo anus
avijjÄ• nusayo ca anuseti diá¹-á¹-hÄ• nusayo ca anuseti.

<7> yassa vicikicchÄ• nusayo anuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo a

yassa vÄ• pana avijjÄ• nusayo anuseti tassa \Se I 438/ vicikicchÄ• nusayo anusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo anuseti, no ca tesaá¹ƒ vicikicchÄ• nusayo anus
avijjÄ• nusayo ca anuseti vicikicchÄ• nusayo ca anuseti.

<8> (ka) yassa bhavarÄ• gÄ• nusayo anuseti tassa avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana avijjÄ• nusayo anuseti tassa bhavarÄ• gÄ• nusayo anusetÄ«ti? Ä• n

<9> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa mÄ• nÄ• n

(kha) yassa \Ne II 82/ vÄ• pana mÄ• nÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca
anusentÄ«ti?

anÄ• gÄ• missa mÄ• nÄ• nusayo anuseti, no ca tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ mÄ• nÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ig

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa diá¹-á¹-hÄ• nusayo
anusetÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti, no ca
anuseti. puthujjanassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti \Be II 59/ v
anuseti.

yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
Ä• mantÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa bhavarÄ• gÄ• nusay
anusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo

anÄ• gÄ• missa avijjÄ• nusayo anuseti, no ca tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
(dukamÅ«lakaá¹ƒ)

<10> yassa \Se I 439/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca
diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo anusetÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusay
vicikicchÄ• nusayo anuseti. puthujjanassa kÄ• marÄ• gÄ• nusayo \Ne II 83/ ca paá¹-ighÄ• n
anusenti vicikicchÄ• nusayo ca anuseti.

yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
anusentÄ«ti? Ä• mantÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti tassa avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo anusentÄ«ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tassa kÄ• marÄ• gÄ anusenti. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti. (tikamÅ«lakaá¹ƒ)

<11> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹- vicikicchÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana vicikicchÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo \Be II 60/ c mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusentÄ«ti? Ä• mantÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nus bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo diá¹-á¹-hÄ• nusayo ca anusentÄ«ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tassa kÄ• marÄ• gÄ diá¹-á¹-hÄ• nusayo ca anusenti. dvinnaá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo ca kÄ• marÄ• gÄ ca mÄ• nÄ• nusayo ca anusenti, no ca tesaá¹ƒ diá¹-á¹-hÄ• nusayo anuseti \Ne II 84/. puthu ca anuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• (catukkamÅ«lakaá¹ƒ)

<12> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h anusenti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusentÄ«ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tassa kÄ• marÄ• gÄ diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti. dvinnaá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nu ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tesaá¹ƒ diá¹-á¹-hÄ• nusayo ca anusenti. puthujjanassa avijjÄ• nusayo ca anuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nus

diá¹-á¹-hÄ• nusayo \Se I 441/ ca vicikicchÄ• nusayo ca anusenti. (paÃ±cakamÅ«lakaá¹ƒ)

<13> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti tassa avijjÄ• nusayo anusetÄ«ti? Ä

(kha) yassa vÄ• pana avijjÄ• nusayo anuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• n
61/ ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusentÄ«ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti, n
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo \Ne II 85/ ca vicikicchÄ• nusayo ca anusenti. dvin
avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca bha
tesaá¹ƒ diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti. puthujjanassa avijjÄ• nusayo
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
bhavarÄ• gÄ• nusayo ca anusenti. (chakkamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<14> (ka) yattha kÄ• marÄ• gÄ• nusayo anuseti tattha paá¹-ighÄ• nusayo anusetÄ«ti? no.

(kha) yattha vÄ• pana paá¹-ighÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo anusetÄ«t

(ka) yattha kÄ• marÄ• gÄ• nusayo anuseti tattha mÄ• nÄ• nusayo anusetÄ«ti? Ä• mantÄ•

(kha) yattha vÄ• pana mÄ• nÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo anusetÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo anuseti, no ca tattha kÄ• mar
kÄ• madhÄ• tuyÄ• \Se I 442/ dvÄ«su vedanÄ• su ettha mÄ• nÄ• nusayo ca anuseti kÄ• ma

yattha kÄ• marÄ• gÄ• nusayo anuseti tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo

yattha vÄ• pana vicikicchÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo anusetÄ«ti?

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo an
kÄ• marÄ• gÄ• nusayo anuseti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha vicikicchÄ• n
kÄ• marÄ• gÄ• nusayo ca anuseti.

(ka) yattha kÄ• marÄ• gÄ• nusayo anuseti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti? no.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo anuset

(ka) yattha \Be II 62/ \Ne II 86/ kÄ• marÄ• gÄ• nusayo anuseti tattha avijjÄ• nusayo anuset

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo anusetÄ«ti?

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo anuseti kÄ• marÄ• gÄ• nusayo anuseti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusay anuseti.

<15> (ka) yattha paá¹-ighÄ• nusayo anuseti tattha mÄ• nÄ• nusayo anusetÄ«ti? no.

(kha) yattha vÄ• pana mÄ• nÄ• nusayo anuseti tattha paá¹-ighÄ• nusayo anusetÄ«ti? no.

yattha paá¹-ighÄ• nusayo anuseti tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo anu

yattha vÄ• pana vicikicchÄ• nusayo anuseti tattha paá¹-ighÄ• nusayo anusetÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikic ca tattha paá¹-ighÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo ca a anuseti.

(ka) yattha paá¹-ighÄ• nusayo anuseti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti? no.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha paá¹-ighÄ• nusayo anusetÄ«ti?

(ka) yattha paá¹-ighÄ• nusayo anuseti tattha avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha paá¹-ighÄ• nusayo anusetÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• tattha paá¹-ighÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo ca anuseti p anuseti.

<16> yattha mÄ• nÄ• nusayo anuseti tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo

yattha vÄ• pana vicikicchÄ• nusayo anuseti tattha mÄ• nÄ• nusayo anusetÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo anuseti, no ca tattha mÄ• nÄ• nusayo an
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca anuseti mÄ•

(ka) yattha \Be II 63/ mÄ• nÄ• nusayo anuseti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha mÄ• nÄ• nusayo anuseti, no ca tattha bhava
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo ca anuseti bhavarÄ• gÄ• nusa

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha mÄ• nÄ• nusayo anusetÄ«ti? Ä

(ka) yattha mÄ• nÄ• nusayo anuseti tattha \Se I 444/ avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ•

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha mÄ• nÄ• nusayo anusetÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo anuseti, no ca tattha mÄ• nÄ• nusayo anuseti
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca anuseti mÄ• nÄ•

<17> (ka) yattha diá¹-á¹-hÄ• nusayo anuseti tattha vicikicchÄ• nusayo anusetÄ«ti? Ä• mant

(kha) yattha \Ne II 88/ vÄ• pana vicikicchÄ• nusayo anuseti tattha diá¹-á¹-hÄ• nusayo anus

(ka) yattha diá¹-á¹-hÄ• nusayo anuseti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti?

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha diá¹-á¹-hÄ• nusayo anuseti, no ca tattha bhava
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha diá¹-á¹-hÄ• nusayo ca anuseti bhavarÄ• gÄ• nu

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha diá¹-á¹-hÄ• nusayo anusetÄ«ti?

(ka) yattha diá¹-á¹-hÄ• nusayo anuseti tattha avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha diá¹-á¹-hÄ• nusayo anusetÄ«ti? Ä• ma

<18> (ka) yattha vicikicchÄ• nusayo anuseti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti?

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha vicikicchÄ• nusayo anuseti, no ca tattha bhava
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca anuseti bhavarÄ• gÄ• nu

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha vicikicchÄ• nusayo anusetÄ«ti?

(ka) yattha \Be II 64/ vicikicchÄ• nusayo anuseti tattha avijjÄ• nusayo anusetÄ«ti? Ä• mant

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha vicikicchÄ• nusayo anusetÄ«ti? Ä• ma

<19> (ka) yattha bhavarÄ• gÄ• nusayo anuseti tattha avijjÄ• nusayo anusetÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti?

kÄ• madhÄ• tuyÄ• \Ne II 89/ tÄ«su vedanÄ• su ettha avijjÄ• nusayo anuseti, no ca tattha b
anuseti. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca anuseti bhavarÄ• gÄ
(ekamÅ«lakaá¹ƒ)

<20> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tattha mÄ• nÄ•

(kha) yattha vÄ• pana mÄ• nÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo anuseti, no ca tattha kÄ• mar
ca anusenti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha mÄ• nÄ• nusayo ca kÄ• marÄ• g
paá¹-ighÄ• nusayo anuseti.

yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tattha diá¹-á¹-hÄ• nusayo
vicikicchÄ• nusayo anusetÄ«ti? natthi.

yattha vÄ• pana vicikicchÄ• nusayo \Se I 446/ anuseti tattha kÄ• marÄ• gÄ• nusayo ca pa
anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo anuseti, no ca tattha kÄ• m
paá¹-ighÄ• nusayo ca anusenti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha vicikicchÄ• n
anusenti, no ca tattha paá¹-ighÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ•
paá¹-ighÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo anuseti.

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tattha bhavarÄ• gÄ• n

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹
no.

(ka) yattha \Be II 65/ \Ne II 90/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti ta

anusetÄ«ti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• n

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo anuseti, no ca tattha kÄ• marÄ• paá¹-ighÄ• nusayo ca anusenti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusay anusenti, no ca tattha paá¹-ighÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusa ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo anuseti. (dukamÅ«lakaá¹ƒ)

<21> yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti ... vicikicchÄ• nusayo anusetÄ«ti? natthi \Se I 447/.

yattha vÄ• pana vicikicchÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca anu kÄ• mÄ• rÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. kÄ• madhÄ• tuyÄ• dvÄ«su ve kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tattha paá¹-ighÄ• nusayo an ettha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nus anusenti.

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti t anusetÄ«ti? natthi.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹ ca anusentÄ«ti?

rÅ«padhÄ• tuyÄ• \Ne II 91/ arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo ca mÄ• nÄ• nu kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti.

(ka) yattha kÄ• marÄ• gÄ• nusayo \Se I 448/ ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anusetÄ«ti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• n anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo \Be II 66/ ca mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. kÄ• madhÄ• tuyÄ• dvÄ«su veda

kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tattha paá¹-ighÄ• nusayo an
ettha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo
anusenti. (tikamÅ«lakaá¹ƒ)

<22> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
tattha vicikicchÄ• nusayo anusetÄ«ti? natthi.

(kha) yattha vÄ• pana vicikicchÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
ca diá¹-á¹-hÄ• nusayo ca anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹
ca tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. kÄ• madhÄ• tuyÄ• dvÄ
vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
paá¹-ighÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo ca paá¹-ighÄ•
ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti.

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo \Se I 449/ ca mÄ• nÄ• nusayo ca
tattha bhavarÄ• gÄ• nusayo anusetÄ«ti? natthi.

(kha) yattha \Ne II 92/ vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca d
ca tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti.

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ
avijjÄ• nusayo anusetÄ«ti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• n
diá¹-á¹-hÄ• nusayo ca anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti.

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca
ca anusenti, no ca tattha paá¹-ighÄ• nusayo anuseti \Se I 450/. dukkhÄ• ya vedanÄ• ya etth
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo c
(catukkamÅ«lakaá¹ƒ)

<23> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
vicikicchÄ• nusayo ca anusenti tattha bhavarÄ• gÄ• nusayo anusetÄ«ti? natthi.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹
ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca c
vicikicchÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo c

(ka) yattha \Ne II 93/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca
vicikicchÄ• nusayo ca anusenti tattha avijjÄ• nusayo anusetÄ«ti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• n
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusentÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. kÄ• ma
ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo c
anusenti, no ca tattha paá¹-ighÄ• nusayo anuseti. dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusa
ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusay
anusenti. (paÃ±cakamÅ«lakaá¹ƒ)

<24> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti tattha avijjÄ• nusayo anusetÄ«ti? n

(kha) yattha vÄ• pana avijjÄ• nusayo anuseti tattha kÄ• marÄ• gÄ• nusayo ca ... pe ... bha
anusentÄ«ti \Be II 68/?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca bhavarÄ• gÄ• nusayo ca anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca m
ca vicikicchÄ• nusayo ca anusenti, no ca tattha paá¹-ighÄ• nusayo ca bhavarÄ• gÄ• nusayo
vedanÄ• ya ettha \Se I 452/ avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
II 94/ anusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nu
(chakkamÅ«lakaá¹ƒ)

(ga) anulomapuggalokÄ• sÄ•

<25> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo anuseti tassa tattha paá¹-ighÄ• nusayo anu

(kha) yassa vÄ• pana yattha paá¹-ighÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusay

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo anuseti tassa tattha mÄ• nÄ• nusayo anusetÄ«ti?

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tu
anuseti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo anuseti. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«
arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha mÄ• nÄ• nusayo anuseti, no ca tesaá¹ƒ tattha kÄ• marÄ•
tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha mÄ• n
kÄ• marÄ• gÄ• nusayo ca anuseti.

yassa yattha kÄ• marÄ• gÄ• nusayo anuseti tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikic
anusetÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha kÄ• marÄ
tesaá¹ƒ tattha vicikicchÄ• nusayo anuseti. puthujjanassa kÄ• madhÄ• tuyÄ• dvÄ«su vedan
kÄ• marÄ• gÄ• nusayo ca anuseti vicikicchÄ• nusayo ca anuseti.

yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo \Se

puthujjanassa \Ne II 95/ dukkhÄ• ya vedanÄ• ya \Be II 69/ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• t
vicikicchÄ• nusayo anuseti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo anuseti. tasseva pugg
dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo ca anuseti kÄ• mÄ• rÄ• gÄ• nusayo ca

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo anuseti tassa tattha bhavarÄ• gÄ• nusayo anuset

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nu

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo anuseti tassa tattha avijjÄ• nusayo anusetÄ«ti? Ä

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo an

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
anuseti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo anuseti. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ duk

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo anuseti, no ca tesaá¹ƒ t
anuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tatth
kÄ• marÄ• gÄ• nusayo ca anuseti.

<26> (ka) yassa yattha paá¹-ighÄ• nusayo anuseti tassa tattha mÄ• nÄ• nusayo anusetÄ«t

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo anuseti tassa tattha paá¹-ighÄ• nusayo anus

yassa yattha paá¹-ighÄ• nusayo anuseti tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ
\Se I 454/?

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha paá¹-ighÄ• nusayo anuse
vicikicchÄ• nusayo anuseti. puthujjanassa dukkhÄ• ya \Ne II 96/ vedanÄ• ya tassa tattha pa
anuseti vicikicchÄ• nusayo ca anuseti.

yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha paá¹-ighÄ• nusayo anusetÄ

puthujjanassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
anuseti, no ca tassa tattha paá¹-ighÄ• nusayo anuseti. tasseva puggalassa dukkhÄ• ya ved
vicikicchÄ• nusayo ca anuseti paá¹-ighÄ• nusayo ca anuseti.

(ka) yassa \Be II 70/ yattha paá¹-ighÄ• nusayo anuseti tassa tattha bhavarÄ• gÄ• nusayo a

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha paá¹-ighÄ• nusayo

(ka) yassa yattha paá¹-ighÄ• nusayo anuseti tassa tattha avijjÄ• nusayo anusetÄ«ti? Ä• ma

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha paá¹-ighÄ• nusayo anuset

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
anuseti, no ca tassa tattha paá¹-ighÄ• nusayo anuseti. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• ma
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo anuseti, no
paá¹-ighÄ• nusayo anuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ t
anuseti paá¹-ighÄ• nusayo ca anuseti.

<27> yassa yattha mÄ• nÄ• nusayo anuseti tassa tattha diá¹-á¹-hÄ• nusayo \Se I 455/ ... pe
anusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
tattha mÄ• nÄ• nusayo anuseti, no ca tesaá¹ƒ tattha vicikicchÄ• nusayo anuseti. puthujjanas
dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha mÄ• nÄ• nusayo ca
anuseti.

yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha mÄ• nÄ• nusayo anusetÄ«

puthujjanassa dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo anuseti, no ca tassa
anuseti. tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
vicikicchÄ• nusayo ca anuseti mÄ• nÄ• nusayo ca anuseti.

(ka) yassa yattha mÄ• nÄ• nusayo anuseti tassa tattha bhavarÄ• gÄ• nusayo anusetÄ«ti?

catunnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha mÄ• nÄ
tattha bhavarÄ• gÄ• nusayo anuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«p
mÄ• nÄ• nusayo ca anuseti bhavarÄ• gÄ• nusayo ca anuseti.

(kha) yassa \Be II 71/ vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha mÄ• nÄ•
Ä• mantÄ• .

(ka) yassa yattha mÄ• nÄ• nusayo anuseti tassa tattha avijjÄ• nusayo anusetÄ«ti? Ä• mant

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha mÄ• nÄ• nusayo anusetÄ«

catunnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo anuseti,
mÄ• nÄ• nusayo anuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• \Se I 456/ dvÄ«
arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ca anuseti mÄ• nÄ• nusayo ca anuseti.

<28> (ka) yassa \Ne II 98/ yattha diá¹-á¹-hÄ• nusayo anuseti tassa tattha vicikicchÄ• nusay
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha diá¹-á¹-hÄ• nusayo an

yassa yattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo anuseti tassa tattha bhavarÄ•
anusetÄ«ti?

puthujjanassa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo anuse
bhavarÄ• gÄ• nusayo anuseti. tasseva puggalassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ta

anuseti bhavarÄ• gÄ• nusayo ca anuseti.

yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha vicikicchÄ• nusayo anus

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha bhavarÄ• tesaá¹ƒ tattha vicikicchÄ• nusayo anuseti. puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy bhavarÄ• gÄ• nusayo ca anuseti vicikicchÄ• nusayo ca anuseti.

<29> (ka) yassa yattha vicikicchÄ• nusayo anuseti tassa tattha avijjÄ• nusayo anusetÄ«ti?

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha vicikicchÄ• nusayo anuset

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ« avijjÄ• nusayo anuseti, no ca tesaá¹ƒ tattha vicikicchÄ• nusayo anuseti \Be II 72/. puthujjana tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa \Se I 457/ tattha avijjÄ• nusa vicikicchÄ• nusayo ca anuseti.

<30> (ka) yassa \Ne II 99/ yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha avijjÄ• nusayo

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha bhavarÄ• gÄ• nusayo anu

catunnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ• nu tattha bhavarÄ• gÄ• nusayo anuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«p avijjÄ• nusayo ca anuseti bhavarÄ• gÄ• nusayo ca anuseti. (ekamÅ«lakaá¹ƒ)

<31> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa tatt anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo anusentÄ«ti?

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tu anuseti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tiá¹‡á rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha mÄ• nÄ• nusayo anuseti, no ca tesaá¹ƒ paá¹-ighÄ• nusayo ca anusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su v mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca anusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nu

yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa tattha diá¹-á¹-

vicikicchÄ• nusayo anusetÄ«ti? natthi.

yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo \Se
ca anusentÄ«ti?

puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo anuse
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tasseva puggalassa kÄ• madhÄ•
tattha vicikicchÄ• nusayo \Ne II 100/ ca kÄ• marÄ• gÄ• nusayo ca anusenti, no ca tassa tat
anuseti \Be II 73/. tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusa
ca anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo anuseti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa tattha bh
anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nu
anusentÄ«ti? no.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti tassa tattha av
natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo ca
anusentÄ«ti?

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
anuseti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tiá¹‡á
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo anuseti, no ca tesaá¹ƒ t
paá¹-ighÄ• nusayo ca anusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su v
avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca anusenti, no ca tesaá¹ƒ \Se I 459/ tattha paá¹-i
tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo ca paá
ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo anuseti. (dukamÅ«lakaá¹ƒ)

<32> yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca an
diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo anusetÄ«ti? natthi.

yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo ca p
mÄ• nÄ• nusayo ca anusentÄ«ti?

puthujjanassa \Ne II 101/ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nus

anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tass
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ•
anusenti, no ca tassa tattha paá¹-ighÄ• nusayo anuseti. tasseva puggalassa dukkhÄ• ya ve
II 74/ vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti, no ca tassa tattha kÄ• marÄ• g
ca anusenti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anu
bhavarÄ• gÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca anusentÄ«ti \Se I 460/?

catunnaá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha bhavarÄ•
anusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anu
avijjÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo ca
mÄ• nÄ• nusayo ca anusentÄ«ti?

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo anuseti, no ca tassa ta
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti. tasseva puggalassa kÄ• madhÄ• tuyÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca an
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«
tesaá¹ƒ tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tesaá¹ƒ tattha kÄ• mar
paá¹-ighÄ• nusayo ca anusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• \Ne II 10
tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tesa
anuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusay
461/ ca anusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anuse

<33> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo c
tassa tattha vicikicchÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo \Be II 75/ ca anusentÄ«ti?

puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca mÄ

diá¹-á¹-hÄ• nusayo ca anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo ca kÄ•
ca diá¹-á¹-hÄ• nusayo ca anusenti, no ca tassa tattha paá¹-ighÄ• nusayo anuseti. tasseva p
vedanÄ• ya tassa tattha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹
tassa tattha bhavarÄ• gÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusentÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha bhavarÄ•
\Se I 462/ ca anusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca
anusenti. puthujjanassa \Ne II 103/ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha bhava
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusa
anusenti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹
tassa tattha avijjÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo ca
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusentÄ«ti?

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo anuseti, no ca tassa ta
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti. tasseva puggala
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• n
tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti. dvin
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca
76/ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti.
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nu
no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti. tesaÃ±Ã±eva \S
dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti, no
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti. puthujjanas
arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo c
tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tasseva puggalassa kÄ• m
tassa tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nu
tattha paá¹-ighÄ• nusayo anuseti. tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha

paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca anusenti \Ne II 104/, no ca tassa tattha kÄ• ma
mÄ• nÄ• nusayo ca anusenti. (catukkamÅ«lakaá¹ƒ)

<34> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo c
vicikicchÄ• nusayo ca anusenti tassa tattha bhavarÄ• gÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusentÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha bhavarÄ•
anusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ•
ca anusenti. puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha bhavarÄ• gÄ•
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti, no ca tassa tatth
paá¹-ighÄ• nusayo ca anusenti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
vicikicchÄ• nusayo ca anusenti tassa tattha avijjÄ• nusayo anusetÄ«ti? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo ca
mÄ• nÄ• nusayo \Be II 77/ ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusentÄ«ti?

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo anuseti, no ca tassa ta
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha
anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nu
\Ne II 105/ ca anusenti. dvinnaá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tes
ca mÄ• nÄ• nusayo ca anusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
ca vicikicchÄ• nusayo ca anusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«s
avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca anusenti, no ca tesaá¹ƒ tat
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkh
tesaá¹ƒ tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti, no ca tesaá¹ƒ tattha kÄ• m
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti. puthujjanassa rÅ
arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo c
anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca anusenti. tass
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusa
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti, no ca tassa tattha paá¹-ighÄ• nusayo
puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca di
vicikicchÄ• nusayo ca anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusa

(paÃ±cakamÅ«lakaá¹ƒ)

<35> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo c
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti tassa tattha avijjÄ• nusayo anuset

(kha) yassa vÄ• pana yattha avijjÄ• nusayo anuseti tassa tattha kÄ• marÄ• gÄ• nusayo ca
78/ ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusa

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo anuseti, no ca tassa ta
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bha
\Ne II 106/. tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ•
anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nu
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti. tasseva puggalassa rÅ«padhÄ• tu
tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti, no ca tassa
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti. dvinnaá¹ƒ pug
arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nusa
tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nu
tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ•
mÄ• nÄ• nusayo ca anusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo
bhavarÄ• gÄ• nusayo ca anusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya te
paá¹-ighÄ• nusayo ca anusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nu
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti. puthujjanassa rÅ«padhÄ• tuyÄ• a
avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ
ca tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo \Se I 467/ ca anusenti. tasseva
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusa
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti, no ca tassa tattha paá¹-ighÄ• nusayo
ca anusanti. tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca anusenti, no ca tassa tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nusayo ca anusenti. (chakkamÅ«lakaá¹ƒ)

anusayavÄ• re anulomaá¹ƒ.

1. anusayavÄ• ra

(gha) paá¹-ilomapuggalo

<36> (ka) yassa \Ne II 107/ kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa paá¹-ighÄ• nusayo nÄ

(kha) yassa vÄ• pana paá¹-ighÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo nÄ• nus

(ka) yassa kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa mÄ• nÄ• nusayo nÄ• nusetÄ«ti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tassa mÄ• nÄ• nusayo nÄ• nuse
nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana mÄ• nÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo nÄ• nuset

yassa kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusa
Ä• mantÄ• .

yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ«t

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ kÄ• marÄ• gÄ• nu
dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca nÄ•

yassa kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusay

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tassa avijjÄ• nusayo nÄ• nuseti.
nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti.

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ«ti? Ä•

<37> (ka) yassa \Ne II 108/ paá¹-ighÄ• nusayo nÄ• nuseti tassa mÄ• nÄ• nusayo nÄ• nuse

anÄ• gÄ• missa paá¹-ighÄ• nusayo nÄ• nuseti, no ca tassa mÄ• nÄ• nusayo \Be II 80/ nÄ•
paá¹-ighÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana mÄ• nÄ• nusayo nÄ• nuseti tassa paá¹-ighÄ• nusayo nÄ• nusetÄ«ti

yassa paá¹-ighÄ• nusayo nÄ• nuseti tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo n

yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa paá¹-ighÄ• nusayo nÄ• nusetÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ paá¹-ighÄ• nusayo
puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo ca nÄ• nuseti.

yassa paá¹-ighÄ• nusayo nÄ• nuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo nÄ

anÄ• gÄ• missa paá¹-ighÄ• nusayo nÄ• nuseti, no ca tassa avijjÄ• nusayo nÄ• nuseti. arah
nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti.

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa \Se I 469/ paá¹-ighÄ• nusayo nÄ• nusetÄ«

<38> yassa mÄ• nÄ• nusayo nÄ• nuseti tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusa
Ä• mantÄ• .

yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa mÄ• nÄ• nusayo nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ mÄ• nÄ• nusayo
arahato vicikicchÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti.

yassa mÄ• nÄ• nusayo nÄ• nuseti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo nÄ•

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa mÄ• nÄ• nusayo nÄ• nusetÄ«ti? Ä• mant

<39> (ka) yassa diá¹-á¹-hÄ• nusayo nÄ• nuseti tassa vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä

(kha) yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa diá¹-á¹-hÄ• nusayo nÄ• nusetÄ

yassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo nÄ• nuseti tassa bhavarÄ• gÄ• nusay
avijjÄ• nusayo nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ avijjÄ• nusayo n
81/ vicikicchÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti.

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• ma

<40> (ka) yassa bhavarÄ• gÄ• nusayo nÄ• nuseti tassa avijjÄ• nusayo nÄ• nusetÄ«ti? Ä• n

(kha) yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa bhavarÄ• gÄ• nusayo nÄ• nusetÄ«t

<41> (ka) yassa \Se I 470/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti ta
nÄ• nusetÄ«ti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca \Ne II
nÄ• nuseti. arahato kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti mÄ• nÄ• n

(kha) yassa vÄ• pana mÄ• nÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ig
Ä• mantÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tassa diá¹-á¹-hÄ• nusa
vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ kÄ• marÄ• gÄ• nu
nÄ• nusenti. dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nu
nÄ• nusenti.

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tassa bhavarÄ• gÄ• nu
nÄ• nusetÄ«ti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tassa
arahato kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti avijjÄ• nusayo ca nÄ•

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nus
Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<42> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nuse
diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• \Be II 82/.

yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
nÄ• nusentÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo nÄ• nuseti, no \Ne II 111/ ca tesaá¹ƒ kÄ• ma
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti. anÄ• gÄ• missa vicikicchÄ• nusayo
paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tassa mÄ• nÄ• nusayo nÄ• nuseti. arahato vicikic
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti.

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti ta
avijjÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nus
nÄ• nusentÄ«ti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<43> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
tassa vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹
ca diá¹-á¹-hÄ• nusayo ca nÄ• nusentÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusenti, no ca
ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti. anÄ• gÄ• missa vicikicchÄ• nusa
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusenti, no ca tassa mÄ• nÄ• nusayo nÄ•
vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ•
nÄ• nusenti ... pe .... (catukkamÅ«lakaá¹ƒ)

<44> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
nÄ• nusenti tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nus
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusentÄ«ti? Ä• mantÄ

<45> (ka) yassa \Be II 83/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusay
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusenti tassa avijjÄ• nusayo nÄ• nuset

(kha) yassa vÄ• pana avijjÄ• nusayo nÄ• nuseti tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusentÄ«ti? Ä• n

(á¹…a) paá¹-ilomaokÄ• so

<46> (ka) yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tattha paá¹-ighÄ• nusayo nÄ• nusetÄ«t

dukkhÄ• ya vedanÄ• ya ettha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tattha paá¹-ighÄ• n
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca nÄ•
nÄ• nuseti.

(kha) yattha vÄ• pana paá¹-ighÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo nÄ• nu

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha paá¹-ighÄ• nusayo nÄ• nuseti, no ca tattha k
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne \Se I 473/ ettha paá¹-ighÄ• nusayo ca
ca nÄ• nuseti.

(ka) yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tattha mÄ• nÄ• nusayo nÄ• nusetÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tattha
dukkhÄ• ya vedanÄ• ya apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti mÄ• nÄ

(kha) yattha vÄ• pana mÄ• nÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo nÄ• nuse

yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nus

dukkhÄ• ya \Ne II 113/ vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ•
tattha vicikicchÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca nÄ• n
nÄ• nuseti.

yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ«

(ka) yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tattha bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no \Be II 84
nÄ• nuseti. dukkhÄ• ya vedanÄ• ya apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca nÄ• nu
nÄ• nuseti.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo nÄ•

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha bhavarÄ• gÄ• nusayo nÄ• nuseti, no ca tatth
dukkhÄ• ya vedanÄ• ya apariyÄ• panne ettha bhavarÄ• gÄ• nusayo ca nÄ• nuseti kÄ• mar

(ka) yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tattha avijjÄ• nusayo \Se I 474/ nÄ• nusetÄ«t

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo
avijjÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti avijjÄ

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo nÄ• nusetÄ

<47> (ka) yattha paá¹-ighÄ• nusayo nÄ• nuseti tattha mÄ• nÄ• nusayo nÄ• nusetÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha paá¹-ig
mÄ• nÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha paá¹-ighÄ• nusayo ca nÄ• nuseti mÄ• nÄ

(kha) yattha vÄ• pana mÄ• nÄ• nusayo nÄ• nuseti tattha paá¹-ighÄ• nusayo nÄ• nusetÄ«t

dukkhÄ• ya vedanÄ• ya ettha mÄ• nÄ• nusayo nÄ• nuseti, no ca tattha paá¹-ighÄ• nusayo
apariyÄ• panne ettha mÄ• nÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo ca nÄ• nuseti.

yattha paá¹-ighÄ• nusayo nÄ• nuseti tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha paá¹-ig
vicikicchÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha paá¹-ighÄ• nusayo ca nÄ• nuseti viciki

yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha paá¹-ighÄ• nusayo nÄ• nusetÄ«ti? Ä

(ka) yattha paá¹-ighÄ• nusayo nÄ• nuseti tattha bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha paá¹-ighÄ• nusayo nÄ• nuseti, no ca tattha bha
nÄ• nuseti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• panne \Be II 85/ ettha paá¹-igh
bhavarÄ• gÄ• nusayo ca nÄ• nuseti.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo nÄ• nuseti tattha paá¹-ighÄ• nusayo nÄ• nus

dukkhÄ• ya vedanÄ• ya ettha bhavarÄ• gÄ• nusayo nÄ• nuseti, no ca tattha paá¹-ighÄ• nu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• panne ettha bhavarÄ• gÄ• nusayo ca nÄ•
nÄ• nuseti.

(ka) yattha paá¹-ighÄ• nusayo nÄ• nuseti tattha avijjÄ• nusayo nÄ• nusetÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha paá¹-ig
avijjÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha paá¹-ighÄ• nusayo ca nÄ• nuseti avijjÄ• nu

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha paá¹-ighÄ• nusayo nÄ• nusetÄ«ti? A

<48> yattha \Ne II 115/ mÄ• nÄ• nusayo nÄ• nuseti tattha diá¹-á¹-hÄ• nusayo ... pe ... viciki
nÄ• nusetÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha mÄ• nÄ• nusayo nÄ• nuseti, no ca tattha vicikicchÄ• nusayo
ettha mÄ• nÄ• nusayo ca nÄ• nuseti vicikicchÄ• nusayo ca nÄ• nuseti.

yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha mÄ• nÄ• nusayo nÄ• nusetÄ«ti? Ä•

(ka) yattha mÄ• nÄ• nusayo nÄ• nuseti tattha bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti? Ä• ma

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo nÄ• nuseti tattha mÄ• nÄ• nusayo nÄ• nuset

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha bhavarÄ• gÄ• nusayo nÄ• nuseti, no ca tatth
dukkhÄ• ya vedanÄ• ya \Se I 476/ apariyÄ• panne ettha bhavarÄ• gÄ• nusayo ca nÄ• nuse

(ka) yattha mÄ• nÄ• nusayo nÄ• nuseti tattha avijjÄ• nusayo nÄ• nusetÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha mÄ• nÄ• nusayo nÄ• nuseti, no ca tattha avijjÄ• nusayo nÄ•
mÄ• nÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti.

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha mÄ• nÄ• nusayo nÄ• nusetÄ«ti? Ä•

<49> (ka) yattha \Be II 86/ diá¹-á¹-hÄ• nusayo nÄ• nuseti tattha vicikicchÄ• nusayo nÄ• nus

(kha) yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha diá¹-á¹-hÄ• nusayo nÄ• nusetÄ

yattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo nÄ• nuseti tattha bhavarÄ• gÄ• nusa
Ä• mantÄ• .

yattha vÄ• pana bhavarÄ• gÄ• nusayo nÄ• nuseti tattha vicikicchÄ• nusayo nÄ• nusetÄ«ti

kÄ• madhÄ• tuyÄ• \Ne II 116/ tÄ«su vedanÄ• su ettha bhavarÄ• gÄ• nusayo nÄ• nuseti, n
nÄ• nuseti. apariyÄ• panne ettha bhavarÄ• gÄ• nusayo ca nÄ• nuseti vicikicchÄ• nusayo ca

(ka) yattha vicikicchÄ• nusayo nÄ• nuseti tattha avijjÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha vicikicchÄ• nusayo nÄ• nusetÄ«ti?

<50> (ka) yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tattha avijjÄ• nusayo nÄ• nusetÄ«ti?

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha bhavarÄ• gÄ• nusayo nÄ• nuseti, no ca tattha
apariyÄ• panne ettha bhavarÄ• gÄ• nusayo \Se I 477/ ca nÄ• nuseti avijjÄ• nusayo ca nÄ•

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha bhavarÄ• gÄ• nusayo nÄ• nusetÄ«
(ekamÅ«lakaá¹ƒ)

<51> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tattha mÄ•

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo
mÄ• nÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
ca nÄ• nuseti.

(kha) yattha vÄ• pana mÄ• nÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-i

dukkhÄ• ya vedanÄ• ya ettha mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca nÄ• nusenti,
nÄ• nuseti. apariyÄ• panne ettha mÄ• nÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca

yattha \Be II 87/ \Ne II 117/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti ta
... pe ... vicikicchÄ• nusayo nÄ• nusetÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo
vicikicchÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
vicikicchÄ• nusayo ca nÄ• nuseti.

yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
Ä• mantÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tattha bhavarÄ• g

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo
478/ bhavarÄ• gÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo ca paá
bhavarÄ• gÄ• nusayo ca nÄ• nuseti.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca p
nÄ• nusentÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha bhavarÄ• gÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca nÄ• nus
nÄ• nuseti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha bhavarÄ• gÄ• nusayo ca paá¹-igh

tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha bhavarÄ• gÄ• nusayo ca nÄ
paá¹-ighÄ• nusayo ca nÄ• nusenti.

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tattha avijjÄ• nusa

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo c
avijjÄ• nusayo nÄ• nuseti. apariyÄ• panne ettha kÄ• marÄ• gÄ• nusayo \Ne II 118/ ca paá¹-
avijjÄ• nusayo ca nÄ• nuseti.

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<52> yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nuse
pe ... vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
nÄ• nusentÄ«ti? Ä• mantÄ• .

(ka) yattha \Be II 88/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo \Se
bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca p
mÄ• nÄ• nusayo ca nÄ• nusentÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha bhavarÄ• gÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ
paá¹-ighÄ• nusayo nÄ• nuseti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha bhavarÄ• gÄ•
nÄ• nusenti, no ca tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti. apariy
bhavarÄ• gÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• n

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nuser
nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
nÄ• nusentÄ«ti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<53> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
tattha vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana vicikicchÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusentÄ«ti? Ä• mantÄ• ... pe .... (catukkam

<54> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
vicikicchÄ• nusayo ca nÄ• nusenti tattha bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo \Se I 480/ nÄ• nuseti tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusentÄ«ti?

dukkhÄ• ya vedanÄ• ya ettha bhavarÄ• gÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ•
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusenti. kÄ• madhÄ
ettha bhavarÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tattha kÄ• marÄ• g
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusenti. apariyÄ• panne ettha bhavarÄ• g
II 89/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusa
nÄ• nusenti.

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ
ca nÄ• nusenti tattha avijjÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana ... pe ... ? Ä• mantÄ• . (paÃ±cakamÅ«lakaá¹ƒ)

<55> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusenti tattha avijjÄ• nusayo nÄ• nuset

(kha) yattha vÄ• pana avijjÄ• nusayo nÄ• nuseti tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusentÄ«ti? Ä• n

(ca) paá¹-ilomapuggalokÄ• sÄ•

<56> (ka) yassa \Ne II 120/ yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa tattha paá¹-ighÄ

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo
tattha paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«
tesaá¹ƒ \Se I 481/ tattha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo ca nÄ• nu
puggalÄ• naá¹ƒ sabbattha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo ca nÄ•

(kha) yassa vÄ• pana yattha paá¹-ighÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nu

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha paá¹-ig
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ rÅ«padhÄ•
apariyÄ• panne tesaá¹ƒ tattha paá¹-ighÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca n
puggalÄ• naá¹ƒ sabbattha paá¹-ighÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca nÄ•

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa tattha mÄ• nÄ• nusayo nÄ• nus

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ \Be II 90/ tattha
nÄ• nuseti, no ca tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ
apariyÄ• panne tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha
tassa tattha mÄ• nÄ• nusayo nÄ• nuseti. tasseva puggalassa dukkhÄ• ya vedanÄ• ya apari
kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti. arahato sabbattha kÄ
mÄ• nÄ• nusayo ca nÄ• nuseti.

(kha) yassa \Ne II 121/ vÄ• pana yattha mÄ• nÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ
Ä• mantÄ• \Se I 482/.

yassa yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vic
nÄ• nusetÄ«ti?

puthujjanassa dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha k
ca tassa tattha vicikicchÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• panne tassa ta
ca nÄ• nuseti vicikicchÄ• nusayo ca nÄ• nuseti. dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha kÄ• m
vicikicchÄ• nusayo ca nÄ• nuseti.

yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nusayo

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha vicikicch
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya
arÅ«padhÄ• tuyÄ• apariyÄ• panne tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti kÄ• ma
dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusa

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa tattha bhavarÄ• gÄ• nusayo nÄ•

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha kÄ• marÄ
tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ• nuseti. ar

arÅ«padhÄ• tuyÄ• tassa \Be II 91/ tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tassa ta
nÄ• nuseti. tasseva \Se I 483/ puggalassa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su apariyÄ• p
kÄ• marÄ• gÄ• nusayo \Ne II 122/ ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ• nuseti. araha
ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ•

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha bhavar
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya
tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti. ar
bhavarÄ• gÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti tassa tattha avijjÄ• nusayo nÄ• nusetÄ

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ tattha avijjÄ• nusayo nÄ• nuseti. tesaÃ±Ã
apariyÄ• panne tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• n
kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha kÄ
tassa tattha avijjÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• panne tassa tattha kÄ•
nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti. arahato sabbattha kÄ• marÄ• gÄ• nusayo ca nÄ• n
nÄ• nuseti.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo \Se I 484/ nÄ• nuseti tassa tattha kÄ• marÄ• g
Ä• mantÄ• .

<57> (ka) yassa yattha paá¹-ighÄ• nusayo nÄ• nuseti tassa tattha mÄ• nÄ• nusayo nÄ• nu

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
paá¹-ighÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• nuseti. tesaÃ±Ã±e
apariyÄ• panne tesaá¹ƒ tattha paá¹-ighÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nu
kÄ• madhÄ• tuyÄ• \Ne II 123/ dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ta
nÄ• nuseti, no ca tassa tattha \Be II 92/ mÄ• nÄ• nusayo nÄ• nuseti. tasseva puggalassa du
apariyÄ• panne tassa tattha paá¹-ighÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuse
paá¹-ighÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo nÄ• nuseti tassa tattha paá¹-ighÄ• nusayo n

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• n

paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ apariyÄ• panne tesaá¹ƒ tattha
paá¹-ighÄ• nusayo ca nÄ• nuseti. arahato sabbattha mÄ• nÄ• nusayo ca nÄ• nuseti paá¹-ig

yassa yattha paá¹-ighÄ• nusayo nÄ• nuseti tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicc
nÄ• nusetÄ«ti?

puthujjanassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
paá¹-ighÄ• nusayo nÄ• nuseti, no ca tassa tattha vicikicchÄ• nusayo nÄ• nuseti. tasseva pu
tassa tattha paá¹-ighÄ• nusayo ca nÄ• nuseti vicikicchÄ• nusayo ca nÄ• nuseti. dvinnaá¹ƒ p
paá¹-ighÄ• nusayo ca nÄ• nuseti vicikicchÄ• nusayo ca nÄ• nuseti.

yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha paá¹-ighÄ• nusayo nÄ•

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo nÄ• n
paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su ve
arÅ«padhÄ• tuyÄ• apariyÄ• panne tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti paá¹-igh
dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha vicikicchÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo c

(ka) yassa \Ne II 124/ yattha paá¹-ighÄ• nusayo nÄ• nuseti tassa tattha bhavarÄ• gÄ• nusa

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha paá¹-ighÄ
tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ•
apariyÄ• panne tesaá¹ƒ tattha paá¹-ighÄ• nusayo ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha paá¹-ighÄ• nusayo nÄ• nuseti, no ca tass
\Be II 93/ nÄ• nuseti. tasseva puggalassa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su apariyÄ• p
paá¹-ighÄ• nusayo ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ• nuseti. arahato sabbattha pa
nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha paá¹-ighÄ• nus

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo
tattha paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ
tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo ca nÄ• nuseti. arahat
bhavarÄ• gÄ• nusayo ca nÄ• nuseti paá¹-ighÄ• nusayo ca nÄ• nuseti.

(ka) yassa yattha paá¹-ighÄ• nusayo nÄ• nuseti tassa tattha avijjÄ• nusayo nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ

paá¹-ighÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ tattha avijjÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva
apariyÄ• panne tesaá¹ƒ tattha paá¹-ighÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• nuse
kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha pa
tassa tattha avijjÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• panne tassa tattha paá
nÄ• nuseti avijjÄ• nusayo \Ne II 125/ ca nÄ• nuseti. arahato sabbattha paá¹-ighÄ• nusayo c
avijjÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo nÄ• nuseti tassa tattha paá¹-ighÄ• nusayo nÄ•

<58> yassa yattha mÄ• nÄ• nusayo nÄ• nuseti tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vici
nÄ• nusetÄ«ti?

puthujjanassa dukkhÄ• ya vedanÄ• ya \Se I 487/ tassa tattha mÄ• nÄ• nusayo nÄ• nuseti,
vicikicchÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• panne tassa tattha mÄ• nÄ• n
vicikicchÄ• nusayo ca nÄ• nuseti. arahato sabbattha mÄ• nÄ• nusayo ca nÄ• nuseti vicikic

yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha mÄ• nÄ• nusayo nÄ• nu

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su \Be II 94/ rÅ«padhÄ•
tattha vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• nuseti. tesa
dukkhÄ• ya vedanÄ• ya apariyÄ• panne tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti mÄ
arahato sabbattha vicikicchÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti.

(ka) yassa yattha mÄ• nÄ• nusayo nÄ• nuseti tassa tattha bhavarÄ• gÄ• nusayo nÄ• nuset

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha mÄ• nÄ• nusay

catunnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha bhavarÄ
tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya veda
tattha bhavarÄ• gÄ• nusayo \Ne II 126/ ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti. araha
bhavarÄ• gÄ• nusayo ca nÄ• nuseti mÄ• nÄ• nusayo ca nÄ• nuseti.

(ka) yassa yattha mÄ• nÄ• nusayo nÄ• nuseti tassa tattha avijjÄ• nusayo nÄ• nusetÄ«ti?

catunnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha mÄ• nÄ• nusayo \Se I 4
tattha avijjÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ apariyÄ• panne tesaá¹ƒ tatt
nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti. arahato sabbattha mÄ• nÄ• nusayo ca nÄ• nuseti

(kha) yassa vÄ• pana yattha avijjÄ• nusayo nÄ• nuseti tassa tattha mÄ• nÄ• nusayo nÄ• n

<59> (ka) yassa yattha diá¹-á¹-hÄ• nusayo nÄ• nuseti tassa tattha vicikicchÄ• nusayo nÄ• n

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha diá¹-á¹-hÄ• nusayo
Ä• mantÄ• .

yassa yattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo nÄ• nuseti tassa tattha bhavar
nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicch
tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ•
apariyÄ• panne tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca n
vicikicchÄ• nusayo \Be II 95/ ca nÄ• nuseti bhavarÄ• gÄ• nusayo ca nÄ• nuseti.

yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha vicikicchÄ• nusayo n

puthujjanassa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tassa tattha bhavarÄ• gÄ• nusayo nÄ
tassa tattha vicikicchÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• panne tassa tattha
nÄ• nuseti vicikicchÄ• nusayo ca nÄ• nuseti. arahato sabbattha bhavarÄ• gÄ• nusayo ca n
\Se I 489/ ca nÄ• nuseti.

(ka) yassa yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha avijjÄ• nusayo nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«
vicikicchÄ• nusayo nÄ• nuseti, no ca tesaá¹ƒ tattha avijjÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva
apariyÄ• panne tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• nuse
vicikicchÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo nÄ• nuseti tassa tattha vicikicchÄ• nusayo nÄ•

<60> (ka) yassa yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha avijjÄ• nusayo nÄ• nu

catunnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tesaá¹ƒ tattha bhavarÄ•
tesaá¹ƒ tattha avijjÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ apariyÄ• panne tesa
bhavarÄ• gÄ• nusayo ca nÄ• nuseti avijjÄ• nusayo ca nÄ• nuseti. arahato sabbattha bhava
avijjÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo nÄ• nuseti tassa tattha bhavarÄ• gÄ• nusayo
(ekamÅ«lakaá¹ƒ)

<61> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tassa
nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha kÄ• marÄ
paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha mÄ• nÄ• nusayo \Ne II 128/ nÄ• nu
puggalÄ• naá¹ƒ apariyÄ• panne \Se I 490/ tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
nÄ• nusenti mÄ• nÄ• nusayo ca nÄ• nuseti. anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su ve
arÅ«padhÄ• tuyÄ• tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusen
mÄ• nÄ• nusayo nÄ• nuseti. tasseva puggalassa dukkhÄ• ya vedanÄ• ya apariyÄ• panne t
paá¹-ighÄ• nusayo ca nÄ• nusenti mÄ• nÄ• nusayo ca nÄ• nuseti. arahato sabbattha kÄ• m
paá¹-ighÄ• nusayo ca nÄ• nusenti mÄ• nÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nusa
nÄ• nusentÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha mÄ• nÄ• nusayo ca kÄ
nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• na
tattha mÄ• nÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ•
mÄ• nÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusen

yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tassa tattha diá¹
vicikicchÄ• nusayo nÄ• nusetÄ«ti?

puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha kÄ• marÄ• gÄ• nusayo ca
nÄ• nusenti, no ca tassa tattha vicikicchÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ•
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti vicikicchÄ• nusayo \Se I 491/
puggalÄ• naá¹ƒ sabbattha ... pe ....

yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nusayo
nÄ• nusentÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo ca kÄ
nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo nÄ• nuseti \Ne II 129/. tesaÃ±Ã±eva pu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha vicikicchÄ• nusayo ca paá¹-ighÄ• nu
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ rÅ«padhÄ•

apariyÄ• panne tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca p
nÄ• nusenti. dvinnaá¹ƒ puggalÄ• naá¹ƒ sabbattha ... pe ....

(ka) yassa \Be II 97/ yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti ta
bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha kÄ• marÄ
paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo nÄ• nuseti. te
apariyÄ• panne tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti
nÄ• nuseti. anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha kÄ• marÄ• g
nÄ• nusenti, no ca tassa tattha bhavarÄ• gÄ• nusayo nÄ• nuseti. tasseva puggalassa kÄ• m
apariyÄ• panne tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti b
arahato sabbattha ... pe ....

(kha) yassa vÄ• pana yattha \Se I 492/ bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha kÄ• m
paá¹-ighÄ• nusayo ca nÄ• nusentÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo
nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá
vedanÄ• su tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti, no c
kÄ• marÄ• gÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ apariyÄ• panne tesaá¹ƒ ta
nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti. arahato sabbattha

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti tassa tattha
nÄ• nusetÄ«ti?

tiá¹‡á¹‡aá¹ƒ \Ne II 130/ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tatth
paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha avijjÄ• nusayo nÄ• nuseti. tesaÃ±Ã
apariyÄ• panne tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti
anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tassa tattha avijjÄ• nusayo nÄ• nuseti. tasseva pu
tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca nÄ• nusenti avijjÄ• nusayo ca
... pe ....

(kha) yassa vÄ• pana yattha \Be II 98/ avijjÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ
paá¹-ighÄ• nusayo ca nÄ• nusentÄ«ti? Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<62> yassa \Se I 493/ yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nus

diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nusayo
mÄ• nÄ• nusayo ca nÄ• nusentÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo ca kÄ
mÄ• nÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha vicikicchÄ• nusayo ca paá¹-ighÄ• nu
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti. tesaÃ±Ã±eva pu
arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca paá¹-igh
tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• nuseti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ apariyÄ• panne te
vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ•
anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
kÄ• marÄ• gÄ• nusayo \Ne II 131/ ca paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tassa tattha
tasseva puggalassa dukkhÄ• ya vedanÄ• ya apariyÄ• panne tassa tattha vicikicchÄ• nusay
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti. arahato s

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo \Se I 494/ ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusa
bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ•
mÄ• nÄ• nusayo ca nÄ• nusentÄ«ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo
mÄ• nÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo nÄ• nuseti. tesaÃ±
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo ca paá¹-ighÄ•
no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti. tesaÃ±Ã±e
tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
nÄ• nusenti. anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha bhavarÄ•
ca paá¹-ighÄ• nusayo ca nÄ• nusenti, no ca tassa tattha mÄ• nÄ• nusayo nÄ• nuseti. tasse
vedanÄ• ya apariyÄ• panne tassa tattha bhavarÄ• gÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ
mÄ• nÄ• nusayo ca nÄ• nusenti. arahato sabbattha ... pe ....

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ•
avijjÄ• nusayo nÄ• nusetÄ«ti?

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
nÄ• nusenti, no ca tassa tattha avijjÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• par

tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusenti avij
sabbattha ... pe ....

(kha) yassa \Ne II 132/ vÄ• pana yattha avijjÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• g
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusentÄ«ti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<63> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo c
nÄ• nusenti tassa tattha vicikicchÄ• nusayo nÄ• nusetÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusentÄ«ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo ca kÄ
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• nus
puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha vicikicchÄ• nusayo c
nÄ• nusenti, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca nÄ• nusen
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• n
diá¹-á¹-hÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha mÄ• nÄ• nusayo nÄ• nuseti. tesaÃ±
apariyÄ• panne \Be II 100/ tesaá¹ƒ tattha vicikicchÄ• nusayo ca nÄ• nuseti kÄ• marÄ• gÄ• n
ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusenti. anÄ• gÄ• missa kÄ• madhÄ• tuy
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• \Se I 496/ tassa tattha vicikicchÄ• nusayo ca kÄ• mar
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusenti, no ca tassa tattha mÄ• nÄ• nusay
puggalassa dukkhÄ• ya vedanÄ• ya apariyÄ• panne tassa tattha vicikicchÄ• nusayo ca nÄ•
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca nÄ• nusenti. arahato sabb
nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ•
(catukkamÅ«lakaá¹ƒ)

<64> (ka) yassa \Ne II 133/ yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ
ca vicikicchÄ• nusayo ca nÄ• nusenti tassa tattha bhavarÄ• gÄ• nusayo nÄ• nusetÄ«ti? Ä•

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ•
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusentÄ«ti?

puthujjanassa dukkhÄ• ya vedanÄ• ya tassa tattha bhavarÄ• gÄ• nusayo ca kÄ• marÄ• gÄ
nÄ• nusenti, no ca tassa tattha paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nus
tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha bhavarÄ• gÄ• nus
nÄ• nusenti, no ca tassa tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• n
nÄ• nusenti. tasseva puggalassa apariyÄ• panne tassa tattha bhavarÄ• gÄ• nusayo ca nÄ•

paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo \Se I 497/ ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusa
puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha bhavarÄ• gÄ• nusayo ca kÄ• marÄ•
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha paá¹-ighÄ• n
tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha bhava
ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusenti, no ca tesaá¹ƒ tattha \Be II 101
mÄ• nÄ• nusayo ca nÄ• nusenti. tesaÃ±Ã±eva puggalÄ• naá¹ƒ apariyÄ• panne tesaá¹ƒ tatt
nÄ• nuseti kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ•
nÄ• nusenti. anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha bhavarÄ•
ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca nÄ• nusenti, no ca ta
nÄ• nuseti. tasseva puggalassa dukkhÄ• ya vedanÄ• ya apariyÄ• panne tassa tattha bhava
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
nÄ• nusenti. arahato sabbattha ... pe .... (paÃ±cakamÅ«lakaá¹ƒ)

<65> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo c
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusenti tassa tattha avijjÄ• nusayo nÄ•

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
498/ ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusenti,
avijjÄ• nusayo nÄ• nuseti. tasseva puggalassa apariyÄ• panne tassa tattha kÄ• marÄ• gÄ•
ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo c
nÄ• nuseti. arahato sabbattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nu
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca nÄ• nusenti avijjÄ• nusayo ca nÄ• nuseti.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo nÄ• nuseti tassa tattha kÄ• marÄ• gÄ• nusayo
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca n
(chakkamÅ«lakaá¹ƒ)

anusayavÄ• re paá¹-ilomaá¹ƒ.

anusayavÄ• ro.

2. sÄ• nusayavÄ• ro

(ka) anulomapuggalo

<66> (ka) yo \Be II 102/ \Ne II 135/ kÄ• marÄ• gÄ• nusayena sÄ• nusayo so paá¹-ighÄ• nu
Ä• mantÄ• .

(kha) yo vÄ• pana paá¹-ighÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena sÄ• nus

(ka) yo kÄ• marÄ• gÄ• nusayena sÄ• nusayo so mÄ• nÄ• nusayena sÄ• nusayoti? Ä• mar

(kha) yo vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena sÄ• nusay

anÄ• gÄ• mÄ« mÄ• nÄ• nusayena sÄ• nusayo, no ca kÄ• marÄ• gÄ• nusayena sÄ• nusay
mÄ• nÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ• gÄ• nusayena ca sÄ• nusayÄ• .

yo kÄ• marÄ• gÄ• nusayena sÄ• nusayo so diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusa

dve puggalÄ• kÄ• marÄ• gÄ• nusayena sÄ• nusayÄ• , no ca vicikicchÄ• nusayena sÄ• nu
kÄ• marÄ• gÄ• nusayena ca sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

yo vÄ• pana vicikicchÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena sÄ• nusayoti?

yo kÄ• marÄ• gÄ• nusayena sÄ• nusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nusay

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena sÄ• nusayoti?

anÄ• gÄ• mÄ« avijjÄ• nusayena \Ne II 136/ sÄ• nusayo, no ca kÄ• marÄ• gÄ• nusayena sA
avijjÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ• gÄ• nusayena ca sÄ• nusayÄ• .

<67> (ka) yo paá¹-ighÄ• nusayena sÄ• nusayo so mÄ• nÄ• nusayena sÄ• nusayoti? Ä• ma

(kha) yo vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo so paá¹-ighÄ• nusayena sÄ• nusayoti?

anÄ• gÄ• mÄ« mÄ• nÄ• nusayena sÄ• nusayo, no ca paá¹-ighÄ• nusayena sÄ• nusayo. ta
sÄ• nusayÄ• paá¹-ighÄ• nusayena ca sÄ• nusayÄ• .

yo paá¹-ighÄ• nusayena sÄ• nusayo so diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusayena

dve puggalÄ• paá¹-ighÄ• nusayena sÄ• nusayÄ• \Be II 103/, no ca vicikicchÄ• nusayena
paá¹-ighÄ• nusayena ca sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

yo vÄ• pana vicikicchÄ• nusayena sÄ• nusayo so paá¹-ighÄ• nusayena sÄ• nusayoti? Ä•

yo paá¹-ighÄ• nusayena \Se I 500/ sÄ• nusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ•

Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so paá¹-ighÄ• nusayena sÄ• nusayoti?

anÄ• gÄ• mÄ« avijjÄ• nusayena sÄ• nusayo, no ca paá¹-ighÄ• nusayena sÄ• nusayo. tayo
sÄ• nusayÄ• paá¹-ighÄ• nusayena ca sÄ• nusayÄ• .

<68> yo mÄ• nÄ• nusayena sÄ• nusayo so diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusa

tayo \Ne II 137/ puggalÄ• mÄ• nÄ• nusayena sÄ• nusayÄ• , no ca vicikicchÄ• nusayena s
mÄ• nÄ• nusayena ca sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

yo vÄ• pana vicikicchÄ• nusayena sÄ• nusayo so mÄ• nÄ• nusayena sÄ• nusayoti? Ä• ma

yo mÄ• nÄ• nusayena sÄ• nusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nusayena sÄ

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so mÄ• nÄ• nusayena sÄ• nusayoti? Ä• mantÄ

<69> (ka) yo diá¹-á¹-hÄ• nusayena sÄ• nusayo so vicikicchÄ• nusayena sÄ• nusayoti? Ä• m

(kha) yo vÄ• pana vicikicchÄ• nusayena sÄ• nusayo so diá¹-á¹-hÄ• nusayena sÄ• nusayot

<70> yo vicikicchÄ• nusayena sÄ• nusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nusa
Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so vicikicchÄ• nusayena sÄ• nusayoti?

tayo puggalÄ• avijjÄ• nusayena sÄ• nusayÄ• , no ca vicikicchÄ• nusayena sÄ• nusayÄ• .
avijjÄ• nusayena ca sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

<71> (ka) yo \Be II 104/ bhavarÄ• gÄ• nusayena sÄ• nusayo so avijjÄ• nusayena sÄ• nusa

(kha) yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so bhavarÄ• gÄ• nusayena sÄ• nusayoti?

<72> (ka) yo \Ne II 138/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo
sÄ• nusayoti? Ä• mantÄ• .

(kha) yo vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ig

anÄ• gÄ• mÄ« mÄ• nÄ• nusayena sÄ• nusayo, no ca kÄ• marÄ• gÄ• nusayena ca paá¹-ig
puggalÄ• mÄ• nÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nus

yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo so diá¹-á¹-hÄ• nusaye
vicikicchÄ• nusayena sÄ• nusayoti?

dve puggalÄ• kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayÄ• , no ca v
puthujjano kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo vicikicchÄ• nu

yo vÄ• pana vicikicchÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ•
Ä• mantÄ• .

yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo so bhavarÄ• gÄ• nus
sÄ• nusayoti? Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nus

anÄ• gÄ• mÄ« avijjÄ• nusayena sÄ• nusayo, no ca kÄ• marÄ• gÄ• nusayena \Se I 502/ ca
sÄ• nusayo. tayo puggalÄ• avijjÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ• gÄ• nusayena ca
sÄ• nusayÄ• . (dukamÅ«lakaá¹ƒ)

<73> yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• n
pe ... vicikicchÄ• nusayena sÄ• nusayoti?

dve puggalÄ• kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
vicikicchÄ• nusayena sÄ• nusayÄ• . puthujjano kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nus
sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

yo \Ne II 139/ vÄ• pana vicikicchÄ• nusayena \Be II 105/ sÄ• nusayo so kÄ• marÄ• gÄ• nu
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayoti? Ä• mantÄ• .

yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusay
avijjÄ• nusayena sÄ• nusayoti? Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nus
sÄ• nusayoti?

anÄ• gÄ• mÄ« avijjÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo, no ca kÄ• marÄ• gA
sÄ• nusayo. tayo puggalÄ• avijjÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca sÄ• nusayÄ• . (tikamÅ«lakaá¹ƒ)

<74> (ka) yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
so vicikicchÄ• nusayena sÄ• nusayoti? Ä• mantÄ• .

(kha) yo vÄ• pana vicikicchÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayoti \Se I 503/? Ä• mantÄ• ... pe .

<75> yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-
vicikicchÄ• nusayena ca sÄ• nusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nusayena s

yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nus
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayoti?

anÄ• gÄ• mÄ« avijjÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo, no ca kÄ• marÄ• gA
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo. dve puggalÄ• avijjÄ• nusaye
ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayÄ• , no ca \Ne II 140/ diá¹-á¹-h
vicikicchÄ• nusayena ca sÄ• nusayÄ• . puthujjano avijjÄ• nusayena ca sÄ• nusayo kÄ• mar
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusaye
(paÃ±cakamÅ«lakaá¹ƒ)

<76> (ka) yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo so \Be II 106/ avijjÄ• nusay

(kha) yo vÄ• pana avijjÄ• nusayena sÄ• nusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayoti?

anÄ• gÄ• mÄ« avijjÄ• nusayena ca mÄ• nÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ•
ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena \Se I 504/ ca vicikicchÄ• nusayena ca sÄ•
avijjÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusaye
sÄ• nusayÄ• , no ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayÄ• . puthu
sÄ• nusayo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca di
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo. (chakkamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<77> (ka) yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo tato paá¹-ighÄ• nusayena sÄ• nusayo

(kha) yato vÄ• pana paá¹-ighÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena sÄ• n

(ka) yato \Ne II 141/ kÄ• marÄ• gÄ• nusayena sÄ• nusayo tato mÄ• nÄ• nusayena sÄ• nus

(kha) yato vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena sÄ• nu

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayena sÄ• nusayo, no ca tato kÄ• n
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayena ca sÄ• nusayo kÄ• marÄ•

yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• n
Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena sÄ• nusay

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayena sÄ
kÄ• marÄ• gÄ• nusayena sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato vicikicch
kÄ• marÄ• gÄ• nusayena ca sÄ• nusayo.

(ka) yato \Be II 107/ kÄ• marÄ• gÄ• nusayena sÄ• nusayo tato bhavarÄ• gÄ• nusayena \Se

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena sÄ

(ka) yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo tato avijjÄ• nusayena sÄ• nusayoti? Ä• ma

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena sÄ• nusa

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena sÄ• nu
kÄ• marÄ• gÄ• nusayena sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su \Ne II 142/ t
kÄ• marÄ• gÄ• nusayena ca sÄ• nusayo.

<78> (ka) yato paá¹-ighÄ• nusayena sÄ• nusayo tato mÄ• nÄ• nusayena sÄ• nusayoti? no

(kha) yato vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo tato paá¹-ighÄ• nusayena sÄ• nusayo

yato paá¹-ighÄ• nusayena sÄ• nusayo tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusay
Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato paá¹-ighÄ• nusayena sÄ• nusayoti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicch
paá¹-ighÄ• nusayena sÄ• nusayo. dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayena ca sÄ
sÄ• nusayo.

(ka) yato paá¹-ighÄ• nusayena sÄ• nusayo tato bhavarÄ• gÄ• nusayena sÄ• nusayoti? no.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato paá¹-ighÄ• nusayena sÄ• nu

(ka) yato paá¹-ighÄ• nusayena sÄ• nusayo tato avijjÄ• nusayena sÄ• nusayoti? Ä• mantÄ•

(kha) yato vÄ• pana avijjÄ• nusayena \Se I 506/ sÄ• nusayo tato paá¹-ighÄ• nusayena sÄ•

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• n
paá¹-ighÄ• nusayena sÄ• nusayo. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayena ca sÄ• nus
sÄ• nusayo.

<79> yato \Be II 108/ \Ne II 143/ mÄ• nÄ• nusayena sÄ• nusayo tato diá¹-á¹-hÄ• nusayena
vicikicchÄ• nusayena sÄ• nusayoti? Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato mÄ• nÄ• nusayena sÄ• nusayoti?

dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayena sÄ• nusayo, no ca tato mÄ• nÄ• nusaye
dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayena ca sÄ•
sÄ• nusayo.

(ka) yato mÄ• nÄ• nusayena sÄ• nusayo tato bhavarÄ• gÄ• nusayena sÄ• nusayoti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayena sÄ• nusayo, no ca tato bh
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayena ca sÄ• nusayo bhavarÄ• gÄ•

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato mÄ• nÄ• nusayena sÄ• nus

(ka) yato mÄ• nÄ• nusayena sÄ• nusayo tato avijjÄ• nusayena sÄ• nusayoti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato mÄ• nÄ• nusayena sÄ• nusayoti?

dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayena sÄ• nusayo, no ca tato mÄ• nÄ• nusayena s
dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena ca sÄ• nus
sÄ• nusayo.

<80> (ka) yato diá¹-á¹-hÄ• nusayena sÄ• nusayo tato vicikicchÄ• nusayena sÄ• nusayoti? A

(kha) yato vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato diá¹-á¹-hÄ• nusayena sÄ• nusa

<81> (ka) yato \Ne II 144/ vicikicchÄ• nusayena sÄ• nusayo tato bhavarÄ• gÄ• nusayena s

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato vicikicchÄ• nusayena sÄ• nusayo, no ca tato bh
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayena ca sÄ• nusayo bhavarÄ• g

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato vicikicchÄ• nusayena sÄ• nu

<82> (ka) yato \Be II 109/ bhavarÄ• gÄ• nusayena sÄ• nusayo tato avijjÄ• nusayena sÄ• n

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato bhavarÄ• gÄ• nusayena sÄ• nusay

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato avijjÄ• nusayena sÄ• nusayo, no ca tato bhavar
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena ca sÄ• nusayo bhavarÄ• gÄ• n
(ekamÅ«lakaá¹ƒ)

<83> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo tato mÄ•
natthi.

(kha) yato vÄ• pana mÄ• nÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayena sÄ• nusayo, no \Se I 508/ ca
paá¹-ighÄ• nusayena ca sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ•
sÄ• nusayo, no ca tato paá¹-ighÄ• nusayena sÄ• nusayo.

yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo tato diá¹-á¹-hÄ• nus
vicikicchÄ• nusayena sÄ• nusayoti? natthi.

yato \Ne II 145/ vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena
sÄ• nusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayena sÄ• nusayo, no ca tato kÄ
paá¹-ighÄ• nusayena ca sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato vicikicch
kÄ• marÄ• gÄ• nusayena ca sÄ• nusayo, no ca tato paá¹-ighÄ• nusayena sÄ• nusayo. dukl
vicikicchÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nu

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo tato bhavarÄ• g
natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca
sÄ• nusayoti? no.

(ka) yato \Be II 110/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo tato
sÄ• nusayoti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-i

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena sÄ• nusayo, no ca tato kÄ• ma
paá¹-ighÄ• nusayena ca sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• nu
\Se I 509/ ca sÄ• nusayo, no ca tato paá¹-ighÄ• nusayena sÄ• nusayo. dukkhÄ• ya vedanÄ
paá¹-ighÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nusayena sÄ• nusayo. (duk

<84> yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ
... pe ... vicikicchÄ• nusayena sÄ• nusayoti? natthi.

yato vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-igh
ca sÄ• nusayoti?

rÅ«padhÄ• tuyÄ• \Ne II 146/ arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayena ca mÄ• nÄ• nu
tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. kÄ• madhÄ• tuyÄ•
vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo, n
sÄ• nusayo. dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayena ca paá¹-ighÄ• nusayena ca
kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ•
sÄ• nusayoti? natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca

mÄ• nÄ• nusayena ca sÄ• nusayoti? mÄ• nÄ• nusayena sÄ• nusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena \Se I 510/ ca mÄ• nÄ• nusaye
avijjÄ• nusayena sÄ• nusayoti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
mÄ• nÄ• nusayena ca sÄ• nusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• n
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«
ca kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo, no ca tato paá¹-ighÄ• n
vedanÄ• ya tato avijjÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• m
mÄ• nÄ• nusayena ca sÄ• nusayo. (tikamÅ«lakaá¹ƒ)

<85> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
sÄ• nusayo tato vicikicchÄ• nusayena sÄ• nusayoti? natthi.

(kha) yato vÄ• pana vicikicchÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca pa
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayoti?

rÅ«padhÄ• tuyÄ• \Ne II 147/ arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayena ca mÄ• nÄ• nu
ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo
vedanÄ• su tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena c
sÄ• nusayo, no ca tato paá¹-ighÄ• nusayena sÄ• nusayo. dukkhÄ• ya vedanÄ• ya tato vicik
paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nu
sÄ• nusayo.

(ka) yato \Se I 511/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusaye
sÄ• nusayo tato bhavarÄ• gÄ• nusayena sÄ• nusayoti? natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayoti?

mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-
tato avijjÄ• nusayena sÄ• nusayoti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayoti \Be II 112/?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-
ca tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. kÄ• madhÄ• tuyÄ
avijjÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusaye
paá¹-ighÄ• nusayena sÄ• nusayo. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayena ca paá¹-ig
diá¹-á¹-hÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusa
(catukkamÅ«lakaá¹ƒ)

<86> (ka) yato \Se I 512/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nu
\Ne II 148/ ca vicikicchÄ• nusayena ca sÄ• nusayo tato bhavarÄ• gÄ• nusayena sÄ• nusayo

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayoti?

mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-
vicikicchÄ• nusayena ca sÄ• nusayo tato avijjÄ• nusayena sÄ• nusayoti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-
vicikicchÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• nusayena ca kÄ• marÄ• gÄ• nusayena
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo, no ca tato paá¹-ighÄ• nusaye
vedanÄ• ya tato avijjÄ• nusayena \Se I 513/ ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusaye
ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo.

<87> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo \Be II 113/ tato avijjÄ• nus

(kha) yato vÄ• pana avijjÄ• nusayena sÄ• nusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nus

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-

vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ•
ca sÄ• nusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• nusayena ca kÄ• marÄ•
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo, no ca tato paá¹-ighÄ• nusayo
ca sÄ• nusayo. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayena ca paá¹-ighÄ• nusayena ca d
vicikicchÄ• nusayena ca sÄ• nusayo, no ca tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusa
sÄ• nusayo. (chakkamÅ«lakaá¹ƒ)

(ga) anulomapuggalokÄ• sÄ•

<88> (ka) yo yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo so tato paá¹-ighÄ• nusayena sÄ• n

(kha) yo vÄ• pana yato paá¹-ighÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena

(ka) yo yato kÄ• marÄ• gÄ• nusayena \Se I 514/ sÄ• nusayo so tato mÄ• nÄ• nusayena sÄ

(kha) yo vÄ• pana yato mÄ• nÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena s

anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
no ca so tato kÄ• marÄ• gÄ• nusayena sÄ• nusayo. tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«
mÄ• nÄ• nusayena sÄ• nusayÄ• , no ca te tato kÄ• marÄ• gÄ• nusayena sÄ• nusayÄ• . tev
150/ dvÄ«su vedanÄ• su te tato mÄ• nÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ• gÄ• nusay

yo \Be II 114/ yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo so tato diá¹-á¹-hÄ• nusayena ... p
sÄ• nusayoti?

dve puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato kÄ• marÄ• gÄ• nusayena sÄ
vicikicchÄ• nusayena sÄ• nusayÄ• . puthujjano kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so
sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena sÄ•

puthujjano dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ
tato kÄ• marÄ• gÄ• nusayena sÄ• nusayo. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su veda
ca sÄ• nusayo kÄ• marÄ• gÄ• nusayena ca sÄ• nusayo.

(ka) yo yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo so tato bhavarÄ• gÄ• nusayena sÄ• nus

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusay

(ka) yo yato kÄ• marÄ• gÄ• nusayena sÄ• nusayo so tato avijjÄ• nusayena sÄ• nusayoti? A

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena sÄ•

anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
no ca so tato kÄ• marÄ• gÄ• nusayena sÄ• nusayo. tayo puggalÄ• dukkhÄ• ya vedanÄ• ya
te tato \Ne II 151/ avijjÄ• nusayena sÄ• nusayÄ• , no ca te tato kÄ• marÄ• gÄ• nusayena sÄ
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato avijjÄ• nusayena ca sÄ• nusayÄ• kÄ• marÄ

<89> (ka) yo yato paá¹-ighÄ• nusayena sÄ• nusayo so tato mÄ• nÄ• nusayena sÄ• nusayo

(kha) yo vÄ• pana yato mÄ• nÄ• nusayena sÄ• nusayo so tato paá¹-ighÄ• nusayena sÄ• n

yo \Be II 115/ yato paá¹-ighÄ• nusayena sÄ• nusayo so tato diá¹-á¹-hÄ• nusayena ... pe ...
sÄ• nusayoti?

dve puggalÄ• dukkhÄ• ya vedanÄ• ya te tato paá¹-ighÄ• nusayena sÄ• nusayÄ• , no ca te
sÄ• nusayÄ• . puthujjano dukkhÄ• ya vedanÄ• ya so tato paá¹-ighÄ• nusayena ca sÄ• nusa
sÄ• nusayo.

yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato paá¹-ighÄ• nusayena sÄ• nusa

puthujjano kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• s
sÄ• nusayo, no ca so tato paá¹-ighÄ• nusayena sÄ• nusayo. sveva puggalo dukkhÄ• ya ved
vicikicchÄ• nusayena ca sÄ• nusayo paá¹-ighÄ• nusayena ca sÄ• nusayo.

(ka) yo yato paá¹-ighÄ• nusayena sÄ• nusayo so tato bhavarÄ• gÄ• nusayena sÄ• nusayot

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato paá¹-ighÄ• nusayena

(ka) yo yato paá¹-ighÄ• nusayena sÄ• nusayo so tato avijjÄ• nusayena sÄ• nusayoti? Ä• m

(kha) yo \Ne II 152/ vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato paá¹-ighÄ• nusaye

anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
no ca so tato paá¹-ighÄ• nusayena sÄ• nusayo. tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su
arÅ«padhÄ• tuyÄ• te tato avijjÄ• nusayena sÄ• nusayÄ• , no ca te tato paá¹-ighÄ• nusayen

dukkhÄ• ya vedanÄ• ya te tato avijjÄ• nusayena ca sÄ• nusayÄ• paá¹-ighÄ• nusayena ca s

<90> yo yato mÄ• nÄ• nusayena sÄ• nusayo so tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicc

tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
sÄ• nusayÄ• , no ca te tato vicikicchÄ• nusayena sÄ• nusayÄ• . puthujjano kÄ• madhÄ• tuy
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• \Be II 116/ so tato mÄ• nÄ• nusayena ca sÄ• nusayo
sÄ• nusayo.

yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato mÄ• nÄ• nusayena sÄ• nusayo

puthujjano dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayena sÄ• nusayo, no \Se I 517/
sÄ• nusayo. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«
vicikicchÄ• nusayena ca sÄ• nusayo mÄ• nÄ• nusayena ca sÄ• nusayo.

(ka) yo yato mÄ• nÄ• nusayena sÄ• nusayo so tato bhavarÄ• gÄ• nusayena sÄ• nusayoti?

cattÄ• ro puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato mÄ• nÄ• nusayena sÄ•
bhavarÄ• gÄ• nusayena sÄ• nusayÄ• . teva puggalÄ• rÅ«padhÄ• tuyÄ• \Ne II 153/ arÅ«pa
mÄ• nÄ• nusayena ca sÄ• nusayÄ• bhavarÄ• gÄ• nusayena ca sÄ• nusayÄ• .

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato mÄ• nÄ• nusayena sÄ

(ka) yo yato mÄ• nÄ• nusayena sÄ• nusayo so tato avijjÄ• nusayena sÄ• nusayoti? Ä• mar

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato mÄ• nÄ• nusayena sÄ• nusay

cattÄ• ro puggalÄ• dukkhÄ• ya vedanÄ• ya te tato avijjÄ• nusayena sÄ• nusayÄ• , no ca t
sÄ• nusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• ar
avijjÄ• nusayena ca sÄ• nusayÄ• mÄ• nÄ• nusayena ca sÄ• nusayÄ• .

<91> (ka) yo yato diá¹-á¹-hÄ• nusayena sÄ• nusayo so tato vicikicchÄ• nusayena sÄ• nusa

(kha) yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato diá¹-á¹-hÄ• nusayena sÄ
....

<92> (ka) yo yato vicikicchÄ• nusayena sÄ• nusayo so tato bhavarÄ• gÄ• nusayena sÄ• nu

puthujjano kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato vicikicchÄ• nusayena \Se I 518/ s
II 117/ bhavarÄ• gÄ• nusayena sÄ• nusayo. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ•
vicikicchÄ• nusayena ca sÄ• nusayo bhavarÄ• gÄ• nusayena ca sÄ• nusayo.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato vicikicchÄ• nusayena

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato bhavarÄ• gÄ• nusayena sÄ• n
tato vicikicchÄ• nusayena sÄ• nusayÄ• . puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• s
sÄ• nusayo vicikicchÄ• nusayena ca sÄ• nusayo.

(ka) yo yato vicikicchÄ• nusayena sÄ• nusayo so tato avijjÄ• nusayena sÄ• nusayoti? Ä• m

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato vicikicchÄ• nusayena sÄ• nus

tayo puggalÄ• kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
sÄ• nusayÄ• , no ca te tato vicikicchÄ• nusayena sÄ• nusayÄ• . puthujjano kÄ• madhÄ• tuy
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato avijjÄ• nusayena ca sÄ• nusayo vicikicchÄ• n

<93> (ka) yo yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato avijjÄ• nusayena sÄ• nusay

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato bhavarÄ• gÄ• nusayena sÄ•

cattÄ• ro puggalÄ• kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su te tato avijjÄ• nusayena sÄ• nus
bhavarÄ• gÄ• nusayena sÄ• nusayÄ• . teva puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
sÄ• nusayÄ• bhavarÄ• gÄ• nusayena \Se I 519/ ca sÄ• nusayÄ• . (ekamÅ«lakaá¹ƒ)

<94> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo so tato
natthi.

(kha) yo vÄ• pana yato mÄ• nÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena c
sÄ• nusayoti?

anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
\Be II 118/, no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena \Ne II 155/ ca s
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato mÄ• nÄ• nusayena sÄ• nusayÄ• , no ca te tat
paá¹-ighÄ• nusayena ca sÄ• nusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ
kÄ• marÄ• gÄ• nusayena ca sÄ• nusayÄ• , no ca te tato paá¹-ighÄ• nusayena sÄ• nusayÄ

yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo so tato diá¹-á¹-hÄ
vicikicchÄ• nusayena sÄ• nusayoti? natthi.

yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena ca p
sÄ• nusayoti?

puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayena sÄ• nusayo,
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. sveva puggalo kÄ• madh
vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca sÄ• nusayo, no ca so tato paá¹-ighÄ•
puggalo dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayena ca paá¹-ighÄ• nusayena ca s
so tato kÄ• marÄ• gÄ• nusayena sÄ• nusayo.

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo so tato bhav
natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusay
sÄ• nusayoti? no.

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo so tato avijjÄ
natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena ca
sÄ• nusayoti?

anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena \Ne II 156/ ca sÄ• nusayo.
arÅ«padhÄ• tuyÄ• te tato avijjÄ• nusayena sÄ• nusayÄ• , no ca te tato kÄ• marÄ• gÄ• nus
sÄ• nusayÄ• . teva puggalÄ• \Be II 119/ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato avi
kÄ• marÄ• gÄ• nusayena ca sÄ• nusayÄ• , no ca te tato paá¹-ighÄ• nusayena sÄ• nusayÄ•
vedanÄ• ya te tato avijjÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayÄ• , no ca te tato
sÄ• nusayÄ• . (dukamÅ«lakaá¹ƒ)

<95> yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusayena sÄ• nusayoti? natthi.

yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena ca p
mÄ• nÄ• nusayena ca sÄ• nusayoti \Se I 521/?

puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayena ca mÄ• nÄ•
so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. sveva puggalo kÄ
so tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nu
paá¹-ighÄ• nusayena sÄ• nusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ
paá¹-ighÄ• nusayena ca sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• n

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca s
bhavarÄ• gÄ• nusayena sÄ• nusayoti? natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayena ca sÄ• nusayoti?

mÄ• nÄ• nusayena sÄ• nusayo.

(ka) yo \Ne II 157/ yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nus
avijjÄ• nusayena sÄ• nusayoti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca sÄ• nusayoti?

anÄ• gÄ• mÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayena sÄ• nusayo \Se I 522/, no
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo. s
120/ dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato avijjÄ• nusayena ca
no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. tayo pugga
arÅ«padhÄ• tuyÄ• te tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayÄ• , no ca t
paá¹-ighÄ• nusayena ca sÄ• nusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayÄ• , no ca te tato paá¹-ighÄ•
puggalÄ• dukkhÄ• ya vedanÄ• ya te tato avijjÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ•
kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayÄ• . (tikamÅ«lakaá¹ƒ)

<96> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena
sÄ• nusayo so tato vicikicchÄ• nusayena sÄ• nusayoti? natthi.

(kha) yo vÄ• pana yato vicikicchÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayoti?

puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayena ca mÄ• nÄ•

diá¹-á¹-hÄ• nusayena ca sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ•
puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusayena \Se I 523/ ca
158/ ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca sÄ• nusayo, no ca so tato paá¹-ighÄ
puggalo dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayena ca paá¹-ighÄ• nusayena ca c
sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo .

<97> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena
vicikicchÄ• nusayena ca sÄ• nusayo so tato bhavarÄ• gÄ• nusayena sÄ• nusayoti? natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusay
121/ ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusay

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato bhavarÄ• gÄ• nusayena ca m
ca te tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vic
sÄ• nusayÄ• . puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato bhavarÄ• gÄ• nusay
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ•
paá¹-ighÄ• nusayena ca sÄ• nusayo.

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca d
vicikicchÄ• nusayena ca sÄ• nusayo so tato avijjÄ• nusayena sÄ• nusayoti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena \Se I 524/ ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nus

anÄ• gÄ• mÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayena sÄ• nusayo, no ca so tato
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusaye
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato \Ne I
mÄ• nÄ• nusayena ca sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• n
vicikicchÄ• nusayena ca sÄ• nusayo. dve puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• t
mÄ• nÄ• nusayena ca sÄ• nusayÄ• , no ca te tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ•
ca vicikicchÄ• nusayena ca sÄ• nusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su veda
kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayÄ• , no ca te tato paá¹-ighÄ•
ca vicikicchÄ• nusayena ca sÄ• nusayÄ• . teva puggalÄ• dukkhÄ• ya vedanÄ• ya te tato a
paá¹-ighÄ• nusayena ca sÄ• nusayÄ• , no ca te tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ•
ca vicikicchÄ• nusayena ca sÄ• nusayÄ• . puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
mÄ• nÄ• nusayena \Be II 122/ ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nus
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayo. sveva puggalo kÄ• madh
525/ tato avijjÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ

vicikicchÄ• nusayena ca sÄ• nusayo, no ca so tato paá¹-ighÄ• nusayena sÄ• nusayo. sveva
vedanÄ• ya so tato avijjÄ• nusayena ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca v
sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca sÄ• nusayo.

<98> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo so tato avijjÄ• nusayena s

(kha) yo vÄ• pana yato avijjÄ• nusayena sÄ• nusayo so tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nus

anÄ• gÄ• mÄ« \Ne II 160/ dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayena sÄ• nusayo, no
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nu
bhavarÄ• gÄ• nusayena ca sÄ• nusayo. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ
mÄ• nÄ• nusayena ca sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• n
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo. sveva puggalo rÅ«padhÄ
avijjÄ• nusayena ca mÄ• nÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayo, no ca s
526/ ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusa
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca bh
no ca te tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca
sÄ• nusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato avijjÄ• nusaye
mÄ• nÄ• nusayena \Be II 123/ ca sÄ• nusayÄ• , no ca te tato paá¹-ighÄ• nusayena ca diá¹-
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayÄ• . teva puggalÄ• dukkhÄ
avijjÄ• nusayena ca paá¹-ighÄ• nusayena ca sÄ• nusayÄ• , no ca te tato kÄ• marÄ• gÄ• nu
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca sÄ• nusayÄ•
arÅ«padhÄ• tuyÄ• so tato avijjÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena
bhavarÄ• gÄ• nusayena ca sÄ• nusayo, no ca so tato kÄ• marÄ• gÄ• nusayena ca paá¹-igh
puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato avijjÄ• nusayena ca kÄ• marÄ• gÄ
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo, no ca so tato paá¹-ighÄ• nus
bhavarÄ• gÄ• nusayena ca sÄ• nusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya so tato \Ne
paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca sÄ• nusayo, no
kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena \Se I 527/ ca bhavarÄ• gÄ• nusayena ca s

sÄ• nusayavÄ• re anulomaá¹ƒ.

2. sÄ• nusayavÄ• ra

(gha) paá¹-ilomapuggalo

<99> (ka) yo kÄ• marÄ• gÄ• nusayena niranusayo so paá¹-ighÄ• nusayena niranusayoti? Ä

(kha) yo vÄ• pana paá¹-ighÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena niranusa

(ka) yo kÄ• marÄ• gÄ• nusayena niranusayo so mÄ• nÄ• nusayena niranusayoti?

anÄ• gÄ• mÄ« kÄ• marÄ• gÄ• nusayena niranusayo, no ca mÄ• nÄ• nusayena niranusayo niranusayo mÄ• nÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana mÄ• nÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena niranusayo

yo \Be II 124/ kÄ• marÄ• gÄ• nusayena niranusayo so diá¹-á¹-hÄ• nusayena ... pe ... vicikic niranusayoti? Ä• mantÄ• .

yo vÄ• pana vicikicchÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena niranusayoti?

dve puggalÄ• vicikicchÄ• nusayena niranusayÄ• , no ca kÄ• marÄ• gÄ• nusayena niranus vicikicchÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca niranusayÄ• .

yo \Ne II 162/ kÄ• marÄ• gÄ• nusayena niranusayo so bhavarÄ• gÄ• nusayena ... pe ... avi

anÄ• gÄ• mÄ« kÄ• marÄ• gÄ• nusayena niranusayo, no ca avijjÄ• nusayena niranusayo. a niranusayo avijjÄ• nusayena \Se I 528/ ca niranusayo.

yo vÄ• pana avijjÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena niranusayoti? Ä• m

<100> (ka) yo paá¹-ighÄ• nusayena niranusayo so mÄ• nÄ• nusayena niranusayoti?

anÄ• gÄ• mÄ« paá¹-ighÄ• nusayena niranusayo, no ca mÄ• nÄ• nusayena niranusayo. ara niranusayo mÄ• nÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana mÄ• nÄ• nusayena niranusayo so paá¹-ighÄ• nusayena niranusayoti? Ä

yo paá¹-ighÄ• nusayena niranusayo so diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusayena Ä• mantÄ• .

yo vÄ• pana vicikicchÄ• nusayena niranusayo so paá¹-ighÄ• nusayena niranusayoti?

dve puggalÄ• vicikicchÄ• nusayena niranusayÄ• , no ca paá¹-ighÄ• nusayena niranusayÄ•
vicikicchÄ• nusayena ca niranusayÄ• paá¹-ighÄ• nusayena ca niranusayÄ• .

yo paá¹-ighÄ• nusayena niranusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nusayena n

anÄ• gÄ• mÄ« paá¹-ighÄ• nusayena niranusayo, no ca avijjÄ• nusayena niranusayo. arahÄ
niranusayo avijjÄ• nusayena ca niranusayo.

yo vÄ• pana avijjÄ• nusayena niranusayo so paá¹-ighÄ• nusayena niranusayoti? Ä• mantÄ

<101> yo \Be II 125/ \Ne II 163/ mÄ• nÄ• nusayena niranusayo so diá¹-á¹-hÄ• nusayena ...
vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

yo vÄ• pana vicikicchÄ• nusayena niranusayo so mÄ• nÄ• nusayena niranusayoti?

tayo puggalÄ• vicikicchÄ• nusayena niranusayÄ• , no ca mÄ• nÄ• nusayena niranusayÄ•
\Se I 529/ ca niranusayo mÄ• nÄ• nusayena ca niranusayo.

yo mÄ• nÄ• nusayena niranusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nusayena nir

yo vÄ• pana avijjÄ• nusayena niranusayo so mÄ• nÄ• nusayena niranusayoti? Ä• mantÄ•

<102> (ka) yo diá¹-á¹-hÄ• nusayena niranusayo so vicikicchÄ• nusayena niranusayoti? Ä•

(kha) yo vÄ• pana vicikicchÄ• nusayena niranusayo so diá¹-á¹-hÄ• nusayena niranusayoti

<103> yo vicikicchÄ• nusayena niranusayo so bhavarÄ• gÄ• nusayena ... pe ... avijjÄ• nus

tayo puggalÄ• vicikicchÄ• nusayena niranusayÄ• , no ca avijjÄ• nusayena niranusayÄ• . a
ca niranusayo avijjÄ• nusayena ca niranusayo.

yo vÄ• pana avijjÄ• nusayena niranusayo so vicikicchÄ• nusayena niranusayoti? Ä• mantÄ

<104> (ka) yo bhavarÄ• gÄ• nusayena niranusayo so avijjÄ• nusayena niranusayoti? Ä• m

(kha) yo \Ne II 164/ vÄ• pana avijjÄ• nusayena niranusayo so bhavarÄ• gÄ• nusayena nira
(ekamÅ«lakaá¹ƒ)

<105> (ka) yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo so mÄ• nÄ

anÄ• gÄ• mÄ« kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo, no ca mÄ
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo mÄ• nÄ• nusayena ca nir

(kha) yo vÄ• pana mÄ• nÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena \Se I 530/
niranusayoti? Ä• mantÄ• .

yo \Be II 126/ \Ne II 165/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo
pe ... vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

yo vÄ• pana vicikicchÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ•

dve puggalÄ• vicikicchÄ• nusayena niranusayÄ• , no ca kÄ• marÄ• gÄ• nusayena ca paá¹
dve puggalÄ• vicikicchÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca paá¹-igh

yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo so bhavarÄ• gÄ• nusa
niranusayoti?

anÄ• gÄ• mÄ« kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo, no ca avi
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo avijjÄ• nusayena ca niran

yo vÄ• pana avijjÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusa
Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<106> yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca nira
pe ... vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

yo vÄ• pana vicikicchÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ•
niranusayoti?

dve puggalÄ• vicikicchÄ• nusayena niranusayÄ• , no ca kÄ• marÄ• gÄ• nusayena ca paá¹
mÄ• nÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ« vicikicchÄ• nusayena \Se I 531/ ca kÄ•
paá¹-ighÄ• nusayena ca niranusayo, no ca mÄ• nÄ• nusayena niranusayo. arahÄ• vicikicc
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayo.

yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayo

... avijjÄ• nusayena niranusayoti? Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusa
niranusayoti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<107> (ka) yo \Be II 127/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nu
ca niranusayo so vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

(kha) yo vÄ• pana vicikicchÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca niranusayoti?

dve puggalÄ• vicikicchÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca niranusayÄ• , no ca kÄ• m
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ« vicikicchÄ• nu
paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca niranusayo, no ca mÄ• nÄ• nusayena nira
vicikicchÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayena ca \Ne II 166/ paá¹-ighÄ• nus
diá¹-á¹-hÄ• nusayena ca niranusayo ... pe .... (catukkamÅ«lakaá¹ƒ)

<108> yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹
vicikicchÄ• nusayena ca niranusayo so bhavarÄ• gÄ• nusayena \Se I 532/ ... pe ... avijjÄ• n
Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusa
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayoti? Ä• mantÄ• . (paÃ±cakamÅ«

<109> (ka) yo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca niranusayo so avijjÄ• nusayena niranu

(kha) yo vÄ• pana avijjÄ• nusayena niranusayo so kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ•
ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca niranusayo
(chakkamÅ«lakaá¹ƒ)

(á¹…a) paá¹-ilomaokÄ• so

<110> (ka) yato kÄ• marÄ• gÄ• nusayena niranusayo tato paá¹-ighÄ• nusayena niranusayo

dukkhÄ• ya vedanÄ• ya tato kÄ• marÄ• gÄ• nusayena niranusayo, no ca tato paá¹-ighÄ• n
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena ca nira
niranusayo.

(kha) yato vÄ• pana paá¹-ighÄ• nusayena niranusayo \Be II 128/ tato kÄ• marÄ• gÄ• nusa

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato paá¹-ighÄ• nusayena niranusayo, no ca tato k
niranusayo. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne \Ne II 167/ tato paá¹-ighÄ
kÄ• marÄ• gÄ• nusayena ca niranusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena niranusayo tato mÄ• nÄ• nusayena niranusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayena \Se I 533/ niranusayo,
niranusayo. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena ca niran
niranusayo.

(kha) yato vÄ• pana mÄ• nÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena niranus

yato kÄ• marÄ• gÄ• nusayena niranusayo tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nu

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayen
vicikicchÄ• nusayena niranusayo. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena ca niranus
niranusayo.

yato vÄ• pana vicikicchÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena niranusayo

(ka) yato kÄ• marÄ• gÄ• nusayena niranusayo tato bhavarÄ• gÄ• nusayena niranusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayena niranusayo, no ca tato
niranusayo. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena ca niran
niranusayo.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena nir

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayena niranusayo, no ca tat
niranusayo. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca niranu
niranusayo.

(ka) yato \Ne II 168/ kÄ• marÄ• gÄ• nusayena niranusayo tato avijjÄ• nusayena niranusayo

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayen

tato avijjÄ• nusayena \Se I 534/ niranusayo. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena
avijjÄ• nusayena ca niranusayo.

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena niranusay

<111> (ka) yato paá¹-ighÄ• nusayena niranusayo tato mÄ• nÄ• nusayena niranusayoti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
mÄ• nÄ• nusayena niranusayo. apariyÄ• panne tato paá¹-ighÄ• nusayena ca niranusayo m

(kha) yato vÄ• pana mÄ• nÄ• nusayena niranusayo tato paá¹-ighÄ• nusayena niranusayot

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayena niranusayo, no ca tato paá¹-ighÄ• nusayen
tato mÄ• nÄ• nusayena ca niranusayo paá¹-ighÄ• nusayena ca niranusayo.

yato paá¹-ighÄ• nusayena niranusayo tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusay

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
vicikicchÄ• nusayena niranusayo. apariyÄ• panne tato paá¹-ighÄ• nusayena ca niranusayo
niranusayo.

yato vÄ• pana vicikicchÄ• nusayena niranusayo tato paá¹-ighÄ• nusayena niranusayoti? Ä

(ka) yato paá¹-ighÄ• nusayena niranusayo tato bhavarÄ• gÄ• nusayena niranusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-ighÄ• nusayena niranusayo, no ca tato \Ne
niranusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• panne tato paá¹-ighÄ• nusaye
bhavarÄ• gÄ• nusayena ca niranusayo \Se I 535/.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato paá¹-ighÄ• nusayena niranus

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayena niranusayo, no ca tato paá¹-ighÄ• nu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca nir
niranusayo.

(ka) yato \Be II 130/ paá¹-ighÄ• nusayena niranusayo tato avijjÄ• nusayena niranusayoti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh

avijjÄ• nusayena niranusayo. apariyÄ• panne tato paá¹-ighÄ• nusayena ca niranusayo avijjÄ

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato paá¹-ighÄ• nusayena niranusayoti?

<112> yato mÄ• nÄ• nusayena niranusayo tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• n

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayena niranusayo, no ca tato vicikicchÄ• nusaye
tato mÄ• nÄ• nusayena ca niranusayo vicikicchÄ• nusayena ca niranusayo.

yato vÄ• pana vicikicchÄ• nusayena niranusayo tato mÄ• nÄ• nusayena niranusayoti? Ä•

(ka) yato mÄ• nÄ• nusayena niranusayo tato bhavarÄ• gÄ• nusayena niranusayoti? Ä• ma

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato mÄ• nÄ• nusayena niranusa

kÄ• madhÄ• tuyÄ• \Ne II 170/ dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayena niranusay
niranusayo. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca niranu
ca niranusayo.

(ka) yato mÄ• nÄ• nusayena niranusayo tato avijjÄ• nusayena niranusayoti?

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayena niranusayo, no ca tato avijjÄ• nusayena ni
mÄ• nÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusayo.

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato mÄ• nÄ• nusayena niranusayoti? Ä•

<113> (ka) yato diá¹-á¹-hÄ• nusayena niranusayo tato vicikicchÄ• nusayena niranusayoti?

(kha) yato vÄ• pana vicikicchÄ• nusayena niranusayo tato diá¹-á¹-hÄ• nusayena niranusay
....

<114> (ka) yato \Be II 131/ vicikicchÄ• nusayena niranusayo tato bhavarÄ• gÄ• nusayena n

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato vicikicchÄ• nusayena niranu

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayena niranusayo, no ca tato
niranusayo. apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca niranusayo vicikicchÄ• nusaye

(ka) yato vicikicchÄ• nusayena niranusayo tato avijjÄ• nusayena niranusayoti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato vicikicchÄ• nusayena niranusayoti?

<115> (ka) yato \Ne II 171/ bhavarÄ• gÄ• nusayena niranusayo tato avijjÄ• nusayena niran

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayena niranusayo, no ca tato apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusayo

(kha) yato vÄ• pana avijjÄ• nusayena \Se I 537/ niranusayo tato bhavarÄ• gÄ• nusayena n (ekamÅ«lakaá¹ƒ)

<116> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo tato mÄ•

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusaye mÄ• nÄ• nusayena niranusayo. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ mÄ• nÄ• nusayena ca niranusayo.

(kha) yato vÄ• pana mÄ• nÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca niranusay niranusayo. apariyÄ• panne tato mÄ• nÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayen niranusayo.

yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo tato diá¹-á¹-hÄ• nus vicikicchÄ• nusayena niranusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusaye vicikicchÄ• nusayena niranusayo. apariyÄ• panne \Be II 132/ tato kÄ• marÄ• gÄ• nusayena niranusayo vicikicchÄ• nusayena ca niranusayo.

yato vÄ• pana vicikicchÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-igh Ä• mantÄ• .

(ka) yato \Ne II 172/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo tato niranusayoti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusaye
bhavarÄ• gÄ• nusayena niranusayo \Se I 538/. apariyÄ• panne tato kÄ• marÄ• gÄ• nusaye
niranusayo bhavarÄ• gÄ• nusayena ca niranusayo.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca
niranusayoti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca nirar
paá¹-ighÄ• nusayena niranusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ
ca niranusayo, no ca tato kÄ• marÄ• gÄ• nusayena niranusayo. apariyÄ• panne tato bhavar
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo tato avijjÄ• nusa

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusaye
avijjÄ• nusayena niranusayo. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• n
avijjÄ• nusayena ca niranusayo.

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
niranusayoti? Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<117> yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca ni
... pe ... vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-igh
ca niranusayoti? Ä• mantÄ• .

(ka) yato \Be II 133/ \Ne II 173/ kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ•
niranusayo tato bhavarÄ• gÄ• nusayena niranusayoti? Ä• mantÄ• .

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca niranusayoti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca mÄ•
tato paá¹-ighÄ• nusayena niranusayo. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ
paá¹-ighÄ• nusayena ca niranusayo, no ca tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusa
apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayena ca pa

mÄ• nÄ• nusayena ca niranusayo.

(ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca nira
niranusayoti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
mÄ• nÄ• nusayena ca niranusayoti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<118> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena
niranusayo tato vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

(kha) yato vÄ• pana vicikicchÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca pa
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca niranusayoti? Ä• mantÄ• ... pe .... (catukka

<119> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena
vicikicchÄ• nusayena ca niranusayo tato bhavarÄ• gÄ• nusayena \Se I 540/ niranusayoti? Ä

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayoti?

dukkhÄ• ya \Ne II 174/ vedanÄ• ya tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ• nusaye
niranusayo, no ca tato paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusaye
kÄ• madhÄ• tuyÄ• \Be II 134/ dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayena ca paá¹-igh
ca tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikic
apariyÄ• panne tato bhavarÄ• gÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayena ca pa
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayo ... pe ..

<120> (ka) yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca niranusayo tato avijjÄ• nusayena niran

(kha) yato vÄ• pana avijjÄ• nusayena niranusayo tato kÄ• marÄ• gÄ• nusayena ca paá¹-ig
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nus
(chakkamÅ«lakaá¹ƒ)

(ca) paá¹-ilomapuggalokÄ• sÄ•

<121> (ka) yo yato kÄ• marÄ• gÄ• nusayena niranusayo so tato paá¹-ighÄ• nusayena nira

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya te tato kÄ• marÄ• gÄ• nusayena niranusayÄ• , no
niranusayÄ• .

teva \Se I 541/ puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne te tato kÄ•
niranusayÄ• paá¹-ighÄ• nusayena ca niranusayÄ• . dve puggalÄ• sabbattha kÄ• marÄ• gÄ
paá¹-ighÄ• nusayena ca niranusayÄ• .

(kha) yo \Ne II 175/ vÄ• pana yato paá¹-ighÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ•

tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato paá¹-ighÄ• nusayena niranu
kÄ• marÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
paá¹-ighÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca niranusayÄ• . dve pugg
paá¹-ighÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca niranusayÄ• .

(ka) yo yato kÄ• marÄ• gÄ• nusayena niranusayo so tato mÄ• nÄ• nusayena niranusayoti?

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• \Be II 135/ te tato kÄ• marÄ• gÄ• nus
tato mÄ• nÄ• nusayena niranusayÄ• . teva puggalÄ• dukkhÄ• ya vedanÄ• ya apariyÄ• pan
ca niranusayÄ• mÄ• nÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• dv
arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nusayena niranusayo, no ca so tato mÄ• nÄ• nu
dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayena ca niranusayo m
arahÄ• sabbattha kÄ• marÄ• gÄ• nusayena ca niranusayo mÄ• nÄ• nusayena ca niranusa

(kha) yo vÄ• pana yato mÄ• nÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena n
542/.

yo yato kÄ• marÄ• gÄ• nusayena niranusayo so tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicc
niranusayoti?

puthujjano dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ
so tato vicikicchÄ• nusayena niranusayo. sveva puggalo apariyÄ• panne so tato kÄ• marÄ•
vicikicchÄ• nusayena ca niranusayo. dve puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayena ca
vicikicchÄ• nusayena ca niranusayÄ• .

yo \Ne II 176/ vÄ• pana yato vicikicchÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusa

dve puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato vicikicchÄ• nusayena niranu
kÄ• marÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• dukkhÄ• ya vedanÄ• ya rÅ«padhÄ•

apariyÄ• panne te tato vicikicchÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca n
sabbattha vicikicchÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca niranusayÄ•

(ka) yo yato kÄ• marÄ• gÄ• nusayena niranusayo so tato bhavarÄ• gÄ• nusayena niranusa

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato kÄ• marÄ• gÄ• nusayena nira
bhavarÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• dukkhÄ• ya vedanÄ• ya apariyÄ• pa
ca niranusayÄ• bhavarÄ• gÄ• nusayena \Be II 136/ ca niranusayÄ• . anÄ• gÄ• mÄ« rÅ«pa
tato kÄ• marÄ• gÄ• nusayena niranusayo, no ca so tato bhavarÄ• gÄ• nusayena niranusay
kÄ• madhÄ• tuyÄ• tÄ«su \Se I 543/ vedanÄ• su apariyÄ• panne so tato kÄ• marÄ• gÄ• nus
bhavarÄ• gÄ• nusayena ca niranusayo. arahÄ• sabbattha kÄ• marÄ• gÄ• nusayena ca nira
niranusayo.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusaye

tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato bhavarÄ• gÄ• nusayena nira
kÄ• marÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• dukkhÄ• ya vedanÄ• ya apariyÄ• pa
ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca niranusayÄ• . arahÄ• sabbattha bhavarÄ• gÄ
kÄ• marÄ• gÄ• nusayena ca niranusayo.

(ka) yo \Ne II 177/ yato kÄ• marÄ• gÄ• nusayena niranusayo so tato avijjÄ• nusayena nirar

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato kÄ• m
ca te tato avijjÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato kÄ• marÄ•
avijjÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ
tato kÄ• marÄ• gÄ• nusayena niranusayo, no ca so tato avijjÄ• nusayena niranusayo. sveva
tato kÄ• marÄ• gÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusayo. arahÄ• sabb
niranusayo avijjÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena nira

<122> (ka) yo \Se I 544/ yato paá¹-ighÄ• nusayena niranusayo so tato mÄ• nÄ• nusayena

tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
niranusayÄ• , no ca te tato mÄ• nÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• pann
ca niranusayÄ• mÄ• nÄ• nusayena \Be II 137/ ca niranusayÄ• . anÄ• gÄ• mÄ« kÄ• madhÄ
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato paá¹-ighÄ• nusayena niranusayo, no ca so tat
sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato paá¹-ighÄ• nusayena ca nira

niranusayo. arahÄ• sabbattha paá¹-ighÄ• nusayena ca niranusayo mÄ• nÄ• nusayena ca n

(kha) yo vÄ• pana yato mÄ• nÄ• nusayena niranusayo so tato paá¹-ighÄ• nusayena niranu

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya te tato mÄ• nÄ• nusayena niranusayÄ• , no \Ne II 1
paá¹-ighÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato mÄ• nÄ• nusaye
paá¹-ighÄ• nusayena ca niranusayÄ• . arahÄ• sabbattha mÄ• nÄ• nusayena ca niranusayo
niranusayo.

yo yato paá¹-ighÄ• nusayena niranusayo so tato diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ•
niranusayoti?

puthujjano kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• s
niranusayo, no ca so tato vicikicchÄ• nusayena niranusayo. sveva puggalo apariyÄ• panne
paá¹-ighÄ• nusayena ca niranusayo vicikicchÄ• nusayena ca niranusayo. dve \Se I 545/ pug
paá¹-ighÄ• nusayena ca niranusayÄ• vicikicchÄ• nusayena ca niranusayÄ• .

yo vÄ• pana yato vicikicchÄ• nusayena niranusayo so tato paá¹-ighÄ• nusayena niranusay

dve puggalÄ• dukkhÄ• ya vedanÄ• ya te tato vicikicchÄ• nusayena niranusayÄ• , no ca te
niranusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
tato vicikicchÄ• nusayena ca niranusayÄ• paá¹-ighÄ• nusayena ca niranusayÄ• . dve pugg
vicikicchÄ• nusayena ca niranusayÄ• paá¹-ighÄ• nusayena ca niranusayÄ• .

(ka) yo yato paá¹-ighÄ• nusayena niranusayo so tato bhavarÄ• gÄ• nusayena niranusayoti?

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato paá¹-ighÄ• nusayena niranusa
bhavarÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
tato paá¹-ighÄ• nusayena ca niranusayÄ• bhavarÄ• gÄ• nusayena ca niranusayÄ• . anÄ• g
arÅ«padhÄ• tuyÄ• so tato paá¹-ighÄ• nusayena niranusayo, no ca so tato bhavarÄ• gÄ• nu
niranusayo. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su apariyÄ• panne so tato pa
niranusayo bhavarÄ• gÄ• nusayena ca niranusayo. arahÄ• sabbattha paá¹-ighÄ• nusayena
bhavarÄ• gÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato paá¹-ighÄ• nusayena n

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya te tato bhavarÄ• gÄ• nusayena niranusayÄ• , no ca
niranusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su \Se I 546/ vedanÄ• su apariyÄ• pa

bhavarÄ• gÄ• nusayena ca niranusayÄ• paá¹-ighÄ• nusayena ca niranusayÄ• . arahÄ• sa
niranusayo paá¹-ighÄ• nusayena ca niranusayo.

(ka) yo yato paá¹-ighÄ• nusayena niranusayo so tato avijjÄ• nusayena niranusayoti?

tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
niranusayÄ• , no ca te tato avijjÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne t
ca niranusayÄ• avijjÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• tÄ«s
arÅ«padhÄ• tuyÄ• so tato paá¹-ighÄ• nusayena niranusayo no ca so tato avijjÄ• nusayena
apariyÄ• panne so tato paá¹-ighÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusayo
paá¹-ighÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato paá¹-ighÄ• nusayena niranusa

<123> yo yato mÄ• nÄ• nusayena niranusayo so tato diá¹-á¹-hÄ• nusayena ... pe ... vicikic
niranusayoti?

puthujjano dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusayena niranusayo, no \Ne II 180/ c
vicikicchÄ• nusayena niranusayo. sveva puggalo apariyÄ• panne so \Be II 139/ tato mÄ• nÄ
vicikicchÄ• nusayena ca niranusayo. arahÄ• sabbattha mÄ• nÄ• nusayena ca niranusayo
niranusayo.

yo vÄ• pana yato \Se I 547/ vicikicchÄ• nusayena niranusayo so tato mÄ• nÄ• nusayena n

tayo puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
niranusayÄ• , no ca te tato mÄ• nÄ• nusayena niranusayÄ• . teva puggalÄ• dukkhÄ• ya ve
vicikicchÄ• nusayena ca niranusayÄ• mÄ• nÄ• nusayena ca niranusayÄ• . arahÄ• sabbatt
niranusayo mÄ• nÄ• nusayena ca niranusayo.

(ka) yo yato mÄ• nÄ• nusayena niranusayo so tato bhavarÄ• gÄ• nusayena niranusayoti?

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato mÄ• nÄ• nusayena nir

cattÄ• ro puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato bhavarÄ• gÄ• nusayen
mÄ• nÄ• nusayena niranusayÄ• . teva puggalÄ• dukkhÄ• ya vedanÄ• ya apariyÄ• panne t
niranusayÄ• mÄ• nÄ• nusayena ca niranusayÄ• . arahÄ• sabbattha bhavarÄ• gÄ• nusaye
ca niranusayo.

(ka) yo yato mÄ• nÄ• nusayena niranusayo so tato avijjÄ• nusayena niranusayoti?

cattÄ• ro puggalÄ• dukkhÄ• ya vedanÄ• ya te tato mÄ• nÄ• nusayena niranusayÄ• , no ca
niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato mÄ• nÄ• nusayena ca niranusayÄ• av
arahÄ• sabbattha mÄ• nÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusayo.

(kha) yo \Ne II 181/ vÄ• pana yato avijjÄ• nusayena niranusayo so tato mÄ• nÄ• nusayena

<124> (ka) yo \Se I 548/ yato diá¹-á¹-hÄ• nusayena niranusayo so tato vicikicchÄ• nusayen
Ä• mantÄ• .

(kha) yo vÄ• pana yato vicikicchÄ• nusayena niranusayo so tato diá¹-á¹-hÄ• nusayena nira
pe ....

<125> (ka) yo \Be II 140/ yato vicikicchÄ• nusayena niranusayo so tato bhavarÄ• gÄ• nusa

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato vicikicchÄ• nusayena niranusa
bhavarÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• s
vicikicchÄ• nusayena ca niranusayÄ• bhavarÄ• gÄ• nusayena ca niranusayÄ• . arahÄ• sa
niranusayo bhavarÄ• gÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato vicikicchÄ• nusayena n

puthujjano kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nusayena niranusa
vicikicchÄ• nusayena niranusayo. sveva puggalo apariyÄ• panne so tato bhavarÄ• gÄ• nus
vicikicchÄ• nusayena ca niranusayo. arahÄ• sabbattha bhavarÄ• gÄ• nusayena ca niranus
niranusayo.

(ka) yo yato vicikicchÄ• nusayena niranusayo so tato avijjÄ• nusayena niranusayoti?

tayo puggalÄ• kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
niranusayÄ• , no ca te tato avijjÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne t
vicikicchÄ• nusayena ca niranusayÄ• avijjÄ• nusayena ca niranusayÄ• . arahÄ• \Ne II 182
vicikicchÄ• nusayena ca niranusayo \Se I 549/ avijjÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato vicikicchÄ• nusayena niranusa

<126> (ka) yo yato bhavarÄ• gÄ• nusayena niranusayo so tato avijjÄ• nusayena niranusay

cattÄ• ro puggalÄ• kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su te tato bhavarÄ• gÄ• nusayena
avijjÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato bhavarÄ• gÄ• nusaye
avijjÄ• nusayena ca niranusayÄ• . arahÄ• sabbattha bhavarÄ• gÄ• nusayena ca niranusay
niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo \Be II 141/ so tato bhavarÄ• gÄ• nusa
Ä• mantÄ• . (ekamÅ«lakaá¹ƒ)

<127> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo so tat
niranusayoti?

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato kÄ• marÄ• gÄ• nusayena ca p
niranusayÄ• , no ca te tato mÄ• nÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• pann
ca paá¹-ighÄ• nusayena ca niranusayÄ• mÄ• nÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusa
mÄ• nÄ• nusayena ca niranusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne
paá¹-ighÄ• nusayena ca niranusayo mÄ• nÄ• nusayena ca niranusayo. arahÄ• sabbattha \
ca paá¹-ighÄ• nusayena ca niranusayo mÄ• nÄ• nusayena ca niranusayo.

(kha) yo \Ne II 183/ vÄ• pana yato mÄ• nÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• n
paá¹-ighÄ• nusayena ca niranusayoti?

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya te tato mÄ• nÄ• nusayena ca kÄ• marÄ• gÄ• nusa
paá¹-ighÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato mÄ• nÄ• nusaye
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• . arahÄ• sabbattha mÄ•
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo.

yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo so tato diá¹-á¹-hÄ
vicikicchÄ• nusayena niranusayoti?

puthujjano rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nusayena ca paá¹
ca so tato vicikicchÄ• nusayena niranusayo. sveva puggalo apariyÄ• panne so tato kÄ• mar
paá¹-ighÄ• nusayena ca niranusayo vicikicchÄ• nusayena ca niranusayo. dve puggalÄ• sa
ca paá¹-ighÄ• nusayena ca niranusayÄ• vicikicchÄ• nusayena ca niranusayÄ• .

yo vÄ• pana yato vicikicchÄ• nusayena niranusayo so \Be II 142/ tato kÄ• marÄ• gÄ• nusa
ca niranusayoti?

dve puggalÄ• dukkhÄ• ya vedanÄ• ya te tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nus
tato paá¹-ighÄ• nusayena niranusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ
ca paá¹-ighÄ• nusayena ca niranusayÄ• , no \Se I 551/ ca te tato kÄ• marÄ• gÄ• nusayena
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne te tato vicikicchÄ• nusayena ca niran
paá¹-ighÄ• nusayena ca niranusayÄ• . dve puggalÄ• sabbattha vicikicchÄ• nusayena ca ni
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• .

(ka) yo \Ne II 184/ yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo so
niranusayoti?

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato kÄ• marÄ• gÄ• nusayena ca p
niranusayÄ• , no ca te tato bhavarÄ• gÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ•
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• bhavarÄ• gÄ• nusayena
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusa
bhavarÄ• gÄ• nusayena niranusayo. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo bhavarÄ• gÄ• nusayena
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo bhavarÄ• gÄ• nusayena

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusaye
niranusayoti?

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya te tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ•
tato paá¹-ighÄ• nusayena niranusayÄ• . teva puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ
ca paá¹-ighÄ• nusayena \Se I 552/ ca niranusayÄ• , no ca te tato kÄ• marÄ• gÄ• nusayena
apariyÄ• panne te tato bhavarÄ• gÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nusayena
niranusayÄ• \Be II 143/. arahÄ• sabbattha bhavarÄ• gÄ• nusayena niranusayo kÄ• marÄ•
paá¹-ighÄ• nusayena ca niranusayo.

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo so tato avijjÄ

tayo puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• te tato kÄ• marÄ• gÄ• nusayena ca p
niranusayÄ• , no ca te tato avijjÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• panne t
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• avijjÄ• nusayena ca nira
kÄ• madhÄ• tuyÄ• \Ne II 185/ tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so
paá¹-ighÄ• nusayena ca niranusayo, no ca so tato avijjÄ• nusayena niranusayo. sveva pugg
tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo avijjÄ• nusayena ca
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayo avijjÄ• nusayena ca niran

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena ca p
niranusayoti? Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<128> yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca
diá¹-á¹-hÄ• nusayena ... pe ... vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

yo vÄ• pana yato vicikicchÄ• nusayena niranusayo so \Se I 553/ tato kÄ• marÄ• gÄ• nusay
ca mÄ• nÄ• nusayena ca niranusayoti?

dve puggalÄ• dukkhÄ• ya vedanÄ• ya te tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nus
niranusayÄ• , no ca te tato paá¹-ighÄ• nusayena niranusayÄ• . teva puggalÄ• kÄ• madhÄ•
tato vicikicchÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• , no ca te tato kÄ• marÄ
mÄ• nÄ• nusayena ca niranusayÄ• . teva puggalÄ• rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• t
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• , no ca te tato mÄ• nÄ• n
puggalÄ• apariyÄ• panne te tato vicikicchÄ• nusayena ca niranusayÄ• kÄ• marÄ• gÄ• nus
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayÄ• . anÄ• gÄ• mÄ« kÄ• madhÄ• t
arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ
so tato mÄ• nÄ• nusayena niranusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• pa
vicikicchÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca n
arahÄ• sabbattha vicikicchÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayena ca paá¹-ig
ca niranusayo.

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca n
bhavarÄ• gÄ• nusayena niranusayoti? Ä• mantÄ• .

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusaye
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayoti?

tayo puggalÄ• dukkhÄ• ya vedanÄ• ya te tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ•
niranusayÄ• , no ca te tato paá¹-ighÄ• nusayena niranusayÄ• . teva puggalÄ• kÄ• madhÄ•
tato bhavarÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca niranusayÄ• , no ca te tato kÄ• ma
mÄ• nÄ• nusayena ca niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato bhavarÄ• gÄ• n
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayÄ• .
vedanÄ• su so tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nus
tato mÄ• nÄ• nusayena niranusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne
niranusayo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca nir
bhavarÄ• gÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena c

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca n
avijjÄ• nusayena niranusayoti?

anÄ• gÄ• mÄ« \Be II 145/ dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayena ca paá
mÄ• nÄ• nusayena ca niranusayo, no ca so tato avijjÄ• nusayena niranusayo. sveva pugga
kÄ• marÄ• gÄ• nusayena \Ne II 187/ ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca nira
555/ ca niranusayo. arahÄ• sabbattha kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena c
avijjÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena ca p
mÄ• nÄ• nusayena ca niranusayoti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<129> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayen
niranusayo so tato vicikicchÄ• nusayena niranusayoti? Ä• mantÄ• .

(kha) yo vÄ• pana yato vicikicchÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca niranusayoti?

dve puggalÄ• dukkhÄ• ya vedanÄ• ya te tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nus
diá¹-á¹-hÄ• nusayena ca niranusayÄ• , no ca te tato paá¹-ighÄ• nusayena niranusayÄ• . tev
dvÄ«su vedanÄ• su te tato vicikicchÄ• nusayena ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nu
ca te tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca niranusayÄ• . teva puggalÄ•
te tato vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca diá¹-á
niranusayÄ• , no ca te tato mÄ• nÄ• nusayena niranusayÄ• . teva puggalÄ• apariyÄ• pann
ca niranusayÄ• kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena c
niranusayÄ• . anÄ• gÄ• mÄ« kÄ• madhÄ• tuyÄ• \Se I 556/ dvÄ«su vedanÄ• su rÅ«padhÄ•
vicikicchÄ• nusayena ca kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• n
so tato mÄ• nÄ• nusayena niranusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• pa
ca niranusayo kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena \Ne II 188/ ca mÄ• nÄ• nu
ca niranusayo. arahÄ• sabbattha vicikicchÄ• nusayena ca niranusayo kÄ• marÄ• gÄ• nusa
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca niranusayo ... pe ..

<130> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayen
vicikicchÄ• nusayena ca niranusayo so tato bhavarÄ• gÄ• nusayena niranusayoti? Ä• mant

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusaye
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayoti?

puthujjano dukkhÄ• ya vedanÄ• ya so tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ• nusa
niranusayo, no ca so tato paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusa
sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nusayena ca p
no ca so tato kÄ• marÄ• gÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca v
niranusayo. sveva puggalo apariyÄ• panne so tato bhavarÄ• gÄ• nusayena ca niranusayo k
557/ ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ•
puggalÄ• dukkhÄ• ya vedanÄ• ya te tato bhavarÄ• gÄ• nusayena ca kÄ• marÄ• gÄ• nusay
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayÄ• , no ca te tato paá¹-ighÄ• nu
puggalÄ• kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su te tato bhavarÄ• gÄ• nusayena ca paá¹-
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayÄ• , no ca te tato kÄ• marÄ• gÄ
ca niranusayÄ• . teva puggalÄ• apariyÄ• panne te tato bhavarÄ• gÄ• nusayena ca niranus
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusaye
\Ne II 189/ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nusayena ca kÄ•
paá¹-ighÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayo, no c
niranusayo. sveva puggalo dukkhÄ• ya vedanÄ• ya ariyÄ• panne so tato bhavarÄ• gÄ• nus
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nu
II 147/ ca niranusayo. arahÄ• sabbattha bhavarÄ• gÄ• nusayena ca niranusayo kÄ• marÄ•
paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusaye

(ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca d
vicikicchÄ• nusayena \Se I 558/ ca niranusayo so tato avijjÄ• nusayena niranusayoti?

anÄ• gÄ• mÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nu
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayo, no ca so tato avijjÄ• nusayen
puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ•
diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayo avijjÄ• nusayena ca niranusay
kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nu
niranusayo avijjÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena ca p
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca niranusayoti? Ä• n

<131> (ka) yo yato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nusayena ca mÄ• nÄ• nusayen
vicikicchÄ• nusayena ca bhavarÄ• gÄ• nusayena ca niranusayo so tato avijjÄ• nusayena ni

anÄ• gÄ• mÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayena ca paá¹-ighÄ• nu
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nus

tato avijjÄ• nusayena niranusayo. sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nu
ca mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• n
avijjÄ• nusayena ca niranusayo. arahÄ• sabbattha kÄ• marÄ• gÄ• nusayena \Se I 559/ ca
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca vicikicchÄ• nusayena ca bhavarÄ• gÄ• nus
avijjÄ• nusayena ca niranusayo.

(kha) yo vÄ• pana yato avijjÄ• nusayena niranusayo so tato kÄ• marÄ• gÄ• nusayena ca p
mÄ• nÄ• nusayena ca diá¹-á¹-hÄ• nusayena ca \Be II 148/ vicikicchÄ• nusayena ca bhavarÄ
niranusayoti? Ä• mantÄ• . (chakkamÅ«lakaá¹ƒ)

sÄ• nusayavÄ• re paá¹-ilomaá¹ƒ.

sÄ• nusayavÄ• ro.

3. pajahanavÄ• ro

(ka) anulomapuggalo

<132> (ka) yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti? Ä•

(kha) yo vÄ• pana paá¹-ighÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«

(ka) yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo \Ne II 191/ vÄ• pana mÄ• nÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ p

yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusaya

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

yo kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá

tadekaá¹-á¹-haá¹ƒ pajahati.

yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? no.

<133> (ka) yo paá¹-ighÄ• nusayaá¹ƒ pajahati so mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ pajahati so paá¹-ighÄ• nusayaá¹ƒ \Se I 560/ pajaha

yo paá¹-ighÄ• nusayaá¹ƒ pajahati so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

yo \Be II 149/ paá¹-ighÄ• nusayaá¹ƒ pajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nu

tadekaá¹-á¹-haá¹ƒ pajahati.

yo \Ne II 192/ vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti? n

<134> yo mÄ• nÄ• nusayaá¹ƒ pajahati so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusay

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

yo mÄ• nÄ• nusayaá¹ƒ pajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá¹ƒ paja

yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ• .

<135> (ka) yo diá¹-á¹-hÄ• nusayaá¹ƒ pajahati so vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• ma

(kha) yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so diá¹-á¹-hÄ• nusayaá¹ƒ pajahatÄ«ti? Ä

<136> yo vicikicchÄ• nusayaá¹ƒ pajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusay

tadekaá¹-á¹-haá¹ƒ pajahati.

yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? no.

<137> (ka) yo bhavarÄ• gÄ• nusayaá¹ƒ pajahati so avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• man

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? Ä•

<138> (ka) yo \Se I 561/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so m

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•

yo \Ne II 193/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so diá¹-á¹-hÄ• vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? no.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu

tadekaá¹-á¹-haá¹ƒ pajahati.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so bhavarÄ• gÄ• nusayaá pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya (dukamÅ«lakaá¹ƒ)

<139> yo \Be II 150/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusaya diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati so avijjÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
pajahatÄ«ti?

mÄ• nÄ• nusayaá¹ƒ pajahati. (tikamÅ«lakaá¹ƒ)

<140> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yo \Ne II 194/ vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±
I 562/ mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca pajahatÄ«ti?

diá¹-á¹-hÄ• nusayaá¹ƒ pajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• n
pajahati ... pe .... (catukkamÅ«lakaá¹ƒ)

<141> yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-
vicikicchÄ• nusayaÃ±ca pajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá¹ƒ paj

yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahatÄ«ti?

mÄ• nÄ• nusayaá¹ƒ pajahati. (paÃ±cakamÅ«lakaá¹ƒ)

<142> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati so avijjÄ• nusayaá¹ƒ pajahatÄ«

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ pajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• n
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahatÄ«ti?

mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati. (chakkamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<143> (ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti

(kha) yato vÄ• pana paá¹-ighÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajaha

(ka) yato \Be II 151/ \Ne II 195/ kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati tato mÄ• nÄ• nusayaá¹ƒ

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayaá¹ƒ pajahati, no ca tato kÄ• ma
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayaÃ±ca \Se I 563/ pajahati kÄ• r

yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nus
Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaá¹ƒ p
kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato vicikicchÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca pajahati.

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? no

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ paja

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ•

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaá¹ƒ pajah
kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• nus
kÄ• marÄ• gÄ• nusayaÃ±ca pajahati.

<144> (ka) yato \Ne II 196/ paá¹-ighÄ• nusayaá¹ƒ pajahati tato mÄ• nÄ• nusayaá¹ƒ pajahat

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ pajahati tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti?

yato paá¹-ighÄ• nusayaá¹ƒ pajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaa
Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicch
paá¹-ighÄ• nusayaá¹ƒ pajahati \Se I 564/. dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayaÃ
paá¹-ighÄ• nusayaÃ±ca pajahati.

(ka) yato \Be II 152/ paá¹-ighÄ• nusayaá¹ƒ pajahati tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ•

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ

(ka) yato paá¹-ighÄ• nusayaá¹ƒ pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• n paá¹-ighÄ• nusayaá¹ƒ pajahati. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaÃ±ca pajahati pa pajahati.

<145> yato mÄ• nÄ• nusayaá¹ƒ pajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nu Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayaá¹ƒ pajahati, no ca tato mÄ• nÄ• nusayaá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicch mÄ• nÄ• nusayaÃ±ca pajahati.

(ka) yato mÄ• nÄ• nusayaá¹ƒ pajahati tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayaá¹ƒ pajahati, no ca tato bhava rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayaÃ±ca pajahati bhavarÄ• gÄ• nus

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«

(ka) yato mÄ• nÄ• nusayaá¹ƒ pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• \Se I 565/ pana avijjÄ• nusayaá¹ƒ pajahati tato mÄ• nÄ• nusayaá¹ƒ pajahat

dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaá¹ƒ pajahati, no ca tato mÄ• nÄ• nusayaá¹ƒ paj dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca pajahati

<146> (ka) yato diá¹-á¹-hÄ• nusayaá¹ƒ pajahati tato vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? Ä•

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ pajahatÄ«t

<147> (ka) yato \Be II 153/ vicikicchÄ• nusayaá¹ƒ pajahati tato bhavarÄ• gÄ• nusayaá¹ƒ pa

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato vicikicchÄ• nusayaá¹ƒ pajahati, no ca tato bhava
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaÃ±ca pajahati bhavarÄ• gÄ• n

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato vicikicchÄ• nusayaá¹ƒ pajahatÄ

(ka) yato vicikicchÄ• nusayaá¹ƒ pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ• .

(kha) yato \Ne II 198/ vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato vicikicchÄ• nusayaá¹ƒ pajal

<148> (ka) yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• m

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti?

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato avijjÄ• nusayaá¹ƒ pajahati no ca tato bhavarÄ• g
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca pajahati bhavarÄ• gÄ• nusay

<149> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati tato mÄ• nÄ
pajahatÄ«ti? natthi.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ig

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayaá¹ƒ pajahati, no ca tato kÄ• ma
paá¹-ighÄ• nusayaÃ±ca pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nus
pajahati, no ca tato paá¹-ighÄ• nusayaá¹ƒ pajahati.

yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati tato diá¹-á¹-hÄ• nusayaá
vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaá¹ƒ pajahati, no ca tato kÄ• m
paá¹-ighÄ• nusayaÃ±ca pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato vicikicchÄ• n

kÄ• marÄ• gÄ• nusayaÃ±ca pajahati, no ca tato paá¹-ighÄ• nusayaá¹ƒ pajahati. dukkhÄ• ya
vicikicchÄ• nusayaÃ±ca \Ne II 199/ paá¹-ighÄ• nusayaÃ±ca pajahati, no ca tato kÄ• marÄ•

(ka) yato \Be II 154/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati tato bhav
pajahatÄ«ti? natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
pajahatÄ«ti? no.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati tato avijjÄ• nusayaá

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaá¹ƒ pajahati, no ca tato kÄ• marÄ•
paá¹-ighÄ• nusayaÃ±ca pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato \Se I 567/ avi
kÄ• marÄ• gÄ• nusayaÃ±ca pajahati, no ca tato paá¹-ighÄ• nusayaá¹ƒ pajahati. dukkhÄ• ya
avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati, no ca tato kÄ• marÄ• gÄ• nusayaá¹ƒ

<150> yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca paj
pe ... vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
pajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca p
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su v
vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati, no ca
pajahati. dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca paja
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati.

(ka) yato \Ne II 200/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusaya
bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
mÄ• nÄ• nusayaÃ±ca pajahatÄ«ti?

mÄ• nÄ• nusayaá¹ƒ pajahati.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajah
pajahatÄ«ti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ
mÄ• nÄ• nusayaÃ±ca pajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajah
kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 568/ paá¹-ighÄ• nusayaÃ±ca pajahati \Be II 155/. kÄ• ma
tato avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati, no ca
pajahati. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati,
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati. (tikamÅ«lakaá¹ƒ)

<151> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±c
tato vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca pajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca c
ca tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati. kÄ• madhÄ• tuyÄ• d
vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
paá¹-ighÄ• nusayaá¹ƒ pajahati. dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayaÃ±ca paá¹-i
diá¹-á¹-hÄ• nusayaÃ±ca pajahati, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
(catukkamÅ«lakaá¹ƒ)

<152> (ka) yato \Ne II 201/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• n
vicikicchÄ• nusayaÃ±ca pajahati tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca \Se I 569/ pajahatÄ

mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahati.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca pajahati, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
dvÄ«su vedanÄ• su tato avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca pajahati, no ca tato paá¹-ighÄ• nusayaá¹ƒ pajahati. dukkhÄ• ya ved
avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±c
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati. (paÃ±cakamÅ«lakaá¹ƒ)

<153> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati tato avijjÄ• nusayaá¹ƒ pajahatÄ

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ pajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati, no ca tato \Ne II 202/ kÄ• mar
paá¹-ighÄ• nusayaÃ±ca pajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• nusay
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nus
paá¹-ighÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati. dukkhÄ• ya vedanÄ• ya tato a
paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahati, no ca tat
mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati. (chakkamÅ«lakaá¹ƒ)

(ga) anulomapuggalokÄ• sÄ•

<154> (ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so tato paá¹-ighÄ• nusayaá¹ƒ pajah

(kha) yo vÄ• pana yato paá¹-ighÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaá¹ƒ p

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaá¹ƒ paj

yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicch
pajahatÄ«ti? no.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajaha

aá¹-á¹-hamako dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato viciki
so tato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati. sveva puggalo \Be II 157/ kÄ• madhÄ• tuyÄ• dv
vicikicchÄ• nusayaá¹ƒ pajahati kÄ• marÄ• gÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati.

(ka) yo \Ne II 203/ yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so tato bhavarÄ• gÄ• nusayaá¹

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaá¹

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ pajahati so tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana yato \Se I 571/ avijjÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusay

<155> (ka) yo yato paá¹-ighÄ• nusayaá¹ƒ pajahati so tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ pajahati so tato paá¹-ighÄ• nusayaá¹ƒ pajahat

yo yato paá¹-ighÄ• nusayaá¹ƒ pajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nu
pajahatÄ«ti? no.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«t

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuy
pajahati, no ca so tato paá¹-ighÄ• nusayaá¹ƒ pajahati. sveva puggalo dukkhÄ• ya vedanÄ•
vicikicchÄ• nusayaá¹ƒ pajahati paá¹-ighÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati.

(ka) yo yato paá¹-ighÄ• nusayaá¹ƒ pajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? n

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato paá¹-ighÄ• nusayaá¹ƒ pa

(ka) yo yato paá¹-ighÄ• nusayaá¹ƒ pajahati so tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato paá¹-ighÄ• nusayaá¹ƒ pajahatÄ«

<156> yo \Ne II 204/ yato mÄ• nÄ• nusayaá¹ƒ pajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe
vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? no.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti?

aá¹-á¹-hamako dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaá¹ƒ pajahati, no \Be II 15
mÄ• nÄ• nusayaá¹ƒ pajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«pa
572/ so tato vicikicchÄ• nusayaá¹ƒ pajahati mÄ• nÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati.

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ pajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato mÄ• nÄ• nusaya
bhavarÄ• gÄ• nusayaá¹ƒ pajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so
bhavarÄ• gÄ• nusayaÃ±ca pajahati.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato mÄ• nÄ• nusayaá¹ƒ paja

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ pajahati so tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? Ä• mantÄ•

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato mÄ• nÄ• nusayaá¹ƒ pajahatÄ«ti

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ pajahati, no ca
pajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pad
avijjÄ• nusayaÃ±ca pajahati mÄ• nÄ• nusayaÃ±ca pajahati.

<157> (ka) yo yato diá¹-á¹-hÄ• nusayaá¹ƒ pajahati so tato vicikicchÄ• nusayaá¹ƒ pajahatÄ«

(kha) yo \Ne II 205/ vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato diá¹-á¹-hÄ• nusa
Ä• mantÄ• ... pe ....

<158> (ka) yo yato vicikicchÄ• nusayaá¹ƒ pajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ pajaha

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato vicikicchÄ• nusayaá¹ƒ pajaha
bhavarÄ• gÄ• nusayaá¹ƒ pajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so
pajahati bhavarÄ• gÄ• nusayaá¹ƒ \Se I 573/ tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato vicikicchÄ• nusayaá¹ƒ pa

(ka) yo yato vicikicchÄ• nusayaá¹ƒ pajahati so tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti?

tadekaá¹-á¹-haá¹ƒ pajahati.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato vicikicchÄ• nusayaá¹ƒ pajahatÄ«

<159> (ka) yo \Be II 159/ yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato avijjÄ• nusayaá¹ƒ p

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ pajaha

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato avijjÄ• nusayaá¹ƒ bhavarÄ• gÄ• nusayaá¹ƒ pajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so bhavarÄ• gÄ• nusayaÃ±ca pajahati. (ekamÅ«lakaá¹ƒ)

<160> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so tato m natthi.

(kha) yo \Ne II 206/ vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nus paá¹-ighÄ• nusayaÃ±ca pajahatÄ«ti? no.

yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so tato diá¹-á¹-hÄ• nu vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹ pajahatÄ«ti?

aá¹-á¹-hamako rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaá¹ƒ pajaha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati. sveva puggalo kÄ• madhÄ• t vicikicchÄ• nusayaá¹ƒ pajahati kÄ• marÄ• gÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati, no ca paá¹-ighÄ• nusayaá¹ƒ pajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• n paá¹-ighÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati, no ca so \Se I 574/ tato kÄ• marÄ• gÄ• n

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so tato bhavarÄ• natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ pajahatÄ«ti? no.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati so tato avijjÄ• nu
natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
pajahatÄ«ti? no. (dukamÅ«lakaá¹ƒ)

<161> yo \Be II 160/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nu
diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
mÄ• nÄ• nusayaÃ±ca pajahatÄ«ti?

aá¹-á¹-hamako \Ne II 207/ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusaya
mÄ• nÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati, no ca so tato kÄ• marÄ• gÄ• nusayaÃ±ca p
sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusayaá¹ƒ pajah
mÄ• nÄ• nusayaÃ±ca tadekaá¹-á¹-haá¹ƒ pajahati, no ca so tato paá¹-ighÄ• nusayaá¹ƒ pajah
dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaá¹ƒ pajahati paá¹-ighÄ• nusayaá¹ƒ tadek
ca so tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pa
bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yo vÄ• pana yato \Se I 575/ bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ•
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahatÄ«ti?

mÄ• nÄ• nusayaá¹ƒ pajahati.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pa
pajahatÄ«ti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
mÄ• nÄ• nusayaÃ±ca pajahatÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ pajahati, no ca
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati. sveva
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nus
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pajahati. (tikamÅ«lakaá¹ƒ)

<162> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
so tato vicikicchÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yo \Ne II 208/ vÄ• pana yato vicikicchÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• n
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca pajahatÄ«ti?

aá¹-á¹-hamako rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaÃ±ca diá¹-á
pajahati mÄ• nÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati, no ca so tato kÄ• marÄ• gÄ• nusa
pajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusaya
pajahati kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca tadekaá¹-á¹-haá¹ƒ pajahati, no c
paá¹-ighÄ• nusayaá¹ƒ pajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• n
diá¹-á¹-hÄ• nusayaÃ±ca pajahati paá¹-ighÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ pajahati, no ca s
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati ... pe .... (catukkamÅ«lakaá¹ƒ)

<163> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca pajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahatÄ«ti?

mÄ• nÄ• nusayaá¹ƒ pajahati.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca pajahati so tato avijjÄ• nusayaá¹ƒ pajahatÄ«ti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahatÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ pajahati, no ca
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
pajahati. sveva puggalo \Ne II 209/ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuy
avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pajahati, no ca so tato kÄ• marÄ• gÄ• nusayaÃ±
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahati. (paÃ±cakamÅ«lakaá¹ƒ)

<164> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati so \Se I 577/ tato avijjÄ• nusay

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ pajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá

mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ pajahati, no ca
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
bhavarÄ• gÄ• nusayaÃ±ca pajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su
mÄ• nÄ• nusayaÃ±ca pajahati, no ca so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusay
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati. sveva puggalo rÅ«padhÄ• tuy
avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca pajahati, no ca so tat
paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca pajahati. (chakka

pajahanavÄ• re anulomaá¹ƒ.

3. pajahanavÄ• ra

(gha) paá¹-ilomapuggalo

<165> (ka) yo \Ne II 210/ kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so paá¹-ighÄ• nusayaá¹ƒ

(kha) yo vÄ• pana paá¹-ighÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ nappa

(ka) yo kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so mÄ• nÄ• nusay
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• marÄ• gÄ• nusayaÃ±ca
578/ nappajahanti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ nappaja

anÄ• gÄ• mimaggasamaá¹…gÄ« mÄ• nÄ• nusayaá¹ƒ nappajahati, no ca so kÄ• marÄ• gÄ
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• mÄ• nÄ• nusayaÃ±ca nappaj
nappajahanti.

yo kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nu

aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so vicikicchÄ• nusayaá¹ƒ nap
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
vicikicchÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahatÄ

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so kÄ• marÄ• g
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti.

yo \Ne II 211/ kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... a
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so avijjÄ• nusayaá
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• marÄ• gÄ• nusayaÃ±ca n
nappajahanti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaá¹ƒ nappajahati, no ca so kÄ• marÄ• gÄ• n
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• \Se I 579/ puggalÄ• avijjÄ• nusayaÃ±ca
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti.

<166> (ka) yo paá¹-ighÄ• nusayaá¹ƒ nappajahati so mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« paá¹-ighÄ• nusayaá¹ƒ nappajahati, no ca so mÄ• nÄ• nusayaá¹ƒ
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• paá¹-ighÄ• nusayaÃ±ca napp
nappajahanti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ nappajahati so paá¹-ighÄ• nusayaá¹ƒ nappajahatÄ

anÄ• gÄ• mimaggasamaá¹…gÄ« mÄ• nÄ• nusayaá¹ƒ nappajahati, no ca so paá¹-ighÄ• nu
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• mÄ• nÄ• nusayaÃ±ca nappaj
nappajahanti.

yo paá¹-ighÄ• nusayaá¹ƒ nappajahati so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusaya

aá¹-á¹-hamako paá¹-ighÄ• nusayaá¹ƒ nappajahati, no ca so vicikicchÄ• nusayaá¹ƒ nappaja
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
vicikicchÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so paá¹-ighÄ• nusayaá¹ƒ nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so paá¹-ighÄ• n
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• \Ne II 212
nappajahanti paá¹-ighÄ• nusayaÃ±ca nappajahanti.

yo paá¹-ighÄ• nusayaá¹ƒ nappajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá¹

aggamaggasamaá¹…gÄ« paá¹-ighÄ• nusayaá¹ƒ nappajahati, no ca so avijjÄ• nusayaá¹ƒ \S
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• paá¹-i
avijjÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so paá¹-ighÄ• nusayaá¹ƒ nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaá¹ƒ nappajahati, no ca so paá¹-ighÄ• nusay
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ• nusayaÃ±ca nappajah
nappajahanti.

<167> yo mÄ• nÄ• nusayaá¹ƒ nappajahati so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nu

aá¹-á¹-hamako mÄ• nÄ• nusayaá¹ƒ nappajahati, no ca so vicikicchÄ• nusayaá¹ƒ nappajaha
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• mÄ• nÄ• nusayaÃ±ca nappajahanti
nappajahanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so mÄ• nÄ• nusayaá¹ƒ
aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• vicikic
mÄ• nÄ• nusayaÃ±ca nappajahanti.

yo \Ne II 213/ mÄ• nÄ• nusayaá¹ƒ nappajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ•
nappajahatÄ«ti? Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• ma

<168> (ka) yo diá¹-á¹-hÄ• nusayaá¹ƒ nappajahati so vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti

(kha) yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so diá¹-á¹-hÄ• nusayaá¹ƒ nappajaha
....

<169> yo \Se I 581/ vicikicchÄ• nusayaá¹ƒ nappajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ...
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so avijjÄ• nusayaá¹ƒ n
aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• vicikic
avijjÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti?

aá¹-á¹-hamako avijjÄ• nusayaá¹ƒ nappajahati, no ca so vicikicchÄ• nusayaá¹ƒ nappajahati.
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ• nusayaÃ±ca nappajahanti vic
nappajahanti.

<170> (ka) yo \Be II 165/ bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so avijjÄ• nusayaá¹ƒ nappa

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ
(ekamÅ«lakaá¹ƒ)

<171> (ka) yo \Ne II 214/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahat
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• m
paá¹-ighÄ• nusayaÃ±ca nappajahanti mÄ• nÄ• nusayaÃ±ca nappajahanti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ig

anÄ• gÄ• mimaggasamaá¹…gÄ« mÄ• nÄ• nusayaá¹ƒ nappajahati, no ca so kÄ• marÄ• gÄ
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• \Se I 582/ pugga
nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahanti.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati so diá¹-á¹-hÄ• nusaya
vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so
nappajahati. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ
paá¹-ighÄ• nusayaÃ±ca nappajahanti vicikicchÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so kÄ• marÄ• g
paá¹-ighÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±
vicikicchÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati so bhavarÄ• gÄ• nusa
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahat
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• m
paá¹-ighÄ• nusayaÃ±ca nappajahanti avijjÄ• nusayaÃ±ca nappajahanti.

yo \Ne II 215/ vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaá¹ƒ nappajahati, no ca so kÄ• marÄ• gÄ• n
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• \Se I 583/ avasesÄ• \Be II 1
avijjÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca napp

<172> yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca napp
pe ... vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaá¹ƒ nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ
puggalÄ• kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca napp
nappajahanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajaha
paá¹-ighÄ• nusayaÃ±ca nappajahati. aggamaggasamaá¹…gÄ« vicikicchÄ• nusayaÃ±ca kÄ•
paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so mÄ• nÄ• nusayaá¹ƒ nappajahati. dvinnaá¹ƒ n
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• vicikicchÄ• nusayaÃ±ca nappajahan
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahanti.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati
avijjÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nus
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« \Ne II 216/ avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nap
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasamaá¹
puggalÄ• avijjÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
nappajahanti. (tikamÅ«lakaá¹ƒ)

<173> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
so vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati. aggamaggasamaá¹…gÄ«
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahati,
167/ nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ•
vicikicchÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca
diá¹-á¹-hÄ• nusayaÃ±ca nappajahanti ... pe .... (catukkamÅ«lakaá¹ƒ)

<174> yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-
vicikicchÄ• nusayaÃ±ca nappajahati so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá¹ƒ
Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nus
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahatÄ«ti?

aá¹-á¹-hamako avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
ca so diá¹-á¹-hÄ• nusayaÃ±ca \Se I 585/ vicikicchÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mi
avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca
217/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasa
á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusaya
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahanti. (paÃ±

<175> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati so avijjÄ• nusayaá¹ƒ nappa

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahatÄ«t

aá¹-á¹-hamako avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
bhavarÄ• gÄ• nusayaÃ±ca nappajahati, no ca so diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusay
anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
bhavarÄ• gÄ• nusayaÃ±ca nappajahati, no ca so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• n
maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
bhavarÄ• gÄ• nusayaÃ±ca nappajahanti. (chakkamÅ«lakaá¹ƒ)

(á¹…a) paá¹-ilomaokÄ• so

<176> (ka) yato \Se I 586/ kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati tato paá¹-ighÄ• nusayaá

dukkhÄ• ya vedanÄ• ya tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca \Be II 168/ tato
nappajahati. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne tato kÄ• marÄ• gÄ• nus
paá¹-ighÄ• nusayaÃ±ca nappajahati.

(kha) yato \Ne II 218/ vÄ• pana paá¹-ighÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nus

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato paá¹-ighÄ• nusayaá¹ƒ nappajahati, no ca tato
nappajahati. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne tato paá¹-ighÄ• nusayaÃ
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati.

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati tato mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca ta
dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati mÄ•

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ napp

yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ•
nappajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaá
vicikicchÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca nappa
nappajahati.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajah

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaá¹ƒ \Se I 587/ nappajaha
bhavarÄ• gÄ• nusayaá¹ƒ nappajahati. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato kÄ• ma
bhavarÄ• gÄ• nusayaÃ±ca nappajahati.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati, no ca ta
nappajahati. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca nappa
nappajahati.

(ka) yato \Ne II 219/ kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati tato avijjÄ• nusayaá¹ƒ nappajal

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaá
tato avijjÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca nappa
nappajahati.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappaja

<177> (ka) yato paá¹-ighÄ• nusayaá¹ƒ nappajahati tato mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«t

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
tato mÄ• nÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato paá¹-ighÄ• nusayaÃ±ca nappajal
nappajahati.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ nappajahati tato paá¹-ighÄ• nusayaá¹ƒ nappajah

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaá¹ƒ nappajahati, no ca tato paá¹-ighÄ• nusay
apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca nappajahati paá¹-ighÄ• nusayaÃ±ca nappajahati

yato paá¹-ighÄ• nusayaá¹ƒ nappajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nus

nappajahatÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
tato vicikicchÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato paá¹-ighÄ• nusayaÃ±ca nappa
vicikicchÄ• nusayaÃ±ca nappajahati.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati tato paá¹-ighÄ• nusayaá¹ƒ nappajahatÄ«

(ka) yato paá¹-ighÄ• nusayaá¹ƒ nappajahati tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-ighÄ• nusayaá¹ƒ nappajahati, no ca tato bh
nappajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• panne tato paá¹-ighÄ• nusay
bhavarÄ• gÄ• nusayaÃ±ca nappajahati.

(kha) yato \Ne II 220/ vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato paá¹-ighÄ• nusa

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati, no ca tato paá¹-ighÄ• n
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na
nappajahati.

(ka) yato paá¹-ighÄ• nusayaá¹ƒ nappajahati tato avijjÄ• nusayaá¹ƒ nappajahatÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
tato avijjÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne \Be II 170/ tato paá¹-ighÄ• nusayaÃ±ca
avijjÄ• nusayaÃ±ca nappajahati.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato paá¹-ighÄ• nusayaá¹ƒ nappajahatÄ

<178> yato mÄ• nÄ• nusayaá¹ƒ nappajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ•
nappajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaá¹ƒ nappajahati \Se I 589/, no ca tato vicikicc
apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca nappajahati vicikicchÄ• nusayaÃ±ca nappajahat
vicikicchÄ• nusayaá¹ƒ nappajahati tato mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

(ka) yato mÄ• nÄ• nusayaá¹ƒ nappajahati tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato mÄ• nÄ• nusayaá¹ƒ nappa

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati, no ca ta
nappajahati. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca nappa
nappajahati.

(ka) yato \Ne II 221/ mÄ• nÄ• nusayaá¹ƒ nappajahati tato avijjÄ• nusayaá¹ƒ nappajahatÄ«t

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaá¹ƒ nappajahati, no ca tato avijjÄ• nusayaá¹ƒ
tato mÄ• nÄ• nusayaÃ±ca nappajahati avijjÄ• nusayaÃ±ca nappajahati.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato mÄ• nÄ• nusayaá¹ƒ nappajahatÄ«

<179> (ka) yato diá¹-á¹-hÄ• nusayaá¹ƒ nappajahati tato vicikicchÄ• nusayaá¹ƒ nappajahatÄ

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati tato diá¹-á¹-hÄ• nusayaá¹ƒ nappaja

<180> (ka) yato vicikicchÄ• nusayaá¹ƒ nappajahati tato bhavarÄ• gÄ• nusayaá¹ƒ nappajah

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato vicikicchÄ• nusayaá¹ƒ napp

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati, no ca tat
nappajahati; apariyÄ• panne \Se I 590/ tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati vicikicch
nappajahati.

(ka) yato \Be II 171/ vicikicchÄ• nusayaá¹ƒ nappajahati tato avijjÄ• nusayaá¹ƒ nappajahatÄ

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato vicikicchÄ• nusayaá¹ƒ nappajahatÄ

<181> (ka) yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato avijjÄ• nusayaá¹ƒ nappajahatÄ«

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati, no ca tat
nappajahati. apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati avijjÄ• nusayaÃ±c

(kha) yato \Ne II 222/ vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato bhavarÄ• gÄ• nusayaá¹
Ä• mantÄ• . (ekamÅ«lakaá¹ƒ)

<182> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati tato mÄ•

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
mÄ• nÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-igh
mÄ• nÄ• nusayaÃ±ca nappajahati.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
nappajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca nappajaha
nappajahati. apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusaya
nappajahati.

yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati tato diá¹-á¹-hÄ• nusa
vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 591/ paá¹-ighÄ
tato vicikicchÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
nappajahati vicikicchÄ• nusayaÃ±ca nappajahati. yato vÄ• pana vicikicchÄ• nusayaá¹ƒ nap
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahatÄ«ti? Ä• mantÄ• .

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati tato bhavarÄ• g

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
bhavarÄ• gÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca \Ne
nappajahati bhavarÄ• gÄ• nusayaÃ±ca nappajahati.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati \Be II 172/ tato kÄ• marÄ• gÄ• n
paá¹-ighÄ• nusayaÃ±ca nappajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca nappa
paá¹-ighÄ• nusayaá¹ƒ nappajahati. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• g
paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. apa
bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±c

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati tato avijjÄ• nusa

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
avijjÄ• nusayaá¹ƒ nappajahati. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
avijjÄ• nusayaÃ±ca nappajahati.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 5
nappajahatÄ«ti? Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<183> yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nap
... pe ... vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ig
mÄ• nÄ• nusayaÃ±ca nappajahatÄ«ti? Ä• mantÄ• .

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappa
nappajahatÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca nappajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• n
nappajahati, no ca tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. kÄ• madhÄ• tuyÄ• dvÄ«su veda
bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca tato kÄ• marÄ• gÄ•
nappajahati. apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayaÃ±ca nappajahati.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappa
nappajahatÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
mÄ• nÄ• nusayaÃ±ca nappajahatÄ«ti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<184> (ka) yato \Be II 173/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• n
nappajahati tato vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

(kha) yato \Se I 593/ vÄ• pana vicikicchÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusa
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahatÄ«ti? Ä•
(catukkamÅ«lakaá¹ƒ)

<185> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca nappajahati tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• man

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahatÄ«ti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• n
paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati. kÄ• n
tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca tato kÄ• marÄ•
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati \Ne II 225/. apariyÄ• panne ta
nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹
vicikicchÄ• nusayaÃ±ca nappajahati.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹
vicikicchÄ• nusayaÃ±ca nappajahati tato avijjÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahatÄ«ti? Ä•

<186> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati tato avijjÄ• nusayaá¹ƒ \Se
Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ nappajahati tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa
(chakkamÅ«lakaá¹ƒ)

(ca) paá¹-ilomapuggalokÄ• sÄ•

<187> (ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so tato paá¹-ighÄ• nusayaá¹ƒ na

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato \Be II 174/ kÄ• marÄ• gÄ
tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati paá¹-ighÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mi
avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti paá¹-ighÄ• nusay

(kha) yo \Ne II 226/ vÄ• pana yato paá¹-ighÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato paá¹-ighÄ
tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• t

paá¹-ighÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mi
avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusay

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so tato mÄ• nÄ• nusayaá¹ƒ nappajahat

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so tato mÄ• nÄ• nusayaá¹ƒ nappajahati. svev
dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati m
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• mar
mÄ• nÄ• nusayaÃ±ca nappajahanti.

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaá¹ƒ

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato mÄ• nÄ•
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya rÅ«padhÄ•
apariyÄ• panne so tato mÄ• nÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca nap
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti.

yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... viciki
nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so tato vicikicchÄ• nusayaá¹ƒ nappajahati. sv
\Be II 175/ so tato kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati vicikicchÄ• nusayaÃ±ca nappaj
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
nappajahanti vicikicchÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicch
596/ ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo dukkhÄ• ya vedanÄ•
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca nappajahati kÄ• marÄ•
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ nappa

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nus
bhavarÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati bhavarÄ• gÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti bha

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusay

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ•
tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya rÅ«pad
apariyÄ• panne so \Ne II 228/ tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• n
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati so tato avijjÄ• nusayaá¹ƒ nappajahatÄ«

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su \Se I 597/ rÅ«padhÄ• tuyÄ
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so tato avijjÄ• nusayaá¹ƒ nappajahati. sveva
tato kÄ• marÄ• gÄ• nusayaÃ±ca nappajahati avijjÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ ma
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca \Be II 176/ nappa
nappajahanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato avijjÄ• nu
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya rÅ«padhÄ•
apariyÄ• panne so tato avijjÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca nappaj
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• nusayaÃ±ca
kÄ• marÄ• gÄ• nusayaÃ±ca nappajahanti.

<188> (ka) yo yato paá¹-ighÄ• nusayaá¹ƒ nappajahati so tato mÄ• nÄ• nusayaá¹ƒ nappajah

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
paá¹-ighÄ• nusayaá¹ƒ nappajahati, no ca so tato mÄ• nÄ• nusayaá¹ƒ nappajahati. sveva pu
apariyÄ• panne so tato paá¹-ighÄ• nusayaÃ±ca nappajahati mÄ• nÄ• nusayaÃ±ca nappajah
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusaya
mÄ• nÄ• nusayaÃ±ca nappajahanti.

(kha) yo \Ne II 229/ vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ nappajahati so tato paá¹-ighÄ• nus

anÄ• gÄ• mimaggasamaá¹…gÄ« \Se I 598/ dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusay
paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su
apariyÄ• panne so tato mÄ• nÄ• nusayaÃ±ca nappajahati paá¹-ighÄ• nusayaÃ±ca nappajal
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±
paá¹-ighÄ• nusayaÃ±ca nappajahanti.

yo yato paá¹-ighÄ• nusayaá¹ƒ nappajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ
nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
nappajahati, no ca so tato vicikicchÄ• nusayaá¹ƒ nappajahati. sveva puggalo apariyÄ• pann
paá¹-ighÄ• nusayaÃ±ca nappajahati vicikicchÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mimag
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusayaÃ±ca n
vicikicchÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato paá¹-ighÄ• nusayaá¹ƒ nappaja

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaá¹ƒ \B
tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca nappajahati paá¹-ighÄ•
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
nappajahanti paá¹-ighÄ• nusayaÃ±ca nappajahanti.

(ka) yo \Ne II 230/ yato paá¹-ighÄ• nusayaá¹ƒ nappajahati so tato \Se I 599/ bhavarÄ• gÄ•
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato paá¹-ighÄ• nusaya
bhavarÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su
paá¹-ighÄ• nusayaÃ±ca nappajahati bhavarÄ• gÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ mag
avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusayaÃ±ca nappajahanti bhavarÄ• gÄ• nusaya

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato paá¹-ighÄ• nusayaá¹

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato bhavarÄ• gÄ• nusayaá¹ƒ
paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su
apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati paá¹-ighÄ• nusayaÃ±ca nap

maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusa
paá¹-ighÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato paá¹-ighÄ• nusayaá¹ƒ nappajahati so tato avijjÄ• nusayaá¹ƒ nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
nappajahati, no ca so tato avijjÄ• nusayaá¹ƒ nappajahati. sveva puggalo apariyÄ• panne so
paá¹-ighÄ• nusayaÃ±ca nappajahati avijjÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasam
avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusayaÃ±ca nappajahanti avijjÄ• nusayaÃ±ca n

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato paá¹-ighÄ• nusayaá¹ƒ \Se I 6

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ nappaj
paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• \Ne II 231/ dvÄ«su ve
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato avijjÄ• nusayaÃ±ca nappajahati \Be II 178/ paá¹
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabba
nappajahanti paá¹-ighÄ• nusayaÃ±ca nappajahanti.

<189> yo yato mÄ• nÄ• nusayaá¹ƒ nappajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicik
nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
nappajahati, no ca so tato vicikicchÄ• nusayaá¹ƒ nappajahati. sveva puggalo apariyÄ• pann
mÄ• nÄ• nusayaÃ±ca nappajahati vicikicchÄ• nusayaÃ±ca nappajahati. aggamaggasamaá¹
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±ca nappajahanti vicikicchÄ

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato mÄ• nÄ• nusayaá¹ƒ nappajah

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so tato mÄ• nÄ• nusayaá¹ƒ nappajahati. sveva pu
apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca nappajahati mÄ• nÄ• nusayaÃ±ca nappajah
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca n
nappajahanti.

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ nappajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato mÄ• nÄ• nusayaá¹ƒ n

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nu
mÄ• nÄ• nusayaá¹ƒ nappajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne so
nappajahati \Ne II 232/ mÄ• nÄ• nusayaÃ±ca nappajahati. aggamaggasamaá¹…giá¹ƒ á¹-ha
sabbattha bhavarÄ• gÄ• nusayaÃ±ca nappajahanti mÄ• nÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato \Se I 601/ mÄ• nÄ• nusayaá¹ƒ nappajahati so tato avijjÄ• nusayaá¹ƒ nappajah

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusayaá¹ƒ nappajahati
nappajahati. sveva puggalo apariyÄ• panne so tato mÄ• nÄ• nusayaÃ±ca nappajahati avijjÄ
aggamaggasamaá¹…giá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±
nappajahanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ \Be II 179/ nappajahati so tato mÄ• nÄ• nusayaá
Ä• mantÄ• .

<190> (ka) yo yato diá¹-á¹-hÄ• nusayaá¹ƒ nappajahati so tato vicikicchÄ• nusayaá¹ƒ nappa

(kha) yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato diá¹-á¹-hÄ• nusayaá¹ƒ n
... pe ....

<191> (ka) yo yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ nap

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato \Se I 602/ vicikicch
so tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su ved
vicikicchÄ• nusayaÃ±ca nappajahati bhavarÄ• gÄ• nusayaÃ±ca nappajahati. aggamaggasa
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca nappajahanti bhavarÄ

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato vicikicchÄ• nusayaá¹

aá¹-á¹-hamako \Ne II 233/ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
bhavarÄ• gÄ• nusayaá¹ƒ nappajahati, no ca so tato vicikicchÄ• nusayaá¹ƒ nappajahati. sve
so tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati vicikicchÄ• nusayaÃ±ca nappajahati. aggam
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±c
vicikicchÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato avijjÄ• nusayaá¹ƒ nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
vicikicchÄ• nusayaá¹ƒ nappajahati, no ca so tato avijjÄ• nusayaá¹ƒ nappajahati. sveva pugg
tato vicikicchÄ• nusayaÃ±ca nappajahati avijjÄ• nusayaÃ±ca nappajahati. aggamaggasama
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca nappajahanti avijjÄ• n

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato vicikicchÄ• nusayaá¹ƒ nappa

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• \Se I 603/ tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
avijjÄ• nusayaá¹ƒ nappajahati, no ca so tato vicikicchÄ• nusayaá¹ƒ nappajahati \Be II 180/.
apariyÄ• panne so tato avijjÄ• nusayaÃ±ca nappajahati vicikicchÄ• nusayaÃ±ca nappajaha
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• nusayaÃ±ca nappa
nappajahanti.

<192> (ka) yo yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato avijjÄ• nusayaá¹ƒ nappaja

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nus
avijjÄ• nusayaá¹ƒ nappajahati. sveva puggalo apariyÄ• panne so tato bhavarÄ• gÄ• nusaya
avijjÄ• nusayaÃ±ca \Ne II 234/ nappajahati. aggamaggasamaá¹…giá¹ƒ á¹-hapetvÄ• avases
bhavarÄ• gÄ• nusayaÃ±ca nappajahanti avijjÄ• nusayaÃ±ca nappajahanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ nap
(ekamÅ«lakaá¹ƒ)

<193> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati so tat
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so tato mÄ• nÄ• nu
puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
mÄ• nÄ• nusayaÃ±ca nappajahati \Se I 604/. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapet
sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahanti mÄ• nÄ• nusa

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaÃ±
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusayaÃ±ca kÄ
ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su ve
mÄ• nÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so tato kÄ• marÄ• gÄ• nu

puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato mÄ• nÄ• nusayaÃ±c
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasamaá¹
puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-

yo \Be II 181/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati so tato
pe ... vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti?

aá¹-á¹-hamako \Ne II 235/ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so tato vicikicchÄ•
puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappa
nappajahati. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahanti vicikicchÄ• nusayaÃ±ca

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca p
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca
no ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su
vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so tato kÄ• marÄ• gÄ•
puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nusayaÃ±
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mimaggasama
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca nappajahanti kÄ• ma
paá¹-ighÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati so tato bhava
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nu
nappajahati, no ca so tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ
apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati bh
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabba
paá¹-ighÄ• nusayaÃ±ca nappajahanti bhavarÄ• gÄ• nusayaÃ±ca nappajahanti.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusay
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya \Se I 606/ vedanÄ• ya so tato bhavarÄ• gÄ•
nappajahati, no ca so tato paá¹-ighÄ• nusayaá¹ƒ \Ne II 236/ nappajahati. sveva puggalo kÄ•

vedanÄ• su \Be II 182/ so tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajah
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±c
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusa
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati so tato avijjÄ

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so tato avijjÄ• nusa
puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappa
nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabba
paá¹-ighÄ• nusayaÃ±ca nappajahanti avijjÄ• nusayaÃ±ca nappajahanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca
nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaÃ±ca kÄ• r
ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su ve
avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca \Se I 607/ nappajahati, no ca so tato kÄ• marÄ
sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato avijjÄ• nusaya
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasamaá¹
puggalÄ• sabbattha avijjÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-igh
(dukamÅ«lakaá¹ƒ)

<194> yo \Ne II 237/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nu
diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati, no ca so tato vicikicchÄ• nusaya
puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• r
vicikicchÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamaka
avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• r
vicikicchÄ• nusayaÃ±ca nappajahanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca p
mÄ• nÄ• nusayaÃ±ca nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca nappajahati, no ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva
dvÄ«su vedanÄ• su so \Se I 608/ tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ•
no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«
tato vicikicchÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±
nappajahati. aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ•
vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati,
nappajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato vicikicchÄ• nus
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati. dv
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahanti.

(ka) yo \Ne II 238/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusa
bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayaÃ±ca nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato bhavarÄ• gÄ• nusayaÃ±
mÄ• nÄ• nusayaÃ±ca nappajahati, no ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva
dvÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nu
tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• t
so tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nus
nappajahati. aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhav
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca nappajahati, no ca so tato mÄ• nÄ• nu
sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati. dv
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±ca nappajahanti kÄ•
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na
nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
nappajahati, no ca so tato avijjÄ• nusayaá¹ƒ nappajahati. sveva puggalo apariyÄ• panne so
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati avij
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• mar
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahanti avijjÄ• nusayaÃ±ca nappajaha

(kha) yo \Ne II 239/ vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nu
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaÃ±ca kÄ• m
nappajahati \Se I 610/, no ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ•
vedanÄ• su so tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca napp
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
avijjÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• m
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• n
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahanti. (t

<195> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
nappajahati so tato vicikicchÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaÃ
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahati, no ca so tato paá¹-ighÄ• nusay
puggalo kÄ• madhÄ• tuyÄ• \Be II 185/ dvÄ«su vedanÄ• su so tato vicikicchÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahati, no ca so tato kÄ• marÄ• gÄ• nu
puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nusayaÃ±
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nu
tato mÄ• nÄ• nusayaá¹ƒ nappajahati. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• pann
vicikicchÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
diá¹-á¹-hÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamaka
puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca nappajahanti ... pe .... (catukkamÅ«lakaá¹ƒ)

<196> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca nappajahati so tato bhavarÄ• gÄ• nusayaá¹ƒ nappajahatÄ«ti? Ä• m

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati, no
vicikicchÄ• nusayaÃ±ca nappajahati. sveva puggalo apariyÄ• panne so tato bhavarÄ• gÄ• n
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
nappajahati. anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya \Se I 612/ so tato bh
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nus
paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ
kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±c
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca \Be II 186/ nappajahati. aggamaggasamaá
vedanÄ• su so tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nus
vicikicchÄ• nusayaÃ±ca nappajahati, no ca so tato mÄ• nÄ• nusayaá¹ƒ nappajahati. sveva
vedanÄ• ya apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ•
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati. dvinna
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±c
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
nappajahanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca nappajahati so tato avijjÄ• nusayaá¹ƒ nappajahatÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
\Se I 613/ diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati, no ca so tato avijjÄ
nappajahati. sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati avijjÄ• nusayaÃ±ca nappajaha
maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbat
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusaya
avijjÄ• nusayaÃ±ca nappajahanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca nappajahati, no
vicikicchÄ• nusayaÃ±ca nappajahati. sveva puggalo apariyÄ• panne so tato avijjÄ• nusaya
nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ

kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nus
paá¹-ighÄ• nusayaá¹ƒ nappajahati. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ
ca so \Se I 614/ tato kÄ• marÄ• gÄ• nusayaá¹ƒ nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ
apariyÄ• panne so tato avijjÄ• nusayaÃ±ca nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ig
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati. dvinna
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• nusayaÃ±ca nappa
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ
(paÃ±cakamÅ«lakaá¹ƒ)

<197> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati so tato avijjÄ• nusayaá¹ƒ n

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati, n
nappajahati. sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati av
dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggal
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
bhavarÄ• gÄ• nusayaÃ±ca nappajahanti avijjÄ• nusayaÃ±ca nappajahanti.

(kha) yo \Ne II 243/ vÄ• pana yato avijjÄ• nusayaá¹ƒ nappajahati so tato kÄ• marÄ• gÄ• nu
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca \Se I 615/ vicikicchÄ
bhavarÄ• gÄ• nusayaÃ±ca nappajahatÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• n
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca nappajahati. sveva puggalo apariyÄ• pann
nappajahati kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati. anÄ• gÄ• mimaggasamaá
avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ
bhavarÄ• gÄ• nusayaÃ±ca nappajahati, no ca so tato paá¹-ighÄ• nusayaá¹ƒ nappajahati. sv
dvÄ«su vedanÄ• su so tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahati, no ca so tato \Be II 188/ kÄ
nappajahati. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato a
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
bhavarÄ• gÄ• nusayaÃ±ca nappajahati. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hama
puggalÄ• sabbattha avijjÄ• nusayaÃ±ca nappajahanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-igh

diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca nappajahanti.

pajahanÄ• vÄ• re paá¹-ilomaá¹ƒ.

pajahanavÄ• ro.

4. pariÃ±Ã±Ä• vÄ• ro

(ka) anulomapuggalo

<198> (ka) yo \Se I 616/ \Ne II 244/ kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so paá¹-ighÄ• parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ

(ka) yo kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti?

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ•

yo kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• n no.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ•

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nus

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«

<199> (ka) yo paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo \Ne II 245/ vÄ• pana mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ p

yo \Be II 189/ paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicc
parijÄ• nÄ• tÄ«ti? no.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusaya

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? n

<200> yo \Se I 617/ mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vi
parijÄ• nÄ• tÄ«ti? no.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti?

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá¹
Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? Ä•

<201> (ka) yo \Ne II 246/ diá¹-á¹-hÄ• nusayaá¹ƒ parijÄ• nÄ• ti so vicikicchÄ• nusayaá¹ƒ par
Ä• mantÄ• .

(kha) yo vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ parijÄ• n
....

<202> yo vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• n
parijÄ• nÄ• tÄ«ti?

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? n

<203> (ka) yo bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«t

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• (ekamÅ«lakaá¹ƒ)

<204> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so mÄ• n

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹- no.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusay vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? no.

yo vÄ• \Se I 618/ pana vicikicchÄ• nusayaá¹ƒ \Be II 190/ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• n paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo \Ne II 247/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so bhavar avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti?

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu (dukamÅ«lakaá¹ƒ)

<205> yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parij pe ... vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-igh parijÄ• nÄ• tÄ«ti?

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ... avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu parijÄ• nÄ• tÄ«ti?

mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti. (tikamÅ«lakaá¹ƒ)

<206> yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ diá¹-á¹-hÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

diá¹-á¹-hÄ• nusayaá¹ƒ parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca n tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti ... pe .... (catukkamÅ«lakaá¹ƒ)

<207> yo \Se I 619/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusaya vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusayaá¹ natthi.

yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti. (paÃ±cakamÅ«lakaá¹ƒ)

<208> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti so avijjÄ• nusayaá¹ƒ parij

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so \Be II 191/ kÄ• marÄ• gÄ• nusayaÃ± mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti. (chakkamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<209> (ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ parijÄ•

(kha) yato vÄ• pana paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ pa

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«t

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ pari

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato kÄ
parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ
parijÄ• nÄ• ti.

yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• \Se I 620/.

yato \Ne II 249/ vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaá¹ƒ p
kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato viciki
kÄ• marÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti?

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaá¹ƒ parijÄ
kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ
kÄ• marÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti.

<210> (ka) yato \Be II 192/ paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ pa

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• n

yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nu
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ•

kÄ• madhÄ• tuyÄ• \Ne II 250/ dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• t
parijÄ• nÄ• ti, no ca tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya \Se I
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti.

(ka) yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ par

(ka) yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? Ä• m

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ•

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• n
paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaÃ±ca parijÄ
parijÄ• nÄ• ti.

<211> yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ

dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato mÄ• nÄ• nusa
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicch
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti.

(ka) yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato
bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ•
bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti \Be II 193/.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ parij

(ka) yato mÄ• nÄ• nusayaá¹ƒ \Se I 622/ parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• t

dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato mÄ• nÄ• nusayaá¹
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• n
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti.

<212> (ka) yato diá¹-á¹-hÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ•

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ parijÄ
pe ....

<213> (ka) yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• n

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato
parijÄ• nÄ• ti. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaÃ±ca parijÄ• nÄ
parijÄ• nÄ• ti.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ par

(ka) yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? Ä• n

(kha) yato \Ne II 252/ vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ
Ä• mantÄ• .

<214> (ka) yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• t

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ•

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato bhav
parijÄ• nÄ• ti. rÅ«padhÄ• tuyÄ• \Se I 632/ arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca pari
bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti. (ekamÅ«lakaá¹ƒ)

<215> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti tato mÄ
natthi.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato \Be II 194/ kÄ• marÄ• gÄ• nusa
parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato kÄ

paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato mÄ• nÄ
parijÄ• nÄ• ti, no ca tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti.

yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nu
vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato k
paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato vicikicch
kÄ• marÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti \Ne II 253/, no ca tato paá¹-ighÄ• nusayaá¹ƒ parij
vedanÄ• ya tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato k
parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti tato bhavarÄ•
natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±
parijÄ• nÄ• tÄ«ti? no.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 624/ paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti tato
parijÄ• nÄ• tÄ«ti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca tato kÄ• m
paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• m
kÄ• marÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti. c
avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusay
(dukamÅ«lakaá¹ƒ)

<216> yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca par
... pe ... vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi \Be II 195/.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca p
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ
vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti, n
parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca
ca tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ
parijÄ• nÄ• tÄ«ti? natthi.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato \Se I 625/ kÄ• marÄ• gÄ•
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato bhavarÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±c
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ
parijÄ• nÄ• tÄ«ti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ
avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca
parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca pari
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti. (tikamÅ«lakaá¹ƒ)

<217> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca c
parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca \Ne II 255/ pa
\Be II 196/ dvÄ«su vedanÄ• su tato vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca m
diá¹-á¹-hÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato \Se I 426/ paá¹-ighÄ• nusayaá¹ƒ parijÄ• n

vedanÄ• ya tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca p
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti ... pe .... (catukkamÅ«laka

<218> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natth

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato bhavarÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±c
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±c
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato paá¹-ighÄ• nusay
dukkhÄ• ya vedanÄ• ya tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca \Se I 627/ \Ne II 25
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nus
(paÃ±cakamÅ«lakaá¹ƒ)

<219> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ par

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ
paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato avijjÄ• n
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nus
paá¹-ighÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya t
paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti, no

kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• t

(ga) anulomapuggalokÄ• sÄ•

<220> (ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá¹ƒ p

(kha) yo vÄ• pana yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusaya

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti \Se I 628/.

(kha) yo \Ne II 257/ vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ
no.

yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicik
parijÄ• nÄ• tÄ«ti? no.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaá¹ƒ pa

aá¹-á¹-hamako dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato viciki
no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• d
vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, kÄ• marÄ• gÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ parijÄ• n

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ parij

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nus

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• t

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo vÄ• pana yato \Be II 198/ avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• n
parijÄ• nÄ• tÄ«ti? no.

<221> (ka) yo yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ parijÄ•

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá¹ƒ pa

yo yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicch
parijÄ• nÄ• tÄ«ti? no.

yo \Ne II 258/ vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato paá¹-ighÄ• nusay

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• \Se I 629/ arÅ«p
vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti. svev
vedanÄ• ya so tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, paá¹-ighÄ• nusayaá¹ƒ tadekaá¹-á¹-

(ka) yo yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá

(ka) yo yato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá¹ƒ parij

<222> yo yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vici
parijÄ• nÄ• tÄ«ti? no.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ parijÄ• n

aá¹-á¹-hamako dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, no ca
parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti, mÄ• nÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ•

aggamaggasamaá¹…gÄ« \Ne II 259/ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so \Be II 199/
parijÄ• nÄ• ti, no ca so tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. sveva puggalo rÅ«padh
tato mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti.

(kha) yo \Se I 630/ vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato mÄ• nÄ•
Ä• mantÄ• .

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti?

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ parijÄ•

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti, parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ avijjÄ• nusayaÃ±ca parijÄ• nÄ• ti mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti.

<223> (ka) yo yato diá¹-á¹-hÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato vicikicchÄ• nusayaá¹ƒ parij

(kha) yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ Ä• mantÄ• ... pe ....

<224> (ka) yo yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ pa

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato vicikicchÄ• nusayaá¹ƒ parijÄ• bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ parijÄ• nÄ• ti, bhavarÄ• gÄ• nusayaá¹ƒ tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato vicikicchÄ• nusayaá

(ka) yo \Ne II 260/ yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ parijÄ

tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato vicikicchÄ• nusayaá¹ƒ parij

<225> (ka) yo \Se I 631/ yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato avijjÄ• nusaya Ä• mantÄ• .

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ pa

aggamaggasamaá¹…gÄ« \Be II 200/ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato avijjÄ• so tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ avijjÄ• nusayaÃ±ca parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti. (ekamÅ«lakaá¹

<226> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so ta parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ
parijÄ• nÄ• tÄ«ti? no.

yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so tato diá¹-á¹-h
vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±ca
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaá¹ƒ parijÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. sveva puggalo kÄ• mad
vicikicchÄ• nusayaÃ±ca \Ne II 261/ parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca tadekaá¹-á¹-h
tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya so tato vic
parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±ca tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti, no \Se I 632/ ca so t
kÄ• marÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so tato bha
parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nus
parijÄ• nÄ• tÄ«ti? no.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti so tato avij
parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±c
parijÄ• nÄ• tÄ«ti? no. (dukamÅ«lakaá¹ƒ)

<227> yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi \Be II 201/.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaÃ±ca parij
tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusa
puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusayaÃ±ca parijÄ• nÄ

mÄ• nÄ• nusayaÃ±ca tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ
dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• t

(ka) yo \Ne II 262/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusa
so tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusa
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca pa
avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti,
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti. s
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nus
tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. (tikamÅ«lakaá¹ƒ)

<228> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
parijÄ• nÄ• ti so tato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusaya
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaÃ±ca diá¹-
mÄ• nÄ• nusayaÃ±ca tadekaá¹-á¹-haá¹ƒ parijÄ• nÄ• ti, no \Be II 202/ ca so tato kÄ• marÄ•
paá¹-ighÄ• nusayaÃ±ca parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
\Se I 634/ diá¹-á¹-hÄ• nusayaÃ±ca parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusa
parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya
tato vicikicchÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±ca
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• t
(catukkamÅ«lakaá¹ƒ)

<229> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? na

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusa
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

mÄ• nÄ• nusayaá¹ƒ parijÄ• nÄ• ti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• tÄ«ti? natthi.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti,
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusay
I 635/ diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca parijÄ• nÄ• ti. (paÃ±cakamÅ«lakaá¹

<230> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

aggamaggasamaá¹…gÄ« \Ne II 264/ dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ par
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca \Be II 203/ mÄ• nÄ• nusayaÃ±ca diá¹-
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti. sveva puggalo kÄ• madh
tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• n
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca parijÄ• nÄ• ti.
arÅ«padhÄ• tuyÄ• so tato avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• nusaya
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nu
(chakkamÅ«lakaá¹ƒ)

pariÃ±Ã±Ä• vÄ• re anulomaá¹ƒ.

4. pariÃ±Ã±Ä• vÄ• ra

(gha) paá¹-ilomapuggalo

<231> (ka) yo kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ na pari

(kha) yo vÄ• pana paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ na

(ka) yo kÄ• marÄ• gÄ• nusayaá¹ƒ \Se I 636/ na parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ na pa

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so mÄ• nÄ• n
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• marÄ• gÄ• nusayaÃ±ca n
parijÄ• nanti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ na p

anÄ• gÄ• mimaggasamaá¹…gÄ« \Ne II 265/ mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• mÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

yo kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so vicikicchÄ• nusayaá¹ƒ
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
parijÄ• nanti vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ \Be II 20

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so kÄ• ma
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

yo kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ•
parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so avijjÄ• nus
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• kÄ• marÄ• gÄ• nus
avijjÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• n

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so kÄ• marÄ• g
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• avijj
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

<232> (ka) yo paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ

aggamaggasamaá¹…gÄ« paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so mÄ• nÄ• nusay
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• paá¹-ighÄ• nusayaÃ±ca na pa
parijÄ• nanti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ na parij

anÄ• gÄ• mimaggasamaá¹…gÄ« mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so paá¹-ighÄ
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• mÄ• nÄ• nusayaÃ±
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

yo paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nu
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so vicikicchÄ• nusayaá¹ƒ na
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
parijÄ• nanti vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ na parijÄ• n

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so paá¹-igh
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca \Se I 638/ á¹-hapetvÄ• avasesÄ•
na parijÄ• nanti paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

yo \Be II 205/ \Ne II 267/ paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so avijjÄ• nusayaá
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• paá¹-ighÄ• nusayaÃ±ca na pa
parijÄ• nanti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so paá¹-ighÄ• n
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ• nusayaÃ±ca
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

<233> yo mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so vicikicchÄ• nusayaá¹ƒ na pa
aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• mÄ• nÄ
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ•

aggamaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so mÄ• nÄ• nusay
aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• vicikic
mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti.

yo \Ne II 268/ mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... av
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

yo \Se I 639/ vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so mÄ• nÄ• nusayaá¹ƒ na parij

<234> (ka) yo diá¹-á¹-hÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so vicikicchÄ• nusayaá¹ƒ na parijÄ•

(kha) yo vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so diá¹-á¹-hÄ• nusayaá¹ƒ na par
... pe ....

<235> yo vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijj
parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so avijjÄ• nusayaá
aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• vicikic
avijjÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ

aá¹-á¹-hamako avijjÄ• nusayaá¹ƒ na \Be II 206/ parijÄ• nÄ• ti, no ca so vicikicchÄ• nusayaá
aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ•
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

<236> (ka) yo bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so avijjÄ• nusayaá¹ƒ na parijÄ• nÄ

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ na parij
(ekamÅ«lakaá¹ƒ)

<237> (ka) yo \Ne II 269/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• n
parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• n
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ \Se I 640/ á¹-hapetvÄ• avasesÄ• pugg
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca pa
parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so kÄ• marÄ
na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• m
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti so diá¹-á¹-hÄ• nus
vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca
parijÄ• nÄ• ti. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avases
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti vicikicchÄ• nusayaÃ±

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so kÄ• ma
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamal
puggalÄ• vicikicchÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•

yo \Ne II 270/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti so bha
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• n
I 641/ na parijÄ• nÄ• ti. dvinnaá¹ƒ \Be II 207/ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avase
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti avijjÄ• nusayaÃ±ca na

yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so kÄ• marÄ• g
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ•
avijjÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na

<238> yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na pa
... pe ... vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hama
puggalÄ• kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na pa
parijÄ• nanti.

yo vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasamaá¹…
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so mÄ• nÄ• nu
dvinnaá¹ƒ \Ne II 271/ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• \Se I 64
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±c
parijÄ• nanti.

yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• n
... avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ•
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ•
avijjÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
(tikamÅ«lakaá¹ƒ)

<239> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
parijÄ• nÄ• ti so vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yo \Be II 208/ vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nu
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti

anÄ• gÄ• mimaggasamaá¹…gÄ« vicikicchÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ
so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasama
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• ava
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±
diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nanti ... pe .... (catukkamÅ«lakaá¹ƒ)

<240> yo \Ne II 272/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusaya
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti so bhavarÄ• gÄ• nusayaá¹ƒ ... pe ... avijjÄ• nusay
Ä• mantÄ• .

yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
no ca so diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ• gÄ• mima
avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasar
á¹-hapetvÄ• avasesÄ• puggalÄ• avijjÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusa
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nanti. (pa

<241> (ka) yo kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti so avijjÄ• nusayaá¹ƒ n

(kha) yo vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

aá¹-á¹-hamako avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• n
anÄ• gÄ• mimaggasamaá¹…gÄ« avijjÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-igh
dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca \Ne II 273/ aá¹-á¹-hamakaÃ±ca \Be II 209/ á¹-hapetv
avijjÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nan

(á¹…a) paá¹-ilomaokÄ• so

<242> (ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ na p

dukkhÄ• ya vedanÄ• ya tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca tato paá¹-ig
parijÄ• nÄ• ti. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne tato kÄ• marÄ• gÄ• nu
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca
parijÄ• nÄ• ti. rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne tato paá¹-ighÄ• nusaya
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no c
parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca na
\Se I 645/ na parijÄ• nÄ• ti.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ n

yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikic
parijÄ• nÄ• tÄ«ti?

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusaya
ca tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato kÄ• marÄ• gÄ• nusaya
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaá¹ƒ na p

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ na parij

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no c
parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya \Be II 210/ apariyÄ• panne tato kÄ• marÄ• gÄ• nusay
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusaya

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no
parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na p
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ•

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusaya
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca na par
na parijÄ• nÄ• ti.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na \Se I 646/ parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nus
Ä• mantÄ• .

<243> (ka) yato \Ne II 275/ paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
ca tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato paá¹-ighÄ• nusayaÃ±ca n
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ na pa

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca tato paá¹-ighÄ• nu
apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±ca na pari

yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ•
parijÄ• nÄ• tÄ«ti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh

ca tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato paá¹-ighÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ

(ka) yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• n

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti \Be II 21
bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ
na parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ

dukkhÄ• ya \Ne II 276/ vedanÄ• ya \Se I 647/ tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ•
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su apariyÄ• pa
na parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(ka) yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato paá¹-igh
ca tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato paá¹-ighÄ• nusayaÃ±ca na
avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato paá¹-ighÄ• nusayaá¹ƒ na parij

<244> yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikic
parijÄ• nÄ• tÄ«ti?

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca tato vicikicchÄ• nu
apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na pari

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ na parijÄ•

(ka) yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ•

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹ƒ na

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no

parijÄ• nÄ• ti. dukkhÄ• ya vedanÄ• ya apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na p
parijÄ• nÄ• ti.

(ka) yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti \Se I 648/ tato avijjÄ• nusayaá¹ƒ na parijÄ• n

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca tato avijjÄ• nusay
parijÄ• nÄ• ti. apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti avijjÄ• nusayaÃ±

(kha) yato vÄ• \Be II 212/ pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato mÄ• nÄ• nusayaá¹
Ä• mantÄ• .

<245> (ka) yato diá¹-á¹-hÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ na parij

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato diá¹-á¹-hÄ• nusayaá¹ƒ na
Ä• mantÄ• ... pe ....

<246> (ka) yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ na pa

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no c
parijÄ• nÄ• ti. apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti vicikicchÄ• n

(ka) yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«t

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ na parij

<247> (ka) yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ na parijÄ•

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no c
parijÄ• nÄ• ti. apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti avijjÄ• nusa

(kha) yato \Se I 649/ \Ne II 278/ vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato bhavarÄ•
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• . (ekamÅ«lakaá¹ƒ)

<248> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato
parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca
parijÄ• nÄ• tÄ«ti?

dukkhÄ• ya vedanÄ• ya tato mÄ• nÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca \Be II 213/
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato mÄ• nÄ• nusayaÃ±ca na parij
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato diá¹-á¹-hÄ•
vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato bhavar
parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 650/ paá¹-ighÄ
ca tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne \Ne II 279/ tato kÄ• marÄ
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusaya
parijÄ• nÄ• tÄ«ti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca na pa
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavar
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• n
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato avijjÄ•
parijÄ• nÄ• tÄ«ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. apariyÄ• panne tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-i
parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca p
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• . (dukamÅ«lakaá¹ƒ)

<249> yato \Be II 214/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusa
diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca pa
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(ka) yato \Se I 651/ kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yato \Ne II 280/ vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ•
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ•
tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bh
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca tato kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ•
apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na pa
na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca p
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<250> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
parijÄ• nÄ• ti tato vicikicchÄ• nusayaá¹ƒ na \Se I 652/ parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yato vÄ• pana vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• ... pe .... (c

<251> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti

(kha) yato vÄ• pana bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusaya
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti

dukkhÄ• ya vedanÄ• ya tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ•
\Be II 215/ tato paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca \Ne II 281/ vicikicchÄ• nusa
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nus
apariyÄ• panne tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti.

(ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• ma

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca p
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti
(paÃ±cakamÅ«lakaá¹ƒ)

<252> (ka) yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti tato avijjÄ• nusayaá¹ƒ
Ä• mantÄ• .

(kha) yato vÄ• pana avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti tato kÄ• marÄ• gÄ• nusayaÃ±ca p
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa
653/? Ä• mantÄ• . (chakkamÅ«lakaá¹ƒ)

(ca) paá¹-ilomapuggalokÄ• sÄ•

<253> (ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaá¹
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti p
parijÄ• nanti.

(kha) yo vÄ• pana yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nus

anÄ• gÄ• mimaggasamaá¹…gÄ« \Ne II 282/ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tat
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«
apariyÄ• panne so tato paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±
anÄ• gÄ• mimaggasamaá¹…giá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha paá¹-ighÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ na par

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«
kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ
vedanÄ• ya apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti mÄ• nÄ•
dvinnaá¹ƒ \Se I 654/ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbatth
parijÄ• nanti mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusay

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato mÄ• nÄ•
tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya rÅ«
apariyÄ• panne so tato mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... v
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
parijÄ• nÄ• ti, no ca so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca \Ne II 283/ na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ•
anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
parijÄ• nanti vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaá¹

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicch
so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya
\Se I 655/ apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti \Be II 217/ kÄ• n

parijÄ• nÄ• ti. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avases
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ n

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• marÄ• gÄ• nus
tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su ve
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti. c
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti b
parijÄ• nanti.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• n

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ•
so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya
apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusaya
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• \Ne II 284/ sabbattha bhavarÄ
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ na parijÄ

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
kÄ• marÄ• gÄ• nusayaá¹ƒ \Se I 656/ na parijÄ• nÄ• ti, no ca so tato avijjÄ• nusayaá¹ƒ na pa
apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nus
avijjÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaá

anÄ• gÄ• mimaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato avijjÄ• nu
tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya rÅ«
apariyÄ• panne so tato \Be II 218/ avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusa
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• n
kÄ• marÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

<254> (ka) yo yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ na p

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p

paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti.
vedanÄ• ya apariyÄ• panne so tato paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti mÄ• nÄ• nusa
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha paá¹-igh
mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo \Ne II 285/ vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato paá¹-ighÄ•
parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusayaá¹ƒ na p
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti paá¹-igh
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ•
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

yo yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... viciki
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
parijÄ• nÄ• ti, no ca so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ• gÄ
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusayaÃ±ca n
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá¹ƒ na

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaá¹ƒ na
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca \Be II 219/ na parijÄ• nÄ
na parijÄ• nÄ• ti. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• ava
vicikicchÄ• nusayaÃ±ca na \Se I 658/ parijÄ• nanti paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo \Ne II 286/ yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusay

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato paá¹-ighÄ• nusaya
bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinn
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti bhava

parijÄ• nanti.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato paá¹-ighÄ• nusay

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato bhavarÄ• gÄ• nusayaá¹ƒ
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti paá
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabb
parijÄ• nanti paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
na parijÄ• nÄ• ti, no ca so tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ m
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha \Se I 659/ paá¹-ighÄ• nusayaÃ±ca na parijÄ• n
parijÄ• nanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato paá¹-ighÄ• nusayaá¹ƒ n

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaá¹ƒ na pari
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo \Ne II 287/ kÄ• madhÄ• tuyÄ• dvÄ«
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti paá¹-ighÄ•
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabb
parijÄ• nanti paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

<255> yo yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ...
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
parijÄ• nÄ• ti, no ca so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamagg
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±ca na
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ na pa

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p

vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti, no ca so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti
dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti m
parijÄ• nÄ• ti. aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• pug
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ na parij

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato mÄ• nÄ• nusaya

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nu
no ca so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggam
avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nanti mÄ• nÄ• nusay

(ka) yo yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• t

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• n
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ• panne so tato mÄ• nÄ• nusaya
parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasamaá¹…giá¹ƒ á¹-hapetvÄ•
mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti avijjÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato mÄ• nÄ• nusayaá¹ƒ na

<256> (ka) yo \Se I 661/ yato diá¹-á¹-hÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato vicikicchÄ• nu
parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato diá¹-á¹-hÄ• nusayaá
Ä• mantÄ• ... pe ....

<257> (ka) yo yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ

aggamaggasamaá¹…gÄ« rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusaya
tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• tÄ«su ve
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti. agga
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha \Ne II 289/ vicikicchÄ• nu
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato vicikicchÄ• nusa

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• parijÄ• nÄ• ti, no ca so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ• bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. agga aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±c vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa vicikicchÄ• nusayaá¹ƒ \Se I 662/ na parijÄ• nÄ• ti, no ca so tato avijjÄ• nusayaá¹ƒ na parijÄ apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na par aggamaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbat parijÄ• nanti avijjÄ• nusayaÃ±ca \Be II 222/ na parijÄ• nanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato vicikicchÄ• nusayaá¹ƒ n

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• parijÄ• nÄ• ti, no ca so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ• avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggas aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• nusayaÃ±ca na pa vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

<258> (ka) yo \Ne II 290/ yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato avijjÄ• nus parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nus tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ• panne so tato bhavarÄ• gÄ parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasamaá¹…giá¹ƒ á¹-hapetvÄ• bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nanti avijjÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ Ä• mantÄ• \Se I 663/. (ekamÅ«lakaá¹ƒ)

<259> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti s parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato mÄ• nÄ
sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca
parijÄ• nÄ• ti mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ
sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti mÄ• nÄ• nu

(kha) yo vÄ• pana yato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusay
parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato mÄ• nÄ• nusayaÃ±ca kÄ
no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dv
so tato mÄ• nÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato kÄ• m
parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato
parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca \Ne II 291/ na parijÄ• nÄ
maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha mÄ• nÄ• nusayaÃ±
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

yo \Se I 664/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti so
... pe ... vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ
apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ•
parijÄ• nÄ• ti. anÄ• gÄ• mimaggasamaá¹…giÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avases
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti vicikicchÄ• nusayaÃ±

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±
parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca
parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• mad
so tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato kÄ•
parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato
parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ• g
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca n
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti so tato b

665/ na parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« \Ne II 292/ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato kÄ• ma
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ•
kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su apariyÄ• panne so tato \Be II 224/ kÄ• marÄ• gÄ• nu
parijÄ• nÄ• ti bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«na
puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti b
parijÄ• nanti.

(kha) yo vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• n
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato bhavarÄ• gÄ• nusayaÃ±c
parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• mad
so tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato k
parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato
parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nanti kÄ
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti so tato a
parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«pa
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato avijjÄ•
sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca
avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• ava
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti avijjÄ• nusayaÃ±ca na

(kha) yo \Ne II 293/ vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ
paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaÃ±ca kÄ• m
no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dv
avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ•
sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato avijjÄ• nusaya
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasam
avasesÄ• \Be II 225/ puggalÄ• sabbattha avijjÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• g

paá¹-ighÄ• nusayaÃ±ca na parijÄ• nanti. (dukamÅ«lakaá¹ƒ)

<260> yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca
diá¹-á¹-hÄ• nusayaá¹ƒ ... pe ... vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca \Se I 667/ na parijÄ• nÄ• ti, no ca so tato vici
parijÄ• nÄ• ti. sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ
na parijÄ• nÄ• ti vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«n
á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusay
parijÄ• nanti vicikicchÄ• nusayaÃ±ca na parijÄ• nanti.

yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ±
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ•
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«
arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• ma
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasamaá¹…gÄ« k
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• so tato vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusay
parijÄ• nÄ• ti, no ca so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• y
so tato vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nu
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca \Se I 668/ aá¹-á¹-hamakaÃ±ca á¹-hap
sabbattha vicikicchÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na
bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti? Ä• mantÄ• .

(kha) yo \Be II 226/ vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• m
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato bhavarÄ• gÄ• nusayaÃ±c
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ•
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusa
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«

apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusaya
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«
bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca na parijÄ•
mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya apariyÄ• pann
na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca \Ne II 295/ paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• n
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca \Se I 669/ mÄ• nÄ• nusayaÃ±ca na pa

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
na parijÄ• nÄ• ti, no ca so tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• t
dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha kÄ• mar
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nanti avijjÄ• nusayaÃ±ca na parij

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ
mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaÃ±ca kÄ• n
na parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• n
vedanÄ• su so tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca \Be I
so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«p
tato avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±
parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naá¹ƒ á¹-hapetvÄ• avasesÄ• puggalÄ• sabb
parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca \S
(tikamÅ«lakaá¹ƒ)

<261> (ka) yo \Ne II 296/ yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ
diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• ti so tato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti

(kha) yo vÄ• pana yato vicikicchÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nus
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti

anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato vicikicchÄ• nusayaÃ±ca
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nu
sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su so tato vicikicchÄ• nusayaÃ±ca paá

mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ
sveva puggalo rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato vicikicchÄ• nu
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«p
vicikicchÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ• nu
so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ• ya vedanÄ• ya apariy
vicikicchÄ• nusayaÃ±ca \Se I 671/ na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ•
diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-har
puggalÄ• sabbattha vicikicchÄ• nusayaÃ±ca na parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca p
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca na parijÄ• nanti ... pe .... (catukkamÅ«lakaá¹

<262> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti so tato bhavarÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ

(kha) yo \Ne II 297/ vÄ• pana yato bhavarÄ• gÄ• nusayaá¹ƒ \Be II 228/ na parijÄ• nÄ• ti so
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
parijÄ• nÄ• tÄ«ti?

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• t
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusaya
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ• gÄ• mimaggasama
tato bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-h
na parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• n
vedanÄ• su so tato bhavarÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca na
kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 672/ paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. aggamaggasamaá¹…gÄ« kÄ• madhÄ• tuyÄ• dvÄ
bhavarÄ• gÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca diá¹-á¹-hÄ•
na parijÄ• nÄ• ti, no ca so tato mÄ• nÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo dukkhÄ
apariyÄ• panne so tato bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusaya
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dv
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha bhavarÄ• gÄ• nusayaÃ±c
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
parijÄ• nanti.

(ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti so tato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• tÄ«ti?

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti, no ca so tato avijjÄ• nusa
\Be II 229/. sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• n
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na pa
maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbat
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ
avijjÄ• nusayaÃ±ca na parijÄ• nanti.

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• tÄ«ti

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca na parijÄ• nÄ• t
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. sveva puggalo apariyÄ•
avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca m
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. anÄ• gÄ• mimaggasama
tato avijjÄ• nusayaÃ±ca kÄ• marÄ• gÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nus
parijÄ• nÄ• ti, no ca so tato paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• mac
so tato avijjÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusa
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«p
apariyÄ• panne so tato avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca pa
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dv
aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbattha avijjÄ• nusayaÃ±ca na pa
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca \Se I 674/ diá¹-á
vicikicchÄ• nusayaÃ±ca na parijÄ• nanti. (paÃ±cakamÅ«lakaá¹ƒ)

<263> (ka) yo yato kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ• ti so tato avijjÄ• nusayaá

aggamaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato kÄ• marÄ• gÄ• nusayaÃ±ca paá
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ•
avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo apariyÄ• panne so tato kÄ• marÄ• gÄ• n
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ
parijÄ• nÄ• ti avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti. dvinnaá¹ƒ maggasamaá¹…gÄ«naÃ±ca a
avasesÄ• puggalÄ• sabbattha kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• n

vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nanti avijjÄ• nusayaÃ±ca na

(kha) yo vÄ• pana yato avijjÄ• nusayaá¹ƒ na parijÄ• nÄ• ti so tato kÄ• marÄ• gÄ• nusayaÃ
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa

aá¹-á¹-hamako kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ•
kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca bhavarÄ• gÄ• n
tato diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca na parijÄ• nÄ• ti. sveva puggalo apari
avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca \Se I 675/ paá¹-ighÄ• nus
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca \Ne II 300/ bhavarÄ• gÄ• nusayaÃ±ca na
anÄ• gÄ• mimaggasamaá¹…gÄ« dukkhÄ• ya vedanÄ• ya so tato avijjÄ• nusayaÃ±ca kÄ• m
diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nÄ•
paá¹-ighÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ•
paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ
parijÄ• nÄ• ti, no ca so tato kÄ• marÄ• gÄ• nusayaá¹ƒ na parijÄ• nÄ• ti. sveva puggalo rÅ«p
apariyÄ• panne so tato avijjÄ• nusayaÃ±ca na parijÄ• nÄ• ti kÄ• marÄ• gÄ• nusayaÃ±ca pa
mÄ• nÄ• nusayaÃ±ca diá¹-á¹-hÄ• nusayaÃ±ca vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusa
maggasamaá¹…gÄ«naÃ±ca aá¹-á¹-hamakaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• sabbat
parijÄ• nanti kÄ• marÄ• gÄ• nusayaÃ±ca paá¹-ighÄ• nusayaÃ±ca mÄ• nÄ• nusayaÃ±ca diá
vicikicchÄ• nusayaÃ±ca bhavarÄ• gÄ• nusayaÃ±ca na parijÄ• nanti. (chakkamÅ«lakaá¹ƒ)

pariÃ±Ã±Ä• vÄ• re paá¹-ilomaá¹ƒ.

pariÃ±Ã±Ä• vÄ• ro.

5. pahÄ«navÄ• ro

(ka) anulomapuggalo

<264> (ka) yassa \Be II 231/ kÄ• marÄ• gÄ• nusayo pahÄ«no tassa paá¹-ighÄ• nusayo pah

(kha) yassa \Ne II 301/ vÄ• pana paá¹-ighÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusay
Ä• mantÄ• .

(ka) yassa kÄ• marÄ• gÄ• nusayo pahÄ«no tassa mÄ• nÄ• nusayo pahÄ«noti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo pahÄ«no, no ca tassa mÄ• nÄ• nusayo pahÄ«no.
pahÄ«no mÄ• nÄ• nusayo ca pahÄ«no.

(kha) yassa vÄ• pana mÄ• nÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo pahÄ«noti?

yassa kÄ• marÄ• gÄ• nusayo pahÄ«no tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusay

yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo pahÄ«noti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ kÄ• marÄ• gÄ• nusa
puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca pahÄ«no kÄ• marÄ• gÄ• nusayo ca pahÄ«no.

yassa kÄ• marÄ• gÄ• nusayo pahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo pahÄ«no, no ca tassa avijjÄ• nusayo pahÄ«no. ara
pahÄ«no avijjÄ• nusayo ca pahÄ«no.

yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo pahÄ«noti? Ä• mar

<265> (ka) yassa paá¹-ighÄ• nusayo pahÄ«no tassa mÄ• nÄ• nusayo pahÄ«noti?

anÄ• gÄ• missa paá¹-ighÄ• nusayo pahÄ«no, no ca tassa mÄ• nÄ• nusayo pahÄ«no. arah
mÄ• nÄ• nusayo ca pahÄ«no.

(kha) yassa \Ne II 302/ vÄ• pana mÄ• nÄ• nusayo pahÄ«no tassa paá¹-ighÄ• nusayo pahÄ

yassa paá¹-ighÄ• nusayo pahÄ«no tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo \S
Ä• mantÄ• .

yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no \Be II 232/ tassa paá¹-ighÄ• nusayo pahÄ«no

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ paá¹-ighÄ• nusayo p
puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca pahÄ«no paá¹-ighÄ• nusayo ca pahÄ«no.

yassa paá¹-ighÄ• nusayo pahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo pah

anÄ• gÄ• missa paá¹-ighÄ• nusayo pahÄ«no, no ca tassa avijjÄ• nusayo pahÄ«no. arahato
avijjÄ• nusayo ca pahÄ«no.

yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa paá¹-ighÄ• nusayo pahÄ«noti? Ä• mantÄ•

<266> yassa mÄ• nÄ• nusayo pahÄ«no tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusa

yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no tassa mÄ• nÄ• nusayo pahÄ«noti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ mÄ• nÄ• nusayo vicikicchÄ• nusayo ca pahÄ«no mÄ• nÄ• nusayo ca pahÄ«no.

yassa mÄ• nÄ• nusayo pahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo pahÄ«

yassa \Ne II 303/ vÄ• pana avijjÄ• nusayo pahÄ«no tassa mÄ• nÄ• nusayo pahÄ«noti? Ä•

<267> (ka) yassa diá¹-á¹-hÄ• nusayo pahÄ«no tassa vicikicchÄ• nusayo pahÄ«noti? Ä• ma

(kha) yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no tassa diá¹-á¹-hÄ• nusayo pahÄ«noti? Ä

<268> yassa \Se I 678/ vicikicchÄ• nusayo pahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... a

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ avijjÄ• nusayo pa vicikicchÄ• nusayo ca pahÄ«no avijjÄ• nusayo ca pahÄ«no.

yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa vicikicchÄ• nusayo pahÄ«noti? Ä• mantÄ•

<269> (ka) yassa bhavarÄ• gÄ• nusayo pahÄ«no tassa avijjÄ• nusayo pahÄ«noti? Ä• man

(kha) yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa bhavarÄ• gÄ• nusayo pahÄ«noti? Ä•

<270> (ka) yassa \Be II 233/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• {p anusayavÄ• rena pana na sameti} tassa mÄ• nÄ• nusayo pahÄ«noti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• , no ca tassa n kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• mÄ• nÄ• nusayo ca pahÄ«no.

(kha) yassa vÄ• pana mÄ• nÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-igh Ä• mantÄ• .

yassa \Ne II 304/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tassa diá¹-á¹ vicikicchÄ• nusayo pahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ kÄ• marÄ• gÄ• nusa pahÄ«nÄ• . dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca pahÄ«no kÄ• marÄ• gÄ• nusa pahÄ«nÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo \Se I 679/ ca pahÄ«nÄ• tassa bhavar avijjÄ• nusayo pahÄ«noti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• , no ca tassa a kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• avijjÄ• nusayo ca pahÄ«no.

yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusa (dukamÅ«lakaá¹ƒ)

<271> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«n ... vicikicchÄ• nusayo pahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• pahÄ«nÄ• ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ kÄ• marÄ• gÄ• nusa mÄ• nÄ• nusayo ca pahÄ«nÄ• . anÄ• gÄ• missa vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nus no ca tassa mÄ• nÄ• nusayo pahÄ«no. arahato vicikicchÄ• nusayo ca pahÄ«no kÄ• marÄ• ca mÄ• nÄ• nusayo ca pahÄ«nÄ• .

yassa \Be II 234/ \Ne II 305/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nus tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo pahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusa pahÄ«nÄ• ti? Ä• mantÄ• . (tikamÅ«lakaá¹ƒ)

<272> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá vicikicchÄ• nusayo pahÄ«noti? Ä• mantÄ• .

(kha) yassa vÄ• pana vicikicchÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-i diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ vicikicchÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• , no ca t
ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ• . anÄ• gÄ• missa vicikicchÄ• nusay
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• , no ca tassa mÄ• nÄ• nusayo pahÄ
ca pahÄ«no kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ
(catukkamÅ«lakaá¹ƒ)

<273> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca pahÄ«nÄ• tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo pahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusa
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ti? Ä• mantÄ• . (paÃ±cakamÅ«laka

<274> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca pahÄ«nÄ• tassa avijjÄ• nusayo pahÄ«noti?

(kha) yassa vÄ• pana avijjÄ• nusayo pahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca
(chakkamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<275> (ka) yattha \Se I 681/ \Be II 235/ kÄ• marÄ• gÄ• nusayo pahÄ«no tattha paá¹-ighÄ•

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana paá¹-ighÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo pahÄ«no

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tattha mÄ• nÄ• nusayo pahÄ«noti? Ä• mantÄ•

(kha) yattha vÄ• pana mÄ• nÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo pahÄ«noti

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nus
vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha mÄ• nÄ•
ca pahÄ«no.

yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusa

yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo pahÄ«noti?

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo pa
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ
vicikicchÄ• nusayo ca pahÄ«no kÄ• marÄ• gÄ• nusayo ca pahÄ«no.

(ka) yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tattha bhavarÄ• gÄ• nusayo pahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo pahÄ

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yattha \Ne II 307/ kÄ• marÄ• gÄ• nusayo pahÄ«no tattha avijjÄ• nusayo pahÄ«noti? Ä

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo pahÄ«noti?

dukkhÄ• ya vedanÄ• ya \Se I 682/ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusa
na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• d
avijjÄ• nusayo ca pahÄ«no kÄ• marÄ• gÄ• nusayo ca pahÄ«no.

<276> (ka) yattha \Be II 236/ paá¹-ighÄ• nusayo pahÄ«no tattha mÄ• nÄ• nusayo pahÄ«no

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana mÄ• nÄ• nusayo pahÄ«no tattha paá¹-ighÄ• nusayo pahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

yattha paá¹-ighÄ• nusayo pahÄ«no tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo p

yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha paá¹-ighÄ• nusayo pahÄ«noti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikic
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . du

vicikicchÄ• nusayo ca pahÄ«no paá¹-ighÄ• nusayo ca pahÄ«no.

(ka) yattha paá¹-ighÄ• nusayo pahÄ«no tattha bhavarÄ• gÄ• nusayo pahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha paá¹-ighÄ• nusayo pahÄ«noti

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yattha \Ne II 308/ paá¹-ighÄ• nusayo pahÄ«no tattha avijjÄ• nusayo pahÄ«noti? Ä• ma

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha paá¹-ighÄ• nusayo pahÄ«noti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya \Se I 683 avijjÄ• nusayo ca pahÄ«no paá¹-ighÄ• nusayo ca pahÄ«no.

<277> yattha mÄ• nÄ• nusayo pahÄ«no tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusa

yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha mÄ• nÄ• nusayo pahÄ«noti?

dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo pahÄ«no; mÄ• nÄ• nusayo na vattabbo `` ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• ar vicikicchÄ• nusayo ca pahÄ«no mÄ• nÄ• nusayo ca pahÄ«no.

(ka) yattha mÄ• nÄ• nusayo pahÄ«no tattha bhavarÄ• gÄ• nusayo pahÄ«noti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha mÄ• nÄ• nusayo pahÄ«no; bhavarÄ• gÄ• nu vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• \Be II 237/ ettha m bhavarÄ• gÄ• nusayo ca pahÄ«no.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha mÄ• nÄ• nusayo pahÄ«noti?

(ka) yattha mÄ• nÄ• nusayo pahÄ«no tattha avijjÄ• nusayo pahÄ«noti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha mÄ• nÄ• nusayo pahÄ«noti?

dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo pahÄ«no; mÄ• nÄ• nusayo na vattabbo ``pah
``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su \Ne II 309/ rÅ«padhÄ
avijjÄ• nusayo ca pahÄ«no mÄ• nÄ• nusayo ca pahÄ«no.

<278> (ka) yattha diá¹-á¹-hÄ• nusayo pahÄ«no tattha vicikicchÄ• nusayo pahÄ«noti \Se I 6

(kha) yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha diá¹-á¹-hÄ• nusayo pahÄ«noti? Ä

<279> (ka) yattha vicikicchÄ• nusayo pahÄ«no tattha bhavarÄ• gÄ• nusayo pahÄ«noti?

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha vicikicchÄ• nusayo pahÄ«no; bhavarÄ• gÄ• nu
ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ
bhavarÄ• gÄ• nusayo ca pahÄ«no.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha vicikicchÄ• nusayo pahÄ«not

(ka) yattha vicikicchÄ• nusayo pahÄ«no tattha avijjÄ• nusayo pahÄ«noti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha vicikicchÄ• nusayo pahÄ«noti? Ä• m

<280> (ka) yattha bhavarÄ• gÄ• nusayo pahÄ«no tattha avijjÄ• nusayo pahÄ«noti? Ä• mar

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha bhavarÄ• gÄ• nusayo pahÄ«noti?

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha avijjÄ• nusayo pahÄ«no; bhavarÄ• gÄ• nusayo
vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusa
ca pahÄ«no. (ekamÅ«lakaá¹ƒ)

<281> (ka) yattha \Ne II 310/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• t
pahÄ«noti? natthi.

(kha) yattha vÄ• pana mÄ• nÄ• nusayo pahÄ«no tattha \Be II 238/ kÄ• marÄ• gÄ• nusayo
pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nus
685/ vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ•
mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo
``appahÄ«noâ€™â€™ ti vÄ• .

yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tattha diá¹-á¹-hÄ• nusay
vicikicchÄ• nusayo pahÄ«noti? natthi.

yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• n
vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ•
vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabb
``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo ca paá¹-igh
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tattha bhavarÄ• gÄ

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca pa

na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yattha \Ne II 311/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tattha a
natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusay
vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti \Se I 686/ vÄ• . kÄ• mad
avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``p
``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo ca paá¹-ighÄ• n
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ

<282> yattha \Be II 239/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo pahÄ«noti? natthi.

yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ•
pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca pah
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
vedanÄ• su ettha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca pah

vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya
paá¹-ighÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabl
``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ•
pahÄ«noti? natthi.

(kha) yattha \Ne II 312/ vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nu
mÄ• nÄ• nusayo ca pahÄ«nÄ• ti?

mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ•
``appahÄ«nÄ• â€™â€™ ti \Se I 687/ vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ•
natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
vedanÄ• su ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha avij
ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€
vÄ• . (tikamÅ«lakaá¹ƒ)

<283> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
tattha vicikicchÄ• nusayo pahÄ«noti? natthi.

(kha) yattha vÄ• pana vicikicchÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo
diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ
dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusa
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo \Ne II 313/ ca na vattabbÄ• ``pahÄ«nÄ• â€™â

vÄ• ... pe .... (catukkamÅ«lakaá¹ƒ)

<284> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
vicikicchÄ• nusayo ca pahÄ«nÄ• tattha bhavarÄ• gÄ• nusayo pahÄ«noti? natthi.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca pa
ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca c
vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vatta
``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ
ca pahÄ«nÄ• tattha avijjÄ• nusayo pahÄ«noti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ•
ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusa
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``p
``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo \Se I 689/ ca pa
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ
``pahÄ«nÄ• â€™â€™ ti vÄ•  ``appahÄ«nÄ• â€™â€™ ti vÄ• . (paÃ±cakamÅ«lakaá¹ƒ)

<285> (ka) yattha \Be II 241/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nus
\Ne II 314/ vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca pahÄ«nÄ• tattha avijjÄ• nusayo

(kha) yattha vÄ• pana avijjÄ• nusayo pahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca pahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca bhavarÄ• gÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca n
vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• n
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nu
na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•  ``appahÄ«nÄ• â€™â€™ ti vÄ• . dukkhÄ• ya ved
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• g

bhavarÄ• gÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€

(ga) anulomapuggalokÄ• sÄ•

<286> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tassa tattha paá¹-ighÄ• nusayo p

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa \Se I 690/ vÄ• pana yattha paá¹-ighÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tassa tattha mÄ• nÄ• nusayo pahÄ«not

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayo pahÄ«no. arahato kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha kÄ
mÄ• nÄ• nusayo ca pahÄ«no.

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha mÄ• nÄ• nusayo pahÄ«no; kÄ•
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa kÄ•
tassa tattha mÄ• nÄ• nusayo ca pahÄ«no kÄ• marÄ• gÄ• nusayo ca pahÄ«no.

(ka) yassa \Be II 242/ yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tassa tattha diá¹-á¹-hÄ• nusa

(kha) yassa vÄ• pana yattha diá¹-á¹-hÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nus

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• t
pahÄ«no; kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™
puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha diá¹-á¹-hÄ• nusayo p
kÄ• marÄ• gÄ• nusayo pahÄ«no. dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya rÅ«pa
tattha diá¹-á¹-hÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™
\Se I 691/ vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesa
pahÄ«no kÄ• marÄ• gÄ• nusayo ca pahÄ«no.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tassa tattha vicikicchÄ• nusayo pahÄ«n

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nus

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• t
pahÄ«no; kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•  ``appahÄ«noâ€™
puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha vicikicchÄ• nusayo p
kÄ• marÄ• gÄ• nusayo pahÄ«no. dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya rÅ«pa
tattha vicikicchÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™
vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• \Ne II 316/ dvÄ«su vedanÄ• su tesa
pahÄ«no kÄ• marÄ• gÄ• nusayo ca pahÄ«no.

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tassa tattha bhavarÄ• gÄ• nusayo pahÄ

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•  ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• n

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•  ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo pahÄ«no tassa tattha avijjÄ• nusayo pahÄ«noti?

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha kÄ• marÄ• gÄ• nusay
avijjÄ• nusayo pahÄ«no \Be II 243/. arahato kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa t
I 692/ ca pahÄ«no avijjÄ• nusayo ca pahÄ«no.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo p

arahato dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ•
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•  ``appahÄ«noâ€™â€™ ti vÄ
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca pahÄ«no kÄ• marÄ•

<287> (ka) yassa yattha paá¹-ighÄ• nusayo pahÄ«no tassa tattha mÄ• nÄ• nusayo pahÄ«n

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•  ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo pahÄ«no tassa tattha paá¹-ighÄ• nusayo pa

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•  ``appahÄ«noâ€™â€™ ti vÄ• .

yassa \Ne II 317/ yattha paá¹-ighÄ• nusayo pahÄ«no tassa tattha diá¹-á¹-hÄ• nusayo ... pe
pahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha paá¹-ighÄ• nusayo pahÄ«

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«
vicikicchÄ• nusayo pahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``a
tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo pa
paá¹-ighÄ• nusayo pahÄ«no. dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ
arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ• nusayo pahÄ«no; paá¹-ighÄ• nusayo na vatta
``appahÄ«noâ€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹
693/ ca pahÄ«no paá¹-ighÄ• nusayo ca pahÄ«no.

(ka) yassa yattha paá¹-ighÄ• nusayo pahÄ«no tassa tattha bhavarÄ• gÄ• nusayo pahÄ«no

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha paá¹-ighÄ• nusay

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa \Be II 244/ yattha paá¹-ighÄ• nusayo pahÄ«no tassa tattha avijjÄ• nusayo pahÄ«

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya tassa tattha paá¹-ighÄ• nusayo pahÄ«no, no ca ta
pahÄ«no. arahato dukkhÄ• ya vedanÄ• ya tassa tattha paá¹-ighÄ• nusayo ca pahÄ«no avij

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha paá¹-ighÄ• nusayo pahÄ

arahato kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tass
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti \Ne II 3
dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca pahÄ«no paá¹-ighÄ• nusayo ca pahÄ

<288> yassa yattha mÄ• nÄ• nusayo pahÄ«no tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vici
pahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha mÄ• nÄ• nusayo pahÄ«no

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo pah

vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• n
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ \Se I 694/ tattha vicikicchÄ• nusa
tattha mÄ• nÄ• nusayo pahÄ«no. arahato dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• n
na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa k
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca pahÄ«

(ka) yassa yattha mÄ• nÄ• nusayo pahÄ«no tassa tattha bhavarÄ• gÄ• nusayo pahÄ«noti?

arahato kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha mÄ• nÄ• nusayo pahÄ«no; bh
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa rÅ«padhÄ• tu
tattha mÄ• nÄ• nusayo ca pahÄ«no bhavarÄ• gÄ• nusayo ca pahÄ«no.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha mÄ• nÄ• nusayo

(ka) yassa \Be II 245/ yattha mÄ• nÄ• nusayo pahÄ«no tassa tattha avijjÄ• nusayo pahÄ«n

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha mÄ• nÄ• nusayo pahÄ«

arahato dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo pahÄ«no; mÄ• nÄ• nusayo \Ne
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa kÄ• madhÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca pahÄ«no mÄ• nÄ• nus

<289> (ka) yassa yattha diá¹-á¹-hÄ• nusayo pahÄ«no tassa tattha vicikicchÄ• nusayo pahÄ

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha diá¹-á¹-hÄ• nusayo
pe ....

<290> (ka) yassa \Se I 695/ yattha vicikicchÄ• nusayo pahÄ«no tassa tattha bhavarÄ• gÄ•

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tesaá¹ƒ tattha vicikicch
bhavarÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ• nusayo pahÄ«no, no ca tes
bhavarÄ• gÄ• nusayo pahÄ«no. arahato kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tassa tattha
bhavarÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca pahÄ«no bhavarÄ

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha vicikicchÄ• nusay

(ka) yassa yattha vicikicchÄ• nusayo pahÄ«no tassa tattha avijjÄ• nusayo pahÄ«noti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«
vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ tattha avijjÄ• nusayo pahÄ«no. arahato kÄ• ma
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca pahÄ«no avijjÄ• n

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha vicikicchÄ• nusayo pahÄ

<291> (ka) yassa \Be II 246/ \Ne II 320/ yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha
pahÄ«noti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha bhavarÄ• gÄ• nusayo pa

arahato kÄ• madhÄ• tuyÄ• tÄ«su \Se I 696/ vedanÄ• su tassa tattha avijjÄ• nusayo pahÄ«
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa rÅ«
tassa tattha avijjÄ• nusayo ca pahÄ«no bhavarÄ• gÄ• nusayo ca pahÄ«no. (ekamÅ«lakaá¹ƒ

<292> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tassa
pahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay
pahÄ«nÄ• ti?

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha mÄ• nÄ• nusayo pahÄ«no; kÄ•
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ• nu
na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tassa tattha diá¹-
vicikicchÄ• nusayo pahÄ«noti? natthi.

yassa vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo ca
pahÄ«nÄ• ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ•
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha vicikic
tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo pahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ

``appahÄ«noâ€™â€™ ti \Se I 697/ vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ•
vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo pahÄ«no; kÄ• marÄ•
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dvinnaá¹ƒ puggalÄ• naá¹ƒ rÅ«pad
tesaá¹ƒ tattha vicikicchÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo c
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ
tesaá¹ƒ tattha vicikicchÄ• nusayo \Be II 247/ ca kÄ• marÄ• gÄ• nusayo ca pahÄ«nÄ• ; paá¹
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ duk
vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo na vattabb
``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tassa tattha
natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• n
pahÄ«nÄ• ti?

na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• tassa tattha
natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo c
pahÄ«nÄ• ti?

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo pahÄ«no; kÄ• ma
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusa
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . ta
vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ• \Ne II 322/; kÄ•
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . (dukamÅ«lakaá¹ƒ)

<293> yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca p
diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo pahÄ«noti? natthi.

yassa vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo ca
mÄ• nÄ• nusayo ca pahÄ«nÄ• ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ•

tesaá¹ƒ tattha mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca
vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ
vicikicchÄ• nusayo pahÄ«no, no ca tesaá¹ƒ tattha kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusa
paá¹-ighÄ• nusayo na vattabbo \Be II 248/ ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™
puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusayo pahÄ«no, no ca
paá¹-ighÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ•
``appahÄ«nÄ• â€™â€™ ti vÄ• . anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tass
no ca tassa tattha mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti \Se I 699/ vÄ• . tasseva puggalassa
vedanÄ• su tassa tattha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca pahÄ«nÄ• , no ca
pahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™
dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca pahÄ«nÄ•
mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti
arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ• ; kÄ•
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su \Ne II 323/ vedanÄ• su tassa tattha vicikicchÄ• nusayo ca kÄ• m
mÄ• nÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•
tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo ca paá¹-ighÄ•
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• `

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pah
bhavarÄ• gÄ• nusayo pahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• n
mÄ• nÄ• nusayo ca pahÄ«nÄ• ti?

mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ•
``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pah
avijjÄ• nusayo pahÄ«noti \Se I 700/? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca pahÄ«nÄ• ti?

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusa
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca

mÄ• nÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•
tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá¹-ighÄ• nusa
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• `
(tikamÅ«lakaá¹ƒ)

<294> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
pahÄ«nÄ• tassa tattha vicikicchÄ• nusayo pahÄ«noti? natthi.

(kha) yassa \Ne II 324/ vÄ• pana yattha vicikicchÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• ti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha vicikicchÄ•
ca pahÄ«nÄ• , no ca tesaá¹ƒ tattha mÄ• nÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca p
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ
tesaá¹ƒ tattha vicikicchÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• , no ca tesaá¹ƒ tattha
mÄ• nÄ• nusayo ca pahÄ«nÄ• ; paá¹-ighÄ• nusayo na \Se I 701/ vattabbo ``pahÄ«noâ€™â
vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha vicikicchÄ• nusa
pahÄ«nÄ• , no ca tesaá¹ƒ tattha paá¹-ighÄ• nusayo pahÄ«no; kÄ• marÄ• gÄ• nusayo ca mÄ
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . anÄ• gÄ• missa rÅ«padhÄ• tu
vicikicchÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• , no ca tassa tattha mÄ• nÄ• nusay
ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• n
pahÄ«nÄ• , no ca tassa tattha mÄ• nÄ• nusayo pahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``
vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . arahato rÅ«padhÄ• tuyÄ• arÅ
vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ
na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tasseva puggal
vedanÄ• su tassa tattha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo
\Ne II 325/; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€
dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ
pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â
... pe .... (catukkamÅ«lakaá¹ƒ)

<295> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
vicikicchÄ• nusayo ca pahÄ«nÄ• tassa tattha bhavarÄ• gÄ• nusayo pahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• n

mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ti?

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha bhavarÄ• gÄ• nusayo ca mÄ• n
vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vatta
``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹
vicikicchÄ• nusayo ca pahÄ«nÄ• tassa tattha avijjÄ• nusayo pahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo c
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ti?

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusa
vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vatta
``appahÄ«nÄ• â€™â€™ ti vÄ• . tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• s
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo \Be II 251/ ca vicikicchÄ•
paá¹-ighÄ• nusayo na vattabbo \Ne II 326/ ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™
\Se I 703/ dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹
vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattab
``appahÄ«nÄ• â€™â€™ ti vÄ• . (paÃ±cakamÅ«lakaá¹ƒ)

<296> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca pahÄ«nÄ• tassa tattha avijjÄ• nusayo pahÄ

(kha) yassa vÄ• pana yattha avijjÄ• nusayo pahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo c
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca p

arahato rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusa
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tasseva puggalassa kÄ• madh
tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo c
pahÄ«nÄ• ; paá¹-ighÄ• nusayo ca bhavarÄ• gÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™
vÄ• . tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá¹-ighÄ•
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca pahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ
na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . (chakkamÅ«lak

pahÄ«navÄ• re anulomaá¹ƒ.

5. pahÄ«navÄ• ra

(gha) paá¹-ilomapuggalo

<297> (ka) yassa \Se I 704/ kÄ• marÄ• gÄ• nusayo appahÄ«no tassa paá¹-ighÄ• nusayo a

(kha) yassa \Ne II 327/ vÄ• pana paá¹-ighÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nus

(ka) yassa \Be II 252/ kÄ• marÄ• gÄ• nusayo appahÄ«no tassa mÄ• nÄ• nusayo appahÄ«

(kha) yassa vÄ• pana mÄ• nÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo appahÄ«

anÄ• gÄ• missa mÄ• nÄ• nusayo appahÄ«no, no ca tassa kÄ• marÄ• gÄ• nusayo appahÄ
mÄ• nÄ• nusayo ca appahÄ«no kÄ• marÄ• gÄ• nusayo ca appahÄ«no.

yassa kÄ• marÄ• gÄ• nusayo appahÄ«no tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nus

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo appahÄ«no, no ca tesaá¹ƒ vicikicchÄ• n
kÄ• marÄ• gÄ• nusayo ca appahÄ«no vicikicchÄ• nusayo ca appahÄ«no.

yassa vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo appahÄ«not

yassa kÄ• marÄ• gÄ• nusayo appahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusa

yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo appahÄ«noti?

anÄ• gÄ• missa avijjÄ• nusayo appahÄ«no, no ca tassa kÄ• marÄ• gÄ• nusayo appahÄ«n
avijjÄ• nusayo ca appahÄ«no kÄ• marÄ• gÄ• nusayo ca appahÄ«no.

<298> (ka) yassa \Ne II 328/ paá¹-ighÄ• nusayo appahÄ«no tassa mÄ• nÄ• nusayo appah

(kha) yassa vÄ• pana mÄ• nÄ• nusayo appahÄ«no tassa \Se I 705/ paá¹-ighÄ• nusayo ap

anÄ• gÄ• missa mÄ• nÄ• nusayo appahÄ«no, no ca tassa paá¹-ighÄ• nusayo appahÄ«no.
mÄ• nÄ• nusayo ca appahÄ«no paá¹-ighÄ• nusayo ca appahÄ«no.

yassa paá¹-ighÄ• nusayo appahÄ«no tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo

dvinnaá¹ƒ puggalÄ• naá¹ƒ paá¹-ighÄ• nusayo appahÄ«no, no ca tesaá¹ƒ vicikicchÄ• nusay
paá¹-ighÄ• nusayo ca appahÄ«no vicikicchÄ• nusayo ca appahÄ«no.

yassa vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa paá¹-ighÄ• nusayo appahÄ«noti? Ä•

yassa paá¹-ighÄ• nusayo appahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo a

yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa paá¹-ighÄ• nusayo appahÄ«noti?

anÄ• gÄ• missa avijjÄ• nusayo \Be II 253/ appahÄ«no, no ca tassa paá¹-ighÄ• nusayo app
puggalÄ• naá¹ƒ avijjÄ• nusayo ca appahÄ«no paá¹-ighÄ• nusayo ca appahÄ«no.

<299> yassa mÄ• nÄ• nusayo appahÄ«no tassa diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nu

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ mÄ• nÄ• nusayo appahÄ«no, no ca tesaá¹ƒ vicikicchÄ• nusay
puthujjanassa mÄ• nÄ• nusayo ca appahÄ«no vicikicchÄ• nusayo ca appahÄ«no.

yassa vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa mÄ• nÄ• nusayo appahÄ«noti? Ä• n

yassa mÄ• nÄ• nusayo appahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo app

yassa vÄ• pana avijjÄ• nusayo appahÄ«no \Se I 706/ tassa mÄ• nÄ• nusayo appahÄ«noti

<300> (ka) yassa diá¹-á¹-hÄ• nusayo appahÄ«no tassa vicikicchÄ• nusayo appahÄ«noti? Ä

(kha) yassa vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa diá¹-á¹-hÄ• nusayo appahÄ«no

<301> yassa vicikicchÄ• nusayo appahÄ«no tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nu
Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa vicikicchÄ• nusayo appahÄ«noti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo appahÄ«no, no ca tesaá¹ƒ vicikicchÄ• nusayo
avijjÄ• nusayo ca appahÄ«no vicikicchÄ• nusayo ca appahÄ«no.

<302> (ka) yassa bhavarÄ• gÄ• nusayo appahÄ«no tassa avijjÄ• nusayo appahÄ«noti? Ä•

(kha) yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa bhavarÄ• gÄ• nusayo appahÄ«not

<303> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tassa mÄ
Ä• mantÄ• .

(kha) yassa vÄ• pana mÄ• nÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-i

anÄ• gÄ• missa \Ne II 330/ mÄ• nÄ• nusayo appahÄ«no, no ca tassa \Be II 254/ kÄ• marÄ
paá¹-ighÄ• nusayo ca appahÄ«nÄ• . tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ mÄ• nÄ• nusayo ca appa
paá¹-ighÄ• nusayo ca appahÄ«nÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tassa \Se I 707/ diá¹-
vicikicchÄ• nusayo appahÄ«noti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• ,
appahÄ«no. puthujjanassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• v

yassa vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ
Ä• mantÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tassa bhavarÄ• gÄ• n
appahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu

anÄ• gÄ• missa avijjÄ• nusayo appahÄ«no, no ca tassa kÄ• marÄ• gÄ• nusayo ca paá¹-igh
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo ca appahÄ«no kÄ• marÄ• gÄ• nusayo ca paá¹-
(dukamÅ«lakaá¹ƒ)

<304> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ
pe ... vicikicchÄ• nusayo appahÄ«noti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusay
vicikicchÄ• nusayo appahÄ«no. puthujjanassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusay
vicikicchÄ• nusayo ca appahÄ«no.

yassa \Ne II 331/ vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo c
mÄ• nÄ• nusayo ca appahÄ«nÄ• ti? Ä• mantÄ• .

yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo \Se I 708/ ca appa
... pe ... avijjÄ• nusayo appahÄ«noti? Ä• mantÄ• .

yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
appahÄ«nÄ• ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«nÄ• , no ca \Be II 255/ tass
paá¹-ighÄ• nusayo ca appahÄ«nÄ• . tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ avijjÄ• nusayo ca appahÄ
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«nÄ• . (tikamÅ«lakaá¹ƒ)

<305> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
tassa vicikicchÄ• nusayo appahÄ«noti? Ä• mantÄ• .

(kha) yassa vÄ• pana vicikicchÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá
ca diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ti? Ä• mantÄ• ... pe .... (catukkamÅ«lakaá¹ƒ)

<306> yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca appahÄ«nÄ• tassa bhavarÄ• gÄ• nusayo ... pe ... avijjÄ• nusayo appahÄ«noti? Ä• mant

yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nu
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«nÄ• , no ca tassa kÄ• marÄ
ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo \Ne II 332/ ca appahÄ«nÄ• . dvinnaá¹ƒ puggal
kÄ• marÄ• gÄ• nusayo \Se I 709/ ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«nÄ
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• . puthujjanassa avijjÄ• nusayo ca
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
(paÃ±cakamÅ«lakaá¹ƒ)

<307> (ka) yassa kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• tassa avijjÄ• nusayo appahÄ«

(kha) yassa vÄ• pana avijjÄ• nusayo appahÄ«no tassa kÄ• marÄ• gÄ• nusayo ca paá¹-igh
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• ti?

anÄ• gÄ• missa avijjÄ• nusayo ca mÄ• nÄ• nusayo ca bhavarÄ• gÄ• nusayo ca appahÄ«n
ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• . dvinna
avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo \Be II 256/ ca mÄ• nÄ• nus

appahÄ«nÄ• , no ca tesaá¹ƒ diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• . pu
appahÄ«no, kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ
bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• . (chakkamÅ«lakaá¹ƒ)

(á¹…a) paá¹-ilomaokÄ• so

<308> (ka) yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tattha paá¹-ighÄ• nusayo appahÄ«no

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha \Ne II 333/ vÄ• pana paá¹-ighÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nus

na vattabbo \Se I 710/ ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tattha mÄ• nÄ• nusayo appahÄ«noti? Ä• ma

(kha) yattha vÄ• pana mÄ• nÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo appahÄ«

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo appahÄ«no; kÄ• marÄ• gÄ• n
vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha mÄ• nÄ• n
kÄ• marÄ• gÄ• nusayo ca appahÄ«no.

yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nu
Ä• mantÄ• .

yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo appahÄ«no

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ap
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ
vicikicchÄ• nusayo ca appahÄ«no kÄ• marÄ• gÄ• nusayo ca appahÄ«no.

(ka) yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tattha bhavarÄ• gÄ• nusayo appahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo app

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tattha avijjÄ• nusayo appahÄ«noti? Ä• mant

(kha) yattha \Ne II 334/ vÄ• pana avijjÄ• nusayo appahÄ«no tattha \Be II 257/ kÄ• marÄ• g

dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo appahÄ vattabbo ``pahÄ«noâ€™â€™ ti vÄ• \Se I 711/ ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• t avijjÄ• nusayo ca appahÄ«no kÄ• marÄ• gÄ• nusayo ca appahÄ«no.

<309> (ka) yattha paá¹-ighÄ• nusayo appahÄ«no tattha mÄ• nÄ• nusayo appahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana mÄ• nÄ• nusayo appahÄ«no tattha paá¹-ighÄ• nusayo appahÄ«noti

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

yattha paá¹-ighÄ• nusayo appahÄ«no tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo Ä• mantÄ• .

yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha paá¹-ighÄ• nusayo appahÄ«noti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikic paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . du vicikicchÄ• nusayo ca appahÄ«no paá¹-ighÄ• nusayo ca appahÄ«no.

(ka) yattha paá¹-ighÄ• nusayo appahÄ«no tattha bhavarÄ• gÄ• nusayo appahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha paá¹-ighÄ• nusayo appahÄ

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yattha paá¹-ighÄ• nusayo appahÄ«no tattha avijjÄ• nusayo appahÄ«noti? Ä• mantÄ• .

(kha) yattha \Ne II 335/ vÄ• pana avijjÄ• nusayo appahÄ«no tattha paá¹-ighÄ• nusayo app

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ•
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . du
avijjÄ• nusayo ca appahÄ«no paá¹-ighÄ• nusayo \Se I 712/ ca appahÄ«no.

<310> yattha mÄ• nÄ• nusayo appahÄ«no tattha diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nu
Ä• mantÄ• .

yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha mÄ• nÄ• nusayo appahÄ«noti?

dukkhÄ• ya vedanÄ• ya ettha \Be II 258/ vicikicchÄ• nusayo appahÄ«no; mÄ• nÄ• nusayo
ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tu
vicikicchÄ• nusayo ca appahÄ«no mÄ• nÄ• nusayo ca appahÄ«no.

(ka) yattha mÄ• nÄ• nusayo appahÄ«no tattha bhavarÄ• gÄ• nusayo appahÄ«noti?

kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha mÄ• nÄ• nusayo appahÄ«no; bhavarÄ• gÄ•
ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• n
bhavarÄ• gÄ• nusayo ca appahÄ«no.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha mÄ• nÄ• nusayo appahÄ«n

(ka) yattha mÄ• nÄ• nusayo appahÄ«no tattha avijjÄ• nusayo appahÄ«noti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo appahÄ«no tattha mÄ• nÄ• nusayo appahÄ«noti?

dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo appahÄ«no; mÄ• nÄ• nusayo na vattabbo \Ne
vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ
avijjÄ• nusayo ca appahÄ«no mÄ• nÄ• nusayo ca appahÄ«no.

<311> (ka) yattha diá¹-á¹-hÄ• nusayo appahÄ«no tattha vicikicchÄ• nusayo appahÄ«noti \S

(kha) yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha diá¹-á¹-hÄ• nusayo appahÄ«n

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<312> (ka) yattha vicikicchÄ• nusayo appahÄ«no tattha bhavarÄ• gÄ• nusayo appahÄ«noti

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha vicikicchÄ• nusayo appahÄ«no; bhavarÄ• gÄ•

``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tu
appahÄ«no bhavarÄ• gÄ• nusayo ca appahÄ«no.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha vicikicchÄ• nusayo appahÄ

(ka) yattha vicikicchÄ• nusayo appahÄ«no tattha avijjÄ• nusayo appahÄ«noti? Ä• mantÄ• .

(kha) yattha vÄ• pana avijjÄ• nusayo appahÄ«no tattha vicikicchÄ• nusayo appahÄ«noti? A

<313> (ka) yattha \Be II 259/ bhavarÄ• gÄ• nusayo appahÄ«no tattha avijjÄ• nusayo appah

(kha) yattha vÄ• pana avijjÄ• nusayo appahÄ«no tattha bhavarÄ• gÄ• nusayo appahÄ«not

kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su ettha avijjÄ• nusayo appahÄ«no; bhavarÄ• gÄ• nusa
ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . rÅ«padhÄ• tuyÄ• \Ne II 337/ arÅ«padhÄ• tuyÄ• ettha
bhavarÄ• gÄ• nusayo ca appahÄ«no. (ekamÅ«lakaá¹ƒ)

<314> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tattha mÄ
natthi.

(kha) yattha vÄ• pana mÄ• nÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-

rÅ«padhÄ• tuyÄ• \Se I 714/ arÅ«padhÄ• tuyÄ• ettha mÄ• nÄ• nusayo appahÄ«no; kÄ• m
ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ•
mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabb
``appahÄ«noâ€™â€™ ti vÄ• .

yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tattha diá¹-á¹-hÄ• nus
vicikicchÄ• nusayo appahÄ«noti? natthi.

yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighA

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo appahÄ«no; kÄ• marÄ• gÄ•
vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ•
vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ• nusayo na vatta
``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo ca paá¹-igh
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ•

yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tattha bhavarÄ• gÄ•

yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-i
vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tattha avijjÄ• nus

(kha) yattha \Ne II 338/ vÄ• pana avijjÄ• nusayo appahÄ«no \Be II 260/ tattha kÄ• marÄ• g
paá¹-ighÄ• nusayo ca appahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• \Se I 715/ ettha avijjÄ• nusayo appahÄ«no; kÄ• marÄ
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ t
vedanÄ• su ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ• nu
ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha avijjÄ• nusayo ca paá¹-i
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ

<315> yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ
pe ... vicikicchÄ• nusayo appahÄ«noti? natthi.

yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
appahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca app
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ t
vedanÄ• su ettha vicikicchÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca app
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya
paá¹-ighÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vatt
``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«n
appahÄ«noti? natthi.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca
mÄ• nÄ• nusayo ca appahÄ«nÄ• ti \Se I 716/?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha bhavarÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca a
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«n
appahÄ«noti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá¹-igh
appahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo \Be II 261/ ca mÄ• nÄ• nusayo c
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca n
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . du
avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ•
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . (tikamÅ«lakaá¹ƒ)

<316> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
tattha vicikicchÄ• nusayo appahÄ«noti? natthi.

(kha) yattha vÄ• pana vicikicchÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca paá
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha vicikicchÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha vicikicchÄ• nusayo \Se I 717/ ca kÄ• marÄ• g
diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti
dukkhÄ• ya vedanÄ• ya ettha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusa
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• `
.... (catukkamÅ«lakaá¹ƒ)

<317> (ka) yattha \Ne II 340/ kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nus
vicikicchÄ• nusayo ca appahÄ«nÄ• tattha bhavarÄ• gÄ• nusayo appahÄ«noti? natthi.

(kha) yattha vÄ• pana bhavarÄ• gÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo ca
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ti?

mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ•
ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ
ca appahÄ«nÄ• tattha avijjÄ• nusayo appahÄ«noti? natthi.

(kha) yattha vÄ• pana avijjÄ• nusayo appahÄ«no tattha \Be II 262/ kÄ• marÄ• gÄ• nusayo
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ti?

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ
``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• nusay
mÄ• nÄ• nusayo \Se I 718/ ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; p
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . dukkhÄ• ya vedanÄ• ya ettha avij
ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca m
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . (paÃ±cakamÅ«lakaá¹ƒ)

<318> (ka) yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• tattha avijjÄ• nusayo appahÄ

(kha) yattha \Ne II 341/ vÄ• pana avijjÄ• nusayo appahÄ«no tattha kÄ• marÄ• gÄ• nusayo
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca a

rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• ettha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-h
ca bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca
vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su ettha avijjÄ• n
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ•
na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . dukkhÄ• ya ved
paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ
bhavarÄ• gÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€

(ca) paá¹-ilomapuggalokÄ• sÄ•

<319> (ka) yassa \Se I 719/ yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tassa tattha paá¹-igh

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti \Be II 263/ vÄ• .

(kha) yassa vÄ• pana yattha paá¹-ighÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• n

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tassa tattha mÄ• nÄ• nusayo appahÄ

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nus

anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha mÄ• nÄ• nusayo appah
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti \Ne II 342/ vÄ• . tasseva pugg
vedanÄ• su tassa tattha mÄ• nÄ• nusayo appahÄ«no, no ca tassa tattha kÄ• marÄ• gÄ• nu
puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha mÄ• nÄ• nusayo appa
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ•
vedanÄ• su tesaá¹ƒ tattha mÄ• nÄ• nusayo ca appahÄ«no kÄ• marÄ• gÄ• nusayo ca appa

yassa yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vi
appahÄ«noti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha kÄ• marÄ
tesaá¹ƒ tattha vicikicchÄ• nusayo appahÄ«no. puthujjanassa kÄ• madhÄ• tuyÄ• dvÄ«su ve
kÄ• marÄ• gÄ• nusayo ca appahÄ«no vicikicchÄ• nusayo ca appahÄ«no.

yassa vÄ• pana yattha vicikicchÄ• nusayo \Se I 720/ appahÄ«no tassa tattha kÄ• marÄ• g

puthujjanassa dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha v
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo ca appahÄ«no kÄ•

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tassa tattha bhavarÄ• gÄ• nusayo ap

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ
appahÄ«noti?

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa \Ne II 343/ yattha kÄ• marÄ• gÄ• nusayo appahÄ«no tassa tattha avijjÄ• nusayo

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay

anÄ• gÄ• missa dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo appahÄ«no, no ca tassa

appahÄ«no. tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya rÅ«padhÄ• tuyÄ• arÅ«pa
avijjÄ• nusayo appahÄ«no; kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ•
tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ•
kÄ• marÄ• gÄ• nusayo ca appahÄ«no.

<320> (ka) yassa \Se I 721/ yattha paá¹-ighÄ• nusayo appahÄ«no tassa tattha mÄ• nÄ• nu

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo appahÄ«no tassa tattha paá¹-ighÄ• nusayo

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha paá¹-ighÄ• nusayo appahÄ«no tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... vi
appahÄ«noti?

dvinnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha paá¹-ighÄ• nusayo appah
vicikicchÄ• nusayo appahÄ«no. puthujjanassa dukkhÄ• ya vedanÄ• ya tassa tattha paá¹-igh
vicikicchÄ• nusayo ca appahÄ«no.

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo appahÄ«no tassa tattha paá¹-ighÄ• nusay

puthujjanassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ
appahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€
dukkhÄ• ya vedanÄ• ya \Ne II 344/ tassa tattha vicikicchÄ• nusayo ca appahÄ«no paá¹-ighÄ

(ka) yassa \Be II 265/ yattha paá¹-ighÄ• nusayo appahÄ«no tassa tattha bhavarÄ• gÄ• nus

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha paá¹-ighÄ• nus

na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha paá¹-ighÄ• nusayo appahÄ«no tassa tattha avijjÄ• nusayo appahÄ«noti?

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha paá¹-ighÄ• nusayo ap

anÄ• gÄ• missa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tu
appahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â
dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo appahÄ«no, no ca tassa tattha paá¹-igh
tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
avijjÄ• nusayo appahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``app
tesaÃ±Ã±eva puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo ca app
appahÄ«no.

<321> yassa yattha mÄ• nÄ• nusayo appahÄ«no tassa tattha diá¹-á¹-hÄ• nusayo ... pe ... v
appahÄ«noti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ
mÄ• nÄ• nusayo appahÄ«no, no ca tesaá¹ƒ tattha vicikicchÄ• nusayo appahÄ«no. puthujjan
vedanÄ• su rÅ«padhÄ• tuyÄ• \Ne II 345/ arÅ«padhÄ• tuyÄ• tassa tattha mÄ• nÄ• nusayo
ca appahÄ«no.

yassa vÄ• pana yattha vicikicchÄ• nusayo appahÄ«no tassa tattha mÄ• nÄ• nusayo appah

puthujjanassa dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo appahÄ«no; mÄ• nÄ
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa kÄ• madhÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca appahÄ«no mÄ• n
appahÄ«no.

(ka) yassa yattha mÄ• nÄ• nusayo appahÄ«no tassa tattha bhavarÄ• gÄ• nusayo appahÄ«

catunnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ \Be II 266/ tatt
bhavarÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha mÄ• nÄ• nusayo ca appahÄ«no bhava

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha mÄ• nÄ• nusa

(ka) yassa yattha mÄ• nÄ• nusayo appahÄ«no tassa tattha avijjÄ• nusayo appahÄ«noti? Ä

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha mÄ• nÄ• nusayo app

catunnaá¹ƒ puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo appahÄ«
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ kÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ca appahÄ«no mÄ• nÄ•

<322> (ka) yassa \Ne II 346/ yattha diá¹-á¹-hÄ• nusayo appahÄ«no tassa tattha vicikicchÄ•
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha vicikicchÄ• nusayo appahÄ«no tassa tattha diá¹-á¹-hÄ• nusay
... pe ....

<323> (ka) yassa yattha vicikicchÄ• nusayo appahÄ«no tassa tattha bhavarÄ• gÄ• nusayo

puthujjanassa kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tassa \Se I 724/ tattha vicikicchÄ• nus
bhavarÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ•
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca appahÄ«no bhava

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha vicikicchÄ• nu

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha bhavarÄ•
tesaá¹ƒ tattha vicikicchÄ• nusayo appahÄ«no. puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ•
bhavarÄ• gÄ• nusayo ca appahÄ«no vicikicchÄ• nusayo ca appahÄ«no.

(ka) yassa yattha vicikicchÄ• nusayo appahÄ«no tassa tattha avijjÄ• nusayo appahÄ«noti?

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no \Be II 267/ tassa tattha vicikicchÄ•

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«
avijjÄ• nusayo appahÄ«no, no ca tesaá¹ƒ tattha vicikicchÄ• nusayo appahÄ«no. puthujjanas
vedanÄ• su rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca appahÄ«n
appahÄ«no.

<324> (ka) yassa \Ne II 347/ yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha avijjÄ• n
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha bhavarÄ• gÄ• nusayo

catunnaá¹ƒ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• tÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ• nu
bhavarÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti \Se
puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ca appa
appahÄ«no. (ekamÅ«lakaá¹ƒ)

<325> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tas
appahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha mÄ• nÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nus
appahÄ«nÄ• ti?

anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha mÄ• nÄ• nusayo appah
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha mÄ• nÄ• nusayo appahÄ«no, no ca tas
appahÄ«no; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â
puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha mÄ• nÄ• nusayo appa
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha mÄ• nÄ• nusayo ca kÄ• marÄ• gÄ•
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tassa tattha di
vicikicchÄ• nusayo appahÄ«noti? natthi.

yassa \Be II 268/ \Ne II 348/ vÄ• pana yattha vicikicchÄ• nusayo appahÄ«no tassa tattha k
paá¹-ighÄ• nusayo ca appahÄ«nÄ• ti?

puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo \Se I 7
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo
appahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™
dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«n
vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tassa tatth
appahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ
appahÄ«nÄ• ti?

na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• tassa tatth
natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay
appahÄ«nÄ• ti?

anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo appahÄ«
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo appahÄ«no, no ca tassa
appahÄ«no. paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€
dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo appahÄ«no, no ca tassa tattha \Se I 727
appahÄ«no; kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€
349/ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ap
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nu
paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . te
dukkhÄ• ya \Be II 269/ vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca a
kÄ• marÄ• gÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ

<326> yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca a
diá¹-á¹-hÄ• nusayo ... pe ... vicikicchÄ• nusayo appahÄ«noti? natthi.

yassa vÄ• pana yattha vicikicchÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nusayo
mÄ• nÄ• nusayo ca appahÄ«nÄ• ti?

puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca mÄ
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha vicikicchÄ• nusayo
mÄ• nÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ
tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha vicikicchÄ• nusayo ca paá¹-ighÄ•
kÄ• marÄ• gÄ• nusayo \Se I 728/ ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€
vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca app
bhavarÄ• gÄ• nusayo appahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ
mÄ• nÄ• nusayo ca appahÄ«nÄ• ti?

mÄ• nÄ• nusayo \Ne II 350/ appahÄ«no; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca

vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca app
avijjÄ• nusayo appahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayo ca appahÄ«nÄ• ti?

anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• n
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca
appahÄ«nÄ• , no ca tassa tattha kÄ• marÄ• gÄ• nusayo appahÄ«no; paá¹-ighÄ• nusayo na
vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha
ca tassa tattha paá¹-ighÄ• nusayo appahÄ«no; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo
ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«
avijjÄ• nusayo ca mÄ• nÄ• nusayo \Se I 729/ ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca p
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ
tesaá¹ƒ tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«nÄ
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tesaÃ±Ã±eva puggalÄ• naá¹ƒ duk
avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ•
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . (tikamÅ«lakaá¹ƒ)

<327> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
appahÄ«nÄ• tassa tattha vicikicchÄ• nusayo appahÄ«noti? natthi.

(kha) yassa \Ne II 351/ vÄ• pana yattha vicikicchÄ• nusayo appahÄ«no tassa tattha kÄ• m
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ti?

puthujjanassa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha vicikicchÄ• nusayo ca mÄ
diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na va
``appahÄ«nÄ• â€™â€™ ti vÄ• . tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• s
ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ; paá
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa dukkhÄ• ya v
vicikicchÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ
na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti \Se I 730/ vÄ• ... pe

<328> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
vicikicchÄ• nusayo ca appahÄ«nÄ• tassa tattha \Be II 271/ bhavarÄ• gÄ• nusayo appahÄ«

(kha) yassa vÄ• pana yattha bhavarÄ• gÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ti?

tiá¹‡á¹‡aá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha bhavarÄ•
appahÄ«nÄ• , no ca tesaá¹ƒ tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha bhavarÄ• gÄ• nusayo ca mÄ• nÄ• nusay
vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na va
``appahÄ«nÄ• â€™â€™ ti vÄ• .

(ka) yassa \Ne II 352/ yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nus
vicikicchÄ• nusayo ca appahÄ«nÄ• tassa tattha avijjÄ• nusayo appahÄ«noti? natthi.

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ti?

anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• n
tassa tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• \Se I 731/; kÄ• marÄ
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca
kÄ• marÄ• gÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; paá¹
``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa dukkhÄ• ya v
avijjÄ• nusayo appahÄ«no, no ca tassa tattha paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca
appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€
vÄ• . dvinnaá¹ƒ puggalÄ• naá¹ƒ rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• \Se I 732/ tesaá¹ƒ tat
mÄ• nÄ• nusayo ca appahÄ«nÄ• , no ca tesaá¹ƒ tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• n
kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ•
tesaÃ±Ã±eva \Be II 272/ puggalÄ• naá¹ƒ kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ ta
kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca appahÄ«nÄ• , no ca tesaá¹ƒ tattha diá¹-á¹-hÄ
ca appahÄ«nÄ• ; paá¹-ighÄ• nusayo na vattabbo ``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ
puggalÄ• naá¹ƒ dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo
tesaá¹ƒ tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• n
vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . puthujjanassa \Ne
arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo c
appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â
ti vÄ• . tasseva puggalassa kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa tattha avijjÄ• nus
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; paá¹-ighÄ•

``pahÄ«noâ€™â€™ ti vÄ• ``appahÄ«noâ€™â€™ ti vÄ• . tasseva puggalassa dukkhÄ• ya v
avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appah
ca mÄ• nÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™

<329> (ka) yassa yattha kÄ• marÄ• gÄ• nusayo ca paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• tassa tattha avijjÄ• nusayo ap

(kha) yassa vÄ• pana yattha avijjÄ• nusayo appahÄ«no tassa tattha kÄ• marÄ• gÄ• nusay
mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca a

anÄ• gÄ• missa rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• n
ca appahÄ«nÄ• , no ca tassa tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«n
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ t
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tassa \Se I 733/ tattha avijjÄ• nusayo ca mÄ• nÄ• n
tassa tattha kÄ• marÄ• gÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ
bhavarÄ• gÄ• nusayo \Be II 273/ ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«n
puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo appahÄ«no, no ca tassa tat
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ•
\Ne II 354/ ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . d
rÅ«padhÄ• tuyÄ• arÅ«padhÄ• tuyÄ• tesaá¹ƒ tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca
appahÄ«nÄ• , no ca tesaá¹ƒ tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ
paá¹-ighÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ t
kÄ• madhÄ• tuyÄ• dvÄ«su vedanÄ• su tesaá¹ƒ tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nu
appahÄ«nÄ• , no ca tesaá¹ƒ tattha diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ
bhavarÄ• gÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€
dukkhÄ• ya vedanÄ• ya tesaá¹ƒ tattha avijjÄ• nusayo ca paá¹-ighÄ• nusayo ca appahÄ«nÄ
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ•
ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . puthujjanass
arÅ«padhÄ• tuyÄ• tassa tattha avijjÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo \S
vicikicchÄ• nusayo ca bhavarÄ• gÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca pa
``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . tasseva puggalassa kÄ• madh
tattha avijjÄ• nusayo ca kÄ• marÄ• gÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo c
appahÄ«nÄ• ; paá¹-ighÄ• nusayo ca bhavarÄ• gÄ• nusayo ca na vattabbÄ• ``pahÄ«nÄ• â€
ti vÄ• . tasseva puggalassa dukkhÄ• ya vedanÄ• ya tassa tattha avijjÄ• nusayo ca paá¹-igh
diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca appahÄ«nÄ• ; kÄ• marÄ• gÄ• nusayo ca mÄ•
ca na vattabbÄ• ``pahÄ«nÄ• â€™â€™ ti vÄ• ``appahÄ«nÄ• â€™â€™ ti vÄ• . (chakkamÅ«

pahÄ«navÄ• re paá¹-ilomaá¹ƒ.

pahÄ«navÄ• ro.

6. uppajjanavÄ• ro

<330> (ka) yassa \Be II 274/ \Ne II 355/ kÄ• marÄ• gÄ• nusayo uppajjati tassa paá¹-ighÄ• n
Ä• mantÄ• .

(kha) yassa vÄ• pana paá¹-ighÄ• nusayo uppajjati tassa kÄ• marÄ• gÄ• nusayo uppajjatÄ«

(ka) yassa kÄ• marÄ• gÄ• nusayo uppajjati tassa mÄ• nÄ• nusayo uppajjatÄ«ti? Ä• mantÄ«

(kha) yassa vÄ• pana mÄ• nÄ• nusayo uppajjati tassa kÄ• marÄ• gÄ• nusayo uppajjatÄ«ti

anÄ• gÄ• missa mÄ• nÄ• nusayo uppajjati, no ca tassa kÄ• marÄ• gÄ• nusayo uppajjati. tia
mÄ• nÄ• nusayo ca uppajjati kÄ• marÄ• gÄ• nusayo \Se I 735/ ca uppajjati (vitthÄ• retabba

<331> (ka) yassa kÄ• marÄ• gÄ• nusayo nuppajjati tassa paá¹-ighÄ• nusayo nuppajjatÄ«ti

(kha) yassa vÄ• pana paá¹-ighÄ• nusayo nuppajjati tassa kÄ• marÄ• gÄ• nusayo nuppajja

(ka) yassa kÄ• marÄ• gÄ• nusayo nuppajjati tassa mÄ• nÄ• nusayo nuppajjatÄ«ti?

anÄ• gÄ• missa kÄ• marÄ• gÄ• nusayo nuppajjati, no ca tassa mÄ• nÄ• nusayo nuppajjati
nuppajjati mÄ• nÄ• nusayo ca nuppajjati.

(kha) yassa vÄ• pana mÄ• nÄ• nusayo nuppajjati tassa kÄ• marÄ• gÄ• nusayo nuppajjatÄ
(vitthÄ• retabbaá¹ƒ).

uppajjanavÄ• ro.

7. (ka) dhÄ• tupucchÄ• vÄ• ro

<332> kÄ• madhÄ• tuyÄ• \Ne II 356/ cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusa
nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ upa
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cuta
arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati

kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti,
kati anusayÄ• bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjantas
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cuta
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…

kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kat
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? kÄ• madhÄ• tuyÄ• cutassa na rÅ«pa
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti,
kati anusayÄ• bhaá¹…gÄ• ? (kÄ• madhÄ• tumÅ«lakaá¹ƒ)

<333> rÅ«padhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti
kati anusayÄ• bhaá¹…gÄ• ? rÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? rÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ
anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ?

rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, k
kati anusayÄ• bhaá¹…gÄ• ? rÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjantassa
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? rÅ«padhÄ• tuyÄ• cutas
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…

rÅ«padhÄ• tuyÄ• cutassa na \Se I 737/ kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjan
kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? rÅ«padhÄ• tuyÄ• cutassa na rÅ«
upapajjantassa kati \Be II 276/ anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusay
rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati an
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? (rÅ«padhÄ• tumÅ«lakaá¹ƒ)

<334> arÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anuse
nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ up
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? arÅ«padhÄ• tuyÄ• cuta
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…

arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti,
kati anusayÄ• bhaá¹…gÄ• ? arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjantas
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? arÅ«padhÄ• tuyÄ• cutassa na arÅ«pa
anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ?

arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kat

anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? arÅ«padhÄ• tuyÄ• cutassa na rÅ«pa
upapajjantassa kati anusayÄ• \Se I 738/ anusenti, kati anusayÄ• nÄ• nusenti, kati anusay
arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati a
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? (arÅ«padhÄ• tumÅ«lakaá¹ƒ)

<335> na \Ne II 358/ kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa kati an
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• cutassa rÅ«pa
anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madh
arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati

na \Be II 277/ kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusa
nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• cutassa na rÅ«padhÄ• tu
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• c
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…

na kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• cutassa na rÅ«
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti,
kati anusayÄ• bhaá¹…gÄ• ? (nakÄ• madhÄ• tumÅ«lakaá¹ƒ)

<336> na \Se I 739/ rÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anus
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• cutassa rÅ«padh
anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ
arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati

na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusen
kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjanta
kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• \Ne II 359/? na rÅ«padhÄ• tuyÄ• c
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…

na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa k
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• cutassa na rÅ«p
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ \Be II 278/ upapajjantassa kati anusayÄ•
nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? (narÅ«padhÄ• tumÅ«lakaá¹ƒ)

<337> na arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• an

nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na arÅ«padhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ
anusenti, kati \Se I 740/ anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na arÅ«padhÄ
arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati

na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anuse
kati anusayÄ• bhaá¹…gÄ• ? na arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjan
kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na arÅ«padhÄ• tuyÄ• cutassa na
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…

na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na arÅ«padhÄ• tuyÄ• cutassa na rÅ«
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti,
kati anusayÄ• bhaá¹…gÄ• ? (naarÅ«padhÄ• tumÅ«lakaá¹ƒ)

<338> na \Ne II 360/ kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• n
rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati a
kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kati a
nÄ• nusenti, kati \Se I 741/ anusayÄ• bhaá¹…gÄ• ?

na \Be II 279/ kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upa
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• n
rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati a
kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na arÅ«padhÄ• tuá¹ƒ upapajjantassa ka
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ?

na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ
anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madh
cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti,
kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ•
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
(nakÄ• manaarÅ«padhÄ• tumÅ«lakaá¹ƒ)

<339> na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjanta
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ•
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
arÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati

anusayÄ• bhaá¹…gÄ• ?

na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• na
rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati a
bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na arÅ«padhÄ• tuá¹ƒ up
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ?

na \Be II 280/ rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na ar
kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«pa
arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kati a
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ•
na rÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, ka
(narÅ«panaarÅ«padhÄ• tumÅ«lakaá¹ƒ)

<340> na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjanta
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ•
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
rÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati a
anusayÄ• bhaá¹…gÄ• ?

na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa
anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ•
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
rÅ«padhÄ• tuyÄ• cutassa na arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, ka
kati \Se I 743/ anusayÄ• bhaá¹…gÄ• ?

na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ•
anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• n
rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kati anusayÄ• anusenti, kati anusay
anusayÄ• bhaá¹…gÄ• ? na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madh
upapajjantassa kati anusayÄ• anusenti, kati anusayÄ• nÄ• nusenti, kati anusayÄ• bhaá¹…
(nakÄ• manarÅ«padhÄ• tumÅ«lakaá¹ƒ)

dhÄ• tupucchÄ• vÄ• ro.

7. (kha) dhÄ• tuvisajjanÄ• vÄ• ro

<341> kÄ• madhÄ• tuyÄ• \Be II 281/ \Ne II 362/ cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa
anusenti, kassaci paÃ±ca anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. kÄ• madhÄ• t
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kass
anusenti; anusayÄ• bhaá¹…gÄ• natthi. kÄ• madhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upa
anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti;
natthi.

kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ•
anusayÄ• anusenti, kassaci tayo \Se I 744/ anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• na
cutassa na rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ
kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. kÄ• madhÄ• tuyÄ• cutass
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kass
anusenti; anusayÄ• bhaá¹…gÄ• natthi.

kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kas
kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…g
cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ•
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. kÄ• madhÄ• tuyÄ• cutassa na kÄ• mad
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kass
anusenti; anusayÄ• bhaá¹…gÄ• natthi. (kÄ• madhÄ• tumÅ«lakaá¹ƒ)

<342> rÅ«padhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ•
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. rÅ«pa
kÄ• madhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natt
arÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta \Be II 282/ anusayÄ• anusenti \Ne II 363/, k
anusayÄ• anusenti, kassaci tayo anusayÄ• \Se I 745/ anusenti; anusayÄ• bhaá¹…gÄ• na

rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• a
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. rÅ«pa
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusay
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. rÅ«padhÄ• tuyÄ• cutassa na arÅ«padh
satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anu
natthi.

rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kass
kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…g
cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anuse
natthi. rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa

anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ•
(rÅ«padhÄ• tumÅ«lakaá¹ƒ)

<343> arÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusay
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. arÅ«p
kÄ• madhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natt
rÅ«padhÄ• tuyÄ• upapatti nÄ• ma natthi, heá¹-á¹-hÄ• upapajjamÄ• no \Se I 746/ kÄ• madh
satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi.

arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ•
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. arÅ«p
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusay
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• \Be II 283/ natthi \Ne II 364/. arÅ«padhÄ• tuyÄ
arÅ«padhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natt

arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• upapatti nÄ• ma
kÄ• madhÄ• tuá¹ƒyeva upapajjati, satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natt
na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ• anusenti; anus
arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kass
kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…g
(arÅ«padhÄ• tumÅ«lakaá¹ƒ)

<344> na kÄ• madhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa satteva anusayÄ•
natthi. na kÄ• madhÄ• tuyÄ• cutassa rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusa
paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natt
arÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci \Se I 747/ satta anusayÄ• anusenti, kassaci paÃ
kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi.

na kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusay
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na kÄ
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusay
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na kÄ• madhÄ• tuyÄ• cutassa na arÅ«
kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusay
bhaá¹…gÄ• natthi.

na kÄ• madhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ•
kÄ• madhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa \Ne I

anusenti; anusayÄ• bhaá¹…gÄ• natthi. na kÄ• madhÄ• tuyÄ• cutassa na \Be II 284/ kÄ• r
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kass
anusenti; anusayÄ• bhaá¹…gÄ• natthi. (nakÄ• madhÄ• tumÅ«lakaá¹ƒ)

<345> na rÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusa
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na rÅ«padhÄ• tuyÄ• cutassa rÅ«padhÄ
\Se I 748/ satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anus
bhaá¹…gÄ• natthi. na rÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kassac
kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…g

na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ•
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na rÅ«
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusay
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na rÅ«padhÄ• tuyÄ• cutassa na arÅ«pa
kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusay
bhaá¹…gÄ• natthi.

na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa k
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ•
rÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kassa
kassaci paÃ±ca anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na rÅ«padhÄ• tuyÄ• cu
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusay
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. (narÅ«padhÄ• tumÅ«lakaá¹ƒ)

<346> na \Se I 749/ \Ne II 366/ arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjantas
anusenti, kassaci paÃ±ca anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na arÅ«padhÄ
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• \Be II 285/ anusenti, kassaci paÃ±
kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na arÅ«padhÄ• tuyÄ• cuta
upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kass
anusenti; anusayÄ• bhaá¹…gÄ• natthi.

na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na arÅ«
rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusay
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na arÅ«padhÄ• tuyÄ• cutassa na arÅ«p
kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusay
bhaá¹…gÄ• natthi.

na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ•
arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«padhÄ• tuá¹ƒ upapajjantassa kass
kassaci paÃ±ca anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na \Se I 750/ arÅ«padh
kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, k
anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. (naarÅ«padhÄ• t

<347> na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjant
anusayÄ• bhaá¹…gÄ• natthi. na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa rÅ«pa
satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anu
natthi. na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa \Ne II 367/ arÅ«padhÄ• tuá¹ƒ
anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti;
natthi.

na \Be II 286/ kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upa
anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti;
natthi. na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjan
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ•
kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na arÅ«padhÄ• tuá¹ƒ upapajjantassa ka
kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…g

na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ
kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusay
bhaá¹…gÄ• natthi. na kÄ• madhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tu
upapajjantassa satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na kÄ• madhÄ•
cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ•
anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi.
(nakÄ• manaarÅ«padhÄ• tumÅ«lakaá¹ƒ)

<348> na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjanta
anusenti, kassaci paÃ±ca anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na rÅ«padhÄ
cutassa rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca
kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na rÅ«padhÄ• tuyÄ• na a
arÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusa
anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi.

na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa
368/ anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusa

rÅ«padhÄ• tuyÄ• \Be II 287/ na arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjan
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo \Se I 752/ anusayÄ• anusenti;
natthi. na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na arÅ«padhÄ• tuá¹ƒ upapajjan
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ•

na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na arÅ«padhÄ•
satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anu
natthi. na rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«pad
kassaci satta anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti; anusayÄ• bhaá¹…g
rÅ«padhÄ• tuyÄ• na arÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ
anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti;
natthi. (narÅ«panaarÅ«padhÄ• tumÅ«lakaá¹ƒ)

<349> na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa kÄ• madhÄ• tuá¹ƒ upapajjanta
anusayÄ• bhaá¹…gÄ• natthi. na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa rÅ«pad
heá¹-á¹-hÄ• upapajjamÄ• no kÄ• madhÄ• tuá¹ƒyeva upapajjati, satteva anusayÄ• anusent
na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa arÅ«padhÄ• tuá¹ƒ upapajjantassa kas
kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…g

na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuá¹ƒ upapajjantassa
anusayÄ• anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci tayo anusayÄ• anusenti;
natthi. na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ upapajjanta
anusenti, kassaci paÃ±ca anusayÄ• anusenti, kassaci \Ne II 369/ tayo anusayÄ• anusenti;
natthi. na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na arÅ«padhÄ• tuá¹ƒ upapajjan
anusenti; anusayÄ• bhaá¹…gÄ• natthi.

na \Be II 288/ kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na kÄ• madhÄ• tuyÄ• na a
natthi, heá¹-á¹-hÄ• upapajjamÄ• no kÄ• madhÄ• tuá¹ƒyeva upapajjati, satteva anusayÄ• a
natthi. na kÄ• madhÄ• tuyÄ• na rÅ«padhÄ• tuyÄ• cutassa na rÅ«padhÄ• tuá¹ƒ na arÅ«pad
satteva anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. na kÄ• madhÄ• tuyÄ• na rÅ«pa
kÄ• madhÄ• tuá¹ƒ na rÅ«padhÄ• tuá¹ƒ upapajjantassa kassaci satta anusayÄ• anusenti, ka
anusenti, kassaci tayo anusayÄ• anusenti; anusayÄ• bhaá¹…gÄ• natthi. (nakÄ• manarÅ«

dhÄ• tuvisajjavÄ• ro.

anusayayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

8. cittayamakaá¹ƒ

(ka) uddeso

1. suddhacittasÄ• maÃ±Ã±aá¹ƒ

1. puggalavÄ• ro

(1) uppÄ• danirodhakÄ• lasambhedavÄ• ro

<1> (ka) yassa \Se II 1/ \Be II 289/ \Ne II 370/ cittaá¹ƒ uppajjati na nirujjhati tassa cittaá¹ƒ nirujjhissati na uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati na uppajjissati tassa cittaá¹ƒ uppajjati na nirujjha

(ka) yassa cittaá¹ƒ na uppajjati nirujjhati tassa cittaá¹ƒ na nirujjhissati uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati uppajjissati tassa cittaá¹ƒ na uppajjati nirujjha

(2) uppÄ• duppannavÄ• ro

<2> (ka) yassa \Ne II 371/ cittaá¹ƒ uppajjati tassa cittaá¹ƒ uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjati?

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjati?

(3) nirodhuppannavÄ• ro

<3> (ka) yassa \Be II 290/ cittaá¹ƒ nirujjhati tassa cittaá¹ƒ uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ nirujjhati?

(ka) yassa cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na nirujjhati?

(4) uppÄ• davÄ• ro

<4> (ka) yassa \Se II 2/ cittaá¹ƒ uppajjati tassa cittaá¹ƒ uppajjittha?

(kha) yassa vÄ• pana cittaá¹ƒ uppajjittha tassa cittaá¹ƒ uppajjati?

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na uppajjittha?

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na uppajjati?

<5> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati tassa cittaá¹ƒ uppajjati?

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati tassa cittaá¹ƒ na uppajjati?

<6> (ka) yassa \Ne II 372/ cittaá¹ƒ uppajjittha tassa cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati tassa cittaá¹ƒ uppajjittha?

(ka) yassa cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati tassa cittaá¹ƒ na uppajjittha?

(5) nirodhavÄ• ro

<7> (ka) yassa cittaá¹ƒ nirujjhati tassa cittaá¹ƒ nirujjhittha?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhittha tassa cittaá¹ƒ nirujjhati?

(ka) yassa cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ na nirujjhittha?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhittha tassa cittaá¹ƒ na nirujjhati?

<8> (ka) yassa cittaá¹ƒ nirujjhati tassa cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ nirujjhati?

(ka) yassa cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na nirujjhati?

<9> (ka) yassa cittaá¹ƒ nirujjhittha tassa cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ nirujjhittha?

(ka) yassa cittaá¹ƒ na nirujjhittha tassa cittaá¹ƒ na nirujjhissati?

(kha) yassa \Se II 3/ vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na nirujjhittha?

(6) uppÄ• danirodhavÄ• ro

<10> (ka) yassa \Be II 291/ cittaá¹ƒ uppajjati tassa cittaá¹ƒ nirujjhittha?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhittha tassa cittaá¹ƒ uppajjati?

(ka) yassa \Ne II 373/ cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na nirujjhittha?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhittha tassa cittaá¹ƒ na uppajjati?

<11> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ uppajjati?

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na uppajjati?

<12> (ka) yassa cittaá¹ƒ uppajjittha tassa cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ uppajjittha?

(ka) yassa cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na uppajjittha?

(7) uppajjamÄ• na-nanirodhavÄ• ro

<13> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ na nirujjhati?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ uppajjati?

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ nirujjhati?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhati tassa cittaá¹ƒ na uppajjati?

(8) uppajjamÄ• nuppannavÄ• ro

<14> (ka) yassa cittaá¹ƒ uppajjamÄ• naá¹ƒ tassa cittaá¹ƒ uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjamÄ• naá¹ƒ?

(ka) yassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ tassa cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ?

(9) nirujjhamÄ• nuppannavÄ• ro

<15> (ka) yassa cittaá¹ƒ nirujjhamÄ• naá¹ƒ tassa cittaá¹ƒ uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ \Se II 4/ uppannaá¹ƒ tassa cittaá¹ƒ nirujjhamÄ• naá¹ƒ?

(ka) yassa \Ne II 374/ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ tassa cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na nirujjhamÄ• naá¹ƒ?

(10) uppannuppÄ• davÄ• ro

<16> (ka) yassa cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjittha?

(kha) yassa vÄ• pana cittaá¹ƒ uppajjittha tassa cittaá¹ƒ uppannaá¹ƒ?

(ka) yassa cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjittha?

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na uppannaá¹ƒ?

(ka) yassa \Be II 292/ cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati tassa cittaá¹ƒ uppannaá¹ƒ?

(ka) yassa cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjissati?

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati tassa cittaá¹ƒ na uppannaá¹ƒ?

(11) atÄ«tÄ• nÄ• gatavÄ• ro

<17> (ka) yassa cittaá¹ƒ uppajjittha no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjis

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ u

(ka) yassa cittaá¹ƒ na uppajjittha no ca tassa cittaá¹ƒ na uppannaá¹ƒ, tassa cittaá¹ƒ na upp

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati no ca tassa cittaá¹ƒ na uppannaá¹ƒ, tassa cit
uppajjittha?

(12) uppannuppajjamÄ• navÄ• ro

<18> (ka) uppannaá¹ƒ \Ne II 375/ uppajjamÄ• naá¹ƒ?

(kha) uppajjamÄ• naá¹ƒ uppannaá¹ƒ?

(ka) na uppannaá¹ƒ na uppajjamÄ• naá¹ƒ?

(kha) na uppajjamÄ• naá¹ƒ na uppannaá¹ƒ?

(13) niruddhanirujjhamÄ• navÄ• ro

<19> (ka) niruddhaá¹ƒ nirujjhamÄ• naá¹ƒ?

(kha) nirujjhamÄ• naá¹ƒ niruddhaá¹ƒ?

(ka) na niruddhaá¹ƒ na nirujjhamÄ• naá¹ƒ?

(kha) na nirujjhamÄ• naá¹ƒ na niruddhaá¹ƒ?

(14) atikkantakÄ• lavÄ• ro

<20> (ka) yassa \Se II 5/ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ at uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ?

(ka) yassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantak nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ?

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittaá¹ƒ?

1. suddhacittasÄ• maÃ±Ã±aá¹ƒ

2. dhammavÄ• ro

(1) uppÄ• danirodhakÄ• lasambhedavÄ• ro

<21> (ka) yaá¹ƒ \Be II 293/ \Ne II 376/ cittaá¹ƒ uppajjati na nirujjhati taá¹ƒ cittaá¹ƒ nirujjhissa uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati na uppajjissati taá¹ƒ cittaá¹ƒ uppajjati na nirujjha

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati nirujjhati taá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati uppajjissati taá¹ƒ cittaá¹ƒ na uppajjati nirujjha

(2) uppÄ• duppannavÄ• ro

<22> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjati?

(3) nirodhuppannavÄ• ro

<23> (ka) yaá¹ƒ cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ nirujjhati?

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ na \Se II 6/ uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na nirujjhati?

(4) uppÄ• davÄ• ro

<24> (ka) yaá¹ƒ \Ne II 377/ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ uppajjittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na uppajjittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na uppajjati?

<25> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati taá¹ƒ cittaá¹ƒ na uppajjati?

<26> (ka) yaá¹ƒ cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati taá¹ƒ cittaá¹ƒ uppajjittha?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati taá¹ƒ cittaá¹ƒ na uppajjittha?

(5) nirodhavÄ• ro

<27> (ka) yaá¹ƒ \Be II 294/ cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ nirujjhittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhittha taá¹ƒ cittaá¹ƒ nirujjhati?

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ na nirujjhittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhittha taá¹ƒ cittaá¹ƒ na nirujjhati?

<28> (ka) yaá¹ƒ cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ nirujjhati?

(ka) yaá¹ƒ \Ne II 378/ cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na nirujjhati?

<29> (ka) yaá¹ƒ cittaá¹ƒ nirujjhittha taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ nirujjhittha?

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhittha taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na nirujjhittha?

(6) uppÄ• danirodhavÄ• ro

<30> (ka) yaá¹ƒ \Se II 7/ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ nirujjhittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhittha taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na nirujjhittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhittha taá¹ƒ cittaá¹ƒ na uppajjati?

<31> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na uppajjati?

<32> (ka) yaá¹ƒ cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ uppajjittha?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na uppajjittha?

(7) uppajjamÄ• na-nanirodhavÄ• ro

<33> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ na nirujjhati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ nirujjhati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ na uppajjati?

(8) uppajjamÄ• nuppannavÄ• ro

<34> (ka) yaá¹ƒ \Be II 295/ \Ne II 379/ cittaá¹ƒ uppajjamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ uppannaá¹ƒ

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ?

(ka) yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ?

(9) nirujjhamÄ• nuppannavÄ• ro

<35> (ka) yaá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ?

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ?

(10) uppannuppÄ• davÄ• ro

<36> (ka) yaá¹ƒ \Se II 8/ cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(ka) yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjittha?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(ka) yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(ka) yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(11) atÄ«tÄ• nÄ• gatavÄ• ro

<37> (ka) yaá¹ƒ \Ne II 380/ cittaá¹ƒ uppajjittha no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá
uppajjissati?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ u

(ka) yaá¹ƒ cittaá¹ƒ na uppajjittha no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ na uppa

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ citt
uppajjittha?

(12) uppannuppajjamÄ• navÄ• ro

<38> (ka) uppannaá¹ƒ uppajjamÄ• naá¹ƒ?

(kha) uppajjamÄ• naá¹ƒ uppannaá¹ƒ?

(ka) na uppannaá¹ƒ na uppajjamÄ• naá¹ƒ?

(kha) na uppajjamÄ• naá¹ƒ na uppannaá¹ƒ?

(13) niruddhanirujjhamÄ• navÄ• ro

<39> (ka) niruddhaá¹ƒ nirujjhamÄ• naá¹ƒ?

(kha) nirujjhamÄ• naá¹ƒ niruddhaá¹ƒ?

(ka) na niruddhaá¹ƒ na nirujjhamÄ• naá¹ƒ?

(kha) na nirujjhamÄ• naá¹ƒ na niruddhaá¹ƒ?

(14) atikkantakÄ• lavÄ• ro

<40> (ka) yaá¹ƒ \Se II 9/ \Be II 296/ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«
atikkantakÄ• laá¹ƒ, nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ•

(kha) yaá¹ƒ \Ne II 381/ vÄ• pana cittaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tik
atikkantakÄ• laá¹ƒ, uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ•

(ka) yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantak
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittaá¹ƒ?

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹
uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittaá¹ƒ?

1. suddhacittasÄ• maÃ±Ã±a

3. puggaladhammavÄ• ro

(1) uppÄ• danirodhakÄ• lasambhedavÄ• ro

<41> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati tassa taá¹ƒ cittaá¹ƒ nirujjhissati na upp

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissati tassa taá¹ƒ cittaá¹ƒ uppajja nirujjhati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati nirujjhati tassa taá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissa

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissati tassa taá¹ƒ cittaá¹ƒ na upp nirujjhati?

(2) uppÄ• duppannavÄ• ro

<42> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na uppajjati?

(3) nirodhuppannavÄ• ro

<43> (ka) yassa \Ne II 382/ yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ nirujjhati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na nirujjhati?

(4) uppÄ• davÄ• ro

<44> (ka) yassa \Se II 10/ \Be II 297/ yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ uppajjittha

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjittha tassa taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na uppajjittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjittha tassa taá¹ƒ cittaá¹ƒ na uppajjati?

<45> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati tassa taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati tassa taá¹ƒ cittaá¹ƒ na uppajjati?

<46> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjittha tassa taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati tassa taá¹ƒ cittaá¹ƒ uppajjittha?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjittha tassa taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati tassa taá¹ƒ cittaá¹ƒ na uppajjittha?

(5) nirodhavÄ• ro

<47> (ka) yassa \Ne II 383/ yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ nirujjhittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhittha tassa taá¹ƒ cittaá¹ƒ nirujjhati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ na nirujjhittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhittha tassa taá¹ƒ cittaá¹ƒ na nirujjhati?

<48> (ka) yassa yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati tassa taá¹ƒ cittaá¹ƒ nirujjhati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati tassa taá¹ƒ cittaá¹ƒ na nirujjhati?

<49> (ka) yassa yaá¹ƒ cittaá¹ƒ nirujjhittha tassa taá¹ƒ cittaá¹ƒ \Se II 11/ nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati tassa taá¹ƒ cittaá¹ƒ nirujjhittha?

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhittha tassa taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati tassa taá¹ƒ cittaá¹ƒ na nirujjhittha?

(6) uppÄ• danirodhavÄ• ro

<50> (ka) yassa \Be II 298/ yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ nirujjhittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhittha tassa taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na nirujjhittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhittha tassa taá¹ƒ cittaá¹ƒ na uppajjati?

<51> (ka) yassa \Ne II 384/ yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati tassa taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati tassa taá¹ƒ cittaá¹ƒ na uppajjati?

<52> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjittha tassa taá¹ƒ cittaá¹ƒ nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati tassa taá¹ƒ cittaá¹ƒ uppajjittha?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjittha tassa taá¹ƒ cittaá¹ƒ na nirujjhissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati tassa taá¹ƒ cittaá¹ƒ na uppajjittha?

(7) uppajjamÄ• na-nanirodhavÄ• ro

<53> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ na nirujjhati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ uppajjati?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ nirujjhati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ na uppajjati?

(8) uppajjamÄ• nuppannavÄ• ro

<54> (ka) yassa \Se II 12/ yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na uppajjamÄ• na

(9) nirujjhamÄ• nuppannavÄ• ro

<55> (ka) yassa \Ne II 385/ yaá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppannaá

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ?

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ tassa \Be II 299/ taá¹ƒ cittaá¹ƒ na uppannaá

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na nirujjhamÄ• na

(10) uppannuppÄ• davÄ• ro

<56> (ka) yassa yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppajjittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjittha tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na uppajjittha?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjittha tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(ka) yassa yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ?

(11) atÄ«tÄ• nÄ• gatavÄ• ro

<57> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjittha no ca tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppajjissati?

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati no ca tassa taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ uppajjittha?

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjittha no ca tassa taá¹ƒ cittaá¹ƒ na \Se II 13/ uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppajjissati?

(kha) yassa \Ne II 386/ vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati no ca tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, tassa taá¹ƒ cittaá¹ƒ na uppajjittha?

(12) uppannuppajjamÄ• navÄ• ro

<58> (ka) uppannaá¹ƒ uppajjamÄ• naá¹ƒ?

(kha) uppajjamÄ• naá¹ƒ uppannaá¹ƒ?

(ka) na uppannaá¹ƒ na uppajjamÄ• naá¹ƒ?

(kha) na uppajjamÄ• naá¹ƒ na uppannaá¹ƒ?

(13) niruddhanirujjhamÄ• navÄ• ro

<59> (ka) niruddhaá¹ƒ nirujjhamÄ• naá¹ƒ?

(kha) nirujjhamÄ• naá¹ƒ niruddhaá¹ƒ?

(ka) na niruddhaá¹ƒ na nirujjhamÄ• naá¹ƒ?

(kha) na nirujjhamÄ• naá¹ƒ na niruddhaá¹ƒ?

(14) atikkantakÄ• lavÄ• ro

<60> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ a
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa taá¹ƒ cit

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkanta
uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ \Be II 300/ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tas

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atik
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa taá¹ƒ cit

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikk
atikkantakÄ• laá¹ƒ \Ne II 387/, na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ
taá¹ƒ cittaá¹ƒ?

2. suttantacittamissakaviseso

<61> yassa sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati ... pe ... yassa vÄ«tarÄ• gaá¹ƒ cittaá¹ƒ uppajjati .
sadosaá¹ƒ cittaá¹ƒ uppajjati ... yassa vÄ«tadosaá¹ƒ cittaá¹ƒ uppajjati ... yassa samohaá¹ƒ ci
... yassa vÄ«tamohaá¹ƒ cittaá¹ƒ uppajjati \Se II 14/ ... yassa saá¹ƒkhittaá¹ƒ cittaá¹ƒ uppajjati
vikkhittaá¹ƒ cittaá¹ƒ uppajjati ... yassa mahaggataá¹ƒ cittaá¹ƒ uppajjati ... yassa amahaggata
uppajjati ... yassa sauttaraá¹ƒ cittaá¹ƒ uppajjati ... yassa anuttaraá¹ƒ cittaá¹ƒ uppajjati ... yas
samÄ• hitaá¹ƒ cittaá¹ƒ uppajjati ... yassa asamÄ• hitaá¹ƒ cittaá¹ƒ uppajjati ... yassa vimuttaá
uppajjati ... yassa avimuttaá¹ƒ cittaá¹ƒ uppajjati ... ?

3. abhidhammacittamissakaviseso

<62> yassa kusalaá¹ƒ cittaá¹ƒ uppajjati ... pe ... yassa akusalaá¹ƒ cittaá¹ƒ uppajjati ... yassa
cittaá¹ƒ uppajjati ... yassa sukhÄ• ya vedanÄ• ya sampayuttaá¹ƒ cittaá¹ƒ uppajjati ... ?

(etena upÄ• yena yÄ• va saraá¹‡aaraá¹‡Ä• uddharitabbÄ• .)

(ka) yassa araá¹‡aá¹ƒ cittaá¹ƒ uppajjati na nirujjhati tassa araá¹‡aá¹ƒ cittaá¹ƒ nirujjhissati n
uppajjissati?

(kha) yassa vÄ• pana araá¹‡aá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissati tassa araá¹‡aá¹ƒ citta
nirujjhati?

(kha) niddeso

1. suddhacittasÄ• maÃ±Ã±aá¹ƒ

1. puggalavÄ• ro

(1) uppÄ• danirodhakÄ• lasambhedavÄ• ro

<63> (ka) yassa \Be II 301/ \Ne II 388/ cittaá¹ƒ uppajjati na nirujjhati tassa cittaá¹ƒ nirujjhiss
uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, nirujjhissati na u
itaresaá¹ƒ cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati, nirujjhissati cev
ca.

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati na uppajjissati tassa \Se II 15/ cittaá¹ƒ uppajjati n
nirujjhatÄ«ti? Ä• mantÄ• .

(ka) yassa cittaá¹ƒ na uppajjati nirujjhati tassa cittaá¹ƒ na nirujjhissati uppajjissatÄ«ti? no.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati uppajjissati tassa cittaá¹ƒ na uppajjati nirujjha
natthi.

(2) uppÄ• duppannavÄ• ro

<64> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ uppajjati. c
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaÃ±ceva uppajjati ca.

(ka) yassa \Ne II 389/ cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na uppannanti?

cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na uppajjati, no ca tesaá¹ƒ cittaá¹ƒ na uppann
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ na ceva uppajjati na c

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

(3) nirodhuppannavÄ• ro

<65> (ka) yassa cittaá¹ƒ nirujjhati tassa cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ nirujjhatÄ«ti?

cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ nirujjhati. ci
bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaÃ±ceva nirujjhati ca.

(ka) yassa \Be II 302/ cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ na uppannanti?

cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na nirujjhati, no ca tesaá¹ƒ cittaá¹ƒ na uppanna
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ na ceva nirujjhati na c

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na nirujjhatÄ«ti? Ä• mantÄ• .

(4) uppÄ• davÄ• ro

<66> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ uppajjittha tassa cittaá¹ƒ uppajjatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ c
tesaá¹ƒ cittaá¹ƒ uppajjati. cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjittha ceva uppaj

(ka) yassa \Ne II 390/ cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na uppajjitthÄ• ti? uppajjittha.

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na uppajjatÄ«ti? natthi.

<67> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati, no ca tesaá¹ƒ cittaá¹ƒ uppaj
cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjati ceva uppajjissati ca.

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati tassa cittaá¹ƒ uppajjatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ c
tesaá¹ƒ cittaá¹ƒ uppajjati. cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjissati ceva uppa

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na uppajjissatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ c
tesaá¹ƒ cittaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na ce
uppajjissati.

(kha) yassa vÄ• pana cittaá¹ƒ na \Se II 17/ uppajjissati tassa cittaá¹ƒ na uppajjatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na uppajjissati, no ca tesaá¹ƒ cittaá¹ƒ
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na ceva uppajjissati na ca uppajjati.

<68> (ka) yassa cittaá¹ƒ uppajjittha tassa cittaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjittha, no ca tesaá¹ƒ cittaá¹ƒ uppajji
tesaá¹ƒ cittaá¹ƒ uppajjittha ceva uppajjissati ca.

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati tassa cittaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(ka) yassa \Be II 303/ \Ne II 391/ cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na uppajjissatÄ«ti? na

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati tassa cittaá¹ƒ na uppajjitthÄ• ti? uppajjittha.

(5) nirodhavÄ• ro

<69> (ka) yassa cittaá¹ƒ nirujjhati tassa cittaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhittha tassa cittaá¹ƒ nirujjhatÄ«ti?

cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ci
tesaá¹ƒ cittaá¹ƒ nirujjhati. cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ nirujjhittha ceva niruj

(ka) yassa cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ na nirujjhitthÄ• ti? nirujjhittha.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhittha tassa cittaá¹ƒ na nirujjhatÄ«ti? natthi.

<70> (ka) yassa cittaá¹ƒ nirujjhati tassa cittaá¹ƒ nirujjhissatÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ nirujjhati, no ca tesaá¹ƒ cittaá¹ƒ niruj
itaresaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ nirujjhati ceva nirujjhissati ca.

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa \Se II 18/ cittaá¹ƒ nirujjhatÄ«ti?

cittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ci
tesaá¹ƒ cittaá¹ƒ nirujjhati. cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ nirujjhissati ceva niru

(ka) yassa cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ na nirujjhissatÄ«ti? nirujjhissati.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na nirujjhatÄ«ti? nirujjhati.

<71> (ka) yassa \Ne II 392/ cittaá¹ƒ nirujjhittha tassa cittaá¹ƒ nirujjhissatÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ nirujjhittha, no ca tesaá¹ƒ cittaá¹ƒ nir
itaresaá¹ƒ tesaá¹ƒ cittaá¹ƒ nirujjhittha ceva nirujjhissati ca.

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• .

(ka) yassa cittaá¹ƒ na nirujjhittha tassa cittaá¹ƒ na nirujjhissatÄ«ti? natthi.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na nirujjhitthÄ• ti? nirujjhittha.

(6) uppÄ• danirodhavÄ• ro

<72> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ nirujjhitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhittha tassa cittaá¹ƒ uppajjatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ \Be II 304/ asaÃ±Ã±asattÄ• naá¹
nirujjhittha, no ca tesaá¹ƒ cittaá¹ƒ uppajjati. cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ niruj

uppajjati ca.

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na nirujjhitthÄ• ti? nirujjhittha.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhittha tassa cittaá¹ƒ na uppajjatÄ«ti? natthi.

<73> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ uppajjatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Se II 19/
nirujjhissati, no ca tesaá¹ƒ cittaá¹ƒ uppajjati. cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ niru
uppajjati ca.

(ka) yassa \Ne II 393/ cittaá¹ƒ na uppajjati tassa cittaá¹ƒ na nirujjhissatÄ«ti?

cittassa bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ c
tesaá¹ƒ cittaá¹ƒ na nirujjhissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na ce
nirujjhissati.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

<74> (ka) yassa cittaá¹ƒ uppajjittha tassa cittaá¹ƒ nirujjhissatÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppajjittha, no ca tesaá¹ƒ cittaá¹ƒ nir
itaresaá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjittha ceva nirujjhissati ca.

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhissati tassa cittaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(ka) yassa cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na nirujjhissatÄ«ti? natthi.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhissati tassa cittaá¹ƒ na uppajjitthÄ• ti? uppajjittha.

(7) uppajjamÄ• nananirodhavÄ• ro

<75> (ka) yassa cittaá¹ƒ uppajjati tassa cittaá¹ƒ na nirujjhatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhati tassa cittaá¹ƒ uppajjatÄ«ti?

nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ na nirujjhati, no ca tes
uppajjati. cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na nirujjhati ceva uppajjati ca.

(ka) yassa cittaá¹ƒ na uppajjati tassa cittaá¹ƒ nirujjhatÄ«ti?

nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ na uppajjati, no ca tes
cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na uppajjati ceva nirujjhati ca.

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhati tassa cittaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

(8) uppajjamÄ• nuppannavÄ• ro

<76> (ka) yassa \Be II 305/ \Ne II 394/ cittaá¹ƒ uppajjamÄ• naá¹ƒ tassa cittaá¹ƒ uppannanti

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjamÄ• nanti?

cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ uppajjamÄ
uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaÃ±ceva uppajjamÄ• naÃ±ca.

(ka) yassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ tassa cittaá¹ƒ na uppannanti?

cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ n
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ na ceva uppajjamÄ• n

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjamÄ• nanti? Ä• mant

(9) nirujjhamÄ• nuppannavÄ• ro

<77> (ka) yassa cittaá¹ƒ nirujjhamÄ• naá¹ƒ tassa cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ nirujjhamÄ• nanti?

cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ nirujjhamÄ•
bhaá¹…gakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ uppannaÃ±ceva nirujjhamÄ• naÃ±ca.

(ka) yassa cittaá¹ƒ na nirujjhamÄ• naá¹ƒ tassa cittaá¹ƒ na uppannanti?

cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ na nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ na ceva nirujjhamÄ• n

(kha) yassa vÄ• pana cittaá¹ƒ na uppannaá¹ƒ tassa \Se II 21/ cittaá¹ƒ na nirujjhamÄ• nanti

(10) uppannuppÄ• davÄ• ro

<78> (ka) yassa \Ne II 395/ cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ uppajjittha tassa cittaá¹ƒ uppannanti?

nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjittha, no ca tesa cittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjittha ceva uppannaÃ±ca.

(ka) yassa cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjitthÄ• ti? uppajjittha.

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjittha tassa cittaá¹ƒ na uppannanti? natthi.

<79> (ka) yassa cittaá¹ƒ uppannaá¹ƒ tassa cittaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppannaá¹ƒ, no ca tesaá¹ƒ cittaá¹ƒ uppa cittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ \Be II 306/ cittaá¹ƒ uppannaÃ±ceva uppajjissati ca.

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati tassa cittaá¹ƒ uppannanti?

nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjissati, no ca tes cittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ cittaá¹ƒ uppajjissati ceva uppannaÃ±ca.

(ka) yassa cittaá¹ƒ na uppannaá¹ƒ tassa cittaá¹ƒ na uppajjissatÄ«ti? uppajjissati.

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati tassa cittaá¹ƒ na uppannanti? uppannaá¹ƒ.

(11) atÄ«tÄ• nÄ• gatavÄ• ro

<80> (ka) yassa cittaá¹ƒ uppajjittha no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ uppajjis Ä• mantÄ• .

(kha) yassa vÄ• pana cittaá¹ƒ uppajjissati no ca tassa cittaá¹ƒ uppannaá¹ƒ, tassa cittaá¹ƒ u

Ä• mantÄ• .

(ka) yassa \Ne II 396/ cittaá¹ƒ na uppajjittha no ca tassa cittaá¹ƒ na uppannaá¹ƒ, tassa \Se
na uppajjissatÄ«ti? natthi.

(kha) yassa vÄ• pana cittaá¹ƒ na uppajjissati no ca tassa cittaá¹ƒ na uppannaá¹ƒ, tassa cit
uppajjitthÄ• ti? uppajjittha.

(12) uppannuppajjamÄ• navÄ• ro

<81> (ka) uppannaá¹ƒ uppajjamÄ• nanti?

bhaá¹…gakkhaá¹‡e uppannaá¹ƒ, no ca uppajjamÄ• naá¹ƒ. uppÄ• dakkhaá¹‡e uppannaÃ±c

(kha) uppajjamÄ• naá¹ƒ uppannanti? Ä• mantÄ• .

(ka) na uppannaá¹ƒ na uppajjamÄ• nanti? Ä• mantÄ• .

(kha) na uppajjamÄ• naá¹ƒ na uppannanti?

bhaá¹…gakkhaá¹‡e na uppajjamÄ• naá¹ƒ, no ca na uppannaá¹ƒ. atÄ«tÄ• nÄ• gataá¹ƒ citta
na ca uppannaá¹ƒ.

(13) niruddhanirujjhamÄ• navÄ• ro

<82> (ka) niruddhaá¹ƒ nirujjhamÄ• nanti? no.

(kha) nirujjhamÄ• naá¹ƒ niruddhanti? no.

(ka) na niruddhaá¹ƒ na nirujjhamÄ• nanti?

bhaá¹…gakkhaá¹‡e na niruddhaá¹ƒ, no ca na nirujjhamÄ• naá¹ƒ. uppÄ• dakkhaá¹‡e anÄ• g
niruddhaá¹ƒ na ca nirujjhamÄ• naá¹ƒ.

(kha) na nirujjhamÄ• naá¹ƒ na niruddhanti?

atÄ«taá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, no ca na niruddhaá¹ƒ. uppÄ• dakkhaá¹‡e anÄ• ga
nirujjhamÄ• naá¹ƒ na ca niruddhaá¹ƒ.

(14) atikkantakÄ• lavÄ• ro

<83> (ka) yassa \Be II 307/ \Ne II 397/ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ v
atikkantakÄ• laá¹ƒ, nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ•

bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ vÄ«takkantaá¹ƒ bhaá¹…gakkhaá¹‡aá¹ƒ
cittaá¹ƒ uppÄ• dakkhaá¹‡aÃ±ca vÄ«tikkantaá¹ƒ bhaá¹…gakkhaá¹‡aÃ±ca vÄ«tikkantaá¹ƒ.

(kha) yassa vÄ• pana cittaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ a
uppajjamÄ• naá¹ƒ \Se II 23/ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tass

atÄ«taá¹ƒ cittaá¹ƒ.

(ka) yassa cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantak
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittanti?

uppÄ• dakkhaá¹‡e anÄ• gataá¹ƒ cittaá¹ƒ.

(kha) yassa vÄ• pana cittaá¹ƒ na nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹
uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ tassa cittanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ bhaá¹…gakkhaá¹‡aá¹ƒ avÄ«tikkantaá¹ƒ no ca uppÄ• dakkhaá
uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ bhaá¹…gakkhaá¹‡aÃ±ca avÄ«tikkantaá¹ƒ uppÄ•
avÄ«tikkantaá¹ƒ.

1. suddhacittasÄ• maÃ±Ã±a

2. dhammavÄ• ro

(1) uppÄ• danirodhakÄ• lasambhedavÄ• ro

<84> (ka) yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati taá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissatÄ«ti?

(kha) yaá¹ƒ \Ne II 398/ vÄ• pana cittaá¹ƒ nirujjhissati na uppajjissati taá¹ƒ cittaá¹ƒ uppajjati
nirujjhatÄ«ti? Ä• mantÄ• .

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati nirujjhati taá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati uppajjissati taá¹ƒ cittaá¹ƒ na uppajjati nirujjhat
natthi.

(2) uppÄ• duppannavÄ• ro

<85> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjatÄ«ti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppannaá¹ƒ, no ca taá¹ƒ cittaá¹ƒ uppajjati. uppÄ• dakkhaá¹‡e
uppajjati ca.

(ka) yaá¹ƒ \Be II 308/ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na \Se II 24/ uppannanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na uppajjati, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ«tÄ• nÄ• g
ceva uppajjati na ca uppannaá¹ƒ.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

(3) nirodhuppannavÄ• ro

<86> (ka) yaá¹ƒ cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ uppannaá¹ƒ, no ca taá¹ƒ cittaá¹ƒ nirujjhati. bhaá¹…gakkhaá¹‡e
nirujjhati ca.

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ na uppannanti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na nirujjhati, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ«tÄ• nÄ• g
ceva nirujjhati na ca uppannaá¹ƒ.

(kha) yaá¹ƒ \Ne II 399/ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti? Ä•

(4) uppÄ• davÄ• ro

<87> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ uppajjitthÄ• ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ uppajjatÄ«ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na uppajjitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na uppajjati, no ca taá¹ƒ cittaá¹ƒ na uppajjittha. bhaá¹…gakkhaá¹‡e anÄ• na ceva uppajjati na ca uppajjittha.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na uppajjittha, no ca taá¹ƒ cittaá¹ƒ na uppajjati. bhaá¹…gakkhaá cittaá¹ƒ na ceva uppajjittha na ca uppajjati.

<88> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati taá¹ƒ cittaá¹ƒ uppajjatÄ«ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ \Se II 25/ cittaá¹ƒ na uppajjissatÄ«ti?

anÄ• gataá¹ƒ cittaá¹ƒ na uppajjati, no ca taá¹ƒ cittaá¹ƒ na uppajjissati. bhaá¹…gakkhaá¹‡e na ceva uppajjati na ca uppajjissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na uppajjissati, no ca taá¹ƒ cittaá¹ƒ na uppajjati. bhaá¹…gakkha cittaá¹ƒ na ceva uppajjissati na ca uppajjati.

<89> (ka) yaá¹ƒ cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati taá¹ƒ cittaá¹ƒ uppajjitthÄ• ti? no.

(ka) yaá¹ƒ \Be II 309/ \Ne II 400/ cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na uppajjissatÄ«ti?

anÄ• gataá¹ƒ cittaá¹ƒ na uppajjittha, no ca taá¹ƒ cittaá¹ƒ na uppajjissati. paccuppannaá¹ƒ c uppajjittha na ca uppajjissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati taá¹ƒ cittaá¹ƒ na uppajjitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na uppajjissati, no ca taá¹ƒ cittaá¹ƒ na uppajjittha. paccuppannaá¹ƒ cittaá
uppajjissati na ca uppajjittha.

(5) nirodhavÄ• ro

<90> (ka) yaá¹ƒ cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhittha taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ na nirujjhitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na nirujjhati, no ca taá¹ƒ cittaá¹ƒ na nirujjhittha. uppÄ• dakkhaá¹‡e anÄ•
na ceva nirujjhati na ca nirujjhittha.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhittha taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na nirujjhittha, no ca taá¹ƒ cittaá¹ƒ na nirujjhati. uppÄ• dakkhaá
cittaá¹ƒ na ceva nirujjhittha na \Se II 26/ ca nirujjhati.

<91> (ka) yaá¹ƒ cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ nirujjhissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ na nirujjhissatÄ«ti?

uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ na nirujjhati, no ca taá¹ƒ cittaá¹ƒ na nirujjhissati.
cittaá¹ƒ na ceva nirujjhati na ca nirujjhissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na nirujjhissati, no ca taá¹ƒ cittaá¹ƒ na nirujjhati. atÄ«taá¹ƒ citta
nirujjhissati na ca nirujjhati.

<92> (ka) yaá¹ƒ \Ne II 401/ cittaá¹ƒ nirujjhittha taá¹ƒ cittaá¹ƒ nirujjhissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhittha taá¹ƒ cittaá¹ƒ na nirujjhissatÄ«ti?

uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ na nirujjhittha, no ca taá¹ƒ cittaá¹ƒ na nirujjhissa bhaá¹…gakkhaá¹‡e cittaá¹ƒ na ceva nirujjhittha na ca nirujjhissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na nirujjhitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na nirujjhissati, no ca taá¹ƒ cittaá¹ƒ na nirujjhittha. bhaá¹…gakkhaá¹‡e ci nirujjhissati na ca nirujjhittha.

(6) uppÄ• danirodhavÄ• ro

<93> (ka) yaá¹ƒ \Be II 310/ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhittha taá¹ƒ cittaá¹ƒ uppajjatÄ«ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na nirujjhitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na uppajjati, no ca taá¹ƒ cittaá¹ƒ na nirujjhittha. bhaá¹…gakkhaá¹‡e anÄ• \Se II 27/ na ceva uppajjati na ca nirujjhittha.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhittha taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na nirujjhittha, no ca taá¹ƒ cittaá¹ƒ na uppajjati. bhaá¹…gakkhaá cittaá¹ƒ na ceva nirujjhittha na ca uppajjati.

<94> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ nirujjhissatÄ«ti? Ä• mantÄ• .

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ uppajjatÄ«ti?

anÄ• gataá¹ƒ cittaá¹ƒ nirujjhissati, no ca taá¹ƒ cittaá¹ƒ uppajjati. uppÄ• dakkhaá¹‡e cittaá¹ƒ ceva uppajjati ca.

(ka) yaá¹ƒ \Ne II 402/ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ na nirujjhissatÄ«ti?

anÄ• gataá¹ƒ cittaá¹ƒ na uppajjati, no ca taá¹ƒ cittaá¹ƒ na nirujjhissati. bhaá¹…gakkhaá¹‡e cittaá¹ƒ na ceva uppajjati na ca nirujjhissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

<95> (ka) yaá¹ƒ cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ nirujjhissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhissati taá¹ƒ cittaá¹ƒ uppajjitthÄ• ti? no.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na nirujjhissatÄ«ti?

uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ na uppajjittha, no ca taá¹ƒ cittaá¹ƒ na nirujjhissa
cittaá¹ƒ na ceva uppajjittha na ca nirujjhissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhissati taá¹ƒ cittaá¹ƒ na uppajjitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na nirujjhissati, no ca taá¹ƒ cittaá¹ƒ na uppajjittha. bhaá¹…gakkhaá¹‡e ci
nirujjhissati na ca uppajjittha.

(7) uppajjamÄ• na-nanirodhavÄ• ro

<96> (ka) yaá¹ƒ cittaá¹ƒ uppajjati taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti? Ä• mantÄ• .

(kha) yaá¹ƒ \Se II 28/ vÄ• pana cittaá¹ƒ na nirujjhati taá¹ƒ cittaá¹ƒ uppajjatÄ«ti?

atÄ«tÄ• nÄ• gataá¹ƒ cittaá¹ƒ na nirujjhati, no ca taá¹ƒ cittaá¹ƒ uppajjati. uppÄ• dakkhaá¹‡e
nirujjhati ceva uppajjati ca.

(ka) yaá¹ƒ \Be II 311/ cittaá¹ƒ na uppajjati taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti?

atÄ«tÄ• nÄ• gataá¹ƒ cittaá¹ƒ na uppajjati, no ca taá¹ƒ cittaá¹ƒ nirujjhati. bhaá¹…gakkhaá¹‡e
uppajjati ceva nirujjhati ca.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhati taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

(8) uppajjamÄ• nuppannavÄ• ro

<97> (ka) yaá¹ƒ \Ne II 403/ cittaá¹ƒ uppajjamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjamÄ• nanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppannaá¹ƒ, no ca taá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ. uppÄ• dak
uppannaÃ±ceva uppajjamÄ• naÃ±ca.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na uppannanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na uppajjamÄ• naá¹ƒ, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ
na ceva uppajjamÄ• naá¹ƒ na ca uppannaá¹ƒ.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjamÄ• nanti? Ä• mant

(9) nirujjhamÄ• nuppannavÄ• ro

<98> (ka) yaá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ nirujjhamÄ• nanti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ uppannaá¹ƒ, no ca taá¹ƒ cittaá¹ƒ nirujjhamÄ• naá¹ƒ. bhaá¹…gak
uppannaÃ±ceva nirujjhamÄ• naÃ±ca.

(ka) yaá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ taá¹ƒ cittaá¹ƒ na uppannanti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ«
na ceva nirujjhamÄ• naá¹ƒ na ca uppannaá¹ƒ \Se II 29/.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na nirujjhamÄ• nanti? Ä• mant

(10) uppannuppÄ• davÄ• ro

<99> (ka) yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjitthÄ• ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjittha taá¹ƒ cittaá¹ƒ uppannanti? no.

(ka) yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, no ca taá¹ƒ cittaá¹ƒ na uppajjittha. anÄ• gataá¹ƒ cittaá¹ƒ
uppannaá¹ƒ na ca uppajjittha.

(kha) yaá¹ƒ \Ne II 404/ vÄ• pana cittaá¹ƒ na uppajjittha taá¹ƒ cittaá¹ƒ na uppannanti?

paccuppannaá¹ƒ cittaá¹ƒ na uppajjittha, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. anÄ• gataá¹ƒ c
uppajjittha na ca uppannaá¹ƒ.

<100> (ka) yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati taá¹ƒ cittaá¹ƒ uppannanti? no.

(ka) yaá¹ƒ \Be II 312/ cittaá¹ƒ na uppannaá¹ƒ taá¹ƒ cittaá¹ƒ na uppajjissatÄ«ti?

anÄ• gataá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, no ca taá¹ƒ cittaá¹ƒ na uppajjissati. atÄ«taá¹ƒ cittaá¹
uppannaá¹ƒ na ca uppajjissati.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati taá¹ƒ cittaá¹ƒ na uppannanti?

paccuppannaá¹ƒ cittaá¹ƒ na uppajjissati, no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ«taá¹ƒ citt
uppajjissati na ca uppannaá¹ƒ.

(11) atÄ«tÄ• nÄ• gatavÄ• ro

<101> (ka) yaá¹ƒ cittaá¹ƒ uppajjittha no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ uppajji

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ uppajjissati no ca taá¹ƒ cittaá¹ƒ uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ u
no.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjittha no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ cittaá¹ƒ na uppa
Ä• mantÄ• \Se II 30/.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na uppajjissati no ca taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ, taá¹ƒ citt
uppajjitthÄ• ti? Ä• mantÄ• .

(12) uppannuppajjamÄ• navÄ• ro

<102> (ka) uppannaá¹ƒ \Ne II 405/ uppajjamÄ• nanti?

bhaá¹…gakkhaá¹‡e uppannaá¹ƒ, no ca uppajjamÄ• naá¹ƒ. uppÄ• dakkhaá¹‡e uppannaÃ±c

(kha) uppajjamÄ• naá¹ƒ uppannanti? Ä• mantÄ• .

(ka) na uppannaá¹ƒ na uppajjamÄ• nanti? Ä• mantÄ• .

(kha) na uppajjamÄ• naá¹ƒ na uppannanti?

bhaá¹…gakkhaá¹‡e na uppajjamÄ• naá¹ƒ, no ca na uppannaá¹ƒ. atÄ«tÄ• nÄ• gataá¹ƒ citta
na ca uppannaá¹ƒ.

(13) niruddhanirujjhamÄ• navÄ• ro

<103> (ka) niruddhaá¹ƒ nirujjhamÄ• nanti? no.

(kha) nirujjhamÄ• naá¹ƒ niruddhanti? no.

(ka) na niruddhaá¹ƒ na nirujjhamÄ• nanti?

bhaá¹…gakkhaá¹‡e na niruddhaá¹ƒ, no ca na nirujjhamÄ• naá¹ƒ. uppÄ• dakkhaá¹‡e anÄ•
niruddhaá¹ƒ na ca nirujjhamÄ• naá¹ƒ.

(kha) na nirujjhamÄ• naá¹ƒ na niruddhanti?

atÄ«taá¹ƒ cittaá¹ƒ na nirujjhamÄ• naá¹ƒ, no ca na niruddhaá¹ƒ. uppÄ• dakkhaá¹‡e anÄ• ga
nirujjhamÄ• naá¹ƒ na ca niruddhaá¹ƒ.

(14) atikkantakÄ• lavÄ• ro

<104> (ka) yaá¹ƒ cittaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkan
nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppÄ• dakkhaá¹‡aá¹ƒ \Be II 313/ vÄ«tikkantaá¹ƒ bhaá¹…gakk
\Ne II 406/, atÄ«taá¹ƒ cittaá¹ƒ uppÄ• dakkhaá¹‡aÃ±ca vÄ«tikkantaá¹ƒ bhaá¹…gakkhaá¹‡aÃ

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ at
uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittanti?

atÄ«taá¹ƒ cittaá¹ƒ \Se II 31/.

(ka) yaá¹ƒ cittaá¹ƒ na uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantak

nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittanti?

uppÄ• dakkhaá¹‡e anÄ• gataá¹ƒ cittaá¹ƒ.

(kha) yaá¹ƒ vÄ• pana cittaá¹ƒ na nirujjhamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ uppajjamÄ• naá¹ƒ khaá¹‡aá¹ƒ khaá¹‡aá¹ƒ vÄ«tikkantaá¹ƒ atikkantakÄ• laá¹ƒ taá¹ƒ cittanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ bhaá¹…gakkhaá¹‡aá¹ƒ avÄ«tikkantaá¹ƒ no ca uppÄ• dakkhaá uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ bhaá¹…gakkhaá¹‡aÃ±ca avÄ«tikkantaá¹ƒ uppÄ• avÄ«tikkantaá¹ƒ.

1. suddhacittasÄ• maÃ±Ã±a

3. puggaladhammavÄ• ro

(1) uppÄ• danirodhakÄ• lasambhedavÄ• ro

<105> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati tassa taá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati na uppajjissati tassa taá¹ƒ cittaá¹ƒ uppajja nirujjhatÄ«ti? Ä• mantÄ• .

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati nirujjhati tassa taá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissa

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati uppajjissati tassa taá¹ƒ cittaá¹ƒ na upp nirujjhatÄ«ti? natthi.

(2) uppÄ• duppannavÄ• ro

<106> (ka) yassa \Ne II 407/ yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ uppannanti? Ä• ma

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ uppajjatÄ«ti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ uppannaá¹ƒ, no ca tassa taá¹ƒ cittaá¹ƒ uppajjati. uppÄ• dakkha uppannaÃ±ceva uppajjati ca.

(ka) yassa \Se II 32/ yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na uppannanti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na uppajjati, no ca tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ«tÄ•
na ceva uppajjati \Be II 314/ na ca uppannaá¹ƒ.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti? Ä

(3) nirodhuppannavÄ• ro

<107> (ka) yassa yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ uppannanti? Ä• mantÄ• .

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ uppannaá¹ƒ, no ca tassa taá¹ƒ cittaá¹ƒ nirujjhati. bhaá¹…gakkha
uppannaÃ±ceva nirujjhati ca.

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ na uppannanti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na nirujjhati, no ca tassa taá¹ƒ cittaá¹ƒ na uppannaá¹ƒ. atÄ«tÄ•
na ceva nirujjhati na ca uppannaá¹ƒ.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppannaá¹ƒ tassa taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti? Ä

(4) uppÄ• davÄ• ro

<108> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ uppajjitthÄ• ti? no.

(kha) yassa \Ne II 408/ vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjittha tassa taá¹ƒ cittaá¹ƒ uppajjatÄ«ti

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na uppajjitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na uppajjati, no ca tassa taá¹ƒ cittaá¹ƒ na uppajjittha. bhaá¹…gakkhaá¹‡e
cittaá¹ƒ na ceva uppajjati na ca uppajjittha.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjittha tassa taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na uppajjittha, no ca tassa taá¹ƒ cittaá¹ƒ na uppajjati. bhaá¹…ga
anÄ• gataÃ±ca cittaá¹ƒ na ceva uppajjittha \Se II 33/ na ca uppajjati.

<109> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjati tassa taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati tassa taá¹ƒ cittaá¹ƒ uppajjatÄ«ti? no.

(ka) yassa yaá¹ƒ cittaá¹ƒ na uppajjati tassa taá¹ƒ cittaá¹ƒ na uppajjissatÄ«ti?

anÄ• gataá¹ƒ cittaá¹ƒ na uppajjati, no ca tassa taá¹ƒ cittaá¹ƒ na uppajjissati. bhaá¹…gakkha cittaá¹ƒ na ceva uppajjati na ca uppajjissati.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati tassa taá¹ƒ cittaá¹ƒ na uppajjatÄ«ti?

uppÄ• dakkhaá¹‡e cittaá¹ƒ na uppajjissati, no ca tassa taá¹ƒ cittaá¹ƒ na uppajjati. bhaá¹…g atÄ«taÃ±ca cittaá¹ƒ na ceva uppajjissati na ca uppajjati.

<110> (ka) yassa yaá¹ƒ cittaá¹ƒ uppajjittha tassa taá¹ƒ cittaá¹ƒ uppajjissatÄ«ti? no.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ uppajjissati tassa taá¹ƒ cittaá¹ƒ uppajjitthÄ• ti? no.

(ka) yassa \Be II 315/ \Ne II 409/ yaá¹ƒ cittaá¹ƒ na uppajjittha tassa taá¹ƒ cittaá¹ƒ na uppajji

anÄ• gataá¹ƒ cittaá¹ƒ na uppajjittha, no ca tassa taá¹ƒ cittaá¹ƒ na uppajjissati. paccuppanna ceva uppajjittha na ca uppajjissati.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na uppajjissati tassa taá¹ƒ cittaá¹ƒ na uppajjitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ na uppajjissati, no ca tassa taá¹ƒ cittaá¹ƒ na uppajjittha. paccuppannaá¹ƒ ceva uppajjissati na ca uppajjittha.

(5) nirodhavÄ• ro

<111> (ka) yassa yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? no.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhittha tassa taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti? no.

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ na nirujjhitthÄ• ti?

atÄ«taá¹ƒ cittaá¹ƒ \Se II 34/ na nirujjhati, no ca tassa taá¹ƒ cittaá¹ƒ na nirujjhittha. uppÄ• da anÄ• gataÃ±ca cittaá¹ƒ na ceva nirujjhati na ca nirujjhittha.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhittha tassa taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na nirujjhittha, no ca tassa taá¹ƒ cittaá¹ƒ na nirujjhati. uppÄ• da
anÄ• gataÃ±ca cittaá¹ƒ na ceva nirujjhittha na ca nirujjhati.

<112> (ka) yassa yaá¹ƒ cittaá¹ƒ nirujjhati tassa taá¹ƒ cittaá¹ƒ nirujjhissatÄ«ti? no.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati tassa taá¹ƒ cittaá¹ƒ nirujjhatÄ«ti? no.

(ka) yassa \Ne II 410/ yaá¹ƒ cittaá¹ƒ na nirujjhati tassa taá¹ƒ cittaá¹ƒ na nirujjhissatÄ«ti?

uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ na nirujjhati, no ca tassa taá¹ƒ cittaá¹ƒ na nirujjh
cittaá¹ƒ na ceva nirujjhati na ca nirujjhissati.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na nirujjhissati tassa taá¹ƒ cittaá¹ƒ na nirujjhatÄ«ti?

bhaá¹…gakkhaá¹‡e cittaá¹ƒ na nirujjhissati, no ca tassa taá¹ƒ cittaá¹ƒ na nirujjhati. atÄ«taá
ceva nirujjhissati na ca nirujjhati.

<113> (ka) yassa yaá¹ƒ cittaá¹ƒ nirujjhittha tassa taá¹ƒ cittaá¹ƒ nirujjhissatÄ«ti? no.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ nirujjhissati tassa taá¹ƒ cittaá¹ƒ nirujjhitthÄ• ti? no.

(ka) yassa yaá¹ƒ cittaá¹ƒ na nirujjhittha tassa taá¹ƒ cittaá¹ƒ na nirujjhissatÄ«ti?

uppÄ• dakkhaá¹‡e anÄ• gataÃ±ca cittaá¹ƒ na nirujjhittha, no ca tassa taá¹ƒ cittaá¹ƒ na niru
bhaá¹…gakkhaá¹‡e cittaá¹ƒ na ceva nirujjhittha na ca nirujjhissati.

(kha) yassa vÄ• pana yaá¹ƒ cittaá¹ƒ na \Be II 316/ nirujjhissati tassa taá¹ƒ cittaá¹ƒ na nirujj

atÄ«taá¹ƒ cittaá¹ƒ na nirujjhissati, no ca tassa taá¹ƒ cittaá¹ƒ na nirujjhittha. bhaá¹…gakkhaá
\Se II 35/ na ceva nirujjhissati na ca nirujjhittha.

(yassa cittake sakabhÄ• vena niddiá¹-á¹-he, yaá¹ƒ cittake ca yassa yaá¹ƒ cittake ca ekatter

2. suttantacittamissakaviseso

<114> yassa \Ne II 411/ sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati tassa sarÄ• gaá¹ƒ cittaá
na uppajjissatÄ«ti?

sarÄ• gapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ sarÄ• gaá¹ƒ cittaá¹ƒ uppajjati na niru
uppajjissati. itaresaá¹ƒ sarÄ• gacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ ... pe ....

3. abhidhammacittamissakaviseso

<115> yassa kusalaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati tassa kusalaá¹ƒ cittaá¹ƒ nirujjhissati n
uppajjissatÄ«ti?

pacchimakusalacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati
uppajjissati. itaresaá¹ƒ kusalacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ ... pe ....

yassa vÄ• pana ... pe ... ? Ä• mantÄ• ... pe ....

<116> yassa akusalaá¹ƒ cittaá¹ƒ uppajjati na nirujjhati ... pe .... yassa abyÄ• kataá¹ƒ cittaá¹
nirujjhati ... pe ....

(mÅ«layamakaá¹ƒ cittayamakaá¹ƒ dhammayamakanti tÄ«á¹‡i yamakÄ• ni yÄ• va saraá¹‡a

cittayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

yamakapÄ• á¸·i (tatiyo bhÄ• go)

9. dhammayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<1> (ka) kusalÄ• \Ne III 1/ \Be III 1/ kusalÄ• dhammÄ• ?

(kha) kusalÄ• dhammÄ• kusalÄ• ?

(ka) akusalÄ• \Ne III 2/ akusalÄ• dhammÄ• ?

(kha) akusalÄ• dhammÄ• akusalÄ• ?

(ka) abyÄ• katÄ• abyÄ• katÄ• dhammÄ• ?

(kha) abyÄ• katÄ• dhammÄ• abyÄ• katÄ• ?

(kha) paccanÄ«kaá¹ƒ

<2> (ka) na kusalÄ• na kusalÄ• dhammÄ• ?

(kha) na kusalÄ• dhammÄ• na kusalÄ• ?

(ka) na \Se II 36/ akusalÄ• na akusalÄ• dhammÄ• ?

(kha) na akusalÄ• dhammÄ• na akusalÄ• ?

(ka) na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• ?

(kha) na abyÄ• katÄ• dhammÄ• na abyÄ• katÄ• ?

2. padasodhanamÅ«lacakkavÄ• ro

á¹• 14 (ka) anulomaá¹ƒ

<3> (ka) kusalÄ• \Be III 2/ kusalÄ• dhammÄ• ?

(kha) dhammÄ• akusalÄ• dhammÄ• ?

(ka) kusalÄ• kusalÄ• dhammÄ• ?

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ?

<4> (ka) akusalÄ• akusalÄ• dhammÄ• ?

(kha) dhammÄ• kusalÄ• dhammÄ• ?

(ka) akusalÄ• \Ne III 3/ akusalÄ• dhammÄ• ?

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ?

<5> (ka) abyÄ• katÄ• abyÄ• katÄ• dhammÄ• ?

(kha) dhammÄ• kusalÄ• dhammÄ• ?

(ka) abyÄ• katÄ• abyÄ• katÄ• dhammÄ• ?

(kha) dhammÄ• akusalÄ• dhammÄ• ?

(kha) paccanÄ«kaá¹ƒ

<6> (ka) na kusalÄ• na kusalÄ• dhammÄ• ?

(kha) na dhammÄ• na akusalÄ• dhammÄ• ?

(ka) na kusalÄ• na kusalÄ• dhammÄ• ?

(kha) na dhammÄ• na abyÄ• katÄ• dhammÄ• ?

<7> (ka) na akusalÄ• na akusalÄ• dhammÄ• ?

(kha) na dhammÄ• na kusalÄ• dhammÄ• ?

(ka) na akusalÄ• na akusalÄ• dhammÄ• ?

(kha) na dhammÄ• na abyÄ• katÄ• dhammÄ• ?

<8> (ka) na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• ?

(kha) na dhammÄ• na kusalÄ• dhammÄ• ?

(ka) na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• ?

(kha) na dhammÄ• na akusalÄ• dhammÄ• ?

3 suddhadhammavÄ• ro

(ka) anulomaá¹ƒ

<9> (ka) kusalÄ• dhammÄ• ?

(kha) dhammÄ• kusalÄ• ?

(ka) akusalÄ• \Ne III 4/ dhammÄ• ?

(kha) dhammÄ• akusalÄ• ?

(ka) abyÄ• katÄ• dhammÄ• ?

(kha) dhammÄ• abyÄ• katÄ• ?

(kha) paccanÄ«kaá¹ƒ

<10> (ka) na \Be III 3/ kusalÄ• na dhammÄ• ?

(kha) na dhammÄ• na kusalÄ• ?

(ka) na akusalÄ• na dhammÄ• ?

(kha) na dhammÄ• na akusalÄ• ?

(ka) na abyÄ• katÄ• na dhammÄ• ?

(kha) na dhammÄ• na abyÄ• katÄ• ?

4 suddhadhammamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<11> (ka) kusalÄ• \Se II 37/ dhammÄ• ?

(kha) dhammÄ• akusalÄ• ?

(ka) kusalÄ• dhammÄ• ?

(kha) dhammÄ• abyÄ• katÄ• ?

<12> (ka) akusalÄ• dhammÄ• ?

(kha) dhammÄ• kusalÄ• ?

(ka) akusalÄ• dhammÄ• ?

(kha) dhammÄ• abyÄ• katÄ• ?

<13> (ka) abyÄ• katÄ• \Ne III 5/ dhammÄ• ?

(kha) dhammÄ• kusalÄ• ?

(ka) abyÄ• katÄ• dhammÄ• ?

(kha) dhammÄ• akusalÄ• ?

(kha) paccanÄ«kaá¹ƒ

<14> (ka) na kusalÄ• na dhammÄ• ?

(kha) na dhammÄ• na akusalÄ• ?

(ka) na kusalÄ• na dhammÄ• ?

(kha) na dhammÄ• na abyÄ• katÄ• ?

<15> (ka) na akusalÄ• na dhammÄ• ?

(kha) na dhammÄ• na kusalÄ• ?

(ka) na akusalÄ• na dhammÄ• ?

(kha) na dhammÄ• na abyÄ• katÄ• ?

<16> (ka) na abyÄ• katÄ• na dhammÄ• ?

(kha) na dhammÄ• na kusalÄ• ?

(ka) na abyÄ• katÄ• na dhammÄ• ?

(kha) na dhammÄ• na akusalÄ• ?

(kha) niddeso

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<17> (ka) kusalÄ• kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) kusalÄ• dhammÄ• kusalÄ• ti? Ä• mantÄ• .

(ka) akusalÄ• \Ne III 6/ \Be III 4/ akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) akusalÄ• dhammÄ• akusalÄ• ti? Ä• mantÄ• .

(ka) abyÄ• katÄ• abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) abyÄ• katÄ• dhammÄ• abyÄ• katÄ• ti? Ä• mantÄ• .

(kha) paccanÄ«kaá¹ƒ

<18> (ka) na kusalÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na kusalÄ• dhammÄ• na kusalÄ• ti? Ä• mantÄ• .

(ka) na akusalÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na akusalÄ• dhammÄ• na akusalÄ• ti? Ä• mantÄ• .

(ka) na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na abyÄ• katÄ• dhammÄ• \Se II 38/ na abyÄ• katÄ• ti? Ä• mantÄ• .

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<19> (ka) kusalÄ• kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• akusalÄ• dhammÄ• ti?

akusalÄ• dhammÄ• dhammÄ• ceva akusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na al

(ka) kusalÄ• kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ti?

abyÄ• katÄ• dhammÄ• dhammÄ• ceva abyÄ• katÄ• dhammÄ• ca. avasesÄ• dhammÄ•

<20> (ka) akusalÄ• \Ne III 7/ akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• kusalÄ• dhammÄ• ti?

kusalÄ• dhammÄ• dhammÄ• ceva kusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na kusa

(ka) akusalÄ• akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ti?

abyÄ• katÄ• dhammÄ• dhammÄ• ceva abyÄ• katÄ• dhammÄ• ca. avasesÄ• dhammÄ•

<21> (ka) abyÄ• katÄ• \Be III 5/ abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• kusalÄ• dhammÄ• ti?

kusalÄ• dhammÄ• dhammÄ• ceva kusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na kusa

(ka) abyÄ• katÄ• abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• akusalÄ• dhammÄ• ti?

akusalÄ• dhammÄ• dhammÄ• ceva akusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na al

(kha) paccanÄ«kaá¹ƒ

<22> (ka) na kusalÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na dhammÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na kusalÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na dhammÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

<23> (ka) na akusalÄ• na \Se II 39/ akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na dhammÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na \Ne III 8/ akusalÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na dhammÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

<24> (ka) na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na dhammÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na abyÄ• katÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) na dhammÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

3. suddhadhammavÄ• ro

(ka) anulomaá¹ƒ

<25> (ka) kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• kusalÄ• dhammÄ• ti?

kusalÄ• dhammÄ• dhammÄ• ceva kusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na kusa

(ka) akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• akusalÄ• dhammÄ• ti?

akusalÄ• dhammÄ• dhammÄ• ceva akusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na al

(ka) abyÄ• katÄ• \Be III 6/ dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ti?

abyÄ• katÄ• dhammÄ• dhammÄ• ceva abyÄ• katÄ• dhammÄ• ca. avasesÄ• dhammÄ•

(kha) paccanÄ«kaá¹ƒ

<26> (ka) na \Ne III 9/ kusalÄ• na dhammÄ• ti?

kusalaá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na kusalÄ• , dhammÄ• . kusalaÃ±ca dhamm
kusalÄ• na ca dhammÄ• .

(kha) na dhammÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na akusalÄ• na dhammÄ• ti?

akusalaá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na akusalÄ• , dhammÄ• . akusalaÃ±ca dha
ceva akusalÄ• na ca dhammÄ• .

(kha) na dhammÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na abyÄ• katÄ• na dhammÄ• ti?

abyÄ• kataá¹ƒ \Se II 40/ á¹-hapetvÄ• avasesÄ• dhammÄ• na abyÄ• katÄ• , dhammÄ• . a
á¹-hapetvÄ• avasesÄ• na ceva abyÄ• katÄ• na ca dhammÄ• .

(kha) na dhammÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

4. suddhadhammamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<27> (ka) kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• akusalÄ• dhammÄ• ti?

akusalÄ• dhammÄ• dhammÄ• ceva akusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na a

(ka) kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ti?

abyÄ• katÄ• dhammÄ• dhammÄ• ceva abyÄ• katÄ• dhammÄ• ca. avasesÄ• dhammÄ

<28> (ka) akusalÄ• \Ne III 10/ dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• kusalÄ• dhammÄ• ti?

kusalÄ• dhammÄ• dhammÄ• ceva kusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na kusa

(ka) akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• abyÄ• katÄ• dhammÄ• ti?

abyÄ• katÄ• dhammÄ• dhammÄ• ceva abyÄ• katÄ• dhammÄ• ca. avasesÄ• dhammÄ•

<29> (ka) abyÄ• katÄ• \Be III 7/ dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• kusalÄ• dhammÄ• ti?

kusalÄ• dhammÄ• dhammÄ• ceva kusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na kusa

(ka) abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

(kha) dhammÄ• akusalÄ• dhammÄ• ti?

akusalÄ• dhammÄ• dhammÄ• ceva akusalÄ• dhammÄ• ca. avasesÄ• dhammÄ• na al

(kha) paccanÄ«kaá¹ƒ

<30> (ka) na kusalÄ• na dhammÄ• ti?

kusalaá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na kusalÄ• , dhammÄ• . kusalaÃ±ca dhamm
kusalÄ• \Se II 41/ na ca dhammÄ• .

(kha) na dhammÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na kusalÄ• na dhammÄ• ti?

kusalaá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na kusalÄ• , dhammÄ• . kusalaÃ±ca dhamm
kusalÄ• na ca dhammÄ• .

(kha) na \Ne III 11/ dhammÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

<31> (ka) na akusalÄ• na dhammÄ• ti?

akusalaá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na akusalÄ• , dhammÄ• . akusalaÃ±ca dha
ceva akusalÄ• na ca dhammÄ• .

(kha) na dhammÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na akusalÄ• na dhammÄ• ti?

akusalaá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na akusalÄ• , dhammÄ• . akusalaÃ±ca dha
ceva akusalÄ• na ca dhammÄ• .

(kha) na dhammÄ• na abyÄ• katÄ• dhammÄ• ti? Ä• mantÄ• .

<32> (ka) na abyÄ• katÄ• na dhammÄ• ti?

abyÄ• kataá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na abyÄ• katÄ• , dhammÄ• . abyÄ• kata
avasesÄ• na ceva abyÄ• katÄ• na ca dhammÄ• .

(kha) na dhammÄ• na kusalÄ• dhammÄ• ti? Ä• mantÄ• .

(ka) na abyÄ• katÄ• na dhammÄ• ti?

abyÄ• kataá¹ƒ á¹-hapetvÄ• avasesÄ• dhammÄ• na abyÄ• katÄ• , dhammÄ• . abyÄ• kata
avasesÄ• na ceva abyÄ• katÄ• na ca dhammÄ• .

(kha) na dhammÄ• na akusalÄ• dhammÄ• ti? Ä• mantÄ• .

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro

1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<33> (ka) yassa \Se II 42/ \Ne III 12/ \Be III 8/ kusalÄ• dhammÄ• uppajjanti tassa akusalÄ

uppajjantÄ«ti? no.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• uppajjanti tassa kusalÄ• dhammÄ• uppajjant

(ka) yassa kusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• uppajjantÄ«ti?

arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• uppajjanti, no ca tes uppajjanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ dhammÄ• uppajjanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjanti tassa kusalÄ• dhammÄ• uppajj

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá uppajjanti, no ca tesaá¹ƒ kusalÄ• dhammÄ• uppajjanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ upp abyÄ• katÄ• ca dhammÄ• uppajjanti kusalÄ• ca dhammÄ• uppajjanti.

<34> (ka) yassa akusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• uppajjantÄ

arÅ«pe akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• uppajjanti, no \Ne abyÄ• katÄ• dhammÄ• uppajjanti. paÃ±cavokÄ• re akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tes uppajjanti abyÄ• katÄ• ca dhammÄ• uppajjanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjanti tassa akusalÄ• dhammÄ• uppa

sabbesaá¹ƒ \Se II 43/ upapajjantÄ• naá¹ƒ pavatte akusalavippayuttacittassa uppÄ• dakkha dhammÄ• uppajjanti, no ca tesaá¹ƒ akusalÄ• dhammÄ• uppajjanti. paÃ±cavokÄ• re akusa tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• uppajjanti akusalÄ• ca dhammÄ• uppajjanti.

(kha) anulomaokÄ• so

<35> (ka) yattha kusalÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ• uppajjantÄ«ti?

(kha) yattha vÄ• pana akusalÄ• dhammÄ• uppajjanti tattha kusalÄ• dhammÄ• uppajjant

(ka) yattha \Be III 9/ kusalÄ• dhammÄ• uppajjanti tattha abyÄ• katÄ• dhammÄ• uppajjan

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• uppajjanti tattha kusalÄ• dhammÄ• uppaj

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• uppajjanti, no ca tattha kusalÄ• dhammÄ•
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• uppajjanti kusalÄ• ca dhammÄ• uppajj

<36> (ka) yattha akusalÄ• dhammÄ• uppajjanti tattha abyÄ• katÄ• dhammÄ• uppajjantÄ

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ• uppa

asaÃ±Ã±asatte \Ne III 14/ tattha abyÄ• katÄ• dhammÄ• uppajjanti, no ca tattha akusalÄ•
catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• uppajjanti akusalÄ• ca dh

(ga) anulomapuggalokÄ• sÄ•

<37> (ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha akusalÄ• \Se II 44/ dha

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• uppajjanti tassa tattha kusalÄ• dhamm

(ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• uppa

arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti, no
abyÄ• katÄ• dhammÄ• uppajjanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesa
uppajjanti abyÄ• katÄ• ca dhammÄ• uppajjanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjanti tassa tattha kusalÄ• dha

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
dhammÄ• uppajjanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti. paÃ±cavokÄ• re
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjanti kusalÄ• ca dhamm

<38> (ka) yassa yattha akusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ

arÅ«pe akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjanti,
abyÄ• katÄ• dhammÄ• uppajjanti. paÃ±cavokÄ• re akusalÄ• naá¹ƒ \Ne III 15/ uppÄ• dakk
ca dhammÄ• uppajjanti abyÄ• katÄ• ca dhammÄ• uppajjanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• \Be III 10/ dhammÄ• uppajjanti tassa tattha aku
uppajjantÄ«ti?

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte \Se II 45/ akusalavippayuttacittassa uppÄ• dakkha
abyÄ• katÄ• dhammÄ• uppajjanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjanti. pa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjanti akusalÄ• ca dham

(gha) paccanÄ«kapuggalo

<39> (ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• na uppajjant

akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹
uppajjanti. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttaakusalavippayuttacitta
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• na upp
uppajjanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na uppajjanti tassa kusalÄ• dhammÄ• na upp

kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹
uppajjanti. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttakusalavippayuttacitta
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• na up
uppajjanti.

(ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na uppajjantÄ«

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹
dhammÄ• na uppajjanti, no ca tesaá¹ƒ abyÄ• katÄ• dhammÄ• na uppajjanti. sabbesaá¹ƒ
cittassa \Se II 46/ bhaá¹…gakkhaá¹‡e arÅ«pe akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ ku
uppajjanti abyÄ• katÄ• ca dhammÄ• na uppajjanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjanti tassa kusalÄ• dhammÄ• na

arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• dhammÄ• na uppajjanti, n
na uppajjanti. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe aku
tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• na uppajjanti kusalÄ• ca dhammÄ• na uppajjanti.

<40> (ka) yassa akusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na uppa

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte akusalavippayuttacittassa uppÄ• dakkhaá¹‡e \Be I
dhammÄ• na uppajjanti, no ca tesaá¹ƒ abyÄ• katÄ• dhammÄ• na uppajjanti. sabbesaá¹ƒ
cittassa bhaá¹…gakkhaá¹‡e arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• ca

abyÄ• katÄ• ca dhammÄ• na uppajjanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• na

arÅ«pe akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• dhammÄ• na uppajjanti,
na uppajjanti. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e arÅ«pe kusa
tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• na uppajjanti akusalÄ• ca dhammÄ• na uppajjanti.

(á¹…a) paccanÄ«kaokÄ• so

<41> (ka) yattha \Ne III 17/ kusalÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• na
Ä• mantÄ• .

(kha) yattha vÄ• pana akusalÄ• dhammÄ• na \Se II 47/ uppajjanti tattha kusalÄ• dhamm
Ä• mantÄ• .

(ka) yattha kusalÄ• dhammÄ• na uppajjanti tattha abyÄ• katÄ• dhammÄ• na uppajjantÄ«

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjanti tattha kusalÄ• dhammÄ• na

<42> (ka) yattha akusalÄ• dhammÄ• na uppajjanti tattha abyÄ• katÄ• dhammÄ• na uppa

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• n

(ca) paccanÄ«kapuggalokÄ• sÄ•

<43> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha akusalÄ• dhammÄ•

akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• na uppajjanti, no ca
dhammÄ• na uppajjanti. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttaakusala
uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajja
uppajjanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha kusalÄ• dhan

kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjanti, no \Ne
kusalÄ• dhammÄ• na uppajjanti. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayu
uppÄ• dakkhaá¹‡e \Be III 12/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ•

dhammÄ• na uppajjanti.

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• \Se II 48/ dha

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na uppajjanti. sabbesaá¹ƒ cavan
cittassa bhaá¹…gakkhaá¹‡e arÅ«pe akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusa
abyÄ• katÄ• ca dhammÄ• na uppajjanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjanti tassa tattha kusalÄ• d

arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na uppajj
kusalÄ• dhammÄ• na uppajjanti. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gak
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• na uppajjanti kusalÄ• ca dha

<44> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dhamm

sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte akusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesa
dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na uppajjanti. sabbes
cittassa bhaá¹…gakkhaá¹‡e arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha akusa
abyÄ• katÄ• ca dhammÄ• na uppajjanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjanti tassa tattha akusalÄ•

arÅ«pe \Ne III 19/ akusalÄ• naá¹ƒ \Se II 49/ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ•
no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjanti. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatt
bhaá¹…gakkhaá¹‡e arÅ«pe kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• c
akusalÄ• ca dhammÄ• na uppajjanti.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<45> (ka) yassa kusalÄ• dhammÄ• uppajjittha tassa akusalÄ• dhammÄ• uppajjitthÄ• ti?

(kha) yassa vÄ• pana akusalÄ• dhammÄ• uppajjittha tassa kusalÄ• dhammÄ• uppajjitth

(ka) yassa \Be III 13/ kusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• uppajjit

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjittha tassa kusalÄ• dhammÄ• uppaj

<46> (ka) yassa akusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• uppajjitthÄ

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjittha tassa akusalÄ• dhammÄ• uppa

(kha) anulomaokÄ• so

<47> (ka) yattha kusalÄ• dhammÄ• uppajjittha tattha akusalÄ• dhammÄ• uppajjitthÄ• ti?

(kha) yattha \Ne III 20/ vÄ• pana akusalÄ• dhammÄ• uppajjittha tattha kusalÄ• dhammÄ
Ä• mantÄ• .

(ka) yattha kusalÄ• dhammÄ• uppajjittha tattha abyÄ• katÄ• dhammÄ• uppajjitthÄ• ti? Ä

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• uppajjittha tattha kusalÄ• dhammÄ• uppa

asaÃ±Ã±asatte \Se II 50/ tattha abyÄ• katÄ• dhammÄ• uppajjittha, no ca tattha kusalÄ• d
catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• uppajjittha kusalÄ• ca dha

<48> (ka) yattha akusalÄ• dhammÄ• uppajjittha tattha abyÄ• katÄ• dhammÄ• uppajjitthÄ

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• uppajjittha tattha akusalÄ• dhammÄ• upp

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• uppajjittha, no ca tattha akusalÄ• dhammÄ
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• uppajjittha akusalÄ• ca dhammÄ• uppa

(ga) anulomapuggalokÄ• sÄ•

<49> (ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha akusalÄ• dhammÄ• up

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• uppajjittha tassa tattha kusalÄ• dhamm

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne tesaá¹ƒ tattha akusalÄ• dhammÄ
tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá
ca dhammÄ• uppajjittha kusalÄ• ca dhammÄ• uppajjittha.

(ka) yassa \Ne III 21/ \Be III 14/ yattha kusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• ka
uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjittha tassa tattha kusalÄ• dha

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ \Se II 51/ t
uppajjittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• na
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjittha kusalÄ• ca d

<50> (ka) yassa yattha akusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ• dhammÄ

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjittha tassa tattha akusalÄ• dh

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±c
tattha abyÄ• katÄ• ca dhammÄ• uppajjittha akusalÄ• ca dhammÄ• uppajjittha.

(gha) paccanÄ«kapuggalo

<51> (ka) yassa kusalÄ• dhammÄ• na uppajjittha tassa akusalÄ• dhammÄ• na uppajjitth

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na uppajjittha tassa kusalÄ• dhammÄ• na up

(ka) yassa kusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ• na uppajjitthÄ•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjittha tassa kusalÄ• dhammÄ• na

<52> (ka) yassa \Ne III 22/ akusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ
natthi.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjittha tassa akusalÄ• dhammÄ• n

(á¹…a) paccanÄ«kaokÄ• so

<53> (ka) yattha \Se II 52/ kusalÄ• dhammÄ• na uppajjittha tattha akusalÄ• dhammÄ• na
Ä• mantÄ• .

(kha) yattha vÄ• pana akusalÄ• dhammÄ• na uppajjittha tattha kusalÄ• dhammÄ• na up

(ka) yattha \Be III 15/ kusalÄ• dhammÄ• na uppajjittha tattha abyÄ• katÄ• dhammÄ• na u
uppajjittha.

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjittha tattha kusalÄ• dhammÄ• na

<54> (ka) yattha akusalÄ• dhammÄ• na uppajjittha tattha abyÄ• katÄ• dhammÄ• na upp

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjittha tattha akusalÄ• dhammÄ• n

(ca) paccanÄ«kapuggalokÄ• sÄ•

<55> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha akusalÄ• dhammÄ•

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne tesaá¹ƒ tattha kusalÄ• dhammÄ•
tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ \Ne III 23/ dutiye
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjittha akusalÄ• ca dh

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na uppajjittha tassa tattha kusalÄ• dha
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dhammÄ• n

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusa
no \Se II 53/ ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na uppajjittha. suddhÄ• vÄ• saá¹ƒ up
tattha kusalÄ• ca dhammÄ• na uppajjittha abyÄ• katÄ• ca dhammÄ• na uppajjittha.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjittha tassa tattha kusalÄ• d
Ä• mantÄ• .

<56> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dham

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aku
uppajjittha, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na uppajjittha. suddhÄ• vÄ• saá¹ƒ
tattha akusalÄ• ca dhammÄ• na uppajjittha abyÄ• katÄ• ca dhammÄ• na uppajjittha.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjittha tassa tattha akusalÄ•

uppajjitthÄ• ti? Ä• mantÄ• .

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<57> (ka) yassa \Be III 16/ kusalÄ• dhammÄ• uppajjissanti tassa akusalÄ• dhammÄ• up

yassa \Ne III 24/ cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ kusalÄ• dha
ca tesaá¹ƒ akusalÄ• dhammÄ• uppajjissanti. itaresaá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• up
dhammÄ• uppajjissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• uppajjissanti tassa kusalÄ• dhammÄ• uppajji

(ka) yassa kusalÄ• dhammÄ• uppajjissanti tassa abyÄ• katÄ• dhammÄ• uppajjissantÄ«t

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• \Se II 54/ uppajjissanti tassa kusalÄ• dham

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• uppajjiss
dhammÄ• uppajjissanti. itaresaá¹ƒ tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• uppajjissanti kusalÄ
uppajjissanti.

<58> (ka) yassa akusalÄ• dhammÄ• uppajjissanti tassa abyÄ• katÄ• dhammÄ• uppajjiss

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti tassa akusalÄ• dhammÄ• up

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ akusalÄ• dhammÄ• uppajjissanti. itar
ca dhammÄ• uppajjissanti akusalÄ• ca dhammÄ• uppajjissanti.

(kha) anulomaokÄ• so

<59> (ka) yattha kusalÄ• dhammÄ• uppajjissanti tattha akusalÄ• dhammÄ• uppajjissant

(kha) yattha vÄ• pana akusalÄ• dhammÄ• uppajjissanti tattha kusalÄ• dhammÄ• uppajj

(ka) yattha kusalÄ• dhammÄ• uppajjissanti tattha abyÄ• katÄ• dhammÄ• uppajjissantÄ«

(kha) yattha \Ne III 25/ vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti tattha kusalÄ• dha

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tattha kusalÄ• dhammÄ
catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti kusalÄ• ca d

<60> (ka) yattha \Se II 55/ \Be III 17/ akusalÄ• dhammÄ• uppajjissanti tattha abyÄ• katÄ•
uppajjissantÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti tattha akusalÄ• dhammÄ• up

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tattha akusalÄ• dhamm
catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti akusalÄ• ca

(ga) anulomapuggalokÄ• sÄ•

<61> (ka) yassa yattha kusalÄ• dhammÄ• uppajjissanti tassa tattha akusalÄ• dhammÄ•

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha kusalÄ• dhammÄ
tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavo
kusalÄ• ca dhammÄ• uppajjissanti akusalÄ• ca dhammÄ• uppajjissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• uppajjissanti tassa tattha kusalÄ• dham
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• uppajjissanti tassa tattha abyÄ• katÄ• dhammÄ• up

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjissanti tassa tattha kusalÄ• dh

aggamaggasamaá¹…gÄ«naá¹ƒ \Ne III 26/ arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ
uppajjissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ \Se II 56/ tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti ku
uppajjissanti.

<62> (ka) yassa yattha akusalÄ• dhammÄ• uppajjissanti tassa tattha abyÄ• katÄ• dhamm
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjissanti tassa tattha akusalÄ• d

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ t
uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ•
uppajjissanti akusalÄ• ca dhammÄ• uppajjissanti.

(gha) paccanÄ«kapuggalo

<63> (ka) yassa \Be III 18/ kusalÄ• dhammÄ• na uppajjissanti tassa akusalÄ• dhammÄ•
Ä• mantÄ• .

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na uppajjissanti tassa kusalÄ• dhammÄ• na u

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ akusalÄ• dhammÄ• na
tesaá¹ƒ kusalÄ• dhammÄ• na uppajjissanti. aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá
na uppajjissanti kusalÄ• ca dhammÄ• na uppajjissanti.

(ka) yassa kusalÄ• dhammÄ• na uppajjissanti tassa abyÄ• katÄ• dhammÄ• na uppajjiss

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na uppajjissa
abyÄ• katÄ• dhammÄ• na uppajjissanti. pacchimacittasamaá¹…gÄ«naá¹ƒ \Se II 57/ tesaá¹
uppajjissanti abyÄ• katÄ• ca dhammÄ• na uppajjissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tassa kusalÄ• dhammÄ• n

<64> (ka) yassa akusalÄ• dhammÄ• na uppajjissanti tassa abyÄ• katÄ• dhammÄ• na up

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
akusalÄ• dhammÄ• na uppajjissanti, no ca tesaá¹ƒ abyÄ• katÄ• dhammÄ• na uppajjissan
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• na uppajjissanti abyÄ• ka
uppajjissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tassa akusalÄ• dhammÄ•
Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• so

<65> (ka) yattha kusalÄ• dhammÄ• na uppajjissanti tattha akusalÄ• dhammÄ• na uppajj

(kha) yattha vÄ• pana akusalÄ• dhammÄ• na uppajjissanti tattha kusalÄ• dhammÄ• na

(ka) yattha kusalÄ• dhammÄ• na uppajjissanti tattha abyÄ• katÄ• dhammÄ• na uppajjiss

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tattha kusalÄ• dhammÄ•

<66> (ka) yattha \Be III 19/ akusalÄ• dhammÄ• na uppajjissanti tattha abyÄ• katÄ• \Se II uppajjissantÄ«ti? uppajjissanti.

(kha) yattha \Ne III 28/ vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tattha akusalÄ• uppajjissantÄ«ti? natthi.

(ca) paccanÄ«kapuggalokÄ• sÄ•

<67> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjissanti tassa tattha akusalÄ• dhamm Ä• mantÄ• .

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na uppajjissanti tassa tattha kusalÄ• dh uppajjissantÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha akusalÄ• dhamm ca tesaá¹ƒ tattha kusalÄ• dhammÄ• na uppajjissanti. aggamaggasamaá¹…gÄ«naá¹ƒ arah asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na uppajjissanti kusalÄ• ca

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjissanti tassa tattha abyÄ• katÄ• dhammÄ•

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kus no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na uppajjissanti. pacchimacittasamaá¹…gÄ«n ca dhammÄ• na uppajjissanti abyÄ• katÄ• ca dhammÄ• na uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjissanti tassa tattha kusalÄ• uppajjissantÄ«ti? Ä• mantÄ• .

<68> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjissanti tassa tattha abyÄ• katÄ• dha

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa \Se II 59/ cittassa anantarÄ• aggar
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjissanti, no ca tesaá¹ƒ t
na uppajjissanti. pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na
ca dhammÄ• na uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjissanti tassa tattha akusalÄ
uppajjissantÄ«ti? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<69> (ka) yassa \Ne III 29/ kusalÄ• dhammÄ• uppajjanti tassa akusalÄ• dhammÄ• uppa

(kha) yassa vÄ• pana akusalÄ• dhammÄ• uppajjittha tassa kusalÄ• dhammÄ• \Be III 20

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ kusalÄ• dha
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• uppajjittha kusalÄ• ca d

(ka) yassa kusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• uppajjitthÄ• ti? Ä•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjittha tassa kusalÄ• dhammÄ• uppaj

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ kusalÄ•
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• \Se II 60/ uppajjittha k
uppajjanti.

<70> (ka) yassa akusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• uppajjitthÄ•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjittha tassa akusalÄ• dhammÄ• uppa

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• uppajjittha, no ca \Ne III 30/ tesaá¹
uppajjanti. akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• uppajjitth
uppajjanti.

(kha) anulomaokÄ• so

<71> yattha kusalÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ• uppajjitthÄ• ti? ... pe

(ga) anulomapuggalokÄ• sÄ•

<72> (ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha akusalÄ• dhammÄ• up

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• uppajjittha tassa tattha kusalÄ• dhamm

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
uppajjittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti. kusalÄ• naá¹ƒ uppÄ• dakkh
akusalÄ• ca dhammÄ• uppajjittha kusalÄ• ca dhammÄ• uppajjanti.

(ka) yassa \Be III 21/ yattha kusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dham
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjittha tassa tattha kusalÄ• dha

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e \Se II
tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ•
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjittha kusalÄ• ca dhamm

<73> (ka) yassa yattha akusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ

(kha) yassa \Ne III 31/ vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjittha tassa tattha ak
uppajjantÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e asa
tattha abyÄ• katÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajj
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjittha akusalÄ• ca dham

(gha) paccanÄ«kapuggalo

<74> (ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• na uppajjitth

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na uppajjittha tassa kusalÄ• dhammÄ• na up

(ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na uppajjitthÄ•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjittha tassa kusalÄ• dhammÄ• na

<75> (ka) yassa akusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na uppa

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• \Se II 62/ na uppajjittha tassa akusalÄ• dh
natthi.

(á¹…a) paccanÄ«kaokÄ• so

<76> yattha kusalÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• na uppajjitthÄ• ti

(ca) paccanÄ«kapuggalokÄ• sÄ•

<77> (ka) yassa \Ne III 32/ \Be III 22/ yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha a
uppajjitthÄ• ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
na uppajjanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjittha. suddhÄ• vÄ• sÄ• na
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti aku
uppajjittha.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na uppajjittha tassa tattha kusalÄ• dha
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• na

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na up
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti abyÄ• katÄ• ca dha

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjittha tassa tattha kusalÄ• c
Ä• mantÄ• .

<78> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dhamm

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa \Se II 63/ uppÄ• dakkha
tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhamm
suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na uppajjant
uppajjittha.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjittha tassa tattha akusalÄ•
Ä• mantÄ• .

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<79> (ka) yassa \Ne III 33/ kusalÄ• dhammÄ• uppajjanti tassa akusalÄ• dhammÄ• uppa

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• uppajjanti, no ca tesaá¹ƒ akusalÄ• dhamm
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ \Be III 23/ kusalÄ• ca dhammÄ• uppajjanti akus
uppajjissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• uppajjissanti tassa kusalÄ• dhammÄ• uppajja

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ kusalÄ• d
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• uppajjissanti kusalÄ• ca

(ka) yassa kusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• uppajjissantÄ«ti? A

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti \Se II 64/ tassa kusalÄ• dham

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ kusalÄ
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• uppajjissanti kusalÄ•

<80> (ka) yassa akusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• uppajjissan

(kha) yassa \Ne III 34/ vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti tassa akusalÄ• dha

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e niro

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ akusal
akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• uppajjissanti akusal

(kha) anulomaokÄ• so

<81> yattha kusalÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ• uppajjissantÄ«ti? ...

(ga) anulomapuggalokÄ• sÄ•

<82> (ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha akusalÄ• dhammÄ• up

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti, no ca tesaá¹ƒ tattha akusa
uppajjissanti. itaresaá¹ƒ \Be III 24/ kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusalÄ•
uppajjanti akusalÄ• ca dhammÄ• uppajjissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• uppajjissanti tassa tattha kusalÄ• \Se I
uppajjantÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
uppajjissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti. kusalÄ• naá¹ƒ uppÄ• dakl
akusalÄ• ca dhammÄ• uppajjissanti kusalÄ• ca dhammÄ• uppajjanti.

(ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• uppa

(kha) yassa \Ne III 35/ vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjissanti tassa tattha
uppajjantÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppaj
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti kusalÄ• ca dhar

<83> (ka) yassa yattha akusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjissanti tassa tattha akusalÄ• d

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e asa

tattha abyÄ• katÄ• dhammÄ• uppajjissanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti akusalÄ• \Se II

(gha) paccanÄ«kapuggalo

<84> (ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• na uppajjissa

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ akusalÄ•
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamagga
cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• na uppajjanti akusalÄ• ca dhar

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na uppajjissanti tassa kusalÄ• dhammÄ• na

aggamaggassa \Ne III 36/ uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• \Be III 25/ aggama
tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• na uppajjissanti, no ca tesaá
uppajjanti. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ•
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• na upp
dhammÄ• na uppajjanti.

(ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na uppajjissant

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ abyÄ• katÄ
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• na \Se II 67/ uppajjanti aby
uppajjissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tassa kusalÄ• dhammÄ•

<85> (ka) yassa akusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na uppa

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ abyÄ• kat
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• na uppajjanti abyÄ• katÄ

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tassa akusalÄ• dhammÄ•

(á¹…a) paccanÄ«kaokÄ• so

<86> yattha \Ne III 37/ kusalÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• na upp
....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<87> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha akusalÄ• dhammÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
na uppajjanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjissanti. aggamaggassa bh
arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tassa cittassa b
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti akusalÄ• ca dha
uppajjissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na \Se II 68/ uppajjissanti tassa tattha k
uppajjantÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjissanti, no ca tesaá¹ƒ tattha
uppajjanti. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• a
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha al
uppajjissanti kusalÄ• ca dhammÄ• na uppajjanti.

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• na

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• \Ne III 38/ dham
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti abyÄ•
uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjissanti tassa tattha kusalÄ•
uppajjantÄ«ti? Ä• mantÄ• .

<88> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dham

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e asa
tattha akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• \Se

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na uppajjanti abyÄ
uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjissanti tassa tattha akusalÄ
uppajjantÄ«ti? Ä• mantÄ• .

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<89> (ka) yassa kusalÄ• dhammÄ• uppajjittha tassa akusalÄ• dhammÄ• uppajjissantÄ«

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
kusalÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ akusalÄ• dhammÄ• uppajjissanti. itaresaá¹ƒ
dhammÄ• uppajjittha akusalÄ• ca dhammÄ• uppajjissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• uppajjissanti tassa kusalÄ• dhammÄ• uppajji

(ka) yassa \Ne III 39/ \Be III 27/ kusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhamm

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ ab
uppajjissanti. itaresaá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• uppajjittha abyÄ• katÄ• ca dhamm

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti tassa kusalÄ• dhammÄ• upp

<90> (ka) yassa akusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• uppajjissa

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• uppajjittha \Se II 70/, no ca
dhammÄ• uppajjissanti. itaresaá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• uppajjittha abyÄ• katÄ•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• uppajjissanti tassa akusalÄ• dhammÄ• up

(kha) anulomaokÄ• so

<91> yattha kusalÄ• dhammÄ• uppajjittha tattha akusalÄ• dhammÄ• uppajjissantÄ«ti? ..

(ga) anulomapuggalokÄ• sÄ•

<92> (ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha akusalÄ• dhammÄ• up

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tattha kusalÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjissan
catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• uppajjit
uppajjissanti.

(kha) yassa \Ne III 40/ vÄ• pana yattha akusalÄ• dhammÄ• uppajjissanti tassa tattha kus
uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha akusalÄ• dhammÄ• uppaj
tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá
ca dhammÄ• uppajjissanti kusalÄ• ca dhammÄ• uppajjittha.

(ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ• dhammÄ• uppa

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha, no ca tesa
dhammÄ• uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ ta
dhammÄ• uppajjittha abyÄ• katÄ• ca dhammÄ• uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjissanti tassa \Be III 28/ tattha k
uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
uppajjissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ•
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti kusalÄ• ca

<93> (ka) yassa yattha akusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ• dhammÄ

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjittha, no ca tes
dhammÄ• uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ ta
uppajjittha abyÄ• katÄ• ca dhammÄ• uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• uppajjissanti tassa tattha akusalÄ• d

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
uppajjissanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ

paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• uppajjissanti akusalÄ• c

(gha) paccanÄ«kapuggalo

<94> (ka) yassa kusalÄ• dhammÄ• na uppajjittha tassa akusalÄ• dhammÄ• na uppajjiss

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na \Se II 72/ uppajjissanti tassa kusalÄ• dham
uppajjittha.

(ka) yassa kusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ• na uppajjissan

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tassa kusalÄ• dhammÄ• n
uppajjittha.

<95> (ka) yassa akusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ• na uppa

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na uppajjissanti tassa akusalÄ• dhammÄ•
uppajjittha.

(á¹…a) paccanÄ«kaokÄ• so

<96> yattha kusalÄ• dhammÄ• na uppajjittha tattha akusalÄ• dhammÄ• na uppajjissantÄ

(ca) paccanÄ«kapuggalokÄ• sÄ•

<97> (ka) yassa \Be III 29/ yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha akusalÄ•
uppajjissantÄ«ti?

suddhÄ• vÄ• sÄ• naá¹ƒ \Ne III 42/ dutiye citte vattamÄ• ne tesaá¹ƒ tattha kusalÄ• dhammÄ
tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjissanti. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha k
uppajjittha akusalÄ• ca dhammÄ• na uppajjissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na uppajjissanti tassa tattha kusalÄ• dh

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tattha akusalÄ• dhammÄ• na uppajjissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• na up
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na \Se II 73/ uppajjissanti kus

uppajjittha.

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dhammÄ• n
uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjissanti tassa tattha kusalÄ•
uppajjitthÄ• ti? uppajjittha.

<98> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dham
uppajjissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na uppajjissanti tassa tattha akusalÄ
uppajjitthÄ• ti? uppajjittha.

uppÄ• davÄ• ro.

2. nirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<99> (ka) yassa kusalÄ• dhammÄ• nirujjhanti tassa akusalÄ• dhammÄ• nirujjhantÄ«ti? n

(kha) yassa \Ne III 43/ vÄ• pana akusalÄ• dhammÄ• nirujjhanti tassa kusalÄ• dhammÄ•

(ka) yassa kusalÄ• dhammÄ• nirujjhanti tassa abyÄ• katÄ• dhammÄ• nirujjhantÄ«ti?

arÅ«pe kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• nirujjhanti, no ca te
abyÄ• katÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tes
nirujjhanti abyÄ• katÄ• ca dhammÄ• nirujjhanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tassa kusalÄ• dhammÄ• nirujjh

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ a
74/ nirujjhanti, no ca tesaá¹ƒ kusalÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ
tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhanti kusalÄ• ca dhammÄ• nirujjhanti.

<100> (ka) yassa akusalÄ• dhammÄ• nirujjhanti tassa abyÄ• katÄ• dhammÄ• nirujjhantÄ

arÅ«pe akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• nirujjhanti, no ca
nirujjhanti. paÃ±cavokÄ• re akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dham
ca dhammÄ• nirujjhanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tassa akusalÄ• dhammÄ• niruj

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ
nirujjhanti, no ca tesaá¹ƒ akusalÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re akusalÄ• naá¹ƒ b
abyÄ• katÄ• ca dhammÄ• nirujjhanti akusalÄ• ca dhammÄ• nirujjhanti.

(kha) anulomaokÄ• so

<101> (ka) yattha \Ne III 44/ kusalÄ• dhammÄ• nirujjhanti tattha akusalÄ• dhammÄ• niru

(kha) yattha vÄ• pana akusalÄ• dhammÄ• nirujjhanti tattha kusalÄ• dhammÄ• nirujjhant

(ka) yattha kusalÄ• dhammÄ• nirujjhanti tattha abyÄ• katÄ• dhammÄ• nirujjhantÄ«ti? Ä•

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tattha kusalÄ• dhammÄ• nirujjh

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhanti, no ca tattha kusalÄ• dhammÄ•
paÃ±cavokÄ• re \Se II 75/ tattha abyÄ• katÄ• ca dhammÄ• nirujjhanti kusalÄ• ca dhammÄ

<102> (ka) yattha akusalÄ• dhammÄ• nirujjhanti tattha abyÄ• katÄ• dhammÄ• nirujjhant

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tattha akusalÄ• dhammÄ• niruj

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhanti, no \Be III 31/ ca tattha akusalÄ•
catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhanti akusalÄ• ca dha

(ga) anulomapuggalokÄ• sÄ•

<103> (ka) yassa yattha kusalÄ• dhammÄ• nirujjhanti tassa tattha akusalÄ• dhammÄ• n

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhanti tassa tattha kusalÄ• dhamm

(ka) yassa \Ne III 45/ yattha kusalÄ• dhammÄ• nirujjhanti tassa tattha abyÄ• katÄ• dham

arÅ«pe kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhanti, no
abyÄ• katÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tes
nirujjhanti abyÄ• katÄ• ca dhammÄ• nirujjhanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhanti tassa tattha kusalÄ• dhar

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ t
nirujjhanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re kusalÄ• naá
II 76/ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhanti kusalÄ• ca dhammÄ• nirujjhanti

<104> (ka) yassa yattha akusalÄ• dhammÄ• nirujjhanti tassa tattha abyÄ• katÄ• dhamm

arÅ«pe akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhanti,
abyÄ• katÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e te
dhammÄ• nirujjhanti abyÄ• katÄ• ca dhammÄ• nirujjhanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhanti tassa tattha akusalÄ• dha

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ
nirujjhanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhanti. paÃ±cavokÄ• re akusalÄ• n
tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhanti akusalÄ• ca dhammÄ• nirujjhanti.

(gha) paccanÄ«kapuggalo

<105> (ka) yassa kusalÄ• dhammÄ• na nirujjhanti tassa akusalÄ• dhammÄ• na nirujjhar

akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• na nirujjhanti, no ca tesaá
nirujjhanti. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttaakusalavippayuttacittas
32/ bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ
akusalÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhanti tassa kusalÄ• dhammÄ• na niru

kusalÄ• naá¹ƒ \Se II 77/ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• na nirujjhanti, no
dhammÄ• na nirujjhanti. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttakusalavi
bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ•

kusalÄ• ca dhammÄ• na nirujjhanti.

(ka) yassa kusalÄ• dhammÄ• na nirujjhanti tassa abyÄ• katÄ• dhammÄ• na nirujjhantÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ k
nirujjhanti, no ca tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• n
uppÄ• dakkhaá¹‡e arÅ«pe akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhamm
dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tassa kusalÄ• dhammÄ• na

arÅ«pe kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti, n
na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e arÅ«pe a
bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• na nirujjhanti kusalÄ• ca dhammÄ

<106> (ka) yassa akusalÄ• dhammÄ• na nirujjhanti tassa abyÄ• katÄ• dhammÄ• na niru

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ
nirujjhanti, no ca tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti \Ne III 47/. sabbesaá¹ƒ upap
cittassa \Se II 78/ uppÄ• dakkhaá¹‡e arÅ«pe kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ aku
nirujjhanti abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tassa akusalÄ• dhammÄ• na

arÅ«pe akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti,
dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• na nirujjhanti akusalÄ• ca dhamm

(á¹…a) paccanÄ«kaokÄ• so

<107> (ka) yattha \Be III 33/ kusalÄ• dhammÄ• na nirujjhanti tattha akusalÄ• dhammÄ• n
Ä• mantÄ• .

(kha) yattha vÄ• pana akusalÄ• dhammÄ• na nirujjhanti tattha kusalÄ• dhammÄ• na nir

(ka) yattha kusalÄ• dhammÄ• na nirujjhanti tattha abyÄ• katÄ• dhammÄ• na nirujjhantÄ«

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tattha kusalÄ• dhammÄ• na

<108> (ka) yattha akusalÄ• dhammÄ• na nirujjhanti tattha abyÄ• katÄ• dhammÄ• na niru

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tattha akusalÄ• dhammÄ• n

(ca) paccanÄ«kapuggalokÄ• sÄ•

<109> (ka) yassa \Ne III 48/ yattha kusalÄ• dhammÄ• na nirujjhanti tassa tattha akusalÄ• nirujjhantÄ«ti?

akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• na nirujjhanti, no ca dhammÄ• na nirujjhanti. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttaakusalavi 79/ bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nir na nirujjhanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhanti tassa tattha kusalÄ• dhan

kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhanti, no ca dhammÄ• na nirujjhanti. sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttakusalavi bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujj nirujjhanti.

(ka) yassa yattha kusalÄ• dhammÄ• na nirujjhanti tassa tattha abyÄ• katÄ• dhammÄ• na

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ t nirujjhanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajja cittassa uppÄ• dakkhaá¹‡e arÅ«pe akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusa nirujjhanti abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana yattha \Be III 34/ abyÄ• katÄ• dhammÄ• na nirujjhanti tassa tattha nirujjhantÄ«ti?

arÅ«pe kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujj kusalÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• d akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ \Ne III 49/ tattha abyÄ• katÄ• ca dhammÄ• na dhammÄ• na nirujjhanti.

<110> (ka) yassa \Se II 80/ yattha akusalÄ• dhammÄ• na nirujjhanti tassa tattha abyÄ• ka

nirujjhantÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ
na nirujjhanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapa
cittassa uppÄ• dakkhaá¹‡e arÅ«pe kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusa
nirujjhanti abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhanti tassa tattha akusalÄ•
nirujjhantÄ«ti?

arÅ«pe akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na niru
akusalÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ•
kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• na nirujjhanti
nirujjhanti.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<111> (ka) yassa kusalÄ• dhammÄ• nirujjhittha tassa akusalÄ• dhammÄ• nirujjhitthÄ• ti

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• nirujjhitth

(ka) yassa kusalÄ• dhammÄ• nirujjhittha tassa abyÄ• katÄ• dhammÄ• nirujjhitthÄ• ti? Ä•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• nirujjh

<112> (ka) yassa \Se II 81/ \Ne III 50/ akusalÄ• dhammÄ• nirujjhittha tassa abyÄ• katÄ•
nirujjhitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa akusalÄ• dhammÄ• niruj

(kha) anulomaokÄ• so

<113> (ka) yattha \Be III 35/ kusalÄ• dhammÄ• nirujjhittha tattha akusalÄ• dhammÄ• niru

(kha) yattha vÄ• pana akusalÄ• dhammÄ• nirujjhittha tattha kusalÄ• dhammÄ• nirujjhitth

(ka) yattha kusalÄ• dhammÄ• nirujjhittha tattha abyÄ• katÄ• dhammÄ• nirujjhitthÄ• ti? Ä

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tattha kusalÄ• dhammÄ• nirujj

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tattha kusalÄ• dhammÄ•
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhammÄ• nirujjh

<114> (ka) yattha akusalÄ• dhammÄ• nirujjhittha tattha abyÄ• katÄ• dhammÄ• nirujjhitth

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tattha akusalÄ• dhammÄ• niru

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tattha akusalÄ• dhammÄ•
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ• ca dhammÄ• niruj

(ga) anulomapuggalokÄ• sÄ•

<115> (ka) yassa \Ne III 51/ yattha kusalÄ• dhammÄ• nirujjhittha tassa tattha akusalÄ• d
nirujjhitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• \Se II 82/ nirujjhittha tassa tattha kusalÄ
nirujjhitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne tesaá¹ƒ tattha akusalÄ• dhammÄ
tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ•
akusalÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhammÄ• nirujjhittha.

(ka) yassa yattha kusalÄ• dhammÄ• nirujjhittha tassa tattha abyÄ• katÄ• dhammÄ• niruj

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha kusalÄ• dha

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• na
paÃ±cavokÄ• rÄ• naá¹ƒ \Be III 36/ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha kus
nirujjhittha.

<116> (ka) yassa yattha akusalÄ• dhammÄ• nirujjhittha tassa tattha abyÄ• katÄ• dhamm
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha akusalÄ• dh

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• n
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ• ca

(gha) paccanÄ«kapuggalo

<117> (ka) yassa \Ne III 52/ kusalÄ• dhammÄ• na nirujjhittha tassa akusalÄ• dhammÄ•
nirujjhitthÄ• ti? natthi.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhammÄ• na nir

(ka) yassa kusalÄ• dhammÄ• na nirujjhittha tassa abyÄ• katÄ• dhammÄ• na nirujjhitthÄ•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhammÄ• na

<118> (ka) yassa akusalÄ• dhammÄ• na nirujjhittha tassa abyÄ• katÄ• dhammÄ• na niru

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tassa akusalÄ• dhammÄ• n

(á¹…a) paccanÄ«kaokÄ• so

<119> (ka) yattha kusalÄ• dhammÄ• na nirujjhittha tattha akusalÄ• dhammÄ• na nirujjhit

(kha) yattha vÄ• pana akusalÄ• dhammÄ• na nirujjhittha tattha kusalÄ• dhammÄ• na nir

(ka) yattha kusalÄ• dhammÄ• na nirujjhittha tattha abyÄ• katÄ• dhammÄ• na nirujjhitthÄ

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tattha kusalÄ• dhammÄ• na

<120> (ka) yattha \Be III 37/ akusalÄ• dhammÄ• na nirujjhittha tattha abyÄ• katÄ• dhamm
nirujjhittha.

(kha) yattha \Ne III 53/ vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tattha akusalÄ• d
nirujjhitthÄ• ti? natthi.

(ca) paccanÄ«kapuggalokÄ• sÄ•

<121> (ka) yassa yattha kusalÄ• dhammÄ• na nirujjhittha tassa tattha akusalÄ• dhammÄ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne tesaá¹ƒ tattha kusalÄ• dhammÄ• tesaá¹ƒ \Se II 84/ tattha akusalÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ dutiye asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nirujjhittha akusalÄ• ca dh

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• dha Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• na nirujjhittha tassa tattha abyÄ• katÄ• dhammÄ• n

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kus nirujjhittha, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• saá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nirujjhittha abyÄ• katÄ• ca dhammÄ• na nirujjhitt

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• d nirujjhitthÄ• ti? Ä• mantÄ• .

<122> (ka) yassa yattha akusalÄ• dhammÄ• na nirujjhittha tassa tattha abyÄ• katÄ• dha

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aku nirujjhittha, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• saá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhittha abyÄ• katÄ• ca dhammÄ• na nirujjhit

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha akusalÄ• nirujjhitthÄ• ti? Ä• mantÄ• .

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<123> (ka) yassa \Se II 85/ \Ne III 54/ kusalÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dh nirujjhissantÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhiss kusalÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ akusalÄ• dhammÄ• nirujjhissanti. itaresaá

dhammÄ• nirujjhissanti akusalÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• nirujjhis

(ka) yassa kusalÄ• dhammÄ• nirujjhissanti tassa abyÄ• katÄ• dhammÄ• nirujjhissantÄ«t

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• niru

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• niru
dhammÄ• nirujjhissanti. itaresaá¹ƒ tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ
nirujjhissanti.

<124> (ka) yassa akusalÄ• dhammÄ• nirujjhissanti tassa abyÄ• katÄ• dhammÄ• nirujjhis

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dhammÄ• nir

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ akusalÄ• dhammÄ• nirujjhissanti. itar
abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusalÄ• ca dhammÄ• nirujjhissanti.

(kha) anulomaokÄ• so

<125> yattha \Se II 86/ \Ne III 55/ kusalÄ• dhammÄ• nirujjhissanti tattha akusalÄ• dhamm
... pe ....

(ga) anulomapuggalokÄ• sÄ•

<126> (ka) yassa yattha kusalÄ• dhammÄ• nirujjhissanti tassa tattha akusalÄ• dhammÄ•

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
dhammÄ• nirujjhissanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• nirujjhissanti akusalÄ• ca dh

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhissanti tassa tattha kusalÄ• dham
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• nirujjhissanti tassa tattha abyÄ• katÄ• dhammÄ• nir

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti \Be III 39/ tassa tattha k
nirujjhissantÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca

<127> (ka) yassa yattha akusalÄ• dhammÄ• nirujjhissanti tassa tattha abyÄ• katÄ• dham
Ä• mantÄ• .

(kha) yassa \Ne III 56/ vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha a
nirujjhissantÄ«ti \Se II 87/?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ t
nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ•
nirujjhissanti akusalÄ• ca dhammÄ• nirujjhissanti.

(gha) paccanÄ«kapuggalo

<128> (ka) yassa kusalÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ• na nirujjh

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• na n

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
na nirujjhissanti, no ca tesaá¹ƒ kusalÄ• dhammÄ• na nirujjhissanti. aggamaggassa bhaá¹…
arahantÄ• naá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• na nirujjhissanti kusalÄ• ca dhammÄ• na

(ka) yassa kusalÄ• dhammÄ• na nirujjhissanti tassa abyÄ• katÄ• dhammÄ• na nirujjhiss

aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na nirujjh
abyÄ• katÄ• dhammÄ• na nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kus
nirujjhissanti abyÄ• katÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• n
Ä• mantÄ• .

<129> (ka) yassa \Ne III 57/ akusalÄ• dhammÄ• na nirujjhissanti tassa abyÄ• katÄ• dhan
nirujjhissantÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tesaá¹ƒ akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nir
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• na nirujjhissanti abyÄ
nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ•
Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• so

<130> yattha kusalÄ• dhammÄ• na nirujjhissanti tattha akusalÄ• dhammÄ• na nirujjhissa

(ca) paccanÄ«kapuggalokÄ• sÄ•

<131> (ka) yassa yattha kusalÄ• dhammÄ• na nirujjhissanti tassa tattha akusalÄ• dhamm
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ• dh
nirujjhissantÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• na nirujjhissanti. aggam
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dh
kusalÄ• ca dhammÄ• na nirujjhissanti.

(ka) yassa yattha kusalÄ• dhammÄ• na nirujjhissanti tassa tattha abyÄ• katÄ• dhammÄ•

aggamaggassa \Ne III 58/ bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tes
na nirujjhissanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhissanti. pacchimacitt
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nirujjhissanti abyÄ• katÄ• ca
nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ•
nirujjhissantÄ«ti? Ä• mantÄ• .

<132> (ka) yassa yattha akusalÄ• dhammÄ• na nirujjhissanti tassa tattha abyÄ• katÄ• dh
nirujjhissantÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ t
na nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• ca dhammÄ
abyÄ• katÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana \Be III 41/ yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tatth
nirujjhissantÄ«ti? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<133> (ka) yassa kusalÄ• dhammÄ• nirujjhanti tassa akusalÄ• dhammÄ• nirujjhitthÄ• ti?

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• nirujjhant

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ \Ne III 59/ ku
nirujjhanti. kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• nirujjhittha ku
nirujjhanti.

(ka) yassa kusalÄ• dhammÄ• nirujjhanti tassa abyÄ• katÄ• dhammÄ• nirujjhitthÄ• ti? Ä•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha \Se II 90/ tassa kusalÄ• dhamm

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ kusalÄ•
kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ•

<134> (ka) yassa akusalÄ• dhammÄ• nirujjhanti tassa abyÄ• katÄ• dhammÄ• nirujjhitthÄ

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa akusalÄ• dhammÄ• niruj

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ akusalÄ•

akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ

(kha) anulomaokÄ• so

<135> yattha kusalÄ• dhammÄ• nirujjhanti tattha akusalÄ• dhammÄ• nirujjhitthÄ• ti? ... p

(ga) anulomapuggalokÄ• sÄ•

<136> (ka) yassa \Be III 42/ yattha kusalÄ• dhammÄ• nirujjhanti tassa tattha akusalÄ• dh
nirujjhitthÄ• ti? Ä• mantÄ• .

(kha) yassa \Ne III 60/ vÄ• pana yattha akusalÄ• dhammÄ• nirujjhittha tassa tattha kusalÄ
nirujjhantÄ«ti?

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá
nirujjhittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhanti. kusalÄ• naá¹ƒ bhaá¹…gakk
akusalÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhammÄ• nirujjhanti.

(ka) yassa \Se II 91/ yattha kusalÄ• dhammÄ• nirujjhanti tassa tattha abyÄ• katÄ• dhamm
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha kusalÄ• dha

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e asaÃ
tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjha
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dham

<137> (ka) yassa yattha akusalÄ• dhammÄ• nirujjhanti tassa tattha abyÄ• katÄ• dhammÄ
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha akusalÄ• dh

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e asaÃ
tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjh
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ• ca dha

(gha) paccanÄ«kapuggalo

<138> (ka) yassa kusalÄ• dhammÄ• na nirujjhanti tassa akusalÄ• dhammÄ• na nirujjhitt

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhammÄ• na nir

(ka) yassa kusalÄ• dhammÄ• na nirujjhanti tassa abyÄ• katÄ• dhammÄ• na nirujjhitthÄ•

(kha) yassa \Ne III 61/ vÄ• pana abyÄ• katÄ• dhammÄ• \Se II 92/ na nirujjhittha tassa kus
nirujjhantÄ«ti? natthi.

<139> (ka) yassa \Be III 43/ akusalÄ• dhammÄ• na nirujjhanti tassa abyÄ• katÄ• dhamm
nirujjhittha.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tassa akusalÄ• dhammÄ• n

(á¹…a) paccanÄ«kaokÄ• so

<140> yattha kusalÄ• dhammÄ• na nirujjhanti tattha akusalÄ• dhammÄ• na nirujjhitthÄ•

(ca) paccanÄ«kapuggalokÄ• sÄ•

<141> (ka) yassa yattha kusalÄ• dhammÄ• na nirujjhanti tassa tattha akusalÄ• dhammÄ•

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá
na nirujjhanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• sÄ• na
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nirujjhanti aku
nirujjhittha.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• dha
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• na nirujjhanti tassa tattha abyÄ• katÄ• dhammÄ• na

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e asaÃ
tattha kusalÄ• dhammÄ• na nirujjhanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• \Ne III 62/ dham
suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nirujjhanti
nirujjhittha.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• d

nirujjhantÄ«ti? Ä• mantÄ• .

<142> (ka) yassa yattha akusalÄ• dhammÄ• na nirujjhanti tassa tattha abyÄ• katÄ• dham

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e asa
tattha akusalÄ• dhammÄ• na nirujjhanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na n
suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhant
nirujjhittha.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha akusalÄ•
nirujjhantÄ«ti? Ä• mantÄ• .

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<143> (ka) yassa \Be III 44/ kusalÄ• dhammÄ• nirujjhanti tassa akusalÄ• dhammÄ• niruj

aggamaggassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhiss
bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• nirujjhanti, no ca tesaá¹ƒ akusalÄ• dhamm
itaresaá¹ƒ kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• nirujjhanti aku
nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• nirujjha

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e nirod
63/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ kusalÄ
kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• nirujjhissanti \Se II 94/ k
nirujjhanti.

(ka) yassa kusalÄ• dhammÄ• nirujjhanti tassa abyÄ• katÄ• dhammÄ• nirujjhissantÄ«ti? A

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• niru

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ kusalÄ
kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ

<144> (ka) yassa akusalÄ• dhammÄ• nirujjhanti tassa abyÄ• katÄ• dhammÄ• nirujjhissa

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dhammÄ• ni

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ akusal
akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusa

(kha) anulomaokÄ• so

<145> yattha kusalÄ• dhammÄ• nirujjhanti tattha akusalÄ• dhammÄ• nirujjhissantÄ«ti? .

(ga) anulomapuggalokÄ• sÄ•

<146> (ka) yassa \Ne III 64/ \Be III 45/ yattha kusalÄ• dhammÄ• nirujjhanti tassa tattha ak
nirujjhissantÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhiss
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhanti, no ca tesaá¹ƒ tattha akus
nirujjhissanti. itaresaá¹ƒ kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• ca dham
akusalÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhissanti tassa tattha kusalÄ• dham

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá
nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhanti. kusalÄ• naá¹ƒ bhaá¹…gak
akusalÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca dhammÄ• nirujjhanti.

(ka) yassa yattha kusalÄ• dhammÄ• nirujjhanti tassa tattha abyÄ• katÄ• dhammÄ• nirujj

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha kusalÄ• dh

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e asaÃ
tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjh
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca dha

<147> (ka) yassa yattha akusalÄ• dhammÄ• nirujjhanti tassa tattha abyÄ• katÄ• dhamm
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha akusalÄ• d

sabbesaá¹ƒ \Ne III 65/ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…gakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ t
nirujjhanti. akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• ni
dhammÄ• nirujjhanti.

(gha) paccanÄ«kapuggalo

<148> (ka) yassa kusalÄ• dhammÄ• na nirujjhanti tassa akusalÄ• dhammÄ• na nirujjhiss

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e \Be II
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na nirujjha
dhammÄ• na nirujjhissanti. aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ yassa citta
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• na nirujjh
na nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• na n

aggamaggassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhiss
bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ kusalÄ• d
aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá
cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• na nirujjhissanti kusalÄ• ca dh

(ka) yassa kusalÄ• dhammÄ• na nirujjhanti tassa abyÄ• katÄ• dhammÄ• na nirujjhissant

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa \Se II 97/ bhaá¹…gakkhaá
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na nirujjha
dhammÄ• na nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ \Ne III 66/ kusalÄ
nirujjhanti abyÄ• katÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• n

<149> (ka) yassa akusalÄ• dhammÄ• na nirujjhanti tassa abyÄ• katÄ• dhammÄ• na niru

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• na nirujjhanti, no ca tesaá¹ƒ abyÄ• kat

nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• na niru
dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ•

(á¹…a) paccanÄ«kaokÄ• so

<150> yattha kusalÄ• dhammÄ• na nirujjhanti tattha akusalÄ• dhammÄ• na nirujjhissant

(ca) paccanÄ«kapuggalokÄ• sÄ•

<151> (ka) yassa \Be III 47/ yattha kusalÄ• dhammÄ• na nirujjhanti tassa tattha akusalÄ•
nirujjhissantÄ«ti?

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e tesaá
na nirujjhanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhissanti. aggamaggassa up
arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti \Se II 98/ tassa
uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ \Ne III 67/ tesaá¹ƒ tattha kusalÄ• ca dhammÄ•
dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ• dh
nirujjhantÄ«ti?

aggamaggassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhiss
bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ tatth
nirujjhanti. aggamaggassa uppÄ• dakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• ag
paá¹-ilabhissanti tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aku
nirujjhissanti kusalÄ• ca dhammÄ• na nirujjhanti.

(ka) yassa yattha kusalÄ• dhammÄ• na nirujjhanti tassa tattha abyÄ• katÄ• dhammÄ• na

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e kusalavippayuttacittassa bhaá¹…gakkhaá¹‡e asaÃ
tattha kusalÄ• dhammÄ• na nirujjhanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na ni
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na nirujjhanti ab
nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ•

nirujjhantÄ«ti? Ä• mantÄ• .

<152> (ka) yassa yattha akusalÄ• dhammÄ• na nirujjhanti tassa tattha abyÄ• katÄ• dham

sabbesaá¹ƒ cittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa \Se II 99/ bhaá¹…gakkha
tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhamm
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhanti a
nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha akusalÄ
nirujjhantÄ«ti? Ä• mantÄ• .

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<153> (ka) yassa \Ne III 68/ \Be III 48/ kusalÄ• dhammÄ• nirujjhittha tassa akusalÄ• dhar
nirujjhissantÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
kusalÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ akusalÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ
dhammÄ• nirujjhittha akusalÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• nirujjhi

(ka) yassa kusalÄ• dhammÄ• nirujjhittha tassa abyÄ• katÄ• dhammÄ• nirujjhissantÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• nirujjhittha, no ca tesaá¹
nirujjhissanti. itaresaá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• nirujjhittha abyÄ• katÄ• ca dhamm

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• niru

<154> (ka) yassa \Se II 100/ akusalÄ• dhammÄ• nirujjhittha tassa abyÄ• katÄ• dhammÄ•

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• nirujjhittha, no ca tesaá
nirujjhissanti. itaresaá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• nirujjhittha abyÄ• katÄ• ca dhamm

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dhammÄ• ni

(kha) anulomaokÄ• so

<155> yattha \Ne III 69/ kusalÄ• dhammÄ• nirujjhittha tattha akusalÄ• dhammÄ• nirujjhis

(ga) anulomapuggalokÄ• sÄ•

<156> (ka) yassa yattha kusalÄ• dhammÄ• nirujjhittha tassa tattha akusalÄ• dhammÄ• n

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhissan catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• nirujjhitt nirujjhissanti.

(kha) yassa \Be III 49/ vÄ• pana yattha akusalÄ• dhammÄ• nirujjhissanti tassa tattha kusa nirujjhitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjh tattha kusalÄ• dhammÄ• nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá ca dhammÄ• nirujjhissanti kusalÄ• ca dhammÄ• nirujjhittha.

(ka) yassa yattha kusalÄ• dhammÄ• nirujjhittha tassa tattha abyÄ• katÄ• dhammÄ• niruj

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ \Se II 101/ tattha kusalÄ• dhammÄ• nirujjhi tattha abyÄ• katÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• kusalÄ• ca dhammÄ• nirujjhittha abyÄ• katÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha kusalÄ• dh

suddhÄ• vÄ• sÄ• naá¹ƒ \Ne III 70/ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca

<157> (ka) yassa yattha akusalÄ• dhammÄ• nirujjhittha tassa tattha abyÄ• katÄ• dhamm

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhittha, no ca abyÄ• katÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• na

dhammÄ• nirujjhittha abyÄ• katÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha akusalÄ• d

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhissanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhittha. itaresaá¹ƒ catuvokÄ• rÄ
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusalÄ• d

(gha) paccanÄ«kapuggalo

<158> (ka) yassa \Se II 102/ kusalÄ• dhammÄ• na nirujjhittha tassa akusalÄ• dhammÄ•
natthi.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• na n
nirujjhittha.

(ka) yassa \Be III 50/ kusalÄ• dhammÄ• na nirujjhittha tassa abyÄ• katÄ• dhammÄ• na n

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• n
nirujjhittha.

<159> (ka) yassa \Ne III 71/ akusalÄ• dhammÄ• na nirujjhittha tassa abyÄ• katÄ• dhamm
natthi.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ•
nirujjhittha.

(á¹…a) paccanÄ«kaokÄ• so

<160> yattha kusalÄ• dhammÄ• na nirujjhittha tattha akusalÄ• dhammÄ• na nirujjhissan

(ca) paccanÄ«kapuggalokÄ• sÄ•

<161> (ka) yassa yattha kusalÄ• dhammÄ• na nirujjhittha tassa tattha akusalÄ• dhammÄ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha kusalÄ• dhammÄ• na niru
tattha akusalÄ• dhammÄ• na nirujjhissanti. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ•

nirujjhittha akusalÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ• dh
nirujjhitthÄ• ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tattha akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• na nir
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhissanti kusalÄ• ca d

(ka) yassa \Se II 103/ yattha kusalÄ• dhammÄ• na nirujjhittha tassa tattha abyÄ• katÄ• dh
nirujjhissantÄ«ti? nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ•
nirujjhitthÄ• ti? nirujjhittha.

<162> (ka) yassa yattha akusalÄ• dhammÄ• na nirujjhittha tassa tattha abyÄ• katÄ• dhar
nirujjhissantÄ«ti? nirujjhissanti.

(kha) yassa \Ne III 72/ vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattl
nirujjhitthÄ• ti? nirujjhittha.

nirodhavÄ• ro.

3. uppÄ• danirodhavÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<163> (ka) yassa \Be III 51/ kusalÄ• dhammÄ• uppajjanti tassa akusalÄ• dhammÄ• niruj

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhanti tassa kusalÄ• dhammÄ• uppajjant

(ka) yassa kusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• nirujjhantÄ«ti? no.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tassa kusalÄ• dhammÄ• uppajj

<164> (ka) yassa akusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• nirujjhantÄ

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tassa akusalÄ• dhammÄ• uppa

(kha) anulomaokÄ• so

<165> (ka) yattha \Ne III 73/ kusalÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ• niru

(kha) yattha vÄ• pana akusalÄ• dhammÄ• nirujjhanti tattha \Se II 104/ kusalÄ• dhammÄ•
Ä• mantÄ• .

(ka) yattha kusalÄ• dhammÄ• uppajjanti tattha abyÄ• katÄ• dhammÄ• nirujjhantÄ«ti? Ä•

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tattha kusalÄ• dhammÄ• uppaj

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhanti, no ca tattha kusalÄ• dhammÄ•
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhanti kusalÄ• ca dhammÄ• uppajja

<166> (ka) yattha akusalÄ• dhammÄ• uppajjanti tattha abyÄ• katÄ• dhammÄ• nirujjhant

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhanti tattha akusalÄ• dhammÄ• uppa

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhanti, no ca tattha akusalÄ• dhammÄ•
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhanti akusalÄ• ca dhammÄ• uppa

(ga) anulomapuggalokÄ• sÄ•

<167> (ka) yassa \Be III 52/ yattha kusalÄ• dhammÄ• uppajjanti tassa tattha akusalÄ• dh
no.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhanti tassa tattha kusalÄ• dhamm

(ka) yassa \Ne III 74/ yattha kusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dham

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhanti tassa tattha kusalÄ• dhar

<168> (ka) yassa \Se II 105/ yattha akusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ
nirujjhantÄ«ti? no.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhanti tassa tattha akusalÄ• dha

(gha) paccanÄ«kapuggalo

<169> (ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• na nirujjhan

akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• na uppajjanti, no ca tesaá
nirujjhanti. kusalavippayuttacittassa uppÄ• dakkhaá¹‡e akusalavippayuttacittassa bhaá¹…ga
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• na upp
nirujjhanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhanti tassa kusalÄ• dhammÄ• na upp

kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• na nirujjhanti, no ca tesaá¹
uppajjanti. akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• da
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• na nir
uppajjanti.

(ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na nirujjhantÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ
tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusa
uppÄ• dakkhaá¹‡e arÅ«pe kusalÄ• kusalÄ• naá¹ƒ \Ne III 75/ bhaá¹…gakkhaá¹‡e tesaá¹ƒ ku
na uppajjanti abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tassa kusalÄ• dhammÄ• na

kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• \Be III 53/ dhammÄ• na nirujjhanti,
dhammÄ• na uppajjanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusalavippayuttacittassa u
kusalÄ• kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• na nirujjhan
uppajjanti.

<170> (ka) yassa akusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na niru

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• dhamm
tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte aku
uppÄ• dakkhaá¹‡e arÅ«pe kusalÄ• kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca
abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tassa akusalÄ• dhammÄ• na

akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• dhammÄ• na nirujjhanti, no ca te uppajjanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte akusalavippayuttacittassa uppÄ• dakkha kusalÄ• kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• na nirujjhan uppajjanti.

(á¹…a) paccanÄ«kaokÄ• so

<171> (ka) yattha kusalÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• na \Se II 1 Ä• mantÄ• .

(kha) yattha \Ne III 76/ vÄ• pana akusalÄ• dhammÄ• na nirujjhanti tattha kusalÄ• dhamm Ä• mantÄ• .

(ka) yattha kusalÄ• dhammÄ• na uppajjanti tattha abyÄ• katÄ• dhammÄ• na nirujjhantÄ«

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tattha kusalÄ• dhammÄ• na

<172> (ka) yattha akusalÄ• dhammÄ• na uppajjanti tattha abyÄ• katÄ• dhammÄ• na niru

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhanti tattha akusalÄ• dhammÄ• n

(ca) paccanÄ«kapuggalokÄ• sÄ•

<173> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha akusalÄ• dhammÄ•

akusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• na uppajjanti \Be III akusalÄ• dhammÄ• na nirujjhanti. kusalavippayuttacittassa uppÄ• dakkhaá¹‡e akusalavipp bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajj nirujjhanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhanti tassa tattha kusalÄ• dhan

kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhanti, no ca t dhammÄ• na uppajjanti. akusalavippayuttacittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacit asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhanti kusalÄ• ca dha

(ka) yassa \Se II 108/ yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dh
nirujjhantÄ«ti?

sabbesaá¹ƒ \Ne III 77/ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha k
uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajja
kusalavippayuttacittassa uppÄ• dakkhaá¹‡e arÅ«pe kusalÄ• kusalÄ• naá¹ƒ bhaá¹…gakkhaa
dhammÄ• na uppajjanti abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhanti tassa tattha kusalÄ• d

kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhanti, no
dhammÄ• na uppajjanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte kusalavippayuttacittassa u
kusalÄ• kusalÄ• naá¹ƒ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• na nir
uppajjanti.

<174> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dham

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• d
ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pa
akusalavippayuttacittassa uppÄ• dakkhaá¹‡e arÅ«pe kusalÄ• kusalÄ• naá¹ƒ bhaá¹…gakkha
ca dhammÄ• na uppajjanti abyÄ• katÄ• ca dhammÄ• na nirujjhanti.

(kha) yassa vÄ• pana yattha \Se II 109/ abyÄ• katÄ• dhammÄ• na nirujjhanti tassa tattha
uppajjantÄ«ti?

akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhanti, no
dhammÄ• na uppajjanti. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte akusalavippayuttacittassa
kusalÄ• kusalÄ• naá¹ƒ \Be III 55/ bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhamm
ca dhammÄ• na uppajjanti.

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<175> (ka) yassa \Ne III 78/ kusalÄ• dhammÄ• uppajjittha tassa akusalÄ• dhammÄ• niru

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• uppajjitth

(ka) yassa kusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• nirujjhitthÄ• ti? Ä•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• uppaj

<176> (ka) yassa akusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• nirujjhitth

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa akusalÄ• dhammÄ• uppa

(kha) anulomaokÄ• so

<177> (ka) yattha kusalÄ• dhammÄ• uppajjittha tattha akusalÄ• dhammÄ• nirujjhitthÄ• ti

(kha) yattha vÄ• pana akusalÄ• dhammÄ• nirujjhittha tattha kusalÄ• dhammÄ• uppajjitth

(ka) yattha kusalÄ• dhammÄ• uppajjittha tattha abyÄ• katÄ• dhammÄ• \Se II 110/ nirujjh

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tattha kusalÄ• dhammÄ• uppa

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tattha kusalÄ• dhammÄ•
paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhammÄ• uppaj

<178> (ka) yattha \Ne III 79/ akusalÄ• dhammÄ• uppajjittha tattha abyÄ• katÄ• dhammÄ•
Ä• mantÄ• .

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tattha akusalÄ• dhammÄ• upp

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tattha akusalÄ• dhammÄ•
paÃ±cavokÄ• re \Be III 56/ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ• ca dham

(ga) anulomapuggalokÄ• sÄ•

<179> (ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha akusalÄ• dhammÄ• n

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhittha tassa tattha kusalÄ• dhamm

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne tesaá¹ƒ tattha akusalÄ• dhammÄ
tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ•

akusalÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhammÄ• uppajjittha.

(ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ• dhammÄ• niruj

(kha) yassa vÄ• pana yattha abyÄ• katÄ• \Se II 111/ dhammÄ• nirujjhittha tassa tattha ku
uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• na
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ• ca d

<180> (ka) yassa \Ne III 80/ yattha akusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ
nirujjhitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha akusalÄ• dh

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• n
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ• ca

(gha) paccanÄ«kapuggalo

<181> (ka) yassa kusalÄ• dhammÄ• na uppajjittha tassa akusalÄ• dhammÄ• na nirujjhit

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhammÄ• na up

(ka) yassa \Be III 57/ kusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ• na n

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhammÄ• na

<182> (ka) yassa akusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ• na niru

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na \Se II 112/ nirujjhittha tassa akusalÄ• dh
natthi.

(á¹…a) paccanÄ«kaokÄ• so

<183> (ka) yattha kusalÄ• dhammÄ• na uppajjittha tattha akusalÄ• dhammÄ• na nirujjhit

(kha) yattha \Ne III 81/ vÄ• pana akusalÄ• dhammÄ• na nirujjhittha tattha kusalÄ• dhamm
Ä• mantÄ• .

(ka) yattha kusalÄ• dhammÄ• na uppajjittha tattha abyÄ• katÄ• dhammÄ• na nirujjhitthÄ

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tattha kusalÄ• dhammÄ• na

<184> (ka) yattha akusalÄ• dhammÄ• na uppajjittha tattha abyÄ• katÄ• dhammÄ• na nir

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tattha akusalÄ• dhammÄ• n

(ca) paccanÄ«kapuggalokÄ• sÄ•

<185> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha akusalÄ• dhammÄ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• ne tesaá¹ƒ tattha kusalÄ• dhammÄ•
tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vatta
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjittha akusalÄ• ca dh

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• dha
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dhammÄ• n

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kus
no \Se II 113/ ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• \Be III 58/ na nirujjhittha. suddhÄ• v
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjittha abyÄ• katÄ• ca dh

(kha) yassa \Ne III 82/ vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha
uppajjitthÄ• ti? Ä• mantÄ• .

<186> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dha

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aku
uppajjittha, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• saá¹ƒ
tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na uppajjittha abyÄ• katÄ• ca dhammÄ• na nirujjhit

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha akusalÄ• uppajjitthÄ• ti? Ä• mantÄ• .

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<187> (ka) yassa kusalÄ• dhammÄ• uppajjissanti tassa akusalÄ• dhammÄ• nirujjhissant

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ kusalÄ• dhammÄ• upp akusalÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• uppajjissanti a nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• uppajji

(ka) yassa kusalÄ• dhammÄ• uppajjissanti tassa abyÄ• katÄ• dhammÄ• nirujjhissantÄ«t

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• \Se II 114/ nirujjhissanti tassa kusalÄ• dha

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhiss dhammÄ• uppajjissanti. itaresaá¹ƒ tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ uppajjissanti.

<188> (ka) yassa \Ne III 83/ akusalÄ• dhammÄ• uppajjissanti tassa abyÄ• katÄ• dhamm Ä• mantÄ• .

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dhammÄ• up

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhissanti \Be III 59/, no ca tesaá¹ƒ akusalÄ• dhammÄ• uppajji tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusalÄ• ca dhammÄ• uppajjissanti.

(kha) anulomaokÄ• so

<189> (ka) yattha kusalÄ• dhammÄ• uppajjissanti tattha akusalÄ• dhammÄ• nirujjhissan

(kha) yattha vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tattha kusalÄ• dhammÄ• uppajj

(ka) yattha kusalÄ• dhammÄ• uppajjissanti tattha abyÄ• katÄ• dhammÄ• nirujjhissantÄ«

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tattha kusalÄ• dhammÄ• upp

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tattha kusalÄ• dhammÄ
catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca d

<190> (ka) yattha \Se II 115/ akusalÄ• dhammÄ• uppajjissanti tattha abyÄ• katÄ• dhamm
Ä• mantÄ• .

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tattha akusalÄ• dhammÄ• up

asaÃ±Ã±asatte tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tattha akusalÄ• \Ne III 8
uppajjissanti. catuvokÄ• re paÃ±cavokÄ• re tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti
uppajjissanti.

(ga) anulomapuggalokÄ• sÄ•

<191> (ka) yassa yattha kusalÄ• dhammÄ• uppajjissanti tassa tattha akusalÄ• dhammÄ•

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha kusalÄ• dhammÄ
tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavo
tattha kusalÄ• ca dhammÄ• uppajjissanti akusalÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhissanti tassa tattha kusalÄ• dham
Ä• mantÄ• .

(ka) yassa yattha kusalÄ• dhammÄ• uppajjissanti tassa tattha abyÄ• katÄ• dhammÄ• nir

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti \Be III 60/ tassa tattha k
uppajjissantÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±
tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca dhammÄ• uppajjissanti.

<192> (ka) yassa \Se II 116/ yattha akusalÄ• dhammÄ• uppajjissanti tassa tattha abyÄ• k

nirujjhissantÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha akusalÄ• d

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• nirujjhissanti \Ne III 85/, no c dhammÄ• uppajjissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ ta nirujjhissanti akusalÄ• ca dhammÄ• uppajjissanti.

(gha) paccanÄ«kapuggalo

<193> (ka) yassa kusalÄ• dhammÄ• na uppajjissanti tassa akusalÄ• dhammÄ• na nirujjh

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• na u

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ akusalÄ• dhammÄ• na tesaá¹ƒ kusalÄ• dhammÄ• na uppajjissanti. aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá na nirujjhissanti kusalÄ• ca dhammÄ• na uppajjissanti.

(ka) yassa kusalÄ• dhammÄ• na uppajjissanti tassa abyÄ• katÄ• dhammÄ• na nirujjhiss

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na uppajjissa dhammÄ• na nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhan abyÄ• katÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• \Se II 117/ pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• d uppajjissantÄ«ti? Ä• mantÄ• .

<194> (ka) yassa akusalÄ• dhammÄ• na uppajjissanti tassa abyÄ• katÄ• dhammÄ• na n

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ akusalÄ• dhammÄ• na uppajjissanti, no ca tesaá¹ƒ \Be III 61/ abyÄ• katÄ• dhammÄ• na pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• \Ne III 86/ ca dhammÄ• na uppajji dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ• Ä• mantÄ• .

(á¹…a) paccanÄ«kaokÄ• so

<195> (ka) yattha kusalÄ• dhammÄ• na uppajjissanti tattha akusalÄ• dhammÄ• na niruj

(kha) yattha vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tattha kusalÄ• dhammÄ• na
Ä• mantÄ• .

(ka) yattha kusalÄ• dhammÄ• na uppajjissanti tattha abyÄ• katÄ• dhammÄ• na nirujjhiss

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tattha kusalÄ• dhammÄ•
natthi.

<196> (ka) yattha akusalÄ• dhammÄ• na uppajjissanti tattha abyÄ• katÄ• dhammÄ• na
nirujjhissanti.

(kha) yattha vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tattha akusalÄ• dhammÄ•
natthi.

(ca) paccanÄ«kapuggalokÄ• sÄ•

<197> (ka) yassa \Se II 118/ yattha kusalÄ• dhammÄ• na uppajjissanti tassa tattha akusa
nirujjhissantÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ• dh
uppajjissantÄ«ti?

yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissanti tesaá¹ƒ tattha akusalÄ• dhamm
ca tesaá¹ƒ tattha kusalÄ• dhammÄ• na uppajjissanti. aggamaggasamaá¹…gÄ«naá¹ƒ arah
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhissanti kusalÄ• ca

(ka) yassa \Ne III 87/ yattha kusalÄ• dhammÄ• na uppajjissanti tassa tattha abyÄ• katÄ•
nirujjhissantÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kus
no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na nirujjhissanti. pacchimacittassa bhaá¹…gak
kusalÄ• ca dhammÄ• na uppajjissanti abyÄ• katÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ•
uppajjissantÄ«ti? Ä• mantÄ• .

<198> (ka) yassa \Be III 62/ yattha akusalÄ• dhammÄ• na uppajjissanti tassa tattha abyÄ•
nirujjhissantÄ«ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjissanti, no \Se II 119/ c
abyÄ• katÄ• dhammÄ• na nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tatt
uppajjissanti abyÄ• katÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha akusalÄ
uppajjissantÄ«ti? Ä• mantÄ• .

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<199> (ka) yassa kusalÄ• dhammÄ• uppajjanti tassa akusalÄ• dhammÄ• nirujjhitthÄ• ti?

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• uppajjant

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
88/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ kusalÄ•
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• nirujjhittha kusalÄ• ca d

(ka) yassa kusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• nirujjhitthÄ• ti? Ä•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa kusalÄ• dhammÄ• uppaj

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ kusalÄ•
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ• c

<200> (ka) yassa \Se II 120/ akusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ•

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhittha tassa akusalÄ• dhammÄ• uppa

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ akusalÄ•
akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ•

(kha) anulomaokÄ• so

<201> yattha \Be III 63/ kusalÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ• nirujjhitt

(ga) anulomapuggalokÄ• sÄ•

<202> (ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha akusalÄ• dhammÄ• n

(kha) yassa \Ne III 89/ vÄ• pana yattha akusalÄ• dhammÄ• nirujjhittha tassa tattha kusalÄ
uppajjantÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
nirujjhittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti. kusalÄ• naá¹ƒ uppÄ• dakkh
akusalÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhammÄ• uppajjanti.

(ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• nirujj

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha kusalÄ• dha

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e \Se II
tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ•
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha kusalÄ• ca dhamm

<203> (ka) yassa yattha akusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhittha tassa tattha akusalÄ• dh

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha abyÄ• katÄ• dhammÄ• nirujjhittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajj
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhittha akusalÄ• ca dham

(gha) paccanÄ«kapuggalo

<204> (ka) yassa kusalÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• na nirujjhitt

(kha) yassa \Ne III 90/ vÄ• pana akusalÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhamm
natthi.

(ka) yassa \Be III 64/ kusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na n
nirujjhittha.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhittha tassa kusalÄ• dhammÄ• na

<205> (ka) yassa akusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na niru

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• \Se II 122/ na nirujjhittha tassa akusalÄ• d
natthi.

(á¹…a) paccanÄ«kaokÄ• so

<206> yattha kusalÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• na nirujjhitthÄ•

(ca) paccanÄ«kapuggalokÄ• sÄ•

<207> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha akusalÄ• dhammÄ•

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
na uppajjanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhittha. suddhÄ• vÄ• sÄ• na
vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti aku
nirujjhittha.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• dha
Ä• mantÄ• .

(ka) yassa \Ne III 91/ yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dh
nirujjhitthÄ• ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na ni
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti abyÄ• katÄ• ca dha

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha kusalÄ• d
Ä• mantÄ• .

<208> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dham

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa \Se II 123/ uppÄ• dakkh
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tatt
nirujjhittha. suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ \Be III 65/ tesaá¹ƒ tattha akusalÄ• ca dh
abyÄ• katÄ• ca dhammÄ• na nirujjhittha.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhittha tassa tattha akusalÄ•
uppajjantÄ«ti? Ä• mantÄ• .

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<209> (ka) yassa kusalÄ• dhammÄ• uppajjanti tassa akusalÄ• dhammÄ• nirujjhissantÄ«

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• uppajjanti, no ca tesaá¹ƒ akusalÄ• dhamm
kusalÄ• naá¹ƒ \Ne III 92/ uppÄ• dakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• uppajjanti akus
nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• uppajja

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ kusalÄ• d
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca

(ka) yassa kusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• nirujjhissantÄ«ti? A

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• \Se II 124/ nirujjhissanti tassa kusalÄ• dha

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ kusalÄ
kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ•

<210> (ka) yassa akusalÄ• dhammÄ• uppajjanti tassa abyÄ• katÄ• dhammÄ• nirujjhissa

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dhammÄ• up

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ akusal
akusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusal

(kha) anulomaokÄ• so

<211> yattha \Ne III 93/ \Be III 66/ kusalÄ• dhammÄ• uppajjanti tattha akusalÄ• dhammÄ
... pe ....

(ga) anulomapuggalokÄ• sÄ•

<212> (ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha akusalÄ• dhammÄ• n

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti, no ca tesaá¹ƒ tattha akusa
nirujjhissanti. itaresaá¹ƒ kusalÄ• naá¹ƒ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• ca dhamm
ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• nirujjhissanti tassa \Se II 125/ tattha kus
uppajjantÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá
nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjanti. kusalÄ• naá¹ƒ uppÄ• dakk
akusalÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca dhammÄ• uppajjanti.

(ka) yassa yattha kusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• nirujj

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha kusalÄ• dh

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppaj
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca dhar

<213> (ka) yassa \Ne III 94/ yattha akusalÄ• dhammÄ• uppajjanti tassa tattha abyÄ• katÄ

nirujjhissantÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha akusalÄ• d

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e asa
tattha abyÄ• katÄ• dhammÄ• nirujjhissanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusalÄ• \Se II
uppajjanti.

(gha) paccanÄ«kapuggalo

<214> (ka) yassa \Be III 67/ kusalÄ• dhammÄ• na uppajjanti tassa akusalÄ• dhammÄ• n

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ akusalÄ• d
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamagga
cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• na uppajjanti akusalÄ• ca dhar

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• na u

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ kusalÄ• dh
aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamagga
cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• na nirujjhissanti kusalÄ• ca dh

(ka) yassa \Ne III 95/ kusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na n

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e nirod
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ abyÄ• katÄ
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• ca dhammÄ• na \Se II 127/ uppajja
na nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• n

<215> (ka) yassa akusalÄ• dhammÄ• na uppajjanti tassa abyÄ• katÄ• dhammÄ• na niru

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e niro
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ abyÄ• kat

nirujjhissanti. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• ca dhammÄ• na upp
dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ•

(á¹…a) paccanÄ«kaokÄ• so

<216> yattha kusalÄ• dhammÄ• na uppajjanti tattha akusalÄ• dhammÄ• na nirujjhissant

(ca) paccanÄ«kapuggalokÄ• sÄ•

<217> (ka) yassa \Be III 68/ yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha akusalÄ•
nirujjhissantÄ«ti?

sabbesaá¹ƒ \Ne III 96/ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkha
kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhissant
bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhis
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajj
nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na \Se II 128/ nirujjhissanti tassa tattha
uppajjantÄ«ti?

aggamaggassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• aggamaggaá¹ƒ paá¹-ilabhissa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ tattha
uppajjanti. aggamaggassa bhaá¹…gakkhaá¹‡e arahantÄ• naá¹ƒ yassa cittassa anantarÄ• a
paá¹-ilabhissanti tassa cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha al
nirujjhissanti kusalÄ• ca dhammÄ• na uppajjanti.

(ka) yassa yattha kusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dhammÄ• na

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e kusalavippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ
tattha kusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na ni
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• ca dhammÄ• na uppajjanti ab
nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ•
uppajjantÄ«ti? Ä• mantÄ• .

<218> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjanti tassa tattha abyÄ• katÄ• dham

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e akusalavippayuttacittassa uppÄ• dakkhaá¹‡e asa
tattha akusalÄ• dhammÄ• na uppajjanti, no ca tesaá¹ƒ tattha abyÄ• katÄ• dhammÄ• na n
pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• \Se II 129/ ca dhammÄ• na
dhammÄ• na nirujjhissanti.

(kha) yassa \Ne III 97/ vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattl
uppajjantÄ«ti? Ä• mantÄ• .

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<219> (ka) yassa \Be III 69/ kusalÄ• dhammÄ• uppajjittha tassa akusalÄ• dhammÄ• niru

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
kusalÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ akusalÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ
dhammÄ• uppajjittha akusalÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana akusalÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• uppajji

(ka) yassa kusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• nirujjhissantÄ«ti?

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ kusalÄ• dhammÄ• uppajjittha, no ca tesaá¹
nirujjhissanti. itaresaá¹ƒ tesaá¹ƒ kusalÄ• ca dhammÄ• uppajjittha abyÄ• katÄ• ca dhamm

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa kusalÄ• dhammÄ• upp

<220> (ka) yassa akusalÄ• dhammÄ• uppajjittha tassa abyÄ• katÄ• dhammÄ• nirujjhiss

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ akusalÄ• dhammÄ• uppajjittha, no ca tesaá
nirujjhissanti. itaresaá¹ƒ tesaá¹ƒ akusalÄ• ca dhammÄ• uppajjittha abyÄ• katÄ• ca dhamm
130/.

(kha) yassa \Ne III 98/ vÄ• pana abyÄ• katÄ• dhammÄ• nirujjhissanti tassa akusalÄ• dha
Ä• mantÄ• .

(kha) anulomaokÄ• so

<221> yattha kusalÄ• dhammÄ• uppajjittha tattha akusalÄ• dhammÄ• nirujjhissantÄ«ti?

(ga) anulomapuggalokÄ• sÄ•

<222> (ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha akusalÄ• dhammÄ• n

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tattha kusalÄ• dhammÄ• uppajjittha, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjhissan
catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ• ca dhammÄ• uppajjitt
nirujjhissanti.

(kha) yassa \Be III 70/ vÄ• pana yattha akusalÄ• dhammÄ• nirujjhissanti tassa tattha kusa
uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha akusalÄ• dhammÄ• nirujjh
tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá
ca dhammÄ• nirujjhissanti kusalÄ• ca dhammÄ• uppajjittha.

(ka) yassa yattha kusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ• dhammÄ• niruj

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha, no ca
dhammÄ• nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ \Ne III 99/
dhammÄ• uppajjittha abyÄ• katÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa \Se II 131/ tattha
uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ•
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti kusalÄ• ca

<223> (ka) yassa yattha akusalÄ• dhammÄ• uppajjittha tassa tattha abyÄ• katÄ• dhamm

pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjittha, no ca
abyÄ• katÄ• dhammÄ• nirujjhissanti. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• na

dhammÄ• uppajjittha abyÄ• katÄ• ca dhammÄ• nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• nirujjhissanti tassa tattha akusalÄ• d

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha aby
nirujjhissanti, no ca tesaá¹ƒ tattha akusalÄ• dhammÄ• uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha abyÄ• katÄ• ca dhammÄ• nirujjhissanti akusalÄ• d

(gha) paccanÄ«kapuggalo

<224> (ka) yassa kusalÄ• dhammÄ• na uppajjittha tassa akusalÄ• dhammÄ• na nirujjhis

(kha) yassa vÄ• pana akusalÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• na u

(ka) yassa \Ne III 100/ \Be III 71/ kusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dha
nirujjhissantÄ«ti? natthi.

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa kusalÄ• dhammÄ• n
uppajjittha.

<225> (ka) yassa akusalÄ• dhammÄ• na uppajjittha tassa abyÄ• katÄ• dhammÄ• na niru

(kha) yassa vÄ• pana abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa akusalÄ• dhammÄ•
uppajjittha.

(á¹…a) paccanÄ«kaokÄ• so

<226> yattha kusalÄ• dhammÄ• na uppajjittha tattha akusalÄ• dhammÄ• na nirujjhissant

(ca) paccanÄ«kapuggalokÄ• sÄ•

<227> (ka) yassa yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha akusalÄ• dhammÄ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha kusalÄ• dhammÄ• na upp
tattha akusalÄ• dhammÄ• na nirujjhissanti. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha kusalÄ•
uppajjittha akusalÄ• ca dhammÄ• na nirujjhissanti.

(kha) yassa vÄ• pana yattha akusalÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ• dh
uppajjitthÄ• ti?

aggamaggasamaá¹…gÄ«naá¹ƒ arahantÄ• naá¹ƒ yassa cittassa anantarÄ• aggamaggaá¹ƒ
tattha akusalÄ• dhammÄ• na nirujjhissanti, no ca tesaá¹ƒ tattha kusalÄ• dhammÄ• na up
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha akusalÄ• ca dhammÄ• na nirujjhissanti kusalÄ• ca d

(ka) yassa \Ne III 101/ yattha kusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• d
nirujjhissantÄ«ti? nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• dhammÄ• na nirujjhissanti tassa tattha kusalÄ•
uppajjitthÄ• ti? uppajjittha.

<228> (ka) yassa yattha akusalÄ• dhammÄ• na uppajjittha tassa tattha abyÄ• katÄ• dhan
nirujjhissanti.

(kha) yassa vÄ• pana yattha abyÄ• katÄ• \Be III 72/ dhammÄ• na nirujjhissanti tassa tatth
uppajjitthÄ• ti? uppajjittha.

uppÄ• danirodhavÄ• ro.

pavattivÄ• ro niá¹-á¹-hito.

3. bhÄ• vanÄ• vÄ• ro

<229> (ka) yo kusalaá¹ƒ dhammaá¹ƒ bhÄ• veti so akusalaá¹ƒ dhammaá¹ƒ pajahatÄ«ti? Ä•

(kha) yo vÄ• pana akusalaá¹ƒ dhammaá¹ƒ pajahati so kusalaá¹ƒ dhammaá¹ƒ bhÄ• vetÄ«ti

(ka) yo kusalaá¹ƒ dhammaá¹ƒ na bhÄ• veti so akusalaá¹ƒ dhammaá¹ƒ nappajahatÄ«ti? Ä•

(kha) yo vÄ• pana akusalaá¹ƒ dhammaá¹ƒ nappajahati so kusalaá¹ƒ dhammaá¹ƒ na bhÄ•
....

bhÄ• vanÄ• vÄ• ro.

dhammayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

abhidhammapiá¹-ake

10. indriyayamakaá¹ƒ

1. paá¹‡á¹‡attivÄ• ro

(ka) uddeso

<1> bÄ• vÄ«satindriyÄ• ni \Se II 134/ \Ne III 102/ \Be III 73/ --- cakkhundriyaá¹ƒ, sotindriyaá
ghÄ• nindriyaá¹ƒ, jivhindriyaá¹ƒ, kÄ• yindriyaá¹ƒ, manindriyaá¹ƒ, itthindriyaá¹ƒ, purisindriyaá
jÄ«vitindriyaá¹ƒ, sukhindriyaá¹ƒ, dukkhindriyaá¹ƒ, somanassindriyaá¹ƒ, domanassindriyaá¹ƒ
saddhindriyaá¹ƒ, vÄ«riyindriyaá¹ƒ {viriyindiyaá¹ƒ (Ce Se) }, satindriyaá¹ƒ, samÄ• dhindriyaá
paÃ±Ã±indriyaá¹ƒ, anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ, aÃ±Ã±indriyaá¹ƒ, aÃ±Ã±Ä• tÄ

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<2> (ka) cakkhu cakkhundriyaá¹ƒ?

(kha) cakkhundriyaá¹ƒ cakkhuá¹ƒ?

(ka) sotaá¹ƒ sotindriyaá¹ƒ?

(kha) sotindriyaá¹ƒ sotaá¹ƒ?

(ka) ghÄ• naá¹ƒ \Ne III 103/ ghÄ• nindriyaá¹ƒ?

(kha) ghÄ• nindriyaá¹ƒ ghÄ• naá¹ƒ?

(ka) jivhÄ• jivhindriyaá¹ƒ?

(kha) jivhindriyaá¹ƒ jivhÄ• ?

(ka) kÄ• yo kÄ• yindriyaá¹ƒ?

(kha) kÄ• yindriyaá¹ƒ kÄ• yo?

(ka) mano manindriyaá¹ƒ?

(kha) manindriyaá¹ƒ mano?

(ka) itthÄ« itthindriyaá¹ƒ?

(kha) itthindriyaá¹ƒ itthÄ«?

(ka) puriso purisindriyaá¹ƒ?

(kha) purisindriyaá¹ƒ puriso?

(ka) jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ?

(kha) jÄ«vitindriyaá¹ƒ jÄ«vitaá¹ƒ?

(ka) sukhaá¹ƒ sukhindriyaá¹ƒ?

(kha) sukhindriyaá¹ƒ sukhaá¹ƒ?

(ka) dukkhaá¹ƒ dukkhindriyaá¹ƒ?

(kha) dukkhindriyaá¹ƒ dukkhaá¹ƒ?

(ka) somanassaá¹ƒ \Be III 74/ somanassindriyaá¹ƒ?

(kha) somanassindriyaá¹ƒ somanassaá¹ƒ?

(ka) domanassaá¹ƒ domanassindriyaá¹ƒ?

(kha) domanassindriyaá¹ƒ domanassaá¹ƒ?

(ka) upekkhÄ• upekkhindriyaá¹ƒ?

(kha) upekkhindriyaá¹ƒ upekkhÄ• ?

(ka) saddhÄ• \Ne III 104/ saddhindriyaá¹ƒ?

(kha) saddhindriyaá¹ƒ saddhÄ• ?

(ka) vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ?

(kha) vÄ«riyindriyaá¹ƒ vÄ«riyaá¹ƒ?

(ka) sati satindriyaá¹ƒ?

(kha) satindriyaá¹ƒ sati?

(ka) samÄ• dhi \Se II 135/ samÄ• dhindriyaá¹ƒ?

(kha) samÄ• dhindriyaá¹ƒ samÄ• dhi?

(ka) paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ?

(kha) paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• ?

(ka) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ?

(kha) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti?

(ka) aÃ±Ã±aá¹ƒ aÃ±Ã±indriyaá¹ƒ?

(kha) aÃ±Ã±indriyaá¹ƒ aÃ±Ã±aá¹ƒ?

(ka) aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

(kha) aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±Ä• tÄ• vÄ«?

(kha) paccanÄ«kaá¹ƒ

<3> (ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na cakkhundriyaá¹ƒ na cakkhu?

(ka) na sotaá¹ƒ na sotindriyaá¹ƒ?

(kha) na sotindriyaá¹ƒ na sotaá¹ƒ?

(ka) na ghÄ• naá¹ƒ na ghÄ• nindriyaá¹ƒ?

(kha) na ghÄ• nindriyaá¹ƒ na ghÄ• naá¹ƒ?

(ka) na jivhÄ• na jivhindriyaá¹ƒ?

(kha) na jivhindriyaá¹ƒ na jivhÄ• ?

(ka) na \Ne III 105/ kÄ• yo na kÄ• yindriyaá¹ƒ?

(kha) na kÄ• yindriyaá¹ƒ na kÄ• yo?

(ka) na mano na manindriyaá¹ƒ?

(kha) na manindriyaá¹ƒ na mano?

(ka) na itthÄ« na itthindriyaá¹ƒ?

(kha) na itthindriyaá¹ƒ na itthÄ«?

(ka) na puriso na purisindriyaá¹ƒ?

(kha) na purisindriyaá¹ƒ na puriso?

(ka) na jÄ«vitaá¹ƒ na jÄ«vitindriyaá¹ƒ?

(kha) na jÄ«vitindriyaá¹ƒ na jÄ«vitaá¹ƒ?

(ka) na sukhaá¹ƒ na sukhindriyaá¹ƒ?

(kha) na sukhindriyaá¹ƒ na sukhaá¹ƒ?

(ka) na dukkhaá¹ƒ na dukkhindriyaá¹ƒ?

(kha) na dukkhindriyaá¹ƒ na dukkhaá¹ƒ?

(ka) na somanassaá¹ƒ na somanassindriyaá¹ƒ?

(kha) na somanassindriyaá¹ƒ na somanassaá¹ƒ?

(ka) na domanassaá¹ƒ na domanassindriyaá¹ƒ?

(kha) na domanassindriyaá¹ƒ na domanassaá¹ƒ?

(ka) na upekkhÄ• na upekkhindriyaá¹ƒ?

(kha) na upekkhindriyaá¹ƒ na upekkhÄ• ?

(ka) na saddhÄ• na saddhindriyaá¹ƒ?

(kha) na saddhindriyaá¹ƒ na saddhÄ• ?

(ka) na vÄ«riyaá¹ƒ na vÄ«riyindriyaá¹ƒ?

(kha) na vÄ«riyindriyaá¹ƒ na vÄ«riyaá¹ƒ?

(ka) na \Ne III 106/ sati na satindriyaá¹ƒ?

(kha) na satindriyaá¹ƒ na sati?

(ka) na \Be III 75/ samÄ• dhi na samÄ• dhindriyaá¹ƒ?

(kha) na samÄ• dhindriyaá¹ƒ na samÄ• dhi?

(ka) na paÃ±Ã±Ä• na paÃ±Ã±indriyaá¹ƒ?

(kha) na paÃ±Ã±indriyaá¹ƒ na paÃ±Ã±Ä• ?

(ka) na anaÃ±Ã±Ä• taÃ±Ã±Ä• ssÄ• mÄ«ti na \Se II 136/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind

(kha) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti?

(ka) na aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyaá¹ƒ?

(kha) na aÃ±Ã±indriyaá¹ƒ na aÃ±Ã±aá¹ƒ?

(ka) na aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

(kha) na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na aÃ±Ã±Ä• tÄ• vÄ«?

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<4> (ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• sotindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• ghÄ• nindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• jivhindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• kÄ• yindriyaá¹ƒ?

(ka) cakkhu \Ne III 107/ cakkhundriyaá¹ƒ?

(kha) indriyÄ• manindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• itthindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• purisindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• jÄ«vitindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• sukhindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• dukkhindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• somanassindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• domanassindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• upekkhindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• saddhindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• vÄ«riyindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• satindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• samÄ• dhindriyaá¹ƒ?

(ka) cakkhu \Ne III 108/ cakkhundriyaá¹ƒ?

(kha) indriyÄ• paÃ±Ã±indriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±indriyaá¹ƒ?

(ka) cakkhu cakkhundriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<5> sotaá¹ƒ \Se II 137/ \Be III 76/ sotindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) sotaá¹ƒ sotindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<6> ghÄ• naá¹ƒ ghÄ• nindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) ghÄ• naá¹ƒ ghÄ• nindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<7> jivhÄ• jivhindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) jivhÄ• jivhindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<8> kÄ• yo kÄ• yindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) kÄ• yo kÄ• yindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<9> mano manindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) mano \Ne III 109/ manindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<10> itthÄ« itthindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) itthÄ« itthindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<11> puriso purisindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) puriso purisindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<12> jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) jÄ«vitaá¹ƒ jÄ«vitindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<13> sukhaá¹ƒ sukhindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) sukhaá¹ƒ sukhindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<14> dukkhaá¹ƒ dukkhindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) dukkhaá¹ƒ dukkhindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<15> somanassaá¹ƒ somanassindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) somanassaá¹ƒ somanassindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<16> domanassaá¹ƒ domanassindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) domanassaá¹ƒ domanassindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<17> upekkhÄ• \Ne III 110/ \Be III 77/ upekkhindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe

(ka) upekkhÄ• upekkhindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<18> saddhÄ• saddhindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) saddhÄ• saddhindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<19> vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) vÄ«riyaá¹ƒ vÄ«riyindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<20> sati satindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) sati satindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ \Se II 138/?

<21> samÄ• dhi samÄ• dhindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) samÄ• dhi samÄ• dhindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<22> paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) paÃ±Ã±Ä• paÃ±Ã±indriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<23> anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ?

indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<24> aÃ±Ã±aá¹ƒ \Ne III 111/ aÃ±Ã±indriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) aÃ±Ã±aá¹ƒ aÃ±Ã±indriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<25> aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ? indriyÄ• cakkhundriyaá¹ƒ? ... pe ....

(ka) aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±indriyaá¹ƒ?

(kha) paccanÄ«kaá¹ƒ

<26> (ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na sotindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na ghÄ• nindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na jivhindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na kÄ• yindriyaá¹ƒ?

(ka) na \Be III 78/ cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na manindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na itthindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na purisindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na jÄ«vitindriyaá¹ƒ?

(ka) na \Ne III 112/ cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na sukhindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na dukkhindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na somanassindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na domanassindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na upekkhindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na saddhindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na vÄ«riyindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na \Se II 139/ satindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na samÄ• dhindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na paÃ±Ã±indriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na aÃ±Ã±indriyaá¹ƒ?

(ka) na cakkhu na cakkhundriyaá¹ƒ?

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<27> (ka) na \Ne III 113/ sotaá¹ƒ na sotindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<28> (ka) na ghÄ• naá¹ƒ na ghÄ• nindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<29> (ka) na jivhÄ• na jivhindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<30> (ka) na kÄ• yo na kÄ• yindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<31> (ka) na mano na manindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<32> (ka) na \Be III 79/ itthÄ« na itthindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<33> (ka) na puriso na purisindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<34> (ka) na jÄ«vitaá¹ƒ na jÄ«vitindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<35> (ka) na sukhaá¹ƒ na sukhindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<36> (ka) na \Ne III 114/ dukkhaá¹ƒ na dukkhindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<37> (ka) na somanassaá¹ƒ na somanassindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<38> (ka) na domanassaá¹ƒ na domanassindriyaá¹ƒ?

(kha) na \Se II 140/ indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vin

<39> (ka) na upekkhÄ• na upekkhindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<40> (ka) na saddhÄ• na saddhindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<41> (ka) na vÄ«riyaá¹ƒ na vÄ«riyindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<42> (ka) na sati na satindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<43> (ka) na samÄ• dhi na samÄ• dhindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<44> (ka) na \Be III 80/ paÃ±Ã±Ä• na paÃ±Ã±indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<45> (ka) na \Ne III 115/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<46> (ka) na aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

<47> (ka) na aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ?

(kha) na indriyÄ• na cakkhundriyaá¹ƒ? ... pe ... na indriyÄ• na aÃ±Ã±indriyaá¹ƒ?

3. suddhindriyavÄ• ro

(ka) anulomaá¹ƒ

<48> (ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• cakkhu?

(ka) sotaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• sotaá¹ƒ?

(ka) ghÄ• naá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• ghÄ• naá¹ƒ?

(ka) jivhÄ• indriyaá¹ƒ?

(kha) indriyÄ• jivhÄ• ?

(ka) kÄ• yo indriyaá¹ƒ?

(kha) indriyÄ• kÄ• yo?

(ka) mano indriyaá¹ƒ?

(kha) indriyÄ• mano?

(ka) itthÄ« indriyaá¹ƒ?

(kha) indriyÄ• \Se II 141/ itthÄ«?

(ka) puriso indriyaá¹ƒ?

(kha) indriyÄ• puriso?

(ka) jÄ«vitaá¹ƒ \Ne III 116/ indriyaá¹ƒ?

(kha) indriyÄ• jÄ«vitaá¹ƒ?

(ka) sukhaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• sukhaá¹ƒ?

(ka) dukkhaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• dukkhaá¹ƒ?

(ka) somanassaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• somanassaá¹ƒ?

(ka) domanassaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• domanassaá¹ƒ?

(ka) upekkhÄ• indriyaá¹ƒ?

(kha) indriyÄ• upekkhÄ• ?

(ka) saddhÄ• indriyaá¹ƒ?

(kha) indriyÄ• saddhÄ• ?

(ka) vÄ«riyaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• vÄ«riyaá¹ƒ?

(ka) sati indriyaá¹ƒ?

(kha) indriyÄ• sati?

(ka) samÄ• dhi indriyaá¹ƒ?

(kha) indriyÄ• samÄ• dhi?

(ka) paÃ±Ã±Ä• \Be III 81/ indriyaá¹ƒ?

(kha) indriyÄ• paÃ±Ã±Ä• ?

(ka) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti indriyaá¹ƒ?

(kha) indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti?

(ka) aÃ±Ã±aá¹ƒ \Ne III 117/ indriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±aá¹ƒ?

(ka) aÃ±Ã±Ä• tÄ• vÄ« indriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

(kha) paccanÄ«kaá¹ƒ

<49> (ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu?

(ka) na sotaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na sotaá¹ƒ?

(ka) na ghÄ• naá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na ghÄ• naá¹ƒ?

(ka) na jivhÄ• na indriyaá¹ƒ?

(kha) na indriyÄ• na jivhÄ• ?

(ka) na kÄ• yo na indriyaá¹ƒ?

(kha) na indriyÄ• na kÄ• yo?

(ka) na mano na indriyaá¹ƒ?

(kha) na indriyÄ• na mano?

(ka) na itthÄ« na indriyaá¹ƒ?

(kha) na indriyÄ• na itthÄ«?

(ka) na puriso na indriyaá¹ƒ?

(kha) na indriyÄ• na puriso?

(ka) na jÄ«vitaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na jÄ«vitaá¹ƒ?

(ka) na sukhaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na sukhaá¹ƒ?

(ka) na dukkhaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na dukkhaá¹ƒ?

(ka) na \Ne III 118/ somanassaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na \Se II 142/ somanassaá¹ƒ?

(ka) na domanassaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na domanassaá¹ƒ?

(ka) na upekkhÄ• na indriyaá¹ƒ?

(kha) na indriyÄ• na upekkhÄ• ?

(ka) na saddhÄ• na indriyaá¹ƒ?

(kha) na indriyÄ• na saddhÄ• ?

(ka) na vÄ«riyaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na vÄ«riyaá¹ƒ?

(ka) na sati na indriyaá¹ƒ?

(kha) na indriyÄ• na sati?

(ka) na samÄ• dhi na indriyaá¹ƒ?

(kha) na indriyÄ• na samÄ• dhi?

(ka) na paÃ±Ã±Ä• na indriyaá¹ƒ?

(kha) na indriyÄ• na paÃ±Ã±Ä• ?

(ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyaá¹ƒ?

(kha) na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti?

(ka) na aÃ±Ã±aá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na aÃ±Ã±aá¹ƒ?

(ka) na aÃ±Ã±Ä• tÄ• vÄ« na indriyaá¹ƒ?

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

4. suddhindriyamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<50> (ka) cakkhu \Ne III 119/ \Be III 82/ indriyaá¹ƒ?

(kha) indriyÄ• sotaá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• ghÄ• naá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• jivhÄ• ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• kÄ• yo?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• mano?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• itthÄ«?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• puriso?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• jÄ«vitaá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• sukhaá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• dukkhaá¹ƒ?

(ka) cakkhu \Ne III 120/ indriyaá¹ƒ?

(kha) indriyÄ• somanassaá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• domanassaá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• upekkhÄ• ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• saddhÄ• ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• vÄ«riyaá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• sati?

(ka) cakkhu \Se II 143/ indriyaá¹ƒ?

(kha) indriyÄ• samÄ• dhi?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• paÃ±Ã±Ä• ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±aá¹ƒ?

(ka) cakkhu indriyaá¹ƒ?

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<51> (ka) sotaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<52> (ka) ghÄ• naá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<53> (ka) jivhÄ• \Ne III 121/ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<54> (ka) kÄ• yo indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<55> (ka) mano indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<56> (ka) itthÄ« \Be III 83/ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<57> (ka) puriso indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<58> (ka) jÄ«vitaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<59> (ka) sukhaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<60> (ka) dukkhaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<61> (ka) somanassaá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<62> (ka) domanassaá¹ƒ \Ne III 122/ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<63> (ka) upekkhÄ• indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<64> (ka) saddhÄ• indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<65> (ka) vÄ«riyaá¹ƒ indriyaá¹ƒ \Se II 144/?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<66> (ka) sati indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<67> (ka) samÄ• dhi indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<68> (ka) paÃ±Ã±Ä• indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<69> (ka) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<70> (ka) aÃ±Ã±aá¹ƒ indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±Ä• tÄ• vÄ«?

<71> (ka) aÃ±Ã±Ä• tÄ• vÄ« indriyaá¹ƒ?

(kha) indriyÄ• cakkhu? ... pe ... indriyÄ• aÃ±Ã±aá¹ƒ?

(kha) paccanÄ«kaá¹ƒ

<72> (ka) na \Ne III 123/ cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na sotaá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na ghÄ• naá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na jivhÄ• ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na kÄ• yo?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na mano?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na itthÄ«?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na puriso?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na jÄ«vitaá¹ƒ?

(ka) na \Be III 84/ cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na sukhaá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na dukkhaá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na somanassaá¹ƒ?

(ka) na \Ne III 124/ cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na domanassaá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na upekkhÄ• ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na saddhÄ• ?

(ka) na cakkhu \Se II 145/ na indriyaá¹ƒ?

(kha) na indriyÄ• na vÄ«riyaá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na sati?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na samÄ• dhi?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na paÃ±Ã±Ä• ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na aÃ±Ã±aá¹ƒ?

(ka) na cakkhu na indriyaá¹ƒ?

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<73> (ka) na sotaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<74> (ka) na ghÄ• naá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<75> (ka) na jivhÄ• na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<76> (ka) na \Ne III 125/ kÄ• yo na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<77> (ka) na mano na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<78> (ka) na itthÄ« na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<79> (ka) na puriso na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<80> (ka) na jÄ«vitaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<81> (ka) na \Be III 85/ sukhaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<82> (ka) na dukkhaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<83> (ka) na somanassaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na \Se II 146/ aÃ±Ã±Ä• tÄ• vÄ«?

<84> (ka) na domanassaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<85> (ka) na \Ne III 126/ upekkhÄ• na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<86> (ka) na saddhÄ• na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<87> (ka) na vÄ«riyaá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<88> (ka) na sati na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<89> (ka) na samÄ• dhi na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<90> (ka) na paÃ±Ã±Ä• na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<91> (ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<92> (ka) na aÃ±Ã±aá¹ƒ na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«?

<93> (ka) na aÃ±Ã±Ä• tÄ• vÄ« na indriyaá¹ƒ?

(kha) na indriyÄ• na cakkhu? ... pe ... na indriyÄ• na aÃ±Ã±aá¹ƒ?

paá¹‡á¹‡attiuddesavÄ• ro.

(kha) niddeso

1. padasodhanavÄ• ro

(ka) anulomaá¹ƒ

<94> (ka) cakkhu \Ne III 127/ \Be III 86/ cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) cakkhundriyaá¹ƒ cakkhÅ«ti? Ä• mantÄ• .

(ka) sotaá¹ƒ sotindriyanti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ \Se II 147/ sotaá¹ƒ, na sotindriyaá¹ƒ. sotindriyaá¹ƒ sotaÃ±ce

(kha) sotindriyaá¹ƒ sotanti? Ä• mantÄ• .

(ka) ghÄ• naá¹ƒ ghÄ• nindriyanti? Ä• mantÄ• .

(kha) ghÄ• nindriyaá¹ƒ ghÄ• nanti? Ä• mantÄ• .

(ka) jivhÄ• jivhindriyanti? Ä• mantÄ• .

(kha) jivhindriyaá¹ƒ jivhÄ• ti? Ä• mantÄ• .

(ka) kÄ• yo kÄ• yindriyanti?

kÄ• yindriyaá¹ƒ á¹-hapetvÄ• avaseso kÄ• yo {avasesÄ• kÄ• yo (Ce Se Katthaci) }, na kÄ• kÄ• yindriyaá¹ƒ kÄ• yo ceva kÄ• yindriyaÃ±ca.

(kha) kÄ• yindriyaá¹ƒ kÄ• yoti? Ä• mantÄ• .

(ka) mano manindriyanti? Ä• mantÄ• .

(kha) manindriyaá¹ƒ manoti? Ä• mantÄ• .

(ka) itthÄ« \Ne III 128/ itthindriyanti? no.

(kha) itthindriyaá¹ƒ itthÄ«ti? no.

(ka) puriso purisindriyanti? no.

(kha) purisindriyaá¹ƒ purisoti? no.

(ka) jÄ«vitaá¹ƒ jÄ«vitindriyanti? Ä• mantÄ• .

(kha) jÄ«vitindriyaá¹ƒ jÄ«vitanti? Ä• mantÄ• .

(ka) sukhaá¹ƒ sukhindriyanti? Ä• mantÄ• .

(kha) sukhindriyaá¹ƒ sukhanti? Ä• mantÄ• .

(ka) dukkhaá¹ƒ dukkhindriyanti? Ä• mantÄ• .

(kha) dukkhindriyaá¹ƒ dukkhanti? Ä• mantÄ• .

(ka) somanassaá¹ƒ somanassindriyanti? Ä• mantÄ• .

(kha) somanassindriyaá¹ƒ somanassanti? Ä• mantÄ• .

(ka) domanassaá¹ƒ domanassindriyanti? Ä• mantÄ• .

(kha) domanassindriyaá¹ƒ domanassanti? Ä• mantÄ• .

(ka) upekkhÄ• \Be III 87/ upekkhindriyanti?

upekkhindriyaá¹ƒ á¹-hapetvÄ• avasesÄ• upekkhÄ• , na upekkhindriyaá¹ƒ. upekkhindriyaá

upekkhindriyaÃ±ca.

(kha) upekkhindriyaá¹ƒ upekkhÄ• ti? Ä• mantÄ• .

(ka) saddhÄ• saddhindriyanti? Ä• mantÄ• .

(kha) saddhindriyaá¹ƒ saddhÄ• ti? Ä• mantÄ• .

(ka) vÄ«riyaá¹ƒ vÄ«riyindriyanti? Ä• mantÄ• .

(kha) vÄ«riyindriyaá¹ƒ vÄ«riyanti? Ä• mantÄ• \Se II 148/.

(ka) sati satindriyanti? Ä• mantÄ• .

(kha) satindriyaá¹ƒ satÄ«ti? Ä• mantÄ• .

(ka) samÄ• dhi \Ne III 129/ samÄ• dhindriyanti? Ä• mantÄ• .

(kha) samÄ• dhindriyaá¹ƒ samÄ• dhÄ«ti? Ä• mantÄ• .

(ka) paÃ±Ã±Ä• paÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) paÃ±Ã±indriyaá¹ƒ paÃ±Ã±Ä• ti? Ä• mantÄ• .

(ka) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti? Ä• mantÄ•

(kha) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti? Ä• mant

(ka) aÃ±Ã±aá¹ƒ aÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) aÃ±Ã±indriyaá¹ƒ aÃ±Ã±anti? Ä• mantÄ• .

(ka) aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

(kha) aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ aÃ±Ã±Ä• tÄ• vÄ«ti? Ä• mantÄ• .

(kha) paccanÄ«kaá¹ƒ

<95> (ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na cakkhundriyaá¹ƒ na cakkhÅ«ti?

dibbacakkhu paÃ±Ã±Ä• cakkhu na cakkhundriyaá¹ƒ, cakkhu. cakkhuÃ±ca cakkhundriyaÃ±
ceva cakkhu na ca cakkhundriyaá¹ƒ.

(ka) na sotaá¹ƒ na sotindriyanti? Ä• mantÄ• .

(kha) na sotindriyaá¹ƒ na sotanti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ na sotindriyaá¹ƒ, sotaá¹ƒ. sotaÃ±ca sotindriyaÃ±ca á¹-hape
sotaá¹ƒ na ca sotindriyaá¹ƒ.

(ka) na ghÄ• naá¹ƒ na ghÄ• nindriyanti? Ä• mantÄ• .

(kha) na ghÄ• nindriyaá¹ƒ na ghÄ• nanti? Ä• mantÄ• .

(ka) na jivhÄ• na jivhindriyanti? Ä• mantÄ• .

(kha) na jivhindriyaá¹ƒ na jivhÄ• ti? Ä• mantÄ• .

(ka) na kÄ• yo na kÄ• yindriyanti? Ä• mantÄ• .

(kha) na kÄ• yindriyaá¹ƒ na kÄ• yoti?

kÄ• yindriyaá¹ƒ á¹-hapetvÄ• avaseso na kÄ• yindriyaá¹ƒ, kÄ• yo. kÄ• yaÃ±ca kÄ• yindriya
ceva kÄ• yo na \Se II 149/ ca kÄ• yindriyaá¹ƒ.

(ka) na \Ne III 130/ mano na manindriyanti? Ä• mantÄ• .

(kha) na manindriyaá¹ƒ na manoti? Ä• mantÄ• .

(ka) na \Be III 88/ itthÄ« na itthindriyanti?

itthindriyaá¹ƒ na itthÄ«, itthindriyaá¹ƒ. itthiÃ±ca itthindriyaÃ±ca á¹-hapetvÄ• avasesÄ• na c
itthindriyaá¹ƒ.

(kha) na itthindriyaá¹ƒ na itthÄ«ti?

itthÄ« na itthindriyaá¹ƒ, itthÄ«. itthiÃ±ca itthindriyaÃ±ca á¹-hapetvÄ• avasesÄ• na ceva itth
itthindriyaá¹ƒ.

(ka) na puriso na purisindriyanti?

purisindriyaá¹ƒ na puriso, purisindriyaá¹ƒ. purisaÃ±ca purisindriyaÃ±ca á¹-hapetvÄ• avases
na ca purisindriyaá¹ƒ.

(kha) na purisindriyaá¹ƒ na purisoti?

puriso na purisindriyaá¹ƒ, puriso. purisaÃ±ca purisindriyaÃ±ca á¹-hapetvÄ• avasesÄ• na c
purisindriyaá¹ƒ.

(ka) na jÄ«vitaá¹ƒ na jÄ«vitindriyanti? Ä• mantÄ• .

(kha) na jÄ«vitindriyaá¹ƒ na jÄ«vitanti? Ä• mantÄ• .

(ka) na sukhaá¹ƒ na sukhindriyanti? Ä• mantÄ• .

(kha) na sukhindriyaá¹ƒ na sukhanti? Ä• mantÄ• .

(ka) na dukkhaá¹ƒ na dukkhindriyanti? Ä• mantÄ• .

(kha) na dukkhindriyaá¹ƒ na dukkhanti? Ä• mantÄ• .

(ka) na somanassaá¹ƒ na somanassindriyanti? Ä• mantÄ• .

(kha) na somanassindriyaá¹ƒ na somanassanti? Ä• mantÄ• .

(ka) na domanassaá¹ƒ na domanassindriyanti? Ä• mantÄ• .

(kha) na domanassindriyaá¹ƒ na domanassanti? Ä• mantÄ• .

(ka) na upekkhÄ• na upekkhindriyanti? Ä• mantÄ• .

(kha) na upekkhindriyaá¹ƒ na upekkhÄ• ti?

upekkhindriyaá¹ƒ \Ne III 131/ á¹-hapetvÄ• avasesÄ• na upekkhindriyaá¹ƒ, upekkhÄ• . upe
upekkhindriyaÃ±ca á¹-hapetvÄ• avasesÄ• \Se II 150/ na ceva upekkhÄ• na ca upekkhindr

(ka) na saddhÄ• na saddhindriyanti? Ä• mantÄ• .

(kha) na saddhindriyaá¹ƒ na saddhÄ• ti? Ä• mantÄ• .

(ka) na vÄ«riyaá¹ƒ na vÄ«riyindriyanti? Ä• mantÄ• .

(kha) na vÄ«riyindriyaá¹ƒ na vÄ«riyanti? Ä• mantÄ• .

(ka) na sati na satindriyanti? Ä• mantÄ• .

(kha) na satindriyaá¹ƒ na satÄ«ti? Ä• mantÄ• .

(ka) na samÄ• dhi na samÄ• dhindriyanti? Ä• mantÄ• .

(kha) na samÄ• dhindriyaá¹ƒ na samÄ• dhÄ«ti? Ä• mantÄ• .

(ka) na paÃ±Ã±Ä• na paÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) na paÃ±Ã±indriyaá¹ƒ na paÃ±Ã±Ä• ti? Ä• mantÄ• .

(ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti? Ä• m

(kha) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti? Ä•

(ka) na aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) na aÃ±Ã±indriyaá¹ƒ na aÃ±Ã±anti? Ä• mantÄ• .

(ka) na \Be III 89/ aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

(kha) na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na aÃ±Ã±Ä• tÄ• vÄ«ti? Ä• mantÄ• .

2. padasodhanamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<96> (ka) cakkhu \Ne III 132/ cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• sotindriyanti?

sotindriyaá¹ƒ indriyaÃ±ceva sotindriyaÃ±ca. avasesÄ• indriyÄ• na sotindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• \Se II 151/ ghÄ• nindriyanti?

ghÄ• nindriyaá¹ƒ indriyaÃ±ceva ghÄ• nindriyaÃ±ca. avasesÄ• indriyÄ• na ghÄ• nindriyaá

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• jivhindriyanti?

jivhindriyaá¹ƒ indriyaÃ±ceva jivhindriyaÃ±ca. avasesÄ• indriyÄ• na jivhindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• kÄ• yindriyanti?

kÄ• yindriyaá¹ƒ indriyaÃ±ceva kÄ• yindriyaÃ±ca. avasesÄ• indriyÄ• na kÄ• yindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ \Se II 152/ c
cakkhundriyaÃ±ca.

(kha) indriyÄ• \Ne III 133/ manindriyanti?

manindriyaá¹ƒ indriyaÃ±ceva manindriyaÃ±ca. avasesÄ• indriyÄ• na manindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• itthindriyanti?

itthindriyaá¹ƒ indriyaÃ±ceva itthindriyaÃ±ca. avasesÄ• indriyÄ• na itthindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• purisindriyanti?

purisindriyaá¹ƒ indriyaÃ±ceva purisindriyaÃ±ca. avasesÄ• indriyÄ• na purisindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• jÄ«vitindriyanti?

jÄ«vitindriyaá¹ƒ indriyaÃ±ceva jÄ«vitindriyaÃ±ca. avasesÄ• indriyÄ• na jÄ«vitindriyaá¹ƒ.

(ka) cakkhu \Be III 90/ cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• sukhindriyanti?

sukhindriyaá¹ƒ indriyaÃ±ceva sukhindriyaÃ±ca. avasesÄ• indriyÄ• na sukhindriyaá¹ƒ.

(ka) cakkhu \Ne III 134/ cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• dukkhindriyanti?

dukkhindriyaá¹ƒ indriyaÃ±ceva dukkhindriyaÃ±ca. avasesÄ• indriyÄ• na dukkhindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• somanassindriyanti?

somanassindriyaá¹ƒ indriyaÃ±ceva somanassindriyaÃ±ca. avasesÄ• indriyÄ• na somanas

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• domanassindriyanti?

domanassindriyaá¹ƒ indriyaÃ±ceva domanassindriyaÃ±ca. avasesÄ• indriyÄ• na domanas

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• upekkhindriyanti?

upekkhindriyaá¹ƒ indriyaÃ±ceva upekkhindriyaÃ±ca. avasesÄ• indriyÄ• \Se II 153/ na upe

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• saddhindriyanti?

saddhindriyaá¹ƒ indriyaÃ±ceva saddhindriyaÃ±ca. avasesÄ• indriyÄ• na saddhindriyaá¹ƒ.

(ka) cakkhu \Ne III 135/ cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• vÄ«riyindriyanti?

vÄ«riyindriyaá¹ƒ indriyaÃ±ceva vÄ«riyindriyaÃ±ca. avasesÄ• indriyÄ• na vÄ«riyindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• satindriyanti?

satindriyaá¹ƒ indriyaÃ±ceva satindriyaÃ±ca. avasesÄ• indriyÄ• na satindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• samÄ• dhindriyanti?

samÄ• dhindriyaá¹ƒ indriyaÃ±ceva samÄ• dhindriyaÃ±ca. avasesÄ• indriyÄ• na samÄ• dh

(ka) cakkhu \Be III 91/ cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• paÃ±Ã±indriyanti?

paÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva paÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na paÃ±Ã±indriy

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na \Se II 154/ cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ c
cakkhundriyaÃ±ca.

(kha) indriyÄ• \Ne III 136/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti?

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ indriyaÃ±ceva anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ.

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• aÃ±Ã±indriyanti?

aÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na aÃ±Ã±indriyaá¹

(ka) cakkhu cakkhundriyanti?

dibbacakkhu paÃ±Ã±Ä• cakkhu cakkhu, na cakkhundriyaá¹ƒ. cakkhundriyaá¹ƒ cakkhu ceva

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<97> (ka) sotaá¹ƒ sotindriyanti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ sotaá¹ƒ, na sotindriyaá¹ƒ. sotindriyaá¹ƒ sotaÃ±ceva sotindri

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹

(ka) sotaá¹ƒ sotindriyanti?

dibbasotaá¹ƒ taá¹‡hÄ• sotaá¹ƒ sotaá¹ƒ, na sotindriyaá¹ƒ. sotindriyaá¹ƒ sotaÃ±ceva sotindri

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<98> (ka) ghÄ• naá¹ƒ \Ne III 137/ ghÄ• nindriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ \Se II 155/ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakk

(ka) ghÄ• naá¹ƒ ghÄ• nindriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti? aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<99> (ka) jivhÄ• jivhindriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹

(ka) jivhÄ• \Be III 92/ jivhindriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<100> (ka) kÄ• yo kÄ• yindriyanti?

kÄ• yindriyaá¹ƒ á¹-hapetvÄ• avaseso kÄ• yo na kÄ• yindriyaá¹ƒ. kÄ• yindriyaá¹ƒ kÄ• yo ce

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹

(ka) kÄ• yo kÄ• yindriyanti?

kÄ• yindriyaá¹ƒ á¹-hapetvÄ• avaseso kÄ• yo, na kÄ• yindriyaá¹ƒ. kÄ• yindriyaá¹ƒ kÄ• yo c

(kha) indriyÄ• \Ne III 138/ aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<101> (ka) mano manindriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti \Se II 156/?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) mano manindriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<102> (ka) itthÄ« itthindriyanti? no.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) itthÄ« itthindriyanti? no.

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<103> (ka) puriso purisindriyanti? no.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) puriso purisindriyanti? no.

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<104> (ka) jÄ«vitaá¹ƒ \Ne III 139/ jÄ«vitindriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) jÄ«vitaá¹ƒ \Be III 93/ jÄ«vitindriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na
157/.

<105> sukhaá¹ƒ sukhindriyanti? Ä• mantÄ• ... pe ....

<106> dukkhaá¹ƒ dukkhindriyanti? Ä• mantÄ• ... pe ....

<107> somanassaá¹ƒ somanassindriyanti? Ä• mantÄ• ... pe ....

<108> domanassaá¹ƒ domanassindriyanti? Ä• mantÄ• ... pe ....

<109> (ka) upekkhÄ• upekkhindriyanti?

upekkhindriyaá¹ƒ á¹-hapetvÄ• avasesÄ• upekkhÄ• , na upekkhindriyaá¹ƒ. upekkhindriyaá
upekkhindriyaÃ±ca.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) upekkhÄ• upekkhindriyanti?

upekkhindriyaá¹ƒ á¹-hapetvÄ• avasesÄ• upekkhÄ• , na upekkhindriyaá¹ƒ. upekkhindriyaá
upekkhindriyaÃ±ca.

(kha) indriyÄ• \Ne III 140/ aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<110> saddhÄ• saddhindriyanti? Ä• mantÄ• ... pe ....

<111> vÄ«riyaá¹ƒ vÄ«riyindriyanti? Ä• mantÄ• ... pe ....

<112> sati satindriyanti? Ä• mantÄ• ... pe ....

<113> samÄ• dhi samÄ• dhindriyanti? Ä• mantÄ• ... pe ....

<114> paÃ±Ã±Ä• paÃ±Ã±indriyanti? Ä• mantÄ• ... pe ....

<115> anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti? Ä• mant

<116> aÃ±Ã±aá¹ƒ aÃ±Ã±indriyanti? Ä• mantÄ• ... pe ....

<117> (ka) aÃ±Ã±Ä• tÄ• vÄ« aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva \Se II 158/ cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakk

(ka) aÃ±Ã±Ä• tÄ• vÄ« \Be III 94/ aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±indriyanti? aÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±indriyaÃ±ca. avases
aÃ±Ã±indriyaá¹ƒ.

(kha) paccanÄ«kaá¹ƒ

<118> (ka) na \Ne III 141/ cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na sotindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na ghÄ• nindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na jivhindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na kÄ• yindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na manindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na itthindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na purisindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na jÄ«vitindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na sukhindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na dukkhindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na somanassindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na domanassindriyanti \Se II 159/? Ä• mantÄ• .

(ka) na \Ne III 142/ \Be III 95/ cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na upekkhindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na saddhindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na vÄ«riyindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na satindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na samÄ• dhindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na paÃ±Ã±indriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±indriyanti? Ä• mantÄ• .

(ka) na cakkhu na cakkhundriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<119> (ka) na sotaá¹ƒ na sotindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na sotaá¹ƒ na sotindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<120> (ka) na \Ne III 143/ ghÄ• naá¹ƒ na ghÄ• nindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na ghÄ• naá¹ƒ na ghÄ• nindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<121> (ka) na \Se II 160/ \Be III 96/ jivhÄ• na jivhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na jivhÄ• na jivhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<122> (ka) na kÄ• yo na kÄ• yindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na kÄ• yo na kÄ• yindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<123> (ka) na mano na manindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na mano na manindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<124> (ka) na itthÄ« na itthindriyanti?

itthindriyaá¹ƒ na itthÄ«, itthindriyaá¹ƒ. itthiÃ±ca itthindriyaÃ±ca á¹-hapetvÄ• avasesÄ• na c
itthindriyaá¹ƒ.

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Ne III 144/ itthÄ« na itthindriyanti?

itthindriyaá¹ƒ na itthÄ«, itthindriyaá¹ƒ. itthiÃ±ca itthindriyaÃ±ca á¹-hapetvÄ• avasesÄ• na c
itthindriyaá¹ƒ.

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<125> (ka) na puriso na purisindriyanti?

purisindriyaá¹ƒ na puriso, purisindriyaá¹ƒ. purisaÃ±ca purisindriyaÃ±ca á¹-hapetvÄ• avases
na ca purisindriyaá¹ƒ.

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na puriso na purisindriyanti?

purisindriyaá¹ƒ na puriso, purisindriyaá¹ƒ. purisaÃ±ca purisindriyaÃ±ca á¹-hapetvÄ• avases
na ca purisindriyaá¹ƒ.

(kha) na \Se II 161/ indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<126> (ka) na jÄ«vitaá¹ƒ na jÄ«vitindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na jÄ«vitaá¹ƒ na jÄ«vitindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<127> (ka) na \Be III 97/ sukhaá¹ƒ na sukhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na sukhaá¹ƒ na sukhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<128> (ka) na dukkhaá¹ƒ na dukkhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Ne III 145/ dukkhaá¹ƒ na dukkhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<129> (ka) na somanassaá¹ƒ na somanassindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na somanassaá¹ƒ na somanassindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<130> (ka) na domanassaá¹ƒ na domanassindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na domanassaá¹ƒ na domanassindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<131> (ka) na upekkhÄ• na upekkhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na upekkhÄ• na upekkhindriyanti? Ä• mantÄ• \Se II 162/.

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<132> (ka) na saddhÄ• na saddhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na saddhÄ• na saddhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<133> (ka) na vÄ«riyaá¹ƒ na vÄ«riyindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Ne III 146/ \Be III 98/ vÄ«riyaá¹ƒ na vÄ«riyindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<134> (ka) na sati na satindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na sati na satindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<135> (ka) na samÄ• dhi na samÄ• dhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na samÄ• dhi na samÄ• dhindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<136> (ka) na paÃ±Ã±Ä• na paÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na paÃ±Ã±Ä• na paÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<137> (ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyant

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti? Ä• m

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<138> (ka) na \Se II 163/ aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Ne III 147/ aÃ±Ã±aá¹ƒ na aÃ±Ã±indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<139> (ka) na aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na aÃ±Ã±Ä• tÄ• vÄ« na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±indriyanti? Ä• mantÄ• .

3. suddhindriyavÄ• ro

(ka) anulomaá¹ƒ

<140> (ka) cakkhu \Be III 99/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) sotaá¹ƒ indriyanti?

yaá¹ƒ sotaá¹ƒ indriyaá¹ƒ taá¹ƒ sotaÃ±ceva indriyaÃ±ca. avasesaá¹ƒ sotaá¹ƒ na indriyaá¹ƒ.

(kha) indriyÄ• sotindriyanti? sotindriyaá¹ƒ indriyaÃ±ceva sotindriyaÃ±ca. avasesÄ• indriyÄ

(ka) ghÄ• naá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• ghÄ• nindriyanti?

ghÄ• nindriyaá¹ƒ indriyaÃ±ceva ghÄ• nindriyaÃ±ca. avasesÄ• indriyÄ• na ghÄ• nindriyaá

(ka) jivhÄ• \Ne III 148/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• jivhindriyanti?

jivhindriyaá¹ƒ indriyaÃ±ceva jivhindriyaÃ±ca. avasesÄ• indriyÄ• na jivhindriyaá¹ƒ.

(ka) kÄ• yo indriyanti?

yo kÄ• yo indriyaá¹ƒ so kÄ• yo ceva indriyaÃ±ca. avaseso kÄ• yo na indriyÄ• .

(kha) indriyÄ• kÄ• yindriyanti?

kÄ• yindriyaá¹ƒ indriyaÃ±ceva \Se II 164/ kÄ• yindriyaÃ±ca. avasesÄ• indriyÄ• na kÄ• yin

(ka) mano indriyanti? Ä• mantÄ• .

(kha) indriyÄ• manindriyanti?

manindriyaá¹ƒ indriyaÃ±ceva manindriyaÃ±ca. avasesÄ• indriyÄ• na manindriyaá¹ƒ.

(ka) itthÄ« indriyanti? no.

(kha) indriyÄ• itthindriyanti?

itthindriyaá¹ƒ indriyaÃ±ceva itthindriyaÃ±ca. avasesÄ• indriyÄ• na itthindriyaá¹ƒ.

(ka) puriso indriyanti? no.

(kha) indriyÄ• purisindriyanti?

purisindriyaá¹ƒ indriyaÃ±ceva purisindriyaÃ±ca. avasesÄ• indriyÄ• na purisindriyaá¹ƒ.

(ka) jÄ«vitaá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• jÄ«vitindriyanti?

jÄ«vitindriyaá¹ƒ indriyaÃ±ceva jÄ«vitindriyaÃ±ca. avasesÄ• indriyÄ• na jÄ«vitindriyaá¹ƒ.

(ka) sukhaá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• sukhindriyanti?

sukhindriyaá¹ƒ indriyaÃ±ceva sukhindriyaÃ±ca. avasesÄ• indriyÄ• na sukhindriyaá¹ƒ.

(ka) dukkhaá¹ƒ \Ne III 149/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• dukkhindriyanti?

dukkhindriyaá¹ƒ indriyaÃ±ceva dukkhindriyaÃ±ca. avasesÄ• indriyÄ• na dukkhindriyaá¹ƒ.

(ka) somanassaá¹ƒ \Be III 100/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• somanassindriyanti?

somanassindriyaá¹ƒ indriyaÃ±ceva somanassindriyaÃ±ca. avasesÄ• indriyÄ• na somanas

(ka) domanassaá¹ƒ indriyanti? Ä• mantÄ• .

(ka) indriyÄ• domanassindriyanti?

domanassindriyaá¹ƒ indriyaÃ±ceva domanassindriyaÃ±ca. avasesÄ• indriyÄ• \Se II 165/ n

(ka) upekkhÄ• indriyanti?

yÄ• upekkhÄ• indriyaá¹ƒ sÄ• upekkhÄ• ceva indriyaÃ±ca. avasesÄ• upekkhÄ• na indri

(kha) indriyÄ• upekkhindriyanti?

upekkhindriyaá¹ƒ indriyaÃ±ceva upekkhindriyaÃ±ca. avasesÄ• indriyÄ• na upekkhindriyaá

(ka) saddhÄ• indriyanti? Ä• mantÄ• .

(kha) indriyÄ• saddhindriyanti?

saddhindriyaá¹ƒ indriyaÃ±ceva saddhindriyaÃ±ca. avasesÄ• indriyÄ• na saddhindriyaá¹ƒ.

(ka) vÄ«riyaá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• vÄ«riyindriyanti?

vÄ«riyindriyaá¹ƒ indriyaÃ±ceva vÄ«riyindriyaÃ±ca. avasesÄ• indriyÄ• na vÄ«riyindriyaá¹ƒ.

(ka) sati \Ne III 150/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• satindriyanti?

satindriyaá¹ƒ indriyaÃ±ceva satindriyaÃ±ca. avasesÄ• indriyÄ• na satindriyaá¹ƒ.

(ka) samÄ• dhi indriyanti? Ä• mantÄ• .

(kha) indriyÄ• samÄ• dhindriyanti?

samÄ• dhindriyaá¹ƒ indriyaÃ±ceva samÄ• dhindriyaÃ±ca. avasesÄ• indriyÄ• na samÄ• dh

(ka) paÃ±Ã±Ä• indriyanti? Ä• mantÄ• .

(kha) indriyÄ• paÃ±Ã±indriyanti?

paÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva paÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na paÃ±Ã±indriy

(ka) anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti indriyanti? Ä• mantÄ• .

(kha) indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti?

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ indriyaÃ±ceva anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ.

(ka) aÃ±Ã±aá¹ƒ indriyanti \Se II 166/? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±indriyanti?

aÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na aÃ±Ã±indriyaá¹

(ka) aÃ±Ã±Ä• tÄ• vÄ« indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

(kha) paccanÄ«kaá¹ƒ

<141> (ka) na \Ne III 151/ \Be III 101/ cakkhu na indriyanti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na cakkhu, indriyÄ• . cakkhuÃ±ca indriye ca á¹
ceva cakkhu na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• .

(ka) na sotaá¹ƒ na indriyanti?

sotaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sotaá¹ƒ, indriyÄ• . sotaÃ±ca indriye ca á¹-hape
sotaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na sotindriyanti? Ä• mantÄ• .

(ka) na ghÄ• naá¹ƒ na indriyanti?

ghÄ• naá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na ghÄ• naá¹ƒ, indriyÄ• . ghÄ• naÃ±ca indriy
ceva ghÄ• naá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na ghÄ• nindriyanti? Ä• mantÄ• .

(ka) na jivhÄ• na indriyanti?

jivhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na jivhÄ• , indriyÄ• . jivhaÃ±ca indriye ca á¹-hape
jivhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na jivhindriyanti? Ä• mantÄ• .

(ka) na kÄ• yo na indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na kÄ• yindriyanti? Ä• mantÄ• .

(ka) na mano na indriyanti?

manaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na mano, indriyÄ• . manaÃ±ca indriye \Se II 167
na ceva mano na ca indriyÄ• .

(kha) na indriyÄ• na manindriyanti? Ä• mantÄ• .

(ka) na \Ne III 152/ itthÄ« na indriyanti?

itthiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na itthÄ«, indriyÄ• . itthiÃ±ca indriye ca á¹-hapetvÄ
itthÄ« na ca indriyÄ• .

(kha) na indriyÄ• na itthindriyanti? Ä• mantÄ• .

(ka) na puriso na indriyanti?

purisaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na puriso, indriyÄ• . purisaÃ±ca indriye ca á¹-ha
ceva puriso na ca indriyÄ• .

(kha) na indriyÄ• na purisindriyanti? Ä• mantÄ• .

(ka) na jÄ«vitaá¹ƒ na indriyanti?

jÄ«vitaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na jÄ«vitaá¹ƒ, indriyÄ• . jÄ«vitaÃ±ca indriye ca
na ceva jÄ«vitaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na jÄ«vitindriyanti? Ä• mantÄ• .

(ka) na \Be III 102/ sukhaá¹ƒ na indriyanti?

sukhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sukhaá¹ƒ, indriyÄ• . sukhaÃ±ca indriye ca á¹
ceva sukhaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na sukhindriyanti? Ä• mantÄ• .

(ka) na dukkhaá¹ƒ na indriyanti?

dukkhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na dukkhaá¹ƒ, indriyÄ• . dukkhaÃ±ca indriye c
ceva dukkhaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na dukkhindriyanti? Ä• mantÄ• .

(ka) na somanassaá¹ƒ na indriyanti?

somanassaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na somanassaá¹ƒ, indriyÄ• . somanassaÃ
avasesÄ• na \Se II 168/ ceva somanassaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na somanassindriyanti? Ä• mantÄ• .

(ka) na \Ne III 153/ domanassaá¹ƒ na indriyanti?

domanassaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na domanassaá¹ƒ, indriyÄ• . domanassaÃ
avasesÄ• na ceva domanassaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na domanassindriyanti? Ä• mantÄ• .

(ka) na upekkhÄ• na indriyanti?

upekkhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na upekkhÄ• , indriyÄ• . upekkhaÃ±ca indriye
na ceva upekkhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na upekkhindriyanti? Ä• mantÄ• .

(ka) na saddhÄ• na indriyanti?

saddhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na saddhÄ• , indriyÄ• . saddhaÃ±ca indriye ca

ceva saddhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na saddhindriyanti? Ä• mantÄ• .

(ka) na vÄ«riyaá¹ƒ na indriyanti?

vÄ«riyaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na vÄ«riyaá¹ƒ, indriyÄ• . vÄ«riyaÃ±ca indriye
na ceva vÄ«riyaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na vÄ«riyindriyanti? Ä• mantÄ• .

(ka) na sati na indriyanti?

satiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sati, indriyÄ• . satiÃ±ca indriye ca á¹-hapetvÄ•
sati na ca indriyÄ• .

(kha) na indriyÄ• na satindriyanti? Ä• mantÄ• .

(ka) na samÄ• dhi na indriyanti?

samÄ• dhiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na samÄ• dhi, indriyÄ• . samÄ• dhiÃ±ca in
na ceva samÄ• dhi na ca indriyÄ• .

(kha) na indriyÄ• na samÄ• dhindriyanti \Se II 169/? Ä• mantÄ• .

(ka) na \Ne III 154/ \Be III 103/ paÃ±Ã±Ä• na indriyanti?

paÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na paÃ±Ã±Ä• , indriyÄ• . paÃ±Ã±aÃ±ca indr
na ceva paÃ±Ã±Ä• na ca indriyÄ• .

(kha) na indriyÄ• na paÃ±Ã±indriyanti? Ä• mantÄ• .

(ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyanti?

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tiÃ±ca indriye ca á¹-hapetvÄ• avasesÄ• na ceva anaÃ±Ã±Ä
indriyÄ• .

(kha) na indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti? Ä• mantÄ• .

(ka) na aÃ±Ã±aá¹ƒ na indriyanti?

aÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na aÃ±Ã±aá¹ƒ, indriyÄ• . aÃ±Ã±aÃ±ca indriye
ceva aÃ±Ã±aá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±indriyanti? Ä• mantÄ• .

(ka) na aÃ±Ã±Ä• tÄ• vÄ« na indriyanti?

aÃ±Ã±Ä• tÄ• viá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«, indriyÄ• . aÃ±Ã±
á¹-hapetvÄ• avasesÄ• na ceva aÃ±Ã±Ä• tÄ• vÄ« na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

4. suddhindriyamÅ«lacakkavÄ• ro

(ka) anulomaá¹ƒ

<142> (ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• sotindriyanti?

sotindriyaá¹ƒ indriyaÃ±ceva sotindriyaÃ±ca. avasesÄ• indriyÄ• na sotindriyaá¹ƒ.

(ka) cakkhu \Ne III 155/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• \Se II 170/ ghÄ• nindriyanti?

ghÄ• nindriyaá¹ƒ indriyaÃ±ceva ghÄ• nindriyaÃ±ca. avasesÄ• indriyÄ• na ghÄ• nindriyaá¹

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• jivhindriyanti?

jivhindriyaá¹ƒ indriyaÃ±ceva jivhindriyaÃ±ca. avasesÄ• indriyÄ• na jivhindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• kÄ• yindriyanti?

kÄ• yindriyaá¹ƒ indriyaÃ±ceva kÄ• yindriyaÃ±ca. avasesÄ• indriyÄ• na kÄ• yindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• manindriyanti?

manindriyaá¹ƒ indriyaÃ±ceva manindriyaÃ±ca. avasesÄ• indriyÄ• na manindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• itthindriyanti?

itthindriyaá¹ƒ indriyaÃ±ceva itthindriyaÃ±ca. avasesÄ• indriyÄ• na itthindriyaá¹ƒ.

(ka) cakkhu \Be III 104/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• purisindriyanti?

purisindriyaá¹ƒ indriyaÃ±ceva purisindriyaÃ±ca. avasesÄ• indriyÄ• na purisindriyaá¹ƒ.

(ka) cakkhu \Ne III 156/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• jÄ«vitindriyanti?

jÄ«vitindriyaá¹ƒ indriyaÃ±ceva jÄ«vitindriyaÃ±ca. avasesÄ• indriyÄ• na jÄ«vitindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• sukhindriyanti?

sukhindriyaá¹ƒ indriyaÃ±ceva sukhindriyaÃ±ca. avasesÄ• indriyÄ• na sukhindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• dukkhindriyanti?

dukkhindriyaá¹ƒ indriyaÃ±ceva dukkhindriyaÃ±ca. avasesÄ• indriyÄ• \Se II 171/ na dukkh

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• somanassindriyanti?

somanassindriyaá¹ƒ indriyaÃ±ceva somanassindriyaÃ±ca. avasesÄ• indriyÄ• na somanas

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• domanassindriyanti?

domanassindriyaá¹ƒ indriyaÃ±ceva domanassindriyaÃ±ca. avasesÄ• indriyÄ• na domana

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• upekkhindriyanti?

upekkhindriyaá¹ƒ indriyaÃ±ceva upekkhindriyaÃ±ca. avasesÄ• indriyÄ• na upekkhindriyaá

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyaá¹ƒ saddhindriyanti?

saddhindriyaá¹ƒ indriyaÃ±ceva saddhindriyaÃ±ca. avasesÄ• indriyÄ• na saddhindriyaá¹ƒ.

(ka) cakkhu \Ne III 157/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• vÄ«riyindriyanti?

vÄ«riyindriyaá¹ƒ indriyaÃ±ceva vÄ«riyindriyaÃ±ca. avasesÄ• indriyÄ• na vÄ«riyindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• satindriyanti?

satindriyaá¹ƒ indriyaÃ±ceva satindriyaÃ±ca. avasesÄ• indriyÄ• na satindriyaá¹ƒ.

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• samÄ• dhindriyanti?

samÄ• dhindriyaá¹ƒ indriyaÃ±ceva samÄ• dhindriyaÃ±ca. avasesÄ• indriyÄ• na samÄ• dh

(ka) cakkhu indriyanti? Ä• mantÄ• .

(kha) indriyÄ• paÃ±Ã±indriyanti?

paÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva paÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na paÃ±Ã±indriy

(ka) cakkhu \Se II 172/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyanti?

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ indriyaÃ±ceva anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ.

(ka) cakkhu \Be III 105/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±indriyanti?

aÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na aÃ±Ã±indriyaá¹

(ka) cakkhu \Ne III 158/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<143> (ka) sotaá¹ƒ indriyanti?

yaá¹ƒ sotaá¹ƒ indriyaá¹ƒ taá¹ƒ sotaÃ±ceva indriyaÃ±ca. avasesaá¹ƒ sotaá¹ƒ na indriyaá¹ƒ.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) sotaá¹ƒ indriyanti?

yaá¹ƒ sotaá¹ƒ indriyaá¹ƒ taá¹ƒ sotaÃ±ceva indriyaÃ±ca. avasesaá¹ƒ sotaá¹ƒ na indriyaá¹ƒ.

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<144> (ka) ghÄ• naá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) ghÄ• naá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva \Se II 173/ aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• i
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<145> (ka) jivhÄ• indriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) jivhÄ• \Ne III 159/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<146> (ka) kÄ• yo indriyanti?

yo kÄ• yo indriyaá¹ƒ so kÄ• yo ceva indriyaÃ±ca. avaseso kÄ• yo na indriyaá¹ƒ.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) kÄ• yo indriyanti?

yo kÄ• yo indriyaá¹ƒ so kÄ• yo ceva indriyaÃ±ca. avaseso kÄ• yo na indriyaá¹ƒ.

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca.

avasesÄ• indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<147> (ka) mano \Be III 106/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) mano indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<148> (ka) itthÄ« \Se II 174/ \Ne III 160/ indriyanti? no.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) itthÄ« indriyanti? no.

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<149> (ka) puriso indriyanti? no.

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) puriso indriyanti? no.

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<150> (ka) jÄ«vitaá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) jÄ«vitaá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<151> (ka) sukhaá¹ƒ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) sukhaá¹ƒ \Ne III 161/ indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Se II 175/. avasesÄ• i
aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ.

<152> dukkhaá¹ƒ indriyanti? Ä• mantÄ• ... pe ....

<153> somanassaá¹ƒ indriyanti? Ä• mantÄ• ... pe ....

<154> domanassaá¹ƒ indriyanti? Ä• mantÄ• ... pe ....

<155> (ka) upekkhÄ• \Be III 107/ indriyanti?

yÄ• upekkhÄ• indriyaá¹ƒ sÄ• upekkhÄ• ceva indriyaÃ±ca. avasesÄ• upekkhÄ• na indri

(kha) indriyÄ• cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹

(ka) upekkhÄ• indriyanti?

yÄ• upekkhÄ• indriyaá¹ƒ sÄ• upekkhÄ• ceva indriyaÃ±ca. avasesÄ• upekkhÄ• na indri

(kha) indriyÄ• aÃ±Ã±Ä• tÄ• vindriyanti?

aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±Ä• tÄ• vindriyaÃ±ca. avasesÄ• indriyÄ• na

<156> saddhÄ• indriyanti? Ä• mantÄ• ... pe ....

<157> vÄ«riyaá¹ƒ indriyanti? Ä• mantÄ• ... pe ....

<158> sati \Ne III 162/ indriyanti? Ä• mantÄ• ... pe ....

<159> samÄ• dhi indriyanti? Ä• mantÄ• ... pe ....

<160> paÃ±Ã±Ä• indriyanti? Ä• mantÄ• ... pe ....

<161> anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti indriyanti? Ä• mantÄ• ... pe ....

<162> aÃ±Ã±aá¹ƒ indriyanti? Ä• mantÄ• ... pe ....

<163> (ka) aÃ±Ã±Ä• tÄ• vÄ« indriyanti? Ä• mantÄ• .

(kha) indriyÄ• \Se II 176/ cakkhundriyanti?

cakkhundriyaá¹ƒ indriyaÃ±ceva cakkhundriyaÃ±ca. avasesÄ• indriyÄ• na cakkhundriyaá¹ƒ

(ka) aÃ±Ã±Ä• tÄ• vÄ« indriyanti? Ä• mantÄ• .

(kha) indriyÄ• aÃ±Ã±indriyanti?

aÃ±Ã±indriyaá¹ƒ indriyaÃ±ceva aÃ±Ã±indriyaÃ±ca. avasesÄ• indriyÄ• na aÃ±Ã±indriyaá¹ƒ

(kha) paccanÄ«kaá¹ƒ

<164> (ka) na cakkhu na indriyanti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na cakkhu, indriyÄ• . cakkhuÃ±ca indriye ca á¹
ceva cakkhu na ca indriyÄ• .

(kha) na indriyÄ• na sotindriyanti? Ä• mantÄ• ... pe ....

(ka) na cakkhu na indriyanti?

cakkhuá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na cakkhu, indriyÄ• . cakkhuÃ±ca indriye ca á¹
ceva cakkhu na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<165> (ka) na \Ne III 163/ \Be III 108/ sotaá¹ƒ na indriyanti?

sotaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sotaá¹ƒ, indriyÄ• . sotaÃ±ca indriye ca á¹-hape
sotaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na sotaá¹ƒ na indriyanti?

sotaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sotaá¹ƒ, indriyÄ• . sotaÃ±ca indriye ca á¹-hape
sotaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<166> (ka) na \Se II 177/ ghÄ• naá¹ƒ na indriyanti?

ghÄ• naá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na ghÄ• naá¹ƒ, indriyÄ• . ghÄ• naÃ±ca indriy
ceva ghÄ• naá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na ghÄ• naá¹ƒ na indriyanti?

ghÄ• naá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na ghÄ• naá¹ƒ, indriyÄ• . ghÄ• naÃ±ca indriy
ceva ghÄ• naá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<167> (ka) na jivhÄ• na indriyanti?

jivhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na jivhÄ• , indriyÄ• . jivhaÃ±ca indriye ca á¹-hape
jivhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na jivhÄ• na indriyanti?

jivhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na jivhÄ• , indriyÄ• . jivhaÃ±ca indriye ca á¹-hape
jivhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<168> (ka) na \Ne III 164/ kÄ• yo na indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na kÄ• yo na indriyanti? Ä• mantÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<169> (ka) na mano na indriyanti?

manaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na mano, indriyÄ• . manaÃ±ca indriye ca á¹-hap
mano na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ... \Se II 178/.

(ka) na \Be III 109/ mano na indriyanti? manaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na mano
indriye ca á¹-hapetvÄ• avasesÄ• na ceva mano na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<170> (ka) na itthÄ« na indriyanti?

itthiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na itthÄ«, indriyÄ• . itthiÃ±ca indriye ca á¹-hapetvÄ
itthÄ« na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na itthÄ« na indriyanti?

itthiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na itthÄ«, indriyÄ• . itthiÃ±ca indriye ca á¹-hapetvÄ
itthÄ« na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<171> (ka) na puriso na indriyanti?

purisaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na puriso, indriyÄ• . purisaÃ±ca indriye ca á¹-ha
ceva puriso na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Ne III 165/ puriso na indriyanti?

purisaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na puriso, indriyÄ• . purisaÃ±ca indriye ca á¹-ha
ceva puriso na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<172> (ka) na jÄ«vitaá¹ƒ na indriyanti?

jÄ«vitaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na jÄ«vitaá¹ƒ, indriyÄ• . jÄ«vitaÃ±ca indriye ca na \Se II 179/ ceva jÄ«vitaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na jÄ«vitaá¹ƒ na indriyanti?

jÄ«vitaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na jÄ«vitaá¹ƒ, indriyÄ• . jÄ«vitaÃ±ca indriye ca na ceva jÄ«vitaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<173> (ka) na sukhaá¹ƒ na indriyanti?

sukhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sukhaá¹ƒ, indriyÄ• . sukhaÃ±ca indriye ca á¹ ceva sukhaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na sukhaá¹ƒ na indriyanti?

sukhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sukhaá¹ƒ, indriyÄ• . sukhaÃ±ca indriye ca á¹ ceva sukhaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<174> (ka) na \Be III 110/ dukkhaá¹ƒ na indriyanti?

dukkhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na dukkhaá¹ƒ, indriyÄ• . dukkhaÃ±ca indriye c ceva dukkhaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Ne III 166/ dukkhaá¹ƒ na indriyanti?

dukkhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na dukkhaá¹ƒ, indriyÄ• . dukkhaÃ±ca indriye c
ceva dukkhaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<175> (ka) na somanassaá¹ƒ na indriyanti?

somanassaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na somanassaá¹ƒ, indriyÄ• . somanassaÃ
avasesÄ• \Se II 180/ na ceva somanassaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na somanassaá¹ƒ na indriyanti?

somanassaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na somanassaá¹ƒ, indriyÄ• . somanassaÃ
avasesÄ• na ceva somanassaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<176> (ka) na domanassaá¹ƒ na indriyanti?

domanassaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na domanassaá¹ƒ, indriyÄ• . domanassaÃ
avasesÄ• na ceva domanassaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na domanassaá¹ƒ na indriyanti?

domanassaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na domanassaá¹ƒ, indriyÄ• . domanassaÃ
avasesÄ• na ceva domanassaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<177> (ka) na upekkhÄ• na indriyanti?

upekkhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na upekkhÄ• , indriyÄ• . upekkhaÃ±ca indriye

na ceva upekkhÄ• na ca indriyÄ• .

(kha) na \Ne III 167/ indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na upekkhÄ• na indriyanti?

upekkhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na upekkhÄ• , indriyÄ• . upekkhaÃ±ca indriye
na ceva upekkhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<178> (ka) na \Be III 111/ saddhÄ• na indriyanti?

saddhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• \Se II 181/ na saddhÄ• , indriyÄ• . saddhaÃ±ca
avasesÄ• na ceva saddhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na saddhÄ• na indriyanti?

saddhaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na saddhÄ• , indriyÄ• . saddhaÃ±ca indriye ca
ceva saddhÄ• na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<179> (ka) na vÄ«riyaá¹ƒ na indriyanti?

vÄ«riyaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na vÄ«riyaá¹ƒ, indriyÄ• . vÄ«riyaÃ±ca indriye
na ceva vÄ«riyaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na vÄ«riyaá¹ƒ na indriyanti?

vÄ«riyaá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na vÄ«riyaá¹ƒ, indriyÄ• . vÄ«riyaÃ±ca indriye
na ceva vÄ«riyaá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<180> (ka) na sati na indriyanti? satiá¹ƒ \Ne III 168/ á¹-hapetvÄ• avasesÄ• indriyÄ• na sa
satiÃ±ca indriye ca á¹-hapetvÄ• avasesÄ• na ceva sati na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na sati na indriyanti?

satiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na sati, indriyÄ• . satiÃ±ca indriye ca á¹-hapetvÄ•
sati na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<181> (ka) na samÄ• dhi na indriyanti?

samÄ• dhiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• \Se II 182/ na samÄ• dhi, indriyÄ• . samÄ•
á¹-hapetvÄ• avasesÄ• na ceva samÄ• dhi na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na samÄ• dhi na indriyanti?

samÄ• dhiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na samÄ• dhi, indriyÄ• . samÄ• dhiÃ±ca in
na ceva samÄ• dhi na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<182> (ka) na paÃ±Ã±Ä• na indriyanti?

paÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na paÃ±Ã±Ä• , indriyÄ• . paÃ±Ã±aÃ±ca indr
na ceva paÃ±Ã±Ä• na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na \Be III 112/ paÃ±Ã±Ä• na indriyanti?

paÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na paÃ±Ã±Ä• , indriyÄ• . paÃ±Ã±aÃ±ca indr
na ceva paÃ±Ã±Ä• na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<183> (ka) na \Ne III 169/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyanti?

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tiÃ±ca indriye ca á¹-hapetvÄ• avasesÄ• na ceva anaÃ±Ã±Ä
indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«ti na indriyanti?

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tiá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na anaÃ±Ã±Ä• taÃ±Ã
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tiÃ±ca indriye \Se II 183/ ca á¹-hapetvÄ• avasesÄ• na ceva
ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<184> (ka) na aÃ±Ã±aá¹ƒ na indriyanti?

aÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na aÃ±Ã±aá¹ƒ, indriyÄ• . aÃ±Ã±aÃ±ca indriye
ceva aÃ±Ã±aá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na aÃ±Ã±aá¹ƒ na indriyanti?

aÃ±Ã±aá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na aÃ±Ã±aá¹ƒ, indriyÄ• . aÃ±Ã±aÃ±ca indriye
ceva aÃ±Ã±aá¹ƒ na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±Ä• tÄ• vindriyanti? Ä• mantÄ• .

<185> (ka) na aÃ±Ã±Ä• tÄ• vÄ« na indriyanti?

aÃ±Ã±Ä• tÄ• viá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«, indriyÄ• . aÃ±Ã±
á¹-hapetvÄ• avasesÄ• na ceva aÃ±Ã±Ä• tÄ• vÄ« na ca indriyÄ• .

(kha) na indriyÄ• na cakkhundriyanti? Ä• mantÄ• ... pe ....

(ka) na aÃ±Ã±Ä• tÄ• vÄ« na indriyanti?

aÃ±Ã±Ä• tÄ• viá¹ƒ á¹-hapetvÄ• avasesÄ• indriyÄ• na aÃ±Ã±Ä• tÄ• vÄ«, indriyÄ• . aÃ±Ã±
á¹-hapetvÄ• avasesÄ• na ceva aÃ±Ã±Ä• tÄ• vÄ« na ca indriyÄ• .

(kha) na indriyÄ• na aÃ±Ã±indriyanti? Ä• mantÄ• .

paá¹‡á¹‡attiniddesavÄ• ro.

2. pavattivÄ• ro

1. uppÄ• davÄ• ro

(1) paccuppannavÄ• ro

(ka) anulomapuggalo

<186> (ka) yassa \Se II 184/ \Ne III 170/ \Be III 113/ cakkhundriyaá¹ƒ uppajjati tassa sotindr
uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati,
sotindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ca
sotindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana sotindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sasotakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotindriyaá¹ƒ uppajjati, no
cakkhundriyaá¹ƒ uppajjati. sasotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppa
ghÄ• nindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tes
uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppa
cakkhundriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tes
uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa \Ne III 171/ cakkhundriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti \Se II 185/

sacakkhukÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati,
itthindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ cakkh
itthindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca t
cakkhundriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itth
cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjat
purisindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cak
purisindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti \Be III 1

purisÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no c
cakkhundriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ pu
cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ cak
uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Se II 186/ tesaá¹ƒ jÄ«vitindriyaÃ±ca uppa
uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ upp
somanassindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ somanassena \Ne III 172/ upapajjantÄ• n
cakkhundriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppa
upekkhindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ ca
upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

upekkhÄ• ya acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati, no
cakkhundriyaá¹ƒ uppajjati. upekkhÄ• ya sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ up
cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati,
saddhindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati saddhindriyaÃ±ca uppajjati \Se II 187/.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sahetukÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ uppajjati,
cakkhundriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriya
paÃ±Ã±indriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ \Ne III 173/ u
cakkhundriyaÃ±ca \Be III 115/ uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriy
cakkhundriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• n
paÃ±Ã±indriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjati, no
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±ca
cakkhundriyaÃ±ca uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<187> (ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti \Se II 188/?

saghÄ• nakÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati
itthindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ ghÄ•
itthindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca
ghÄ• nindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ it
ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajj
purisindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ gh
purisindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no
ghÄ• nindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no \Se II 189/ ca ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ± ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ up 116/ somanassindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

somanassena aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ uppajja ghÄ• nindriyaá¹ƒ uppajjati. somanassena saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ upp upekkhindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ g upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

upekkhÄ• ya aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati \N ghÄ• nindriyaá¹ƒ uppajjati. upekkhÄ• ya saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ u ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa \Se II 190/ ghÄ• nindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajja saddhindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sahetukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ uppajjati ghÄ• nindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriy paÃ±Ã±indriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ ghÄ• nindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indri ghÄ• nindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• paÃ±Ã±indriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti \Se II 19

sacittakÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ \Be III 117/ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±c ghÄ• nindriyaÃ±ca uppajjati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<188> (ka) yassa \Ne III 176/ itthindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti? no.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti? no.

(ka) yassa itthindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ itthindri itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ jÄ«vitindriyaÃ±ca uppajjati itthindriyaÃ±ca uppajja

(ka) yassa itthindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ vinÄ• somanassena upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no c
somanassindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ somanassena upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthin
somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

somanassena na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ uppajjati, no
itthindriyaá¹ƒ uppajjati. somanassena itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ somanassin
itthindriyaÃ±ca uppajjati.

(ka) yassa \Se II 192/ itthindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca
upekkhindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upekkhÄ• ya upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriy
upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

upekkhÄ• ya na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati, no ca
uppajjati. upekkhÄ• ya itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ upekkhindriyaÃ±ca uppajja
uppajjati.

(ka) yassa itthindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no \Ne III
saddhindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthind
saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sahetukÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ uppajjati, no
itthindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ saddhind
itthindriyaÃ±ca uppajjati.

(ka) yassa itthindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajj

paÃ±Ã±indriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ \Se II 193/ upapajjan
itthindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaá¹
itthindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• sa
uppajjati itthindriyaÃ±ca uppajjati.

(ka) yassa itthindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjati, no ca
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ manindriyaÃ±ca uppajjati i
uppajjati. (itthindriyamÅ«lakaá¹ƒ)

<189> (ka) yassa purisindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ puris
uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjati purisindriyaÃ

(ka) yassa \Ne III 178/ purisindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no
somanassindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ puri
somanassindriyaÃ±ca \Se II 194/ uppajjati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

somanassena na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ uppajjati,
purisindriyaá¹ƒ uppajjati. somanassena purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanas
purisindriyaÃ±ca uppajjati.

(ka) yassa purisindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no
upekkhindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ purisind
III 119/ upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

upekkhÄ• ya na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati, no c
purisindriyaá¹ƒ uppajjati. upekkhÄ• ya purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhind
purisindriyaÃ±ca uppajjati.

(ka) yassa purisindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no ca t
uppajjati. purisÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca uppa
uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sahetukÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ uppajjati \S
179/ ca tesaá¹ƒ purisindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹
saddhindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(ka) yassa purisindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ upp
paÃ±Ã±indriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹
uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriya
purisindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ te
uppajjati purisindriyaÃ±ca uppajjati.

(ka) yassa purisindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjati, no purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajja uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<190> (ka) yassa jÄ«vitindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacittassa uppÄ• dakk jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ \Se II 196/ somanassindriyaá¹ƒ uppajjati. somanass upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«v somanassindriyaÃ±ca uppajjati.

(kha) yassa \Be III 120/ vÄ• pana somanassindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppa

(ka) yassa \Ne III 180/ jÄ«vitindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittassa uppÄ• dakkha jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati. upekkhÄ• ya upapajjant upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjati upekkh

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(ka) yassa jÄ«vitindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e uppajjati, no ca tesaá¹ƒ saddhindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pav saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjati saddhin

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(ka) yassa jÄ«vitindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippayuttacittassa \Se I tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asamp upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vit paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• m

(ka) yassa jÄ«vitindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti?

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ manin
sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriy
manindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mant
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<191> (ka) yassa \Ne III 181/ somanassindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajja

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti? n

(ka) yassa \Be III 121/ somanassindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

pavatte somanassasampayuttasaddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ som
ca tesaá¹ƒ saddhindriyaá¹ƒ uppajjati. somanassena upapajjantÄ• naá¹ƒ pavatte
somanassasampayuttasaddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassin
saddhindriyaÃ±ca uppajjati \Se II 198/.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

sahetukÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttason
uppÄ• dakkhaá¹‡e tesaá¹ƒ saddhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ somanassindriyaá¹ƒ up
upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttasomanassasampayuttacittassa uppÄ• dakk
saddhindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati.

(ka) yassa somanassindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

somanassena Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassasampay
uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ u
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassasampayuttaÃ±Ä• á¹‡a
uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte

Ã±Ä• á¹‡asampayuttasomanassavippayuttacittassa \Ne III 182/ uppÄ• dakkhaá¹‡e tesaá¹ƒ
no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ somanassena u
Ã±Ä• á¹‡asampayuttasomanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±ind
somanassindriyaÃ±ca uppajjati.

(ka) yassa \Se II 199/ somanassindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• m

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacit
tesaá¹ƒ manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjati. somanassena
pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaÃ±ca uppajjat
uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<192> (ka) yassa \Be III 122/ upekkhindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti

upekkhÄ• ya ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttasaddhÄ• vi
uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ saddhindriyaá¹ƒ uppaj
sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttasaddhÄ• sampayuttacitt
upekkhindriyaÃ±ca uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

sahetukÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttaupek
uppÄ• dakkhaá¹‡e tesaá¹ƒ saddhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppaj
upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttaupekkhÄ• sampayuttacittassa
saddhindriyaÃ±ca uppajjati upekkhindriyaÃ±ca uppajjati.

(ka) yassa \Se II 200/ \Ne III 183/ upekkhindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajj

upekkhÄ• ya Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayut
uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ upp
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttaÃ±Ä• á¹‡as
uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte

Ã±Ä• á¹‡asampayuttaupekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriy
upekkhindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ
Ã±Ä• á¹‡asampayuttaupekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indr
upekkhindriyaÃ±ca uppajjati.

(ka) yassa upekkhindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittas
manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjati. upekkhÄ• ya upapajjantÄ
upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaÃ±ca uppajjati upekkhi
(upekkhindriyamÅ«lakaá¹ƒ)

<193> (ka) yassa \Se II 201/ saddhindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti

sahetukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampa
uppÄ• dakkhaá¹‡e \Be III 123/ tesaá¹ƒ saddhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ paÃ±Ã±indr
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte \Ne III 184/
saddhÄ• sampayuttaÃ±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ saddhindriya
paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti? Ä• m

(ka) yassa saddhindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa u
manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ saddhindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ upapajja
saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaÃ±ca uppajjati saddhinc
(saddhindriyamÅ«lakaá¹ƒ)

<194> (ka) yassa paÃ±Ã±indriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

sacittakÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippay

tesaá¹ƒ manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampa
upapajjantÄ• naá¹ƒ \Se II 202/ pavatte Ã±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tes
uppajjati paÃ±Ã±indriyaÃ±ca uppajjati. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<195> (ka) yattha cakkhundriyaá¹ƒ uppajjati tattha sotindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana sotindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä• mant

(ka) yattha cakkhundriyaá¹ƒ uppajjati tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare tattha cakkhundriyaá¹ƒ uppajjati, no ca tattha ghÄ• nindriyaá¹ƒ uppajjati. kÄ
cakkhundriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(kha) yattha vÄ• pana ghÄ• nindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä• n

(ka) yattha \Ne III 185/ cakkhundriyaá¹ƒ uppajjati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹
uppajjatÄ«ti?

rÅ«pÄ• vacare tattha cakkhundriyaá¹ƒ uppajjati, no ca tattha purisindriyaá¹ƒ uppajjati. kÄ• n
cakkhundriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(kha) yattha vÄ• pana purisindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(ka) yattha \Be III 124/ cakkhundriyaá¹ƒ uppajjati tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti?

asaÃ±Ã±asatte arÅ«pe tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tattha cakkhundriyaá¹ƒ uppaj
tattha jÄ«vitindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yattha \Se II 203/ cakkhundriyaá¹ƒ uppajjati tattha somanassindriyaá¹ƒ uppajjatÄ«ti? Ä

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti? Ä

(ka) yattha cakkhundriyaá¹ƒ uppajjati tattha upekkhindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti?

arÅ«pe tattha upekkhindriyaá¹ƒ uppajjati, no ca tattha cakkhundriyaá¹ƒ uppajjati. paÃ±cavo upekkhindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

yattha cakkhundriyaá¹ƒ uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjati tattha cakkhundriyaá¹ƒ uppajjatÄ«ti?

arÅ«pe \Ne III 186/ tattha manindriyaá¹ƒ uppajjati, no ca tattha cakkhundriyaá¹ƒ uppajjati. p tattha manindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<196> yattha ghÄ• nindriyaá¹ƒ uppajjati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppajja Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ uppajjati tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ•

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjati tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tattha ghÄ• nindriyaá kÄ• mÄ• vacare tattha jÄ«vitindriyaÃ±ca \Se II 204/ uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjati tattha somanassindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjati tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare tattha somanassindriyaá¹ƒ uppajjati, no ca tattha ghÄ• nindriyaá¹ƒ uppajjati. somanassindriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjati tattha upekkhindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjati tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare \Be III 125/ tattha upekkhindriyaá¹ƒ uppajjati, no ca tattha g uppajjati. kÄ• mÄ• vacare tattha upekkhindriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

yattha ghÄ• nindriyaá¹ƒ uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... uppajjatÄ«ti? Ä• mantÄ• .

yattha \Ne III 187/ vÄ• pana manindriyaá¹ƒ uppajjati tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha manindriyaá¹ƒ uppajjati, no ca tattha ghÄ• nindriyaá¹ƒ kÄ• mÄ• vacare tattha manindriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati. (ghÄ• nindriya

<197> (ka) yattha itthindriyaá¹ƒ uppajjati tattha purisindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana purisindriyaá¹ƒ uppajjati tattha itthindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ

<198> (ka) yattha \Se II 205/ purisindriyaá¹ƒ uppajjati tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjati tattha purisindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tattha purisindriyaá¹ƒ kÄ• mÄ• vacare tattha jÄ«vitindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(ka) yattha purisindriyaá¹ƒ uppajjati tattha somanassindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjati tattha purisindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare tattha somanassindriyaá¹ƒ uppajjati, no ca tattha purisindriyaá¹ƒ uppajjati. k somanassindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(ka) yattha purisindriyaá¹ƒ uppajjati tattha upekkhindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjati tattha purisindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha upekkhindriyaá¹ƒ uppajjati, no ca tattha purisindriyaá kÄ• mÄ• vacare tattha upekkhindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati. yattha purisi tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjatÄ«ti? Ä• m

yattha vÄ• pana manindriyaá¹ƒ uppajjati tattha purisindriyaá¹ƒ uppajjatÄ«ti?

rÅ«pÄ• vacare \Ne III 188/ arÅ«pÄ• vacare tattha manindriyaá¹ƒ uppajjati, no ca tattha puri

uppajjati. kÄ• mÄ• vacare tattha manindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati. (purisi

<199> (ka) yattha \Se II 206/ jÄ«vitindriyaá¹ƒ uppajjati tattha somanassindriyaá¹ƒ uppajjatÄ

asaÃ±Ã±asatte tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tattha somanassindriyaá¹ƒ uppajjati \
catuvokÄ• re paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppa

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjati tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä

yattha jÄ«vitindriyaá¹ƒ uppajjati tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjatÄ«ti?

asaÃ±Ã±asatte tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tattha manindriyaá¹ƒ uppajjati. catuvo
paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjati. yattha vÄ• par
uppajjati tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• . (jÄ«vitindriyamÅ«lakaá¹ƒ)

<200> yattha somanassindriyaá¹ƒ uppajjati tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjati tattha somanassindriyaá¹ƒ uppajjatÄ«ti? Ä• mant
(somanassindriyamÅ«lakaá¹ƒ)

<201> yattha upekkhindriyaá¹ƒ uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ .
manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjati tattha upekkhindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .
(upekkhindriyamÅ«lakaá¹ƒ)

<202> (ka) yattha \Ne III 189/ saddhindriyaá¹ƒ uppajjati tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«

(kha) yattha vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjati tattha \Se II 207/ saddhindriyaá¹ƒ uppajj

(ka) yattha saddhindriyaá¹ƒ uppajjati tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana manindriyaá¹ƒ uppajjati tattha saddhindriyaá¹ƒ uppajjatÄ«ti? Ä• man
(saddhindriyamÅ«lakaá¹ƒ)

<203> (ka) yattha paÃ±Ã±indriyaá¹ƒ uppajjati tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana manindriyaá¹ƒ uppajjati tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti? Ä• m
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(ga) anulomapuggalokÄ• sÄ•

<204> (ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha sotindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ up
tattha sotindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesa
cakkhundriyaÃ±ca uppajjati sotindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ \Be III 12

sasotakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotindriyaá¹ƒ uppajj
cakkhundriyaá¹ƒ uppajjati. sasotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ
ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upap
tattha cakkhundriyaÃ±ca uppajjati \Se II 208/ ghÄ• nindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ uppa

saghÄ• nakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹
tattha cakkhundriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá
ghÄ• nindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ upp
tattha itthindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ
cakkhundriyaÃ±ca uppajjati itthindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ uppajjatÄ

itthÄ«naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjati, n
cakkhundriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tat
uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ u
tattha purisindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá
cakkhundriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ uppajja

purisÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Se II 209/ tesaá¹ƒ tattha purisindriyaá
tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ \Ne III 191/ upa
tattha purisindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• m

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ uppajja
128/?

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindri
cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá
tattha somanassindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ
cakkhundriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ up

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ
tattha upekkhindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesa

cakkhundriyaÃ±ca \Se II 210/ uppajjati upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ uppa

upekkhÄ• ya acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajj
cakkhundriyaá¹ƒ uppajjati. upekkhÄ• ya sacakkhukÄ• naá¹ƒ \Ne III 192/ upapajjantÄ• naá¹ƒ
upekkhindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ up
tattha saddhindriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ te
cakkhundriyaÃ±ca uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjati tassa tattha cakkhundriyaá¹ƒ uppajj

sahetukÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ upp
tattha cakkhundriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ t
saddhindriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

sacakkhukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhu
tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹
tattha cakkhundriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha \Se II 211/ paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha cakkhundr

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ \Be III 129/ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ saca
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca uppajjati cakkhundriyaÃ±ca uppajjati

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yassa \Ne III 193/ vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha cakkhundriya

sacittakÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppa

tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha mar
cakkhundriyaÃ±ca uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<205> (ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ up
tattha itthindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ
ghÄ• nindriyaÃ±ca uppajjati itthindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriyaá¹ƒ uppajjatÄ

itthÄ«naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjati,
ghÄ• nindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ ta
uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa \Se II 212/ yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjat

saghÄ• nakÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ
tattha purisindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesa
ghÄ• nindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriyaá¹ƒ uppajja

purisÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajj
ghÄ• nindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ t
uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• m

(kha) yassa \Ne III 194/ vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriy
uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tesa
ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitind
ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa \Be III 130/ yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ up

saghÄ• nakÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriya
tattha somanassindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ
ghÄ• nindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha \Se II 213/ somanassindriyaá¹ƒ uppajjati tassa tattha ghÄ• nin
uppajjatÄ«ti?

somanassena aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ u
tattha ghÄ• nindriyaá¹ƒ uppajjati. somanassena saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ te
somanassindriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá
tattha upekkhindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tes
ghÄ• nindriyaÃ±ca uppajjati upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriyaá¹ƒ uppa

upekkhÄ• ya aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppa
ghÄ• nindriyaá¹ƒ uppajjati. upekkhÄ• ya saghÄ• nakÄ• naá¹ƒ \Ne III 195/ upapajjantÄ• naá¹
upekkhindriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ u
tattha saddhindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
ghÄ• nindriyaÃ±ca uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ \Se II 214/ uppajjati tassa tattha ghÄ• nindriy

sahetukÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ up
tattha ghÄ• nindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
saddhindriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

saghÄ• nakÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• n

tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá
tattha ghÄ• nindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• \Be III 131/ pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha ghÄ• nind
uppajjatÄ«ti?

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ saghÄ• nakÄ• naá
tattha paÃ±Ã±indriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yassa \Ne III 196/ vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriya

sacittakÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ upp
tattha ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ma
uppajjati ghÄ• nindriyaÃ±ca uppajjati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<206> (ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjatÄ«ti? no

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjatÄ«

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti? Ä• mant

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjatÄ«

na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ ta
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha jÄ«vitindriyaÃ±ca up
itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ vinÄ• somanassena upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjat
tattha somanassindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ somanassena upapajjantÄ«naá¹ƒ tÄ• saá
uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppaj

somanassena na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppaj
tattha itthindriyaá¹ƒ uppajjati. somanassena itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha
uppajjati itthindriyaÃ±ca uppajjati.

(ka) yassa \Se II 216/ \Ne III 197/ yattha itthindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá
uppajjatÄ«ti?

itthÄ«naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjati,
tattha upekkhindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upekkhÄ• ya upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ \B
itthindriyaÃ±ca uppajjati upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjat

upekkhÄ• ya na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati,
itthindriyaá¹ƒ uppajjati. upekkhÄ• ya itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha upekkh
itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«ti?

itthÄ«naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjati, no
saddhindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha
uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjatÄ

sahetukÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajja
tattha itthindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tat
uppajjati itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ \Se II 217/ uppajjat

itthÄ«naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ
tÄ• saá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ \Ne
tÄ• saá¹ƒ tattha itthindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjat

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±ind

tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ
tattha paÃ±Ã±indriyaÃ±ca uppajjati itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• mantÄ

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjatÄ«t

sacittakÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjati,
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha manindriyaÃ±ca upp
itthindriyaÃ±ca uppajjati. (itthindriyamÅ«lakaá¹ƒ)

<207> (ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti?

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjat

na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati \Be III 133/, n
tattha purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriy
uppajjati purisindriyaÃ±ca uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppa
tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ somanassena upapajjantÄ• naá
purisindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ upp

somanassena na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ upp
tattha purisindriyaá¹ƒ uppajjati. somanassena purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tat
somanassindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajj
tattha upekkhindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjati upekkhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajj

upekkhÄ• ya na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajja
purisindriyaá¹ƒ uppajjati. upekkhÄ• ya purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upe
uppajjati purisindriyaÃ±ca \Se II 219/ uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjati, n
saddhindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjat

sahetukÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ uppa
tattha purisindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ purisÄ• naá¹ƒ \Ne III 200/ upapajjantÄ• naá
saddhindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

purisÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá
tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upa
III 134/ tattha purisindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppaj

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±i
tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ purisÄ• naá¹ƒ upapaj
tattha paÃ±Ã±indriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjati.

(ka) yassa \Se II 220/ yattha purisindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjatÄ

sacittakÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajja
tattha purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriya
purisindriyaÃ±ca uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<208> (ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjat

vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacittassa uppÄ• dakk
jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ \Ne III 201/ uppajjati. som
upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tatth
uppajjati somanassindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ upp
Ä• mantÄ• .

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjatÄ«ti?

vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittassa uppÄ• dakkha
jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati. upekkhÄ• ya upap
pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca u
upekkhindriyaÃ±ca uppajjati.

(kha) yassa \Se II 221/ vÄ• pana yattha upekkhindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriy
uppajjatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«ti?

ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e
jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ u
pavatte saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ \Be III 135/ tattha jÄ«vitind
saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajja

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippayuttacittassa uppÄ
jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ \Ne III 202/ uppajjati.
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡asampayuttacittassa up
jÄ«vitindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppaj

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti?

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati \Se II 222/, no c
manindriyaá¹ƒ uppajjati. sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkha
jÄ«vitindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<209> (ka) yassa yattha somanassindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajj

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ u

(ka) yassa yattha somanassindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«ti?

pavatte somanassasampayuttasaddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tatth
uppajjati, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati. somanassena upapajjantÄ• naá¹ƒ
somanassasampayuttasaddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha soma
saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ up

sahetukÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttaso
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati \Ne III 203/, no ca tesaá¹ƒ tattha
uppajjati. somanassena upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttasomanassasampa
tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati.

(ka) yassa \Se II 223/ \Be III 136/ yattha somanassindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±i
uppajjatÄ«ti?

somanassena Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassasampay
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha paÃ±Ã
somanassena Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassasampa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppaj

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ u

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte
Ã±Ä• á¹‡asampayuttasomanassavippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±

tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ somanassena u
Ã±Ä• á¹‡asampayuttasomanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ
somanassindriyaÃ±ca uppajjati.

(ka) yassa yattha somanassindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä•

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppa

sacittakÄ• naá¹ƒ vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacit
tesaá¹ƒ tattha manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ \Se II 224/
somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡
manindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<210> (ka) yassa \Ne III 204/ yattha upekkhindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹

upekkhÄ• ya ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttasaddhÄ• vi
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha saddhindr
upekkhÄ• ya sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttasaddhÄ• s
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjati saddhindriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppaj

sahetukÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttaupek
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha upekkhindr
sahetukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttaupekkhÄ• s
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjati upekkhindriyaÃ±ca uppajjati.

(ka) yassa yattha upekkhindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

upekkhÄ• ya Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayut
uppÄ• dakkhaá¹‡e \Se II 225/ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha
uppajjati. upekkhÄ• ya Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte
upekkhÄ• sampayuttaÃ±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upek
paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ upp

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte

Ã±Ä• á¹‡asampayuttaupekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã
tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upekkhÄ• ya upapa
Ã±Ä• á¹‡asampayuttaupekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e \Ne III 205/ tesaá¹ƒ
uppajjati upekkhindriyaÃ±ca uppajjati.

(ka) yassa yattha upekkhindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajja

sacittakÄ• naá¹ƒ vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittas
tattha manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati. upekkhÄ• ya
pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca up
uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<211> (ka) yassa \Se II 226/ yattha saddhindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹

sahetukÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha paÃ±Ã±ind
sahetukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppa

(ka) yassa yattha saddhindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«ti? Ä• ma

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjat

sacittakÄ• naá¹ƒ ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa u
tattha manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati. sahetukÄ• na
upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttacittassa \Ne III 206/ uppÄ• dakkhaá¹‡e tes
uppajjati saddhindriyaÃ±ca uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<212> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjatÄ«t

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajj

sacittakÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippay
tesaá¹ƒ tattha \Se II 227/ manindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ up

Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡asampayuttacittassa up
manindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjati. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<213> (ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa sotindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na uppajj
sotindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ u
cakkhundriyaÃ±ca na uppajjati sotindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana sotindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

asotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotindriyaá¹ƒ na uppajjati,
cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ asotakÄ• naá¹ƒ acakkhukÄ• naá
sotindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na up
ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ aghÄ• nakÄ•
tesaá¹ƒ cakkhundriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(kha) yassa \Ne III 207/ vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na

aghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Se II 228/ tesaá¹ƒ ghÄ• nindri
\Be III 139/ tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ•
upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ cakkhundriyaá¹ƒ na uppajjati,
itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ na itthÄ«naá¹ƒ up
cakkhundriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, n

cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ acakkhukÄ• naá¹
tesaá¹ƒ itthindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjati,
purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ na purisÄ• naá¹
tesaá¹ƒ cakkhundriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajj
cakkhundriyaá¹ƒ \Se II 229/ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na \Ne III 208/ purisÄ•
acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjati cakkhundriyaÃ

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ
uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca na uppajjati jÄ«vitindriyaÃ

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjatÄ«ti? Ä• mar

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjat

vinÄ• somanassena sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ
cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanassena acakkhukÄ
tesaá¹ƒ somanassindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa \Be III 140/ cakkhundriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti

acakkhukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjati,
upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ vinÄ• upekk
tesaá¹ƒ cakkhundriyaÃ±ca \Se II 230/ na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti

vinÄ• upekkhÄ• ya sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na u
cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• \Ne III 209/ upekkhÄ• ya a
upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na uppaj
saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ ahetukÄ• naá
cakkhundriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

ahetukÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ na uppajj
cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ acakkhukÄ• naá
saddhindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriya
tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ Ã±Ä
upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca \Se II 231/ na uppajjati paÃ±Ã±indriyaÃ±ca n

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriy
tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• na
upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ na uppajj
manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti? Ä
(cakkhundriyamÅ«lakaá¹ƒ)

<214> (ka) yassa \Ne III 210/ \Be III 141/ ghÄ• nindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ

aghÄ• nakÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjati itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ na itthÄ«naá¹ƒ u ghÄ• nindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ aghÄ• nakÄ• naá tesaá¹ƒ \Se II 232/ itthindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajja purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ na purisÄ• naá tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppa ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ aghÄ• nakÄ• n tesaá¹ƒ purisindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ

(kha) yassa \Ne III 211/ vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na u Ä• mantÄ• .

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajja somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ \Se II 233/ aghÄ• nakÄ• naá upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppaj

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjat

vinÄ• somanassena saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ
ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanassena aghÄ• nak
tesaá¹ƒ somanassindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa \Be III 142/ ghÄ• nindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti

aghÄ• nakÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjati
upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ vinÄ• upek
tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«t

vinÄ• upekkhÄ• ya saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na
ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• upekkhÄ• ya aghÄ• nakÄ
tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppa
saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ \Se II 234/ \N
upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti?

ahetukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ na uppa
ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ aghÄ• nakÄ• na
saddhindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriy
tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ Ã±
upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajjati

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indri
tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• na
upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppa
manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
na uppajjati manindriyaÃ±ca \Se II 235/ na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti? Ä
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<215> (ka) yassa \Ne III 213/ \Be III 143/ itthindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na

purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ purisind
uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
na uppajjati purisindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ purisindriyaá¹ƒ na uppajjati, no ca tÄ• saá¹ƒ itthin
uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ
na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ jÄ«vitin
uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti? Ä•

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, no ca
somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ vinÄ• soman
tesaá¹ƒ itthindriyaÃ±ca \Se II 236/ na uppajjati somanassindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• somanassena itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ somanassindriyaá¹ƒ na upp
itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• \Ne III 214/ somanassena na i
upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, no ca te
upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ vinÄ• upekkhÄ•
tesaá¹ƒ itthindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ upekkhindriyaá¹ƒ na uppajjat
itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• upekkhÄ• ya na itthÄ«naá¹ƒ u
tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa \Be III 144/ itthindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, no c
saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ ahetukÄ• naá¹ƒ up
itthindriyaÃ±ca na uppajjati saddhindriyaÃ±ca \Se II 237/ na uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

ahetukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ saddhindriyaá¹ƒ na uppajjati, no
itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ na itthÄ«naá¹ƒ upap
saddhindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na
paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na \Ne III 215/ itthÄ«naá¹ƒ Ã±Ä
upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ paÃ±Ã±indriyaá¹ƒ n
itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ na itthÄ
upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjati, no c
manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa \Se II 238/ itthindriyaá¹ƒ na uppajja
(itthindriyamÅ«lakaá¹ƒ)

<216> (ka) yassa purisindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ jÄ«
uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±c

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti? Ä

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjati, no
somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na \Ne III 216/ purisÄ• naá¹ƒ
somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjati somanassindriyaÃ±

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«

vinÄ• somanassena purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ na up
purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanassena na purisÄ• na
tesaá¹ƒ somanassindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjati, no
upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ vinÄ• upekkhÄ
tesaá¹ƒ purisindriyaÃ±ca \Se II 239/ na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na uppajja purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• upekkhÄ• ya na purisÄ• naá tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjati, saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ ahetukÄ• naá¹ƒ purisindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti?

ahetukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ na uppajjati, no purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ na purisÄ• naá¹ƒ u saddhindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ Ã±Ä• upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca \Se II 240/ na uppajjati paÃ±Ã±indriyaÃ±ca na

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ n purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ \Be II upapajjantÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

na purisÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjati, manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjatÄ«ti? Ä•

(purisindriyamÅ«lakaá¹ƒ)

<217> (ka) yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjatÄ«ti? Ä

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«

vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacittassa uppÄ• dakk
somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ ca
cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ somanassindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na

(ka) yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na \Se II 241/ uppajjatÄ«ti?

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittassa uppÄ• dakkha
upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavan
cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na up

(ka) yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e
uppajjati, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cit
bhaá¹…gakkhaá¹‡e tesaá¹ƒ saddhindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjati.

(ka) yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ•

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippayuttacittassa uppÄ
paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ \Be I
cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajja
uppajjati.

(ka) yassa \Se II 242/ \Ne III 219/ jÄ«vitindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppa
Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ jÄ«v
uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ manindr
jÄ«vitindriyaÃ±ca na uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<218> (ka) yassa somanassindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti?

upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e
uppajjati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá
somanassavippayuttaupekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ
tesaá¹ƒ somanassindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjat

somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡
uppajjati, no ca tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkh
upekkhÄ• vippayuttasomanassavippayuttacittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ
tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjati.

(ka) yassa somanassindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na \Se II 243/ uppajjatÄ«

vinÄ• somanassena sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassavippayuttasa
uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ saddhindriyaá¹ƒ
sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttasaddhÄ• vippayuttacittassa u
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca na uppa
uppajjati.

(kha) yassa \Ne III 220/ vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ n

pavatte saddhÄ• vippayuttasomanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ sadd
ca tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e
saddhÄ• vippayuttasomanassavippayuttacittassa uppÄ• dakkhaá¹‡e \Be III 148/ nirodhasam
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ saddhindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na upp

(ka) yassa somanassindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• somanassena Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte

somanassavippayuttaÃ±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassin
tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e
somanassavippayuttaÃ±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ
tesaá¹ƒ somanassindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajja

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ \Se II 244/ somanassena upapajjantÄ• naá¹ƒ pavatte
Ã±Ä• á¹‡avippayuttasomanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indr
tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e
Ã±Ä• á¹‡avippayuttasomanassavippayuttacittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ
tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjati.

(ka) yassa somanassindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• somanassena sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacit
tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjati. sabbesa
bhaá¹…gakkhaá¹‡e \Ne III 221/ nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹
uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjatÄ«
(somanassindriyamÅ«lakaá¹ƒ)

<219> (ka) yassa upekkhindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttasadd
uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ saddhindriyaá¹ƒ na
cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttasaddhÄ• vippayuttacittassa uppÄ• dakkha
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajj

(kha) yassa vÄ• pana saddhindriyaá¹ƒ na uppajjati tassa \Se II 245/ upekkhindriyaá¹ƒ na u

ahetukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttaupekkhÄ• sa
uppÄ• dakkhaá¹‡e \Be III 149/ tesaá¹ƒ saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ upekkhin
uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttaupekkhÄ• vippayutta
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ saddhindriyaÃ±ca na uppajjati
uppajjati.

(ka) yassa upekkhindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttaÃ±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriy tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttaÃ±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• tesaá¹ƒ upekkhindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajjati.

(kha) yassa \Ne III 222/ vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippayutta uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ n cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttaupekkhÄ• vippayuttacittassa uppÄ• dakkh asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppa

(ka) yassa \Se II 246/ upekkhindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittas upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittass nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca na uppajja uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti? A (upekkhindriyamÅ«lakaá¹ƒ)

<220> (ka) yassa saddhindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti? Ä•

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«t

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippay uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ saddhindriyaá¹ƒ na cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttasaddhÄ• vippayuttacittassa uppÄ• dakkha asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppaj

(ka) yassa \Ne III 223/ \Be III 150/ saddhindriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na upp

ahetukÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa u saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa

nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ saddhindriyaÃ±ca na uppajjati
na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti? Ä
(saddhindriyamÅ«lakaá¹ƒ)

<221> (ka) yassa paÃ±Ã±indriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippay
tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjati. sabbesaá
bhaá¹…gakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±in
manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<222> (ka) yattha cakkhundriyaá¹ƒ na uppajjati tattha sotindriyaá¹ƒ na uppajjatÄ«ti? Ä• ma

(kha) yattha vÄ• pana sotindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjatÄ«ti? Ä

(ka) yattha cakkhundriyaá¹ƒ na uppajjati tattha ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjatÄ«t

rÅ«pÄ• vacare \Ne III 224/ tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tattha cakkhundriyaá
asaÃ±Ã±asatte arÅ«pe tattha ghÄ• nindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjat
cakkhundriyaá¹ƒ na uppajjati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ na uppajjatÄ«ti? Ä

yattha vÄ• pana purisindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare tattha purisindriyaá¹ƒ \Se II 248/ na uppajjati, no ca tattha cakkhundriyaá¹ƒ n
asaÃ±Ã±asatte arÅ«pe tattha purisindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yattha cakkhundriyaá¹ƒ na uppajjati tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti? uppajjati.

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjatÄ«ti?

(ka) yattha cakkhundriyaá¹ƒ na uppajjati tattha somanassindriyaá¹ƒ na uppajjatÄ«ti? Ä• ma

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjat

(ka) yattha \Be III 151/ cakkhundriyaá¹ƒ na uppajjati tattha upekkhindriyaá¹ƒ na uppajjatÄ«t

arÅ«pe tattha cakkhundriyaá¹ƒ na uppajjati, no ca tattha upekkhindriyaá¹ƒ na uppajjati. asa cakkhundriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjatÄ«t

yattha cakkhundriyaá¹ƒ na uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe manindriyaá¹ƒ na uppajjatÄ«ti?

arÅ«pe \Ne III 225/ tattha cakkhundriyaá¹ƒ na uppajjati, no ca tattha manindriyaá¹ƒ na uppa asaÃ±Ã±asatte tattha cakkhundriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjati.

yattha vÄ• pana manindriyaá¹ƒ na uppajjati tattha cakkhundriyaá¹ƒ na uppajjatÄ«ti? Ä• ma (cakkhundriyamÅ«lakaá¹ƒ)

<223> yattha \Se II 249/ ghÄ• nindriyaá¹ƒ na uppajjati tattha itthindriyaá¹ƒ ... pe ... purisindr uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ na uppajjati tattha ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti? Ä• m

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjati tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti? uppajjati.

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tattha ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti?

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjati tattha somanassindriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tattha somanassindriyaá¹ƒ na up arÅ«pe tattha ghÄ• nindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjati.

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjati tattha ghÄ• nindriyaá¹ƒ na uppajjat

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjati tattha upekkhindriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tattha upekkhind
asaÃ±Ã±asatte tattha ghÄ• nindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjati tattha ghÄ• nindriyaá¹ƒ na uppajjatÄ«

yattha ghÄ• nindriyaá¹ƒ na uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe
manindriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ \Se II 250/ na uppajjati, no ca tattha
uppajjati. asaÃ±Ã±asatte tattha ghÄ• nindriyaÃ±ca na uppajjati manindriyaÃ±ca \Ne III 226/
vÄ• pana manindriyaá¹ƒ na uppajjati tattha ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• . (

<224> (ka) yattha \Be III 152/ itthindriyaá¹ƒ na uppajjati tattha purisindriyaá¹ƒ na uppajjatÄ«

(kha) yattha vÄ• pana purisindriyaá¹ƒ na uppajjati tattha itthindriyaá¹ƒ na uppajjatÄ«ti? Ä•
....

<225> (ka) yattha purisindriyaá¹ƒ na uppajjati tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti? uppaj

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjati tattha purisindriyaá¹ƒ na uppajjatÄ«ti? n

(ka) yattha purisindriyaá¹ƒ na uppajjati tattha somanassindriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjati, no ca tattha somanassindriyaá¹ƒ na uppa
arÅ«pe tattha purisindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjati.

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjati tattha purisindriyaá¹ƒ na uppajjatÄ«

(ka) yattha purisindriyaá¹ƒ na uppajjati tattha upekkhindriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjati, no ca tattha upekkhindri
asaÃ±Ã±asatte tattha purisindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yattha \Se II 251/ vÄ• pana upekkhindriyaá¹ƒ na uppajjati tattha purisindriyaá¹ƒ na up
Ä• mantÄ• .

yattha purisindriyaá¹ƒ na uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ..
manindriyaá¹ƒ na uppajjatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjati, no ca tattha manindriyaá
asaÃ±Ã±asatte tattha purisindriyaÃ±ca na uppajjati \Ne III 227/ manindriyaÃ±ca na uppajjati
manindriyaá¹ƒ na uppajjati tattha purisindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• . (purisindriyan

<226> (ka) yattha jÄ«vitindriyaá¹ƒ na uppajjati tattha somanassindriyaá¹ƒ na uppajjatÄ«ti? n

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjati tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ

yattha jÄ«vitindriyaá¹ƒ na uppajjati tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹ƒ ... pe ..
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjatÄ«ti? natthi.

yattha vÄ• pana manindriyaá¹ƒ na uppajjati tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti? uppajja
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<227> (ka) yattha \Be III 153/ somanassindriyaá¹ƒ na uppajjati tattha upekkhindriyaá¹ƒ na u
Ä• mantÄ• .

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjati tattha somanassindriyaá¹ƒ na uppajja

yattha somanassindriyaá¹ƒ na uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ..
manindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ \Se II 252/ na uppajjati tattha somanassindriyaá¹ƒ na uppaj
(somanassindriyamÅ«lakaá¹ƒ)

<228> yattha upekkhindriyaá¹ƒ na uppajjati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá
manindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjati tattha upekkhindriyaá¹ƒ na uppajjatÄ«ti? Ä• ma
(upekkhindriyamÅ«lakaá¹ƒ)

<229> yattha \Ne III 228/ saddhindriyaá¹ƒ na uppajjati tattha paÃ±Ã±indriyaá¹ƒ ... pe ... man
uppajjatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjati tattha saddhindriyaá¹ƒ na uppajjatÄ«ti? Ä• man

(saddhindriyamÅ«lakaá¹ƒ)

<230> (ka) yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tattha manindriyaá¹ƒ na uppajjatÄ«ti? Ä• n

(kha) yattha vÄ• pana manindriyaá¹ƒ na uppajjati tattha paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti? (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(ca) paccanÄ«kapuggalokÄ• sÄ•

<231> (ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha sotindriyaá¹ƒ na uppajjat

acakkhukÄ• naá¹ƒ sasotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na tattha sotindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ asotakÄ• n tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati sotindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na up

asotakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotindriyaá¹ƒ na upp tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ asotakÄ• naá¹ƒ acakkhukÄ \Se II 253/ tesaá¹ƒ tattha sotindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na uppajjatÄ«

acakkhukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ \Ne III 229/, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati ghÄ•

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na

aghÄ• nakÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ acakk upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na upp

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha cakkhundriyaá¹ƒ na upp tattha itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ na itthÄ«na tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na up

na itthÄ«naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ \Se II 2
ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajja

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na uppajjatÄ«ti?

acakkhukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na up
tattha purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ na purisÄ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppaj

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na u

na purisÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na
tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ \Ne III 230/ na purisÄ• naá
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppaj

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti

acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati, no ca te
jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca n
jÄ«vitindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na u
Ä• mantÄ• .

(ka) yassa \Se II 255/ \Be III 155/ yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha somanas
uppajjatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ

vinÄ• somanassena sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindri
tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanasse
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjatÄ«

acakkhukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na upp
tattha upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ vinÄ•
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na upp

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na

vinÄ• upekkhÄ• ya sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹
uppajjati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vin
acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjati cakkh

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ \Se II 256/ na u

acakkhukÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na
tattha saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ ahetukÄ
tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na

ahetukÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ na
tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ acakkhukÄ
tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«

acakkhukÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhu
tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹
Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppaj
uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati \Be III 156/ tassa tattha cakkhu
uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±
ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippa
acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca \Se II 257/ na upp
na uppajjati.

(ka) yassa \Ne III 232/ yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na up

acakkhukÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na
tattha manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ•
cakkhundriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha cakkhundriyaá¹ƒ na u
Ä• mantÄ• . (cakkhundriyamÅ«lakaá¹ƒ)

<232> (ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na uppajja

aghÄ• nakÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha ghÄ• nindriyaá¹ƒ na up
tattha itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ na itthÄ«n
tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na up

na itthÄ«naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na upp
tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ aghÄ• nak
tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ \Se
tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppa

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na u

na purisÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na
tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na \Ne III 233/ purisÄ• naá
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppa

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti

aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca
tattha jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriya

jÄ«vitindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajja

aghÄ• nakÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na u
tattha somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ vin
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na \Se II 259/ uppajjati tassa tattha ghÄ•
uppajjatÄ«ti?

vinÄ• somanassena saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindr
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanasse
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjatÄ«

aghÄ• nakÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na up
tattha upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ \Ne III 234/ aghÄ• nakÄ• n
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na up

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ n

vinÄ• upekkhÄ• ya saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• upekkhÄ• y
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na up

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na uppajjatÄ«t

aghÄ• nakÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ n
tattha saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ ahetuk
tesaá¹ƒ \Se II 260/ tattha ghÄ• nindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na

ahetukÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ na
tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ aghÄ• nak
tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa \Be III 158/ yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ n

aghÄ• nakÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ•
tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá
Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppaj
uppajjati.

(kha) yassa \Ne III 235/ vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha ghÄ• n
uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã
ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippa
aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na uppajjati ghÄ•

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppajjatÄ«ti?

aghÄ• nakÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ \Se II 261/ tattha ghÄ• nin
ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ up
tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na u
Ä• mantÄ• . (ghÄ• nindriyamÅ«lakaá¹ƒ)

<233> (ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na uppajjatÄ

purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ ta
purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ na purisÄ• naá¹ƒ up
tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na uppa

itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha purisindriyaá¹ƒ na uppajjati, no ca tÄ• saá¹
itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ na itthÄ«naá¹ƒ upa

tattha purisindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, no ca \Ne III 23
tattha jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±c
jÄ«vitindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa \Se II 262/ tattha itthindriya
uppajjatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjatÄ«t

na itthÄ«naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati \
tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na upp

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na

vinÄ• somanassena itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha somanassindriyaá¹ƒ n
tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanassena
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati itthindriyaÃ±ca na upp

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, n
upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ vinÄ• upekkhÄ•
tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na up

vinÄ• upekkhÄ• ya itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha upekkhindriyaá¹ƒ na up
\Se II 263/ tattha itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• \Ne III 237/ u
itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjati itthindriyaÃ±c

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajja

tattha saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ ahetukÄ• na
tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na upp

ahetukÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha saddhindriyaá¹ƒ na uppajja
tattha itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ na itthÄ«naá¹
tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati itthindriyaÃ±ca na uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«ti?

na itthÄ«naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá
tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ Ã±
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajj

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na u

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ \Se II 264/ tÄ• saá¹ƒ tattha pa
uppajjati \Be III 160/, no ca tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ•
Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indri
itthindriyaÃ±ca na uppajjati.

(ka) yassa \Ne III 238/ yattha itthindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppaj

na itthÄ«naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajja
tattha manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ•
itthindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na uppa
(itthindriyamÅ«lakaá¹ƒ)

<234> (ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajja

na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati, no ca tesa
jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na
jÄ«vitindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na up

Ä• mantÄ• .

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjatÄ

na purisÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppaj
tattha somanassindriyaá¹ƒ na \Se II 265/ uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• n
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na up

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ n

vinÄ• somanassena purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ
tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• somanassena
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati purisindriyaÃ±ca na up

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjatÄ«ti

na \Ne III 239/ purisÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹
tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppa

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na

vinÄ• upekkhÄ• ya purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ \Be III 161/ tattha upekkhind
ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ vinÄ• upekkhÄ•
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppa

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ \Se II 266/ na up

na purisÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na up
tattha saddhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ ahetukÄ•
tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na u

ahetukÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ na uppaj
tattha purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ ahetukÄ• naá¹ƒ na purisÄ• n
tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«t

na purisÄ• naá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindr
tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ \Ne III 240/ cavantÄ• naá¹ƒ na pu
Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajja
uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indri
tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ Ã±Ä• á¹‡avippayuttÄ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppa

(ka) yassa \Se II 267/ yattha purisindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppa

na purisÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na upp
tattha manindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ acittakÄ• naá¹ƒ upapajjantÄ•
purisindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na upp
Ä• mantÄ• . (purisindriyamÅ«lakaá¹ƒ)

<235> (ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na up
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ

vinÄ• somanassena upapajjantÄ• naá¹ƒ pavatte \Be III 162/ somanassavippayuttacittassa
tattha somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. sa
cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaÃ±ca n
jÄ«vitindriyaÃ±ca na uppajjati.

(ka) yassa \Ne III 241/ yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na

vinÄ• upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittassa uppÄ• dakkha

upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha \Se II 268/ jÄ«vitindriyaá¹ƒ na uppajjati. s
cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaÃ±ca na u
jÄ«vitindriyaÃ±ca na uppajjati.

(ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na uppajjatÄ«ti?

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na u

ahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e
saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ
pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati jÄ«vitindri

(ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippayuttacittassa uppÄ
paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹
pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na uppajjati jÄ«vitind
uppajjati.

(ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ \Se II 269/ na upp
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na up

acittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjati, no ca tesaá¹
jÄ«vitindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa \Ne III 242/ bhaá¹
tattha manindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<236> (ka) yassa \Be III 163/ yattha somanassindriyaá¹ƒ na uppajjati tassa tattha upekkhin
uppajjatÄ«ti?

upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e
somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjati. sabbes
bhaá¹…gakkhaá¹‡e somanassavippayuttaupekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e a
tattha somanassindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹

somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡
upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjati. sabbes
bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttasomanassavippayuttacittassa uppÄ• dakkhaá¹‡e a
tattha upekkhindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjati.

(ka) yassa \Se II 270/ yattha somanassindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ

vinÄ• somanassena sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassavippayuttasa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha sad
uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttasaddhÄ• vippayutta
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati saddhindriyaÃ±ca

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ

pavatte saddhÄ• vippayuttasomanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ \Ne
saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjati. sabbesa
bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttasomanassavippayuttacittassa uppÄ• dakkhaá¹‡e as
tattha saddhindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjati.

(ka) yassa yattha somanassindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na uppajj

vinÄ• somanassena Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte
somanassavippayuttaÃ±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha soma
no ca tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e
somanassavippayuttaÃ±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá
somanassindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá
uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ somanassena upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippayut
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha soma
uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttasomanassavippayut
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na uppajjati somanassindriyaÃ±c

(ka) yassa yattha somanassindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppajjatÄ«

vinÄ• somanassena sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte somanassavippayuttacit
tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppa
cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na
na uppajjati.

(kha) yassa \Ne III 244/ vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha somanass
uppajjatÄ«ti? Ä• mantÄ• . (somanassindriyamÅ«lakaá¹ƒ)

<237> (ka) yassa yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na upp

vinÄ• upekkhÄ• ya sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttasadd
uppÄ• dakkhaá¹‡e tesaá¹ƒ \Se II 272/ tattha upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ ta
na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttasaddhÄ• vippayu
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjati saddhindriyaÃ±ca na

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na

ahetukÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttaupekkhÄ• sa
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha upekkhi
uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttaupekkhÄ• vippayutta
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na

(ka) yassa yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«

vinÄ• upekkhÄ• ya Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte
upekkhÄ• vippayuttaÃ±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkh
ca tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e
upekkhÄ• vippayuttaÃ±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ
upekkhindriyaÃ±ca na uppajjati paÃ±Ã±indriyaÃ±ca na uppajjati.

(kha) yassa \Ne III 245/ vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha upekkh
uppajjatÄ«ti?

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte \Se II 273/
Ã±Ä• á¹‡avippayuttaupekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã
ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e

Ã±Ä• á¹‡avippayuttaupekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ paÃ±Ã±indriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjati.

(ka) yassa yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppajjatÄ«ti?

vinÄ• upekkhÄ• ya sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte upekkhÄ• vippayuttacittas tattha upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjati. sabbe bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjati m uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na u Ä• mantÄ• . (upekkhindriyamÅ«lakaá¹ƒ)

<238> (ka) yassa yattha saddhindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na upp

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippay uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha saddh uppajjati. sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttasaddhÄ• vippayutta asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na uppajjati saddhindriyaÃ±ca na

(ka) yassa \Se II 274/ yattha saddhindriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na upp

ahetukÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• vippayuttacittassa \N uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manind sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriya manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na up Ä• mantÄ• . (saddhindriyamÅ«lakaá¹ƒ)

<239> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppa

Ã±Ä• á¹‡avippayuttÄ• naá¹ƒ sacittakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡avippay tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha \Be III 166/ manindriyaá¹ƒ sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indri

manindriyaÃ±ca na uppajjati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ na Ä• mantÄ• . (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(2) atÄ«tavÄ• ro

(ka) anulomapuggalo

<240> (ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa sotindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

(kha) yassa vÄ• pana sotindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• m

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti \Se II 275/? Ä•

(kha) yassa \Ne III 247/ vÄ• pana ghÄ• nindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppa

yassa cakkhundriyaá¹ƒ uppajjittha tassa itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppajjitthÄ• t

yassa vÄ• pana purisindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• mant

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä•

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjitthÄ• t

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä

yassa cakkhundriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

(cakkhundriyamÅ«lakaá¹ƒ)

<241> yassa \Se II 276/ ghÄ• nindriyaá¹ƒ ... pe ... itthindriyaá¹ƒ ... purisindriyaá¹ƒ ... jÄ«vitin
... somanassindriyaá¹ƒ ... upekkhindriyaá¹ƒ ... saddhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ uppajjitt
manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa paÃ±Ã±indriyaá¹ƒ uppajjitthÄ• ti? Ä• mant

(kha) anulomaokÄ• so

<242> (ka) yattha \Ne III 248/ \Be III 167/ cakkhundriyaá¹ƒ uppajjittha tattha sotindriyaá¹ƒ u
Ä• mantÄ• .

(kha) yattha vÄ• pana sotindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• m

(ka) yattha cakkhundriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare tattha cakkhundriyaá¹ƒ uppajjittha, no ca tattha ghÄ• nindriyaá¹ƒ uppajjittha
tattha cakkhundriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjittha.

(kha) yattha vÄ• pana ghÄ• nindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä

yattha cakkhundriyaá¹ƒ uppajjittha tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppajjitthÄ• t

rÅ«pÄ• vacare tattha cakkhundriyaá¹ƒ uppajjittha, no ca tattha purisindriyaá¹ƒ uppajjittha. k
tattha cakkhundriyaÃ±ca uppajjittha purisindriyaÃ±ca uppajjittha.

(kha) yattha vÄ• pana purisindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä•

(ka) yattha cakkhundriyaá¹ƒ uppajjittha tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti?

asaÃ±Ã±asatte arÅ«pe tattha jÄ«vitindriyaá¹ƒ \Se II 277/ uppajjittha, no ca tattha cakkhund
uppajjittha. paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjitth

(ka) yattha \Ne III 249/ cakkhundriyaá¹ƒ uppajjittha tattha somanassindriyaá¹ƒ uppajjitthÄ• t

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• t

(ka) yattha cakkhundriyaá¹ƒ uppajjittha tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti?

arÅ«pe tattha upekkhindriyaá¹ƒ uppajjittha, no ca tattha cakkhundriyaá¹ƒ uppajjittha. paÃ±c upekkhindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjittha.

yattha cakkhundriyaá¹ƒ uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe . manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha cakkhundriyaá¹ƒ uppajjitthÄ• ti?

arÅ«pe tattha manindriyaá¹ƒ uppajjittha, no ca tattha cakkhundriyaá¹ƒ uppajjittha. paÃ±cave manindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjittha. (cakkhundriyamÅ«lakaá¹ƒ)

<243> yattha \Be III 168/ ghÄ• nindriyaá¹ƒ uppajjittha tattha itthindriyaá¹ƒ ... pe ... purisindri uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti? Ä• mant

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjittha tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti \Se II 278/? Ä•

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tattha ghÄ• nindriya uppajjittha. kÄ• mÄ• vacare tattha jÄ«vitindriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjitth

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjittha tattha somanassindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ•

rÅ«pÄ• vacare tattha somanassindriyaá¹ƒ uppajjittha, no ca tattha ghÄ• nindriyaá¹ƒ uppajjit tattha somanassindriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjittha.

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjittha tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha upekkhindriyaá¹ƒ uppajjittha, no ca tattha ghÄ• nindr
kÄ• mÄ• vacare tattha upekkhindriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjittha.

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjittha tattha saddhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yattha vÄ• pana saddhindriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha saddhindriyaá¹ƒ uppajjittha, no ca tattha ghÄ• nindri
kÄ• mÄ• vacare tattha saddhindriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjittha. yattha \S
ghÄ• nindriyaá¹ƒ uppajjittha tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti?

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha manindriyaá¹ƒ uppajjittha, no ca tattha ghÄ• nindriya
kÄ• mÄ• vacare tattha manindriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjittha. (ghÄ• nin

<244> (ka) yattha itthindriyaá¹ƒ uppajjittha tattha purisindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ•

(kha) yattha vÄ• pana purisindriyaá¹ƒ uppajjittha tattha itthindriyaá¹ƒ uppajjitthÄ• ti? Ä• ma

<245> (ka) yattha \Ne III 251/ \Be III 169/ purisindriyaá¹ƒ uppajjittha tattha jÄ«vitindriyaá¹ƒ
uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tattha purisindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tattha purisindriyaá
kÄ• mÄ• vacare tattha jÄ«vitindriyaÃ±ca uppajjittha purisindriyaÃ±ca uppajjittha.

(ka) yattha purisindriyaá¹ƒ uppajjittha tattha somanassindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ•

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjittha tattha purisindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare tattha somanassindriyaá¹ƒ uppajjittha, no ca tattha purisindriyaá¹ƒ uppajjitth
tattha somanassindriyaÃ±ca uppajjittha purisindriyaÃ±ca uppajjittha.

yattha \Se II 280/ purisindriyaá¹ƒ uppajjittha tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹

paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha purisindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha manindriyaá¹ƒ uppajjittha, no ca tattha purisindriyaá¹
kÄ• mÄ• vacare tattha manindriyaÃ±ca uppajjittha purisindriyaÃ±ca uppajjittha. (purisindriya

<246> (ka) yattha jÄ«vitindriyaá¹ƒ uppajjittha tattha somanassindriyaá¹ƒ uppajjitthÄ• ti?

asaÃ±Ã±asatte tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tattha somanassindriyaá¹ƒ uppajjitt
paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjittha somanassindriyaÃ±ca uppajjittha.

(kha) yattha \Ne III 252/ vÄ• pana somanassindriyaá¹ƒ uppajjittha tattha jÄ«vitindriyaá¹ƒ up
Ä• mantÄ• .

yattha jÄ«vitindriyaá¹ƒ uppajjittha tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti?

asaÃ±Ã±asatte tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tattha manindriyaá¹ƒ uppajjittha. ca
paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjittha.

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ•
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<247> (ka) yattha somanassindriyaá¹ƒ uppajjittha tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjittha \Se II 281/ tattha somanassindriyaá¹ƒ u
Ä• mantÄ• .

yattha \Be III 170/ somanassindriyaá¹ƒ uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±in
... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha somanassindriyaá¹ƒ uppajjitthÄ• ti? Ä• m
(somanassindriyamÅ«lakaá¹ƒ)

<248> yattha upekkhindriyaá¹ƒ uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹
manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mant
(upekkhindriyamÅ«lakaá¹ƒ)

<249> yattha \Ne III 253/ saddhindriyaá¹ƒ uppajjittha tattha paÃ±Ã±indriyaá¹ƒ ... pe ... mani
uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha saddhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ
(saddhindriyamÅ«lakaá¹ƒ)

<250> (ka) yattha paÃ±Ã±indriyaá¹ƒ uppajjittha tattha manindriyaá¹ƒ uppajjitthÄ• ti? Ä• ma

(kha) yattha vÄ• pana manindriyaá¹ƒ uppajjittha tattha paÃ±Ã±indriyaá¹ƒ uppajjitthÄ• ti? Ä
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(ga) anulomapuggalokÄ• sÄ•

<251> (ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha sotindriyaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ uppajjit

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha ghÄ
uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ \Se II 282/ tattha cakkhundriyaÃ±ca uppajjittha
uppajjittha.

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ upp
Ä• mantÄ• .

yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha puri
uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjittha purisindriya

yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ uppajjitthÄ•

(ka) yassa \Ne III 254/ yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppa

Ä• mantÄ• .

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ \Be I
uppajjitthÄ• ti?

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesa
cakkhundriyaá¹ƒ uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppaj
uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti?

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ \Se II 283/ uppajjittha tassa tattha cakkhund
uppajjitthÄ• ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhundri
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca up

yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indri
manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ uppajjitthÄ•

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhundriya
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppaj
(cakkhundriyamÅ«lakaá¹ƒ)

<252> yassa \Ne III 255/ yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ ... pe
purisindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, n
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppaj
uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ \Se II 2
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ \Be III 172/ tesaá¹ƒ tattha somanassin
ghÄ• nindriyaÃ±ca uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti?

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ up

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha,
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca upp
uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ uppajjitthÄ• ti? A

(kha) yassa \Ne III 256/ vÄ• pana yattha saddhindriyaá¹ƒ uppajjittha tassa tattha ghÄ• ninc
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjittha, n
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaÃ±ca uppa
uppajjittha.

yassa \Se II 285/ yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ...
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ•

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha, no
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajji

uppajjittha. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<253> (ka) yassa yattha itthindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajjitthÄ• ti?

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ uppajjitth
... pe ....

<254> (ka) yassa yattha purisindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajji

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, n
purisindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjit
uppajjittha.

(ka) yassa yattha purisindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjitthÄ• ti

(kha) yassa \Ne III 257/ vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha purisi
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha, no \Be III 173/ ca tes
purisindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca \Se
purisindriyaÃ±ca uppajjittha.

yassa yattha purisindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ ... pe ... saddhindriya
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajjitthÄ• ti

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha, no
purisindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjitth
uppajjittha. (purisindriyamÅ«lakaá¹ƒ)

<255> (ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppaj

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«v
no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±c
tattha jÄ«vitindriyaÃ±ca uppajjittha somanassindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ u
Ä• mantÄ• .

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upek
uppajjittha. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca u
upekkhindriyaÃ±ca uppajjittha.

(kha) yassa \Ne III 258/ vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha \Se II 287/ tassa tatth
jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriy
uppajjitthÄ• ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha paÃ±
uppajjittha. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca u
paÃ±Ã±indriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ upp
Ä• mantÄ• .

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha manindriyaá¹ƒ uppajjitthÄ• ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha mani
uppajjittha. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca u
uppajjittha.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjit
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<256> (ka) yassa \Be III 174/ yattha somanassindriyaá¹ƒ uppajjittha tassa tattha upekkhind
uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha

somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tes
upekkhindriyaÃ±ca uppajjittha \Se II 288/ somanassindriyaÃ±ca uppajjittha.

yassa \Ne III 259/ yattha somanassindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjitt

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha, n
somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tes
ca uppajjittha somanassindriyaÃ±ca uppajjittha. (somanassindriyamÅ«lakaá¹ƒ)

<257> (ka) yassa yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ...
... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ•
(upekkhindriyamÅ«lakaá¹ƒ)

<258> yassa yattha saddhindriyaá¹ƒ uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... man
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ uppajjitthÄ•
(saddhindriyamÅ«lakaá¹ƒ)

<259> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ uppajjittha tassa tattha manindriyaá¹ƒ uppajjitth

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ uppa
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<260> (ka) yassa cakkhundriyaá¹ƒ na uppajjittha tassa sotindriyaá¹ƒ na \Se II 289/ uppajjitt

(kha) yassa vÄ• pana sotindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti?

(ka) yassa \Ne III 260/ cakkhundriyaá¹ƒ na uppajjittha tassa ghÄ• nindriyaá¹ƒ na uppajjitthÄ

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjitthÄ

yassa \Be III 175/ cakkhundriyaá¹ƒ na uppajjittha tassa itthindriyaá¹ƒ ... pe ... purisindriyaá¹
uppajjitthÄ• ti? natthi.

yassa vÄ• pana purisindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti? na

(ka) yassa cakkhundriyaá¹ƒ na uppajjittha tassa jÄ«vitindriyaá¹ƒ na uppajjitthÄ• ti? natthi.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjitthÄ•

(ka) yassa cakkhundriyaá¹ƒ na uppajjittha tassa somanassindriyaá¹ƒ na uppajjitthÄ• ti? nat

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajji

(ka) yassa cakkhundriyaá¹ƒ na uppajjittha tassa upekkhindriyaá¹ƒ na uppajjitthÄ• ti? natthi.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjitth

yassa cakkhundriyaá¹ƒ na uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p
manindriyaá¹ƒ na uppajjitthÄ• ti? natthi.

yassa vÄ• pana manindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti? nat
(cakkhundriyamÅ«lakaá¹ƒ)

<261> yassa \Se II 290/ ghÄ• nindriyaá¹ƒ na uppajjittha tassa itthindriyaá¹ƒ ... pe ... purisin
jÄ«vitindriyaá¹ƒ \Ne III 261/ ... somanassindriyaá¹ƒ ... upekkhindriyaá¹ƒ ... saddhindriyaá¹ƒ ..
paÃ±Ã±indriyaá¹ƒ ... manindriyaá¹ƒ na uppajjitthÄ• ti? natthi.

yassa vÄ• pana manindriyaá¹ƒ na uppajjittha tassa ghÄ• nindriyaá¹ƒ na uppajjitthÄ• ti? nat

<262> (ka) yassa paÃ±Ã±indriyaá¹ƒ na uppajjittha tassa manindriyaá¹ƒ na uppajjitthÄ• ti? n

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjittha tassa paÃ±Ã±indriyaá¹ƒ na uppajjitthÄ•
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<263> (ka) yattha cakkhundriyaá¹ƒ na uppajjittha tattha sotindriyaá¹ƒ na uppajjitthÄ• ti? Ä•

(kha) yattha vÄ• pana sotindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppajjitthÄ• ti

(ka) yattha cakkhundriyaá¹ƒ na uppajjittha tattha ghÄ• nindriyaá¹ƒ na uppajjitthÄ• ti? Ä• ma

(kha) yattha vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppajjitth

rÅ«pÄ• vacare tattha \Be III 176/ ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tattha cakkhundriya
asaÃ±Ã±asatte arÅ«pe tattha ghÄ• nindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppaj
cakkhundriyaá¹ƒ na uppajjittha tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ na uppajjitthÄ• ti

yattha vÄ• pana purisindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare \Ne III 262/ tattha purisindriyaá¹ƒ na uppajjittha, no ca tattha cakkhundriyaá
asaÃ±Ã±asatte \Se II 291/ arÅ«pe tattha purisindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca

(ka) yattha cakkhundriyaá¹ƒ na uppajjittha tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ• ti? uppajjit

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppajjitthÄ

(ka) yattha cakkhundriyaá¹ƒ na uppajjittha tattha somanassindriyaá¹ƒ na uppajjitthÄ• ti? Ä•

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppaj

(ka) yattha cakkhundriyaá¹ƒ na uppajjittha tattha upekkhindriyaá¹ƒ na uppajjitthÄ• ti?

arÅ«pe tattha cakkhundriyaá¹ƒ na uppajjittha, no ca tattha upekkhindriyaá¹ƒ na uppajjittha.
tattha cakkhundriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjittha.

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppajjitth

yattha cakkhundriyaá¹ƒ na uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p
manindriyaá¹ƒ na uppajjitthÄ• ti?

arÅ«pe tattha cakkhundriyaá¹ƒ na uppajjittha, no ca tattha manindriyaá¹ƒ na uppajjittha. asa
cakkhundriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppajjittha.

yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha cakkhundriyaá¹ƒ na uppajjitthÄ• ti? Ä•

(cakkhundriyamÅ«lakaá¹ƒ)

<264> yattha \Se II 292/ ghÄ• nindriyaá¹ƒ na uppajjittha tattha itthindriyaá¹ƒ ... pe ... purisin
uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ na uppajjittha tattha ghÄ• nindriyaá¹ƒ na uppajjitthÄ• ti? Ä

(ka) yattha \Ne III 263/ ghÄ• nindriyaá¹ƒ na uppajjittha tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ
uppajjittha.

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjittha tattha ghÄ• nindriyaá¹ƒ na uppajjitthÄ

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjittha tattha somanassindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tattha somanassindriyaá¹ƒ na \
uppajjittha. asaÃ±Ã±asatte arÅ«pe tattha ghÄ• nindriyaÃ±ca na uppajjittha somanassindriya

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjittha tattha ghÄ• nindriyaá¹ƒ na uppaj

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjittha tattha upekkhindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tattha upekkhi
uppajjittha. asaÃ±Ã±asatte tattha ghÄ• nindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na u

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjittha tattha ghÄ• nindriyaá¹ƒ na uppajjitth

yattha ghÄ• nindriyaá¹ƒ na uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p
manindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha \Se II 293/ ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tatt
uppajjittha. asaÃ±Ã±asatte tattha ghÄ• nindriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppa

yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha ghÄ• nindriyaá¹ƒ na uppajjitthÄ• ti? Ä•
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<265> (ka) yattha itthindriyaá¹ƒ na uppajjittha tattha purisindriyaá¹ƒ na uppajjitthÄ• ti? Ä• m

(kha) yattha \Ne III 264/ vÄ• pana purisindriyaá¹ƒ na uppajjittha tattha itthindriyaá¹ƒ na upp

Ä• mantÄ• ... pe ....

<266> (ka) yattha purisindriyaá¹ƒ na uppajjittha tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ• ti? up

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjittha tattha purisindriyaá¹ƒ na uppajjitthÄ• t

(ka) yattha purisindriyaá¹ƒ na uppajjittha tattha somanassindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjittha, no ca tattha somanassindriyaá¹ƒ na up
asaÃ±Ã±asatte arÅ«pe tattha purisindriyaÃ±ca na uppajjittha somanassindriyaÃ±ca na uppa

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjittha tattha purisindriyaá¹ƒ na uppajjitt

(ka) yattha purisindriyaá¹ƒ na uppajjittha tattha upekkhindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjittha, no ca tattha upekkhind
uppajjittha. asaÃ±Ã±asatte tattha purisindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na \Se
uppajjittha.

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjittha tattha purisindriyaá¹ƒ na uppajjitthÄ•

yattha \Be III 178/ purisindriyaá¹ƒ na uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indr
... manindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjittha, no ca tattha manindriya
asaÃ±Ã±asatte tattha purisindriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppajjittha.

yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha purisindriyaá¹ƒ na uppajjitthÄ• ti? Ä• m
(purisindriyamÅ«lakaá¹ƒ)

<267> (ka) yattha \Ne III 265/ jÄ«vitindriyaá¹ƒ na uppajjittha tattha somanassindriyaá¹ƒ na u
natthi.

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjittha tattha jÄ«vitindriyaá¹ƒ na uppajjit
uppajjittha.

yattha jÄ«vitindriyaá¹ƒ na uppajjittha tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹ƒ ... pe
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti? natthi.

yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ• ti? upp
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<268> (ka) yattha somanassindriyaá¹ƒ na uppajjittha tattha upekkhindriyaá¹ƒ na uppajjitthÄ

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjittha tattha somanassindriyaá¹ƒ na uppaj

yattha somanassindriyaá¹ƒ na uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ
manindriyaá¹ƒ na uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• \Se II 295/ pana manindriyaá¹ƒ na uppajjittha tattha somanassindriyaá¹ƒ na upp
Ä• mantÄ• . (somanassindriyamÅ«lakaá¹ƒ)

<269> yattha upekkhindriyaá¹ƒ na uppajjittha tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriya
manindriyaá¹ƒ na uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha upekkhindriyaá¹ƒ na uppajjitthÄ• ti? Ä•
(upekkhindriyamÅ«lakaá¹ƒ)

<270> yattha saddhindriyaá¹ƒ na uppajjittha tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹
uppajjitthÄ• ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha saddhindriyaá¹ƒ na uppajjitthÄ• ti? Ä•
(saddhindriyamÅ«lakaá¹ƒ)

<271> (ka) yattha paÃ±Ã±indriyaá¹ƒ na uppajjittha tattha manindriyaá¹ƒ na uppajjitthÄ• ti? A

(kha) yattha vÄ• pana manindriyaá¹ƒ na uppajjittha tattha paÃ±Ã±indriyaá¹ƒ na uppajjitthÄ
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(ca) paccanÄ«kapuggalokÄ• sÄ•

<272> (ka) yassa \Ne III 266/ \Be III 179/ yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha
na uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ na u
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ na uppajjitth

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha \
cakkhundriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• na
ghÄ• nindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjittha.

yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ ... pe ... purisindriyaá
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ na uppa

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha ca
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha pu
uppajjittha cakkhundriyaÃ±ca na uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha, no ca
jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na
jÄ«vitindriyaÃ±ca na uppajjittha.

(kha) yassa \Ne III 267/ vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha cakkhu
uppajjitthÄ• ti? Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na uppaj

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá
Ä• mantÄ• .

(ka) yassa \Se II 297/ yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ n

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha upekkhin
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca

upekkhindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ
Ä• mantÄ• .

yassa \Be III 180/ yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha manindri
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca
manindriyaÃ±ca na uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ na uppaj
(cakkhundriyamÅ«lakaá¹ƒ)

<273> yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ ... pe ... puris
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ na uppa
Ä• mantÄ• .

(ka) yassa \Ne III 268/ yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ n
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjitth
jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na
jÄ«vitindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ n
Ä• mantÄ• .

(ka) yassa \Se II 298/ yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá
uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha s
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha gh
uppajjittha somanassindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppajjitth

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjitth
upekkhindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjittha upekkhindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ
Ä• mantÄ• .

yassa \Se II 299/ yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe .
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjitth
manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjittha manindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ na
Ä• mantÄ• . (ghÄ• nindriyamÅ«lakaá¹ƒ)

<274> (ka) yassa \Ne III 269/ \Be III 181/ yattha itthindriyaá¹ƒ na uppajjittha tassa tattha pur
na uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ na up
Ä• mantÄ• ... pe ....

<275> (ka) yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha
jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na u
jÄ«vitindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na
Ä• mantÄ• .

(ka) yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na uppajjit

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha so
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ \Se II 300/ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá
na uppajjittha somanassindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹
Ä• mantÄ• .

(ka) yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppajjitthÄ

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha
upekkhindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tat
uppajjittha upekkhindriyaÃ±ca na uppajjittha.

(kha) yassa \Ne III 270/ vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjittha tassa tattha purisi
uppajjitthÄ• ti? Ä• mantÄ• .

yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±ind
... manindriyaá¹ƒ na uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha
manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjittha manindriyaÃ±ca na uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na uppajjit
(purisindriyamÅ«lakaá¹ƒ)

<276> (ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha \Se II 301/ somanassindriyaá¹ƒ na uppajjittha tassa tattha jÄ«
uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne \Be III 182/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹
na uppajjittha, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ u
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjittha jÄ«vitindriyaÃ±ca na

yassa yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ ... pe ... saddhind

... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppajji

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha jÄ« uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e \Ne III 271/ tesaá¹ƒ uppajjittha jÄ«vitindriyaÃ±ca na uppajjittha. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<277> yassa yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ ... pe ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha somanassindriyaá¹ƒ na upp tattha manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±as somanassindriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ \Se I uppajjitthÄ• ti? Ä• mantÄ• . (somanassindriyamÅ«lakaá¹ƒ)

<278> yassa yattha upekkhindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... pa ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppa (upekkhindriyamÅ«lakaá¹ƒ)

<279> yassa yattha saddhindriyaá¹ƒ na uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... n uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ na uppajj (saddhindriyamÅ«lakaá¹ƒ)

<280> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ na uppajjittha tassa tattha manindriyaá¹ƒ na upp Ä• mantÄ• .

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ n Ä• mantÄ• . (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(3) anÄ• gatavÄ• ro

(ka) anulomapuggalo

<281> (ka) yassa \Ne III 272/ \Be III 183/ cakkhundriyaá¹ƒ uppajjissati tassa sotindriyaá¹ƒ u
Ä• mantÄ• .

(kha) yassa vÄ• pana sotindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ«ti? Ä•

(ka) yassa cakkhundriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ uppajjissati
ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ \Se II 303/ tesaá¹ƒ cakkhundriyaÃ±ca uppajjissati g
uppajjissati.

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ«ti?

(ka) yassa cakkhundriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena ka
parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ itthindriyaá¹ƒ uppajji
tesaá¹ƒ cakkhundriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ«ti? Ä•

(ka) yassa cakkhundriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena ka
parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ purisindriyaá¹ƒ uppa
itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 273/ vÄ• pana purisindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajj
Ä• mantÄ• .

(ka) yassa cakkhundriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ«ti?

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti \Se II 304/ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjiss
cakkhundriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjissati cakkhundriya

(ka) yassa cakkhundriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

ye sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ up
no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajj
somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ

(ka) yassa cakkhundriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

ye sacakkhukÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ u
tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjissati upe
uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ«ti

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati, no ca
cakkhundriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca uppajjissati cakkhundri

yassa \Ne III 274/ cakkhundriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indri
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ \Se II 305/ uppajjissati tassa cakkhundriyaá¹ƒ uppajjissatÄ«

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ manindriyaá¹ƒ uppajjissati, no ca te
cakkhundriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajjissati cakkhundriyaÃ
(cakkhundriyamÅ«lakaá¹ƒ)

<282> (ka) yassa ghÄ• nindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• ni
no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjissati it
uppajjissati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti? Ä•

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ ghÄ• no ca tÄ• saá¹ƒ purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjissa uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti? Ä

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti \E

ye \Ne III 275/ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá uppajjissati, no ca tesaá¹ƒ \Se II 306/ ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ jÄ«vi uppajjissati ghÄ• nindriyaÃ±ca uppajjissati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

ye saghÄ• nakÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindriyaá¹ƒ u somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjissati somana uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaá¹ƒ uppajjis ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca uppajjissati ghÄ• nin uppajjissati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

ye saghÄ• nakÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindriyaá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjissati upe uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ upekkhin

ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca uppajjissati
uppajjissati.

yassa \Se II 307/ ghÄ• nindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriy
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

ye \Ne III 276/ rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá
uppajjissati, no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ manindriyaÃ±ca
ghÄ• nindriyaÃ±ca uppajjissati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<283> (ka) yassa itthindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ itthind
no ca tÄ• saá¹ƒ purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca uppajjissati p
uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye purisÄ• eteneva \Be III 186/ bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesa
uppajjissati, no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ purisindriyaÃ±ca up
itthindriyaÃ±ca uppajjissati.

(ka) yassa itthindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• et
bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjissati, no \Se II 308/ ca
itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjissati itthindriyaÃ±ca up

(ka) yassa itthindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibb
itthindriyaá¹ƒ uppajjissati, no ca tÄ• saá¹ƒ \Ne III 277/ somanassindriyaá¹ƒ uppajjissati. itare
itthindriyaÃ±ca uppajjissati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena ka somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati, no itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca uppajjissati itthindriyaÃ±

(ka) yassa itthindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinib itthindriyaá¹ƒ uppajjissati, no ca tÄ• saá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ uppajjissati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• \S bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ up uppajjissati, no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca itthindriyaÃ±ca uppajjissati.

yassa \Be III 187/ itthindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• et bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ manindriyaá¹ƒ \Ne III 278/ uppajjissati, no ca t itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajjissati itthindriyaÃ±ca up (itthindriyamÅ«lakaá¹ƒ)

<284> (ka) yassa purisindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mar

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo et bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ pu uppajjissati. itaresaá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

(ka) yassa purisindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya \Se II 310/ upapajjitvÄ
tesaá¹ƒ purisindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá
purisindriyaÃ±ca uppajjissati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjissatÄ«t

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena ka
somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati, no
purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca uppajjissati purisindriy
uppajjissati.

(ka) yassa purisindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinib
purisindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ
uppajjissati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 279/ vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppa

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo et
bhave dassetvÄ• upekkhÄ• ya \Be III 188/ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ upekkh
no ca tesaá¹ƒ purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca uppajjissat
uppajjissati.

yassa \Se II 311/ purisindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo et
bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ puri
uppajjissati. itaresaá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.
(purisindriyamÅ«lakaá¹ƒ)

<285> (ka) yassa jÄ«vitindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ jÄ«vi
uppajjissati, no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ
somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«

(ka) yassa jÄ«vitindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

yassa \Ne III 280/ cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati
jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ
jÄ«vitindriyaÃ±ca uppajjissati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

yassa jÄ«vitindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ..
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mant
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<286> (ka) yassa somanassindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ som
uppajjissati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ somanassindriy
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ \Be III 189/

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ upek
uppajjissati, no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ upekkhindriy
somanassindriyaÃ±ca uppajjissati.

yassa somanassindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ...
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

yassa \Ne III 281/ cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati te

uppajjissati, no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ manindriyaÃ
somanassindriyaÃ±ca uppajjissati. (somanassindriyamÅ«lakaá¹ƒ)

<287> yassa \Se II 313/ upekkhindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã
pe ... manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ man
no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajjissati
uppajjissati. (upekkhindriyamÅ«lakaá¹ƒ)

<288> yassa saddhindriyaá¹ƒ uppajjissati tassa paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ u
Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ uppajjissatÄ«ti? Ä• mant
(saddhindriyamÅ«lakaá¹ƒ)

<289> (ka) yassa paÃ±Ã±indriyaá¹ƒ uppajjissati tassa manindriyaá¹ƒ uppajjissatÄ«ti? Ä• m

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa paÃ±Ã±indriyaá¹ƒ uppajjissatÄ«ti? A
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<290> (ka) yattha cakkhundriyaá¹ƒ uppajjissati tattha sotindriyaá¹ƒ uppajjissatÄ«ti? Ä• man

(kha) yattha \Ne III 282/ vÄ• pana sotindriyaá¹ƒ uppajjissati tattha cakkhundriyaá¹ƒ uppajjis
Ä• mantÄ• .

(ka) yattha \Be III 190/ cakkhundriyaá¹ƒ uppajjissati tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

rÅ«pÄ• vacare tattha cakkhundriyaá¹ƒ uppajjissati, no ca tattha ghÄ• nindriyaá¹ƒ uppajjissa
tattha cakkhundriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjissati.

(kha) yattha vÄ• pana ghÄ• nindriyaá¹ƒ \Se II 314/ uppajjissati tattha cakkhundriyaá¹ƒ uppa
Ä• mantÄ• .

yattha cakkhundriyaá¹ƒ uppajjissati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppajjissatÄ

rÅ«pÄ• vacare tattha cakkhundriyaá¹ƒ uppajjissati, no ca tattha purisindriyaá¹ƒ uppajjissati. tattha cakkhundriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

yattha vÄ• pana purisindriyaá¹ƒ uppajjissati tattha cakkhundriyaá¹ƒ uppajjissatÄ«ti? Ä• ma

(ka) yattha cakkhundriyaá¹ƒ uppajjissati tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tattha cakkhundriyaá¹ƒ uppajjissatÄ«ti?

asaÃ±Ã±asatte arÅ«pe tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tattha cakkhundriyaá¹ƒ up paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjissati.

(ka) yattha cakkhundriyaá¹ƒ uppajjissati tattha somanassindriyaá¹ƒ uppajjissatÄ«ti? Ä• mar

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjissati tattha cakkhundriyaá¹ƒ uppajjissatÄ

(ka) yattha \Ne III 283/ cakkhundriyaá¹ƒ uppajjissati tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjissati tattha cakkhundriyaá¹ƒ uppajjissatÄ«ti

arÅ«pe tattha upekkhindriyaá¹ƒ uppajjissati, no ca tattha cakkhundriyaá¹ƒ uppajjissati. paÃ± 315/ tattha upekkhindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjissati.

yattha cakkhundriyaá¹ƒ uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjissati tattha cakkhundriyaá¹ƒ uppajjissatÄ«ti?

arÅ«pe tattha manindriyaá¹ƒ uppajjissati, no ca tattha cakkhundriyaá¹ƒ uppajjissati. paÃ±ca manindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjissati. (cakkhundriyamÅ«lakaá¹ƒ)

<291> yattha ghÄ• nindriyaá¹ƒ uppajjissati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppa Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ uppajjissati tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti? Ä• ma

(ka) yattha \Be III 191/ ghÄ• nindriyaá¹ƒ uppajjissati tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tattha ghÄ• nindriy
kÄ• mÄ• vacare tattha jÄ«vitindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjissati.

(ka) yattha \Ne III 284/ ghÄ• nindriyaá¹ƒ uppajjissati tattha somanassindriyaá¹ƒ uppajjissatÄ

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjissati tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ

rÅ«pÄ• vacare tattha somanassindriyaá¹ƒ \Se II 316/ uppajjissati, no ca tattha ghÄ• nindriya
kÄ• mÄ• vacare tattha somanassindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjissati.

(ka) yattha ghÄ• nindriyaá¹ƒ uppajjissati tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjissati tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha upekkhindriyaá¹ƒ uppajjissati, no ca tattha ghÄ• nind
kÄ• mÄ• vacare tattha upekkhindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjissati.

yattha ghÄ• nindriyaá¹ƒ uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjissati tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha manindriyaá¹ƒ uppajjissati, no ca tattha ghÄ• nindriya
kÄ• mÄ• vacare tattha manindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjissati. (ghÄ• ni

<292> (ka) yattha itthindriyaá¹ƒ uppajjissati tattha purisindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ

(kha) yattha vÄ• pana purisindriyaá¹ƒ uppajjissati tattha itthindriyaá¹ƒ uppajjissatÄ«ti? Ä• m
....

<293> (ka) yattha purisindriyaá¹ƒ uppajjissati tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• ma

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati \Se II 317/ tattha purisindriyaá¹ƒ uppajjis

rÅ«pÄ• vacare \Ne III 285/ arÅ«pÄ• vacare tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tattha
uppajjissati. kÄ• mÄ• vacare tattha jÄ«vitindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjiss

(ka) yattha \Be III 192/ purisindriyaá¹ƒ uppajjissati tattha somanassindriyaá¹ƒ uppajjissatÄ«

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjissati tattha purisindriyaá¹ƒ uppajjissatÄ«

rÅ«pÄ• vacare tattha somanassindriyaá¹ƒ uppajjissati, no ca tattha purisindriyaá¹ƒ uppajjiss
tattha somanassindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

(kha) yattha purisindriyaá¹ƒ uppajjissati tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ•

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ uppajjissati tattha purisindriyaá¹ƒ uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha upekkhindriyaá¹ƒ uppajjissati, no ca tattha purisindriy
kÄ• mÄ• vacare tattha upekkhindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

yattha purisindriyaá¹ƒ uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ...
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjissati tattha purisindriyaá¹ƒ uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha manindriyaá¹ƒ uppajjissati, no ca tattha purisindriyaá
II 318/. kÄ• mÄ• vacare tattha manindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.
(purisindriyamÅ«lakaá¹ƒ)

<294> (ka) yattha \Ne III 286/ jÄ«vitindriyaá¹ƒ uppajjissati tattha somanassindriyaá¹ƒ uppaj

asaÃ±Ã±asatte tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tattha somanassindriyaá¹ƒ uppajji
paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjissati somanassindriyaÃ±ca uppajjissati.

(kha) yattha vÄ• pana somanassindriyaá¹ƒ uppajjissati tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«

yattha \Se II 319/ jÄ«vitindriyaá¹ƒ uppajjissati tattha upekkhindriyaá¹ƒ ... pe ... saddhindriya
... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

asaÃ±Ã±asatte tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tattha manindriyaá¹ƒ uppajjissati.
paÃ±cavokÄ• re tattha jÄ«vitindriyaÃ±ca uppajjissati manindriyaÃ±ca uppajjissati.

yattha vÄ• pana manindriyaá¹ƒ uppajjissati tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä• mant
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<295> yattha somanassindriyaá¹ƒ uppajjissati tattha upekkhindriyaá¹ƒ ... pe ... saddhindriya
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yattha \Se II 320/ vÄ• \Be III 193/ pana manindriyaá¹ƒ uppajjissati tattha somanassindriyaá
uppajjissatÄ«ti? Ä• mantÄ• . (somanassindriyamÅ«lakaá¹ƒ)

<296> yattha upekkhindriyaá¹ƒ uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ uppajjissati tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti? Ä• ma
(upekkhindriyamÅ«lakaá¹ƒ)

<297> yattha saddhindriyaá¹ƒ uppajjissati tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ u
Ä• mantÄ• .

yattha \Ne III 287/ vÄ• pana manindriyaá¹ƒ uppajjissati tattha saddhindriyaá¹ƒ uppajjissatÄ
(saddhindriyamÅ«lakaá¹ƒ)

<298> (ka) yattha paÃ±Ã±indriyaá¹ƒ uppajjissati tattha manindriyaá¹ƒ uppajjissatÄ«ti? Ä• m

(kha) yattha vÄ• pana manindriyaá¹ƒ uppajjissati tattha paÃ±Ã±indriyaá¹ƒ uppajjissatÄ«ti?
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(ga) anulomapuggalokÄ• sÄ•

<299> (ka) yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha sotindriyaá¹ƒ uppajjissat

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajj
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«t

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha gh
uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjissati ghÄ• nin

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa \Se II 321/ tattha cakkhun
uppajjissatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ
cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• n
tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 288/ vÄ• pana yattha itthindriyaá¹ƒ uppajjissati tassa tattha cakkhundriy
uppajjissatÄ«ti? Ä• mantÄ• .

(ka) yassa \Be III 194/ yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppa

rÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ
cakkhundriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ
tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppa
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ upp

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tes
cakkhundriyaá¹ƒ uppajjissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca \Se I
cakkhundriyaÃ±ca uppajjissati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppajjissat

ye sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha cakkhundriya
tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ t
uppajjissati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«t

ye \Ne III 289/ sacakkhukÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• tattha cakkhundriyaÃ±ca uppajjissati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ up

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhundr paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca up

yassa yattha cakkhundriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indr manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa \Se II 323/ vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati \Be III 195/, no ca tesaá¹ƒ tattha c uppajjissati. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissati cakkhundriy (cakkhundriyamÅ«lakaá¹ƒ)

<300> (ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjissat

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha g uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá ghÄ• nindriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppajj Ä• mantÄ• .

(ka) yassa \Ne III 290/ yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppa

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ tattha uppajjissati, no ca tÄ• saá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• ghÄ• nindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppa Ä• mantÄ• .

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ \Se II 324/ uppajjissati tassa tattha ghÄ• nind
uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, n
ghÄ• nindriyaá¹ƒ uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppa
ghÄ• nindriyaÃ±ca uppajjissati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppajjissat

ye saghÄ• nakÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha ghÄ• nindri
tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ t
uppajjissati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha
uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissati ghÄ•
uppajjissati.

(ka) yassa \Ne III 291/ \Be III 196/ yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha upekkhin
uppajjissatÄ«ti?

ye saghÄ• nakÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha ghÄ• nindr
tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjissati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa \Se II 325/ tattha ghÄ• nin
uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati
ghÄ• nindriyaá¹ƒ uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca upp
ghÄ• nindriyaÃ±ca uppajjissati.

yassa yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±ind
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppajjissat

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no
ghÄ• nindriyaá¹ƒ uppajjissati. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppaj
uppajjissati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<301> (ka) yassa yattha itthindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppajjissatÄ«

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ tattha
uppajjissati, no ca tÄ• saá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ•
itthindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 292/ vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha itthindriya
uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha p
uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá
tesaá¹ƒ tattha purisindriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjissati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti? Ä•

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjis

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthindriy
uppajjissati. itaresaá¹ƒ \Be III 197/ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca
itthindriyaÃ±ca uppajjissati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«ti

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibb
tattha itthindriyaá¹ƒ uppajjissati, no ca tÄ• saá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itare
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca uppajjissati. somanassindriyaÃ±ca up

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ up

rÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanas

parinibbÄ• yissanti tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthi
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajji
itthindriyaÃ±ca uppajjissati.

(ka) yassa \Ne III 293/ yattha itthindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppaj

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinib
tattha itthindriyaá¹ƒ uppajjissati, no ca tÄ• saá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresa
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca uppajjissati upekkhindriyaÃ±ca uppaj

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppaj

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ
itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±
itthindriyaÃ±ca uppajjissati.

yassa yattha itthindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriya
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjissatÄ«ti

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthindriya
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissati \
itthindriyaÃ±ca uppajjissati. (itthindriyamÅ«lakaá¹ƒ)

<302> (ka) yassa \Be III 198/ yattha purisindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ
uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppaj

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ \Ne III 294/ yÄ• ca itthiyo eteneva bhÄ• ver
parinibbÄ• yissanti tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha purisindr
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjissati
uppajjissati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibb
purisindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca uppajjissati somanassindriyaÃ±ca u

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ u

rÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• somanas
parinibbÄ• yissanti tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha puri
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajji
purisindriyaÃ±ca uppajjissati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinib
purisindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca uppajjissati upekkhindriyaÃ±ca upp

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ upp

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bha
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ
purisindriyaá¹ƒ uppajjissati \Ne III 295/. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha up
uppajjissati purisindriyaÃ±ca uppajjissati.

yassa yattha purisindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriy
manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa \Be III 199/ tattha purisindriyaá¹ƒ u

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha purisindri
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca \Se II 330/ up
purisindriyaÃ±ca uppajjissati. (purisindriyamÅ«lakaá¹ƒ)

<303> (ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppa

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati asaÃ±Ã±asa

jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹
catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjissati s
uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ
Ä• mantÄ• .

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati asaÃ±Ã±asa
jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ
catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ \Ne III 296/ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca u
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ upp
Ä• mantÄ• .

yassa yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indri
... manindriyaá¹ƒ uppajjissatÄ«ti?

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha \Se
manindriyaá¹ƒ uppajjissati. catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«
uppajjissati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<304> (ka) yassa yattha somanassindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ upp

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ tatt
uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• na
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissati upekkhindriyaÃ±c

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹
III 200/?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ tatth
uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ•

paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjissati somanassindriyaÃ±c

yassa yattha somanassindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±
... manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa \Ne III 297/ vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha somanassindriya
uppajjissatÄ«ti?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ \Se II 332/ uppajjissati te
manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissati somanassindriyaÃ±ca u
(somanassindriyamÅ«lakaá¹ƒ)

<305> yassa yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ
pe ... manindriyaá¹ƒ uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppajjissa

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ tatth
uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• na
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissati upekkhindriyaÃ±ca uppa
(upekkhindriyamÅ«lakaá¹ƒ)

<306> yassa yattha saddhindriyaá¹ƒ uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... ma
uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ uppajjissat
(saddhindriyamÅ«lakaá¹ƒ)

<307> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ uppajjissati tassa tattha manindriyaá¹ƒ uppajjiss

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ upp
Ä• mantÄ• . (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<308> (ka) yassa \Se II 333/ cakkhundriyaá¹ƒ na uppajjissati tassa sotindriyaá¹ƒ na uppajji
Ä• mantÄ• .

(kha) yassa \Ne III 298/ vÄ• pana sotindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na u
Ä• mantÄ• .

(ka) yassa \Be III 201/ cakkhundriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjissa

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjissa

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjis
cakkhundriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• pa
ghÄ• nindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjissati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjissatÄ«ti? Ä• mant

(kha) yassa vÄ• pana itthindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjissatÄ«

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena ka
parinibbÄ• yissanti tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ cakkhundriyaá¹ƒ na
pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindri
cakkhundriyaÃ±ca na uppajjissati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti? Ä• ma

(kha) yassa vÄ• pana purisindriyaá¹ƒ na \Se II 334/ uppajjissati tassa cakkhundriyaá¹ƒ na

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena ka
parinibbÄ• yissanti tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ cakkhundriyaá¹ƒ n
pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti \Ne III 299/ tesa
uppajjissati cakkhundriyaÃ±ca na uppajjissati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti?

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjissati, no
jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca na upp
jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjissat

(ka) yassa cakkhundriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti? Ä

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajj

ye sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaá¹
tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjissati \Be III 202/. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«pa
parinibbÄ• yissanti tesaá¹ƒ somanassindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppa

(ka) yassa cakkhundriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na \Se II 335/ uppajjissa

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjissati, no
upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca na up
upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjiss

ye \Ne III 300/ sacakkhukÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ upekk
uppajjissati, no ca tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹
na uppajjissati cakkhundriyaÃ±ca na uppajjissati.

yassa cakkhundriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p
manindriyaá¹ƒ na uppajjissatÄ«ti?

ye arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjissati, no
manindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca na uppa
na uppajjissati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjissatÄ
(cakkhundriyamÅ«lakaá¹ƒ)

<309> (ka) yassa ghÄ• nindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjissatÄ«ti? Ä

(kha) yassa vÄ• pana itthindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjissatÄ«

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindri
no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vaca
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ \Se II 336/ itthindriyaÃ±ca na uppajjissati ghÄ• nind
uppajjissati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti? Ä• ma

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjissat

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ purisind uppajjissati, no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaÃ±ca na uppajjissa uppajjissati.

(ka) yassa \Ne III 301/ ghÄ• nindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjissat

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nin no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindri uppajjissati jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjissat

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjis somanassindriyaá¹ƒ na upapajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa \Se II 337/ ghÄ• nindriyaá

ye saghÄ• nakÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaá tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajj tesaá¹ƒ somanassindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajjissati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nin no ca tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca somanasse upapajjitvÄ• \Ne III 302/ parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjissati upek uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjiss

ye saghÄ• nakÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ upekkhindriyaá¹ƒ
tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca somanassena rÅ«
parinibbÄ• yissanti tesaá¹ƒ upekkhindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajji

yassa ghÄ• nindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ...
manindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nin
no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ \Se II 338/ gh
uppajjissati manindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjissatÄ
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<310> (ka) yassa itthindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ \Be III 2
uppajjissati, no ca tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca rÅ
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindriyaÃ±ca na uppajjissati
uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjissatÄ«ti

yÄ• \Ne III 303/ itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• s
na uppajjissati, no ca tÄ• saá¹ƒ itthindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaÃ±ca na uppajjissa
uppajjissati.

(ka) yassa itthindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• et
bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ jÄ
uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjissati \Se II 339/ jÄ«v
uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjissatÄ«t

(ka) yassa itthindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena ka
somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati, no ca t
somanassindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ•
ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ
itthindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjissa

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ
somanassindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ itthindriyaá¹ƒ na uppajjissati. pacchima
arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katici bhave d
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaÃ±ca na uppajjissati itthindriyaÃ±c

(ka) yassa \Ne III 304/ \Be III 205/ itthindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti \Se II 340/ ye ca
bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ itt
uppajjissati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca
bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ i
uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjissatÄ«

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinibb
upekkhindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ itthindriyaá¹ƒ na uppajjissati. pacchimabha
purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinibbÄ•
upekkhindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na uppajjissati.

yassa itthindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe .
manindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• et
bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ ma
uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjissati manindriyaÃ±c

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na \Se II 341/ uppajjissa
(itthindriyamÅ«lakaá¹ƒ)

<311> (ka) yassa \Ne III 305/ purisindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppaj

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo et
bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ
uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjissati jÄ«vitindriya
uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjissatÄ

(ka) yassa purisindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena \B
dassetvÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaá¹ƒ na uppaj
somanassindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ•
ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ•
purisindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjis

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibb
somanassindriyaá¹ƒ \Se II 342/ na uppajjissati, no ca tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati
pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo e
bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ somanassindriyaÃ
purisindriyaÃ±ca na uppajjissati.

(ka) yassa \Ne III 306/ purisindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjissat

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo et
bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaá¹ƒ na
tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo eteneva b
dassetvÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaÃ±ca na upp
upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjissat

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinib
upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati. pacchimabha
itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinibbÄ• yi
upekkhindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na uppajjissati.

yassa \Se II 343/ purisindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indri
... manindriyaá¹ƒ na uppajjissatÄ«ti?

ye rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo et
bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ
uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjissati manindriyaÃ±
\Be III 207/.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti? Ä•
(purisindriyamÅ«lakaá¹ƒ)

<312> (ka) yassa \Ne III 307/ jÄ«vitindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na
Ä• mantÄ• .

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajji

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ soma
uppajjissati, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ
somanassindriyaÃ±ca na uppajjissati jÄ«vitindriyaÃ±ca na uppajjissati.

(ka) yassa jÄ«vitindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti? Ä• ma

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjissa

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ upe
uppajjissati, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ
upekkhindriyaÃ±ca na uppajjissati jÄ«vitindriyaÃ±ca na uppajjissati.

yassa jÄ«vitindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p
manindriyaá¹ƒ na uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti? Ä•

(jÄ«vitindriyamÅ«lakaá¹ƒ)

<313> (ka) yassa somanassindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjissa

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ soma
uppajjissati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹…gÄ«naá
somanassindriyaÃ±ca na uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppaj

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ upe
uppajjissati, no ca tesaá¹ƒ somanassindriyaá¹ƒ \Ne III 308/ na uppajjissati. pacchimacittasam
tesaá¹ƒ upekkhindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjissati.

yassa somanassindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ
manindriyaá¹ƒ na uppajjissatÄ«ti?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ soma
345/ na uppajjissati, no \Be III 208/ ca tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. pacchimacittas
tesaá¹ƒ somanassindriyaÃ±ca na uppajjissati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppajjissatÄ«t
(somanassindriyamÅ«lakaá¹ƒ)

<314> yassa upekkhindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriya
manindriyaá¹ƒ na uppajjissatÄ«ti?

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ upe
uppajjissati, no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹…gÄ«na tesa
na uppajjissati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti? A
(upekkhindriyamÅ«lakaá¹ƒ)

<315> yassa saddhindriyaá¹ƒ na uppajjissati tassa paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹
uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ na uppajjissatÄ«ti? Ä

(saddhindriyamÅ«lakaá¹ƒ)

<316> (ka) yassa paÃ±Ã±indriyaá¹ƒ na uppajjissati tassa manindriyaá¹ƒ na uppajjissatÄ«ti?

(kha) yassa \Ne III 309/ vÄ• pana manindriyaá¹ƒ na uppajjissati tassa paÃ±Ã±indriyaá¹ƒ na
Ä• mantÄ• . (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<317> (ka) yattha cakkhundriyaá¹ƒ na uppajjissati tattha sotindriyaá¹ƒ na uppajjissatÄ«ti? Ä

(kha) yattha vÄ• pana sotindriyaá¹ƒ na \Se II 346/ uppajjissati tattha cakkhundriyaá¹ƒ na up
Ä• mantÄ• .

(ka) yattha cakkhundriyaá¹ƒ na uppajjissati tattha ghÄ• nindriyaá¹ƒ na uppajjissatÄ«ti? Ä• n

(kha) yattha vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjissati tattha cakkhundriyaá¹ƒ na uppajjiss

rÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjissati, no ca tattha cakkhundriyaá¹ƒ na upp
asaÃ±Ã±asatte arÅ«pe tattha ghÄ• nindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppa

yattha cakkhundriyaá¹ƒ na uppajjissati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ na uppaj
Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ na uppajjissati tattha cakkhundriyaá¹ƒ na \Be III 209/ uppa

rÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjissati, no ca tattha cakkhundriyaá¹ƒ na uppaj
asaÃ±Ã±asatte arÅ«pe tattha purisindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjis

(ka) yattha cakkhundriyaá¹ƒ na uppajjissati tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti? uppaj

(kha) yattha \Ne III 310/ vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tattha cakkhundriyaá¹ƒ na
uppajjissatÄ«ti? natthi.

(ka) yattha cakkhundriyaá¹ƒ na uppajjissati tattha somanassindriyaá¹ƒ na uppajjissatÄ«ti? Ä

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjissati tattha cakkhundriyaá¹ƒ na uppaj

(ka) yattha cakkhundriyaá¹ƒ na uppajjissati tattha upekkhindriyaá¹ƒ na \Se II 347/ uppajjissa

arÅ«pe tattha cakkhundriyaá¹ƒ na uppajjissati, no ca tattha upekkhindriyaá¹ƒ na uppajjissat
tattha cakkhundriyaÃ±ca na uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tattha cakkhundriyaá¹ƒ na uppajjiss

yattha cakkhundriyaá¹ƒ na uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ...
manindriyaá¹ƒ na uppajjissatÄ«ti?

arÅ«pe tattha cakkhundriyaá¹ƒ na uppajjissati, no ca tattha manindriyaá¹ƒ na uppajjissati. a
tattha cakkhundriyaÃ±ca na uppajjissati manindriyaÃ±ca na uppajjissati.

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha cakkhundriyaá¹ƒ na uppajjissatÄ«ti? Ä
(cakkhundriyamÅ«lakaá¹ƒ)

<318> yattha ghÄ• nindriyaá¹ƒ na uppajjissati tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ n
uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana purisindriyaá¹ƒ na uppajjissati tattha ghÄ• nindriyaá¹ƒ na uppajjissatÄ«ti?

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjissati tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti? uppa

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tattha ghÄ• nindriyaá¹ƒ na uppajjissa

(ka) yattha \Ne III 311/ ghÄ• nindriyaá¹ƒ na uppajjissati tattha somanassindriyaá¹ƒ na uppa

rÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjissati, no \Se II 348/ ca tattha somanassind
uppajjissati. asaÃ±Ã±asatte arÅ«pe tattha ghÄ• nindriyaÃ±ca na uppajjissati somanassindri
uppajjissati.

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjissati tattha ghÄ• nindriyaá¹ƒ na uppa

(ka) yattha ghÄ• nindriyaá¹ƒ na uppajjissati tattha upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjissati no ca tattha upekkhi

uppajjissati. asaÃ±Ã±asatte tattha ghÄ• nindriyaÃ±ca na uppajjissati upekkhindriyaÃ±ca na

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tattha ghÄ• nindriyaá¹ƒ na uppajjiss

yattha ghÄ• nindriyaá¹ƒ na uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha ghÄ• nindriyaá¹ƒ na uppajjissati, no ca tattha manind uppajjissati. asaÃ±Ã±asatte tattha ghÄ• nindriyaÃ±ca na uppajjissati manindriyaÃ±ca na up

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha ghÄ• nindriyaá¹ƒ na uppajjissatÄ«ti? A (ghÄ• nindriyamÅ«lakaá¹ƒ)

<319> (ka) yattha itthindriyaá¹ƒ na uppajjissati tattha purisindriyaá¹ƒ na uppajjissatÄ«ti? Ä•

(kha) yattha vÄ• pana purisindriyaá¹ƒ na uppajjissati tattha itthindriyaá¹ƒ na uppajjissatÄ«ti pe ....

<320> (ka) yattha \Ne III 312/ purisindriyaá¹ƒ na uppajjissati tattha jÄ«vitindriyaá¹ƒ na \Se II uppajjissatÄ«ti? uppajjissati.

(kha) yattha vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tattha purisindriyaá¹ƒ na uppajjissatÄ

(ka) yattha purisindriyaá¹ƒ na uppajjissati tattha somanassindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjissati, no ca tattha somanassindriyaá¹ƒ na up asaÃ±Ã±asatte arÅ«pe tattha purisindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na upp

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjissati tattha purisindriyaá¹ƒ na uppajjis

(ka) yattha purisindriyaá¹ƒ na uppajjissati tattha upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjissati, no ca tattha upekkhin uppajjissati. asaÃ±Ã±asatte tattha purisindriyaÃ±ca na uppajjissati upekkhindriyaÃ±ca na up

(kha) yattha vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tattha purisindriyaá¹ƒ na uppajjissa

yattha \Be III 211/ purisindriyaá¹ƒ na uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±ind
... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacare arÅ«pÄ• vacare tattha purisindriyaá¹ƒ na uppajjissati, no ca tattha manindriy
uppajjissati. asaÃ±Ã±asatte tattha purisindriyaÃ±ca na uppajjissati manindriyaÃ±ca na uppa

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha purisindriyaá¹ƒ na uppajjissatÄ«ti? Ä•
(purisindriyamÅ«lakaá¹ƒ)

<321> (ka) yattha \Se II 350/ \Ne III 313/ jÄ«vitindriyaá¹ƒ na uppajjissati tattha somanassind
uppajjissatÄ«ti? natthi.

(kha) yattha vÄ• pana somanassindriyaá¹ƒ na uppajjissati tattha jÄ«vitindriyaá¹ƒ na uppajji
uppajjissati.

yattha jÄ«vitindriyaá¹ƒ na uppajjissati tattha upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹ƒ ... pe
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti? natthi.

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti? up
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<322> yattha somanassindriyaá¹ƒ na uppajjissati tattha upekkhindriyaá¹ƒ ... pe ... saddhind
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha somanassindriyaá¹ƒ na uppajjissatÄ«
(somanassindriyamÅ«lakaá¹ƒ)

<323> yattha upekkhindriyaá¹ƒ na uppajjissati tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriy
manindriyaá¹ƒ na uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha upekkhindriyaá¹ƒ na uppajjissatÄ«ti?
(upekkhindriyamÅ«lakaá¹ƒ)

<324> yattha saddhindriyaá¹ƒ na uppajjissati tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá
uppajjissatÄ«ti? Ä• mantÄ• .

yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha saddhindriyaá¹ƒ na uppajjissatÄ«ti? Ä
(saddhindriyamÅ«lakaá¹ƒ)

<325> (ka) yattha paÃ±Ã±indriyaá¹ƒ na uppajjissati tattha manindriyaá¹ƒ na \Se II 351/ upp
Ä• mantÄ• .

(kha) yattha vÄ• pana manindriyaá¹ƒ na uppajjissati tattha paÃ±Ã±indriyaá¹ƒ na uppajjissa
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(ca) paccanÄ«kapuggalokÄ• sÄ•

<326> (ka) yassa \Ne III 314/ yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha sotindriya
uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na
Ä• mantÄ• .

(ka) yassa \Be III 212/ yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ
uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha
uppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
ghÄ• nindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjissati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na uppajjissatÄ

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na

rÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ
itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjissati. paÃ±cav
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±
cakkhundriyaÃ±ca \Se II 352/ na uppajjissati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na uppajjissa

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ n

rÅ«pÄ• vacarÄ• naá¹ƒ \Ne III 315/ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ

tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppaj
paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ ta
uppajjissati cakkhundriyaÃ±ca na uppajjissati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissa

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjissati, no c
jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca n
jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ n
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na uppa
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriya
uppajjissatÄ«ti?

ye sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti \Se II 353/ tesaá¹ƒ tattha so
uppajjissati \Be III 213/, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjissati. paÃ±cavokÄ•
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha somanassin
cakkhundriyaÃ±ca na uppajjissati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ na uppajjis

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha upekkh
uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ \Ne III 316/ tattha cak
uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ

ye sacakkhukÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha upekkhindri
no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asa
upekkhindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjissati.

yassa yattha cakkhundriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±i

... manindriyaá¹ƒ na uppajjissatÄ«ti?

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha manind
uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±
manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha \Se II 354/ manindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá
uppajjissatÄ«ti? Ä• mantÄ• . (cakkhundriyamÅ«lakaá¹ƒ)

<327> (ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na uppa
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ na

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha it
uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare pacchima
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjissati
uppajjissati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na uppajjissa

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ n

yÄ• itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ tattha
uppajjissati, no ca tÄ• saá¹ƒ tattha \Ne III 317/ ghÄ• nindriyaá¹ƒ na uppajjissati. kÄ• mÄ• va
pacchimabhavikÄ• naá¹ƒ \Be III 214/ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ
uppajjissati ghÄ• nindriyaÃ±ca na uppajjissati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ \Se II 355/ n
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ•
uppajjissati jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ n
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na uppa

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha
uppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
ghÄ• nindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriya
uppajjissatÄ«ti?

ye saghÄ• nakÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha somanassin
no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• n
arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na u

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ na uppajjis

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjiss
tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• n
ghÄ• nindriyaÃ±ca \Se II 356/ na uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ

ye saghÄ• nakÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha upekkhind
no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asa
upekkhindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajjissati.

yassa yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±
... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjiss
manindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ \Be III 215/ asaÃ±Ã±asattÄ• naá¹ƒ
ghÄ• nindriyaÃ±ca na uppajjissati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ na uppa
Ä• mantÄ• . (ghÄ• nindriyamÅ«lakaá¹ƒ)

<328> (ka) yassa yattha itthindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na uppajji

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha it

uppajjissati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare pacchimab
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjissati
uppajjissati.

(kha) yassa vÄ• pana yattha \Se II 357/ purisindriyaá¹ƒ na uppajjissati tassa tattha itthindri
uppajjissatÄ«ti?

yÄ• \Ne III 319/ itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• s
purisindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati. kÄ• mÄ•
pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha puri
itthindriyaÃ±ca na uppajjissati.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ«

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitind
uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjissati jÄ«vitind
uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na u
Ä• mantÄ• .

(ka) yassa yattha itthindriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na uppajjiss

rÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanas
parinibbÄ• yissanti tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha somana
uppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ \S
itthindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ
uppajjissatÄ«ti?

yÄ• itthiyo eteneva \Be III 216/ bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ
tÄ• saá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na
paÃ±cavokÄ• re \Ne III 320/ pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ta
na uppajjissati itthindriyaÃ±ca na uppajjissati.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ na uppajjissatÄ

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ t
upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca pu
katici bhave dassetvÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha itthind
uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na

yÄ• itthiyo eteneva bhÄ• vena katici bhave \Se II 359/ dassetvÄ• somanassena upapajjitv
tÄ• saá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na up
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bl
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati itthindriya
uppajjissati.

yassa yattha itthindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indr
... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha manindr
uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca
manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na uppajjiss
(itthindriyamÅ«lakaá¹ƒ)

<329> (ka) yassa \Ne III 321/ yattha purisindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriya
uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha purisindriyaá¹ƒ na \Be III 217/ uppajjissati, no ca tesaá¹ƒ t
jÄ«vitindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na
jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha \Se II 360/ jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha purisin
uppajjissatÄ«ti? Ä• mantÄ• .

(ka) yassa yattha purisindriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na uppajji

rÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• somanas
parinibbÄ• yissanti tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha somar
uppajjissati. paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ta
uppajjissati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá
uppajjissatÄ«ti?

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• upekkhÄ• ya upapajjitvÄ• parinibb
somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati. paÃ
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ
upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha somanassindriyaÃ±ca na uppa
na uppajjissati.

(ka) yassa \Ne III 322/ yattha purisindriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ \
uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bha
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ
upekkhindriyaá¹ƒ na uppajjissati. pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ yÄ• ca i
katici bhave dassetvÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha purisi
uppajjissati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ n

ye purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• somanassena upapajjitvÄ• parinib
upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati. pacchi
asaÃ±Ã±asattÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici \Be III 218/ bhave dassetvÄ
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati purisindri
uppajjissati.

yassa yattha purisindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±in
... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha manin
uppajjissati. pacchimabhavikÄ• naá¹ƒ \Se II 362/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha puris
uppajjissati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na uppajj
Ä• mantÄ• . (purisindriyamÅ«lakaá¹ƒ)

<330> (ka) yassa \Ne III 323/ yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha somanassi
uppajjissatÄ«ti? Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá
uppajjissatÄ«ti?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati asaÃ±Ã±asa
somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati.
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati jÄ«vit
uppajjissati.

(ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ na uppajjiss
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ
uppajjissatÄ«ti?

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati asaÃ±Ã±asa
upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati.
pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati jÄ«vitind
uppajjissati.

yassa \Se II 363/ yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ na uppaj

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha jÄ
uppajjissati. pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissat

uppajjissati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<331> (ka) yassa \Ne III 324/ \Be III 219/ yattha somanassindriyaá¹ƒ na uppajjissati tassa ta
upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ tattha
uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹…gÄ«
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati upekkhindriyaÃ±

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha somanassindriya
uppajjissatÄ«ti?

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ tatth
uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹.
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati somanassindriyaÃ±

yassa yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... \Se I
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tesaá¹ƒ tattha
uppajjissati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati. pacchimacittasamaá¹…gÄ«
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati manindriyaÃ±ca

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na u
Ä• mantÄ• . (somanassindriyamÅ«lakaá¹ƒ)

<332> yassa yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ ... pe ... p
... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati \Ne III 325/
upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati.
pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca
manindriyaÃ±ca na uppajjissati. yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa
upekkhindriyaá¹ƒ na uppajjissatÄ«ti? Ä• mantÄ• . (upekkhindriyamÅ«lakaá¹ƒ)

<333> yassa yattha saddhindriyaá¹ƒ na uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ...
uppajjissatÄ«ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ na uppa
Ä• mantÄ• . (saddhindriyamÅ«lakaá¹ƒ)

<334> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ na uppajjissati tassa tattha manindriyaá¹ƒ na up
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ n
Ä• mantÄ• . (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(4) paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomapuggalo

<335> (ka) yassa \Be III 220/ cakkhundriyaá¹ƒ uppajjati tassa sotindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(kha) yassa vÄ• pana sotindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotindriyaá¹ƒ u
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotindriyaÃ±ca u
cakkhundriyaÃ±ca uppajjati.

(ka) yassa \Ne III 326/ cakkhundriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ uppajjittha tassa \Se II 366/ cakkhundriyaá¹ƒ uppaj

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±
cakkhundriyaÃ±ca uppajjati.

yassa cakkhundriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppajjitthÄ• ti?

yassa vÄ• pana purisindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca
cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitind cakkhundriyaÃ±ca uppajjati.

yassa cakkhundriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ ... pe ... upekkhindriyaá¹ƒ uppaj Ä• mantÄ• .

yassa vÄ• pana upekkhindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá 367/ ca tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ uppajjittha cakkhundriyaÃ±ca uppajjati.

yassa \Ne III 327/ cakkhundriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa cakkhundriyaá¹ƒ uppajjatÄ«ti \Be III 221/?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±ca cakkhundriyaÃ±ca uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<336> yassa ghÄ• nindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ uppajjitt Ä• mantÄ• .

yassa vÄ• pana purisindriyaá¹ƒ uppajjittha tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±c ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹
tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitin
ghÄ• nindriyaÃ±ca uppajjati.

yassa \Se II 368/ ghÄ• nindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ ... pe ... upekkhindri
uppajjitthÄ• ti? Ä• mantÄ• .

yassa \Ne III 328/ vÄ• pana upekkhindriyaá¹ƒ uppajjittha tassa ghÄ• nindriyaá¹ƒ uppajjatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriya
tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkh
ghÄ• nindriyaÃ±ca uppajjati.

yassa ghÄ• nindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ...
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹
ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±c
ghÄ• nindriyaÃ±ca uppajjati. (ghÄ• nandriyamÅ«lakaá¹ƒ)

<337> (ka) yassa itthindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjittha tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ upp
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ purisindriyaÃ±ca uppajjitth
uppajjati.

(ka) yassa \Be III 222/ itthindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mant

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tassa \Se II 369/ itthindriyaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ up
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ jÄ«vitindriyaÃ±ca uppajjitth
uppajjati.

yassa \Ne III 329/ itthindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ ... pe ... upekkhindriyaá
saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ upp
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ manindriyaÃ±ca uppajjittha
uppajjati. (itthindriyamÅ«lakaá¹ƒ)

<338> (ka) yassa purisindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ•

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjittha tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ u
tesaá¹ƒ purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±c
purisindriyaÃ±ca uppajjati.

yassa purisindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ ... pe ... upekkhindriyaá¹ƒ ... pe ..
saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa \Se II 370/ purisindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ u
purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajjit
uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<339> (ka) yassa jÄ«vitindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjitthÄ• ti? Ä• ma

(kha) yassa \Ne III 330/ vÄ• pana somanassindriyaá¹ƒ uppajjittha tassa jÄ«vitindriyaá¹ƒ up

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ somanassindriya
tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• da
somanassindriyaÃ±ca uppajjittha jÄ«vitindriyaÃ±ca uppajjati.

yassa jÄ«vitindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ ... pe ... saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana manindriyaá¹ƒ uppajjittha \Be III 223/ tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ up
jÄ«vitindriyaá¹ƒ uppajjati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
manindriyaÃ±ca uppajjittha jÄ«vitindriyaÃ±ca uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<340> (ka) yassa somanassindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä• m

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjittha \Se II 371/ tassa somanassindriyaá¹ƒ u

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ somanassindriya
somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡
uppajjittha somanassindriyaÃ±ca uppajjati.

yassa somanassindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe
uppajjitthÄ• ti? Ä• mantÄ• .

yassa \Ne III 331/ vÄ• pana manindriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjatÄ

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ somanassindriyaá¹
upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ man
somanassindriyaÃ±ca uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<341> (ka) yassa upekkhindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mant

(kha) yassa vÄ• pana saddhindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e n
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ upekkhindriyaá¹ƒ
upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttacittassa \Se II 372/ uppÄ• dakkhaá¹‡e tes
uppajjittha upekkhindriyaÃ±ca uppajjati.

yassa upekkhindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ

yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e n

asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ \Be III 224/ upekkh
upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e
uppajjittha upekkhindriyaÃ±ca uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<342> (ka) yassa \Ne III 332/ saddhindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ uppajjitthÄ•

(kha) yassa vÄ• pana paÃ±Ã±indriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e nir
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ saddhindriyaá¹ƒ
sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡
uppajjittha saddhindriyaÃ±ca uppajjati.

(ka) yassa saddhindriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa \Se II 373/ saddhindriyaá¹ƒ uppajjatÄ

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e nir
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ saddhindriyaá¹ƒ up
upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manin
saddhindriyaÃ±ca uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<343> (ka) yassa paÃ±Ã±indriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjittha tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e n
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡asampayuttacittassa up
manindriyaÃ±ca uppajjittha paÃ±Ã±indriyaÃ±ca uppajjati. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<344> yattha cakkhundriyaá¹ƒ uppajjati tattha sotindriyaá¹ƒ uppajjitthÄ• ti? ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<345> (ka) yassa \Ne III 333/ yattha cakkhundriyaá¹ƒ uppajjati tassa tattha sotindriyaá¹ƒ up

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesa
sotindriyaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha c
uppajjati sotindriyaÃ±ca uppajjittha.

(kha) yassa \Be III 225/ vÄ• pana yattha sotindriyaá¹ƒ uppajjittha \Se II 374/ tassa tattha ca
uppajjatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjittha, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ•
sotindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesaá
ghÄ• nindriyaá¹ƒ uppajjittha. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ te
cakkhundriyaÃ±ca uppajjati ghÄ• nindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ upp

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjittha, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vac
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjat

yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ up

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesaá
purisindriyaá¹ƒ uppajjittha. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesa
cakkhundriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjittha.

yassa vÄ• pana yattha \Se II 375/ purisindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjittha, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• vac
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesa
jÄ«vitindriyaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjati jÄ«vitindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ uppa

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitind
tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjittha cakkhundriyaÃ±ca uppajjati.

(ka) yassa \Be III 226/ yattha cakkhundriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ up

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesa
somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati somanassindriyaÃ±ca uppajjittha.

(kha) yassa \Ne III 335/ vÄ• pana yattha \Se II 376/ somanassindriyaá¹ƒ uppajjittha tassa t
cakkhundriyaá¹ƒ uppajjatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppa

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesa
upekkhindriyaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjati upekkhindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ upp

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
upekkhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• n
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajja

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesa
saddhindriyaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatth
uppajjati saddhindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjittha \Se II 377/ tassa tattha cakkhundr
uppajjatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
saddhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• na
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjati

yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no ca tesa
manindriyaá¹ƒ uppajjittha. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjati manindriyaÃ±ca uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha cakkhundriyaá¹ƒ uppajjatÄ«ti

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
manindriyaá¹ƒ uppajjittha, no \Be III 227/ ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacak
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjittha cakkhundriyaÃ±ca uppajjati.
(cakkhundriyamÅ«lakaá¹ƒ)

<346> yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ ... pe ... purisindriy
uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
uppajjittha, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ \Se II 378/
tesaá¹ƒ tattha purisindriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppa

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitin
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ t
uppajjittha ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa \Ne III 337/ yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ up
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajja
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjittha gh

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ up

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha gh
uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajji
uppajjati. yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±
pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«t

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha \Be III 228/, no ca tesaá¹ƒ t
ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindri
ghÄ• nindriyaÃ±ca uppajjati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<347> (ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjitthÄ• ti? A

(kha) yassa \Ne III 338/ vÄ• pana yattha purisindriyaá¹ƒ \Se II 380/ uppajjittha tassa tattha
uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ t
uppajjittha, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• s
purisindriyaÃ±ca uppajjittha itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• man

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ uppajjat

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha itthin
uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjittha itthin
uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ upp

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
tattha somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjati. itthÄ«naá
upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha somanassindriyaÃ±ca uppajjittha itthindriyaÃ±ca uppajja

yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ... \Se II 381/ saddh
... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha \Ne II
uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha manindriyaÃ±ca uppajjittha itthind
(itthindriyamÅ«lakaá¹ƒ)

<348> (ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajja

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no \Be III 229/ ca tesaá¹ƒ
purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca
purisindriyaÃ±ca uppajjati.

(ka) yassa \Se II 382/ yattha purisindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppa

Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ up

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
tattha somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjati. purisÄ•
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjittha purisindriyaÃ±ca uppajj

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppa

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha pu
uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjittha pu
uppajjati.

yassa \Ne III 340/ yattha purisindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±
... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha purisi
purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ \Se II 383/ tattha manindriyaÃ±ca uppajjittha puri
uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<349> (ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjitt

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ
jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ ca
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ
somanassindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ u

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjittha, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raá

upapajjantÄ• naá¹ƒ \Be III 230/ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanass
jÄ«vitindriyaÃ±ca uppajjati.

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattl
uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha. itaresaá¹ƒ \Ne III 341/ catuvokÄ•
paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ
upekkhindriyaÃ±ca uppajjittha.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppa
384/?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjittha, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raa
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaÃ±ca up
jÄ«vitindriyaÃ±ca uppajjati.

yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá
manindriyaá¹ƒ uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattl
uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±ca
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca upp
uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjittha, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• raa
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca uppa
uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<350> yassa yattha somanassindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ... sa
pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjat

sabbesaá¹ƒ \Se II 385/ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• da
manindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ \Ne III 342/ uppajjati. so
upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tatth
uppajjittha somanassindriyaÃ±ca uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<351> (ka) yassa \Be III 231/ yattha upekkhindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati, no ca tes
saddhindriyaá¹ƒ uppajjittha. itaresaá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• s
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjati saddhindriyaÃ±ca uppajjittha

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ upp

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa \Se II 386/ uppÄ• da
saddhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati. upekkhÄ• ya up
pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaÃ±ca u
upekkhindriyaÃ±ca uppajjati.

yassa yattha upekkhindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá
uppajjitthÄ• ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati, no ca tes
manindriyaá¹ƒ uppajjittha. itaresaá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sa
uppÄ• dakkhaá¹‡e \Se II 387/ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjati manindriyaÃ±ca u

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjatÄ«t

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e te
uppajjittha, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati \Ne III 343/. upekkhÄ• ya upapaj
pavatte upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca up
uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<352> (ka) yassa yattha saddhindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ uppajjitth

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati, no ca tesa
paÃ±Ã±indriyaá¹ƒ uppajjittha. itaresaá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddh
uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjati paÃ±Ã±indriyaÃ±ca uppajjittha

(kha) yassa vÄ• pana yattha paÃ±Ã±indriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ up

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes
paÃ±Ã±indriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati. sahetukÄ• naá
pavatte saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca
saddhindriyaÃ±ca uppajjati.

(ka) yassa yattha saddhindriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ \Se II 388/ uppajjitth

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati, no ca tesa
manindriyaá¹ƒ \Be III 232/ uppajjittha. itaresaá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavat
saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjati n
uppajjittha.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ uppajj

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes
uppajjittha, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ upapajjantÄ• na
saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha \Ne III 344/ manindriyaÃ±ca
saddhindriyaÃ±ca uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<353> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ uppajjitthÄ•

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati, no ca tes
manindriyaá¹ƒ uppajjittha. itaresaá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pava
Ã±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca uppajja
uppajjittha.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ uppa

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e te
uppajjittha, no ca tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ u
pavatte Ã±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e \Se II 389/ tesaá¹ƒ tattha manindr
paÃ±Ã±indriyaÃ±ca uppajjati. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<354> (ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa sotindriyaá¹ƒ na uppajjitthÄ• ti? uppaj

(kha) yassa vÄ• pana sotindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjitthÄ• ti? uppajjitth

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjatÄ«

yassa cakkhundriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ na uppajjitth uppajjittha.

yassa vÄ• pana purisindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti? natth

(ka) yassa \Ne III 345/ cakkhundriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjitthÄ• ti

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjatÄ«t

yassa \Be III 233/ cakkhundriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ ... pe ... upekkhin uppajjitthÄ• ti? uppajjittha.

yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti? na

yassa cakkhundriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe na uppajjitthÄ• ti? uppajjittha.

yassa vÄ• pana manindriyaá¹ƒ na uppajjittha tassa cakkhundriyaá¹ƒ na \Se II 390/ uppajja ....

<355> (ka) yassa paÃ±Ã±indriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjitthÄ• ti? up

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjittha tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«t

(á¹…a) paccanÄ«kaokÄ• so

<356> yattha cakkhundriyaá¹ƒ na uppajjati tattha sotindriyaá¹ƒ na uppajjitthÄ• ti? ... pe ....

(ca) paccanÄ«kapuggalokÄ• sÄ•

<357> (ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha sotindriyaá¹ƒ na uppajjitt

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha sotindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ•
parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±c
sotindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ na u

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotindriyaá¹ƒ na uppajjittha, no ca te
cakkhundriyaá¹ƒ na uppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ a
sotindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na uppajjitthÄ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacarÄ• cavantÄ•
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati ghÄ• n

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjittha, no ca
cakkhundriyaá¹ƒ na uppajjati. rÅ«pÄ• vacarÄ• \Be III 234/ cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ•
tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjati.

yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ ... pe ... purisindriyaá¹ƒ
uppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacarÄ• cavantÄ• n
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati purisin

yassa \Ne III 347/ vÄ• pana yattha purisindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriya
uppajjatÄ«ti?

rÅ«pÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha, no ca te
cakkhundriyaá¹ƒ na uppajjati. rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«

purisindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ•

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhun
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ t
cakkhundriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ na

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjittha, no ca
cakkhundriyaá¹ƒ na uppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindri
cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjit

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• se parinib
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati sotindr

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjittha, n
cakkhundriyaá¹ƒ na uppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ a
somanassindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjitthÄ

paÃ±cavokÄ• rÄ• \Ne III 348/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upap
III 235/ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ n
suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±
upekkhindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjittha, no c
cakkhundriyaá¹ƒ na uppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ t
upekkhindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjati.

yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±ind
manindriyaá¹ƒ na uppajjitthÄ• ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ
parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati m
uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha cakkhundriyaá¹ƒ na uppaj

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha, no ca t
cakkhundriyaá¹ƒ na uppajjati. suddhÄ• vÄ• se parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ t
manindriyaÃ±ca na uppajjittha cakkhundriyaÃ±ca na uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<358> yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ ... pe ... purisin
uppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
na uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha \Ne III 349/. rÅ«pÄ• vacarÄ•
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati purisindriyaÃ±ca na u

yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ na uppa

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ•

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• ni
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• ni
uppajjati jÄ«vitindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ n
Ä• mantÄ• .

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjit

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na up
suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriya

somanassindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá
Ä• mantÄ• .

yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ... saddhindr
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha m
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±c
manindriyaÃ±ca na uppajjittha. yassa vÄ• pana \Ne III 350/ yattha manindriyaá¹ƒ na uppajji
ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti? Ä• mantÄ• . (ghÄ• nindriyamÅ«lakaá¹ƒ)

<359> (ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na uppajjitth

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ t
uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ•
tattha itthindriyaÃ±ca na uppajjati purisindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ na up
Ä• mantÄ• .

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«viti
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ na up
Ä• mantÄ• .

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjitthÄ•

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjittha. su
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati somanass
uppajjittha.

(kha) yassa vÄ• pana yattha \Be III 237/ somanassindriyaá¹ƒ na uppajjittha tassa tattha itth
uppajjatÄ«ti? Ä• mantÄ• .

yassa \Ne III 351/ yattha itthindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ...
saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manin
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na
na uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ na uppajjatÄ
(itthindriyamÅ«lakaá¹ƒ)

<360> (ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjit

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«v
uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati jÄ«vitindriya

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na
Ä• mantÄ• .

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjitth

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
tattha purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjittha.
suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±
somanassindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ
Ä• mantÄ• .

yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ... saddhindriy
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ \Ne III 352
manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjati manindriyaÃ±ca na uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na uppajja
(purisindriyamÅ«lakaá¹ƒ)

<361> (ka) yassa \Be III 238/ yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha somanassindr
uppajjitthÄ• ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• na tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppa
na uppajjittha.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹

suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ
somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjittha. suddhÄ
upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha somar
uppajjittha jÄ«vitindriyaÃ±ca na uppajjati.

yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ... saddhindriy
... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ upap
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na u
uppajjittha.

yassa \Ne III 353/ vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹
uppajjatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjittha, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ upapa
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na up
na uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<362> yassa yattha somanassindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ ... pe ...
... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjitthÄ• ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha. suddhÄ
upapajjantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjat
uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na up
(somanassindriyamÅ«lakaá¹ƒ)

<363> (ka) yassa yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ na upp

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e \E
upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ na uppajjittha. suddhÄ•
upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±
saddhindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha saddhindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ na uppajjittha, no ca
tattha upekkhindriyaá¹ƒ na uppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkh
tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjati.

yassa yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... manindri
uppajjitthÄ• ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e te
upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha. suddhÄ• v
upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±
manindriyaÃ±ca na uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppa

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha, no ca t
upekkhindriyaá¹ƒ na uppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e
tesaá¹ƒ tattha manindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjati. (upekkhindriy

<364> yassa yattha saddhindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... ma
uppajjitthÄ• ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes
na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ upap
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati ma
uppajjittha.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ na uppajj

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha, no ca t
saddhindriyaá¹ƒ na uppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e a
tattha manindriyaÃ±ca na uppajjittha saddhindriyaÃ±ca na uppajjati. (saddhindriyamÅ«lakaá

<365> (ka) yassa \Ne III 355/ yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha manindriyaá
uppajjitthÄ• ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e te
paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha. suddhÄ• v
240/ upapatticittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indr
manindriyaÃ±ca na uppajjittha.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ n

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjittha, no ca t
paÃ±Ã±indriyaá¹ƒ na uppajjati. suddhÄ• vÄ• sÄ• naá¹ƒ upapatticittassa bhaá¹…gakkhaá¹‡e
tesaá¹ƒ tattha manindriyaÃ±ca na uppajjittha paÃ±Ã±indriyaÃ±ca na uppajjati. (paÃ±Ã±indri

(5) paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<366> (ka) yassa cakkhundriyaá¹ƒ uppajjati tassa sotindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati, no ca tesaá¹ƒ sotindriyaá¹ƒ u
itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjati sotin

(kha) yassa vÄ• pana sotindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotindriyaá¹ƒ u
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Ne III 356/ tesaá¹ƒ sotin
cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati, no ca tes
uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca u
ghÄ• nindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ \Se II 391/ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ
no ca tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ gh
uppajjissati cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• \Be III 241/ pa
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati, no ca tesaá¹ƒ itthindriyaá¹ƒ u
itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjati itthin

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ u
cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca u
cakkhundriyaÃ±ca uppajjati.

yassa \Ne III 357/ cakkhundriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjissatÄ«ti? (sadisaá

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakk uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitin cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• upek parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati, no ca tes somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ uppajjati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ \Se II 393/ uppajjissati tassa cakkhundriyaá¹ƒ u

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindri tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somana cakkhundriyaÃ±ca uppajjati.

(ka) yassa cakkhundriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• som parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati, no ca tes uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca u upekkhindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 358/ vÄ• pana upekkhindriyaá¹ƒ \Be III 242/ uppajjissati tassa cakkhund uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhi cakkhundriyaÃ±ca uppajjati.

yassa cakkhundriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... n

uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakk
manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ \Se II 394/ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ man
ca tesaá¹ƒ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ mani
cakkhundriyaÃ±ca uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<367> (ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ a
parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yis
upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjiss
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjati itthindriyaÃ±c

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ \Ne III 359/ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itth
no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ i
uppajjissati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ a
parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yis
upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ purisindriyaá¹ƒ uppajji
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca \Se II 395/ uppajjati pu
uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹
tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati \Be III 243/. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tes
uppajjissati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Ne III 360/ tes uppajjissati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• upe parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati, no ca tes somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá uppajjati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ \Se II 396/ uppajjissati tassa ghÄ• nindriyaá¹ƒ u

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindr tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ soman ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• som parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati, no ca tes uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriya tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkh ghÄ• nindriyaÃ±ca uppajjati.

yassa \Ne III 361/ ghÄ• nindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá
II 397/ manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ
tesaá¹ƒ manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesa
uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ
ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±c
ghÄ• nindriyaÃ±ca uppajjati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<368> (ka) yassa itthindriyaá¹ƒ uppajjati tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo rÅ«pÄ• vacaraá¹ƒ
upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ•
tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca tÄ• saá¹ƒ purisindriyaá
itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaÃ±ca uppajjati purisindriyaÃ

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati \Se II 398/ tassa itthindriyaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ upp
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ purisindriyaÃ±ca uppajjiss
uppajjati.

(ka) yassa itthindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati,
tÄ• saá¹ƒ jÄ«vitindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹
uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ up
tesaá¹ƒ itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ jÄ«vitindriyaÃ±ca
itthindriyaÃ±ca uppajjati.

(ka) yassa itthindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo upekkhÄ• ya upapa
tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca tÄ• saá¹ƒ somanassin
itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaÃ±ca uppajjati somanassind

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ \Se II 399/ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somana
uppajjissati, no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ
somanassindriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjati.

(ka) yassa \Be III 245/ itthindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo somanassena upap
parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati, no ca tÄ•
upekkhindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindr
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ u
no ca tesaá¹ƒ itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ upekkhindri
itthindriyaÃ±ca uppajjati.

yassa itthindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... \Se
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriyaá¹ƒ uppajjati,
manindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ itthindriya
manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ upp
itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ manindriyaÃ±ca uppajjissa

uppajjati. (itthindriyamÅ«lakaá¹ƒ)

<369> (ka) yassa purisindriyaá¹ƒ uppajjati tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajja
jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindri
jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ
tesaá¹ƒ purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±c
purisindriyaÃ±ca uppajjati.

(ka) yassa \Se II 401/ purisindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• upekkhÄ• ya up
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ somanassindriy
itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ \Ne III 364/ tesaá¹ƒ purisindriyaÃ±ca uppajjati
uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati, tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na \Be III 246/ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ soma
uppajjissati, no ca tesaá¹ƒ purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá
somanassindriyaÃ±ca uppajjissati purisindriyaÃ±ca uppajjati.

(ka) yassa purisindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• somanassena u
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjati, no ca tesa
uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca uppajjati
uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹
tesaá¹ƒ purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaÃ

uppajjissati purisindriyaÃ±ca uppajjati.

yassa purisindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... ma
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajja
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriya
manindriyaÃ±ca uppajjissati.

yassa \Ne III 365/ vÄ• pana manindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ u
purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±ca uppajji
uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<370> (ka) yassa jÄ«vitindriyaá¹ƒ uppajjati tassa somanassindriyaá¹ƒ uppajjissatÄ«ti \Se II

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• upekkhÄ• sampayuttapacc
tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ somanass
uppajjissati. itaresaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«v
uppajjati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ somanassindriya
tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• da
somanassindriyaÃ±ca uppajjissati jÄ«vitindriyaÃ±ca uppajjati.

(ka) yassa \Be III 247/ jÄ«vitindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• somanassasampayuttapac
tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ upekkhind
uppajjissati. itaresaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«v
uppajjati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ upekkhindriyaá¹ƒ

366/, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittas
tesaá¹ƒ \Se II 404/ upekkhindriyaÃ±ca uppajjissati jÄ«vitindriyaÃ±ca uppajjati.

yassa jÄ«vitindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... m
uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ manin
uppajjissati. itaresaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ jÄ«v
uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ up
jÄ«vitindriyaá¹ƒ uppajjati. sabbesaá¹ƒ upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡
manindriyaÃ±ca uppajjissati jÄ«vitindriyaÃ±ca uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<371> (ka) yassa somanassindriyaá¹ƒ uppajjati tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ•
somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa uppÄ• dakkhaá¹‡e tesaá
uppajjati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ somanassena upapajjantÄ
somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaÃ±ca uppajjati u
uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjatÄ«t

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati,
somanassindriyaá¹ƒ uppajjati. somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampa
uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaÃ±ca uppajjissati somanassindriyaÃ±ca uppajjati.

yassa \Ne III 367/ \Be III 248/ somanassindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaá¹ƒ u
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ somanassena upapajjantÄ• naá¹ƒ pavatte somanassa
uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ somanassindriyaá
somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡
uppajjissati somanassindriyaÃ±ca uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<372> yassa upekkhindriyaá¹ƒ uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ..
manindriyaá¹ƒ uppajjissatÄ«ti?

upekkhÄ• sampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaá¹ƒ uppaj
manindriyaá¹ƒ uppajjissati \Se II 406/. itaresaá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pavatte
upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaÃ±ca uppajjati mani

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e n
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ upekkhindriyaá¹ƒ
upapajjantÄ• naá¹ƒ pavatte upekkhÄ• sampayuttacittassa \Ne III 368/ uppÄ• dakkhaá¹‡e te
uppajjissati upekkhindriyaÃ±ca \Se II 407/ uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<373> yassa saddhindriyaá¹ƒ uppajjati tassa paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ upp

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ saddhindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ mani
itaresaá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttacittassa uppÄ•
saddhindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e nir
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ saddhindriyaá¹ƒ u
sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡
uppajjissati saddhindriyaÃ±ca uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<374> (ka) yassa \Be III 249/ paÃ±Ã±indriyaá¹ƒ uppajjati tassa manindriyaá¹ƒ uppajjissatÄ«

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ uppajjati, no ca tesaá¹ƒ ma
uppajjissati. itaresaá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡a

uppÄ• dakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa paÃ±Ã±indriyaá¹ƒ uppajjatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e n
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ uppajjissati \Se II 408/, no ca tesaá¹ƒ paÃ±Ã±
Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte Ã±Ä• á¹‡asampayuttacittassa \N
tesaá¹ƒ manindriyaÃ±ca uppajjissati paÃ±Ã±indriyaÃ±ca uppajjati. (paÃ±Ã±indriyamÅ«lakaa

(kha) anulomaokÄ• so

<375> yattha cakkhundriyaá¹ƒ uppajjati tattha sotindriyaá¹ƒ uppajjissatÄ«ti? ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<376> (ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha sotindriyaá¹ƒ uppajjissatÄ«t

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundr
tesaá¹ƒ tattha sotindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
cakkhundriyaÃ±ca uppajjati sotindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajj

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ
tattha sotindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
cakkhundriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sac
kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjati ghÄ• nin

(kha) yassa \Ne III 370/ vÄ• pana yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa \Se II 409/ tatt
cakkhundriyaá¹ƒ uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjissati, no ca tesaá¹ƒ tattha \Be III 250/ cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ

upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajja

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ
cakkhundriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakk
kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjati itthindriya

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajja

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• va
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
eteneva bhÄ• vena katici bhave \Se II 410/ dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ upapaj
tattha cakkhundriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ
sacakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ \Ne III 371/ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakk
purisindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppa

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ kÄ• mÄ• va
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundr
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá
cakkhundriyaÃ±ca uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ upp

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitind

III 251/, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhukÄ• naá¹ƒ upapajjantÄ• na
jÄ«vitindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ \Se II 411/ up

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• upek
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no
somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
uppajjati somanassindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 372/ vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha cakk
uppajjatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sacakkhuk
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca upp

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• som
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati, no
upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ up

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
upekkhindriyaá¹ƒ uppajjissati, no \Se II 412/ ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjati. sac
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppajja

yassa yattha cakkhundriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriya
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundr
tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
cakkhundriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajjatÄ«

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
manindriyaá¹ƒ uppajjissati, no \Se II 413/ ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ \Ne III 373/ upp
sacakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati cakkhundr
(cakkhundriyamÅ«lakaá¹ƒ)

<377> (ka) yassa \Be III 252/ yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha itthindriyaá¹ƒ up

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• eteneva bh
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati, no
itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjati itthindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjissati tassa \Se II 414/ tattha ghÄ• nindriya
uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjant
tattha itthindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha purisindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ yÄ• ca itthiyo eteneva bh
dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ
tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá
ghÄ• nindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppa

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ \Ne III 374
tesaá¹ƒ tattha purisindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindr
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá
ghÄ• nindriyaÃ±ca uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ upp

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitin
ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá
jÄ«vitindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca uppajjati.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• upe
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ
tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ
tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati. sagh
upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissati ghÄ• nindriyaÃ±ca upp

(ka) yassa \Ne III 375/ yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppa

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• som
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjati, no
upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ta
uppajjati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ up

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha gh
uppajjati. saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajji
uppajjati.

yassa yattha ghÄ• nindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 416/ paÅ
... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindr

tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá
ghÄ• nindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppajjatÄ«

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha ghÄ•
saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissati ghÄ• n
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<378> (ka) yassa \Se II 417/ \Ne III 376/ yattha itthindriyaá¹ƒ uppajjati tassa tattha purisindr
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena
dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ u
tÄ• saá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ•
itthindriyaÃ±ca uppajjati purisindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjat

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ t
uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ•
purisindriyaÃ±ca uppajjissati itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ upp
tattha jÄ«vitindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tat
itthindriyaÃ±ca uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajja

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ n
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthi
uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha jÄ«vitindriyaÃ±ca \Se II 418/ uppa
itthindriyaÃ±ca uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ \Ne III 377/ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo upekkh
parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjati, no
somanassindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tatth
uppajjati somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ up

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjati. itthÄ«na
upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha somanassindriyaÃ±ca uppajjissati itthindriyaÃ±ca uppaj

(ka) yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo somanassena upa
parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ uppajjati, no
upekkhindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha i
uppajjati upekkhindriyaÃ±ca \Be III 255/ uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ \Se II
uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itt
uppajjati. itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha upekkhindriyaÃ±ca uppajjissati itt
uppajjati.

yassa yattha itthindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha itthindriyaá¹ƒ upp
ca tÄ• saá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itarÄ• saá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ t
itthindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha \Se II 420/ manindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ upp

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha itthin

itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha manindriyaÃ±ca uppajjissati itthindriyaÃ±ca
(itthindriyamÅ«lakaá¹ƒ)

<379> (ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ u
tattha jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tatt
purisindriyaÃ±ca uppajjati jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppaj

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha puri
uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjissati pur
uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• upekkhÄ• ya up
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha so
uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha \Se II 421/ purisindr
somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ u

kÄ• mÄ• vacarÄ• \Ne III 379/ cavantÄ• naá¹ƒ na \Be III 256/ purisÄ• naá¹ƒ kÄ• mÄ• vacar
rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha
uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissa
uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• somanassena u
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjati, no c
upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha p
uppajjati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ upp

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha pu
uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjissati p
uppajjati.

yassa yattha purisindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ \Se II 422/ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha purisi
ca tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ te
purisindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppajjatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ \Ne III 380/
purisindriyaá¹ƒ uppajjati. purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca u
purisindriyaÃ±ca uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<380> (ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha somanassindriyaá¹ƒ uppajjis

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• upekkhÄ• sampayuttapacch
tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«v
no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavo
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca upp
somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ \Be III 257/ uppajjissati tassa tattha jÄ«vi
uppajjatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati \Se II 423/. catuvokÄ• raá¹ƒ paÃ±
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaÃ±ca
jÄ«vitindriyaÃ±ca uppajjati.

(ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• somanassasampayuttapac
tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«v
no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• raá¹ƒ paÃ±cavokÄ•
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca upp
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 381/ vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitin
uppajjatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• ra
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaÃ±ca up
jÄ«vitindriyaÃ±ca uppajjati.

yassa yattha jÄ«vitindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha
424/ uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• raá¹ƒ p
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca upp
uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ uppajjatÄ«ti

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjati. catuvokÄ• raá¹ƒ paÃ±cavokÄ• ra
upapajjantÄ• naá¹ƒ pavatte cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca uppa
jÄ«vitindriyaÃ±ca uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<381> (ka) yassa yattha somanassindriyaá¹ƒ uppajjati tassa tattha upekkhindriyaá¹ƒ uppajj

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ•
somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa uppÄ• dakkhaá¹‡e tesaá
somanassindriyaá¹ƒ uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ \Ne III 382/ \Be III 258/
itaresaá¹ƒ somanassena upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ•
somanassindriyaÃ±ca uppajjati upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ \Se II 425/ tattha somanassindriyaá¹ƒ uppajjati.
upapajjantÄ• naá¹ƒ pavatte somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tatth
uppajjissati somanassindriyaÃ±ca uppajjati.

yassa yattha somanassindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±ind
manindriyaá¹ƒ uppajjissatÄ«ti?

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriya
tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ somanassena upapajjantÄ• naá¹ƒ pava
somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha somanassindriyaÃ±ca upp
uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppajja

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjati. somanassena upapajjantÄ•
somanassasampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca uppajjissa
uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<382> yassa yattha upekkhindriyaá¹ƒ uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 4
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

upekkhÄ• sampayuttapacchimacittassa \Ne III 383/ uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekk
ca tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ upekkhÄ• ya upapajjantÄ• naá¹ƒ pa
upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjat
uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppajjatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e te
uppajjissati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjati. upekkhÄ• ya upapajjantÄ• naá
upekkhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca uppajjissat
uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<383> yassa \Se II 427/ \Be III 259/ yattha saddhindriyaá¹ƒ uppajjati tassa tattha paÃ±Ã±ind
... manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati, no ca tesaá¹
uppajjissati. itaresaá¹ƒ sahetukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pavatte saddhÄ• sampayuttaci
tesaá¹ƒ tattha saddhindriyaÃ±ca uppajjati manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ uppajjatÄ«t

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes
\Se II 428/ uppajjissati, no ca tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjati. sahetukÄ• naá¹ƒ upa
pavatte saddhÄ• sampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca upp
uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<384> (ka) yassa \Ne III 384/ yattha paÃ±Ã±indriyaá¹ƒ uppajjati tassa tattha manindriyaá¹ƒ

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati, no ca tesaá
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ upapajjantÄ• naá¹ƒ pav
Ã±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca uppajja
uppajjissati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ upp

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e te
uppajjissati, no ca tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjati. Ã±Ä• á¹‡asampayuttÄ• naá¹ƒ
pavatte Ã±Ä• á¹‡asampayuttacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaÃ±ca up
paÃ±Ã±indriyaÃ±ca uppajjati. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<385> (ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa sotindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá
tesaá¹ƒ sotindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchim
arÅ«paá¹ƒ upapajjitvÄ• \Se II 429/ parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakk
uppajjati sotindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana sotindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajji

tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ sotindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ cakkhundriy
paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ \Ne III 385/ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye \Be II
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ sotindriyaÃ±ca na uppajjis
na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa ghÄ• nindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá
tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacc
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• na
cakkhundriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjissati, no
cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavik
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• na
ghÄ• nindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá
tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchim
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• etene
dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca na uppaj
uppajjissati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ•
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjissanti, no ca tesaá¹ƒ cakkhundr
paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacara
upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ•
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppaj

(ka) yassa \Se II 431/ cakkhundriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹
tesaá¹ƒ purisindriyaá¹ƒ \Be III 261/ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesa
uppajjati purisindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ«t

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ
parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yis
upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ cakkhundriyaá¹ƒ n
paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacara
upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ•
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppa

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ \Ne III 387/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cak
no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ na \Se II 432/ uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppaj

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ«

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ n
tesaá¹ƒ cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchim
jÄ«vitindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹
tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe p
ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkhund
somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajj

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• upek

parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati,
cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavik
upapajjitvÄ• parinibbÄ• yissanti \Be III 262/ tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ somanassindri
cakkhundriyaÃ±ca \Se II 433/ na uppajjati.

(ka) yassa cakkhundriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ \Ne III 388/ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cak
no ca tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«p
ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ cakkh
upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• som
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati, no
cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavik
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca na upp
cakkhundriyaÃ±ca na uppajjati.

yassa cakkhundriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... \Se II 434/ paÃ±Ã±indriy
manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá
tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchi
cakkhundriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ na
cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavik
manindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati. (cakkhundriyamÅ«lakaá¹ƒ)

<386> (ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa itthindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriya
tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare a
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb

II 435/ eteneva bhÄ• vena \Ne III 389/ katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ c
ghÄ• nindriyaÃ±ca na uppajjati itthindriyaÃ±ca na \Be III 263/ uppajjissati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ a
parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yis
upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ na
kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• na
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti ye ca purisÄ• eteneva bhÄ• vena katic
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjissati ghÄ• nind
uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriya
tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesa
uppajjati purisindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ \Se II 436/ na

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ a
parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yis
upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ n
kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• na
arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva \Ne III 390/ bhÄ
dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjis
na uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriya
tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppa

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppajjatÄ«

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ n
tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na up

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na \Se II 437/ uppajjissa

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriya
tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavan
ghÄ• nindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na uppaj

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• upe
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati,
ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ•
ye ca upekkhÄ• ya \Ne III 391/ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tes
somanassindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajjati.

(ka) yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriya
tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vaca
pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cava
ghÄ• nindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ na \Se II 43

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• som
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati, no
ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ•
ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ upekk
uppajjissati ghÄ• nindriyaÃ±ca na uppajjati.

yassa ghÄ• nindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe
na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriya
tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppaj

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa ghÄ• nindriyaá¹ƒ \Be III 265/ na uppaj

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ na
no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• v
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ manindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na upp
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<387> (ka) yassa itthindriyaá¹ƒ na uppajjati tassa purisindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ \Se II
ca tesaá¹ƒ purisindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vaca
pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibb
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesa
uppajjati purisindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo rÅ«pÄ• vacaraá¹ƒ
upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ•
tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ purisindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ itthin
uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabh
rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibbÄ• yissanti yÄ• ca itthiyo etene
dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjis
uppajjati.

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na up
jÄ«vitindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjiss

(kha) yassa \Se II 440/ vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na upp

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ jÄ«vitindriyaá¹ƒ na uppa

no ca tÄ• saá¹ƒ itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vac
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na uppajj

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na up
266/ ca tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ
pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavan
itthindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjatÄ

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo upekkhÄ• ya upapa
tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ somanassindriyaá¹ƒ na uppajjissati, no ca tÄ• saá¹ƒ
uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabh
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca na
itthindriyaÃ±ca na uppajjati.

(ka) yassa itthindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ \Se II
ca tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cava
itthindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ \Ne III 394/ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo soman
parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ upekkhindriyaá¹ƒ na uppajjissati
itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vac
ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ upekk
uppajjissati itthindriyaÃ±ca na uppajjati.

yassa itthindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... m
na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ na up
manindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ•

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ itthindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjissa

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa itthindriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ manindriyaá¹ƒ na uppa
itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vac
\Se II 442/ tesaá¹ƒ manindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na uppajjati. (itthindriyam

<388> (ka) yassa \Be III 267/ purisindriyaá¹ƒ na uppajjati tassa jÄ«vitindriyaá¹ƒ na uppajjiss

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ n
tesaá¹ƒ jÄ«vitindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjis

(kha) yassa \Ne III 395/ vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na u

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ na upp
purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• v
tesaá¹ƒ jÄ«vitindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na uppajjati.

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ n
tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• va
pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavan
purisindriyaÃ±ca na uppajjati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjat

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• \Se II 443/ upek
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati,
purisindriyaá¹ƒ na uppajjati.

kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• na
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca na u
purisindriyaÃ±ca na uppajjati.

(ka) yassa purisindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ n
tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vaca
pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cava
purisindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjatÄ«

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• somanassena u
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati, no
purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• v
ye ca \Be III 268/ somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ te
na uppajjissati purisindriyaÃ±ca na uppajjati.

yassa \Se II 444/ purisindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriya
manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ n
tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ purisindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjiss

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa purisindriyaá¹ƒ na uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ manindriyaá¹ƒ na uppa
purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• v
tesaá¹ƒ manindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na uppajjati. (purisindriyamÅ«laka

<389> (ka) yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa somanassindriyaá¹ƒ na uppajjissatÄ«ti

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaá¹ƒ n
tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹…gakkhaá¹‡e yassa cit
upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá¹…gakkhaá¹‡e tesaá
uppajjati somanassindriyaÃ±ca na uppajjissati.

(kha) yassa \Ne III 397/ vÄ• pana somanassindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• upekkhÄ• sampayuttapacch
tassa cittassa \Se II 445/ uppÄ• dakkhaá¹‡e tesaá¹ƒ somanassindriyaá¹ƒ na uppajjissati, no

jÄ«vitindriyaá¹ƒ na uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ«
upekkhÄ• sampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá¹…gakkhaá¹‡e tesaá
uppajjissati jÄ«vitindriyaÃ±ca na uppajjati.

(ka) yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaá¹ƒ n
tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹…gakkhaá¹‡e yassa cittas
somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«

pacchimacittassa \Be III 269/ uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• somanassasam
uppajjissati tassa cittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjissati, no c
jÄ«vitindriyaá¹ƒ na uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ«
somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá¹…gakkhaá¹‡e tesa
uppajjissati jÄ«vitindriyaÃ±ca na uppajjati.

yassa jÄ«vitindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ..
manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ jÄ«vitindriyaá¹ƒ n
398/, no ca tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹…gakkhaá¹‡e tes
na uppajjati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa jÄ«vitindriyaá¹ƒ na uppajjatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ j
uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ manindriyaÃ±ca na uppajjissati jÄ«
uppajjati. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<390> (ka) yassa somanassindriyaá¹ƒ na uppajjati tassa upekkhindriyaá¹ƒ na uppajjissatÄ«

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ upekkhindri
somanassasampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e upekkhÄ• sampayuttapacchim
cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá

somanassindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppaj

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati \Se II 447/ tassa cittassa uppÄ• dakkha upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ somanassindriyaá¹ƒ na uppajjati. somanassasampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e upekkhÄ• sampayuttapacchim cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá upekkhindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjati.

yassa somanassindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ \Ne III 399/ cittassa bhaá¹…gakkhaá¹‡e \Se II 448/ somanassavippayuttacittas uppÄ• dakkhaá¹‡e nirodhasamÄ• pannÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ somanassi tesaá¹ƒ manindriyaá¹ƒ na uppajjissati. somanassasampayuttapacchimacittassa bhaá¹…gak upekkhÄ• sampayuttapacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca na u uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa somanassindriyaá¹ƒ na uppajjatÄ«ti?

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ na uppa somanassindriyaá¹ƒ na uppajjati. somanassasampayuttapacchimacittassa bhaá¹…gakkhaá upekkhÄ• sampayuttapacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ manindriyaÃ±ca na uppajjis uppajjati. (somanassindriyamÅ«lakaá¹ƒ)

<391> yassa upekkhindriyaá¹ƒ na uppajjati tassa saddhindriyaá¹ƒ ... pe ... \Se II 449/ paÃ±Ã pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e n asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manindriyaá¹ƒ upekkhÄ• sampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e somanassasampayuttapacchim upekkhindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa upekkhindriyaá¹ƒ na uppajjatÄ«ti?

upekkhÄ• sampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ na uppaj

upekkhindriyaá¹ƒ na uppajjati. upekkhÄ• sampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e somanassasampayuttapacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ manindriyaÃ±ca na uppajj uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<392> yassa \Ne III 400/ saddhindriyaá¹ƒ na uppajjati tassa paÃ±Ã±indriyaá¹ƒ ... pe ... \Se manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e nir asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manindriyaá¹ƒ n pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ saddhindriyaÃ±ca na uppajjati manindriyaÃ±c

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa saddhindriyaá¹ƒ na uppajjatÄ«ti?

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ s uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ manindriyaÃ±ca na uppajjissati sad uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<393> (ka) yassa paÃ±Ã±indriyaá¹ƒ na uppajjati tassa manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e n III 271/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ manin uppajjissati pacchimacittassa \Se II 451/ bhaá¹…gakkhaá¹‡e tesaá¹ƒ paÃ±Ã±indriyaÃ±ca na manindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa paÃ±Ã±indriyaá¹ƒ na uppajjatÄ«

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ manindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ p uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e tesaá¹ƒ manindriyaÃ±ca na uppajjissati paÃ uppajjati. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(á¹…a) paccanÄ«kaokÄ• so

<394> yattha \Ne III 401/ cakkhundriyaá¹ƒ na uppajjati tattha sotindriyaá¹ƒ na uppajjissatÄ«

(ca) paccanÄ«kapuggalokÄ• sÄ•

<395> (ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha sotindriyaá¹ƒ na uppajjis

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha sotindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati sotindr

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha sotindriyaá
tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±
tesaá¹ƒ tattha sotindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha ghÄ• nindriyaá¹ƒ na uppajjissat

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ \Se II 452/ upapa
cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjissati. kÄ• mÄ
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
cakkhundriyaÃ±ca na uppajjati ghÄ• nindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
ghÄ• nindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. kÄ• mÄ
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá
ghÄ• nindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa \Ne III 402/ \Be III 272/ yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha itthindriy
uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ
rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ ye ca purisÄ• eter
dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na
itthindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
eteneva bhÄ• vena \Se II 453/ katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ upapajja
tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. kÄ• m

parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹
katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriya
cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na uppajjissatÄ«

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibban
rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ yÄ• ca itthiyo eten
dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ cavantÄ«naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca n
purisindriyaÃ±ca na uppajjissati.

(kha) yassa \Ne III 403/ vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha cakkhu
uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ rÅ«pÄ• vacaraá¹ƒ upapa
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹
purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. kÄ• mÄ• v
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• cavantÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹
bhÄ• vena katici bhave \Se II 454/ dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ cavantÄ«naá¹ƒ
purisindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhun
uppajjati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parinibbantÄ
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ n

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindri
ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«p
tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjis

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati. paÃ±cavokÄ• re parin

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ ye \Ne III 404/ ca sacakkhukÄ• upekkhÄ• ya upapaj
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati somanassindriyaÃ±ca
uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriya

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• upek
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppaj
tattha cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ asaÃ±Ã±asattÄ•
sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹
somanassindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjati.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjissat

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati. paÃ±ca
parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca sacakkh
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca na uppajjati up
uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ ye ca sacakkhukÄ• som
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjiss
ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«p
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca sacakkhukÄ• somanassena upapaj
III 405/ tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati cakkhundr

yassa yattha cakkhundriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±ind
manindriyaá¹ƒ na uppajjissatÄ«ti?

paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ acakkhukÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá
cakkhundriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati. paÃ±cavo
parinibbantÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ \Se II 457/ tes
cakkhundriyaÃ±ca na uppajjati manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na uppa

pacchimabhavikÄ• naá¹ƒ paÃ±cavokÄ• raá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriya
tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjati. paÃ±cavokÄ• re parinibbantÄ• naá¹ƒ arÅ«pe p
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na
(cakkhundriyamÅ«lakaá¹ƒ)

<396> (ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha itthindriyaá¹ƒ na uppajjis

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
na uppajjati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati itt
uppajjissati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ na

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• eteneva bh
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, n
tattha ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• n
ca purisÄ• \Ne III 406/ eteneva bhÄ• vena katici bhave \Se II 458/ dassetvÄ• parinibbÄ• yi
cavantÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajjat

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha purisindriyaá¹ƒ na uppajjissatÄ•

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati. kÄ• mÄ• v
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva
dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ cavantÄ«naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca n
purisindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ n

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ yÄ• ca itthiyo eteneva bh
dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ n
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• v
arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibb
cavantÄ«naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajj

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ

sabbesaá¹ƒ cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• ni
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ \Se II 459/ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá
arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati jÄ«
uppajjissati.

(kha) yassa \Ne III 407/ vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• n
uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriy
ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjis

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissat
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«p
upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca n
somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriya

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• upe
276/ parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ na u
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ \Se II 460
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ ye ca upekkhÄ• ya upapaj
tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjissa

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ \Ne III 4
upekkhindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibb
cavantÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajji

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ

pacchimabhavikÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ ye ca saghÄ• nakÄ• som
parinibbÄ• yissanti tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjiss
tattha ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare ar
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibb
cavantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na upp

yassa \Se II 461/ yattha ghÄ• nindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ aghÄ• nakÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• na
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha m
uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchima
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca na uppajjati manindriyaÃ±ca na up

yassa vÄ• pana yattha manindriyaá¹ƒ \Se II 462/ na uppajjissati tassa tattha ghÄ• nindriya

pacchimabhavikÄ• naá¹ƒ saghÄ• nakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindri
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• v
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjis
uppajjati. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<397> (ka) yassa \Ne III 409/ \Be III 277/ yattha itthindriyaá¹ƒ na uppajjati tassa tattha puris
uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ t
uppajjati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ•
rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bha
parinibbÄ• yissanti tÄ• saá¹ƒ cavantÄ«naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati puri
uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na up

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena
parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha purisindriyaá¹ƒ na uppajjis
tattha itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹

ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ cavantÄ
purisindriyaÃ±ca na \Se II 463/ uppajjissati itthindriyaÃ±ca na uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«vit
uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchima
itthindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na u

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha jÄ«vitindriyaá¹ƒ
tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ \Ne III 410/
arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjissati itt
uppajjati.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjissat

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati. kÄ
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«p
upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tÄ• saá¹ƒ cavantÄ«naá¹ƒ tesaá¹ƒ tattha itthin
somanassindriyaÃ±ca na \Se II 464/ uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na \Be III 278/ uppajjissati tassa tattha itt
uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo upekkhÄ• ya upap
tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati, no ca tÄ•
itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimabh
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ yÄ• ca itthiyo upekkhÄ• ya upapajjitvÄ• parinibbÄ•
cavantÄ«naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na uppa

(ka) yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjissatÄ«t

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha upekk

uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchima
asaÃ±Ã±asattÄ• naá¹ƒ yÄ• ca itthiyo somanassena upapajjitvÄ• parinibbÄ• yissanti tÄ• sa
tattha itthindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa \Ne III 411/ vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha itthin
uppajjatÄ«ti?

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ yÄ• ca itthiyo somanassena upap
parinibbÄ• yissanti tÄ• saá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha upekkhindriyaá¹ƒ \Se II 46
ca tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ•
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ yÄ• ca itthiyo somanassena upapajjitvÄ•
cavantÄ«naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na uppajjat

yassa yattha itthindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriya
manindriyaá¹ƒ na uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na itthÄ«naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹ƒ
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ \Se II 466/ tattha itthindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ ta
na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchi
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppaj

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na uppajjat

pacchimabhavikÄ• naá¹ƒ itthÄ«naá¹ƒ upapajjantÄ«naá¹ƒ tÄ• saá¹ƒ tattha manindriyaá¹ƒ na
tÄ• saá¹ƒ tattha itthindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vac
pacchimabhavikÄ• naá¹ƒ \Be III 279/ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca
itthindriyaÃ±ca na uppajjati. (itthindriyamÅ«lakaá¹ƒ)

<398> (ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha jÄ«vitindriyaá¹ƒ na uppajji

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha jÄ«v
uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchima
purisindriyaÃ±ca na uppajjati jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ

tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vac
pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjissati purisindriyaÃ±ca \S
uppajjati.

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha somanassindriyaá¹ƒ na uppajjissa

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
tattha purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati.
parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«p
upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cavantÄ• naá¹ƒ tesaá¹ƒ tattha purisin
somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ ye ca purisÄ• upekkhÄ• ya up
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹
purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare pacchimab
asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ ye ca purisÄ• upekkhÄ• ya upapajjitvÄ• parinibbÄ•
cavantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na up

(ka) yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjissatÄ

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ \Se II 468/ na uppajjati, no ca tesaá¹ƒ
upekkhindriyaá¹ƒ na uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare \Be II
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ ye ca purisÄ• somanassena upapajjitvÄ•
cavantÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati upekkhindriyaÃ±ca na uppajjiss

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ n

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ uppajjantÄ• naá¹ƒ ye ca purisÄ• somanassena up
tesaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ ta
purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• v
asaÃ±Ã±asattÄ• naá¹ƒ ye ca purisÄ• somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá
tattha upekkhindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na uppajjati.

yassa yattha purisindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 469/
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

kÄ• mÄ• vacarÄ• cavantÄ• naá¹ƒ na purisÄ• naá¹ƒ kÄ• mÄ• vacaraá¹ƒ upapajjantÄ• naá¹
arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha mar
uppajjissati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vacare arÅ«pÄ• vacare pacchima
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca na uppajjati manindriyaÃ±ca na uppa

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na uppajj

pacchimabhavikÄ• naá¹ƒ purisÄ• naá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ n
tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjati. kÄ• mÄ• vacare parinibbantÄ• naá¹ƒ rÅ«pÄ• vac
pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjis
uppajjati. (purisindriyamÅ«lakaá¹ƒ)

<399> (ka) yassa \Ne III 414/ yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha somanassindr
uppajjissatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
na \Se II 470/ uppajjati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati. pacchimac
bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppa
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na u
somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• upekkhÄ• sampayuttapacch
tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha \Be
somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. pacch
bhaá¹…gakkhaá¹‡e yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchimacittaá¹ƒ uppa
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca
jÄ«vitindriyaÃ±ca na uppajjati.

(ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na uppajjissatÄ

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
na uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹.
cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá
asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjati upekkhindriy

uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ

pacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ• somanassasampayuttapac
uppajjissati tassa cittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ
na uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. pacchimacittassa bhaá¹…g
cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá
asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati jÄ«vitind

yassa yattha jÄ«vitindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 472/
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

catuvokÄ• rÄ• paÃ±cavokÄ• rÄ• cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡e tesa
na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹…ga
asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjati manindriyaÃ±

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ na uppaj

pacchimacittassa uppÄ• dakkhaá¹‡e asaÃ±Ã±asattaá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha
uppajjissati, no ca tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjati. pacchimacittassa bhaá¹…gak
asaÃ±Ã±asattÄ• cavantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissati jÄ«vitindriya
(jÄ«vitindriyamÅ«lakaá¹ƒ)

<400> (ka) yassa yattha somanassindriyaá¹ƒ na uppajjati tassa tattha upekkhindriyaá¹ƒ na

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e
somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati.
somanassasampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e upekkhÄ• sampayuttapacchim
cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá
asaÃ±Ã±asattÄ• naá¹ƒ \Ne III 416/ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati upekkh
uppajjissati.

(kha) yassa \Se II 473/ vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha soma
uppajjatÄ«ti?

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e yassa cittassa anantarÄ•
somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa uppÄ• dakkhaá¹‡e tesaá

upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjati. somanassasampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e upekkhÄ• sampayuttapacchim cittassa anantarÄ• somanassasampayuttapacchimacittaá¹ƒ uppajjissati tassa cittassa bhaá asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati somanassindriyaÃ±

yassa yattha somanassindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã± ... manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e somanassavippayuttacittassa uppÄ• dakkhaá¹‡e somanassindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati. somanassasampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e upekkhÄ• sampayuttapacchim asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca na uppajjati manindriyaÃ±ca na

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na u

somanassasampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaá¹ƒ n tesaá¹ƒ tattha somanassindriyaá¹ƒ \Se II 474/ na uppajjati. somanassasampayuttapacchima bhaá¹…gakkhaá¹‡e upekkhÄ• sampayuttapacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ manindriyaÃ±ca na uppajjissati somanassindriyaÃ±ca na uppajjati. (somanassindriyamÅ«la

<401> yassa yattha upekkhindriyaá¹ƒ na uppajjati tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e upekkhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e te upekkhindriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na \Se II 475/ uppajjissati upekkhÄ• sampayuttapacchimacittassa bhaá¹…gakkhaá¹‡e somanassasampayuttapacchim asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha \Be III 283/ upekkhindriyaÃ±ca na uppajjati manindriya

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ na upp

upekkhÄ• sampayuttapacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaá¹ƒ na tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjati. upekkhÄ• sampayuttapacchimacittassa bhaá¹. somanassasampayuttapacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tat uppajjissati upekkhindriyaÃ±ca na uppajjati. (upekkhindriyamÅ«lakaá¹ƒ)

<402> yassa yattha saddhindriyaá¹ƒ na uppajjati tassa tattha paÃ±Ã±indriyaá¹ƒ ... pe ... \Se manindriyaá¹ƒ na uppajjissatÄ«ti?

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e saddhÄ• vippayuttacittassa uppÄ• dakkhaá¹‡e tes
na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati. pacchimacittassa bhaá¹…ga
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaÃ±ca na uppajjati manindriyaÃ±ca na up

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ na uppa

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tes
saddhindriyaá¹ƒ na uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ
manindriyaÃ±ca na uppajjissati saddhindriyaÃ±ca na uppajjati. (saddhindriyamÅ«lakaá¹ƒ)

<403> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ na uppajjati tassa tattha manindriyaá¹ƒ na uppa

sabbesaá¹ƒ cittassa bhaá¹…gakkhaá¹‡e Ã±Ä• á¹‡avippayuttacittassa uppÄ• dakkhaá¹‡e te
paÃ±Ã±indriyaá¹ƒ na uppajjati, no ca tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati. pacchima
bhaá¹…gakkhaá¹‡e asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na uppajjati
uppajjissati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ

pacchimacittassa uppÄ• dakkhaá¹‡e tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tes
paÃ±Ã±indriyaá¹ƒ na uppajjati. pacchimacittassa bhaá¹…gakkhaá¹‡e \Se II 477/ asaÃ±Ã±as
tattha manindriyaÃ±ca na uppajjissati paÃ±Ã±indriyaÃ±ca na uppajjati. (paÃ±Ã±indriyamÅ«

(6) atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomapuggalo

<404> (ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa sotindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca arÅ«paá¹ƒ upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhu
III 284/, no ca tesaá¹ƒ sotindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppa
sotindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana sotindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• n

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibl
cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ
uppajjittha ghÄ• nindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana ghÄ• nindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti?

(ka) yassa \Ne III 419/ cakkhundriyaá¹ƒ uppajjittha tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibl
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ up
itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjittha \Se II 478/ itthind
uppajjissati.

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• n

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibl
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ cakkhundriyaá¹ƒ up
purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjittha purisindriyaÃ±c

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä•

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ jÄ«vitindriyaá¹
itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjittha jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä

(ka) yassa cakkhundriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cakk
no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajj
somanassindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 420/ vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ u
Ä• mantÄ• .

(ka) yassa \Se II 479/ \Be III 285/ cakkhundriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppaj

pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ cak
no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjitth
uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti?

yassa cakkhundriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ..
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ manindriyaá¹ƒ
itaresaá¹ƒ tesaá¹ƒ cakkhundriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa cakkhundriyaá¹ƒ uppajjitthÄ• ti? Ä• mant
(cakkhundriyamÅ«lakaá¹ƒ)

<405> (ka) yassa ghÄ• nindriyaá¹ƒ uppajjittha tassa itthindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibl
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindriyaá¹ƒ up
itthindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjittha itthindriyaÃ±ca u

(kha) yassa vÄ• pana itthindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti? Ä• r

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjittha tassa purisindriyaá¹ƒ uppajjissatÄ«ti \Se II 480/?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinibl
ca itthiyo eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ• nindr
ca tesaá¹ƒ purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjittha pur
uppajjissati.

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjittha tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ jÄ«vitindriyaá

itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjittha jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti? Ä

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ•
no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ \Be III 286/ ghÄ• nindriya
somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ•

(ka) yassa ghÄ• nindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ ghÄ
no ca tesaá¹ƒ upekkhindriyaá¹ƒ \Se II 481/ uppajjissati. itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±c
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti?

yassa \Ne III 422/ ghÄ• nindriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriy
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ ghÄ• nindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ manindriyaá¹
itaresaá¹ƒ tesaá¹ƒ ghÄ• nindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa ghÄ• nindriyaá¹ƒ uppajjitthÄ• ti? Ä• mant
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<406> (ka) yassa itthindriyaá¹ƒ uppajjittha tassa purisindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca rÅ«pÄ• vacaraá¹ƒ arÅ«pÄ• vacaraá¹ƒ upapajjitvÄ• parinib
eteneva bhÄ• vena katici bhave dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ itthindriyaá¹ƒ uppajj
purisindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca uppajjittha purisindriyaÃ±ca u

(kha) yassa vÄ• pana purisindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjitthÄ• ti? Ä• ma

(ka) yassa itthindriyaá¹ƒ uppajjittha tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ u
itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca uppajjittha jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati \Se II 482/ tassa itthindriyaá¹ƒ uppajjitthÄ

(ka) yassa itthindriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ itthin
ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca uppajjittha so
uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjitthÄ• ti? Ä

(ka) yassa \Ne III 423/ itthindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ itthi
uppajjittha, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca u
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjitthÄ• ti? Ä•

yassa itthindriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... pe ... ma
uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ itthindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ manindriyaá¹ƒ up
itaresaá¹ƒ tesaá¹ƒ itthindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa itthindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ• .
(itthindriyamÅ«lakaá¹ƒ)

<407> (ka) yassa purisindriyaá¹ƒ uppajjittha tassa jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti \Se II 483

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ jÄ«vitindriyaá¹ƒ
itaresaá¹ƒ tesaá¹ƒ purisindriyaÃ±ca uppajjittha jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjitthÄ• ti? Ä•

(ka) yassa purisindriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca upekkhÄ• ya upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ puris
no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ purisindriyaÃ±ca uppajjitt
somanassindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 424/ vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ up
Ä• mantÄ• .

(ka) yassa purisindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ ye ca somanassena upapajjitvÄ• parinibbÄ• yissanti tesaá¹ƒ puri
no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá¹ƒ purisindriyaÃ±ca uppajjittha
uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjitthÄ• ti? Ä

yassa purisindriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... \Se II 484/ paÃ±Ã±indriyaá
manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ purisindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ manindriyaá¹ƒ u
itaresaá¹ƒ tesaá¹ƒ purisindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa purisindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ•
(purisindriyamÅ«lakaá¹ƒ)

<408> (ka) yassa \Be III 288/ jÄ«vitindriyaá¹ƒ uppajjittha tassa somanassindriyaá¹ƒ uppajjis

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchim
jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ tesaá
jÄ«vitindriyaÃ±ca uppajjittha somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana somanassindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti

(ka) yassa jÄ«vitindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• somanassasampayuttapacchin

uppajjissati tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjittha upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä

yassa jÄ«vitindriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... \Se II 485/ paÃ±Ã±indriyaá manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ manind itaresaá¹ƒ tesaá¹ƒ jÄ«vitindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa jÄ«vitindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ (jÄ«vitindriyamÅ«lakaá¹ƒ)

<409> (ka) yassa somanassindriyaá¹ƒ uppajjittha tassa upekkhindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• somanassasampayuttapacchim tesaá¹ƒ somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ upekkhindriyaá¹ƒ uppajjissati. itaresa somanassindriyaÃ±ca uppajjittha upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana upekkhindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjitthÄ•

yassa somanassindriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ m uppajjissati. itaresaá¹ƒ tesaá¹ƒ somanassindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissa

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa somanassindriyaá¹ƒ uppajjitthÄ• ti \Se II (somanassindriyamÅ«lakaá¹ƒ)

<410> yassa \Ne III 426/ \Be III 289/ upekkhindriyaá¹ƒ uppajjittha tassa saddhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ upekkhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ mani itaresaá¹ƒ tesaá¹ƒ upekkhindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa upekkhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mant

(upekkhindriyamÅ«lakaá¹ƒ)

<411> yassa saddhindriyaá¹ƒ uppajjittha tassa paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ up

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ saddhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ manin
itaresaá¹ƒ tesaá¹ƒ saddhindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa saddhindriyaá¹ƒ uppajjitthÄ• ti? Ä• mantÄ
(saddhindriyamÅ«lakaá¹ƒ)

<412> (ka) yassa paÃ±Ã±indriyaá¹ƒ uppajjittha tassa manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ man
itaresaá¹ƒ tesaá¹ƒ paÃ±Ã±indriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana manindriyaá¹ƒ uppajjissati tassa paÃ±Ã±indriyaá¹ƒ uppajjitthÄ• ti? Ä
(paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) anulomaokÄ• so

<413> yattha cakkhundriyaá¹ƒ uppajjittha tattha sotindriyaá¹ƒ uppajjissatÄ«ti? ... pe ....

(ga) anulomapuggalokÄ• sÄ•

<414> (ka) yassa \Ne III 427/ yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha sotindriyaá¹ƒ u

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha \Se II 487/ cakkhundriyaá¹ƒ uppaj
tattha sotindriyaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhund
sotindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajji

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundri
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ \Be
cakkhundriyaÃ±ca uppajjittha ghÄ• nindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ up
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ• eteneva bh
parinibbÄ• yissanti tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha itthindriy
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjittha
uppajjissati.

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajji
Ä• mantÄ• .

(ka) yassa \Se II 488/ \Ne III 428/ yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha purisindriy
uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bh
parinibbÄ• yissanti tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha purisindr
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjittha
uppajjissati.

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppa
Ä• mantÄ• .

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjittha, no ca
jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriya
jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ upp

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, no ca tes
cakkhundriyaá¹ƒ uppajjittha. paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppaj
cakkhundriyaÃ±ca uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjissatÄ

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ ye ca sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• p
tattha \Se II 489/ cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppa
itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjittha somanassin

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ
Ä• mantÄ• .

(ka) yassa \Ne III 429/ \Be III 291/ yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha upekkhind
uppajjissatÄ«ti?

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ ye ca sacakkhukÄ• somanassena upapajjitvÄ•
tattha cakkhundriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itares
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ±ca uppajjittha upekkhindriyaÃ±ca up

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ up

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhundr
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca up

yassa yattha cakkhundriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 490/ p
... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ uppajjittha, no ca
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaÃ
manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha cakkhundriyaá¹ƒ uppajjitthÄ

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha cakkhundriya
paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissati cakkhundriyaÃ±ca uppa
(cakkhundriyamÅ«lakaá¹ƒ)

<415> (ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha itthindriyaá¹ƒ uppajjissatÄ

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bhave d
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjissati. ita
kÄ• mÄ• vacarÄ• naá¹ƒ \Ne III 430/ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjittha itthindriyaÃ

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppajj
Ä• mantÄ• .

(ka) yassa \Se II 491/ yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajj

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave d
tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjissati.
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjittha purisindriyaÃ±ca uppa

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppa
Ä• mantÄ• .

(ka) yassa \Be III 292/ yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppa

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjittha, no ca
jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriya
jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ upp

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, n
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppaj
uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjissatÄ

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca saghÄ• nakÄ• upekkhÄ• ya upapajjitvÄ•
tattha ghÄ• nindriyaá¹ƒ \Se II 492/ uppajjittha, no ca tesaá¹ƒ \Ne III 431/ tattha somanassind
uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjittha
uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha
uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissati ghÄ• n

(ka) yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca saghÄ• nakÄ• somanassena upapajjitvÄ•
tattha ghÄ• nindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itares
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ±ca uppajjittha upekkhindriyaÃ±ca up

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ up

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati
ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca upp
uppajjittha.

yassa yattha ghÄ• nindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 493/ p
... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjittha, no ca
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaÃ
manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ uppajjitthÄ

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ \Be III 293/ tesaá¹ƒ tattha manindriyaá¹ƒ up
432/ ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha n
uppajjissati ghÄ• nindriyaÃ±ca uppajjittha. (ghÄ• nindriyamÅ«lakaá¹ƒ)

<416> (ka) yassa yattha itthindriyaá¹ƒ uppajjittha tassa tattha purisindriyaá¹ƒ uppajjissatÄ«t

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave d
tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjissati. itare
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca uppajjittha purisindriyaÃ±ca \Se II 494

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjitth
Ä• mantÄ• .

(ka) yassa yattha itthindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjittha, no ca tes
jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±c
jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjit

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, n
itthindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjissa
uppajjittha.

(ka) yassa yattha itthindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo upekkhÄ• ya upapajjitvÄ• parinib
itthindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati. itaresaá¹ƒ
kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca uppajjittha somanassindriyaÃ±ca upp

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ up

rÅ«pÄ• vacarÄ• naá¹ƒ \Ne III 433/ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tes
itthindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca \Se I
itthindriyaÃ±ca uppajjittha.

(ka) yassa yattha itthindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo somanassena upapajjitvÄ• parini
itthindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• n
tesaá¹ƒ tattha itthindriyaÃ±ca uppajjittha \Be III 294/ upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppaj

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati
itthindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppajjis
uppajjittha.

yassa yattha itthindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 496/ paÃ±
... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ uppajjittha, no ca tes
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca
manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha itthindriyaá¹ƒ uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no itthindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjissat uppajjittha. (itthindriyamÅ«lakaá¹ƒ)

<417> (ka) yassa \Ne III 434/ yattha purisindriyaá¹ƒ uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjittha, no ca t jÄ«vitindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ± jÄ«vitindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppaj

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjissati, purisindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca uppajjis uppajjittha.

(ka) yassa yattha purisindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajjissatÄ«

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca purisÄ• \Se II 497/ upekkhÄ• ya upapajjitv tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjiss kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca uppajjittha somanassindriyaÃ±ca up

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ u

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no ca tesaá¹ƒ tattha uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaÃ±ca uppajjissati purisin

(ka) yassa \Be III 295/ yattha purisindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppa

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca purisÄ• somanassena upapajjitvÄ• parini purisindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• tesaá¹ƒ tattha purisindriyaÃ±ca uppajjittha upekkhindriyaÃ±ca uppajjissati.

(kha) yassa \Ne III 435/ vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha purisind uppajjitthÄ• ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati
purisindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca uppaj
uppajjittha.

yassa yattha purisindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 498/ paÃ
... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ uppajjittha, no ca t
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±
manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha purisindriyaá¹ƒ uppajjitthÄ• t

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no
purisindriyaá¹ƒ uppajjittha. kÄ• mÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca uppajjiss
uppajjittha. (purisindriyamÅ«lakaá¹ƒ)

<418> (ka) yassa yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha somanassindriyaá¹ƒ uppajj

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• upekkhÄ• sampayuttapacchim
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha soma
II 499/ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha jÄ
uppajjittha somanassindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjissati, no
jÄ«vitindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ
somanassindriyaÃ±ca uppajjissati jÄ«vitindriyaÃ±ca uppajjittha.

(ka) yassa \Ne III 436/ yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha upekkhindriyaá¹ƒ uppa

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• somanassasampayuttapacchim
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ \Be III 296/
upekkhindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesa
jÄ«vitindriyaÃ±ca uppajjittha upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ upp

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissati, no ca
jÄ«vitindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ
upekkhindriyaÃ±ca uppajjissati jÄ«vitindriyaÃ±ca uppajjittha.

yassa yattha jÄ«vitindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 500/
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ up
tattha manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ te
jÄ«vitindriyaÃ±ca uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ uppajjitthÄ•

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tes
jÄ«vitindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ
uppajjissati jÄ«vitindriyaÃ±ca uppajjittha. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<419> (ka) yassa \Ne III 437/ yattha somanassindriyaá¹ƒ uppajjittha tassa tattha upekkhind
uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• \Se II 501/ somanassasampay
uppajjissati tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ tattha upekkhindriy
uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha somana
upekkhindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjissa
somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tes
upekkhindriyaÃ±ca uppajjissati somanassindriyaÃ±ca uppajjittha.

yassa yattha somanassindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 50
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha somanassindriyaá¹ƒ uppajjittha, no ca tesa
manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ

somanassindriyaÃ±ca uppajjittha manindriyaÃ±ca \Be III 297/ uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha somanassindriyaá¹ƒ uppajjit

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, somanassindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tes uppajjissati somanassindriyaÃ±ca uppajjittha. (somanassindriyamÅ«lakaá¹ƒ)

<420> yassa yattha upekkhindriyaá¹ƒ uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ± pe ... manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ \Ne III 438/ tesaá¹ƒ tattha upekkhindriyaá¹ƒ uppajjittha, n manindriyaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ uppajjittha manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha upekkhindriyaá¹ƒ uppajjitthÄ

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tes upekkhindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá uppajjissati upekkhindriyaÃ±ca uppajjittha. (upekkhindriyamÅ«lakaá¹ƒ)

<421> yassa \Se II 503/ yattha saddhindriyaá¹ƒ uppajjittha tassa tattha paÃ±Ã±indriyaá¹ƒ .. manindriyaá¹ƒ uppajjissatÄ«ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ uppajjittha, no ca tesaá¹ƒ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha saddhin manindriyaÃ±ca uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha saddhindriyaá¹ƒ uppajjitthÄ•

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tes saddhindriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ uppajjissati saddhindriyaÃ±ca uppajjittha. (saddhindriyamÅ«lakaá¹ƒ)

<422> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ uppajjittha tassa tattha manindriyaá¹ƒ uppajjissa

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ uppajjittha, no ca tesaá¹ uppajjissati. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±

manindriyaÃ±ca uppajjissati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ uppajjissati tassa tattha paÃ±Ã±indriyaá¹ƒ upp

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ uppajjissati, no ca tes
paÃ±Ã±indriyaá¹ƒ uppajjittha. itaresaá¹ƒ catuvokÄ• rÄ• naá¹ƒ paÃ±cavokÄ• rÄ• naá¹ƒ \Ne I
manindriyaÃ±ca uppajjissati paÃ±Ã±indriyaÃ±ca uppajjittha. (paÃ±Ã±indriyamÅ«lakaá¹ƒ)

(gha) paccanÄ«kapuggalo

<423> (ka) yassa \Be III 298/ cakkhundriyaá¹ƒ na uppajjittha tassa sotindriyaá¹ƒ na \Se II 5
uppajjissatÄ«ti? natthi.

(kha) yassa vÄ• pana sotindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti

yassa cakkhundriyaá¹ƒ na uppajjittha tassa ghÄ• nindriyaá¹ƒ ... pe ... itthindriyaá¹ƒ ... pe ...
purisindriyaá¹ƒ na uppajjissatÄ«ti? natthi.

yassa vÄ• pana purisindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti? up

(ka) yassa cakkhundriyaá¹ƒ na uppajjittha tassa jÄ«vitindriyaá¹ƒ na uppajjissatÄ«ti? natthi.

(kha) yassa vÄ• pana jÄ«vitindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjitthÄ

yassa cakkhundriyaá¹ƒ na uppajjittha tassa somanassindriyaá¹ƒ ... pe ... upekkhindriyaá¹ƒ
natthi.

yassa vÄ• pana upekkhindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti?

yassa cakkhundriyaá¹ƒ na uppajjittha tassa saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriyaá¹ƒ ... p
manindriyaá¹ƒ na uppajjissatÄ«ti? natthi.

yassa vÄ• pana manindriyaá¹ƒ na uppajjissati tassa cakkhundriyaá¹ƒ na uppajjitthÄ• ti? up
(cakkhundriyamÅ«lakaá¹ƒ)

<424> yassa \Ne III 440/ ghÄ• nindriyaá¹ƒ ... pe ... itthindriyaá¹ƒ ... purisindriyaá¹ƒ ... jÄ«viti
... somanassindriyaá¹ƒ ... upekkhindriyaá¹ƒ ... saddhindriyaá¹ƒ ... paÃ±Ã±indriyaá¹ƒ na uppa
manindriyaá¹ƒ na uppajjissatÄ«ti? natthi.

yassa vÄ• pana manindriyaá¹ƒ \Se II 505/ na uppajjissati tassa paÃ±Ã±indriyaá¹ƒ na uppaj
uppajjittha.

(á¹…a) paccanÄ«kaokÄ• so

<425> yattha cakkhundriyaá¹ƒ na uppajjittha tattha sotindriyaá¹ƒ na uppajjissatÄ«ti? ... pe .

(ca) paccanÄ«kapuggalokÄ• sÄ•

<426> (ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha sotindriyaá¹ƒ na uppaj
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha sotindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha sotindriyaá¹ƒ na uppajjissati, no ca
cakkhundriyaá¹ƒ na \Be III 299/ uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ
tattha sotindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha ghÄ• nindriyaá¹ƒ na uppajjiss

(kha) yassa vÄ• pana yattha ghÄ• nindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindr
tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá
tattha ghÄ• nindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjittha.

(ka) yassa \Ne III 441/ yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ na u
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na

kÄ• mÄ• vacare \Se II 506/ pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ ye ca purisÄ•
dassetvÄ• parinibbÄ• yissanti tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tat
cakkhundriyaá¹ƒ na uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• na
itthindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na uppajjissat

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ n

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ rÅ«pÄ• vacarÄ• naá¹ƒ yÄ• ca itthiyo eteneva bh parinibbÄ• yissanti tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkh uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha pu uppajjissati cakkhundriyaÃ±ca na uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissat

asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha, no ca jÄ«vitindriyaá¹ƒ na uppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ te cakkhundriyaÃ±ca na uppajjittha jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ n

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ \Se II 507/ na upp no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha \Be III 300/. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na uppaj Ä• mantÄ• .

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriya uppajjitthÄ• ti?

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ ye ca sacakkhukÄ• upekkhÄ• ya upapajjitvÄ• p tattha somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjitt suddhÄ• vÄ• sÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha somanassind cakkhundriyaÃ±ca na uppajjittha.

(ka) yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppajjiss

arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha upekkhin uppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá cakkhundriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ ye ca sacakkhukÄ• somanassena upapajjitvÄ• tattha upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha cakkhundriyaá¹ƒ na \Se II 508/ suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ta uppajjissati cakkhundriyaÃ±ca na uppajjittha.

yassa yattha cakkhundriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±in ... manindriyaá¹ƒ na uppajjissatÄ«ti?

arÅ«pÄ• naá¹ƒ \Ne III 443/ tesaá¹ƒ tattha cakkhundriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tatt na uppajjissati. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• n cakkhundriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha cakkhundriyaá¹ƒ na uppa

paÃ±cavokÄ• re pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no cakkhundriyaá¹ƒ na \Se II 509/ uppajjittha. suddhÄ• vÄ• sÄ• naá¹ƒ arÅ«pe pacchimabhavik asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissati cakkhundriyaÃ±ca na (cakkhundriyamÅ«lakaá¹ƒ)

<427> (ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha itthindriyaá¹ƒ na uppaj Ä• mantÄ• .

(kha) yassa vÄ• pana yattha itthindriyaá¹ƒ na uppajjissati tassa \Be III 301/ tattha ghÄ• nin uppajjitthÄ• ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca purisÄ• eteneva bhÄ• vena katici bhave d tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajji rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjissati uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na uppajjissat

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ n

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave d tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati \Ne III 444/, no ca tesaá¹ƒ tattha ghÄ• nindriya uppajjittha. rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca n

ghÄ• nindriyaÃ±ca na uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ \Se II 510/ n
tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabha
tattha ghÄ• nindriyaÃ±ca na uppajjittha jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ n

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati, no
ghÄ• nindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ te
jÄ«vitindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na uppajjittha.

(ka) yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na uppaj

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha s
uppajjissati. rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ
ghÄ• nindriyaÃ±ca na uppajjittha somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriya
uppajjitthÄ• ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca saghÄ• nakÄ• upekkhÄ• ya upapajjitvÄ•
tattha somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjitt
pacchimabhavikÄ• naá¹ƒ \Ne III 445/ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha s
uppajjissati ghÄ• nindriyaÃ±ca na uppajjittha.

(ka) yassa \Se II 511/ \Be III 302/ yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha upekkh
uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjitth
upekkhindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ a
tattha ghÄ• nindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca saghÄ• nakÄ• somanassena upapajjitvÄ•

tattha upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjittha.
arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindr
ghÄ• nindriyaÃ±ca na uppajjittha.

yassa yattha ghÄ• nindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... \Se II 512
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha ghÄ• nindriyaá¹ƒ na uppajjitth
manindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asa
tattha ghÄ• nindriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha ghÄ• nindriyaá¹ƒ na uppa

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no
ghÄ• nindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare \Ne III 446/ pacchimabhavik
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissati ghÄ• nindriyaÃ±ca na
(ghÄ• nindriyamÅ«lakaá¹ƒ)

<428> (ka) yassa yattha itthindriyaá¹ƒ na uppajjittha tassa tattha purisindriyaá¹ƒ na uppajjis
Ä• mantÄ• .

(kha) yassa vÄ• pana yattha purisindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na up

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo eteneva bhÄ• vena katici bhave d
tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjitth
rÅ«pÄ• vacarÄ• naá¹ƒ \Se II 513/ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaÃ±ca n
itthindriyaÃ±ca na uppajjittha.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppajjissatÄ«t

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjittha, n
jÄ«vitindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ tes
itthindriyaÃ±ca na uppajjittha jÄ«vitindriyaÃ±ca na uppajjissati \Be III 303/.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na u

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati, no
itthindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá

jÄ«vitindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na uppajjittha.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na uppajjissa

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha som
III 447/ na uppajjissati. rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ
itthindriyaÃ±ca na uppajjittha somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo upekkhÄ• ya upapajjitvÄ• parinib
tesaá¹ƒ tattha somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ na upp
rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tatt
uppajjissati itthindriyaÃ±ca na uppajjittha.

(ka) yassa yattha itthindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppajjissatÄ

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjittha, n
upekkhindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ a
tattha itthindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ yÄ• ca itthiyo somanassena upapajjitvÄ• parini
upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjittha. rÅ«pÄ• v
arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindr
itthindriyaÃ±ca na uppajjittha.

yassa yattha itthindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ... paÃ±Ã±indriy
... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjittha, n
manindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ \Se
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha itthindriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppa

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha itthindriyaá¹ƒ na uppajjitt

kÄ• mÄ• vacare \Ne III 448/ pacchimabhavikÄ• naá¹ƒ \Be III 304/ tesaá¹ƒ tattha manindriya
ca tesaá¹ƒ tattha itthindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhav
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissati itthindriyaÃ±ca na upp
(itthindriyamÅ«lakaá¹ƒ)

<429> (ka) yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha jÄ«vitindriyaá¹ƒ na uppa

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha
jÄ«vitindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ te
purisindriyaÃ±ca na uppajjittha jÄ«vitindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha jÄ«vitindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha jÄ«vitindriyaá¹ƒ na uppajjissati, no
purisindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ tesa
jÄ«vitindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na uppajjittha.

(ka) yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na uppajjis

rÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha, no ca tesaá¹ƒ tattha so
\Se II 516/ uppajjissati. rÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ arÅ
purisindriyaÃ±ca na uppajjittha somanassindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹
uppajjitthÄ• ti?

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca purisÄ• upekkhÄ• ya upapajjitvÄ• parinib
somanassindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha. rÅ«p
pacchimabhavikÄ• naá¹ƒ \Ne III 449/ asaÃ±Ã±asattÄ• naá¹ƒ arÅ«pÄ• naá¹ƒ tesaá¹ƒ tattha s
uppajjissati purisindriyaÃ±ca na uppajjittha.

(ka) yassa yattha purisindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ na uppajjissat

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha
upekkhindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ a
tattha purisindriyaÃ±ca na uppajjittha upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ n

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ ye ca purisÄ• somanassena upapajjitvÄ• parini
upekkhindriyaá¹ƒ \Be III 305/ na uppajjissati, no ca tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjit
rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ ta
uppajjissati purisindriyaÃ±ca na uppajjittha.

yassa \Se II 517/ yattha purisindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ ... pe ...
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

rÅ«pÄ• vacarÄ• naá¹ƒ arÅ«pÄ• vacarÄ• naá¹ƒ tesaá¹ƒ tattha purisindriyaá¹ƒ na uppajjittha
manindriyaá¹ƒ na uppajjissati. rÅ«pÄ• vacare arÅ«pÄ• vacare pacchimabhavikÄ• naá¹ƒ asa
tattha purisindriyaÃ±ca na uppajjittha manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha purisindriyaá¹ƒ na uppajj

kÄ• mÄ• vacare pacchimabhavikÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no
purisindriyaá¹ƒ na uppajjittha. rÅ«pÄ• vacare arÅ«pÄ• vacare \Ne III 450/ pacchimabhavikÄ
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na uppajjissati purisindriyaÃ±ca na u
(purisindriyamÅ«lakaá¹ƒ)

<430> (ka) yassa yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha somanassindriyaá¹ƒ na
uppajjissati.

(kha) yassa vÄ• pana yattha somanassindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá
uppajjitthÄ• ti? uppajjittha.

yassa yattha jÄ«vitindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ ... pe ... saddhind
... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti? uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha jÄ«vitindriyaá¹ƒ na uppaj
uppajjittha. (jÄ«vitindriyamÅ«lakaá¹ƒ)

<431> (ka) yassa yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha upekkhindriyaá¹ƒ \
uppajjissatÄ«ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha somanassindriyaá¹ƒ na upp
tattha upekkhindriyaá¹ƒ na uppajjissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindr
upekkhindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha upekkhindriyaá¹ƒ na uppajjissati tassa tattha somanassindriya
uppajjitthÄ• ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ yassa cittassa anantarÄ• somanassasampayuttapacchin
tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjissati, no ca tesaá¹ƒ tattha somanassindriyaá¹ƒ na
asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na uppajjissati somanassindriyaÃ±

yassa \Ne III 451/ \Be III 306/ yattha somanassindriyaá¹ƒ na uppajjittha tassa tattha saddhin
... paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

suddhÄ• vÄ• sÄ• naá¹ƒ dutiye citte vattamÄ• ne tesaá¹ƒ tattha somanassindriyaá¹ƒ na upp
tattha manindriyaá¹ƒ na uppajjissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha somanassindriya
manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha somanassindriyaá¹ƒ na u

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tesaá
somanassindriyaá¹ƒ na uppajjittha. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca n
somanassindriyaÃ±ca na uppajjittha. (somanassindriyamÅ«lakaá¹ƒ)

<432> yassa \Se II 519/ yattha upekkhindriyaá¹ƒ na uppajjittha tassa tattha saddhindriyaá¹ƒ
paÃ±Ã±indriyaá¹ƒ ... pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaá¹ƒ na uppajjittha, no c
manindriyaá¹ƒ na uppajjissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha upekkhindriyaÃ±ca na
manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha upekkhindriyaá¹ƒ na upp

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tesaá
upekkhindriyaá¹ƒ na uppajjittha. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na u
upekkhindriyaÃ±ca na uppajjittha. (upekkhindriyamÅ«lakaá¹ƒ)

<433> yassa \Se II 520/ \Ne III 452/ yattha saddhindriyaá¹ƒ na uppajjittha tassa tattha paÃ±
pe ... manindriyaá¹ƒ na uppajjissatÄ«ti?

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaá¹ƒ na uppajjittha, no ca

manindriyaá¹ƒ na uppajjissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha saddhindriyaÃ±ca na u
manindriyaÃ±ca na uppajjissati.

yassa vÄ• pana yattha manindriyaá¹ƒ na uppajjissati tassa tattha saddhindriyaá¹ƒ na uppa

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tesaá
saddhindriyaá¹ƒ na uppajjittha. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na up
saddhindriyaÃ±ca na uppajjittha. (saddhindriyamÅ«lakaá¹ƒ)

<434> (ka) yassa yattha paÃ±Ã±indriyaá¹ƒ na uppajjittha tassa tattha manindriyaá¹ƒ na upp

suddhÄ• vÄ• saá¹ƒ upapajjantÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaá¹ƒ na uppajjittha, no
manindriyaá¹ƒ na uppajjissati. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha paÃ±Ã±indriyaÃ±ca na
manindriyaÃ±ca na uppajjissati.

(kha) yassa vÄ• pana yattha manindriyaá¹ƒ \Be III 307/ na uppajjissati tassa tattha paÃ±Ã±
uppajjitthÄ• ti?

pacchimacittasamaá¹…gÄ«naá¹ƒ tesaá¹ƒ tattha manindriyaá¹ƒ na uppajjissati, no ca tesaá
paÃ±Ã±indriyaá¹ƒ na uppajjittha. asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tattha manindriyaÃ±ca na
paÃ±Ã±indriyaÃ±ca na uppajjittha. (paÃ±Ã±indriyamÅ«lakaá¹ƒ) ... pe ....

pavattivÄ• ro niá¹-á¹-hito.

3. pariÃ±Ã±Ä• vÄ• ro

1. paccuppannavÄ• ro

(ka) anulomaá¹ƒ

<435> (ka) yo \Se II 521/ \Ne III 453/ cakkhundriyaá¹ƒ parijÄ• nÄ• ti so sotindriyaá¹ƒ parijÄ•
Ä• mantÄ• .

(kha) yo vÄ• pana sotindriyaá¹ƒ parijÄ• nÄ• ti so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti? Ä• ma

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so domanassindriyaá¹ƒ pajahatÄ«ti? no.

(kha) yo vÄ• pana domanassindriyaá¹ƒ pajahati so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti? no.

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• v

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so cakkhundriyaá¹ƒ

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so aÃ±Ã±indriyaá¹ƒ bhÄ• vetÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• veti so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti?

dve puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• venti, no ca cakkhundriyaá¹ƒ parijÄ• nanti. aggamagg
aÃ±Ã±indriyaÃ±ca bhÄ• veti cakkhundriyaÃ±ca parijÄ• nÄ• ti.

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarotÄ«ti? no.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaroti so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ
(cakkhundriyamÅ«lakaá¹ƒ)

<436> (ka) yo domanassindriyaá¹ƒ pajahati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ b

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so domanassindriya

(ka) yo \Ne III 454/ \Be III 308/ domanassindriyaá¹ƒ pajahati so aÃ±Ã±indriyaá¹ƒ bhÄ• vetÄ
522/.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• veti so domanassindriyaá¹ƒ pajahatÄ«ti?

dve puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• venti, no ca domanassindriyaá¹ƒ pajahanti. anÄ• gÄ•
aÃ±Ã±indriyaÃ±ca bhÄ• veti domanassindriyaÃ±ca pajahati.

(ka) yo domanassindriyaá¹ƒ pajahati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarotÄ«ti? no.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaroti so domanassindriyaá¹ƒ pajahatÄ«
(domanassindriyamÅ«lakaá¹ƒ)

<437> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so aÃ±Ã±indriyaá¹ƒ bhÄ

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• veti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sa

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaroti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
(anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<438> (ka) yo aÃ±Ã±indriyaá¹ƒ bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarotÄ«ti? no.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaroti so aÃ±Ã±indriyaá¹ƒ bhÄ• vetÄ«ti?
(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<439> (ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so domanassindriyaá¹ƒ nappajahatÄ«ti?

anÄ• gÄ• mimaggasamaá¹…gÄ« cakkhundriyaá¹ƒ na parijÄ• nÄ• ti, no ca domanassindriya
dve maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• puggalÄ• cakkhundriyaÃ±ca na parijÄ• n
nappajahanti.

(kha) yo \Se II 523/ vÄ• pana domanassindriyaá¹ƒ nappajahati so cakkhundriyaá¹ƒ na pari

aggamaggasamaá¹…gÄ« domanassindriyaá¹ƒ nappajahati, no ca cakkhundriyaá¹ƒ na pari
maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• puggalÄ• domanassindriyaÃ±ca nappajahant
parijÄ• nanti.

(ka) yo \Be III 309/ cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind

aá¹-á¹-hamako cakkhundriyaá¹ƒ na parijÄ• nÄ• ti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• puggalÄ• cakkhundriyaÃ±ca na parijÄ• nanti
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so cakkhundriya

aggamaggasamaá¹…gÄ« anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti, no ca ca
dve maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
cakkhundriyaÃ±ca na parijÄ• nanti.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so aÃ±Ã±indriyaá¹ƒ na bhÄ• vetÄ«ti?

dve puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nanti, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• venti. tayo
á¹-hapetvÄ• avasesÄ• puggalÄ• cakkhundriyaÃ±ca na parijÄ• nanti aÃ±Ã±indriyaÃ±ca na

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• veti so cakkhundriyaá¹ƒ na parijÄ• nÄ• tÄ«ti?

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarotÄ«ti?

yo \Ne III 456/ aggaphalaá¹ƒ sacchikaroti so cakkhundriyaá¹ƒ na parijÄ• nÄ• ti, no ca aÃ±Ã
sacchikaroti. aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ•
parijÄ• nanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Se II 524/ na sacchikaronti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti so cakkhundriyaá¹ƒ na parijÄ•

aggamaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti, no ca cakkhundriyaá¹ƒ
aggamaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• aÃ±Ã±Ä• tÄ•
cakkhundriyaÃ±ca na parijÄ• nanti. (cakkhundriyamÅ«lakaá¹ƒ)

<440> (ka) yo domanassindriyaá¹ƒ nappajahati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹

aá¹-á¹-hamako domanassindriyaá¹ƒ nappajahati, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindr
maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• puggalÄ• domanassindriyaÃ±ca nappajahant
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so domanassino

anÄ• gÄ• mimaggasamaá¹…gÄ« anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti, n
nappajahati. dve maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• \Be III 310/ puggalÄ•
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti domanassindriyaÃ±ca nappajaha

(ka) yo domanassindriyaá¹ƒ nappajahati so aÃ±Ã±indriyaá¹ƒ na bhÄ• vetÄ«ti?

dve puggalÄ• domanassindriyaá¹ƒ nappajahanti, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• venti. tay
á¹-hapetvÄ• avasesÄ• puggalÄ• domanassindriyaÃ±ca nappajahanti aÃ±Ã±indriyaÃ±ca n

(kha) yo \Ne III 457/ vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• veti so domanassindriyaá¹ƒ nappa

(ka) yo \Se II 525/ domanassindriyaá¹ƒ nappajahati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchik

yo aggaphalaá¹ƒ sacchikaroti so domanassindriyaá¹ƒ nappajahati, no ca aÃ±Ã±Ä• tÄ• vind
anÄ• gÄ• mimaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• doma
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikaronti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti so domanassindriyaá¹ƒ nappa

anÄ• gÄ• mimaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti, no ca domanas
anÄ• gÄ• mimaggasamaá¹…giÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• aÃ±Ã
domanassindriyaÃ±ca nappajahanti. (domanassindriyamÅ«lakaá¹ƒ)

<441> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so aÃ±Ã±indriyaá¹ƒ n

tayo maggasamaá¹…gino {tayo puggalÄ• (Ee) } anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ
aÃ±Ã±indriyaá¹ƒ na bhÄ• venti. cattÄ• ro maggasamaá¹…gino {aá¹-á¹-hamakaÃ±ca tayo m
á¹-hapetvÄ• avasesÄ• puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• ven

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• veti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya

aá¹-á¹-hamako aÃ±Ã±indriyaá¹ƒ na bhÄ• veti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya
maggasamaá¹…gino á¹-hapetvÄ• avasesÄ• puggalÄ• aÃ±Ã±indriyaÃ±ca na bhÄ• venti
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti.

(ka) yo \Ne III 458/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so aÃ±Ã±Ä• tÄ•
sacchikarotÄ«ti?

yo aggaphalaá¹ƒ sacchikaroti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti, no
na sacchikaroti. aá¹-á¹-hamakaÃ±ca \Be III 311/ arahantaÃ±ca á¹-hapetvÄ• avasesÄ• pug
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sa

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• n

aá¹-á¹-hamako aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
aá¹-á¹-hamakaÃ±ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• aÃ±Ã±Ä• tÄ• vindriya
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti. (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«t

<442> (ka) yo aÃ±Ã±indriyaá¹ƒ na bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarotÄ«

yo aggaphalaá¹ƒ sacchikaroti so aÃ±Ã±indriyaá¹ƒ na bhÄ• veti, no ca aÃ±Ã±Ä• tÄ• vindriya
tayo maggasamaá¹…gino ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• aÃ±Ã±indriya
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikaronti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaroti so aÃ±Ã±indriyaá¹ƒ na bhÄ• v

tayo maggasamaá¹…gino aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaronti, no ca aÃ±Ã±indriyaá¹
maggasamaá¹…gino ca arahantaÃ±ca á¹-hapetvÄ• avasesÄ• puggalÄ• aÃ±Ã±Ä• tÄ• vind
aÃ±Ã±indriyaÃ±ca na bhÄ• venti. (aÃ±Ã±indriyamÅ«lakaá¹ƒ)

2. atÄ«tavÄ• ro

(ka) anulomaá¹ƒ

<443> (ka) yo \Ne III 459/ cakkhundriyaá¹ƒ parijÄ• nittha so domanassindriyaá¹ƒ pajahitthÄ
Ä• mantÄ• .

(kha) yo vÄ• pana domanassindriyaá¹ƒ pajahittha so cakkhundriyaá¹ƒ parijÄ• nitthÄ• ti?

dve puggalÄ• domanassindriyaá¹ƒ pajahittha, no ca cakkhundriyaá¹ƒ parijÄ• nittha. arahÄ•
pajahittha cakkhundriyaÃ±ca parijÄ• nittha.

(ka) yo cakkhundriyaá¹ƒ parijÄ• nittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vi

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so cakkhundriyaá

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca cakkhundriyaá¹
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha cakkhundriyaÃ±ca parijÄ• nittha.

(ka) yo \Be III 312/ cakkhundriyaá¹ƒ parijÄ• nittha so aÃ±Ã±indriyaá¹ƒ bhÄ• vitthÄ• ti? Ä• m

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so cakkhundriyaá¹ƒ parijÄ• nitthÄ• ti? Ä• m

(ka) yo cakkhundriyaá¹ƒ parijÄ• nittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ• ti?

yo aggaphalaá¹ƒ sacchikaroti so cakkhundriyaá¹ƒ parijÄ• nittha, no ca aÃ±Ã±Ä• tÄ• vindriy
aggaphalaá¹ƒ sacchÄ• kÄ• si so cakkhundriyaÃ±ca parijÄ• nittha aÃ±Ã±Ä• tÄ• vindriyaÃ±ca

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so cakkhundriyaá¹ƒ parijÄ• nitth
(cakkhundriyamÅ«lakaá¹ƒ)

<444> (ka) yo \Ne III 460/ domanassindriyaá¹ƒ pajahittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«
bhÄ• vitthÄ• ti? Ä• mantÄ• .

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so domanassindri

cattÄ• ro puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca domanass
puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha domanassindriyaÃ±ca pa

(ka) yo domanassindriyaá¹ƒ pajahittha so aÃ±Ã±indriyaá¹ƒ bhÄ• vitthÄ• ti?

dve puggalÄ• domanassindriyaá¹ƒ pajahittha, no ca aÃ±Ã±indriyaá¹ƒ bhÄ• vittha. arahÄ•
pajahittha aÃ±Ã±indriyaÃ±ca bhÄ• vittha.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so domanassindriyaá¹ƒ pajahitthÄ• ti? Ä• n

(ka) yo domanassindriyaá¹ƒ pajahittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ• ti?

tayo puggalÄ• domanassindriyaá¹ƒ pajahittha, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritth
domanassindriyaÃ±ca pajahittha aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarittha.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so domanassindriyaá¹ƒ pajahitth
(domanassindriyamÅ«lakaá¹ƒ)

<445> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so aÃ±Ã±indriyaá¹ƒ bh

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca aÃ±Ã±indriyaá¹
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha aÃ±Ã±indriyaÃ±ca bhÄ• vittha.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá

(ka) yo \Se II 529/ \Be III 313/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so aÃ±
sacchikaritthÄ• ti?

satta \Ne III 461/ puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca aÃ
sacchikarittha. arahÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha aÃ±Ã±Ä• tÄ

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
Ä• mantÄ• . (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<446> (ka) yo aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ• ti?

yo aggaphalaá¹ƒ sacchikaroti so aÃ±Ã±indriyaá¹ƒ bhÄ• vittha, no ca aÃ±Ã±Ä• tÄ• vindriya
aggaphalaá¹ƒ sacchÄ• kÄ• si so aÃ±Ã±indriyaÃ±ca bhÄ• vittha aÃ±Ã±Ä• tÄ• vindriyaÃ±ca

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so aÃ±Ã±indriyaá¹ƒ bhÄ• vitthÄ
(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<447> (ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so domanassindriyaá¹ƒ nappajahitthÄ• ti?

dve puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nittha, no ca domanassindriyaá¹ƒ nappajahittha.
cakkhundriyaÃ±ca na parijÄ• nittha domanassindriyaÃ±ca nappajahittha.

(kha) yo vÄ• pana domanassindriyaá¹ƒ nappajahittha so cakkhundriyaá¹ƒ na parijÄ• nitthÄ

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na b

cha puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
puggalÄ• cakkhundriyaÃ±ca \Se II 530/ na parijÄ• nittha anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so cakkhundri
Ä• mantÄ• .

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so aÃ±Ã±indriyaá¹ƒ na bhÄ• vitthÄ• ti? Ä• mantÄ

(kha) yo \Ne III 462/ vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so cakkhundriyaá¹ƒ na parij
Ä• mantÄ• .

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaritthÄ• ti?

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so cakkhundriyaá¹ƒ na parijÄ

yo aggaphalaá¹ƒ sacchikaroti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na \Be III 314/ sacchikarittha, no
na parijÄ• nittha. aá¹-á¹-ha puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha cakkhun
parijÄ• nittha. (cakkhundriyamÅ«lakaá¹ƒ)

<448> (ka) yo domanassindriyaá¹ƒ nappajahittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya

cattÄ• ro puggalÄ• domanassindriyaá¹ƒ nappajahittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
dve puggalÄ• domanassindriyaÃ±ca nappajahittha anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so domanassi
Ä• mantÄ• .

(ka) yo domanassindriyaá¹ƒ nappajahittha so aÃ±Ã±indriyaá¹ƒ na bhÄ• vitthÄ• ti? Ä• mant

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so \Se II 531/ domanassindriyaá¹ƒ napp

dve puggalÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha, no ca domanassindriyaá¹ƒ nappajahittha. c
aÃ±Ã±indriyaÃ±ca na bhÄ• vittha domanassindriyaÃ±ca nappajahittha.

(ka) yo domanassindriyaá¹ƒ nappajahittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaritthÄ• t

(kha) yo \Ne III 463/ vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so domanassind
nappajahitthÄ• ti?

tayo puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no ca domanassindriyaá¹ƒ napp
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha domanassindriyaÃ±ca nappajahittha. (domana

<449> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so aÃ±Ã±indriyaá¹ƒ

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri

cha puggalÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri
puggalÄ• aÃ±Ã±indriyaÃ±ca na bhÄ• vittha anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so aÃ±Ã±Ä• tÄ• vindriyaá
Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ•
bhÄ• vitthÄ• ti?

satta puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ
bhÄ• vittha. dve puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Se II 532/ na sacchikarittha
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vittha. (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«

<450> (ka) yo \Be III 315/ aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na s
Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so aÃ±Ã±indriyaá¹ƒ na bhÄ•

yo aggaphalaá¹ƒ sacchikaroti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no \Ne III 464/
na bhÄ• vittha. aá¹-á¹-ha puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha aÃ±Ã±indr
(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

3. anÄ• gatavÄ• ro

(ka) anulomaá¹ƒ

<451> (ka) yo cakkhundriyaá¹ƒ parijÄ• nissati so domanassindriyaá¹ƒ pajahissatÄ«ti?

dve puggalÄ• cakkhundriyaá¹ƒ parijÄ• nissanti, no ca domanassindriyaá¹ƒ pajahissanti. pa
cakkhundriyaÃ±ca parijÄ• nissanti domanassindriyaÃ±ca pajahissanti.

(kha) yo vÄ• pana domanassindriyaá¹ƒ pajahissati so cakkhundriyaá¹ƒ parijÄ• nissatÄ«ti?

(ka) yo cakkhundriyaá¹ƒ parijÄ• nissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• v

cha puggalÄ• cakkhundriyaá¹ƒ parijÄ• nissanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri
puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te cakkhundriyaÃ±ca parijÄ• nissanti anaÃ±Ã±Ä• t
bhÄ• vessanti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so cakkhundriya
Ä• mantÄ• .

(ka) yo cakkhundriyaá¹ƒ parijÄ• nissati so aÃ±Ã±indriyaá¹ƒ bhÄ• vessatÄ«ti \Se II 533/? Ä•

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so cakkhundriyaá¹ƒ parijÄ• nissatÄ«ti? Ä

(ka) yo cakkhundriyaá¹ƒ parijÄ• nissati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti? Ä•

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so cakkhundriyaá¹ƒ parijÄ• nis

aggamaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati, no ca cakkhundriyaá¹ƒ
satta puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti cakkhundriyaÃ±ca parijÄ• nissa
(cakkhundriyamÅ«lakaá¹ƒ)

<452> (ka) yo domanassindriyaá¹ƒ pajahissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹

cattÄ• ro puggalÄ• domanassindriyaá¹ƒ pajahissanti, no \Be III 316/ ca anaÃ±Ã±Ä• taÃ±Ã
bhÄ• vessanti. ye puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te domanassindriyaÃ±ca pajahis
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vessanti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so domanassind
Ä• mantÄ• .

(ka) yo domanassindriyaá¹ƒ pajahissati so aÃ±Ã±indriyaá¹ƒ bhÄ• vessatÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so domanassindriyaá¹ƒ pajahissatÄ«ti?

dve puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti no ca domanassindriyaá¹ƒ pajahissanti, paÃ
aÃ±Ã±indriyaÃ±ca bhavissanti domanassindriyaÃ±ca pajahissanti.

(ka) yo \Se II 534/ domanassindriyaá¹ƒ pajahissati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikariss

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so domanassindriyaá¹ƒ pajahis

tayo puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca domanassindriyaá¹ƒ pajah
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti domanassindriyaÃ±ca pajahissanti. (domanassi

<453> (ka) yo \Ne III 466/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so aÃ±Ã
Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya

cha puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te aÃ±Ã±indriyaÃ±ca bhÄ• vessanti anaÃ±Ã±Ä• ta
bhÄ• vessanti.

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• m

satta puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ•
ye puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vessanti. (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«

<454> (ka) yo aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so \Be III 317/ aÃ±Ã±indriyaá¹ƒ

aggamaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca aÃ±Ã±indriyaá¹
puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti aÃ±Ã±indriyaÃ±ca bhÄ• vessanti. (aÃ

(kha) paccanÄ«kaá¹ƒ

<455> (ka) yo cakkhundriyaá¹ƒ na parijÄ• nissati so domanassindriyaá¹ƒ nappajahissatÄ«t

(kha) yo \Ne III 467/ vÄ• pana domanassindriyaá¹ƒ nappajahissati so cakkhundriyaá¹ƒ na p

dve puggalÄ• domanassindriyaá¹ƒ nappajahissanti, no ca cakkhundriyaá¹ƒ na parijÄ• niss
domanassindriyaÃ±ca nappajahissanti cakkhundriyaÃ±ca na parijÄ• nissanti.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so cakkhund

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti, no ca cakkhund
tayo puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti cakkhundriyaÃ

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nissati so aÃ±Ã±indriyaá¹ƒ na bhÄ• vessatÄ«ti? Ä• mar

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so cakkhundriyaá¹ƒ na parijÄ• nissatÄ

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nissati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na \Se II 536/ sacch

aggamaggasamaá¹…gÄ« cakkhundriyaá¹ƒ na parijÄ• nissati, no ca aÃ±Ã±Ä• tÄ• vindriyaá
puggalÄ• cakkhundriyaÃ±ca na parijÄ• nissanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikariss

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so cakkhundriyaá¹ƒ na parij
(cakkhundriyamÅ«lakaá¹ƒ)

<456> (ka) yo domanassindriyaá¹ƒ nappajahissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
Ä• mantÄ• .

(kha) yo \Ne III 468/ vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati s
nappajahissatÄ«ti?

cattÄ• ro puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti, no ca dom
nappajahissanti \Be III 318/. paÃ±ca puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca
domanassindriyaÃ±ca nappajahissanti.

(ka) yo domanassindriyaá¹ƒ nappajahissati so aÃ±Ã±indriyaá¹ƒ na bhÄ• vessatÄ«ti?

dve puggalÄ• domanassindriyaá¹ƒ nappajahissanti, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vessa
domanassindriyaÃ±ca nappajahissanti aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so domanassindriyaá¹ƒ nappajahissat

(ka) yo domanassindriyaá¹ƒ nappajahissati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissatÄ

tayo puggalÄ• domanassindriyaá¹ƒ nappajahissanti, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sa
puggalÄ• \Se II 537/ domanassindriyaÃ±ca nappajahissanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na s

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so domanassindriyaá¹ƒ nap
(domanassindriyamÅ«lakaá¹ƒ)

<457> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so aÃ±Ã±indriyaá

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti, no ca aÃ±Ã±ind
puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti aÃ±Ã±indriyaÃ±ca

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
Ä• mantÄ• .

(ka) yo \Ne III 469/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so aÃ±Ã±Ä•
sacchikarissatÄ«ti?

satta puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti, no ca aÃ±Ã±Ä
sacchikarissanti. dve puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessan
sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ
bhÄ• vessatÄ«ti? Ä• mantÄ• . (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<458> (ka) yo aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaris

aggamaggasamaá¹…gÄ« aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹
puggalÄ• aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Be III 319/ na sa

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ \Se II 538/ na sacchikarissati so aÃ±Ã±indriya
Ä• mantÄ• . (aÃ±Ã±indriyamÅ«lakaá¹ƒ)

4. paccuppannÄ• tÄ«tavÄ• ro

(ka) anulomaá¹ƒ

<459> (ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so domanassindriyaá¹ƒ pajahitthÄ• ti? Ä• mar

(kha) yo vÄ• pana domanassindriyaá¹ƒ pajahittha so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti?

dve puggalÄ• domanassindriyaá¹ƒ pajahittha, no ca cakkhundriyaá¹ƒ parijÄ• nanti. aggam
domanassindriyaÃ±ca pajahittha cakkhundriyaÃ±ca parijÄ• nanti.

(ka) yo \Ne III 470/ cakkhundriyaá¹ƒ parijÄ• nÄ• ti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya
Ä• mantÄ• .

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so cakkhundriyaá

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca cakkhundriyaá¹
aggamaggasamaá¹…gÄ« anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha cakkhund

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so aÃ±Ã±indriyaá¹ƒ bhÄ• vitthÄ• ti? no.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti? no.

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ• ti? no.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so cakkhundriyaá¹ƒ parijÄ• nÄ•
(cakkhundriyamÅ«lakaá¹ƒ)

<460> (ka) yo \Se II 539/ domanassindriyaá¹ƒ pajahati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
Ä• mantÄ• .

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so domanassindri

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca domanassindriy
anÄ• gÄ• mimaggasamaá¹…gÄ« anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha do

(ka) yo domanassindriyaá¹ƒ pajahati so aÃ±Ã±indriyaá¹ƒ bhÄ• vitthÄ• ti? no.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so domanassindriyaá¹ƒ pajahatÄ«ti? no.

(ka) yo \Be III 320/ domanassindriyaá¹ƒ pajahati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ

(kha) yo \Ne III 471/ vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so domanassindriya
(domanassindriyamÅ«lakaá¹ƒ)

<461> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so aÃ±Ã±indriyaá¹ƒ bhÄ

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sa

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• m

(anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<462> (ka) yo aÃ±Ã±indriyaá¹ƒ bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikaritthÄ• ti? no

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarittha so \Se II 540/ aÃ±Ã±indriyaá¹ƒ
(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<463> (ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so domanassindriyaá¹ƒ nappajahitthÄ• ti?

dve puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nanti, no ca domanassindriyaá¹ƒ nappajahittha.
cakkhundriyaÃ±ca na parijÄ• nanti domanassindriyaÃ±ca nappajahittha.

(kha) yo vÄ• pana domanassindriyaá¹ƒ nappajahittha so cakkhundriyaá¹ƒ na parijÄ• nÄ• t

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na b

cha puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri
puggalÄ• cakkhundriyaÃ±ca na parijÄ• nanti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca n

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so cakkhundri
Ä• mantÄ• .

(ka) yo \Ne III 472/ cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so aÃ±Ã±indriyaá¹ƒ na bhÄ• vitthÄ• ti

arahÄ• cakkhundriyaá¹ƒ na parijÄ• nÄ• ti, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha. satta pug
na parijÄ• nanti aÃ±Ã±indriyaÃ±ca na bhÄ• vittha.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so cakkhundriyaá¹ƒ na parijÄ• nÄ• tÄ«t

aggamaggasamaá¹…gÄ« aÃ±Ã±indriyaá¹ƒ \Be III 321/ na bhÄ• vittha, no ca cakkhundriyaá
puggalÄ• aÃ±Ã±indriyaÃ±ca na bhÄ• vittha cakkhundriyaÃ±ca na parijÄ• nanti.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na \Se II 541/ sacchi

arahÄ• cakkhundriyaá¹ƒ na parijÄ• nÄ• ti, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaritth
cakkhundriyaÃ±ca na parijÄ• nanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so cakkhundriyaá¹ƒ na parijÄ

aggamaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no ca cakkhundriyaá
puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha cakkhundriyaÃ±ca na parijÄ• nanti.

<464> (ka) yo domanassindriyaá¹ƒ nappajahati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá

cha puggalÄ• domanassindriyaá¹ƒ nappajahanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind
puggalÄ• domanassindriyaÃ±ca nappajahanti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so domanassi
Ä• mantÄ• .

(ka) yo \Ne III 473/ domanassindriyaá¹ƒ nappajahati so aÃ±Ã±indriyaá¹ƒ na bhÄ• vitthÄ• ti?

arahÄ• domanassindriyaá¹ƒ nappajahati, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha. satta pugg
domanassindriyaÃ±ca nappajahanti aÃ±Ã±indriyaÃ±ca na bhÄ• vittha.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so domanassindriyaá¹ƒ nappajahatÄ«ti

anÄ• gÄ• mimaggasamaá¹…gÄ« aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha, no ca domanassindriyaá
aÃ±Ã±indriyaÃ±ca na bhÄ• vittha domanassindriyaÃ±ca nappajahanti.

(ka) yo \Se II 542/ domanassindriyaá¹ƒ nappajahati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchik

arahÄ• domanassindriyaá¹ƒ nappajahati, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha
domanassindriyaÃ±ca nappajahanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so domanassindriyaá¹ƒ napp

anÄ• gÄ• mimaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no ca doman
aá¹-á¹-ha puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha domanassindriyaÃ±ca nap
(domanassindriyamÅ«lakaá¹ƒ)

<465> (ka) yo \Be III 322/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so aÃ±Ã±
bhÄ• vitthÄ• ti?

arahÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti, no ca aÃ±Ã±indriyaá¹ƒ na
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti aÃ±Ã±indriyaÃ±ca na bhÄ• vittha

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri

aá¹-á¹-hamako aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindri
bhÄ• veti. satta puggalÄ• aÃ±Ã±indriyaÃ±ca na bhÄ• vittha anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ

arahÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti, no ca aÃ±Ã±Ä• tÄ• vindriy
aá¹-á¹-ha {satta (Ce Se Katthaci) } puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca \Se II 543/ na sacchikarittha.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ•
bhÄ• vetÄ«ti?

aá¹-á¹-hamako aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ•
aá¹-á¹-ha puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha anaÃ±Ã±Ä• taÃ±Ã±assÄ•
(anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<466> (ka) yo aÃ±Ã±indriyaá¹ƒ na bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikaritthÄ•

arahÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• veti, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha. ch
Katthaci) } puggalÄ• aÃ±Ã±indriyaÃ±ca na bhÄ• venti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchi

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha so aÃ±Ã±indriyaá¹ƒ na bhÄ•

tayo maggasamaá¹…gino aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarittha, no ca aÃ±Ã±indriyaá
{paÃ±ca (Ce Se Katthaci) } puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarittha aÃ±Ã±in
(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

5. paccuppannÄ• nÄ• gatavÄ• ro

(ka) anulomaá¹ƒ

<467> (ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so domanassindriyaá¹ƒ pajahissatÄ«ti? no.

(kha) yo vÄ• pana domanassindriyaá¹ƒ pajahissati so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti? n

(ka) yo \Ne III 475/ \Be III 323/ cakkhundriyaá¹ƒ parijÄ• nÄ• ti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• bhÄ• vessatÄ«ti? no.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so cakkhundriya

(ka) yo \Se II 544/ cakkhundriyaá¹ƒ parijÄ• nÄ• ti so aÃ±Ã±indriyaá¹ƒ bhÄ• vessatÄ«ti? no.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so cakkhundriyaá¹ƒ parijÄ• nÄ• tÄ«ti? no

(ka) yo cakkhundriyaá¹ƒ parijÄ• nÄ• ti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti? Ä• n

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so cakkhundriyaá¹ƒ parijÄ• nÄ•

satta puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca cakkhundriyaá¹ƒ parijÄ• n aggamaggasamaá¹…gÄ« aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissati cakkhundriyaÃ±ca pari (cakkhundriyamÅ«lakaá¹ƒ)

<468> (ka) yo domanassindriyaá¹ƒ pajahati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ b

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so domanassind

(ka) yo domanassindriyaá¹ƒ pajahati so aÃ±Ã±indriyaá¹ƒ bhÄ• vessatÄ«ti? Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so domanassindriyaá¹ƒ pajahatÄ«ti?

cha puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti, no ca domanassindriyaá¹ƒ pajahanti anÄ• g aÃ±Ã±indriyaÃ±ca bhÄ• vessanti, domanassindriyaÃ±ca pajahanti.

(ka) yo domanassindriyaá¹ƒ pajahati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti? Ä• ma

(kha) yo \Ne III 476/ vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so domanassindriya

satta puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca domanassindriyaá¹ƒ pajah anÄ• gÄ• mimaggasamaá¹…gÄ« \Se II 545/ aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissati dom (domanassindriyamÅ«lakaá¹ƒ)

<469> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so aÃ±Ã±indriyaá¹ƒ bhÄ

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya

cha puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
aÃ±Ã±indriyaÃ±ca bhÄ• vessati anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• veti.

(ka) yo \Be III 324/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• veti so aÃ±Ã±Ä• tÄ• vin
Ä• mantÄ• .

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• m

satta puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ•
aá¹-á¹-hamako aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissati anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
(anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<470> (ka) yo aÃ±Ã±indriyaá¹ƒ bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti? Ä

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so aÃ±Ã±indriyaá¹ƒ bhÄ• vetÄ

paÃ±ca puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca aÃ±Ã±indriyaá¹ƒ \Ne III
maggasamaá¹…gino aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti aÃ±Ã±indriyaÃ±ca bhÄ• v

(kha) paccanÄ«kaá¹ƒ

<471> (ka) yo \Se II 546/ cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so domanassindriyaá¹ƒ nappaja

paÃ±ca puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nanti, no ca domanassindriyaá¹ƒ nappajahis
cakkhundriyaÃ±ca na parijÄ• nanti domanassindriyaÃ±ca nappajahissanti.

(kha) yo vÄ• pana domanassindriyaá¹ƒ nappajahissati so cakkhundriyaá¹ƒ na parijÄ• nÄ•

aggamaggasamaá¹…gÄ« domanassindriyaá¹ƒ nappajahissati, no ca cakkhundriyaá¹ƒ na p
puggalÄ• domanassindriyaÃ±ca nappajahissanti cakkhundriyaÃ±ca na parijÄ• nanti.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na b

ye puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te cakkhundriyaá¹ƒ na parijÄ• nanti, no ca

anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti. aá¹-á¹-ha puggalÄ• cakkhundr
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so cakkhund

aggamaggasamaá¹…gÄ« anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati, no ca
aá¹-á¹-ha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti cakkhund

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so aÃ±Ã±indriyaá¹ƒ na bhÄ• vessatÄ«ti?

satta puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nanti, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vessanti
puggalÄ• cakkhundriyaÃ±ca na parijÄ• nanti \Se II 547/ aÃ±Ã±indriyaÃ±ca na bhÄ• vessan

(kha) yo \Be III 325/ vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so cakkhundriyaá¹ƒ na par

aggamaggasamaá¹…gÄ« aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati, no ca cakkhundriyaá¹ƒ na pari
aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti cakkhundriyaÃ±ca na parijÄ• nanti.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nÄ• ti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissatÄ«t

satta puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nanti, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacch
cakkhundriyaÃ±ca na parijÄ• nanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so cakkhundriyaá¹ƒ na parij
(cakkhundriyamÅ«lakaá¹ƒ)

<472> (ka) yo domanassindriyaá¹ƒ nappajahati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹

ye puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te domanassindriyaá¹ƒ nappajahanti, no ca
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti. aá¹-á¹-ha puggalÄ• domanass
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so domanass

anÄ• gÄ• mimaggasamaá¹…gÄ« anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessa
nappajahati. aá¹-á¹-ha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessa
nappajahanti.

(ka) yo \Ne III 479/ domanassindriyaá¹ƒ nappajahati so aÃ±Ã±indriyaá¹ƒ na \Se II 548/ bhÄ

cha puggalÄ• domanassindriyaá¹ƒ nappajahanti, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vessanti.
domanassindriyaÃ±ca nappajahanti aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so domanassindriyaá¹ƒ nappajahatÄ«

(ka) yo domanassindriyaá¹ƒ nappajahati so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissatÄ«ti

satta puggalÄ• domanassindriyaá¹ƒ nappajahanti, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacc
domanassindriyaÃ±ca nappajahanti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so domanassindriyaá¹ƒ nap
(domanassindriyamÅ«lakaá¹ƒ)

<473> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so aÃ±Ã±indriyaá¹ƒ n

cha puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• venti, no ca aÃ±Ã±indriya
puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti aÃ±Ã±indriyaÃ±ca na

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ \Be III 326/ na bhÄ• vessati so anaÃ±Ã±Ä• taÃ±Ã±ass
bhÄ• vetÄ«ti? Ä• mantÄ• .

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ

satta puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• venti, no ca aÃ±Ã±Ä• tÄ
sacchikarissanti. dve puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• venti a
549/ na sacchikarissanti.

(kha) yo \Ne III 480/ vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so anaÃ±Ã±Ä• t
na bhÄ• vetÄ«ti? Ä• mantÄ• . (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<474> (ka) yo aÃ±Ã±indriyaá¹ƒ na bhÄ• veti so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissat

paÃ±ca puggalÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• venti, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacc
aÃ±Ã±indriyaÃ±ca na bhÄ• venti aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so aÃ±Ã±indriyaá¹ƒ na bhÄ

(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

6. atÄ«tÄ• nÄ• gatavÄ• ro

(ka) anulomaá¹ƒ

<475> (ka) yo cakkhundriyaá¹ƒ parijÄ• nittha so domanassindriyaá¹ƒ pajahissatÄ«ti? no.

(kha) yo vÄ• pana domanassindriyaá¹ƒ pajahissati so cakkhundriyaá¹ƒ parijÄ• nitthÄ• ti? n

(ka) yo cakkhundriyaá¹ƒ parijÄ• nittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• v

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so cakkhundriya

(ka) yo cakkhundriyaá¹ƒ parijÄ• nittha so aÃ±Ã±indriyaá¹ƒ bhÄ• vessatÄ«ti? no.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so cakkhundriyaá¹ƒ parijÄ• nitthÄ• ti? no

(ka) yo cakkhundriyaá¹ƒ parijÄ• nittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti? no.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so \Se II 550/ cakkhundriyaá¹ƒ (cakkhundriyamÅ«lakaá¹ƒ)

<476> (ka) yo \Ne III 481/ domanassindriyaá¹ƒ pajahittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ« bhÄ• vessatÄ«ti? no.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vessati so domanassind

(ka) yo \Be III 327/ domanassindriyaá¹ƒ pajahittha so aÃ±Ã±indriyaá¹ƒ bhÄ• vessatÄ«ti?

dve puggalÄ• domanassindriyaá¹ƒ pajahittha, no ca aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti. anÄ• domanassindriyaÃ±ca pajahittha aÃ±Ã±indriyaÃ±ca bhÄ• vessati.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati so domanassindriyaá¹ƒ pajahitthÄ• ti?

cha puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti, no ca domanassindriyaá¹ƒ pajahittha. anÄ• bhÄ• vessati domanassindriyaÃ±ca pajahittha.

(ka) yo domanassindriyaá¹ƒ pajahittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti?

arahÄ• domanassindriyaá¹ƒ pajahittha, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati. dve
domanassindriyaÃ±ca pajahittha aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so domanassindriyaá¹ƒ pajahit

cha puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca domanassindriyaá¹ƒ pajahit
aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti domanassindriyaÃ±ca pajahittha. (domanassind

<477> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so aÃ±Ã±indriyaá¹ƒ \S

dve puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca aÃ±Ã±indriyaá¹
puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha aÃ±Ã±indriyaÃ±ca bhÄ•

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ bhÄ• vessati. so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy

dve \Ne III 482/ puggalÄ• aÃ±Ã±indriyaá¹ƒ bhÄ• vessanti no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ•
tayo puggalÄ• aÃ±Ã±indriyaÃ±ca bhÄ• vessanti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±c

(ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ s

arahÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ bhÄ• vittha, no ca aÃ±Ã±Ä• tÄ• vindriya
puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca bhÄ• vittha aÃ±Ã±Ä• tÄ• vindriyaÃ±c

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• m

dve puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• m
puggalÄ• aÃ±Ã±Ä• tÄ• vindriyaÃ±ca sacchikarissanti anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriy
(anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyamÅ«lakaá¹ƒ)

<478> (ka) yo aÃ±Ã±indriyaá¹ƒ bhÄ• vittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissatÄ«ti?

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ sacchikarissati so aÃ±Ã±indriyaá¹ƒ bhÄ• vitthÄ
(aÃ±Ã±indriyamÅ«lakaá¹ƒ)

(kha) paccanÄ«kaá¹ƒ

<479> (ka) yo \Be III 328/ cakkhundriyaá¹ƒ na parijÄ• nittha so domanassindriyaá¹ƒ nappaj
552/?

paÃ±ca puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nittha, no ca domanassindriyaá¹ƒ nappajahis
cakkhundriyaÃ±ca na parijÄ• nittha domanassindriyaÃ±ca nappajahissanti.

(kha) yo vÄ• pana domanassindriyaá¹ƒ nappajahissati so cakkhundriyaá¹ƒ na parijÄ• nitth

arahÄ• \Ne III 483/ domanassindriyaá¹ƒ nappajahissati, no ca cakkhundriyaá¹ƒ na parijÄ•
puggalÄ• domanassindriyaÃ±ca nappajahissanti cakkhundriyaÃ±ca na parijÄ• nittha.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na b

ye puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te cakkhundriyaá¹ƒ na parijÄ• nittha, no ca
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti. aá¹-á¹-ha puggalÄ• cakkhundr
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so cakkhund

arahÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati, no ca cakkhundriyaá¹ƒ
puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti cakkhundriyaÃ±ca

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so aÃ±Ã±indriyaá¹ƒ na bhÄ• vessatÄ«ti?

satta puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nittha, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vessant
cakkhundriyaÃ±ca na parijÄ• nittha aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ \Se II 553/ na bhÄ• vessati so cakkhundriyaá¹ƒ na par

arahÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati, no ca cakkhundriyaá¹ƒ na parijÄ• nittha. dve pug
na bhÄ• vessanti cakkhundriyaÃ±ca na parijÄ• nittha.

(ka) yo cakkhundriyaá¹ƒ na parijÄ• nittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissatÄ«t

aá¹-á¹-ha puggalÄ• cakkhundriyaá¹ƒ na parijÄ• nittha, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na s
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te cakkhundriyaÃ±ca na parijÄ• nittha aÃ±Ã±Ä•
sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so cakkhundriyaá¹ƒ na parij

arahÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati, no ca cakkhundriyaá¹ƒ na \Ne III 484/ puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissan parijÄ• nittha. (cakkhundriyamÅ«lakaá¹ƒ)

<480> (ka) yo \Be III 329/ domanassindriyaá¹ƒ nappajahittha so anaÃ±Ã±Ä• taÃ±Ã±assÄ• bhÄ• vessatÄ«ti?

ye puthujjanÄ• maggaá¹ƒ paá¹-ilabhissanti te domanassindriyaá¹ƒ nappajahittha, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti. cha puggalÄ• domanassindriy anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessati so domanass

tayo puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vessanti, no ca domanas puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca \Se II 554/ na bhÄ• vessanti domana

(ka) yo domanassindriyaá¹ƒ nappajahittha so aÃ±Ã±indriyaá¹ƒ na bhÄ• vessatÄ«ti?

cha puggalÄ• domanassindriyaá¹ƒ nappajahittha, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vessant na paá¹-ilabhissanti te domanassindriyaÃ±ca nappajahittha aÃ±Ã±indriyaÃ±ca na bhÄ• ves

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so domanassindriyaá¹ƒ nappajahitthÄ

dve puggalÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• vessanti, no ca domanassindriyaá¹ƒ nappajahittha na paá¹-ilabhissanti te aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti domanassindriyaÃ±ca nappajah

(ka) yo domanassindriyaá¹ƒ nappajjahittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissatÄ«

cha puggalÄ• domanassindriyaá¹ƒ nappajahittha, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na \Ne II ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te domanassindriyaÃ±ca nappajahittha aÃ±Ã sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so domanassindriyaá¹ƒ nap

arahÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati, no ca domanassindriyaá¹ƒ nappajahitt maggaá¹ƒ na paá¹-ilabhissanti te aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissanti domanassi

(domanassindriyamÅ«lakaá¹ƒ)

<481> (ka) yo anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so aÃ±Ã±indriyaá¹ƒ

dve puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na \Se II 555/ bhÄ• vittha, no ca a
bhÄ• vessanti. ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te anaÃ±Ã±Ä• taÃ±Ã±assÄ•
bhÄ• vittha aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti.

(kha) yo vÄ• pana aÃ±Ã±indriyaá¹ƒ na bhÄ• vessati so anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tind

dve puggalÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• vessanti, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tin
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te aÃ±Ã±indriyaÃ±ca na bhÄ• vessanti
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vittha.

(ka) yo \Be III 330/ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha so aÃ±Ã±Ä• tÄ
sacchikarissatÄ«ti?

dve puggalÄ• anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaá¹ƒ na bhÄ• vittha, no ca aÃ±Ã±Ä• tÄ
sacchikarissanti. ye puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te anaÃ±Ã±Ä• taÃ±Ã±assÄ
bhÄ• vittha aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissanti.

(kha) yo \Ne III 486/ vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so anaÃ±Ã±Ä• t
na bhÄ• vitthÄ• ti?

arahÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati, no ca anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«t
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti te aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissan
anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriyaÃ±ca na bhÄ• vittha. (anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«

<482> (ka) yo aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha so aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikariss

aá¹-á¹-ha puggalÄ• aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha, no ca aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sac
puthujjanÄ• maggaá¹ƒ na paá¹-ilabhissanti \Se II 556/ te aÃ±Ã±indriyaÃ±ca na bhÄ• vittha
na sacchikarissanti.

(kha) yo vÄ• pana aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati so aÃ±Ã±indriyaá¹ƒ na bhÄ

arahÄ• aÃ±Ã±Ä• tÄ• vindriyaá¹ƒ na sacchikarissati, no ca aÃ±Ã±indriyaá¹ƒ na bhÄ• vittha.
na paá¹-ilabhissanti te aÃ±Ã±Ä• tÄ• vindriyaÃ±ca na sacchikarissanti aÃ±Ã±indriyaÃ±ca na

(aÃ±Ã±indriyamÅ«lakaá¹ƒ).

pariÃ±Ã±Ä• vÄ• ro.

indriyayamakaá¹ƒ niá¹-á¹-hitaá¹ƒ.

yamakapakaraá¹‡aá¹ƒ niá¹-á¹-hitaá¹ƒ.

You’re My Bitch Now (Neighbor takes a wife against her will)
byshooter44n45©

It had been awhile since I cut loose, spring was here and I was tired of being cooped up in th
decided to have a get together and invite some friends from work over several weeks ago. S
door, her husband was gone a lot for business and I knew she liked to party a bit and might
of others being around so I gave her a call and invited her over too. Besides, it never hurts t
neighbors in case the party gets too loud.

I strung some lights up around the back deck and got some of those porch torches and sat t
extra lighting and ambiance. I had told everyone to show up around 8:30 and bring what he
drink although I had picked up a keg of bud light. Sabrina showed up an hour early with som
Jell-O shots. Being the person she is she wanted to see if there was anything that she could
thanked her and made a comment on how her jeans sure did fit her nicely. We were known
flirting but nothing more. I had her open the bag of cups and put them next to the keg and ot
that I hadn't done yet. I ran to my room to finish getting ready.

A few people showed up right on time and several others filtered in every half hour or so up
10:00. I invited about 50 people and only 20 or so showed. I mingled with the friends that ca
be a good host. I ended up finding myself with a beer in my hand all night long and by 10:00
a drunk host. Everyone else was enjoying their drink as well and little ole Sabrina wasn't wa
consuming her fair share.

Several times I went into the house to retrieve more pretzels and chips and would bump into
of the bathroom. She would always smile and keep grab my attention by making some smal
the beer had taken over my mind and my testosterone, the one time as she started to walk a
the ass. Being the flirt that she was, she turned and winked at me saying, "Careful, I might li
Several times throughout the night she would grab my attention as I walked by and as I turn
she would look around to make sure no one was looking and flash her tits at me. Man were
they were like firm melons with perfect up pointed nipples that were pointing straight out.

People started to filter out around 11:00 and by 12:00, everyone was gone, except Sabrina.
that she couldn't walk straight to save her life. Her eyes were squinty and she had a perman
her face. She asked if I needed any help with anything and I told her I would clean up in the
down outside and talked about lots of things from her kids to her marriage. At one point I sta
brave again and joked that I was jealous of her husband having such a hot wife around his h
She giggled and blushed saying she didn't think she was all that. I made a comment to her a
enjoyed the little flashing that she did to me and in a slurred voice she said she probably sho

done that. She told me she flashes her husband around the house all the time and she just l
thinking.

I decided, being as drunk as I was, that I was going to take advantage of this situation. I stoo
walked over to her chair and raised her shirt up. She half-heartedly fought my hands and I s
me earlier, show me again." She giggled and I leaned down and sucked her left nipple.

"Hey, peeking is one thing, I never told you that you could touch, let alone lick!"

I got real aggressive in my voice and told her she shouldn't have teased me like that. She ap
repeated that she had just gotten carried away because she gets horny when she drinks and
month since hubby was away. I told her that I stroked my cock many times thinking about he
me and said, "really"?

"Yup, I sure do, sometimes I stand in my window and watch you laying out as I pull on my fa
about how wet your pussy would be if I was inside of it."

She blushed and said, "oh my God, I don't know what to say, want to see it once?"

I thought to myself, this woman has got to be crazy asking me a question like that, of course
it. I not only want to see it, I want to suck it and fuck it for days on end. It had been a couple
for myself since I had been with a woman.

She stood up, right there on my back deck and wiggled her jeans down, sat back in her chai
and pulled her panties aside. This chic was hot to say the least and I was going to find out h
wanted to get.

"Wow, that's a hot looking pussy babe, why do I see it glistening a bit?"

"I guess I got wet talking to you about all of this," she said.

I leaned over and stuck my face in her crotch and inhaled her sweet aroma.

"Did you like that," she remarked.

"Like it, I want to taste it," I told her.

"Well if you promise not to tell, I guess you can lick it a couple of times," she said.

I leaned back in and licked her from her taught little asshole slowly up her moist slit, to the to
clit. I sucked her clit into my mouth and flicked it with my tongue. She rolled her head back a
softly.

"Ok, that's enough, you're going to get me even wetter in a minute," she said. I stood up and
hands and tried to pull her inside the house with me telling her we should take this inside.

"No," She yelled. "I told you just a lick, I can't do anything else and I shouldn't have even let
that."

"You know you want it or you wouldn't have even showed it to me in the first place you little
at her.

With that, I grabbed her hands firmly and drug her inside with me, locking the door behind us
against me and I got behind her and pushed her into my room and threw her down on the be
and pleaded with me to please let her go home. I again called her a little slut and a fucking c
exclaimed that she was married and didn't want to ruin her marriage. "You should have thou
before you started showing another man your tits, at HIS own house," I said. Then I grabbed
quickly snapped a picture of her lying there on the bed. "You can't take pictures of me," she

"Sure I can, now when your husband comes home and sees that you were laying half naked
what a slut he is married to.

"You forced me in here though," she spit back.

"Yeah, but he doesn't know that, does he," I returned fire with.

I then reached down, and with one hand, grabbed the crotch of her panties and ripped them
snapped another picture. By now she was getting quite angry with me and really wanted to g
jeans off and sat down on the bed.

"I'm leaving now," she said as she started to get up.

"No your not you little bitch, your going to take my cock and make it feel good," I told her.

She started to cry and I threw her back down on the bed and held her hands down next to h
I had some restraints still tied to my bed frame and reached down and put her left hand in on

right hand in another. She fought against me and continued to whimper and fight the bonds
I stood up and removed the rest of my clothes and started to stick my face between her legs
that and proceeded to kick me right in the face. I grabbed her legs and forced them down ar
two more restraints on her. I then grabbed her by the throat and said, "look you little bitch, w
the easy way or the hard way, you know you want my dick in you or you wouldn't have tease
leaned down and started lapping at her cunt. WOW, she was soaking wet, I could not believ
someone that was supposedly being taken against their will. I peeked up at her as my tongu
and her face showed the signs of a woman being pleased, not a woman being taken. "You h
liking this, aren't you," I said.

"No, I want you to stop, your doing this after I begged you not to."

Well I didn't stop; in fact, I shoved two fingers up her pussy and pushed them in as deeply a
whimpered and wigged her body around. I fucked her little pussy with my hand as I continue
get my fill of her sweet nectar. She fought hard not to cum but it was inevitable. She release
squirted pussy juice at me with such force that it splattered against my mouth, I couldn't drin
it came out.

"Are you happy now," she yelled, "Let me go and I wont call the cops."

"Call them I said, I have pictures of you laying on my bed naked and unrestrained, they wou
you." "In fact, they will most likely consider it a case of a cheating wife that now has regrets
make it look like a rape," I told her as I chuckled.

"You're a fucking bastard," she screamed at me.

"Your right," I told her. Then I chided back, "and right now you're my little fucking whore."

I crawled up between her legs and rubbed the head of my swollen cock against her dripping

"Please don't," she begged me. "I don't want to get pregnant."

I rubbed the head on her a bit more and pushed the head into her quivering hole. She groan
started my rhythmic thrusting. I placed my hand on her throat and told her if she ended up p
would be her fault for being such a cock tease. What I didn't tell her was that I had a vasecto
picked up my pace and pounded her pussy harder and harder. My hand tightened on her th
her how my fat cock felt in her not stretched out fuck hole. She shook her head back and for
few times from the grip I had on her neck. I then released my grip on her and bit her nipple h

a bit and I saw her eyes close.

I didn't know if she was trying to block it all out or enjoying it secretly in her mind but she refu
look at me. I finally decided to undo her ankles. I grabbed her legs and spread them wide, lif
into the air. I held her feet by grabbing her toes and fucked her so hard the bed banged the
She whimpered and sprayed my cock with her pussy juice as she had done to my face earli
against her will now, she could pretend all she wanted but she was getting into it.

I then released her hands, one at a time and made her roll over and reattached the restraint
hand and started to spank her ass as she whelped loudly from the sting of my hand as it car
harder. I reached down between her creamy thighs and felt her soppy wetness. "Your liking
scolded at her.

"No, I want to go home, please untie me," she shot back.

"I will untie you when I'm done with you, you're getting punished for being a cock tease," I sa

I continued to smack her ass until it was cherry red. I then started smacking her pussy, once
flooded my hand with fuck juice.

I again mounted her, this time from behind and worked my member up into her hole. I rode h
and grabbed handfuls of hair and yanked her head back. She started to moan and work her
finally, she was fucking me back. I kept staring at her tight little asshole. I spit on it and rubb
of my finger around it as she cooed back at me. I then slowly slipped it in and from the inside
asshole, felt my cock driving into her.

"You like to be ass fucked," I asked her.

"I let my husband have it sometimes, if your going to cum, at least do it in my ass so I don't g
she said.

I couldn't believe it, she just told me to fuck her up the ass. I pulled my cock out and pushed
against her asshole and it popped right in. She squealed and remarked that she wasn't used
being in there and to please go-slow. I told her I would go as fast as I wanted and as rough a
then proceeded to ravish her tight little ass as I spread her round ass cheeks with my hands
it almost made me cum. Her ass was so round and perfect, what more could a man want.

She continued to moan and begged me not to tell her husband or show him the pictures. I th

moments while I pummeled her ass with my throbbing rod.

"Tell you what," I said. "You come over and fuck me anyway I want, anytime I want when yo
town, and I wont tell him or show him the pictures."

"That's blackmail," she exclaimed.

"Your right," I scoffed back at her. "And you can either agree to it or not, its your choice."

She whimpered and started to cum, as I spanked her ass hard with my hand.

"Do we have a deal," I asked.

"Make me cum and dump your warm load in my ass and it's a deal," she said.

I grabbed her ass and fucked her as hard and fast as I could, her body tightened and bucke
weight and she screamed out loud.

"You're my bitch now, aren't you Sabrina," I yelled.

"Yes, I'm your bitch, I will be your bitch whenever you want to rape my pussy and make me

I fucked her wildly and pulled my cock out, untied her and rolled her over. I looked her in the
behind her head and pulled together a handful of hair and thrust my cock back into her cunt.
deal had just changed and that I was going to unload in her pussy and she was going to go
of panties on and not wash her pussy until she wakes up. She begged me not to do it and I
in the eye and let loose the biggest load I have shot in a really long time. I felt it pumping an
deep inside of her and filling her with my seed. I slowly pulled out and leaned back, my cum
her and she reached down to feel it. Tears started to fill her pretty little eyes and she asked
"Relax, I had a vasectomy years ago," I laughed. She sat up and smacked me on the bare c
asshole. Then she put her arms around my neck and pulled me down on top of her.

My now softening dick lay against her oozing pussy. She kissed me and whispered in my ea
a rape fantasy and thanked me for fulfilling it.

"You just remember the deal," I told her.

"I know," she said. "I promise to be a good little whore for you."

She then got up, gathered her clothes and headed home.

The next afternoon she knocked on my door and told me again what a great time she had a
to show the pictures to her husband or tell him about the party. I looked her straight in the fa
bit and invited her in to talk about things. She stepped in and I shut the door behind her. I th
her and dropped my pants. "Start sucking," I said. "We have a deal, remember?"

ZAZEN: Frequently Asked Questions

This is based upon a pamphlet from the Kyoto Soto Zen Center with modifications.

In a zendo the altar is placed in the center of the room. Enter the zendo on the left side of the entry, left foot first. Gassho and bow to the altar.

Walk forward across the room past the altar and go to a seat turning corners squarely (cross in front of the altar only during kinhin). Gassho and bow toward the seat, greeting the people to both sides. The people on both sides respond to greeting. Turn clockwise and face front.

Gassho and bow to those directly across room, greeting them. They respond with a gassho-bow in greeting. Sit down on the zafu. Turn clockwise toward the wall.

HAND POSITIONS

Gassho is performed by placing the hands palm to palm slightly in front of the chest with the arms parallel to the floor.

Shashu is performed by placing the thumbtip of the left hand as close to the left palm as comfortable and making a fist around it. Place the fist in the center of the chest and cover it with the right hand. Keep the elbows away from the body with the forearms parallel to the floor.

Isshu is the same as shashu but with the left fist turned thumb side toward the chest. Left fist and thumb are parallel to the floor and not vertical as in shashu.

SETTLING INTO THE POSTURE

Place a thick mat (zaniku or zabuton) in front of the wall and place a small round cushion (zafu) on it. Sit on it facing the wall. There are several positions for the legs. If not too cold sit with bare feet and leave your watch off.

The cross legged positions provide greatest stability. To sit in full lotus, place the right foot on the left thigh and then the left foot on the right thigh. To sit in half lotus place your left foot on your right thigh. Try to cross the legs firmly so that a stable tripod of support is provided by the knees and the base of the spine. The order of the crossing of the legs may be reversed. It is also possible to simply sit on the floor with on foreleg in front of the other or kneeling using a bench or a cushion. To sit in a chair, place the feet flat on the floor and use a cushion to elevate the seat so that the upper thighs fall away from the body and follow the rest of the applicable instructions.

Rest the knees firmly on the zaniku, straighten the lower back, push the buttocks outward and the hips forward, and straighten your spine. Pull in your chin and extend the neck as though to support the ceiling. The ears and shoulders should be in the same plane with the nose directly above the navel. Straighten the back and relax shoulders, back, and abdomen without changing posture.

Keep the mouth closed placing the tongue with the tip just behind the front teeth and the rest of the tongue as close to the roof of the mouth as comfortable. Keep the eyes at least slightly open cast downward at a 45 degree angle without focusing on anything. If closed you will easily slip into drowsiness or daydreaming.

Rest the hands palm up on the knees and take 2 or 3 deep abdominal breaths. Exhale smoothly and slowly with the mouth slightly open by pulling in on the abdominal wall until all air has been expelled and inhale by closing the mouth and breathing naturally. Hands still on the knees sway the upper half of the body left to right a few times without moving the hips. Sway forward and back. These swayings are at first larger and then smaller enabling you to find the point of balance of your posture.

Finally, place your right hand palm upward in your lap against the lower abdomen. Place the left hand palm upward on top of the right.
The second joints of the middle fingers should be touching, and your fingers parallel. Raise the thumbs up opposite the fingers and touch the thumb tips lightly together; forming an oval between the thumbs and fingers. The thumb tips should join at the approximate level of the navel. Keep this shape carefully and gently, without tension.

BREATH

Observe breathing during zazen, but do not try to manipulate the rhythm or depth of the breath. Breathe gently and silently through the nose without attempting to control or manipulate the breathing. Let it come and go naturally so that you forget all about it. Simply let long breaths be long and short ones short.

AWARENESS

Do not concentrate on any particular object or attempt to control thoughts. By simply maintaining proper posture and breathing the mind settles by itself without fabrication. When thoughts arise, do not get caught up by them or fight them. Simply permit them to come and go freely. The essential point is to always strive to wake up from distraction and thoughts or dullness and drowsiness. Letting go of any thought is itself thinking non thinking.

ARISING FROM ZAZEN

Bow in gassho. Place hands on the knees and sway the body slightly and then more so. Take a few deep breaths and unfold the legs. Arise slowly especially if the legs are asleep and do not stand abruptly.

KINHIN - WALKING ZAZEN

Place the hands in shashu (or isshu). Walk clockwise around the room so that your right shoulder is toward the altar in the center of the zendo. The posture from waist up is the same as in zazen. Walk taking a half step for

each full breath, slowly, smoothly, and noiselessly, without dragging the feet.
Always walk straight ahead and turn to the right.

DIFFICULTIES AND EXPEDIENTS

The art of right awareness may seem difficult and the description given above is idealized. If you are finding difficulties invent your own way. In zazen we each must find our own way. If you find you are struggling and need a suggestion as to what to do, it is possible to follow or count the breath among other things.

Counting the breath may be done on inhalations, exhalations or both depending on what you find useful. Count from one to ten and then simply start over again at one. Be aware of the count and the breath and try to maintain continuous awareness of both. If you find that you are constantly losing the count, try counting to five.

Following the breath is done by watching the rise and fall of the abdomen with each breath. The abdominal wall is viewed as a leaf slowly waving in response to the in and out breaths. Maintain awareness of the entire posture as much as possible and watch the breath reach and leave the lower abdomen.

Keizan Zenji recommends settling awareness in the abdomen if bothered by distracting thoughts and above the eyebrows or at the hairline if bothered by drowsiness. Others recommend watching contact of the air with the nostrils or upper lip if drowsy. Dogen Zenji mentions only the palm of the left hand as a point of concentration in difficulties. These are mentioned here only as examples of the expedient devices that have been adopted by others. Remember these are only for use in difficulty, the norm of awareness for zazen is to be awake without preference to everything in the universe regardless of whether it is inside or outside the body. Be awake to everything over and over again that is the essential art of zazen.

A BIBLIOGRAPHY OF RECENT ENGLISH PUBLICATIONS ON CHAN / ZEN / SON BUDDHISM (1977-1992)

compiled by Urs APP

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Data 510-268-0102

Included :

1) English book or article publications on Chan / Son / Zen from approx. 1977 to 1992. Comprehensive coverage may always remain an elusive goal of bibliographies; nevertheless, an attempt was made to cover at least the academic literature in English on Chan / Son / Zen of these fifteen years.

2) English dictionaries and bibliographic works from the same period. For a much more comprehensive and annotated survey of such works see App, Urs. 1993. "Reference Works for Chan Studies." Cahiers d'Extre^me-Asie 7.

3) Unpublished and forthcoming publications and reports on work in progress.

Not Included

1) Works in languages other than English.

2) Most articles which appeared in pamphlets and newsletters published by Zen centers, martial arts centers, etc.

3) Most publications on general Buddhist-Christian dialogue.

4) The majority of literature on Western philosophy and Buddhism in general.

Literature by or about the Kyoto school (Nishida etc.) is only included where Zen is specifically targeted.

5) Most publications on Japanese arts (tea ceremony, Noh, haiku, etc.).

6) Interviews.

7) The majority of publications on Zen And ...., from motorcycle maintenance through the yin-yang-Zen cuisine to long-distance running.

8) Electronic publications. For a survey of such publications and work in progress see App, Urs. 1993. "Reference Works for Chan Studies." Cahiers d'Extre^me-Asie.

9) Book reviews (with a few exceptions).

Acknowledgments

Of particular help for the compilation of this list were the bibliographies of Gardner, Schuhmacher, and McRae as well as extensive bibliographies included in the works of Bernard Faure and Robert Buswell. Thanks also go to the authors who corrected and augmented a draft version.

* Two consecutive asterisks signify that the information needs to be supplemented.

* This bibliography is available in diskette format at the International Research Institute for Zen Buddhism at Hanazono University, Kyoto (Microsoft Word files, Macintosh or IBM).

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==========={8} PRACTICE: "Notes o
Roshi with John Daishin
Buksbazen==========
Center [of Los Angeles] often ask about the gasshoand about bowing. What, they inquire, is
these gestures?Why are they done? And why is it necessary to do them so precisely anduni
questions deserve careful consideration.Although we are Zen Buddhists, it should be noted
andthe bow are common to all sects of Buddhism, both Mahayana andTheravada. These tw
earliest days of Buddhism,or even earlier than that, and they have moved from India through
finally arriving recently in the Western world.When Shakyamuni Buddha's enlightenment occ
see five ofhis former comrades with whom he had practiced various austerities andspiritual
to his enlightenment. These five men, whowere very devout monks, felt that their companion
whenhe abandoned their customary practices. "Come," they said to each other,"Let's not pa
poor Gautama, he no longer is one ofus." They were dismayed to find that he had seemingly
hisspiritual practices, going so far as to even drink milk and take a bath(two forbidden acts a
their tradition). They could notunderstand why he seemed only to sit quietly, doing nothing o
anyvalue.But when the Buddha approached them, it is reported that these fivemonks were s
transformation of their former friend, byhis serenity and the radiance of his personality, that
theyspontaneously placed their palms together and greeted him with deepbows. Perhaps it i
misleading to say that they greeted /him/.More accurately, it should be said that they were b
theirold friend Gautama, but rather to the Buddha -- the Enlightened One.What the Buddha
was the Supreme Great Enlightenment (inSanskrit, /anuttara samyak sambodhi/): the direct
consciousrealization of the oneness of the whole universe, and of his own unitywith all thing
enlightenment means. This very realizationis actually in itself the act of being the Buddha. A
thisenlightened state that the five monks bowed.When the Buddha was enlightened, the first
was: "Wonder ofwonders! All sentient beings have the same (enlightened) nature!" Whatthis
bowing to the Buddha, the monks were actuallybowing to themselves, and to all beings. The
recognizingthe great unity which their former companion had directly and profoundlyexperien
examine the gassho and the bow more closely.GASSHO:The word /gassho/ literally means
palms together". Ofall the mudras (symbolic hand-gestures or positions) we use, it isperhaps
fundamental, for it arises directly from the depths ofenlightenment. Its uses are many, but m
is employed toexpress respect, to prevent scattering of the mind, to unify allpolarities (such a

right, passive and dominant, etc.) and toexpress the One Mind -- the total unity of Being.Alth
are many types of gassho, in the Soto sect we areprimarily concerned with these four:1. TH
The most formal of the gasshos, this is the onemost commonly used in our daily practice. It
use uponentering the zendo, and upon taking our seats. We also use it at leastsixteen times
a formal meal, and during all services.It is made by placing the hands together, palm to palm
theface. The fingers are placed together, and are straight rather thanbent, while the palms a
pressed together so that they meet.The elbows are held somewhat out from the body, althou
not quite parallel with the floor. There is about one fist'sdistance between the tip of the nose
hands. Fingertips are atabout the same height from the floor as the top of the nose. This gas
effect of helping to establish an alert and reverential state ofmind.2. THE GASSHO OF NO-
next most commonly usedgassho. It is basically used in greeting one another or our teacher
position, the hands are held a little more loosely together, with aslight space between the pa
the fingers still touch. Theelevation of the elbows from the floor is not so great as in the Firm
forearms should be at approximately a 45-degree angle to thefloor. This gassho has the effe
one's state of samadhi.3. THE LOTUS GASSHO. This gassho is used primarily by officiating
ceremonial occasions. It is made like the /gassho ofno-mind/, except that the tips of the mid
held one inchapart. Its name derives from the resemblance of this hand position tothe shape
just-opening lotus bud.4. THE DIAMOND GASSHO. This gassho is also known as the /gass
life/. Like the /lotus gassho/, it is used by officiantsin services. Although the hands and arms
basically the sameposition as in the /gassho of no-mind/, the /diamond gassho/ is madewith
each hand extended and interlocking, and with theright thumb on top of the left.In each of th
we keep the eyes focused upon the tips of ourmiddle fingers. But regardless of the style or
gassho,and in whatever setting it is being used, the fundamental point of thegassho is to be
Three Treasures: Buddha, Dharma, andSangha.Of course, we can look at the Three Treasu
perspectives,and with varying degrees of depth and clarity. At perhaps the mostsuperficial le
Treasures are seen as external objects ofsupreme reverence for all Buddhists. Unfortunatel
theThree Treasures tend to be perceived as something other than oneself.But as our vision
experience that each of us is, in fact,the Buddha. We see clearly that everything we encoun
isnone other than the Dharma -- the functioning of underlyingenlightenment. And, realizing t
all beings, we come torealize that the Sangha -- the all-embracing brotherhood of practice --
composite things, including each of us. Having thisawareness we become -- or rather, we /a
ThreeTreasures.So, joining our hands palm to palm, we simultaneously create and expresst
oneness which goes beyond all dichotomies. It is fromthis perspective that we make the gas
bow.It is no ordinary person who bows; it is the Three Treasures recognizingitself in all thing
thinks of himself as "just ordinary", heis, in effect, defaming the Three Treasures. And as we
palmstogether we unite wisdom and samadhi, knowledge and truth, enlightenmentand delus
Zenji once said: "As long as there is true bowing, the Buddha Waywill not deteriorate." In bo
pay respect to the all-pervading virtue of wisdom, which is the Buddha.In making the bow, w

neither hastily nor sluggishly butsimply maintain a reverent mind and humble attitude. When
the bow is then too casual a thing; perhaps we are even hurryingto get it over and done with
frequently the result of a lack ofreverence.On the other hand, if our bow is too slow, then it b
ratherpompous display; we may have gotten too attached to the feeling ofbowing, or our ow
imagined) gracefulness of movement. This isto have lost the humble attitude which a true bo
we bow, it is always accompanied by gassho, although the gasshoitself may not always be a
bowing. As with the gassho,there are numerous varieties and styles of bowing, but here we
the two main kinds of bow which we use in our daily practice.1. THE STANDING BOW. This
entering the zendo, andin greeting one another and our teachers. The body is erect, with the
distributed evenly and the feet parallel to each other. Theappropriate gassho is made (see a
is made, he bodybends at the waist, so that the torso forms an angle with the legs ofapproxi
degrees. The hands (in gassho) do not move relative tothe face, but remain in position and
whole body.2. THE DEEP BOW (FULL PROSTRATION). This bow is most often used atthe
services, and upon entering and leavingdokusan. It is somewhat more formal than the stand
requiresa continuous concentration during its execution so that it is notsloppily done.The bo
begins in the same way as the /standing bow/, butonce the body is bent slightly from the wa
bend and oneassumes a kneeling position. From the kneeling position, the movement ofthe
with the hands separating and moving, palms upward,into a position parallel with the forehea
movementprogresses, the backs of the hands come to rest just above the floor andthe foreh
until it rests upon the floor between the hands.At this point, the body is touching the floor at
elbows, hands,and forehead. The hands are then slowly raised, palms upward, to a pointjus
Then the hands slowly return to the floor. Thisaction is a symbolic placing of the Buddha's fe
head as anact of reverence and humility. There should be no sharp, abruptmovements of th
bending of the wrists or curling ofthe fingers when executing this gesture. When the hands h
raisedand lowered, the body then straightens as the person bowing gets to hisfeet once aga
gassho, just as he began. In kneeling,actually the knees do not touch the ground simultaneo
insequence; first, the right and then the left knee touches the ground.The same is true for th
left hands and right and left elbows,in that sequence. In practice, however, the interval betw
andleft sides touching the ground may be so minute as to be unnoticeable.In bowing, mover
jerky or disjointed, but should flowsmoothly and continuously without either disruption or arre
motion.Master Obaku, the teacher of Master Rinzai, was famous for his frequentadmonition
"Don't expect anything from the ThreeTreasures." Time after time he was heard to say this.
however,Master Obaku was observed in the act of bowing, and was challenged abouthis pra
tell your students not to expect anything from the ThreeTreasures," said the questioner, "and
been making deepbows." In fact, he had been bowing so frequently and for so long that alar
formed on his forehead at the point where it touchedthe hard floor. When asked how he exp
Obaku replied,"I don't expect. I just bow."This is the state of being one with the Three Treas
justmake gassho. Let us just bow.[HAKUYU TAIZAN MAEZUMI - Ordained as a Soto monk

11,Maezumi Roshi is Dharma successor to three major lines of Zen teaching,representing b
traditions: Kakujun Kuroda Roshi,Hakuun Yasutani Roshi, and Koryu Osaka Roshi. He is the
and resident Zen master of the Zen Center of Los Angeles.JOHN DAISHIN BUKSBAZEN w
of the Zen Center ofLos Angeles, and a student of Maezumi Roshi.This article originally app
PRACTICE II, ed., HakuyuTaizan Maezumi and Bernard Tetsugen Glassman. Zen Writing S
Los Angeles, 927 South Normandie Avenue, Los Angeles,
CA90006.]----------end of file

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[This document can be acquired from a sub-directory coombspapers via anonymous FTP on
COOMBS.ANU.EDU.AU][Last updated: 14 April
1992]----------The Zen Buddhist texts
listed below have been translated from Japanese and rendered into a thoughtful English by
members, Honolulu, Hawaii headed by Robert Aitken Roshi. Although the basic work was d
the 1980s translations of some of the texts are not final as they tend to continue to be impro
refined. These texts are used with gratitude and delight by members of several affiliated Zen
communities, including California Diamond Sangha, Santa Rosa and Berkeley, USA (heade
Roshi); Sydney Zen Center, Australia, and the Zen Group of Western Australia, Perth, Aust
authoritative version of the sutras - as translated in Dec 1991 by Robert Aitken Roshi can be
the document called: diamond-sangha-zen-sutras.txt availablefrom the coombspapers at the
address.]==========Z
Centre, 251 Young St., Annandale, Sydney NSW 2038,
Australia==========TH
Commentaries from the KyojukaimonKeep all precepts.This is the cave where all Dharmas
arise.Practise all good Dharma.This is the root-origin whence all Buddhas and Dharmas aris
beings.The Dharma of the Supreme Way is the way to do and have
done.==========THE
from the KyojukaimonI take refuge m the Buddha;I take refuge in the Dharma;I take refuge i
Sangha.The Great Precepts of all the Buddhas have been maintained andprotected by all th
hand them down to Buddhas, andAncestral Teachers hand them down to Ancestral Teache
observance of the Precepts transcends past, present,and future, and the perfect accord betw
realization of teacher anddisciple, and continues through all ages.Our great teacher Shakya
imparted them toMahakashyapa, and Mahakashyapa transmitted them to Ananda.Already t
through many generations in directsuccession, reaching down to the present head of this te
receiving the Great Precepts, I vow to requite my deepobligation to the Buddhas and Ancest
pledge to establishthese Precepts as essential teachings for human beings and all otherbei
eventually all will inherit the wisdom of the
Buddha.==========TH
Commentaries by Bodhidharma and Dogen Zenji1. Not Killing.Bodhidarma: Self-nature is su
In the realm of the everlastingDharma, not giving rise to the ideal of killing is called the Prec
Killing.Dogen Zenji: The Buddha seed grows in accordance with not taking life. Transmit the
wisdom and do not kill.2. Not Stealing.Bodhidharma: Self-nature is subtle and mysterious. I
the unattainableDharma, not having thoughts of gaining is called the Precept of Not Stealing
The self and things of the world are just as they are. The gate ofemancipation is open.3. No
Sex.Bodhidharma: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma
veneer of attachment is called the Precept of Not Misusing Sex.Dogen Zenji: The Three Wh
clear. When you have nothing to desire,you follow the way of all Buddhas.4. Not Lying.Bodh

Self-nature is subtle and mysterious. In the realm of the inexplicableDharma, not preaching
called the Precept of Not Lying.Dogen Zenji: The Dharma Wheel turns from the beginning. T
surplus nor lack.The whole universe is moistened with nectar, and the truth is ready to harve
Giving or Taking Drugs.Bodhidharma: Self-nature is subtle and mysterious. In the realm of t
pure Dharma,not giving rise to delusions is called the Precept of Not Giving or Taking Drugs
Drugs are not brought in yet. Don't let them invade. That is the great light.6. Not Discussing
Others.Bodhidharma: Self-nature is subtle and mysterious. In the realm of the flawless Dhar
upon error is called the Precept of Not Speaking of Faults of Others.Dogen Zenji: In the Bud
is one path, one Dharma, one realization, one practice.Don't permit fault-finding. Don't perm
talk.7. Not Praising Yourself While Abusing Others.Bodhidharma: Self-nature is subtle and n
the realm of the equitableDharma, not dwelling upon I against you is called the Precept of N
Yourselfwhile Abusing Others.Dogen Zenji: Buddhas and Ancestral Teachers realize the em
earth.When they manifest the noble body, there is neither inside nor outside in emptiness.W
the Dharma body, there is not even a bit of earth on the ground.8. Not Sparing the
DharmaAssets.Bodhidharma. Self-nature is subtle and mysterious. In the genuine, all-perva
being stingy about a single thing is called the Precept of Not Sparing theDharma Assets.Dog
phrase, one verse--that is the ten thousand things and one hundredgrasses; one dharma, o
is all Buddhas and Ancestral Teachers.Therefore, from the beginning, there has been no sti
Not Indulging in Anger.Bodhidharma: Self-natue is subtle and mysterious. In the realm of the
Dharma,not contriving reality for the self is called the Precept of Not Indulging in Anger.Dog
advancing, not retreating, not real, not empty. There is an ocean ofbright clouds. There is ar
solemn clouds.10. Not Defaming the Three Treasures.Bodhidhrma: Self-nature is subtle and
realm of the One, nor holdingnihilistic concepts of ordinary beings and sages is called the Pr
Defaming theThree Treasures.Dogen Zenji: The teisho of the actual body is the harbour and
the most importantthing in the world. Its virtue finds its home in the ocean of essential nature
beyond explanation. We just accept it with respect and
gratitude.----------end of file

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1992]----------The Zen Buddhist texts
listed below have been translated from Japanese and rendered into a thoughtful English by
members, Honolulu, Hawaii headed by Robert Aitken Roshi. Although the basic work was d
the 1980s translations of some of the texts are not final as they tend to continue to be impro
refined. These texts are used with gratitude and delight by members of several affiliated Zer
communities, including California Diamond Sangha, Santa Rosa and Berkeley, USA (heade
Roshi); Sydney Zen Center, Australia, and the Zen Group of Western Australia, Perth, Aust
authoritative version of the sutras - as translated in Dec 1991 by Robert Aitken Roshi can be
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address.]==========S
St., Annandale, Sydney NSW 2038,
Australia==========Th
the Tao, beyond philosophy,Not avoiding fantasy, not seeking truth.The real nature of ignora
Buddha-nature itself;The empty delusory body is the very body of the Dharma.When the Dh
completely,There is nothing at all.The source of our self-natureIs the Buddha of innocent tru
physical reactions come and goLike clouds in the empty sky;Greed, hatred, and ignorance a
disappearLike bubbles on the surface of the sea.When we realize actuality,There is no distin
mind and thingAnd the path to hell instantly vanishes.If this is a lie to fool the world,My tongu
cut out forever.Once we awaken to the Tathagata-Zen,The six noble deeds and the ten thou
actionsAre already complete within us.In our dream we see the six levels of illusion clearly;A
awaken the whole universe is empty.No bad fortune, no good fortune, no loss, no gain;Neve
in eternal serenity.For years the dusty mirror has gone uncleaned,Now let us polish it compl
for all.Who has no-thought? Who is not-born?If we are truly not-born,We are not un-born eit
robot if this is not so.How can we realize ourselvesBy virtuous deeds or by seeking the Bud
your hold on earth, water, fire, wind;Drink and eat as you wish in eternal serenity.All things a
and completely empty;This is the great enlightenment of the Tathagata.Transience, emptine
enlightenment--These are the ultimate truths of Buddhism;Keeping and teaching them is tru
devotion.If you don't agree, please ask me about it.Cut out directly the root of it all,--This is t
point of the Buddha-seal.I can't respond to any concern about leaves and branches.People
the Mani jewel.Living intimately within the Tathagata-garbha,It operates our sight, hearing, s
sensation, awareness;And all of these are empty, yet not empty.The rays shining from this p
jewelHave the form of no form at all.Clarify the five eyes and develop the five powers;This is
intellectual work,-just realize, just know.It is not difficult to see images in a mirror,But who ca
hold of the moon in the water?Always working alone, always walking alone,The enlightened
way of NirvanaWith melody that is old and clear in spiritAnd natura11y elegant in style,But w
is tough and bony,Passing unnoticed in the world.We know that Shakya's sons and daughte

but not in the Tao.In their poverty, they always wear ragged clothing,But they have the jewel
treasured within.This jewel of no price can never be used upThough they spend it freely to h
meet.Dharmakaya, Sambogakaya, Nirmanakaya,And the four kinds of wisdomAre all contai
kinds of emancipation and the six universal powersAre all impressed on the ground of their r
student goes directly to the ultimate,The others are very learned but their faith is uncertain.R
dirty garments from your own mind;Why should you show off your outward striving?Some m
abuse;They try to set fire to the heavens with a torchAnd end by merely tiring themselves ou
scandal as though it were ambrosial truth;Immediately everything meltsAnd I enter the place
and words.When I consider the virtue of abusive words,I find the scandal-monger is my good
do not become angry at gossip,We have no need for powerful endurance and compassion.T
to be mature in expression,And full-moon brilliance of dhyana and prajnaDoes not stagnate
only can I take hold of complete enlightenment by myself,But all Buddha-bodies, like sands
become awakened in exactly the same way.The incomparable lion-roar of the doctrineShatt
the one hundred kinds of animals.Even the king of elephants will run away, forgetting his pri
heavenly dragon listens calmly, with pure delight.I wandered over rivers and seas, crossing
streams,Visiting masters, asking about the Way in personal interviews;Since I recognised th
at Ts'ao Ch'i,I know what is beyond the relativity of birth and deathWalking is Zen, sitting is
Zen;Speaking or silent, active or quiet, the essence is at peace.Even facing the sword of dea
unmoved;Even drinking poison, our mind is quiet.Our treacher, Shakyamuni, met Dipankara
eons he trained as Kshanti, the ascetic.Many births, many deaths;I am serene in this cycle,
end to it.Since I abruptly realized the unborn,I have had no reason for joy or sorrowAt any ho
disgrace.I have entered the deep mountains to silence and beauty;In a profound valley bene
cliffs,I sit under the old pine trees.Zazen in my rustic cottageIs peaceful, lonely and truly
comfortableWhen you truly awaken,You have no formal merit.In the multiplicity of the relativ
cannot find such freedom.Self-centered merit brings the joy of heaven itself,But it is like shoo
arrow at the sky;When the force is exhausted, it falls to the earth,And then everything goes v
should this be betterThan the true way of the absolute,Directly penetrating the ground of Tat
take hold of the sourceAnd never mind the branches.It is like a treasure-moonEnclosed in a
emerald.Now I understand this Mani-jewelAnd my gain is the gain of everyone endlessly.The
the river,The wind blows through the pines, --Whose providence is this long beautiful evenin
Buddha-nature jewel of moralityIs impressed on the ground of my mind,And my robe is the c
cloud, and the mist.A bowl once calmed dragonsAnd a staff separated fighting tigers;The rin
staff jingle musically.The form of these expressions is not to be taken lightly;The treasure-sta
TathagataHas left traces for us to follow.The awakened one does not seek truth--Does not c
delusion.Truth and delusion are both vacant and without form,But this no-form is neither em
empty;It is the truly real form of the Tathagata.The mind-mirror is clear, so there are no obst
brilliance illuminates the universeTo the depths and in every grain of sand.Multitudinous thin
cosmosAre all reflected in the mind,And this full clarity is beyond inner and outer.To live in n

is to ignore cause and effect;This chaos leads only to disaster.The one who clings to vacanc
world of things,Escapes from drowning but leaps into fire.Holding truth and rejecting delusio
but skilful lies.Students who do zazen by such liesLove thievery in their own children.They m
Dharma-treasure;They lose accumulated power,And this disaster follows directly upon duali
Zen is the complete realization of mind,The complete cutting off of delusion,The power of wi
penetrating directly to the unborn.* * * * * * * * * * * * *

Students of vigorous will hold the sword of wisdom;The prajna edge is a diamond flame.It r
off useless knowledge,But also exterminates delusions.They roar with Dharma-thunder,They
Dharma-drum;They spread clouds of love, and pour ambrosial rain.Their giant footsteps nou
beings;Shravaka, Pratyeka, Bodhisattva--all are enlightened;Five kinds of human nature all
emancipated.High in the Himalayas, only fei-ni grass grows.Here cows produce pure and de
this food I continually enjoy.One complete nature passes to all natures;One universal Dharm
Dharmas.One moon is reflected in many waters;All the water-moons are from the one moon
all Buddhas has entered my own nature,And my nature becomes one with the Tathagata.Or
contains all levels;It is not matter, mind, nor activity.In an instant eighty thousand teachings a
fulfilled;In a twinkling the evil of eons is destroyed.All categories are no category;What relati
these to my insight?Beyond praise, beyond blame,--Like space itself it has no bounds.Right
eternally full and serene,If you search elsewhere, you cannot see it.You cannot grasp it, you
it;In the midst of not gaining,In that condition you gain it.It speaks in silence,In speech you h
silence.The great way has opened and there are no obstacles.If someone asks, what is you
you understand it?I reply, the power of tremendous prajna.People say it is positive;People s
negative;But they do not know.A smooth road, a rough road--Even heaven cannot imagine.I
zazen for many eons;I do not say this to confuse you.I raise the Dharma-banner and set fort
teaching;It is the clear doctrine of the BuddhaWhich I found with my teacher, Hui Neng,Maha
became the Buddha-successor,Received the lamp and passed it on.Twenty-eight generatio
India,Then over seas and rivers to our landBodhi Dharma came as our own first patriarch,An
all know, passed through six teachers here,And how many generations to come may gain th
knows.The truth is not set forth;The false is basically vacant.Put both existence and non-exis
aside,Then even non-vacancy is vacant,The twenty kinds of vacancy have no basis,And the
Tathagata-beingIs naturally sameness.Mind is the base, phenomena are dust;Yet both are l
mirror.When the flaw is brushed aside,The light begins to shine.When both mind and pheno
forgotten,Then we become naturally genuine.Ah, the degenerate materialistic world!People
find self-control difficult.In the centuries since Shakyamuni, false views are deep,Demons ar
Dharma is weak, disturbances are many.People hear the Buddha's doctrine of immediacy,A
the demons will be crushedAs easily as a roofing tile.But they cannot accept, what a pity!Yo
source of action;Your body is the agent of calamity;No pity nor blame to anyone else.If you d
invitation to hell,Never slander the Tathagata's true teaching.In the sandalwood forest, there
tree.Only the lion lives in such deep luxuriant woods,Wandering freely in a state of peace.Ot

and birds stay far away.Just baby lions follow the parent,And three-year-olds already roar lo
the jackal pursue the king of the DharmaEven with a hundred thousand demonic arts?The B
directnessIs not a matter for human emotion.If you doubt this or feel uncertain,Then you mu
with me.This is not the free rein of a mountain monk's ego.I fear your training may lead to wr
permanent soul or complete extinction.Being is not being; non-being is not non-being;Miss t
hair,And you are off by a thousand miles.Understanding it, the dragon-child abruptly attains
Buddhahood;Misunderstanding it, the greatest scholar falls into hell.From my youth I piled st
studies,In sutras and shastras I searched and researched,Classifying terms and forms, obliv
fatigue.I entered the sea to count the sands in vainAnd then the Tathagata scolded me kindl
profit in counting your neighbour's treasure?"My work had been scattered and entirely usele
was dust blown by the wind.If the seed-nature is wrong, misunderstandings arise,And the Bu
of immediacy cannot be attained.Shravaka and Pratyeka students may study earnestlyBut th
aspiration.Others may be very clever,But they lack prajna.Stupid ones, childish ones,They s
is something in an empty fist.They mistake the pointing finger for the moon.They are idle dre
form and sensation.Not supposing something is the Tathagata.This is truly called Kwan-Yin,
who sees freely.When awakened we find karmic hindrances fundamentally empty.But when
repay all our debts.The hungry are served a king's repast,And they cannot eat.The sick mee
doctors;Why don't they recover?The practice of Zen in this greedy world--This is the power o
vision.The lotus lives in the midst of the fire;It is never destroyed.Pradhanashura broke the g
precepts;But he went on to realize the unborn.The Buddhahood he attained in that momentL
our time.The incomparable lion roar of the doctrine!How sad that people are stubbornly igno
knowing that crime blocks enlightenment,Not seeing the secret of the Tathagata teaching.Tw
guilty of murder and carnality.Their leader, Upali, had the light of a glow-worm;He just added
guilt.Vimalakirti cleared their doubts at onceAs sunshine melts the frost and snow.The rema
emancipationWorks wonders innumerable as the sands of the Ganges.To this we offer cloth
medicine.Ten thousand pieces of gold are not sufficient;Though you break your bodyAnd yo
powder,--This is not enough for repayment.One vivid word surpasses millions of years of pra
of the Dharma deserves our highest respect.Tathagatas, innumerable as sands of the Gang
fact by their attainment.Now I know what the Mani-jewel is:Those who believe this will gain i
accordingly.When we see truly, there is nothing at all.There is no man; there is no Buddha.In
things of the universeAre just bubbles on the sea.Wise sages are all like flashes of lightning
burning iron ring revolves about my head,With bright completeness of dhyana and prajnaI n
equanimity.If the sun becomes cold, and the moon hot,Evil cannot shatter the truth.The carr
elephant moves like a mountain,How can the mantis block the road?The great elephant doe
rabbit's path,Great enlightenment is not concerned with details.Don't belittle the sky by looki
pipe.If you still don't understand, I will settle it for
you.----------end of file

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using CP/M and had to be converted to dos format. Many ofthe 5.25 disks were very old and
thus missing info.....Beginning of
file.....GLOSSARYAAi-nuke (mutual escape)Ai-uchi (mutual striking down)A
no kokoro (mind of an infant; child's mind)Amado ("rain door")Angya (travelling on foot: a Bu
pilgrimage)Antan (assignment of living space)Arayashiki (all conserving consciousness)Bait
plum seed and sugar served as the ceremony for thebeginning of each day)Banka (evening
(evening cleaning)Bhutakoti (limit of reality)Bodhi (enlightenment)Bodhidharma (also P'u-t'i
or Daruma; the twenty- eighth Buddhistpatriarch, founder of Zen)Bosatsu (Bodhisattva or p'u
enlightened one)Buddha (also, Butsudo or hondo; Guatarma Siddharta, the founder of Budd
and being; see Wu-hua)Bushi (a knight or military scholar)Bushido ("the way or code of the
martial scholar")Busshin-gyo (Buddha-mind act)Butsuden (temple building enshrining an ima
Buddha)CCh'a-ch'a/sassatsu (lively and self assured)Chado (the way of tea; the ritual of the
ceremony)Ch'an (Zen)Ch'ang (forever)Ch'ang-tao ("always-so-ness")Cha-no-yu (the tea cer
(perseverance)Cheng (the state of things as they are)Ch'eng/makoto (sincerity)Ch'eng-ch'en
drift)Chen-jen (true man)Chih/jaku/chi (wisdom, tranquility)Ch'i/ki (spirit, abstract form of ene
originating in the Tan Tien or Hara)Chih-jen : see ShijinChih-mo : see Shih-mo (suchness)C
services)Chu-chang/shujo (staff)Ch'un ch'i (pure spirit)Chung Yung : see Chuyo (doctrine of
Mean)Chuyo/Chung Yung (doctrine of the Mean)DDaido mumon (from the preface to the Mu
Hui- k'ai(1183-1260), a monk of the later Sung dynasty. Discourses on the text,comprising f
are frequently held in Zen monasteries.Daienkyochi (mirror wisdom)Daigaku/Ta Hsueh (grea
learning)Dai-hannya (ceremony of reading the sutra titles)Daikon-hatsu (collecting white rad
pickling)Daiyu/Ta-yung or Myoyu/Miao-yung (an aesthetic quality perceivable in a work ofart
itself. The sword in the hand of a swordsman, or any activitycarried out with something mor
technique)Daruma (Japanese name for Bodhidharma)Daruma-ki (memorial day for the Bodh
October)Dentoroku/Ch'uan-teng Lu ("transmission of the lamp")Deshi (a disciple or pupil of a
[spiritual master or teacher])Doka (poetry of the Tao)Dokusan (individual consultation with a

form of sanzen)Donai (that part of a monastery other than its administrative quarters)Donai f
scriptures in the meditation hall)Eekagrata (one-pointedness)Enju (growing vegetables)Enju
prolonging room; the healing room of a monastery)FFen/bun (mutuality)Fudo-shin (immovab
(refinement of life)Fugin (chanting scriptures)Funi (nonduality)Furyu (feeling for nature)Fush
Fuchi/Pu-shih (beyond knowledge)Fusu (monk in charge of the accounts and business affai
monastery)Fuzui (a monk assigned as attendant to the head monk)GGaki (hungry spirits)Gy
chanting scriptures whilst moving)HHaiku (form of poetry having three lines; five syllables in
line,seven in the second, five in the third)Hakama (a divided skirt worn as 'over-trousers')Ha
(transient vain)Handaikan (waiting on the table of the dining room)Hange (mid-term or half te
(special meal)Haori (upper or outer coat)Happo biraki (open on all sides)Hashin kyuji (rest, r
preparation; taking up the needle and moxatreatment)Heijo-shin (everyday mind) Higan-hats
equinox begging)Hin/P'in (poverty)Hinsetsu (receiving visitors at the head temple)Hoben (sk
means)Hokku (dharma drum)Hoko (escapade at night)Hondo ('main hall'; alternative name f
Buddha Hall)Honrai no memmoku/Pen-lai mien-mu (original face)Honshin (original mind)Ho
(runaway mind)Ho....u (chanting, used by monks whilst walking in the street, begging. "The
Dharma")Hsi-hsi/Kiki (wreathed in smiles)Hu-jan nien ch'i/Kotsunen nenki (sudden awakenin
thought)Ii/gi (justice)ichinen/i-nien (one thought)iho/ihori (hut)Inji [sanno] (attendant to the
master)Inji gyo (secret good deeds)innen (anecdote or incident)isagi-yoku (leaving no regret
conscience; like a brave man; withno reluctance)Jjaku (tranquility)jaku metsu (absolute tranq
absolute nothingness; complete annihilation ofthe ego)jen-jin (love)ji/shih (the particular, as
from the universal ri/li)Jihatsu (the bowl used by a monk for meals and begging)Jikijitsu (the
who supervises the others during meditatin, worship,etc.)jisei ('parting-with-life verse')jiyu/tzu
(self-reliance)jizai/tzu-tsai (self being)jodo/ch'ang-tao ("always-so-ness")Joju (the administra
quarters of a monastery; such as offices, kitchen,etc.)Joju fugin (chanting scriptures in the a
quarters)Josaku (a day or period of relaxation from monastery routine)juan ho ho ti (softness
("Release from the samadhi meditation"; retiring at night)Kaihan ("opening the han"; the thric
announcement of time)Kaijo ("opening the samadhi meditation"; arising in the morning)Kaiko
discourse by the master)Kaisan-ki (memorial day for the founder of the monastery)Kaisei (en
term)Kaiyoku ("opening the bath"; bathing)kake mono (scroll) kami nagara no michi (to leave
will of thegods; non interference with natural affairs)kan-mi (the 'taste' of sabi)Kansho (a sum
the master)kara (a small kesa)karma (karuna/hi/pei (love for sentient beings)Kashaku ("hang
priest's staff")Katan (participation in a large general Zen meeting)kaya (bodily existence)Kay
cooked rice)Keisaku (the staff or stick used to administer discipline during meditation)kendo
swordsmanship)Kensho ("seeing one's nature"; another term for satori)Kentan ("inspecting t
master's visit to the meditation hall)kesa/kasaya (a garment worn by a Zen monk around the
chest)ki (see ch'i)Kiin (returning to the monastery)ki-in/ch'i-yun (spiritual rhythm)Kikan (the m
address of encouragement)Kiku (rules for daily routine)Kinhin ("sutra-going"; the practice of
while walking in themeditation hall)Kitan ryshaku (end of term examination)klesa/bonno (affe

(success)koan (Koe (seasonal change of robes)Koju-sai (reception day for lay followers)kok
mind or heart)kokoro tomerukokoro tomuna (not to have the mind 'stopped')kokoro wo tome
shifting from one thing to another; the attentionbeing taken by an object, transferred to it and
there)Kokuho (informal encouragement)kono-mama (suchness)Konsho (striking the evening
or rotation of duties)ksanti (meakness of spirit)ku/k'ung (emptiness)kufu (a device, or means
for aiding satori)kufu/kung-fu (escape from dilemma)kyo/hsu (the emptiness in which infinite
exist)kyogai/ching-chieh/ching-ai (the field of conscious thought)Kyoo (a treat or special mea
(day of rest)LLi/rei (propriety)Li/ri (furthering)Li/ri (reason)Liao-hsi/ryotari (blown
adriftMManjusri [name] (Monju Bosatsu)meijin (genius)misai no ichinen (subtle trace of thou
(bean paste)Mogusa (the plant 'yomogi' used in moxabustion)mondo/wen-ta (questions and
discussion)Monju Bosatsu [name] (Manjusri)moshin (delusive mind)mu/wu (nothing, negatio
ego)mujushin-ken (sword of no abiding mind)Mumonkan (a collection of forty-eight koan cor
the thirteenthcentury)Mumyo (abiding state of ignorance)mushin (no-mind-ness)mushin no s
mind)Musho-bonin (recognising the reality which is not subject to birth and death;supreme
enlightenment)muso (no thought)myo/miao (wonder)myoyu/miao-yung (something mysterio
inner being, withoutintellect)Nnaniyara yukashi (moved, without knowing why, by something
(diary or journal)Nisshitsu (entering the master's room)Nitten soji (daily cleaning)Niwa-zume
the courtyard")Niya sannichi (two nights and three days)nyunan-shin (soft heartedness)OOb
festival celebrating the return of ancestral spirits)omou (to think of or long for)omowanu (to k
empty)O-shikunichi (twice monthly day of rest; the fourteenth day and the last day ofthe mon
(master)RRohatsu ("the eighth day of the twelfth lunar month" a week of trainingbeginning o
December and finishing on the 8th December, commemoratingthe Buddha's enlightenment
these dates) Roshi (Old scholaror old teacher; a Zen master)SSaba (left over rice)Sabi (lone
(lunch)Samu (working in the garden)Sando (proceeding to the hall)Sanno (attendant; attend
master)Sanzen (going to a Zen master to receive instruction, usually by the use of akoan)Sa
ceremony)Satori/Wu (enlightenment)Segaki (feeding the hungry spirits [gaki])Sembutsu-jo (t
'Buddha-selecting place', another name for the Zendo ormeditation hall)Sesshin (a twice yea
intensive meditation and special lectures)'gathering one's thoughts?'Shijo (meditation in com
quietness) 'gathering one's thoughts?'Shika (the head monk or chief administrator of a Zen
monastery)Shikaryo (the quarters of the head monk or administrator)Shikunichi (days in the
the digits four or nine)Shisho (a teacher or master of scholarship, religion or art; the spiritual
a student or disciple)Shitaku (preparation)Shogatsu shitaku (preparations for the new year)S
rest whilst out begging)Shoken ("mutual seeing"; the first interview between a novice and ma
(an eclectic religion consisting of Buddhism, Shinto, Taoism andshamanism, its priests know
[priests who lie down in themountains])Shujo : see Chu-chang (staff)Shukushin (going to se
Buddha hall of the head temple on the firstand fifteenth day of each month)Shukuza (breakfa
("gathering rice")Shussai (serving special Zen dishes to lay followers)Shutto (to put in an ap
[usually at a ceremony])Shuya (fire watching)Sodo ("priest or monk hall"; a Zen monastery)S

cleaning)Sosan (general consultation with a Zen master; a form of sanzen)Sozarei ("genera
ceremony")TTa Hsueh : see Daigaku (great learning)Takuhatsu ("carrying the bowl"; the pra
carried out by monks)Tan ("platform"; seat)Tana-gyo (honouring family ancestors)Tanga (sta
a guest)Tanga-ryo (a room set aside for overnight lodging, used by pilgrims or noviceswho c
the monastery) Tanga-zume ("occupying the overnight room")Teihatsu (shaving the head)Te
commentary by a Zen master)Tenjin (visiting a lay follower's home)Tenzo (kitchen)Toya (a p
of the winter solstice)Tsukemono (pickled Japanese vegetables)WWabi (solitariness; transc
(see mu) (nothing, negation)wu chi (limitless)Wu-hua (becoming, being)Wu-ming (abiding st
ignorance)Yyamabushi (priests who lie down in the mountains) (see shugendo)Yawaragai (g
spirit)Yaza (individual seated meditation by night)ZZanka (returning to one's home temple, n
school)Zazen (seated meditation)Zendo ("meditation hall"; building in which monks live and
zenmonastery or school)Zen-shu (a Buddhist Zen sect)Zuii-za ("sitting as one pleases"; rele
routine).....End of file.....

THIRTY MINUTES TO ENLIGHTENMENT

****

THE DEMYSTIFICATION OF ZEN

A DEFINITIVE GUIDE TO THE REALIZATION OF NIRVANA.

A POST CULTURAL, POST EXISTENTIAL, ZEN ENCOUNTER.

THE FOLLOWING ZEN ENCOUNTER HAS BEEN WRITTEN TO ENLIGHTEN YOU TO

THE CAUSE OF HUMAN SUFFERING AND CONFLICT AND WILL EXPLAIN HOW YOU C

ELIMINATE THAT CAUSE FROM THE MIND.

CHAPTER CONTENTS

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(2) ZEN

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(5) THE CAUSE OF HUMAN SUFFERING AND CONFLICT

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(15) PERFECT-LESS-NESS

(16) THEREFORE

(17) IN CONCLUSION

ONE

THE "TAO"

THE CHINESE WORD TAO IS USED IN AN ATTEMPT TO IDENTIFY BY NAME THAT NAMELESS ENERGY-SUBSTANCE WE CALL PHYSICAL AND NON-PHYSICA REALITY IN ALL OF ITS MANIFESTATIONS, BOTH KNOWN AND UNKNOWN.

THAT WHICH WE CALL THE TAO EXISTS WITH OR WITHOUT OUR EXPERIENTIAL PERCEPTION, AFFIRMATION OR NEGATION OF IT AND EXISTS ASIDE FROM ANY CONCEPTUAL VOCABULARY DESCRIBING IT.

SEPARATED MENTALLY FROM IT, WE CALL IT THE TAO, EDEN OR REALITY. REUNITED WITH IT, THERE IS NO NEED.

THE WAY TO BEING PSYCHOLOGICALLY AT ONE WITH THE TAO CAN BE KNOWN AND STATED. THE TAO ITSELF CAN ONLY BE EXPERIENCED.

THE WAY FOR THE MIND TO BE ONCE AGAIN AT ONE WITH THE TAO IS NOT DIFFICULT. ONLY OUR LACK OF DESIRE FOR THE TRUTH CONCERNING THE CAUS OF HUMAN SUFFERING AND CONFLICT AND HOW TO ELIMINATE THAT CAUSE FRO THE MIND, KEEPS US FROM IT.

THOSE WHO KNOW THE WAY, POINT DIRECTLY TO THE TRUTH OF THE MATTER AND DO SO NAMELESSLY.

TWO

ZEN

IT MUST FIRST BE UNDERSTOOD THAT ZEN IS A MEANS TO PSYCHOLOGICAL TRANSFORMATION AND NOT A RELIGION.

ZEN IS THE TEACHING THAT IDENTIFIES AND ELIMINATES THE "GATELESS" GATES THAT PSYCHOLOGICALLY EXIST BETWEEN THE SCHIZOPHRENIC, CULTURA EXISTENTIAL MIND, AND A STATE OF MIND AT ONE WITH THE TAO, CALLED NIRVANA.

ZEN DOES NOT REPRESENT NIRVANA, NOR THE TAO, BUT REPRESENTS THE MEANS TO BE AT ONE WITH THOSE ENDS. ZEN IS THE METHOD OF TRAVEL, NIRVANA THE DESTINATION.

ZEN CONSISTS OF TWO PARTS. THEY ARE "ENLIGHTENMENT" AND "SATORI", ENLIGHTENMENT BEING THE NECESSARY INGREDIENT FOR THE REALIZATION OF SATORI. IF THERE IS NO ENLIGHTENMENT, THERE CAN BE NO SATORI AND CONSEQUENTLY NO NIRVANA.

THREE

ENLIGHTENMENT AND SATORI

THE WORD "ENLIGHTENMENT", AS USED IN THIS TEXT, IS TO KNOW OF HUMAN SUFFERING AND CONFLICT, TO KNOW ITS CAUSE, AND HOW TO ELIMINAT THAT CAUSE FROM THE MIND.

THE WORD "SATORI, AS USED, IS THE CONSEQUENCE OF THIS ENLIGHTENMENT AND IS OUR AFFIRMATIVE COMMITMENT TO ELIMINATE FROM TI MIND, THE CAUSE OF CONFUSION, CONFLICT AND INSANITY, ONCE KNOWN, AND THE RELATIVE TIME NECESSARY TO DO SO.

IF THE REASON FOR COMMITTING OURSELVES TO ELIMINATING THE CAUSE OF SUFFERING FROM THE MIND IS OUT OF COMPASSION FOR OUR OWN SUFFERI OR FOR OUR OWN GAINS, WE WILL EXPERIENCE A PSEUDO-SATORI, WHICH IS

PRETENTIOUS AND NO SATORI AT ALL. IF THE REASON FOR OUR COMMITMENT IS OUT OF COMPASSION FOR ALL SUFFERING, OF WHICH OUR OWN SUFFERING IS BU A PART, AND FOR NO PERSONAL GAINS, OUR SATORI IS.

"ELIMINATING THE CAUSE OF SUFFERING AND CONFLICT FROM THE MIND" IS ACCOMPLISHED THE SAME WAY WE WOULD ELIMINATE ANY UNWANTED HABIT ACTIVITY. WHEN THE HABITUAL RESPONSE OCCURS, WE MUST DISCIPLINE OURSELVES TO CORRECT THAT RESPONSE EACH TIME IT HAPPENS. IN TIME THERE WILL BE NO HABIT TO CORRECT.

IT MUST BE UNDERSTOOD BY ALL INVOLVED IN ZEN, THAT SATORI IS A PRIVATE, PERSONAL MATTER AND MUST REMAIN SO. SATORI MUST NEVER BE BRAGGED ABOUT OR DEMANDED OF OTHERS. YOUR SATORI, OR LACK OF IT, IS NO ONES BUSINESS.

FOUR

NIRVANA

NIRVANA IS A STATE OF MIND FREE OF THE CAUSES OF HUMAN SUFFERING AND CONFLICT, IS THE CONSEQUENCE OF ENLIGHTENMENT AND SATORI, AND IS MIND AT ONE WITH THE TAO. NIRVANA IS MIND UNENCUMBERED BY EVALUATION,

COMPARISON AND DISCRIMINATION. IT IS A MIND PEACEFULLY AT ONE WITH ALL THINGS. THIS NON-JUDGEMENTAL MIND IS ONE OF SENSUAL EXPERIENCE OF, AND SPONTANEOUS PARTICIPATION IN THE TAO.

FIVE

THE CAUSE OF HUMAN SUFFERING AND CONFLICT

THE CAUSE OF HUMAN SUFFERING AND CONFLICT IS OUR COMMITMENT TO THE ILLUSIONS WE CALL VALUES, MORALS AND ETHICS.

VALUES, MORALS AND ETHICS DO NOT EXIST OUTSIDE OF OUR CULTURAL-EXISTENTIAL MINDS. THEY DO NOT EXIST IN REALITY AND ARE THEREFORE A FIGMENT OF OUR CULTURALLY AND EXISTENTIALLY INDOCTRINATED IMAGINATIO WE BELIEVE OR THINK VALUES EXIST WHEN IN FACT THEY DO NOT. THIS DESCRIBES THE SCHIZOPHRENIC MIND. THE SCHIZOPHRENIC MIND IS SEPARATE FROM REALITY AND CENTERED IN UNREALITY OR WHAT PSYCHOLOGISTS CALL FANTASY, BELIEVING THIS FANTASY TO BE REAL. CULTURAL/EXISTENTIAL HUMANITY EXISTS ENTIRELY WITHIN THE FRAMEWORK OF ILLUSIONARY VALUES MORALS AND ETHICS AND IS THEREFORE ABSOLUTELY SCHIZOPHRENIC.

WE ARE EITHER AFFIRMATIVELY COMMITTED TO THE EXISTENCE OF VALUES, MORALS AND ETHICS OR WE ARE NOT. IF WE ARE COMMITTED TO THE EXISTENC OF VALUES, MORALS AND ETHICS, WE ARE SCHIZOPHRENIC AND CONSEQUENTI INSANE. IF WE ARE NOT COMMITTED TO VALUES, MORALS AND ETHICS, THEN CONFUSION, CONFLICT AND INSANITY ARE NOT A PART OF OUR PSYCHOLOGICA NATURE. THE TERM INSANE IS USED TO DESCRIBE THE PERSONAL AND SOCIAL ACTIONS OF THE SCHIZOPHRENIC PERSONALITY.

THERE CAN BE NO CONFLICT WITHOUT THE VALUES OF RIGHT OR WRONG BEING OFFENDED OR DEFENDED.

THERE CAN BE NO GUILT OR REPRESSION WITHOUT THE VALUES OF RIGHT OR WRONG, GOOD OR BAD HAVING BEEN APPLIED.

THERE CAN BE NO PSYCHOLOGICAL NEUROSIS OR PSYCHOSIS WITHOUT THE FEARS ASSOCIATED WITH THE LOSS OR GAIN OF THAT VALUED.

THERE CAN BE NO ANXIETY WITHOUT THE ANTICIPATION OR EXPECTATION CONCERNING FUTURE UNCERTAINTIES ABOUT SUCCESS OR FAILURE.

THERE CAN BE NO FRUSTRATION WITHOUT A DESIRED GOAL BEING THWARTED.

THE ILLUSIONARY CONCEPTS OF VALUES, MORALS AND ETHICS EXIST SO

THAT WE MAY JUDGE, SEPARATE AND DIVIDE, AND THEN PIT THE ONE SIDE AGAINST THE OTHER. THIS ENABLES THE PERSONS INVOLVED TO FEEL EITHER SUPERIOR OR INFERIOR AS THE CASE MAY BE. THIS IS THE UNDERLYING MOTIVATION FOR ALL CULTURAL-EXISTENTIAL ACTIVITY.

DUE TO THE DIVISIVE AND CONFLICTING NATURE OF DUALITY, CULTURAL/EXISTENTIAL HUMANITY CAN BE DESCRIBED AS BEING NOT ONLY SOCIOPATHIC (ANTI-SOCIAL) IN ITS ATTITUDE AND RESPONSE TO HUMANKIND, BUT ALSO PSYCHOPATHIC (AGGRESSIVELY ANTI-SOCIAL) MUCH OF THAT TIME.

SINCE CONFUSION, CONFLICT AND INSANITY ARE THE CONSEQUENCE OF OUR COMMITMENT TO VALUES, MORALS AND ETHICS, AND PEACE EXISTS WHEN THER IS NO CONFUSION, CONFLICT OR INSANITY PRESENT, IT CAN BE CONCLUDED THAT PEACE IS THE CONSEQUENCE OF HAVING NO VALUES, NO MORALS AND N ETHICS.

IF VALUES, MORALS AND ETHICS ARE THE DIRECT CAUSE OF ALL HUMAN SUFFERING AND CONFLICT AND DO NOT EXIST IN THE TAO/EDEN/REALITY, AND IF PEACE AND SANITY ARE TO BE REALIZED, WE MUST REFUSE TO TAKE PART IN THEIR USE.

SIX

THE EGO AND SUPER-EGO

THE EGO IS DEFINED AS A PRIMARY STATE OF MIND, AT ONE WITH REALITY, HAVING NO CONSCIENCE AND IS CONSCIOUSLY AWARE OF "I AM" AND "IT IS".

THE "SUPER-EGO" IS A SECONDARY STATE OF MIND, NOT EXISTING AT BIRTH, BUT ORIGINATING AT THE MOMENT OF OUR AFFIRMATIVE COMMITMENT TO VALUES, MORALS AND ETHICS AND ONLY THEN AFTER INTENSIVE CULTURAL/EXISTENTIAL INDOCTRINATION, CREATES EGO CONSCIENCE, AND IS MIND SELF-CONSCIOUSLY AWARE OF "I AM MORE OR LESS THAN" AND "IT IS MORE OR LESS THAN".

THE "EGO" PERCEIVES REALITY AS IT IS. THE SUPER-EGO PLACES VALUES, MORALS AND ETHICS ON THAT PERCEPTION.

THE "SUPER-EGO" IS THE PSYCHOLOGICAL JUDGE, JURY AND KEEPER OF PRISON OF THE CULTURAL/EXISTENTIAL MIND.

THE CULTURAL MIND AND THE EXISTENTIAL MIND ARE BOTH ROOTED IN SUPER-EGO FUNCTION, STATED BY THEIR VALUES, MORALS AND ETHICS. THE DIFFERENCE BEING, THE CULTURAL MIND SPEAKS OF "OUR" VALUES AND THE EXISTENTIAL MIND SPEAKS OF "MY" VALUES.

THE POST CULTURAL/EXISTENTIAL, REALITY CENTERED MIND SPEAKS OF "NO" VALUES.

ZEN, AS REPRESENTED BY ENLIGHTENMENT AND SATORI, IS IN DIRECT OPPOSITION OF THE FASCISTIC/DICTATORIAL CONTROL THE SUPER-EGO HAS OVI THE MIND OF THE INDIVIDUAL AND OVER THE CULTURAL PATTERN.

ZEN, AS PRESENTED, IS THE MORTAL ENEMY OF THE CULTURAL/EXISTENTIAL SUPER-EGO.

ZEN, IS THE MORTAL ENEMY OF ANY INDIVIDUAL, ORGANIZATION OR RELIGION COMMITTED TO THE ILLUSION THAT IS VALUES, MORALS OR ETHICS.

SEVEN

SENSUAL

OUR SENSES ARE PERCEIVING REALITY WITH MINDLESS PERFECTION. DO

NOT MISS THIS SENSUAL EXCITMENT BY PLACING VALUE, MORAL OR ETHICAL MINDFULNESS IN THE PATH OF THIS NON-DUALISTIC EXPERIENCE.

SEE WITH YOUR EYES, NOT WITH YOUR DUALISTIC MIND'S EYE. WHEN OUR ILLUSIONARY DUALISTIC MIND ENTERS, WE NO LONGER SEE THINGS AS THEY ARE BUT AS OUR CULTURALLY AND EXISTENTIALLY INDOCTRINATED, PREJUDICIAL MIND'S EYE WOULD LIKE THEM TO BE.

EIGHT

LOVE AND HATE

LOVE AND HATE ARE THE EMOTIONAL, MENTAL/VERBAL RESPONSES TO VALUABLENESS. FIRST WE VALUE, THEN WE LOVE OR HATE ACCORDINGLY. WITHOUT VALUE THERE CAN BE NO LOVE OR HATE. NO DESIRE FOR IT. NO ANXIETY, FRUSTRATION OR ANGER BECAUSE OF IT.

LOVE IS INHERENTLY HATEFUL.

THE REALITY CENTERED MIND IS NEITHER LOVING NOR HATEFUL BUT IS TO THE CONTRARY, COMPASSIONATELY UNDERSTANDING OF AND TOWARDS ALL TH

NINE

THE CENTERED MIND

BEING NEITHER FOR THIS NOR AGAINST THAT, THE BUDDHA/CHRIST/REALITY MIND IS ABSOLUTELY CENTERED AND BEING NO LONGER INNOCENT TO THE CAU OF HUMAN SUFFERING AND CONFLICT, CANNOT BE TAKEN FROM THAT CENTER.

THE ILLUSIONARY, DUALISTIC, VALUISTIC, CULTURAL/EXISTENTIAL MIND, BEING FOR THIS AND AGAINST THAT, IS ABSOLUTELY OFF CENTER AT ALL TIMES.

SINCE THE CULTURAL/EXISTENTIAL MIND IS OFF CENTER, THE BODY, CONSEQUENTLY, IS ALSO OFF CENTER. THIS IS DUE TO THE STRESS CREATED BY NEUROSIS, PSYCHOSIS, GUILT, REPRESSION, ANXIETY, FRUSTRATION AND DEPRESSION, WHICH ARE THE BY-PRODUCTS OF OUR VALUE, MORAL AND ETHIC SYSTEM.

AS THE NON-CENTERED MIND CENTERS, STRESS IS ELIMINATED, THEREBY CENTERING THE BODY AND ELIMINATING THE NEED FOR STRESS MANAGEMENT.

THEREFORE, DO NO BE CONCERNED WITH CENTERING THE BODY; BE CONCERNED WITH CENTERING THE MIND. BY CENTERING THE MIND, BIOLOGICAL AND MENTAL TRANQUILITY WILL FOLLOW.

TEN

FREEDOM FROM DESIRE

WE CANNOT HAVE FREEDOM FROM THE IMAGINARY PRISON OF THE CULTURAL EXISTENTIAL MIND WITHOUT DESIRING IT, ALTHOUGH, PARADOXICALLY, THE ACT OF "DESIRING" FREEDOM WILL KEEP US FROM BEING FREE.

FIRST WE VALUE, THEN WE DESIRE THAT WHICH WE VALUE. TO ELIMINATE DESIRE, WE MUST ELIMINATE FROM THE MIND THE NEED TO VALUE.

IF WE DESIRE TO BE FREE FROM THE PRISON OF THE CULTURAL/EXISTENTIAL MIND, WE MUST NOT PLACE ANY IMPORTANCE ON THE MEANS OR THE END, FOR TO VALUE THE MEANS (ZEN) OR THE END (NIRVANA) IS TO IMPRISON OURSELVES HOPELESSLY IN DESIRE.

ZEN, BY ELIMINATING VALUE, CONSEQUENTLY ELIMINATES DESIRE.

ELEVEN

THE MESSAGE IN THE BIBLICAL "BOOK OF GENESIS" AS THE KEY TO INDIVIDUAL AND SOCIAL SALVATION.

IT STATES, "DO AS YOU WILL IN THE GARDEN OF EDEN, BUT DO NOT EAT FROM THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL." IF WE DO EAT AND THEREBY POSSESS THE KNOWLEDGE OF GOOD AND EVIL, WE WILL CONSEQUEN PSYCHOLOGICALLY SEPARATE OURSELVES FROM EDEN, TO SUFFER AND TO CA SUFFERING TO OTHERS UNTIL WE REALIZE THE ERROR WE HAVE MADE. ONCE REALIZED, WE MUST REFUSE TO PARTAKE OF THE KNOWLEDGE OF GOOD AND EV THE KNOWLEDGE OF WHICH IS THE DIRECT AND ONLY CAUSE OF HUMAN SUFFER AND CONFLICT, THEREBY REALIZING EDEN ONCE AGAIN.

THIS SO CALLED "BANISHMENT FROM EDEN" OR "FALL FROM EDEN THROUGH THE "GATELESS" GATES OF HELL," IS IN ACTUALITY, A PSYCHOLOGICAL BREAK WITH REALITY, WITH ALL OF THE CONFUSION, CONFLICT AND INSANITY, CLINICALLY ASSOCIATED WITH THE SCHIZOPHRENIC PERSONALITY.

TWELVE

THE CHRIST SPIRIT WITHIN

THE "SECOND COMING OF CHRIST" IS OURSELVES AS NON-DUALISTIC, NON-JUDGEMENTAL, REALITY CENTERED MINDS.

THE SO CALLED "ANTI-CHRIST" IS NONE OTHER THAN CHRISTIANITY ITSELF, AS EXPRESSED THROUGH ITS COMMITMENT TO ILLUSIONARY VALUES, MORALS AND ETHICS AND ANY PRACTITIONER THEREOF.

CHRISTIANS, BY VIRTUE OF THEIR COMMITMENT TO ILLUSIONARY VALUES, MORALS AND ETHICS, WHICH ARE THE CAUSE OF ALL HUMAN SUFFERING AND CONFLICT, ARE EITHER INNOCENTLY OR KNOWINGLY DOING THE WORK OF THE "SATANISTIC" SUPER-EGO MIND.

BELIEF IN CHRIST IS IRRELEVANT. THAT BELIEF ONLY BLINDS US TO THE TRUTH OF THE MATTER, WHICH IS, "THAT WE ARE TO BE THE CHRIST WHICH IN ESSENCE WE ALREADY ARE."

FREE THE CHRIST MIND IMPRISONED WITHIN BY THE "SATANISTIC" SUPER-EGO.

THIRTEEN

THE ZEN TEACHINGS OF GUATAMA SIDDHARTHA-BUDDHA. (THE SO CALLED

"FOUR NOBLE TRUTHS").

(1) TO KNOW THAT CULTURAL/EXISTENTIAL HUMANITY SUFFERS AND TO UNDERSTAND THE NATURE OF THAT SUFFERING.

SUFFERING IS DEFINED AS CONFUSION, CONFLICT AND INSANITY, WHICH IS NEUROSIS, PSYCHOSIS, GUILT, REPRESSION, ANXIETY, FRUSTRATION, DEPRESSION, AND THE BIOLOGICAL STRESS CREATED BY THEM.

(2) TO KNOW ITS CAUSE.

THE CAUSE OF SUFFERING IS OUR AFFIRMATIVE COMMITMENT TO ILLUSIONARY DUALITY, WHICH IS VALUES, MORALS AND ETHICS, WHICH IS GOOD AND BAD, RIGHT AND WRONG, UGLY AND BEAUTIFUL, GREAT AND INFERIOR ETC.

(3) TO KNOW OF ITS ENDING.

THE END OF SUFFERING AND CONFLICT IS CALLED NIRVANA, WHICH IS MIND AT ONE WITH THE TAO/EDEN/REALITY, WHICH IS MIND FREE FROM THE NEED FOR VALUES, MORALS AND ETHICS AND THE CONFUSION, CONFLICT AND INSANITY CREATED BY THEM.

(4) TO KNOW THE WAY THERETO.

TO KNOW THAT CULTURAL HUMANITY SUFFERS, TO KNOW THE CAUSE OF THAT

SUFFERING AND THEREBY VIGOROUSLY COMMITTING OURSELVES TO ELIMINAT

FROM THE MIND, THE CAUSE OF THAT SUFFERING, WHICH IS OUR COMMITMENT T

ILLUSIONARY DUALITY, WHICH IS VALUES, MORALS AND ETHICS.

BUDDHISM, AS REPRESENTED BY ITS COMMITMENT TO VALUES, MORALS AND ETHICS, IS ANTI-BUDDHA MIND.

FOURTEEN

THE "AQUARIAN AGE" AND THE "BIBLICAL MILLENNIUM"

THE AQUARIAN AGE IS A TERM USED TO SIGNIFY A TIME OF ABSOLUTE PEACEFUL COEXISTENCE WITH SELF, OTHERS AND NATURE.

THE MILLENNIUM IS DEFINED AS AN "AGE OF PEACE" DURING WHICH THE "CHRIST MIND" IS TO INHABIT THE EARTH.

THE DEFINITIONS FOR THE AQUARIAN AGE AND THE BIBLICAL MILLENNIUM, ARE IN ESSENCE THE SAME.

WHEN THE NON-DUALISTIC BUDDHA/CHRIST/REALITY MIND IS REALIZED, THE AQUARIAN AGE AND MILLENNIUM WILL BE REALIZED, NOT BEFORE.

FIFTEEN

PERFECT-LESS-NESS

THE "PERFECT" NON-DUALISTIC MIND IS NEITHER PERFECT NOR IMPERFECT.

THE "PERFECT" MIND IS PERFECTLY INDIFFERENT, BEING NEITHER FOR NOR AGAINST.

THIS MIND IS NEITHER PROUD NOR HUMBLE, PURE OR IMPURE.

THE "PERFECT" MIND HAS NOTHING TO GAIN, NOTHING TO LOSE, NEEDS NOTHING ADDED, NOTHING SUBTRACTED.

IN REALITY, NOT A THING IS MORE OR LESS THAN PERFECT.

THE BUDDHA MIND AND THE CHRIST MIND ARE "PERFECT" MINDS CENTERED IN REALITY, NOTHING MORE, NOTHING LESS.

SIXTEEN

THEREFORE

AS THE FOREGOING FACTS ARE FULLY UNDERSTOOD, WE ARE ENLIGHTENED.

IF WE AFFIMATIVELY AND AGGRESSIVELY COMMIT OURSELVES TO THIS KNOWLEDGE, WE HAVE EXPERIENCED SATORI. SATORI IS THE TIME SPENT FROM THE MOMENT OF OUR COMMITMENT TO THE ELIMINATION OF ALL VALUES, MORA AND ETHICS FROM THE MIND.

CONSEQUENTLY, WE ARE ON THE PATH TO A MIND AT ONE WITH THE TAO, WHICH IS THE MIND OF BUDDHA.

CONSEQUENTLY, WE ARE ON THE PATH TO A MIND AT ONE WITH EDEN, WHICH IS THE MIND OF A CHRIST.

CONSEQUENTLY, WE ARE ON THE PATH TO A MIND AT ONE WITH REALITY, FREE OF SCHIZOPHRENIC ILLUSIONS AND THE CONFUSION, CONFLICT AND INSANITY CREATED BY THEM.

ALL THREE MINDS DESCRIBED, BEING ONE AND THE SAME MIND.

SEVENTEEN

IN CONCLUSION

THE WAY TO INDIVIDUAL AND SOCIAL SANITY IS NOT DIFFICULT.

ONLY OUR LACK OF DESIRE FOR THE TRUTH CONCERNING THE CAUSE OF HUMAN SUFFERING AND CONFLICT AND HOW TO ELIMINATE THAT CAUSE FROM T

MIND, KEEPS US FROM IT.

THERE IS BUT ONE PATH. ALL OTHERS LEAD TO FURTHER CONFUSION, CONFLICT AND INSANITY.

WE MUST ELIMINATE FROM THE MIND THE CULTURALLY AND EXISTENTIALLY INDOCTRINATED, ILLUSIONARY CONCEPTS OF GOOD AND BAD, RIGHT AND WRON UGLY AND BEAUTIFUL, GREAT AND INFERIOR, ETC.

WE MUST ELIMINATE FROM THE MIND ALL VALUE, MORAL AND ETHICAL JUDGEMENTS.

IN TIME OUR ENTIRE BEING WILL BE AT ONE WITH REALITY.

THE NEED WILL NO LONGER EXIST TO DIFFERENTIATE JUDGEMENTALLY BETWEEN THIS AND THAT.

VALUES, MORALS AND ETHICS DO NOT EXIST IN THE TAO/EDEN/REALITY, SO REFUSE TO TAKE PART IN THEIR USE.

FOLLOW THIS PATH AND YOU WALK IN ABSOLUTE PEACE, THE SEEDS OF CONFUSION, CONFLICT AND INSANITY HAVING BEEN ELIMINATED.

THIS IS THE WAY AND THE TEACHING OF ZEN, WHICH IS THE WAY AND THE TEACHING OF THE BUDDHAS, THE CHRISTS, AND IN TIME THE TEACHING OF EDUCATIONAL PSYCHOLOGISTS FOR THE PREVENTION OF FUTURE SCHIZOPHRE INSANITY.

SO THAT OTHERS MAY HAVE THE OPPORTUNITY TO READ THIS WORK, PLEASE FEEL FREE TO COPY AND PASS ALONG THIS INFORMATION. YOUR COOPERATION IS APPRECIATED. THANK YOU.

FOR FURTHER COMMUNICATION OR INFORMATION CONTACT

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A BIBLIOGRAPHY OF RECENT ENGLISH PUBLICATIONS ON CHAN / ZEN / SON BUDDHISM (1977-1992)

compiled by Urs APP

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Data 510-268-0102

Included :

1) English book or article publications on Chan / Son / Zen from approx. 1977 to 1992. Comprehensive coverage may always remain an elusive goal of bibliographies; nevertheles attempt was made to cover at least the academic literature in English on Chan / Son / Zen o fifteen years.

2) English dictionaries and bibliographic works from the same period. For a much more comprehensive and annotated survey of such works see App, Urs. 1993. "Reference Works Chan Studies." Cahiers d'Extre^me-Asie 7.

3) Unpublished and forthcoming publications and reports on work in progress.

Not Included

1) Works in languages other than English.

2) Most articles which appeared in pamphlets and newsletters published by Zen centers, ma arts centers, etc.

3) Most publications on general Buddhist-Christian dialogue.

4) The majority of literature on Western philosophy and Buddhism in general. Literature by about the Kyoto school (Nishida etc.) is only included where Zen is specifically targeted.

5) Most publications on Japanese arts (tea ceremony, Noh, haiku, etc.).

6) Interviews.

7) The majority of publications on Zen And ...., from motorcycle maintenance through the yin-yang-Zen cuisine to long-distance running.

8) Electronic publications. For a survey of such publications and work in progress see App, U 1993. "Reference Works for Chan Studies." Cahiers d'Extre^me-Asie.

9) Book reviews (with a few exceptions).

Acknowledgments

Of particular help for the compilation of this list were the bibliographies of Gardner, Schuhmacher, and McRae as well as extensive bibliographies included in the works of Bern Faure and Robert Buswell. Thanks also go to the authors who corrected and augmented a version.

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A DAY OF MINDFULNESS
at Dharma Well

a Dhamma-talk by Daito Zenei, Sensei
Life Abundance Zen Buddhist Sanctuary

Saturday, February 26, 2538 B.E. (1994)

[This is an introductory Dharma talk given by the Venerable Zen Master Thompson at the commencement of this One-day Retreat.]

NA MO A DI DA PHAT.

-PREFACE-

I would like to begin our DAY OF MINDFULNESS here at this most beautiful and sacred BodhiMandala retreat site, known as DHARMA WELL, by first bowing with my deepest respect and gratitude to all those friends, students, and disciples, and especially to Senior Dharma Teachers Dhamma-Ratta and Dhamma- Dayavati for exemplifying their utmost adherence to the SIX PARAMITAS, or PERFECTIONS in making the Dharma Well Retreat site a reality for us all.

[Dharma Master Thompson makes deep bow.]

Let me recite these SIX PERFECTIONS for the benefit of all of us here tonight:

1) The Perfection of selfless Giving.
2) The Perfection of Keeping the Precepts.
3) The Perfection of Patience and Humility.
4) The Perfection of Zeal and Perseverance.
5) The Perfection of Samadhi.
6) The Perfection of Wisdom, Compassion and Enlightenment.

What we will be attempting to accomplish here today is to awaken to our true-nature, known as Buddha-Mind.

Many people come to Zen Retreat for many reasons.
Usually one comes to Zen Retreat for one of three reasons.

1) Firstly, for an intellectual understanding or confirmation of Dhamma (Truth).

2) Secondly, for the purpose of learning the Precepts and how to live a good life.

3) Thirdly, from ones compassionate heart- seeing the suffering among all sentient beings- one wishes out of heart-felt kindness to deliver oneself and others from defilements and suffering.

It does not matter which of these three reasons you have decided to join with others today. All three reasons will be fulfilled at the end of our retreat.

Let me put into your minds from the very onset that each of you are like a precious gem whose brilliance is hidden by a coating of impurities.

If you are to enjoy the pure brilliance of your gem-being your true Buddha-Mind nature- you must first resort to "polishing", to rid yourself of all impurities which cover up your very Buddha-Mind.

Polishing what? Polishing of your "mirror-like mind".
Enlightenment is like polishing your contaminated mirror-like mind.

There are four significances relating to uncovering your true-nature by such "polishing". Let me briefly explain the four.

1) The first significance to be revealed is when by reason of removing all objects to a distance from a mirror there is no reflection, so when all disturbing mental conditions and all mental spheres in contact with objects through your sense-organs are done away with, there is no disturbance of your Mind's tranquility.

2) The second significance is one of greatness of its affirmation of trueness. No matter what the phenomena or the conditions may be in the world- they are reflected in the mirror of your Mind's Buddha-Nature with perfect trueness and impartiality. There is nothing that enters, nor that departs, there is nothing that is lost, nor destroyed. For, in the true Buddha-Mind, all conceptions are of the same flavor, that in its suchness abides unchanged and permanent. For true Buddha-Mind yields to no contaminations that can possibly contaminate it, and even its reflected contaminated conceptions have no effect upon it. Its intuitional nature is never disturbing and, on the contrary, is in possession of boundless nonintoxicating virtues that influence all sentient beings to draw them into the unity and purity of Buddha-Mind.

3) The third significance of Buddha-Mind considered as a mirror, is an affirmation of the greatness of Freedom. Just as a mirror freely reflects all objects brought before it, so Buddha-Mind reflects all concepts freely without being contaminated by them. They go forth freely just as they are, separated from all hindrances and annoyances of knowledge, and all the phenomena of composition and conformity.

4) The fourth significance is an affirmation of Compassionate helpfulness, for being free from all limitations of selfness, it draws all alike into its all-embracing purity and unity and peacefulness, illumining their minds with equal brightness so that all sentient beings have an equal right to Enlightenment in this very lifetime; an equal opportunity to practice this ultimate principle of Kindness; and equal certainty that ultimately all sentient beings will attain Enlightenment, mature in their root of merits and realize their awakening to Buddha-Mind.

Your daily activities of your mind is an outer activity bringing about changes and increased complexity and confusion in your daily life.

But the inner activity of "polishing your mirror-like mind" through our Zen training here today enables you to calm the mind, which

brings about harmony, simplicity, peace, health, truth and unity.

Because of the THREE POISONS: ANGER, GRASPING and DELUSION, your very being is contaminated. Therefore you cannot know true Enlightenment. If there should be no rising of these three poison, your Buddha-Mind would naturally appear upon its own accord and you would manifest Wisdom, Compassion and Enlightenment.

It is like placing perfectly fresh clean clothes into a chest with perfumed herbs. The clothes have no odor of themselves. But after awhile, the clothing becomes contaminated with the scent of the perfumed herbs.

It is the very same with your true Buddha-Mind! Your precious gem-like nature is glazed over by the contaminations of the Three Poison and that of Karma-consciousness and the false sense of the phenomenal world by means of your lower Manas, or six senses.

Your Mind gives rise to three kinds of conceptions which are in close mutuality and are inseparable from all discrimination.

1) The first is the conception of activity, called KAMMA.

2) The second is the conception of an "actor", called Ego-self.

3) The third is the conception of the "world of action", called the phenomenal world around you.

We create "Kamma", born of our "thoughts, speech and actions". So, it becomes vitally important for us to constantly be mindful of our "thoughts, speech and actions". We must learn to recognize the fact that "cause and effect" are one, not two separate things.

When your realization of "cause and effect" is felt not only intellectually, but with your whole being, you become liberated to the fact that there is no way to avoid taking responsibility for your life- and for the life of others.

You can no longer make excuses like, "she made me angry!", and the like,because you know that in reality, there is no "anger", to become angry with. And armed with this new reality induced by Zen awakening, you empower yourself to do something about not only "anger", but all aspects of your life!

This newly found empowerment- and responsibility- encompasses the whole universe, because it is based on the realization that we are not separate from the universe. What happens to the Ten Thousand Things- likewise happens to you. What is happening in Somalia, the Mid-east, downtown L.A., the Ozone layer, etc., is also related to this "cause and effect" of your very own being.

This one aspect of Zen awakening- experienced with your very being- is what Buddhism is all about. It's what the Precepts are all about.

Dogen Zenji, the founder of our Soto Zen tradition says it this way:

"To study the way is to study the self. To study the self is to forget the self. To forget the self is to remove barriers between self and others. To remove barriers between self and other is to become Enlightened."

When you "get-it", you become "one with all of it". Suffering, Enlightenment, defilements, purity. No inside. No outside. No dualism whatsoever. This is what our Zen training can accomplish for you.

Thusly we come to understand that defiling thoughts and our personal sufferings DO NOT exist in their own right, but arise only from the non-enlightened mind induced by these three kinds of conceptions.

All Buddhas, Bodhisattvas and Zen Masters from their very beginning have developed their HIGHER MANAS in order to rise above such defilements and personal sufferings. They have developed their hearts of Compassion and Wisdom- upholding the Six Perfections and the Bodhisattva Vow, not to gain for themselves this special Enlightenment, until all sentient beings have been emancipated from

the bondage of the outer activity of mind.

By our practicing advanced true Samadhi- Zazen- we acquire in this present lifetime the TEN GREAT ADVANTAGES, which are:

1) First, you will at all times be under the protection and support of all the Buddhas and Bodhisattvas who constitute the Eternal Sangha.

2) Second, you will never fear evil.

3) Third, you will attain clear insight and intuitive understanding, and will cease to be confused or disturbed by false teaching and false teachers.

4) Fourth, you will no longer doubt the profound Dharma teaching, their predispositions and karma hindrances will gradually disappear.

5) Fifth, the rising of instinctive desires, suspicious and malicious feelings will cease.

6) Sixth, your faith in the purposive good-will of the Tathagatas and of the wisdom and compassion of Buddhahood will increase naturally.

7) Seventh, you will become courageous and serene in the face of issues of life and death, escaping grief, and all feelings of contrition and despondency.

8) Eighth, you will unfold a great heart of compassion, your spirit will become gentle and mild, discarding all pride of egoism and untroubled by others acts.

9) Ninth, you will cease to find pleasure in worldly things, and though you may not have attained Enlightenment, you will remain tranquil under ordinary conditions.

10) Tenth, after having attained Enlightenment, you will never again

be in bondage to sense-originating of the lower manas.

Finally, I'd like to say something about the power of the Bodhisattva Kuan Yin. Many of you have seen statues of Kuan Yin, or may have one yourself. Another name for Kuan Yin is Avalokiteshvara Bodhisattva. She is the hearer of the Cries of the World. And one of the characteristics is that she manifests herself in accord with each circumstance. So, she is always presents herself in a form that is appropriate to what is happening.

Every time there is a stranded vehicle on the side of the road and a motorist stops to help- Kuan Yin Bodhisattva has manifested herself. With selfless Compassion and Wisdom for all sentient beings. Each of us has the potential of being Kuan Yin within our very being. It' s simply a matter of awakening to it. You awaken to it by realizing that there is no separation between self and others- as Dogen Zenji puts it.

The next time you rush to the aid of someone needing help- Kuan Yin is working through your very being. In THAT moment- for a split instant- there is no separation between you, the person needing help and the phenomenal world in which the giving of your help is given.

It is my great desire that each of you will come away from our Zen retreat with the selfless compassion and wisdom of that of Kuan Yin Bodhisattva.

And finally, in conclusion, let us recite the BODHISATTVA VOWS together.

Sentient beings are numberless; I vow to save them all.
Desires are inexhaustible; I vow to put an end to them.
The Dhamma is boundless; I vow to master them all.
The Buddha Way is unattainable; I vow to attain it.

To me, the impossibility of these Bodhisattva Vows is the very essence of our Zen practice. We are not to be concerned with the

goal- it's the process which is most important for us. Practice and enlightenment are not two separate things. It's not the goal of saving all sentient beings. It's the practice of saving all sentient beings. Of putting an end to our desires, defilements, delusions, of mastering Dhamma itself, and attaining Enlightenment. With the final attainment of such Wisdom, we are reminded of the very first of the Great Six Perfections: DANA:- giving, the first of the Six Great Perfections.

The Dhamma Master gives to the disciple. The disciple gives back to the Dhamma Master. It works both ways. Giving ourselves to the Dhamma (teaching); and to whom ever needs our help.

NA MO A DI DA PHAT.

[Venerable Dhamma Master Thompson bows.]

Venerable Zen Master Daito Zenei Thompson
LIFE ABUNDANCE ZEN BUDDHIST SANCTUARY
Lynwood Seattle Redmond Gig Harbor

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A Zen Fish Story

This is a story about three Chinese Zen masters from the Heian period, T'ang Dynasty, considered the "Golden Age" of Zen. Tao-wu (768?-853), his Dharma brother, Ch'uan-tzu ("Dharma brother" indicates they were both heirs of the same teacher, Yueh-shan Wei-yen) and Chia-shan, the chief monk of an important monastery. This story was retold by Dogen Zenji (1200-1253), the founder of Soto Zen in Japan.

About the year 845, Tao-wu visited the teacher of another monastery. While sitting in the great hall with other monks he observed the chief monk, Chia-shan, engaging in Dharma combat with the other monks. (Dharma combat is a verbal contest by which students try to "trip" each other or their teacher to reveal lapses in understanding of the Dharma. These bouts can be quite lively.) On hearing Chia-shan, Tao-wu burst out laughing. Chia-shan descended from the rostrum and asked Tao-wu why he had laughed. Tao-wu said, "I have a Dharma brother who teaches others in a boat on the Flowers-in -River. You should go see him if you want to realize it." (The "it" Tao-wu refers to is the Great Realization, which of course can't be described. The less said, the better.)

The Dharma brother Tao-wu spoke of was Ch'uan-tzu, who had left all monasteries behind, saying that he was good for nothing. Ch'uan-tzu had become a boatman, teaching in disguise.

At Tao-wu's suggestion, Chia-shan took of his monk's robes and dressed as a layman to meet with Ch'uan-tzu. So when Chia-shan reached Flowers-in-River, he was startled to hear Ch'uan-tzu call to him, "Chief monk of an assembly, at what temple do you stay?"

Chia-shan replied, "I stay at no temple. Can't you see my clothes? If I were a monk, would I look like this?"

Ch'uan-tzu asked, "You say you do not, but then what do you look

like?"

"I am beyond sight, hearing, and consciousness," replied Chia-shan.

"Where did you learn that?" asked Ch'uan-tzu.

"Beyond sight and hearing.," replied the monk-in-disguise to the teacher-in-disguise.

"Even one phrase of ultimate reality would lose its freedom forever if we were to attach to it. To drop a thousand-foot fishing line means to seek a fish with golden scales. [The fish with golden scales is a metaphor for Enlightenment.] Why don't you say a word?"

Chia-shan was about to speak when Ch'uan-tzu leapt upon him, wrestled him into the water, and held his head under. Then Ch'uan-tzu lifted the gulping and gasping Chia-shan and demanded, "Say a word! Say a word!" And again, when Chia-shan opened his mouth, Ch'uan-tzu pushed his head under the water.

At about the third dunking, Chia-shan became enlightened.

This time, when he came up, Chia-shan bowed to his teacher in gratitude. Ch'uan-tzu remarked, "You're welcome to the fishing line." (Ch'uan-tzu was telling Chia-shan that he was now qualified to teach.) "If you have realized it, say it quickly, tell me quickly, words are wondrous and unspeakable. You can see such a fish only after you've fished out of the sea wave, only after you've gone beyond discrimination."

But all the while Ch'uan-tzu was speaking, Chia-shan covered his ears and began to walk away. At this, Ch'uan-tzu said, "Quite so. Quite so."

Thus was the Dharma transmitted from Ch'uan-tzu to Chia-shan.

[Note: My source for this is the book Eight Gates of Zen by John Daido Loori, but I've re-worded it entirely so as not to disturb my teacher's copyright. So any errors herein are entirely mine.--Barbara O'Brien]

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.....Beginning of file.....

GLOSSARY

A
Ai-nuke (mutual escape)
Ai-uchi (mutual striking down)
Akago no kokoro (mind of an infant; child's mind)
Amado ("rain door")
Angya (travelling on foot: a Buddhist pilgrimage)
Antan (assignment of living space)
Arayashiki (all conserving consciousness)
Baito (tea made with plum seed and sugar served as the ceremony for the beginning of each day)
Banka (evening services)
Banka soji (evening cleaning)
Bhutakoti (limit of reality)
Bodhi (enlightenment)
Bodhidharma (also P'u-t'i Ta-mo or Ta-mo or Daruma; the twenty-eighth Buddhist

patriarch, founder of Zen)
Bosatsu (Bodhisattva or p'u-sa; a great enlightened one)
Buddha (also, Butsudo or hondo; Guatarma Siddharta, the founder of Buddhism)
Bukkwa (becoming and being; see Wu-hua)
Bushi (a knight or military scholar)
Bushido ("the way or code of the military or martial scholar")
Busshin-gyo (Buddha-mind act)
Butsuden (temple building enshrining an image or images of the Buddha)

C
Ch'a-ch'a/sassatsu (lively and self assured)
Chado (the way of tea; the ritual of the tea ceremony)
Ch'an (Zen)
Ch'ang (forever)
Ch'ang-tao ("always-so-ness")
Cha-no-yu (the tea ceremony)
Chen/tei (perseverance)
Cheng (the state of things as they are)
Ch'eng/makoto (sincerity)
Ch'eng-ch'eng/jojo (droop and drift)
Chen-jen (true man)
Chih/jaku/chi (wisdom, tranquility)
Ch'i/ki (spirit, abstract form of energy originating in the Tan Tien or Hara)
Chih-jen : see Shijin
Chih-mo : see Shih-mo (suchness)
Choka (Morning services)
Chu-chang/shujo (staff)
Ch'un ch'i (pure spirit)
Chung Yung : see Chuyo (doctrine of the Mean)
Chuyo/Chung Yung (doctrine of the Mean)

D
Daido mumon (from the preface to the Mumonkan, a Zen text by Hui- k'ai (1183-1260), a monk of the later Sung dynasty. Discourses on the text, comprising forty-eight cases are frequently held in Zen monasteries.
Daienkyochi (mirror wisdom)
Daigaku/Ta Hsueh (great learning)
Dai-hannya (ceremony of reading the sutra titles)

Daikon-hatsu (collecting white radishes for pickling)
Daiyu/Ta-yung or Myoyu/Miao-yung (an aesthetic quality perceivable in a work of art or in nature itself. The sword in the hand of a swordsman, or any activity carried out with something more than technique)
Daruma (Japanese name for Bodhidharma)
Daruma-ki (memorial day for the Bodhidharma, 5th October)
Dentoroku/Ch'uan-teng Lu ("transmission of the lamp")
Deshi (a disciple or pupil of a Shisho [spiritual master or teacher])
Doka (poetry of the Tao)
Dokusan (individual consultation with a Zen master; a form of sanzen)
Donai (that part of a monastery other than its administrative quarters)
Donai fugin (chanting scriptures in the meditation hall)

E
ekagrata (one-pointedness)
Enju (growing vegetables)
Enjudo (life prolonging room; the healing room of a monastery)

F
Fen/bun (mutuality)
Fudo-shin (immovable mind)
Fuga (refinement of life)
Fugin (chanting scriptures)
Funi (nonduality)
Furyu (feeling for nature)
Fushiki or Fuchi/Pu-shih (beyond knowledge)
Fusu (monk in charge of the accounts and business affairs of a monastery)
Fuzui (a monk assigned as attendant to the head monk)

G
Gaki (hungry spirits)
Gyodo (ceremony of chanting scriptures whilst moving)

H
Haiku (form of poetry having three lines; five syllables in the first line, seven in the second, five in the third)
Hakama (a divided skirt worn as 'over-trousers')
Haka naki (transient vain)

Handaikan (waiting on the table of the dining room)
Hange (mid-term or half term day)
Hansai (special meal)
Haori (upper or outer coat)
Happo biraki (open on all sides)
Hashin kyuji (rest, mending and preparation; taking up the needle and moxa treatment)
Heijo-shin (everyday mind) Higan-hatsu ("Equinox bowl"; equinox begging)
Hin/P'in (poverty)
Hinsetsu (receiving visitors at the head temple)
Hoben (skillful means)
Hokku (dharma drum)
Hoko (escapade at night)
Hondo ('main hall'; alternative name for the Butsuden or Buddha Hall)
Honrai no memmoku/Pen-lai mien-mu (original face)
Honshin (original mind)
Hoshin/Fang-hsin (runaway mind)
Ho....u (chanting, used by monks whilst walking in the street, begging. "The rain of Dharma")
Hsi-hsi/Kiki (wreathed in smiles)
Hu-jan nien ch'i/Kotsunen nenki (sudden awakening of thought)

I
i/gi (justice)
ichinen/i-nien (one thought)
iho/ihori (hut)
Inji [sanno] (attendant to the master)
Inji gyo (secret good deeds)
innen (anecdote or incident)
isagi-yoku (leaving no regrets; with a clear conscience; like a brave man; with no reluctance)

J
jaku (tranquility)
jaku metsu (absolute tranquility; absolute nothingness; complete annihilation of the ego)
jen-jin (love)
ji/shih (the particular, as distinct from the universal ri/li)

Jihatsu (the bowl used by a monk for meals and begging)
Jikijitsu (the elder monk who supervises the others during meditatin, worship, etc.)
jisei ('parting-with-life verse')
jiyu/tzu-yu (self-reliance)
jizai/tzu-tsai (self being)
jodo/ch'ang-tao ("always-so-ness")
Joju (the administrative quarters of a monastery; such as offices, kitchen, etc.)
Joju fugin (chanting scriptures in the administrative quarters)
Josaku (a day or period of relaxation from monastery routine)
juan ho ho ti (softness)

K
Kaichin ("Release from the samadhi meditation"; retiring at night)
Kaihan ("opening the han"; the thrice-daily announcement of time)
Kaijo ("opening the samadhi meditation"; arising in the morning)
Kaiko (an opening discourse by the master)
Kaisan-ki (memorial day for the founder of the monastery)
Kaisei (end of training term)
Kaiyoku ("opening the bath"; bathing)
kake mono (scroll) kami nagara no michi (to leave things to the will of the gods; non interference with natural affairs)
kan-mi (the 'taste' of sabi)
Kansho (a summon from the master)
kara (a small kesa)
karma (
karuna/hi/pei (love for sentient beings)
Kashaku ("hanging up the priest's staff")
Katan (participation in a large general Zen meeting)
kaya (bodily existence)
Kayu (soft cooked rice)
Keisaku (the staff or stick used to administer discipline during meditation)
kendo (the art of swordsmanship)
Kensho ("seeing one's nature"; another term for satori)
Kentan ("inspecting the platform"; the master's visit to the meditation hall)
kesa/kasaya (a garment worn by a Zen monk around the neck, covering the chest)
ki (see ch'i)

Kiin (returning to the monastery)
ki-in/ch'i-yun (spiritual rhythm)
Kikan (the master's address of encouragement)
Kiku (rules for daily routine)
Kinhin ("sutra-going"; the practice of meditation while walking in the meditation hall)
Kitan ryshaku (end of term examination)
klesa/bonno (affect)
ko/heng (success)
koan (
Koe (seasonal change of robes)
Koju-sai (reception day for lay followers)
kokoro/hsin (the mind or heart)
kokoro tomeru
kokoro tomuna (not to have the mind 'stopped')
kokoro wo tomeru (drifting or shifting from one thing to another; the attention being taken by an object, transferred to it and staying there)
Kokuho (informal encouragement)
kono-mama (suchness)
Konsho (striking the evening bell)
Kotai (exchange or rotation of duties)
ksanti (meakness of spirit)
ku/k'ung (emptiness)
kufu (a device, or means, usually used for aiding satori)
kufu/kung-fu (escape from dilemma)
kyo/hsu (the emptiness in which infinite possibilities exist)
kyogai/ching-chieh/ching-ai (the field of conscious thought)
Kyoo (a treat or special meal)
Kyusoku (day of rest)

L
Li/rei (propriety)
Li/ri (furthering)
Li/ri (reason)
Liao-hsi/ryotari (blown adrift

M
Manjusri [name] (Monju Bosatsu)

meijin (genius)
misai no ichinen (subtle trace of thought)
Miso (bean paste)
Mogusa (the plant 'yomogi' used in moxabustion)
mondo/wen-ta (questions and answers; discussion)
Monju Bosatsu [name] (Manjusri)
moshin (delusive mind)
mu/wu (nothing, negation)
muga (no ego)
mujushin-ken (sword of no abiding mind)
Mumonkan (a collection of forty-eight koan compiled in China in the thirteenth century)
Mumyo (abiding state of ignorance)
mushin (no-mind-ness)
mushin no shin (no mind's mind)
Musho-bonin (recognising the reality which is not subject to birth and death; supreme enlightenment)
muso (no thought)
myo/miao (wonder)
myoyu/miao-yung (something mysterious arising from the inner being, without intellect)

N
naniyara yukashi (moved, without knowing why, by something aesthetic)
Nikki (diary or journal)
Nisshitsu (entering the master's room)
Nitten soji (daily cleaning)
Niwa-zume ("occupying the courtyard")
Niya sannichi (two nights and three days)
nyunan-shin (soft heartedness)

O
Obon (a mid-August festival celebrating the return of ancestral spirits)
omou (to think of or long for)
omowanu (to keep the mind empty)
O-shikunichi (twice monthly day of rest; the fourteenth day and the last day of the month)
osho (master)

R

Rohatsu ("the eighth day of the twelfth lunar month" a week of training beginning on the 1st December and finishing on the 8th December, commemorating the Buddha's enlightenment day on the latter of these dates) Roshi (Old scholar or old teacher; a Zen master)

S

Saba (left over rice)
Sabi (loneliness)
Saiza (lunch)
Samu (working in the garden)
Sando (proceeding to the hall)
Sanno (attendant; attending to the master)
Sanzen (going to a Zen master to receive instruction, usually by the use of a koan)
Sarei (daily tea ceremony)
Satori/Wu (enlightenment)
Segaki (feeding the hungry spirits [gaki])
Sembutsu-jo (the 'Buddha-selecting place', another name for the Zendo or meditation hall)
Sesshin (a twice yearly week of intensive meditation and special lectures) 'gathering one's thoughts?'
Shijo (meditation in complete quietness) 'gathering one's thoughts?'
Shika (the head monk or chief administrator of a Zen monastery)
Shikaryo (the quarters of the head monk or administrator)
Shikunichi (days in the month containing the digits four or nine)
Shisho (a teacher or master of scholarship, religion or art; the spiritual father of a student or disciple)
Shitaku (preparation)
Shogatsu shitaku (preparations for the new year)
Shokei (a brief rest whilst out begging)
Shoken ("mutual seeing"; the first interview between a novice and master)
shugendo (an eclectic religion consisting of Buddhism, Shinto, Taoism and shamanism, its priests known as yamabushi [priests who lie down in the mountains])
Shujo : see Chu-chang (staff)
Shukushin (going to service at the Buddha hall of the head temple on the first

and fifteenth day of each month)
Shukuza (breakfast)
Shumai ("gathering rice")
Shussai (serving special Zen dishes to lay followers)
Shutto (to put in an appearance [usually at a ceremony])
Shuya (fire watching)
Sodo ("priest or monk hall"; a Zen monastery)
Soji (house cleaning)
Sosan (general consultation with a Zen master; a form of sanzen)
Sozarei ("general tea ceremony")

T
Ta Hsueh : see Daigaku (great learning)
Takuhatsu ("carrying the bowl"; the practice of begging carried out by monks)
Tan ("platform"; seat)
Tana-gyo (honouring family ancestors)
Tanga (staying overnight as a guest)
Tanga-ryo (a room set aside for overnight lodging, used by pilgrims or novices who desire to enter the monastery)
Tanga-zume ("occupying the overnight room")
Teihatsu (shaving the head)
Teisho (discourse or commentary by a Zen master)
Tenjin (visiting a lay follower's home)
Tenzo (kitchen)
Toya (a party on the night of the winter solstice)
Tsukemono (pickled Japanese vegetables)

W
Wabi (solitariness; transcendentiality)
wu (see mu) (nothing, negation)
wu chi (limitless)
Wu-hua (becoming, being)
Wu-ming (abiding state of ignorance)

Y
yamabushi (priests who lie down in the mountains) (see shugendo)
Yawaragai (gentleness of spirit)
Yaza (individual seated meditation by night)

Z
Zanka (returning to one's home temple, monastery or school)
Zazen (seated meditation)
Zendo ("meditation hall"; building in which monks live and practice zazen; zen monastery or school)
Zen-shu (a Buddhist Zen sect)
Zuii-za ("sitting as one pleases"; release from daily routine)

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Date of the document's last update/modification 03/09/93

HISTORICAL ROOTS OF ZEN
original filename: zenisnot.txt

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Much has already been written of Zen from within a Buddhist context, but Zen itself is not the prerogative of any specific religious group, even though in its modern form, a large proportion of its practitioners are drawn from followers of the Buddha, Guatarma Siddhartha. Historically of course, Zen probably owes its major debt to its Buddhist practitioners for their systemization of its concepts, and even more than this, it must be remembered

that the founder, or first codefier of Zen, The Boddhidharma, was also the twenty-eighth Buddhist patriarch in direct teaching descent from the Buddha himself.

However, in any serious discussion of Zen, we must also recall that something relating to the development of Zen did occur during the four hundred years prior to 526 CE, when the Boddhidharma arrived in the Shao-lin Temple in the Hohan Province of Northern China, to codefy Zen practice during his prolonged meditation, now know as 'the nine years before the wall'. What occurred during the four hundred year period preceding the arrival of the Boddhidharma in China was that following the establishment of Shao-lin as a major, and possibly the first, Buddhist Temple in China in 100 CE, there was a considerable dialogue between the Buddhist monks who inhabited the temple, and many of the people who were indiginous to the area, and who called themselves Taoists; a fact which is hardly surprising considering that the temple was previously a Taoist retreat.

At this point, it will probably help to clarify a number of issues if we understand that even by 100 CE there has developed two forms of Taoism, the earliest Tao-chia, being philosophical Taoism based upon Yin Yang theory as explained in the esoteric theory of 'changes' ('I Ching') and in the later work, 'the Way of Virtue' ('Tao Te Ching') by the philosopher Lao Tzu who lived towards the end of the Period of the Warring States (c 600 BCE). The later form of Taoism known as Tao-chiao, although based upon its philosophical precedessor, was practiced as a religion rather than a philosophy, and made considerable use of both shamanistic and mystical religious practices, bordering on the occult, and by 100 CE the followers of religious Taoism far outnumbered the philosophical Taoists.

It is probable that by the beginning of the Christian era in the West, the philosophical Taoists had lost their influence, and continued their work only in remote regions, far from the large cities and seats of government. We know with certainty that by this time religious Taoism held considerable influence in what was, by now, the Chinese kingdom or empire. It was to the remote provinces that the remaining followers of philosophical Taoism had travelled, and so it probably was that it was in such areas as these that the dislohur between Mahayana Buddhism and Taoist Philospphy began. It was the Buddhist monks, practising the compassion for which many Buddhist sects are stil reknowned, who gave succour to the 'exiled' Taoist philosphers, who in turn

shared their knowledge with their Buddhist benefactors.

So it is that it is now believed that on his arrival at Shao-lin, the Boddhidharma found something quite foreign to the Indian practice of Buddhism, strange but not alien. It was to prove to be the Boddhidharma's undertaking to codify the synergized practices he discovered, but even scant knowledge of the life of the Buddha himself provides a clue as to why the philosophy of Taoism would not have been completely foreign to the Boddhidharma, and would certainly not have been unknown to the Buddha himself.

It is well documented that the Prince, Guattama Siddhartha, spent many years as a peripatetic seeker prior to his enlightenment, and many of his conversations with 'wise men' are described in detail. Since trade had taken place between China and India for many hundreds of years before the birth of the Buddha, trade routes were of course well established, and it is more than likely that young seeker would have used such routes, not only as a means of travel, but also in order to meet with strangers to his own land. As it the case even today, much can be learned about foreign ideas, philosophies and customs through trading in artifacts, and many goods are decorated with the symbols indiginous to their place of origin. With such a brilliant intellect as we know Guttama Siddhartha possessed, it is indeed unlikely that he would not have learned of 'Yin Yang' theory, upon which Taoist philosophy is based. Zen Buddhist scholars themselves acknowledge many instances in which Buddhist ideas are concommitant with those of Taoist philosophy, but there will probably always be an element of disagreement regarding which school of thought borrowed most from the other.

All this is not to deny the Buddhist element in any form of Zen, but only to illustrate that Zen is not wholly Buddhist, nor wholly Taoist. For many Zen practitioners there is indeed no dichotomy, nor any need for distinction. But it is only fair to all concerned to point out that to many non-Zen Buddhists even Zen Buddhism is a heresy and to state that many Buddhists belonging to non Zen sects, time and energy spent in Zen practice is considered to be of little or no significance. For their own part, many Zen practitioners consider their orthodox Buddhist bretheren to be 'brothers in spirit', but are disapproving towards the hierarchical rigor with which their more orthodox brothers consider the Buddhist deities, and with which the orthodox Buddhist institutions are organized.

I am fully aware that I have not described what Zen is, but have hopefully illustrated that whatever it is, it is not orthodox, not essentially a religion, and not specifically Indian. It is possibly necessary to provide one more negation, and this is that contrary to much public opinion in the Europe and the USA, Zen is most certainly not Japanese in origin.

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ZEN AND THE TEN OX-HERDING PICTURES

By Ven. Dr.Walpola Rahula

Preface By Graeme Lyall

Dr.Rahula's article which follows was originally given as a lecture to the Buddhist Society, Lo
Many followers of the Theravadin tradition have many misconceptions about the Mahayana
in particular. They feel that the Mahayana tradition is almost another religion, whilst the Ther
only "pure" form of Buddhism. People with such a 'closed mind' can make little progress in B
followers feel that Zen and Buddhism are two different teachings. I once heard a Zen practiti
great Zen Master, Ven.Thich Nhat Hanh, what is the difference between Buddhism and Zen
pointed out that Zen is based on the Satipatthana Sutta and advised all Zen practitioners to
important Sutra so that they could understand the roots of their practice. Dr.Rahula shows th
and traditional Theravada practice are essentially the same. He shows that the famous "Ten
Pictures", which are very familiar to all Zen practitioners and attributed to the Sung dynasty Z
Master Kaku-an Shi-en, have their roots in the early Buddhist Pali sources.

For those unfamiliar with the significance of these pictures, the ox is the mind - at first wild a
prone to run hither and thither. The ox-herder first must lasoo the ox - but the ox continues t
still - wanting to do its own thing. The ox-herder must tie the ox to a tree so that being fixed t
it will soon submit and be calm. Once the ox is calmed and tamed, it can be ignored and the
longer needs to pay the ox any more attention. This is a superb simile of meditation practice
what Venerable Dr.Walpola Rahula has to say about 'Zen and the Ten Ox-herding Pictures'.

Introductory books on Zen usually contain ten or six drawings called 'Ox-herding Pictures', d
of taming an unruly, wild bull. These were drawn by some Zen masters of old, notably by Ka
the twelfth century. The bull represents the mind and the herdsman who tames the bull is the
engaged in meditation.

It is significant that this simile of the taming of the bull goes back to very ancient times. Discu
import of the expression 'arannagato va rukkhamulagato va sunnagaragato va', 'gone to a fo
root of a tree or gone to an empty (quiet) house (room)', occurring in the Satipatthana sutta,
commentaries elaborate:
This bhikku's mind (i.e. the meditator's mind),/which was for a long time scattered among su
visible forms (rupadisu arammanesu) does not like to enter into the path (street) of a subject
(kammatthana-vithi), but runs only into a wrong path like a chariot yoked to an untamed (unr
a herdsman, who desires to break in an untamed calf grown up with all the milk it has drunk
(mother) cow, would remove it from the cow, and having fixed a big post on a side would tie
with a rope; and then that calf of his, struggling this way and that, unable to run away, may s

down close to the post; in the same way, this bhikku (i.e. the meditator), who desires to tame
mind grown up as a result of drinking for a long time of the pleasures of sense-objects such
and having gone to a forest or to the root of a tree or an empty house, should tie it to the pos
object of the presence of mindfulness (satipatthanarammanatthamba) by the rope of mindfu
Then the mind of his, even after it has struggled this way and that, not finding the object prev
indulged in, unable to break the rope of mindfulness and to run away, sits down and lies dow
same object (of mindfulness) by way of neighbourhood concentration and attainment concen
(upacarappanavasena).
Hence the ancients said:
Just as a man would tie to a post
A calf that should be tamed,
Even so here should one tie one's own mind
Tight to the object of mindfulness.
In this commentarial simile the herdsman fixes a post and ties the calf to it, whereas the bull
pictures is tethered to a tree.

The two commentaries where this simile occurs are the Pali translations made by Buddhagh
century A.C. of the original Sinhala Commentaries which go back to the third century B.C. T
(porana), anonymous great masters, referred to in the passage quoted above (and in numer
the Pali Commentaries), may belong to an even earlier date than the Sinhala Commentaries
earlier than the third century B.C. In this passage the last verse, attributed to these Ancients
miniature the simile of the calf. Thus the story of the taming of the bull can perhaps be trace
period even earlier than the third century B.C.

The Ancients had in four short lines compared tersely and concisely the training of the mind
the calf. The commentators enlarged on it with more details and explanations. Zen masters
elaborated the same idea, depicting through the medium of beautiful drawings the fascinatin
gradual training, purification and perfection of the mind. Behind this development there seem
common Buddhist tradition. Both the Theravada and the Mahayana seemed to have followe
tradition.

In the 'Ox-herding Pictures' the ox is black at the beginning, but in the course of its taming a
gradually becomes white, until finally it is completely white. The underlying idea is that the m
naturally pure, is polluted by extraneous impurities and that it could and should be cleansed
discipline and meditation.

There are in the Anguttara-nikaya two very important and essential suttas which serve as in
of the black ox gradually becoming white. One sutta says: Pabhassaram idam bhikkave citta

agantukehi upakkiesehi upakkilittham. (Bhikkhus, the mind is luminous and it is defiled by ad
defilements.) The other says: Pabhassaram idam bhikkhave cittam, tan ca kho agantukehi u
vippamuttam. (Bhikkhus, this mind is luminous, and it is freed from adventitious defilements.
two suttas state that there is no cultivation of the mind (citta-bhavana) for the uninstructed or
who does not understand this exactly as it is, but that the cultivation of the mind is possible f
instructed noble disciple who understands this exactly as it is.

It is instructive to note here that there is a striking agreement between this concept of citta in
suttas above and the Mahayana doctrine of the tathagatagarbha. Citta is qualified by the Pa
The Lankavatara-sutra (a Mahayana sutra of a later date than the Anguttara-nikaya and whi
influenced Zen), qualifies tathagatagarbha by the corresponding Sanskrit word prabhasvara
that the tathatagarbha is prakrtiprabhasvara (luminous by nature) and prakrtiparisuddha (pu
it appears impure 'because it is defiled by adventitious defilements' (agantuklesopaklistataya
expression in the two suttas above: agantukehi upakkilesehi upakkilittham.) In the Lankavata
tathagatagarbha is used as a synonym for alayavijnana. Now alayavijnana is another term fo
Lankavatara-sutra statement that the tathatagarbha is 'luminous by nature' and 'pure by natu
'defiled by adventitious defilements' is tantamount to saying that citta (mind) is 'luminous by
'pure by nature', and that it is 'defiled by adventitious defilements'. It is obvious then that the
the 'Ox-herding Pictures' is derived from Pali and Sanskrit sutras as well as from the ancient
and that it was later elaborated into a set of graphic drawings.

The fundamental principle of Zen is evidently based on Satipatthana (Skt. Smrtyupasthana)
Theravada and Mahayana systems. The main purpose of zazen in Zen is the same as that o
Satipatthana. In anapanasati one sits cross-legged and concentrates one's mind on breathin
first stage of its development in jhana (Skt. dhyana), passionate desires and some impure th
dispelled and feelings of joy and happiness remain along with certain mental activities. In the
all intellectual activities are suppressed, tranquillity and one-pointedness of mind developed
feelings of joy and happiness still remain. In the third stage, the feeling of joy, which is an ac
sensation, disappears too, while the disposition of happiness still remains in addition to mind
In the fourth stage, all sensations such as happiness and unhappiness, joy and sorrow disap
equanimity and awareness remaining. Thus in the end the mind becomes completely free fr
or sensation or sentiment. Similarly, the principle of zazen is to sit cross-legged and concent
and to empty it till it becomes completely free from any kind of thought or sensation or sentim

A very significant point always emphasised as characteristic in Zen discipline is that one sho
act, live in the moment itself, without worrying and disturbing oneself with thoughts of the pa
A distinguished Zen teacher, questioned as to how he disciplined himself in the truth, simply
hungry I eat; when tired I sleep.' The questioner remarked that this was what everybody did

they could be considered as practising the discipline as he did. The teacher replied: 'No; bec
eat they do not eat, but are thinking of various other things thereby allowing themselves to b
when they sleep they do not sleep, but dream of a thousand and one things. This is why the
myself.'

This is precisely what one section of the Satipatthana Sutta called sampajana-pabha (mindfu
comprehension) teaches. According to it, whether you walk, stand, sit, lie down or sleep, wh
or bend your limbs, whether you look round, whether you put on your clothes, whether you t
whether you or drink, even when you answer the calls of nature - in all these and other activ
should be fully aware and mindful of the act you perform at that moment. That is to say: you
the moment itself, in the present action, and should not be disturbed uselessly by thoughts a
the future. (It should be remembered that in addition to this, the Satipatthana Sutta deals wi
forms of meditation constituting a complete system based on mindfulness.) Elsewhere, the B
his disciples were so radiant, he replied: 'They do not repent the past, nor do they brood ove
They live in the present. Therefore they are radiant. By brooding over the future and repentin
fools dry up like green reeds cut down (in the sun).'

The origin of Zen is related in a delightful little story of apocryphal tradition. One day, while p
the assembly on the Vulture Peak (Grdhrakuta), the Buddha held up a golden lotus flower. N
understood the meaning of his act except Maha-Kasyapa, the great elder, who looked at the
Then the Buddha said: 'I have the True Dharma Eye, marvellous mind of Nirvana. This now
Maha-Kasyapa.' Thus Maha-Kasyapa was considered to be the first in the line of the Indian
The whole episode is of doubtful origin. However this may be, the very idea that the realisati
be transmitted and handed down in pupilary succession like an oral tradition of teaching and
of Truth can be appointed in a line of hierarchy is absolutely repugnant to the spirit of the Bu
teaching. A patriarch of a sect or a line or an order may certainly be appointed, but this belon
domain of institutional organised religion, and not to the realm of Truth. One should be extre
to confuse the realm of Truth with the institutional side of a religion or a system.

It is popularly believed that Zen is different from all other systems of Buddhism. This erroneo
probably has been created by later developments in China and Japan. Japanese Zen comes
which is derived from the Sanskrit 'dhyana' (Pali 'jhana'), meaning 'meditation'. This was intro
India to China about the sixth century A.C., probably by Bodhidharma. But in China, and late
practice went through such tremendous transformations, almost beyond recognition, on acco
and culture of those countries that it is now generally regarded as Chinese, or almost Japan
the spirit of the original Buddhism from India still remains as the life of Zen. Its fundamental t
all based on the teachings and ideas found in the original Canonical texts.

Some important axioms, considered particularly Zen, are quite in keeping with the original T
and tradition. For instance, Zen maintains that the attainment of satori (enlightenment or awa
outside the scriptures and that it is impossible to attain the satori experience by mere study o
scholastic level and that one should not be attached to the letter of the Law. This does not m
one should not study sutras or texts. Almost all Zen masters were, and are well-versed in the
Dr.D.T.Suzuki humorously observed: 'Zen claims to be "a specific transmission outside the s
altogether independent of verbalism", but it is Zen masters who are most talkative and most
writings of all sorts.

That the realisation of Truth (Nirvana) cannot be attained by mere study of the Dhamma with
fundamental tenet of Theravada. But a knowledge of the Dhamma (pariyatti) is a necessary
knowledge alone will not do. It should be put into practice in life (patipatti). As the Dhammap
says, a person who knows a great deal of the texts but does not put his knowledge into prac
who counts another's cows. Another person may know only a little, but he practices this and
results. If a person studied the texts without applying his knowledge for spiritual attainments
according to the Theravada tradition, considered better for him to sleep than waste his time
Dhamma (the teaching) is compared by the Buddha to a raft (boat) (Kullupama), for the purp
to the other shore, and not to be got hold of with attachment (nittharantthaya no gahanatthay
sit on the raft holding fast to it without rowing it properly, you will never get to the other shore
have crossed, you should not carry the raft, or the boat, on your back because it was helpful
leave it there for the benefit of others. You should not, however, despise it and burn it after y
crossed. A scholarly monk named T'okusan (782-865), a specialist on the Diamond Sutra, is
the sutra and all his notes, apparently in contempt, after he had his 'sudden awakening'. But
extravagant, overbearing and unnecessary exhibition of an enthusiast lacking in calm and ba
the reaction of a man of 'awakening'. His long study of the sutra was no doubt partly conduc
so-called 'sudden-awakening'.

Another axiom in Zen is that it aims at pointing to one's mind; in other words, it aims at direc
This is exactly what is conveyed by the Pali word sacchikaroti which means 'to see with one
experience directly'. So also the Dhamma (Truth) 'should be realised by the wise individually
themselves' (paccattam veditabbo vinnuhi).

The most important axiom in Zen is the attainment of Buddhahood by directly seeing into on
seeing into 'one's own Nature' of 'Reality' or 'Truth' is denoted in Pali texts by such expressio
nanadassana (seeing with wisdom), cakkhum udapadi (eye was born (opened)), panna uda
udapadi (light s, whet look round, whether you put on your clothes, whether you talk or keep
eat or drink, even when you answer the calls of nature all these and other activities - you sh
aware and mindful of the act you perform at that moment. That is to say: you should live in m

the present action, and should not be disturbed useless by thoughts about the past and the
be remembered tin addition to this, the Satipatthana Sutta awake). Anybody who has realise
could be called 'Buddha' in this sense, according to the Theravada tradition too. The Upasak
Pali treatise dealing with ethics of the lay Buddhist, written in the twelfth century by a Thera
in the Theravada tradition of the Mahavihara in Anuradhapura, states that, when a disciple a
enlightenment (savaka-bodhi), he becomes a Savaka-Buddha (Disciple Buddha). In the The
sambodhi (full enlightenment) is employed with regard to the attainment of arahantship of a
Commentary says that the term sambodhi here means arahatta (arahantship). Even a Sama
araham sammasambuddho. The Theravada and the Mahayana both agree that as regards
(emancipation, liberation), ie. with reference to arahantship, liberation from defilements, ther
difference between a Sammasambuddha (Skt. Samyaksambuddha), Paccekabuddha (Skt.
(Skt. sravaka) who is liberated (ie. arahant). A Sammasambuddha is superior to a Paccekab
disciple in the sphere of knowledge and with regard to innumerable other qualities, capacitie
Although even a disciple who has realised Nirvana, who has attained arahantship, can be ca
Theravada, perhaps out of modesty, does not usually use the expression so generously and
employs the term with regard to anybody who is supposed to have attained satori.

Zen puts much emphasis on the sudden attainment of satori as its particular distinction and
illustrate the point. For example, the Zen Master Reiun, after thirty years of hard discipline a
experienced his satori (awakening or enlightenment), when he saw a common peach flower
Kyogen, after a long and arduous search, had his satori when he heard the sound of a stone
Zen Master named Mumon spent six years of hard discipline and meditation with the famous
(nothingness) without any result. One day he heard the beating of the drum announcing mea
sudden he had satori.

Examples of this kind of 'sudden' awakening or 'sudden' attainment of arahantship are not la
Commentaries. An acrobat named Uggasena attained arahantship standing, perilously bala
bamboo pole in the course of performing risky acrobatics when he heard from the Buddha a
like a Zen koan:
Let go in front;
Let go behind;
Let go in the middle,
Gone beyond existence,
With a mind freed everywhere,
Thou comest not again to birth and decay.

A thera named Usabha, who was living in a cave in a forest at the foot of a mountain, was o
overwhelmed by the glorious beauty of the forest and the mountains (vanaramaneyyakam p

attained arahantship. Mahanama Thera, living on a mountain, was thoroughly disgusted with was not successful in getting rid of such impure thoughts as lust, and at the moment when h commit suicide by jumping from the top of a rock, he attained arahantship.

Prince Vitasoka, a younger brother of Emperor Asoka of India (third century B.C.), was a pu Thera and was well-versed in the Dhamma. One day he took the mirror from his barber whil trimming his beard, saw his face in it and attained a stage of sotapatti (stream entrance), as in that very seat. Later he became a bhikkhu under his teacher Giridatta Thera and became course.

Bhagu Thera, in order to overcome his drowsiness, went out of his room, and when he was cloister for meditation (cankama, walk) he fell down, and there and then he became an arah theri (nun) of advanced age, named Dhamma, on her way back from alms-begging fell down and unexpectedly her mind was emancipated.

Siha Theri, the sister of General Siha, did not, even after seven years of hard striving in med achieve her peace of mind. Thoroughly disappointed and depressed with her inability to real of mind from defilements, she decided to commit suicide by hanging herself. tying a rope to tree, she put the noose around her neck. Suddenly she was awakened to Truth and became

Patacara Theri, who had already realised the stage of sotapatti, was endeavouring to attain One day she was washing her feet with water from a pot. The water flowed a little and sank the dry ground. Again she poured water on her feet, and this time it went a bit further and dis third time water flowed still further and vanished in the ground. Seeing this, she was utterly a thought of impermanence, how aggregates appear and disappear. While she was lost in this Buddha speaking to her: 'One day's life of a person who perceives the rise and fall (of condi better than that of a person who lives one hundred years without perceiving it.' There and th attained arahantship. Although the attainment of awakening or enlightenment or emancipati Theravada and Zen stories, seems to be 'sudden', it is, in fact, not really so. In these and ma examples, the so-called 'sudden' awakening occurs only after a long and hard discipline, tra and practice, if not in this life, perhaps in some previous lives according to Buddhist teaching It is 'sudden' only in the sense that it cannot be predicted or scheduled and decided that, aft weeks or months or years of discipline and meditation, enlightenment will occur on such and such and such a time. It occurs at a moment most unexpected, in a manner never anticipate dramatically. But this moment arrives as a result of a long and hard training and striving. Zen themselves admit 'that not everyone can be expected to have the training required for attain exquisite moment of satori'.

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.....Beginning of file.....

THE VOW OF THE 'TEN FOOTSTEPS'

USED BY 'TRUE FOLLOWERS'

OF CH'AN TAO CHIA

I will have compassion
for all sentient beings;
and will not cause needless hurt
or unnecessary harm.

Through my training,
I will seek enlightenment,
the distinction between right and wrong,
liberation from delusion
and the malevolent influences of

greed, jealousy and rage.

I will seek
to transcend unnecessary dichotomy,
and learn to accept that differences
are often an attitude of mind.

I accept
that of greater value
than the accumulation of goods,
are justice and creativity,
right motive and action, and essentiality,
love and peace, and the freedom to grow.

I will act
with honour,
without contriving for self-advantage
or egotistical effort,
false pride or humility.
I will try to live my life
so as not to give cause
for later regrets.

I will help
those who are suffering,
or disadvantaged,
and those who seek liberation
or enlightenment.

.....End of file.....

Teaching of Ajahn Paññavaddho – Cittas and Kilesas
Publiziert am 13. Februar 2011 von Theravada Dhamma

When discussion the khandas, I use the simile of a computer. The body is like the hardware there. The 4 nama-khandas are like the software, and the computer is useless without it. Yo software. The citta is like a person who uses the computer. The person using the computer things or bad things, or stupid things. He can push it about all over the place. It is similar wit khandas. The citta is the one which plays with them and pushes them around. It's their mast are all used for the citta's sake- for developing whatever it wants. If the citta were pure, it wo matter. But it's not pure. It has kilesas in it. And it is the citta with kilesas that causes all the If the kilesas were in the body instead of being in the citta, when the body dies the kilesas w disappear- there would be none left. But the fact is, the kilesas are in the citta, which does n kilesas carry on and go to the next life. Because of that, we come back again and again.

So it is essential to understand that the kilesas are in the citta and not in the khandas. But th take on those aspects of the kilesas which the citta makes them take on. For instance, ange in the citta. This triggers a response in the khandas. First of all, consciousness become awa memories associated with it begin to arise. Then the thinking process builds it up and cause increase. Then feelings arise. These feelings came from the anger inside the citta. This brin citta and the kilesas. The kilesas are the things that push us around all the time. And the wh the Buddha-Dhamma and the Buddha Sasana is to get rid of those kilesas.

Source: Thai Forest Tradition Blog

Venerable Ajahn Paññavaddho was for 41 years the senior-most Western bhikkhu following practice. Ajahn Panya, as he was called, was a man of intellectual brilliance who, through hi meditation, was able to establish a strong spiritual foundation in his heart. While showing a devotion to the task of presenting Ajahn Mun's Dhamma to his many disciples, his calm and touched the lives of so many people. He became a pioneer of the Western Sangha whose le countless monks and laypeople to practice Ajahn Mun's teachings; and whose translations a Ajahn Maha Boowa's teachings introduced generations of Buddhists to the Thai forest tradit

Ajahn Panya was born Peter John Morgan of Welsh parents on the 19th of October 1925. H Mysore state in South India at Kolar Gold Fields, where his father was working as a mining e age of 7 he was sent to the United Kingdom by his parents to begin his formal education. He grandparents in Wales until the rest of his family returned from India several years later.

His family then settled in the English midlands where he completed his primary education. B

Second World War his family was forced to move several times before he finally completed
education. In his mid-teens young Peter contracted bovine tuberculosis in his right foot, prob
drinking contaminated milk. He underwent several unsuccessful treatments before having th
surgically removed from his foot, resulting in his ankle bones being fused together. This resu
lifelong disability which, though a misfortune in one way, was a blessing in another—he was
serve in the military during the war, and thus avoided making a lot of bad kamma for himself
free to further his education at Faraday House in London, where he graduated with a degree
engineering just as the war ended.

Following graduation, he spent 2 years in India working as an electrical engineer in the Kola
Upon his return to England, he continued working as an engineer for a further 7 years—first
in London. It was during this period of his life that Peter became deeply interested in Buddhi
contemplate the value and purpose of birth and life in this world in light of its inevitable marc
sickness, old age and death. He began to question the very nature of existence and conclud
religious and scientific explanations were seriously flawed. In his quest for the truth, he disco
the Buddha's teaching provided a firm basis in theory and practice, which could serve as a p
thoroughly investigating these issues. He read Buddhist doctrine extensively and joined seve
organizations. Finally, inspired by the example of Bhikkhu Kapilavaddho, who had ordained
decided to renounce the worldly life in order to fully pursue his search for the truth unhindere
burden of worldly concerns. He was ordained as a samanera at the London Buddhist Vihara
1955. He was given the name Pannãvaddho.

In December of that year Pannãvaddho and 2 other samaneras flew to Bangkok, Thailand, t
Kapilavaddho, with the intention of ordaining as bhikkhus. After staying at Wat Paknam with
a month, on the 27th of January 1956 the 3 samaneras were duly ordained as bhikkhus.

In mid-July of that year they all returned to London where they settled into a small vihara pro
English Sangha Trust. Gradually the others all returned to lay life, leaving Bhikkhu Pannãvad
the vihara alone. He remained in charge of the vihara for a full 5 years before another bhikkh
take his place. During that time he selflessly devoted himself to the task of teaching the Dha
of his ability, not only at the vihara, but also in giving lectures and on in organizing retreats. A
time, he fulfilled his obligation to the monk's life of meditation, practicing it as thoroughly and
as possible.

Still, at times he became discouraged, as the experience that he gained in this way was not
eliminate his doubts. He deeply felt the lack of a reliable mentor, a good teacher who could a
the noble goals of the Buddha's teaching were still attainable in the modern era. Were there

Arahants who could guide him along the path to Nibbãna? If he could find such a guide he w
dedicate himself to that goal.

To that end, Bhikkhu Pannãvaddho decided that he must return to Thailand and look for a g
could command his full trust. He flew back to Thailand in November of 1961. At first he went
Venerable Ajahn Pannãnanda at Wat Cholapratan near Bangkok. While there he asked a Th
the best, most revered meditation teachers in the country and report back to him. Eventually
him to meet Venerable Ajahn Mãha Boowa, a longtime disciple of Venerable Ajahn Mun, wh
be an Arahant. Impressed by Ajahn Mãha Boowa's resolute character and profound wisdom
moved to his monastery, Wat Pa Baan Taad in Udon Thani province, and became his discip
16th of February 1963 and remained resident there for the rest of his life.

Ajahn Mãha Boowa soon shortened his name to Panya, and from then on he was known sim
remained a close disciple of Ajahn Mãha Boowa for the next 41 years. He said that he was a
the hardships of living in the remote jungles of Northeast Thailand mainly due to the strong f
Ajahn Mãha Boowa and his teaching methods. The climate was hot and uncomfortable, the
rough, there was a language barrier to overcome, and his fused ankle left him with limited m
heart was bolstered by his faith in the teacher and his perseverance in the practice. Ajahn P
tended naturally toward wisdom, and that allowed him to progress quickly in meditation. With
Ajahn Mãha Boowa's careful guidance, his understanding of Dhamma deepened and becam
each passing year.

In 1965, at Ajahn Mãha Boowa's insistence, Ajahn Panya re-ordained into the Dhammayuta
present Sangharãja—Somdet Phra Nyana-sung-wãra—as his preceptor, he took re-ordinati
June 22 of that year.

Ajahn Panya possessed a very subtle and refined nature. His practice was beyond reproach
composed and circumspect, and displayed wisdom in everything he did. Not only did he dev
fullest, but his exemplary life and practice influenced many people from all over the world. Fr
beginning he worked tirelessly to translate Ajahn Mãha Boowa's writings into English, publis
that were distributed free around the world. Gradually he became a source of strength and in
Buddhists from many countries who traveled to Thailand to see him. This is especially true o
bhikkhus who have joined the Sangha at Wat Pa Baan Taad since his arrival. He always sho
devotion to the task of instructing these monks, and they always relied on him to teach them
to practice Buddhism.

In 1974 the English Sangha Trust invited Ajahn Mãha Boowa to visit London, England with t
trying to establish a Theravada Sangha there. Ajahn Panya accompanied his teacher to Lon

communicate the essence of Ajahn Mãha Boowa's Dhamma teaching to the Buddhist faithfu
time that Ajahn Panya returned to England. But, although no Sangha was established at tha
inspiring presence laid the groundwork for the future English Sangha.

His knowledge of engineering became a valuable asset to the monastery. From the time he
involved in almost every building project carried out at Wat Pa Baan Taad—often designing
overseeing the construction himself. Ajahn Mãha Boowa had so much faith in his wisdom ar
that he rarely questioned Ajahn Panya's judgment in those matters. Whether the engineerin
mechanical, structural or electronic, he had mastered them all on his own initiative, and coul
with a skill and grace that constantly amazed his fellow monks. The ease with which Wat Pa
from a simple forest monastery into a thriving monastic center is a testament to Ajahn Panya
manage a forest monastery's resources while protecting its traditions and its meditative envi

In September of 2003 the first symptoms appeared of a disease that would eventually cause
diagnosed with colon cancer, and he decided to treat it with natural herbal remedies. He app
his condition, and he felt quite sure that the medicine was working. Over the following 9 mor
appeared to gradually regress, but in June of 2004 it resurfaced and began to spread rapidly
equanimity as death approached, never displaying any concern for the failing condition of hi
Panya passed away in complete stillness at 8:30 AM on August 18, 2004. He was 2 months
birthday. He died as he lived—with his heart purely and simply at peace.

Ajahn Panya's remains were cremated at Wat Pa Baan Taad 10 days later. His funeral cere
event ever held there—an estimated 50,000 people attended to pay their final respects, inclu
monks. Something extraordinary occurred on the day of his cremation. On 3 separate occas
rainbow appeared in the blue sky, each time encircling the sun like a large, luminous halo. T
appeared as his casket was being placed on the funeral pyre; it appeared again later when l
being read aloud; and yet a third time when Ajahn Mãha Boowa lit the funeral pyre. It was as
of his spiritual attainment had created an external, visual image to reflect the depth and subt
virtue for all to see. It marked a supremely graceful conclusion to the life and practice of a m
loving kindness and humility radiated softly from his presence to encompass the whole worl

THE SEVEN STEPS

From Method 2 of "Keeping the Breath in Mind", by Ajaan Lee Dhammadharo, Thanissaro Bhikkhu, trans.

There are seven basic steps:

1. Start out with three or seven long in-and-out breaths, thinking bud- with the in-breath and dho with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-and-out breath.

3. Observe the breath as it goes in and out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long and out long is uncomfortable, try breathing in

short and out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes and out into the air. (If you are female, begin with the left side first, because the male and female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows and wrists, to the tips of your fingers and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs and liver, all the way down

to the bladder and colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect and flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

    a. in long and out long

    b. in short and out short,

    c. in short and out long,

    d. in long and out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition and your breath are always changing.

5. Become acquainted with the bases or focal points of the mind--the

resting spots of the breath--and center your awareness on whichever one seems most comfortable. A few of these bases are:

a. the tip of the nose,

b. the middle of the head,

c. the palate,

d. the base of the throat,

e. the breastbone (the tip of the sternum),

f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely and naturally. Let the mind be at ease with the breath--but not to the point where it slips away.

6. Spread your awareness--your sense of conscious feeling--throughout the entire body.

7. Coordinate the breath sensations throughout the body, letting them

flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around and about the nerves those spreading from the nerves to every pore. Beneficial breath sensations and harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease and pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release and purity of heart--you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation. When you've mastered them, you will have cut a main road. As for the side roads--the incidentals of breath meditation--there are plenty of them, but they aren't really important. You'll be perfectly safe if you stick to these seven steps

and practice them as much as possible.

ÉÍÍÍ

being consciously attentive at the "muscle sense" door. This means mindfulness on the postures of the body (referred to in the Satipatthana Sutta) and movement of the body in daily activities with attention to the use of the various muscle groups, with particular attention to the balance of the head, neck and trunk (known as the "primary control").

The Alexander Technique is the practice of cultivating a conscious orientation to this particular sense door in all daily activities (e.g. sitting, standing and walking). The Technique brings into consciousness appropriate and inappropriate (excess) muscle tension previously unnoticed due to habitual "use".

2) The lost sixth sense - faulty sensory appreciation

There is evidence that this muscle sense has become "lost", or suppressed, in our modern civilisation. Our minds become occupied with so many inputs and outputs to do with the outside world that signals from the body are suppressed or "gated out" before reaching consciousness.(3) The body tends only to be noticed when pain or pleasure arise and the "ordinary" sensations associated with sitting, standing and walking tend to go unnoticed.

The problem of faulty sensory appreciation is essentially one of habitual self-reference - "I will stand up" or "I will speak" etc. Instead of mindfully attending to the "means-whereby" the processes of standing up or speaking can be performed (as if they were being done for the first time), the tendency is that of "end-gaining" by relying on subconscious mental programs developed in childhood which tend to become more and more inappropriate over time. The overwhelming impulse (reaction) is to do "what feels right" which is the habitual pattern of use. With trying to achieve a "good position" by shortcuts there will be inappropriate contractions of neck and trunk muscles and this results in stiffness.(4)

The only solution to the problem of faulty sensory appreciation is

to cultivate conscious control of posture and movement. The essential first step involves consciously pausing or "inhibiting" before undertaking a movement (also mentioned in commentaries to the Satipatthana Sutta). While the subconscious habit of use is being consciously inhibited, the means-whereby the movement can be performed with the optimum muscle use is consciously directed. Basically the optimum muscle use involves letting the neck be free, so that the head can go forward and up and the back can lengthen and widen. The preceding sentence must be understood not just intellectually but through direct (kinaesthetic) experience guided by a teacher, because of the problem of faulty sensory appreciation.

3) The Role of the Alexander Teacher

One of the unique features of lessons is that of the role of the teacher. Her/his hands are not only sensing the state of the muscles of the pupil but also the trained hands help the pupil become aware of the muscles as these are touched (the pupil is not required to disrobe). The teacher, with heightened awareness of her/his own muscles, helps the pupil become aware. The awakened muscle sense of the teacher helps (over time) to awaken the muscle sense in the pupil. (5)

In practice it is only through the practical experience of a lesson with a teacher's expert hands that a person is given the awareness of deficiencies in her/his sensory awareness. As the teacher's hand touches muscles of the trunk and of the neck, the teacher senses the muscle state (over- or under-contracted muscles causing the person to be pulled down due to increased flexor tone) and at the same time directs the pupil's attention to the state of his/her muscles. When the pupil is about to undertake a movement, the teacher's hand may be gently placed at the neck to assist the pupil's sense of the neck and body muscles. (6)

4) Benefits derived from practising the Alexander Technique

The benefits derived from practising the Technique are many and varied. The conscious orientation to the muscle sense door affects all aspects of psychophysical functioning. Alexander stressed that specific aspects of functioning cannot be addressed without improving the general standard of use of the psychophysical organism - he was one of the first teachers to insist on the interdependence of mind and body. Improving the general standard of use affects various aspects of functioning such as breathing (as more room is created in the thoracic cavity and the ribs are allowed to move freely), back pain, joint problems, stress, anxiety and depression (through the ability to inhibit the habitual fear reflexes (fight or flight)), stuttering (through the ability to inhibit the habit of using unnecessary muscle tension when attempting to speak). The effect on general mindfulness helps to inhibit conditioned psychological habits of reaction in addition to the habits of reaction normally associated with muscle use (such as the fight or flight response).

In a positive way, the Technique creates a sense of wellbeing derived from consciously performing the activities of the day in a skilful way. Living is no longer seen as mostly being a "chore" and the satisfaction derived from performing daily activities skilfully naturally replaces the misplaced search for happiness from specific sense pleasures.

In particular, the Satipatthana Vipassana practitioner can benefit from an improved conscious orientation to the body during meditation and daily activities and an ability to sit in a poised manner for long periods utilising the minimum of muscular effort (which is conducive to a relaxed and alert mind).

Further information

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Antony Woods has been a Buddhist practitioner and a student of the Alexander Technique since early 1993.

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Notes

(1) From Ven Pannyavaro "The Art of Attention" p2
(2) From David Garlick "The Lost Sixth Sense" p9
(3) From David Garlick "The Lost Sixth Sense" p9
(4) From David Garlick "The Lost Sixth Sense" p25
(5) From David Garlick "The Lost Sixth Sense" p13
(6) From David Garlick "The Lost Sixth Sense" p26

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ALL OF US

Beset by Birth, Decay and Death

Twelve Dhamma Talks On Practice

given on

Parappaduwa Nuns Island

by

Sister Ayya Khema

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First printing 1987
Second printing 1988

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DharmaNet Edition 1994

This electronic edition is offered for free distribution
via DharmaNet by arrangement with the author.

DharmaNet International

P.O. Box 4951, Berkeley CA 94704-4951

Transcribed for DharmaNet by Maureen Riordan

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APPRECIATION

My thanks go to all the nuns, anagarikas, laymen and women who have listened time and again to my expositions of the Buddha's teachings.

Without them, these talks would not have happened and this little booklet would not be possible.

A very special "thank you" to my friends, who have encouraged and supported my work and the publication of this book by their continued understanding and generosity.

Those who have typed the manuscript from tapes made during the talks, have given freely of their time, energy and love to the propagation of the Dhamma.

May everyone connected with this joint undertaking reap the excellent kamma caused by their gift.

Sister Ayya Khema
Parappuduwa Nuns Island
Dodanduwa, Sri Lanka

January 1, 1987

* * * * * * * *

PREFACE

This little volume is offered to all people everywhere, who know //dukkha// which is not only suffering, pain and grief, but all the unsatisfactoriness all of us experience during our lifetime.

It is that unfulfilled striving in heart and mind which keeps pushing us in so many directions to find the ultimate satisfaction.

When we have realised that all the avenues we have tried have brought us

to a dead end, then the time has come to turn to Lord Buddha's teachings and see for ourselves whether his promise:

"There's only one thing I teach
That's suffering
And its end to reach"

can be experienced within ourselves and whether fulfilment is possible.

As practice progresses, we will find that by letting go of our preconceived ideas on how and where //dukkha// can be avoided, we come upon uncharted landscapes within ourselves, which provide a totally new concept of life, its purpose, its value and its ultimate reality.

May there be many "with little dust in their eyes" who can turn the tide on //dukkha// and be liberated.

Sister Ayya Khema

* * * * * * * *

GLOSSARY

The following Pali words encompass concepts and levels of ideas for which there are no adequate synonyms in English. The explanations of these terms have been adapted from the //Buddhist Dictionary// by Nyanatiloka Mahathera.

Anagami - the "Non-Returner" is a noble disciple on the 3rd stage of holiness.

Anatta - "No-self," non-ego, egolessness, impersonality; "neither within the bodily and mental phenomena of existence nor outside of them can be found anything that in the ultimate sense could be regarded as a self-existing real

ego-identity, soul or any other abiding substance."

Anicca - "Impermanence," a basic feature of all conditional phenomena, be they material or mental, coarse or subtle, one's own or external.

Anusaya - The seven "proclivities," inclinations or tendencies.

Arahat/Arahant - The Holy One. Through the extinction of all cankers he reaches already in this very life the deliverance of mind, the deliverance through wisdom, which is free from cankers and which he himself has understood and realized.

Ariya - Noble Ones. Noble Persons.

Avijja - Ignorance, nescience, unknowing, synonymous with delusion, is the primary root of all evil and suffering in the world, veiling man's mental eyes and preventing him from seeing the true nature of things.

Bhavaraga - Craving for continued existence; one of the seven tendencies.

Citta-viveka - Mental detachment, the inner detachment from sensuous things.

Devas - Heavenly Beings, deities, celestials are beings who live in happy worlds, but are not freed from the cycle of existence.

Dhamma - The liberating law discovered and proclaimed by the Buddha, summed up in the Four Noble Truths.

Ditthi - View, belief, speculative opinion. If not qualified by "right," it mostly refers to wrong and evil view or opinion.

Dukkha - (1) In common usage: "pain," painful feeling, which may be bodily or mental.

(2) In Buddhist usage as, e.g., in the Four Noble Truths: suffering, ill, the unsatisfactory nature and general insecurity of all conditioned phenomena.

Jhana - Meditative absorptions. Tranquility meditation.

Kalyanamitta - Noble or good friend is called a senior monk who is the mentor and friend of his pupil, wishing for his welfare and concerned with his progress, guiding his meditation; in particular the meditation teacher.

Kamma/Karma - "Action" denotes the wholesome and unwholesome volitions and their concomitant mental factors, causing rebirth and shaping the character of beings and thereby their destiny. The term does not signify the result of actions and most certainly not the deterministic fate of man.

Kaya-viveka - Bodily detachment, i.e., abiding in solitude free from alluring sensuous objects.

Khandha - The five "groups" are called the five aspects in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ordinary man as his ego or personality, to wit: body, feeling, perception, mental formations and consciousness.

Lokiya - "Mundane," are all those states of consciousness and mental factors arising in the worldling, as well as in the noble one, which are not associated with the supermundane.

Lokuttara - "Supermundane," is a term for the four paths and four fruitions.

Magga-phala - Path and fruit. First arises the path-consciousness, immediately followed by "fruition," a moment of supermundane awareness.

Mana - Conceit, pride, one of the ten fetters binding to existence, also one of the underlying tendencies.

Mara - The Buddhist "tempter" figure, the personification of evil and passions, of the totality of worldly existence and of death.

Metta - Loving-kindness, one of the four sublime emotions (brahma-vihara).

Nibbana - lit. "Extinction," to cease blowing, to become extinguished. Nibbana constitutes the highest and ultimate goal of all Buddhist aspirations, i.e., absolute extinction of that life-affirming will manifested as greed, hate and delusion and clinging to existence, thereby the absolute deliverance from all future rebirth.

Nivarana - "Hindrances," five qualities which are obstacles to the mind and blind our mental vision, and obstruct concentration to wit: sensual desire, ill-will, sloth and torpor, restlessness and worry, and sceptical doubt.

Papanca - "Proliferation," lit. expansion, diffuseness, detailed exposition, development, manifoldness, multiplicity, differentiation.

Paticcasamuppada - "Dependent Origination" is the doctrine of the conditionality of all physical and psychical phenomena.

Puthujjana - lit. "one of the many folk," worldling, ordinary man, anyone still possessed of all the ten fetters binding to the round of rebirths.

Sacca - Truth, such as the "Four Noble Truths."

Sakadagamami - The Once-Returner, having shed the lower fetters, reappears in a higher world to reach Nibbana.

Sakkaya-ditthi - Personality-belief is the first of the fetters and is

abandoned at stream-entry.

Samatha - Tranquility, serenity, is a synonym of //samadhi// (concentration).

Samsara - Round of rebirth, lit. "perpetual wandering," is a name by which is designated the sea of life ever restlessly heaving up and down.

Sangha - lit. Congregation, is the name for the community of monks and nuns. As the third of the Three Gems and the Three Refuges, it applies to the community of the Noble Ones.

Samvega - "The sources of emotion," or a sense of urgency.

Sankhara - Most general usage: formations. Mental formations and kamma formations. Sometimes: bodily functions or mental functions. Also: anything formed.

Silabbata-paramasa - Attachment to mere rules and rituals is the third fetter and one of the four kinds of clinging. It disappears on attaining to stream-entry.

Sotapatti - Stream-entry, the first attainment of becoming a noble one.

Vicikiccha - Sceptical doubt is one of the five mental hindrances and one of the three fetters which disappears forever at stream-entry.

Vipassana - Insight into the truth of the impermanence, suffering and impersonality of all corporeal and mental phenomena of existence.

Yatha-bhuta-nana-dassana - The knowledge and vision according to reality, is one of eighteen chief kinds of insight.

* * * * * * * *

I

THE DHAMMA OF THE BLESSED ONE IS PERFECTLY EXPOUNDED

"The Dhamma of the Blessed One
is perfectly expounded,
to be seen here and now,
not a matter of time."

The first line of this chant proclaims real faith in the Dhamma. Not believing everything without inquiring, but an inner relationship of trust. When one is faithful to someone, then one also trusts that person, one gives oneself into his or her hands, has a deep connection and an inner opening. How much more is this true of the faith in the teaching of the Buddha. Those aspects of the Dhamma which we don't understand yet can be left in abeyance. Yet that doesn't shake our faith and trust.

If we feel that it is "perfectly expounded," then we are very fortunate, for we know one thing in this universe which is perfect. There's nothing else to be found that's without blemish, nor is there anything that is becoming perfect. If we have that trust, faithfulness and love towards the Dhamma and believe it to be perfectly expounded, then we have found something beyond compare. We are blessed with an inner wealth.

"To be seen here and now," is up to each of us. the Dhamma has been made clear by the Enlightened One who taught it out of compassion, but we have to see it ourselves with an inner vision.

"Here and now," needs to be stressed, because it means not forgetting

but being aware of the Dhamma in each moment. This awareness helps us to watch our reactions before they result in unskilful words or actions. Seeing the positive within us and cultivating it, seeing the negative and substituting it. When we believe all our thoughts and claim justification for them, we're not seeing the Dhamma. There are no justifications, there are only arising phenomena which cease again.

"Not a matter of time," means that we are not dependent upon a Buddha being alive in order to practice the Dhamma; though this is a wide-spread belief, it is quite possible to practice now. Some people think there has to be a perfect situation or a perfect teacher or perfect meditation. None of that is true. Mental and physical phenomena (//dhammas//) are constantly coming and going, changing without pause. When we hang onto them and consider them ours, then we will believe any story our mind will tell us, without discrimination. We consist of body, feelings, perceptions, mental formations and consciousness, which we grip tightly and believe them to be "me" and "mine." We need to take a step back and be a neutral observer of the whole process.

> "Inviting one to come and see,
> leading inwards."

The understanding of the Dhamma leads us into our inner depth. We are not invited to come and see a meditation hall or a Buddha statue, a dagoba or a shrine. We are invited to come and see the phenomena (//dhammas//) arising within us. The defilements as well as the purifications are to be found inside one's own heart and mind.

Our minds are very busy, always remembering, planning, hoping or judging. This body could also be very busy picking up little stones and throwing them into the water all day long. But we would consider that a foolish expenditure of energy, and we direct the body towards something useful. We need to do the same with the mind. Instead of thinking about this and that, allowing the defilements to arise, we could also direct the mind towards something beneficial such as investigating our likes and dislikes, our desires and rejections, our ideas and views.

When the mind inquires, it doesn't get involved in its own creations.

It can't do both at the same time. As it becomes more and more observant, it remains objective for longer periods of time. That's why the Buddha taught that mindfulness is the one way for the purification of beings. The clear and lucid observation of all arising phenomena eventually shows that there are only phenomena manifesting as mind and body, which are constantly expanding and contracting in the same way as the universe does. Unless we become very diligent observers, we will not see that aspect of mind and body and will not know the Dhamma "here and now," even though we have been "invited to come and see."

> "To be known by the wise,
> each for themselves."

No one can know the Dhamma for another. We can chant, read, discuss and listen, but unless we watch all that arises, we will not know the Dhamma by ourselves. There's only one place where Dhamma can be known, in one's own heart and mind. It has to be a personal experience which comes about through constant observation of oneself. Meditation helps. Unless one inquires into one's own reactions and knows why one wants one thing and rejects another, one hasn't seen Dhamma. Then the mind will also get a clear perception of impermanence (//anicca//) because our desires and dislikes are constantly changing. We'll see that the mind which is thinking and the body which is breathing are both painful (//dukkha//).

When the mind doesn't operate with an uplifted, transcending awareness, it creates suffering (//dukkha//). Only a measureless, illumined mind is free from that. The body certainly produces //dukkha// in many ways through its inability to remain steady. Seeing this clearly will give us a strong determination to know Dhamma by ourselves.

Wisdom arises within and comes from an understood experience. Neither knowledge nor listening can bring it about. Wisdom also means maturity, which has nothing to do with age. Sometimes ageing may help, but it doesn't always do that either. Wisdom is an inner knowing which creates self-confidence. We need not look for somebody else's confirmation and good-will, we know with certainty.

When we chant anything at all, it is vital that we know the meaning of the words and inquire whether they have any connection to ourselves.

PAMADAMULAKO LOBHO, LOBHO VIVADAMULAKO,
DASABYAKARAKO LOBHO, LOBHO PARAMHI PETIKO,
TAM LOBHAM PARIJANANTAM VANDE'HAM VITALOBHAKAM

Greed's the root of negligence, greed's the root of strife,
Greed enslavement brings about, and in the future ghostly birth;
That One who's known greed to the end, I honour Him who's free
of greed.

VIHANNAMULAKO DOSO, DOSO VIRUPAKARAKO.
VINASAKARAKO DOSO, DOSO PARAMHI NERAYO,
TAM DOSAM PARIJANANTAM VANDE'HAM VITADOSAKAM

Hate's the root of turbulence, of ugliness the cause,
Hate causes much destruction and in the future hellish birth;
That One who's known hate to the end, I honour Him who's free
of hate.

SABBAGHAMULAKO MOHO, MOHO SABBITIKARAKO,
SABBANDHAKARAKO MOHO, MOHO PARAMHI
SVADIKO TAM MOHAM PARIJANANTAM VANDE'HAM VITAMOHAKAM

Delusion's root of every ill, delusion's a troublemaker,
All blinding from delusion comes and in the future birth as beast;
That One who's known delusion's end, I honour Him, delusion-free.

The Buddha said:

"Though a thousand speeches
are made of meaningless lines,
better the single meaningful line
by hearing which one is at peace."

Dhp. 100
(Trans by: Ven. Khantipalo)

If we can practice one line of Dhamma, it's so much more valuable than knowing the whole chanting book by heart.

The arising and ceasing phenomena, which are our teachers, never take a rest. Dhamma is being taught to us constantly. All our waking moments are Dhamma teachers, if we make them so. The Dhamma is the truth expounded by the Enlightened One, which is the law of nature surrounding us and imbedded within us.

Once the Buddha said: "Ananda, it is owing to my being a good friend to them that living beings subject to birth are freed from birth." (S. III, 18, XLV, 2).

Everyone needs a good friend, who has enough selflessness, not only to be helpful, but also to point out when one is slipping. Treading the Dhamma path is like walking a tightrope. It leads along one straight line and every time one slips, one hurts. If we have a painful feeling inside, we're no longer on the tightrope of the Dhamma. Our good friend (//kalyana mitta//) might say to us then: "You stepped too far to the right, or to the left, (whatever the case may be). You weren't careful, that's why you fell into depression and pain. I'll point out to you when you're slipping next time." We can only accept this from someone whom we trust and have confidence in.

One can be fooled by a person's beautiful words or splendid appearance. The character of a person is shown not only in words, but in the small day-to-day activities. One of the very important guidelines to a person's character is how they react when things go wrong. It's easy to be loving, helpful and friendly when everything goes well, but when difficulties arise our endurance and patience are being tested as well as our equanimity and determination. The less ego-consciousness one has, the easier one can handle all situations.

At first, when one starts to walk on the tightrope of the Dhamma path, it may feel uncomfortable. One isn't used to balancing oneself, but rather to swaying all over the place, going in all directions, wherever it's most comfortable. One may feel restricted and coerced, not being

allowed to live according to one's natural instincts. Yet in order to walk on a tightrope, one has to restrict oneself in many ways with mindfulness. These restrictions may at first feel irksome, like fetters or bonds, later they turn out to be the liberating factors.

To have this perfect jewel of the Dhamma in our hearts, we need to be awake and aware. Then we can prove by our own watchfulness that "the Dhamma of the Blessed One is perfectly expounded." There is no worldly jewel that can match the value of the Dhamma. Each one of us can become the owner of this priceless gem. We can call ourselves most fortunate to have such an opportunity. When we wake up in the morning, let that be our first thought: "What good fortune it is for me to practice the Dhamma."

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II

ACCEPTING ONESELF

It's a strange phenomenon how difficult people find it to love themselves. One would think it is the easiest thing in the world, because we're constantly concerned with ourselves. We're always interested in how much we can get, how well we can perform, how comfortable we can be. The Buddha mentioned in a discourse that "oneself is dearest to oneself." So with all that, why is it so difficult to actually love oneself?

Loving oneself certainly doesn't mean indulging oneself. Really loving is an attitude towards oneself that most people don't have, because they know quite a few things about themselves which are not desirable. Everybody has innumerable attitudes, reactions, likes and dislikes which they'd be better off without. Judgement is made and while one likes one's positive attitudes, one dislikes the others. With that comes

suppression of those aspects of oneself that one is not pleased with. One doesn't want to know about them and doesn't acknowledge them. That's one way of dealing with oneself, which is detrimental to growth.

Another unskilful way is to dislike that part of oneself which appears negative and every time it arises one blames oneself, which makes matters twice as bad as they were before. With that comes fear and very often aggression. If one wants to deal with oneself in a balanced way, it's not useful to pretend that the unpleasant part doesn't exist, those aggressive, irritable, sensual, conceited tendencies. If we pretend we are far from reality and put a split into ourselves. Even though such a person may be totally sane, the appearance given is that of not being quite real. We've all come across people like that, who are too sweet to be true, as a result of pretense and suppression.

Blaming oneself doesn't work either. In both instances one transfers one's own reactions to other people. One blames others for their deficiencies, real or imagined, or one doesn't see them as ordinary human beings. Everyone lives in an unreal world, because it's ego-deluded, but this one is particularly unreal, because everything is considered either as perfectly wonderful or absolutely terrible.

The only thing that is real is that we have six roots within us. Three roots of good and three roots of evil. The latter are greed, hate and delusion, but we also have their opposites: generosity, loving-kindness and wisdom. Take an interest in this matter. If one investigates this and doesn't get anxious about it, then one can easily accept these six roots in everybody. No difficulty at all, when one has seen them in oneself. They are the underlying roots of everyone's behaviour. Then we can look at ourselves a little more realistically, namely not blaming ourselves for the unwholesome roots, not patting ourselves on the back for the wholesome ones, but rather accepting their existence within us. We can also accept others more clear-sightedly and have a much easier time relating to them.

We will not suffer from disappointments and we won't blame, because we won't live in a world where only black or white exists, either the three roots of unwholesomeness or their opposites. Such a world doesn't exist

anywhere, and the only person to be like that is an //Arahant//. It's largely a matter of degree in everyone else. These degrees of good and evil are so finely tuned, there's so little difference within the degrees in each one of us, that it really doesn't matter. Everybody has the same job to do, to cultivate the wholesome tendencies and uproot the unwholesome ones.

Apparently we're all very different. That too is an illusion. We're all having the same problems and also the same faculties to deal with them. The only difference is the length of training that one has had. Training which may have been going on for a number of lifetimes has brought about a little more clarity, that's all.

Clarity of thinking comes from purification of one's emotions, which is a difficult job that needs to be done. But it can only be done successfully when it isn't an emotional upheaval, but clearcut, straightforward work that one does on oneself. When it is considered to be just that, it takes the sting out of it. The charge of "I'm so wonderful" or "I'm so terrible" is defused. We are neither wonderful nor terrible. Everyone is a human being with all the potential and all the obstructions. If one can love that human being, the one that is "me" with all its faculties and tendencies, then one can love others realistically, usefully and helpfully. But if one makes a break in the middle and loves the part which is nice and dislikes the part which isn't nice enough, one's never going to come to grips with reality. One day we'll have to see it, for what it is. It's a "working ground," a //kammatthana//. It's a straightforward and interesting affair of one's own heart.

If we look at ourselves in that manner, we will learn to love ourselves in a wholesome way. "Just as a mother at the risk of life, loves and protects her child...." Become your own mother! If we want to have a relationship with ourselves that is realistic and conducive to growth, then we need to become our own mother. A sensible mother can distinguish between that which is useful for her child and that which is detrimental. But she doesn't stop loving the child when it misbehaves. This may be the most important aspect to look at in ourselves. Everyone, at one time or another, misbehaves in thought or speech or action. Most

frequently in thought, fairly frequently in speech and not so often in action. So what do we do with that? What does a mother do? She tells the child not to do it again, loves the child as much as she's always loved it and just gets on with the job of bringing up her child. Maybe we can start to bring up ourselves.

The whole of this training is a matter of maturing. Maturity is wisdom, which is unfortunately not connected to age. If it were, it would be very easy. One would have a guarantee. Since it isn't it's hard work, a job to be done. First comes recognition, then learning not to condemn, but to understand: "This is the way it is." the third step is change. Recognition may be the hardest part for most people, it's not easy to see what goes on inside of oneself. This is the most important and the most interesting aspect of contemplation.

We lead a contemplative life, but that does not mean we sit in meditation all day long. A contemplative life means that one considers every aspect of what happens as part of a learning experience. One remains introspective under all circumstances. When one becomes outgoing, with what the Buddha termed "exuberance of youth," one goes to the world with one's thoughts, speech and action. One needs to recollect oneself and return within. A contemplative life in some orders is a life of prayer. In our way it's a combination of meditation and life-style. The contemplative life goes on inside of oneself. One can do the same thing with or without recollection. Contemplation is the most important aspect of introspection. It isn't necessary to sit still all day and watch one's breath. Every move, every thought, every word can give rise to understanding oneself.

This kind of work on oneself will bring about deep inner security, which is rooted in reality. Most people are wishing and hoping for this kind of security, but are not even able to voice their longing. Living in a myth, constantly hoping or being afraid is opposed to having inner strength. The feeling of security arises when one sees reality inside of oneself and thereby the reality in everyone else and comes to terms with it.

Let us accept the fact that the Buddha knew the truth when he said

everybody had seven underlying tendencies: sensual desire, ill- will, speculative views, sceptical doubt, conceit, craving for continued existence, ignorance. Find them in yourself. Smile at them, do not burst into tears because of them. Smile and say: "Well, there you are. I'll do something about you."

The contemplative life is often lived heavy-handedly. A certain lack of joy is compensated for by being outgoing. This doesn't work. One should cultivate a certain light-heartedness, but stay within oneself. There's nothing to be worried or fearful about, nothing that is too difficult. Dhamma means the law of nature and we are manifesting this law of nature all the time. What can there be to get away from? We cannot escape the law of nature. Wherever we are, we are the Dhamma, we are impermanent (//anicca//), unfulfilled (//dukkha//), of no core-substance (//anatta//). It doesn't matter whether we sit here or on the moon. It's always the same. So we need a light-hearted approach to our own difficulties and those of everyone else, but not exuberance and outpouring. Rather a constant inwardness, which contains a bit of amusement. This works best. If one has a sense of humour about oneself, it is much easier to love oneself properly. It's also much easier to love everybody else.

There used to be a television show in America, called "People are Funny." We do have the oddest reactions. When they are analyzed and taken apart, they are often found to be absurd. We have very strange desires and wishes and unrealistic images of ourselves. It's quite true, "people are funny," so why not see that side of oneself? It makes it easier to accept that which we find so unacceptable in ourselves and others.

There is one aspect of human life which we cannot change, namely, that it keeps on happening moment after moment. We've all been meditating here for some time. What does the world care? It just keeps on going. The only one who cares, who gets perturbed, is our own heart and mind. When there is perturbance, upheaval, unreality and absurdity, then there is also unhappiness. This is quite unnecessary. Everything just is. If we learn to approach all happenings with more equanimity by being accepting, then the work of purification is much easier. This is our

work, our own purification, and it can only be done by each one for himself.

One of the best aspects about it is that if one remembers what one is doing, keeps at it day after day without forgetting and continues to meditate, not expecting great results, little by little it does happen. That, too, just is. As one keeps working at it, there is a constant chipping away at the defilements and at the unreal thinking, because there is no happiness in that and few want to hang on to unhappiness. Eventually one runs out of things to do outside of oneself. The books are all saying the same things, the letters have all been written, the flowers have all been watered, there's nothing left except to look inside. As this happens again and again, a change takes place. It may be slow, but when we have been here so many lifetimes, what's a day, a month, a year, ten years? They're all just happening.

There's nothing else to do and there's nowhere else to go. The earth is moving in a circle, life is moving from birth to death without us having to move at all. It's all happening without our help. The only thing we need to do is to get to reality. Then when we do, we will find that loving ourselves and loving others is a natural outcome of that. Because we are concerned with reality and that is the heart's real work -- to love. But only if we've also seen the other side of the coin in ourselves and have done the work of purification. Then it is no longer an effort or a deliberate attempt, but it becomes a natural function of our inner feelings, inward directed but shining outward.

The inward direction is an important aspect of our contemplative life. Whatever happens inwardly has direct repercussions on what takes place outwardly. The inner light and purity cannot be hidden, nor can the defilements.

We sometimes think we can portray something we are not. That is not possible. The Buddha said that one only knows a person after having heard him speak many times and having lived with him for a long time. People generally try to show themselves off as something better than they really are. Then, of course, they become disappointed in themselves when they fail, and equally disappointed in others. To realistically

know oneself makes it possible to truly love. That kind of feeling gives the light-heartedness to this job in which we're engaged, which is needed. By accepting ourselves and others as we truly are, our job of purification, chipping away at the defilements, is made much easier.

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III

TO CONTROL ONE'S MIND

Our old friend, //dukkha//, arises in the mind as dissatisfaction caused by all sorts of triggers. It can be triggered by bodily discomfort, but more often it is caused by the mind's own aberrations and convolutions. The mind creates //dukkha//, and that's why we must really watch and guard our minds.

Our own mind can make us happy, our own mind can make us unhappy. There is no person or thing in the whole world that will do this for us. All happenings act as triggers for us, which constantly catch us unawares. Therefore we need to develop strong awareness of our own mind-moments.

We have a good chance to do that in meditation. There are two directions in meditation, calm (//samatha//) and insight (//vipassana//). If we can achieve some calm, that indicates that concentration is improving. But unless that valuable skill is used for insight, it's a waste of time. If the mind becomes calm, joy often arises, but we must observe how fleeting and impermanent that joy is, and how even bliss is essentially still only a condition which can be easily lost. Only insight is irreversible. The stronger the calm is established, the better it will withstand disturbances. In the beginning any noise, discomfort or thought will break it up, especially if the mind has not been calm during the day.

Impermanence (//anicca//) needs to be seen quite clearly in everything that happens, whether it is in or out of meditation. The fact of constant change should and must be used for gaining insight into reality. Mindfulness is the heart of Buddhist meditation and insight is its goal. We're spending our time in many different ways and some portion of it in meditation, but all our time can be used to gain some insight into our own mind. That's where the whole world is happening for us. Nothing, except what we are thinking, exists for us.

The more we watch our mind and see what it does to us and for us, the more we will be inclined to take good care of it and treat it with respect. One of the biggest mistakes we can make is taking the mind for granted. The mind has the capacity to create good and also evil for us, and only when we are able to remain happy and even- minded no matter what conditions are arising, only then can we say that we have gained a little control. Until then we are out of control and our thoughts are our master.

"Whatever harm a foe may do to foe,
or hater unto one he hates,
the ill-directed mind indeed
can do one greater harm.

What neither mother, nor father too,
nor any other relative can do,
the well-directed mind indeed
can do one greater good."

Dhp. 42, 43
(Trans: by Ven. Khantipalo)

The above words of the Buddha show quite clearly that there is nothing more valuable than a controlled and skillfully directed mind. To tame one's mind does not happen only in meditation, that is just one specific training. It can be likened to learning to play tennis. One works out with a trainer, again and again, until one has found one's balance and aptitude, and can actually play in a tennis match. Our match for taming the mind happens in day-to-day living, in all situations we encounter.

The greatest support we can have is mindfulness, which means being totally present in each moment. If the mind remains centered then it can't make up stories about the injustice of the world or one's friends, or about one's desires, or one's lamentations. All these mind-made stories would fill many volumes, but we are mindful such verbalizations stop. "Mindful" is being fully absorbed in the moment, leaving no room for anything else. We are filled with the momentary happening, whether that may be standing or sitting or lying down, being comfortable or uncomfortable, feeling pleasant or unpleasant. Whichever it may be, it is a non-judgmental awareness, "knowing only," without evaluation.

Clear comprehension brings evaluation. We comprehend the purpose of our thought, speech or action, whether we are using skilful means or not and whether we have actually achieved the required results. One needs some distance to oneself in order to be able to evaluate dispassionately. If one is right in the middle, it's very difficult to get an objective view. Mindfulness coupled with clear comprehension provides one with the necessary distance, the objectivity, the dispassion.

Any //dukkha// that one has, small, medium or large, continuous or intermittent, is all created by one's mind. We are the creators of all that happens to us, forming our own destiny, nobody else is involved. Everybody else is playing his own role, we just happen to be near some people and farther away at other times. But whatever we are doing, all is done to our own mind-moments.

The more we watch our thoughts in meditation, the more insight can arise, if there is an objective viewing of what is happening. When we watch mind-moments arising, staying and ceasing, detachment from our thinking process will result, which brings dispassion. Thoughts are coming and going all the time, just like the breath. If we hang on to them, try to keep them, that's when all the trouble starts. We want to own them and really do something with them, especially of they are negative, which is bound to create //dukkha//.

The Buddha's formula for the highest effort is worth remembering: "Not

to let an unwholesome thought arise, which has not yet arisen. Not to sustain an unwholesome thought which has already arisen. To arouse a wholesome thought which has not yet arisen. To sustain a wholesome thought which has already arisen."

The quicker we can become a master of this effort, the better. This is part of the training we undergo in meditation. When we have learned to quickly drop whatever is arising in meditation, then we can do the same with unwholesome thoughts in daily living. When we are alert to an unwholesome thought in meditation, we can use the same skill to protect our mind at all times. The more we learn to shut our mind-door to all negativities which disturb our inner peace, the easier our life becomes. Peace of mind is not indifference. A peaceful mind is a compassionate mind. Recognizing and letting go is not suppression.

//Dukkha// is self-made and self-perpetuated. If we are sincere in wanting to get rid of it, we have to watch the mind carefully, to get an insight into what's really happening within. What is triggering us? There are innumerable triggers, but there are only two reactions. One is equanimity and one is craving.

We can learn from everything. Today some //anagarikas// had to wait quite a long time in the bank, which was an exercise in patience. Whether the exercise was successful or not, doesn't matter as much as that it was a learning experience. Everything we do is an exercise, this is our purpose as human beings. It's the only reason for being here, namely to use the time on our little planet for learning and growing. It can be called an adult education class. Everything else we can think of as the purpose of life, is a mistaken view.

We're guests here, giving a limited guest performance. If we use our time to gain insight into ourselves utilizing our likes and dislikes, our resistances, our rejections, our worries, our fears, then we're spending this lifetime to the best advantage. It's a great skill to live in such a way. The Buddha called it "urgency' (//samvega//), a sense of having to work on ourselves now and not leave it for some future unspecified date, when one may have more time. Everything can be a learning experience and the only time is now.

When we meet our old friend //dukkha//, we would ask: "Where did you come from?" When we get an answer, we should inquire again, getting deeper into the subject. There's only one true answer, but we won't get it immediately. We have to go through several answers until we get to the bottom line, which is "ego." When we've come to that one, we know we have come to the end of the questioning and to the beginning of insight. We can then try to see how the ego has produced //dukkha// again. What did it do, how did it react? When we see the cause, it may be possible to let go of that particular wrong view. Having seen cause and effect by ourselves, we'll never forget it again. Single drops fill a bucket, little by little we purify. Every moment is worthwhile.

The more we experience every moment as worthwhile, the more energy there is. There are no useless moments, every single one is important, if we use it skillfully. Enormous energy arises from that, because all of it adds up to a life which is lived in the best possible way.

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IV

BE NOBODY

Being happy also means being peaceful, but quite often people don't really want to direct their attention to that. There is the connotation of "not interesting" about it, or "not enough happening." Obviously there would be no proliferations (//papanca//) or excitement. Peace is thought of as an absolute in this world, from a political, social and personal angle.

Yet peace is very hard to find anywhere. One of the reasons must be, not only that it's difficult to attain, but also that very few people work for such an achievement. It seems as if it were a negation of life, of one's own supremacy. Only those who practice a spiritual discipline

would care to direct their minds towards peace.

A natural tendency is to cultivate one's own superiority which also often falls into the other extreme, one's own inferiority. When one has one's own superiority in mind, it's impossible to find peace. The only thing that one can find is a power game, "Anything you can do, I can do better." Or, at times, when it's quite obvious that this isn't so then "anything you can do I can't do as well." There are moments of truth in everyone's life, when one sees quite clearly that one can't do everything as well as the next person, whether it's sweeping a path or writing a book.

This kind of stance, which is very common, is the opposite of peacefulness. A display of either one's own abilities or the lack of them, will produce restlessness rather than peace. There's always the reaching out, the craving for a result in the form of other people's admittance of one's own superiority or their denial of it. When they deny it, there is warfare. When they admit it, there is victory.

Victory over other people has as its underlying cause a battle. In war there is never a winner, there are only losers. No matter who signs the peace-treaty first, both sides lose. The same applies to this kind of attitude. There are only losers, even though one may have a momentary victory, having been accepted as the one who knows better, or is stronger or cleverer. Battle and peace do not go well together.

One wonders in the end, does anybody really want peace? Nobody seems to have it. Is anybody really trying to get it? One does get in life what one strongly determines. It is important to inquire into our innermost heart whether peace is really what we want. The inquiry into one's heart is a difficult thing to do. Most people have a steel door of thick dimensions which is covering the opening of their heart. They can't get in to find out what's going on inside. But everyone needs to try to get in as far as possible and check one's priorities.

In moments of turmoil, when one is either not getting the supremacy one wants or one feels really inferior, then all one desires is peace. Let it all subside again and neither the superiority nor the inferiority

is very distinct, then what happens? Is it really peace one wants? Or does one want to be somebody special, somebody important or lovable?

A "somebody" never has peace. There is an interesting simile about a mango tree: a king went riding in the forest and encountered a mango tree laden with fruit. He said to his servants: "Go back in the evening and collect the mangoes," because he wanted them for the royal dinner table. The servants went back to the forest and returned to the palace empty-handed and told the king: "Sorry, sir, the mangoes were all gone, there wasn't a single mango left on the tree." the king thought the servants had been too lazy to go back to the forest, so he rode out himself. What he saw instead of the beautiful mango tree laden with fruit, was a pitiful, bedraggled tree, that had been beaten and robbed of its fruit and leaves. Someone, unable to reach all the branches, had broken them and had taken all the fruit. As the king rode a little farther, he came upon another mango tree, beautiful in all its green splendour, but not a single fruit on it. Nobody had wanted to go near it, since there were no fruits, and so it was left in peace. The king went back to his palace, gave his royal crown and scepter to his ministers and said: "You may now have the kingdom, I am going to live in a hut in the forest."

When one is nobody and has nothing, then there is no danger of warfare or attack, then there's peace. The mango tree laden with fruit didn't have a moment's peace: everybody wanted its fruit. If we really want peace, we have to be nobody. Neither important, nor clever, nor beautiful, nor famous, nor right, nor in charge of anything. We need to be unobtrusive and with as few attributes as possible. The mango tree which didn't have any fruit was standing peacefully in all its splendour giving shade. To be nobody doesn't mean never to do anything again. It just means to act without self- display and without craving for results. The mango tree had shade to give, but it didn't display its wares or fret whether anyone wanted its shade. This kind of ability allows for inner peace. It is a rare ability, because most people vacillate from one extreme to another, either doing nothing and thinking "let them see how they get along without me" or being in charge and projecting their views and ideas.

It seems to be so much more ingrained in us and so much more important to be "somebody," than to have peace. So we need to inquire with great care what we are truly looking for. What is it that we want out of life? If we want to be important, appreciated, loved, then we have to take their opposites in stride also. Every positive brings with it a negative, just as the sun throws shadows. If we want one, we must accept the other, without moaning about it.

But if we really want a peaceful heart and mind, inner security and solidity, then we have to give up wanting to be somebody, anybody at all. Body and mind will not disappear because of that, what disappears is the urge and the reaching out and the affirmation of the importance and supremacy of this particular person, called "me."

Every human being considers himself or herself important. There are billions of people on this globe, how many will mourn us? Count them for a moment. Six, or eight, or twelve or fifteen out of all these billions? This consideration may show us that we have a vastly exaggerated idea of our own importance. The more we can get that into the proper perspective, the easier life is.

Wanting to be somebody is dangerous. It's like playing with a burning fire into which one puts one's hands all the time and it hurts constantly. Nobody will play that game according to our own rules. People who really manage to be somebody, like heads of state, invariably need a solid bodyguard around them because they are in danger of their lives. Nobody likes to admit that someone else is more important. One of the major deterrents to peace of mind is the "somebody" of our own creation.

In the world we live in, we can find people, animals, nature and man-made things. Within all that, if we want to be in charge of anything, the only thing we have any jurisdiction over, is our own heart and mind. If we really want to be somebody, we could try to be that rare person, the one who is in charge of his own heart and mind. To be somebody like that is not only very rare, but also brings with it the most beneficial results. Such a person does not fall into the trap of the defilements. Although the defilements may not be uprooted yet, he

won't commit the error of displaying them and getting involved with them.

There is a story about Tan Achaan Cha, a famous meditation master in North-East Thailand. He was accused by someone of having a lot of hatred. Tan Achaan Cha replied: "That may be so but I don't make any use of it." An answer like this comes from a deep understanding of one's own nature, that's why we are impressed with such a reply. It's a rare person who will not allow himself to be defiled by thought, speech or action. That one is really somebody, and doesn't have to prove it to anyone else, mainly because it is quite obvious. In any case, such a person has no desire to prove anything. There's only one abiding interest and that's one's own peace of mind.

When we have peace of mind as our priority, everything that is in the mind and comes out in speech or action is directed towards it. Anything that does not create peace of mind is discarded, yet we must not confuse this with being right or having the last word. Others need not agree. Peace of mind is one's own, everyone has to find his through his own efforts.

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V

WAR AND PEACE

War and peace are the epic saga of humanity. They are all that our history books contain because they are what our hearts contain.

If you have ever read //Don Quixote//, you'll remember that he was fighting windmills. Everybody is doing just that, fighting windmills. Don Quixote was the figment of a writer's imagination, a man who believed himself to be a great warrior. He thought that every windmill he met was an enemy and started battling with it. That's exactly what we

are doing within our own hearts and that's why this story has such an everlasting appeal. It tells us about ourselves. Writers and poets who have survived their own lifetimes have always told human beings about themselves. Mostly people don't listen, because it doesn't help when somebody else tells us what's wrong with us and few care to hear it. One has to find out for oneself and most people don't want to do that either.

What does it really mean to fight windmills? It means fighting nothing important or real, just imaginary enemies and battles. All quite trifling matters, which we build into something solid and formidable in our minds. We say: "I can't stand that," so we start fighting, and "I don't like him," and a battle ensues, and "I feel so unhappy," and the inner war is raging. We hardly ever know what we're so unhappy about. The weather, the food, the people, the work, the leisure, the country, anything at all will usually do. Why does this happen to us? Because of the resistance to actually letting go and becoming what we really are, namely nothing. Nobody cares to be that.

Everybody wants to be something or somebody even if it's only Don Quixote fighting windmills. Somebody who knows and acts and will become something else, someone who has certain attributes, views, opinions and ideas. Even patently wrong views are held onto tightly, because it makes the "me" more solid. It seems negative and depressing to be nobody and have nothing. We have to find out for ourselves that it is the most exhilarating and liberating feeling we can ever have. But because we fear that windmills might attach, we don't want to let go.

Why can't we have peace in the world? Because nobody wants to disarm. Not a single country is ready to sign a disarmament pact, which all of us bemoan. But have we ever looked to see whether we, ourselves, have actually disarmed? When we haven't done so, why wonder that nobody else is ready for it either? Nobody wants to be the first one without weapons; others might win. Does it really matter? If there is nobody there, who can be conquered? How can there be a victory over nobody? Let those who fight win every war, all that matters is to have peace in one's own heart. As long as we are resisting and rejecting and continue to find all sorts of rational excuses to keep on doing that there has to

be warfare.

War manifests externally in violence, aggression and killing. But how does it reveal itself internally? We have an arsenal within us, not of guns and atomic bombs, but having the same effect. And the one who gets hurt is always the one who is shooting, namely oneself. Sometimes another person comes within firing range and if he or she isn't careful enough, he or she is wounded. That's a regrettable accident. The main blasts are the bombs which go off in one's own heart. Where they are detonated, that's the disaster area.

The arsenal which we carry around within ourselves consists of our ill will and anger, our desires and cravings. The only criterion is that we don't feel peaceful inside. We need not believe in anything, we can just find out whether there is peace and joy in our heart. If they are lacking, most people try to find them outside of themselves. That's how all wars start. It is always the other country's fault and if one can't find anyone to blame then one needs more "Lebensraum," more room for expansion, more territorial sovereignty. In personal terms, one needs more entertainment, more pleasure, more comfort, more distractions for the mind. If one can't find anyone else to blame for one's lack of peace, then one believes it to be an unfulfilled need.

Who is that person, who needs more? A figment of our own imagination, fighting windmills. That "more" is never ending. One can go from country to country, from person to person. There are billions of people on this globe; it's hardly likely that we will want to see every one of them, or even one-hundredth, a lifetime wouldn't be enough to do so. We may choose twenty or thirty people and then go from one to the next and back again, moving from one activity to another, from one idea to another. We are fighting against our own //dukkha// and don't want to admit that the windmills in our heart are self-generated. We believe somebody put them up against us, and by moving we can escape from them.

Few people come to the final conclusion that these windmills are imaginary, that one can remove them by not endowing them with strength and importance. That we can open our hearts without fear and gently, gradually let go of our preconceived notions and opinions, views and

ideas, suppressions and conditioned responses. When all that is removed, what does one have left? A large, open space, which one can fill with whatever one likes. If one has good sense, one will fill it with love, compassion and equanimity. Then there is nothing left to fight. Only joy and peacefulness remain, which cannot be found outside of oneself. It is quite impossible to take anything from outside and put it into oneself. There is no opening in us through which peace can enter. We have to start within and work outward. Unless that becomes clear to us, we will always find another crusade.

Imagine what it was like in the days of the crusades! There were those noble knights who spent all their wealth on equipping themselves with the most modern and advanced weapons, outfitting horses and followers, and then setting off to bring religion to the infidels. They died on the way because of hardships and battles and those who reached the end of the journey, the Holy Land, still did not get any results, only more warfare. When we look at this today, it seems utterly foolish, to the extent of being ridiculous.

Yet we do the same in our own lives. If, for instance, we wrote something in our diary that upset us three or four years ago and were to read it now, it would seem quite absurd. We wouldn't be able to remember for what reason it could possibly have been important. We are constantly engaged in such foolishness with minor and unimportant trifles, and spend our energies trying to work them out to our ego-satisfaction. Wouldn't it be much better to forget such mental formations and attend to what's really important? There is only one thing that's important to every being and that is a peaceful and happy heart. It cannot be bought, nor is it given away. Nobody can hand it to someone else and it cannot be found. Ramana Maharshi, a sage in southern India, said: "Peace and happiness are not our birthright. Whoever has attained them, has done so by continual effort."

Some people have an idea that peace and happiness are synonymous with doing nothing, having no duties or responsibilities, being looked after by others. That's rather a result of laziness. To gain peace and happiness one has to make unrelenting effort in one's own heart. One can't achieve it through proliferation, by trying to get more, only by

wanting less. Becoming emptier and emptier, until there is just open space to be filled with peace and happiness. As long as our hearts are full of likes and dislikes, how can peace and happiness find any room?

One can find peace within oneself in any situation, any place, any circumstance, but only through effort, not through distraction. The world offers distractions and sense contacts, and they are often quite tempting. The more action there is, the more distracted the mind can be and the less one has to look at one's own //dukkha//. When one has the time and opportunity to introspect, one finds one's inner reality different from what one imagined. Many people quickly look away again, they don't want to know about that. It's nobody's fault that there is //dukkha//. The only cure is letting go. It's really quite simple, but few people believe this to the point of trying it out.

There is a well-known simile about a monkey trap. The kind used in Asia is a wooden funnel with a small opening. At the bigger end lies a sweet. The monkey, attracted by the sweet, puts his paw into the narrow opening and gets hold of the sweet. When he wants to draw his paw out again, he can't get his fist with the sweet through the narrow opening. He is trapped and the hunter will come and capture him. He doesn't realize that all he has to do to be free is to let go of the sweet.

That's what our life is all about. A trap, because we want it nice and sweet. Not being able to let go, we're caught in the ever recurring happiness-unhappiness, up-down, hoping-despairing cycle. Instead of trying it out for ourselves, whether we could let go and be free, we resist and reject such a notion. Yet we all agree that all that matters are peace and happiness, which can only exist in a free mind and heart.

There is a lovely story from Nazrudin, a Sufi Master, who was gifted in telling absurd tales. One day, the story goes, he sent one of his disciples to the market and asked him to buy him a bag of chilies. The disciple did as requested and brought the bag to Nazrudin, who began to eat the chilies, one after another. Soon his face turned red, his nose started running, his eyes began to water and he was choking. The disciple observed this for a while with awe and then said: "Sir, your face is turning red, your eyes are watering and you are choking. Why

don't you stop eating these chilies?" Nazrudin replied: "I am waiting for a sweet one."

The teaching aid of chilies! We, too, are waiting for something, somewhere that will create peace and happiness for us. Meanwhile there is nothing but //dukkha//, the eyes are watering, the nose is running, but we won't stop our own creations. There must be a sweet one at the bottom of the bag! It's no use thinking, hearing or reading about it, the only effective way is to look inside one's own heart and see with understanding. The more the heart is full of wanting and desiring, the harder and more difficult life becomes.

Why fight all these windmills? They are self-built and can also be self-removed. It's a very rewarding experience to check what's cluttering up one's own heart and mind. As one finds emotion after emotion, not to create allowances and justifications for them, but to realize that they constitute the world's battle-grounds and start dismantling the weapons so that disarmament becomes a reality.

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VI

NON-DUALITY

Truth occupies a very important position in the Buddha's teaching. The Four Noble Truths are the hub of the wheel of the Dhamma. Truth (//sacca//) is one of the ten perfections to be cultivated in order to purify oneself.

Truth can have different aspects. If we want to find an end to suffering, we have to find truth at its deepest level. The moral precepts which include "not lying" are a basic training without which one can't lead a spiritual life.

To get to the bottom of truth, one has to get to the bottom of oneself, and that is not an easy thing to do, aggravated by the problem of not loving oneself. It naturally follows that if one wants to learn to love oneself, there must be hate present, and we are caught in the world of duality.

While we are floating around in the world of duality, we can't get to the bottom of truth, because we are suspended in a wave motion going back and forth. There is an interesting admonition in the //Sutta Nipata//, mentioning that one should not have associates, which prevents attachments. This would result in neither love nor hate, so that only equanimity remains, even-mindedness towards all that exists. With equanimity one is no longer suspended between good and bad, love and hate, friend and enemy, but has been able to let go, to get to the bottom where truth can be found.

If we want to find the basic, underlying truth of all existence, we must practice "letting go." This includes our weakest and our strongest attachments, many of which aren't even recognized as clinging.

To return to the simile of the truth to be found at the bottom, we can see that if we are clinging to anything, we can't get down to it. We're attached to the things, people, ideas and views, which we consider ours and believe to be right and useful. These attachments will keep us from getting in touch with absolute truth.

Our reactions, the likes and dislikes, hold us in suspense. While it is more pleasant to like something or someone, yet both are due to attachments. This difficulty is closely associated with distraction in meditation. Just as we are attached to the food that we get for the body, we are equally attached to food for the mind, so the thoughts go here and there, picking up tidbits. As we do that, we are again held in suspense, moving from thought to breath and back again, being in the world of duality. When our mind acts in this way, it cannot get to rock bottom.

Depth of understanding enables release from suffering. When one goes deeper and deeper into oneself, one finds no core, and learns to let go

of attachments. Whether we find anything within us which is pure, desirable, commendable or whether it's impure and unpleasant, makes no difference. All mental states owned and cherished keep us in duality, where we are hanging in mid-air, feeling very insecure. They cannot bring an end to suffering. One moment all might be well in our world and we love everyone, but five minutes later we might react with hate and rejection.

We might be able to agree with the Buddha's words or regard them as a plausible explanation, but without the certainty of personal experience, this is of limited assistance to us. In order to have direct knowledge, it's as if we were a weight and must not be tied to anything, so that we can sink down to the bottom of all the obstructions, to see the truth shining through. The tool for that is a powerful mind, a weighty mind. As long as the mind is interested in petty concerns, it doesn't have the weightiness that can bring it to the depth of understanding.

For most of us, our mind is not in the heavy-weight class, but more akin to bantam weight. The punch of a heavy-weight really accomplishes something, that of a bantam weight is not too meaningful. The light-weight mind is attached here and there to people and their opinions, to one's own opinions, to the whole duality of pure and impure, right and wrong.

Why do we take it so personal, when it's truly universal? That seems to be the biggest difference between living at ease and being able to let the mind delve into the deepest layer of truth, or living at loggerheads with oneself and others. Neither hate nor greed are a personal manifestation, nobody has a singular claim on them, they belong to humanity. We can learn to let go of that personalized idea about our mind states, which would rid us of a serious impediment. Greed, hate and impurities exist, by the same token non-greed and non-hate also exist. Can we own the whole lot? Or do we own them in succession or five minutes at a time for each? Why own any of them, they just exist and seeing that, it becomes possible to let oneself sink into the depth of the Buddha's vision.

The deepest truth that the Buddha taught was that there is no

individual person. This has to be accepted and experienced at a feeling level. As long as one hasn't let go of owning body and mind, one cannot accept that one isn't really this person. This is a gradual process. In meditation one learns to let go of ideas and stories and attend to the meditation subject. If we don't let go, we cannot sink into the meditation. The mind has to be a heavy- weight for that too.

We can compare the ordinary mind to bobbing around on the waves of thoughts and feelings. The same happens in meditation, therefore we need to prepare ourselves for becoming concentrated. We can look at all mind states arising during the day and learn to let go of them. The ease and buoyancy which arises from this process is due to being unattached. If we don't practice throughout the day, our meditation suffers because we have not come to the meditation cushion in a suitable frame of mind. If one has been letting go all day, the mind is ready and can now let go in meditation too. Then it can experience its own happiness and purity.

Sometimes people think of the teaching as a sort of therapy, which it undoubtedly is, but that's not its ultimate aim, only one of its secondary aspects. The Buddha's teaching takes us to the end of suffering, once and for all, not just momentarily when things go wrong.

Having had an experience of letting go, even just once, proves beyond a shadow of a doubt that it means getting rid of a great burden. Carrying one's hate and greed around is a heavy load, which, when abandoned, gets us out of the duality of judgement. It's pleasant to be without thinking; mental formations are troublesome.

If we succeed even once or twice during a day to let go of our reactions, we have taken a great step and can more easily do it again. We have realized that a feeling which has arisen can be stopped, it need not be carried around all day. The relief from this will be the proof that a great inner discovery has been made and that the simplicity of non-duality shows us the way towards truth.

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VII

RENUNCIATION

In order to embrace the spiritual path fully, be able to grow on it and walk along it with a feeling of security, one has to renounce. Renunciation doesn't necessarily mean cutting off one's hair or wearing robes. Renunciation means letting go of all ideas and hopes that the mind would like to grasp and retain, be interested in and wants to investigate. The mind wants to have more of whatever is available. If it can't get more, then it makes up fantasies and imaginings and projects them upon the world. That will never bring true satisfaction, inner peace, which can only be won by renunciation. "Letting go" is the key word of the Buddhist path, the fading away of desire. One must realize once and for all that "more" is not "better." It is impossible to come to an end of "more," there is always something beyond it. But it is certainly possible to come to the end of "less," which is a much more sensible approach.

Why sit in seclusion in meditation and spoil one's chances at all the opportunities the world offers for enjoyment? One could go on trips, work at a challenging job, meet interesting people, write letters or read books, have a pleasant time somewhere else and really feel at ease -- one could even find a different spiritual path. When the meditation does not succeed, the thought may arise: "What am I really doing, why am I doing it, what for, what's the good of it?" Then the idea comes: "I can't really do this very well, maybe I should try something else."

The world glitters and promises so much, but never, never keeps its promises. Everyone has tried a number of its temptations and not one of them has really been fulfilling. The real fulfilment, the completeness of peace, lacking nothing, the totality of being at ease and not wanting anything, cannot be fulfilled in the world. There's nothing that can fill one's wants utterly and completely. Money, material possessions, another person, some of these can do so. And yet there's that niggling

doubt: "Maybe I'll find something else, more comfortable, easier, not so demanding and above all something new." Always that which is new promises fulfilment.

The mind has to be understood for what it is, just another sense, that has as its base the brain, just as seeing has as its base the eye. As the mind-moments arise and contact is made with them, we start believing what we are thinking and even owning it: "It's mine." Because of that, we're really interested in our thoughts and want to look after them. It's a foregone conclusion that people look after their own belongings much better than they look after other people's things, so that one follows one's own mind-moments and believes them all. Yet they will never bring happiness. What they bring is hope and worry and doubt. Sometimes they supply entertainment and at other times depression. When doubts arise and one follows through on them, goes along with them, they can lead us to the point at which there is no practice left at all. Yet the only way to prove that the spiritual life brings fulfilment is to practice. The proof of the pudding lies in the eating. Nobody else can prove it to us; wanting outside proof, so that all one has to do is grab a hold of it and nourish oneself is a wrong approach.

The fulfilment we are looking for is not what we can get and stuff into this mind and body. The gaping hole is much too large to fill. The only way we can find fulfilment is to let go of expectations and wanting, of everything that goes on in the mind, so that there is nothing lacking. Then there's nothing left to fill.

The misunderstanding, which recurs over and over again is this typical attitude of: "I want to be given. I want to get knowledge, understanding, loving-kindness, consideration. I want to receive a spiritual awakening." There is nothing that one can be given, except instructions and methods. One needs to do the daily work of practice, so that purification will result. The lack of fulfilment cannot be remedied by wanting to be given something new. We're not even clear about where this is to come from. Maybe from the Buddha, or from the Dhamma, or we might want it from our teacher. Possibly we would like to get it from our meditation, or from a book. The answer is not in getting something from outside of ourselves, but rather lies in discarding everything.

What do we need to get rid of first? Preferably the convolutions of the mind that constantly tell us stories which are fantastic and unbelievable. Yet when we hear them, we ourselves believe them. One way to look at them and disbelieve them, is to write them down. They sound absurd when they're written down on paper. The mind can always think up new stories, there's no end to them. Renunciation is the key. Giving up, letting go.

Giving up also means giving in to that underlying, subconscious knowing that the worldly way doesn't work, that there is a different way. We cannot try to remain in the world and add something to our life, but rather give our ambitions up completely. To stay the way one is and then add something to that -- how can it possibly work? If one has a non-functioning machine and adds another part to it, it's not going to make it function. One has to overhaul the whole machine.

That means accepting our underlying understanding that the old ways of thinking aren't useful. There's always //dukkha// again and again. It keeps coming, doesn't it? Sometimes we think: "It must be due to a particular person, or maybe it's due to the weather." Then the weather changes or that person leaves, but //dukkha// is still present. So it wasn't that and we have to try to find something else. Instead we need to become pliable and soft and attend to that which is truly arising without all the convolutions, conglomerations, proliferations of the mind. That which arises may be either pure or impure and we need to know how to handle each one.

Once we start explaining and rationalizing, the whole process breaks down again. We mustn't think that we can add anything to ourselves in order to make us whole. All has to be taken away, the whole identifiable lot, then we become a whole person. Renunciation is letting go of ideation, of the mind-stuff that claims to be the person who knows. Who knows that person who knows? These are only ideas churning around, arising and ceasing. Renunciation is not an outward manifestation, that's only its result. The cause is an inward one, which is the one we need to practice. If we think of a nunnery as a place for meditation, we will find that meditation cannot happen without renunciation.

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VIII

IDEAL SOLITUDE

In the //Sutta Nipata// we find a discourse by the Buddha entitled "The Rhinoceros Horn" in which he compares the one horn of the rhinoceros with the sage's solitude. The Buddha praises being alone and the refrain to every stanza of the sutta is: "One should wander solitary as a rhinoceros horn." (//K.R. Norman transl. P.T.S.//)

There are two kinds of solitude, that of the mind (//citta- viveka//) and that of the body (//kaya-viveka//). Everyone is familiar with solitude of the body. We go away and sit by ourselves in a room or cave or tell the people we are living with, that we want to be left alone. People usually like that sort of solitude for short periods. If this aloneness is maintained, it is often due to people not being able to get along with others or being afraid of them because there isn't enough love in their own hearts. Often there may be a feeling of loneliness, which is detrimental to solitude. Loneliness is a negative state of mind in which one feels bereft of companionship.

When one lives in a family or community, it is sometimes difficult to find physical solitude, it's not even very practical. But physical solitude is not the only kind of aloneness there is. Mental solitude is an important factor for practice. Unless one is able to arouse mental solitude in oneself, one will not be able to be introspective, to find out what changes in oneself are necessary.

Mental solitude means first and foremost not to be dependent on others for approval, for companionable talk, for a relationship. It doesn't mean that one becomes unfriendly towards others, just that one is

mentally independent. If another person is kind to us, well and good. If that isn't the case, that's fine too, and makes no difference.

The horn of a rhinoceros is straight and solid and so strong that we can't bend it. Can our minds be like that? Mental solitude cuts out idle chatter, which is detrimental to spiritual growth. Talking about nothing at all, just letting off steam. When we let the steam go from a pot, we can't cook the food. Our practice can be likened to putting the heat on oneself. If we let off steam again and again, that inner process is stopped. It's much better to let the steam accumulate and find out what is cooking. That is the most important work we can do.

Everybody should have occasion each day to be on her own physically for some time, so that we can really feel alone, totally by ourselves. Sometimes we may think: "People are talking about me." That doesn't matter, we are the owners of our own kamma. If somebody talks about us, it's their kamma. If we get upset, that's our kamma. Getting interested in what is being said is enough to show that we are dependent on people's approval. Who's approving of whom? Maybe the five //khandha// (body, feeling, perception, mental formations and consciousness) are approving. Or possibly the hair of the head, the hair of the body, nails, teeth and skin? Which "self" is approving, the good one, the bad one, the mediocre one, or maybe the non-self?

Unless one can find a feeling of solidity in oneself, from the centre, where there is no movement, one is always going to feel insecure. Nobody can be liked by everyone, not even the Buddha. Because we have defilements, we are always on the lookout for everybody else's pollutions. None of that matters, it's all totally unimportant. The only thing that is significant is to be mindful; totally attentive to each step on the way, to what one is doing, feeling, thinking. It's so easy to forget this. There's always somebody with whom to talk or another cup of tea to be had. That's how the world lives and the inhabitants are mostly unhappy. But the Buddha's path leads out of the world to independent happiness.

Letting off steam, idle chatter and looking for companionship are the wrong things to do. Trying to find out what people are thinking

about one, is immaterial and irrelevant and has nothing to do with the spiritual path. Solitude in the mind means that one can be alone in the midst of the crowd. Even in a large and agitated crowd of people, one would still be able to operate from one's own centre, giving out love and compassion, and not being influenced by what is happening around one.

That can be called ideal solitude and means one has removed oneself from the future and past, which is necessary in order to stand straight and alone. If one is attached to the future, then there is worry, and if one is hankering for the past, there is either desire or rejection. That is the constant chatter of the mind, not conducive to mental solitude.

Solitude can only be fully experienced when there is inner peace. Otherwise loneliness pushes one to try and remedy a feeling of emptiness and loss. "Where is everybody? What can I do without some companionship? I must discuss my problems." Mindfulness is able to take care of all that because it has to arise in the present moment and has nothing to do with future and past. It keeps one totally occupied and saves one from making mistakes, which are natural to human beings. But the greater the mindfulness, the fewer mistakes. Errors on the mundane level also have repercussions on the supermundane path, because they are due to a lack of mindfulness, which will not allow us to get past our self-inflicted //dukkha//. We will try again and again to find someone who is to blame or someone who can distract us.

Ideal solitude arises when a person can be alone or with others and remain of one piece, not getting caught in someone else's difficulties. We may respond in an appropriate manner, but we are not affected. We all have our own inner life and we only get to know it well when the mind stops chattering and we can attend to our inner feelings. Once we have seen what is happening inside of us, we will want to change it. Only the fully Enlightened One (//Arahant//) has an inner life which needs no changing. Our inner stress and lack of peace push us outward to find someone who will remove a moment of //dukkha//, but only we, ourselves, can do it.

Solitude may be physical, but that's not its main function. The

solitary mind is one which can have profound and original thoughts. A dependent mind thinks in cliches, the way everybody else does, because it wants approval. Such a mind understands on a surface level, just like the world does, and cannot grasp the profundity and depth of the Buddha's teaching. The solitary mind is at ease because it is unaffected.

It's interesting that a mind at ease, which can stand on its own, also can memorize. Because such a mind is not filled with the desire to remove //dukkha//, it can remember without much trouble. This is one of its side benefits. The main value of a solitary mind is its imperturbability. It can't be shaken and will stand without support, just as a strong tree doesn't need a prop. Because it's powerful in its own right. If the mind doesn't have enough vigour to stand on its own, it won't have the strength and determination to fulfil the Dhamma.

Our practice includes being on our own some time each day to introspect and contemplate. Reading, talking and listening are all communication with others, which are necessary at times. But it is essential to have time for self-inquiry: "What is happening within me? What am I feeling? Is it wholesome or not? Am I perfectly contented on my own? How much self-concern is there? Is the Dhamma my guide or am I bewildered?" If there's a fog in one's mind, all we need is a searchlight to penetrate it. The searchlight is concentration.

Health, wealth and youth do not mean no //dukkha//. They are a cover-up. Ill-health, poverty and old age make it easier to realize the unsatisfactoriness of our existence. When we are alone, that is the time to get to know ourselves. We can investigate the meaning of the Dhamma we've heard and whether we can actualize it in our own lives. We can use those aspects of the Dhamma which are most meaningful for us.

The solitary mind is a strong mind, because it knows how to stand still. That doesn't mean not associating with people at all, that would lack loving-kindness (//metta//). A solitary mind is able to be alone and introspect and also be loving towards others. Living in a Dhamma community is an ideal place to practice this.

Meditation is the means for concentration, which is the tool to break through the fog enveloping everyone who is not an //Arahant//. At times, in communal living, there is togetherness and lovingness and service. These should be the results of //metta// not of trying to get away from //dukkha//. Next time we start a conversation, let's first investigate: "Why am I having this discussion? Is it necessary, or am I bored and want to get away from my problems."

Clear comprehension is the mental factor which joins with mindfulness to give purpose and direction. We examine whether our speech and actions are having the right purpose, whether we are using skilful means and whether the initial purpose has been accomplished. If we have no clear-cut direction, idle chatter results. Even in meditation the mind does it, which is due to lack of training. When we practice clear comprehension, we need to stop a moment and examine the whole situation before plunging in. This may become one of our skillful habits, not often found in the world.

An important aspect of the Buddha's teaching is the combination of clear comprehension with mindfulness. The Buddha often recommends them as the way out of all sorrow, and we need to practice them in our small every-day efforts. These may consist of learning something new, a Dhamma sentence remembered, one line of chanting memorized, one new insight about oneself, one aspect of reality realized. Such a mind gains strength and self-confidence.

Renunciation is the greatest help in gaining self-confidence. One knows one can get along without practically everything, for instance food, for quite some time. Once the Buddha went to a village where nobody had any faith in him. He received no alms-food at all, nobody in the village paid any attention to him. He went to the outskirts and sat down on a bit of straw and meditated. Another ascetic came by who had seen that the Buddha had not received any food and commiserated with him: "You must be feeling very badly not having anything to eat. I'm very sorry. You don't even have a nice place to sleep, just straw." The Buddha replied: "Feeders on joy we are. Inner joy can feed us for many days."

One can get along without many things when they are voluntarily given up. If someone takes our belongings, we resist, which is //dukkha//. But when we practice self-denial, we gain strength and enable the mind to stand on its own. Self-confidence arises and creates a really strong back-bone. Renunciation of companionship shows us whether we are self-sufficient.

The Buddha did not advocate exaggerated and harmful ascetic practices. but we could give up -- for instance -- afternoon conversations and contemplate instead. Afterwards the mind feels contented with its own efforts. The more effort one can make, the more satisfaction arises.

We need a solitary mind in meditation, so we need to practice it some time during each day. The secluded mind has two attributes; one is mindfulness, full attention and clear comprehension and the other is introspection and contemplation. Both of them bring the mind to unification. Only in togetherness lies strength; unification brings power.

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IX

DUKKHA FOR KNOWLEDGE AND VISION

The "twelve-point-dependent-origination" (//paticcasamuppada//) starts with ignorance (//avijja//) and goes through kamma formations (//sankhara//), rebirth consciousness, mind and matter, sense contacts, feeling, craving, clinging, becoming, birth, and ends with death. Getting born means dying. During that sequence there is one point of escape -- from feeling to craving.

While this is called the mundane (//lokiya//) dependent- origination, the Buddha also taught a supermundane, transcendental (//lokuttara//)

series of cause and effect. That one starts with unsatisfactoriness (//dukkha//). //Dukkha// needs to be seen for what it really is, namely the best starting point for our spiritual journey. Unless we know and see //dukkha//, we would have little reason to practice. If we haven't acknowledged the over-all existence of //dukkha//, we wouldn't be interested in getting out of its clutches.

The transcendental-dependent-origination starts out with the awareness and inner knowledge of the inescapable suffering in the human realm. When we reflect upon this, we will no longer try to find a way out through human endeavour, nor through becoming more informed or knowledgeable, or richer, or owning more or having more friends. Seeing //dukkha// as an inescapable condition, bound up with existence, we no longer feel oppressed by it. It's inescapable that there is thunder and lightning, so we don't try to reject the weather. There have to be thunder, lightning and rain, so we can grow food.

//Dukkha// is equally inescapable. Without it, the human condition would not exist. There wouldn't be rebirth, decay and death. Having seen it like that, one loses one's resistance to it. The moment one is no longer repelled by //dukkha//, suffering is greatly diminished. It's our resistance which creates the craving to get rid of it, which makes it so much worse.

Having understood //dukkha// in this way, one may be fortunate enough to make contact with the true Dhamma, the Buddha's teaching. This is due to one's own good kamma. There are innumerable people who never get in touch with Dhamma. They might even be born in a place where the Dhamma is being preached, but they will have no opportunity to hear it. There are many more people who will not be searching for the Dhamma, because they're still searching for the escape route in the human endeavour, looking in the wrong direction. Having come to the conclusion that the world will not provide real happiness, then one also has to have the good kamma to be able to listen to true Dhamma. If these conditions arise, then faith results.

Faith has to be based on trust and confidence. If these are lacking, the path will not open. One becomes trusting like a child holding the

hand of a grown-up when crossing the street. The child believes that the grown-up will be watching out for traffic so that no accident will happen. The small child doesn't have the capacity to gauge when it's safe to cross, but it trusts someone with greater experience.

We are like children compared to the Buddha. If we can have a child-like innocence, then it will be possible for us to give ourselves unstintingly to the teaching and the practice, holding onto the hand of the true Dhamma that will guide us. Life and practice will be simplified when the judging and weighing of choice is removed. No longer: "I should do it another way, or go somewhere else, or find out how it is done by others." These are possibilities, but they are not conducive to good practice or to getting out of //dukkha//. Trust in the Dhamma helps to keep the mind steady. One has to find out for oneself if this is the correct escape route, but if we don't try, we won't know.

If //dukkha// is still regarded as a calamity, we will not have enough space in the mind to have trust. The mind will be full of grief, pain, lamentation, forgetting that all of us are experiencing our kamma resultants and nothing else. This is part of being a human being, subject to one's own kamma.

Resistance to //dukkha// saps our energy and the mind cannot stretch to its full capacity. If //dukkha// is seen as the necessary ingredient to spur one on to leave //samsara// behind, then one's positive attitude will point in the right direction. //Dukkha// is not a tragedy, but rather a basic ingredient for insight. This must not only be a thinking process, but felt with one's heart. It's too easy to think like that and not to do anything about it. But when our heart is truly touched, trust and confidence in the Dhamma arise as the way out of all suffering.

The Dhamma is totally opposed to worldly thinking, where suffering is considered to be a great misfortune. In the Dhamma suffering is seen as the first step to transcend the human condition. The understanding of //dukkha// has to be firm, in order to arouse trust in that part of the teaching which one hasn't experienced oneself yet. If one has already tried many other escape routes and none of them actually worked, then one will find it easier to become that trusting, child-like person,

walking along this difficult path without turning right or left, knowing that the teaching is true, and letting it be one's guide. Such faith brings joy, without which the path is a heavy burden and will not flourish. Joy is a necessary and essential ingredient of the spiritual life.

Joy is not to be mistaken for pleasure, exhilaration or exuberance. Joy is a feeling of ease and gladness, knowing one has found that which transcends all suffering. People sometimes have the mistaken idea that to be holy or pious means having a sad face and walking around in a mournful way. Yet the Buddha is said never to have cried and is usually depicted with a half-smile on his face. Holiness does not stand for sadness, it means wholeness. Without joy there is no wholeness. This inner joy carries with it the certainty that the path is blameless, the practice is fruitful and the conduct is appropriate.

We need to sit down for meditation with a joyous feeling and the whole experience of meditation will culminate in happiness. This brings us tranquility, as we no longer look around for outside satisfaction. We know only to look into ourselves. There's nowhere to go and nothing to do, it's all happening within. Such tranquility is helpful to concentrated meditation and creates the feeling of being in the right spot at the right time. It creates ease of mind, which facilitates meditation and is conducive to eliminating sceptical doubt (//vicikicha//).

Sceptical doubt is the harbinger of restlessness, joy begets calm. We need not worry about our own or the world's future, it's just a matter of time until we fathom absolute reality. When the path, the practice and effort mesh together, results are bound to come. It is essential to have complete confidence in everything the Buddha said. We can't pick out the ideas we want to believe because they happen to be in accordance with what we like anyway and discard others. There are no choices to be made, it's all or nothing.

Tranquility helps concentration to arise. //Dukkha// itself can lead us to proper concentration if we handle it properly. But we mustn't reject it, thinking that it is a quirk of fate that has brought all this

grief to us, or think that other people are causing it. If we use //dukkha// to push us onto the path, then proper concentration can result.

Right concentration makes it possible for the mind to stretch. The mind that is limited, obstructed and defiled cannot grasp the profundity of the teaching. It may get an inkling that there is something extraordinary available, but it cannot go into the depth of it. Only the concentrated mind can extend its limitations. When it does that, it may experience the knowledge-and-vision-of-things- as-they-really-are.

The Buddha often used this phrase "the-knowledge-and-vision-of-things-as-they-really-are" (//yatha-bhuta-nanadassana//). This is distinct from the way we think they are or might be, or as we'd like them to be, hopefully comfortable and pleasant. But rather birth, decay, disease and death, not getting what one wants, or getting what one doesn't want, a constant perception of what we dislike, because it fails to support our ego-belief. In knowing and seeing things as they really are, we will lose that distaste.

We will come to see that within this realm of impermanence, unsatisfactoriness and corelessness (//anicca, dukkha, anatta//), there is nothing that can be grasped and found to be solid and satisfying. No person, no possession, no thought, no feeling. Nothing can be clung to and found to be steady and supportive.

This is right view, beyond our ordinary every-day perception. It results from right concentration and comes from dealing with //dukkha// in a positive, welcoming way. When we try to escape from //dukkha// by either forgetting about it, running away from it, blaming someone else, becoming depressed by it or feeling sorry for ourselves, we are creating more //dukkha//. All these methods are based on self-delusion. The knowledge-and-vision-of-things-as-they- really-are is the first step on the noble path, everything else has been the preliminary work.

Sometimes our understanding may feel like one of those mystery pictures that children play with. Now you see it, now you don't. When any aspect of Dhamma is clearly visible to us, we must keep on

resurrecting that vision. If it is correct, //dukkha// has no sting, it just is. Decay, disease and death do not appear fearful. There is nothing to fear, because everything falls apart continually. This body disintegrates and the mind changes every moment.

Without knowledge and vision of reality, the practice is difficult. After having this clear perception, the practice is the only possible thing to do. Everything else is only a side-issue and a distraction. From the knowledge-and-vision arises disenchantment with what the world has to offer. All the glitter that seems to be gold turns out to be fool's gold, which cannot satisfy. It gives us pleasure for one moment and displeasure the next and has to be searched for again and again. The world of the senses has fooled us so often that we're still enmeshed in it and still experiencing //dukkha//, unless the true vision arises.

There's a poster available in Australia which reads: "Life, be in it." Wouldn't it be better if it said, "Life, be out of it?" Life and existence is bound up with the constant renewal of our sense contacts, seeing, hearing, tasting, touching, smelling and thinking. Only when we have clear perception, will disenchantment set in and then the most wonderful sense contact will no longer entice us to react. It just exists, but doesn't touch our heart. //Mara//, the tempter, has lost his grip and has been shown the door. He's waiting at the doorstep to slip in again, at the first possible opportunity, but he isn't so comfortably ensconced inside any more.

This brings a great deal of security and satisfaction to the heart. One won't be swayed to leave this path of practice. When //Mara// is still calling, there's no peace in the heart. One can't be at ease and satisfied, because there's always something new to tempt us. With knowledge-and-vision-of-things-as-they-really-are and subsequent disenchantment, we realize that the Buddha's path leads us to tranquility, peace and the end of //dukkha//.

//Dukkha// is really our staunchest friend, our most faithful supporter. We'll never find another friend or helpmate like it, if it is seen in the right way, without resistance or rejection. When we use //dukkha// as our incentive for practice, gratitude and appreciation for

it will arise. This takes the sting out of our pain and transforms it into our most valuable experience.

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X

OUR UNDERLYING TENDENCIES

Most people are inclined to blame either themselves or others for whatever they consider wrong. Some people like to blame mostly others, some prefer to blame themselves. Neither way is profitable, or will bring peace of mind. It may help to really get a grip on the facts that prevail within each human being by knowing the underlying tendencies (//anusaya//) within us.

If we understand that every human being has these tendencies, then we may be less inclined to blame or be upset or take offence and more inclined to accept with equanimity. We may be more prone to work on these negatives when we become aware of them in ourselves.

The underlying tendencies are more subtle than the five hindrances (//panca nivarana//): the hindrances are gross and exhibit themselves in that way. Sensual desire: wanting that which is pleasing to the senses. Ill-will: getting angry, upset. Sloth and torpor: having no energy whatsoever. Sloth refers to the body, torpor to the mind. Restlessness and worry: being ill-at-ease, no peacefulness. Sceptical doubt: not knowing which way to turn. These five are easily discernible in oneself and others. But the underlying tendencies are more difficult to pinpoint. They are the hidden sources for the hindrances to arise, and in order to get rid of them, one needs keen mindfulness and a great deal of discernment.

Having worked with the five hindrances in oneself and to a certain

degree having let go of their grossest aspects, one can begin work on the underlying tendencies. The word itself suggests their characteristic, namely, that their roots are deeply imbedded and therefore hard to see and eliminate.

The first two tendencies are similar to the hindrances sensuality and irritation, being the underlying bases for sensual desire and anger. Even when sensual desire has been largely abandoned and anger no longer arises, the disposition to sensuality and irritation remain.

Sensuality is part and parcel of a human being and shows itself in becoming attached and reacting to what one sees, hears, smells, tastes, touches and thinks. One is concerned with what one feels and has not yet come to the understanding that the sense objects are only impermanent phenomena arising and passing away. When this lack of profound insight is still prevalent, one ascribes importance to the impressions which come in through the senses. One is drawn to them and seeks pleasure in them. When the senses are still playing an important part in a person, there is sensuality. Man is a sensuous being. There is a verse which describes the noble Sangha as having "pacified senses." The Loving-Kindness Sutta (//Karaniyametta Sutta//) describes the ideal monk as "with senses calmed." In many a sutta the Buddha said that getting rid of sense desire is the way to //Nibbana//.

Sensuality as an ingrained part of being human has to be transcended with great effort and cannot be done without insight. It's impossible to succeed just by avowing: "sensuality isn't useful, I'll let go of it." One has to gain the insight that these sense contacts have no intrinsic value in themselves. There is a coming together of the sense base (eye, ear, nose, tongue, skin, mind) with the sense object (sight, sound, smell, taste, touch, thought) and the sense consciousness (seeing, hearing, smelling, tasting, touching, thinking) to form an impingement. That's all that's happening. As long as one reacts to these contacts as if they had importance, there is sensuality. Where there is sensuality, there is also irritation, the two go hand in hand. Sensuality is satisfied when the sense contact impingement was pleasant. Irritation arises when the sense contact was unpleasant. It doesn't have to issue as anger, shouting, fury, hate or even resistance. It's just irritation,

which results in being displeased, feeling ill-at-ease and restless. It goes together with being a sensuous human being.

Sensuality and irritation only disappear for the Non-returner (//Anagami//). The last stage before full Enlightenment: one who does not return to this realm, but attains //Nibbana// in the "Pure Abodes'. Even the Stream-enterer (//Sotapanna//) and the Once- returner (//Sakadagami//), the first and second stage of noble attainment, are still beset by the //dukkha// of sensuality and irritation.

If one imagines that the impulse creating sensuality or irritation is outside of oneself, one hasn't seen the beginning of the path yet. It is necessary to realize that the reaction is our own, so that we may start work on ourselves. If we don't even notice it happening, how can we do anything about it? It's occurring constantly, without let-up, so that we have innumerable occasions to become aware of our inner world.

Becoming aware doesn't mean yet that we can get rid of our reactions. There also has to be an understanding of the futility of an unwholesome response and an effort to investigate the causes. It's easy to see that sensuality and irritation are the underlying tendencies which creates sensual desire and ill-will. This insight should arouse a little acceptance and tolerance towards one's own difficulties and those of other people. If this is happening to everyone constantly, then what is there to get upset about? The only thing to do is to work with it, to use it as one's subject for contemplation (//kammatthana//) and introspection. It's well worthwhile to use one's difficulties as one's method for the task of purification.

Our tendencies and hindrances are all interconnected. If one is able to diminish one, the others also become a little less obstructive, lose their heaviness and cease to be so frightening. People generally fear their own reactions. That is why they often feel threatened by others; they're not so much afraid of the other person's reaction, but far more so of their own. They're unsure of themselves, fearing to become aggressive, angry and then losing some of their own self-image.

Having a self-image is very detrimental, because it is based on the

illusion of permanence. Everything constantly changes, including ourselves, while a self-image presupposes stability. One moment we may be a sensual being, the next moment an irritable one. Sometimes we are at ease, at other times we are restless. Which one are we? To have an image of oneself creates a concept of permanence which can never have any basis in fact. It blocks one's insight into the underlying tendencies because one will be blind to those which do not fit one's image.

The third underlying tendency is doubt or hesitation. If one has doubts, one hesitates: "What am I going to do next?" One doubts one's own path and abilities, and how to proceed. Due to hesitation, one doesn't use one's time wisely. At times one may waste it or overindulge in activities which are not beneficial. Doubt means that one doesn't have an inner vision to guide one, but is obsessed by uncertainty. Doubts and hesitation lie in our hearts because of a feeling of insecurity. We are afraid of not being safe. But there's no safety anywhere, the only one that can be found is //Nibbana//. This fear and insecurity in the heart cause doubt and hesitation to arise. If we were to leave them behind and not pay any attention to them, we could step ahead so much more easily and could accomplish many times more.

Doubt and hesitation are abandoned with Stream-entry. The one who has attained the first Path and Fruit no longer doubts, because that person has had a personal experience of an unconditioned reality, totally different from the relative reality in which we live. He can now forge ahead without worry or fear. There can be no doubt about a direct experience. If we tell a small child: "Please don't touch the stove, you might get burned," it's quite likely that the child will nevertheless touch the stove. Having once touched it and experienced the painful feeling of being burned, he will surely never touch it again. The experience removes doubt and hesitation.

The next underlying tendency is the wrong view (//ditthi//) of relating all that happens to a "self." This goes on constantly and we can verify that easily, as it happens to everybody. Very few people realize: "This is just mental phenomena." They believe: "I think." When there is pain in the body, few will say: "It's just an unpleasant

feeling." They'll say: "I'm feeling very badly," or "I have a terrible pain." This reaction to whatever happens as "self" is due to an underlying tendency so deeply imbedded that it takes great effort to loosen its hold.

To lose the wrong view of self does not simply mean to intellectually understand that there is no real "self." What is required is an inner view of this whole conglomeration of mind and body as nothing but mere phenomena without ownership. The first step is taken at Stream-entry, when right view of "self" arises, though all clinging to self-concepts is abandoned only at //Arahant// level.

Next comes pride and conceit (//mana//), which here means having a certain concept of ourselves, such as being a man or a woman, young or old, beautiful or ugly. We conceive of what we want, feel, think, know, own and what we can do. All this conceptualizing creates ownership and we become proud of possessions, knowledge, skills, feelings, being someone special. This pride may be deeply hidden in ourselves and hard to find and may need some introspective digging. This is due to the fact that so much of our whole being is involved. When we say: "Now find that concept about being a woman," the answer often is: "Of course, I am a woman, what else am I?" But as long as "I am" anything, woman, man, child, stupid or intelligent, "I am" far from //Nibbana//. Whatever I conceptualize myself to be stops me in my tracks.

The underlying tendency of pride and conceit is only uprooted for the //Arahant//. There's no directly discernable relationship to any of the hindrances there, but the conceiving of "self" and the wrong view of "self" are the chief manifestations of delusion, the root cause for all our defilements.

Next we come to clinging to existence (//bhavaraga//). That's our survival syndrome, clinging to being here, not willing to give up, not ready to die today. We must learn to be ready to die now, not wishing to die, but to be ready for it. Wishing to die is the other side of the same coin of clinging to existence. It's trying to get rid of existence because life is too difficult. But being ready to die now means that the clinging to being someone and being here to prove it, has been

abandoned, for it has been seen to be a fallacy. At that time wrong view of "self" has been eliminated.

Clinging to existence brings us into a dependency syndrome. We want everything to work out well for us and resent it if that doesn't happen. This creates irritation and sensuality. We often forget that we are only guests here on this planet and our visit is limited and can be over at any time. This clinging to being alive brings much difficulty to all of us because it projects us into the future so that we can't attend to the present. If we don't live in the present, we're missing out on being alive at all. There's no life in the future, it's all ideation, conjecture, a hope and a prayer. If we really want to be alive and experience things as they are, we've got to be here now, attending to each moment. This entails letting go of clinging to what will happen to us in the future, particularly whether we are going to continue to exist. Existing in this moment is enough. To be able to let go of that clinging means to let go of the future, only then will there be strong mindfulness, real attention and clear knowing.

Clinging to existence will always give us the idea that something better will come along if we just wait long enough and that denies effort. Effort can only be made now, who knows what tomorrow will bring?

The last of the seven tendencies is ignorance (//avijja//). Ignoring the Four Noble Truths. Ignorance is the so-called starting point in the chain of cause and effect which brings us back to birth and death again and again. Ignorance opposes wisdom, and here it concerns the fact that we disregard reality by not realizing that all our //dukkha// comes from wanting, even if our desire may be a wholesome one. If we continue to ignore the first two noble truths, not to speak of the third truth, which is //Nibbana//, we are enmeshed in //dukkha//. Our underlying tendency of ignorance eventuates in the wrong view of "self" -- the conceiving of a "self" -- showing us the interconnection of all the underlying tendencies. Without ignorance there wouldn't be any sensuality and irritation, nor any hesitation or doubt, no wrong view, nor pride and conceit, or clinging to existence.

It's very useful to pick the characteristic that creates difficulties

for us over and over again and make it one's focus of attention. Since they are all interconnected, minimizing one will help to reduce the others to more manageable proportions.

To see these underlying tendencies in oneself takes a great deal of proper attention towards oneself, which needs time and solitude. One can't do it while talking with others. If the mind is clear one can do it during meditation sessions or through contemplation.

Contemplation is a valid adjunct to meditation, an important helpmate and is always directed towards insight, while meditation may at times be geared towards serenity. Contemplation means looking inward and trying to see what arises: "What makes me tick?" With utter truthfulness, remembering the underlying tendencies, knowing that everybody has them, one can ask: "How are they manifesting in me?" Once that has been seen, there is further validity in contemplating: "What can I do about getting rid of this particular tendency, or at least minimizing it?" One should allot some time during each day for contemplation. If one has spent a whole day without introspection, one can't hope to go inward at meditation time.

Meditation and contemplation complement and need each other.

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XI

SORROWLESS, STAINLESS AND SECURE

Sorrowless, stainless and secure are three attributes of an Enlightened One (//Arahant//). Sorrowless: no //dukkha//; Stainless: no defilements; and Secure: no fear. Obviously these three are extremely desirable, as they make for happiness. When we think that they are characteristics of an //Arahant//, we might wonder: "This is so far

removed from me, how can I even aspire to that?" The conviction might arise that it's too immense to consider for one's own achievement.

We all know what it means to have sorrow (//dukkha//). We are familiar with our defilements, when we get upset, worried, anxious, envious or jealous. We have all experienced fear. It can be fear of death of oneself or of loved ones, or fear of not being liked, praised, accepted, or fear of not reaching one's goals, or of making a fool of oneself.

We can also experience the opposites of those three states. The seeds are within us, otherwise Enlightenment would be a myth. It is possible to have moments of being sorrowless, stainless and secure. If one has a really concentrated meditation, momentarily //dukkha// doesn't arise. Only one-pointedness. No defilements can enter because the mind is otherwise occupied. It can either have defilements or be concentrated, which is wonderful, though may last only one single moment. There can be no fear because all is well at such a time. The more often one regenerates these moments of being sorrowless, stainless and secure, the more they become part of oneself and we can revert to them again.

Even just remembering that it is possible and trying to bring up a little of these feelings, enters into a person as part of his or her makeup. Just as a person with fear of not being accepted, or worried about achievements, experiencing a lack of self-confidence, will always act accordingly. He or she doesn't even have to make an effort, but remembers his or her fears and re-enacts them. The same goes for the liberated mind-states.

Every moment of concentration during meditation is a moment of no defilements, no sorrow and no fear. That sort of experience must be duplicated over and over again. Thereby we reinforce our liberated mind-states and as we remember them we can retain them and act in accordance with them even under ordinary or trying circumstances. Defilements need not arise constantly, there are pauses when there is no ill-will, only loving-kindness (//metta//), no sensual desire, only generosity and renunciation.

Sensual desire means wanting, renunciation means giving up. When one

gives, one isn't desiring, unless one is wishing for applause or gratitude. If one gives for giving's sake, then there is a moment of no defilement. The same holds true for loving-kindness, compassion and helpfulness, which are all opposed to greed.

When we have no doubt, being absolutely sure of what we're doing -- and these moments do arise -- that too is an instant of being stainless. No worries, no restlessness also add to our freedom. Not wanting to go anywhere or do anything; not worrying about what was done or left undone in the past, which is absurd anyway, when one realizes that nobody cares a year or even a month from now, least of all oneself.

We all know moments without all this //dukkha//. When those moments arise, we are "stainless," without any blemishes, sorrowless and fearless. We feel at ease and secure at such a time, which is difficult to find in the world. There are so many dangers threatening our desire for survival, and they are constantly with us. But when heart and mind are fully occupied with purified states, fear does not have a chance to arise.

On our way to the "deathless," we need to regenerate these liberated moments and bring them up over and over again. We can relish these mind states, enjoying the knowledge that they are possible. It is a natural tendency to resurrect our moments of freedom again and again, so that we stay on the path to liberation.

Concentration in meditation brings a quiet and joy with it which prove with absolute certainty that they have nothing to do with outer conditions. They are strictly factors of the mind, which are our doorway to freedom. We cannot cultivate them successfully if we neglect them during those hours when we're not meditating. We need to guard and protect the mind from evil thoughts at all times.

When we do experience liberated mind-moments, we must not think they have come to us from outside. Just as we cannot blame the external trigger for what goes wrong in the mind, so we cannot praise it for the opposite. Outside occurrences are quite unreliable and beyond our control. To depend on anything so unreliable is foolishness. Our

practice is to generate the undefiled states in our mind, which opens the way to successful meditation and is the pathway to liberation. When the mind is without defilements, clear and at ease, without the convolutions of discursive thinking, simply aware, happiness and peace arise. These moments, though short-lived, are like a light at the end of a tunnel, which appears dark and suffocating. It seems never ending, because for the lack of light, one cannot see its length. If we cultivate and make much of these single moments, then there is an illumination and we can see that the tunnel does have an end. Because of that, joy is generated in one's heart, which is an important adjunct to practice.

The Buddha taught a balanced path, namely to see reality for what it is, to know that //dukkha// is inescapable, but to have the counterbalance of joy from knowing that there is a way out. If we are too imbued with sorrow and are feeling weighed down under that, believing only that to be the path, then our actions and reactions will have to be based on our suffering. Being oppressed with //dukkha// doesn't make for successful meditation, nor for harmonious living. If we try to negate //dukkha//, and suppress it, then we are not facing reality. But if we see //dukkha// as an universal characteristic, knowing we can do something about its abandonment then we are keeping in balance. We need equipoise in order to practice successfully.

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XII

PATH AND FRUIT

To have an ambition seems to be a natural phenomenon in the human make-up. Some people want to be rich, powerful or famous. Some want to be very knowledgeable, to get degrees. Some just want to find a little niche for themselves where they can look out of the window and see the

same scenery every day. Some want to find a perfect partner, or as near perfect as possible.

Even when we are not living in the world, but in a nunnery, we have ambitions: to become excellent meditators, to be perfectly peaceful, that this life-style should yield results. There's always something to hope for. Why is that? Because it's in the future, never in the present.

Instead of being attentive to what is now, we are hoping for something better to come, maybe tomorrow. Then, when tomorrow arrives, it has to be the next day again, because it still wasn't perfect enough. If we were to change this pattern in our thinking habits and rather become attentive to what is, then we would find something to satisfy us. But when we are looking at that which doesn't exist yet, more perfect, more wonderful, more satisfying, then we can't find anything at all, because we are looking for that which isn't there.

The Buddha spoke about two kinds of people, the ordinary worldling (//puthujjana//) and the noble person (//ariya//). Obviously it is a worthwhile ambition to become a noble person, but if we keep looking for it at some future time, then it will escape us. The difference between a noble one and a worldling is the experience of "path and fruit" (//magga-phala//). The first moment of this supermundane consciousness is termed Stream-entry (//sotapatti//) and the person who experiences it is a Stream-winner (//sotapanna//).

If we put that into our mind as a goal in the future, it will not come about, because we are not using all our energy and strength to recognize each moment. Only in the recognition of each moment can a path moment occur.

The distinguishing factor between a worldling and a noble one is the elimination of the first three fetters binding us to continuous existence. These three, obstructing the worldling, are: wrong view of self, sceptical doubt and belief in rites and rituals, (//sakkayaditthi, vicikiccha// and //silabbatta-paramasa//). Anyone who is not a Stream-winner is chained to these three wrong beliefs and reactions that lead away from freedom into bondage.

Let's take a look at sceptical doubt first. It's that niggling thought in the back of the mind: "There must be an easier way," or "I'm sure I can find happiness somewhere in this wide world." As long as there's doubt that the path of liberation leads out of the world, and the belief is there that satisfaction can be found within the world, there is no chance of noble attainment, because one is looking in the wrong direction. Within this world with its people and things, animals and possessions, scenery and sense contacts, there is nothing to be found other than that which we already know. If there were more, why isn't it easily discernible, why haven't we found it? It should be quite plain to see. What are we looking for then?

Obviously we are looking for happiness and peace, just like everyone else is doing. Sceptical doubt, that alarmist, says: "I'm sure if I just handled it a little cleverer than I did last time I'll be happy. There are a few things I haven't tried yet." Maybe we haven't flown our own plane yet, or lived in a cave in the Himalayas or sailed around the world, or written that best-selling novel. All of these are splendid things to do in the world except they are a waste of time and energy.

Sceptical doubt makes itself felt when one isn't quite sure what one's next move should be. "Where am I going, what am I to do?" One hasn't found a direction yet. Sceptical doubt is the fetter in the mind when the clarity which comes from a path moment is absent. The consciousness arising at that time removes all doubt, because one has experienced the proof oneself. When we bite into the mango, we know its taste.

The wrong view of self is the most damaging fetter that besets the ordinary person. It contains the deeply imbedded "this is me" notion. Maybe it's not even "my" body, but there is "someone" who is meditating. This "someone" wants to get enlightened, wants to become a Stream-winner, wants to be happy. This wrong view of self is the cause of all problems that could possibly arise.

As long as there's "somebody" there, that person can have problems. When there's nobody there, who could have difficulties? Wrong view of self is the root which generates all subsequent pain, grief and

lamentation. With it also come the fears and worries: "Am I going to be alright, happy, peaceful, find what I am looking for, get what I want, be healthy, wealthy and wise?" These worries and fears are well substantiated from one's own past. One hasn't always been healthy, wealthy and wise, nor gotten what one wanted, nor felt wonderful. So there's very good reason to be worried and fearful as long as wrong view of self prevails.

Rites and rituals in themselves are not harmful, only believing them to be part of the path to //Nibbana// is detrimental. They need not even be religious, although we usually think of them like that. Such as offering flowers and incense on a shrine, prostrating or celebrating certain festivals and believing that this will accumulate enough merit to go to the //Deva// realms. It's devotion, respect and gratitude to the Triple Gem, [*] which count. But this belief is not only confined to religious activities. Everybody lives with rites and rituals, even though we may not be aware of them. In human relationships there are certain prescribed ways of acting in respect to one's parents, one's children, one's partners. How one relates in one's job, to friends and strangers, how one wants to be confirmed by others, all is connected to preconceived ideas of what is right and proper in a certain culture and tradition. None of it has any basic truth in it, all is mind- made. The more ideas one has, the less one can see reality. The more one believes in them the harder it is to abandon them. As one imagines oneself to be a certain kind of person, one relates in that way in all situations. It doesn't have to be how we put flowers on a shrine, it can also be how we greet people, if we do it according to a certain stereotyped ritual and not the way an open heart and mind may dictate.

* [Triple Gem -- //Buddha, Dhamma, Sangha//.]

These three obstructions fall away when a path and fruit moment has been experienced. There's a marked change in such a person, which is -- of course -- not externally visible. It would be nice to wear a halo and look blissful. But the inner change is firstly that the experience leaves absolutely no doubt what has to be done in this life. The event is totally different from anything previously known, so much so, that it

makes one's former life, up to that point, immaterial. Nothing can be found in the past which has fundamental importance. The only significance lies in going ahead with the practice so that this minimal experience of the first path moment can be fortified, resurrected and firmly established in oneself.

The path and fruit moments recur for the Once-returner (//sakadagami//), the Non-returner (//anagami//) and the Enlightened One (//Arahant//). Each time they are not only deepened, but can be lengthened. One could compare this to having examinations at the university. If one is going through four years of university study to get a certain degree, one has to pass examinations at the end of each year. One has to answer questions each time, based on one's previously absorbed knowledge. But the questions become deeper, more profound and more difficult with each subsequent examination. While they are always concerned with the same subject, they require more depth and profundity of understanding each time. Until one finally graduates and doesn't have to return to university. It's the same with our spiritual development. Each path moment is based on the previous one and is concerned with the same subject, yet it goes deeper and further. Until one passes one's final test and need not return again.

The path moment doesn't have any thinking or feeling in it. It is not comparable to the meditative absorptions (//jhana//). Although it is based upon them because only the concentrated mind can enter into a path moment, it does not have the same qualities. the meditative absorptions have -- in their initial stages -- the ingredients of rapture, happiness and peacefulness. Later on, the mind experiences expansion, nothingness and a change of perception. The path moment does not contain any of these states of mind.

It has a quality of non-being. This is such a relief and changes one's world view so totally that it is quite understandable that the Buddha made such a distinction between a worldling and a Noble One. While the meditative absorptions bring with them a feeling of oneness, of unity, the path moment does not even contain that. The moment of fruition, subsequent to the path moment, is the understood experience and results in a turned-around vision of existence.

The new understanding recognizes every thought, every feeling as stress (//dukkha//). The most elevated thought, the most sublime feeling still has this quality. Only when there is nothing, is there no stress. There is nothing internal or external that contains the quality of total satisfactoriness. Because of such an inner vision, the passion for wanting anything is discarded. All has been seen for what it really is and nothing can give the happiness that arises through the practice of the path and its results.

The //Nibbanic// element cannot be truly described as bliss, because bliss has a connotation of exhilaration. We use the word "bliss" for the meditative absorption, where it includes a sense of excitement. The //Nibbanic// element does not recognize bliss because all that arises is seen as stress. "The bliss of //Nibanna//" may give one the impression that one may find perfect happiness, but the opposite is true. One finds that there is nothing and therefore no more unhappiness, only peace.

To look for path and fruit will not bring them about, because only moment to moment awareness can do so. This awareness will eventually culminate in real concentration where one can let go of thinking and be totally absorbed. We can drop the meditation subject at that time. We need not push it aside, it falls away of its own accord, and absorption in awareness occurs. If there has to be an ambition in one's life, this is the only worthwhile one. All others will not bring fulfilment.

One doesn't have to force oneself to give up sceptical doubt. What is there to doubt when one has experienced the truth? If one hits oneself with a hammer, one feels pain and cannot doubt it. One knows from one's own experience.

Rites and rituals are brought to an interesting end because the person who has experienced a path moment will under no circumstance indulge in any role-playing. All roles are the ingredients of unreality. One may continue religious rites, because they contain aspects of respect, gratitude and devotion. But there will not be any rituals in how to relate to people or to situations or how to invent stories about oneself because the response is with a spontaneous open heart.

Letting go of the wrong view of self is -- of course -- the most profound change, causing all other changes. For the Stream-winner the wrong view of self can never intellectually arise again, but feeling-wise it can, because the path moment has been so fleeting. It hasn't made the complete impact yet. If it had done so, it would have resulted in Enlightenment. This is possible and is mentioned in the Buddha's discourses as having happened during his lifetime. All four stages of holiness were realized while listening to the Dhamma.

The initial fruit moment needs to be re-lived, one has to resurrect it over and over again, until the second path moment can arise. It's like repeating what one knows and not forgetting so that one can build upon it.

It is very useful to remind oneself in all waking moments that body, feeling, perception, mental formations and consciousness are all impermanent and have no core substance, changing from moment to moment. Whether one has had a direct vision of non-self (//anatta//) or just an understanding of it, either way one has to bring it back into one's mind and re-live it as often as possible. As we continue to do this, ordinary problems arise less and less. If we remain aware of the impermanence of all that exists, our difficulties seem far less important and the view of self subtly changes.

The view we have of ourselves is our worst enemy. Everyone has made up a persona, a mask that one wears and we don't want to see what's behind it. We don't allow anyone else to look either. After having had a path moment, that is no longer possible. But the mask, fear and rejection come to the fore. The best antidote is to remember again and again, that there's really nobody there, only phenomena, nothing more. Even though the inner vision may not be concrete enough to substantiate such a claim, the affirmation helps to loosen the grasping and clinging and to hang on a little less tightly.

The direction of the practice is certainly towards Stream-entry. However, there is nothing to get, there's everything to give up. Unless that is done, the moment cannot happen, and we will continue to live in the same way we always have. Beset by //dukkha// obstructed by

//dukkha//, subject to praise and blame, loss and gain, fame and ill-fame, happiness and unhappiness. The usual problems -- all caused by "self" -- will arise again and again. The real change comes when there is a decisive alteration in the way we view ourselves, otherwise the difficulties remain the same because the same identical person is generating them.

Being mindfully aware in and out of meditation is the practice which will bring results. It means doing one thing at a time, attentive to mind and body. When listening to Dhamma, only listen. When sitting in meditation, only attending to the meditation subject. When planting a tree, only planting. No frills, no judgements. That habituates the mind to be in each moment. Only in such a way can a path moment occur. It's not in the distant future, it's possible here and now. There's no reason why an intelligent, healthy, committed person should not be able to attain it with patience and perseverance.

We have heard about disenchantment and dispassion as steps on the path to liberation and freedom. They cannot have meaning and impact unless there is a vision of a totally different reality, one which does not contain the world's manifoldness. When one sits in meditation and starts thinking, that's the temptation of diversification and expansion (//papanca//). The //Nibbana// element is one, not manifold. One could say that it's empty of all that we know. Until that is seen, the world will keep calling, but we need not believe it all. It is a difficult task. So one has to remind oneself often, otherwise one gets caught by temptation. One should not be surprised when one doesn't find happiness; manifoldness, diversification cannot create happiness, only distraction.

Certainly one can experience pleasure from the senses. If one has good karma there will be many occasions. Good food, beautiful scenery, pleasant people, good music, interesting books, a comfortable home, not too much physical discomfort. But do these bring fulfilment? Since it didn't happen in the past, why should it occur in the future? Path and fruit bring fulfilment because they are empty of phenomena. Emptiness does not change nor does it become unpleasant and it cannot lack peace, since there is nothing to disturb it.

When people hear or read about //Nibbana//, they are apt to say: "How can I want nothing?" When one has seen that everything one can possibly want is meant to fill an inner void and dissatisfaction, then the time has come to want nothing. This goes beyond "not wanting" because one now accepts the reality that there is nothing worthwhile to be had. Not wanting anything will make it possible to experience that there is actually nothing -- only peace and quiet.

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CORRECTIONS

In preparing this electronic edition for DharmaNet, some minor changes and corrections were made to the original text. These include changing the spellings of certain words from British to American English and adapting punctuation and style to conform more closely to the Chicago Manual of Style (13th edition) guidelines. In addition, the following changes were made ("---->" means "was changed to"):

1. p. 6 line 10 up: Delusion's root of very ill
   ----> Delusion's root of every ill

2. p.65 line 2: avija ----> avijja

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PUBLISHER'S ADDRESS: Same
DATE OF PUBLICATION: 1987
DATE OF DHARMANET RELEASE: May 1994
ORIGIN: Access to Insight * Barre, MA * (508) 433-5847 * DharmaNet (96:903/1)

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[end]

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

anudÄ«panÄ«pÄ• á¹-ha

1. cittasaá¹…gahaanudÄ«panÄ•

anantaÃ±Ã±Ä• á¹‡aá¹ƒ \Be 1/ natvÄ• na, lokÄ• lokakaraá¹ƒ jinaá¹ƒ.

karissÄ• mi paramattha-dÄ«paniyÄ• nudÄ«paniá¹ƒ ||

[tattha, lokÄ• lokakaranti dasasahassilokadhÄ• tuyaá¹ƒ catussaccadhammadesanÄ• lokak
paramatthadÄ«panÄ«ti ettha attho duvidho padhÄ• natthoca pariyÄ• yatthoca. tattha padhÄ
padhÄ• natthotica padavÄ• kyÄ• naá¹ƒ mukhyattho ujukattho. pariyÄ• yatthopi koci, yuttarÅ
yeva. paramatthaá¹ƒdÄ«petipakÄ• setÄ«tiparamatthadÄ«panÄ«]. taá¹ƒpara matthadÄ«pani
pathamaá¹ƒtÄ• va buddhassabhagavato paá¹‡Ä• maá¹ƒkaroti ``udayÄ• yassÄ• â€™â€™ ti

tattha ``udayÄ• â€™â€™ ti udayatouggamanato. ``yassÄ• â€™â€™ ti yassa sabbaÃ±Ã±ub
``ekassÄ• â€™â€™ ti adutÄ«yassa, asadi sassavÄ• \Be 2/. ``saddhammaraá¹ƒsijÄ• linoâ€
etthasaddhammotisatthusÄ• sanadhammovuccati. tatthaca caturÄ• sÄ«tisahassadhammak
desanÄ• saddhammoidhÄ• dhippeto. saddhammasaá¹…khÄ• taá¹ƒraá¹ƒsijÄ• laá¹ƒassa att
tassasaddhammaraá¹ƒsijÄ• lino. ``pabujjhiá¹ƒsÅ«â€™â€™ ti vikasiá¹ƒsu,
catussaccaÃ±Ã±Ä• á¹‡avikÄ• saá¹ƒtaÃ±Ã±Ä• á¹‡asamphullaá¹ƒ pÄ• puá¹‡iá¹ƒsu. ``janamb
janasaá¹…khÄ• tÄ• ambujÄ• . tatthajanÄ• nÄ• ma idhabodhaneyyasattÄ• adhippetÄ• , yes
catussacca dhammaá¹ƒ bujjhissanti. ambujÄ• tipadumÄ• . ``jÄ• tikkhettemahÄ• saretiâ€™â
janambujamahÄ• sare. tattha jÄ• tikkhettaá¹ƒ nÄ• madasasahassa cakkavÄ• á¸·aá¹ƒ, yaá¹ƒ
vuccati. yattha ca mahÄ• bodhisattÄ• naá¹ƒ buddhabhÄ• vatthÄ• ya pathamamahÄ• bhinÄ«
ekappahÄ• renapathavikampanÄ• dÄ«nipavattanti. yatthacavasantÄ• devabrahmÄ• no bud
jÄ• tikkhettemahÄ• sareyassa ekassa saddhammaraá¹ƒsijÄ• lino mahÄ• sÅ«rassa udayÄ•
janambujÄ• pabujjhiá¹ƒsÅ«tiyojanÄ• .

``taá¹ƒ mahÄ• sÅ«raâ€™â€™ nti sabbaÃ±Ã±ubuddhamahÄ• sÅ«riyamaá¹‡á¸• alaá¹ƒ. jana
mahantaá¹ƒ mohatamaá¹ƒnÅ«dati apaneti, saddhammaraá¹ƒsijÄ• laá¹ƒ vissajjanto antaradh
mahÄ• mohatamonudo. taá¹ƒ ``mahÄ• mohatamonudaá¹ƒâ€™â€™.

evaá¹ƒ buddhassapaá¹‡Ä• maá¹ƒ katvÄ• attanÄ• icchitaá¹ƒ paá¹‡Ä• mappayojanaá¹ƒ pa
ntiÄ• dimÄ• ha. ``somahÄ• sÅ«romayhaá¹ƒ hadaye saÃ±jÄ• taá¹ƒ tamokhandhaá¹ƒ panÅ«
``saÃ±jÄ• taâ€™â€™ nti suá¹-á¹-hujÄ• taá¹ƒ, anamataggesaá¹ƒsÄ• re daá¸·haá¹ƒ pavattan
``tamokhandhaâ€™â€™ nti mahÄ• mohatamokhandhaá¹ƒ. sabbakilesatamokhandhaá¹ƒ vÄ

upavÄ«á¸·akopaghÄ• takakammÄ• nipi tamokhandhe saá¹…gahitÄ• ni eva. tathÄ• rogÄ• d
tamojÄ• tikÄ• evatamotamaparÄ• yanotiÄ• dÄ«su. ``panÅ«dataâ€™â€™ nti panÅ«datu, ap

evaá¹ƒ sappayojanaá¹ƒ paá¹‡Ä• maá¹ƒ katvÄ• idÄ• ni sanidÄ• naá¹ƒ ganthappaá¹-iÃ±Ã±a
``porÄ• á¹‡akehÄ«â€™â€™ tiÄ• dimÄ• ha. tattha nidÄ• naá¹ƒ nÄ• ma ganthappaá¹-iÃ±Ã±Ä
katadhaá¹ƒpanatanti, sÄ• ratthÄ• bhimÄ• nÄ«naá¹ƒ yÄ• canaÃ±casaá¹…gahassavipulattha

tattha dvÄ«hi gÄ• thÄ• hi sakÄ• raá¹‡aá¹ƒ yÄ• canaá¹ƒ dasseti. puna dvÄ«hi gÄ• thÄ• hi
saupamaá¹ƒvipulatthataá¹ƒdasseti. ``tasmÄ• â€™â€™ tiÄ• dinÄ• ganthappakÄ• ra gantha
sahaganthappaá¹-iÃ±Ã±aá¹ƒ dasseti. tattha Ä• digÄ• thÄ• yaá¹ƒ ``abhidhammatthasaá¹…ga
vaá¹‡á¹‡itÄ• bahÅ«vaá¹‡á¹‡anÄ• idhalokamhidissantÄ«â€™â€™ ti yojanÄ• . ``vaá¹‡á¹‡an
porÄ• á¹‡aá¹-Ä«kÄ• yo vuccanti. evaÃ±casati kasmÄ• abhinavaá¹ƒ vaá¹‡á¹‡anaá¹ƒ yÄ• ca
sÄ• ratthÄ• bhimÄ• nino, te tÄ• hibahÅ«hi porÄ• á¹‡avaá¹‡á¹‡anÄ• hituá¹-á¹-hiá¹ƒ navindan
yÄ• cantÄ«â€™â€™ tiyojanÄ• . etena appasÄ• ratthÄ• eva tÄ• porÄ• á¹‡avaá¹‡á¹‡anÄ• y
``tuá¹-á¹-hiâ€™â€™ nti santuá¹-á¹-hiá¹ƒ. navindantinapaá¹-ilabhanti. ``yeâ€™â€™ tiyejanÄ•

sÄ• ratthameva abhimÄ• nenti, visesena nandantisÄ«lenÄ• ti sÄ• ratthÄ• bhimÄ• nino.
tenavindantÄ«tipurimenasambandho. puna ``teâ€™â€™ ti tÄ• hi tuá¹-á¹-hiá¹ƒ avindantÄ• t
attÄ• naá¹ƒ niddisati. ``saá¹…gammÄ• â€™â€™ ti samÄ• gantvÄ• . yasmÄ• paramatthass
imissÄ• á¹-Ä«kÄ• ya ``paramatthadÄ«panÄ«â€™â€™ ti nÄ• maá¹ƒpi siddhaá¹ƒhoti. ``maha
mahÄ• samudde. ``ratanÄ• nÄ«â€™â€™ ti suvaá¹‡á¹‡arajatÄ• dÄ«ni ratanÄ• ni. ``uddharit
Ä• haritvÄ• . ``yathicchakaá¹ƒvÄ«â€™â€™ tiyathicchitaá¹ƒpi. yattakaá¹ƒ icchanti, tattakaá¹ƒ
``dajjeyyuá¹ƒâ€™â€™ ti dadeyyuá¹ƒ. kÄ• maá¹ƒ dadantÅ«ti attho. eyyÄ• divacanÄ• naá¹ƒ a
``navattabbÄ• vaÅ«natÄ• â€™â€™ ti mahaá¹‡á¹‡averatanÄ• naá¹ƒ Å«natÄ• hÄ• nitÄ• nav
ratanÄ• dhiá¹-á¹-hÄ• nattÄ• mahÄ• samuddassa. yato so sÄ• garoti vuccati, sÄ• naá¹ƒdhan
gehagabbhasadisattÄ• sÄ• garoti hissa attho.

``tathevetthÄ• â€™â€™ ti etasmiá¹ƒ abhidhammattha saá¹…gahetatheva. ``vipulatthÄ• â€™
``ratanÅ«pamÄ• â€™â€™ ti mahaá¹‡á¹‡ave ratanasadisÄ• . ``satakkhattuá¹ƒpÄ«â€™â€™
``vaá¹‡á¹‡eyyuá¹ƒâ€™â€™ ti kÄ• maá¹ƒvaá¹‡á¹‡entu. ``pariyÄ• dinnÄ• â€™â€™ ti parito a
parikkhÄ«á¹‡Ä• ti vuttaá¹ƒ hoti. ``nahessareâ€™â€™ ti nahessanti \Be 4/ nabhavissanti. ``ta
yasmÄ• ca yÄ• canti, yasmÄ• ca pariyÄ• dinnÄ• nahessanti, tasmÄ• . ``tÄ• suvaá¹‡á¹‡anÄ•
porÄ• á¹‡aá¹-Ä«kÄ• su. ``vaá¹‡á¹‡anaâ€™â€™ nti abhinavavaá¹‡á¹‡anaá¹ƒ, abhinavaá¹-Ä
kÄ«disaá¹ƒvaá¹‡á¹‡anaá¹ƒ karissatÄ«ti Ä• ha ``nÄ• nÄ• sÄ• rattha sampuá¹‡á¹‡aâ€™â€™
``uttÄ• napadabyaÃ±janaâ€™â€™ nti uttÄ• napadaÃ±ca uttÄ• navÄ• kyaÃ±ca. ``nÄ• tisaá¹
nÄ• tisaá¹…khepaá¹ƒnÄ• tivitthÄ• raÃ±ca. mandÄ• buddhi yesaá¹ƒ te mandabuddhino. ``m
``buddhÄ«â€™â€™ ti Ã±Ä• á¹‡aá¹ƒ. mandabuddhino sotujane pabodheti vikÄ• seti, Ã±Ä• á
mandabuddhippabodhanÄ• . ``karissaâ€™â€™ nti karissÄ• mi. ``taâ€™â€™ nti taá¹ƒvaá¹‡

``paramatthesupÄ• á¹-avatthinosuá¹‡antÅ«â€™â€™ ti yojanÄ• . paá¹-unobhÄ• vopÄ• á¹-av
byattassapaá¹‡á¸• itassa. pÄ• á¹-avena attho yesaá¹ƒ te pÄ• á¹-avatthino. itisaddo parisam
ganthÄ• rabbhavidhÄ• nassa idhaparisamÄ• panaá¹ƒ pariniá¹-á¹-hÄ• naá¹ƒ Ã±Ä• petuá¹ƒ g
yojito. avayava vÄ• kyÄ• naá¹ƒ piyojÄ«yatiyeva. esanayosabbattha.

ganthÄ• rabbhagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<1> evaá¹ƒ ganthÄ• rabbhavidhÄ• naá¹ƒ katvÄ• idÄ• ni Ä• digÄ• thÄ• ya sambandhaá¹ƒ c
``abhidhammatthasaá¹…gahaâ€™â€™ ntiÄ• dimÄ• ha. sambandhanti kÄ• raá¹‡apphalasa
gÄ• thÄ• pavattanaá¹ƒ kÄ• raá¹‡aá¹ƒ nÄ• ma. paÃ±capiá¹‡á¸• attha dassanaá¹ƒ phalaá¹ƒ n
kÄ• raá¹‡apphalasaá¹ƒyogo sambandhonÄ• ma. ``sappayojaneâ€™â€™ ti phalappayojana
kathetabboti ganthÄ• bhidheyyo. nipatassa kammaá¹ƒ nipaccaá¹ƒ. nipacca kiriyÄ• , nipaccÄ
nipaccakÄ• rassakaraá¹‡anti samÄ• so. ``sÄ• â€™â€™ ti ratanattayavandanÄ• . dassitÄ• t
ti kathitÄ• . pakÄ• sitÄ• ti vuttaá¹ƒ hoti. ``padhÄ• natthabhÅ«tÄ• â€™â€™ ti adhippetatthab
duvidhohi atthovacanattho ca abhidhÄ• natthoca. tattha gacchatÄ«ti gato, purisoti vuttegacc
yokoci gacchanto vacanatthonÄ• ma. purisoti padenadassito \Be 5/ padhÄ• nattho adhippet
nÄ• mÄ• ti. ``abhidhammatthÄ• â€™â€™ ti.

tattha vuttÄ• bhidhammatthÄ• , catudhÄ• paramatthato.

cittaá¹ƒ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• namiti sabbathÄ• || ti

evaá¹ƒ vuttÄ• abhidhammatthÄ• . evaá¹ƒ vuttattÄ• yevaca tecattÄ• ro abhidhammatthÄ• e
idhapadhÄ• natthabhÅ«tÄ• ti ca, - padhÄ• natthÄ• eva idhaganthÄ• bhidheyya bhÄ• vena a
adhippÄ• yo.

kecipanavadeyyuá¹ƒ, teabhidhammatthÄ• saá¹…gahappakaraá¹‡aá¹ƒ pattÄ• visuá¹ƒ saá
naabhidhammatthÄ• nÄ• ma. idha ca saá¹…gahatthÄ• eva abhidheyyabhÄ• vena adhippe
abhidhammattha saá¹…gahappadenÄ• ti. vuccate. teabhidhammatthÄ• saá¹…gahappakara
abhidhammatthÄ• evanÄ• ma honti, na visuá¹ƒ saá¹…gahatthÄ• nÄ• ma. tattha vuttÄ• bhid
natuvuttaá¹ƒ tattha vuttÄ• saá¹…gahatthÄ• ti. evaÃ±casati saá¹…gahitabhÄ• vamattaá¹ƒ vis
idha abhidheyyo nÄ• ma siyÄ• ti vuttaá¹ƒ ``saá¹…gahitabhÄ• vopi abhidheyyo yevÄ• â€™â
``saá¹…gahitabhÄ• voâ€™â€™ ticittasaá¹…gaho, cetasikasaá¹…gahotiÄ• dinÄ• saá¹…gah
dhammehi aÃ±Ã±Ä• nahoti. tesvevadhammesusaá¹…gayhatÄ«ti vuttaá¹ƒ ``saá¹…gahitabh
ti. kiÃ±cÄ• pitehi aÃ±Ã±Ä• nahoti, te sveva saá¹…gayhati. sÄ• pana ganthassapadhÄ• natth
padhÄ• natthova adhippetoti vuttaá¹ƒ ``taá¹ƒnasundaraâ€™â€™ nti. kasmÄ• nasundaranti
tiÄ• diá¹ƒ. etthacahisaddo imassa vÄ• kyassahetuvÄ• kyabhÄ• vaá¹ƒ joteti. esanayoparatth
cÄ• â€™â€™ tiÄ• di gantha garudosavivajjanaá¹ƒ. tattha ``imassasaá¹…gahassÄ• â€™â€™

imassaabhidhammatthasaá¹…gahassa. ``dutÄ«yÄ• â€™â€™ tidutÄ«yÄ• á¹-Ä«kÄ• . ``dvep
``visuddhimaggemahÄ• á¹-Ä«kÄ• â€™â€™ ti Ä• cariyadhammapÄ• lattherena katÄ• param
brammaraá¹-á¹-he tiriyapabbatavÄ• sinÄ• therenakataá¹ƒ cÅ«á¸·aá¹-Ä«kaá¹ƒ upÄ• dÄ• ya
taá¹ƒsandhÄ• yetaá¹ƒ vuttaá¹ƒ.

ganthappakÄ• roca \Be 6/ pakÄ• ravantehi dhammehi sahevasijjhati, vinÄ• nasijjhatÄ«ti ac
``soabhidhammatthapadenÄ• â€™â€™ ti vuttaá¹ƒ. kÄ• maÃ±ca so tehi sahevasijjhati, vinÄ
abhidhammatthapadaá¹ƒ pana saá¹…gahaá¹‡akiriyÄ• pakÄ• raá¹ƒna vadatÄ«ti vuttaá¹ƒ ``ta
duvidhaá¹ƒ nÄ• maá¹ƒ anvatthanÄ• maá¹ƒ ruá¸·inÄ• manti. tattha, atthÄ• nugataá¹ƒ nÄ• ma
sukhitassajanassa sukhotinÄ• maá¹ƒ. attharahitaá¹ƒ Ä• ropitaá¹ƒ nÄ• maá¹ƒ ruá¸·inÄ• maá
dukkhitassajanassa sukhoti nÄ• maá¹ƒ. idha pana anvatthanÄ• mantidassetuá¹ƒ ``atthÄ• n
vuttaá¹ƒ. tattha ``atthÄ• nugatÄ• â€™â€™ ti sakatthÄ• nugatÄ• . saddappavattinimittÄ• nug
``ganthasamaÃ±Ã±Ä• â€™â€™ ti ganthasammuti. ganthassanÄ• manti vuttaá¹ƒ hoti. saá¹…
pÄ• á¸·iyaá¹ƒtattha tattha vippakiá¹‡á¹‡edhamme ekattha sabhÄ• garÄ• sikaraá¹‡avasena
uggaá¹‡hanto appakena ganthenabahukedhammesukhenajÄ• nÄ• ti. ``taduggahaparipucch
tassauggahoca paripucchÄ• cÄ• ti dvando. Ä• disaddena dhÄ• raá¹‡Ä• dÄ«ni saá¹…gaá¹‡h
pÄ• á¹-hassavÄ• cuggatakaraá¹‡aá¹ƒ uggahonÄ• ma. uggahi tassapÄ• á¹-hassa atthaggah
``anÄ• yÄ• satoâ€™â€™ ti niddukkhena. ``laddhabbaá¹ƒphalÄ• nuphalaâ€™â€™ nti samb
sarÅ«pÄ• vabodho. Ä• disaddena lakkhaá¹‡Ä• vabodho rasÄ• va bodhotiÄ• diá¹ƒ saá¹…ga
anupÄ• dÄ• parinibbÄ• naá¹ƒ anto pariyosÄ• naá¹ƒ yassÄ• ti anupÄ• dÄ• parinibbÄ• nanta
``anupÄ• dÄ• parinibbÄ• naâ€™â€™ nti taá¹‡hÄ• diá¹-á¹-hÄ«hi khandhesu anupÄ• dÄ• yap
parinibbÄ• nanti vuttaá¹ƒ hoti. ``phalÄ• nuphalaâ€™â€™ nti phalaÃ±ceva anuphalaÃ±ca. ta
mÅ«lapphalaá¹ƒ. ``anuphalaâ€™â€™ nti paramparapphalaá¹ƒ. payojetÄ«ti ``payojanaá¹ƒâ€
niyojeti. kiá¹ƒ niyojeti. phalatthikaá¹ƒjanaá¹ƒ. kattha niyojeti. phalanibbattakekamme. kimatth
tassakammassa karaá¹‡atthÄ• yÄ• ti. phalÄ• nubhavanatthÄ• ya tatthatattha phalÄ• nubha
payojananti pivadanti. ``sÄ• matthiyatoâ€™â€™ ti vacanasÄ• matthiyato. kiá¹ƒ vacanasÄ• n
kÄ• raá¹‡avacanaá¹ƒ phalaá¹ƒpidÄ«peti. phalavacanaá¹ƒ kÄ• raá¹‡aá¹ƒpidÄ«peti. yathÄ• ta
sammÄ• devo vuá¹-á¹-hoti vutte taá¹ƒ raá¹-á¹-haá¹ƒsu \Be 7/ bhikkhanti viÃ±Ã±Ä• yati. asuk
subhikkhantivutte tasmiá¹ƒ raá¹-á¹-he sammÄ• devo vuá¹-á¹-hoti viÃ±Ã±Ä• yatÄ«ti. payojan
saddena dassetabbaá¹ƒ natthi, saá¹…gahavacanasÄ• matthiyeneva siddhaá¹ƒ hotÄ«ti adhi
``saá¹…gahasaddenÄ• â€™â€™ ti vuttaá¹ƒ. sÄ• matthiyadassane pana suá¹-á¹-hu paripuá
hoti. itarathÄ• aniá¹-á¹-hatthappasaá¹…gopi siyÄ• ti imamatthaá¹ƒ dassetuá¹ƒ ``taá¹ƒ na su
vatvÄ• ``nahÄ«â€™â€™ tiÄ• dinÄ• hetuvÄ• kyena tadatthaá¹ƒ sÄ• dheti.

<2> evaá¹ƒ sappayojane paÃ±capiá¹‡á¸• attheti ettha paÃ±capiá¹‡á¸• atthe dassetvÄ• idÄ
piá¹‡á¸• atthÄ• naá¹ƒ visuá¹ƒvisuá¹ƒ paÃ±cappayojanÄ• ni dassento ``tatthÄ• â€™â€™ tiÄ
tesupaÃ±casu piá¹‡á¸• atthesu. nasaá¹…khyÄ• tabbanti asaá¹…khyeyyaá¹ƒ. saá¹…khÄ• tu
napametabbanti appameyyaá¹ƒ. pametuá¹ƒ asakkuá¹‡eyyanti attho. evaá¹ƒ kiccapaccayÄ•

dÄ«panaá¹ƒ hoti. sakavacanaá¹ƒ pÄ• á¸·ivacanena sÄ• dhetuá¹ƒ ``yathÄ• hÄ• â€™â€™ ti p
Ä• hari. tattha ``yathÄ• hÄ• â€™â€™ ti kathaá¹ƒ Ä• ha iccevattho. anantare vuttassa atthas
kathaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• ha, kathaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ Ä• ha, kathaá¹ƒ á¹-Ä«kÄ• ya
yathÄ• rahaá¹ƒ attho veditabbo. ``tetÄ• disenibbute akutobhaye pÅ«jayatoâ€™â€™ ti yojan
buddha buddha sÄ• vake. ``tÄ• diseâ€™â€™ ti tathÄ• rÅ«pesÄ« lakkhandhÄ• diguá¹‡a sa
kilesa nibbÄ• nena nibbute. natthi kutoci hetuto bhayaá¹ƒ yesaá¹ƒ te akuto bhayÄ• . anÄ• g
``bhayaâ€™â€™ nti cittutrÄ• sabhayaá¹ƒ. ``pÅ«jayatoâ€™â€™ ti pÅ«jentassa. ``taá¹ƒ payo
ntitassÄ• ratanattaya vandanÄ• ya payojanaá¹ƒ. ``saá¹…gahakÄ• rÄ• â€™â€™ ti buddhagh
aá¹-á¹-hakathÄ• kÄ• rÄ• vuccanti. tehi porÄ• á¹‡aá¹-á¹-hakathÄ• su tattha tattha
vippakiá¹‡á¹‡epakiá¹‡á¹‡akavinicchayeyuttaá¹-á¹-hÄ• nesu saá¹…gahetvÄ• abhinava aá¹-á
tasmÄ• sabbÄ• abhinavaaá¹-á¹-hakathÄ• yo saá¹…gahÄ• nÄ• ma honti. te ca Ä• cariyÄ•
vuttaá¹ƒ ``saá¹…gahakÄ• rÄ• ti buddhaghosa. pe0 ... vuccantÄ«â€™â€™ ti. te antarÄ• ya n
icchantÄ«ti kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce. tesaá¹ƒ vacanena \Be 8/ viÃ±Ã±Ä• yatÄ«ti dasse
gÄ• thaá¹ƒ Ä• hari. ``ratanattayekatassa etassanipaccakÄ• rassa Ä• nubhÄ• vena antarÄ• y
``hÄ«â€™â€™ ti Ã±Ä• pakahetu jotako. ``vuttaâ€™â€™ nti aá¹-á¹-hasÄ• liniyaá¹ƒ vuttaá¹ƒ.

<3> ``kathaÃ±cahotÄ«â€™â€™ ti sambandho. iti ayaá¹ƒ pucchÄ• . ``vuccateâ€™â€™ ti vis
``hÄ«â€™â€™ tivitthÄ• rajotako. ``vandanÄ• kiriyÄ• bhinipphÄ• dako puÃ±Ã±appavÄ• hoâ
... pe ... vÄ• reâ€™â€™ ti accanta saá¹ƒyogatthe upayoga vacanaá¹ƒ. ``puÃ±Ã±Ä• bhisand
puÃ±Ã±Ä• bhisoto, puÃ±Ã±appavÄ• hoti tasseva vevacanaá¹ƒ. ``so ca puÃ±Ã±Ä• tissayo h
kasmÄ• so puÃ±Ã±Ä• tissayo hotÄ«ti. khetta sampattiyÄ• ca ajjhÄ• saya sampattiyÄ• ca
``anuttaresÅ«â€™â€™ tiÄ• dimÄ• ha. saá¹ƒvaá¸• á¸• hitthÄ• ti saá¹ƒvaá¸• á¸• hito. puÃ±Ã±
saá¹ƒvaá¸• á¸• hitassabhÄ• vo saá¹ƒvaá¸• á¸• hitattaá¹ƒ. sugandhehiviya suparisuddhaá¹ƒv
paribhÄ• vÄ«yitthÄ• ti paribhÄ• vito. puÃ±Ã±Ä• bhisandoyeva. paribhÄ• vitassa bhÄ• vo pa
ubhayatthÄ• pi hetu atthe nissakkavacanaá¹ƒ. ``mahÄ• jutikoâ€™â€™ ti mahÄ• tejo. ``mah
mÅ«lapphalena mahapphalo. ``mahÄ• nisaá¹ƒsoâ€™â€™ ti Ä• nisaá¹ƒsapphalena mahÄ•
ca paramparÄ• phalaá¹ƒ vuccati. aÃ±Ã±aá¹ƒ puÃ±Ã±aá¹ƒ atikkamanto sayati pavattatÄ«ti a
taá¹ƒ atissayocÄ• ti puÃ±Ã±Ä• tissayo. atissayapuÃ±Ã±aá¹ƒ, adhika puÃ±Ã±anti attho. ``so
okÄ• salÄ• bhaá¹ƒ karotÄ«â€™â€™ ti sambandho. kathaÃ±ca anubalaá¹ƒ deti, kathaÃ±ca
Ä• ha ``sayaá¹ƒ payoga sampattibhÄ• veá¹-hatvÄ• â€™â€™ tiÄ• diá¹ƒ. tattha payogasamp
puÃ±Ã±akammÄ• naá¹ƒ balavataraá¹ƒ upatthambhakakammaá¹ƒ hoti. ``bahiddhÄ• â€™â€™
``vipattipaccaye sampattipaccayeâ€™â€™ ti yojetabbaá¹ƒ. tattha, vipattipaccayÄ• nÄ• ma-n
coratovÄ• -tiÄ• dinÄ• Ä• gatÄ• dukkhuppattipaccayÄ• . sampattipaccayÄ• nÄ• ma kÄ• yad
cattÄ• ro paccayÄ• ca upaá¹-á¹-hÄ• kakulÄ• ni ca Ä• rakkha devatÄ• dayo ca sukhuppatti p
pÄ• mojja bahu lassa \Be 9/ therassa santÄ• ne rattidivaá¹ƒ pÄ«tipassaddhisukhasamÄ• dh
ajjhattabhÅ«tÄ• utucittÄ• hÄ• rÄ• ca ati paá¹‡Ä«tÄ• honti. tehi samuá¹-á¹-hitÄ• sarÄ«raá¹
atipaá¹‡Ä«tÄ• eva hutvÄ• upabrÅ«hanti. tattha sarÄ«raá¹-á¹-hakadhÄ• tuyo nÄ• ma patha
vÄ• tapittasemhÄ• dayoca. ``anubalaá¹ƒdetÄ«â€™â€™ tiabhinavaá¹ƒthÄ• mabalaá¹ƒ pava

ti pavattivipÄ• kajanakassa bahuvidhassa puÃ±Ã±a kammassa. ``athÄ• â€™â€™ ti tasmiá¹
``balavabalavantiyo hutvÄ• â€™â€™ ti pakati balato atibalavantiyo hutvÄ• . ``tasmiá¹ƒ thera
sambandho. ``iá¹-á¹-happhalaghanapÅ«riteâ€™â€™ ti iá¹-á¹-happhalabhÅ«tÄ• naá¹ƒ rÅ«pa
pÅ«rite. ``okÄ• so nÄ• ma natthÄ«â€™â€™ ti patiá¹-á¹-hÄ• nokÄ• so nÄ• ma natthi. ``itÄ«â
apanÄ«tÄ• neva hontÄ«â€™â€™ ti sambandho. iá¹-á¹-happhalasantÄ• naá¹ƒ vibÄ• dhanti
iá¹-á¹-happhalasantÄ• navibÄ• dhakÄ• ni upapÄ«á¸·akÅ«paghÄ• takakammÄ• ni. aniá¹-á¹-h
akusala janaka kammÄ• ni, apuÃ±Ã±a kammÄ• nÄ«ti tÄ• nitividhÄ• ni akusalakammÄ• ni d
tesaá¹ƒ vipÄ• kassa anokÄ• sakaraá¹‡enÄ• ti adhippÄ• yo. tenÄ• ha ``nahÄ«â€™â€™ tiÄ•
apuÃ±Ã±a kammÄ• naá¹ƒ dÅ«rato apanÄ«tattÄ• . abhivÄ• detabbÄ• naá¹ƒ mÄ• tÄ• pitu sa
abhivÄ• danakammegaruá¹ƒkaraá¹‡aá¹ƒ abhivÄ• dana sÄ«laá¹ƒ nÄ• ma. taá¹ƒ assa atthÄ«
guá¹‡avuddhavayavuddhe apaceti attÄ• naá¹ƒ nÄ«cavutti karaá¹‡ena pÅ«jetisÄ«lenÄ• ti vu
ubhayatthÄ• pisampadÄ• na vacanaá¹ƒ. evantiÄ• dini gamana vacanaá¹ƒ. nigamanti ca niá
tasmÄ• tiÄ• di laddhaguá¹‡a vacanaá¹ƒ. laddhaguá¹‡oti ca taá¹ƒtaá¹ƒpasaá¹…ga visodhana
katvÄ• laddhovisuddho attho vuccati. tathÄ• vacana sÄ• matthiyena laddho atthantaropi ay
``nakevalaÃ±ca therasseva anantarÄ• yena parisamÄ• panatthaá¹ƒ hotÄ«â€™â€™ ti yojan
kicca sampajjanatthaâ€™â€™ ntisambandho. suá¹‡antÄ«ti sotÄ• ro. tesaá¹ƒ. ``gaá¹‡hantÄ
uggaá¹‡hantÄ• naá¹ƒ. ``vandanÄ• siddhiyÄ• â€™â€™ tira tanattayevandanÄ• puÃ±Ã±assa
yasmÄ• antarÄ• ya nÄ«vÄ• raá¹‡aá¹ƒnÄ• ma diá¹-á¹-hadhamme icchitabbaá¹ƒ phalaá¹ƒ ho
ca pathama javanassa vipÄ• kakkhettaá¹ƒ. tasmÄ• upatthambhana kiccaá¹ƒ patvÄ• pi path
idhapariyattÄ• ti adhippÄ• yena ``diá¹-á¹-hadhammavedanÄ«yabhÅ«tÄ• â€™â€™ ti vuttaá¹
cetanÄ• upatthambhana kiccaá¹ƒ patvÄ• pi sabbadubbalÄ• evasiyÄ• . kasmÄ• , aladdhÄ•
balavatiyo siyuá¹ƒ. kasmÄ• , laddhÄ• sevanattÄ• ti daá¹-á¹-habbaá¹ƒ. ``sattajavanapakkhe
upaladdhabbattÄ• taá¹ƒ nasundaraâ€™â€™ nti sambandho. ``itÄ«â€™â€™ ti vÄ• kyaparis
appamattakaá¹ƒ hoti. evamevaá¹ƒ appamattakaá¹ƒ hotÄ«â€™â€™ ti yojetabbaá¹ƒ. ``tathÄ•
attho. paá¹-á¹-hÄ• nepi=kabaá¸·Ä«kÄ• roÄ• hÄ• ro imassakÄ• yassa Ä• hÄ• ra paccayenap
`kabaá¸·Ä«kÄ• ro Ä• hÄ• ro Ä• hÄ• rasamuá¹-á¹-hÄ• nÄ• naá¹ƒ rÅ«pÄ• naá¹ƒ Ä• hÄ• rapac
siyÄ• ti. ``adhunÄ• vÄ• â€™â€™ ti imasmiá¹ƒ bhave eva. evaá¹ƒ vandanÄ• yapayojanaá¹ƒ
piá¹‡á¸• atthÄ• naá¹ƒ payojanaá¹ƒ dÄ«petuá¹ƒ ``yasmÄ• panÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. t
``Ä• ditoviditesatÄ«â€™â€™ tiÄ• dimhi-bhÄ• sissaá¹ƒ abhidhammattha saá¹…gaha-nti pad
``ussÄ• hojÄ• yatiâ€™â€™. imaá¹ƒ uggahetvÄ• sudullabhe abhidhammatthe ca anÄ• yÄ•
ca anupÄ• dÄ• parinibbÄ• nantassa payojanassabhÄ• gino bhavissÄ• mÄ• ti cittuppÄ• da

piá¹‡á¸• atthÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<4> padatthe. ``bujjhÄ«â€™â€™ ti aÃ±Ã±Ä• si. ``etthÄ• â€™â€™ ti etasmiá¹ƒ pade. ca sa
vÄ• kyÄ• rambhoti ca mÅ«lavÄ• kye yaá¹ƒ yaá¹ƒ vattabbaá¹ƒ avuttaá¹ƒ, tassa tassa kathan
Ä• rambho. bujjhanakiriyÄ• vuccatiÃ±Ä• á¹‡aá¹ƒ. kathaá¹ƒpanaaviparÄ«tatthe pavatto sam
dÄ«petÄ«ti pucchÄ• ya purimatthame vabyatirekato ca anvayato ca puna vitthÄ• rento ``tath

tiÄ• dimÄ• ha. tattha, ``tathÄ• hÄ«â€™â€™ ti tassa vacanassa ayaá¹ƒ vitthÄ• roti joteti. ``av
kiriyÄ• visesana padametaá¹ƒ. ``attano \Be 11/ visaye evÄ• â€™â€™ ti attano Ã±Ä• á¹‡avis
visayocÄ• ti sambandho. yasmÄ• ekopi dhammo kÄ• ladesasantÄ• nÄ• dibhedena ananta
padesaÃ±Ä• á¹‡ikÄ• paccekabuddhÄ• dayo ekadhammaá¹ƒpi sabbÄ• kÄ• rato jÄ• nituá¹ƒ
``tehÄ«â€™â€™ tiÄ• diá¹ƒ. tattha ``sabbÄ• kÄ• ratoâ€™â€™ ti sabhÄ• vato, hetuto, pacca
kÄ• lato, desatotiÄ• dinÄ• Ä• kÄ• rena. ``yatthÄ• â€™â€™ ti yasmiá¹ƒ avisayedhamme. ``t
so avisayo nÄ• madhammonatthÄ«â€™â€™ tiyojanÄ• . taá¹ƒ vitthÄ• rento ``tehÄ«â€™â€™
``tiyaddhagateâ€™â€™ ti tÄ«sukÄ• lesu gate pavatte. ``addhÄ• muttakeâ€™â€™ ti kÄ• lat
``hatthamaá¹‡ikeviyÄ• â€™â€™ ti hattha tale á¹-hapitamaá¹‡iratanÄ• niviya. ``sabbe dham
pÄ• á¸·isÄ• dhakaá¹ƒ. tattha, ``Ä• pÄ• taâ€™â€™ nti abhimukhaá¹ƒ patanaá¹ƒ. Ä• bÄ• dha
upaá¹-á¹-hÄ• nanti attho. ``sabbaÃ±Ã±umahÄ• bhavaá¹…gaâ€™â€™ nti sabbesaá¹ƒsabba
paá¹-isandhito paá¹-á¹-hÄ• ya pavattaá¹ƒ aá¹-á¹-hasu mahÄ• vipÄ• kesu pathamamahÄ• vi
``tatthÄ• â€™â€™ ti tasmiá¹ƒ mahÄ• bhavaá¹…ge. ``niccakÄ• laá¹ƒ upaá¹-á¹-hahantÄ«â€™
upaá¹-á¹-hÄ• nÄ• kÄ• ra pattÄ• hutvÄ• tiá¹-á¹-hanti. kasmÄ• , kassaci Ä• varaá¹‡assa abh
upaá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ• ti. ``Ä• vajjanÄ• yÄ• â€™â€™ ti manodvÄ• rÄ• vajjana cittena
bhavaá¹…gaá¹ƒ parittakaá¹ƒ. tasmÄ• parittakaá¹ƒ bhavaá¹…gaá¹ƒ ekakkhaá¹‡e mahantÄ•
napahotÄ«ti codakassa adhippÄ• yo. ``nacodetabbametaâ€™â€™ nti etaá¹ƒ á¹-hÄ• naá¹ƒ
``paramukkaá¹ƒsapattÄ• naâ€™â€™ nti ettha ``ukkaá¹ƒsoâ€™â€™ ti accuggamo accuttar
paramukkaá¹ƒsotiviggaho.

evaá¹ƒ sammÄ• saddassa atthaá¹ƒ vicÄ• retvÄ• idÄ• ni saá¹ƒsaddassa atthaá¹ƒ vicÄ• ren
tiÄ• dimÄ• ha. tattha, ``upasaggoâ€™â€™ ti upasaggapadaá¹ƒ. ``paá¹-ivedhadhammesÅ«â
paá¹-iccasamuppÄ• dÄ• dÄ«naá¹ƒ paá¹-ivijjhanaÃ±Ã±Ä• á¹‡esu. natthi Ä• cariyo etassÄ• ti
kakÄ• rena saha anÄ• cariyako. anÄ• cariyakassa bhÄ• vo anÄ• cariyakatÄ• . taá¹ƒ anÄ• c
ruppasamÄ• patti nÄ• ma \Be 12/ Ä• kiÃ±caÃ±Ã±Ä• yatanajjhÄ• naá¹ƒ. taá¹ƒ bhagavÄ• Ä•
uggaá¹‡hÄ• ti. catutthÄ• ruppasamÄ• patti nÄ• ma nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanajj
uggaá¹‡hÄ• tÄ«ti vuttaá¹ƒ ``Ä• á¸·Ä• rudakamÅ«likÄ• â€™â€™ ti. ``analaá¹…karitvÄ• â€™
Ä• vajjanasamÄ• pajjanÄ• divasena analaá¹…karitvÄ• . anÄ• sevitvÄ• ti vuttaá¹ƒ hoti. ``cha
etÄ• samÄ• pattiyonÄ• laá¹ƒ bodhÄ• ya, atha kho yÄ• vadeva tatÄ«ya catutthÄ• ruppabhav
saá¹ƒvattantÄ«ti evaá¹ƒ Ä• dÄ«navaá¹ƒ disvÄ• chaá¸• á¸• itattÄ• . ``bujjhanakiriyÄ• yÄ• â€
paá¹-ivedhaÃ±Ã±Ä• á¹‡assa. ``kuto paá¹-ivedhadhammÄ• â€™â€™ ti tÄ• kuto paá¹-ivedha
paá¹-ivedhadhammÄ• eva ca buddhabhÄ• vÄ• yapadaá¹-á¹-hÄ• nÄ• hontÄ«ti adhippÄ• yo.

pÄ• á¸·iyaá¹ƒ. ``pubbe ananussutesudhammesÅ«â€™â€™ ti imasmiá¹ƒ bhave ito pubbe k
sucatussacca dhammesu. ``abhisambujjhÄ«â€™â€™ tipade abhisambodhisaá¹…khÄ• taá¹
vuttaá¹ƒ. tadeva Ã±Ä• á¹‡aá¹ƒ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa padaá¹-á¹-hÄ• naá¹ƒ hoti. ta
evasabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ pÄ• tubbhavatÄ«ti vuttaá¹ƒ ``tattha ca sabbaÃ±Ã±utaá¹ƒ
``tadanantarÄ• â€™â€™ ti ca arahatta maggavÄ«thiyÄ• ca catunnaá¹ƒ paccavekkhana vÄ•

attho. ``nimittattheâ€™â€™ ti nimitta hetvatthe. ``bhummaâ€™â€™ nti aá¹-á¹-hakathÄ• suÄ
sattamÄ«vibhattiyÄ• nÄ• maá¹ƒ. tÄ• su hi paccattavacanaá¹ƒ, upayogavacanaá¹ƒ, karaá¹‡a
vacanaá¹ƒ, nissakkavacanaá¹ƒ, sÄ• mivacanaá¹ƒ, summavacananti evaá¹ƒ anukkamena sa
nÄ• mÄ• ni Ä• gatÄ• nÄ«ti.

``dasabalaÃ±Ã±Ä• á¹‡esÅ«â€™â€™ ti á¹-hÄ• nÄ• á¹-hÄ• na kosallaÃ±Ã±Ä• á¹‡Ä• dÄ«su
``vasibhÄ• vaâ€™â€™ nti ettha attano vasaá¹ƒ vattetuá¹ƒ samatthatÄ• saá¹…khÄ• tosatti
etassa atthÄ«ti vasÄ«-vasigaá¹‡ehÄ«tiÄ• dÄ«suviya. vasino bhÄ• vo vasibhÄ• vo. taá¹ƒ vas
``vasibhÄ• vaâ€™â€™ nti issarabhÄ• vanti. katthaci pana ``vasÄ«â€™â€™ ti itthiliá¹…gapa
paÃ±cavasiyo Ä• vajjanavasÄ«samÄ• pajjanavasÄ«=tiÄ• dÄ«su.

sammÄ• sambuddhapada.

<5> atulapade \Be 13/. anekehiguá¹‡apadehi pavattitÄ• vandanÄ• ``anekaguá¹‡apadavisa
``itikiá¹ƒdutÄ«yenÄ• â€™â€™ ti iti tasmÄ• dutÄ«yena atulapadena kiá¹ƒ payojanaá¹ƒ atthÄ
samatthÄ• â€™â€™ ti nasamatthÄ• na hotÄ«ti yojanÄ• . samatthÄ• evÄ• ti adhippÄ• yo. `
pamÄ• á¹‡akÄ• rino. ``thero ca tesaá¹ƒ aÃ±Ã±ataroâ€™â€™, tasmÄ• mattaá¹ƒ na karoti, d
Ä• harÄ«ti adhippÄ• yo. ``apicÄ• â€™â€™ ti kiÃ±ci vattabbaá¹ƒ atthÄ«ti attho. ``nakevalaá¹
antarÄ• yanÄ«vÄ• raá¹‡ameva icchi tabbaá¹ƒ hotÄ«â€™â€™ ti yojanÄ• . ``vandanÄ• yÄ• â
paÃ±Ã±Ä• pÄ• á¹-avÄ• di attho. ``ganthapÄ• risuddhiyÄ• â€™â€™ ti ganthadosÄ• nÄ• ma
atthadosÄ• dayo atthi. tehi dosehi imassa ganthassa pÄ• risuddhiyÄ• . kathaá¹ƒ pana vanda
paÃ±Ã±Ä• pÄ• á¹-avÄ• di atthosambhavatÄ«ti vuttaá¹ƒ ``anussatiá¹-á¹-hÄ• nesÅ«â€™â€™
nÄ• ma buddha dhamma saá¹…ghasÄ«lÄ• dÄ«ni. cittasamÄ• dhÄ• naá¹ƒ Ä• vahatÄ«ti citta
``tikkhÄ• sÅ«rÄ• hutvÄ• vahatÄ«â€™â€™ ti gambhÄ«resu attha byaÃ±jana padesu amand
``tadatthÄ• yapÄ«â€™â€™ ti paÃ±Ã±Ä• pÄ• á¹-avÄ• di atthÄ• yapi. guá¹‡anÄ• mapadÄ• n
vÄ• kyesu pÄ• kaá¹-o, siddhapadesu apÄ• kaá¹-o. tasmÄ• tÄ• ni viggahatthaá¹ƒ ajÄ• nantÄ
mattÄ• ni sampajjantÄ«ti vuttaá¹ƒ ``yathÄ• vutta vacanatthayogepi ... pe ... pavattattÄ• â€™
``sabhÄ• vaniruttiá¹ƒ jÄ• nantÄ• naâ€™â€™ nti mÄ• gadha bhÄ• saá¹ƒ jÄ• nantÄ• naá¹ƒ. n
ca ariyabhÄ• sÄ• ti ca mÄ• gadhabhÄ• sÄ• ti ca pÄ• á¸·ibhÄ• sÄ• ti ca dhammaniruttÄ«ti ca
vuccati. ``bhÄ• vatthasuÃ±Ã±aâ€™â€™ nti ettha guá¹‡anÄ• mÄ• naá¹ƒ guá¹‡attho bhÄ• va
ca vacanatthoti ca viggahatthoti ca vuccati. kiriyanÄ• mÄ• dÄ«sÅ«pi esevanayo. ``satthÅ«â
``samaÃ±Ã±Ä• mattaâ€™â€™ nti nÄ• masaÃ±Ã±Ä• mattaá¹ƒ bhavituá¹ƒ nÄ• rahati. tathÄ•
rÄ• jagahaá¹ƒ anupatto buddho loke uppannoti sutvÄ• udÄ• naá¹ƒ udÄ• nesi=ghosopi kho
yadidaá¹ƒ buddho=ti. tasmÄ• buddhoti nÄ• maá¹ƒpi loke mahantaá¹ƒ sudullabhaá¹ƒguá¹‡a
sammÄ• sambuddha nÄ• mevattabbamevanatthÄ«ti. ``sabhÄ• vaniruttiá¹ƒ \Be 14/ ajÄ• nan
vuccamÄ• naá¹ƒpÄ«â€™â€™ ti tiá¹-á¹-hatu ekaá¹ƒ atulapadaá¹ƒ, padasahassaá¹ƒpi vucca
satthusamaÃ±Ã±Ä• mattameva sampajjati. tÄ• disÄ• hi janÄ• idaá¹ƒ loke mahantaá¹ƒ guá¹
bhÄ• vatthaá¹ƒ kiá¹ƒjÄ• nissanti.

``atuloâ€™â€™ ti aÃ±Ã±ena so asadisoti vÄ• , aÃ±Ã±o vÄ• tena sadisotassanatthÄ«tivÄ•
sÄ• dhakagÄ• thÄ• yaá¹ƒ ``paá¹-ipuggaloâ€™â€™ ti yugaggÄ• hÄ«puggalo. kiÃ±cÄ• pi ma
visuá¹ƒvisuá¹ƒ - ahaá¹ƒ sabbaÃ±Ã±Å« sabbadassÄ• vÄ« - tica, ahaá¹ƒ sammÄ• sambuddh
yugaggÄ• hino hutvÄ• vicaranti. dhammato pana sineru pabbata rÄ• jassa santike sakkhar
kathalÄ• niviyasampajjantÄ«ti. ``anacchariyaâ€™â€™ nti natÄ• va accharitabbaá¹ƒ hotÄ«ti
``buddhabhÅ«tassÄ• â€™â€™ ti buddhabhÄ• vaá¹ƒ bhÅ«tassapattassa. ``yaá¹ƒ buddha bh
anacchariyaâ€™â€™ nti yojanÄ• . yadi cetaá¹ƒ anacchariyaá¹ƒ hoti, katamaá¹ƒ pana tÄ• va
Ä• ha ``sampatijÄ• tassÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``sampatijÄ• tassÄ• â€™â€™ ti ajjeva
kathaá¹ƒ atulatÄ• paÃ±Ã±Ä• yatÄ«ti Ä• ha ``tadÄ• hÄ«â€™â€™ tiÄ• diá¹ƒ. ``ekaá¹…gaá¹‡
tadÄ• hi bodhisattassapuÃ±Ã±Ä• nubhÄ• vena atimahanto obhÄ• so pÄ• tubbhavati. = uá¸·
atikkammadevÄ• naá¹ƒ devÄ• nubhÄ• va=ntihi vuttaá¹ƒ. tena obhÄ• sena pharitÄ• sabbe p
jÄ• tiphalikakkhandhÄ• viya suppasannÄ• honti. dasasahassa cakkavÄ• á¸·Ä• ni ekatalaá¹
vuttaá¹ƒ ``anekÄ• ni cakkavÄ• á¸·asahassÄ• ni ekaá¹…gaá¹‡Ä• ni ahesuâ€™â€™ nti. ``par
thutimaá¹…galavacanapÅ«jÄ• ya. ``lokassÄ• â€™â€™ ti sabba sattalokato. evaá¹ƒ accham
dhammatÄ• ya saÃ±coditattÄ• ti adhippÄ• yo. tattha ``acchambhivÄ• caâ€™â€™ nti visÄ• n
vÄ• cantipi pÄ• á¹-ho. uttamavÄ• canti attho. ``nicchÄ• resÄ«â€™â€™ ti udÄ• harati. idamp
aÃ±Ã±aá¹ƒ pitato acchariyataraá¹ƒ atthÄ«ti dassetuá¹ƒ ``yadÄ• panÄ• â€™â€™ tiÄ• di Ä• n
guá¹‡ehi tena sadiso kocinattheva thapetvÄ• aÃ±Ã±e ca mahÄ• bodhi satteti adhippÄ• yo V
tena sadisassa. ``natthibhÄ• vo dÄ«petabboâ€™â€™ ti sambandho. ``dÄ«petabboâ€™â€™
Ä• haritvÄ• dÄ«petabbo. ``kutosÄ• vakabodhisattÄ• naá¹ƒ satasahassaá¹ƒ sakkhissatÄ«â€
pakÄ• renavicinanti etenÄ• ti pÄ• ramipavicayo. Ã±Ä• á¹‡aá¹ƒ. taá¹ƒpanaÃ±Ä• á¹‡aá¹ƒ mal
uppannaá¹ƒ nahoti. paccekabodhisatta sÄ• vakabodhisattÄ• naá¹ƒpi uppannameva. tadeva
bodhisattÄ• naá¹ƒ niyatabyÄ• karaá¹‡appaá¹-ilÄ• bhe padhÄ• nakÄ• raá¹‡anti dassetuá¹ƒ `
tiÄ• di vuttaá¹ƒ. tattha bodhivuccativimokkhaÃ±Ã±Ä• á¹‡aá¹ƒ. ariyamaggassetaá¹ƒ nÄ• maá
laggantÄ«ti bodhisattÄ• . ``laggantÄ«â€™â€™ ti tappaá¹-ilÄ• bhatthÄ• ya niyata cittÄ• hon
atthÄ• ya paá¹-ipannÄ• sattÄ• bodhisattÄ• tipi yujjati. buddha suÃ±Ã±epiloke kammassaka
vaá¹-á¹-adukkhato mokkhadhammapariyesino sattÄ• ti vuttaá¹ƒ hoti. ``sambhÄ• ra dhamme
dhamme. vaá¹-á¹-aá¹ƒ anusaranti anugacchantÄ«ti vaá¹-á¹-Ä• nusÄ• rino. pathaviyaá¹ƒ paá
pakatiyÄ• vaputhubhÅ«tÄ• janÄ• ti puthujjanÄ• . mahantÄ• puthujjanÄ• ti mahÄ• puthujjan
mahÄ• puthujjanÄ• cÄ• ti samÄ• so. tesaá¹ƒ bhÄ• voti viggaho. ayaá¹ƒ bhÄ• voyeva tesaá¹
atthato pana mokkhadhammanirapekkhatÄ• eva. acchandikatÄ• tipi vuccati. ``okkantÄ• â€
tayoniyatÄ• , bodhisattaniyato ca cÅ«á¸·asotÄ• pannaniyato ca ariya sotÄ• pannaniyato ca.
bodhisambhÄ• rabalena siddho. cÅ«á¸·asotÄ• panna niyato paccayÄ• kÄ• rÄ• nubodhaÃ±Ã
niyato sotÄ• patti maggaÃ±Ã±Ä• á¹‡a balena. tesu bodhisattaniyato idha adhippetoti vuttaá¹
pariyÄ• yenÄ• â€™â€™ tiÄ• di. vattabbamevanatthitesaá¹ƒ dvinnaá¹ƒ bodhisattÄ• naá¹ƒ pÄ
sampattiyÄ• vinÄ• niyatabyÄ• karaá¹‡a lÄ• bhÄ• saá¹…kÄ• ya eva abhÄ• vatoti adhippÄ•

padasiddhivicÄ• reyaá¹ƒ vuttaá¹ƒ vibhÄ• vaniyaá¹ƒ=tulÄ• yasamitotulyo. tulyo eva tuloyakÄ
taá¹ƒsandhÄ• ya ``ya kÄ• rassavÄ• vasenÄ• â€™â€™ ti \Be 16/ vuttaá¹ƒ. yaÃ±cavuttaá¹ƒ t
akÄ• rapaccayavasena tulÄ• yasamÄ«totulo=ti. taá¹ƒ sandhÄ• ya ``akÄ• rassavÄ• vasenÄ•
``tulÄ• yÄ• â€™â€™ ti loke dhÄ• raá¹‡atulÄ• sadisÄ• ya paÃ±Ã±Ä• yÄ• ti attho. ``samÄ«to
tulasaddo bhavituá¹ƒ nayutto. yutto evÄ• ti adhippÄ• yo. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti Ä• ha ``
ntiÄ• diá¹ƒ. tatthahi ``tulayituá¹ƒ asakkuá¹‡eyyoâ€™â€™ tivacanena tassakammasÄ• dhan
``kammasÄ• dhanenevÄ• â€™â€™ ti pubbe-tulayitabbo aÃ±Ã±ena saha pamitabboti tuloti
sÄ• dhana vacanattheneva. ``tadatthasiddhitoâ€™â€™ ti tassa vibhÄ• vaniyaá¹ƒ vuttassa
siddhito. ``tatoâ€™â€™ ti tulasaddato. cintÄ• ya kiá¹ƒ payojanaá¹ƒ atthi. natthiyevÄ• ti adhi
sÄ«lenÄ• ti vattÄ• . vÄ• dÄ« puggalo. vattuno icchÄ• vatticchÄ• . vattuá¹ƒ icchÄ• vatticchÄ•
vatticchaá¹ƒ anugato sammuti saá¹…ketavohÄ• ra siddhattÄ• ti samÄ• so. ``etaâ€™â€™ nt
dvidhÄ• siddhavacanaá¹ƒ. ``ceâ€™â€™ ti cevadeyya. ``nÄ• â€™â€™ ti nayuttaá¹ƒ. ``yathÄ
sutaá¹ƒ. ``yuttaâ€™â€™ nti yathÄ• suta niyÄ• meneva yuttaá¹ƒ vajjetvÄ• . ``assutassÄ• â€
dhÄ• raá¹‡atulÄ• pariyÄ• yassa itthiliá¹…gatulÄ• saddassa. tatoyevayakÄ• ra yuttassatulya
itthiliá¹…gesati, tatopi eko akÄ• roti katvÄ• samÄ«tatthe dutÄ«yo taddhita akÄ• ropi assuto
``parikappanÄ• yÄ• â€™â€™ ti parikappetvÄ• kathanÄ• ya. payojanÄ• bhÄ• vato na yuttan

<6> evaá¹ƒ dvinnaá¹ƒ padÄ• naá¹ƒ padattha saá¹ƒvaá¹‡á¹‡anaá¹ƒ katvÄ• idÄ• ni tesaá¹ƒ
atthuddhÄ• rasaá¹ƒvaá¹‡á¹‡anaá¹ƒ karonto ``imehi panÄ• â€™â€™ tiÄ• dimÄ• ha. tattha ``
sampattiyo. ``bodhisambhÄ• rasambharaá¹‡aá¹ƒ nÄ• maâ€™â€™ samatiá¹ƒ sapÄ• ramÄ«
``mahÄ• vajiraÃ±Ã±Ä• á¹‡aâ€™â€™ nti bhagavato Ä• savakkhayaÃ±Ã±Ä• á¹‡ampi vuccati
buddhabhÄ• vatthÄ• ya anupadadhammavipassanÄ• vasena chattiá¹ƒsa koá¹-i satasahass
vaá¸·aÃ±janakapphalasamÄ• pattÄ«naá¹ƒ pubbabhÄ• ga vipassanÄ• Ã±Ä• á¹‡ampi mahÄ•
vuccati. sabbampetaá¹ƒ mahÄ• á¹-Ä«kÄ• yaá¹ƒ vuttaá¹ƒ. ``mahÄ• bodhiyÄ• â€™â€™ ti sab
abhisambodhi saá¹…khÄ• tassa aggamaggaÃ±Ã±Ä• á¹‡assa. pahiyyanti pahÄ• tabbÄ• dh
pajahanti pahÄ• tabbedhammeetenÄ• tivÄ• pahÄ• nanti katvÄ• taá¹ƒ aggamaggaÃ±Ã±Ä•
vipassanÄ• Ã±Ä• á¹‡ampi pahÄ• nanti vuccatÄ«ti iminÄ• adhippÄ• yena ``pahÄ• nasampa
saá¹…gahitÄ• â€™â€™ ti vuttaá¹ƒ. paÃ±casÄ«lÄ• ni. pÄ• á¹‡Ä• tipÄ• tassa pahÄ• naá¹ƒsÄ
cetasikaá¹ƒsÄ«laá¹ƒ, saá¹ƒvarosÄ«laá¹ƒ, avÄ«tikkamosilantiÄ• dÄ«suviya etthahi pahÄ• na
vuttena atthena veramaá¹‡isÄ«lamevÄ• ti yujjati. pahÄ• naá¹ƒ nÄ• ma kocidhammo nahotÄ
satipahÄ• na sÄ«sena pahÄ• nasÄ• dhakaá¹ƒ tadevaÃ±Ä• á¹‡advayaá¹ƒ upacÄ• renapahÄ
pahÄ• nasampadÄ• nÄ• ma asÄ• rÄ• aphalÄ• ti Ä• pajjeyyÄ• ti. paccekabuddha buddhas
vÄ• sanÄ• ya saha appajahanato citta santÄ• ne mohavÄ• sanÄ• ya vijjamÄ• nattÄ• sabba
tasmÄ• yathÄ• tesaá¹ƒ kilesappahÄ• naá¹ƒ pahÄ• nasampadÄ• nÄ• ma nahoti. natathÄ•
``sahavÄ• sanÄ• yÄ• â€™â€™ tiÄ• diá¹ƒ. vibhÄ• vaniyaá¹ƒÃ±Ä• á¹‡asampadÄ• pathamaá
á¹-Ä«kÄ• yaá¹ƒ pana pahÄ• nasampadÄ• pathamaá¹ƒ vuttÄ• . tato adhigama sampadÄ• n
Ã±Ä• á¹‡asampadÄ• . pahÄ• nasampadÄ• yaÃ±ca aggamaggaÃ±Ã±Ä• á¹‡aá¹ƒ dassitaá¹ƒ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appaá¹-ilÄ• bho vutto. Ã±Ä• á¹‡asampadÄ• yampana tehi dvÄ«h

avasesÄ• nidasabalaÃ±Ã±Ä• á¹‡Ä• dÄ«nisabbaÃ±Ã±Ä• á¹‡Ä• nidassitÄ• ni. idhapi á¹-Ä«kÄ
``pahÄ• nasampadÄ• yevapanÄ• â€™â€™ tiÄ• dimÄ• ha. ``sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡appa
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assapadaá¹-á¹-hÄ• naá¹ƒ, Ä• sanna kÄ• raá¹‡aá¹ƒ. ``na hi magg
pahÄ• nasampadÄ• nÄ• ma atthiâ€™â€™. paramatthato natthÄ«ti adhippÄ• yo. idaÃ±ca vi
dhammonÄ• ma natthi aÃ±Ã±atra vuttappakÄ• rÄ• naá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ anu
vuttaá¹ƒ. pahÄ• yakadhammasamÄ• dÄ• nena pana pahÄ• tabba dhammÄ• naá¹ƒ anuppÄ
ekaá¹ƒ santi padaá¹ƒ hoti. tathÄ• hi vuttaá¹ƒ paá¹-isambhidÄ• magge=uppÄ• do bhayaá¹ƒ
khemanti santipade Ã±Ä• á¹‡aá¹ƒ. pavatti bhayaá¹ƒ, appavatti khemanti santipadeÃ±Ä• á¹‡
tadaá¹…gappahÄ• naá¹ƒ panatadaá¹…gaanuppÄ• do nÄ• ma. vikkhambhanappahÄ• naá¹ƒ
samucchedappahÄ• naá¹ƒ samuccheda anuppÄ• do nÄ• mÄ• ti vattabbaá¹ƒ. idha pana anu
Ã±Ä• á¹‡aÃ±ca maggaÃ±Ã±Ä• á¹‡aÃ±ca upacÄ• rena pahÄ• nanti adhippetaá¹ƒ. kasmÄ• ,
paccayattÄ• ti daá¹-á¹-habbaá¹ƒ. ``sampadÄ• saá¹…karoâ€™â€™ ti sampadÄ• sambhedo,
``Ã±Ä• yÄ• gataâ€™â€™ nti yuttito Ä• gataá¹ƒ. ``sÄ«lÄ• diguá¹‡ehÄ«â€™â€™ ti sÄ«la san
vimuttiÃ±Ã±Ä• á¹‡adassana guá¹‡ehi. ``iddhidhammehÄ«â€™â€™ ti iddhividhÄ• bhiÃ±Ã±Ä
``lakkhaá¹‡Ä• nubyaÃ±janappaá¹-imaá¹‡á¸• itassÄ• â€™â€™ ti dvattiá¹ƒsa mahÄ• purisala
khuddakalakkhaá¹‡ehi ca paá¹-imaá¹‡á¸• itassa. ``Ä• sayoâ€™â€™ ti citta santÄ• ne adhis
``ajjhÄ• sayassÄ• â€™â€™ ti alobhajjhÄ• sayÄ• dikassaajjhÄ• sayassa. ``uá¸·Ä• ratÄ• â€™
``hitajjhÄ• sayatÄ• â€™â€™ tihitakÄ• matÄ• . aparipÄ• ka gatindriyÄ• naá¹ƒ sattÄ• naá¹ƒ
indriyaparipÄ• kakÄ• lÄ• gamanaÃ±ca ettha vattabbaá¹ƒ. ``abhiÃ±Ã±Ä• tÄ• naâ€™â€™ nti
``dvepahÄ• nasampadÄ• â€™â€™ ti dvepahÄ• na sampadÄ• Ã±Ä• á¹‡asampadÄ• . samm
abhisambujjhÄ«â€™â€™ ti ettha abhisambodhisaá¹…khÄ• taá¹ƒ aggamaggaÃ±Ã±Ä• á¹‡aá
pahÄ• nakiccappadhÄ• naá¹ƒ hoti. ``tattha ca sabbaÃ±Ã±utaá¹ƒ pattoâ€™â€™ ti ettha sabb
``balesu ca vasibhÄ• vaâ€™â€™ nti ettha dasabalaÃ±Ã±Ä• á¹‡Ä• ni gahitÄ• ni. tena vuttaá
sammÄ• sambuddhapadenavibhÄ• vitÄ• â€™â€™ ti.

sampadÄ• niá¹-á¹-hitÄ• .

<7> sasaddhammagaá¹‡uttamapade. yathÄ• =sasaá¹…ghaá¹ƒlokanÄ• yakaá¹ƒ namassiss
samavÄ• yatthattÄ• ahaá¹ƒlokanÄ• yakaÃ±ca saá¹…ghaÃ±ca namassissanti evaá¹ƒ sama
idhapi sammÄ• sambuddhaÃ±casaddhammaÃ±ca gaá¹‡uttamaÃ±ca abhivÄ• diyÄ• mÄ«ti e
sahasaddena dÄ«pitoti dassetuá¹ƒ ``dÅ«ratohaá¹ƒ ... pe ... evamidaá¹ƒ daá¹-á¹-habbaâ€™â
``idaâ€™â€™ nti sasaddhammagaá¹‡uttamapadaá¹ƒ. ettha \Be 19/ ca ``samavÄ• yoâ€™â€
bahÅ«naá¹ƒ vÄ• atthÄ• naá¹ƒ ekasmiá¹ƒ dabbevÄ• guá¹‡evÄ• kiriyÄ• yavÄ• samaá¹ƒ ave
samavÄ• yo. paccÄ• nutÄ• pa paccÄ• numodanÄ• diá¹-hÄ• nesu=ahaá¹ƒ pubbedÄ• naá¹ƒ
narakkhissaá¹ƒ. - anekajÄ• ti saá¹ƒsÄ• raá¹ƒ sandhÄ• vissa=ntiÄ• dinÄ• atÄ«tepikÄ• le an
payujjatÄ«ti Ä• ha ``namassissaâ€™â€™ nti namassiá¹ƒti. ``guá¹‡Ä«bhÅ«tÄ• naâ€™â€™ n
visesanabhÅ«tÄ• naá¹ƒ, appadhÄ• nabhÅ«tÄ• nanti attho. abbhÅ«ta tabbhÄ• vecÄ• yaá¹ƒ
bhavati, bako kaá¹‡hÄ«bhavatÄ«ti. ettha ca ``setÄ« bhavatÄ«â€™â€™ ti asetapubbo setob

``kaá¹‡hÄ«bhavatÄ«â€™â€™ ti akaá¹‡hapubbo kaá¹‡hobhavatÄ«ti attho. tathÄ• idhapi. bu
saá¹…ghaÃ±cavanditvÄ• -tiÄ• dÄ«su visuá¹ƒvisuá¹ƒ padhÄ• nattÄ• aguá¹‡abhÅ«tÄ• pi dh
aÃ±Ã±apadatthassaguá¹‡abhÅ«tÄ• honti. ayaá¹ƒ abbhÅ«tatabbhÄ• vattho nÄ• ma. ``abhiv
tapaccayassa bahulaá¹ƒ atÄ«takÄ• lavisayattÄ• pubbeganthÄ• rambhakÄ• le dhamma saá
vandanÄ• siddhi dassitÄ• hoti. ``abhivÄ• detabba bhÄ• voâ€™â€™ ti vuttepana
tabbapaccayassakÄ• lasÄ• maÃ±Ã±avisayattÄ• na tathÄ• dassitÄ• hoti. dÄ• naá¹ƒ dÄ• ta
rakkhitabbantiÄ• dÄ«su viya dhammasaá¹…ghÄ• nÄ• masabbakÄ• laá¹ƒpi abhivÄ• detabb
sabbakÄ• laá¹ƒpi abhivÄ• danÄ• rahaguá¹‡o eva dassitoti imamatthaá¹ƒ dassetuá¹ƒ ``tatth
tattha, ``abhivÄ• danaâ€™â€™ nti idaá¹ƒ kiriyÄ• samavÄ• yadassanato vuttaá¹ƒ. kÄ• lavise
``attano nidassanenÄ• â€™â€™ ti saputtadÄ• ro Ä• gatoti attanÄ• nÄ«haritvÄ• dassitena
kiriyÄ• samavÄ• yasseva. naguá¹‡asamavÄ• yassÄ• ti. ettha ca therassa vandanÄ• vacan
ratanattayaá¹ƒtÄ«hidvÄ• re hivandatÄ«ti gahetvÄ• ``abhivÄ• diyÄ• â€™â€™ ti ettha abhiv
nÄ«haranti. appadhÄ• na kiriyÄ• pade pana tadattha nÄ«haraá¹‡aá¹ƒ asambhÄ• vento ``ap
tattha ``apicÄ• â€™â€™ ti kiÃ±ci vattabbaá¹ƒ atthÄ«ti atthajotane ayaá¹ƒ nipÄ• tasamuday
``ganthappaá¹-iÃ±Ã±Ä• yÄ• â€™â€™ ti ganthappaá¹-iÃ±Ã±Ä• vacanena. ``sahaghaá¹-etvÄ

vacanatthe \Be 20/. sadhano puriso, dhanavÄ• puriso-ti Ä• dayo samÄ• sataddhitasaddÄ•
dÄ«pakÄ• honti. nahi appakena dhanena tathÄ• voharanti. tasmÄ• idhÄ• pi tathÄ• rÅ«pa
dassetuá¹ƒ ``attanÄ• nimmitena ... pe ... saraá¹‡abhÅ«tenÄ• â€™â€™ ti vuttaá¹ƒ. tattha,
``attanÄ• nimmitenÄ• â€™â€™ ti attanÄ• uppÄ• ditena. ``nahÄ«â€™â€™ tiÄ• dinÄ• tadat
tattha, ``paranimmitenÄ• â€™â€™ ti buddhanimmitenÄ• ti adhippÄ• yo. ``tathÄ• thomanaâ
gaá¹‡uttamanti thomanaá¹ƒ. ``idaá¹ƒpÄ«â€™â€™ ti dutÄ«yattha sampiá¹‡á¸• ane ayaá¹ƒpi
purimapadadvayameva satthu asÄ• dhÄ• raá¹‡aguá¹‡apadaá¹ƒ hoti. atha kho idaá¹ƒpi pad
paccekabuddhÄ• dÄ«hi asÄ• dhÄ• raá¹‡a padamevahotÄ«ti yojanÄ• .

dhammavacanatthe. ``dhÄ• retÄ«â€™â€™ ti vahati. gÄ• thÄ• yaá¹ƒ ``rakkhatÄ«â€™â€™ t
``yesaâ€™â€™ nti kilesÄ• naá¹ƒ. ``imasmiá¹ƒ attheâ€™â€™ ti kilesasamucchindanasaá¹…
``nibbÄ• naÃ±canippariyÄ• yato dhammo nÄ• mÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu niss
kiccaá¹ƒ, idaÃ±ca samucchedappahÄ• nanti codanaá¹ƒ pariharanto ``ariyamaggÄ• hÄ«â€™
saheva hutvÄ• â€™â€™ ti Ä• rammaá¹‡Ä• dhipatibhÅ«taá¹ƒ Ä• rammaá¹‡Å« panissayabh
patiá¹-á¹-haá¹ƒ katvÄ• ti adhippÄ• yo. apica, samucchedoti ca nissaraá¹‡anti ca atthato sam
tasmÄ• nissaraá¹‡aá¹ƒpi mukhyadhÄ• raá¹‡a mevÄ• ti daá¹-á¹-habbaá¹ƒ. nissaraá¹‡ameva
piyujjatiyeva. ``dhÄ• raá¹‡Å«pÄ• yoyevahotiâ€™â€™. namukhyadhÄ• raá¹‡aá¹ƒ. kasmÄ• ,
``etepaÃ±ca pariyÄ• yadhammÄ• yevaâ€™â€™. kasmÄ• , nibbÄ• nassaviyamaggÄ• naá¹ƒ
ettha ca ``sÄ• maÃ±Ã±apphalÄ• nÄ«â€™â€™ ti samaá¹‡assa bhÄ• vo sÄ• maÃ±Ã±aá¹ƒ. a
sÄ• maÃ±Ã±assaphalaá¹ƒ sÄ• maÃ±Ã±apphalaá¹ƒ. dutÄ«yavikappe akicca paccayabhÅ«tÄ
kammatthegatÄ• kiccapaccayÄ• naá¹ƒpi atthaá¹ƒ dÄ«peti. yathÄ• , diá¹-á¹-haá¹ƒ, sutaá¹ƒ,

vuttaá¹ƒ ``dhÄ• raá¹‡Ä• rahoâ€™â€™ ti. ``yathÄ• vutta dhammÄ• yevÄ• â€™â€™ ti paÃ±
paÃ±capariyÄ• yadhammÄ• yeva. ``kecÄ«â€™â€™ ti cattÄ• ro maggÄ• . puna ``kecÄ«â€™
sotepatitattÄ• \Be 21/ ettha bahuvacanaá¹ƒ ruá¸·aá¹ƒ. puna ``kecÄ«â€™â€™ ti cattÄ• ro s
``kecÄ«â€™â€™ ti pariyatti dhammo. etthÄ• pi bahuvacanaá¹ƒ sotapatitameva. ``dhÄ• rent
puggalaá¹ƒ. tatÄ«ya vikappe ``apatamÄ• naá¹ƒ vahantÄ«â€™â€™ ti apatamÄ• naá¹ƒ katvÄ
``etthÄ• â€™â€™ ti etasmiá¹ƒ dhamme. dhammovadÄ«paá¹ƒ etesanti dhammadÄ«pÄ• . dh
etesanti dhammappaá¹-isaraá¹‡Ä• . dhammadÄ«pÄ• bhikkhave bhavatha dhammappaá¹-is
anaÃ±Ã±appaá¹-isaraá¹‡Ä• tihi vuttaá¹ƒ. laddhÄ• patiá¹-á¹-hÄ• etesanti laddhappatiá¹-á¹-
dhammadÄ«papÄ• á¹-hÄ• nulomattÄ• ti adhippÄ• yo. dhammavicÄ• raá¹‡Ä• yaá¹ƒ, codako
dhammato aÃ±Ã±aá¹ƒmaÃ±Ã±amÄ• no ``kasmÄ• â€™â€™ tiÄ• dinÄ• codeti. so pana paá
tattheva antogadhoti dassento ``sopanÄ• â€™â€™ tiÄ• dimÄ• ha. ``maggassa pubbabhÄ•
yathÄ• ambarukkho ambapupphaambapphalassa patiá¹-á¹-hÄ• bhÄ• vena pubbabhÄ• ga
itoyevatassa pupphapphalassa jÄ• tattÄ• etthevasaá¹ƒ vaá¸• á¸• hitattÄ• ca. tathÄ• paá¹-i
ariyamaggapphalassapatiá¹-á¹-hÄ• bhÄ• vena pubbabhÄ• gÅ«panissayappaá¹-ipadÄ• hoti.
etthevasaá¹ƒ vaá¸• á¸• hitattÄ• ca. vuttaÃ±hetaá¹ƒ mahÄ• vagga saá¹ƒyutte. seyyathÄ• pi
mebÄ«jagÄ• mabhÅ«tagÄ• mÄ• vuá¸• á¸• hiá¹ƒ viruá¸·iá¹ƒ vepullaá¹ƒ Ä• pajjanti. sabbete p
pathaviá¹ƒ patiá¹-á¹-hÄ• ya. evameva kho bhikkhave bhikkhusÄ«laá¹ƒ nissÄ• ya sÄ«lepatiá
aá¹-á¹-haá¹…gÄ«kaá¹ƒ maggaá¹ƒ bhÄ• vento vuá¸• á¸• hiá¹ƒ viruá¸·hiá¹ƒ vepullaá¹ƒ pÄ• pu
``pubbacetanÄ• viyadÄ• neâ€™â€™ ti yathÄ• tividhaá¹ƒ puÃ±Ã±aá¹ƒ, dÄ• namayaá¹ƒ puÃ
bhÄ• vanÄ• mayaá¹ƒ puÃ±Ã±anti vutte dÄ• navatthu pariyesanato paá¹-á¹-hÄ• ya dÄ• naá¹
pubbabhÄ• ga cetanÄ• dÄ• navacane saá¹…gahitÄ• dÄ• nantveva saá¹…khyaá¹ƒgatÄ• .
maggavacane evasaá¹…gahito, ariyamaggo tveva saá¹…khyaá¹ƒ gatoti vuttaá¹ƒ hoti.

imasmiá¹ƒ dhammasaá¹ƒsandane aparampi vattabbaá¹ƒ vadanto ``apicÄ• â€™â€™ tiÄ• di
``yadaggenÄ• â€™â€™ ti yenakÄ• raá¹‡akoá¹-á¹-hÄ• sena dhÄ• raá¹‡Å«pÄ• yotiÄ• dinÄ•
vandanaá¹ƒ araha tÄ«ti \Be 22/ vandaneyyo. tasmiá¹ƒ vandaneyye. ``puthujjanakalyÄ• á¹‡a
tividho kalyÄ• á¹‡ako vinayakalyÄ• á¹‡ako suttantakalyÄ• á¹‡ako abhidhammakalyÄ• á¹‡ak
paÃ±Ã±attÄ• ya kalyÄ• á¹‡appaá¹-ipattiyÄ• samannÄ• gato bhikkhu vinayakalyÄ• á¹‡ako n
pÄ• timokkha saá¹ƒvarasaá¹ƒvuto viharati Ä• cÄ• ra gocara sampanno, aá¹‡umattesu vajje
samÄ• dÄ• ya sikkhati sikkhÄ• padesÅ«ti ettha veditabbo. tattha vinaye paÃ±Ã±attÄ• kalyÄ
Ä• di brahmacariyakasÄ«laá¹ƒ abhisamacÄ• rikasÄ«lanti. tattha, ubhatovibhaá¹…gapariyÄ•
Ä• dibrahmacariyakaá¹ƒ nÄ• ma. khandhakapariyÄ• pannaá¹ƒ sÄ«laá¹ƒ abhisamacÄ• rikaá

suttantesu vuttÄ• ya kalyÄ• á¹‡appaá¹-ipattiyÄ• samannÄ• gato gahaá¹-á¹-ho vÄ• pabbaji
kalyÄ• á¹‡ako nÄ• ma. so catÅ«hi bhikkhave dhammehi samannÄ• gato ariyasÄ• vako sabb
samatikkanto hoti. katamehi catÅ«hi. idha bhikkhave ariyasÄ• vako buddhe aveccappasÄ• d
piso bhagavÄ• ... pe ... satthÄ• devamanussÄ• naá¹ƒ, buddho, bhagavÄ• ti. dhamme avec
hoti svÄ• kkhÄ• to bhagavatÄ• dhammo ... pe ... paccattaá¹ƒ veditabbo viÃ±Ã±Å«hÄ«ti. sa

samannÄ• gato hoti suppaá¹-ipanno bhagavato sÄ• vakasaá¹…gho ... pe ... anuttaraá¹ƒ puÅ
lokassÄ• ti. ariyakantehi sÄ«lehi samannÄ• gato hotÄ«ti ettha veditabbo. tattha buddhe ave
arahaá¹ƒ, sammÄ• sambuddho, tiÄ• dikÄ• naá¹ƒ guá¹‡apadÄ• naá¹ƒ attha jÄ• nanaÃ±Ã±Ä
ariyehikÄ• mÄ«yanti icchÄ«yantÄ«ti ariyakantÄ• ni. suparisuddhassa Ä• jÄ«vaá¹-á¹-hamaka
cattÄ• rimÄ• ni bhikkhave sotÄ• pattiyaá¹…gÄ• ni. katamÄ• ni cattÄ• ri. sappurisasaá¹ƒsevo
yoniso manasikÄ• ro, dhammÄ• nu dhammappaá¹-ipattÄ«tiÄ• dÄ«ni bahÅ«ni suttantÄ• ni id

abhidhamme vÄ• suttantesu vÄ• vuttÄ• ya kalyÄ• á¹‡appaá¹-ipattiyÄ• samannÄ• gatogal
abhidhammakalyÄ• á¹‡ako nÄ• ma. so idha sutavÄ• ariyasÄ• vako ariyÄ• naá¹ƒ dassÄ• vÄ
ariyadhammesu vinÄ«to. so rÅ«paá¹ƒ attato na samanupassatÄ«ti ettha veditabbo. tattha, `
ettha khandhÄ• , yatana, dhÄ• tu, paá¹-iccasamuppÄ• da, satipaá¹-á¹-hÄ• nÄ• , dÄ«su ugga
vinicchayaÃ±Ã±Ä• á¹‡a samannÄ• gato gahaá¹-á¹-ho vÄ• pabbajito vÄ• suta vÄ• nÄ• mÄ
eva puthujjana kalyÄ• á¹‡akoti ca vuccati.

duve puthujjanÄ• vuttÄ• , buddhenÄ• diccabandhunÄ• .

andho puthujjano eko, kalyÄ• á¹‡eko puthujjano || ti

ca vuttaá¹ƒ. aá¹…guttare pana catukkanipÄ• te katamo puggalo appassuto sutena upapann
dhammaá¹ƒ suá¹‡Ä• ti ekÄ• yapi cÄ• tuppadikÄ• ya gÄ• thÄ• ya attha maÃ±Ã±Ä• ya dham
dhammappaá¹-ipanno hoti. ayaá¹ƒ appassutosutena upapannoti vuttaá¹ƒ. sutavÄ• ti ca sute
ekanti. puthujjana kalyÄ• á¹‡ako saá¹…ghe sekkhesusaá¹…gahito. vuttaá¹ƒhetaá¹ƒ parivÄ•
puthujjana kalyÄ• á¹‡akena saddhiá¹ƒ satta ariyapuggalÄ• sikkhanti. arahÄ• khÄ«á¹‡Ä• sa
dakkhiá¹‡a vibhaá¹…gasutta aá¹-á¹-hakathÄ• yaá¹ƒ pana. ti saraá¹‡a saraá¹‡aá¹ƒ gato upÄ
sotÄ• pattiphalasacchikiriyÄ• ya paá¹-ipanne saá¹…gahitoti vuttaá¹ƒ. tattha, sotÄ• pattiphala
paá¹-ipannonÄ• ma sotÄ• patti maggaá¹-á¹-ho ariyapuggalo. ``sohisaá¹…gahitoâ€™â€™ ti
paá¹-ikkhittaá¹ƒ hotÄ«â€™â€™ ti sambandho. ``saá¹…ghe asaá¹…gahitoâ€™â€™ ti saá¹…
gacchÄ• mÄ«ti ca, suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoti ca, evarÅ«pesu á¹-hÄ•
asaá¹…gahito. ``na hitaá¹ƒ saraá¹‡aá¹ƒ gacchantassasaraá¹‡agamanaá¹ƒ sampajjatÄ«â€™
saá¹…ghaá¹ƒsaraá¹‡aá¹ƒ gacchÄ• mÄ«ti ettha saá¹…gha vacanetassapuggalassa asaá¹…
vuttaá¹ƒ. tenÄ• ha ``taá¹ƒ paá¹-ikkhittaá¹ƒ hotÄ«â€™â€™ ti. sace pana sabbaá¹ƒ bhagavato
anuddhissatameva puggalaá¹ƒ saá¹…ghaá¹ƒsaraá¹‡aá¹ƒ gaccheyya Ä• yasmantaá¹ƒ saraá
gamanaá¹ƒ na sampajjatiyeva. atha sabbaá¹ƒ bhagavato sÄ• vakasaá¹…ghaá¹ƒ uddissa ta
gaccheyya saá¹…ghaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«ti. sampajjatiyeva \Be 24/. idaÃ±ca daha
saraá¹‡agamanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. idaÃ±hi saraá¹‡a gamanaá¹ƒ nÄ• ma sakiá¹ƒ gal
ajahantassa yÄ• vajÄ«vaá¹ƒpi na bhijjati. punappunaá¹ƒ gahaá¹‡a kiccaá¹ƒ natthi. punappu
dosonatthi. punappunaá¹ƒ puÃ±Ã±aá¹ƒ vaá¸• á¸• hati. sabbappathamaá¹ƒ gahaá¹‡akÄ• le
laddhaá¹ƒ nahoti. attanovacÄ« bhedena laddhaá¹ƒ hoti. tasmÄ• aÃ±Ã±assa santike aggah

vacÄ«bhedaá¹ƒ gaá¹‡hantassa gahaá¹-á¹-hassa saraá¹‡a gamanaá¹ƒ sampajjatiyeva. tathÄ
gahaá¹-á¹-hasÄ«lÄ• nÄ«ti. sÄ• maá¹‡era saraá¹‡a gamanampana bhikkhunÄ• dinnameva l
ubhinnaá¹ƒpiá¹-hÄ• nakaraá¹‡a sampattiyÄ• sati evÄ• ti daá¹-á¹-habbaá¹ƒ. ``voâ€™â€™ ti
desito yovinayocapaÃ±Ã±atto. ``mamaccayenÄ• â€™â€™ ti mamÄ• tikkamena. mayi parini
bhavissatÄ«ti pÄ• á¹-haseso. ``saá¹ƒvaá¹‡á¹‡itoâ€™â€™ ti suá¹-á¹-hutaraá¹ƒvaá¹‡á¹‡ito th
``kalyÄ• á¹‡appaá¹-ipattiyaá¹ƒ á¹-hitopÄ«â€™â€™ ti tÄ«sukalyÄ• á¹‡appaá¹-ipattÄ«su aÃ±
á¹-hitopi. ``aá¹-á¹-hitopÄ«â€™â€™ ti sabbappaá¹-ipattibÄ• hiro dussÄ«lopÄ• padhammoti a
vinayappaá¹-ipatti eva idha pariyattÄ• ti daá¹-á¹-habbÄ• . ``soâ€™â€™ ti sodussÄ«lo pÄ• p
saraá¹‡aá¹ƒ nahoti. avassaá¹ƒ apÄ• yagÄ• mÄ«yeva so hotÄ«ti adhippÄ• yo. ``kuto saraá¹‡
yojanÄ• . ``anekesu suttasahassesÅ«â€™â€™ ti vinayepi bahÅ«ni garahasuttapadÄ• ni dis
visesato pana aggikkhandhopamasuttÄ• dÄ«su.

saddhammavacanatthe. kilesesamenti vÅ«pasamentÄ«ti santoti vacanatthaá¹ƒ sandhÄ• ya
nti vuttaá¹ƒ. santa saddo pana pasattheca, pÅ«jiteca, sappuriseca, paá¹‡á¸• iteca, dissatÄ«
abhidhÄ• natthaá¹ƒ sandhÄ• ya ``pasatthÄ• naâ€™â€™ ntiÄ• divuttaá¹ƒ. ``saccovÄ• dham
etena sabhÄ• vato atthisaá¹ƒvijjatÄ«ti santoti dasseti. ``soâ€™â€™ ti aÃ±Ã±atitthiya dhamm
``dhÄ• rentassÄ• â€™â€™ ti savanuggahadhÄ• raá¹‡appaá¹-ipajjanÄ• divasena dhÄ• rent
yebhuyyena duggati vipÄ• kattÄ• ti adhippÄ• yo. ``ayaá¹ƒ panÄ• â€™â€™ ti satthu saddha
dhÄ• rentassÄ• â€™â€™ ti \Be 25/ ayaá¹ƒ me hitoti dhÄ• rentassa hitoyevasampajjati, sug
sampÄ• pakattÄ• ti adhippÄ• yo.

``samÄ• nadiá¹-á¹-hisÄ«lÄ• naâ€™â€™ nti samÄ• nadiá¹-á¹-hikÄ• naá¹ƒ samÄ• nasÄ«lÄ•
samÄ• nadiá¹-á¹-hisÄ«lÄ• janÄ• gaá¹‡Ä«yanti etthÄ• ti gaá¹‡o. saá¹ƒhanÄ«yanti ekatokar
saá¹…ghoti imamatthaá¹ƒ dÄ«peti. saha ekato dhammaá¹ƒ carantÄ«ti sahadhammikÄ• . ek
pabbajitÄ• . tesaá¹ƒ sahadhammikÄ• naá¹ƒ. bhagavato sÄ• vakasaá¹…gho uttamagaá¹‡o n
saá¹…ghÄ• vÄ• gaá¹‡Ä• vÄ• . tathÄ• gatassa sÄ• vakasaá¹…gho tesaá¹ƒ aggamakkhÄ• y
gaá¹‡uttamoti vuccati visesana para nipÄ• ta vasenÄ• ti adhippÄ• yo. uttamasaddassa guá¹
``guá¹‡amhiyeva pavattatÄ«â€™â€™ ti vuttaá¹ƒ. ``tenÄ• â€™â€™ ti uttama saddena. ``gaá
vuccatiâ€™â€™ saá¹…ghasaddassapi samÅ«haá¹-á¹-he niruá¸·hattÄ• , ``so vinayakammes
paÃ±casaá¹…ghÄ• catuvaggasaá¹…gho, paÃ±cavaggasaá¹…gho, dasavaggasaá¹…gho, v
atirekavÄ«sativaggasaá¹…gho, catuvaggakaraá¹‡Ä«yaá¹ƒ kammaá¹ƒ, paÃ±cavaggakaraá¹
pasiddho pÄ• kaá¹-o. dakkhiá¹‡Ä• vuccati kammaÃ±ca kammaphalaÃ±ca saddahitvÄ• Ä•
lÄ• bhatthÄ• ya dinnaá¹ƒ dÄ• nakammaá¹ƒ dakkhanti vaá¸• á¸• hanti sattÄ• etÄ• yÄ• ti kat
paá¹-iggaá¹‡hituá¹ƒ arahatÄ«ti dakkhiá¹‡eyyo. ``arahatÄ«â€™â€™ ti ca anuttara puÃ±Ã±ak
visesattÄ• dÄ• yakena icchita patthitassa Ä• yatiá¹ƒ phalassa suá¹-á¹-husampÄ• danavaser
avirÄ• dhanato asaá¹…khyeyyÄ• ppameyyavaá¸• á¸• hi Ä• vahanato ca paá¹-iggaá¹‡hituá¹
evarÅ«paá¹ƒhidÄ• naá¹ƒ nÄ• ma uá¸·Ä• radÄ• naá¹ƒ hoti. taá¹ƒ yesudussÄ«lesudiyyati. tes
dÄ• yakena icchitapatthitaá¹ƒ phalaá¹ƒ na sampÄ• deti. nipphalaá¹ƒ vÄ• hoti. appapphalaá

dÄ• yakaÃ±ca virÄ• dhenti nÄ• ma. puÃ±Ã±apphalÄ• ni ca vinÄ• senti nÄ• ma. sayaÃ±ca ta
vÄ• paribhogato vÄ• saddhÄ• deyyaá¹ƒ vinipÄ• tanato vÄ• duggati bhÄ• gino honti. tasmÄ
paá¹-iggaá¹‡hituá¹ƒ nÄ• rahantÄ«ti. ``upasampadÄ• kammaá¹ƒ sammuti nÄ• mÄ• â€™â€™
kammaá¹ƒ nÄ• ma. taÃ±hi kÄ• maá¹ƒtera sasusammuti kammesunÄ• gataá¹ƒ. Ã±atti catutt
\Be 26/ pana saá¹…ghasammutiyÄ• siddhattÄ• tena pariyÄ• yena sammuti kammanti vucc
``upasampannabhÅ«miá¹ƒ patvÄ• â€™â€™ ti upasampannabhÅ«mi saá¹…khÄ• taá¹ƒ upan
hi vuttaá¹ƒ vinaye bhikkhu vibhaá¹…ge. Ã±atti catutthena kammena akuppena á¹-hÄ• nÄ• ra
``á¹-hÄ• nÄ• rahenÄ• â€™â€™ ti upasampanna bhÅ«misaá¹…khÄ• taá¹ƒ á¹-hÄ• nantaraá¹
``upasampannabhÅ«mÄ«â€™â€™ ti ca upasampanna sÄ«laá¹ƒ vuccati. ``vinayakammesu
suá¹‡Ä• tumebhante saá¹…gho tiÄ• dÄ«su pÄ• kaá¹-o. apica ``sammuti saá¹…ghoâ€™â€™
devasaá¹…ghÄ• samÄ• gatÄ• tiÄ• dÄ«su viya bahÅ«naá¹ƒ samÅ«hanaá¹-á¹-hena lokasam
saá¹…ghotipi yujjati. ``ariyapuggalasamÅ«hoâ€™â€™ ti puthujjanakalyÄ• á¹‡ako bhikkhu p
sotÄ• patti maggaá¹-á¹-he saá¹…gahitoti, tena saha aá¹-á¹-havidho ariya puggalasamÅ«ho.
antogadhoyevÄ• â€™â€™ ti etena dakkhiá¹‡eyyasaá¹…gho nÄ• ma visuá¹ƒ navattabbo. ta
sammuti saá¹…ghotipi vattabba kiccaá¹ƒ natthi. bhagavato sÄ• vakasaá¹…gho tveva vattab
saccametaá¹ƒ. idha pana saá¹…ghavacanena Ä• gataá¹-á¹-hÄ• nassa duvidhattÄ• saá¹…g
tattha sammuti saá¹…ghassa Ä• gataá¹-á¹-hÄ• naá¹ƒ vinayakammesÅ«ti vuttameva. idÄ• n
Ä• gataá¹-á¹-hÄ• naá¹ƒ dassento ``tathÄ• pÄ«â€™â€™ tiÄ• dimÄ• ha. tattha #osaraá¹‡a ga
anussatiá¹-á¹-hÄ• nesu upasampannabhÅ«to bhikkhusaá¹…ghova gahetabbo. dakkhiá¹‡Ä•
puggalikadÄ• nesu catÅ«hi sotÄ• pattiyaá¹…gehi samannÄ• gato upÄ• sakopi sÄ• maá¹‡en
pana bhikkhusaá¹…ghova. ``tathÄ• tathÄ• saá¹ƒvaá¹‡á¹‡etvÄ• â€™â€™ ti Ä• huneyyo, pÅ
aÃ±jalÄ«karaá¹‡Ä«yyo, anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ lokassÄ• , tiÄ• dinÄ• suá¹-á¹-hu the
saá¹…gho. ``puthujjana saá¹…ghoâ€™â€™ ti idaá¹ƒ ariya saá¹…ghena vinÄ• kevalaá¹ƒ pu
sandhÄ• ya vuttaá¹ƒ. ettha ca saá¹…gha vacanena saá¹…gha pariyÄ• panno ekopi bhikkhu
puthujjano hoti, anuttaraá¹ƒ puÃ±Ã±akkhettaá¹ƒ nahoti. yadi ariya puggalo hoti, anuttaraá¹ƒ
hoti.

dakkhiá¹‡avibhaá¹…gasutte \Be 27/ saá¹…ghikadÄ• ne bhavissanti kho panÄ• nanda gotra
dussÄ«lÄ• pÄ• padhammÄ• . tesaá¹ƒpi saá¹…ghaá¹ƒ uddissa dÄ• naá¹ƒ dassanti. tadÄ• p
dakkhiá¹‡aá¹ƒ asaá¹…khyeyyaá¹ƒ appameyyanti vadÄ• mÄ«ti vuttattÄ• saá¹…ghikaá¹-á¹-h
dakkhiá¹‡eyya saá¹…ghe asaá¹…gahitoti natthÄ«ti daá¹-á¹-habbo.

khettaá¹ƒ dÅ«sentÄ«ti khettaduá¹-á¹-hÄ• ni. tiá¹‡Ä• ni. khettaduá¹-á¹-hÄ• kilesÄ• . vuttaÃ±

tiá¹‡adosÄ• ni khettÄ• ni, rÄ• gadosÄ• ayaá¹ƒpajÄ• .

tasmÄ• hi vÄ«tarÄ• gesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

tiá¹‡adosÄ• ni khettÄ• ni, dosadosÄ• ayaá¹ƒpajÄ• .

tasmÄ• hi vÄ«tadosesu, dinnaá¹ƒ hoti mahapphalaá¹ƒ ||

tiá¹‡adosÄ• ni khettÄ• ni, mohadosÄ• ayaá¹ƒpajÄ• .

tasmÄ• hi vÄ«tamohesu, dinnaá¹ƒ hoti mahapphalanti ||

idha pana sÄ• tissayato khettaduá¹-á¹-he kilese dassetuá¹ƒ ``sakkÄ• yadiá¹-á¹-hivicikicchÄ
vuttaá¹ƒ. ``sabbhÄ• vÄ• â€™â€™ ti santassa vijjamÄ• nassabhÄ• vo sabbhÄ• votiviggaho.
saá¹…ghassa. ``saddhammapade vuttanayenÄ• â€™â€™ ti apicayadaggenÄ• ti vuttanayen

sasaddhammagaá¹‡uttamapadatthÄ• nudÄ«panÄ« niá¹-á¹-hitÄ• .

<8> ``abhivÄ• diyÄ• â€™â€™ ti sukhÄ«hohisappurisÄ• ti evaá¹ƒ abhivadÄ• petvÄ• . abhiv
vandanÄ• mevÄ• ti vuttaá¹ƒ ``vanditvÄ• â€™â€™ ti. vandantohi vandaneyye vuddhe tathÄ•
vadanaÃ±ca vandaneyyÄ• naá¹ƒvuddhÄ• naá¹ƒ vattaá¹ƒ. ``paccupaá¹-á¹-hÄ• petvÄ• â€™â
upaá¹-á¹-hÄ• petvÄ• . ``tividhÄ• â€™â€™ ti dvÄ• ra bhedena tividhÄ• . ``vandaneyyÄ• naâ
``nipajjantoâ€™â€™ ti nipatanto. ``avandiyesÅ«â€™â€™ ti bhikkhÅ«hi avanditabbe sunava
``guá¹‡apadÄ• nÄ«â€™â€™ ti guá¹‡adÄ«pakÄ• ni arahaá¹ƒ sammÄ• sambuddhotiÄ• dipa
upacÄ• ra vacanaá¹ƒ hoti. yathÄ• cakkhunÄ• rÅ«paá¹ƒ passatÄ«ti. tathÄ• hi vuttaá¹ƒ aá¹-
cakkhunÄ• rÅ«paá¹ƒ disvÄ• ti karaá¹‡avasena cakkhÅ«ti laddhavohÄ• rena rÅ«padassana
viÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• . porÄ• á¹‡Ä• panÄ• hu cakkhu rÅ«paá¹ƒ na passati, ac
passati, acakkhuttÄ• . dvÄ• rÄ• rammaá¹‡a saá¹…ghaá¹-á¹-ane pana sati cakkhu pasÄ• da
Ä«disÄ« panesÄ• kathÄ• dhanunÄ• vijjhatÄ«tiÄ• dÄ«su viya sasambhÄ• ra kathÄ• nÄ• m
rÅ«paá¹ƒ disvÄ• ti cakkhu viÃ±Ã±Ä• á¹‡ena rÅ«paá¹ƒ disvÄ• ti ayamevettha atthoti. etthahi
kÄ• ya viÃ±Ã±attisaá¹…khÄ• taá¹ƒ dvÄ• ra rÅ«paá¹ƒ karaá¹‡aá¹ƒ hoti. tasmÄ• cakkhunÄ•
sati kÄ• yenÄ• ti vacanaá¹ƒpi upacÄ• ra vacananti viÃ±Ã±Ä• yati. tathÄ• cakkhunÄ• ti pade
atthe sati kÄ• yenÄ• ti padepi kÄ• yakammenÄ• ti attho viÃ±Ã±Ä• yati. vÄ• cÄ• ya vandati,
padesupi esanayo. evaÃ±ca sati, kÄ• ya kammenavandÄ• mi, vacÄ«kammena vandÄ• mi,
kammehi vandÄ• mÄ«ti idameva mukhyavacananti siddhaá¹ƒ hoti. sabbamidaá¹ƒ indriya sa
aá¹-á¹-hakathÄ• su Ä• gatattÄ• vuttaá¹ƒ. cakkhunÄ• ti idaá¹ƒ pana mukhya karaá¹‡a vacan
cakkhussa dassanasaá¹…khÄ• tassa cakkhuviÃ±Ã±Ä• á¹‡assa vatthu purejÄ• tindriyapacc
saddaá¹ƒsutvÄ• tiÄ• dÄ«supi esanayo.

kÄ• yenavandati, vÄ• cÄ• yavandatÄ«, ti ettha taá¹ƒkÄ• yavacÄ«viÃ±Ã±atti rÅ«pa dvayaá¹
cetanÄ• kammena jÄ• taá¹ƒ hoti. na taá¹ƒ cetanÄ• kammaá¹ƒ viÃ±Ã±atti dvayenajÄ• taá¹ƒ
dvayaá¹ƒ tassÄ• cetanÄ• ya kÄ• yavandanÄ• kamma, vacÄ«vandanÄ• kamma siddhiyÄ• u

yathÄ• taá¹ƒ mÄ• tito jÄ• to putto vuddhi patto taá¹ƒ taá¹ƒ kammesu mÄ• tuyÄ• bala vÅ«pa
katvÄ• taá¹ƒ rÅ«padvayaá¹ƒ abhidhamme dvÄ• rarÅ«panti vuttaá¹ƒ. tasmÄ• `kÄ• yena, vÄ
karaá¹‡a vacanamevÄ• ti daá¹-á¹-habbaá¹ƒ. kÄ• yenÄ• ti pana kÄ• yakammenÄ• ti atthe sa
vandanÄ• kiriyÄ• ya saha abhedo Ä• pajjatÄ«ti ce. nÄ• pajjati. kasmÄ• cetanÄ• haá¹ƒ bhik
cetayitvÄ• kammaá¹ƒ karoti `kÄ• yena, vÄ• cÄ• ya, manasÄ• ti imasmiá¹ƒ sutte yathÄ• hi `
purimacetanÄ• hi ceta yitvÄ• \Be 29/. ``kammaá¹ƒ karotÄ«â€™â€™ ti pacchimaá¹ƒ sanniá
kammaá¹ƒ karotÄ«ti attho. tathÄ• idhapi purimapacchimacetanÄ• sambhavatoti. ettha hi ``
purimacetanÄ• kammaá¹ƒ gayhati. ``vandatÄ«â€™â€™ ti pacchima sanniá¹-á¹-hÄ• panace

<9> ``racayantoâ€™â€™ ti vidahanto. ``racayissatÄ«â€™â€™ ti apaccakkhe atÄ«te anÄ•
``potthakÄ• ruá¸·haâ€™â€™ nti potthaka pattesulikhanavasena Ä• ruá¸·haá¹ƒ.

<10> abhidhammatthapade. ``abhidhammeâ€™â€™ ti abhidhammappakaraá¹‡e. ``ettha, e
saá¹…gahasaddassa ekasesavidhÄ• naá¹ƒpi viÃ±Ã±Ä• yati. ``aÃ±Ã±aá¹ƒpÄ• á¸·idvayaá¹ƒ
pÄ• á¸·idvayaá¹ƒ abhidhammo nÄ• mÄ• ti vuttaá¹ƒ ``taÃ±cÄ• â€™â€™ tiÄ• di. ``yathÄ• pav
paccayÄ• nurÅ«paá¹ƒ pavatte. ``paramatthadhamme evÄ• â€™â€™ ti dve me bhikkhave p
puggalÄ• tiÄ• dinÄ• paÃ±Ã±attivohÄ• rena pavattÄ• pi desanÄ• paramattha dhammehi vi
dhammÄ• naá¹ƒ nÄ• nattavaseneva puggalÄ• naá¹ƒ nÄ• nattasambhavato. tasmÄ• param
Ä• á¹‡Ä• vidhÄ• naá¹ƒ dÄ«peti. ``dvÄ«sudhammesÅ«â€™â€™ ti niddhÄ• raá¹‡e bhummav
niddhÄ• raá¹‡Ä«yaá¹ƒ. ``yoâ€™â€™ ti yo dhammo. ``itaratoâ€™â€™ ti itara dhammato sut
katvÄ• â€™â€™ ti iminÄ• kÄ• raá¹‡enÄ• ti attho. aá¹-á¹-hakathÄ• su vuttanti sambandho. d
anavasesavibhattivasena atirekatÄ• , suddha dhammÄ• dhiá¹-á¹-hÄ• na desanÄ• pavattiva
``yatoâ€™â€™ ti yasmÄ• anavasesavibhattito, ativitthÄ• radesanÄ• bhÄ• vatoti vuttaá¹ƒ ho
desentÄ«ti Ä• ha ``na hi manussÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``na hi manussÄ• paá¹-iggal
sambandho. ``pavattanayogyaâ€™â€™ nti pavattanatthÄ• ya pahontaá¹ƒ. ``kathÄ• maggaâ
desanÄ• kathÄ• pabandhaá¹ƒ. ``ekamÄ• tikÄ• nu bandhÄ• â€™â€™ ti kusalÄ• dhammÄ•
abhidhamma mÄ• tikaá¹ƒ anugatÄ• . ``tassÄ• â€™â€™ ti abhidhammassa. atireka visesata
``tatthÄ• â€™â€™ ti tissaá¹ƒ aá¹-á¹-hasÄ• liniyaá¹ƒ. Ä• dimhiyevatattha kenaá¹-á¹-hena abh
dhammavisesaá¹-á¹-he nÄ• -ti \Be 30/ vatvÄ• tadatthaá¹ƒ vitthÄ• rento suttaÃ±hi patvÄ• pa
ekadeseneva vibhattÄ• , nanippadesena. abhidhammaá¹ƒ patvÄ• pana nippadesatova vibh
``dhammanÄ• mikÄ• naâ€™â€™ ntiÄ• diá¹ƒ. ``dhammo panÄ• â€™â€™ ti pÄ• á¸·idvayam
aá¹-á¹-hasÄ• liniyaá¹ƒ evaá¹ƒ vicÄ• ritepisati. ``sabbajeá¹-á¹-hakoâ€™â€™ ti tiá¹‡á¹‡aá¹ƒ p
majjhesabbajeá¹-á¹-hako. kasmÄ• sabbajeá¹-á¹-hako siyÄ• ti Ä• ha ``vinayaá¹ƒ vivaá¹‡á¹‡e
tiÄ• diá¹ƒ. tattha ``vivaá¹‡á¹‡entassÄ• â€™â€™ ti garahantassa. carati pavattatÄ«ti cakkaá
samaá¹‡ena vÄ• brÄ• hmaá¹‡ena vÄ• devena vÄ• mÄ• rena vÄ• brahmunÄ• vÄ• paá¹-
Ä• á¹‡Ä• vidhÄ• naá¹ƒ Ä• á¹‡Ä• cakkaá¹ƒ nÄ• ma. tathÄ• asakkuá¹‡eyyaá¹ƒ desanÄ• vid
tattha, yo pana bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-isevati, pÄ• rÄ• jiko hoti asaá¹ƒvÄ• s
pavattaá¹ƒ Ä• á¹‡Ä• vidhÄ• naá¹ƒ Ä• á¹‡Ä• cakkaá¹ƒ nÄ• ma. cattÄ• rimÄ• ni bhikkhave ar

desanÄ• vidhÄ• naá¹ƒ dhammacakkaá¹ƒ nÄ• ma. tadubhayaá¹ƒpi koci bhindituá¹ƒ pÄ• rÄ•
apÄ• rÄ• jikaá¹ƒ kÄ• tuá¹ƒ catussaccaá¹ƒ vÄ• dhammaá¹ƒ asaccaá¹ƒ kÄ• tuá¹ƒ nasakkoti.
devadattoviya Ä• pÄ• yiko hoti. pÄ• rÄ• jikoca bhikkhu attÄ• naá¹ƒ suddhaá¹ƒ akaronto apÄ
sabbesu vinaya sikkhÄ• padesu. evaá¹ƒ kenaci paá¹-inivattituá¹ƒ asakkuá¹‡eyyattÄ• tadub
appaá¹-ivattiyaá¹ƒ cakkaá¹ƒ nÄ• ma hoti. ``vinayo nÄ• ma sÄ• sanassa mÅ«laâ€™â€™ nti
bhikkhusaá¹…gho paÃ±Ã±Ä• yati. bhikkhu saá¹…ghe paÃ±Ã±Ä• yante tividhopisaddhamm
satthusÄ• sanaá¹ƒ tiá¹-á¹-hati. evaá¹ƒ vinayo tividhassasÄ• sanassa mÅ«laá¹ƒ hotÄ«ti.
kathaÃ±capariyattisaddhamme paÃ±Ã±Ä• yante tividhaá¹ƒpi sÄ• sanaá¹ƒ tiá¹-á¹-hatÄ«ti. vu
tiá¹-á¹-hatÄ«ti kittakaá¹ƒkÄ• laá¹ƒ tiá¹-á¹-hatÄ«ti. paÃ±cavassasahassÄ• ni tiá¹-á¹-hatÄ«ti
porÄ• á¹‡aá¹-á¹-hakathÄ• sukathayiá¹ƒsu. micchÄ• vÄ• dinopanavadanti vinaye cÅ«á¸·avag
Ä• nanda mamasÄ• sanemÄ• tugÄ• mo pabbajjaá¹ƒ nalabheyya. vassasahassaá¹ƒ saddha
mÄ• tugÄ• massa pabbajjÄ• anuÃ±Ã±Ä• tÄ• gotamiyÄ• punappunaá¹ƒ Ä• yÄ• canaá¹ƒ u
vassasatÄ• ni saddhammoá¹-hassatÄ«ti vuttaá¹ƒ. tasmÄ• buddhasÄ• sanaá¹ƒ \Be 31/ paÃ
tiá¹-á¹-hati. tatoparaá¹ƒ ekadivasaá¹ƒpi na tiá¹-á¹-hati. idÄ• ni sÄ• sanappaá¹-i rÅ«pakamatta
tesaá¹ƒ micchÄ• vacanamattaá¹ƒ. ``paÃ±cevavassasatÄ• nÄ«â€™â€™ ti idaá¹ƒ pana san
nahoti. mÄ• tugÄ• mÄ• naá¹ƒ Ä• dÄ«nava dÄ«panamattavacanaá¹ƒ. so ca Ä• dÄ«navo aá¹
satthÄ• rÄ• eva paá¹-ibÄ• hito. puna ``vassasahassaâ€™â€™ nti idamevasanniá¹-á¹-hÄ• n
etthapikecivadanti vassasahassameva sÄ• sanaá¹ƒ tiá¹-á¹-hati, tatoparaá¹ƒ ekadivasa matta
antaradhÄ• yati. tadÄ• sÄ«mÄ• yopi asÄ«mÄ• honti. pacchÄ• tÄ• su upasampÄ• ditÄ• pi a
sÄ• sanappaá¹-i rÅ«pakamattaá¹ƒ hotÄ«ti. idaá¹ƒpi tesaá¹ƒ atthaÃ±cakÄ• raá¹‡aÃ±ca adisv
micchÄ• vacanamattaá¹ƒ hoti. ayaá¹ƒ panettha attho. ``vassasahassaá¹ƒ saddhammo tiá¹-
vassasahassameva saddhammo aparihÄ• yamÄ• no tiá¹-á¹-heyya. tatoparaá¹ƒ pana na tiá¹
parihÄ• yamÄ• no gaccheyyÄ• ti. kathaá¹ƒ pana aparihÄ• yamÄ• no tiá¹-á¹-hati, kathaÃ±ca
vuccate. paÃ±casaá¹…ghÄ• veditabbÄ• . yesu saá¹…ghe susaddhammo tiá¹-á¹-hati. katam
khÄ«á¹‡Ä• savasaá¹…gho, anÄ• gÄ• misaá¹…gho, sakadÄ• gÄ• misaá¹…gho, sotÄ• panna
puthujjanakalyÄ• á¹‡akasaá¹…gho, ti. tattha, vassasahassabbhantare sabbepaÃ±casaá¹…g
vassasahassaá¹ƒ saddhammo aparihÄ• yamÄ• no tiá¹-á¹-hati. tatoparaá¹ƒ khÄ«á¹‡Ä• sava
sesÄ• ni cattÄ• rivassasahassÄ• ni anukkamena sesÄ• naá¹ƒ catunnaá¹ƒ saá¹…ghÄ• naá¹
tatoparaá¹ƒ parihÄ• yamÄ• no gacchatÄ«ti ayamettha attho. kÄ• raá¹‡aá¹ƒ vuccate. ``saddh
ti ettha tividho saddhammo `pariyattisaddhammo, paá¹-ipattisaddhammo, paá¹-ivedhasaddh
tividhaá¹ƒ sÄ• sananti ca vuccati. tattha, pariyatti saddhammo nÄ• ma sÄ• á¹-á¹-hakathÄ• n
soca etarahi paripuá¹‡á¹‡o tiá¹-á¹-hati. kathaá¹ƒ pariyatti sÄ• sanaá¹ƒ paá¹-irÅ«pakamattaá
bhikkhÅ« ca pariyattikammikÄ• aneka satasahassamattÄ• paÃ±Ã±Ä• yanti. kathaÃ±cidaá¹
ekadivasaá¹ƒpi na tiá¹-á¹-heyya. te ca bhikkhÅ« sÄ«lappaá¹-ipattiyaá¹ƒ á¹-hitÄ• aneka sata
etarahi sandhissanti. kathaÃ±ca paá¹-ipatti sÄ• sanaá¹ƒ tatoparaá¹ƒ \Be 32/ na tiá¹-á¹-heyya
paá¹-ipattiyÄ• ca tiá¹-á¹-hamÄ• nÄ• yapaá¹-ivedhasaddhammopi na tiá¹-á¹-hatÄ«ti na vattab
dhanaseá¹-á¹-hi nÄ• ma atthi. so puttadhÄ«tu paramparÄ• naá¹ƒ atthÄ• ya mahantÄ• ratana
bahÅ«suá¹-á¹-hÄ• nesu nidahitvÄ• á¹-hapitÄ• honti. potthakesu ca tesaá¹ƒ pavattiá¹ƒ parip

á¹-hapeti. tattha nimÄ«su ca potthakesu ca akkharesu ca dharantesu tenidhayo nassanti an
vattabbÄ• yeva. evamidaá¹ƒ sÄ• sanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tatthahi nidhÄ«naá¹ƒnidhÄ• na
tepiá¹-akaá¹ƒ buddhavacanaá¹ƒ, dhanaratanasadisÄ• ni dhammaratanÄ• ni. yathÄ• ca seá
balasampanno puriso potthakaá¹ƒ passitvÄ• suá¹-á¹-hu khaá¹‡anto tÄ• niratanÄ• ni labhiss
balasampanno bhikkhu desanÄ• dhammaá¹ƒ sutvÄ• suá¹-á¹-hu paá¹-ipajjanto tÄ• nidhamn
labhamÄ• ne ca sati, kathaá¹ƒ tÄ• nidhammaratanÄ• ni antarahitÄ• ni. sÄ«mÄ• naÃ±ca pav
Ä• á¹‡Ä• cakkasseva visayo hoti. na dhammacakkassa. yaÃ±ca vuttaá¹ƒ-paÃ±cevavassasa
ca, - vassasahassaá¹ƒ saddhammo tiá¹-á¹-heyyÄ• ti ca. idaÃ±ca vacanaá¹ƒ dhammacakkan
Ä• á¹‡Ä• cakkaá¹ƒ. baddhasÄ«mÄ• yo ca nivattamÄ• nÄ• dvÄ«hi kÄ• raá¹‡ehi nivattanti an
Ä• á¹‡Ä• cakkabhÅ«tÄ• ya kammavÄ• cÄ• ya samÅ«hananena vÄ• , sÄ• sanassa vÄ• ant
vassasahassapariyante kammavÄ• cÄ• ya samÅ«hananaÃ±ca natthi. sÄ• sanantaradhÄ• n
dhÄ• tuparinibbÄ• nena paricchinnaá¹ƒ hoti. dhÄ• tuparinibbÄ• nehi jÄ• te sabbaá¹ƒ Ä• á¹‡
antaradhÄ• yati. dhammacakkaá¹ƒ pana devalokesu yÄ• vÄ• nÄ• gatabuddhakÄ• lÄ• pi pav
Ä• á¸·avakapucchÄ• gÄ• thÄ• yo viya. apicayo vo Ä• nanda mayÄ• dhammo ca vinayo ca
mamaccayena satthÄ• -ti vuttaá¹ƒ. socati piá¹-akabhÅ«to dhammavinayo satthÄ• etarahi tiv
lokassa dÄ«pento pakÄ• sento tiá¹-á¹-hati. yatobuddhabhÄ• sikÄ• naá¹ƒ devamanussÄ• na
asÄ• dhÄ• raá¹‡o mahanto Ã±Ä• á¹‡Ä• loko etarahi vijjotamÄ• no pavattati. tehi sabbaÃ±Ã±
etarahidharamÄ• nÄ• ni caturÄ• sÄ«ti dhammakkhandha sahassÄ• ni sutvÄ• anamatagges
lokadhÄ• tÅ«su sabbaá¹ƒlokattayappavattiÃ±ca, sabbaá¹ƒdhammappavattiÃ±ca, sabbaÃ±Ã
sutamayaÃ±Ã±Ä• á¹‡ena jÄ• nanti. Ä• yatiÃ±ca saggatthÄ• ya ca maggaphalanibbÄ• natth
nÄ• nÄ• puÃ±Ã±akiriyavatthÅ«ni Ä• rabhanti, pabbajanti. pariyattiá¹ƒ pariyÄ• puá¹‡anti. paá
bhÄ• vanaá¹ƒbhÄ• venti. idaá¹ƒ sabbaá¹ƒ sÄ• sanappaá¹-irÅ«pakamattaá¹ƒna hoti. ekanta
yathÄ• dhammaá¹ƒ yathÄ• vinayaá¹ƒ paá¹-ipajjanato. imÄ• ya ca paá¹-ipattiyÄ• Ä• yatiá¹ƒ
nibbÄ• nappaá¹-ilÄ• bhÄ• ya saá¹ƒvattanikattÄ• ti. ettÄ• vatÄ• sabbaá¹ƒ micchÄ• vÄ• dÄ«n
vidhamitaá¹ƒviddhaá¹ƒsitaá¹ƒ hotÄ«ti.

paá¹‡Ä• magÄ• thÄ• vaá¹‡á¹‡anÄ• .

<11> dutÄ«yagÄ• thÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ. ``Ä• digÄ• thÄ• yÄ• â€™â€™ ti pathamagÄ• t
payojanasahiteâ€™â€™ ti tenatenapayojanena sahite. ``paÃ±ca attheâ€™â€™ ti paÃ±capi
``teabhidhammattheâ€™â€™ ti abhidhammatthapade dÄ«pite teabhidhammatthe. ``tatthÄ•
dutÄ«yagÄ• thÄ• yaá¹ƒ. ``natu vuttaâ€™â€™ nti napanapakaraá¹‡aá¹ƒpi pubbevuttaá¹ƒ ho
kutopubbevuttÄ• hontÄ«ti yojanÄ• . evaá¹ƒtÄ«su atthavikappesu pathamassa kÄ• lavirodha
dutÄ«ya tatÄ«yÄ• naá¹ƒ saddatovirodhaá¹ƒ vattuá¹ƒ ``nacÄ• â€™â€™ tiÄ• dimÄ• ha. tattha
etena yadÄ• kadÄ• ci paccÄ• masanaá¹ƒ appadhÄ• nanti dasseti. ``appadhÄ• napadÄ• nÄ
abhidhammatthasaá¹…gahanti imasmiá¹ƒ ekasmiá¹ƒ samÄ• sapade purimÄ• ni visesana pa
vuttÄ• ti yojite sati, tasmiá¹ƒ abhidhammatthasaá¹…gahappakaraá¹‡e tasmiá¹ƒ abhidhamm
mayÄ• vuttÄ• ti attho hoti. so na yujjati. tasmiá¹ƒ abhidhamme buddhena bhagavatÄ• sabb

yujjati. appadhÄ• napadaá¹ƒ paccÄ• masatÄ«ti dosopana Ä• pajjateva. tenÄ• ha ``evaÃ±his
tattha, ``evaÃ±hisatÄ«â€™â€™ ti aá¹-á¹-hasÄ• liniyaá¹ƒ viya idha abhidhammatthasaá¹…ga
sati. hisaddo phala vÄ• kyajotako. laddhaguá¹‡ajotakotipi yujjati. ``paá¹-ikkhittÄ• hotiâ€™â€
abhidhammatthasaá¹…gahapade mayÄ• sabbathÄ• vuttÄ• ti atthassa sambhavato. na kev
aparopidoso atthÄ«ti dassetuá¹ƒ ``sÄ• hÄ«â€™â€™ tiÄ• dimÄ• ha. dhÄ• tukathÄ• yaá¹ƒ
vuttenasaá¹…gahÄ• saá¹…gahÄ• dippakÄ• renÄ• tiyojanÄ• .

<12> paramatthapadavaá¹‡á¹‡anÄ• yaá¹ƒ. visesanapadaá¹ƒ nÄ• ma katthaci bhÅ«takatha
kaá¹‡hokÄ• ko, setobako, ti. katthaci aÃ±Ã±anivattanatthÄ• ya vÄ• payujjati nÄ«lopaá¹-o, n
idha pana aÃ±Ã±a nivattanatthÄ• yÄ• ti dassetuá¹ƒ ``duvidhÄ• nihisaccÄ• nÄ«â€™â€™ tiÄ
paÃ±Ã±Ä• pÄ«yatÄ«tipaÃ±Ã±atti. paÃ±Ã±Ä• panaÃ±ca nÄ• ma samaggÄ• naá¹ƒ janÄ• naa
cÄ• ti dvÄ«hi aá¹…gehi sijjhatÄ«ti Ä• ha ``tecamahÄ• janÄ• â€™â€™ tiÄ• diá¹ƒ. ``tasmÄ• t
vuccantÄ«â€™â€™ ti sambandho. ``sammatattÄ• â€™â€™ ti voharitattÄ• ceva sampaá¹-ic
``vacÄ«saccaviratisaccÄ• naâ€™â€™ nti ettha vacÄ«saccaá¹ƒ nÄ• ma musÄ• vÄ• darahita
viratisaccaá¹ƒ nÄ• ma sammÄ• vÄ• cÄ• virati. sÄ• hi musÄ• vÄ• dÄ• dÄ«hi vacÄ«duccarite
vacÄ«saccanti vuccati. ``vatthubhÅ«tattÄ• â€™â€™ ti adhiá¹-á¹-hÄ• nabhÅ«tattÄ• . sammu
sammatattÄ• sammuti ca, sÄ• saccÄ• naá¹ƒ vatthubhÅ«tattÄ• saccaÃ±cÄ• ti katvÄ• . sam
sammutisaccantipi yujjati. ``sammÄ• paá¹-ipajjantÄ• â€™â€™ ti pÄ• á¹‡o nahantabbo, sabb
hontÅ«tiÄ• dinÄ• sammÄ• paá¹-ipajjantÄ• . ``sabbalokiyasampattiyoâ€™â€™ ti dÄ• nasÄ«
puÃ±Ã±akiriyavatthÅ«naá¹ƒ phalavipÄ• kabhÅ«tÄ• sabbalokiyasampattiyo. sabbe ``bodhis
dÄ• napÄ• ramisÄ«lapÄ• ramiÄ• dikepÄ• ramidhamme. ``Ä• rÄ• dhentÄ«â€™â€™ ti sampA
``micchÄ• paá¹-ipajjantÄ• â€™â€™ ti duccarita durÄ• jÄ«vamicchÄ• jÄ«vÄ• dÄ«naá¹ƒ vase
``evaá¹ƒ mahantaá¹ƒ sammuti saccaâ€™â€™ nti etena ahaá¹ƒ paramattha saccamevagaá¹
nabhinditabbaá¹ƒ. bhindantohi sabbasampattÄ«hi paribÄ• hiro assÄ• ti dasseti. kathaÃ±ca t
nÄ• ma natthi. sattassa bhavatosaá¹…kanti nÄ• ma natthi. bhavanibbattakaá¹ƒ kusalÄ• kus
natthÄ«ti gaá¹‡hanto ucchedadiá¹-á¹-hiyaá¹ƒ tiá¹-á¹-hati. sabbasampattÄ«hi paribÄ• hiro ho
bhavatÄ«ti. ``vijjamÄ• nantveva gaá¹‡hÄ• petÄ«â€™â€™ ti saÃ±Ã±Ä• cittadiá¹-á¹-hi \Be 35
vatthubhÄ• vena gaá¹‡hÄ• peti. tenÄ• ha ``sakkÄ• yadiá¹-á¹-hÄ«â€™â€™ tiÄ• diá¹ƒ. ``evaâ
sammutisaccaâ€™â€™ nti etenasammuti saccamevadaá¸·haá¹ƒ gahetvÄ• paramattha sac
bhindantohi tÄ• hi diá¹-á¹-hÄ«hi namuccati. kathaÃ±ca taá¹ƒ bhindati. khandhe vÄ• khandh
gahetvÄ• teca attajÄ«vÄ• parammaraá¹‡Ä• ucchijjantÄ«ti gaá¹‡hanto ucchedadiá¹-á¹-hiya
attajÄ«vÄ• bhavÄ• bhavesusassatÄ• hutvÄ• bhavatobhavaá¹ƒ saá¹ƒsaranti sandhÄ• vant
gaá¹‡hantosassatadiá¹-á¹-hiyaá¹ƒ tiá¹-á¹-hati. ``navisaá¹ƒvÄ• dentÄ«â€™â€™ ti viparÄ«taá
panÄ• â€™â€™ ti sabhÄ• vasaccaá¹ƒ pana. anubhavanabhedamattaá¹ƒ upÄ• dÄ• yeva ve
sabbÄ• kÄ• rato sukhabhÅ«tattÄ• vedanÄ• sukhÄ• ti vuttÄ• nahoti. ``sabbÄ• pivedanÄ• d
padhÄ• nattho. tattha anubhavanabhedo tividho. sÄ• tato vÄ• anubhavanaá¹ƒ, assÄ• tato v
``dukkhÄ• evÄ• â€™â€™ ti bhayaá¹-á¹-hena dukkhÄ• eva. bhayaá¹-á¹-henÄ• ti ca saá¹ƒsA
bhayadassÄ«hibhÄ• yitabbaá¹-á¹-hena. sukho vipÄ• ko yesaá¹ƒ te sukhavipÄ• kÄ• . tebhÅ«

``kusalasammatÄ• â€™â€™ ti etena sabhÄ• vasaccepi etevohÄ• rÄ• lokasammuti nissitÄ•
ti Ä• savehi sahitabhÄ• vo. ``saá¹ƒkilesi katÄ• â€™â€™ ti saá¹ƒkilesa dhammehi saá¹ƒyutta
ca upÄ• dÄ• nehi ca pattabbabhÄ• vo ``oghanÄ«yayoganÄ«ya upÄ• dÄ• nÄ«yatÄ• â€™â€
bahiddhÄ• rukkherÅ«padhammÄ• rukkhassa attÄ• nÄ• ma sÄ• raá¹-á¹-hena. sÄ• khÄ• yaá
attÄ• nÄ• ma sÄ• raá¹-á¹-hena. sattasantÄ• napariyÄ• pannÄ• pana rÅ«pÄ• rÅ«padhamm
daá¸·haá¹-á¹-hena tato bahiddhÄ• attato adhikÄ• attÄ• ti atthena ajjhattÄ• ti lokasammuti h
``ajjhattatikaÃ±cÄ• â€™â€™ tiÄ• diá¹ƒ. dukkhanirodha maggabhÄ• vo ca, iti idaá¹ƒ catukka
nÄ• mÄ• ti yojanÄ• . ``idamevÄ• â€™â€™ ti idaá¹ƒ catukkameva. ``acalamÄ• naâ€™â€™ n
dÄ«peti. tebhÅ«maka dhammÄ• naá¹ƒ sukhatÄ• nÄ• ma calÄ• hoti. kasmÄ• , anicca dhan
gahetvÄ• attano ajjhattaá¹…gaá¹ƒ karontÄ• acireneva dukkhaá¹ƒ pÄ• puá¹‡anti. te dhamn
tehivimuttÄ• puna dukkhaá¹ƒ pÄ• puá¹‡antÄ«ti natthi. esanayo sesaariyasaccesu \Be 36/. `
duvidhÄ• nihi saccÄ• nÄ«ti vuttesu dvÄ«su saccesu. ``tena vuttaâ€™â€™ ntiÄ• di laddhagu
aÃ±Ã±Ä• padesenÄ• â€™â€™ ti ettha aÃ±Ã±Ä• padeso nÄ• ma aá¹-á¹-hadhamma samodh
ghaá¹-asaá¹‡á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, paá¹-asaá¹‡á¹-hÄ• naá¹ƒ paÃ±Ã±Ä• yati, taá¹ƒ s
sabhÄ• vena vinÄ• aÃ±Ã±Ä• padesena siddhaá¹ƒ hoti. yÄ• panacintana kiriyÄ• nÄ• ma at
sÄ• aÃ±Ã±Ä• padesena siddhÄ• na hoti. attano sabhÄ• venevasiddhÄ• . esanayo phusan
dÄ«sÅ«ti. imamatthaá¹ƒ dassetuá¹ƒ ``yovinÄ• aÃ±Ã±Ä• padesenÄ• â€™â€™ tiÄ• dimÄ• h
ti manoviÃ±Ã±Ä• á¹‡a cittena avijjamÄ• naá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ vijjamÄ• naá¹ƒ katvÄ• . ``
ti sarÄ«raá¹ƒ katvÄ• . vatthu dabbasahitaá¹ƒ katvÄ• ti vuttaá¹ƒ hoti. ``cittamayocittanimmitoâ
diá¹-á¹-harÅ«pÄ• ni viya cittenapakato cittena nimmito. kasmÄ• sabhÄ• vasiddho paramatth
``sohÄ«â€™â€™ tiÄ• diá¹ƒ. ``santÄ«â€™â€™ ti etena asadhÄ• tu vasena atthoti siddhaá¹ƒ
araá¹‡Ä«yato upagantabbato atthotipivadanti. ``itaratoâ€™â€™ ti parikappasiddhato. ``para
tenÄ• ha ``ukkaá¹ƒsagatoâ€™â€™ ti. etena paramasaddassa adhikatthaá¹ƒ vadati. idÄ• ni
dassetuá¹ƒ ``apicÄ• â€™â€™ tiÄ• divuttaá¹ƒ. tattha, imasmiá¹ƒ buddhasÄ• sane paÃ±casÄ
abhiÃ±Ã±eyyÄ• naá¹ƒ dhammÄ• naá¹ƒ abhijÄ• nanaá¹ƒ. pariÃ±Ã±eyyÄ• naá¹ƒ parijÄ• nana
pahÄ• naá¹ƒ. sacchi kÄ• tabbÄ• naá¹ƒ sacchikaraá¹‡aá¹ƒ. bhÄ• vetabbÄ• naá¹ƒ bhÄ• vanÄ
dhammÄ• abhiÃ±Ã±eyyÄ• nÄ• ma. dukkha saccadhammÄ• pariÃ±Ã±eyyÄ• nÄ• ma. sam
sÄ• maÃ±Ã±apphalÄ• ni ca nibbÄ• naÃ±ca sacchikÄ• tabbÄ• nÄ• ma. maggasaccadhamm
tesaá¹ƒ kiccÄ• naá¹ƒ siddhiyÄ• imasmiá¹ƒ sÄ• sane sÄ• sanakiccaá¹ƒ siddhaá¹ƒ hoti. niá¹-
ca dhammÄ• eva rÅ«pÄ• naá¹ƒ sÄ• sana kiccÄ• naá¹ƒ avirÄ• dhakattÄ• avisaá¹ƒvÄ• daka
paramatthÄ• nÄ• ma hontÄ«ti imamatthaá¹ƒ dassetuá¹ƒ ``apicÄ• â€™â€™ tiÄ• dimÄ• ha. `
``ayaâ€™â€™ nti ayaá¹ƒ dhammo. ``tassÄ• â€™â€™ ti tassaabhiÃ±Ã±eyyassa, tassapariÃ
tassapahÄ• tabbassa, tassasacchikÄ• tabbassa \Be 37/ tassabhÄ• vetabbassÄ• ti samban
niá¹-á¹-hitÄ• .

``taá¹ƒ nasundaraâ€™â€™ nti byaÃ±janato nasundaraá¹ƒ. nakevalaá¹ƒ byaÃ±janatoyeva n
nasundarameva. catusacca dhammÄ• hi paccekabuddhaÃ±Ã±Ä• á¹‡assapi gocarÄ• honti.
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡asseva. tattha catusacca dhammÄ• nÄ• ma paramattha dhamm

sabba paÃ±Ã±attiyÄ• saha sabbaparamattha dhammÄ• . sabbaÃ±Ã±ubuddhÄ• naá¹ƒ catu
paÃ±Ã±attiyÄ• saha sijjhati. paccekabuddhÄ• naá¹ƒ catusacca sambodho dhammapaÃ±Ã±
tasmÄ• te sayaá¹ƒ paá¹-ividdhaá¹ƒ catusacca dhammaá¹ƒ nÄ• ma paÃ±Ã±attiá¹ƒ nÄ«harit
sakkonti. tesaá¹ƒ catusaccasambodho mÅ«gassa supinadassanaá¹ƒ viya hotÄ«ti aá¹-á¹-hak
paÃ±Ã±attiyÄ• saha paÃ±ca Ã±eyya dhammÄ• eva sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡assa gocar

paramatthapadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<13> cittavacanatthe. nahi sÄ• Ä• rammaá¹‡enavinÄ• labbhati. cintetÄ«ti vutte kiá¹ƒ cinte
cintetÄ«ti evaá¹ƒ Ä• rammaá¹‡abhÅ«tena kammapadena vinÄ• asambhavato. tasmÄ• idh
tasmÄ• assa nÄ• maá¹ƒ siddhanti daá¹-á¹-habbanti sambandho. sutamayaÃ±Ã±Ä• á¹‡aá¹ƒ
ettha Ä• rammaá¹‡assa bhÅ«tasabhÄ• va cintÄ• pi atthi, sÄ• paÃ±Ã±Ä• evÄ• ti taá¹ƒ nivatt
... á¹‡Å«paladdhiyevÄ• â€™â€™ ti vuttaá¹ƒ. cittaá¹ƒ, mano, mÄ• nasaá¹ƒ, viÃ±Ã±Ä• á¹‡a,
nÄ• maá¹ƒ. Ä• rammaá¹‡a paccayappaá¹-ibaddhaá¹ƒ hoti. na aÃ±Ã±apaccayappaá¹-ibaddh
laddhaá¹ƒ nÄ• maá¹ƒ. evarÅ«passa Ä• rammaá¹‡a vijÄ• nana saá¹…khÄ• tassa atthantara
dassetuá¹ƒ ``santesu cÄ• â€™â€™ tiÄ• divuttaá¹ƒ. ``etenÄ• â€™â€™ ti idaá¹ƒ kattuno kiriy
atissayÅ«pakÄ• rakaá¹ƒ karaá¹‡a sÄ• dhanaá¹ƒ vadatÄ«ti dassetuá¹ƒ ``taÃ±hÄ«â€™â€™ t
``cintanamattaâ€™â€™ nti ettha mattasaddo visesanivatti atthoti, tena nivattitaá¹ƒ atthaá¹ƒ
``sabbepihÄ«â€™â€™ tiÄ• dinÄ• . ``viggaho vÄ• â€™â€™ ti sarÄ«raá¹ƒ vÄ• . paccayena \
paccayÄ• yattÄ• . ``Ä• yattÄ• â€™â€™ ti sambandhÄ• . vattanaá¹ƒ vutti. uppajjanaá¹ƒ vÄ•
vutti etesanti ``paccayÄ• yatta vuttinoâ€™â€™. ``thÄ• menÄ• â€™â€™ tiÄ• di aÃ±Ã±amaÃ
bhÄ• vasÄ• dhanameva padhÄ• nato labbhatÄ«â€™â€™ ti idaá¹ƒ dhammÄ• naá¹ƒ taá¹ƒ ta
sandhÄ• ya vuttaá¹ƒ. kiriyÄ• mattabhÅ«tÄ• pi pana te dhammÄ• sayaá¹ƒ nÄ• nÄ• paccayÄ
honti nÄ• nÄ• paccayuppannÄ• vatthÄ• yaá¹ƒ á¹-hitÄ• vÄ• . tasmÄ• paramattha padesupi
tadaÃ±Ã±asÄ• dhanÄ• naá¹ƒ paá¹-ilÄ• bho avÄ• rito hoti. itarathÄ• hetu paccayo, Ä• ramm
sahajÄ• tapaccayo, nissayapaccayotiÄ• dÄ«su kathaá¹ƒ bhÄ• vasÄ• dhanaá¹ƒ yuttaá¹ƒ siy
mukhyato. ``abhedassa cintanassabhedakaraá¹‡aâ€™â€™ nti idaá¹ƒ cintetÄ«ti cittantikataa
sandhÄ• ya vuttaá¹ƒ. ``silÄ• puttakassÄ• â€™â€™ ti bhesajjamÅ«lÄ• naá¹ƒ pisanasilÄ• pot
nÄ• ma visuá¹ƒ aá¹…gaá¹ƒ natthi. abhinnaá¹ƒpi bhinnaá¹ƒ katvÄ• vuccati ``silÄ• puttakasa
abhedassabhedakaraá¹‡aá¹ƒ nÄ• ma abhÅ«tarÅ«paá¹ƒ hoti. payojane sati vattabbaá¹ƒ, asa
``tathÄ• karaá¹‡aÃ±cÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``paraparikappitassÄ• â€™â€™ ti pareh
paricintitassa. ``satihi ... pe ... kappanÄ• yÄ• â€™â€™ ti sace attÄ• atthi, attÄ• cinteti, tasm
cittonÄ• mÄ• tiÄ• di vattabbaá¹ƒ. na vattabbaá¹ƒ cintetÄ«ti cittanti, cittassa kiriyÄ• mattattÄ
attÄ• diko kattÄ• nÄ• ma atthi. tasmÄ• kiriyÄ• mattameva kattÄ• raá¹ƒ katvÄ• ``cintetÄ«ti
vuttaá¹ƒ. tena viÃ±Ã±Ä• yatiloke attÄ• dikokattÄ• nÄ• ma natthÄ«ti. idaá¹ƒ abhedassabhed
payojananti vuttaá¹ƒ hoti. ``attappadhÄ• noâ€™â€™ ti kiriyÄ• sÄ• dhane bahÅ«naá¹ƒkÄ• ra
sayaá¹ƒpadhÄ• no sayaá¹ƒjeá¹-á¹-hako hutvÄ• . ``taá¹ƒkattubhÄ• vaâ€™â€™ nti lokesiddh
karaá¹‡abhÄ• vaâ€™â€™ nti puna loke siddhaá¹ƒ karaá¹‡abhÄ• vaá¹ƒ. evaá¹ƒ cittassa vac

tassa abhidhÄ• natthaá¹ƒ dassento ``apicetthÄ• â€™â€™ tiÄ• dimÄ• ha. yathayidaá¹ƒ ye in
cittÄ• vicittÄ• . evaá¹ƒ cittaá¹ƒ vicittaá¹ƒ yaá¹ƒ aÃ±Ã±aá¹ƒ atthi, taá¹ƒ aÃ±Ã±aá¹ƒ ekanikÄ•
nasamanupassÄ• mÄ«-ti yojanÄ• . ``nikÄ• yaâ€™â€™ nti sattajÄ• tisamÅ« haá¹ƒ \Be 39/. `
karaá¹‡avacanaâ€™â€™ nti vibhattÄ• pÄ• dÄ• natthe karaá¹‡avacanaá¹ƒ. etena tato caraâ
vadati. gÄ• thÄ• yaá¹ƒ. ``taá¹ƒ taá¹ƒ sabhÄ• voâ€™â€™ ti vijÄ• nanaphusanÄ• diko sabhÄ
``kiccasampattiyorasoâ€™â€™ ti tena tena dhammena karaá¹‡akiccaÃ±ca, taá¹ƒ kiccaá¹ƒ k
sampattiguá¹‡o ca. aggissa vatthumhi paripÄ• canakiccaá¹ƒ viya, obhÄ• sanaguá¹‡oviya ca
Ã±Ä• á¹‡ena gahetabbo tassa tassa dhammassa dhajabhÅ«to Ä• kÄ• ro. sampatti rasoyeva
``phalaá¹ƒvÄ• pÄ«â€™â€™ ti kÄ• riyapphalaá¹ƒ vÄ• pi, aggissa dhÅ«moviya. ``Ä• sannakÄ
anantare phalanibbattakaá¹ƒ kÄ• raá¹‡aá¹ƒ, aggissa aggikÄ• raka puriso viya. ``alaâ€™â€™
``vibuddhinoâ€™â€™ ti visesabuddhi sampannassa paá¹‡á¸• itassa. ``pubbaá¹…gamarasa
Ä• rammaá¹‡aggahaá¹‡e padhÄ• narasa kiccaá¹ƒ. ``sandhÄ• na paccupaá¹-á¹-hÄ• naâ€™
nirantarappavattÄ• kÄ• rapaccupaá¹-á¹-hÄ• naá¹ƒ. ``nÄ• ma rÅ«papadaá¹-á¹-hÄ• naâ€™â€
rÅ«paÃ±cacittassapadaá¹-á¹-hÄ• naá¹ƒ.

cittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<14> ``cetasi bhavaâ€™â€™ nti cittasmiá¹ƒ pÄ• tubhÅ«taá¹ƒ. ``etena siddhÄ• hontÄ«â€™
eva phassÄ• dÄ«naá¹ƒ jÄ• ti. yÄ• cittassajarÄ• , sÄ• eva phassÄ• dÄ«naá¹ƒjarÄ• â€™â€™
``ekavaá¹‡á¹-Å«pani bandhÄ• nÄ«â€™â€™ ti ekena vaá¹‡á¹-adaá¹‡á¸• akena upanibandhÄ
upanibandhÄ• â€™â€™ ti ekajÄ• tikathÄ• divasena upanibandhÄ• . ``ceâ€™â€™ ti cevad
vattabbaá¹ƒ. gÄ• thÄ• yaá¹ƒ. ``dhammÄ• â€™â€™ ti nÄ• makkhandha dhammÄ• . ``manas
manena eva. ``pakatÄ• â€™â€™ ti pavattitÄ• . ``nimmitÄ• â€™â€™ ti nipphÄ• ditÄ• . ``citta
ti Ä• rammaá¹‡aá¹ƒ vijÄ• nantaá¹ƒ cittaá¹ƒ phusanÄ• kÄ• raá¹ƒ janetvÄ• va vijÄ• nÄ• ti. so
vuccati. avasesÄ• pana sabbepi cetasikadhammÄ• phassaá¹ƒ paá¹-icca uppajjanti. phasso
vedanÄ• kkhandhassa upÄ• dÄ• ya. saÃ±Ã±Ä• kkhandhassa. saá¹…khÄ• rakkhandhassa u
santepi cittamÅ«lakattÄ• cittanissitattÄ• ca tepidhammÄ• cittakiri yÄ• bhÅ«tÄ• \Be 40/ ev
``etenÄ• â€™â€™ ti etenagÄ• thÄ• padena. vibhÄ• vaniyaá¹ƒ pana ekÄ• lambaá¹‡atÄ• ma
paripuá¹‡á¹‡Ä• ni ce tasikaá¹…gÄ• ni upari therena sayameva vakkhamÄ• nattÄ• ti adhippÄ
padatthavibhÄ• vanaá¹-á¹-hÄ• nattÄ• paripuá¹‡á¹‡ehi aá¹…gehi vibhÄ• vetuá¹ƒ vaá¹-á¹-atÄ
nasundaraâ€™â€™ nti. ``vatthumhÄ«â€™â€™ ti paá¹-akoá¹-á¹-hakÄ• dimhi. ``nÄ• nÄ• citta
assarÅ«pÄ• dÄ«ni. vijÄ• nanamattaá¹ƒ cittaá¹ƒ, kusalanti vÄ• akusalanti vÄ• vattabbaá¹ƒ n
hi yuttattÄ• eva tathÄ• vattabbaá¹ƒ hoti. vuttaá¹ƒhetaá¹ƒ bhagavatÄ• . pabhassaramidaá¹ƒ
taÃ±ca kho Ä• gantukehi upakkilesehi upakkiliá¹-á¹-hanti. tenÄ• ha ``udakaá¹ƒ viyacittaâ€™

cetasikavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<15> ruppatÄ«ti padaá¹ƒ kattarivÄ• hetukammanivÄ• siddhaá¹ƒ. ruppanaÃ±cavikÄ• rÄ• pa

``sÄ«tuá¹‡hÄ• dÄ«hÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. tattha ``visamappavattivasenÄ• â€™â€™
visamappavattivasena. dhÄ• tukkho bhavasenÄ• ti vuttaá¹ƒ hoti, ``kenaruppatÄ«â€™â€™ t
hetu atthevÄ• hetu kattarivÄ• karaá¹‡avacanaá¹ƒ daá¹-á¹-habbaá¹ƒ. tathÄ• sÄ«tenÄ• tiÄ•
nÄ• ma sÅ«cimukhÄ• khuddakamakkhikÄ• ceva mahanta makkhikÄ• ca. vÄ• tÄ• nÄ• ma
sÅ«riyÄ• tapo. sariá¹ƒsapÄ• nÄ• ma ahi vicchika satapadikÄ• dayo. tesaá¹ƒ samphassehipi
gacchati, maraá¹‡a mattaá¹ƒ vÄ• dukkhaá¹ƒ. ``ye dhammÄ• â€™â€™ ti dvÄ• dasavidhÄ•
``aÃ±Ã±esaâ€™â€™ nti soá¸·asannaá¹ƒ appaá¹-igharÅ«pÄ• naÃ±ca arÅ«padhammÄ• naÃ
niddhÄ• raá¹‡ebhummaá¹ƒ. idÄ• ni pÄ• á¸·iyÄ• saddhiá¹ƒ mukhyaruppanaá¹ƒ saá¹ƒsander
tiÄ• dimÄ• ha. samÄ• gamo ca nÄ• ma aÃ±Ã±amaÃ±Ã±Ä• bhighaá¹-á¹-anaá¹ƒ vuccatÄ«ti s
Ä• rammaá¹‡akaraá¹‡aÃ±ca á¹-hapetvÄ• ti yojanÄ• . ``mahÄ• bhÅ«tÄ• nameva vÄ• â€™â€
tiá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«tÄ• nameva vÄ• . ``vikÄ• raá¹ƒ Ä• pajjatÄ«â€™â€™ ti vatvÄ• tam
``yasmiá¹ƒ khaá¹‡eâ€™â€™ tiÄ• dimÄ• ha. ``sayaá¹ƒpi vikÄ• rapattÄ• hontÄ«â€™â€™ ti V
temahÄ• bhÅ«tÄ• sayaá¹ƒpi pakatiá¹ƒ vijahitvÄ• omattÄ• dhimattabhÄ• vaá¹ƒ pÄ• puá¹‡an
``omattÄ• dhimattarÅ«pasantatÄ«naÃ±cÄ• â€™â€™ ti paramparato uppajjamÄ• nÄ• rÅ«pa
evaá¹ƒ pÄ• á¸·inayena vipattivasena ruppanaá¹ƒ vatvÄ• idÄ• ni vipatti vÄ• hotu, sampatti v
masantatÄ«naá¹ƒ visadisappavattibhÅ«to vikÄ• ropi ekena pariyÄ• yena ruppanaá¹ƒnÄ• mÄ
ruppanaá¹ƒ dassento ``apicetthÄ• â€™â€™ tiÄ• dimÄ• ha. ``ghaá¹-á¹-anavasena ruppana d
Ä• pÄ• tÄ• gamanÄ• divasena ruppanadhammehivinÄ• abhighaá¹-á¹-anavasenaruppana s
siddhanti pucchÄ• . ``saviggahÄ• hontÄ«â€™â€™ ti dabba saá¹‡á¹-hÄ• nÄ• kÄ• rasahitÄ•
oá¸·Ä• rikasabhÄ• vattÄ• . bahÅ«naÃ±carÅ«pakalÄ• pÄ• naá¹ƒ ekakkhaá¹‡e ekÄ• baddhab
arÅ«padhammÄ• hi saá¹‡hasukhumasabhÄ• vÄ• ca honti. sace anekasatasahassÄ• nipi e
dabbasaá¹‡á¹-hÄ• nabhÄ• vaá¹ƒ nagamissantiyeva. ekasmiÃ±ca sattasantÄ• ne ekakkhaá¹
kasmÄ• , anantara paccayÅ«panibandhena pavattattÄ• . tasmÄ• te saviggahÄ• na honti. rÅ
sabhÄ• vÄ• ca honti. bahÅ«naá¹ƒ sannicayesati dabbasaá¹‡á¹-hÄ• natthÄ• ya saá¹ƒvattan
bahukalÄ• pÄ• pi ekÄ• baddhÄ• hutvÄ• pavattanti. tasmÄ• tesaviggahÄ• hontÄ«ti.

``sÄ«tÄ• diggahaá¹‡asÄ• matthiyenÄ• â€™â€™ ti sÄ«tenapi ruppati, uá¹‡henapi ruppatÄ«
paccakkhato pÄ• kaá¹-assa sÄ«tÄ• divacanassasÄ• matthiyena. taÃ±hi vacanaá¹ƒ lokassa
arÅ«padhammÄ• naá¹ƒ ruppanaá¹ƒ idhanÄ• dhippetanti dÄ«petÄ«ti adhippÄ• yo. ``vohÄ• r
nÄ• masaÃ±Ã±Ä• nÄ• mÄ• ti vuttaá¹ƒ hoti. ``lokopacÄ• renÄ• â€™â€™ ti bahujanassa upa
``pÄ• kaá¹-a nimittavasenevÄ• â€™â€™ ti pÄ• kaá¹-assa saddappavattinimittassa vasenev
vinÄ• pÄ«â€™â€™ ti pisaddena sÄ«tÄ• diggahaá¹‡asÄ• matthiyenapÄ«ti dÄ«peti. evaá¹ƒ s
nÄ• ma na sakkÄ• sabbattha laddhuá¹ƒ. pÄ• kaá¹-animitta vacanameva sabbattha sÄ• dhÄ
``tappasaá¹…ganivattÄ«â€™â€™ ti tassa arÅ«padhammÄ• naá¹ƒ rÅ«patÄ• pasaá¹…gassa
``iddhivikubbanÄ• vasappavattÄ• â€™â€™ ti ettha iddhivikubbanÄ• nÄ• maiddhiyÄ• nÄ• na
siddhÄ«â€™â€™ ti \Be 42/ rÅ«panti nÄ• ma saÃ±Ã±Ä• siddhi. ``idaá¹ƒ panÄ• â€™â€™ ti i
``anuggahÄ• naá¹ƒ sÄ«tÄ• dÄ«naá¹ƒ vasenÄ• â€™â€™ ti kiÃ±cÄ• pipÄ• á¸·iyaá¹ƒ sÄ«tÄ•
sÄ«tÄ• dÄ«naá¹ƒ vasena vuttaá¹ƒ. teca brahmaloke natthi. anuggÄ• hakÄ• eva atthi. tesaá

``pÄ• á¸·iyaá¹ƒ niddiá¹-á¹-hÄ• nÄ«â€™â€™ ti saÃ±jÄ• nÄ• tÄ«ti kho bhikkhave tasmÄ• saÃ
saÃ±jÄ• nÄ• ti. nÄ«laá¹ƒpi saÃ±jÄ• nÄ• ti, pÄ«tampi saÃ±jÄ• nÄ• tÄ«-tiÄ• dinÄ• ca, vijÄ• n
viÃ±Ã±Ä• á¹‡anti vuccati. kiÃ±ca vijÄ• nÄ• ti. madhuraá¹ƒpi vijÄ• nÄ• ti, ambilaá¹ƒpi vijÄ• nÄ
ca-pÄ• á¸·iyaá¹ƒ niddiá¹-á¹-hÄ• ni.

rÅ«papadavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<16> nibbÄ• napade. ``khandhÄ• vÄ• â€™â€™ ti bhavantare apÄ• yÄ• dÄ«su bhavissamÄ
dhammÄ• , nibbÄ• yanti nÄ• ma, satte pÄ«á¸·etvÄ• niruddhattÄ• ti adhippÄ• yo. paccuppan
pÄ«á¸·enti, avassaá¹ƒ uppajjamÄ• nÄ• anÄ• gatadhammÄ• ca anÄ• gate pÄ«á¸·essanti, k
nÄ• mÄ• ti Ä• ha ``paccuppannesu ... pe ... vattabbameva natthÄ«â€™â€™ ti. ``visayebhum
visayÄ• dhÄ• rebhummaá¹ƒ. visayÄ• dhÄ• ro nÄ• mamanussÄ• bhÅ«miyaá¹ƒ gacchantÄ«ti
tena pana vinÄ• aÃ±Ã±attha taá¹ƒ kiriyaá¹ƒ kÄ• tuá¹ƒ nasakkoti. tasmÄ• Ä• dhÄ• rabhÄ• v
dassetuá¹ƒ ``yathÄ• Ä• kÄ• seâ€™â€™ tiÄ• divuttaá¹ƒ. yathÄ• sakuá¹‡Ä• naá¹ƒ pakkhana
aÃ±Ã±attha nasijjhati. tathÄ• vaá¹-á¹-adukkhadhammÄ• naá¹ƒ nibbuti kiriyÄ• pi nibbÄ• nem
nasijjhatÄ«ti dassetuá¹ƒ ``yehiteâ€™â€™ tiÄ• dimÄ• ha. tattha ``yeâ€™â€™ ti
yetividhavaá¹-á¹-adukkhasantÄ• padhammÄ• . hisaddonipÄ• to. tesaddo vacanÄ• laá¹…kÄ•
nibbÄ• navinimuttaá¹ƒ. nibbutiá¹-hÄ• naá¹ƒ nÄ• ma natthi. tasmÄ• nibbÄ• naá¹ƒ tesaá¹ƒ ni
dhÄ• rohotÄ«ti adhippÄ• yo. yathÄ• ayaá¹ƒ padÄ«po nibbÄ• yati. tathÄ• dhÄ«rÄ• nibbantÄ
kilesÄ• naá¹ƒ vÄ• â€™â€™ ti te saá¹ƒtesaá¹ƒkilesÄ• naá¹ƒ vÄ• . ``khandhÄ• naá¹ƒ vÄ• â€™
khandhÄ• naá¹ƒ vÄ• . ``punaappaá¹-isandhikabhÄ• vaâ€™â€™ nti santÄ• nassa puna paá¹
pÄ• puá¹‡anti \Be 43/ ariyÄ• janÄ• . yathÄ• magge karaá¹‡avacanaá¹ƒ dissati addhÄ• imÄ
jarÄ• maraá¹‡amhÄ• parimuccissÄ• mÄ«tiÄ• dÄ«su. na tathÄ• nibbÄ• neti Ä• ha ``maggen
nibbÄ• nepanabhummavacanameva dissati yatthanÄ• maÃ±carÅ«paÃ±ca. asesaá¹ƒ uparuj
karaá¹‡a vacanaá¹ƒ na dissati, karaá¹‡a lakkhaá¹‡asseva abhÄ• vatoti dassetuá¹ƒ ``na ca n
vuttaá¹ƒ. karaá¹‡a lakkhaá¹‡aá¹ƒ nÄ• makattuno sahakÄ• rÄ« paccayabhÄ• vo. nanu anupa
nibbÄ• yantÄ«ti dissatÄ«ti. saccaá¹ƒ, tattha pana visesane karaá¹‡a vacanaá¹ƒ. na karaá¹‡a
saupÄ• disesanibbÄ• nadhÄ• tuyÄ• nivattanatthaá¹ƒ vuttanti.

nibbÄ• napadavaá¹‡á¹‡anÄ• .

dutÄ«yagÄ• thÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<18> kÄ• mÄ• vacarapade. ``kÄ• mÄ«yatÄ«â€™â€™ ti icchÄ«yati. nimittassÄ• davatthu m
Ä• gataá¹ƒ. ``tekÄ• mÄ«yantÄ«â€™â€™ ti te avÄ«cirayÄ• dayo icchÄ«yanti. ``tattha uppa
avÄ«cirayÄ• dÄ«su uppannÄ• naá¹ƒpi sattÄ• naá¹ƒ. ``bhavanikanti nÄ• ma hotÄ«â€™â€™
khandhaá¹ƒ etaá¹ƒ mama, esohamasmi, esome attÄ• ti gaá¹‡hantÄ« taá¹‡hÄ• bhavanikant
nerayikasattÄ• naá¹ƒpi atthiyeva. ``kÄ• me avacaratÄ«â€™â€™ ti kÄ• mepariyÄ• pannaá¹ƒ

hoti. rÅ«pÄ• rÅ«pabhÅ«mÄ«su uppannaá¹ƒpi rÅ«pÄ• rÅ«pasaá¹…khyaá¹ƒ nagacchati. kÄ•
kÄ• magaá¹‡anamevagacchatÄ«ti attho. ``tÄ«subhavesu uppannÄ• nipÄ«â€™â€™ ti kÄ• m
uppannÄ• nipi na tatrapariyÄ• pannÄ• neva honti. tatra apariyÄ• pannÄ• neva hontÄ«ti adh
``kÄ• mÄ• vacaratÄ• pattidosoâ€™â€™ ti kÄ• mÄ• vacara dhammÄ• ti vattabbatÄ• pattido
``rÅ«pÄ• vacaratÄ• dimuttidosoâ€™â€™ ti ime rÅ«pÄ• vacara dhammÄ• na honti, arÅ«pÄ
lokuttara dhammÄ• na hontÄ«ti evaá¹ƒ vattabbatÄ• patti dosoti vuttaá¹ƒ hoti. esanayo
``rÅ«pÄ• rÅ«pÄ• vacaratÄ• patti doso kÄ• mÄ• vacaratÄ• mutti dosoâ€™â€™ tipadesu Ã±.
uppannatthe gahitepi etedosÄ• nÄ• pajjanti. kasmÄ• , loke yebhÅ«yyanayatabbahulanayÄ•
imamatthaá¹ƒ vadanto ``nanuyebhÅ«yya vuttivasenapÄ«â€™â€™ tiÄ• dimÄ• ha. tattha ``ke
puggalÄ• naá¹ƒ vÄ• dhammÄ• naá¹ƒ vÄ• . yathÄ• migaluddako gÄ• me carantopi vane car
nÄ• maá¹ƒ labhati. rÄ• jahatthÄ« aÃ±Ã±attha carantopi saá¹…gÄ• me caraá¹‡abahulattÄ•
labhati. ayaá¹ƒ yebhÅ«yyanayo nÄ• ma. yasmiá¹ƒ vane ambarukkhÄ• pi atthi, aÃ±Ã±arukkh
ambarukkhabahulattÄ• pana taá¹ƒ vanaá¹ƒ ambavananti nÄ• maá¹ƒ labhati. evaá¹ƒ simbal
tabbahulanayo. idha pana bhÅ«miyo tabbahulanayena kÄ• marÅ«pÄ• rÅ«pa nÄ• maá¹ƒ lab
kÄ• mÄ• vacarÄ• di nÄ• maá¹ƒ labhantÄ«ti. evaá¹ƒ gahite sati, te dosÄ• nÄ• pajjantÄ«ti im
``tasmÄ• idhapi ... pe ... dosotÄ«â€™â€™ tiÄ• ha. ``nÄ• â€™â€™ ti na kocidoso natthi. att
``tasmÄ• ssÄ• â€™â€™ ti ettha ``assÄ• â€™â€™ ti avacarasaddassa. ``tathÄ• atthaá¹ƒ a
uppajjanatthaá¹ƒ aggahetvÄ• . ``pariggÄ• hiniyÄ• kÄ• mataá¹‡hÄ• ya katoâ€™â€™ ti tathÄ
kÄ• mataá¹‡hÄ• ya gocaravisayattÄ• tÄ• yataá¹‡hÄ• ya katonÄ• ma hoti. etena kÄ• metÄ«
avacarati etthÄ• ti avacaraá¹ƒ. kÄ• massa avacaranti kÄ• mÄ• vacaraá¹ƒ. kÄ• ma taá¹‡hÄ•
kÄ• mÄ• vacaranti ayamatthopi sijjhati.

rÅ«peavacaratÄ«ti rÅ«pÄ• vacaraá¹ƒ. ``rÅ«peâ€™â€™ ti soá¸·asavidhÄ• yarÅ«pabhÅ«miy
tattha pariyÄ• pannabhÄ• vena pavattati. arÅ«pe avacaratÄ«ti arÅ«pÄ• vacaraá¹ƒ. ``arÅ«pe
arÅ«pabhÅ«miyÄ• . ``avacaratÄ«â€™â€™ ti tattha pariyÄ• pannabhÄ• vena pavattatÄ«ti im
``rÅ«pÄ• rÅ«pÄ• vacaresupi ayaá¹ƒnayo netabboâ€™â€™ ti. rÅ«pe bhavo rÅ«paá¹ƒ. rÅ«pa
arÅ«paá¹ƒ, arÅ«pataá¹‡hÄ• . rÅ«passa avacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ. arÅ«passa avacaraá
imamatthaá¹ƒ dÄ«peti ``tesu panÄ• â€™â€™ tiÄ• dinÄ• . ``atrÄ• â€™â€™ ti imasmiá¹ƒ á¹-
kÄ• mo, taá¹‡hÄ• , tisabbampetaá¹ƒ lobhassavevacanaá¹ƒ hoti. rÅ«parÄ• go arÅ«parÄ• go
idha kÄ• masaddena taá¹ƒ daÃ±Ã±olobho \Be 45/ gayhati. ``sabbopi lobhoâ€™â€™ ti etena
diá¹-á¹-hisahagatopi saá¹…gahitoti daá¹-á¹-habbaá¹ƒ.

<19> ``rÅ«pÄ• rÅ«pasaddÄ• tÄ• su bhÅ«mÄ«su niruá¸·hÄ• â€™â€™ ti animittÄ• hutvÄ•
sanimittaá¹ƒ nayaá¹ƒ vadati ``apicÄ• â€™â€™ tiÄ• dinÄ• . ``nissayopacÄ• roâ€™â€™ ti á¹-
sabbogÄ• mo Ä• gatoti. ``nissito pacÄ• roâ€™â€™ ti á¹-hÄ• nyÅ«pacÄ• ro. yathÄ• dhajÄ•
etasmiá¹ƒ antareâ€™â€™ ti ye etasmiá¹ƒ antare khandhadhÄ• tu Ä• yatanÄ• . yaá¹ƒ rÅ«pa
yÄ• saÃ±Ã±Ä• , ye saá¹…khÄ• rÄ• , yaá¹ƒviÃ±Ã±Ä• á¹‡anti yojanÄ• . ``suvisadaâ€™â€™ r
anÄ• kulattÄ• suvisuddhaá¹ƒ. ``kiá¹ƒ vikkhepenÄ• â€™â€™ ti cittavikkhepena kiá¹ƒ payojan

<20> ``lujjanappalujjanaá¹-á¹-henÄ• â€™â€™ ti bhijjanappabhijjanaá¹-á¹-hena. ``yatthÄ• â€
tebhÅ«make dhammasamÅ«he. ``nivisatÄ«â€™â€™ ti niccaá¹ƒ visati, upagacchati. ``tassÄ
micchÄ• ggÄ• hassa. ``tesaâ€™â€™ nti lokuttara dhammÄ• naá¹ƒ. ``yesaâ€™â€™ nti lokiy
``lujjanaâ€™â€™ nti khaá¹‡ikabhaá¹…gena bhijjanaá¹ƒ. ``palujjanaâ€™â€™ nti saá¹‡á¹-hÄ
santaticchedena nÄ• nappakÄ• rato bhijjanaá¹ƒ. nibbÄ• naá¹ƒ pana idha na labbhati cittasa
adhippÄ• yo. so ca apariyÄ• pannabhÄ• vo, visuá¹ƒ ekÄ• catutthÄ« avatthÄ• bhÅ«minÄ• m

catubbhÅ«mivibhÄ• gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<21> ``hÄ«naâ€™â€™ nti saddhÄ• satiÄ• dÄ«hi sobhaá¹‡adhammehi ayuttattÄ• hÄ«naá¹
lobhÄ• dÄ«hi pÄ• padhammehi yuttattÄ• sabba cittehi hÄ«nataraá¹ƒ. ``tadatthoâ€™â€™ ti
sobhaá¹‡asaÃ±Ã±Ä• karaá¹‡asukhattho. ``Ä• ditoâ€™â€™ tiÄ• dimhi. ``vÄ«thicittavasenÄ•
esome attÄ• ti evaá¹ƒ pavattassa bhavanikanti javanavÄ«thicittassa vasena. evaÃ±casati, k
lobhamÅ«lacittassapathamaá¹ƒ vacaneti Ä• ha ``akusalesu panÄ• â€™â€™ tiÄ• diá¹ƒ \Be 4
``dvÄ«hivaá¹-á¹-amÅ«lehÄ«â€™â€™ ti lobhamohasaá¹…khÄ• tehi dvÄ«hi vaá¹-á¹-amÅ«leh

<22> ``siniddhacittaâ€™â€™ nti sÄ• tavedanÄ• yuttattÄ• lÅ«khacittaá¹ƒ na hotÄ«ti adhipp
vutte kÄ• yikasukhavedanÄ• yapi pasaá¹…go siyÄ• ti vuttaá¹ƒ ``mÄ• nasika ... pe ... nÄ• ma
``sumanÄ• bhidhÄ• nassÄ• â€™â€™ ti sumananÄ• massa. ``pavattinimittaâ€™â€™ nti pav
kathaá¹ƒ pana bhÄ• vo pavattinimittaá¹ƒ nÄ• mahotÄ«ti Ä• ha ``bhavanti ... pe ... katvÄ• â€
bhummaá¹ƒ. tathÄ• hi bhÄ• vo nÄ• ma saddappavattinimittanti vuttaá¹ƒ. idÄ• ni nimitta lakk
``yathÄ• hÄ«â€™â€™ tiÄ• dimÄ• ha. ``tatthÄ• â€™â€™ ti tasmiá¹ƒ payoge. ``danta nimitta
``taá¹ƒ vedanÄ• nimittaâ€™â€™ nti taá¹ƒ vedanÄ• kÄ• raá¹‡Ä• . ettha siyÄ• , ``etasminti n
vuttaá¹ƒ, nimittaÃ±canÄ• ma akÄ• rakaá¹ƒ asÄ• dhanaá¹ƒ, taá¹ƒ kathaá¹ƒ sÄ• dhanaviggah
sÄ• dhanÄ• nurÅ«pattÄ• saddappavattinimittassÄ• ti daá¹-á¹-habbaá¹ƒ. etenÄ• ti ca etasm
ubhayavacananti vadanti. Ä• sannahetu nÄ• masÄ• dhanarÅ«po bhavatÄ«ti tesaá¹ƒ adhipp
pakatipaccayena anipphannaá¹ƒ kammaá¹ƒ attano balena nipphÄ• detÄ«ti saá¹…khÄ• ro. `
ti pubbabhÄ• ge abhisaá¹…khÄ• ro. payojeti niyojetÄ«ti payogo. upeti phalasaá¹…khÄ• to a
``Ä• á¹‡attiyÄ• vÄ• â€™â€™ ti pesanÄ• yavÄ• . ``ajjhesanena vÄ• â€™â€™ ti Ä• yÄ• cane
bhayaá¹ƒ dassetvÄ• vÄ• . ``taá¹ƒ taá¹ƒ upÄ• yaá¹ƒ pare Ä• cikkhaâ€™â€™ nti. kathaá¹ƒ Ä
``akaraá¹‡eâ€™â€™ tiÄ• diá¹ƒ. ``tasmiá¹ƒ tasmiá¹ƒ kamme payojetÄ«tikatvÄ• idha saá¹…
yojanÄ• . ``paccaya gaá¹‡oâ€™â€™ ti pakatipaccayagaá¹‡o. ``tenÄ• â€™â€™ ti saá¹…khÄ
ti kusalÄ• kusalÄ• byÄ• katÄ• naá¹ƒ sÄ• dhÄ• raá¹‡o. ``duvidhena saá¹…khÄ• renÄ• â€™â
``yo pana tenasahitoâ€™â€™ tiÄ• dinÄ• pubbevuttamevatthaá¹ƒ pakÄ• rantarenapÄ• kaá¹
yadÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. ``itÄ«â€™â€™ tiÄ• di laddhaguá¹‡a vacanaá¹ƒ. ``paccaya
paccayagaá¹‡asseva visesa nÄ• manti \Be 47/ vuttaá¹ƒ hoti. uppannatthe ikapaccayoti kath
Ä• ha ``yasmiá¹ƒ samayeâ€™â€™ tiÄ• diá¹ƒ. ``pÄ• á¸·iyaâ€™â€™ nti dhammasaá¹…gaá¹

``asallakkhetvÄ• â€™â€™ ti acintetvÄ• iccevattho. sabbametaá¹ƒ nayujjatiyeva. kasmÄ• ,
asaá¹ƒsandanattÄ• , atthayuttibyaÃ±janayuttÄ«naÃ±ca avisadattÄ• ti adhippÄ• yo. ``taâ€™
``etenÄ• â€™â€™ ti pubbappayogena. ``yathÄ• vuttanayenÄ• â€™â€™ ti tikkhabhÄ• vasa
``so panÄ• â€™â€™ ti pubbappayogo pana. ``itÄ«â€™â€™ ti tasmÄ• . ``taá¹ƒ nibbattitoâ€™
nibbattito. ``virajjhitvÄ• â€™â€™ ti ayuttapakkhepatitvÄ• . etenapaá¹-ikkhittÄ• hotÄ«ti samb
``cittasambhavÄ«â€™â€™ ti cittasmiá¹ƒ sambhÅ«to. viseso saá¹…khÄ• ro nÄ• mÄ• ti yojan
sapakkhakotyÄ• dÄ«suviyÄ• ti vuttaá¹ƒ. sÄ• savÄ• dhammÄ• , sÄ• rammaá¹‡Ä• dhammÄ
yuttataraá¹ƒ. ``pÄ• á¸·iaá¹-á¹-hakathÄ• siddhaâ€™â€™ nti pÄ• á¸·iaá¹-á¹-hakathÄ• to siddh
apicayatthavisuddhimaggÄ• dÄ«su asaá¹…khÄ• raá¹ƒ cittaá¹ƒ, sasaá¹…khÄ• raá¹ƒ cittanti
pacchimanayo yutto. upÄ• yasamuá¹-á¹-hitassa anekasatasambhavato ``idaÃ±ca nayadass
``udÄ• sinabhÄ• venÄ• â€™â€™ ti majjhattabhÄ• vena. ``yatoâ€™â€™ ti yasmÄ• . vikÄ• ra
adhimattapassanaá¹ƒ viÃ±Ã±Ä• yatÄ«ti yojanÄ• .

<23> idÄ• ni sahagatavacana sampayuttavacanÄ• ni vicÄ• rento ``etthacÄ• â€™â€™ tiÄ•
bhedavantÄ• hontÄ«â€™â€™ ti kasmÄ• vuttaá¹ƒ. na nu tepicakkhu samphasso, sotasamp
kÄ• mavitakko, byÄ• pÄ• davitakko, tiÄ• dinÄ• ca, dukkhe aÃ±Ã±Ä• á¹‡aá¹ƒ, dukkhasamuda
bhedavantÄ• hontÄ«ti. saccaá¹ƒ. te pana bhedÄ• imaá¹ƒ cittaá¹ƒ bhinnaá¹ƒ na karonti. tas
hontÄ«ti vuttÄ• . na ca tesaá¹ƒ ayaá¹ƒ vikappo atthÄ«ti sambandho. ``imasmiá¹ƒ citteâ€™â
``katthacÄ«â€™â€™ ti kismiÃ±ci citte. yevÄ• panÄ• ti vutte sudhammesu Ä• gatÄ• niyevÄ•
ti dosamÅ«lamohamÅ«lehi. nanutÄ• nipi idha gahetabbÄ• nÄ«ti sambandho. ``nÄ• â€™â€™
Ä• ha ``tesuhÄ«â€™â€™ tiÄ• diá¹ƒ \Be 48/. tepi idha nagahetabbÄ• siyuá¹ƒ. na pana na g
vedanÄ• ya ca sayaá¹ƒ bhedavantattÄ• , diá¹-á¹-hisaá¹…khÄ• rÄ• naÃ±ca vikappasabbhÄ•

<24> ``somanassassakÄ• raá¹‡aâ€™â€™ nti somanassuppattiyÄ• kÄ• raá¹‡aá¹ƒ. soman
taá¹ƒ sahagata cittuppattiyÄ• pikÄ• raá¹‡aá¹ƒ siddhaá¹ƒ hotÄ«ti katvÄ• tameva vuttanti daá
``somanassappaá¹-isandhikohÄ«â€™â€™ tiÄ• diá¹ƒ. hÄ«nena vÄ• ... pe ... Ä• rammaá¹‡e
samÄ• yuttassÄ• pi cittaá¹ƒ uppajjamÄ• nantiÄ• dinÄ• vattabbaá¹ƒ. tathÄ• byasanamuttiya
``byasanamuttÄ«â€™â€™ ti idaá¹ƒ domanassappasaá¹…gaparihÄ• ravacanaá¹ƒ. ajjhÄ• sa
gehaá¹ƒ. diá¹-á¹-hisaá¹…khÄ• to ajjhÄ• sayoyassÄ• ti diá¹-á¹-hajjhÄ• sayo. tassa bhÄ• vo d
``ayoniso ummujjanaâ€™â€™ nti anupÄ• yato Ä• bhujanaá¹ƒ, manasikaraá¹‡aá¹ƒ. ``cintÄ•
gambhÄ«resu dhammesu cintÄ• pasavanavasena, vÄ«maá¹ƒsÄ• vaá¸• á¸• hanavasena. ``
diá¹-á¹-haá¹ƒ kÄ• raá¹‡appaá¹-irÅ«pakameva. tenÄ• ha ``sÄ• ratosaccato ummujjanaâ€™â
``tabbiparÄ«tenÄ• â€™â€™ ti tato viparÄ«tena. adiá¹-á¹-hajjhÄ• sayatÄ• , diá¹-á¹-hivipanna
saddhammasavanatÄ• , sammÄ• vitakkabahulatÄ• , yoniso ummujjanaÃ±ca diá¹-á¹-hivippa

``imesaá¹ƒ pana cittÄ• naá¹ƒ uppattividhÄ• naá¹ƒ visuddhimaggegahetabbaâ€™â€™ nti vi
niddesato gahetabbaá¹ƒ. vuttaÃ±hitattha. yadÄ• hinatthikÄ• mesu Ä• dÄ«navotiÄ• dinÄ• na
purekkhitvÄ• haá¹-á¹-hatuá¹-á¹-ho kÄ• mevÄ• paribhuÃ±jati, diá¹-á¹-hamaá¹…galÄ• dÄ«ni

sabhÄ• va tikkhena anussÄ• hitenacittena. tadÄ• pathamaá¹ƒ akusala cittaá¹ƒ uppajjati. ya
samussÄ• hitena cittena, tadÄ• dutÄ«yaá¹ƒ. yadÄ• micchÄ• diá¹-á¹-hiá¹ƒ apurekkhitvÄ• k
haá¹-á¹-hatuá¹-á¹-ho methunaá¹ƒ vÄ• sevati, para sampattiá¹ƒ vÄ• abhijjhÄ• yati, parabha
sabhÄ• vatikkheneva anussÄ• hitena cittena. tadÄ• tatÄ«yaá¹ƒ. yadÄ• mandena samussÄ
catutthaá¹ƒ. yadÄ• pana kÄ• mÄ• naá¹ƒ vÄ• asampattiá¹ƒ Ä• gamma aÃ±Ã±esaá¹ƒ vÄ• s
catÅ«supi vikappesu somanassarahitÄ• honti \Be 49/, tadÄ• sesÄ• ni cattÄ• ri upekkhÄ• sa

lobhamÅ«lacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<25> dosamÅ«lacitte. ``virÅ«paâ€™â€™ nti duá¹-á¹-haá¹ƒ, luddaá¹ƒ. dummanassa bhÄ• v
kÄ• yikadukkhavedanÄ• yapi pasaá¹…go siyÄ• ti vuttaá¹ƒ ``mÄ• nasika ... pe ... nÄ• maâ€™
bÄ• dhati. ``santatteâ€™â€™ ti santÄ• pite.

<26> ``bhedakaroâ€™â€™ ti aÃ±Ã±amaÃ±Ã±avisesakaro. ``bhedakarÄ• na hontÄ«â€™â€
aÃ±Ã±amaÃ±Ã±avisesakarÄ• na honti. domanassaggahaá¹‡aá¹ƒ pasaá¹…ganivattanatthaá
pasaá¹…goti canÄ• nappakÄ• rato sajjanaá¹ƒ lagganaá¹ƒ. kathaá¹ƒ pasaá¹…goti Ä• ha ``ya
``tuá¹-á¹-hiá¹ƒ pavedentÄ«â€™â€™ ti tuá¹-á¹-hÄ• mayaá¹ƒ imesaá¹ƒ maraá¹‡enÄ• tiÄ• di c
sahagatappasaá¹…gaá¹ƒ nivattetvÄ• sampayuttappasaá¹…gaá¹ƒ nivattetuá¹ƒ ``paá¹-ighag
vuttaá¹ƒ. tiracchÄ• nagatapÄ• á¹‡avadhe apuÃ±Ã±aá¹ƒ nÄ• ma natthi. Ä• dikappato paá¹-á
yathÄ• kÄ• ma paribhogatthÄ• ya lokissariyenathÄ• varaá¹-á¹-hÄ• yinÄ• nimmitattÄ• ti adh
``vissaá¹-á¹-hÄ• â€™â€™ ti anÄ• saá¹…kÄ• . ``aÃ±Ã±evÄ• â€™â€™ ti aÃ±Ã±e vÄ• jane.
vematikaá¹ƒ jÄ• taá¹ƒ yesaá¹ƒ te vematikajÄ• tÄ• . purimacittassalobhasahagatabhÄ• vo im
lobhasahagatacittÄ• ninÄ• mÄ• ti iminÄ• cÅ«á¸·anigamane neva siddhoviyÄ• ti yojanÄ• . c
paá¹-ighasampayutta bhÄ• vesiddhe domanassasahagatabhÄ• vopi tenasiddho yevÄ• ti kat
gahaá¹‡aá¹ƒâ€™â€™ ti vuttaá¹ƒ. ``tesaâ€™â€™ nti donassapaá¹-ighÄ• naá¹ƒ. imasmiá¹ƒ
issÄ• macchariyakukkuccÄ• nicathinamiddhÄ• ni ca aniyatayogÄ«ni ca honti yevÄ• panakÄ
``purimacitteâ€™â€™ tiÄ• diá¹ƒ. domanassaá¹ƒ imasmiá¹ƒ citte atthi, aÃ±Ã±acittesu natthi,
dhammo nÄ• ma. anaÃ±Ã±asÄ• dhÄ• raá¹‡a dhammotipi vuccati. ``yathÄ• taá¹ƒâ€™â€™ t
tadudÄ• haraá¹‡aá¹ƒ yathÄ• katamanti attho. ``upalakkhetÄ«â€™â€™ ti \Be 50/ saÃ±Ã±Ä•
Ä• tapaá¹ƒtÄ• yatirakkhatÄ«ti Ä• tapattaá¹ƒ. setacchattaá¹ƒ. laddhaá¹ƒ Ä• tapattaá¹ƒ yenÄ•
rÄ• jakumÄ• ro. so Ä• tapattaá¹ƒ laddhoti vutte sabbaá¹ƒ rÄ• jasampattiá¹ƒ laddhoti viÃ±Ã±
upalakkhaá¹‡a vacanaá¹ƒ jÄ• tanti daá¹-á¹-habbaá¹ƒ. ``ubhinnaâ€™â€™ nti dvinnaá¹ƒ dom
pubbe domanassasahagatanti vatvÄ• nigamane paá¹-ighasampayuttacittÄ• nÄ«ti vuttattÄ•
siddhitoâ€™â€™ ti vuttaá¹ƒ.

<27> ``aniá¹-á¹-halokadhammehÄ«â€™â€™ ti alÄ• bho ca, ayasoca, nindÄ• ca, dukkhaÃ±
aniá¹-á¹-halokadhammehi. ``taá¹ƒ kutettha labbhÄ• â€™â€™ ti ahaá¹ƒ alÄ• bhÄ• dÄ«hi mÄ
patthentassapi kutomeetthaloketaá¹ƒ patthanÄ• pÅ«raá¹‡aá¹ƒ sabbakÄ• laá¹ƒ labbhÄ• ti a

ca kammatthadÄ«pakaá¹ƒ pÄ• á¹-ipadikapadaá¹ƒ. imesaá¹ƒ uppattividhÄ• naá¹ƒ visuddhim
tassa pÄ• á¹‡Ä• ti pÄ• tÄ• dÄ«su tikkhamandappavattikÄ• le pavattiveditabbÄ• ti.

dosamÅ«lacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<28> mohamÅ«lacitte. ``mÅ«lantaravirahenÄ• â€™â€™ ti aÃ±Ã±amÅ«lavirahena. saá¹ƒsa
evaá¹ƒ nu kho, aÃ±Ã±athÄ• nu khoti evaá¹ƒ dvidhÄ• erayati kampatÄ«ti attho. vikkhipatÄ«t
``niyamanatthaâ€™â€™ nti idaá¹ƒ vicikicchÄ• sampayuttaá¹ƒ nÄ• mÄ• ti niyamanatthaá¹ƒ.
paá¹-ighasampayuttaá¹ƒ viya nigamanena siddhaá¹ƒ na hoti. ``idha laddhokÄ• saá¹ƒ hutvÄ•
virahattÄ• eva idhaladdhokÄ• saá¹ƒ hutvÄ• . pakati sabhÄ• vabhÅ«taá¹ƒ, iti tasmÄ• natthÄ
``anosakkamÄ• naâ€™â€™ nti pacchato anivattamÄ• naá¹ƒ. ``asaá¹ƒsÄ«damÄ• naâ€™â€
ubhayena abbocchinnanti vuttaá¹ƒ hoti. ``atisammuá¸·hatÄ• yÄ• â€™â€™ ti mÅ«lantara vira
atisammuá¸·hatÄ• ya. ``aticaÃ±calatÄ• yÄ• â€™â€™ ti saá¹ƒsappamÄ• navikkhipamÄ• neh
aticaÃ±calatÄ• ya. ``sabbatthapÄ«â€™â€™ ti sabbesupi Ä• rammaá¹‡esu. aá¹-á¹-hakathÄ•
avijjÄ• ya duvidhabhÄ• vova vutto. kathaá¹ƒ vutto. avijjÄ• appaá¹-ipatti micchÄ• paá¹-ipatti
sasaá¹…khÄ• rÄ• saá¹…khÄ• ratoti \Be 51/ vutto. ``tividhabhÄ• vovÄ• â€™â€™ ti imasmiá
avijjÄ• ya saddhiá¹ƒ tividhabhÄ• vova. imesaá¹ƒ dvinnaá¹ƒ cittÄ• naá¹ƒ uppattividhÄ• naá¹ƒ
visuddhimaggesaá¹…khepatovavuttaá¹ƒ tassaasanniá¹-á¹-hÄ• navikkhepakÄ• lepavatti ved

<29> ``sabbathÄ• pÄ«â€™â€™ ti nipÄ• tasamudÄ• yo vÄ• hotu aÃ±Ã±amaÃ±Ã±avevacan
sabbappakÄ• ratopi. akusalapade akÄ• ro viruddhattho. yathÄ• amitto, asuro, tidassetuá¹ƒ
tiÄ• dimÄ• ha. ``paá¹-iviruddhabhÄ• voâ€™â€™ ti mohÄ• dÄ«hi akusalehi viruddhabhÄ• vo
``abhÄ• vanÄ• rahÄ• â€™â€™. kathaá¹ƒ pana bhÄ• vanaá¹ƒnÄ• rahantÄ«ti Ä• ha ``punapp
``niyÄ• maá¹ƒ okkamantÄ• pÄ«â€™â€™ ti paÃ±cÄ• nantariya kammabhÄ• vena niyatamico
niyÄ• maá¹ƒ okkamantÄ• pi. apÄ• yaá¹ƒ bhajantÄ«ti apÄ• yabhÄ• gino. kammakÄ• rakÄ• .
``vaá¹-á¹-asotaniyateâ€™â€™ ti saá¹ƒsÄ• ravaá¹-á¹-a sotasmiá¹ƒ niyate. ``thiratarapattÄ• â
samÄ• dhivasena thiratarabhÄ• vaá¹ƒ pattÄ• . idÄ• ni tamevatthaá¹ƒ pakÄ• rantarena vibhÄ
tiÄ• dimÄ• ha. ``siyuâ€™â€™ nti padaá¹ƒ dhÄ• tupaccayehi siddhaá¹ƒ nipphannapadaá¹ƒ n
idhaparikappatthassa asambhavato. nipÄ• tapadaá¹ƒ hoti. kasmÄ• , anekatthatÄ• sambhav
saddena samÄ• nattho. tenÄ• ha ``nipÄ• tapadaá¹ƒ idha daá¹-á¹-habbaâ€™â€™ nti.

akusalavaá¹‡á¹‡anÄ• .

<30> ahetukacitte. ``sabbanihÄ«naâ€™â€™ nti sabbacittehi hÄ«naá¹ƒ. puna ``sabbanihÄ«
sabbÄ• hetukehi hÄ«naá¹ƒ. ``taâ€™â€™ nti akusala vipÄ• kaá¹ƒ.

<31> suttapÄ• á¸·iyaá¹ƒ, ``kaá¹-á¹-haâ€™â€™ nti sukkhadÄ• ruá¹ƒ. ``sakalikaâ€™â€™ nti
kaá¹-á¹-hakkhaá¹‡á¸• akaá¹ƒ. ``thusaâ€™â€™ nti vÄ«hisuá¹…kaá¹ƒ. ``saá¹…kÄ• raâ€™â€

cakkhuÃ±carÅ«pe ca paá¹-icca yaá¹ƒviÃ±Ã±Ä• á¹‡aá¹ƒ uppajjati. taá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
yojetabbaá¹ƒ. tattha ``rÅ«peâ€™â€™ ti rÅ«pÄ• rammaá¹‡Ä• na \Be 52/. ``saddeâ€™â€™ t
viÃ±Ã±Ä• á¹‡Ä• ni ekavatthu nissitÄ• ni honti. tasmÄ• vatthu dvÄ• resu ekavacanaá¹ƒ vutta
ekaviÃ±Ã±Ä• á¹‡enÄ• pi bahÅ«ni gahitÄ• ni. tasmÄ• Ä• rammaá¹‡esu bahuvacanaá¹ƒ. ``d
karoti. nÄ• madhÄ• tu padaÃ±hetaá¹ƒ. yathÄ• attÄ• naá¹ƒ sukheti vÄ«á¹‡etÄ«ti saddavidÅ
sukhadukkhatakkiriyÄ• yaá¹ƒti vuttaá¹ƒ. takkiriyÄ• ti ca sukhakiriyÄ• dukkha kiriyÄ• ti attho.
assÄ• takiriyÄ• ti vuttaá¹ƒ hoti. ca saddo okÄ• satthoti katvÄ• ``dukkaraá¹ƒ okÄ• sadÄ• naâ

<32> ``cakkhussa asambhinnatÄ• â€™â€™ ti cakkhupasÄ• darÅ«passa abhinnatÄ• . tasm
cakkhussa rÅ«pÄ• ninupaá¹-á¹-hahantÄ«ti. ``sotassaasambhinnatÄ• â€™â€™ tiÄ• dÄ«supi
``Ä• lokasannissayappaá¹-ilÄ• bhoâ€™â€™ ti cakkhu ca Ä• lokesati kiccakÄ• rÄ« hoti. asat
rÅ«paÃ±ca. tasmÄ• Ä• loko tesaá¹ƒ visayavisayÄ«bhÄ• vÅ«pagamane sannissayo hoti. tas
paá¹-ilÄ• bho. esanayo Ä• kÄ• sasannissayÄ• dÄ«su. imesaá¹ƒ aá¹…gÄ• naá¹ƒ yutti dÄ«pa
Ä• gamissati. ``aá¹-á¹-hakathÄ• yaâ€™â€™ nti aá¹-á¹-hasÄ• liniyaá¹ƒ. tattha ``tasmiá¹ƒ pan
Ä• gacchantepi Ä• lokasannissaye asati cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ nuppajjatÄ«â€™â€™ ti v
``taá¹ƒ vinÄ• Ä• lokenÄ• â€™â€™ tiÄ• dimÄ• ha. ``abhÄ• vadassana paraâ€™â€™ nti abl

<33> vipÄ• kavacanatthe. vipaccatÄ«ti vipÄ• kaá¹ƒ. vipaccatÄ«ti ca vipakkabhÄ• vaá¹ƒ Ä•
katakammaá¹ƒ idÄ• ni nibbattiá¹ƒ pÄ• puá¹‡Ä• tÄ«ti vuttaá¹ƒ hoti. idÄ• ni tadatthaá¹ƒ pÄ• k
``ayaÃ±ca atthoâ€™â€™ tiÄ• dimÄ• ha. aá¹-á¹-hakathÄ• yaá¹ƒ Ä• yÅ«hana samaá¹…gitÄ•
samaá¹…gitÄ• ya saá¹…gahitÄ• ti katvÄ• ``catasso samaá¹…githÄ• â€™â€™ ti vuttaá¹ƒ. s
``taá¹ƒ taá¹ƒ kammÄ• yÅ«hana kÄ• leâ€™â€™ ti pÄ• á¹‡Ä• ti pÄ• tÄ• dikassa tabbiramaá¹
duccaritasucaritakammassa Ä• yÅ«hanakÄ• le. samuccinanakÄ• leti attho. ``sabbaso abhÄ
nirujjhatÄ«â€™â€™ ti yathÄ• abyÄ• kata \Be 53/ dhammÄ• nirujjhamÄ• nÄ• sabbaso abh
tathÄ• nanirujjhantÄ«ti adhippÄ• yo. ``sabbÄ• kÄ• ra paripÅ«raâ€™â€™ nti pÄ• á¹‡Ä• tipÄ
rÅ«pÄ• bahÅ«kÄ• ya vacÄ«mano vikÄ• rÄ• sandissanti. esanayo adinnÄ• dÄ• nÄ• dÄ«su.
vikÄ• rehi paripÅ«raá¹ƒ. ``nidahitvÄ• vÄ• â€™â€™ ti saá¹‡á¹-hapetvÄ• eva. ``yaá¹ƒsandh
yaá¹ƒkiriyÄ• visesanidhÄ• naá¹ƒ sandhÄ• ya.

gÄ• thÄ• yaá¹ƒ. ``sajjÅ«â€™â€™ ti imasmiá¹ƒ divase. ``khÄ«raá¹ƒ vamuccatÄ«â€™â€™ ti
imasmiá¹ƒ divase muccati. pakatiá¹ƒ jahati. vipariá¹‡Ä• maá¹ƒ gacchati. na tathÄ• pÄ• paá
yojanÄ• . kathaá¹ƒ pana hotÄ«ti Ä• ha ``dahantaá¹ƒ bÄ• lamanvetÄ«â€™â€™ ti. ``bhasmÄ
chÄ• rikÄ• channoviya aggi. ``so panÄ• â€™â€™ ti kiriyÄ• viseso pana. ``visuá¹ƒ eko para
saá¹…khyaá¹ƒ na gacchatÄ«â€™â€™ ti visuá¹ƒ sampayutta dhamma bhÄ• vena saá¹…khy
so hi kammapaccayadhammattÄ• paramattha dhammo na hotÄ«ti na vattabbo. tenÄ• ha ``
ti. ``soâ€™â€™ ti kiriyÄ• viseso. ``taâ€™â€™ nti kammaá¹ƒ vÄ• , kammanimittaá¹ƒ vÄ• , g
okÄ• saá¹ƒ labhatÄ«â€™â€™ ti vipaccanatthÄ• ya okÄ• saá¹ƒ labhati. okÄ• saá¹ƒ labhitvÄ
adhippÄ• yo. ``tatthÄ• â€™â€™ ti tÄ• su ca tÅ«susamaá¹…gitÄ• su. ``itÄ«â€™â€™ ti laddh

katvÄ• â€™â€™ tiÄ• di puna laddhaguá¹‡avacanaá¹ƒ. ``pÄ• á¸·iyaâ€™â€™ nti dhammasa
``kammasantÄ• natoâ€™â€™ ti arÅ«pasantÄ• naá¹ƒ eva vuccati. ``ye panÄ• â€™â€™ ti ga
nti ganthakÄ• rÄ• naá¹ƒ. Ä• pajjatÄ«ti sambandho. tesaá¹ƒ vÄ• deti vÄ• yojetabbaá¹ƒ. yaÃ±
yojanÄ• . ``tatthÄ• â€™â€™ ti tasmiá¹ƒ vacane. na ca na labhantÄ«ti yojanÄ• . ``tadÄ• â€™
pariá¹‡atakÄ• le. ``nÄ• á¸·aâ€™â€™ nti pupphaphalÄ• naá¹ƒ daá¹‡á¸• akaá¹ƒ.

<34> ``sambhavoâ€™â€™ ti pasaá¹…gakÄ• raá¹‡aá¹ƒ. abhivisesena caraá¹‡aá¹ƒ pavatta
vutti. na abhicÄ• ro byabhicÄ• ro. sÄ• maÃ±Ã±a vutti. pakkhantarena sÄ• dhÄ• raá¹‡atÄ• ti
pakkhantarena sÄ• dhÄ• raá¹‡atÄ• nÄ• mapakkhantarassa nÄ• nappakÄ• rato sajjanamev
byabhicÄ• rassÄ• ti pasaá¹…gassa iccevatthoti. etthacÄ• tiÄ• dinÄ• \Be 54/ sambhavabyab
vadati. akusalahetÅ«hi ca sahetukatÄ• sambhavo natthÄ«ti sambandho. ``tesaâ€™â€™ nt
``abyabhicÄ• royevÄ• â€™â€™ ti byabhicÄ• rarahitoyeva.

<35> ``paÃ±cadvÄ• re uppannaâ€™â€™ nti paÃ±cadvÄ• ravikÄ• raá¹ƒ paá¹-icca uppanna
``taÃ±hÄ«â€™â€™ tiÄ• diá¹ƒ. esanayo manodvÄ• rÄ• vajjanepi.

yadi hi ayamatthosiyÄ• , evaÃ±casati, ayamattho Ä• pajjatÄ«ti sambandho. ``tesaâ€™â€™
uppÄ• dasaddoniyatapulliá¹…goti katvÄ• ``á¹-Ä«kÄ• su pana ... pe ... niddiá¹-á¹-haá¹ƒâ€™â
``vuttanayenÄ• â€™â€™ ti sampayuttahetuvirahatoti vuttanayena. vipaccana kiccaá¹ƒ nÄ•
vipÄ• kuppÄ• danakiccaá¹ƒ nÄ• ma kusalÄ• kusalÄ• naá¹ƒ kiccaá¹ƒ. ``taá¹ƒ taá¹ƒ kiriyÄ• m
Ä• vajjana kiriyÄ• hasanakiriyÄ• mattabhÅ«tÄ• ni. paá¹-isandhibhavaá¹…gacuticittÄ• ni nÄ
kammavegukkhittabhÄ• venasantÄ• nepatitamattattÄ• dubbala kiccÄ• ni honti. paÃ±ca viÃ±
abalÄ• naá¹ƒ pasÄ• davatthÅ«naá¹ƒ nissÄ• ya uppannattÄ• dubbalavatthukÄ• ni honti. sam
paÃ±caviÃ±Ã±Ä• á¹‡Ä• nubandha mattattÄ• dubbala kiccaá¹-á¹-hÄ• nÄ• ni honti. tasmÄ•
ussÄ• henavinÄ• kevalaá¹ƒ vipaccanamattena pavattanti. ``vipÄ• kasantÄ• natoâ€™â€™ t
manodvÄ• rÄ• vajjanaÃ±ca bhavaá¹…gavipÄ• kasantÄ• nato laddhapaccayaá¹ƒ hoti. voá¹-a
paÃ±caviÃ±Ã±Ä• á¹‡Ä• di vipÄ• kasantÄ• nato laddhapaccayaá¹ƒ. ``itarÄ• ni panÄ• â€™â€
mahÄ• kiriyacittÄ• dÄ«ni. ``niranusayasantÄ• neâ€™â€™ ti anusayarahite khÄ«á¹‡Ä• sava
evÄ• â€™â€™ ti yathÄ• rukkhÄ• naá¹ƒ vÄ• tapupphÄ• ni nÄ• ma atthi. tÄ• ni phaluppÄ• da
uppÄ• denti. tathÄ• tÄ• ni ca vipÄ• kuppÄ• dakataá¹‡hÄ• sineharahitattÄ• ussÄ• habyÄ• p

<36> vedanÄ• vicÄ• raá¹‡Ä• yaá¹ƒ. ``picupiá¹‡á¸• akÄ• naá¹ƒ viyÄ• â€™â€™ ti dvinnaá¹ƒ
aÃ±Ã±amaÃ±Ã±asaá¹…ghaá¹-á¹-anaá¹ƒ viya upÄ• dÄ• rÅ«pÄ• naÃ±ca aÃ±Ã±amaÃ±Ã±as
yojanÄ• . ``tesaá¹ƒ Ä• rammaá¹‡abhÅ«tÄ• naâ€™â€™ nti tiá¹‡á¹‡aá¹ƒ mahÄ• bhÅ«tÄ• naâ
``kÄ• yanissayabhÅ«tesÅ«â€™â€™ ti kÄ• yanissayamahÄ• bhÅ«tesu \Be 55/. ``tehÄ«â€™
``purimacittenÄ• â€™â€™ ti sampaá¹-icchanacittato. ``taâ€™â€™ nti akusalavipÄ• kasantÄ
vinÄ• nappavattati. kasmÄ• nappavattatÄ«ti Ä• ha ``ekantÄ• kusalabhÅ«tenÄ• â€™â€™ t
asambhavatoâ€™â€™ ti abyÄ• kata cittesu yujjituá¹ƒ asambhavato. kammÄ• nubhÄ• vato

vipÄ• kasantÄ• naá¹ƒ kammÄ• nubhÄ• vena pavattaá¹ƒ hoti. tathÄ• appavattitvÄ• ti adhipp
kenaci cittena. ``visadisacittasantÄ• na parÄ• vaá¹-á¹-anavasenÄ• â€™â€™ ti purimenavip
visadisaá¹ƒ kusalÄ• di javana cittasantÄ• naá¹ƒ parato Ä• vaá¹-á¹-Ä• pana vasena. tathÄ•
pÄ• á¸·iyaá¹ƒ Ä• vaá¹-á¹-anÄ• , anvÄ• vaá¹-á¹-anÄ• , Ä• bhogo, samannÄ• hÄ• roti niddiá¹-
``sabbatthÄ• pÄ«â€™â€™ ti iá¹-á¹-hÄ• rammaá¹‡epi aniá¹-á¹-hÄ• rammaá¹‡epi. ``attano pa
vasenÄ• â€™â€™ ti attano pacchÄ• pavattaá¹ƒ cittaá¹ƒ paá¹-icca na vattabboti adhippÄ• y
so sakkÄ• vattuâ€™â€™ nti attano paccayesu balavantesu sati, balavÄ• hoti. dubbalesu s
sakkÄ• vattunti adhippÄ• yo. ``visadisa cittasantÄ• naâ€™â€™ nti voá¹-á¹-habbanakiriyacit

<37> saá¹…khÄ• ra vicÄ• raá¹‡Ä• yaá¹ƒ ``vipÄ• kuddhÄ• reâ€™â€™ ti aá¹-á¹-hasÄ• liniya
kathÄ• yaá¹ƒ. ``ubhayakammenapÄ«â€™â€™ ti sasaá¹…khÄ• rika kammenapi, asaá¹…kh
ti mahÄ• dattattherena. ``tadubhayabhÄ• vÄ• bhÄ• voâ€™â€™ ti sasaá¹…khÄ• rika asaá¹.
``tÄ• nipi hi aparibyattakiccÄ• niyevÄ• â€™â€™ ti ettha Ä• vajjana dvayaá¹ƒ javanÄ• naá¹ƒ
aparibyattakiccaá¹ƒ hotu. hasituppÄ• dacittaá¹ƒ pana javanakiccattÄ• kathaá¹ƒ aparibyatta
tampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡Ä• dÄ«naá¹ƒ anucÄ• rikamattattÄ• aparibyattakiccaá¹ƒ nÄ
``aá¹-á¹-hamahÄ• vipÄ• kesu viya vattabboâ€™â€™ ti mahÄ• vipÄ• kÄ• naá¹ƒ sasaá¹…khÄ
purimabhave maraá¹‡Ä• sannakÄ• le Ä• rammaá¹‡Ä• naá¹ƒ payogena saha vÄ• vinÄ• vÄ
vutto, tathÄ• vattabboti adhippÄ• yo.

<38> ``dubbala kammanibbattesÅ«â€™â€™ ti paá¹-isandhi bhavaá¹…ga cutikiccÄ• ni sand
``dubbalavatthu kiccaá¹-á¹-hÄ• nesÅ«â€™â€™ ti cakkhÄ• divatthukesu Ä• vajjanÄ• di dubb
dubbalaá¹-á¹-hÄ• nikesu. ``tatthÄ• â€™â€™ tiÄ• dinÄ• tadatthaá¹ƒ vivarati. tattha ``vikkhep
vikkhepakiccena uddhaccenayuttaá¹ƒ hutvÄ• . ``kappaá¹-á¹-hitikaá¹ƒâ€™â€™ nÄ• ma saá¹
chasuvatthu rÅ«pesu hadayavatthumeva suvaá¹‡á¹‡arajataá¹ƒ viya sÄ• ravatthu hoti. itarÄ•
pasÄ• damattattÄ• asÄ• rÄ• ni hontÄ«ti vuttaá¹ƒ ``cakkhÄ• dÄ«su dubbalavatthÅ«sÅ«â€™
kiccÄ• ni javana kiccassa purecarattÄ• khuddakiccÄ• ni honti. tenÄ• ha ``dassanÄ• dÄ«sÅ

<39> idha dÄ«paniyaá¹ƒ iccevanti padaá¹ƒ aá¹-á¹-hÄ• rasÄ• tipadassavisesananti katvÄ•
... pe ... veditabboâ€™â€™ ti vuttaá¹ƒ. vibhÄ• vaniyaá¹ƒ pana taá¹ƒ sabbathÄ• pÄ«ti padas
``sabbathÄ• pÄ«tikusalÄ• kusalavipÄ• kakiriyÄ• bhedenÄ• â€™â€™ ti vuttaá¹ƒ.

ahetukacittavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<40> sobhaá¹‡acittesu. avuttÄ• pi siddhÄ• hoti. yathÄ• aá¹-á¹-hacittÄ• ni lokuttarÄ• nÄ«ti
avuttepisijjhanti sesacittÄ• ni lokiyÄ• nÄ«ti ca sauttarÄ• nÄ«ti cÄ• ti adhippÄ• yo. ``attasama
attanÄ• pÄ• pakammena samannÄ• gate. ``anicchante yevÄ• â€™â€™ ti sacepi avÄ«cinin
icchantu. ajÄ• nantÄ• naá¹ƒ pana icchÄ• appamÄ• á¹‡anti adhippÄ• yo. ``sobhagga pattiyÄ
bhÄ• vo sobhagganti viggaho. subhagassÄ• ti ca susirikassa.

<41> ``yÄ• thÄ• vatoâ€™â€™ ti yathÄ• sabhÄ• vato. ettha siyÄ• jÄ• nÄ• tÄ«ti Ã±Ä• á¹‡a
Ã±Ä• á¹‡aá¹ƒ yÄ• thÄ• vato jÄ• nÄ• tÄ«ti. kiÃ±cettha. yadi sabbaá¹ƒ Ã±Ä• á¹‡aá¹ƒ yÄ• thÄ
Ã±Ä• á¹‡ena cintentÄ• naá¹ƒ ajÄ• nanaá¹ƒ nÄ• ma natthi, virajjhanaá¹ƒ nÄ• ma natthÄ«ti Ä
Ã±Ä• á¹‡aá¹ƒ yÄ• thÄ• vato na jÄ• nÄ• ti, katthaci jÄ• nÄ• ti, katthaci na jÄ• nÄ• ti. evaÃ±ca
tattheva taá¹ƒ Ã±Ä• á¹‡aá¹ƒ hoti. yattha na jÄ• nÄ• ti, tattha taá¹ƒ Ã±Ä• á¹‡ameva na hotÄ«
vuccate \Be 57/. Ã±Ä• á¹‡ena cintessÄ• mÄ«ti cintentÄ• naá¹ƒpi yattha yattha yÄ• thÄ• vato
tattha tattha Ã±Ä• á¹‡a vippayutta cittaá¹ƒ hoti. Ã±Ä• á¹‡appaá¹-i rÅ«pakÄ• ca dhammÄ• a
ca, vicÄ• ro ca, diá¹-á¹-hi ca. etehi cintentÄ• pi ahaá¹ƒ Ã±Ä• á¹‡ena cintemÄ«ti maÃ±Ã±anti
dhammapaá¹-iggÄ• haka sampattÄ«â€™â€™ ti deyyadhamma vatthu sampatti, paá¹-iggÄ•
``abyÄ• pajjalokÅ«papattitÄ• â€™â€™ ti ettha abyÄ• pajjaloko nÄ• ma kÄ• yikadukkha ceta
uparidevaloko vÄ• brahmaloko vÄ• . upapajjanaá¹ƒ upapatti. paá¹-isandhivasena upagama
abyÄ• pajjalokaá¹ƒ upapatti yassa so abyÄ• pajja lokÅ«papatti. tassa bhÄ• voti viggaho. ``k
ti samÄ• patti balena vÄ• , aÃ±Ã±atarappaá¹-ipattiyÄ• vÄ• , vikkhambhita kilesatÄ• vÄ• , a
kilesatÄ• vÄ• .

tesaá¹ƒ uppatti vidhÄ• naá¹ƒ visuddhi magge khandhaniddese evaá¹ƒ vuttaá¹ƒ. yadÄ• hi de
paá¹-iggÄ• hakÄ• di sampattiá¹ƒ aÃ±Ã±aá¹ƒ vÄ• somanassahetuá¹ƒ Ä• gamma haá¹-á¹-ha
atthidinnantiÄ• dinayappavattaá¹ƒ sammÄ• diá¹-á¹-hiá¹ƒ purekkhitvÄ• asaá¹ƒsÄ«danto anu
puÃ±Ã±Ä• ni karoti, tadÄ• ssa somanassasahagataá¹ƒ Ã±Ä• á¹‡a sampayuttaá¹ƒ cittaá¹ƒ a
pana vuttanayena haá¹-á¹-hatuá¹-á¹-ho sammÄ• diá¹-á¹-hiá¹ƒ purekkhitvÄ• amutta cÄ• gat
saá¹ƒsÄ«damÄ• no vÄ• parehi vÄ• ussÄ• hito karoti, tadÄ• ssa tadeva cittaá¹ƒ sasaá¹…kh
atthe saá¹…khÄ• roti etaá¹ƒ attano vÄ• paresaá¹ƒ vÄ• vasena pavattassa pubbappayogas
Ã±Ä• ti janassa paá¹-ipatti dassanena jÄ• taparicayÄ• bÄ• ladÄ• rakÄ• bhikkhÅ« disvÄ• so
kiÃ±ci deva hatthagataá¹ƒ dadanti vÄ• vandanti vÄ• , tadÄ• tatÄ«yaá¹ƒ cittaá¹ƒ uppajjati. y
dethavandathÄ• ti Ã±Ä• tÄ«hi ussÄ• hitÄ• evaá¹ƒ paá¹-ipajjanti, tadÄ• catutthaá¹ƒ cittaá¹ƒ
deyyadhamma paá¹-iggÄ• hakÄ• dÄ«naá¹ƒ asampattiá¹ƒ aÃ±Ã±esaá¹ƒ vÄ• somanassahet
catÅ«supi vikappesu somanassarahitÄ• honti. tadÄ• sesÄ• ni cattÄ• ri upekkhÄ• sahagatÄ

<42> aá¹-á¹-hapÄ«ti ettha pisaddena imÄ• ni cittÄ• ni na kevalaá¹ƒ aá¹-á¹-heva honti \Be 58
bahÅ«nipi bahutarÄ• nipi hontÄ«ti imaá¹ƒ sampiá¹‡á¸• anatthaá¹ƒ dÄ«petÄ«ti dassetuá¹ƒ ``
tiÄ• divuttaá¹ƒ. dasasu puÃ±Ã±akiriyÄ• vatthÅ«su diá¹-á¹-huju kammaá¹ƒ nÄ• ma Ã±Ä• á¹‡
Ã±Ä• á¹‡a vippayutta cittehi karontÄ«ti. vuccate. Ã±Ä• á¹‡a sampayutta cittehi diá¹-á¹-hiá¹ƒ
tesaá¹ƒ antarantarÄ• Ã±Ä• á¹‡asote patitavasena Ã±Ä• á¹‡avippayutta cittehipi karontiyeva
kammassakÄ• tiÄ• dinÄ• , buddho sobhagavÄ• , svÄ• kkhÄ• to so dhammo, suppaá¹-ipann
daá¹-á¹-habbaá¹ƒ. tenÄ• ha ``imÄ• ni aá¹-á¹-ha cittÄ• nÄ«â€™â€™ tiÄ• diá¹ƒ. tattha dasapu
nÄ• ma `dÄ• naá¹ƒ, sÄ«laá¹ƒ, bhÄ• vanÄ• , apacÄ• yanaá¹ƒ, veyyÄ• vaccaá¹ƒ, pattidÄ• na
dhammassavanÄ• , dhammadesanÄ• , diá¹-á¹-huju kammaá¹ƒ,. tehi guá¹‡itÄ• ni vaá¸• á¸• h

aá¹-á¹-hachasu Ä• rammaá¹‡esu uppajjanti. tÄ«á¹‡i ca kammÄ• ni karontÄ• te heva aá¹-á¹
ca sabbÄ• ni atthi hÄ«nÄ• ni, atthi majjhimÄ• ni, atthi paá¹‡Ä«tÄ• ni. tasmÄ• puna anukkan
vaá¸• á¸• hanaá¹ƒ karoti. tattha ``tÄ• ni á¹-hapetabbÄ• nÄ«â€™â€™ ti sambandho. ``suddh
adhipatÄ«hi amissitÄ• ni. ``iti katvÄ• â€™â€™ ti iti manasi karitvÄ• . tathÄ• Ã±Ä• á¹‡avippa
sataá¹ƒ saá¹-á¹-hi ca hontÄ«ti yojanÄ• . ``vÄ«maá¹ƒsÄ• vajjitehÄ«â€™â€™ ti vÄ«maá¹ƒsÄ•
``tathÄ• guá¹‡itÄ• nÄ«â€™â€™ ti sabbÄ• ni puÃ±Ã±akiriyÄ• dÄ«hi samaá¹ƒ guá¹‡itÄ• ni. ``
kosallasaá¹…khÄ• tena. ``nÄ• nÄ• vajjanavÄ«thiyaâ€™â€™ nti Ã±Ä• á¹‡avippayutta vÄ«th
Ä• vajjanÄ• ya yutta vÄ«thiyaá¹ƒ. ``tenevÄ• â€™â€™ ti vÄ«maá¹ƒsÄ• dhipatibhÅ«tena tene
evaá¹ƒ santepi na sakkÄ• bhavitunti sambandho.

<43> vacanatthe ``rujjanaá¹-á¹-henÄ• â€™â€™ ti tudanaá¹-á¹-hena. ``ahitaá¹-á¹-henÄ• â€™
hitaviruddhaá¹-á¹-hena. ``anipuá¹‡aá¹-á¹-henÄ• â€™â€™ ti asaá¹‡hÄ• sukhumaá¹-á¹-hena
``aniá¹-á¹-havipÄ• kaá¹-á¹-henÄ• â€™â€™ ti aniá¹-á¹-haá¹ƒ vipÄ• kaá¹ƒ etesanti aniá¹-á¹-ha
bhÄ• vo aniá¹-á¹-ha vipÄ• kaá¹-á¹-ho. tena aniá¹-á¹-ha vipÄ• kaá¹-á¹-hena. ``tappaá¹-i pakkh
rÄ• gÄ• dÄ«hi paá¹-ipakkhattÄ• . evaá¹ƒ pariyÄ• yattha saá¹…khÄ• taá¹ƒ abhidhÄ• natthaá
aá¹-á¹-hakathÄ• su Ä• gataá¹ƒ vacanatthaá¹ƒ dasseti kucchitetiÄ• dinÄ• . tattha ``kucchiteâ
nindi tabbe \Be 59/ vÄ• . cÄ• lenti tadaá¹…gappahÄ• navasena, kampenti vikkhambhanapp
samucchedappahÄ• navasena. ``tanukaraá¹‡aá¹-á¹-henÄ• â€™â€™ ti sallikhanaá¹-á¹-hena
``antakaraá¹‡aá¹-á¹-henÄ• â€™â€™ ti pariyosÄ• nakaraá¹‡aá¹-á¹-hena. ``api cÄ• â€™â€™
dÄ«panÄ«nayadassanaá¹ƒ. ``kosalla sambhÅ«taá¹-á¹-henÄ• â€™â€™ ti mahÄ• aá¹-á¹-hak
paá¹‡á¸• itassa bhÄ• vo ekÄ• sallaá¹ƒ. Ã±Ä• á¹‡aá¹ƒ. tena sambhÅ«taá¹ƒ saÃ±jÄ• taá¹ƒ ko
tiviggaho.

<44> ``balavakammenÄ• â€™â€™ ti tihetu kukkaá¹-á¹-ha kammena. ``dubbala kammenÄ•
dvihetuka kusala kammena vÄ• . ``kehici Ä• cariyehÄ«â€™â€™ ti moravÄ• pi vÄ• sÄ« mah
vuttaá¹ƒ. ``saá¹…gahakÄ• renÄ• â€™â€™ ti bhaddanta buddhaghosattherena. ``sannihita p
Ä• sanne saá¹‡á¹-hitapaccaya vasena. paccuppanna paccayavasenevÄ• ti vuttaá¹ƒ hoti. up
Ä• rammaá¹‡Ä• ni. pavattÄ• ni mahÄ• vipÄ• kÄ• ni. ``avipÄ• ka sabhÄ• vatoâ€™â€™ ti avi
avipÄ• kuppÄ• danasabhÄ• vatoti vuttaá¹ƒ hoti. ``aá¹-á¹-hakathÄ• yaâ€™â€™ nti
dhammasaá¹…gaá¹‡iá¹-á¹-hakathÄ• yaá¹ƒ. ``idhÄ• â€™â€™ ti mahÄ• vipÄ• kacitte. ``tathÄ
dÄ• nÄ• divasena appavattito ca.

<45> mahÄ• kiriyacitte. ``uparÄ«â€™â€™ ti vÄ«thisaá¹…gahe tadÄ• rammaá¹‡a niyame.
anuruddhatthereneva. ``vakkhatÄ«â€™â€™ ti vuccissati. ``yathÄ• rahaâ€™â€™ nti khÄ«á¹
uppannÄ• naá¹ƒ mahÄ• kiriyÄ• naá¹ƒ arahÄ• nurÅ«paá¹ƒ. bhÅ«takathana visesanaá¹ƒ tena
abhÄ• vÄ• ti adhippÄ• yo. ``taá¹ƒâ€™â€™ ti sahetukaggahaá¹‡aá¹ƒ. ``byavacchedakavises
vipÄ• kakiriya cittÄ• naÃ±ca sabbhÄ• vÄ• tappasaá¹…gassa avacchedakaá¹ƒ visesanaá¹ƒ.
kathalikaá¹ƒpi macchagumbaá¹ƒpi tiá¹-á¹-hantaá¹ƒpi carantaá¹ƒpi passatÄ«â€™â€™ ti vaca

tiá¹-á¹-hantaá¹ƒ, macchagumbaá¹ƒ tiá¹-á¹-hantaá¹ƒpi carantaá¹ƒpi passatÄ«ti evaá¹ƒ yathÄ•
tathÄ• idha pÄ«ti.

<46> ``yadidaâ€™â€™ nti yÄ• ayaá¹ƒ dÄ«pana samatthatÄ• , ``idaá¹ƒ sÄ• matthiyaâ€™â
samattha bhÄ• voti attho. bhedavacane codanÄ• yÄ• ti \Be 60/ sambandho. racanÄ• gÄ• th
sobhaá¹‡a kÄ• mÄ• vacara cittÄ• ni. ``puÃ±Ã±a pÄ• pa kriyÄ• bhedÄ• â€™â€™ ti puÃ±Ã±a

<47> katame dhammÄ• kÄ• mÄ• vacarÄ• . heá¹-á¹-hato avÄ«cinirayaá¹ƒ pariyantaá¹ƒ kar
vasavattideve anto karitvÄ• ti evaá¹ƒ pÄ• á¸·iyaá¹ƒ niddiá¹-á¹-hattÄ• idhakÄ• masaddena s
vuccatÄ«ti Ä• ha ``kÄ• me kÄ• mabhÅ«miyaâ€™â€™ nti. pariyÄ• pannÄ• ti pÄ• á¹-haseso.
saddo pana saddattho. iti saddo iccevaá¹ƒ saddattho. etena paá¹-isiddhÄ• ti sambandho. ``i
imasmiá¹ƒ cittasaá¹…gahe. ``tassÄ• â€™â€™ ti sabbathÄ• saddassa. bhavo nÄ• ma indriy
samÅ«ho vuccati. idha pana kÄ• mÄ• vacarÄ• dhammÄ• ti pade kÄ• masaddo. so ca patha
sabbaá¹ƒ kÄ• mabhÅ«miá¹ƒ vadatÄ«ti vuttaá¹ƒ ``bhÅ«mipariyÄ• yo cÄ• â€™â€™ tiÄ• di. ``
samÅ«hoâ€™â€™ ti indriyabaddha dhamma samÅ«ho sattasantÄ• nÄ• gato, anindriyabad
pabbatÄ• di gato. tattha jÄ«vitindriyena anÄ• baddho anÄ• yatto anindriyabaddhoti.

itikÄ• macittasaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

<48> rÅ«pÄ• vacaracitte. ``samuditenÄ• â€™â€™ ti paÃ±caá¹…ga samuditena. paÃ±cann
sÄ• maggibhÅ«tenÄ• ti attho. paÃ±cannaÃ±hi ekato sÄ• maggiyaá¹ƒ satiyeva appanÄ• hot
suá¹-á¹-hu balavatÄ• ya samaggabhÄ• veti attho. ``paá¹-ipajjitabbattÄ• â€™â€™ ti pattabba
duvidhaá¹ƒ Ä• rammaá¹‡Å«panijjhÄ• naÃ±ca lakkhaá¹‡Å« panijjhÄ• naÃ±cÄ• ti Ä• ha ``kas
tiÄ• diá¹ƒ. idha pana Ä• rammaá¹‡Å«panijjhÄ• naá¹ƒ adhippetaá¹ƒ. upanijjhÄ• nanti ca kasi
Ä• rammaá¹‡aá¹ƒ cetasÄ• upagantvÄ• nijjhÄ• naá¹ƒ olokanaá¹ƒ. jhÄ• nasaddassajhÄ• par
``paccanÄ«ka dhammÄ• naÃ±ca jhÄ• panatoâ€™â€™ ti. agginÄ• viya kaá¹-á¹-hÄ• naá¹ƒ k
ekaggatÄ• eva sÄ• tissaya yuttÄ• appanÄ• pattakÄ• leti adhippÄ• yo. pubbabhÄ• ge pana
vitakkassa balavabhÄ• vo icchitabbo. ``sÄ• hÄ«â€™â€™ tiÄ• dinÄ• tadatthaá¹ƒ vivarati. sÄ
vuccatÄ«ti sambandho. eko attÄ• sabhÄ• vo assÄ• ti ekattaá¹ƒ. ekattaá¹ƒ Ä• rammaá¹‡ama
ekaggatÄ• . tassa bhÄ• voti viggaho.

aggasaddo koá¹-i attho. koá¹-á¹-hÄ• saá¹-á¹-hovÄ• . ``tathÄ• pavattaneâ€™â€™ ti cittassa
pavattiyaá¹ƒ. ``Ä• dhippaccaguá¹‡ayogenÄ• â€™â€™ ti adhipatibhÄ• vaguá¹‡ayogena. ind
vuttaá¹ƒ hoti. sÄ• yeva ekaggatÄ• ekaggatÄ• , samÄ• dhÄ«, ti ca vuccatÄ«ti sambandho. `
padassa-saá¹ƒ-Ä• dhÄ«-ti-vÄ• , samaÄ• dhÄ«ti-vÄ• , dvidhÄ• padacchedo. tattha saá¹ƒupa
samasaddo pana dhammena samena rajjaá¹ƒ kÄ• retÄ«tiÄ• dÄ«su viya nÄ• mikasaddoti dv
``sÄ• yeva cittaâ€™â€™ ntiÄ• dimÄ• ha. sÄ• yeva cittaá¹ƒ-sammÄ• ca Ä• dhiyatÄ«ti samÄ
cittaá¹ƒ-samaÃ±ca Ä• dhiyatÄ«ti samÄ• dhÄ«ti dvidhÄ• vikappo. tattha sammÄ• cÄ• ti sur

Ä• dahati. Ä• dahanaÃ±ca á¹-hapanamevÄ• ti vuttaá¹ƒ ``á¹-hapetÄ«â€™â€™ ti. samaÃ±cÄ
``tatthevÄ• â€™â€™ ti tasmiá¹ƒ Ä• rammaá¹‡e eva. ``lÄ«nuddhaccÄ• bhÄ• vÄ• pÄ• daner
uddhaccassa ca abhÄ• vo lÄ«nuddhaccÄ• bhÄ• vo. tassa Ä• pÄ• danaá¹ƒ Ä• pajjÄ• panan
saá¹ƒharaá¹‡aá¹ƒ visÄ• hÄ• ro. na visÄ• hÄ• ro avisÄ• hÄ• ro. sÄ• yeva ca niddiá¹-á¹-hÄ• .
atthesu ekaggatÄ• eva sÄ• tissayayuttÄ• ti yojetabbaá¹ƒ. evaá¹ƒ pana sati, ekaggatÄ• eva
vitakkÄ• dayoti codanaá¹ƒ pariharanto ``vitakkÄ• dayopanÄ• â€™â€™ tiÄ• dimÄ• ha. apisa
panasaddo pakkhantarattho. tassÄ• ekaggatÄ• ya. ``sÄ• tissayaâ€™â€™ nti atissayena s
saá¹ƒsÄ«dituá¹ƒ. ``naá¹ƒâ€™â€™ ti cittaá¹ƒ. ``saá¹ƒsappituâ€™â€™ nti evaá¹ƒ nu kho aÃ±
caÃ±calituá¹ƒ. ``ukkaá¹‡á¹-hituâ€™â€™ nti aÃ±Ã±Ä• bhimukhÄ« bhavituá¹ƒ. Ä• ramitunti v
sÄ• taá¹ƒ yenÄ• ti laddhassÄ• taá¹ƒ. ``sÄ• taá¹ƒâ€™â€™ ti sÄ• rattaá¹ƒ. ``upabrÅ«hitaá¹ƒâ
bhusaá¹ƒvaá¸• á¸• hitaá¹ƒ. ``santa sabhÄ• vattÄ• â€™â€™ ti upasanta sabhÄ• vattÄ• . ``ta
Ä• rammaá¹‡Ä• bhimukhakaraá¹‡Ä• divasena anugga hitÄ• \Be 62/. samÄ• dhissa
kÄ• macchandanÄ«varaá¹‡appaá¹-ipakkhattÄ• ``sayaá¹ƒ ... pe ... nÄ«vÄ• retvÄ• â€™â€™
``niccalaá¹ƒá¹-hatvÄ• â€™â€™ ti appanÄ• kiccamÄ• ha.

evaá¹ƒ upanijjhÄ• natthaá¹ƒ dassetvÄ• jhÄ• panatthaá¹ƒ dassento ``tesu cÄ• â€™â€™ tiÄ
``tappaccanÄ«kÄ• â€™â€™ ti tesaá¹ƒ jhÄ• naá¹…ga dhammÄ• naá¹ƒ paccanÄ«kÄ• paá¹-
ti manodvÄ• repi. pageva kÄ• yavacÄ«dvÄ• resÅ«ti evaá¹ƒ sambhÄ• vanattho cettha pisad
``jhÄ• pitÄ• nÄ• ma hontÄ«â€™â€™ ti jhÄ• naá¹…ga dhammaggÄ«hi daá¸• á¸• hÄ• nÄ• m
samudÄ• ye eva jhÄ• na vohÄ• ro siddhoâ€™â€™ ti yojanÄ• . ``dhamma sÄ• maggipadhÄ
jhÄ• naá¹…ga dhammÄ• naá¹ƒ maggaá¹-á¹-hÄ• ne maggaá¹…ga dhammÄ• naá¹ƒ bodhiá¹-
samaggabhÄ• vappadhÄ• naá¹ƒ.

evaá¹ƒ saá¹…gahakÄ• rÄ• naá¹ƒ matiyÄ• jhÄ• naá¹ƒ vatvÄ• idÄ• ni aparesÄ• naá¹ƒ mati
``apareâ€™â€™ tiÄ• dimÄ• ha. apare pana vadantÄ«ti sambandho. tattha ``yathÄ• sakaá¹
idaá¹ƒ sakaá¹ƒ. sassÄ• ti attano. idanti santakaá¹ƒ. yÄ• niyÄ• ni attano santakÄ• nÄ«ti attho
tasmÄ• . ``paá¹-á¹-hÄ• ne jhÄ• napaccayaá¹ƒ patvÄ• ... pe ... sÄ• dhentiyevaâ€™â€™. vut
jhÄ• napaccayoti jhÄ• naá¹…gÄ• nijhÄ• nasampayuttakÄ• naá¹ƒ dhammÄ• naá¹ƒ taá¹ƒ sam
jhÄ• napaccayena paccayo. maggapaccayoti maggaá¹…gÄ• ni maggasampayuttakÄ• naá¹
samuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒ maggapaccayena paccayoti. ``paÃ±casamuditÄ•
dasasamÅ«hÄ• ni. ``pathamajjhÄ• nÄ• dibhÄ• vassevacÄ• â€™â€™ ti pathamajjhÄ• nÄ• d
``jhÄ• nabhÄ• vassÄ• â€™â€™ ti jhÄ• nanÄ• malÄ• bhassa. ``tathÄ• vidhakiccavisesÄ• bh
Ä• rammaá¹‡Ä• bhiniropanÄ• dÄ«naá¹ƒ kicca visesÄ• naá¹ƒ abhÄ• vato.

<49> ``ettha siyÄ• â€™â€™ ti etasmiá¹ƒ á¹-hÄ• ne pucchÄ• siyÄ• . ``aá¹…ga bhedoâ€™â€™
aá¹…gÄ• ni, dutÄ«yajjhÄ• ne cattÄ• ri aá¹…gÄ• nÄ« tiÄ• diko aá¹…gabhedo. ``puggalajjhÄ
icchÄ• visesena. iti ayaá¹ƒ visajjanÄ• . ``soâ€™â€™ ti so puggalo. ``hÄ«â€™â€™ ti vitthÄ•
sahÄ• yo yassÄ• ti vitakkasahÄ• yo. ``vitakke nibbindatÄ«â€™â€™ ti oá¸·Ä• rikovatÄ• yaá¹

nÄ«varaá¹‡Ä• naá¹ƒ Ä• sanne á¹-hitoti evaá¹ƒ vitakke Ä• dÄ«navaá¹ƒ disvÄ• \Be 63/ nibbi
sambandho. vitakkaá¹ƒ virÄ• jeti vigameti atikkamÄ• petÄ«ti vitakkavirÄ• go. vitakkavirÄ• g
samÄ• so. ``uttaruttarajjhÄ• nÄ• dhigamaneâ€™â€™ ti uttari uttarijhÄ• nappaá¹-ilÄ• bhe. a
pÄ• dakajjhÄ• nasadisaá¹ƒ na hotÄ«ti sambandho. cetopaá¹‡idhi ijjhatÄ«ti sambandho. ``vi
sÄ«lavisuddhattÄ• .

<50> saá¹…khÄ• ra bhedavicÄ• raá¹‡Ä• yaá¹ƒ. ``saá¹…khÄ• ra bhedo na vuttoâ€™â€™ t
asaá¹…khÄ• rikamekaá¹ƒ, sasaá¹…khÄ• rikamekantiÄ• dinÄ• na vuttoti adhippÄ• yo. ``so
``siddhattÄ• â€™â€™ ti saá¹…khÄ• ra bhedassa siddhattÄ• . kathaá¹ƒ siddhoti Ä• ha ``tat
sukhÄ• paá¹-ipadÄ• yesaá¹ƒ tÄ• ni sukhappaá¹-ipadÄ• ni. tesaá¹ƒ bhÄ• voti viggaho. ``yo
``Ä• ditoâ€™â€™ tiÄ• dimhi. ``vikkhambhentoâ€™â€™ ti vimocento viyogaá¹ƒ karonto. du
sambandho. ``kÄ• mÄ• dÄ«navadassanÄ• dinÄ• â€™â€™ ti aá¹…gÄ• rakÄ• sÅ« pamÄ• k
Ä• dÄ«navo etthabhiyyotiÄ• dinÄ• kÄ• mesuÄ• dÄ«navaá¹ƒ disvÄ• . Ä• disaddena vitakkÄ
saá¹…gayhati. ``tenevÄ• â€™â€™ ti kÄ• mÄ• dÄ«navadassanÄ• dinÄ• eva. ettha abhiÃ±Ã
vattabbo, paá¹-ipadÄ• bhedeneva vattabboti dassetuá¹ƒ ``khippÄ• bhiÃ±Ã±ajjhÄ• nÄ• naá¹
tattha, abhijÄ• nanaá¹ƒ abhiÃ±Ã±Ä• . khippÄ• sÄ«ghÄ• abhiÃ±Ã±Ä• yesaá¹ƒ tÄ• ni khipp
asÄ«ghÄ• abhiÃ±Ã±Ä• yesaá¹ƒ tÄ• ni dandhÄ• bhiÃ±Ã±Ä• ni. jhÄ• nÄ• ni. ``yadi evaâ€™
bhedena saá¹…khÄ• ra bhedo yadi siyÄ• ti attho. ``vaá¸·aÃ±janakÄ• leâ€™â€™ ti samÄ• p
paá¹-ibandhakÄ• nÄ• ma antarÄ• yikÄ• . ``sannihitÄ• sannihitavasenÄ• â€™â€™ ti Ä• san
saá¹‡á¹-hitÄ• saá¹‡á¹-hitavasena. suddhaá¹ƒ vipassanÄ• yÄ• naá¹ƒ yesaá¹ƒ te suddhavip
``suddhaá¹ƒâ€™â€™ ti samathajjhÄ• nena asammissaá¹ƒ. ``satthena hanitvÄ• â€™â€™ ti
chindanato. ``sahasÄ• â€™â€™ ti sÄ«ghatarena. ``marantÄ• naá¹ƒ uppannaá¹ƒâ€™â€™ t
uppannaá¹ƒti adhippÄ• yo. anÄ• gÄ• mino hi suddha vipassanÄ• yÄ• nikÄ• pi samÄ• nÄ• \
paripÅ«rakÄ• rino nÄ• ma honti. icchante susati kiÃ±ci nimittaá¹ƒ Ä• rabbhamanasikÄ• ra m
ijjhati. tenÄ• ha ``taá¹ƒpi maggasiddhagatikaâ€™â€™ nti. ``rÅ«pÄ«brahmalokeâ€™â€™ ti i
samÄ• pattÄ«naá¹ƒpi tattha pÄ• katikabhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. arÅ«pÄ« brahmalo
pÄ• katikÄ• sambhavati. upapattisiddhajjhÄ• nÄ• naá¹ƒ bhavantare sannihita paccayabhed
so kathaá¹ƒ paccetabboti Ä• ha ``ekasmiá¹ƒ bhavepi ... pe ... yuttÄ• ni hontÄ«â€™â€™ ti. e
bhavesabbappathamaá¹ƒ laddhakÄ• le saá¹…khÄ• ra bhedassa Ä• sannattÄ• vaá¸·aÃ±jan
bhedo siyÄ• ti Ä• saá¹…kÄ• sambhavato idaá¹ƒ vuttaá¹ƒ. tena bhavantare upapatti siddhaj
paccayabhedena saá¹…khÄ• rabhede vattabbameva natthÄ«ti dasseti. idÄ• ni tÄ• ni magga
siddhajjhÄ• nÄ• ni sannihitapaccayaá¹ƒ anapekkhitvÄ• maggakkhaá¹‡a upapattikkhaá¹‡es
paá¹-ipadÄ• ya eva sabbaso abhÄ• vaá¹ƒ gahetvÄ• aparaá¹ƒ vikappaá¹ƒ dassetuá¹ƒ ``jhÄ
rahitattÄ• vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. evaá¹ƒ mahaggatajhÄ• nÄ• naá¹ƒ aá¹-á¹-hakathÄ
bhedaá¹ƒ vatvÄ• idÄ• ni pÄ• á¸·ivasenÄ• pi so siddho yevÄ• ti dassetuá¹ƒ ``apicÄ• â€™â€
dukkhappaá¹-ipadÄ• pubbakÄ• naá¹ƒ dvinnaá¹ƒ dandhÄ• bhiÃ±Ã±akhippÄ• bhiÃ±Ã±asam
etaá¹ƒ parimÄ• á¹‡aá¹ƒ assÄ• ti ettÄ• vaá¹ƒ. ettÄ• vantena. ettha siyÄ• , kasmÄ• idha saá¹
vuttotiÄ• dinÄ• vacanakkamena siddho hotÄ«ti sambandho. sesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

<51> vibhÄ• vanipÄ• á¹-he. parikammaá¹ƒ nÄ• ma pathavÄ«, pathavÄ«, Ä• po, Ä• po-tiÄ•
rÅ«paá¹ƒ dukkhaá¹ƒ, rÅ«paá¹ƒ anattÄ• -tiÄ• dikaÃ±cabhÄ• vanÄ• parikammaá¹ƒ adhikÄ• r
pubbabhavekatabhÄ• vanÄ• kammaá¹ƒ. pubbabhavejhÄ• namaggaphalÄ• nipatthetvÄ• ka
puÃ±Ã±akammaÃ±ca. ``idaá¹ƒ tÄ• vanayujjatÄ«â€™â€™ ti ettha tÄ• vasaddo vattabbantar
aparaá¹ƒpi vattabbaá¹ƒ atthÄ«ti dÄ«peti. pubbÄ• bhisaá¹…khÄ• ro duvidho pakati pubbÄ• b
payogapubbÄ• bhisaá¹…khÄ• roti. tattha parikamma pubbÄ• bhisaá¹…khÄ• ro pakati pubb
pakati paccayagaá¹‡o eva. pubbe vutto pubbappayogo payogapubbÄ• bhisaá¹…khÄ• ro nÄ
idhÄ• dhippetoti dassetuá¹ƒ ``nahÄ«â€™â€™ tiÄ• dimÄ• ha. ``antamasoâ€™â€™ ti antima
``Ä• lopabhikkhÄ• â€™â€™ nÄ• ma ekÄ• lopabhikkhÄ• . so parikammasaá¹…khÄ• tapubb
sabbÄ• ni uppannÄ• ni nÄ• ma natthÄ«ti sambandho. ``itÄ«â€™â€™ ti tasmÄ• . ``soâ€™â€
``tesaá¹ƒâ€™â€™ ti sabbesaá¹ƒpi jhÄ• nÄ• naá¹ƒ. na hi lokiyajjhÄ• nÄ• ni nÄ• ma ... pe ...
sattÄ• naá¹ƒ sabbakappesupi kappavinÄ• sakÄ• le jhÄ• nÄ• ni bhÄ• vetvÄ• brahmaloka pa
adhippÄ• yo. ``pubbe samathakammesu katÄ• dhikÄ• rassÄ• â€™â€™ ti Ä• sannabhaveka
dÅ«rabhave pana samathakammesu akatÄ• dhikÄ• ro nÄ• ma koci natthÄ«ti. ``evamevÄ• â
vipÄ• kajjhÄ• nesu saá¹…khÄ• ra bhedassa pubba kammavasena vattabbattÄ• ``kusala kri
vuttaá¹ƒ. ``athavÄ• tiÄ• diko pacchima vikappo nÄ• maâ€™â€™ athavÄ• pubbÄ• bhisaá¹…
nakadÄ• ci asaá¹…khÄ• rikabhÄ• vo sambhavatÄ«ti asaá¹…khÄ• rikanti ca, byabhicÄ• rÄ•
na vuttanti ayaá¹ƒ vikappo. tattha asaá¹…khÄ• rikanti ca na vuttanti sambandho. ``byabhicÄ
ti asaá¹…khÄ• rikabhÄ• vena pasaá¹…gÄ• bhÄ• vato. sasaá¹…khÄ• rikanti ca na vuttaá¹ƒ.
kamevataá¹ƒbhaveyya. kasmÄ• , sambhava byabhicÄ• rÄ• naá¹ƒ abhÄ• vato. sambhave by
sÄ• tthakaá¹ƒ siyÄ• ti hi vuttaá¹ƒ. na ca niratthakavacanaá¹ƒ paá¹‡á¸• itÄ• vadanti. kasmÄ•
apaá¹‡á¸• italakkhaá¹‡attÄ• . sati pana sambhave ca byabhicÄ• re ca, tathÄ• sakkÄ• vattu
sÄ• tthakattÄ• . sÄ• tthakameva paá¹‡á¸• itÄ• vadanti. kasmÄ• , paá¹‡á¸• ita lakkhaá¹‡attÄ

<52> paá¹-ipadÄ• abhiÃ±Ã±Ä• vavatthÄ• ne. ``nimittuppÄ• datoâ€™â€™ ti paá¹-ibhÄ• gan
sukhÄ• pana paá¹-ipadÄ• , pacchÄ• dandhaá¹ƒ vÄ• khippaá¹ƒ vÄ• uppannaá¹ƒ jhÄ• naá¹ƒ
karotÄ«ti yojanÄ• . ``pubbabhaveâ€™â€™ ti Ä• sanne pubbabhave. antarÄ• yikadhammÄ•
kammantarÄ• yiko ca, vipÄ• kantarÄ• yiko ca, paÃ±Ã±atti vÄ«tikkamantarÄ• yiko ca, ariyÅ«
tattha tisso niyatamicchÄ• diá¹-á¹-hiyokilesantarÄ• yiko nÄ• ma. paÃ±cÄ• nantariya kammÄ
kammantarÄ• yiko nÄ• ma. ahetuka dvihetukappaá¹-isandhivipÄ• kÄ• vipÄ• kantarÄ• yiko
bhÄ• veá¹-hitÄ• naá¹ƒ vinaya paÃ±Ã±attiá¹ƒ vÄ«tikkamitvÄ• akatappaá¹-ikammo vÄ«tikkam
paÃ±Ã±attivÄ«tikkamantarÄ• yiko nÄ• ma. paá¹-ikammepanakate antarÄ• yiko na hoti. ariya
upavaditvÄ• akkositvÄ• akatappaá¹-ikammaá¹ƒ akkosanaá¹ƒ ariyÅ«pavÄ• dantarÄ• yiko n
antarÄ• yiko na hoti. sesesu tÄ«su paá¹-ikammaá¹ƒ nÄ• ma natthi. ime dhammÄ• imasmiá
antarÄ• yaá¹ƒ karontÄ«ti antarÄ• yikÄ• nÄ• ma. tehi vimutto antarÄ• yika dhamma vimutto
``kalyÄ• á¹‡appaá¹-ipattiyaá¹ƒ á¹-hitoâ€™â€™ ti sÄ«lavisuddhi Ä• dikÄ• ya kalyÄ• á¹‡appa
paripÅ«raá¹‡a vasena á¹-hito. ``chinnapalibodhoâ€™â€™ ti Ä• vÄ• sapalibodhÄ• dÄ«ni das

chinditvÄ• á¹-hito. ``pahitattoâ€™â€™ ti, yantaá¹ƒ purisathÄ• mena purisaparakkamena pa
apatvÄ• vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒ bhavissatÄ«ti evaá¹ƒ pavattena sammappadhÄ• na
hi pahito pesito anapekkhito attabhÄ• vo anenÄ• ti pahitattoti vuccati. ``nasampajjatÄ«ti natt
paÃ±capadhÄ• niyaá¹…gasamannÄ• gato hotÄ«ti adhippÄ• yo. paÃ±capadhÄ• niyaá¹…gÄ
asÄ• á¹-heyyaá¹ƒ, Ä• rogyaá¹ƒ, alÄ«navÄ«riyatÄ• , paÃ±Ã±avantatÄ• , ti.

<52> vipÄ• kajjhÄ• ne. ``mudubhÅ«taá¹ƒâ€™â€™ ti bhÄ• vanÄ• balaparittattÄ• mandabh
dubbalaá¹ƒ. ``nÄ• nÄ•  kiccaá¹-á¹-hÄ• nesu cÄ• â€™â€™ ti dassanasavanÄ• dÄ«su. ``hÄ«
ahetuka dvihetukapuggalesupi. ``asadisaá¹ƒpÄ«â€™â€™ ti tihetukukkaá¹-á¹-haá¹ƒpi kamm
janetÄ«tiÄ• dinÄ• asadisaá¹ƒpi vipÄ• kaá¹ƒ janeti. ``bhavaá¹…gaá¹-á¹-hÄ• nesu yevÄ• â€™
saddena paá¹-isandhiá¹-á¹-hÄ• na cutiá¹-á¹-hÄ• nÄ• nipi saá¹…gayhanti. ``kusalasadisamev
pathamajjhÄ• nakusalaá¹ƒ pathamajjhÄ• na vipÄ• kameva janeti, dutÄ«yajjhÄ• na kusalaá¹
janetÄ«tiÄ• dinÄ• kusala sadisameva vipÄ• kaá¹ƒ janeti. ``kusalameva ... pe ... kriyajjhÄ• n
abhedÅ« pacÄ• renÄ• ti adhippÄ• yo. bhedampi abhedaá¹ƒ katvÄ• upacÄ• ro vohÄ• ro abh

<54> saá¹…gahagÄ• thÄ• \Be 67/ vaá¹‡á¹‡anÄ• yaá¹ƒ. jhÄ• nÄ• naá¹ƒ bhedo jhÄ• nabhe
sampayogabhedo jhÄ• nabhedoti vutto hotÄ«ti Ä• ha ``jhÄ• nehi sampayogabhedenÄ• â€™
cittantiÄ• dinÄ• yojetabbaá¹ƒ. ``tamevÄ• â€™â€™ ti rÅ«pÄ• vacara mÄ• nasameva. vibhÄ
uparisaá¹…gahagÄ• thÄ• yaá¹ƒ jhÄ• naá¹…ga yogabhedena, katvekekantu paÃ±cadhÄ• ti
bhedenÄ• ti jhÄ• naá¹…gehi sampayogabhedenÄ• ti vuttaá¹ƒ. evaá¹ƒ santepi idha jhÄ• nab
adhippetattÄ• ``aÃ±Ã±ohi jhÄ• nabhedoâ€™â€™ tiÄ• di vuttaá¹ƒ.

rÅ«pÄ• vacaracittadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

<55> arÅ«pacittadÄ«paniyaá¹ƒ. ``bhusoâ€™â€™ ti atirekataraá¹ƒ. ``sarÅ«patoâ€™â€™ ti
natthi jaá¹-Ä• etthÄ• ti ajaá¹-o. ajaá¹-o Ä• kÄ• soti ajaá¹-Ä• kÄ• so. ``paricchinnÄ• kÄ• soâ€
dvÄ• racchiddavÄ• tapÄ• nacchiddÄ• diko Ä• kÄ• so, yattha Ä• kÄ• sa kasiá¹‡a nimittaá¹ƒ
nimittaá¹ƒ ugghÄ• á¹-etvÄ• laddho Ä• kÄ• so kasiá¹‡ugghÄ• á¹-imÄ• kÄ• so, kasiá¹‡aá¹ƒ u
kasiá¹‡ugghÄ• á¹-imoti katvÄ• . rÅ«pakalÄ• pÄ• naá¹ƒ paricchedamattabhÅ«to Ä• kÄ• so r
``anantabhÄ• vena pharÄ«yatÄ«â€™â€™ ti caturaá¹…gulamattopiso ananta nÄ• maá¹ƒ kat
pharÄ«yati. ``devÄ• naá¹ƒ adhiá¹-á¹-hÄ• navatthÅ«â€™â€™ ti mahiddhikÄ• naá¹ƒ gÄ• man
balippaá¹-iggahaá¹‡aá¹-á¹-hÄ• naá¹ƒ vuccati, yattha manussÄ• samaye kula devatÄ• naá¹
``baliá¹ƒâ€™â€™ ti pÅ«janÄ«ya vatthu vuccati. ``tasmiá¹ƒâ€™â€™ ti kasiá¹‡ugghÄ• á¹-imÄ
ti taá¹ƒ Ä• rammaá¹‡ameva. kusalajjhÄ• naá¹ƒ samÄ• pannassavÄ• , vipÄ• kajjhÄ• nena up
diá¹-á¹-hadhamma sukha vihÄ• rissavÄ• , tiyojetabbaá¹ƒ. anantanti vuccati, yathÄ• pathavÄ
jhÄ• naá¹ƒ pathavÄ«kasiá¹‡anti vuccatÄ«ti. ``ekadeseâ€™â€™ ti uppÄ• devÄ• á¹-hitiyaá¹ƒ
antarahitattÄ• anantanti vuccati. ``ananta saÃ±Ã±iteâ€™â€™ ti ananta nÄ• make. ``ananta
pavattattÄ• â€™â€™ ti idaá¹ƒ pathamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ anantanti evaá¹ƒ pubbab

pavattattÄ• . ``attano pharaá¹‡Ä• kÄ• ra vasenÄ• â€™â€™ ti pubbabhÄ• gabhÄ• vanaá¹ƒ a
``nirutti nayenÄ• â€™â€™ ti sakatthe yapaccayaá¹ƒ katvÄ• nakÄ• rassalopena. ``pÄ• á¸·iy
vibhaá¹…ga pÄ• á¸·iyÄ• nasameti. ``anantaá¹ƒ pharatÄ«â€™â€™ ti anantaá¹ƒ anantanti ph
ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• voâ€™â€™ ti tassa abhÄ• va paÃ±Ã±attimattaá¹ƒ. ``nevatthÄ«
ti catutthÄ• ruppajjhÄ• nassa. athavÄ• tiÄ• dÄ«su ``paá¹-usaÃ±Ã±Ä• kiccassÄ• â€™â€™
``saá¹…khÄ• rÄ• vasesa sukhumabhÄ• vena vijjamÄ• nattÄ• â€™â€™ ti imassa atthaá¹ƒ v
tiÄ• dimÄ• ha. ``muddhabhÅ«taá¹ƒâ€™â€™ ti matthakapattaá¹ƒ. ``desanÄ• sÄ«samattaá¹ƒ
Ä• gacchatÄ«tiÄ• dÄ«su viya padhÄ• na kathÄ• mattanti vuttaá¹ƒ hoti. ``tassevÄ• â€™â€™
ruppaviÃ±Ã±Ä• á¹‡asseva. kusalabhÅ«taá¹ƒ pathamÄ• ruppaviÃ±Ã±Ä• á¹‡aá¹ƒ puthujjanÄ
kusalabhÅ«tassa dutÄ«yÄ• ruppaviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡aá¹ƒ hoti. arahÄ• pana ti
ruppeá¹-hatvÄ• arahattaá¹ƒ patvÄ• pathamÄ• ruppaá¹ƒ asamÄ• pajjitvÄ• va dutÄ«yÄ• rup
kusalabhÅ«taá¹ƒ pathamÄ• ruppaá¹ƒ kriyabhÅ«tassa dutÄ«yÄ• ruppassa Ä• rammaá¹‡aá
arahattaá¹ƒ patvÄ• puna tameva pathamÄ• ruppaá¹ƒ samÄ• pajjitvÄ• dutÄ«yÄ• ruppaá¹ƒ
ruppeá¹-hatvÄ• arahattaá¹ƒ gacchati. tesaá¹ƒ dvinnaá¹ƒ kriyabhÅ«taá¹ƒ pathamÄ• ruppavi
kriyabhÅ«tasseva dutÄ«yÄ• ruppassa Ä• rammaá¹‡aá¹ƒ. tenÄ• ha ``viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ•

arÅ«pacittÄ• nudÄ«panÄ• .

<57> lokuttaracitte. ``jalappavÄ• hoâ€™â€™ ti udakadhÄ• rÄ• saá¹…ghÄ• á¹-o. ``pabhava
tiÄ• dipavattiá¹-á¹-hÄ• nato. ``yathÄ• hÄ• â€™â€™ ti kathaá¹ƒ pÄ• á¸·iyaá¹ƒ Ä• ha. ``seyya
``ayaá¹ƒ pÄ«â€™â€™ ti ayaá¹ƒ ariyamaggopi. ekacittakkhaá¹‡iko ariyamaggo, kathaá¹ƒ yÄ
nibbÄ• nadhÄ• tuyÄ• savati sandatÄ«ti Ä• ha \Be 69/ ``Ä• nubhÄ• vappharaá¹‡avasenÄ• â
gaá¹…gÄ• dÄ«ni paÃ±cannaá¹ƒ mahÄ• nadÄ«naá¹ƒ nÄ• mÄ• ni. ``samudda ninnÄ• â€™â€
namitÄ• . ``poá¹‡Ä• â€™â€™ ti anupatitÄ• . ``pabbhÄ• rÄ• â€™â€™ ti adhovÄ• hitÄ• . ``kil
anupagamane kammapadaá¹ƒ. pÄ• á¸·iyaá¹ƒ ``ghaá¹-oâ€™â€™ ti udaka puá¹‡á¹‡aghaá¹-o
adhomukhaá¹ƒ á¹-hapito. ``nopaccÄ• va matÄ«â€™â€™ ti puna nogilati. ``na punetÄ«â€™â€™
nupagacchati ariyasÄ• vako. ``na paccetÄ«â€™â€™ ti na paá¹-i eti. tadatthaá¹ƒ vadati ``na
ti. evaá¹ƒ taá¹ƒ anivattagamanaá¹ƒ pÄ• á¸·isÄ• dhakehi dÄ«petvÄ• idÄ• ni yuttisÄ• dhakeh
cÄ• â€™â€™ tiÄ• dimÄ• ha. ``yatoâ€™â€™ ti yaá¹ƒ kÄ• raá¹‡Ä• . ``teâ€™â€™ ti puthujjan
nissÄ«lÄ• . ``ummattakÄ• â€™â€™ ti pittummattakÄ• . ``khitta cittÄ• â€™â€™ ti chaá¹-á¹-it
cittÄ• yakkhummattakÄ• . ``duppaÃ±Ã±Ä• â€™â€™ ti nippaÃ±Ã±Ä• . ``eá¸·amÅ«gÄ• â€™â
paggharitalÄ• la mukha mÅ«gÄ• . ``tasmiá¹ƒ magge evÄ• â€™â€™ ti aá¹-á¹-haá¹…gÄ«ke a
pathama maggo, dutÄ«ya maggo, tatÄ«ya maggo, catuttha maggo, ti catubbidho hoti. ``Ä• c
catÅ«su maggesu Ä• dimhi pathama maggasotassa pajjanaá¹ƒ gamanaá¹ƒ. paá¹-ilÄ• bhoti
``sotÄ• pattiyÄ• â€™â€™ ti sotassa Ä• pajjanena. ``adhigammamÄ• noâ€™â€™ ti paá¹-ilab
dhammÄ• anivatta gatiyÄ• pavattamÄ• nÄ• sototi vuccantÄ«ti sambandho. sambodhi vuc
Ã±Ä• á¹‡aá¹ƒ. uparisambodhi eva parÄ• yanaá¹ƒ yesaá¹ƒ te uparisambodhi parÄ• yanÄ• . p
paá¹-isaraá¹‡aá¹ƒ. kathaá¹ƒ sotÄ• patti vacanaá¹ƒ maggena samÄ• nÄ• dhikaraá¹‡aá¹ƒ hot

magga saá¹…khÄ• tÄ• ya sotÄ• pattiyÄ• â€™â€™ tiÄ• di. ``maggetÄ«â€™â€™ ti gavesati.
maggoti sijjhatÄ«ti vuttaá¹ƒ ``kilese mÄ• rento gacchatÄ«ti maggoâ€™â€™ ti.

<58> sakadÄ• gÄ• mi magge. ``sakiá¹ƒ Ä• gacchatÄ«â€™â€™ ti itogantvÄ• puna idha Ä•
``sÄ«lenÄ• â€™â€™ ti pakatisabhÄ• vena. kÄ• malokaá¹ƒ Ä• gacchanti etehÄ«ti kÄ• malok
sabbhÄ• vena vijjamÄ• nabhÄ• vena. pÄ• á¸·iyaá¹ƒ ``ekaccassa puggalassÄ• â€™â€™ ti k
ekaccena puggalena appahÄ«nÄ• nÄ«ti sambandho \Be 70/. ``sahabyataá¹ƒâ€™â€™ ti sa
``Ä• gÄ• mÄ«hotÄ«â€™â€™ ti vatvÄ• tamevatthaá¹ƒ vadati ``Ä• gantvÄ• itthattaâ€™â€™
Ä• gantvÄ• . itthaá¹ƒ bhÄ• vo itthattaá¹ƒ. imaá¹ƒ kÄ• mattabhÄ• vaá¹ƒ Ä• gantvÄ• , tasmÄ•
yojanÄ• . ``ayaÃ±ca atthoâ€™â€™ ti paá¹-isandhivasena sakiá¹ƒ imaá¹ƒ lokaá¹ƒ Ä• gaccha
``kilesa gativasenÄ• â€™â€™ ti kÄ• malokÄ• gamana kilesa gativasena. maggasahÄ• yen
kilesÄ• maggena samucchinna gatikÄ• honti. ayaá¹ƒ maggasahÄ• yojhÄ• nÄ• nubhÄ• vo
tiÄ• diá¹ƒ. ``devalokatoâ€™â€™ ti ettha brahmalokopi saá¹…gahito. pacchimasmiá¹ƒ pana
Ä• gamanasÄ«lo Ä• gantvÄ• . na Ä• gantvÄ• anÄ• gantvÄ• . ``tenÄ• â€™â€™ ti anÄ• gam
sambhavatoâ€™â€™ ti dvÄ«su itthattasaddesu ekasmiá¹ƒ imaá¹ƒ kÄ• mÄ• vacara lokanti e
lokanti evaá¹ƒ nÄ• natthÄ• naá¹ƒ asambhavato. pÄ• á¸·iyaá¹ƒ ``sabyÄ• bajjhoâ€™â€™ ti c
cetasikarogÄ• bÄ• dhena sahito. tenÄ• ha ``tehi paá¹-ighÄ• nusayassÄ• â€™â€™ tiÄ• diá¹
puthujjana sotÄ• panna sakadÄ• gÄ• mino. sabyÄ• bajjhÄ• nÄ• mÄ• ti sambandho. ``pacch
Ä• gantvÄ• itthattaá¹ƒ sotÄ• panna sakadÄ• gÄ• mino tena daá¹-á¹-habbÄ• ti vÄ• kyassa. `
sakadÄ• gÄ• mÄ«sÅ«â€™â€™ ti Ä• gantvÄ• itthattanti vuttattÄ• tena atthena sakadÄ• gÄ
sakadÄ• gÄ• mÄ«su. ``purimassÄ• â€™â€™ ti sotÄ• pannassa. ``anaÃ±Ã±a sÄ• dhÄ• raá¹
phalaá¹-á¹-hÄ• dÄ«hi asÄ• maÃ±Ã±eneva. brahmalokeá¹-hitÄ• naá¹ƒ sotÄ• pannÄ• naá¹ƒ s
natthi viya dutÄ«ya phalaá¹-á¹-hÄ• naá¹ƒ sakadÄ• gÄ• mi bhÄ• vopi natthi. tenÄ• ha ``patha
phalaá¹-á¹-hÄ• pÄ«â€™â€™ tiÄ• diá¹ƒ. ``tasmÄ• â€™â€™ tiÄ• di laddhaguá¹‡avacanaá¹ƒ.
kÄ• raá¹‡ena. ``heá¹-á¹-hÅ« parÅ«papattivasenÄ• â€™â€™ ti uparito Ä• gantvÄ• heá¹-á¹-h
Ä• gantvÄ• uparÅ«papatti cÄ• ti evaá¹ƒ heá¹-á¹-hÅ«parÅ«papattivasena. ``evaÃ±ca katvÄ•
laddha guá¹‡avacanaá¹ƒ. ``paÃ±cannaá¹ƒ idha niá¹-á¹-hÄ• â€™â€™ ti paÃ±cannaá¹ƒ pugg
niá¹-á¹-hÄ• anupÄ• disesa nibbÄ• napattÄ«ti vuttaá¹ƒ \Be 71/ hoti. ``so panÄ• â€™â€™ ti s
pana. yesaá¹ƒ pana aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ attho, tesaá¹ƒ attheso sakadÄ• gÄ• mi
vutto, na chaá¹-á¹-ho puggaloti yojanÄ• . yesaá¹ƒ pana imaá¹ƒ lokanti attho, tesaá¹ƒ atthe c
labbhatÄ«ti dassetuá¹ƒ ``mahÄ• parinibbÄ• na ... pe ... Ä• gato yevÄ• â€™â€™ ti vuttaá¹ƒ.
Ä• gamanaá¹-á¹-hena Ä• gato yevÄ• â€™â€™ ti sakiá¹ƒ Ä• gamanaá¹-á¹-hena sakadÄ• gÄ
buddhÄ• pi pathama phalaá¹-á¹-ha bhÅ«tÄ• sattakkhattu paramatÄ• yaá¹ƒ saá¹‡á¹-hitÄ• v
``sattakkhattuparamatÄ• yaá¹ƒâ€™â€™ ti sattakkhattu paramabhÄ• ve. idaÃ±ca nidassana
buddhÄ• pi dutÄ«ya phalaá¹-á¹-habhÅ«tÄ• sakiá¹ƒ Ä• gamanappakatiyaá¹ƒ saá¹‡á¹-hitÄ• y
khaá¹‡e taá¹ƒ sabhÄ• vÄ• nati vattanatoti adhippÄ• yo. sabbopi so chabbÄ«dho puggalo idh
daá¹-á¹-habbo. etena yaá¹ƒ vuttaá¹ƒ vibhÄ• vaniyaá¹ƒ paÃ±casu sakadÄ• gÄ• mÄ«su paÃ±
taá¹ƒ paá¹-ikkhittaá¹ƒ hoti. kasmÄ• , paÃ±camako eva idha sakadÄ• gÄ• mipade adhippete

adhippetÄ• siyunti vattabbattÄ• . janakabhÅ«to samÄ• no. ``Ã±Ä• yÄ• gatÄ• evÄ• â€™â€
eva. tenÄ• ha ``yathÄ• â€™â€™ tiÄ• diá¹ƒ. ``aviruddhoâ€™â€™ ti Ã±Ä• yena aviruddho.

<59> orambhÄ• go nÄ• ma heá¹-á¹-hÄ• bhÄ• go kÄ• maloko. orambhÄ• gÄ• ya saá¹ƒvatta
byÄ• pÄ• da saá¹ƒyojanÄ• dÄ«ni. ``soâ€™â€™ ti anÄ• gÄ• mi puggalo.

<60> mahapphalaá¹ƒ karonti sÄ«lenÄ• ti mahapphala kÄ• rino. tesaá¹ƒ bhÄ• vo ``mahapph
sÄ«lÄ• di guá¹‡o. ``arahatÄ«â€™â€™ ti paá¹-iggahituá¹ƒ arahati. ``arahatoâ€™â€™ ti arah
``nibbacanaá¹ƒâ€™â€™ ti nirutti. viggaha vÄ• kyanti vuttaá¹ƒ hoti. suddhikasuÃ±Ã±atÄ• ya
suÃ±Ã±atappaá¹-ipadÄ• ya tathÄ• na vacittÄ• nÄ«tiÄ• dinÄ• yojetabbaá¹ƒ. tattha ``suddhi
suddhikasuÃ±Ã±atavÄ• re. ``suÃ±Ã±atappaá¹-ipadÄ• yÄ• â€™â€™ ti suÃ±Ã±atappaá¹-ipad
satipaá¹-á¹-hÄ• na vibhaá¹…gesu panÄ• â€™â€™ ti sacca vibhaá¹…ga satipaá¹-á¹-hÄ• na
citta vaá¸• á¸• hanaá¹ƒ pÄ• á¸·i aá¹-á¹-hakathÄ• su desanÄ• vÄ• re vicÄ• retvÄ• veditabba

<61> phalacitte \Be 72/. sotÄ• pattiyÄ• adhigataá¹ƒ phalaá¹ƒ sotÄ• patti phalaá¹ƒ. tattha ``
ti paá¹-iladdhaá¹ƒ. aá¹-á¹-haá¹…gÄ«ka phalaá¹ƒ sandhÄ• ya ``tena sampayuttaâ€™â€™ nt
``niruttÄ«â€™â€™ ti viggaho.

<62> tanubhÅ«tepi kÄ• tuá¹ƒ na sakkoti, kuto samucchindituá¹ƒ. ``tÄ• nÄ«â€™â€™ ti indri
nÄ«â€™â€™ titikkhÄ• ni. ``soâ€™â€™ ti catuttha maggo. ``tÄ• cÄ• â€™â€™ ti rÅ«parÄ• g
uddhacca, avijjÄ• dayo ca. ``aÃ±Ã±e cÄ• â€™â€™ ti tehi dasahi saá¹ƒyojanehi aÃ±Ã±e ahi
sabbepi pÄ• pa dhamme ca.

<63> kiriya citta vicÄ• raá¹‡Ä• yaá¹ƒ. na gahitaá¹ƒ iti ayaá¹ƒ pucchÄ• . abhÄ• vÄ• iti ayaá¹
yojetabbaá¹ƒ. ``assÄ• â€™â€™ ti kiriyÄ• nuttarassa. ``niranusayasantÄ• nepÄ«â€™â€™ ti
santÄ• nepi. ``itÄ«â€™â€™ ti vÄ• kya parisamÄ• panamattaá¹ƒ. ``vuccateâ€™â€™ ti visajj
anuppajjanaá¹ƒ anuppÄ• do. anuppÄ• do dhammo sabhÄ• vo yesaá¹ƒ te anuppÄ• da dham
vipÄ• kaÃ±ca janetÄ«ti sambandho. kathaá¹ƒ janetÄ«ti Ä• ha ``kusala ... pe ... katvÄ• â€™â
``katvÄ• â€™â€™ ti sÄ• dhetvÄ• . sacepi kareyyÄ• ti yojanÄ• . ``kocÄ«â€™â€™ ti abyatto
phala cittameva pavatteyyÄ• ti sambandho. ``paá¹-ibÄ• hituá¹ƒ asakkuá¹‡eyyoâ€™â€™ ti a
assÄ• ti samÄ• so.

<64> ``Ä• di anta padesve vÄ• â€™â€™ tiÄ• dimhi dvÄ• dasÄ• kusalÄ• nÄ«ti ca, ante kriy
padesu. rÅ«pe pariyÄ• pannÄ• ni cittÄ• ni. arÅ«pe pariyÄ• pannÄ• ni cittÄ• ni. ``pathamÄ•
pattiyÄ• â€™â€™ ti pathamabhÅ«miá¹ƒ pÄ• puá¹‡ituá¹ƒ. ``sÄ• maÃ±Ã±a phalaá¹ƒ adhippe
aá¹-á¹-hasÄ• liniyaá¹ƒ. atthato pana dhamma visesoti sambandho. magga phala nibbÄ• na
lokuttarabhÅ«mi nÄ• mÄ• ti yojanÄ• . avatthÄ• bhÅ«mi eva nippariyÄ• yabhÅ«mi. kasmÄ•
dhammÄ• naá¹ƒ sarÅ«pato laddhattÄ• . itarÄ• okÄ• sabhÅ«mi nippariyÄ• ya bhÅ«mi na ho

missakattÄ• . ``dhammÄ• naá¹ƒ taá¹ƒ taá¹ƒ avatthÄ• visesavaseneva siddhÄ• â€™â€™ ti
padhÄ• na bhÅ«mÄ«ti \Be 73/ dasseti. kÄ• mataá¹‡hÄ• ya visayabhÅ«to oá¸·Ä• rikÄ• kÄ• r
bhavataá¹‡hÄ• ya visayabhÅ«to majjhimÄ• kÄ• ro rÅ«pÄ• rÅ«pÄ• vacaratÄ• nÄ• ma. tÄ• s
saá¹‡ha sukhumÄ• kÄ• ro lokuttaratÄ• nÄ• ma. hÄ«nÄ• naá¹ƒ akusala kammÄ• naá¹ƒ vas
paá¹‡Ä«tÄ• naá¹ƒ kusala kammÄ• naá¹ƒ vasena paá¹‡Ä«tÄ• sugati bhÅ«miyo. tattha ca nA
nÄ• nÄ• kusala kammÄ• naá¹ƒ vÄ• oá¸·Ä• rika sukhumatÄ• vasena nÄ• nÄ• duggati bhÅ
siddhÄ• hontÄ«ti imamatthaá¹ƒ dassetuá¹ƒ ``api cÄ• â€™â€™ tiÄ• dimÄ• ha.

<65> gÄ• thÄ• ya pubbaddhaá¹ƒ nÄ• ma-ittha mekÅ«na navuti, ppabhedaá¹ƒ pana mÄ• na
aparaddhaá¹ƒ nÄ• ma ekavÄ«sasataá¹ƒvÄ• tha, vibhajanti vicakkhaá¹‡Ä• ti pÄ• dadvayaá¹
kathaá¹ƒ na sameti. iminÄ• vacanena sakalampi gÄ• thaá¹ƒ ekÅ«na navutippabhedaá¹ƒ mA
katvÄ• vibhajantÄ«-ti evaá¹ƒ ekavÄ• kyaá¹ƒ katvÄ• yojanaá¹ƒ Ã±Ä• peti. ``pathamajjhÄ• n
ti lokiya pathamajjhÄ• na sadisaá¹-á¹-hena. yaá¹ƒ caturaá¹…gÄ«kaá¹ƒ, taá¹ƒ sayameva dut
siddhaá¹ƒ. yaá¹ƒ tiyaá¹…gÄ«kaá¹ƒ, taá¹ƒ sayameva tatÄ«yajjhÄ• nanti siddhaá¹ƒ. yaá¹ƒ du
sayameva catutthajjhÄ• nanti siddhaá¹ƒ. yaá¹ƒ puna duvaá¹…gÄ«kaá¹ƒ, taá¹ƒ sayameva pa
siddhaá¹ƒ. ``evaá¹ƒ vuttaâ€™â€™ nti vibhÄ• vaniyaá¹ƒ jhÄ• naá¹…gavasena pathamajjhÄ•
pathamajjhÄ• naÃ±cÄ• ti evaá¹ƒ vuttaá¹ƒ. vitakkÄ• di aá¹…gapÄ• tubhÄ• vena paÃ±cadhÄ•
itarÄ• ni lokiyajjhÄ• nÄ• ni sÄ• tissayato jhÄ• nÄ• ni nÄ• ma siyuá¹ƒ. kasmÄ• ti Ä• ha ``tÄ• n
tattha ``tÄ• nÄ«â€™â€™ ti lokiyajjhÄ• nÄ• ni. ``upeccÄ• â€™â€™ ti upagantvÄ• . ``jhÄ• pe
pakatiyÄ• eva siddho hoti, na pÄ• dakajjhÄ• nÄ• divasena siddho. ``kiccaâ€™â€™ nti paÃ±
kattabba kiccaá¹ƒ. ``tena paccaya visesenÄ• â€™â€™ ti pÄ• dakajjhÄ• nÄ• dinÄ• paccaya
ti paccaya visese. yathÄ• lokiyajjhÄ• nesu upacÄ• rabhÅ«tÄ• bhÄ• vanÄ• kÄ• ci vitakka vi
... pe ... kÄ• ci rÅ«pa virÄ• ga bhÄ• vanÄ• nÄ• ma. asaÃ±Ã±i gÄ• mÄ«naá¹ƒ pana saÃ±Ã±
hoti. evamevanti yojanÄ• . ``sÄ• â€™â€™ ti upacÄ• ra bhÄ• vanÄ• \Be 74/. ``upekkhÄ• sa
vÄ• saddena rÅ«pasamatikkamaá¹ƒ vÄ• saÃ±Ã±Ä• samatikkamaá¹ƒ vÄ• ti avuttaá¹ƒ vika
hotu, vasibhÅ«takÄ• le pana kathanti Ä• ha ``jhÄ• nesÅ«â€™â€™ tiÄ• diá¹ƒ. nÄ• nÄ• sattiy
nÄ• nÄ• sattiyo dasseti ``kÄ• cÄ«â€™â€™ tiÄ• dinÄ• . yÄ• upacÄ• ra bhÄ• vanÄ• . ``vitakk
vitakkaá¹ƒ vigametuá¹ƒ. attano jhÄ• naá¹ƒ avitakkaá¹ƒ kÄ• tunti vuttaá¹ƒ hoti. tenÄ• ha ``ati
ti. sÄ• upacÄ• ra bhÄ• vanÄ• . sesÄ• supi upacÄ• ra bhÄ• vanÄ• su.

<66> (ka) ``sÄ• vipassanÄ• â€™â€™ ti vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• . ``vipassanÄ•
tikÄ• ci virÄ• ga bhÄ• vanÄ• nÄ• ma na hotÄ«ti adhippÄ• yo. ``niyÄ• metuá¹ƒâ€™â€™ ti a
viya vavatthapetuá¹ƒ. ``adhippÄ• yoâ€™â€™ ti pÄ• dakavÄ• dittherassa adhippÄ• yo. ``sam
jhÄ• naá¹ƒ aniccaá¹ƒ khayaá¹-á¹-hena, dukkhaá¹ƒ bhayaá¹-á¹-hena, anattÄ• asÄ• rakaá¹-á
samanupassÄ«yati. taá¹ƒ aá¹-á¹-hakathÄ• ya na sameti. vuttaÃ±hi tattha. yato yato samÄ• p
ye samÄ• patti dhamme sammasitvÄ• maggo nibbattito hoti. taá¹ƒ taá¹ƒ samÄ• patti sadiso
sammasitasamÄ• patti sadisoti atthoti. ettha hi ``yato yato samÄ• pattito vuá¹-á¹-hÄ• yÄ• â€
pÄ• dakajjhÄ• naá¹ƒ kathitaá¹ƒ hoti. ``pÄ• dakajjhÄ• ne satÄ«â€™â€™ ti etena ayaá¹ƒ vÄ•

nasijjhatÄ«ti dasseti. ``vipassanÄ• pi ... pe ... pattÄ• hotÄ«â€™â€™ ti etena imasmiá¹ƒ vÄ•
niyÄ• mo icchitabboti dasseti. tenÄ• ha ``yathÄ• lokiyajjhÄ• nesÅ«â€™â€™ tiÄ• diá¹ƒ. kÄ•
avirodho vutto viya dissati. kathaá¹ƒ. paÃ±camajjhÄ• nato vuá¹-á¹-hÄ• ya hi pathamajjhÄ• n
uppannamaggo pathamattheravÄ• dena paÃ±camajjhÄ• niko, dutÄ«ya vÄ• dena pathamÄ•
vÄ• dÄ• virujjhanti. tatÄ«ya vÄ• dena panettha yaá¹ƒ icchati, taá¹ƒ jhÄ• niko hotÄ«ti te ca v
virujjhanti, ajjhÄ• sayo ca sÄ• tthako hotÄ«ti evaá¹ƒ aviruddho vutto hotÄ«ti. ettha pana yaá
jhÄ• niko hoti. icchÄ• ya pana asati, virodhoyeva. tenÄ• ha ``ime pana vÄ• dÄ• . ... pe ... \Be
parihariituá¹ƒâ€™â€™ ti. pÄ• á¸·iyaá¹ƒ ``ajjhattaá¹ƒ suÃ±Ã±ataá¹ƒ manasi karotÄ«â€™â€™
taá¹ƒ jhÄ• naÃ±ca jhÄ• nasahagataÃ±ca khandha paÃ±cakaá¹ƒ nicca sukha atta jÄ«vato su
``na pakkhandatÄ«â€™â€™ ti na pavisati. ``sannisÄ• detabbaá¹ƒâ€™â€™ ti sannisinnaá¹ƒ
``ekodikÄ• tabbaá¹ƒâ€™â€™ ti ekamukhaá¹ƒ kÄ• tabbaá¹ƒ. ``samÄ• dahÄ• tabbaá¹ƒâ€™â
``nissÄ• yÄ• â€™â€™ ti pÄ• dakaá¹ƒ katvÄ• ti adhippÄ• yo.

<67> (ka) vÄ• davicÄ• raá¹‡Ä• yaá¹ƒ. upacÄ• ra bhÄ• vanÄ• eva uparijjhÄ• ne jhÄ• naá¹…
heá¹-á¹-hÄ• pana ajjhÄ• sayo eva uparijjhÄ• ne jhÄ• naá¹…gaá¹ƒ niyÄ• metÄ«ti vuttaá¹ƒ. t
evÄ• â€™â€™ ti eva saddena pÄ• dakajjhÄ• naá¹ƒ nivatteti. ``idha upacÄ• ra bhÄ• vanÄ•
ajjhÄ• sayaá¹ƒ nivatteti. etesu hi dvÄ«su saha bhÄ• vÄ«su upacÄ• ra bhÄ• vanÄ• eva padl
pana tassa nÄ• nÄ• sattiyogaá¹ƒ sÄ• dheti. ``ajjhÄ• saya sÄ• maÃ±Ã±aá¹ƒ saá¹‡á¹-hÄ• tÄ
laddhabbaá¹ƒ hoti, taá¹ƒ labbhatu, mayhaá¹ƒ viseso natthÄ«ti evaá¹ƒ ajjhÄ• saya sÄ• maÃ±
``tasmiâ€™â€™ nti ajjhÄ• saya visese. ``soâ€™â€™ ti ajjhÄ• saya viseso. kasmÄ• yuttant
... pe ... nibbattanaá¹ƒâ€™â€™ ti. ``sabbajjhÄ• nesu ciá¹‡á¹‡avasibhÅ«tÄ• naá¹ƒâ€™â€™
ca nibbattananti ca pada dvaye sambandha vacanaá¹ƒ. ``vipassanÄ• visesatthÄ• ya evÄ• â
gÄ• mini vipassanÄ• visesatthÄ• ya eva. yasmÄ• pana aá¹-á¹-hasu samÄ• pattÄ«su ekekÄ
vuá¹-á¹-hÄ• ya vuá¹-á¹-hita samÄ• patti dhamma sammasanaá¹ƒ Ä• gataá¹ƒ, na pana aÃ±Ã
tasmÄ• pÄ• dakajjhÄ• nameva pamÄ• á¹‡anti yojanÄ• . pÄ• á¸·ipadesu ``gahapatÄ«â€™â
``viviccevÄ• â€™â€™ ti viviccitvÄ•  eva. vivitto vigato hutvÄ•  eva. ``upasampajjÄ• â€™â€™
sampÄ• puá¹‡itvÄ• . ``iti paá¹-isaÃ±cikkhatÄ«â€™â€™ ti evaá¹ƒ paccavekkhati. ``abhisaÃ±
susaá¹ƒ sampiá¹‡á¸• itaá¹ƒ, saá¹ƒvidahitaá¹ƒ. ``tattha á¹-hitoâ€™â€™ ti tasmiá¹ƒ pathamajj
hutvÄ• á¹-hito. ``mettÄ• ceto vimuttÄ«â€™â€™ ti mettÄ• jhÄ• nasaá¹…khÄ• tÄ• cetovimut
cittassa pavatti. tathÄ• karuá¹‡Ä• cetovimutti. muditÄ• cetovimutti. ``vivekajaâ€™â€™ nti
cittavivekÄ• naá¹ƒ vasena jÄ• taá¹ƒ. ``pÄ«ti sukhaá¹ƒâ€™â€™ ti pÄ«tiyÄ• ca sukhena ca s
vivekehi jÄ• tÄ• ni \Be 76/ pÄ«ti sukhÄ• ni assÄ• ti vivekajaá¹ƒ pÄ«ti sukhaá¹ƒ. majjhe nigga
rÅ«pagataá¹ƒ, vedanÄ• eva vedanÄ• gatantiÄ• dinÄ• samÄ• so. gatasaddo ca padapÅ«ra
``teneva dhamma rÄ• gena tÄ• yadhammanandiyÄ• â€™â€™ ti vipassanÄ• ni kantimÄ• ha
opapÄ• tiko hotÄ«ti sambandho. ``tattha parinibbÄ• yÄ«â€™â€™ ti brahmaloke avassaá¹ƒ
tenÄ• ha ``anÄ• vatti dhammo tasmÄ•  lokÄ• â€™â€™ ti. ``pÄ• dakajjhÄ• nameva pamÄ• â
maggejhÄ• naá¹…gaá¹ƒ niyÄ• messati, na sammasitajjhÄ• nanti adhippÄ• yo. ``pÄ• dakaá¹
asamÄ• pajjitvÄ• ti vuttaá¹ƒ hoti. ``yaá¹ƒ yaá¹ƒ jhÄ• naá¹ƒ icchantÄ«â€™â€™ ti magge icch

66__._ (kha) ``tathÄ• vidhoâ€™â€™ ti tathÄ• pakÄ• ro. Ä• sanne vuá¹-á¹-hitasseva jhÄ• n
visesetuá¹ƒâ€™â€™ ti sace pÄ• dakajjhÄ• naá¹ƒ pathamajjhÄ• naá¹ƒ hoti, tato paraá¹ƒ pav
vitakke ninnaá¹ƒ hoti, vitakke pakkhandati. atha pÄ• dakajjhÄ• naá¹ƒ dutÄ«yajjhÄ• naá¹ƒ ho
pavattaá¹ƒ cittasantÄ• naá¹ƒ vicÄ• re ninnaá¹ƒ hoti, vicÄ• re pakkhandatÄ«tiÄ• dinÄ• naye
visesetuá¹ƒ. ``yaá¹ƒ tattha vuttaá¹ƒâ€™â€™ tiyaá¹ƒ vibhÄ• vaniyaá¹ƒ vuttaá¹ƒ.

vedanÄ• vicÄ• raá¹‡Ä• yaá¹ƒ. ``na siddhoâ€™â€™ ti siddho na hoti. ``aÃ±Ã±athÄ• â€™â€
gahite satÄ«ti yojanÄ• . pÄ• dakajjhÄ• nÄ• dÄ«naá¹ƒ vasena siddhoti gahite satÄ«ti vuttaá¹
vedanÄ• ya yuttÄ• hutvÄ• â€™â€™ ti somanassa vedanÄ• ya vÄ• yuttÄ• hutvÄ• upekkhÄ
``tehi niyamitÄ• ya ekekÄ• ya magga vedanÄ• yÄ• â€™â€™ ti pÄ• dakajjhÄ• nÄ• dÄ«hi niy
vedanÄ• ya eva vÄ• saddhiá¹ƒ ghaá¹-iyeyya magge upekkhÄ• vedanÄ• ya eva vÄ• ti attho
jhÄ• naá¹…gaá¹ƒ hoti. tasmÄ• maggejhÄ• naá¹…ga niyame siddhe magge vedanÄ• niyam
pÄ• dakajjhÄ• nÄ• dÄ«ni majjhe vuá¹-á¹-hÄ• na gÄ• mini vipassanÄ• yaá¹ƒ nakiÃ±ciniyÄ• n
pÄ• dakajjhÄ• nÄ• dÄ«hi niyamitÄ• ya magge ekekÄ• ya vedanÄ• ya saddhiá¹ƒ dve dve vip
ghaá¹-iyeyyuá¹ƒ. magge somanassa vedanÄ• ya vÄ• saddhiá¹ƒ dve vipassanÄ• vedanÄ•
upekkhÄ• \Be 77/ vedanÄ• ya vÄ• saddhiá¹ƒ dve vipassanÄ• vedanÄ• yo ghaá¹-iyeyyuá¹
ekavÄ«thiyaá¹ƒ javanÄ• ni bhinna vedanÄ• ni siyuá¹ƒ. taÃ±ca na yujjati. tasmÄ• magge ve
pÄ• dakajjhÄ• nÄ• di niyamena siddho na hoti, vipassanÄ• niyameneva siddhoti adhippÄ•
pÄ• dakajjhÄ• nÄ• dÄ«ni majjhe vuá¹-á¹-hÄ• na gÄ• mini vipassanÄ• yaá¹ƒ na kiÃ±ci na niy
niyÄ• menti yevÄ• ti dassetuá¹ƒ ``taá¹ƒpi na yujjatÄ«â€™â€™ ti vatvÄ• ``pÄ• dakajjhÄ• nÄ
tiÄ• dimÄ• ha. ``cha nekkhammassitÄ• upekkhÄ• â€™â€™ ti ekÄ• va catutthajjhÄ• nu pek
somanassÄ• ni pajahitvÄ• pavattattÄ• cha nekkhammassitÄ• upekkhÄ• nÄ• ma hoti. ``ch
somanassÄ• nÄ«â€™â€™ ti ekaá¹ƒ vapathamajjhÄ• na somanassaá¹ƒ chasu Ä• rammaá¹‡
pavattattÄ• cha nekkhammassitÄ• ni somanassÄ• ni nÄ• ma honti. aá¹-á¹-hakathÄ• yaÃ±ca
``pathamÄ• dÄ«ni ca tÄ«á¹‡i jhÄ• nÄ• nÄ«â€™â€™ ti catukkanaye tÄ«á¹‡i somanassa jhÄ
``suddhasaá¹…khÄ• re ca pÄ• dakekatvÄ• â€™â€™ ti Ä• rammaá¹‡a bhÄ• vena pÄ• dake
pÄ• dakajjhÄ• nÄ• dÄ«naá¹ƒ vasena vuá¹-á¹-hÄ• na gÄ• mini vipassanÄ• yaÃ±ca magge ca
aá¹-á¹-hasÄ• liniyaá¹ƒpi vitthÄ• rato vutto. ``amÄ• nusÄ« ratÄ« hotÄ«â€™â€™ ti manussÄ•
atikkamma á¹-hitattÄ• amÄ• nusÄ« nÄ• ma rati hoti. ``sammadhammaá¹ƒ vipassatoâ€™â€
dhammaá¹ƒ passantassa bhikkhunoti sambandho.

67__._ (kha) ``jhÄ• naá¹…gayogabhedenÄ• â€™â€™ ti vuttaá¹ƒ, jhÄ• nayogabhedo pana a
koá¹-á¹-hÄ• seâ€™â€™ ti paÃ±caka nayavasena vuttaá¹ƒ. idha citta bhedassa adhippetattÄ
jhÄ• nanti ca vuttepi cittameva adhippetanti daá¹-á¹-habbaá¹ƒ.

gÄ• thÄ• yojanÄ• su. ``aparÄ• pi yojanÄ• vuttÄ• â€™â€™ ti athavÄ• rÅ«pÄ• vacaraá¹ƒ ci
pathamÄ• dijjhÄ• na bhedena yathÄ• gayhati, tathÄ• Ä• ruppaÃ±cÄ• pi paÃ±camejhÄ• ne

yojanÄ• vuttÄ• . ``paá¹-hitattÄ• â€™â€™ ti uccÄ• ritattÄ• . antimagÄ• thÄ• vaá¹‡á¹‡anÄ• y
yena pakÄ• rena. ``taá¹ƒ saá¹…gahaá¹ƒâ€™â€™ ti eka vÄ«sasatasaá¹…gahaá¹ƒ \Be 78/. b
``Ä• hÄ• â€™â€™ ti ca ``Ä• hÅ«â€™â€™ ti ca vattamÄ• nakÄ• lepi icchanti saddavidÅ«ti v
ti. idaÃ±ca vacanaá¹ƒ pubbe ``itthamekÅ«na navuti ... pe ... vibhajanti vicakkhaá¹‡Ä• â€™â
nigamananti Ã±Ä• panatthaá¹ƒ ``vibhajanti vicakkhaá¹‡Ä• â€™â€™ ti vuttaá¹ƒ hotÄ«â€™â€

itiparamatthadÄ«paniyÄ• nÄ• maá¹-Ä«kÄ• yaanudÄ«paniyaá¹ƒ

cittasaá¹…gahassaanudÄ«panÄ• niá¹-á¹-hitÄ• .

2. cetasikasaá¹…gahaanudÄ«panÄ•

<68> evaá¹ƒ \Be 79/ citta saá¹…gahassa dÄ«paniá¹ƒ katvÄ• cetasika saá¹…gahassa dÄ«p
pubbÄ• parÄ• nu sandhiÃ±ca Ä• digÄ• thÄ• ya payojana sambandhaÃ±ca dassetuá¹ƒ ``eva
tattha ``anupattaâ€™â€™ ntiÄ• dimhi cittaá¹ƒ cetasikaá¹ƒ rÅ«paá¹ƒ, nibbÄ• namitisabbathÄ
vutto. tena anukkamena anupattaá¹ƒ. hetu visesanaÃ±cetaá¹ƒ. yasmÄ• cittasaá¹…gahÄ• n
saá¹…gaho anupatto, tasmÄ• idÄ• ni taá¹ƒ saá¹…gahaá¹ƒ karotÄ«ti dÄ«peti. cattÄ• ri samp
`ekuppÄ• datÄ• , eka nirodhatÄ• , ekÄ• rammaá¹‡atÄ• , eka vatthukatÄ• , ti. ``cetasi yuttÄ•
niyuttÄ• . cittaá¹ƒ nissÄ• ya attano attano kiccesu ussukkaá¹ƒ Ä• pannÄ• ti attho. ``cetasÄ•
cittena vÄ• sampayuttÄ• . cittena saha ekÄ«bhÄ• vaá¹ƒ gatÄ• ti attho. ``sarÅ«padassanaâ€
saá¹…khyÄ• sarÅ«padassanaá¹ƒ. siddhapadaá¹ƒ nÄ• ma pakati paccayehi nipphanna pada
ekassasaá¹…khata dhammassa pathama bhÄ• gato. uddhaá¹ƒ pajjanaá¹ƒ nÄ• ma kataman
pÄ• tubhavanaâ€™â€™ nti. dhÄ• tu pÄ• á¹-hesu-janipÄ• tubhÄ• ve-ti vuttattÄ• Ä• ha ``jÄ•
ti. ``sarÅ«pa vinÄ• soâ€™â€™ ti sarÅ«pato pÄ• tubhavantassa bhÄ• vassa vinÄ• so antara
pÄ«â€™â€™ ti parasmiá¹ƒ ekÄ• lambaá¹‡avatthukÄ• dipadepi. ``eka cittassapi bahudevÄ•
viÃ±Ã±Ä• á¹‡aá¹ƒ rÅ«paá¹ƒ passantaá¹ƒ ekameva rÅ«paá¹ƒ passatÄ«ti natthi. anekÄ• ni ev
passati. sotaviÃ±Ã±Ä• á¹‡Ä• dÄ«supi eseva nayo. evaÃ±ca katvÄ• pÄ• á¸·iyaá¹ƒ. cakkhuÃ
uppajjati cakkhu viÃ±Ã±Ä• á¹‡aá¹ƒ. sotaÃ±ca paá¹-icca sadde ca uppajjati sotaviÃ±Ã±Ä• á¹
vatthudvÄ• resu ekavacanaá¹ƒ vatvÄ• Ä• rammaá¹‡esu bahuvacanaá¹ƒ katanti. ``ekattaá¹
viÃ±Ã±Ä• á¹‡e bahÅ«nipi rÅ«pÄ• rammaá¹‡Ä• ni rÅ«patÄ• samaÃ±Ã±ena ekÄ«bhÄ• vaá¹
vuttanti adhippÄ• yo. saddÄ• rammaá¹‡Ä• dÄ«supi eseva nayo. taá¹ƒ na sundaraá¹ƒ. kasm
aviÃ±Ã±Ä• panato. kopanÄ• yaá¹ƒ attha visesoti \Be 80/. yÄ• cittassa jÄ• ti, sÄ• yeva phass
tenÄ• ha ``atha khoâ€™â€™ tiÄ• diá¹ƒ. adhippetÄ• ekuppÄ• datÄ• . esa nayo eka nirodha
``mÅ«laá¹-Ä«kÄ• yaâ€™â€™ nti rÅ«pakaá¹‡á¸• amÅ«laá¹-Ä«kÄ• yaá¹ƒ. ``sahevÄ• â€™â€™
``uppÄ• dÄ• dippavattitoâ€™â€™ ti uppÄ• dassa ca jÄ«raá¹‡assa ca nirodhassa ca pavatti
uppÄ• da jÄ«raá¹‡a nirodhÄ• . jÄ• tijarÄ• maraá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. ``cetasikÄ• matÄ•
viÃ±Ã±Ä• tÄ• . ``bhÄ• vappadhÄ• naá¹ƒâ€™â€™ ti ekuppÄ• da bhÄ• vo ekuppÄ• doti vutto
yathÄ• idaá¹ƒpi saá¹…gheratanaá¹ƒ paá¹‡Ä«ta-ntiÄ• dÄ«su ayaá¹ƒ ratana bhÄ• vo paá¹‡Ä

``yeâ€™â€™ ti ye dhammÄ• . ``sahajÄ• ta paccayuppanna rÅ«pÄ• ni pÄ«â€™â€™ ti sahaj
rÅ«pÄ• nipi. cetasikÄ• ni nÄ• ma siyunti sambandho. ``tadÄ• yatta vuttitÄ• yÄ• â€™â€™ ti
``cetoyuttÄ• nÄ«â€™â€™ ti hetu visesanaá¹ƒ. tadeva hetumanta visesananti ca hetu anto n
anto gadhavisesananti ca vadanti. ``tesaâ€™â€™ nti cittassa sahajÄ• tapaccayuppannarÅ«
``nÄ• nubhontÄ«â€™â€™ ti napÄ• puá¹‡anti. ``na hi sakkÄ• jÄ• nituá¹ƒâ€™â€™ ti etena b
etÄ• nÄ«ti dÄ«peti. bhÅ«takathanaá¹ƒpi samÄ• naá¹ƒ vatticchÄ• vasena byavacchedakaá¹ƒ
``vayopaÃ±Ã±Ä• yatÄ«â€™â€™ ti vinÄ• so pakÄ• sati. ``á¹-hitÄ• yÄ• â€™â€™ ti tiá¹-á¹-ha
pakÄ• ro aÃ±Ã±athÄ• . aÃ±Ã±athÄ• bhÄ• vo aÃ±Ã±athattaá¹ƒ. jarÄ• vasena pariá¹‡Ä• mo
pathavÄ«dhÄ• tuyÄ• uppÄ• do, yÄ• á¹-hiti, yÄ• abhinibbatti, yo pÄ• tubhÄ• vo. eso dukkh
rogÄ• naá¹ƒ á¹-hiti, eso jarÄ• maraá¹‡assa pÄ• tubhÄ• voti yojanÄ• . ``itarathÄ• â€™â€™ t
satÄ«ti attho. ekasmiá¹ƒ rÅ«pÄ• rÅ«pakalÄ• pe nÄ• nÄ• dhammÄ• naá¹ƒ vasena bahÅ«su
gahitesÅ«ti vuttaá¹ƒ hoti. ``vikÄ• rarÅ«pÄ• naá¹ƒâ€™â€™ ti viÃ±Ã±atti dvaya lahutÄ• dittay
upÄ• dÄ• rÅ«pÄ• ni catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ upÄ• dÄ• ya pavattattÄ• mahÄ• bh
siyuá¹ƒti iminÄ• adhippÄ• yena ``sabbesampi vÄ• â€™â€™ tiÄ• divuttaá¹ƒ. sabbesampi vÄ
upÄ• dÄ• rÅ«pÄ• naá¹ƒ ekekasmiá¹ƒ kalÄ• pe \Be 81/ bahubhÄ• vo vattabbo siyÄ• ti yojan
vattabboti Ä• ha ``catunnaá¹ƒ mahÄ• bhÅ«tÄ• naâ€™â€™ ntiÄ• diá¹ƒ.

yadi evaá¹ƒ, ekasmiá¹ƒ cittuppÄ• de lahutÄ• dÄ«nipi ekekÄ• ni eva siyuá¹ƒ, atha kimatthaá
vuttÄ• nÄ«ti Ä• ha ``kÄ• yalahutÄ• citta lahutÄ• dayopanÄ• â€™â€™ tiÄ• diá¹ƒ. ``imamatth
Ä«disaá¹ƒ vinicchayattaá¹ƒ acintetvÄ• ti adhippÄ• yo. vibhÄ• vanipÄ• á¹-he ``cittÄ• nupariva
cittena uppajjitvÄ• teneva cittena sahanirujjhanavasena cittaá¹ƒ anuparivattissa. ``pasaá¹…
cetasikatÄ• pasaá¹…go. ``puretaramuppajjitvÄ• â€™â€™ ti puretaraá¹ƒ ekena cittena saha
adhippÄ• yo. ``cittassabhaá¹…gakkhaá¹‡eâ€™â€™ ti aÃ±Ã±assa sattara sama cittassa bha
rÅ«padhammÄ• naá¹ƒ pasaá¹…go na sakkÄ• nÄ«vÄ• retuá¹ƒ tiyojanÄ• . ``pasaá¹…goâ€™
``alamati papaÃ±cenÄ• â€™â€™ ti abhidhamme vedanÄ• ttikeá¹-Ä«kÄ• su viya ati vitthÄ• n
attho. ``niratthakaá¹ƒâ€™â€™ ti vibhÄ• vaniyaá¹ƒ papaÃ±co niratthako evÄ• ti adhippÄ• yo

<69> phassavacanatthe. ``phusatÄ«â€™â€™ ti Ä• rammaá¹‡aá¹ƒ Ä• hanati, saá¹…ghaá¹-
naá¹ƒ nadosapaá¹-ighassa viya Ä• rammaá¹‡assa vibÄ• dhanaá¹ƒ hoti, atha kho bhamaras
saggahaá¹‡aá¹ƒ viya vijÄ• nana matte aá¹-hatvÄ• Ä• rammaá¹‡a rasapÄ• tubhÄ• vatthaá¹ƒ
saá¹ƒhanana mevÄ• ti dassetuá¹ƒ ``phusanaÃ±cetthÄ• â€™â€™ tiÄ• dimÄ• ha. ``Ä• haccÄ
sampÄ• puá¹‡itvÄ• . ``upahaccÄ• â€™â€™ ti tasseva vevacanaá¹ƒ. ayamattho kathaá¹ƒ pÄ
tiÄ• diá¹ƒ. tattha ``yatoâ€™â€™ ti yaá¹ƒ kÄ• raá¹‡Ä• . ``tadanubhavantÄ«â€™â€™ ti taá¹ƒ
anubhavantÄ«, vedanÄ• pÄ• tubhavati, vedanÄ• pÄ• tubhÄ• vaá¹ƒ disvÄ• Ä• rammaá¹‡a
hotÄ«ti adhippÄ• yo. svÄ• yaá¹ƒ phusana lakkhaá¹‡o, saá¹…ghaá¹-á¹-anaraso, sannipÄ• ta
Ä• pÄ• tÄ• gatavisaya padaá¹-á¹-hÄ• no. tattha sannipÄ• to nÄ• ma tiá¹‡á¹‡aá¹ƒ tiá¹‡á¹‡aá
viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ saá¹…gati samÄ• gamo samodhÄ• naá¹ƒ. tathÄ• hi vuttaá¹ƒ. cakkhu
uppajjati cakkhu viÃ±Ã±Ä• á¹‡aá¹ƒ, tiá¹‡á¹‡aá¹ƒ saá¹…gati phasso tiÄ• di. ``saá¹…ghaá¹-á¹

Ä• rammaá¹‡e sammadeva ghaá¹-á¹-ana \Be 82/ kicco. saá¹…ghaá¹-á¹-ana kiccattÄ• eva t
hutvÄ• dhamma cintÄ• Ã±Ä• á¹‡assa paá¹-imukhaá¹ƒ upaá¹-á¹-hÄ• ti pakÄ• satÄ«ti. ``sann
paccupaá¹-á¹-hÄ• noâ€™â€™. paccupaá¹-á¹-hÄ• nanti vÄ• paÃ±Ã±Ä• á¹‡aá¹ƒ vuccati dha
ettha viya. sannipÄ• tÄ• kÄ• ro paccupaá¹-á¹-hÄ• naá¹ƒ yassÄ• ti sannipÄ• tapaccupaá¹-á¹-
paá¹-á¹-hÄ• no vÄ• . dhÅ«moviya aggissa. vedanÄ• phalaá¹ƒ paccupaá¹-á¹-hÄ• naá¹ƒ yass
aá¹-á¹-hasÄ• liniyaá¹ƒ pana kasmÄ• panettha phasso pathamaá¹ƒ vutto tipucchitvÄ• mahÄ
vÄ• dotÄ• va dassito. cittassa pathamÄ• bhinipÄ• tattÄ• . Ä• rammaá¹‡asmiÃ±hi cittassa pa
phasso Ä• rammaá¹‡aá¹ƒ phusamÄ• no uppajjati. tasmÄ• pathamaá¹ƒ vutto. phassena phu
saÃ±Ã±Ä• ya saÃ±jÄ• nÄ• ti. cetanÄ• ya cetati. tena vuttaá¹ƒ phuá¹-á¹-ho bhikkhave vedeti,
saÃ±jÄ• nÄ• ti, phuá¹-á¹-ho cetetÄ«ti. api ca ayaá¹ƒ phasso nÄ• ma yathÄ• pÄ• sÄ• daá¹ƒ p
sesadabba sambhÄ• rÄ• naá¹ƒ balavapaccayo. evameva sahajÄ• ta sampayutta dhammÄ•
pathamaá¹ƒ vuttoti. saá¹…gahakÄ• rena pana idaá¹ƒ pana akÄ• raá¹‡aá¹ƒ, ekakkhaá¹‡asm
ayaá¹ƒ pathamaá¹ƒ uppanno ayaá¹ƒ pacchÄ• ti idaá¹ƒ vattuá¹ƒ na labbhÄ• . balavapaccaya
phassassakÄ• raá¹‡aá¹ƒ na dissatÄ«ti evaá¹ƒ taá¹ƒ vÄ• daá¹ƒ paá¹-ikkhipetvÄ• idaá¹ƒ vutt
phasso pathamaá¹ƒ vuttoti. tattha ``desanÄ• vÄ• re nevÄ• â€™â€™ ti desanakkameneva, t
natthÄ«ti adhippÄ• yo. tesu pana dvÄ«su vÄ• desu mahÄ• aá¹-á¹-hakathÄ• vÄ• do eva yut
cittassa pathamÄ• bhinipÄ• to hutvÄ• ti. tattha pathamÄ• bhinipÄ• toti idaá¹ƒ kiccappadhÄ•
panaÃ±Ã±ehi cetasikehi vinÄ• visuá¹ƒ pathamaá¹ƒ uppannattÄ• . yathÄ• taá¹ƒ ye keci bhi
akusalabhÄ• giyÄ• akusalapakkhikÄ• . sabbe te manopubbaá¹…gamÄ• , mano tesaá¹ƒ dh
uppajjatÄ«ti imasmiá¹ƒ sutte kiccappadhÄ• nattÄ• mano tesaá¹ƒ dhammÄ• naá¹ƒ pathama
pana sabbacetasikehi vinÄ• visuá¹ƒ pathamaá¹ƒ uppannattÄ• ti daá¹-á¹-habbaá¹ƒ. balavap
phassassakÄ• raá¹‡aá¹ƒ dissatiyeva. phassohetu phasso paccayo vedanÄ• kkhandhassa p
phasso paccayo saÃ±Ã±Ä• kkhandhassa paÃ±Ã±Ä• nÄ• ya \Be 83/. phasso hetu phasso p
paÃ±Ã±Ä• panÄ• yÄ• ti hi vuttaá¹ƒ. tasmÄ• sabbesaá¹ƒ cetasikÄ• naá¹ƒ dhammÄ• naá¹ƒ p
balavapaccayattÄ• eva ca phasso pathamaá¹ƒ vuttoti daá¹-á¹-habbaá¹ƒ. ettha ca cittaá¹ƒ Ä
vijÄ• nanaá¹-á¹-hena phassÄ• dÄ«naá¹ƒ sabbacetasika dhammÄ• naá¹ƒ pubbaá¹…gamaá¹
jeá¹-á¹-hakaá¹ƒ. phasso pana Ä• rammaá¹‡a saá¹…ghaá¹-á¹-anaá¹-á¹-hena sabbesaá¹ƒ cet
pubbaá¹…gamo hoti, padhÄ• no, jeá¹-á¹-hakoti ayaá¹ƒ dvinnaá¹ƒ visesoti. ettha codako phu
sappaá¹-igharÅ«pÄ• naá¹ƒ eva kiccanti maÃ±Ã±amÄ• no ``nanucÄ• â€™â€™ tiÄ• dinÄ• c
codedhÄ«ti dÄ«peti. ``appaá¹-ighasabhÄ• vÄ• â€™â€™ ti hetuvisesanaá¹ƒ. ``kiÃ±cÄ«â€™â
ayaá¹ƒ pana phasso. ``cittassa vikÄ• rÄ• pattiá¹ƒâ€™â€™ ti calana kampana thambhana je
chambhitattÄ• divasena vikÄ• rÄ• pajjanaá¹ƒ. ``vedanÄ• visesuppattiá¹ƒâ€™â€™ ti sukha
paá¹-icca sukhavedanÄ• , dukkhavedanÄ«yaá¹ƒ phassaá¹ƒ paá¹-icca dukkha vedanÄ• tiÄ•
visesÄ• nurÅ«paá¹ƒ vedanÄ• visesuppattiá¹ƒ sÄ• dheti. ettha ca phusanaá¹ƒ nÄ• ma duvid
nÄ• mapphusana, nti. tattha rÅ«papphusanaá¹ƒ nÄ• ma phoá¹-á¹-habba dhÄ• tÅ«naá¹ƒ kic
duvidhaá¹ƒ phassapphusanaá¹ƒ, Ã±Ä• á¹‡apphusana, nti. tattha Ã±Ä• á¹‡apphusanaá¹ƒ nÄ
api ca jhÄ• namagga phala nibbÄ• nÄ• naá¹ƒ paá¹-ilÄ• bhopi phusananti vuccati. phusanti c
yogakkhemaá¹ƒ anuttaraá¹ƒ. phusÄ• mi nekkhamaá¹ƒ sukhaá¹ƒ. aputhujjana sevitanti-Ä• dÄ

mattaá¹ƒ siyÄ• , kassaci manda paÃ±Ã±assÄ• ti adhippÄ• yo. ``idaâ€™â€™ nti kheá¸·uppÄ
pana atipÄ• kaá¹-a phassa nidassanena appÄ• kaá¹-a phassa vibhÄ• vanaá¹ƒ yuttameva. t
panÄ• â€™â€™ tiÄ• diá¹ƒ.

<70> vedanÄ• vacanatthe. ``taá¹ƒsamaá¹…gÄ«puggalÄ• naá¹ƒ vÄ• â€™â€™ ti vedanÄ• s
``sÄ• taá¹ƒ vÄ• â€™â€™ ti sÄ• dhurasaá¹ƒ vÄ• . ``assÄ• taá¹ƒ vÄ• â€™â€™ ti asÄ• dhura
vedayatÄ«â€™â€™ ti katamaá¹ƒ vedayati. ``sukhampi vedayatÄ«â€™â€™ ti sukhampi ve
``kiÃ±cavedayatÄ«â€™â€™ ti kathaÃ±cavedayati. ``sukhampi vedayatÄ«â€™â€™ ti sukha
bhÄ• vena vedayatÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ sesapadesupi. ``kiccantarabyÄ• vaá¹-Ä• â€™â
aÃ±Ã±akiccabyÄ• vaá¹-Ä• . adhipati bhÄ• vo Ä• dhipaccaá¹ƒ. indriya kiccaá¹ƒ. ``evaÃ±ca k
laddhaguá¹‡avacanaá¹ƒ. rÄ• jÄ• raha bhojanaá¹ƒ \Be 84/ rÄ• jaggabhojanaá¹ƒ. ``sÅ«dasad
raÃ±Ã±obhattakÄ• rasadisatÄ• . tattha sÅ«do raÃ±Ã±obhattaá¹ƒ pacanto rasajÄ• nanatthaá
jivhagge á¹-hapetvÄ• rasaá¹ƒ vÄ«maá¹ƒsati. yathicchitaá¹ƒ pana bhuÃ±jituá¹ƒ anissaro. rÄ
yathicchitaá¹ƒ bhuÃ±jituá¹ƒ issaro. rÄ• jÄ• viya vedanÄ• . sÅ«do viya sesacetasika dhamm

<71> saÃ±Ã±Ä• vacanatthe. ``saÃ±jÄ• nÄ• tÄ«â€™â€™ ti suá¹-á¹-hu jÄ• nÄ• ti. suá¹-á¹-hu
viÃ±Ã±Ä• á¹‡assa viya vividhajÄ• nanaá¹ƒ hoti. na ca paÃ±Ã±Ä• ya viya yathÄ• bhÅ«tajÄ•
bhÅ«taá¹ƒ vÄ• hotu, abhÅ«taá¹ƒ vÄ• . yaá¹ƒ yaá¹ƒ cha hi viÃ±Ã±Ä• á¹‡ehi vijÄ• nÄ• ti, paÃ
tassa tassa pacchÄ• appamussakaraá¹‡a mevÄ• ti vuttaá¹ƒ ``punajÄ• nanatthaá¹ƒ saÃ±Ã±
tattha ``saÃ±Ã±Ä• á¹‡aâ€™â€™ nti nimitta karaá¹‡aá¹ƒ. bhavantaraá¹ƒ patvÄ• pi appamuá
opapÄ• tika puggalÄ• nanti adhippÄ• yo. tehi purimaá¹ƒ attano bhavaá¹ƒ jÄ• nanti. gabbhas
bhavaá¹ƒ jÄ• nanti, yejÄ• tissara puggalÄ• ti vuccanti. tattha ``appamuá¹-á¹-habhÄ• vaâ€™
anaá¹-á¹-habhÄ• vaá¹ƒ. micchÄ• bhinivesa saÃ±Ã±Ä• nÄ• ma anicce niccantiÄ• dippavattÄ
nti bujjhÄ• petuá¹ƒ. ``dÄ• rutacchakasadisÄ• ti ca vuttÄ• â€™â€™ ti dÄ• rutacchako nÄ• m
so kaá¹-á¹-hakkhandhesu nimittakÄ• rÄ«hoti. sutacchitachinditesu kaá¹-á¹-hesu nimittÄ• ni k
pacchÄ• tÄ• ni oloketvÄ• kaá¹-á¹-hÄ• ni kamme upaneti. ``hatthi dassaka andhasadisÄ• â€
rÄ• jÄ• keá¸·ippasuto hoti. so jaccandhÄ• naá¹ƒá¹-hÄ• ne ekaá¹ƒ hatthiá¹ƒ Ä• netvÄ• á¹-ha
jÄ• nÄ• tha bho tumhe hatthinti. te hatthiá¹ƒ jÄ• nissÄ• mÄ• ti parÄ• masitvÄ• attano parÄ•
aá¹…gamavahatthÄ«ti abhinivisanti. daá¸·haá¹ƒ sallakkhenti. puna rÄ• jÄ• te pucchi kÄ«dis
raÃ±Ã±o hatthisaá¹‡á¹-hÄ• naá¹ƒ Ä• cikkhantÄ• vivÄ• daá¹ƒ Ä• pajjanti. Ä• cikkhanameva
katvÄ• te hatthidassaka andhÄ• ti vuccanti. ``upaá¹-á¹-hitavisayaggahaá¹‡eâ€™â€™ ti ratt
rajjukkhaá¹‡á¸• aá¹ƒ passantassa sappasaá¹‡á¹-hÄ• naá¹ƒ upaá¹-á¹-hÄ• ti. so upaá¹-á¹-hita
saá¹‡á¹-hÄ• namattaá¹ƒ sappoti gaá¹‡hÄ• ti. evaá¹ƒ upaá¹-á¹-hitavisayaggahaá¹‡aá¹ƒ hoti.
araÃ±Ã±ekhettamajjhepurisasaá¹‡á¹-hÄ• naá¹ƒ tiá¹‡a rÅ«paá¹ƒ passantÄ• naá¹ƒ purisasaá
upaá¹-á¹-hÄ• ti. te upaá¹-á¹-hitaá¹ƒ saá¹‡á¹-hÄ• namattaá¹ƒ purisoti gaá¹‡hitvÄ• so amhe p
palÄ• yanti. vuttÄ• aá¹-á¹-hasÄ• liniyaá¹ƒ.

<72> cetanÄ• vacanatthe. cetetÄ«ti cetanÄ• . cetanaÃ±cettha abhisandhÄ• naá¹ƒ vÄ• vuc

Ä• yÅ«hanaá¹ƒ vÄ• ti evaá¹ƒ tidhÄ• atthavikappaá¹ƒ dassetuá¹ƒ ``sampayutta dhammeâ€™
``abhisandahatÄ«â€™â€™ ti abhimukhaá¹ƒ sandahati, saá¹ƒyogaá¹ƒ karoti. tenÄ• ha ``pun
ti. ``ghaá¹-etÄ«â€™â€™ ti sambandhati. ``pakappeti vÄ• teâ€™â€™ ti athavÄ• te sampayu
kappeti, sajjeti. tenÄ• ha ``saá¹ƒvidahatÄ«â€™â€™ ti. ``saá¹ƒvidahatÄ«â€™â€™ ti tvaá¹ƒ p
tvaá¹ƒ vedayita kiccaá¹ƒ karohi, tvaá¹ƒ saÃ±jÄ• nanakiccaá¹ƒ karohÄ«tiÄ• dinÄ• vadamÄ•
``Ä• yÅ«hativÄ• teâ€™â€™ ti athavÄ• tesampayutta dhamme bhuso byÅ«hayati, rÄ• siá¹ƒ
sampiá¹‡á¸• etÄ«â€™â€™ ti. ``samosaranteâ€™â€™ ti ekato osarante. saá¹…gamante. ``s
``tÄ• yÄ• â€™â€™ ti cetanÄ• ya. ``tasmiá¹ƒâ€™â€™ ti rÅ«pÄ• dikevÄ• Ä• rammaá¹‡e. pu
pavattamÄ• nÄ• ya satiyÄ• . jeá¹-á¹-hasisso nÄ• ma bahÅ«su sissesu jeá¹-á¹-habhÅ«to siss
sesÄ• sabbe sajjhÄ• yantiyeva. tena so ubhayakicca sÄ• dhako hoti. evaá¹ƒ mahÄ• vaá¸• a

<73> ekaggatÄ• vacanatthe. ekattÄ• rammaá¹‡aá¹ƒ nÄ• ma ekÄ• rammaá¹‡assapi bahÅ«s
ekasabhÄ• vasaá¹…khÄ• taá¹ƒ Ä• rammaá¹‡aá¹ƒ. ``tasmiá¹ƒâ€™â€™ cittasmiá¹ƒ. ``nivÄ•
``dÄ«paccÄ«naá¹ƒâ€™â€™ ti dÄ«pajÄ• lÄ• naá¹ƒ.

<74> jÄ«vitindriyavacanatthe. ``issarabhÄ• vo vuccatiâ€™â€™ bhÄ• vappadhÄ• na nayen
``abhibhavitvÄ• â€™â€™ ti jÄ«vana kicce attano vasaá¹ƒ vattÄ• petvÄ• ti vuttaá¹ƒ hoti. citta
jÄ«vantaá¹ƒ hutvÄ• ti sambandho.

<75> manasÄ«kÄ• ravacanatthe. samÄ• samajjhe sakÄ• rÄ• gamo. karadhÄ• tuyoge Ä«kÄ
sattamÄ« padanthi keci. evaá¹ƒ sati Ä«dÄ«ghattaá¹ƒ nasijjhati. ``asuÃ±Ã±aá¹ƒâ€™â€™ ti a
``paá¹-ipÄ• detÄ«â€™â€™ ti \Be 86/ paá¹-ipajjanaá¹ƒ kiccasÄ• dhanaá¹ƒ kÄ• rÄ• peti. attha
``yojetÄ«â€™â€™ ti. ``idameva dvayaá¹ƒâ€™â€™ ti Ä• vajjana dvayaá¹ƒ. ``taá¹ƒâ€™â€™
upatthambhitaá¹ƒ hutvÄ• Ä• rammaá¹‡e ninnaá¹ƒ karotÄ«ti sambandho. ``yonisoâ€™â€™
maggena. ``ayonisoâ€™â€™ ti anupÄ• yena ahita asukha maggena. ``samudÄ• ciá¹‡á¹‡an
ettha samudÄ• ciá¹‡á¹‡aá¹ƒ nÄ• ma Ä• ciá¹‡á¹‡a kammavasena suá¹-á¹-hu punappunaá¹ƒ
idaá¹ƒ nÄ• ma passÄ• mi, idaá¹ƒ nÄ• ma karissÄ• mÄ«ti pubbe eva ajjhÄ• sayena ninnaá¹ƒ
nÄ• ma kattabbaá¹ƒ, idaá¹ƒ nÄ• ma na kattabbaá¹ƒ, kattabbaá¹ƒ karomi, akattabbaá¹ƒ naka
niyÄ• mitaá¹ƒ. ``asati kÄ• raá¹‡a viseseâ€™â€™ ti bhavaá¹…ga cittaá¹ƒ vÄ«thicittuppattiyÄ
ca kÄ• yacittÄ• naá¹ƒ akallÄ• dikevÄ• adhimattassa Ä• rammaá¹‡antarassa upaá¹-á¹-hÄ• n
``sÄ• dhÄ• raá¹‡Ä• â€™â€™ ti ettha saá¹ƒsadde bindu lopo, dÄ«ghattaÃ±cÄ• ti Ä• ha ``sam
sÄ• dhÄ• raá¹‡Ä• â€™â€™ ti.

<76> vitakkavacanatthe. ``tathÄ• tathÄ• saá¹…kappetvÄ• â€™â€™ ti kÄ• masaá¹…kappÃ
nekkhammasaá¹…kappÄ• dÄ«naÃ±cavasena tena tena pakÄ• rena suá¹-á¹-hu cintetvÄ• . ``
``teâ€™â€™ ti sampayutta dhamme. ``avitakkampi cittaá¹ƒâ€™â€™ ti paÃ±caviÃ±Ã±Ä• á¹±
dijjhÄ• na cittaÃ±ca. ``apicÄ• â€™â€™ ti kiÃ±ci vattabbaá¹ƒ atthÄ«ti attho. ``dutÄ«yajjhÄ• n
dutÄ«yajjhÄ• na cittÄ• dÄ«ni ca. ``upacÄ• ra bhÄ• vanÄ• vasenÄ• â€™â€™ ti samudÄ• ci

bhÄ• vanÄ• ya vasena. ``kiá¹ƒ vÄ• etÄ• yayuttiyÄ• â€™â€™ ti savitakka cittasantÄ• netiÄ•
payojanaá¹ƒ atthÄ«ti attho. kiÃ±ci payojanaá¹ƒ natthÄ«ti adhippÄ• yo. Ä• rammaá¹‡aá¹ƒ Ä•
avinÄ• bhÄ• vavuttikattÄ• . ``taá¹ƒâ€™â€™ ti cittaá¹ƒ. niyÄ• mako nÄ• ma nÄ• vaá¹ƒ icchit
``akusalaá¹ƒ patvÄ• â€™â€™ ti vuttaá¹ƒ. kusalaá¹ƒ patvÄ• pana kathaá¹ƒti. kusalaá¹ƒ patv
patirÅ«padesÄ• vÄ• sÄ• divasena samudÄ• ciá¹‡á¹‡a ninnÄ• divasena ca laddha paccaye
Ä• dayopi Ä• rammaá¹‡a rÅ«hane thÄ• magatÄ• eva. aladdha paccaye pana sati akusala b
hoti. ``manasikÄ• ra vÄ«riya satÄ«naá¹ƒâ€™â€™ ti bhÄ• vanÄ• balapattÄ• nanti adhippÄ•
sati, vitakkassa okÄ• so natthÄ«ti. atthi. saá¹…kappana kicca visesattÄ• . taÃ±hi kiccaá¹ƒ a
asÄ• dhÄ• raá¹‡aá¹ƒ, vitakkasseva kiccanti dassento ``vitakkopanÄ• â€™â€™ tiÄ• dimÄ• h
sabhÄ• vÄ• â€™â€™ ti hetu visesanametaá¹ƒ. ``tathÄ• vuttoâ€™â€™ ti vitakkoti vutto.

<77> vicÄ• ravacanatthe. ``vicaratÄ«â€™â€™ ti ekamekasmiá¹ƒ eva Ä• rammaá¹‡e vividh
sabhÄ• vÄ• kÄ• ro nÄ• ma nÄ«lapÄ«tÄ• diko agambhÄ«ro Ä• rammaá¹‡a sabhÄ• vo ca Ä•
ca. ``anumajjanavasenÄ• â€™â€™ ti punappunaá¹ƒ majjanavasena sodhanavasena. vitakk
hotÄ«tiÄ• dinÄ• yojetabbaá¹ƒ. ``oá¸·Ä• rikoâ€™â€™ ti vicÄ• rato oá¸·Ä• riko. evaá¹ƒ sesap
``ghaá¹‡á¸• Ä• bhighÄ• to viyÄ• â€™â€™ ti ghaá¹‡á¸• Ä• bhighÄ• tena pathamuppannasad
vicÄ• ro ghaá¹‡á¸• assa anuravo viya vuttoti. daá¹‡á¸• akena ghaá¹‡á¸• assa abhighÄ• ta k
ghaá¹‡á¸• Ä• bhighÄ• to. tathÄ• hi Ä• rammaá¹‡e cetaso pathamÄ• bhi nipÄ• to vitakkoti ca
rasoti ca vuttaá¹ƒ. ``ghaá¹‡á¸• Ä• nuravo viyÄ• â€™â€™ ti ghaá¹‡á¸• assa anuravasaddo v

<78> adhimokkhavacanatthe. ``saá¹ƒsappanaá¹ƒâ€™â€™ ti anavatthÄ• naá¹ƒ. ``pakkhato
evaá¹ƒ nu khoti eko pakkho, nonu khoti dutÄ«yo pakkho. tÄ• disamhÄ• pakkhato muccana

<79> vÄ«riyavacanatthe. ``vÄ«rassÄ• â€™â€™ ti vissaá¹-á¹-hassa. so ca kÄ• yavacÄ«mar
paá¹-á¹-hitesu sÄ«tuá¹‡hÄ• di dukkha bhayato alÄ«na vuttivasena pavattoti Ä• ha ``kammas
anottappiá¹ƒ nivatteti. anottavvÄ«hi pÄ• pasÅ«ro, ayaá¹ƒ kamma sÅ«roti. ``mahantaá¹ƒ pika
kusÄ«tassa mahantanti maÃ±Ã±itaá¹ƒ kammaá¹ƒ. evaá¹ƒ sesesu. ``appakato gaá¹‡hÄ• tÄ«
gaá¹‡hÄ• ti. appakamevidanti maÃ±Ã±atÄ«ti vuttaá¹ƒ hoti. ``atta kilamathaá¹ƒâ€™â€™ ti kÄ
``taá¹ƒâ€™â€™ ti vÄ«riyaá¹ƒ. ``tathÄ• pavattiyÄ• â€™â€™ ti kammasÅ«rabhÄ• vena pava
etena bhÄ• vasaddassa atthaá¹ƒ vadati. ``kÄ• yacitta kiriyÄ• bhÅ«taá¹ƒâ€™â€™ ti etena ka
``vidhinÄ• â€™â€™ ti \Be 88/ tassa pavattiyÄ• pubbÄ• bhisaá¹…khÄ• ra vidhÄ• nena. tam
netabbattÄ• nayoti ca, upetabbattÄ• upÄ• yoti ca vuccatÄ«ti Ä• ha ``nayena upÄ• yenÄ• â
vidhÄ• naá¹ƒ dasseti ``vÄ«riyavatoâ€™â€™ tiÄ• dinÄ• . ``Ä«rantÄ«â€™â€™ ti erayanti. ``k
Ä• rammaá¹‡a vijÄ• nana phusanÄ• di kicca sampatti atthÄ• ya. byÄ• vaá¹-Ä• ni kÄ• yacittÄ
``byÄ• vaá¹-Ä• nÄ«â€™â€™ ti ussÄ• hitÄ• ni. ``thÅ«á¹‡Å«patthambhana sadisaá¹ƒâ€™â€™
apatanatthÄ• ya sÄ• ratthambhena upatthambhanasadisaá¹ƒ. upatthambhakatthambhasadi
sampattÄ«naá¹ƒ mÅ«laá¹ƒâ€™â€™ ti sabbÄ• saá¹ƒ lokiya sampattÄ«naá¹ƒ lokuttara samp
kasmÄ• , puÃ±Ã±akamma sampattiyÄ• ca pÄ• rami puÃ±Ã±asampattiyÄ• ca patiá¹-á¹-hÄ•

puÃ±Ã±akammasampattiyÄ• sabbÄ• lokiya sampatti sijjhati. sati ca pÄ• rami puÃ±Ã±a sam
sampatti sijjhatÄ«ti. etena hÄ«na vÄ«riyo nÄ• ma sabba sampattito paribÄ• hiyoti dÄ«peti.

<80> pÄ«tivacanatthe. ``pinayatÄ«â€™â€™ ti pineti, pinaá¹ƒ karotÄ«ti Ä• ha ``tappetÄ«â€™
attho. ``tuá¹-á¹-hiá¹ƒâ€™â€™ ti tusitaá¹ƒ, pahaá¹-á¹-haá¹ƒ. ``suhitaá¹ƒâ€™â€™ ti sudhÄ• ta
vaddhitaá¹ƒ. anekatthattÄ• dhÄ• tÅ«naá¹ƒ ``vaá¸• á¸• hetÄ«â€™â€™ ti vuttaá¹ƒ. ``pinantÄ«
jotanti, virocanti, divÄ• tappatiÄ• diccotiÄ• dÄ«su viya. khuddikÄ• pÄ«ti nÄ• ma lomahaá¹ƒ
pÄ«ti. khaá¹‡ikÄ• pÄ«ti nÄ• ma khaá¹‡e khaá¹‡e vijjuppÄ• dasadisÄ• pÄ«ti. okkantikÄ• p
okkamitvÄ• okkamitvÄ• bhijjantÄ« pÄ«ti. ubbegÄ• pÄ«ti nÄ• ma kÄ• yaá¹ƒ udaggaá¹ƒ katv
pÄ«ti. pharaá¹‡Ä• pÄ«ti nÄ• ma kappÄ• savattiyaá¹ƒ pharaá¹‡akatelaá¹ƒ viya sakalakÄ• ya
pavattÄ• pÄ«ti.

<81> chandavacanatthe. ``abhisandhÄ«â€™â€™ ti abhilÄ• so, abhikaá¹…khanaá¹ƒ. ``kattu
vasena vuttaá¹ƒ. ``sabbakiriyÄ• padÄ• nÄ«â€™â€™ ti sabbÄ• ni tumicchattha kiriyÄ• pad
asiddho hutvÄ• sÄ• dhetuá¹ƒ icchito attho assÄ• ti atthiko. icchantotipi vadanti. ``Ä• rÄ• dh
vasenÄ• â€™â€™ ti sÄ• dhetu kÄ• matÄ• vasena, sampÄ• detu kÄ• matÄ• vasena. usuá¹
khipantÄ«ti issÄ• sÄ• . ikÄ• rassa ukÄ• ro. dhanuggahÄ• . ``yasena vÄ• â€™â€™ ti parivÄ•
``sareâ€™â€™ ti kaá¹‡á¸• e. vibhÄ• vanipÄ• á¹-he nÄ• nÄ• vÄ• da sodhanatthaá¹ƒ ayaÃ±c
``yadaggenÄ• â€™â€™ ti yena kÄ• raá¹‡a koá¹-á¹-hÄ• sena. saá¹…gahitÄ• ti sambandho.
yuttakenÄ• â€™â€™ ti vissajjitabba yogyena. ``tena atthiko yevÄ• â€™â€™ ti paduddhÄ• n
ti so attho na yujjati. ``khipita usÅ«naá¹ƒâ€™â€™ ti pubbabhÄ• ge khipita usÅ«naá¹ƒ. ``atth
adhippÄ• yatthato pana. ``hatthappasÄ• raá¹‡aá¹ƒ viyÄ• â€™â€™ ti loke kiÃ±ci icchantassa
hatthappasÄ• raá¹‡aá¹ƒ viyÄ• ti adhippÄ• yo. ``thÄ• mapattoâ€™â€™ ti adhipati bhÄ• va p
tenÄ• ha ``tathÄ• hesÄ• â€™â€™ tiÄ• diá¹ƒ. ``taá¹‡hÄ• ya hatthe á¹-hitÄ• â€™â€™ ti upac
taá¹‡hÄ• ya pariggahitÄ• ti vuttaá¹ƒ hoti. nasakkhissantiyeva, no nasakkhissanti. tasmÄ• ve
chandoyeva taá¹‡hÄ• ya balavataroti. kasmÄ• balavataroti. Ä• dÄ«navÄ• nisaá¹ƒsa dassan

<82> ``pakirantÄ«â€™â€™ ti pattharanti. ``samÄ• nÄ• â€™â€™ ti sÄ• vajjehi yuttÄ• sÄ• v
anavajjÄ• ti evaá¹ƒ sadisÄ• , sÄ• dhÄ• raá¹‡Ä• .

aÃ±Ã±asamÄ• narÄ• simhianudÄ«panÄ• niá¹-á¹-hitÄ• .

<83> akusalarÄ• simhi. ``muyhatÄ«â€™â€™ ti Ã±Ä• tabbassaÃ±eyya dhammassa aÃ±Ã±a
cittassa andhabhÄ• vo hoti. caturaá¹…gatamo nÄ• ma `kÄ• á¸·apakkha cÄ• tuddasi divaso,
tibbavanasaá¹‡á¸• o, bahalameghacchanno, ti ayaá¹ƒ caturaá¹…gatamo. so cakkhussa and
tassa tamassa cakkhussa andhabhÄ• vakaraá¹‡aá¹ƒ viya. Ã±Ä• á¹‡agatiko hotÄ«ti daá¹-á¹-
nayena. tameva aá¹-á¹-hakathÄ• nayaá¹ƒ dassetuá¹ƒ ``tathÄ• hesÄ• â€™â€™ tiÄ• di vutta
abhidhammaá¹-Ä«kÄ• yaá¹ƒ pana micchÄ• Ã±Ä• á¹‡anti micchÄ• vitakko adhippeto. so hi

nÄ• nappakÄ• ra cintÄ• pavatti vasena Ã±Ä• á¹‡agatiko hoti. moho pana cittassa andhÄ« b
nÄ• nÄ• cintana kicca rahito, kathaá¹ƒ Ã±Ä• á¹‡agatiko bhaveyyÄ• ti tassa adhippÄ• yo. ``p
duccarita kammesu. ``upÄ• ya cintÄ• vasenÄ• â€™â€™ ti katakammassa siddhatthÄ• ya sa
nÄ• nÄ• upÄ• ya cintÄ• vasena. appaá¹-i pajjanaá¹ƒ appaá¹-i patti. Ã±Ä• á¹‡a gatiá¹ƒ agam
``aÃ±Ã±Ä• á¹‡ameva vuccatÄ«â€™â€™ ti. ``Ã±Ä• á¹‡agatikÄ• â€™â€™ ti Ã±Ä• á¹‡appava
Ã±Ä• á¹‡a gatiko mÄ• yÄ• sÄ• á¹-heyya kammesu vicittappavattikattÄ• . vicÄ• ro Ã±Ä• á¹‡a
jhÄ• naá¹…gesu vicikicchÄ• ya paá¹-ipakkhoti vutto. cittassa Ã±Ä• á¹‡a gati katÄ• vicittatth
cittasaddena siddho. te ca dhammÄ• sabba sattesu Ã±Ä• á¹‡a gatikÄ• na honti. Ã±Ä• á¹‡A
eva hontÄ«ti dassetuá¹ƒ ``tehÄ«â€™â€™ tiÄ• dimÄ• ha. te sÄ• dhentÄ«ti sambandho. paka
tihetukappaá¹-i sandhikÄ• . aÃ±Ã±appaá¹-i sandhikÄ• pi bodhisatta bhÅ«miyaá¹ƒ á¹-hitÄ• v
bhavato Ä• gatÄ• vÄ• . sutapariyatti sampannÄ• nÄ• ma dvihetukappaá¹-i sandhikÄ• pi im
sampannÄ• ca pariyatti kamma sampannÄ• ca.

<84> ahirikavacanatthe. ``na hirÄ«yatÄ«â€™â€™ ti nÄ• ma dhÄ• tu padametaá¹ƒ. harÄ• y
lajjÄ• yaá¹ƒti dhÄ• tu. na hirÄ« ahirÄ«ti vacanattho. ``ruciá¹ƒ uppÄ• detvÄ• â€™â€™ ti gÄ•
gÅ«tharÄ• si dassane viya cittarocana citta khamanaá¹ƒ uppÄ• detvÄ• . attÄ• naá¹ƒ pÄ• pa
alÄ«natÄ• ajigucchanaá¹ƒ nÄ• ma. attÄ• naá¹ƒ asappurisa bhÄ• vapattito cittassa alÄ«natÄ

<85> anottappavacanatthe. ``na bhÄ• yatÄ«â€™â€™ ti pÄ• pakammaá¹ƒ bhayato na upaá
utrasatÄ«â€™â€™ ti pÄ• pakamma hetu na kampati. ``tÄ• sÅ«â€™â€™ ti pÄ• pakiriyÄ• su
katvÄ• â€™â€™ ti sÅ«raá¹ƒ vissaá¹-á¹-haá¹ƒ katvÄ• . asÄ• rajjaá¹ƒ nÄ• ma sÅ«rabhÄ• vo.
hetu cittassa akampanaá¹ƒ. gÄ• thÄ• yaá¹ƒ. ajigucchanasÄ«lo puggalo ajegucchÄ«. ``pÄ• p
``sÅ«karoâ€™â€™ ti gÄ• masÅ«karo. so gÅ«thato ajegucchÄ«. ahiriko pÄ• pato ajegucchÄ
abhÄ«rÅ«. ``salabhoâ€™â€™ ti paá¹-aá¹…go. ``pÄ• vakÄ• â€™â€™ ti \Be 91/ dÄ«pajÄ• la
abhÄ«rÅ« viya anottavvÄ« pÄ• pato abhÄ«rÅ«ti yojanÄ• .

<86> uddhaccavacanatthe. ``uddharatÄ«â€™â€™ ti ukkhipati. Ä• rammaá¹‡asmiá¹ƒ na sa
vuttaá¹ƒ hoti. ``vaá¹-á¹-etvÄ• â€™â€™ ti Ä• vaá¹-á¹-etvÄ• . ``vissaá¹-á¹-hageá¹‡á¸• uko viyÄ
sÄ• rageá¹‡á¸• uko viya. ``dhajapaá¹-Ä• kÄ• viyÄ• â€™â€™ ti vÄ• teritÄ• dhajapaá¹-Ä• kÄ

<87> lobhavacanatthe. ``lubbhatÄ«â€™â€™ ti gijjhati, abhikaá¹…khati. abhisajjanaá¹ƒ abh
makkaá¹-aá¹ƒ Ä• limpati bandhati etenÄ• ti makkaá¹-Ä• lepo. ``tatta kapÄ• leâ€™â€™ ti ag
kapÄ• le. telassa vatthamhi aÃ±janaá¹ƒ abhilagganaá¹ƒ telaÃ±janaá¹ƒ. rajjanaá¹ƒ paá¹-isajj
telaÃ±jana bhÅ«to rÄ• go telaÃ±jana rÄ• go. na kilesarÄ• go. ratti divaá¹ƒ pavattanaá¹-á¹-he
nadÄ«sotasadisattÄ• taá¹‡hÄ• nadÄ«. ``sattÄ• naá¹ƒâ€™â€™ ti puthujjana sattÄ• naá¹ƒ.
``sukkhakaá¹-á¹-hasÄ• khÄ• palÄ• satiá¹‡akasaá¹-Ä• nÄ«â€™â€™ ti sukkha kaá¹-á¹-hakas
kasaá¹-Ä• nÄ«tiÄ• dinÄ• yojetabbaá¹ƒ. kasaá¹-a saddena asÄ• rabhÄ• vaá¹ƒ dÄ«peti. ``na
pabbateyyÄ• nadÄ« viya.

<88> diá¹-á¹-hivacanatthe. ``dassanaá¹ƒâ€™â€™ ti parikappanÄ• siddhesu micchÄ• sabh
dassanaá¹ƒ. tenÄ• ha ``dhammÄ• naá¹ƒâ€™â€™ tiÄ• diá¹ƒ. tattha ``dhammÄ• naá¹ƒâ€™â
aniccatÄ• di dhammÄ• naÃ±ca. ``yÄ• thÄ• va sabhÄ• vesÅ«â€™â€™ ti bhÅ«tasabhÄ• ves
dhammaá¹ƒ avati rakkhatÄ«ti atthena yÄ• thÄ• voti vuccati. attÄ• naá¹ƒ paá¹‡á¸• itaá¹ƒ maÅ
mÄ• nino. paá¹-ivedhaÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma ariya maggaÃ±Ã±Ä• á¹‡aá¹ƒ. paramaá¹ƒ va
mahÄ• sÄ• vajjaá¹-á¹-hena taá¹ƒ sadisassa aÃ±Ã±assa vajjassa abhÄ• vatoti adhippÄ• yo.

<89> mÄ• navacanatthe. ``maÃ±Ã±atÄ«â€™â€™ ti bhÅ«tasabhÄ• vaá¹ƒ atikkamma adhik
tena tena abhÅ«tÄ• kÄ• rena maÃ±Ã±ati. tenÄ• ha ``ahaá¹ƒ lokeâ€™â€™ tiÄ• diá¹ƒ. tattha
viyÄ• â€™â€™ ti sukkhadÄ• rukkhandho viya. so pana upatthambhito maÃ±Ã±atÄ«ti samb
accuggataá¹ƒ maÃ±Ã±atÄ«â€™â€™ ti puggalaá¹ƒ mÄ• nena abhinnaá¹ƒ katvÄ• vuttaá¹ƒ.
unnamana sabhÄ• vo.

<90> dosavacanatthe \Be 92/. caá¹‡á¸• ena kÄ• yavacÄ« manokammena samannÄ• gato
bhÄ• vo caá¹‡á¸• ikkaá¹ƒ. ``pahatÄ• sÄ«viso viyÄ• â€™â€™ ti daá¹‡á¸• ena pahato Ä• sÄ«
``visappanaá¹-á¹-henÄ• â€™â€™ ti sakalakÄ• ye vividhena sappanaá¹-á¹-hena, pharaá¹‡aa
samuá¹-á¹-hÄ• na rÅ«pÄ• naá¹ƒ pharaá¹‡a vasena vuttaá¹ƒ. ``asanipÄ• to viyÄ• â€™â€™ t
``dÄ• vaggiviyÄ• â€™â€™ ti araÃ±Ã±aggi viya. ``sapatto viyÄ• â€™â€™ ti duá¹-á¹-haverÄ«
``visasaá¹ƒsaá¹-á¹-hapÅ«timuttaá¹ƒ viyÄ• â€™â€™ ti yathÄ• muttaá¹ƒ nÄ• ma pakatiyÄ• e
paá¹-ikulattÄ• dÅ«re chaá¹-á¹-anÄ«yanti ahitameva hoti. puna pÅ«tibhÄ• ve sati, dÅ«ratare
visasaá¹ƒsaá¹-á¹-hepana vattabbamevanatthi. sabbaso ahitarÄ• si hoti. evaá¹ƒ dosopi taá¹ƒ
khaá¹‡e paresaá¹ƒ amanÄ• piyataá¹ƒ Ä• pÄ• deti. attahita parahita vinÄ• saÃ±ca kÄ• reti, p
pÄ• petÄ«ti sabbaso ahitarÄ• si hoti. tena vuttaá¹ƒ ``visasaá¹ƒsaá¹-á¹-hapÅ«ti muttaá¹ƒ viya
ti.

<91> issÄ• vacanatthe. duvidhÄ• issÄ• laddhasampatti visayÄ• calabhitabba sampatti vis
sampatti visayaá¹ƒ tÄ• vadasseti ``paresaá¹ƒ pakatiyÄ• â€™â€™ tiÄ• dinÄ• . laddha sampa
sampattipi saá¹…gahitÄ• ti daá¹-á¹-habbÄ• . issÄ• pakatikÄ• hi keci asuko nÄ• ma pubbe ev
vÄ• , ahaá¹ƒ pubbe evaá¹ƒ sampattiko ahosinti vÄ• sutvÄ• nasahantiyeva. taá¹ƒ vacanaá¹
icchantÄ«ti. asukotiÄ• dinÄ• labhitabbasampatti visayaá¹ƒ dasseti.

<92> macchariyavacanatthe. ``mama evÄ• â€™â€™ ti mamapakkhe evÄ• ti adhippÄ• yo.
attanivijjamÄ• naá¹ƒ sippavijjÄ• di sampatti guá¹‡ajÄ• taá¹ƒ vÄ• . ``vatthu vÄ• â€™â€™ ti d
vÄ• . ``avipphÄ• rikatÄ• vasenÄ• â€™â€™ ti aÃ±Ã±ena taá¹ƒ sippavijjÄ• dikaá¹ƒ vÄ• dhan
mayhaá¹ƒ dehÄ«ti vutte parahitatthÄ• ya dÄ• tabba yuttakaá¹ƒ dassÄ• mÄ«ti evaá¹ƒ cittesa
parahitappharaá¹‡Ä• vasena taá¹ƒ cittaá¹ƒ vipphÄ• rikaá¹ƒ nÄ• ma hoti. dehÄ«ti vacanamp
parahitatthÄ• ya avipphÄ• rika citto nÄ• ma hoti. evaá¹ƒ avipphÄ• rikatÄ• vasena carati pav

kÄ• rassa cha kÄ• raá¹ƒ \Be 93/ katvÄ• . tathÄ• pavattaá¹ƒ cittaá¹ƒ. puggalo pana macchar
``taá¹ƒâ€™â€™ ti laddhasampattiá¹ƒ. ``parehi sÄ• dhÄ• raá¹‡aá¹ƒ disvÄ• â€™â€™ tiÄ• dir
sÄ• dhÄ• raá¹‡anti ca dvisantakaá¹ƒ vÄ• ti santakaá¹ƒ vÄ• bhavissamÄ• naá¹ƒ, parehi vÄ•
``nigguhanalakkhaá¹‡aá¹ƒâ€™â€™ ti rakkhÄ• varaá¹‡aguttÄ«hisaá¹…gopana sabhÄ• vaá¹
nÄ• ma issÄ• ya avisayo. labhitabbasampatti pana ubhaya sÄ• dhÄ• raá¹‡aá¹ƒ. tasmÄ• tat
vattabboti taá¹ƒ dassetuá¹ƒ ``ettha cÄ• â€™â€™ tiÄ• dimÄ• ha. ``yassa lÄ• bhaá¹ƒ na iccha
labhatu vÄ• mÄ• vÄ• , kevalaá¹ƒ para sampattiá¹ƒ asahanto yassa parassa lÄ• bhaá¹ƒ na i
vighÄ• toâ€™â€™ ti citta vihaÃ±Ã±anaá¹ƒ. ``attanÄ• laddhuá¹ƒ icchatÄ«â€™â€™ ti paro s
yattha paralÄ• bhesati, attanÄ• na labhissati, tattha attanÄ• va laddhuá¹ƒ icchati. yattha att
paro ca labhati, tattha vighÄ• to natthÄ«ti adhippÄ• yo. ``alabbhamÄ• nakaá¹ƒ cintetvÄ• â€™
alabhissamÄ• naá¹ƒ sallakkhetvÄ• .

<93> kukkuccavacanatthe. ``kiriyÄ• kataá¹ƒâ€™â€™ ti kata saddassabhÄ• va sÄ• dhanar
dassetvÄ• abhidheyyatthaá¹ƒ dassento ``atthato panÄ• â€™â€™ tiÄ• dimÄ• ha. ``anusoca
punappunaá¹ƒ cittasantÄ• pavasena. so kukatanti vuccatÄ«ti sambandho. ``kusala dhamme
kiriyavatthu dhammesu citta pariyÄ• dÄ• nÄ• ya eva saá¹ƒvattati. kukkucca samaá¹…gÄ« p
karontopi citta sukhaá¹ƒ na labhati. bahujana majjhe vasitvÄ• nÄ• nÄ• kiccÄ• ni karonto nÄ
kathaá¹ƒ kathento citta sukhaá¹ƒ labhati. tadÄ• tassa puÃ±Ã±akamma karaá¹‡atthÄ• ya cit
parikkhiyyati. cittavasaá¹ƒ gacchanto vicarati. evaá¹ƒ citta pariyÄ• dÄ• nÄ• ya eva saá¹ƒvatt
``aá¹-á¹-hakathÄ• yaá¹ƒâ€™â€™ ti aá¹-á¹-hasÄ• liniyaá¹ƒ. ``katÄ• katassa sÄ• vajjÄ• nava
katassa sÄ• vajjakammassa, akatassa anavajja kammassa. kammatthesÄ• mivacanaá¹ƒ. ``
Ä• rammaá¹‡a karaá¹‡avasena cittassa abhimukhappavattanaá¹ƒ. etena paá¹-imukhaá¹ƒ sa
paá¹-isÄ• roti dasseti. ``akataá¹ƒ na karotÄ«â€™â€™ ti akataá¹ƒ kÄ• tuá¹ƒ na sakkotÄ«ti ad
kataá¹ƒ na karotÄ«ti etthapi. ``virÅ«poâ€™â€™ ti \Be 94/ vÄ«bhaccho asobhaá¹‡o. ``kucch
garahitabbo. nanu pubbe cittuppÄ• do kucchitoti vutto. aá¹-á¹-hakathÄ• yaá¹ƒ pana vippaá¹-
vutto. ubhayametaá¹ƒ na sametÄ«ti. no na sameti, aÃ±Ã±athÄ• nu papattitoti dassetuá¹ƒ ``e
tiÄ• dimÄ• ha. ``yena ca kÄ• raá¹‡enÄ• â€™â€™ ti katÄ• kataá¹ƒ paá¹-icca niratthaka citta
cittuppÄ• dova kukatapade gahetuá¹ƒ yutto, navibhÄ• vaniyaá¹ƒ viya katÄ• kata duccarita s
nanu vibhÄ• vaniyampi so cittuppÄ• dova upacÄ• ra nayena gahitoti ce. yutti vasena ca aá¹
mukhyato siddhe sati, kiá¹ƒ upacÄ• ra nayena. tenÄ• ha ``vibhÄ• vaniyaá¹ƒ panÄ• â€™â€™
kukkuccaá¹ƒ, akÄ• rassa ukÄ• raá¹ƒ katvÄ• ti ayaá¹ƒ aá¹-á¹-hakathÄ• nayo. idÄ• ni saddas
vacanatthaÃ±ca adhippÄ• yatthaÃ±ca dassetuá¹ƒ ``api cÄ• â€™â€™ tiÄ• di Ä• raddhaá¹ƒ.
``dhÄ• tupÄ• á¹-hesÅ«â€™â€™ ti akkharadhÄ• tuppakÄ• sanesu nirutti pÄ• á¹-hesu. paá¹-
te ca atthÄ• cetaso vippaá¹-isÄ• ro mano vilekhoti evaá¹ƒ pÄ• á¸·iyaá¹ƒ vuttehi kukkuccapa
tasmÄ• ayaá¹ƒ aparonayo idha avassaá¹ƒ vattabbo yevÄ• ti dÄ«peti. vippaá¹-i sÄ• ripugga
puÃ±Ã±akammaá¹ƒ karontopi vippaá¹-i sÄ• ragginÄ• dayhamÄ• na citto puÃ±Ã±akamme c
citta sukhaá¹ƒ na vindati. kiá¹ƒ iminÄ• kammenÄ• ti taá¹ƒ pahÄ• ya yattha citta sukhaá¹ƒ vi
vicarati. evaá¹ƒ vippaá¹-isÄ• ro puÃ±Ã±akammato saá¹…kocanaá¹ƒ nÄ• ma hotÄ«ti. kilesas

santuá¹-á¹-hi sallekhappaá¹-ipattiyaá¹ƒ á¹-hitassa tadaá¹…gappahÄ• nÄ• divasena taá¹ƒ taa
vuccati. ``anutthunanÄ• kÄ• renÄ• â€™â€™ ti punappunaá¹ƒ vilapanÄ• kÄ• rena. saá¹…ko
atthaá¹ƒ dassento ``kusalakamma samÄ• dÄ• neâ€™â€™ tiÄ• dimÄ• ha. namitumpi na det
vaá¸• á¸• hetuá¹ƒ vÄ• dassatÄ«ti adhippÄ• yo. ``tanukaraá¹‡enÄ• â€™â€™ ti dubbalakara
visesanaá¹-á¹-hekaraá¹‡a vacanaá¹ƒ. ``soâ€™â€™ ti dhammasamÅ«ho. taá¹ƒ pana kukkuc
paccuppanna sucarita duccaritÄ• rammaá¹‡ampi anÄ• gata sucarita duccaritÄ• rammaá¹‡
paá¹-ikkhipanto ``tenÄ• â€™â€™ tiÄ• dimÄ• ha \Be 95/. mahÄ• niddesapÄ• á¹-he dvÄ«hÄ•
cetaso vippaá¹-isÄ• ro manovilekhoti pÄ• á¹-ho. ``katattÄ• cÄ• â€™â€™ ti akattabbassa ka
cÄ• â€™â€™ ti kattabbassa akatattÄ• ca. keci pana ayaá¹ƒ vippaá¹-isÄ• ro nÄ• ma kadÄ•
kÄ• raá¹‡ena pubbekata sucaritampi akata duccaritampi Ä• rabbha uppajjati. ummattakasad
cittanti vadanti. taá¹ƒ paá¹-ikkhipanto ``etenÄ• â€™â€™ tiÄ• dimÄ• ha. so pana kesaÃ±ci vA
nÄ• ma domanassaá¹ƒ hoti, na kukkuccanti adhippÄ• yo. soca kho dvidhÄ• bhÄ• vo. apÄ•
tÄ• sÄ«yantÄ«ti apÄ• yabhaya tajjitÄ• . ``na aÃ±Ã±esaá¹ƒâ€™â€™ ti sucarita duccaritaá¹ƒ
amanasikarontÄ• naÃ±ca na hoti. kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti ce. sucaritaduccarita nÄ• men
dassitattÄ• ti vuttaá¹ƒ ``akataá¹ƒ meâ€™â€™ tiÄ• di. yÄ• thÄ• vamÄ• no nÄ• ma seyyassa
sadisohamasmÄ«ti hÄ«nassa hÄ«nohamasmÄ«tiÄ• dinÄ• pavatto bhÅ«tamÄ• no. yaÃ±cak
sambandho. ``akatvÄ• â€™â€™ ti taá¹ƒ kalyÄ• á¹‡a kammaá¹ƒ akatvÄ• . ``katvÄ• â€™â€™
idaá¹ƒ pana pubbekatÄ• katakÄ• le eva ayÄ• thÄ• vaá¹ƒ hoti. anusocana kÄ• lepana yÄ• th
kukkuccaá¹ƒâ€™â€™ ti ettha saá¹…kocanattho na labbhati. kucchita kiriyattho eva labbhati
hattha kukkuccanti vuccati. pÄ• dalolatÄ• ca pÄ• dakukkuccaá¹ƒ. tenÄ• ha ``asaá¹ƒyata ku
ti. yaá¹ƒ pana kukkuccaá¹ƒ. ``taá¹ƒâ€™â€™ ti taá¹ƒ vatthuá¹ƒ. kukkuccaá¹ƒ karontÄ«ti kukk
nÄ• madhÄ• tu padaÃ±hetaá¹ƒ. kappati nu kho, na nu kho kappatÄ«ti evaá¹ƒ vinaya saá¹ƒs
attho. ``kukkuccappakatatÄ• yÄ• â€™â€™ ti kukkuccena apakatatÄ• ya abhibhÅ«tatÄ• ya.
Ä• á¹‡Ä• cakkaá¹-hÄ• ne. Ä• á¹‡Ä• cakka sÄ• mino buddhassavisayattÄ• attano sÄ• vaka
pana karontiyeva kukkuccÄ• yantÄ• pÄ«ti adhippÄ• yo. ``Ä• pattiá¹ƒâ€™â€™ ti dukkaá¹-Ä•

94-95__._ thinamiddhavacanatthesu. ``cittaá¹ƒ mandamandaá¹ƒ katvÄ• â€™â€™ ti cintana
paridubbalaá¹ƒ katvÄ• . cittaá¹ƒ gilÄ• naá¹ƒ milÄ• taá¹ƒ katvÄ• ti \Be 96/ vuttaá¹ƒ hoti. ``ajjh
ti abhibhavati. Ä• rammaá¹‡a vijÄ• nane vÄ• javanakicce vÄ• parihÄ«nathÄ• mabalaá¹ƒ ka
padaá¹ƒ pÄ• á¸·ivasena siddhanti Ä• ha ``thinaá¹ƒ thiyanÄ• â€™â€™ tiÄ• diá¹ƒ. ``akammaÅ
kÄ• yakammÄ• dÄ«su akammakkhame paridubbale katvÄ• . [muggarena pothetvÄ• viyÄ• t
citta cetasike sampayutta dhamme. ``olÄ«yÄ• petvÄ• â€™â€™ ti avalÄ«ne avasÄ«dante ka
pathaá¹ƒ pÄ«â€™â€™ tiÄ• diá¹ƒ. thinaá¹ƒ cittaá¹ƒ abhibhavati, vijÄ• nana kiccassa gelaÃ±A
middhaá¹ƒ cetasike abhibhavati, phusanÄ• di kiccassa gelaÃ±Ã±attÄ• middhassÄ• ti adhip

<96> vicikicchÄ• vacanatthe. ``cikicchanaá¹ƒâ€™â€™ ti rogÄ• panaya natthe kitadhÄ• tuva
kiriyÄ• padanti Ä• ha ``Ã±Ä• á¹‡appaá¹-ikÄ• roti atthoâ€™â€™ ti. ``paá¹-ikÄ• roâ€™â€™ ti
kammaá¹ƒ. ``etÄ• yÄ• â€™â€™ ti nissakkavacanaá¹ƒ. vicinanti dhammaá¹ƒ vicinantÄ«ti vic

kicchati kilamati etÄ• yÄ• ti kicchÄ• . vicinaá¹ƒ kicchÄ• ti vicikicchÄ• ti imamatthaá¹ƒ dasser
``sabhÄ• vaá¹ƒâ€™â€™ tiÄ• dimÄ• ha. ``vicikicchatÄ«â€™â€™ ti saá¹…khatadhÄ• tupada
vattatÄ«ti dassetuá¹ƒ ``vicikicchati vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. dvidhÄ• eá¸·ayati kampat
tathÄ• pavattaá¹ƒ cittaá¹ƒ. dveá¸·akassa bhÄ• voti viggaho. ``buddhÄ• dÄ«su aá¹-á¹-hasÅ«
kaá¹…khati, dhamme kaá¹…khati, saá¹…ghe kaá¹…khati, sikkhÄ• ya kaá¹…khati, pubbante
kaá¹…khati, pubbantÄ• parante kaá¹…khati, idappaccayatÄ• paá¹-icca samuppannesu dha
vuttesu aá¹-á¹-hasu saddheyya vatthÅ«su. tattha ``buddhe kaá¹…khatÄ«â€™â€™ ti itipi so
arahaá¹ƒtiÄ• dinÄ• vuttesu buddhaguá¹‡esu asaddahanto buddhe kaá¹…khati nÄ• ma. svÄ
dhammotiÄ• dinÄ• vuttesu dhamma guá¹‡esu asaddahanto dhamme kaá¹…khati nÄ• ma.
sÄ• vakasaá¹…ghotiÄ• dinÄ• vuttesu saá¹…ghaguá¹‡esu asaddahanto saá¹…ghe kaá¹…k
sikkhÄ• naá¹ƒ vaá¹-á¹-a dukkhato niyyÄ• naá¹-á¹-hesu asaddahanto sikkhÄ• ya kaá¹…khati
bhavassa atthi natthibhÄ• ve kaá¹…khanto pubbante kaá¹…khati nÄ• ma. attano parammar
atthi natthibhÄ• ve kaá¹…khanto aparante kaá¹…khati nÄ• ma. tadubhayassa atthi natthi bh
pubbantÄ• parante kaá¹…khati nÄ• ma. imasmiá¹ƒ bhave attano khandhÄ• naá¹ƒ paá¹-icca
samuppannabhÄ• ve ca kaá¹…khanto idappaccayatÄ• paá¹-icca samuppannesu dhammes
vasenÄ• â€™â€™ ti vematikabhÄ• vena. pavattamÄ• nÄ• vicikicchÄ• . vicikicchÄ• paá¹-ir
appaá¹-ihatabuddhÄ«naá¹ƒ sabbaÃ±Ã±u buddhÄ• naá¹ƒ eva natthÄ«ti vuttaá¹ƒ ``asabbaÃ±

akusalarÄ• simhianudÄ«panÄ• niá¹-á¹-hitÄ• .

<97> saddhÄ• vacanatthe. ``sannisinnaá¹ƒâ€™â€™ ti acalitaá¹ƒ. ``suá¹-á¹-hÅ«â€™â€™ ti
katvÄ• . ``dhÄ• retÄ«â€™â€™ ti evameva hotÄ«ti sallakkhaá¹‡avasena dhÄ• reti. tathÄ• á
saddhÄ• sampannÄ• sattÄ• . saddhÄ• tuá¹ƒ arahantÄ«ti saddheyyÄ• ni. akÄ• lussaá¹ƒ vu
akÄ• lussaá¹ƒ eva akÄ• lussiyaá¹ƒ. tassa bhÄ• voti viggaho. ``okappanÄ• â€™â€™ ti ahos
adhimuccanavasena cintanÄ• . ``micchÄ• dhimokkho yevÄ• â€™â€™ ti diá¹-á¹-hisampayut
asatÄ«â€™â€™ ti dhane asati. dhanaÃ±hi vittanti vuccati. yaá¹ƒ yaá¹ƒ icchati, taá¹ƒ taá¹ƒ v
katvÄ• . ``tesaá¹ƒâ€™â€™ ti manussÄ• naá¹ƒ.

<98> sativacanatthe. ``saratÄ«â€™â€™ ti anussarati. ``katÄ• nÄ«â€™â€™ ti pubbekatÄ• n
idÄ• ni vÄ• pacchÄ• vÄ• kattabbÄ• ni. kalyÄ• á¹‡a kammaá¹ƒ nÄ• mapakatiyÄ• cittassa n
pÄ• pa kammameva cittassa ratiá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• kalyÄ• á¹‡a kamme eva appa
icchitabbÄ• . pÄ• pakamme pana visuá¹ƒ satiyÄ• kiccaá¹ƒ natthi. sabbepi cittacetasikÄ• dh
honti. tenÄ• ha ``itarÄ• panÄ• â€™â€™ tiÄ• diá¹ƒ. ``satiyeva na hotÄ«â€™â€™ ti visuá¹ƒ s
cetasikoyeva na hoti. katamÄ• pana sÄ• hotÄ«ti Ä• ha ``katassÄ• â€™â€™ tiÄ• diá¹ƒ. tatt
nÄ• ma kesaÃ±ci anumodanavasena kesaÃ±ci anusocanavasena appamajjanaá¹ƒ. kattabb
niccakÄ• lampi kÄ• tuá¹ƒ abhimukhatÄ• . ``katassÄ• â€™â€™ ti \Be 98/ vÄ• bhummatthe s
dvÄ«su padesu. sabbesu rÄ• jakammesu niyutto sabbakammiko. ``niyuttoâ€™â€™ ti appar
citto. sabbesu á¹-hÄ• nesu icchitabbÄ• ti sabbatthikÄ• . sÄ• hi chasu dvÄ• resu cittassa Ä•

indriya saá¹ƒvaraá¹‡a dhammattÄ• . tasmÄ• chasu dvÄ• resu iá¹-á¹-hÄ• rammaá¹‡e lobhan
anuppajjanatthÄ• ya sÄ• icchitabbÄ• , aniá¹-á¹-hÄ• rammaá¹‡e dosamÅ«la cittassa, majjh
cittassÄ• ti. api ca, bojjhaá¹…ga bhÄ• vanÄ• á¹-hÄ• nesu idaá¹ƒ sutta padaá¹ƒ vuttaá¹ƒ. tas
lÄ«naá¹-á¹-hÄ• nepi sÄ• icchitabbÄ• lÄ«napakkhato cittassa nÄ«vÄ• raá¹‡atthÄ• yÄ• tiÄ•

99-100__._ hiriottappavacanatthesu. ``kÄ• yaduccaritÄ• dÄ«hi lajjatÄ«â€™â€™ ti tÄ• nikÄ•
hÄ«nakammÄ• ni lÄ• makakammÄ• nÄ«ti hÄ«á¸·etvÄ• tato attÄ• naá¹ƒ rakkhituá¹ƒ icchati.
ti. ``ukkaá¹‡á¹-hatÄ«â€™â€™ ti virujjhati, viyogaá¹ƒ icchati. ``tehi yevÄ• â€™â€™ ti kÄ• ya
``ubbijjatÄ«â€™â€™ ti uttasati, bhayato upaá¹-á¹-hÄ• ti. gÄ• thÄ• su. ``alajjiyesÅ«â€™â€™
kalyÄ• á¹‡a kammesu. ``lajjareâ€™â€™ ti lajjanti. ``abhayeâ€™â€™ ti abhÄ• yitabbe kalyÄ
sappurisÄ• attÄ• naá¹ƒ pariharantÄ«ti sambandho. ``hiriyÄ• attani gÄ• ravaá¹ƒ uppÄ• detv
jÄ• tiguá¹‡Ä• dikaá¹ƒ vÄ• sÄ«la guá¹‡Ä• dikaá¹ƒ vÄ• garuá¹ƒ katvÄ• mÄ• disassa eva rÅ«
ayuttaá¹ƒ kÄ• tuá¹ƒ. yadi kareyyaá¹ƒ, pacchÄ• attÄ• naá¹ƒ asuddhaá¹ƒ Ã±atvÄ• dukkhÄ«d
hiriyÄ• attani gÄ• ravaá¹ƒ uppÄ• detvÄ• . ``ottappena paresu gÄ• ravaá¹ƒ uppÄ• detvÄ• â€
bhÄ• yitvÄ• ti adhippÄ• yo. tattha parÄ• nuvÄ• dabhayaá¹ƒ nÄ• ma paresaá¹ƒ sÄ• dhu janÄ
aÃ±Ã±ampi apÄ• yabhayaá¹ƒ saá¹ƒsÄ• ra vaá¹-á¹-abhayaÃ±ca ettha saá¹…gayhatiyeva. lo
``lokaá¹ƒâ€™â€™ ti sattalokaá¹ƒ. ``pÄ• lentÄ«â€™â€™ ti apÄ• ya bhayato rakkhanti.

<101> alobhavacanatthe. akÄ• ro viruddhatthotiÄ• ha ``lobhappaá¹-ipakkhoâ€™â€™ ti. lob
attho. paá¹-iviruddhatÄ• ca pahÄ• yaka pahÄ• tabba bhÄ• vena veditabbÄ• ti dassetuá¹ƒ ``
\Be 99/. tattha so nekkhammadhÄ• tuvasena hutvÄ• pavattatÄ«ti sambandho. ``hita saÃ±Ã
atthÄ• ya hitÄ• ya sukhÄ• yÄ• ti evaá¹ƒ saÃ±Ã±itesu. ``lagganavasenÄ• â€™â€™ ti amuÃ±
pavattatÄ«ti sambandho. ``bhavabhoga sampattiyo gÅ«tharÄ• siá¹ƒ viya hÄ«á¸·etvÄ• â€™â
bodhisattÄ• naá¹ƒ vasena nidassana vacanaá¹ƒ. tattha ``hÄ«á¸·etvÄ• â€™â€™ ti garahitvÄ
nekkhammo. so eva dhÄ• tÅ«ti nekkhammadhÄ• tu.

<102> ayaá¹ƒ nayo dosappaá¹-ipakkho, mohappaá¹-ipakkhotiÄ• dÄ«supi netabbo.

<103> tatra majjhattatÄ• yaá¹ƒ. ``lÄ«nuddhaccÄ• naá¹ƒâ€™â€™ ti cittassa lÄ«natÄ• eko v
dutÄ«yo visamapakkho. lÄ«naá¹ƒ cittaá¹ƒ kosajje visamapakkhe patati. uddhaá¹-aá¹ƒ cittaá
visamapakkhe patati. tadubhayampi akusala pakkhikaá¹ƒ hoti. tathÄ• cittassa ati lÅ«khatÄ•
atipahaá¹-á¹-hatÄ• ekotiÄ• dinÄ• sabbaá¹ƒ bojjhaá¹…gavidhÄ• naá¹ƒ vitthÄ• retabbaá¹ƒ. t
sampayutta dhamme ubhosu antesu pÄ• tetuá¹ƒ adatvÄ• sayaá¹ƒ majjhimappaá¹-ipadÄ• y

<104> passaddhÄ• dÄ«su. ``tattha taá¹ƒ vÄ«ndantÄ«â€™â€™ ti tesu puÃ±Ã±a kammesu t
paá¹-ilabhanti.

<105> lahutÄ• dvaye. ``tattapÄ• sÄ• á¹‡eâ€™â€™ ti santatte pÄ• sÄ• á¹‡apiá¹-á¹-he. ``tat

puÃ±Ã±akammesu.

106-110__._ mudutÄ• dvayÄ• dÄ«su sabbaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

<111> viratittaye. ``kathÄ• , cetanÄ• , virati, vasenÄ• â€™â€™ ti `kathÄ• sammÄ• vÄ• cÄ•
virati sammÄ• vÄ• cÄ• , vasena. taá¹ƒ kathÄ• vÄ• caá¹ƒ samuá¹-á¹-hÄ• petÄ«ti taá¹ƒ samu
pÄ• pa viramaá¹‡Ä• kÄ• rena cittassa pavattÄ«ti yojanÄ• . ``samÄ• diyantassa vÄ• â€™â€
viramÄ• mÄ«tiÄ• dinÄ• vacÄ«bhedaá¹ƒ katvÄ• samÄ• diyantassa vÄ• . ``adhiá¹-á¹-hahant
vacÄ«bhedaá¹ƒ akatvÄ• citteneva tathÄ• adhiá¹-á¹-hahantassa vÄ• . imehi dvÄ«hi padehi
viratippavattiá¹ƒ vadati \Be 100/. ``avÄ«tikkamantassa vÄ• â€™â€™ ti etena sampatta virat
``etÄ• yÄ• â€™â€™ ti sammÄ• vÄ• cÄ• viratiyÄ• . sÄ• pana kattunÄ• ca kriyÄ• ya ca sah
kriyaá¹ƒ suá¹-á¹-hutaraá¹ƒ sÄ• dheti. tasmÄ• sÄ• karaá¹‡a sÄ• dhanaá¹ƒ nÄ• ma hoti. ten
``karaá¹‡atthevÄ• karaá¹‡a vacanaâ€™â€™ nti. bahÅ«sujavanavÄ• resu pavattamÄ• nesu
javanavÄ• rapariyÄ• pannÄ• sammÄ• vÄ• cÄ• pacchima pacchima javanavÄ• rasamuá¹-á
paccayo hoti. sÄ• pana tÄ• ya kriyÄ• ya asahabhÄ• vittÄ• karaá¹‡alakkhaá¹‡aá¹ƒ na samp
tiá¹-á¹-hati. tenÄ• ha ``hetu atthevÄ• karaá¹‡avacanaâ€™â€™ nti. idaÃ±ca atthato labbhan
sammÄ• vÄ• cÄ• ti padaá¹ƒ pana kitasÄ• dhana padattÄ• karaá¹‡atthe evasiddhaá¹ƒ. na hi
sÄ• dhanaá¹ƒ nÄ• ma sambhavati. ``samÄ• dÄ• na vacanÄ• nÄ«â€™â€™ ti sammÄ• vÄ• c
vacanÄ• ni. ``tatoâ€™â€™ ti tatoparaá¹ƒ. ``tesaá¹ƒâ€™â€™ ti te saá¹ƒvadamÄ• nÄ• naá¹ƒ
sammÄ• vÄ• cÄ• ti vacane vacÄ«bhedavÄ• caá¹ƒ padhÄ• naá¹ƒ katvÄ• vuttaá¹ƒ. sampatta
viratibhÅ«tÄ• ya pana sammÄ• vÄ• cÄ• ya vacÄ«bhedena kiccaá¹ƒ natthi. virati kicca meva
``apicÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. ``pavattamÄ• nÄ• â€™â€™ ti pavattamÄ• nattÄ• . vises

112-113__._ sammÄ• kammantepi sammÄ• Ä• jÄ«vepi vattabbaá¹ƒ natthi.

<114> ``sampattaá¹ƒ vatthuá¹ƒâ€™â€™ ti pÄ• á¹‡Ä• ti pÄ• tÄ• dikammassa vatthuá¹ƒ. sÄ
kasmÄ• , attano paccakkhe sampatta vasenavatthussadharamÄ• nattÄ• . ``samÄ• diyantas
pÄ• á¹‡Ä• ti pÄ• tÄ• paá¹-iviramÄ• dhÄ«tiÄ• dinÄ• samÄ• diyantassayÄ• samÄ• dÄ• nakk
paccuppannÄ• rammaá¹‡Ä• hotÄ«â€™â€™ ti ettha kathaá¹ƒ paccuppannÄ• rammaá¹‡Ä•
pÄ• tÄ• paá¹-iviramÄ• dhÄ«ti vadantassa cittaá¹ƒ anukkamena pÄ• á¹‡asaddÄ• dÄ«naá¹ƒ a
pavattati. tattha ``pÄ• á¹‡oâ€™â€™ ti vohÄ• rato satto. paramatthato jÄ«vitindriyaá¹ƒ. so ca
taÃ±cajÄ«vitindriyaá¹ƒ loke sabbakÄ• lampi saá¹ƒvijjatiyeva. evarÅ«paá¹ƒ jÄ«vitindriya sÄ•
paccuppannÄ• rammaá¹‡Ä• ti vuttaá¹ƒ. adinnÄ• dÄ• nÄ• paá¹-iviramÄ• dhÄ«tiÄ• dÄ«supi
rammaá¹‡Ä• vÄ• â€™â€™ ti \Be 101/ ettha ekadivasaá¹ƒ niyametvÄ• samÄ• diyantassa ta
sattÄ• pi atthi. uppajjissamÄ• nasattÄ• pi atthi. tadubhayampi pÄ• á¹‡avacane saá¹…gahita
katvÄ• samÄ• diyantassa vattabbameva natthi. api ca anÄ• gatakÄ• likampi samÄ• dÄ• na
asukadivasato paá¹-á¹-hÄ• ya yÄ• vajÄ«vampi pÄ• á¹‡Ä• tipÄ• tÄ• viramÄ• dhÄ«tiÄ• di. ev
anÄ• gatÄ• rammaá¹‡Ä• pi hotÄ«ti. ``paccayasamucchedavasenÄ• â€™â€™ ti taá¹ƒ taá¹ƒ

paccayassa samucchedavasena. sesamettha suviÃ±Ã±eyyaá¹ƒ.

115-116__._ appamaÃ±Ã±Ä• dvaye. apicÄ• tiÄ• dÄ«su. ``kalisambhavebhaveâ€™â€™ ti d
saá¹ƒsÄ• rabhave. ``pÄ• pekali parÄ• jayeâ€™â€™ ti kalisaddo pÄ• pe ca parÄ• jaye ca va
kaliá¹ƒ avanti rakkhanti etÄ• yÄ• ti karuá¹‡Ä• . sattehÄ«ti ca rakkhaá¹‡atthayoge icchitasmi
vacanaá¹ƒ. yathÄ• -kÄ• ke rakkhanti taá¹‡á¸• ulÄ• -ti. sattevÄ• kalito avanti rakkhanti etÄ•
kalitoti ca rakkhaá¹‡attha yoge anicchitasmimpi apÄ• dÄ• navacanaá¹ƒ. yathÄ• -pÄ• pÄ• ci
ekasmiá¹ƒ satte pavattÄ• pi appamaÃ±Ã±Ä• eva nÄ• ma honti. yathÄ• taá¹ƒ sabbaÃ±Ã±ut
Ä• rammaá¹‡e pavattampi sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡ameva hotÄ«ti.

<117> paÃ±Ã±indriye vattabbaá¹ƒ natthi.

sobhaá¹‡arÄ• simhianudÄ«panÄ• niá¹-á¹-hitÄ• .

<118> etaá¹ƒ parimÄ• á¹‡aá¹ƒ assÄ• ti ettÄ• vaá¹ƒ. ``ettÄ• vatÄ• â€™â€™ ti ettÄ• vantena
tiÄ• divacanakkamena. ``cittuppÄ• desÅ«â€™â€™ ti ettha-katame dhammÄ• dassanena p
diá¹-á¹-higatasampayutta cittuppÄ• dÄ• -tiÄ• dÄ«su cittacetasika samÅ«ho cittuppÄ• doti vu
cittÄ• ni eva cittuppÄ• dÄ• ti vuccantÄ«ti Ä• ha ``cittuppÄ• desÅ«ti cittesu icceva atthoâ€™â
``sabbadubbalattÄ• â€™â€™ ti sabbacittehi dubbalatarattÄ• . ``bhÄ• vanÄ• balenÄ• â€™â
\Be 102/ yuttena upacÄ• ra bhÄ• vanÄ• balena, vuá¹-á¹-hÄ• na gÄ• mini vipassanÄ• bhÄ•
``balanÄ• yakattÄ• â€™â€™ ti bala dhammÄ• naá¹ƒ nÄ• yakattÄ• , jeá¹-á¹-hakattÄ• .

<119> akusala cetasikesu. ``pacchimaá¹ƒâ€™â€™ ti sabbesupi dvÄ• dasÄ• kusala cittesÅ
``purimassÄ• â€™â€™ ti sabbÄ• kusala sÄ• dhÄ• raá¹‡Ä• nÄ• mÄ• ti vacanassa. ``samat
sabbÄ• kusala sÄ• dhÄ• raá¹‡Ä• nÄ• mÄ• ti. yasmÄ• sabbesupi. la. cittesu labbhanti, tasm
sÄ• dhÄ• raá¹‡Ä• nÄ• mÄ• -ti evaá¹ƒ sÄ• dhana vacanaá¹ƒ. yasmÄ• pana imehi catÅ«hi v
sabbesu tesu labbhantÄ«ti yojanÄ• . kasmÄ• vinÄ• nuppajjantÄ«ti Ä• ha ``na hitÄ• nÄ«â€™
``tehÄ«â€™â€™ ti pÄ• pehi. sabba pÄ• pa dhammatoti attho. ``tathÄ• tathÄ• Ä• masitvÄ•
khandhesu nicco dhuvo sassatotiÄ• dinÄ• Ä• masati. mÄ• no ahanti vÄ• seyyo sadisotiÄ•
tathÄ• tathÄ• Ä• masitvÄ• . ``tesÅ«â€™â€™ ti diá¹-á¹-himÄ• nesu. niddhÄ• raá¹‡e bhumm
parÄ• masantÄ« pavattatÄ«ti yojanÄ• . ``taá¹ƒ gahitÄ• kÄ• raâ€™â€™ nti taá¹ƒ ahanti gahi
sakkÄ• ya diá¹-á¹-hi eva gati yesaá¹ƒ te diá¹-á¹-hi gatikÄ• . avikkhambhita sakkÄ• ya diá¹-á¹
gaá¹‡hantÄ«â€™â€™ ti mÄ• nena gaá¹‡hanti. ``na hi mÄ• nassa viyÄ• â€™â€™ ti yathÄ•
byÄ• pÄ• ro atthi, na tathÄ• diá¹-á¹-hiyÄ• attasampaggahaá¹‡e byÄ• pÄ• ro atthÄ«ti yojan
attasampaggahaá¹‡aá¹ƒ nÄ• ma parehi saddhiá¹ƒ attÄ• naá¹ƒ seyyÄ• divasena suá¹-á¹-hup
diá¹-á¹-hiyÄ• viyÄ• â€™â€™ ti yathÄ• diá¹-á¹-hiyÄ• dhammÄ• naá¹ƒ ayÄ• thÄ• vapakkha
yojanÄ• . tattha ayÄ• thÄ• vapakkho nÄ• ma attÄ• sassato ucchinnotiÄ• di. macchariyaá¹ƒ
lagganalobhasamuá¹-á¹-hitattÄ• lobhasampayuttameva siyÄ• ti codanaá¹ƒ pariharanto ``ma

tiÄ• dimÄ• ha. tattha ``tÄ• saá¹ƒâ€™â€™ ti attasampattÄ«naá¹ƒ. sesamettha suviÃ±Ã±eyya

<120> sobhaá¹‡acetasikesu. ``tÄ«su khandhesuâ€™â€™ ti sÄ«lakkhandha samÄ• dhikkha
``sammÄ• diá¹-á¹-hi pacchimakoâ€™â€™ ti sammÄ• diá¹-á¹-hiyÄ• pacchato anubandhakot
parivÄ• ramattoti \Be 103/ vuttaá¹ƒ hoti. ``tasmiá¹ƒ asati pÄ«â€™â€™ ti dutÄ«yajjhÄ• nika
sammÄ• saá¹…kappe asantepi. ``sÄ«lasamÄ• dhikkhandha dhammesu panÄ• â€™â€™ ti
sammÄ• Ä• jÄ«vo, ti ime tayo dhammÄ• sÄ«lakkhandha dhammÄ• nÄ• ma. sammÄ• vÄ•
ti ime tayo dhammÄ• samÄ• dhikkhandhÄ• nÄ• ma. imesu sÄ«lakkhandha samÄ• dhikkha
sÄ• dhetÄ«â€™â€™ ti tesu sammÄ• vÄ• cÄ• sammÄ• kammantassa kiccaá¹ƒ na sÄ• dhet
sÄ• dheti. sammÄ• kammanto ca sammÄ• vÄ• cÄ• ya kiccaá¹ƒ na sÄ• dhetÄ«tiÄ• dinÄ• sa
paripÅ«rakÄ• ritÄ• vasenÄ• â€™â€™ ti sÄ«lappaá¹-ipakkha dhammÄ• naá¹ƒ samucchinda
musÄ• vÄ• da virati musÄ• vÄ• dameva pajahituá¹ƒ sakkoti. na itarÄ• ni pisuá¹‡avÄ• cÄ• d
musÄ• vÄ• davirati nÄ• ma kusala dhammo hoti. kusala dhammo ca nÄ• ma sabbassa akus
ekasmimpi kusala dhamme uppajjamÄ• ne tasmiá¹ƒ santÄ• ne sabbÄ• ni akusalÄ• ni pajah
vattabbÄ• ni. atha ca pana musÄ• vÄ• da virati musÄ• vÄ• dameva pajahituá¹ƒ sakkoti, na
kathamidaá¹ƒ daá¹-á¹-habbanti. vuccate. pajahituá¹ƒ sakkotÄ«ti idaá¹ƒ paÃ±casu pahÄ• nes
vacanaá¹ƒ. tadaá¹…gappahÄ• nanti ca tena tena kusalaá¹…gena tassa tassa akusalaá¹…g
tadaá¹…gappahÄ• naá¹ƒ nÄ• ma. idaá¹ƒ vuttaá¹ƒ hoti, idha sappuriso pÄ• á¹‡Ä• tipÄ• tÄ•
visuá¹ƒ visuá¹ƒ sikkhÄ• padÄ• ni samÄ• diyitvÄ• pÄ• á¹‡Ä• ti pÄ• tavirati saá¹…khÄ• tena
pÄ• á¹‡Ä• tipÄ• ta saá¹…khÄ• taá¹ƒ akusalaá¹…gaá¹ƒ pajahati. adinnÄ• dÄ• na virati saá¹.
adinnÄ• dÄ• na saá¹…khÄ• taá¹ƒ akusalaá¹…gaá¹ƒ pajahatÄ«tiÄ• dinÄ• vitthÄ• retabbaá¹
uppajjamÄ• ne tasmiá¹ƒ santÄ• ne sabbÄ• ni akusalÄ• ni na uppajjantÄ«ti ettha pana anok
na pahÄ• nattÄ• . na hi tasmiá¹ƒ santÄ• ne tasmiá¹ƒ khaá¹‡e tÄ• ni akusalÄ• ni eva na upp
aÃ±Ã±Ä• ni kusala cittÄ• ni ca na uppajjanti. sabbÄ• ni abyÄ• kata cittÄ• ni ca na uppajjanti
eva na uppajjanti. na pahÄ• nattÄ• na uppajjanti. tadaá¹…gappahÄ• nÄ• di vasena pana p
\Be 104/ pajahituá¹ƒ sakkoti-na sakkotÄ«ti vuttaá¹ƒ. ettÄ• vatÄ• tadaá¹…gappahÄ• naá¹ƒ n
hoti. musÄ• vÄ• da virati musÄ• vÄ• dameva pajahituá¹ƒ sakkoti. na itarÄ• nÄ«ti idaÃ±ca su
hotÄ«ti. ``ettha cÄ• â€™â€™ tiÄ• dÄ«su kÄ• yaá¹…gacopanatthÄ• ya vÄ• caá¹…gacopana
kÄ• yavacÄ«co pana bhÄ• giyÄ• ni nÄ• ma. kÄ• mÄ• vacara kusalesveva viratiyo sandissan
pÄ«â€™â€™ ti niddhÄ• raá¹‡e bhummavacanaá¹ƒ. kÄ• mabhÅ«miyaá¹ƒ uppannesu eva k
tividha kuhanavatthÅ«ni ca viramitabbavatthuá¹-á¹-hÄ• neá¹-hitÄ• ni. ettha ca kuhanaá¹ƒ nÄ
lÄ• bhasakkÄ• ra silokatthÄ• ya manussÄ• naá¹ƒ nÄ• nÄ• mÄ• yÄ• sÄ• á¹-heyya kammÄ•
bhÄ• vakaraá¹‡anti vuttaá¹ƒ hoti. taá¹ƒ pana tividhaá¹ƒ `paccayappaá¹-isevanakuhanaÃ±ca
kuhanaÃ±ca, iriyÄ• pathasaá¹‡á¹-hÄ• pana kuhanaÃ±ca. tattha mahicchoyeva samÄ• no a
Ä• dito Ä• gatÄ• gate catupaccaye paá¹-ikkhipitvÄ• pacchÄ• bahuá¹ƒ bahuá¹ƒ Ä• gate pa
idaá¹ƒ paccayappaá¹-isevana kuhanaá¹ƒ nÄ• ma. pÄ• picchoyeva samÄ• no ayaá¹ƒ jhÄ• na
abhiÃ±Ã±Ä• lÄ• bhÄ«ti vÄ• arahÄ• ti vÄ• jano maá¹ƒ sambhÄ• vetÅ«ti sambhÄ• vanaá¹ƒ
manussa dhammÄ• naá¹ƒ santike te vÄ• attano santike katvÄ• vaÃ±ceti. idaá¹ƒ sÄ• manta

pÄ• picchoyeva samÄ• no ayaá¹ƒ santavutti samÄ• hito Ä• raddhavÄ«riyoti jano maá¹ƒ sam
icchanto iriyÄ• patha nissitaá¹ƒ nÄ• nÄ• vaÃ±canaá¹ƒ karoti. idaá¹ƒ iriyÄ• patha saá¹‡á¹-h
nÄ• ma. ``sikkhÄ• padassa vatthÅ«nÄ«â€™â€™ ti surÄ• pÄ• na vikÄ• la bhojana naccagÄ
savanÄ• dÄ«ni. surÄ• merayapÄ• nÄ• viramÄ• dhÄ«ti samÄ• diyantassa surÄ• merayapÄ•
nÄ• ma. vikÄ• la bhojanÄ• viramÄ• mÄ«ti samÄ• diyantassa vikÄ• le yÄ• vakÄ• lika vatthu
viramitabba vatthu nÄ• ma. sesesupi eseva nayo. lokuttara cittesu. `sabbathÄ• pÄ«, ti ca `n
`ekato vÄ• â€™ ti ca tÄ«á¹‡i visesanÄ• ni. lokiyesu pana `kadÄ• cÄ«â€™ ti ca `visuá¹ƒ visu
visesanÄ• ni. tattha lokuttaresu `sabbathÄ• pÄ«â€™ ti idaá¹ƒ samucchedappahÄ• na dassa
tabbiparÄ«taá¹ƒ tadaá¹…gappahÄ• na dassanaá¹ƒ adhippetanti katvÄ• ``ekeka duccaritap
vuttaá¹ƒ.

<121> appamaÃ±Ã±Ä• su. ``vibhaá¹…geâ€™â€™ ti appamaÃ±Ã±Ä• vibhaá¹…ge. ``kÄ• r
kÄ• ruÃ±Ã±asabhÄ• vassa. ``anissukinoâ€™â€™ ti issÄ• dhammarahitassa. thÄ• magatÄ•
samuá¹-á¹-hitaá¹ƒ vihiá¹ƒsaá¹ƒ pajahati. thÄ• magatÄ• muditÄ• dosasamuá¹-á¹-hitaá¹ƒ ara
vuttaá¹ƒ ``vihiá¹ƒsÄ• aratÄ«naá¹ƒ nissaraá¹‡a bhÅ«tÄ• â€™â€™ ti. ettha ca arati nÄ• ma s
bhÄ• vanÄ• kammesu ca nibbidÄ• . dosa nissaraá¹‡e sati domanassanissaraá¹‡ampi siddh
paá¹-ipakkha dhamma saá¹‡á¹-hÄ• nena hoti. tasmÄ• pubbabhÄ• gepi appamaÃ±Ã±Ä• su
saá¹‡á¹-hÄ• naá¹ƒ veditabbanti adhippÄ• yena ``domanassappaá¹-ipakkhaÃ±cÄ• â€™â€™
``aá¹-á¹-hakathÄ• yapi saha viruddhoâ€™â€™ ti aá¹-á¹-hasÄ• liniyaá¹ƒ upekkhÄ• sahagata
cittesu karuá¹‡Ä• muditÄ• parikammakÄ• lepi hi imesaá¹ƒ uppatti mahÄ• aá¹-á¹-hakathÄ•
vuttaá¹ƒ. tÄ• ya aá¹-á¹-hakathÄ• yapi saha viruddho. sesamettha suviÃ±Ã±eyyaá¹ƒ. ``paá¹-i
... pe ... vattabbameva natthÄ«â€™â€™ ti paá¹-ikÅ«lÄ• rammaá¹‡Ä• ni nÄ• ma somanasse
dukkhita sattÄ• ca, tasmÄ• tadÄ• rammaá¹‡Ä• ni asubha bhÄ• vanÄ• cittÄ• ni ca karuá¹‡
Ä• dito upekkhÄ• sahagatÄ• nevÄ• ti vattabbameva natthi. ``sÄ• hivedanupekkhÄ• nÄ• m
vedanupekkhÄ• vuttÄ• . vibhÄ• vanipÄ• á¹-he, ``aÃ±Ã±avihitassa pÄ«â€™â€™ ti aÃ±Ã±aá
manasikarontassapi. sajjhÄ• yanaá¹ƒ sampajjati, sammasanaá¹ƒ sampajjatÄ«ti pÄ• á¹-hase
siyÄ• ``taá¹ƒ paá¹-ikkhittaá¹ƒ hotÄ«â€™â€™ ti kasmÄ• vuttaá¹ƒ. na nu tampi upekkhÄ• s
muditÄ• naá¹ƒ sambhavaá¹ƒ sÄ• dheti yevÄ• ti. saccaá¹ƒ sÄ• dhetiyeva. tena pana paricay
sambhavaá¹ƒ dÄ«peti. idha pana ``ettha cÄ• â€™â€™ tiÄ• dinÄ• ``paá¹-ikÅ«lÄ• rammaá¹‡
paricayena vinÄ• pakatiyÄ• tÄ• saá¹ƒ upekkhÄ• vedanÄ• ya eva saha pavatti bahulatÄ•
balenÄ• â€™â€™ ti yuÃ±jana vÄ«riya kamma balena.

<122> ceto \Be 106/ yuttÄ• naá¹ƒ citta cetasikÄ• naá¹ƒ. ``ettha cÄ• â€™â€™ tiÄ• dÄ«su. h
`kadÄ• ci sandissanti visuá¹ƒ visuá¹ƒ, kadÄ• ci nÄ• nÄ• hutvÄ• jÄ• yantÄ«â€™ ti. upari ca
viratiyo panettha paÃ±capi paccekameva yojetabbÄ• â€™ ti. issÄ• dÄ«naÃ±ca nÄ• nÄ• ka
`issÄ• macchera kukkuccÄ• ni panettha paccekameva yojetabbÄ• nÄ«â€™ ti vakkhati. mÄ•
nÄ• nÄ• kadÄ• ci yogo idha vattabbo. ``kadÄ• cÄ«â€™â€™ ti vatvÄ• tadatthaá¹ƒ vivarati `
``tesaá¹ƒâ€™â€™ ti diá¹-á¹-hi vippayuttÄ• naá¹ƒ. ``niddÄ• bhibhÅ«ta vasenÄ• â€™â€™ ti n

tena kosajjÄ• dÄ«nampi gahaá¹‡aá¹ƒ veditabbaá¹ƒ. ``akammaÃ±Ã±atÄ• yÄ• â€™â€™ ti ak
issÄ• macchariya kukkuccehi. tena ca mÄ• nena. kicca virodhe vÄ• Ä• rammaá¹‡a virodhe
sahabhÄ• vo.

<123> ``yogaá¹-á¹-hÄ• naparicchindana vasenÄ• â€™â€™ ti sabbacitta sÄ• dhÄ• raá¹‡Ä•
ekÅ«nanavuticittuppÄ• desu, vitakko paÃ±capaÃ±Ã±Ä• sacittesÅ«tiÄ• dinÄ• yuttaá¹-á¹-hÄ
cittÄ• naá¹ƒ gaá¹‡anasaá¹…khyÄ• paricchedavasena. ``yutta dhammarÄ• si paricchindana
chattiá¹ƒsa, mahaggate paÃ±catiá¹ƒsÄ• tiÄ• dinÄ• yutta dhammarÄ• sÄ«naá¹ƒ gaá¹‡ana s
sesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ. ``pÄ• á¸·iyaá¹ƒâ€™â€™ ti dhammasaá¹…gaá¹‡i pÄ• á¸·iyaá¹ƒ.
catukka paÃ±caka nayÄ• naá¹ƒ.

<124> ``kÄ• yavacÄ« visodhana kiccÄ• â€™â€™ ti kÄ• yadvÄ• ravacÄ«dvÄ• ra sodhana k

<125> lokuttara viratÄ«naá¹ƒ lokuttara vipÄ• kesupi uppajjanato ``idaÃ±ca ... pe ... daá¹-á¹-
tÄ• saá¹ƒ appamaÃ±Ã±Ä• naá¹ƒ. tesu mahÄ• vipÄ• kesu. sattapaÃ±Ã±attÄ• dÄ«ni Ä• ramn
``tenÄ• â€™â€™ ti kusalena. ``vikappa rahitattÄ• â€™â€™ ti vividhÄ• kÄ• ra cintana rahita
visesehi nibbattÄ• appanÄ• pattakamma visesa nibbattÄ• . paÃ±Ã±atti visesÄ• ni nÄ• ma p
nimittÄ• dÄ«ni. ``api cÄ• â€™â€™ tiÄ• dÄ«su. na paÃ±Ã±atti dhammehi atthi. evaÃ±ca sati
kÄ• mataá¹‡hÄ• ya Ä• rammaá¹‡abhÅ«tÄ• paÃ±Ã±attiyopi Ä• lambeyyunti. ``saá¹…gahana
majjhÄ• nika \Be 107/ cittesu chattiá¹ƒsa. dutÄ«yajjhÄ• nika cittesu paÃ±catiá¹ƒsÄ• tiÄ• dinÄ
saá¹…gahanayabhedassa kÄ• rakÄ• .

<126> ``ettha cÄ• â€™â€™ tiÄ• dÄ«su. ``paÃ±casu asaá¹…khÄ• rikesÅ«â€™â€™ ti niddh
tathÄ• paÃ±casu sasaá¹…khÄ• rikesÅ«ti. sesamettha suviÃ±Ã±eyyaá¹ƒ.

<128> ``bhÅ«mi jÄ• ti sampayogÄ• dibhedenÄ• â€™â€™ ti phassotÄ• va catubbidho hoti k
arÅ«pÄ• vacaro cÄ• ti. ayaá¹ƒ bhÅ«mibhedo.

dvÄ• dasÄ• kusalÄ• phassÄ• , kusalÄ• ekavÄ«sati.

chattiá¹ƒseva vipÄ• kÄ• ca, vÄ«sati kriyÄ• matÄ• ||

iti ayaá¹ƒ jÄ• tibhedo. somanassa sahagato, diá¹-á¹-higata sampayutto, asaá¹…khÄ• riko c
cÄ• tiÄ• dinÄ• sampayogÄ• dibhedo vattabbo. ``cittena samaá¹ƒ bhedaâ€™â€™ nti attanÄ
cittabhedena samaá¹ƒ bhedaá¹ƒ. ekÅ«nana vutiyÄ• cittesu vÄ• . ettha ca vicikicchÄ• cetas
yuttanti ekameva hoti. doso, issÄ• , macchariyaá¹ƒ, kukkuccanti ime cattÄ• ro dvÄ«su cittes
visuá¹ƒ dve dve honti. tathÄ• diá¹-á¹-himÄ• nÄ• paccekaá¹ƒ cattÄ• ro. thinamiddhaá¹ƒ pac
sabbaá¹ƒ vattabbanti.

cetasikasaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

3. pakiá¹‡á¹‡akasaá¹…gahaanudÄ«panÄ•

<129> pakiá¹‡á¹‡akasaá¹…gahe \Be 108/. ubhinnaá¹ƒ citta cetasikÄ• naá¹ƒ. ``tepaÃ±Ã±Ä•
tepaÃ±Ã±Ä• savidhÄ• . ``bhÄ• voâ€™â€™ ti vijjamÄ• nakiriyÄ• . yo lakkhaá¹‡a rasÄ• dÄ«s
tenÄ• ha ``dhammÄ• naá¹ƒâ€™â€™ tiÄ• diá¹ƒ. pavattoti pÄ• á¹-hasesa padaá¹ƒ. etena `ve
cittacetasikÄ• naá¹ƒ saá¹…gahoâ€™ tiÄ• dÄ«supi vedanÄ• bhedena pavatto cittacetasikÄ•
sambandhaá¹ƒ dasseti. ``vacanattho dassitoâ€™â€™ ti, kathaá¹ƒ dassitoti Ä• ha ``vedanÄ•
cittacetasikÄ• naá¹ƒ saá¹…gahoâ€™â€™ tiÄ• di. ``tesaá¹ƒ dÄ• ni yathÄ• rahaá¹ƒâ€™â€™
cittacetasikÄ• naá¹ƒ, saá¹…gaho nÄ• mÄ• ti sambandho. etena ayaá¹ƒ saá¹…gaho citta ce
siddhaá¹ƒ hoti. vedanÄ• hetuto. la. lambaá¹‡avatthuto saá¹…gaho nÄ• mÄ• ti sambandho.
saá¹…gahotiÄ• dÄ«su vedanÄ• to saá¹…gaho vedanÄ• saá¹…gaho. la. vatthuto saá¹…gah
hoti, vedanÄ• totiÄ• dÄ«su ca vedanÄ• bhedatotiÄ• di atthato siddhaá¹ƒ hoti. evaá¹ƒ chann
pakiá¹‡á¹‡akasaá¹…gahÄ• naá¹ƒ vacanattho dassito. tenÄ• ha ``vedanÄ• bhedenÄ• â€™â
sambandho. ``saá¹…gaho nÄ• ma niyyateâ€™â€™ ti vuttattÄ• ``nÄ«to nÄ• ma atthÄ«â€™
``niyyateâ€™â€™ ti ca pavattÄ«yateti attho. nanu tesaá¹ƒ ``saá¹…gaho nÄ• ma niyyateâ€™
citta cetasikehi eva ayaá¹ƒ saá¹…gaho netabboti. na. cittena nÄ«te cetasikehi visuá¹ƒ netab
abhÄ• vatoti dassetuá¹ƒ ``citte pana siddheâ€™â€™ tiÄ• di vuttaá¹ƒ.

<130> vedanÄ• saá¹…gahe. vedanÄ• bhedaá¹ƒ nissÄ• ya imassa saá¹…gahassa pavatta
pariggahatthaâ€™â€™ nti vuttaá¹ƒ. ``saá¹ƒyuttakeâ€™â€™ ti vedanÄ• saá¹ƒyuttake. ``Ä•
anubhontÄ«â€™â€™ ti Ä• rammaá¹‡a rasaá¹ƒ anubhonti. ``teâ€™â€™ ti tejanÄ• . ``taá¹ƒâ
Ä• rammaá¹‡aá¹ƒ. ``sÄ• tatoâ€™â€™ ti sukhÄ• kÄ• rato. ``assÄ• tatoâ€™â€™ ti dukkhÄ•
aÃ±Ã±opakÄ• ro natthi, tasmÄ• vedanÄ• anubhavana lakkhaá¹‡ena tividhÄ• eva hotÄ«ti
vedanÄ• yo. upekkhaá¹ƒ sukhe saá¹…gahetvÄ• sukhadukkhavasena vÄ• dve vedanÄ• vu
esÄ• paá¹‡Ä«te sukheâ€™â€™ ti jhÄ• nasampayuttaá¹ƒ adukkhama sukhaá¹ƒ sandhÄ• ya
vitthÄ• ro vedanÄ• saá¹ƒyutte gahetabbo. vedayitanti ca vedanÄ• ti ca atthato ekaá¹ƒ. ``sa
dukkhasmiá¹ƒâ€™â€™ ti sabbaá¹ƒ taá¹ƒ vedayitaá¹ƒ dukkhasmiá¹ƒ eva paviá¹-á¹-haá¹ƒ ho
dukkhataá¹ƒ Ä• nanda mayÄ• sandhÄ• ya bhÄ• sitaá¹ƒ saá¹…khÄ• ra vipariá¹‡Ä• mataÃ±
sabbaá¹ƒ taá¹ƒ dukkhasmiá¹ƒti pÄ• á¸·i. ``indriyabhedavasenÄ• â€™â€™ ti somanassa sah
upekkhÄ• sahagataá¹ƒ, domanassa sahagataá¹ƒ, sukhasahagataá¹ƒ, dukkha sahagatanti e
``yesu dhammesÅ«â€™â€™ ti sampayutta dhammesu. ``tesaá¹ƒâ€™â€™ ti sampayutta dh
sukhasampayuttÄ• dhammÄ• kÄ• yika sukha sampayutta cetasika sukha sampayutta vase
issaraá¹-á¹-hÄ• nabhÅ«tÄ• naá¹ƒ sampayutta dhammÄ• naá¹ƒ duvidhattÄ• anubhavana bh
sukha vedanaá¹ƒ dvidhÄ• bhinditvÄ• sukhindriyaá¹ƒ somanassindriyanti vuttaá¹ƒ. dukkhas
esevanayo. ``api cÄ• â€™â€™ ti kiÃ±ci vattabbaá¹ƒ atthÄ«ti attho. ``tepÄ«â€™â€™ ti upek

dhammÄ• . cakkhÄ• di pasÄ• dakÄ• yÄ• nÄ• ma cakkhu sota ghÄ• na jivhÄ• pasÄ• dakÄ•
viÃ±Ã±Ä• á¹‡a cittuppÄ• dÄ• dayo. ``sabbhÄ• vÄ• â€™â€™ ti santabhÄ• vato saá¹ƒvijjamÄ
yojanÄ• . ``eka rasattÄ• â€™â€™ ti majjhattabhÄ• vena ekarasattÄ• . ``itarÄ• nÄ«â€™â€™
upekkhindriyÄ• ni. sesamettha suviÃ±Ã±eyyaá¹ƒ.

<131> hetusaá¹…gahe. ``suppatiá¹-á¹-hitabhÄ• vasÄ• dhanaá¹ƒâ€™â€™ ti suá¹-á¹-hu pati
suppatiá¹-á¹-hitÄ• . suppatiá¹-á¹-hita bhÄ• vasÄ• dhanaá¹ƒ hetu kiccaá¹ƒ nÄ• mÄ• ti yojanÄ
ti imepi cha hetu dhammÄ• . ``tatthÄ• â€™â€™ ti tesu Ä• rammaá¹‡esu, sÄ• dhenti. tasmÄ
bhÄ• vasÄ• dhanaá¹ƒ hetukiccaá¹ƒ nÄ• mÄ• ti vuttaá¹ƒ. ``apare panÄ• â€™â€™ ti paá¹-á¹-
110/ Ä• gato revatatthera vÄ• do. ``dhammÄ• naá¹ƒ kusalÄ• di bhÄ• vasÄ• dhanaá¹ƒâ€™â
kusalabhÄ• vasÄ• dhanaá¹ƒ akusalabhÄ• vasÄ• dhanaá¹ƒ abyÄ• katabhÄ• vasÄ• dhanaá¹
vÄ• daá¹ƒ paá¹-ikkhipantÄ• naá¹ƒ paá¹-ikkhepavacanaá¹ƒ. ``yesaâ€™â€™ nti mohamÅ«la
cittuppÄ• da rÅ«pa nibbÄ• nÄ• ni ca. ``na sampajjeyyÄ• â€™â€™ ti sahajÄ• ta hetuno abhÄ
bhÄ• vo, itare saÃ±ca abyÄ• kata bhÄ• vo na sampajjeyya. idaá¹ƒ vuttaá¹ƒ hoti. hetu nÄ• m
kusalÄ• dibhÄ• vaá¹ƒ sÄ• dhetÄ«ti vuttaá¹ƒ. evaá¹ƒ sati, so moho sampayutta dhammÄ• na
sÄ• dheyya. attano pana akusala bhÄ• vaá¹ƒ sÄ• dhento sahajÄ• to aÃ±Ã±o hetu natthi. tas
sampajjeyya. tathÄ• ahetuka cittuppÄ• da rÅ«pa nibbÄ• nÄ• naÃ±ca abyÄ• katabhÄ• vaá¹
nÄ• ma natthÄ«ti tesampi abyÄ• kata bhÄ• vo na sampajjeyya. na ca na sampajjati. tasmÄ•
ettha siyÄ• . soca moho attano dhammatÄ• ya akusalo hoti. tÄ• ni ca ahetuka cittuppÄ• dar
dhammatÄ• ya abyÄ• katÄ• ni hontÄ«ti. evaá¹ƒ sante, yathÄ• te dhammÄ• . tathÄ• aÃ±Ã±
eva kusalÄ• kusalÄ• byÄ• katÄ• bhavissanti. na cettha kÄ• raá¹‡aá¹ƒ atthi, yenakÄ• raá¹‡
dhammatÄ• ya akusalÄ• byÄ• katÄ• honti. aÃ±Ã±e pana dhammÄ• attano dhammatÄ• ya
honti, hetÅ«hi eva hontÄ«ti. tasmÄ• tesaá¹ƒ sabbesampi kusalÄ• di bhÄ• vatthÄ• ya hetÅ«
tasmÄ• so theravÄ• do na yutto yevÄ• ti. na kevalaÃ±ca tasmiá¹ƒ theravÄ• de ettako doso
doso atthÄ«ti dassetuá¹ƒ ``yÄ• ni cÄ• â€™â€™ tiÄ• dimÄ• ha. tatthÄ• yaá¹ƒ adhippÄ• yo. s
bhÄ• vo sahajÄ• ta hetuppaá¹-ibaddho siyÄ• . evaá¹ƒ sati, hetu paccaye kusala hetuto ladd
kusalÄ• ni bhaveyyuá¹ƒ. akusala hetuto laddha paccayÄ• ni rÅ«pÄ• ni akusalÄ• ni bhaveyy
bhavanti. tasmÄ• so vÄ• do ayutto yevÄ• ti. idÄ• ni puna taá¹ƒ theravÄ• daá¹ƒ paggahetuá
tiÄ• dimÄ• ha. ``dhammesÅ«â€™â€™ ti catussacca dhammesu. muyhanakiriyÄ• nÄ• ma a
nÄ• ma dÄ• naá¹ƒ dÄ• tukÄ• mo, sÄ«laá¹ƒ pÅ«retukÄ• mo, bhÄ• vanaá¹ƒ bhÄ• vetukÄ• mo
``akkhantÄ«â€™â€™ ti akkhamanaá¹ƒ, arocanaá¹ƒ, amanÄ• po. pÄ• pa dhamma pÄ• pÄ•
kÄ• marÄ• gaá¹-á¹-hÄ• nÄ«yehi sattavidha methuna dhammÄ• dÄ«hi pÄ• pa dhammehi ce
ca cittassa virodho, jeguccho paá¹-ikÅ«lo. muyhanakiriyÄ• pana ekanta akusala jÄ• tikÄ• e
mohamÅ«la citta dvaye moho attano dhammatÄ• ya akusalo hotÄ«ti imamatthaá¹ƒ patiá¹-á¹
santeâ€™â€™ tiÄ• dikaá¹ƒ tattha dosÄ• ropanaá¹ƒ vidhamati. idÄ• ni ahetuka cittuppÄ• da
dhammatÄ• ya abyÄ• katÄ• ni hontÄ«ti imamatthaá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ ``yoca dhammo
``ettakamevÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ dukkara kÄ• raá¹‡aá¹ƒ natthÄ«ti adhippÄ• yo. ``ahet
ahetuka cittuppÄ• dÄ• naá¹ƒ. attano dhammatÄ• ya eva siddho. ettÄ• vatÄ• -ahetuka. la. ni

dhammatÄ• ya abyÄ• katÄ• ni hontÄ«-ti imamatthaá¹ƒ patiá¹-á¹-hÄ• peti. ``evaá¹ƒ santeâ€™
dosÄ• ropanaá¹ƒ apaneti. idÄ• ni sabbopi moho attano dhammatÄ• ya akusala bhÄ• veá¹-h
nÄ• ma atthi, akkhanti nÄ• ma atthÄ«ti evaá¹ƒ vuttÄ• naá¹ƒ icchÄ• akkhanti dhammÄ• nam
sÄ• dhetÄ«ti dassetuá¹ƒ ``tattha mohoâ€™â€™ tiÄ• dimÄ• ha. ``muyhana nissandÄ• ni evÄ
nissandapphalÄ• ni eva. na kevalaá¹ƒ so lobhÄ• dÄ«naá¹ƒ akusalabhÄ• vaá¹ƒ sÄ• dheti, at
kusalabhÄ• vaá¹ƒ so eva sÄ• dhetÄ«ti dassetuá¹ƒ ``alobhÄ• dÄ«naÃ±cÄ• â€™â€™ tiÄ• di
saheva siddhoâ€™â€™ ti tÄ• ni sattasantÄ• ne avijjÄ• nusaye appahÄ«ne kusalÄ• ni honti.
adhippÄ• yo. idÄ• ni lobha dosÄ• naá¹ƒ alobhÄ• dÄ«naÃ±ca hetu kiccaá¹ƒ dassetuá¹ƒ ``tÄ•
tiÄ• di vuttaá¹ƒ. rajjana dussanÄ• naá¹ƒ nissandÄ• ni rajjanÄ• dinissandÄ• ni. ``diá¹-á¹-hi mÄ
\Be 112/ diá¹-á¹-hi mÄ• na issÄ• macchariyÄ• dÄ«ni. arajjana adussana amuyhanÄ• naá¹ƒ
nissandÄ• ni. ``saddhÄ• dÄ«nÄ«â€™â€™ ti saddhÄ•  sati hiri ottappÄ• dÄ«ni. ``hetumukhe
cittuppÄ• da rÅ«pa nibbÄ• nÄ• naá¹ƒ abyÄ• katabhÄ• vo attano dhammatÄ• ya siddhoti vut
kriyÄ• naá¹ƒ abyÄ• kata bhÄ• vo pana attano dhammatÄ• ya siddhotipi sahajÄ• ta hetÅ«na
vattuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ• yo. vibhÄ• va nipÄ• á¹-he. ``maggitabboâ€™â€™ ti gavesi
kusalÄ• di bhÄ• vo sesasampayutta hetuppaá¹-i baddho siyÄ• ti yojanÄ• . ``appaá¹-i baddho
appaá¹-i baddho. ``kusalÄ• dibhÄ• voâ€™â€™ ti kusalÄ• dibhÄ• vo siyÄ• . ``soâ€™â€™ ti
``ahetukÄ• naá¹ƒâ€™â€™ ti ahetuka cittuppÄ• da rÅ«pa nibbÄ• nÄ• naá¹ƒ. idÄ• ni `yÄ• ni
tiÄ• di vacanaá¹ƒ paá¹-ikkhipanto ``yathÄ• cÄ• â€™â€™ tiÄ• dimÄ• ha. ``rÅ«pÄ• rÅ«pa dha
bhumma vacanaá¹ƒ. ``arÅ«pa dhammesu evÄ• â€™â€™ ti niddhÄ• raá¹‡Ä«yaá¹ƒ. na rÅ«p
sati, kasmÄ• te rÅ«pa dhammÄ• jhÄ• napaccayuppannesu vuttÄ• ti Ä• ha ``te panÄ• â€™
suviÃ±Ã±eyyaá¹ƒ. ``taá¹ƒ pana tesaá¹ƒâ€™â€™ ti tesaá¹ƒ haá¹ƒsÄ• dÄ«naá¹ƒ taá¹ƒ vaá¹‡
``yoniyoâ€™â€™ ti mÄ• tÄ• pitu jÄ• tiyo. ``abyÄ• katÄ• naá¹ƒ panÄ• ti sabbaá¹ƒâ€™â€™ t
abyÄ• katabhÄ• vo niranusaya santÄ• nappaá¹-i baddho, kammappaá¹-i baddho, avipÄ• ka
daá¹-á¹-habbanti idaá¹ƒ sabbaá¹ƒ. ``vutta pakkhepatati yevÄ• â€™â€™ ti tasmiá¹ƒ pakkhe
adhippÄ• yo.

<132> kiccasaá¹…gahe. tasmiá¹ƒ parikkhÄ«á¹‡eti sambandho. ``kammassÄ• â€™â€™ ti k
sattassa abhinibbattÄ«ti sambandho. ``bhavantarÄ• dippaá¹-i sandhÄ• na vasenÄ• â€™â€™
Ä• dikoá¹-iyÄ• paá¹-isandhÄ• na vasena. bhavasantÄ• nassa pavattÄ«ti sambandho. katha
taá¹ƒ kammaá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ``avicchedappavatti paccayaá¹…gabhÄ• venÄ• â€™â€
padhÄ• na paccaya saá¹…khÄ• tena aá¹…gabhÄ• vena. etena bhavaá¹…gapade aá¹…gas
tenÄ• ha ``tassahÄ«â€™â€™ tiÄ• diá¹ƒ. ``tassÄ• â€™â€™ ti bhavaá¹…gassa. Ä• vajjanaá
vacanattho. taá¹ƒ vÄ• Ä• vajjetÄ«ti eko. ``taá¹ƒâ€™â€™ ti citta santÄ• naá¹ƒ. Ä• vaá¹-á¹-at
eko. Ä• vaá¹-á¹-ati vÄ• taá¹ƒ etenÄ• ti eko. ``taá¹ƒâ€™â€™ ti citta santÄ• naá¹ƒ. Ä• vajjeti
``voá¹-á¹-habbanaá¹ƒâ€™â€™ ti vi-ava-á¹-hapanaá¹ƒti padacchedo. vibhÄ• vani vicÄ• raá¹
parikamma cittatoâ€™â€™ ti maggena vÄ• abhiÃ±Ã±Ä• ya vÄ• ekaá¹ƒ samÄ• naá¹ƒ Ä• v
tassaá¹ƒ vÄ«thiyaá¹ƒ `Ä• vajjanaá¹ƒ, parikammaá¹ƒ, upacÄ• ro, anulomaá¹ƒ, gotrabhÅ«, ti
javanacittaá¹ƒ idha parikamma cittanti vuttaá¹ƒ. ``tÄ• nÄ«â€™â€™ ti maggÄ• bhiÃ±Ã±Ä• ja

ti tasmiá¹ƒ vibhÄ• vani pÄ• á¹-he. ``dÄ«ghaá¹ƒ addhÄ• naá¹ƒâ€™â€™ ti sakalarattiyaá¹ƒ vÄ
niddokkamana vasena dÄ«ghaá¹ƒ kÄ• laá¹ƒ. sesamettha suviÃ±Ã±eyyaá¹ƒ. ``paá¹-isandhiy
paá¹-isandhikiccassa á¹-hÄ• naá¹ƒ. kÄ• lohi nÄ• ma visuá¹ƒ cittassa Ä• rammaá¹‡a bhÅ«to
etena kÄ• lo nÄ• ma sabhÄ• vato avijjamÄ• nattÄ• kathaá¹ƒ kiccÄ• naá¹ƒ pavattiá¹-á¹-hÄ•
bhavitunti imaá¹ƒ Ä• saá¹…kaá¹ƒ visodheti. ``itarathÄ• â€™â€™ ti tathÄ• aggahetvÄ• aÃ±
kiccaá¹-á¹-hÄ• nÄ• naá¹ƒ abhede gahite satÄ«ti attho. ``sayaá¹ƒ somanassa yuttaá¹ƒpÄ«â€
somanassa yuttaá¹ƒpi. ``taá¹ƒâ€™â€™ ti somanassa santÄ«raá¹‡aá¹ƒ. ``laddhapaccaya bh
laddhaanantara paccayabhÄ• vena. ``Ä• sevana bhÄ• va rahitaá¹ƒ pÄ«â€™â€™ ti Ä• seva
Ä• sevana paccaye paccayopi na hoti, paccayuppannampi na hotÄ«ti. ``parikamma bhÄ• va
pavattattÄ• â€™â€™ ti idaá¹ƒ phalasamÄ• patti vÄ«thiyaá¹ƒ phalajavanesu pÄ• kaá¹-aá¹ƒ.

<133> dvÄ• rasaá¹…gahe. ``Ä• dÄ• sapaá¹-á¹-amayoâ€™â€™ ti Ä• dÄ• sapaá¹-á¹-ena pa
dvÄ• rÄ• ni. ``dvÄ• ra sadisattÄ• â€™â€™ ti nagara dvÄ• ra sadisattÄ• . ``kammavisesa ma
siddhenÄ• â€™â€™ ti ettha kammavisesena ca mahÄ• bhÅ«ta visesena ca siddhoti viggah
cittÄ• ni gaá¹‡hanti. ``yamhÄ«â€™â€™ ti yasmiá¹ƒ \Be 114/ cakkhumhi. tadeva cakkhu cak
sambandho. ``tesaá¹ƒ dvinnaá¹ƒâ€™â€™ ti rÅ«pa nimittÄ• naÃ±ca Ä• vajjanÄ• di vÄ«thicit
bhÄ• vÅ«pagamanassÄ• â€™â€™ ti ettha rÅ«pa nimittÄ• naá¹ƒ visayabhÄ• vassa upagam
Ä• pÄ• tÄ• gamanaá¹ƒ vuccati. Ä• vajjanÄ• dÄ«naá¹ƒ visayÄ« bhÄ• vassa upagamanaá¹ƒ
Ä• rammaá¹‡a karaá¹‡aá¹ƒ vuccati. ``mukhappathabhÅ«tattÄ• â€™â€™ ti mukhamaggabh
karaá¹‡a sÄ• dhanayuttiá¹ƒ dassetvÄ• idÄ• ni adhikaraá¹‡a sÄ• dhana yuttiá¹ƒ dasseti ``at
``rÅ«pÄ• naá¹ƒâ€™â€™ ti rÅ«pa nimittÄ• naá¹ƒ. ``cakkhumeva cakkhu dvÄ• raâ€™â€™ nt
cakkhu dvÄ• ranti avadhÄ• raá¹‡a samÄ• saá¹ƒ dasseti. ``kÄ• raá¹‡aá¹ƒ vuttamevÄ• â€™â
cittasaá¹…gahe manodvÄ• rÄ• vajjanapade vuttameva. sabbaá¹ƒ ekÅ«na navutividhaá¹ƒ ci
hoti. tathÄ• hi vuttaá¹ƒ aá¹-á¹-hasÄ• liniyaá¹ƒ ayaá¹ƒ nÄ• mamano manodvÄ• raá¹ƒ nÄ• ma
``upapatti dvÄ• ramevÄ• â€™â€™ ti upapattibhava pariyÄ• pannaá¹ƒ kammajadvÄ• rameva
saá¹…gahaganthe ca. yaÃ±ca sÄ• dhaka vacananti sambandho. ``tatthÄ• â€™â€™ ti vibhÄ
yuttaá¹ƒâ€™â€™ ti tasmiá¹ƒ pÄ• á¸·ippadese eva taá¹ƒ sÄ• dhaka vacanaá¹ƒ yuttaá¹ƒ. itar
sambandho. ``manaÃ±cÄ• ti etthÄ• â€™â€™ ti manaÃ±ca paá¹-icca dhamme ca uppajjati n
manaÃ±cÄ• tipade. tattha pana javana manoviÃ±Ã±Ä• á¹‡assa uppattiyÄ• catÅ«su paccay
dvÄ• rabhÅ«taá¹ƒ bhavaá¹…gamano ca Ä• vajjana mano cÄ• ti dve paccayÄ• labbhanti. dh
dhammÄ• rammaá¹‡a saá¹…khÄ• to eko paccayo labbhati. ca saddena manoviÃ±Ã±Ä• á¹‡
evaá¹ƒ cattÄ• ro paccayÄ• honti. ``ettha cÄ• â€™â€™ ti imasmiá¹ƒ aá¹-á¹-hakathÄ• vacan
paccayÄ• naá¹ƒ eva tattha adhippetattÄ• â€™â€™ ti paá¹-icca saddasÄ• matthiyena Ä• sa
eva tasmiá¹ƒ pÄ• á¸·ivÄ• kye adhippetattÄ• . ``dvÄ• rabhÄ• vÄ• rahassÄ• â€™â€™ ti visay
pavatti mukhabhÄ• vÄ• rahassa. etena Ä• rammaá¹‡Ä• ni Ä• pÄ• taá¹ƒ Ä• gacchantu vÄ• ,
pavattantuvÄ• , mÄ• vÄ• , appamÄ• á¹‡aá¹ƒ. pabhassarappasannabhÄ• vena dvÄ• rabhÄ•
dÄ«peti. ``niá¹-á¹-hamettha gantabbaá¹ƒâ€™â€™ ti sanniá¹-á¹-hÄ• naá¹ƒ ettha gantabbaá¹
mÅ«lakÄ• ni tÄ• disÄ• ni kiccÄ• ni yesaá¹ƒ tÄ• ni taá¹ƒ kiccavantÄ• ni. ``kammavasena sijjh

sattasantÄ• ne pavattantÄ«ti adhippÄ• yo. taá¹ƒ kiccavantÄ• ni cittÄ• ni. vibhÄ• vani pÄ• á¹
saá¹…khÄ• ta bhavaá¹…gatoâ€™â€™ ti manodvÄ• ra saá¹…khÄ• ta bhavaá¹…ga bhÄ• va
``Ä• rammaá¹‡antaraggahaá¹‡avasena appavattitoâ€™â€™ ti paá¹-isandhi cittena yathÄ•
kammakammanimittÄ• dikaá¹ƒ Ä• rammaá¹‡aá¹ƒ muÃ±citvÄ• pavattikÄ• le chasu dvÄ• res
Ä• rammaá¹‡antarassa gahaá¹‡a vasena appavattito ca. heá¹-á¹-hÄ• pi paÃ±cadvÄ• rÄ• va
sampaá¹-icchana santÄ«raá¹‡a voá¹-á¹-habbana kÄ• mÄ• vacarajavana tadÄ• rammaá¹‡a
kiccasÄ«seneva. la. vutto. etthahi Ä• vajjana sampaá¹-icchanÄ• dÄ«ni kicca visesÄ• naá¹ƒ
``ceâ€™â€™ ti ce vadeyya. ``nÄ• â€™â€™ ti na vattabbaá¹ƒ. ``tathÄ• assutattÄ• â€™â€™
vimuttÄ• nÄ«ti ca, cha dvÄ• rikÄ• ni ceva dvÄ• ra vimuttÄ• nÄ«ti ca, mahaggata vipÄ• kÄ• n
ca, sutaá¹ƒ. na pana dvÄ• rika vimuttÄ• nÄ«ti sutaá¹ƒ.

<134> Ä• rammaá¹‡a saá¹…gahe. ``dubbala purisenÄ• â€™â€™ ti gelaÃ±Ã±Ä• bhibhÅ«ta
daá¹‡á¸• ena vÄ• rajjukena vÄ• vinÄ• uá¹-á¹-hÄ• tumpi patiá¹-á¹-hÄ• tumpi aparÄ• paraá¹
dubbala purisena daá¹‡á¸• akaá¹ƒ vÄ• rajjukaá¹ƒ vÄ• Ä• lambiyati. Ä• lambitvÄ• uá¹-á¹-hÅ
aparÄ• paraá¹ƒ gacchati. evameva. amuÃ±ca mÄ• nehi hutvÄ• ti pÄ• á¹-haseso. ``Ä• gantv
karaá¹‡a vasena tato tato Ä• gantvÄ• . ``visuá¹ƒ siddhÄ• nÄ«â€™â€™ ti Ä• lambiyatÄ«ti et
Ä• lambaá¹‡anti sijjhati. Ä• rammaá¹‡anti na sijjhati. tÄ• ni ettha Ä• gantvÄ• ramantÄ«ti eta
Ä• rammaá¹‡anti sijjhati. Ä• lambaá¹‡anti na sijjhati. evaÃ±ca sati ekaá¹ƒ padaá¹ƒ dvÄ«hiv
sundaranti. ``aÃ±Ã±Ä• ni Ä• rammaá¹‡Ä• nÄ«â€™â€™ ti rÅ«pÄ• rammaá¹‡ato aÃ±Ã±Ä• n
``Ä• gacchatÄ«â€™â€™ ti Ä• vibhÄ• vaá¹ƒ gacchati, uppÄ• dappavatti vasena paccakkhab
``Ä• gacchitthÄ• â€™â€™ ti Ä• vibhÄ• vaá¹ƒ gacchittha, uppÄ• dappavatti vasena paccakk
``anÄ• gataá¹ƒâ€™â€™ ti ettha na kÄ• ro avatthÄ• vasena paá¹-isedho. yo dhammo \Be 1
sati Ä• gamana jÄ• tiko uppajjana sÄ«lo. so eva idÄ• ni Ä• gacchati, idÄ• ni Ä• gacchittha, i
jÄ• tiyaá¹ƒ á¹-hito, nÄ• gacchati nÄ• gacchitthÄ• ti iminÄ• atthena so anÄ• gato nÄ• ma. nil
Ä• gamana jÄ• tikÄ• na honti. tasmÄ• Ä• gamanappasaá¹…gÄ• bhÄ• vato anÄ• gatÄ• ti n
jÄ• tikÄ• â€™â€™ tiÄ• diá¹ƒ. ``taá¹ƒ vicÄ• retabbaá¹ƒâ€™â€™ ti vatvÄ• vicÄ• raá¹‡Ä• kÄ•
``sabbepihÄ«â€™â€™ tiÄ• dinÄ• . te yadÄ• vattabba pakkhe tiá¹-á¹-hantÄ«ti sambandho. u
saá¹…khata dhammÄ• naá¹ƒ. tÄ• saá¹ƒ nibbÄ• na paÃ±Ã±attÄ«naá¹ƒ. ``na tathÄ• imesaá¹
vimuttÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ pana tathÄ• na hotÄ«ti yojanÄ• . ``tatthÄ• â€™â€™ ti tas
vibhÄ• vanipÄ• á¹-he ``Ä• vajjanassaviyÄ• â€™â€™ ti Ä• vajjanassa Ä• rammaá¹‡aá¹ƒ viya
``ekavajjana vÄ«thiyaá¹ƒ aggahita bhÄ• vo idha na pamÄ• á¹‡aâ€™â€™ nti cha dvÄ• ragga
bhavantare gahitassa adhippetattÄ• . ``kÄ• lavimutta sÄ• maÃ±Ã±aá¹ƒâ€™â€™ vÄ• ti yaá¹
na hotÄ«ti adhippÄ• yo. Ä• gamasiddhi vohÄ• ro nÄ• ma ``kammanti vÄ• , kammanimittanti
pasiddho vohÄ• ro vuccati. ajÄ• ta satturÄ• jÄ• saá¹…kiccajÄ• takepi pitaraá¹ƒ mÄ• reti. tas
``dvÄ«subhavesÅ«â€™â€™ ti vuttaá¹ƒ. ``cha hi dvÄ• rehÄ«â€™â€™ ti karaá¹‡a bhÅ«tehi
``maraá¹‡Ä• sanna javanehÄ«â€™â€™ ti kattu bhÅ«tehi maraá¹‡Ä• sanne pavattehi cha dv
sabhÄ• vaá¹ƒâ€™â€™ ti anekanta bhÄ• vaá¹ƒ. yaÃ±hi Ä• rammaá¹‡anti sambandho. ``ken
hotÄ«â€™â€™ ti ettha asaÃ±Ã±Ä« bhavato cutÄ• naá¹ƒ sattÄ• naá¹ƒ kÄ• mapaá¹-isandhiy

bhavantare kenaci dvÄ• rena aggahitanti yuttaá¹ƒ. kasmÄ• , tasmiá¹ƒ bhave kassacidvÄ• ra
arÅ«pabhavato cutÄ• naá¹ƒ pana kÄ• mapaá¹-isandhiyÄ• gati nimitta sammataá¹ƒ Ä• ramm
kenaci dvÄ• rena aggahitaá¹ƒ bhaveyya, manodvÄ• raggahitameva bhaveyyÄ• ti imaá¹ƒ co
ca yasmÄ• paá¹-á¹-hÄ• neâ€™â€™ tiÄ• di vuttaá¹ƒ. tato cutÄ• naá¹ƒ sattÄ• naá¹ƒ yÄ• kÄ
tassÄ• kÄ• mapaá¹-i sandhiyÄ• . paccuppannaá¹ƒ gatinimittaá¹ƒ \Be 117/ Ä• rammaá¹‡aá¹ƒ
kÄ• mapaá¹-isandhi. paresaá¹ƒ payoga balenÄ• pi kammÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ n
yojetabbaá¹ƒ. ``suá¹-á¹-hu Ä• sevitÄ• naá¹ƒâ€™â€™ ti cirakÄ• laá¹ƒ saá¹…gha vatta cetiya
taá¹ƒ taá¹ƒ bhÄ• vanÄ• kammavasena ca suá¹-á¹-hu Ä• sevitÄ• naá¹ƒ kammakammanimitt
kammÄ• dÄ«naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ nÄ• ma hotiyeva. ``Ä• gantvÄ• â€™â€™ ti imaá¹ƒ n
gaá¹‡hantiyeva. tadÄ• pi nirayapÄ• lehi dassitaá¹ƒ taá¹ƒ taá¹ƒ gati nimittaá¹ƒ Ä• rammaá¹‡a
``taá¹ƒâ€™â€™ ti revatiá¹ƒ nÄ• ma itthiá¹ƒ. nanu nirayapÄ• lÄ• nÄ• ma tÄ• vatiá¹ƒsÄ• bha
sakkuá¹‡eyyunti. no nasakkuá¹‡eyyuá¹ƒ. kasmÄ• , mahiddhika yakkha jÄ• tikattÄ• ti dasset
vuttaá¹ƒ. ``vessavaá¹‡a dÅ«tÄ• â€™â€™ ti vessavaá¹‡amahÄ• rÄ• jassa dÅ«tÄ• . ``upacÄ
appanÄ• jhÄ• naá¹ƒ apattatÄ• ya upacÄ• rabhÄ• vanÄ• bhÅ«te kÄ• mÄ• vacarajjhÄ• neá¹-
ti pathavÄ«kasiá¹‡a nimittÄ• dÄ«ni paá¹-ibhÄ• ga nimittÄ• ni. ``kÄ• mapaá¹-isandhiyÄ• Ä• n
nimittÄ• rammaá¹‡ehi aÃ±Ã±aá¹ƒ upacÄ• ra bhÄ• vanÄ• kammaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci anu
``tÄ• neva nimittÄ• ni gahetvÄ• â€™â€™ ti vacanena tÄ• ni nimittÄ• ni maraá¹‡Ä• sanna ja
tÄ• ni ca paÃ±Ã±atti dhammattÄ• kÄ• mapaá¹-isandhiyÄ• Ä• rammaá¹‡aá¹ƒ na hontÄ«ti. `
siddhe siddhamevÄ• â€™â€™ ti tasmiá¹ƒ bhave gatassa tattha yÄ• vajÄ«vampi anu bhavita
tasmiá¹ƒ khaá¹‡e dharamÄ• naá¹ƒ paccuppannampi atthi. tato vaá¸• á¸• hamÄ• naá¹ƒ anÄ•
paccuppanne upaá¹-á¹-hahante paá¹-isandhiyÄ• Ä• rammaá¹‡aá¹ƒ sampajjati. anÄ• gataá¹
paccuppanne antogadhasadisaá¹ƒ hotÄ«ti adhippÄ• yo. vibhÄ• vani pÄ• á¹-hena ca paccup
Ä• pÄ• tamÄ• gataá¹ƒ, kasmÄ• , paccuppanna gati nimitteneva kicca siddhito-ti adhippÄ• y
``tÄ• nihÄ«â€™â€™ tiÄ• dÄ«su. keci vadanti. anejosanti mÄ• rabbha. yaá¹ƒ kÄ• lamakarÄ«
buddhÄ• dÄ«naá¹ƒ parinibbÄ• na cuti cittaá¹ƒ santi lakkhaá¹‡aá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá
sabbathÄ• pi kÄ• mÄ• vacarÄ• lambaá¹‡Ä• nevÄ• ti iminÄ• apanetabbanti dassetuá¹ƒ ``t
buddhÄ• naá¹ƒ uppannÄ• ni pÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. ``lokuttara dhammÄ• â€™â€™ t
dvÄ• dasÄ• kusala cittÄ• ni aá¹-á¹-haÃ±Ä• á¹‡a vippayutta kusala kriya javanÄ• ni ca. ajjhÄ
puthujjanÄ• mahaggatajjhÄ• nÄ• nipi Ä• lambituá¹ƒ na sakkontÄ«ti vuttaá¹ƒ ``paÃ±Ã±attiyÄ
rammaá¹‡Ä• nÄ«â€™â€™ ti. ``tÄ• ne vÄ• â€™â€™ ti Ã±Ä• á¹‡a sampayutta kÄ• ma kusal
tÄ• neva Ã±Ä• á¹‡a sampayuttakÄ• ma kusalÄ• ni. heá¹-á¹-hima phalaá¹-á¹-hÄ• naá¹ƒ tÄ• n
maggaphala nibbÄ• nÄ• rammaá¹‡Ä• ni. ``jhÄ• nÄ• ni patthentÄ«â€™â€™ ti Ä• yatiá¹ƒ jhÄ
patthanaá¹ƒ karonti. ``tesaá¹ƒ pÄ«â€™â€™ ti tesaá¹ƒ puthujjanÄ• nampi. ``teâ€™â€™ ti te
``anubhontÄ«â€™â€™ ti sampÄ• puá¹‡anti. ``navanipÄ• teâ€™â€™ ti aá¹…guttara nikÄ• y
sabbaá¹ƒ suviÃ±Ã±eyyameva.

<135> vatthusaá¹…gahe. ``vatthÅ«â€™â€™ ti nissaya viseso vuccati. tÄ• ni nissaya vatthÅ
tabbatthukÄ• ni. ``tesaÃ±ca saddo na yujjatÄ«â€™â€™ ti tesaá¹ƒ vÄ• de ca saddo na yujja

kÄ• raá¹ƒ dvanda padaá¹ƒ nÄ• ma atthÄ«ti. ``pubbapadesu Ä• netabboâ€™â€™ ti cakkhu
cÄ• tiÄ• dinÄ• Ä• netabbo. samÄ• sa padaá¹ƒ na yujjati. na hi samÄ• sa padato eka desaá
yujjatÄ«ti. avibhattika niddeso nÄ• ma cakkhuá¹ƒ, sotaá¹ƒ, ghÄ• naá¹ƒ, jivhÄ• , kÄ• yo, had
vattabbe pubbapadesu avibhattika niddeso. evaÃ±casati vatthu saddo ca saddo ca pubbapa
labbhantÄ«ti. kÄ• mataá¹‡hÄ• ya adhÄ«nena Ä• yattena kÄ• mÄ• vacara kammena nibbatt
nibbattÄ• . ``rÅ«pÄ• dÄ«naá¹ƒ paribhogoâ€™â€™ ti rÅ«pÄ• dÄ«naá¹ƒ paÃ±cakÄ• maguá¹
``parittakammaá¹ƒ pÄ«â€™â€™ ti sabbaá¹ƒ kÄ• mÄ• vacara kammampi. ``pÅ«rayamÄ• na
cakkhu dassanÄ• nuttariyaá¹ƒ nÄ• ma. sotaá¹ƒ savanÄ• nuttariyaá¹ƒ nÄ• ma. sabbesaá¹ƒ
buddha dassanÄ• divasena anuttaraá¹ƒ dassanaá¹ƒ janetÄ«ti dassanÄ• nuttariyaá¹ƒ. evaá
catusacca dhammassavanÄ• divasenÄ• ti vattabbaá¹ƒ. ``ajjhatta bahiddha santÄ• nesu pÄ
ajjhatta santÄ• nepi bahiddha santÄ• nepi. ``suddheâ€™â€™ ti kenaci Ä• lokena ca andhak
hi eko rÅ«pa viseso. tathÄ• andhakÄ• ro ca. te ca tattha natthi. ``imasmiá¹ƒ saá¹…gheâ€™
saá¹…gahe. visiá¹-á¹-haá¹ƒ jÄ• nanaá¹ƒ vijÄ• nanaá¹ƒ. taÃ±ca vijÄ• nanaá¹ƒ tÄ«su manodh
``vijÄ• nana kiccÄ• bhÄ• vatoâ€™â€™ ti. Ä• vajjana kiccaá¹ƒ kimetanti, manasikÄ• ra matta
kiccaÃ±ca paÃ±caviÃ±Ã±Ä• á¹‡ehi yathÄ• gahitÄ• neva paÃ±cÄ• rammaá¹‡Ä• ni sampaá
``visesajÄ• nana kiccÄ• ni na hontÄ«â€™â€™ ti. dassanaá¹ƒ, savanaá¹ƒ, ghÄ• yanaá¹ƒ, sÄ
imÄ• ni kiccÄ• ni thokaá¹ƒ visesa jÄ• nana kiccÄ• ni hontÄ«ti vuttaá¹ƒ ``paccakkhato dassa
tiÄ• diá¹ƒ. thokaá¹ƒ visesa jÄ• nana kiccÄ• ni honti. tasmÄ• tÄ• ni paÃ±caviÃ±Ã±Ä• á¹‡Ä•
pana santÄ«raá¹‡Ä• dayo manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo nÄ• mÄ• ti sambandho. nanu mar
vijÄ• nanaá¹-á¹-hena viÃ±Ã±Ä• á¹‡aÃ±cÄ• ti vuttepi paÃ±caviÃ±Ã±Ä• á¹‡ehi viseso natthÄ«
jÄ• nana dhÄ• tuyoti atthoâ€™â€™ ti. evaá¹ƒ santepi so attho saddayuttiyÄ• siddho na hot
vutto hotÄ«ti Ä• ha ``pariyÄ• ya padÄ• naá¹ƒâ€™â€™ tiÄ• di. etena so attho saddayuttiyÄ•
yadicchÄ• vasena vuttoti dasseti. ``visesana samÄ• seâ€™â€™ ti mano ca taá¹ƒ viÃ±Ã±Ä•
manoviÃ±Ã±Ä• á¹‡anti evarÅ«pe kammadhÄ• raya samÄ• se. ``padaá¹-á¹-hÄ• naá¹ƒâ€™â
ca kÄ• raá¹‡attha vacanÄ• ni, tasmÄ• pariyÄ• ya saddÄ• nÄ• ma. padaÃ±ca taá¹ƒ á¹-hÄ•
kÄ• raá¹‡anti attho viÃ±Ã±Ä• yati. tathÄ• dukkha dukkhaá¹ƒ, rÅ«pa rÅ«paá¹ƒ, rÄ• ja rÄ• jÄ
``katthaci dissati yujjati cÄ• â€™â€™ ti na hi katthaci dissati ca. sacepi katthaci disseyya, na
cÄ• ti attho. ``manaso viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti ettha paá¹-isandhi cittato paá¹-á¹-hÄ• y
antare sabbaá¹ƒ citta santÄ• naá¹ƒ satta viÃ±Ã±Ä• á¹‡a dhÄ• tÅ«naá¹ƒ vasena vibhÄ• gaá
paÃ±cadvÄ• rÄ• vajjanaÃ±ca sampaá¹-icchana dvayaÃ±ca manodhÄ• tu mattattÄ• mano
viÃ±Ã±Ä• á¹‡a mattÄ• ni nÄ• ma. avasesÄ• ni sabbÄ• ni viÃ±Ã±Ä• á¹‡Ä• ni manassa viÃ±Ã
manoviÃ±Ã±Ä• á¹‡Ä• ni nÄ• ma. tattha ``manassa viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti anantara p
paccayuppanna bhÅ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. ettha sampaá¹-icchana dvayaá¹ƒ paccayama
paá¹-á¹-hÄ• ya yÄ• va dvÄ• rantare paÃ±cadvÄ• rÄ• vajjanaá¹ƒ nÄ• gacchati, tÄ• va antare
santÄ• naá¹ƒ paccayuppanna viÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma. puna ``manassa viÃ±Ã±Ä• á¹‡aâ€
manassa paccaya bhÅ«taá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ. ettha paÃ±cadvÄ• rÄ• vajjanaá¹ƒ paccayu
sabbaá¹ƒ manoviÃ±Ã±Ä• á¹‡a santÄ• naá¹ƒ paccaya mano nÄ• ma. sesaá¹ƒ suviÃ±Ã±eyya
``manoviÃ±Ã±Ä• á¹‡adhÄ• tu bhÄ• vaá¹ƒ sambhÄ• vetÄ«â€™â€™ ti avasesÄ• pana dham

honti, hadaya vatthuÃ±ca nissÄ• yayeva vattantÄ«ti evaá¹ƒ tesaá¹ƒ dhammÄ• naá¹ƒ manov
bhÄ• vaÃ±ca sambhÄ• veti, vaá¹‡á¹‡eti. suá¹-á¹-hu pakÄ• setÄ«ti attho. ettha panÄ• tiÄ• dA
ti indriya saá¹ƒyutta pÄ• á¸·iyaá¹ƒ. dutÄ«yajjhÄ• ne eva aparisesa nirodha vacanaá¹ƒ virudd
kathaá¹ƒ, sace paá¹-igho anÄ«varaá¹‡Ä• vattho nÄ• ma natthi. pathamajjhÄ• nato pubbe e
dutÄ«yajjhÄ• nupacÄ• repi so uppajjeyya, pathamajjhÄ• nampi parihÄ«naá¹ƒ siyÄ• . tasmiá
dutÄ«yajjhÄ• nampi nuppajjeyya. evaá¹ƒ viruddhaá¹ƒ siyÄ• . ``purima kÄ• raá¹‡amevÄ• â€™
vatthassa paá¹-ighassa abhÄ• vatoti kÄ• raá¹‡aá¹ƒ eva. paratoghoso nÄ• ma sÄ• vakÄ• na
sammÄ• diá¹-á¹-hippaá¹-ilÄ• bhÄ• ya padhÄ• na paccayo hoti. so ca arÅ«pabhave natthi. d
catusacca dhammappaá¹-ivedho, buddhÄ• ca pacceka sambuddhÄ• ca sayambhuno para
paá¹-ivijjhanti. te ca tattha nuppajjanti. ``rÅ«pavirÄ• ga bhÄ• vanÄ• yÄ• â€™â€™ ti rÅ«pavi
tesaá¹ƒ rÅ«pÄ• vacara cittÄ• naá¹ƒ. ``samatikkantattÄ• â€™â€™ ti tesu nikantippahÄ• nava
atikkantattÄ• . sesaá¹ƒ sabbaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

pakiá¹‡á¹‡akasaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

4. vÄ«thisaá¹…gahaanudÄ«panÄ•

<136> vÄ«thisaá¹…gahe \Be 121/. ``tesaÃ±Ã±e vÄ• â€™â€™ ti citta cetasikÄ• naá¹ƒ eva.
ti `tattha cittaá¹ƒ tÄ• va catubbidhaá¹ƒ hoti kÄ• mÄ• vacaraá¹ƒ rÅ«pÄ• vacaraá¹ƒ, tiÄ• dinÄ•
vuttappakÄ• rena. ``pubbÄ• paraniyÄ• mitaá¹ƒâ€™â€™ ti vÄ• dvattiá¹ƒsa sukha puÃ±Ã±a
paraniyÄ• mitaá¹ƒ. ``Ä• rabbhagÄ• thÄ• yÄ• â€™â€™ ti.

vÄ«thi cittavasenevaá¹ƒ, pavattiya mudÄ«rito.

pavatti saá¹…gaho nÄ• ma, sandhiyaá¹ƒ dÄ• ni vuccatÄ« ||ti

evaá¹ƒ pavattikÄ• le pavatti saá¹…gaho, paá¹-isandhikÄ• le pavatti saá¹…gahoti siddho ho
``paá¹-isandhi pavattiyaá¹ƒâ€™â€™ ti niddhÄ• raá¹‡e gahite dvÄ«su paá¹-isandhi saá¹…ga
idÄ• ni pavatti saá¹…gahaá¹ƒ pavakkhÄ• mi, pacchÄ• paá¹-isandhi saá¹…gahaá¹ƒ pavakkh
``paá¹-isandhi saá¹…gahoâ€™â€™ ti paá¹-isandhikÄ• le saá¹…gaho. ``pavatti saá¹…gahoâ
saá¹…gaho. so ca uparigÄ• thÄ• ya na sametÄ«ti dassetuá¹ƒ ``evaá¹ƒ satÄ«â€™â€™ tiÄ•
chakkÄ• ni nikkhittÄ• nÄ«â€™â€™ ti chakkamattÄ• ni nikkhittÄ• ni, na sakalaá¹ƒ. vatthu dv
saá¹…gahoti adhippÄ• yo. ``sÄ• panÄ• â€™â€™ ti sÄ• visayappavatti pana. ``kÄ• ci sÄ«gh
atirekataraá¹ƒ sÄ«ghÄ• . ``dandhÄ• â€™â€™ ti saá¹‡ikÄ• , cirÄ• yikÄ• . ``anupapannÄ• â€
doso Ä• gacchatÄ«ti vuttaá¹ƒ hoti. ``dhÄ• tubhedaá¹ƒâ€™â€™ ti satta viÃ±Ã±Ä• á¹‡a dhÄ•
``dhÄ• tunÄ• nattaá¹ƒâ€™â€™ ti dhÄ• raá¹‡a kiccanÄ• nattaá¹ƒ. iti tasmÄ• manodhÄ• tu v
``mananaá¹ƒâ€™â€™ ti vijÄ• nanabhÄ• vaá¹ƒ apattaá¹ƒ. Ä• vajjanamatta sampaá¹-icchana
jÄ• nanamattaá¹ƒ. ``yaá¹ƒ kiÃ±ci mananaá¹ƒâ€™â€™ ti antamaso Ä• vajjanamatta sampaâ

adhippÄ• yo. ``suddho pana manoviÃ±Ã±Ä• á¹‡appabandhoâ€™â€™ ti manodvÄ• ra vikÄ•
manoviÃ±Ã±Ä• á¹‡appabandho. na bhavaá¹…ga manoviÃ±Ã±Ä• á¹‡appabandho. so hi vÄ«
\Be 122/. manodvÄ• re pana dvidhÄ• ti sambandho. buddhassa bhagavato pathamÄ• bhinÄ
sumedhatÄ• pasakÄ• le buddha bhÄ• vÄ• ya kÄ• ya cittÄ• naá¹ƒ abhinÄ«hÄ• rakÄ• lo. Ä• d
paá¹-isandhiggahaá¹‡Ä• diá¹ƒ saá¹…gaá¹‡hÄ• ti. ``jÄ• ti phalikakkhandhÄ• viya sampajjan
obhÄ• sena ajjhotthaá¹-attÄ• jÄ• tiphalikakkhandha sadisÄ• hontÄ«ti adhippÄ• yo. ``upapa
panÄ• â€™â€™ ti upapattippaá¹-isandhikÄ• naá¹ƒ opapÄ• tika deva brahmÄ• naá¹ƒ pana.
bhÅ«tÄ• naá¹ƒâ€™â€™ ti cakkhÄ• dÄ«naá¹ƒ pasÄ• da vatthÅ«naá¹ƒ nissaya mahÄ• bhÅ«

``yÄ• ni panÄ• â€™â€™ tiÄ• dÄ«su. dvatti cittakkhaá¹‡Ä• ni atikkamma Ä• pÄ• taá¹ƒ Ä• ga
paratthapi. vibhÅ«tassÄ• ti ca avibhÅ«tassÄ• ti ca idaá¹ƒ Ä• dimhi manodvÄ• re pana vibhÅ
avibhÅ«tassÄ• ti ca padÄ• naá¹ƒ uddharaá¹‡aá¹ƒ. ``rÅ«pÄ• rÅ«pÄ• naá¹ƒâ€™â€™ ti rÅ«p
dhammÄ• naÃ±ca. ``tÄ• vÄ• â€™â€™ ti vÄ«thi cittappavatti dassanato pathamataraá¹ƒ evÄ
paricchedaá¹ƒâ€™â€™ ti khaá¹‡akÄ• la paricchedaá¹ƒ. vibhÄ• vanipÄ• á¹-he ``atimahantÄ
vavatthÄ• naá¹ƒ hotÄ«â€™â€™ ti vacanena Ä• dimhi `chavatthÅ«ni, cha dvÄ• rÄ• ni, cha Ä
viÃ±Ã±Ä• á¹‡Ä• ni, cha vÄ«thiyo, cha dhÄ• visayappavattÄ«, ti evaá¹ƒ vuttesu chasu chakk
chadhÄ• visayappavattÄ«ti padamattaá¹ƒ saá¹…gaá¹‡hÄ• ti. taá¹ƒ anupapannaá¹ƒ hoti. ten
tiÄ• diá¹ƒ. ``visaya vavatthÄ• nattha mevÄ• â€™â€™ ti atimahantÄ• di visaya vavatthÄ• na
sakkÄ• vattuá¹ƒ. rÅ«pÄ• rÅ«pa dhammÄ• naá¹ƒ addhÄ• na paricchedo nÄ• ma abhidham
tassa dassanatthampi taá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. ``sabhÄ• vappaá¹-ilÄ• bhoâ€™â€™
phusanÄ• dÄ«naá¹ƒ pÄ• tubhÄ• vo vuccati. ``anivattÄ«â€™â€™ ti anantaradhÄ• naá¹ƒ vuc
jarÄ• kiccaá¹ƒ Ä• ha. ``accharÄ• saá¹…ghÄ• á¹-akkhaá¹‡assÄ• â€™â€™ ti aá¹…gulÄ«naá
Ä• cariyÄ• nandatthero nÄ• ma abhidhamma á¹-Ä«kÄ• kÄ• ro vuccati. ``assÄ• vijjuyÄ• á¹-h
paÃ±Ã±Ä• yatÄ«â€™â€™ ti vijjuppÄ• daá¹ƒ passantÄ• naá¹ƒ na paÃ±Ã±Ä• yati. tathÄ• cit
bhijjatÄ«ti yojanÄ• . tenÄ• ha ``taá¹ƒ pÄ«â€™â€™ tiÄ• diá¹ƒ. udayabhÄ• go nÄ• ma vaá¸• a
nÄ• ma antaradhÄ• nabhÄ• go. ``evaÃ±ca katvÄ• â€™â€™ ti laddhaguá¹‡a vacanaá¹ƒ. ``e
divasaá¹ƒ tiá¹-á¹-hatÄ«â€™â€™ ti pucchÄ• vacanaá¹ƒ. ``Ä• mantÄ• â€™â€™ ti paá¹-iÃ±Ã
``vayakkhaá¹‡oâ€™â€™ ti pucchÄ• . ``na hevaá¹ƒ vattabbeâ€™â€™ ti paá¹-ikkhepo. pacca
evaá¹ƒ navattabbanti attho. ``mahÄ• therenÄ• â€™â€™ ti moggali puttatissa mahÄ• theren
sambandho. ``nÄ• â€™â€™ ti na upalabbhati. ``imassa vuttattÄ• â€™â€™ ti imassa vacan
lakkhaá¹‡aá¹ƒ visayo yesaá¹ƒ tÄ• ni saá¹…khata visaya lakkhaá¹‡Ä• ni. saá¹…khata dham
tiá¹-á¹-hati. ayaá¹ƒ abhidhamme dhammatÄ• ti adhippÄ• yo. ``saá¹…gaha kÄ• renÄ• â€™â
buddhaghosattheraá¹ƒ vadati. ``atthikkhaá¹‡aá¹ƒâ€™â€™ ti khaá¹‡advayameva vuccati. iti
sÄ• dhentÄ«ti sambandho. gÄ• thÄ• yaá¹ƒ. ``tassevÄ• â€™â€™ ti tassÄ• á¹-hitiyÄ• eva b
sabbapÄ• á¹‡inaá¹ƒ maraá¹‡aá¹ƒ nÄ• ma vuccatÄ«ti yojanÄ• . ``tamatthaá¹ƒâ€™â€™ ti tÄ•
upÄ• dÄ• ya labbhantÄ«ti atthaá¹ƒ. ``athavÄ• â€™â€™ ti eko theravÄ• do. ``santati vasena
á¹-hitÄ• ya aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«ti ettha á¹-hitabhÄ• vasaá¹…khÄ• taá¹ƒ á¹-hÄ
veditabbanti vadanti. ``imasmiá¹ƒ pana sutteâ€™â€™ ti vedanÄ• ya uppÄ• do paÃ±Ã±Ä• ya

á¹-hitÄ• ya aÃ±Ã±athattaá¹ƒ paÃ±Ã±Ä• yatÄ«ti idaá¹ƒ suttaá¹ƒ vadati. ``appaá¹-ibÄ• hetvÄ•
yÄ• vaá¸• á¸• hanassa nivatti nÄ• ma atthi. udaya pariyanta mattabhÅ«tÄ• sÄ• eva nivatti.
khandhehÄ«â€™â€™ ti rÅ«pa jarÄ• rÅ«pakkhandhena saá¹…gahitÄ• . arÅ«pa jarÄ• saá¹
dvÄ«hi khandhehi. yaÃ±ca tattha vuttanti sambandho. rÅ«passa uppÄ• do dvidhÄ• bhinditv
upacayo santatÄ« tiyojanÄ• . ``vibhÄ• gÄ• rahassÄ• â€™â€™ ti uppÄ• do uppajja naá¹-á¹-
vaá¸• á¸• hana samaye uppÄ• do. upari vaá¸• á¸• hanaá¹-á¹-hena upacayoti vutto. avaá¸• á
uppÄ• do yathÄ• á¹-hita nÄ«hÄ• rena cirakÄ• laá¹ƒ pavatti atthena santatÄ«ti vutto. evaá¹ƒ
``yathÄ• nuloma sÄ• sanaá¹ƒâ€™â€™ ti vinetabba puggalÄ• naá¹ƒ ajjhÄ• sayÄ• nuloma sÄ

``arÅ«paâ€™â€™ ntiÄ• dÄ«su. ``arÅ«paá¹ƒâ€™â€™ ti sabbaso rÅ«pasaá¹‡á¹-hÄ• na rahi
nÄ• maá¹ƒ vuccati. ``arÅ«pi sabhÄ• vattÄ• â€™â€™ ti arÅ«pa dhamma sabhÄ• vattÄ• icce
sabhÄ• vo nÄ• ma rÅ«pa dhammato sataguá¹‡enavÄ• sahassaguá¹‡enavÄ• saá¹‡hasukhu
nipÄ• á¹-he. ``gÄ• haka gahetabba bhÄ• vassa taá¹ƒ taá¹ƒ khaá¹‡avasena nipphajjanatoâ€
vÄ«thÄ«su vÄ«thi cittÄ• naÃ±ca Ä• rammaá¹‡Ä• naÃ±ca visayÄ« visayabhÄ• vo gÄ• haka
taá¹ƒ khaá¹‡avasena nipphajjanatoâ€™â€™ ti vÄ«thi cittÄ• ni ca ekasmiá¹ƒ Ä• rammaá¹‡e
kiccehi gaá¹‡hantÄ• eva gahaá¹‡a kiccaá¹ƒ sampÄ• denti. nÄ• nÄ• kiccÄ• ni ca nÄ• nÄ•
sampajjanti. Ä• rammaá¹‡Ä• ni ca purejÄ• tÄ• ni hutvÄ• yÄ• va tÄ• ni kiccÄ• ni sampajjanti
dharamÄ• nÄ• ni eva gahaá¹‡aá¹ƒ sampÄ• denti. evaá¹ƒ sati, gÄ• hakÄ• naá¹ƒ vÄ«thi cittÄ
khaá¹‡attayÄ• yukattÄ• eva gÄ• haka kiccaá¹ƒ nipphajjati, sijjhati. gahetabbÄ• naá¹ƒ Ä• ra
cittakkhaá¹‡Ä• yukattÄ• eva gahetabba kiccaá¹ƒ nipphajjati, sijjhati. evaá¹ƒ taá¹ƒ taá¹ƒ kha
nipphajjanato. viÃ±Ã±atti dvayaá¹ƒ eka cittakkhaá¹‡ikaá¹ƒ. kasmÄ• , cittÄ• nu parivatti dhan
``uppÄ• damattÄ• â€™â€™ ti nipphanna rÅ«pÄ• naá¹ƒ uppÄ• damattÄ• . ``bhaá¹…gamattÄ
bhaá¹…gamattÄ• . ``rÅ«pa dhammÄ• naá¹ƒâ€™â€™ ti nipphanna rÅ«pa dhammÄ• naá¹ƒ.
vidhÄ• nassÄ• â€™â€™ ti uppÄ• da nirodha vidhÄ• nabhÅ«tassa mahÄ• aá¹-á¹-hakathÄ• v
sambandho. ``taá¹ƒâ€™â€™ ti taá¹ƒ mahÄ• aá¹-á¹-hakathÄ• vacanaá¹ƒ. ``tasmiá¹ƒ vÄ• de
mahÄ• aá¹-á¹-hakathÄ• vÄ• de. ``tattha Ä• gatÄ• â€™â€™ ti tasmiá¹ƒ vÄ• de Ä• gatÄ• . ya
kÄ• raá¹‡aá¹ƒ vuttanti sambandho. ``taá¹ƒ á¹-Ä«kÄ• nayaá¹ƒâ€™â€™ ti taá¹ƒ soá¸·asa citta
mÅ«laá¹-Ä«kÄ• nayaá¹ƒ. tadatthaá¹ƒ sÄ• dhentena vibhÄ• vani á¹-Ä«kÄ• cariyena vuttanti s
saá¹…gahakÄ• rassa aá¹-á¹-hakathÄ• cariyassa. ``upacarÄ«yatÄ«â€™â€™ ti upacÄ• ra va
vibhÄ• vanipÄ• á¹-he. ``etÄ• nÄ«â€™â€™ ti Ä• rammaá¹‡Ä• ni. ``taá¹ƒâ€™â€™ ti taá¹ƒ ek
cÄ• â€™â€™ ti rÅ«pa dhammÄ• ca. ``paripuá¹‡á¹‡a paccayÅ«paladdhÄ• â€™â€™ ti parip
upaladdhÄ• . ``soâ€™â€™ ti á¹-Ä«kÄ• kÄ• ro. ``itarÄ• nÄ«â€™â€™ ti gandharasa phoá¹-á¹
``gocarabhÄ• vaá¹ƒâ€™â€™ ti paÃ±cadvÄ• rika cittÄ• naá¹ƒ gocarabhÄ• vaá¹ƒ. ``purimÄ•
rammaá¹‡Ä• ni. ``nimitta vasena ghaá¹-á¹-entÄ«â€™â€™ ti Ä• dÄ• saá¹ƒ passantassa muk
mukhappaá¹-ibimbaá¹ƒ Ä• dÄ• se upaá¹-á¹-hÄ• ti. evaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ cakkhupas
sotapasÄ• de taá¹ƒ sadisa nimitta vasena ghaá¹-á¹-enti \Be 125/. navatthu vasena ghaá¹-á¹
na ghaá¹-á¹-entÄ«ti adhippÄ• yo. asampattÄ• naÃ±Ã±eva Ä• rammaá¹‡Ä• naá¹ƒ. ``nimittu p
ti nimittassa upaá¹-á¹-hÄ• navasena. ``nimitta appanÄ• vasenÄ• â€™â€™ ti nimittassa pave

pana asampattÄ• niyeva hutvÄ• ti pÄ• á¹-haseso. ``Ä• pÄ• tÄ• gamanaÃ±cetthÄ• â€™â€™
``laÃ±chakÄ• naá¹ƒâ€™â€™ ti laÃ±chanakÄ• rÄ• naá¹ƒ. ``laÃ±chanakkhandhaá¹ƒâ€™â€™
laÃ±chanakkhandhaá¹ƒ. so ca laÃ±chanakkhandho tÄ• lapaá¹‡á¹‡e Ä• pÄ• tetvÄ• akkhara
``Ä• pÄ• tetvÄ• â€™â€™ ti ajjhottharitvÄ• . ``cakkhÄ• dippatheâ€™â€™ ti cakkhÄ• dÄ«naá
attano dvÄ• resu eva Ä• pÄ• ta mÄ• gacchanti. atha kho manodvÄ• repi Ä• pÄ• ta mÄ• gac
manodvÄ• re eva Ä• pÄ• ta mÄ• gacchantÄ«ti yojanÄ• . ``tesu panÄ• â€™â€™ ti tesu Ä• ra
Ä• rammaá¹‡Ä• ni yesaá¹ƒ tÄ• ni tadÄ• rammaá¹‡Ä• ni. na ekakkhaá¹‡e paÃ±casu Ä• ram
pavattanti, ekekasmiá¹ƒ Ä• rammaá¹‡e evÄ• ti vuttattÄ• na dvÄ«su, na tÄ«su, na catÅ«sÅ«
bahucittakkhaá¹‡Ä• tÄ«tÄ• ni paÃ±cÄ• rammaá¹‡Ä• ni bahucittakkhaá¹‡Ä• tÄ«te paÃ±cadv
ca paÃ±cadvÄ• resÅ«ti attho. ``evaá¹ƒ satÄ«â€™â€™ ti tesaá¹ƒ pasÄ• dÄ• naá¹ƒ Ä• vajjan
sati. ``Ä• dilakkhaá¹‡aá¹ƒâ€™â€™ ti paÃ±cÄ• rammaá¹‡Ä• naá¹ƒ paÃ±cadvÄ• resu Ä• pÄ•
visayappavattiyÄ• Ä• dilakkhaá¹‡aá¹ƒ. calanaÃ±ca daá¹-á¹-habbanti sambandho. ``yathÄ•
paá¹-isandhito paá¹-á¹-hÄ• ya gahitappakÄ• raá¹ƒ. vibhÄ• vanipÄ• á¹-he ``yogya desÄ• vaá
Ä• pÄ• taá¹ƒ Ä• gantuá¹ƒ yuttaá¹-á¹-hÄ• ne aveccaá¹-á¹-hÄ• na vasena. yujjanaÃ±ca, mant
khobhakaraá¹‡aÃ±ca, ghaá¹-á¹-ananti ca Ä• pÄ• tÄ• gamananti ca vuccatÄ«ti yojanÄ• . he
Ä• pÄ• tÄ• gamanaÃ±cetthÄ• tiÄ• dinÄ• . ``nÄ• nÄ• á¹-hÄ• niyesÅ«â€™â€™ ti nÄ• nÄ• á
dhammaniyÄ• mo nÄ• mÄ• â€™â€™ ti yathÄ• bodhisatte mÄ• tukucchimhi paá¹-isandhiá¹
sakale jÄ• tikkhette pathavikampanaá¹ƒ ahosi. tathÄ• idhapi paÃ±cadvÄ• resu ekekasmiá¹ƒ
ghaá¹-á¹-ente dhammaniyÄ• ma vasena bhavaá¹…ga calanaá¹ƒ hoti. ayaá¹ƒ dhammaniyÄ•
ekatoyeva. kathaá¹ƒ \Be 126/ hadaya vatthu nissitassa bhavaá¹…gassa calanaá¹ƒ siyÄ• ti y
paÃ±caviÃ±Ã±Ä• á¹‡assa calanaá¹ƒ siyÄ• ti idaá¹ƒ na vattabbaá¹ƒ. kasmÄ• , tadÄ• paÃ±ca
avijjamÄ• nattÄ• . yadÄ• ca taá¹ƒ vijjati, tadÄ• taá¹ƒ na calatÄ«ti na vattabbaá¹ƒ. sabbamp
nÄ• ma calati yevÄ• ti. santati nÄ• ma pubbÄ• parappabandho. saá¹‡á¹-hÄ• naá¹ƒ nÄ• ma
á¹-hiti. idha saá¹‡á¹-hÄ• naá¹ƒ adhippetaá¹ƒ. paÃ±canissaya mahÄ• bhÅ«tehi saddhiá¹ƒ ha
nissayabhÅ«tÄ• naá¹ƒ eka saá¹‡á¹-hÄ• na bhÄ• vena ekÄ• baddhattÄ• ti vuttaá¹ƒ hoti. tenÄ
vasenÄ• ti pana vattabbaá¹ƒâ€™â€™ ti. ``tÄ• disassa anukkama calanassÄ• â€™â€™ ti vi
bherisakkharopamÄ• ya saddhiá¹ƒ rÅ«pÄ• dinÄ• pasÄ• de ghaá¹-á¹-ite tannissa yesu mah
anukkamena taá¹ƒ sambandhÄ• naá¹ƒ sesarÅ«pÄ• nampi calanena hadaya vatthumhi calit
calanÄ• kÄ• rena pavattitotÄ«ti evaá¹ƒ vuttassa anukkama calanassa. ``bhavaá¹…gappavÄ
santatiá¹ƒ. ``kurumÄ• naá¹ƒâ€™â€™ ti karontaá¹ƒ. sallakkhentaá¹ƒâ€™â€™ ti idamevÄ• ti
``yoni somanasikÄ• rÄ• divasenÄ• â€™â€™ ti yoni somanasikÄ• ro kusala javanuppattiyÄ•
akusala javanuppattiyÄ• paccayo. niranusaya santÄ• natÄ• kriyajavanuppattiyÄ• paccayo
javanÄ• dÄ«naá¹ƒ uppatti paccayopi heá¹-á¹-hÄ• citta saá¹…gahe vuttanayena veditabbo.

``bhavaá¹…gapÄ• toâ€™â€™ tiÄ• dÄ«su. ``Ä• vajjanato paá¹-á¹-hÄ• ya uá¹-á¹-hitaá¹ƒâ€™
vipÄ• kasantÄ• nato ca tadÄ• rammaá¹‡ato ca muÃ±citvÄ• visuá¹ƒ kriyÄ• maya byÄ• pÄ•
gahetvÄ• uá¹-á¹-hitaá¹ƒ samuá¹-á¹-hitaá¹ƒ. bhavaá¹…ga calanampi uá¹-á¹-hÄ• nassa Ä• di
uá¹-á¹-hite citta santÄ• ne saá¹…gaá¹‡hanto pathama bhavaá¹…ga calanatoyeva vÄ• ti vutt

á¹-hÄ• neâ€™â€™ ti vÄ«thi cittÄ• naá¹ƒ anukkamena attano kiccehi Ä• rammaá¹‡appavatti
``dovÄ• rikopamÄ• â€™â€™ ti badhiradovÄ• rikopamÄ• . ``gÄ• millopamÄ• â€™â€™ ti gÄ
ti ambapphalopamÄ• . aÃ±Ã±Ä• pi upamÄ• atthi. makkaá¹-asuttopamÄ• , ucchuyantopamÄ
aá¹-á¹-hasÄ• liniyaá¹ƒ vipÄ• kuddhÄ• ra kathÄ• to \Be 127/ gahetabbÄ• . ``yatthahÄ«â€™â
chakka yojanÄ• hotÄ«â€™â€™ ti. cakkhu vatthu vacanaÃ±ca, cakkhudvÄ• ra vacanaÃ±ca
cakkhu viÃ±Ã±Ä• á¹‡a vacanaÃ±ca, cakkhudvÄ• ra vÄ«thi cakkhu viÃ±Ã±Ä• á¹‡a vÄ«thi va
rammaá¹‡a vacanaÃ±cÄ• , ti etÄ• ni chavacanÄ• ni. tehi chachakkehi Ä• haritvÄ• imissaá¹
sesavÄ«thÄ«supi yathÄ• lÄ• bhaá¹ƒ dassitabbÄ• ni. evaá¹ƒ chachakkayojanÄ• hoti. ``ettha
tiÄ• dÄ«su. ``ekÅ«na paÃ±Ã±Ä• sa parimÄ• á¹‡esÅ«â€™â€™ ti ekassanipphanna rÅ«padh
khuddakakkhaá¹‡esu uppÄ• dakkhaá¹‡aÃ±ca bhaá¹…gakkhaá¹‡aÃ±ca á¹-hapetvÄ• majjhe
á¹-hitikkhaá¹‡Ä• ni santi. tesu khaá¹‡esu anukkamena uppannÄ• ekÅ«na paÃ±Ã±Ä• sa cal
``kismiÃ±cÄ«â€™â€™ ti tesu katarasmiá¹ƒ nÄ• ma cakkhu pasÄ• de na ghaá¹-á¹-entÄ«ti na
panÄ• â€™â€™ ti niddhÄ• raá¹‡e bhummavacanaá¹ƒ. ``yadeva ekaá¹ƒ cakkhÅ«â€™â€™ t
katamanti. atÄ«ta bhavaá¹…gena saddhiá¹ƒ uppajjitvÄ• taá¹ƒ atikkamma bhavaá¹…ga cala
laddhaghaá¹-anaá¹ƒ ekaá¹ƒ cakkhu. taá¹ƒ pana cakkhu viÃ±Ã±Ä• á¹‡assa vatthu bhÄ• vaÃ
sÄ• dheti. sesaviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ dvÄ• rabhÄ• vaá¹ƒ sÄ• dhetÄ«ti. tenÄ• ha ``yathÄ• ra
eva cakkhu kicca sÄ• dhanaá¹ƒ nÄ• ma hoti vÄ«thi cittuppattiyÄ• vatthu kiccadvÄ• ra kiccÄ
``yaá¹ƒ majjhimÄ• yukaá¹ƒâ€™â€™ ti mandÄ• yuka amandÄ• yukÄ• naá¹ƒ majjhe pavattat
vadanti. taá¹ƒ kicca sÄ• dhanaá¹ƒ nÄ• mÄ• ti yojanÄ• . ``itarÄ• ni panÄ• â€™â€™ ti ekÅ«na
cakkhu pasÄ• desÅ«ti vuttÄ• ni, tesu ekaá¹ƒ kicca sÄ• dhanaá¹ƒ á¹-hapetvÄ• sesÄ• ni itarÄ
cakkhÅ«ni moghavatthÅ«ni nÄ• ma honti. rÅ«pÄ• rammaá¹‡ehi saddhiá¹ƒ laddha ghaá¹-á¹
cittuppattiyÄ• vatthu kiccadvÄ• ra kiccarahitattÄ• . tesu katamÄ• ni mandÄ• yukÄ• ni nÄ• m
panÄ• â€™â€™ tiÄ• diá¹ƒ. kicca sÄ• dhanato purimÄ• ni nÄ• ma atÄ«ta bhavaá¹…gato pur
bhavaá¹…gassa bhaá¹…gakkhaá¹‡ato paá¹-á¹-hÄ• ya khaá¹‡e khaá¹‡e uppannÄ• sattatiá¹
mandÄ• yukÄ• nÄ«ti vadanti. kasmÄ• , kicca sÄ• dhanato appatarÄ• yukattÄ• . kicca sÄ• d
atÄ«ta bhavaá¹…gassa á¹-hitikkhaá¹‡ato \Be 128/ paá¹-á¹-hÄ• ya khaá¹‡e khaá¹‡e uppann
pasÄ• dÄ• , tÄ• ni amandÄ• yukÄ• nÄ«ti vadanti. kasmÄ• , kicca sÄ• dhanato bahutarÄ• yu
aá¹-á¹-ha cattÄ• lÄ«sa mattÄ• ni veditabbÄ• nÄ«ti sambandho. ``tatoâ€™â€™ ti tehi aá¹-á¹
``purimatarÄ• nÄ«â€™â€™ ti sattatiá¹ƒsa mandÄ• yukehi purimatarÄ• ni. tÄ• ni hi cakkhu v
uppÄ• dakkhaá¹‡e á¹-hiti bhÄ• vena anupaladdhattÄ• idha na gahitÄ• ni. ``pacchimatarÄ• n
amandÄ• yukehi pacchimatarÄ• ni. tÄ• ni ca cakkhu viÃ±Ã±Ä• á¹‡assa uppÄ• dakkhaá¹‡e
á¹-hiti bhÄ• vena anupaladdhattÄ• idha na gahitÄ• ni. kasmÄ• pana cakkhuviÃ±Ã±Ä• á¹‡a
bhÄ• vena anupaladdhÄ• ni tadubhayÄ• ni idha na gahitÄ• nÄ«ti. cakkhu viÃ±Ã±Ä• á¹‡assa
bhÄ• vena dharamÄ• nÄ• naá¹ƒ aá¹-á¹-hacattÄ• lÄ«sa mattÄ• naá¹ƒ cakkhÅ«naá¹ƒ majjhe
viÃ±Ã±Ä• á¹‡assa vatthu kicca dvÄ• ra kiccaá¹ƒ sÄ• dhetÄ«ti Ä• saá¹…kitabbaá¹ƒ hoti. etth
nÄ• ma attano á¹-hitikkhaá¹‡e eva paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vatthudvÄ• ra kicca sÄ• d
viÃ±Ã±Ä• á¹‡assa uppÄ• dakkhaá¹‡e á¹-hiti bhÄ• vena anupaladdhattÄ• idha na gahitÄ• n
viÃ±Ã±Ä• á¹‡assa uppÄ• dakkhaá¹‡e á¹-hiti bhÄ• vena dharamÄ• nÄ• nanti ca, vuttanti daâ

``ettha siyÄ• â€™â€™ tiÄ• dÄ«su. ``imÄ• ya vÄ«thiyÄ• â€™â€™ ti imÄ• ya atimahantÄ• r
``samudÄ• yaggÄ• hikÄ• â€™â€™ ti rÅ«pÄ• rammaá¹‡Ä• naá¹ƒ samÅ«haggÄ• hikÄ• . ``v
vaá¹‡á¹‡avavatthÄ• nikÄ• . ``vatthuggÄ• hikÄ• â€™â€™ ti dabba saá¹‡á¹-hÄ• naggÄ• hikÄ
nÄ• ma paÃ±Ã±attiggÄ• hikÄ• . ``alÄ• tacakkassa gÄ• hikÄ• viyÄ• â€™â€™ ti rattandhakÄ
paribbhamati. aÃ±Ã±o taá¹ƒ passanto cakkaá¹ƒ viya maÃ±Ã±ati. tattha alÄ• tassa gatagata
paccuppannaá¹ƒ rÅ«paá¹ƒ Ä• rabbha cakkhudvÄ• ra vÄ«thiyo uppajjanti. manodvÄ• ra vÄ«
cakkhudvÄ• ra vÄ«thÄ«hi gahitÄ• ni atÄ«ta rÅ«pÄ• ni amuÃ±citvÄ• ekato saá¹‡á¹-hÄ• naÃ
gaá¹‡hanti. tadÄ• passantassa cakkaá¹ƒ viya upaá¹-á¹-hÄ• ti. evaá¹ƒ ayaá¹ƒ samudÄ• yag
``natthi tadÄ• rammaá¹‡uppÄ• doâ€™â€™ tiÄ• dÄ«su. ``yassÄ• â€™â€™ ti yassa Ä• ramm
nÄ• nÄ• rammaá¹‡Ä• nÄ«ti ca kammapadÄ• ni. avasese tasmiá¹ƒ \Be 129/ Ä• rammaá¹‡e.
porÄ• á¹‡a aá¹-á¹-hakathÄ• yo ekato saá¹…gahetvÄ• katattÄ• buddhaghosattherena katÄ
saá¹…gahaá¹-á¹-hakathÄ• nÄ• ma. so ca saá¹…gaha kÄ• roti vuccati. ``idha pÄ«â€™â€™
saá¹…gahepi. ``therenÄ• â€™â€™ ti anuruddhattherena. ``ekampi icchati yevÄ• â€™â€™
cattÄ• rÄ«â€™â€™ tiÄ• dÄ«su yassa Ä• rammaá¹‡assa cattÄ• ri vÄ• paÃ±cavÄ• chavÄ•
``javanampi anuppajjitvÄ• â€™â€™ tiÄ• dÄ«su. ``attano padhÄ• na kriyÄ• yÄ• â€™â€™ ti
`yaá¹ƒ pavattatÄ«â€™ ti attano padhÄ• na kriyÄ• padaá¹ƒ atthi. tena attano kriyÄ• padena
``katthaci vuttÄ• â€™â€™ ti katthaci saddaganthesu vuttÄ• . api ca, hetumhi tvÄ• paccayo
mÄ• nanta paccayÄ• jotanÄ«yaá¹-á¹-hena vuttÄ• , na vacanÄ«yaá¹-á¹-henÄ• ti daá¹-á¹-hab
niyÄ• menÄ• â€™â€™ ti etena paccaya visesesati, cattÄ• ri vÄ• paÃ±cavÄ• chavÄ• javan
tenÄ• ha ``etthapanÄ• â€™â€™ tiÄ• diá¹ƒ. ``dvattikkhattuá¹ƒâ€™â€™ ti vÄ• saddatthe aÃ±
vuttaá¹ƒ ``dvikkhattuá¹ƒ vÄ• tikkhattuá¹ƒ vÄ• â€™â€™ ti. ``voá¹-á¹-habbanassa Ä• sevana
paccayatÄ• vÄ• paccayuppannatÄ• vÄ• . ``Ä• vajjanÄ• yÄ• â€™â€™ ti ettha voá¹-á¹-habba
saá¹…gaá¹‡hÄ• ti. idhapi Ä• rammaá¹‡a dubbalatÄ• ya catuppaÃ±ca javanuppatti icchi tab
``idha pÄ«â€™â€™ ti imasmiá¹ƒ parittÄ• rammaá¹‡a vÄ• repi. tivoá¹-á¹-habbanikÄ• paÃ±c
vÄ«thiyoti yojanÄ• . ``itarÄ• nÄ«â€™â€™ ti paritta mahantÄ• ti mahantÄ• rammaá¹‡Ä• ni.
Ä• pÄ• tÄ• gamana vasenapi Ä• rammaá¹‡a karaá¹‡a vasenapi. imassa padassa.

<137> ``manodvÄ• re panÄ• â€™â€™ tiÄ• dÄ«su. ``parittakkhaá¹‡Ä• pÄ«â€™â€™ ti citta
appatarakkhaá¹‡Ä• pi. ``atÄ«tÄ• nÄ• gatÄ• pÄ«â€™â€™ ti atÄ«tÄ• nÄ• gata dhammÄ• pi.
rÅ«pÄ• dÄ«naá¹ƒ ghaá¹-á¹-anena. ``yatthÄ• â€™â€™ ti yasmiá¹ƒ bhavaá¹…ge. ``paÃ±cadv
paÃ±cadvÄ• ra vÄ«thi anugataá¹ƒ. atÄ«taá¹ƒ Ä• lambaá¹‡aá¹ƒ pavatteti yevÄ• ti sambandh
gatamevÄ• â€™â€™ ti pakatiyÄ• Ä• pÄ• tÄ• gatappakÄ• rameva. ``tathÄ• tathÄ• â€™â€™
tena tena pakÄ• rena. ``kiÃ±cÄ«â€™â€™ ti \Be 130/ kiÃ±ci Ä• rammaá¹‡aá¹ƒ. ``disvÄ• â€™
paÃ±cadvÄ• raggahitaÃ±hi Ä• rammaá¹‡aá¹ƒ paccakkhakataá¹-á¹-hena diá¹-á¹-hanti vucca
Ä• rammaá¹‡aá¹ƒ. ``anumÄ• nentassÄ• â€™â€™ ti evameva bhavittha, bhavissati, bhavat
cintentassa. taá¹ƒ sadisaá¹ƒ Ä• rammaá¹‡aá¹ƒ. ``parassa saddahanÄ• â€™â€™ ti paravac
vadati, tathe vetanti saddahanÄ• . ``diá¹-á¹-hiâ€™â€™ vuccati Ã±Ä• á¹‡aá¹ƒ vÄ• laddhi vÄ

ti suá¹-á¹-hu olokanaá¹ƒ. ``khantÄ«â€™â€™ ti khamanaá¹ƒ sahanaá¹ƒ. aÃ±Ã±athattaá¹ƒ ag
nijjhÄ• naá¹ƒ diá¹-á¹-hinijjhÄ• naá¹ƒ. diá¹-á¹-hinijjhÄ• nassa khanti diá¹-á¹-hinijjhÄ• nakkhant
ti nÄ• nÄ• kamma balenÄ• tiÄ• dikaá¹ƒ. ``devato pasaá¹ƒhÄ• ravasenÄ• â€™â€™ ti devatÄ
nÄ• nÄ• rammaá¹‡Ä• ni upasaá¹ƒharitvÄ• dassenti. evaá¹ƒ devato pasaá¹ƒhÄ• ra vasenÄ•
lokiyaÃ±Ã±Ä• á¹‡a vasena catussacca dhammÄ• naá¹ƒ anubujjhanaá¹ƒ. paá¹-ivedho nÄ• m
kiccaá¹ƒ. ananta rÅ«pa nissaya paccayaggahaá¹‡ena pakatÅ« panissaya paccayampi upala
anantarÅ«panissaya paccayabhÄ• vo nÄ• mÄ• ti sambandho. ananta rÅ«pa nissaya paccay
parampara vippharaá¹‡avasena mahÄ• gatikÄ• hotÄ«ti vuttaá¹ƒ hoti. ananta rÅ«pa nissaya
yujjati. kathaá¹ƒ mahÄ• vipphÄ• roti Ä• ha ``sakiá¹ƒ pÄ«â€™â€™ tiÄ• diá¹ƒ. ``suá¹-á¹-hu Ä•
pacchÄ• appamussamÄ• naá¹ƒ katvÄ• punappunaá¹ƒ sevanaá¹ƒ suá¹-á¹-hu Ä• sevanaá¹ƒ
citta santÄ• nassa so upanissaya paccayÄ• nubhÄ• vo eva mahÄ• vipphÄ• ro hoti. pakatiyÄ
saá¹…khÄ• taá¹ƒ cintanÄ• kiccampi mahÄ• vipphÄ• raá¹ƒ hotÄ«ti dassetuá¹ƒ ``cittaÃ±ca n
kathaá¹ƒ mahÄ• vipphÄ• raá¹ƒ hotÄ«ti Ä• ha ``kiÃ±ci nimittaá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ``kiÃ±c
diá¹-á¹-hÄ• dÄ«su nÄ• nÄ• rammaá¹‡esu kiÃ±ci appamattakaá¹ƒ diá¹-á¹-hÄ• dikaá¹ƒ Ä• ra
cakÄ• raá¹‡ehÄ«â€™â€™ ti tehi kattubhÅ«tehi diá¹-á¹-hÄ• dÄ«hi kÄ• raá¹‡ehi. ``codÄ«yam
payojÄ«yamÄ• naá¹ƒ. ``ajjhÄ• saya yuttaá¹ƒâ€™â€™ ti ajjhÄ• sayena saá¹ƒyuttaá¹ƒ. bhava
Ä• rammaá¹‡aá¹ƒ nÄ• ma avibhÅ«taá¹ƒ hoti. bhavaá¹…gaá¹ƒ cÄ• letvÄ• Ä• vajjanaá¹ƒ niy
paccayesÅ«â€™â€™ ti Ä• lokÄ• divasena vÄ• \Be 131/ diá¹-á¹-hÄ• divasena vÄ• laddha p
tadabhininnÄ• kÄ• ro nÄ• ma niccakÄ• lampi tesu Ä• rammaá¹‡esu abhimukhaá¹ƒ ninnÄ• k
manasikÄ• ro. tena sampayuttassa. etehi vacanehi suddhamanodvÄ• re Ä• rammaá¹‡Ä• na
bhavaá¹…ga calanaÃ±ca na kevalaá¹ƒ laddha paccayÄ• naá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ vase
manasikÄ• rena yuttassa sayaÃ±ca vÄ«thi citta cintanÄ• kiccassa cittassa vasenÄ• pi hotÄ
hi Ä• rammaá¹‡antare abhininnÄ• kÄ• ro nÄ• ma natthÄ«ti sakkÄ• vattuá¹ƒ. kasmÄ• , abhÄ
bahulÄ• naá¹ƒ janÄ• naá¹ƒ kadÄ• ci karahaci bhÄ• vanÄ• manasikÄ• re karÄ«yamÄ• nepi
bahiddhÄ• nÄ• nÄ• rammaá¹‡esu abhininnÄ• kÄ• rassa sandissanatoti. ``yathÄ• cetthÄ• â
manodvÄ• re rÅ«pÄ• rÅ«pa sattÄ• naá¹ƒ vibhÅ«tÄ• rammaá¹‡epi tadÄ• rammaá¹‡uppÄ• c
Ã±Ä• á¹‡avibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ pana voá¹-á¹-habbanavÄ• ropi Ä• gato. yathÄ•
viya me, sutaá¹ƒ viya meti kathanakÄ• lepi abyÄ• kato yevÄ• ti. tattha hi ``abyÄ• kato yevÄ•
manodvÄ• re dvattikkhattuá¹ƒ uppannassa Ä• vajjanassa vasena abyÄ• katoyeva. tato para
aá¹-á¹-hasÄ• liniyampi vuttaá¹ƒ ayaá¹ƒ pana vÄ• ro diá¹-á¹-haá¹ƒ viya me, sutaá¹ƒ viya me t
labbhatÄ«ti. taá¹ƒ pana paÃ±ca dvÄ• re parittÄ• rammaá¹‡e dvattikkhattuá¹ƒ uppannassa v
vuttaá¹ƒ. ``sopi idha laddhuá¹ƒ vaá¹-á¹-ati yevÄ• â€™â€™ ti sopi vÄ• ro imasmiá¹ƒ manodv
vaá¹-á¹-atiyeva. ``bhavaá¹…ge calite nivattanakavÄ• rÄ• naá¹ƒâ€™â€™ ti dvikkhattuá¹ƒ bh
á¹-hatvÄ• vÄ«thi cittÄ• ni anuppajjitvÄ• bhavaá¹…gapÄ• tavasena nivattanakÄ• naá¹ƒ mog
pamÄ• á¹‡aá¹ƒ na bhavissatiyeva. atha imasmiá¹ƒvÄ• re vÄ«thi cittappavatti natthi. evaá¹ƒ
saá¹…gahe so vÄ• ro na vattabboti ce. vattabboyeva. kasmÄ• , chadhÄ• visayappavattÄ«ti
saá¹…gahitattÄ• ti dassetuá¹ƒ ``visaye ca Ä• pÄ• tÄ• gateâ€™â€™ tiÄ• di vuttaá¹ƒ. Ä• ram
visayappavatti. ekekasmiá¹ƒ anubandhakavÄ• re. ``tadÄ• rammaá¹‡a vÄ• rÄ• dayoâ€™â€™

javanavÄ• ro voá¹-á¹-habbana vÄ• ro \Be 132/ moghavÄ• ro. tesu pana tadÄ• rammaá¹‡av
nÄ• maggahaá¹‡e ca na labbhati. ``vatthÅ«â€™â€™ ti hi saá¹‡á¹-hÄ• na paÃ±Ã±atti. ``nÄ•
paÃ±Ã±atti. na ca tadÄ• rammaá¹‡aá¹ƒ paÃ±Ã±attÄ• rammaá¹‡aá¹ƒ hotÄ«ti. tena vuttaá¹ƒ
``tatthÄ• â€™â€™ ti tesu diá¹-á¹-havÄ• rÄ• dÄ«su chasu vÄ• resu. etarahi pana keci Ä• ca
``atÄ«ta bhavaá¹…ga vasenÄ• â€™â€™ ti ekaá¹ƒ bhavaá¹…gaá¹ƒ atikkamma Ä• pÄ• tÄ•
bhavaá¹…gÄ• ni atikkamma Ä• pÄ• tÄ• gate ekotiÄ• dinÄ• atÄ«ta bhavaá¹…ga bhedavas
vasenÄ• â€™â€™ ti tadÄ• rammaá¹‡assa uppannavÄ• ro anuppanna vÄ• roti evaá¹ƒ tadÄ
cintenti, vidahanti vÄ• . ``khaá¹‡a vasena balavadubbalatÄ• sambhavoâ€™â€™ ti yathÄ•
rammaá¹‡esupi Ä• rammaá¹‡a dhammÄ• uppÄ• daá¹ƒ patvÄ• Ä• dito ekacittakkhaá¹‡ama
dvÄ• resu Ä• pÄ• taá¹ƒ Ä• gantuá¹ƒ na sakkonti. eka cittakkhaá¹‡aá¹ƒ pana atikkamma bal
dvÄ• resu Ä• pÄ• taá¹ƒ gantuá¹ƒ sakkonti. mahantÄ• rammaá¹‡Ä• dÄ«su pana dvi cittakkh
hontÄ«tiÄ• dinÄ• vattabbÄ• . na tathÄ• manodvÄ• re Ä• rammaá¹‡Ä• naá¹ƒ khaá¹‡a vase
atthi. kasmÄ• natthÄ«ti Ä• ha ``tadÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``tadÄ• â€™â€™ ti tasmiá
cittappavattikÄ• le. ``tatthÄ• â€™â€™ ti manodvÄ• re.

``ettha siyÄ• â€™â€™ tiÄ• dÄ«su. ``siyÄ• â€™â€™ ti kesaÃ±ci vicÄ• raá¹‡Ä• siyÄ• . ekaa
ekÄ• vajjanÄ• . ``vÄ«thÄ«â€™â€™ ti vÄ«thicittappabandho. ekÄ• vajjanÄ• ca sÄ• vÄ«thi
``Ä• vajjanaá¹ƒâ€™â€™ ti Ä• vajjana cittaá¹ƒ. taá¹ƒ vÄ• Ä• vajjatÄ«ti sambandho. ``taá¹ƒ t
tena tena javanena sahuppannaá¹ƒ vÄ• parassa cittaá¹ƒ Ä• vajjati kinti yojanÄ• . ``kiÃ±cett
vacane kiÃ±ci vattabbaá¹ƒ atthÄ«ti attho. yadi tÄ• va Ä• vajjanaÃ±ca javanÄ• ni cÄ• ti adhik
cittaá¹ƒâ€™â€™ ti parassa cittaá¹ƒ. ``evampi bhinnamevÄ• â€™â€™ ti javanÄ• naá¹ƒ dhar
aá¹-á¹-hakathÄ• yaá¹ƒ vinicchitanti sambandho. taá¹ƒ cittaá¹ƒ niruddhampi javanÄ• nampi p
yojanÄ• . ``addhÄ• vasena gahitaá¹ƒâ€™â€™ ti addhÄ• paccuppanna vasena gahitaá¹ƒ. ``
gahitaá¹ƒâ€™â€™ ti santati \Be 133/ paccuppannavasena gahitaá¹ƒ. Ä• cariyÄ• nandamate
javanÄ• naá¹ƒ. cittameva hoti, tasmÄ• dhammato abhinnaá¹ƒ. paccuppannaÃ±ca hoti, tasm
vuttaá¹ƒ hoti. anantarapaccaye atÄ«to ca paccuppanno ca khaá¹‡a vasena yujjati. yadi addh
yujjeyya, paccuppanno dhammo paccuppannassa dhammassa anantara paccayena paccay
ekÄ• vajjana vÄ«thiyaÃ±hi sabbÄ• ni cittÄ• ni addhÄ• santati vasena paccuppannÄ• ni eva

<138> appanÄ• vÄ• re. ``appanÄ• javanaá¹ƒâ€™â€™ ti kammapadaá¹ƒ. ``tadÄ• rammaá
``indriya samatÄ• dÄ«hÄ«â€™â€™ ti saddhÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒ indriyÄ• naá¹ƒ aÃ±
vattanavasena samatÄ• dÄ«hi. ``paritoâ€™â€™ ti samantato. ``upeccÄ• â€™â€™ ti upaga
janetuá¹ƒ samattha bhÄ• vo appanÄ• vahasamatthabhÄ• vo. ``yassa pavattiyÄ• â€™â€™ t
pavattito. ``aciraá¹ƒ kÄ• laá¹ƒâ€™â€™ ti acirekÄ• le. paritta jÄ• tikÄ• nÄ• ma kÄ• mÄ• vac
ti kammakattu padaá¹ƒ. ``abhibhuyyatÄ«â€™â€™ ti bhÄ• vanÄ• balena abhibhuyyamÄ• na
hotÄ«ti attho. ``chijjatÄ«â€™â€™ ti idaá¹ƒ pana abhibhavanassa sikhÄ• patta dassanaá¹ƒ.
chedaá¹ƒ pÄ• puá¹‡Ä• ti, tÄ• va abhibhuyyati, maddÄ«yatÄ«ti vuttaá¹ƒ hoti. gottaá¹ƒ abhibh
yujjati. ``paÃ±camaá¹ƒâ€™â€™ ti paÃ±came cittavÄ• re. ``tadÄ• hi javanaá¹ƒ patitaá¹ƒ nÄ•

pakatiyÄ• javanappavattinÄ• ma sattakkhattu paramo hoti. catutthaÃ±ca muddhapattaá¹ƒ.
patitaá¹ƒ. tasmÄ• tasmiá¹ƒ paÃ±camavÄ• re javanaá¹ƒ patitaá¹ƒ nÄ• ma hoti. ``dutÄ«yenÄ
saddena. ``dutÄ«yaá¹ƒâ€™â€™ ti dutÄ«ye cittavÄ• re. tadÄ• anulomaá¹ƒ pathamajavanaá
``aladdhÄ• sevanaá¹ƒ anulomaâ€™â€™ nti. ``etenevÄ• â€™â€™ ti etena eva sadda dvay
pana anuÃ±Ã±Ä• tÄ• viya dissati. vuttaÃ±hi tattha. mandapaÃ±Ã±assa cattÄ• ri anulomÄ•
gotrabhu, chaá¹-á¹-haá¹ƒ maggacittaá¹ƒ, sattamaá¹ƒ phalanti. ``itaraá¹-á¹-hakathÄ• sÅ«â€™
kathÄ• dÄ«su. ``paá¹-isiddhattÄ• â€™â€™ ti paÃ±camaá¹ƒ gotra bhuppavattiyÄ• paá¹-isid
aá¹-á¹-hannaá¹ƒ aÃ±Ã±atrasmiá¹ƒti vuttattÄ• idha niruddheti padaá¹ƒ avassaá¹ƒ icchitabba
``niruddhe anantaramevÄ• ti padacchedoâ€™â€™ ti. anantara saddassa ca niccaá¹ƒ samb
tamevapadaá¹ƒ vibhatti pariá¹‡Ä• mena adhikatanti Ä• ha ``niruddhassÄ• ti atthato laddham
``vasibhÅ«tÄ• pÄ«â€™â€™ ti vasibhÅ«tÄ• pi samÄ• nÄ• . ``ekavÄ• raá¹ƒ javitvÄ• â€™â€™
vuttaá¹ƒ. lokuttara appanÄ• pana sattamampi uppajjatiyeva. mÅ«laá¹-Ä«kÄ• pÄ• á¹-he ``bh
ti gotrabhu cittaá¹ƒ kÄ• mabhÅ«mi hoti. appanÄ• pana mahaggatabhÅ«mi vÄ• lokuttarabhÅ
bhÅ«mantarapattiyÄ• . ``Ä• rammaá¹‡antara laddhiyÄ• â€™â€™ ti phalasamÄ• patti vÄ«th
sandhÄ• ya vuttaá¹ƒ. tatthahi purimÄ• ni anuloma javanÄ• ni saá¹…khÄ• rÄ• rammaá¹‡Ä•
nibbÄ• nÄ• rammaá¹‡aá¹ƒ. idaÃ±ca kÄ• raá¹‡amattameva. yathÄ• vutta leá¸• á¸• upamÄ•
daá¹-á¹-habbaá¹ƒ. ``na kho panetaá¹ƒ evaá¹ƒ daá¹-á¹-habbaâ€™â€™ nti etaá¹ƒ atthajÄ• ta
daá¹-á¹-habbaá¹ƒ. ``anaddhanÄ«yÄ• â€™â€™ ti addhÄ• naá¹ƒ dÄ«ghakÄ• laá¹ƒ nakha ma
asÄ• rattÄ• eva sÄ«ghataraá¹ƒ ruhanti. sÄ«ghataraá¹ƒ vuddhiá¹ƒ viruá¸·hiá¹ƒ Ä• pajjanti. s
sÄ• rena saha vaá¸• á¸• hamÄ• nattÄ• sÄ«ghataraá¹ƒ naruhanti. sÄ«ghataraá¹ƒ vuddhiá¹ƒ
tenÄ• ha ``ekavassajÄ«vinoâ€™â€™ tiÄ• diá¹ƒ. ``evamevÄ• â€™â€™ tiÄ• dÄ«su ``patitaja
chaá¹-á¹-ha sattama javanesu. ``ettha cÄ• â€™â€™ tiÄ• dÄ«su. ``supakkasÄ• libhatta sadis
sÄ• libhattÄ• ni supakkattÄ• eva mudutarÄ• ni hutvÄ• dubbalÄ• ni aciraá¹-á¹-hitikÄ• ni. tas
pÅ«tibhÄ• vaá¹ƒ gacchanti. evaá¹ƒ appanÄ• javanÄ• ni. ``yasmÄ• cÄ• â€™â€™ tiÄ• dÄ«s
niyamassÄ• â€™â€™ ti javananiyamassa ca kÄ• laniyamassa ca. ``paá¹-isandhiyÄ• anant
sattama javana cetanÄ• anantara paccayo, tadanantare pavattaá¹ƒ vipÄ• ka santÄ• naá¹ƒ
avasÄ• ne cuti cittaá¹ƒ hutvÄ• bhavantare paá¹-isandhi cittassa anantara paccayo. evaá¹ƒ
anantara paccaya bhÄ• vena avassaá¹ƒ bhavissamÄ• nassÄ• ti attho. idaÃ±ca kÄ• raá¹‡a
mahÄ• á¹-Ä«kÄ• vacanaá¹ƒ pana kiÃ±ci vattabba rÅ«panti na paá¹-ikkhittaá¹ƒ. ``nirantarapp
\Be 135/ Ä• dÄ«su. bhinnÄ• asadisÄ• vedanÄ• yesaá¹ƒ tÄ• ni bhinnavedanÄ• ni. ``Ä• sev
Ä• sevana paccayappaá¹-i pakkhÄ• naá¹ƒ. abhinnÄ• vedanÄ• yesanti viggaho. kriyajavan
arahattaphalaá¹ƒ phalasamÄ• patti vÄ«thiyaá¹ƒ daá¹-á¹-habbaá¹ƒ. sesametthasuviÃ±Ã±eyy

<139> ``sabbathÄ• pÄ«â€™â€™ tiÄ• dÄ«su. loke majjhimake hi mahÄ• janehi icchitampi
atiukkaá¹-á¹-hehi mandhÄ• tu rÄ• jÄ• dÄ«hi icchitaá¹ƒ na hoti. tathÄ• tehi mahÄ• janehi ani
Ä• rammaá¹‡aá¹ƒ atiduggatehi paccanta vÄ• sÄ«hi icchitaá¹ƒ hoti. tasmÄ• Ä• rammaá¹‡Ä•
vavatthÄ• naá¹ƒ patvÄ• atiukkaá¹-á¹-hehi ca atiduggatehi ca vavatthÄ• naá¹ƒ na gacchati,
vavatthÄ• naá¹ƒ gacchati. tenÄ• ha ``tattha cÄ• â€™â€™ tiÄ• diá¹ƒ. ``Ä• rammaá¹‡aá¹ƒâ€™

``vipÄ• kacittaá¹ƒâ€™â€™ ti kammapadaá¹ƒ. ``kiÃ±cÄ«â€™â€™ ti kiÃ±ci rÅ«paá¹ƒ. ``kismi
ekasmiá¹ƒ pupphe. ``tena vÄ• â€™â€™ ti tena vÄ• sukhasamphassena vatthena. sesamet

``vedanÄ• niyamopanÄ• â€™â€™ tiÄ• dÄ«su. ``Ä• dÄ• se mukhanimittassa viyÄ• â€™â€™
nimittassa calana cavanÄ• diyogo nÄ• nÄ• vaá¹‡á¹‡ayogo ca yathÄ• mukhameva siddho. ta
yogo pana yathÄ• rammaá¹‡ameva siddhoti yojanÄ• . tattha ``vedanÄ• yogoâ€™â€™ ti nÄ
``kappetvÄ• â€™â€™ ti cintetvÄ• . ``pakappetvÄ• â€™â€™ ti nÄ• nappakÄ• rato cintetvÄ•
eva yathÄ• rammaá¹‡aá¹ƒ vedanÄ• yogo hotÄ«ti yojanÄ• .

``ayaÃ±cÄ• â€™â€™ tiÄ• dÄ«su. ``aá¹-á¹-hakathÄ• yaá¹ƒ pÄ«â€™â€™ ti paá¹-á¹-hÄ• na a
``tadÄ• rammaá¹‡a vasenÄ• â€™â€™ ti tadÄ• rammaá¹‡avasena pavattÄ• nanti pÄ• á¹-ha
somanassa santÄ«raá¹‡ena saddhiá¹ƒ cattÄ• ri mahÄ• vipÄ• ka somanassÄ• ni sandhÄ• ya
nÄ«hÄ• renÄ• â€™â€™ ti pakatiyÄ• niccakÄ• laá¹ƒ pavattappakÄ• rena. pÄ• á¸·ipÄ• á¹-he
yenÄ• ti bhÄ• vitindriyo. ``manÄ• paá¹ƒâ€™â€™ ti manorammaá¹ƒ. ``amanÄ• paá¹ƒâ€™â€
sace kaá¹…khatÄ«ti sambandho. ``paá¹-ikÅ«leâ€™â€™ ti \Be 136/ amanÄ• pe. ``appaá¹-ik
manÄ• pasaÃ±Ã±Ä«. evaá¹ƒ sesesu. ``tesaá¹ƒâ€™â€™ ti khÄ«á¹‡Ä• savÄ• naá¹ƒ. pÄ• á¸·
somanassito. ``dummanoâ€™â€™ ti domanassito. pÄ• á¸·ipÄ• á¹-he. ``mettÄ• yavÄ• phara
averohotÅ«tiÄ• dinÄ• mettÄ• cittena vÄ• pharati. ``dhÄ• tuso upasaá¹ƒharatÄ«â€™â€™ ti
catudhÄ• tu samussayo hoti. tattha ekÄ• pi dhÄ• tu nÄ• ma paá¹-ikÅ«lÄ• vÄ• appaá¹-ikÅ«
tuccha suÃ±Ã±a sabhÄ• vamattÄ• hoti. evameva imassa sattassa kÄ• yopÄ«tiÄ• dinÄ• dh
``asubhÄ• ya vÄ• â€™â€™ ti asubha bhÄ• vanÄ• ya vÄ• . asubha bhÄ• vanÄ• cittena vÄ•
``asubhÄ• yÄ• â€™â€™ ti vÄ• tassa asubhabhÄ• vatthÄ• ya. devanÄ• á¹-akÄ• devacchar
kuá¹-á¹-hÄ• ni yesaá¹ƒ tÄ• ni kuthita kuá¹-á¹-hÄ• ni. ``sarÄ«rÄ• nÄ«â€™â€™ ti kÄ• yaá¹…g
sarÄ«rÄ• ni yassa so kuthitakuá¹-á¹-hasarÄ«ro. ``kuthitÄ• nÄ«â€™â€™ ti abbhukkiraá¹‡Ä•
iti apare vadantÄ«ti yojanÄ• . tasmÄ• paccayo hotÄ«ti sambandho. kathaá¹ƒ paccayo hotÄ
Ä• nisaá¹ƒsa dassanenÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``aá¹-á¹-hakathÄ• yaá¹ƒâ€™â€™ ti vis
maggaá¹-á¹-hakathÄ• yaá¹ƒ. ``buddhasubuddhatÄ• dassanenÄ• â€™â€™ ti attano satthub
dassanena. ``attasampatti dassanenÄ• â€™â€™ ti mayaá¹ƒ pana evarÅ«pÄ• dukkhÄ• mu
sampatti dassanena. ``aá¹-á¹-hikaá¹…kalikapetarÅ«peâ€™â€™ ti nimmaá¹ƒ salohite aá¹-á¹
``kuá¹-á¹-hinoâ€™â€™ ti kuá¹-á¹-hasarÄ«rassa. ``aá¹-á¹-hakathÄ• yaá¹ƒâ€™â€™ ti dhamm
ati iá¹-á¹-he devacchara vaá¹‡á¹‡Ä• dike. ati aniá¹-á¹-he kuthitakuá¹-á¹-hasarÄ«rÄ• dike. ``v
ti uppattiá¹-á¹-hÄ• na bhÅ«to. ``tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒâ€™â€™ ti kattu atthesÄ• miva
pÄ«â€™â€™ ti ubhayaá¹ƒ taá¹ƒ gahaá¹‡aá¹ƒpi. ``tesaá¹ƒâ€™â€™ ti tesaá¹ƒ lokiya mahÄ•
``vipallÄ• savaseneva hotÄ«â€™â€™ ti devaccharavaá¹‡á¹‡Ä• dÄ«su atiiá¹-á¹-hesu atiiá¹-á
vipallÄ• sa vaseneva hoti. kasmÄ• , devacchara vaá¹‡á¹‡Ä• dÄ«su ati iá¹-á¹-ha saÃ±Ã±Ä• y
saÃ±Ã±Ä• bhÄ• vato.

vibhÄ• vanipÄ• á¹-he \Be 137/. ``pavattiyÄ• â€™â€™ ti pavattanato. aá¹-á¹-hakathÄ• dhipp

aá¹-á¹-hakathÄ• gÄ• ravenaâ€™â€™ taá¹ƒ vicÄ• retabba mevÄ• â€™â€™ ti vuttaá¹ƒ. attha
hoti. esanayo aÃ±Ã±atthapi. ``dhamma cakkhurahitÄ• â€™â€™ ti dhamma vavatthÄ• naÃ±
``kusalÄ• kusalÄ• ni yevÄ• â€™â€™ ti tesaá¹ƒ dhamma cakkhu rahitÄ• naá¹ƒ uppannÄ• ni
gÄ• thÄ• yaá¹ƒ. ``rÅ«pÄ• â€™â€™ ti rÅ«pato nappavedhantÄ«ti sambandho. ``saddÄ• â€™
nappavedhantÄ«ti ca na calanti, na kampanti, cittaÃ±Ã±athattaá¹ƒ na gacchanti. tathÄ• upe
kriyajavanÄ• nantarampi tadÄ• rammaá¹‡Ä• ni somanassu pekkhÄ• vedanÄ• yuttÄ• ni eva
mÅ«laá¹-Ä«kÄ• pÄ• á¹-he. ``tadÄ• rammaá¹‡atÄ• â€™â€™ ti tadÄ• rammaá¹‡atÄ• ya tadÄ
``katthacÄ«â€™â€™ ti katthaci abhidhamma pÄ• á¸·iyaá¹ƒ. ``vijjamÄ• ne ca tasmiá¹ƒâ€™â
kriyajavanÄ• nu bandhake tadÄ• rammaá¹‡e vijjamÄ• ne sati. etaá¹ƒ bhavaá¹…gaÃ±ca nÄ
nadÄ«soto paá¹-isotagÄ• minÄ• vaá¹ƒ anubandhati viyÄ• ti yojanÄ• . ``savipphÄ• rikaá¹ƒ ev
dhammÄ• naá¹ƒ vipallÄ• sa dhammÄ• naÃ±ca vasena khaá¹‡amattepi anekasatesu Ä• ram
pharaá¹‡avegasahitaá¹ƒ kusalÄ• kusala javanameva anubandhatÄ«ti yuttaá¹ƒ. na pana kriy
yuttanti yojanÄ• . ``chaá¸·aá¹…gu pekkhÄ• vatoâ€™â€™ ti cakkhunÄ• rÅ«paá¹ƒ disvÄ• ne
upekkhako viharatÄ«-tiÄ• dinÄ• vuttÄ• ya cha dvÄ• rikavasena chaá¸·aá¹…ga samannÄ• g
vattanaá¹ƒ vutti. santÄ• vutti assÄ• ti santa vutti. taá¹ƒ vicÄ• rento ``paá¹-á¹-hÄ• ne panÄ• a
``yadi cetaá¹ƒ vucceyyÄ• â€™â€™ ti ettha ``etaá¹ƒâ€™â€™ ti kriyÄ• byÄ• katetiÄ• dikaá¹ƒ
``tasmiá¹ƒâ€™â€™ ti tasmiá¹ƒ vacane. ``evamÄ• dinÄ• â€™â€™ ti evamÄ• dinÄ• nayena
``uttaraá¹ƒâ€™â€™ ti parihÄ• raá¹ƒ. ``vipassanÄ• cÄ• ra vasenÄ• â€™â€™ ti vipassanÄ•
``tesaá¹ƒâ€™â€™ ti somanassa domanassÄ• naá¹ƒ. ``itarÄ«tarÄ• nantara paccayatÄ• â€™
paccayatÄ• ti attho. ``therenÄ• â€™â€™ ti anuruddhattherena. sabbÄ• ni tadÄ• rammaá¹‡
ca. ``samudÄ• carantÄ«â€™â€™ ti cirakÄ• laá¹ƒ saÃ±caranti \Be 138/. ``etÄ• nihÄ«â€™â€
aá¹-á¹-hÄ• rasannaá¹ƒ javanÄ• naá¹ƒ anantaraá¹ƒ tadÄ• rammaá¹‡Ä• naá¹ƒ aniyamato pav
dasseti. sambhavati uppajjati etenÄ• ti sambhavo. tadÄ• rammaá¹‡assa sambhavo tadÄ•
athavÄ• , sambhavanaá¹ƒ uppajjanaá¹ƒ sambhavoti ime dve atthe dassetuá¹ƒ ``tadÄ• ram
tiÄ• di vuttaá¹ƒ. ``yesaá¹ƒ panÄ• â€™â€™ tiÄ• dÄ«su. ``yesaá¹ƒâ€™â€™ ti yesaá¹ƒ pugga
ti upekkhÄ• santÄ«raá¹‡a dvayato aÃ±Ã±Ä• ni. ``na hontÄ«ti na vattabbÄ• nÄ«â€™â€™ ti
kasmÄ• therena idha na vuttÄ• nÄ«ti. aá¹-á¹-hasÄ• liniyaá¹ƒ avuttattÄ• idha na vuttÄ• nÄ«
aá¹-á¹-hasÄ• liniyaá¹ƒ pana kasmÄ• na vuttÄ• ni. yebhÅ«yya niyamasote patitattÄ• na vut
alabbhamÄ• nattÄ• na vuttÄ• nÄ«ti imamatthaá¹ƒ dassento ``aá¹-á¹-hakathÄ• yaá¹ƒ panÄ•
``upekkhÄ• sahagata santÄ«raá¹‡a dvayameva vuttaá¹ƒâ€™â€™ ti Ä• gantuka bhavaá¹…g
athassa yadÄ• somanassa sahagatappaá¹-isandhikassa pavatte jhÄ• naá¹ƒ nibbattetvÄ• p
parihÄ«najjhÄ• nassa paá¹‡Ä«ta dhammo me naá¹-á¹-hoti paccavekkhato vippaá¹-isÄ• ri va
uppajjati, tadÄ• kiá¹ƒ uppajjati. somanassÄ• nantaraÃ±hi domanassaá¹ƒ, domanassÄ• nan
paá¹-á¹-hÄ• ne paá¹-isiddhaá¹ƒ. mahaggata dhammaá¹ƒ Ä• rabbha javane javite tadÄ• ram
paá¹-isiddhanti. kusala vipÄ• kÄ• vÄ• akusalavipÄ• kÄ• vÄ• upekkhÄ• sahagatÄ• hetuka
uppajjati. kimassÄ• rammaá¹‡anti. rÅ«pÄ• dÄ«su paritta dhammesu aÃ±Ã±ataraá¹ƒ. etesu
Ä• pÄ• tamÄ• gataá¹ƒ hoti. taá¹ƒ Ä• rabbha etaá¹ƒ cittaá¹ƒ uppajjatÄ«ti veditabbaá¹ƒ-ti. eva
javanÄ• nurÅ«paá¹ƒ upekkhÄ• sahagata santÄ«raá¹‡a dvayameva Ä• gantuka bhavaá¹…g

vuttanti. ``etampi yujjati yevÄ• â€™â€™ ti akusala javanÄ• vasÄ• ne etaá¹ƒ sahetukaá¹ƒ Ä•
yujjatiyeva. ``domanassa javanÄ• nantaraá¹ƒ bhavaá¹…ga pÄ• tova hotÄ«â€™â€™ ti upek
pÄ• tova hoti. Ä• gantuka bhavaá¹…gena kiccaá¹ƒ natthi. kasmÄ• , upekkhÄ• paá¹-isandhi
sambhavo atthi. kasmÄ• , tesu Ä• rammaá¹‡esu tadÄ• rammaá¹‡avÄ• rassa asambhavato.
mahantÄ• rammaá¹‡esu ca avibhÅ«tÄ• rammaá¹‡esu ca tadÄ• rammaá¹‡avÄ• ro sambhav
atthi. kasmÄ• , mÅ«labhavaá¹…gabhÅ« tassa somanassa bhavaá¹…gassa domanassa java
katvÄ• â€™â€™ ti iminÄ• kÄ• raá¹‡ena. ``ekaá¹ƒâ€™â€™ ti ekaá¹ƒ upekkhÄ• sahagata vi
domanassaá¹ƒ uppÄ• dentassa neva tadÄ• rammaá¹‡a sambhavo atthi. na ca mÅ«labhava
domanassÄ• nantaraá¹ƒ chasu ... pe ... pavattatÄ«ti yojanÄ• . tattha ``tassevÄ• â€™â€™ ti
somanassappaá¹-isandhikasseva. nevatadÄ• rammaá¹‡a sambhavo atthi. kasmÄ• , Ä• ram
ativibhÅ«tattepi sati somanassa tadÄ• rammaá¹‡assa javanena saha viruddhattÄ• . upekkh
Ä• rammaá¹‡ena saha viruddhattÄ• . na hi ati iá¹-á¹-hÄ• rammaá¹‡e upekkhÄ• tadÄ• ramm
paÃ±Ã±attÄ• rammaá¹‡esu pana ubhayampi tadÄ• rammaá¹‡aá¹ƒ nuppajjatiyeva. na ca m
kasmÄ• , javanena saha viruddhattÄ• ti.

``ettha cÄ• â€™â€™ tiÄ• dÄ«su. ``sabba dhammesÅ«â€™â€™ ti sabbesu Ä• rammaá¹‡a
samannÄ• hÄ• roâ€™â€™ ti Ä• vajjana kiccaá¹ƒ Ä• ha. suttanta pÄ• á¹-he. ``tajjoâ€™â€™
Ä• pÄ• tÄ• gamanena jÄ• to. ``tajjoâ€™â€™ ti vÄ• tadanurÅ«potipi vadanti. ``viÃ±Ã±Ä• á¹
cakkhu dvÄ• rika viÃ±Ã±Ä• á¹‡a koá¹-á¹-hÄ• sassa. ``yatoâ€™â€™ ti yasmiá¹ƒ kÄ• le. kath
nuppajjatÄ«ti Ä• ha ``sace Ä• vajjanenÄ• â€™â€™ tiÄ• diá¹ƒ. ``ettha siyÄ• â€™â€™ tiÄ• d
nirÄ• vajjanaá¹ƒ hoti bhinnÄ• rammaá¹‡aÃ±ca, evaá¹ƒ tathÄ• ti yojanÄ• . ``ekassapÄ«â€™
bhavaá¹…gassapi natthi doso. mahÄ• aá¹-á¹-hakathÄ• yaÃ±ca natthi. aá¹-á¹-hasÄ• liniyaá¹
``savipphandanattÄ• â€™â€™ ti ettha attho savipphÄ• rikanti pade vuttanayena veditabbo.
mahaggatalokuttara javanÄ• naÃ±ca. kÄ• ni ci parittÄ• rammaá¹‡Ä• nipi samÄ• nÄ• ni. yad
yassa kÄ• mabhavaá¹…gassa abhÄ• vato tadÄ• rammaá¹‡Ä• ni rÅ«pÄ• rÅ«pa brahmÄ• na
cakkhusota dvÄ• rika cittÄ• nipi rÅ«pa brahmÄ• naá¹ƒ nuppajjeyyunti Ä• ha ``cakkhu sotavi
tiÄ• diá¹ƒ. ``indriyappavatti \Be 140/ Ä• nubhÄ• vatoâ€™â€™ ti cakkhu vatthu sotavatthu sa
vatthÅ«naá¹ƒ rÅ«pa brahma santÄ• ne pavattattÄ• tesaá¹ƒ pavatti Ä• nubhÄ• vato cakkhu
rÅ«pabrahmÄ• naá¹ƒ pavattantiye vÄ• ti dassetuá¹ƒ ``sampaá¹-icchana santÄ«raá¹‡Ä• nÄ«
``vikappabalevÄ• â€™â€™ ti kÄ• makusalÄ• kusalÄ• naá¹ƒ viya vividhena Ä• kÄ• rena kap
Ä• rammaá¹‡aggahasÄ• matthiyevÄ• sati. ``appanÄ• patta bhÄ• vanÄ• kammavisese vÄ•
javanÄ• ni viya mahaggata vipÄ• ka lokuttara vipÄ• kÄ• ni viya cÄ• ti vattabbaá¹ƒ. ``aá¹-á¹-h
paá¹-icca samuppÄ• da vibhaá¹…gaá¹-á¹-hakathÄ• yaá¹ƒ. ``vibhÄ• vaniyaá¹ƒ vutta kÄ• raá¹
aá¹-á¹-hakathÄ• to Ä• haritvÄ• vibhÄ• vaniyaá¹ƒ vuttÄ• ni `ajanakattÄ• janaka samÄ• natt
kÄ• raá¹‡Ä• ni.

<140> javana niyame. aá¹-á¹-hakathÄ• yampi chakkhattuá¹ƒ pavatti vuttÄ• . yathÄ• ha sac
rammaá¹‡aá¹ƒ Ä• pÄ• tÄ• gataá¹ƒ hoti. kriyamanodhÄ• tuyÄ• bhavaá¹…ge Ä• vaá¹-á¹-ite c

uppajjanti. javanaá¹-á¹-hÄ• ne pana pathamakÄ• mÄ• vacara kusala cittaá¹ƒ javanaá¹ƒ hutv
tadÄ• rammaá¹‡assa vÄ• raá¹ƒ detÄ«ti. ``mudutara bhÄ• venÄ• â€™â€™ ti mÄ• tukucchim
jÄ• takÄ• le vÄ• vatthussa atimudubhÄ• vena. ``kenaciupadduta bhÄ• venÄ• â€™â€™ ti bA
kenaci vÄ• tapittasemhÄ• dinÄ• upadduta bhÄ• vena. ``ajjhotthaá¹-a bhÄ• venÄ• â€™â€™
mandÄ«bhÅ«to vego yesaá¹ƒ tÄ• ni mandÄ«bhÅ«ta vegÄ• ni. ``asayha rÅ«pehÄ«â€™â€™
abhibhÅ«tÄ• naá¹ƒ sattÄ• naá¹ƒ. taÃ±ca kho vacanaá¹ƒ pÄ• katika sattÄ• naá¹ƒ vaseneva
sattavisesÄ• naá¹ƒ vasena. evaá¹ƒ sati, sattavisesÄ• naá¹ƒ vasena kathaá¹ƒ daá¹-á¹-habba
panÄ• â€™â€™ tiÄ• diá¹ƒ. ``uparÄ«â€™â€™ ti maraá¹‡uppattiá¹-á¹-hÄ• ne. ``vuttaÃ±hÄ«â
vuttameva. ``yamakappÄ• á¹-ihÄ• riyaá¹ƒâ€™â€™ ti yugaá¸·avatthÅ«naá¹ƒ ekato pavatta a
jhÄ• naá¹…gÄ• nÄ«â€™â€™ ti upekkhekaggatÄ• jhÄ• naá¹…gÄ• ni.

``yogakammasiddhiyÄ• â€™â€™ ti bhÄ• vanÄ• nu yogakammasiddhassa. iddhi vikubbana
nÄ• nÄ• kammakaraá¹‡aá¹ƒ. ``siddhiyÄ• evÄ• â€™â€™ ti sijjha natthÄ• ya eva \Be 141/. a
uppannaá¹ƒ phalaá¹ƒ etissÄ• ti Ä• nantarikapphalÄ• . maggacetanÄ• . ``itÄ«â€™â€™ ti tas
manda puggalassa. ``tikkhassÄ• â€™â€™ ti tikkha puggalassa. tÄ«á¹‡i phalacittÄ• ni.
``payogÄ• bhisaá¹…khÄ• rassÄ• â€™â€™ ti pathamajjhÄ• nato paá¹-á¹-hÄ• ya samatha vip
saá¹…khÄ• tassa pubbappayogÄ• bhisaá¹…khÄ• rassa. ``akatÄ• dhikÄ• rassÄ• â€™â€™ t
jhÄ• naparikammassa puggalassa. sabbesampi phalaá¹-á¹-hÄ• naá¹ƒ ciá¹‡á¹‡avasibhÄ• vÄ

javananiyamoniá¹-á¹-hito.

<141> duhetukÄ• dÄ«su. jÄ• ti dvihetukÄ• dayo eva adhippetÄ• ti vuttaá¹ƒ ``paá¹-isandhivi
sahagatÄ• â€™â€™ tiÄ• diá¹ƒ. ``tesaá¹ƒ dvinnaá¹ƒ pÄ«â€™â€™ ti dvihetukÄ• nampi ahetu
maggaphalÄ• ni vÄ• renti nÄ«vÄ• rentÄ«ti Ä• varaá¹‡Ä• ni. vipÄ• kÄ• ni ca tÄ• ni Ä• varaá¹
``vipÄ• kÄ• nÄ«â€™â€™ ti ahetuka dvihetuka vipÄ• kÄ• ni. tehi gahitappaá¹-isandhikÄ• naá
maggaphalappaá¹-ilÄ• bho nÄ• ma natthi. tenÄ• ha ``vipÄ• kÄ• varaá¹‡a sabbhÄ• vatoâ€™
ti duggati ahetuka puggalÄ• naá¹ƒ. puggalÄ• nanti vuttaá¹ƒ hoti. na labbhantÄ«ti sambandh
ti tato aÃ±Ã±esaá¹ƒ sugati ahetuka puggalÄ• naá¹ƒ.

``ettha siyÄ• â€™â€™ tiÄ• dÄ«su. duggati pariyÄ• pannÄ• naÃ±ca ahetukÄ• naá¹ƒ. ``mÅ«
paá¹-isandhi cittaá¹ƒ hutvÄ• Ä• gate mÅ«labhavaá¹…ge. ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti yaá¹ƒ
``vuccateâ€™â€™ ti visajjanÄ•  vuccate. ``sabba aá¹-á¹-hakathÄ• su paá¹-ikkhittoâ€™â€™
tÄ• va vipÄ• kuddhÄ• rakathÄ• yaá¹ƒ soá¸·asasu kÄ• mÄ• vacara kusala vipÄ• kesu aá¹-á¹
eva Ä• pÄ• yikesu sattesu uppattiá¹ƒ dasseti. na aá¹-á¹-hannaá¹ƒ sahetuka vipÄ• kÄ• naá¹ƒ
samuppÄ• daá¹-á¹-ha kathÄ• su ca viÃ±Ã±Ä• á¹‡a padavaá¹‡á¹‡anÄ• su aÃ±Ã±Ä• su ca a
sabbaá¹-á¹-hakathÄ• su paá¹-ikkhittÄ• nÄ• ma hoti. ``yogasÄ• dhanÄ«yattÄ• â€™â€™ ti \
sÄ• dhetabbattÄ• . kusalÄ• kusalÄ• ni hi vaá¸• á¸• hetuá¹ƒ vÄ• hÄ• petuá¹ƒ vÄ• payoge ka
hÄ• yanti ca. Ã±Ä• á¹‡avippayuttabhÅ«taá¹ƒ gahetuá¹ƒ yuttaá¹ƒ. kasmÄ• , ahetukassa bha

mÅ«labhavaá¹…gassa ahetukattÄ• . ``dvinnampi ahetukÄ• naá¹ƒâ€™â€™ ti duggati ahetuk
ahetukÄ• naÃ±ca. ``aparepanÄ• â€™â€™ tiÄ• di vibhÄ• vaniyaá¹ƒ Ä• gato apare vÄ• do. v
yathÄ• ahetukÄ• naá¹ƒ sahetuka tadÄ• rammaá¹‡aá¹ƒ hoti, evaá¹ƒ dvihetukÄ• naá¹ƒ tihetu
ti vaá¹‡á¹‡enti. tesaá¹ƒmatÄ• nurodhena ca idhapi Ã±Ä• á¹‡asampayutta vipÄ• kappaá¹-ikk
sandhÄ• yÄ• ti vadantÄ«ti. taá¹ƒ pana vipÄ• kuddhÄ• rakathÄ• yaá¹ƒ `ettheva dvÄ• dasa ka
dasakamaggopÄ«â€™ ti ca Ä• gatehi na sameti. tattha hi soá¸·asasukusalavipÄ• kesu dvih
dvinnaá¹ƒ dvihetukÄ• hetuka puggalÄ• naá¹ƒ cattÄ• ri Ã±Ä• á¹‡asampayutta vipÄ• kÄ• ni v
nÄ• ma hoti. puna sesesu dvÄ• dasa vipÄ• kesupi asaá¹…khÄ• rika kammanibbattÄ• naá¹ƒ
sasaá¹…khÄ• rika vipÄ• kÄ• ni, sasaá¹…khÄ• rika kammanibbattÄ• naÃ±ca dve Ã±Ä• á¹‡a
vipÄ• kÄ• ni vajjetvÄ• dutiyatthera vÄ• de dasakamaggo nÄ• ma hotÄ«ti. ettha pana dvi he
chandena vÄ• vÄ«riyena vÄ• cittena vÄ• yutto pariyatti dhammaá¹ƒ vÄ• nÄ• nÄ• vijjÄ• si
gaá¹‡heyya, suá¹‡eyya, dhÄ• reyya, vÄ• ceyya, cinteyya. athassa Ã±Ä• á¹‡asampayutta ja
careyya. tadÄ• tassa nÄ• nÄ• kammena javanÄ• nu rÅ«paá¹ƒ Ã±Ä• á¹‡asampayutta tadÄ•
vuttaá¹ƒ. taá¹ƒ yuttaá¹ƒ viya dissatÄ«ti. ``aá¹-á¹-hakathÄ• yaá¹ƒ pihi. la. vuttÄ• â€™â€™ ti k
etÄ• ni hi manussesu ca kÄ• mÄ• vacara devesu ca puÃ±Ã±avantÄ• naá¹ƒ dvihetukati hetu
paá¹-isandhi hutvÄ• vipaccantÄ«tiÄ• dinÄ• vuttÄ• ti. te pana tividhÄ• , navavidhÄ• ti samba
tabbhÄ• voâ€™â€™ ti kusalÄ• naá¹ƒ kusalabhÄ• vo, akusalÄ• naá¹ƒ akusalabhÄ• vo. ``sik
tÄ«hi sikkhÄ• hi pahÄ• tabbÄ• naá¹ƒ kilesÄ• naá¹ƒ atthitÄ• ya sikkhitabbatÄ• pakatiyaá¹ƒ â
143/. ``heá¹-á¹-himÄ• naÃ±cÄ• â€™â€™ ti heá¹-á¹-hima phalÄ• naÃ±ca. yÄ• niyÄ• nisakÄ•
``uparimÄ• naá¹ƒâ€™â€™ ti uparimÄ• naá¹ƒ puggalÄ• naá¹ƒ. ``pariniá¹-á¹-hita sikkhÄ• kic
kiccaá¹ƒ nÄ• ma kilesa dhammÄ• naá¹ƒ pahÄ• natthÄ• ya eva hotÄ«ti tesu sabbaso pahÄ«
pariniá¹-á¹-hitaá¹ƒ hoti. evaá¹ƒ pariniá¹-á¹-hita sikkhÄ• kiccattÄ• . suá¹-á¹-hu bhabboti samb
visesana padametanti Ä• ha ``yathÄ• sambhavaá¹ƒâ€™â€™ ti.

<142> ``etthevÄ• â€™â€™ ti etasmiá¹ƒ kÄ• maloke eva. ``taá¹ƒ taá¹ƒ pasÄ• darahitÄ• naá
pasÄ• dena rahitÄ• naá¹ƒ. tasmiá¹ƒ tasmiá¹ƒ dvÄ• re uppannÄ• ni taá¹ƒ taá¹ƒ dvÄ• rikÄ• ni
cittÄ• ni. dve cattÄ• lÄ«sa vÄ«thi cittÄ• ni. ``brahmaloke vÄ• â€™â€™ tiÄ• dÄ«su. idaá¹ƒ aa
yathÄ• ha rÅ«pabhave catunnaá¹ƒ viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ, tatheva paccayo. pavatte, nopaá
kÄ• mÄ• vacare aniá¹-á¹-ha rÅ«padassana saddasavanavasena, brahmaloke pana aniá¹-á¹
tathÄ• kÄ• mÄ• vacara devaloke pÄ«ti. tÄ• ni cattÄ• ri cittÄ• ni. ``tatthÄ• â€™â€™ ti tasmiá
vibhÄ• vanipÄ• á¹-he. ``idhÄ• â€™â€™ ti imasmiá¹ƒ vacane. ``taá¹ƒ taá¹ƒ bhÅ«mi pariyÄ• p
tissaá¹ƒ bhÅ«miyaá¹ƒ pariyÄ• panne. sesamettha suviÃ±Ã±eyyaá¹ƒ.

vÄ«thisaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

5. vÄ«thimuttasaá¹…gahaanudÄ«panÄ•

<143> vÄ«thimuttasaá¹…gahe \Be 144/. ``pavattisaá¹…gahaá¹ƒâ€™â€™ ti cittuppÄ• dÄ• n

pavattÄ• kÄ• rakathanasaá¹…gahaá¹ƒ. ``paá¹-isandhiyaá¹ƒâ€™â€™ ti paá¹-isandhikÄ• le. `
cetasikÄ• naá¹ƒ. vibhÄ• vanipÄ• á¹-he. ``tadÄ• sannatÄ• yÄ• â€™â€™ ti tÄ• yapaá¹-isandh
gahaá¹‡ene vÄ• â€™â€™ ti sandhiggahaá¹‡ena eva sandhivacanena eva. ``visayappavatti
kammanimittÄ• dÄ«naá¹ƒ visayÄ• naá¹ƒ dvÄ• resu Ä• pÄ• tÄ• gamana vasena pavatti nÄ•
siddhÄ• â€™â€™ ti maraá¹‡uppattiyaá¹ƒ javanesu eva siddhÄ• . etena maraá¹‡uppatti vidh
hoti, na cutippadhÄ• nanti dÄ«peti. na hi tasmiá¹ƒ vidhÄ• ne tassaá¹ƒ cutiyaá¹ƒ visayappava
atthi. javanesu eva atthi. sÄ• pana cuti tasmiá¹ƒ bhave Ä• dimhi paá¹-isandhi pavattiyÄ• si
yevÄ• ti. ``tesaá¹ƒâ€™â€™ ti vÄ«thimuttÄ• naá¹ƒ. ``bhavantÄ«â€™â€™ ti pÄ• tubbhavanti
``gantabbÄ• â€™â€™ ti paá¹-isandhiggahaá¹‡avasena upapajjitabbÄ• . ``gacchantÄ«â€™â
``tiroâ€™â€™ ti tiriyato. ``aÃ±chitÄ• â€™â€™ ti gatÄ• pavattÄ• , Ä• yatÄ• vÄ• . ``samÄ• n
tiracchÄ• na gatajÄ• ti vasena samÄ• najÄ• ti bhÄ• vena. ``yuvantÄ«â€™â€™ ti missÄ« bh
``sukhasamussayatoâ€™â€™ ti sukhasamudÄ• yato. ``dibbantÄ«â€™â€™ ti vijjotanti. ``iti k
vacanatthaá¹ƒ katvÄ• uparidevÄ• surÄ• ti vuccantÄ«ti yojanÄ• . ``vepacittipahÄ• rÄ• dÄ• d
asurinda pahÄ• rÄ• daasurindÄ• dike devÄ• sure. ``surappaá¹-i pakkhÄ• â€™â€™ ti tÄ• va
``surasadisÄ• â€™â€™ ti tÄ• vatiá¹ƒsÄ• deva sadisÄ• . ``vemÄ• nikapeteâ€™â€™ ti vemÄ
``vinipÄ• tikeâ€™â€™ ti vinipÄ• tika nÄ• make duggata devajÄ• tike. tesaá¹ƒ pavatti upari
`vinipÄ• tikÄ• surÄ• naÃ±cÄ• â€™ ti pade Ä• vi bhavissati. ``tepÄ«â€™â€™ ti lokantarika n
``kÄ• lakaÃ±cikapeteâ€™â€™ ti kÄ• lakaÃ±cika nÄ• make pete. evaá¹ƒ kathÄ• vatthu pÄ•
Ä• dayo yamarÄ• jÄ• nopanÄ• ti sambandho. vessabhÅ« \Be 145/ ca notti ca somo ca yam
petti rÄ• jÄ• no. ``rajjaâ€™â€™ nti rÄ• jabhÄ• vaá¹ƒ rÄ• jakiccaá¹ƒ. ye ca yakkharakkhasÄ•
vicarantÄ«ti sambandho. ``kurÅ«rakammakÄ• rinoâ€™â€™ ti luddakammakÄ• rino. ``revati
vimÄ• na vatthumhi. ``itoâ€™â€™ ti manussa lokato, sugatibhavato vÄ• . tehi yakkha rakkh
bhÅ«maá¹-á¹-hakÄ• pi santi, Ä• kÄ• saá¹-á¹-hakÄ• pi. ``nÄ• nÄ• kammakÄ• raá¹‡Ä• yoâ€™
kammakaraá¹‡a kiccÄ• ni. tesampi nirayapÄ• lÄ• nanti sambandho. ``tissannaá¹ƒâ€™â€™
apÄ• yabhÅ«mÄ«naá¹ƒ. apÄ• yabhÅ«mi.

ussito mano etesanti vÄ• , ussanno mano etesanti vÄ• , dvidhÄ• viggaho. ``ussitoâ€™â€™
``ussannoâ€™â€™ ti vipulo. kasmÄ• tikkhatara cittÄ• hontÄ«ti vuttanti Ä• ha ``paripuá¹‡á¹
tiÄ• diá¹ƒ. pubbavÄ• kye ananta cakkavÄ• á¸·asÄ• dhÄ• raá¹‡a vasena vuttattÄ• puna ``im
vuttaá¹ƒ. vattabbaá¹ƒ natthi. idheva sabbaÃ±Ã±u buddhÄ• dÄ«naá¹ƒ uppannatoti adhippÄ•
``adhiggaá¹‡hantÄ«â€™â€™ ti adhikaá¹ƒ katvÄ• gaá¹‡hanti. ``sÅ«rÄ• â€™â€™ ti pÄ• pak
sÅ«racittÄ• . ``satimantoâ€™â€™ ti vipulassatikÄ• . ``idha brahmacariyavÄ• soâ€™â€™ ti
sikkhattayapÅ«raá¹‡a saá¹…khÄ• tassa brahmacariyavÄ• sassa atthitÄ• . ``mariyÄ• dadhan
dhammesu. ``dhataraá¹-á¹-hoâ€™â€™ ti dhataraá¹-á¹-ho mahÄ• rÄ• jÄ• . evaá¹ƒ viruá¸·hak
``gandharukkhÄ• dhi vatthÄ• â€™â€™ ti gandharukkhesu ajjhÄ• vutthÄ• . ``kumbhaá¹‡á¸• A
pathavÄ«. pathavi gatÄ• ni ratanabhaá¹‡á¸• Ä• ni yesaá¹ƒ teti viggaho. ``dÄ• navarakkhasÄ
danunÄ• madevadhÄ«tÄ• ya apaccanti atthena dÄ• nava nÄ• makÄ• rakkhasÄ• . avarujjha
avaruddhakÄ• . ``vigaccharÅ«poâ€™â€™ ti vipannavaá¹‡á¹‡o. ``nihÄ«nakammakatÄ• â€™

katvÄ• Ä• gatÄ• . kÄ• cigandhappiyo jÄ• yantÄ«ti sambandho. yÄ• gandhappiyo joginÄ«ti c
vuccantÄ«ti sambandho. ``abhilakkhitarattÄ«sÅ«â€™â€™ ti abhiÃ±Ã±Ä• tarattÄ«su. uposat
hoti. ``gocarappasutakÄ• leâ€™â€™ ti gocaratthÄ• ya vicaritakÄ• le. ``jutiatthenÄ• â€™â€™
vasÅ«ni \Be 146/ dhanÄ• ni dhÄ• rentÄ«ti vasundharÄ• . vasundharÄ• ca te deva yakkhÄ•
``nÄ• gÄ• tveva vuccantÄ«â€™â€™ ti pÄ• á¸·iyaá¹ƒ nÄ• gesu saá¹…gayhantÄ«ti adhippÄ•
bhummadevayakkha jÄ• tiyo. ``yÄ• saá¹ƒâ€™â€™ ti yÄ• saá¹ƒ bhummadeva yakkhajÄ• tÄ•
``kÄ«á¸·Ä• pasutavasenÄ• â€™â€™ ti bodhisattÄ• naÃ±ca buddhÄ• naÃ±ca acchariya dha
kÄ«á¸·Ä• kammavaá¸• á¸• hanavasena. ``yÄ• saÃ±ca mantapadÄ• nÄ«â€™â€™ ti yÄ• saá
pavattÄ• ni mantapadÄ• ni. ``tesÅ«â€™â€™ ti + tesu catÅ«su avaruddhakesu. ``kÄ«á¸·Ä• s
kÄ«á¸·Ä• dhuttavasena. ``ghÄ• sasoá¹‡á¸• avasenÄ• â€™â€™ ti khÄ• danabhuÃ±jana dhu
sunakho. ``satteâ€™â€™ nerayike vÄ•  petevÄ• . ``kÄ• maÃ±ca hotÄ«â€™â€™ ti kiÃ±cÄ•
``nibandhanokÄ• soâ€™â€™ ti niccasambandhanokÄ• so. ``samudÄ• gatesÅ«â€™â€™ ti p
``devarÄ• jaá¹-á¹-hÄ• nesÅ«â€™â€™ ti imasmiá¹ƒ cakkavÄ• á¸·e tÄ• vatiá¹ƒsÄ• bhavane d
adhippÄ• yo. ``pÄ• á¸·iyaá¹ƒ evÄ• â€™â€™ ti dÄ«ghanikÄ• ye janavasabhasuttapÄ• á¸·iya
etthÄ• ti yÄ• mo. ``niyacchantÄ«â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ issÄ• macchariya mÅ«lak
vigacchantÄ«ti attho. ``taá¹ƒ sahacaritattÄ• â€™â€™ ti tena yÄ• ma nÄ• makena issaradev
pavattattÄ• . ``vasaá¹ƒ vattentÄ«â€™â€™ ti icchaá¹ƒ pÅ«rentÄ«ti vuttaá¹ƒ hoti.

``pureâ€™â€™ ti sammukhaá¹-á¹-hÄ• ne. taá¹ƒ pana á¹-hÄ• naá¹ƒ uccaá¹-á¹-hÄ• naá¹ƒ nÄ
``ucceá¹-hÄ• neâ€™â€™ ti. ``sahasso brahmÄ• â€™â€™ tiÄ• dÄ«su attano sarÄ«robhÄ• s
lokaá¹ƒ pharanto sahassonÄ• mÄ• ti aá¹-á¹-hakathÄ• yaá¹ƒ adhippetaá¹ƒ. kuladevatÄ• yo n
devatÄ• yo nÄ• ma. ``upaá¹-á¹-hahantÄ«â€™â€™ ti yuttaá¹-á¹-hÄ• ne devavatthu devamÄ•
tattha gantvÄ• gandhamÄ• lÄ• dÄ«hi pÅ«jenti, vandanti, thomenti, varaá¹ƒ patthentÄ«ti atth
evasampajjantÄ«â€™â€™ ti upaá¹-á¹-hakamattÄ• vahontÄ«ti adhippÄ• yo. ``kassacÄ«â€™
heá¹-á¹-himassa. ``tatthÄ• â€™â€™ ti tÄ• su brahmabhÅ«mÄ«su. puna ``tatthÄ• â€™â€™
``Ä• bhÄ• â€™â€™ ti sarÄ«rÄ• bhÄ• . niccharanti aá¹…gapaccaá¹…gehi niggacchanti. ``ac
dutÄ«ya tale \Be 147/ viya calitÄ• na hoti. atha kho acala saá¹‡á¹-hitÄ• . ``tesaá¹ƒâ€™â€™
tesaá¹ƒvÄ• dÄ«naá¹ƒ pÄ• á¹-he. brahmapÄ• risajjÄ• tiÄ• dikaá¹ƒ nÄ• maá¹ƒ nasiddhaá¹ƒti
``iÃ±janajÄ• tikehÄ«â€™â€™ ti calanajÄ• tikehi. ``heá¹-á¹-himatalÄ• naá¹ƒ iÃ±jitaá¹ƒ puÃ±Ã
sambandho. ``Ä• neÃ±ja jÄ• tikenÄ• â€™â€™ ti acalanajÄ• tikena upekkhÄ• jhÄ• nena nib
``kenaci antarÄ• yenÄ• â€™â€™ ti tejosaá¹ƒvaá¹-á¹-Ä• dikena antarÄ• yena. ``etthapÄ«â€™
catutthatalepi. ``Ä• yu vemattatÄ• yÄ• â€™â€™ ti Ä• yuppamÄ• á¹‡anÄ• nattassa. ``oá¸·Ä•
pakatiyÄ• oá¸·Ä• rika sabhÄ• vatÄ• ya vuttaá¹ƒ. na sukhumÄ• naá¹ƒ atthitÄ• ya. natthi viha
avihÄ• . kiá¹ƒ vihaÃ±Ã±anaá¹ƒ nÄ• mÄ• ti Ä• ha ``samathavipassanÄ• kammesu avipphÄ•
cittassa avipphÄ• ratÄ• pajjanaá¹ƒ nÄ• ma natthÄ«ti vuttaá¹ƒ hoti. ``pasÄ• da dibba dhamm
cakkhÅ«hÄ«â€™â€™ ti `pasÄ• da cakkhu, dibbacakkhu, dhammacakkhu, paÃ±Ã±Ä• cakk
idha dibbacakkhÅ«tipi vuccati. ``dhamma cakkhÅ«â€™â€™ ti heá¹-á¹-himamaggaÃ±Ã±Ä• â
cakkhÅ«â€™â€™ ti vipassanÄ• Ã±Ä• á¹‡apaccavekkhanÄ• Ã±Ä• á¹‡ehi saddhiá¹ƒ avases

``rÅ«pÄ«naá¹ƒ sattÄ• naá¹ƒâ€™â€™ ti rÅ«pakÄ• yavantÄ• naá¹ƒ sattÄ• naá¹ƒ. ``kaniá¹-á¹-
appatarabhÄ• vo. ``anÄ• gÄ• mimaggaá¹-á¹-hassapi paá¹-ikkhepoâ€™â€™ ti sakadÄ• gÄ•
anÄ• gÄ• mimaggo uppajjati. no aÃ±Ã±athÄ• ti Ä• ha ``sakadÄ• gÄ• mÄ«naá¹ƒ paá¹-ikkhep

bhÅ«micatukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<144> bhavantare okkamanti etÄ• yÄ• ti okkantÄ«ti piyujjati. ``sotarahitoâ€™â€™ ti pasÄ•
sesesupi. ``Ä• sittakÄ• dibhÄ• venÄ• â€™â€™ ti Ä• sittakapaá¹‡á¸• akÄ• di bhÄ• vena. ``d
dvÄ«hi nimittehi. ``vibacchavacanoâ€™â€™ ti vipannavacano. ``vatthu vipannassÄ• â€™â€
ti sambhÄ• ra cakkhu vuccati. tassa Ä• dito paá¹-á¹-hÄ• ya vipannattÄ• tena samannÄ• gat
vuccati. ``tassa tassÄ• â€™â€™ ti cakkhuso tÄ• dikassa \Be 148/. ``pasÅ«tiyaá¹ƒ yevÄ• â€
vijÄ• yamÄ• nakÄ• leyeva. ``paÃ±Ã±Ä• veyyattiyabhÄ• vassÄ• â€™â€™ ti ettha byattassa
``byattassÄ• â€™â€™ ti pharaá¹‡aÃ±Ã±Ä• á¹‡assa puggalassa. paÃ±Ã±Ä• saá¹…khÄ• ta
viggaho. dvihetuka tihetukÄ• naá¹ƒpi na sakkÄ• niyametunti sambandho. kathaá¹ƒ na sakk
``mÄ• tukucchimhi vipatti nÄ• ma natthÄ«â€™â€™ ti. katamesaá¹ƒ vipattÄ«ti. uppannÄ• na
vipatti. kenakÄ• raá¹‡ena vipattÄ«ti. parÅ«pakkamenavÄ• mÄ• tuyÄ• visama payogena vÄ
vipattÄ«ti yojanÄ• . dhÄ• tupÄ• á¹-he yakkha pÅ«jÄ• yaá¹ƒti paá¹-hitattÄ• ``pÅ«janÄ«yaá¹-
vuttaá¹ƒ. etena yakkhitabbÄ• pÅ«jitabbÄ• yakkhÄ• ti dasseti. ye pana kicchajÄ«vikapattÄ•
bhÅ«massitÄ• nÄ• ma hontÄ«ti yojanÄ• . ``bhÅ«missitÄ• â€™â€™ ti pÄ• á¹-he bhÅ«miyaá
imamatthaá¹ƒ dassetuá¹ƒ ``puÃ±Ã±anibbattassÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. ``virÅ«pÄ• hut
vaá¹‡á¹‡atopi dubbaá¹‡á¹‡Ä• honti. saá¹‡á¹-hÄ• natopi dussaá¹‡á¹-hÄ• nÄ• . jÄ«vikatopi k
vipannarÅ«pÄ• hutvÄ• . `vivasÄ• hutvÄ• nipatantÄ«â€™ ti vinipÄ• tikÄ• tipi vadanti. vivas
icchÄ• ya vinÄ• ti attho. ``vivittaá¹-á¹-hÄ• nesÅ«â€™â€™ ti janavivittesu á¹-hÄ• nesu. pariy
kappenti. pÄ«á¸·etvÄ• vÄ• jÄ«vitaá¹ƒ kappenti. tÄ• setvÄ• pÄ«á¸·etvÄ• vÄ• jÄ«vitaá¹ƒ ka
``vemÄ• nikapetÄ• pÄ«â€™â€™ ti attano puÃ±Ã±anibbattaá¹ƒ dibbavimÄ• naá¹ƒ yesaá¹ƒ a
puÃ±Ã±Ä• puÃ±Ã±amissaka kammena nibbattattÄ• keci divÄ• dibbasukhaá¹ƒ anubhavant
rattiá¹ƒ dibbasukhaá¹ƒ anubhavanti, divÄ• petadukkhanti. parehi dattaá¹ƒ dinnaá¹ƒ puÃ±Ã±
jÄ«vantÄ«ti paradattÅ«pajÄ«vino. ``parehi dinnaá¹ƒ puÃ±Ã±apphalaá¹ƒâ€™â€™ ti Ã±Ä• tal
idaá¹ƒ me puÃ±Ã±aá¹ƒ petÄ• naá¹ƒ kÄ• laá¹…katÄ• naá¹ƒ Ã±Ä• tÄ«naá¹ƒ dedhÄ«ti evaá¹ƒ
``sakalacakkavÄ• á¸·apariyÄ• pannÄ• ekabhÅ«makÄ• â€™â€™ ti yathÄ• tÄ• vatiá¹ƒsÄ• b
cakkavÄ• á¸·esupi atthi. sabbÄ• pi dibbena vassasahassena ekaÄ• yu paricchedo hoti. imas
vattabbaá¹ƒ natthi. na tathÄ• nirayesu vÄ• tiracchÄ• na yoniyaá¹ƒ vÄ• pettivisayevÄ• asu
bhummadevesu vÄ• \Be 149/ ekaparicchedo nÄ• ma atthi. catunnaá¹ƒ apÄ• yÄ• naá¹ƒ Ä•
natthÄ«ti vuttaá¹ƒ, na nu brahma saá¹ƒyutte kokÄ• likaá¹ƒ bhikkhuá¹ƒ Ä• rabbha bhagavatÄ
nirayÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ atthÄ«ti. saccaá¹ƒ atthi. te pana dasanirayÄ• avÄ«ciniraye pa
tassa padesamattÄ• honti. na tehi pade samattehi sakalo avÄ«cinirayo niyatÄ• yu parimÄ•
api ca sopi tesaá¹ƒ Ä• yuparicchedo avÄ«cibhÅ«miyÄ• niyÄ• mena siddho na hoti. tena ten
tasmÄ• yaá¹ƒ vuttaá¹ƒ ``tattha yebhÅ«yyena kammappamÄ• á¹‡attÄ• â€™â€™ ti, taá¹ƒ su

``tattha nirayesÅ«â€™â€™ tiÄ• diá¹ƒ. ``evaá¹ƒ santeâ€™â€™ ti na itara dÄ«pavÄ• sÄ«naá
Ä• rohaá¹‡aÃ±ca orohaá¹‡aÃ±ca atthÄ«ti vutte satÄ«ti attho. samÄ• cÄ• ro nÄ• ma dasasu
nÄ• ma dasaduccaritÄ• ni. tesaá¹ƒ nissandabhÅ«tÄ• sampattivipattiyoti sambandho. ``tesa
dÄ«pavÄ• sÄ«naá¹ƒpi. so evaparicchedoti Ä• pajjati. na ca sakkÄ• tathÄ• bhavituá¹ƒ. Ä• d
catudÄ«pa vÄ• sÄ«naá¹ƒ asaá¹…khyeyyÄ• yukatÄ• sambhavatoti. atha itaradÄ«pavÄ• sÄ«
Ä• rohaá¹‡aá¹ƒ orohaá¹‡aÃ±ca atthi. evaá¹ƒ sati, etarahipi tesaá¹ƒ Ä• yukappo jambudÄ«pa
ekagatiko siyÄ• ti codanÄ• . nissandamattattÄ• tiÄ• di parihÄ• ro. natthi idaá¹ƒ mama idaá¹ƒ
pÄ• á¹-ipuggalikataá¹‡hÄ• etesanti ``amamÄ• â€™â€™. ``apariggahÄ• â€™â€™ ti puttadÄ
``uparime cÄ• tumahÄ• rÄ• jikeâ€™â€™ ti Ä• kÄ• saá¹-á¹-hakacÄ• tumahÄ• rÄ• jike. dive d
``yÄ• va nimirÄ• jakÄ• lÄ• â€™â€™ ti yÄ• va amhÄ• kaá¹ƒ bodhisattabhÅ«tassa nimiraÃ±Ã
pabuddho purime antarakappe uppanno. nimirÄ• jÄ• pana imasmiá¹ƒ antara kappe uppann
paÃ±Ã±Ä• savassÄ• ni cÄ• tumahÄ• rÄ• jike ekodibbarattidivo hotÄ«â€™â€™ tiÄ• di abhid
Ä• gatanayena vutto. catugguá¹‡avacane. ``uparimÄ• naá¹ƒâ€™â€™ ti uparimÄ• naá¹ƒ dev
vassasahassaá¹ƒ Ä• yuppamÄ• á¹‡aá¹ƒ hotÄ«ti \Be 150/ sambandho. ``dveâ€™â€™ ti dve
``aá¹-á¹-hÄ• â€™â€™ ti aá¹-á¹-havassasahassÄ• ni. ``heá¹-á¹-himÄ• naá¹ƒâ€™â€™ ti heá¹
``uparimÄ• naá¹ƒâ€™â€™ ti uparimÄ• naá¹ƒ devÄ• naá¹ƒ. yÄ• me eko rattidivotiÄ• dinÄ• y
``cattÄ• rÄ«â€™â€™ ti manussaloke cattÄ• ri vassasatÄ• ni. evaá¹ƒ sesesu. ``Ä• dianta da
cÄ• tumahÄ• rÄ• jike manussavassagaá¹‡anÄ• dassanaá¹ƒ Ä• didassanaá¹ƒ nÄ• ma. idÄ•
manussavassagaá¹‡anÄ• dassanaá¹ƒ anta dassanaá¹ƒ nÄ• ma.

na atidubbalaá¹ƒti nÄ• tidubbalaá¹ƒ. ``taá¹ƒâ€™â€™ ti taá¹ƒ avitakka avicÄ• ramattajhÄ• n
``bhÅ«mantareâ€™â€™ ti pathamajjhÄ• nabhÅ«mito aÃ±Ã±issaá¹ƒ dutÄ«yajjhÄ• nabhÅ«m
vassa, utu, mÄ• sa, pakkha, ratti, divÄ• , divasena paricchijjÄ«yatÄ«ti kappo. kappÄ«yanti v
nÄ• nÄ• dhammappavattiyo atÄ«tÄ• divasena paricchijjÄ«yanti etenÄ• ti kappo. kÄ• lo. ma
vassÄ• naá¹ƒ satabhÄ• gehipi sahassabhÄ• gehipi satasahassabhÄ• gehipi saá¹…khÄ• tuá
asaá¹…khyeyyo. ekassa asaá¹…khyeyyassa antare dissamÄ• no kappo antarakappo. sattÄ
Ä• yukappo. so pana manussÄ• naá¹ƒ dasavassÄ• yukakÄ• le dasavassena paricchinno. n
niccakÄ• laá¹ƒ caturÄ• sÄ«ti kappasahassehi paricchinno. antarakappo nÄ• ma cÅ«á¸·akap
vÄ«satippabhedÄ• cÅ«á¸·akappÄ• vuccantÄ«ti keci vadantÄ«tiÄ• dinÄ• yojanÄ• . ``yeâ€™
catusaá¹-á¹-hiyÄ• dibhedÄ• antarakappÄ• . ``yathÄ• vinaá¹-á¹-haá¹ƒâ€™â€™ ti vinaá¹-á¹-h
vinaá¹-á¹-happakatiyÄ• . vaá¸• á¸• hamÄ• no kappo vivaá¹-á¹-o. ``yathÄ• vivaá¹-á¹-aá¹ƒâ€™
vivaá¹-á¹-appakÄ• rena vivaá¹-á¹-appakatiyÄ• . accayena atikkamanena. haraá¹‡ena apana
tasmiá¹ƒ kappavacane. aá¹-á¹-hakathÄ• yaá¹ƒ vuttattÄ• ti sambandho. ``tejenÄ• â€™â€™ t
``saá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti vinassati tadÄ• . ``heá¹-á¹-hÄ• â€™â€™ ti heá¹-á¹-hÄ• loko.
``catusaá¹-á¹-hivÄ• resÅ«â€™â€™ ti niddhÄ• raá¹‡e bhummavacanaá¹ƒ.

gÄ• thÄ• su. ``sattasattagginÄ• vÄ• rÄ• â€™â€™ ti sattasattavÄ• rÄ• agginÄ• vinassanti.
paccattavacanaá¹ƒ. sattasusattasuvÄ• resu loko \Be 151/ agginÄ• vinassatÄ«ti yojanÄ• . te

aá¹-á¹-hameâ€™â€™ ti. ``dakÄ• â€™â€™ ti udakena. aá¹-á¹-hame aá¹-á¹-hamevÄ• re loko
yadÄ• catusaá¹-á¹-hivÄ• rÄ• puá¹‡á¹‡Ä• , tadÄ• eko vÄ• yuvÄ• ro siyÄ• . tattha ``tadÄ• â
catusaá¹-á¹-hivÄ• re. ``vivaá¹-á¹-amÄ• naá¹ƒâ€™â€™ ti saá¹‡á¹-hahamÄ• naá¹ƒ. ``vivaá¹-á
saá¹‡á¹-hahati. ``saá¹ƒvaá¹-á¹-amÄ• naá¹ƒâ€™â€™ ti vinassamÄ• naá¹ƒ. ``saá¹ƒvaá¹-á¹-at
``dve asaá¹…khyeyyÄ• nÄ«â€™â€™ ti aá¸• á¸• hadvayaá¹ƒ ekaá¹ƒ asaá¹…khyeyyanti katv
yathÄ• taá¹ƒ-Ä• bhassarÄ• naá¹ƒ aá¹-á¹-hakappÄ• nÄ«ti. ``upaá¸• á¸• henÄ• â€™â€™ ti ud
udakena vinassamÄ• nÄ• su dutÄ«yajjhÄ• nabhÅ«mi na tÄ• va vinassati. saá¹ƒvaá¹-á¹-akap
tiá¹-á¹-hateyeva. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ. sabbaÃ±cetaá¹ƒ labbhamÄ• nattÄ• vuttaá¹ƒ.
sandhÄ• ya vuttanti. idameva pamÄ• á¹‡anti.

paá¹-isandhicatukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<145> kammacatukke. ``janetÄ«â€™â€™ ti ajanitaá¹ƒ janeti. pÄ• tubhÄ• veti. ``upatthamb
upatthambhati. ciraá¹-á¹-hitikaá¹ƒ karoti. ``upapÄ«á¸·etÄ«â€™â€™ ti janitaá¹ƒ upapÄ«á¸·eti
``upaghÄ• tetÄ«â€™â€™ ti upacchindati. ``kaá¹-attÄ• rÅ«pÄ• naá¹ƒâ€™â€™ ti kaá¹-attÄ•
kammajarÅ«pÄ• naá¹ƒ. ``kammapathapattÄ• vÄ• â€™â€™ ti ettha paá¹-isandhijanena sati,
kammapathapattaá¹ƒ nÄ• ma hotÄ«ti daá¹-á¹-habbaá¹ƒ. vipaccitthÄ• ti vipakkaá¹ƒ. vipakkaá
vipakka vipÄ• kÄ• . upatthambhamÄ• nÄ• pavattati. sayaá¹ƒpi paccayalÄ• bhe satÄ«ti adhi
``aladdhokÄ• sassÄ• â€™â€™ ti idaá¹ƒ nidassana mattaá¹ƒ. laddhokÄ• sassapi upatthamb
aÃ±Ã±aá¹ƒ akusalakammaá¹ƒ okÄ• saá¹ƒ labhatÄ«ti yojanÄ• . ``cÄ• yaá¹ƒâ€™â€™ ti ce ay
ti kÄ• laá¹ƒkareyya. ``assÄ• â€™â€™ ti imassa puggalassa. ``pasÄ• ditaá¹ƒâ€™â€™ ti pas
``padÅ«sitaá¹ƒâ€™â€™ ti paduá¹-á¹-haá¹ƒ. pubbe `maraá¹‡Ä• sanna kÄ• leâ€™ ti vuttattÄ
ti vuttaá¹ƒ. ``etaá¹ƒâ€™â€™ ti kammantarassa upatthambhanaá¹ƒ. ``jÄ«vitaparikkhÄ• reâ€
paccaye. ``samudÄ• netvÄ• â€™â€™ ti samÄ• ha ritvÄ• \Be 152/. ``etthÄ• â€™â€™ ti upa
khandhasantÄ• nassa upabrÅ«hananti sambandho. ``vuttanayenÄ• â€™â€™ ti `jÄ«vitantar
vuttanayena. khandhasantÄ• nassa ciratarappavattinti sambandho. ``vuttappakÄ• rÄ• â€™â
aladdhokÄ• sÄ• vÄ• vipakka vipÄ• kÄ• vÄ• sabbÄ• pi kusalÄ• kusala cetanÄ• â€™ ti eva
``dubbalataraá¹ƒ katvÄ• vÄ• vibÄ• dhamÄ• nÄ• â€™â€™ ti upapÄ«á¸·aka kammakiccaá¹ƒ
dubbala Ä• yÅ«hanakÄ• leâ€™â€™ ti samuccayanakÄ• le. ``vihata sÄ• matthiyaá¹ƒâ€™â€™â€
``mahesakkhesÅ«â€™â€™ ti mahÄ• nubhÄ• vesu. ``upatthambhakampi tabbipariyÄ• yena
upapÄ«á¸·aka kammato vipariyÄ• yena veditabbaá¹ƒ. `uparibhÅ«mi nibbattakampi samÄ• n
nibbattetÄ«â€™ tiÄ• dÄ«su `heá¹-á¹-hÄ• bhÅ«mi nibbattakampi samÄ• naá¹ƒ uparibhÅ«mi
vattabbanti adhippÄ• yo. ajÄ• tasatturÄ• javatthumhi tassa raÃ±Ã±o pitughÄ• takammaá¹ƒ
nibbattanakampi samÄ• naá¹ƒ pacchÄ• buddhu paá¹-á¹-hÄ• na kammena bÄ• dhÄ«yamÄ•
taá¹ƒ ussadaniraye nibbatteti. khandhasantÄ• nassa vibÄ• dhanaá¹ƒ nÄ• ma sattassa dukk
sambandho. kathaá¹ƒ gomahiá¹ƒsÄ• dÄ«naá¹ƒ puttadÄ• raÃ±Ä• timittÄ• naÃ±ca vipattikara
upapÄ«á¸·aka kammakiccaá¹ƒ bhaveyya. aÃ±Ã±ohi so puggalo, aÃ±Ã±e gomahiá¹ƒsÄ• day
kammaá¹ƒ aÃ±Ã±esaá¹ƒ sattÄ• naá¹ƒ dukkhuppattiá¹ƒ vÄ• sukhuppattiá¹ƒ vÄ• kareyyÄ• t

taá¹ƒ vissajjeti. Ä• nanda seá¹-á¹-hivatthumhi. soseá¹-á¹-hi mahÄ• macchariyo ahosi. aÃ±Ã±
nÄ«vÄ• resi. so tato cavitvÄ• ekasmiá¹ƒ gÄ• make ekissÄ• itthiyÄ• kucchimhi jÄ• to. tassa
paá¹-á¹-hÄ• ya tassa pÄ• pakammena mÄ• taraá¹ƒ Ä• diá¹ƒ katvÄ• sakalagÄ• mikÄ• naá¹
dhammapada aá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmÄ• nissandaphalavasena aÃ±Ã±ena ka
sattÄ• naá¹ƒ dukkhuppattiá¹ƒ vÄ• sukhuppattiá¹ƒ vÄ• karoti yevÄ• ti daá¹-á¹-habbaá¹ƒ. [``
sÄ«sesÅ«â€™â€™ ti paá¹-isandhikÄ• lato paá¹-á¹-hÄ• ya uppannÄ• ekekÄ• kammajarÅ«
pacchÄ• aparÄ• paraá¹ƒ tÄ• disÄ• ya kammajarÅ«pasantatiyÄ• pavattatthÄ• ya sÄ«sabhÅ
sÄ«santi vuccati. yaá¹ƒ kiÃ±ci ekaá¹ƒ vÄ• kammajasantati sÄ«saá¹ƒ. dve vÄ• kammajasant
visuddhimaggapÄ• á¹-he. ``tadevÄ• â€™â€™ ti taá¹ƒ upaghÄ• taka kammameva. ``idha cÄ
abhidhammatthasaá¹…gahe. ``imassa pÄ«â€™â€™ ti imassa upaghÄ• taka kammassapi.
vatthumhi ca soá¹‡atthera pituno vatthumhi ca tesaá¹ƒ maraá¹‡Ä• sannakÄ• le pathamaá¹ƒ
upaá¹-á¹-hahanti. pacchÄ• raÃ±Ã±o ekaá¹ƒ pubbakataá¹ƒ kalyÄ• á¹‡a kammaá¹ƒ anussara
taá¹…khaá¹‡e eva ekaá¹ƒ kalyÄ• á¹‡a kammaá¹ƒ karontassa tÄ• ni duggati nimittÄ• ni anta
sagganimittÄ• ni pÄ• tubbhavanti. ubhopi cavitvÄ• sagge nibbattantÄ«ti. kusalÄ• kusala ka
karotÄ«ti kusalÄ• kusala kammakkhayakaro. ``Ä• yu kammesu vijjamÄ• nesÅ«â€™â€™ ti
ca pariyanta gato na hoti, kammÄ• nubhÄ• vo ca parikkhÄ«á¹‡o na hoti. evaá¹ƒ Ä• yu kamm
``aparÄ• dha kammassÄ• â€™â€™ ti mÄ• tÄ• pitÅ«suvÄ• dhammikasamaá¹‡a brÄ• hmaá
aparÄ• dhakammassa. ``so panÄ• â€™â€™ ti majjhimaá¹-á¹-hakathÄ• vÄ• do pana. ``aruc
anicchiyamÄ• noviya. ``soâ€™â€™ ti majjhimaá¹-á¹-hakathÄ• vÄ• do. ``tattha panÄ• â€™â
majjhimaá¹-á¹-hakathÄ• yaá¹ƒ pana. ``sabbaÃ±cetaá¹ƒâ€™â€™ ti sabbaÃ±ca etaá¹ƒ suttav
sambandho. anicchantehi á¹-Ä«kÄ• cariyehi. ``vipÄ• kaá¹ƒ paá¹-iicchitaboâ€™â€™ ti vipÄ
tabbo. ettha ``vipÄ• kaá¹ƒâ€™â€™ ti kammanibbattakkhandha santÄ• naá¹ƒ vuccati. tassa
kammanti vuccati. tasseva khandhasantÄ• nassa upatthambhakaá¹ƒ tasseva upapÄ«á¸·aka
kammaá¹ƒ upaghÄ• taka kammanti vuccatÄ«ti adhippÄ• yo. ``sÄ• keta paÃ±heâ€™â€™ ti
paÃ±he. dhammadinnÄ• ya nÄ• ma uggasena raÃ±Ã±o deviyÄ• vatthumhi sÄ• devÄ« pub
kammena apÄ• yesu patitvÄ• pacchÄ• pavatti vipÄ• kavasena bahÅ«su bhavesu ajasarÄ«
attano sÄ«sacchedana dukkhaá¹ƒ anubhosÄ«ti. ``sÄ• panÄ• â€™â€™ ti sÄ• ekÄ• pÄ• á¹
mahÄ• moggalÄ• na vatthu nÄ• ma paÃ±casata corÄ• naá¹ƒ therassa ghÄ• ta na vatthu \B
pubbakatena upacchedaka kammena coraghÄ• tanaá¹ƒ labhitvÄ• parinibbuto. sÄ• mÄ• vat
vaggumudÄ• naditÄ«ravÄ• sino paÃ±casata bhikkhÅ« ca attano pubbakatehi upacchedaka
parÅ«pakkamaá¹ƒ labhitvÄ• saggesu nibbattÄ• . dussimÄ• ro nÄ• ma kakusandha buddha
kalÄ• burÄ• jÄ• nÄ• ma khanti vÄ• ditÄ• pasassa ghÄ• tako vuccati. te pana taá¹…khaá¹‡e
kammena taá¹…khaá¹‡e eva cavitvÄ• avÄ«cimhi nibbattÄ• . tattha purima vatthÅ«su upacc
upacchindana mattaá¹ƒ karoti. na attano vipÄ• kaá¹ƒ deti. pacchimavatthÅ«su pana upacch
vipÄ• kaÃ±ca detÄ«ti. vibhÄ• vanipÄ• á¹-he. ``upacchedana pubbakaá¹ƒâ€™â€™ ti upacch
janetÄ«ti yojanÄ• . kammantarassa vipÄ• kaá¹ƒ upacchinditvÄ• va attano vipÄ• kaá¹ƒ janet
``attano vipÄ• kaá¹ƒ janetÄ«â€™â€™ ti idha kadÄ• ci janeti, kadÄ• ci na janetÄ«ti evaá¹ƒ v
``taá¹ƒ na sundaraá¹ƒâ€™â€™ ti vuttaá¹ƒ. tenÄ• ha ``idha pubbakatenÄ• â€™â€™ tiÄ• diá

Ä• gatattÄ• â€™â€™ ti tesu vatthÅ«su tejanÄ• upacchedaka kammena marantÄ«ti evaá¹ƒ
nibbattetÄ«ti vipÄ• ka nibbattakaá¹ƒ. tassa bhÄ• vo vipÄ• ka nibbattakattaá¹ƒ. vipÄ• ka nibb
viggaho.

janakacatukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<136> ``nikanti balena vÄ• paá¹-ibÄ• hiyamÄ• naá¹ƒ vipÄ• kaá¹ƒ na detÄ«â€™â€™ ti jhÄ•
maraá¹‡akÄ• le uppajjituá¹ƒ nikantiyÄ• sati, taá¹ƒ jhÄ• naá¹ƒ vipÄ• kaá¹ƒ na detÄ«ti adhipp
ti ekassa puggalassa. ``tesaá¹ƒâ€™â€™ ti mahaggatakamma Ä• nantariya kammÄ• naá¹ƒ.
kataá¹ƒ nÄ• ma vatthu dubbalattÄ• sayampi dubbalaá¹ƒ hoti. paá¹-isandhiá¹ƒ na janeti. ten
javanavÄ«thito pubbabhÄ• ge Ä• sanne kataá¹ƒâ€™â€™ ti. idaÃ±ca kammasÄ• maÃ±Ã±a
sati, na detÄ«ti na vattabbanti dassetuá¹ƒ ``micchÄ• diá¹-á¹-hikammaá¹ƒ panÄ• â€™â€™ ti
kataá¹ƒ Ä• sanna kammaá¹ƒ nÄ• mÄ• ti gahetabbanti yojanÄ• . pÄ• á¸·ipÄ• á¹-he. assapug
sammÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• , micchÄ• diá¹-á¹-hi samattÄ• samÄ• dinnÄ• ti
paripuá¹‡á¹‡aá¹ƒ Ä• gamissati. somanassa janakaá¹ƒ paracetanÄ• pavattivasena. santÄ• p
kukkuccavippaá¹-isÄ• rappavattivasena. idaá¹ƒ garuka catukkaá¹ƒ nÄ• ma anantare bhave
kammÄ• naá¹ƒ vasena vuttanti Ä• ha ``upapajjavedanÄ«ya kammÄ• ni evÄ• â€™â€™ ti. ka
hotu, akusalaá¹ƒ vÄ• . punappunaá¹ƒ laddhÄ• sevane sati, vipÄ• kaá¹ƒ deti. asati na deti. k
kusalassa kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ uppannaá¹ƒ hoti cakkhu viÃ±Ã±Ä•
kammassa katattÄ• upacitattÄ• vipÄ• kaá¹ƒ uppannaá¹ƒ hoti cakkhu viÃ±Ã±Ä• á¹‡anti ca,
etthahi katattÄ• ti vatvÄ• puna upacitattÄ• ti vacanaá¹ƒ punappunaá¹ƒ vaá¸• á¸• hanasaá¹.
vipÄ• kaá¹ƒ detÄ«ti Ã±Ä• peti. tasmÄ• katamatta kammattÄ• kaá¹-attÄ• kammaá¹ƒ nÄ• m
vipaccanaka kammasseva idha adhippetattÄ• punappunaá¹ƒ laddhÄ• sevanameva idha ga
aá¹-á¹-hakathÄ• yaá¹ƒ ``punappunaá¹ƒ laddhÄ• sevanaá¹ƒâ€™â€™ ti vuttaá¹ƒ.

``evaÃ±ca katvÄ• â€™â€™ tiÄ• dÄ«su. ``yattha taá¹ƒ pubbakataá¹ƒ kammanti Ä• gataá¹ƒâ
aá¹-á¹-hakathÄ• padese taá¹ƒ kaá¹-attÄ• kammaá¹ƒ pubbakataá¹ƒ kammaá¹ƒti Ä• gataá¹ƒ
tiÄ• dÄ«su. ``idhÄ• â€™â€™ ti imasmiá¹ƒ abhidhammattha saá¹…gahe. pÄ• á¸·iyaá¹ƒ. yaá¹
vipÄ• kaá¹ƒ deti. tasmiá¹ƒ asati, yaá¹ƒ bahulaá¹ƒ. tasmiá¹ƒ asati, yaá¹ƒ Ä• sannaá¹ƒ. tasmi
kaá¹-attÄ• vÄ• pana kammaá¹ƒ, taá¹ƒ vipÄ• kaá¹ƒ detÄ«ti attho. sesamettha suviÃ±Ã±eyy

suttantapÄ• á¹-he. sukhavedanaá¹ƒ janetÄ«ti sukhavedanÄ«yaá¹ƒ. ``samattÄ• â€™â€™ ti
``samÄ• dinnÄ• â€™â€™ ti tadatthavivaraá¹‡aá¹ƒ. ``pariyattaá¹ƒâ€™â€™ ti samatthaá¹ƒ. t
yÄ• vajÄ«vaá¹ƒ bahÅ«ni pÄ• pakammÄ• ni Ä• ciá¹‡á¹‡Ä• ni. maraá¹‡a divase pana sÄ• rip
sutvÄ• cavitvÄ• tena Ä• sanna kammena sagge nibbatti. vÄ• takÄ• lassa yÄ• vajÄ«vaá¹ƒ
Ä• ciá¹‡á¹‡Ä• ni. maraá¹‡a divasepana buddhasÄ• sane \Be 156/ viparÄ«ta saÃ±Ã±aá¹ƒ ka
apÄ• ye nibbatti.

garukacatukkaá¹ƒ niá¹-á¹-hitaá¹ƒ.

14__7_. diá¹-á¹-hadhammacatukke. passitabboti diá¹-á¹-ho. ``dhammoâ€™â€™ ti khandhÄ
diá¹-á¹-ho dhammoti diá¹-á¹-ha dhammo. vattamÄ• no dhammasamÅ«ho. yo attabhÄ• voti v
diá¹-á¹-hiyÄ• parikappitasÄ• rassa bhÄ• vo pavatti kÄ• raá¹‡anti katvÄ• ti imamatthaá¹ƒ da
dhammo vuccatÄ«â€™â€™ tiÄ• dimÄ• ha. ``vipÄ• kaá¹ƒ paá¹-isaá¹ƒvedetÄ«â€™â€™ ti et
dasseti. paá¹-isaá¹ƒvedana kriyÄ• pade vipÄ• kanti kammapadaá¹ƒ disvÄ• vipÄ• kaá¹ƒ nÄ
vedanÄ«yaá¹ƒ. paá¹-isaá¹ƒveditabbaá¹ƒ paá¹-isaá¹ƒvedanÄ«yanti viÃ±Ã±Ä• tattÄ• . ``upec
``upapajjitvÄ• â€™â€™ ti upecca pajjitvÄ• . pÄ• puá¹‡itvÄ• ti attho. vibhÄ• vanipÄ• á¹-he. ``
dhammatoâ€™â€™ ti diá¹-á¹-ha dhammassa. sÄ• miatthe paÃ±camÄ«. pÄ• á¸·iyaá¹ƒ vutta
pubbavÄ• kye vutta nayameva. aparasaddo niccaá¹ƒ apÄ• dÄ• nÄ• pekkho. taÃ±ca apÄ• d
vuttapadehi. ``diá¹-á¹-hadhammÄ• nÄ• gatÄ• nantara bhavehÄ«â€™â€™ ti diá¹-á¹-hadham
bhavato cÄ• ti attho. ``parivattoâ€™â€™ ti pabandho. aparÄ• pariyoti vÄ• , aparo ca aparo
aparÄ• pare pavatto aparÄ• pariyoti attho. ``upapajjabhavaá¹ƒâ€™â€™ ti anÄ• gatÄ• nanta
``ahosÄ«â€™â€™ ti padaá¹ƒ aÃ±Ã±Ä• si koá¹‡á¸• aÃ±Ã±oti padeviya ruá¸·hÄ«nÄ• mapada
nÄ• makaá¹ƒâ€™â€™ ti. taá¹ƒ pana ruá¸·hipadaá¹ƒ kutopavattaá¹ƒti Ä• ha ``ahosi kammaá
``evaá¹ƒ vutta pÄ• á¹-havasenÄ• â€™â€™ ti ettha idha vutto pÄ• á¹-ho sÄ• vaseso. paripu
kammaá¹ƒ ahosi kamma vipÄ• ko, ahosi kammaá¹ƒ nÄ• hosi kamma vipÄ• ko, ahosi kamm
kammaá¹ƒ natthi kammavipÄ• ko, ahosikammaá¹ƒ bhavissati kamma vipÄ• ko, ahosi kamm
vipÄ• kotiÄ• dinÄ• paá¹-isambhidÄ• magge Ä• gato. ``sÄ• â€™â€™ ti pathama javana cet
cÄ• tÄ«â€™â€™ ti ettha ``itÄ«â€™â€™ ti hetu \Be 157/ atthe nipÄ• to, tasmÄ• aciraá¹-á¹-h
dhamme eva phalaá¹ƒ datvÄ• vigacchati, tasmÄ• appatara vipÄ• kattÄ• ahetukamattaá¹ƒ
vigacchatÄ«ti yojanÄ• . ``paccayoti cÄ• â€™â€™ ti paccayaá¹ƒ laddhÄ• ti vutto paccayoti c
mahantaá¹ƒ vutto paccayo. ``kÄ• kavaliyÄ• dÄ«naá¹ƒ viyÄ• â€™â€™ ti kÄ• kavaliyÄ• dÄ«n
diá¹-á¹-havedanÄ«ya kammaá¹ƒ viya. ``pÄ• kaá¹-atarapphaladÄ• naá¹ƒâ€™â€™ ti sattÄ• h
seá¹-á¹-hiá¹-á¹-hÄ• nappaá¹-i lÄ• bhÄ• divasena pÄ• kaá¹-atarapphaladÄ• nakaá¹ƒ kammav
pathajavanasantÄ• ne pavattÄ• pathamajavana cetanÄ• vÄ• itarÄ• pi pathama javana cet
``kÄ• cÄ«â€™â€™ ti ekaccÄ• pathamajavana cetanÄ• . sesÄ• ni diá¹-á¹-hadhamma vedan

upapajjakamme. ``attha sÄ• dhikÄ• â€™â€™ ti sanniá¹-á¹-hÄ• natthasÄ• dhikÄ• . pÄ• á¹‡a
vuttaá¹ƒ hoti. suá¹-á¹-hu niá¹-á¹-hÄ• petÄ«ti sanniá¹-á¹-hÄ• pikÄ• . ``sesÄ• ni pÄ«â€™â€™
vedanÄ«ya kammÄ• nipi. ``idhÄ• â€™â€™ ti imasmiá¹ƒ manussa loke. ``missakakammÄ• n
kusalamissakÄ• ni kammÄ• ni. vemÄ• nikapetavatthÅ«ni vimÄ• navatthu pÄ• á¸·iyaá¹ƒ Ä• g
vipattiá¹ƒ anubhavantÄ• ni vatthÅ«nÄ«â€™â€™ ti ettha ``vipattiá¹ƒâ€™â€™ ti cakkhu sotÄ
paccaá¹…gÄ• naá¹ƒ vÄ• vipattiá¹ƒ. nÄ• nÄ• dukkhuppattibhÅ«taá¹ƒ vÄ• vipattiá¹ƒ. ``dugg
ti mahiddhÄ«naá¹ƒ nÄ• gasupaá¹‡á¹‡Ä• dÄ«naá¹ƒ sampattiá¹ƒ. ``yathÄ• vutta vatthÅ«hÄ«
petavatthÄ• dÄ«hi. aá¹-á¹-hakathÄ• pÄ• á¹-he. ``tesaá¹ƒ saá¹…kamanaá¹ƒ natthÄ«â€™â€™
vipaccanakÄ• la saá¹…kanti nÄ• ma natthi. ``yathÄ• á¹-hÄ• neyeva patiá¹-á¹-hantÄ«â€™â€™

dhammaá¹-á¹-hÄ• nÄ• divasena bhagavatÄ• yathÄ• vuttaá¹-á¹-hÄ• ne eva tiá¹-á¹-hanti. ``e
tesaá¹ƒ saá¹…kamanaá¹ƒ natthÄ«tiÄ• dinayena vuttaá¹ƒ. ``yuttiyÄ• vÄ• abhÄ• vatoâ€™â€
vedanÄ«yassa paá¹-isandhi vipÄ• kÄ• di yuttiyÄ• abhÄ• vato.

diá¹-á¹-hadhammacatukkaá¹ƒ.

<148> pÄ• kaá¹-á¹-hÄ• nacatukke. ``kÄ• yÄ• dÄ«naá¹ƒâ€™â€™ ti copanakÄ• yÄ• dÄ«naá
vuttaá¹ƒ hoti. ``atipÄ• tentÄ«â€™â€™ ti atikkamma \Be 158/ payogena abhibhavitvÄ• pÄ•
``atipÄ• tanaÃ±cetthÄ• â€™â€™ tiÄ• diá¹ƒ. ``adinnaá¹ƒâ€™â€™ ti sÄ• mikenaadinnaá¹ƒ p
agamanÄ«yavatthÅ«ni nÄ• ma avÄ«tikkamanatthÄ• ya anupagantabbÄ• ni mÄ• turakkhitÄ•
``tassÄ• â€™â€™ ti parapÄ• á¹‡assa. ``tatoâ€™â€™ ti parapariggahita bhÄ• vato. ``acchin
parasantakassa attano santakakaraá¹‡avasena bhusaá¹ƒ parasantakÄ• bhÄ• vacchindaka
vuttaá¹ƒ hoti. ``maggena maggappaá¹-ipÄ• dakassÄ• â€™â€™ ti attano maggena paramag
``etthapÄ«â€™â€™ ti yathÄ• adinnÄ• dÄ• ne parapariggahita saÃ±Ã±inoti dutÄ«yaá¹ƒ aá¹
etthapi. ettha vadanti agamanÄ«ya vatthu vasena cittanti avatvÄ• tasmiá¹ƒ sevana cittanti v
agamanÄ«ya vatthu saÃ±Ã±itÄ• ti avuttampi vuttasadisaá¹ƒ hotÄ«ti. na hoti. na hi tasminti v
saÃ±Ã±Ä• visesa sahitaá¹ƒ atthaá¹ƒ vadati. Ä«disesu ca á¹-hÄ• nesu sace saÃ±Ã±Ä• padh
pÄ• á¹‡asaÃ±Ã±itÄ• , parapariggahita saÃ±Ã±itÄ• , ti aá¹…ga padaá¹ƒ viya idhapi agaman
dutÄ«yaá¹ƒ aá¹…gapadaá¹ƒ avassaá¹ƒ vattabbaá¹ƒ hoti. kasmÄ• , aá¹…ganiyamaá¹-á¹-hÄ•
``etenÄ• â€™â€™ tiÄ• diá¹ƒ. ``caturaá¹…gÄ«kova vuttoâ€™â€™ ti tassa cattÄ• ro sambhÄ
tasmiá¹ƒ sevana cittaá¹ƒ, sevanappayogo, maggena maggappaá¹-ipatti adhivÄ• sananti. ``s
``rakkhitÄ• su saá¹…gahitÄ• â€™â€™ ti mÄ• turakkhita pitu rakkhitÄ• dÄ«su saá¹…gahitÄ•
ti suttantaá¹-Ä«kÄ• su pana. ``sÄ• â€™â€™ ti bhikkhunÄ«. pÄ• saá¹‡á¸• Ä• vuccanti dvÄ•
diá¹-á¹-higatÄ• dÄ«ni. taá¹ƒ vÄ• dino pÄ• saá¹‡á¸• iyÄ• nÄ• ma. tesaá¹ƒ dhammo pÄ• saá¹
micchÄ• cÄ• ropi dussÄ«lÄ• ya itthiyÄ• vÄ«tikkamo appasÄ• vajjo. tato gorÅ«pa sÄ«likÄ• y
saraá¹‡aá¹…gatÄ• ya, paÃ±ca sikkhÄ• padikÄ• ya, sÄ• maá¹‡eriyÄ• , puthujjana bhikkhun
pÄ• á¹-he. ``etthÄ• â€™â€™ ti imasmiá¹ƒ akusalakÄ• yakamme. ``na gahitaá¹ƒâ€™â€™ ti
aá¹-á¹-hakathÄ• cariyehi vÄ• na gahitaá¹ƒ. suraÃ±ca merayaÃ±ca pivanti etenÄ• ti surÄ• m
tadajjhoharaá¹‡a cetanÄ• kammaá¹ƒ. ``sabba lahukoâ€™â€™ ti sabbesaá¹ƒ surÄ• pÄ• na
\Be 159/ yo vipÄ• ko lahukataro, pavattivipÄ• kamattoti vuttaá¹ƒ hoti. ``ummattakasaá¹ƒvatta
ummattabhÄ• va saá¹ƒvattaniko. ``paÃ±capÄ«â€™â€™ ti surÄ• pÄ• na kammena saha paÃ
``tassÄ• â€™â€™ ti surÄ• pÄ• na kammassa. paá¹-isambhidÄ• maggaá¹-Ä«kÄ• yaá¹ƒ ima
saá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ vuttanti sambandho. tattha ``tabbi ramaá¹‡Ä• dayo cÄ• â€™â€™
viramaá¹‡Ä• dayo ca. ``madassÄ• â€™â€™ ti majjanassa. ``apuÃ±Ã±apathassÄ• â€™â€™
``tabbirati pÄ«â€™â€™ ti tato surÄ• pÄ• nato viratipi. ``nimmadatÄ• yÄ• â€™â€™ ti majjan
``sÄ• â€™â€™ ti nimmadatÄ• . ``puÃ±Ã±apathassÄ• â€™â€™ ti kusalakamma pathassa. `
``tÄ• nÄ«â€™â€™ ti surÄ• pÄ• na kammatabbirati kammÄ• ni. ``na itaraá¹ƒâ€™â€™ ti kam
surÄ• pÄ• naá¹ƒ visuá¹ƒ paá¹-isandhiá¹ƒ na detÄ«ti yojanÄ• . tabbirati kamme pana sace id

pÄ• pakammaá¹ƒ duccaritanti Ã±atvÄ• samÄ• dÄ• na virati sampattavirati vasena taá¹ƒ sik
taá¹ƒ sÄ«laá¹ƒ aÃ±Ã±ehi puÃ±Ã±apathehi asambandhampi visuá¹ƒ paá¹-isandhiá¹ƒ na detÄ
``evamidaá¹ƒ pÄ«â€™â€™ ti evaá¹ƒ idampi surÄ• pÄ• na kammaá¹ƒ kamma pathapattassa
eva paá¹-isandhiá¹ƒ janetÄ«ti yojanÄ• . ``tatthÄ• â€™â€™ ti kammapathasuttesu. sarÅ«pat
vattunti sambandho. ``yaá¹ƒâ€™â€™ ti yaá¹ƒ surÄ• pÄ• na kammaá¹ƒ. ``tatthÄ• â€™â€™
kamma jananaá¹ƒ nÄ• ma duccarita kammÄ• naá¹ƒ jananaá¹ƒ. sakkena devÄ• na mindena
sambandho. tassÄ• surÄ• ya puá¹‡á¹‡aá¹ƒ imaá¹ƒ surÄ• kumbhaá¹ƒkiá¹‡Ä• tha. mÅ«laá¹ƒ
``tassÄ• â€™â€™ ti surÄ• pÄ• na kammassa. apÄ• yaá¹ƒ gameti sampÄ• petÄ«ti apÄ• ya
ayaá¹ƒ yathÄ• lÄ• bha yojanÄ• atthi. mÅ«laá¹-Ä«kÄ• vacane. ``kammasahajÄ• tÄ• â€™â€
taá¹‡hÄ• . ``tesaá¹ƒâ€™â€™ ti tesaá¹ƒ paÃ±cannaá¹ƒ kammÄ• naá¹ƒ. ``koá¹-á¹-hÄ• satoâ€
dhammasaá¹…gaá¹‡iyaá¹ƒ phasso hoti, vedanÄ• hotÄ«tiÄ• dinÄ• vutte dhammuddesavÄ•
nÄ• ma Ä• gatÄ• . tesu paÃ±ca sikkhÄ• padÄ• koá¹-á¹-hÄ• sato kammapatha koá¹-á¹-hÄ•
koá¹-á¹-hÄ• se antogadhÄ• ti attho. ``purimÄ• naá¹ƒ catunnaá¹ƒâ€™â€™ ti pÄ• á¹‡Ä• ti pÄ
catunnaá¹ƒ kammÄ• naá¹ƒ. ``paá¹-ikkhittoâ€™â€™ ti tassa kammapathabhÄ• vo paá¹-ikkhi
tatÄ«ya suttaá¹ƒ. etÄ• supi ca aá¹-á¹-hakathÄ• su.

kÄ• yakammÄ• dÄ«su. sasambhÄ• rakÄ• yo nÄ• ma sakalo rÅ«pakÄ• yo. pasÄ• dakÄ• yo
viÃ±Ã±atti copanakÄ• yo nÄ• ma. ``copanaâ€™â€™ nti ca calanaá¹ƒ vuccati. ``so yevÄ• â€
kÄ• yakamma nÄ• ma lÄ• bho ca hoti, tasmÄ• so kammÄ• naá¹ƒ pavatti mukhanti vuccatÄ
visesetuá¹ƒâ€™â€™ ti idaá¹ƒ kÄ• yakammaá¹ƒ nÄ• ma, idaá¹ƒ vacÄ«kammaá¹ƒ nÄ• mÄ• t
``sakkontÄ«â€™â€™ ti kammÄ• ni visesetuá¹ƒ sakkonti. tasmÄ• kÄ• yadvÄ• re vuttitoti ca
vuttanti adhippÄ• yo. micchÄ• cÄ• rassa vacÄ«dvÄ• re appavattito ``purimÄ• ni dveâ€™â€™
cattÄ• rÄ«â€™â€™ ti musÄ• vÄ• dÄ• dÄ«ni cattÄ• ri vacÄ«kammÄ• ni. ``chabbidhÄ• ni tÄ•
`kÄ• yakammaá¹ƒ jaheyyuâ€™ ntiÄ• dÄ«ni chabbidhÄ• ni tÄ• ni vajjÄ• ni. kathaá¹ƒ ekamek
chabbidhÄ• ni tÄ• ni vajjetÄ«ti. anvayato ca byatirekato ca vajjeti. kathaá¹ƒ, pÄ• á¹‡Ä• tipÄ•
appakena vacÄ«dvÄ• re uppannampi kÄ• yadvÄ• re eva pavatti bahulattÄ• kÄ• yakamman
saá¹…khyaá¹ƒ na gacchati. dve vÄ• assa nÄ• mÄ• ni na bhavanti. vacÄ«dvÄ• re pana app
nÄ• ma na hoti. kÄ• yakammanti nÄ• maá¹ƒ na jahati. dve vÄ• assa nÄ• mÄ• ni na bhavan
bÄ• hulla vuttivacanena pÄ• á¹‡Ä• tipÄ• ta kamme chabbidhÄ• ni vajjÄ• ni vajjetÄ«ti. evaá¹
vanaluddako. so pana kadÄ• ci appakena gÄ• me carantopi vane bÄ• hulla cÄ• rittÄ• vana
gÄ• macarakoti nÄ• maá¹ƒ na labhati. dve vÄ• assa nÄ• mÄ• ni na bhavanti. evaá¹ƒ saá¹…
saá¹…gÄ• mÄ• vacaro nÄ• ma saá¹…gÄ• me bÄ• hullÄ• vacaro hatthÄ« vuccati. ettha man
sÄ• dhÄ• raá¹‡attÄ• kammÄ• ni visesetuá¹ƒ na sakkotÄ«ti vuttaá¹ƒ. evaÃ±casati, `abhijjhÄ
micchÄ• diá¹-á¹-hi ceti manasmiá¹ƒ vuttito manokammaá¹ƒ nÄ• mÄ• â€™ ti idaá¹ƒ na vattal
kamma siddhiá¹ƒ paá¹-icca aÃ±Ã±advÄ• rehi asÄ• dhÄ• raá¹‡attÄ• \Be 161/. tenÄ• ha ``ma
tiÄ• diá¹ƒ. ``siddhaá¹ƒâ€™â€™ ti nibbattaá¹ƒ. ``kÄ• yakammadvÄ• raá¹ƒâ€™â€™ ti ettha ta
kÄ• yakammÄ• naá¹ƒ pavatti bahulattÄ• kÄ• yakamma dvÄ• raá¹ƒ nÄ• ma. copanavÄ• cÄ•
bahulattÄ• vacÄ«kammadvÄ• raá¹ƒ nÄ• ma. kusalÄ• kusala javana cittaá¹ƒ pana manokam

siddhito manokamma dvÄ• raá¹ƒ nÄ• mÄ• ti evaá¹ƒ kammena dvÄ• ra vavatthÄ• naá¹ƒ ved
nÄ• maá¹ƒ bhindituá¹ƒ vÄ• â€™â€™ ti kÄ• yoti nÄ• maá¹ƒ bhindituá¹ƒ vÄ• . ``attano nÄ• m
vacÄ«ti nÄ• maá¹ƒ tassa dÄ• tuá¹ƒ vÄ• . ``brÄ• hmaá¹‡a gÄ• mÄ• dÄ«naá¹ƒ brÄ• hmaá¹‡a
tasmiá¹ƒ aÃ±Ã±akulesu vasantesupi brÄ• hmaá¹‡a kulabahulattÄ• brÄ• hmaá¹‡a gÄ• motv
vane aÃ±Ã±arukkhesu santesupi khadÄ«rarukkha bahulattÄ• khadÄ«ravanantveva nÄ• ma
kÄ• yakammaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<149> vacÄ«kamme. ``musÄ• vadantÄ«â€™â€™ ti abhÅ«tato vadanti. pisati etÄ• yÄ• ti p
nayenÄ• â€™â€™ ti ettha piyasuÃ±Ã±a karaá¹‡Ä• ti vattabbe akkhara lopakaraá¹‡aá¹ƒ niru
``yenÄ• â€™â€™ ti yenajanena. ``samphaá¹ƒâ€™â€™ ti ettha saá¹ƒsaddo sammati dukkha
hite vattatÄ«ti Ä• ha ``saá¹ƒ sukhaá¹ƒ hitaÃ±cÄ• â€™â€™ ti. kÄ«disaá¹ƒ sukhaá¹ƒ hitaÃ±cÄ
adhigantabbaá¹ƒâ€™â€™ ti. etena pÄ• pajanehi adhigantabbaá¹ƒ hitasukhaá¹ƒ paá¹-ikkhip
vinÄ• sanaá¹ƒ nÄ• ma tassa Ä• gamana maggabhindananti Ä• ha ``hitasukha maggaá¹ƒ bh
vÄ• â€™â€™ ti ettha ``taá¹ƒâ€™â€™ ti hitasukhaá¹ƒ. ``attha dhammÄ• pagatassÄ• â€™â
apagatassa. ``paá¹-ibhÄ• á¹‡a cittassÄ• â€™â€™ ti suá¹‡antÄ• naá¹ƒ cittarati cittahÄ• sava
paá¹-ibhÄ• á¹‡aÃ±Ã±Ä• á¹‡ena cittÄ«katassa. ``yatthÄ• â€™â€™ ti yasmiá¹ƒ kathÄ• magg
vinayapadaá¹ƒâ€™â€™ ti attha padaÃ±ca dhammapadaÃ±ca vinaya padaÃ±ca. tattha atth
mittasampatti, paÃ±Ã±Ä• sampatti, dhana sampatti, bhogasampattiyo. tÄ• su kosallajanaka
atthapadaá¹ƒ nÄ• ma. idaá¹ƒ sucaritaá¹ƒ nÄ• ma saggasaá¹ƒvattanikaá¹ƒ, idaá¹ƒ duccarita
saá¹ƒvattanikanti evaá¹ƒ sabhÄ• va dhammesu kosalla janakaá¹ƒ vÄ• kya padaá¹ƒ dhamma
cittaá¹ƒ damitabbaá¹ƒ, evaá¹ƒ indriyÄ• ni damitabbÄ• ni, evaá¹ƒ \Be 162/ rÄ• go vinetabbo,
vinetabbotiÄ• dinÄ• vinetabbesu vinaya kosallajanakaá¹ƒ vÄ• kyapadaá¹ƒ vinaya padaá¹ƒ
attha padaÃ±ca dhamma padaÃ±ca vinaya padaÃ±ca kiÃ±ci natthi. tassa vÄ• cÄ• vatthum
hotÄ«ti yojanÄ• . ``samphaá¹ƒâ€™â€™ ti vuttappakÄ• raá¹ƒ niratthakavacanaá¹ƒ. ``tatthÄ•
vacÄ«kammesu. visaá¹ƒvÄ• danaá¹ƒ nÄ• ma virajjhÄ• panaá¹ƒ. visaá¹ƒvÄ• dako nÄ• ma v
bhaÃ±jati vinÄ• setÄ«ti attha bhaÃ±janako. ``kammapathabhedoâ€™â€™ ti paá¹-isandhi ja
``itaroâ€™â€™ ti attha bhaÃ±janakato aÃ±Ã±o musÄ• vÄ• do. ``kamma mevÄ• â€™â€™ ti
vacÄ«kammameva. ``rajÄ• naá¹ƒâ€™â€™ ti dhÅ«lÄ«naá¹ƒ. tÄ• su sugati duggatÄ«su uppa
``pathabhÅ«tattÄ• â€™â€™ ti uppattimaggabhÅ«tattÄ• . ``bheda purekkhÄ• renÄ• â€™â€™
mittaá¹ƒ bhindatÄ«ti bhedako. ``saá¹ƒkiliá¹-á¹-ha cetanÄ• â€™â€™ ti attha purekkhÄ• ra dh
purekkhÄ• ra anusÄ• sani purekkhÄ• ra rahitÄ• kevalaá¹ƒ bhedapurekkhÄ• ra cetanÄ• sa
``pare bhinne yevÄ• â€™â€™ ti parajane parajanena mithubhedavasena bhinneyeva. ``yaá
kiÃ±ci akkosavatthu. ``ayaá¹ƒ pÄ«â€™â€™ ti ayaá¹ƒ pharusavÄ• cÄ• pi. evaá¹ƒ akkosana
dÅ«re á¹-hitassapi matassapi sampajjatÄ«ti yojanÄ• . anatthaá¹ƒ niratthakavÄ• cÄ• vatthu
viÃ±Ã±Ä• petÄ«ti anatthaviÃ±Ã±Ä• panako. ``saccato gaá¹‡hante yevÄ• â€™â€™ ti yathÄ•
vatthu uppanna pubbanti evaá¹ƒ saccato gaá¹‡hanteyeva. keci saccato gaá¹‡hitvÄ• kiÃ±ci
á¹-hÄ• ne á¹-hapetvÄ• thomentÄ• pÅ«jentÄ• vandantÄ• pariharanti. samparÄ• yi katthÄ•
gacchanti. sabbametaá¹ƒ niratthakaá¹ƒ hoti. ``tadassÄ• davasenÄ• â€™â€™ ti taá¹ƒ rÄ• ja

cittaratiá¹ƒ labhitvÄ• assÄ• davasena kathentasseva kammaá¹ƒ hoti. anicca lakkhaá¹‡a vib
ratanattaya guá¹‡avibhÄ• vanatthÄ• ya vÄ• pÄ• pa garaha kalyÄ• á¹‡a sambhÄ• vanÄ• ya
satthakameva hotÄ«ti adhippÄ• yo. tenÄ• ha ``attha dhamma vinaya nissitaá¹ƒâ€™â€™ tiÄ
kÄ• yadvÄ• re dÄ«pitameva.

<150> manokamme \Be 163/. ``abhijhÄ• yantÄ«â€™â€™ ti atirekataraá¹ƒ jhÄ• yanti, cinter
imamatthaá¹ƒ dassento ``assÄ• damatte aá¹-hatvÄ• â€™â€™ tiÄ• dimÄ• ha. ``byÄ• pÄ• de
Ä• pÄ• denti sampÄ• penti. taÃ±ca Ä• pÄ• danaá¹ƒ na kÄ• yavÄ• cÄ• hi. atha kho cittenevÄ
ti. ``tabbi parÄ«tatoâ€™â€™ ti sappurisa paÃ±Ã±attito viparÄ«tena. ``tatthÄ• â€™â€™ ti tes
``idaá¹ƒ mamassÄ• â€™â€™ ti idaá¹ƒ santakaá¹ƒ mamasantakaá¹ƒ bhaveyya, aho sÄ• dhu
katvÄ• â€™â€™ ti attano santakaá¹ƒ katvÄ• . ``lÄ• bhÄ• vatimeâ€™â€™ ti ettha sulÄ• bha
``attano kareyyaá¹ƒâ€™â€™ ti attano santakaá¹ƒ kareyyaá¹ƒ. parabhaá¹‡á¸• aá¹ƒ vatthu ya
vatthuko. ``vatthÅ«â€™â€™ ti Ä• rammaá¹‡abhÅ«taá¹ƒ vatthu. yÄ• va na pariá¹‡Ä• meti, tÄ
hotÄ«ti yojanÄ• . ``vuttaÃ±hetaá¹ƒ aá¹-á¹-hakathÄ• sÅ«â€™â€™ ti adhikÄ• ro. ``ayaá¹ƒâ€™
``tassÄ• â€™â€™ ti tassa sattassa. dasavatthukÄ• micchÄ• diá¹-á¹-hi nÄ• ma `natthidinnaá
natthihutaá¹ƒâ€™ tiÄ• dikÄ• micchÄ• diá¹-á¹-hi. dvÄ• saá¹-á¹-hi diá¹-á¹-higatesu kÄ• cidiá¹-
sabhÄ• vÄ• honti. idha pana tabbahulanayena kammamevÄ• ti vuttaá¹ƒ. yathÄ• vuttoti sam
puggalassa. ``cittuppÄ• doâ€™â€™ ti maggacittuppÄ• de. ``passantoâ€™â€™ ti tÄ«á¹‡i la
vuttoti sambandho. ``niyÄ• maá¹ƒâ€™â€™ ti sammatta niyÄ• maá¹ƒ. aviparÄ«taniyÄ• mant
``niyÄ• maá¹ƒâ€™â€™ ti micchattaniyÄ• maá¹ƒ. viparÄ«ta niyÄ• manti attho. tikicchituá¹ƒ a
atekiccho. ekantena apÄ• yagÄ• mÄ« hotÄ«ti attho. ``apassitvÄ• â€™â€™ ti diá¹-á¹-hiá¹-á¹
``micchÄ• dhimokkhamattenÄ• â€™â€™ ti titthÄ• cariyesu saddahana mattenÄ• ti adhippÄ
Ä• cariyakaá¹ƒâ€™â€™ ti attano Ä• cariyassa santakabhÅ«taá¹ƒ. á¹-hito puggalo. aá¹-á¹-ha
yathÄ• ha micchattatike micchÄ• sabhÄ• vÄ• ti micchattÄ• . vipÄ• kadÄ• ne sati, khandhab
vipÄ• kadÄ• nato niyatÄ• . micchattÄ• ca te niyatÄ• cÄ• ti micchattaniyatÄ• . sammÄ• sa b
sammattÄ• ca te niyatÄ• ca anantarameva phaladÄ• na niyamenÄ• ti sammattaniyatÄ• ti V
micchÄ• diá¹-á¹-hiyÄ• . ``acopetvÄ• â€™â€™ ti acÄ• letvÄ• . ``etenÄ• â€™â€™ ti etenapi s
manokammÄ• naá¹ƒ. ``etenÄ• â€™â€™ ti manasmiá¹ƒ evÄ• ti vacanena. ``upapannaá¹ƒâ€
``upalakkhaá¹‡Ä• divasenÄ• â€™â€™ ti upalakkhaá¹‡anaya nidassananaya padhÄ• nanay
``atthantarappasaá¹…go hotÄ«â€™â€™ ti kathaá¹ƒ hoti. evasaddena vinÄ• pÄ• á¹‡Ä• tipÄ
bÄ• hulla vuttito kÄ• yakammaá¹ƒ nÄ• mÄ• ti vutte idaá¹ƒ laddhÄ• tapatto rÄ• jakumÄ• roti
upalakkhaá¹‡anayamattaá¹ƒ. tena sesadvÄ• resupi bÄ• hulla vuttiá¹ƒ upasallakkhetÄ«ti atth
siyÄ• ti. evaá¹ƒ sesanayesupÄ«ti. ``apicÄ• â€™â€™ ti kiÃ±ci vattabbaá¹ƒ atthÄ«ti joteti. ``te
pÄ• á¹‡avadhÄ• dÄ«su. ``ekaá¹ƒ aá¹…gaá¹ƒâ€™â€™ ti upakkamoti catutthaá¹ƒ aá¹…gaá¹
ti cetanÄ• sahajÄ• tÄ• ca. cetanÄ• pakkhe bhavÄ• ti cetanÄ• pakkhikÄ• . cetanÄ• viya k
gacchantÄ«ti vuttaá¹ƒ hoti. ``abbohÄ• rikattaá¹ƒ gacchantÄ«â€™â€™ ti manokammanti voh
gacchantÄ«ti attho. attÄ• padhÄ• naá¹ƒ yesaá¹ƒ te attappadhÄ• nÄ• . abhijjhÄ• dayo. attap
cetanÄ• padhÄ• nÄ• honti. idheva te attappadhÄ• nÄ• hontÄ«ti attho. ``tathÄ• tathÄ• â€™

mamassÄ• tiÄ• dinÄ• tena tena pakÄ• rena. ``tatthÄ• â€™â€™ ti tesu manokammesu. ``sa
pÄ• á¹-ipadikapadametaá¹ƒ. sabbappakÄ• ratoti attho. ``idhÄ• â€™â€™ ti manokammaá¹-á
kiccavisesenÄ• â€™â€™ ti ahovata idaá¹ƒ mamassÄ• tiÄ• dikena kicca visesena. manokar

<151> ``ettha ca dasannaá¹ƒ pÄ«â€™â€™ tiÄ• dÄ«su. ``tÄ• pÄ«â€™â€™ ti tÄ• pubbÄ• p
paá¹-á¹-hÄ• ya pavattÄ• tÄ• pÄ«ti sambandho. ``yÄ• nipanÄ• â€™â€™ tiÄ• dÄ«su. eko ek
sattaá¹ƒ mÄ• remi, tvaá¹ƒ asukaá¹ƒsattaá¹ƒ mÄ• rehÄ«ti. evaá¹ƒ vatvÄ• ubhopi upakkama
ubhinnampi na sijjhati. tattha Ä• á¹‡Ä• pakassa tvaá¹ƒ asukaá¹ƒ sattaá¹ƒ mÄ• rehÄ«ti Ä• á¹
sijjhati. vacÄ«dvÄ• re pavattaá¹ƒ kÄ• yakammanti vuccati. idha pana asiddhattÄ• vacÄ«dvÄ
165/ vacÄ«kammanti vuccati. vacÄ«duccaritamattanti vuttaá¹ƒ hoti. esanayo sesesupi.

``dosamÅ«lenÄ• â€™â€™ tiÄ• dÄ«su. doso eva mÅ«laá¹ƒ dosamÅ«laá¹ƒ. doso mÅ«laá¹ƒ
sampayutta cittanti dvidhÄ• attho. byÄ• pÄ• do nÄ• ma doso eva. so kathaá¹ƒ dosena mÅ«
``purimo byÄ• pÄ• davajjehÄ«â€™â€™ ti. parato abhijjhÄ• yampi esanayo. vibhÄ• vanipÄ•
rÄ• janidhi vidhÄ• yakÄ• . tattha caá¹‡á¸• o niggahetabboti Ä• gatattÄ• duá¹-á¹-haniggahat
rÄ• jÅ«naá¹ƒ adinnÄ• dÄ• naá¹ƒ mohamÅ«lena jÄ• yatÄ«ti yojanÄ• . ``brÄ• hmaá¹‡Ä• naÃ±
yaá¹ƒ kiÃ±ci harantÄ• naá¹ƒ brÄ• hmaá¹‡Ä• naÃ±ca kammaphalasambandhÄ• pavÄ• dÄ«n
adinnÄ• dÄ• navasena haraá¹‡aá¹ƒ. avaharaá¹‡anti vuttaá¹ƒ hoti. yo pana moho rÄ• jÅ«naá
brÄ• hmaá¹‡Ä• naá¹ƒ uppanno, yo ca kamma phalasambandhÄ• pavÄ• dÄ«naá¹ƒ uppanno
kammÄ• naá¹ƒ samudayÄ• yÄ• â€™â€™ ti lobho kammÄ• naá¹ƒ suá¹-á¹-huvaá¸• á¸• hanÄ
yojanÄ• . saÃ±jÄ• tÄ• kaá¹…khÄ• yesaá¹ƒ te saÃ±jÄ• takaá¹…khÄ• . parito uá¹-á¹-hÄ• ti et
kaá¹…khÄ• ya pariyuá¹-á¹-hÄ• naá¹ƒ kaá¹…khÄ• pariyuá¹-á¹-hÄ• naá¹ƒ. janÄ• naá¹ƒ tÄ• ni

akusalakammadÄ«panÄ• niá¹-á¹-hitÄ• .

<157> kusalakamme. ayaá¹ƒ pana evamÄ• dÄ«su suttapadesu Ä• gatoti sambandho. ``me
mettÄ• sahagataá¹ƒ kÄ• yakammaá¹ƒ. evaá¹ƒ vacÄ«kammepi. cetanÄ• hettha kammanti a
cetanÄ• pi yujjati. abyÄ• pÄ• dopi yujjati. Ã±Ä• á¹‡aá¹ƒ anuparivattÄ«ti Ã±Ä• á¹‡Ä• nupariva
Ã±Ä• á¹‡Ä• nuparivattÄ«tipi pÄ• á¹-ho, so yevattho. ``padakkhiá¹‡aá¹ƒâ€™â€™ ti pavaá¸• a
pariyÄ• yaá¹ƒ dasseti ``yasmiá¹ƒ panÄ• â€™â€™ tiÄ• dinÄ• . dussÄ«lassa bhÄ• vo dussily
pÄ• á¹‡Ä• tipÄ• tÄ• dikammaá¹ƒ. ``pavattamÄ• neâ€™â€™ ti kÄ• yadvÄ• re pavattamÄ• ne
pÄ• á¹‡Ä• ti pÄ• tÄ• dito virati kusalaá¹ƒ \Be 166/. ``pavattamÄ• naá¹ƒâ€™â€™ ti citte pava
sÄ«senÄ• â€™â€™ ti kiccappadhÄ• nena. kiccaá¹ƒ padhÄ• naá¹ƒ katvÄ• ti adhippÄ• yo. se
suviÃ±Ã±eyyaá¹ƒ.

``vacÄ«kammepi esevanayoâ€™â€™ ti yasmiá¹ƒ dussilye pavattamÄ• ne vÄ• cÄ• aparisu
bhijjatÄ«tiÄ• dinÄ• vattabbaá¹ƒ. ``avasesaá¹ƒ panÄ• â€™â€™ ti tÄ«hi kÄ• yakammehi cat
avasesaá¹ƒ. tattha ``tÄ«hi kÄ• yakammehÄ«â€™â€™ ti tÄ«hi kÄ• yaduccarita virati kamme

vacÄ«kammehÄ«â€™â€™ ti catÅ«hi vacÄ«duccarita virati kammehi. ``sabbaá¹ƒpi kalyÄ• á
sabbampi dÄ• nakammaá¹ƒ, sabbampi bhÄ• vanÄ• kammaá¹ƒ, apacÄ• yana kammaá¹ƒ, v
pattidÄ• nakammaá¹ƒ, pattÄ• numodanÄ• kammaá¹ƒ, dhammasavana kammaá¹ƒ, dhamma
diá¹-á¹-hijukammaá¹ƒ tÄ«sudvÄ• resu pavattampi manokammaá¹ƒ nÄ• mÄ• ti yojanÄ• . ime
pacchimoyeva padhÄ• nanti sambandho. ``yÄ• va devÄ• â€™â€™ ti antima pariccheda jota
matthakaparicchedenÄ• ti attho.

sÄ«lapade. ``sÄ«layatÄ«â€™â€™ ti sammÄ• dahati ca upadhÄ• reti cÄ• ti dvidhÄ• attho.
suppatiá¹-á¹-hitÄ• ni. ``uparime kusala dhammeâ€™â€™ ti mahaggata lokuttara kusaladhar
uparime citta visuddhÄ• di kusaladhamme. ``adhikusala dhammeâ€™â€™ ti adhike bodhipa
parehi dinnaá¹ƒ, tadeva pattiá¹ƒ. sabbÄ• ni pana tÄ• ni dÄ• nÄ• dÄ«ni kusalÄ• ni. sodhenti
evapuÃ±Ã±Ä• ni. ekamekaá¹ƒ puÃ±Ã±akriyavatthu. ``iminÄ• paccayenÄ• â€™â€™ ti cÄ«v
paccayena, dhana dhanaÃ±Ã±Ä• dipaccayena vÄ• . ``sabbaá¹ƒpi cetaá¹ƒâ€™â€™ ti sabba
puÃ±Ã±aá¹ƒ. ``hÄ«nena chandenÄ• â€™â€™ ti yasakÄ• matÄ• divasena hÄ«nena chande
vÄ«riyena, hÄ«nÄ• ya vÄ«maá¹ƒsÄ• ya. ``majjhimenÄ• â€™â€™ ti puÃ±Ã±apphalakÄ• ma
``paá¹‡Ä«tenÄ• â€™â€™ ti kattabbamevidanti ariyavaá¹ƒsÄ• nu brÅ«hanavasena paá¹‡Ä«
taá¹ƒ paá¹‡Ä«tanti yojanÄ• . ``yasakÄ• matÄ• yÄ• â€™â€™ ti kitti saddakÄ• matÄ• ya vÄ•
``puÃ±Ã±apphalakÄ• matÄ• yÄ• â€™â€™ ti \Be 167/ bhavasampatti bhogasampattikÄ• ma
nissÄ• yÄ• â€™â€™ ti idaá¹ƒ dÄ• naá¹ƒ nÄ• ma ariyÄ• naá¹ƒ vaá¹ƒso. ahampi ariyo. tasmÄ
evaá¹ƒ ariyabhÄ• vaá¹ƒ nissÄ• yÄ• ti attho. ettha ca ``ariyoâ€™â€™ ti Ä• cÄ• ra ariyopi yuj
tattha Ä• cÄ• ra ariyo nÄ• ma sappuriso puthujjana kalyÄ• á¹‡ako vuccati. dassana ariyo nÄ
``pÄ• ramitÄ• dÄ• naá¹ƒâ€™â€™ ti sabbadÄ• nehi aggapattaá¹ƒ mahÄ• bodhi sattÄ• naá¹
sabba sattavimokkhatthÄ• ya pavatti tattÄ• aggapattaá¹ƒ hoti, pÄ• raá¹…gataá¹ƒ. tato uttar
kassacidÄ• nassa abhÄ• vato. sesesupi puÃ±Ã±a kriyavatthÅ«su. ``tikadvayaá¹ƒâ€™â€™ t
tikadvayaá¹ƒ. ``antima vatthunÄ• â€™â€™ ti antima vatthu ajjhÄ• pajjanena vÄ• . ``dussÄ«
dussÄ«la bhikkhu nÄ• ma. so hi yÄ• vabhikkhuppaá¹-Ä«Ã±Ã±aá¹ƒ na vijahi. tÄ• va bhikkhu
gihÄ«. taá¹ƒ ce aÃ±Ã±o bhikkhu amÅ«lakena antima vatthunÄ• anuddhaá¹ƒseti. anuddhaá
seso. omasavÄ• de pÄ• cittiyaá¹ƒ. sahaseyyaá¹-á¹-hÄ• ne tena saha atireka rattiá¹ƒ sayanta
tasmÄ• so dussÄ«la bhikkhutveva vattabboti. ``puna kammavÄ• cÄ• ya samÄ• dÄ• tabban
sikkhaá¹ƒ paccakkhantassa sabbaá¹ƒ samÄ• dÄ• naá¹ƒ bhijjati. puna bhikkhubhÄ• vaá¹ƒ ic
samÄ• dÄ• tabbaá¹ƒ hoti. evaá¹ƒ puna kammavÄ• cÄ• ya samÄ• dÄ• tabbanti natthi. ``itare
liá¹…ganÄ• sanaá¹…gato aÃ±Ã±esu daá¹‡á¸• akammaá¹…gesu. niccasÄ«lÄ• dÄ«su. ``yaá
ti yaá¹ƒ pÄ• á¹‡Ä• tipÄ• ta virati sÄ«laá¹ƒ niccameva rakkhituá¹ƒ vaá¹-á¹-ati. aniccaá¹ƒ na v
pÄ• á¹‡aghÄ• tÄ• diá¹ƒ karontassa sabbakÄ• lampi duccarita sambhavato. tenÄ• ha ``anicc
ti. duccaritaá¹ƒ hotÄ«ti attho. ``yaá¹ƒ niccampi vaá¹-á¹-atÄ«â€™â€™ ti pakati gahaá¹-á¹-hÄ•
bhojanÄ• di virati sÄ«laá¹ƒ niccampi vaá¹-á¹-ati. ``aniccampi vaá¹-á¹-atÄ«â€™â€™ ti samÄ•
atikkamitvÄ• vikÄ• la bhojanÄ• diá¹ƒ karontassa vÄ«tikkama dosovÄ• duccarita doso vÄ•
tenÄ• ha ``sÄ• vajjaá¹ƒ na hotÄ«â€™â€™ ti. duccaritaá¹ƒ na hotÄ«ti attho. tathÄ• dasasÄ«

gahaá¹-á¹-hÄ• naá¹ƒ \Be 168/ aniccasÄ«laá¹ƒ nÄ• mÄ• ti yojanÄ• . ``aniccasÄ«lameva hotÄ
gahaá¹-á¹-hÄ• naá¹ƒ taá¹ƒ dasasÄ«laá¹ƒ yÄ• vajÄ«vaá¹ƒ niccaá¹ƒ katvÄ• samÄ• diyitvÄ•
apabbajitattÄ• pabbajitesu jÄ• ti sabhÄ• veneva siddhaá¹ƒ niccasÄ«laá¹ƒ nÄ• ma na hoti. y
samÄ• dÄ• na vaseneva niccaá¹ƒ hotÄ«ti adhippÄ• yo. ``vesadhÄ• raá¹‡ena saha siddhattÄ
vesadhÄ• raá¹‡ena siddhaá¹ƒ hotÄ«ti. vesadhÄ• raá¹‡aá¹ƒ nÄ• ma gihivatthaá¹ƒ pahÄ• ya
dhÄ• raá¹‡aá¹ƒ. kÄ• sÄ• yavatthaÃ±ca nÄ• ma arahattadhajo hoti. na ca arahattadhajaá¹ƒ
asamÄ• diyantassapi vikÄ• le bhuÃ±jituá¹ƒ vaá¹-á¹-ati. tathÄ• naccÄ• dÄ«ni passituá¹ƒ, mÄ
uccÄ• sayanÄ• dÄ«su vasituá¹ƒ, jÄ• tarÅ«pÄ• dÄ«ni sÄ• dituá¹ƒ. kasmÄ• iti ce, tesaÃ±hi ta
sÄ«laá¹ƒ niccaá¹ƒ suddhaá¹ƒ katvÄ• rakkhitumeva vaá¹-á¹-atÄ«tiÄ• dinÄ• kÄ• raá¹‡aá¹ƒ h
``appanaá¹ƒ apattÄ• va adhippetÄ• â€™â€™ ti appanÄ• pattÄ• naá¹ƒ mahaggatabhÄ• van
vakkhamÄ• nattÄ• ti adhippÄ• yo. ``etthevÄ• â€™â€™ ti imasmiá¹ƒ bhÄ• vanÄ• kamme ev
ratanattayÄ• dÄ«naá¹ƒ eva ca. gantuá¹ƒ Ä• raddho gamiko. addhÄ• naá¹ƒ dÄ«ghamaggaá¹
``parisuddhenÄ• â€™â€™ ti lÄ• bhasakkÄ• rÄ• di nirapekkhatÄ• ya attukkaá¹ƒ sana parava
parisuddhena. ``hitappharaá¹‡a cittenÄ• â€™â€™ ti mayi karonte imassa ettakaá¹ƒ hitasukh
evaá¹ƒ tesaá¹ƒ hitasukhesu pharaá¹‡a cittena. mettacittenÄ• ti vuttaá¹ƒ hoti. ``attano kicces
etena tesaá¹ƒ sabbaá¹ƒ kiccaá¹ƒ attanobhÄ• raá¹ƒ karotÄ«ti dÄ«peti. ``sÄ• dhÄ• raá¹‡a kar
puÃ±Ã±aá¹ƒ paresaá¹ƒ dÄ• naá¹ƒ. atta manatÄ• pavedaniyÄ• dhusÄ• dhÅ«ti vacÄ«bhedak
taÃ±hidinnaÃ±cÄ• numoditaÃ±ca diá¹-á¹-hadhammavedanÄ«yaá¹ƒ jÄ• tanti sambandho. ``y
ettha silokÄ• dipakkhikaá¹ƒ ayonisomanasikÄ• raá¹ƒ jahitvÄ• suá¹‡antassa imaá¹ƒ dhamm
attharasadhammarasappaá¹-isaá¹ƒvedÄ« bhavissÄ• mÄ«ti, desentassa imaá¹ƒ desento dha
anuggahaá¹ƒ karissÄ• mÄ«ti yonisomanasikÄ• re á¹-hatvÄ• . lÄ• bha sakkÄ• rÄ• di pakkhik
somanasikÄ• ro \Be 139/ nÄ• ma. niyyÄ• nattha nissaraá¹‡attha pakkhiko yonisomanasikÄ•
kammÄ• ni nÄ• ma kasigorakkhÄ• di kammÄ• ni. niravajjasippÄ• ni nÄ• ma vaá¸• á¸• hakis
niravajja vijjÄ• á¹-hÄ• nÄ• ni nÄ• ma parÅ«parodhara hitÄ• ni aá¹…gavijjÄ• vedavijjÄ• mar
karaá¹‡aá¹ƒâ€™â€™ ti visesena visuddhakaraá¹‡aá¹ƒ. ``taá¹ƒ sabhÄ• vattÄ• â€™â€™ ti d
sÄ«lattÄ• â€™â€™ ti sappurisÄ• naá¹ƒ pakati cÄ• ritta sÄ«lattÄ• . puna ``taá¹ƒ sabhÄ• vatt
sabhÄ• vattÄ• . tathÄ• hi desentassa ca suá¹‡antassa ca desanÄ• sotÄ• nusÄ• rena cittabh
Ã±Ä• á¹‡abhÄ• vanÄ• vahattÄ• desanÄ• savanÄ• sabhÄ• vÄ• honti. attano diá¹-á¹-hiá¹ƒ
Ã±Ä• á¹‡abhÄ• vanÄ• kammameva. tathÄ• parassa dhammadesanaá¹ƒ sutvÄ• ujuá¹ƒ ka
natthÄ«â€™â€™ ti desanÄ• dhammo nÄ• ma natthi. kasmÄ• , dÄ• nasÄ«lÄ• ni desentena
sahasaccappakÄ• sanassa kattabbattÄ• . etena desanÄ• savanÄ• ante lakkhaá¹‡attayÄ• n
kammaá¹-á¹-hÄ• ne patiá¹-á¹-hitattÄ• taá¹ƒ sabhÄ• vÄ• hontÄ«ti dasseti. ``manokamma m
``manasmiá¹ƒ evÄ• â€™â€™ ti manodvÄ• re eva. ``kiccasiddhitoâ€™â€™ ti appanÄ• kicca
``aá¹…gabhÄ• vÄ• sambhavatoâ€™â€™ ti appanÄ• kiccasiddhiyaá¹ƒ aá¹…gabhÄ• vÄ• s
mayaâ€™â€™ nti paduddhÄ• ro. ``dÄ• nÄ• divasenÄ• â€™â€™ ti dÄ• nasÄ«lavasena. dÄ
tÄ• va yujjati. sÄ«lavasena appavattanatoti idaá¹ƒ pana pÄ• á¸·iyÄ• na sameti. pÄ• á¸·iyaÃ
mahaggatajjhÄ• nesupi pahÄ• naá¹ƒ sÄ«laá¹ƒ veramaá¹‡i sÄ«lantiÄ• di vuttanti codanÄ• . t
panÄ• â€™â€™ tiÄ• dimÄ• ha. ``pariyÄ• yena vuttaá¹ƒâ€™â€™ ti kenapariyÄ• yena vuttan

vuccati. uppanne ca pathamajjhÄ• ne nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• naá¹ƒ nÄ• ma pakaticÄ•
pavattameva. iti pakaticÄ• rittattÄ• sÄ«lanti vuttaá¹ƒ. puna nÄ«varaá¹‡Ä• naá¹ƒ pahÄ• nam
vigamanaá¹-á¹-hena veramaá¹‡Ä«ti ca, pidahanaá¹-á¹-hena saá¹ƒvaroti ca, pahÄ• na kiccaa
avÄ«tikkamoti ca, vuttaá¹ƒ. cetanÄ• sÄ«lanti ettha pana jhÄ• nasampayutta cetanÄ• eva vu
kattÄ• \Be 170/ sÄ«lanti vuttÄ• ti daá¹-á¹-habbaá¹ƒ. ``appanÄ• pattaâ€™â€™ nti paduddhÄ
``jhÄ• nabhedenÄ• â€™â€™ ti pana vattabbaá¹ƒ. rÅ«pÄ• vacarakusalaÃ±hi jhÄ• nabheden
pana jhÄ• naá¹…gabhedena paÃ±cavidhanti.

kusalakammadÄ«panÄ• niá¹-á¹-hitÄ• .

<153> ``etthÄ• â€™â€™ tiÄ• dÄ«su. ``dhammasaá¹…gaheâ€™â€™ ti dhammasaá¹…gaá
ti sotÄ• patti maggaÃ±Ã±Ä• á¹‡ena. ``taá¹ƒâ€™â€™ ti uddhacca cetanaá¹ƒ. ``bhÄ• vanÄ• y
uparimaggattayasaá¹…khÄ• tÄ• ya bhÄ• vanÄ• ya. pÄ• á¸·ipÄ• á¹-he. ``cittuppÄ• dÄ• â€™
``siyÄ• â€™â€™ ti ekacceti atthe nipÄ• ta padaá¹ƒ. imesu chasu cittuppÄ• desu ekacce cha
maggena pahÄ• tabbÄ• , ekacce cha cittuppÄ• dÄ• tÄ«hi upari maggehi pahÄ• tabbÄ• ti at
``ekacce cha cittuppÄ• dÄ• â€™â€™ ti kammapathapattakammasahajÄ• tÄ• cha cittuppÄ•
cittuppÄ• dÄ• â€™â€™ ti akammapatha pattÄ• dhammikesu á¹-hÄ• nesu assÄ• danÄ• bhi
cittuppÄ• dÄ• . ``tatthÄ• â€™â€™ ti dhammasaá¹…gahe. ``itaratthÄ• â€™â€™ ti itaresu bh
``tassÄ• â€™â€™ ti nÄ• nakkhaá¹‡ika kammapaccayassa. pÄ• á¸·ipÄ• á¹-he. ``sahajÄ• tÄ•
paccayuppannehi sahajÄ• tÄ• . ``nÄ• nakkhaá¹‡ikÄ• â€™â€™ ti attano paccayuppannehi a
nÄ• nakkhaá¹‡e pavattÄ• pÄ• á¹‡Ä• tipÄ• tÄ• di cetanÄ• . ``yadi evaá¹ƒâ€™â€™ ti evaá¹ƒ
uddhacca cetanÄ• dassana pade anuddhaá¹-attÄ• paá¹-isandhiá¹ƒ nÄ• kaá¸• á¸• hatÄ«ti v
pÄ• á¹-haseso. ``ceâ€™â€™ ti ce vadeyya. ``nÄ• â€™â€™ ti na sakkÄ• vattuá¹ƒ. ``tassÄ•
tassÄ• uddhacca cetanÄ• ya vipÄ• kassa. pÄ• á¸·ipÄ• á¹-he. ``imesu dhammesu Ã±Ä• á¹‡
Ä• rammaá¹‡aá¹ƒ katvÄ• uppannaÃ±Ã±Ä• á¹‡aá¹ƒ. ``tesaá¹ƒ vipÄ• keâ€™â€™ ti uddhacc
``Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti taá¹ƒ vipÄ• kaá¹ƒ Ä• rammaá¹‡aá¹ƒ katvÄ• uppannaÃ±Ã±Ä• á¹
sakkÄ• vattuá¹ƒâ€™â€™ ti sambandho. ``ativiya kÄ• á¸·akadhammattÄ• â€™â€™ ti buddh
saddhÄ• ratanassa \Be 171/ antarÄ• yaá¹ƒ katvÄ• pavattanato atiyevakaá¹‡ha dhammattÄ
cetanÄ• ya paá¹-isandhi Ä• kaá¸• á¸• hanampi viÃ±Ã±Ä• tabbanti yojanÄ• . ``sabhÄ• va viru
vicikicchÄ• asanniá¹-á¹-hÄ• na sabhÄ• vÄ• . adhimokkho sanniá¹-á¹-hÄ• na sabhÄ• voti ev
viruddhattÄ• yeva.

``sabbatthÄ• â€™â€™ tiÄ• dÄ«su. ``vipaccatÄ«ti vipÄ• cetÄ«â€™â€™ ti vadanti. taá¹ƒ pa
aÃ±Ã±aá¹ƒ atthaá¹ƒ vadanto ``sabbampi vÄ• â€™â€™ tiÄ• dimÄ• ha. ``mahÄ• sampattiyo
devaloke devasampatti sadisÄ• dibbavimÄ• nÄ• dikÄ• mahÄ• sampattiyo samuá¹-á¹-hÄ• p
katvÄ• â€™â€™ ti pade visesanaá¹ƒ. tattha ``sukha vipÄ• kaá¹ƒâ€™â€™ ti idaá¹ƒ aá¹-á¹-h
sandhÄ• ya vuttaá¹ƒ. rÅ«paloke brahmÄ• naá¹ƒ rÅ«pakÄ• yo rÅ«pÄ• vacara kammena nibb
samÅ«ho eva. evaá¹ƒ sante tasmiá¹ƒ loke paÃ±ca ahetuka vipÄ• kÄ• nipi rÅ«pÄ• vacara ka

codanÄ• . taá¹ƒ pariharanto ``rÅ«pÄ• vacara kusalaá¹ƒhÄ«â€™â€™ tiÄ• dimÄ• ha. ``tÄ• nÄ
uppannÄ• ni aá¹-á¹-ha ahetuka vipÄ• kÄ• ni. ``sabbasmiá¹ƒ kÄ• malokeâ€™â€™ ti ekÄ• da
cÄ• â€™â€™ ti tesu aá¹-á¹-ha ahetuka vipÄ• kesu ca. ``Ä• rammaá¹‡antareâ€™â€™ ti kas
aÃ±Ã±asmiá¹ƒ Ä• rammaá¹‡e. ``nimittÄ• rammaá¹‡eâ€™â€™ ti kasiá¹‡a nimittÄ• dike nim
``tÄ• ni paÃ±cavipÄ• kÄ• nÄ«â€™â€™ ti cakkhu viÃ±Ã±Ä• á¹‡Ä• dÄ«ni paÃ±ca ahetuka vi
kammasseva vipÄ• kÄ• ni hontÄ«ti yojanÄ• . ``soá¸·asaka maggoâ€™â€™ ti soá¸·asakathÄ
evaá¹ƒ dvÄ• dasa kamaggo. ``ahetukaá¹-á¹-hakaâ€™â€™ nti ahetuka vipÄ• kaá¹-á¹-hakaá
jÄ• nÄ• tÄ«ti sampajÄ• naá¹ƒ. Ã±Ä• á¹‡aá¹ƒ. sampajÄ• nena katanti viggaho. na sampajÄ•
``saddahitvÄ• â€™â€™ ti etena diá¹-á¹-huju kammaÃ±Ä• á¹‡a sampattiá¹ƒ dÄ«peti. na hi te
kammaÃ±ca kammaphalaÃ±ca saddahatÄ«ti. jÄ• nitvÄ• ti vÄ• pÄ• á¹-ho siyÄ• . ``ekameka
kusalakammaá¹ƒ. ``kusala samayeâ€™â€™ ti kusala kamma karaá¹‡akÄ• le. kusaluppattik
puÃ±Ã±aá¹ƒ \Be 172/ pasutaá¹ƒ. tassame bhavalÄ• bho bhogalÄ• bho mittalÄ• bho sabbelÄ
attho. ``suladdhaá¹ƒâ€™â€™ ti idaá¹ƒ puÃ±Ã±aá¹ƒ suladdhaá¹ƒ. devesu ca manussesu sa
``sesenÄ• â€™â€™ ti tassakammassa vipÄ• kÄ• vasesena. aá¹-á¹-hakathÄ• pÄ• á¹-he. ``e
ti ekavÄ• raá¹ƒ piá¹‡á¸• apÄ• tadÄ• ne. saá¹ƒyuttaá¹-á¹-hakathÄ• yaá¹ƒ vuttaá¹ƒ. tasmÄ• y
cetanÄ• ekameva paá¹-isandhiá¹ƒ detÄ«â€™ ti, taá¹ƒ suvuttanti adhippÄ• yo. ``paá¹-ipakkh
paá¹-ipakkhehi akusalehi. visesena bhusaá¹ƒ muá¸·ho byÄ• muá¸·ho. ativiya byÄ• muá¸·ho
atibyÄ• muá¸·hatthÄ• ya paccayabhÅ«tanti viggaho. atiduppaÃ±Ã±Ä• ya paccayabhÅ«tanti
sambandho. ``iti katvÄ• â€™â€™ ti evaá¹ƒ manasikaritvÄ• . ``sannihitapaccayamattenÄ• â€
saá¹‡á¹-hitapaccaya mattena. ``pubbapayoga paccayamattenÄ• â€™â€™ ti vuttaá¹ƒ hoti. b
uppannattÄ• tikkhataraá¹ƒ vipÄ• kaá¹ƒ. yadÄ• payoga rahitena paccayagaá¹‡ena uppajjat
nÄ• ma. yadÄ• payogasahitena, tadÄ• sasaá¹…khÄ• rikaá¹ƒ nÄ• ma. tattha asaá¹…khÄ• r
sasaá¹…khÄ• rikaá¹ƒ mandaá¹ƒ nÄ• ma. tathÄ• dubbala kammena uppanne mandavipÄ• k
tikkhamandÄ• naá¹ƒ mandatikkhatÄ• patti nÄ• ma siyÄ• . na ca tathÄ• sakkÄ• bhavitunti a
yadi pubbakammavasena aá¹-á¹-hannaá¹ƒ mahÄ• vipÄ• kÄ• naá¹ƒ saá¹…khÄ• rabhedo sid
ahetuka vipÄ• kÄ• nampi sosaá¹…khÄ• rabhedo siddho bhaveyya. tÄ• nipi hi kÄ• nici asaá
nibbattÄ• ni, kÄ• nici sasaá¹…khÄ• rikenÄ• ti codanÄ• . taá¹ƒ pariharanto ``ahetuka vipÄ• k
tiÄ• dimÄ• ha. ``ubhayakamma nibbattanaá¹ƒâ€™â€™ ti tesaá¹ƒ saá¹…khÄ• ra bhedarahit
virodho natthi. sasaá¹…khÄ• rika kammenapi virodho natthi. asaá¹…khÄ• rika kammenapi r
sasaá¹…khÄ• rika kammenapi nibbattanti. evaá¹ƒ ubhayakamma nibbattanaá¹ƒ yuttaá¹ƒ. ``i
tassa therassa adhippÄ• yo. ``na kammÄ• gamana vasenÄ• â€™â€™ ti kammasaá¹…khÄ•
paccayassa vasena. ``Ä• gamanaá¹ƒâ€™â€™ ti ca Ä• gacchati etenÄ• ti Ä• gamananti vigg
atÄ«te \Be 173/ kammakaraá¹‡abhave. ``kecanÄ• â€™â€™ ti keci. aá¹-á¹-hasÄ• liniyaá¹ƒ p
paá¹-isambhidÄ• magge pana dvihetukÄ• vuttÄ• ti ca sambandho. imasmiá¹ƒ á¹-hÄ• ne pa
maggaá¹-á¹-hakathÄ• vacanampi vattabbanti vadanto ``tattha panÄ• â€™â€™ tiÄ• dimÄ• h
kammakkhaá¹‡e nikantikkhaá¹‡e paá¹-isandhikkhaá¹‡eti tÄ«sukhaá¹‡esu. ``á¹-Ä«kÄ• kÄ• r
abhidhammaá¹-Ä«kÄ• kÄ• rÄ• pana. ``sÄ• vasesapÄ• á¹-hoâ€™â€™ ti pÄ• á¸·iyaá¹ƒ tihetu
paá¹-isandhi, dvihetukena kammena ahetuka paá¹-isandhi avasesÄ• hoti. evaá¹ƒ avasesa

sarikkhameva sarikkhakaá¹ƒ. kammena sarikkhakaá¹ƒ sadisaá¹ƒ kammasarikkhakaá¹ƒ. vip
``mahÄ• therenÄ• â€™â€™ ti sÄ• riputta mahÄ• therena. evaÃ±ca katvÄ• tiÄ• dinÄ• á¹-Ä«
upatthambheti.

kÄ• mÄ• vacarakammaá¹ƒ niá¹-á¹-hitaá¹ƒ.

<154> rÅ«pÄ• vacarakamme. ``appaguá¹‡atÄ• yÄ• â€™â€™ ti aparicitatÄ• ya. avaá¸• á¸•
chandÄ• dÄ«hÄ«â€™â€™ ti lÄ• bhasakkÄ• ra silokÄ• di sÄ• pekkhatÄ• ya hÄ«nehi chand
chandÄ• dayo dhammÄ• . tÄ• ni idha nÄ• dhippetÄ• ni. kasmÄ• , upapattippabhedassa asÄ
``imÄ• nevÄ• â€™â€™ ti imÄ• ni eva jhÄ• nÄ• ni. ``tividhÄ• sÅ«â€™â€™ ti ekasmiá¹ƒtale b
tividhÄ• su. ``aá¹-á¹-hÄ• rasappabhedena vibhajitvÄ• â€™â€™ ti tÄ«su hÄ«na majjhimapaá
hÄ«naá¹ƒ hÄ«na majjhimaá¹ƒ hÄ«na paá¹‡Ä«tantiÄ• dinÄ• vibhattena navavidhÄ• ni honti.
majjhimÄ• ni. majjhimahÄ«naá¹ƒ majjhimamajjhimantiÄ• dinÄ• vibhattÄ• ni navavidhÄ• ni h
aá¹-á¹-hÄ• rasabhedena vibhajitvÄ• . ``kammadvÄ• rÄ• ni nÄ• mÄ• â€™â€™ ti kammappav
pabhÄ• vitattÄ• â€™â€™ ti imehi pabhÄ• vehi mÅ«lakÄ• raá¹‡ehi pabhÄ• vitattÄ• pavattÄ
``aá¹-á¹-hÄ• rasakhattiyÄ• â€™â€™ ti hÄ«namajjhimÄ• dibhedena aá¹-á¹-hÄ• rasa khattiyÄ
brÄ• hmaá¹‡Ä• dayo. aá¹-á¹-ha cattÄ• lÄ«sa gottÄ• ni nÄ• ma hÄ«namajjhimÄ• divasena \
gotamagottÄ• dÄ«ni aá¹-á¹-hacattÄ• lÄ«sa gottÄ• ni. tesaá¹ƒ cÄ• ritta paá¹-ipattibhÅ«tÄ• ni
aá¹-á¹-hacattÄ• lÄ«sa hontÄ«ti. ettha siyÄ• . purima vacane hÄ«nÄ• dÄ«ni brahmaloke, aá¹
vacanehÄ«nÄ• dÄ«ni manussaloketi sÄ• dhetabbaá¹ƒ aÃ±Ã±aá¹ƒ, sÄ• dhakaá¹ƒ aÃ±Ã±ant
``etenahÄ«â€™â€™ tiÄ• dinÄ• . ``upalakkhetÄ«â€™â€™ ti paccakkhato pÄ• kaá¹-aá¹ƒ eka
tÄ• disepi jÄ• nÄ• petÄ«ti attho. ``samatthÄ• samatthaá¹ƒ vÄ• â€™â€™ ti samatthÄ• sam
hÄ• nenÄ• â€™â€™ ti tathÄ• hi anena Ä• cariyena. anuruddhÄ• cariyenÄ• ti vuttaá¹ƒ hoti.
vuttanti sambandho. samÄ• nÄ• sevane laddhe sati, mahabbale vijjamÄ• ne mahaggatakam
tÄ• disaá¹ƒ hetuá¹ƒ aladdhÄ• alabhitvÄ• abhiÃ±Ã±Ä• cetanÄ• vipÄ• kaá¹ƒ na paccatÄ«ti
sevaneâ€™â€™ ti bhÅ«misamÄ• natÄ• vasena samÄ• nÄ• sevane. kÄ• majavanaá¹ƒ kÄ•
rÅ«pajavanaá¹ƒ rÅ«pajavanena. arÅ«pajavanaá¹ƒ arÅ«pajavanenÄ• ti daá¹-á¹-habbaá¹ƒ. te
``samÄ• nabhÅ«mikatoâ€™â€™ tiÄ• di. tattha ``tadabhÄ• vatoâ€™â€™ ti tÄ• disassa bala
ekavÄ• ramattabhÅ«tÄ• mahaggata cetanÄ• ca. ``sabba pathamabhÅ«tÄ• â€™â€™ ti sam
anantare mahaggata javanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. lokuttara maggacetanÄ• kadÄ• cipi s
labhati. evaá¹ƒ santepi attano anantarato paá¹-á¹-hÄ• ya yÄ• vajÄ«vampi bhavantarepi ariya
evamevÄ• ti vuttaá¹ƒ hoti. idaá¹ƒ pavattiphalaá¹ƒ nÄ• ma hoti, idha pana paá¹-isandhi phala
tasmÄ• asamÄ• naá¹ƒ idaá¹ƒ nidassananti ce. vuccate. maggacetanÄ• nÄ• ma taá¹‡hÄ•
kammaá¹ƒ na hoti. ataá¹‡hÄ• sahÄ• yakaá¹ƒ vivaá¹-á¹-agÄ• mi kammaá¹ƒ hoti. tasmÄ• pa
pana taá¹ƒ taá¹‡hÄ• sahÄ• yakaá¹ƒ vaá¹-á¹-agÄ• mikammaá¹ƒ bhaveyya. paá¹-isandhi kÄ•
asamÄ• nÄ• sevanatÄ• pamÄ• á¹‡aá¹ƒ na bhaveyya. evaá¹ƒ aÃ±Ã±akÄ• raá¹‡attÄ• asam
asamÄ• nÄ• sevanatÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. ``upacitattÄ• â€™â€™ ti punappunaá¹ƒ Ä
vaá¸• á¸• hitattÄ• . ``sÄ• cetanÄ• â€™â€™ tiÄ• dikammikamahaggata cetanÄ• ca. ``nÄ• â

siyÄ• ti attho. na ca sÄ• pi samÄ• nabhÅ«maka dhammato laddhÄ• sevanÄ• hoti. evaá¹ƒ s
bhÄ• vitattÄ• ti vuttaá¹ƒ. bhÄ• vitattÄ• ti ca punappunaá¹ƒ Ä• sevana lÄ• bhena vaá¸• á¸• hi
viÃ±Ã±Ä• yati asamÄ• nabhÅ«mikehi pubbabhÄ• gappavattehi kÄ• majavanehi paramparat
sevanatÄ• ya eva idha upacitattÄ• ti vuttanti. tena vuttaá¹ƒ ``ubhayattha panÄ• â€™â€™ tiÄ
``ubhayatthÄ• â€™â€™ ti ubhayesu katattÄ• upacitattÄ• ti ca katattÄ• bhÄ• vitattÄ• ti ca v
``pathama samannÄ• hÄ• rato paá¹-á¹-Ä• yÄ• â€™â€™ ti mahaggatajjhÄ• ne appanÄ• vÄ«
bhÄ• vanÄ• upacÄ• ra bhÄ• vanÄ• su parikamma bhÄ• vanaá¹ƒ bhÄ• ventassa pathavÄ« p
samannÄ• hÄ• rato paá¹-á¹-hÄ• ya. lokuttara maggepana dasasu vipassanÄ• Ã±Ä• á¹‡esu
sammasanaÃ±Ã±Ä• á¹‡aá¹ƒ bhÄ• ventassa rÅ«paá¹ƒ aniccaá¹ƒ vedanÄ• aniccÄ• tiÄ• dinÄ
paá¹-á¹-hÄ• yÄ• ti attho. upacinitvÄ• ti ca bhÄ• vetvÄ• ti ca vaá¸• á¸• hetvÄ• icceva attho. ``
abhinavÄ• ti vuttaá¹ƒ hoti. ``ayaá¹ƒ vÄ• doâ€™â€™ ti anuruddhÄ• cariyassa vÄ• do. yadi e
saá¹…khÄ• ra paccayÄ• viÃ±Ã±Ä• á¹‡a pada niddesesu abhiÃ±Ã±Ä• cetanÄ• panettha p
hotÄ«ti na gahitÄ• ti vuttaá¹ƒ. tattha aÃ±Ã±aá¹ƒ yuttaá¹ƒ kÄ• raá¹‡aá¹ƒ vattabbanti, taá¹ƒ va
``catutthajjhÄ• na samÄ• dhissa panÄ• â€™â€™ tiÄ• dimÄ• ha. ``á¹-Ä«kÄ• kÄ• rÄ• â€™â€
``tassÄ• panÄ• â€™â€™ tiÄ• di attanovÄ• da dassanaá¹ƒ. sÄ• dhentiyÄ• abhiÃ±Ã±Ä• ce
patthanÄ• sahitaá¹ƒ saÃ±Ã±Ä• virÄ• ganti sambandho. ``idhÄ• â€™â€™ ti manussa loke.

``anÄ• gÄ• mino panÄ• â€™â€™ tiÄ• dÄ«su. ``etenÄ• â€™â€™ ti etena attha vacanena. ``
sandhindriyÄ• dhiko. evaá¹ƒ vÄ«riyÄ• dhikÄ• dÄ«supi. ``attanÄ• laddha samÄ• pattÄ«naá¹
puggalassa bahÅ«naá¹ƒ attanÄ• laddha samÄ• pattÄ«naá¹ƒ. tesu puthujjana sotÄ• panna
``puthujjanoâ€™â€™ ti jhÄ• nalÄ• bhi puthujjano. ``nikantiyÄ• satÄ«â€™â€™ ti kÄ• mabha
panÄ• â€™â€™ ti sotÄ• panna \Be 176/ sakadÄ• gÄ• mino pana. parihÄ«najjhÄ• nÄ• eva
balenÄ• ti adhippÄ• yo. vibhÄ• vanipÄ• á¹-he ``tesaá¹ƒ pÄ«â€™â€™ ti jhÄ• nalÄ• bhi sotÄ•
icchantena á¹-Ä«kÄ• cariyena. tathÄ• nikantiyÄ• sati puthujjanÄ• dayo kÄ• mÄ• vacara ka
nibbattantÄ«ti yojanÄ• . cetopaá¹‡idhi ijjhati. kasmÄ• , visuddhattÄ• . sÄ«lavisuddhattÄ• ti a
``teâ€™â€™ ti jhÄ• nalÄ• bhi sotÄ• panna sakadÄ• gÄ• mino. aá¹…guttara pÄ• á¹-he. ``sal
sotÄ• patti maggaÃ±Ã±Ä• á¹‡aá¹ƒ dassananti vuccati. dassanassa uppÄ• dakkhaá¹‡ena sa
saá¹ƒyojanantipi pÄ• á¹-ho. ``imaá¹ƒ lokaá¹ƒâ€™â€™ ti imaá¹ƒ kÄ• malokaá¹ƒ. ``vipassanÄ
ti teneva dhammarÄ• gena tÄ• ya dhamma nandiyÄ• ti evaá¹ƒ vuttÄ• vipassanÄ• sukhe ni
kuppanti nassantÄ«ti kuppÄ• . kuppÄ• dhammÄ• yesaá¹ƒ te kuppa dhammÄ• . ``dhammÄ
ime dve sotÄ• panna sakadÄ• gÄ• mino sÄ«lesu paripÅ«rakÄ• rino nÄ• ma. sÄ«lappaá¹-i p
sabbaso pahÄ«nattÄ• . tasmÄ• te sÄ«lesu akuppa dhammÄ• ti vuccanti. samÄ• dhismiá¹ƒ
``mahÄ• brahmesu na nibbattantÄ«â€™â€™ ti mahÄ• brahmattaá¹ƒ na labhantÄ«ti adhippÄ
``hÄ«najjhÄ• sayattÄ• â€™â€™ ti ettha itthiyo nÄ• ma pakatiyÄ• va hÄ«najjhÄ• sayÄ• hon
mandavÄ«riyÄ• mandapaÃ±Ã±Ä• . kasmÄ• , hÄ«naliá¹…gattÄ• . kasmÄ• ca tÄ• hÄ«naliá
kammanibbattattÄ• . dubbala kammanti ca purisatta janakaá¹ƒ kammaá¹ƒ upÄ• dÄ• ya vucc
saá¹…gahaá¹‡aá¹ƒ veditabbaá¹ƒ. kasmÄ• , brahmapÄ• risajjÄ• nanti aá¹-á¹-hakathÄ• vaca
tenÄ• ha ``na mahÄ• brahmÄ• naá¹ƒâ€™â€™ ti. itarathÄ• na brahmapurohitÄ• naá¹ƒ na c

siyÄ• . na ca tathÄ• sakkÄ• vattuá¹ƒ `brahmattanti mahÄ• brahmattaâ€™ nti iminÄ• vacan
attho na kevalaá¹ƒ yebhÅ«yyanayamattena siddho. atha kho byaÃ±jana sÄ• matthiyenÄ• pi
``tehÄ«â€™â€™ tiÄ• dimÄ• ha. tattha ``teâ€™â€™ ti brahmapurohitÄ• . saá¹ƒyuttapÄ• á¹-h
ti ettha ``taá¹ƒâ€™â€™ ti tuyhaá¹ƒ. dhammÄ«kathÄ• tuyhaá¹ƒ paá¹-ibhÄ• tu, pÄ• tubbhava
vuttaá¹ƒ hoti \Be 177/. ``brÄ• hmaá¹‡Ä• â€™â€™ ti abhibhuá¹ƒ bhikkhuá¹ƒ Ä• lapati. ``brah
mahÄ• brahmuno atthÄ• ya. evaá¹ƒ sesesu dvÄ«su. ``tesaá¹ƒâ€™â€™ ti brahmapurohitÄ•
``iti attho daá¹-á¹-habboâ€™â€™ ti ``brahmapÄ• risajjesu yevÄ• â€™â€™ ti pulliá¹…ga vac
puggalappadhÄ• naá¹ƒ hoti. nabhÅ«mippadhÄ• naá¹ƒ. tasmÄ• ayamattho yuttivasena daá¹
``tÄ«subhavaggesÅ«â€™â€™ ti vehapphalabhÅ«mi puthujjanabhavaggo nÄ• ma hoti rÅ«pa
puthujjanabhÅ«miyÄ• abhÄ• vato. akaniá¹-á¹-habhÅ«mi ariyabhavaggo nÄ• ma. tattha á¹-h
tattheva niá¹-á¹-hÄ• nato. nevasaÃ±Ã±Ä• bhÅ«mi lokabhavaggo nÄ• ma. tato upari lokasse

kammacatukkÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<155> maraá¹‡uppattiyaá¹ƒ. ``Ä• yuparimÄ• á¹‡assÄ• â€™â€™ ti Ä• yukappassa. ``tadubh
ca kammassa ca. ``upaghÄ• taka kammenÄ• â€™â€™ ti balavantena pÄ• á¹‡Ä• tipÄ• taka
kalÄ• burÄ• jÄ• dÄ«naá¹ƒ viyÄ• â€™â€™ ti tesaá¹ƒ maraá¹‡aá¹ƒ viya. uparodhitaá¹ƒ khand
viggaho. ``uparodhitaá¹ƒâ€™â€™ ti upagantvÄ• nirodhÄ• pitaá¹ƒ. kammaá¹ƒ khiyyatiyeva.
maraá¹‡aá¹ƒ ekena kammakkhayena siddhaá¹ƒ. tasmÄ• ekaá¹ƒ kammakkhaya maraá¹‡am
``itarepi vuttÄ• â€™â€™ ti itarÄ• nipi tÄ«á¹‡i maraá¹‡Ä• ni vuttÄ• nÄ«ti codanÄ• . vuccate p
``sarasavasenevÄ• â€™â€™ ti attano dhammatÄ• vaseneva. nÄ• nÄ• Ä• yu kappaá¹ƒ vida
nÄ• nÄ• Ä• yukappa vidhÄ• yakÄ• . ``sattanikÄ• yeâ€™â€™ ti sattasamÅ«he. niccakÄ• laá
á¹-hitikarÄ• . kadÄ• ci vuddhiá¹ƒ karonti, kadÄ• ci hÄ• niá¹ƒ karontÄ«ti vuddhikarÄ• hÄ• nik
vasenÄ• â€™â€™ ti tesaá¹ƒ utu Ä• hÄ• rÄ• naá¹ƒ vasena. ``tayopi ceteâ€™â€™ ti etetayo
vipaccamÄ• naá¹ƒ datvÄ• khiyyatÄ«ti sambandho. etena evarÅ«peá¹-hÄ• ne kammaá¹ƒ ap
``tadanurÅ«paá¹ƒ evÄ• â€™â€™ ti taá¹ƒ dasavassakÄ• lÄ• nu rÅ«paá¹ƒ eva. ``bho gaÃ±cÄ
dhanadhaÃ±Ã±Ä• diparibhogaÃ±ca. tesaá¹ƒ utuÄ• hÄ• rÄ• naá¹ƒ gati etesanti taggatikÄ• .
gatiá¹ƒ anuvattantÄ«ti vuttaá¹ƒ hoti. tenÄ• ha ``tadanuvattikÄ• â€™â€™ ti. saá¹…khÄ• ravid
sambandho. saá¹…khÄ• raviduno á¹-hapetvÄ• ti attho. iddhiyÄ• pakatÄ• ti iddhimayÄ• . ``id
deviddhiyÄ• vÄ• bhÄ• vanÄ• mayiddhiyÄ• vÄ• . vijjÄ• ya pakatÄ• ti vijjÄ• mayÄ• . ``vijjÄ• y
gandhÄ• rivijjÄ• ya. aá¹-á¹-hi nhÄ• ru maá¹ƒsa lohitÄ• dikÄ• rasadhÄ• tuyo ayanti vaá¸• á¸•
rasÄ• yanÄ• ni. tÄ• ni vidahanti etehÄ«ti rasÄ• yana vidhayo. nayÅ«padesÄ• . ciraá¹-á¹-hiti
saá¹…kharonti etehÄ«ti jÄ«vita saá¹…khÄ• rÄ• . iddhimaya vijjÄ• maya jÄ«vita saá¹…khÄ•
vidhisaá¹…khÄ• tesu jÄ«vita saá¹…khÄ• resu ca vidunoti samÄ• so. ``dvi samuá¹-á¹-hÄ• nik
utusamuá¹-á¹-hÄ• nika rÅ«padhammesu ca Ä• hÄ• ra samuá¹-á¹-hÄ• nika rÅ«padhammesu
vipariá¹‡amantesu. tenÄ• ha ``jiyyamÄ• nesÅ«â€™â€™ tiÄ• diá¹ƒ. ``yÄ• vamahantaá¹ƒ pÄ•
sabbaÃ±Ã±ubuddhÄ• naá¹ƒ kammaá¹ƒ viya koá¹-ipattavasena atimahantampi. ``assÄ• â€™
maraá¹‡epi netabboâ€™â€™ ti balavante upacchedaka kamme Ä• gate yÄ• vamahantamp

vipÄ• kÄ• dhiá¹-á¹-hÄ• na vipattiyÄ• khiyyatiyeva. so cassakhayo na sarasena hoti, atha kh
balena hotÄ«ti idha upacchedaka maraá¹‡aá¹ƒ visuá¹ƒ gahitanti evaá¹ƒ upacchedaka mara
maraá¹‡aá¹ƒâ€™â€™ ti Ä• yukkhayamaraá¹‡Ä• dÄ«ni tÄ«á¹‡i maraá¹‡Ä• ni kÄ• lamaraá¹‡
maraá¹‡Ä• nÄ«ti vuttaá¹ƒ hoti. tato aÃ±Ã±aá¹ƒ yaá¹ƒ kiÃ±ci maraá¹‡aá¹ƒ akÄ• la maraá¹‡a
``taÃ±hi pavattamÄ• naá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ``mÅ«labhedatoâ€™â€™ ti mÅ«lakÄ• raá¹‡
milinda paÃ±he vuttanti sambandho. sannipatantÄ«ti sannipÄ• tÄ• . sannipÄ• tehi uppannÄ
sandhÄ• ya ``sannipatitÄ• naá¹ƒâ€™â€™ ti vuttaá¹ƒ. athavÄ• . sannipatanaá¹ƒ sannipÄ• to
vÄ• dosÄ• naá¹ƒ missakabhÄ• vo. sannipÄ• tena uppannÄ• sannipÄ• tikÄ• tipi yujjati. ``an
anisÄ• metvÄ• anupadhÄ• retvÄ• karaá¹‡a sÄ«lÄ• naá¹ƒ. pavattÄ• Ä• bÄ• dhÄ• \Be 179
yojanÄ• . ``attanÄ• vÄ• katÄ• naá¹ƒ payogÄ• naá¹ƒâ€™â€™ ti satthaharaá¹‡a, visakhÄ• d
katÄ• naá¹ƒ. ``vinÄ• sentÄ«â€™â€™ ti satthavassa vÄ• lukavassÄ• dÄ«ni vassÄ• petvÄ• v
uá¹-á¹-hÄ• petvÄ• vÄ• evarÅ«pe mahante bhayupaddave katvÄ• vinÄ• senti. ``manussa p
``teâ€™â€™ ti caá¹‡á¹£• Ä• yakkhÄ• . ``jÄ«vitakkhayaá¹ƒ pÄ• pentÄ«â€™â€™ ti manussÄ•
vÄ• medalohitÄ• ni pÄ• tabyatthÄ• ya tesu nÄ• nÄ• rogantara kappÄ• ni uppÄ• detvÄ• jÄ«
attho. ``vattabbameva natthÄ«â€™â€™ ti sakalaá¹ƒ rajjaá¹ƒ vÄ• raá¹-á¹-haá¹ƒ vÄ• dÄ«pal
vutte sakalaá¹ƒ janapadaá¹ƒ vÄ• nagaraá¹ƒ vÄ• nigamaá¹ƒ vÄ• gÄ• maá¹ƒ vÄ• taá¹ƒ taá
vinÄ• sentÄ«ti visuá¹ƒ vattabbaá¹ƒ natthÄ«ti adhippÄ• yo. ``satthadubbhikkharogantara kap
satthantara kappo dubbhikkhantara kappo rogantara kappoti ime tayo antara kappÄ• pi idha
tesu pana rogantara kappo yakkhÄ• vÄ• á¹£·e amanusse ossajjanti, tena bahÅ« manussÄ•
ekadesena vuttoyeva. ``upapÄ«á¹£·ako paghÄ• takÄ• naá¹ƒ kammÄ• naá¹ƒ vipaccanavasen
kammÄ• naá¹ƒ okÄ• sappaá¹-ilÄ• bhena sattasantÄ• ne sukhasantÄ• naá¹ƒ vibÄ• dhetvÄ•
maraá¹‡a mattaá¹ƒ vÄ• dukkhaá¹ƒ janetvÄ• pÄ«á¹£·anaÃ±ca ghÄ• tanaÃ±ca idha vipaccan
daá¹-á¹-habbaá¹ƒ. vipÄ• kaá¹ƒ pana janentuvÄ• , mÄ• vÄ• , idha appamÄ• á¹‡anti. ettha siy
kÄ• raá¹‡esu opakkamikaá¹-á¹-hÄ• ne `kuppitÄ• hi devatÄ• sakalaá¹ƒ rajjÄ• dikaá¹ƒ asesa
ti vuttaá¹ƒ. tattha vinÄ• sitÄ• janÄ• kiá¹ƒ nu kho attano attano kamma vipÄ• kajehi Ä• bÄ•
vinassanti, udÄ• hu visuá¹ƒ opakkamikehi Ä• bÄ• dhana daá¹‡á¹£• ehi vÄ• vinassanti. yaÃ±
akÄ• la maraá¹‡aá¹ƒ upacchedaka kammunÄ• vÄ• aÃ±Ã±ehi vÄ• aneka sahassehi kÄ• ra
upacchedaka kammaá¹ƒ nÄ• ma natthi. kiá¹ƒ tassa aÃ±Ã±ena kÄ• raá¹‡ena akÄ• la maraá
ettha vadeyyuá¹ƒ, tassa aÃ±Ã±ena kÄ• raá¹‡ena akÄ• la maraá¹‡aá¹ƒ nÄ• ma na bhaveyya
kammadÄ• yÄ• dÄ• , kammayonÄ«, kamma bandhÅ«, kammappaá¹-issaraá¹‡Ä• tihi vuttaá
vÄ• daá¹ƒ bhindanto ``yehikeci loke dissantÄ«â€™â€™ tiÄ• dimÄ• ha. puna tadatthaá¹ƒ da
``yathÄ• hÄ• â€™â€™ tiÄ• diá¹ƒ vadati. tattha duvidhaá¹ƒ kammaphalaá¹ƒ, vipÄ• ka phalaÅ
tattha vipÄ• ka phalaá¹ƒ nÄ• ma vipÄ• kakkhandhÄ• ca cakkhu sotÄ• dÄ«ni kaá¹-attÄ• rÅ«
kammaá¹ƒ kataá¹ƒ, tasseva sÄ• dhÄ• raá¹‡aá¹ƒ hoti. tassa santÄ• ne eva pavattati. nissano
sukhuppattiyÄ• vÄ• dukkhuppattiyÄ• vÄ• attano kammÄ• nubhÄ• vena bahiddhÄ• samu
iá¹-á¹-hÄ• rammaá¹‡Ä• ni vÄ• aniá¹-á¹-hÄ• rammaá¹‡Ä• ni vÄ• . taá¹ƒ pana aÃ±Ã±esamp
sandhÄ• ya vuttaá¹ƒ ``sakakammasamuá¹-á¹-hitÄ• eva. la. paresaá¹ƒ sÄ• dhÄ• raá¹‡Ä• ev
aá¹-á¹-haloka dhammÄ• nÄ• ma sabbe kamma vipÄ• kajÄ• evÄ• ti na vattabbÄ• . ime ca s

aá¹-á¹-hasuloka dhammesu nimmujjantÄ• saá¹ƒsaranti, tasmÄ• te vinÄ• pi upapÄ«á¸·aka l
kÄ• raá¹‡ehi nÄ• nÄ• dukkhaá¹ƒ phusantiyeva. tathÄ• vinÄ• pi upacchedaka kammena ma
pÄ• puá¹‡antiyeva. tena vuttaá¹ƒ ``kammena vinÄ• yatokutoci samuá¹-á¹-hitÄ• â€™â€™ ti

``te uppajjantÄ«â€™â€™ ti te nÄ• nÄ• rogÄ• dayo uppajjanti. ``na upÄ• ya kusalÄ• vÄ• â€
mocetuá¹ƒ kÄ• raá¹‡a kusalÄ• vÄ• na honti. ``na ca paá¹-ikÄ• ra kusalÄ• vÄ• â€™â€™ ti
apanetuá¹ƒ vÅ«pasametuá¹ƒ paá¹-ikÄ• ra kammeti kicchakamme kusalÄ• vÄ• na honti. ``n
vÄ• â€™â€™ ti tato mocanatthaá¹ƒ parihirituá¹ƒ desantaraá¹ƒ gantuá¹ƒ kusalÄ• vÄ• na h
suviÃ±Ã±eyyaá¹ƒ. ``rogÄ• dayo eva taá¹ƒ khepentÄ• pavattantÄ«â€™â€™ ti kathaá¹ƒ te p
tassa vipÄ• kabhÅ«taá¹ƒ jÄ«vita santÄ• naá¹ƒ vinÄ• sentÄ• khepenti. vinaá¹-á¹-hehi jÄ«vita
bhavaá¹ƒ janentaá¹ƒ khiyyati yevÄ• ti. tenÄ• ha ``yathÄ• hÄ«â€™â€™ tiÄ• diá¹ƒ. ``kammas
tatheva pubbakammassapi tiá¹‡agge ussÄ• va bindusseva paridubbalatÄ• siddhÄ• hoti. jÄ
bhavaá¹ƒ janentassa pubbakammassapi parikkhÄ«á¹‡attÄ• . ``evaÃ±cetaá¹ƒâ€™â€™ ti eta
vacanaá¹ƒ idha amhehi vuttanayena sampaá¹-icchitabbaá¹ƒ. sabbaá¹ƒ pubbekatahetudiá¹-á
sukhaá¹ƒ vÄ• dukkhaá¹ƒ vÄ• sucaritaá¹ƒ vÄ• duccaritaá¹ƒ vÄ• pubbabhave attanÄ• \Be
pubbakammahetunÄ• eva uppajjatÄ«ti evaá¹ƒ pavattÄ• diá¹-á¹-hi. ``yaá¹ƒ kiÃ±cÄ• yaá¹ƒâ€
ayaá¹ƒ. mahÄ• bodhisattÄ• naá¹ƒ adhimuttikÄ• laá¹…kariyÄ• nÄ• ma idha me cirakÄ• laá¹
kiccaá¹ƒ natthi, idÄ• neva ito cavitvÄ• manussaloke uppajjissÄ• mi, uparujjhatu me idaá¹ƒ j
adhimuÃ±citvÄ• daá¸·haá¹ƒ manasikaritvÄ• kÄ• laá¹…kariyÄ• . ``sayameva satthaá¹ƒ Ä• h
attano gÄ«vaá¹ƒ satthena hanitvÄ• ti attho. ``etthevÄ• â€™â€™ ti akÄ• lamaraá¹‡e eva.

``tathÄ• cÄ• â€™â€™ tiÄ• dÄ«su. ``samÄ• patti lÄ• bhÄ«naá¹ƒâ€™â€™ ti niddhÄ• raá¹‡e
samasÄ«sÄ«naá¹ƒâ€™â€™ ti arahatta maggaá¹ƒ labhitvÄ• maggapaccavekkhanavÄ«thi e
katvÄ• parinibbÄ• nattÄ• samaá¹ƒ sÄ«saá¹ƒ etesanti samasÄ«sino. ``samaá¹ƒ sÄ«saá¹ƒâ
pariyantena samaá¹ƒ vaá¹-á¹-adukkha santÄ• na pariyantaá¹ƒ vuccati. ``sabbesaá¹ƒ pÄ«â€
khÄ«á¹‡Ä• savÄ• naá¹ƒ. ``imaá¹ƒ suttapadaá¹ƒâ€™â€™ ti mahÄ• parinibbÄ• nasutte Ä• ga
ti te vÄ• dino. ``tenÄ• â€™â€™ ti tena vÄ• davacanena. kriyamanodhÄ• tu nÄ• ma paÃ±ca
kriyÄ• hetukamano viÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• ma hasituppÄ• dacittaá¹ƒ. ``assÄ• â€™â€™
``na sameti yevÄ• â€™â€™ ti santiá¹ƒ anupÄ• disesaá¹ƒ nibbÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ k
javanehi Ä• rammaá¹‡aá¹ƒ katvÄ• ti vuttepi na sametiyeva. tenÄ• ha ``tathÄ• hÄ«â€™â€™
otaritvÄ• parinibbÄ• yatÄ«â€™â€™ ti ettha parinibbÄ• na cuticittameva bhavaá¹…ganti vut
bhavantaraá¹ƒ gacchantasseva vuccati. idha pana vohÄ• ra mattanti daá¹-á¹-habbaá¹ƒ. vibh
cutipariyosÄ• nÄ• naá¹ƒ maraá¹‡Ä• sanna cittÄ• naá¹ƒ. yathÄ• pana buddhÄ• naá¹ƒ bhaga
uppannaá¹ƒ mahÄ• bhavaá¹…gacittaá¹ƒ kammakammanimittÄ• dayo Ä• rammaá¹‡aá¹ƒ ka
cuticittaá¹ƒ pÄ«ti Ä• ha ``na hÄ«â€™â€™ tiÄ• diá¹ƒ. nanu maraá¹‡akÄ• le kammakammani
nÄ• ma bhavantara gamanatthÄ• ya hoti, buddhÄ• ca bhavantaraá¹ƒ na gacchanti. tasmÄ•
karotÄ«â€™â€™ ti idaá¹ƒ na yuttanti. no na yuttaá¹ƒ. bhavantara gamanatthÄ• yÄ• ti idaá¹ƒ
daá¹-á¹-habbaá¹ƒ. idha pana cuticittena gahaá¹‡eti dassento ``nacacutiyÄ• gahitÄ• nÄ«â€™

``kammasiddhiyÄ• â€™â€™ ti kammasijjhanatthÄ• ya \Be 182/. ``ettha cÄ• â€™â€™ tiÄ• d
soá¹‡atthera pituno. ``kammabalenÄ• â€™â€™ tiÄ• dÄ«su. ``aÃ±Ã±enapi kÄ• raá¹‡a balen
Ä• ciá¹‡á¹‡abhÄ• vÄ• dikena kÄ• raá¹‡abalena. gatinimittaá¹ƒ pana kammabalenevÄ• ti yu
``tathopaá¹-á¹-hitaá¹ƒâ€™â€™ ti antimavÄ«thito pubbe bahÅ«suvÄ«thÄ«su upaá¹-á¹-hitapp
pÄ• papakkhiyesu duggatinimittesu. kalyÄ• á¹‡apakkhiyÄ• ni sagganimittÄ• ni. dhammÄ• s
pÄ• papakkhiyÄ• naá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ katthaci sÄ«haá¸·aganthe vuttaá¹ƒ.

sakalaá¹ƒ pathaviá¹ƒ bhutvÄ• ,

datvÄ• koá¹-isataá¹ƒ dhanaá¹ƒ.

ante aá¸• á¸• hÄ• malakamattassa.

asoko issaraá¹ƒ gato. ti ca.

asoko soka mÄ• gato. ti ca.

``taá¹ƒâ€™â€™ ti vipaccamÄ• nakaá¹ƒ kammaá¹ƒ. ``niyÄ• maka sahakÄ• ri paccayabhÅ«
nÄ• vÄ• yaá¹ƒ niyÄ• mako nÄ• ma nÄ• vaá¹ƒ icchitadisÄ• bhimukhaá¹ƒ niyÄ• meti, niyojeti.
bhavanikanti hutvÄ• cittasantÄ• naá¹ƒ gantabbabhavÄ• bhimukhaá¹ƒ niyÄ• meti, niyojeti. k
sahÄ• yabhÄ• vena sahakÄ• rÄ« paccayo hotÄ«ti daá¹-á¹-habbaá¹ƒ. ``kusalÄ• kusala kam
aÃ±Ã±Ä• ni kusalÄ• kusalakammanimittÄ• ni vÄ• . ``tadupatthambhikÄ• â€™â€™ ti tassa
``nimittassÄ• dagadhitaá¹ƒâ€™â€™ ti mukhanimittÄ• dÄ«su assÄ• dentaá¹ƒ gijjhantaá¹ƒ. ``
tiá¹-á¹-hatÄ«â€™â€™ ti tiá¹-á¹-hamÄ• naá¹ƒ hutvÄ• tiá¹-á¹-hati. amuÃ±citvÄ• tiá¹-á¹-hatÄ«
anubyaÃ±janaá¹ƒ nÄ• ma piyasÄ• tarÅ«po kathitalapitÄ• di kriyÄ• viseso. ``assa puggalass
maraá¹‡assa puggalassa. aá¹-á¹-hakathÄ• pÄ• á¹-he. ``kilesa balavinÄ• mitaá¹ƒâ€™â€™ t
kilesÄ• naá¹ƒ balena vinÄ• mitaá¹ƒ. paá¹-icchÄ• dikÄ• Ä• dÄ«na vÄ• yassÄ• ti viggaho. ``
cittasantÄ• naá¹ƒ. ``tasmiá¹ƒâ€™â€™ ti kammÄ• divisaye. aá¹-á¹-hakathÄ• ya na sameti. t
vuttaá¹ƒ. na vuttaá¹ƒ tasmiá¹ƒ bhaveti. ``tasmiá¹ƒ vuttÄ• naá¹ƒâ€™â€™ ti \Be 183/ tasmiá¹
bhavantare cha dvÄ• raggahitaá¹ƒâ€™ ti á¹-hÄ• ne á¹-Ä«kÄ• su vuttÄ• naá¹ƒ. taá¹ƒ sadisa
kammakaraá¹‡akÄ• le pavatta javanehi sadisÄ• naá¹ƒ idÄ• ni javanÄ• naá¹ƒ uppatti. bhava
apÄ• kaá¹-aÃ±ca kammaá¹ƒ na tathÄ• upaá¹-á¹-hÄ• ti. kevalaá¹ƒ attÄ• naá¹ƒ abhinavakara
hutvÄ• upaá¹-á¹-hÄ• tÄ«ti adhippÄ• yo. ``visÄ«da pattÄ• â€™â€™ ti visaÃ±Ã±Ä«bhÄ• ven
sÄ«danapattÄ• . ``tabbiparÄ«tena pÄ• pakamma bahulÄ• pi vattabbÄ• â€™â€™ ti tepivisÄ«
pÄ• á¹‡aghÄ• taá¹ƒ karontÄ• gaá¹‡hathabandhathÄ• ti ugghosantÄ• duá¹-á¹-hacittÄ• hon
aá¹-á¹-hakathÄ• pÄ• á¹-hesu. ukkhitto asi yassÄ• ti ukkhittÄ• siko. patudanti vijjhanti etenÄ
pÄ• janadaá¹‡á¸• o. tassa agge katÄ• sÅ«ci patodana sÅ«ci. ``patodana dukkhaá¹ƒâ€™â€™
kathaá¹ƒ pana ukkhittÄ• sikÄ• dibhÄ• vena upaá¹-á¹-hÄ• naá¹ƒ kammupaá¹-á¹-hÄ• naá¹ƒ n

paá¹-isandhiyÄ• Ä• rammaá¹‡abhÄ• vaá¹ƒ upetÄ«ti Ä• ha ``so cÄ• â€™â€™ tiÄ• diá¹ƒ. up
``itaresaá¹ƒ panÄ• â€™â€™ ti rÅ«pÄ• rÅ«pa bhavesu uppajjamÄ• nÄ• naá¹ƒ pana. ``paripu
tadÄ• rammaá¹‡a pariyosÄ• nÄ• yavÄ• suddhÄ• ya vÄ• javanavÄ«thiyÄ• ti evaá¹ƒ paripuá
bhavaá¹…gÄ• vasÄ• ne cuticittuppatti nÄ• ma aá¹-á¹-hakathÄ• su natthi. yaÃ±ca bhavaá¹…
parinibbÄ• yatÄ«tiÄ• di tattha tattha vuttaá¹ƒ. tatthapi ``bhavaá¹…gaá¹ƒâ€™â€™ ti cuticittan
vaá¹‡á¹‡enti. tasmÄ• ``bhavaá¹…gakkhayevÄ• â€™â€™ ti idaá¹ƒ kathaá¹ƒ yujjeyyÄ• ti Ä•
tiÄ• diá¹ƒ. anurÅ«paá¹ƒ setÄ«ti anusayo. anubandho hutvÄ• setÄ«ti anusayo. anu anu vÄ•
ca anusayo nÄ• ma javanasahajÄ• to na hoti. idha ca anusaya nÄ• mena vuttaá¹ƒ. nÄ• nÄ•
taá¹‡hÄ• paá¹-isandhiyÄ• visesa paccayÄ• honteva. kathaá¹ƒ tÄ• idha gahitÄ• siyunti Ä•
tiÄ• diá¹ƒ. evaá¹ƒ sante avijjÄ• parikkhittena taá¹‡hÄ• mÅ«lakenÄ• ti vuttesu suá¹-á¹-hu yu
javanasahajÄ• tÄ• nampi laddhattÄ• . tasmÄ• idha anusaya vacanaá¹ƒ na yuttanti codanÄ•
``api cÄ• â€™â€™ tiÄ• dimÄ• ha. ``pariyattÄ• â€™â€™ ti samattÄ• . ``so pÄ«â€™â€™ ti p
184/. ``tathÄ• rÅ«pÄ• yevÄ• â€™â€™ ti aggamaggena appahÄ«na rÅ«pÄ• yeva, anusaya
``taá¹ƒâ€™â€™ ti citta santÄ• naá¹ƒ. ``tatthÄ• â€™â€™ ti tadubhayasmiá¹ƒ. kathaá¹ƒ taá¹
``tasmiá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ``vijÄ• nanadhÄ• tuyÄ• â€™â€™ ti viÃ±Ã±Ä• á¹‡a dhÄ• tuy
yattha yattha uppajjanti. tattha tattheva bhijjantÄ«ti adhippÄ• yo. kuto maraá¹‡akÄ• le saá¹…
vijjantÄ«ti yojanÄ• . evaá¹ƒ sante idaá¹ƒ vacanaá¹ƒ anamataggiya suttena viruddhaá¹ƒ siyÄ
idaÃ±hi abhidhamma vacanaá¹ƒ, mukhyavacanaá¹ƒ, anamataggiya suttaá¹ƒ pana suttanta
vacananti dassento ``yaÃ±cÄ• â€™â€™ tiÄ• dimÄ• ha. pariyÄ• yena vuttanti vatvÄ• taá¹ƒ
``yesaÃ±hÄ«â€™â€™ tiÄ• dinÄ• . ``soâ€™â€™ ti so puggalo. ``tesaá¹ƒâ€™â€™ ti avijjÄ•
paá¹-isandhi nÄ• ma rÅ«pa dhammÄ• naÃ±ca. ``hetupphalasambandhena bhavantaraá¹ƒ s
vuccatÄ«â€™â€™ ti pubbe kammakaraá¹‡akÄ• lepi te avijjÄ• taá¹‡hÄ• saá¹…khÄ• rÄ• e
tesaá¹ƒ phalabhÅ«tÄ• yaá¹ƒ paá¹-isandhiyÄ• pÄ• tubhavanakÄ• lepi sÄ• paá¹-isandhi eva
dhammappabandhopi so sattoti vuccati. evaá¹ƒ hetudhammehi saddhiá¹ƒ phaladhamme ek
hetupphala sambandho hoti. evaá¹ƒ hetupphala sambandhena so eva kammaá¹ƒ karoti. ter
bhavantaraá¹ƒ sandhÄ• vati saá¹ƒsaratÄ«ti vuccati. ettha ca anamataggo yaá¹ƒ bhikkhave.
avijjÄ• nÄ«varaá¹‡Ä• naá¹ƒ sattÄ• naá¹ƒti evaá¹ƒ sattavohÄ• rena vuttattÄ• sÄ• dhammad
pariyÄ• yadesanattÄ• ca sandhÄ• vataá¹ƒ saá¹ƒsaratanti pariyÄ• yopi sijjhati. yassaá¹ƒ pa
dhammadesanÄ• ti vacanÄ• nu rÅ«paá¹ƒ dhammameva deseti, na sattaá¹ƒ, na puggalaá¹ƒ
mukhyadesanÄ• nÄ• ma hoti. tattha desita dhammÄ• pana pakatikÄ• lepi desantaraá¹ƒ kÄ
saá¹…kantÄ• nÄ• ma natthi. yattha yattha uppannÄ• , tattha tattheva bhijjanti. khayavayaá
vuttaá¹ƒ `na hi uppannuppannÄ• dhammÄ• . la. saá¹…kantÄ• nÄ• ma atthÄ«â€™ ti. paá¹-
ca. Ä• disaddena paá¹-ibimbacchÄ• yÄ• ca, bÄ«jasaá¹…khÄ• ro ca, pÄ• á¹-ibhogo ca, bÄ•
vijjÄ• sipposadhÄ• cÄ• ti evaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ \Be 185/ Ä• gatÄ• ni nidassanÄ• n
``nidassanÄ• â€™â€™ nÄ«ti ca upamÄ• yo vuccanti. tattha ``paá¹-ighosoâ€™â€™ ti gamb
saddaá¹ƒ karontassa antoleá¹‡e paá¹-ighoso pavattati. tattha dvÄ• re uppanno mÅ«lasaddo
gacchati, uppannaá¹-á¹-hÄ• ne eva nirujjhati. paá¹-ighoso ca tato Ä• gato na hoti. na ca vinÄ
paccayena aÃ±Ã±ato pavattati. mÅ«lasaddapaccayÄ• eva tattha pavattatÄ«ti. tattha mÅ«la

kammaá¹ƒ. paá¹-ighoso viya anantare paá¹-isandhi. esanayo padÄ«pa muddÄ• paá¹-ibimb
``padÄ«poâ€™â€™ ti pathamaá¹ƒ ekaá¹ƒ padÄ«paá¹ƒ jÄ• letvÄ• tena aÃ±Ã±aá¹ƒ padÄ«p
jÄ• leti. ``muddÄ• â€™â€™ ti laÃ±chanalekhÄ• . tattha ekena laÃ±chanakkhandhena, tena
laÃ±chanalekhÄ• sahassampi karoti. ``paá¹-ibimbacchÄ• yÄ• â€™â€™ ti pasannesu Ä• dÄ
uppannÄ• sarÄ«racchÄ• yÄ• . etehi nidassanehi phalaá¹ƒ nÄ• ma hetuto Ä• gataá¹ƒ na ho
sijjhatÄ«ti ettakamatthaá¹ƒ dÄ«peti. ``bÄ«jasaá¹…khÄ• roâ€™â€™ ti kÄ• lantare uppannes
icchitavaá¹‡á¹‡a gandharasapÄ• tubhÄ• vatthÄ• ya ropanakÄ• le ambabÄ«jÄ• dÄ«su icchit
gandharasadhÄ• tÅ«naá¹ƒ paribhÄ• vanÄ• . tattha tappaccayÄ• kÄ• lantare pupphaphales
tevaá¹‡á¹‡agandharasÄ• pÄ• tubbhavanti. ``pÄ• á¹-ibhogoâ€™â€™ ti kiÃ±ci atthaá¹ƒ sÄ•
iá¹‡aá¹ƒ gaá¹‡hantassa tavadhanaá¹ƒ saá¹ƒvaccharena vuá¸• á¸• hiyÄ• saha dassÄ• mi, s
nÄ• ma mamakhettaá¹ƒ vÄ• vatthuvÄ• tuyhaá¹ƒ hotÅ«ti paá¹-iÃ±Ã±Ä• á¹-hapanaá¹ƒ. tatth
labhitvÄ• taá¹ƒ atthaÃ±ca sÄ• dheti. kÄ• le sampatte vuá¸• á¸• hiyÄ• saha iá¹‡aÃ±ca sodh
``vijjÄ• sipposadhÄ• â€™â€™ ti loke puttake yÄ• vajÄ«vaá¹ƒ hitatthÄ• ya daharakÄ• le kiÃ±
sikkhÄ• penti. yÄ• vajÄ«vaá¹ƒ khararogÄ• naá¹ƒ anuppÄ• datthÄ• ya daharakÄ• le ojavanta
ajjhohÄ• renti. tattha tappaccayÄ• puttÄ• naá¹ƒ yÄ• vajÄ«vaá¹ƒ hitappaá¹-ilÄ• bho vÄ• tÄ•
anuppÄ• do vÄ• hotiyeva. etehi yathÄ• kÄ• lantare asantesuyeva pÄ• á¹-ibhogÄ• dÄ«su m
katapaccayÄ• eva pacchÄ• attha sÄ• dhanÄ• dÄ«ni sijjhanti. tathÄ• kusalÄ• kusala kam
kÄ• lantare tesu asantesupi pubbe katattÄ• eva pacchÄ• paá¹-isandhÄ• dÄ«ni phalÄ• ni p
tenavuttaá¹ƒ ``paá¹-ighosa padÄ«pamuddÄ• dÄ«ni cettha nidassanÄ• nÄ«â€™â€™ ti. ``kan
tadÄ• jÄ«vitindriyassa dubbalattÄ• kammampi dubbalameva hotÄ«ti katvÄ• vuttaá¹ƒ. kÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ vatvÄ• dassitaá¹ƒ, tathÄ• pi sambhavatÄ«ti sambandho. tattha ``taá
gatinimittampi. ``tathÄ• cavantÄ• naá¹ƒâ€™â€™ ti dibbarathÄ• dÄ«ni gatinimittaá¹ƒ katvÄ•
``dayhamÄ• nakÄ• yenÄ• â€™â€™ ti itthambhÅ«talakkhaá¹‡e karaá¹‡avacanaá¹ƒ. gÄ• thÄ
paá¹-isandhikammaá¹ƒ vinÄ• dvigocare siyÄ• ti yojanÄ• . tattha ``dvigocareâ€™â€™ ti kam
gatinimittabhÅ«te dvigocare. tattha paÃ±cadvÄ• re paá¹-isandhi nÄ• ma paÃ±cadvÄ• rika m
vÄ«thicittÄ• naá¹ƒ ante ca vantÄ• naá¹ƒ paá¹-isandhi. sÄ• pi gatinimittabhÅ«te gocare siyÄ•
paÃ±cadvÄ• rika vÄ«thicittÄ• ni paÃ±cÄ• rammaá¹‡abhÅ«tÄ• ni gatinimittÄ• ni Ä• rammaá¹
hoti. evaÃ±ca sati. tesaá¹ƒ vÄ«thicittÄ• naá¹ƒ ante acavitvÄ• tadanubandhaka manodvÄ• r
kadÄ• ci kesaÃ±ci ca vanaá¹ƒ nanasambhavatÄ«ti sakkÄ• vattuá¹ƒ. tesu pana anubandhak
samudÄ• yaggahaá¹‡ehi ca vantÄ• naá¹ƒ atÄ«tÄ• nipi gatinimittÄ• ni labbhanti. vatthuggah
vantÄ• naá¹ƒ dhammÄ• rammaá¹‡aá¹ƒpi labbhatiyeva. tasmÄ• yaá¹ƒ vuttaá¹ƒ Ä• cariyena
cha dvÄ• raggahitaá¹ƒ kammanimittaá¹ƒ gatinimittaÃ±ca paccuppannamatÄ«tÄ• rammaá¹‡
suvuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. yaá¹ƒ pana `tameva tathopaá¹-á¹-hitaá¹ƒ Ä• rammaá¹‡a
cittasantÄ• naá¹ƒ abhiá¹‡haá¹ƒ pavattatÄ«â€™ ti evaá¹ƒ antimavÄ«thito pubbabhÄ• ge bah
pavattanaá¹ƒ Ä• cariyena vuttaá¹ƒ. taá¹ƒ tathopaá¹-á¹-hitaá¹ƒ gatinimittaá¹ƒ Ä• rabbhÄ• tipi
vaá¹-á¹-atiyeva. evaÃ±casati, gatinimittaá¹ƒpi atÄ«taá¹ƒ labbhatÄ«ti dassetuá¹ƒ ``yadÄ• par
vuttaá¹ƒ. ``santati vasenÄ• â€™â€™ ti santati paccuppanna vasena. ``tassÄ• â€™â€™ ti g
vutto, na sabbasaá¹…gÄ• hikena vuttoti adhippÄ• yo. ``manodvÄ• rika maraá¹‡Ä• sanna ja

icchitabbattÄ• â€™â€™ ti purejÄ• tapaccaya bhÄ• vena icchitabbattÄ• ti adhippÄ• yo. ``tad
tÄ• ni manodvÄ• ri kamaraá¹‡Ä• sanna \Be 187/ javanÄ• ni anugatÄ• ya. ``paá¹-isandhiyÄ•
purejÄ• ta paccayassa paá¹-isandhiyÄ• pi purejÄ• ta paccayatÄ• sambhavato. nanu theren
bhinditabbe sati, bhindanameva yuttanti ce. na yuttaá¹ƒ. kasmÄ• , kammanimittena samÄ• r
``nacataá¹ƒâ€™â€™ tiÄ• diá¹ƒ. vibhÄ• vaniyaá¹ƒ yathÄ• sambhavaá¹ƒ yojetabbaá¹ƒti vatvÄ
vaá¹‡á¹‡entÄ«ti aparevÄ• dopi vutto. tattha ``avisesato vaá¹‡á¹‡entÄ«â€™â€™ ti abhinditv
vuttaá¹ƒ hoti. puna taá¹ƒ aparevÄ• daá¹ƒ asampaá¹-icchanto ``aá¹-á¹-hakathÄ• yaá¹ƒ panÄ•
pana taá¹ƒ aparevÄ• daá¹ƒ paggaá¹‡hanto puna ``yaÃ±ca tatthÄ• â€™â€™ tiÄ• dimÄ• ha.
``tadÄ• rammaá¹‡Ä• yÄ• â€™â€™ ti taá¹ƒ gatinimittÄ• rammaá¹‡Ä• ya. ``tesaá¹ƒ vacanaá
vacanaá¹ƒ. ``aÃ±Ã±atra avicÄ• raá¹‡Ä• yÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ. nanu aá¹-á¹-hak
sabbaá¹ƒ vicÄ• raá¹‡Ä• vacanameva hotÄ«ti. saccaá¹ƒ yathÄ• diá¹-á¹-hapÄ• á¹-havasena
pÄ• á¹-habhÄ• vaá¹ƒ pana na vicÄ• retiyeva. tasmÄ• ``aÃ±Ã±atra avicÄ• raá¹‡Ä• yÄ• â€™
aá¹-á¹-hakathÄ• pÄ• á¹-ho sÄ• vaseso hotu, mÅ«laá¹-Ä«kÄ• pÄ• á¹-ho pana manodvÄ• re y
kathaá¹ƒ sÄ• vaseso siyÄ• ti. niyametvÄ• vuttopi idha adhippetatthe aparipuá¹‡á¹‡e sÄ• va
vuttaá¹ƒ ``aÃ±Ã±aá¹ƒ kÄ• raá¹‡aá¹ƒ natthi aÃ±Ã±atra avicÄ• raá¹‡Ä• yÄ• â€™â€™ ti. ``pa
tiÄ• dÄ«su. tadÄ• rammaá¹‡Ä• vasÄ• nÄ• ya paÃ±cadvÄ• rika javanavÄ«thiyÄ• ca vanaá¹
aparatthapi. balavantepi sati. tadÄ• rammaá¹‡Ä• vasÄ• nÄ• ya eva vÄ«thiyÄ• . ``vuttattÄ• p
aá¹-á¹-hakathÄ• yaá¹ƒ eva vuttattÄ• pana. ``purimabhÄ• ge evÄ• â€™â€™ ti paÃ±cadvÄ•
pubbabhÄ• ge eva. ``tÄ• hÄ«â€™â€™ ti deyyadhammavatthÅ«hi. ``yathÄ• taá¹ƒâ€™â€™ t
viyÄ• ti attho. ``itoâ€™â€™ ti manussa bhavato. nimitta sadisaá¹ƒ saddaá¹ƒ vaá¹‡á¹‡anti sa
``naá¹-á¹-hacakÄ• raá¹ƒâ€™â€™ ti patitacakÄ• raá¹ƒ. aá¹-á¹-hakathÄ• pÄ• á¹-he Ã±Ä• takÄ
upasaá¹ƒharantÄ«ti sambandho. ``tavatthÄ• yÄ• â€™â€™ ti tavaatthÄ• ya. ``cÄ«napaá¹-as
ti cÄ«naraá¹-á¹-he pavatto paá¹-o \Be 188/ cÄ«napaá¹-o. tathÄ• somÄ• rapaá¹-epi. ``tÄ• nÄ
rasaphoá¹-á¹-habbÄ• ni. phoá¹-á¹-habbaá¹ƒ pana aÃ±Ã±aá¹ƒpi yujjateva. atthidÄ• nÄ«ti ma
paccuppannabhÅ«tÄ• nÄ«ti vuttaá¹ƒ. ``arÅ«pÄ«naá¹ƒâ€™â€™ ti arÅ«pabrahmÄ• naá¹ƒ. ``
``tÄ• nÄ«â€™â€™ ti heá¹-á¹-himajjhÄ• nÄ• ni. vissaá¹-á¹-haá¹ƒ laddhajhÄ• naá¹ƒ yesaá¹ƒ t
``tatoyeva cÄ• â€™â€™ ti vissaá¹-á¹-hajjhÄ• nattÄ• yeva ca. Ä• kaá¸• á¸• hitaá¹ƒ mÄ• nasa
viggaho. idaÃ±ca hetuvisesana padaá¹ƒ. Ä• kaá¸• á¸• hitamÄ• nasattÄ• kÄ• mabhave uppa
tesaá¹ƒ arÅ«pÄ«naá¹ƒ. ``aÃ±Ã±aá¹ƒ dubbala kammaá¹ƒâ€™â€™ ti upacÄ• rajjhÄ• nakam
kammaá¹ƒ. ``tesaá¹ƒâ€™â€™ ti rÅ«palokato ca vantÄ• naá¹ƒ. ``satoâ€™â€™ ti santassa s
kÄ• raá¹‡aá¹ƒ natthÄ«â€™â€™ ti idaá¹ƒ upacÄ• rajjhÄ• na kammassa garuka kammagatik
garukakammabhÅ«taá¹ƒpi pana mahaggatajjhÄ• na kammaá¹ƒ nÄ• ma nÄ• nÄ• nikanti bal
paá¹-isandhiá¹ƒ na detiyeva. upacÄ• rajjhÄ• na kamme vattabbaá¹ƒ natthÄ«ti daá¹-á¹-habba
ti tathÄ• rÅ«pÄ• ni dvihetukomaka kammÄ• ni tesaá¹ƒ okÄ• saá¹ƒ na labhanti. nÄ«varaá¹‡
suá¹-á¹-huvikkhambhitattÄ• yeva. ``yenÄ• â€™â€™ ti yena chandÄ• dÄ«naá¹ƒ pavatti kÄ• r
pÄ«â€™â€™ ti upacÄ• rajjhÄ• na kammato aÃ±Ã±Ä• ni paccuppanna kammÄ• nipi atÄ«tab
kammÄ• nipi. ``yena cÄ• â€™â€™ ti yena nÄ• nÄ• kammÄ• nampi okÄ• sa lÄ• bhakÄ• raá
brahmÄ• no. ``vuttanayene vÄ• â€™â€™ ti suá¹-á¹-huvikkhambhitanÄ«varaá¹‡Ä• naá¹ƒ tes

pattajjhÄ• navisesena [yasmÄ• panÄ• tiÄ• dinÄ• ca] paribhÄ• vita cittasantÄ• nattÄ• â€™
``taá¹ƒ kÄ• raá¹‡aá¹ƒâ€™â€™ ti ahetuka paá¹-isandhiyÄ• abhÄ• va kÄ• raá¹‡aá¹ƒ. paramp
vÄ«thimuttacittÄ• naá¹ƒ pavattÄ• kÄ• raá¹ƒ dassetunti sambandho. ``yathÄ• tÄ• niyeva osa
ekaá¹ƒ osadhaá¹ƒ labhitvÄ• taá¹ƒ devasikaá¹ƒ bhuÃ±jati. ekopathamadivase bhuÃ±jantaá¹ƒ
tvaá¹ƒ osadhaá¹ƒ bhuÃ±jasÄ«ti pucchi. idaá¹ƒ nÄ• ma osadhaá¹ƒ bhuÃ±jÄ• mÄ«ti vadati. p
bhuÃ±jantaá¹ƒ disvÄ• tatheva pucchi. tameva osadhaá¹ƒ bhuÃ±jÄ• mÄ«ti vadati. tattha ``ta
yaá¹ƒ pathamadivase osadhaá¹ƒ tayÄ• ca pucchitaá¹ƒ. mayÄ• ca kathitaá¹ƒ. tameva ajja b
tattha \Be 189/ pana pathamadivase bhuttaá¹ƒ osadhaá¹ƒ aÃ±Ã±aá¹ƒ. ajja bhuttaá¹ƒ aÃ±Ã±
pana aÃ±Ã±aá¹ƒpi tamevÄ• ti loke voharanti tÄ• niyeva osadhÄ• ni bhuÃ±jÄ• mÄ«ti. evaá¹ƒ
tabbohÄ• ro daá¹-á¹-habbo. ``tasmiá¹ƒâ€™â€™ ti bhavaá¹…gacitte. avattamÄ• ne upapattil
vattamÄ• ne na occhijjati. tasmÄ• tassa upapatti bhavassa anoccheda aá¹…gatthÄ• ya kÄ•
vuccatÄ«ti adhippÄ• yo. ``upapatti bhavoâ€™â€™ ti ca kammajakkhandhasantÄ• naá¹ƒ vu
uccheda diá¹-á¹-hÄ«naá¹ƒ vÄ• de. ``vaá¹-á¹-amÅ«lÄ• nÄ«â€™â€™ ti avijjÄ• taá¹‡hÄ• vucc
suá¹-á¹-huucchijjanti etthÄ• ti viggaho. ``yassa atthÄ• yÄ• â€™â€™ ti saupÄ• disesÄ• dikas
paá¹-ilÄ• bhatthÄ• ya. ``paá¹-á¹-hapÄ«yantÄ«â€™â€™ ti pavattÄ• pÄ«yanti. pajjanti pÄ• pu
etthÄ• ti padaá¹ƒ. parato samantipade anupÄ• disesassa gayhamÄ• nattÄ• idha saupÄ• di
bujjhantÄ«ti budhÄ• . suá¹-á¹-hu saddhiá¹ƒ ucchinnaá¹ƒ sinehabandhanaá¹ƒ yehi te susamu
kathaÃ±ca suá¹-á¹-huucchinnaá¹ƒ, kehi ca saddhiá¹ƒ ucchinnantiÄ• ha ``anusayamattaá¹ƒ p
``sesakilesehÄ«â€™â€™ ti taá¹‡hÄ• sineha bandhanato avasesa kilesehi. ``adhisayitaá¹ƒâ
vikkhambhituá¹ƒpi asakkuá¹‡eyyaá¹ƒ hutvÄ• atirekataraá¹ƒ sayitaá¹ƒ. ``adhigamÄ• vahaá¹
vuccati navavidho lokuttara dhammo. taá¹ƒ Ä• vahatÄ«ti adhigamÄ• vahaá¹ƒ. ``sÄ«laá¹ƒâ€™
catupÄ• risuddhisÄ«laá¹ƒ. ``dhutaá¹…gaá¹ƒâ€™â€™ ti terasadhutaá¹…gaá¹ƒ. sesamettha

vÄ«thimuttasaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

6. rÅ«pasaá¹…gahaanudÄ«panÄ•

<156> rÅ«pasaá¹…gahe \Be 190/. ``cittacetasikeâ€™â€™ ti cittacetasika dhamme. ``dvÄ«
pabhedappavattÄ«hÄ«â€™â€™ ti dvÄ«hi pabhedasaá¹…gahapavatti saá¹…gahehi. ``ye va
vattanti pavattanti. ``ettÄ• vatÄ• â€™â€™ ti ettakena `tattha vuttÄ• bhidhammatthÄ• â€™ ti
nipÄ• taá¹ƒ icchantÄ• ettakehi paÃ±cahi paricchedehÄ«ti vaá¹‡á¹‡enti. vacanavipallÄ• saá
yujjati. ``samuá¹-á¹-hÄ• tÄ«â€™â€™ ti suá¹-á¹-hu uá¹-á¹-hÄ• ti, pÄ• tubbhavati, vijjamÄ• na
``kammÄ• dÄ«â€™â€™ ti kammÄ• dipaccayo. ``piá¹‡á¸• Ä«â€™â€™ ti ekagghanatÄ• vuc
hutvÄ• ti sambandho. indriyabaddhasantÄ• naá¹ƒ sattasantÄ• naá¹ƒ. ajjhatta santÄ• naá¹ƒt
``visaá¹ƒvÄ• dakaá¹-á¹-henÄ• â€™â€™ ti virÄ• dhakaá¹-á¹-hena. bhÅ«taÃ±ca abhÅ«taá¹ƒ
katvÄ• sandassakaá¹-á¹-henÄ• ti vuttaá¹ƒ hoti. bhÅ«tavajjappaá¹-icchÄ• danakammaá¹ƒ m
karontÄ«ti mÄ• yÄ• kÄ• rÄ• . Ä• visanaá¹ƒ nÄ• ma sattÄ• naá¹ƒ sarÄ«resu Ä• visanaá¹ƒ. ga
attanovasaá¹ƒ vattÄ• panaá¹ƒ. tadubhayaá¹ƒ karontÄ• kattha á¹-hatvÄ• karonti. antovÄ• á

á¹-hatvÄ• karontÄ«ti pÄ• katikehi manussehi jÄ• nituá¹ƒ passituá¹ƒ asakkuá¹‡eyyattÄ• aci
nÄ• ma. ``vaÃ±cakaá¹-á¹-henÄ• â€™â€™ ti etÄ• pakatiyÄ• atidubbaá¹‡á¹‡aá¹ƒ attÄ• naá
katvÄ• vaÃ±centi. vasanarukkhagumbaá¹ƒpi dibbavimÄ• naá¹ƒ katvÄ• vaÃ±centi. evarÅ«p
``tenevaá¹-á¹-henÄ• â€™â€™ ti visaá¹ƒvÄ• dakaá¹-á¹-hÄ• dinÄ• tividheneva atthena. tÄ• n
attÄ• naá¹ƒ sattoti visaá¹ƒvÄ• denti. arukkhaá¹ƒyeva attÄ• naá¹ƒ rukkhoti visaá¹ƒvÄ• denti.
akantaá¹ƒ, amanÄ• paá¹ƒyeva attÄ• naá¹ƒ iá¹-á¹-ho, kanto, manÄ• poti vaÃ±centi, tathÄ• s
aÃ±Ã±amaÃ±Ã±assa anto vÄ• tiá¹-á¹-hanti. udÄ• hubahivÄ• tiá¹-á¹-hantÄ«ti jÄ• nituá¹ƒ pas
á¹-hÄ• naá¹ƒ hotÄ«ti. ``ubhayatthapÄ«â€™â€™ ti mÄ• yÄ• kÄ• rÄ• di mahÄ• bhÅ«tesu ca
``abhÅ«tÄ• nÄ«â€™â€™ ti asantÄ• ni, asaccÄ• ni \Be 191/. ``abbhutÄ• nÄ«â€™â€™ ti acc
pÄ• á¹-heâ€™â€™ ti catunnaá¹ƒ mahÄ• bhÅ«tÄ• nanti evaá¹ƒ sambandha padasahite pÄ•
upÄ• dÄ• rÅ«paá¹ƒ anupÄ• dÄ• rÅ«pantiÄ• dÄ«su yakÄ• ra viraho diá¹-á¹-hoti adhippÄ• yo
``pathayati pakkhÄ• yatÄ«â€™â€™ ti vuttaá¹ƒ. ``puthÅ«â€™â€™ ti pÄ• á¹-ipadikapadaá¹ƒ.
niruttinayena pathavÄ«ti siddhanti dassetuá¹ƒ ``puthumahantÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. pa
atthe pathavÄ«ti idaá¹ƒ ujukameva. ``Ä• petÄ«â€™â€™ ti byÄ• peti. ``appÄ• yatÄ«â€™â€™
vaá¸• á¸• heti. tenÄ• ha ``suá¹-á¹-hu brÅ«hetÄ«â€™â€™ tiÄ• diá¹ƒ. nisÄ• natthavaseneva p
labbhatÄ«ti Ä• ha ``paripÄ• cetivÄ• â€™â€™ ti. ``samÄ«retÄ«â€™â€™ ti suá¹-á¹-hu Ä«reti
vÄ• yo atthÄ• tissaya nayena. ``vitthambhanaá¹ƒâ€™â€™ ti vividhena Ä• kÄ• rena bhÅ«tas
thambhanaá¹ƒ vahanaá¹ƒ abhinÄ«haraá¹‡aá¹ƒ. kakkhaá¸·atÄ• nÄ• ma kharatÄ• pharusat
patiá¹-á¹-hÄ• natthÄ• ya thaddhatÄ• thÅ«latÄ• . sÄ• sesabhÅ«tesu natthÄ«ti Ä• ha ``sesab
upÄ• dÄ• yÄ• â€™â€™ ti. ``anavaá¹-á¹-hÄ• natÄ• â€™â€™ ti ettha avaá¹-á¹-hÄ• naá¹ƒ nÄ
avaá¹-á¹-hÄ• nanti anavaá¹-á¹-hÄ• naá¹ƒ. calananti vuttaá¹ƒ hoti. tenÄ• ha ``mudubhÅ«tÄ•
Ä• bandhakaá¹ƒ nÄ• ma Ä• bandhitabbe vatthumhi mudumhi sati, daá¸·haá¹ƒ na bandhati.
bandhatÄ«ti idaá¹ƒ lokatova siddhanti Ä• ha ``Ä• bandhitabbÄ• yÄ• â€™â€™ tiÄ• diá¹ƒ. ``ta
pariá¹‡atabhÄ• vaá¹ƒ. ``paripÄ• cakatÄ• dassanatoâ€™â€™ ti hemante ajjhohaá¹-Ä• hÄ• n
suá¹-á¹-huparipÄ• cakatÄ• dassanatoti vadanti. usati dahatÄ«ti uá¹‡haá¹ƒ. ``dahatÄ«â€™â
uá¹‡habhÄ• vena dahati, sÄ«tatejopi sÄ«tabhÄ• vena dahati. uá¹‡hena phuá¹-á¹-haá¹ƒ vatt
sÄ«tena phuá¹-á¹-haá¹ƒ vatthu sÄ«tataá¹ƒ gacchati. yaÃ±ca uá¹‡hataá¹ƒ gacchati, taá¹ƒ u
uá¹‡habhÄ• vena dahatinÄ• ma. yaÃ±ca sÄ«tataá¹ƒ gacchati, taá¹ƒ sÄ«tatejo sÄ«tabhÄ• v
sÄ«tatejopi usatidahatÄ«ti atthena uá¹‡hatta lakkhaá¹‡onÄ• ma hotÄ«ti. evaá¹ƒsante nÄ«le
phuá¹-á¹-haá¹ƒ vatthu nÄ«laá¹ƒ hoti. pÄ«tena phuá¹-á¹-haá¹ƒ pÄ«taá¹ƒ hoti. nÄ«laá¹ƒpi pÄ«
vatthuá¹ƒ dahatinÄ• mÄ• ti ce. nÄ«lena vaá¹‡á¹‡ena phuá¹-á¹-haá¹ƒnÄ• ma natthi. tathÄ• p
nÄ«lÄ• dÄ«naá¹ƒ upÄ• dÄ• rÅ«pÄ• naá¹ƒ phusana kiccÄ• bhÄ• vato. sammissitaá¹ƒ nÄ• n
dahati. phusanto eva dahati. phusantÄ• naá¹ƒpi pathavivÄ• tÄ• naá¹ƒ dahanakiccaá¹ƒ natth
natthÄ«ti adhippÄ• yo. sace ghanathaddhe silÄ• thambhe vitthambhanaá¹ƒ atthi, sakalo silÄ
kappÄ• sapicuguá¸·hoviya sithilo ca lahuko ca bhaveyya. naca bhavati. tasmÄ• tattha vittha
adhippÄ• yena ``so pana ghanathaddhesu silÄ• thambhÄ• dÄ«su na labbhatÄ«â€™â€™ ti
vitthambhanaá¹ƒ labbhamÄ• naá¹ƒ adhimattena na labbhati, sahajÄ• tabhÅ«tÄ• naá¹ƒ upat
dassento ``nÄ• â€™â€™ ti vatvÄ• ``tatthahÄ«â€™â€™ tiÄ• dimÄ• ha. tattha ``vahatÄ«â€™

kiccaá¹ƒ vahati.

pasÄ• darÅ«pesu. ``samavisamaá¹ƒâ€™â€™ ti samaá¹-á¹-hÄ• naÃ±ca visamaá¹-á¹-hÄ• na
visamadesaÃ±ca, samapathaÃ±ca visamapathaÃ±cÄ• ti evamÄ• diá¹ƒ samavisamaá¹ƒ. ``Ä
Ä• cikkhantaá¹ƒ viya taá¹ƒ jÄ• nana kiccaá¹ƒ sampÄ• deti. tenÄ• ha ``samavisamajÄ• nana
ti. ``anirÄ• karaá¹‡atoâ€™â€™ ti appaá¹-ikkhipanato. ``taá¹ƒ vÄ• â€™â€™ ti rÅ«paá¹ƒ vÄ•
suyyanti janehi. evaá¹ƒ ghÄ• yantÄ«tiÄ• dÄ«su. ``jÄ«vita nimittaá¹ƒâ€™â€™ ti jÄ«vitappava
``ninnatÄ• yÄ• â€™â€™ ti visayavisayÄ«bhÄ• vÅ«pagamanena ninnatÄ• ya. ``jÄ«vitavutti s
nÄ• nÄ• vacÄ«bhedavacÄ«kammappavattanenÄ• ti adhippÄ• yo. ime pana paÃ±ca cakkhu
``daá¹-á¹-hukÄ• matÄ• â€™â€™ ti rÅ«pataá¹‡hÄ• vuccati. Ä• disaddena sotukÄ• matÄ• g
phusitukÄ• matÄ• yo saá¹…gayhanti. atthato saddataá¹‡hÄ• gandhataá¹‡hÄ• rasataá¹‡hÄ
``nidÄ• naá¹ƒâ€™â€™ ti kÄ• raá¹‡aá¹ƒ. daá¹-á¹-hukÄ• matÄ• dayo nidÄ• na massÄ• ti vigg
samuá¹-á¹-hÄ• ti etenÄ• ti samuá¹-á¹-hÄ• naá¹ƒ. kammameva. daá¹-á¹-hukÄ• matÄ• dinidÄ
yesanti samÄ• so. pathaviÄ• dÄ«ni bhÅ«tÄ• ni. tesaá¹ƒ pasÄ• do lakkhaá¹‡aá¹ƒ etesanti vig
rÅ«pÄ• dÄ«naá¹ƒ paÃ±cÄ• rammaá¹‡Ä• naá¹ƒ abhighÄ• taá¹ƒ arahatÄ«ti rÅ«pÄ• diabhighÄ
bhÅ«tappasÄ• do. so lakkhaá¹‡aá¹ƒ etesanti viggaho. cakkhu Å«kÄ• sirappamÄ• á¹‡e diá¹-
tiá¹-á¹-hatÄ«ti sambandho. ``diá¹-á¹-hamaá¹‡á¸• aleâ€™â€™ ti mahÄ• janehi pakati cakkhu
pasannamaá¹‡á¸• ale. telaá¹ƒ sattapicupaá¹-alÄ• ni byÄ• petvÄ• tiá¹-á¹-hativiyÄ• ti yojanÄ•
nÄ• ma sotakÅ«po. ``aá¹…guliveá¹-hanÄ• â€™â€™ nÄ• ma aá¹…gulimuddikÄ• . ``upacitat
rÄ• sÄ«kataÃ±ca viraá¸·aÃ±ca tambalohavaá¹‡á¹‡aÃ±ca sukhumalomaá¹ƒ. upacitaá¹ƒ rÄ•
etthÄ• ti viggaho. ``ajapadasaá¹‡á¹-hÄ• naá¹ƒâ€™â€™ ti ajassa pÄ• dena akkantapadasaá
``uppaladalaá¹ƒâ€™â€™ nÄ• ma uppalapaá¹‡á¹‡aá¹ƒ. uppaladalassa aggasaá¹‡á¹-hÄ• na
nÄ• ma idha manussÄ• naá¹ƒ sarÄ«rÄ• kÄ• rasaá¹‡á¹-hitÄ• Ä• yatapiá¹‡á¸• i. ``sukkhacan
sambandho. te pana paÃ±cappasÄ• dÄ• . samudÄ«raá¹‡aá¹ƒ caÃ±calanaá¹ƒ. ``yathÄ• taá¹
taá¹ƒ. ime pasÄ• dÄ• vicittÄ• , kathaá¹ƒvicittÄ• ti Ä• ha ``aÃ±Ã±amaÃ±Ã±aá¹ƒ asadisÄ• â€
asadisÄ• ti Ä• ha ``tehÄ«â€™â€™ tiÄ• diá¹ƒ.

gocararÅ«pesu. ``vaá¹‡á¹‡avisesaá¹ƒâ€™â€™ ti vaá¹‡á¹‡avisesatthaá¹ƒ. vaá¹‡á¹‡avikÄ•
hadaye gato pavatto bhÄ• vo hadayaá¹…gatabhÄ• vo. ``bhÄ• voâ€™â€™ ti ca adhippÄ• yo
mukhe vaá¹‡á¹‡avikÄ• raá¹ƒ disvÄ• ayaá¹ƒ me tussati, ayaá¹ƒ me ruccati, ayaá¹ƒ me kupp
ayaá¹ƒ domanassitoti evaá¹ƒ jÄ• nanapaccayattÄ• . ``pakatiyÄ• pÄ«â€™â€™ ti vaá¹‡á¹‡av
adhippÄ• yo. ``yaá¹ƒ kiÃ±cidabbaá¹ƒâ€™â€™ ti saviÃ±Ã±Ä• á¹‡akavatthuá¹ƒ. samavisama
taá¹ƒ atthaá¹ƒ vÄ• Ä• cikkhati taá¹ƒ sutvÄ• tassa tassa atthassa jÄ• nanato. attano vatthuá
taá¹ƒ sutvÄ• tassa vatthussapi jÄ• nanato. ``attano vatthuá¹ƒ sÅ«cetÄ«â€™â€™ ti idha ida
pakÄ• seti. ``phusÄ«yatÄ«â€™â€™ ti phusitvÄ• vijÄ• nÄ«yati. ``taá¹ƒâ€™â€™ ti phusanaá
Ä• podhÄ• tuyÄ• . ``dravatÄ• vÄ• â€™â€™ ti addatintarasatÄ• vÄ• . phusitvÄ• gayhati, sÄ
codeti. vuccate parihÄ• ro. evaá¹ƒ pana na labbhati, tasmÄ• sÄ• tejoyeva. na Ä• poti. ettha
alabbhamÄ• nÄ• pi sÄ• sÄ«tatÄ• Ä• poyeva, na tejo. kasmÄ• , Ä• passapi sÄ«tuá¹‡havase

194/. tasmiÃ±hi loharase uá¹‡hatÄ• uá¹‡haÄ• po, sÄ«tavatthÅ«su sÄ«tatÄ• sÄ«taÄ• poti c
nÄ• ma natthÄ«ti Ä• pajjatÄ«ti parihÄ• ro. ``saha appavattanatoâ€™â€™ ti ekato appavatta
viyÄ• â€™â€™ ti nadiyaá¹ƒ tÄ«raá¹ƒ nÄ• ma idaá¹ƒ orimatÄ«raá¹ƒ, idaá¹ƒ pÄ• rimanti niya
sayaá¹ƒ tiá¹-á¹-hati, taá¹ƒ orimanti, itaraá¹ƒ pÄ• rimanti voharati. evaá¹ƒ orapÄ• rÄ• naá¹ƒ a
hotÄ«ti. ettha ca ``sÄ«tuá¹‡hÄ• naá¹ƒ saha appavattanatoâ€™â€™ ti etena yadi te saha pa
sÄ«tatÄ• Ä• ponÄ• ma, uá¹‡hatÄ• tejonÄ• mÄ• ti vattabbÄ• siyuá¹ƒ. na pana te saha pav
vattabbÄ• hontÄ«ti dasseti. na na vattabbÄ• . kasmÄ• , uá¹‡hatejena yuttohi Ä• po uá¹‡hat
yathÄ• taá¹ƒ uá¹‡hatejena yuttÄ• pathavÄ«pi vÄ• yopi uá¹‡hattameva gacchantÄ«ti. tasmÄ
saha appavattesupi tesu aÃ±Ã±attha sÄ«tavatthÅ«su sÄ«tatÄ• Ä• ponÄ• mÄ• ti vattabbam
evaá¹ƒsante tasmiá¹ƒ loharase sabbepi rÅ«padhammÄ• uá¹‡hattaá¹ƒ gacchantÄ«ti sabbep
pÄ• puá¹‡anti. `uá¹‡hatta lakkhaá¹‡o tejoâ€™ tihi vuttaá¹ƒ. yadi ca sÄ«tavatthÅ«su sÄ«tabh
tatthapi tena yuttÄ• sabbepi rÅ«padhammÄ• sÄ«tataá¹ƒ gacchantiyeva. tatthapi tavamatiy
pÄ• puá¹‡anti. na pana sakkÄ• tathÄ• bhavituá¹ƒ. na hi evarÅ«paá¹ƒ lakkhaá¹‡aÃ±Ã±atha
atthi. bhÄ• vaÃ±Ã±athattameva atthi. tattha ``lakkhaá¹‡aÃ±Ã±athattaá¹ƒâ€™â€™ nÄ• ma p
gacchati. Ä• po pathavibhÄ• vaá¹ƒ gacchatÄ«tiÄ• di. ``bhÄ• vaÃ±Ã±athattaá¹ƒâ€™â€™ nÄ
kakkhaá¸·Ä• hoti. kadÄ• ci mudukÄ• . Ä• po kadÄ• ci Ä• bandhanamatto hoti. kadÄ• ci pag
uá¹‡ho, kadÄ• ci sÄ«to. vÄ• yo kadÄ• ci vitthambhanamatto, kadÄ• ci samudÄ«raá¹‡oti. eva
tikkha manda omattÄ• dhimattavasena kriyÄ• saá¹…kanti nÄ• ma atthÄ«ti. tasmÄ• yaá¹ƒ v
yuttohi Ä• po uá¹‡hattameva gacchati, yathÄ• taá¹ƒ uá¹‡hatejena yuttÄ• pathavÄ«pi vÄ• y
gacchantÄ«â€™ ti. taá¹ƒ lakkhaá¹‡aÃ±Ã±athattavacanaá¹ƒ hoti. na yujjati. na hi uá¹‡hateje
sabbetedhammÄ• \Be 195/ uá¹‡hattaá¹ƒ gacchanti. attano attano sabhÄ• vaá¹ƒ na vijahant
pakkuthite santatte loharase bhÄ• vo uá¹‡hattaá¹ƒ na gacchati. Ä• bandhana sabhÄ• vaá¹ƒ
sabhÄ• vaá¹ƒ vÄ• na vijahati. yadi uá¹‡hattaá¹ƒ gaccheyya, taá¹ƒ sabhÄ• vaá¹ƒ vijaheyya.
loharase Ä• bandhanÄ• kÄ• ro vÄ• paggharaá¹‡Ä• kÄ• ro vÄ• na paÃ±Ã±Ä• yeyya. sabbe
vikkiritvÄ• antaradhÄ• reyyuá¹ƒ. na ca na paÃ±Ã±Ä• yati. nÄ• pi vikkiranti. noca tattha Ä• b
uá¹‡hattaá¹ƒ gacchati. aÃ±Ã±ohi Ä• bandhanÄ• kÄ• ro, aÃ±Ã±aá¹ƒ uá¹‡hattaá¹ƒ. Ä• bandh
tejo. tattha pathavivÄ• yesupi esevanayo. tasmÄ• yaá¹ƒ vuttaá¹ƒ ``yadi te saha pavatteyyua
Ä• ponÄ• ma, uá¹‡hatÄ• tejo nÄ• mÄ• ti vattabbÄ• siyuá¹ƒ. na pana te saha pavattanti. tas
hontÄ«ti dassetÄ«â€™â€™ ti. taá¹ƒ suvuttamevÄ• ti daá¹-á¹-habbaá¹ƒ. ``tesaá¹ƒ anavaá¹-á
sace te sÄ«tuá¹‡hÄ• avaá¹-á¹-hitÄ• siyuá¹ƒ. atha sabbakÄ• lepi sÄ«tatÄ• Ä• ponÄ• ma, u
vattabbÄ• siyuá¹ƒ. na pana te avaá¹-á¹-hitÄ• honti. anavaá¹-á¹-hitÄ• eva honti. tasmÄ• ta
hontÄ«ti dasseti. ettha ca anavaá¹-á¹-hitesu santesu yadi sÄ«tatÄ• Ä• po nÄ• ma, uá¹‡hatÄ
vadeyyuá¹ƒ. evaÃ±casati, Ä• patejÄ• pi anavaá¹-á¹-hitÄ• siyuá¹ƒ. yo idÄ• ni Ä• po, soyeva
yo vÄ• idÄ• ni tejo, soyeva khaá¹‡antare Ä• po nÄ• mÄ• ti Ä• pajjeyyuá¹ƒ. na ca sakkÄ• ta
lakkhaá¹‡aÃ±Ã±athatte asante vohÄ• raÃ±Ã±athattassapi asambhavato. tena vuttaá¹ƒ ``ora
anavaá¹-á¹-hÄ• nato ca viÃ±Ã±Ä• yatÄ«â€™â€™ ti. tattha ``viÃ±Ã±Ä• yatÄ«â€™â€™ ti sÄ
viÃ±Ã±Ä• yatÄ«ti.

``atha panÄ• â€™â€™ tiÄ• dÄ«su. yaá¹ƒ pubbe parena vuttaá¹ƒ `nanu dravatÄ• vÄ• phus
vicÄ• retuá¹ƒ ``atha panÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. tattha ``atha panÄ• â€™â€™ ti yadi pa
ca. evaÃ±casati Ä• rammaá¹‡a bhÅ«to eva siyÄ• ti sambandho. ayaá¹ƒ panetthÄ• dhippÄ•
Ä• po phusitvÄ• gayheyya. evaá¹ƒ sati \Be 196/, ayopiá¹‡á¸• Ä• dÄ«su Ä• bandhanamattab
gahetabbo siyÄ• . kasmÄ• , Ä• pabhÄ• vena ekattÄ• . evaÃ±casati, tesu ayopiá¹‡á¸• Ä• dÄ
pÄ• dena vÄ• phusantassa paharantassa vinÄ• itara mahÄ• bhÅ«tehi visuá¹ƒ kÄ• yika suk
paccayo siyÄ• . yathÄ• taá¹ƒ, tesveva ayopiá¹‡á¸• Ä• dÄ«su pathavimahÄ• bhÅ«taá¹ƒ vinÄ
kÄ• yikasukhadukkhÄ• naá¹ƒ Ä• rammaá¹‡a paccayo hoti. evaá¹ƒ tejovÄ• yesupÄ«ti. na pa
kÄ• yikasukhadukkhÄ• naá¹ƒ Ä• rammaá¹‡a paccayo hoti. tasmÄ• so phoá¹-á¹-habba sabh
phoá¹-á¹-habbasabhÄ• vo na hoti. tathÄ• pakati udakÄ• dÄ«su dravabhÄ• vabhÅ«topi Ä• p
paharantassa kÄ• yikasukhadukkhÄ• naá¹ƒ Ä• rammaá¹‡a paccayo na hoti. na ca phoá¹-á¹
evaÃ±casati, kathaá¹ƒ ayopiá¹‡á¸• Ä• dÄ«su Ä• bandhanamattabhÅ«to Ä• po kÄ• yikasukh
kathaÃ±ca tesu itaramahÄ• bhÅ«tÄ• ni visuá¹ƒ visuá¹ƒ kÄ• yikasukhadukkhÄ• naá¹ƒ pacca
dassetuá¹ƒ ``yaÃ±hÄ«â€™â€™ tiÄ• dimÄ• ha. tattha ``saá¹‡hathaddhatÄ• vasenavÄ• â€™
pathavidhÄ• tuyÄ• saá¹‡hathaddhatÄ• vasena vÄ• . saá¹‡hapathavÄ«sukhavedanÄ• ya th
Ä• rammaá¹‡a paccayoti vuttaá¹ƒ hoti. evaá¹ƒ sesesu. ``abbhantaratthambhanassÄ• â€™â
ayopiá¹‡á¸• Ä• dÄ«naá¹ƒ abbhantare á¹-hitassa vitthambhana sabhÄ• vassa. ``no aÃ±Ã±at
kÄ• raá¹‡Ä• ni á¹-hapetvÄ• Ä• bandhana kriyaá¹ƒ paá¹-icca kÄ• yikasukhadukkhuppatti nÄ
idÄ• ni pakati udakÄ• dÄ«su dravabhÄ• vabhÅ«taá¹ƒ Ä• podhÄ• tumpi phusitvÄ• jÄ• nantÄ
tabbisodhanena saha laddhaguá¹‡aá¹ƒ dassetuá¹ƒ ``tasmÄ• â€™â€™ tiÄ• dimÄ• ha. tattha
sahitÄ• ni. la. jÄ• nantÄ«â€™â€™ ti idaá¹ƒ padhÄ• na vacanaá¹ƒ. loke hatthena parÄ• mas
vÄ• idaá¹ƒ rassaá¹ƒ, idaá¹ƒ dÄ«ghaá¹ƒ, idaá¹ƒ vaá¹-á¹-aá¹ƒ, idaá¹ƒ maá¹‡á¸• alantiÄ• dinÄ
jÄ• nantÄ• hattha phusanena vÄ• cakkhu dassanena vÄ• saheva taá¹ƒ jÄ• nantÄ«ti maÃ±
purimabhÄ• ge kÄ• yadvÄ• ravÄ«thi cittena paccuppannÄ• ni tÄ«á¹‡ibhÅ«tÄ• ni phusitvÄ•
vÄ«thicittena paccuppannaá¹ƒ \Be 197/ rÅ«paá¹ƒ disvÄ• vÄ• pacchÄ• vatthuggahaá¹‡avÄ
saá¹‡á¹-hÄ• naá¹ƒ jÄ• nanti. esevanayo rattiyaá¹ƒ alÄ• tacakkasaá¹‡á¹-hÄ• naá¹ƒ jÄ• nanta
bahÅ«nipi pubbÄ• paravÄ«thicittasantÄ• nÄ• ni icchitabbÄ• ni. tathÄ• loke cakkhunÄ• disv
dvÄ• ravÄ• tapÄ• nÄ• dÄ«naá¹ƒ chiddavivarÄ• ni jÄ• nantÄ• cakkhunÄ• dassanena sahev
tattha pana purimabhÄ• ge cakkhudvÄ• rikavÄ«thi cittena paccuppannÄ• ni kavÄ• á¹-arÅ«p
punappunaá¹ƒ disvÄ• pacchÄ• alÄ• tacakkassa majjhe vivaraá¹ƒpi jÄ• nantÄ• viya visuá¹
viÃ±Ã±Ä• á¹‡avÄ«thiyÄ• eva taá¹ƒ chiddavivarabhÅ«taá¹ƒ Ä• kÄ• saá¹ƒ jÄ• nanti. tathÄ• l
phusantassa pathamaá¹ƒ dravasahitÄ• ni vilÄ«nÄ• ni mudÅ«ni tÄ«á¹‡iphoá¹-á¹-habba mahÄ
kÄ• yadvÄ• rika vÄ«thi cittehi phusanakiccena Ä• rammaá¹‡aá¹ƒ karitvÄ• pacchÄ• visuá¹ƒ
vÄ«thiyÄ• eva dravabhÄ• vasaá¹…khÄ• taá¹ƒ paggharaá¹‡aka Ä• podhÄ• tuá¹ƒ jÄ• nanti.
dravabhÄ• vaá¹ƒpi hatthena phusanena saheva jÄ• nantÄ«ti maÃ±Ã±antÄ«ti adhippÄ• yo.

gÄ• vo caranti etthÄ• ti Ä• ha ``gunnaá¹ƒ caraá¹‡aá¹-á¹-hÄ• naá¹ƒâ€™â€™ ti. akkhara vidÄ
indriyatthepi icchantÄ«ti Ä• ha ``goti vÄ• â€™â€™ tiÄ• diá¹ƒ. tÄ• ni cakkhÄ• dÄ«ni etesu rÅ

etÄ• ni vÄ• rÅ«pÄ• dÄ«ni tesu cakkhÄ• dÄ«su caranti. tattha purimena gÄ• vo indriyÄ• ni c
gocarÄ• nÄ«ti dasseti. pacchimena gosuindriyesu carantÄ«ti gocarÄ• nÄ«ti. imÄ• ni pana p

bhÄ• vadvaye. icchanaá¹-á¹-hena á¹-hÄ• naá¹-á¹-hena á¹-hapanaá¹-á¹-hena ca itthÄ«. sÄ•
sayaá¹ƒpi aÃ±Ã±aá¹ƒkÄ• mikaá¹ƒ icchati. sayaÃ±ca kÄ• mikena icchÄ«yati. aÃ±Ã±o ca kÄ•
sukhatthÄ• ya tattha á¹-hÄ• naá¹ƒ upeti, patiá¹-á¹-hÄ• ti. Ä• yatiÃ±ca kulavaá¹ƒsappatiá¹-á¹-
kulavaá¹ƒsa bÄ«jaá¹ƒ á¹-hapetÄ«ti. pÅ«raá¹‡aá¹-á¹-hena icchanaá¹-á¹-hena ca puriso. sohi
parahitaÃ±ca icchati. idhalokahitaÃ±ca pÅ«reti, paralokahitaÃ±ca icchati. ubhayalokahitaÃ±
lokuttarahitaÃ±ca icchati, esati, gavesatÄ«ti. pumassasakaá¹ƒ puá¹ƒsakaá¹ƒ. purisaliá¹…gÄ
puá¹ƒsakaá¹ƒ etassÄ• ti napuá¹ƒsakaá¹ƒ. ``yassa pana dhammassÄ• â€™â€™ ti bhÄ• var
khandhapaÃ±cakaá¹ƒ. mahÄ• saá¹‡á¹-hÄ• naá¹ƒ \Be 198/ sattÄ• naá¹ƒ jÄ• tibhedaá¹ƒ liá¹…
lakkhaá¹‡apÄ• á¹-hakÄ• niminanti saÃ±jÄ• nanti kalyÄ• á¹‡a pÄ• pakaá¹ƒ kammavipÄ• ka
kiriyÄ• kuttaá¹ƒ. Ä• yukantaá¹ƒ kappÄ«yati saá¹…kharÄ«yatÄ«ti Ä• kappo. sabbepeteliá¹…
avisadÄ• dibhÄ• vo. ``vacanesucÄ• â€™â€™ ti itthisaddapurisasaddÄ• dÄ«su ca. ``vacana
saá¹‡á¹-hÄ• na purisasaá¹‡á¹-hÄ• nÄ• di atthesu ca. ``nimittasaddo viyÄ• â€™â€™ ti nimit
pÄ• kaá¹-o viyÄ• ti. na pÄ• kaá¹-o diá¹-á¹-ho. apÄ• kaá¹-o pana katthaci diá¹-á¹-hoti adhippÄ
saddabuddhiyoâ€™â€™ ti saddasatthanayo. ``bhavanti liá¹…gÄ• dÄ«nÄ«â€™â€™ ti aá¹-á
itthiliá¹…gÄ• dÄ«naá¹ƒ hetubhÄ• va lakkhaá¹‡anti vuttaá¹ƒ. ``etasmiá¹ƒ satÄ«â€™â€™ ti ca
jarÄ• maraá¹‡aá¹ƒ hoti. asati na hotÄ«ti etthaviya hetu phalabhÄ• vapÄ• kaá¹-atthaá¹ƒ vutta

vatthurÅ«pe. niruttinayena vacanatthÄ• bhavanti. dhÄ• tu dvayaá¹ƒ nÄ• ma manodhÄ• tu
dvayaá¹ƒ. ``avatvÄ• â€™â€™ ti hadaya vatthuá¹ƒ avatvÄ• . ``taá¹ƒâ€™â€™ ti hadaya vatth
``paÃ±cÄ• â€™â€™ ti paÃ±cavatthÅ«ni. ``tesaá¹ƒâ€™â€™ ti tesaá¹ƒ kusalÄ• dÄ«naá¹ƒ. ``
paá¹-á¹-hÄ• ne vuttaá¹ƒ. ``yaá¹ƒ rÅ«paá¹ƒ nissÄ• yÄ• â€™â€™ ti yaá¹ƒ rÅ«paá¹ƒ nissÄ• ya
manoviÃ±Ã±Ä• á¹‡adhÄ• tu ca vattantÄ«ti imaá¹ƒ pÄ• á¹-haá¹ƒ niddisati. ``anaÃ±Ã±a sÄ• c
á¹-hÄ• nesÅ«â€™â€™ ti cakkhu vatthÄ• dÄ«hi aÃ±Ã±avatthÅ«hi asÄ• dhÄ• raá¹‡esu kusa

jÄ«vitarÅ«pe. ``Ä• dhippaccayogenÄ• â€™â€™ ti adhipatibhÄ• vayogena. ``adhipatibhÄ• v
kiccaá¹ƒ vuccati. na adhipati paccayakiccaá¹ƒ. ``jÄ«vantÄ«â€™â€™ ti haritabhÄ• vaá¹ƒ na
hoti. na hi tÄ• ni ekantena jÄ«vantÄ• ni nÄ• ma honti. jÄ«vita rÅ«passa ekanta kammajassa
anupaladdhattÄ• . kammajarÅ«pÄ• ni jÄ«vanti yevÄ• ti sambandho. ``kamme asantepÄ«â€
niruddhattÄ• vuttaá¹ƒ. tadatthaá¹ƒ byatirekato pÄ• kaá¹-aá¹ƒ karonto ``tathÄ• hÄ«â€™â€™
rÅ«pÄ• nÄ«â€™â€™ ti cittajarÅ«pÄ• dÄ«ni. ekavÄ«thivÄ• ro nÄ• ma paÃ±cadvÄ• ravÄ«thi
ekajavana vÄ• roti \Be 199/ vutto. paricchinnaá¹ƒ hoti. kasmÄ• , ekekasmiá¹ƒ vÄ«thivÄ• re
samaye asadisassa rÅ«pasantÄ• nassa pÄ• tubbhÄ• vatoti adhippÄ• yo. taÃ±ca kho rÅ«pa
pÄ• kaá¹-aá¹ƒ hoti. ajÄ• nantassa pana taá¹…khaá¹‡amatte apÄ• kaá¹-aá¹ƒ. kasmÄ• , tÄ• c
utujarÅ«pasantÄ• nassa thokaá¹ƒ pavattanato. yassahi dosa samuá¹-á¹-hitena rÅ«pasantÄ•
dubbaá¹‡á¹‡aá¹ƒ hoti. tassa dose niruddhepi taá¹ƒ rÅ«paá¹ƒ thokaá¹ƒ dubbaá¹‡á¹‡ameva k

``utujÄ• hÄ• rajÄ• naÃ±ca santati paccuppannaá¹ƒâ€™â€™ ti adhikÄ• ro. ekaá¹ƒ addhÄ• p
vuttaá¹ƒ. na nu cakkhusotÄ• dÄ«ni kammajarÅ«pasantÄ• nÄ• nipi pavattikÄ• le kadÄ• ci su
pasannÄ• ni, kadÄ• ci appasannÄ• ni dissantÄ«ti. saccaá¹ƒ, tathÄ• pavatti pana santÄ• na
nÄ• nÄ• vicchinne ca ekekasmiá¹ƒ santÄ• ne tesaá¹ƒ punaghaá¹-anaá¹ƒ nÄ• ma natthi. sak
badhiroca badhiroyevÄ• ti adhippÄ• yo. ``yadi evaá¹ƒâ€™â€™ ti evaá¹ƒ yadi siyÄ• ti attho.
santati paccuppannaá¹ƒâ€™â€™ ti adhikÄ• ro. ``vipÄ• kÄ• nÄ«â€™â€™ ti bhavaá¹…gabh
ekasantativasena pavattissantiyeva, tasmÄ• tesaá¹ƒ nÄ• nÄ• santati paccuppannaá¹ƒ nÄ•
yÄ• vajÄ«vampi eka kammanibbattattÄ• ti adhippÄ• yo. ``itarÄ• ni panÄ• â€™â€™ ti kusalÄ
``tadÄ• rammaá¹‡Ä• â€™â€™ ti niruddhÄ• rammaá¹‡Ä• . addhÄ• nappharaá¹‡Ä• nubhÄ•
cittajarÅ«pÄ• dÄ«ni viya attano janakapaccaye niruddhe nirujjhanti. ayaá¹ƒ arÅ«padhammÄ
visesoti adhippÄ• yo. ``ayamattho vattabboâ€™â€™ ti arÅ«pa dhammÄ• naá¹ƒ jÄ«vantatÄ•
rÅ«pasantatiyaá¹ƒ anantara paccayo nÄ• ma natthi. cutikÄ• le bhavantararÅ«pasantÄ• nas
anupagantvÄ• nirujjhati. tena bhavantara pÄ• tubbhÄ• vo nÄ• ma tesaá¹ƒ natthi. na tathÄ•
tattha pana cuticittampi paá¹-isandhiyÄ• anantara paccayo hutvÄ• nirujjhati. tena bhavanta
tesaá¹ƒ atthi. ayampi arÅ«padhammÄ• naá¹ƒ jÄ«vantatte viseso. tasmÄ• arÅ«padhammÄ•
viya niccaá¹ƒ jÄ«vitayogena jÄ«vantattÄ• santati paccuppannaá¹ƒ nÄ• ma na bhaveyyÄ• ti
kusala kriyacittÄ• ni nÄ• ma \Be 200/ akammajÄ• ni honti. cittajarÅ«pÄ• dÄ«ni viya atÄ«taá
anapekkhitvÄ• taá¹…khaá¹‡ikehi nÄ• nÄ• paccayehi uppajjanti. tasmÄ• tesaá¹ƒ jÄ«vantÄ•
ajÄ«vantÄ• naá¹ƒ cittajarÅ«pÄ• dÄ«naá¹ƒ viya nÄ• nÄ• santati paccuppannaá¹ƒ nÄ• ma att
atthÄ«ti adhippÄ• yo. ettha keci vadanti. rukkhÄ• dÄ«supi jÄ«vitaá¹ƒ nÄ• ma atthi. yato tesa
aharitatÄ• ca rÅ«hanaÃ±ca-arÅ«hanaÃ±ca dissatÄ«ti. vuccate, yadi tesaá¹ƒ jÄ«vitaá¹ƒ nÄ•
arÅ«pajÄ«vitaá¹ƒ vÄ• siyÄ• , rÅ«pajÄ«vitaá¹ƒ vÄ• . tattha sace arÅ«pajÄ«vitaá¹ƒ hoti. yath
satto punappunaá¹ƒ maritvÄ• punappunaá¹ƒ bhavantare pÄ• tubbhavanti. tathÄ• rukkhÄ•
pÄ• tubbhaveyyuá¹ƒ. atha rÅ«pajÄ«vitaá¹ƒ siyÄ• . yathÄ• sattÄ• naá¹ƒ cakkhÄ• di aá¹…ge
tÄ• ni aá¹…gÄ• ni puna jÄ«vantÄ• ni kÄ• tuá¹ƒ na sakkonti. tathÄ• rukkhÄ• pi khandhesu v
jÄ«vitasantÄ• ne bhinne tekhandhÄ• vÄ• sÄ• khÄ• yo vÄ• puna aÃ±Ã±attha ropetuá¹ƒ na
bhavanti. tasmÄ• tadubhayaá¹ƒpi jÄ«vitaá¹ƒ nÄ• ma tesaá¹ƒ natthÄ«ti daá¹-á¹-habbaá¹ƒ. vi
tesaá¹ƒ kammaá¹ƒyeva á¹-hitikÄ• raá¹‡aá¹ƒ hotÄ«ti ettha kammaá¹ƒ á¹-hitikÄ• raá¹‡aá¹ƒ ev
yojetabbaá¹ƒ. tenÄ• ha ``Ä• hÄ• rajÄ• dÄ«naá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ekakalÄ• pe gatÄ• pa
Ä• yattÄ• paá¹-ibaddhÄ• ti viggaho. kammÄ• dÄ«naá¹ƒ rÅ«pajanakapaccayÄ• naá¹ƒ janak
rÅ«pakalÄ• pÄ• naá¹ƒ uppÄ• dakkhaá¹‡e eva pharati, na á¹-hitikkhaá¹‡e. upacayasantatiyo
labbhanti, na á¹-hitikkhaá¹‡e. tasmÄ• tÄ• janakapaccayÄ• nubhÄ• vakkhaá¹‡e laddhattÄ•
labhanti. jaratÄ• pana á¹-hitikkhaá¹‡e eva labbhati, na uppÄ• dakkhaá¹‡e. tasmÄ• sÄ• kut
labhati. yadi pana Ä• hÄ• rajÄ• dÄ«naá¹ƒ rÅ«padhammÄ• naá¹ƒ á¹-hiti nÄ• ma Ä• hÄ• rÄ•
bhaveyya. jaratÄ• pi janakapaccayÄ• nubhÄ• vakkhaá¹‡eva labbhamÄ• nÄ• siyÄ• . evaÃ±
nÄ• maá¹ƒ labheyya. na pana labhati. tasmÄ• tesaá¹ƒ á¹-hiti nÄ• ma janakapaccayÄ• yattÄ
dassento ``itarathÄ• â€™â€™ tiÄ• dimÄ• ha. ``upatthambhamÄ• nÄ• â€™â€™ ti kalÄ• pan
``na khaá¹‡aá¹-hitippavattiyÄ• â€™â€™ ti khaá¹‡aá¹-hi tibhÄ• vena \Be 201/ pavattiatthÄ• y

anupÄ• letÄ«ti yojanÄ• . sabbesaá¹ƒpi rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ. ``taá¹ƒâ€™â€™ ti vi
panÄ• â€™â€™ ti jÄ«vitarÅ«paá¹ƒ pana.

Ä• hÄ• rarÅ«pe. ``savatthukavacanaá¹ƒâ€™â€™ ti bhojanÄ• di vatthunÄ• saha pavattatÄ
na hi nibbattitaá¹ƒ Ä• hÄ• ra rÅ«paá¹ƒ nÄ• ma kabaá¸·aá¹ƒ kÄ• tuá¹ƒ sakkÄ• hotÄ«ti. ``vive
pÄ• cana kiccena vibhajitÄ• ni. visuá¹ƒ visuá¹ƒ katÄ• ni. ``paÃ±cadhÄ• vibhÄ• gaá¹ƒ gacch
bhÄ• gaá¹ƒ pÄ• á¹‡akÄ• khÄ• danti. ekaá¹ƒ bhÄ• gaá¹ƒ udaraggi jhÄ• peti. eko bhÄ• go m
karÄ«saá¹ƒ. ekobhÄ• go rasabhÄ• vaá¹ƒ Ä• pajjitvÄ• soá¹‡itamaá¹ƒsÄ• dÄ«ni upabrÅ«hay
paÃ±cadhÄ• vibhÄ• gaá¹ƒ gacchanti. ``lokeâ€™â€™ ti lokiya ganthe. ``tatoâ€™â€™ ti Ä•
hutvÄ• . ``tassÄ• â€™â€™ ti rasabhÄ• gassa. ``bhÅ«tesÅ«â€™â€™ ti mahÄ• bhÅ«tesu. sa
sendriyo. kÄ• yo. udayatÄ«ti ojÄ• . dakÄ• rassa jakÄ• ro. avati janetÄ«ti ojÄ• . avasaddassa
``attanovatthuá¹ƒâ€™â€™ ti attanonissayabhÅ«taá¹ƒ rÅ«pakÄ• yaá¹ƒ.

``aÃ±Ã±Ä• padesoâ€™â€™ nÄ• ma rÅ«passa lahutÄ• tiÄ• dÄ«su aÃ±Ã±assa rÅ«passa kn
vuccati. ``ujukatova nipphÄ• ditaá¹ƒâ€™â€™ ti mukhyatova janitaá¹ƒ. yathÄ• hi sabbaá¹ƒ a
dhammattÄ• ujukato kammÄ• dÄ«hi jÄ• taá¹ƒ nÄ• ma na hoti. kammÄ• dÄ«hi jÄ• taá¹ƒ par
dissamÄ• nattÄ• á¹-hÄ• nÅ«pacÄ• rena viÃ±Ã±atti dvayaá¹ƒ cittajaá¹ƒtiÄ• dinÄ• vuccati. n
nipphannarÅ«paá¹ƒ. idaá¹ƒ pana jÄ• tidhammattÄ• ujukatova kammÄ• dÄ«hi paccayehi nip
vuttaá¹ƒ hoti. ``rÅ«paá¹ƒâ€™â€™ ti vutte anipphannarÅ«paá¹ƒpi labbhatÄ«ti tato visesanat
vuccatÄ«ti Ä• ha ``ruppanalakkhaá¹‡a sampannaá¹ƒâ€™â€™ tiÄ• diá¹ƒ. tattha ``ruppanala
sÄ«tuá¹‡hÄ• dÄ«hi vikÄ• rapattilakkhaá¹‡aá¹ƒ. tampana anipphanna rÅ«pe mukhyato na la
labbhati. kasmÄ• , nipphannarÅ«passahi nÄ• nÄ• vikÄ• ro vikÄ• rarÅ«panti vuccati. lakkhaá
vuccati. vikÄ• rassa pana vikÄ• ro nÄ• ma natthi. lakkhaá¹‡assa ca lakkhaá¹‡aá¹ƒ \Be 202/
atthÄ«ti vadeyya. vikÄ• rassa vikÄ• ro, tassa ca vikÄ• ro, tassa ca vikÄ• roti apariyantameva
lakkhaá¹‡epÄ«ti.

Ä• kÄ• sadhÄ• tuyaá¹ƒ. ``pakÄ• santÄ«â€™â€™ ti idaá¹ƒ ekaá¹ƒ idaá¹ƒ ekanti paÃ±Ã±Ä•
ti Ä• ha ``paritoâ€™â€™ tiÄ• diá¹ƒ. ``asammissaá¹ƒâ€™â€™ ti vatvÄ• tadatthaá¹ƒ vivarati
anupagamanaá¹ƒâ€™â€™ ti. paricchindÄ«yatÄ«ti paricchedoti Ä• ha ``tehi vÄ• â€™â€™ ti
kalÄ• pantarabhÅ«tehi vÄ• . ``attano vÄ• paresaá¹ƒ vÄ• akatvÄ• â€™â€™ ti attanopakkhi
pakkhikaá¹ƒ vÄ• akatvÄ• . pariccheda kriyÄ• mattaá¹ƒ paricchedoti Ä• ha ``tesaá¹ƒ vÄ• â€
vÄ• â€™â€™ ti kalÄ• pantarabhÅ«tÄ• naá¹ƒ vÄ• . ``ayaá¹ƒ panÄ• â€™â€™ ti ayaá¹ƒ paric
paricchedassa. so pÄ• á¸·iyaá¹ƒ vuttoti sambandho. ``iti katvÄ• â€™â€™ ti evaá¹ƒ manasik
etehi mahÄ• bhÅ«tehi. ``aÃ±Ã±amaÃ±Ã±a abyÄ• pitatÄ• â€™â€™ ti dvinnaá¹ƒ tiá¹‡á¹‡aá¹
ekakalÄ• pattÅ«pagamanaá¹ƒ aÃ±Ã±amaÃ±Ã±a byÄ• pitÄ• nÄ• ma, tathÄ• anupagamana
nÄ• ma. tenÄ• ha ``ekattaá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ``tatthÄ• â€™â€™ ti tissaá¹ƒ pÄ• á¸·iyaá
``nÄ• nÄ• kalÄ• pagatÄ• naá¹ƒ bhÅ«tÄ• naá¹ƒâ€™â€™ ti etena kalÄ• papariyantatÄ• eva

viÃ±Ã±atti dvaye. ``sayaÃ±cÄ• â€™â€™ ti viÃ±Ã±atti saá¹…khÄ• taá¹ƒ sayaÃ±ca. ``tenÄ• kÄ• yaá¹…gena. ``tehÄ«â€™â€™ ti paccakkhe á¹-hitehi janehi. tatthÄ• tiÄ• dÄ«su. ``kÄ• ya karontassÄ• â€™â€™ ti abhikkamanÄ• di atthÄ• ya hatthapÄ• dÄ• dÄ«naá¹ƒ kÄ• yaá¹…gÄ vikÄ• raá¹ƒ karontassa. uppajjantÄ• ca sabbete cittajavÄ• takalÄ• pÄ• yathÄ• dhippeta dis uppajjantÄ«ti yojanÄ• . ``yathÄ• vÄ• tathÄ• vÄ• anuppajjitvÄ• â€™â€™ ti aniyamato anu yassa copana kÄ• yassa. ``tehÄ«â€™â€™ ti cittajavÄ• takalÄ• pehi. niyÄ• mako nÄ• vÄ• n tecittajavÄ• takalÄ• pasaá¹…ghÄ• á¹-Ä• . etena sakalaá¹ƒ kÄ• yaá¹…gaá¹ƒ nidasseti. sakal nÄ• vÄ• sadisanti vuttaá¹ƒ hoti. ``cÄ• retvÄ• â€™â€™ ti viyÅ«hitvÄ• . kathaá¹ƒ pana sÄ• n Ä• ha \Be 203/ ``yathÄ• hÄ«â€™â€™ tiÄ• di. yadetaá¹ƒ sakkotÄ«ti vacanaá¹ƒ vuttanti samb vÄ• rehÄ«â€™â€™ ti dvatti javanavÄ• rehi. ``tatoâ€™â€™ ti yasmiá¹ƒ vÄ• re calana saá¹… pÄ• panaá¹ƒ jÄ• yati. tato calanavÄ• rato. santhambhana sandhÄ• raá¹‡Ä• ni eva sampajja desantara pÄ• panaá¹ƒ. ``etthÄ• â€™â€™ ti etissaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ. nÄ• nÄ• java upatthambhane ca yujjatiyeva. na ekissÄ• ya javanavÄ«thiyaá¹ƒ eva yujjatÄ«ti adhippÄ• yo nÄ• nÄ• javanavÄ«thÄ«su tathÄ• upatthambhanaÃ±ca gayheyya. evaá¹ƒsati, antarantarÄ• santi. tattha kathaá¹ƒ tadupatthambhanaá¹ƒ sampajjeyyÄ• ti Ä• ha ``tathÄ• hÄ«â€™â€™ tiÄ ``utujarÅ«pasaá¹…ghÄ• á¹-Ä• ni pÄ«â€™â€™ ti bhavaá¹…gasamaye pavattÄ• ni utujarÅ«p ``tadÄ• kÄ• ra vantÄ• nÄ«â€™â€™ ti tassÄ• cittajarÅ«pasantatiyÄ• Ä• kÄ• ra vantÄ• ni. p rÅ«pakalÄ• pasaá¹…ghÄ• á¹-Ä• naá¹ƒ aparÄ• paraá¹ƒ uppajjananti sambandho. purimapu rÅ«pakalÄ• pasaá¹…ghÄ• á¹-Ä• naá¹ƒ khaá¹‡ikadhammatÄ• ca tesaá¹ƒ na siyÄ• . na ca te aÃ±Ã±athÄ• desantara saá¹…kamanasaá¹…khÄ• taá¹ƒ calanaá¹ƒ eva na siyÄ• . calanaá¹ƒ pÄ• tubbhÄ• vo vuccati. nÄ• nÄ• kriyÄ• ca nÄ• ma nÄ• nÄ• dhammÄ• eva. yasmÄ• ca aá calanaá¹ƒ nÄ• ma loke paccakkhato diá¹-á¹-haá¹ƒ. tasmÄ• tesaá¹ƒ khaá¹‡ikadhammatÄ• p etena tesaá¹ƒ khaá¹‡ikamaraá¹‡aá¹ƒ dasseti, yaá¹ƒ rÅ«pÄ• rÅ«padhammÄ• naá¹ƒ aniccala abyÄ• pÄ• ra dhammatÄ• ca avasavattitÄ• ca tesaá¹ƒ na siyÄ• . na ca te abyÄ• pÄ• ra dh ca na honti. aÃ±Ã±athÄ• paccayÄ• yatta vuttitÄ• eva tesaá¹ƒ na siyÄ• . paccayÄ• yatta vu te vattanti, asati na vattantÄ«ti evaá¹ƒ pavattÄ• paccayÄ• yatta vuttitÄ• yasmÄ• ca paccay te vattantiyeva. tesaá¹ƒ vattanatthÄ• ya kenacibyÄ• pÄ• rena kiccaá¹ƒ natthi. te mÄ• vattan vattanti. paccaye asati, na vattantiyeva. tesaá¹ƒ avattanatthÄ• ya kenacibyÄ• pÄ• rena kicca temÄ• vattantÅ«ti ca attano vasenavattanti. yasmÄ• ca tesaá¹ƒ paccayÄ• yatta vuttitÄ• nÄ paccakkhatodiá¹-á¹-hÄ• . tasmÄ• tesaá¹ƒ abyÄ• pÄ• ratÄ• ca \Be 204/ avasavattitÄ• ca da tesaá¹ƒ sabbehi sattapuggala attÄ• kÄ• rehi sabbaso suÃ±Ã±aá¹ƒ dasseti, yaá¹ƒ rÅ«pÄ• rÅ anattalakkhaá¹‡anti vuccatÄ«ti.

``vacÄ«bhedaá¹ƒâ€™â€™ ti akkhara padabhÄ• vapattaá¹ƒ vacÄ«mayasaddappakÄ• raá¹ƒ nÄ• ma kammaja pathavÄ«dhÄ• tuyo. tÄ• su saá¹…ghaá¹-á¹-ananti sambandho. attanÄ• s upagacchati, yena ca upalabbhatÄ«ti sambandho. ajjhatta santÄ• nagatÄ• sabbe catujarÅ«p upÄ• dinnakÄ• ti vuccantÄ«ti Ä• ha ``catujabhÅ«tÄ• ya eva vÄ• â€™â€™ ti. dvÄ«suá¹-hÄ• calanÄ• kÄ• rappavattÄ• cittajapathavÄ«dhÄ• tu á¹-hÄ• napakkhe pathavidhÄ• tuyaá¹ƒ saa

kammajapathaviyaá¹ƒ eva ghaá¹-á¹-eti. itara pathaviyaá¹ƒ na ghaá¹-á¹-etÄ«ti na sakkÄ• va
evaggahaá¹‡aá¹ƒ kataá¹ƒ. ``vikÄ• ra dvayaÃ±cÄ• â€™â€™ ti kÄ• yavikÄ• ra vacÄ«vikÄ• ra
asammissaá¹ƒ katvÄ• veditabbanti Ä• ha ``etthacÄ• â€™â€™ tiÄ• diá¹ƒ. yaá¹ƒ pana tÄ• sa
ghaá¹-á¹-anappakÄ• ravidhÄ• naá¹ƒ atthÄ«ti sambandho. ``tÄ• saá¹ƒâ€™â€™ cittajapathav
vaá¹‡á¹‡attapattiyÄ• â€™â€™ ti ka, khÄ• , divaá¹‡á¹‡attapattatthÄ• ya. yaá¹ƒ pana kÄ• yav
`ayaÃ±ca attho upari akkharuppatti vicÄ• raá¹‡Ä• yaá¹ƒ pÄ• kaá¹-o bhavissatÄ«â€™ ti vutta
pÄ• kaá¹-aá¹ƒ karonto ``ettha cÄ• â€™â€™ tiÄ• dimÄ• ha. teneva hi mÅ«laá¹-Ä«kÄ• yaá¹ƒ
cÄ• â€™â€™ ti mÅ«laá¹-Ä«kÄ• pÄ• á¹-he. ``pubbabhÄ• geâ€™â€™ ti paribyatta akkharap
``nÄ• nÄ• javanavÄ«thÄ«hÄ«â€™â€™ ti nÄ• nappakÄ• rehi javanavÄ«thivÄ• rehi. ``pathan
paribyatta akkharappavattivÄ«thiyaá¹ƒ uppannapathamajavana cittassapi. tassa Ä• sevana
vÄ«thivÄ• rehi eva laddhaá¹ƒ siyÄ• ti adhippÄ• yo. ``Ä• sevanaá¹ƒâ€™â€™ ti ca upacÄ• ra
heá¹-á¹-hÄ• vuttameva. ``tassÄ• â€™â€™ ti paribyattakkharassa. vuttaÃ±ca saddasatthesu
ti paÃ±cadÄ«ghÄ• vuccanti. mithinda paÃ±hÄ• pÄ• á¹-he. ``sÄ• dhike vÄ«hivÄ• hasateâ€™
sakaá¹-o vÄ«hivÄ• ho nÄ• ma. vÄ«hivÄ• hÄ• naá¹ƒ sÄ• dhike satasmiá¹ƒ. abhimaÃ±Ã±ana
kÄ• yaviÃ±Ã±attiyaá¹ƒ vuttanaye nÄ• â€™â€™ ti \Be 205/ tathÄ• hi calanacittajarÅ«pasanta
pavattÄ• nÄ«tiÄ• dinÄ• vutta nayenÄ• ti attho. idha pana vacÄ«bhedakara cittajasaddasant
utujarÅ«pasaá¹…ghÄ• á¹-Ä• nÄ«tiÄ• dinÄ• vattabbaá¹ƒ. tenÄ• ha ``yathÄ• sambhavaá¹ƒâ€
ti abhikkamanÄ• di sajjhÄ• yanÄ• dÄ«naá¹ƒ pavattÄ• panattho. ``ettha cÄ• â€™â€™ tiÄ• dÄ
rahitesÅ«â€™â€™ ti abhikkamanapaá¹-ikkamanÄ• dÄ«su kÄ• yaviÃ±Ã±atti ca, suttanta saj
vacÄ«viÃ±Ã±atti ca paraá¹ƒ bodhetukÄ• matÄ• rahitÄ• ti daá¹-á¹-habbÄ• . ``dvÄ«su bodha
bodhakakÄ• yaviÃ±Ã±atti bodhakavacÄ« viÃ±Ã±attÄ«su. purimÄ• kÄ• yaviÃ±Ã±atti, pacch
pacchÄ• suddhena manodvÄ• rika javanena eva viÃ±Ã±Ä• yati, na paÃ±cadvÄ• rika javane
cakkhuviÃ±Ã±Ä• á¹‡a vÄ«thiyÄ• gahetvÄ• ti sambandho. ``kÄ• yaviÃ±Ã±Ä• á¹‡a vÄ«thiyÄ
akatvÄ• hatthaggahaá¹‡Ä• di vasena adhippÄ• ya viÃ±Ã±Ä• pane ayaá¹ƒ kÄ• yaviÃ±Ã±Ä•
kasmÄ• pana sayaÃ±caviÃ±Ã±Ä• yatÄ«ti viÃ±Ã±attÄ«ti ayaá¹ƒ vikappo vuttoti Ä• ha ``sÄ•
tiÄ• diá¹ƒ. ``majjheâ€™â€™ ti viÃ±Ã±attiggahaá¹‡avÄ«thi adhippÄ• yaggahaá¹‡avÄ«thinaá
pavattakaviÃ±Ã±attÄ«su adhippÄ• yaá¹ƒ viÃ±Ã±Ä• peti, sayaÃ±caviÃ±Ã±Ä• yatÄ«ti dve att
``dvÄ«su panÄ• â€™â€™ tiÄ• diá¹ƒ. ayaá¹ƒ abhikkamati, ayaá¹ƒ paá¹-ikkamatÄ«ti jÄ• nant
tappayoga janakacittaÃ±ca jÄ• nanti. ``parassakathaá¹ƒâ€™â€™ ti bodhetukÄ• matÄ• rahit
rÄ• gacittaÃ±ca jÄ• nanti. tena vuttaá¹ƒ mÅ«laá¹-Ä«kÄ• yaá¹ƒ paraá¹ƒ bodhetukÄ• matÄ• y
abhikkamanÄ• dippavattanena socittasahabhuvikÄ• ro adhippÄ• yaá¹ƒ. la. dvidhÄ• pi viÃ±Ã

vikÄ• rarÅ«pesu. ``kammayogyaá¹ƒâ€™â€™ ti abhikkamanÄ• dikammesu yojetuá¹ƒ yuttaá
sÄ«ghappavatti. sÄ• lakkhaá¹‡aá¹ƒ assÄ• ti viggaho. sarÄ«ra kriyÄ• nukulo kammaÃ±Ã±ab
yassÄ• ti samÄ• so. ``dhÄ• tuyoâ€™â€™ ti mahÄ• bhÅ«tadhÄ• tuyo vÄ• , pittasemhÄ• didh
pÅ«timukhasappasaá¹…khÄ• tassa Ä• passa pariyuá¹-á¹-hÄ• nanti vÄ• kyaá¹ƒ. asayhabhÄ
asakkuá¹‡eyyabhÄ• ro. ``sÄ• pavattatÄ«â€™â€™ ti kÄ• yalahutÄ• pavattati. thaddhaá¹ƒ k
dhÄ• tuyoti adhikÄ• ro. bhusaá¹ƒ mÄ• retÄ«ti Ä• mariko. dakÄ• ro Ä• gamo. gÄ• manigama

bhayena pariyuá¹-á¹-hitaá¹ƒ. ``vivaá¹-á¹-amÄ• naá¹ƒâ€™â€™ ti virÅ«paá¹ƒ hutvÄ• vaá¹-á¹-
hotÄ«â€™â€™ ti asappÄ• ya sevane sati, sÄ• pathamaá¹ƒ pariyuá¹-á¹-hÄ• ti. sÄ«tÄ• dhikÄ
uá¹‡hÄ• dhikÄ• vÄ• . tÄ• ya pariyuá¹-á¹-hitÄ• ya eva sabbapariyuá¹-á¹-hÄ• nÄ• ni pavattant
``imÄ• panatisso rÅ«pajÄ• tiyo rÅ«pakÄ• yassa visesÄ• kÄ• rÄ• honti. iti tasmÄ• vikÄ• rar

lakkhaá¹‡arÅ«pesu. ``cayanaá¹ƒâ€™â€™ ti saÃ±citabhÄ• vagamanaá¹ƒ. ``Ä• ditoâ€™â€™
uparibhÄ• ge. ``Ä• cayoâ€™â€™ tiÄ• dimhi cayo. ``upacayoâ€™â€™ ti uparÅ«paricayo.
``addhÄ• napÅ«raá¹‡avasenÄ• â€™â€™ ti vassasatampi vassasahassampi dÄ«ghakÄ• laá
``tena pariyÄ• yenÄ• â€™â€™ ti upasaddassa atthanÄ• nattaá¹ƒ acintetvÄ• nibbattiá¹ƒ vaá
katvÄ• vuttena tenapariyÄ• yena. tassa ca ekekassa santati paccuppannassa. tattha cittaja
passÄ• sÄ• naá¹ƒ vÄ• padavÄ• rahatthavÄ• rÄ• dÄ«naá¹ƒ vÄ• akkharÄ• naá¹ƒ vÄ• nibba
dissantiyeva. tathÄ• nÄ• nÄ• cittasamuá¹-á¹-hitÄ• naá¹ƒ nÄ• nÄ• rÅ«pasantatÄ«naá¹ƒ pÄ«
pathanÄ• nattaá¹ƒ paá¹-icca sukhadukkhajanakÄ• naá¹ƒ nÄ• nÄ• rÅ«pasantatÄ«naá¹ƒ nibb
dissantiyeva. tathÄ• bahiddhÄ• khÄ• á¹‡ukaá¹‡á¹-akÄ• disamphassena sÄ«tuá¹‡hÄ• disa
vÄ• tÄ• tapÄ• disamphassena vÄ• sarÄ«re uppannÄ• naá¹ƒ nÄ• nÄ• rÅ«pasantatÄ«nampi
Ä• hÄ• rajarÅ«pesu Ä• hÄ• ranÄ• nattaá¹ƒ paá¹-icca sarÄ«re uppannÄ• naá¹ƒ samavisama
nayoâ€™â€™ ti bahiddhÄ• santÄ• ne nidassana nayo. tena ajjhattasantÄ• nepi sattasantÄ
hatthapÄ• dÄ• disantÄ• nÄ• naá¹ƒ kesalomÄ• di santÄ• nÄ• naÃ±ca nibbatti vaá¸• á¸• hipa
``jÄ«raá¹‡aá¹ƒâ€™â€™ ti abhinavÄ• vatthato hÄ• yanaá¹ƒ. pÄ• á¸·ipÄ• á¹-he. ``á¹-hitassa a
aÃ±Ã±o pakÄ• ro aÃ±Ã±athÄ• . aÃ±Ã±athÄ• bhÄ• vo aÃ±Ã±athattaá¹ƒ \Be 207/. etena jarÄ
nÄ• nÄ• rogÄ• bÄ• dhÄ• divasena vÄ• vipariá¹‡Ä• mo vutto. ``tathÄ• avatthÄ• bhedayoga
Ä• dimhi nibbatti hoti. tatoparaá¹ƒ tameva vaá¸• á¸• hi hoti. tato paraá¹ƒ tameva pavatti hotÄ
avatthÄ• bhedayogato. tenÄ• ha ``sÄ• hÄ«â€™â€™ tiÄ• diá¹ƒ. ``pabandhayatÄ«â€™â€™ t
saá¹…gahagÄ• thÄ• dÄ«su pana suviÃ±Ã±eyyÄ• . ``ettha ca pacchimÄ• nÄ«â€™â€™ tiÄ•
vohÄ• rasiddhamattabhÄ• vaá¹ƒâ€™â€™ ti puggalo satto attÄ• jÄ«votiÄ• dikÄ• paÃ±Ã±at
hoti. sabhÄ• vasiddhÄ• na hoti. sÄ• hi mahÄ• janehi khandha paÃ±cakaá¹ƒ upÄ• dÄ• ya pu
sammatattÄ• voharitattÄ• vohÄ• rasiddhÄ• nÄ• ma. sabhÄ• vasiddhÄ• pana na hoti. tasm
puggalo nÄ• ma natthÄ«ti sijjhati. imÄ• ni pana rÅ«pÄ• ni sabhÄ• vasiddhattÄ• ariyÄ• naá¹
sijjhanti. tenÄ• ha ``tÄ• disenÄ• â€™â€™ tiÄ• diá¹ƒ. ``suddhadhammagatiyÄ• siddhenÄ• â
suddhadhammo hoti. sÄ• uppÄ• dampi gacchati, jarampi gacchati, bhedampi gacchati. tasm
jarÄ• pi bhedopi suddhadhammagatiyÄ• siddho nÄ• ma. evaá¹ƒ lakkhaá¹‡arÅ«pÄ• naá¹ƒ s
paramatthalakkhaá¹‡aá¹ƒ veditabbaá¹ƒ. tathÄ• viÃ±Ã±atti dvayassapi vikÄ• rarÅ«pattayass
rÅ«passapÄ«ti. yathÄ• ca imesaá¹ƒ rÅ«pÄ• naá¹ƒ. tathÄ• nibbÄ• nassapi suddhadhamma
paramatthalakkhaá¹‡aá¹ƒ atthiyeva. kilesadhammÄ• hi ariyamagge abhÄ• vite bhavaparam
gacchantiyeva. bhÄ• vitepana anuppÄ• daá¹ƒ nirodhaá¹ƒ gacchantiyeva. tasmÄ• kilesadha
anuppÄ• danirodhopi suddhadhammagatiyÄ• siddho nÄ• ma. evaá¹ƒ nibbÄ• nassapi suddh
paramatthalakkhaá¹‡aá¹ƒ veditabbaá¹ƒ. atthi bhikkhave ajÄ• taá¹ƒ abhÅ«tanti idaá¹ƒ suttaá
vattabbaá¹ƒ. etena ariyavohÄ• re nibbÄ• nassa ekantena atthitÄ• bhagavatÄ• vuttÄ• hoti.

``itarathÄ• â€™â€™ tiÄ• diá¹ƒ. ``nasabhÄ• vato anupaladdhattÄ• anipphannÄ• ni nÄ• ma
asabhÄ• varÅ«pÄ• nÄ«ti ca alakkhaá¹‡a rÅ«pÄ• nÄ«ti ca asammasanarÅ«pÄ• nÄ«ti ca na
kasmÄ• , yathÄ• sakaá¹ƒ sabhÄ• vehi sabhÄ• vavantattÄ• yathÄ• sakaá¹ƒ lakkhaá¹‡e hi s
paá¹-isambhidÄ• magge sammasanaÃ±Ã±Ä• á¹‡a vibhaá¹…ge jÄ• tijarÄ• maraá¹‡Ä• namp
Ä• gatattÄ• ti. aá¹-á¹-hasÄ• liniyampi ayamattho vuttoyeva. yathÄ• ha parinipphannanti pan
parinipphannÄ• ni nÄ• ma. dasarÅ«pÄ• ni aparinipphannÄ• ni nÄ• ma. yadi aparinipphannÄ
asaá¹…khatÄ• ni nÄ• ma siyuá¹ƒ. tesaá¹ƒyeva panarÅ«pÄ• naá¹ƒ kÄ• yavikÄ• ro kÄ• yaviÃ
vacÄ«viÃ±Ã±atti nÄ• ma. chiddaá¹ƒ vivaraá¹ƒ Ä• kÄ• sadhÄ• tu nÄ• ma. lahubhÄ• vo lahut
nÄ• ma. kammaÃ±Ã±abhÄ• vo kammaÃ±Ã±atÄ• nÄ• ma. nibbatti upacayo nÄ• ma. pavatti
jaratÄ• nÄ• ma. hutvÄ• abhÄ• vÄ• kÄ• ro aniccatÄ• nÄ• mÄ• ti sabbaá¹ƒ parinipphannaá
``tesaá¹ƒyeva rÅ«pÄ• naá¹ƒâ€™â€™ ti niddhÄ• raá¹‡e bhummaá¹ƒ. tesaá¹ƒyeva dasannaá
vuttaá¹ƒ hoti. ``itisabbaá¹ƒâ€™â€™ ti idaá¹ƒ sabbaá¹ƒ dasavidhaá¹ƒ rÅ«paá¹ƒ parinipphann
saá¹…khatamevÄ• ti attho. khandhavibhaá¹…gaá¹-á¹-hakathÄ• yampi vuttova. yathÄ• ha pa
parinipphannÄ• va honti, no aparinipphannÄ• . saá¹…khatÄ• va, no asaá¹…khatÄ• . apica n
sabhÄ• vadhammesuhi nibbÄ• namevekaá¹ƒ aparinipphannaá¹ƒ anipphannaÃ±cÄ• ti ca. ni
paÃ±Ã±atti ca kathanti. nirodhasamÄ• patti lokiyalokuttarÄ• ti vÄ• saá¹…khatÄ• saá¹…khat
parinipphannÄ• parinipphannÄ• ti vÄ• na vattabbÄ• . nipphannÄ• pana hoti. samÄ• pajjan
tathÄ• nÄ• mapaÃ±Ã±atti, sÄ• pihi lokiyÄ• dibhedaá¹ƒ nalabhati. nipphannÄ• pana hoti. no
nÄ• maggahaá¹‡aÃ±hi gaá¹‡hantova gaá¹‡hÄ• tÄ«ti ca. etena lakkhaá¹‡arÅ«pÄ• nampi nip
visuddhi maggepana nipphannaá¹ƒ anipphannaá¹ƒtidukassa niddese. aá¹-á¹-hÄ• rasavidha
paricchedavikÄ• ra lakkhaá¹‡abhÄ• vaá¹ƒ atikkamitvÄ• sabhÄ• veneva pariggahetabbato n
tabbiparÄ«tatÄ• ya anipphannanti ca. nipphannarÅ«paá¹ƒ pana rÅ«parÅ«paá¹ƒ nÄ• mÄ• ti
kammÄ• dÄ«hi jÄ• taá¹ƒ, taá¹ƒ catujaá¹ƒ nÄ• ma. taá¹ƒ lakkhaá¹‡a rÅ«pavajjaá¹ƒ avasesan
lakkhaá¹‡arÅ«paá¹ƒ pana na kutocijÄ• tanti ca vuttaá¹ƒ. sabbaÃ±cetaá¹ƒ Ä• cariyehi gahita
vatticchÄ• nugataá¹ƒ hoti. yaá¹ƒ ruccati, taá¹ƒ gahetvÄ• kathetabbanti.

rÅ«pasamuddesÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<197> rÅ«pavibhÄ• ge \Be 209/. ``ekavidhanayaá¹ƒ tÄ• va dassetuá¹ƒâ€™â€™ ti rÅ«pavib
dassetuá¹ƒ. etena ekavidhanayo rÅ«pavibhÄ• go nÄ• ma na tÄ• va hotÄ«ti dasseti. taá¹ƒ na
sametÄ«ti Ä• ha ``vakkhatihÄ«â€™â€™ tiÄ• diá¹ƒ. ``ajjhattikÄ• dibhedena vibhajanti vicakk
sabbaá¹ƒrÅ«paá¹ƒ ajjhattikabÄ• hiravasena duvidhantiÄ• diko duvidhanayo eva rÅ«pavibhÄ
viÃ±Ã±Ä• yati. tasmÄ• tena na sametÄ«ti vuttaá¹ƒ hoti. apica pÄ• á¸·iyaá¹ƒ. sahetukÄ• dha
dhammÄ• tiÄ• di dukesu sabbaá¹ƒrÅ«paá¹ƒ ahetukameva, na sahetukantiÄ• di niyamakara
katvÄ• tathÄ• vuttanti gahetabbaá¹ƒ. ``itarÄ• ni panÄ• â€™â€™ ti kÄ• mÄ• vacarantiÄ• dÄ
paccayenÄ• â€™â€™ ti padhÄ• navacanametaá¹ƒ. upatthambhakÄ• di paccayÄ• pi gaheta
samÄ• gantvÄ• . ``karÄ«yatÄ«â€™â€™ ti nipphÄ• dÄ«yati. yodhammotiÄ• dÄ«su. ``pahÄ«
chindanabhindanÄ• divasena pahÄ«nopi. ``tasmiá¹ƒ satÄ«â€™â€™ ti samudayappahÄ• ne

arahatthassa ca sakkatthassa ca dÄ«panato duvidhaá¹ƒ atthaá¹ƒ dassetuá¹ƒ ``aá¹-á¹-hÄ• n
vuttaá¹ƒ. ``tabbisayassÄ• â€™â€™ ti rÅ«pavisayassa. ``evaá¹ƒâ€™â€™ ti evaá¹ƒsante. ``p
bhavissatÄ«â€™â€™ ti anÄ• gatabhave puna anuppÄ• datthÄ• ya idheva pahÄ«naá¹ƒ bha
``ucchinnamÅ«laá¹ƒâ€™â€™ tiÄ• diá¹ƒ. ``tÄ• lÄ• vatthukataá¹ƒâ€™â€™ ti chinnatÄ• lakkh
bhavissati. ``anabhÄ• vaá¹ƒ kataá¹ƒâ€™â€™ ti puna abhÄ• vaá¹ƒ kataá¹ƒ. ``pÄ• kaá¹-oâ€™
dassanÄ• dikiccavisesehi paÃ±Ã±Ä• to. ``tadupÄ• dÄ• yÄ• â€™â€™ ti taá¹ƒ upanidhÄ• ya.
``ajjhattikarÅ«paá¹ƒâ€™â€™ ti paduddhÄ• raá¹‡aá¹ƒ. attÄ• naá¹ƒ adhikicca pavattaá¹ƒ ajjh
ajjhattikanti dasseti ``attabhÄ• vasaá¹…khÄ• taá¹ƒâ€™â€™ tiÄ• dinÄ• . taá¹ƒ na sundaraá¹
ajjhattika dhammÄ• naÃ±ca aviseso Ä• pajjatÄ«ti vakkhamÄ• nakÄ• raá¹‡attÄ• . ``dvÄ• rar
paduddhÄ• rapadaá¹ƒ. kasmÄ• dvÄ• rarÅ«paá¹ƒ nÄ• mÄ• ti Ä• ha ``yathÄ• kkamaá¹ƒâ€™
``desanÄ• bheda rakkhaá¹‡atthaá¹ƒâ€™â€™ ti dukadesanÄ• bhedato rakkhaá¹‡atthaá¹ƒ. t
rÅ«pakaá¹‡á¸• e paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vatthu rÅ«paÃ±ca, na vatthu rÅ«paÃ±ca \B
na Ä• rammaá¹‡a rÅ«paÃ±ca vatvÄ• manoviÃ±Ã±Ä• á¹‡assa na vuttaá¹ƒ. yadi vucceyya, Ä
manoviÃ±Ã±Ä• á¹‡assa Ä• rammaá¹‡a rÅ«paá¹ƒ, na Ä• rammaá¹‡a rÅ«panti dukapadaá¹ƒ
desanÄ• bhedo nÄ• ma. vatthudukesu hadayavatthuvasena labbhamÄ• naá¹ƒ manoviÃ±Ã±
``thÅ«lasabhÄ• vattÄ• â€™â€™ ti sukhumarÅ«paá¹ƒ upÄ• dÄ• ya vuttaá¹ƒ. ``dÅ«re pavatta
sukhumarÅ«paá¹ƒ attano sarÄ«re pavattampi Ã±Ä• á¹‡ena sÄ«ghaá¹ƒ pariggahetuá¹ƒ na s
imassa pana dÅ«re pavattassapi. ``gahaá¹‡ayogyattÄ• â€™â€™ ti Ã±Ä• á¹‡ena pariggahaa
vibhÄ• vanipÄ• á¹-he. ``sayaá¹ƒnissayavasena cÄ• â€™â€™ ti sayaÃ±ca nissaya mahÄ• b
sampattÄ• nÄ• ma phoá¹-á¹-habbadhÄ• tuyo. nissayavasena sampattÄ• nÄ• ma gandhara
nÄ• ma cakkhu rÅ«pa, sota saddÄ• . yo paá¹-imukhabhÄ• vo atthi, yaá¹ƒ aÃ±Ã±amaÃ±Ã±a
ca tÄ• ni aÃ±Ã±appakÄ• rÄ• ni eva sakkÄ• bhavitunti sambandho. ``anuggaha upaghÄ• ta
vaá¸• á¸• hanatthÄ• ya anuggahavasena, hÄ• yanÄ• di atthÄ• ya upaghÄ• tavasena. ``yaá¹
catusamuá¹-á¹-hÄ• nikarÅ«paá¹ƒ gaá¹‡hÄ• ti. ``Ä• dinnaparÄ• maá¹-á¹-hattÄ• â€™â€™ ti t
esohamasmÄ«tiÄ• dinnattÄ• , diá¹-á¹-hiyÄ• eso me attÄ• ti parÄ• maá¹-á¹-hattÄ• ca. ``nic
pavattivasenÄ• â€™â€™ ti ekena janakakammena paá¹-isandhikkhaá¹‡ato paá¹-á¹-hÄ• ya
``upacarÄ«yatÄ«â€™â€™ ti voharÄ«yati. ``atthavisesabodhoâ€™â€™ ti rÅ«pÄ• rammaá¹‡
``asampattavasenÄ• â€™â€™ ti visayaá¹-á¹-hÄ• naá¹ƒ sayaá¹ƒ asampajjanavasena. attan
asampajjanavasena. tattha visayassa asampattaá¹ƒ dassento ``tatthÄ• â€™â€™ tiÄ• dimÄ•
aÃ±Ã±amaÃ±Ã±aá¹ƒ laggitvÄ• uppajjamÄ• nesu. ``sampattiyÄ• evÄ• â€™â€™ ti sampajja
sampattiyÄ• eva paccayoti yojanÄ• . dubbalapathavÄ« eva sannissayo yassÄ• ti viggaho. `
cakkhussa. ``sotassapanakathaá¹ƒâ€™â€™ ti sotassa asampattaggahaá¹‡aá¹ƒ kathaá¹ƒ p
sampattaggahaá¹‡aá¹ƒ eva pÄ• kaá¹-anti dÄ«peti. tenÄ• ha ``tatthahÄ«â€™â€™ tiÄ• diá¹ƒ
vÄ• suyyati, cetiyÄ• dikassa puratthimadisÄ• bhÄ• ge á¹-hitÄ• nanti adhippÄ• yo.
``paá¹-ighaá¹-á¹-anÄ• nighaá¹ƒsoâ€™â€™ ti sotesu paá¹-ighaá¹-á¹-anavego. ``tesaá¹ƒâ€™
vÄ• á¹-hitÄ• naá¹ƒ. hotu dÅ«re á¹-hitÄ• naá¹ƒ cirena sutoti abhimÄ• no. kasmÄ• pana ujuk
dakkhiá¹‡apassatovÄ• uttarapassato vÄ• suá¹‡eyya, asuyyamÄ• no bhaveyyÄ• ti pucchÄ•
``apicÄ• â€™â€™ tiÄ• dimÄ• ha. vibhÄ• vanipÄ• á¹-he. ``gantvÄ• visayadesaá¹ƒ taá¹ƒ, ph

ti taá¹ƒ cakkhusota dvayaá¹ƒ dÅ«revisayÄ• naá¹ƒ uppannadesaá¹ƒ pharitvÄ• gaá¹‡hatÄ«ti
dÅ«reá¹-hatvÄ• passanto suá¹‡anto ca mahantampipabbataá¹ƒ ekakkhaá¹‡e passati, maha
ekakkhaá¹‡e suá¹‡Ä• ti. tasmÄ• ubhayaá¹ƒ asampattagocaranti viÃ±Ã±Ä• yati. imasmiá¹ƒ
parikappavacanaá¹ƒ dasseti taá¹ƒ dvayaá¹ƒ visayappadesaá¹ƒ gantvÄ• mahantaá¹ƒpi pabb
vÄ• pharitvÄ• gaá¹‡hÄ• ti. tasmÄ• mahantaá¹ƒpi passati, suá¹‡Ä• ti. na asampattagocara
suá¹‡Ä• tÄ«ti koci vadeyyÄ• ti vuttaá¹ƒ hoti. adhiá¹-á¹-hÄ• navidhÄ• nepi tassa so gocaro si
dibbacakkhu dibbasotÄ• bhiÃ±Ã±Ä• naá¹ƒ adhiá¹-á¹-hÄ• navidhÄ• nepi so rÅ«pasaddavisay
gocaro siyÄ• ti abhiÃ±Ã±Ä• dhiá¹-á¹-hÄ• na kiccaá¹ƒ nÄ• ma natthi. cakkhusotaá¹ƒ devalok
dibbasaddampi gaá¹‡heyya. na pana gaá¹‡hÄ• ti. tasmÄ• tassa visayadesagamanaÃ±ca m
cintetabbanti vuttaá¹ƒ hoti.

rÅ«pavibhÄ• gÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<158> rÅ«pasamuá¹-á¹-hÄ• ne. suttantesu cetanÄ• sampayuttÄ• abhijjhÄ• dayopi kamma
paá¹-á¹-hÄ• ne kammapaccayaá¹ƒ patvÄ• tappaccayakiccaá¹ƒ na sÄ• dhenti, cetanÄ• eva
yevÄ• â€™â€™ tiÄ• diá¹ƒ. ``taá¹ƒ samuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• naá¹ƒâ€™â€™ ti het
ca samuá¹-á¹-hÄ• nÄ• naÃ±ca rÅ«pÄ• nanti atthavasena cetasikadhammÄ• nampi \Be 212/
siddhÄ• hoti. so hi udayati pasavatÄ«ti sambandho. ``kappasaá¹‡á¹-hÄ• panavasenÄ• â€™
kappappatiá¹-á¹-hÄ• panavasena. ajjhattikasaddo chasu cakkhÄ• dÄ«su ajjhattikÄ• yatane
sakalaá¹ƒ ajjhattasantÄ• naá¹ƒ adhippetanti Ä• ha ``ajjhatta santÄ• neti pana vattabbaá¹ƒâ€
khaá¹‡eâ€™â€™ ti vicchÄ• vacanaá¹ƒ. ``vicchÄ• â€™â€™ ti ca bahÅ«sukhaá¹‡esu byÄ• p
``tÄ«sutÄ«sukhaá¹‡esÅ«â€™â€™ ti.

yamakapÄ• á¹-hesu. yassa vÄ• pana puggalassa. ``nirujjhatÄ«â€™â€™ ti bhaá¹…gakkhaá
``uppajjatÄ«â€™â€™ ti uppÄ• dakkhaá¹‡a samaá¹…gitaá¹ƒ. ``itÄ«â€™â€™ ti ayaá¹ƒ pucch
paá¹-ikkhepo. samudayasaccassa bhaá¹…gakkhaá¹‡e dukkhasaccabhÅ«tassa rÅ«passavÄ
natthÄ«ti vuttaá¹ƒ hoti. yassa kusalÄ• dhammÄ• uppajjanti, yassa akusalÄ• dhammÄ• up
pÄ• á¹-hÄ• gahetabbÄ• . ``noâ€™â€™ ti kusalÄ• kusala dhammÄ• naá¹ƒ uppÄ• dakkhaá¹‡
rÅ«pÄ• naá¹ƒ vÄ• nÄ• mÄ• naá¹ƒ vÄ• nirodho nÄ• ma natthÄ«ti vuttaá¹ƒ hoti. tesupÄ• á¹-
vacanokÄ• saá¹ƒ dassetuá¹ƒ ``arÅ«pabhavaá¹ƒâ€™â€™ tiÄ• di vuttaá¹ƒ. ``ceâ€™â€™ ti ko
``nÄ• â€™â€™ ti na vattabbaá¹ƒ. ``uppajjatÄ«â€™â€™ ti ca uddhaá¹-Ä• siyunti sambandh
tato itarasmiá¹ƒ yassa kusalÄ• dhammÄ• tiÄ• dipÄ• á¹-he ca. ``tampi nÄ• â€™â€™ ti tamp
attho. ``purimakoá¹-á¹-hÄ• seâ€™â€™ ti asaÃ±Ã±asattÄ• naá¹ƒ tesaá¹ƒ tatthÄ• ti imasmiá¹
adhippÄ• yo. ``pacchimakoá¹-á¹-hÄ• seâ€™â€™ ti sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte citta
imasmiá¹ƒ pacchima pakkhe. cavantÄ• naá¹ƒ icceva vuttaá¹ƒ siyÄ• , na pavatte cittassa bha
na vuttaá¹ƒ, tasmÄ• viÃ±Ã±Ä• yati pavatte cittassa bhaá¹…gakkhaá¹‡e rÅ«pajÄ«vitindriyan
rÅ«pajÄ«vitindriye ca anuppajjamÄ• ne sati, sabbÄ• ni kammajarÅ«pÄ• ni utujarÅ«pÄ• ni Ä
cittassa bhaá¹…gakkhaá¹‡e nuppajjantÄ«ti viÃ±Ã±Ä• tabbaá¹ƒ hotÄ«ti adhippÄ• yo. ``pacch

sabbesaá¹ƒ cavantÄ• naá¹ƒ pavatte cittassa bhaá¹…gakkhaá¹‡eti imasmiá¹ƒ pacchimapakk
cittassa bhaá¹…gakkhaá¹‡eti idaá¹ƒ adhippetaá¹ƒ. evaá¹ƒ pÄ• á¸·isÄ• dhakaá¹ƒ dassetvÄ•
dassento \Be 213/ ``yasmÄ• cÄ• â€™â€™ tiÄ• dimÄ• ha. ``tassÄ• â€™â€™ ti Ä• nandÄ•
vibhÄ• vaniyaá¹ƒ. bhaá¹…ge rÅ«passa nuppÄ• do, cittajÄ• naá¹ƒ vasena vÄ• . Ä• ruppaá¹ƒ
yamakassa hi. na cittaá¹-á¹-hiti bhaá¹…ge ca, na rÅ«passa asambhavo. ti vuttaá¹ƒ. tattha ``
cittaá¹-á¹-hitÄ«â€™â€™ ti cittassaá¹-hiti nÄ• ma na hi natthi. ``bhaá¹…gecÄ• â€™â€™ ti cit
ca. taá¹ƒ asambhÄ• vento ``yamakapÄ• á¸·iyo panÄ• â€™â€™ tiÄ• dimÄ• ha. ``nÄ• natthÄ
etena pÄ• á¸·isaá¹ƒsandanÄ• nÄ• ma garukattabbÄ• ti dÄ«peti. ``gambhÄ«ro ca satthu adh
attÄ• naá¹ƒ satthumataÃ±Ã±uá¹ƒ katvÄ• idaá¹ƒ sandhÄ• ya etaá¹ƒ sandhÄ• yÄ• ti vattuá¹ƒ
``suddhaá¹ƒ arÅ«pamevÄ• â€™â€™ ti suddhaá¹ƒ arÅ«pappaá¹-isandhiá¹ƒ eva. cha cattÄ•
janetuá¹ƒ na sakkonti. evaá¹ƒ sati arÅ«pavipÄ• kavajjitanti kasmÄ• vuttanti Ä• ha ``arÅ«pav
tiÄ• diá¹ƒ. vibhÄ• vanipÄ• á¹-he. ``hetunoâ€™â€™ ti rÅ«pavirÄ• gabhÄ• vanÄ• kammasaá
``tabbÄ«dhuratÄ• yÄ• â€™â€™ ti rÅ«paviruddhatÄ• ya. rÅ«pÄ• rÅ«pavirÄ• gabhÄ• vanÄ•
rÅ«pokÄ• so nÄ• ma kÄ• marÅ«pabhavo. vibhÄ• vanipÄ• á¹-he. ``ekÅ«na na vutibhavaá¹…
rÅ«pajanakassa ekÅ«na na vutibhavaá¹…ga cittassÄ• ti attho. tattha pana arÅ«pavipÄ• kaá
rÅ«pajanakaá¹ƒ na hotÄ«ti Ä• ha ``tatthÄ• â€™â€™ tiÄ• diá¹ƒ. keci pana paá¹-isandhi cittas
rÅ«paá¹ƒ pacchÄ• jÄ• ta paccayaá¹ƒ na labhati. á¹-hitikkhaá¹‡e rÅ«paá¹ƒ parato bhavaá¹…
pacchÄ• jÄ• tapaccayaá¹ƒ labhatÄ«ti vadanti. taá¹ƒ na gahetabbanti dassetuá¹ƒ ``na hi atta
vuttaá¹ƒ. sayaá¹ƒ vijjamÄ• no hutvÄ• upakÄ• rako paccayo atthipaccayo. pacchÄ• jÄ• to ca
``Ä• yusaá¹…khÄ• rÄ• naá¹ƒâ€™â€™ ti usmÄ• dÄ«naá¹ƒ. ``taá¹ƒâ€™â€™ ti khÄ«á¹‡Ä• sa
``yathÄ• hÄ• â€™â€™ ti so thero kiá¹ƒ Ä• ha. ``vuttaá¹ƒâ€™â€™ ti aá¹-á¹-hakathÄ• yaá¹ƒ
aÃ±Ã±esaá¹ƒpi cuticittaá¹ƒ rÅ«paá¹ƒ na samuá¹-á¹-hÄ• petÄ«ti viÃ±Ã±Ä• yatÄ«ti padhÄ• na
aruci jotako. ``tathÄ• vuttepÄ«â€™â€™ ti joteti. vacÄ«saá¹…khÄ• ro nÄ• ma vitakkavicÄ• n
assÄ• sapassÄ• savÄ• to. so sabbesaá¹ƒpi kÄ• masattÄ• naá¹ƒ cuti cittassa \Be 214/ uppÄ
purimacittassa uppÄ• dakkhaá¹‡e ca nanirujjhatÄ«ti vacanena cuticittato pubbabhÄ• geyeva
abhÄ• vaá¹ƒ Ã±Ä• peti. nanu imissaá¹ƒ pÄ• á¸·iyaá¹ƒ cutikÄ• le assÄ• sapassÄ• sassa abh
cittajarÅ«pÄ• naá¹ƒ abhÄ• vaá¹ƒ na vadati. tasmÄ• imÄ• ya pÄ• á¸·iyÄ• sabbesampi cutic
na janetÄ«ti viÃ±Ã±Ä• yati. na aÃ±Ã±Ä• ni cittajarÅ«pÄ• nÄ«ti codanÄ• . taá¹ƒ pariharanto
tiÄ• dimÄ• ha. na hi rÅ«pasamuá¹-á¹-hÄ• pakacittassa kÄ• yasaá¹…khÄ• ra samuá¹-á¹-hÄ•
``gabbhagamanÄ• divinibaddhÄ• bhÄ• veâ€™â€™ ti mÄ• tukucchimhi gatassa assÄ• sapa
nimuggassa. bÄ• á¸·haá¹ƒ visaÃ±Ã±Ä«bhÅ«tassa. catutthajjhÄ• naá¹ƒ samÄ• pajjantassa.
samÄ• pajjantassa. rÅ«pÄ• rÅ«pabhave á¹-hitassÄ• ti. tasmÄ• etegabbhagamanÄ• dayo a
nÄ«vÄ• rentÄ«ti gabbhagamanÄ• divinibaddhÄ• . tesaá¹ƒ abhÄ• voti viggaho. vinÄ• imehi
assÄ• sapassÄ• sassa ca aÃ±Ã±acittajarÅ«pÄ• naÃ±ca viseso natthÄ«ti vuttaá¹ƒ hoti. aÃ±Ã
``cuto cÄ• â€™â€™ tiÄ• dinÄ• . cuto ca hoti, assa cittasamuá¹-á¹-hÄ• na rÅ«paÃ±ca pavatt
yojanÄ• . so ca suá¹-á¹-hu oá¸·Ä• riko rÅ«padhammo. iti tasmÄ• na sakkÄ• vattuá¹ƒti samb
atthassÄ• â€™â€™ ti vatvÄ• taá¹ƒ atthaá¹ƒ vadati ``oá¸·Ä• rikassÄ• â€™â€™ tiÄ• dinÄ• .
khaá¹‡amattaá¹ƒâ€™â€™ ti pannarasakhaá¹‡asoá¸·asakhaá¹‡amattaá¹ƒ. ``cittajarÅ«pappa

cittajarÅ«pappavattanato. dubbalÄ• honti, tadÄ• paÃ±cÄ• rammaá¹‡Ä• nipi paÃ±cadvÄ• r
``paccayaparittatÄ• ya vÄ• â€™â€™ ti tadÄ• pacchÄ• jÄ• tapaccayassa alÄ• bhato vuttaá
dubbalattÄ• eva paÃ±cÄ• rammaá¹‡Ä• ni paÃ±cadvÄ• resu Ä• pÄ• taá¹ƒ nÄ• gacchanti. pa
ekacittakkhaá¹‡amatte. vatthussa Ä• diantanissitÄ• ni paá¹-isandhikkhaá¹‡e Ä• dimhi nissit
maraá¹‡Ä• sannakÄ• le ante nissitÄ• ni. samadubbalÄ• ni eva honti. tasmÄ• yathÄ• sabba
rÅ«paá¹ƒ na janeti, tathÄ• sabbacuticittampi rÅ«paá¹ƒ na janetÄ«ti sakkÄ• viÃ±Ã±Ä• tunti.
``pÄ• á¸·ivirodhaá¹ƒâ€™â€™ ti pubbe dassitÄ• ya saá¹…khÄ• ra yamakapÄ• á¸·iyÄ• virod
vuttamevÄ• â€™â€™ ti cittaÃ±hi uppÄ• dakkhaá¹‡e eva paripuá¹‡á¹‡aá¹ƒ paccayaá¹ƒ labh
vuttameva. ``taá¹ƒâ€™â€™ ti appanÄ• javanaá¹ƒ. acalamÄ• naá¹ƒ hutvÄ• . ``abbokiá¹‡á¹‡
vÄ• rena avokiá¹‡á¹‡e. na tathÄ• pavattamÄ• nesu aá¹…gÄ• ni osÄ«danti, yathÄ• á¹-hapi
``na tatoparaá¹ƒâ€™â€™ ti tato atirekaá¹ƒ rÅ«pavisesaá¹ƒ na janeti. ``kiÃ±cÄ«â€™â€™ ti k
``uttarakiccaá¹ƒâ€™â€™ ti uparÅ«parikiccaá¹ƒ. ``aá¹-á¹-ha puthujjanÄ• naá¹ƒâ€™â€™ ti aa
javanÄ• ni hasanaá¹ƒpi janenti. cha javanÄ• ni paÃ±cajavanÄ• nÄ«ti adhikÄ• ro. tesaá¹ƒ bu
sitakammassÄ• ti sambandho. sitakammaá¹ƒ nÄ• ma mihitakammaá¹ƒ. ``kÄ• raá¹‡aá¹ƒ vut
pana upatthambhakabhÅ«tÄ• utuÄ• hÄ• rÄ• pacchÄ• jÄ• tapaccaya dhammÄ• ca á¹-hitik
evaá¹ƒ kÄ• raá¹‡aá¹ƒ vuttameva. ``utuno balavabhÄ• voâ€™â€™ ti rÅ«puppÄ• danatthÄ• y
santatiá¹-hitiyÄ• balavabhÄ• vo pana pacchÄ• jÄ• tapaccayÄ• yatto hoti. rÅ«paá¹ƒ na samu
samuá¹-á¹-hÄ• petÄ«ti Ä• ha ``vakkhati cÄ• â€™â€™ tiÄ• diá¹ƒ. ajjhatta santÄ• nagato ca b
duvidhÄ• hÄ• roti sambandho.

etthacÄ• tiÄ• dÄ«su. utu paÃ±cavidho. ajjhattasantÄ• ne catujavasena catubbidho, bahiddh
eko. tathÄ• Ä• hÄ• ropi paÃ±cavidho. tesu á¹-hapetvÄ• bahiddhÄ• hÄ• raá¹ƒ avasesÄ• na
rÅ«pasamuá¹-á¹-hÄ• pane vivÄ• do natthi. bahiddhÄ• hÄ• rassa pana ajjhattasantÄ• ne rÅ«
atthÄ«ti taá¹ƒ dassetuá¹ƒ ``ettha cÄ• â€™â€™ tiÄ• dimÄ• ha. ``utuojÄ• naá¹ƒ viyÄ• â€™â€
ajjhattasantÄ• ne rÅ«pasamuá¹-á¹-hÄ• panaá¹ƒ viya. aá¹-á¹-hakathÄ• pÄ• á¹-he. ``dantavic
ti dantehi saá¹…khÄ• ditvÄ• vicuá¹‡á¹‡aá¹ƒ kataá¹ƒ pana. ``sitthaá¹ƒâ€™â€™ ti bhattacuá
á¹-Ä«kÄ• pÄ• á¹-he. ``sÄ• â€™â€™ ti bahiddhÄ• ojÄ• . ``nasaá¹…khÄ• ditoâ€™â€™ ti na
``tattakenapÄ«â€™â€™ ti mukheá¹-hapitamattenapi. ``abbhantarassÄ• â€™â€™ ti ajjhattÄ
``aá¹-á¹-haaá¹-á¹-harÅ«pÄ• ni samuá¹-á¹-hÄ• petÄ«â€™â€™ ti upatthambhanavasena sam
pana ajjhattikÄ• hÄ• ro eva samuá¹-á¹-hÄ• petÄ«ti adhippÄ• yo. ``upÄ• dinnakÄ• â€™â€™
vuccanti. bahiddhÄ• ojÄ• pi rÅ«paá¹ƒ samuá¹-á¹-hÄ• peti \Be 216/ yevÄ• ti sambandho. ``t
ajjhatta utunÄ• . ``sediyamÄ• nÄ• â€™â€™ ti usmÄ• piyamÄ• nÄ• . ``tÄ• ya ca ojÄ• yÄ• â€
``medasinehupacaya vasenÄ• â€™â€™ ti medakoá¹-á¹-hÄ• sarasasineha koá¹-á¹-hÄ• sÄ•
itarÄ• ni pana tÄ«á¹‡irÅ«pasamuá¹-á¹-hÄ• nÄ• ni. pÄ• á¸·ipÄ• á¹-he. ``indriyÄ• nÄ«â€™â€™
rÅ«pÄ• ni. ``vihÄ• roâ€™â€™ ti samÄ• patti eva vuccati. samÄ• patti cittena jÄ• tattÄ• tÄ•
nÄ«ti katvÄ• kasmÄ• vuttanti pucchati. ``upacaritattÄ• â€™â€™ ti á¹-hÄ• nÅ«pacÄ• rena v
vannaá¹ƒâ€™â€™ ti indriyarÅ«pÄ• naá¹ƒ. nidhikaá¹‡á¸• apÄ• á¹-he. sundaro vaá¹‡á¹‡o ya
suvaá¹‡á¹‡assa bhÄ• vo suvaá¹‡á¹‡atÄ• . tathÄ• sussaratÄ• . ``saroâ€™â€™ ti ca saddo v

``susaá¹‡á¹-hÄ• naá¹ƒâ€™â€™ ti aá¹…gapaccaá¹…gÄ• naá¹ƒ suá¹-á¹-husaá¹‡á¹-hÄ• naá¹
sundararÅ«pakÄ• yatÄ• . ``yathÄ• â€™â€™ ti yenaÄ• kÄ• rena saá¹‡á¹-hite sati. tathÄ• te
hotÄ«ti yojanÄ• .

lahutÄ• dittaye. dandhattÄ• dikarÄ• naá¹ƒ dhÄ• tukkhobhÄ• naá¹ƒ paá¹-ipakkhehi paccaye
viggaho. ``etassÄ• â€™â€™ ti lahutÄ• dittayassa vuttÄ• . tasmÄ• etaá¹ƒ lahutÄ• dittayaá¹ƒ
vattabbanti adhippÄ• yo. ``yamakesupi addhÄ• paccuppanneneva gahitoâ€™â€™ ti yassa
tassa sotÄ• yatanaá¹ƒ uppajjatÄ«ti. sacakkhukÄ• naá¹ƒ asotakÄ• naá¹ƒ upapajjantÄ• naá¹ƒ
uppajjatÄ«tiÄ• dÄ«su uppÄ• davÄ• re paá¹-isandhivasena, nirodhavÄ• re cutivasena addhÄ
adhippÄ• yo. akammajÄ• naá¹ƒ pavattikÄ• le kÄ• labhedo vuttoti. ``kammavipÄ• kajÄ• Ä• b
vÄ«thimuttasaá¹…gahe upacchedakakammadÄ«paniyaá¹ƒ `atthi vÄ• ta samuá¹-á¹-hitÄ• Ä•
kammavipÄ• kajÄ• Ä• bÄ• dhÄ• â€™ ti vuttaá¹ƒ. tÄ• ni upapÄ«á¸·akupaghÄ• taka kammÄ
khobhetvÄ• nÄ• nÄ• bÄ• dhe uppÄ• dentÄ«ti sambandho. sarÄ«re á¹-hanti tiá¹-á¹-hantÄ«ti
``tadanugatikÄ• ni eva hontÄ«â€™â€™ ti kammajÄ• dÄ«nipi khubbhitÄ• ni eva hontÄ«ti adh
kÄ• raá¹‡esu yenakenacikÄ• raá¹‡ena cakkhurogÄ• dike Ä• bÄ• dhe \Be 217/ jÄ• te tasmiá
rogasamuá¹-á¹-hÄ• nÄ• ni Ä• bÄ• dhabhÄ• vaá¹ƒ gacchantiyeva. evaá¹ƒ santepi tappariyÄ•
tadanugatikabhÄ• vena Ä• bÄ• dhabhÄ• vaá¹ƒ gacchanti, na ujukato kammavasenÄ• ti dÄ«
Ä• bÄ• dho nÄ• ma natthi. tathÄ• pi aá¹-á¹-hasu Ä• bÄ• dhesupi atthi vÄ• tasamuá¹-á¹-hÄ•
atthi kammasamuá¹-á¹-hÄ• nÄ• Ä• bÄ• dhÄ• ti avatvÄ• atthi kammavipÄ• kajÄ• Ä• bÄ• dh
upapÄ«á¸·ako paghÄ• takakammÄ• naá¹ƒvasena uppanno yokocidhÄ• tukkhobho suttantap
vuccatiyeva. tato jÄ• to yokoci Ä• bÄ• dho kammavipÄ• kajoti vuttoti. sugambhÄ«ramidaá¹ƒ
suá¹-á¹-huvicÄ• retvÄ• kathetabbaá¹ƒ. ``yatoâ€™â€™ ti yasmÄ• kammasamuá¹-á¹-hÄ• nÄ
labbhamÄ• no siyÄ• . kevalaá¹ƒ so kammasamuá¹-á¹-hÄ• no Ä• bÄ• dho nÄ• ma natthÄ«ti
kammanibbattÄ• â€™â€™ ti mettÄ• karuá¹‡Ä• kammanibbattÄ• . suvidÅ«ratÄ• yaceva nirÄ
``saá¹‡á¹-hitiyÄ• â€™â€™ ti dukkhobhanÄ«ye visesanapadaá¹ƒ. hetupadaá¹ƒ vÄ• daá¹-á¹-
dukkarÄ• dukkhobhanÄ«yÄ• . ``kÄ• maá¹ƒâ€™â€™ ti kiÃ±cÄ• pÄ«ti atthe nipÄ• tapadaá¹ƒ

``vuccateâ€™â€™ tiÄ• dÄ«su. rÅ«papaccayadhammÄ• naá¹ƒ paccayakiccaá¹ƒ tividhaá¹ƒ.
anupÄ• lanaÃ±ca. tattha jananakiccaá¹ƒ janetabbÄ• naá¹ƒ jÄ• tikkhaá¹‡e eva labbhati. sesa
á¹-hitikkhaá¹‡epi labbhati. bhaá¹…gakkhaá¹‡e pana sabbaá¹ƒ paccayakiccaá¹ƒ natthi. tattha
vicÄ• rento ``rÅ«pajanakÄ• naá¹ƒâ€™â€™ tiÄ• dimÄ• ha. ``apicÄ• â€™â€™ tiÄ• dÄ«su. ``t
upacayasantatÄ«naá¹ƒ, jaratÄ• aniccatÄ• naÃ±ca. ``tesÅ«â€™â€™ ti kutoci samuá¹-á¹-hÄ
abhidhammattha saá¹…gahepana. ``evaá¹ƒ santepÄ«â€™â€™ ti paccayavisesena adissam
``sÄ• rataraâ€™â€™ nti atisÄ• rabhÅ«taá¹ƒ. ``seyyoâ€™â€™ ti seá¹-á¹-ho.

rÅ«pasamuá¹-á¹-hÄ• nÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<169> kalÄ• payojanÄ• yaá¹ƒ \Be 218/. ``saá¹…khÄ• neâ€™â€™ ti gaá¹‡ane. ``tenÄ• â€™

ekasaddena dassetÄ«ti sambandho. ``piá¹‡á¸• Ä«â€™â€™ ti ekagghano. mÅ«laá¹-Ä«kÄ• p
``uppÄ• dÄ• dippavattitoâ€™â€™ ti uppÄ• dÄ• divasena pavattanato. ``itÄ«â€™â€™ ti tasm
vuccanti. ``evaá¹ƒ vikÄ• rapariccheda rÅ«pÄ• ni ca yojetabbÄ• nÄ«â€™â€™ ti paÃ±cavikÄ•
copanÄ• disabhÄ• vÄ• honti, na ekamekassa rÅ«passa. tasmÄ• tÄ• ni ekekasmiá¹ƒ kalÄ•
paricchedarÅ«paá¹ƒ pana kalÄ• papariyÄ• pannaá¹ƒ rÅ«paá¹ƒ na hoti. tasmÄ• dvinnaá¹ƒ c
antarÄ• taá¹ƒpi ekekameva hotÄ«ti daá¹-á¹-habbaá¹ƒ. ``catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ
ti ettha catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒpi lakkhaá¹‡amattena nÄ• nattaá¹ƒ hoti, pavattiva
saá¹…khÄ• naá¹-á¹-henapi eko nissayoti vattabbameva. evaÃ±hisati ekasaddassa attha cal
saddenÄ• â€™â€™ ti cittajasaddena. attÄ• naá¹ƒ mocento ``adhippÄ• yenÄ• â€™â€™ ti Ä
vuttaá¹ƒ hoti. attano adhippÄ• yaá¹ƒ dassento ``ettha panÄ• â€™â€™ tiÄ• dimÄ• ha. tattha
cittajasaddena. ``tÄ• yavÄ• cÄ• yÄ• â€™â€™ ti vacÄ«mayasaddenÄ• ti attho. ``viÃ±Ã±attÄ
iccevattho. viÃ±Ã±Ä• petÄ«ti viÃ±Ã±Ä• pito. tassa bhÄ• vo viÃ±Ã±Ä• vitattaá¹ƒ. vitakkavipp
mahantaá¹ƒ atthaá¹ƒ cintentassa sokavasena vÄ• tuá¹-á¹-hivasena vÄ• balavavitakko pava
tuá¹-á¹-hiá¹ƒ vÄ• sandhÄ• re tuá¹ƒ asakkonto dutÄ«yena saddhiá¹ƒ mantento viya attano m
saddaá¹ƒ katvÄ• samudÄ«rati. pakatijano taá¹ƒ saddamattaá¹ƒ suá¹‡Ä• ti vÄ• na vÄ• suá¹
akkharaá¹ƒ vÄ• atthaá¹ƒ vÄ• adhippÄ• yaá¹ƒ vÄ• na jÄ• nÄ• ti. dibbasotena vÄ• vijjÄ• so
akkharaá¹ƒpi atthaá¹ƒpi adhippÄ• yaá¹ƒpi jÄ• nÄ• ti. jÄ• nitvÄ• evaá¹ƒpi te mano, itthaá¹ƒp
ayaá¹ƒ vitakkavipphÄ• rasaddo nÄ• ma. so viÃ±Ã±attirahito sotaviÃ±Ã±eyyoti mahÄ• aá¹-á¹
saá¹…gahakÄ• ropana vacÄ«mayasaddonÄ• ma viÃ±Ã±attirahitoti vÄ• asotaviÃ±Ã±eyyoti
``Ä• gateâ€™â€™ ti aá¹-á¹-hakathÄ• su \Be 219/ Ä• gate. ``paccetabbÄ• â€™â€™ ti saddh
``á¹-Ä«kÄ• supanassÄ• â€™â€™ ti assasaccasaá¹…khepassa dvÄ«suá¹-Ä«kÄ• su. akkhar
attho cÄ• ti dvando. appaÃ±Ã±Ä• yamÄ• nÄ• akkharapadabyaÃ±janatthÄ• yassÄ• ti vigga
``andhadamiá¸·Ä• dÄ«naá¹ƒâ€™â€™ ti andhajÄ• tikadamiá¸·ajÄ• tikÄ• dÄ«naá¹ƒ milakkhÅ
khipitasaddo ca vamitasaddo ca chaá¸• á¸• itasaddo cÄ• ti dvando. Ä• disaddena tÄ• disÄ•
roditÄ• dayo saá¹…gaá¹‡hÄ• ti. sesametthasuviÃ±Ã±eyyaá¹ƒ.

kalÄ• payojanÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<161> rÅ«pappavattikkame. napuggalavasena visesanaá¹ƒ hoti. bhÅ«mivasena visesanaá
pavattikÄ• lavasenÄ• ti adhippÄ• yo.

etthacÄ• tiÄ• dÄ«su. purimesu dvÄ«su yonÄ«su pÄ• á¸·inayena veditabbÄ• ti sambandho.
aá¹‡á¸• ajÄ• ti ca jalÄ• bujÄ• ti ca vuccanti. kathaá¹ƒ ayaá¹ƒ nayo pÄ• á¸·inayo nÄ• ma hotÄ
aá¹‡á¸• akosaá¹ƒ vatthikosaá¹ƒ abhinibbhijja abhinibbhijja jÄ• yantÄ«ti vacanena aá¹‡á¸• at
vijÄ• tÄ• nikkhantÄ• ti attho viÃ±Ã±Ä• yati. aá¹-á¹-hakathÄ• yaá¹ƒ pana aá¹‡á¸• ejÄ• tÄ• ja
vuttaá¹ƒ. gabbhapaliveá¹-hanÄ• sayo nÄ• ma yena paliveá¹-hito gabbho tiá¹-á¹-hati. vibhÄ•
``ukkaá¹ƒsagati paricchedavasenÄ• â€™â€™ ti ukkaá¹-á¹-happavattiniyamanavasena. ukka
vuttaá¹ƒ hoti. abhirÅ«passa kaÃ±Ã±Ä• dÄ• tabbÄ• ti ettha kaÃ±Ã±Ä• dÄ• tabbÄ• ti sÄ• ma

purisassÄ• ti vuttattÄ• kaÃ±Ã±Ä• pi abhirÅ«pakaÃ±Ã±Ä• eva viÃ±Ã±Ä• yati. ayaá¹ƒ ukkaá
tÄ• ni sabbÄ• nÄ«â€™â€™ tiÄ• dÄ«su. tÄ• nisabbÄ• nipi cakkhu sota ghÄ• na bhÄ• va dva
labbhati. ukkaá¹-á¹-hena kammena eva labbhatÄ«ti adhippÄ• yo. vibhaá¹…gapÄ• á¹-he. sac
paá¹-isandhikÄ• le na labbhatÄ«ti vuttaá¹ƒ ``ekÄ• dasÄ• yatanÄ• nÄ«â€™â€™ ti. cakkhuve
sotavekallassa aparÄ• nidasa, cakkhu sotavekallassanava \Be 220/, gabbhaseyyassavasen
pÄ• á¸·iyaá¹ƒ opapÄ• ti kagabbhaseyyakÄ• naá¹ƒ eva vuttattÄ• ``pÄ• á¸·iyaá¹ƒ avuttaá¹ƒpi
avuttampi cakkhÄ• divekallaá¹ƒ. ``aÃ±Ã±amaÃ±Ã±aá¹ƒ avinÄ• bhÄ• vavuttitÄ• vuttÄ• â€™
ghÄ• nÄ• yatanaá¹ƒ uppajjati, tassa jivhÄ• yatanaá¹ƒ uppajjatÄ«ti, Ä• mantÄ• . yassa vÄ• p
uppajjati, tassa ghÄ• nÄ• yatanaá¹ƒ uppajjatÄ«ti, Ä• mantÄ• tiÄ• dinÄ• vuttÄ• peyyÄ• lam
na pana icchitanti sambandho. ``jivhÄ• vekallatÄ• viyÄ• â€™â€™ ti jivhÄ• vekallatÄ• nÄ• m
``ghÄ• navekallatÄ• pi atthÄ«ti yuttaá¹ƒâ€™â€™ ti ettha pÄ• á¸·iyaá¹ƒ aghÄ• nakÄ• naá¹ƒ i
idaá¹ƒ mÄ• tugabbhe ghÄ• nÄ• yatane anuppanneyeva puretaraÃ±ca vantÄ• naá¹ƒ itthipuri
ghÄ• navekallÄ• naá¹ƒ atthitÄ• yÄ• tipi vadanti. gabbhe sentÄ«ti gabbhasayÄ• . gabbhasay

pavattikÄ• letiÄ• dÄ«su. mÅ«laá¹-Ä«kÄ• pÄ• á¹-he. ``oratoâ€™â€™ ti paá¹-isandhiá¹ƒ upÄ
ekÄ• dasamasattÄ• he anÄ• gateti vuttaá¹ƒ hoti. rÅ«pÄ• yatanaá¹ƒ nuppajjissati. no ca cakk
nuppajjissatÄ«ti idaá¹ƒ addhÄ• paccuppannavasena vuttaá¹ƒ. tasmÄ• paá¹-isandhito paá¹-
rÅ«pÄ• yatanaá¹ƒ yÄ• vajÄ«vaá¹ƒpi uppannantveva vuccati. na uppajjissamÄ• nanti. cakkh
ekÄ• dasamasattÄ• hÄ• orato á¹-hitassa na uppannaá¹ƒ. tadÄ• anuppannattÄ• ekÄ• dasa
uppajjissatÄ«ti vattabbaá¹ƒ hoti. pacchima bhavikattÄ• pana tadubhayampi bhavantare nup
ghÄ• nÄ• yatanaá¹ƒ nibbattetÄ«ti ghÄ• nÄ• yatanÄ• nibbattataá¹ƒ, kammaá¹ƒ. tena kamme
gahitappaá¹-isandhikÄ• naá¹ƒ. idaÃ±ca yadi tannibbattakena kammena paá¹-isandhiá¹ƒ gaá
anuppanne antarÄ• na kÄ• laá¹…kareyyunti katvÄ• vuttaá¹ƒ. tannibbattakena kammena pa
tato balavante upacchedakakamme Ä• gate sati. ghÄ• nÄ• yatanuppattikÄ• laá¹ƒ apatvÄ• a
natthi. ``cakkhughÄ• nesu vuttesÅ«â€™â€™ ti á¹-Ä«kÄ• yaá¹ƒ vuttesu. ``atthato siddhÄ• e
ekÄ• dasamasattÄ• he uppannÄ• ti siddhÄ• eva. ``Ä«disesuá¹-hÄ• nesÅ«â€™â€™ ti sabh
\Be 221/ á¹-hÄ• nesu. aá¹-á¹-hakathÄ• yeva pamÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ yuttÄ• ti adhippÄ• yo
``purimaá¹ƒ bhavacakkaá¹ƒâ€™â€™ ti avijjÄ• mÅ«lakaá¹ƒ vedanÄ• vasÄ• naá¹ƒ bhavacak
``anupubbappavattidÄ«panatoâ€™â€™ ti yathÄ• pacchime taá¹‡hÄ• mÅ«lake bhavacakke
vadantena bhavapaccayÄ• jÄ• tÄ«ti evaá¹ƒ ekato katvÄ• vuttÄ• , na tathÄ• purime bhavac
saá¹…khÄ• rapaccayÄ• viÃ±Ã±Ä• á¹‡aá¹ƒ, viÃ±Ã±Ä• á¹‡a paccayÄ• nÄ• ma rÅ«pantiÄ• c
``so paá¹-ikkhittoyevÄ• â€™â€™ ti Ä• yatanÄ• naá¹ƒ kamato vinicchayaá¹-á¹-hÄ• ne desan
uppattikkamo paá¹-ikkhitto.

saá¹ƒyuttake yakkhasaá¹ƒyuttapÄ• á¸·iyaá¹ƒ. gÄ• thÄ• su. ``kalalÄ• â€™â€™ ti kalalato. ``
abbudato. ``pesiyÄ• â€™â€™ ti pesito. ``ghanÄ• â€™â€™ ti ghanato. ``jÄ• tiuá¹‡á¹‡aá¹ƒsÅ«
suddhajÄ• tikassa elakassa lomaá¹ƒsÅ«hi. ``paripakkasamÅ«hakaá¹ƒâ€™â€™ ti kalalato p
paripakkaÃ±ca samÅ«hÄ• kÄ• raÃ±ca hutvÄ• . ``vivattamÄ• naá¹ƒ tabbhÄ• vaá¹ƒâ€™â€™

vattamÄ• naá¹ƒ. ``vilÄ«nati pusadisÄ• â€™â€™ ti aggimhi vilÄ«natipurasasadisÄ• . ``mucca
nalaggati. etÄ• nijÄ• yantÄ«ti evaá¹ƒ aá¹-á¹-hakathÄ• yaÃ±ca vuttaá¹ƒ. ``dvÄ• cattÄ• lÄ«sa
navamÄ• se atikkamma vÄ«satimedivase. yadi evaá¹ƒ, paÃ±camesattÄ• he paÃ±cappasÄ•
ekÄ• dasamesattÄ• he cattÄ• ri Ä• yatanÄ• ni jÄ• yanti, majjhepana paÃ±casattÄ• hÄ• atth
``ettha cÄ• â€™â€™ tiÄ• diá¹ƒ. ``chasattÄ• hÄ• â€™â€™ ti ekÄ• dasamena saddhiá¹ƒ cha
pacchimadivase jÄ• tattÄ• chadivasÄ• ni avasiá¹-á¹-hÄ• ni honti. ``pariá¹‡atakÄ• lÄ• â€™â
paripÄ• kagatÄ• eva hi kammajamahÄ• bhÅ«tÄ• suppasannÄ• honti. tesaÃ±ca pasÄ• dag
``tassÄ• â€™â€™ ti kalalassa. vaá¹‡á¹‡ajÄ• taá¹ƒ vÄ• saá¹‡á¹-hÄ• naá¹ƒ vÄ• ti sambandh
``Ä• kÄ• sakoá¹-á¹-hÄ• sikoâ€™â€™ ti manussehi Ä• kÄ• sakoá¹-á¹-hÄ• se á¹-hapito. hutvÄ
paramÄ• á¹‡uto parittakaá¹ƒ siyÄ• ti Ä• ha ``sohÄ«â€™â€™ tiÄ• diá¹ƒ. ``soâ€™â€™ ti para
paá¹-isandhikkhaá¹‡e kalalarÅ«paá¹ƒ kalÄ• pattayaparimÄ• á¹‡aá¹ƒ. paramÄ• á¹‡u pana \B
ekÅ«napaÃ±Ã±Ä• sakalÄ• paparimÄ• á¹‡o. tasmÄ• taá¹ƒ tato parittakanti vuttaá¹ƒ hoti. paa
paraá¹ƒ pana taá¹ƒpi khaá¹‡ekhaá¹‡e upacitameva hoti. ``dhÄ• tÅ«naá¹ƒâ€™â€™ ti catudh
Ä• gatÄ• naá¹ƒ catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ. kalalassavÄ• upacitappamÄ• á¹‡aá¹ƒ g
``vatthusmiá¹ƒâ€™â€™ ti abbudÄ• divatthumhi. ``jalÄ• bumÅ«lÄ• nusÄ• renÄ• â€™â€™ ti
mÅ«lÄ• nu sÄ• renÄ• ti adhippÄ• yo. gÄ• thÄ• yaá¹ƒ. ``mÄ• tutiro kucchigatoâ€™â€™ ti va
``mÄ• tukucchigato tiroâ€™â€™ ti vuttaá¹ƒ. tenÄ• ha ``mÄ• tuyÄ• tirokucchi gatoâ€™â€™
sukhumehi chiddehi samannÄ• gato. laddhaá¹ƒvÄ• pÄ• nabhojanaá¹ƒ. ``tato paá¹-á¹-hÄ• y
sattarasamabhavaá¹…gacittato paá¹-á¹-hÄ• ya. ``rÅ«pasamuá¹-á¹-hÄ• ne vuttamevÄ• â€™
mÅ«laá¹-Ä«kÄ• vÄ• da vicÄ• raá¹‡Ä• yaá¹ƒ `yaá¹ƒ pitattha na ca yuttaâ€™ ntiÄ• dinÄ• vut
``ajjhohaá¹-Ä• hÄ• rÄ• bhÄ• vatoâ€™â€™ ti bahiddhÄ• hÄ• rÄ• bhÄ• vatoti adhippÄ• yo. ``
rÅ«pabrahmaloke. abhÄ• vaá¹ƒ vaá¹‡á¹‡eti. kasmÄ• pana vaá¹‡á¹‡eti, nanu vaá¹‡á¹‡entas
siyÄ• ti. virodho vÄ• hotu, avirodho vÄ• . pÄ• á¸·iyeva pamÄ• á¹‡anti dassento ``rÅ«padhÄ
vibhaá¹…ge pÄ• á¸·iá¹ƒ Ä• hari. tattha ``rÅ«padhÄ• tuyÄ• â€™â€™ ti rÅ«palokadhÄ• tuyÄ•
hoti. ``upapattikkhaá¹‡eâ€™â€™ ti paá¹-isandhikkhaá¹‡e. Ä• cariyassa adhippÄ• yaá¹ƒ vibh
tiÄ• dimÄ• ha. ``phoá¹-á¹-habbe paá¹-ikkhittepÄ«â€™â€™ ti paÃ±cÄ• yatanÄ• nÄ«ti vÄ• pa
paricchedakaraá¹‡ameva paá¹-ikkhi panaá¹ƒ daá¹-á¹-habbaá¹ƒ. ``kiccantara sabbhÄ• vÄ• â
phoá¹-á¹-habbakiccato kiccantarassa vijjamÄ• nattÄ• . kimpana kiccantaranti. rÅ«pakÄ• yas
hetupaccayakiccaá¹ƒ. mahÄ• bhÅ«tÄ• hetÅ« mahÄ• bhÅ«tÄ• paccayÄ• rÅ«pakkhandhas
bhagavatÄ• vuttaá¹ƒ. tattha hetukiccaá¹ƒ nÄ• ma rÅ«pajananakiccaá¹ƒ. paccaya kiccaá¹ƒ n
kiccaá¹ƒ. kiccantaramevanatthÄ«ti ghÄ• nÄ• dÄ«naá¹ƒ visaya gocarabhÄ• vakiccaá¹ƒ tesaá
aÃ±Ã±aá¹ƒ kiccaá¹ƒ nÄ• ma natthi. ``yenÄ• â€™â€™ ti kiccantarena. ``teâ€™â€™ ti gandh
tÄ• nugataá¹ƒ \Be 223/ vÄ• daá¹ƒ dassento ``yathÄ• panÄ• â€™â€™ tiÄ• dimÄ• ha. ``yena
visayagocarabhÄ• vakiccavisesena. rÅ«pajananarÅ«pÅ«patthambhana kiccavisesena ca. ``
sabbasmiá¹ƒ pÄ• á¸·ippadese. ``tesaá¹ƒâ€™â€™ ti gandhÄ• dÄ«naá¹ƒ. ``tatthÄ• â€™â€™
dhammamattabhÄ• venÄ• â€™â€™ ti ettha yathÄ• aggimhi jÄ• te tassa nissandÄ• nÄ• m
jÄ• yantiyeva. vaá¹‡á¹‡opi jÄ• yati, obhÄ• sopi, gandhopi, rasopi, dhÅ«mopi, pupphullÄ• nip
tehi vaá¹‡á¹‡Ä• dÄ«hi karaá¹‡Ä«ye kiccavisese satipi asatipi. tathÄ• mahÄ• bhÅ«tesu jÄ• t

nÄ• ma icchantassapi anicchantassapi kiccavisese satipi asatipi jÄ• yantiyeva. evaá¹ƒ
nissandadhammamattabhÄ• vena. anuppaveso yutto siyÄ• ajjhatta santÄ• neti adhippÄ• y
vatthÄ• bharaá¹‡a vimÄ• nÄ• dÄ«su tesaá¹ƒ bhÄ• vo icchi tabbo siyÄ• . ajjhattepi vÄ• kÄ•
mÄ• pitakÄ• leti. ettha ca ``dhammÄ• yatana dhammadhÄ• tÅ«su anuppavesoâ€™â€™ ti e
tÄ• va. ye pana anÄ• pÄ• tÄ• gatÄ• rÅ«pÄ• dayopi dhammÄ• rammaá¹‡amicceva vadantÄ
paá¹-ikkhittaá¹ƒ. anÄ• pÄ• tÄ• gamanaá¹ƒ nÄ• ma visayagocara kiccarahitatÄ• vuccati. taÃ
devÄ• nampi brahmÄ• nampi pasÄ• darÅ«pesu anÄ• pÄ• tÄ• gamanameva adhippetaá¹ƒ.
vicÄ• retvÄ• kathetabbaá¹ƒ. api ca nissandadhammÄ• nÄ• ma oá¸·Ä• rikÄ• naá¹ƒ mahÄ•
bhaveyyuá¹ƒ. brahmÄ• naá¹ƒ pana ajjhatta rÅ«paá¹ƒ appanÄ• pattakammavisesena pavat
tasmÄ• kÄ• masatta santÄ• ne viya tattha paripuá¹‡á¹‡aá¹ƒ nissandarÅ«paá¹ƒ nÄ• ma vic
rammaá¹‡aÃ±ca mukhyadhammÄ• rammaá¹‡aá¹ƒ anuloma dhammÄ• yatananti pÄ• á¸·iya
``jÄ«vita chakkaÃ±cÄ• â€™â€™ ti vattabbaá¹ƒ rÅ«paloke. ``tatthÄ• â€™â€™ ti asaÃ±Ã±as
jÄ«vitanavakaá¹ƒ kasmÄ• visuá¹ƒ na vuttanti. paá¹-isandhikkhaá¹‡e kasmÄ• na vuttaá¹ƒ. p
na vuttameva. ``Ä• hÄ• rÅ«patthambhakassÄ• â€™â€™ ti Ä• hÄ• rasaá¹…khÄ• tassa rÅ«p
byÄ• pino anupÄ• lakajÄ«vitassÄ• â€™â€™ ti kÄ• yadasakabhÄ• vadasakesu pariyÄ• pan
devÄ• â€™â€™ ti \Be 224/ jÄ«vitanavakameva. ``tatthÄ• â€™â€™ ti rÅ«paloke. udayabhÅ
vaá¸• á¸• hibhÅ«tassa. ``dvÄ«su aggÄ«sÅ«â€™â€™ ti pÄ• cakaggismiÃ±ca kÄ• yaggismiÃ
bahuko Ä• taá¹…ko yassÄ• ti viggaho. ``visamavepÄ• kiniyÄ• â€™â€™ ti visamaá¹ƒ pÄ• ce
udaragginÄ• . ``padhÄ• nakkhamÄ• yÄ• â€™â€™ ti padhÄ• na saá¹…khÄ• taá¹ƒ bhÄ• van
``etaá¹ƒâ€™â€™ ti jÄ«vitanavakaá¹ƒ. ``therena cÄ• â€™â€™ ti anuruddhattherena ca. ``et
navakaá¹ƒ. ``nirodhakkamoâ€™â€™ ti maraá¹‡Ä• sannakÄ• le nirodhakkamo. ``etthÄ• â€™
kaá¸·evaraá¹ƒ vuccati matasarÄ«raá¹ƒ. tassa nikkhepo kaá¸·evaranikkhepo. aÃ±Ã±esaÃ±ca
kaá¸·evaranikkhepo nÄ• ma natthi. kasmÄ• pana tesaá¹ƒ kaá¸·evaranikkhepo nÄ• ma natth
tiÄ• diá¹ƒ. vibhÄ• vanipÄ• á¹-he. sabbesaá¹ƒpi rÅ«pabrahmÄ• naá¹ƒ. Ä• hÄ• rasamuá¹-á¹-h
abhÄ• vato tisamuá¹-á¹-hÄ• nÄ• nÄ«ti vuttaá¹ƒ. asaÃ±Ã±asatte cittasamuá¹-á¹-hÄ• nÄ• nan
dvisamuá¹-á¹-hÄ• nÄ• nÄ«ti vuttaá¹ƒ. ``tÄ• nÄ«â€™â€™ ti maraá¹‡Ä• sanna cittasamuá¹-á
parimÄ• á¹‡aá¹ƒ assÄ• ti tÄ• vattakaá¹ƒ. ``lahukagarukatÄ• divikÄ• roâ€™â€™ ti sakalarÅ«
lahukagarukÄ• divikÄ• ro. api ca tattha dandhattÄ• dikara dhÄ• tukkhobhapaccayÄ• naá¹ƒ s
niccakÄ• lampi sakalasarÄ«rassa lahutÄ• diguá¹‡o vattatiyeva. kiá¹ƒ tattha paá¹-ipakkha dh
tathÄ• asaÃ±Ã±asattepi ruppanavikÄ• ra cintÄ• yÄ• ti.

rÅ«pappavattikkamÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<161> nibbÄ• nasaá¹…gahe. dvÄ«su nibbÄ• napadesu pathamapadaá¹ƒ aviÃ±Ã±Ä• tattha
dutÄ«yaá¹ƒ viÃ±Ã±Ä• tatthaá¹ƒ visesapadaá¹ƒ. kilese sametÄ«ti samaá¹‡o. ariyapuggalo. s
sÄ• maÃ±Ã±aá¹ƒ. ariyamaggo. sÄ• maÃ±Ã±assa phalÄ• ni sÄ• maÃ±Ã±aphalÄ• ni. lokato
lokuttaraá¹ƒ. loke na paÃ±Ã±Ä• vÄ«yatÄ«ti paÃ±Ã±attÄ«ti imamatthaá¹ƒ sandhÄ• ya ``nahÄ
225/. cattÄ• rimaggaÃ±Ã±Ä• á¹‡Ä• ni catumaggaÃ±Ã±Ä• á¹‡anti evaá¹ƒ samÄ• savasena e

patvÄ• bahuvacanantaá¹ƒ hotÄ«tiÄ• ha ``catÅ«hi ariyamaggaÃ±Ã±Ä• á¹‡ehÄ«â€™â€™ ti.
ariyamaggasadisamhÄ• . ``vimukhÄ• naá¹ƒâ€™â€™ ti parammukhÄ• naá¹ƒ. ``jaccandhÄ•
jaccandhÄ• naá¹ƒ candamaá¹‡á¸• alassa avisayabhÄ• vo viya. ``tassÄ• â€™â€™ ti nibbÄ•
``jaccandhÄ• naá¹ƒâ€™â€™ ti avisayapade sÄ• mipadaá¹ƒ. ``tassÄ• â€™â€™ ti bhÄ• vapa
kiÃ±ciyaá¹ƒ atthajÄ• taá¹ƒ. assanibbÄ• nassa siddhatanti sambandho. apÄ• kaá¹-assa dhar
atthi. kuto tassa sacchikaraá¹‡aá¹ƒ bhavissatÄ«ti adhippÄ• yo. ``yenÄ• â€™â€™ ti vÄ• yÄ•
vinÄ• â€™â€™ ti nibbÄ• nÄ• rammaá¹‡aá¹ƒ alabhitvÄ• ti vuttaá¹ƒ hoti. ``akiccasiddhiá¹ƒâ€
kiccassa asiddhiá¹ƒ. ``tatoâ€™â€™ ti tasmÄ• . ``vadhÄ• yÄ• â€™â€™ ti vadhituá¹ƒ. ``paris
vÄ• yamantÄ• . gÄ• thÄ• yaá¹ƒ. ``antojaá¹-Ä• â€™â€™ ti ajjhattasantÄ• ne taá¹‡hÄ• jaá¹-Ä
``bahijaá¹-Ä• â€™â€™ ti bahiddhÄ• santÄ• ne taá¹‡hÄ• jaá¹-Ä• , taá¹‡hÄ• vinaddhÄ• . ``tas
``vatthutoâ€™â€™ ti visuá¹ƒvisuá¹ƒ jÄ• tasarÅ«pato. parinibbÄ• yiá¹ƒsu, parinibbÄ• yanti, p
parinibbutÄ• . takÄ• rapaccayassa kÄ• lattayepi pavattanato. yathÄ• diá¹-á¹-hÄ• , sutÄ• , m
visiá¹-á¹-haá¹ƒ katvÄ• jÄ• nitabbanti viÃ±Ã±Ä• á¹‡aá¹ƒ. na nidassitabbanti anidassanaá¹ƒ.
anantaá¹ƒ. sabbato pavattÄ• guá¹‡appabhÄ• etassÄ• ti sabbatopabhaá¹ƒ. ``bhagavatÄ• v
dÄ«ghanikÄ• ye kevaá¹-á¹-asutte vuttaá¹ƒ. ``savantiyoâ€™â€™ ti mahÄ• nadiyo vÄ• kunna
ti pavisanti. ``dhÄ• rÄ• tiâ€™â€™ meghavuá¹-á¹-hidhÄ• rÄ• . buddhesu anuppajjantesu eka
sakkotÄ«ti idaá¹ƒ buddhuppÄ• dakappe eva pacceka sambuddhÄ• pi uppajjantÄ«ti katvÄ•
pÄ• á¸·iyaá¹ƒ pana buddhasuÃ±Ã±akappepi paccekasambuddhÄ• naá¹ƒ uppatti Ä• gatÄ• e
sÄ• vakasatto gahetabbo. evaÃ±hi sati apadÄ• napÄ• á¸·iyÄ• avirodho hoti. ``Ä• rÄ• dhent
paá¹-ilabhanti. sabbato pavattÄ• guá¹‡appabhÄ• etassÄ• ti atthaá¹ƒ sandhÄ• ya ``sabbato
ti \Be 226/ vuttaá¹ƒ. ``joti vanta tarovÄ• â€™â€™ ti obhÄ• savantataro vÄ• . sabbattha pabh
sabbatopabhanti imamatthaá¹ƒ sandhÄ• ya sabbato vÄ• pabhutameva hotÄ«ti vuttaá¹ƒ. ter
natthÄ«â€™â€™ ti. ``evaá¹ƒsante pÄ«â€™â€™ ti evaá¹ƒ vuttanayena ekavidhe santepi. ``u
upacÄ• ravasena vohituá¹ƒ. ``yathÄ• hÄ• â€™â€™ ti tasmiá¹ƒ yevasutte puna kiá¹ƒ Ä• ha
bhavanetti. bhavataá¹‡hÄ• eva. ``samparÄ• yikÄ• â€™â€™ ti cutianantare pattabbÄ• . dvin
anupÄ• disesatÄ• vuttÄ• ti sambandho. ettha ``anupÄ• disesatÄ• â€™â€™ ti anupÄ• dises
arahattamaggaá¹-á¹-hassa sekkhassa kilesupÄ• disesa vasena anupÄ• disesatÄ• vuttÄ• . `
ca kilesa saá¹…khÄ• to upÄ• diseso. tathÄ• khandhupÄ• disesopi. antarÄ• parinibbÄ• yÄ«
nÄ• ma kilesaparinibbÄ• naá¹ƒ vuttaá¹ƒ. ubhato bhÄ• ga vimuttÄ• dÄ«naá¹ƒ padattho nava
``kilesakkhayena saheva khiyyantÄ«â€™â€™ ti paccuppannabhave arahattamaggakkhaá¹‡
eva khiyyanti. anuppÄ• da dhammataá¹ƒ gacchanti. tathÄ• anÄ• gÄ• mi puggalassa kÄ• m
anÄ• gÄ• mimaggakkhaá¹‡e, sotÄ• pannassa sattabhaveá¹-hapetvÄ• avasesa kÄ• mapaá¹
maggakkhaá¹‡e taá¹ƒ taá¹ƒ kilesakkhaye na saheva khiyyantÄ«ti. paccuppannakkhandhÄ•
sahakhiyyanti. khandhupÄ• disesÄ• nÄ• ma hutvÄ• yÄ• vamaraá¹‡akÄ• lÄ• khÄ«á¹‡Ä• s
pavattantÄ«ti Ä• ha ``yÄ• vacutiyÄ• pavattamÄ• naá¹ƒâ€™â€™ tiÄ• diá¹ƒ. paccuppannakk
dhammatÄ• siddhanti sambandho. ``phalanissandabhÅ«taá¹ƒâ€™â€™ ti vipÄ• kaphalabhÅ
hutvÄ• . ``tenasahevÄ• â€™â€™ ti kilesakkhayena saheva. ``yasmÄ• panÄ• â€™â€™ tiÄ•
nÄ«vÄ• renti, santisukhassa antarÄ• yaá¹ƒ karontÄ«ti palibodhÄ• . kilesÄ• bhisaá¹…kharaá

kammÄ• bhisaá¹…kharaá¹‡akiccÄ• ni, khandhÄ• bhisaá¹…kharaá¹‡a kiccÄ• ni ca. palibodh
sapalibodhÄ• . saá¹…khÄ• ra nimittehi saha vattantÄ«ti sanimittÄ• . taá¹‡hÄ• paá¹‡idhÄ«hi
sapaá¹‡ihitÄ• \Be 227/. ``tatoâ€™â€™ ti pÄ• pakammato, apÄ• yadukkhato ca. ``kocÄ«â€
``nirodhetuá¹ƒ sakkotÄ«â€™â€™ ti sakkÄ• yadiá¹-á¹-hiyÄ• niruddhÄ• ya te nirujjhanti. aniru
tasmÄ• sakkÄ• yadiá¹-á¹-hi nirodho nibyÄ• pÄ• radhammopi samÄ• no te palibodhe nirodh
sakkotÄ«â€™â€™ ti ca abyÄ• pÄ• re byÄ• pÄ• raparikappanÄ• ti daá¹-á¹-habbaá¹ƒ. sakkÄ
palibodhe nirodhetuá¹ƒ sakkotÄ«ti ettha dvinnampi nirodho ekoyeva. evaá¹ƒ santepi avijjÄ•
nirodhotiÄ• dÄ«su viya abhede bhedaparikappanÄ• hotÄ«ti. uppÄ• do ca pavatto ca uppÄ•
yassÄ• ti viggaho. yena oá¸·Ä• rikÄ• kÄ• rena. mÄ• rentÄ«ti mÄ• rÄ• . vadhakapaccatthikÄ
kilesamÄ• rÄ• dayo. mÄ• rÄ• dahanti tiá¹-á¹-hanti etesÅ«ti mÄ• radheyyÄ• . mÄ• reti cÄ• v
maraá¹‡ameva. maccudahati tiá¹-á¹-hati etesÅ«ti maccudheyyÄ• . ``natthi tasmiá¹ƒ nimittaá
paÃ±Ã±attidhammesupi uppÄ• dappavattamÅ«laá¹ƒ nimittaá¹ƒ nÄ• ma natthi. evaá¹ƒsati, te
Ä• pajjatÄ«ti codanÄ• . taá¹ƒ pariharanto ``taÃ±hÄ«â€™â€™ tiÄ• dimÄ• ha. viddhaá¹ƒsetvÄ
atthavisesa pÄ• kaá¹-atthÄ• ya abyÄ• pÄ• re byÄ• pÄ• ra parikappanÄ• eva. paá¹‡Ä«tÄ• d
nibbÄ• naá¹ƒ paá¹‡Ä«taá¹ƒ. idaá¹ƒ paccekabuddhÄ• naá¹ƒ nibbÄ• naá¹ƒ majjhimaá¹ƒ. idaá
nibbÄ• naá¹ƒ hÄ«nanti bhinnaá¹ƒ na hotÄ«ti yojetabbaá¹ƒ. nÄ• nappakÄ• rena cittaá¹ƒ nidh
paá¹‡ihitaá¹ƒ. ``nidhetÄ«â€™â€™ ti Ä• rammaá¹‡esu ninnaá¹ƒ poá¹‡aá¹ƒ pabbhÄ• raá¹ƒ k
tathÄ• paá¹‡idhÄ• napaá¹‡idhÄ«su. atthato ekaá¹ƒ Ä• sÄ• taá¹‡hÄ• ya nÄ• maá¹ƒ. ``labbh
bhavasampatti bhogasampattiyo labbhamÄ• nÄ• pi. ``pipÄ• savinaya dhammattÄ• â€™â€™
icchÄ• pipÄ• sÄ• . pipÄ• saá¹ƒ vineti vigametÄ«ti pipÄ• savinayo. ``vedayitasukhaá¹ƒâ€™â
``katamaá¹ƒ taá¹ƒ Ä• vusoâ€™â€™ ti pÄ• á¸·ipÄ• á¹-he ``taá¹ƒâ€™â€™ ti tasmÄ• . ``yadet
natthÄ«â€™â€™ ti yasmÄ• ettha vedayitaá¹ƒ natthi. tasmÄ• nibbÄ• ne sukhaá¹ƒ nÄ• ma
``etthÄ• â€™â€™ ti etasmiá¹ƒ nibbÄ• ne. ``etadevetthÄ• â€™â€™ tiÄ• dimhi. ``eta devÄ• â
yasmÄ• ettha vedayitaá¹ƒ natthi. tasmÄ• eso vedayitassa natthibhÄ• vo eva etthanibbÄ• n

``ettha cÄ• â€™â€™ tiÄ• dÄ«su. yadetaá¹ƒ khiyyanaá¹ƒ nirujjhanaá¹ƒ atthÄ«ti sambandho
nirujjhana kriyÄ• mattaá¹ƒ nibbÄ• naá¹ƒ na hoti. abhÄ• va paÃ±Ã±attimattaá¹ƒ hotÄ«ti vada
paá¹-isedhento ``na hitaá¹ƒâ€™â€™ tiÄ• dimÄ• ha. ``paÃ±Ã±attirÅ«paá¹ƒâ€™â€™ ti paÃ±
pÄ• á¸·ipÄ• á¹-he. ``padahatÄ«â€™â€™ ti vÄ«riyaá¹ƒ daá¸·haá¹ƒ karoti. pahito attÄ• anen
``pahitoâ€™â€™ ti padahito. anivattabhÄ• ve á¹-hapito. pesitotipi vaá¹‡á¹‡enti. ``kÄ• yenÄ•
nÄ• makÄ• yena. taá¹‡hÄ• vase vattantÄ«ti taá¹‡hÄ• vasikÄ• . ``tesaá¹ƒ pÄ«â€™â€™ ti tes
nirodhamatte anantaguá¹‡Ä• nÄ• ma natthÄ«ti imaá¹ƒ vÄ• daá¹ƒ visodhetuá¹ƒ ``nibbÄ• na
vuttaá¹ƒ. ``paá¹-ipakkhavasena sijjhantÄ«â€™â€™ ti etena vaá¹-á¹-adhammesu mahantaá
eva tesaá¹ƒ nirodhe mahantaá¹ƒ guá¹‡Ä• nisaá¹ƒsaá¹ƒ passantÄ«ti dÄ«peti. ye pana yathÄ
paramatthanibbÄ• nanti na jÄ• nanti, tesaá¹ƒ vattabbameva natthi. evaá¹ƒ guá¹‡apadÄ• naá
taá¹ƒkhayanirodhamattaá¹ƒ anantaguá¹‡Ä• naá¹ƒ vatthu na hotÄ«ti maÃ±Ã±anti. idÄ• ni nib
sukhanti vuttaá¹ƒ. kathaá¹ƒ taá¹ƒ khayanirodhamattaá¹ƒ paramasukhaá¹ƒ nÄ• ma bhaveyyÄ
visodhetuá¹ƒ ``santisukhaÃ±canÄ• mÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. atthibhikkhaveti sutte. ``n

abhavissÄ• â€™â€™ ti etaá¹ƒ ajÄ• taá¹ƒ noce santaá¹ƒ vijjamÄ• naá¹ƒ na bhaveyya. ``nay
paccakkhabhÅ«taá¹ƒ khandhapaÃ±cakaá¹ƒ dassento ``imassÄ• â€™â€™ ti vadati. nissakk
imasmÄ• jÄ• tÄ• bhÅ«tÄ• katÄ• saá¹…khatÄ• sattÄ• naá¹ƒ nissaraá¹‡aá¹ƒ nÄ• ma na p
paratthapi esanayo. esanayo sabbesÅ«tiÄ• dÄ«su. duccarita dhammÄ• nÄ• ma paccaye s
jÄ• yantÄ«ti evaá¹ƒ jÄ• taá¹ƒ viya ajÄ• tampi tesaá¹ƒ atthi. yadi ca ajÄ• taá¹ƒ nÄ• ma natthi.
evaá¹ƒsati, attani duccaritÄ• naá¹ƒ ajÄ• tatthÄ• ya sammÄ• paá¹-ipajjantÄ• naá¹ƒpi sabbe c
jÄ• tÄ• yeva siyuá¹ƒ, no ajÄ• tÄ• . kasmÄ• , ajÄ• tassa nÄ• ma natthitÄ• yÄ• tiÄ• dinÄ• yoj

``ettÄ• vatÄ• â€™â€™ ti \Be 229/, atthi bhikkhave ajÄ• taá¹ƒtiÄ• dinÄ• pÄ• á¸·ivacanena.
vÅ«pasamanti etthÄ• ti sabbasaá¹…khÄ• ra samatho. sabbe upadhayo ettha nissajjanti ariy
sabbupadhinissaggo. ``upalabbhamÄ• noâ€™â€™ ti santilakkhaá¹‡ena Ã±Ä• á¹‡ena upala
ti katvÄ• esanakiccassa sikhÄ• pattaá¹ƒ atthaá¹ƒ dassetuá¹ƒ ``adhigacchiá¹ƒsÅ«â€™â€™

nibbÄ• nasaá¹…gahÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

rÅ«pasaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

7. samuccayasaá¹…gahaanudÄ«panÄ•

<162> samuccayasaá¹…gahe \Be 230/. attano Ä• veá¹‡ikabhÅ«tena sÄ• maÃ±Ã±a lakkha
aÃ±Ã±Ä• padesena eva tadubhayalakkhaá¹‡ena salakkhaá¹‡Ä• ni nÄ• ma vuccantÄ«ti adh
sarÅ«pato labbhamÄ• nasabhÄ• vatÄ• â€™â€™ ti aÃ±Ã±anissaya rahitena labbhamÄ• nas
rÄ• gakkhayo dosakkhayo mohakkhayotiÄ• dinÄ• aÃ±Ã±anissayadassanaá¹ƒ atthi yevÄ• t
nibbÄ• naá¹ƒ pana rÄ• gÄ• dÄ«hi paá¹-ibaddhaá¹ƒ na hoti. atha kho tehi dÅ«rataraá¹ƒ hoti.
paá¹-iviruddhataraá¹ƒ. yaÃ±hi rÅ«passa khayo vayo bhedo aniccÄ• ti vuttaá¹ƒ. tattha rÅ«pa
vuttoti so rÅ«passa nissito eva hoti. idha pana rÄ• gÄ• dÄ«naá¹ƒ puna uppÄ• dassapi abhÄ
rÄ• gÄ• dÄ«su anissito eva. na kevalaá¹ƒ anissito. atha kho tehi dÅ«rataro ca paá¹-ipakkhat
paá¹-ipakkhaguá¹‡ehi imassasiddhattÄ• ti. anipphannarÅ«pÄ• nipi adhippetÄ• ni eva tesam
saccesu saá¹…gahitattÄ• .

Ä• savÄ• dÄ«su. ``pÄ• rivÄ• siyaá¹-á¹-henÄ• â€™â€™ ti parivÄ• sakaraá¹‡aá¹-á¹-hena. ``n
madanajanakaá¹-á¹-hena. ``parivÄ• saá¹ƒ gaá¹‡hantÄ«â€™â€™ ti dosavepullaá¹ƒ Ä• pajja
``parivÄ• saá¹ƒâ€™â€™ ti duggandhatÄ• diparivÄ• saá¹ƒ. ``Ä• savabharitamevÄ• â€™â€™
``chaá¸·Ä• rammaá¹‡Ä• ni dÅ«sentÄ«â€™â€™ ti tÄ• ni sÄ• savÄ• dibhÄ• vaá¹ƒ pÄ• pentÄ
bhÅ«mito iccevattho. avadhÄ«yati paricchindÄ«yati etasmÄ• ti avadhi. apÄ• dÄ• naá¹ƒ vucc
pariyantaparicchedo. mariyÄ• damattabhÅ«to kriyÄ• visayo mariyÄ• davisayo. avadhi nÄ• n
kriyÄ• byÄ• panassa visayo abhividhivisayo. ``yassÄ• â€™â€™ ti avadhi vatthussa. ``attÄ•
avadhivatthuá¹ƒ. ``bahikatvÄ• â€™â€™ ti sampattamattaá¹ƒ katvÄ• ti adhippÄ• yo. avadhiv

``saddassÄ• â€™â€™ ti \Be 231/ bhagavato kittisaddassa. ``taá¹ƒâ€™â€™ ti avadhibhÅ«ta
ti kittisaddo. ``itaraá¹ƒâ€™â€™ ti anabhividhivisayaá¹ƒ bahi katvÄ• pavattati.

kÄ• mÄ• savÄ• dÄ«su. ``tannÄ• menÄ• â€™â€™ ti kÄ• manÄ• mena. ``tadÄ• rammaá¹‡Ä
``ayamattho vÄ• â€™â€™ ti kÄ• mÄ«yatÄ«tiÄ• dinÄ• vutto pacchimatthova. ``mahaggatak
idhÄ• dhippetaá¹ƒ kammabhavaá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``taá¹ƒ nibbattÄ• â€™â€™ ti tena
``tadÄ• rammaá¹‡Ä• â€™â€™ ti duvidhabhavÄ• rammaá¹‡Ä• . ``taá¹‡hÄ• evÄ• â€™â€™
evÄ• â€™â€™ ti bhavÄ• rammaá¹‡atÄ• ya bhavanÄ• mikÄ• taá¹‡hÄ• eva. ``ime evÄ• â€™
eva. ``parivutthe satÄ«â€™â€™ ti parivasite sati. ``kÄ• mavisayÄ• â€™â€™ ti kÄ• madham
ti kÄ• mÄ• save. bhavavisayÄ• mÄ• nÄ• dayo parivutthÄ• evÄ• tiÄ• dinÄ• yojetabbaá¹ƒ. t
padepi.

``anassÄ• sikaá¹ƒ katvÄ• â€™â€™ ti assÄ• sapassÄ• sarahitaá¹ƒ katvÄ• . ``avahananaá¹-
ajjhottharitvÄ• mÄ• raá¹‡aá¹-á¹-hena. adhokatvÄ• mÄ• raá¹‡aá¹-á¹-henÄ• tipi yujjati. ``dutt
ti tattha patantassa tarituá¹ƒ dukkaraá¹-á¹-hena. ``vuttanayenÄ• â€™â€™ ti Ä• savesu vutta

``vaá¹-á¹-asmiá¹ƒâ€™â€™ ti tividhavaá¹-á¹-asmiá¹ƒ. ``bhavayantakeâ€™â€™ ti avijjÄ• saá
bhavacakke. ``Ä• masanaá¹ƒâ€™â€™ ti padassa atthaá¹ƒ dasseti ``tathÄ• tathÄ• kappetv
``sÄ• saneâ€™â€™ ti pariyattisÄ• sane tasmiá¹ƒ tasmiá¹ƒ suttante. ``diá¹-á¹-hiyo diá¹-á¹-hu
diá¹-á¹-hivatthÅ«su daá¸·haggÄ• haá¹-á¹-hena diá¹-á¹-hiyo eva diá¹-á¹-hupÄ• dÄ• naá¹ƒ. att
parikappa buddhi nÄ• ma micchÄ• Ã±Ä• á¹‡aá¹ƒ vuccati. ``issara nimmitaá¹ƒâ€™â€™ ti sa
mahÄ• brahmunÄ• Ä• dikappakÄ• le nimmitaá¹ƒ. ``adhicca samuppannaá¹ƒâ€™â€™ ti ah
``accantasassataá¹ƒâ€™â€™ ti bhavaparamparÄ• su sassataá¹ƒ. ``ekaccasassataá¹ƒâ€™â€™
ekaccÄ• naá¹ƒ sattÄ• naá¹ƒ sassataá¹ƒ. ``ucchinnaá¹ƒâ€™â€™ ti yatthakatthaci paramma
purÄ• á¹‡aÃ±cakammaá¹ƒ parikkhÄ«á¹‡aá¹ƒ, navaÃ±cakammaá¹ƒ akataá¹ƒ. evaá¹ƒ saá¹ƒ
gahaá¹‡anti attho. santo kÄ• yo sakkÄ• yo. ``santoâ€™â€™ ti paramatthato vijjamÄ• no. ``
rÅ«pakÄ• yo, nÄ• makÄ• yo. attano attano kÄ• yo vÄ• sakkÄ• yo. paccattakÄ• yo, pÄ• á¹-i
hoti. yathÄ• vuttakÄ• ya dvayameva. sakkÄ• ye diá¹-á¹-hi sakkÄ• yadiá¹-á¹-hi. tattha ``sakkÄ
ti pubbantÄ• paranta kappikÄ• naá¹ƒ viya pubbantÄ• paranteacintetvÄ• sabbasattÄ• naá¹ƒ
`rÅ«paá¹ƒ me attÄ• ti vÄ• â€™ attÄ• me rÅ«pavÄ• ti vÄ• , attani me rÅ«panti vÄ• , rÅ«pas
evamÄ• dinÄ• dhammatÄ• siddhÄ• diá¹-á¹-hÄ«ti vuttaá¹ƒ hoti. ``assutavÄ• â€™â€™ ti kh
suÃ±Ã±atadhammappaá¹-isaá¹ƒ yutte desanÄ• dhamme assuta pubbattÄ• natthi sutaá¹ƒ e
``puthujjanoâ€™â€™ ti lokiyamahÄ• jano. tattha pariyÄ• panno pana ekapuggalopi puthujja
sutavÄ• pi atthi, assutavÄ• pi atthi. idha assutavÄ• adhippeto. ariya puggalo pana tattha pa
ahantivÄ• , mamÄ• ti vÄ• , mayÄ«ti vÄ• , meti vÄ• , parÄ• masana padÄ• ni nÄ• ma. ``sesa
rÅ«pato avasese nÄ• makkhandha dhamme attÄ• meti gahetvÄ• vÄ• . ``dhamma muttaka
gahetvÄ• â€™â€™ ti paÃ±cakkhandhadhammavimuttaá¹ƒ parikappasiddhaá¹ƒ attÄ• naá¹ƒ
yassÄ• ti caturÄ• vatthikÄ• . vedanÄ• ya sambhogarasattÄ• ``saá¹ƒbhuÃ±jiá¹ƒâ€™â€™ ti

sukhavedanÄ• ya samaá¹…gÄ«puggalo. dhammato khandha paÃ±cakameva. tattha pana s
samanupassanto vedanaá¹ƒ attÄ• ti samanupassati nÄ• ma. ``samÅ«hato gahetvÄ• â€™â€
sattotiÄ• dinÄ• samÅ«hato. ``vatthÅ«â€™â€™ ti paÃ±cakkhandhÄ• vuccanti. Ã±Ä• tapari
apariÃ±Ã±Ä• tÄ• ni vatthÅ«ni etehÄ«ti apariÃ±Ã±Ä• tavatthukÄ• . ekamuhuttamattepi kÄ• le
samanupassatÄ«tiÄ• dikaá¹ƒ caturÄ• vatthaá¹ƒ sandhÄ• ya ``kadÄ• ci attatoâ€™â€™ tiÄ• c
``attanimittaá¹ƒâ€™â€™ ti abhikkamanÄ• dÄ«su kÄ• yavacÄ«mano kriyÄ• su ahaá¹ƒ abhik
paá¹-ikkamÄ• mÄ«tiÄ• dinÄ• citte dissamÄ• nÄ• attacchÄ• yÄ• vuccati.

``kÄ• manaá¹-á¹-henÄ• â€™â€™ ti \Be 233/ icchanaá¹-á¹-hena. ``chandanaá¹-á¹-henÄ• â€
lÄ«nabhÄ• vo nÄ• ma cittacetasikÄ• naá¹ƒ paá¹-ikuá¹-anaá¹ƒ. Ä• pÄ• dÄ«yate Ä• pÄ• dana
Ä• pÄ• dananti viggaho. ``tandÄ«â€™â€™ ti Ä• lasyaá¹ƒ vuccati. ``vijambhitatÄ• â€™â€™
kÄ• yaá¹…gÄ• naá¹ƒ vijambhanaá¹ƒ samiÃ±janappasÄ• raá¹‡Ä• dikaraá¹‡aá¹ƒ. sÄ• eva p

anusayapadatthe. ``uppajjantÄ«â€™â€™ ti uppajjituá¹ƒ sakkonti. na pana ekantato uppajja
ekantato uppajjantesu anusayÄ• nÄ• ma na honti sayanakiccasseva abhÄ• vato. ``uppajjan
uppajjituá¹ƒ pahonti. patthodano bahÅ«naá¹ƒ janÄ• naá¹ƒ pahotÄ«tiÄ• dÄ«su viya. paÃ±Ã±
asabhÄ• vadhammajÄ• tikattÄ• kÄ• raá¹‡a lÄ• bhepi uppajjituá¹ƒ nappahonti. ime pana sal
kÄ• raá¹‡a lÄ• bhe sati uppajjituá¹ƒ pahontÄ«ti. evaÃ±hisati, uppÄ• daá¹ƒ apattÄ• naá¹ƒpi t
paramatthajÄ• tikatÄ• siddhÄ• hotÄ«ti. ``saha anusentÄ«â€™â€™ ti ekato anusentÄ«ti vu
paá¹-ighÄ• nusayo ca mÄ• nÄ• nusayo ca diá¹-á¹-hÄ• nusayo ca vicikicchÄ• nusayo ca. ime
sattasantÄ• ne anusayakiccamattaá¹ƒ á¹-hapetvÄ• ekato uppatti nÄ• ma natthi. yadi ekato
kusalacittÄ• ni sattasantÄ• ne niccakÄ• lampi ekato uppajjeyyuá¹ƒ. na ca uppajjanti. tasmÄ•
uppajjanaá¹ƒ nÄ• ma appahÄ«naá¹-á¹-hena uppajjanÄ• rahabhÄ• vo vuttoti. sentÄ«ti vatvÄ•
``visuá¹ƒâ€™â€™ tiÄ• dinÄ• . ``avuá¹-á¹-hitÄ• â€™â€™ ti uppÄ• daá¹ƒ apattÄ• . ``tathÄ• p
cÄ• lanÄ• kÄ• rena pavattÄ• . puna ``tathÄ• pavattÄ• â€™â€™ ti javanasahajÄ• tÄ• kÄ• re
kÄ• marÄ• gÄ• nusayÄ• dÄ«naá¹ƒ. ``Ä• vajjanaá¹ƒâ€™â€™ ti Ä• vajjanacittaá¹ƒ. ``damath
``tathÄ• pavattÄ• â€™â€™ ti cittasantÄ• nÄ• nusayanÄ• kÄ• rena pavattÄ• . tÄ• avatthÄ•
te uppÄ• daá¹ƒ apattÄ• . evaá¹ƒsati, te paramatthÄ• pi nÄ• ma na bhaveyyunti codanaá¹ƒ p
tiÄ• dinÄ• . sace te kusalÄ• byÄ• kata cittasantÄ• nampi anugatÄ• . evaá¹ƒsati, te kusalÄ• b
siyunti codanaá¹ƒ pariharati ``na cÄ• â€™â€™ tiÄ• dinÄ• . atha te ekanta akusalÄ• siyuá¹ƒ
kusalÄ• byÄ• katehi viruddhÄ• bhaveyyuá¹ƒti codanaá¹ƒ pariharati ``nÄ• pÄ«â€™â€™ tiÄ•
apattÄ• . evaá¹ƒsati, kÄ• lavimuttÄ• siyunti Ä• ha ``nÄ• pikÄ• lattaya vinimuttÄ• â€™â€™ t
cittasantÄ• neâ€™â€™ ti sekkhaputhujjanÄ• naá¹ƒ cittasantÄ• ne. ``saha magguppÄ• dÄ•
saheva. ``tattha tattha vuttoâ€™â€™ ti aá¹-á¹-hakathÄ• á¹-Ä«kÄ• su vutto. ``anÄ• gatasÄ• n
anÄ• gatasadisaá¹ƒ. na ekanta anÄ• gatantipi vadanti. kathaá¹ƒ te saá¹…khatajÄ• tikÄ• ho
maggeâ€™â€™ tiÄ• diá¹ƒ. vibhÄ• vanipÄ• á¹-he. ``appahÄ«nÄ• â€™â€™ ti maggena appa
uppajjanÄ• rahÄ• vatthÄ• . ``taá¹ƒ sabhÄ• vattÄ• â€™â€™ ti kÄ• marÄ• gÄ• di sabhÄ• vatt
anusayÄ• ti vuccanti. anÄ• gatÄ• nÄ• ma na honti. cittasantÄ• ne vattamÄ• nabhÄ• vena s

pajahatÄ«â€™â€™ ti yadipajahati. ``tenahÄ«â€™â€™ ti tato eva. ``rattoâ€™â€™ ti rÄ• gas
``duá¹-á¹-hoâ€™â€™ ti dosasamaá¹…gÄ« hutvÄ• . ``muá¸·hoâ€™â€™ ti mohasamaá¹…gÄ
Ä• pajjatÄ«ti vuttaá¹ƒ hoti. pariyuá¹-á¹-hÄ• na pattÄ• naá¹ƒ rÄ• gÄ• dÄ«naá¹ƒ. ``maggavajjh
vadhitabbaá¹ƒ. ``uppannaá¹ƒâ€™â€™ ti paccuppannaá¹ƒ. vattamÄ• naÃ±ca taá¹ƒ uppanna
``bhutvÄ• â€™â€™ ti Ä• rammaá¹‡aá¹ƒ paribhuÃ±jitvÄ• . vigacchatÄ«ti vigataá¹ƒ. bhutvÄ•
uppannaÃ±cÄ• ti bhutvÄ• vigatuppannaá¹ƒ. vipaccanatthÄ• ya okÄ• saá¹ƒ karontÄ«ti okÄ•
taá¹ƒ uppannaÃ±cÄ• ti okÄ• sakatuppannaá¹ƒ. samudÄ• cÄ• ro vuccati bhiyyo pavattanaá¹
uppannaÃ±cÄ• ti samudÄ• cÄ• ruppannaá¹ƒ. khandhapaÃ±caka saá¹…khÄ• taá¹ƒ bhÅ«mi
bhÅ«miladdhaÃ±ca taá¹ƒ uppannaÃ±cÄ• ti bhÅ«miladdhuppannaá¹ƒ. Ä• rammaá¹‡aá¹ƒ adh
Ä• rammaá¹‡Ä• dhiggahitaá¹ƒ. Ä• rammaá¹‡Ä• dhiggahitaÃ±ca taá¹ƒ uppannaÃ±cÄ• ti Ä• r
mahaggatajjhÄ• nena avikkhambhitaÃ±ca taá¹ƒ uppannaÃ±cÄ• ti avikkhambhituppannaá¹ƒ
taá¹ƒ uppannaÃ±cÄ• ti asamugghÄ• á¹-ituppannaá¹ƒ. evaá¹ƒ maggavajjhÄ• naá¹ƒ anusayÄ
vuttattÄ• paccuppannatÄ• \Be 235/ pariyÄ• yova tesaá¹ƒ vattabboti. ``sekkhÄ• â€™â€™ ti

orambhÄ• go vuccati kÄ• malokoceva puthujjanabhÄ• vo ca. orambhÄ• ge sandissantÄ«ti
uddhaá¹ƒbhÄ• go vuccati mahaggatabhÄ• voceva ariyabhÄ• vo ca. uddhaá¹ƒbhÄ• ge sand
tattha. kÄ• macchando, byÄ• pÄ• do, ti imÄ• ni dvesaá¹ƒ yojanÄ• ni kÄ• malokasaá¹…khÄ•
diá¹-á¹-hi, vicikicchÄ• , sÄ«labbataparÄ• mÄ• so, ti imÄ• ni tÄ«á¹‡i puthujjanabhÄ• va saá¹.
paÃ±ca mahaggatabhÄ• vasaá¹…khÄ• te ca ariyabhÄ• vasaá¹…khÄ• teca uddhaá¹ƒbhÄ• g
paÃ±cayassa tÄ• ni maggena appahÄ«nÄ• ni, taá¹ƒ uparibhavagge á¹-hitaá¹ƒpi kÄ• maloka
Ä• kaá¸• á¸• hanti, tasmÄ• orambhÄ• gÄ• ya saá¹ƒvattantÄ«ti orambhÄ• giyÄ• ni. pacchim
appahÄ«nÄ• ni, taá¹ƒ kÄ• maloke á¹-hitaá¹ƒpi uddhaá¹ƒbhÄ• gaá¹ƒ Ä• kaá¸• á¸• hanti, tasm
saá¹ƒvattantÄ«ti uddhaá¹ƒbhÄ• giyÄ• ni. tatthahi dverÅ«pÄ• rÅ«parÄ• gÄ• ekantena maha
Ä• kaá¸• á¸• hantiyeva. mÄ• no ca uddhaccaÃ±ca avijjÄ• cÄ• ti imÄ• ni ca rÅ«pÄ• rÅ«parÄ
Ä• kaá¸• á¸• hanti. oraá¹ƒ heá¹-á¹-himaá¹ƒ kÄ• malokaá¹ƒ bhajantÄ«ti orambhÄ• giyÄ• ni. u
bhajantÄ«ti uddhaá¹ƒbhÄ• giyÄ• nÄ«tipi vaá¹‡á¹‡enti. ``itarÄ• ni panÄ• â€™â€™ ti dve issÄ
macchariyasaá¹ƒyojanÄ• ni. ``kamopana dvinnaá¹ƒ pÄ«â€™â€™ ti idha saá¹…gahe dvinna

``vibÄ• dhentÄ«â€™â€™ ti vihiá¹ƒsanti. ``upatÄ• penticÄ• â€™â€™ ti upagantvÄ• santÄ•
suviÃ±Ã±eyyaá¹ƒ.

akusalasaá¹…gahÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<163> missakasaá¹…gahe. ``cittappaá¹-ipÄ• danaá¹ƒ cittaniyojanaá¹ƒ. ``sugati duggati viva
cÄ• â€™â€™ ti sugatibhava duggati bhavanibbÄ• nasaá¹…khÄ• tÄ• su ca. nibbÄ• naÃ±hi v
vivaá¹-á¹-anti vuccati. ``dassanÄ• dÄ«hi evÄ• â€™â€™ ti dassanasaá¹…kappanÄ• dÄ«hi e
hitasukhasaá¹ƒvattanikÄ• pavatti vuccati. vaá¹…kagatinÄ• ma ahita dukkhasaá¹ƒvattanikÄ•
``pathaá¹…gÄ• nÄ«â€™â€™ ti pathassamaggassa aá¹…gÄ• ni. maggoti ca upÄ• yo vuccat

``upÄ• yaá¹…gÄ• nÄ«â€™â€™ ti. ``itarÄ• nÄ«â€™â€™ ti sammÄ• diá¹-á¹-hi sammÄ• saá¹
gamanassa upÄ• yaá¹…gÄ• ni. imepi cattÄ• ro maggaá¹…ga dhammÄ• dhammÄ• nÄ• ma
pavattÄ• naá¹ƒâ€™â€™ ti musÄ• vÄ• dÄ• divasena pavattÄ• naá¹ƒ. ``nÄ• nÄ• maggovÄ•
sammÄ• maggo ca.

``attÄ• dhÄ«navuttikeâ€™â€™ ti attÄ• yattappavattike. attano gati nÄ• ma cakkhundriyÄ• c
kiccameva vuccati. ``issarÄ• adhipatinoâ€™â€™ ti idaá¹ƒ Ä• dhippaccatthapÄ• kaá¹-atthaá
bhÄ• vappadhÄ• navasena gahetabbo. indriyaá¹ƒ issariyaá¹ƒ Ä• dhippaccantihi ime ekatthÄ
``itthÄ• kÄ• rÄ• niâ€™â€™ nÄ• ma itthiliá¹…gapurisaliá¹…gÄ• di. ``aÃ±Ã±athÄ• appavattiy
itthisaá¹‡á¹-hÄ• ne purisaliá¹…gÄ• dÄ«naá¹ƒ, purisasaá¹‡á¹-hÄ• ne itthiliá¹…gÄ• dÄ«naá¹ƒ
``tathÄ• hÄ«â€™â€™ tiÄ• diá¹ƒ. mano vijÄ• nanakicce sampayuttadhammÄ• naá¹ƒ issaro b
anaÃ±Ã±Ä• bhibhavanÄ«yabhÄ• vena pavattanatoti sambandho. evaá¹ƒ parattha. ``Ä• ram
Ä• rammaá¹‡e nirÄ• saá¹…kappavattiyaá¹ƒ. ``Ä• rammaá¹‡upaá¹-á¹-hÄ• neâ€™â€™ ti citte
Ä• rammaá¹‡assa upaá¹-á¹-hÄ• ne. ``catusaccadhammoâ€™â€™ ti tena puggalena anaÃ±
anaÃ±Ã±Ä• ta pubbaá¹ƒ amataá¹ƒ vÄ• padaá¹ƒ. anaÃ±Ã±Ä• taá¹ƒ Ã±assÄ• mi iti pavattaá
paá¹-ipannassÄ• ti pana atthato siddhattÄ• vuttaá¹ƒ. ``vippakatabhÄ• venÄ• â€™â€™ ti an
punappunaá¹ƒ jÄ• nanakiccayuttÄ• naá¹ƒ majjhe channaá¹ƒsekkhÄ• naá¹ƒ. etena avasadda
jÄ• nananti atthaá¹ƒ dÄ«peti. pathama maggena Ã±Ä• taá¹ƒ mariyÄ• daá¹ƒ anatikkamma jÄ
Ä• jÄ• nitatthÄ• ti aÃ±Ã±Ä• tÄ• vÄ«. arahÄ• khÄ«á¹‡Ä• savo katakicco vusita brahmacariy
aÃ±Ã±Ä• tÄ• vindriyanti atthaá¹ƒ dassetuá¹ƒ ``pariniá¹-á¹-hita Ä• jÄ• nanakiccassÄ• â€™â€
``tabbimuttÄ«â€™â€™ ti attaggÄ• ha vimutti. ``tasmiá¹ƒ vÄ• â€™â€™ ti tasmiá¹ƒ attanivÄ•
``saá¹ƒkiliá¹-á¹-hoâ€™â€™ ti nÄ• nÄ• kilesehi saá¹ƒkilesito. ``vipphanditoâ€™â€™ ti nÄ• n
saá¹ƒkampito. ``vodÄ• napattiyÄ• â€™â€™ ti visuddhipattatthÄ• ya. ``tÄ• yapaá¹-i pattiyÄ•
hetu atthe vÄ• karaá¹‡avacanaá¹ƒ. ``vodÄ• napattiyÄ• â€™â€™ ti sÄ• miatthe sÄ• mivaca

``balÄ«yantÄ«â€™â€™ ti nÄ• madhÄ• tuniddeso. tenÄ• ha ``balasÄ• karontÄ«â€™â€™ ti
parito samantato senti parivÄ• rentÄ«ti parissayÄ• . assaddhassa bhÄ• vo assaddhiyaá¹ƒ. k
paá¹-ipakkhadhammena. muá¹-á¹-hÄ• naá¹-á¹-hÄ• sati yassÄ• ti muá¹-á¹-hassati. muá¹-á¹
muá¹-á¹-hassaccaá¹ƒ. ``sesaduka dvayaá¹ƒâ€™â€™ ti ahirikadukaá¹ƒ hiridukaÃ±ca.

gahapati, jÄ• yampatÄ«, tiÄ• dÄ«su viya patisaddo sÄ• miissara pariyÄ• yoti Ä• ha ``patÄ«
``paresaá¹ƒâ€™â€™ ti sahajÄ• tesu paresaá¹ƒ indriyÄ• naá¹ƒ. ``parehÄ«â€™â€™ ti kamm
sahajÄ• te indriya dhammeti attho. ``adhikoâ€™â€™ ti adhikataro. ``attÄ• dhÄ«na vuttÄ«na
attÄ• yattavuttÄ«naá¹ƒ. ``chandÄ• gamanavasena vÄ• â€™â€™ ti ettha Ä• gacchati phalaá
Ä• dikÄ• raá¹‡aá¹ƒ, mÅ«lakÄ• raá¹‡aá¹ƒ, pabhavakÄ• raá¹‡aá¹ƒ. chando eva Ä• gamanaá¹
``pubbe atÄ«tabhavesÅ«â€™â€™ tiÄ• diá¹ƒ. sampayutta dhamme attaparÄ• dhÄ«ne katvÄ
tiá¹‡apaá¹‡á¹‡akasaá¹-e attaparÄ• dhÄ«ne karonto viyÄ• ti yojanÄ• . tattha ``attaparÄ• dhÄ
attasaá¹…khÄ• toparo attaparo. attaparena adhÄ«nÄ• attaparÄ• dhÄ«nÄ• ti attho. ``sesesu

vÄ«riya citta vÄ«maá¹ƒsÄ• dhipatÄ«supi. etena `vÄ«riyameva adhipati vÄ«riyÄ• dhipati. vÄ«
kammaá¹ƒ na sijjhatÄ«ti evaá¹ƒ pubbÄ• bhisaá¹…khÄ• ravasena vÄ• pubbe atÄ«tabhaves
Ä• sevitavÄ«riyÄ• gamanavasena vÄ• tesu tesu kalyÄ• á¹‡a pÄ• pakammesu sampayutta
tiá¹‡apaá¹‡á¹‡akasaá¹-e attaparÄ• dhÄ«ne niccaá¹ƒ paggahitadhurekatvÄ• pavattaá¹ƒ vÄ«
atidisati. ``pacchimÄ• tayo dhammÄ• â€™â€™ ti vÄ«riya citta vÄ«maá¹ƒsÄ• dhammÄ• . p
tesaá¹ƒ adhipatibhÄ• vo natthÄ«ti codanÄ• . adhipati kiccaá¹ƒ nÄ• ma dhuravÄ• hitÄ• ti san
kicca visesaá¹ƒ \Be 238/ anapekkhitvÄ• â€™â€™ ti cakkhundriyaá¹ƒ dassana kicce issaro,
kiccetiÄ• dÄ«su taá¹ƒ taá¹ƒ kiccavisesaá¹ƒ apekkhati, tathÄ• anapekkhitvÄ• . ``vijÄ• nanÄ•
`mano Ä• rammaá¹‡a vijÄ• naneâ€™ tiÄ• dinÄ• vuttaá¹ƒ sabbaá¹ƒ indriya kiccaá¹ƒ.

bhuso haranti vahantÄ«ti Ä• hÄ• rÄ• . ``bhusoâ€™â€™ ti atirekataranti attho. kathaá¹ƒ pan
``sahajÄ• tÄ• dÄ«â€™â€™ tiÄ• diá¹ƒ. tete paccaya dhammÄ• tete paccayuppanna dhamm
ti imissaá¹ƒ pÄ• á¸·iyaá¹ƒ. ``paccayÄ• hÄ• ro vÄ• â€™â€™ ti ettha hetu Ä• rammaá¹‡Ä• dik
nÄ• ma. Ä• hÄ• ra paccayopana visuá¹ƒ eko paccayaviseso. ``paccayaá¹-á¹-henÄ• â€™â€™
paccayaá¹-á¹-hena. ``Ä• hÄ• rabhÅ«tÄ• â€™â€™ ti upatthambhanakiccavisesabhÅ«tÄ• ti v
``kaá¸·Ä«raá¹…kurÄ• naá¹ƒâ€™â€™ ti kammatthe sÄ• mivacanaá¹ƒ. ``vaá¸• á¸• hiyÄ• â€™
``á¹-hitiyÄ• â€™â€™ ti á¹-hitatthÄ• ya. imesattÄ• vaá¹-á¹-e pavattantÄ«ti sambandho. sesa
``pakkhe viyÅ«hitvÄ• â€™â€™ ti pakkhe saÃ±cÄ• letvÄ• ti vuttaá¹ƒ hoti. ``pakkheâ€™â€™
byÅ«hitvÄ• . ``tadanusayitassÄ• â€™â€™ ti tasmiá¹ƒ vipÄ• ka santÄ• ne anusayi tassa. ``v
paccakkhato vibhÅ«taá¹ƒ pÄ• kaá¹-aá¹ƒ katvÄ• . ``alabhitvÄ• â€™â€™ ti cakkhumhi alabhit
hoti. ``tatthevÄ• â€™â€™ ti nivÄ• saá¹-á¹-hÄ• ne eva. ``sampayuttÄ• â€™â€™ ti viÃ±Ã±Ä•
bhaviá¹ƒsu vaá¸• á¸• hiá¹ƒ sÅ«ti bhÅ«tÄ• . sambhavaá¹ƒ vuá¸• á¸• hikÄ• raá¹‡aá¹ƒ esanti g
``vuttanayenÄ• â€™â€™ ti `yathÄ• yavabÄ«jÄ• naá¹ƒ vÄ• sÄ• libÄ«jÄ• naá¹ƒ vÄ• â€™ tiÄ
``Ä• hÄ• retÄ«â€™â€™ ti pavatteti. ``manosaÃ±cetanÄ• hÄ• roâ€™â€™ ti kusalÄ• kusala
manosaÃ±cetanÄ• hÄ• ro. ``tayo bhaveâ€™â€™ ti tayo kÄ• mabhavÄ• dike upapattibhave.
ca vuttaá¹ƒ. itarathÄ• uppattiyÄ• ti ca vuttaá¹ƒ siyÄ• ti adhippÄ• yo.

``dubbalakiccaá¹-á¹-hÄ• navatthukattÄ• â€™â€™ ti dubbalakiccattÄ• dubbalaá¹-á¹-hÄ• na
``abhinipÄ• ta mattÄ• ni hontÄ«â€™â€™ ti dassana savanÄ• di mattÄ• ni \Be 239/ hontÄ«ti
pacchimakaá¹ƒ jhÄ• naá¹ƒâ€™â€™ ti jhÄ• nÄ• ni nÄ• ma vitakkassa pacchÄ• nugataá¹ƒ ho
tesupaÃ±caviÃ±Ã±Ä• á¹‡esu. ``tÄ• â€™â€™ ti vedanÄ• ekaggatÄ• . ``taá¹ƒâ€™â€™ ti jhÄ
balavatÄ« na hotÄ«ti sambandho. ``maggindriya balabhÄ• vÄ• yÄ• â€™â€™ ti maggindriya
lokuttaravipÄ• kÄ• ni javanakiccÄ• ni ca sÄ• dhipatikÄ• ni ca hontÄ«ti vuttaá¹ƒ ``tibhÅ«mak
sesamettha subodhaá¹ƒ.

missakasaá¹…gahÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<164> bodhipakkhiyasaá¹…gahe. ``satipaá¹-á¹-hÄ• nÄ• â€™â€™ ti ettha pasaddo pamukh

``pamukhÄ• padhÄ• nÄ• hutvÄ• â€™â€™ ti. á¹-hÄ• saddo gatinivatti atthoti Ä• ha ``cittaga
pavattantÄ«â€™â€™ ti. ``kÄ• ye anupassanÄ• â€™â€™ ti kÄ• ye pavattÄ• anupassanÄ• .
etÄ• yÄ• ti anupassanÄ• . katamaá¹ƒ passantÄ«ti Ä• ha ``assÄ• sapassÄ• sÄ• dikassÄ• â€
passantÄ«ti vuttaá¹ƒ ``taá¹ƒ taá¹ƒ kÄ• yabhÄ• venÄ• â€™â€™ tiÄ• di. idÄ• ni punappuna s
``yÄ• vÄ• â€™â€™ tiÄ• dimÄ• ha. vedanÄ• nu passanÄ• dÄ«supi esevanayo. taá¹ƒ na sun
rÅ«pakÄ• yassa adhippetattÄ• . sesamettha suviÃ±Ã±eyyaá¹ƒ. yadi evantiÄ• dÄ«su. ``itarÄ
kÄ• yÄ• nupassanÄ• dayopi siddhÄ• . kasmÄ• , dhammÄ• nupassanÄ• ya antogadhattÄ• .
rÅ«ppanalakkhaá¹‡ato anupassantassa. ``taá¹ƒ taá¹ƒ samÅ«habhÅ«tarÅ«padhammavasen
samÅ«habhÅ«tassa rÅ«pa dhammassa vasena. ``subhÄ• divipallÄ• sassÄ• â€™â€™ ti sub
``oá¸·Ä• rikassÄ• â€™â€™ ti supÄ• kaá¹-avasena oá¸·Ä• rikassa. ``attÅ«panibandhÄ• â€™
paá¹-ibaddhÄ• .

``kÄ• maá¹ƒâ€™â€™ ti ekantena. upasussatÅ«ti sambandho. ``yantaá¹ƒâ€™â€™ ti jhÄ• n
maggaphalanibbÄ• naá¹ƒ. ``vÄ«riyassa saá¹‡á¹-hÄ• naá¹ƒâ€™â€™ ti vÄ«riyagamanassa v
nivattivasena saá¹‡á¹-hÄ• naá¹ƒ. uppannasaddena atÄ«ta kilesÄ• pi \Be 240/ paccuppanna
hontÄ«ti Ä• ha ``asukasmiá¹ƒ kÄ• leâ€™â€™ tiÄ• diá¹ƒ. ``mayhaá¹ƒ uppannaá¹ƒâ€™â€™
``pahÄ• nÄ• yÄ• â€™â€™ ti ettha samucchedappahÄ• naá¹ƒ adhippetanti Ä• ha ``anuppÄ•
dhammatÄ• pÄ• danakaraá¹‡atthaá¹ƒâ€™â€™ ti. tattha anuppÄ• do dhammo yesaá¹ƒ te a
pahÄ«nÄ• akusala dhammÄ• . anuppÄ• da dhammÄ• naá¹ƒ bhÄ• voti viggaho. anuppÄ• d
karaá¹‡anti samÄ• so. ``disvÄ• â€™â€™ ti tesaá¹ƒ uppatti vatthuá¹ƒ disvÄ• . ``paccayasam
ti paccayabhÅ«tassa anusayassa samucchindanatthaá¹ƒ. ``apattÄ• â€™â€™ ti idÄ• ni apat
buddhuppÄ• danavamakkhaá¹‡e. ``niyÄ• maá¹ƒ na okkamantÄ«â€™â€™ ti ariyamaggasaá
okkamanti. nappavisanti. kilesehi akopetabbatÄ• ya akuppo dhammo yassÄ• ti akuppa dha
dhammassa bhÄ• vo akuppa dhammatÄ• . arahatta phalaá¹ƒ. ``tesaá¹ƒâ€™â€™ ti kusalÄ•
uppannÄ• naá¹ƒ pÄ• pakÄ• naá¹ƒ pahÄ• nÄ• yÄ• ti katvÄ• visuddhidhammesu yogaá¹ƒ ka
kamme matthakaá¹ƒ patteÄ• dito paá¹-á¹-hÄ• ya uppannÄ• pi pÄ• pakÄ• pahiyyanti. anupp
anuppannÄ• pi kusalÄ• uppajjanti. uppannÄ• pi bhÄ• vanÄ• pÄ• ripÅ«riá¹ƒ gacchanti. esa
pÄ• pakÄ• naá¹ƒ anuppÄ• dÄ• yÄ• tiÄ• dÄ«su. evaá¹ƒ catÅ«su mukhesu ekekamukhenapi
sammappadhÄ• naá¹ƒ catukiccasÄ• dhakaá¹ƒ hoti. tenÄ• ha ``etesu panÄ• â€™â€™ tiÄ• d

abhivisiá¹-á¹-hena dhammavavatthÄ• naÃ±Ã±Ä• á¹‡ena Ã±Ä• tabbÄ• sabbe paramattha d
``abhiÃ±Ã±Ä• siddhÄ«â€™â€™ ti abhijÄ• nana kiccasiddhi. visuá¹ƒ visuá¹ƒ paricchinditvÄ•
dhammÄ• pariÃ±Ã±eyyÄ• nÄ• ma. tehi dukkhasacca dhammÄ• pariÃ±Ã±Ä• tabbabhÄ• v
pahÄ• tabba bhÄ• vena, nirodhasacca dhammÄ• sacchikÄ• tabba bhÄ• vena, maggasacca
Ã±Ä• tabbÄ• hontÄ«ti. ``bhÄ• vanÄ• siddhÄ«â€™â€™ ti bhÄ• vanÄ• kicca siddhi. taá¹ƒ sa
sametÄ«ti sambandho. ``vibhaá¹…ge panÄ• â€™â€™ ti iddhipÄ• davibhaá¹…ge pana. ``cit
saha pubbabhÄ• gabhÄ• vanÄ• ya uttari manussa dhammapariyÄ• pannÄ• \Be 241/ cittac
panÄ• â€™â€™ ti vibhaá¹…ge tasmiá¹ƒ uttaracÅ«á¸·abhÄ• janÄ«ye pana. ``idhÄ• â€™â€™

cattÄ• ri sotÄ• pattiyaá¹…gÄ• ni nÄ• ma buddhe aveccappasÄ• dena samannÄ• gato. dha
sÄ«lehi samannÄ• gatoti evaá¹ƒ vuttÄ• ni sotÄ• pattiyÄ• aá¹…gÄ• ni. tattha ``ariyakantehÄ
kÄ• mitehi icchitehi. ``sÄ«lehÄ«â€™â€™ ti paÃ±caniccasÄ«lehi, Ä• jÄ«vaá¹-á¹-hamakasÄ«
``sammappadhÄ• nesÅ«â€™â€™ ti sammappadhÄ• nakiccesu.

``soá¸·asahikiccehÄ«â€™â€™ ti ekekasmiá¹ƒ sacce cattÄ• ri cattÄ• ri katvÄ• soá¸·asahi k
pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho, tiÄ• dÄ«hi soá¸·asahi atthehÄ«ti vuttaá¹ƒ hoti. te c
Ä• gamissanti. sati eva sambojjhaá¹…goti vuttaá¹ƒ, kathaá¹ƒ pana sÄ• sati sambodhiá¹ƒ sa
``sÄ• hÄ«â€™â€™ tiÄ• diá¹ƒ. esanayo sesabojjhaá¹…gesupi. ``tesu dhammesÅ«â€™â€™
``lÄ«nasaá¹…koca kosajjapakkhaá¹ƒâ€™â€™ ti lÄ«napakkha saá¹…koca pakkhakosajja pa
paggaá¹‡hÄ• ti ukkhipatÄ«ti dhurasampaggaho. ``dhuraá¹ƒâ€™â€™ ti samathadhuraá¹ƒ vi
ukkaá¹‡á¹-ha pakkhaá¹ƒâ€™â€™ ti aratipakkha nibbidÄ• pakkhaá¹ƒ. dhamme rati dhamma
dhammanandÄ«. dhamme Ä• rÄ• mo dhammÄ• rÄ• mo. ``sÄ• rambhoâ€™â€™ nÄ• ma cit
cittasantÄ• po. samÄ• hito bhikkhave yathÄ• bhÅ«taá¹ƒ pajÄ• nÄ• ti passatÄ«ti vacanato pa
pÄ• dakatÄ• pÄ• kaá¹-Ä• ti vuttaá¹ƒ ``tassÄ• â€™â€™ tiÄ• diá¹ƒ. samaá¹ƒ avisamaá¹ƒ atta
sÄ«lenÄ• ti samavÄ• hÄ«. samavÄ• hissa bhÄ• vo samavÄ• hitÄ• .

sÄ• pana catubbidhÄ• hotÄ«ti sambandho. ``tassÄ• â€™â€™ ti sammÄ• diá¹-á¹-hiyÄ• . ``
padaá¹ƒ. `sabbe lokuttare hontÄ«â€™ ti vacanassa sambandhaá¹ƒ dassetuá¹ƒ ``te pana sa
tiÄ• dimÄ• ha. na vaá¹-á¹-hÄ• nÄ• ni assa atthÄ«ti navaá¹-á¹-hÄ• nikaá¹ƒ. ``lokuttareâ€™â€
``attappaá¹-ipakkhÄ• naá¹ƒâ€™â€™ ti attanÄ• ujuppaá¹-ipakkhÄ• naá¹ƒ. ``teâ€™â€™ ti bo
dassetÄ«ti \Be 242/ sambandho. ``kuá¹‡á¸• aliyÄ• â€™â€™ ti evaá¹ƒ nÄ• makaá¹ƒ brÄ• hn
``vijjÄ• â€™â€™ ti maggavijjÄ• . ``vimuttÄ«â€™â€™ ti phalavimutti.

bodhipakkhiyÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<165> sabbasaá¹…gahe. ``paÃ±carÄ• sayoâ€™â€™ ti paÃ±casaá¹…gahÄ• . ``atÄ«tÄ• dib
atÄ«tÄ• nÄ• gatapaccuppannabhedena, ajjhatta bahiddhÄ• bhedena, oá¸·Ä• rikasukhumab
dÅ«rasantikabhedena ca bhinnÄ• naá¹ƒ. ``upapatti dvÄ• resÅ«â€™â€™ ti cakkhÄ• di dvÄ•
ti kÄ• yakammadvÄ• rÄ• dÄ«su. ``saá¹…gammÄ• â€™â€™ ti saá¹…gantvÄ• . ``samÄ• gan
``sÄ• dhÄ• raá¹‡a kiccÄ• ni vÄ• â€™â€™ ti sabbiriyÄ• pathehi sÄ• dhÄ• raá¹‡a kiccÄ• nivÄ
``kiÃ±cÄ• â€™â€™ ti kasmÄ• ca. ``saá¹…khÄ• revadethÄ• â€™â€™ ti saá¹…khÄ• rÄ• sa
``kiÃ±casaá¹…khataá¹ƒâ€™â€™ ti katamaÃ±casaá¹…khataá¹ƒ. ``rÅ«paá¹ƒ rÅ«patthÄ• yÄ•
jÄ• tatthÄ• ya rÅ«pasaá¹…khÄ• taá¹ƒ saá¹…khataá¹ƒ abhisaá¹…kharontÄ«ti attho. upabho
vatthÄ• bharaá¹‡Ä• diko antobhogo. paribhogo nÄ• ma maÃ±capÄ«á¹-hÄ• diko bÄ• hira pa
vedananti adhikÄ• ro. sesesupi saÃ±Ã±Ä• saá¹…khÄ• ra viÃ±Ã±Ä• á¹‡esupi. ``dÄ• naá¹ƒ d
dÄ• napuÃ±Ã±assa jÄ• tatthÄ• ya. dÄ• nasaá¹…khÄ• taá¹ƒ saá¹…khataá¹ƒ abhisaá¹…khar

attho dÄ• nattho. ``atthoâ€™â€™ ti ca vipÄ• kattho phalattho. dÄ• navipÄ• katthÄ• ya dÄ• n
dÄ• napuÃ±Ã±asaá¹…khÄ• taá¹ƒ saá¹…khataá¹ƒ abhisaá¹…kharontÄ«ti attho. evaá¹ƒ sese
vipassanÄ• kammaá¹ƒ anuyuÃ±jantÄ• . ``tÄ«su dhammesu kilamissantÄ«â€™â€™ ti vutta
Ä• ha ``tathÄ• hi yathÄ• â€™â€™ tiÄ• diá¹ƒ. ``sukhasaÃ±Ã±itesu paá¹-isaraá¹‡esÅ«â€™â€
paá¹-ilÄ• bhatthÄ• ya paá¹-isaraá¹‡esu Ä• rammaá¹‡esu. ``tÄ• hÄ«â€™â€™ ti sampattÄ«h
paramukkaá¹ƒsagataá¹ƒ sukhasaÃ±Ã±itaá¹-á¹-hÄ• naá¹ƒ hoti. tasmÄ• tattha dukkhÄ• nupa
atirekataraá¹ƒ pavattetabbanti tadatthÄ• ya bhagavÄ• taá¹ƒ vedanaá¹ƒ visuá¹ƒ ekaá¹ƒ khan
\Be 243/ desanaá¹ƒ desetÄ«ti adhippÄ• yo. esanayo paratthapi. ``Ã±Ä• á¹‡asammataá¹ƒâ€
Ã±Ä• á¹‡asammataá¹ƒ. ``paramaá¹ƒ attÄ• naá¹ƒ katvÄ• â€™â€™ ti loke viÃ±Ã±uttaá¹ƒ par
vijÄ• nanaá¹ƒ paramaá¹ƒ attÄ• naá¹ƒ katvÄ• . sesamettha supÄ• kaá¹-aá¹ƒ. ``yatthabhuÃ±ja
``yattha bhuÃ±jatÄ«â€™â€™ ti yasmiá¹ƒ bhÄ• jane bhuÃ±jati. ``yaÃ±ca bhuÃ±jatÄ«â€™â€
bhuÃ±jati. ``yena ca bhuÃ±jatÄ«â€™â€™ ti yenabyaÃ±janena bhuÃ±jati. ``yo ca bhojakoâ€
parivesako. ``yo ca bhuÃ±jitÄ• â€™â€™ ti yo ca bhuÃ±jako.

``sÄ• savÄ• evÄ• â€™â€™ ti sÄ• savÄ• nÄ• ma lokiya dhammÄ• . ``ussÄ• hantÄ• viya h
dhammattÄ• vuttaá¹ƒ. na hi abyÄ• pÄ• ra dhammÄ• naá¹ƒ ekantena ussÄ• ho nÄ• ma atth
phalatthÄ• ya ussÄ• hantÄ• viya hontÄ«ti. ``Ä• kiritvÄ• â€™â€™ ti pattharitvÄ• . sesamettha

dhÄ• tusaá¹…gahe. ``attano eva sabhÄ• vaá¹ƒâ€™â€™ ti attano sabhÄ• vaá¹ƒ evÄ• tipi yu
cÄ• â€™â€™ ti abhikkamÄ• mi paá¹-ikkamÄ• mÄ«tiÄ• dinÄ• ussÄ• ho ca, abhikkamanÄ• d
jÄ«vayogÄ• â€™â€™ ti na ca lokiyamahÄ• jana sammatena jÄ«vena yuttÄ• . aá¹-á¹-hakath
yantaá¹ƒ. udukkhalaá¹ƒ. yanta cakkayaá¹-á¹-hinÄ• ma yanta cakkasambandhÄ• musalayaá
agginibbattakatthÄ• ya katÄ• dve sÄ• raghaá¹-ikÄ• . adharÄ• raá¹‡Ä« nÄ• ma heá¹-á¹-hÄ•
uddhÄ• raá¹‡Ä«. ``sallamivÄ• â€™â€™ ti kaá¹‡á¸• oviya. ``sÅ«lamivÄ• â€™â€™ ti vijjhana
``Ä• turÄ• viyÄ• â€™â€™ ti tehisallasÅ«lehi viddhagilÄ• nÄ• viya. ayathÄ• bhucca nimittaá
sattapuggalÄ• dinimittaá¹ƒ. ``vanamigo viyÄ• â€™â€™ ti tiá¹‡a rÅ«pe purisa saÃ±Ã±Ä• lÄ•
``aá¹…gÄ• rakÄ• suyaá¹ƒâ€™â€™ ti aá¹…gÄ• rakÅ«pe. ``nÄ• nÄ• vidhupaddava nimittatoâ
upaddavÄ• naá¹ƒ uppatti paccayato. ``vanamakkaá¹-o viyÄ• â€™â€™ ti vanavÄ• naro viya.
duddamano. ``assakhaá¸·uá¹…koâ€™â€™ ti duá¹-á¹-ha asso. ``yattha kÄ• manipÄ• titoâ€™
Ä• rammaá¹‡e patituá¹ƒ kÄ• meti icchati, tattha tattha nipÄ• tito. puggalavase \Be 244/ avat
yadicchakaá¹ƒ nipatanatoti vuttaá¹ƒ hoti. ``raá¹…ganaá¹-o viyÄ• â€™â€™ ti samajjanaá¹-ak
atthi saá¹ƒvijjatÄ«ti santo. tathoti ca avitathoti ca atthato ekaá¹ƒ. aÃ±Ã±o pakÄ• ro aÃ±Ã±at
aÃ±Ã±athÄ• assÄ• ti anaÃ±Ã±athaá¹ƒ. dukkhadukkhaá¹ƒ nÄ• ma kÄ• yikadukkha cetasika
``kammajÄ• naá¹ƒâ€™â€™ ti vipÄ• kakkhandhakaá¹-attÄ• rÅ«pÄ• naá¹ƒ. ``uppattiyÄ• â€™
``pagevÄ• â€™â€™ ti puretarameva. ``uppannaá¹ƒ pÄ«â€™â€™ ti uppannampi cakkhu. ``p
santÄ• naá¹-á¹-hitiyÄ• á¹-hitatthÄ• ya. ``paá¹-ijaggana dukkhaá¹ƒâ€™â€™ ti sodhana dukk
nÄ• ma Ä• hÄ• racchedÄ• dikaá¹ƒ. nanu bhijjanabhayena pageva paccayasampÄ• danaá¹ƒ
siyÄ• ti. saccaá¹ƒ. idha pana Ä• sanne bhijjananimittaá¹ƒ disvÄ• kataá¹ƒ paccaya sampÄ•

``rakkhÄ• varaá¹‡agutti saá¹ƒvidhÄ• na dukkhaá¹ƒâ€™â€™ ti nÄ• nÄ• bhayato rakkhaá¹‡a
gopanassa ca saá¹ƒvidhÄ• na dukkhaá¹ƒ. ``tadubhayena saheva sijjhatÄ«â€™â€™ ti kasig
kammÄ• ni vÄ• rakkhÄ• varaá¹‡a guttisaá¹ƒ vidhÄ• nÄ• dÄ«nivÄ• karontÄ• naá¹ƒ taá¹ƒ du
dukkhena saheva sijjhati. ``tesaá¹ƒâ€™â€™ ti cakkhÄ• dÄ«ni assÄ• dentÄ• naá¹ƒ na mucc
nirodha bhÅ«tassÄ• â€™â€™ ti pavattiyÄ• nirodha bhÅ«tassa. ``taá¹ƒ pajahati yevÄ• â€™
pajahatiyeva. ``yÄ• vadevÄ• â€™â€™ ti uparimapariyantena. ahaá¹ƒ asmÄ«ti pavatto mÄ•
samugghÄ• tanaá¹ƒ samucchindanaá¹ƒ. ``pariÃ±Ã±Ä• tesÅ«â€™â€™ ti tesu anusayitÄ• ya
pariÃ±Ã±Ä• tesu. ``tabbiparÄ«tena panÄ• â€™â€™ ti tato viparÄ«tena pana. asmimÄ• nas
anadhiá¹-á¹-hÄ• nabhÅ«tÄ• tiÄ• di atthena. anindriyabaddha dhammÄ• nÄ• ma pathavÄ«p
dhammÄ• .

satte anukkaá¹‡á¹-hamÄ• ne karotÄ«ti sambandho. ``itÄ«â€™â€™ ti tasmÄ• . tesaá¹ƒ satt
natthi. tasmÄ• lobhoyeva dukkhasamudayÄ• riya saccaá¹ƒ nÄ• mÄ• ti yojanÄ• . sÄ• savÄ•
samudayasaccaá¹ƒ nÄ• ma, dukkha saccabhÅ«tÄ• naá¹ƒ vipÄ• kakkhandhakaá¹-attÄ• rÅ«
saá¹ƒvaá¸• á¸• hanattÄ• . mÅ«labhÄ• vena vuttÄ• \Be 245/ `avijjÄ• paccayÄ• saá¹…khÄ•
``nandanasadisaá¹ƒâ€™â€™ ti devaloke nandanavanuyyÄ• nasadisaá¹ƒ. ``Ä• dipabhavapa
dhammÄ• naá¹ƒ Ä• dibhÅ«tÄ• , pabhavabhÅ«tÄ• , padhÄ• nabhÅ«tÄ• . ``pabhavabhÅ«tÄ•
pathamuppattihetubhÅ«tÄ• . ``tesaá¹ƒâ€™â€™ ti dukkha dhammÄ• naá¹ƒ.

``katthacÄ«â€™â€™ ti kÄ• mabhavÄ• dÄ«su kismiÃ±cibhave. ``kadÄ• cÄ«â€™â€™ ti atÄ
``kesaÃ±cÄ«â€™â€™ ti devamanussÄ• dÄ«su sattesu kesaÃ±cisattÄ• naá¹ƒ. ``kutocÄ«â€™
kutocikÄ• raá¹‡Ä• . ``kathaÃ±cÄ«â€™â€™ ti kenacipakÄ• rena.

``pariá¹‡Ä• moâ€™â€™ ti pariá¹‡amanaá¹ƒ aÃ±Ã±athÄ• bhÄ• vo. ``taá¹ƒ samaá¹…gÄ«naá
samaá¹…gÄ«naá¹ƒ puggalaá¹ƒ. pÄ• á¸·ipÄ• á¹-he. ``Ä• dittaá¹ƒâ€™â€™ tiÄ• dÄ«pitaá¹ƒ sa
ti karaá¹‡abhÅ«tena kena agginÄ• . tathÄ• ariyamaggo vipariá¹‡Ä• ma dhammo ca hoti. so
puggalaá¹ƒ bhusaá¹ƒ pÄ«á¸·etiyevÄ• ti yojanÄ• . ``nÄ• â€™â€™ ti na siyÄ• . samanaá¹ƒ vÄ
sabbadukkhÄ• naá¹ƒ santÄ«ti viggaho. sabbaá¹ƒ vaá¹-á¹-adukkhanti sambandho. ``tassÄ• â
``pavattamÄ• nÄ• cÄ• â€™â€™ ti santatiá¹-hitivasena vattamÄ• nÄ• ca. ``mahantaá¹ƒ par
soka parideva dukkha domanassupÄ• yÄ• sÄ• naá¹ƒ pavattivasena mahantaá¹ƒ pariá¸·Ä• h
anuppÄ• da dhammattÄ• uppÄ• datthÄ• ya paccayo nÄ• ma natthi. tathÄ• appavatti dham
sampÄ• puá¹‡itabbattÄ• pana sampÄ• panatthÄ• ya paccayo atthÄ«ti Ä• ha ``sampÄ• pak
paccayÄ• bhisaá¹…kharaá¹‡alesaá¹ƒâ€™â€™ ti. sampÄ• paka paccayÄ• nÄ• ma ariya ma

bhavÄ• bhavasaá¹…khÄ• tassa dukkhakkhandhassÄ• ti sambandho. ``tadevÄ• â€™â€™ t
anupunappunaá¹ƒ padÄ«yate anuppadÄ• naá¹ƒ. ``niyyÄ• tanaá¹-á¹-hoâ€™â€™ ti handa ga
sampaá¹-icchÄ• panaá¹-á¹-ho. ``tatoâ€™â€™ ti vaá¹-á¹-adukkhato. ``muccanÅ«pÄ• yassÄ•
dÄ• nasÄ«lanikkhamÄ• dikassa muccanÅ«pÄ• yassa. ``nissaraá¹‡avimuttiyÄ• â€™â€™ ti n

vimuttiyÄ• . saá¹…khÄ• ra dukkhassa abhÄ• vaá¹-á¹-ho. ``sammohassa pahÄ• navasenÄ• a
nÄ• ma ito paá¹-á¹-hÄ• ya catÅ«su saccesu asammoha bhÄ• vapatti eva Ä• lokapatti eva vu
tenÄ• ha ``paá¹-ivijjhanaá¹-á¹-hoâ€™â€™ ti. taá¹‡hÄ• ya dÄ• so taá¹‡hÄ• dÄ• so. taá¹‡hÄ•
taá¹‡hÄ• dÄ• sabyaá¹ƒ. paravasato vimuttivasena aparÄ• dhÄ«natÄ• bhujissabhÄ• vo nÄ•
taá¹‡hÄ• dÄ• sabyaá¹ƒ nÄ• tivattanti. taá¹‡hÄ• vasaá¹ƒ pÅ«rayamÄ• nÄ• taá¹‡hÄ• visayaá
ariyamaggo eva taá¹‡hÄ• ya anÄ• rammaá¹‡abhÄ• ve á¹-hito taá¹‡hÄ• dÄ• sabyaá¹ƒ ativat
bhindamÄ• no taá¹‡hÄ• ya avisayaá¹ƒ vipÄ• kaá¹ƒ janetÄ«ti adhippÄ• yo. ``dukkhamuttiyÄ•
muccanatthaá¹ƒ. ``dukkhavaá¸• á¸• hiyÄ• â€™â€™ ti dukkhavaá¸• á¸• hanatthÄ• ya. sesam
``khayavirÄ• ga nirodha bhÅ«toâ€™â€™ ti ettha kilesa dhammÄ• naá¹ƒ virajjanaá¹ƒ vigama
virÄ• go. ``anattha padÄ• nÄ«â€™â€™ ti ahitapadÄ• ni. bhayÄ• dÄ«navapadÄ• ni. ``dvÄ• n
chakkabhedenÄ• â€™â€™ ti dvÄ• rachakkaá¹ƒ dhammÄ• rammaá¹‡aá¹ƒ hoti. evaá¹ƒsati, A
vattabbaá¹ƒ dhammÄ• rammaá¹‡assa visuá¹ƒ gahitattÄ• ti. no navattabbaá¹ƒ. kasmÄ• , dvÄ
dhammÄ• rammaá¹‡Ä• naá¹ƒ atthitÄ• yÄ• ti dassetuá¹ƒ ``ettha cÄ• â€™â€™ tiÄ• di vuttaá¹
tiÄ• dÄ«su esevanayoti.

sabbasaá¹…gahÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

samuccayasaá¹…gahadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

8. paccayasaá¹…gahaanudÄ«panÄ•

<166> yehipakÄ• rehi \Be 247/ yathÄ• . tesaá¹ƒ vibhÄ• go taá¹ƒ vibhÄ• go. ayaÃ±caniddes
vicchÄ• lopaniddesovÄ• ti dassetuá¹ƒ ``tesaá¹ƒâ€™â€™ tiÄ• dimÄ• ha. na sameti. gÄ• thÄ
tÄ«hi-ya-saddehi dassitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ atthÄ• naá¹ƒ-ta-saddattha sambhavato. ta-sad
anusandhiyaá¹ƒ paripuá¹‡á¹‡aá¹ƒ katvÄ• vattabbato. ``samuppajjatÄ«â€™â€™ ti suá¹-á¹-h
uppajjati, pÄ• tubhavati. ``avinÄ• â€™â€™ ti avinÄ• hutvÄ• . ``sahajÄ• ta dhammehÄ«â€™
saá¹…khÄ• rÄ• tiÄ• dÄ«su saá¹…khÄ• rÄ• dÄ«naá¹ƒ sahajÄ• ta dhammehi saheva uppajja
suddha dhamma kalÄ• pavasena. ``sÄ• maÃ±Ã±a lakkhaá¹‡aá¹ƒâ€™â€™ ti sÄ• dhÄ• raá¹
idappaccayatÄ• saddassa attho. ``ayamattho paá¹-ikkhittoâ€™â€™ ti `samuppajjanaá¹ƒ sa
ayaá¹ƒbhÄ• vasÄ• dhanattho paá¹-ikkhitto. ``ayamevÄ• â€™â€™ ti ayaá¹ƒ bhÄ• vasÄ• dha
sambhavatÄ«ti yojanÄ• . ``uppÄ• dÄ• vÄ• tathÄ• gatÄ• naá¹ƒâ€™â€™ ti sammÄ• sambud
``anuppÄ• dÄ• vÄ• â€™â€™ ti anuppÄ• devÄ• sati. ``á¹-hitÄ• va sÄ• dhÄ• tÅ«â€™â€™ ti
pavattisabhÄ• vo loke á¹-hitoyeva. katamÄ• pana sÄ• dhÄ• tÅ«ti Ä• ha ``dhammaá¹-á¹-hita
``dhammaá¹-á¹-hitatÄ• â€™â€™ ti kenaci akatÄ• sabhÄ• vaá¹-á¹-hitatÄ• . ``dhammaniyÄ•
sabhÄ• vaniyÄ• matÄ• . ``tatra tathatÄ• â€™â€™ ti tasmiá¹ƒ sÄ• maÃ±Ã±alakkhaá¹‡e saá¹
sÄ• maÃ±Ã±a lakkhaá¹‡ameva paá¹-iccasamuppÄ• do nÄ• mÄ• ti dasseti, na avijjÄ• diko p
vacanehi dhammaniyÄ• matÄ• mattassa dassitattÄ• . avijjÄ• dÄ«naá¹ƒ dhamma sarÅ«pÄ•
``dhammaniyÄ• matÄ• mattaá¹ƒâ€™â€™ ti ca yathÄ• vuttasÄ• maÃ±Ã±a lakkhaá¹‡ameva

iccheyya, bhÄ• vasÄ• dhanaá¹ƒ nÄ• ma katturahitaá¹ƒ bhaveyya. katturahite ca sati, kathaá
samÄ• nakattukatÄ• labbhati. aladdhe ca samÄ• nakattukatte kathaÃ±ca pubbakÄ• letvÄ•
ayaá¹ƒ bhÄ• vasÄ• dhanaá¹ƒ icchantassa byaÃ±janayuttivirodho. taá¹ƒ pariharanto na cetth
gambhÄ«rocÄ• nanda paá¹-iccasamuppÄ• do gambhÄ«rÄ• va bhÄ• socÄ• ti bhagavatÄ• v
uppajjana kriyÄ• mattaá¹ƒ nÄ• ma visuá¹ƒ eko dhammo na hotÄ«ti kathaá¹ƒ taá¹ƒ gambhÄ«
bhÄ• vasÄ• dhanaá¹ƒ icchantassa gambhÄ«ravacana virodho. taá¹ƒ pariharanto ``saá¹…kh
tiÄ• dimÄ• ha. api ca saá¹…khata lakkhaá¹‡aá¹ƒ nÄ• ma saá¹…khata dhammatopi gambhÄ
nÄ• ma saá¹…khata dhammo. taÃ±ca atthi mecittaá¹ƒ nÄ• mÄ• ti sattÄ• naá¹ƒ pÄ• kaá¹-aá
saá¹…khÄ• taá¹ƒ saá¹…khata lakkhaá¹‡aá¹ƒ apÄ• kaá¹-aá¹ƒ hoti suá¹-á¹-hu santatiyÄ• pa
vedanÄ• nÄ• ma sukhÄ• vÄ• dukkhÄ• vÄ• saá¹…khata dhammo. sÄ• ca atthi mevedanÄ
tassÄ• pana aniccatÄ• saá¹…khÄ• taá¹ƒ saá¹…khata lakkhaá¹‡aá¹ƒ apÄ• kaá¹-aá¹ƒ hoti s
paá¹-icchannaá¹ƒ. evaá¹ƒ sesesu nÄ• madhammesu ca rÅ«padhammesu ca. yato sattasu v
vavatthÄ• na saá¹…khÄ• taá¹ƒ diá¹-á¹-hivisuddhiÃ±Ä• á¹‡aÃ±ca avijjÄ• dipaccaya pariggah
kaá¹…khÄ• vitaraá¹‡a visuddhiÃ±Ä• á¹‡aÃ±ca pathamaá¹ƒ sampÄ• detvÄ• pacchÄ• dasa
lakkhaá¹‡Ä• nupassanÄ• Ã±Ä• á¹‡Ä• ni sampÄ• detabbÄ• ni hontÄ«ti. yathÄ• ca aniccatÄ
lakkhaá¹‡aá¹ƒ saá¹…khata dhammato gambhÄ«raá¹ƒ hoti. tathÄ• idampi paá¹-iccasamupp
saá¹…khata lakkhaá¹‡aá¹ƒ saá¹…khata dhammato gambhÄ«raá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹

``tabbhÄ• vabhÄ• vÄ«bhÄ• voâ€™â€™ ti ettha bhavati saá¹ƒvijjatÄ«ti bhÄ• vo. so so avijjÄ
tabbhÄ• ve bhavanti sambhavanti sÄ«lenÄ• ti tabbhÄ• vabhÄ• vino. saá¹…khÄ• rÄ• dayo. `
uppattikÄ• raá¹‡aá¹ƒ. tabbhÄ• vabhÄ• vÄ«naá¹ƒ bhÄ• voti tabbhÄ• vabhÄ• vi bhÄ• voti ima
tasmiá¹ƒâ€™â€™ tiÄ• dimÄ• ha. api ca ``bhÄ• voâ€™â€™ ti vijjamÄ• natÄ• vuccati. tassa
bhÄ• voti tabbhÄ• vo. tabbhÄ• ve sati bhavanti sambhavanti dhammatÄ• yÄ• ti tabbhÄ• vab
yujjatiyeva. ``hetvÄ• di paccaya sattiniyÄ• maá¹ƒâ€™â€™ ti hetupaccayo, Ä• rammaá¹‡a p
Ä• rammaá¹‡a saddÄ• dayo lobhÄ• dÄ«naá¹ƒ rÅ«pÄ• rammaá¹‡Ä• dÄ«naÃ±ca \Be 249/ dh
sattivisesaá¹ƒ dÄ«penti. tesaÃ±ca so so paccaya sattiviseso visuá¹ƒ dhammaniyÄ• mo hoti,
paccayasattiniyÄ• maá¹ƒ nivatteti. ``tathÄ• tathÄ• â€™â€™ ti mÅ«laá¹-á¹-hagocaravisayaá
paccayÄ• kÄ• rena. so hi vuccatÄ«ti sambandho. ``paccaya dhammuddhÄ• ra matte aá¹-ha
dhammÄ• naá¹ƒ nÄ• ma saÃ±Ã±Ä• vasena uddharaá¹‡amattaá¹ƒ akatvÄ• ti adhippÄ• yo. `
taá¹ƒ taá¹ƒ paccayasatti visesaá¹ƒ pÄ• petvÄ• ti attho. tenÄ• ha ``matthakaá¹ƒ pÄ• petvÄ• â
viseso hi hetuphaladÄ«pane tato uttari vattabba kiccÄ• bhÄ• vato matthakaá¹ƒ nÄ• ma hotÄ
``anosakkamÄ• nÄ• â€™â€™ ti anivattamÄ• nÄ• . ``etÄ• yÄ• â€™â€™ ti paccaya sattiyÄ•

etasmÄ• kÄ• raá¹‡Ä• phalaá¹ƒ etadeva paá¹-icca anÄ• gatapakkhato paccuppannapakkh
pÄ• tubbhavatÄ«ti paccayo. uppattikÄ• raá¹‡aá¹ƒ pavattikÄ• raá¹‡aÃ±ca. tattha uppattikÄ•
pavattikÄ• raá¹‡aá¹ƒ upatthambhaka paccayo. ``etenÄ• â€™â€™ ti hetunÄ• . ``kÄ• yavacÄ
``kammaá¹ƒâ€™â€™ ti kriyÄ• vuccati, gamana á¹-hÄ• na nisajjasayanÄ• dikaá¹ƒ kÄ• yika k
kathana sajjhÄ• yana gÄ• yanÄ• dikaá¹ƒ vÄ• casika kriyaÃ±ca. vijÄ• nana cintana vÄ«maá¹

kriyaÃ±ca. ``abhisaá¹…kharontÄ«â€™â€™ ti abhinipphÄ• denti. ``etehÄ«â€™â€™ ti etehi l
cetanÄ• dhammehi. api ca saá¹…kharonti sattÄ• etehÄ«ti saá¹…khÄ• rÄ• . ``saá¹…kharon
saá¹…kharonti. attabhÄ• vaá¹ƒ saá¹…kharonti. bhavÄ• bhavaá¹ƒ saá¹…kharonti. diá¹-á¹-ha
anatthaá¹ƒ vÄ• saá¹…kharonti. samparÄ• yikampi atthaá¹ƒ vÄ• anatthaá¹ƒ vÄ• saá¹…kha
saá¹…kharonti, sotaá¹ƒpi saá¹…kharontÄ«tiÄ• dinÄ• . dassanampi saá¹…kharonti, savanan
ca vattuá¹ƒ vaá¹-á¹-atiyeva. ``vijÄ• nÄ• tÄ«â€™â€™ ti vividhena jÄ• nÄ• ti. bhÅ«tenapi jÄ• n
jÄ• nÄ• ti. ``namatÄ«â€™â€™ ti gocara visayatthÄ• ya namati. ``ruppatÄ«â€™â€™ ti kuppa
``phusatÄ«â€™â€™ ti saá¹ƒhanati. ``vedayatÄ«â€™â€™ ti viditaá¹ƒ karoti. taá¹ƒ taá¹ƒ Ä• n
lagganavasena bhusaá¹ƒ nahati bandhati, muÃ±cituá¹ƒ na detÄ«ti taá¹‡hÄ• tipi yujjati. ``upÄ
\Be 250/ daá¸·haá¹ƒ gaá¹‡hÄ• ti. tenÄ• ha ``amuÃ±caggÄ• haá¹ƒ gaá¹‡hÄ• tÄ«â€™â€™ ti.
upapattibhavo. bhavanti etenÄ• ti bhavo. kammabhavo. ``jananaá¹ƒâ€™â€™ ti abhinavassa
``jÄ«raá¹‡aá¹ƒâ€™â€™ ti abhinavabhÄ• vato hÄ• yanaá¹ƒ. ``socanaá¹ƒâ€™â€™ ti cittasan
``paridevanaá¹ƒâ€™â€™ ti rodanaá¹ƒ. ``dukkhaá¹ƒâ€™â€™ ti kÄ• yarujjanaá¹ƒ. ``domanas
cittarujjanaá¹ƒ. ``visÄ«danaá¹ƒâ€™â€™ ti bÄ• á¸·haá¹ƒ cittakilamathabhÄ• vena virÅ«paá¹ƒ
cittassasÄ«danaá¹ƒ. thÄ• mabalakhiyyanaá¹ƒ. yato assÄ• sapassÄ• sÄ• naá¹ƒ virÅ«pappav
uparujjhanaá¹ƒ vÄ• hotÄ«ti. ``kenaci sukhenÄ• â€™â€™ ti dukkhasaccato vimuttena kenac

``dukkhappaá¹-icchÄ• dikÄ• â€™â€™ ti bhayaá¹-á¹-hena dukkhabhÅ«tÄ• naá¹ƒ tebhÅ«mik
dukkhabhÄ• vappaá¹-icchÄ• dikÄ• . ``samudayappaá¹-icchÄ• dikÄ• â€™â€™ ti taá¹‡hÄ• ya
bhÄ• vappaá¹-icchÄ• dikÄ• . ``nirodhappaá¹-icchÄ• dikÄ• â€™â€™ ti taá¹‡hÄ• nirodhassev
bhÄ• vappaá¹-icchÄ• dikÄ• . ``maggappaá¹-icchÄ• dikÄ• â€™â€™ ti aá¹-á¹-haá¹…gÄ«ka m
maggabhÄ• vappaá¹-icchÄ• dikÄ• . pubbanto vuccati atÄ«tekÄ• le bhavaparamparÄ• . apar
bhavaparamparÄ• . pubbantÄ• paranto vuccati tadubhayaá¹ƒ. ``paá¹-iccasamuppÄ• dappa
paccuppannabhave khandhÄ• naá¹ƒ paá¹-iccasamuppÄ• dappaá¹-icchÄ• dikÄ• . ``suttantik
vibhaá¹…ge suttanta bhÄ• janÄ«yaá¹ƒ nÄ• ma Ä• gataá¹ƒ. tena suttanta bhÄ• janÄ«yanaye
cetanÄ• saá¹…khÄ• rÄ• nÄ• mÄ• ti yojanÄ• . ``abhidhammanayenÄ• â€™â€™ ti vibhaá¹.
aá¹-á¹-hakathÄ• pÄ• á¹-he. avijjÄ• kiriya dhammÄ• naá¹ƒ neva upanissaya paccayattaá¹ƒ l
kusalamÅ«lÄ• ni kiriya dhammÄ• naá¹ƒ na upanissaya paccayattaá¹ƒ labhantÄ«ti yojanÄ• .
ca kusalÄ• kusala mÅ«lehi ca upanissaya paccayaá¹ƒ na labhantÄ«ti vuttaá¹ƒ hoti. ``pacca
paá¹-icca samuppÄ• do. ``avijjÄ• virÄ• gÄ• â€™â€™ ti avijjÄ• vigamanato. tesaá¹ƒpikiriya
viÃ±Ã±Ä• á¹‡Ä• dÄ«supi kiriya viÃ±Ã±Ä• á¹‡aá¹ƒ, kiriya nÄ• maá¹ƒ, kiriya manÄ• yatanaá¹
vedanÄ• ti atthitÄ• ya ``esanayo viÃ±Ã±Ä• á¹‡Ä• dÄ«supÄ«â€™â€™ ti vuttaá¹ƒ. ``kusalÄ•
vipÄ• kasampayuttaá¹ƒâ€™â€™ ti kusala viÃ±Ã±Ä• á¹‡a sampayuttaá¹ƒ, akusalaviÃ±Ã±Ä•
vipÄ• ka viÃ±Ã±Ä• á¹‡a sampayuttaá¹ƒ. ``taá¹ƒ anupapannaá¹ƒâ€™â€™ ti pavattivipÄ• kav
khandhattayassa taá¹ƒ sahajÄ• tassa cittajarÅ«passa ca avasiá¹-á¹-hattÄ• taá¹ƒ na sampa
hi viÃ±Ã±Ä• á¹‡apade pavattivasena dvattiá¹ƒsavidhaá¹ƒ vipÄ• kacittaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹
evaÃ±casati, nÄ• ma rÅ«papadepi pavattivasena tadubhayaá¹ƒ pavattiviÃ±Ã±Ä• á¹‡asahag
``taá¹ƒ taá¹ƒ viÃ±Ã±Ä• á¹‡a sampayuttÄ• â€™â€™ ti paá¹-isandhiviÃ±Ã±Ä• á¹‡a pavatti viÃ

``taá¹‡hupÄ• dÄ• nÄ• nipÄ• kaá¹-Ä• nÄ«â€™â€™ ti cha taá¹‡hÄ• rÅ«pataá¹‡hÄ• saddata
upÄ• dÄ• nÄ• ni kÄ• mupÄ• dÄ• nÄ• divasenÄ• ti evaá¹ƒ pÄ• kaá¹-Ä• niyeva. ``lakkhaá¹‡a
dhammÄ• naá¹ƒ saá¹…khatabhÄ• vasallakkhaá¹‡a nimittamattÄ• ni. ``Ã±Ä• tibyasanÄ• dÄ«
Ã±Ä• tivinÄ• sanÄ• dÄ«hi. ``Ã±Ä• tibyasanÄ• dinimittaá¹ƒâ€™â€™ ti Ã±Ä• tivinÄ• sanÄ• di

``khandhadukkheâ€™â€™ ti paccakkhandhasaá¹…khÄ• te dukkhasacce. khandhappavatti
eva. khandhanirodha maggo nÄ• ma ariyamaggo. ``khandha samudayabhÅ«tÄ• â€™â€™ t
kÄ• raá¹‡abhÅ«tÄ• . ``avijjÄ• ni vuá¹-Ä• naá¹ƒâ€™â€™ ti avijjÄ• yanÄ«vÄ• ritÄ• naá¹ƒ pihit
bhavÄ• bhilÄ• sÄ• naá¹ƒâ€™â€™ ti maggena appahÄ«na bhavapatthanÄ• naá¹ƒ. appahÄ«
hoti. ``vibandhoâ€™â€™ ti antarÄ• yo. ``udayabhÅ«tÄ• naá¹ƒâ€™â€™ ti vaá¸• á¸• hibhÅ«t
nissayo. sukhavedanÄ• visesato taá¹‡hÄ• ya paccayo hotÄ«ti vuttaá¹ƒ ``sukhavedanÄ• sa
domanassÄ• naá¹ƒ pana tassÄ• paccayabhÄ• vo parato pariyeá¹-á¹-hitaá¹‡hÄ• yaá¹ƒ pÄ•
vedanÄ• pi dukkhena pÄ«á¸·itassa sukhaá¹-hÄ• ne tiá¹-á¹-hati. sukhaá¹ƒ viya taá¹ƒ patthetÄ
paricayitvÄ• . ``taá¹‡hÄ• evÄ• â€™â€™ ti kÄ• mataá¹‡hÄ• eva. ``attani cÄ• â€™â€™ ti di
adhippÄ• yo. ``attano Ä• rammaá¹‡esÅ«â€™â€™ ti atta jÄ«va lokÄ• dÄ«su diá¹-á¹-hiyÄ• ga
``assÄ• dana khamanarocanabhÅ«tÄ• yÄ• â€™â€™ ti sÄ• dhuvatÄ• yaá¹ƒ mamadassanan
kantibhÅ«tÄ• ya. ``upÄ• dÄ• nÄ«yassÄ• â€™â€™ ti daá¸·haá¹ƒ gahetabbassa. ``atthassÄ•
atthassa. gÄ• thÄ• yaá¹ƒ \Be 252/. ``bhavaá¹ƒ hotÄ«â€™â€™ ti bhavanto vaá¸• á¸• hanto h
vinÄ• santo.

``addhÄ• navante dhammeâ€™â€™ ti tekÄ• likasaá¹…khata dhamme. apatamÄ• ne katvÄ
upÄ• dÄ• naá¹ƒti disvÄ• upÄ• dÄ• rÅ«paá¹ƒti pade Ä• dÄ• saddo viÃ±Ã±Ä• yati. na upubb
upÄ• dÄ• nanti nasijjhati. evaá¹ƒ addhÄ• , addhÄ• na, padesupi. tenÄ• ha ``addhÄ• naá¹ƒâ
saá¹ƒkhipanti vÄ«satÄ• kÄ• rÄ• etesÅ«ti saá¹…khepÄ• . saá¹…gahÄ• . ``vaá¹-á¹-adhammÄ
dhammÄ• . ``etthÄ• â€™â€™ ti etÄ• su avijjÄ• taá¹‡hÄ• su. kathaá¹ƒ tiá¹-á¹-hantÄ«ti Ä• ha
``tadÄ• yattavuttitÄ• yÄ• â€™â€™ ti. ``patiá¹-á¹-hÄ• â€™â€™ ti suppatiá¹-á¹-hitaá¹-á¹-hÄ• n
ti vaá¹-á¹-adhammaparamparappavattiyÄ• mÅ«la padhÄ• na kÄ• raá¹‡Ä• ni. tattha hetu ca
issaranimmÄ• nadiá¹-á¹-hi ahetuka diá¹-á¹-hÄ«naá¹ƒ okÄ• so siyÄ• ti. phalaÃ±ca desetabba
ucchedadiá¹-á¹-hiyÄ• okÄ• so siyÄ• ti. ``addhunoâ€™â€™ ti dÄ«ghakÄ• lassa. ``nivattetÄ«
``ahetÅ« apaccayÄ• sattÄ• pavattantÄ«â€™â€™ ti pubbaheturahitÄ• pubbapaccayarahitÄ
pavattanti. ``avijjÄ• dÄ«hi sÄ• dhetabbo na hotÄ«â€™â€™ ti bhavaparamparÄ• su nicco hu
avijjÄ• dÄ«hi kattabba kiccaá¹ƒ na hotÄ«ti adhippÄ• yo. ``kesaÃ±ci na sambhavantiyevÄ• â
arahantÄ• naÃ±ca na sambhavantiyeva. mahÄ• Ä• dÄ«navarÄ• sidassanatthaá¹ƒ sokÄ• div
``tesaá¹ƒâ€™â€™ ti aÃ±Ã±esaá¹ƒ paccayÄ• naá¹ƒ. ``laddhÄ• â€™â€™ ti atthato laddhÄ• .
``tadavinÄ• bhÄ• vibhÄ• valakkhaá¹‡enÄ• â€™â€™ ti ettha tena tena paccayena avinÄ• bh
lakkhaá¹‡anti viggaho. ``parattha pÄ«â€™â€™ ti ito paresu taá¹‡hupÄ• dÄ• na bhavaggaha
``Ä• ditoâ€™â€™ tiÄ• dimhi. vibhÄ• vanipÄ• á¹-he. ``kilesabhÄ• vasÄ• maÃ±Ã±atoâ€™â€™
sadisattÄ• . ``lakkhitabba dhammehÄ«â€™â€™ ti viÃ±Ã±Ä• á¹‡Ä• dÄ«hi. ``pathamena dutÄ

pathamasaá¹…khepena saddhiá¹ƒ dutÄ«yassa saá¹…khepassa ekÄ• sandhÄ«tiÄ• dinÄ• y
vohÄ• renÄ• â€™â€™ ti \Be 253/ kilesadhammÄ• kammadhammÄ• ca loke hetÅ«ti pÄ• ka
phalanti pÄ• kaá¹-Ä• . evaá¹ƒ loke pÄ• kaá¹-a vohÄ• rena. idha pana kilesadhammakamma
vipÄ• kadhammÄ• vÄ• , yo yo paccayapakkhe á¹-hito, so so hetÅ«tipi vattabboyeva. yo yo
á¹-hito, so so phalantidassento ``hetuphalasaddÄ• panÄ• â€™â€™ tiÄ• dimÄ• ha. aá¹-á¹-ha
``sajjantassÄ• â€™â€™ ti saá¹ƒvidahantassa. ``Ä• yÅ«hana saá¹…khÄ• rÄ• nÄ• mÄ• â€™
samuccayanasaá¹…khÄ• rÄ• nÄ• ma. ``dakkhiá¹‡aá¹ƒâ€™â€™ ti dÄ• navatthuá¹ƒ. dakkhi
cÄ• â€™â€™ ti imasmiá¹ƒ tatÄ«yapaÃ±cake ca. ``vuttanayene vÄ• â€™â€™ ti pathamapa
vibhÄ• vanipÄ• á¹-he. ``Ä• yatiá¹ƒ paá¹-isandhiyÄ• paccayacetanÄ• bhavo nÄ• mÄ• â€™â
yathÄ• diá¹-á¹-hapÄ• á¹-havaseneva vuttaá¹ƒ. tathÄ• purimakammabhavasmiá¹ƒ idha paá¹
saá¹…khÄ• rÄ• nÄ• mÄ• ti idaÃ±ca. idha pana pubbeyeva dvÄ«suhetupaÃ±cakesu dvinna
saá¹…gahitattÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttanayeneva dvinnaá¹ƒ saá¹…khÄ• ra kammabh
tenÄ• ha ``taá¹ƒ idha na yujjatÄ«â€™â€™ ti. ``saá¹…gahitattÄ• â€™â€™ ti pubbeyeva saá
``etaá¹ƒâ€™â€™ ti vibhÄ• vani vacanaá¹ƒ. ``dhammavibhÄ• garakkhaá¹‡atthaá¹ƒâ€™â€™
upapattibhavassapi vibhattattÄ• evaá¹ƒ vibhattassa dhammavibhÄ• gassa rakkhaá¹‡atthaá
anaÃ±Ã±aá¹ƒpi upapattibhavaá¹ƒ aÃ±Ã±aá¹ƒviya katvÄ• `upapattibhavasaá¹…khÄ• to bha
ca upapattibhavo nÄ• ma paccuppannahetÅ«hi nibbattattÄ• catutthe phalapaÃ±cake eva s
upapattibhavasaddena catuttha paÃ±cakameva gahitanti yuttaá¹ƒ. itarathÄ• dve phalapaÃ±
vipÄ• kavaá¹-á¹-anti vutte siddhameva hoti. evaÃ±casati avasesÄ• cÄ• ti ettha dutÄ«yapha
avasiá¹-á¹-haá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ. ``avijjÄ• nÄ• ma moho, so ca akusala mÅ«laâ€
mÅ«layamake mÅ«lanÄ• mena Ä• gatattÄ• vuttaá¹ƒ. dvÄ«supanabhava cakkesu purimaca
pacchimacakke taá¹‡hÄ• . Ä• di ca nÄ• ma mÅ«lanti ca sÄ«santi ca vattuá¹ƒ vaá¹-á¹-atÄ«ti
``athavÄ• â€™â€™ tiÄ• di vuttaá¹ƒ \Be 254/. ``Ä• gamanasambhÄ• resÅ«â€™â€™ ti atÄ«t
Ä• gamanasambhÄ• resu. taá¹‡hÄ• eva sÄ«saá¹ƒ katvÄ• vuttÄ• ti yojanÄ• . ``tesaá¹ƒ anta
avijjÄ• saá¹…khÄ• rÄ• naá¹ƒ antare. taá¹‡hÄ• ya okÄ• so natthÄ«ti kasmÄ• vuttaá¹ƒ. nanu
nÄ• ma ekantena sambhavatiyeva. sÄ• ca saá¹…khÄ• rÄ• naá¹ƒ balavapaccayo hoti. tasm
taá¹‡hÄ• , taá¹‡hÄ• paccayÄ• saá¹…khÄ• rÄ• ti vattabbÄ• siyÄ• ti. taá¹ƒ parihariuá¹ƒ ``a
tiÄ• divuttaá¹ƒ. paá¹-ilomapaá¹-iccasamuppÄ• do nÄ• ma avijjÄ• nirodhÄ• saá¹…khÄ• rani
paá¹-iccasamuppÄ• do. ``jarÄ• maraá¹‡amucchayÄ• tiÄ• di navattabbaá¹ƒ siyÄ• â€™â€™ t
jarÄ• maraá¹‡amucchÄ• yÄ• tiÄ• divacanaá¹ƒ anulomapaá¹-iccasamuppÄ• da sambandha
``uparivaá¹-á¹-amÅ«la dhammappaá¹-ipÄ• dakÄ• naá¹ƒâ€™â€™ ti upari dutiyÄ• nÄ• gatab
saá¹…khÄ• tÄ• naá¹ƒ vaá¹-á¹-amÅ«ladhammÄ• naá¹ƒ niyojakÄ• naá¹ƒ. ``te pÄ«â€™â€™ ti
``Ä• savasambhÅ«tÄ• â€™â€™ ti Ä• savehi sambhÅ«tÄ• saÃ±jÄ• tÄ• . ``tesaá¹ƒâ€™â€™
dukkhadhammÄ• naá¹ƒ. ``jarÄ• maraá¹‡aá¹…ge gahaá¹‡aá¹ƒâ€™â€™ ti dvÄ• dasasu aá¹.
saá¹…gahaá¹‡aá¹ƒ. ``pavaá¸• á¸• hatÄ«â€™â€™ ti bhusaá¹ƒ vaá¸• á¸• hati. ``Ä• savasamu
Ä• savasamuppÄ• dÄ• . ``avijjÄ• samudayoâ€™â€™ ti avijjÄ• samuppÄ• do. ``avijjÄ• pacc
ettha itisaddo Ä• diattho. ``nÄ• nÄ• byasana phuá¹-á¹-hassÄ• â€™â€™ ti Ã±Ä• tibyasanÄ•
phuá¹-á¹-hassa, vihiá¹ƒsitassa. ``yatoâ€™â€™ ti yaá¹ƒ kÄ• raá¹‡Ä• , avijjÄ• taá¹‡hÄ• naá¹ƒ

``vaá¹-á¹-aá¹ƒâ€™â€™ ti saá¹…khÄ• rÄ• dikaá¹ƒ bhavacakkaá¹ƒ. saá¹ƒmuyhanaá¹ƒ samm
pariyeá¹-á¹-hi. vipaccatÄ«ti vipÄ• ko. vipÄ• ko eva vepakkaá¹ƒ. sammoho vepakkaá¹ƒ assÄ
tathÄ• pariyeá¹-á¹-hive pakkaÃ±cÄ• ti imamatthaá¹ƒ dasseti ``tadubhayaá¹ƒâ€™â€™ tiÄ• c
vipÄ• kaá¹ƒ etassÄ• ti katvÄ• dukkhaá¹ƒ sammohavepakkanti ca pariyeá¹-á¹-hivepakkanti c
ca, sammohaá¹ƒ vipÄ• ceti saÃ±janetÄ«ti sammoha vepakkaá¹ƒ. evaá¹ƒ pariyeá¹-á¹-hivepa
``kicchaá¹ƒâ€™â€™ ti kasiraá¹ƒ dukkhaá¹ƒ Ä• panno. ``miyyatÄ«â€™â€™ ti marati. ``ca va
``upapajjatÄ«â€™â€™ ti bhavantaraá¹ƒ upeti. ``atha ca panÄ• â€™â€™ ti evaá¹ƒbhÅ«tass
``jarÄ• maraá¹‡assÄ• â€™â€™ ti jarÄ• maraá¹‡a saá¹…khÄ• tassa imassa dukkhassÄ• ti s
``nissaraá¹‡aá¹ƒâ€™â€™ ti niggamanaá¹ƒ. ``nappajÄ• nÄ• tÄ«â€™â€™ ti ayaá¹ƒ loko nap
ti imasmiá¹ƒ bhave paá¹-isandhiviÃ±Ã±Ä• á¹‡uppattivasena Ä• gamanena. ``gatiyÄ• cÄ• â€
jÄ• tipÄ• tubbhÄ• vavasena gamanena ca. Ä• disaá¹…khÄ• to pubbapariyanto yassa atthÄ«
Ä• dimantaá¹ƒ anÄ• dimantaá¹ƒ. ``vaá¹-á¹-appavattassÄ• â€™â€™ ti tividhavaá¹-á¹-asaá¹…
pabandhappavattassa. jÄ• tiyÄ• vuttÄ• ya sabbÄ• ni tassÄ• nidÄ• nÄ• ni vuttÄ• ni eva hon
vÄ• â€™â€™ ti vuttaá¹ƒ. ``iccevaá¹ƒâ€™â€™ ti iti evaá¹ƒ. tattha avijjÄ• paccayÄ• saá¹…kh
paá¹-á¹-hapesi mahÄ• munÄ«ti sambandho. Ä• cariya vÄ• depana ``iccevaá¹ƒâ€™â€™ ti ja
mucchÄ• yÄ• tiÄ• dinÄ• nayena. Ä• bandhaá¹ƒ anÄ• dikanti sambandho. idhapi tameva sam
``iccevaá¹ƒ Ä• bandhanti. la. punappunaá¹ƒ Ä• bandhaá¹ƒâ€™â€™ ti. avijjÄ• Ä• dimhi vutt
ahetu apaccayÄ• hutvÄ• vaá¹-á¹-assa Ä• dipaccayabhÅ«tÄ• hotÄ«ti codanÄ• . taá¹ƒ parih
tiÄ• dinÄ• . ``vaá¹-á¹-akathÄ• ya sÄ«sabhÅ«tattÄ• â€™â€™ ti vaá¹-á¹-assa Ä• dinÄ• ma na
nivattiyo atthi. jÄ• nantehi tÄ• saá¹ƒ pakÄ• sanatthÄ• ya paá¹-iccasamuppÄ• dakathÄ• nÄ•
kathetabbÄ• hoti. kathentehi ca vaá¹-á¹-adhammÄ• naá¹ƒ majjhe katamassa dhammassa k
vaá¹-á¹-appavattatthÄ• ya padhÄ• nataraá¹ƒ hotÄ«ti jÄ• nitabbaá¹ƒ hoti. tadÄ• kiccavasena
dhammaá¹ƒ mÅ«laá¹ƒ sÄ«saá¹ƒ katvÄ• vaá¹-á¹-akathÄ• kathetabbÄ• ti. idaá¹ƒ vaá¹-á¹-aka
tattha avijjÄ• nÄ• ma moho. so ca muyhanakiriyÄ• . andhabhÄ• vakaraá¹‡aÃ±cassa kiccaá
andhabhÄ• vakaraá¹‡a sadisaá¹ƒ aÃ±Ã±aá¹ƒ vaá¹-á¹-assa pavattatthÄ• ya padhÄ• nakicca
avijjÄ• evettha sabbappadhÄ• na kiccattÄ• vaá¹-á¹-akathÄ• ya sÄ«sabhÅ«tÄ• hoti. evaá¹ƒ
sÄ«sabhÅ«tattÄ• sÄ• Ä• dimhi vuttÄ• ti. ``anÄ• dikabhÄ• vo eva dassitoâ€™â€™ ti anÄ• c
dassitoti attho. iti etaá¹ƒ atthajÄ• taá¹ƒ paccakkhato siddhaá¹ƒ. ``idhÄ• â€™â€™ ti imasmiá
``tassÄ• â€™â€™ ti atÄ«ta bhavapariyÄ• pannÄ• ya \Be 256/ avijjÄ• ya. ``aÃ±Ã±Ä• ya avijj
atÄ«tabhavatopi purimabhave siddhÄ• ya aÃ±Ã±Ä• ya avijjÄ• ya eva. ``tassÄ• pÄ«â€™â€™
avijjÄ• yapi. ``attabhÄ• voâ€™â€™ ti purimataro attabhÄ• vo. ``padhÄ• na paccayabhÅ«tat
vuttanayena andhabhÄ• vakaraá¹‡a kiccattÄ• vaá¹-á¹-appavattiyÄ• padhÄ• na paccayabh
padhÄ• napaccayabhÅ«tattÄ• . ``tassa tassÄ• ti niá¹-á¹-hÄ• nameva na paÃ±Ã±Ä• yeyyÄ• a
paccayo vattabbo. tassapi paccayassa paccayo vattabboti evaá¹ƒ vassasatampi vassasaha
niá¹-á¹-hÄ• nameva na paÃ±Ã±Ä• yeyya. ``vuttoyevÄ• â€™â€™ ti avijjÄ• ya paccayo vuttoy
``paÃ±canÄ«varaá¹‡Ä• tissavacanÄ«yaá¹ƒâ€™â€™ ti paÃ±canÄ«varaá¹‡a dhammÄ• avijj
bhaveyya. tattha ``Ä• hÄ• roâ€™â€™ ti balavapaccayo vuccatÄ«ti.

paá¹-iccasamuppÄ• danayÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<167> paá¹-á¹-hÄ• nanaye. ``hetu ca so paccayo cÄ• â€™â€™ ti ettha lobho hetujÄ• tikatt
Ä• rammaá¹‡Ä• nantarÄ• di paccayena aÃ±Ã±adhammassa paccayo ca hotÄ«ti atthassa sa
paccayoâ€™â€™ ti vaá¹‡á¹‡eti. evaá¹ƒ vaá¹‡á¹‡itepi ``hetu hutvÄ• paccayoâ€™â€™ ti he
sati, so yevattho sambhavatÄ«ti ``puna hetubhÄ• vena paccayoâ€™â€™ ti vaá¹‡á¹‡eti. etth
paccayo cÄ• ti ettha pada dvayaá¹ƒ ekadhammÄ• dhikaraá¹‡attÄ• tulyÄ• dhikaraá¹‡aá¹ƒ h
ettha pana padadvayaá¹ƒ tulyÄ• dhikaraá¹‡aá¹ƒ na hoti. purima padaÃ±hi dhamma bhÄ• va
dhammappadhÄ• nanti. evaá¹ƒ sante tulyÄ• dhikaraá¹‡aá¹ƒ vÄ• kyaá¹ƒ bhinnÄ• dhikaraá¹‡
yuttametanti. no na yuttaá¹ƒ. mukhyopacÄ• ramattena nÄ• natthattÄ• . pacchimavÄ• kyaá¹ƒ
purimavÄ• kyaá¹ƒ upacÄ• ra vacanaá¹ƒ. upacÄ• ravacane ca upacÄ• rattho yujjati. mukhya
``heá¹-á¹-hÄ• vuttamevÄ• â€™â€™ ti pakiá¹‡á¹‡akasaá¹…gahe vuttameva. hinonti etthÄ• t
hetu. \Be 257/ tattha ``hinontÄ«â€™â€™ ti suá¹-á¹-hupatiá¹-á¹-hahanti. ke patiá¹-á¹-hahantÄ
``sahajÄ• ta dhammÄ• â€™â€™ ti. kathaÃ±ca suá¹-á¹-hupatiá¹-á¹-hahantÄ«ti Ä• ha ``vuddh
vepullapattavasenÄ• â€™â€™ ti. kasmÄ• te suá¹-á¹-hu patiá¹-á¹-hahantÄ«ti. patiá¹-á¹-hitaâ
patiá¹-á¹-hitakÄ• raá¹‡assa vÄ• thÄ• mabalasampannattÄ• ti dassetuá¹ƒ ``Ä• rammaá¹‡e c
thÄ• mabalasampannenÄ• â€™â€™ ti vuttaá¹ƒ. hetuvisesanaÃ±cetaá¹ƒ. Ä• rammaá¹‡e da
thÄ• mabalasampanne ettha dhammetipi yojetabbaá¹ƒ. upakÄ• rakoti ca upaladdhiyevÄ• ti
``yÄ• disenasabhÄ• venÄ• â€™â€™ ti hetubhÄ• vÄ• disabhÄ• vena. ``upaladdhiyevÄ• â€™
upakÄ• raka saddo kattÄ• raá¹ƒ vÄ• kÄ• retÄ• raá¹ƒ vÄ• vadatÄ«ti. vohÄ• ramattena vada
kÄ• retÄ• vÄ• natthÄ«ti dassetuá¹ƒ ``na hi sabhÄ• va dhammesÅ«â€™â€™ tiÄ• dimÄ• ha
kÄ• retÄ• vÄ• natthi. kasmÄ• upakÄ• rakoti vuccatÄ«ti Ä• ha ``tathÄ• upaladdhiyaá¹ƒ pan

Ä• rammaá¹‡apaccaye. ``ajjholambamÄ• nÄ• â€™â€™ ti Ä• rammaá¹‡a karaá¹‡avasena a
``Ä• rammaá¹‡abhÄ• venÄ• â€™â€™ ti gocaravisayabhÄ• vena.

adhipatipaccaye. ``garukatÄ• â€™â€™ ti assÄ• danÄ• bhinandanÄ• divasena vÄ• saddhÄ
garukatÄ• . ``sÄ• mino viya dÄ• seâ€™â€™ ti sÄ• mino attanodÄ• se attanovase vattayam
pana heá¹-á¹-hÄ• samuccaya saá¹…gahe vuttoti idha na vutto.

anantarapaccayadvaye. ``antaraá¹ƒâ€™â€™ ti chiddaá¹ƒ vivaraá¹ƒ. ``santÄ• naá¹ƒâ€™â€
``santÄ• nÄ• nubandhavasenÄ• â€™â€™ ti cittasantÄ• naá¹ƒ punappunaá¹ƒ bandhanavas
``dhammantarassÄ• â€™â€™ ti nÄ• makkhandha dhammantarassa. ``anantara paccayatÄ•
kiccanti vuttaá¹ƒ hoti. yaá¹ƒ kiÃ±ci dhammantaraá¹ƒ. ``purimapacchimabhÄ• gappavattÄ• n
asaÃ±Ã±Ä«bhavassa ca purimabhÄ• ge ca pacchimabhÄ• ge ca pavattÄ• naá¹ƒ. ``cittuppÄ
nirodhassa pubbabhÄ• ge nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatana kusala kriya cittuppÄ• dÄ•
anÄ• gÄ• miphala arahattaphalacittuppÄ• dÄ• naá¹ƒ \Be 258/. asaÃ±Ã±Ä«bhavassa pubba
cittuppÄ• dÄ• naá¹ƒ. pacchÄ• bhÄ• ge kÄ• mabhave eva paá¹-isandhi cittuppÄ• dÄ• naá¹ƒ.

nÄ• ma siyÄ• . dvinnaá¹ƒ dvinnaá¹ƒ purimabhÄ• ga pacchima bhÄ• gÄ• naá¹ƒ majjhe acitta
rÅ«pasantÄ• nassa ca antarikattÄ• ti codanÄ• . taá¹ƒ parihariuá¹ƒ ``na hi abhÄ• vabhÅ«toâ
``tesaá¹ƒâ€™â€™ ti dvinnaá¹ƒ dvinnaá¹ƒ cittuppÄ• dÄ• naá¹ƒ. rÅ«padhammo antaraá¹ƒ na
arÅ«padhammÄ• naá¹ƒ anantaratÄ• nÄ• mÄ• tiÄ• dinÄ• yojanÄ• hoti. ``tathÄ• pavattana
ekÄ«bhÅ«tÄ• naá¹ƒ viya attano anantare dhammantaraá¹ƒ uppÄ• dane samatthatÄ• .

sahajÄ• tapaccaye. ``ye pana dhammÄ• â€™â€™ ti paccayuppanna dhammÄ• . ``attanÄ«
vuccati.

``aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhantaá¹ƒ tidaá¹‡á¸• aá¹ƒ viyÄ• â€™â€™ ti bhÅ«miyaá¹ƒ
ussitÄ• tayodaá¹‡á¸• Ä• aÃ±Ã±amaÃ±Ã±aá¹ƒ upatthambhantÄ• viya. ``purimenÄ• â€™â€
paccayena. ``itarÄ«taro patthambhanaá¹ƒâ€™â€™ ti aÃ±Ã±amaÃ±Ã±o patthambhanaá¹ƒ.

``sÅ«doâ€™â€™ ti bhattakÄ• rako. ``ukkhalÄ«â€™â€™ ti bhattapacanakumbhÄ«. ``vuá¹-á
meghavuá¹-á¹-hidhÄ• rÄ• . ``upanissayoâ€™â€™ ti bhattuppattiyÄ• upanissayo. ``tÄ• su a
vuá¹-á¹-hidhÄ• rÄ• su asati. ``balavataraá¹-á¹-henÄ• â€™â€™ ti balavataranissayaá¹-á¹-her
``pakatÅ«panissayoâ€™â€™ ti ettha ``pakatoâ€™â€™ ti bhusaá¹ƒ kato. tenÄ• ha ``suá¹-á¹
karaá¹‡aÃ±ca attano santÄ• ne suá¹-á¹-huuppÄ• danaÃ±ca suá¹-á¹-huupasevanaÃ±ca daá
``vuttappakÄ• renÄ• â€™â€™ ti `yathÄ• kate satÄ«â€™ tiÄ• dinÄ• vuttappakÄ• rena.

``nissayÄ• rammaá¹‡a dhammÄ• evÄ• â€™â€™ ti nissaya paccaya dhamma Ä• rammaá¹
``purejÄ• tatÄ• mattavisiá¹-á¹-hÄ• â€™â€™ ti ettha mattasaddena nissayÄ• rammaá¹‡asatt
nÄ• ma natthÄ«ti dasseti. visuá¹ƒ purejÄ• tasatti nÄ• ma atthÄ«tipi vadanti. taá¹ƒ vÄ• daá¹ƒ
``Ä• cariyÄ• nandattherenÄ• â€™â€™ tiÄ• dimÄ• ha. ettha paÃ±cavatthÅ«ni ca paÃ±cÄ• ra
suá¹-á¹-hubalavatÄ• ya paÃ±caviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ vatthu kicca Ä• rammaá¹‡a kiccÄ• ni
hadayavatthu ca manodhÄ• tu \Be 259/ manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ« nanti. ayaá¹ƒ visuá¹ƒ
vadeyya. saccaá¹ƒ. suddhamano dvÄ• repana idha á¹-hatvÄ• nirayesu evarÅ«pÄ• ni niraya
devesu ca evarÅ«pÄ• ni dibbarÅ«pÄ• ni atthÄ«ti cintayantÄ• nampi, tesu pure evarÅ«pÄ• n
anÄ• gate evarÅ«pÄ• ni uppajjissantÄ«ti vÄ• cintayantÄ• naá¹ƒpitÄ• ni rÅ«pÄ• ni nibbisesÄ
manoviÃ±Ã±Ä• á¹‡Ä• naá¹ƒ Ä• rammaá¹‡a paccayattaá¹ƒ gacchanti. tattha pure jÄ• tÄ• ni
paccuppannarÅ«pÄ• ni Ä• rammaá¹‡a purejÄ• tapaccayo. itarÄ• ni Ä• rammaá¹‡a paccayo
paccuppannarÅ«pÄ• naá¹ƒ purejÄ• tattena viseso atthi. na ca tÄ• ni purejÄ• tapaccayo na h
purejÄ• tasattiviseso purejÄ• tapaccayoti vadeyya. tÄ• ni purejÄ• tapaccayo nÄ• ma na bha
tÄ• disassa visesassa natthitÄ• ya. na ca nabhavanti. kasmÄ• , purejÄ• tamattavisesassa a
vadeyyuá¹ƒ, paÃ±cadvÄ• resu pana pubbe vuttanayena visuá¹ƒ purejÄ• tasattiviseso dissat
so pana bahuvidhÄ• naá¹ƒ nissaya paccaya Ä• rammaá¹‡apaccayÄ• naá¹ƒ majjhe nissaya
sattiviseso eva cÄ• ti. api ca visuá¹ƒ purejÄ• ta sattiviseso nÄ• ma natthÄ«ti idaá¹ƒ yathÄ• v
suddhamanodvÄ• re tabbisesÄ• bhÄ• vaá¹ƒ sandhÄ• ya vuttaá¹ƒ. visuá¹ƒ purejÄ• ta sattivis

paÃ±cadvÄ• resu tabbisesassa atthibhÄ• vaá¹ƒ sandhÄ• ya vuttanti. yaá¹ƒ ruccati, taá¹ƒ ga

pacchÄ• jÄ• tapaccaye. ``rukkhapotakÄ• naá¹ƒ viyÄ• â€™â€™ ti pacchÄ• Ä• siÃ±ciyamÄ
rukkhapotakÄ• naá¹ƒ vuddhaviruá¸·habhÄ• vaá¹ƒ pÄ• petvÄ• upatthambhanavasena upak
Ä• hÄ• raá¹ƒ Ä• siá¹ƒ satÄ«ti Ä• hÄ• rÄ• sÄ• . jighacchÄ• , pipÄ• sÄ• , taá¹‡hÄ• . tÄ• ya sa
sÄ• pana Ä• hÄ• rÄ• sÄ• cetanÄ• upatthambhati yevÄ• ti sambandho. ``ayamatthoâ€™â€
tiÄ• dinÄ• vutto ayamattho. sabbÄ• cesÄ• vicÄ• raá¹‡Ä• gijjhopamÄ• ya upamÄ• mattabh

Ä• sevanti \Be 260/ taá¹ƒ paccaya dhammaá¹ƒ paccayuppannÄ• dhammÄ• ti Ä• sevanaá¹
dhammehi Ä• sevitabbattÄ• Ä• sevananti vuccatÄ«ti dassetÄ«ti. ``taá¹ƒâ€™â€™ ti taá¹ƒ pu
dhammaá¹ƒ. ``bhajantÄ«â€™â€™ ti upenti. ke bhajantÄ«ti Ä• ha ``aparÄ• paraá¹ƒ uppajjan
``dhammÄ• â€™â€™ ti ca anantaruppannÄ• cittacetasikÄ• dhammÄ• . kathaÃ±ca taá¹ƒ te
``suá¹-á¹-husevamÄ• nÄ• viya bhajamÄ• nÄ• viya pavattantÄ«â€™â€™ ti. viya saddena lo
kenaci atthena suá¹-á¹-husevantÄ• viyÄ• ti dasseti. kathaá¹ƒ suá¹-á¹-huseviyamÄ• nÄ• viy
purimassÄ• â€™â€™ tiÄ• diá¹ƒ. purimassa anantarassa cittuppÄ• dassÄ• ti attho. ``sabbap
Ä• kÄ• raá¹ƒâ€™â€™ ti javavegasahitehi vijÄ• nana phusanÄ• dÄ«hi sÄ• vajjÄ• na vajjÄ• c
paripÅ«raá¹ƒ Ä• kÄ• raá¹ƒ. ``Ä• sevetÄ«â€™â€™ ti maá¹ƒ suá¹-á¹-hu sevathÄ• ti niyojenta
``attano vÄ• saá¹ƒâ€™â€™ tiÄ• diá¹ƒ. tattha ``vÄ• saá¹ƒâ€™â€™ ti vÄ• sanaá¹ƒ. ``suá¹-á¹
paripuá¹‡á¹‡aá¹ƒ detÄ«ti vuttaá¹ƒ hoti. etena yathÄ• loke eko paresaá¹ƒ yathicchitaá¹ƒ deti
pana pare bhajantiyeva. maá¹ƒ bhajathÄ• ti niyojanakiccaá¹ƒ natthi. evameva idhapi suá¹-á
bhajÄ• panaá¹ƒ nÄ• mÄ• ti dasseti. ``vaá¸• á¸• heti vÄ• â€™â€™ ti etena Ä• sevanÄ• bhÄ
imaá¹ƒpariyÄ• yatthaá¹ƒ vadati. purimÄ• bhiyogo nÄ• ma Ä• dito paá¹-á¹-hÄ• ya sajjhÄ• yan
yathÄ• balaá¹ƒ vÄ• yÄ• makaraá¹‡aá¹ƒ. tathÄ• karontassa taá¹ƒ uggahaá¹‡a kammaá¹ƒ u
gacchatÄ«ti. ``Ä• sevanaá¹-á¹-henÄ• â€™â€™ ti vaá¸• á¸• hÄ• panaá¹-á¹-hena, upakÄ• rak
``sajÄ• tiyÄ• naá¹ƒâ€™â€™ ti kusalÄ• dibhÄ• vena samÄ• najÄ• tikÄ• naá¹ƒ.

kÄ• yaá¹…gÄ• bhisaá¹…kharaá¹‡aá¹ƒ nÄ• ma kÄ• yasaÃ±cetanÄ• kiccaá¹ƒ. vÄ• caá¹…gÄ
vacÄ«saÃ±cetanÄ• kiccaá¹ƒ. cittaá¹…gÄ• bhisaá¹…kharaá¹‡aá¹ƒ manosaÃ±cetanÄ• kiccaa
dassanasavanÄ• dikiccesu gamanaá¹-hÄ• na nisajjÄ• dikiccesu saá¹ƒvidhÄ• nakiriyÄ• bhÄ
gabbhavatthumhi. yathÄ• vuttÄ• bhisaá¹…kharaá¹‡akiccaá¹ƒ nÄ• ma kÄ• yaá¹…gavÄ• caá
kiccaá¹ƒ. ``tadabhisaá¹…kharaá¹‡avegajanitaá¹ƒâ€™â€™ ti tassa kÄ• yaá¹…gÄ• dikassa \
abhisaá¹…kharaá¹‡avegena janitaá¹ƒ kiriyÄ• visesa nidhÄ• nakiccanti sambandho. ``santÄ
cittasantÄ• ne.

vipaccanabhÄ• vo ca nÄ• ma pÄ• tubhÄ• voti sambandho. nirussÄ• ha santabhÄ• vo nÄ• n
kÄ• yaá¹…gavÄ• caá¹…gÄ• bhisaá¹…kharaá¹‡a kiccesu ca Ä• yatiá¹ƒ vipaccana kiccesu ca
santabhÄ• vo. na kilesu pasantabhÄ• vena. cittÄ• bhisaá¹…kharaá¹‡a kiccesupana sampay
yathopaá¹-á¹-hitesu Ä• rammaá¹‡esu sampayuttadhammÄ• naá¹ƒ ekato sannipÄ• tagaman

tatoparaá¹ƒ pana supina dassana kiccaá¹ƒpi natthÄ«ti. ``mandamandÄ• kÄ• renÄ• â€™â€™
kiÃ±cijÄ• nana cittaá¹ƒ nÄ• ma kammÄ• di Ä• rammaá¹‡aá¹ƒ appamattakaá¹ƒpi jÄ• nanaá¹
pavattiyÄ• .

``arÅ«pinoâ€™â€™ ti arÅ«palakkhaá¹‡a samaá¹…gino. nÄ• malakkhaá¹‡a samaá¹…gÄ«n
``janayantÄ• pÄ«â€™â€™ ti sahajÄ• ta dhamme janentÄ• pi. ``santÄ• naá¹-á¹-hitiyÄ• â€™â
pabandhappatiá¹-á¹-hÄ• nassa.

``kasmÄ• panetthÄ• â€™â€™ tiÄ• dÄ«su. ``bhÄ• vindriya dvayaá¹ƒâ€™â€™ ti itthindriya p
``idhÄ• â€™â€™ ti imasmiá¹ƒ indriyapaccaye. kasmÄ• na gahitaá¹ƒ. nanu itthiliá¹…gÄ• dÄ
pavattikÄ• raá¹‡attÄ• idha gahetabbamevÄ• ti adhippÄ• yo. janakattaá¹ƒ nÄ• ma janaka ki
``etaá¹ƒtayaá¹ƒpi natthÄ«â€™â€™ ti janakattÄ• dikiccattayaá¹ƒpi natthi. evaá¹ƒsantekathaá
pavattikÄ• raá¹‡aá¹ƒ hotÄ«tiÄ• ha ``kevalaá¹ƒ panÄ• â€™â€™ tiÄ• diá¹ƒ. ``dvayaá¹ƒâ€™â
dvayaá¹ƒ. na indriya paccayattena indriyaá¹ƒ nÄ• ma hoti. yathÄ• hi eko rÄ• jÄ• attano vijit
evaá¹ƒ karontÅ«ti gehasaá¹‡á¹-hÄ• naá¹ƒ paá¹-á¹-hapeti. sabbejanÄ• tatheva karonti, no a
rÄ• jÄ• gehuppattiyÄ• ca gehaá¹-á¹-hitiyÄ• ca kiÃ±ci kiccaá¹ƒ na karoti. gehasÄ• mikÄ• vÄ
karonti. karontÄ• pana raÃ±Ã±Ä• paá¹-á¹-hapitaá¹ƒ saá¹‡á¹-hÄ• naá¹ƒ anatikkamitvÄ• va
daá¹-á¹-habbaá¹ƒ. upagantvÄ• jhÄ• yanaá¹-á¹-henÄ• ti sambandho. upasaddo upanissaya
``uparÄ«â€™â€™ ti ca thÄ• mabalavuddhivasenÄ• ti Ä• ha ``tasmiá¹ƒ vÄ• â€™â€™ tiÄ• di
Ä• rammaá¹‡e.

``sugati \Be 262/ duggati nibbÄ• na sampÄ• pakaá¹-á¹-henÄ• â€™â€™ ti vuttaá¹ƒ. so attho
natthi. evaÃ±casati tÄ• ni kathaá¹ƒ maggapaccayattaá¹ƒ gacchantÄ«ti Ä• ha ``ettha cÄ• â€™
``sammÄ• dassanÄ• dinÄ• â€™â€™ ti sammÄ• dassana saá¹…kappanÄ• dinÄ• . ``tesaá¹ƒ
``tesaá¹ƒ pÄ«â€™â€™ ti abyÄ• kata bhÅ«tÄ• naá¹ƒ sammÄ• diá¹-á¹-hÄ«nampi. ``tenevaá¹
sammÄ• dassanÄ• dinÄ• lakkhaá¹‡aá¹-á¹-hena. athavÄ• . ``tenevaá¹-á¹-henÄ• â€™â€™ ti
sampÄ• pakaá¹-á¹-hene vÄ• ti attho. evaÃ±casati sahetukÄ• vipÄ• ka kriyÄ• byÄ• katadha
sabbaso kusalasadisÄ• siyunti. na siyuá¹ƒ, paccaya vekallattÄ• . vipÄ• kÄ• byÄ• katÄ• hi k
patitamattattÄ• nirussÄ• hasantasabhÄ• vato taá¹ƒ sampayuttÄ• cetanÄ• nÄ• nakkhaá¹‡i
gacchati. kiriyÄ• byÄ• katÄ• ca niranusayasantÄ• ne uppannattÄ• taá¹ƒ sampayuttacetanÄ
gacchatiyeva. tasmÄ• tesu vipÄ• ka kriyÄ• byÄ• katesu sammÄ• diá¹-á¹-hÄ• dÄ«nipi sugat
sÄ• dhenti. kilesappahÄ• na kiccassa abhÄ• vato nibbÄ• na sampÄ• pakaá¹-á¹-hampi nasÄ
lakkhaá¹‡avekallatÄ• pana tesaá¹ƒ sammÄ• diá¹-á¹-hÄ• dÄ«naá¹ƒ natthiyeva. tasmÄ• tÄ•
saá¹…gahitÄ• nÄ«ti. indriya dhammesu arÅ«pindriyÄ• naá¹ƒ Ä• dhippacca kiccaá¹ƒ arÅ«pa
rÅ«padhammÄ• pana taá¹ƒ samuá¹-á¹-hitattÄ• eva tappaccayuppannesu vuttÄ• . tathÄ• h
tena vuttaá¹ƒ ``esanayo kammindriyajhÄ• napaccayesupÄ«â€™â€™ ti. tattha kammasadde
gahetabbo.

``sampayuttÄ• saá¹…kÄ• sambhavatÄ«â€™â€™ ti sahajÄ• tÄ• nÄ• madhammÄ• taá¹ƒ s
pacchÄ• jÄ• tÄ• ca attano attano paccayuppannarÅ«pehi, vatthu dhammÄ• ca tannissitanÄ
á¹-hÄ• nato ca eka sambandhattÄ• tesu sampayuttÄ• saá¹…kÄ• sambhavati. ``vippayuttap
natthÄ«â€™â€™ ti Ä• rammaá¹‡Ä• nantarÄ• dipaccayÄ• pi attano paccayuppannehi sampa
vippayuttapaccaya bhÄ• vena vattabbÄ• ti evarÅ«po vippayuttapaccayappasaá¹…go tesu Ä
natthÄ«ti adhippÄ• yo.

``heá¹-á¹-hÄ• vuttappakÄ• resu evÄ• â€™â€™ ti ettha evasaddena paccayantaraá¹ƒ na ho
paccayantaraá¹ƒ na hoti, na vattabboyeva. kasmÄ• , desakassa punaruttiniratthakavÄ• ditÄ
vattabbo. kasmÄ• , loke yo sayaá¹ƒ natthi, vigato hoti. so kassa paccayo bhavituá¹ƒ arahatÄ
micchÄ• bhinivesassa pahÄ• nato. tena imamatthaá¹ƒ Ã±Ä• peti, loke kecidhammÄ• sayaá
paccayÄ• honti, no natthikÄ• le. keci dhammÄ• sayaá¹ƒ natthikÄ• le eva aÃ±Ã±esaá¹ƒ pac
atthikÄ• leti ayaÃ±cavibhÄ• go avassaá¹ƒ icchitabbo yevÄ• ti. ``okÄ• sadÄ• nasaá¹…khÄ• t
aÃ±Ã±assa cittuppÄ• dassa uppattiyÄ• okÄ• sadÄ• nasaá¹…khÄ• tena.

suttante, atthÄ«ti aya meko antoti sattÄ• naá¹ƒ seá¹-á¹-hasÄ• rabhÅ«to attÄ• nÄ• ma anam
niccakÄ• laá¹ƒ atthi. ucchedo vÄ• vimokkho vÄ• sabbaso natthi. ayaá¹ƒ sassatavÄ• do nÄ
ekÄ• visamÄ• koá¹-i. natthÄ«ti sattonÄ• ma ekabhavaparamo hoti, maraá¹‡ato paraá¹ƒ natt
ayaá¹ƒ ucchedavÄ• do nÄ• ma dutÄ«yo visamanto dutÄ«yÄ• visamakoá¹-i. ime paá¹-icca sa
ubhovisamantÄ• nÄ• ma. jÄ• nantÄ• naá¹ƒ pana tÄ• diso attÄ• nÄ• ma natthi, yo atthÄ«ti v
bhaveyya. suddhadhammappabandho eva atthi. tassa ca yÄ• va avijjÄ• appahÄ«nÄ• hoti,
avijjÄ• ya pana pahÄ«nÄ• ya tatoparaá¹ƒ na pavattati. atthi nÄ• ma na hoti. ayaá¹ƒ antadva
nÄ• ma. bahuá¹ƒ nÄ• nattha sambhavaá¹ƒ vaá¹‡á¹‡entiyeva. vaá¹‡á¹‡entÄ• naá¹ƒpi tesaá¹
yevÄ• ti adhippÄ• yo.

paccayuddesÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<168> paccayaniddese. ``paÃ±cadhÄ• â€™â€™ ti paÃ±cavidhehi paccayehi. ``ekadhÄ• â€
evaá¹ƒ sesesupi. ``avicchedÄ• yÄ• â€™â€™ ti avicchedatthÄ• ya. ``paá¹-ipÄ• danÄ• yÄ• â
koci cittuppÄ• do aviruddhassa yassa kassaci cittuppÄ• dassa \Be 264/ paccayo na na hotÄ
``punuppannÄ• naá¹ƒâ€™â€™ ti nirujjhitvÄ• puna uppannÄ• naá¹ƒ. ``purimÄ• ni javanÄ• n
gotrabhuto Ä• sevana paccayaá¹ƒ labhati. phalassa pana so bhinnajÄ• tikattÄ• Ä• sevana
pana sabbaso Ä• sevana muttaá¹ƒ hoti. tasmÄ• tadubhayaá¹ƒ idha purimajavanasaá¹…khy
``magga phalajavanavajjÄ• nÄ«â€™â€™ ti. phalajavanavajjÄ• naá¹ƒ pacchimÄ• naá¹ƒ java
``sabbÄ• kÄ• rapÄ• ripÅ«raá¹ƒâ€™â€™ ti ettha kusalÄ• dijÄ• tipi saá¹…gahitÄ• ti vuttaá¹ƒ
abhinnÄ• eva siyuá¹ƒ. na pana bhinnÄ• honti. kadÄ• ci kecibhinnÄ• eva honti. tasmÄ• bh
na sakkontÄ«ti yojanÄ• . ``kÄ• mÄ• vacarabhÄ• vato mahaggatÄ• nuttarabhÄ• vapatti nÄ•
cittasantÄ• nassÄ• ti adhippÄ• yo. gotra bhucittaá¹ƒ kÄ• mabhÅ«mi. jhÄ• nacittaá¹ƒ mahag

lokuttara bhÅ«mi. kammacetanÄ• ya niruddhÄ• yapi tassÄ• pavattÄ• kÄ• ro nanirujjhati. cit
anugacchati. so eva Ä• yatiá¹ƒ vipÄ• kadhammarÄ• si hutvÄ• pÄ• tubbhavati. tasmÄ• so v
gacchati. so ca yÄ• va na vipaccati. tÄ• va saá¹ƒsÄ• rappavattiyÄ• sati, antarÄ• vinaá¹-á¹-
tasmÄ• kammacetanÄ• uppajjamÄ• nÄ• cittasantÄ• ne tassa bÄ«jassa nidhÄ• natthÄ• ya
nidahitvÄ• eva nirujjhatÄ«ti vuttaá¹ƒ ``attano pavattÄ• kÄ• rasaá¹…khÄ• ta bÄ«janidhÄ• na
``cetanÄ• ya hotÄ«â€™â€™ ti cetanÄ• ya sÄ• dhÄ• raá¹‡aá¹ƒ hoti. purejÄ• tÄ• sÄ• larukk
sambandho. purimacittakkhaá¹‡esu uppannÄ• catusamuá¹-á¹-hÄ• nikarÅ«padhammÄ• ti s
``Ä• hÄ• rajakÄ• yoâ€™â€™ ti evaá¹ƒ vuttÄ• ti pÄ• á¹-haseso. ``pacchÄ• jÄ• tenÄ• â€™â€
payojanaá¹ƒ natthi. jiá¹‡á¹‡apatarukkhassa udakÄ• siÃ±canaá¹ƒ viya hotÄ«ti adhippÄ• yo. `
yenakÄ• raá¹‡a koá¹-á¹-hÄ• sena. ``vatthu rÅ«paá¹ƒâ€™â€™ ti nirodhÄ• sannaá¹ƒ hadaya
pÄ«â€™â€™ ti evaá¹ƒ ayaá¹ƒ pacchÄ• jÄ• tapaccayopi. vividhena Ä• kÄ• rena pharaá¹‡aá
gamanaá¹ƒ vipphÄ• ro. mahanto vipphÄ• ro yassÄ• ti samÄ• so. ``vatthumhÄ«â€™â€™ ti h
khandhehi vokiá¹‡á¹‡o sammissoti paÃ±cavokÄ• ro. kÄ• ma rÅ«pabhavo \Be 265/. vinÄ• u
rÅ«pavirÄ• gabhÄ• vanÄ• balena rÅ«passa avikkhambhitattÄ• ti adhippÄ• yo. ``purejÄ• taá
ekacittakkhaá¹‡Ä• tÄ«te purejÄ• taá¹ƒ vÄ• . ``vaá¸• á¸• hanapakkhe á¹-hitaá¹ƒ vÄ• â€™â€™
aá¹-á¹-hama cittakkhaá¹‡Ä• vaá¸• á¸• hanapakkhe á¹-hitaá¹ƒ vÄ• . ``uppannaá¹ƒ vatthÅ«â€
vatthurÅ«paá¹ƒ. ``etthÄ• â€™â€™ ti imasmiá¹ƒ purejÄ• ta paccaye. kiÃ±cÄ• pi dissatÄ«ti s
``paccanÄ«yeâ€™â€™ ti paccanÄ«ya vÄ• re. ``taá¹ƒâ€™â€™ ti Ä• rammaá¹‡apurejÄ• taá
aparibyattattÄ• vÄ• ti sambandho. kÄ• raá¹‡aá¹ƒ vadanti paá¹-á¹-hÄ• naá¹-Ä«kÄ• cariyÄ• .
maraá¹‡Ä• sannakÄ• le kassaci gatinimittu paá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hakathÄ• su vuttamev
Ä• rammaá¹‡a purejÄ• taá¹ƒ laddhabbameva. paá¹-á¹-hÄ• nepana tasmiá¹ƒbhave sabbaá¹
paá¹-ikkhipati. kasmÄ• iti ce, vatthu purejÄ• tapaccayassa tattha aladdhabbattÄ• ti iminÄ•
``Ä• ruppeviyÄ• â€™â€™ ti vuttaá¹ƒ. ettha ca paá¹-á¹-hÄ• ne arÅ«pabhave dvepi purejÄ• ta
tasmÄ• sabbepi arÅ«pa puggalÄ• sabbaá¹ƒpi rÅ«padhammaá¹ƒ Ä• rammaá¹‡aá¹ƒ na kar
katvÄ• Ä• rammaá¹‡a saá¹…gahadÄ«paniyaá¹ƒ `asaÃ±Ã±Ä«bhavato cutÄ• naá¹ƒ viya arÅ
gatinimittabhÅ«taá¹ƒ kÄ• mapaá¹-isandhiyÄ• Ä• rammaá¹‡aá¹ƒ bhavantare kenacidvÄ• re
kammabaleneva upaá¹-á¹-hÄ• pitaâ€™ nti vuttaá¹ƒ. ``gÅ«thakuá¹‡apÄ• dÄ«nÄ«â€™â€™ ti
matapÅ«tisarÄ«rÄ• ni ca. ``evaá¹ƒ vuttehÄ«â€™â€™ ti paá¹-á¹-hÄ• ne vuttehi. te pana aku
catubhÅ«mika kusalÄ• naá¹ƒ upanissaya paccayÄ• hontÄ«ti Ä• ha ``tattha Ä• nantariya va
tattha Ä• nantariya kammakatÄ• naá¹ƒ kilesÄ• varaá¹‡a kammÄ• varaá¹‡ehi samannÄ• gat
nÄ• ma natthÄ«ti vuttaá¹ƒ ``Ä• nantariya vajjÄ• nÄ«â€™â€™ ti. ``tÄ• nÄ«â€™â€™ ti rÄ• gÅ
catubhÅ«mika kusalÄ• naá¹ƒ uppattiyÄ• balavanissayÄ• hontÄ«ti yojanÄ• . ``samatikkama
paá¹-á¹-hÄ• ne akusalo dhammo kusalassa dhammassa upanissaya paccayena paccayoti e
pÄ• á¹‡aá¹ƒ hantvÄ• tassa paá¹-ighÄ• tatthÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, u
jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aá¹ƒ uppÄ• detÄ«ti vuttaá¹ƒ. tattha `
paá¹-ighÄ• tatthÄ• yÄ• â€™â€™ ti tassa pÄ• á¹‡Ä• tipÄ• takammassa paá¹-ihananatthÄ• y
samatikkamanatthÄ• yÄ• ti vuttaá¹ƒ hoti. so ce pÄ• á¹‡Ä• tipÄ• tÄ« puggalo puna saá¹ƒveg
kammassa samatikkamanatthÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diyati, uposatha kamm

pÄ• á¹‡Ä• ti pÄ• takammaá¹ƒ taá¹ƒ puggalaá¹ƒ dÄ• nakammeniyojeti nÄ• ma. tathÄ• sÄ«la
yathÄ• hi rÄ• jÄ• evaá¹ƒ vadeyya imasmiá¹ƒ divase yo uposathaá¹ƒ nupavasati, taá¹ƒ ghÄ•
sabbepi nÄ• garÄ• uposathaá¹ƒ upavaseyyuá¹ƒ. evamidaá¹ƒ daá¹-á¹-habbaá¹ƒ. rÄ• jÄ• viy
pÄ• á¹‡Ä• tipÄ• takammaá¹ƒ. nÄ• garÄ• viya so pÄ• á¹‡aghÄ• tako. uposatha kamma kusa
uposatha kamma kusalÄ• nÄ«ti. ``jhÄ• naá¹ƒ uppÄ• deti, maggaá¹ƒ uppÄ• deti, abhiÃ±Ã±aa
padesupi esevanayo. evaá¹ƒ samatikkamamukhena ekaá¹ƒpi akusalaá¹ƒ sabbÄ• ni catubhÄ
sattiyÄ• janeti pavattetÄ«ti veditabbaá¹ƒ. ``tÄ• niyeva sabbÄ• nÄ«â€™â€™ ti Ä• nantariya
akusalÄ• niyeva sabbesaá¹ƒ akusalÄ• naá¹ƒ abyÄ• kata dhammÄ• naá¹ƒ uppattiyÄ• balav
dÄ• nasÄ«lÄ• dayo kusalÄ• dhammÄ• . suá¹-á¹-hu balavaá¹ƒ kammaá¹ƒ adhippetaá¹ƒ, na
upanissayaá¹-á¹-hÄ• nattÄ• . tesaá¹ƒpi rÅ«padhammÄ• naá¹ƒ balavanissayÄ• nanuhontÄ«
hontÄ«ti Ä• ha ``bahiddhÄ• rukkhatiá¹‡Ä• dÄ«naá¹ƒâ€™â€™ tiÄ• diá¹ƒ. tattha pathavÄ«ras
rukkhatiá¹‡Ä• dÄ«naá¹ƒ balavanissayÄ• honti. mÅ«labhesajjÄ• dÄ«ni ajjhattaá¹ƒ santÄ• na
hontÄ«ti yojanÄ• . ``pakatassevÄ• â€™â€™ ti pathamataraá¹ƒ katassa uppÄ• danÄ• dikam
rÅ«pasantÄ• nenÄ• â€™â€™ ti evaá¹ƒ rÅ«pasantÄ• nena uppÄ• ditÄ• upasevitÄ• dhamm
utubÄ«jÄ• dikaá¹ƒ. kammÄ• dikaÃ±ca. ``pakataá¹ƒâ€™â€™ ti puretaraá¹ƒ uppÄ• ditaÃ±ca
cetanaá¹ƒ pakappanaá¹ƒ pakaraá¹‡anti sambandho. cetanaá¹ƒ pakappanaá¹ƒ pakaraá¹‡aá
``pakappanaá¹ƒâ€™â€™ ti ca saá¹ƒvidhÄ• naá¹ƒ. ``kiÃ±cÄ«â€™â€™ ti kiÃ±cikammÄ• dika
attano ca uppannÄ• rÄ• gÄ• dayo parassa ca santÄ• ne parassa ca uppannÄ• rÄ• gÄ• da
\Be 267/. ``nidassanaá¹ƒâ€™â€™ ti udÄ• haraá¹‡aá¹ƒ hoti. manopadosikadevÄ• aÃ±Ã±am
manaá¹ƒ padÅ«senti. bÄ• á¸·haá¹ƒ issÄ• dhammaá¹ƒ uppÄ• denti. tasmiá¹ƒyeva khaá¹‡e c
issÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±assa balavanissayÄ• hontÄ«ti. kÄ• mÄ• vacara kusalass
yojetabbaá¹ƒ. vibhÄ• vanipÄ• á¹-he. jhÄ• na magga phala vipassanÄ• dibhedaá¹ƒ Ä• lamba
assÄ• danÄ• di dhamme attÄ• dhÄ«ne karotÄ«ti yojanÄ• . ``attÄ• dhÄ«neâ€™â€™ ti attÄ•
paá¹-á¹-hÄ• ne paÃ±havÄ• re dÄ• naá¹ƒ datvÄ• sÄ«laá¹ƒsamÄ• diyitvÄ• uposathakamma
paccavekkhati. pubbe suciá¹‡á¹‡Ä• ni garuá¹ƒ katvÄ• paccavekkhantÄ«tiÄ• dinÄ• Ä• gata
nibbÄ• nÄ• ni cevÄ• ti vuttaá¹ƒ. rÄ• gaá¹ƒ garuá¹ƒkatvÄ• assÄ• denti, abhinandatÄ«tiÄ• di
katvÄ• assÄ• dentÄ«tiÄ• dinÄ• ca Ä• gatattÄ• ``rÄ• ga diá¹-á¹-hi cakkhu sotÄ• dÄ«nicÄ• â
``parattha pÄ«â€™â€™ ti parato nissaya paccayÄ• dÄ«supi. ``so evÄ• â€™â€™ ti paccupa
``kiÃ±cÄ«â€™â€™ ti kiÃ±cimattaá¹ƒpi. mahÄ• bhÅ«te kiÃ±ci upatthambhetuá¹ƒ na sakkont
rÅ«paá¹ƒ mahÄ• bhÅ«te upatthambhetuá¹ƒ sakkoti. jÄ«vitarÅ«paÃ±ca kammajamahÄ• bhÅ
idha pana sahajÄ• tapaccaya kiccaá¹ƒ adhippetaá¹ƒ. tesaÃ±ca dvinnaá¹ƒ sahajÄ• tapaccay
parato Ä• vÄ« bhavissatÄ«ti. ``vatthu vipÄ• kÄ• naá¹ƒâ€™â€™ ti vatthurÅ«paá¹ƒ vipÄ• kÄ•
paá¹-á¹-hÄ• napÄ• á¹-he. Ä• rammaá¹‡aÃ±ca, nissayo ca, purejÄ• taÃ±ca, vippayutto ca, a
chasupaccayesu ghaá¹-itesu tÄ«á¹‡i visajjanÄ• ni labbhantÄ«ti yojanÄ• . tÄ«á¹‡i visajjanÄ•
kusalÄ• naá¹ƒ khandhÄ• naá¹ƒ cha hi paccayehi paccayo. vatthu akusalÄ• naá¹ƒ, vatthu ab
attano ajjhattaá¹ƒ vatthuá¹ƒ Ä• rabbha vatthu me aniccantiÄ• dinÄ• sammasantassa vatthu
khandhÄ• naá¹ƒ chahi paccayehi paccayo. etaá¹ƒ mama, eso hamasmi, eso me attÄ• , ti up
rÅ«paá¹ƒ akusalÄ• naá¹ƒ. ubhayatthapi Ä• vajjanakkhaá¹‡e abyÄ• katÄ• naá¹ƒ. arahato pa

sammasantassa kriyÄ• byÄ• katÄ• naá¹ƒ khandhÄ• nanti. tenÄ• ha ``paccuppannaá¹ƒ vatth
``paccuppannaá¹ƒ vatthuá¹ƒâ€™â€™ ti \Be 268/ attano paccuppannaá¹ƒ vatthuá¹ƒ. adhiá¹-
Ä• kÄ• sa gamane rÅ«pakÄ• yaá¹ƒ Ä• rabbhacittaá¹ƒ viya kÄ• yaá¹ƒ lahukaá¹ƒ adhiá¹-á¹-ha
vatthu abhiÃ±Ã±Ä• citta dvayassÄ• ti yojetabbaá¹ƒ. ``aniá¹-á¹-heá¹-hÄ• neâ€™â€™ ti javan
vinÄ• uppajjanaá¹ƒ nÄ• ma katthaci icchitabbaá¹ƒ hoti. katthaci anicchitabbaá¹ƒ. tattha niro
vuá¹-á¹-hÄ• ne, maggavÄ«thÄ«su gotrabhuvodÄ• naá¹-á¹-hÄ• ne, Ä• gantuka bhavaá¹…ga
icchitabbaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. ito aÃ±Ã±aá¹ƒ anicchitaá¹-á¹-hÄ• naá¹ƒ nÄ• ma. evaá¹ƒ
attho. ``pakatikÄ• leâ€™â€™ ti maraá¹‡Ä• sannakÄ• lato aÃ±Ã±asmiá¹ƒkÄ• le. ``tÄ• nivÄ•
nissayavatthÅ«nivÄ• . ``aÃ±Ã±aá¹ƒ vÄ• â€™â€™ ti vatthuto aÃ±Ã±aá¹ƒ rÅ«pÄ• dikaá¹ƒ vÄ
nÄ• mÄ• â€™â€™ ti aÃ±Ã±aá¹ƒ Ä• vajjanassa Ä• rammaá¹‡aá¹ƒ, aÃ±Ã±aá¹ƒ javanÄ• nan
bhinnÄ• rammaá¹‡Ä• ni vÄ• . tena vuttaá¹ƒ ``pacchÄ• uppannÄ• nÄ«â€™â€™ tiÄ• di. ``tes
vÄ«thicittÄ• naá¹ƒ. ``tadevÄ• â€™â€™ ti taá¹ƒ evavatthu rÅ«paá¹ƒ. ``vatthu cÄ• â€™â€™ t
``tesaá¹ƒâ€™â€™ ti aá¹-á¹-hakathÄ• cariyÄ• naá¹ƒ. na hi gahetuá¹ƒ sakkontÄ«ti sambandh
``kasmÄ• vuttaá¹ƒâ€™â€™ tiÄ• dÄ«su. ``tassa yakkhassÄ• â€™â€™ ti indakanÄ• massa
``itaresaá¹ƒpÄ«â€™â€™ ti saá¹ƒsedajopapÄ• tikÄ• naá¹ƒpi. ``duvidhenÄ• â€™â€™ ti rÅ«p
rÅ«pÅ«patthambhana kiccanti evaá¹ƒ duvidhena. athavÄ• ``duvidhenÄ• â€™â€™ ti ajjhatt
bahiddhÄ• hÄ• rassa upatthambhananti evaá¹ƒ duvidhena. ``tathÄ• rÅ«pÄ• naÃ±cÄ• â€™â
siddhÄ• naÃ±ca. ``ajjhattÄ• hÄ• ropÄ«â€™â€™ ti pisaddena yathÄ• vuttajÄ«vitindriyaÃ±ca
sampiá¹‡á¸• eti. ``vatthuvipÄ• kÄ• naá¹ƒâ€™â€™ ti vatthurÅ«paá¹ƒ vipÄ• kÄ• naá¹ƒ. ``sabb
abyÄ• yapadaá¹ƒ. taÃ±ca sabbavibhattiyuttaá¹ƒ. idha pana paccattavacananti Ä• ha ``sabba
sabbappakÄ• ranti. pakÄ• ro ca veditabboti sambandho. kathaá¹ƒ veditabboti Ä• ha ``tividho
``sahajÄ• te saá¹…gahetabbaá¹ƒâ€™â€™ ti paccayabhÄ• vena saá¹…gahetabbaá¹ƒ. saha
janentassa sahajananaá¹ƒ. taÃ±ca kammacittÄ• dÄ«naá¹ƒ viya visuá¹ƒ jananakiccaá¹ƒ na h
eva itarÄ• ni rÅ«pÄ• ni uppajjanti. anuppajjante na uppajjantÄ«ti evarÅ«paá¹ƒ jananakiccaá
269/. ``vinÄ• va sahuppÄ• danakiccenÄ• â€™â€™ ti attanÄ• sahuppÄ• danakicce Ä• hÄ•
adhippÄ• yo. teneva sahajÄ• tÄ• ni upatthambhantopi sahajÄ• tapaccayattaá¹ƒ na gacchatÄ
rÅ«pajÄ«vitindriyepi. tena vuttaá¹ƒ ``jÄ«vitaá¹ƒpÄ«â€™â€™ tiÄ• di. ``tÄ«sÅ«â€™â€™ ti Ä•
ca atthicÄ• ti imesu tÄ«su. Ä• rammaá¹‡Ä• dhipatimhi purejÄ• tÄ• rammaá¹‡Ä• dhipatipi at
paccayo evÄ• ti atthipaccaye saá¹…gahito. ``tasmiá¹ƒ kate pavattamÄ• nÄ• naá¹ƒâ€™â€™
katattÄ• eva pavattamÄ• nÄ• naá¹ƒ. Ä• rammaá¹‡Ä• kÄ• ro gocaravisayÄ• kÄ• ro. ``santÄ
bÄ«janidhÄ• naá¹ƒ katvÄ• ti adhippÄ• yo. ``teâ€™â€™ ti Ä• rammaá¹‡apaccaya kamma pa
maggacetanÄ• vasena akÄ• liko. sohi attano anantarephalaá¹ƒ janeti. tasmÄ• Ä• gametabb
abhÄ• vÄ• akÄ• likoti vuccati. avaseso nÄ• nakkhaá¹‡ikapaccayo kÄ• liko. ``paccayaá¹-á¹-
paccayakiccena. lokappavattiyÄ• kammahetukattÄ• ti sambandho. ``phalahetÅ« pacÄ• ren
sabbalokappavattiyÄ• hetubhÅ«tassa kammassa nÄ• maá¹ƒ phalamhi Ä• ropetvÄ• vohÄ•
kammasabhÄ• vaá¹ƒ nÄ• tivattantÄ«ti yojanÄ• . kammapaccaya saá¹…khyaá¹ƒ gacchantÄ«
yevÄ• â€™â€™ ti atthipaccayÄ• evÄ• ti vuttaá¹ƒ hoti. ``sÄ• sanayuttiyÄ• viruddhamevÄ• â
nÄ• ma tÄ«á¹‡ipiá¹-akÄ• ni. ``viruddhamevÄ• â€™â€™ ti Ä• rammaá¹‡a paccayabhÅ«tÄ•

nadÄ«samudda ajaá¹-Ä• kÄ• sÄ• dayo ca sabbÄ• paÃ±Ã±attiyo ca nibbÄ• naÃ±ca kammas
ca, sabbe atÄ«tÄ• nÄ• gata dhammÄ• atthipaccayÄ• evÄ• ti vadanto ca, tÄ«hi piá¹-akehip
paá¹-á¹-hÄ• napÄ• á¸·iyÄ• pana vattabbameva natthi. atthi saddohi paá¹-á¹-hÄ• ne paccup
vijjamÄ• nattho. na paramattha dhamma bhÄ• vena. nÄ• piloka sammutivasena. na hi paran
atÄ«tÄ• nÄ• gatadhammÄ• idha atthi saá¹…khyaá¹ƒ gacchanti. nÄ• pipaÃ±Ã±atti hoti.
``aÃ±Ã±amaÃ±Ã±appaá¹-ibaddhaokÄ• seâ€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ nissayanissitabh
kÄ• marÅ«pabhavokÄ• se. ``yatoâ€™â€™ ti yamhÄ• paá¹-isandhi viÃ±Ã±Ä• á¹‡ato. ``yatoâ
yamhÄ• bÄ«jato nibbattÄ«ti yojanÄ• . ``bÄ«jato viya mahÄ• rukkhassÄ• â€™â€™ ti bÄ«jap
kaá¸·Ä«raá¹…kurÄ• dikassa mahÄ• rukkhasantÄ• nassa nibbattiviya. pÄ• á¸·ipÄ• á¹-he. ``na
sace na okkameyya. ``samuccissathÄ• â€™â€™ ti apinukho samucceyya, vaá¸• á¸• heyya.
sace vigameyya, vinÄ• seyya. ``abhinibbattissathÄ• â€™â€™ ti apinukho abhinibbatteyya, p
``vocchijjissathÄ• â€™â€™ ti saceucchijjeyya. ``Ä• pajjissathÄ• â€™â€™ ti apinukho Ä• pa
ti yaá¹ƒ idaá¹ƒ. ``idaá¹ƒâ€™â€™ ti nipÄ• tamattaá¹ƒ. ``viÃ±Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti paá¹-is
yaá¹ƒ viÃ±Ã±Ä• á¹‡aá¹ƒ atthi. eseva viÃ±Ã±Ä• á¹‡a dhammoti yojanÄ• . ``rÅ«puppattiyÄ• â
viÃ±Ã±Ä• á¹‡aá¹ƒ paccayo etassÄ• ti viÃ±Ã±Ä• á¹‡a paccayÄ• . rÅ«puppatti. ``rÅ«pappave
kammajarÅ«pasantatiyÄ• . ``utuÄ• hÄ• rÄ• pÄ«â€™â€™ ti ajjhatta utuajjhatta Ä• hÄ• rÄ• p
vasena vuttaá¹ƒ. atthato pana purimuppannÄ• ya rÅ«pappaveá¹‡iyÄ• asati, ajjhattaá¹ƒ te u
natthiyeva. bahiddhÄ• utupana asatipi purimuppannÄ• ya rÅ«pappaveá¹‡iyÄ• rÅ«paá¹ƒ na
á¹-Ä«kÄ• pÄ• á¹-he. ``arÅ«paá¹ƒ panÄ• â€™â€™ ti arÅ«pabhÅ«mipana. ``yasmiá¹ƒrÅ«peâ
``paccayabhÄ• vo atthÄ«â€™â€™ ti pacchimarÅ«puppattiyÄ• paccayasatti atthi. kasmÄ• v
``puttassÄ• â€™â€™ tiÄ• dimÄ• ha. ``bÄ«jabhÄ• vasaá¹…khÄ• taá¹ƒâ€™â€™ ti ambabÄ«j
bÄ«jabhÄ• vasaá¹…khÄ• taá¹ƒ. ``niyÄ• marÅ«paá¹ƒ nÄ• mÄ• â€™â€™ ti utuvisesamÄ• ha
aniyamatoti vuttaá¹ƒ hoti. ``yonibhÄ• vasaá¹…khÄ• taá¹ƒâ€™â€™ ti taá¹ƒ taá¹ƒ gottakulajÄ
jÄ• tibhÄ• vasaá¹…khÄ• taá¹ƒ. ``niyÄ• marÅ«paá¹ƒâ€™â€™ ti utuvisesa saá¹…khÄ• taá¹ƒ
rÅ«pasaá¹‡á¹-hÄ• nÄ• ni yesanti viggaho. ``paá¹-isandhirÅ«passeva Ä• nubhÄ• voâ€™â€™
uppannassa paá¹-isandhirÅ«passeva Ä• nubhÄ• vo. puna tamevatthaá¹ƒ visesetvÄ• dasse
tiÄ• dimÄ• ha. ``samudÄ• gataá¹ƒâ€™â€™ ti suá¹-á¹-hu uparÅ«pariÄ• gataá¹ƒ. itthibhÄ• vÄ
niyÄ• metÄ«ti sambandho. ``niyÄ• makaá¹ƒâ€™â€™ ti nÄ• nÄ• vaá¹‡á¹‡asaá¹‡á¹-hÄ• nÄ•
\Be 271/ imasmiá¹ƒ bhaveâ€™â€™ tiÄ• dÄ«su. dhanaÃ±ca dhaÃ±Ã±aÃ±ca tato avasesÄ•
viggaho. vijjÄ• ca sippaÃ±ca nÄ• nÄ• bahussutaÃ±ca pariyatti cÄ• ti dvando. ``anÄ• gatÄ•
tÄ• saá¹ƒ abhinavadhanadhaÃ±Ã±Ä• disampattÄ«naá¹ƒ. ``upanissaya paccayatÄ• â€™â€™
paccayatÄ• . tattha dhanadhaÃ±Ã±abhogÄ• naá¹ƒ paá¹-ilÄ• bhatthÄ• ya pubbayogakaraá¹‡
vÄ• á¹‡ijjakammÄ• dÄ«naá¹ƒ karaá¹‡aá¹ƒ. tattha kasikamme tÄ• va dhanadhaÃ±Ã±abhogÄ
kasikammakaraá¹‡e dhanadhaÃ±Ã±abhogÄ• anÄ• gatÅ«panissaya paccayo. idÄ• ni kasika
paccayuppannaá¹ƒ. dhanadhaÃ±Ã±a bhogÄ• naá¹ƒ paá¹-ilÄ• bhaparibhogakÄ• lesu kasikan
paccayo. tesaá¹ƒ paá¹-ilÄ• bho ca paribhogo ca tassa paccayuppanno. kasikammakaraá¹‡a
vatthu, bÄ«ja, meghavuá¹-á¹-hiyo ca naá¹…galÄ• dÄ«ni kasibhaá¹‡á¸• Ä• ni ca gomahiá¹ƒs
ca paccuppannÅ«panissayo. kasikammakaraá¹‡aá¹ƒ tassa paccayuppannaá¹ƒ. kammasÄ•

pubbapurisÄ• tassa kammassa atÄ«tÅ«panissaya paccayo. taá¹ƒ kammaá¹ƒ tassa paccay
sesaá¹ƒ suviÃ±Ã±eyyaá¹ƒ.

``paÃ±cavidhaâ€™â€™ ntiÄ• dÄ«su. ``saá¹‡á¹-hÄ• nattaá¹ƒâ€™â€™ ti aá¹‡u, tajjÄ• rÄ«, n
upÄ• dÄ• ya sabbesaá¹ƒ rÅ«pasaá¹‡á¹-hÄ• nÄ• naá¹ƒ bhÄ• vo saá¹‡á¹-hÄ• nattaá¹ƒ. ``bhÄ
vuccati. ``pavatti hetÅ«â€™â€™ ti ca paramattha rÅ«pa dhammÄ•  eva. ``anupagamanatoâ
atisukhumattÄ• anupagamanaá¹ƒ veditabbaá¹ƒ. adhivacanasaá¹…khÄ• taá¹ƒ nÄ• mÄ• bhi
``adhivacanaá¹ƒâ€™â€™ ti ca atthappakÄ• sakattÄ• adhikaá¹ƒ vacanaá¹ƒ adhivacanaá¹ƒ.
ca nÄ• mapaÃ±Ã±atti vuccati. ``gahetabba bhÄ• voâ€™â€™ ti idaá¹ƒ cittaá¹ƒ nÄ• ma, ayaá
kathentÄ• naá¹ƒ santikÄ• nÄ• mÄ• bhidhÄ• naá¹ƒ sutvÄ• tadanurÅ«passa sabhÄ• vatthas
gahetabbabhÄ• vo. nÄ• ma paÃ±Ã±attÄ• nusÄ• rena jÄ• nitabbattÄ• nÄ• manti vuccatÄ«ti
namatÄ«ti nÄ• maá¹ƒ. Ä• rammaá¹‡ika dhammÄ• vÄ• ettha namantÄ«ti nÄ• mantipi yujjat

imasmiá¹ƒ \Be 272/ paccayasaá¹…gahe paccayadhammesu paÃ±Ã±attÄ«naá¹ƒpi saá¹…ga
therena idha nikkhitto. tattha ``paÃ±Ã±Ä• vÄ«yatÄ«â€™â€™ ti ettha paÃ±Ã±Ä• panaá¹ƒ nÄ
taÃ±caá¹-hapanaá¹ƒ dvÄ«hikÄ• raá¹‡ehi sijjhati vadantÄ• naá¹ƒ vohÄ• rena ca, suá¹‡antÄ•
cÄ• ti dassetuá¹ƒ ``ayaá¹ƒ pÄ«â€™â€™ tiÄ• dimÄ• ha. ``sampaá¹-icchÄ«yatÄ«â€™â€™ ti
voharÄ«yati, tathÄ• pacchima janaparamparÄ• hi voharÄ«yatÄ«ti vuttaá¹ƒ hoti. pakÄ• rena
paÃ±Ã±attÄ«tipi yujjati. ``byaÃ±janatthoâ€™â€™ ti manussa, deva, pathavÄ«, pabbatÄ• dik
pÄ«yantÄ«â€™â€™ ti pakÄ• rena á¹-hapÄ«yanti. saddapaÃ±Ã±attiá¹ƒ Ä• hÄ• ti adhikÄ• ro
nÄ• ma pathavÄ«pabbatÄ• dÄ«su pathavÄ«dhÄ• tuyÄ• adhimatta bhÄ• vaviseso. nadÄ« s
aggikkhandhesu tejodhÄ• tuyÄ• . vÄ• takkhandhesu vÄ• yodhÄ• tuyÄ• ti evaá¹ƒ adhimatta
pakÄ• rena pariá¹‡amanaá¹ƒ vipariá¹‡Ä• moti Ä• ha tathÄ• tathÄ• vipariá¹‡Ä• mÄ• kÄ• ra
saá¹‡á¹-hitÄ• kÄ• raá¹ƒ nissÄ• ya pavatto na hoti. pathavÄ« nÄ• ma evaá¹ƒ saá¹‡á¹-hÄ• nÄ
saá¹‡á¹-hÄ• noti saá¹‡á¹-hÄ• naniyamo natthi. paá¹ƒsusilÄ• naá¹ƒ rÄ• sipuÃ±jappavattimat
vuttaá¹ƒ ``na hi idha saá¹‡á¹-hÄ• naá¹ƒ padhÄ• naá¹ƒâ€™â€™ ti. ``kaá¹-á¹-hÄ• dayo eva v
evasaá¹‡á¹-hÄ• nanÄ• nattaá¹ƒ paá¹-icca nÄ• nÄ• vohÄ• rena vuccanti. pathavÄ« pabbata
bhÅ«tÄ• naá¹ƒ pavattivisesÄ• kÄ• renÄ• ti vuttaá¹ƒ ``na hi idha samÅ«ho padhÄ• naá¹ƒâ€™
``upÄ• dÄ• paÃ±Ã±attÄ«â€™â€™ ti paÃ±cakkhandha dhamme upÄ• dÄ• ya tehi anaÃ±Ã±a
paÃ±Ã±atti. na Ä• kÄ• sa paÃ±Ã±atti disÄ• desapaÃ±Ã±attiyo viya tehi khandhehi muÃ±citv
``yatoâ€™â€™ ti yamhÄ• disato. ``laddhappakÄ• sattÄ• â€™â€™ ti laddhappabhÄ• sattÄ•
uddhumÄ• takÄ• dÄ«ni `uddhumÄ• takaá¹ƒ paá¹-ikÅ«laá¹ƒâ€™ tiÄ• dinÄ• paá¹-ikÅ«lavase
nimittaá¹ƒ upaá¹-á¹-hahantaá¹ƒ bhÅ«tavikÄ• rappakÄ• rena upaá¹-á¹-hahatÄ«ti katvÄ• bhÅ
saá¹…gaá¹‡hÄ• ti. ``aá¹-á¹-hakathÄ• yaá¹ƒâ€™â€™ ti puggalapaÃ±Ã±atti aá¹-á¹-hakathÄ•
bhÅ«mipabbatÄ• dikÄ• naá¹ƒ attha paÃ±Ã±attÄ«naá¹ƒ. ``tathÄ• tathÄ• â€™â€™ ti \Be 273
pabbato, tiÄ• dinÄ• tena tena vohÄ• rena. atthÄ• naá¹ƒ paramatthÄ• naá¹ƒ chÄ• yÄ• ti atth
ti ca nimittacchÄ• yÄ• yo vuccanti. atthacchÄ• yÄ• naá¹ƒ Ä• kÄ• ro atthacchÄ• yÄ• kÄ• ro.
nÄ• nÄ• samÅ«ha nÄ• nÄ• saá¹‡á¹-hÄ• nÄ• diko Ä• kÄ• ro. atthoti vÄ• saddÄ• bhidheyyo

samÅ«hÄ• kÄ• rÄ• di nimitta mattattÄ• atthacchÄ• yÄ• kÄ• roti vuccatÄ«ti imamatthaá¹ƒ da
saá¹…khÄ• tenÄ• â€™â€™ tiÄ• dinÄ• . ``dabbappaá¹-ibimbÄ• kÄ• renÄ• â€™â€™ ti dabba
``olambiyÄ• â€™â€™ ti avalambitvÄ• . ``gaá¹‡anÅ«pagaá¹ƒ katvÄ• â€™â€™ ti aya meko a
evaá¹ƒ gaá¹‡anÅ«pagaá¹ƒ katvÄ• . ``imechÄ• â€™â€™ ti ime chasaddapaÃ±Ã±atti vohÄ•
``attanÄ«â€™â€™ ti nÄ• mapada saá¹…khÄ• te attani. attha visayaá¹ƒ eva hutvÄ• pavatta
adhippÄ• yo. ``nÄ• me satÄ«â€™â€™ ti akkharasamÅ«ho padaá¹ƒ, padasamÅ«ho vÄ• kya
vijjamÄ• ne sati. ``taduggaá¹‡hantÄ• naá¹ƒâ€™â€™ ti taá¹ƒ taá¹ƒ nÄ• mapadaá¹ƒ vÄ• cugg
uggaá¹‡hantÄ• naá¹ƒ janÄ• naá¹ƒ. ``tadatthÄ• â€™â€™ ti tassa tassa nÄ• ma padassa atth
yevÄ• â€™â€™ ti bhÄ• saÃ±Ã±Å«naá¹ƒ Ã±Ä• á¹‡Ä• bhimukhaá¹ƒ Ä• gacchantiyeva. etena
atthajotana kiccamevÄ• ti dÄ«peti. ``suá¹‡antÄ• naá¹ƒ Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti ettha ``Ã±Ä
upalakkhaá¹‡a vacanaá¹ƒ, akusala viÃ±Ã±Ä• á¹‡assapi adhippetattÄ• . ``taá¹ƒ taá¹ƒ atthÄ•
nÄ• metÄ«â€™â€™ ti Ä• rammaá¹‡a karaá¹‡avasena nÄ• meti. ``nÄ• maggahaá¹‡a vasen
hotÅ«ti evaá¹ƒ nÄ• maggahaá¹‡avasena. ``dhÄ• rÄ«yatÄ«â€™â€™ ti yÄ• vajÄ«vaá¹ƒpi app
dhÄ• rÄ«yati. nÄ«haritvÄ• vuccati attho etÄ• yÄ• ti nirutti. ``etÄ• yÄ• â€™â€™ ti karaá¹‡ab
etÄ• yanÄ• majÄ• tiyÄ• . ``aviditapakkheâ€™â€™ ti nÄ• mapadaá¹ƒ assutakÄ• le aviÃ±Ã±Ä
nÄ«haritvÄ• â€™â€™ ti aviditapakkhato Ã±Ä• á¹‡ena nÄ«haritvÄ• . ``kathÄ«yatÄ«â€™â€™
suá¹‡antassa Ä• cikkhÄ«yati jÄ• nÄ• pÄ«yati. ``atthassÄ• â€™â€™ ti aviditapakkhe á¹-hitas
vÄ• â€™â€™ ti nÄ• mapadasseva. nÄ• mapadanti ca kriya padaá¹ƒpi \Be 274/, upasaggap
pÄ• á¹-ipadikapadaá¹ƒpi, idha nÄ• mapadantveva vuccati. ``visesanabhÅ«tÄ• naá¹ƒâ€™â€™
samÄ• sapadÄ• naá¹ƒ atthÄ• visesanÄ• nÄ• ma. evaá¹ƒ visesanabhÅ«tÄ• naá¹ƒ. ``pugga
aÃ±Ã±apadatthabhÅ«tassa abhiÃ±Ã±Ä• lÄ• bhÄ« puggalassa. ``vadantÄ«â€™â€™ ti Ä• na
vuttaá¹ƒ. so hi dhammasaá¹…gaá¹‡iyaá¹ƒ paÃ±Ã±attidukaniddese mÅ«laá¹-Ä«kÄ• yaá¹ƒ ta
``tabbhÄ• vaá¹ƒâ€™â€™ ti akkhara padabyaÃ±janabhÄ• vaá¹ƒ. ``assÄ• â€™â€™ ti nÄ• m
akkharapadabyaÃ±janaá¹ƒ gocaro Ä• rammaá¹‡aá¹ƒ assÄ• ti viggaho. ``anusÄ• renÄ• â€™
``lokasaá¹…keta nimmitÄ• â€™â€™ ti lokasaá¹…ketaÃ±Ã±Ä• á¹‡ena pavattitÄ• . ``lokasaá
ca idaá¹ƒ nÄ• maá¹ƒ imassatthassa nÄ• maá¹ƒ, ayamattho imassa nÄ• massa atthoti evaá¹
lokasaÃ±Ã±Ä• á¹‡a jÄ• nanakaÃ±Ã±Ä• á¹‡aá¹ƒ. ``atÄ«ta saddamattÄ• rammaá¹‡Ä• â€™â
Ä• rammaá¹‡aá¹ƒ hutvÄ• niruddhaá¹ƒ atÄ«ta saddamattaá¹ƒ kurumÄ• nÄ• . ``tena vuttava
paccakkhantena bhikkhunÄ• sikkhaá¹ƒ paccakkhÄ• mÄ«ti vuttavacane. paccuppannaá¹ƒ s
vÄ«thiyÄ• , atÄ«taÃ±ca saddaá¹ƒ manoviÃ±Ã±Ä• á¹‡a vÄ«thiyÄ• ti yojanÄ• . ``tÄ• ni akkha
paccakkhÄ• mÄ«ti vÄ• kye avayavakkharÄ• ni. ``ayaá¹ƒ akkhara samÅ«hoâ€™â€™ ti idaá¹
etassa atthassa. ``vinicchayavÄ«thiá¹ƒâ€™â€™ ti akkhara padasallakkhaá¹‡avÄ«thiÃ±ca. ``
ti `goâ€™ iccÄ• dike ekakkhare paÃ±Ã±atti sadde. ``yÄ• â€™â€™ ti nÄ• ma paÃ±Ã±atti. ``
sambandho. ``pubbabhÄ• geâ€™â€™ ti yaá¹ƒ kiÃ±ci atthaá¹ƒ paresaá¹ƒ vattukÄ• mo vada
nÄ• maá¹ƒ pathamaá¹ƒ manodvÄ• ravÄ«thiyÄ• niyametvÄ• eva vadati, taá¹ƒ nÄ• maá¹ƒ p
vavatthÄ• pitÄ• nÄ• mapaÃ±Ã±attÄ«ti vuccati. paá¹-ipÄ• á¹-ikathanaá¹ƒ pavattikkamakatha
aá¹-á¹-hakathÄ• su vuttaá¹ƒ. tathÄ• addhamattikanti ca vuttanti sambandho. ``vuttaá¹ƒâ€™
vuttaá¹ƒ.

gÄ• thÄ• yaá¹ƒ. ``mattÄ• â€™â€™ ti ekavijjuppÄ• dakkhaá¹‡aá¹ƒ vuccati. ekÄ• mattÄ• ya
``dÄ«ghamuccateâ€™â€™ ti dÄ«gho nÄ• ma vuccate. ``plutoâ€™â€™ ti nÄ• nappakÄ• rer
275/. so eva rakÄ• rassa lakÄ• raá¹ƒ katvÄ• pakÄ• re ca saralopaá¹ƒ katvÄ• plutoti vuccat
hoti. ``paramattha saddasaá¹…ghÄ• á¹-Ä• naá¹ƒâ€™â€™ ti paramparÄ• pavattÄ• naá¹ƒ pa
``anekakoá¹-isatasahassÄ• ni cittÄ• nÄ«â€™â€™ ti javanavÄ«thÄ«naá¹ƒ antarantarÄ• bha
anekakoá¹-isatasahassÄ• ni cittÄ• ni.

paá¹-á¹-hÄ• nanayÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

paccayasaá¹…gahÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

9. kammaá¹-á¹-hÄ• nasaá¹…gahaanudÄ«panÄ•

<170> kammaá¹-á¹-hÄ• nasaá¹…gahe \Be 276/. vidito viÃ±Ã±Ä• to nÄ• marÅ«pa vibhÄ• go
puggalo. ``kilese sametÄ«â€™â€™ ti kÄ• macchandÄ• dike nÄ«varaá¹‡akilese upasameti.
bhÄ• vanÄ• vasena pavatto. vÅ«pasamanavasena vÄ• pavatto. ``tÄ• yÄ• â€™â€™ ti tÄ• y
passantÄ«ti sambandho. ``passitaá¹ƒâ€™â€™ ti samanupassitaá¹ƒ. kathaá¹ƒ kasiá¹‡abhÄ•
attÄ• va attano á¹-hÄ• naá¹ƒ hotÄ«ti vuttaá¹ƒ ``Ä• dimajjhapariyosÄ• nÄ• naá¹ƒhÄ«â€™â€™
``padaá¹-á¹-hÄ• natÄ• yÄ• â€™â€™ ti etena tiá¹-á¹-hati anivattamÄ• naá¹ƒ pavattati etenÄ•
padaá¹-á¹-hÄ• nameva á¹-hÄ• nanti vuccatÄ«ti dÄ«peti. ``sukhavisesÄ• naá¹ƒâ€™â€™ ti jh
phalasukhÄ• naá¹ƒ. ``dasakasiá¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«su mukhyato vÄ• upacÄ• rato v
``dasakasiá¹‡Ä• nÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. ``sesÄ• nipÄ«â€™â€™ ti appamaÃ±Ã±Ä• dÅ
yaá¹ƒ yaá¹ƒ anurÅ«paá¹ƒ yathÄ• nurÅ«paá¹ƒ. ``samudÄ• caraá¹‡aá¹ƒâ€™â€™ ti punappun
``saá¹ƒsagga bhedoâ€™â€™ ti ekamekassa puggalassa kassaci dvecariyÄ• , kassaci tisso
vibhÄ• go. aá¹-á¹-hakathÄ• yaá¹ƒâ€™â€™ ti visuddhimagga aá¹-á¹-hakathÄ• yaá¹ƒ. ``sabbÅ
jhÄ• nappanÄ• ya ca maggappanÄ• ya ca phalappanÄ• ya ca. ``yÄ• Ä• sanne pavattÄ• dÅ
``itarÄ• panÄ• â€™â€™ ti dÅ«re pavattÄ• pana. ``tÄ• saá¹ƒ panÄ• â€™â€™ ti tissannaá¹ƒ
``tesaá¹ƒ pÄ«â€™â€™ ti dvinnaá¹ƒ nimittÄ• naá¹ƒpi. ``vidatthicaturaá¹…gulaá¹ƒâ€™â€™ m
caturaá¹…gulÄ• dhikaá¹ƒ vidatthippamÄ• á¹‡aá¹ƒ. vidatthippamÄ• á¹‡aá¹ƒ vÄ• caturaá¹…g
yujjati. tathÄ• hi visuddhimagge vÄ• yokasiá¹‡a vidhÄ• ne caturaá¹…gulappamÄ• á¹‡aá¹ƒ s
pahariyamÄ• naá¹ƒ disvÄ• ti vuttaá¹ƒ. khalamaá¹‡á¸• alaá¹ƒ nÄ• ma kassakÄ• naá¹ƒ
kassamaddanabhÅ«mibhÄ• gamaá¹‡á¸• alaá¹ƒ. ``kataá¹ƒ vÄ• â€™â€™ ti nÄ«lÄ• divaá¹‡á¹
aruá¹‡avaá¹‡á¹‡aá¹ƒ mattikakkhaá¹‡á¸• aá¹ƒ udakena madditvÄ• cakkamaá¹‡á¸• alaá¹ƒ vi
sumaá¹-á¹-hatalaá¹ƒ \Be 277/ pathavimaá¹‡á¸• alaá¹ƒ karonti. evaá¹ƒ kataá¹ƒ vÄ• . ``akataá
katthaci bhÅ«mibhÄ• ge kenaci akataá¹ƒ sayaá¹ƒ jÄ• taá¹ƒ vÄ• . ``kasiá¹‡ena jambudÄ«pas

buddhoti kittayantassa, kÄ• ye bhavati yÄ• pÄ«ti.

varameva hi sÄ• pÄ«ti, kasiá¹‡enapi jambudÄ«passÄ• ti ||

gÄ• thÄ• seso. tattha jambudÄ«passa kasiá¹‡ato sÄ• pÄ«tivarÄ• evÄ• ti yojanÄ• . ``kasiá¹
sakalamaá¹‡á¸• alato. sakalassa jambudÄ«pamaá¹‡á¸• alassa issariyÄ• dhipatito pÄ«ti vutt
``sanniviá¹-á¹-hÄ• â€™â€™ ti samaá¹ƒ saá¹‡á¹-hitÄ• . ``saá¹‡á¹-hÄ• na paÃ±Ã±attÄ«â€™â
maá¹‡á¸• alasaá¹‡á¹-hÄ• nena upaá¹-á¹-hitÄ• nimittapaÃ±Ã±atti eva vuccati. ``phuá¹-á¹-ha
kÄ• yevÄ• rukkhaggÄ• dÄ«suvÄ• vÄ• tena pahataá¹-á¹-hÄ• ne. ``vÄ• yu vaá¹-á¹-Ä«â€™â
candasÅ«riyÄ• naá¹ƒ aggissa ca obhÄ• sena visiá¹-á¹-hÄ• ti samÄ• so. ``visiá¹-á¹-hÄ• â€™

``dhÅ«mÄ• taá¹ƒâ€™â€™ ti dhÅ«mÄ• yitaá¹ƒ. dhÅ«mapÅ«ritapaá¹-aá¹ƒ viyÄ• ti vuttaá¹ƒ h
``sÅ«nabhÄ• vaá¹ƒ gataá¹ƒâ€™â€™ ti. ante kakÄ• ro nindatthajotakoti vuttaá¹ƒ ``kucchitatt
tabbattÄ• ti attho. ``chavasarÄ«rassÄ• â€™â€™ ti lÄ• makasarÄ«rassa. ``tadevÄ• â€™â€™
vipubbakaá¹ƒ vicchinnakaá¹ƒ nÄ• mÄ• ti sambandho. tattha visesena nÄ«lantivinÄ«laá¹ƒ. ta
vinÄ«lakaá¹ƒ. ``tadeva puna paccitvÄ• â€™â€™ ti vinÄ«lakasarÄ«rameva puna kÄ• lÄ• tikk
pÅ«tilohitÄ• naá¹ƒ paripakkabhÄ• vaá¹ƒ patvÄ• ti attho. tato tato dvÄ• racchiddato. yuttaá¹ƒ
sambandho. vicchinnakaá¹ƒ nÄ• ma, vicchiddakantipi paá¹-hanti. ``apakaá¸• á¸• hitvÄ• â€™
sarÄ«rato mocetvÄ• taá¹ƒ taá¹ƒ padesaá¹ƒ kaá¸• á¸• hitvÄ• . ``paggharitalohita sarÄ«raá¹ƒ
chinnaviddhaá¹-á¹-hÄ• nesu vaá¹‡amukhehi paggharitalohitasarÄ«raá¹ƒ.

``buddhÄ• nussatÄ«â€™â€™ ti ettha buddhasaddo guá¹‡yÅ«pacÄ• ra vacanaá¹ƒ hoti. guá
guá¹‡Ä• naá¹ƒ gahetabbattÄ• ti vuttaá¹ƒ ``buddhaguá¹‡assa anussati buddhÄ• nussatÄ«â€
dhammÄ• nussatÄ• dÄ«su. ``arahatÄ• dÄ«â€™â€™ ti arahatÄ• diguá¹‡o. vigatÄ• ni dussily
maccheraÃ±ca yassa taá¹ƒ vigatamalamaccheraá¹ƒ. tassa bhÄ• voti viggaho. ``attanÄ• adh
ti etena ariyapuggalÄ• naá¹ƒ kilesÄ• naá¹ƒ accantavÅ«pasamo vutto. ``yaá¹ƒ Ä• rabbhÄ• â
Ä• rabbha. hitÅ«pasaá¹ƒhÄ• ro nÄ• ma ayaá¹ƒ puggalo avero hotu, abyÄ• pajjo hotÅ«tiÄ• c
hitasukhÄ• ni tasmiá¹ƒ puggale cittena upasaá¹ƒharaá¹‡aá¹ƒ. karuá¹‡Ä• , muditÄ• , heá¹-á¹
vuttatthÄ• eva. hitÅ«pasaá¹ƒhÄ• ro ca hitamodanÄ• ca ahitÄ• panayanaÃ±cÄ• ti dvando. t
mettÄ• ya kiccaá¹ƒ. hitamodanÄ• muditÄ• ya. ahitÄ• panayanaá¹ƒ karuá¹‡Ä• ya kiccaá¹ƒ. t
hitasukhasampannaá¹ƒ disvÄ• tena parahitena attani pÄ«tipÄ• mojjavaá¸• á¸• hanaá¹ƒ hita
dukkhitaá¹ƒ disvÄ• ayaá¹ƒ imamhÄ• dukkhÄ• muccatu, mÄ• kilamatÅ«ti evaá¹ƒ cittena pa
apanayanaá¹ƒ ahitÄ• panayanaá¹ƒ nÄ• ma. ``tesaá¹ƒâ€™â€™ ti parasattÄ• naá¹ƒ. sassa a
``idaá¹ƒâ€™â€™ sukhadukkhakÄ• raá¹‡aá¹ƒ. attanÄ• katakammaá¹ƒ eva sakaá¹ƒ yesaá¹ƒ
eva. tesaá¹ƒ bhÄ• vo. tassa anubrÅ«hananti viggaho. ``sÄ«masambhedoâ€™â€™ ti attÄ•
majjhattapuggalo ca veripuggalo cÄ• ti catasso sÄ«mÄ• . sambhindanaá¹ƒ sambhedo. sam
anÄ• nattakaraá¹‡anti attho. sÄ«mÄ• naá¹ƒ sambhedo sÄ«masambhedo. sabbÄ• itthiyo, s
paricchedato pharaá¹‡aá¹ƒ odhisopharaá¹‡aá¹ƒ nÄ• ma. sabbesattÄ• , sabbepÄ• á¹‡Ä• , s
aparicchedato pharaá¹‡aá¹ƒ anodhisopharaá¹‡aá¹ƒ nÄ• ma. puratthimÄ• yadisÄ• ya sabbe

disÄ• vibhÄ• gavasena pharaá¹‡aá¹ƒ disÄ• pharaá¹‡aá¹ƒ nÄ• ma. ``taá¹ƒ samaá¹…gÄ«no
appamaÃ±Ã±Ä• hi samaá¹…gÄ«no puggalÄ• . ``niccaá¹ƒ sommahadayabhÄ• venÄ• â€™â
hadayabhÄ• vena. brahmasaddo vÄ• seá¹-á¹-hapariyÄ• yo `brahmaá¹ƒ puÃ±Ã±aá¹ƒ pasav
asitabbaá¹ƒ bhuÃ±jitabbanti asitaá¹ƒ. paÃ±cabhojanaá¹ƒ. pÄ• tabbanti pÄ«taá¹ƒ. aá¹-á¹-hav
dantena khÄ• yitabbaá¹ƒ khÄ• ditabbanti khÄ• yitaá¹ƒ. pÅ«vakkhajjaphalakkhajjÄ• dikaá¹ƒ
279/. aá¹…gulÄ«hipi gahetvÄ• sÄ• yitabbaá¹ƒ lehitabbanti sÄ• yitaá¹ƒ. madhupphÄ• á¹‡itÄ
sarasappaá¹-ikÅ«latÄ• nÄ• ma attano sabhÄ• vato paá¹-ikÅ«latÄ• . catubbidhopi hi Ä• hÄ•
hatthamukhÄ• dÄ«su vÄ• yattha yattha sammakkheti, laggati, limpati. taá¹ƒ udakena dhovi
pana tampi jegucchanÄ«yaá¹ƒ hoti. Ä• sayato paá¹-ikÅ«latÄ• nÄ• ma tassa ajjhoharÄ«yam
á¹-hitehi pittasemhÄ• dÄ«hi Ä• sayehi sammissanavasena paá¹-ikÅ«latÄ• . nidhÄ• nato paá
nidhÄ• nato paá¹-ikÅ«latÄ• . ``nidhÄ• naá¹ƒâ€™â€™ ti ca Ä• mÄ• sayo vuccati. pakkato pa
nidhÄ• nagatassa paripakkakÄ• le gÅ«thamuttÄ• dibhÄ• vapattito paá¹-ikÅ«latÄ• . apakkato
tasmiá¹ƒ aparipakke ajiá¹‡á¹‡e sati sarÄ«re nÄ• nÄ• roguppattivasena paá¹-ikÅ«latÄ• . pha
nÄ• ma tassa paripakkakÄ• lato paá¹-á¹-hÄ• ya sarÄ«re kesalomÄ• dÄ«naá¹ƒ paá¹-ikÅ«larÄ
paá¹-ikÅ«latÄ• . nissandato paá¹-ikÅ«latÄ• nÄ• ma tassa na vahidvÄ• rehi vÄ• lomakÅ«pe
nÄ• nÄ• vaá¹‡amukhehi vÄ• uggharaá¹‡a paggharaá¹‡Ä• divasena paá¹-ikÅ«latÄ• . ``tatth
catubbidhe Ä• hÄ• re. ``nikantippahÄ• nasaÃ±Ã±Ä• â€™â€™ ti kantÄ• ramagge mÄ• tÄ• p
kantÄ• ranittaraá¹‡atthÄ• ya putta maá¹ƒsakhÄ• dane viya ati manuÃ±Ã±epi Ä• hÄ• re rasa
pavattÄ• saÃ±Ã±Ä• . ``salakkhaá¹‡Ä• divasenÄ• â€™â€™ ti salakkhaá¹‡asasambhÄ• rÄ•
ti ettha ``rÄ• genÄ• â€™â€™ ti karaá¹‡atthe, itthambhÅ«talakkhaá¹‡evÄ• karaá¹‡a vacana
karaá¹‡atthetÄ• va ``rÄ• gena caratÄ«â€™â€™ ti catÅ«su iriyÄ• pathesu yebhÅ«yyena rÄ•
rÄ• gacittena niyyamÄ• no vicaratÄ«ti vuttaá¹ƒ hoti. itthambhÅ«ta lakkhaá¹‡e pana ``rÄ• ge
tesu rÄ• gaketu rÄ• gadhajo hutvÄ• vicaratÄ«ti vuttaá¹ƒ hoti. ``assÄ• â€™â€™ ti tassapugg
ti uggato pÄ• kaá¹-ataro. bahutarotipi vadanti. ``pahÄ• nÄ• yÄ• â€™â€™ ti ettha itisaddo Ä•
karuá¹‡Ä• bhÄ• vetabbÄ• vihiá¹ƒsÄ• ya pahÄ• nÄ• ya. muditÄ• \Be 280/ bhÄ• vetabbÄ•
pÄ• á¸·isesaá¹ƒ saá¹…gaá¹‡hÄ• ti. ``nissaraá¹‡atÄ• vacanatoâ€™â€™ ti nissaraá¹‡aÃ±het
mettÄ• ceto vimutti. nissaraá¹‡aÃ±hetaá¹ƒ vihesÄ• yayadidaá¹ƒ karuá¹‡Ä• cetovimutti. niss
aratiyÄ• yadidaá¹ƒ muditÄ• ceto vimuttÄ«ti evaá¹ƒ nissaraá¹‡a bhÄ• vavacanato ca. catas
dosa caritassÄ• ti vuttaá¹ƒ. ``dosa vatthuttÄ• bhÄ• vato cÄ• â€™â€™ ti dosuppattiyÄ• vatt
bhÄ• vassa abhÄ• vato ca. nÄ«lÄ• dÄ«ni cattÄ• ri kasiá¹‡Ä• ni dosa caritassÄ• ti vuttaá¹ƒ.
caritassa upekkhÄ• sappÄ• yakÄ• raá¹‡aá¹ƒ visuá¹ƒ na vuttanti. aÃ±Ã±akÄ• raá¹‡attÄ• na
cÄ• â€™â€™ tiÄ• dimÄ• ha. ``tissoâ€™â€™ ti tisso appamaÃ±Ã±Ä• yo. ``manÄ• piyarÅ«p
manÄ• piyavaá¹‡á¹‡Ä• ni. vikkhittacitto ca hotÄ«ti adhikÄ• ro. ``tassÄ• â€™â€™ ti pamÄ• c
vikkhittacittassa ca puggalassa. vuttaá¹ƒ siyÄ• . visuddhi magge pana evaá¹ƒ vuttaá¹ƒ natth
vibhÄ• vanipÄ• á¹-he. ``buddhivisaya bhÄ• venÄ• â€™â€™ ti vuttaá¹ƒ. yadi buddhivisayattÄ
sappÄ• yaá¹ƒ. buddhivisayabhÅ«tÄ• ni maraá¹‡a upasamasaÃ±Ã±Ä• vavatthÄ• nÄ• nipi m
vuttaá¹ƒ ``evaÃ±hisatÄ«â€™â€™ tiÄ• diá¹ƒ. ``bhÅ«takasiá¹‡Ä• nÄ«â€™â€™ ti pathavÄ«ka
mahÄ• bhÅ«takasiá¹‡Ä• ni. ``tatthÄ• pÄ«â€™â€™ ti vÄ• tesu cattÄ• lÄ«sa kammaá¹-á¹-hÄ

vaá¹‡á¹‡akasiá¹‡Ä• naá¹ƒ puthulakhuddakatÄ• pi ettha saá¹…gahitÄ• hotÄ«ti. ``mahantaá
caturaá¹…gulato mahantaá¹ƒ. yadi evasaddo yathÄ• rutameva yujjeyya. evaá¹ƒsati khuddal
sappÄ• yaá¹ƒ, na buddhicaritÄ• dÄ«nanti evamatthopi gaá¹‡heyya. atha buddhicaritassa pa
natthÄ«ti aá¹-á¹-hakathÄ• vacanena virujjheyyÄ• ti iminÄ• adhippÄ• yena ``khuddakanti pa
vuttaá¹ƒ. athavÄ• , puthulaá¹ƒ mohacaritassa, khuddakaá¹ƒ vitakkacaritasseva, namohacar
buddhicaritÄ• dÄ«naá¹ƒ pana puthulaá¹ƒpi khuddakaá¹ƒpi anuÃ±Ã±Ä• taá¹ƒ hotÄ«ti daá¹-á
``sabbaÃ±cetaá¹ƒâ€™â€™ ti sabbaÃ±ca etaá¹ƒcaritavibhÄ• gavacanaá¹ƒ. ujuvipaccanÄ«ka
caritesu puggalesu. vitakka carite \Be 281/ ca atisappÄ• yatÄ• ya saddhÄ• buddhi caritesÅ«
``rÄ• gÄ• dÄ«naá¹ƒ pana avikkhambhikÄ• â€™â€™ tiÄ• diá¹ƒ.

``buddhadhamma. la. guá¹‡Ä• naá¹ƒâ€™â€™ ti ettha guá¹‡asaddo pubbapadesu yojetabb
dhammaguá¹‡Ä• naÃ±cÄ• tiÄ• dinÄ• . ``tatthÄ• â€™â€™ ti tasmiá¹ƒ guá¹‡apade. na tappe
santuá¹-á¹-hiá¹ƒ na janetÄ«ti attho. saá¹ƒvejanaá¹ƒ saá¹ƒvegaá¹ƒ janetÄ«ti saá¹ƒvejaniyo. `
sabhÄ• vo. saá¹ƒvejaniyo dhammo yassÄ• ti saá¹ƒvejaniya dhammaá¹ƒ. maraá¹‡aá¹ƒ.
``paÃ±camajjhÄ• nasamÄ• dhissÄ• â€™â€™ ti rÅ«pÄ• vacara paÃ±camajjhÄ• na samÄ• d
vaá¸• á¸• hitamattÄ• ni. ``tatthÄ• â€™â€™ ti paá¹-ikÅ«lÄ• rammaá¹‡esu. ``pubbacchaá¹-á¹-
purÄ• á¹‡acchaá¹-á¹-akassa. gÅ«thamuttavissajjana kassÄ• ti vuttaá¹ƒ hoti. tenÄ• ha ``gÅ«
viyÄ• â€™â€™ ti. na te kadÄ• ci somanassena vinÄ• appanaá¹ƒ pÄ• puá¹‡anti. byÄ• pÄ•
dÅ«ribhÄ• vena somanassuppattiyÄ• atisukarattÄ• paÃ±camajjhÄ• ne viya sukhasomanas
``udÄ• sinapakkheâ€™â€™ ti ajjhupekkhanapakkhe. ``daá¸·haá¹ƒâ€™â€™ ti bhusaá¹ƒ. ``v
pÄ• kaá¹-aá¹ƒ. nimittaá¹ƒ daá¸·havibhÅ«taá¹ƒ katvÄ• gahaá¹‡aá¹ƒ daá¸·ha vibhÅ«taggaha
Ä• rammaá¹‡assÄ• â€™â€™ ti buddhaguá¹‡Ä• di Ä• rammaá¹‡assa. ``paá¹-ibhÄ• ganimitt
paá¹-ibhÄ• gasaddo tassa dise pavattoti Ä• ha ``tÄ• diseâ€™â€™ tiÄ• diá¹ƒ. ``taá¹ƒsaá¹‡á¹
pathavimaá¹‡á¸• alÄ• dÄ«su viya saá¹‡á¹-hÄ• nÄ• kÄ• rena á¹-hitesu sabhÄ• va dhamma p
paá¹-ibhÄ• ganimittaá¹ƒ nÄ• ma sijjhatÄ«ti dasseti. ``evaâ€™â€™ nti samathasaá¹…gahe t
dasaasubhÄ• tiÄ• dinÄ• vuttena vacanakkamena. ``uggahakosallaá¹ƒâ€™â€™ ti bhÄ• van
bhikkhunÄ• Ä• cariyassa santike sabbassa kammaá¹-á¹-hÄ• na vidhÄ• nassa uggahaá¹‡aá
uggahakosallaá¹ƒ. apicettha. sabbaá¹ƒ uggahituá¹ƒ asakkontena yaá¹ƒ attanÄ• Ä• rabhissa
vidhÄ• naá¹ƒ paripuá¹‡á¹‡aá¹ƒ uggahetabbaá¹ƒ. ``uggaá¹‡hantassÄ• â€™â€™ ti ettha ukÄ
``gahaá¹‡aá¹ƒâ€™â€™ ti ca yathÄ• citte avinassamÄ• naá¹ƒ hutvÄ• labbhati, tathÄ• katv
dassetuá¹ƒ ``uparÅ«parÄ«â€™â€™ tiÄ• di vuttaá¹ƒ. ``samanupassantassÄ• â€™â€™ ti \Be
cakkhunÄ• dassanasadisaá¹ƒ karontassa. parito samantato karaá¹‡aá¹ƒ parikammaá¹ƒ. ta
nimittaggahaá¹‡akamme yaá¹ƒ yaá¹ƒ kattabbavidhÄ• naá¹ƒ atthi, taá¹ƒ taá¹ƒ paripuá¹‡á¹‡a
vuttaá¹ƒ hoti. bhÄ• vanÄ• ti vaá¸• á¸• hanÄ• ti imamatthaá¹ƒ dassento ``punappunaâ€™â€™
``nirantaraá¹ƒ padahantassÄ• â€™â€™ ti rattidivaá¹ƒ nirantaraá¹ƒ Ä• rabhantassa. uggaha
gaá¹‡hantopi vaá¹‡á¹‡arÅ«pÄ• dinÄ• sabhÄ• va dhammena saheva gaá¹‡hÄ• ti. paá¹-ibhÄ
sabhÄ• vadhammaá¹ƒ muÃ±citvÄ• tassa disaá¹ƒ nimitta paÃ±Ã±atti saá¹…khÄ• taá¹ƒ sudd
gaá¹‡hÄ• ti. ettha siyÄ• , paá¹-ibhÄ• ganimittepi vaá¹‡á¹‡o nÄ• ma sandissati yevÄ• ti. sacc

paá¹-ibhÄ• gamattaá¹ƒ hoti. na ekantavaá¹‡á¹‡o. tenÄ• ha ``tappaá¹-ibhÄ• gaá¹ƒ vatthu dha
ti. ``sannisinnaá¹ƒâ€™â€™ ti acalaá¹ƒ. ``pavesitaá¹ƒâ€™â€™ ti bhÄ• vanÄ• cittassa abbha
hotÄ«ti adhippÄ• yo. obhÄ• satÄ«ti obhÄ• so. obhÄ• so hutvÄ• jÄ• tanti obhÄ• sajÄ• taá¹ƒ
jÄ• to obhÄ• so assÄ• ti obhÄ• sajÄ• taá¹ƒ. ``pÄ• tentÄ«â€™â€™ ti paá¹-ipÄ• tenti. puna up
uá¹-á¹-hÄ• tuá¹ƒ na denti. ``etÄ• yÄ• â€™â€™ ti kattu atthe karaá¹‡avacanaá¹ƒ.
``nimittarakkhaá¹‡avidhÄ• naá¹ƒâ€™â€™ ti samuppannassa nimittassa anassanatthÄ• ya s
dhammehi rakkhaá¹‡atthaá¹ƒ. katame pana tesattavidhÄ• palibodhadhammÄ• nÄ• mÄ• ti.
natthi. visuddhi magge eva te vuttÄ• ti dassetuá¹ƒ gÄ• thamÄ• ha. ``Ä• vÄ• soâ€™â€™ ti a
``gocaroâ€™â€™ ti asappÄ• yagocaragÄ• mo. ``bhassaá¹ƒâ€™â€™ ti asappÄ• yavacanaá
``sevethÄ• â€™â€™ ti seveyya. ``evaÃ±hipaá¹-ipajjatoâ€™â€™ ti evaá¹ƒhivajjitabbe vajjan
sevanavasena paá¹-ipajjantassa. ``kÄ• mataá¹‡hÄ• ya visayabhÄ• vaá¹ƒ atikkamitvÄ• â€™
kÄ• mabhavasamatikkamo, rÅ«pabhÅ«mirÅ«pabhava okkamo ca vutto. vasanaá¹ƒ vasÄ«. s
vasiá¹ƒ bhÅ«taá¹ƒ pattanti vasibhÅ«taá¹ƒ. vasÄ« eva vasitÄ• . yathÄ• pÄ• ramitÄ• ti. ``tato
ettha itisaddo Ä• diattho. tena tato pÄ«tiá¹ƒtiÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. icchantÄ• naá¹ƒ tes
sabbaÃ±Ã±ubuddhÄ• naá¹ƒ. ``yatthÄ• â€™â€™ ti \Be 283/ yesudvÄ«subhavaá¹…gesu. ``b
bhavaá¹…gappavattiyaá¹ƒ. ``dandhÄ• yitattaá¹ƒâ€™â€™ ti dandhaá¹ƒ hutvÄ• ayati pavatta
tassa bhÄ• vo dandhÄ• yitattaá¹ƒ. ``á¹-hapetuá¹ƒâ€™â€™ ti adhiá¹-á¹-hÄ• naá¹ƒ katvÄ• á¹
anatikkamituá¹ƒ. ``yatthicchakaá¹ƒâ€™â€™ tiÄ• dÄ«ni kriyÄ• visesanapadÄ• ni. ``yatthicch
yattha á¹-hÄ• ne icchÄ• nu rÅ«paá¹ƒ. yadicchakantiyasmiá¹ƒ yasmiá¹ƒ khaá¹‡e icchÄ• nu rÅ
``yÄ• vaticchakaá¹ƒâ€™â€™ ti yattakena pamÄ• á¹‡ena icchÄ• nu rÅ«paá¹ƒ. ``vitakkÄ• dik
pahÄ• nÄ• yÄ• â€™â€™ ti ettha kassa balena pahÄ• naá¹ƒ hoti. taá¹ƒ taá¹ƒ virÄ• ga bhÄ•
kÄ• ca taá¹ƒ taá¹ƒ virÄ• gabhÄ• vanÄ• nÄ• ma hoti. ajjhÄ• saya visesa pariggahitÄ• upac
imamatthaá¹ƒ dassetuá¹ƒ ``pathamajjhÄ• naá¹ƒ tÄ• vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. ``Ä• tÄ•
yenavÄ«riyena yogino attÄ• naá¹ƒ vÄ• kilesa dhamme vÄ• Ä• tÄ• penti paritÄ• penti. taá¹ƒ
ugghÄ• á¹-Ä«yamÄ• nampi Ä• kÄ• sameva hoti. taá¹ƒ Ä• rabbha uparijhÄ• nantaruppattiyÄ
punappunaá¹ƒ tameva paÃ±camajjhÄ• naá¹ƒ uppajjati. Ä• rammaá¹‡e ca anatikkante jhÄ• n
hotÄ«ti. ``tatthÄ• â€™â€™ ti tasmiá¹ƒ Ä• kÄ• sakasiá¹‡e. ``tadatikkamanasambhavoâ€™â€™
nimittÄ• tikkamanasambhavo. ``yathÄ• diá¹-á¹-heâ€™â€™ ti jhÄ• nacakkhunÄ• diá¹-á¹-hap
``sambhÄ• vetvÄ• â€™â€™ ti thometvÄ• . sammÄ• anussaraá¹‡aá¹ƒ samanussaraá¹‡aá¹ƒ
puthujjana paá¹‡á¸• itÄ• naá¹ƒpi vÄ• . maraá¹‡a saÃ±Ã±Ä• vavatthÄ• nesu parikammaÃ±c
sampajjatÄ«ti yojanÄ• tikkhapaÃ±Ã±Ä• naá¹ƒ pana puthujjanÄ• naá¹ƒpi sataá¹ƒ buddhagu
sambhavo aá¹-á¹-hakathÄ• yaá¹ƒ vuttoyeva. ``samathajjhÄ• nesÅ«â€™â€™ ti idaá¹ƒ adhik
vipassanÄ• kammaá¹ƒpi gahetabbamevÄ• ti daá¹-á¹-habbaá¹ƒ. pubbedÄ• naá¹ƒ datvÄ• im
jhÄ• nÄ• bhiÃ±Ã±Ä• yo vÄ• maggaphalÄ• ni vÄ• paá¹-ilabhissÄ• mÄ«ti patthanaá¹ƒ katvÄ
evÄ• tipi vadanti. katamo pana katÄ• dhikÄ• ro nÄ• mÄ• ti Ä• ha ``Ä• sannabhaveâ€™â€™
catukkanayavasena, navavidhesu paÃ±cakanayavasena vuttoti tesaá¹ƒ vÄ• dÄ«naá¹ƒ sÄ• d
pana gahetabbaá¹ƒ. Ä• kÄ• sa kasiá¹‡ena \Be 284/ vinÄ• arÅ«pajjhÄ• nÄ• ni labhitvÄ• pu
parikammekate Ä• kÄ• sakasiá¹‡epi kattabbattÄ• tassa abhiÃ±Ã±Ä• pÄ• dakatÄ• sambha

pubbe abhÄ• vita bhÄ• vanoti ca akatÄ• dhikÄ• roti ca atthato ekaá¹ƒ. ``Ä• dikammikoâ€™â
Ä• dikammiko. ``tÄ• disÄ• naá¹ƒâ€™â€™ ti pubbe akatÄ• dhikÄ• rÄ• naá¹ƒ abhÄ• vitabhÄ•
iddhivikubbanaá¹ƒ karissÄ• mÄ«ti Ä• rabhantÄ• naá¹ƒ abhiÃ±Ã±Ä• kamme Ä• dikammikaku
``iddhivikubbanaá¹ƒâ€™â€™ ti ca upalakkhaá¹‡avacanaá¹ƒ. dibbÄ• ya sotadhÄ• tuyÄ• sad
karissÄ• mÄ«tiÄ• dikaá¹ƒpi gahetabbaá¹ƒ. idaÃ±ca Ä• dikammikavidhÄ• nÄ• dhikÄ• rattÄ•
vasipattÄ• nampi taá¹ƒ paÃ±camajjhÄ• naá¹ƒ chasuÄ• rammaá¹‡esu yathÄ• rahaá¹ƒ appet
``adhiá¹-á¹-hÄ• tabbaá¹ƒâ€™â€™ ti yathicchita nipphattatthÄ• ya sataá¹ƒ hotu sahassaá¹ƒ
abhividhÄ• tabbaá¹ƒ. abhinÄ«haritabbanti vuttaá¹ƒ hoti. ``sataá¹ƒ homi, sahassaá¹ƒ homÄ«
attÄ• naá¹ƒ sataá¹ƒ vÄ• sahassaá¹ƒ vÄ• nimminanavasena vuttaá¹ƒ. sesaá¹ƒ pana aÃ±Ã±
sotuá¹ƒ vÄ• saddaá¹ƒ, passituá¹ƒ vÄ• rÅ«paá¹ƒ, jÄ•ituá¹ƒ vÄ• paracittaá¹ƒ. anussituá
pubbenivutthaá¹ƒ. aá¹-á¹-hakathÄ• pÄ• á¹-he. ``adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti abhiÃ±Ã±Ä• y
abhividhÄ• ti nibbattetÄ«ti vuttaá¹ƒ hoti. duvidhaá¹ƒhi adhiá¹-á¹-hÄ• naá¹ƒ parikammena adh
abhiÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• nanti. idha pana abhiÃ±Ã±Ä• ya adhiá¹-á¹-hÄ• naá¹ƒ vuttaá¹ƒ
cittenÄ• â€™â€™ ti abhiÃ±Ã±Ä• cittenÄ• ti vuttaá¹ƒ hoti. ``parikammacittassÄ• â€™â€™ ti
parikamma adhiá¹-á¹-hÄ• naparikammacittassa. pacchimaá¹ƒ pana pÄ• dakajjhÄ• na samÄ
samÄ• dhÄ• natthÄ• yÄ• ti vuttaá¹ƒ. parikammacitte samÄ• hite kiá¹ƒ payojananti Ä• ha ``ta
``sesÄ• bhiÃ±Ã±Ä• supi yathÄ• rahaá¹ƒ vattabboâ€™â€™ ti dibbasotaparikamme tenevapa
samÄ• dhiÃ±Ã±Ä• á¹‡asotena Ä• sanne dibbavisayaá¹ƒpi saddaá¹ƒ suá¹‡Ä• tÄ«tiÄ• dinÄ•
iti manasikatvÄ• . ``taá¹ƒâ€™â€™ ti pacchimaá¹ƒ pÄ• dakajjhÄ• na samÄ• pajjanaá¹ƒ. ``idh
daá¹-á¹-habbaá¹ƒâ€™â€™ ti therassa matena daá¹-á¹-habbanti adhippÄ• yo. idha pana
Ä• dikammikavidhÄ• nappadhÄ• nattÄ• pacchimaá¹ƒpi pÄ• dakajjhÄ• na samÄ• pajjanaá¹ƒ
``kÄ• yagatikaá¹ƒ adhiá¹-á¹-hahitvÄ• â€™â€™ ti ayaá¹ƒ kÄ• yo viya idaá¹ƒ cittaá¹ƒpi dandh
evaá¹ƒ cittaá¹ƒ kÄ• yagatikaá¹ƒ karaá¹‡ena adhiá¹-á¹-hahitvÄ• . ``dissamÄ• nena kÄ• yenÄ
gacchantattÄ• bahujanÄ• nampi dissamÄ• nena rÅ«pakÄ• yena. tabbi parÄ«tena sÄ«ghag
``Ä• rammaá¹‡amattaá¹ƒ hotÄ«â€™â€™ ti anipphannarÅ«paá¹ƒ sandhÄ• ya vuttaá¹ƒ. ``Ä•
ti nipphannarÅ«paá¹ƒ. itaraá¹ƒ pana hadaya vatthurÅ«paá¹ƒ sandhÄ• ya vuttanti daá¹-á¹-ha
vijÄ• nanaá¹-á¹-hÄ• ne aá¹-á¹-hakathÄ• á¹-Ä«kÄ• cariyÄ• naá¹ƒ vicÄ• raá¹‡Ä• atthÄ«ti taá¹
aá¹-á¹-hakathÄ• yaá¹ƒ tÄ• vÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. ``aá¹-á¹-hakathÄ• yaá¹ƒâ€™â€™
aá¹-á¹-hakathÄ• yaá¹ƒpi visuddhimagga aá¹-á¹-hakathÄ• yaá¹ƒpi. ``khaá¹‡ikavasenÄ• â€™â
khaá¹‡ikapaccuppannavasena. Ä• vajjane niruddheti sambandho. ``ekaá¹ƒ cittaá¹ƒâ€™â€™
tadeva atÄ«taá¹ƒ cittaá¹ƒ gaá¹‡hanti. ``tÄ• nÄ«â€™â€™ ti javanÄ• ni. ``tesaá¹ƒâ€™â€™ ti
``tenÄ• â€™â€™ ti Ä• vajjanena. ``itarathÄ• â€™â€™ ti aÃ±Ã±athÄ• santati addhÄ• vasen
siyÄ• . kasmÄ• , santati addhÄ• vasena paccuppanne gahite sati, sabbÄ• ya ekajavanavÄ«
``sabbÄ• ni cittÄ• nÄ«â€™â€™ ti javanacittÄ• ni. ``sahuppannÄ• nÄ«â€™â€™ ti idaá¹ƒ sah
vuttaá¹ƒ. Ä• vajjanÄ• dÄ«ni pana khaá¹‡abhedaá¹ƒ nagaá¹‡hanti. sabbaá¹ƒ parassa cittaá¹
gaá¹‡hanti. tasmÄ• kÄ• labhedopi natthÄ«ti daá¹-á¹-habbaá¹ƒ. ``nibbÄ• naÃ±cÄ• â€™â€™
nibbÄ• naá¹ƒ pubbenivutthaá¹ƒ nÄ• ma siyÄ• ti. atÄ«te parinibbutÄ• naá¹ƒ maggaphalÄ• ni
Ä• rammaá¹‡abhÅ«taá¹ƒ nibbÄ• naá¹ƒpi anussaratiyeva. tattha tesaá¹ƒ maggaphalÄ• naá¹

pubbenivutthaá¹ƒ nÄ• ma hotÄ«ti.

``yaá¹ƒ yaá¹ƒ adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti yaá¹ƒ yaá¹ƒ satÄ• dikaá¹ƒ saá¹ƒvidhÄ• ti. ``yath
adhiá¹-á¹-hÄ• tÄ«â€™â€™ ti yena yena Ä• vibhÄ• vÄ• dikena pakÄ• rena saá¹ƒvidhÄ• ti. ``
pakatisaá¹‡á¹-hÄ• naá¹ƒ. ``tassevÄ• â€™â€™ ti pakativaá¹‡á¹‡asseva. devÄ• naá¹ƒ pasÄ•
``Ä• rammaá¹‡a sampaá¹-icchana samatthaá¹ƒâ€™â€™ ti Ä• rammaá¹‡assa upaá¹-á¹-hÄ•
samatthaá¹ƒ. tadeva cetopariyaÃ±Ä• á¹‡antipi vuccatÄ«ti sambandho. ``cetoâ€™â€™ ti citt
``paricchijjÄ• â€™â€™ ti idaá¹ƒ sarÄ• gacittaá¹ƒ, idaá¹ƒ virÄ• gacittantiÄ• dinÄ• \Be 286/ p
``gocara nivÄ• savasenÄ• â€™â€™ ti gocaraá¹ƒ katvÄ• nivasanavasena. sabbaÃ±Ã±utaÃ
sabbaÃ±Ã±ubuddhÄ• naá¹ƒ anÄ• gataá¹ƒ saÃ±Ã±Ä• á¹‡anti adhippÄ• yo. anÄ• gate sattad
dhammÄ• cetopariyaÃ±Ã±Ä• á¹‡assa visayoti katvÄ• anÄ• gate sattadivasatoti vuttaá¹ƒ. p
pavattamÄ• nÄ• ti pÄ• á¹-haseso. imasmiá¹ƒ divase ca anÄ• gatapakkhe sabbaá¹ƒpi Ä• ran
visayoti katvÄ• ``dutÄ«yadivasato paá¹-á¹-hÄ• yÄ• â€™â€™ ti vuttaá¹ƒ. ``etaá¹ƒâ€™â€™ t
saÃ±Ã±Ä• á¹‡aá¹ƒ. ``yathÄ• cetaá¹ƒâ€™â€™ ti yathÄ• ca etaá¹ƒ imasmiá¹ƒ bhave anÄ• g
``asÄ• dhÄ• raá¹‡akÄ• lavasenÄ• â€™â€™ ti aÃ±Ã±enaÃ±Ä• á¹‡ena asÄ• dhÄ• raá¹‡a kÄ
aÃ±Ã±aÃ±Ã±Ä• á¹‡asÄ• dhÄ• raá¹‡oti.

samathakammaá¹-á¹-hÄ• nÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

<171> vipassanÄ• kammaá¹-á¹-hÄ• ne. ``yathÄ• diá¹-á¹-haá¹ƒâ€™â€™ ti sakkÄ• yadiá¹-á¹
niccanimittaá¹ƒ nÄ• ma sattapuggalÄ• dinimittameva. sattanimittaÃ±hi paÃ±Ã±atti dhammat
khayavayabhedÄ• bhÄ• vato so evagacchati so eva tiá¹-á¹-hatÄ«tiÄ• dinÄ• niccÄ• kÄ• rasa
``dhuvanimittaá¹ƒâ€™â€™ ti thiranimittaá¹ƒ. idampi so gacchantopi nanassati, tiá¹-á¹-hanto
nanassatÄ«tiÄ• dinÄ• thirÄ• kÄ• rasaá¹‡á¹-hitaá¹ƒ sattanimittameva. ``sukhanimittaá¹ƒâ€™
khayavayabheda dukkhÄ• naá¹ƒ abhÄ• vato sukhito niddukkho nibbhayotiÄ• dinÄ• sukhÄ•
sattanimittameva. ``attanimittaá¹ƒâ€™â€™ ti gantuá¹ƒ icchanto gacchati, á¹-hÄ• tuá¹ƒ iccha
tiá¹-á¹-hatÄ«tiÄ• dinÄ• vasavattanÄ• kÄ• ra saá¹‡á¹-hitaá¹ƒ sattanimittameva. ``kiriyÄ• â€™
bhÄ• vanÄ• kiriyÄ• .

visujjhatÄ«ti visuddhi. visodhetÄ«ti vÄ• visuddhi. sÄ«lameva visuddhi sÄ«lavisuddhÄ«ti im
``niccasÄ«lamevÄ• â€™â€™ tiÄ• dimÄ• ha. tattha niccasÄ«lameva uparijhÄ• nÄ• divisesÄ
kiccasÄ• dhakattÄ• idha adhippetanti vuttaá¹ƒ ``niccasÄ«lamevÄ• â€™â€™ ti. samÄ• dhi a
vakkhatihi ``duvidhopi samÄ• dhi cittavisuddhi nÄ• mÄ• â€™â€™ ti. etena visujjhati etÄ• yÄ
visuddhi cittavisuddhi. samÄ• dhi evÄ• tipi dÄ«peti. visujjhanaá¹ƒ vÄ• visuddhi. cittassa visu
cittavisuddhi. atthatopana visuddhacittameva vuccatÄ«tipi yujjati. visuddhisadda sampanne
cittavisuddhi icceva vuccati. na samÄ• dhivisuddhÄ«ti. ``soá¸·asavidhaá¹ƒ kaá¹…khaá¹ƒâ€™
aha matÄ«tamaddhÄ• nantiÄ• dinÄ• suttanteÄ• gataá¹ƒ soá¸·asavidhaá¹ƒ vicikicchaá¹ƒ. ``
kaá¹…khaá¹ƒâ€™â€™ ti sattharikaá¹…khatÄ«tiÄ• dinÄ• abhidhamme Ä• gataá¹ƒ aá¹-á¹-ha

visamahetudiá¹-á¹-hi nÄ• ma sattÄ• naá¹ƒ uppattiyÄ• akÄ• raá¹‡ameva kÄ• raá¹‡aá¹ƒ katv
``manasikÄ• ravidhÄ«â€™â€™ ti aniccalakkhaá¹‡Ä• dÄ«su manasikÄ• ravidhi. anupÄ• yab
niccÄ• divasena manasikÄ• ro. adhimÄ• navatthu nÄ• ma obhÄ• sÄ• dÄ«ni. ``maggatoâ€™
``amaggatoâ€™â€™ ti amaggabhÄ• vena. ``dassanaÃ±cÄ• â€™â€™ ti tesaá¹ƒadhimÄ• na
aniccatÄ• didassanaÃ±ca. tameva visuddhinÄ• mÄ• ti sambandho. ``sammohamalatoâ€™â
sammohamalato. nanu dassananti Ã±Ä• á¹‡ameva. evaá¹ƒsati, Ã±Ä• á¹‡anti vutte siddhe k
Ã±Ä• á¹‡adassananti vuttanti Ä• ha ``etthacÄ• â€™â€™ tiÄ• diá¹ƒ. ``sutamayÄ• divasenÄ•
cintÄ• mayavasena. tattha yathÄ• sutassa pÄ• á¸·idhammassa atthamattajÄ• nanaá¹ƒ sutan
atthaá¹ƒ Ã±atvÄ• atthÄ• nurÅ«passa sabhÄ• valakkhaá¹‡assa cintanÄ• vasena uppannaá¹
cintÄ• mayaÃ±Ã±Ä• á¹‡aá¹ƒ nÄ• ma. ``anumÄ• nÄ• diÃ±Ä• á¹‡aá¹ƒpÄ«â€™â€™ ti nÄ• ma
sabhÄ• vÄ• numÄ• naÃ±Ã±Ä• á¹‡a sabhÄ• vajÄ• nanaÃ±Ã±Ä• á¹‡aá¹ƒpi. ``attapaccakkha
paccakkhakaraá¹‡aÃ±Ã±Ä• á¹‡ameva. ``sabbatthÄ• â€™â€™ ti maggÄ• maggaÃ±Ã±Ä• á¹
ettha ca dasasu vipassanÄ• Ã±Ä• á¹‡esupi vipassanÄ• vacanena paccakkhadassanameva
sabbatthaggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. sammasanaÃ±Ã±Ä• á¹‡ato paá¹-á¹-hÄ• y
adhippetaá¹ƒ. na sabhÄ• vajÄ• nanamattaá¹ƒ. yato cakkhunÄ• passantasseva suá¹-á¹-hu p
punappunaá¹ƒ bhÄ• vanÄ• kammaá¹ƒ nÄ• ma tattha icchitabbaá¹ƒ hoti.

``dhammÄ• â€™â€™ ti \Be 288/ saá¹…khata dhammÄ• . aniccatÄ• eva lakkhaá¹‡anti anic
vÄ• saá¹…khata dhammÄ• naá¹ƒ lakkhaá¹‡anti aniccalakkhaá¹‡antipi yujjati.
``abhiá¹‡hasampaá¹-ippÄ«á¸·anÄ• kÄ• roâ€™â€™ ti yathÄ• sÄ«ghasotÄ• yaá¹ƒ nadiyaá¹ƒ
sÄ• nÄ• vÄ• abhisaá¹…kharaá¹‡adukkhena abhiá¹‡haá¹ƒ suá¹-á¹-hu paá¹-ippÄ«á¸·eti. kasm
taá¹…khaá¹‡e eva adhovuyhanato. adhovuyhanaÃ±hi nÄ• vÄ• ya pakati kiccaá¹ƒ. uddhaá¹ƒ
abhisaá¹…khÄ• ra siddhaá¹ƒ. evamevaá¹ƒ sÄ«ghasote saá¹ƒsÄ• re attabhÄ• vena uddhaá¹
divasato divasaá¹ƒ gacchantaá¹ƒ puggalaá¹ƒ ayaá¹ƒ attabhÄ• vo abhisaá¹…kharaá¹‡a dukk
suá¹-á¹-hu paá¹-ippÄ«á¸·eti. kasmÄ• , asati abhisaá¹…khÄ• re, paccayavekalle ca sati, taá¹
vipariá¹‡amanato. vipariá¹‡amanaÃ±hi attabhÄ• vassa pakati kiccaá¹ƒ. uddhaá¹ƒgamanaá¹
siddhaá¹ƒ. evaá¹ƒ abhiá¹‡ha sampaá¹-ippÄ«á¸·anaá¹ƒ veditabbaá¹ƒ. ettha ca saá¹ƒsÄ• rass
attabhÄ• vapariyÄ• pannÄ• naá¹ƒ nÄ• ma rÅ«padhammÄ• naá¹ƒ pavattinivatti sÄ«ghatÄ• v
duvidhaá¹ƒ sammuti maraá¹‡aÃ±ca paramattha maraá¹‡aÃ±ca. tattha sammuti maraá¹‡aá¹
saccabhÅ«tassa sattassa maraá¹‡aá¹ƒ. taá¹ƒ ekabhavapariyante sandissati. paramattha ma
paramattha saccabhÅ«tÄ• naá¹ƒ nÄ• marÅ«pa dhammÄ• naá¹ƒ maraá¹‡aá¹ƒ. idameva eka
sabhÄ• vamaraá¹‡aá¹ƒ hoti. imasmiá¹ƒ vipassanÄ• kamme idaá¹ƒ paramattha maraá¹‡aá¹
dhammÄ• naá¹ƒ susÄ• nakkhettanti ca susÄ• nabhÅ«mÄ«ti ca vuccatÄ«ti. sÄ• ca susÄ• na
paá¹-isandhito paá¹-á¹-hÄ• ya santÄ• naá¹ƒ anubandhatiyeva. anubandhattÄ• ca sattÄ• na
paá¹-á¹-hÄ• ya so nÄ• ma samayo natthi, yattha sattÄ• na marantÄ«ti. idaÃ±ca anubandha
abhiá¹‡hasampaá¹-ippÄ«á¸·anameva hoti. tesaá¹ƒ sabbiriyÄ• pathesu jÄ«vitassa ca aá¹…g
kÄ• yavacÄ«mano kammÄ• naÃ±ca sambÄ• dhapattito. avasavattanÄ• kÄ• ro pana abhisa
paccanubhavantÄ• naá¹ƒ pÄ• kaá¹-oyeva. vasavattanehi sati, abhisaá¹…kharaá¹‡a kiccass

vasavattaneneva yathicchi tassa kiccassa sampajjanato. lokasmiÃ±hi sabbaá¹ƒpi abhisaá¹…
antamaso assÄ• sanapassÄ• sana kiccaá¹ƒ upÄ• dÄ• ya dhammÄ• naá¹ƒ vasavattanÄ• bh

aniccassa \Be 289/ dhammassa anuanupassanÄ• ti sambandho. ``anuanupassanÄ• â€™â
punappunaá¹ƒ nijjhÄ• yanÄ• olokanÄ• . ``dhammÄ• naá¹ƒâ€™â€™ ti paÃ±cakkhandha dh
yatthÄ• â€™â€™ ti yasmiá¹ƒ yasmiá¹ƒ sarÄ«raá¹…ge. ``purÄ• á¹‡a dhammÄ• naá¹ƒâ€™â€
pÄ• tubbhÅ«tÄ• naá¹ƒ, vaá¸• á¸• hitÄ• naÃ±ca dhammakoá¹-á¹-hÄ• sÄ• naá¹ƒ antaradhÄ•
kammaá¹ƒ patvÄ• khaá¹‡ikavasena ekekadhammavibhÄ• gavasena ca anupassanÄ• kicc
santativasena panÄ• â€™â€™ ti. ekekadhammavibhÄ• gavasena anupassanÄ• pi pana pa
cittavedanÄ• dÄ«su icchitabbÄ• yeva. ``aniccatÄ• ya paramÄ• koá¹-Ä«â€™â€™ ti tato uttar
adhippÄ• yo. dhammÄ• naá¹ƒ tathÄ• tathÄ• bhÄ• yitabbappakÄ• ro nÄ• ma paÃ±cakkhan
gaá¹‡á¸• ato, sallato, aghato, Ä• bÄ• dhato, tiÄ• dinÄ• vutto bhÄ• yitabbappakÄ• ro. tassa
bhayaÃ±Ä• á¹‡aá¹ƒ. etena apÄ• yadukkha saá¹ƒsÄ• ra dukkhabhÄ«rukehi janehi bhÄ• yital
bhÄ• yanti etasmÄ• ti bhayaá¹ƒ. bhayassa samanu passanÄ• Ã±Ä• á¹‡aá¹ƒ bhayaÃ±Ä• á¹‡
``kiÃ±cibhayavatthuá¹ƒâ€™â€™ ti sÄ«habyagghÄ• dikaá¹ƒ bhayavatthuá¹ƒ. ``paá¹-issaraá¹
guhÄ• leá¹‡Ä• dike paá¹-issaraá¹‡e. ``tesaá¹ƒâ€™â€™ ti bhijjanasabhÄ• vÄ• naá¹ƒ dhamm
bhijjanasabhÄ• vehi. ukkaá¹‡á¹-hatÄ• nÄ• ma cittassa viruddhatÄ• nikkhamÄ• bhimukhatÄ
Ä• kÄ• rehÄ«â€™â€™ ti paÃ±cakkhandhe `aniccato, dukkhato, rogato, gaá¹‡á¸• ato, sallato
parato, palokato, Ä«tito,. upaddavato, bhayato, upasaggato, calato, pabhaá¹…guto, addhuv
aleá¹‡ato, assaraá¹‡ato, rittato,. tucchato, suÃ±Ã±ato, anattato, Ä• dÄ«navato, vipariá¹‡Ä• m
asÄ• rakato, aghamÅ«lato, vadhakato, vibhavato, sÄ• savato,. saá¹…khatato, mÄ• rÄ• misa
jarÄ• dhammato, byÄ• dhidhammato, maraá¹‡adhammato, sokaparidevadhammato, dukkha
dhammato, saá¹ƒkilesika dhammato, passanto suÃ±Ã±ato lokaá¹ƒ avekkhatÄ«ti evaá¹ƒ mal
moghapaÃ±haniddese Ä• gatehi cattÄ• lÄ«sÄ• ya Ä• kÄ• rehi. tattha paÃ±cakkhandhe anic
yojetabbaá¹ƒ. ``aniccatoâ€™â€™ ti ca aniccabhÄ• venÄ• ti attho. sabbepi paÃ±cakkhandhÄ
passantoti vuttaá¹ƒ hoti. kathaá¹ƒ pana aniccato passanto suÃ±Ã±ato lokaá¹ƒ avekkhatÄ«ti.
suÃ±Ã±atÄ• ya suÃ±Ã±ato paÃ±cakkhandhabhÅ«taá¹ƒ lokaá¹ƒ avekkhati. sesapadesupi es
evÄ• â€™â€™ ti paá¹-isandhikkhaá¹‡ato paá¹-á¹-hÄ• ya yadÄ• kadÄ• ci maraá¹‡a dhamma
evÄ• â€™â€™ ti anicca dhammattÄ• yeva dukkhÄ• eva. yadaniccaá¹ƒ, taá¹ƒ dukkhaá¹ƒtih
saccadhammattÄ• vÄ• . ``rogÄ• evÄ• â€™â€™ ti rogajÄ• tikattÄ• rogÄ• eva. yehi keci lo
anekasahassÄ• rogÄ• nÄ• ma sandissanti. sabbete imepaÃ±cakkhandhÄ• eva. ito aÃ±Ã±
tasmÄ• te ekantena rogajÄ• tikÄ• evÄ• ti. api ca, dukkhasacca dhammattÄ• tÄ«hi dukkhat
dukkhaá¹-á¹-hehi ca abhiá¹‡hasampaá¹-ippÄ«á¸·anato rujjanaá¹-á¹-hena rogÄ• eva. tattha
dukkhatÄ• hÄ«â€™â€™ ti dukkhadukkhatÄ• saá¹…khÄ• ra dukkhatÄ• vipariá¹‡Ä• ma duk
``catÅ«hi dukkhaá¹-á¹-hehÄ«â€™â€™ ti dukkhassa pÄ«á¸·anaá¹-á¹-ho, saá¹…khataá¹-á¹-ho
vipariá¹‡Ä• maá¹-á¹-ho, ti imehi catÅ«hi dukkhaá¹-á¹-hehi. dukkha kiccehÄ«ti attho. esanayo
tattha gaá¹‡á¸• onÄ• ma pÄ«á¸·akÄ• bÄ• dho. sallaá¹ƒ nÄ• ma vijjhanaá¹-á¹-hena kilesa sa
aghanti niratthakaá¹ƒ. ime ca khandhÄ• vipattipariyosÄ• nattÄ• niratthakÄ• eva honti. sab

vipattipariyosÄ• nÄ• ti hi vuttaá¹ƒ. avissÄ• sikaá¹-á¹-hena pare eva. na hi te etaá¹ƒ mama, e
attÄ• ti evaá¹ƒ vissÄ• saá¹ƒ arahanti. tathÄ• vissÄ• saá¹ƒ karontassa nÄ• nÄ• dukkhehi nic
paá¹-isandhito paá¹-á¹-hÄ• ya yadÄ• kadÄ• ci palujjanadhammattÄ• palokadhammÄ• eva.
vuccati. khandhÄ• antarÄ• ya jÄ• tikÄ• evÄ• ti vuttaá¹ƒ hoti. ajjhattabhÄ• vaá¹ƒ upagantvÄ
vibÄ• dhakattÄ• upaddavÄ• eva. bhÄ• yitabbattÄ• bhayÄ• eva. anattÄ• eva samÄ• nÄ•
sajjanato lagganato dummo cayato \Be 291/ upasaggÄ• eva. niccakÄ• laá¹ƒ lokadhammeh
calÄ• eva. nÄ• nappakÄ• rena bhaÃ±janadhammattÄ• pabhaá¹…guno eva. khaá¹‡amattan
jarÄ• maraá¹‡Ä• dito apÄ• yavinipatanÄ• dito bhayato tÄ• yati rakkhatÄ«ti tÄ• á¹‡aá¹ƒ. te ca
kassacitÄ• á¹‡Ä• na honti. tesaÃ±ca kiÃ±citÄ• á¹‡aá¹ƒ nÄ• ma natthi. tasmÄ• atÄ• á¹‡Ä•
janÄ• lÄ«yanti nilÄ«yanti etthÄ• ti leá¹‡aá¹ƒ. te ca kassacileá¹‡Ä• na honti. tesaÃ±ca kiÃ±c
natthi. tasmÄ• aleá¹‡Ä• eva. bhayaá¹ƒ saratihiá¹ƒsatÄ«ti saraá¹‡aá¹ƒ. te ca kassacisaraá¹
tesaÃ±ca kiÃ±cisaraá¹‡aá¹ƒ nÄ• ma natthi. tasmÄ• assaraá¹‡Ä• eva. niccatÄ• dÄ«hi sabb
sabbaso rahitattÄ• tucchattÄ• suÃ±Ã±attÄ• rittÄ• eva. tucchÄ• eva. suÃ±Ã±Ä• eva. attÄ•
koci sÄ• rabhÅ«to paá¹-issaraá¹‡o. te sayaÃ±ca kassaci attÄ• na honti. attano ca koci attÄ•
anattÄ• eva. aniccatÄ• dÄ«hi Ä• dÄ«navehi dosehi sampuá¹‡á¹‡attÄ• Ä• dÄ«navÄ• eva.
vipariá¹‡Ä• mÄ• eva. sÄ• rabhÅ«tassa kassaci adhiá¹-á¹-hÄ• nassa abhÄ• vÄ• asÄ• rÄ• e
patiá¹-á¹-hÄ• nattÄ• aghamÅ«lÄ• eva. te sayaá¹ƒ maraá¹‡a dhammasamaá¹…gÄ«no hutv
maraá¹‡Ä• vudhena saá¹ƒsÄ• re sattÄ• naá¹ƒ niccaá¹ƒ mÄ• rakattÄ• jÄ«vitindriyupaccheda
niccasukhahita vuá¸• á¸• hivigatattÄ• vibhavÄ• eva. Ä• savehi pariggahitattÄ• sÄ• savÄ•
paccayÄ• yattavuttikattÄ• saá¹…khatÄ• eva. kilesamÄ• ramaccumÄ• rÄ• naá¹ƒ Ä• misÄ•
anicchantasseva sato cakkhurogÄ• dibhÄ• vena apÄ• yabhavÄ• dibhÄ• vena jÄ• tasabhÄ•
anicchantasseva sato hÄ• yanamaraá¹‡asabhÄ• vattÄ• jarÄ• maraá¹‡a dhammÄ• eva. so
dhÄ• raá¹‡attÄ• sokÄ• di dhammÄ• eva. taá¹‡hÄ• saá¹ƒkilesa diá¹-á¹-hisaá¹ƒkilesa ducca
niyuttattÄ• saá¹ƒkilesika dhammÄ• evÄ• ti. tena vuttaá¹ƒ ``cattÄ• lÄ«sÄ• ya Ä• kÄ• rehÄ«â
``paá¹-isaá¹…khÄ• navasenÄ• â€™â€™ ti parivÄ«maá¹ƒsanavasena \Be 292/. ``nikantiyÄ•
``pariyÄ• dinnÄ• yÄ• â€™â€™ ti sukkhabhÄ• vapattÄ• ya. ``bhayaÃ±cÄ• â€™â€™ ti bhaya
ottappabhayaÃ±ca.

loke attajÄ«vÄ• nÄ• ma sattÄ• naá¹ƒ ajjhatta dhammesu sÄ• radhammÄ• honti. tesu viga
nijjÄ«vabhÄ• vaá¹ƒ patvÄ• pheggubhÅ«tÄ• kacavarabhÅ«tÄ• ti lokassa abhimÄ• no. te ca
natthÄ«ti diá¹-á¹-he khandhesu kacavarabhÄ• vadassanaá¹ƒ attajÄ«va suÃ±Ã±atÄ• dassan
``vimuccamÄ• noâ€™â€™ ti etena vimuccatÄ«ti vimokkhoti atthaá¹ƒ dasseti. vimuccanti ete
yujjati. ``nimittÄ• nÄ«â€™â€™ ti vipallÄ• sadhammehi nimmitÄ• ni niccanimitta sukhanimitta
jÄ«vanimittÄ• ni. satta puggala itthi purisa hattha pÄ• da sÄ«sa gÄ«vÄ• dÄ«ni nimittÄ• ni ca
saá¹…khÄ• rÄ• naá¹ƒ khaá¹‡ika dhammattÄ• aniccÄ• naá¹ƒyeva sataá¹ƒ santati ghanena
eva, ajjapi so evÄ• tiÄ• dinÄ• niccÄ• kÄ• rena upaá¹-á¹-hÄ• naá¹ƒ niccanimittaá¹ƒ nÄ• ma.
pariggahitattÄ• asubhÄ• naá¹ƒyeva sataá¹ƒ avijjÄ• ya paá¹-icchannattÄ• idaá¹ƒ iá¹-á¹-haá¹
manÄ• paá¹ƒ, piyarÅ«pa, ntiÄ• dinÄ• subhÄ• kÄ• rena upaá¹-á¹-hÄ• naá¹ƒ subhanimittaá¹ƒ

akhemaá¹-á¹-hena dukkhÄ• naá¹ƒpi sataá¹ƒ tÄ• yeva paá¹-icchannattÄ• idaá¹ƒ sukhaá¹ƒ, n
sÄ• tarÅ«pa, ntiÄ• dinÄ• sukhÄ• kÄ• rena upaá¹-á¹-hÄ• naá¹ƒ sukhanimittaá¹ƒ nÄ• ma. pa
paccayena vinÄ• kevalaá¹ƒ attano vasÄ• yattavuttitÄ• bhÄ• vato anattÄ• naá¹ƒyeva sataá
karoti, katheti, cinteti, gantuá¹ƒ icchanto gacchati, á¹-hÄ• tuá¹ƒ icchanto tiá¹-á¹-hatÄ«, tiÄ• d
vasavattanÄ• kÄ• rena upaá¹-á¹-hÄ• naá¹ƒ attanimittaá¹ƒ nÄ• ma. tathÄ• sattonÄ• ma satt
mÄ• saá¹ƒpi jÄ«vati, saá¹ƒvaccharaá¹ƒpi jÄ«vatÄ«tiÄ• dinÄ• jÄ«vÄ• kÄ• rena upaá¹-á¹-hÄ•
nÄ• ma. nanu cettha attano icchÄ• vasena karotÄ«tiÄ• dÄ«su icchÄ• nÄ• ma taá¹‡hÄ• vÄ•
cittasampayuttaá¹ƒ. karaá¹‡aÃ±ca nÄ• ma kÄ• yikakriyÄ• bhÅ«tÄ• naá¹ƒ cittajarÅ«pakalÄ•
evaÃ±casati tesaá¹ƒ cittavasena pavattattÄ• attano icchÄ• vasena karotÄ«ti idaá¹ƒ abhidha
hotÄ«ti. na na hoti. attanoti ca karotÄ«ti ca \Be 293/ vuttattÄ• . na hi attÄ• nÄ• ma atthi, yo a
vucceyya. na ca kattÄ• nÄ• ma atthi, yo karotÄ«ti vucceyya. idha pana tasmiá¹ƒ samaye pa
khandhapaÃ±cakameva attÄ• ti ca kattÄ• ti ca gahetvÄ• attanoti ca karotÄ«ti ca vuttaá¹ƒ. ``
ti patiá¹-á¹-hÄ• hoti. ``vidhamitvÄ• â€™â€™ ti Ã±Ä• á¹‡ena antaradhÄ• petvÄ• . sabhÄ• va
hontÄ«ti dassanaÃ±Ä• á¹‡ena vinicchayaá¹ƒ pÄ• petvÄ• ti vuttaá¹ƒ hoti. bhÄ• vadassanaá¹
abhÄ• vadassanaá¹ƒ.

``taá¹ƒ taá¹ƒ ghanavinibbhujjanavasenÄ• â€™â€™ ti samÅ«hasantati ghanÄ• dÄ«naá¹ƒ bh
tattha samÅ«haghanabhindanaá¹ƒ Ä• dito dhammavavatthÄ• naÃ±Ä• á¹‡akiccaá¹ƒ. tadÄ•
hoti. jÄ«vadiá¹-á¹-hi ca nÄ• ma sukhumatarÄ• attadiá¹-á¹-hi eva vuccati. maggakkhaá¹‡aá¹
tadubhayaá¹ƒpi sabbaso samucchindatÄ«ti daá¹-á¹-habbaá¹ƒ. ``paá¹‡ihitaguá¹‡assÄ• â€™

``pÄ• timokkhaâ€™â€™ nti ettha ``patÄ«â€™â€™ ti jeá¹-á¹-hako vuccati. ``mukhaá¹ƒâ€™
pati ca so mukhaÃ±cÄ• ti patimukhaá¹ƒ. patimukhameva pÄ• timokkhanti imamatthaá¹ƒ das
tiÄ• dimÄ• ha. sabbalokiyasÄ«lÄ• ni nÄ• ma catupÄ• risuddhisÄ«lÄ• ni. tesaá¹ƒ majjhe. ``je
jeá¹-á¹-hakasÄ«lattÄ• . ``tamevÄ• â€™â€™ ti vinayapaÃ±Ã±attisÄ«lameva +. ``yesaá¹ƒ dha
uddhacca muá¹-á¹-hassaccÄ• di dhammÄ• naá¹ƒ. ``vipphanditÄ• ni nÄ• mÄ• â€™â€™ ti vi
adhippÄ• yo. tenÄ• ha ``lolÄ• ni nÄ• mÄ• â€™â€™ ti. ``tadanubandhÄ• â€™â€™ ti tÄ• nivi
anugatÄ• . ``buddhappaá¹-ikuá¹-á¹-hehÄ«â€™â€™ ti buddhenabhagavatÄ• paá¹-ikkositehi
``micchÄ• payogehÄ«â€™â€™ ti aá¹-á¹-hakuladÅ«sanakammehi ceva ekavÄ«satianesanal
``tividhakuhanavatthÅ«hÄ«â€™â€™ ti paccayappaá¹-isevanaÃ±ca, sÄ• mantajappanaÃ±ca
sannissitaÃ±cÄ• ti imehi tividhehi kuhanavatthÅ«hi. tividhehi acchariya kammavidhÄ• nehÄ«
parisujjhatÄ«ti parisuddhi. parisuddhi eva pÄ• risuddhi. ``sammohassÄ• â€™â€™ ti dhÄ• tu
sammuyhanassa. ``gedhassÄ• â€™â€™ ti sammohattÄ• yeva paccayesu bhattanikkhittakÄ
abhikaá¹…khassa. ``madassÄ• â€™â€™ ti lÄ• bhasakkÄ• rÄ• dimÅ«lakassa \Be 294/ mÄ•
ti kusalesu dhammesu pamÄ• dassa muá¹-á¹-hassaccassa. taá¹ƒ taá¹ƒ payojana mariyÄ• d
sÄ«tappaá¹-ighÄ• tÄ• diko payojanamariyÄ• do. ``mariyÄ• doâ€™â€™ ti ca yÄ• vadevÄ• ti
sÄ«tappaá¹-ighÄ• tÄ• diko cÄ«varappayojana paricchedo. so ca cÄ«varapaccaye sammohÄ
apatanatthÄ• ya á¹-hapito. tena vuttaá¹ƒ ``sammohassa gedhassa madassa pamÄ• dassa p

esanayo piá¹‡á¸• apÄ• tapaccayÄ• dÄ«supi. etena paccavekkhanÄ• pÄ• á¹-hesu ayamatth
cÄ«varaá¹ƒ paá¹-isevati yÄ• vadeva sÄ«tassa paá¹-ighÄ• tÄ• ya uá¹‡hassa paá¹-ighÄ• tÄ•
sÄ«tassa paá¹-ighÄ• tÄ• ya paá¹-isevati. na tato uttari sammohatthÄ• ya gedhatthÄ• ya ma
paá¹-isevatÄ«tiÄ• di. evaÃ±casati, yaá¹ƒ cÄ«varaá¹ƒ paá¹-isevantassa sammohagedhamad
taá¹ƒ na sevitabbaá¹ƒ. itaraá¹ƒ sevitabbanti dassitaá¹ƒ hotÄ«ti.

``paccattasabhÄ• voâ€™â€™ ti paccekasabhÄ• vo. ``kÄ• riyasaá¹…khÄ• taá¹ƒâ€™â€™ ti
abhinipphÄ• detabbanti kÄ• riyaá¹ƒ. Ä• sannapphalaá¹ƒ. tenÄ• ha ``aggissadhÅ«moviyÄ• â
padaá¹-á¹-hÄ• naá¹ƒ nÄ• ma aggikÄ• rako viya. pajjati gacchati pavattati phalaá¹ƒ etenÄ• ti
phalaá¹ƒ etthÄ• ti á¹-hÄ• naá¹ƒ. ubhayaá¹ƒpi kÄ• raá¹‡a pariyÄ• yo eva. tena atissayatthopi
``Ä• sannakÄ• raá¹‡aá¹ƒâ€™â€™ ti. ``saddhiá¹ƒ saÃ±Ã±Ä• citta vipallÄ• sehÄ«â€™â€™ t
adhippÄ• yo. diá¹-á¹-hivippayuttÄ• pana saÃ±Ã±Ä• citta vipallÄ• sÄ• vikkhambhituá¹ƒ sak
``sÄ• sana dhammeâ€™â€™ ti anattalakkhaá¹‡a suttantÄ• dike suÃ±Ã±ata dhammappaá¹-
``diá¹-á¹-hivipallÄ• so vikkhambhitoâ€™â€™ ti tÄ• disaá¹ƒ dhammadesanaá¹ƒ sutvÄ• desa
dhamme ca saddhaá¹ƒ paá¹-ilabhitvÄ• saccameva bhagavÄ• Ä• ha, ahaá¹ƒ pana etaá¹ƒ n
attÄ• , ti gaá¹‡hÄ• mi, micchÄ• vatÄ• yaá¹ƒ mamagÄ• hoti evaá¹ƒ vikkhambhito hoti. tato pa
attÄ• ti vadantopi diá¹-á¹-hisampayuttacittena na vadati. diá¹-á¹-hivippayuttacittena eva vada
idampana daá¸·haggÄ• ha vikkhambhanamattaá¹ƒ eva \Be 295/. na attadassana vikkhambh
dhammavavatthÄ• naÃ±Ã±Ä• á¹‡e siddhe eva sijjhatÄ«tipi vadanti. catunnaá¹ƒ Ä• hÄ• rÄ•
nÄ• marÅ«paá¹ƒ pariggahetabbameva. kasmÄ• , cattÄ• ro Ä• hÄ• re pariggahetvÄ• tesvev
samanupassantassa ante lokuttaraÃ±Ã±Ä• á¹‡adassanappaá¹-ilÄ• bhakiccassa siddhattÄ•
paÃ±cadhÄ• tiÄ• dÄ«su esanayo. Ä• dikammikÄ• naá¹ƒ avisayo, visuá¹ƒ visuá¹ƒ lakkhaá¹‡
asakkuá¹‡eyyattÄ• . pariggahaá¹‡e sakkontassapi vipassanÄ• kamme visuá¹ƒ visuá¹ƒ pass
ca. tathÄ• hi vakkhati ``kalÄ• pavasena saá¹ƒkhipitvÄ• â€™â€™ ti. ``aÃ±Ã±assa kassacÄ«
attajÄ«vÄ• dikassa. so karoti kusalÄ• kusalaá¹ƒ kammaá¹ƒ. so paá¹-isaá¹ƒvedeti bhavantar
tabbipÄ• kaá¹ƒ. saá¹ƒsarati bhavato bhavaá¹ƒ. sandhÄ• vati kammavegena khitto. suddhe n
vÄ• Ä«hÄ• byÄ• pÄ• rÄ• naá¹ƒ abhÄ• vadassanatoti yojanÄ• . puggalasattÄ• naá¹ƒ kriyÄ•
``attÄ• ti pavattÄ• diá¹-á¹-hÄ«â€™â€™ ti kÄ• raka diá¹-á¹-hi. ``tadatthÄ• bhinivesavasenÄ
puggalo, tiÄ• di vohÄ• rassa sabbhÄ• vato tassa atthabhÅ«to sattapuggalÄ• dikopi sabhÄ•
natthÄ«ti evaá¹ƒ daá¸·haá¹ƒ hadaye sannidhÄ• nakaraá¹‡a vasena. ``atidhÄ• vanaÃ±cÄ• â
paÃ±Ã±attimatte aá¹-á¹-hatvÄ• taá¹ƒ atikkamitvÄ• paÃ±cakkhandhe sattÄ• dibhÄ• vena ga

``kammacittotukÄ• hÄ• ravasenÄ• â€™â€™ ti ettha kakÄ• ro sandhi vasena Ä• gamo. kam
Ä• hÄ• ravasenÄ• ti attho. anurÅ«pÄ• naá¹ƒ paccayÄ• naá¹ƒ sÄ• maggÄ«ti viggaho. ``aÃ±Ã
aÃ±Ã±ena pakÄ• rena pavattanassa. ``hetusambhÄ• rapaccayehÄ«â€™â€™ ti hetupaccay
paccayÄ• hetupaccayÄ• nÄ• ma. parivÄ• rapaccayÄ• sambhÄ• rapaccayÄ• nÄ• ma. ``ka
kammappavattito. ``vipÄ• kappavattiyÄ• â€™â€™ ti vipÄ• kappavattito. ekassa sattassa an
saá¹ƒsarantassa rÅ«pakÄ• yopi atthi nÄ• makÄ• yopi atthi. tato aÃ±Ã±o kocisabhÄ• vo \Be

kÄ• yÄ• paÃ±cavokÄ• re saá¹ƒsarantassa ekato pavattanti. asaÃ±Ã±asatte saá¹ƒsarantass
so eva tattha ekosattoti saá¹…khyaá¹ƒ gacchati. arÅ«pe saá¹ƒsarantassa nÄ• ma kÄ• yo ev
tattha eko sattoti saá¹…khyaá¹ƒ gacchati. ``saá¹…khyaá¹ƒ gacchatÄ«â€™â€™ ti ca paÃ±Ã
adhippÄ• yo. tesu ca kÄ• yesu rÅ«pakÄ• ye cuti paá¹-isandhÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ
natthi. ekamekasmiá¹ƒ bhave ekameko hutvÄ• cutikÄ• le bhijjati. rÅ«pasantati chijjati. paá¹
paccaya paccayuppannatÄ• pabandho nappavattati. nÄ• ma kÄ• ye pana cuti paá¹-isandhÄ
anantarapaccayatÄ• atthi. cutikÄ• lepi nÄ• masantati na chijjati. paá¹-isandhi nÄ• mena sah
paccayuppannatÄ• pabandho pavattatiyeva. tattha paá¹-iccasamuppÄ• da kusalo bhikkhu
paá¹-iccasamuppÄ• daÃ±Ã±Ä• á¹‡e á¹-hatvÄ• ekasmiá¹ƒbhave ekassa sattassa pavattiá¹ƒ
passati. puggalaá¹ƒ nÄ• ma na passati. ahantipi na passati. parotipi na passati. ahaá¹ƒ atÄ«
ahosintipi na passati. imasmiá¹ƒbhave asmÄ«tipi na passati. anÄ• gatesu bhavissÄ• mÄ«tip
avijjÄ• paccayÄ• saá¹…khÄ• rÄ• pavattanti. saá¹…khÄ• ra paccayÄ• bhavantare viÃ±Ã±
nayena nÄ• marÅ«pa dhammÄ• naá¹ƒ hetuphala paramparÄ• vasena avicchedappavattime
pavattiá¹ƒ passante sati, anamataggesaá¹ƒsÄ• re anantesu bhavesu tassa sattassa pavatti
tatthapi evameva, tatthapi evamevÄ• ti. tadÄ• tassa soá¸·asavidhÄ• kaá¹…khÄ• pahÄ«ya
``dassento anamatagge saá¹ƒsÄ• reâ€™â€™ tiÄ• dimÄ• ha. tattha katamÄ• soá¸·asavidhÄ
ahaá¹ƒ atÄ«tamaddhÄ• naá¹ƒ. na nu kho ahosiá¹ƒ. kiá¹ƒ nu kho ahosiá¹ƒ. kathaá¹ƒ nu kho
kiá¹ƒ ahosiá¹ƒ nu kho ahaá¹ƒ atÄ«tamaddhÄ• nanti evaá¹ƒ pubbante paÃ±cavidhÄ• kaá¹…
kho ahaá¹ƒ anÄ• gatamaddhÄ• naá¹ƒ. na nu kho bhavissÄ• mi. kiá¹ƒ nu kho bhavissÄ• mi.
kiá¹ƒ hutvÄ• kiá¹ƒ bhavissÄ• mi nu kho ahaá¹ƒ anÄ• gatamaddhÄ• nanti evaá¹ƒ aparante p
vuttÄ• \Be 297/. ahaá¹ƒ nu kho smi. no nu kho smi. kinnu kho smi. kathaá¹ƒ nu kho smi. ah
kuto Ä• gato. so kuhiá¹ƒ gÄ• mÄ« bhavissÄ• mÄ«ti evaá¹ƒ paccuppanne chabbidhÄ• kaá¹…
soá¸·asavidhÄ• kaá¹…khÄ• ti. tattha ahosiá¹ƒ nu kho, na nu kho ahosinti iminÄ• padadvay
atthi natthibhÄ• ve kaá¹…khati. sace atthi, kiá¹ƒ nu kho ahosinti kaá¹…khati. kenaci hetunÄ•
ahosiá¹ƒ. kenaci iddhimantena vÄ• nimmito ahosiá¹ƒ. ahetu apaccayÄ• vÄ• animmito vÄ•
attho. yadi tesupakÄ• resu aÃ±Ã±atarena ahosiá¹ƒ. kathaá¹ƒ nu kho ahosiá¹ƒ. apÄ• dakovÄ
vÄ• . catuppÄ• dakovÄ• . bahuppÄ• dakovÄ• . rÅ«pÄ«vÄ• . arÅ«pÄ«vÄ• . saÃ±Ã±Ä«vÄ• . a
apÄ• dakÄ• dÄ«su aÃ±Ã±ataro ahaá¹ƒ ahosiá¹ƒ. kiá¹ƒ hutvÄ• kiá¹ƒ ahosiá¹ƒ. pathamabhav
bhavÄ• dÄ«su kiá¹ƒ ahosinti idaá¹ƒ bhavaparamparÄ• vasena vuttaá¹ƒ. esanayo aparantep
kho smi, no nu kho smÄ«â€™â€™ ti yathÄ• khuddakavatthu vibhaá¹…ge aá¹-á¹-hasatataá
hoti. sÄ«tasmÄ«ti hotÄ«ti vuttaá¹ƒ. tattha ``satasmÄ«â€™â€™ ti ahaá¹ƒ sassato vÄ• bhavÄ
ti ahaá¹ƒ ucchinnovÄ• bhavÄ• mÄ«ti attho. yathÄ• ca. atthÄ«ti kho eko anto. natthÄ«ti kho
vuttaá¹ƒ. tattha ``atthÄ«â€™â€™ ti attÄ• nÄ• ma bhavÄ• bhavesu niccakÄ• laá¹ƒ atthi. ``na
natthi, ucchijjati. na hoti parammaraá¹‡Ä• ti attho. tathÄ• idhÄ• pi ahaá¹ƒ nu kho smi. no nu
kaá¹…khati. tattha ``ahaá¹ƒ nu khosmÄ«â€™â€™ ti ayaá¹ƒ ahaá¹ƒ nÄ• ma bhavÄ• bhaves
mama attÄ• nÄ• ma sassato hutvÄ• sabbakÄ• laá¹ƒ atthi nu khoti vuttaá¹ƒ hoti. ``no nu kho
asmi nu kho. mama attÄ• tathÄ• natthi nu khoti attho. ettha ca ``bhavÄ• bhavesÅ«â€™â€™
vattamÄ• naá¹ƒ attÄ• naá¹ƒ gahetvÄ• pavattÄ• paccuppanne saá¹…gahitanti daá¹-á¹-habb

smÄ«â€™â€™ ti ahaá¹ƒ nÄ• ma santo jÄ• to kiá¹ƒ nu kho asmi. kenaci hetunÄ• paccayena
iddhimantena vÄ• nimmito bhavÄ• mi nu kho. udÄ• hu ahetu apaccayÄ• vÄ• \Be 298/ ken
kho bhavÄ• mi nu khoti attho. ``kathaá¹ƒ nu kho smÄ«â€™â€™ ti ettha pana apadÄ• dÄ«hi
kiá¹ƒ gotto bhavÄ• mi. gotamagotto vÄ• vÄ• seá¹-á¹-ha gotto vÄ• tiÄ• dinÄ• yojetabbaá¹ƒ
gottÄ• ni etarahi sambhedaá¹ƒ gacchanti. tasmÄ• tesu kaá¹…khanto kaá¹…khatiyeva. ``ah
ahaá¹ƒ atÄ«te kutobhavato Ä• gato asmi. ``sokuhiá¹ƒgÄ• mÄ« bhavissÄ• mÄ«â€™â€™ ti s
kuhiá¹ƒ gÄ• miko bhavissÄ• mÄ«ti kaá¹…khati. ``kaá¹…khÄ• ya atikkamoâ€™â€™ ti so bhi
avijjÄ• dikaá¹ƒ atÄ«tahetu paÃ±cakaá¹ƒ passanto tasmiá¹ƒbhave sabbaá¹ƒpi paá¹-iccasamu
evaá¹ƒ passanto na tattha ahaá¹ƒ nÄ• ma koci atthi, yaá¹ƒ paá¹-icca atÄ«ta visayÄ• paÃ±c
uppajjati. dhamma mattameva tattha atthÄ«ti evaá¹ƒ atÄ«te kaá¹…khÄ• vatthussa abhÄ• v
kaá¹…khÄ• ya atikkamo hoti. nanu tathÄ• passantassapi kathaá¹ƒ nu kho smi, kiá¹ƒ hutvÄ•
ayaá¹ƒ kaá¹…khÄ• atthiyeva. tathÄ• passantopi hi vinÄ• pubbenivÄ• saÃ±Ã±Ä• á¹‡ena a
ahosintivÄ• catuppÄ• dako ahosinti vÄ• tato cuto asukabhave uppannoti vÄ• na jÄ• nÄ• ti
sÄ• pana kaá¹…khÄ• dhamma mattappavatti dassanato paá¹-á¹-hÄ• ya antarÄ• yika kaá¹.
paá¹-irÅ«pikÄ• eva. sÄ• hi ariyÄ• naá¹ƒpi labbhati yevÄ• ti. tathÄ• anÄ• gate phalapaÃ±ca
paÃ±cavidhaá¹ƒ kaá¹…khaá¹ƒ atikkamati. paccuppanne phalapaÃ±cakaÃ±ca hetupaÃ±caka
kaá¹…khÄ• chakkaá¹ƒ atikkamati. sesaá¹ƒ sabbaá¹ƒ pubbante vuttanayamevÄ• ti. aá¹-á¹-h
atikkamane pana paá¹-iccasamuppÄ• daá¹ƒ anulomappaá¹-ilomaá¹ƒ passanto desanÄ• dh
kaá¹…khaá¹ƒ atikkamati. dhamme kaá¹…khÄ• tikkamanena saheva desente satthari ca, yat
paá¹-ipanne saá¹…ghe ca, tÄ«su sikkhÄ• su ca, yathÄ• vutte pubbante ca, aparante ca, pub
paá¹-iccasamuppÄ• dena saha paá¹-iccasamuppannesu dhammesu ca sabbaá¹ƒ kaá¹…kha
``sabhÄ• va \Be 299/ dhammappavattiyÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``sabhÄ• vadhammap
paccayaparamparÄ• vasena sabhÄ• vadhammÄ• naá¹ƒ paramparappavattiyÄ• ca. dhamm
dhammassa svÄ• kkhÄ• tatÄ• dibhÄ• vena sundara dhammatÄ• . anavajjadhammatÄ• . bu
dhammaá¹ƒ desentassa buddhassa sabbaÃ±Ã±ubuddhatÄ• .

pariyuá¹-á¹-hitÄ• naá¹ƒ diá¹-á¹-hivicikicchÄ• naá¹ƒ vikkhambhanaá¹ƒ nÄ• ma heá¹-á¹-hÄ• d
paccayapariggahavasena ca sijjhati. vipassanÄ• kammaá¹ƒ pana anusayabhÅ«tÄ• naá¹ƒ c
sallikhanatthÄ• ya karÄ«yatÄ«ti vuttaá¹ƒ ``anusaya samÅ«hananatthaÃ±cÄ• â€™â€™ tiÄ•
tasmiá¹ƒ paá¹-isambhidÄ• magge pana. vibhattesÅ«ti pÄ• á¹-haseso. ``yassÄ• â€™â€™ ti
dÅ«re santikevÄ• â€™â€™ ti yaá¹ƒ dÅ«re pavattaá¹ƒ rÅ«paá¹ƒ vÄ• , santike pavattaá¹ƒ rÅ«
``tadatthassa panÄ• â€™â€™ ti sammasitadhammuddhÄ• ratthassa. ``Ã±Ä• á¹‡ena daá¸·h
dhammavavatthÄ• naÃ±Ã±Ä• á¹‡ena suá¹-á¹-huvibhÅ«taá¹ƒ katvÄ• ti adhippÄ• yo. idÄ• ni
gahetabbaá¹ƒ. taá¹ƒ taá¹ƒ sarÅ«pato dassetuá¹ƒ ``tatthÄ• â€™â€™ tiÄ• dimÄ• ha. puna da
aniccalakkhaá¹‡aá¹ƒ dassetuá¹ƒ ``sÄ• ca kriyÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. ``nassantÄ«â€™
aniccataá¹ƒ gacchanti. ``vitthambhana kriyÄ• â€™â€™ ti ettha vividhena thambhanaá¹ƒ vitt
nÄ• nÄ• disÄ• bhimukhavasena thambhanaá¹ƒ vahananti attho. ``imÄ• saÃ±cÄ• â€™â€™ t
visuá¹ƒ visunti vuttattÄ• tÄ• saá¹ƒ aÃ±Ã±amaÃ±Ã±aÃ±ca sahajÄ• tesu gahaá¹‡aá¹ƒ sambl

``Ä• pÄ• dÄ«naá¹ƒâ€™â€™ ti. Ä• pÄ• dÄ«naá¹ƒ sesamahÄ• bhÅ«tÄ• naÃ±cÄ• ti attho. sa
sarÄ«rÄ• ni. ``tathÄ• tathÄ• kappetvÄ• â€™â€™ ti rÅ«padhammÄ• naá¹ƒ santati parivatti
evaá¹ƒ bhaveyya, paá¹-ikkamantassa evaá¹ƒ bhaveyya, tathÄ• samiÃ±jantassa pasÄ• rent
parikappetvÄ• . ``sesakhandhesupi taá¹ƒ taá¹ƒ santati nÄ• nattaá¹ƒâ€™â€™ ti vedanÄ• kk
kÄ• yikasukhasantati dukkhasantatÄ«naá¹ƒ nÄ• nattaá¹ƒ. citte somanassa domanassa sant
pana avibhÅ«tÄ• hoti. kappetvÄ• gahetabbÄ• . yadÄ• citte somanassa domanassÄ• ni na
upekkhÄ• me vedanÄ• pavattatÄ«ti vÄ• , yadÄ• tÄ• ni sandissanti \Be 300/, tadÄ• sÄ• n
takketvÄ• sammasitabbÄ• ti vuttaá¹ƒ hoti. saÃ±Ã±Ä• kkhandhe rÅ«pasaÃ±Ã±Ä• saddasaÃ
saá¹…khÄ• rakkhandhe rÅ«pasaÃ±cetanÄ• saddasaÃ±cetanÄ• dÄ«naá¹ƒ vasena, nÄ• nÄ
lobhÄ• lobha dosÄ• dosa mohÄ• mohÄ• dÄ«naá¹ƒ vasena ca. viÃ±Ã±Ä• á¹‡akkhandhe cak
kusalaviÃ±Ã±Ä• á¹‡Ä• dÄ«naÃ±ca vasena santati nÄ• nattaá¹ƒ veditabbaá¹ƒ. vissÄ• saá¹ƒ
vivarati ``etaá¹ƒ meâ€™â€™ tiÄ• dinÄ• . tattha tayovissÄ• sÄ• taá¹‡hÄ• vissÄ• so, mÄ• na
diá¹-á¹-hivissÄ• so. tattha etaá¹ƒ mamÄ• ti taá¹‡hÄ• vissÄ• so. esohamasmÄ«ti mÄ• naviss
diá¹-á¹-hivissÄ• so. ``pariharatÄ«â€™â€™ ti bhavÄ• bhavesu pariggahetvÄ• harati vahati.
``paramajjhattabhÄ• venÄ• â€™â€™ ti padhÄ• naajjhattabhÄ• vena. ajjhattasÄ• rabhÄ• ve
``pariggahitoâ€™â€™ ti eso me attÄ• ti diá¹-á¹-hipariggahena pariggahito. tayo hi pariggahÄ
pariggaho, mÄ• napariggaho, diá¹-á¹-hipariggahoti. vase sabbaso vattanto nÄ• ma kevalaá¹
siyÄ• , na paccayÄ• yattavuttikoti dassento ``yathÄ• vuttehÄ«â€™â€™ tiÄ• dimÄ• ha. tatth
sabbasaá¹…gahe vuttappakÄ• rehi kammÄ• bhisaá¹…kharaá¹‡Ä• dÄ«hi. ``tathÄ• pariggah
evaá¹ƒ paramajjhattabhÄ• vena pariggahetabbo. tathÄ• hi yo attano vasena vattati, tasmiá¹
natthi. yasmiÃ±ca sÄ• mibhÄ• vo natthi, tasmiá¹ƒ rÅ«pÄ• dike dhamme attÄ• naá¹ƒ sÄ• mik
pariggaho nÄ• ma micchÄ• eva. tathÄ• yo ca khaá¹‡ika dhammo hoti, khaá¹‡e khaá¹‡e bh
khandhapaÃ±cakaá¹ƒ attano sÄ• raá¹ƒ katvÄ• tathÄ• pariggahopi micchÄ• eva. ettha ca `
paramattha saccaá¹ƒ patvÄ• micchÄ• eva. vipallÄ• so evÄ• ti vuttaá¹ƒ hoti. ``sukhaá¹ƒ vid
kÄ• yikasukhaÃ±ca cetasika sukhaÃ±ca viddhaá¹ƒseti. vinÄ• seti. ``nÄ• nÄ• dukkhaá¹ƒ jane
kÄ• yikadukkhaÃ±ca cetasika dukkhaÃ±ca janeti uppÄ• deti. ``idaÃ±ca rÅ«paá¹ƒ edisameva
hoti. manussattabhÄ• ve á¹-hitÄ• naá¹ƒ sattÄ• naá¹ƒ yathÄ• pavattaá¹ƒ \Be 301/ manussa s
jiá¹‡á¹‡abhinnabhÄ• vaá¹ƒ pÄ• peti, nÄ• nÄ• dukkhaá¹ƒ janeti. sayaá¹ƒ apÄ• yattabhÄ• vaa
nÄ• nÄ• apÄ• ya dukkhaá¹ƒ janeti. tathÄ• devattabhÄ• ve sakkattabhÄ• ve brahmattabhÄ•
vattabbaá¹ƒ. tathÄ• manussattabhÄ• ve á¹-hitÄ• naá¹ƒ nÄ• nÄ• vipariá¹‡Ä• ma kiccehi yath
viddhaá¹ƒseti, nÄ• nÄ• paccayÄ• bhisaá¹…kharaá¹‡akiccehi nÄ• nÄ• dukkhaá¹ƒ janeti. tena
edisamevÄ• â€™â€™ ti. ``sÄ• ronÄ• ma thÄ• mabalaviseso vuccatÄ«â€™â€™ ti etena thÄ
vatthuá¹ƒpi saá¹…gaá¹‡hÄ• ti. ``asÄ• rakaá¹-á¹-henÄ• â€™â€™ ti ettha sÄ• ro eva sÄ• rak
asÄ• rakanti imamatthaá¹ƒ sandhÄ• ya ``rÅ«paá¹ƒ pana sayaá¹ƒpi evarÅ«po sÄ• ro na hotÄ
sattÄ• naá¹ƒ attasÄ• ro jÄ«vasÄ• ro na hotÄ«ti attho. natthi sÄ• ro etassÄ• ti asÄ• rakanti im
``na ca evarÅ«pena sÄ• rena yuttaá¹ƒâ€™â€™ ti vuttaá¹ƒ. attasÄ• rena jÄ«vasÄ• rena saá
tattha purimo attho rÅ«paá¹ƒ attato samanupassatÄ«ti idaá¹ƒ sandhÄ• ya vutto. pacchimo r
attÄ• naá¹ƒ, attani vÄ• rÅ«paá¹ƒ, rÅ«pasmiá¹ƒ vÄ• attÄ• naá¹ƒti imÄ• ni sandhÄ• ya vutto

asÄ• rakaá¹-á¹-henÄ• ti asÄ• rabhÄ• vena, asÄ• rayuttabhÄ• vena vÄ• ti ca. anattÄ• ti ettha
attÄ• etassÄ• ti vÄ• anattÄ• ti ca dvidhÄ• attho sijjhati. ``yaÃ±cÄ• â€™â€™ ti yaÃ±ca rÅ«
``pÄ«á¸·etÄ«â€™â€™ ti taá¹ƒ samaá¹…gÄ« puggalaá¹ƒ pÄ«á¸·eti. etena anattabhÄ• ve sid
dasseti. ``tiá¹‡á¹‡aá¹ƒ vayÄ• naá¹ƒ vasena addhÄ• bhedo yojetabboâ€™â€™ ti pathamava
dutÄ«yavayaá¹ƒ na pÄ• puá¹‡Ä• ti, pathamavaye eva nirujjhatÄ«tiÄ• dinÄ• addhÄ• paccup
yojetabbo. ``sabhÄ• gekasantÄ• navasenÄ• â€™â€™ ti sabhÄ• gÄ• naá¹ƒ dhammÄ• naá¹ƒ
santati sabhÄ• gekasantati. ``sabhÄ• gÄ• naá¹ƒ dhammÄ• naá¹ƒâ€™â€™ ti ca cittajesutÄ•
lobhasampayuttacittena sahajÄ• tÄ• rÅ«padhammÄ• sabhÄ• garÅ«padhammÄ• nÄ• ma.
dosasampayuttÄ• dÄ«supi. utujesu nirantarappavattena sÄ«tautunÄ• samuá¹-á¹-hitÄ• rÅ«
dhammÄ• nÄ• ma. tathÄ• uá¹‡hautunÄ• samuá¹-á¹-hitÄ• . esanayo Ä• hÄ• rajesupÄ«ti \B
sabhÄ• gekasantativasena. ``sampÄ• puá¹‡ituá¹ƒâ€™â€™ ti Ã±Ä• á¹‡ena sampÄ• puá¹‡itu
``addhÄ• santativasenÄ• â€™â€™ ti ettha santativasena sammasanaá¹ƒ visesato adhippet
heá¹-á¹-hÄ• aniccaá¹ƒ khayaá¹-á¹-henÄ• ti pade catunnaá¹ƒ mahÄ• bhÅ«tÄ• naá¹ƒ santati
dassitoti. ``aniccalakkhaá¹‡a dassanameva padhÄ• naá¹ƒâ€™â€™ ti imasmiá¹ƒ Ã±Ä• á¹‡e
bhaá¹…gaÃ±Ã±Ä• á¹‡epi aniccalakkhaá¹‡a dassanameva padhÄ• naá¹ƒ. bhayaÃ±Ã±Ä• á¹‡
nibbidÄ• Ã±Ä• á¹‡e ca dukkhalakkhaá¹‡a dassanaá¹ƒ padhÄ• naá¹ƒ. upari catÅ«su Ã±Ä• á
dassanaá¹ƒ padhÄ• nanti. ``samuditesÅ«â€™â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ avinÄ• bhÄ• vas
idaÃ±ca avijjÄ• samudayÄ• rÅ«pasamudayo. taá¹‡hÄ• samudayÄ• upÄ• dÄ• na samuday
rÅ«pasamudayoti pÄ• á¸·ivasena vuttaá¹ƒ. appahÄ«na vasenÄ• ti pÄ• á¸·ipade pana avijjÄ•
diá¹-á¹-hÄ• nusayÄ• naá¹ƒ appahÄ«naá¹-á¹-hena santÄ• ne vijjamÄ• natÄ• eva pamÄ• á¹‡
``samudentÄ«â€™â€™ ti paá¹-isandhito paá¹-á¹-hÄ• ya ekato udenti. uparÅ«pari enti. Ä• ga
ekabhavabhÄ• vena pÄ• tubbhavantÄ«ti adhippÄ• yo. tenÄ• ha ``yÄ• vamaraá¹‡akÄ• lÄ• â
``pasavantÄ«â€™â€™ ti pavaá¸• á¸• hamÄ• nÄ• savanti, pavattanti, sandanti. ``tesu panÄ•
taá¹‡hupÄ• dÄ• na kammesu. ``nirujjhantÄ«â€™â€™ ti tasmiá¹ƒbhave eva nirujjhanti. tasm
bhavantare puna anuppÄ• do yevÄ• ti vuttaá¹ƒ ``bhavantareâ€™â€™ tiÄ• di. ``taá¹ƒ santati
paccuppanna bhaveti vuttaá¹ƒ hoti. ``puna anuppÄ• dasaá¹…khÄ• taá¹ƒ nirodhaá¹ƒâ€™â€™
vutto. na nibbÄ• na nirodho. etÄ• hi paccaye sati, bhavantare uppajjÄ«ssanti yevÄ• ti. idÄ•
santatÄ«su pariyÄ• pannÄ• naá¹ƒ sabbapacchimÄ• naá¹ƒ nÄ• marÅ«pÄ• naá¹ƒ khaá¹‡ikan
``yathÄ• pavatta santatiyo vÄ• chijjanti bhijjantÄ«â€™â€™ ti vuttaá¹ƒ. ``udayabbayaá¹ƒ sa
cÄ• â€™â€™ ti ettha katamo udayo nÄ• ma, katamo vayo nÄ• ma, kathaÃ±ca tadubhayaá¹
``udayabbayaá¹ƒ passantassÄ• ti ettha yathÄ• nÄ• mÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``tamo
``vetÄ«â€™â€™ ti vigacchati. antara dhÄ• yati \Be 303/. ``udayoâ€™â€™ ti uppÄ• do ceva
``vayoâ€™â€™ ti vigamanaá¹ƒ, antaradhÄ• naá¹ƒ. ``nÄ• nÄ• payogavasenavÄ• â€™â€™ t
nÄ• nÄ• payogavasena vÄ• . udayapakkhÄ• naá¹ƒ nÄ• nÄ• santatÄ«naá¹ƒ udayaÃ±ca uda
nÄ• nÄ• santatÄ«naá¹ƒ vayaÃ±ca vayatoti yojanÄ• .

bojjhaá¹…ga dhammehi sampannattÄ• Ä• rÄ• dheti attano cittaá¹ƒti Ä• raddho. tuá¹-á¹-hac
vipassatÄ«ti vipassako. Ä• raddho hutvÄ• vipassako Ä• raddhavipassako. duvidhohi vipass

Ä• raddha vipassako ca. tattha khandhÄ• naá¹ƒ udayabbayaá¹ƒ suá¹-á¹-hu apassanto dubb
vipassako nÄ• ma. khandhÄ• naá¹ƒ udayabbayaá¹ƒ suá¹-á¹-hu passanto vipassanÄ• kamm
balavavipassako Ä• raddhavipassako nÄ• ma. yaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

[ka]

`suÃ±Ã±Ä• gÄ• re paviá¹-á¹-hassa, santacittassa bhikkhuno.

amÄ• nusÄ« ratÄ« hoti, samma dhammaá¹ƒ vipassato, ti ca ||

[kha]

`yo ca vassasataá¹ƒ jÄ«ve, apassaá¹ƒ udayabbayaá¹ƒ.

ekÄ• haá¹ƒ jÄ«vitaá¹ƒ seyyo, passato udayabbayaá¹ƒ, ti ca ||

ayamidha adhippeto. vipassanaá¹ƒ upecca kilesenti, malÄ«nabhÄ• vaá¹ƒ gamentÄ«ti vipas
paribandhanti nÄ«vÄ• rentÄ«ti paribandhakÄ• ti heá¹-á¹-hÄ• vuttameva antarÄ• yika dham
``sarÄ«robhÄ• soâ€™â€™ ti sakalasarÄ«rato nikkhanto obhÄ• so. ``paÃ±cavidhÄ• pÄ«tÄ«
khaá¹‡ikÄ• pÄ«ti, okkantikÄ• pÄ«ti, ubbegÄ• pÄ«ti, pharaá¹‡Ä• pÄ«tÄ«ti. ``duvidhÄ• pas
atibalavantÄ« kÄ• yapassaddhiceva cittapassaddhi ca. vipassanÄ• kamme okappanÄ• kÄ•
adhimuccanaá¹-á¹-hena adhimokkho saddhÄ• dhimokkho. ``vÄ«riyaá¹ƒâ€™â€™ ti tasmiá¹ƒ
paggahitasÄ«saá¹ƒ vÄ«riyaá¹ƒ. ``sukhaá¹ƒâ€™â€™ ti cittasukhaá¹ƒ. tenÄ• ha ``somanassa
``vipassanÄ• Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti indavissaá¹-á¹-havajirasadisaá¹ƒ balavavipassanÄ•
ti tasmiá¹ƒ kamme appamuá¹-á¹-hÄ• sati. ``tatramajjhattupekkhÄ• â€™â€™ ti cittassa \Be
visamantehi vimuttÄ• tatramajjhattatÄ• saá¹…khÄ• tÄ• upekkhÄ• . ``Ä• vajjanupekkhÄ• â€
Ä• vajjanasaá¹…khÄ• tÄ• upekkhÄ• . ``Ä• layaá¹ƒâ€™â€™ ti taá¹‡hÄ• layaá¹ƒ. ``kurumÄ•
``sukhumÄ• taá¹‡hÄ• â€™â€™ ti kusalehi missakattÄ• idaá¹ƒ akusalantipi jÄ• nituá¹ƒ asa
sukhumataá¹‡hÄ• . ``na vatameâ€™â€™ ti mama na uppannapubbovatÄ• ti yojanÄ• . ``ass
obhÄ• sÄ• dÄ«su assÄ• dataá¹‡hÄ• sahitÄ• . ``adhimÄ• na vasenÄ• â€™â€™ ti adhikatar
``tÄ• vadevÄ• â€™â€™ ti nikantiyÄ• uppattikkhaá¹‡eyeva. ``nikÄ• manÄ• kÄ• roâ€™â€™
assÄ• danÄ• kÄ• ro. ``nikÄ• manassavatthÅ«â€™â€™ ti nikantiyÄ• vatthu. ``addhÄ• â€™â
ti cittavissaá¹-á¹-hakaraá¹‡e nipÄ• tapadaá¹ƒ. idÄ• neva naá¹ƒ visodhemi, na ciraá¹ƒ pavatt
imamatthaá¹ƒ dÄ«peti. ``tesvevÄ• â€™â€™ ti tesuobhÄ• sÄ• dÄ«su eva. aá¹-á¹-hakathÄ• y
aá¹-á¹-hakathÄ• yaá¹ƒ nikanti vikkhambhanassa visuá¹ƒ vuttattÄ• ti adhippÄ• yo. vipassanÄ
visesantarappavattena pÄ• kaá¹-oti dassetuá¹ƒ ``saá¹…khÄ• rupekkhÄ• bhÄ• vaá¹ƒ pattÄ•
vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• bhÄ• vapattenÄ• ti vuttaá¹ƒ hoti. ``dve vipassanÄ• cittÄ
upacÄ• rÄ• nulomacittÄ• ni. so hi vuá¹-á¹-hÄ• nanti vuccatÄ«ti sambandho. saá¹…khÄ• ra n

nibbÄ• naá¹ƒ Ä• rabbha pavattito. yadi evaá¹ƒ gotrabhupi vuá¹-á¹-hÄ• naá¹ƒ nÄ• ma siyÄ• t
Ä• vajjanamatte á¹-hitattÄ• . paá¹-ivedhakiccassaca sammoha samucchedakiccassa abhÄ•
maggasaá¹…khÄ• to sayaá¹ƒ. ``taá¹ƒ samaá¹…gÄ«puggalaá¹ƒ vÄ• â€™â€™ ti tena magge
``vaá¹-á¹-appavattato cÄ• â€™â€™ ti Ä• yatiá¹ƒ bhavesu apÄ• yavaá¹-á¹-appavattato vÄ• ,
paá¹-á¹-hÄ• ya kÄ• masugati vaá¹-á¹-appavattato vÄ• . avassaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ gamet
vuá¹-á¹-hÄ• nagÄ• minÄ«ti vacanattho. ``avassaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ gacchantÄ«â€™â€™
vuá¹-á¹-hÄ• nato nivatti nÄ• ma natthÄ«ti adhippÄ• yo. idaÃ±ca paccekabuddhÄ• naá¹ƒ buc
daá¹-á¹-habbaá¹ƒ. sabbaÃ±Ã±u bodhisattÄ• pana pubbabuddhÄ• naá¹ƒ sÄ• sane pabbajitv
Ä• rabhantÄ• anulomaÃ±Ã±Ä• á¹‡aá¹ƒ Ä• hacca á¹-hapentÄ«ti aá¹-á¹-haka thÄ• su \Be 30
``Ä• haccÄ• â€™â€™ ti idaá¹ƒ saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡assa matthakapattidassana
daá¹-á¹-habbaá¹ƒ. ``Ä• vajjanaá¹-á¹-hÄ• niyaá¹ƒâ€™â€™ ti tato pubbabhÄ• ge kenaci citter
rammaá¹‡e Ä• vajjanaá¹-á¹-hÄ• niyaá¹ƒ. ``taá¹ƒâ€™â€™ ti gotrabhuÃ±Ã±Ä• á¹‡aá¹ƒ. gotta
chindatÄ«ti gotrabhu. gottaá¹ƒ vÄ• abhisambhuá¹‡Ä• ti pÄ• puá¹‡Ä• tÄ«ti gotrabhÅ«ti vaca
gotrabhu cittaá¹ƒ gotrabhuÃ±Ã±Ä• á¹‡aá¹ƒ puthujjanagottaá¹ƒ chindati, ariyagottaá¹ƒ pÄ• p
sohi puggalo tasmiá¹ƒkhaá¹‡e puthujjanagottapariyÄ• pannoevÄ• ti. saccaá¹ƒ. attani pana c
chindati nÄ• ma. nibbÄ• nassa ca ariyagocarattÄ• taá¹ƒ Ä• rammaá¹‡a karaá¹‡avasena ari
nÄ• mÄ• ti daá¹-á¹-habbaá¹ƒ. paccayasattivisesena attano anantare ariyagottaá¹ƒ bhÄ• veti
gotrabhÅ«tipi yujjati. ``paricchijjÄ• â€™â€™ ti paricchinditvÄ• . diá¹-á¹-hivicikicchÄ• dÄ«hi s
muÃ±citvÄ• ti vuttaá¹ƒ hoti. sammohassa pahÄ• nameva daá¹-á¹-habbaá¹ƒ. na te dhamme
jÄ• nanaá¹ƒ. kathaá¹ƒ te dhamme Ä• rammaá¹‡aá¹ƒ akaronto maggo te dhamme parijÄ• nÄ
vasena. so hi sammohaá¹ƒ pajahanto Ä• rammaá¹‡aá¹ƒ karontÄ• nipi hi pubbabhÄ• gaÃ±Ã
asÄ• dhakattÄ• dukkha saccaá¹ƒ parijÄ• nantÄ• nÄ«ti na vuccanti. maggo pana Ä• ramma
tappahÄ• nakiccassa sÄ• dhakattÄ• taá¹ƒ saccaá¹ƒ parijÄ• nÄ• tÄ«ti vuccati. kasmÄ• . tato
tassapuggalassa sabbakÄ• laá¹ƒ tasmiá¹ƒsacce parijÄ• nana kiccassa siddhattÄ• . yathÄ• l
pittasemhÄ• didosehi palibuddhattÄ• andho hoti. na kiÃ±ci passati. yadÄ• pana so ekaá¹ƒ
labhitvÄ• cakkhuá¹ƒ aÃ±jayanto sabbarattiá¹ƒ niddÄ• yati. tassa niddÄ• yantasseva cakkhu
cakkhu vippasannaá¹ƒ hoti. taá¹…khaá¹‡ato paá¹-á¹-hÄ• ya so niddÄ• yantopi rÅ«pÄ• ni pa
andhabhÄ• vavigamena dassanakiccassa siddhattÄ• . evamevamidaá¹ƒ daá¹-á¹-habbanti. e
heá¹-á¹-himamaggesu, anavasesena vÄ• arahattamagge. ``apacchÄ• vattikaá¹ƒâ€™â€™ t
pacchÄ• vattaá¹ƒ. natthi pacchÄ• vattaá¹ƒ assÄ• ti apacchÄ• vattikanti \Be 306/ viggaho. ``p
anuppÄ• dadhammatÄ• pattivasena nirodhasaá¹…khÄ• taá¹ƒâ€™â€™ ti maggakkhaá¹‡e e
anuppÄ• dasabhÄ• vaá¹ƒ Ä• pajjanti, nirujjhanti. tathÄ• nirodhasaá¹…khÄ• taá¹ƒ. ``uppÄ• c
bhÄ• vanÄ• yÄ• â€™â€™ ti etena maggassa ekacittakkhaá¹‡ikattÄ• vaá¸• á¸• hanasaá¹…
natthÄ«ti katvÄ• vuttaá¹ƒ. ariyamaggaá¹ƒ paá¹-ilÄ• bhatthÄ• ya pana pavattitÄ• pubbabhÄ
maggabhÄ• vanÄ• eva. sÄ• ca ariyamaggaá¹ƒ patvÄ• matthakapattÄ• hoti. tasmÄ• ariya
bhÄ• vanÄ• nuttaro hotÄ«ti iminÄ• pariyÄ• yena vaá¸• á¸• hana saá¹…khÄ• tÄ• ya bhÄ• va
anantare pavattaá¹ƒ Ä• nantarikaá¹ƒ. Ä• nantarikaá¹ƒ phalaá¹ƒ etassÄ• ti viggaho. tassa ca
tÄ«á¹‡i vÄ• phalacittÄ• ni pavattantÄ«ti iminÄ• sambandho. apanÄ«to aggi etasmÄ• ti apa

viyÄ• â€™â€™ ti etena paá¹-ippassambhanappahÄ• nakiccena maggÄ• nukulappavattiá¹ƒ
tesaá¹ƒ cakkhÅ«naá¹ƒ. taá¹ƒ rÅ«paá¹ƒ tassa pÄ• kaá¹-aá¹ƒ na tÄ• va hotÄ«ti sambandho. ``
puggalassa. ``paccavekkhanavÄ• resÅ«â€™â€™ ti ettha pasÄ• dacakkhunÄ• diá¹-á¹-he pa
saá¹…gayhanti.

uparimaggehi vadhitabbÄ• mÄ• retabbÄ• ti uparimaggavajjhÄ• . ``kilesavibhÄ• gesÅ«â€™
asukÄ• kilesÄ• pahÄ«yantÄ«ti evaá¹ƒ kilesavibhÄ• gesu. ``pÄ• á¸·iyaá¹ƒâ€™â€™ ti paá¹-is
maggapÄ• á¸·iyaá¹ƒ. vuccamÄ• ne pana vattabbanti sambandho. maggaá¹…gabojjhaá¹…g
nÄ• ma maggapaccavekkhanameva. tathÄ• pacchÄ• vÄ• pavattatÄ«ti siddhaá¹ƒ. ``avirud
visuddhimaggena asamentÄ• pi paccavekkhantÄ• naá¹ƒ icchÄ• nurÅ«pasambhavatoti adhi
aá¹-á¹-hakathÄ• sÅ«â€™â€™ ti vinaye catutthapÄ• rÄ• jike adhimÄ• napadaniddesa aá¹-á¹
ariyabhÅ«to bhikkhu. ``no laddhuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti aladdhuá¹ƒ na vaá¹-á¹-atÄ«
na vaá¹-á¹-atÄ«ti vÄ• yojanÄ• . catubbidhaá¹ƒ maggaÃ±Ã±Ä• á¹‡aá¹ƒ gahitaá¹ƒ. Ã±Ä• á¹‡
vuttattÄ• .

``abhinivisanaá¹ƒâ€™â€™ ti ajjhattaá¹ƒ daá¸·hataraá¹ƒ patiá¹-á¹-hÄ• naá¹ƒ. ``nikhÄ• tasine
dassaviyÄ• â€™â€™ ti \Be 307/ tassa pavattanaá¹ƒ viya. ``kevalaá¹ƒ paccayÄ• yatta vuttitÄ
adiá¹-á¹-hattÄ• â€™â€™ ti etena eso me attÄ• , na parassa attÄ• ti evaá¹ƒ attÄ• naá¹ƒ atta
gahaá¹‡akÄ• raá¹‡aá¹ƒ vadati. tattha kevalasaddena paramattha saccaá¹ƒ patvÄ• attassev
khandhapaÃ±cakassa attanovasÄ• yatta vuttitaá¹ƒ nivatteti. sammuti saccaá¹ƒ pana patvÄ•
mahÄ• jano attano khandhapaÃ±cakaá¹ƒ attano vasÄ• yatta vuttiá¹ƒ maÃ±Ã±amÄ• no eso
``khaá¹‡abhaá¹…gassa ca adiá¹-á¹-hattÄ• â€™â€™ ti etena eso me sÄ• raá¹-á¹-hena attÄ•
mama sarÄ«raá¹ƒ. yÄ• va vassasataá¹ƒpi vassasahassampi etaá¹ƒ khandhapaÃ±cakaá¹ƒ n
tÄ• va ahaá¹ƒ na marÄ• mi. yadÄ• etaá¹ƒ bhijjati, vinassati. tadÄ• ahaá¹ƒ marÄ• mi. ahaÃ±
khandhapaÃ±cakaÃ±ca advayaá¹ƒ anÄ• nattanti evaá¹ƒ gahaá¹‡akÄ• raá¹‡aá¹ƒ vadati. tatt
``khaá¹‡abhaá¹…gassÄ• â€™â€™ ti nÄ• marÅ«padhammÄ• naá¹ƒ khaá¹‡e khaá¹‡e bhaÃ±
idampanamaraá¹‡aá¹ƒ sammuti sacce natthi. paramattha sacce eva atthi. tasmÄ• taá¹ƒ ap
khandhapaÃ±cakaá¹ƒ attanosÄ• raá¹ƒ maÃ±Ã±amÄ• no eso me attÄ• ti gaá¹‡hÄ• tÄ«ti. ``ta
katvÄ• â€™â€™ ti khandhapaÃ±cakassa kevalaá¹ƒ paccayÄ• yatta vuttitaÃ±ca khaá¹‡abha
suá¹-á¹-hudiá¹-á¹-haá¹ƒ katvÄ• . tattha paÃ±cannaá¹ƒ khandhÄ• naá¹ƒ paá¹-iccasamuppÄ•
kevalaá¹ƒ paccayÄ• yatta vuttitaÃ±ca avasÄ• yatta vuttitaÃ±ca suá¹-á¹-hu passati. yo ca att
na hoti. so paramatthasaccaá¹ƒ patvÄ• eso mama santakantipi vattuá¹ƒ nÄ• rahati. kuto ma
satto nÄ• ma sabhÄ• vato natthi. paÃ±Ã±attimattaá¹ƒ hoti. yo `ahanti vÄ• , meti vÄ• , mamÄ
asante ca attasmiá¹ƒ ko mama attÄ• nÄ• ma bhaveyyÄ• ti. khaá¹‡abhaá¹…go hoti. khaá¹‡
nÄ• ma ekasmiá¹ƒbhave Ä• dimhi sakiá¹ƒ eva jÄ• yati. ante sakiá¹ƒ eva marati. antarÄ• va
vassasahassaá¹ƒpi maraá¹‡aá¹ƒ nÄ• ma natthi. aÃ±Ã±Ä• hi khaá¹‡ikadhammÄ• naá¹ƒ gati
evaá¹ƒsante kathaá¹ƒ khaá¹‡ikadhammÄ• sattassa sÄ• raá¹-á¹-hena attÄ• nÄ• ma bhavey
avasavattanaá¹-á¹-hena asÄ• rakaá¹-á¹-hena ca anattÄ• eva. apica \Be 308/ ``avasavattana

ettha vaso nÄ• ma sattasantÄ• ne eko padhÄ• nadhammo. sace attÄ• nÄ• ma atthi. so eva
attÄ• bhaveyya. evaá¹ƒsati, yo vaso, so attÄ• . yo attÄ• , so vasoti bhaveyya. tathÄ• ca sa
gaá¹‡hanto rÅ«paÃ±ca vasaÃ±ca attÄ• naÃ±ca ekattaá¹ƒ katvÄ• gaá¹‡hÄ• ti nÄ• ma. tath
saÃ±Ã±aá¹ƒ, saá¹…khÄ• re, viÃ±Ã±Ä• á¹‡aá¹ƒ attÄ• ti gaá¹‡hantepi. evaÃ±casati, satto ca
ca attÄ• ca sabbametaá¹ƒ ekattaá¹ƒ gacchati, eko sattoti saá¹…khyaá¹ƒ gacchati. na hi ima
vasavattanaá¹-á¹-he ekassasattassa dve attÄ• tayo attÄ• bahÅ«attÄ• ti sakkÄ• bhavituá¹ƒ
sattassa vaso vattati, icchÄ• pavattati. tathÄ• tathÄ• khandhapaÃ±cakampi niccakÄ• laá¹ƒ
anugaccheyya. kasmÄ• , sattassa ca khandhapaÃ±cakassa ca vasassa ca nÄ• nattÄ• bhÄ•
sati. rÅ«paá¹ƒ me attÄ• , vedanÄ• me attÄ• tiÄ• diggahaá¹‡aá¹ƒ vaá¹-á¹-eyya. sabhÄ• vato
pana tathÄ• anugacchati. na hi dubbaá¹‡á¹‡o durÅ«po puriso attano rÅ«pakÄ• yaá¹ƒ attan
surÅ«paá¹ƒ kÄ• tuá¹ƒ sakkoti. tathÄ• dussaddovÄ• susaddaá¹ƒ, duggandhovÄ• sugandha
anandhaá¹ƒ. badhirovÄ• abadhiraá¹ƒ. rogÄ«vÄ• arogaá¹ƒ. kuá¹-á¹-hÄ«vÄ• akuá¹-á¹-haá¹ƒ
agaá¹‡á¸• aá¹ƒ. jiá¹‡á¹‡ovÄ• taruá¹‡aá¹ƒ. ajaraá¹ƒ vÄ• amaraá¹‡aá¹ƒ vÄ• kÄ• tuá¹ƒ sakk
apatantaá¹ƒ. patitvÄ• vÄ• tato vimuttaá¹ƒ kÄ• tuá¹ƒ sakkoti. tathÄ• devo vÄ• devattÄ• ac
sakkattÄ• , mÄ• ro vÄ• mÄ• rattÄ• , brahmÄ• vÄ• brahmattÄ• ti. esanayo sesakhandhesu
avasÄ• nugamanato paramattha saccaá¹ƒ patvÄ• khandhapaÃ±cake attano sÄ• mikiccaá¹
asÄ• mikameva taá¹ƒ hoti, anissaraá¹ƒ. tathÄ• ca sati, attÄ• naá¹ƒ tassa sÄ• miá¹ƒ issaraá
attÄ• ti gahaá¹‡aá¹ƒ micchÄ• gahaá¹‡aá¹ƒ nÄ• ma hotÄ«ti. loke pana mahÄ• jano dhammÄ
na jÄ• nanti, na passanti, na paá¹-ivijjhanti. tesaá¹ƒ parampara paccayavasena pavattamÄ•
sammuti saccavasena nÄ• nÄ• vasavattanÄ• kÄ• rÄ• nÄ• ma santi. nÄ• nÄ• sÄ• mi issarÄ
sandissanti. te \Be 309/ sammuti saccavasena uppannesu tesu sÄ• miissarÄ• dhipati vohÄ•
aá¹-hatvÄ• sabhÄ• vasaccaá¹ƒ maÃ±Ã±antÄ• micchÄ• gahaá¹‡aá¹ƒ gaá¹‡hanti. ettha siyÄ
satto ca gantuá¹ƒ icchanto gacchati. á¹-hÄ• tuá¹ƒ icchanto tiá¹-á¹-hati. evaá¹ƒsati. tassa kha
tassa vasÄ• yatta vutti eva hotÄ«ti. na hoti. kasmÄ• , paccayÄ• yatta vuttittÄ• eva. tathÄ• h
icchÄ• nÄ• ma bahiddhÄ• dhanahetuvÄ• uppajjeyya. nÄ• nÄ• bhogahetu vÄ• . aÃ±Ã±ena
yesaá¹ƒ dhane asati, yaá¹ƒ yaá¹ƒ dukkhaá¹ƒ Ä• gaccheyya kÄ• yikaá¹ƒ vÄ• cetasikaá¹ƒ vÄ
dukkhapaccayÄ• dhanicchÄ• nÄ• ma uppajjati. dhanicchÄ• paccayÄ• ganticchÄ• dayo up
nÄ• nÄ• bhogicchÄ• nÄ• nÄ• kammicchÄ• su cÄ• ti. nÄ• nÄ• dukkhabhayupaddavamÅ«lik
tathÄ• nÄ• nÄ• rammaá¹‡Ä• naá¹ƒ palobhana dukkhamÅ«likÄ• su ca nÄ• nÄ• vitakkÄ• naá
icchÄ• su. evaá¹ƒ vasopi paccayÄ• yatta vuttiko eva hoti. ``gamanaá¹ƒâ€™â€™ ti gamanÄ•
khandhapaÃ±cakaá¹ƒ. yenayenadhanÄ• dihetunÄ• so so vaso uppajjati. gamanampi tena t
Ä• hÄ• rupatthambhanÄ• dipaccayena ca. vaso pana gamanassa paccayeka desamattaá¹ƒ
vinÄ• sayaá¹ƒ uppajjituá¹ƒ na sakkoti. kuto gamanaá¹ƒ uppÄ• detuá¹ƒ. evaá¹ƒ á¹-hÄ• nÄ• d
idaá¹ƒ khandhapaÃ±cakaá¹ƒ paccayÄ• yatta vuttikanticceva vattuá¹ƒ arahati. no vasÄ• yatta
gantuá¹ƒ icchanto gacchatÄ«ti paÃ±Ã±atti mattabhÅ«to satto gacchati. khandhapaÃ±cakaá¹
dhammattÄ• na gacchati. uppannuppannaá¹ƒ tattha tattheva bhijjati. santati vasena gaman
paÃ±Ã±Ä• yati. evaá¹ƒ avasavattanaá¹ƒ hotÄ«ti. hotu tattha tattheva bhijjanaá¹ƒ. avicceda
gamanaá¹ƒ sampajjatiyeva. gamane ca sampajjamÄ• ne khaá¹‡ikabhijjanena doso natthÄ«

khaá¹‡ikamaraá¹‡aÃ±hi sattassa susÄ• nabhÅ«mi nÄ• ma hoti. antarÄ• yevÄ• Ä• gate pak
satto yadÄ• kadÄ• ci maraá¹‡aá¹ƒ vÄ• nigacchati maraá¹‡a mattaá¹ƒ vÄ• dukkhanti. kiles
nimittanti vacanattho. ``vipallÄ• sanimittaá¹ƒâ€™â€™ ti ca vipallÄ• sa dhammÄ• naá¹ƒ vase
kicca nimittaá¹ƒ. taá¹‡hÄ• eva paá¹‡idhÄ«ti \Be 310/ sambandho. mahantÄ• naá¹ƒ Ä• dÄ«
mahÄ• Ä• dÄ«navarÄ• si. khandhesu suÃ±Ã±atalakkhaá¹‡aá¹ƒ nÄ• ma ati gambhÄ«raá¹ƒ h
visayabhÅ«taá¹ƒ. suÃ±Ã±ata dassanaÃ±ca diá¹-á¹-hiyÄ• ujuppaá¹-ipakkhanti Ä• ha ``saá¹.
suÃ±Ã±atadassanavasenÄ• â€™â€™ tiÄ• diá¹ƒ. tattha ``attha siddhi nÄ• mÄ• â€™â€™ ti
maggaphalappaá¹-ilÄ• bhasaá¹…khÄ• tassa atthassa siddhi nÄ• ma. attÄ• ti abhiniveso att
gÄ• ho. upÄ• dÄ«yatÄ«ti attho. diá¹-á¹-hisaá¹…khÄ• to gÄ• ho diá¹-á¹-higgÄ• ho. atthÄ• bhi
diá¹-á¹-higgÄ• ho cÄ• ti viggaho. tassa paá¹-ipakkhaá¹ƒ anattÄ• nupassanÄ• Ã±Ä• á¹‡aá¹ƒ.
Ä• nubhÄ• vo. paramparato vaá¸• á¸• hananti attho. ``tathÄ• samanupassitvÄ• â€™â€™ ti
samanupassitvÄ• . vimuÃ±cantassa ariyapuggalassa. ``aniccalakkhaá¹‡aá¹ƒ nÄ• ma nÄ• ti
saddhÄ• yapi visayabhÅ«taá¹ƒ. unnatilakkhaá¹‡o ca ahaá¹ƒ mÄ• no khandhesu niccadhuva
ca paá¹-ipakkhoti Ä• ha ``aniccadassanavasenÄ• â€™â€™ tiÄ• diá¹ƒ. ``nimittÄ• bhinivesab
niccadhuvanimittÄ• bhinivesabhÅ«tassa. ``mÄ• naggÄ• hassÄ• â€™â€™ ti mÄ• nasaá¹…k
pÄ«â€™â€™ tipisaddena Ã±Ä• á¹‡aá¹ƒ sampiá¹‡á¸• eti. dukkhalakkhaá¹‡aá¹ƒ nÄ• ma bha
Ä• rammaá¹‡esu taá¹‡hÄ• lolassa taá¹‡hÄ• vipphandanassa paá¹-ipakkhaá¹ƒ. visesato sam
``dukkhadassana vasenÄ• â€™â€™ tiÄ• diá¹ƒ. ``tiá¹‡á¹‡aá¹ƒ dhammÄ• naá¹ƒâ€™â€™ ti p
samÄ• dhindriya saá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ indriya dhammÄ• naá¹ƒ. ``vipassanÄ•
vuá¹-á¹-hÄ• nagÄ• mini vipassanÄ• saá¹…khÄ• tassa Ä• gamana kÄ• raá¹‡assa vaseneva

idÄ• ni pubbe yaá¹ƒ vuttaá¹ƒ `sattaariya puggalavibhÄ• gassa paccayabhÄ• vapattiyÄ• cÄ
ariyapuggalavibhÄ• gaá¹ƒ dassetuá¹ƒ ``tatthÄ• â€™â€™ tiÄ• di vuttaá¹ƒ. dhammÄ• nusÄ•
``dhammoâ€™â€™ ti paÃ±Ã±Ä• vuccati `saccaá¹ƒ, dhammo, dhÄ«ti, cÄ• go, ti ettha viya.
anussaratÄ«ti dhammÄ• nusÄ• rÄ«. paÃ±Ã±Ä• balÄ• nusÄ• rena Ä• dimhi maggaá¹ƒ labha
``dhammoâ€™â€™ ti nissattanijjÄ«vaá¹-á¹-hena saá¹…khÄ• ra dhammo vuccati. suÃ±Ã±at
suddhadhamma dassanaá¹ƒ nÄ• ma. iti suddhadhammaá¹ƒ \Be 311/ anussarati, Ã±Ä• á¹‡a
dhammÄ• nusÄ• rÄ«. diá¹-á¹-hipattoti ettha diá¹-á¹-hinÄ• ma dassanaÃ±Ã±Ä• á¹‡aá¹ƒ vucc
parisuddha dassanasampannattÄ• diá¹-á¹-hibaleneva sukhena taá¹ƒ taá¹ƒ maggaphalaá¹ƒ
teneva dassana paÃ±Ã±Ä• balena kilesabandhanato vimuttoti paÃ±Ã±Ä• vimutto. saá¹…kh
dhammabhÄ• ve suá¹-á¹-hu saddahanaá¹ƒ aveccappasÄ• do saddhÄ• nÄ• ma. tattha ``ave
Ã±Ä• á¹‡asampayuttappasÄ• do. ``Ã±Ä• á¹‡aá¹ƒâ€™â€™ ti ca saá¹…khÄ• ra dhammÄ• na
dassanaÃ±Ã±Ä• á¹‡aá¹ƒ. tÄ• dise hi Ã±Ä• á¹‡e sati, tattha aveccappasÄ• do nÄ• ma jÄ• ya
saddhaá¹ƒ anussaratÄ«ti saddhÄ• nusÄ• rÄ«. saddhÄ• baleneva Ä• dimhi ariyamaggaá¹ƒ p
saddhÄ• balena vimuttoti saddhÄ• vimutto. ``kÄ• yasakkhi nÄ• mÄ• â€™â€™ ti ettha sakkh
yaá¹ƒ sÄ• dhakantipi vuccati. attano kÄ• ye eva laddhaá¹ƒ sakkhaá¹ƒ yassÄ• ti kÄ• yasakkh
puggalo hi saá¹ƒvega bahulo hoti. saá¹ƒvego ca padhÄ• na vÄ«riyassa padaá¹-á¹-hÄ• naá¹
padahatÄ«ti hi vuttaá¹ƒ. tasmÄ• so saá¹ƒvegavasena bhÄ• vanaá¹ƒ anuyuÃ±janto yaá¹ƒ ya

pattabbaá¹ƒ hoti. taá¹ƒ taá¹ƒ pÄ• puá¹‡Ä• ti. pÄ• puá¹‡anto ca attano kÄ• ye eva sakkhaá¹ƒ
sandiá¹-á¹-haá¹ƒ jhÄ• nasukhaá¹ƒ vÄ• maggaphalasukhaá¹ƒ vÄ• labhatÄ«ti vuttaá¹ƒ hoti.
vimuttoâ€™â€™ ti arÅ«pajjhÄ• nehi rÅ«pakÄ• yato arahattamaggaphalehi nÄ• makÄ• yato
vimutto. ettha ca tayo ariyapuggalÄ• paÃ±Ã±Ä• dhiko ca saddhÄ• dhiko ca vÄ«riyÄ• dhiko
ca diá¹-á¹-hipatto ca paÃ±Ã±Ä• vimutto ca paÃ±Ã±Ä• dhiko nÄ• ma. saddhÄ• nusÄ• rÄ« ca
saddhÄ• dhiko nÄ• ma. kÄ• yasakkhÄ« ca ubhatobhÄ• gavimutto ca vÄ«riyÄ• dhiko nÄ• m
puggalavibhÄ• ganayo paá¹-isambhidÄ• magganayena vutto. abhidhamme pana puggala p
ca kÄ• yasakkhÄ« ca dvepuggalÄ• sekkhesu eva vuttÄ• . arahattaá¹ƒ pattÄ• pana ete dve
daá¹-á¹-habbÄ• . ettha siyÄ• , saá¹…khÄ• ra dhammÄ• naá¹ƒ khaá¹‡ika dhammabhÄ• ve s
aveccappasÄ• do saddhÄ• nÄ• mÄ• ti vuttaá¹ƒ. kiá¹ƒ pana tÄ• disena saddhÄ• mattena so
pÄ• puá¹‡Ä• tÄ«ti. ettha amhehi vattabbaá¹ƒ natthi. bhagavatÄ• eva vuttaá¹ƒ. yathÄ• ha m
saá¹ƒyutte cakkhu bhikkhave aniccaá¹ƒ vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«, yo evaá¹ƒ
adhimuccati. ayaá¹ƒ vuccati saddhÄ• nusÄ• rÄ«. okkanto ariyabhÅ«miá¹ƒ. atikkanto puthujj
yenakammena apÄ• yaá¹ƒ duggatiá¹ƒ vinipÄ• taá¹ƒ uppajjeyya. na taá¹ƒ kammaá¹ƒ karotÄ«
aniccaá¹ƒ. vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«tiÄ• dinÄ• dvÄ• dasÄ• yatanÄ• ni vitthÄ«
``vipariá¹‡Ä• mÄ«â€™â€™ ti vipariá¹‡Ä• mo yassa atthÄ«ti vipariá¹‡Ä• mÄ«. vipariá¹‡Ä• m
jÄ«raá¹‡atÄ• bhijjanatÄ• vuccati. ``aÃ±Ã±athÄ• bhÄ• vÄ«â€™â€™ ti tasseva vevacanaá¹ƒ
adhimuccatÄ«â€™â€™ ti etena Ã±Ä• á¹‡asampayuttasaddhaá¹ƒ dÄ«peti. sÄ• eva sotÄ• p
aveccappasÄ• dena samannÄ• gato, dhamme, saá¹…ghe aveccappasÄ• dena samannÄ• g
Ã±Ä• á¹‡asampayuttasaddhÄ• nÄ• ma cakkhÄ• dÄ«naá¹ƒ aniccanimitta dassanaÃ±Ã±Ä• â
aniccanimittaÃ±ca nÄ• ma rÅ«paá¹ƒ aniccaá¹ƒ khayaá¹-á¹-henÄ• tipade vuttanayena cakkh
mahÄ• bhÅ«tÄ• naá¹ƒ santati parivattanÄ• dikaá¹ƒ vuccati. taÃ±hi passanto cakkhÄ• dÄ«na
adhimuccati. tÄ• nipi khaá¹‡e khaá¹‡e ekantena bhijjati yevÄ• ti saddhÄ• dhimokkhaá¹ƒ sad
paá¹-ilabhatÄ«ti attho. ``buddhe aveccappasÄ• denÄ• â€™â€™ ti ettha pana arahatÄ• san
buddhaguá¹‡Ä• dÄ«naá¹ƒ dassanaÃ±Ã±Ä• á¹‡ena sampayutto pasÄ• do aveccappasÄ• do
diá¹-á¹-hÄ• nusaya vicikicchÄ• nusayehi parisuddhÄ• avatthÄ• bhÅ«mi vuccati. tehi sahitÄ«
puthujjanabhÅ«mi nÄ• ma. kathaá¹ƒ pana tassa puggalassa puthujjanabhÅ«miá¹ƒ atikkanta
okkantatÄ• ca viÃ±Ã±Ä• yatÄ«ti Ä• ha ``so yenÄ• â€™â€™ tiÄ• diá¹ƒ. yo attano jÄ«vitahet
kammapathapattaá¹ƒ apÄ• yagÄ• mi kammaá¹ƒ na karoti. so ekantena puthujjanabhÅ«miá¹
okkantoti viÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ hoti. idaá¹ƒ saddhÄ• nusÄ• risuttaá¹ƒ. aparaá¹ƒpi vutta
vipariá¹‡Ä• mÄ« aÃ±Ã±athÄ• bhÄ• vÄ«. yassa evaá¹ƒ mattaso nijjhÄ• naá¹ƒ khamati. ayaá
tiÄ• di. tattha ``mattaso \Be 313/ nijjhÄ• naá¹ƒ khamatÄ«â€™â€™ ti saddhÄ• nusÄ• rÄ«viya
aá¹-á¹-hatvÄ• cakkhÄ• dÄ«naá¹ƒ tÄ• disaá¹ƒ aniccataá¹ƒ samanupassanto thokaá¹ƒ thoka
evaá¹ƒsati, cakkhÄ• dÄ«ni tassa puggalassa nijjhÄ• naá¹ƒ olokanaá¹ƒ mattaso khamanti nÄ
dhammÄ• nusÄ• risuttaá¹ƒ. aparaá¹ƒpi vuttaá¹ƒ cakkhu bhikkhave aniccaá¹ƒ vipariá¹‡Ä• m
evaá¹ƒ pajÄ• nÄ• ti passati. ayaá¹ƒ vuccati sotÄ• panno tiÄ• di. tattha ``pajÄ• nÄ• ti passat
dhammÄ• nusÄ• rÄ«viya mattaso nijjhÄ• nakkhamamatte aá¹-á¹-hatvÄ• paÃ±Ã±Ä• ya pajÄ
paccakkhato passatÄ«ti attho. idaá¹ƒ diá¹-á¹-hipattÄ• dÄ«naá¹ƒ suttaá¹ƒ.

``yathÄ• sakaá¹ƒ phalaá¹ƒâ€™â€™ ti ettha sassa attano idaá¹ƒ sakaá¹ƒ. yaá¹ƒ yaá¹ƒ saka
atthaá¹ƒ dasseti sotÄ• pannassÄ• tiÄ• dinÄ• . phalasamÄ• patti vÄ«thiyaá¹ƒ pana anulomaj
Ä• sannakÄ• raá¹‡Ä• ni, na maggajavanÄ• nÄ«ti Ä• ha ``na maggÄ• gamanavasenÄ• â€™
saá¹ƒvijjamÄ• no sabbhÄ• vo. ``assÄ• â€™â€™ ti maggassa.

aniccÄ• nupassanÄ• kiccato animittÄ• hoti. sabhÄ• vato sanimittÄ• eva. niccanimittasahit
esohamasmÄ«tiggahaá¹‡aá¹ƒ labhati. idaá¹ƒpi vipassanÄ• Ã±Ä• á¹‡aá¹ƒ aniccaá¹ƒ khayaá
samanupassitabbÄ• ca hotÄ«ti. tattha ca abhidhammaá¹ƒ patvÄ• sabhÄ• vappadhÄ• naá¹
tasmÄ• abhidhamma nayena vipassanÄ• attano nimitta nÄ• maá¹ƒ maggassa dÄ• tuá¹ƒ n
aá¹-á¹-hakathÄ• ya adhippÄ• yo. kilesa dhammÄ• nÄ• ma yassa uppajjanti, taá¹ƒ puggalaá
sambÄ• dhaá¹ƒ karonti. tasmÄ• palibodhakarÄ• nÄ• ma. taá¹ƒ puggalaá¹ƒ niccanimitta sub
attanimittÄ• ni gÄ• henti. tasmÄ• nimittakarÄ• nÄ• ma. taá¹ƒ puggalaá¹ƒ Ä• rammaá¹‡esu
niviá¹-á¹-haá¹ƒ karonti. tasmÄ• paá¹‡idhikarÄ• nÄ• ma. te ca maggaphalÄ• ni Ä• rammaá¹‡
maggaphalehi ca sampayogaá¹ƒ na gacchanti. evaá¹ƒ Ä• rammaá¹‡akaraá¹‡Ä• divasena n
abhÄ• vattÄ• eva ca tÄ• ni maggaphalÄ• ni attano dhammatÄ• ya tÄ«á¹‡inÄ• mÄ• ni labhan
karaá¹‡avasenavÄ• â€™â€™ tiÄ• di \Be 314/ vuttaá¹ƒ. ``attano sabhÄ• venÄ• â€™â€™ ti a

``attadiá¹-á¹-hiyÄ• uppannÄ• ya uppajjantÄ«â€™â€™ ti idaá¹ƒ tÄ• saá¹ƒ diá¹-á¹-hivicikicch
attadiá¹-á¹-hiyÄ• avinÄ• bhÄ• vaá¹ƒ dÄ«peti. na pana attadiá¹-á¹-hiyÄ• tÄ• hi avinÄ• bhÄ•
vipaccantÄ«ti apÄ• yesu vipaccanti. apÄ• yapaá¹-isandhiá¹ƒ janenti. diá¹-á¹-hasaccÄ• naÃ±
diá¹-á¹-hivicikicchÄ• sampayuttÄ• akusaladhammÄ• diá¹-á¹-hivicikicchÄ• ggahaá¹‡ena gah
``diá¹-á¹-hivicikicchÄ• vippayuttÄ• â€™â€™ ti. ``akusaladhammÄ• ce vÄ• â€™â€™ ti pacc
dasÄ• kusalakammapatha dhammÄ• ceva. ``sattahi bhavehÄ«â€™â€™ ti kriyÄ• pavagge
sattahi mÄ• sehi vihÄ• raá¹ƒ niá¹-á¹-hÄ• petÄ«ti. kriyÄ• pavaggotica kriyÄ• yasÄ«ghataraá¹
vuccati. ``sattakkhattuá¹ƒâ€™â€™ ti sattavÄ• rÄ• . tÄ«á¹‡i saá¹ƒyojanÄ• ninÄ• ma `sakkÄ•
sÄ«labbataparÄ• mÄ• sasaá¹ƒyojanÄ• ni,. ``avinipÄ• ta dhammoâ€™â€™ ti virÅ«paá¹ƒ hut
apÄ• yanipÄ• toti vuttaá¹ƒ hoti. ``dhammoâ€™â€™ ti sabhÄ• vo. natthi vinipÄ• to dhammo
``niyatoâ€™â€™ ti sugatibhavesu niyata gatiko. sammÄ• bujjhatÄ«ti sambodhi. maggaÃ±Ã
``parÄ• yanaá¹ƒâ€™â€™ ti parabhÄ• ge gantabbaá¹-á¹-hÄ• naá¹ƒ vuccati. sambodhisaá¹…
sambodhiparÄ• yano. ``aniyamatthoâ€™â€™ ti vÄ• saddatthoti vuttaá¹ƒ hoti. vÄ• saddatth
vikappattho. vikappatthehi sati dve eva sattakkhattuparamÄ• labbhanti. missakabhavona la
tayopi labbhanti. aá¹-á¹-hakathÄ• yaá¹ƒ pana samuccayatthassa gahitattÄ• eko missakabh
saddo nÄ• ma samuccayatthe pÄ• kaá¹-o, na aniyamatthe. tasmÄ• samuccayatthova idha
dvinnaá¹ƒ asaá¹…gahitattÄ• . aá¹-á¹-hakathÄ• yaá¹ƒ pana samuccayatthaá¹ƒ gahetvÄ• te
pÄ• á¹-he asaá¹…gahitÄ• ti vuttaá¹ƒ. yadi te imasmiá¹ƒ pÄ• á¹-he asaá¹…gahitÄ• . katthate
bhaveyyuá¹ƒ. na hi koci sattakkhattu paramo nÄ• ma idha asaá¹…gahitoti yuttoti. ``assÄ• â
tassapÄ• á¸·ipÄ• á¹-hassa. ``ettha ca yasmÄ• . la. paramo nÄ• ma vuttoâ€™â€™ ti idaá¹ƒ u

yevÄ• â€™ tiÄ• dinÄ• \Be 315/ `yediá¹-á¹-ha dhamme vÄ• â€™ tiÄ• dinÄ• ca yojetabbaá¹ƒ
parihÄ«najjhÄ• no vÄ• daá¹-á¹-habboti sambandho. ``pÄ• á¸·iyaá¹ƒâ€™â€™ ti puggalapaÃ
niá¹-á¹-hÄ• â€™â€™ ti imasmiá¹ƒ kÄ• maloke Ä• savakkhayaá¹ƒ patvÄ• khandhaparinibbÄ
niá¹-á¹-hÄ• naá¹ƒ pariyosÄ• nanti attho. kulato kulaá¹ƒ gacchatÄ«ti kolaá¹ƒkolo. bhavato bh
attho. ekameva paá¹-isandhisaá¹…khÄ• taá¹ƒ bhavabÄ«jaá¹ƒ assa atthÄ«ti ekabÄ«jÄ«. yo
arahÄ• . tassa ca idha niá¹-á¹-hÄ• ti yojanÄ• . kena pana tiá¹‡á¹‡aá¹ƒ sotÄ• pannÄ• naá¹ƒ
sattakkhattu paramo tÄ• va kevalaá¹ƒ pathamamagga sampayuttehi indriyehi kato. itare dve
pavattitehi vipassanindriyehi katoti. tattha sattakkhattu paramo sabbamuduko hoti. tato kola
pana cha bhaviko, paÃ±cabhaviko, catubhaviko, tibhaviko, dvibhavikoti paÃ±cavidho. tattha
tikkho. sesÄ• anukkamena tikkhatarÄ• ti daá¹-á¹-habbÄ• . ekabÄ«jÄ« pana ekabhaviko sab
sattakkhattu paramo kevalena pathamamaggÄ• nubhÄ• vena siddhattÄ• sabbamuduko hot
sattakkhattu paramabhÄ• ve á¹-hatvÄ• uparimaggatthÄ• ya vipassanÄ• kammaá¹ƒ paá¹-á
indriyÄ• ni puna visesa pattÄ• ni honti, tikkhÄ• ni. tasmÄ• te sattakkhattu paramato tikkhÄ•
``sattavÄ• rato oraá¹ƒ vÄ• â€™â€™ ti idaá¹ƒ kolaá¹ƒkola ekabÄ«jino sandhÄ• ya vuttaá¹ƒ.
maggÄ• naá¹ƒ vipassanÄ• niyÄ• metÄ«â€™â€™ ti idaá¹ƒ uparime dvesotÄ• panne sandh
paramopana pathamamaggeneva niyamitoti daá¹-á¹-habbaá¹ƒ. tathÄ• hi soyeva saá¹…gah
sotÄ• patti maggaá¹ƒ bhÄ• vetvÄ• diá¹-á¹-hivicikicchÄ• pahÄ• nena pahÄ«nÄ• pÄ• yagama
sotÄ• panno nÄ• ma hotÄ«ti. itare pana dve pÄ• á¸·iyaá¹ƒ sotÄ• panna puggalavibhÄ• gaá¹
``ye panÄ• â€™â€™ ti ye sotÄ• panna puggalÄ• pana. gÄ• thÄ• yaá¹ƒ ``itosattÄ• â€™â€™
saá¹ƒsarÄ• ni. ``tatosattÄ• â€™â€™ ti tasmiá¹ƒ devaloke \Be 316/ sattÄ• ti attho. aá¹…gutt
``tenacittappasÄ• denÄ• â€™â€™ ti mahÄ• sahassilokadhÄ• tuá¹ƒ sarena viÃ±Ã±Ä• petuá
cittappasÄ• do jÄ• yati. tena cittappasÄ• dena. ``tena pariyÄ• yenÄ• â€™â€™ ti sace so de
sattakkhattuá¹ƒ opapÄ• tika paá¹-isandhiyo gaá¹‡hitvÄ• tattheva parinibbÄ• yissati. yadi ma
saá¹ƒsarati. sattagabbhaseyyaka paá¹-isandhiyo gaá¹‡hitvÄ• ettheva parinibbÄ• yissati. ev
cuddasa katvÄ• desitena pariyÄ• yenÄ• ti attho. ``taá¹ƒ vÄ«maá¹ƒsitabbaá¹ƒâ€™â€™ ti va
sayaá¹ƒ cuddasapaá¹-isandhiyova icchatÄ«ti dÄ«peti. idÄ• ni taá¹ƒ cuddasapaá¹-isandhivÄ•
``vibhaá¹…ge panÄ• â€™â€™ tiÄ• dimÄ• ha. ``vibhaá¹…geâ€™â€™ ti abhidhamme Ã±Ä•
á¹-hÄ• namassÄ• ti aá¹-á¹-hÄ• naá¹ƒ. ``á¹-hÄ• naá¹ƒâ€™â€™ ti mÅ«lakÄ• raá¹‡aá¹ƒ. natth
anavakÄ• so. ``avakÄ• soâ€™â€™ ti paccayakÄ• raá¹‡aá¹ƒ. ``yaá¹ƒâ€™â€™ ti kriyÄ• parÄ
taá¹ƒ nibbattanaá¹ƒ aá¹-á¹-hÄ• naá¹ƒ. so nibbattana dhammo anavakÄ• soti yojanÄ• . ``abh
viÃ±Ã±Ä• á¹‡assÄ• â€™â€™ ti sattabhavato uddhaá¹ƒ kÄ• mabhave paá¹-isandhijanakass
viÃ±Ã±Ä• á¹‡assa. ``nirodhenÄ• â€™â€™ ti sotÄ• patti maggakkhaá¹‡e eva nirodhanena.
``nÄ• maÃ±ca rÅ«paÃ±cÄ• â€™â€™ ti ye nÄ• ma rÅ«padhammÄ• uppajjeyyuá¹ƒ. ete nÄ•
abhisaá¹…khÄ• ra viÃ±Ã±Ä• á¹‡a nirodhakkhaá¹‡e nirujjhantÄ«ti yojanÄ• . ``yathÄ• vuttana
pariyÄ• yenÄ• ti vuttappakÄ• ranayeneva. ``tadekaá¹-á¹-hamohassÄ• â€™â€™ ti tena rÄ•
citte ekato á¹-hitassa mohassa. na diá¹-á¹-hivicikicchÄ• sampayuttassa mohassa. tassa pat
pahÄ«nattÄ• . nÄ• pi uddhaccacittasampayuttassa mohassa. tassa catutthamagge eva pah
rÄ• gadosamohÄ• . ``dhammikesÅ«â€™â€™ ti dhammena samena uppannesu. ``yatoâ€™

balavantakÄ• raá¹‡Ä• ti attho. ``tesaá¹ƒâ€™â€™ ti sotÄ• pannÄ• naá¹ƒ. ``sallikhana vasen
bahalapakkhaá¹ƒ thÅ«labhÄ• gaá¹ƒ suá¹-á¹-hulikhanavasena. adhiccuppatti nÄ• ma pubbe
adhicca atikkamma uppatti \Be 317/. uppajjantÄ• nampi rÄ• gadosamohÄ• naá¹ƒ. ``tesaá¹ƒ
sakadÄ• gÄ• mÄ«nampi. ``methunavatthu samÄ• yogo icchitoâ€™â€™ ti jÄ• yampatÄ«naá
sakadÄ• gÄ• mÄ«naá¹ƒ atthÄ«ti icchito. therohi adhiccuppattimattaá¹ƒ icchati. pariyuá¹-á¹-h
icchati. sakadÄ• gÄ• mÄ«naá¹ƒ puttadhÄ«taropi sandissantÄ«ti vadati. ``mahÄ• aá¹-á¹-haka
paá¹-ikkhittoâ€™â€™ ti therassa manorathamattaá¹ƒti vatvÄ• paá¹-ikkhitto. idaá¹ƒ sabbaá¹
aá¹-á¹-hasÄ• liniyaá¹ƒ vuttaá¹ƒ. ``chakkanipÄ• teâ€™â€™ ti aá¹…guttare chakkanipÄ• te.
``migÄ• sÄ• á¸·avatthumhÄ«â€™â€™ ti migÄ• sÄ• á¸·anÄ• mikÄ• ya upÄ• sikÄ• ya vatthu
mahÄ• aá¹-á¹-hakathÄ• vÄ• daá¹ƒ na rocenti. mahÄ• sivattheravÄ• daá¹ƒ rocenti. ``abrahm
dhammÄ• appaá¹-iviratassa. ``sakadÄ• gÄ• mittaá¹ƒ byÄ• kataá¹ƒâ€™â€™ ti tasmiá¹ƒ kÄ•
sakadÄ• gÄ• mibhÄ• vaá¹ƒ patvÄ• tusitÄ• kÄ• yaá¹ƒ upapannoti evaá¹ƒ tassa yaá¹ƒ sakad
byÄ• kataá¹ƒ. ``adhigamavasenÄ• â€™â€™ ti sakadÄ• gÄ• mibhÄ• vaá¹ƒ paá¹-ilÄ• bhavas
adhigamavasenÄ• ti adhippÄ• yo. maraá¹‡Ä• sannakÄ• lepi hi sikkhÄ• padÄ• dhiá¹-á¹-hÄ•
uparimaggaphalÄ• dhigamanaá¹ƒ nÄ• ma tikkhapaÃ±Ã±assa ariyasÄ• vakassa na dukkara
theravÄ• darocanaá¹ƒ paá¹-ikkhittaá¹ƒ hoti. ``sakiá¹ƒdeva imaá¹ƒlokaá¹ƒ Ä• gantvÄ• â€™â€
paralokaá¹ƒ gamanassa ca tato puna idhÄ• gamanassa ca siddhattÄ• ayaá¹ƒ puggalo sud
kÄ• mabhave dvikkhattu paramonÄ• ma hotÄ«ti siddho. kathaá¹ƒ. idha patvÄ• tattha nibba
parinibbÄ• yÄ«, tattha patvÄ• idha nibbattitvÄ• tattha parinibbÄ• yÄ«ti. sesÄ• pana cattÄ•
siddhÄ• hontÄ«ti viÃ±Ã±Ä• yati. katame cattÄ• ro. idha patvÄ• idha parinibbÄ• yÄ«. tattha
parinibbÄ• yÄ«. idha patvÄ• tattha parinibbÄ• yÄ«. tattha patvÄ• idha parinibbÄ• yÄ«ti. ett
sotÄ• pannesu ekosattakkhattu paramo eva magganiyÄ• mena siddho. sesÄ• pana dve so
siddhÄ• . cha sakadÄ• gÄ• mÄ«su dve eva magganiyÄ• mena siddhÄ• . sesÄ• pana cattÄ
tattha maggasiddhesu sotÄ• panna sakadÄ• gÄ• mÄ«su \Be 318/ saá¹…karo natthi. vipass
atthi. atthato aviruddhe sati, vohÄ• ramattena saá¹…kare doso natthÄ«ti daá¹-á¹-habbaá¹ƒ.
pÄ• á¹-havasena Ä• gamanatoti vuttaá¹ƒ. Ä• gantÄ• ti pana pÄ• á¹-ho yutto. Ä• gamanasÄ«
sakadÄ• gÄ• mÄ« nÄ• mÄ• ti attho. anÄ• gantvÄ• itthattanti etthapi esevanayo. arahato bh
maggaá¹ƒ. dakkhiá¹‡Ä• ya vipattikarÄ• nÄ• ma appapphala appÄ• nisaá¹ƒsakarÄ• . sampa
mahÄ• nisaá¹ƒsakarÄ• . sÄ«lakkhandhÄ• diguá¹‡Ä• nÄ• ma sÄ«lakkhandha samÄ• dhikkh
vimuttikkhandha vimuttiÃ±Ã±Ä• á¹‡a dassanakkhandhaguá¹‡Ä• . ``dakkhiá¹‡eyyesÅ«â€™â
puggalesu. ``dhuraá¹ƒâ€™â€™ ti padhÄ• nasÄ«saá¹-á¹-hÄ• niyaá¹ƒ vuccati. saddhÄ• eva
saddhÄ• dhuro. evaá¹ƒ paÃ±Ã±Ä• dhuro. kasmÄ• panettha vÄ«riyadhuro na gahitoti. pÄ• â
maggaá¹ƒ bhÄ• veti, paÃ±Ã±Ä• vÄ• hÄ« maggaá¹ƒ bhÄ• vetÄ«ti vuttaá¹ƒ. na pana vuttaá¹ƒ
bhÄ• vetÄ«ti. tasmÄ• na gahitoti. kasmÄ• pana vÄ«riyavÄ• hÄ« maggaá¹ƒ bhÄ• vetÄ«ti na
bhÄ• ventassa nÄ• ma Ä• dimhi diá¹-á¹-hivicikicchÄ• naá¹ƒ pahÄ• nÄ• ya kammaá¹ƒ mahan
apÄ• yamÅ«lakattÄ• . tattha saddhÄ• ca vicikicchÄ• ca dve ujuppaá¹-ipakkhÄ• honti. yasm
nivisati, tasmiá¹ƒ vicikicchÄ• natthi. yasmiá¹ƒ vicikicchÄ• nivisati, tasmiá¹ƒ saddhÄ• natthi
paÃ±Ã±Ä• diá¹-á¹-hiyo ca ujuppaá¹-ipakkhÄ• . yattha paÃ±Ã±Ä• , na tattha diá¹-á¹-hi. yattha

paÃ±Ã±Ä• ti. api ca saddhÄ• attano visaye diá¹-á¹-hiá¹ƒ vidhamatiyeva. paÃ±Ã±Ä• ya vicik
vattabbameva natthi. tasmÄ• Ä• raddha vipassako aniccÄ• dÄ«su aveccappasÄ• damatter
pajahitvÄ• saddhÄ• nusÄ• ribhÄ• vaÃ±ca suá¹-á¹-hutaraá¹ƒ pasÄ«ditvÄ• saddhÄ• vimutta
paÃ±Ã±Ä• ya aniccÄ• dÄ«ni nijjhÄ• nakkhamaá¹ƒ katvÄ• dhammÄ• nusÄ• ribhÄ• vaÃ±ca
diá¹-á¹-hipattapaÃ±Ã±Ä• vimuttabhÄ• vaÃ±ca pÄ• puá¹‡Ä• ti. vÄ«riyaá¹ƒ pana diá¹-á¹-hivic
paá¹-ipakkhamattampi na hoti. atha kho tÄ• saá¹ƒ sahÄ• yopi hoti, dhurabhÅ«taÃ±ca. pagga
vÄ«riyaá¹ƒ. taá¹ƒ saddhaá¹ƒpi paggaá¹‡hÄ• ti, paÃ±Ã±aá¹ƒpi paggaá¹‡hÄ• ti, diá¹-á¹-hiá¹ƒp
vicikicchampi paggaá¹‡hÄ• tiyeva. kutopana attano sabhÄ• vena diá¹-á¹-hivicikicchÄ• yo \B
sakkhissati. tasmÄ• imasmiá¹ƒ á¹-hÄ• ne vÄ«riyavÄ• hÄ«ti ca vÄ«riyadhuroti ca na vuttoti.
saddhÄ• ca paÃ±Ã±Ä• ca samabalÄ• honti. vÄ«riyaÃ±ca sayaá¹ƒ sammappadhÄ• naá¹-á
upabrÅ«heti. so ca puggalo tadubhayabalena diá¹-á¹-hivicikicchÄ• dayo pajahitvÄ• kÄ• yas
pÄ• puá¹‡Ä• ti. aá¹-á¹-havimokkhe vÄ• uppÄ• detvÄ• ubhatobhÄ• ga vimuttabhÄ• vaá¹ƒ p
puggalesu vÄ«riyassa thÄ• mo suá¹-á¹-hu pÄ• kaá¹-o. tasmÄ• ime dve vÄ«riyÄ• dhikÄ• tve
vÄ«riyadhuroti. catuppaá¹-ipadÄ• nÄ• ma dukkhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• . duk
khippÄ• bhiÃ±Ã±Ä• . sukhÄ• paá¹-ipadÄ• dandhÄ• bhiÃ±Ã±Ä• . sukhÄ• paá¹-ipadÄ• khipp
nÄ• ma suÃ±Ã±ato vimokkho. animitto vimokkho. appaá¹‡ihito vimokkho. ``tayo antarÄ• pa
ettha Ä• yukappassa pariyantaá¹ƒ apatvÄ• antarÄ• eva kilesaparinibbÄ• napattÄ• antarÄ
tividho. Ä• yukappassa pathamabhÄ• ge parinibbÄ• yÄ«, dutÄ«yabhÄ• ge, tatÄ«yabhÄ• ge
parinibbÄ• yino nÄ• ma. upahaccaparinibbÄ• yÄ« nÄ• ma Ä• yukappa pariyante parinibbÄ•
vaá¹-á¹-asoto etassÄ• ti uddhaá¹ƒsoto. akaniá¹-á¹-haá¹ƒ avassaá¹ƒ gamissatÄ«ti akaniá¹-á
kammaá¹ƒ sasaá¹…khÄ• raá¹ƒ sappayogaá¹ƒ katvÄ• parinibbÄ• yÄ« sasaá¹…khÄ• ra pari
sukhena vipassanÄ• kammena parinibbÄ• yÄ« asaá¹…khÄ• ra parinibbÄ• yÄ«. ``dvÄ• das
ekabÄ«jikÄ• tayo. te eva catÅ«hi paá¹-ipadÄ• hi guá¹‡itÄ• dvÄ• dasa. dvÄ• dasa sakadÄ•
eva.

ekaccÄ• naá¹ƒ eva anÄ• gÄ• mi arahantÄ• naá¹ƒ eva. ``ajjhositassÄ• â€™â€™ ti adhiosita
niá¹-á¹-hÄ• naá¹ƒ katvÄ• á¹-hapitassa. gilitvÄ• á¹-hapitassÄ• ti vuttaá¹ƒ hoti. bahalena thÅ«
vimuttÄ• bahalarÄ• gavimuttÄ• . Ä• ruppesu ca tasso arÅ«pasamÄ• pattiyo eva atthi. na ca
tasmÄ• tattha anupubbanirodho na labbhati. ``Ä• dito paá¹-á¹-hÄ• yÄ• â€™â€™ ti aá¹-á¹-ha
pathamajjhÄ• na samÄ• pattiÄ• di. tato paá¹-á¹-hÄ• ya. anupubbanirodho nÄ• ma \Be 320/
paá¹-ighasaÃ±Ã±Ä• nÄ• nattasaÃ±Ã±Ä• naá¹ƒ nirodho. paá¹-ighasaÃ±Ã±Ä• nÄ• ma paÃ±c
nÄ• nattasaÃ±Ã±Ä• nÄ• ma kasiá¹‡a nimittato aÃ±Ã±esu nÄ• nÄ• rammaá¹‡esu pavattam
dutÄ«yajjhÄ• ne vitakka vicÄ• rÄ• naá¹ƒ nirodhotiÄ• dinÄ• anupubba nirodho. ``tato paÃ±ca
paÃ±cakanayena vuttaá¹ƒ. aá¹-á¹-hasamÄ• patti vacanaá¹ƒ pana catukkanayena vuttaá¹ƒ. t
puggalÄ• nurÅ«paá¹ƒ labbhatiyeva. yuganandhaá¹ƒ nÄ• ma dvandabandhanaá¹ƒ, samatha
viggaho. ``samÄ• pajjana vuá¹-á¹-hÄ• na vipassanÄ• vasenÄ• â€™â€™ ti ettha vasibhÄ• v
vuá¹-á¹-hÄ• naÃ±ca gahetabbaá¹ƒ. attano sarÄ«rÄ• baddhesu parikkhÄ• resu samÄ• pattib
visuá¹ƒ adhiá¹-á¹-hÄ• tabba kiccaá¹ƒ natthÄ«ti vuttaá¹ƒ ``attano sarÄ«rÄ• baddhe parikkhÄ•

ti. ``nÄ• nÄ• baddhÄ• nÄ«â€™â€™ ti nÄ• nÄ• á¹-hÄ• nehi Ä• baddhÄ• ni. nÄ• nÄ• á¹-hÄ• n
``parissayenÄ• â€™â€™ ti antarÄ• yena. mÄ• vinassantÅ«ti vÄ• nÄ• nÄ• baddha avikopan
tadÄ• vuá¹-á¹-hahÄ• mÄ«tivÄ• saá¹…ghappatimÄ• nanaá¹ƒ adhiá¹-á¹-hÄ• tabbaá¹ƒ. evaá¹
``addhÄ• naparicchedoâ€™â€™ ti attano jÄ«vitakÄ• lassa upaparikkhaá¹‡aá¹ƒ. maraá¹‡aÃ
paá¹-ibÄ• hituá¹ƒ na sakkÄ• hoti. anto samÄ• pattiyaÃ±ca maraá¹‡e sati sabrahmacÄ• rÄ«s
kareyya. etaÃ±hi vattaá¹ƒ yaá¹ƒ ariyasÄ• vakÄ• naá¹ƒ maraá¹‡Ä• sanne sabrahmacÄ• rÄ«n
vÄ• appamÄ• dakathÄ• nu sÄ• sanikammaá¹ƒ. samÄ• pattiyaá¹ƒ vÄ• aÃ±Ã±atitthiyÄ• naá
evaÃ±hi te garaheyyuá¹ƒ. gotamasÄ• vakÄ• naá¹ƒ nirodhasamÄ• patti nÄ• ma ekaá¹ƒ mara
samÄ• pajjanto asuko bhikkhu maraá¹‡aá¹ƒ gacchati. anariya kammaá¹ƒ hetanti.

``yadatthaá¹ƒâ€™â€™ ti paá¹-ipatti rasassÄ• datthaá¹ƒ. ``tadattheâ€™â€™ ti tasmiá¹ƒ atth
nÄ• ma Ä• misarahita sukhaá¹ƒ. duvidhaÃ±hi sukhaá¹ƒ sÄ• misasukhaÃ±ca nirÄ• misasukh
iá¹-á¹-ha kanta manÄ• piyÄ• paÃ±cakÄ• maguá¹‡Ä• nÄ• ma atthi. te kilesehi Ä• masitabba
yaÃ±casukhaá¹ƒ te Ä• mise paá¹-icca uppajjati, taá¹ƒ sÄ• misasukhaá¹ƒ nÄ• ma. yaá¹ƒ loke
mÄ• nusakaá¹ƒ sukhanti mamÄ• yanti. yaÃ±ca anubhavantaá¹ƒ \Be 321/ mahÄ• janaá¹ƒ sa
vaá¹-á¹-abhayÄ• ni samparivÄ• renti. jhÄ• nasukha maggasukha phalasukha nibbÄ• nasukh
nÄ• ma. yaá¹ƒ nekkhammasukhanti ca pavivekasukhanti ca upasamasukhanti ca sambodhi
ca ariyasukhanti ca anavajjasukhanti ca vuccati. yaÃ±ca anubhavantaá¹ƒ ariyajanaá¹ƒ sabb
vaá¹-á¹-abhayÄ• ni samparivajjanti. ``assÄ• ditabbaá¹-á¹-henÄ• â€™â€™ ti kilesapalibodhe
gambhÄ«ra santa paá¹‡Ä«tarasattÄ• ca ahosukhaá¹ƒ ahosukhanti udÄ• harantenapi assÄ•

kammaá¹-á¹-hÄ• nasaá¹…gahÄ• nudÄ«panÄ• niá¹-á¹-hitÄ• .

nigamagÄ• thÄ• su.

<262> caritabbanti cÄ• rittaá¹ƒ. dasakusalakammapathadhammajÄ• taá¹ƒ. ``kulÄ• cÄ• renA
Ä• gatena Ä• cÄ• rena. ``Ã±Ä• ti mitta dhana bhogasampattiyÄ• â€™â€™ ti hetuatthe karaa
``visÄ• leâ€™â€™ ti vipule. ``tenÄ• â€™â€™ ti tassapadassa vibhatyanta dassanaá¹ƒ. ``sa
ratanattaye aveccappasÄ• dasaddhÄ• vasena. ``abhivuá¸• á¸• hÄ• naá¹ƒâ€™â€™ ti hÄ• na
á¹-hitibhÄ• giyabhÄ• vaá¹ƒ atikkammavisesabhÄ• giya nibbedhabhÄ• giya bhÄ• vapattivase
``parisuddhÄ• naÃ±cÄ• â€™â€™ ti attukkaá¹ƒsana paravambhanÄ• di dosehi parisuddhÄ•
pÄ• tirakkhatÄ«ti nampo. diá¹-á¹-hadiá¹-á¹-hesu mettÄ• vihÄ• rÄ«ti vuttaá¹ƒ hoti. Ä• vhÄ• ta
nampo iti avhayo assÄ• ti nampavhayoti vacanattho. ``paá¹‡idhÄ• yÄ• â€™â€™ ti patthetvA
``bhusaá¹ƒ nidhÄ• yÄ• â€™â€™ tiÄ• dinÄ• . ``upÄ• dÄ• ya paá¹-iccÄ• â€™â€™ ti tassa pa
``attano mandabuddhÄ«naá¹ƒâ€™â€™ ti paccakkhe dharamÄ• nÄ• nanti adhippÄ• yo. tenA
vÄ• â€™â€™ ti. anukampanaá¹ƒ anukampo. kathaá¹ƒ nu kho ime janÄ• abhidhammatthes
pavatto cittabyÄ• pÄ• ro. atthato anudayasaá¹…khÄ• tÄ• karuá¹‡Ä• yeva. tenÄ• ha ``anuda
kÄ• ruÃ±Ã±aá¹ƒâ€™â€™ ti. ``patthitaá¹ƒâ€™â€™ ti vÄ• sÄ• dhuvatassa yaá¹ƒ thero evarA

kareyyÄ• ti evaá¹ƒ cirakÄ• laá¹ƒ patthitaá¹ƒ Ä• siá¹ƒsitanti attho. ``khuddasikkhÄ• á¹-Ä«kÄ•
porÄ• á¹‡aá¹-Ä«kaá¹ƒ sandhÄ• ya vuttaá¹ƒ. somavihÄ• rotveva paÃ±Ã±Ä• yittha tasmiá¹ƒ c
gÄ• thÄ• yaá¹ƒ ``athÄ• â€™â€™ ti tasmiá¹ƒkÄ• le. ``etthÄ• â€™â€™ ti etasmiá¹ƒ nagare. `
rÄ• jÄ• evarÅ«paá¹ƒ maá¹…galahatthiá¹ƒ brÄ• hmaá¹‡Ä• naá¹ƒ adÄ• si. netaá¹ƒ patirÅ«pa
evaá¹ƒ pavatto amanÄ• pasaddo. ``bheravoâ€™â€™ ti bhÄ«rutÄ• janako bhayÄ• nako. ``si
siviraá¹-á¹-havÄ• sÄ«naá¹ƒ. ``raá¹-á¹-havaá¹ƒ• á¹ƒ• haneâ€™â€™ ti raá¹-á¹-haá¹ƒ vaá¹ƒ• á¹ƒ• h
raá¹-á¹-havaá¹ƒ• á¹ƒ• hano. hatthinÄ• go. so hi lakkhaá¹‡asampanno Ä• jÄ• niyo hoti. yasmiá
abhimaá¹…galaá¹ƒ karonti, tasmiá¹ƒ raá¹-á¹-he devo sammÄ• vassati, nÄ• nÄ• bhayupadd
lokasammato maá¹…galahatthÄ« hoti. tena vuttaá¹ƒ ``sivÄ«naá¹ƒ raá¹-á¹-havaá¹ƒ• á¹ƒ• haneâ
``vitthiá¹‡á¹‡oâ€™â€™ ti vitthÄ• rito. ativitthÄ• roti vuttaá¹ƒ hoti. dhanÄ«yanti mahÄ• janehi
patthÄ«yantÄ«ti dhaÃ±Ã±Ä• . mahiddhikÄ• . adhivasanti etthÄ• ti adhivÄ• so. dhaÃ±Ã±Ä• m
ajjhÄ• vasiá¹ƒsu etthÄ• ti ajjhÄ• vutthaá¹ƒ. kittiguá¹‡avasena udenti uggacchantÄ«ti uditÄ•
uditoti viggaho. tenÄ• ha ``nabhamajjheâ€™â€™ tiÄ• diá¹ƒ. sÄ• rajjanaá¹ƒ sÄ• rado. vigato
visÄ• rado. visÄ• radassa bhÄ• vo vesÄ• rajjaá¹ƒ. pariyattiyaá¹ƒ vesÄ• rajjaá¹ƒ pariyattives
tepiá¹-akapariyattiyaá¹ƒ veyyattiyaÃ±Ã±Ä• á¹‡aá¹ƒ. taá¹ƒ Ä• di etissÄ• paÃ±Ã±Ä• yÄ• ti pa
paÃ±Ã±Ä• . pÄ• pato lajjanasÄ«lÄ• ti lajjinoti Ä• ha ``pÄ• pagarahinoâ€™â€™ ti. pÄ• paá¹ƒ
garahantiÄ• dÄ«navaá¹ƒ kathayanti sÄ«lenÄ• ti pÄ• pagarahino. ``anussarantÅ«â€™â€™ t
visesena bhavanti vepullaá¹ƒ gacchantÄ«ti vibhavÄ• . puÃ±Ã±Ä• ni ca tÄ• ni vibhavÄ• cÄ•
vipulapuÃ±Ã±Ä• nÄ«ti dassetuá¹ƒ ``vipulÄ• naá¹ƒâ€™â€™ tiÄ• dimÄ• ha. anuttariya dham
savanÄ• nuttariyÄ• dayo. loke bahÅ«su dassanesu ito uttaraá¹ƒ aÃ±Ã±aá¹ƒ dassanaá¹ƒ nÄ
dassanÄ• nuttariyaá¹ƒ. ratanattayadassanaá¹ƒ. catusaccadassanaÃ±ca. ratanattayaguá¹‡a
khandhÄ• yatana dhÄ• tu saccapaá¹-iccasamuppÄ• dakathÄ• savanaÃ±ca savanÄ• nuttari
ratanattayÄ• dÄ«su saddhÄ• paá¹-ilÄ• bho lÄ• bhÄ• nuttariyaá¹ƒ nÄ• ma. tesameva punap
anussatÄ• nuttariyaá¹ƒ nÄ• ma. ratanattaye catÅ«hi paccayehi vÄ• vattappaá¹-ivattakaraá¹
pÄ• ricariyÄ• nuttariyaá¹ƒ nÄ• ma. buddhapaÃ±Ã±attÄ• su tÄ«su sikkhÄ• su samÄ• dÄ• ya
nÄ• ma. tÄ• dise paÃ±Ã±Ä• vadÄ• taguá¹‡asobhÄ• dike guá¹‡e avassaá¹ƒ bhajanti pÄ• pu
tÄ• disaguá¹‡abhÄ• gino. ``bhavissÄ• mÄ• â€™â€™ ti bhavituá¹ƒ ussÄ• haá¹ƒ karissÄ• m

dÄ«paniyÄ• nigamagÄ• thÄ• su.

``bashyusuÃ±Ã±acammekamhÄ«â€™â€™ ti ettha ``bashyÅ«â€™â€™ ti aá¹-á¹-hasaá¹…kh
``cammaá¹ƒâ€™â€™ ti dvisaá¹…khyÄ• ya. ekaÃ±ca dukaÃ±ca suÃ±Ã±aÃ±ca aá¹-á¹-hacÄ•
dvisata aá¹-á¹-hasaá¹…khÄ• te sÄ• keti attho. esanayo parato ``navapaÃ±ca cammekamhÄ
gÄ• thÄ• vaá¹‡á¹‡anÄ• su. nagarati na cavatÄ«ti nagaraá¹ƒ. thÄ• variyanti vuttaá¹ƒ hoti. ``r
rameti. khemasubhikkhatÄ• diguá¹‡ehi anÄ• gate jane gamÄ• peti, Ä• gate aÃ±Ã±attha gar
hoti. rohitamigÄ• nÄ• ma suvaá¹‡á¹‡avaá¹‡á¹‡amigÄ• . ``sÄ• keâ€™â€™ ti sÄ• kanÄ• me
imaá¹ƒ kaliyugaá¹ƒ sÄ• kanti vuccati. yaá¹ƒ etarahi sÄ• krarÄ• jantipi voharanti. sÄ• karÄ• j
uttarÄ• pathesu eko gandhÄ• rarÄ• jÄ• . yaá¹ƒ jeá¹-á¹-hakaá¹ƒ katvÄ• bhinnaladdhikÄ• va

vinayaá¹ƒ mahÄ• saá¹…ghÄ«kaá¹ƒ nÄ• ma saá¹…gahaá¹ƒ Ä• ropenti. so ca dhammavinay
vattati. vesÄ• liyaá¹ƒ yasatthera saá¹…gaho pana dakkhiá¹‡Ä• pathesÅ«ti. cattÄ• riyugÄ• n
satyayugaá¹ƒ, dvÄ• parayugaá¹ƒ, tetrayugaá¹ƒ, kaliyuga, nti. yuganti ca Ä• yuparimÄ• á¹‡a
kaliyugaá¹ƒ vattati. tena vuttaá¹ƒ ``sÄ• keti kaliyugeâ€™â€™ ti. pÄ• payugeti attho. ``laÅ«Ì†
sÄ• likkhettÄ• naá¹ƒ sodhanaá¹-á¹-hÄ• nattÄ• evaá¹ƒ mrammadesavohÄ• rena laddhanÄ•
taá¹ƒ pana muá¹ƒrvÄ• nagarassa esanne paÃ±cadhanusatike padese jÄ• taá¹ƒ. ``vissuteâ€
sÄ• raÃ±ca asÄ• raÃ±ca vivecenti vicÄ• retvÄ• jÄ• nantisÄ«lenÄ• ti sÄ• rÄ• sÄ• ra vivekin

iti paramatthadÄ«paniyÄ• anudÄ«panÄ• niá¹-á¹-hitÄ• .

1. paramatthadÄ«panÄ« nÄ• ma, yena therena sÄ• katÄ• .

teneve sÄ• katÄ• hoti, ayaá¹ƒ tassÄ• nu dÄ«panÄ«.

2. aá¹-á¹-hasattadvayekamhi, sÄ• ke sÄ• jeá¹-á¹-hamÄ• sake.

kÄ• á¸·e navamiyaá¹ƒ divÄ• , majjhanhike niá¹-á¹-haá¹ƒ gatÄ• .

anudÄ«panÄ« niá¹-á¹-hitÄ• .

APPENDIX

A Factorial Analysis of the Noble Eightfold Path
(Pali and English)

I Samma ditthi — Right view

- dukkhe nana — understanding suffering
- dukkhasamudaye nana — understanding its origin
- dukkhanirodhe nana — understanding its cessation
- dukkhanirodhagaminipatipadaya nana — understanding the way leading to its cessation

II. Samma sankappa — Right intention

- nekkhamma-sankappa — intention of renunciation
- abyapada-sankappa — intention of good will
- avihimsa-sankappa — intention of harmlessness

III. Samma vaca — Right speech

- musavada veramani — abstaining from false speech
- pisunaya vacaya veramani — abstaining from slanderous speech
- pharusaya vacaya veramani — abstaining from harsh speech
- samphappalapa veramani — abstaining from idle chatter

IV. Samma kammanta — Right action

- panatipata veramani — abstaining from taking life
- adinnadana veramani — abstaining from stealing
- kamesu micchacara veramani — abstaining from sexual misconduct

V. Samma ajiva — Right livelihood

- miccha ajivam pahaya — giving up wrong livelihood,
- samma ajivena jivitam kappeti — one earns one's living by a right form of livelihood

VI. Samma vayama — Right effort

- samvarappadhana — the effort to restrain defilements

pahanappadhana the effort to abandon defilements
bhavanappadhana the effort to develop wholesome states
anurakkhanappadhana the effort to maintain wholesome states

VII. Samma sati Right mindfulness
kayanupassana mindful contemplation of the body
vedananupassana mindful contemplation of feelings
cittanupassana mindful contemplation of the mind
dhammanupassana mindful contemplation of phenomena

VIII. Samma samadhi Right concentration
pathamajjhana the first jhana
dutiyajjhana the second jhana
tatiyajjhana the third jhana
catutthajjhana the fourth jhana

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About the Author

Bhikkhu Bodhi is a Buddhist monk of American nationality, born in New York City in 1944. After completing a doctorate in philosophy at the Claremont Graduate School, he came to Sri Lanka for the purpose of entering the Sangha. He received novice ordination in 1972 and higher ordination in 1973, both under the eminent scholar-monk, Ven. Balangoda Ananda Maitreya, with whom he studied Pali and Dhamma. He is the author of several works on Theravada Buddhism, including four

translations of major Pali suttas along with their commentaries. Since 1984 he has been the Editor for the Buddhist Publication Society, and since 1988 its President.

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time constraint, I was unable to elaborate as much as I had wanted to. Then, several months later, Mr. David Zheng invited me to Miami. He both hosted and provided the English translation for my seven-day lecture series on Buddhism titled "To Understand Buddhism". The talks were video taped at that time and later published. To understand the Buddha's teachings is our first and most basic lesson. Practicing Buddhism and not knowing what the goals are can reduce our practice to blind superstition.

First, the Buddha is our teacher and not a god. Bodhisattvas are our senior classmates with whom we share equal status. Buddhism is an education. What does it teach? The Buddha's forty-nine years of teaching are recorded as sutras. These have been combined with sutra commentaries by great masters throughout history into a dense collection called The Buddhist Canon, of which there are over thirty versions in existence. These teachings explain the truth about life and the universe. Life refers to us and the universe refers to our living environment and beyond. What is more relevant than to understand the relationship between the universe and us?

Several years ago, I was lecturing to professors at the Universities of Beijing, Nanjing and Liouling. Upon learning that Buddhism is an education, my audience was astonished. Then, two years ago I learned that there were one hundred seventy professors across China studying the teachings. This is a good sign. We ought to first change our perceptions and understand the nature of this unsurpassed education, to fully benefit from it.

The Buddha told us that an enlightened person is one who completely understands about life and the universe. A Buddha is a being who is perfectly enlightened while a Bodhisattva, according to Master Xuan Tsuang, is an "awakened, sentient being." The element that differentiates us from Buddhas and Bodhisattvas is the state of consciousness or enlightenment. Enlightened beings are free and independent in any environment while we are not. The Chinese have a saying "When one is constricted by society, one is unable to act according to one's will." For instance, almost everyone wishes to make a fortune in this lifetime, but look around, how many people's dreams

have actually come true? Buddhist sutras have provided us with methods to achieve whatever we wish; to stay healthy, young and happy as well as to end the cycle of birth and death. Praying to the Buddhas, Bodhisattvas or spirits simply does not do it.

The sutras have taught us the way to take control of our destiny. If we follow the teachings, we can have what we wish for. However, if we fail to achieve our goal, it is because we either have applied the wrong method or have misinterpreted the meanings within the sutras. Buddhism is a teaching of wisdom as only wisdom can resolve our problems and fulfill our wishes.

How do we gain wisdom? Many people who grew up in our modern society would agree that wisdom is gained from information or knowledge. The Buddha told us the opposite! He taught us that wisdom is already within our self-nature; it does not come from the outside. Upon reaching enlightenment, the Sixth Patriarch of Zen, Master Hui-Neng reported to his teacher that wisdom is something we all possess and that it is innate. Our good fortune, capability and wisdom are complete; none of them can be obtained externally. The Buddha teaches us to look for them within our mind, our pure mind. Therefore, Buddhism is a study of the inner self.

Earlier this year, a group of professors, most of them from the University of Taiwan and the Central Educational Research Center, requested me to talk on the Diamond Sutra. Although I had not lectured on this sutra for almost twenty years, I gladly accepted the invitation as an opportunity to leave future Buddhists a lecture series to aid them in their studies.

The Diamond Sutra is truly an important part of Mahayana practice as well as the core of Zen practice. It concentrates on the understanding of wisdom. Due to the advocation of Zen's Fifth and Sixth Patriarchs, this sutra became widely known in China. Over five thousand eight hundred words in length, it is too profound for most people to completely understand. There have been several hundred explanations or commentaries written on this sutra alone throughout Chinese history. Earlier in this century, Mr. Wei-Nong Jiang, who spent forty years

studying this sutra, wrote what has become a well-read commentary. He combined the essence of both the ancient and current commentaries to make it easier for people to understand the sutra and thus, the true meanings of life and the universe.

The Diamond Sutra, like other sutras, contains the principles and methods to achieve enlightenment. If we can master the principle and cultivate with confidence, we will become enlightened regardless of the method we choose. However, if we are not achieving improvement in our daily practice, then we must have overlooked the principles and methods of the sutra.

For many years, I have been lecturing on the Pure Land method. Someone asked me, "Teacher, you have been speaking of the Pure Land teachings for so long, why are you now lecturing on the Diamond Sutra?" When you think about it, the Diamond Sutra, the Amitabha Sutra and the Infinite Life Sutra are all the same in that they encourage us to recite the Buddha's name, without any attachment, in order to be born into the Western Pure Land. If we did not already have a high degree of wisdom, good roots, merits and good conditions, we would not have chosen the Pure Land School as our practice.

When I was young, I made the mistake of thinking that this school was not a high level practice. Fortunately, I met good teachers who tried to convince me of its importance. Still I was unable to completely accept it. The confidence I now possess comes from having lectured on the Avatamsaka (Flower Adornment) Sutra for seventeen years. It tells of how Manjusri Bodhisattva, Samantabhadra (Universal Worthy) Bodhisattva, Maitreya Bodhisattva, the forty-one levels of enlightened Bodhisattvas, Sudhana and the fifty-three spiritual guides all turned to the Pure Land School in the end. As I became convinced of its importance, I started to study the Pure Land sutras. I realized that practicing the Pure Land method was actually the highest level of Buddha Shakyamuni's teachings and of all the Buddhas in the ten directions as they strove to help all sentient beings achieve enlightenment.

I have lectured on the Diamond Sutra, the Infinite Life and the

Visualization sutras. They all are concerned with the right and proper way of living. The Diamond Sutra speaks of the principle while the Infinite Life Sutra and the Visualization Sutra speak of the specifics in practice and attainment. Mr. Wei-Nong Jiang emphasized that one who cultivates prajna, innate wisdom, should chant the name of Buddha Amitabha in order to be born into the Pure Land. Practitioners need to completely understand the Buddha's teachings because they lead us to perfect, free-spirited and prosperous living. If we misinterpret the teachings, then we will not benefit from them. While Buddhism emphasizes the principles, it puts more stress on our practice. If our practice fails to follow these principles then we have missed the point.

Take the Diamond Sutra for example. As it begins, the Buddha takes us into his daily life. This is unlike other Mahayana sutras in which he would release radiant light at the beginning of his talk. However, this talk is all about everyday life! Every action the Buddha has taken has revealed his virtues and merits due to his commitment of practicing Buddhahood through infinite lifetimes.

The Avatamsaka (Flower Adornment) Sutra tells us that "One is all and all is one." One refers to a matter or subject. For example, dressing is one activity, eating is another. From the moment we decide to begin our practice till the time we achieve Enlightenment, our merits are accumulated and revealed through our efforts and commitment. Daily activities are the way of practice; however, most of us cannot see this. Why not? Because of our lack of wisdom. Subhuti, one of the Buddha's main students, explained it for us. We all get up every morning, dress and eat. What do we have to show for this? Infinite lifetimes of committing misdeeds and the resultant sufferings due to incorrect understanding of the purpose of life and our environment.

Buddhas and Bodhisattvas show us the art and the correct way of living. If we understand the Diamond Sutra, we will understand everything around us and in the universe. Beings who do understand are called Buddhas and Bodhisattvas: those who do not are called ordinary people. We all possess the abilities of Buddhas, but we are temporarily lost and have forgotten what we possess. This is why we must practice

to learn how to live our lives. Practicing Buddhism means correcting our erroneous thoughts and actions in our daily lives. Those of us who understand focus on the root of the problem, which means we focus on correcting our thoughts while others focus on their actions. By only correcting our actions, we may gain some improvement; however, this is similar to only taking care of the branches and leaves of a tree while neglecting its roots. The most effective way, as pointed out in the Diamond Sutra, is to correct our thoughts by attacking the roots of all that is wrong or erroneous.

What are the guidelines for practicing Buddhism? Buddha Shakyamuni told us they are The Three Learnings, which are precepts (rules), deep concentration and wisdom. Precepts refer to following all of the Buddha's teachings, not just the basic five or ten precepts. They also include following customs, rules and laws wherever we are. Law-abiding people have a clear conscience, so their minds are peaceful and they can more easily concentrate, whereas, people who often break the law are generally unable to concentrate. Therefore, following rules and obeying laws enables us to achieve the concentration that allows us to uncover the wisdom that we already possess.

The Platform Sutra of the Sixth Patriarch Hui-Neng is praiseworthy for its high level of wisdom. We can understand why the Sixth Patriarch told his master that he often generated wisdom. We, on the other hand, often generate affliction. He achieved this high level because his mind was pure. Our minds are filled with afflictions, attachments, discriminating and wandering thoughts: all causes of reincarnation. To alter this course requires us to cleanse our minds of these pollutants. To accomplish this, Buddha Shakyamuni gave us the fore-mentioned three guidelines which are also contained in the Infinite Life Sutra, the full title of which is The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School. Purity refers to precepts; equality refers to meditation; enlightenment refers to wisdom. These are also expressed as the Triple Jewels, representing respectively the Sangha, the Dharma and the Buddha. Please do not mistake the physical images of the Triple Jewels for their true essence. The Diamond Sutra clearly tells us "One who sees images of oneself, other human beings, all beings and life is not a Bodhisattva."

In other words, looking beyond physical aspects is the correct way to understand these guidelines.

The Buddha represents enlightenment. The Dharma, symbolized by sutras, represents the Buddha's wisdom, virtue and proper understanding of life and the universe. The Sangha represents purity of the six senses, having no pollution. The Three Jewels are being enlightened and not deluded, proper and not deviated, pure and not polluted. When we take refuge in the Triple Jewels, we request guidance from a Monk or Nun regarding purity, equality and enlightenment. It is important to understand this at the beginning of our practice. We need to use an awakened mind to perform in our daily lives. The Dharma comes from the self-nature within. The goal of the learning process is to find our true self and to let go of our incorrect state of mind.

This incorrect state of mind is embroiled in a non-stop rush of thoughts. When we let go of all our wandering and discriminating thoughts, our true self will surface and so then will true wisdom. Only through the process of concentration and purification can wisdom flourish. To accomplish this, the Pure Land School uses the Buddha Name Chanting Method, while Zen uses a different method. Every practice has its own method to accomplish the same goal of enlightenment. All ways of practice are equal.

Buddha Shakyamuni taught us innumerable ways of practice. It is up to us to choose the one that is compatible with the depth of our root nature, level of achievement and manner of living. Regardless of the practice we choose, the three basic guidelines are enlightenment, right and proper thoughts, and purity.

We have to be extremely careful living in our time. The Surangama Sutra tells us that we are now living in the Dharma-ending age when pollution of both the mind and the environment are at their worst. There are countless numbers of deviated thinking teachers in this time who are creating great chaos. It is crucial that we use the standards taught by the Buddha to distinguish between proper and deviated.

The Pure Land sutras teach us how to start our practice with the Three

Conditions. These three have been the foundation of Buddhahood throughout eternity. All Buddhas say that Buddhahood is achieved through any one of an infinite number of methods. However, every method requires the Three Conditions as a foundation. This is similar to building a house. No matter how many houses we are building, each requires a good foundation. The First Condition includes:

(A) Showing respect and care for ones parents,

(B) Listening carefully to and respecting teachers and elders,

(C) Showing compassion by not killing and

(D) Following the Ten Good Conducts.

If we act accordingly, then we will benefit from this First Condition.

The practice of Filial Piety is showing respect and caring for one's parents. The foundation of Chinese civilization has been built on filial piety, as was Buddhism in India. The Chinese character "Shiao" means filial piety. The top part means old age while the bottom part means son. When the two are put together, it gives us the meaning of one entity. It is vastly expansive and never-ending. It speaks of the generations before ours and of those to follow.

I have met many westerners who asked me about the Chinese tradition of paying respect to ancestors they did not even know about. They did not understand that all of life is just one entity with no beginning and no end. Only Buddhism can carry filial piety to perfection.

Being filial does not simply mean taking care of parents financially, it goes beyond that to helping them cultivate their minds to a higher level of living and wisdom. Buddha Shakyamuni, our "Original Teacher", taught this to us. If our actions such as not doing well at school, not

following rules and listening to teachers, not getting along with friends, relatives or co-workers; generally not living up to our parent's expectations and thus worrying them, then we have done poorly at filial piety. In other words, making our parents happy is part of filial piety. But most importantly, not until we reach the state of Buddhahood, will we perfectly fulfill filial respect for our parents and ancestors.

The second part of the First Condition is following and respecting teachers and elders. In his forty-nine years of teaching, Buddha Shakyamuni showed us how to correctly live our lives. Following his teachings shows our respect for him.

The third part of the First Condition is cultivating compassion and not killing. There is a big difference between love and compassion. Love comes from feelings; compassion comes from wisdom. Love is unstable and unreliable. We may love someone today but not tomorrow. When someone tells us that he or she loves or hates us, we would do well not to take it too seriously. However, compassion is for forever because it is based on the wisdom that is part of the true mind, our original self. It is not based on emotion. We can start by showing compassion and kindness for our family and keep expanding until we include every sentient being in the ten directions. Developing this level of compassion is another part of the cultivation that will lead us to enlightenment.

The fourth part of the first Condition includes following the Ten Good Conducts. These are no killing, stealing, sexual misconduct, lying, abusive language, bearing tales, seductive words, greed, anger or ignorance. The first three are disciplines of the body, the next four are disciplines of the mouth and the last three are disciplines of the mind.

One who follows the Ten Good Conducts in their daily life acquires a solid foundation for self-cultivation. To be truthful, understanding the principles is easy; however, putting them into practice requires a high level of wisdom. There is some flexibility in practicing the Ten Good Conducts, which is why the guidance of a good teacher and the

encouragement of our fellow classmates or practitioners are essential in helping us to attain enlightenment in this lifetime. This is why the respect and sincerity towards our teachers and elders are part of the foundation and a prerequisite for our cultivation.

Having achieved the First Condition in this area will have a positive effect on one's prosperity and well being in both the human and the heavenly worlds. The sutras call those who accomplish this, "good men and good women" because they are ready to accept the teachings and follow the precepts to attain purity of mind.

The Second Condition is:

(A) Abiding by taking refuge in the Three Jewels of the Buddha, Dharma and Sangha,

(B) Following the precepts, laws and customs and

(C) Behaving in a dignified and proper manner.

I have discussed these earlier in this talk.

The Third Condition is:

(A) Generating the Bodhi mind,

(B) Deeply believing in the Law of Cause and Effect

(C) Reciting and upholding Mahayana sutras and

(D) Encouraging others to advance on the path to enlightenment.

In generating the Bodhi mind, one commits oneself to achieving ultimate enlightenment. Enlightenment refers to a perfect and complete understanding of life and the universe. If we cannot reach it then we can at least obtain a clear understanding of it.

The second part of the Third Condition is deeply believing in the Law of Cause and Effect. Nothing is beyond this law. All other laws in the universe revolve around it. However, one can control one's own cause and effect. How can this be done? There is nothing we can do about past causes once the thought or action has been done, but we can control the "condition." For a cause to generate an effect, a condition has to exist. By controlling the circumstance or condition, one prevents the cause from coming into effect. For example, if we place a seed on a rock, it will not grow. However, if we plant it in fertile soil where the sun shines and water it carefully, then it can grow. Once we learn how to control the condition, then everything we wish for can be obtained. Knowing this and acting accordingly, we will be liberated from aging, sickness and the cycle of birth and death.

All dharmas are generated by the mind. For example, why does a person become old? When a person reaches a certain age, he or she starts thinking "old." I have spoken with a number of Buddhist doctors about why people become old. They agreed with me that when people are working, they do not think about old age. However, after they have been retired a few years they look as if they were twenty years older! Why? Retired people who are no longer working start thinking every day about becoming old. After a while, they start to age more rapidly and then to become sick. Once they get sick, they start thinking about going to the hospital. All this came about from wandering thoughts.

However, this is not the case for people who successfully practice the Buddha Name Chanting Method. My late teacher, Mr. Bing-Nan Lee, lived to be ninety-seven years old but looked more like seventy. He cooked for himself and washed his own clothes. Not until his last two years did he accept any care. He was healthy, had a strong voice and was giving lectures up until two weeks before he passed away. Why? He did

not think about sickness or old age. We will not get sick if we do not think about getting sick, we will not age if we do not think about old age and we will not die if we do not think about death.

Buddhism provides the principles, methods and practices to accomplish this. The art of living can be mastered once we fully understand and practice Buddhism. It teaches us to maintain a healthy mind. A healthy mind creates a healthy body. All sickness comes from pollution and the worst pollution is that of the mind. The Buddha called this pollution the Three Poisons of Greed, Anger and Ignorance. Between the pollution of the environment and that of our mind how can we not get sick? However, even with the worst pollution around us, a person who is free of the three poisons will not become sick.

All the Buddhas and Bodhisattvas set examples so beings can see that we may live happy, prosperous and perfect lives. Seeing this, people will want to follow our example. We are supposed to be role models for society. However, if people see Buddhists living a miserable life, no one will want to learn from us!

The more we understand the Buddha's teachings, the more joy we will receive from them. To comprehend the profound meaning within, one needs to practice earnestly. Understanding and cultivation are equally important in complementing each other to attain even deeper understanding and cultivation. Achieving this, one will experience true inner joy and peace. If we are not experiencing some of this joy and are instead filled with worries then we need to take a good look at ourselves, to see whether or not we are practicing in accordance with the teachings. If not, find out where the problem lies and correct it. Doing this properly, we will be on the right path of Buddhism.

Regardless of the situations we encounter, adverse or favorable, keep focused and concentrate on achieving enlightenment. The fifty-three visits that Sudhana had in the Flower Adornment Sutra represented people from all walks of life portrayed by fifty-three enlightened Bodhisattvas. This shows us that people of any profession can become a Buddha or Bodhisattva. We do not have to change our job or the environment, in which we live but can practice wherever we are. The

benefits begin the minute we start to correct our thoughts and actions.

We would do well to live our lives with a clear mind and to be proper in thought and action, not being tempted by erroneous influences. If we are able to do this, then no matter which method we choose we will be true followers of the Buddha. As our daily thinking becomes clearer, our mind will become purer, enabling us to live happier, peaceful and fulfilling lives.

When I heard of a suggestion made by the late Mr. Lian-Jui Xia to use the name Pure Land Buddhist Learning Center instead of the traditional name of temple, I thought it was appropriate for today's society. Buddhism has always been forward thinking not backward. It has adapted to existing cultures and localities.

When Buddhism first came to China, it took on aspects of the Chinese culture. The temples had a Chinese appearance, the monks and nuns clothing was in the Chinese style. If the temples had followed Indian design, the Chinese would not have wanted to enter such a foreign looking place. The teachings were interpreted in a way that enabled the Chinese people to merge them into their daily lives, thus they were readily accepted. The Diamond Sutra tells us that nothing is permanent, while the Surangama Sutra explains that everything should accord with the minds of sentient beings. All this is to remind us to accord with local conditions.

At a talk one time in Miami, there were quite a few Buddhists who were westerners. I told them that Buddhism had not yet officially come to America. They asked why I had said that when Buddhism was very popular in America. I asked them," Have you ever seen Buddhist statues with features that resemble a westerner?" They briefly thought about it and realized that what I had said was true. When Buddhism spread to China, pictures and statues of Buddhas and Bodhisattvas adopted Chinese features. In Japan, they have Japanese features. The same applies to Thailand, Tibet and so on. Buddhas and Bodhisattvas do not have only one fixed appearance, rather they appear in the form that is most acceptable and comfortable for the local people.

Furthermore, Buddhism adapts to take on the aspects of the local culture. In America, a typical Buddhist temple needs to look like the White House and not like a traditional Chinese temple. When Americans see a Chinese temple, they would think of it as foreign and might not feel comfortable going in. However, if the buildings look like the White House, they would go in uninvited! Do you not think that they would be happy to see Buddhas and Bodhisattvas with western features? They certainly would.

We need to remember that Buddhism is an education. As it spreads through America, it will take on a more western appearance just as it did when Indian teachers brought it to China, where it took on a Chinese appearance. As Buddhism adapts to new cultures, it will remain current with the times, thus appealing to more people. Those, who accept it, will be able to apply the teachings in solving their personal as well as social problems. As Buddhism is accepted, it will bring peace and prosperity to those people as well as to the whole world. Understanding this will help us to begin our cultivation.

After the Pure Land Learning Center was officially established, Five Guidelines were set up for practice:

1) The Three Conditions,

2) The Six Principles of Harmony,

3) The Three Learnings,

4) The Six Paramitas or Principles and

5) The Ten Great Vows of Universal Worthy Bodhisattva.

These Five Guidelines can bring us happiness and prosperity if we make them a part of our daily lives.

The Six Paramitas or Principles, one of these Five Guidelines, represent the six goals that Bodhisattvas practice. They are giving, precepts, patience, diligence, deep concentration and wisdom. A homemaker, who daily performs the same chores and constantly complains about them, will find that with this attitude, he or she has created a certain destiny within the cycle of birth and death. On the other hand, if one is awakened and devotes himself or herself to accomplishing the Six Principles, the results will be quite different.

For example, the Principle of Giving is achieved when one takes care of the family with wisdom and tireless labor. The Principle of Precepts is achieved when one sets priorities and puts things into order; the Principle of Patience when one increases patience while working; the Principle of Diligence when one tries to improve daily; the Principle of Concentration when one is no longer affected by external factors and the Principle of Wisdom when one is clear-minded. A pure mind has no attachments therefore it never gets tired. On the other hand, a polluted mind becomes easily tired without having doing much. The difference lies in the way we think, when this changes, so will the results. Wherever one is, at work or with friends, one can strive to achieve the Six Principles. Cultivation is not being separated from family or society, but is perfected within one's daily life. One, who truly knows how to cultivate, accumulates infinite good fortune and merits.

In conclusion, the most important principles of the Buddha's teachings are having purity of mind, thoroughly seeing through to true reality, letting go of all worries and attachments and serving all sentient beings with a joyful heart. May you all learn and practice the "Art of Living" so that your lives will be happy and fulfilling.

Questions and Answers

Question. How do we purify our minds so we can remain forever young?

Answer. This is a good question. The sutras tell us that anything that has a physical image is unreal. We can apply or use these physical images, but we cannot foster attachments for them. Attachments create impurity in our mind, deterring us from achieving enlightenment. This applies to all forms of practice in Buddhism. Even the Pure Land School, which many agree is the easiest to practice, requires that although one who wishes to be born into the Pure Land can take their remaining karma with them, they cannot have any existing worries or attachments. Therefore, a person with worries or attachments cannot transcend the cycle of birth and death. Life becomes harder as we pass through the cycles of rebirth.

Earlier in this talk, I spoke of filial piety. Up until 1995, the only attachment I had left was for my ninety-one year old mother, who lived in China. When I met with her about ten years earlier in Hong Kong, I persuaded her to practice the Buddha Name Chanting Method. When I spoke with her on the telephone several years ago, she still had strong attachments for her sons and grandchildren. Not until a year ago did she finally let go of all attachments. She told me that she had seen Buddha Amitabha twice and Guan Yin Bodhisattva once. In addition, she had prior knowledge of when she would be leaving this world. On May 29, 1995, she passed on and was born into the Western Pure Land. At her funeral, people were aware of a radiant glow and a pleasing yet unfamiliar fragrance. Her complexion appeared similar to that of a live person. After eight days, her body was still soft. Upon her cremation, more than three hundred sharira, or relics, were found. All this is evidence that she had been successfully born into the Pure Land.

In conclusion, once we are rid of worries and attachments we can go to the Western Pure Land whenever we wish. By maintaining a

pure, non-discriminating, compassionate and kind heart, one holds the key to remaining youthful.

Question. Why do some Buddhists exclude the five pungent vegetables from their diet?

Answer. Some Buddhists who follow a strict diet do not eat the five pungent vegetables; onions, garlic, chives, green onions and leeks. The Buddha said that these adversely affect those who are in the early stages of cultivation. If eaten cooked, they produce hormones. Eaten raw, they may affect the liver, leading one to become irritable and less able to concentrate. Please understand that this only happens if you eat them in large quantities. There is no problem if a moderate amount is used for cooking.

The same applies for alcohol and intoxicants. Intoxication can be a factor in causing erroneous behavior. The Buddha warned people against alcohol or intoxicants to guide them in the avoidance of committing misdeeds due to intoxication. Therefore, the precepts that the Buddha set forth really depend upon the environment and the situation that we are in.

Our society is different from that of Buddha Shakyamuni's. If he were to re-appear in this world, I am sure the Buddha would encourage the use of garlic, simply because it can be used to cure some diseases, especially lung disease.

Many years ago, I was teaching at the Eastern Buddhist College. During that period, we found out that a few of the students had lung diseases. Dr. Tang, who was one of the professors, suggested that they use garlic for treatment. He told us of an event that had happened in China some time ago. A patient was told by his doctor that due to his end stage of TB, he only had three months to live. The patient's family was also told to let him have anything he asked for, with one condition; that he

lived apart from his family. His family, therefore, built a room for him to live in a vegetable garden and delivered meals to him every day.

In that garden, grew a large amount of garlic. Due to his isolation and boredom, he tried the garlic raw and discovered that he enjoyed the taste of it. Soon the garlic became more of a snack for him. Three months later, he was still alive, and months after that, he was becoming healthier and healthier. His family found it strange and thinking there had been a misdiagnosis took him back to the hospital.

The doctor was astonished at what he saw and immediately gathered a group of specialists to investigate his patient's case. Finally, they found out it was the garlic that cured the disease! From then on, many medicines for lung disease have been made with garlic. Regretfully, when Dr. Tang suggested that those students use garlic for treatment, his suggestion was not accepted. The students did not want to violate the precepts even though their illness was contagious. Therefore, precepts have to be flexible and to consider environmental conditions. Nowadays, almost everything we eat, such as, meat, fish and even vegetables, contains either chemicals or preservatives, which are harmful to us. In addition, we are seeing more and more people with diseases that have not previously existed.

Even the taste of meat is different now. Years ago, chicks and piglets were raised in the open, so they were happier and that affected the taste of the meat. Now animals are raised in a narrow space with no place to move. Do you think they are happy? I heard that in Taiwan, the piglets are injected with chemicals so they grow more quickly. Their life span is only six months and the chickens only live for six weeks! Even vegetables and grains are no exceptions to being contaminated. How could we not get sick?

Therefore, garlic is good for us, although it is harmful to our eyes when taken in large quantities.

Question. The Buddha taught us not to kill, but what should we do about insects such as mosquitoes and flies?

Answer. The Buddha not only taught us to protect all animals, but also plants. Even plants have lives and grow with dignity. Therefore, unless there is absolutely no space for us to walk around them, we should not step on them because that behavior is an insult and disrespectful to the plants.

Normally, when a tree is as tall as human, there is a tree spirit. In ancient times, monks often lived in mountain huts. Three days before they cut a tree to build the hut, they would respectfully tell of their intention and ask the tree spirit to move to a safe place. This method can be applied to insects. In order to keep our houses and environment clean and our family healthy, we can stand in front of a statue of the Buddha or Bodhisattva three days before our actions and ask the insects to move. Some people who have done so with sincere and kind hearts have received good results.

<end of file>

ATI: A Glossary of Pali and Buddhist Terms: <a
href="http://www.accesstoinsight.org/glossary.html#">

This glossary covers many of the Pali words and technical terms that you may come across
articles available on this website. The "[MORE]" link that follows some entries will ta
detailed article on the selected topic.

Many of the entries have been adapted (with permission) from the glossaries in the books <a
href="lib/thai/index.html#straight">Straight from the Heart, <a
href="lib/thai/index.html#thingsas">Things As They Are, and <a
href="lib/modern/thanissaro/wings/index.html">The Wings to Awakening.

<h2>A</h2>
Abhidhamma: (1) In the discourses of the Pali Canon
"higher Dhamma," and a systematic attempt to define the Buddha's teachings and understan
interrelationships. (2) A later collection of analytical treatises based on lists of categories dra
teachings in the discourses, added to the Canon several centuries after the Buddha's life. <b
href="canon/abhidhamma/index.html">MORE]

abhiñña: Intuitive powers that come from the
concentration: the ability to display psychic powers, clairvoyance, clairaudience, the ability to
thoughts of others, recollection of past lifetimes, and the knowledge which does away with m
(see asava).

acariya: Teacher; mentor. See <a href="#kalyanamitta"

adhitthana: Determination; resolution. One of the ten pe
href="#parami">paramis).

ajaan: (Thai; also "Ajarn", "Ajahn", etc.). Teacher; mentor. E
acariya.

akaliko: Timeless; unconditioned by time or season.

akusala: Unwholesome, unskillful, demeritorious. See its c
href="#kusala">kusala.

anagami: Non-returner. A person who has abandoned the

bind the mind to the cycle of rebirth (see samyojana), an
will appear in one of the Brahma worlds called the Pure Ab
attain nibbana, never again to return to this world.

anapanasati: Mindfulness of breathing. A meditation p
maintains one's attention and mindfulness on the sensations of breathing. [<a
href="canon/sutta/majjhima/mn118.html">MORE]

anatta: Not-self; ownerless. [<a
href="lib/modern/thanissaro/notself2.html">MORE]

anicca: Inconstant; unsteady; impermanent.

anupadisesa-nibbana: <
fuel remaining (the analogy is to an extinguished fire whose embers are cold) -- the <a
href="#nibbana">nibbana of the arahant after his passing away. [<a
href="canon/khuddaka/iti/iti2.html#44">MORE]

anupubbi-katha: Gradual instruction. The Buddha's meth
guides his listeners progressively through increasingly advanced topics: generosity (see <a
href="#dana">dana), virtue (see sila), heavens, draw
and the four noble truths. [MORE]

anusaya: Obsesssion; underlying tendency. (The etymolo
"lying down with"; in actual usage, the related verb (anuseti) means to be obsessed.)
major obsessions to which the mind returns over and over again: obsession with sensual pa
(kama-raganusaya), with resistance (patighanusaya), with views (ditthanus
uncertainty (vicikicchanusaya), with conceit (manusaya), with passion for beco
(bhava-raganusaya), and with ignorance (avijjanusaya). Compare <a
href="#samyojana">samyojana.

apaya-bhumi: State of deprivation; the four lower lev
which one might be reborn as a result of past unskillful actions (see k
rebirth in hell, as a hungry ghost (see peta), as an angry demon
href="#asura">Asura), or as a common animal. None of these states is permanent.
href="#sugati">sugati. [MORE]

arahant: A "worthy one" or "pure one"; a person whose mi

(see kilesa), who has abandoned all ten of the fetters that binc
cycle of rebirth (see samyojana), whose heart is free of n
asava), and who is thus not destined for further rebirth. A title
and the highest level of his noble disciples.

arammana: Preoccupation; mental object.

ariya: Noble, ideal. Also, a "Noble One" (see <a
href="#ariya-puggala">ariya-puggala).

ariyadhana: Noble Wealth; qualities that serve as 'capi
liberation: conviction (see saddha), virtue (see <a
href="#sila">sila), conscience, fear of evil, erudition, generosity (see <a
href="#dana">dana), and discernment (see paññ

ariya-puggala: Noble person; enlightened individual.
realized at least one of the four noble paths (see magga) or t
phala). Compare puthujjana

ariya-sacca: Noble Truth. The word "ariya" (noble) can
standard, and in this context means "objective" or "universal" truth. There are four: stress, th
stress, the disbanding of stress, and the path of practice leading to the disbanding of stress.
href="lib/study/truths.html">MORE]

asava: Mental effluent, pollutant, or fermentation. Four quali
views, becoming, and ignorance -- that "flow out" of the mind and create the flood of the rou
rebirth.

asubha: Unattractiveness, loathsomeness, foulness. The B
contemplation of this aspect of the body as an antidote to lust and complacency. See also <
href="#kayagata-sati">kayagata-sati. [<a
href="canon/sutta/anguttara/an10-060.html#asubha">MORE]

Asura: A race of beings who, like the Titans of Greek mythol
href="#deva">devas for sovereignty over the heavens and lost. See <a
href="#apaya-bhumi">apaya-bhumi. [MORE<

avijja: Unawareness; ignorance; obscured awareness; delusi

the mind. See also moha. [MORE

ayatana: Sense medium. The inner sense media are the s
nose, tongue, body, and mind. The outer sense media are their respective objects.
<hr>
<h2>B <img src="icon/scrollup.gif" alt="[go to top]"><
bhante: Venerable sir; often used when addressing a Budd

bhava: Becoming. States of being that develop first in the m
experienced as internal worlds and/or as worlds on an external level. There are three levels
the sensual level, the level of form, and the level of formlessness.

bhavana: Mental cultivation or development; meditation. T
grounds for meritorious action. See also dana and <a href="#si
[MORE]

bhikkhu: A Buddhist monk; a man who has given up the h
life of heightened virtue (see sila) in accordance with the <a
href="#vinaya">Vinaya in general, and the Patimokkh
particular. See sangha, parisa
href="#upasampada">upasampada. [<a href="canon/vinaya/bhikkhu-pati.htm

bhikkhuni: A Buddhist nun; a man (woman) who has give
life to live a life of heightened virtue (see sila) in accordance with
href="#vinaya">Vinaya in general, and the Patimokkh
particular. See sangha, parisa
href="#upasampada">upasampada. [<a href="canon/vinaya/bhikkhuni-pati.h

bodhi-pakkhiya-dhamma: "Wings to Awa
principles that are conducive to Awakening and that, according to the Buddha, form the hea
[1] the four frames of reference (see satipatthana); [2] fo
exertions (sammappadhana) -- the effort to prevent unskillful states from arising in the mind,
whatever unskillful states have already arisen, to give rise to the good, and to maintain the g
arisen; [3] four bases of success (iddhipada) -- desire, persistence, intentness, circumspecti
dominant factors (indriya) -- conviction, persistence, mindfulness, concentration, discernmen
strengths (bala) -- identical with [4]; [6] seven factors for Awakening (bojjhanga) -- mindfulne
investigation of phenomena, persistence, rapture (see piti), seren
concentration, equanimity; and [7] the eightfold path (magga)

Attitude, Right Speech, Right Activity, Right Livelihood, Right Effort, Right Mindfulness, Righ
Concentration. [MORE]

bodhisatta: "A being (striving) for Awakening"; the term
Buddha before he actually become Buddha, from his first aspiration to Buddhahood until the
Awakening. Sanskrit form: Bodhisattva.

brahma: "Great One" -- an inhabitant of the non-sensual h
formlessness. [MORE]

brahma-vihara: The four "sublime" or "divine" abod
through the development of boundless metta (goodwill), <a
href="#karuna">karuna (compassion), mudita (appre
href="#upekkha">upekkha (equanimity).

brahman (brahmin): The brahman caste of India has long
members, by their birth, are worthy of the highest respect. Buddhism borrowed the term bra
those who have attained the goal, to show that respect is earned not by birth, race, or caste
spiritual attainment. Used in the Buddhist sense, this term is synonymous with <a
href="#arahant">arahant.

buddho: Awake; enlightened. An epithet for the Buddha.

Buddha: The name given to one who rediscovers for hims
Dhamma, after a long period of its having been forgotten by the world. According to tradition
line of Buddhas stretching into the distant past. The most recent Buddha was born Siddhatth
in the sixth century BCE. A well-educated and wealthy youn
relinquished his family and his princely inheritance in the prime of his life to search for true f
an end to suffering (dukkha). After seven years of austerities
rediscovered the "middle way" and achieved his goal, becoming Buddha. [<a
href="ptf/buddha.html">MORE]

<hr>
<h2>C <img src="icon/scrollup.gif" alt="[go to top]">
cankama: Walking meditation, usually in the form of walk
a prescribed path.

cetasika: Mental concomitant (see

href="#sanna">sañña, and sankhara</

citta: Mind; heart; state of consciousness.

<hr>
<h2>D <img src="icon/scrollup.gif" alt="[go to top]">
dana: Giving, liberality; offering, alms. Specifically, giving of a
requisites to the monastic order. More generally, the inclination to give, without expecting an
repayment from the recipient. Dana is the first theme in the Buddha's system of gradual train
href="#anupubbi">anupubbi-katha), the first of the ten par
the seven treasures (see dhana), and the first of the three gro
meritorious action (see sila and bhavana
href="ptf/dana.html">MORE]

deva (devata): Literally, "shining one" -- an inhabitant of the h
sagga and sugati). [<a
href="ptf/sagga.html">MORE]

Devadatta: A cousin of the Buddha who tried to effect a
and who has since become emblematic for all Buddhists who work knowingly or unknowingl
religion from within.

dhamma (Skt. dharma): (1) Event; a phenomenon in and
quality; (3) doctrine, teaching; (4) nibbana. Also, principles o
human beings ought to follow so as to fit in with the right natural order of things; qualities of
should develop so as to realize the inherent quality of the mind in and of itself. By extension
(usu. capitalized) is used also to denote any doctrine that teaches such things. Thus the Dha
denotes both his teachings and the direct experience of nibbana
which those teachings are aimed.

Dhamma-vinaya: "doctrine (
discipline (vinaya)." The Buddha's own name for the religion h

dhana: Treasure(s). The seven qualities of conviction, virtue
href="#sila">sila), conscience & concern, learning, generosity (see <a
href="#dana">dana), and wisdom.

dhatu: Element; property, impersonal condition. The four phy

properties are earth (solidity), water (liquidity), wind (motion), and fire (heat). The six elemen
the above four plus space and consciousness.

dhutanga: Voluntary ascetic practices that monks and ot
undertake from time to time or as a long-term commitment in order to cultivate renunciation
and to stir up energy. For the monks, there are thirteen such practices: (1) using only patche
using only one set of three robes; (3) going for alms; (4) not by-passing any donors on one's
eating no more than one meal a day; (6) eating only from the alms-bowl; (7) refusing any foo
the alms-round; (8) living in the forest; (9) living under a tree; (10) living under the open sky;
in a cemetery; (12) being content with whatever dwelling one has; (13) not lying down. [<
href="lib/thai/boowa/thingsas.html#princ">MORE]

dosa: Aversion; hatred; anger. One of three unwholesome ro
href="#mula">mula) in the mind.

dukkha(m): Stress; suffering; pain; distress; discontent. <b
href="ptf/dukkha.html">MORE]

<hr>
<h2>E <img src="icon/scrollup.gif" alt="[go to top]"><
effluents: See asava.

ekaggatarammana: Singleness of preoccupatio
meditation, the mental quality that allows one's attention to remain collected and focused on
meditation object. Ekaggatarammana reaches full maturity upon the development of
jhana.

ekayana-magga: A unified path; a direct path. An epithet
being mindful of the four frames of reference: body, feelings, mind, and mental qualities.

evam: Thus; in this way. This term is used in Thailand as a f
sermon.

<hr>
<h2>F <img src="icon/scrollup.gif" alt="[go to top]"><
foundation of mindfulness: see Satipatthana.

frame of reference: see Satipatt

<hr>
<h2>G <img src="icon/scrollup.gif" alt="[go to top]">
gotarabhu-ñana: "Change of lineage knowledge":
href="#nibbana">nibbana that changes one from an ordinary person (<a
href="#puthujjana">puthujjana) to a Noble One (ari
<hr>
<h2>H <img src="icon/scrollup.gif" alt="[go to top]">
Hinayana: "Inferior Vehicle," originally a pejorative term -
who called themselves followers of the Mahayana, the "Great Vehicle" -- to denote the path
those who adhered only to the earliest discourses as the word of the Buddha. Hinayanists re
the later discourses, composed by the Mahayanists, that claimed to contain teachings that th
too deep for his first generation of disciples, and which he thus secretly entrusted to undergr
The Theravada school of today is a descendent of the Hin

hiri-ottappa: "Conscience and concern"; "moral shame and mor
emotions -- the "guardians of the world" -- are associated with all skillful actions. Hiri i
conscience that restrains us from doing deeds that would jeopardize our own self-respect; <
healthy fear of committing unskillful deeds that might bring about harm to ourselves or other
href="#kamma">kamma. [MORE]

<hr>
<h2>I <img src="icon/scrollup.gif" alt="[go to top]"></h
idappaccayata: This/that conditionality. This name f
the Buddha discovered on the night of his Awakening stresses the point that, for the purpose
suffering and stress, the processes of causality can be understood entirely in terms of forces
that are experienced in the realm of direct experience, with no need to refer to forces operat
that realm. [MORE]

<hr>
<h2>J <img src="icon/scrollup.gif" alt="[go to top]"></
jhana (Skt. dhyana): Mental absorption. A state of strong con
a single physical sensation (resulting in rupa jhana) or mental notion (resulting in a
jhana). Development of jhana arises from the temporary suspension of the five hindranc
href="#nivarana">nivarana) through the development of five mental factors: <a
href="#vitakka">vitakka (directed thought), vicara (
href="#piti">piti (rapture), sukha (pleasure), and <a
href="#ekaggatarammana">ekaggatarammana (singleness of preoccupation). <b

href="ptf/jhana.html">MORE]

<hr>
<h2>K <img src="icon/scrollup.gif" alt="[go to top]"><
kalyanamitta: Admirable friend; a mentor or teacher c
href="ptf/kalyanamittata.html">MORE]

kamaguna: Strings of sensuality. The objects of the five
visible objects, sounds, aromas, flavors, and tactile sensations. Usually refers to sense expe
like the strings (guna) of a lute when plucked, give rise to pleasurable feelings (<a
href="#vedana">vedana). [MORE<

kamma (Skt. karma): Intentional acts that result in states o
[MORE]

kammatthana Literally, "basis of work" or "place of w
the "occupation" of a meditating monk: namely, the contemplation of certain meditation them
forces of defilement (kilesa), craving (tan
ignorance (avijja) may be uprooted from the mind. In the ordina
every new monk is taught five basic kammatthana that form the basis for contemplati
of the head (kesa), hair of the body (loma), nails (nakha), teeth (dan
skin (taco). By extension, the kammatthana include all the forty classical medit
Although every meditator may be said to engage in kammatthana, the term is most o
the particular Thai forest tradition lineage that was founded by Phra Ajaan Mun and Phra Aja
href="lib/thai/index.html">MORE]

karuna: Compassion; sympathy; the aspiration to find a wa
oneself and others. One of the ten perfections (paramis) and
"sublime abodes" (brahma-vihara).

kathina: A ceremony, held in the fourth month of the rainy s
sangha of bhikkhus receives a gift of cloth from lay people, bestows it on one of their membe
makes it into a robe before dawn of the following day. [<a
href="lib/modern/thanissaro/bmc1/ch07-1.html#1">MORE]

kaya: Body. Usually refers to the physical body (rupa-kaya
href="#rupa">rupa), but sometimes refers to the mental body (nama-kaya; se
href="#nama">nama).

kayagata-sati: Mindfulness immersed in the body. Th
covering several meditation themes: keeping the breath in mind; being mindful of the body's
mindful of one's activities; analyzing the body into its parts; analyzing the body into its physic
properties (see dhatu); contemplating the fact that the body is
to death and disintegration. [MORE]</

khandha: Heap; group; aggregate. Physical and mental c
personality and of sensory experience in general. The five bases of clinging (see <a
href="#upadana">upadana). See: nama (mental ph
href="#rupa">rupa (physical phenomenon), vedana</
href="#sanna">sañña (perception), sankha
fashionings), and viññana (consciousness).

khanti: Patience; forbearance. One of the ten perfections
href="#parami">paramis).

kilesa: Defilement -- lobha (pa
href="#dosa">dosa (aversion), and moha (delusion
forms, which include such things as greed, malevolence, anger, rancor, hypocrisy, arroganc
miserliness, dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication, and c

kusala: Wholesome, skillful, good, meritorious. An action ch
moral quality (kusala-kamma) is bound to result (eventually) in happiness and a favor
Actions characterized by its opposite (akusala-kamma) lead to sorrow. See <a
href="#kamma">kamma. [<a href="canon/sutta/majjhima/mn009.html#kusala

<hr>
<h2>L <img src="icon/scrollup.gif" alt="[go to top]"></
lakkhana: See ti-lakkhana

lobha: Greed; passion; unskillful desire. Also <a href="#ra
of three unwholesome roots (mula) in the mind.

loka-dhamma: Affairs or phenomena of the world. Th
eight: wealth, loss of wealth, status, loss of status, praise, criticism, pleasure, and pain. [
href="canon/sutta/anguttara/an08-006.html">MORE]

lokavidu: Knower of the cosmos. An epithet for the Buddh

lokuttara: Transcendent; supramundane (see <a href="#r
phala, and nibbana).

<hr>
<h2>M <img src="icon/scrollup.gif" alt="[go to top]">
magga: Path. Specifically, the path to the cessation of suffe
four transcendent paths -- or rather, one path with four levels of refinement -- are the path to
href="#sotapanna">stream entry (entering the stream to
ensures that one will be reborn at most only seven more times), the path to once-returning, t
non-returning, and the path to arahantship. See phala.

mahathera: "Great elder." An honorific title automaticall
href="#bhikkhu">bhikkhu of at least twenty years' standing. Compare <a
href="#thera">thera.

majjhima: Middle; appropriate; just right.

mara: The personification of evil and temptation.

metta: Loving-kindness; goodwill. One of the ten perfections
href="#parami">paramis) and one of the four "sublime abodes" (<a
href="#brahma-vihara">brahma-vihara).

moha: Delusion; ignorance (avijja).
unwholesome roots (mula) in the mind.

mudita: Appreciative/sympathetic joy. Taking delight in one
that of others. One of the ten perfections (paramis) and one o
abodes" (brahma-vihara).

mula: Literally, "root". The fundamental conditions in the mind
moral quality -- skillful (kusala) or unskillful (<a
href="#akusala">akusala) -- of one's intentional actions (see
three unskillful roots are lobha (greed), do
(aversion), and >moha (delusion); the skillful roots are their opp
href="#kilesa">kilesa (defilements).

<hr>
<h2>N <img src="icon/scrollup.gif" alt="[go to top]">
naga: A term commonly used to refer to strong, stately, and
elephants and magical serpents. In Buddhism, it is also used to refer to those who have atta
the practice.

nama: Mental phenomena. This term refers to the mental co
href="#khandha">khandhas, and includes: vedana (
href="#sanna">sañña (perception), sankhara
fashionings), and viññana (consciousness). Co
href="#rupa">rupa.

nama-rupa: Name-and-form; mind-and-matter; mentali
mental phenomena (nama) and physical phenomena <a hr
that constitutes the five aggregates (khandha), and which li
in the causal chain of dependent co-arising (paticca-samuppada).
href="canon/sutta/majjhima/mn009.html#namarupa">MORE]

nekkhamma: Renunciation; literally, "freedom from se
paramis. [MORE]</b

nibbana (Skt. nirvana): Liberation; literally, the "unbinding"
the mental effluents (see asava), defilements (see <a
href="#kilesa">kilesa), and the round of rebirth (see vatta</i
all that can be described or defined. As this term also denotes the extinguishing of a fire, it c
connotations of stilling, cooling, and peace. (According to the physics taught at the time of th
burning fire seizes or adheres to its fuel; when extinguished, it is unbound.) "Total nibbana"
contexts denotes the experience of Awakening; in others, the final passing away of an <a
href="#arahant">arahant. [MORE]

nimitta: Mental sign, image, or vision that may arise in med
nimitta refers to any image that arises spontaneously in the course of meditation. Par
nimitta refers to an image that has been subjected to mental manipulation.

nirodha: Cessation; disbanding; stopping.

nivarana: Hindrances to concentration -- sensual desire,

drowsiness, restlessness & anxiety, and uncertainty.
<hr>
<h2>O <img src="icon/scrollup.gif" alt="[go to top]">
opanayiko: Referring inwardly; to be brought inward. Ar

<hr>
<h2>P <img src="icon/scrollup.gif" alt="[go to top]">
pabbajja: "Going forth (from home to the homeless life)";
href="#samanera">samanera (samaneri), or novice monk (nun). See <a
href="#upasampada">upasampada.

paccattam: Personal; individual.

paccekabuddha: Private Buddha. One who, like a Buddha
without the benefit of a teacher, but who lacks the requisite store of p
teach others the practice that leads to Awakening. On attaining the goal, a paccekabuddha l
life. [MORE]

Pali: The canon of texts preserved by the Theravada school ar
language in which those texts are composed. [MORE]</b

pañña: Discernment; insight; wisdom; intelligen
ingenuity.

papañca: Complication, proliferation. The tendency
proliferate issues from the sense of "self." This term can also be translated as self-reflexive t
reification, falsification, distortion, elaboration, or exaggeration. In the discourses, it is freque
in analyses of the psychology of conflict. [MOR

parami (also paramita): Perfection of the character
qualities developed over many lifetimes by a bodhisatta, w
group in the Pali Canon only in the Jataka ("Birth Stories"): generosity (
virtue (sila), renunciation (nekkhamm
discernment (pañña), energy/persistence (<a
href="#viriya">viriya), patience/forbearance (khanti), t
(sacca), determination (adhitthana<
(metta), and equanimity (upekkha
href="lib/study/perfections.html">MORE]

parinibbana: Total Unbinding; the complete cessation
href="#khandha">khandhas that occurs upon the death of an <a href="#arahant"

parisa: Following; assembly. The four groups of the Buddha
include monks, nuns, laymen, and laywomen. Compare sangha<
href="#bhikkhu">bhikkhu,
bhikkhuni, upasaka/upasika</a

pariyatti: Theoretical understanding of <a href="#dhamma
obtained through reading, study, and learning. See patipatti
href="#pativedha">pativedha. [MOR

paticca-samuppada: Dependent co-arising; dependent originati
the aggregates (khandha) and sense media (<a href="#
interact with ignorance (avijja) and craving (<a href="#tanha
to bring about stress and suffering (dukkha). As the interactio
there are several different versions of paticca samuppada given in the suttas. In the most co
starts with ignorance. In another common one, the map starts with the interrelation between
href="#nama">nama) and form (rupa) on the one hand
consciousness (viññana) on the other. [MO
href="canon/sutta/samyutta/sn12-002.html">SN XII.2, <a href="canon/sutta/digha/dn15
]

Patimokkha: The basic code of monastic discipline, co
monks (bhikkhus) and 311 for nuns (<
See Vinaya.

patipada: Road, path, way; the means of reaching a goal
"Middle way" (majjhima-patipada) taught by the Buddha; the path of practice describe
noble truth (dukkhanirodhagamini-patipada). [MORE</

patipatti: The practice of Dhamma
mere theoretical knowledge (pariyatti). See also <a
href="#pativedha">pativedha. [MOR

pativedha: Direct, first-hand realization of the <a
href="#dhamma">Dhamma. See also pariyatti a

href="#patipatti">patipatti. [MORE</

Peta: A "hungry shade" or "hungry ghost" -- one of a class of
realms, sometimes capable of appearing to human beings. The petas are often depicted in
starving beings with pinhole-sized mouths through which they can never pass enough food
hunger. [MORE]

phala: Fruition. Specifically, the fruition of any of the four tra
(see magga).

phra: (Thai) Venerable. Used as a prefix to the name of a mo
href="#bhikkhu">bhikkhu).

piti: Rapture; bliss; delight. In meditation, a pleasurable quality
reaches full maturity upon the development of the second level of jhan

puja: Honor; respect; devotional observance. Most commonly
observances that are conducted at monasteries daily (morning and evening), on <a
href="#uposatha">uposatha days, or on other special occasions. [<a
href="lib/misc/chanting/index.html">MORE]

puñña: Merit; worth; the inner sense of well-bei
having acted rightly or well and that enables one to continue acting well.

puthujjana: One of the many-folk; a "worlding" or run-of
ordinary person who has not yet realized any of the four stages of Awakening (see <a
href="#magga">magga). Compare ariya-puggala</
<hr>
<h2>Q <img src="icon/scrollup.gif" alt="[go to top]">
<hr>
<h2>R <img src="icon/scrollup.gif" alt="[go to top]">
raga: Lust; greed. See lobha.

run-of-the-mill person: See puthujjana.

rupa: Body; physical phenomenon; sense datum. The basic
"appearance" or "form." It is used, however, in a number of different contexts, taking on diffe
meaning in each. In lists of the objects of the senses, it is given as the object of the sense o

one of the khandha, it refers to physical phenomena or sen
appearance or form being the defining characteristics of what is physical). This is also the m
carries when opposed to nama, or mental phenomena.

<hr>
<h2>S <img src="icon/scrollup.gif" alt="[go to top]"><
sabhava-dhamma: Condition of nature; any phe
quality as experienced in and of itself.

sacca: Truthfulness. One of the ten perfections (<a
href="#parami">paramis).

saddha: Conviction, faith. A confidence in the Buddha that
willingness to put his teachings into practice. Conviction becomes unshakeable upon the att
stream-entry (see sotapanna).

sadhu: (exclamation) "It is well"; an expression showing app

sagga: Heaven, heavenly realm. The dwelling place of the <
href="#deva">devas. Rebirth in the heavens is said to be one of the rewards for pra
(see dana) and virtue (see sila). Lik
in samsara, however, rebirth here is temporary. See also <
href="#sugati">sugati. [MORE]

sakadagami: Once-returner. A person who has abanc
fetters that bind the mind to the cycle of rebirth (see samyojana</
weakened the fetters of sensual passion and resistance, and who after death is destined to
world only once more.

sakkaya-ditthi: Self-identification view. The view tha
identifies any of the khandha as "self"; the first of the ten fe
href="#samyojana">samyojana). Abandonment of sakkaya-ditthi is one of the
stream-entry (see sotapanna). [<a
href="canon/sutta/samyutta/sn22-047.html">MORE]

Sakyamuni: "Sage of the Sakyans"; an epithet for the B

sakya-putta: Son of the Sakyan. An epithet for Buddhi

having been a native of the Sakyan Republic.

sallekha-dhamma: Topics of effacement (effacin
wants, being content with what one has, seclusion, uninvolvement in companionship, persis
href="#sila">sila), concentration, discernment, release, and the direct knowing ar
release.

samadhi: Concentration; the practice of centering the min
or preoccupation. [MORE]

samana: Contemplative. Literally, a person who abandons
obligations of social life in order to find a way of life more "in tune" (sama) with the wa
nature.

samanera (samaneri): Literally, a small <a href="#sama
novice monk (nun) who observes ten precepts and who is a candidate for admission to the o
href="#bhikkhu">bhikkhus (bhikkhunis). See <a
href="#pabbajja">pabbajja.

sambhavesin: (A being) searching for a place to take

sammati: Conventional reality; convention; relative truth; s
conjured into being by the mind.

sampajañña: Alertness; self-awareness;
comprehension. See sati.

samsara: Transmigration; the round of death and rebirth.
href="#vatta"><i>vatta</i>. [MORE]

samvega: The oppressive sense of shock, dismay, and a
realizing the futility and meaninglessness of life as it's normally lived; a chastening sense of
complacency and foolishness in having let oneself live so blindly; and an anxious sense of u
to find a way out of the meaningless cycle. [<a href="lib/modern/thanissaro/affirming.htm

samyojana (sanyojana): Fetter that binds the mind to th
<i>vatta</i>) -- self-identification views (<a
href="#sakkaya-ditthi">sakkaya-ditthi), uncertainty (vicikiccha), grasping at p

practices (silabbata-paramasa); sensual passion (kama-raga), resistance (
passion for form (rupa-raga), passion for formless phenomena (arupa-raga), c
(mana), restlessness (uddhacca), and unawareness (avij
anusaya.

sanditthiko: Self-evident; immediately apparent; visible
epithet for the Dhamma.

sangha: On the conventional (sam
term denotes the communities of Buddhist monks and nuns; on the ideal (
level, it denotes those followers of the Buddha, lay or ordained, who have attained at least s
sotapanna), the first of the transcendent paths (see <a
href="#magga">magga) culminating in nibbana.
in the West, the term "sangha" has been popularly adapted to mean the wider sense of "con
on the Buddhist path," although this usage finds no basis in the Pali Canon. The term "<a
href="#parisa">parisa" may be more appropriate for this much broader meaning.
href="ptf/sangha.html">MORE]

sankhara: Formation, compound, fashioning, fabrication
that fashion things (physical or mental), the process of fashioning, and the fashioned things
Sankhara can refer to anything formed or fashioned by conditions, or, more specifica
five khandhas) thought-formations within the mind.

sañña: Label; perception; allusion; act of memo
interpretation. See khandha.

sanyojana: See samyojana<

sasana: Literally, "message". The dispensation, doctrine, a
Buddha; the Buddhist religion (see Dhamma-vinaya

sati: Mindfulness, self-collectedness, powers of reference and
contexts, the word sati when used alone covers alertness (<a
href="#sampajanna">sampajañña) as well. [<a href="ptf/samma-sa

satipatthana: Foundation of mindfulness; frame of ref
feelings, mind, and mental events, viewed in and of themselves as they occur.

sa-upadisesa-nibbana: Nibbana with fuel re
an extinguished fire whose embers are still glowing) -- liberation as experienced in this lifetir
arahant. [MORE]

savaka: Literally, "hearer". A disciple of the Buddha, espec
(see ariya-puggala.)

sayadaw: (Burmese). Venerable elder; an honorific title g
respected Burmese bhikkhu.

sila: Virtue, morality. The quality of ethical and moral purity tha
from falling away from the eightfold path. Also, the training precepts that restrain one from p
unskillful actions. Sila is the second theme in the gradual training (see <a
href="#anupubbi">anupubbi-katha), one of the ten parami
of the seven treasures (see dhana), and the first of the three g
meritorious action (see dana and bhav
href="ptf/sila.html">MORE]

sima: Boundary or territory within which the monastic sangha
href="#upasampada">upasampada, patimokkha<
disputes, etc.) must be performed in order to be valid. [<a
href="lib/modern/thanissaro/bmc1/ch08-8.html#79">MORE]
sotapanna: Stream winner. A person who has abandon
fetters that bind the mind to the cycle of rebirth (see samyojana</
thus entered the "stream" flowing inexorably to nibbana, ens
be reborn at most only seven more times, and only into human or higher realms. [<a
href="lib/study/stream.html">MORE]

stream-entry, stream-winner: see sotapanna.

stress: See dukkha.

stupa (Pali: thupa): Originally, a tumulus or burial mound ens
holy person -- such as the Buddha -- or objects associated with his life. Over the centuries th
developed into the tall, spired monuments familiar in temples in Thailand, Sri Lanka, and Bu
pagodas of China, Korea, and Japan.

"such": See tadi.

sugati: Happy destinations; the two higher levels of existenc
might be reborn as a result of past skillful actions (see kamma):
human world or in the heavens (See sagga). None of these st
Compare apaya-bhumi. [

sugato: Well-faring; going (or gone) to a good destination.
Buddha.

sukha: Pleasure; ease; satisfaction. In meditation, a mental
full maturity upon the development of the third level of jhana.

sutta (Skt. sutra): Literally, "thread"; a discourse or sermon b
contemporary disciples. After the Buddha's death the suttas were passed down in the Pali la
a well-established oral tradition, and were finally committed to written form in Sri Lanka arou
Over 10,000 suttas are collected in the Sutta Pitaka, one of
bodies of scriptural literature in Theravada Buddhism. The Pali Suttas are widely regarded a
record of the Buddha's teachings. [MORE]

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<h2>T <img src="icon/scrollup.gif" alt="[go to top]"><
tadi: "Such," an adjective to describe one who has attained the
that the person's state is indefinable but not subject to change or influences of any sort.

tanha: Craving -- for sensuality, for becoming, or for not-bec
href="#bhava">bhava). See also lobha (greed; passion)</a
href="ptf/tanha.html">MORE]

tapas: The purifying "heat" of meditative practice.

Tathagata: Literally, "one who has truly gone (tatha-g
has become authentic "(tatha-agata)," an epithet used in ancient India for a person w
the highest spiritual goal. In Buddhism, it usually denotes the Buddha, although occasionally
any of his arahant disciples. [MORE]</b

than: (Thai; also "tan") Reverend, venerable.

thera: "Elder." An honorific title automatically conferred upon

href="#bhikkhu">bhikkhu of at least ten years' standing. Compare <a
href="#mahathera">mahathera.

Theravada: The "Doctrine of the Elders" -- the only one
Buddhism to have survived into the present; currently the dominant form of Buddhism in Tha
and Burma. See also Hinayana. [<a href="theravada.ht

ti-lakkhana: Three characteristics inherent in all conditi
being inconstant, stressful, and not-self.

tipitaka (Skt. tripitaka): The Buddhist Canon; literally, the th
disciplinary rules, discourses, and abstract philosophical treatises. [<a
href="canon/index.html">MORE]

tiratana: The "Triple Gem" consisting of the Buddha, <a
href="#dhamma">Dhamma, and Sangha -- ideals to which all B
See tisarana. [MORE]</

tisarana: The "Threefold Refuge" -- the Buddha, <a href="
and Sangha. See tiratana. [<a
href="ptf/tisarana.html">MORE]

<hr>
<h2>U <img src="icon/scrollup.gif" alt="[go to top]"><
ugghatitaññu: Of swift understanding. Af
attained Awakening and was considering whether or not to teach the Dhamma, he perceived
categories of beings: those of swift understanding, who would gain Awakening after a short
Dhamma, those who would gain Awakening only after a lengthy explanation (vipacita&ntilde
would gain Awakening only after being led through the practice (neyya); and those who, inst
Awakening, would at best gain only a verbal understanding of the Dhamma (padaparama).

Unbinding: See nibbana.

upadana: Clinging; attachment; sustenance for becoming
sensuality, to views, to precepts and practices, and to theories of the self.

upasampada: Acceptance; full ordination as a <a
href="#bhikkhu">bhikkhu or bhikkhuni. See <a

href="#pabbajja">pabbajja.

upasika (upasaka): A female (male) lay follower of the Bu
href="#parisa">parisa.

upekkha: Equanimity. One of the ten perfections (<a
href="#parami">paramis) and one of the four "sublime abodes" (<a
href="#brahma-vihara">brahma-vihara). [<a href="lib/modern/thanissaro/wings/

uposatha: Observance day, corresponding to the phases
Buddhist lay people gather to listen to the Dhamma and to observe special precepts. On the
full-moon uposatha days monks assemble to recite the Patimokk
href="ptf/uposatha.html">MORE]

<hr>
<h2>V <img src="icon/scrollup.gif" alt="[go to top]"><
vassa: Rains Retreat. A period from July to October, corresp
rainy season, in which each monk is required to live settled in a single place and not wande

vatta: The cycle of birth, death, and rebirth. This denotes bot
rebirth of living beings and the death and rebirth of defilement (kilesa<
the mind. See samsara.

vedana: Feeling -- pleasure (ease), pain (stress), or neithe
See khandha.

vicara: Evaluation; sustained thought. In meditation, vica
factor that allows one's attention to shift and move about in relation to the chosen meditatio
Vicara and its companion factor vitakka reach full mat
development of the first level of jhana.

vijja: Clear knowledge; genuine awareness; science (specifica
powers developed through the practice of concentration and discernment).

vijja-carana-sampanno: Consummate in knowledge a
the conduct leading to awareness or cognitive skill. An epithet for the Buddha.

vimutti: Release; freedom from the fabrications and conven

Vinaya: The monastic discipline, spanning six volumes in p
and traditions define every aspect of the bhikkhus' and <a
href="#bhikkhuni">bhikkhunis' way of life. The essence of the rules for monastics
the Patimokkha. The conjunction of the <a href="#dham
with the Vinaya forms the core of the Buddhist religion: "Dha
-- "the doctrine and discipline" -- is the name the Buddha gave to the religion he founded. <b
href="canon/vinaya/index.html">MORE]

viññana: Consciousness; cognizance; the act
data and ideas as they occur. There is also a type of consciousness that lies outside of the <
href="#khandha">khandhas -- called consciousness without feature (viñ&n
anidassanam) -- which is not related to the six senses at all. See <a href="#khandha"

vipaka: The consequence and result of a past volitional acti
href="#kamma">kamma).

vipassana: Clear intuitive insight into physical and ment
arise and disappear, seeing them for what they actually are -- in and of themselves -- in term
characteristics (see ti-lakkhana) and in terms of stress, its
disbanding, and the way leading to its disbanding (see ariya-sac

vipassanupakkilesa: Corruption of insight; inte
can happen in the course of meditation and can lead one to believe that one has completed
standard list includes ten: light, psychic knowledge, rapture, serenity, pleasure, extreme con
excessive effort, obsession, indifference, and contentment.

viriya: Persistence; energy. One of the ten perfections (<a
href="#parami">paramis), the five faculties (bala; see <a
href="#bodhi-pakkhiya-dhamma">bodhi-pakkhiya-dhamma), and the five strengt
(indriya; see bodhi-pakkhiya-dhamma</a

Visakha (also Vesakha, Vesak, Wesak, etc.): The ancient na
month in spring corresponding to our April-May. According to tradition, the Buddha's birth, A
href="#parinibbana">Parinibbana each took place on the full-moon night in the m
These events are commemorated on that day in the Visakha festival, which is celebrated an
world of Theravada Buddhism. [MORE]

vitakka: Directed thought. In meditation, vitakka is th
which one's attention is applied to the chosen meditation object. Vitakka and its comp
vicara reach full maturity upon the development of the first lev
href="#jhana">jhana.

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<h2>W <img src="icon/scrollup.gif" alt="[go to top]">
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<h2>XYZ <img src="icon/scrollup.gif" alt="[go to top]">
yakkha: One of a special class of powerful "non-human" be
sometimes murderous and cruel -- corresponding roughly to the fairies and ogres of Western
female (yakkhini) is generally considered more treacherous than the male. [<a
href="ptf/loka.html#plane6">MORE]
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240 BC THE PAPYRUS OF ANI

(THE EGYPTIAN BOOK OF THE DEAD) Translated by E.A. Wallis Budg

OSIRIS "Homage to thee, Osiris, Lord of eternity, King of the Gods, whosenames are manif
are holy, thou being of hidden form inthe temples, whose Ka is holy. Thou art the governor o
Tattu(Busiris), and also the mighty one in Sekhem (Letopolis). Thou art theLord to whom pra
in the nome of Ati, thou art thePrince of divine food in Anu. Thou art the Lord who is comme
the Hidden Soul, the Lord of Qerrt (Elephantine), the Rulersupreme in White Wall (Memphis
of Ra, his ownbody, and hast thy place of rest in Henensu (Herakleopolis). Thouart the bene
art praised in Nart. Thou makest thysoul to be raised up. Thou art the Lord of the Great Hou
(Hermopolis). Thou art the mighty one of victories inShas-hetep, the Lord of eternity, the Go
Abydos. The pathof his throne is in Ta-tcheser (a part of Abydos). Thy name isestablished in
men. Thou art the substance of TwoLands (Egypt). Thou art Tem, the feeder of Kau (Double
the Companies of the gods. Thou art the beneficent Spirit among thespirits. The god of the C
(Nu) draweth from thee hiswaters. Thou sendest forth the north wind at eventide, and breath
to the satisfaction of thy heart. Thy heart renewethits youth, thou producest the.... The stars
celestial heightsare obedient unto thee, and the great doors of the sky open themselvesbefo
he to whom praises are ascribed in thesouthern heaven, and thanks are given for thee in the
heaven.The imperishable stars are under thy supervision, and the starswhich never set are
Offerings appear before thee at thedecree of Keb. The Companies of the Gods praise thee,
Tuat (Other World) smell the earth in paying homage to thee.The uttermost parts of the earth
and the limits ofthe skies entreat thee with supplications when they see thee. The holyones
before thee, and all Egypt offereth thanksgivingunto thee when it meeteth Thy Majesty. Thou
Spirit-Body,the governor of Spirit-Bodies; permanent is thy rank, established isthy rule. Thou
well-doing Sekhem (Power) of the Company of theGods, gracious is thy face, and beloved b
Thy fearis set in all the lands by reason of thy perfect love, and they cryout to thy name mak
first of names, and all people makeofferings to thee. Thou art the lord who art commemorate
upon earth. Many are the cries which are made to thee at the Uakfestival, and with one hear
raiseth cries of joy tothee. "Thou art the Great Chief, the first among thy brethren, thePrince
Company of the Gods, the stablisher of Right and Truththroughout the World, the Son who w
throne of hisfather Keb. Thou art the beloved of thy mother Nut, the mighty oneof valour, wh
Sebau-fiend. Thou didst stand up andsmite thine enemy, and set thy fear in thine adversary
the boundaries of the mountains. Thy heart is fixed, thy legsare set firm. Thou art the heir of
the sovereignty of theTwo Lands (Egypt). He (Keb) hath seen his splendours, he hathdecree
guidance of the world by thy hand as long as timesendure. Thou hast made this earth with th
waters, andthe winds, and the vegetation, and all the cattle, and all thefeathered fowl, and a
and all the creeping things, and allthe wild animals therof. The desert is the lawful possessio
of Nut. The Two Lands (Egypt) are content to crown thee upon thethrone of thy father, like R
rollest up into the horizon, thou hast set light over thedarkness, thou sendest forth air from th

and thou floodestthe Two Lands like the Disk at daybreak. Thy crown penetrateth theheight
art the companion of the stars, and the guideof every god. Thou art beneficent in decree and
favouredone of the Great Company of the Gods, and the beloved of the LittleCompany of th
[Isis] hath protected him, and hath repulsed thefiends, and turned aside calamities (of evil). S
the spellwith the magical power of her mouth. Her tongue was perfect, and itnever halted at
Beneficent in command and word was Isis, thewoman of magical spells, the advocate of her
himuntiringly, she wandered round and round about this earth in sorrow,and she alighted no
him. She made light with herfeathers, she created air with her wings, and she uttered the de
brother. She raised up the inactive members of whoseheart was still, she drew from him his
an heir,she reared the child in loneliness, and the place where he was notknown, and he gre
stature, and his hand was mighty inthe House of Keb. The Company of the Gods rejoiced, re
thecoming of Horus, the son of Osiris, whose heart was firm, thetriumphant, the son of Isis, t
Osiris."REFERENCES REFERENCES Following is a list of frequently-mentioned geograph
their commonly-known names: Abtu Abydos Abu Elephantine
Anu Heliopolis Bast Bubastis Hensu
Herakleopolis Het-ka-Ptah Memphis Khemenu Hermopolis Per-Men
Panopolis Qerrt Elephantine Sau Sais Sekhem
Letopolis Suat Asyut Tetu Busiris Two Lands
Upper and Lower Egypt Unu Hermopolis A HYMN OF PRAISE TO RA WH
THE EASTERN PART OF HEAVEN:Behold, the Osiris Ani, the scribe of the holy offerings o
Homage to thee, O thou who hast come as Khepera,Khepera the creator of the gods, Thou
throne, thourisest up in the sky, illumining thy mother [Nut], thou art seatedon thy throne as t
the gods. [Thy] mother Nut stretcheth outher hands, and performeth an act of homage to the
Manureceiveth thee with satisfaction. The goddess Maat embraceth thee atthe two seasons
give glory, and power, andthruth-speaking, and the appearance as a living soul so that he m
Heru-khuti, to the KA of the Osiris the Scribe Ani, whospeaketh truth before Osiris, and who
all ye gods ofthe House of the Soul, who weigh heaven and earth in a balance, andwho give
the dead]. Hail, Tatun, [who art] One,thou creator of mortals [and] of the Companies of the G
and of the North, of the West and of the East, ascribe ye praiseto Ra, the lord of heaven, the
Strength, and Health, themaker of the gods. Give ye thanks unto him in his beneficent formw
in the Atett Boat; beings celestial praise thee,beings terrestial praise thee. Thoth and the goo
mark out thycourse for thee day by day and every day. Thine enemy the Serpent hathbeen g
fire. The Serpent-fiend Sebau hath fallenheadlong, his forelegs are bound in chains, and his
hathRa carried away from him. The Sons of Revolt shall never more rise up.The House of th
festival, and the voices of thosewho make merry are in the Great Place. The gods rejoice wh
crowned upon his throne, and when his beams flood the worldwith light. The majesty of this
out on his journey,and he goeth onwards until he reacheth the land of Manu; the earthbecom
birth each day; he proceedeth until hereacheth the place where he was yesterday. O be thou

me.Let me gaze upon thy beauties. Let me journey above the earth. Letme smite the Ass. L
the Serpent-fiend Sebau. Letme destroy Aepep at the moment of his greatest power. Let me
at his season, and the Ant Fish with the Ant Boat asit piloteth it in its lake. Let me behold Ho
is in chargeof the rudder [of the Boat of Ra], with Thoth and the goddess Maaton each side
lay hold of the tow-rope of the SektetBoat, and the rope at the stern of the Matett Boat. Let
mea view of the Disk (the Sun), and a sight of Ah (the Moon) unfailinglyeach day. Let my Ba
to walk about hither and thitherand whithersoever it pleaseth. Let my name be called out, let
inscribed on the tablet which recordeth the names of those whoare to receive offerings. Let
sepulchral offerings begiven to me in the presence [of Osiris], as to those who are in thefollo
Horus. Let there be prepared for me a seat in the Boat ofthe Sun on the day wheron the goo
received in thepresence of Osiris in the Land of Truth-speaking- the Ka of OsirisAni.APPEN
(From the Papyrus of Nekht, Brit. Mus. No. 10471, Sheet 21) NEKHT, THE CAPTAIN OF S
SCRIBE, SINGETH A HYMNOF PRAISE TO RA, and saith:- Homage to thee, O thou glorio
dowered [with all sovereignty]. O Tem-Heru-Khuti(Tem-Harmakhis), when thou risest in the
cry ofjoy goeth forth to thee from all people. O thou beautiful Being,thou dost renew thyself i
in the form of the Disk,within thy mother Hathor. Therefore in every place every heartswellet
thy rising for ever. The regions of the South andthe North come to thee with homage, and se
acclamations at thyrising on the horizon of heaven, and thou illuminest the Two Landswith ra
turquoise-[coloured] light. O Ra, who art Heru-Khuti, thedivine man-child, the heir of eternity
self-begotten and self-born,king of the earth, prince of the Tuat (the Other World), governor
didst come from the Water-god, thou didst spring from theSky-god Nu, who doth cherish the
members. O thou god oflife, thou lord of love, all men live when thou shinest; thou artcrowne
gods. The goddess Nut embraceth thee, and thegoddess Mut enfoldeth thee at all seasons.
thyfollowing sing unto thee with joy, and they bow down their foreheadsto the earth when the
lord of heaven, the lord ofthe earth, the King of Truth, the lord of eternity, the prince ofeverla
thou sovereign of all the gods, thou god of life,thou creator of eternity, thou maker of heaven
artfirmly stablished. The Company of the Gods rejoice at thy rising, the earth is gladwhen it
thy rays; the people who have been long dead comeforth with cries of joy to behold thy beau
Thou goestforth each day over heaven and earth, and thou art made strong eachday be thy
passest over the heights of heaven, thyheart swelleth with joy; and the Lake of Testes (the
iscontent thereat. The Serpent-fiend hath fallen, his arms are hewn off,the Knife hath severe
Ra liveth by Maat (Law), thebeautiful! The Sektet Boat advanceth and cometh into port. The
North, and the West and East, turn to praise thee. O thouFirst, Great God (PAUTA), who dic
of thine ownaccord, Isis and Nephthys salute thee, they sing unto thee songs ofjoy at thy ris
boat, they stretch out their hands unto thee.The Souls of the East follow thee, and the Souls
praisethee. Thou art the Ruler of all the gods. Thou in thy shrine hast joy,for the Serpent-fien
been judged by the fire, and thyheart shall rejoice for ever. Thy mother Nut is esteemed by t
HYMN TO OSIRIS UN-NEFER A Hymn of Praise to Osiris Un-Nefer, the great god who dw

of eternity, the lord of everlastingness, whotraverseth millions of years in his existence. Thou
eldest sonof the womb of Nut. Thou was begotten by Keb, the Erpat. Thou artthe lord of the
art he whose White Crown is lofty.Thou art the King (Ati) of gods [and] men. Thou hast gaine
the sceptre of rule, and the whip, and the rank and dignity ofthy divine fathers. Thy heart is e
joy, O thou who artin the kingdom of the dead. Thy son Horus is firmly placed on thythrone.
ascended thy throne as the Lord of Tetu, and asthe Heq who dwelleth in Abydos. Thou mak
toflourish through Truth-speaking, in the presence of him who is theLord to the Uttermost Lin
drawest on that which hath not yetcome into being in thy name of "Ta-her-sta-nef." Thou gov
Lands by Maat in thy name of "Seker." Thy power is wide-spread,thou art he of whom the fe
name of "Usar" (or"Asar"). Thy existence endureth for an infinite number of double hentiperi
of "Un-Nefer." Homage to thee, King of Kings, and Lord of Lords, and Prince ofPrinces. Tho
Two Lands from the womb of the goddessNut. Thou hast governed the Lands of Akert. Thy
ofsilver-gold, thy head is of lapis-lazuli, and the crown of thy head isof turquoise. Thou art An
millions of years. Thy body is allpervading, O Beautiful Face in Ta-tchesert. Grant thou to me
heaven, and power upon earth, and truth-speaking in the DivineUnderworld, and [the power
river to Tetu in the formof a living Ba-soul, and [the power to] sail up the river to Abydos inth
Benu bird, and [the power to] pass in through and topass out from, without obstruction, the d
lords of theTuat. Let there be given unto me bread-cakes in the House ofRefreshing, and se
of cakes and ale, andpropitiatory offerings in Anu, and a permanent homestead inSekhet-Aa
barley therein- to the Double of theOsiris, the scribe Ani. THE CHAPTERS OF COMING FO
BEGIN THE CHAPTERS OF COMING FORTH BY DAY, AND THE SONGS OFPRAISING A
FOR "COMING FORTH" ANDFOR ENTERING INTO KHERT-NETER, AND THE SPELLS W
AMENTET. THEY SHALL BE RECITED ON THE DAY OF THE FUNERAL,ENTERING IN A
the Osiris the scribe Ani saith:- Homage to thee,O Bull of Amentet, Thoth the king of eternity
am thegreat god by the side of the divine boat, I have fought for thee, I amone of those gods
chiefs, who proved thetruth-speaking of Osiris before his enemies on the day of the weighing
thy kinsman Osiris. I am [one of] those gods who werethe children of the goddess Nut, who
the enemies ofOsiris, and who bound in fetters the legion of Sebau devils on hisbehalf. I am
Horus, I have fought on thy behalf, I havecome to thee for thy name's sake. I am Thoth who
ofthe words of Osiris before his enemies on the day of the weighing ofwords in the great Hou
Prince, who dwelleth in Anu. I amTeti, the son of Teti. My mother conceived me in Tetu, and
in Tetu. I am with the mourners [and with] the women whotear out their hair and make lamen
Taui-Rekhti, provingtrue the words of Osiris before his enemies. Ra commanded Thoth topro
of Osiris before his enemies; what wascommanded [for Osiris], let that be done for me by Th
withHorus on the day of dressing Teshtesh. I open the hidden water-springsfor the ablutions
unbolt the door of the Shetait Shrinein Ra-stau. I am with Horus as the protector of the left s
ofOsiris, the dweller in Sekhem. I enter in among and I come forthfrom the Flame-gods on th
destruction of the Sebaufiends in Sekhem. I am with Horus on the day[s] of the festivals ofO

making of offerings and oblations, namely, on thefestival which is celebrated on the sixth da
and on theday of the Tenat festival in Anu. I am the UAB priest (libationer)in Tetu, Rera, the
Per-Asar. I exalt him that is upon thehigh place of the country. I look upon the hidden things
(themysteries) in Ra-stau. I recite the words of the liturgy of thefestival of the Soul-god in Te
the SEM priest, and [perform]his duties. I am the UR-KHERP-HEM priest on the day of plac
Seker upon its divine sledge. I have taken in my hand thedigging tool on the day of digging
Hensu. Hail, O ye who make perfect souls to enter into the House of Osiris,make ye the we
of the Osiris the scribe Ani, whoseword is true, to enter in and to be with you in the House o
him hear even as ye hear; let him have sight even as ye havesight; let him stand up even as
him take his seateven as ye take your seats. Hail, O ye who give cakes and ale to perfect s
House ofOsiris, give ye cakes and ale twice each day (in the morning and inthe evening) to
Osiris Ani, whose word is truebefore the gods, the Lords of Abydos, and whose word is true
O ye who open up the way, who act as guides to the roads [inthe Other World] to perfect so
Osiris, open ye upfor him the way, and act ye as guides to the roads to the soul ofthe Osiris,
the registrary of all the offerings made tothe gods, Ani, [whose word is true] with you. May h
Houseof Osiris with boldness, and may he come forth therefrom in peace. Maythere be no o
him, and may he not be sent back[therefrom]. May he enter in under favour [of Osiris], and
gratified [at the acceptance of] his true words. May hiscommands be performed in the House
words travelwith you, may he be glorious as ye are. May he be not found to belight in the Ba
Balance dispose of his case. (In the Turin Papyrus, ed. Lepsius, this Chapter ends with the
Permit thou not me to be judged according to the mouths of themultitude. May my soul lift its
[Osiris], having beenfound to have been pure when on earth. May I come into thy presence,
may I arrive at the Nome of Maati (Truth); may Irise up on my seat like a god endowed with
forthlight like the Company of the Gods who dwell in heaven; may I becomelike one of you;
footsteps in the town of Kher-Aha;may I look upon the Sektet Boat of the god, Saah, the hol
passeth across the sky; may I not be repulsed; may I look uponthe Lords of the Tuat, or, acc
reading, the Companyof the Gods; may I smell the savour of the divine food of theCompany
sit down with them; may my name beproclaimed for offerings by the KHER-HEB priest at the
may I hear the petitions which are made when offerings arepresented; may I draw nigh unto
and may neither myHeart-soul nor its lord be repulsed. Homage to thee, O Chief of Amente
who dwellest inthe town of Nifu-ur. Grant thou that I may arrive in peace in Amentet.May the
Ta-Tchesert receive me, and may they say unto me:"Hail, hail; welcome, welcome!" May the
seat bythe side of the President of the Chiefs; may the Nursing-goddessesreceive me at the
I come forth into the presence ofUn-Nefer true of word. May I be a Follower of Horus in Ra-s
ofOsiris in Tetu; and may I perform all the transformations which myheart may desire to mak
wherein my Double (KA) wishethto be. RUBRIC: If this text be known [by the deceased] up
causeth it to be done in writing upon [his] coffin, then will he beable to come forth on any da
and to enter into hishabitation unrepulsed. Cakes and ale and joints of meat from thosewhic

altar of Ra shall be given unto him, and hishomestead shall be among the fields of the Field
Reeds(Sekhet-Aaru), and wheat and barley shall be given unto him therein,and he shall flou
he flourished upon earth.APPENDIX APPENDIX (From the Papyrus of Nekhtu-Amen, ed. M
CHAPTER OF MAKING THE SAHU TO ENTER THE TUAT ON THE DAY OF THEFUNERA
SAID: Homage to thee, Othou who dwellest in the Holy Hill (Set-Tchesert) of Amentet! theO
scribe, Nekhtu-Amen, whose word is true, knowethee, he knoweth thy name. Deliver thou
which arein Ra-stau, which live upon the bodies of men and women, and feed upontheir blo
favoured servant of the god of hiscity, the royal scribe Nekhtu-Amen, knoweth you, and he k
Let the order for his protection be the first command ofOsiris, the Lord to the Uttermost Limit
his bodyhidden. May he give him release from the Terrible One who dwellethat the bend of t
Amentet, and may he decree the acts thatwill make him to rise up. Let him pass on to him w
isplaced within the darkness, who giveth light in Ra-stau. O thou Lordof Light, come thou an
worms which are in Amentet. Letthe Great God who dwelleth in Tetu, and who is himself uns
prayers, and let those who cause afflictions hold him in fear ashe cometh forth with the sent
doom to the Divine Block. Ithe Osiris, the royal scribe, Nekhtu-Amen, come, bearing the dec
ofNeb-er-tcher, and I am the Horus who taketh possession of his thronefor him. His father, t
those who are in the Boat ofhis Father Horus, hath ascribed praise unto him. He cometh bea
let him see the town of Anu. Their chief shall stand onthe earth before him, the scribes shall
the doors oftheir assemblies, and thy shall swathe im with swathings in Anu. Hehath led hea
he hath seized the earth in his grasp.Neither the heavens nor the earth can be taken away f
for,behold, he is Ra, the firstborn of the gods. His mother shall nursehim, and shall give him
the horizon. RUBRIC: The words of this Chapter shall be said after [the deceased]is laid to
Amentet; by means of them the region Tenn-t shallbe contented with her lord. And the Osiris
scribe,Nekhtu-Amen, whose word is truth, shall come forth, and he shallembark in the Boat
body upon its bier shall becounted up, and he shall be established in the Tuat. THE CHAPT
MOUTH TO THE OSIRIS ANI, THE SCRIBE, ANDTELLER OF THE OFFERINGS WHICH A
TRUE, WHO SAITH:- I rise up out of the Egg in the Hidden Land.May my mouth be given un
therewith in thepresence of the Great God, the Lord of the Tuat. Let not my hand andmy arm
the presence of the Chiefs (Tchatchau) of anygod. I am Osiris, the Lord of Ra-stau. May I, th
scribeAni, whose word is true, have my portion with him who is on the top ofthe Steps (Osiri
the desire of my heart I have comeforth from the Island of Nesersert, and I have extinguishe
APPENDIX [The following passage is taken from the Saite Recension] [THE CHAPTER OF
OSIRIS, THE SCRIBE ANI, WHOSAITH]:- Homage to thee, O thou lord of brightness, Gove
of the night and of the thick darkness. I have comeunto thee. I am shining, I am pure. My ha
thee, thou hastthy lot with thy ancestors. Give thou unto me my mouth that I mayspeak with
heart at its season of flame and of night. RUBRIC: If this Chapter be known by the Osiris th
Ani,upon earth, [or if it be done] in writing upon [his] coffin, heshall come forth by day in ever
which he pleaseth, and heshall enter into [his] abode, and shall not be repulsed. And cakes,

joints of meat [from those which are on] the altar ofOsiris shall be given unto him; and he sh
peace intoSekhet-Aaru, conformably to the decree of the Dweller in Busiris.Wheat and barle
given unto him therein, and he shallflourish there just as he did upon earth; and he shall do
pleaseth him to do, even as do the Company of the Gods who are inthe Tuat, regularly and
millions of times. (From the Paprys of Nebseni, Sheet 3) THE CHAPTER OF COMING FO
OPENING UP A WAY THROUGHTHE AMEHET: Behold, the scribe Nebseni, whose word i
ye Lords of Kau, ye who are without sin, and who livefor the endless and infinite aeons of ti
eternity. Ihave opened up a way for myself to you. I have become a spirit in myforms, I have
mastery over my words of magical power, and Iam adjudged a spirit; therefore deliver ye me
Crocodile[which liveth in] this Country of Truth. Grant ye to me my mouththat I may speak th
cause ye that sepulchral offeringsshall be made unto me in your presence, for I know you, a
names, and I know also the name of the mighty god before whoseface ye set your celestial
"Tekem." [When] heopeneth up his path on the eastern horizon of heaven, [when] healighte
western horizon of heaven, may he carry me alongwith him, and may I be safe and sound. L
make anend of me, let not the Fiend (Sebau) gain the mastery over me, letme not be driven
doors of the Other World, let not youdoors be shut in my face, for my cakes are in the city of
is in the city of Tep. And there, in the celestial mansions ofheaven which my divine father Te
stablished, let my hands layhold upon the wheat and the barley, which shall be given unto m
abundant measure, and may the son of my own body make readyfor me my food therein. A
I am theresepulchral meals, and incense, and unguents, and all the pure andbeautiful things
liveth, in every deed for ever, inall the transformations which it pleaseth me [to perform], and
me the power to float down and to sail up the stream in the Fieldof Reeds (Sekhet-Aaru), [a
Sekhet-hetepet (the Fieldof Offerings)]. I am the twin Lion-gods (Shu and Tefnut). TEXTS R
WEIGHING OF THE HEART OF ANI THE NAMES OF THE GODS OF THE GREAT COMP
his boat. 2. Temu. 3. Shu. 4. Tefnut. 5. Keb. 6. Nut, theLady of Heaven. 7. Isis. 8. Nephthys.
Great God. 10.Hathor, Lady of Amentet. 11. Hu. 12. Sa. THE PRAYER OF ANI:- My heart,
my mother! Myheart whereby I came into being! May nought stand up to oppose me at[my] j
no opposition to me in the presence of theChiefs (Tchatchau); may there be no parting of th
thepresence of him that keepeth the Balance! Thou art my KA, whichdwelleth in my body; th
knitteth together andstrengtheneth my limbs. Mayest thou come forth into the place ofhappi
go. May the Sheniu officials, who make theconditions of the lives of men, not cause my nam
nolies be spoken against me in the presence of the God. [Let it besatisfactory unto us, and l
god be favourable untous, and let there be joy of heart (to us) at the weighing of words.Let
is false be uttered against me before the GreatGod, the Lord of Amentet. Verily, how great s
thourisest in triumph.] THE SPEECH OF THOTH:- Thoth, the judge of right and truth of the
the Gods who are in the presence of Osiris, saith:Hear ye this judgment. The heart of Osiris
truth beenweighed, and his Heart-soul hath borne testimony on his behalf; hisheart hath bee
the trial in the Great Balance. Therehath not been found any wickedness in him; he hath not

theofferings which have been made in the temples; he hath not committedany evil act; and h
mouth in motion with words ofevil whilst he was upon earth. SPEECH OF THE DWELLER I
CHAMBER (ANUBIS):- Paygood heed, O righteous Judge to the Balance to support [the tes
Variant: Pay good heed to the weighing in the Balance ofthe heart of the Osiris, the singing-
Anhai, whoseword is truth, and place thou her heart in the seat of truth in thepresence of the
THE SPEECH OF THE GODS:- The Great Company of the Gods say toThoth who dwelleth
forth from thymouth shall be declared true. The Osiris the scribe Ani, whose word istrue, is h
righteous. He hath not committed any sin, and hehath done no evil against us. The devoure
bepermitted to prevail over him. Meat offerings and admittance intothe presence of the god
granted unto him, togetherwith an abiding habitation in the Field of Offerings (Sekhet-hetepe
Followers of Horus. THE SPEECH OF HORUS TO OSIRIS IN INTRODUCING ANI TO HIM
saith: I have come to thee, O Un-Nefer, and I havebrought unto thee the Osiris Ani. His hear
and ithath come forth from the Balance; it hath not sinned against any godor any goddess. T
it according to the decreepronounced unto him by the Company of the Gods, and it is most t
Grant thou that cakes and ale may be given unto him,and let him appear in the presence of
let him belike unto the Followers of Horus for ever and ever. THE SPEECH OF ANI:- And th
saith: Behold, I am in thypresence, O Lord of Amentet. There is no sin in my body. I have no
which is not true knowingly, nor have I done anything witha false heart. Grant thou that I ma
those favouredones who are in thy following, and that I may be an Osiris greatlyfavoured of
god, and beloved of the Lord of the TwoLands, I who am a veritable royal scribe who loveth
whoseword is true before the god Osiris. DESCRIPTION OF THE BEAST AM-MIT:- Her for
acrocodile, the middle of her body is like that of a lion, her hindquarters are like those of a
hippopotamus. HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FRO
KHERT-NETER, WHICH IS IN THE BEAUTIFULAMENTET, OF COMING FORTH BY DAY
ITMAY PLEASE THE DECEASED TO TAKE, OF PLAYING AT DRAUGHTS, OF SITTING I
LIVING SOUL: The Osiris the scribe Ani saith after he hath arrived in his havenof rest- now
[a man] to recite [this work whilst he is]upon earth, for then all the words of Tem come to pas
the god Tem in rising. I am the Only One. I came intoexistence in Nu. I am Ra who rose in th
ruler ofthis [creation]." Who is this? "It is Ra, when at the beginning he rose in the city of
Hensu,crowned like a king for his coronation. The Pillars of the god Shuwere not as yet crea
upon the steps of him thatdwelleth in Khemenu. "I am the Great God who created himself, e
his namesto become the Company of the Gods as gods." Who is this? "It is Ra, the creator
of his limbs, which came intobeing in the form of the gods who are in the train of Ra. "I am h
be repulsed among the gods." Who is this? "It is Temu, the dweller in his disk, but others s
is Rawhen he riseth in the eastern horizon of the sky. "I am Yesterday, I know To-day." Wh
"Yesterday is Osiris, and To-day is Ra, when he shall destroy theenemies of Neb-er-tcher (t
uttermost limit), and when heshall establish as prince and ruler his son Horus. "Others, how
To-day is Ra, on the day when wecommemorate the festival of the meeting of the dead Osir

Ra, and when the battle of the gods was fought, in whichOsiris, the Lord of Amentet, was th
is this? "It is Amentet, [that is to say] the creation ofthe souls of thegods when Osiris was le
Set-Amentet. "Others, however, say that it is the Amentet which Ra hath givenunto me; whe
he must rise up and fight for it. "I know the god who dwelleth therein." Who is this? "It is Os
Others, however, say that his name is Ra, and thatthe god who dwelleth in Amentet is the pl
wherewith he hadunion with himself. "I am the Benu bird which is in Anu. I am the keeper o
the book (the Tablet of Destiny) of the things which have beenmade, and of the things which
Who is this? "It is Osiris. "Others, however, say that it is the dead body of Osiris, and yetot
that it is the excrement of Osiris. The things which havebeen made, and the things which sh
to] the dead bodyof Osiris. Others again say that the things which have been made areEtern
things which shall be made are Everlastingness,and that Eternity is the Day, and Everlasting
"I am the god Menu in his coming forth; may his two plumes be set onmy head for me." Wh
is Horis, the Advocate of his father [Osiris], and hiscoming forth means his birth. The two plu
head are Isisand Nephthys, when these goddesses go forth and set themselvesthereon, and
protectors, and when they providethat which his head lacketh. "Others, however, say that th
the two exceedinglylarge uraei which are upon the head of their father Tem, and there areye
that the two plumes which are upon the head of Menuare his two eyes. "The Osiris the scrib
is true, the registrar of allthe offerings which are made to the gods, riseth up and cometh into
What is this [city]? "It is the horizon of his father Tem. "I have made an end of my shortcom
have put away myfaults." What is this? "It is the cutting of the navel string of the body of the
thescribe Ani, whose word is true before all the gods, and all his faultsare driven out. What
"It is the purification [of Osiris] on the day of his birth. "I am purified in my great double nest
is in Hensu on theday of the offerings of the followers of the Great God who dwelleththerein.
the "great double nest"? "The name of one nest is 'Millions of years,' and 'Great Green[Sea]
of the other, that is to say 'Lake of Natron' and'Lake of Salt.' "Others, however, say the nam
is 'Guide of Millions ofYears,' and that 'Great Green Lake' is name of the other. Yet otherssa
'Begetter of Millions of Years' is the name of one, and'Great Green Lake' is the name of the
concerning theGreat God who dwelleth therein, it is Ra himself. "I pass over the way, I know
the Island of Maati." What is this? "It is Ra-stau, that is to say, it is the gate to the South
ofNerutef, and it is the Northern Gate of the Domain (Tomb of the god). "Now, as concernin
Maati, it is Abtu. "Others, however, say that it is the way by which Father Temtravelleth whe
forth to Sekhet-Aaru, [the place] whichproduceth the food and sustenance of the gods who a
theirshrines. "Now the Gate Tchesert is the Gate of the Pillars of Shu, that is tosay, the Nor
of the Tuat. "Others, however, say that the Gate of Tchesert is the two leaves ofthe door th
god Tem passeth when he goeth forth tothe eastern horizon of the sky. "O ye gods who are
[of Osiris], grant to me yourarms, for I am the god who shall come into being among you." W
gods? "They are the drops of blood which came forth from the phallus of Rawhen he went f
his own mutilitation. These drops ofblood sprang into being under the forms of the gods Hu a

the bodyguard of Ra, and who accompany the god Tem daily andevery day. "I, Osiris the sc
word is truth, have filled for theethe utchat (the Eye of Ra, or of Horus), when it had suffered
on the day of the combat of the Two Fighters (Horus andSet)." What was this combat? It w
which took place on the day when Horus fought withSet, during which Set threw filth in the fa
Horuscrushed the genitals of Set. The filling of the utchat Thoth performedwith his own finge
the thunder-cloud from the sky when there is a stormwith thunder and lightning therein." Wh
"This storm was the raging of Ra at the thunder-cloud which [Set]sent forth against the Righ
Sun). Thoth removed thethunder-cloud from the Eye of Ra, and brought back the Eye living,
with no defect in it to its owner. "Others, however, say that the thunder-cloud is caused by s
Eye of Ra, which weepeth for its companion Eye (the Moon); atthis time Thoth cleanseth the
"I behold Ra who was born yesterday from the thighs of the goddessMehurt; his strength is
strength is his strength." Who is this? "Mehurt is the great Celestial Water, but others say th
Mehurtis the image of the Eye of Ra at dawn at his birth daily. "[Others, however, say that]
utchat of Ra. "Now Osiris the scribe Ani, whose word is truth, is a very great oneamong the
the following of Horus; they say that heis the prince who loveth his lord." Who are the gods
the train of Horus? "[They are] Kesta, Hapi, Taumutef, and Qebhsenuf. "Homage to you, O
and truth, ye sovereignprinces (Tchatcha) who [stand] round about Osiris, who do away utte
offences, and who are in the following of the goddessHetepsekhus, grant ye that I may com
ye all thefaults which are within me, even as ye did for the Seven Spirits whoare among the
their lord Sepa. Anpu (Anubis) appointed tothem their places on the day [when he said unto
yehither." Who are the "lords of right and truth"? "The lords of right and truth are Thoth and
the Lord ofAmentet. "The Tchatcha round about Osiris are Kesta, Hapi, Tuamutef, andQebh
also round about the Constellation of theThigh (the Great Bear), in the northern sky. "Those
utterly sins and offences, and who are in thefollowing of the goddess Hetepsekhus, are the
hisassociates who dwell in the water. "The goddess Hetepsekhus is the Eye of Ra. "Others
that it is the flame which accompanieth Osiristo burn up the souls of his enemies. "As conce
faults which are in Osiris, the registrarof the offerings which are made unto all the gods, Ani,
wordis truth, [these are all the offences which he hath committedagainst the Lords of Eternit
came forth from his mother'swomb. "As concerning the Seven Spirits who are Kesta, Hapi,
Tuamutef,Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-ariti, these didAnubis appoi
of the dead body of Osiris. "Others, however, say that he set them round about the holy pla
"Others say that the Seven Spirits [which were appointed byAnubis] were Netcheh-netcheh,
Nertanef-besef-khenti-hehf,Aq-her-ami-unnut-f, Tesher-ariti-ami-Het-anes,Ubes-her-per-em-
Maaem-kerh-annef-em-hru. "The chief of the Tchatcha (sovereign princes) who is in Naarut
Advocate of his father. "As concerning the day wherein [Anubis said to the Seven Spirits],'C
[the allusion here] is to the words 'Come yehither,' which Ra spake unto Osiris." Verily may
words be said unto me in Amentet. "I am the Divine Soul which dwelleth in the Divine Twin-
this Divine Soul? "It is Osiris. [When] he goeth into Tetu, and findeth there the Soulof Ra, th

embraceth the other, and two Divine Souls springinto being within the Divine Twin-gods."AP
(From the Papyrus of Nebseni, Brit. Mus. No. 9900, Sheet 14, ll.16ff.) "As concerning the D
Twin-gods they are Heru-netch-her-tefefand Heru-khent-en-Ariti (Horus the Advocate of his
[Osiris],and Horus the sightless). "Others say that the double Divine Soul which dwelleth in
DivineTwin-gods is the Soul of Ra and the Soul of Osiris, and yet others saythat it is the Sou
dwelleth in Shu, and the Sould whichdwelleth in Tefnut, and that these two Souls form the d
which dwelleth in Tetu. "I am the Cat which fought near the Persea Tree in Anu on thenight
Neb-er-tcher were destroyed." Who is this Cat? "This male Cat is Ra himself, and he was c
because of thespeech of the god Sa, who said concerning him: 'He is like (mau)unto that wh
therefore, did the name of Ra become'Mau.' "Others, however, say that the male Cat is the
madeover the possessions of Keb to Osiris. "As concerning the fight which took place near
inAnu [these words have reference to the slaughter] of the children ofrebellion, when righteo
was meted out to them for [theevil] which they had done. "As concerning the 'night of the ba
words refer to] theinvasion of the eastern portion of the heaven by the children ofrebellion, w
great battle arose in heaven and in all theearth. "O thou who art in thine egg (Ra,) who show
Disk, whorisest on thy horizon, and dost shine with golden beams in theheight of heaven, lik
there is none among the gods, whosailest above the Pillars of Shu, who sendest forth blasts
mouth, [who illuminest the Two Lands with thy splendour,deliver] thou Nebseni, the lord of fe
Osiris], from the godwhose form is hidden, and whose eyebrows are like unto the two arms
the night when the sentences of doom are promulgated." Who is this invisible god? "It is Ar
bringeth his arm.). "As concerning 'the night when the sentences of doom arepromulgated,'
of the burning of the damned, and of theoverthrow of the wicked at the Block, and of the slau
souls." Who is this [slaughterer of souls]? "It is Shesmu, the headsman of Osiris. "[Concer
invisible god] some say that he is Aapep when heriseth up with a head bearing upon it [the f
(Truth).But others say that he is Horus when he riseth up with two heads,whereon one bear
of] Maat, and the other [the symbolof] wickedness. He bestoweth wickedness on him that wo
and right and truth upon him that followethrighteousness and truth. "Others say that he is H
Horus), who dwelleth inSekhem; others say that he is Thoth; others say that he isNefer-Tem
that he is Sept who doth bring to nought theacts of the foes of Nebertcher. "Deliver thou the
Nebseni, whose word is truth, from theWatchers, who carry murderous knives, who possess
andwho would slay those who are in the following of Osiris." May these Watchers never gai
me, and may I neverfall under their knives! Who are these Watchers? "They are Anubis an
latter being] in the form ofHorus the sightless. Others, however, say that they are the Tchato
princes of Osiris), who bring to nought the operations oftheir knives; and others say that they
chiefs of the Sheniuchamber. "May their knives never gain the mastery over me. May I neve
knives wherewith they inflict cruel tortures. For I knowtheir names, and I know the being, Ma
among them in theHouse of Osiris. He shooteth forth rays of light from his eye, beinghimself
he goeth round about heaven robed in the flameswhich come from his mouth, commanding

invisiblehimself. May I be strong on earth before Ra, may I arrive safely inthe presence of O
preside over your altars, let notyour offerings to me be wanting, for I am one of those who fo
Nebertcher, according to the writings of Khepera. Let me flylike a hawk, let me cackle like a
lay always like theserpent-goddess Neheb-ka." Who are those who preside over their altars
preside over their altars are the similitude of the Eyeof Ra, and the similitude of the Eye of H
Ra-Tem, thou Lord of the Great House [in Anu], thou Sovereign(life, strentgh, health [be to t
gods, deliver thouthe scribe Nebseni, whose word is truth, from the god whose face islike ur
greyhound, whose brows are like those of a man,who feedeth upon the dead, who watcheth
Lake ofFire, who devoureth the bodies of the dead, and swalloweth hearts, andwho voideth
himself remaineth unseen." Who is this greyhound-faced god? "His name is 'Everlasting De
liveth in the Domain [ofFire] (the Lake of Unt). "As concerning the Domain of Fire, it is that A
inNaarutef, and is near the Sheniu chamber. The sinner who walkethover this place falleth d
knives [of the Watchers]. "Others, however, say that the name of this god is 'Mates,' and tha
watch over the door of Amentet; others say that his name is'Beba,' and that he keepeth watc
[of the stream] ofAmentet, and yet others say that his name is 'Herisepef.' "Hail, Lord of Ter
the Lands of the South and North,thou Lord of the Desert, who dost keep prepared the block
who dost feed on the intestines [of men]!" Who is this Lord of Terror? "It is the Keeper of th
the stream] of Amentet." Who is this Keeper? "It is the Heart of Osiris, which is the devoure
slaughteredthings. "The Urrt Crown hath been given unto him, with gladness of heart, asLo
Who is this? "He to whom the Urrt Crown hath been given with gladness of heart asLord of
He was bidden to rule among the gods on theday of the union of earth [with earth] in the pre
Nebertcher." Who is this? "He who was bidden to rule among the gods is the son of Isis(Ho
appointed to rule in the room of his father Osiris. "As concerning [the words] 'day of the unio
with earth,'they have reference to the union of earth with earth in the coffinof Osiris, the Sou
liveth in Hensu, the giver of meat and drink,the destroyer of wrong, and the guide to the eve
paths." Who is this? "It is Ra himself." "[Deliver thou the Osiris the scribe Ani, whose word
truth]from the great god who carrrieth away souls, who eateth hearts, whofeedeth upon offal
watch in the darkness, who dwelleth inthe Seker Boat; those who live in sin fear him." Who
is Suti, but others say that it is Smamur, the soul of Keb. "Hail, Khepera in thy boat, the two
the Gods are in thybody. Deliver thou the Osiris the scribe Ani, whose word is truth,from the
pass sentences of doom, who have beenappointed by the god Nebertcher to protect him, ar
thefetters on his foes, and who slaughter in the torture chambers;there is no escape from th
they never stab me withtheir knives, may I never fall helpless into their chambers oftorture. I
done the things which the gods hate. I am he whois pure in the Mesqet chamber. And saffro
broughtunto him in Tannt." Who is this? "It is Khepera in his boat; it is Ra himself. "As con
the Watchers who pass sentences of doom, they are theApes Isis and Nephthys. "As conce
which the gods hate, they are acts ofdeceit and lying. He who passeth through the place of
purificationwithin the Mesqet chamber is Anpu (Anubis), who is hard by thecoffer which cont

parts of Osiris. He to whom saffroncakes have been brought in Tannt is Osiris. "Others, how
the saffron cakes in Tannt representheaven and earth, and others say that they represent S
thestrengthener of the Two Lands in Hensu; and others say that theyrepresent the Eye of H
Tannt is the burial-place ofOsiris. "Tem hath builded thy house, and the double Lion-god ha
thefoundations of thy habitation. Lo! medicaments have been brought.Horus purifieth Set an
strengtheneth, and Set purifieth and Horusstrengtheneth. "The Osiris the scribe Ani, whose
before Osiris,hath come into this land, and he hath taken possession thereof withhis two fee
and he is in the city. "Turn thou back, O Rehu, whose mouth shineth, whose head moveth,t
before his strength." Another reading is, 'Turn thouback from him who keepeth watch, and is
Let theOsiris Ani be safely guarded. He is Isis, and he is found with herhair spread over him
out over his brow. He was conceivedby Isis, and engendered by Nephthys, and they have cu
things which should be cut from him. "Fear followeth after thee, terror is about thine arms. T
embraced for millions of years by arms; mortals go round aboutthee. Thou smitest down the
foes, and thou seizestthe arms of the power of darkness. Thy two sisters (Isis and Nephthys
thee for thy delight. Thou hast created that which isin Kher-aha, and that which is Anu. Every
thee, for thouart exceedingly great and terrible; thou [avengest] every god on theman who cu
thou shootest arrows at him. Thou livestaccording to thy will. Thou art Uatchet, the Lady of P
evilbefalleth those who set themselves up against thee." What is this? "'Hidden in form, giv
Menhu,' is the name of the "tomb. 'He whoseeth what is on his hand' is the name of Qerau, o
itis the name of the Block. "Now, he whose mouth shineth and whose head moveth is the p
but others say it is [the phallus] of Ra. 'Thou spreadestthy hair, and I shake it out over his br
concerning Isis,who hideth in her hair, and draweth it round about her. "Uatchet, the Lady o
the Eye of Ra." THE SEVEN ARITS The First Arit. The name of the Doorkeeper is Sekhet-
The name of theWatcher is Smetti. The name of the Herald is Hakheru. The Osiris Ani, who
shall say when he cometh untothe First Arit: "I am the mighty one who createth his own light
unto thee, O Osiris, and, purified from that whichdefileth thee, I adore thee. Lead on. Name
Ra-stauto me. Homage to thee, O Osiris, in thy might and in thy strength inRa-stau. Rise up
Osiris, in Abtu. Thou goest roundabout heaven, thou sailest in the presence of Ra, thou look
beings who have knowledge. Hail, Ra, thou who goest roundabout in the sky, I say, O Osiris
am the Sahu(Spirit-body) of the god, and I beseech thee not to let me be drivenaway, nor to
wall of blazing fire. Let the way beopened in Ra-stau, let the pain of the Osiris be relieved, e
which the Balance hath weighed, let a path be made for the Osirisin the Great Valley, and le
light to guide him on hisway." The Second Arit. The name of the Doorkeeper is Unhat. The
Watcher isSeqt-her. The name of the Herald is Ust. The Osiris Ani, whose word is truth, sha
cometh tothis Arit]: "He sitteth to carry out his heart's desire, and heweigheth words as the S
Thoth. The strength which protectethThoth humbleth the hidden Maati gods, who feed upon
of their lives. I offer up my offerings [to him] at the momentwhen he maketh his way. I advan
on the path. O grantthou that I may continue to advance, and that I may attain to thesight of

those who offer up [their] offerings." The Third Arit. The name of the Doorkeeper is
Unem-hauatu-ent-pehui. The name of theWatcher is Seres-her. The name of the Herald is A
scribe Ani, whose word is truth, shall say [when hecometh to this Arit]: "I am he who is hidde
deep. I amthe Judge of the Rehui, I have come and I have done away the offensivething wh
I tie firmly the place on which hestandeth, coming forth from the Urt. I have stablished things
have opened up a way through Ra-stau, and I have relieved the painwhich was in Osiris. I h
place whereon he standeth,and I have made a path for him; he shineth brilliantly in Ra-stau.
Arit. The name of the Doorkeeper is Khesef-her-asht-kheru. The name of theWatcher is Se
of the Herald is Khesef-at. The Osiris the scribe Ani, whose word is truth, shall say [when h
this Arit]: "I am the Bull, the son of the ancestress ofOsiris. O grant ye that his father, the Lo
god-likecompanions, may bear witness on his behalf. I have weighed theguilty in judgment.
unto his nostrils the life which isever lasting. I am the son of Osiris, I have accomplished the
have advanced in Khert-Neter." The Fifth Arit. The name of the Doorkeeper is Ankhf-em-fe
the Watcheris Shabu. The name of the Herald is Teb-her-kha-kheft. The Osiris the scribe A
truth, shall say [when hecometh to this Arit]: "I have brought unto thee the jawbone inRa-sta
brought unto thee thy backbone in Anu. I have gatheredtogether his manifold members ther
back Aapep forthee. I have spit upon the wounds [in his body]. I have made myselfa path an
Aged One among the gods. I have madeofferings to Osiris. I have defended him with the wo
gathered together his bones, and have collected all his members." The Sixth Arit. The nam
Doorkeeper is Atek-tau-kehaq-kheru. The name ofthe Watcher is An-her. The name of the H
Ates-her-[ari]-she. The Osiris the scribe Ani, whose word is truth, shall say [when hecometh
"I have come daily, I have come daily. I havemade myself a way. I have advanced over that
by Anpu(Anubis). I am the Lord of the Urrt Crown. I am the possessor [ofthe knowledge of] t
magical power, I am the Avengeraccording to law, I have avenged [the injury to] his Eye. I h
Osiris. I have accomplished my journey. The Osiris Aniadvanceth with you with the word wh
The Seventh Arit: The name of the Doorkeeper is Sekhmet-em-tsu-sen. The name of theW
Aa-maa-kheru. The name of the Herald is Khesef-khemi. The Osiris the scribe Ani, whose w
say [when hecometh to this Arit]: "I have come unto thee, O Osiris, being purifiedfrom foul e
goest round about heaven, thou seest Ra,thou seest the beings who have knowledge. [Hail]
Behold,thou art in the Sektet Boat which traverseth the heavens. I speak whatI will to his Sa
(Spirit-body). He is strong, and cometh intobeing even [as] he spake. Thou meetest him face
Preparethou for me all the ways which are good [and which lead] to thee." RUBRIC: If [thes
recited by the spirit when he shall cometo the Seven Arits, and as he entereth the doors, he
turned back nor repulsed before Osiris, and he shall be made tohave his being among the b
to have dominion amongthe ancestral followers of Osiris. If these things be done for anyspir
his being in that place like a lord of eternityin one body with Osiris, and at no place shall any
contendagainst him. THE PYLONS OF THE HOUSE OF OSIRIS The following shall be sa
FIRST PYLON.The Osiris the scribe Ani, whose word is truth, saith: "Lady oftremblings, high

sovereign lady, the lady ofdestruction, who uttereth the words which drive back the destroye
delivereth from destruction him that cometh." The name of herDoorkeeper is Neruit. The fol
said when one cometh to the SECOND PYLON. TheOsiris the scribe Ani, whose word is tru
heaven,Mistress of the Two Lands, devourer by fire, Lady of mortals, whoart infinitely greate
human being." The name of herDoorkeeper is Mes-Ptah. The following shall be said when c
THIRD PYLON.The Osiris the scribe Ani, whose word is truth, saith: "Lady of theAltar, the m
whom offerings are made, greatly beloved oneof every god sailing up the river to Abydos." T
herDoorkeeper is Sebqa. The following shall be said when one cometh to the FOURTH PY
scribe Ani, whose word is truth, saith: "Prevailer withknives, Mistress of the Two Lands, dest
enemies of theStill-Heart (Osiris), who decreeth the release of those who sufferthrough evil
of her Doorkeeper is Nekau. The following shall be said when one cometh to the FIFTH PY
scribe Ani, whose word is truth, saith: "Flame, Lady offire, absorbing the entreaties which ar
who permittethnot to approach her the rebel." The name of her Doorkeeper isHenti-Reqiu. T
shall be said when one cometh to the SIXTH PYLON.The Osiris the scribe Ani, whose word
of light,who roareth mightily, whose breadth cannot be comprehended. Her likehath not bee
beginning. There are serpents over whichare unknown. They were brought forth before the
nameof her Doorkeeper is Semati. The following shall be said when one cometh to the SEV
Osiris the scribe Ani, whose word is truth, saith: "Garmentwhich envelopeth the helpless one
for and loveth thatwhich it covereth." The name of her Doorkeeper is Saktif. The following s
when one cometh to the EIGHTH PYLON. TheOsiris the scribe Ani, whose word is truth, sai
fire,unquenchable, with far-reaching tongues of flame, irresistibleslaughterer, which one may
through fear of its deadlyattack." The name of her Doorkeeper is Khutchetef. The following
when one cometh to the NINTH PYLON.The Osiris the scribe Ani, whose word is truth, saith
of strength, who giveth quiet of heart to theoffspring of her lord. Her girth is three hundred a
khet,and she is clothed with green feldspar of the South. She bindeth upthe divine form and
helpless one. Devourer, lady of allmen." The name of her Doorkeeper is Arisutchesef. The
be said when one cometh to the TENTH PYLON.The Osiris the scribe Ani, whose word is tr
theloud voice, who maketh her suppliants to mourn, the awful one whoterrifieth, who herself
unterrified within." The name of herDoorkeeper is Sekhenur. Nu, the steward of the keeper
saith when he cometh tothe ELEVENTH PYLON of Osiris: "I have made my way, I know you
and I know the name of her who is within thee: Shewho slayeth always, consumer of the fie
mistress ofevery pylon, the lady who is acclaimed on the day of darkness" isthy name. She
swathing of the helpless one. The Osiris Nu, the steward of the keeper of the seal, saith wh
the TWELFTH PYLON of Osiris: "I have made my way, Iknow you, and I know thy name, an
who iswithin thee: Invoker of thy Two Lands, destroyer of those who cometo thee by fire, lad
obeyer of the word of thy Lord" isthy name. She inspecteth the swathing of the helpless one
Nu, the steward of the keeper of the seal, saith whenhe cometh to the THIRTEENTH PYLO
made my way, Iknow you and I know thy name, and I know the name of her who is withinthe

arms about her, and maketh Hapi (theNile-god), to emit splendour out of his hidden places"
inspecteth the swathing of the helpless one. The Osiris Nu, the steward of the keeper of the
whenhe cometh to the FOURTEENTH PYLON of Osiris: "I have made my way, Iknow thee,
know the name of her who iswithin thee. Lady of might, who trampleth on the Red Demons,
festival of Haaker on the day of the hearing of faults" isthy name. She inspecteth the swathin
helpless one. THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth,sh
to this pylon: "Fiend, red of hair andeyes, who appeareth by night, and doth fetter the fiend i
lair.Let her hands be given to the Still-Heart in his hour, let her advanceand go forward" is th
inspecteth the swathing of thehelpless one. THE SIXTEENTH PYLON. The Osiris Heru-em
truth,shall say when he cometh to this pylon: "Terrible one, lady of therain-storm, destroyer o
of men, devourer of the bodies ofmen, orderer, producer, and maker of slaughter" is thy nam
the swathing of the helpless one. THE SEVENTEENTH PYLON. The Osiris Heru-em-khebi
shall say when he cometh to this pylon: "Hewer-in-pieces inblood, Ahibit, lady of hair" is thy
inspecteth theswathing of the helpless one. THE EIGHTEENTH PYLON. The Osiris Heru-e
istruth, shall say when he cometh to this pylon: "Fire-lover, pureone, lover of slaughterings, o
heads, devoted one, lady ofthe Great House, slaughterer of fiends at eventide" is thy name.
the swathing of the helpless one. THE NINETEENTH PYLON. The Osiris Heru-em-khebit, w
shall say when he cometh to this pylon: "Light-giver forlife, blazing all the day, lady of streng
the writings ofthe god Thoth himself" is thy name. She inspecteth the swathings ofthe White
TWENTIETH PYLON. The Osiris Heru-em-khebit, whose word is truth,shall say when he co
"Dweller in the cavern ofher lord, her name is Clother, hider of her creations, conqueror ofhe
swallower [of them]" is thy name. She inspecteth the swathingsof the White House. THE TW
The Osiris Heru-em-khebit, whose word istruth, shall say when he cometh to this pylon: "Kni
cuttethwhen [its name] is uttered, slayer of those who approach thy flame" isthy name. She
plans.APPENDIX APPENDIX (From the Turin Papryus, ed. Lepsius, Bl. 64, the text referrin
twenty-first Pylon.) THE OSIRIS AUFANKH, WHOSE WORD IS TRUTH, SAITH: Hail, saith
pylon of the Still-Heart! I have made the way. I knowthee. I know thy name. I know the name
who guardeththee. "Sword that smiteth at the utterance of its own name, stinkingface, overth
that approacheth her flame" is thy name. Thoukeepest the hidden things of the avenger of th
guardestthem. Amam is his name. He maketh the ash trees (cedars) not togrow, and the sh
not to blossom, and preventethcopper from being found in the mountain. The Tchatcha (Chi
are Seven Gods. Tchen, or Anthch (At), is the name of the one atthe door. Hetepmes is the
there. Messep is the name ofanother there. Utchara is the name of another there. Beq is the
there. Anp (Anubis) is the name of another there. I have made the way. I am Menu-Heru, th
father,the heir of his father Un-Nefer. I have come. I have given [offerings]to my father Osiris
overthrown all his enemies. I have comedaily with the word of truth, the lord of fealty, in the
myfather Tem, the Lord of Anu, I, the Osiris Auf-ankh, whose word istruth in the southern he
done what is right for him thatmade the right, I have celebrated the Haker festival to the lord

have acted as the leader of the festivals. I have givencakes to the Lords of the Altar. I have
leader of thepropitiatory offerings, cakes, ale, oxen, geese, to my father OsirisUn-Nefer. I an
protector of the Ba-soul, I have made the Benu birdto appear [by my] words. I have come da
of the godto make offerings of incense. I have come with the shenti tunic. Ihave set the Nesl
on the water. I have made the wordof Osiris Khenti Amenti to be truth before his enemies. I
in a boat all his enemies to the slaughter-house of the East, andthey shall never escape fron
the god Keb whodwelleth therein. I have made the Kefaiu gods of Ra to stand up, Ihave mad
truth. I have come as a scribe. I haveexplained [the writings]. I have made the god to have p
hislegs. I have come into the house of him that is upon his mountain(Anubis). I have seen th
Seh hall. I have entered intoRa-stau. I have made myself invisible. I have found for myself th
have approached Nerutef. I have clothed the naked. Ihave sailed up the river to Abydos. I ha
ceremonies ofHu and Sa. I have entered the house of Astes. I have made supplicationto the
Sekhmet in the temple of Net (Neith), orthe Aged Ones. I have entered Ra-stau. I have mad
Ihave found the frontier. I have approached Nerutef. I have clothed thenaked. I have sailed u
Abydos. I have performed theceremonies of Hu and Sa. I have received. I have risen like a l
fill my seat on the throne in the place of my father, theGod Who was at the beginning. I have
Meskhen ofTa-tchesert. My mouth is full of Maat (Truth). I have overwhelmedthe Akhekhau
come into the Great House with [my] bodyin a flourishing condition. I have caused myself to
Boatof Hai. The myrrh unguent of..... is in the hair of men (Rekhit). Ihave entered into the Ho
I have approached with worshipthe two Khati gods and Sekhmet, who are in the temple of th
Anu]. [And the god Osiris saith:] "Thou hast come, thou shalt be afavoured one in Tetu, O C
whose word is truth, theson of the lady Shert-en-Menu, whose word is truth." THE PRIESTS
SAMEREF THE SPEECH OF THE PRIEST ANMUTEF. I have come unto you, O ye great
inheaven, and upon earth, and in Khert-Neter, and I have brought untoyou the Osiris Ani. He
committed any act which is anabomination before all the gods. Grant ye that he may live wit
The Osiris the scribe Ani adoreth Osiris, Lord of Rasta, and theGreat Company of the Gods
Khert-Neter. He saith: "Homageto thee, Khenti Amenti, Un-Nefer, who dwellest in Abtu. I con
heart holdeth Truth. There is no sin in my body. I have nottold a lie wittingly, I have not acted
manner. Grantthou to me cakes, let me appear in the presence, at the altar of theLords of Tr
in and come forth from Khert-Neter [atwill], let not my Heart-soul be driven away [from me]; a
sight of the Disk and the beholding of the Moon for ever and ever. THE SPEECH OF THE P
have come unto you, O ye Tchatcha Chiefs who dwell in Rasta, and Ihave brought unto you
ye unto him cakes, andwater, and air, and a homestead in Sekhet-hetep as to the followers
Osiris the scribe Ani, whose word is truth, adoreth Osiris,the Lord of everlastingness, and th
Chiefs, the Lords ofRasta. He saith: "Homage to thee, O King of Khert-Neter, thou Governor
come unto thee. I know thy plans, I am equippedwith the forms which thou takest in the Tuat
aplace in Khert-Neter, near the Lords of Truth. May my homestead belasting in Sekhet-hete
cakes in thy presence." THE JUDGES IN ANU Hail, Thoth, who madest to be true the word

hisenemies, make thou the word of the scribe Nebseni to be true againsthis enemies, even a
the word of Osiris to be trueagainst his enemies, in the presence of the Tchatcha Chiefs who
Osiris in Anu, on the night of the "things of thenight," and the night of battle, and of the fetter
Sebaufiends, and the day of the destruction of the enemies of Neb-er-tcher. Now the great
in Anu are Tem, Shu, Tefnut, [Osirisand Thoth]. Now the "fettering of the Sebau fiends" sign
thedestruction of the Smaiu fiends of Set, when he wrought iniquity asecond time. Hail, Tho
make the word of Osiris to be true againsthis enemies, make thou the word of the Osiris Ani
againsthis enemies, with the great Tchatcha Chiefs who are in Tetu, on thenight of setting u
Tetu. Now the great Tchatcha Chiefs who are in Tetu are Osiris, Isis,Nephthys, and Horus t
his father. Now the "setting upof the Tet in Tetu" signifieth [the raising up of] the shoulder of
Governor of Sekhem. They are round about Osiris in the band[and] the bandages. Hail, Tho
the word of Osiris to be true againsthis enemies, make thou the word of the Osiris Ani to be
enemies, with the great Tchatcha Chiefs who are in Sekhem, onthe night of the "things of th
Sekhem. Now the great Tchatcha Chiefs who are in Sekhem areHeru-khenti-en-ariti and Th
Tchatcha Chiefs ofNerutef. Now the night of the "things of the night festival"signifieth the da
sarcophagus of Osiris. Hail, Thoth, who didst make the word of Osiris to be true againsthis
thou the word of the Osiris the scribe Ani to betrue against his enemies, with the great Tcha
are inthe double town Pe-Tep, on the night of setting up the "Senti" ofHorus, and of establis
inheritance of the possessionsof his father Osiris. Now the great Tchatcha Chiefs who are i
Horus, Isis,Kesta (Mesta) and Hapi. Now the "setting up of the 'Senti' of Horus"hath referen
which Set spake to his followers, saying"Set up the Senti." Hail, Thoth, who didst make the
to be true againsthis enemies, make thou the word of the Osiris the scribe Ani to betrue, in p
his enemies, with the great Tchatcha Chiefswho are in the Lands of the Rekhti (Taiu-Rekhti)
whenIsis lay down, and kept watch to make lamentation for her brotherOsiris. Now the grea
Chiefs who are in Taiu-Rekhti are Isis,Horus, Kesta (Mesta) [Anpu and Thoth]. Hail, Thoth,
the word of Osiris true against hisenemies, make thou the word of Osiris the scribe Ani, who
in peace, to be true against his enemies, with the greatTchatcha Chiefs who are in Abtu, on
god Haker, whenthe dead are separated, and the spirits are judged, and when theprocessio
Teni. Now the great Tchatcha Chiefs who are in Abtu are Osiris, Isis,and Up-uat. Hail, Tho
make the word of Osiris to be true againsthis enemies, make thou the word of the Osiris, the
assessorof the sacred offerings which are made to all the gods, Ani, to betrue against his en
Tchatcha Chiefs who examine thedead on the night of making the inspection of those who a
beannihilated. Now the great Tchatcha Chiefs who are present at the examinationof the dea
Osiris, Anpu and Asten (read Astes). Now theinspection (or, counting) of those who are to b
annihilatedsignifieth the shutting up of things from the souls of the sons ofrevolt. Hail, Thoth
didst make the word of Osiris true against hisenemies, make thou the word of the Osiris the
trueagainst his enemies, with the great Tchatcha Chiefs who are present atthe digging up of
mixing it] with their blood, and ofmaking the word of Osiris to be true against his enemies. A

the Tchatcha Chiefs who are present at the diggingup of the earth in Tetu: When the Smaiu
[there],having transformed themselves into animals, these Tchatcha Chiefs slewthem in the
gods who were there, and they took theirblood, and carried it to them. These things were pe
theexamination [of the wicked] by those [gods] who dwelt in Tetu. Hail, Thoth, who didst ma
Osiris to be true againsthis enemies, make thou the word of the Osiris [the scribe] Ani to bet
his enemies, with the great Tchatcha Chiefs who are inNerutef on the night of the "Hidden o
the great Tchatcha Chiefs who are in Nerutef are Ra, Osiris, Shuand Bebi. Now, the night o
Forms" referreth to the placingon the sarcophagus [of Osiris] the arm, the heel, and the thigh
Un-Nefer. Hail, Thoth, who didst make the word of Osiris true against hisenemies, make tho
Osiris, whose word is truth, tobe true against his enemies, with the great Tchatcha Chiefs wh
on the night when Anpu lay with his arms on the things byOsiris, and when the word of Horu
true against hisenemies. The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and
of Osiris is happy, the heart of Horus is glad, andthe two halves of Egypt (Aterti) are well sat
thereat. Hail, Thoth, who didst make the word of Osiris true against hisenemies, make thou
Osiris the scribe Ani, the assessorof the holy offerings made to all the gods, to be true again
hisenemies, with the Ten great Tchatcha Chiefs who are with Ra, andwith Osiris, and with e
every goddess, in thepresence of the god Nebertcher. He hath destroyed his enemies, andh
every evil thing which appertained to him. RUBRIC: If this Chapter be recited for, or over, th
heshall come forth by day, purified after death, according to the desireof his heart. Now if thi
recited over him, he shallprogress over the earth, and he shall escape from every fire, and n
things which appertain to him shall ever be round abouthim; never, a million times over, sha
THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS ANI. To be said:- Thegod Pta
of my town shall unfastenthe swathings, the swathings which are over my mouth. Thereupon
who is equipped with words of power in greatabundance, and shall untie the fetters, even th
godSet which are over my mouth. And the god Tem shall cast them back atthose who would
and cast them at him. Thenshall the god Shu open my mouth, and make an opening into my
iron implement wherewith he opened the mouth of thegods. I am the goddess Sekhmet, and
the place bythe side of Amt-ur the great wind of heaven. I am the greatStar-goddess Saah, w
the Souls of Anu. Now asconcerning every spell, and every word which shall be spoken aga
the Divine Company shall set himself in oppositionthereto. THE CHAPTER OF BRINGING
OSIRIS ANI, whosaith:- I am Tem-Khepera who produced himself on the thighs of hisdivine
dwell in Nu have been made wolves, and thosewho are among the Tchatcha Chiefs have be
willgather together to myself this charm from the person with whom it is[and from the place]
[and it shall come to me] quickerthan a greyhound, and swifter that light. Hail, thou who bring
theFerry-Boat of Ra, thou holdest thy course firmly and directly in thenorth wind as thou sail
river towards the Island of Firewhich is in Khert-Neter. Behold, thou shalt gather together to
charm from wheresoever it may be, and from whomsoever it may bewith [and it shall come t
greyhound, and swifterthan light. It (the charm) made the transformations of Mut; itfashioned

kept them silent; by it Mut gave the warmth[of life] to the gods. Behold, these words of powe
andthey shall come unto me from wheresoever they may be, or withwhomsoever they may b
greyhounds and swifter thanlight, or, according to another reading, "swifter than shadows."
CHAPTER WHICH MAKETH A MAN TO REMEMBER HIS NAME INKHERT-NETER. [The
me inthe Great House (Per-ur), and let me remember my name in the Houseof Fire (Per Nes
wherein the years are counted up,and the number of the months is told. I am dwelling with th
take my seat on the eastern side of the sky. If any godcometh after me, I shall be able to de
forthwith. THE CHAPTER OF GIVING A HEART TO THE OSIRIS ANI IN KHERT-NETER.
me in the House of Hearts. Let myheart-case be with me in the House of heart-cases. Let m
and let it rest in [me or] I shall not eat the cakes ofOsiris in the eastern side of the Lake of Fl
have a boatwherein to float down the river, nor a boat to sail up the river tothee, nor be able
a boat with thee. Let my mouth be to methat I may speak therewith. Let my legs be to me th
walktherewith. Let my arms be to me that I may overthrow the foetherewith. Let the two doo
opened to me. May Keb,the Erpat of the gods, open his jaws to me. May he open my two ey
by swathings. May he make me to lift up my legs inwalking which are tied together. May Anp
becomevigorous. May the goddess Sekhmet raise me, and lift me up. Let meascend into he
command be performed inHet-ka-Ptah. I know how to use my heart. I am master of my hear
my hands and arms. I am master of my legs. I have thepower to do that which my KA desire
Heart-soul shall notbe kept a prisoner in my body at the gates of Amentet when I wouldgo in
come forth in peace. THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS, TH
OFFERINGS OF ALL THE GODS, ANI, WHOSE WORD IS TRUTHBEFORE OSIRIS, BE D
saith:- Myheart of my mother. My heart of my mother. My heart-case of mytransformations.
stand up to bear testimony againstme. Let no one drive me away from the Tchatcha Chiefs.
to fall away from me in the presence of the Keeper of theBalance. Thou art my KA, the dwel
god Khnemu whomakest sound my members. Mayest thou appear in the place ofhappiness
make my name to stink ShenitChiefs, who make men to be stable. [Let it be satisfactory unt
listening be satisfactory unto us, and let there be joy ofheart to us at the weighing of words.
be told againstme before the Great God, the Lord of Amentet. Verily, how greatshalt thou be
up in triumph!] RUBRIC I: These words are to be said over a scarab of green stoneencircle
refined copper, and [having] a ring ofsilver; which shall be placed on the neck of the Khu (th
deceased),etc. RUBRIC II (From the Papyrus of Nu, Sheet 21): If this Chapter beknown [by
shall be declared a speaker of the truthboth upon earth and in Khert-Neter, and he shall be
performevery act which a living human being can perform. Now it is a greatprotection which
by the god. This Chapter was found inthe city of Khemenu upon the slab of ba, which was in
of] genuine lapis-lazuli, and was under the feet of [thestatue] of the god, during the reign of
the King of theSouth and North, Menkaura (Mycerinus), true of word, by PrinceHerutataf, wh
a journey which he made to inspectthe temples. One Nekht was with him who was diligent i
understand it, and he brought it to the king as a wonderfulobject when he perceived that it w

great mystery, [thelike of] which had never [before] been seen or looked upon. ThisChapter
by a man who is ceremonially clean andpure, who hath not eaten the flesh of animals, or fis
hathnot had intercourse with women. And behold, thou shalt make a scarabof green stone,
with gold, which shall be placedabove the heart of a man, and it shall perform for him the "o
mouth." And thou shalt anoint it with myrrh unguent, and thoushalt recite over it the following
magical power. [Herefollows the text of the Chapter of Not Letting the Heart of Ani BeTaken
THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHEDAWAY
scribe Ani saith:--I,even I, am he who cometh forth from the Celestial Water (Akeb). He(Ake
abundance for me, and hath the mastery there in theform of the River. (This is a portion of
Chapter which is included in theappendix.)APPENDIX APPENDIX (The following is from th
Nefer-uben-f, Naville, op.cit., I, Bl. 72.) THE CHAPTER OF DRINKING WATER IN KHERT-
priest,Nefer-uben-f, whose word is truth, saith:- I, even I, am he who comethforth from the g
water-flood is given to him, he hathbecome the master thereof in the form of Hapi. I, the am
khentNefer-uben-f, open the doors of heaven. Thoth hath opened to me thedoors of Qebh (
Waters). Lo, Hepi Hepi, the two sons ofthe Sky, mighty in splendour, grant ye that I may be
thewater, even as Set had dominion over his evil power on the day ofthe storming of the Tw
the Great Ones, arm toshoulder, even as they pass that Great God, the Spirit who isequipp
unknown. I have passed by the Aged One ofthe shoulder. I am Nefer-uben-f, whose word is
tome the Celestial Water Osiris. Hath opened to me the Celestial WaterThoth-Hapi, the Lor
in his name of "Thoth, cleaver ofthe earth." I am master of the water, as Set is master of his
over the sky, I am Ra, I am Ru. I am Sma. I haveeaten the Thigh, I have seized the bone an
aboutthe Lake of Sekhet-Ar. Hath been given to me eternity without limit.Behold, I am the h
to whom hath been giveneverlastingness. (The following two Chapters are from the Papyru
and12) THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT UP BY FIR
Bull of Amentet! I am broughtunto thee. I am the paddle of Ra wherewith he transported the
neither be burnt up nor destroyed by fire. I am Beb,the firstborn son of Osiris, to whom every
offering inthe temple of his Eye in Anu. I am the divine Heir, the Mighty One,the Great One,
One. I have made my name to flourish.Deliverer, thou livest in me [every day]. THE CHAPT
BOILED IN FIRE. Nu saith:- I am thepaddle which is equipped, wherewith Ra transported th
raised up the emissions of Osiris from the Lake of blazing fire,and he was not burned. I sit d
Light-god, and like Khnemu,the Governor of lions. Come, cut away the fetters from him that
side of this path, and let me come forth therefrom. THE CHAPTER OF GIVING AIR IN KHE
Ani saith:- Iam the Egg which dwelt in the Great Cackler. I keep ward over thatgreat place w
proclaimed upon earth. I live; it liveth. Igrow up, I live, I snuff the air. I am Utcha-aab. I go ro
hisegg [to protect it]. I have thwarted the moment of Set. Hail, Sweetone of the Two Lands!
the tchefa food! Hail,dweller in the lapis-lazuli! Watch ye over him that is in hiscradle, the Ba
cometh forth to you.APPENDIX APPENDIX (From the Papyrus of Nu, Sheet 12) THE CH
NU IN KHERT-NETER. He saith:- Hail,thou God Temu, grant thou unto me the sweet breat

nostrils! I am the Egg which is in Kenken-ur (the GreatCackler), and I watch and guard that
which hath come intobeing, wherewith the god Keb hath opened the earth. I live; it liveth;I gr
snuff the air. I am the god Utcha-aabet, and I goabout his egg. I shine at the moment of the
strength,Suti. Hail, thou who makest sweet the time of the Two Lands! Hail,dweller among th
Hail, dweller among the beings ofblue (lapis-lazuli), watch ye to protect him that is in his nes
who cometh forth to you. THE CHAPTER OF GIVING AIR IN KHERT-NETER. Nu saith:- I a
I am Shu. I draw air from the presence of the Light-god,from the uttermost limits of heaven,
uttermost limits ofearth, from the uttermost limits of the pinion of Nebeh bird. Mayair be give
young divine Babe. [My mouth is open, I seewith my eyes.] THE CHAPTER OF SNUFFING
KHERT-NETER. Hail,Tem. Grant thou unto me the sweet breath which dwelleth in thynostri
embraceth that great throne which is in the cityof Unu. I keep watch over the Egg of Kenken
Cackler).I grow and flourish as it groweth and flourisheth. I live as itliveth. I snuff the air as it
snuffeth the air. THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHE
The Osiris Ani, whose word is truth,saith:- Get thee back, O messenger of every god! Art tho
away] my heart-case which liveth? My heart-case which livethshall not be given unto thee. [A
gods hearken unto mypropitiation [prayer] and they fall down on their faces [whilst]they are
land.APPENDIX APPENDIX (From the Papyrus of Nu) THE CHAPTER OF NOT ALLOWI
CARRIED AWAY DEAD INKHERT-NETER. [Nu, whose word is truth, saith]:- My heart is wi
come to pass that it be carried away. I am the Lordof Hearts, the slayer of the heart-case. I
I have mybeing therein. I am Horus, the Dweller in Hearts, [I am] in theDweller in the body. I
my word, my heart hath being. Myheart-case shall not be snatched away from me, it shall n
shall not be put in restraint if wounds are inflicted uponme. [If] one take possession of it I sha
being in the bodyof my father Keb and in the body of my mother Nut. I have not donethat wh
abomination by the gods. I shall not sufferdefeat [for] my word is truth. THE CHAPTER OF
HEART-CASE OF A MAN BE TAKEN AWAYFROM HIM IN KHERT-NETER. The Osiris Ani
heart-cases [and who make the heart of a man to go through itstransformations according to
what he hath done harmhim before you]. Homage to you, O ye Lords of Eternity, ye masters
take ye not this heart of Osiris Ani into yourfingers, and this heart-case, and cause ye not thi
tospring up against it, because this heart belongeth to the OsirisAni, and this heart-case bel
of the great names(Thoth), the mighty one, whose words are his members. He sendeth hish
body, and his heart is renewed before the gods.The heart of the Osiris Ani, whose word is tr
he hathgained the mastery over it. He hath not said what he hath done. Hehath obtained po
members. His heart obeyeth him, he isthe lord thereof, it is in his body, and it shall never fal
awaytherefrom. I command thee to be obedient unto me in Khert-Neter. I,the Osiris Ani, wh
in peace; whose word is truthin the Beautiful Amentet, by the Domain of Eternity.APPENDIX
the Papyrus of Nu, Sheet 5) THE CHAPTER OF NOT LETTING THE HEART OF NU, WHO
AWAY FROM HIM IN KHERT-NETER. He saith:- Hail, thouLion-god! I am Unb (the Blosson
abomination tome is the block of slaughter of the god. Let not this my heart-case becarried a

the Fighting Gods in Anu. Hail, thou whodost wind bandages round Osiris, and who hast see
whoreturnest after smiting and destroying him before the mighty ones!This my heart weepet
before Osiris; it hath madesupplication for me. I have given unto him and I have dedicated u
thoughts of the heart in the House of the god (Usekh-her),have brought unto him sand at the
Let not this myheart-case be carried away from me. I make you to ascend his throne,to fette
him in Sekhet-hetep, [to live] years ofstrength away from things of all kinds which are abomi
to carry off food from among the things which are thine, andwhich are in thy grasp through t
this my heart-case isdevoted to the decrees of the god Tem, who guideth me through thecav
let not this my heart, which hath performed itsdesire before the Tchatcha Chiefs who are in
givento him. When they find the leg and the swathings they bury them. THE CHAPTER OF
HEART OF NU, WHOSE WORD IS TRUTH,BE DRIVEN AWAY FROM HIM IN KHERT-NET
heart of my mother. My heart-case of my existence uponthe earth. Let no one stand up agai
testimony in thepresence of the Lords of Things. Let it not be said against me andof that whi
"He hath committed acts which are opposed towhat is right and true," and let not charges be
againstme in the presence of the Great God, the Lord of Amentet. Homage tothee, O my he
thee, O my heart-case. Homage to you,O my reins. Homage to you, O ye gods, who are ma
and who are holy by reason of your sceptres. Speak ye for mewords of good import to Ra, a
have favour in the sightof Nehebkau. THE CHAPTER OF BREATHING THE AIR AND OF
INKHERT-NETER. The Osiris Ani saith:- Open to me! Who art thou?Whither goest thou? W
one of you. Who are thesewith you? The two Merti goddesses (Isis and Nephthys). Thou se
head when [he] entereth the divine Mesqen chamber. Hecauseth me to set out for the templ
Kem-heru."Assembler of souls" is the name of my ferry-boat. "Those who make thehair to b
of the oars. "Sert" ("Goad") is thename of the hold. "Steering straight in the middle" is the na
therudder; likewise, [the boat] is a type of my being borne onward in thelake. Let there be gi
vessels of milk, and cakes, andloaves of bread, and cups of drink, and flesh, in the Temple
RUBRIC: If the deceased knoweth this Chapter, he shall go into,after coming forth from Khe
Beautiful Amentet]. THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING POWER
Osiris Ani saith:- Hail, thou Sycamoretree of the goddess Nut! Give me of the [water and of
in thee. I embrace that throne which is in Unu, and I keep guardover the Egg of Nekek-ur. It
I flourish; it liveth,and I live; it snuffeth the air, and I snuff the air, I the OsirisAni, whose word
truth, in [peace]. THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. Th
place is opened, my hiding place is opened.The Spirits fall headlong in the darkness, but the
hathmade me holy, and Upuati hath nursed me. I will hide myself among you,O ye stars whi
My brow is like the brow of Ra.My face is open. My heart-case is upon its throne, I know how
In very truth I am Ra himself. I am not a man of no account.I am not a man to whom violenc
father liveth forthee, O son of Nut. I am thy son, O great one, I have seen thehidden things
thine. I am crowned upon my throne like theking of the gods. I shall not die a second time in
THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani saith:-O thou who a

motionless, O thou whosemembers are motionless, like unto those of Osiris. Thy members s
motionless, they shall not rot, they shall not crumble away,they shall not fall into decay. My r
be made [permanent]for me as if I were Osiris. RUBRIC: If this Chapter be known by the de
neversee corruption in Khert-Neter.APPENDIX APPENDIX (From the Papyrus of Nu, Shee
OF NOT LETTING THE BODY PERISH. The Osiris Nu saith:-Homage to thee, O my divine
embalm thee. Dothou embalm these my members, for I would not perish and come to anend
like unto my divine father Khepera, the divinetype of him that never saw corruption. Come th
mybreath, O Lord of the winds, who dost magnify these divine beingswho are like unto thyse
stablish me, and fashion mestrongly, O Lord of the funeral chest. Grant thou that I may ente
of everlastingness, according to that which was done forthee, along with thy father Tem, wh
corruption,and who himself never saw corruption. I have never done that whichthou hatest, r
acclaimed thee among those who love thy KA.Let not my body become worms, but deliver th
didstdeliver thyself. I pray thee, let me not fall into rottenness, as thoulettest every god, and
goddess, and every animal, and everyreptile, see corruption, when the soul hath gone out o
death. And when the soul hath departed, a man seeth corruption, and thebones of his body
become stinking things, and themembers decay one after the other, the bones crumble into
the flesh turneth into foetid liquid. Thus man becometh abrother unto the decay which come
turneth into amyriad of worms, and he becometh nothing but worms, and an end is madeof l
the sight of the god of day (Shu), even as doevery god, and every goddess, and every bird,
andevery creeping worm, and every reptile, and every beast, and everything whatsoever. Le
fall] on their bellies [when]they recognize me, and behold, the fear of me shall terrify them;an
let it be with every being that hath died, whether it beanimal, or bird, or fish, or worm, or rept
life [rise outof] death. Let not the decay caused by any reptile make an end [ofme], and let n
come against me in their various forms.Give thou me not over to the Slaughterer in this
execution-chamber,who killeth the members, and maketh them rot, being [himself]invisible, a
the bodies of the dead, and liveth bycarnage. Let me live, and perform his order; I will do wh
by him. Give me not over to his fingers, let him notovercome me, for I am under thy commar
Gods. Homage to thee, O my divine father Osiris, thou livest with thymembers. Thou didst n
didst not become worms, thou didstnot wither, thou didst not rot, thou didst not putrefy, thou
into worms. I am the god Khepera, and my members shall have beingeverlastingly. I shall no
not rot, I shall notputrefy, I shall not turn into worms, and I shall not see corruptionbefore the
the god Shu. I shall have my being, I shall haveby being; I shall live, I shall live; I shall flouris
shallflourish, I shall flourish, I shall wake up in peace, I shall notputrefy, my intestines shall n
perish, I shall not suffer injury. Myeye shall not decay. The form of my face shall not disappe
earshall not become deaf. My head shall not be separated from my neck. Mytongue shall no
hair shall not be cut off. My eyebrowsshall not be shaved away, and no evil defect shall assa
shall be stablished. It shall neither become a ruin, nor bedestroyed on this earth. THE CHA
PERISHING AND OF BEING ALIVE IN KHERT-NETER.The Osiris Ani saith:- Hail ye childre

Tuathath gained the mastery over his diadem. Among the Hamemet Spirits mayI arise, ever
Osiris. THE CHAPTER OF NOT GOING IN TO THE BLOCK OF THE GOD. The OsirisAni s
my body in heaven, O Guardian ofthe Earth, by Ra. [This] was granted [to me] on the day of
beingstablished, when I rose up out of a state of weakness upon [my] twofeet. On the day of
hair Set and the Company of theGods fastened my head to my neck, and it became as firm
Let nothing happen to shake it off again! Make ye mesafe from the murderer of my father. I l
the TwoEarths. Nut hath fastened together the vertebrae of my neck, and [I]behold them as
originally, and they are seen in the orderwherein they were when as yet Maat was not seen,
godswere not born in visible forms. I am Penti. I am the heir of the greatgods, I the Osiris the
whose word is truth. THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST IN K
saith:- Hail, Phallus of Ra, which advanceth and beatethdown opposition. Things which have
motion for millions ofyears have come into life through Baba. I am stronger thereby than the
have more power thereby than the mighty. Now, let me notbe carried away in a boat, or be s
taken to theEast, to have the festivals of Sebau Devils celebrated on me. Letnot deadly wou
upon me, and let me not be gored byhorns. Thou shalt neither fall [nor] eat fish made by Teb
evil thing of any kind whatsoever shall be done unto me bythe Sebau Devils. [I shall not be g
Therefore thePhallus of Ra, [which is] the head of Osiris, shall not be swallowedup. Behold,
into me fields and I shall cut the grain. Thegods shall provide me with food. Thou shalt not th
gored,Ra-Khepera. There shall not be then pus in the Eye of Tem, and itshall not be destroy
shall not be done unto me, and Ishall not be carried away in [my] boat to the East to have th
the Sebau Devils celebrated on me in evil fashion.Cruel gashes with knives shall not be inflic
and I shallnot be carried away in [my] boat to the East. I the Osiris, theassessor of the holy o
all the gods, Ani, whose word istruth, happily, the lord of fealty [to Osiris]. THE CHAPTER O
THE HEAD OF A MAN BE CUT OFF FROM HISBODY IN KHERT-NETER. The Osiris Ani s
a Great One. [I am] Fire, the son of Fire, to whom was givenhis head after it had been cut of
Osiris was not removedfrom his body, and the head of Osiris Ani shall not be removed fromh
knitted myself together, I have made myself whole andcomplete. I shall renew my youth. I am
the Lord ofEternity. THE CHAPTER OF MAKING THE SOUL TO BE JOINED TO ITS BODY
Ani saith:- Hail, thou god Aniu! Hail, thougod Pehreri, who dwellest in thy hall, the Great God
thouthat my soul may come to me from any place wherein it may be. Evenif it would tarry, le
brought unto me from any placewherein it may be. Thou findest the Eye of Horus standing b
those beings who resemble Osiris, who never lie down in death.Let not the Osiris Ani, whose
lie down dead among thosewho lie in Anu, the land wherein [souls] are joined to their bodies
Let me have possession of my Ba-soul and of my Spirit-soul,and let my word be truth with it
every placewherein it may be. Observe then, O ye guardians of Heaven, my soul[wherever i
it would tarry, cause thou my Ba-soul tosee my body. Thou shalt find the Eye of Horus stand
like[the Watchers]. Hail, ye gods who tow along the boat of the Lord of Millions ofYears, wh
over the sky of the Tuat, who make it to journeyover Nent, who make Ba-souls to enter into

Spirit-bodies,whose hands hold the steering poles and guide it straight, who grasptightly you
destroy ye the Enemy; thus shall the Boatrejoice, and the Great God shall travel on his way
Moreover,grant ye that the Ba-soul of the Osiris Ani, whose word is truthbefore the gods, ma
with your navel cords in the easternpart of the sky, and that it may follow Ra to the place wh
wasyesterday, and may set in peace, in peace in Amentet. May it gaze uponits earthly body
its abode and its Spirit-body, may itneither perish nor be destroyed for ever and for ever. RU
words shall be said over a model of the Ba-soul madeof gold, and inlaid with precious stone
placed on thebreast of the Osiris. THE CHAPTER OF NOT LETTING THE SOUL OF A MA
INKHERT-NETER. The Osiris Ani saith:- Hail, thou who art exalted!Hail, thou who art adore
of Souls, thou divine Soulwho inspirest great dread, who dost set the fear of thyself in thego
enthroned upon thy mighty seat. Make thou a path for theSpirit-soul and the Ba-soul of the
equipped with[words of power]. I am a Spirit-soul equipped with [words of power]. Ihave mad
place where are Ra and Hathor. RUBRIC: If this Chapter be known by the deceased he sha
totransform himself into a Spirit-soul who shall be equipped with [hissoul and his shadow] in
and he shall not be shut upinside any door in Amentet, when he is coming forth upon the Ea
going back into [Khert-Neter.] THE CHAPTER OF OPENING THE TOMB TO THE BA-SOU
FORTH BY DAY, AND OF HAVING MASTERY OVER THE TWO LEGS. TheOsiris the scrib
The place which isclosed is opened, the place which is shut (or sealed) is sealed.That which
the closed place is opened by the Ba-soulwhich is in it. By the Eye of Horus I am delivered.
arestablished on the brow of Ra. My stride is made long. I lift up my twothighs [in walking]. I
journeyed over a long road. My limbs arein a flourishing condition. I am Horus, the Avenger
andI bring the Urrt Crown [and set it on] its standard. The road of soulsis opened. My twin so
Great God in the Boat of Ra, onthe day of souls. My soul is in the front thereof with the coun
years. Come, the Eye of Horus hath delivered for me my soul, myornaments are stablished
Light is on the faces ofthose who are in the members of Osiris. Ye shall not hold captive mys
not keep in durance my shadow. The way is open to mysoul and to my shadow. It seeth the
shrine on the dayof counting souls. It repeateth the words of Osiris. Those whose seatsare i
fetter the members of Osiris, who fetterHeart-souls and Spirit-souls, who set a seal upon the
whowould do evil to me, shall do no evil to me. Haste on the way to me.Thy heart is with the
and my Spirit-soul are equipped;they guide thee. I sit down at the head of the great ones wh
their abodes. The wardens of the members of Osiris shall nothold thee captive, though they
souls, and set a seal onthe shadow which is dead. Heaven shall not shut thee in. RUBRIC:
be known by the deceased he shall come forthby day, and his soul shall not be kept captive
APPENDIX (From the Papryus of Nebseni, Sheet 6) That which was shut hath been opene
Thatwhich was shut fast hath been opened by the command of the Eye ofHorus, which hath
Established are the beauties on theforehead of Ra. My steps are long. My legs are lifted up.
the journey, my members are mighty and are sound. I amHorus, the Avenger of his Father.
along hisfather, and his mother, by means of his staff. The way shall be openedto him that h

his feet, and he shall see the Great Godin the Boat of Ra, when souls are counted therein a
andwhen the years also are counted up. Grant that the Eye of Horus, whichmaketh the ador
to be firm on the forehead of Ra,may deliver my soul for me, and let darkness cover your fac
would imprison Osiris. O keep not captive my soul. O keep not wardover my shadow, but let
my soul and my shadow, andlet them see the Great God in the shrine on the day of the cou
let them hold converse with Osiris, whose habitations arehidden, and those who guard the m
and who keep wardover the Spirit-souls, and who hold captive the shadows of the dead,and
against me, so that they shall [not] work evilagainst me. A way shall be for KA with thee, and
beprepared by those who keep ward over the members of Osiris, and whohold captive the s
Heaven shall not keep thee fast,the earth shall not hold thee captive. Thou shalt not live with
who slay, but thou shalt be master of thy legs, and thoushalt advance to thy body straightwa
[and to] those whobelong to the shrine of Osiris and guard his members. THE CHAPTER O
FEET, AND OF COMING FORTH ON THEEARTH. The Osiris Ani saith:- Perform thy work,
Seker, O thou who dwellest in thy circle, and who dwellestin my feet in Khert-Neter. I am he
forth light over theThigh of heaven. I come forth in heaven. I sit down by the Light-god(Khu).
helpless. O I am helpless. I would walk. I amhelpless. I am helpless in the regions of those w
inKhert-Neter, I the Osiris Ani, whose word is truth, in peace. THE CHAPTER OF FORCING
[AND OF COMING FORTH] BYDAY. The Osiris Ani saith:- The town of Unu is opened. My l
Perfect is the Eye of Horus. I have delivered theEye of Horus which shineth with splendours
Ra, theFather of the gods, [I am] that self-same Osiris, [the dweller in]Amentet. Osiris knowe
and he knoweth that he shall livethrough his period of life; I shall have by being with him. I a
theMoon-god Aah, the dweller among the gods. I shall not come to anend. Stand up therefo
thou art counted among the gods.APPENDIX APPENDIX (Naville, op. cit., I, Bl. X) THE C
A WAY INTO THE TUAT. The Am Khent priestNefer-uben-f, whose word is truth, saith:- Hai
oneof terror. Behold, I have come unto thee. I see thee. I have forceda way through the Tua
father Osiris. I drive away thedarkness. I love him. I have come. I see my father Osiris. He h
heart of Set. I have made offerings for my fatherOsiris. I have opened all the ways in heaven
love him.I have come. I have become a Spirit-body and a Spirit-soul, who isequipped. Hail, e
every Spirit-soul, I have made the ways.I am Thoth.... ANOTHER CHAPTER OF THE TUAT
DAY. Open is the land of Unu. Shut is the head of Thoth. Perfect is theEye of Horus. I have
Eye of Horus, the shining one,the ornament of the Eye of Ra, the Father of the Gods. I am th
who dwelleth in Amentet. Osiris knoweth his day, whichcometh to an end. I am Set, the Fath
shall never cometo an end. THE CHAPTER OF COMING FORTH BY DAY AND OF LIVING
saith:- Hail, thou One, who shinest from the moon. Hail,thou One, who shinest from the moo
Osiris Ani maycome forth among thy multitudes who are at the portal. Let him be withthe Lig
Tuat be opened to him. Behold, the Osiris Anishall come forth by day to perform everything
uponthe earth among those who are living [thereon].APPENDIX APPENDIX (From the Pap
13) Hail, thou god Tem, who comest forth from the Great Deep, whoshinest gloriously unde

twin Lion-gods, send forthwith might thy words unto those who are in thy presence, and let t
enter into their assembly. He hath performed the decreewhich hath been spoken to the mari
and the Osiris Nu,whose word is truth, shall live after his death, even as doth Ra everyday. I
certainly Ra was born yesterday, and the Osiris Nuwas born yesterday. And every god shall
of theOsiris Nu, even as they rejoice in the life of Ptah, when he appearethfrom the Great Ho
One which is in Anu. THE CHAPTER OF COMING FORTH BY DAY AFTER FORCING AN
Osiris Ani saith:- Hail, Soul, thou mighty one ofterror! Verily, I am here. I have come. I behol
have passedthrough the Tuat. I have seen Father Osiris. I have scattered thegloom of night.
one. I have come, I have seen myFather Osiris. I have stabbed the heart of Suti. I have mad
Father Osiris. I have opened every way in heaven and on theearth. I am the son who loveth
Osiris. I am aSpirit-body. I am a Spirit-soul. I am equipped. Hail, every god andevery Spirit-s
made the way [to Osiris]. I the Osiris thescribe Ani, whose word is truth. THE CHAPTER OF
RETURN TO LOOK UPON HIS HOUSE ONEARTH. The Osiris Ani saith:- I am the Lion-god
strides. I have shot arrows, and I have wounded my prey. Ihave shot arrows, and I have wou
the Eye of Horus, Itraverse the Eye of Horus at this season. I have arrived at thedomains. G
Osiris Ani may come in peace. ANOTHER CHAPTER OF THE COMING FORTH OF A MA
KHERT-NETER. [The Osiris Ani saith:-] I have divided theheavens. I have cleft the horizon.
the earth[following in] his footsteps. I have conquered the mighty Spirit-soulsbecause I am e
millions of years with words of power. I eatwith my mouth. I evacuate with my body. Behold,
theTuat! Let these things be given unto me, the Osiris Ani, in perpetuitywithou fail or
diminution.APPENDIX APPENDIX (From the Papyrus of Nu, Sheet 21) THE CHAPTER O
ENEMIES IN KHERT-NETER. TheOsiris Nu saith:- Hail, Am-a-f (Eater of his arm), I have pa
am Ra. I have come forth from the horizon againstmy enemies. I have not permitted him to e
havestretched out my hand like that of the Lord of the Urrt Crown. Ihave lifted up my feet eve
Uraei-goddesses lift themselves up.I have not permitted the enemy [to be saved] from me. A
he hath been given to me, and he shall not be delivered fromme. I stand up like Horus. I sit d
I am strong likeThoth. I am mighty like Tem. I walk with my legs. I speak with mymouth. I cha
hath been given unto me, and he shallnot be delivered from me. A HYMN OF PRAISE TO R
THE HORIZON, AND WHENHE SETTETH IN THE LAND OF LIFE. Osiris the scribe Ani sa
thou risest as Tem-Heru-Khuti. Thou art to beadored. Thy beauties are before mine eyes, [th
upon mybody. Thou goest forth to thy setting in the Sektet Boat with [fair]winds, and thy hea
heart of the Matet Boat rejoiceth.Thou stridest over the heavens in peace, and all thy foes ar
the stars which never rest sing hymns of praise unto thee, andthe stars which are imperisha
as thou sinkest torest in the horizon of Manu, O thou who art beautiful at morn and ateve, O
livest, and art established, O my Lord! Homage to thee, O thou who art Ra when thou rises
when thou settest in beauty. Thou risest and thou shinest on theback of thy mother [Nut], O
crowned the king of the gods!Nut welcometh thee, and payeth homage unto thee, and Maat
never-changing goddess, embraceth thee at noon andat eve. Thou stridest over the heaven

heart, and theLake of Testes is content. The Sebau-fiend hath fallen to theground, his fore-l
hind-legs have been hacked off him,and the knife hath severed the joints of his back. Ra hat
and the Sektet Boat setteth out on its journey, and saileth onuntil it cometh into port. The go
South, the gods of theNorth, the gods of the West, and the gods of the East praise thee, Oth
Substance, from whom all living things came into being.Thou didst send forth the word wher
submerged withsilence, O thou Only One, who didst dwell in heaven before ever theearth ar
came into being. Hail, thou Runner, Lord, OnlyOne, thou maker of the things that are, thou h
tongueof the Company of the Gods, thou hast produced whatsoever cometh forthfrom the w
up out of them above the submergedland of the Lake of Horus. Let me breathe the air which
thy nostrils, and the north wind which cometh forth from thymother Nut. Make thou my Spirit
glorious, O Osiris, makethou my Heart-soul to be divine. Thou art worshipped as thousettest
gods, thou art exalted by reason of thywondrous works. Shine thou with the rays of light upo
day, upon me, Osiris the scribe, the assessor of the divineofferings of all the gods, the overs
granary of the Lords ofAbydos, the real royal scribe who loveth thee, Ani, whose word istruth
Praise be unto thee, O Osiris, the Lord of Eternity, Un-Nefer,Heru-Khuti (Harmakhis), whose
manifold, whose attributes aremajestic [Praise be unto thee], O thou who art Ptah-Seker-Ter
of the hidden shrine, thou Creator of the House ofthe KA of Ptah (Het-ka-Ptah) and of the go
thou Guideof the Tuat, who art glorified when thou settest in Nu (the Sky). Isisembraceth the
she driveth away the fiends from theentrances of thy paths. Thou turnest thy face towards A
makest the earth to shine as with refined copper. Those whohave lain down in death rise up
breathe the air, andthey look upon thy face when the disk riseth on the horizon. Theirhearts
since they behold thee, o thou who art Eternityand Everlastingness. THE SOLAR LITANY
gods of the Dekans in Anu, and to you, O yeHememet-spirits in Kher Aha, and to thee, O Ur
mostglorious of all the gods who are hidden in Anu, O grant thou unto me a path whereover
peace, for Iam just and true; I have not spoken falsehood wittingly, nor have Idone aught wit
Homage to thee, O An in Antes, Heru-khuti, who dost with longstrides march across the hea
unto me a path whereover I may pass in peace, for Iam just and true; I have not spoken fals
nor have Idone aught with deceit. Homage to thee, O Everlasting Soul, thou Soul who dwel
Un-Nefer, the son of Nut, who art the Lord of Akert, O grant thou unto me a path whereover
peace, for Iam just and true; I have not spoken falsehood wittingly, nor have doneaught with
Homage to thee in thy dominion over Tetu, upon whose brow the UrrtCrown is established,
the strength to protectthyself, and who dwellest in peace, O grant thou unto me a path wher
in peace, for Iam just and true; I have not spoken falsehood wittingly, nor have Idone aught
Homage to thee, O Lord of the Acacia Tree, whose Seker Boat is setupon its sledge, who tu
Fiend, the Evildoer, and dostcause the Eye of Ra (utchat) to rest upon its seat, O grant thou
path whereover I may pass in peace, for Iam just and true; I have not spoken falsehood witti
Idone aught with deceit. Homage to thee, O thou who art mighty in thine hour, thou greatan
who dost dwell in Anrutef, thou Lord of Eternity andCreator of the Everlastingness, thou Lord

grant thou unto me a path whereover I may pass in peace, for Iam just and true; I have not s
wittingly, nor have Idone aught with deceit. Homage to thee, O thou who restest upon Truth
Abtu,whose limbs form the substance of Ta-tchesert, unto whom fraud anddeceit are abomi
thou unto me a path whereover I may pass in peace, for Iam just and true; I have not spoke
wittingly, nor have Idone aught with deceit. Homage to thee, O thou who dwellest in thy boa
bring Hapi(the Nile) forth from his cavern, whose body is the light, and whodwellest in Nekhe
thou unto me a path whereover I may pass in peace, for Iam just and true; I have not spoke
wittingly, nor have Idone aught with deceit. Homage to thee, O thou Creator of the gods, tho
Southand North, Osiris, whose word is truth, who rulest the world by thygracious goodness,
Atebui, O grant thou unto me a path whereover I may pass in peace, for Iam just and true; I
falsehood wittingly, nor have Idone aught with deceit.APPENDIX APPENDIX (From the Sa
Lepsius, Bl. V) Homage to thee, O thou who comest as Tem, who didst come intobeing to c
of the Gods. Homage to thee, O thou who comest as the Soul of Souls, the Holy Onein Am
thee, O President of the Gods, who illuminest the Tuatwith thy beauties. Homage to thee, O
as the Light-god, who travellestin thy Disk. Homage to thee, O thou greatest of all gods, wh
King inheaven, Governor in the Tuat. Homage to thee, O thou who makest a way through th
dostlead the way through all doors. Homage to thee, O thou who art among the gods, who
Khert-Neter. Homage to thee, O thou who dwellest in thy secret places, who dostfashion th
might. Homage to thee, O great one, O mighty one, thine enemies have fallenin places whe
smitten. Homage to thee, O thou who hast hacked the Sebau-fiends in pieces,and hast ann
Grant thou the sweet breeze of the north wind to the OsirisAuf-ankh, whose word is truth. A
TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN.Those who are in his foll
the scribeAni, whose word is truth, saith:- Hail, thou Disk, thou lord ofrays, who risest on the
by day. Shine thou with thybeams of light upon the face of the Osiris Ani, whose word is trut
singeth hymns of praise to thee at dawn, and he maketh theeto sit at eventide [with words o
the soul of theOsiris Ani, whose word is truth, come forth with thee into heaven! Mayhe set c
the Matet Boat [in the morning], may he comeinto port in the Sektet Boat [in the evening], ar
hispath among the stars of heaven which never rest. The Osiris Ani, whose word is truth, be
[with hisgod], maketh adoration to his Lord, the Lord of Eternity, andsaith:- Homage to thee,
who art the god Khepera, theself-created. When thou risest on the horizon and sheddest thy
upon the Lands of the South and of the North, thou artbeautiful, yea beautiful, and all the go
they beholdthee, the king of heaven. The goddess, the Lady of the Hour, isstablished upon t
Uraei of the South and of the Northare upon thy brow, and she taketh up her place before th
is stablished in the bows of thy boat to destroy utterly all thyfoes. Those who dwell in the Tu
to meet thee, and theybow to the earth in homage as they come towards thee, to look upon
And I, Ani, have come into thy presence, so that I maybe with thee, and may behold thy Dis
not be keptcaptive [by the tomb], and let me not be turned back [on my way].Let the membe
made new again when I contemplate thybeauties, even as are the members of all thy favour

one of those who worshipped thee upon earth. Let me arrive in theLand of Eternity, let me e
of Everlastingness. This,O my Lord, behold thou shalt ordain for me. AND MOREOVER, TH
WORD IS TRUTH, IN PEACE, THETRUTH-SPEAKER, SAITH:- Homage to thee, O thou wh
form of Ra, who restest upon Law, [which can neither bechanged nor altered]. Thou passest
every face,watcheth thee and thy course, for thou thyself art hidden from theirgaze. Thou do
[to them] at dawn and at eventide eachday. The Sektet Boat, wherein Thy Majesty dwelleth,
onits journey with vigour. Thy beams [fall] upon all faces, thy lightwith its manifold colours is
incomprehensible [to man], and thybrilliant rays cannot be reported. The Lands of the Gods
could write [concerning thee]; the Deserts of Punt could countthee. Thy creation is hidden. It
opening of thy mouth.Thy form is the head of Nu. May he (Ani) advance, even as thou dosta
cessation, even as Thy Majesty [ceaseth not toadvance] even for a moment. With great stric
littlemoment pass over limitless distances which would need millions andhundreds of thousa
a man to pass over; this] thoudoest, and then thou sinkest to rest. Thou bringest to an end th
night, even as thou stridest over them. Thou bringestthem to an end by thine own ordinance
on the earth.Thou settest thyself before thy handiwork in the form of Ra, andthou rollest up o
horizon..... Thou sendest forth light whenthy form raiseth itself up, thou ordainest the increa
thysplendours. Thou mouldest thy limbs as thou advancest, thou bringestthem forth, thou wh
brought forth, in the form of Ra,who rolleth up into the height of heaven. Grant thou that I ma
heaven of eternity, and the region where thy favoured onesdwell. May I unite with those holy
Spirit-souls ofKhert-Neter. May I come forth with them to behold thy beauties as thourollest o
as thou journeyest to thy mother Nut (theNight-sky), and dost place thyself at the right hand
Mytwo hands are raised to thee in praise and thanksgiving when thousettest in life. Behold,
Creator of Eternity, who artadored when thou settest in Nu. I have set thee in my heart, with
thou who art more divine than the gods. The Osiris Ani, whose word is truth, saith:- Praise a
thanksgivingbe unto thee, O thou who rollest on like unto gold, thou Illuminerof the Two Lan
thy birth. Thy mother brought theeforth on her hand, and thou didst light up with splendour th
is travelled over by the Disk. O Great Light who rollestacross Nu, thou dost raise up the gen
from the deepsource of thy waters, and dost make to keep festivals all districtsand cities, an
habitations. Thou protectest [them] with thybeauties. Thy KA riseth up with the celestial food
tchefau. Othou mightily victorious one, thou Power of Powers, who makeststrong thy throne
ones, whose risings on thy thronein the Sektet Boat are mighty, whose strength is widesprea
Boat, make thou the Osiris Ani to be glorious by virtue of hisword, which is truth, in Khert-Ne
thou that he may be inAmentet free from evil, and let [his] offences be [set] behind thee.Gra
may [live there] a devoted slave of theSpirit-souls. Let him mingle among the Heart-souls wh
inTa-tchesert (the Holy Land). Let him travel about in the Sekhet-Aaru(the Elysian Fields), co
[thy] decree with joy of heart-him the Osiris Ani, whose word is truth. [And the god maketh a
shalt come forth into heaven,thou shalt sail over the sky, and thou shalt hold loving intercou
Star-gods. Praises shall be made to thee in the Boat. Thyname shall be proclaimed in the At

shalt look upon Rawithin his shrine. Thou shalt make the Disk to set [with prayer] everyday.
the Ant Fish in his transformations in thedepths of the waters of turquoise. Thou shalt see th
histime. It shall be that the Evil One shall fall when he deviseth a planto destroy thee, and th
his neck and back shall be hackedasunder. Ra saileth with a fair wind, and the Sektet Boatp
cometh into port. The mariners of Ra rejoice, andthe heart of the Lady of the Hour is glad, fo
her Lordhath been cast to the ground. Thou shalt behold Horus standing onthe pilot's place
Thoth and Maat shall stand one oneach side of him. All the gods shall rejoice when they beh
peace to make the hearts of the Spirit-souls to live, andthe Osiris Ani, whose word is truth, t
the holyofferings of the Lords of Thebes, shall be with them! THE CHAPTER OF THE NEW
IS TO BE RECITED ON THE DAY OF THE MONTH (NEW MOONDAY). The Osiris the scri
peace,whose word is truth, saith:- Ra ascendeth his throne on his horizon,and the Company
in his train. The God comethforth from his hidden place, [and] tchefau food falleth from thee
of heaven at the word of Nut. They (the gods)rejoice over the paths of Ra, the Great Ancest
journeyethround about. Therefore art thou exalted, O Ra, the dweller in thyShrine. Thou swa
winds, thou drawest into thyself the northwind, thou eatest up the flesh of thy seat on the da
thoubreathest truth. Thou dividest [it among] the gods who are [thy]followers. [Thy] Boat sail
travelling among the Great Gods atthy word. Thou countest thy bones, thou gatherest togeth
thou settest thy face towards Beautiful Amentet, and thoucomest there, being made new eve
art that Image ofGold, thou hast the unitings of the disks of the sky, thou hastquakings, thou
about, and art made new each day. Hail!There is rejoicing in the horizon! The gods who dwe
skydescend the ropes [of thy Boat] when they see the Osiris Ani, whoseword is truth, they a
unto him as unto Ra. The Osiris Aniis a Great Chief. [He] seeketh the Urrt Crown. His provis
areapportioned to him- the Osiris Ani, whose word is truth. [His] fate isstrong from the exalte
Aamu gods, who are in the presenceof Ra. The Osiris Ani, whose word is truth, is strong on
Khert-Neter. O Osiris Ani, whose word is truth, wake up, and bestrong like unto Ra every da
whose word is truth,shall not tarry, he shall not remain motionless in this land for ever.Right
he see with his two eyes, right well shall he hearwith his two ears, the things which are true,
which aretrue. The Osiris Ani, whose word is truth, is in Anu, the OsirisAni, whose word is tr
and he is exalted by reason of[his] oars among the Followers of Nu. The Osiris Ani, whose w
cannot tell what he hath seen [or] narrate [what he hath heard]in the House of the God of My
Let there be shouts ofacclamation of the Osiris Ani, whose word is truth, the divine body ofR
of Nu, who beareth propitiatory offerings for the KA ofthe god of that which he loveth. The O
word istruth, in peace, whose word is truth, is like Horus, the mighty one oftransformations.
This Chapter is to be recited over a boat seven cubits long,made of green stone of the Tcha
heaven of stars, andpurify it and cleanse it with natron and incense. Make then a figureof Ra
of new stone in paint, and set it in the bows ofthe boat. Then make a figure of the deceased
makeperfect, [and place it] in the boat. Make it to sail in the Boat ofRa, and Ra himself shall
it. Do not these things in thepresence of any one except thyself, or thy father, or thy son. Th

keep guard over their faces, and they shall see thedeceased in Khert-Neter in the form of a
Ra. A HYMN TO RA [WHICH IS TO BE SUNG] ON THE DAY OF THE MONTH (THEDAY
RA SAILETH. [The Osiris thescribe Ani, whose word is truth, saith:-] Homage to thee, O thou
thy Boat. Thou rollest on, thou rollest on, thou sendestforth light, thou sendest forth light. Th
rejoicing for[every] man for millions of years unto those who love him. Thou givest[thy] face
spirits, thou god Khepera who dwellest inthy Boat. Thou hast overthrown the Fiend Aapep.
Keb,overthrow ye the enemies of the Osiris Ani, whose word is truth, andthe fiends of destru
destroy the Boat of Ra. Horus hathcut off your heads in heaven. Ye who were in the forms o
strings are on the earth. The animals are set upon theearth..... in the form of fish. Every mal
every femalefiend shall be destroyed by the Osiris Ani, whose word is truth.Whether the fien
out of heaven, or whether they comeforth from the earth, or whether they advance on the wa
they come from among the Star-gods, Thoth, [the son ofAner], coming forth from Anerti shal
pieces. And theOsiris Ani shall make them silent and dumb. And behold ye, this god,the mig
slaughters, the terror of whom is most great,shall wash himself clean in your blood, and he s
yourgore, and ye shall be destroyed by the Osiris Ani in the Boat of hisLord Ra-Horus. The
Osiris Ani, whose word is truth, shalllive. His mother Isis giveth birth to him, and Nephthys n
him,just as Isis gave birth to Horus, and Nephthys nursed him. [He]shall repulse the Smait fi
They shall see the UrrtCrown stablished upon his head, and they shall fall down upon theirfa
him]. Behold, O ye Spirit-souls, and men, and gods,and ye dead, when ye see the Osiris An
truth, in theform of Horus, and the favoured one of the Urrt Crown, fall ye downupon your fa
the Osiris Ani is truth before hisenemies in heaven above, and on earth beneath, and before
Chiefs of every god and of every goddess. RUBRIC: This Chapter shall be recited over a la
standingupright with the White Crown upon his head, [and over figures of] Tem,Shu, Tefnut,
Isis, [Suti] and Nephthys. And theyshall be painted in colour upon a new tablet, which shall b
boat, together with a figure of the deceased. Anoint them with hekenoil, and offer unto them
and geese, and joints ofmeat roasted. It is an act of praise to Ra as he journeyeth in hisboat
make a man to have his being with Ra, and totravel with him wheresoever he goeth, and it w
causethe enemies of Ra to be slain. And the Chapter of travelling shallbe recited on the sixt
festival.APPENDIX APPENDIX (From the Turin Papyrus) ANOTHER CHAPTER WHICH I
MOON RENEWETH ITSELFON THE DAY OF THE MONTH [WHEREON IT DOETH THIS].
the body of heaven, and is unfettered himself;Horus is made strong happily each day. He wh
aremany hath had offerings made unto him at the moment, and he hathmade an end of the
face of the Osiris, Auf-ankh,whose word is truth. Verily, he cometh, and he is Ra in journeyin
the four celestial gods in the heavens above. The OsirisAuf-ankh, whose word is truth, come
day, and heembarketh among the tackle of the boat. RUBRIC: If this Chapter be known by
shall become aperfect Spirit-soul in Khert-Neter, and he shall not die a secondtime, and he s
food side by side with Osiris. If thisChapter be known by the deceased upon earth, he shall
untoThoth, and he shall be adored by those who live. He shall not fallheadlong at the mome

intensity of the royal flame of thegoddess Bast, and the Great Prince shall make him to adva
THE CHAPTER OF ADVANCING TO THE TCHATCHAU CHIEFS OF OSIRIS. TheOsiris An
have built a house for myBa-soul in the sanctuary in Tetu. I sow seed in the town of Pe (But
ploughed the fields with my labourers. My palm tree [standethupright and is] like Menu upon
abominable things. Iwill not eat the things which are abominations unto me. What Iabominat
not eat it. I shall not be destroyed by theofferings of propitiation and the sepulchral meals. I w
notapproach filth [to touch it] with my hands, I will not tread upon itwith my sandals. For my b
be made of the white barley, andmy ale shall be made from the red grain of the god Hapi (th
the Sektet Boat and the Atett Boat shall bring[unto me], and I will eat my food under the leav
treeswhose beautiful arms I myself do know. O what splendour shall theWhite Crown make
lifted up on me by theUraei-goddesses! O Doorkeeper of Sehetep-taui, bring thou to me that
cakes of propitiation are made. Grant thou to me thatI may lift up the earth. May the Spirit-so
[their] arms,and let the Company of the Gods hold their peace whilst the Hememetspirits hol
the Osiris Ani. May the hearts of thegods lead him in his exalted state into heaven among th
in visible forms. If any god, or any goddess, attack the OsirisAni, whose word is truth, when
the Ancestor of theyear who liveth upon hearts [Osiris] shall eat him when he comethforth fr
the Ancestors of Ra shall reckon with him,and the Ancestors of Light shall reckon with him. [
ofsplendour [arrayed in] the apparel of heaven, and he is among theGreat Gods. Now the su
Osiris Ani, whose word istruth, is among the cakes and the ale which are made for yourmou
the Disk, I come forth by the god Ahui. Ishall hold converse with the Followers of the Gods. I
holdconverse with the Disk. I shall hold converse with theHememet-spirits. He shall set the t
the thickdarkness, in the inside of the goddess Mehurt, by the side of hisforehead. Behold, I
Osiris, and my perfection shall behis perfection among the Great Gods. I shall speak unto hi
of men, I shall listen, and he shall repeat to me the words ofthe gods. I, the Osiris Ani, whos
truth, in peace, havecome equipped. Thou makest to approach [thee] those who love thee. I
who is better equipped than any [other] Spirit-soul. THE CHAPTER OF MAKING THE TRAN
SWALLOW. TheOsiris Ani, whose word is truth, saith:- I am a swallow, [I am] aswallow. [I am
the daughter of Ra. Hail, O ye godswhose odour is sweet. Hail, O ye gods whose odour is s
who comest forth from the horizon. Hail, thou who art in thecity. I have brought the Warder o
there. Give me thy twohands, and let me pass my time in the Island of Flame. I have advanc
I have come having the report thereof [to make].Open to me. How shall I tell that which I hav
am likeHorus, the governor of the Boat, when the throne of his father wasgiven unto him, an
son of Nut, was [lying] under thefetters which he had made for Osiris. He who is in Sekhem
I stretch out my arms over Osiris. I have advanced forthe examination, I have come to speak
pass on anddeliver my message. I am he who goeth in, [I am] judged, [I] comeforth magnifie
Nebertcher. I am purified at theGreat Uart. I have done away my wickednesses. I have put a
offences. I have put away utterly all the taints of evilwhich appertained to me [upon the earth
purified myself, Ihave made myself to be like a god. Hail, O ye Doorkeepers, I havecomplete

am like unto you. I have come forth by day.I have advanced on my legs. I have gained the m
[my]footsteps. [Hail, ye] Spirit-souls! I, even I, do know the hiddenroads and the Gates of Se
live there. Verily, I, even I,have come, I have overthrown my enemies upon the earth, althou
a mummy in the tomb.APPENDIX APPENDIX RUBRIC: (Naville, op. cit., II, Bl. 202) If this
known by the deceased, he shall enter in after hehath come forth by day. RUBRIC: (Saite R
this Chapter be known by the deceased, he shall come forth by dayfrom Khert-Neter, and he
after he hath come forth. Ifthis Chapter be not known [by the deceased], he shall not go inag
hath come forth [and he] shall not know [how] to comeforth by day. [THE CHAPTER] OF MA
TRANSFORMATION INTO A HAWK OF GOLD.The Osiris Ani saith:- I have risen up out of
the golden hawk which cometh forth from his egg. I fly, Ialight like a hawk with a back of sev
the wings of whichare like unto the mother-of-emerald of the South. I have come forthfrom th
and my heart hath been brought unto me fromthe mountain of the East. I have alighted on th
andthere have been brought unto me those who dwelt in their substance,and they bowed in
have risen, I have gatheredmyself together like a beautiful golden hawk, with the head of the
hath entered in [to hear my speech]. I have taken my seatamong the great gods, [the childre
settled myself,the Sekhet-hetepet (the Field of Offerings) is before me. I eattherein, I becom
Spirit-soul therein, I am supplied with food inabundance therein, as much as I desire. The G
hathgiven unto me food for my throat, and I am master over myself and overthe attributes of
CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. TheOsiris Ani s
thou to Tetu. Makethou ready for me the ways, and let me go round [to visit] my thrones.I ha
have made myself perfect. O grant thou that I maybe held in fear. Create thou awe of me. Le
Tuat beafraid of me, and let them fight for me in their halls. Permit notthou to come nigh unto
would attack me, or would injure mein the House of Darkness. Cover over the helpless one,
likewise the gods who hearken unto the word [of truth], the Khepriugods who are in the follow
Hold ye your peace then, O yegods, whilst the God holdeth speech with me, he who listenet
speak unto him my words. Osiris, grant thou that that whichcometh forth from thy mouth may
Let me see thineown Form. Let thy Souls envelop me. Grant thou that I may comeforth, and
master of my legs, and let me live there likeNebertcher upon his throne. Let the gods of the
infear, and let them fight for me in their halls. Grant thou that Imay move forward with him an
Ariu gods, and let me be firmlystablished on my pedestal like the Lord of Life. Let me be in th
Isis, the goddess, and let [the gods] keep me safe from himthat would do an injury unto me.
see the helplessone. May I advance, and may I come to the Henti boundaries of the sky.Let
to Keb, and let me make supplicaion to the god Huwith Nebertcher. Let the gods of the Tuat
and letthem fight for me in their halls. Let them see that thou hast providedme with food for t
I am one of those Spirit-souls whodwell in the Light-god. I have made my form in his Form, w
Tetu. I am a Spirit-body among his Spirit-bodies; he shallspeak unto thee the things [which c
Would that he wouldcause me to be held in fear! Would that he would create [in them]awe o
of the Tuat be afraid of me, and let themfight for me [in their halls]. I, even I, am a Spirit-soul

adweller in the Light-god, whose form hath been created in divineflesh. I am one of those Sp
dwell in the Light-god,who were created by Tem himself, and who exist in the blossoms ofhi
made to exist, he hath made glorious, and he hathmagnified their faces during their existenc
Behold, he isAlone in Nu. They acclaim him when he cometh forth from the horizon,and the
Spirit-souls who have come into being with himascribe fear unto him. I am one of the worms
created by the Eye of the LordOne. And behold, when as yet Isis had not given birth to Horu
flourishing, and I had waxed old, and had become pre-eminent amongthe Spirit-souls who h
with him. I rose up like adivine hawk, and Horus endowed me with a Spirit-body with his sou
might take possession of the property of Osiris in theTuat. He shall say to the twin Lion-gods
Chief of theHouse of the Nemes Crown, the Dweller in his cavern: Get thee backto the heigh
behold, inasmuch as thou art aSpirit-body with the creations of Horus, the Nemes Crown sh
[but] thou shalt have speech even to the uttermostlimits of the heavens. I, the warder, took p
theproperty of Horus [which belonged] to Osiris in the Tuat, and Horusrepeated to me what
had said unto him in the years[past], on the days of his burial. Give thou to me the Nemes C
twin Lion-gods for me. Advance thou, come along the road ofheaven, and look upon those w
uttermost limits of thehorizon. The gods of the Tuat shall hold thee in fear, and theyshall figh
in their halls. The god Auhet belongeth tothem. All the gods who guard the shrine of the Lor
smittenwith terror at [my] words. Hail, saith the god who is exalted upon his coffer to me! He
on the Nemes Crown, [by] the decree of the twin Lion-gods. Thegod Aahet hath made a way
[on the coffer], thetwin Lion-gods have bound the Nemes Crown on me and my two locks of
me. He hath stablished for me my heart by hisown flesh, and by his great, two-fold strength,
fallheadlong before Shu. I am Hetep, the Lord of the two Uraei-goddesseswho are to be ado
Light-god, his winds are in mybody. The Bull which striketh terror [into souls] shall not repuls
daily into the House of the twin Lion-gods. I come forththerefrom into the House of Isis. I loo
holy things whichare hidden. I see the being who is therein. I speak to the greatones of Shu,
him that is wrathful in his hour. I am Horuswho dwelleth in his divine Light. I am master of his
ammaster of his radiance. I advance towards the Henti boundaries ofheaven. Horus is upon
upon his thrones. My faceis like that of a divine hawk. I am one who is equipped [like] hislord
come forth to Tetu. I shall see Osiris. I shall livein his actual presence.... Nut. They shall see
shall see thegods [and] the Eye of Horus burning with fire before my eyes. Theyshall reach
to me. I shall stand up. I shall be masterof him that would subject me to restraint. They shall
holypaths to me, they shall see my form, they shall listen to my words. [Homage] to you, O
Tuat, whose faces are turned back,whose powers advance, conduct ye me to the Star-gods
rest.Prepare ye for me the holy ways to the Hemat house, and to your god,the Soul, who is
terror. Horus hath commanded meto lift up your faces; do ye look upon me. I have risen up
Horus hath made me to be a Spirit-body by means of hisSoul, and to take possession of the
the Tuat. Makeye for me a path. I have travelled and I have arrived at those who arechiefs o
and who are guardians of the House of Osiris.I speak unto them his mighty deeds. I made th

concerning hisvictories. He is ready [to butt with his] two horns at Set. Theyknow him who ha
possession of the god Hu, and who hath takenpossession of the Powers of Tem. Travel tho
cry out the gods of the Tuat to me. Oye who make your names pre-eminent, who are chiefs
who are guardians of the House of Osiris, grant, I pray you,that I may come to you. I have b
have gathered togetheryour Powers. I have directed the Powers of the ways, the wardens o
the Hemat House of heaven. I have stablished theirfortresses for Osiris. I have prepared the
haveperformed the things which [he] hath commanded. I come forth toTetu. I see Osiris. I sp
concerning the matter of hisGreat Son, whom he loveth, and concerning [the smiting of] the
look upon the lord who was helpless. How shall I make themto know the plans of the gods, a
did without theknowledge of his father Osiris? Hail, Lord, thou Soul, most awful and terrible,
havecome, I make thee to be exalted! I have forced a way though theTuat. I have opened th
appertain to heaven, and thosewhich appertain to the earth, and no one hath opposed me th
exalted thy face, O Lord of Eternity.APPENDIX APPENDIX (In the Papyrus of Nu, Sheet 14
with thefollowing.) Exalted art thou on thy throne, O Osiris! Thou hast heard fairthings, O Os
strength is vigorous, O Osiris! Thy head isfastened on thy body, O Osiris! Thy neck is made
Thyheart is glad, [O Osiris!]. Thy speech is made effective, O Osiris!Thy princes rejoice Tho
established the Bull in Amentet. Thyson Horus hath ascended thy trrone, and all life is with h
years minister unto him, and millions of years hold him in fear.The Company of the Gods are
they fold him in fear.The god Tem, the Governor, the only One among the gods, hath spoke
passeth not away. Horus is both the divine food and thesacrifice. He made haste to gather t
members of] of hisfather. Horus is his deliverer. Horus is his deliverer. Horus hathsprung fro
of his divine father and from his decay. Hehath become the Governor of Egypt. The gods sh
andthey shall toil for him for million of years. He shall make millionsof years to live through h
only one of its lord,Nebertcher.] (From the Turin Papyrus, Bl. XXX) Exalted is thy throne, O
Thou hearest well, O Osiris. Thystrength flourisheth, O Osiris. I have fastened thy head [on t
thee. I have stablished thy throat, the throne of the joy of thyheart. Thy words are stable. Th
princes are glad. Thou artstablished as the Bull of Amentet. Thy son Horus hath ascended t
is with him. Millions of years work for him. TheCompany of the Gods fear him. Tem, the One
hathspoken, and what he hath said is not changed, Hetu Aabi. Horus hathstood up. I have g
collecting his father. Horus hathdelivered his father. Horus hath delivered [his mother]. My m
My brother is Horus. My uncle is Horus. I have come. Horusfolloweth his father.... there the
head. The gods shallserve him. Millions of years..... in his Eye, the Only One of itsLord, Neb
THE CHAPTER OF BEING TRANSFORMED INTO THE PRINCE OF THE TCHATCHAUCH
saith:- I am the godTem, the maker of the sky, the creator of the things which are, whocome
earth, who made the seed of man to come intobeing, the Lord of things, who fashioned the g
God,who created himself, the Lord of Life, who made to flourish the TwoCompanies of the G
O ye divine Lords of things,ye holy beings, whose seats are veiled! Homage to you, O ye Lo
whose forms are concealed, whose sanctuaries aremysteries, whose places of abode are n

you, O yegods, who dwell in the Tenait (Circle of Light)! Homage to you, O yegods of the Ci
country of the Cataracts! Homage to you, Oye gods who dwell in Amentet! Homage to you,
dwellwithin Nut! Grant ye to me that I may come before you, I am pure, I amlike a god. I am
Spirit-soul. I am strong. I am endowedwith a Heart-soul. I bring unto you incense, and spice,
have done away with the chidings of your mouths. I have come, I havedone away the evil w
hearts, and I have removed theoffences which appertained to you [against me]. I bring to yo
well-doing, and I present before you truth. I know you. I know yournames. I know your forms
known. I come into beingamong you. My coming is like unto that god who eateth men, and
gods. I am strong before you even like that god whois exalted upon his pedestal, unto whom
withrejoicing, and the goddesses make supplication when they see me. Ihave come unto yo
throne like your Two Daughters.I have taken my seat in the horizon. I receive my offerings o
upon my altars. I drink my fill of seth wine everyevening. I come to those who are making re
gods wholive in the horizon ascribe unto me praises, as the divineSpirit-body, the Lord of m
exalted like that holy godwho dwelleth in the Great House. The gods rejoice greatly when th
beautiful appearances from the body of the goddess Nut, andwhen the goddess Nut bringet
CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SERPENT SATA.The Osiris
the serpent Satawhose years are infinite. I lie down dead. I am born daily. I am theserpent S
dweller in the uttermost parts of the earth. Ilie down in death. I am born, I become new, I re
everyday. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE CROCODI
truth, saith:- I am the Crocodile-god(Sebak) who dwelleth amid his terrors. I am the Crocodi
Iseize [my prey] like a ravening beast. I am the great Fish which is inKamui. I am the Lord to
and prostrations are made inSekhem. And the Osiris Ani is the lord to whom bowings andpr
in Sekhem. (From the Papyrus of Nebseni) Behold, I am the dweller in his terrors, I am the
hisfirstborn. I bring (prey) from a distance. I am the Fish of Horus, theGreat One in Kamui. I
of bowings in Sekhem. THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTA
truth, saith]:- I eat bread. I drink ale. I gird upmy garments. I fly like a hawk. I cackle like the
goose. I alightupon that place hard by the Sepulchre on the festival of the GreatGod. That w
abominable, that which is abominable I will noteat. [An abominable thing] is filth, I will not ea
Thatwhich is an abomination unto my KA shall not enter my body. I willlive upon that where
and the Spirit-souls. I shalllive, and I shall be master of their cakes. I am master of them, an
them under the trees of the dweller in the House ofHathor, my Lady. I will make an offering.
Tetu, myofferings are in Anu. I gird about myself the robe which is wovenfor me by the godd
stand up and sit down inwhatsoever place it pleaseth me to do so. My head is like unto that
gathered together like Tem. Here offer the four cakes of Ra, and the offerings of the earth.
forth. My tongue is like that of Ptah, and my throat islike unto that of Hathor, and I remembe
Tem, of myfather, with my mouth. He forced the woman, the wife of Keb,breaking the heads
was the fear of him there.[His] praises are repeated with vigour. I am decreed to be the Heir
the earth of Keb. I have union with women. Keb hathrefreshed me, and he hath caused me

Those whodwell in Anu bow their heads to me. I am [their] Bull, I am strongerthan [the Lord]
unite with women. I am master formillions of years. [THE CHAPTER OF] MAKING THE TR
SOUL OF TEM. TheOsiris Ani, whose word is truth, saith:- I shall not enter into theplace of
shall not perish, I shall not know [decay].I am Ra, who came forth from Nu, the Soul of the G
hisown members. What I abominate is sin; I will not look thereon. I crynot out against truth,
therein. I am the god Hu, theimperishable god, in my name of "Soul." I have created myself
name of "Khepera." I exist in them like Ra. I am the Lord ofLight.APPENDIX APPENDIX (F
Nu) That which is an abomination unto me is death; let me not go intothe chamber of torture
the Tuat. I am the delight of theKhu of Osiris. I make to be content the heart[s] of those who
the divine things which are beloved [by me]. They cause the fearof me [to abound], they crea
to be in those divinebeings who dwell in their own circles. Behold, I am exalted on myown st
my throne, and upon my seat which is assigned[to me]. I am the god Nu, and those who cor
destroyme. I am the firstborn of the primeval god, and my soul is the Soulsof the Eternal Go
is Everlastingness. My created formis [that of] the god Eternity, the Lord of Years, and the P
ofEverlastingness. I am the Creator of the Darkness, who maketh his seatin the uttermost lir
heavens, [which] I love. I arrive attheir boundaries. I advance upon my two legs. I direct my
I sail over the sky. I fetter and destroy the hidden serpentswhich are about my footsteps [in g
Lord of the Two Arms.My soul is the Souls of the Eternal Gods, and my body isEverlastingne
exalted one, the Lord of the Land of Tebu. Iam the Child in the city: "Young man in the coun
name."Imperishable one" is my name. I am the Soul Creator of Nu. I makemy habitation in K
is invisible, my egg is notbroken. I have done away the evil which is in me. I shall see myFat
of the Evening. His body dwelleth in Anu. I am madeto be the Light-god, a dweller in the Lig
WesternDomain of the Hebt bird. [THE CHAPTER OF] MAKING THE TRANSFORMATION
the scribe Ani, whose word is truth, saith:- I flew up outof primeval matter. I came into being
Khepera. Igerminated like the plants. I am concealed like the tortoise [in hisshell]. I am the s
god. I am Yesterday of the Four[Quarters of the Earth, and] the Seven Uraei, who came into
Eastern land. [I am] the Great One (Horus) who illumineth theHememet spirits with the light
am] that god in respectof Set. [I am] Thoth who [stood] between them (Horus and Set) as the
of the Governor of Sekhem and the Souls of Anu. [Hewas like] a stream between them. I ha
mythrone. I am endowed with Khu. I am mighty. I am endowed withgodhood among the god
lord] of every kind ofstrength. RUBRIC: [If] this Chapter [be known by the deceased], he sha
pure by day after his death, and he shall perform everytransformation which hs soul desireth
shall be among theFollowers of Un-Nefer, and he shall satisfy himself with the food ofOsiris,
sepulchral meals. He shall see the Disk [of the Sun],he shall be in good case upon earth bef
word shall betruth in the sight of Osiris, and no evil thing whatsoever shallhave dominion ove
and ever. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A HERON. TheO
truth, saith:- I am the master ofbeasts brought for sacrifice, [and] of the knives which are [he
heads [and] their beards; those who dwell in their emerald[fields], the Aged Gods, and the S

ready at the momentfor the Osiris Ani, whose word is truth, in peace. He maketh slaughtero
make slaughter on the earth. I am strong. I followthe heights unto heaven. I have made mys
with longstrides to my city. I have become an owner of land there. I advance toSepu..... is g
Unu. I have set the gods upon theirroads. I have made splendid the houses and towns of th
shrines. I know the stream of Nut. I know Tatun. I know Teshert.I have brought along their h
Heka. I have hearkened tothis words. I am the Red Bull-calf which is marked with markings.
when they hear [of me]: Uncover your faces. Hiscoming is to me. There is light which ye kno
seasonsare in my body. I do not speak [lies] in the place of truth, daily.The truth is hidden on
eyebrows. [By] night [I] sail up theriver to keep the feast of him that is dead, to embrace the
to guard the earth, I the Osiris Ani, whose word is truth.APPENDIX APPENDIX (From the S
RUBRIC: If this Chapter be known [by the deceased], he will livelike a perfect Spirit-soul in k
evil thing whatsoevershall overthrow him. [THE CHAPTER OF] MAKING THE TRANSFORM
TheOsiris Ani, whose word is truth, saith:- I am the holy lotus thatcometh forth from the light
belongeth to the nostrils of Ra, andwhich belongeth to the head of Hathor. I have made my
after him, that is to say, Horus. I am the pure lotus that comethforth from the field [of Ra].AP
APPENDIX (Naville, op. cit., I, Bl. XCIII) Chapter of making the transformation into a lotus.
thelady of of the house, Aui, whose word is truth, in peace, saith:-Hail, thou Lotus, thou type
Nefer-Temu! I am the man whoknoweth your names. I know your names among the gods, th
am one among you. Grant ye that I may see the godswho are the Guides of the Tuat. Grant
inKhert-Neter, near the Lords of Amentet. Assign to me a habitation inthe land of Tchesert.
the presence of the Lords ofEternity. Let my soul come forth in whatsoever place it pleaseth
rejected in the presence of the Great Company of theGods. [THE CHAPTER OF] MAKING
THE GOD WHOLIGHTENETH THE DARKNESS. The Osiris the scribe Ani, whose word istr
of the garment of the god Nu, whichgiveth light, and shineth, and belongeth to his breast, th
the darkness, the uniter of the two Rehti deities, thedweller in my body, through the great sp
words of mymouth. I rise up, but he who was coming after me hath fallen. He whowas with h
Abtu hath fallen. I rest. I rememberhim. The god Hu hath taken possession of me in my town
himthere. I have carried away the darkness by my strength, I havefilled the Eye [of Ra] when
helpless, and when it came not onthe festival of the fifteenth day. I have weighed Sut in the
celestialhouses against the Aged One who was with him. I have equipped Thoth inthe Hous
when the fifteenth day of the festival comenot. I have taken possession of the Urrt Crown. T
body;turquoise and crystal are its months. My homestead is there amongthe lapis-lazuli, am
thereof. I am Hem-Nu, thelightener of the darkness. I have come to lighten the darkness; itis
lightened the darkness. I have overthrown theashmiu-fiends. I have sung hymns to those wh
darkness. Ihave made to stand up the weeping ones, whose faces were covered over;they
state of misery. Look ye then upon me. I amHem-Nu. I will not let you hear concerning it. [I h
amHem-Nu. I have lightened the darkness. I have come. I have made an endto the darknes
light indeed.] THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Ani, whose wo

Thoth! What is it that hath happened to thechildren of Nut? They have waged war, they have
theyhave done evil, they have created the fiends, they have madeslaughter, they have caus
truth, in all their doings thestrong have worked against the weak. Grant, O might of Thoth, th
the god Tem hath decreed [may be done!] And thouregardest not evil, nor art thou provoked
bringtheir years to confusion, and throng in and push in to disturb theirmonths. For in all that
done unto thee they have workediniquity in secret. I am they writing-palette, O Thoth, and I
unto thee thine ink-jar. I am not of those who work iniquityin their secret places; let not evil h
me. The Osiris, the scribe Ani, whose word is truth, saith:- Hail, Temu!What manner of land
which I have come? It hath not water,it hath not air; it is depth unfathomable, it is black as th
blackestnight, and men wander helplessly therein. In it a man cannot live inquietness of hea
longings of love be satisfied therein.But let the state of the Spirit-souls be given unto me inst
and air, and the satisfying of the longings of love, and letquietness of heart be given unto me
cakes and ale. Thegod Tem hath decreed that I shall see thy face, and that I shall notsuffer
which pain thee. May every god transmit untothee his throne for millions of years. Thy throne
descendedunto thy son Horus, and the god Tem hath decreed that thy course shallbe amon
truth he shall rule from thy throne, andhe shall be heir to the throne of the Dweller in the fiery
Lake[Neserser]. In truth it hath been decreed that in me he shall seehis likeness, and that m
look upon the face of the LordTem. How long then have I to live? It is decreed that thou shal
millions of years, a life of millions of years. Let it begranted to me to pass on to the holy prin
indeed, I havedone away all the evil which I committed, from the time when thisearth came i
Nu, when it sprang from the watery abysseven as it was in the days of old. I am Fate and Os
mademy transformations into the likeness of divers serpents. Man knowethnot, and the gods
two-fold beauty which I havemade for Osiris, the greatest of the gods. I have given unto him
the dead. And, verily, his son Horus is seated upon thethrone of the Dweller in the fiery Lake
as his heir.I have made him to have his throne in the Boat of Millions of Years.Horus is stabl
throne [among his] kinsmen, and he hathall that is with him. Verily, the Soul of Set, which is
thanall the gods, hath departed. Let it be granted to me to bind hissoul in fetter in the Boat o
when I please, and let him holdthe Body of the God in fear. O my father Osiris, thou hast don
which thy father Ra did for thee. Let me abide upon the earthpermanently. Let me keep poss
throne. Let my heir bestrong. Let my tomb, and my friends who are upon the earth,flourish.
given over to destruction, and to theshackles of the goddess Serq. I am thy son. Ra is my fa
melikewise thou hast conferred life, strength, and health. Horus isestablished upon his tomb
that the days of my life maycome unto worship and honour.APPENDIX APPENDIX (From t
Ra) RUBRIC: This Chapter shall be recited over a figure of Horus, madeof lapis-lazuli, whic
placed on the neck of the deceased. Itis a protection upon earth, and it will secure for the de
theaffection of men, gods, and the Spirit-souls which are perfect.Moreover it acteth as a spe
Khert-Neter, but it must be recitedby thee on behalf of the Osiris Ra, regularly and continual
times. [THE CHAPTER OF] ENTERING INTO THE HALL OF MAATI TO PRAISE OSIRISK

scribe Ani, whose word is truth, saith:-I have come unto thee. I have drawn nigh to behold th
(thybeneficient goodness). My hands are [extended] in adoration of thyname of "Maat." I hav
drawn nigh unto [the placewhere] the cedar-tree existeth not, where the acacia tree doth not
shoots, and where the ground produceth neither grass norherbs. Now I have entered into th
is hidden, and Ihold converse with Set. My protector advanced to me, covered was hisface..
things. He entered into the house of Osiris, hesaw the hidden things which were therein. The
ofthe Pylons were in the form of Spirits. The god Anpu spake untothose about him with the w
cometh from Ta-mera,saying, "He knoweth our roads and our towns. I am reconciled unto hi
odour it is even as the odour of one of you." And Isay unto him: I the Osiris Ani, whose word
peace, whoseword is truth, have come. I have drawn nigh to behold the GreatGods. I would
propitiatory offerings [made] to theirDoubles. I would live on the borders [of the territory of] th
Soul,the Lord of Tetu. He shall make me to come forth in the form of a Benubird, and to hold
him.] I have been in the stream [topurify myself]. I have made offerings of incense. I betook
Acacia Tree of the [divine] Children. I lived in Abu in theHouse of the goddess Satet. I made
water the boat ofthe enemies. I sailed over the lake [in the temple] in the NeshmetBoat. I hav
the Sahu of Kamur. I have been in Tetu. Ihave held my peace. I have made the god to be m
Ihave been in the House of Teptuf. I have seen him, that is theGovernor of the Hall of the Go
entered into the House ofOsiris and I have removed the head-coverings of him that is therein
into Rasta, and I have seen the Hidden One who istherein. I was hidden, but I found the bou
toNerutef, and he who was therein covered me with a garment. I havemyrrh of women, toge
powder of living folk.Verily he (Osiris) told me the things which concerned himself. I said:Let
of me be even as we desire. And the Majesty of Anpu shall say unto me, "Knowest thou the
and canst thou tell it?" And the Osiris the scribe Ani,whose word is truth, in peace, whose wo
shall say,"Khersek-Shu" is the name of this door. And the Majesty of the godAnpu shall say
thou the name of the upper leaf,and the name of the lower leaf?" [And the Osiris the scribe A
"Neb-Maat-heri-retiu-f" is the name of the upper leaf and"Neb-pehti-thesu-menment" [is the
leaf. And theMajesty of the god Anpu shall say], "Pass on, for thou hast knowledge,O Osiris
assessor of the holy offerings of all thegods of Thebes Ani, whose word is truth, the lord of lo
[toOsiris]."APPENDIX APPENDIX (From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 2
FOLLOWING] WORDS SHALL BE SAID BY THE STEWARD OF THE KEEPEROF THE SE
COMETH FORTH TO THE HALLOF MAATI, SO THAT HE MAY BE SEPARATED FROM E
BEHOLD THE FACES OF THE GODS. The Osiris Nu,whose word is truth, saith: Homage to
ofMaati! I have come unto thee, O my Lord, and I have brought myselfhither that I may beho
know thee, I know thy name, Iknow the names of the Forty-two Gods who live with thee in th
who live by keeping ward over sinners, and who feed upontheir blood on the day when the c
are reckoned upin the presence of the god Un-Nefer. In truth thy name is"Rehti-Merti-Nebti-
I have come unto thee, I havebrought Maati (Truth) to thee. I have done away sin for thee. I
committed sins against men. I have not opposed my family andkinsfolk. I have not acted frau

Seat of Truth. I havenot known men who were of no account. I have not wrought evil. Ihave
the first [consideration daily thatunnecessary] work should be done for me. I have not broug
myname for dignities. I have not [attempted] to direct servants [Ihave not belittled God]. I ha
defrauded the humble man of hisproperty. I have not done what the gods abominate. I have
to his master. I have not inflicted pain. I have not causedanyone to go hungry. I have not ma
weep. I have notcommitted murder. I have not given the order for murder to becommitted. I
calamities to befall men and women. Ihave not plundered the offerings in the temples. I have
the gods of their cake-offerings. I have not carried off thefenkhu cakes [offered to] the Spirits
committedfornication. I have not masturbated [in the sanctuaries of the godof my city]. I have
diminished from the bushel. I have not filched[land from my neighbour's estate and] added it
Ihave not encroached upon the fields [of others]. I have not added tothe weights of the scale
depressed the pointer of thebalance. I have not carried away the milk from the mouths of ch
driven the cattle away from their pastures. I have notsnared the geese in the goose-pens of
not caught fishwith bait made of the bodies of the same kind of fish. I have notstopped water
flow. I have not made a cutting in acanal of running water. I have not extinguished a fire whe
burn. I have not violated the times [of offering] the chosenmeat offerings. I have not driven a
on the estates ofthe gods. I have not turned back the god at his appearances. I ampure. I am
pure. My pure offerings are the pure offeringsof that great Benu which dwelleth in Hensu. Fo
thenose of Neb-nefu (the lord of the air), who giveth sustenance unto allmankind, on the day
of the Utchat in Anu, in the secondmonth of the season Pert, on the last of the month, [in the
the Lord of this earth]. I have seen the filling of the Utchat inAnu, therefore let not calamity b
this land, or in thisHall of Maati, because I know the names of the gods who are therein,[and
followers of the Great God]. THE NEGATIVE CONFESSION Hail, Usekh-nemmt, who com
not committedsin. Hail, Hept-khet, who comest forth from Kher-aha, I have notcommitted ro
violence. Hail, Fenti, who comest forth from Khemenu, I have not stolen. Hail, Am-khaibit,
forth from Qernet, I have not slain menand women. Hail, Neha-her, who comest forth from
stolengrain. Hail, Ruruti, who comest forth from heaven, I have not purloinedofferings. Hail
Arfi-em-khet, who comest forth from Suat, I have not stolenthe property of God. Hail, Neba,
goest, I have not uttered lies. Hail, Set-qesu, who comest forth from Hensu, I have not carri
Hail, Utu-nesert, who comest forth from Het-ka-Ptah, I have notuttered curses. Hail, Qerrti,
forth from Amentet, I have not committedadultery, I have not lain with men. Hail, Her-f-ha-f,
forth from thy cavern, I have made noneto weep. Hail, Basti, who comest forth from Bast, I
the heart. Hail, Ta-retiu, who comest forth from the night, I have not attackedany man. Hail
who comest forth from the execution chamber, I amnot a man of deceit. Hail, Unem-besek,
from Mabit, I have not stolencultivated land. Hail, Neb-Maat, who comest forth from Maati, I
aneavesdropper. Hail, Tenemiu, who comest forth from Bast, I have not slandered[no man]
who comest forth from Anu, I have not been angrywithout just cause. Hail, Tutu, who comes
(the Busirite Nome), I havenot debauched the wife of any man. Hail, Uamenti, who comest

Khebt chamber, I have notdebauched the wife of [any] man. Hail, Maa-antuf, who comest fo
I have not pollutedmyself. Hail, Her-uru, who comest forth from Nehatu, I have terrorized no
Khemiu, who comest forth from Kaui, I have not transgressed[the law]. Hail, Shet-kheru, wh
from Urit, I have not been wroth. Hail, Nekhenu, who comest forth from Heqat, I have not sh
words of truth. Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed. Hail,
comest forth from Sau, I am not a man ofviolence. Hail, Sera-kheru, who comest forth from
not been astirrer up of strife. Hail, Neb-heru, who comest forth from Netchfet, I have not act
haste. Hail, Sekhriu, who comest forth from Uten, I have not pried intomatters. Hail, Neb-ab
comest forth from Sauti, I have not multipliedmy words in speaking. Hail, Nefer-Tem, who c
Het-ka-Ptah, I have wrongednone, I have done no evil. Hail, Tem-Sepu, who comest forth f
not workedwitchcraft against the king. Hail, Ari-em-ab-f, who comest forth from Tebu, I have
[the flow of] water. Hail, Ahi, who comest forth from Nu, I have never raised my voice. Hail,
Uatch-rekhit, who comest forth from Sau, I have not cursedGod. Hail, Neheb-ka, who come
cavern, I have not actedwith arrogance. Hail, Neheb-nefert, who comest forth from thy cave
notstolen the bread of the gods. Hail, Tcheser-tep, who comest forth from the shrine, I have
away the khenfu cakes from the Spirits of the dead. Hail, An-af, who comest forth from Maa
snatched awaythe bread of the child, nor treated with contempt the god of my city. Hail, Het
comest forth from Ta-she (the Fayyum), Ihave not slain the cattle belonging to the god.APPE
(From the Papyrus of Nebseni) Hail, Usekh-nemmt, who comest forth from Anu, I have not
Hail, Hept-Shet, who comest forth from Kher-aha, I have not robbedwith violence. Hail, Fen
forth from Khemenu, I have done no violence. Hail, Am-khaibitu, who comest forth from Qe
stolen. Hail, Neha-hau, who comest forth from Rasta, I have not slain men. Hail, Ruruti, wh
from heaven, I have not made lightthe bushel. Hail, Arti-f-em-tes, who comest forth from Se
notacted deceitfully. Hail, Neba, who comest and goest, I have not stolen the propertyof the
Set-qesu, who comest forth from Hensu, I have not told lies. Hail, Uatch-nesert, who comes
Het-ka-Ptah, I have notcarried away food. Hail, Qerti, who comest forth from Amenti, I have
evilwords. Hail, Hetch-abhu, who comest from Ta-she, I have attacked no man. Hail, Unem
forth from the execution chamber, I havenot salin a bull which was the property of the god.
Unem-besku, who comest [forth from the Mabet chamber], Ihave not acted deceitfully. Hail,
comest forth from Maati, I have not pillaged thelands which have been ploughed. Hail, Ther
forth from Bast, I have never pried intomatters [to make mischief]. Hail, Aati, who comest fo
I have not set my mouth inmotion. Hail, Tutuf, who comest from from A, I have not been wro
reason. Hail, Uamemti, who comest forth from the execution chamber, I havenot debauche
Hail, Maa-anuf, who comest forth from Per-Menu, I ahve notpolluted myself. Hail, Heri-uru,
forth from [Nehatu], I have terrorized noman. Hail, Khemi, who comest forth from Ahaui, I h
attacks. Hail, Shet-kheru, who comest forth from Uri, I have not been a manof anger. Hail,
comest forth from Heq-at, I have not turned a deafear to the words of truth. Hail, Ser-Kheru
forth from Unes, I have not stirred upstrife. Hail, Basti, who comest forth from Shetait, I hav

toweep. Hail, Her-f-ha-f, who comest forth from thy cavern, I have notcommitted acts of sex
or lain with men. Hail, Ta-ret, who comest forth from Akhkhu, I have not eaten myheart. Ha
comest forth from Kenmet, I have cursed no man. Hail, An-hetep-f, who comest forth from S
acted in aviolent or oppressive manner. Hail, Neb-heru, who comest forth from Tchefet, I ha
judged] hastily. Hail, Serekhi, who comest forth from Unth, I have not.... my hair, Ihave not h
god. Hail, Neb-abui, who comest forth from Sauti, I have not multipliedmy speech overmuch
Nefer-Tem, who comest forth from Het-ka-Ptah, I have not actedwith deciet, I have not work
Hail, Tem-Sep, who comest forth from Tetu, I have not done things toeffect the cursing of [th
Ari-em-ab-f, who comest forth from Tebti, I have not stoppedthe flow of water. Hail, Ahi-mu,
forth from Nu, I have not raised my voice. Hail, Utu-rekhit, who comest forth from thy house
notcurse God. Hail, Neheb-Nefert, who comest forth from the Lake of Nefer, Ihave not acted
insufferable insolence. Hail, Neheb-kau, who comest forth from [thy] city, I have not soughtt
unduly distinguished. Hail, Tcheser-tep, who comest forth from thy cavern, I have notincrea
except through such things are [justly] my ownpossessions. Hail, An-a-f, who comest forth f
have not scorned [ortreated with contempt] the god of my town. ADDRESS TO THE GODS
the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 24) THE FOLLOWING ARE THE WORDS
THAT IS SINLESSSHALL SAY WHEN HE COMETH WITH THE WORD OF TRUTH INTO T
WHEN HE COMETH TO THE GODS WHO DWELL INTHE TUAT; AND THEY ARE THE W
[HECOMETH FORTH FROM] THE HALL OF MAATI. Nu, the steward of the keeper of the s
truth,saith:- Homage to you, O ye gods who dwell in your Hall of Maati! Iknow you, I know yo
not fall under your knives ofslaughter, and bring ye not forward my wickedness to this god in
ye are. Let not evil hap come upon me through you. Speakye the truth concerning me in the
Neb-er-tcher, for I havedone what is right and just in Ta-Mera. I have not cursed the god, an
did not come upon him that was king in his day. Homage to you, O ye who dwell in your Ha
havenothing false in your bodies, who live upon Truth, who feed yourselvesupon Truth in the
Horus who dwelleth in his Disk,deliver ye me from Beba, who feedeth upon the livers of the
day of the Great Judgment. Grant ye that I may come before you,for I have not committed si
act of deceit, I havedone no evil thing, and I have not borne [false] witness; thereforelet noth
be done to me. I have lived upon truth, I havefed upon truth, I have performed the ordinance
thingswhich gratify the gods. I have propitiated the god by doing hiswill, I have given bread t
man, and water to him thatwas athirst, and apparel to the naked man, and a ferry-boat to hi
boat. I have made propitiatory offerings and given cakesto the gods, and the "things which a
word" to the Spirits.Deliver then ye me, protect then ye me, and make ye no reportagainst m
[of the Great God]. I am pure in respect ofmy mouth, and I am clean in respect of my hands,
besaid unto me by those who shall behold me: "Come in peace, Come inpeace." For I have
which the Sahu spake to theCAT, in the House of Hapt-ra. I have borne witness to Her-f-ha-
given a decision [concerning me]. I have seen the thingsover which the Persea tree which is
spreadeth itsbranches. I have made petitions to the gods, [and I] know the things[which app

bodies. I have come, travelling a longroad, to bear righteous testimony, and to set the Balan
itssupports within Aukert. Hail, thou who art exalted high upon thy standard, thou Lord ofthe
who dost make thy name to be "Lord of the Winds,"deliver thou me from thy divine Envoys w
afflictaccording to [thy] decrees, and who make calamities to arise, andwhose faces are with
for I have done what is right andtrue for the Lord of Truth. I am pure. My breast is purified by
and my hinder parts are made clean with the things whichmake clean, and my inner parts ha
the Lake ofTruth. There is no single member of mine which lacketh truth. I havewashed mys
Lake of the South. I have rested myselfin the City of the North, which is in Sekhet Sanhemu
theGrasshoppers), where the mariners of Ra wash themselves clean at thesecond hour of th
third hour of the day. The heartsof the gods are gratified when they have passed over it, whe
night or whether it be by day, and they say unto me, "Let thyselfadvance." They say unto me
And they say unto me,"What is thy name?" [And I reply], "Sept-kheri-nehait-ammi-beq-f" ism
say unto me, "Advance straightway on the city whichis to the North of the Olive Tree. What d
there?" TheLeg and the Thigh. What dost thou say unto them? Let me see rejoicingsin these
Fenkhu. What do they give unto thee? A flameof fire and a sceptre-amulet [made] of crystal.
withthem? I bury them on the furrow of M'naat, as things for the night.What dost thou find on
Maat? A sceptre of flint, thename of which is "Giver of winds." What now didst thou do with t
and the sceptre-amulet [made] of crystal, after thoudidst bury them? I said a spell over them
up. Iquenched the flame of fire and I broke the sceptre-amulet, and Imade a lake of water. [T
Two and forty gods say unto me]:"Come now, pass in over the threshold of this door of the H
thou hast knowledge of us." "We will not allow thee toenter in over us," say the bars of this d
thou tellestus our names." [And I reply], "Tekh-bu-maa" is your name. The rightlintel of this d
will not allow thee to pass over meunless thou tellest me my name." [And I reply], "Henku-en
name. The left lintel of this door saith: "I will not allowthee to pass over me unless thou telle
name." [And I reply],"Henku-en-arp" is thy name. The ground of this door saith: "I will notallo
pass over me unless thou tellest me my name." [And Ireply], "Aua-en-Keb" is thy name. And
door saith:"I will not open the door to thee unless thou tellest me my name."[And I reply], "Sa
is thy name. The socket of thefastening of this door saith: "I will not open unto thee unless th
name." [And I reply], "The Living Eye of Sebek, the Lord ofBakhau," is thy name. The Doork
saith: "I will notopen to thee, and I will not let thee enter by me unless thoutellest my name."
reply], "Elbow of the god Shu who placethhimself to protect Osiris" is thy name. The posts of
say:"We will not let thee pass in by us unless thou tellest our name."[And I reply], "Children o
uraei-goddesses" is your name. TheDoorkeeper of this door saith: "I will not open to thee, an
thee enter in by me unless thou tellest my name. [And Ireply], "Ox of Keb" is thy name. [And
"Thou knowest us,pass in therefore by us." The ground of this Hall of Maati saith: "Iwill not le
upon me [unless thou tellest me my name],for I am silent. I am holy because I know the nam
feetwherewith thou wouldst walk upon me. Declare, then, them to me."[And I reply], "Besu-A
my right foot, and"Unpet-ent-Het-Heru" is the name of my left foot. [The groundreplieth]: "Th

enter in therefore over us." TheDoorkeeper of this Hall of Maati saith: "I will not announce th
tellest my name." [And I reply], "Discerner of hearts,searcher of bellies" is thy name. [The Do
saith]: "Thoushalt be announced." [He saith]: "Who is the god who dwelleth in hishour? Spea
reply], "Au-taui." [He saith]: "Explain whohe is." [And I reply], "Au-taui" is Thoth. "Come now,
Thoth,"for what purpose hast thou come?" [And I reply]: "I have come, andhave journeyed h
may be announced [to the god]."[Thoth saith]: "In what condition art thou?" [And I reply], "I, e
purified from evil defects, and I am wholly free from the cursesof those who live in their days
one of their number."[Thoth saith]: "Therefore shall [thy name] be announced to the god."[Th
"Tell me, who is he whose heaven is of fire, whosewalls are living serpents, and whose grou
water?Who is he?" [And I reply], "He is Osiris." [Thoth saith]: "Advancenow, [thy name] shall
to him. Thy cakes shall come fromthe Utchat (Eye of Horus or Ra), thy ale shall come from t
offerings which shall appear to thee at the word upon earth[shall proceed] from the Utchat."
Osiris hath decreed forthe steward of the overseer of the seal, Nu, whose word is truth. RU
MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN INTHIS HALL OF MAA
deceased when heis cleansed and purified, and is arrayed in linen apparel, and is shodwith
leather, and his eyes are painted with antimony,and his body is anointed with unguent made
shallpresent as offerings oxen, and feathered fowl, and incense, andcakes and ale, and gar
behold, thou shalt draw arepresentation of this in colour upon a new tile moulded from earth
neither a pig nor any other animal hath trodden. And ifthis book be done [in writing, the dece
flourish, and hischildren shall flourish, and [his name] shall never fall intooblivion, and he sha
one who filleth the heart of the king andof his princes. And bread, and cakes, and sweetmea
andpieces of flesh shall be given unto him [from among those which are]upon the altar of the
he shall not be driven backfrom any door in Amentet, and he shall be led along with the king
and the kings of the North, and he shall be among thebodyguard of Osiris, continually and re
[And he shallcome forth in every form he pleaseth as a living soul for ever, andever, and eve
CHAPTER OF THE DEIFICATION OF THE MEMBERS The hair of the Osiris Ani, whose w
Nu. The face of the Osiris Ani, whose word is truth, is the face of Ra. The eyes of the Osiris
word is truth, are the eyes ofHathor. The ears of the Osiris Ani, whose word is truth, are the
ofUp-uatu. The lips of the Osiris Ani, whose word is truth, are the lips ofAnpu. The teeth of
Ani, whose word is truth, are the teeth ofSerqet. The cheeks of the Osiris Ani, whose word i
the cheeks ofIsis. The arms of the Osiris Ani, whose word is truth, are the arms ofBa-neb-T
of the Osiris Ani, whose word is truth, is the neck ofUatchit. The throat of the Osiris Ani, who
truth, is the throatof Mert. The breast of the Osiris Ani, whose word is truth, is the breastof t
of Sais. The backbone of the Osiris Ani, whose word is truth, is the backboneof Set. The tru
Osiris Ani, whose word is truth, is the trunk ofthe Lords of Kher-aha. The flesh of the Osiris
word is truth, is the flesh ofAa-shefit. The belly of the Osiris Ani, whose word is truth, is the
ofSekhmet. The buttocks of the Osiris Ani, whose word is truth, are thebuttocks of the Eye o
phallus of the Osiris Ani, whose word is truth, is the phallusof Osiris. The thighs of the Osiris

whose word is truth, are the thighs ofNut. The feet of the Osiris Ani, whose word is truth, are
ofPtah. The fingers of the Osiris Ani, whose word is truth, are thefingers of Saah. The toes
Osiris Ani, whose word is truth, are the toes of theLiving Uraei.APPENDIX APPENDIX (Fro
Pepi I, ll. 565ff.) The head of this Meri-Ra is the head of Horus; he cometh forththerefore an
into heaven. The skull of this Pepi is the Dekan star of the god; he cometh forththerefore an
into heaven. The brow of this Meri-Ra is the brow of..... and Nu; he cometh forththerefore a
into heaven. The face of this Pepi is the face of Up-uatu; he cometh forththerefore and asce
heaven. The eyes of this Meri-Ra are the eyes of the Great Lady, the firstof the Souls of An
forth therefore and ascendeth intoheaven. The nose of this Pepi is the nose of Thoth; he co
forththerefore and ascendeth into heaven. The mouth of this Meri-Ra is the mouth of Khens
comethforth therefore, and ascendeth therefore, and ascendeth therefore intoheaven. The t
Pepi is the tongue of Maaa (Truth) in the MaatBoat; he cometh forth therefore and ascendet
The teeth of this Pepi are the teeth of the Souls of [Anu]; hecometh forth therefore and asce
heaven. The lips of this Meri-Ra are the lips of.....; he cometh forththerefore and ascendet
heaven. The chin of this Pepi is the chin of Nest-khent-Sekhem (the throneof the First Lady
cometh forth therefore andascendeth into heaven. The thes bone of this Pepi is the thes bo
Sma; hecometh forth therefore and ascendeth into heaven. The soulders of this Pepi are th
Set; he comethforth therefore and ascendeth into heaven. [The..... of this Pepi].....; he co
therefore andascendeth into heaven. [The.....of this Pepi] .....of Baabu; he cometh forthth
ascendeth into heaven. The breast of this Meri-Ra is the breast of Bast; he cometh forththe
ascendeth into heaven. The belly of this Meri-Ra is the belly of Nut; he cometh forththerefor
ascendeth into heaven. [The.....of this Pepi] .....; he cometh forth therefore andascendet
heaven. [The.....of this Pepi] .....of the two Companies of the gods;he cometh forth there
ascendeth into heaven. The two thighs of this Pepi are the two thighs of Heqet; he comethfo
and ascendeth into heaven. The buttocks of this Meri-Ra are like the Semktet Boat and the
cometh forth therefore and ascendeth into heaven. The phallus of this Pepi is the phallus of
he comethforth therefore and ascendeth into heaven. The legs of this Meri-Ra are the legs
and Serqet;he cometh forth therefore and ascendeth into heaven. The knees of this Meri-Ra
the twin Souls who are atthe head of the Sekhet-Tcher; he cometh forth therefore andascen
The soles of this Meri-Ra are like the Maati Boat; he cometh forththerefore and ascendeth in
toes of this Pepi are the toes of the Souls of Anu; he comethforth therefore and ascendeth in
this Pepi is a god, the son of a god; he cometh forththerefore and ascendeth into heaven. T
son of Ra, who loveth him; he cometh forththerefore and ascendeth into heaven. Ra hath s
he cometh forth therefore andascendeth into heaven. Ra hath begotten [this] Pepi; he come
andascendeth into heaven. Ra hath given birth to Pepi; he cometh forth therefore and asce
heaven. This spell therefore is in the body of Meri-Ra; he cometh forththerefore and ascend
heaven. This Meri-Ra is the Power, the Great Power, among the GreatCouncil of Chiefs in
forth therefore and ascendeth intoheaven. He worketh the boat; Pepi cometh forth therefore

ascendethinto heaven. [Pepi is] Horus, the nursling, the child; Meri-Ra cometh forththerefor
ascendeth into heaven. Pepi hath not had union with Nut, she hath not given her hands toh
forth therefore and ascendeth into heaven. Keb hath not removed the obstacles in his path;
forththerefore and ascendeth into heaven. No god hath smitten the steps of this Meri-Ra; he
forththerefore and ascendeth into heaven. [Though] Pepi is not censed is not mourned, hath
washedhimself in the vessel, hath not smelt the haunch, hath not carried themeat-offering, h
the earth, hath not dedicated anoffering, he cometh forth therefore and ascendeth into heave
is not this Pepi who hath said these things to you, Oye gods, it is Heka who hath said these
ye gods,and this Meri-Ra is the support which is under Heka; he cometh forththerefore and a
heaven. Every god smiteth the feet of Pepi; he cometh forth therefore andascendeth into he
plougheth the earth, he dedicateth an offering, he bringeth thevessel of [blood], he smelleth
he bringeth the meatoffering; he cometh forth therefore and ascendeth into heaven. Every g
hand of Meri-Ra in heaven, He conducteth him to the House of Horus in the sky. The
Double is truth before Keb. THE CHAPTER OF REPULSING SLAUGHTER IN HENSU (Fr
6) THE CHAPTER OF DRIVING BACK THE SLAUGHTERS WHICH ARE PERFORMED IN
truth, saith:- O thou land ofthe Sceptre! O thou White Crown of the divine form! O thou rest o
theferry-boat! I am the Child. (Repeat four times). Hail, Abu-ur! Thousayest daily: "The slaug
made ready as thou knowest,and thou hast come to destruction." I am Ra, who stablisheth t
I am the Knot of the god in the Aser tree, the twicebeautiful one, who is more splendid to-da
yesterday. (Repeatfour times). I am Ra, who stablisheth those who praise him. I am theKnot
the Aser tree, and my appearance is theappearance [of Ra] on this day. My hair is the hair o
is the face of the Disk. Myeyes are the eyes of Hathor. My ears are the ears of Up-uat. My n
of Khenti-Khabas. My lips are the lips of Anpu. My teethare the teeth of Serqet. My cheeks a
the goddess Isis.My hands are the hands of Ba-neb-Tet. My forearms are the forearmsof Ne
Sais. My backbone is the backbone of Suti. Myphallus is the phallus of Beba. My reins are th
Lords ofKher-aha. My chest is the chest of Aa-shefit. My belly and back arethe belly and bac
buttocks are the buttocks of the Eyeof Horus. My hips and legs are the hips and legs of Nut.
feet of Ptah. [My fingers] and my toes are the [fingers and]toes of the Living gods. There is n
body which is notthe member of a god. Thoth protecteth my body altogether, and I amRa da
not be dragged back by my arms, and noneshall lay violent hold upon my hands. And shall o
neithermen, nor gods, nor the Spirit-souls, nor the dead, nor any man, norany pat-spirit, nor
rekhit-spirit, nor any hememet-spirit. I am he who cometh forth advancing, whose name is u
amYesterday. "Seer of Millions of Years" is my name. I pass along, Ipass along the paths of
celestial judges. I am the Lordof Eternity: I decree and I judge like Khepera. I am the Lord of
Crown. I am he who dwelleth in the Utchat and in the Egg, andit is granted unto me to live th
who dwelleth in theUtchat when it closeth, and I exist by the strength thereof. I comeforth an
enter in and I come to life. I am in theUtchat, my seat is upon my throne, and I sit in the tent
chamberbefore it. I am Horus. [I] traverse millions of years. I havedecreed [the stablishing] o

and I am the ruler thereof;and in very truth my mouth keepeth an even balance both in spee
In very truth my forms are inverted. I am Un-Nefer,from one period even unto another, and v
within me. Iam the only One, who proceedeth from an only One, who goeth roundabout in hi
who dwelleth in the Utchat. No evil thingof any shape or kind shall spring up against me, and
balefulobject, and no harmful thing, and no disastrous thing shall happenunto me. I open the
I rule my throne. I open the wayfor the births which take place on this day. I am the child wh
the road of Yesterday. I am To-day for untold nations andpeoples. I am he who protecteth yo
years. Whetherye be denizens of heaven, or of the earth, or of the South, or ofthe North, or
of the West, the fear of me is in yourbodies. I am he whose being hath been wrought in his e
die again. My moment is in your bodies, but my forms are in myplace of habitation. I am "He
known." The Red Fiendshave their faces directed against me. I am the unveiled one. Thepe
heavens were created for me and were enlarged thebounds of earth, and multiplied the prog
be foundout. They shall fail and not be united again. By reason of thespeech which I addres
setteth itself apart from allthings evil which are in the mouths of men. I am he who riseth and
wall which cometh out of a wall, an only One who proceedethfrom an only One. There is nev
passeth without the thingswhich appertain unto him being therein; passing, passing, passing
I say unto thee, I am the Plant which cometh forthfrom Nu, and my mother is Nut. Hail, my c
who hath nopower to walk, the Great Knot who dwelleth in Yesterday. The mightof my stren
hand, I am not known [by thee], but I amhe who knoweth thee. I cannot be held in the hand,
canhold thee in his hand. Hail, O Egg! Hail, O Egg! I am Horus who livethfor millions of years
shineth upon you, and bringeth yourhearts unto me. I am master of my throne. I advance at
opened a path. I have delivered myself from all evil things.I am the golden dog-headed ape,
two fingers [high],which hath neither arms nor legs, and which dwelleth in Het-ka-Ptah. Igo f
forth the dog-headed ape who dwelleth inHet-ka-Ptah. RUBRIC: Behold the Osiris Ani, who
arrayed infine linen, and shod with sandals of white [leather], and anointedwith the very fines
unguent. There are offered unto him afine bull, and incense, and ra geese, and flowers, and
cakes,and garden herbs. And behold, thou shalt draw a representation of atable of offerings
with pure colours, and thou shaltbury it in a field whereon no swine hath trodden. And if a co
be written upon it, he shall rise [again], and hischildren's children shall flourish and prosper,
Ra,without cessation. He shall be in high favour with the king, andwith the shenit nobles of h
there shall be given unto himcakes and cups of drink, and portions of flesh, upon the altar-ta
Great God. He shall not thrust aside at any door in Amentet; heshall travel in the train of the
South and the Kings ofthe North, and he shall abide with the followers of Osiris nearUn-Nefe
for ever, and for ever. Vignette (From the Papyrus of Nu, Sheet 24) The steward of the ove
the seal, Nu, whose word is truth,begotten of the steward of the overseer of the seal, Amen-
is truth, saith:- Hail, ye Four Apes who sit in the bows of theBoat of Ra, who convey truth to
who sit in judgment on theoppressed man and on [his] oppressor, who make the gods to bee
the flame of your mouths, who offer holyofferings to the gods, and sepulchral meals to the S

wholive upon truth, and who feed upon truth of heart, who are withoutdeceit and fraud, and t
wickedness is an abomination, do ye awaywith my evil deeds, and put ye away my sins [whi
stripesupon earth, and destroy ye every evil thing which appertaineth to me],and let there be
whatsoever on my part towards you. Ogrant ye that I may make my way through the Amehe
Rasta, let me pass through the hidden pylons of Ament. O grantthat there may be given unto
and ale, and persencakes, even as to the living Spirit-souls, and grant that I mayenter into a
from Rasta. [The Four Apes make answer, saying]: Come thou, for we have doneaway with
we have put away thy sin, along with thysins upon earth which deserved stripes, and we hav
everyevil thing which appertained to thee upon earth. Enter, therefore,unto Rasta, and pass
hidden pylons of Amentet, and thereshall be given unto thee shens cakes, and ale, and pers
shalt come forth and shalt enter in at thy desire, even as dothose who are favoured [of the G
shalt be called [topartake of offerings] each day in the horizon. THE CHAPTER OF A TET O
Ani, whose word is truth,saith:- Thou risest up for thyself, O Still-heart! Thou shinest forthyse
Still-heart! Place thou thyself on thy base, I come, Ibring unto thee a Tet of gold, thou shalt r
therein.APPENDIX APPENDIX (From the Papyrus of Nebseni and the Papyrus of Nu) Ris
thou hast thy backbaone, O Still-heart, thouhast thy neck vertebrae and thy back, O Still-hea
thouthyself on thy base. I put water beneath thee, and I bring unto thee aTet of god that thou
rejoice therein. RUBRIC (From the Papyrus of Nu): [This Chapter] shall be recitedover a Te
a stand made of sycamore wood which hathbeen steeped in a tincture of ankhamu flowers,
on the neck of the deceased on the day of the funeral. Ifthis amulet be placed on his neck he
perfect Khu inKhert-Neter, and at the festivals of the New Year he shall be likeunto the Follo
continually and for ever. RUBRIC (From the Turin Papyrus): [This Chapter] shall be said ov
fashioned out of the trunk of a sycamore tree, and itshall be placed on the neck of the decea
he enter inthrough the doors of the Tuat. His words whall be silenced. He shallplace himself
on New Year's Day among the Followers ofOsiris. If this Chapter be known by the decease
aperfect Khu in Khert-Neter. He shall not be sent back from the doorsof Amentet. There sha
the shens cake, and a cup ofwine, and the persen cake, and slices of meat on the altars of R
read, Osiris Un-Nefer. And his word shall be truth beforehis enemies in Khert-Neter continua
and for ever. THE CHAPTER OF A TET OF CARNELIAN. The Osiris Ani, whose word istru
Isis, the spells of Isis, the magicalpowers of Isis, shall make this great one strong, and shall
of protection [against him] that would do to him the thingswhich he abominateth.APPENDIX
RUBRIC (From the Papyrus of Nu): [This Chapter] shall be said over aTet of carnelian, whic
in a tincture of ankhamuflowers, and is fashioned out of the trunk of a sycamore tree. Itshall
the neck of the deceased on the day of the funeral.If this be done for him the magical power
protect hismembers. Horus, the son of Isis, shall rejoice when he seeth him. [No]road shall b
him. His hand shall be to heaven, his handshall be to earth, for ever. Do not let anyone see
Verily.... RUBRIC (From the Saite Recension): [This Chapter] shall be said overa Tet of car
anointed with a tincture of ankhamu flowers,made from the trunk of a sycamore tree. It shall

neckof the Khu. If this book be done for him, the magical spells of Isisshall protect him, and
of Isis shall rejoice [when] heseeth him. No road shall be blocked to him. His hand shall be t
hand shall be to earth..... If this book be known by himhe shall be in the following of Osiris
and his word shall betruth in Khert-Neter. The doors in Khert-Neter shall be opened to him.V
shall be given to him in Sekhet-Aanru. His name shallbe like [the names of] the gods who ar
Followers ofHorus who reap. THE CHAPTER OF A HEART OF SEHERT STONE. The Osi
saith:- I am the Benu bird, the Heart-soul of Ra, theguide of the gods to the Tuat. Their Hear
forth upon earthto do what their KAU wish to do, and the Heart-soul of the OsirisAni shall co
what his Ka wisheth to do. THE CHAPTER OF THE HEAD-REST, which is to be placed un
Ani, whose word is truth. Awake out of thy sufferings, Othou who liest prostrate! Awake thou
the horizon. Ilift thee up, O thou whose word is truth. Ptah hath overthrown thineenemies for
enemies have fallen, and they shall never moreexist, O Osiris.APPENDIX APPENDIX (Fro
Nebseni, Sheet 21) THE CHAPTER OF THE HEAD-REST [OR PILLOW]. Awake out of thy
prostrate. They (the gods) keep watchover thy head in the horizon. Thou art lifted up, thy wo
inrespect of the things which have been done by thee. Ptah hath castdown headlong thine e
was ordered to be done forthee. Thou art Horus, the son of Hathor, Nesert, Nesertet, whogiv
after it hath been cut off. Thy head shall not becarried away from thee, after [it hath been cu
head shallbe carried away from thee, never, never! THE TEXTS IN THE FUNERAL CHAME
saith:- I have come to be a protector untothee. I waft unto thee air for thy nostrils, and the no
windwhich cometh forth from the god Tem unto thy nose. I have made wholefor thee thy win
to live like a god. Thine enemieshave fallen under thy feet. I have made thy word to be true
thou art mighty before the gods. SPEECH OF NEPHTHYS. Nephthys saith unto the Osiris
truth:- I go round about thee to protect thee, O brother Osiris.I have come to be a protector u
strength shall be nearthee, my strength shall be near thee, for ever. Ra hath heard thy cry,a
have made thy word to be truth. Thou art raised up. Thyword is truth in respect of what hath
thee. Ptah hathoverthrown thy foes, and thou art Horus, the son of Hathor.] SPEECH OF T
quickly, and I have driven back thefootsteps of th god whose face is hidden. I have illumined
I stand near the god Tet on the day of repellingdisaster. I watch to protect thee, O Osiris. S
KESTA (Mesta). I am Kesta, thy son, O Osiris Ani, whoseword is truth. I come to protect the
house toflourish, permanently, even as Ptah hath commanded me, and as Rahimself hath c
HAPI. I am Hapi, thy son, O Osiris Ani, whose word istruth. I come to protect thee. I bind tog
and themembers of thy body. I smite down for thee thine enemies under thee. Igive unto the
ever and for ever, O Osiris Ani, whoseword is truth, whose word is truth in peace. SPEECH
Tuamutef saith:- I am thy son Horus, wholoveth thee. I come to avenge thee, O my father O
did evil unto thee. I have set him under thy feet for ever andfor ever, permanently, permane
Ani, whose word is truth,whose word is truth. SPEECH OF QEBHSENUF. Qebsenuf saith:-
Ani,whose word is truth. I come to protect thee. I have collected thybones and I have gather
members. [I have brought thyheart, and I have placed it upon its throne within thy body. I ma

flourish after thee, O thou who livest for ever.] SPEECH OF THE FLAME. I protect thee with
drive him[the foe] away from the valley of the tomb. I cast the sand about [thyfeet]. I embrac
Ani, whose word is truth, in peace. SPEECH OF THE FLAME. I come to hew in pieces. I ha
pieces, and I will not permit thee to be hewn in pieces. I cometo do violence [to thy foe], but
permit violence to be doneunto thee. I protect thee. A SOUL SAITH:- The Osiris Ani, whose
praiseth Ra when herolleth up into the sky in the eastern horizon of heaven. A SOUL SAITH
Ani, whose word is truth, in peace inKhert-Neter, praiseth Ra when he setteth in the western
ofheaven, [and saith], "I am a perfect soul." SPEECH OF ANI. The Osiris Ani, whose word i
I am aperfect soul dwelling in the divine egg of the Abtu Fish. I am theGreat Cat which dwell
of Truth, wherein the god Shuriseth. SPEECH OF THE USHABTI FIGURE [THE CHAPTER
INKHERT-NETER]. Illumine the Osiris Ani, whose word is truth. Hail,Shabti Figure! If the Os
decreed to do any of the workwhich is to be done in Khert-Neter, let everything which stande
removed from him- whether it be to plough the fields, or tofill the channels with water, or to c
from [the East to theWest]. The Shabti Figure replieth: I will do it, verily I am here[when] thou
callest.APPENDIX APPENDIX (From the Papyrus of Nu and the Papyrus of Nebseni) The
Anubis the dweller in the mummy chamber,Governor of the Divine House, layeth his hands
the scribe, the draughtsman of Ptah, Nebseni, the lord offealty, begotten of the scribe and m
of the lady ofthe house Mut-rest, whose word is truth, and devoting himself to himas his gua
Homage to thee, thou happy one, lord! Thouseest the Utchat. Ptah-Seker hath bound thee u
exaltedthee. Shu hath raised thee up, O Beautiful Face, thou governor ofeternity. Thou hast
scribe Nebseni, lord of fealty, andit is beautiful. Thy right eye is like the Sektet Boat, thy left
like the Atet Boat. Thine eyebrows are fair to see in thepresence of the Company of the God
under theprotection of Anpu, and thy head and face, O beautiful one, are beforethe holy Hav
have been stablished by thy scribe'scraft in the presence of the Lord of Khemenu, Thoth, wh
bestowedupon thee the knowledge of the speech of the holy books. Thy beardis beautiful in
Ptah-Seker, and thou, O scribe Nebseni,thou lord of fealty, art beautiful before the Great Co
theGods. The Great God looketh upon thee, and he leadeth thee along thepath of happiness
are bestowed upon thee, and heoverthroweth for thee thine enemies, setting them under thy
presence of the Great Company of the Gods who dwell in the Houseof the Great Aged One
[HERE] BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OFCOMI
COMING FORTH FROMKHERT-NETER, OF ARRIVING IN SEKHET-AANRU, AND OF LIV
OF WINDS. [The Osiris the scribe Ani, whoseword is truth, saith:-] Let me be master there.
there.Let me plough there. Let me reap there. Let me eat there. Let me drinkthere. [Let me b
me do there all the things whichone doeth upon earth. The Osiris Ani, whose word is truth, s
vanquished Set when [he] looked at the building ofSekhet-Hetepet. [He] spread air over the
Egg, inits day. He delivered the interior of the body of Horus [from theAkeru Gods]. I have cr
the House of Shu. His house isthe stars. Behold, I take up my place in its nomes. He hath gu
of the Company of the Firstborn Gods. He hath reconciled theTwo Fighters (Horus and Set)

life. He hath done whatis fair, bringing an offering. He hath reconciled the Two Fighterswith
belongeth to them. He hath cut off the hairy scalp ofthe Two Fighters. He hath destroyed the
[their] children. Ihave done away all the evil which attacked their souls. I am master in[Sekhe
know it. I have sailed over its lakes that I mightarrive at the cities thereof. I have made stron
TheSpirit-souls are ready [to fight], but they shall not gain the masteryover me. I am equippe
Fields, O god Hetep. What thou wishestthou shalt do, [saith this god].APPENDIX APPENDI
Papyrus of Nebseni, Sheet 17) HERE BEGIN THE CHAPTERS OF SEKHET-HETEPET, A
BY DAY; OF GOING INTO AND OF COMING FORTH FROMKHERT-NETER; OF ARRIVA
SEKHET-HETEPET,THE MIGHTY CITY, THE LADY OF WINDS; OF HAVING POWER TH
OF PLOUGHING THERE; OF REAPING THERE; OFEATING THERE; OF DRINKING THE
DOINGEVERYTHING THERE EVEN AS A MAN DOETH UPON EARTH. NEBSENI, THE S
Set vanguished Horus, who was lookingat the building in Sekhet-Hetepet. I set free Horus fr
the paths of the Two Eyes (the Sun and Moon) in the sky. Setejected water with air upon the
which dwelt in thetown of Mert; he delivered the interior of the body of Horus fromthe hands
Gods. Behold me! I paddle this great boatover the Lake of the god Hetep; I seized upon it in
ofShu. The mansion of his stars reneweth youth, reneweth youth. I paddleover the Lakes th
arrive at the towns thereof. Isail up to the town of the god Hetep.... Behold, I am at peace wi
and with his guidance, and with his will, and with theCompany of the Gods, who are his first
the Two Fighters(Horus and Set) to be at peace [with each other], and to keep wardover the
hath created in fair form, and he bringethpeace; he maketh the Two Fighters to be at peace
whowatch over them. He cutteth off the hair from their divine fighters,he driveth away storm
children. He guardeth from attack theSpirits. I have gained power therein. I know it. I have s
Lakes so that I might arrive at its towns. My mouth is strong. Iam equipped against the Spirit
not gain the masteryover me. I am rewarded [with] these thy Fields, O god Hetep. What thou
thou, O lord of the winds. I shall be a spirittherein. I shall eat therein. I shall drink therein. I s
ploughtherein. I shall reap the grain therein. I shall be strong therein.I shall make love therei
shall be strong therein. I shallnot be in subjection therein. I shall be a man of might therein.T
made strong the mouth and throat. Hetep Qettbu is itsname. [It is] stablished upon the pillar
linked withthe pleasant things of Ra. He is the divider of years, the hidden ofmouth; silent is
hidden is what he uttereth, hefulfilleth eternity, he taketh possession of everlastingness ofex
Hetep, Neb-Hetep. Horus maketh himself strong like unto ahawk which is one thousand cub
thousand cubitsin life. He that equipments with him, he journeyeth on, he cometh tothe plac
would be, among the Lakes which are in itstowns. He begetteth in the birth-chamber of the g
issatisfied with the food of the god of the town; he doeth what ought tobe done there, in the
Smas-er-Khet..... everything of thebirth-chamber of the god of the town. Now [when he] sett
of] life like crystal he performeth everything therein, [whichthings are] like unto the things do
Lake Neserser, whereinthere is none that rejoiceth, and wherein are evil things of allkinds. T
goeth in and cometh out, and marcheth hitherand thither in the Field of Smas-er-Khet, the L

thebirth-chamber of the god of the town. [Let me] live with the godHetep, clothed, and not de
Lords of the North, and maythe Lord of things bring food unto me. May he make me to go fo
forth. May he bring to me my Power there, may I receive it,and may I be rewarded by the go
master of the greatand mighty word in my body in this my place. Make me to remember it.Le
it. Let me go forward, let me plough. I am atpeace with the god of the town. I know the water
thenomes, and the lakes which are in Sekhet-Hetepet. I live therein. I amstrong therein. I sh
eat therein. I..... therein. I reapthe harvest therein. I plough therein. I beget children therein.
peace therein with the god Hetep. Behold I sow seed therein. Isail about on the lakes thereo
at its towns, O godHetep. Behold my mouth is equipped, it possesseth horns . Give unto me
the KAU (Doubles) and Spirit-souls. He who countethme is Shu. I know him not. I come to it
over its lakes.I walk about in Sekhet-Hetepet. Behold, it is Ra who is in heaven.Behold, it is
is] its double offering of peace. I haveadvanced to its territory. I have put on my apparel. I ha
comeforth. I have given what it was upon me to give. I have made glad in[my] heart. I have c
strong. I have given directionsto Hetep. [Hail], Unen-em-hetep, I have come to thee. My sou
me.The god Hu is on my hands. [Hail], Nebt-taui, in whom I remember andforget, I have bec
attacked none, let none attack me.I have given, give thou to me gladness. Make thou me to
thou up my veins, let [me] receive air. [Hail], Unen-em-hetep,the Lord of Winds. I have come
opened my head. Rasleepeth. I watch not, [for] the goddess Hetemet is at the door ofheaven
Obstacles have been put before, but I havecollected his emissions. I am in my city. O Nut-un
Ihave come into thee. I have counted up my abundant stores. I advanceon my way to Uakh.
is tied with a rope oflapis-lazuli, the lord of the Field of the Bull, the lord of the wordsof the go
goddess Septet (Sothis) at her hours. O Uakh, I havecome into thee. I have eaten my food.
choice piecesof the flesh of oxen and of feathered fowl, and the birds of Shuhave been given
follow the gods, and I come [after theDoubles]. O Tcheft, I have come into thee. I array myse
and I gird about myself the sat garment of Ra. Behold theCourt of the sky, and the followers
in heaven. OUn-em-hetep, the lord of the Two Lands, I have come into thee. Ihave plunged
Tchesert; behold, impurity of everykind hath removed from me. The divine Great One flouris
therein.Behold, I have found [him]. I have netted geese, and have fed fullupon the finest of t
Qenqentet, I have come into thee. I haveseen the Osiris [my father]. I have saluted my moth
begottenchildren. I have snared the serpents, and I am delivered. I know thename of the goo
goddess Tchesert, and who hathstraight hair, and is equipped with horns [ready to gore]. He
both plough and reap. O Hetemet, I have entered into thee. Ihave approached the lapis-lazu
the winds of theCompany of the Gods. The Great God hath given my head unto me. Hewho
my body for me is the Mighty One, witheyes of lapis-lazuli, namely, Ari-en-ab-f ("He doeth as
pleaseth").O Usert, I have come into thee, to the house wherein food is broughtunto me. O S
into thee. My heart watcheth, my headis equipped with the White Crown. I act as the guide o
beings. I make to flourish terrestrial beings. There isjoy of heart for the Bull, and for the cele
beings, and for theCompany of the Gods. I am the god, the Bull, the Lord of the gods, whom

the turquoise. O wheat and barley of the nome ofthe god, I have come into thee. I have com
lifted[you] up, following the best offerings of the Company of the Gods. Ihave moored my bo
tying-up post in the lakes of the celestialbeings. I have pulled up the typing-up post. I have r
andI have ascribed praises unto the gods who dwell in Sekhet-Hetepet. THE CHAPTER OF
WITH MEAT, MILK, ETC. The Osiris Ani, whose word is truth, saith:- Homage to thee, O Ra
the Only One, the Lord of Eternity and Maker ofEverlastingness. I have come before thee, O
would maketo flourish the Seven Cows and their Bull. O ye who give cakes and aleto the Sp
ye that my soul may be with you. Let him beborn on your thighs. Let him be like unto one of
andfor ever. Let the Osiris Ani, whose word is truth, have glorious powerin the Beautiful Ame
Names of the Seven Holy Cows and their Bull: 1. Het-Kau Nebtertcher. 2. Akertkhentetasts
Khebitetsahneter. 4. Urmertusteshertshenti. 5. Khnemtemankhanuit. 6. Sekhmetrensemab
Shenatpetuthestneter. Bull: Kathaihemt. ADDRESSES TO THE FOUR RUDDERS OF HE
Beautiful Power, thou Beautiful Rudder of the NorthernHeaven. Hail, thou who circlest, Guid
Lands, Beautiful Rudder ofthe Western Heaven. Hail, Splendour, Dweller in the temple of th
BeautifulRudder of the Eastern Heaven. Hail, Dweller in the temple of the Red gods, Beauti
theSouthern Heaven. ADDRESSES TO THE FOUR COMAPNIES OF THE GODS Hail, ye
earth, ye Guides of the Tuat. Hail, ye Mother-goddesses, who are above the earth in Khert-
House of Osiris. Hail, ye gods who guide Ta-tchesert, who are above the earth and areguid
Hail, ye Followers of Ra, who follow in the train of Osiris.APPENDIX APPENDIX (From the
RUBRIC: [These words] shall be said when Ra appeareth over [figures]of these gods writter
tablet, and thou shalt placeofferings of tchefau food before them, cakes, ale, flesh, geese, a
They shall cause the deceased to enjoy the "offerings whichcome forth at the word [of comm
and they shall givethe deceased an abundance of food in Khert-Neter, and shall deliverhim
thing whatsoever. And thou shalt not recite thisBook of Un-Nefer in the presence of anyone
self. Ifthis be done for the deceased Ra shall be a rudder for him, andshall be to him a stron
power, and he shall destroy allhis enemies for him in Khert-Neter, and in heaven, and upon
every place whereinsoever he may enter, and he shall enjoycelestial food regularly and cont
ever. (From the Saite Recension) THE BOOK OF MAKING PERFECT THE KHU in the hea
himto have the mastery before Tem, of magnifying him before Osiris, ofmaking him mighty b
Khent-Amentet, and of setting awe of himbefore the Company of the Gods. It shall be recite
New Moon, on the sixth day festival, on the fifteenth dayfestival, on the festival of Uak, on th
Thoth, on theBirthday of Osiris, on the festival of Menu, on the night of Heker,[during] the My
the Tuat, during the celebration of theMysteries in Akertet, at the smiting of the emissions, a
of the Funerary Valley, [and] the Mysteries..... [The recitalthereof] will make the heart of the
flourish and will make longhis strides, and will make him to advance, and will make his faceb
make it to penetrate to the God. Let no man witness[the recital] except the king and the Khe
theservant who cometh to minister outside shall not see it. Of the Khufor whom this Book sh
his soul shall come forth byday with the living, he shall have power among the gods, and it w

irresisitible for ever and ever. These gods shall go roundabout him, and shall acknowledge h
one of them. [ThisBook] shall make him to know how he came into being in thebeginning. Th
veritable mystery. Let no strangeranywhere have knowledge of it. Do not speak about it to a
repeat it. Let no [other] eye see it. Let no [other] ear hearit. Let no one see it except [thyself]
who taught [it tothee]. Let not the multitude [know of it] except thyself and thebeloved friend
heart. Thou shalt do this book in the sehchamber on a cloth painted with the stars in colour a
isindeed a mystery. The dwellers in the swamps of the Delta nadeverywhere there shall not
provided the Khu withcelestial food upon in Khert-Neter. It shall supply his Heart-soulwith fo
It shall make him to live for ever. No [evil]thing shall have the master over him. THE ADDRE
FOUR RUDDERS Hail, Power of Heaven, Opener of the Disk, thou Beautiful Rudderof the
Hail, Ra, Guide of the Two Lands, thou Beautiful Rudder of theWestern Heaven. Hail, Khu,
House of the Akhemu gods, thou BeautifulRudder of the Eastern Heaven. Hail, Governor, D
of the Tesheru Gods, thouBeautiful Rudder of the Southern Heaven. Grant ye cakes, and a
to the Osiris Auf-ankh,whose word is truth. Hail, Father of the Gods! Hail, Mother of teh God
Khert-Neter!Deliver ye the Osiris from every evil thing, from every evilobstruction, from every
of an enemy, and from thatdeadly snarer with knife-like words, and from men, and gods, and
the damned, on this day, on this night, on thispresent festival of the fifteenth day, and in this
fromthe things of evil thereof. HYMN TO OSIRIS KHENTI-AMENTI UN-NEFER The Osiris
truth, praiseth Osiris Khenti-AmentiUn-Nefer, and saith:- Hail, my Lord, who dost hasten thro
eternity,whose existence is for ever, Lord of Lords, King of Kings,Sovereign, God of the God
their shrines,.... gods....men. Make thou for me a seat with those who are in Khert-Neter, wh
forms of thy KA, and who traverse millions of millions ofyears..... May no delay arise for the
Let them cometo thee, all of them, great as well as small. May this god give thepower to ent
forth from Khert-Neter, withoutrepulse, at any door of the Tuat, to the KA of the Osiris Ani.AP
APPENDIX (From the Papyrus of Sutimes) SUTIMES, THE LIBATIONER AND PRESIDEN
THEAPTS, DIRECTOR OF THE SCRIBES OF AMEN, WHOSE WORD IS TRUTH, PRAISE
OF ETERNITY, AND SATISFIETH THEWILL OF THE GOD, AND SPEAKETH TRUTH, THE
Homage to thee, O thou Holy God, thou mighty and beneficentbeing, thou Prince of Eternity
thy abode in theSektet Boat, whose risings are manifold in the Atet Boat, unto whompraises
heaven and upon earth. Peoples and nationsexalt thee, and the awe of thy terror is in the he
andSpirt-souls, and the dead. Thy soul dwelleth in Tetu, and the awe ofthee is in Hensu. The
visible emblems of thyself inAnu, and the majesty of thy transformations in the holy place. Ih
thee. Truth is in my heart, and in my breast there isneither craft nor guile. Grant thou that I m
being among theliving, and that I may sail up and down the river among those whoare in thy
CHAPTER OF THE PRAISE OF HATHOR, LADY OF AMENTET Hathor, Lady of Amentet,
the Ladyof Ta-Tchesert, the Eye of Ra, the Dweller in his breast, theBeautiful Face in the Bo
of Years, the Seat of Peaceof the doer of truth, Dweller in the Boat of the favoured ones.....A
APPENDIX THE CHAPTER OF THE FOUR TORCHES (From the Papyrus of Nu, Sheets 2

FOUR LIGHTED LAMPS WHICH ARE MADE FOR THESPIRIT-SOUL. Behold, thou shalt m
ofclay wherein thou shalt scatter incense, and thou shalt fill them withthe milk of a white cow
means of these thou shalt extinguishthe lamps. The Osiris Nu, the steward of the overseer o
word is truth, saith:- The fire cometh to thy KA, O OsirisKhenti-Amenti! The fire cometh to th
Nu, whose word istruth. The ordering of the night cometh after the day. [The firecometh to th
Governor of those who are in Amenti],and the two sisters of Ra come likewise. Behold it (the
Abtu, and it cometh; I cause it to come, the Eye of Horus. It isset in order upon thy brow, O O
Khenti-Amenti; it is set in thyshrine and riseth on thy brow; it is set on thy brow, O Osiris Nu,
on thy brow. The Eye of Horus protecteth thee, O OsirisKhenti-Amenti, and it keepeth thee i
casteth down headlongall thine enemies for thee, and all thine enemies have fallen downhea
O Osiris Nu, the Eye of Horus protecteth thee,it keepeth thee in safety, and it casteth down h
thineenemies. Thine enemies have fallen down headlong before thy KA, OOsiris Khenti-Ame
protecteth thee, it keepeth theein safety, and it hath cast down headlong all thine enemies. T
have fallen down headlong before thy KA, O Osiris Nu, whoseword is truth. The Eye of Horu
it keepeth thee insafety, it hath cast down headlong for thee all thine enemies, andthine ene
fallen down headlong before thee. The Eye ofHorus cometh. It is sound and well, it sendeth
asdoth Ra in the horizon. It covereth the powers of Suti withdarkness, it mastereth him, and
flame against him byits own command. The Eye of Horus is sound and well, thou eatest thef
body possesseth it. Thou acclaimest it. The FourFires enter into thy KA, O Osiris Khenti-Am
Firesenter into thy KA, O Osiris Nu, the steward of the overseer of theseal, whose word is tru
sons of Horus, Kesta, Hapi, Tuamutef, and Qebhsenuf, yehave given your protection to your
Osiris Khenti-Amenti,give ye your protection to the Osiris Nu, whose word is truth. Nowthere
as ye have destroyed the Opponent of OsirisKhenti-Amenti, who liveth with the gods, having
withhis right hand and arm when dawn came upon the earth, and Horus hathbecome maste
avenged his divine Father himself;and inasmuch as your divine Father hath been made to fl
union of the KA of Osiris Khenti-Amenti, whch ye effected,and the Eye of Horus hath avenge
protected him, andhath cast down headlong for him all his enemies, and all his enemieshave
before him, even so do ye destroy the Opponent of theOsiris Nu, the steward of the oversee
whose word istruth. Let him live with the gods, let him smite his enemy, let himdestroy him, w
dawneth on the earth. Let Horus be masterand avenge the Osiris Nu, and let the Osiris Nu f
hisunion with his KA which ye have effected. O Osiris Nu, the Eye ofHorus hath avenged the
down headlong all thineenemies for thee, and all thine enemies have been cast down headl
Hail, Osiris Khenti-Amenti, grant thou light and fire to the perfectHeart-soul which is in Hensu
Sons of Horus], grant ye powerunto the living heart-soul of the Osiris Nu by means of his fire
be repulsed, and let him not be driven back at the doorsof Amentet! Let his offerings of brea
garments bebrought unto him among the lords of funeral oblations. O offer yepraises, as unt
Osiris Nu, the destroyer of his Opponentin his form of Truth, and in his attributes of a god of
RUBRIC: [This Chapter] shall be recited over four torches of atmacloth, which hath been and

finest Thehennu unguent,and the torches shall be placed in the hands of four men who shal
the pillars of Horus written upon their shoulders,and they shall burn the torches in the beauti
Ra, and thisshall confer power and might upon the Spirit-soul of the deceasedamong the sta
set. If this Chapter be recited for him heshall never, never perish, and he shall become a livi
ever.These torches shall make the Spirit-soul to flourish like OsirisKhenti-Amenti, regularly a
continually for ever. It is a struggle.Thou shalt not perform this ceremony before any human
exceptthine own self, or thy father, or thy son, because it is anexceedingly great mystery of t
and it is a type of thehidden things of the Tuat. When this ceremony hath been performedfor
the gods, and the Spirit-souls, and the dead shallsee him in the form of Khenti-Amenti, and h
power anddominion like this god. If thou shalt undertake to perform for the deceased that w
in this "Chapter of the four blazing torches," each day,thou shalt cause the form of the decea
forth from everyhall [in the Tuat], and from the Seven Halls of Osiris. And he shalllive in the t
God. He shall have power and dominioncorresponding to those of the gods and the Spirit-so
andever. He shall enter in through the secret pylons and shall not beturned back in the prese
And it shall come to pass,provided that the following things be done for him, that he shallent
forth. He shall not be turned back. No boundaryshall be set to his goings, and the sentence
notbe passed upon him on the Day of the Weighing of Words beforeOsiris- never, never. An
perform whatsoever [is written in] this book onbehalf of the deceased, who shall thereby bec
pure. Andthou shalt "open his mouth" with the instrument of iron. And thoushalt write down t
accordance with the instructionswhich are found in the books of Prince Herutataf, who disco
secret coffer (now they were in the handwriting of the god[Thoth] himself and had been depo
Temple of the goddessUnnut, the Lady of Unu) during a journey which he was making inord
temples, and the temple-estates, and thesanctuaries of the gods. And thou shalt perform the
ceremoniessecretly in the Tuat-chamber of the tomb, for they are mysteries ofthe Tuat, and
of the things which are done inKhert-Neter. And thou shalt say: I have come, I have advanc
castlight upon his (the deceased's) footsteps. I am hidden, but I castlight upon his hidden pla
up close to the Tet. I stand upclose to the Tet of Ra, I turn back the slaughter. I am protectin
Osiris. RUBRIC: This Chapter shall be recited over a Tet of crystal, whichshall be set upon
of crude mud, whereupon this Chapterhath been inscribed. Thou shalt make a cavity in the w
thetomb], and having turned the front of the Tet towards the east, thoushalt wall up the cavit
which hath been mixed with extractof cedar. This Tet shall drive away the enemies of Osiris
themselves at the east wall [of the tomb]. And thou shalt say: I have driven back thy foes. I
overthee. He that is upon his mountain (Anpu) keepeth watch over theready for the momen
shall attack thee, and he shallrepulse them for thee. I will drive back the Crocodile at the mo
attacketh thee, and I will protect thee, O Osiris Nu. RUBRIC: This Chapter shall be recited o
of Anpu madeof crude mud mixed with incense. And the figure shall be set upon abrick mad
whereupon this Chapter hath been inscribed.Thou shalt make a cavity in the east wall, and h
theface of the figure of Anpu towards the west wall [therein] thoushalt wall up the cavity. This

shall repulse the enemies ofOsiris, who would set themselves at the south wall. And thou sl
the belt of sand round about the hiddencoffer. I turn back the force of the blazing fire of the
funerarymountain. I traverse the roads, and I protect the Osiris Nu, thesteward of the overse
whose word is truth. RUBRIC: This Chapter shall be recited over a brick made of crude mud
this Chapter hath been inscribed. And thou shaltplace a reed in the middle thereof, and thou
withpitch, and set light thereto. Then thou shalt make a cavity in thesouth wall, and, having t
front of the brick towards thenorth, thou shalt wall the brick up inside it. [It shall repulse thee
the Osiris Nu] who would assemble at the north wall. And thou shalt say: O thou who comes
the tomb ormummy], I will not let thee do it. O thou who comest to cast fire[herein], I will not
it. I will burn thee, and I will castfire upon thee. I protect the Osiris Nu, the steward of the ove
the seal, whose word is truth. RUBRIC: This Chapter shall be recited over a brick of crude r
copy of this Chapter hath been inscribed. [And thou shaltset upon it] a figure of the decease
wood, seven fingersin height. And thou shalt perform on it the ceremony of "Opening theMou
shalt make a cavity in the north wall, and having[placed the brick and the figure inside it], an
face ofthe figure towards the south, thou shalt wall up the cavity. [It shallrepulse the enemies
Osiris Nu], who would assemble at the southwall. And behold, these things shall be done by
washed clean,and is ceremonially pure, and who hath eaten neither meat nor fish,and who h
had intercourse with women. And behold,thou shalt make offerings of cakes and ale to these
shaltburn incense on their fires. Every Spirit-soul for whom these thingsshall be done shall b
holy god in Khert-Neter, and heshall not be turned back at any gate in Amentet, and he shal
following of Osiris, whithersoever he goeth, regularly andcontinually.

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THE NATURAL CURE FOR SPIRITUAL DISEASE:

A Guide into Buddhist Science

by
Buddhadasa Bhikkhu

(translated by Santikaro Bhikkhu)

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Tambol Suan Yai
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Tel: (02) 526-5008

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First electronic edition: December 1996

Transcribed directly from disks provided by Santikaro Bhikkhu
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FOREWORD

Buddha-Dhamma is as vast as the universe and as concise as a moment's flash of insight. Many sentient beings have gotten lost between the two, unable to resolve through direct personal experience the many teachings available today. Fundamental perspectives are required for us to begin sorting out the multiplicity of experiences and concepts. Here, we offer a clear, direct, and practical guide into the essentials of Buddhism, that is, the Dhamma.

While many Buddhists take Dhamma to be "the Buddha's teaching," it really means

"Natural Truth" or "Natural Law." Of course, this is what the Buddha taught and demonstrated, but we must be careful to distinguish the teaching from the Truth itself. Thus, to understand Buddhism one must begin with the Dhamma.

This guide examines the three inter-related aspects of Dhamma and pinpoints the key elements in each. Although Dhamma is One, we interact with it in three basic ways: study (pariyatti-dhamma), practice (patipatti-dhamma), and realization (pativedha-dhamma). Dhamma study is finding the right perspective on our human predicament & what we must do about it. Dhamma practice is developing & correctly applying the basic tools needed for spiritual survival. Dhamma realization is the benefits that occur naturally with correct practice. Each aspect can be approached in many ways. Here, Buddhadasa Bhikkhu approaches each in a direct and practical way.

Ajahn Buddhadasa conceived of these talks as an introduction to the study, practice, and realization of Buddha-Dhamma. He emphasizes that practice is the key. Nonetheless, without sufficient and correct study, one cannot practice properly. And without realization or the fruition of the rightful benefits of practice, everything is wasted. In short, we cannot have one without the others. We must have all three elements of this trio, and they must be fully integrated through practice.

This guide is translated from the first series of talks given by Ajahn Buddhadasa to foreign meditators attending the monthly courses at Suan Mokkh. It is intended for Western Dhamma friends, including those who are new to Buddhist understanding and practice. We hope that the perspectives offered here will help new students of Buddhism to get their bearings straight from the start. Those who have studied and practiced Buddhism for some time, no matter what the school or approach, should also find this guide helpful. We can never be too clear what Dhamma and Dhamma practice is about. Many have gotten lost for lack of clarity and a good guide.

Ajahn Buddhadasa is keen to foster "mutual good understanding among religions." This translation should contribute to that effort by clarifying what exactly Buddhism is about. Many non-Buddhist visitors to Asia have trouble separating the local culture from the Buddhist teachings about Dhamma. We hope that non-Buddhists who read this may understand the true nature of our religion. Then, "dialogues" will have honest and worthy foundations. It does nobody any good to

compare (or criticize) the best of one path with the misuses of another. We must offer each other what is best from each of our paths and then understand and appreciate each other. In this way, all religions may work together to combat our common enemy -- selfishness.

We hope that this little book will enable you to start your practice of Dhamma on the right foot. Confusion about what practice really is, meditating for the wrong reasons, inability to integrate meditation with daily life, and uncertainty about where practice actually leads all wreak havoc on the spiritual lives of both "beginners" and "old hands" alike. The Buddha stressed the need for "right understanding" (samma-ditthi) which is not a particular dogma or acceptance of some doctrine. Rather, it is an attitude of alert and joyful investigation of life characterized by the four noble truths. These truths are not to be believed or accepted; they are to be reflected upon and scrutinized until we have mined them for all they are worth. May we all find in this life the inner knowing which frees us from any doubt as to what is true and what is not, without having to defend or proselytize that understanding.

May all beings be free.

Santikaro Bhikkhu
Suan Mokkhabalarama
November 1991

EDITORS' NOTES

These talks originally were transcribed and translated in 1986 for the one and only edition of the "Suan Mokkh International Newsletter" (superseded by Evolution/Liberation). There were only 350 copies of this mimeographed publication, which went out of print quickly. The Dhamma Study & Practice Group has since taken interest in them, and so they appear again, in a more attractive and readable package. We have made some adjustments in the original translation, and hope that it now reads more smoothly and clearly.

Most Dhamma talks in Thai, and especially those of Ajahn Buddhadasa, are full of Pali terms (Pali is the canonical language of early Buddhism). These terms have found their way, along with many Sanskrit words, into Thai and are familiar to all practicing Buddhists. They are rich words, and precise, which express concepts and perspectives which are not always apparent in English. They have the further advantage of being fixed, for Pali is a "dead language," like Church Latin.

We have tried not to overdo the use of Pali terms, here, although Ajahn Buddhadasa asks students to become familiar with them. When possible, we have used an English equivalent. But when there is no English word which captures the full meaning of the Pali term, it is left in Pali and explained parenthetically and in footnotes. Words requiring longer explanations can be found in the glossary, which you may want to rummage through in order to acquaint yourself with these important terms.

All footnotes are provided by the translator.

Finally, thanks to the friends who helped bring this books to print. Steve Schmidt, Daniel Kalish, David Olsson, Sister Dhammadinna, Mae ChiNandini, the Venerable Dusadee Metamkuro\, and the Dhamma Study & Practice Group.

May their efforts help more people to live with less dukkha and nurture greater peace in this world.

The Editors

I. SCIENTIFIC CURE OF SPIRITUAL DISEASE

YOUR STUDY OF DHAMMA
(3 February 1986)

To begin, I would like to express my joy that you have come here to study Dhamma (Natural Truth) [editor's note: there is a small glossary explaining Pali terms.

All notes are by the editor] Second, I would like to thank each of you for helping to make Suan Mokkh a useful and worthwhile place.

Today, I would like to talk with you concerning the question: What benefits will we receive from studying Dhamma? If you get any benefits from Buddhism, you will become a Buddhist automatically, whether or not you go through a conversion ceremony. To convert or not to convert is a meaningless issue. The relevant issue, the important thing, is whether you will get anything useful from Buddhism.

So we will talk about the things that you will gain from Buddhism. Only after realizing that Buddhism has benefitted you will you know what Buddhism is about. Until you understand what it is that you have received, you can't really know anything about Buddhism. Let's discuss, then, the things that you will obtain from Buddhism. Thus, you will understand Buddhism and will become a Buddhist automatically.

I would like to say that you will get the best, the highest thing that a human being ought to get. There is nothing more worth getting than this; it surpasses everything. We might call this thing, simply, "New Life." The best thing to do here is to talk about the characteristics of New Life.

Now, for you to understand what is going to be said, I ask you to forget everything. Please forget all the faiths, creeds, and beliefs which you have ever held. Put them all aside for the time being. Even if you prefer to believe in scientific principles more than any of the so-called religions, leave them completely alone for now. Make the mind empty, free, and spotless, so that you can hear something new. Actually, Buddhism shares many characteristics and principles with science, but Buddhism is a science of the mind-heart rather than a science of physical things [in Buddhist terminology, there is no real distinction made between the heart and the mind. The intellect and the emotions are not seen as being polar opposites. Rather, it is all citta, which can be translated "mind,""heart," or "mind-heart." We use these three terms as synonyms.] Buddhism is a spiritual science. For this reason, it may be something new for you.

DHAMMA MEDICINE

The first thing we would like you to realize is that Buddhism, or Dhamma, is a medicine for curing disease. This is a strange and special medicine because it can be taken by anyone, regardless of religion, nationality, ethnic background, education, class, or language. Anyone may use this medicine, for Dhamma is like those modern drugs that cure physical ailments. Such drugs can be taken by people all over the world, no matter what their religion, race, sex, profession, or language. Although we come from different cultures, we can use the very same kind of medicine. Take aspirin, for example. No matter who and where we are, we can take a few aspirin to get rid of a headache. Dhamma is the same. It is the universal medicine.

We like to say that Dhamma is a medicine for disease or roga. I would like for us to use this Pali word "roga," because it has a clear and useful meaning. Although it's usually translated as "disease," roga literally means "that which pierces and stabs," thus causing pain. We don't really know where the English word "disease" comes from, so we prefer "roga." ÊIts meaning is certain and appropriate: stabbing, piercing, skewering. Dhamma is something that can cure this stabbing and piercing of roga.

The roga with which we're most concerned is spiritual. We can call it "spiritual disease." Physical disease pierces the body; spiritual disease stabs the mind or spirit. Dhamma is the latter's remedy. If we have no spiritual disease, to come and study Dhamma is a complete waste of time. Hence, everyone must look closely in order to know both kinds of roga: physical disease, roga of the body, and spiritual disease, roga of the mind, heart, or spirit. Then, look within yourselves -- right now! -- is there any spiritual disease in you? Are you free from disease or merely enduring it?

We begin our study of Dhamma by getting to know our own roga. You must look and search within yourself until seeing and discovering how spiritual disease afflicts you. To do so, you must look inside! If you don't, you won't have a proper beginning to your study of Dhamma. Unless we understand the roga from which we suffer, we will only study Dhamma in a foolish, aimless way. Actually, most of you already have some knowledge about your spiritual disease, but for most that knowledge will be slight, scattered, or unclear.

Let's talk about the disease a bit more in order to clarify it. All of the

problems which disturb the mind are problems which arise from ageing, illness, and death. These are the first symptoms of the disease. Our minds are disturbed and pestered by problems that result from the fact that we all must grow old, fall sick, and die. These problems are the first thing to look at. Next, there are three general, miscellaneous problems: we get separated from the things we love, we experience things we dislike, and we have wishes which go unfulfilled. These are general problems leading to spiritual disease. Before anything else, each of you must know these problems or roga as you actually experience them within yourselves.

LOOK WITHIN

This is why there is the principle that Dhamma must be studied and learned internally, rather than externally. We must learn from life itself. Learn from all the things that you experience within this fathom-long body. Please be certain to learn inside only, and don't bother learning outside. The things that we learn from external sources, such as books and talks, are never enough. Only by looking within can we come to understand these spiritual diseases completely. The external kind of study and learning, such as reading books, discussion, and listening to talks as you are doing now, can do no more than explain the method and means of inner study. This external study only learns how to go about the inner study. Then, you must go and do that inner study in order to understand Dhamma.

I ask all of you to begin your studies from within by studying the problems that you inwardly experience. Please take a look at the problems that arise from ageing, sickness, and death. We are afraid of ageing, sickness and death; all kinds of problems on many different levels arise from them. We must clearly observe these things in the same way that a geologist examines a rock, as when we take up something with our own hand, hold it up to the light, and carefully examine it until we see it clearly in all its detail. In the same way, we must see clearly the problems that arise from our own ageing, illness, and death. Further, we must investigate the problems which develop out of them, such as being separated from beloved things, meeting with unloved things, and desiring things and then not getting them.

The result of all of the above problems is dukkha (pain), both physical and

mental. The symptoms and conditions of dukkha are many and varied. It comes in many forms: sorrow, sadness, dissatisfaction, grief, lamentation, tears, frustration, pain, misery, agony, and more. There are Pali terms for all of these, but what we call them isn't important. We needn't know all of their names, yet we ought to know how these things really feel when we experience them. To begin with, you must know them inside yourselves. All of these are roga, the symptoms of roga, and the results of the roga which we have caught.

Dhamma is the medicine for roga, spiritual disease; thus, the matter we're discussing here is a matter of the mind and spirit. The Buddha was one who came to know this disease, found a cure for it, and used the cure in order to free himself from disease. After doing so, the Buddha was then able to teach us about the roga, its cure, and the way to administer the cure. Please understand the Lord Buddha in this way. If you are afflicted by spiritual disease, you ought to be interested in his Dhamma [here, Dhamma is both Natural Truth and the knowledge of Natural Truth which enables us to end the disease, that is, dukkha.] However, if any one of you is completely free of spiritual disease, you are wasting time on Dhamma -- you can go home. I repeat, anyone who has no spiritual disease is invited to leave.

DEVELOPING THE CURE

Now, let's talk about studying Dhamma, which is the medicine that cures spiritual disease. There are many stages and levels to Dhamma. We begin by studying, as we do with any ordinary subject [Here, study is not just an intellectual learning. It involves thinking, investigation, training, experimentation, and direct experience, with emphasis on the training and experience.] Maybe we have no real understanding of Dhamma at the start. Although we have read many books and listened to talks, we don't really know Dhamma. We study in order to know, then we have knowledge. Once we have some knowledge, it must be used. In short, for it to be worthwhile, we must know Dhamma, until having Dhamma, and then use Dhamma.

Let's go through these three things again. Even though we may have read about and studied Dhamma a great deal, although we may have much knowledge of it, we may not have the right kind of knowledge. This means we don't really have Dhamma. If it isn't the correct knowledge, we won't be able to use it. Thus, we need to study until we have a sufficient amount of the right knowledge. Otherwise we

won't be able to use it. Please investigate this fact thoroughly. Therefore, we must have Dhamma, we must have correct and sufficient understanding of Dhamma. But having the right knowledge isn't enough, we must have a sufficiently large amount of this correct knowledge and it must be very quick. If it isn't quick, it is never on time and in the place where it is needed. We must be agile and expert in the use of Dhamma.

Simply having this knowledge somewhere in the back of our minds doesn't cure the spiritual disease. We must be expert in it; we need to be very skillful in its proper use. We need to be deft, agile, and expert, so that we are able to understand the spiritual disease that is already present, as well as any new spiritual disease that may arise. If we have this understanding, it is a good start in becoming able to use Dhamma to cure our disease. So study the disease within yourselves. This is the kind of knowledge that you must develop.

JUST ONE TEACHING

You must know that the Buddha spoke of just one thing and nothing else: dukkha (pain, dissatisfaction) and the quenching of dukkha. The Buddha taught only the disease and the cure of the disease; he didn't talk about anything else. When people asked questions about other matters, the Buddha refused to waste his or their time with such things. Nowadays, we spend our time studying all kinds of other things. It's a pity how our curiosity is aroused by matters such as: After death, will I be born again? Where will I be reborn? How will it happen? Please don't waste your time on those things. Instead of reading lots of books, take what time you have to focus on dukkha and the complete, utter quenching of dukkha. This is the knowledge to store up, this is the studying to do. Don't bother studying anything else!

The Lord Buddha taught only dukkha and the total cessation of dukkha. He taught that we must study these two things within our bodies. You can only do this while the body is alive. Once the body dies, you don't have to concern yourselves with this problem any more.But now, while there's life, constantly, continuously, and inwardly study dukkha (spiritual disease) and the utter quenching of dukkha (the cure of the spiritual disease).

Throughout this world there is little interest in this matter of dukkha and its

end. None of the world's schools pay any attention to it. In the universities, they don't teach or study it. The only thing taught in our schools and universities is cleverness, the storing up of many facts and the ability to perform mental tricks with them. Students graduate with cleverness and some way to make a living. This is what modern education means-- being clever and earning lots of money. Dukkha and the quenching of dukkha are totally ignored. We believe that all education in today's world is incomplete. It is imperfect because the most important subjects are forgotten; a general base of knowledge and the ability to earn a living are not enough. There is a third area of knowledge which the schools and universities don't teach: how to be a human being. Why do they ignore what it takes to be a proper human being, that is, a human being free of dukkha? Because a proper human being ought to have no spiritual disease, modern education will be incomplete and insufficient as long as it fails to cure spiritual disease.

WHAT ARE HUMAN BEINGS?

It is correct and proper that each of you has come here to undertake the third kind of education: how to be a human being without any problems, how to be free of dukkha. It is good that you have come here and are interested in this topic. In short, use this opportunity to learn what it takes to be a human being.

If someone tells you that you're not yet human, please don't get angry and please don't feel sad. First, you must look and see what it means to be human. So let's take a look at "manusaya," the Pali word for human being. This is a very good word for it has a very useful meaning. Manusaya means "lofty-minded one," a mind high enough to be above all problems. Problems are like flood waters, but they can't flood the lofty mind. When one's mind is elevated to a high level, then we can say that one is a manusaya. The speaker isn't sure where the English word "human being" comes from. Our guess is that it must mean "high-minded," also. "Man" is probably related to mana (mind) and "hu" ought to mean "high." So, human ought to mean "high-minded."

As things are, Dhamma is the knowledge which tells us exactly what it means to be human. We're interested in what it is to be fully human, rather than merely masquerading in "human" bodies. To be truly human is to be above all problems. Study and learn in order to be completely human. Study, practice, and work to

develop a mind, heart and spirit that is above all problems. By problems, we mean dukkha, the thing which, if it arises, we cannot tolerate or endure. When it occurs, we can't stand it and struggle to get away from it. This causes agitation, discomfort, unhappiness, and unhealthiness. Dukkha, our problem, means "unbearableness, intolerableness. "We can't stand it, we can't put up with it."

Once again, let me repeat that if you have no problems you can go home. You need not waste your time studying Dhamma. However, if you happen to have some problems, just one little problem, or perhaps many, then take a good look at them. Stick around and learn how to look at problems.

I dare say that every one of you has a problem, and further, that you all have the same problem. This one problem that bothers us all is the thing we discussed above. It is the problem that arises out of ageing, illness, and death. In short, we don't get the things that we want. We can't maintain this body forever. Life is never exactly what we want it to be, we can't have things our way all of the time. This problem is shared by each and every one of us.

SCIENTIFIC APPROACH

We are all in a situation where we must use a scientific method to solve our problem. We must use a specifically scientific approach, because the methods of philosophy and logic can't solve the problem. [Ajahn Buddhadasa makes a clear distinction between philosophy and science as he understands them. The former is mere speculation devoid of practical application, while the latter can be directly experienced and personally verified through practice.] There are myriad philosophies concerning everything imaginable, but none of them can solve our problem. Philosophies are very popular with people in today's world, they are fun and interesting, but they don't work. This is why we must turn to a scientific method which can and will solve the problem.

It is now time to recall something about which you've probably already heard: the four noble truths (ariya-sacca). Please reflect upon this most important matter. The four noble truths are Buddhism's scientific principle of the mind. The four noble truths allow us to study the specific problem exactly as it is, without relying on any hypothesis. Most of you are familiar with the standard scientific method in which a hypothesis is proposed, then tested through experimentation.

Such hypotheses are merely forms of guessing and estimation. With the ariya-sacca such clumsiness isn't necessary. Reality is experienced and examined directly, rather than through the limitations of hypothesis, predictions, and guestimations.

What, then, are the four noble truths that you must look into? They are:

1) dukkha;
2) the cause of dukkha;
3) the quenching of dukkha, through quenching its cause;
4) there is a way or path that quenches dukkha by ending its cause.

These are the ariya-sacca. They have the features of science, the reasoning of science, and the methodology of science. In short, we apply these truths to real things as they actually happen in life, without using any hypotheses.

Merely reading books won't enable you to do this science. Books lead to more hypotheses, ideas, and opinions. Even in a book about Buddhism, the four noble truths become just more hypotheses. Such is not science, it is only philosophy, which is always inviting us to play around with hypotheses. So we often get stuck in endless circles of suppositions, propositions, and arguments. There is no true Dhamma in that, there is no reality of actually quenched dukkha.

THE REAL THING

If we want to be scientific about it, practice with the real thing and forget the hypotheses. Study the real thing itself: study dukkha as you experience it. Look at the cause of dukkha by experiencing that cause. Observe through direct personal experience the other side of the coin -- the end of dukkha. Lastly, investigate what you must do to end dukkha. This way is scientific. For as long as you aren't doing this, you're doing philosophy. You'll only have a philosophical Buddhism. Don't get stuck in theories. Look inside, study inside yourselves, see these truths as they actually happen. Just playing around with ideas about Buddhism, you will never find the real thing.

If you study Buddhism from books only, no matter what your sources, or how you study, in the end you'll always come away with the feeling that Buddhism is a

philosophy. This is because the authors of most books on Buddhism approach it as a philosophy. They actually believe that Buddhism is a philosophy, which is totally wrong.

FORGET ABOUT PHILOSOPHY

This idea that Buddhism is a philosophy, put it aside, lock it up in a drawer, in order to practice by studying directly in the mind, as they happen, dukkha, the cause of dukkha, the end of dukkha, and the way that leads to the end of dukkha. Study these until you experience the quenching of some dukkha. As soon as you experience this, you'll know that Buddhism is no philosophy.

You will know instantly that Buddhism is a science. It has the structure, principles, and spirit of science, not of philosophy. At the same time, you'll see that it is a religion, one with its own particular character, that is, a religion entirely compatible with modern science. Everything that is truly understood by science is acceptable to Buddhism, the religion which is a science of the mind and spirit. Please understand Buddhism in this way.

You may be one of the many who believe that a religion must have a God and that without a God it isn't a religion. Most people believe that a religion must have at least one God, if not many. Such understanding is not correct. A wiser view is that there are two kinds of religion: theistic and non-theistic. Theistic religions postulate a God as the highest thing and belief in that God is all-important. Consider Buddhism to be non-theistic, for it doesn't postulate any belief in a personal God. Buddhism, however, has an impersonal God, that is the Truth (sacca) of Nature according to scientific principles. This Truth is the highest thing in Buddhism, equivalent to the God or gods of theistic religions.

You should study the word "religion," it doesn't mean "to believe in God." If you look up this word in a good dictionary, you'll see that it comes from the Latin religare, which means "to observe and to bind with the Supreme Thing." Ancient grammarians once thought that religare came from the root lig, to observe. Thus, religion was "a system of observance that led to the final goal of humanity." Later scholars considered that it came from the root leg, to bind. Then, religion became "the thing that binds human beings to the Supreme Thing (God)." Finally, both meanings were combined and religion was understood to be "the system of

observance (practice) that binds human beings to the Supreme Thing." The Supreme Thing needn't be called "God." If, however, you insist on calling it "God," then recognize that "God" must have two meanings: personal God and impersonal God.

THE BUDDHIST GOD

If you prefer to call it "God," you should understand that Buddhism has the law of nature as its God. The Law of Nature -- for example, the law of idappaccayata, which is the law of causality and conditionality -- is the Buddhist God. Idappaccayata means:

> With this as condition, this is;
> Because this arises, this arises.
> Without this as condition, this is not;
> Because this ceases, this ceases.

[Some translators render these lines "this ... that ...," but the Pali original explicitly repeats "this ... this ...." We leave it to the reader to reflect why.]

This is the Supreme Thing in Buddhism; this Law of Nature is the Buddhist God. In Buddhism there isn't a personal God; its God -- the Law of Nature-- is an impersonal God. Because Buddhism, in fact, has a God, it is a religion.

Many Western writers and scholars of Buddhism say that it isn't a religion, since it has no God. They make a terrible blunder, because they don't know anything about the impersonal God. If they knew it, they would see that it is more real and true than any personal God. Then, they wouldn't write that Buddhism isn't a religion. They would write that Buddhism is another kind of religion. Religions with personal gods are one kind of religion, but Buddhism is the other kind, the kind that has an impersonal God.

Most religions believe in a Creator, usually an individualistic God with a personality. The Buddhist Creator is impersonal. This impersonal God, the Law of Dhamma or Nature, is the law of idappaccayata:

> Because this is, so this is.

Because this is, thus this is.
Because this is, so this is.

This is the law of causality, the natural evolutionary process of this causing this which in turn causes this and so on in endless concocting. Buddhism has a Creator, but it is the impersonal God. If you are able to understand the difference between these two kinds of Gods -- impersonal law of causality and personal Creator -- it will be easy for you to realize what Buddhism is.

When things happen in this way, you'll realize that this matter of dukkha and its quenching happen according to the law of the impersonal God. Then, you'll understand Dhamma correctly and live in harmony with Dhamma. You'll see it as science rather than mere philosophy. The distinction between science and philosophy will ensure that your study of Buddhism is correct and in line with Dhamma.

If you have this knowledge and use it, you have the medicine for curing spiritual disease. By taking this medicine, the heart is emancipated; it is saved, that is, freed from all dukkha. Every religion teaches emancipation, but only Buddhism teaches freedom from all problems, from all of the problems discussed above. Thus, there is no problem or dukkha to dominate us; this is called "emancipation." We have been cured of all the diseases discussed above.

I hope that you understand the general principles, the meaning, and the genuine goal of Buddhism. If you do, you'll steadily solve your problems, because your understanding will be correct from the start.

If you understand what has been said, you will proceed smoothly in the study and cure of spiritual disease. As time has run out, more details must wait until the next talk. Before closing, I would like to express my joy at the right action of all of you who have come to work on this problem of spiritual disease.

And, once again, I thank you for helping to make Suan Mokkh a useful place.

II. THE USE OF DHAMMA:

YOUR PRACTICE OF DHAMMA
(February 6, 1986)

I'd like to express my happiness at this second opportunity to speak with you. Last time, we discussed what we will get from Dhamma, from Buddhism. This time, we'll discuss the successful use of Dhamma, that is, how to live with Dhamma.

When speaking about Dhamma, we mean the knowledge that we must practice in order to cure spiritual disease. When speaking about this practice, there are four important things (dhammas) to be understood. [The most basic meaning of the word "dhamma" is thing. Here it has the sense of "quality" or "virtue". You will find, however, that it has many meanings, levels, and ramifications. See the Glossary, for a start.] These four things are sati (mindfulness, reflective awareness), sampajanna (wisdom-in-action, ready comprehension), samadhi (collectedness, concentration), and panna (intuitive wisdom, insight). If you consider them carefully, you will find that you have caused these four things to arise through your practice of anapanasati (mindfulness with breathing). [The system of meditation taught at Suan Mokkh. See "Mindfulness With Breathing", by Buddhadasa Bhikkhu (Dhamma Study & Practice Group, Bangkok:1988)] Now, we must discuss in detail how to use these four dhammas. We'll consider them one by one.

SATI

Sati (mindfulness, reflective awareness, recollection) is the quick awareness and recall of the things which must be recalled. It must be as quick as an arrow. We also can describe sati as a vehicle or transport mechanism of the fastest kind. This most rapid transport doesn't carry material things, it carries wisdom and knowledge. Sati delivers panna (wisdom) in time to meet our needs. Through the practice of mindfulness with breathing, sati is trained fully.

SAMPAJANNA

The second dhamma is sampajanna. Sampajanna is wisdom as it meets up with and immediately confronts a problem, as it deals with and wipes out that problem -- this is wisdom-in-action. It is only that wisdom specifically related and applied

to a particular situation or event. Nonetheless, you may have come across a variety of translations for "sampajanna," which can be rather confusing. We recommend that you remember it as "wisdom-in-action." Even better, learn the Pali word about which there is no doubt. The word "wisdom" encompasses many meanings and understandings, we can't even begin to estimate its content. However, the word "sampajanna" is far more limited in its meaning. It is exactly that wisdom directly needed for the problem that confronts us. Active wisdom isn't general, it is a matter of particulars.

The same holds for the word "Dhamma," which has an incredible variety of meanings, depending on how it is being used. When Dhamma is applied to solve a specific problem, event, or situation, there is a specific Dhamma particular to that situation. The meaning is limited to the occasion and its circumstances. In this case of Dhamma solving problems, the most precise and proper term is "dhamma-sacca" (Dhamma-Truth). Dhamma-sacca is the particular dhamma called for by the immediate situation with which we must cope, be it the onset of spiritual disease or exposure to the germs of spiritual disease. It is the use of just the right thing in a specific incident or event.

We can compare Dhamma with the medicine chest in our house. In it we store a wide variety of drugs, pills, capsules, ointments, powders, and syrups for possible use. When we're actually sick, we must choose from among the many the one drug which will be effective in treating our ailment. We can't take them all; we take just what is needed to cure our illness here and now. The same is true for Dhamma. Understand that there's an incredible amount of what we call Dhamma and panna, but that we only apply a little bit at a time. We apply just that portion which can take care of the immediate situation. Know how to use the Dhamma, the panna, which is exactly relevant to our situation and problem. The Dhamma or wisdom which controls that situation and problem is what we call "sampajanna."

SAMADHI

The third dhamma of today's session is samadhi. This literally means "well-established mind, properly-maintained mind, correctly-founded mind." The Buddha gave the broadest possible meaning to samadhi when he defined it as "the one-pointed mind (ekaggata-citta) that has nibbana as its object." ["Ekagatta-citta" should not be confused with "ekagatta." Although both may be

rendered "one-pointedness," they are used in different contexts. The latter term refers to a factor of jhana. The former term refers to the "mind with a single purpose or object."]

We can say that samadhi has three characteristics: parisuddhi (purity), samahita (firmness, steadiness, stability), and kammanaya (activeness, readiness, workableness). Thus, when you want to know whether the mind is in a state of samadhi or not, examine it for these three qualities. See whether or not it is pure, stable, and active.

When we speak of the power or energy of samadhi, we mean the way the mind focusses all of its energy on a single point. This is similar to the magnifying glass's ability to focus the sun's rays onto a single point so that a flame appears. Similarly, when the mind's power is collected into one point, then it is one-pointed. The mind that is samadhi produces a very powerful energy, which is stronger than any other kind of power. We can describe this highly concentrated mind in two ways. The first is indriya, which means "sovereign" or "chief." The second is bala, which means "power, force, strength." Thus, we have samadhi-indriya and samadhi-bala, the mind that has sovereignty and is more powerful than any other thing.

Samadhi must work together with wisdom. Samadhi is like a knife's weight and panna is like its sharpness. For a knife to cut anything properly, it must have two things: weight and sharpness. A knife that is heavy but dull, like a hammer, can't cut anything and only makes a mess. On the other hand, a very sharp knife that lacks weight, like a razor blade, likewise can't cut through whatever it iswe must cut. A knife needs both properties; the mind is the same. To do what it needs to do the mind requires both samadhi and panna. You might wonder what it is that cuts, is it the knife's weight or its sharpness? If you can understand this, it will be easier for you to understand how Dhamma cuts through problems, that is, mental defilements. In the moment of sampajanna's activity, both samadhi, and panna are working together to slice through the problem. They're interconnected and, in practice, can't be separated.

PANNA

There remains only the last dhamma to discuss: panna (wisdom, intuitive

knowledge, insight). The meaning of this word is broad and includes much. Literally, it means "to know fully," but not everything that there is to know, only those things which should be known. Panna is the full and adequate knowing of all things which should be known. Of all the things that we could know, panna refers only to those things which we need to know, the knowledge which is able to solve our problems. For example, it isn't necessary to know about atomic nuclei or outer space. We only need to know what quenches dukkha (spiritual disease) directly in our mind.

That which we should know is solely a matter of the quenching of dukkha. This statement agrees with the Buddha who said that he says nothing about other matters, that he speaks only of dukkha and the end of dukkha. There is a beautiful, meaningful quotation in the Pali which we'd like you to hear:

> Pubbe caha bhikkhave etarahica dukkhanceva
> pannapemi dukkhassa ca nirodha.
> Bhikkhus! In times past, as well as now, I speak only
> of dukkha and the utter extinction of dukkha.

The Buddha didn't mention the future because it doesn't exist. As for the past and present, he taught only these two things.

Among the things we should know, we can talk of four important aspects of wisdom. The first topic I'd like to point out is the three characteristics of existence (ti-lakkhana): anicca (impermanence, change), dukkha (unsatisfactoriness), and anatta (non-self, selflessness). Detailed explanations of the three characteristics can be found in many different books. Today we will only summarize them.

COMPOUNDING

Anicca means that all compounded things are constantly changing. Please note that we're speaking only of compounded things. The uncompounded thing doesn't have the characteristic of anicca. Impermanence only applies to things that are produced through causes and conditions. As this term "compounded thing" is important, you would do well to learn the original Pali term, "sankhara." Sankhara means "to form, to compound, to concoct, to condition," that is, all the myriad things are

constantly conditioning new things. This is a characteristic or activity of all phenomenal things, such as these trees around us. Different causes have come together in them. New things arise, there is growth and development, leaves grow and fall, there is ceaseless change. Sankhara is this continuous activity of formation. Anything which is conditioned into existence is called "sankhara." That, in turn, conditions the arising of other things and those things are also called "sankhara." Thus, sankhara are both things conditioned and the things which condition, both the causes and results of conditioning.

We can compare this endless compounding of sankhara with the bricks in a wall. Each brick props up another brick and that brick props up another, which props up other bricks, and so on through the successive layers of bricks. Each brick is supported by some of the bricks, while it supports other bricks; it relates to them both as supporter and supportee. Thus, sankhara has three meanings, both verb and noun. The first meaning, the verb, is the activity of forming, conditioning, compounding. The second meaning refers to the things conditioned by that activity and the third refers to the causes and conditions of that activity. The meaning of sankhara is as broad as this.

Observe the activity of conditioning; you will see it in everything. Without this fact of things being continually formed and ceaselessly forming other things, there would be no existence or life. There can be life or existence only through this constant conditioning and reconditioning. But sometimes this conditioning is very subtle and we don't see it. It may even be hidden, as in a rock. There is perpetual conditioning happening within each rock, but when you look, your eyes may not detect it. Nevertheless, see the process of ceaseless conditioning in all things which exist.

The best approach is to see the conditioning within ourselves. It's all happening within our bodies. We can see the conditioning here, we can see the things as they are conditioned here, and we can see the things which make the conditioning. By looking within, we can see all this sankhara. There's the conditioning of the body-aggregate (rupa-khandha); the conditioning of the feeling-aggregate (vedana-khandha); the conditioning of sanna-khandha (the aggregate of perceptions, recognitions, and classifications); the conditioning of the thinking-aggregate (sankhara-khandha); and, lastly, the conditioning of the consciousness-aggregate (vinnana-khandha). These five important groups, or aggregates, of existence and their constant conditioning can all be seen within

our living bodies.

CONTACT POINTS

Examine the transmission or contact points: now the eyes work, now the ears work, now the nose works, now the tongue works, now the skin works, now the mind works. One-by-one they perform their duties and do their work. When one functions, in that moment there is sankhara. This is when, where, and how the conditioning can be observed. In the body alone, there is ceaseless conditioning and constant change. The cells die and new ones form such that before long they've all been replaced. Even these physical aspects of existence fully exhibit sankhara. For in this body there are the six internal sense organs: eyes, ears, nose, tongue, body, and mind. They meet up with their external objects: forms, sounds, smells, tastes, touches, and mental objects. When the sense organ interacts with the corresponding sense object -- for example the eyes see a form or the ears hear a sound -- there is immediate conditioning. A form is seen, a sound is heard, an odor is smelled. We call this "phassa" (contact). It's the starting point for conditioning; a series of further sankhara arises from it. The meeting of sense organ and sense object (eyes and form, ears and sound, ... mind and mental object) conditions phassa. Phassa conditions vedana (feeling: the pleased and displeased mental reactions toward the sense experiences). Vedana helps to condition sanna, because perceptions and recognitions arise through the influence of feelings. What is felt, that is recognized and classified. Sanna then conditions various thoughts and thinking, including emotions (sankhara-khandha). This leads to doing this and doing that. Then, there are the results of the actions, which lead to further thinking, which lead to further action, and so it goes. This is one example of what we mean by "conditioning." We see that this sort of conditioning goes on constantly, even in our own bodies. It never stops, never takes a rest, never pauses. It continues whether we're asleep or awake. This perpetual flux, this ceaseless flow, is the characteristic of anicca.

DUKKHA-NESS

When we clearly see the characteristic of anicca, it is easy to understand the second characteristic, dukkha -- unsatisfactoriness, unbearableness, ugliness, worthlessness. If we want things to go our way according to our thoughts, we'll

experience dukkha. When things change from what we like or want, we feel dukkha. In fact, they never really are what we want, because they never stop changing long enough to really be something. Thus, we have the problem that unsatisfactoriness (dukkha) is endless. It's so difficult to with all of this conditioning, amid all these shifting things. This is the characteristic of dukkha.

Looking closely we see that we ourselves are impermanent, painful, and unsatisfying. The things that we love, that satisfy us, are anicca and dukkha. The things that we dislike are anicca and dukkha. There is nothing among all this sankhara which is nicca (permanent) and adukkha (satisfying, endurable). We must see anicca and dukkha within ourselves in this way.

When we see impermanence completely, when we see unsatisfactoriness fully--clearly and obviously -- then we automatically see that all those things are anatta (not-self). They aren't permanent selves that we can call "me." Amid all the change and conditioning, there is no individual entity or eternal substance that can be called a "self." Everything is anatta or not-self. Things exist; we are not saying they don't. What is, is; but everything that is, is not-self. We shouldn't misunderstand and think that we have a self (atta). There is only the flow of change. All this is the understanding or panna regarding anicca, dukkha, and anatta.

VOIDNESS

The second topic is the understanding or panna regarding sunnata (voidness). When we see the three characteristics of anicca, dukkha, and anatta, when we realize that all things are not-self, then we understand that everything is not-self, is void of anything that has the meaning of the word "self," and is free of anything that ought to be called "self." This is the meaning of sunnata. This single characteristic of voidness gathers together and caps the previous three characteristics.

The meaning of "sunnata" is better, broader, easier, and more useful than any other word to take as a principle of practice and life, but only if we understand it on the Dhamma level, in the language of sati-panna (mindfulness and wisdom). It should not be misunderstood through materialistic interpretations, such as

"nothing exists" or that "all is a vacuum." The Buddha pointed out that such nihilist views are one extreme of wrong understanding. Sunnata isn't nihilism or a nothingness. Everything exists, but is void and free of anything that could be called a "self." Thus, we say that everything is void, which is the meaning of "voidness" in the language of Dhamma. If we see voidness, it includes seeing anicca, dukkha, and anatta also. We don't need too many things, the three can be untidy. Just one -- voidness -- is enough to prevent against the mental defilements. [Kilesa: disruptions and contaminations of the mind's natural peacefulness and radiance. They are discussed in Chapter III.]

When we see voidness in the things that we love, we don't love. When we see voidness in the things we hate, we don't hate. Then there's no love and no hate, no liking and no disliking, no happiness (sukha) and no dukkha. There is just centeredness, living quietly and freely in the middle. Such is the fruit of truly seeing the voidness of things. If we don't see the voidness of all things, we will love some things and hate others. While love and hatred remain, the mind is enslaved by attachment to the things loved and hated. With full penetration of sunnata, the mind is free and no longer a slave to those things. True freedom is voidness.

Sunnata is a synonym of nibbana. Nibbana is voidness. When the mind realizes voidness, there are no defilements. When there are no defilements, there is no heat. When there is no heat, there is nibbana, which means "coolness." Thus, when there is sunnata, there is coolness, nibbana. The Lord Buddha said, "You should always view the world as something void of atta (self) and attaniya (belonging to self)." This is the second aspect of panna. [For more on sunnata, see Ajahn Buddhadasa's Heartwood From The Bodhi Tree, published by Wisdom Publications, Boston, USA.]

THE LAW OF NATURE

The third topic I'd like to mention is conditionality (idappaccayata), which means:

> because this is, this is;
> because this arises, this arises;
> because this is not, this is not;

because this quenches, this quenches.

These conditions are called "idappaccayata," the law that things happen according to causes and conditions. We can also call it dependent origination (paticca-samuppada) because idappaccayata and paticca-samuppada are the same thing, the same principle of wisdom to be studied, seen, and understood. You will see that everything in the world is constantly flowing, that all the world is in continual flux. It is a profound and complex matter. Many books treat it in great detail, particularly when it's described in terms of dependent origination. As we don't have much time today, you may need to consult some of those books. [See Ajahn Buddhadasa's Practical Dependent Origination (Dhamma Study & Practice Group, Bangkok: 1992). Other talks on paticca-samuppada will be published in the next year or two.]

THUSNESS

Now, we come to the fourth and last topic: tathata (suchness, thusness). "Merely thus," "just such": everything is such as it is and in no way different from that thusness. This is called "tathata." When tathata is seen, the three characteristics of anicca, dukkha, and anatta are seen, sunnata is seen, and idappaccayata is seen. Tathata is the summary of them all -- merely thus, only thus, not-otherness. There is nothing better than this, more than this, other than this, thusness. To intuitively realize tathata is to see the truth of all things, to see the reality of the things which have deceived us. The things which delude us are all the things which cause discrimination and duality to arise in us: good-evil, happiness-sadness, win-lose, love-hate, etc. There are many pairs of opposites in this world. By not seeing tathata, we allow these things to trick us into believing in duality: this-that, liking-disliking, hot-cold, male-female, defiled, enlightened. This delusion causes all our problems. Trapped in these oppositions, we can't see the truth of things. We fall into liking and disliking, which in turn leads to the defilements, because we don't see tathata.

What we must see constantly and deeply is that good is a sankhara and that evil is a sankhara too. The pleasant and unpleasant feelings, sukha and dukkha, are both sankhara. Getting and disappearing, losing and winning all are sankhara. There isn't anything which isn't a sankhara. Thus, all things are the same -- tathata. All things are just suchness, just this way, not otherwise. Further, we

can say that heaven is a sankhara and hell is a sankhara. So, heaven and hell are tathata -- just thus. Our minds should be above heaven and above hell, above good and above bad, above joy and above dukkha in all respects. Tathata is the fourth area of understanding or panna, the wisdom that must be developed to a sufficient degree. We must study reality on both the physical-material level and on the mental-spiritual level, until our knowledge and wisdom is adequate, natural, and constant.

Now, we know these four dhammas: sati, sampajanna, samadhi, and panna. Next, we must know how to apply them so that they will be correct, successful, and beneficial. The question, now, is how to use Dhamma, or Buddhism, in our everyday lives.

EVERYDAY USE

How are we going to use them in our daily reality? A quick answer is that we must live through these four dhammas. We must use these four dhammas correctly to face all the situations and problems that arise each day. Whenever there arises a situation which can lead to problems or dukkha -- such as the eyes seeing a form, the ears hearing a sound, or the mind thinking a thought -- we must have sati. Sati realizes that something is happening and recalls the panna relevant to that event. Sati immediately transports the necessary wisdom to that situation in time to deal with any possible problems. Mindfulness comes first.

That wisdom applied to the experience is sampajanna. Delivered on time by sati, wisdom-in-action deals with the immediate situation. Then, in the very moment when sampajanna goes to work, the power and strength of samadhi gives force and energy to wisdom so that it can cut through the problem. To the degree that there is samadhi, to that degree wisdom-in-action will be able to solve the problem. Panna acts as the warehouse of accumulated knowledge and insight which sati draws upon to deal with the sense experiences.

When these four dhammas work together in this way, we'll see that we are most intelligent in that moment. We are so clever because we're able to encounter the situation right then and there without any problems arising. We don't become enslaved to the meanings of any of the pairs of opposites. This is the free life, which is peaceful and cool. It's the best thing human beings ought to get.

To summarize, we must have sufficient panna, must use sati at all times, must apply sampajanna correctly and sufficiently, and must apply samadhi properly and in adequate strength. Together these four dhammas are sufficiently and correctly used in every situation that may arise with us. This is the answer to the question: how do we use the Dhamma successfully?

I hope that each of you will try to use these four dhammas in your lives. Nothing else will justify the time, effort, and expense which you have spent in coming here. I hope that you don't leave here in debt, but that you make a profit out of your stay.

III. NEW LIFE:

YOUR FRUITS OF DHAMMA PRACTICE
(February 11, 1986)

I would like to express my joy in having a third opportunity to speak with you. In the first talk, we spoke about the way to study Dhamma. In the second talk, we spoke of how to practice Dhamma. Today, we will speak about the fruits and benefits of practicing Dhamma.

When we speak of the benefits of practicing Dhamma, we can divide them into two categories: first, a happy life free of problems, and second, the ability to use that life in the most successful and productive way according to our needs. Put another way, the two kinds of benefits are happiness and the appropriate use of that happiness for our needs. Together they can be called "New Life." We will get New Life from practicing Dhamma.

We will begin with the first benefit, the happy life free of problems. You must recollect, observe, and see the fact that this on-going process of life follows our instincts and proceeds under the power of these instincts, which we are unable to control. Because they are out of control, the instincts lead to things called "defilements" (kilesa). [Kilesa is usually translated "defilement." We use it both in a general sense, covering all the aspects and levels of things which

dirty, pollute, or tarnish the mind, and in a specific sense, limited to the most noticeable aspect of defilement, the selfish thoughts and emotions such as lust, anger, fear, worry, laziness, and envy.] Before going further, we ought to examine the defilements until they're understood clearly, for they are bound up with all spiritual disease.

DEFILED CONTROL

When defilements arise, this life -- in the language of Dhamma -- is sorrowful, that is, dukkha. We have experienced over and over again the kind of dukkha that we're discussing. We've become so familiar with it that most of us consider it normal, we don't even think it's a problem! Let's learn to distinguish the difference between two kinds of life: life when the defilements are in control and possession, and life when the defilements aren't running the show. We must understand both kinds of life. If you are unable to see andunderstand the defilements, it will be very difficult, if not impossible, for you to practice and benefit from Dhamma. You won't know how to compare the life of defilement with a life free of defilement and see how different the two are. This is why I request that you try to understand the defilements as they arise in your own lives, even if they annoy you in the process. Study them and get to know them as they arise within you. The more deeply and completely you know them, as your insight into them grows, to that degree and no other, you will understand Dhamma and be able to benefit by Dhamma.

DELUDED OBSTRUCTIONS

The first nivarana, sensuousness, is of the greed type and the second, aversion, is of the anger type. The remaining three are of the delusion type. The third nivarana is thana-middha, when the mind lacks energy and is weak, tired, groggy, numb, drowsy, or stupefied. When the mind is low in energy it lacks clarity, freshness, brightness, and alertness. There are many symptoms of the dull, shrunken, lazy mind which all can be summarized as the lack of mental energy. This includes the dullness and sleepiness that follows from overeating. Hindered by thana-middha (sloth and torpor), it is difficult to think, reflect, listen, meditate, or do anything.

The fourth nivarana is the opposite of the third. This hindrance, uddhacca-kukkucca, is the agitation and distraction when the mind goes beyond its limits and is out-of-control. We can see it as a kind of nervous disorder. In your attempts to meditate, I'm sure that you have all come across this out-of-control mental activity. An example of restlessness and agitation is the inability to sleep at night because the mind won't slow down, won't rest and relax, but scatters itself in all directions thinking this, thinking that, thinking anything, thinking everything. Such unnecessary agitation doesn't allow the mind to get the rest and peace it needs. When the mind keeps running all over the world, keeps getting involved in everything, it is impossible to perform even a simple task like writing a letter.

Now, we've come to the last nivarana, vicikiccha, wavering and uncertainty. Vicikiccha is uncertainty and doubt concerning the correctness and safety of things. It is being unsure about what is truly correct and safe. We lack confidence and trust in what is happening and what we're doing. Those who follow a religion that takes faith as the basic principle, faith in God or whatever, seldom have a problem with this hindrance. Those of us who follow a religion based in self-confidence, however, encounter doubt much more easily.

This uncertainty, non-belief, trustlessness, and doubt is about what one is, what one has, and what one is doing. For example, we may have doubts about our health, our economic situation, or even our personal safety. We may have doubts about the things we're involved with: "Is it right and proper? Is it safe? Can I depend on it?" This doubt may often have to do with everyday concerns, but it can arise toward Dhamma, or Natural Truth, as well. "Is it really true? Is it of any use?" You might even doubt that there is such a thing as Truth, have doubts about the way to realize Truth, or lack confidence in your potential for awakening. If uncertainty about everyday things hinders us from using them correctly, how much more so when the doubt is about Dhamma. If we think, "What if it's just words? How can I know it's true? This isn't taught at university," then we won't be able to take advantage of and benefit by the Dhamma.

For Christians, vicikiccha may be regarding God, the Bible, or Jesus Christ. For Buddhists, doubt may concern the Buddha, the scriptures, the Dhamma, or practice. When one has even the slightest doubt that everything is correct and that life is safe, then one is under the influence of this nivarana. Take a good, deep look inside and see that vicikiccha might exist in our subconscious all the time.

UNOBSTRUCTED LIFE

Together these five things are called the "nivarana." How is the mind when it is free of the nivarana? If the mind is free of all five hindrances, how is our mental life? Study this mind and know what it is like. Can we call such a life "New Life"?

Here, freedom from the nivarana is called "New Life." Further, New Life ought to be free of the kilesa as well. Half-formed defilements are called "nivarana." Fully developed defilements are called "kilesa." To be New Life, it must be free from the kilesa, too. We must now consider the kilesa in some detail. They can be known easily by the symptoms of the influence they have on the mind. These can be experienced easily and known clearly. It isn't necessary, however, to know all the tiny details of the defilements. We just need to know the main symptoms. With electricity, we may not see the electricity itself and we may not understand it, but we can see its power, its influence, and its symptoms through various electrical appliances and equipment. Similarly, we may never see the defilements themselves, but we can learn all we need to know from their symptoms, from the influence they have on the mind. Their symptoms are many and varied, but we don't have to discuss them all. We will talk about the most important ones, the ones that cause the most trouble in our lives.

TROUBLESOME LOVE

The first of these troublesome symptoms is love. When love arises in the mind, is anything lost? Is there something the mind must suffer and endure? Does it pick up any burdens or loads? What effects does this thing love have on the mind? I'm sure that each of us can understand this phenomenon, as all of us have had some experience with this thing called "love." Previously, we mentioned the meaning of roga, a synonym for kilesa, as "something that pierces and stabs." Does love pierce? Does love stab? To know, we need not look anywhere but within our own experience. So look and see for yourself. Other meanings of defilements are "things that burn"; "things that bind, fetter, and chain"; and "things that dominate and imprison." Do any of these meanings fit with the thing we call "love"? You ought to see whether it is a problem or not. Although many people

consider love to be bliss, from the Dhamma point of view it is utter lack of calmness, that is, supreme disturbance. Examine it closely and realize for yourself whether or not love causes problems. Don't take our word for it, but don't believe all of the romantic propaganda of TV, novels, and pop music, either.

Ordinarily, the thing we call "love" is conditioned out of ignorance (avijja, not-knowing), the ultimate defilement. Although there may, only in certain situations, arise a kind of love that comes from wisdom or is governed by it, as soon as it is the mind of "love," it becomes a problem. It is no longer peaceful or joyful. Just by labeling it "love," it changes from wisdom to ignorance. The terrible dilemma of love developed from the instinct to preserve the species and reproduce. Take a good look at its effects. Can you see all the problems it causes and the torments through which it drags us? Is it a burden? Is it an obstacle to peace, purity, and joy? At the same time, consider how well off we would be if free of this problem. Even non-sexual love, such as the love of our children, parents, and friends, causes us problems by destroying tranquility and happiness. Non-sexual love must be controlled just as much as sexual love. Otherwise, there is no peace. If we said, "Do everything as a lover would do, but do it without love," would you believe that it is possible? Could you act in such a way without any defilement?

There are kinds of love which are Dhamma, such as metta (friendliness, kindness) and karuna (compassion), but they must be correct if problems are to be avoided. Metta and karuna can be defiled by distinctions, discriminations, and attachment, then they are dukkha. Not being able to love and not being able to love what we want to love are problems, are dukkha. All these are wrong. Even the love that isn't directly defiled, love that has nothing to do with sex or sensuality, may be defiled indirectly when contaminated by ego and selfishness. Even the higher forms of love, such as metta and karuna, must be correct.

In short, love is a problem, it isn't peacefulness and joy. It must be controlled, or, if possible, abandoned. Then, the mind will not be disordered. We must transform defiled-love into Dhamma-love. A life that can master love, that is above its influence, should we call that "New Life"? I'm sure that each of you can find the answer.

ANGER & HATRED

Now, we'll talk about love's opposite: anger or ill-will. When it arises, what is it like? It's another kind of fire that burns the mind. It stabs, imprisons, dominates, and fetters the mind. We all know anger very well, we know the many problems it causes. We don't want to get angry, yet we do. We don't want to be angry, yet we remain so. You know how disturbing anger is. If we can control it, how peaceful will that be? Ponder this, please.

The third defilement is hatred, which is different from anger, although both are forms of dislike or not-liking. When something ugly, dirty, or repulsive appears, we hate it. We can't control ourselves, we just hate unattractive, hateful things. That's how it is, because we can't endure the cause of the hatred. Thus, hatred burns, possesses, and torments our mind. Now, think what it would be like if there was nothing to hate and nothing to love. No love and no hate -- what blissful peace that would be! Just like the Arahant (the perfected human being). The Arahant is above the feelings of both hate and non-hate. The liberated mind has no problems with "hateful" or"ugly" things, because there is nothing hateful and nothing not-hateful for that mind which totally fulfills Dhamma by fully realizing Dhamma. Don't misunderstand that it is dangerous to be free of hate, that we need hatred to protect ourselves from danger. Hatred itself is the danger! It's best not to hate, but we never seem to learn. Thus, pitiful instances of hate continue in our world. White-skinned people hate black-skinned people. What's the excuse for such a problem? We shouldn't have problems like that. If we understand correctly, there will be no need to hate and we won't hate.

FEAR OF LIFE

The fourth defilement is fear. Everyone is having this problem, we're all afraid of something. Fear comes from stupidity, from selfishness, from the craving of a self that desires things it can't have. So we fear! Nowadays, we have every possible kind of fear in this world of ours, especially the fear of nuclear war and annihilation. When we're afraid we become helpless. When there is fear, we lose our mindfulness and wisdom (sati-panna), and our ability to struggle with problems and protect ourselves. To be unafraid is much better.

Fear comes from the instinct of egoism, fear is an instinctual necessity. If there is insufficient knowledge and wisdom, this instinct is impossible to control. Through the study and practice of Dhamma, necessary and sufficient wisdom is developed so that this instinct can be controlled and fear does not arise. Understanding and insight into anatta (not-self) allows us to be free of fear, helps us to uproot fear, and protects us from its future arising. All of you surely can see that fear has no use at all, that it always leads to dukkha. We ought to be able to do anything in the face of fearful and frightening things. Then, we will be in a much better position to deal with those things and succeed in the business of living. If we must fight with an enemy, but cannot do it without fear, we are in no position to fight effectively. Our abilities will be weakened, our wisdom will be diminished, and our mindfulness will be slow. We will be defeated by whatever foe it is. Unafraid, we are able to use our wisdom, mindfulness, and skills in the degree needed to defeat that enemy. Face all frightening things fearlessly. A fearless life is of great use.

POSITIVE DEFILEMENTS

There are many other forms of kilesa. Another is worry and anxiety about the things we love. In Thai and Pali this is called "alaya-avarana," the anxious worrying and thinking about, longing after, dwelling upon, and missing of things we love. This is that spinning around of the mind when it can't stop thinking of beloved things. If the mind can't stop, this keeps it awake at night and causes headaches during the day.

Another kilesa is envy. This happens instinctually on its own. It happens in children without their being taught. Envy is a huge problem for the one who feels it, but it isn't any problem for its object. The first feels dukkha, the latter doesn't.

Finally, we come to possessiveness and miserliness. If it gets too strong, it becomes jealousy, especially the sexual kind. This is yet another form of selfishness. It often takes place in marriages. The husband doesn't want his wife to talk with other men; the wife jealously worries that another woman will steal her husband away. We are all familiar with that pain and suffering.

These are six examples of defilements. There are many more which we could bring

up, but we are limited by time. Nonetheless, these few examples are enough to illustrate our point: if we are free of every symptom and condition of defilement, how healthy, well, at ease, happy, and peaceful will we be? It's up to you to discover what this is like, yet even now you ought to be able to imagine its value. The mind that is totally free from all symptoms of these defilements is a totally new way of living. This peace and freedom, this coolness and bliss, is one meaning of New Life.

USING NEW LIFE

Now, for the time that remains, we'll discuss a second meaning of New Life. We must be able to skillfully use this new way of existing -- that comes with freedom from defilements -- to meet our needs. The first aspect of applying the New Life is making the mind happy at any time. For example, through successfully practicing mindfulness with breathing (anapanasati) it is possible to have genuine happiness at any time, in any place. Because of the proper development of mindfulness with breathing, we have influence and control over the mind. We have instant happiness as we need it.

The second aspect of using the New Life is that fully practiced Dhamma can help the sense organs -- eyes, ears, nose, tongue, body, and mind -- to perform most efficiently, as if they were "divine." [Divine Eye and Divine Ear are believed to be results of highly perfected mental concentration (samadhi). They're commonly viewed to be magical, and the foolish may meditate solely to gain these powers.] By this we mean only that they have more ability and effectiveness than is ordinary. The eyes are more effective than ordinary, the ears are more efficient than ordinary, the nose and so on are more capable than ordinary, as if they were "divine." Divine (dibba) simply means "beyond ordinary."

MASTERING EXPERIENCE

Third, is the ability to control experience, that is, the mind, so that it is always in a state of correctness. This type of mastery has three aspects: control of the vedana (feelings) [feeling (vedana), here, does not mean emotions], control of sanna (perceptions, recognitions, classifications), and control of vitakka (thinking). Controlling the vedana means preventing them from

conditioning defilements, or not experiencing any unwanted feelings. Sanna -- recognizing, evaluating, classifying things as this or that -- can be controlled so that it doesn't lead to dukkha. Controlling vitakka (thought conception) is to control the thinking so that either it is correct or there is no thinking at all. Feelings, perceptions, and thinking can be controlled because there is Dhamma.

Eating delicious food provides an example of the first kind of mastery. If the food is very delicious we become stupid or crazy over it through our delusion about deliciousness. When there is enough Dhamma, we can control the feelings that arise toward that delicious food. Then, we aren't deluded by the deliciousness, we don't eat more than we should, and we don't make any problems out of it. We see it all as "just thus, merely thus," rather than with foolishness and delusion. The delicious food doesn't defeat us, it doesn't control us, it isn't our boss, it doesn't make us do anything stupid. We don't force it to be not delicious. If it's delicious, it stays delicious, but the deliciousness can't control us. We control the deliciousness so that it doesn't control us and force us to do something wrong or foolish.

We can see most easily that people throughout the world today are slaves to deliciousness. Much time is spent making delicious things which serve no other purpose than to excite desire and craving. Then, we compete for those things. Finally, we divide up the world in attempts to control those things and fight endless wars, only because we have lost control of and are slaves to deliciousness. The words "Satan" (the Christian Devil) and "Mara" (the Buddhist Tempter) represent our stupidity regarding deliciousness. We need to know that the feelings (vedana) can be controlled.

Now, let's talk about the control of sanna (recognition, classification). Previously, we couldn't remember things well or recall them correctly. From now on, we'll have an excellent memory and clear recollection. Through the mastery of sanna the mind won't fall into false distinctions and misperceptions, that is, the ones which punish us with dukkha. For example, sanna can be controlled so that we don't identify and regard things as being male and being female. Thereby, we're free of the problems that arise from masculinity and femininity. The mind remains cool and calm. Mastery of sanna means controlling it so that it is always correct. Correct means that it causes no dukkha.

Controlling vitakka is to control thought. Whenever there is sanna of something,

it invites thinking along the meaning of that sanna. So we think. If it isn't controlled, the thinking goes wrong and dukkha is born. So we control thought only along ways which are correct and beneficial: thinking along the lines of leaving behind sensuality, of not harming or injuring others, and of not troubling anyone even unintentionally. If we want more than that, we can stop thinking altogether. For example, if we will enter samadhi (one-pointed concentration) or samapatti (attainment of deep levels of concentration), we can stop the thinking totally, in all respects. We are able to control vitakka: we can think or we can not think. Or we can think only in the ways we ought to think. Nothing wrong happens and there is no dukkha. This is what is meant by controlling vitakka.

REMOVING THE WOMB OF DEFILEMENT

A fourth, and final, aspect of this mental mastery is the direct control of the defilements themselves, which is to control dukkha and prevent its arising. When there is enough Dhamma, and when Dhamma is practiced sufficiently, attachment (upadana) can be controlled. This control prevents attachment to "good" and attachment to "evil." With no attachment, there is no dukkha. We won't let upadana arise, then the concept of "I" (egoism), which is the womb of defilements, isn't born. Without the concept of "I," there will be no defilements. Once the defilements can be controlled, they are finished. This is the last good result, a fourth kind of mastery, the control of attachment, which automatically controls dukkha.

In these ways, life is mastered and used wisely, so that wereap all the appropriate benefits. Such is the New Life of peace, coolness, and bliss. For example, we have the ability to be happy whenever we need to be. We have such splendid sense organs -- eyes, ears, nose, tongue, body, and mind-sense -- that they can be called "divine." Then, we can control the feelings, perceptions, and thinking. Finally, we control attachment so that it never again arises. Thereby, all problems vanish! There isn't even the slightest, most remote chance that the defilements will arise or that there could be dukkha. With these capabilities, life is maintained in the most skillful way and we accomplish whatever must be done. If you look honestly, you'll know within yourself that this is the New Life in its complete meaning: the highest, the supremely new life. This is what you'll receive from the correct and successful application of Dhamma.

The first thing is you study Dhamma, the second is you practice Dhamma, and the third is you receive the fruits of practicing Dhamma. Look at these clearly and carefully consider their benefits. Each of you must be fully self-reliant in doing so. It's up to each of you to realize the meaning, way, and benefits of practicing Dhamma.

THANK YOU

Finally, I'd like to express my joy that you have begun to study, practice, and receive the Dhamma. And one last time: thank you. Thank you all for coming to this place, for making use of it, and helping to make it beneficial. You don't have to thank us for anything, but please allow us to thank you.

AFTERWORD

January 25, 1992

The talks which comprise this book were the first of many series Ajahn Buddhadasa has given during the monthly meditation courses at Suan Mokkh. Subsequently, all the points in these three talks have been expanded upon in greater detail. To the degree allowed by causes and conditions, we will publish as many of these series of talks as possible.

For more on the subject of Spiritual Disease, see "Heartwood Of the Bodhi Tree", (Wisdom Publications, Boston, USA).

For more about Mindfulness with Breathing (anapanasati), the system of meditation taught at Suan Mokkh, see "Mindfulness With Breathing: Unveiling the Secrets of Life" (Dhamma Study & Practice Group, Bangkok).

Other books by Buddhadasa Bhikkhu which are available in English:

Handbook For Mankind
Keys To Natural Truth

Practical Dependent Origination
Dhammic Socialism
The Prison of Life
Why Were You Born?
The Buddha's Doctrine of Anatta
The First Ten Years of Suan Mokkh

An English language journal named Evolution/Liberation is published once a year at Suan Mokkh. It contains some news and an eclectic mix of translations from Ajahn Buddhadasa's writings, talks, poems, and conversations. To get on the mailing list, write to:

Evolution/Liberation
c/o Suan Mokkh
Ampoe Chaiya
Surat Thani 84110
Thailand

A Suan Mokkh website has recently been established. Please see:

http://ksc.goldsite.com/Suanmokkh/

GLOSSARY

ANATTA, not-self, the fact that all things, without exception and including nibbana, are not-self and lack any essence or substance that could properly be regarded as a "self." This fact does not deny the existence of things, but denies that they can be owned or controlled, that they can be the owner or controller, in any but a relative, conventional sense.

ANICCA, impermanent (or aniccata, impermanence), flux, instability. Conditioned things are ever-changing, constantly arising, manifesting, and ceasing. This is the first fundamental characteristic of conditioned things.

ANUSAYA, tendencies: familiarity with defilement. When a defilement occurs, it

makes the later occurrence of a similar defilement more likely. The more these tendencies build up, the more we react to experiences in defiled ways. Sometimes the pressure is strong enough for something to escape even without some external cause (excuse), that something is called a "nivarana."

ARAHANT, Worthy One, one far from defilement, one who has broken the wheel of birth and death, one without secrets: the mind totally and finally free of greed, anger, and delusion; void of "I" and "mine"; which has ended kamma; which is unaffected by dukkha. The Arahant should not be regarded as a "person" or "individual."

ARIYASACCA, noble truth: truth which frees one from all enemies (ari), namely, defilements and dukkha. Usually expressed in the fourfold formula: the fact that dukkha exists; the truth that there is an origin of dukkha, namely, tanha (desire); the truth of the quenching of dukkha, by quenching desire; and the truth of the practice leading to the quenching of dukkha. Although the traditional formula is fourfold, "Truth is but One, there is no second."

ATTA, self, ego, soul, (Sanskrit, atman): the instinctual feeling (and illusion) that there is some "I" who does all the things to be done in life. Through ignorance and wrong understanding this instinctual sensibility is attached to and becomes "ego." No personal, independent, self-existing, free-willing, lasting substance or essence can be found anywhere, whether within or without human life and experience, not even in "God." (Cf. anatta, idappaccayata, and sunnata.)

AVIJJA, ignorance, not-knowing, wrong knowledge: the lack, partial or total, of vijja (correct knowledge) regarding the things that need to be known (e.g., the four noble truths, sunnata, tathata), as well as knowing things in the wrong way, i.e., as permanent, satisfying, and self. The most original cause of all dukkha. Without Dhamma practice, ignorance grows into increasingly wrong knowledge.

ANAPANASATI, mindfulness with breathing in and out: the only meditation or vipassana system practiced and taught by the Buddha, it covers all four foundations of mindfulness and perfects the seven factors of awakening, leading to liberation. Ajahn Buddhadasa considers it the best way to realize sunnata.

CITTA, mind, heart, consciousness, mind-heart: that which thinks, knows, and experiences. In a more limited sense, citta is what "thinks," can be defiled by

kilesa, can be developed, and can realize nibbana. Although we cannot know citta directly, it is where all Dhamma practice occurs.

DHAMMA, thing, nature, natural thing: all things, mental and physical, conditioned and unconditioned, are dhammas.

DHAMMA, Truth, Nature, Law, Natural Truth, Duty, Order, "the way things are": this impossible to translate word has many meanings, the most important of which are Nature, the Law of Nature, our Duty according to Natural Law, and the Fruits of doing that Duty correctly according to Natural Law. (See paticca-samuppada.)

DUKKHA, pain, hurt, ill-being, suffering, misery, (or dukkhata, unsatisfactoriness, imperfection): the spiritual dilemma of human beings. Etymologically, dukkha can be translated "hard to endure, difficult to bear"; "once seen, it is ugly"; and "horribly, wickedly void." In its experiential sense, dukkha is the quality of experience that results when the mind is concocted by avijja into desire, attachment, egoism, and selfishness. This feeling takes on many forms -- from the crudest to the most subtle levels -- such as disappointment, dissatisfaction, frustration, agitation, anguish, dis-ease, despair. In its universal sense, dukkhata is the inherent condition of unsatisfactoriness, imperfection, and misery in all impermanent, conditioned things (sankhara). To fully understand the meaning of dukkha, one must realize that sukha (happiness, bliss) is also dukkha. Nibbana (i.e. sunnata) is the only thing which is not dukkhata.

KHANDA, aggregates, groups: the five subsystems or basic functions which constitute the human being. These groups are not entities in themselves, they are merely categories into which all aspects of our lives can be analyzed. None of them are "self," "of self," "in self," or "my self"; they have nothing to do with "selfhood" and there is no "self" apart from them. When they attach or are attached to the five are known as the "upadana-khandha" (aggregates of attachment). The five are: -rupa-khandha, form-aggregate, particularly the body, its nervous system, and sense objects (the world); -vedana-khandha, feeling-aggregate; -sanna-khandha, recognition-aggregate, the discrimination, labelling, and evaluation of sense experience; -sankhara-khandha, thought-aggregate, thought processes and emotions,including volition, desire, attachment, and "birth"; -vinnana-khandha, consciousness-aggregate, the bare knowing of a sense object, the most primitive function of mind through which

physical sense stimulation becomes conscious (although often without awareness).

KARUNA, compassion: wanting to help due to awareness and understanding of dukkha, both one's own and that of others.

KILESA, defilements, impurities: the harmful thoughts and emotions which tarnish, dirty, and pollute the mind. Merely passing clouds obscuring the sun's light. The three primary categories of kilesa are greed, hatred, and delusion.

MANUSAYA, human being, high-minded being: a mind above the ebb and flow of worldly conditions.

NIBBANA, coolness, quenching: the Absolute, the Supreme, the Ultimate Reality in Buddhism; the "goal" of Buddhist practice and highest potential of humanity. Nibbana manifests when the fires of defilement, attachment, selfishness, and dukkha are cooled. When they are permanently cooled, nibbana manifests perfectly, totally, timelessly. Not a place, for nibbana is beyond existence and non-existence, not even a state of mind, for nibbana is neither mental nor physical, but a dhamma the mind can realize and experience. To be realized in this life.

NIVARANA, hindrances, obstacles: disturbing moods and mental qualities which interfere with the mind's task, whether worldly or spiritual. Half-strength defilements, they arise from the tendencies toward defilement built up through carelessness and need not be triggered by outside objects. To overcome them, correct samadhi is needed. The traditional list of five are sensual desire, aversion, sloth and torpor, restlessness and distraction, and doubt.

PANNA, wisdom, insight, intuitive understanding: correct seeing, knowing, understanding, experiencing of the things we must know in order to quench dukkha, namely, the four noble truths, the three characteristics, dependent origination, and voidness. The various terms used for "knowing" are not meant to express an intellectual activity, although the intellect has its role. The emphasis is on direct, intuitive, non-conceptual comprehending of life as it is here and now. Memory, language, and thought are not required. Panna, rather than faith or will power, is the characteristic quality of Buddhism.

PATICCA-SAMUPPADA, interdependent origination, co-conditioned arising: the

profound and detailed causal process or flow, and its description, which concocts dukkha. Due to ignorance, there arises, dependent on sense organ and sense object, consciousness (vinnana). These three things working together are contact (phassa). Upon this ignorant contact there arises feeling (vedana), desire (tanha), attachment (upadana), becoming (bhava), birth (jati), decay and death (jaramarana), and all the forms of dukkha.

PHASSA, the meeting and working together of sense organ, sense object, and sense consciousness (vinnana). When a sensual stimulus makes enough of an impact upon the mind -- that is, has "meaning" -- to draw a response, either ignorant or wise, beginning with vedana.

SAMPAJANNA, wisdom-in-action, functional wisdom, ready comprehension, clear comprehension. While panna (wisdom) is developed, or "stored up," through introspection and insight, sampajanna is the immediate and specific application of wisdom to, and into, a particular situation or experience. While panna understands that "everything is void," sampajanna understands that "this is void." All understanding relies on mindfulness for its appearance, recall, and application.

SAMADHI, concentration, collectedness: secure establishment of the mind, the gathering together of the mental flow. Proper samadhi has the qualities of purity, clarity, stability, calmness, readiness, and gentleness. It is perfected in one-pointedness (ekaggata). The supreme samadhi is the one-pointed mind (ekaggata-citta) which has nibbana as its sole concern. In a broader sense, samadhi can be translated "meditation," meaning development of the mind through the power of samadhi.

SANKHARA, concoction, compound, conditioned thing; concocting, compounding, conditioning. As a verb, sankhara is the endless activity of concocting and change in which new things arise, manifest, and cease. As a noun, sankhara are impermanent, created things acting both as the products of the concocting and the causes of ever new concoctions.

SANNA, recognition, classification, evaluation, perception: once the mind has made contact (phassa) with a sense object and then feels it (vedana), a concept, label or image is attached to the experience, which involves recognizing similarities with past experience and discriminating the value of the object.

SATI, mindfulness, attention, awareness, recall, recollection: the mind's ability to know and observe itself. Sati is the vehicle and transport mechanism for panna, without sati wisdom cannot be developed, retrieved, or applied. Sati is not memory or remembering, although related to them. Nor is it mere heedfulness or carefulness. Sati allows us to be aware of what we are about to do. It is characterized by speed and agility.

SATI-PANNA, mindfulness and wisdom: sati and panna must work together. Panna depends on sati. It arises through mindfulness of life's experiences and is applied to present experience through mindfulness. Yet, without sufficient wisdom, mindfulness would be misused.

TATHATA, thusness, suchness, just-like-that-ness: neither this nor that, the reality of non-duality. Things are just as they are (void and dependently originated) regardless of our perceptions, likes and dislikes, suppositions and beliefs, hopes and memories.

TILAKKHANA, three characteristics, three marks of existence: inherent features of all conditioned things, namely, the facts of impermanence (aniccata), dukkha-ness (dukkhata), and not-self (anattata).

UPADANA, attachment, clinging, grasping: to hold onto something foolishly, to regard things as "I" and "mine," to take things personally. Not the things attached to, but the lustful-satisfaction (chandaraga) regarding them. The Buddha distinguished four kinds of upadana: attachment to sensuality, to views, to precepts and practices, and to words concerning self. (To hold something wisely is samadana.)

VEDANA, feeling: the mental reaction to or coloring of sense experience (phassa). Feeling comes in three forms: pleasant or agreeable (sukhavedana), unpleasant or painful (dukkhavedana), and indeterminate, neither-unpleasant-nor-pleasant (adukkhamasukhavedana). Vedana is a mental actor. Sometimes, however, a more loose sense of the term is used regarding physical sensations. This primitive activity of mind is not emotion, which is far more complex and involves thought, or the more complicated aspects of the English "feeling."

VINNANA, consciousness: knowing sense objects through the six doors (eyes, ears,

etc.). The most basic mental activity required for participation in the sensual world (loka), without it there is no experience.

VITAKKA, thought conception, thinking.

ABOUT THE AUTHOR

BuddhadasaÊBhikkhuÊ(Servant ofÊ theÊ Buddha) went forthÊ asÊa bhikkhuÊ(Buddhist monk)ÊinÊ 1926, at the age of twenty. After a few yearsÊofÊstudy in Bangkok, he was inspired to live close with nature inÊorderÊto investigate the Buddha-Dhamma directly. Thus, he established Suan MokkhabalaramaÊ(TheÊ GroveÊ of the Power of Liberation) in 1932, near hisÊhometown. At that time, it was the only Forest Dhamma Center and one ofÊtheÊfewÊ placesÊ dedicatedÊto vipassana (mental cultivation leadingÊtoÊ"seeing clearly" into reality) in Southern Thailand. Word ofÊBuddhadasaÊBhikkhu,ÊhisÊ work,ÊandÊSuanÊMokkh spread over the yearsÊsoÊthatÊtheyÊareÊ easilyÊdescribed as one of the most influential eventsÊ ofÊBuddhistÊhistory in Siam. Here, we can only mention some of the more interesting services he has rendered Buddhism.

Ajahn Buddhadasa has worked painstakingly to establish and explain the correct and essential principles of original Buddhism. That work is based in extensive research of the Pali texts (Canon and commentary), especially of the Buddha's Discourses (suttanta-pitaka),followed by personal experiment and practice with these teachings. ThenÊhe has taught whatever he can say truly quenches dukkha. His goal hasÊbeen to produce a complete set of references for present and futureÊresearch and practice. His approach has been always scientific, straight-forward, and practical.

Although his formal education only went as far as ninth grade andÊbeginningÊPali studies, he has been given five Honorary DoctoratesÊbyÊThai universities. His books, both written and transcribed fromÊtalks, fill a room at the National Library and influence all serious Thai Buddhists.

Progressive elements in Thai society, especially the young, haveÊbeen inspired by his teaching and selfless example. Since the 1960's,Êactivists and thinkers in areas such as education, social welfare, rural development, and ecology have

drawn upon his teaching and advice.

Since the founding of Suan Mokkh, he has studied all schools of Buddhism, as well as the major religious traditions. This interest isÊpractical rather than scholarly. He seeks to unite all genuinely religious people in order to work together to help humanity. This broad-mindedness has won him friends and students from around the world, including Hindus, Jews, Christians, Muslims, and Sikhs.

Now, he focuses his energies on his last projects. He has established an International Dhamma Hermitage. This addition to Suan Mokkh is a retreat center which provides facilities for:

- Courses which introduceÊforeignersÊand Thais toÊtheÊNatural Truth explained in the Buddha's teachings and start them in the Buddha's system of meditation.

- Exchanges among practicing representatives of Siam's and the world's religions, so that they may recover ways to cooperate in overcoming the materialism and selfishness which is the world's worst enemy.

- Meetings among Buddhists from around the world to establish and agree upon the "heart of Buddhism."

Projects in the preparation stage are a training center for foreign bhikkhus who aspire to offer there lives in service of the Buddha-Dhamma and a nunnery for "Dhamma Mothers," women who have renounced the household life in order to give birth to Dhamma in themselves and society.

At the age of eighty-five, Ajahn Buddhadasa continues to work as much as his health and conditions allow. The rest is up to the Law of Nature.

Visitors are always welcome at Suan Mokkh.

THE TRANSLATOR

Santikaro Bhikkhu was born in the USA and came to Thailand with the U.S. Peace

Corps in 1980. He undertook the bhikkhu life and training in 1985, living and studying at Suan Mokkh most of that time. He has been translating for Ajahn Buddhadasa during lectures and conversations, and has translated a few books.

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fallen off from the rotten roofbeam onto his pillow! Had he beenlying down on the bed he wo
killed. Gratefully, he saw the oldhen leave and he understood the reason for the old hen's b
this event Mr. K“ng really became a vegetarian. He also constantlytold people about this sto
his relative and friends to avoidkilling.Extract of The Buddhist Children's Stories, page 1-4, p
TheWhite Cloud Cultural Centre, Taipei Taiwan, M¡ng Gu¢ (R.O.C. Year) 76 Oct.Translated
Forest, Buddhist Calender 2536 1st Lunar Monththe 3th(1993/01/25)01:00 Sydney.
Monk Who Saved The AntsOnce upon a time in the deep mountains forest there lived an old
The old monk was a great practitioner of Buddha-dharmaand was frequently in deep medita
started meditation,it could last for half a day or one full day. In addition, during hismeditation
know what was going to happen in the future. One day, the old monk meditated again. Su
that hislittle disciple was going to pass away in eight days. Therefore the oldmonk called the
said, "My child, I am going to give you aneight-day holiday so that you can go home to see y
father." "Really? That's very good, thank you Shifu. In fact, lately I have been feeling quite
too." "However, you must remember to come back here by the eighth day." "Okay, Shifu, p
yourself. I am leaving now." "Go home now!"Delightedly the young monk went down the m
realisingthat in the eyes of the old monk, there was sadness and a sense of reluctanceto see
a long walk, the young monk stopped at the bank ofthe stream to drink some water as he wa
Then he saw there was an ant cave in which countless ants were going intoand out of it. He
for a while with interest. When hewas just about to leave, "Oh! Why is the water level of the
isrising? Oh no!! The ants will be drowned!!" The reason was it had beenraining upstream
continuously. Therefore the water leveldownstream was starting to rise. He quickly took off
put some hard soil in it to made upa protection wall along the cave. Not only did he manage
waterfrom covering the cave, but also skilfully diverted the flow of the waterto somewhere el
saved the lives of countless ants. Eight days passed quickly. The old monk was strolling in
mountainsforest sadly. Suddenly from a distance, he saw the little monk coming back upto t
cheerfully. Happily he asked the young monk to recount whathe has done in the pass eight
been away. When he ponderedon this story he finally understood that because the young m
of countless ants this has caused his fated eight-day life expectancyto lenghten into a long a
life.This is the merit of cultivating good deeds, however seemingly insignificant they be.Extra
Buddhist Children's Stories, page 5-7, published by TheWhite Cloud Cultural Centre, Taipei
(R.O.C. Year) 76 Oct.Translated and proofread by Forest, Buddhist Calender 2536 12th Lun
28th(1993/01/20) 23:45, Sydney. The Eleven Pigs Once upon a time in Yo
(China) there lived a butcher whose surnamewas Zhang. Everyday he would kill a pig to su
thepeople who lived around him. However, slaughtering pigs was an act ofkilling sentient be
often thought of making a living out of other profession,"Em, I should change my profession!
jobs I can do out of'360 professions'. Why should I be a butcher? My knife has to kill a piga
each day. If I kill 30 pigs each month then I will havekilled 360 pigs every year. It's terrible w
time I think about it." However, 'Butcher Zhang' had a family to feed. Slaughtering pigs was

that he could made money with ease. Therefore his thought ofchanging profession became
thought. He would reassuredhimself, "Oh well, well! Changing profession is not that easy, i
it isn't me who like killing pigs. It's other people who liketo eat pork. Otherwise who'll I sell t
kill them? Even though Iincur bad retribution, those who eat pork should also share theresp
me as well. Also we keep pigs because we want to eatthem, don't we?!!" Since he had to a
market early, and also pigs madetremendous noise when he killed them, therefore he chose
the dawn. Butcher Zhang also had a habit which he had been keeping upfor years. That wa
soon as he heard the bell rang fromthe nearby Buddhist temple, he would get up and slaugh
Thishabitual action had never changed. However, one day he got up late. Later he found o
didnot ring the bell at all in that morning. When the butcher went to thepig-shed he discover
pig he was going to kill gave birth to 11sucking-pigs in the morning. Everyone of them was s
theywere leaning so close to the mother and suckling for milk. How lovely theywere! He felt
extraordinary. Therefore he went to the temple. The abbot of the temple told him, "I had a d
I dreamed of11 children who knelt down to beg me to save the life of their mother. Iasked th
save her. They replied it was very simple. All Ineeded to do was not to ring the bell." Eleve
Eleven pigs? Suddenly the butcher understood therelationship between them. He threw the
pigs into theriver. Eventually he determined to change his profession.Extract of The Buddhi
Stories, page 8-10, published by TheWhite Cloud Cultural Centre, Taipei Taiwan, M¡ng Gu¢
Oct.Translated and proof-read by Forest, Buddhist Calender 2536 12th Month the28th(1993

The Big Tortoise Who Seized The Bandit This story happened in the Qing Dynasty
1911, the dynastyestablished by the Manchu people, Ed.). The time was the 7th Year of Ka
Emperor of The Qing Dynasty). There was a merchant whocame from Anhui. When he was
Songhua Jiang(river) and the Huapu Jiang met, he saw a fisherman caught a huge tortoise.
tortoise arouse so he talked to the fisherman, "I gaveyou three taels (unit of weight for silver
of silver. Pleasedon't sell it for food to people. Let it go back to the river." However, unexpe
there was another fisherman peeping that andthought the merchant possessed many taels o
had athought of seizing the money. Then he took the advantage when everyone wasasleep
jumped onto the merchant's boat. One strikehe killed the boat-person and the merchant's s
sleepingsoundly. Then he woke up the merchant, "Ooi! Get up! Get up! Give meall of you
I'll kill you." "Okay! Okay! All of my silver is here, take it, if only you don't killme." "Wah! A
my life I have never seen so much silver. You ask me notto kill you? No way! I've got the s
should I let you live?" The merchant kneeled down and begged with all his might, "I beg you
kill me. In my family there are my wife and young children totake care of. Furthermore I've
you all of the silver." Okay! For the sake of your silver, I don't kill you now. However, if Ilet
it's not of my benefits. Make it this way, I tie you up andthrow you into the river. Whether yo
or not that depend onyour luck." So the fisherman tied the hands and legs of the merchant
the river. The situation was critical. Since the hands and legs of the merchantwere tied up,
swim at all and it was up to the heaven todecide his destiny. Upon this very critical momen

"relief troops" arrived. Itwas not anyone else but the tortoise whom the merchant saved. It p
merchant on its back and swam against upstream for about 20 li (Chinesemile). Continuous
only then they found the waterpolice on petrol. The water police saved the merchant. And u
of the tortoise they caught the bandit fisherman and resumed thelost 400 taels of silver. Fro
the people living around andafar passed down with general approval the story of "the huge t
bandit".Extract of The Buddhist Children's Stories, page 11-13, published by TheWhite Clou
Taipei Taiwan, M¡ng Gu¢ (R.O.C. Year) 76 Oct.Translated and proof-read by Forest, Buddh
Month the28th(1993/01/20), 23:45, Sydney. The Flies Who Paid A Debt Of Gratitu
China's S£i Dynasty (A.D.581-618) in the busy capital city therelived a ordinary person whos
W ng W–. He made wine and hemade a living out of it. Although W ng W– was an ordinary
compassionate. Forinstance, when he made wine there were many flies who were greedy c
wine. Thus they often fell down into the wine cask andnearly got drowned. Then Wang Wu
drained the flies anddried them up with ash. When the flies woke up and were able to fly, he
them as a work of merit. One thing that's worth praising was that this virtues did not end in f
Instead it continued day after day, month after month and yearafter year. He persisted in his
stopping. One year misfortune came as someone lodged a false accusation againsthim. W
as he saw the day of execution was nearing. "Honestly I am innocent, but what can I do?"
happened. When the executioner was just about towrite the execution statement, suddenly
of flies whorisked their lives to seize the head of the brush pen. Therefore theexecutioner co
anything. It would not have been extraordinarywhen it happened once. Whenever the exec
write, the samething happened again and again. The officer then could not refrain from as
"What'shappening? I have been an executioner for years and I have neverencountered any
Perhaps someone has laid an unjust chargeagainst him? I'd better ask my superior to inves
Because of the flies' rescue, Wang Wu finally regained his life from 'thegate of the hell'. Afte
investigation of Wang's case by the superior,Wang Wu was proved innocent and eventually
then on WangWu went back to his normal and happy life.Extract of The Buddhist Children's
published by TheWhite Cloud Cultural Centre, Taipei Taiwan, M¡ng Gu¢ (R.O.C. Year) 76 C
proof-read by Forest, Buddhist Calender 2537 1st Month the4th(1993/01/26), 19:02, Sydney
The Story of A Stupid Boy "Alas! What a stupid son I have! I am worried that he will not b
preserve all of the property if I hand down to him. There was a wealthy man who was very a
However, he hada son who was very stupid and good-at-nothing. Hence the wealthy man h
One day he was again sat down in the living roomand sighed. His son was sitting opposite
mindlesslygiggling, "Hihi, hehe!!" "Ai", the wealthy man could not help making a sigh. The
maid came in and said, "Master, there's a monklooking for you for donation." The wealthy m
person who knew how to respect the Buddhists. Therefore upon hearing that, he said, "Plea
immediately." Soon an old monk who looked very compassionate came in. The wealthy ma
him to sit down. The old monk did not sit down. Instead he directly walked towards the stup
at him. Thenthe old monk slowly touched his head for a few times and said, "In fact,this chil

and is good at studying. It's a pity thatthere's too much killing in your home. And this preve
beingclever." He left without looking back when he finished the remarks. There leftthe weal
of the remarks of the old monk, "The old monk wasright. Truly our family have been consun
much meatwithout stopping. Also we always throw dishes away when we cannot finishthem
we will have delicacies from land and sea. Perhaps it has been because we have been slau
at homethat resulted in having an idiotic son." From then onwards, the wealthy man change
- The wholefamily started to become vegetarian. He banned anyone to take all liveanimals i
In addition, he spent much money to buy animalsto release them in the wild as a work of me
been doing formany years. Suddenly one day the stupid son of the wealthy man ran to the f
stomach and shouted, "Papa, my stomach's aching and I want tovomit." The wealthy man w
was just about to invite a doctorto treat his son when the son started to vomit some "black lic
was astonished upon seeing it. However, the stupid son became very intelligent since then.
any more, he mastered anything he learnt in no time. The wealthy manwas very happy so h
 Finally the son attained thebest results in the government examination. This confirmed wha
said before.Extract of The Buddhist Children's Stories, page 17-19, published by TheWhite C
Centre, Taipei Taiwan, M¡ng Gu¢ (R.O.C. Year) 76 Oct.Translated and proof-read by Forest
2537 1th Lunar Monththe 8th(1993/1/30), Sydney. The Snake Who Did Fortunate
upon a time there was a well-known family whose surname was Fang. Everyone of the fami
especially the old Madam Fang, whowas a very compassionate and affable old lady. We ca
life's behaviour. She often reminded her maids, "At home do not pour any boiling or hotwate
casually. This is because it may kill many ants orlittle insects on the floor. And if it flows thr
drain it ispossible that it indirectly kill other small animals." As for the normal activities in the
or courtyard, the old madamalso raminded family membrers to pay attetion when they walke
could step on and kill little animals. In addition, she also told thegrandchildren not to wilfully
inserts that lived on the trees todeath. Hence every member of the Fang family, young and
an atmosphere of auspicious sign. Anyone who saw would naturallyfeel comfortable right fr
day the old madam Fang's son went to the capital city for business. When he came back he
man-servant, hoping that the servantwould help the old maiden to do some work. The old m
acceptedhim. However that night she had a dream. In the dream a red snake told her,"How
Actually I am your neighbour, that is because Ilive in the cave of the back of your courtyard.
moving in thepast. Since everyone casually pour the hot water and step on the groundwitho
attention, so I cannot be at rest. However since I movedhere, I have been very satisfied. Th
your compassionate heart. Now to repay your kindess, I would like to tell your fortune within
 The red snake pasued for a while, behaving like any other fortune-teller,it shaked its head a
"The man-servant your son brought back isin fact a bandit. However, he will do no harm. F
hisfather will come to see him. You can give them some tales of silver(money) and ask ther
everything will be fine." Five days later, the man-servant's father came as expected. The ol
very carefully. She did what the red snake had told her. After half a year, there was a case

place in theneingboruing county. Later it was found out that the robbers wrer thefather and
hearing this, from then on the Fang family took evengreater care of all the little animals.Extra
Buddhist Children's Stories, page 20-22, published by TheWhite Cloud Cultural Centre, Taip
(R.O.C. Year) 76 Oct.Translated and proof-read by Forest, Buddhist Calender 2537 1st Lun
17th(1993/02/08), Sydney. L i F—, the astute dogThis is an extraordinary sto
happened in the reign of the QingDynasty (the last dynasty of China, 1644-1911). In Wu To
Countythere was a family who raised a dog named L i F—. L i F— was a lovely dog. His ha
had a pair of bigblack sparkling eyes. Everyone who saw him adored him. Not only did thef
also the children living around cherished him as well. L i F— not only looked lovely, was als
He knew manytricks, which included looking after the house for the master, holding thevege
mouth when the family members went to the market,and accompanying the little master Ah
ball. "L i F— roll the ball here quickly." "Hm, L i F— is very well-behaved" Truly L i F— had
happiness to the whole family. However,there was something very unusual; every midnight
mysteriouslydisappeared, when he returned home the next morning his whole body wassoa
master finally discovered this phenomenon, so he secretlyfollowed L i F— to find out what o
been doing. He wasvery angry when he discovered the truth. So the story was: Every midn
ran out of the house,swam across the river to a family living on the other shore. At night hek
that family and went home at dawn. When the master knew the truth, he scolded L i F— an
littledog without any conscience! We give you food to eat, how can you at nightkeep watch
If you do this again, I am not going to keepyou any more." Upon hearing this, Ah Hui quickly
some fine words to defendL i F—, "Papa, please do not scold him any more, he will not do it
continued, "Right, L i F—?" L i F— behaved as a little child who had made a mistake, bowin
time and murmuring under his breath. It seemed that he admitted hewas wrong. That night
dream. He saw L i F— turned into a beautifullittle boy. "Please forgive me, I did not do it on
Because I owe money tothe family, I have to go there to keep watch over then at night for th
them 13 w,n q¡an (cash, unit of money to measure copper coinsin old China, Ed.) When I fi
I will not go there anymore, okay? I will certainly repay you for your kindness." The next da
placed 13 w,n q¡an around L i F—'s neck. L i F—quickly went to the family on the other sho
into theirwindow, and sped off home. From then on, L i F— always was well-behavedand lo
He never went anywhere. One summer's day Ah Hui took L i F— to go swimming in the rive
himself in the water while L i F— was watching with interest. As Ah Hui played his legs sudd
"Oh no, my legs..." As soon as he had said that he swallowed couple mouthfuls of water. H
soon. L i F— who was on the bank jumped into the riverwith a splash, swam with all his mig
little master. Holdingthe boy's pants in his mouth, he swam towards the bank. Then he quic
house to inform the family. He saved Ah Hui's life. Afterthis event, the good reputation of "L
astute dog" spread all overthe village. Extract of The Buddhist Children's Stories, page 2
by TheWhite Cloud Cultural Centre, Taipei Taiwan, M¡ng Gu¢ (R.O.C. Year) 76 Oct.Transla
Forest, Buddhist Calender 2536 1st Lunar Monththe 21th(1993/02/12)16:00 Sydney.

Legend Of The Sparrow"You don't need to be worried about my illness. I believe I will recov
Laying in bed, Mrs. F…n, who had been very sick for months, was saying ina weak voice to
patted her with his hand and comforted her, "You're my wife, Imust think of a way to help yo
illness. And I still hopethat you will give birth to a son for me." "Ge! Ge! Ge!" Mrs. F…n kep
for a few times. "See! Your illness is getting worse, how can I not be worried about you? Ri
requested a prescription from Daoist Fang (people whopractise Daoism). Let us try it." Mr.
went to get theprescription as soon as he had said that. "What prescription?" "Em! The pre
that we need to keep 100 sparrows. Everydaywe have to feed them infused-herb rice. Afte
them wekill them and eat their brains." "What? Eat the brains of 100 sparrows? No! No wa
toosavage, I cannot eat them." Mrs. F…n shook her head to imply her disapproval. "What i
savage? You have to eat anything to recover. Furthermore Daoist Fang told me this prescri
effective." Mr. F…n did not agree with Mrs. F…n's opinion. He went downtown aloneand br
sparrows. He kept them in a cage. Then Mr. F…n he quickly went to the Chinese herb che
theinfused-herd rice. Laying in bed, Mrs. F…n heard the twittering of the sparrows. She kn
determination. She could not help sighing, "Alas!" Mrs. F…n continued to think, "No! Norm
hard-heartedenough to carelessly step on an ant. Now we're going to kill 100 livesparrows j
life, how could I have the heart to do it? 100lives!!" As Mrs. F…n was thinking, she made a
and crawled to thecourtyard. She opened the sparrows' cage, and set the 100 sparrows fre
the herbs back home and saw the empty cage, he knewthat his wife did not want to eat. So
but let it go. Strangely enough, however, since Mrs. F…n set free all of the 100 sparrows,he
unusually calm and comfortable. So she started to recoverslowly. Even more extraordinary
Mrs. F…n gave birth to afair and fat baby boy. Mr. F…n could not help but keep laughing ar
and showing it to his wife, "See, our son is so lovely!" To their astonishment, at the same tir
discovered - thatthere were many black spots on their baby's both arms. And the shapes of
to the shapes of the sparrows exactly. My dear reader, what do you think of this phenome
Buddhist Children's Stories, page 27-30, published by TheWhite Cloud Cultural Centre, Taip
(R.O.C Year)76 Oct.Translated and proof-read by Forest, Buddhist Calender 2537 1st Luna
(1993/02/18) 11:45, Sydney. The Soft-shell Turtle Who Cures AilmentsOnce upon
was a couple whose surname was Zh,ng. They likedeating soft-shell turtle very much. One
huge soft-shellturtle and gave it to the young maid called Ap• , "Ap• ! Kill this soft-shell turtl
we want to eat a barbecued one, pay attention todo your best!" Ap• had never been fond o
it was hard for her not toobey the command of the master. Therefore having no way out, she
the knife in the kitchen. The knife became sharper and sharper. Ap• gazed at the soft-shell
it looking at her with itseyes begging her not to kill. Suddenly Ap• felt that she did not have
kill it. Therefore she secretly took the soft-shell turtle andset it free in the river. Then she to
master a lie of good-will,"I'm sorry, it was me who didn't look well after the soft-shell turtle ar
missing. Please forgive me." Hearing that the master was outraged, "How could you be so
your eyes? How could you lose such a big soft-shell turtle? Iam really disappointed! Witho

let us lose a beautifulmeal! Alas!" Not long after suddenly Ap• suddenly fell severely ill and
thatshe was dying. Mr. and Mrs Zh,ng saw no sign of her recovery, so theycalled people to
However, those people threw her on theriver bank near her home and went off. At midnight
turtle suddenly emerged from the water,carrying wet mud, the sort-shell covered Ap• 's body
Originally Ap• had a temperature all over her body. But then she felt herbody become so m
recovered in no time. When Ap• went back to her master's place, everyone was so surprise
say a word. "What was the matter?" Ap• told the story of how the soft-shell turtle helped he
thedisease. The master only half-believed her so they went to look for thesort-shell turtle. C
they discovered that it was the one theyhad lost. The whole family was deeply moved by thi
couple huggedAp• and said, "Fortunately you set free the soft-shell turtle so that wewill not
mistakes. Ap• , from now on we swear we will noteat soft-shell turtles any more."Extract of
Children's Stories, page 31-33, published by TheWhite Cloud Cultural Centre, Taipei Taiwan
Year) 76 Oct.Translated and proof-read by Forest, Buddhist Calender 2537 1st Lunar Month
16:00, Sydney. The Spiral Shells Who Mend The ShipH ng Zhou is a scenic plac
During Qing Dynasty (the lastdynasty of China, 1644-1911) there was a kind-hearted person
Ever since Ru n QŒp,ng was young he was very kind and he treasured littleanimals immens
ambition of setting captured animalsfree. Regularly, he did the hard work of going to the ba
streamsor deep in the mountains to release captured animals. The animals he setfree were
and little fishes. He always advised peopleto set these two types of animals free. Once the
kid who asked him, "Uncle Ru n, why do you advisepeople to set free spiral shells and fishes
replied with a smile, "Oh! It is because spiral shells and fishes arecheap to buy, but when y
you will have saved countlesslives." Therefore as long as Ru n QŒp,ng saw people selling
andlittle fishes in the market, he always bought them and set them free. Not only did he con
actions, but also he urged people tofollow him. In the year of Kong Xi (name of first of empe
Dynasty) GengSheng (the Heavenly Stems and Earthly Braches, a way of calculating yearsi
because Ru n QŒp,ng was out on business, he was onboard a ship bypassing F— Chun. U
the ship wasstruck by a submerged rock. The ship was in the middle of the river andthe wat
through the hole struck by the rocks. Soon the shipwould be sink. Ru n QŒp,ng was panic
"Alas! This time perhaps Iwill die." At the critical moment, suddenly there was a disturbance
bottomof the ship. Carefully they looked at it, the water had stopped pouringin. Ru n QŒp,n
was unusual. When the ship was onshore, only then did they find out that there werecountle
layer upon layer, they had used their bodies tofill out the hole. In addition, there were thousa
fisheshelping the shells by the sides of the ship. This extraordinary situationmade all eyewit
that it was the first time in their lives thatthey had ever seen such a marvellous spectacle.Ex
Buddhist Children's Stories, page 35-36, published by TheWhite Cloud Cultural Centre, Taip
(R.O.C. Year) 76 Oct.Translated and proofread by Forest, Buddhist Calender 2537 1st Luna
(1993/1/23), Sydney.

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AUSTRALIA

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RELIGION	NUMBER ('86)	NUMBER ('91)	INC or DEC	% ('86)	% ('91)	INC or DE
Anglican	3,723,400	4,018,770	+ 295,370	23.9	23.9	static
Baptist	196,800	279,220	+ 82,420	1.3	1.7	increase - 0.4%
Catholic	4,064,400	4,606,644	+ 542,244	26.1	27.3	increase - 1.2%
Church of Christ	88,500	78,039	- 10,461	0.6	0.5	decrease - 0.1%
Jehova's Witness	66,500	74,551	+ 8,051	0.4	0.4	static
Lutheran	208,300	250,844	+ 42,544	1.3	1.5	increase - 0.2%
Pentecostal	107,000	150,665	+ 43,655	0.7	0.9	increase - 0.2%
Presbyterian	560,000	732,227	+ 172,227	3.6	4.3	increase - 0.7%
Salvation Army	77,800	71,984	- 5,816	0.5	0.4	decrease - 0.1%
Uniting Church	1,182,300	1,387,646	+ 205,346	7.6	8.2	increase - 0.6%
Orthodox	427,400	474,921	+ 47,521	2.7	2.8	increase - 0.1%
CHRISTIAN TOTAL	11,381,900	12,465,644	+ 1,083,744	73.0	74.0	increase - 1

BUDDHIST*	80,400	139,847	+ 59,447	0.5	0.8	* increase - 0.3%
Islam	109,500	147,507	+ 38,007	0.7	0.9	increase - 0.2%
Judaism	69,100	74,386	+ 5,286	0.4	0.4	static

* Fastest growth of Non-Christian Religion in Australia.

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³ NEW SOUTH WALES³

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Anglican	1,519,806	1,567,328	+ 47,522	28.1	27.3	decrease
Baptist	67,187	90,947	+ 23,760	1.2	1.6	increase - 0.4%
Catholic	1,529,176	1,692,646	+ 163,470	28.3	29.5	increase - 1.2%
Church of Christ	15,147	14,518	- 629	0.3	0.3	static
Lutheran	31,890	39,206	+ 7,316	0.6	0.7	increase - 0.1%

Orthodox	165,659	180,649	+ 14,990	3.1	3.2	increase - 0.1%
Presbyterian	227,663	270,666	+ 43,003	4.2	4.7	increase - 0.5%
Uniting Church	327,360	371,974	+ 44,614	4.2	6.5	increase - 2.3%
BUDDHIST*	35,114	58,743	+ 23,629	0.7	1.0	*increase - 0.3%
Islam**	57,551	77,845	+ 20,294	1.1	1.4	**increase - 0.3%
Judaism	29,614			0.5	0.5	static

* Equal growth to Islam.

** Equal growth to Buddhism.

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width=454 height=455 border=0 alt="The Challenge">
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</map></a></p>
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<p class="ctr"><img src="../images/mozemail.gif" width="348" height="28" alt="M.i.ke.O.l.d.s
B.u.d.d.h.a.D.u.s.t d.o.t o.r.g" align="center"></p>
<p>Those sending in correct responses will be given a key that accesses a description of th
it's solution.<br />
Challenge Issued: Sunday, March 14, 2004 8:56 AM<br />
<b>Responses to date: 0</b></p>
</td>
</tr>
</table>
</center>
</div>
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<hr class="ctr">

Cross-Browser Rich Text Editor change log

3/4/2005 - Updated insert link function to automatically place highlighted text in link text field
3/2/2005 - Replaced insert image icon
3/2/2005 - To satisfy a handful of people who have a problem with my "no license" policy I h
code is public domain. Redistribution and use of this code, with or without modification, is pe
top of richtext.js.
3/1/2005 - Fixed display of buttons when submitting in view source mode
3/1/2005 - Fixed toggleHTMLSrc() function to update view source textbox with XHTML-conv
3/1/2005 - Removed XHTML demo and included genXHTML option in initRTE function is sta
3/1/2005 - Changed back default behaviour of IE (again) to insert <p> tags when hitting retu
broke list items and indenting functionality in IE.
2/24/2005 - Added XHTML output demo (demo_xhtml.htm)
2/24/2005 - Fixed view source checkbox for RTEs not displaying buttons
2/24/2005 - Added label tag to view source checkbox
2/24/2005 - Updated insert link function to display more advanced dialog window
2/24/2005 - popup dialogs (insert table and insert link) now are centered in the user's screen
2/24/2005 - Updated demo.php and demo.asp to allow actual submission of the forms, to de
submitted value of the RTE
2/24/2005 - Fixed corrupt demo.php file
2/24/2005 - Changed behaviour in IE so that when return is pressed, a <br> is inserted inste
paragraph (now functions same as Gecko browsers)
2/10/2005 - Fixed IE crash when back button is clicked (changed doctype in blank.htm)
2/10/2005 - Added table insert functionality (thanks dannyuk1982!)
2/10/2005 - Cleaned up code considerably
2/10/2005 - Updated default rte widths (IE and Gecko are now the same width by default)
2/10/2005 - Tried to turn off useCSS in Gecko by default (to keep generated html consistent
enabling this disables the ability to use the 'hilitecolor' command in Firefox for some reason
11/12/2004 - Fixed palette position when rte is embedded within multiple divs.
11/12/2004 - Fixed button events for non-IE browsers (now uses CSS)
11/9/2004 - Fixed bug when using SSL saying page has unsecured items (re-added blank.h
11/9/2004 - Changed back default behaviour of IE to insert <p> tags when hitting return. Pr
list items and indenting functionality in IE
11/2/2004 - Changed default behaviour of IE to insert <br> tags instead of <p> tags upon hit
thanks TotalJSNoob and archv1le!
7/14/2004 - Changed rte.css to maintain td styles under parent objects
5/18/2004 - Added CSS file for RTE button styles. css is no longer printed every time a new
5/18/2004 - Made color palette smaller

5/18/2004 - Fixed placement of color pallette for rtes embedded within divs - thanks Ernst!
5/18/2004 - If a css is specified, the body tag is no longer overruled - thanks Ernst!
5/18/2004 - Fixed headings dropdown, replacing < and > characters
4/13/2004 - Fixed bug with standard textarea and updateRTE function
4/12/2004 - Fixed bug with IE where toggle source would err if only content was horizontal r
4/12/2004 - Fixed bug where nothing would be returned if the only content was horizontal ru
4/9/2004 - Fixed bug for Konqueror browser
4/9/2004 - Added multi.htm to demonstrate using multiple RTEs on one page.
4/9/2004 - Fixed bug in IE where you could set style on document objects not in iframe.
4/9/2004 - Updated buttons look and feel - thanks Ernst!
3/31/2004 - Fixed bug in stripHTML function - thanks valli!
3/19/2004 - Fixed bug with Gecko browsers where <br> is returned when empty content sub
2/23/2004 - Fixed bug with Mac Safari 1.2
1/16/2004 - Added Justify Full button
1/9/2004 - Added updateRTEs function to update all rtes on page
1/9/2004 - Fixed bug with updateRTE in readOnly mode
1/8/2004 - Added parameter to writeRichText function, readOnly
1/8/2004 - Fixed bug with Mozilla when adding blank url links
1/8/2004 - Fixed init bug for Konqueror and Mac IE browsers. Added parameters to init func
path, includes path, and css file
1/6/2004 - Added compressed richtext_compressed.js file to zip. File size is 37% smaller
1/5/2004 - Removed reference to style.css
1/5/2004 - Fixed demo form submit code
1/2/2004 - Fixed crashing with Mozilla 1.3
1/2/2004 - Fixed bug with Mozilla 1.3
1/2/2004 - Fixed problem with html view on submit
12/26/2003 - Fixed color palette dropdowns for multiple RTEs. Improved enableDesignMod
12/23/2003 - Fixed several bugs with multiple RTEs on one page.
12/22/2003 - Added support for IE5.
12/22/2003 - Modified code to remove all timeout settings. Fixed IE stylesheet support. Bla
longer needed.
12/17/2003 - Changed code for IE enableDesignMode function to load quicker and to elimin
12/8/2003 - Fixed bug with IE5.
12/8/2003 - Added in keyboard shortcut support for Mozilla. Code contributed by Anti Veera
12/5/2003 - Removed dependence on browserdetect.js and removed js link. Also updated i
speed up load.
12/5/2003 - Created changelog.txt to keep track of version history from now on.

Chapter I

THE WAY TO THE END OF SUFFERING

The search for a spiritual path is born out of suffering. It does not start with lights and ecstasy, but with the hard tacks of pain, disappointment, and confusion. However, for suffering to give birth to a genuine spiritual search, it must amount to more than something passively received from without. It has to trigger an inner realization, a perception which pierces through the facile complacency of our usual encounter with the world to glimpse the insecurity perpetually gaping underfoot. When this insight dawns, even if only momentarily, it can precipitate a profound personal crisis. It overturns accustomed goals and values, mocks our routine preoccupations, leaves old enjoyments stubbornly unsatisfying.

At first such changes generally are not welcome. We try to deny our vision and to smother our doubts; we struggle to drive away the discontent with new pursuits. But the flame of inquiry, once lit, continues to burn, and if we do not let ourselves be swept away by superficial readjustments or slouch back into a patched up version of our natural optimism, eventually the original glimmering of insight will again flare up, again confront us with our essential plight. It is precisely at that point, with all escape routes blocked, that we are ready to seek a way to bring our disquietude to an end. No longer can we continue to drift complacently through life, driven blindly by our hunger for sense pleasures and by the pressure of prevailing social norms. A deeper reality beckons us; we have heard the call of a more stable, more authentic happiness, and until we arrive at our destination we cannot rest content.

But it is just then that we find ourselves facing a new difficulty. Once we come to recognize the need for a spiritual path we discover that spiritual teachings are by no means homogeneous and mutually

compatible. When we browse through the shelves of humanity's spiritual heritage, both ancient and contemporary, we do not find a single tidy volume but a veritable bazaar of spiritual systems and disciplines each offering themselves to us as the highest, the fastest, the most powerful, or the most profound solution to our quest for the Ultimate. Confronted with this melange, we fall into confusion trying to size them up -- to decide which is truly liberative, a real solution to our needs, and which is a sidetrack beset with hidden flaws.

One approach to resolving this problem that is popular today is the eclectic one: to pick and choose from the various traditions whatever seems amenable to our needs, welding together different practices and techniques into a synthetic whole that is personally satisfying. Thus one may combine Buddhist mindfulness meditation with sessions of Hindu mantra recitation, Christian prayer with Sufi dancing, Jewish Kabbala with Tibetan visualization exercises. Eclecticism, however, though sometimes helpful in making a transition from a predominantly worldly and materialistic way of life to one that takes on a spiritual hue, eventually wears thin. While it makes a comfortable halfway house, it is not comfortable as a final vehicle.

There are two interrelated flaws in eclecticism that account for its ultimate inadequacy. One is that eclecticism compromises the very traditions it draws upon. The great spiritual traditions themselves do not propose their disciplines as independent techniques that may be excised from their setting and freely recombined to enhance the felt quality of our lives. They present them, rather, as parts of an integral whole, of a coherent vision regarding the fundamental nature of reality and the final goal of the spiritual quest. A spiritual tradition is not a shallow stream in which one can wet one's feet and then beat a quick retreat to the shore. It is a mighty, tumultuous river which would rush through the entire landscape of one's life, and if one truly wishes to travel on it, one must be courageous enough to launch one's boat and head out for the depths.

The second defect in eclecticism follows from the first. As spiritual practices are built upon visions regarding the nature of reality and the final good, these visions are not mutually compatible.

When we honestly examine the teachings of these traditions, we will find that major differences in perspective reveal themselves to our sight, differences which cannot be easily dismissed as alternative ways of saying the same thing. Rather, they point to very different experiences constituting the supreme goal and the path that must be trodden to reach that goal.

Hence, because of the differences in perspectives and practices that the different spiritual traditions propose, once we decide that we have outgrown eclecticism and feel that we are ready to make a serious commitment to one particular path, we find ourselves confronted with the challenge of choosing a path that will lead us to true enlightenment and liberation. One cue to resolving this dilemma is to clarify to ourselves our fundamental aim, to determine what we seek in a genuinely liberative path. If we reflect carefully, it will become clear that the prime requirement is a way to the end of suffering. All problems ultimately can be reduced to the problem of suffering; thus what we need is a way that will end this problem finally and completely. Both these qualifying words are important. The path has to lead to a //complete// end of suffering, to an end of suffering in all its forms, and to a //final// end of suffering, to bring suffering to an irreversible stop.

But here we run up against another question. How are we to find such a path -- a path which has the capacity to lead us to the full and final end of suffering? Until we actually follow a path to its goal we cannot know with certainty where it leads, and in order to follow a path to its goal we must place complete trust in the efficacy of the path. The pursuit of a spiritual path is not like selecting a new suit of clothes. To select a new suit one need only try on a number of suits, inspect oneself in the mirror, and select the suit in which one appears most attractive. The choice of a spiritual path is closer to marriage: one wants a partner for life, one whose companionship will prove as trustworthy and durable as the pole star in the night sky.

Faced with this new dilemma, we may think that we have reached a dead end and conclude that we have nothing to guide us but personal inclination, if not a flip of the coin. However, our selection need

not be as blind and uninformed as we imagine, for we do have a guideline to help us. Since spiritual paths are generally presented in the framework of a total teaching, we can evaluate the effectiveness of any particular path by investigating the teaching which expounds it.

In making this investigation we can look to three criteria as standards for evaluation:

(1) //First//, the teaching has to give a full and accurate picture of the range of suffering. If the picture of suffering it gives is incomplete or defective, then the path it sets forth will most likely be flawed, unable to yield a satisfactory solution. Just as an ailing patient needs a doctor who can make a full and correct diagnosis of his illness, so in seeking release from suffering we need a teaching that presents a reliable account of our condition.

(2) The //second// criterion calls for a correct analysis of the causes giving rise to suffering. The teaching cannot stop with a survey of the outward symptoms. It has to penetrate beneath the symptoms to the level of causes, and to describe those causes accurately. If a teaching makes a faulty causal analysis, there is little likelihood that its treatment will succeed.

(3) The //third// criterion pertains directly to the path itself. It stipulates that the path which the teaching offers has to remove suffering at its source. This means it must provide a method to cut off suffering by eradicating its causes. If it fails to bring about this root-level solution, its value is ultimately nil. The path it prescribes might help to remove symptoms and make us feel that all is well; but one afflicted with a fatal disease cannot afford to settle for cosmetic surgery when below the surface the cause of his malady continues to thrive.

To sum up, we find three requirements for a teaching proposing to offer a true path to the end of suffering: first, it has to set forth a full and accurate picture of the range of suffering; second, it must present a correct analysis of the causes of suffering; and third, it

must give us the means to eradicate the causes of suffering.

This is not the place to evaluate the various spiritual disciplines in terms of these criteria. Our concern is only with the Dhamma, the teaching of the Buddha, and with the solution this teaching offers to the problem of suffering. That the teaching should be relevant to this problem is evident from its very nature; for it is formulated, not as a set of doctrines about the origin and end of things commanding belief, but as a message of deliverance from suffering claiming to be verifiable in our own experience. Along with that message there comes a method of practice, a way leading to the end of suffering. This way is the Noble Eightfold Path (//ariya atthangika magga//). The Eightfold Path stands at the very heart of the Buddha's teaching. It was the discovery of the path that gave the Buddha's own enlightenment a universal significance and elevated him from the status of a wise and benevolent sage to that of a world teacher. To his own disciples he was pre-eminently "the arouser of the path unarisen before, the producer of the path not produced before, the declarer of the path not declared before, the knower of the path, the seer of the path, the guide along the path" (MN 108). And he himself invites the seeker with the promise and challenge: "You yourselves must strive. The Buddhas are only teachers. The meditative ones who practise the path are released from the bonds of evil" (Dhp. v. 276).

To see the Noble Eightfold Path as a viable vehicle to liberation, we have to check it out against our three criteria: to look at the Buddha's account of the range of suffering, his analysis of its causes, and the programme he offers as a remedy.

The Range of Suffering

The Buddha does not merely touch the problem of suffering tangentially; he makes it, rather, the very cornerstone of his teaching. He starts the Four Noble Truths that sum up his message with the announcement that life is inseparably tied to something he calls //dukkha//. The Pali word is often translated as suffering, but it

means something deeper than pain and misery. It refers to a basic unsatisfactoriness running through our lives, the lives of all but the enlightened. Sometimes this unsatisfactoriness erupts into the open as sorrow, grief, disappointment, or despair; but usually it hovers at the edge of our awareness as a vague unlocalized sense that things are never quite perfect, never fully adequate to our expectations of what they should be. This fact of //dukkha//, the Buddha says, is the only real spiritual problem. The other problems -- the theological and metaphysical questions that have taunted religious thinkers through the centuries -- he gently waves aside as "matters not tending to liberation." What he teaches, he says, is just suffering and the ending of suffering, //dukkha// and its cessation.

The Buddha does not stop with generalities. He goes on to expose the different forms that //dukkha// takes, both the evident and the subtle. He starts with what is close at hand, with the suffering inherent in the physical process of life itself. Here //dukkha// shows up in the events of birth, aging, and death, in our susceptibility to sickness, accidents, and injuries, even in hunger and thirst. It appears again in our inner reactions to disagreeable situations and events: in the sorrow, anger, frustration, and fear aroused by painful separations, by unpleasant encounters, by the failure to get what we want. Even our pleasures, the Buddha says, are not immune from //dukkha//. They give us happiness while they last, but they do not last forever; eventually they must pass away, and when they go the loss leaves us feeling deprived. Our lives, for the most part, are strung out between the thirst for pleasure and the fear of pain. We pass our days running after the one and running away from the other, seldom enjoying the peace of contentment; real satisfaction seems somehow always out of reach, just beyond the next horizon. Then in the end we have to die: to give up the identity we spent our whole life building, to leave behind everything and everyone we love.

But even death, the Buddha teaches, does not bring us to the end of //dukkha//, for the life process does not stop with death. When life ends in one place, with one body, the "mental continuum," the individual stream of consciousness, springs up again elsewhere with a new body as its physical support. Thus the cycle goes on over and over

-- birth, aging, and death -- driven by the thirst for more existence. The Buddha declares that this round of rebirths -- called //samsara//, "the wandering" -- has been turning through beginningless time. It is without a first point, without temporal origin. No matter how far back in time we go we always find living beings -- ourselves in previous lives -- wandering from one state of existence to another. The Buddha describes various realms where rebirth can take place: realms of torment, the animal realm, the human realm, realms of celestial bliss. But none of these realms can offer a final refuge. Life in any plane must come to an end. It is impermanent and thus marked with that insecurity which is the deepest meaning of //dukkha//. For this reason one aspiring to the complete end of //dukkha// cannot rest content with any mundane achievement, with any status, but must win emancipation from the entire unstable whirl.

The Causes of Suffering

A teaching proposing to lead to the end of suffering must, as we said, give a reliable account of its causal origination. For if we want to put a stop to suffering, we have to stop it where it begins, with its causes. To stop the causes requires a thorough knowledge of what they are and how they work; thus the Buddha devotes a sizeable section of his teaching to laying bare "the truth of the origin of //dukkha//." The origin he locates within ourselves, in a fundamental malady that permeates our being, causing disorder in our own minds and vitiating our relationships with others and with the world. The sign of this malady can be seen in our proclivity to certain unwholesome mental states called in Pali //kilesas//, usually translated "defilements." The most basic defilements are the triad of greed, aversion, and delusion. Greed (//lobha//) is self-centered desire: the desire for pleasure and possessions, the drive for survival, the urge to bolster the sense of ego with power, status, and prestige. Aversion (//dosa//) signifies the response of negation, expressed as rejection, irritation, condemnation, hatred, enmity, anger, and violence. Delusion (//moha//) means mental darkness: the thick coat of insensitivity which blocks out clear understanding.

From these three roots emerge the various other defilements -- conceit, jealousy, ambition, lethargy, arrogance, and the rest -- and from all these defilements together, the roots and the branches, comes //dukkha// in its diverse forms: as pain and sorrow, as fear and discontent, as the aimless drifting through the round of birth and death. To gain freedom from suffering, therefore, we have to eliminate the defilements. But the work of removing the defilements has to proceed in a methodical way. It cannot be accomplished simply by an act of will, by wanting them to go away. The work must be guided by investigation. We have to find out what the defilements depend upon and then see how it lies within our power to remove their support.

The Buddha teaches that there is one defilement which gives rise to all the others, one root which holds them all in place. This root is ignorance (//avijja//).[1] Ignorance is not mere absence of knowledge, a lack of knowing particular pieces of information. Ignorance can co-exist with a vast accumulation of itemized knowledge, and in its own way it can be tremendously shrewd and resourceful. As the basic root of //dukkha//, ignorance is a fundamental darkness shrouding the mind. Sometimes this ignorance operates in a passive manner, merely obscuring correct understanding. At other times it takes on an active role: it becomes the great deceiver, conjuring up a mass of distorted perceptions and conceptions which the mind grasps as attributes of the world, unaware that they are its own deluded constructs.

In these erroneous perceptions and ideas we find the soil that nurtures the defilements. The mind catches sight of some possibility of pleasure, accepts it at face value, and the result is greed. Our hunger for gratification is thwarted, obstacles appear, and up spring anger and aversion. Or we struggle over ambiguities, our sight clouds, and we become lost in delusion. With this we discover the breeding ground of //dukkha//: ignorance issuing in the defilements, the defilements issuing in suffering. As long as this causal matrix stands we are not yet beyond danger. We might still find pleasure and enjoyment -- sense pleasures, social pleasures, pleasures of the mind and heart. But no matter how much pleasure we might experience, no matter how successful we might be at dodging pain, the basic problem

remains at the core of our being and we continue to move within the bounds of //dukkha//.

Cutting Off the Causes of Suffering

To free ourselves from suffering fully and finally we have to eliminate it by the root, and that means to eliminate ignorance. But how does one go about eliminating ignorance? The answer follows clearly from the nature of the adversary. Since ignorance is a state of not knowing things as they really are, what is needed is knowledge of things as they really are. Not merely conceptual knowledge, knowledge as idea, but perceptual knowledge, a knowing which is also a seeing. This kind of knowing is called wisdom (//panna//). Wisdom helps to correct the distorting work of ignorance. It enables us to grasp things as they are in actuality, directly and immediately, free from the screen of ideas, views, and assumptions our minds ordinarily set up between themselves and the real.

To eliminate ignorance we need wisdom, but how is wisdom to be acquired? As indubitable knowledge of the ultimate nature of things, wisdom cannot be gained by mere learning, by gathering and accumulating a battery of facts. However, the Buddha says, wisdom can be cultivated. It comes into being through a set of conditions, conditions which we have the power to develop. These conditions are actually mental factors, components of consciousness, which fit together into a systematic structure that can be called a path in the word's essential meaning: a courseway for movement leading to a goal. The goal here is the end of suffering, and the path leading to it is the Noble Eightfold Path with its eight factors: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

The Buddha calls this path the middle way (//majjhima patipada//). It is the middle way because it steers clear of two extremes, two misguided attempts to gain release from suffering. One is the extreme of indulgence in sense pleasures, the attempt to extinguish

dissatisfaction by gratifying desire. This approach gives pleasure, but the enjoyment won is gross, transitory, and devoid of deep contentment. The Buddha recognized that sensual desire can exercise a tight grip over the minds of human beings, and he was keenly aware of how ardently attached people become to the pleasures of the senses. But he also knew that this pleasure is far inferior to the happiness that arises from renunciation, and therefore he repeatedly taught that the way to the Ultimate eventually requires the relinquishment of sensual desire. Thus the Buddha describes the indulgence in sense pleasures as "low, common, worldly, ignoble, not leading to the goal."

The other extreme is the practice of self-mortification, the attempt to gain liberation by afflicting the body. This approach may stem from a genuine aspiration for deliverance, but it works within the compass of a wrong assumption that renders the energy expended barren of results. The error is taking the body to be the cause of bondage, when the real source of trouble lies in the mind -- the mind obsessed by greed, aversion, and delusion. To rid the mind of these defilements the affliction of the body is not only useless but self-defeating, for it is the impairment of a necessary instrument. Thus the Buddha describes this second extreme as "painful, ignoble, not leading to the goal."[2]

Aloof from these two extreme approaches is the Noble Eightfold Path, called the middle way, not in the sense that it effects a compromise between the extremes, but in the sense that it transcends them both by avoiding the errors that each involves. The path avoids the extreme of sense indulgence by its recognition of the futility of desire and its stress on renunciation. Desire and sensuality, far from being means to happiness, are springs of suffering to be abandoned as the requisite of deliverance. But the practice of renunciation does not entail the tormenting of the body. It consists in mental training, and for this the body must be fit, a sturdy support for the inward work. Thus the body is to be looked after well, kept in good health, while the mental faculties are trained to generate the liberating wisdom. That is the middle way, the Noble Eightfold Path, which "gives rise to vision, gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbana." [3]

* * *

Notes

1. Ignorance is actually identical in nature with the unwholesome root "delusion" (//moha//). When the Buddha speaks in a psychological context about mental factors, he generally uses the word "delusion"; when he speaks about the causal basis of //samsara//, he uses the word "ignorance" (//avijja//).

2. SN 56:11; //Word of the Buddha//, p. 26

3. Ibid.

[end]

Chapter II

RIGHT VIEW

(Samma Ditthi)

The eight factors of the Noble Eightfold Path are not steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength. With a certain degree of progress all eight factors can be present simultaneously, each supporting the others. However, until that point is reached, some sequence in the unfolding of the path is inevitable. Considered from the standpoint of practical training, the eight path factors divide into three groups: (i) the moral discipline group (//silakkhandha//), made up of right speech, right action, and right livelihood; (ii) the concentration group (//samadhikkhandha//), made up of right effort, right mindfulness, and right concentration; and (iii) the wisdom group (//pannakkhandha//), made up of right view and right intention. These three groups represent three stages of training: the training in the higher moral discipline, the training in the higher consciousness, and the training in the higher wisdom.[1]

The order of the three trainings is determined by the overall aim and direction of the path. Since the final goal to which the path leads, liberation from suffering, depends ultimately on uprooting ignorance, the climax of the path must be the training directly opposed to ignorance. This is the training in wisdom, designed to awaken the faculty of penetrative understanding which sees things "as they really are." Wisdom unfolds by degrees, but even the faintest flashes of insight presuppose as their basis a mind that has been concentrated, cleared of disturbance and distraction. Concentration is achieved through the training in the higher consciousness, the second

division of the path, which brings the calm and collectedness needed to develop wisdom. But in order for the mind to be unified in concentration, a check must be placed on the unwholesome dispositions which ordinarily dominate its workings, since these dispositions disperse the beam of attention and scatter it among a multitude of concerns. The unwholesome dispositions continue to rule as long as they are permitted to gain expression through the channels of body and speech as bodily and verbal deeds. Therefore, at the very outset of training, it is necessary to restrain the faculties of action, to prevent them from becoming tools of the defilements. This task is accomplished by the first division of the path, the training in moral discipline. Thus the path evolves through its three stages, with moral discipline as the foundation for concentration, concentration the foundation for wisdom, and wisdom the direct instrument for reaching liberation.

Perplexity sometimes arises over an apparent inconsistency in the arrangement of the path factors and the threefold training. Wisdom -- which includes right view and right intention -- is the last stage in the threefold training, yet its factors are placed at the beginning of the path rather than at its end, as might be expected according to the canon of strict consistency. The sequence of the path factors, however, is not the result of a careless slip, but is determined by an important logistical consideration, namely, that right view and right intention of a preliminary type are called for at the outset as the spur for entering the threefold training. Right view provides the perspective for practice, right intention the sense of direction. But the two do not expire in this preparatory role. For when the mind has been refined by the training in moral discipline and concentration, it arrives at a superior right view and right intention, which now form the proper training in the higher wisdom.

Right view is the forerunner of the entire path, the guide for all the other factors. It enables us to understand our starting point, our destination, and the successive landmarks to pass as practice advances. To attempt to engage in the practice without a foundation of right view is to risk getting lost in the futility of undirected movement. Doing so might be compared to wanting to drive someplace

without consulting a roadmap or listening to the suggestions of an experienced driver. One might get into the car and start to drive, but rather than approaching closer to one's destination, one is more likely to move farther away from it. To arrive at the desired place one has to have some idea of its general direction and of the roads leading to it. Analogous considerations apply to the practice of the path, which takes place in a framework of understanding established by right view.

The importance of right view can be gauged from the fact that our perspectives on the crucial issues of reality and value have a bearing that goes beyond mere theoretical convictions. They govern our attitudes, our actions, our whole orientation to existence. Our views might not be clearly formulated in our mind; we might have only a hazy conceptual grasp of our beliefs. But whether formulated or not, expressed or maintained in silence, these views have a far-reaching influence. They structure our perceptions, order our values, crystallize into the ideational framework through which we interpret to ourselves the meaning of our being in the world.

These views then condition action. They lie behind our choices and goals, and our efforts to turn these goals from ideals into actuality. The actions themselves might determine consequences, but the actions along with their consequences hinge on the views from which they spring. Since views imply an "ontological commitment," a decision on the question of what is real and true, it follows that views divide into two classes, right views and wrong views. The former correspond to what is real, the latter deviate from the real and confirm the false in its place. These two different kinds of views, the Buddha teaches, lead to radically disparate lines of action, and thence to opposite results. If we hold a wrong view, even if that view is vague, it will lead us towards courses of action that eventuate in suffering. On the other hand, if we adopt a right view, that view will steer us towards right action, and thereby towards freedom from suffering. Though our conceptual orientation towards the world might seem innocuous and inconsequential, when looked at closely it reveals itself to be the decisive determinant of our whole course of future development. The Buddha himself says that he sees no single factor so

responsible for the arising of unwholesome states of mind as wrong view, and no factor so helpful for the arising of wholesome states of mind as right view. Again, he says that there is no single factor so responsible for the suffering of living beings as wrong view, and no factor so potent in promoting the good of living beings as right view (AN 1:16.2).

In its fullest measure right view involves a correct understanding of the entire Dhamma or teaching of the Buddha, and thus its scope is equal to the range of the Dhamma itself. But for practical purposes two kinds of right view stand out as primary. One is mundane right view, right view which operates within the confines of the world. The other is supramundane right view, the superior right view which leads to liberation from the world. The first is concerned with the laws governing material and spiritual progress within the round of becoming, with the principles that lead to higher and lower states of existence, to mundane happiness and suffering. The second is concerned with the principles essential to liberation. It does not aim merely at spiritual progress from life to life, but at emancipation from the cycle of recurring lives and deaths.

Mundane Right View

Mundane right view involves a correct grasp of the law of kamma, the moral efficacy of action. Its literal name is "right view of the ownership of action" (//kammassakata sammaditthi//), and it finds its standard formulation in the statement: "Beings are the owners of their actions, the heirs of their actions; they spring from their actions, are bound to their actions, and are supported by their actions. Whatever deeds they do, good or bad, of those they shall be heirs."[2] More specific formulations have also come down in the texts. One stock passage, for example, affirms that virtuous actions such as giving and offering alms have moral significance, that good and bad deeds produce corresponding fruits, that one has a duty to serve mother and father, that there is rebirth and a world beyond the visible one, and that religious teachers of high attainment can be found who expound the

truth about the world on the basis of their own superior realization.[3]

To understand the implications of this form of right view we first have to examine the meaning of its key term, //kamma//. The word //kamma// means action. For Buddhism the relevant kind of action is volitional action, deeds expressive of morally determinate volition, since it is volition that gives the action ethical significance. Thus the Buddha expressly identifies action with volition. In a discourse on the analysis of kamma he says: "Monks, it is volition that I call action (//kamma//). Having willed, one performs an action through body, speech, or mind."[4] The identification of kamma with volition makes kamma essentially a mental event, a factor originating in the mind which seeks to actualize the mind's drives, dispositions, and purposes. Volition comes into being through any of three channels -- body, speech, or mind -- called the three doors of action (//kammadvara//). A volition expressed through the body is a bodily action; a volition expressed through speech is a verbal action; and a volition that issues in thoughts, plans, ideas, and other mental states without gaining outer expression is a mental action. Thus the one factor of volition differentiates into three types of kamma according to the channel through which it becomes manifest.

Right view requires more than a simple knowledge of the general meaning of kamma. It is also necessary to understand: (i) the ethical distinction of kamma into the unwholesome and the wholesome; (ii) the principal cases of each type; and (iii) the roots from which these actions spring. As expressed in a sutta: "When a noble disciple understands what is kammically unwholesome, and the root of unwholesome kamma, what is kammically wholesome, and the root of wholesome kamma, then he has right view."[5]

(i) Taking these points in order, we find that kamma is first distinguished as unwholesome (//akusala//) and wholesome (//kusala//). Unwholesome kamma is action that is morally blameworthy, detrimental to spiritual development, and conducive to suffering for oneself and others. Wholesome kamma, on the other hand, is action that is morally commendable, helpful to spiritual growth, and productive of benefits

for oneself and others.

(ii) Innumerable instances of unwholesome and wholesome kamma can be cited, but the Buddha selects ten of each as primary. These he calls the ten courses of unwholesome and wholesome action. Among the ten in the two sets, three are bodily, four are verbal, and three are mental. The ten courses of unwholesome kamma may be listed as follows, divided by way of their doors of expression:

1. Destroying life
2. Taking what is not given
3. Wrong conduct in regard to sense pleasures
4. False speech
5. Slanderous speech Verbal action
6. Harsh speech (//vacikamma//)
7. Idle chatter
8. Covetousness
9. Ill will
10. Wrong view

The ten courses of wholesome kamma are the opposites of these: abstaining from the first seven courses of unwholesome kamma, being free from covetousness and ill will, and holding right view. Though the seven cases of abstinence are exercised entirely by the mind and do not necessarily entail overt action, they are still designated wholesome bodily and verbal action because they centre on the control of the faculties of body and speech.

(iii) Actions are distinguished as wholesome and unwholesome on the basis of their underlying motives, called "roots" (//mula//), which impart their moral quality to the volitions concomitant with themselves. Thus kamma is wholesome or unwholesome according to whether its roots are wholesome or unwholesome. The roots are threefold for each set. The unwholesome roots are the three defilements we already mentioned -- greed, aversion, and delusion. Any action originating from these is an unwholesome kamma. The three wholesome roots are their opposites, expressed negatively in the old Indian fashion as non-greed (//alobha//), non-aversion (//adosa//),

and non-delusion (//amoha//). Though these are negatively designated, they signify not merely the absence of defilements but the corresponding virtues. Non-greed implies renunciation, detachment, and generosity; non-aversion implies loving-kindness, sympathy, and gentleness; and non-delusion implies wisdom. Any action originating from these roots is a wholesome kamma.

The most important feature of kamma is its capacity to produce results corresponding to the ethical quality of the action. An immanent universal law holds sway over volitional actions, bringing it about that these actions issue in retributive consequences, called //vipaka//, "ripenings," or //phala//, "fruits." The law connecting actions with their fruits works on the simple principle that unwholesome actions ripen in suffering, wholesome actions in happiness. The ripening need not come right away; it need not come in the present life at all. Kamma can operate across the succession of lifetimes; it can even remain dormant for aeons into the future. But whenever we perform a volitional action, the volition leaves its imprint on the mental continuum, where it remains as a stored up potency. When the stored up kamma meets with conditions favourable to its maturation, it awakens from its dormant state and triggers off some effect that brings due compensation for the original action. The ripening may take place in the present life, in the next life, or in some life subsequent to the next. A kamma may ripen by producing rebirth into the next existence, thus determining the basic form of life; or it may ripen in the course of a lifetime, issuing in our varied experiences of happiness and pain, success and failure, progress and decline. But whenever it ripens and in whatever way, the same principle invariably holds: wholesome actions yield favourable results, unwholesome actions yield unfavourable results.

To recognize this principle is to hold right view of the mundane kind. This view at once excludes the multiple forms of wrong view with which it is incompatible. As it affirms that our actions have an influence on our destiny continuing into future lives, it opposes the nihilistic view which regards this life as our only existence and holds that consciousness terminates with death. As it grounds the distinction between good and evil, right and wrong, in an objective

universal principle, it opposes the ethical subjectivism which asserts that good and evil are only postulations of personal opinion or means to social control. As it affirms that people can choose their actions freely, within limits set by their conditions, it opposes the "hard deterministic" line that our choices are always made subject to necessitation, and hence that free volition is unreal and moral responsibility untenable.

Some of the implications of the Buddha's teaching on the right view of kamma and its fruits run counter to popular trends in present-day thought, and it is helpful to make these differences explicit. The teaching on right view makes it known that good and bad, right and wrong, transcend conventional opinions about what is good and bad, what is right and wrong. An entire society may be predicated upon a confusion of correct moral values, and even though everyone within that society may applaud one particular kind of action as right and condemn another kind as wrong, this does not make them validly right and wrong. For the Buddha moral standards are objective and invariable. While the moral character of deeds is doubtlessly conditioned by the circumstances under which they are performed, there are objective criteria of morality against which any action, or any comprehensive moral code, can be evaluated. This objective standard of morality is integral to the Dhamma, the cosmic law of truth and righteousness. Its transpersonal ground of validation is the fact that deeds, as expressions of the volitions that engender them, produce consequences for the agent, and that the correlations between deeds and their consequences are intrinsic to the volitions themselves. There is no divine judge standing above the cosmic process who assigns rewards and punishments. Nevertheless, the deeds themselves, through their inherent moral or immoral nature, generate the appropriate results.

For most people, the vast majority, the right view of kamma and its results is held out of confidence, accepted on faith from an eminent spiritual teacher who proclaims the moral efficacy of action. But even when the principle of kamma is not personally seen, it still remains a facet of //right view//. It is part and parcel of right view because right view is concerned with understanding -- with understanding our

place in the total scheme of things -- and one who accepts the principle that our volitional actions possess a moral potency has, to that extent, grasped an important fact pertaining to the nature of our existence. However, the right view of the kammic efficacy of action need not remain exclusively an article of belief screened behind an impenetrable barrier. It can become a matter of direct seeing. Through the attainment of certain states of deep concentration it is possible to develop a special faculty called the "divine eye" (//dibbacakkhu//), a super-sensory power of vision that reveals things hidden from the eyes of flesh. When this faculty is developed, it can be directed out upon the world of living beings to investigate the workings of the kammic law. With the special vision it confers one can then see for oneself, with immediate perception, how beings pass away and re-arise according to their kamma, how they meet happiness and suffering through the maturation of their good and evil deeds.[6]

Superior Right View

The right view of kamma and its fruits provides a rationale for engaging in wholesome actions and attaining high status within the round of rebirths, but by itself it does not lead to liberation. It is possible for someone to accept the law of kamma yet still limit his aims to mundane achievements. One's motive for performing noble deeds might be the accumulation of meritorious kamma leading to prosperity and success here and now, a fortunate rebirth as a human being, or the enjoyment of celestial bliss in the heavenly worlds. There is nothing within the logic of kammic causality to impel the urge to transcend the cycle of kamma and its fruit. The impulse to deliverance from the entire round of becoming depends upon the acquisition of a different and deeper perspective, one which yields insight into the inherent defectiveness of all forms of samsaric existence, even the most exalted.

This superior right view leading to liberation is the understanding of the Four Noble Truths. It is this right view that figures as the first factor of the Noble Eightfold Path in the proper sense: as the

//noble// right view. Thus the Buddha defines the path factor of right view expressly in terms of the four truths: "What now is right view? It is understanding of suffering (//dukkha//), understanding of the origin of suffering, understanding of the cessation of suffering, understanding of the way leading to the cessation to suffering."[7] The Eightfold Path starts with a conceptual understanding of the Four Noble Truths apprehended only obscurely through the media of thought and reflection. It reaches its climax in a direct intuition of those same truths, penetrated with a clarity tantamount to enlightenment. Thus it can be said that the right view of the Four Noble Truths forms both the beginning and the culmination of the way to the end of suffering.

The first noble truth is the truth of suffering (//dukkha//), the inherent unsatisfactoriness of existence, revealed in the impermanence, pain, and perpetual incompleteness intrinsic to all forms of life.

This is the noble truth of suffering. Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; separation from the pleasant is suffering; not to get what one wants is suffering; in brief, the five aggregates of clinging are suffering.[8]

The last statement makes a comprehensive claim that calls for some attention. The five aggregates of clinging (//pancupadanakkandha//) are a classificatory scheme for understanding the nature of our being. What we are, the Buddha teaches, is a set of five aggregates -- material form, feelings, perceptions, mental formations, and consciousness -- all connected with clinging. We are the five and the five are us. Whatever we identify with, whatever we hold to as our self, falls within the set of five aggregates. Together these five aggregates generate the whole array of thoughts, emotions, ideas, and dispositions in which we dwell, "our world." Thus the Buddha's declaration that the five aggregates are //dukkha// in effect brings all experience, our entire existence, into the range of //dukkha//.

But here the question arises: Why should the Buddha say that the five aggregates are //dukkha//? The reason he says that the five aggregates are //dukkha// is that they are impermanent. They change from moment to moment, arise and fall away, without anything substantial behind them persisting through the change. Since the constituent factors of our being are always changing, utterly devoid of a permanent core, there is nothing we can cling to in them as a basis for security. There is only a constantly disintegrating flux which, when clung to in the desire for permanence, brings a plunge into suffering.

The second noble truth points out the cause of //dukkha//. From the set of defilements which eventuate in suffering, the Buddha singles out craving (//tanha//) as the dominant and most pervasive cause, "the origin of suffering."

This is the noble truth of the origin of suffering. It is this craving which produces repeated existence, is bound up with delight and lust, and seeks pleasure here and there, namely, craving for sense pleasures, craving for existence, and craving for non-existence.[9]

The third noble truth simply reverses this relationship of origination. If craving is the cause of //dukkha//, then to be free from //dukkha// we have to eliminate craving. Thus the Buddha says:

This is the noble truth of the cessation of suffering. It is the complete fading away and cessation of this craving, its forsaking and abandonment, liberation and detachment from it.[10]

The state of perfect peace that comes when craving is eliminated is //Nibbana// (//nirvana//), the unconditioned state experienced while alive with the extinguishing of the flames of greed, aversion, and delusion. The fourth noble truth shows the way to reach the end of //dukkha//, the way to the realization of Nibbana. That way is the Noble Eightfold Path itself.

The right view of the Four Noble Truths develops in two stages. The first is called the right view that accords with the truths

(//saccanulomika samma ditthi//); the second, the right view that penetrates the truths (//saccapativedha samma ditthi//). To acquire the right view that accords with the truths requires a clear understanding of their meaning and significance in our lives. Such an understanding arises first by learning the truths and studying them. Subsequently it is deepened by reflecting upon them in the light of experience until one gains a strong conviction as to their veracity.

But even at this point the truths have not been penetrated, and thus the understanding achieved is still defective, a matter of concept rather than perception. To arrive at the experiential realization of the truths it is necessary to take up the practice of meditation -- first to strengthen the capacity for sustained concentration, then to develop insight. Insight arises by contemplating the five aggregates, the factors of existence, in order to discern their real characteristics. At the climax of such contemplation the mental eye turns away from the conditioned phenomena comprised in the aggregates and shifts its focus to the unconditioned state, Nibbana, which becomes accessible through the deepened faculty of insight. With this shift, when the mind's eye sees Nibbana, there takes place a simultaneous penetration of all Four Noble Truths. By seeing Nibbana, the state beyond //dukkha//, one gains a perspective from which to view the five aggregates and see that they are //dukkha// simply because they are conditioned, subject to ceaseless change. At the same moment Nibbana is realized, craving stops; the understanding then dawns that craving is the true origin of //dukkha//. When Nibbana is seen, it is realized to be the state of peace, free from the turmoil of becoming. And because this experience has been reached by practising the Noble Eightfold Path, one knows for oneself that the Noble Eightfold Path is truly the way to the end of //dukkha//.

This right view that penetrates the Four Noble Truths comes at the end of the path, not at the beginning. We have to start with the right view conforming to the truths, acquired through learning and fortified through reflection. This view inspires us to take up the practice, to embark on the threefold training in moral discipline, concentration, and wisdom. When the training matures, the eye of wisdom opens by itself, penetrating the truths and freeing the mind from bondage.

* * *

Notes

1. //Adhisilasikkha, adhicittasikkha, adhipannasikkha//.
2. AN 3:33; //Word of the Buddha//, p. 19.
3. MN 117; //Word of the Buddha//, p. 36.
4. AN 6:63; //Word of the Buddha//, p. 19.
5. MN 9; //Word of the Buddha//, p. 29.
6. See DN 2, MN 27, etc. For details, see //Vism//. XIII, 72-101.
7. DN 22; //Word of the Buddha//, p. 29.
8. DN 22, SN 56:11; Word of the Buddha//, p. 3
9. Ibid. //Word of the Buddha//, p. 16.
10. Ibid. //Word of the Buddha//, p. 22.

[end]

Chapter III

RIGHT INTENTION

(Samma Sankappa)

The second factor of the path is called in Pali //samma sankappa//, which we will translate as "right intention." The term is sometimes translated as "right thought," a rendering that can be accepted if we add the proviso that in the present context the word "thought" refers specifically to the purposive or conative aspect of mental activity, the cognitive aspect being covered by the first factor, right view. It would be artificial, however, to insist too strongly on the division between these two functions. From the Buddhist perspective, the cognitive and purposive sides of the mind do not remain isolated in separate compartments but intertwine and interact in close correlation. Emotional predilections influence views, and views determine predilections. Thus a penetrating view of the nature of existence, gained through deep reflection and validated through investigation, brings with it a restructuring of values which sets the mind moving towards goals commensurate with the new vision. The application of mind needed to achieve those goals is what is meant by right intention.

The Buddha explains right intention as threefold: the intention of renunciation, the intention of good will, and the intention of harmlessness.[1] The three are opposed to three parallel kinds of wrong intention: intention governed by desire, intention governed by ill will, and intention governed by harmfulness.[2] Each kind of right intention counters the corresponding kind of wrong intention. The intention of renunciation counters the intention of desire, the intention of good will counters the intention of ill will, and the intention of harmlessness counters the intention of harmfulness.

The Buddha discovered this twofold division of thought in the period prior to his Enlightenment (see MN 19). While he was striving for deliverance, meditating in the forest, he found that his thoughts could be distributed into two different classes. In one he put thoughts of desire, ill will, and harmfulness, in the other thoughts of renunciation, good will, and harmlessness. Whenever he noticed thoughts of the first kind arise in him, he understood that those thoughts lead to harm for oneself and others, obstruct wisdom, and lead away from Nibbana. Reflecting in this way he expelled such thoughts from his mind and brought them to an end. But whenever thoughts of the second kind arose, he understood those thoughts to be beneficial, conducive to the growth of wisdom, aids to the attainment of Nibbana. Thus he strengthened those thoughts and brought them to completion.

Right intention claims the second place in the path, between right view and the triad of moral factors that begins with right speech, because the mind's intentional function forms the crucial link connecting our cognitive perspective with our modes of active engagement in the world. On the one side actions always point back to the thoughts from which they spring. Thought is the forerunner of action, directing body and speech, stirring them into activity, using them as its instruments for expressing its aims and ideals. These aims and ideals, our intentions, in turn point back a further step to the prevailing views. When wrong views prevail, the outcome is wrong intention giving rise to unwholesome actions. Thus one who denies the moral efficacy of action and measures achievement in terms of gain and status will aspire to nothing but gain and status, using whatever means he can to acquire them. When such pursuits become widespread, the result is suffering, the tremendous suffering of individuals, social groups, and nations out to gain wealth, position, and power without regard for consequences. The cause for the endless competition, conflict, injustice, and oppression does not lie outside the mind. These are all just manifestations of intentions, outcroppings of thoughts driven by greed, by hatred, by delusion.

But when the intentions are right, the actions will be right, and

for the intentions to be right the surest guarantee is right views. One who recognizes the law of kamma, that actions bring retributive consequences, will frame his pursuits to accord with this law; thus his actions, expressive of his intentions, will conform to the canons of right conduct. The Buddha succinctly sums up the matter when he says that for a person who holds a wrong view, his deeds, words, plans, and purposes grounded in that view will lead to suffering, while for a person who holds right view, his deeds, words, plans, and purposes grounded in that view will lead to happiness.[3]

Since the most important formulation of right view is the understanding of the Four Noble Truths, it follows that this view should be in some way determinative of the content of right intention. This we find to be in fact the case. Understanding the four truths in relation to one's own life gives rise to the intention of renunciation; understanding them in relation to other beings gives rise to the other two right intentions. When we see how our own lives are pervaded by //dukkha//, and how this //dukkha// derives from craving, the mind inclines to renunciation -- to abandoning craving and the objects to which it binds us. Then, when we apply the truths in an analogous way to other living beings, the contemplation nurtures the growth of good will and harmlessness. We see that, like ourselves, all other living beings want to be happy, and again that like ourselves they are subject to suffering. The consideration that all beings seek happiness causes thoughts of good will to arise -- the loving wish that they be well, happy, and peaceful. The consideration that beings are exposed to suffering causes thoughts of harmlessness to arise -- the compassionate wish that they be free from suffering.

The moment the cultivation of the Noble Eightfold Path begins, the factors of right view and right intention together start to counteract the three unwholesome roots. Delusion, the primary cognitive defilement, is opposed by right view, the nascent seed of wisdom. The complete eradication of delusion will only take place when right view is developed to the stage of full realization, but every flickering of correct understanding contributes to its eventual destruction. The other two roots, being emotive defilements, require opposition through the redirecting of intention, and thus meet their antidotes in

thoughts of renunciation, good will, and harmlessness.

Since greed and aversion are deeply grounded, they do not yield easily; however, the work of overcoming them is not impossible if an effective strategy is employed. The path devised by the Buddha makes use of an indirect approach: it proceeds by tackling the thoughts to which these defilements give rise. Greed and aversion surface in the form of thoughts, and thus can be eroded by a process of "thought substitution," by replacing them with the thoughts opposed to them. The intention of renunciation provides the remedy to greed. Greed comes to manifestation in thoughts of desire -- as sensual, acquisitive, and possessive thoughts. Thoughts of renunciation spring from the wholesome root of non-greed, which they activate whenever they are cultivated. Since contrary thoughts cannot coexist, when thoughts of renunciation are roused, they dislodge thoughts of desire, thus causing non-greed to replace greed. Similarly, the intentions of good will and harmlessness offer the antidote to aversion. Aversion comes to manifestation either in thoughts of ill will -- as angry, hostile, or resentful thoughts; or in thoughts of harming -- as the impulses to cruelty, aggression, and destruction. Thoughts of good will counter the former outflow of aversion, thoughts of harmlessness the latter outflow, in this way excising the unwholesome root of aversion itself.

The Intention of Renunciation

The Buddha describes his teaching as running contrary to the way of the world. The way of the world is the way of desire, and the unenlightened who follow this way flow with the current of desire, seeking happiness by pursuing the objects in which they imagine they will find fulfilment. The Buddha's message of renunciation states exactly the opposite: the pull of desire is to be resisted and eventually abandoned. Desire is to be abandoned not because it is morally evil but because it is a root of suffering.[4] Thus renunciation, turning away from craving and its drive for gratification, becomes the key to happiness, to freedom from the hold

of attachment.

The Buddha does not demand that everyone leave the household life for the monastery or ask his followers to discard all sense enjoyments on the spot. The degree to which a person renounces depends on his or her disposition and situation. But what remains as a guiding principle is this: that the attainment of deliverance requires the complete eradication of craving, and progress along the path is accelerated to the extent that one overcomes craving. Breaking free from domination by desire may not be easy, but the difficulty does not abrogate the necessity. Since craving is the origin of dukkha, putting an end to dukkha depends on eliminating craving, and that involves directing the mind to renunciation.

But it is just at this point, when one tries to let go of attachment, that one encounters a powerful inner resistance. The mind does not want to relinquish its hold on the objects to which it has become attached. For such a long time it has been accustomed to gaining, grasping, and holding, that it seems impossible to break these habits by an act of will. One might agree to the need for renunciation, might want to leave attachment behind, but when the call is actually sounded the mind recoils and continues to move in the grip of its desires.

So the problem arises of how to break the shackles of desire. The Buddha does not offer as a solution the method of repression -- the attempt to drive desire away with a mind full of fear and loathing. This approach does not resolve the problem but only pushes it below the surface, where it continues to thrive. The tool the Buddha holds out to free the mind from desire is understanding. Real renunciation is not a matter of compelling ourselves to give up things still inwardly cherished, but of changing our perspective on them so that they no longer bind us. When we understand the nature of desire, when we investigate it closely with keen attention, desire falls away by itself, without need for struggle.

To understand desire in such a way that we can loosen its hold, we need to see that desire is invariably bound up with //dukkha//. The

whole phenomenon of desire, with its cycle of wanting and gratification, hangs on our way of seeing things. We remain in bondage to desire because we see it as our means to happiness. If we can look at desire from a different angle, its force will be abated, resulting in the move towards renunciation. What is needed to alter perception is something called "wise consideration" (//yoniso manasikara//). Just as perception influences thought, so thought can influence perception. Our usual perceptions are tinged with "unwise consideration" (//ayoniso manasikara//). We ordinarily look only at the surfaces of things, scan them in terms of our immediate interests and wants; only rarely do we dig into the roots of our involvements or explore their long-range consequences. To set this straight calls for wise consideration: looking into the hidden undertones to our actions, exploring their results, evaluating the worthiness of our goals. In this investigation our concern must not be with what is pleasant but with what is true. We have to be prepared and willing to discover what is true even at the cost of our comfort. For real security always lies on the side of truth, not on the side of comfort.

When desire is scrutinized closely, we find that it is constantly shadowed by //dukkha//. Sometimes //dukkha// appears as pain or irritation; often it lies low as a constant strain of discontent. But the two -- desire and //dukkha// -- are inseparable concomitants. We can confirm this for ourselves by considering the whole cycle of desire. At the moment desire springs up it creates in us a sense of lack, the pain of want. To end this pain we struggle to fulfil the desire. If our effort fails, we experience frustration, disappointment, sometimes despair. But even the pleasure of success is not unqualified. We worry that we might lose the ground we have gained. We feel driven to secure our position, to safeguard our territory, to gain more, to rise higher, to establish tighter controls. The demands of desire seem endless, and each desire demands the eternal: it wants the things we get to last forever. But all the objects of desire are impermanent. Whether it be wealth, power, position, or other persons, separation is inevitable, and the pain that accompanies separation is proportional to the force of attachment: strong attachment brings much suffering; little attachment brings little suffering; no attachment brings no suffering.[5]

Contemplating the //dukkha// inherent in desire is one way to incline the mind to renunciation. Another way is to contemplate directly the benefits flowing from renunciation. To move from desire to renunciation is not, as might be imagined, to move from happiness to grief, from abundance to destitution. It is to pass from gross, entangling pleasures to an exalted happiness and peace, from a condition of servitude to one of self-mastery. Desire ultimately breeds fear and sorrow, but renunciation gives fearlessness and joy. It promotes the accomplishment of all three stages of the threefold training: it purifies conduct, aids concentration, and nourishes the seed of wisdom. The entire course of practice from start to finish can in fact be seen as an evolving process of renunciation culminating in Nibbana as the ultimate stage of relinquishment, "the relinquishing of all foundations of existence" (//sabb'upadhipatinissagga//).

When we methodically contemplate the dangers of desire and the benefits of renunciation, gradually we steer our mind away from the domination of desire. Attachments are shed like the leaves of a tree, naturally and spontaneously. The changes do not come suddenly, but when there is persistent practice, there is no doubt that they will come. Through repeated contemplation one thought knocks away another, the intention of renunciation dislodges the intention of desire.

The Intention of Good Will

The intention of good will opposes the intention of ill will, thoughts governed by anger and aversion. As in the case of desire, there are two ineffective ways of handling ill will. One is to yield to it, to express the aversion by bodily or verbal action. This approach releases the tension, helps drive the anger "out of one's system," but it also poses certain dangers. It breeds resentment, provokes retaliation, creates enemies, poisons relationships, and generates unwholesome kamma; in the end, the ill will does not leave the "system" after all, but instead is driven down to a deeper level where it continues to vitiate one's thoughts and conduct. The other

approach, repression, also fails to dispel the destructive force of ill will. It merely turns that force around and pushes it inward, where it becomes transmogrified into self-contempt, chronic depression, or a tendency to irrational outbursts of violence.

The remedy the Buddha recommends to counteract ill will, especially when the object is another person, is a quality called in Pali //metta//. This word derives from another word meaning "friend," but //metta// signifies much more than ordinary friendliness. I prefer to translate it by the compound "lovingkindness," which best captures the intended sense: an intense feeling of selfless love for other beings radiating outwards as a heartfelt concern for their well-being and happiness. //Metta// is not just sentimental good will, nor is it a conscientious response to a moral imperative or divine command. It must become a deep inner feeling, characterized by spontaneous warmth rather than by a sense of obligation. At its peak //metta// rises to the heights of a //brahmavihara//, a "divine dwelling," a total way of being centred on the radiant wish for the welfare of all living beings.

The kind of love implied by //metta// should be distinguished from sensual love as well as from the love involved in personal affection. The first is a form of craving, necessarily self-directed, while the second still includes a degree of attachment: we love a person because that person gives us pleasure, belongs to our family or group, or reinforces our own self-image. Only rarely does the feeling of affection transcend all traces of ego-reference, and even then its scope is limited. It applies only to a certain person or group of people while excluding others.

The love involved in //metta//, in contrast, does not hinge on particular relations to particular persons. Here the reference point of self is utterly omitted. We are concerned only with suffusing others with a mind of lovingkindness, which ideally is to be developed into a universal state, extended to all living beings without discriminations or reservations. The way to impart to //metta// this universal scope is to cultivate it as an exercise in meditation. Spontaneous feelings of good will occur too sporadically and are too

limited in range to be relied on as the remedy for aversion. The idea of deliberately developing love has been criticized as contrived, mechanical, and calculated. Love, it is said, can only be genuine when it is spontaneous, arisen without inner prompting or effort. But it is a Buddhist thesis that the mind cannot be commanded to love spontaneously; it can only be shown the means to develop love and enjoined to practise accordingly. At first the means has to be employed with some deliberation, but through practice the feeling of love becomes ingrained, grafted onto the mind as a natural and spontaneous tendency.

The method of development is //metta-bhavana//, the meditation on lovingkindness, one of the most important kinds of Buddhist meditation. The meditation begins with the development of lovingkindness towards oneself.[6] It is suggested that one take oneself as the first object of //metta// because true lovingkindness for others only becomes possible when one is able to feel genuine lovingkindness for oneself. Probably most of the anger and hostility we direct to others springs from negative attitudes we hold towards ourselves. When //metta// is directed inwards towards oneself, it helps to melt down the hardened crust created by these negative attitudes, permitting a fluid diffusion of kindness and sympathy outwards.

Once one has learned to kindle the feeling of //metta// towards oneself, the next step is to extend it to others. The extension of //metta// hinges on a shift in the sense of identity, on expanding the sense of identity beyond its ordinary confines and learning to identify with others. The shift is purely psychological in method, entirely free from theological and metaphysical postulates, such as that of a universal self immanent in all beings. Instead, it proceeds from a simple, straightforward course of reflection which enables us to share the subjectivity of others and experience the world (at least imaginatively) from the standpoint of their own inwardness. The procedure starts with oneself. If we look into our own mind, we find that the basic urge of our being is the wish to be happy and free from suffering. Now, as soon as we see this in ourselves, we can immediately understand that all living beings share the same basic

wish. All want to be well, happy, and secure. To develop //metta// towards others, what is to be done is to imaginatively share their own innate wish for happiness. We use our own desire for happiness as the key, experience this desire as the basic urge of others, then come back to our own position and extend to them the wish that they may achieve their ultimate objective, that they may be well and happy.

The methodical radiation of //metta// is practised first by directing //metta// to individuals representing certain groups. These groups are set in an order of progressive remoteness from oneself. The radiation begins with a dear person, such as a parent or teacher, then moves on to a friend, then to a neutral person, then finally to a hostile person. Though the types are defined by their relation to oneself, the love to be developed is not based on that relation but on each person's common aspiration for happiness. With each individual one has to bring his (or her) image into focus and radiate the thought: "May he (she) be well! May he (she) be happy! May he (she) be peaceful!"[7] Only when one succeeds in generating a warm feeling of good will and kindness towards that person should one turn to the next. Once one gains some success with individuals, one can then work with larger units. One can try developing //metta// towards all friends, all neutral persons, all hostile persons. Then //metta// can be widened by directional suffusion, proceeding in the various directions -- east, south, west, north, above, below -- then it can be extended to all beings without distinction. In the end one suffuses the entire world with a mind of lovingkindness "vast, sublime, and immeasurable, without enmity, without aversion."

The Intention of Harmlessness

The intention of harmlessness is thought guided by compassion (//karuna//), aroused in opposition to cruel, aggressive, and violent thoughts. Compassion supplies the complement to lovingkindness. Whereas lovingkindness has the characteristic of wishing for the happiness and welfare of others, compassion has the characteristic of wishing that others be free from suffering, a wish to be extended

without limits to all living beings. Like //metta//, compassion arises by entering into the subjectivity of others, by sharing their interiority in a deep and total way. It springs up by considering that all beings, like ourselves, wish to be free from suffering, yet despite their wishes continue to be harassed by pain, fear, sorrow, and other forms of //dukkha//.

To develop compassion as a meditative exercise, it is most effective to start with somebody who is actually undergoing suffering, since this provides the natural object for compassion. One contemplates this person's suffering, either directly or imaginatively, then reflects that like oneself, he (she) also wants to be free from suffering. The thought should be repeated, and contemplation continually exercised, until a strong feeling of compassion swells up in the heart. Then, using that feeling as a standard, one turns to different individuals, considers how they are each exposed to suffering, and radiates the gentle feeling of compassion out to them. To increase the breadth and intensity of compassion it is helpful to contemplate the various sufferings to which living beings are susceptible. A useful guideline to this extension is provided by the first noble truth, with its enumeration of the different aspects of //dukkha//. One contemplates beings as subject to old age, then as subject to sickness, then to death, then to sorrow, lamentation, pain, grief, and despair, and so forth.

When a high level of success has been achieved in generating compassion by the contemplation of beings who are directly afflicted by suffering, one can then move on to consider people who are presently enjoying happiness which they have acquired by immoral means. One might reflect that such people, despite their superficial fortune, are doubtlessly troubled deep within by the pangs of conscience. Even if they display no outward signs of inner distress, one knows that they will eventually reap the bitter fruits of their evil deeds, which will bring them intense suffering. Finally, one can widen the scope of one's contemplation to include all living beings. One should contemplate all beings as subject to the universal suffering of //samsara//, driven by their greed, aversion, and delusion through the round of repeated birth and death. If compassion

is initially difficult to arouse towards beings who are total strangers, one can strengthen it by reflecting on the Buddha's dictum that in this beginningless cycle of rebirths, it is hard to find even a single being who has not at some time been one's own mother or father, sister or brother, son or daughter.

To sum up, we see that the three kinds of right intention -- of renunciation, good will, and harmlessness -- counteract the three wrong intentions of desire, ill will, and harmfulness. The importance of putting into practice the contemplations leading to the arising of these thoughts cannot be overemphasized. The contemplations have been taught as methods for cultivation, not mere theoretical excursions. To develop the intention of renunciation we have to contemplate the suffering tied up with the quest for worldly enjoyment; to develop the intention of good will we have to consider how all beings desire happiness; to develop the intention of harmlessness we have to consider how all beings wish to be free from suffering. The unwholesome thought is like a rotten peg lodged in the mind; the wholesome thought is like a new peg suitable to replace it. The actual contemplation functions as the hammer used to drive out the old peg with the new one. The work of driving in the new peg is practice -- practising again and again, as often as is necessary to reach success. The Buddha gives us his assurance that the victory can be achieved. He says that whatever one reflects upon frequently becomes the inclination of the mind. If one frequently thinks sensual, hostile, or harmful thoughts, desire, ill will, and harmfulness become the inclination of the mind. If one frequently thinks in the opposite way, renunciation, good will, and harmlessness become the inclination of the mind (MN 19). The direction we take always comes back to ourselves, to the intentions we generate moment by moment in the course of our lives.

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Notes

1. //Nekkhammasankappa, abyapada sankappa, avihimsasankappa//.
2. //Kamasankappa, byapadasankappa, avihimsasankappa//. Though //kama// usually means sensual desire, the context seems to allow a wider interpretation, as self-seeking desire in all its forms.
3. AN 1:16.2.
4. Strictly speaking, greed or desire (//raga//) becomes immoral only when it impels actions violating the basic principles of ethics, such as killing, stealing, adultery, etc. When it remains merely as a mental factor or issues in actions not inherently immoral -- e.g. the enjoyment of good food, the desire for recognition, sexual relations that do not hurt others -- it is not immoral but is still a form of craving causing bondage to suffering.
5. For a full account of the dukkha tied up with sensual desire, see MN 13.
6. This might appear to contradict what we said earlier, that //metta// is free from self-reference. The contradiction is only apparent, however, for in developing //metta// towards oneself one regards oneself objectively, as a third person. Further, the kind of love developed is not self-cherishing but a detached altruistic wish for one's own well-being.
7. Any other formula found to be effective may be used in place of the formula given here. For a full treatment, see Nanamoli Thera, //The Practice of Lovingkindness//, Wheel No. 7.

[end]

Chapter IV

RIGHT SPEECH, RIGHT ACTION, RIGHT LIVELIHOOD

(Samma Vaca, Samma Kammanta, Samma Ajiva)

The next three path factors_right speech, right action, and right livelihood_may be treated together, as collectively they make up the first of the three divisions of the path, the division of moral discipline (//silakkhandha//). Though the principles laid down in this section restrain immoral actions and promote good conduct, their ultimate purpose is not so much ethical as spiritual. They are not prescribed merely as guides to action, but primarily as aids to mental purification. As a necessary measure for human well-being, ethics has its own justification in the Buddha's teaching and its importance cannot be underrated. But in the special context of the Noble Eightfold Path ethical principles are subordinate to the path's governing goal, final deliverance from suffering. Thus for the moral training to become a proper part of the path, it has to be taken up under the tutelage of the first two factors, right view and right intention, and to lead beyond to the trainings in concentration and wisdom.

Though the training in moral discipline is listed first among the three groups of practices, it should not be regarded lightly. It is the foundation for the entire path, essential for the success of the other trainings. The Buddha himself frequently urged his disciples to adhere to the rules of discipline, "seeing danger in the slightest fault." One time, when a monk approached the Buddha and asked for the training in brief, the Buddha told him: "First establish yourself in the starting point of wholesome states, that is, in purified moral discipline and in right view. Then, when your moral discipline is purified and your view straight, you should practise the four

foundations of mindfulness" (SN 47:3).

The Pali word we have been translating as "moral discipline," //sila//, appears in the texts with several overlapping meanings all connected with right conduct. In some contexts it means action conforming to moral principles, in others the principles themselves, in still others the virtuous qualities of character that result from the observance of moral principles. //Sila// in the sense of precepts or principles represents the formalistic side of the ethical training, //sila// as virtue the animating spirit, and //sila// as right conduct the expression of virtue in real-life situations. Often //sila// is formally defined as abstinence from unwholesome bodily and verbal action. This definition, with its stress on outer action, appears superficial. Other explanations, however, make up for the deficiency and reveal that there is more to //sila// than is evident at first glance. The Abhidhamma, for example, equates //sila// with the mental factors of abstinence (//viratiyo//)_right speech, right action, and right livelihood_an equation which makes it clear that what is really being cultivated through the observance of moral precepts is the mind. Thus while the training in //sila// brings the "public" benefit of inhibiting socially detrimental actions, it entails the personal benefit of mental purification, preventing the defilements from dictating to us what lines of conduct we should follow.

The English word "morality" and its derivatives suggest a sense of obligation and constraint quite foreign to the Buddhist conception of //sila//; this connotation probably enters from the theistic background to Western ethics. Buddhism, with its non-theistic framework, grounds its ethics, not on the notion of obedience, but on that of harmony. In fact, the commentaries explain the word //sila// by another word, //samadhana//, meaning "harmony" or "coordination."

The observance of //sila// leads to harmony at several levels_social, psychological, kammic, and contemplative. At the social level the principles of //sila// help to establish harmonious interpersonal relations, welding the mass of differently constituted members of society with their own private interests and goals into a cohesive social order in which conflict, if not utterly eliminated, is

at least reduced. At the psychological level //sila// brings harmony to the mind, protection from the inner split caused by guilt and remorse over moral transgressions. At the kammic level the observance of //sila// ensures harmony with the cosmic law of kamma, hence favourable results in the course of future movement through the round of repeated birth and death. And at the fourth level, the contemplative, //sila// helps establish the preliminary purification of mind to be completed, in a deeper and more thorough way, by the methodical development of serenity and insight.

When briefly defined, the factors of moral training are usually worded negatively, in terms of abstinence. But there is more to //sila// than refraining from what is wrong. Each principle embedded in the precepts, as we will see, actually has two aspects, both essential to the training as a whole. One is abstinence from the unwholesome, the other commitment to the wholesome; the former is called "avoidance" (//varitta//) and the latter "performance" (//caritta//). At the outset of training the Buddha stresses the aspect of avoidance. He does so, not because abstinence from the unwholesome is sufficient in itself, but to establish the steps of practice in proper sequence. The steps are set out in their natural order (more logical than temporal) in the famous dictum of the Dhammapada: "To abstain from all evil, to cultivate the good, and to purify one's mind_this is the teaching of the Buddhas" (v. 183). The other two steps_cultivating the good and purifying the mind_also receive their due, but to ensure their success, a resolve to avoid the unwholesome is a necessity. Without such a resolve the attempt to develop wholesome qualities is bound to issue in a warped and stunted pattern of growth.

The training in moral discipline governs the two principal channels of outer action, speech and body, as well as another area of vital concern_one's way of earning a living. Thus the training contains three factors: right speech, right action, and right livelihood. These we will now examine individually, following the order in which they are set forth in the usual exposition of the path.

Right Speech (samma vaca)

The Buddha divides right speech into four components: abstaining from false speech, abstaining from slanderous speech, abstaining from harsh speech, and abstaining from idle chatter. Because the effects of speech are not as immediately evident as those of bodily action, its importance and potential is easily overlooked. But a little reflection will show that speech and its offshoot, the written word, can have enormous consequences for good or for harm. In fact, whereas for beings such as animals who live at the preverbal level physical action is of dominant concern, for humans immersed in verbal communication speech gains the ascendency. Speech can break lives, create enemies, and start wars, or it can give wisdom, heal divisions, and create peace. This has always been so, yet in the modern age the positive and negative potentials of speech have been vastly multiplied by the tremendous increase in the means, speed, and range of communications. The capacity for verbal expression, oral and written, has often been regarded as the distinguishing mark of the human species. From this we can appreciate the need to make this capacity the means to human excellence rather than, as too often has been the case, the sign of human degradation.

(1) Abstaining from false speech (//musavada veramani//)

> Herein someone avoids false speech and abstains from it. He speaks the truth, is devoted to truth, reliable, worthy of confidence, not a deceiver of people. Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness to tell what he knows, he answers, if he knows nothing: "I know nothing," and if he knows, he answers: "I know"; if he has seen nothing, he answers: "I have seen nothing," and if he has seen, he answers: "I have seen." Thus he never knowingly speaks a lie, either for the sake of his own advantage, or for the sake of another person's advantage, or for the sake of any advantage whatsoever.[1]

This statement of the Buddha discloses both the negative and the positive sides to the precept. The negative side is abstaining from lying, the positive side speaking the truth. The determinative factor behind the transgression is the intention to deceive. If one speaks something false believing it to be true, there is no breach of the precept as the intention to deceive is absent. Though the deceptive intention is common to all cases of false speech, lies can appear in different guises depending on the motivating root, whether greed, hatred, or delusion. Greed as the chief motive results in the lie aimed at gaining some personal advantage for oneself or for those close to oneself_material wealth, position, respect, or admiration. With hatred as the motive, false speech takes the form of the malicious lie, the lie intended to hurt and damage others. When delusion is the principal motive, the result is a less pernicious type of falsehood: the irrational lie, the compulsive lie, the interesting exaggeration, lying for the sake of a joke.

The Buddha's stricture against lying rests upon several reasons. For one thing, lying is disruptive to social cohesion. People can live together in society only in an atmosphere of mutual trust, where they have reason to believe that others will speak the truth; by destroying the grounds for trust and inducing mass suspicion, widespread lying becomes the harbinger signalling the fall from social solidarity to chaos. But lying has other consequences of a deeply personal nature at least equally disastrous. By their very nature lies tend to proliferate. Lying once and finding our word suspect, we feel compelled to lie again to defend our credibility, to paint a consistent picture of events. So the process repeats itself: the lies stretch, multiply, and connect until they lock us into a cage of falsehoods from which it is difficult to escape. The lie is thus a miniature paradigm for the whole process of subjective illusion. In each case the self-assured creator, sucked in by his own deceptions, eventually winds up their victim.

Such considerations probably lie behind the words of counsel the Buddha spoke to his son, the young novice Rahula, soon after the boy was ordained. One day the Buddha came to Rahula, pointed to a bowl with a little bit of water in it, and asked: "Rahula, do you see this

bit of water left in the bowl?" Rahula answered: "Yes, sir." "So little, Rahula, is the spiritual achievement (//sama¤¤a//, lit. 'recluseship') of one who is not afraid to speak a deliberate lie." Then the Buddha threw the water away, put the bowl down, and said: "Do you see, Rahula, how that water has been discarded? In the same way one who tells a deliberate lie discards whatever spiritual achievement he has made." Again he asked: "Do you see how this bowl is now empty? In the same way one who has no shame in speaking lies is empty of spiritual achievement." Then the Buddha turned the bowl upside down and said: "Do you see, Rahula, how this bowl has been turned upside down? In the same way one who tells a deliberate lie turns his spiritual achievements upside down and becomes incapable of progress." Therefore, the Buddha concluded, one should not speak a deliberate lie even in jest.[2]

It is said that in the course of his long training for enlightenment over many lives, a bodhisatta can break all the moral precepts except the pledge to speak the truth. The reason for this is very profound, and reveals that the commitment to truth has a significance transcending the domain of ethics and even mental purification, taking us to the domains of knowledge and being. Truthful speech provides, in the sphere of interpersonal communication, a parallel to wisdom in the sphere of private understanding. The two are respectively the outward and inward modalities of the same commitment to what is real. Wisdom consists in the realization of truth, and truth (//sacca//) is not just a verbal proposition but the nature of things as they are. To realize truth our whole being has to be brought into accord with actuality, with things as they are, which requires that in communications with others we respect things as they are by speaking the truth. Truthful speech establishes a correspondence between our own inner being and the real nature of phenomena, allowing wisdom to rise up and fathom their real nature. Thus, much more than an ethical principle, devotion to truthful speech is a matter of taking our stand on reality rather than illusion, on the truth grasped by wisdom rather than the fantasies woven by desire.

(2) Abstaining from slanderous speech (//pisunaya vacaya veramani//)

He avoids slanderous speech and abstains from it. What he has heard here he does not repeat there, so as to cause dissension there; and what he has heard there he does not repeat here, so as to cause dissension here. Thus he unites those that are divided; and those that are united he encourages. Concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.[3]

Slanderous speech is speech intended to create enmity and division, to alienate one person or group from another. The motive behind such speech is generally aversion, resentment of a rival's success or virtues, the intention to tear down others by verbal denigrations. Other motives may enter the picture as well: the cruel intention of causing hurt to others, the evil desire to win affection for oneself, the perverse delight in seeing friends divided.

Slanderous speech is one of the most serious moral transgressions. The root of hate makes the unwholesome kamma already heavy enough, but since the action usually occurs after deliberation, the negative force becomes even stronger because premeditation adds to its gravity. When the slanderous statement is false, the two wrongs of falsehood and slander combine to produce an extremely powerful unwholesome kamma. The canonical texts record several cases in which the calumny ofan innocent party led to an immediate rebirth in the plane of misery.

The opposite of slander, as the Buddha indicates, is speech that promotes friendship and harmony. Such speech originates from a mind of lovingkindness and sympathy. It wins the trust and affection of others, who feel they can confide in one without fear that their disclosures will be used against them. Beyond the obvious benefits that such speech brings in this present life, it is said that abstaining from slander has as its kammic result the gain of a retinue of friends who can never be turned against one by the slanderous words of others.[4]

(3) Abstaining from harsh speech (//pharusaya vacaya veramani//).

He avoids harsh language and abstains from it. He speaks such

words as are gentle, soothing to the ear, loving, such words as go to the heart, and are courteous, friendly, and agreeable to many.[5]

Harsh speech is speech uttered in anger, intended to cause the hearer pain. Such speech can assume different forms, of which we might mention three. One is //abusive speech//: scolding, reviling, or reproving another angrily with bitter words. A second is //insult//: hurting another by ascribing to him some offensive quality which detracts from his dignity. A third is //sarcasm//: speaking to someone in a way which ostensibly lauds him, but with such a tone or twist of phrasing that the ironic intent becomes clear and causes pain.

The main root of harsh speech is aversion, assuming the form of anger. Since the defilement in this case tends to work impulsively, without deliberation, the transgression is less serious than slander and the kammic consequence generally less severe. Still, harsh speech is an unwholesome action with disagreeable results for oneself and others, both now and in the future, so it has to be restrained. The ideal antidote is patience_learning to tolerate blame and criticism from others, to sympathize with their shortcomings, to respect differences in viewpoint, to endure abuse without feeling compelled to retaliate. The Buddha calls for patience even under the most trying conditions:

Even if, monks, robbers and murderers saw through your limbs and joints, whosoever should give way to anger thereat would not be following my advice. For thus ought you to train yourselves: "Undisturbed shall our mind remain, with heart full of love, and free from any hidden malice; and that person shall we penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred."[6]

(4) Abstaining from idle chatter (//samphappalapa veramani//).

He avoids idle chatter and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks of the Dhamma and the discipline; his speech is like a

> treasure, uttered at the right moment, accompanied by reason, moderate and full of sense.[7]

Idle chatter is pointless talk, speech that lacks purpose or depth. Such speech communicates nothing of value, but only stirs up the defilements in one's own mind and in others. The Buddha advises that idle talk should be curbed and speech restricted as much as possible to matters of genuine importance. In the case of a monk, the typical subject of the passage just quoted, his words should be selective and concerned primarily with the Dhamma. Lay persons will have more need for affectionate small talk with friends and family, polite conversation with acquaintances, and talk in connection with their line of work. But even then they should be mindful not to let the conversation stray into pastures where the restless mind, always eager for something sweet or spicy to feed on, might find the chance to indulge its defiling propensities.

The traditional exegesis of abstaining from idle chatter refers only to avoiding engagement in such talk oneself. But today it might be of value to give this factor a different slant, made imperative by certain developments peculiar to our own time, unknown in the days of the Buddha and the ancient commentators. This is avoiding exposure to the idle chatter constantly bombarding us through the new media of communication created by modern technology. An incredible array of devices_television, radio, newspapers, pulp journals, the cinema_turns out a continuous stream of needless information and distracting entertainment the net effect of which is to leave the mind passive, vacant, and sterile. All these developments, naively accepted as "progress," threaten to blunt our aesthetic and spiritual sensitivities and deafen us to the higher call of the contemplative life. Serious aspirants on the path to liberation have to be extremely discerning in what they allow themselves to be exposed to. They would greatly serve their aspirations by including these sources of amusement and needless information in the category of idle chatter and making an effort to avoid them.

Right Action (samma kammanta)

Right action means refraining from unwholesome deeds that occur with the body as their natural means of expression. The pivotal element in this path factor is the mental factor of abstinence, but because this abstinence applies to actions performed through the body, it is called "right action." The Buddha mentions three components of right action: abstaining from taking life, abstaining from taking what is not given, and abstaining from sexual misconduct. These we will briefly discuss in order.

(1) Abstaining from the taking of life (//panatipata veramani//)

> Herein someone avoids the taking of life and abstains from it. Without stick or sword, conscientious, full of sympathy, he is desirous of the welfare of all sentient beings.[8]

"Abstaining from taking life" has a wider application than simply refraining from killing other human beings. The precept enjoins abstaining from killing any sentient being. A "sentient being" (//pani, satta//) is a living being endowed with mind or consciousness; for practical purposes, this means human beings, animals, and insects. Plants are not considered to be sentient beings; though they exhibit some degree of sensitivity, they lack full-fledged consciousness, the defining attribute of a sentient being.

The "taking of life" that is to be avoided is //intentional// killing, the deliberate destruction of life of a being endowed with consciousness. The principle is grounded in the consideration that all beings love life and fear death, that all seek happiness and are averse to pain. The essential determinant of transgression is the volition to kill, issuing in an action that deprives a being of life. Suicide is also generally regarded as a violation, but not accidental killing as the intention to destroy life is absent. The abstinence may be taken to apply to two kinds of action, the primary and the secondary. The primary is the actual destruction of life; the secondary is deliberately harming or torturing another being without killing it.

While the Buddha's statement on non-injury is quite simple and straightforward, later commentaries give a detailed analysis of the principle. A treatise from Thailand, written by an erudite Thai patriarch, collates a mass of earlier material into an especially thorough treatment, which we shall briefly summarize here.[9] The treatise points out that the taking of life may have varying degrees of moral weight entailing different consequences. The three primary variables governing moral weight are the object, the motive, and the effort. With regard to the object there is a difference in seriousness between killing a human being and killing an animal, the former being kammically heavier since man has a more highly developed moral sense and greater spiritual potential than animals. Among human beings, the degree of kammic weight depends on the qualities of the person killed and his relation to the killer; thus killing a person of superior spiritual qualities or a personal benefactor, such as a parent or a teacher, is an especially grave act.

The motive for killing also influences moral weight. Acts of killing can be driven by greed, hatred, or delusion. Of the three, killing motivated by hatred is the most serious, and the weight increases to the degree that the killing is premeditated. The force of effort involved also contributes, the unwholesome kamma being proportional to the force and the strength of the defilements.

The positive counterpart to abstaining from taking life, as the Buddha indicates, is the development of kindness and compassion for other beings. The disciple not only avoids destroying life; he dwells with a heart full of sympathy, desiring the welfare of all beings. The commitment to non-injury and concern for the welfare of others represent the practical application of the second path factor, right intention, in the form of good will and harmlessness.

(2) Abstaining from taking what is not given (//adinnadana veramani//)

> He avoids taking what is not given and abstains from it; what another person possesses of goods and chattel in the village or

in the wood, that he does not take away with thievish intent.[10]

"Taking what is not given" means appropriating the rightful belongings of others with thievish intent. If one takes something that has no owner, such as unclaimed stones, wood, or even gems extracted from the earth, the act does not count as a violation even though these objects have not been given. But also implied as a transgression, though not expressly stated, is withholding from others what should rightfully be given to them.

Commentaries mention a number of ways in which "taking what is not given" can be committed. Some of the most common may be enumerated:

(1) //stealing//: taking the belongings of others secretly, as in housebreaking, pickpocketing, etc.;

(2) //robbery//: taking what belongs to others openly by force or threats;

(3) //snatching//: suddenly pulling away another's possession before he has time to resist;

(4) //fraudulence//: gaining possession of another's belongings by falsely claiming them as one's own;

(5) //deceitfulness//: using false weights and measures to cheat customers.[11]

The degree of moral weight that attaches to the action is determined by three factors: the value of the object taken; the qualities of the victim of the theft; and the subjective state of the thief. Regarding the first, moral weight is directly proportional to the value of the object. Regarding the second, the weight varies according to the moral qualities of the deprived individual. Regarding the third, acts of theft may be motivated either by greed or hatred. While greed is the most common cause, hatred may also be responsible as when one person deprives another of his belongings not so much because he wants them for himself as because he wants to harm the latter. Between the two,

acts motivated by hatred are kammically heavier than acts motivated by sheer greed.

The positive counterpart to abstaining from stealing is honesty, which implies respect for the belongings of others and for their right to use their belongings as they wish. Another related virtue is contentment, being satisfied with what one has without being inclined to increase one's wealth by unscrupulous means. The most eminent opposite virtue is generosity, giving away one's own wealth and possessions in order to benefit others.

(3) Abstaining from sexual misconduct (//kamesu miccha-cara veramani//)

> He avoids sexual misconduct and abstains from it. He has no intercourse with such persons as are still under the protection of father, mother, brother, sister or relatives, nor with married women, nor with female convicts, nor lastly, with betrothed girls.[12]

The guiding purposes of this precept, from the ethical standpoint, are to protect marital relations from outside disruption and to promote trust and fidelity within the marital union. From the spiritual standpoint it helps curb the expansive tendency of sexual desire and thus is a step in the direction of renunciation, which reaches its consummation in the observance of celibacy (//brahmacariya//) binding on monks and nuns. But for laypeople the precept enjoins abstaining from sexual relations with an illicit partner. The primary transgression is entering into full sexual union, but all other sexual involvements of a less complete kind may be considered secondary infringements.

The main question raised by the precept concerns who is to count as an illicit partner. The Buddha's statement defines the illicit partner from the perspective of the man, but later treatises elaborate the matter for both sexes.[13]

For a man, three kinds of women are considered illicit partners:

(1) A woman who is married to another man. This includes, besides a woman already married to a man, a woman who is not his legal wife but is generally recognized as his consort, who lives with him or is kept by him or is in some way acknowledged as his partner. All these women are illicit partners for men other than their own husbands. This class would also include a woman engaged to another man. But a widow or divorced woman is not out of bounds, provided she is not excluded for other reasons.

(2) A woman still under protection. This is a girl or woman who is under the protection of her mother, father, relatives, or others rightfully entitled to be her guardians. This provision rules out elopements or secret marriages contrary to the wishes of the protecting party.

(3) A woman prohibited by convention. This includes close female relatives forbidden as partners by social tradition, nuns and other women under a vow of celibacy, and those prohibited as partners by the law of the land.

From the standpoint of a woman, two kinds of men are considered illicit partners:

(1) For a married woman any man other than her husband is out of bounds. Thus a married woman violates the precept if she breaks her vow of fidelity to her husband. But a widow or divorcee is free to remarry.

(2) For any woman any man forbidden by convention, such as close relatives and those under a vow of celibacy, is an illicit partner.

Besides these, any case of forced, violent, or coercive sexual union constitutes a transgression. But in such a case the violation falls only on the offender, not on the one compelled to submit.

The positive virtue corresponding to the abstinence is, for laypeople, marital fidelity. Husband and wife should each be faithful

and devoted to the other, content with the relationship, and should not risk a breakup to the union by seeking outside partners. The principle does not, however, confine sexual relations to the marital union. It is flexible enough to allow for variations depending on social convention. The essential purpose, as was said, is to prevent sexual relations which are hurtful to others. When mature independent people, though unmarried, enter into a sexual relationship through free consent, so long as no other person is intentionally harmed, no breach of the training factor is involved.

Ordained monks and nuns, including men and women who have undertaken the eight or ten precepts, are obliged to observe celibacy. They must abstain not only from sexual misconduct, but from all sexual involvements, at least during the period of their vows. The holy life at its highest aims at complete purity in thought, word, and deed, and this requires turning back the tide of sexual desire.

Right Livelihood (samma ajiva).

Right livelihood is concerned with ensuring that one earns one's living in a righteous way. For a lay disciple the Buddha teaches that wealth should be gained in accordance with certain standards. One should acquire it only by legal means, not illegally; one should acquire it peacefully, without coercion or violence; one should acquire it honestly, not by trickery or deceit; and one should acquire it in ways which do not entail harm and suffering for others.[14] The Buddha mentions five specific kinds of livelihood which bring harm to others and are therefore to be avoided: dealing in weapons, in living beings (including raising animals for slaughter as well as slave trade and prostitution), in meat production and butchery, in poisons, and in intoxicants (AN 5:177). He further names several dishonest means of gaining wealth which fall under wrong livelihood: practising deceit, treachery, soothsaying, trickery, and usury (MN 117). Obviously any occupation that requires violation of right speech and right action is a wrong form of livelihood, but other occupations, such as selling weapons or intoxicants, may not violate those factors and yet be wrong

because of their consequences for others.

The Thai treatise discusses the positive aspects of right livelihood under the three convenient headings of rightness regarding actions, rightness regarding persons, and rightness regarding objects.[15] "Rightness regarding actions" means that workers should fulfil their duties diligently and conscientiously, not idling away time, claiming to have worked longer hours than they did, or pocketing the company's goods. "Rightness regarding persons" means that due respect and consideration should be shown to employers, employees, colleagues, and customers. An employer, for example, should assign his workers chores according to their ability, pay them adequately, promote them when they deserve a promotion and give them occasional vacations and bonuses. Colleagues should try to cooperate rather than compete, while merchants should be equitable in their dealings with customers. "Rightness regarding objects" means that in business transactions and sales the articles to be sold should be presented truthfully. There should be no deceptive advertising, misrepresentations of quality or quantity, or dishonest manoeuvers.

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Notes

1. AN 10:176; //Word of the Buddha//, p. 50.
2. MN 61.
3. AN 10:176; //Word of the Buddha//, p. 50.
4. Subcommentary to Digha Nikaya.
5. AN 10:176; //Word of the Buddha//, pp. 50-51.
6. MN 21; //Word of the Buddha//, p. 51.
7. AN 10:176; //Word of the Buddha//, p. 51
8. AN 10:176; //Word of the Buddha//, p. 53.
9. HRH Prince Vajirananavarorasa, //The Five Precepts and the Five Ennoblers// (Bangkok, 1975), pp. 1-9.

10. AN 10:176; //Word of the Buddha//, p. 53.
11. //The Five Precepts and the Five Ennoblers// gives a fuller list, pp. 10-13.
12. AN 10:176; //Word of the Buddha//, p. 53.
13. The following is summarized from //The Five Precepts and the Five Ennoblers//, pp. 16-18.
14. See AN 4:62; AN 5:41; AN 8:54.
15. //The Five Precepts and the Five Ennoblers//, pp. 45-47.

[end]

Chapter V

RIGHT EFFORT

(Samma Vayama)

The purification of conduct established by the prior three factors serves as the basis for the next division of the path, the division of concentration (//samadhikkhandha//). This present phase of practice, which advances from moral restraint to direct mental training, comprises the three factors of right effort, right mindfulness, and right concentration. It gains its name from the goal to which it aspires, the power of sustained concentration, itself required as the support for insight-wisdom. Wisdom is the primary tool for deliverance, but the penetrating vision it yields can only open up when the mind has been composed and collected. Right concentration brings the requisite stillness to the mind by unifying it with undistracted focus on a suitable object. To do so, however, the factor of concentration needs the aid of effort and mindfulness. Right effort provides the energy demanded by the task, right mindfulness the steadying points for awareness.

The commentators illustrate the interdependence of the three factors within the concentration group with a simple simile. Three boys go to a park to play. While walking along they see a tree with flowering tops and decide they want to gather the flowers. But the flowers are beyond the reach even of the tallest boy. Then one friend bends down and offers his back. The tall boy climbs up, but still hesitates to reach for the flowers from fear of falling. So the third boy comes over and offers his shoulder for support. The first boy, standing on the back of the second boy, then leans on the shoulder of the third boy, reaches up, and gathers the flowers.[1]

In this simile the tall boy who picks the flowers represents concentration with its function of unifying the mind. But to unify the mind concentration needs support: the energy provided by right effort, which is like the boy who offers his back. It also requires the stabilizing awareness provided by mindfulness, which is like the boy who offers his shoulder. When right concentration receives this support, then empowered by right effort and balanced by right mindfulness it can draw in the scattered strands of thought and fix the mind firmly on its object.

Energy (//viriya//), the mental factor behind right effort, can appear in either wholesome or unwholesome forms. The same factor fuels desire, aggression, violence, and ambition on the one hand, and generosity, self-discipline, kindness, concentration, and understanding on the other. The exertion involved in right effort is a wholesome form of energy, but it is something more specific, namely, the energy in wholesome states of consciousness directed to liberation from suffering. This last qualifying phrase is especially important. For wholesome energy to become a contributor to the path it has to be guided by right view and right intention, and to work in association with the other path factors. Otherwise, as the energy in ordinary wholesome states of mind, it merely engenders an accumulation of merit that ripens within the round of birth and death; it does not issue in liberation from the round.

Time and again the Buddha has stressed the need for effort, for diligence, exertion, and unflagging perseverance. The reason why effort is so crucial is that each person has to work out his or her own deliverance. The Buddha does what he can by pointing out the path to liberation; the rest involves putting the path into practice, a task that demands energy. This energy is to be applied to the cultivation of the mind, which forms the focus of the entire path. The starting point is the defiled mind, afflicted and deluded; the goal is the liberated mind, purified and illuminated by wisdom. What comes in between is the unremitting effort to transform the defiled mind into the liberated mind. The work of self-cultivation is not easy -- there is no one who can do it for us but ourselves -- but it is not impossible. The Buddha himself and his accomplished disciples provide

the living proof that the task is not beyond our reach. They assure us, too, that anyone who follows the path can accomplish the same goal. But what is needed is effort, the work of practice taken up with the determination: "I shall not give up my efforts until I have attained whatever is attainable by manly perseverance, energy, and endeavour."[2]

The nature of the mental process effects a division of right effort into four "great endeavours":

(1) to prevent the arising of unarisen unwholesome states;

(2) to abandon unwholesome states that have already arisen;

(3) to arouse wholesome states that have not yet arisen;

(4) to maintain and perfect wholesome states already arisen.

The unwholesome states (//akusala dhamma//) are the defilements, and the thoughts, emotions, and intentions derived from them, whether breaking forth into action or remaining confined within. The wholesome states (//kusala dhamma//) are states of mind untainted by defilements, especially those conducing to deliverance. Each of the two kinds of mental states imposes a double task. The unwholesome side requires that the defilements lying dormant be prevented from erupting and that the active defilements already present be expelled. The wholesome side requires that the undeveloped liberating factors first be brought into being, then persistently developed to the point of full maturity. Now we will examine each of these four divisions of right effort, giving special attention to their most fertile field of application, the cultivation of the mind through meditation.

(1) To prevent the arising of unarisen unwholesome states

> Herein the disciple rouses his will to avoid the arising of evil, unwholesome states that have not yet arisen; and he makes effort, stirs up his energy, exerts his mind and strives.[3]

The first side of right effort aims at overcoming unwholesome states, states of mind tainted by defilements. Insofar as they impede concentration the defilements are usually presented in a fivefold set called the "five hindrances" (//pancanivarana//): sensual desire, ill will, dullness and drowsiness, restlessness and worry, and doubt.[4] They receive the name "hindrances" because they block the path to liberation; they grow up and over the mind preventing calm and insight, the primary instruments for progress. The first two hindrances, sensual desire and ill will, are the strongest of the set, the most formidable barriers to meditative growth, representing, respectively, the unwholesome roots of greed and aversion. The other three hindrances, less toxic but still obstructive, are offshoots of delusion, usually in association with other defilements.

//Sensual desire// is interpreted in two ways. Sometimes it is understood in a narrow sense as lust for the "five strands of sense pleasure," i.e. agreeable sights, sounds, smells, tastes, and touches; sometimes a broader interpretation is given, by which the term becomes inclusive of craving in all its modes, whether for sense pleasures, wealth, power, position, fame, or anything else it can settle upon. The second hindrance, //ill will//, is a synonym for aversion. It comprises hatred, anger, resentment, repulsion of every shade, whether directed towards other people, towards oneself, towards objects, or towards situations. The third hindrance, //dullness and drowsiness//, is a compound of two factors linked together by their common feature of mental unwieldiness. One is dullness (//thina//), manifest as mental inertia; the other is drowsiness (//middha//), seen in mental sinking, heaviness of mind, or excessive inclination to sleep. At the opposite extreme is the fourth hindrance, //restlessness and worry//. This too is a compound with its two members linked by their common feature of disquietude. Restlessness (//uddhacca//) is agitation or excitement, which drives the mind from thought to thought with speed and frenzy; worry (//kukkucca//) is remorse over past mistakes and anxiety about their possible undesired consequences. The fifth hindrance, //doubt//, signifies a chronic indecisiveness and lack of resolution: not the probing of critical intelligence, an attitude encouraged by the Buddha, but a persistent inability to commit oneself to the course of spiritual training due to lingering doubts concerning

the Buddha, his doctrine, and his path.

The first effort to be made regarding the hindrances is the effort to prevent the unarisen hindrances from arising; this is also called the endeavour to restrain (//samvarappadhana//). The effort to hold the hindrances in check is imperative both at the start of meditative training and throughout the course of its development. For when the hindrances arise, they disperse attention and darken the quality of awareness, to the detriment of calm and clarity. The hindrances do not come from outside the mind but from within. They appear through the activation of certain tendencies constantly lying dormant in the deep recesses of the mental continuum, awaiting the opportunity to surface.

Generally what sparks the hindrances into activity is the input afforded by sense experience. The physical organism is equipped with five sense faculties each receptive to its own specific kind of data -- the eye to forms, the ear to sounds, the nose to smells, the tongue to tastes, the body to tangibles. Sense objects continuously impinge on the senses, which relay the information they receive to the mind, where it is processed, evaluated, and accorded an appropriate response. But the mind can deal with the impressions it receives in different ways, governed in the first place by the manner in which it attends to them. When the mind adverts to the incoming data carelessly, with unwise consideration (//ayoniso manasikara//), the sense objects tend to stir up unwholesome states. They do this either directly, through their immediate impact, or else indirectly by depositing memory traces which later may swell up as the objects of defiled thoughts, images, and fantasies. As a general rule the defilement that is activated corresponds to the object: attractive objects provoke desire, disagreeable objects provoke ill will, and indeterminate objects provoke the defilements connected with delusion.

Since an uncontrolled response to the sensory input stimulates the latent defilements, what is evidently needed to prevent them from arising is control over the senses. Thus the Buddha teaches, as the discipline for keeping the hindrances in check, an exercise called the restraint of the sense faculties (//indriya-samvara//):

> When he perceives a form with the eye, a sound with the ear, an odour with the nose, a taste with the tongue, an impression with the body, or an object with the mind, he apprehends neither the sign nor the particulars. And he strives to ward off that through which evil and unwholesome states, greed and sorrow, would arise, if he remained with unguarded senses; and he watches over his senses, restrains his senses.[5]

Restraint of the senses does not mean denial of the senses, retreating into a total withdrawal from the sensory world. This is impossible, and even if it could be achieved, the real problem would still not be solved; for the defilements lie in the mind, not in the sense organs or objects. The key to sense control is indicated by the phrase "not apprehending the sign or the particulars." The "sign" (//nimitta//) is the object's general appearance insofar as this appearance is grasped as the basis for defiled thoughts; the "particulars" (//anubyanjana//) are its less conspicuous features. If sense control is lacking, the mind roams recklessly over the sense fields. First it grasps the sign, which sets the defilements into motion, then it explores the particulars, which permits them to multiply and thrive.

To restrain the senses requires that mindfulness and clear understanding be applied to the encounter with the sense fields. Sense consciousness occurs in a series, as a sequence of momentary cognitive acts each having its own special task. The initial stages in the series occur as automatic functions: first the mind adverts to the object, then apprehends it, then admits the percept, examines it, and identifies it. Immediately following the identification a space opens up in which there occurs a free evaluation of the object leading to the choice of a response. When mindfulness is absent the latent defilements, pushing for an opportunity to emerge, will motivate a wrong consideration. One will grasp the sign of the object, explore its details, and thereby give the defilements their opportunity: on account of greed one will become fascinated by an agreeable object, on account of aversion one will be repelled by a disagreeable object. But when one applies mindfulness to the sensory encounter, one nips the cognitive process in the bud before it can evolve into the stages that

stimulate the dormant taints. Mindfulness holds the hindrances in check by keeping the mind at the level of what is sensed. It rivets awareness on the given, preventing the mind from embellishing the datum with ideas born of greed, aversion, and delusion. Then, with this lucent awareness as a guide, the mind can proceed to comprehend the object as it is, without being led astray.

(2) To abandon the arisen unwholesome states

> Herein the disciple rouses his will to overcome the evil, unwholesome states that have already arisen and he makes effort, stirs up his energy, exerts his mind and strives.[6]

Despite the effort at sense control the defilements may still surface. They swell up from the depths of the mental continuum, from the buried strata of past accumulations, to congeal into unwholesome thoughts and emotions. When this happens a new kind of effort becomes necessary, the effort to abandon arisen unwholesome states, called for short the endeavour to abandon (//pahanappadhana//):

> He does not retain any thought of sensual lust, ill will, or harmfulness, or any other evil and unwholesome states that may have arisen; he abandons them, dispels them, destroys them, causes them to disappear.[7]

Just as a skilled physician has different medicines for different ailments, so the Buddha has different antidotes for the different hindrances, some equally applicable to all, some geared to a particular hindrance. In an important discourse the Buddha explains five techniques for expelling distracting thoughts.[8] The first is to expel the defiled thought with a wholesome thought which is its exact opposite, analogous to the way a carpenter might use a new peg to drive out an old one. For each of the five hindrances there is a specific remedy, a line of meditation designed expressly to deflate it and destroy it. This remedy can be applied intermittently, when a hindrance springs up and disrupts meditation on the primary subject; or it can be taken as a primary subject itself, used to counter a

defilement repeatedly seen to be a persistent obstacle to one's practice. But for the antidote to become effective in the first role, as a temporary expedient required by the upsurge of a hindrance, it is best to gain some familiarity with it by making it a primary object, at least for short periods.

For desire a remedy of general application is the meditation on impermanence, which knocks away the underlying prop of clinging, the implicit assumption that the objects clung to are stable and durable. For desire in the specific form of sensual lust the most potent antidote is the contemplation of the unattractive nature of the body, to be dealt with at greater length in the next chapter. Ill will meets its proper remedy in the meditation on lovingkindness (//metta//), which banishes all traces of hatred and anger through the methodical radiation of the altruistic wish that all beings be well and happy. The dispelling of dullness and drowsiness calls for a special effort to arouse energy, for which several methods are suggested: the visualization of a brilliant ball of light, getting up and doing a period of brisk walking meditation, reflection on death, or simply making a firm determination to continue striving. Restlessness and worry are most effectively countered by turning the mind to a simple object that tends to calm it down; the method usually recommended is mindfulness of breathing, attention to the in-and-out flow of the breath. In the case of doubt the special remedy is investigation: to make inquiries, ask questions, and study the teachings until the obscure points become clear.[9]

Whereas this first of the five methods for expelling the hindrances involves a one-to-one alignment between a hindrance and its remedy, the other four utilize general approaches. The second marshals the forces of shame (//hiri//) and moral dread (//ottappa//) to abandon the unwanted thought: one reflects on the thought as vile and ignoble or considers its undesirable consequences until an inner revulsion sets in which drives the thought away. The third method involves a deliberate diversion of attention. When an unwholesome thought arises and clamours to be noticed, instead of indulging it one simply shuts it out by redirecting one's attention elsewhere, as if closing one's eyes or looking away to avoid an unpleasant sight. The fourth method

uses the opposite approach. Instead of turning away from the unwanted thought, one confronts it directly as an object, scrutinizes its features, and investigates its source. When this is done the thought quiets down and eventually disappears. For an unwholesome thought is like a thief: it only creates trouble when its operation is concealed, but put under observation it becomes tame. The fifth method, to be used only as a last resort, is suppression -- vigorously restraining the unwholesome thought with the power of the will in the way a strong man might throw a weaker man to the ground and keep him pinned there with his weight.

By applying these five methods with skill and discretion, the Buddha says, one becomes a master of all the pathways of thought. One is no longer the subject of the mind but its master. Whatever thought one wants to think, that one will think. Whatever thought one does not want to think, that one will not think. Even if unwholesome thoughts occasionally arise, one can dispel them immediately, just as quickly as a red-hot pan will turn to steam a few chance drops of water.

(3) To arouse unarisen wholesome states

> Herein the disciple rouses his will to arouse wholesome states that have not yet arisen; and he makes effort, stirs up his energy, exerts his mind and strives.[10]

Simultaneously with the removal of defilements, right effort also imposes the task of cultivating wholesome states of mind. This involves two divisions: the arousing of wholesome states not yet arisen and the maturation of wholesome states already arisen.

The first of the two divisions is also known as the endeavour to develop (//bhavanappadhana//). Though the wholesome states to be developed can be grouped in various ways -- serenity and insight, the four foundations of mindfulness, the eight factors of the path, etc. -- the Buddha lays special stress on a set called the seven factors of enlightenment (//satta bojjhanga//): mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and

equanimity.

Thus he develops the factors of enlightenment, based on solitude, on detachment, on cessation, and ending in deliverance, namely: the enlightenment factors of mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity.[11]

The seven states are grouped together as "enlightenment factors" both because they lead to enlightenment and because they constitute enlightenment. In the preliminary stages of the path they prepare the way for the great realization; in the end they remain as its components. The experience of enlightenment, perfect and complete understanding, is just these seven components working in unison to break all shackles and bring final release from sorrow.

The way to enlightenment starts with //mindfulness//. Mindfulness clears the ground for insight into the nature of things by bringing to light phenomena in the now, the present moment, stripped of all subjective commentary, interpretations, and projections. Then, when mindfulness has brought the bare phenomena into focus, the factor of //investigation// steps in to search out their characteristics, conditions, and consequences. Whereas mindfulness is basically receptive, investigation is an active factor which unflinchingly probes, analyzes, and dissects phenomena to uncover their fundamental structures.

The work of investigation requires //energy//, the third factor of enlightenment, which mounts in three stages. The first, inceptive energy, shakes off lethargy and arouses initial enthusiasm. As the work of contemplation advances, energy gathers momentum and enters the second stage, perseverance, wherein it propels the practice without slackening. Finally, at the peak, energy reaches the third stage, invincibility, where it drives contemplation forward leaving the hindrances powerless to stop it.

As energy increases, the fourth factor of enlightenment is quickened. This is //rapture//, a pleasurable interest in the object. Rapture gradually builds up, ascending to ecstatic heights: waves of bliss run

through the body, the mind glows with joy, fervour and confidence intensify. But these experiences, as encouraging as they are, still contain a flaw: they create an excitation verging on restlessness. With further practice, however, rapture subsides and a tone of quietness sets in signalling the rise of the fifth factor, //tranquillity//. Rapture remains present, but it is now subdued, and the work of contemplation proceeds with self-possessed serenity.

Tranquillity brings to ripeness //concentration//, the sixth factor, one-pointed unification of mind. Then, with the deepening of concentration, the last enlightenment factor comes into dominance. This is //equanimity//, inward poise and balance free from the two defects of excitement and inertia. When inertia prevails, energy must be aroused; when excitement prevails, it is necessary to exercise restraint. But when both defects have been vanquished the practice can unfold evenly without need for concern. The mind of equanimity is compared to the driver of a chariot when the horses are moving at a steady pace: he neither has to urge them forward nor to hold them back, but can just sit comfortably and watch the scenery go by. Equanimity has the same "on-looking" quality. When the other factors are balanced the mind remains poised watching the play of phenomena.

(4) To maintain arisen wholesome states

> Herein the disciple rouses his will to maintain the wholesome things that have already arisen, and not to allow them to disappear, but to bring them to growth, to maturity, and to the full perfection of development; and he makes effort, stirs up his energy, exerts his mind and strives.[12]

This last of the four right efforts aims at maintaining the arisen wholesome factors and bringing them to maturity. Called the "endeavour to maintain" (//anurakkhanappadhana//), it is explained as the effort to "keep firmly in the mind a favourable object of concentration that has arisen."[13] The work of guarding the object causes the seven enlightenment factors to gain stability and gradually increase in strength until they issue in the liberating realization. This marks

the culmination of right effort, the goal in which the countless individual acts of exertion finally reach fulfilment.

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Notes

1. Papancasudani (Commentary to Majjhima Nikaya).
2. MN 70; //Word of the Buddha//, pp. 59-60.
3. AN 4:13; //Word of the Buddha//, p. 57.
4. Kamacchanda, byapada, thina-middha, uddhacca-kukkucca, vicikiccha.
5. AN 4:14; //Word of the Buddha//, p. 57.
6. AN 4:13; //Word of the Buddha//, p. 58.
7. AN 4:14; //Word of the Buddha//, p. 58.
8. MN 20; //Word of the Buddha//, p. 58.
9. For a full treatment of the methods for dealing with the hindrances individually, consult the commentary to the Satipatthana Sutta (DN 22, MN 10). A translation of the relevant passages, with further extracts from the subcommentary, can be found in Soma Thera, The Way of Mindfulness, pp. 116-26.
10. AN 4:13; //Word of the Buddha//, pp. 58-59.
11. AN 4:14; //Word of the Buddha//, p.59. The Pali names for the seven are: //satisambojjhanga//, //dhammavicayasambojjhanga//, //viriyasambojjhanga//, //pitisambojjhanga//, //passaddhisambojjhanga//, //samadhisambojjhanga//, //upekkhasambojjhanga//.
12. AN 4:13; //Word of the Buddha//, p. 59.
13. AN 4:14; //Word of the Buddha//, p. 59.

[end]

Chapter VI

RIGHT MINDFULNESS

(Samma Sati)

The Buddha says that the Dhamma, the ultimate truth of things, is directly visible, timeless, calling out to be approached and seen. He says further that it is always available to us, and that the place where it is to be realized is within oneself.[1] The ultimate truth, the Dhamma, is not something mysterious and remote, but the truth of our own experience. It can be reached only by understanding our experience, by penetrating it right through to its foundations. This truth, in order to become liberating truth, has to be known directly. It is not enough merely to accept it on faith, to believe it on the authority of books or a teacher, or to think it out through deductions and inferences. It has to be known by insight, grasped and absorbed by a kind of knowing which is also an immediate seeing.

What brings the field of experience into focus and makes it accessible to insight is a mental faculty called in Pali //sati//, usually translated as "mindfulness." Mindfulness is presence of mind, attentiveness or awareness. Yet the kind of awareness involved in mindfulness differs profoundly from the kind of awareness at work in our usual mode of consciousness. All consciousness involves awareness in the sense of a knowing or experiencing of an object. But with the practice of mindfulness awareness is applied at a special pitch. The mind is deliberately kept at the level of //bare attention//, a detached observation of what is happening within us and around us in the present moment. In the practice of right mindfulness the mind is trained to remain in the present, open, quiet, and alert, contemplating the present event. All judgements and interpretations have to be suspended, or if they occur, just registered and dropped.

The task is simply to note whatever comes up just as it is occurring, riding the changes of events in the way a surfer rides the waves on the sea. The whole process is a way of coming back into the present, of standing in the here and now without slipping away, without getting swept away by the tides of distracting thoughts.

It might be assumed that we are always aware of the present, but this is a mirage. Only seldom do we become aware of the present in the precise way required by the practice of mindfulness. In ordinary consciousness the mind begins a cognitive process with some impression given in the present, but it does not stay with it. Instead it uses the immediate impression as a springboard for building blocks of mental constructs which remove it from the sheer facticity of the datum. The cognitive process is generally interpretative. The mind perceives its object free from conceptualization only briefly. Then, immediately after grasping the initial impression, it launches on a course of ideation by which it seeks to interpret the object to itself, to make it intelligible in terms of its own categories and assumptions. To bring this about the mind posits concepts, joins the concepts into constructs -- sets of mutually corroborative concepts -- then weaves the constructs together into complex interpretative schemes. In the end the original direct experience has been overrun by ideation and the presented object appears only dimly through dense layers of ideas and views, like the moon through a layer of clouds.

The Buddha calls this process of mental construction //papanca//, "elaboration," "embellishment," or "conceptual proliferation." The elaborations block out the presentational immediacy of phenomena; they let us know the object only "at a distance," not as it really is. But the elaborations do not only screen cognition; they also serve as a basis for projections. The deluded mind, cloaked in ignorance, projects its own internal constructs outwardly, ascribing them to the object as if they really belonged to it. As a result, what we know as the final object of cognition, what we use as the basis for our values, plans, and actions, is a patchwork product, not the original article. To be sure, the product is not wholly illusion, not sheer fantasy. It takes whatis given in immediate experience as its groundwork and raw material, but along with this it includes something

else: the embellishments fabricated by the mind.

The springs for this process of fabrication, hidden from view, are the latent defilements. The defilements create the embellishments, project them outwardly, and use them as hooks for coming to the surface, where they cause further distortion. To correct the erroneous notions is the task of wisdom, but for wisdom to discharge its work effectively, it needs direct access to the object as it is in itself, uncluttered by the conceptual elaborations. The task of right mindfulness is to clear up the cognitive field. Mindfulness brings to light experience in its pure immediacy. It reveals the object as it is before it has been plastered over with conceptual paint, overlaid with interpretations. To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these "doings" of ours are modes of interference, ways the mind manipulates experience and tries to establish its dominance. Mindfulness undoes the knots and tangles of these "doings" by simply noting. It does nothing but note, watching each occasion of experience as it arises, stands, and passes away. In the watching there is no room for clinging, no compulsion to saddle things with our desires. There is only a sustained contemplation of experience in its bare immediacy, carefully and precisely and persistently.

Mindfulness exercises a powerful grounding function. It anchors the mind securely in the present, so it does not float away into the past and future with their memories, regrets, fears, and hopes. The mind without mindfulness is sometimes compared to a pumpkin, the mind established in mindfulness to a stone.[2] A pumpkin placed on the surface of a pond soon floats away and always remains on the water's surface. But a stone does not float away; it stays where it is put and at once sinks into the water until it reaches bottom. Similarly, when mindfulness is strong, the mind stays with its object and penetrates its characteristics deeply. It does not wander and merely skim the surface as the mind destitute of mindfulness does.

Mindfulness facilitates the achievement of both serenity and insight. It can lead to either deep concentration or wisdom, depending

on the mode in which it is applied. Merely a slight shift in the mode of application can spell the difference between the course the contemplative process takes, whether it descends to deeper levels of inner calm culminating in the stages of absorption, the //jhanas//, or whether instead it strips away the veils of delusion to arrive at penetrating insight. To lead to the stages of serenity the primary chore of mindfulness is to keep the mind on the object, free from straying. Mindfulness serves as the guard charged with the responsibility of making sure that the mind does not slip away from the object to lose itself in random undirected thoughts. It also keeps watch over the factors stirring in the mind, catching the hindrances beneath their camouflages and expelling them before they can cause harm. To lead to insight and the realizations of wisdom, mindfulness is exercised in a more differentiated manner. Its task, in this phase of practice, is to observe, to note, to discern phenomena with utmost precision until their fundamental characteristics are brought to light.

Right mindfulness is cultivated through a practice called "the four foundations of mindfulness" (//cattaro satipatthana//), the mindful contemplation of four objective spheres: the body, feelings, states of mind, and phenomena.[3] As the Buddha explains:

> And what, monks, is right mindfulness? Herein, a monk dwells contemplating the body in the body, ardent, clearly comprehending and mindful, having put away covetousness and grief concerning the world. He dwells contemplating feelings in feelings ... states of mind in states of mind ... phenomena in phenomena, ardent, clearly comprehending and mindful, having put away covetousness and grief concerning the world.[4]

The Buddha says that the four foundations of mindfulness form "the only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of Nibbana."[5] They are called "the only way" (//ekayano maggo//), not for the purpose of setting forth a narrow dogmatism, but to indicate that the attainment of liberation can only issue from the penetrating contemplation of the

field of experience undertaken in the practice of right mindfulness.

Of the four applications of mindfulness, the contemplation of the body is concerned with the material side of existence; the other three are concerned principally (though not solely) with the mental side. The completion of the practice requires all four contemplations. Though no fixed order is laid down in which they are to be taken up, the body is generally taken first as the basic sphere of contemplation; the others come into view later, when mindfulness has gained in strength and clarity. Limitations of space do not allow for a complete explanation of all four foundations. Here we have to settle for a brief synopsis.

(1) Contemplation of the Body (kayanupassana)

The Buddha begins his exposition of the body with contemplation of the mindfulness of breathing (//anapanasati//). Though not required as a starting point for meditation, in actual practice mindfulness of breathing usually serves as the "root meditation subject" (//mulakammatthana//), the foundation for the entire course of contemplation. It would be a mistake, however, to consider this subject merely an exercise for neophytes. By itself mindfulness of breathing can lead to all the stages of the path culminating in full awakening. In fact it was this meditation subject that the Buddha used on the night of his own enlightenment. He also reverted to it throughout the years during his solitary retreats, and constantly recommended it to the monks, praising it as "peaceful and sublime, an unadulterated blissful abiding, which banishes at once and stills evil unwholesome thoughts as soon as they arise" (MN 118).

Mindfulness of breathing can function so effectively as a subject of meditation because it works with a process that is always available to us, the process of respiration. What it does to turn this process into a basis for meditation is simply to bring it into the range of awareness by making the breath an object of observation. The meditation requires no special intellectual sophistication, only

awareness of the breath. One merely breathes naturally through the nostrils keeping the breath in mind at the contact point around the nostrils or upper lip, where the sensation of breath can be felt as the air moves in and out. There should be no attempt to control the breath or to force it into predetermined rhythms, only a mindful contemplation of the natural process of breathing in and out. The awareness of breath cuts through the complexities of discursive thinking, rescues us from pointless wandering in the labyrinth of vain imaginings, and grounds us solidly in the present. For whenever we become aware of breathing, really aware of it, we can be aware of it only in the present, never in the past or the future.

The Buddha's exposition of mindfulness of breathing involves four basic steps. The first two (which are not necessarily sequential) require that a long inhalation or exhalation be noted as it occurs, and that a short inhalation or exhalation be noted as it occurs. One simply observes the breath moving in and out, observing it as closely as possible, noting whether the breath is long or short. As mindfulness grows sharper, the breath can be followed through the entire course of its movement, from the beginning of an inhalation through its intermediary stages to its end, then from the beginning of an exhalation through its intermediary stages to its end. This third step is called "clearly perceiving the entire (breath) body." The fourth step, "calming the bodily function," involves a progressive quieting down of the breath and its associated bodily functions until they become extremely fine and subtle. Beyond these four basic steps lie more advanced practices which direct mindfulness of breathing towards deep concentration and insight.[6]

Another practice in the contemplation of the body, which extends meditation outwards from the confines of a single fixed position, is mindfulness of the postures. The body can assume four basic postures -- walking, standing, sitting, and lying down -- and a variety of other positions marking the change from one posture to another. Mindfulness of the postures focuses full attention on the body in whatever position it assumes: when walking one is aware of walking, when standing one is aware of standing, when sitting one is aware of sitting, when lying down one is aware of lying down, when changing

postures one is aware of changing postures. The contemplation of the postures illuminates the impersonal nature of the body. It reveals that the body is not a self or the belonging of a self, but merely a configuration of living matter subject to the directing influence of volition.

The next exercise carries the extension of mindfulness a step further. This exercise, called "mindfulness and clear comprehension" (//satisampajanna//), adds to the bare awareness an element of understanding. When performing any action, one performs it with full awareness or clear comprehension. Going and coming, looking ahead and looking aside, bending and stretching, dressing, eating, drinking, urinating, defecating, falling asleep, waking up, speaking, remaining silent -- all become occasions for the progress of meditation when done with clear comprehension. In the commentaries clear comprehension is explained as fourfold: (1) understanding the purpose of the action, i.e. recognizing its aim and determining whether that aim accords with the Dhamma; (2) understanding suitability, i.e. knowing the most efficient means to achieve one's aim; (3) understanding the range of meditation, i.e. keeping the mind constantly in a meditative frame even when engaged in action; and (4) understanding without delusion, i.e. seeing the action as an impersonal process devoid of a controlling ego-entity.[7] This last aspect will be explored more thoroughly in the last chapter, on the development of wisdom.

The next two sections on mindfulness of the body present analytical contemplations intended to expose the body's real nature. One of these is the meditation on the body's unattractiveness, already touched on in connection with right effort; the other, the analysis of the body into the four primary elements. The first, the meditation on unattractiveness,[8] is designed to counter infatuation with the body, especially in its form of sexual desire. The Buddha teaches that the sexual drive is a manifestation of craving, thus a cause of //dukkha// that has to be reduced and extricated as a precondition for bringing //dukkha// to an end. The meditation aims at weakening sexual desire by depriving the sexual urge of its cognitive underpinning, the perception of the body as sensually alluring. Sensual desire rises and falls together with this perception. It springs up because we view the

body as attractive; it declines when this perception of beauty is removed. The perception of bodily attractiveness in turn lasts only so long as the body is looked at superficially, grasped in terms of selected impressions. To counter that perception we have to refuse to stop with these impressions but proceed to inspect the body at a deeper level, with a probing scrutiny grounded in dispassion.

Precisely this is what is undertaken in the meditation on unattractiveness, which turns back the tide of sensuality by pulling away its perceptual prop. The meditation takes one's own body as object, since for a neophyte to start off with the body of another, especially a member of the opposite sex, might fail to accomplish the desired result. Using visualization as an aid, one mentally dissects the body into its components and investigates them one by one, bringing their repulsive nature to light. The texts mention thirty-two parts: head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, stomach contents, excrement, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, snot, spittle, sinovial fluid, and urine. The repulsiveness of the parts implies the same for the whole: the body seen closeup is truly unattractive, its beautiful appearance a mirage. But the aim of this meditation must not be misapprehended. The aim is not to produce aversion and disgust but detachment, to extinguish the fire of lust by removing its fuel.[9]

The other analytical contemplation deals with the body in a different way. This meditation, called the analysis into elements (//dhatuvavatthana//), sets out to counter our innate tendency to identify with the body by exposing the body's essentially impersonal nature. The means it employs, as its name indicates, is the mental dissection of the body into the four primary elements, referred to by the archaic names earth, water, fire, and air, but actually signifying the four principal behavioural modes of matter: solidity, fluidity, heat, and oscillation. The solid element is seen most clearly in the body's solid parts -- the organs, tissues, and bones; the fluid element, in the bodily fluids; the heat element, in the body's temperature; the oscillation element, in the respiratory process. The break with the identification of the body as "I" or "my self" is

effected by a widening of perspective after the elements have come into view. Having analyzed the body into the elements, one then considers that all four elements, the chief aspects of bodily existence, are essentially identical with the chief aspects of external matter, with which the body is in constant interchange. When one vividly realizes this through prolonged meditation, one ceases to identify with the body, ceases to cling to it. One sees that the body is nothing more than a particular configuration of changing material processes which support a stream of changing mental processes. There is nothing here that can be considered a truly existent self, nothing that can provide a substantial basis for the sense of personal identity.[10]

The last exercise in mindfulness of the body is a series of "cemetery meditations," contemplations of the body's disintegration after death, which may be performed either imaginatively, with the aid of pictures, or through direct confrontation with a corpse. By any of these means one obtains a clear mental image of a decomposing body, then applies the process to one's own body, considering: "This body, now so full of life, has the same nature and is subject to the same fate. It cannot escape death, cannot escape disintegration, but must eventually die and decompose." Again, the purpose of this meditation should not be misunderstood. The aim is not to indulge in a morbid fascination with death and corpses, but to sunder our egoistic clinging to existence with a contemplation sufficiently powerful to break its hold. The clinging to existence subsists through the implicit assumption of permanence. In the sight of a corpse we meet the teacher who proclaims unambiguously: "Everything formed is impermanent."

(2) Contemplation of Feeling (vedananupassana)

The next foundation of mindfulness is feeling (//vedana//). The word "feeling" is used here, not in the sense of emotion (a complex phenomenon best subsumed under the third and fourth foundations of mindfulness), but in the narrower sense of the affective tone or "hedonic quality" of experience. This may be of three kinds, yielding

three principal types of feeling: pleasant feeling, painful feeling, and neutral feeling. The Buddha teaches that feeling is an inseparable concomitant of consciousness, since every act of knowing is coloured by some affective tone. Thus feeling is present at every moment of experience; it may be strong or weak, clear or indistinct, but some feeling must accompany the cognition.

Feeling arises in dependence on a mental event called "contact" (//phassa//). Contact marks the "coming together" of consciousness with the object via a sense faculty; it is the factor by virtue of which consciousness "touches" the object presenting itself to the mind through the sense organ. Thus there are six kinds of contact distinguished by the six sense faculties -- eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, and mind-contact -- and six kinds of feeling distinguished by the contact from which they spring.

Feeling acquires special importance as an object of contemplation because it is feeling that usually triggers the latent defilements into activity. The feelings may not be clearly registered, but in subtle ways they nourish and sustain the dispositions to unwholesome states. Thus when a pleasant feeling arises, we fall under the influence of the defilement greed and cling to it. When a painful feeling occurs, we respond with displeasure, hate, and fear, which are aspects of aversion. And when a neutral feeling occurs, we generally do not notice it, or let it lull us into a false sense of security -- states of mind governed by delusion. From this it can be seen that each of the root defilements is conditioned by a particular kind of feeling: greed by pleasant feeling, aversion by painful feeling, delusion by neutral feeling.

But the link between feelings and the defilements is not a necessary one. Pleasure does not always have to lead to greed, pain to aversion, neutral feeling to delusion. The tie between them can be snapped, and one essential means for snapping it is mindfulness. Feeling will stir up a defilement only when it is not noticed, when it is indulged rather than observed. By turning it into an object of observation, mindfulness defuses the feeling so that it cannot provoke an

unwholesome response. Then, instead of relating to the feeling by way of habit through attachment, repulsion, or apathy, we relate by way of contemplation, using the feeling as a springboard for understanding the nature of experience.

In the early stages the contemplation of feeling involves attending to the arisen feelings, noting their distinctive qualities: pleasant, painful, neutral. The feeling is noted without identifying with it, without taking it to be "I" or "mine" or something happening "to me." Awareness is kept at the level of bare attention: one watches each feeling that arises, seeing it as merely a feeling, a bare mental event shorn of all subjective references, all pointers to an ego. The task is simply to note the feeling's quality, its tone of pleasure, pain, or neutrality.

But as practice advances, as one goes on noting each feeling, letting it go and noting the next, the focus of attention shifts from the qualities of feelings to the process of feeling itself. The process reveals a ceaseless flux of feelings arising and dissolving, succeeding one another without a halt. Within the process there is nothing lasting. Feeling itself is only a stream of events, occasions of feeling flashing into being moment by moment, dissolving as soon as they arise. Thus begins the insight into impermanence, which, as it evolves, overturns the three unwholesome roots. There is no greed for pleasant feelings, no aversion for painful feelings, no delusion over neutral feelings. All are seen as merely fleeting and substanceless events devoid of any true enjoyment or basis for involvement.

(3) Contemplation of the State of Mind (cittanupassana)

With this foundation of mindfulness we turn from a particular mental factor, feeling, to the general state of mind to which that factor belongs. To understand what is entailed by this contemplation it is helpful to look at the Buddhist conception of the mind. Usually we think of the mind as an enduring faculty remaining identical with itself through the succession of experiences. Though experience

changes, the mind which undergoes the changing experience seems to remain the same, perhaps modified in certain ways but still retaining its identity. However, in the Buddha's teaching the notion of a permanent mental organ is rejected. The mind is regarded, not as a lasting subject of thought, feeling, and volition, but as a sequence of momentary mental acts, each distinct and discrete, their connections with one another causal rather than substantial.

A single act of consciousness is called a //citta//, which we shall render "a state of mind." Each citta consists of many components, the chief of which is consciousness itself, the basic experiencing of the object; consciousness is also called //citta//, the name for the whole being given to its principal part. Along with consciousness every citta contains a set of concomitants called //cetasikas//, mental factors. These include feeling, perception, volition, the emotions, etc.; in short, all the mental functions except the primary knowing of the object, which is citta or consciousness.

Since consciousness in itself is just a bare experiencing of an object, it cannot be differentiated through its own nature but only by way of its associated factors, the cetasikas. The cetasikas colour the citta and give it its distinctive character; thus when we want to pinpoint the citta as an object of contemplation, we have to do so by using the cetasikas as indicators. In his exposition of the contemplation of the state of mind, the Buddha mentions, by reference to cetasikas, sixteen kinds of citta to be noted: the mind with lust, the mind without lust, the mind with aversion, the mind without aversion, the mind with delusion, the mind without delusion, the cramped mind, the scattered mind, the developed mind, the undeveloped mind, the surpassable mind, the unsurpassable mind, the concentrated mind, the unconcentrated mind, the freed mind, the unfreed mind. For practical purposes it is sufficient at the start to focus solely on the first six states, noting whether the mind is associated with any of the unwholesome roots or free from them. When a particular citta is present, it is contemplated merely as a citta, a state of mind. It is not identified with as "I" or "mine," not taken as a self or as something belonging to a self. Whether it is a pure state of mind or a defiled state, a lofty state or a low one, there should be no elation

or dejection, only a clear recognition of the state. The state is simply noted, then allowed to pass without clinging to the desired ones or resenting the undesired ones.

As contemplation deepens, the contents of the mind become increasingly rarefied. Irrelevant flights of thought, imagination, and emotion subside, mindfulness becomes clearer, the mind remains intently aware, watching its own process of becoming. At times there might appear to be a persisting observer behind the process, but with continued practice even this apparent observer disappears. The mind itself -- the seemingly solid, stable mind -- dissolves into a stream of cittas flashing in and out of being moment by moment, coming from nowhere and going nowhere, yet continuing in sequence without pause.

(4) Contemplation of Phenomena (dhammanupassana)

In the context of the fourth foundation of mindfulness, the multivalent word //dhamma// (here intended in the plural) has two interconnected meanings, as the account in the sutta shows. One meaning is //cetasikas//, the mental factors, which are now attended to in their own right apart from their role as colouring the state of mind, as was done in the previous contemplation. The other meaning is the elements of actuality, the ultimate constituents of experience as structured in the Buddha's teaching.To convey both senses we render //dhamma// as "phenomena," for lack of a better alternative. But when we do so this should not be taken to imply the existence of some //noumenon// or substance behind the phenomena.The point of the Buddha's teaching of //anatta//, egolessness, is that the basic constituents of actuality are bare phenomena (//suddha-dhamma//) occurring without any noumenal support.

The sutta section on the contemplation of phenomena is divided into five sub-sections, each devoted to a different set of phenomena: the five hindrances, the five aggregates, the six inner and outer sense bases, the seven factors of enlightenment, and the Four Noble Truths. Among these, the five hindrances and the seven enlightenment factors

are //dhamma// in the narrower sense of mental factors, the others are //dhamma// in the broader sense of constituents of actuality. (In the third section, however, on the sense bases, there is a reference to the fetters that arise through the senses; these can also be included among the mental factors.) In the present chapter we shall deal briefly only with the two groups that may be regarded as //dhamma// in the sense of mental factors. We already touched on both of these in relation to right effort (Chapter V); now we shall consider them in specific connection with the practice of right mindfulness. We shall discuss the other types of //dhamma// -- the five aggregates and the six senses -- in the final chapter, in relation to the development of wisdom.

The five hindrances and seven factors of enlightenment require special attention because they are the principal impediments and aids to liberation. The hindrances -- sensual desire, ill will, dullness and drowsiness, restlessness and worry, and doubt -- generally become manifest in an early stage of practice, soon after the initial expectations and gross disturbances subside and the subtle tendencies find the opportunity to surface. Whenever one of the hindrances crops up, its presence should be noted; then, when it fades away, a note should be made of its disappearance. To ensure that the hindrances are kept under control an element of comprehension is needed: we have to understand how the hindrances arise, how they can be removed, and how they can be prevented from arising in the future.[11]

A similar mode of contemplation is to be applied to the seven factors of enlightenment: mindfulness, investigation, energy, rapture, tranquillity, concentration, and equanimity. When any one of these factors arises, its presence should be noted. Then, after noting its presence, one has to investigate to discover how it arises and how it can be matured.[12] When they first spring up, the enlightenment factors are weak, but with consistent cultivation they accumulate strength. Mindfulness initiates the contemplative process. When it becomes well-established, it arouses investigation, the probing quality of intelligence. Investigation in turn calls forth energy, energy gives rise to rapture, rapture leads to tranquillity, tranquillity to one-pointed concentration, and concentration to

equanimity. Thus the whole evolving course of practice leading to enlightenment begins with mindfulness, which remains throughout as the regulating power ensuring that the mind is clear, cognizant, and balanced.

* * *

Notes

1. //Dhammo sanditthiko akaliko ehipassiko opanayiko paccattam veditabbo vinnuhi//. (M. 7, etc.)
2. Commentary to Vism. See Vism. XIV, n. 64.
3. Sometimes the word //satipatthana// is translated "foundation of mindfulness," with emphasis on the objective side, sometimes "application of mindfulness," with emphasis on the subjective side. Both explanations are allowed by the texts and commentaries.
4. DN 22; //Word of the Buddha//, p. 61.
5. Ibid. //Word of the Buddha//, p. 61.
6. For details, see Vism. VIII, 145-244.
7. See Soma Thera, //The Way of Mindfulness//, pp. 58-97.
8. //Asubha-bhavana//. The same subject is also called the perception of repulsiveness (//patikkulasanna//) and mindfulness concerning the body (//kayagata sati//).
9. For details, see Vism. VIII, 42-144.
10. For details, see Vism. XI, 27-117.
11. For a full account, see Soma Thera, //The Way of Mindfulness//, pp. 116-127.
12. Ibid., pp. 131-146.

[end]

Chapter VII

RIGHT CONCENTRATION

(Samma Samadhi)

The eighth factor of the path is right concentration, in Pali //samma samadhi//. Concentration represents an intensification of a mental factor present in every state of consciousness. This factor, one-pointedness of mind (//citt'ekaggata//), has the function of unifying the other mental factors in the task of cognition. It is the factor responsible for the individuating aspect of consciousness, ensuring that every citta or act of mind remains centred on its object. At any given moment the mind must be cognizant of something -- a sight, a sound, a smell, a taste, a touch, or a mental object. The factor of one-pointedness unifies the mind and its other concomitants in the task of cognizing the object, while it simultaneously exercises the function of centring all the constituents of the cognitive act on the object. One-pointedness of mind explains the fact that in any act of consciousness there is a central point of focus, towards which the entire objective datum points from its outer peripheries to its inner nucleus.

However, //samadhi// is only a particular kind of one-pointedness; it is not equivalent to one-pointedness in its entirety. A gourmet sitting down to a meal, an assassin about to slay his victim, a soldier on the battlefield -- these all act with a concentrated mind, but their concentration cannot be characterized as //samadhi//. //Samadhi// is exclusively wholesome one-pointedness, the concentration in a wholesome state of mind. Even then its range is still narrower: it does not signify every form of wholesome concentration, but only the intensified concentration that results from a deliberate attempt to raise the mind to a higher, more purified

level of awareness.

The commentaries define //samadhi// as the centring of the mind and mental factors rightly and evenly on an object. //Samadhi//, as wholesome concentration, collects together the ordinarily dispersed and dissipated stream of mental states to induce an inner unification. The two salient features of a concentrated mind are unbroken attentiveness to an object and the consequent tranquillity of the mental functions, qualities which distinguish it from the unconcentrated mind. The mind untrained in concentration moves in a scattered manner which the Buddha compares to the flapping about of a fish taken from the water and thrown onto dry land. It cannot stay fixed but rushes from idea to idea, from thought to thought, without inner control. Such a distracted mind is also a deluded mind. Overwhelmed by worries and concerns, a constant prey to the defilements, it sees things only in fragments, distorted by the ripples of random thoughts. But the mind that has been trained in concentration, in contrast, can remain focused on its object without distraction. This freedom from distraction further induces a softness and serenity which make the mind an effective instrument for penetration. Like a lake unruffled by any breeze, the concentrated mind is a faithful reflector that mirrors whatever is placed before it exactly as it is.

The Development of Concentration

Concentration can be developed through either of two methods -- either as the goal of a system of practice directed expressly towards the attainment of deep concentration at the level of absorption or as the incidental accompaniment of the path intended to generate insight. The former method is called the development of serenity (//samatha-bhavana//), the second the development of insight (//vipassana-bhavana//). Both paths share certain preliminary requirements. For both, moral discipline must be purified, the various impediments must be severed, the meditator must seek out suitable instruction (preferrably from a personal teacher), and must resort to

a dwelling conducive to practice. Once these preliminaries have been dispensed with, the meditator on the path of serenity has to obtain an object of meditation, something to be used as a focal point for developing concentration.[1]

If the meditator has a qualified teacher, the teacher will probably assign him an object judged to be appropriate for his temperament. If he doesn't have a teacher, he will have to select an object himself, perhaps after some experimentation. The meditation manuals collect the subjects of serenity meditation into a set of forty, called "places of work" (//kammatthana//) since they are the places where the meditator does the work of practice. The forty may be listed as follows:

ten kasinas
ten unattractive objects (//dasa asubha//)
ten recollections (//dasa anussatiyo//)
four sublime states (//cattaro brahmavihara//)
four immaterial states (//cattaro aruppa//)
one perception (//eka sanna//)
one analysis (//eka vavatthana//).

The kasinas are devices representing certain primordial qualities. Four represent the primary elements -- the earth, water, fire, and air kasinas; four represent colours -- the blue, yellow, red, and white kasinas; the other two are the light and the space kasinas. Each kasina is a concrete object representative of the universal quality it signifies. Thus an earth kasina would be a circular disk filled with clay. To develop concentration on the earth kasina the meditator sets the disk in front of him, fixes his gaze on it, and contemplates "earth, earth." A similar method is used for the other kasinas, with appropriate changes to fit the case.

The ten "unattractive objects" are corpses in different stages of decomposition. This subject appears similar to the contemplation of bodily decay in the mindfulness of the body, and in fact in olden times the cremation ground was recommended as the most appropriate place for both. But the two meditations differ in emphasis. In the mindfulness exercise stress falls on the application of reflective

thought, the sight of the decaying corpse serving as a stimulus for consideration of one's own eventual death and disintegration. In this exercise the use of reflective thought is discouraged. The stress instead falls on one-pointed mental fixation on the object, the less thought the better.

The ten recollections form a miscellaneous collection. The first three are devotional meditations on the qualities of the Triple Gem -- the Buddha, the Dhamma, and the Sangha; they use as their basis standard formulas that have come down in the Suttas. The next three recollections also rely on ancient formulas: the meditations on morality, generosity, and the potential for divine-like qualities in oneself. Then come mindfulness of death, the contemplation of the unattractive nature of the body, mindfulness of breathing, and lastly, the recollection of peace, a discursive meditation on Nibbana.

The four sublime states or "divine abodes" are the outwardly directed social attitudes -- lovingkindness, compassion, sympathetic joy, and equanimity -- developed into universal radiations which are gradually extended in range until they encompass all living beings. The four immaterial states are the objective bases for certain deep levels of absorption: the base of infinite space, the base of infinite consciousness, the base of nothingness, and the base of neither-perception-nor-non-perception. These become accessible as objects only to those who are already adept in concentration. The "one perception" is the perception of the repulsiveness of food, a discursive topic intended to reduce attachment to the pleasures of the palate. The "one analysis" is the contemplation of the body in terms of the four primary elements, already discussed in the chapter on right mindfulness.

When such a variety of meditation subjects is presented, the aspiring meditator without a teacher might be perplexed as to which to choose. The manuals divide the forty subjects according to their suitability for different personality types. Thus the unattractive objects and the contemplation of the parts of the body are judged to be most suitable for a lustful type, the meditation on lovingkindness to be best for a hating type, the meditation on the qualities of the

Triple Gem to be most effective for a devotional type, etc. But for practical purposes the beginner in meditation can generally be advised to start with a simple subject that helps reduce discursive thinking. Mental distraction caused by restlessness and scattered thoughts is a common problem faced by persons of all different character types; thus a meditator of any temperament can benefit from a subject which promotes a slowing down and stilling of the thought process. The subject generally recommended for its effectiveness in clearing the mind of stray thoughts is mindfulness of breathing, which can therefore be suggested as the subject most suitable for beginners as well as veterans seeking a direct approach to deep concentration. Once the mind settles down and one's thought patterns become easier to notice, one might then make use of other subjects to deal with special problems that arise: the meditation on lovingkindness may be used to counteract anger and ill will, mindfulness of the bodily parts to weaken sensual lust, the recollection of the Buddha to inspire faith and devotion, the meditation on death to arouse a sense of urgency. The ability to select the subject appropriate to the situation requires skill, but this skill evolves through practice, often through simple trial-and-error experimentation.

The Stages of Concentration

Concentration is not attained all at once but develops in stages. To enable our exposition to cover all the stages of concentration, we will consider the case of a meditator who follows the entire path of serenity meditation from start to finish, and who will make much faster progress than the typical meditator is likely to make.

After receiving his meditation subject from a teacher, or selecting it on his own, the meditator retires to a quiet place. There he assumes the correct meditation posture -- the legs crossed comfortably, the upper part of the body held straight and erect, hands placed one above the other on the lap, the head kept steady, the mouth and eyes closed (unless a kasina or other visual object is used), the breath flowing naturally and regularly through the nostrils. He then

focuses his mind on the object and tries to keep it there, fixed and alert. If the mind strays, he notices this quickly, catches it, and brings it back gently but firmly to the object, doing this over and over as often as is necessary. This initial stage is called preliminary concentration (//parikkamma-samadhi//) and the object the preliminary sign (//parikkamma-nimitta//).

Once the initial excitement subsides and the mind begins to settle into the practice, the five hindrances are likely to arise, bubbling up from the depths. Sometimes they appear as thoughts, sometimes as images, sometimes as obsessive emotions: surges of desire, anger and resentment, heaviness of mind, agitation, doubts. The hindrances pose a formidable barrier, but with patience and sustained effort they can be overcome. To conquer them the meditator will have to be adroit. At times, when a particular hindrance becomes strong, he may have to lay aside his primary subject of meditation and take up another subject expressly opposed to the hindrance. At other times he will have to persist with his primary subject despite the bumps along the road, bringing his mind back to it again and again.

As he goes on striving along the path of concentration, his exertion activates five mental factors which come to his aid. These factors are intermittently present in ordinary undirected consciousness, but there they lack a unifying bond and thus do not play any special role. However, when activated by the work of meditation, these five factors pick up power, link up with one another, and steer the mind towards //samadhi//, which they will govern as the "jhana factors," the factors of absorption (//jhananga//). Stated in their usual order the five are: initial application of mind (//vitakka), sustained application of mind (//vicara//), rapture (//piti//), happiness (//sukha//), and one-pointedness (//ekaggata//).

//Initial application of mind// does the work of directing the mind to the object. It takes the mind, lifts it up, and drives it into the object the way one drives a nail through a block of wood. This done, //sustained application of mind// anchors the mind on the object, keeping it there through its function of examination. To clarify the difference between these two factors, initial application is compared

to the striking of a bell, sustained application to the bell's reverberations. //Rapture//, the third factor, is the delight and joy that accompany a favourable interest in the object, while //happiness//, the fourth factor, is the pleasant feeling that accompanies successful concentration. Since rapture and happiness share similar qualities they tend to be confused with each other, but the two are not identical. The difference between them is illustrated by comparing rapture to the joy of a weary desert-farer who sees an oasis in the distance, happiness to his pleasure when drinking from the pond and resting in the shade. The fifth and final factor of absorption is //one-pointedness//, which has the pivotal function of unifying the mind on the object.[2]

When concentration is developed, these five factors spring up and counteract the five hindrances. Each absorption factor opposes a particular hindrance. Initial application of mind, through its work of lifting the mind up to the object, counters dullness and drowsiness. Sustained application, by anchoring the mind on the object, drives away doubt. Rapture shuts out ill will, happiness excludes restlessness and worry, and one-pointedness counters sensual desire, the most alluring inducement to distraction. Thus, with the strengthening of the absorption factors, the hindrances fade out and subside. They are not yet eradicated -- eradication can only be effected by wisdom, the third division of the path -- but they have been reduced to a state of quiescence where they cannot disrupt the forward movement of concentration.

At the same time that the hindrances are being overpowered by the jhana factors inwardly, on the side of the object too certain changes are taking place. The original object of concentration, the preliminary sign, is a gross physical object; in the case of a kasina, it is a disk representing the chosen element or colour, in the case of mindfulness of breathing the touch sensation of the breath, etc. But with the strengthening of concentration the original object gives rise to another object called the "learning sign" (//uggaha-nimitta//). For a kasina this will be a mental image of the disk seen as clearly in the mind as the original object was with the eyes; for the breath it will be a reflex image arisen from the touch sensation of the air

currents moving around the nostrils.

When the learning sign appears, the meditator leaves off the preliminary sign and fixes his attention on the new object. In due time still another object will emerge out of the learning sign. This object, called the "counterpart sign" (//patibhaga-nimitta//), is a purified mental image many times brighter and clearer than the learning sign. The learning sign is compared to the moon seen behind a cloud, the counterpart sign to the moon freed from the cloud. Simultaneously with the appearance of the counterpart sign, the five absorption factors suppress the five hindrances, and the mind enters the stage of concentration called //upacara-samadhi//, "access concentration." Here, in access concentration, the mind is drawing close to absorption. It has entered the "neighbourhood" (a possible meaning of //upacara//) of absorption, but more work is still needed for it to become fully immersed in the object, the defining mark of absorption.

With further practice the factors of concentration gain in strength and bring the mind to absorption (//appana-samadhi//). Like access concentration, absorption takes the counterpart sign as object. The two stages of concentration are differentiated neither by the absence of the hindrances nor by the counterpart sign as object; these are common to both. What differentiates them is the strength of the jhana factors. In access concentration the jhana factors are present, but they lack strength and steadiness. Thus the mind in this stage is compared to a child who has just learned to walk: he takes a few steps, falls down, gets up, walks some more, and again falls down. But the mind in absorption is like a man who wants to walk: he just gets up and walks straight ahead without hesitation.

Concentration in the stage of absorption is divided into eight levels, each marked by greater depth, purity, and subtlety than its predecessor. The first four form a set called the four //jhanas//, a word best left untranslated for lack of a suitable equivalent, though it can be loosely rendered "meditative absorption."[3] The second four also form a set, the four immaterial states (//aruppa//). The eight have to be attained in progressive order, the achievement of any later

level being dependent on the mastery of the immediately preceding level.

The four jhanas make up the usual textual definition of right concentration. Thus the Buddha says:

> And what, monks, is right concentration? Herein, secluded from sense pleasures, secluded from unwholesome states, a monk enters and dwells in the first jhana, which is accompanied by initial and sustained application of mind and filled with rapture and happiness born of seclusion.
>
> Then, with the subsiding of initial and sustained application of mind, by gaining inner confidence and mental unification, he enters and dwells in the second jhana, which is free from initial and sustained application but is filled with rapture and happiness born of concentration.
>
> With the fading out of rapture, he dwells in equanimity, mindful and clearly comprehending; and he experiences in his own person that bliss of which the noble ones say: "Happily lives he who is equanimous and mindful" -- thus he enters and dwells in the third jhana.
>
> With the abandoning of pleasure and pain and with the previous disappearance of joy and grief, he enters and dwells in the fourth jhana, which has neither-pleasure-nor-pain and purity of mindfulness due to equanimity.
>
> This, monks, is right concentration.[4]

The jhanas are distinguished by way of their component factors. The first jhana is constituted by the original set of five absorption factors: initial application, sustained application, rapture, happiness, and one-pointedness. After attaining the first jhana the meditator is advised to master it. On the one hand he should not fall into complacency over his achievement and neglect sustained practice; on the other, he should not become over-confident and rush ahead to

attain the next jhana. To master the jhana he should enter it repeatedly and perfect his skill in it, until he can attain it, remain in it, emerge from it, and review it without any trouble or difficulty.

After mastering the first jhana, the meditator then considers that his attainment has certain defects. Though the jhana is certainly far superior to ordinary sense consciousness, more peaceful and blissful, it still stands close to sense consciousness and is not far removed from the hindrances. Moreover, two of its factors, initial application and sustained application, appear in time to be rather coarse, not as refined as the other factors. Then the meditator renews his practice of concentration intent on overcoming initial and sustained application. When his faculties mature, these two factors subside and he enters the second jhana. This jhana contains only three component factors: rapture, happiness, and one-pointedness. It also contains a multiplicity of other constituents, the most prominent of which is confidence of mind.

In the second jhana the mind becomes more tranquil and more thoroughly unified, but when mastered even this state seems gross, as it includes rapture, an exhilarating factor that inclines to excitation. So the meditator sets out again on his course of training, this time resolved on overcoming rapture. When rapture fades out, he enters the third jhana. Here there are only two absorption factors, happiness and one-pointedness, while some other auxiliary states come into ascendency, most notably mindfulness, clear comprehension, and equanimity. But still, the meditator sees, this attainment is defective in that it contains the feeling of happiness, which is gross compared to neutral feeling, feeling that is neither pleasant not painful. Thus he strives to get beyond even the sublime happiness of the third jhana. When he succeeds, he enters the fourth jhana, which is defined by two factors -- one-pointedness and neutral feeling -- and has a special purity of mindfulness due to the high level of equanimity.

Beyond the four jhanas lie the four immaterial states, levels of absorption in which the mind transcends even the subtlest perception

of visualized images still sometimes persisting in the jhanas. The immaterial states are attained, not by refining mental factors as are the jhanas, but by refining objects, by replacing a relatively gross object with a subtler one. The four attainments are named after their respective objects: the base of infinite space, the base of infinite consciousness, the base of nothingness, and the base of neither-perception-nor-non-perception.[5] These states represent levels of concentration so subtle and remote as to elude clear verbal explanation. The last of the four stands at the apex of mental concentration; it is the absolute, maximum degree of unification possible for consciousness. But even so, these absorptions reached by the path of serenity meditation, as exalted as they are, still lack the wisdom of insight, and so are not yet sufficient for gaining deliverance.

The kinds of concentration discussed so far arise by fixing the mind upon a single object to the exclusion of other objects. But apart from these there is another kind of concentration which does not depend upon restricting the range of awareness. This is called "momentary concentration" (//khanika-samadhi//). To develop momentary concentration the meditator does not deliberately attempt to exclude the multiplicity of phenomena from his field of attention. Instead, he simply directs mindfulness to the changing states of mind and body, noting any phenomenon that presents itself; the task is to maintain a continuous awareness of whatever enters the range of perception, clinging to nothing. As he goes on with his noting, concentration becomes stronger moment after moment until it becomes established one-pointedly on the constantly changing stream of events. Despite the change in the object, the mental unification remains steady, and in time acquires a force capable of suppressing the hindrances to a degree equal to that of access concentration. This fluid, mobile concentration is developed by the practice of the four foundations of mindfulness, taken up along the path of insight; when sufficiently strong it issues in the breakthrough to the last stage of the path, the arising of wisdom.

* * *

Notes

1. In what follows I have to restrict myself to a brief overview. For a full exposition, see Vism., Chapters III-XI.
2. See Vism. IV, 88-109.
3. Some common renderings such as "trance," "musing," etc., are altogether misleading and should be discarded.
4. DN 22; //Word of the Buddha//, pp. 80-81.
5. In Pali: //akasanancayatana//, //vinnanancayatana//, //akincannayatana//, //n'eva-sanna-nasannayatana//.

[end]

Chapter VIII

THE DEVELOPMENT OF WISDOM

Though right concentration claims the last place among the factors of the Noble Eightfold Path, concentration itself does not mark the path's culmination. The attainment of concentration makes the mind still and steady, unifies its concomitants, opens vast vistas of bliss, serenity, and power. But by itself it does not suffice to reach the highest accomplishment, release from the bonds of suffering. To reach the end of suffering demands that the Eightfold Path be turned into an instrument of discovery, that it be used to generate the insights unveiling the ultimate truth of things. This requires the combined contributions of all eight factors, and thus a new mobilization of right view and right intention. Up to the present point these first two path factors have performed only a preliminary function. Now they have to be taken up again and raised to a higher level. Right view is to become a direct seeing into the real nature of phenomena, previously grasped only conceptually; right intention, to become a true renunciation of defilements born out of deep understanding.

Before we turn to the development of wisdom, it will be helpful to inquire why concentration is not adequate to the attainment of liberation. Concentration does not suffice to bring liberation because it fails to touch the defilements at their fundamental level. The Buddha teaches that the defilements are stratified into three layers: the stage of latent tendency, the stage of manifestation, and the stage of transgression. The most deeply grounded is the level of latent tendency (//anusaya//), where a defilement merely lies dormant without displaying any activity. The second level is the stage of manifestation (//pariyutthana//), where a defilement, through the impact of some stimulus, surges up in the form of unwholesome

thoughts, emotions, and volitions. Then, at the third level, the defilement passes beyond a purely mental manifestation to motivate some unwholesome action of body or speech. Hence this level is called the stage of transgression (//vitikkama//).

The three divisions of the Noble Eightfold Path provide the check against this threefold layering of the defilements. The first, the training in moral discipline, restrains unwholesome bodily and verbal activity and thus prevents defilements from reaching the stage of transgression. The training in concentration provides the safeguard against the stage of manifestation. It removes already manifest defilements and protects the mind from their continued influx. But even though concentration may be pursued to the depths of full absorption, it cannot touch the basic source of affliction -- the latent tendencies lying dormant in the mental continuum. Against these concentration is powerless, since to root them out calls for more than mental calm. What it calls for, beyond the composure and serenity of the unified mind, is wisdom (//panna//), a penetrating vision of phenomena in their fundamental mode of being.

Wisdom alone can cut off the latent tendencies at their root because the most fundamental member of the set, the one which nurtures the others and holds them in place, is ignorance (//avijja//), and wisdom is the remedy for ignorance. Though verbally a negative, "unknowing," ignorance is not a factual negative, a mere privation of right knowledge. It is, rather, an insidious and volatile mental factor incessantly at work inserting itself into every compartment of our inner life. It distorts cognition, dominates volition, and determines the entire tone of our existence. As the Buddha says: "The element of ignorance is indeed a powerful element" (SN 14:13).

At the cognitive level, which is its most basic sphere of operation, ignorance infiltrates our perceptions, thoughts, and views, so that we come to misconstrue our experience, overlaying it with multiple strata of delusions. The most important of these delusions are three: the delusions of seeing permanence in the impermanent, of seing satisfaction in the unsatisfactory, and of seeing a self in the selfless.[1] Thus we take ourselves and our world to be solid, stable,

enduring entities, despite the ubiquitous reminders that everything is subject to change and destruction. We assume we have an innate right to pleasure, and direct our efforts to increasing and intensifying our enjoyment with an anticipatory fervour undaunted by repeated encounters with pain, disappointment, and frustration. And we perceive ourselves as self-contained egos, clinging to the various ideas and images we form of ourselves as the irrefragable truth of our identity.

Whereas ignorance obscures the true nature of things, wisdom removes the veils of distortion, enabling us to see phenomena in their fundamental mode of being with the vivacity of direct perception. The training in wisdom centres on the development of insight (//vipassana-bhavana//), a deep and comprehensive seeing into the nature of existence which fathoms the truth of our being in the only sphere where it is directly accessible to us, namely, in our own experience. Normally we are immersed in our experience, identified with it so completely that we do not comprehend it. We live it but fail to understand its nature. Due to this blindness experience comes to be misconstrued, worked upon by the delusions of permanence, pleasure, and self. Of these cognitive distortions, the most deeply grounded and resistant is the delusion of self, the idea that at the core of our being there exists a truly established "I" with which we are essentially identified. This notion of self, the Buddha teaches, is an error, a mere presupposition lacking a real referent. Yet, though a mere presupposition, the idea of self is not inconsequential. To the contrary, it entails consequences that can be calamitous. Because we make the view of self the lookout point from which we survey the world, our minds divide everything up into the dualities of "I" and "not I," what is "mine" and what is "not mine." Then, trapped in these dichotomies, we fall victim to the defilements they breed, the urges to grasp and destroy, and finally to the suffering that inevitably follows.

To free ourselves from all defilements and suffering, the illusion of selfhood that sustains them has to be dispelled, exploded by the realization of selflessness. Precisely this is the task set for the development of wisdom. The first step along the path of development is an analytical one. In order to uproot the view of self, the field of

experience has to be laid out in certain sets of factors, which are then methodically investigated to ascertain that none of them singly or in combination can be taken as a self. This analytical treatment of experience, so characteristic of the higher reaches of Buddhist philosophical psychology, is not intended to suggest that experience, like a watch or car, can be reduced to an accidental conglomeration of separable parts. Experience does have an irreducible unity, but this unity is functional rather than substantial; it does not require the postulate of a unifying self separate from the factors, retaining its identity as a constant amidst the ceaseless flux.

The method of analysis applied most often is that of the five aggregates of clinging (//panc'upadanakkhandha//): material form, feeling, perception, mental formations, and consciousness.[2] Material form constitutes the material side of existence: the bodily organism with its sense faculties and the outer objects of cognition. The other four aggregates constitute the mental side. Feeling provides the affective tone, perception the factor of noting and identifying, the mental formations the volitional and emotive elements, and consciousness the basic awareness essential to the whole occasion of experience. The analysis by way of the five aggregates paves the way for an attempt to see experience solely in terms of its constituting factors, without slipping in implicit references to an unfindable self. To gain this perspective requires the development of intensive mindfulness, now applied to the fourth foundation, the contemplation of the factors of existence (//dhammanupassana//). The disciple will dwell contemplating the five aggregates, their arising and passing:

> The disciple dwells in contemplation of phenomena, namely, of the five aggregates of clinging. He knows what material form is, how it arises, how it passes away; knows what feeling is, how it arises, how it passes away; knows what perception is, how it arises, how it passes away; knows what mental formations are, how they arise, how they pass away; knows what consciousness is, how it arises, how it passes away.[3]

Or the disciple may instead base his contemplation on the six internal and external spheres of sense experience, that is, the six

sense faculties and their corresponding objects, also taking note of the "fetters" or defilements that arise from such sensory contacts:

> The disciple dwells in contemplation of phenomena, namely, of the six internal and external sense bases. He knows the eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tangibles, the mind and mental objects; and he knows as well the fetter that arises in dependence on them. He understands how the unarisen fetter arises, how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.[4]

The view of self is further attenuated by examining the factors of existence, not analytically, but in terms of their relational structure. Inspection reveals that the aggregates exist solely in dependence on conditions. Nothing in the set enjoys the absolute self-sufficiency of being attributed to the assumed "I." Whatever factors in the body-mind complex be looked at, they are found to be dependently arisen, tied to the vast net of events extending beyond themselves temporally and spatially. The body, for example, has arisen through the union of sperm and egg and subsists in dependence on food, water, and air. Feeling, perception, and mental formations occur in dependence on the body with its sense faculties. They require an object, the corresponding consciousness, and the contact of the object with the consciousness through the media of the sense faculties. Consciousness in its turn depends on the sentient organism and the entire assemblage of co-arisen mental factors. This whole process of becoming, moreover, has arisen from the previous lives in this particular chain of existences and inherit all the accumulated kamma of the earlier existences. Thus nothing possesses a self-sufficient mode of being. All conditioned phenomena exist relationally, contingent and dependent on other things.

The above two steps -- the factorial analysis and the discernment of relations -- help cut away the intellectual adherence to the idea of self, but they lack sufficient power to destroy the ingrained clinging to the ego sustained by erroneous perception. To uproot this subtle form of ego-clinging requires a counteractive perception: direct

insight into the empty, coreless nature of phenomena. Such an insight is generated by contemplating the factors of existence in terms of their three universal marks -- impermanence (//aniccata//), unsatisfactoriness (//dukkhata//), and selflessness (//anattata//). Generally, the first of the three marks to be discerned is impermanence, which at the level of insight does not mean merely that everything eventually comes to an end. At this level it means something deeper and more pervasive, namely, that conditioned phenomena are in constant process, happenings which break up and perish almost as soon as they arise. The stable objects appearing to the senses reveal themselves to be strings of momentary formations (//sankhara//); the person posited by common sense dissolves into a current made up of two intertwining streams -- a stream of material events, the aggregate of material form, and a stream of mental events, the other four aggregates.

When impermanence is seen, insight into the other two marks closely follows. Since the aggregates are constantly breaking up, we cannot pin our hopes on them for any lasting satisfaction. Whatever expectations we lay on them are bound to be dashed to pieces by their inevitable change. Thus when seen with insight they are //dukkha//, suffering, in the deepest sense. Then, as the aggregates are impermanent and unsatisfactory, they cannot be taken as self. If they were self, or the belongings of a self, we would be able to control them and bend them to our will, to make them everlasting sources of bliss. But far from being able to exercise such mastery, we find them to be grounds of pain and disappointment. Since they cannot be subjected to control, these very factors of our being are //anatta//: not a self, not the belongings of a self, just empty, ownerless phenomena occurring in dependence on conditions.

When the course of insight practice is entered, the eight path factors become charged with an intensity previously unknown. They gain in force and fuse together into the unity of a single cohesive path heading towards the goal. In the practice of insight all eight factors and three trainings co-exist; each is there supporting all the others; each makes its own unique contribution to the work. The factors of moral discipline hold the tendencies to transgression in check with

such care that even the thought of unethical conduct does not arise. The factors of the concentration group keep the mind firmly fixed upon the stream of phenomena, contemplating whatever arises with impeccable precision, free from forgetfulness and distraction. Right view, as the wisdom of insight, grows continually sharper and deeper; right intention shows itself in a detachment and steadiness of purpose bringing an unruffled poise to the entire process of contemplation.

Insight meditation takes as its objective sphere the "conditioned formations" (//sankhara//) comprised in the five aggregates. Its task is to uncover their essential characteristics: the three marks of impermanence, unsatisfactoriness, and selflessness. Because it still deals with the world of conditioned events, the Eightfold Path in the stage of insight is called the mundane path (//lokiyamagga//). This designation in no way implies that the path of insight is concerned with mundane goals, with achievements falling in the range of samsara. It aspires to transcendence, it leads to liberation, but its objective domain of contemplation still lies within the conditioned world. However, this mundane contemplation of the conditioned serves as the vehicle for reaching the unconditioned, for attaining the supramundane. When insight meditation reaches its climax, when it fully comprehends the impermanence, unsatisfactoriness, and selflessness of everything formed, the mind breaks through the conditioned and realizes the unconditioned, Nibbana. It sees Nibbana with direct vision, makes it an object of immediate realization.

The breakthrough to the unconditioned is achieved by a type of consciousness or mental event called the supramundane path (//lokuttaramagga//). The supramundane path occurs in four stages, four "supramundane paths," each marking a deeper level of realization and issuing in a fuller degree of liberation, the fourth and last in complete liberation. The four paths can be achieved in close proximity to one another -- for those with extraordinarily sharp faculties even in the same sitting -- or (as is more typically the case) they can be spread out over time, even over several lifetimes.[5] The supramundane paths share in common the penetration of the Four Noble Truths. They understand them, not conceptually, but intuitively. They grasp them through vision, seeing them with self-validating certainty to be the

invariable truths of existence. The vision of the truths which they present is complete at one moment. The four truths are not understood sequentially, as in the stage of reflection when thought is the instrument of understanding. They are seen simultaneously: to see one truth with the path is to see them all.

As the path penetrates the four truths, the mind exercises four simultaneous functions, one regarding each truth. It fully comprehends the truth of suffering, seeing all conditioned existence as stamped with the mark of unsatisfactoriness. At the same time it abandons craving, cuts through the mass of egotism and desire that repeatedly gives birth to suffering. Again, the mind realizes cessation, the deathless element Nibbana, now directly present to the inner eye. And fourthly, the mind develops the Noble Eightfold Path, whose eight factors spring up endowed with tremendous power, attained to supramundane stature: right view as the direct seeing of Nibbana, right intention as the mind's application to Nibbana , the triad of ethical factors as the checks on moral transgression, right effort as the energy in the path-consciousness, right mindfulness as the factor of awareness, and right concentration as the mind's one-pointed focus. This ability of the mind to perform four functions at the same moment is compared to a candle's ability to simultaneously burn the wick, consume the wax, dispel darkness, and give light.[6]

The supramundane paths have the special task of eradicating the defilements. Prior to the attainment of the paths, in the stages of concentration and even insight meditation, the defilements were not cut off but were only debilitated, checked and suppressed by the training of the higher mental faculties. Beneath the surface they continued to linger in the form of latent tendencies. But when the supramundane paths are reached, the work of eradication begins.

Insofar as they bind us to the round of becoming, the defilements are classified into a set of ten "fetters" (//samyojana//) as follows: (1) personality view, (2) doubt, (3) clinging to rules and rituals, (4) sensual desire, (5) aversion, (6) desire for fine-material existence, (7) desire for immaterial existence, (8) conceit, (9) restlessness, and (10) ignorance. The four supramundane paths each

eliminate a certain layer of defilements. The first, the path of stream-entry (//sotapatti-magga//), cuts off the first three fetters, the coarsest of the set, eliminates them so they can never arise again. "Personality view" (//sakkaya-ditthi//), the view of a truly existent self in the five aggregates, is cut off since one sees the selfless nature of all phenomena. Doubt is eliminated because one has grasped the truth proclaimed by the Buddha, seen it for oneself, and so can never again hang back due to uncertainty. And clinging to rules and rites is removed since one knows that deliverance can be won only through the practice of the Eightfold Path, not through rigid moralism or ceremonial observances.

The path is followed immediately by another state of supramundane consciousness known as the fruit (//phala//), which results from the path's work of cutting off defilements. Each path is followed by its own fruit, wherein for a few moments the mind enjoys the blissful peace of Nibbana before descending again to the level of mundane consciousness. The first fruit is the fruit of stream-entry, and a person who has gone through the experience of this fruit becomes a "stream-enterer" (//sotapanna//). He has entered the stream of the Dhamma carrying him to final deliverance. He is bound for liberation and can no longer fall back into the ways of an unenlightened worldling. He still has certain defilements remaining in his mental makeup, and it may take him as long as seven more lives to arrive at the final goal, but he has acquired the essential realization needed to reach it, and there is no way he can fall away.

An enthusiastic practitioner with sharp faculties, after reaching stream-entry, does not relax his striving but puts forth energy to complete the entire path as swiftly as possible. He resumes his practice of insight contemplation, passes through the ascending stages of insight-knowledge, and in time reaches the second path, the path of the once-returner (//sakadagami-magga//). This supramundane path does not totally eradicate any of the fetters, but it attenuates the roots of greed, aversion, and delusion. Following the path the meditator experiences its fruit, then emerges as a "once-returner" who will return to this world at most only one more time before attaining full liberation.

But our practitioner again takes up the task of contemplation. At the next stage of supramundane realization he attains the third path, the path of the non-returner (//anagami-magga//), with which he cuts off the two fetters of sensual desire and ill will. From that point on he can never again fall into the grip of any desire for sense pleasure, and can never be aroused to anger, aversion, or discontent. As a non-returner he will not return to the human state of existence in any future life. If he does not reach the last path in this very life, then after death he will be reborn in a higher sphere in the fine-material world (//rupaloka//) and there reach deliverance.

But our meditator again puts forth effort, develops insight, and at its climax enters the fourth path, the path of arahatship (//arahatta-magga//). With this path he cuts off the five remaining fetters -- desire for fine-material existence and desire for immaterial existence, conceit, restlessness, and ignorance. The first is the desire for rebirth into the celestial planes made accessible by the four jhanas, the planes commonly subsumed under the name "the Brahma-world." The second is the desire for rebirth into the four immaterial planes made accessible by the achievement of the four immaterial attainments. Conceit (//mana//) is not the coarse type of pride to which we become disposed through an over-estimation of our virtues and talents, but the subtle residue of the notion of an ego which subsists even after conceptually explicit views of self have been eradicated. The texts refer to this type of conceit as the conceit "I am" (//asmimana//). Restlessness (//uddhacca//) is the subtle excitement which persists in any mind not yet completely enlightened, and ignorance (//avijja//) is the fundamental cognitive obscuration which prevents full understanding of the Four Noble Truths. Although the grosser grades of ignorance have been scoured from the mind by the wisdom faculty in the first three paths, a thin veil of ignorance overlays the truths even in the non-returner.

The path of arahatship strips away this last veil of ignorance and, with it, all the residual mental defilements. This path issues in perfect comprehension of the Four Noble Truths. It fully fathoms the truth of suffering; eradicates the craving from which suffering

springs; realizes with complete clarity the unconditioned element, Nibbana, as the cessation of suffering; and consummates the development of the eight factors of the Noble Eightfold Path.

With the attainment of the fourth path and fruit the disciple emerges as an arahat, one who in this very life has been liberated from all bonds. The arahat has walked the Noble Eightfold Path to its end and lives in the assurance stated so often in the formula from the Pali Canon: "Destroyed is birth; the holy life has been lived; what had to be done has been done; there is no coming back to any state of being." The arahat is no longer a practitioner of the path but its living embodiment. Having developed the eight factors of the path to their consummation, the Liberated One lives in the enjoyment of their fruits, enlightenment and final deliverance.

* * *

Notes

1. //Anicce niccavipallasa, dukkhe sukhavipallasa, anattani atta-vipallasa//. AN 4:49.
2. In Pali: //rupakkhandha//, //vedanakkhandha//, //sannakkhandha//, //sankharakkhandha//, //vinnanakkhandha//.
3. DN 22; //Word of the Buddha//, pp. 71-72.
4. DN 22; //Word of the Buddha//, p. 73.
5. In the first edition of this book I stated here that the four paths have to be passed through sequentially, such that there is no attainment of a higher path without first having reached the paths below it. This certainly seems to be the position of the Commentaries. However, the Suttas sometimes show individuals proceeding directly from the stage of worldling to the third or even the fourth path and fruit. Though the commentator explains that they passed through each preceding path and fruit in rapid succession, the canonical texts themselves give no indication that

this has transpired but suggest an immediate realization of the higher stages without the intermediate attainment of the lower stages.

6. See Vism. XXII, 92-103.

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Epilogue

This completes our survey of the Noble Eightfold Path, the way to deliverance from suffering taught by the Buddha. The higher reaches of the path may seem remote from us in our present position, the demands of practice may appear difficult to fulfil. But even if the heights of realization are now distant, all that we need to reach them lies just beneath our feet. The eight factors of the path are always accessible to us; they are mental components which can be established in the mind simply through determination and effort. We have to begin by straightening out our views and clarifying our intentions. Then we have to purify our conduct -- our speech, action, and livelihood. Taking these measures as our foundation, we have to apply ourselves with energy and mindfulness to the cultivation of concentration and insight. The rest is a matter of gradual practice and gradual progress, without expecting quick results. For some progress may be rapid, for others it may be slow, but the rate at which progress occurs should not cause elation or discouragement. Liberation is the inevitable fruit of the path and is bound to blossom forth when there is steady and persistent practice. The only requirements for reaching the final goal are two: to start and to continue. If these requirements are met there is no doubt the goal will be attained. This is the Dhamma, the undeviating law.

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THE TAO OF BREATHING

by Geoff Dawson

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(Geoff was recently invited to lead sesshin with the Melbourne Zen Group, and travels to Canberra soon to lead another.)

One of the impressions I have gained recently in speaking to Zen friends about practice is a certain attitude towards breathing in zazen. For the sake of brevity, and just for fun, I wish to refer to it as "samurai breathing". I think it has its origins in the martial arts.

The "samurai breath' goes like this: one must push down hard on the outgoing breath, concentrating on the hara (solar plexus) and in doing so, push aside any thoughts, feelings, sensations, that get in the way, smashing through them like a karate expert would smash their hand through a brick.

If you practise like this, it will give you a considerable feeling of power, like winning a contest (with yourself), and also give you a sense of purpose in a goal-seeking way (like paying off the mortgage). This type of straining zazen creates a heroic struggle out of zazen and a sense that you are trying very hard, but it is ultimately self-defeating. Perhaps it is part of the process of learn-

ing that we have to go through this struggle before we realise it is not productive.

When I see people practising like this, I have a mental picture of someone on an exercise bike peddling furiously, somehow believing that they are going to get somewhere if only they try hard enough. I then imagine someone coming up to them and whispering in their ear, "Excuse me, it doesn't matter how fast you peddle, you won't get anywhere on that bike. "This is like the story of polishing a tile, believing if only it is done hard enough, it will become a mirror, or believing that one will become a Buddha after years and years of zazen, rather than realising that we are Buddha right from the very beginning.

When I began my zen practice many ago in Japan with Kabori Roshi, I was like the person on the bike furiously peddling to get somewhere. I listened with keen interest to other students talking about various breathing techniques, which I believed, if only I could get them right, would propel me towards realisation in no time. Needless to say, I tied myself up in knots trying to breathe the "right" way, even making myself sick in the process. After several months of this, I went to Kabori Roshi and told him about it in sanzen (Rinzai for dokusan). All he said was "Just breathe naturally". I remember feeling a mixture of relief, confusion and disappointment at his comment. How could it be

that simple?

Kabori Roshi was like the kindly person whispering in the ear of the stationary cyclist, "Excuse me, no matter how hard you try, you won't get anywhere on that bike." The message got through a little but, looking back, I wasn't quite prepared to really give up my belief, that if only I pushed harder, I would get somewhere.

This happens all the way along in zen practice. Teachers keep telling us there is nothing to attain, but we don't quite believe them, even though we may mouth the words to others. In everyday life we see people all around struggling to find happiness and peace, believing it will come when they finally get what they want, without seeing that this very moment holds all that one could desire. It is easy to see this delusion in others, but can you see it in yourself?

Coming back to the analogy of the excercise bike, it is not the practice of peddling we have to give up but the belief we are going to get somewhere if we do fit. As we give up this belief, (which is underpinned with the fear of failure) we can enjoy just peddling, and in zazen if we give up this belief, we can just breath naturally and our breathing includes the breathing of the currawong warbling in the crisp morning air.

The "samurai breath" after all turns out to be conceptual breathing, a fixed

notion of what breathing ought to be, unlike the breath of the Tao which is open and just comes and goes of its own accord. When our breathing attempts to fit some conceptual pattern of how we ought to breath, we interfere with it, and are out of touch with ourselves. The mind/will should take its lead from the breath, rather than the breath taking its lead from the mind/will. When the mind/will takes its lead from the breath, then the mind/will and the breath are in harmony. When sailing, you trim the sails according to the strength and direction of the wind, not the other way round.

Aitken Roshi, when he was a student of Soen Roshi, asked him "When I do zazen should I use effort or not?" Soen Roshi replied, "The question reminds of Joshu's question to Nansen in Case l9 of the Mumonkan - 'ordinary mind is the Tao'".

Joshu asked Nansen, "What is Tao?" Nansen answered, "Ordinary mind is the Tao." "Then should we direct ourselves towards it or not?" asked Joshu. "If you try to direct yourself towards it, you go away from it", answered Nansen. Joshu continued, "If we do not try, how can we know it is the Tao?" Nansen replied, "Tao does not belong to knowing or not knowing. Knowing is illusion, not knowing is blankness. If you really attain the Tao of no doubt, it is like the great void, so vast and boundless. How then, can there be right and wrong in the Tao?"

At these words, Joshu was suddenly enlightened. Mumon, commenting on this said, "Even though Joshu may be enlightened, he can truly get it only after studying for thirty more years."

Should we direct ourselves towards it or not? Should we use effort or not?

Does Nansen mean just "go with the flow of the Tao" as this cliche has become known, as on some personal growth weekend where everyone lies around drinking herbal tea, looking dreamy-eyed and talking about the oneness of the universe?

I remember Aitken Roshi once saying to a student, "When are you going to stop going with the flow and get into action?"

"Going with the flow" is just the conceptual opposite of "samurai breathing".

Dull and complacent zazen with no vitality or resolve, which is more accurately going with the flow of Taoist fantasy and natural therapy mysticism.

What is the right attitude then with which to breath? The right attitude is to have no fixed attitude. However from a practical point of view it can follow certain guidelines. I think of right zazen as like holding a baby in one's arms.

You hold a baby gently otherwise you will hurt it. You also hold it firmly otherwise you will drop it. Light but steady. Should you use effort or not?

Try holding a baby.

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(This is a partial transcript of the Theravada/Mahayana conference held at BCBS in March,
appeared in edited form in the IMS/BCBS Newsletter, Spring 1993.)BUDDHISMS IN DIALO
SAMENESS OF EXPERIENCE?The Barre Center for Buddhist Studies grew out of a vision
bridges between study and practice, between scholarly understanding and meditative insigh
one monolithic tradition but many subtraditions, each immensely rich and complex, grounde
of Asian countries where they took root. Centrifugally spreading out of India in ancient times
Sri Lanka and other countries of South-East Asia, and northwards to Central Asia, China, Ko
transmission is a dramatic episode and a challenge to each generation receiving the transm
of the Buddhadhamma to the West is no exception. How we shall receive it, what shall we m
challenge, and our inspiration.Since 1975, Insight Meditation Society (IMS) has offered silen
retreats and has become perhaps the premier place for Vipassana meditation in the West. A
teachers at IMS who have spent considerable time in Asia have been witness to efforts, mos
preservation and transmission of the dhamma from generation to generation, and saw how
engage in a similar effort in the West. The nascent dhamma has found itself in the West with
roots; lay teachers and practitioners have been in the vanguard of the dhamma coming to th
immensely rich tradition of Buddhism available to laypeople is a challenging new paradigm.
Buddhist Studies is an inspired effort in that direction.To mark the beginning of the "Study C
conference was held here in March, 1990 as an inaugural event. The conference, called The
Dialogue was held against a background of unfinished sheetrock and hammering noises fro
who were trying to turn the half-finished building into somewhat of a usable space.The confe
number of panel speakers and a select audience; it asked the speakers to address themselv
dhamma questions through their own personal experience rather than in conceptual or doctr
stated aim of the conference was to see if the different Buddhist traditions are rooted in a co
but use different language-- a similar experience, for example, of suffering and a similar exp
liberation from it, even though conceptual formulations and articulations of that experience a
it may vary a great deal.The invited speakers were:MARTINE BATCHELOR trained for ten y
nun under the guidance of Zen Master Ku San Sunim. He presently lives and teaches at Sha
Devon, England with her husband.STEPHEN BATCHELOR trained for ten years as a Buddh
Gelugpa and Korean Zen traditions. He is the author and translator of several well-known bo
teaches at Sharpham community in Devon, England with his wife Martine.JACK ENGLER w
briefly, under Thomas Merton and has practiced and taught Vipassana meditation for the las
is the co-author, with Ken Wilber and Daniel Brown, of Transformations of Consciousness: C
Contemplative Perspectives on Development. He is currently a psychologist at Harvard Med
Goddard-Medical East Hospital and The Cambridge Hospital.GELEK RINPOCHE was born
Thirteenth Dalai Lama and was recognized as a reincarnation of Khenpo Tashi Namgyal at
holds the highest level of Doctorate of Theology in Tibetan Buddhism. At present, he helps e
culture and Mahayana Buddhism out of Ann Arbor, Michigan.JOSEPH GOLDSTEIN is a co-
Center for Buddhist Studies and Insight Meditation Society. He first became interested in Bu

serving in the Peace Corps in Thailand in 1962. He has been teaching Vipassana meditatio
1974. He is the author of The Experience of Insight and co-author of Seeking the Heart of W
GUNARATANA has been a Buddhist monk for more than 50 years. He founded the Buddhs
Washington D.C. in 1968 and also founded Bhavana Society, a meditation retreat and mona
West Virigina. He is the author of a number of books on Theravada Buddhism.LARRY ROS
guiding teacher of Cambridge Insight Meditation Center. He holds a Ph.D in Social Psycholo
in Zen traditions in Korea and Japan, as well as in the Thai forest tradition and with Thich Na
SALZBERG is a co-founder of both the Barre Center for Buddhist Studies and Insight Medita
been teaching Vipassana meditation world-wide since 1976.In the opening session of the co
speakers spoke in general terms as to what it meant for each one of them to engage in dialo
practitioners from other Buddhist traditions and how this dialogue, in their opinion, was relev
vision of Barre Center for Buddhist Studies. Following are excerpts from each speaker's talk
We had a vision or a dream of a center for Buddhist Studies years ago. I remember sitting a
IMS talking about what we thought would be a very important part of the transmission of the
the West. IMS has given a lot of emphasis to the meditation side of things, and that's what it
few years ago we (the teachers at IMS) started thinking it would be tremendously enhancing
have a study component so that people would have a chance to connect very directly with th
Buddha.This dream took quite a few years to materialize. It went through a lot of talking abo
visualize what it would be, and so on. In the last couple of years, conditions started coming t
this to actually take place, both the resources for establishing it and the finding of a place.Th
this center is really to center around the Theravada tradition, since that is the tradition we ha
practiced at IMS, but at the same time not to make it a narrowly focused or limited arena. W
preserve and investigate the basic teaching, and also to have these avenues of discussion w
different Buddhist traditions.And the idea of this conference came out of the same thinking.
my practice, when I was still in the Peace Corps in Thailand, I had quite a transformative exp
listening to somebody reading from a Tibetan text. It just changed everything in the way I un
I then went back to Asia to try to find a teacher, to develop this understanding. I went to vari
looking for teachers, and what was interesting for me to find out was that the understanding
me from the Tibetan text was actually a Burmese style of Vipassana! So, from the very begi
this division within Buddhism, and sometimes the sectarianism, which came from that divisio
with my own experience because different traditions had come together for me.What's speci
conference is that we can really discuss these questions from an experiential place. And onl
begin to see if there really are experiences in common and the language is different, or the e
really are quite different. And I think what's going to make this discussion come alive is if we
something that is alive for us rather than a theoretical question, just some issue in the dham
puzzling to us or something that we care about in our practice.LARRY ROSENBERG: In con
what was appealing for me was that while the focus of this center is on the suttas and the Ti
totally open to all the schools of Buddhism. Here we have a chance to see how rich this Bud

terms of the incredible range of meditation techniques and ways of looking at the same prob
gain by being open to each other.All of us who have grown up in America know we're all imm
what the American experience is: everything, every different kind of human persuasion gets
America. We are all here and the potential for a tower of Babel and confusion is always here
exists. But it's also possible to be open to the uniqueness of this particular time and this part
culture, this modern world. Within our larger American sangha, we have to make the dharma
diluting the classical teachings, and we have to talk to each other.And it's happening whethe
not. At least in the Cambridge area, many people are not different from myself; they have do
retreats, Zen retreats, Theravada retreats, and it's not strange for them. People are going to
they feel they can learn and grow. So in fact something is happening to the Buddhist culture
the United States. I don't know what will happen in the long run, but I think we have the choi
in a good way or not. If we solidify ourselves around distinctions, you know distinguishing ou
others, I think it will become just another fad. But if we move away from distinctions and divi
enrich it and find out where it's going. I don't think we are really in control of where it's going
I see this conference as a very beautiful thing to happen, for us to even make a small start in
direction, to be willing to sit together for a weekend and talk to each other. And if there are d
it's all right, it's not fatal.JACK ENGLER (Conference Moderator) : I think it's really an auspic
for all of us from different traditions to come here and talk together. When the dharma sprea
India to different cultures, you didn't really have a choice, you took what was there. And wha
usually either a subtradition or a great tradition. For everyone here, it's a unique time and pla
just a matter of bringing dharma to the West, but bringing all these traditions here to mix and
other, to live together and to find out what the dharma is all about.What strikes me about this
that it's one thing to try to wrestle with these questions in the abstract, to come in with conso
unconscious assumptions and views, but quite another when you are talking to another pers
front of you, and they don't live in the abstract. They are right here with their struggles which
different from your own. And I think it does create different ways of coming at these questior
traditions and within traditions, and hopefully we can do that with each other, talk with each
other and keep our discussion this weekend as close to our own experience as possible. An
kind of playful, exploratory way, to see where it might lead, not that we have to know exactly
going when we start talking about something. Not knowing where it might lead or how some
to it but to really take it as an exploration and follow that as we would in practice itself.For m
conference is another way of talking about sangha and the importance of meeting one anoth
very direct and real way, not holding back from that kind of encounter, not bumping it up to s
intellectual level or some kind of theoretical level where it's much easier to talk about these t
being willing to stand behind and in what one says and who one is and what one does.STEP
Joseph mentioned earlier, we talked about holding this conference at the Sharpham Commu
where Martine and I live. Even though we could not hold the conference there, we have in fa
the last two years what we call Colloquia, pretty much the same sort of scale of this confere

much the same kind of brief, namely, to bring people from different traditions together to exp
common concern. And that's something close to my heart. I feel that as Buddhism consolida
European and American cultures, there is often a tendency for the groups to become isolate
for people to become very concerned and committed to their own particular brand and forge
who may be just a couple of miles down the road doing the same thing with another brand o
seen in my dealings through Buddhist journals and just through meeting people from differe
each group constructs its respective mythology about all the others and this is not just a han
Asian cast where those mythologies could grow easily just from the sheer geographic isolati
a relative proximity to one another, such fantasies almost readily take root. Perhaps it's a ne
to justify what they are doing to themselves but they need to have some sort of understandi
doing something else.And what I've found through the meetings we have held at Sharpham
stuff can be eroded away, almost evaporated instantly by personal contact, by meeting with
face, by actually engaging not with an idea of the other tradition but with a person who actua
represents that tradition. And it's in that encounter that I feel we can perhaps have a basis fo
this almost inevitably tendency of humankind to isolate itself, to lock its way of thinking into a
isolated and prejudiced mindframe. So I hope very deeply that the aims of the Study Center
lines that Joseph mentioned at the outset, that this could perhaps be a place where that isol
allowed to take hold.BHANTE GUNARATANA: It seems to me that in the past we have not p
much we could have gained from each other's knowledge and understanding of each other's
have been boasting about our not shedding a drop of blood in the name of Buddhism, we co
very long time without establishing close relationship with one another. However, both Thera
have developed very rich and profound culture and history over the last twenty-five centuries
not acknowledge and announce in our writings, we have been considerably influenced by ea
that time has come now when we can build a new Buddhist tradition in a new land which is t
where the knowledge of both traditions is well represented. In coming to America, both tradit
some of their trappings behind. What we find now in North America is Buddhism imported fr
the Buddhist world. None of us can stop the growth of the other. None of us can claim, "This
where we have preserved our form of Buddhism for so many centuries. Therefore, you cann
of Buddhism here." We are all new to this "Brave New World." Let us learn to spread the me
together in friendliness in this American "Melting Pot."Nowhere else can we see so many va
making headway to feed on the new ground without trying to convert one another. Our mess
and happiness for all. We have come to the realization that it is frivolous for anybody belong
of Buddhism to praise one's own sect and despise the other, for there has been enough writ
people uncommitted to either tradition to read and understand who we are and what we beli
time for us to meet more frequently and discuss how to share our understanding not only an
even with those who are totally unfamiliar with either of these two traditions. Our most abom
our ignorance of each other's tradition. This is the only stumbling block, and nothing else, to
work ahead of us. While trying to remove this obstacle through frequent meetings and discu

continue to work for peace and understanding in the world.SHARON SALZBERG: When we
basically just something that we did (i.e. meditation practice). We had no sense of history. W
little sense of a connection to a tradition within Asia, although we had all learned and benefit
tremendous amount from our time in Asia. And there was very much a sense of, well, we're
not be here tomorrow and if we are here tomorrow, we may not be here next week. And thin
for many years.The times have changed a lot since and our relationship to the teachings an
changed a lot. Particularly I think about now as we start this place we do have a greater sen
and of planting seeds with this center that will be long enduring and have a very great impac
transmission of those teachings to this country. Part of it is that things are closing behind us
countries where we have spent a great deal of time in, such as Burma, and have practiced a
blessings in, are all in a lot of danger. And our access to that is endangered in some way. Pa
changes is also that some of our own teachers are dying and so we really feel ourselves to b
time and realize that what we do here is going to be long lasting and we have to really try to
careful a way as we can.And so starting the Study Center is very much in that vein. It's really
these teachings alive and to have them very relevant in our time and for the sake of history.
starting the Study Center with this conference, we are making a statement that this sort of e
we really care about and what we are going to be very careful about in the future.LAMA GEL
we call ourselves Mahayana or Theravada or whatever, we are all followers of the Buddha.
and we are all his followers. I don't like to call my tradition Tibetan Buddhism because we alw
labels and tomorrow we may be using labels like American Buddhism, New York Buddhism,
sorts of things! Buddhism is Buddhism. True, we cannot do anything about the labels of Mah
because these names have been going on for a thousand years; this will not change overnig
Buddhism be Buddhism and not call it Tibetan Buddhism or Indian Buddhism or anything els
America, you look at other Buddhisms and call them Tibetan Buddhism or Chinese Buddhism
or this and that Buddhism. But when you are on the other side, within Tibetan or Chinese or
Buddhism, what are you going to see? Are you going to see English Buddhism, American B
Buddhism and so on?MARTINE BATCHELOR: I lived as a Buddhist nun in a Zen monastery
Just before I left the monastery, we did a retreat and there were all these people from differe
Some had studied with Tibetan masters, some with Zen masters, Theravada masters and so
one young lady who had never sat before really, just one day of sitting. So we sat together f
complete silence. At the end of it, we talked about our experience of the retreat. This young
was the first time she had any experience in meditation and she said she experienced empti
interesting thing was her earlier understanding of meditation was through Tibetan Buddhism
she experienced emptiness.My own practice is of Zen and questioning; so my experience in
questioning. And if you have a background in Vipassana, you have experience of awareness
got me really thinking and I wondered if it's the same or different. Is the fact of the way you a
makes you have a certain kind of experience? And, is it important to have an experience or
important to look at these questions during this conference, as we have all practiced meditat

time, and have followed a certain teaching, and to see whether our experience are basically different. We don't have to compare ourselves to each other but try to listen to each other ar learn something from each other.I am also glad there is the beginning of a Buddhist study ce important, I think, to integrate study with practice, and also not to make separation between practice. In study you have the practice, and in practice you also have the fact of learning of the two are not separate.

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[This version: 28 July 1993]

TITLE: The Buddha's essential functioning
AUTHOR: Eihei DOGEN
SOURCE: The Ten Directions, Vol 2, No 2, June 1981. pp. 20
NOTES: A poem by Eihei Dogen Zenji, written approx. 1242, translated by Taizan MAEZUMI, Roshi and Neal DONNER. It complements an earlier poem by Hung-chih Cheng-chueh [T'ien-t'ung Hung-chih] (J.Tendo Wanshi)

The Buddha's essential functioning,
the partriarchs' functioning essence,
manifest without deliberation
and acomplishes without hindrance.
Manifesting without deliberation,
its manifestation is intimate of itself.
Accomplishing without hindrance,
its accomplishement is realized of itself.
Its manifestation, intimate of itself,
has never been defiled.
Its accomplishement, realized of itself,
is neither absolute nor relative.
The intimacy that is never defiled
drops away without dependence.
The realization that is neither absolute nor relative
penetrates without intent.
Clear water soaks into the earth;
the fish swims like a fish.
The sky is vast and penetrates the heavens;
the bird flies like a bird.

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* SOCIALLY ENGAGED BUDDHISM *

A Buddhist Practice for the West

by Philip Russell Brown

This article presents the Buddhist Peace Fellowship (BPF), The "Tiep Hien" Buddhist Order
Interbeing) and the work of the Sakyamuni Buddhist Centre as examples of Non-Sectarian,
Ecologically Responsible Buddhist Practice. The author believes that these kinds of organis
to be of interest to those Western Buddhists for whom spiritual practice is inseparable from s
humanitarian and environmental issues.

Socially Engaged Buddhism defined and its Role in the West

The term "Socially Engaged Buddhism" refers to active involvement
by Buddhists in society and its problems. Participants in this nascent movement seek to act
traditional ideals of wisdom and compassion in today's world.

Because Buddhism has been seen as passive, otherworldly, or escapist, an "engaged Budd
appear to be a self-contradiction. "Isn't one of the distinguishing features of Buddhism its foc
solitary quest for enlightenment?" (Kraft,1985) The view taken by many engaged Buddhists
enlightenment can be
complete as long as others remain trapped in delusion" and that "genuine wisdom is manifes
action". (Kraft,1985)

Furthermore, the engaged Buddhists who contributed to the recent work "The Path of Comp
Socially Engaged Buddhism
(ed.Eppsteiner,1985), found that in re-examining Buddhism's 2500-year-old heritage,"the pri
some of the techniques of
an engaged Buddhism have been latent in the tradition since the time
of its founder. Qualities that were inhibited in pre-modern Asian
settings, they argue, can be actualized through Buddhism's exposure
to the West, where ethical sensitivity, social activism, and egalitarianism are emphasized" (K

According to an American Zen teacher: "A major task for Buddhism in the West, it seems to me, is to ally itself with religious and other concerned organizations to forestall the potential catastrophes facing the human race: nucle irreversible pollution of the world's environment, and the continuing large-scale destruction o resources. We also need to lend our physical and moral support to those who are fighting h oppression in the world".
(Kapleau,1983,p.26.)

One can get the impression from some Buddhist commentators that to take immediate social action is rather futile because only massive and widespread change in the level of human consciousness will significantly reduce sufferi Take for example Ayya Khema's words on world peace:

"Every thinking person bemoans the fact that there is no peace between nations. Everybod peace on this globe. Obviously there isn't any.In this century there has been a war somewh the time. Every country has an enormous defence system where a lot of energy, money an This defence system is turned into an attack system the minute anyone even makes the slig remark or seems to be moving towards an invasion of airspace or territorial waters. This is r justified with, 'We have to defend the border of our country in order to protect the inhabitants

Disarmament is a hope and a prayer, but not a reality. And why? Because disarmament has heart or wholesale disarmament will never happen. The defence and attack which happens happens constantly with us personally. We're constantly defending our self image. If some us sideways or not appreciate or love us enough, or even blame us, that defence turns into rationale is that we have to defend this person, 'this country' which is 'me', in order to protec inhabitant, 'self.' Because nearly every person in the world does that, all nations act accordi no hope that this will ever change unless every single person changes. Therefore it is up to work for peace inside ourselves. That can happen if each ego is diminished somewhat, and when we see with ruthless honesty what's going on inside us." (Khema,1987,pp46-47)

In stark contrast to this, Fred Eppsteiner of the Buddhist Peace Fellowship made the followi the Fourth Precept of the socially engaged "Tiep Hien" Buddhist Order:

"The fourth precept goes to the heart of Buddhist compassion and directs a challenge to all it enough to practice formal Dharma in order that some day in the future we'll be able to help all living beings? Or, rather, can the suffering of these

beings diminish through our compassionate involvement in the present? This precept seems
contemplative reflections on the suffering of living beings is not enough, and that the lotus ca
when planted deep in the mud."

Eppsteiner goes on to recall "talking to a Vietnamese monk about Kuan-Yin, the Bodhisattva
(the monk) remarked that people mistakenly think that the only way to worship her is by putt
front of her image and praying. Holding up his own two hands and looking directly in my eye
are the best offering one can give Kuan-Yin.'"(Fred Eppsteiner in Thich Nhat Hanh, 1987b,p

In their book "Seeking the Heart of Wisdom", Joseph Goldstein and
Jack Kornfield suggest that both inner practice and social service
are important elements of the spiritual path. "Vipassana in the West", they say, "has started
great emphasis on inner meditation and individual transformation. Buddhist teachings have a
dimension to them, a way of connecting our hearts to the world of action.

Their first universal guidelines teach about the moral precepts and
the cultivation of generosity. These are the foundation for any spiritual life. Beyond this, Bu
practice and the whole ancient Asian tradition is built upon the spirit of service. For some, s
seem to be simply an adjunct or addition to their inner meditation. But service is more than t
expression of the maturity of wisdom in spiritual life. Understanding of this spirit of service a
interconnectedness grows as our wisdom deepens."(Golstein & Kornfield, 1987,p165). It is
service which the following Buddhist Organisations exemplify.

The Tiep Hien Order (The Order of Interbeing) and its Precepts:

The Tiep Hien Order was founded in Vietnam in 1964 during the war. It derives from the Zen
and is the 42nd generation of this school. (Thich Nhat Hanh, 1987a,p85) "The words "Tiep"
several meanings. "Tiep" means to be "in touch with" and "to continue". "Hien" means "to rea
it here and now". (Thich Nhat Hnah, 1987b,p11)

The order was founded in the following manner. "In 1964, responding
to the bourgeoning hatred, intolerance and suffering, a group of Vietnamese Buddhists, mar
Buddhist philosophy and meditation, founded ..(the).. Order to become an instrument of thei
Buddhism. Composed of monks and nuns, laymen and laywomen, the Order of Interbeing (
comprised great numbers, yet its influence and effects were deeply felt within their country.
and deeply committed, members of the Order and their supporters organized anti-war demo
leaflets and books, ran social service projects, organized an underground for draft resisters,
many of the wars suffering innocent victims.

During the war, many members and supporters died, some from self-immolation, some from
and some from the indiscriminate murder of war. At this time, it is impossible to say whethe
the Order still exists in Asia, even though several members did emigrate to the West, and ha
ordained a number of Westerners and Vietnamese refugees.

Yet (the) Fourteen Precepts that they recited weekly, while war, political repression, and imr
tore apart their familiar world, are now being offered to us".(Eppsteiner,1985,pp152-153)

"The fourteen precepts of the Tiep Hien Order are a unique expression of traditional Buddhis
to terms with contemporary issues. These precepts were not developed by secluded monks
the traditional Buddhist Precepts. Rather, they were forged in the crucible of war and devas
the daily experience for many Southeast Asians during the past several decades."(Eppstein
Hanh,1987b,p5.) They are as follows:

The First Precept:

Do not be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones
thought are guiding means: they are not absolute truth.

The Second Precept:

Do not think the knowledge you presently possess is changeless, absolute truth. Avoid bein
bound to present views. Learn and practice non-attachment from views in order to be open
viewpoints. Truth is found in life and not merely in conceptual knowledge. Be ready to learn
entire life and to observe reality in yourself and in the world at all times.

The Third Precept:

Do not force others, including children, by any means whatsoever,
to adopt your views, whether by authority, threat, money, propaganda
or even education. However, through compassionate dialogue, help
others renounce fanaticism and narrowness.

The Fourth Precept:

Do not avoid contact with suffering or close your eyes before suffering. Do not lose awarene
existence of suffering in the life of the world. Find ways to be with those who are suffering b

including personal contact and visits, images, sounds. By such means, awaken yourself an
reality of suffering in the world.

The Fifth Precept:

Do not accumulate wealth while millions are hungry. Do not take as the aim of your life fame, profit,wealth or sensual pleasure. Live simply and share time, energy and material resources with those who are in need.

The Sixth Precept:

Do not maintain anger or hatred. As soon as anger and hatred arise, practice the meditation on compassion in order to deeply understand the persons who have caused anger and hatred. Learn to look at other beings with the eyes of compassion.

The Seventh Precept:

Do not lose yourself in dispersion and in your surroundings. Learn to practice breathing in order to regain composure of the body and mind, to practice mindfullness and to develop concentration and understanding.

The Eighth Precept:

Do not utter words which can create discord and cause the community to break. Make every effort to reconcile and resolve all conflicts, however small.

The Ninth Precept:

Do not say untrue things for the sake of personal interest or to impress people. Do not utter
cause division and hatred. Do not spread news that you do not know to be certain. Do not
things that you are not sure of. Always speak truthfully and constructively. Have the courag
about situations of injustice, even when doing so may threaten your own safety.

The Tenth Precept:

Do not use the Buddhist community for personal gain or profit, or transform your community into a political party. A religious community, however, should tak against oppression and injustice and should strive to change the situation without engaging conflicts.

The Eleventh Precept:

Do not live with a vocation which is harmful to humans and nature. Do not invest in compani others of their chance to live. Select a vocation which helps realize your ideal of compassion

The Twelfth Precept:

Do not kill. Do not let others kill. Find whatever means possible to protect life and to prevent war.

The Thirteenth Precept:

Possess nothing that should belong to others. Respect the property of others, but prevent others from enriching themselves from human suffering or the suffering of other beings.

The Fourteenth Precept:

Do not mistreat your body. Learn to handle it with respect. Do not look on your body as only an instrument. Preserve vital energies (sexual, breath, spirit) for the realization of the Way. Sexual expression should not happen without love and commitment. In sexual relationships, be aware of future suffering that may be caused. To preserve the happiness of others, respect the rights and commitments of others. Be fully aware of the responsibility of bringing new lives into the world. Meditate into which you are bringing new beings.

The Order is truly non-sectarian. It "does not consider any sutra or any group of sutras as its basic text. Inspiration is drawn from the essence of the Buddhadharma as found in all sutras. The Order does not recognize any systematic arrangement of the Buddhist teaching as proposed by va

Buddhism. The Order seeks to realize the Dharma spirit within primitive Buddhism as well a
of that spirit throughout the sangha's history and the teachings in all Buddhist traditions". (Th
Hanh,1987)

In the Order "there are two communities. The Core Community which
consists of men and women who have taken the vow to observe the 14
precepts of the Order. Before being ordained as a brother or sister
of the Order, one should practice at least one year in this way.

Upon ordination, the person has to organize a community around
himself or herself in order to continue the practice. That community is called the Extended C
means all those who practice exactly the same way, but have not been ordained into the Co
people who are ordained into the Core Community do not have any special sign at all. They
heads, they do not have a special robe. What makes them different is that they observe a n
of them is to practice at least 60 days of retreat, of mindfulness, each year, whether consecu
divided into several periods.

If they practice every Sunday, for instance, they will have 52
already. The people in the Extended Community can do that, or more,
even if they don't want to be ordained. In the Core Community people can choose to observ
a family life."(Thich Nhat Hanh, 1987a, pp87-88).

The Zen Buddhist Master, Thich Nhat Hanh, believes that this type
of Buddhist practice will be acceptable to many Western practitioners. He and his colleague
with it for 20 years and in his opinion it seems suitable for modern society.(Thich Nhat Hanh

The Tiep Hien Order has a small but committed membership in Australia.

(See below for more information)

The Buddhist Peace Fellowship (BPF):

The "Statement of Purpose" of the Buddhist Peace Fellowship is as
follows: "To make clear public witness to the Buddha Way as a way
of peace and protection for all beings; to raise peace and ecology
concerns among American Buddhists and to promote projects through
which the Sangha may respond to these concerns; to encourage the delineation in English c

nonviolence, building from the rich resources of traditional Buddhist teachings a foundation f
to offer avenues to realize the kinship among groups and members of the American and wor
liaison to, and enlist support for, existing national and international Buddhist peace and ecol
to provide a focus for concerns over the persecution of Buddhists, as a particular expressior
protect all beings; and to bring the Buddhist perspective to contemporary peace and ecology

The fellowship "was founded in 1978 to bring a Buddhist perspective
to the peace movement and the peace movement to the Buddhist community. Buddhists of
Buddhist Peace Fellowship to explore personal and group responses to the political,social,a
suffering in the world. Drawing on the teachings of nonviolence and compassion, and recog
unity and interdependence of all beings, BPF members and chapters seek to awaken peace
conflict, bring insight into the institutionalized ignorance of political systems, and offer help ir
Buddhist spirit of harmony and loving kindness
where it is needed."

"As a network of individuals and local chapters, BPF serves to promote communication and
sanghas in the work of nourishing all beings and resisting the forces of exploitation and war.
Peace Fellowship is a member organisation of the Fellowship of Reconciliation and participa
denominational peace fellowships in programs of ecumenical concern. National staff and lo
to regional, national, and international peace and social action issues. Operating within the
guidelines of the BPF Statement of Purpose, chapters retain their autonomy and function inc
chapters may form wherever BPF members and friends are actively supporting each other ir
Buddhism. Members and local chapters have been involved in disarmament, environmemta
rights, including campaigns opposing political oppression of Buddhists in Bangladesh, Vietn
Chapter and national activities have included":

- education and support for personal choices to live simply, conserving energy, and resist ha
and policies

- sponsoring teaching retreats and conferences

- letter-writing campaigns for human rights

- participation in vigils and demonstrations

- work with refugees from struggling countries

- support for socially conscious financial investment and consumerism,

- days of mindfulness practice

(The above information has been quoted from the BPF Membership information Leaflet.)

The Sakyamuni Buddhist Centre (ACT):

"The Vietnamese tradition of Mahayana Buddhism to which the Abbot of the Van Hanh Monastery and director of the Sakyamuni Buddhist Centre, Venerable Thic engaged Buddhism. In this tradition, to practice the Buddha's teaching is not to withdraw fro become engaged with it as Dharma practitioners. Accordingly, the Sakyamuni Buddhist Cen social welfare programs." (Robleski,in Sakyamuni News,Oct,1991) Two particularly notewor Refugee Assistance Fund and the Vietnam Sangha Appeal. The aim of the Refugee Assista one of those groups most in need, those who have found the Government in their native cou that they have risked their lives to escape. The program assists mainly (but not only) Vietnar most of whom have been in refugee camps for years."(Robleski,in Sakyamuni News,Oct,19

The Vietnam Sangha Appeal aims to provide financial support for the training of monks and nuns who will be reestablishing Buddhism in Vietnam. "Since the Communist victory in Vietnam Buddhism has suffered persecution and in a very weakened state. Although conditions are still bad, over the past few years the Viet Government has found it necessary to develop contacts with the outside world and attend to image, and so there has been some toleration of religious activities. As part of this new refo ten Buddhist training institutes have been allowed to open, for the education of monks and r

"These institutes are under Government control, but still Sutra Vinaya and other Buddhist su studied by approximately 1,000 students. These institutes are, however, desperately poor. of even the most basic requirements - food, clothing and shelter - as well as money for book materials."

"If Buddhism is to revive in Vietnam it must have the leadership of a trained and educated Sangha....In a country as poor as Vietnam a little hard currency goes a long way, and even $7.00 a month would provide a scholarship that could support a student monk or nun."

"Thich Quang Ba hopes to be able to provide these institutes with

much-needed financial support. He plans to send money direct to the individual institute, and also wants to launch a scheme in which people can sponsor a single providing him or her with a personal scholarship. These students, the best and brightest, wo the head of their school." (Kearney,1992)

Anyone wishing to donate time or money to these projects should contact Thich Quang Ba a Buddhist Centre in the ACT: 32 Archibald Street,Lyneham ACT. Tel:06-257 5517 e-mail: qu

Has Buddhism ever been Socially Disengaged ?

It is strictly speaking incorrect to see Buddhism as "engaged" or "disengaged". There is simply Buddhism and it is by its very nature "engaged". So when we speak of "socially engaged Buddhism" we are in fact implying that a significant degree of "engagement" is part of the particular Buddhist practice being discussed.

In a recent conversation with Venerable Thich Quang Ba, he emphasized the inherently "e Buddhism and the fact that "engaged Buddhism" is not a recent innovation. Supporting this following observations: Firstly, the place of "interdependence" in Buddhist philosophy predis social engagement. Secondly, in the Buddha's lifetime, very few Bikkhus asked for or were to live solitary lives of practice. His followers were deeply engaged in work at the village leve we are constantly being engaged by life. It is extremely difficult to be disengaged from life a really how we engage life as Buddhists which matters. Fourthly, the Golden Ages of Buddhi and Vietnam provide significant examples of socially engaged Buddhism. Thich Quang Ba is Nhat Hanh has coined and popularized the term "socially engaged Buddhism" in his writings that it may provide an emphasis in practice which is appealing to Westerners but counsels t as a new form of Buddhism but as Buddhism with a particular emphasis. (Brown,1992)

It is this emphasis which may have particular appeal to Western practitioners who are not so much interested in the traditional life in and around the Temple as they are with individual meditation practice and the humanitaria environmental issues of the day.

Let us conclude with the words of the world's most renowned socially engaged Buddhist,Tenzin Gyatso,the XIVth Dalai Lama:

"Each of us has the responsibility for all mankind. It is time for us to think of other people as true brothers and sisters and to be

concerned with their welfare, with lessening their suffering. Even
if you cannot sacrifice your own benefit entirely, you should not
forget the concerns of others. We should think more about the future and the benefit of all m
Gyatso in Eppsteiner,1985,p8.).

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TOWARDS A THRESHOLD OF UNDERSTANDING
(Part II)

by
Bhikkhu Bodhi

BPS Newsletter Cover Essay #31 (3rd Mailing 1995)

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In //Crossing the Threshold of Hope//, Pope John Paul asserts that "the 'enlightenment' experienced by the Buddha comes down to the conviction that the world is bad, that it is the source of evil and

suffering for man" (p.85). No doubt the fact that the book consistently encloses the word "enlightenment" in quotation marks already suggests that the Pope's attitude to Buddhism is not an appreciative one. This suggestion is confirmed by his manner of characterizing the content of the enlightenment, which reduces the Buddha's great awakening beneath the Bodhi tree to a caricature.

By way of rejoinder it should first be said that Buddhism does not regard the world in itself as either good or bad, and the Buddha never described the world as "the source of evil" for man. The Buddhist texts scrupulously use terms with moral connotations, such as "good" and "evil," solely to evaluate intentional actions and the persons and states of mind from which such actions spring. They do not ascribe moral qualities to entities that are incapable of moral initiative. Thus actions are bad (//papa//, //akusala//) when they intend harm and suffering for oneself and others, good (//kalyana//, //kusala//) when they aim at promoting happiness and well-being. The Buddha's analysis of the roots of good and evil also proceeds entirely within the sphere of psychological ethics without overstepping the bounds of that domain. According to the Buddha the roots of evil are the unwholesome springs of action: greed, hatred, and delusion; the roots of good are non-greed, non-hatred, and non-delusion, i.e. detachment, lovingkindness, and understanding. The process of spiritual development in Buddhism can be described, from one angle, as the attenuation and eradication of the unwholesome roots by the cultivation of their wholesome opposites. The entire process centres upon the mind as the sole source of both good and evil, with the world set well in the background of this striving for internal purification.

In his formula of the Four Noble Truths, the Buddha does declare that worldly existence is //dukkha//, but //dukkha// does not mean evil. It means, rather, unsatisfactory, inadequate, subject to suffering. To understand why the Buddha states that all worldly existence is //dukkha// one must view this statement in its wider context. According to the Buddha's teaching, our individual lives unfold within a beginningless cycle of rebirths, samsara, wherein all living beings except the enlightened ones wander on driven by the thirst for continued becoming. Each individual life beginning with birth and

ending with death is thus but a "link" in an infinite chain of lives, a single turn of the wheel of existence. As we move within samsara, again and again we undergo birth, aging, illness, and death, again and again we experience pain and sorrow, anxiety and stress, conflict and disappointment. It is for this reason that the Buddha declares that life within the confines of samsara is //dukkha//.

Buddhism locates the cause of our suffering, not in the world considered as an objective reality, but in our own minds. The root of suffering is ignorance coupled with craving; because we fail to understand the true nature of things, our lives are propelled by blind desires for pleasure, power, and renewed becoming, desires which eventuate in pain and grief. The Buddha's teaching is concerned, not with the obliteration of the world, but with the obliteration of ignorance and craving. When greed, hatred, and delusion are quenched, one then experiences the perfect peace of Nibbana throughout the duration of one's life in the world, and with the end of life one is permanently released from the round of rebirths into the Unconditioned.

The Pontiff describes Nibbana as "a state of perfect indifference with regard to the world," adding that in Buddhism salvation means "above all, to free oneself from evil by becoming indifferent to the world, which is the source of evil" (p.86). By such statements he represents Buddhism to his readers as a quietistic doctrine of withdrawal which can address the momentous problems that face humanity today only by politely turning its back on them. This is hardly a satisfactory depiction of Early Buddhism, in which transcendence of the world is stressed, let alone of Mahayana Buddhism, in which the bodhisattva's compassionate activity on behalf of the world becomes the guiding ideal.

The Pali word that the Pope interprets as "indifference" is presumably //upekkha//. The real meaning of this word is equanimity, not indifference in the sense of unconcern for others. As a spiritual virtue, //upekkha// means equanimity in the face of the fluctuations of worldly fortune. It is evenness of mind, unshakeable freedom of mind, a state of inner equipoise that cannot be upset by gain and

loss, honour and dishonour, praise and blame, pleasure and pain. //Upekkha// is freedom from all points of self-reference; it is indifference only to the demands of the ego-self with its craving for pleasure and position, not to the well-being of one's fellow human beings. True equanimity is the pinnacle of the four social attitudes that the Buddhist texts call the "divine abodes": boundless loving-kindness, compassion, altruistic joy, and equanimity. The last does not override and negate the preceding three, but perfects and consummates them.

If Buddhism in practice has not always lived up to the high ideals posited by the original Teaching, this is to be understood as a result of the downward gravitational pull of human nature, not as a consequence of any emphasis on apathy and indifference in the pristine Dhamma. The Buddhist texts provide ample evidence that theattainment of Nibbana does not issue in a stolid indifference to the world. The Buddha himself, the ideal model for his followers, led an active life of 45 years after his enlightenment dedicated to the uplift of humanity. Throughout Buddhist history, the great spiritual masters of the Dhamma have emulated the Awakened One's example, heeding his injunction to wander forth "for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of devas and humans."

It is not only enlightened monks and nuns who have displayed this sense of spiritual mission. As a corporate whole, Buddhism has inspired and animated all the Asian cultures in which it has taken root. It spread without violence and bloodshed, without forcible conversions, winning adherents entirely by its lofty teachings and the exemplary lives of its followers. Wherever the Dhamma took root, it has provided hope and encouragement, pointing to lofty ethical and spiritual ideals, spelling out concrete codes of moral guidance for the whole society. It needs only a little reflection to decide whether such a result is possible in a doctrine that advocates total apathy or callous self-absorption as the highest good.

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The Fire Sermon

(Adittapariyaya Sutta, Samyutta Nikaya XXXV, 28)

I have heard that on one occasion the Blessed One was staying at Varanasi in Gaya, at Gaya Head, with 1,000 monks. There he addressed the monks:

'Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual consciousness is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain or neither-pleasure-nor-pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing & death, with sorrows, lamentations, pains, griefs & despairs.

'The ear is aflame. Sounds are aflame...

'The nose is aflame. Odors are aflame...

'The tongue is aflame. Flavors are aflame...

'The body is aflame. Tactile sensations are aflame...

'The intellect is aflame. Ideas are aflame. Mental consciousness is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain or neither-pleasure-nor-pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing & death, with sorrows, lamentations, pains, griefs & despairs.

'Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with visual consciousness, disenchanted with visual contact. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain or neither-pleasure-nor-pain: He grows

disenchantedwith that too.

'He grows disenchanted with the ear...

'He grows disenchanted with the nose...

'He grows disenchanted with the tongue...

'He grows disenchanted with the body...

'He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with mental consciousness, disenchanted with mental contact. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain or neither-pleasure-nor-pain: He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that, "Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world."'

That is what the Blessed One said. Glad at heart, the monks delighted at his words. And while this explanation was being given, the hearts of the 1,000 monks, through no clinging (not being sustained), were released from the mental effluents

<!-- ========== --><
GENERATED FROM AN INCLUDE FILE. --><!-- robots content="none" --> <!-- close
--> <hr />Revised: <!--_REV_DATE_START_-->Today<!--_REV_DATE_EN
href="#REAL_URL#">#REAL_URL# <!-- /robots --></body></html><!-- THE TEXT
GENERATED FROM AN INCLUDE FILE. --><!-- ==========

<!-- THE TEXT BELOW IS AUTOMAGICALLY GENERATED FROM AN INCLUDE FILE. --> DEPRECATED. This is being phased out in favor of footer.txt --><hr><small>Revised: <!--_REV_DATE_START_-->Sun 19-Oct-2003<!--_REV_DATE_END_-->
</small><add href="#REAL_URL#">#REAL_URL#</address><p></body></html><!-- /robots --><!-- T AUTOMAGICALLY GENERATED FROM AN INCLUDE FILE. -->

PEDShell v0.5 Help File (provisional)

Notes are for PED/grammar/index.htm:

Searches and irregular forms are derived from PaliLookup, by Aukana Trust

Definitions are taken from the CPED by Buddhadatta

Normal inflections were taken from Introduction to Pali, by A.K. Warder (and modified).

Entry Search = search only the entry titles

Full Text Search = search entire entries

"nor" = NORmal search

"sow" = search at Start Of Word only

"exm" = search for EXact Match only

To enter diacritics, use velthius scheme (except for "n use .m or n, and for aa resulting from a`a)

To insert the degree symbol (used to show word joining), use ` (below the ~)

To insert an undefined character, use "?"

Multiple search terms should be seperated with whitespace.

Using quotes doesn't seem to work yet.

Problems or concerns, email me through my website:

http://yuttadhammo.sirimangalo.org/

Best wishes,

Yuttadhammo

HTTrack3.43+htsswf+htsjava launched on Wed, 05 Aug 2009 08:50:04 at
http://buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/lesson_pali3.htm +*.png +*.gif +*.jpg +*.
-ad.doubleclick.net/* -mime:application/foobar

(winhttrack -qwC2%Pxs2u1%s%uN0%I0p7DaK0H0%kf2o0A25000%f#f -F "Mozilla/4.5 (con
98)" -%F "<!-- Mirrored from %s%s by HTTrack Website Copier/3.x [XR&CO'2008], %s -->"
http://buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/lesson_pali3.htm -O1 E:\Dhammapada\D
+*.jpg +*.css +*.js -ad.doubleclick.net/* -mime:application/foobar)

Information, Warnings and Errors reported for this mirror:

note:the hts-log.txt file, and hts-cache folder, may contain sensitive information,

such as username/password authentication for websites mirrored in this project

do not share these files/folders if you want these information to remain private

08:50:08Error: "No data (connection closed)" (-4) after 2 retries at link buddhism.lib.ntu.edu.
(from primary/primary)

12:09:12Error: "Connect Error" (-4) after 2 retries at link
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s19.wav (from
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha14.htm)

12:09:40Error: "Connect Error" (-4) after 2 retries at link
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s49.wav (from
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha42.htm)

12:10:12Error: "Incorrect length (114688 Bytes, 297260 expected)" (-4) after 2 retries at link
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s53.wav (from
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha46.htm)

12:10:43Error: "Connect Error" (-4) after 2 retries at link
buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s86-w5.wav (from

buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha79.htm)

12:12:45Error: "Incorrect length (262144 Bytes, 287322 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s100.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha93.htm)

12:13:24Error: "Incorrect length (163840 Bytes, 270278 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s101.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha94.htm)

12:13:34Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s111.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha104.htm)

12:13:44Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s120.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha113.htm)

12:14:48Error: "Incorrect length (311296 Bytes, 428892 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s121.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha114.htm)

12:15:35Error: "Incorrect length (516096 Bytes, 539334 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s134.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha127.htm)

12:16:11Error: "Incorrect length (155648 Bytes, 417862 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s157.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha150.htm)

12:17:05Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s165.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha158.htm)

12:17:11Error: "Incorrect length (114688 Bytes, 420794 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s169.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha162.htm)

12:17:11Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s170.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha163.htm)

12:18:31Error: "Incorrect length (409600 Bytes, 617738 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s171.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha164.htm)

12:19:34Error: "Incorrect length (212992 Bytes, 415788 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s174.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha167.htm)

12:19:50Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s177.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha170.htm)

12:20:20Error: "Incorrect length (368640 Bytes, 420552 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s180.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha173.htm)

12:22:21Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc2/s233.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha227.htm)

12:23:30Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc2/s352.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha346.htm)

12:23:47Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc2/s362.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha356.htm)

12:24:11Error: "Incorrect length (65536 Bytes, 178532 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc2/s381.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha375.htm)

12:24:11Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc2/s394.wav (from

buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha388.htm)

12:24:14Error: "No data (connection closed)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s113.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha106.htm)

12:26:25Error: "Incorrect length (548864 Bytes, 572460 expected)" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s114.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha107.htm)

12:26:38Error: "Connect Error" (-4) after 2 retries at link buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/pronunc/s115.wav (from buddhism.lib.ntu.edu.tw/BDLM/en/lesson/pali/reading/gatha108.htm)

HTTrack Website Copier/3.43 mirror complete in 3 hours 36 minutes 34 seconds : 4849 link
written (192289851 bytes overall) [200693563 bytes received at 15445 bytes/sec], 5.3 reque

(27 errors, 0 warnings, 0 messages)

HTTrack3.40-2+swf launched on Tue, 24 Oct 2006 21:07:39 at www.beyondthenet.net/sado
+*.js -ad.doubleclick.net/* -mime:application/foobar +*.gif +*.jpg +*.png +*.tif +*.bmp +*.zip +
+*.gz +*.rar +*.z +*.exe +*.mov +*.mpg +*.mpeg +*.avi +*.asf +*.mp3 +*.mp2 +*.rm +*.wav +
+*.ac3 +*.wma +*.wmv

(winhttrack -qYC2%Ps2u1%s%uN0%I0p3DaK0H0%kf2A25000%f#f -F "Mozilla/4.5 (compat
-%F "<!-- Mirrored from %s%s by HTTrack Website Copier/3.x [XR&CO'2006], %s -->" -%l "
www.beyondthenet.net/saddha/sad_main.asp -O1 "C:\My Web Sites\Saddha" +*.css +*.js -a
-mime:application/foobar +*.gif +*.jpg +*.png +*.tif +*.bmp +*.zip +*.tar +*.tgz +*.gz +*.rar +*.
+*.mov +*.mpg +*.mpeg +*.avi +*.asf +*.mp3 +*.mp2 +*.rm +*.wav +*.vob +*.qt +*.vid +*.ac3

Information, Warnings and Errors reported for this mirror:

note:the hts-log.txt file, and hts-cache folder, may contain sensitive information,

such as username/password authentication for websites mirrored in this project

do not share these files/folders if you want these information to remain private

21:09:47Error: "Not Found" (404) at link www.beyondthenet.net/images/114.jpg (from www.beyondthenet.net/saddha/Dambulla_img.htm)

HTTrack Website Copier/3.40-2 mirror complete in 2 minutes 8 seconds : 80 links scanned,
(2466533 bytes overall) [2489796 bytes received at 19451 bytes/sec]

(1 errors, 0 warnings, 0 messages)

HTTrack3.43+htsswf+htsjava launched on Tue, 30 Jun 2009 08:17:18 at http://www.dhamm
+*.jpg +*.css +*.js -ad.doubleclick.net/* -mime:application/foobar -*/*th*/*
-*http://www.dhammastudy.com/thindex.html*

(winhttrack -qwC2%Ps2u1%s%uN0%I0p7DaK0H0%kf2A25000%f#f -F "Mozilla/4.5 (compat
-%F "<!-- Mirrored from %s%s by HTTrack Website Copier/3.x [XR&CO'2008], %s -->" -%l "
http://www.dhammastudy.com/ -O1 "E:\Buddhism\Nina van gorkom\Van Gorkom various" +*
+*.js -ad.doubleclick.net/* -mime:application/foobar -*/*th*/* -*http://www.dhammastudy.com/

Information, Warnings and Errors reported for this mirror:

note:the hts-log.txt file, and hts-cache folder, may contain sensitive information,

such as username/password authentication for websites mirrored in this project

do not share these files/folders if you want these information to remain private

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/creatmshlp.htm (from www.dhammastudy.com/wgbsign.html)

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/creathlp.htm (from www.dhammastudy.com/wgbsign.html)

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/ebfill.cfm (from www.dhammastudy.com/wgbsign.html)

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/eb3whol.cfm (from www.dhammastudy.com/wgbsign.html)

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/ebsave.htm (from www.dhammastudy.com/wgbsign.html)

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/plugin.htm (from www.dhammastudy.com/wgbsign.html)

08:20:36Error: "Not Found" (404) at link www.dhammastudy.com/eb4creat.htm (from www.dhammastudy.com/wgbsign.html)

08:26:55Error: "Not Found" (404) at link www.dhammastudy.com/q&a15.html (from www.dh

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/1fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/2fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/3fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/4fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/5fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/6fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/7fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/8fn (from www.dhammastu

08:29:58Error: "Not Found" (404) at link www.dhammastudy.com/9fn (from www.dhammastu

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/43fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/44fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/45fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/46fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/47fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/48fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/43txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/44txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/45txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/46txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/47txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/48txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/5txt (from www.dhammast

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/6txt (from www.dhammast

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/7txt (from www.dhammast

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/8txt (from www.dhammast

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/9txt (from www.dhammast

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/10fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/11fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/12fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/13fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/14fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/15fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/18fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/10txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/11txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/12txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/13txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/14txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/15txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/16txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/17txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/18txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/19txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/20txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/21txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/22txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/23txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/24txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/25txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/26txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/27txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/28txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/29txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/30txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/31txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/32txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/33txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/34txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/35fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/36fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/37fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/38fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/39fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/40fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/41fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/42fn (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/35txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/36txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/37txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/38txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/39txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/40txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/41txt (from www.dhammas

08:30:35Error: "Not Found" (404) at link www.dhammastudy.com/42txt (from www.dhammas

08:30:57Error: "" (404) at link www.dhammastudy.com/creatmshlp.htm (from www.dhammas

08:32:09Error: "" (404) at link www.dhammastudy.com/1fn (from www.dhammastudy.com/V

08:32:42Error: "Not Found" (404) at link www.dhammastudy.com/0.jpg (from www.dhammas

HTTrack Website Copier/3.43 mirror complete in 15 minutes 36 seconds : 794 links scanned
(15420270 bytes overall) [15700891 bytes received at 16774 bytes/sec], 7363 bytes transfe
compression in 1 files, ratio 36%, 10.9 requests per connection

(85 errors, 0 warnings, 0 messages)

HTTrack3.40+swf launched on Mon, 03 Apr 2006 22:51:42 at http://www.saigon.com/~anso
+*.gif +*.jpg +*.css +*.js -ad.doubleclick.net/*

(winhttrack -qiC2%Ps0u1%s%uN0%I0p3DaK0H0%kf2A25000%f0#f -F "Mozilla/4.5 (compat
98)" -%F "<!-- Mirrored from %s%s by HTTrack Website Copier/3.x [XR&CO'2005], %s -->"
http://www.saigon.com/~anson/ebud/ebidx.htm -O1 "C:\Documents and Settings\Owner\My
Websites\buddhasasana complete" +*.png +*.gif +*.jpg +*.css +*.js -ad.doubleclick.net/* -%A
php3,php,php2,asp,jsp,pl,cfm,nsf=text/html)

Information, Warnings and Errors reported for this mirror:

note:the hts-log.txt file, and hts-cache folder, may contain sensitive information,

such as username/password authentication for websites mirrored in this project

do not share these files/folders if you want these information to remain private

22:52:19Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/ebidx.htm
and Settings/Owner/My Documents/Buddhist Websites/buddhasasana complete/www.saigo

22:52:37Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic_idx.html

22:58:38Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic1-titel.html

22:58:40Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic2-abrev.html

22:58:53Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana

complete/www.saigon.com/_anson/ebud/bud-dict/dic3_b.html

22:59:29Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_c.html

22:59:49Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_e.html

23:00:01Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_f.html

23:00:08Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_d.html

23:00:08Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_g.html

23:00:23Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_h.html

23:00:30Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_i.html

23:00:35Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_a.html

23:00:36Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_j.html

23:01:07Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_l.html

23:01:15Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_k.html

23:01:28Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_m.html

23:01:37Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_o.html

23:01:41Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_n.html

23:01:44Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_r.html

23:02:02Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_t.html

23:02:25Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_u.html

23:03:04Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_v.html

23:03:16Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana

complete/www.saigon.com/_anson/ebud/bud-dict/dic3_w-z.html

23:03:33Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_p.html

23:04:13Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic4_append.html

23:06:09Info: engine: transfer-status: link updated: www.saigon.com/~anson/ebud/bud-dict/c
C:/Documents and Settings/Owner/My Documents/Buddhist Websites/buddhasasana
complete/www.saigon.com/_anson/ebud/bud-dict/dic3_s.html

23:07:53Error: "Service Unavailable" (503) at link www.saigon.com/~anson/ebud/chant-bsw
(from www.saigon.com/~anson/ebud/chant-bswa/chantbook.htm)

23:07:53Error: "Cancelled by User" (-1) at link
www.saigon.com/~anson/ebud/chant-bswa/07_three_refuges_and_five_precepts.mp3 (from
www.saigon.com/~anson/ebud/chant-bswa/chantbook.htm)

23:16:14Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/majjhima/087-piyaja
www.saigon.com/~anson/ebud/majjhima/index.htm)

23:16:46Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/index.html (from
www.saigon.com/~anson/ebud/ebdha094.htm)

23:16:46Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/nutshell/ebidx.htm (
www.saigon.com/~anson/ebud/nutshell/nshell01.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/mind/08_biblio_files
www.saigon.com/~anson/ebud/mind/08_biblio.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/metteya/arimet9A.ht
www.saigon.com/~anson/ebud/metteya/arimet02.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/majjhima/j../ebidx.ht
www.saigon.com/~anson/ebud/majjhima/005-anangana-sutta-e1.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/majjhima/019-dvedh
www.saigon.com/~anson/ebud/majjhima/020-vitakkasanthana-sutta-e1.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/majjhima/027-culah
(from www.saigon.com/~anson/ebud/majjhima/028-mahahatthipadopama-sutta-e1.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/majjhima/152-indriy
www.saigon.com/~anson/ebud/majjhima/152-indriyabhavana-e.htm)

23:17:02Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/dhp/wrk/l.htm (from
www.saigon.com/~anson/ebud/dhp/m.htm)

23:17:03Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/dhp/wrk/d.htm (from
www.saigon.com/~anson/ebud/dhp/m.htm)

23:17:03Error: "Not Found" (404) at link www.saigon.com/~anson/ebud/dhp/wrk/a.htm (from
www.saigon.com/~anson/ebud/dhp/m.htm)

23:17:17Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website
complete/www.saigon.com/_anson/ebud/ebidx.htm

23:17:17Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website
complete/www.saigon.com/_anson/ebud/ebdha030.htm

23:17:17Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website
complete/www.saigon.com/_anson/ebud/nutshell/nshell00.htm

23:17:17Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website
complete/www.saigon.com/_anson/ebud/ebdha104.htm

23:17:17Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website
complete/www.saigon.com/_anson/ebud/ebdha143.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website
complete/www.saigon.com/_anson/ebud/ebdha136.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Website

complete/www.saigon.com/_anson/ebud/ebdha125.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebdha214.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/vn_thera.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/chant-bswa/chantbook.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/bud-dict/dic_idx.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/dict-pe/index.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/dict-ep/index.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/bud-dict/pali-gloss.htm

23:17:18Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/word-of-buddha/index.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/whatbudbeliev/main.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/life/life-01.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/budtch/budteach00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/bd8p/bd8p_00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/jk8p/jk8p_00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/vipass/vcourse0.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/mfneng/mind0.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/livmed/livmed_0.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/jhanas/jhanas0a.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/swiftpair/00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/r_view/r_view00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/godwin/gw_idx.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/beyond/beyond01.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/goodqa/goodqa-00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/lifebud/lifebud0.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebdha165.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/rdbud/rdbud-00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/s-abhidham/s-abhi00.htm

23:17:19Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/nina-abhidhamma/nina-abhi-00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/mind/00_toc.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/herenow/herenow00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/all-of-us/allus00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/begin/begin1.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/livdhamma/livdham00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ajchah_lib/00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/personality/person-00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ajlee-small/small-00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/mahasi-paticca/paticca-00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/mahasi-malukya/mahasi-malukya-01.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites

complete/www.saigon.com/_anson/ebud/budasa-handbook/budasa00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/metteya/arimet00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/budscience/bfs-00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/outlook/outlook-0.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/estm/estm00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/see-way/index.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/tecliv/00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/milinda/ml-00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/catu/catu00.htm

23:17:20Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut005.htm

23:17:21Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut028.htm

23:17:21Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut022.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/guide-tipitaka/guidetipitaka-00.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut050.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut051.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut053.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut055.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut001.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut012.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut002.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebdha155.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/majjhima/index.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/dhp/1-index.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/mahavamsa/index.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut004.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut003.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut014.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut015.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut011.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut039.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut040.htm

23:17:22Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut041.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut017.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebdha117.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebdha116.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut042.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut048.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut052.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites

complete/www.saigon.com/_anson/ebud/ebdha291.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut058.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut060.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebdha088.htm

23:17:23Info: Purging C:/Documents and Settings/Owner/My Documents/Buddhist Websites
complete/www.saigon.com/_anson/ebud/ebsut031.htm

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documents\Bouddhisme\Dhammapada" +*.png +*.gif +*.jpg +*.css +*.js -ad.doubleclick.net/
-mime:application/foobar +*/*gatha*)

Information, Warnings and Errors reported for this mirror:

note:the hts-log.txt file, and hts-cache folder, may contain sensitive information,

such as username/password authentication for websites mirrored in this project

do not share these files/folders if you want these information to remain private

21:11:17Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:12Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:12Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:13Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:13Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:18Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:20Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:12:26Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:00Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:01Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:02Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:03Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:04Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:05Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:06Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:07Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:07Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:08Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:08Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:09Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:10Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:11Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:11Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:12Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:13Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:14Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:14Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:16Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:16Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:18Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:18Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:19Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:19Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:22Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:23Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:24Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:24Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:24Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:25Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:25Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:26Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:27Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:27Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:28Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:28Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:29Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:30Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:31Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:31Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:32Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:33Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:33Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:34Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:35Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:36Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:36Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:38Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:38Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:52Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:13:58Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:48Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:49Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:49Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:50Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:51Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:52Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:55Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:55Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:56Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:56Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:57Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:58Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:14:58Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:00Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:01Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:02Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:03Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:03Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:04Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:05Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:07Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:07Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:08Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:08Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:09Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:10Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:11Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:12Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:12Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:14Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:15Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:16Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:16Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:17Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:17Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:18Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:19Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:19Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:21Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:22Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:22Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:23Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:24Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:24Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:25Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:26Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:32Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:43Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:52Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:53Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:54Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:54Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:56Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:56Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:57Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:58Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:15:58Warning: File has moved from ccbs.ntu.edu.tw/robots.txt to
http://buddhism.lib.ntu.edu.tw/notfound.htm

21:15:59Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readir
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21:16:05Info: engine: transfer-status: link added:
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21:16:07Info: engine: transfer-status: link added:
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21:16:09Info: engine: transfer-status: link added:
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21:16:11Info: engine: transfer-status: link added:
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21:16:14Info: engine: transfer-status: link added:
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21:16:14Info: engine: transfer-status: link added:
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21:16:18Info: engine: transfer-status: link added:
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21:16:20Info: engine: transfer-status: link added:
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21:16:20Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readir
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21:16:23Info: engine: transfer-status: link added:
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21:16:24Info: engine: transfer-status: link added:
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21:16:25Info: engine: transfer-status: link added:
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21:16:27Info: engine: transfer-status: link added:
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21:16:33Info: engine: transfer-status: link added:
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21:16:35Info: engine: transfer-status: link added:
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21:16:40Info: engine: transfer-status: link added:
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21:16:44Info: engine: transfer-status: link added:

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21:16:50Info: engine: transfer-status: link added:
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21:16:57Info: engine: transfer-status: link added:
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21:17:02Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:17:03Info: engine: transfer-status: link added:
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21:17:05Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:17:07Info: engine: transfer-status: link added:
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21:17:07Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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21:17:08Info: engine: transfer-status: link added:
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21:17:10Info: engine: transfer-status: link added:
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21:17:11Info: engine: transfer-status: link added:
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21:17:12Info: engine: transfer-status: link added:
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21:17:14Info: engine: transfer-status: link added:
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21:17:16Info: engine: transfer-status: link added:
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21:17:17Info: engine: transfer-status: link added:
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21:17:18Info: engine: transfer-status: link added:
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21:17:20Info: engine: transfer-status: link added:
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21:17:24Info: engine: transfer-status: link added:
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21:17:25Info: engine: transfer-status: link added:
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21:17:30Info: engine: transfer-status: link added:
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21:17:30Info: engine: transfer-status: link added:
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21:17:31Info: engine: transfer-status: link added:
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21:17:34Info: engine: transfer-status: link added:
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21:17:36Info: engine: transfer-status: link added:
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21:17:37Info: engine: transfer-status: link added:
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21:17:38Info: engine: transfer-status: link added:
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21:17:44Info: engine: transfer-status: link added:
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21:17:45Info: engine: transfer-status: link added:
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21:17:46Info: engine: transfer-status: link added:
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21:17:50Info: engine: transfer-status: link added:
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21:17:52Info: engine: transfer-status: link added:
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21:17:55Info: engine: transfer-status: link added:
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21:17:57Info: engine: transfer-status: link added:
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21:17:58Info: engine: transfer-status: link added:
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21:18:01Info: engine: transfer-status: link added:
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21:18:02Info: engine: transfer-status: link added:
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21:18:03Info: engine: transfer-status: link added:
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21:18:07Info: engine: transfer-status: link added:

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21:18:09Info: engine: transfer-status: link added:
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21:18:09Info: engine: transfer-status: link added:
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21:18:23Info: engine: transfer-status: link added:
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21:18:24Info: engine: transfer-status: link added:
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21:18:27Info: engine: transfer-status: link added:
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21:18:29Info: engine: transfer-status: link added:
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21:18:34Info: engine: transfer-status: link added:
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21:18:37Info: engine: transfer-status: link added:
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21:18:42Info: engine: transfer-status: link added:
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21:18:44Info: engine: transfer-status: link added:
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21:18:48Info: engine: transfer-status: link added:
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21:18:50Info: engine: transfer-status: link added:
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21:18:55Info: engine: transfer-status: link added:

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21:18:58Info: engine: transfer-status: link added:
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21:19:02Info: engine: transfer-status: link added:
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21:19:03Info: engine: transfer-status: link added:
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21:19:07Info: engine: transfer-status: link added:
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21:19:08Info: engine: transfer-status: link added:
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21:19:09Info: engine: transfer-status: link added:
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21:19:10Info: engine: transfer-status: link added:
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21:19:12Info: engine: transfer-status: link added:
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21:19:16Info: engine: transfer-status: link added:
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21:19:17Info: engine: transfer-status: link added:
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21:19:19Info: engine: transfer-status: link added:
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21:19:23Info: engine: transfer-status: link added:
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21:19:23Info: engine: transfer-status: link added:
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21:19:24Info: engine: transfer-status: link added:
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21:19:28Info: engine: transfer-status: link added:
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21:19:32Info: engine: transfer-status: link added:
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21:19:35Info: engine: transfer-status: link added:
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21:19:35Info: engine: transfer-status: link added:
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21:19:36Info: engine: transfer-status: link added:

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21:19:39Info: engine: transfer-status: link added:
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21:19:41Info: engine: transfer-status: link added:
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21:19:42Info: engine: transfer-status: link added:
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21:19:45Info: engine: transfer-status: link added:
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21:19:45Info: engine: transfer-status: link added:
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21:19:49Info: engine: transfer-status: link added:
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21:19:52Info: engine: transfer-status: link added:
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21:19:52Info: engine: transfer-status: link added:
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21:19:54Info: engine: transfer-status: link added:
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21:19:56Info: engine: transfer-status: link added:
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21:19:57Info: engine: transfer-status: link added:
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21:19:59Info: engine: transfer-status: link added:
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21:20:01Info: engine: transfer-status: link added:
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21:20:03Info: engine: transfer-status: link added:
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21:20:05Info: engine: transfer-status: link added:
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21:20:07Info: engine: transfer-status: link added:
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21:20:09Info: engine: transfer-status: link added:
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21:20:12Info: engine: transfer-status: link added:
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21:20:18Info: engine: transfer-status: link added:

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21:20:18Info: engine: transfer-status: link added:
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21:20:23Info: engine: transfer-status: link added:
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21:20:24Info: engine: transfer-status: link added:
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21:20:25Info: engine: transfer-status: link added:
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21:20:29Info: engine: transfer-status: link added:
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21:20:30Info: engine: transfer-status: link added:
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21:20:30Info: engine: transfer-status: link added:
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21:20:34Info: engine: transfer-status: link added:
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21:20:34Info: engine: transfer-status: link added:
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21:20:36Info: engine: transfer-status: link added:
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21:20:40Info: engine: transfer-status: link added:
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21:20:41Info: engine: transfer-status: link added:
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21:20:41Info: engine: transfer-status: link added:
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21:20:46Info: engine: transfer-status: link added:
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21:20:47Info: engine: transfer-status: link added:
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21:20:54Info: engine: transfer-status: link added:
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21:20:55Info: engine: transfer-status: link added:
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21:21:00Info: engine: transfer-status: link added:
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21:21:01Info: engine: transfer-status: link added:

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21:21:02Info: engine: transfer-status: link added:
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21:21:04Info: engine: transfer-status: link added:
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21:21:07Info: engine: transfer-status: link added:
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21:21:07Info: engine: transfer-status: link added:
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21:21:11Info: engine: transfer-status: link added:
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21:21:12Info: engine: transfer-status: link added:
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21:21:16Info: engine: transfer-status: link added:
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21:21:18Info: engine: transfer-status: link added:
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21:21:18Info: engine: transfer-status: link added:
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21:21:21Info: engine: transfer-status: link added:
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21:21:24Info: engine: transfer-status: link added:
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21:21:30Info: engine: transfer-status: link added:
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21:21:33Info: engine: transfer-status: link added:
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21:21:34Info: engine: transfer-status: link added:
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21:21:36Info: engine: transfer-status: link added:
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21:21:39Info: engine: transfer-status: link added:
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21:21:42Info: engine: transfer-status: link added:
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21:21:43Info: engine: transfer-status: link added:

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21:21:43Info: engine: transfer-status: link added:
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21:21:50Info: engine: transfer-status: link added:
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21:21:51Info: engine: transfer-status: link added:
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21:21:56Info: engine: transfer-status: link added:
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21:21:56Info: engine: transfer-status: link added:
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21:22:02Info: engine: transfer-status: link added:
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21:22:02Info: engine: transfer-status: link added:
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21:22:07Info: engine: transfer-status: link added:
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21:22:09Info: engine: transfer-status: link added:
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21:22:12Info: engine: transfer-status: link added:
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21:22:13Info: engine: transfer-status: link added:
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21:22:13Info: engine: transfer-status: link added:
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21:22:17Info: engine: transfer-status: link added:
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21:22:17Info: engine: transfer-status: link added:
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21:22:18Info: engine: transfer-status: link added:
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21:22:21Info: engine: transfer-status: link added:
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21:22:21Info: engine: transfer-status: link added:
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21:22:21Info: engine: transfer-status: link added:
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21:22:25Info: engine: transfer-status: link added:

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21:22:26Info: engine: transfer-status: link added:
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21:22:27Info: engine: transfer-status: link added:
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21:22:27Info: engine: transfer-status: link added:
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21:22:30Info: engine: transfer-status: link added:
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21:22:32Info: engine: transfer-status: link added:
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21:22:33Info: engine: transfer-status: link added:
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21:22:35Info: engine: transfer-status: link added:
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21:22:39Info: engine: transfer-status: link added:
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21:22:39Info: engine: transfer-status: link added:
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21:22:41Info: engine: transfer-status: link added:
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21:22:43Info: engine: transfer-status: link added:
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21:22:44Info: engine: transfer-status: link added:
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21:22:50Info: engine: transfer-status: link added:
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21:22:52Info: engine: transfer-status: link added:
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21:22:52Info: engine: transfer-status: link added:
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21:22:53Info: engine: transfer-status: link added:
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21:22:55Info: engine: transfer-status: link added:
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21:22:57Info: engine: transfer-status: link added:
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21:22:58Info: engine: transfer-status: link added:

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21:23:05Info: engine: transfer-status: link added:
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21:23:06Info: engine: transfer-status: link added:
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21:23:11Info: engine: transfer-status: link added:
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21:23:12Info: engine: transfer-status: link added:
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21:23:14Info: engine: transfer-status: link added:
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21:23:18Info: engine: transfer-status: link added:
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21:23:19Info: engine: transfer-status: link added:
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21:23:24Info: engine: transfer-status: link added:
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21:23:24Info: engine: transfer-status: link added:
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21:23:26Info: engine: transfer-status: link added:
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21:23:28Info: engine: transfer-status: link added:
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21:23:29Info: engine: transfer-status: link added:
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21:23:29Info: engine: transfer-status: link added:
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21:23:30Info: engine: transfer-status: link added:
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21:23:35Info: engine: transfer-status: link added:
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21:23:37Info: engine: transfer-status: link added:
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21:23:38Info: engine: transfer-status: link added:
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21:23:41Info: engine: transfer-status: link added:
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21:23:42Info: engine: transfer-status: link added:

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21:23:46Info: engine: transfer-status: link added:
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21:23:47Info: engine: transfer-status: link added:
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21:23:48Info: engine: transfer-status: link added:
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21:23:50Info: engine: transfer-status: link added:
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21:23:52Info: engine: transfer-status: link added:
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21:23:53Info: engine: transfer-status: link added:
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21:23:54Info: engine: transfer-status: link added:
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21:23:59Info: engine: transfer-status: link added:
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21:24:01Info: engine: transfer-status: link added:
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21:24:02Info: engine: transfer-status: link added:
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21:24:07Info: engine: transfer-status: link added:
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21:24:07Info: engine: transfer-status: link added:
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21:24:09Info: engine: transfer-status: link added:
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21:24:13Info: engine: transfer-status: link added:
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21:24:16Info: engine: transfer-status: link added:
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21:24:16Info: engine: transfer-status: link added:
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21:24:20Info: engine: transfer-status: link added:
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21:24:22Info: engine: transfer-status: link added:
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21:24:23Info: engine: transfer-status: link added:

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21:24:27Info: engine: transfer-status: link added:
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21:24:29Info: engine: transfer-status: link added:
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21:24:30Info: engine: transfer-status: link added:
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21:24:34Info: engine: transfer-status: link added:
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21:24:35Info: engine: transfer-status: link added:
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21:24:36Info: engine: transfer-status: link added:
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21:24:39Info: engine: transfer-status: link added:
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21:24:42Info: engine: transfer-status: link added:
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21:24:46Info: engine: transfer-status: link added:
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21:24:49Info: engine: transfer-status: link added:
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21:24:51Info: engine: transfer-status: link added:
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21:24:52Info: engine: transfer-status: link added:
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21:24:53Info: engine: transfer-status: link added:
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21:24:54Info: engine: transfer-status: link added:
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21:24:57Info: engine: transfer-status: link added:
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21:24:58Info: engine: transfer-status: link added:
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21:24:58Info: engine: transfer-status: link added:
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21:25:00Info: engine: transfer-status: link added:
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21:25:01Info: engine: transfer-status: link added:

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21:25:03Info: engine: transfer-status: link added:
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21:25:06Info: engine: transfer-status: link added:
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21:25:09Info: engine: transfer-status: link added:
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21:25:09Info: engine: transfer-status: link added:
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21:25:10Info: engine: transfer-status: link added:
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21:25:13Info: engine: transfer-status: link added:
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21:25:15Info: engine: transfer-status: link added:
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21:25:16Info: engine: transfer-status: link added:
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21:25:17Info: engine: transfer-status: link added:
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21:25:20Info: engine: transfer-status: link added:
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21:25:21Info: engine: transfer-status: link added:
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21:25:22Info: engine: transfer-status: link added:
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21:25:22Info: engine: transfer-status: link added:
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21:25:26Info: engine: transfer-status: link added:
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21:25:26Info: engine: transfer-status: link added:
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21:25:30Info: engine: transfer-status: link added:
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21:25:31Info: engine: transfer-status: link added:
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21:25:33Info: engine: transfer-status: link added:
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21:25:34Info: engine: transfer-status: link added:

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21:25:36Info: engine: transfer-status: link added:
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21:25:38Info: engine: transfer-status: link added:
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21:25:38Info: engine: transfer-status: link added:
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21:25:40Info: engine: transfer-status: link added:
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21:25:42Info: engine: transfer-status: link added:
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21:25:42Info: engine: transfer-status: link added:
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21:25:44Info: engine: transfer-status: link added:
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21:25:46Info: engine: transfer-status: link added:
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21:25:51Info: engine: transfer-status: link added:
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21:25:52Info: engine: transfer-status: link added:
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21:25:52Info: engine: transfer-status: link added:
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21:25:55Info: engine: transfer-status: link added:
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21:25:56Info: engine: transfer-status: link added:
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21:25:59Info: engine: transfer-status: link added:
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21:25:59Info: engine: transfer-status: link added:
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21:26:00Info: engine: transfer-status: link added:
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21:26:04Info: engine: transfer-status: link added:
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21:26:05Info: engine: transfer-status: link added:
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21:26:06Info: engine: transfer-status: link added:

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21:26:08Info: engine: transfer-status: link added:
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21:26:09Info: engine: transfer-status: link added:
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21:26:11Info: engine: transfer-status: link added:
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21:26:13Info: engine: transfer-status: link added:
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21:26:13Info: engine: transfer-status: link added:
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21:26:15Info: engine: transfer-status: link added:
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21:26:18Info: engine: transfer-status: link added:
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21:26:21Info: engine: transfer-status: link added:
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21:26:25Info: engine: transfer-status: link added:
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21:26:26Info: engine: transfer-status: link added:
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21:26:32Info: engine: transfer-status: link added:
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21:26:32Info: engine: transfer-status: link added:
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21:26:35Info: engine: transfer-status: link added:
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21:26:36Info: engine: transfer-status: link added:
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21:26:36Info: engine: transfer-status: link added:
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21:26:40Info: engine: transfer-status: link added:
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21:26:40Info: engine: transfer-status: link added:
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21:26:41Info: engine: transfer-status: link added:

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21:26:43Info: engine: transfer-status: link added:
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21:26:44Info: engine: transfer-status: link added:
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21:26:46Info: engine: transfer-status: link added:
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21:26:49Info: engine: transfer-status: link added:
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21:26:51Info: engine: transfer-status: link added:
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21:26:53Info: engine: transfer-status: link added:
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21:26:54Info: engine: transfer-status: link added:
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21:26:58Info: engine: transfer-status: link added:
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21:27:00Info: engine: transfer-status: link added:
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21:27:02Info: engine: transfer-status: link added:
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21:27:03Info: engine: transfer-status: link added:
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21:27:04Info: engine: transfer-status: link added:
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21:27:09Info: engine: transfer-status: link added:
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21:27:09Info: engine: transfer-status: link added:
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21:27:11Info: engine: transfer-status: link added:
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21:27:14Info: engine: transfer-status: link added:
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21:27:15Info: engine: transfer-status: link added:

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21:27:16Info: engine: transfer-status: link added:
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21:27:19Info: engine: transfer-status: link added:
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21:27:20Info: engine: transfer-status: link added:
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21:27:22Info: engine: transfer-status: link added:
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21:27:24Info: engine: transfer-status: link added:
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21:27:25Info: engine: transfer-status: link added:
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21:27:26Info: engine: transfer-status: link added:
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21:27:29Info: engine: transfer-status: link added:
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21:27:31Info: engine: transfer-status: link added:
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21:27:35Info: engine: transfer-status: link added:
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21:27:36Info: engine: transfer-status: link added:
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21:27:38Info: engine: transfer-status: link added:
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21:27:39Info: engine: transfer-status: link added:
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21:27:41Info: engine: transfer-status: link added:
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21:27:45Info: engine: transfer-status: link added:
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21:27:46Info: engine: transfer-status: link added:
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21:27:50Info: engine: transfer-status: link added:
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21:27:52Info: engine: transfer-status: link added:
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21:27:56Info: engine: transfer-status: link added:

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21:27:56Info: engine: transfer-status: link added:
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21:27:57Info: engine: transfer-status: link added:
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21:28:00Info: engine: transfer-status: link added:
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21:28:02Info: engine: transfer-status: link added:
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21:28:04Info: engine: transfer-status: link added:
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21:28:04Info: engine: transfer-status: link added:
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21:28:07Info: engine: transfer-status: link added:
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21:28:09Info: engine: transfer-status: link added:
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21:28:11Info: engine: transfer-status: link added:
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21:28:12Info: engine: transfer-status: link added:
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21:28:13Info: engine: transfer-status: link added:
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21:28:15Info: engine: transfer-status: link added:
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21:28:18Info: engine: transfer-status: link added:
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21:28:19Info: engine: transfer-status: link added:
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21:28:21Info: engine: transfer-status: link added:
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21:28:22Info: engine: transfer-status: link added:
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21:28:23Info: engine: transfer-status: link added:
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21:28:26Info: engine: transfer-status: link added:
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21:28:28Info: engine: transfer-status: link added:

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21:28:32Info: engine: transfer-status: link added:
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21:28:34Info: engine: transfer-status: link added:
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21:28:37Info: engine: transfer-status: link added:
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21:28:39Info: engine: transfer-status: link added:
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21:28:41Info: engine: transfer-status: link added:
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21:28:42Info: engine: transfer-status: link added:
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21:28:44Info: engine: transfer-status: link added:
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21:28:46Info: engine: transfer-status: link added:
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21:28:46Info: engine: transfer-status: link added:
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21:28:49Info: engine: transfer-status: link added:
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21:28:50Info: engine: transfer-status: link added:
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21:28:52Info: engine: transfer-status: link added:
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21:28:52Info: engine: transfer-status: link added:
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21:28:54Info: engine: transfer-status: link added:
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21:28:57Info: engine: transfer-status: link added:
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21:29:00Info: engine: transfer-status: link added:
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21:29:01Info: engine: transfer-status: link added:
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21:29:06Info: engine: transfer-status: link added:
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21:29:06Info: engine: transfer-status: link added:

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21:29:08Info: engine: transfer-status: link added:
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21:29:11Info: engine: transfer-status: link added:
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21:29:12Info: engine: transfer-status: link added:
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21:29:17Info: engine: transfer-status: link added:
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21:29:18Info: engine: transfer-status: link added:
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21:29:21Info: engine: transfer-status: link added:
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21:29:24Info: engine: transfer-status: link added:
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21:29:25Info: engine: transfer-status: link added:
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21:29:26Info: engine: transfer-status: link added:
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21:29:30Info: engine: transfer-status: link added:
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21:29:32Info: engine: transfer-status: link added:
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21:29:33Info: engine: transfer-status: link added:
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21:29:35Info: engine: transfer-status: link added:
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21:29:36Info: engine: transfer-status: link added:
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21:29:44Info: engine: transfer-status: link added:
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21:29:50Info: engine: transfer-status: link added:
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21:29:52Info: engine: transfer-status: link added:
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21:29:53Info: engine: transfer-status: link added:
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21:29:56Info: engine: transfer-status: link added:
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21:29:58Info: engine: transfer-status: link added:
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21:30:00Info: engine: transfer-status: link added:
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21:30:02Info: engine: transfer-status: link added:
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21:30:04Info: engine: transfer-status: link added:
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21:30:05Info: engine: transfer-status: link added:
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21:30:05Info: engine: transfer-status: link added:
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21:30:09Info: engine: transfer-status: link added:
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21:30:14Info: engine: transfer-status: link added:
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21:30:22Info: engine: transfer-status: link added:

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21:30:24Info: engine: transfer-status: link added:
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21:30:24Info: engine: transfer-status: link added:
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21:30:28Info: engine: transfer-status: link added:
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21:30:30Info: engine: transfer-status: link added:
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21:30:30Info: engine: transfer-status: link added:
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21:30:34Info: engine: transfer-status: link added:
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21:30:34Info: engine: transfer-status: link added:
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21:30:34Info: engine: transfer-status: link added:
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21:30:36Info: engine: transfer-status: link added:
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21:30:38Info: engine: transfer-status: link added:
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21:30:42Info: engine: transfer-status: link added:
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21:30:43Info: engine: transfer-status: link added:
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21:30:44Info: engine: transfer-status: link added:
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21:30:46Info: engine: transfer-status: link added:
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21:30:47Info: engine: transfer-status: link added:
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21:30:49Info: engine: transfer-status: link added:
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21:30:51Info: engine: transfer-status: link added:

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21:30:52Info: engine: transfer-status: link added:
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21:30:52Info: engine: transfer-status: link added:
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21:30:55Info: engine: transfer-status: link added:
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21:30:55Info: engine: transfer-status: link added:
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21:30:56Info: engine: transfer-status: link added:
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21:30:59Info: engine: transfer-status: link added:
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21:31:00Info: engine: transfer-status: link added:
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21:31:03Info: engine: transfer-status: link added:
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21:31:04Info: engine: transfer-status: link added:
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21:31:05Info: engine: transfer-status: link added:
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21:31:07Info: engine: transfer-status: link added:
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21:31:09Info: engine: transfer-status: link added:
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21:31:11Info: engine: transfer-status: link added:
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21:31:12Info: engine: transfer-status: link added:
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21:31:16Info: engine: transfer-status: link added:
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21:31:16Info: engine: transfer-status: link added:
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21:31:21Info: engine: transfer-status: link added:
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21:31:21Info: engine: transfer-status: link added:
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21:31:30Info: engine: transfer-status: link added:
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21:31:47Info: engine: transfer-status: link added:
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21:31:49Info: engine: transfer-status: link added:

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21:31:50Info: engine: transfer-status: link added:
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21:31:54Info: engine: transfer-status: link added:
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21:31:54Info: engine: transfer-status: link added:
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21:31:55Info: engine: transfer-status: link added:
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21:31:57Info: engine: transfer-status: link added:
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21:31:59Info: engine: transfer-status: link added:
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21:31:59Info: engine: transfer-status: link added:
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21:32:00Info: engine: transfer-status: link added:
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21:32:02Info: engine: transfer-status: link added:
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21:32:04Info: engine: transfer-status: link added:
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21:32:06Info: engine: transfer-status: link added:
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21:32:06Info: engine: transfer-status: link added:
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21:32:09Info: engine: transfer-status: link added:
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21:32:09Info: engine: transfer-status: link added:
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21:32:10Info: engine: transfer-status: link added:
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21:32:11Info: engine: transfer-status: link added:
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21:32:14Info: engine: transfer-status: link added:
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21:32:15Info: engine: transfer-status: link added:
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21:32:17Info: engine: transfer-status: link added:

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21:32:20Info: engine: transfer-status: link added:
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21:32:21Info: engine: transfer-status: link added:
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21:32:25Info: engine: transfer-status: link added:
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21:32:26Info: engine: transfer-status: link added:
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21:32:31Info: engine: transfer-status: link added:
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21:32:31Info: engine: transfer-status: link added:
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21:32:34Info: engine: transfer-status: link added:
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21:32:34Info: engine: transfer-status: link added:
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21:32:37Info: engine: transfer-status: link added:
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21:32:39Info: engine: transfer-status: link added:
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21:32:40Info: engine: transfer-status: link added:
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21:32:41Info: engine: transfer-status: link added:
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21:32:43Info: engine: transfer-status: link added:
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21:32:43Info: engine: transfer-status: link added:
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21:32:46Info: engine: transfer-status: link added:
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21:32:47Info: engine: transfer-status: link added:
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21:32:49Info: engine: transfer-status: link added:
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21:32:52Info: engine: transfer-status: link added:
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21:32:54Info: engine: transfer-status: link added:

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21:32:57Info: engine: transfer-status: link added:
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21:32:58Info: engine: transfer-status: link added:
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21:33:01Info: engine: transfer-status: link added:
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21:33:05Info: engine: transfer-status: link added:
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21:33:05Info: engine: transfer-status: link added:
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21:33:09Info: engine: transfer-status: link added:
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21:33:12Info: engine: transfer-status: link added:
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21:33:13Info: engine: transfer-status: link added:
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21:33:16Info: engine: transfer-status: link added:
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21:33:17Info: engine: transfer-status: link added:
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21:33:18Info: engine: transfer-status: link added:
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21:33:21Info: engine: transfer-status: link added:
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21:33:22Info: engine: transfer-status: link added:
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21:33:23Info: engine: transfer-status: link added:
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21:33:25Info: engine: transfer-status: link added:
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21:33:26Info: engine: transfer-status: link added:
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21:33:30Info: engine: transfer-status: link added:
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21:33:30Info: engine: transfer-status: link added:
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21:33:30Info: engine: transfer-status: link added:

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21:33:32Info: engine: transfer-status: link added:
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21:33:35Info: engine: transfer-status: link added:
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21:33:37Info: engine: transfer-status: link added:
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21:33:38Info: engine: transfer-status: link added:
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21:33:39Info: engine: transfer-status: link added:
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21:33:40Info: engine: transfer-status: link added:
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21:33:43Info: engine: transfer-status: link added:
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21:33:43Info: engine: transfer-status: link added:
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21:33:45Info: engine: transfer-status: link added:
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21:33:46Info: engine: transfer-status: link added:
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21:33:46Info: engine: transfer-status: link added:
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21:33:47Info: engine: transfer-status: link added:
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21:33:50Info: engine: transfer-status: link added:
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21:33:50Info: engine: transfer-status: link added:
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21:33:51Info: engine: transfer-status: link added:
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21:33:55Info: engine: transfer-status: link added:
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21:33:55Info: engine: transfer-status: link added:
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21:33:56Info: engine: transfer-status: link added:
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21:34:00Info: engine: transfer-status: link added:

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21:34:01Info: engine: transfer-status: link added:
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21:34:02Info: engine: transfer-status: link added:
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21:34:05Info: engine: transfer-status: link added:
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21:34:06Info: engine: transfer-status: link added:
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21:34:10Info: engine: transfer-status: link added:
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21:34:12Info: engine: transfer-status: link added:
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21:34:16Info: engine: transfer-status: link added:
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21:34:16Info: engine: transfer-status: link added:
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21:34:18Info: engine: transfer-status: link added:
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21:34:20Info: engine: transfer-status: link added:
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21:34:21Info: engine: transfer-status: link added:
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21:34:22Info: engine: transfer-status: link added:
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21:34:25Info: engine: transfer-status: link added:
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21:34:26Info: engine: transfer-status: link added:
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21:34:27Info: engine: transfer-status: link added:
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21:34:29Info: engine: transfer-status: link added:
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21:34:29Info: engine: transfer-status: link added:
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21:34:30Info: engine: transfer-status: link added:
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21:34:31Info: engine: transfer-status: link added:

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21:34:33Info: engine: transfer-status: link added:
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21:34:35Info: engine: transfer-status: link added:
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21:34:38Info: engine: transfer-status: link added:
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21:34:39Info: engine: transfer-status: link added:
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21:34:39Info: engine: transfer-status: link added:
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21:34:42Info: engine: transfer-status: link added:
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21:34:43Info: engine: transfer-status: link added:
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21:34:44Info: engine: transfer-status: link added:
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21:34:47Info: engine: transfer-status: link added:
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21:34:47Info: engine: transfer-status: link added:
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21:34:48Info: engine: transfer-status: link added:
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21:34:50Info: engine: transfer-status: link added:
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21:34:52Info: engine: transfer-status: link added:
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21:34:54Info: engine: transfer-status: link added:
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21:34:54Info: engine: transfer-status: link added:
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21:34:56Info: engine: transfer-status: link added:
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21:34:58Info: engine: transfer-status: link added:
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21:35:00Info: engine: transfer-status: link added:
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21:35:02Info: engine: transfer-status: link added:

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21:35:02Info: engine: transfer-status: link added:
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21:35:06Info: engine: transfer-status: link added:
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21:35:06Info: engine: transfer-status: link added:
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21:35:07Info: engine: transfer-status: link added:
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21:35:09Info: engine: transfer-status: link added:
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21:35:12Info: engine: transfer-status: link added:
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21:35:14Info: engine: transfer-status: link added:
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21:35:17Info: engine: transfer-status: link added:
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21:35:20Info: engine: transfer-status: link added:
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21:35:20Info: engine: transfer-status: link added:
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21:35:27Info: engine: transfer-status: link added:
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21:35:28Info: engine: transfer-status: link added:
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21:35:33Info: engine: transfer-status: link added:
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21:35:34Info: engine: transfer-status: link added:
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21:35:37Info: engine: transfer-status: link added:
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21:35:38Info: engine: transfer-status: link added:
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21:35:41Info: engine: transfer-status: link added:
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21:35:42Info: engine: transfer-status: link added:
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21:35:44Info: engine: transfer-status: link added:

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21:35:46Info: engine: transfer-status: link added:
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21:35:46Info: engine: transfer-status: link added:
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21:35:47Info: engine: transfer-status: link added:
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21:35:49Info: engine: transfer-status: link added:
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21:35:50Info: engine: transfer-status: link added:
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21:35:52Info: engine: transfer-status: link added:
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21:35:54Info: engine: transfer-status: link added:
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21:35:55Info: engine: transfer-status: link added:
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21:35:57Info: engine: transfer-status: link added:
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21:35:57Info: engine: transfer-status: link added:
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21:35:59Info: engine: transfer-status: link added:
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21:36:00Info: engine: transfer-status: link added:
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21:36:02Info: engine: transfer-status: link added:
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21:36:04Info: engine: transfer-status: link added:
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21:36:05Info: engine: transfer-status: link added:
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21:36:06Info: engine: transfer-status: link added:
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21:36:07Info: engine: transfer-status: link added:
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21:36:09Info: engine: transfer-status: link added:
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21:36:09Info: engine: transfer-status: link added:

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21:36:11Info: engine: transfer-status: link added:
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21:36:12Info: engine: transfer-status: link added:
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21:36:14Info: engine: transfer-status: link added:
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21:36:15Info: engine: transfer-status: link added:
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21:36:18Info: engine: transfer-status: link added:
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21:36:20Info: engine: transfer-status: link added:
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21:36:22Info: engine: transfer-status: link added:
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21:36:23Info: engine: transfer-status: link added:
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21:36:23Info: engine: transfer-status: link added:
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21:36:26Info: engine: transfer-status: link added:
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21:36:28Info: engine: transfer-status: link added:
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21:36:30Info: engine: transfer-status: link added:
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21:36:30Info: engine: transfer-status: link added:
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21:36:32Info: engine: transfer-status: link added:
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21:36:34Info: engine: transfer-status: link added:
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21:36:35Info: engine: transfer-status: link added:
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21:36:37Info: engine: transfer-status: link added:
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21:36:41Info: engine: transfer-status: link added:
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21:36:42Info: engine: transfer-status: link added:

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21:36:44Info: engine: transfer-status: link added:
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21:36:46Info: engine: transfer-status: link added:
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21:36:46Info: engine: transfer-status: link added:
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21:36:48Info: engine: transfer-status: link added:
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21:36:49Info: engine: transfer-status: link added:
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21:36:52Info: engine: transfer-status: link added:
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21:36:52Info: engine: transfer-status: link added:
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21:36:53Info: engine: transfer-status: link added:
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21:36:56Info: engine: transfer-status: link added:
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21:36:56Info: engine: transfer-status: link added:
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21:36:57Info: engine: transfer-status: link added:
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21:37:00Info: engine: transfer-status: link added:
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21:37:01Info: engine: transfer-status: link added:
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21:37:02Info: engine: transfer-status: link added:
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21:37:07Info: engine: transfer-status: link added:
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21:37:08Info: engine: transfer-status: link added:
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21:37:09Info: engine: transfer-status: link added:
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21:37:13Info: engine: transfer-status: link added:
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21:37:14Info: engine: transfer-status: link added:

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21:37:15Info: engine: transfer-status: link added:
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21:37:20Info: engine: transfer-status: link added:
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21:37:21Info: engine: transfer-status: link added:
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21:37:21Info: engine: transfer-status: link added:
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21:37:24Info: engine: transfer-status: link added:
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21:37:24Info: engine: transfer-status: link added:
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21:37:25Info: engine: transfer-status: link added:
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21:37:27Info: engine: transfer-status: link added:
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21:37:27Info: engine: transfer-status: link added:
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21:37:27Info: engine: transfer-status: link added:
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21:37:28Info: engine: transfer-status: link added:
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21:37:31Info: engine: transfer-status: link added:
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21:37:33Info: engine: transfer-status: link added:
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21:37:35Info: engine: transfer-status: link added:
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21:37:36Info: engine: transfer-status: link added:
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21:37:39Info: engine: transfer-status: link added:
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21:37:40Info: engine: transfer-status: link added:
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21:37:40Info: engine: transfer-status: link added:
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21:37:42Info: engine: transfer-status: link added:

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21:37:48Info: engine: transfer-status: link added:
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21:37:48Info: engine: transfer-status: link added:
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21:37:49Info: engine: transfer-status: link added:
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21:37:49Info: engine: transfer-status: link added:
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21:37:52Info: engine: transfer-status: link added:
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21:37:52Info: engine: transfer-status: link added:
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21:37:54Info: engine: transfer-status: link added:
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21:37:55Info: engine: transfer-status: link added:
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21:37:55Info: engine: transfer-status: link added:
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21:37:56Info: engine: transfer-status: link added:
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21:37:57Info: engine: transfer-status: link added:
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21:38:01Info: engine: transfer-status: link added:
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21:38:01Info: engine: transfer-status: link added:
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21:38:04Info: engine: transfer-status: link added:
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21:38:07Info: engine: transfer-status: link added:
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21:38:08Info: engine: transfer-status: link added:
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21:38:09Info: engine: transfer-status: link added:
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21:38:09Info: engine: transfer-status: link added:
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21:38:12Info: engine: transfer-status: link added:

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21:38:13Info: engine: transfer-status: link added:
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21:38:14Info: engine: transfer-status: link added:
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21:38:16Info: engine: transfer-status: link added:
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21:38:19Info: engine: transfer-status: link added:
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21:38:20Info: engine: transfer-status: link added:
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21:38:20Info: engine: transfer-status: link added:
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21:38:23Info: engine: transfer-status: link added:
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21:38:24Info: engine: transfer-status: link added:
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21:38:26Info: engine: transfer-status: link added:
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21:38:28Info: engine: transfer-status: link added:
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21:38:31Info: engine: transfer-status: link added:
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21:38:31Info: engine: transfer-status: link added:
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21:38:35Info: engine: transfer-status: link added:
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21:38:37Info: engine: transfer-status: link added:
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21:38:39Info: engine: transfer-status: link added:
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21:38:39Info: engine: transfer-status: link added:

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21:38:42Info: engine: transfer-status: link added:
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21:38:44Info: engine: transfer-status: link added:
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21:38:45Info: engine: transfer-status: link added:
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21:38:48Info: engine: transfer-status: link added:
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21:38:48Info: engine: transfer-status: link added:
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21:38:49Info: engine: transfer-status: link added:
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21:38:52Info: engine: transfer-status: link added:
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21:38:53Info: engine: transfer-status: link added:
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21:38:54Info: engine: transfer-status: link added:
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21:38:56Info: engine: transfer-status: link added:
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21:38:57Info: engine: transfer-status: link added:
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21:38:58Info: engine: transfer-status: link added:
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21:39:00Info: engine: transfer-status: link added:
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21:39:01Info: engine: transfer-status: link added:
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21:39:02Info: engine: transfer-status: link added:
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21:39:03Info: engine: transfer-status: link added:
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21:39:05Info: engine: transfer-status: link added:
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21:39:06Info: engine: transfer-status: link added:
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21:39:08Info: engine: transfer-status: link added:

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21:39:10Info: engine: transfer-status: link added:
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21:39:11Info: engine: transfer-status: link added:
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21:39:12Info: engine: transfer-status: link added:
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21:39:14Info: engine: transfer-status: link added:
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21:39:16Info: engine: transfer-status: link added:
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21:39:16Info: engine: transfer-status: link added:
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21:39:18Info: engine: transfer-status: link added:
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21:39:20Info: engine: transfer-status: link added:
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21:39:21Info: engine: transfer-status: link added:
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21:39:21Info: engine: transfer-status: link added:
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21:39:23Info: engine: transfer-status: link added:
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21:39:26Info: engine: transfer-status: link added:
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21:39:27Info: engine: transfer-status: link added:
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21:39:30Info: engine: transfer-status: link added:
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21:39:32Info: engine: transfer-status: link added:
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21:39:35Info: engine: transfer-status: link added:
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21:39:36Info: engine: transfer-status: link added:
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21:39:38Info: engine: transfer-status: link added:

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21:39:38Info: engine: transfer-status: link added:
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21:39:40Info: engine: transfer-status: link added:
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21:39:41Info: engine: transfer-status: link added:
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21:39:41Info: engine: transfer-status: link added:
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21:39:45Info: engine: transfer-status: link added:
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21:39:45Info: engine: transfer-status: link added:
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21:39:47Info: engine: transfer-status: link added:
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21:39:48Info: engine: transfer-status: link added:
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21:39:49Info: engine: transfer-status: link added:
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21:39:50Info: engine: transfer-status: link added:
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21:39:52Info: engine: transfer-status: link added:
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21:39:53Info: engine: transfer-status: link added:
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21:39:56Info: engine: transfer-status: link added:
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21:39:57Info: engine: transfer-status: link added:
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21:39:58Info: engine: transfer-status: link added:
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21:40:00Info: engine: transfer-status: link added:
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21:40:03Info: engine: transfer-status: link added:

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21:40:06Info: engine: transfer-status: link added:
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21:40:08Info: engine: transfer-status: link added:
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21:40:19Info: engine: transfer-status: link added:
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21:40:20Info: engine: transfer-status: link added:
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21:40:22Info: engine: transfer-status: link added:
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21:40:28Info: engine: transfer-status: link added:
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21:40:31Info: engine: transfer-status: link added:
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21:40:33Info: engine: transfer-status: link added:
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21:40:35Info: engine: transfer-status: link added:

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21:40:36Info: engine: transfer-status: link added:
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21:40:38Info: engine: transfer-status: link added:
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21:40:40Info: engine: transfer-status: link added:
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21:40:41Info: engine: transfer-status: link added:
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21:40:42Info: engine: transfer-status: link added:
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21:40:42Info: engine: transfer-status: link added:
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21:40:45Info: engine: transfer-status: link added:
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21:40:46Info: engine: transfer-status: link added:
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21:40:49Info: engine: transfer-status: link added:
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21:40:49Info: engine: transfer-status: link added:
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21:40:50Info: engine: transfer-status: link added:
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21:40:52Info: engine: transfer-status: link added:
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21:40:52Info: engine: transfer-status: link added:
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21:40:55Info: engine: transfer-status: link added:
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21:40:56Info: engine: transfer-status: link added:
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21:40:58Info: engine: transfer-status: link added:
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21:40:58Info: engine: transfer-status: link added:
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21:41:01Info: engine: transfer-status: link added:
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21:41:03Info: engine: transfer-status: link added:

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21:41:03Info: engine: transfer-status: link added:
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21:41:05Info: engine: transfer-status: link added:
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21:41:06Info: engine: transfer-status: link added:
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21:41:07Info: engine: transfer-status: link added:
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21:41:09Info: engine: transfer-status: link added:
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21:41:10Info: engine: transfer-status: link added:
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21:41:10Info: engine: transfer-status: link added:
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21:41:11Info: engine: transfer-status: link added:
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21:41:13Info: engine: transfer-status: link added:
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21:41:18Info: engine: transfer-status: link added:
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21:41:20Info: engine: transfer-status: link added:
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21:41:21Info: engine: transfer-status: link added:
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21:41:23Info: engine: transfer-status: link added:
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21:41:26Info: engine: transfer-status: link added:
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21:41:27Info: engine: transfer-status: link added:
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21:41:27Info: engine: transfer-status: link added:
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21:41:28Info: engine: transfer-status: link added:
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21:41:30Info: engine: transfer-status: link added:
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21:41:30Info: engine: transfer-status: link added:

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21:41:32Info: engine: transfer-status: link added:
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21:41:33Info: engine: transfer-status: link added:
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21:41:33Info: engine: transfer-status: link added:
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21:41:35Info: engine: transfer-status: link added:
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21:41:37Info: engine: transfer-status: link added:
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21:41:38Info: engine: transfer-status: link added:
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21:41:41Info: engine: transfer-status: link added:
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21:41:42Info: engine: transfer-status: link added:
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21:41:43Info: engine: transfer-status: link added:
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21:41:44Info: engine: transfer-status: link added:
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21:41:45Info: engine: transfer-status: link added:
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21:41:48Info: engine: transfer-status: link added:
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21:41:50Info: engine: transfer-status: link added:
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21:41:50Info: engine: transfer-status: link added:
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21:41:50Info: engine: transfer-status: link added:
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21:41:52Info: engine: transfer-status: link added:
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21:41:55Info: engine: transfer-status: link added:
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21:41:57Info: engine: transfer-status: link added:
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21:41:58Info: engine: transfer-status: link added:

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21:41:58Info: engine: transfer-status: link added:
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21:41:59Info: engine: transfer-status: link added:
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21:42:00Info: engine: transfer-status: link added:
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21:42:02Info: engine: transfer-status: link added:
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21:42:03Info: engine: transfer-status: link added:
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21:42:04Info: engine: transfer-status: link added:
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21:42:06Info: engine: transfer-status: link added:
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21:42:07Info: engine: transfer-status: link added:
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21:42:08Info: engine: transfer-status: link added:
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21:42:10Info: engine: transfer-status: link added:
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21:42:12Info: engine: transfer-status: link added:
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21:42:13Info: engine: transfer-status: link added:
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21:42:16Info: engine: transfer-status: link added:
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21:42:16Info: engine: transfer-status: link added:
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21:42:16Info: engine: transfer-status: link added:
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21:42:19Info: engine: transfer-status: link added:
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21:42:20Info: engine: transfer-status: link added:
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21:42:21Info: engine: transfer-status: link added:
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21:42:22Info: engine: transfer-status: link added:

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21:42:22Info: engine: transfer-status: link added:
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21:42:24Info: engine: transfer-status: link added:
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21:42:30Info: engine: transfer-status: link added:
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21:42:31Info: engine: transfer-status: link added:
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21:42:33Info: engine: transfer-status: link added:
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21:42:34Info: engine: transfer-status: link added:
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21:42:36Info: engine: transfer-status: link added:
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21:42:38Info: engine: transfer-status: link added:
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21:42:39Info: engine: transfer-status: link added:
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21:42:40Info: engine: transfer-status: link added:
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21:42:44Info: engine: transfer-status: link added:
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21:42:44Info: engine: transfer-status: link added:
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21:42:44Info: engine: transfer-status: link added:
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21:42:49Info: engine: transfer-status: link added:
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21:42:51Info: engine: transfer-status: link added:

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21:42:54Info: engine: transfer-status: link added:
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21:42:55Info: engine: transfer-status: link added:
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21:42:55Info: engine: transfer-status: link added:
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21:42:57Info: engine: transfer-status: link added:
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21:43:00Info: engine: transfer-status: link added:
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21:43:02Info: engine: transfer-status: link added:
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21:43:02Info: engine: transfer-status: link added:
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21:43:05Info: engine: transfer-status: link added:
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21:43:05Info: engine: transfer-status: link added:
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21:43:06Info: engine: transfer-status: link added:
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21:43:06Info: engine: transfer-status: link added:
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21:43:08Info: engine: transfer-status: link added:
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21:43:09Info: engine: transfer-status: link added:
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21:43:11Info: engine: transfer-status: link added:
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21:43:13Info: engine: transfer-status: link added:
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21:43:15Info: engine: transfer-status: link added:
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21:43:16Info: engine: transfer-status: link added:
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21:43:18Info: engine: transfer-status: link added:
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21:43:18Info: engine: transfer-status: link added:

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21:43:21Info: engine: transfer-status: link added:
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21:43:23Info: engine: transfer-status: link added:
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21:43:23Info: engine: transfer-status: link added:
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21:43:27Info: engine: transfer-status: link added:
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21:43:29Info: engine: transfer-status: link added:
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21:43:31Info: engine: transfer-status: link added:
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21:43:31Info: engine: transfer-status: link added:
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21:43:36Info: engine: transfer-status: link added:
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21:43:36Info: engine: transfer-status: link added:
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21:43:38Info: engine: transfer-status: link added:
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21:43:41Info: engine: transfer-status: link added:
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21:43:42Info: engine: transfer-status: link added:
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21:43:43Info: engine: transfer-status: link added:
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21:43:47Info: engine: transfer-status: link added:
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21:43:48Info: engine: transfer-status: link added:

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21:43:51Info: engine: transfer-status: link added:
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21:43:53Info: engine: transfer-status: link added:
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21:43:54Info: engine: transfer-status: link added:
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21:43:55Info: engine: transfer-status: link added:
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21:43:57Info: engine: transfer-status: link added:
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21:43:58Info: engine: transfer-status: link added:
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21:44:00Info: engine: transfer-status: link added:
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21:44:00Info: engine: transfer-status: link added:
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21:44:01Info: engine: transfer-status: link added:
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21:44:04Info: engine: transfer-status: link added:
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21:44:05Info: engine: transfer-status: link added:
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21:44:06Info: engine: transfer-status: link added:
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21:44:09Info: engine: transfer-status: link added:
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21:44:09Info: engine: transfer-status: link added:
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21:44:11Info: engine: transfer-status: link added:
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21:44:13Info: engine: transfer-status: link added:
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21:44:14Info: engine: transfer-status: link added:
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21:44:14Info: engine: transfer-status: link added:
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21:44:17Info: engine: transfer-status: link added:

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21:44:18Info: engine: transfer-status: link added:
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21:44:22Info: engine: transfer-status: link added:
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21:44:22Info: engine: transfer-status: link added:
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21:44:23Info: engine: transfer-status: link added:
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21:44:26Info: engine: transfer-status: link added:
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21:44:29Info: engine: transfer-status: link added:
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21:44:29Info: engine: transfer-status: link added:
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21:44:30Info: engine: transfer-status: link added:
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21:44:33Info: engine: transfer-status: link added:
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21:44:34Info: engine: transfer-status: link added:
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21:44:35Info: engine: transfer-status: link added:
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21:44:37Info: engine: transfer-status: link added:
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21:44:39Info: engine: transfer-status: link added:
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21:44:39Info: engine: transfer-status: link added:
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21:44:40Info: engine: transfer-status: link added:
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21:44:41Info: engine: transfer-status: link added:
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21:44:43Info: engine: transfer-status: link added:
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21:44:47Info: engine: transfer-status: link added:
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21:44:48Info: engine: transfer-status: link added:

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21:44:49Info: engine: transfer-status: link added:
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21:44:54Info: engine: transfer-status: link added:
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21:44:54Info: engine: transfer-status: link added:
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21:44:55Info: engine: transfer-status: link added:
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21:44:58Info: engine: transfer-status: link added:
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21:44:58Info: engine: transfer-status: link added:
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21:44:58Info: engine: transfer-status: link added:
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21:44:59Info: engine: transfer-status: link added:
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21:45:01Info: engine: transfer-status: link added:
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21:45:02Info: engine: transfer-status: link added:
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21:45:02Info: engine: transfer-status: link added:
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21:45:03Info: engine: transfer-status: link added:
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21:45:05Info: engine: transfer-status: link added:
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21:45:06Info: engine: transfer-status: link added:
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21:45:09Info: engine: transfer-status: link added:
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21:45:11Info: engine: transfer-status: link added:
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21:45:12Info: engine: transfer-status: link added:
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21:45:14Info: engine: transfer-status: link added:
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21:45:15Info: engine: transfer-status: link added:

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21:45:16Info: engine: transfer-status: link added:
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21:45:18Info: engine: transfer-status: link added:
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21:45:20Info: engine: transfer-status: link added:
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21:45:23Info: engine: transfer-status: link added:
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21:45:23Info: engine: transfer-status: link added:
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21:45:25Info: engine: transfer-status: link added:
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21:45:28Info: engine: transfer-status: link added:
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21:45:28Info: engine: transfer-status: link added:
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21:45:29Info: engine: transfer-status: link added:
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21:45:32Info: engine: transfer-status: link added:
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21:45:33Info: engine: transfer-status: link added:
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21:45:37Info: engine: transfer-status: link added:
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21:45:37Info: engine: transfer-status: link added:
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21:45:40Info: engine: transfer-status: link added:
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21:45:40Info: engine: transfer-status: link added:
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21:45:42Info: engine: transfer-status: link added:
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21:45:44Info: engine: transfer-status: link added:
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21:45:44Info: engine: transfer-status: link added:
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21:45:45Info: engine: transfer-status: link added:

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21:45:45Info: engine: transfer-status: link added:
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21:45:46Info: engine: transfer-status: link added:
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21:45:48Info: engine: transfer-status: link added:
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21:45:49Info: engine: transfer-status: link added:
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21:45:53Info: engine: transfer-status: link added:
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21:45:55Info: engine: transfer-status: link added:
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21:45:55Info: engine: transfer-status: link added:
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21:45:57Info: engine: transfer-status: link added:
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21:45:58Info: engine: transfer-status: link added:
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21:46:01Info: engine: transfer-status: link added:
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21:46:01Info: engine: transfer-status: link added:
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21:46:02Info: engine: transfer-status: link added:
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21:46:05Info: engine: transfer-status: link added:
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21:46:06Info: engine: transfer-status: link added:
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21:46:09Info: engine: transfer-status: link added:
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21:46:13Info: engine: transfer-status: link added:

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21:46:16Info: engine: transfer-status: link added:
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21:46:16Info: engine: transfer-status: link added:
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21:46:19Info: engine: transfer-status: link added:
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21:46:20Info: engine: transfer-status: link added:
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21:46:22Info: engine: transfer-status: link added:
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21:46:23Info: engine: transfer-status: link added:
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21:46:26Info: engine: transfer-status: link added:
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21:46:27Info: engine: transfer-status: link added:
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21:46:28Info: engine: transfer-status: link added:
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21:46:30Info: engine: transfer-status: link added:
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21:46:31Info: engine: transfer-status: link added:
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21:46:34Info: engine: transfer-status: link added:
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21:46:36Info: engine: transfer-status: link added:
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21:46:38Info: engine: transfer-status: link added:
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21:46:38Info: engine: transfer-status: link added:
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21:46:42Info: engine: transfer-status: link added:
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21:46:43Info: engine: transfer-status: link added:

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21:46:43Info: engine: transfer-status: link added:
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21:46:47Info: engine: transfer-status: link added:
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21:46:48Info: engine: transfer-status: link added:
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21:46:48Info: engine: transfer-status: link added:
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21:46:50Info: engine: transfer-status: link added:
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21:46:51Info: engine: transfer-status: link added:
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21:46:53Info: engine: transfer-status: link added:
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21:46:53Info: engine: transfer-status: link added:
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21:46:55Info: engine: transfer-status: link added:
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21:46:56Info: engine: transfer-status: link added:
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21:46:58Info: engine: transfer-status: link added:
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21:46:59Info: engine: transfer-status: link added:
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21:47:00Info: engine: transfer-status: link added:
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21:47:02Info: engine: transfer-status: link added:
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21:47:04Info: engine: transfer-status: link added:
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21:47:07Info: engine: transfer-status: link added:
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21:47:07Info: engine: transfer-status: link added:
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21:47:08Info: engine: transfer-status: link added:
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21:47:11Info: engine: transfer-status: link added:

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21:47:12Info: engine: transfer-status: link added:
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21:47:12Info: engine: transfer-status: link added:
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21:47:15Info: engine: transfer-status: link added:
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21:47:17Info: engine: transfer-status: link added:
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21:47:18Info: engine: transfer-status: link added:
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21:47:19Info: engine: transfer-status: link added:
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21:47:20Info: engine: transfer-status: link added:
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21:47:22Info: engine: transfer-status: link added:
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21:47:22Info: engine: transfer-status: link added:
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21:47:24Info: engine: transfer-status: link added:
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21:47:25Info: engine: transfer-status: link added:
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21:47:27Info: engine: transfer-status: link added:
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21:47:28Info: engine: transfer-status: link added:
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21:47:30Info: engine: transfer-status: link added:
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21:47:31Info: engine: transfer-status: link added:
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21:47:32Info: engine: transfer-status: link added:
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21:47:36Info: engine: transfer-status: link added:
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21:47:37Info: engine: transfer-status: link added:
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21:47:38Info: engine: transfer-status: link added:

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21:47:41Info: engine: transfer-status: link added:
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21:47:41Info: engine: transfer-status: link added:
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21:47:41Info: engine: transfer-status: link added:
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21:47:45Info: engine: transfer-status: link added:
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21:47:45Info: engine: transfer-status: link added:
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21:47:46Info: engine: transfer-status: link added:
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21:47:49Info: engine: transfer-status: link added:
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21:47:50Info: engine: transfer-status: link added:
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21:47:51Info: engine: transfer-status: link added:
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21:47:55Info: engine: transfer-status: link added:
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21:47:55Info: engine: transfer-status: link added:
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21:47:57Info: engine: transfer-status: link added:
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21:47:59Info: engine: transfer-status: link added:
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21:48:00Info: engine: transfer-status: link added:
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21:48:01Info: engine: transfer-status: link added:
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21:48:02Info: engine: transfer-status: link added:
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21:48:02Info: engine: transfer-status: link added:
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21:48:04Info: engine: transfer-status: link added:
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21:48:06Info: engine: transfer-status: link added:

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21:48:06Info: engine: transfer-status: link added:
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21:48:09Info: engine: transfer-status: link added:
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21:48:10Info: engine: transfer-status: link added:
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21:48:11Info: engine: transfer-status: link added:
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21:48:11Info: engine: transfer-status: link added:
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21:48:13Info: engine: transfer-status: link added:
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21:48:15Info: engine: transfer-status: link added:
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21:48:19Info: engine: transfer-status: link added:
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21:48:19Info: engine: transfer-status: link added:
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21:48:21Info: engine: transfer-status: link added:
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21:48:22Info: engine: transfer-status: link added:
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21:48:25Info: engine: transfer-status: link added:
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21:48:26Info: engine: transfer-status: link added:
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21:48:26Info: engine: transfer-status: link added:
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21:48:27Info: engine: transfer-status: link added:
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21:48:29Info: engine: transfer-status: link added:
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21:48:31Info: engine: transfer-status: link added:
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21:48:31Info: engine: transfer-status: link added:

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21:48:32Info: engine: transfer-status: link added:
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21:48:33Info: engine: transfer-status: link added:
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21:48:34Info: engine: transfer-status: link added:
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21:48:35Info: engine: transfer-status: link added:
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21:48:39Info: engine: transfer-status: link added:
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21:48:40Info: engine: transfer-status: link added:
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21:48:42Info: engine: transfer-status: link added:
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21:48:43Info: engine: transfer-status: link added:
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21:48:46Info: engine: transfer-status: link added:
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21:48:47Info: engine: transfer-status: link added:
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21:48:48Info: engine: transfer-status: link added:
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21:48:49Info: engine: transfer-status: link added:
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21:48:52Info: engine: transfer-status: link added:
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21:48:52Info: engine: transfer-status: link added:
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21:48:53Info: engine: transfer-status: link added:
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21:48:55Info: engine: transfer-status: link added:
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21:48:55Info: engine: transfer-status: link added:
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21:48:55Info: engine: transfer-status: link added:
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21:48:58Info: engine: transfer-status: link added:

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21:48:59Info: engine: transfer-status: link added:
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21:49:02Info: engine: transfer-status: link added:
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21:49:02Info: engine: transfer-status: link added:
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21:49:05Info: engine: transfer-status: link added:
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21:49:07Info: engine: transfer-status: link added:
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21:49:08Info: engine: transfer-status: link added:
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21:49:10Info: engine: transfer-status: link added:
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21:49:12Info: engine: transfer-status: link added:
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21:49:13Info: engine: transfer-status: link added:
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21:49:13Info: engine: transfer-status: link added:
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21:49:13Info: engine: transfer-status: link added:
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21:49:16Info: engine: transfer-status: link added:
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21:49:20Info: engine: transfer-status: link added:
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21:49:20Info: engine: transfer-status: link added:
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21:49:21Info: engine: transfer-status: link added:
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21:49:23Info: engine: transfer-status: link added:
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21:49:24Info: engine: transfer-status: link added:
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21:49:26Info: engine: transfer-status: link added:
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21:49:28Info: engine: transfer-status: link added:

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21:49:30Info: engine: transfer-status: link added:
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21:49:31Info: engine: transfer-status: link added:
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21:49:33Info: engine: transfer-status: link added:
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21:49:34Info: engine: transfer-status: link added:
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21:49:35Info: engine: transfer-status: link added:
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21:49:38Info: engine: transfer-status: link added:
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21:49:38Info: engine: transfer-status: link added:
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21:49:40Info: engine: transfer-status: link added:
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21:49:42Info: engine: transfer-status: link added:
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21:49:43Info: engine: transfer-status: link added:
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21:49:43Info: engine: transfer-status: link added:
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21:49:47Info: engine: transfer-status: link added:
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21:49:47Info: engine: transfer-status: link added:
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21:49:48Info: engine: transfer-status: link added:
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21:49:50Info: engine: transfer-status: link added:
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21:49:54Info: engine: transfer-status: link added:
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21:49:55Info: engine: transfer-status: link added:
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21:49:58Info: engine: transfer-status: link added:
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21:49:58Info: engine: transfer-status: link added:

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21:50:01Info: engine: transfer-status: link added:
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21:50:02Info: engine: transfer-status: link added:
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21:50:04Info: engine: transfer-status: link added:
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21:50:05Info: engine: transfer-status: link added:
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21:50:06Info: engine: transfer-status: link added:
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21:50:06Info: engine: transfer-status: link added:
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21:50:06Info: engine: transfer-status: link added:
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21:50:07Info: engine: transfer-status: link added:
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21:50:12Info: engine: transfer-status: link added:
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21:50:16Info: engine: transfer-status: link added:
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21:50:17Info: engine: transfer-status: link added:
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21:50:19Info: engine: transfer-status: link added:
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21:50:19Info: engine: transfer-status: link added:
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21:50:20Info: engine: transfer-status: link added:
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21:50:21Info: engine: transfer-status: link added:
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21:50:21Info: engine: transfer-status: link added:
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21:50:23Info: engine: transfer-status: link added:

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21:50:24Info: engine: transfer-status: link added:
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21:50:25Info: engine: transfer-status: link added:
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21:50:26Info: engine: transfer-status: link added:
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21:50:30Info: engine: transfer-status: link added:
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21:50:30Info: engine: transfer-status: link added:
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21:50:34Info: engine: transfer-status: link added:
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21:50:35Info: engine: transfer-status: link added:
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21:50:35Info: engine: transfer-status: link added:
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21:50:37Info: engine: transfer-status: link added:
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21:50:39Info: engine: transfer-status: link added:
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21:50:39Info: engine: transfer-status: link added:
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21:50:41Info: engine: transfer-status: link added:
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21:50:43Info: engine: transfer-status: link added:
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21:50:44Info: engine: transfer-status: link added:
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21:50:46Info: engine: transfer-status: link added:
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21:50:49Info: engine: transfer-status: link added:
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21:50:50Info: engine: transfer-status: link added:

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21:50:50Info: engine: transfer-status: link added:
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21:50:53Info: engine: transfer-status: link added:
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21:50:56Info: engine: transfer-status: link added:
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21:50:57Info: engine: transfer-status: link added:
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21:50:58Info: engine: transfer-status: link added:
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21:50:59Info: engine: transfer-status: link added:
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21:51:03Info: engine: transfer-status: link added:
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21:51:04Info: engine: transfer-status: link added:
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21:51:05Info: engine: transfer-status: link added:
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21:51:07Info: engine: transfer-status: link added:
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21:51:09Info: engine: transfer-status: link added:
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21:51:13Info: engine: transfer-status: link added:
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21:51:13Info: engine: transfer-status: link added:
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21:51:17Info: engine: transfer-status: link added:
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21:51:18Info: engine: transfer-status: link added:
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21:51:22Info: engine: transfer-status: link added:
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21:51:22Info: engine: transfer-status: link added:
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21:51:24Info: engine: transfer-status: link added:

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21:51:26Info: engine: transfer-status: link added:
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21:51:27Info: engine: transfer-status: link added:
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21:51:29Info: engine: transfer-status: link added:
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21:51:30Info: engine: transfer-status: link added:
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21:51:31Info: engine: transfer-status: link added:
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21:51:31Info: engine: transfer-status: link added:
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21:51:35Info: engine: transfer-status: link added:
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21:51:35Info: engine: transfer-status: link added:
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21:51:40Info: engine: transfer-status: link added:
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21:51:40Info: engine: transfer-status: link added:
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21:51:42Info: engine: transfer-status: link added:
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21:51:42Info: engine: transfer-status: link added:
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21:51:43Info: engine: transfer-status: link added:
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21:51:47Info: engine: transfer-status: link added:
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21:51:47Info: engine: transfer-status: link added:
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21:51:47Info: engine: transfer-status: link added:
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21:51:51Info: engine: transfer-status: link added:
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21:51:52Info: engine: transfer-status: link added:

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21:51:52Info: engine: transfer-status: link added:
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21:51:54Info: engine: transfer-status: link added:
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21:51:55Info: engine: transfer-status: link added:
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21:51:58Info: engine: transfer-status: link added:
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21:51:59Info: engine: transfer-status: link added:
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21:52:01Info: engine: transfer-status: link added:
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21:52:01Info: engine: transfer-status: link added:
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21:52:02Info: engine: transfer-status: link added:
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21:52:04Info: engine: transfer-status: link added:
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21:52:05Info: engine: transfer-status: link added:
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21:52:06Info: engine: transfer-status: link added:
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21:52:07Info: engine: transfer-status: link added:
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21:52:09Info: engine: transfer-status: link added:
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21:52:09Info: engine: transfer-status: link added:
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21:52:10Info: engine: transfer-status: link added:
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21:52:12Info: engine: transfer-status: link added:

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21:52:17Info: engine: transfer-status: link added:
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21:52:17Info: engine: transfer-status: link added:
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21:52:19Info: engine: transfer-status: link added:
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21:52:21Info: engine: transfer-status: link added:
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21:52:23Info: engine: transfer-status: link added:
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21:52:24Info: engine: transfer-status: link added:
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21:52:27Info: engine: transfer-status: link added:
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21:52:27Info: engine: transfer-status: link added:
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21:52:28Info: engine: transfer-status: link added:
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21:52:31Info: engine: transfer-status: link added:
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21:52:35Info: engine: transfer-status: link added:
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21:52:35Info: engine: transfer-status: link added:
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21:52:36Info: engine: transfer-status: link added:
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21:52:37Info: engine: transfer-status: link added:
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21:52:39Info: engine: transfer-status: link added:
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21:52:40Info: engine: transfer-status: link added:
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21:52:40Info: engine: transfer-status: link added:

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21:52:41Info: engine: transfer-status: link added:
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21:52:41Info: engine: transfer-status: link added:
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21:52:43Info: engine: transfer-status: link added:
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21:52:43Info: engine: transfer-status: link added:
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21:52:44Info: engine: transfer-status: link added:
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21:52:45Info: engine: transfer-status: link added:
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21:52:45Info: engine: transfer-status: link added:
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21:52:47Info: engine: transfer-status: link added:
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21:52:47Info: engine: transfer-status: link added:
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21:52:48Info: engine: transfer-status: link added:
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21:52:50Info: engine: transfer-status: link added:
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21:52:51Info: engine: transfer-status: link added:
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21:52:52Info: engine: transfer-status: link added:
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21:52:53Info: engine: transfer-status: link added:
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21:52:55Info: engine: transfer-status: link added:
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21:52:57Info: engine: transfer-status: link added:
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21:52:58Info: engine: transfer-status: link added:
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21:52:59Info: engine: transfer-status: link added:
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21:53:01Info: engine: transfer-status: link added:

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21:53:02Info: engine: transfer-status: link added:
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21:53:03Info: engine: transfer-status: link added:
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21:53:07Info: engine: transfer-status: link added:
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21:53:09Info: engine: transfer-status: link added:
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21:53:14Info: engine: transfer-status: link added:
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21:53:17Info: engine: transfer-status: link added:
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21:53:18Info: engine: transfer-status: link added:
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21:53:19Info: engine: transfer-status: link added:
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21:53:24Info: engine: transfer-status: link added:
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21:53:24Info: engine: transfer-status: link added:
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21:53:29Info: engine: transfer-status: link added:
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21:53:29Info: engine: transfer-status: link added:
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21:53:31Info: engine: transfer-status: link added:
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21:53:36Info: engine: transfer-status: link added:
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21:53:36Info: engine: transfer-status: link added:
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21:53:43Info: engine: transfer-status: link added:
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21:53:43Info: engine: transfer-status: link added:
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21:53:46Info: engine: transfer-status: link added:
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21:53:51Info: engine: transfer-status: link added:

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21:53:53Info: engine: transfer-status: link added:
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21:53:55Info: engine: transfer-status: link added:
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21:53:58Info: engine: transfer-status: link added:
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21:53:59Info: engine: transfer-status: link added:
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21:54:07Info: engine: transfer-status: link added:
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21:54:08Info: engine: transfer-status: link added:
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21:54:10Info: engine: transfer-status: link added:
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21:54:12Info: engine: transfer-status: link added:
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21:54:15Info: engine: transfer-status: link added:
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21:54:16Info: engine: transfer-status: link added:
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21:54:17Info: engine: transfer-status: link added:
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21:54:21Info: engine: transfer-status: link added:
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21:54:23Info: engine: transfer-status: link added:
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21:54:25Info: engine: transfer-status: link added:
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21:54:29Info: engine: transfer-status: link added:
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21:54:33Info: engine: transfer-status: link added:
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21:54:37Info: engine: transfer-status: link added:
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21:54:41Info: engine: transfer-status: link added:
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21:54:42Info: engine: transfer-status: link added:

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21:54:47Info: engine: transfer-status: link added:
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21:54:53Info: engine: transfer-status: link added:
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21:55:01Info: engine: transfer-status: link added:
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21:55:08Info: engine: transfer-status: link added:
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21:55:13Info: engine: transfer-status: link added:
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21:55:15Info: engine: transfer-status: link added:
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21:55:22Info: engine: transfer-status: link added:
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21:55:22Info: engine: transfer-status: link added:
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21:55:22Info: engine: transfer-status: link added:
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21:55:32Info: engine: transfer-status: link added:
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21:55:35Info: engine: transfer-status: link added:
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21:55:39Info: engine: transfer-status: link added:
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21:55:40Info: engine: transfer-status: link added:
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21:55:41Info: engine: transfer-status: link added:
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21:55:45Info: engine: transfer-status: link added:
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21:55:46Info: engine: transfer-status: link added:
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21:55:48Info: engine: transfer-status: link added:

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21:55:49Info: engine: transfer-status: link added:
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21:55:56Info: engine: transfer-status: link added:
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21:55:56Info: engine: transfer-status: link added:
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21:55:57Info: engine: transfer-status: link added:
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21:56:03Info: engine: transfer-status: link added:
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21:56:04Info: engine: transfer-status: link added:
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21:56:12Info: engine: transfer-status: link added:
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21:56:12Info: engine: transfer-status: link added:
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21:56:16Info: engine: transfer-status: link added:
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21:56:17Info: engine: transfer-status: link added:
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21:56:18Info: engine: transfer-status: link added:
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21:56:21Info: engine: transfer-status: link added:
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21:56:23Info: engine: transfer-status: link added:
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21:56:25Info: engine: transfer-status: link added:
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21:56:29Info: engine: transfer-status: link added:
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21:56:30Info: engine: transfer-status: link added:
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21:56:33Info: engine: transfer-status: link added:
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21:56:36Info: engine: transfer-status: link added:
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21:56:37Info: engine: transfer-status: link added:

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21:56:44Info: engine: transfer-status: link added:
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21:56:46Info: engine: transfer-status: link added:
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21:56:46Info: engine: transfer-status: link added:
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21:56:50Info: engine: transfer-status: link added:
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21:56:52Info: engine: transfer-status: link added:
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21:56:53Info: engine: transfer-status: link added:
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21:56:58Info: engine: transfer-status: link added:
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21:57:00Info: engine: transfer-status: link added:
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21:57:01Info: engine: transfer-status: link added:
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21:57:05Info: engine: transfer-status: link added:
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21:57:07Info: engine: transfer-status: link added:
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21:57:08Info: engine: transfer-status: link added:
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21:57:13Info: engine: transfer-status: link added:
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21:57:14Info: engine: transfer-status: link added:
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21:57:18Info: engine: transfer-status: link added:
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21:57:19Info: engine: transfer-status: link added:
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21:57:21Info: engine: transfer-status: link added:
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21:57:26Info: engine: transfer-status: link added:
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21:57:28Info: engine: transfer-status: link added:

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21:57:33Info: engine: transfer-status: link added:
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21:57:37Info: engine: transfer-status: link added:
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21:57:42Info: engine: transfer-status: link added:
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21:57:42Info: engine: transfer-status: link added:
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21:57:43Info: engine: transfer-status: link added:
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21:57:51Info: engine: transfer-status: link added:
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21:57:53Info: engine: transfer-status: link added:
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21:57:53Info: engine: transfer-status: link added:
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21:57:58Info: engine: transfer-status: link added:
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21:57:59Info: engine: transfer-status: link added:
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21:58:01Info: engine: transfer-status: link added:
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21:58:04Info: engine: transfer-status: link added:
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21:58:04Info: engine: transfer-status: link added:
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21:58:10Info: engine: transfer-status: link added:
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21:58:10Info: engine: transfer-status: link added:
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21:58:10Info: engine: transfer-status: link added:
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21:58:16Info: engine: transfer-status: link added:
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21:58:18Info: engine: transfer-status: link added:
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21:58:23Info: engine: transfer-status: link added:

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21:58:25Info: engine: transfer-status: link added:
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21:58:32Info: engine: transfer-status: link added:
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21:58:39Info: engine: transfer-status: link added:
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21:58:40Info: engine: transfer-status: link added:
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21:58:45Info: engine: transfer-status: link added:
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21:58:47Info: engine: transfer-status: link added:
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21:58:52Info: engine: transfer-status: link added:
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21:58:58Info: engine: transfer-status: link added:
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21:58:58Info: engine: transfer-status: link added:
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21:59:04Info: engine: transfer-status: link added:
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21:59:06Info: engine: transfer-status: link added:
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21:59:13Info: engine: transfer-status: link added:
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21:59:14Info: engine: transfer-status: link added:
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21:59:15Info: engine: transfer-status: link added:
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21:59:19Info: engine: transfer-status: link added:
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21:59:19Info: engine: transfer-status: link added:
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21:59:25Info: engine: transfer-status: link added:
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21:59:27Info: engine: transfer-status: link added:
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21:59:32Info: engine: transfer-status: link added:

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21:59:33Info: engine: transfer-status: link added:
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21:59:33Info: engine: transfer-status: link added:
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21:59:40Info: engine: transfer-status: link added:
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21:59:41Info: engine: transfer-status: link added:
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21:59:43Info: engine: transfer-status: link added:
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21:59:46Info: engine: transfer-status: link added:
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21:59:51Info: engine: transfer-status: link added:
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21:59:56Info: engine: transfer-status: link added:
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21:59:58Info: engine: transfer-status: link added:
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21:59:59Info: engine: transfer-status: link added:
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22:00:03Info: engine: transfer-status: link added:
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22:00:05Info: engine: transfer-status: link added:
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22:00:10Info: engine: transfer-status: link added:
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22:00:13Info: engine: transfer-status: link added:
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22:00:15Info: engine: transfer-status: link added:
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22:00:18Info: engine: transfer-status: link added:
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22:00:21Info: engine: transfer-status: link added:
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22:00:21Info: engine: transfer-status: link added:
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22:00:25Info: engine: transfer-status: link added:

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22:00:27Info: engine: transfer-status: link added:
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22:00:27Info: engine: transfer-status: link added:
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22:00:34Info: engine: transfer-status: link added:
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22:00:35Info: engine: transfer-status: link added:
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22:00:38Info: engine: transfer-status: link added:
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22:00:43Info: engine: transfer-status: link added:
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22:00:43Info: engine: transfer-status: link added:
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22:00:43Info: engine: transfer-status: link added:
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22:00:47Info: engine: transfer-status: link added:
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22:00:51Info: engine: transfer-status: link added:
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22:00:55Info: engine: transfer-status: link added:
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22:00:56Info: engine: transfer-status: link added:
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22:01:05Info: engine: transfer-status: link added:
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22:01:08Info: engine: transfer-status: link added:
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22:01:16Info: engine: transfer-status: link added:
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22:01:27Info: engine: transfer-status: link added:
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22:01:27Info: engine: transfer-status: link added:
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22:01:34Info: engine: transfer-status: link added:
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22:01:37Info: engine: transfer-status: link added:

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22:01:43Info: engine: transfer-status: link added:
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22:01:45Info: engine: transfer-status: link added:
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22:01:50Info: engine: transfer-status: link added:
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22:01:58Info: engine: transfer-status: link added:
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22:02:00Info: engine: transfer-status: link added:
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22:02:07Info: engine: transfer-status: link added:
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22:02:07Info: engine: transfer-status: link added:
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22:02:11Info: engine: transfer-status: link added:
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22:02:13Info: engine: transfer-status: link added:
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22:02:16Info: engine: transfer-status: link added:
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22:02:20Info: engine: transfer-status: link added:
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22:02:26Info: engine: transfer-status: link added:
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22:02:39Info: engine: transfer-status: link added:
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22:02:46Info: engine: transfer-status: link added:
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22:02:49Info: engine: transfer-status: link added:
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22:03:01Info: engine: transfer-status: link added:
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22:03:10Info: engine: transfer-status: link added:
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22:03:16Info: engine: transfer-status: link added:
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22:03:18Info: engine: transfer-status: link added:

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22:03:24Info: engine: transfer-status: link added:
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22:03:26Info: engine: transfer-status: link added:
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22:03:31Info: engine: transfer-status: link added:
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22:03:31Info: engine: transfer-status: link added:
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22:03:32Info: engine: transfer-status: link added:
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22:03:38Info: engine: transfer-status: link added:
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22:03:38Info: engine: transfer-status: link added:
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22:03:42Info: engine: transfer-status: link added:
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22:03:44Info: engine: transfer-status: link added:
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22:03:45Info: engine: transfer-status: link added:
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22:03:50Info: engine: transfer-status: link added:
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22:03:51Info: engine: transfer-status: link added:
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22:03:52Info: engine: transfer-status: link added:
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22:03:56Info: engine: transfer-status: link added:
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22:03:58Info: engine: transfer-status: link added:
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22:03:58Info: engine: transfer-status: link added:
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22:04:01Info: engine: transfer-status: link added:
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22:04:07Info: engine: transfer-status: link added:

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22:04:15Info: engine: transfer-status: link added:
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22:04:36Info: engine: transfer-status: link added:
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22:04:42Info: engine: transfer-status: link added:
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22:04:48Info: engine: transfer-status: link added:
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22:04:49Info: engine: transfer-status: link added:
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22:04:56Info: engine: transfer-status: link added:
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22:05:00Info: engine: transfer-status: link added:
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22:05:01Info: engine: transfer-status: link added:
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22:05:08Info: engine: transfer-status: link added:
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22:05:11Info: engine: transfer-status: link added:

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22:05:14Info: engine: transfer-status: link added:
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22:05:18Info: engine: transfer-status: link added:
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22:05:26Info: engine: transfer-status: link added:
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22:05:28Info: engine: transfer-status: link added:
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22:05:33Info: engine: transfer-status: link added:
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22:05:34Info: engine: transfer-status: link added:
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22:05:38Info: engine: transfer-status: link added:
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22:05:45Info: engine: transfer-status: link added:
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22:05:50Info: engine: transfer-status: link added:
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22:05:51Info: engine: transfer-status: link added:
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22:05:55Info: engine: transfer-status: link added:
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22:06:01Info: engine: transfer-status: link added:
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22:06:07Info: engine: transfer-status: link added:
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22:06:08Info: engine: transfer-status: link added:
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22:06:09Info: engine: transfer-status: link added:
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22:06:12Info: engine: transfer-status: link added:
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22:06:17Info: engine: transfer-status: link added:
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22:06:18Info: engine: transfer-status: link added:

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22:06:20Info: engine: transfer-status: link added:
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22:06:21Info: engine: transfer-status: link added:
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22:06:24Info: engine: transfer-status: link added:
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22:06:26Info: engine: transfer-status: link added:
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22:06:29Info: engine: transfer-status: link added:
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22:06:39Info: engine: transfer-status: link added:
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22:06:42Info: engine: transfer-status: link added:
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22:06:48Info: engine: transfer-status: link added:
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22:06:51Info: engine: transfer-status: link added:
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22:06:54Info: engine: transfer-status: link added:
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22:06:57Info: engine: transfer-status: link added:
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22:07:00Info: engine: transfer-status: link added:
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22:07:06Info: engine: transfer-status: link added:
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22:07:07Info: engine: transfer-status: link added:
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22:07:14Info: engine: transfer-status: link added:
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22:07:17Info: engine: transfer-status: link added:
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22:07:19Info: engine: transfer-status: link added:

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22:07:23Info: engine: transfer-status: link added:
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22:07:41Info: engine: transfer-status: link added:
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22:07:49Info: engine: transfer-status: link added:
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22:07:53Info: engine: transfer-status: link added:
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22:07:58Info: engine: transfer-status: link added:
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22:08:01Info: engine: transfer-status: link added:
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22:08:01Info: engine: transfer-status: link added:
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22:08:04Info: engine: transfer-status: link added:
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22:08:10Info: engine: transfer-status: link added:

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22:08:26Info: engine: transfer-status: link added:
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22:08:31Info: engine: transfer-status: link added:
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22:08:36Info: engine: transfer-status: link added:
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22:08:39Info: engine: transfer-status: link added:
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22:08:42Info: engine: transfer-status: link added:
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22:08:45Info: engine: transfer-status: link added:
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22:08:48Info: engine: transfer-status: link added:
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22:08:51Info: engine: transfer-status: link added:
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22:08:52Info: engine: transfer-status: link added:
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22:08:56Info: engine: transfer-status: link added:
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22:08:57Info: engine: transfer-status: link added:
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22:09:01Info: engine: transfer-status: link added:
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22:09:02Info: engine: transfer-status: link added:
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22:09:04Info: engine: transfer-status: link added:

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22:09:04Info: engine: transfer-status: link added:
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22:09:08Info: engine: transfer-status: link added:
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22:09:13Info: engine: transfer-status: link added:
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22:09:14Info: engine: transfer-status: link added:
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22:09:23Info: engine: transfer-status: link added:
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22:09:24Info: engine: transfer-status: link added:
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22:09:30Info: engine: transfer-status: link added:
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22:09:32Info: engine: transfer-status: link added:
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22:09:36Info: engine: transfer-status: link added:
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22:09:37Info: engine: transfer-status: link added:
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22:09:40Info: engine: transfer-status: link added:
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22:09:41Info: engine: transfer-status: link added:
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22:09:44Info: engine: transfer-status: link added:
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22:09:46Info: engine: transfer-status: link added:
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22:09:49Info: engine: transfer-status: link added:
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22:09:52Info: engine: transfer-status: link added:
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22:09:54Info: engine: transfer-status: link added:
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22:10:00Info: engine: transfer-status: link added:

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22:10:03Info: engine: transfer-status: link added:
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22:10:05Info: engine: transfer-status: link added:
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22:10:07Info: engine: transfer-status: link added:
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22:10:11Info: engine: transfer-status: link added:
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22:10:13Info: engine: transfer-status: link added:
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22:10:16Info: engine: transfer-status: link added:
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22:10:17Info: engine: transfer-status: link added:
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22:10:21Info: engine: transfer-status: link added:
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22:10:23Info: engine: transfer-status: link added:
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22:10:27Info: engine: transfer-status: link added:
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22:10:29Info: engine: transfer-status: link added:
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22:10:33Info: engine: transfer-status: link added:
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22:10:36Info: engine: transfer-status: link added:
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22:10:38Info: engine: transfer-status: link added:
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22:10:40Info: engine: transfer-status: link added:
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22:10:45Info: engine: transfer-status: link added:
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22:10:45Info: engine: transfer-status: link added:
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22:10:48Info: engine: transfer-status: link added:
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22:10:52Info: engine: transfer-status: link added:

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22:11:00Info: engine: transfer-status: link added:
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22:11:01Info: engine: transfer-status: link added:
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22:11:06Info: engine: transfer-status: link added:
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22:11:08Info: engine: transfer-status: link added:
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22:11:10Info: engine: transfer-status: link added:
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22:11:19Info: engine: transfer-status: link added:
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22:11:25Info: engine: transfer-status: link added:
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22:11:38Info: engine: transfer-status: link added:
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22:11:41Info: engine: transfer-status: link added:
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22:11:46Info: engine: transfer-status: link added:
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22:11:54Info: engine: transfer-status: link added:
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22:12:05Info: engine: transfer-status: link added:
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22:12:07Info: engine: transfer-status: link added:
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22:12:14Info: engine: transfer-status: link added:

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22:12:36Info: engine: transfer-status: link added:
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22:12:51Info: engine: transfer-status: link added:
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22:12:55Info: engine: transfer-status: link added:
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22:12:56Info: engine: transfer-status: link added:
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22:13:00Info: engine: transfer-status: link added:
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22:13:03Info: engine: transfer-status: link added:
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22:13:04Info: engine: transfer-status: link added:
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22:13:08Info: engine: transfer-status: link added:
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22:13:12Info: engine: transfer-status: link added:
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22:13:15Info: engine: transfer-status: link added:
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22:13:18Info: engine: transfer-status: link added:
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22:13:25Info: engine: transfer-status: link added:
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22:13:27Info: engine: transfer-status: link added:

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22:13:32Info: engine: transfer-status: link added:
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22:13:37Info: engine: transfer-status: link added:
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22:13:42Info: engine: transfer-status: link added:
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22:13:42Info: engine: transfer-status: link added:
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22:13:48Info: engine: transfer-status: link added:
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22:13:49Info: engine: transfer-status: link added:
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22:13:59Info: engine: transfer-status: link added:
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22:14:04Info: engine: transfer-status: link added:
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22:14:05Info: engine: transfer-status: link added:
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22:14:06Info: engine: transfer-status: link added:
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22:14:08Info: engine: transfer-status: link added:
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22:14:09Info: engine: transfer-status: link added:
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22:14:10Info: engine: transfer-status: link added:
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22:14:11Info: engine: transfer-status: link added:
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22:14:16Info: engine: transfer-status: link added:
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22:14:18Info: engine: transfer-status: link added:
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22:14:20Info: engine: transfer-status: link added:
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22:14:23Info: engine: transfer-status: link added:
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22:14:28Info: engine: transfer-status: link added:

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22:14:28Info: engine: transfer-status: link added:
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22:14:32Info: engine: transfer-status: link added:
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22:14:36Info: engine: transfer-status: link added:
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22:14:38Info: engine: transfer-status: link added:
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22:14:39Info: engine: transfer-status: link added:
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22:14:44Info: engine: transfer-status: link added:
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22:14:48Info: engine: transfer-status: link added:
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22:14:50Info: engine: transfer-status: link added:
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22:14:51Info: engine: transfer-status: link added:
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22:14:56Info: engine: transfer-status: link added:
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22:15:00Info: engine: transfer-status: link added:
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22:15:06Info: engine: transfer-status: link added:
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22:15:09Info: engine: transfer-status: link added:
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22:15:10Info: engine: transfer-status: link added:
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22:15:13Info: engine: transfer-status: link added:
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22:15:17Info: engine: transfer-status: link added:
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22:15:17Info: engine: transfer-status: link added:
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22:15:19Info: engine: transfer-status: link added:
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22:15:20Info: engine: transfer-status: link added:

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22:15:23Info: engine: transfer-status: link added:
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22:15:27Info: engine: transfer-status: link added:
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22:15:28Info: engine: transfer-status: link added:
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22:15:32Info: engine: transfer-status: link added:
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22:15:33Info: engine: transfer-status: link added:
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22:15:39Info: engine: transfer-status: link added:
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22:15:45Info: engine: transfer-status: link added:
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22:15:49Info: engine: transfer-status: link added:
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22:15:52Info: engine: transfer-status: link added:
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22:15:52Info: engine: transfer-status: link added:
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22:15:53Info: engine: transfer-status: link added:
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22:15:59Info: engine: transfer-status: link added:
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22:15:59Info: engine: transfer-status: link added:
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22:16:03Info: engine: transfer-status: link added:
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22:16:10Info: engine: transfer-status: link added:
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22:16:10Info: engine: transfer-status: link added:
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22:16:11Info: engine: transfer-status: link added:
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22:16:18Info: engine: transfer-status: link added:

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22:16:19Info: engine: transfer-status: link added:
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22:16:24Info: engine: transfer-status: link added:
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22:16:24Info: engine: transfer-status: link added:
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22:16:28Info: engine: transfer-status: link added:
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22:16:33Info: engine: transfer-status: link added:
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22:16:37Info: engine: transfer-status: link added:
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22:16:37Info: engine: transfer-status: link added:
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22:16:45Info: engine: transfer-status: link added:
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22:16:46Info: engine: transfer-status: link added:
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22:16:46Info: engine: transfer-status: link added:
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22:16:51Info: engine: transfer-status: link added:
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22:16:52Info: engine: transfer-status: link added:
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22:16:56Info: engine: transfer-status: link added:
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22:17:00Info: engine: transfer-status: link added:
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22:17:03Info: engine: transfer-status: link added:
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22:17:13Info: engine: transfer-status: link added:
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22:17:20Info: engine: transfer-status: link added:
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22:17:20Info: engine: transfer-status: link added:
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22:17:22Info: engine: transfer-status: link added:
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22:17:22Info: engine: transfer-status: link added:
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22:17:29Info: engine: transfer-status: link added:
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22:17:29Info: engine: transfer-status: link added:
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22:17:33Info: engine: transfer-status: link added:
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22:17:34Info: engine: transfer-status: link added:
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22:17:35Info: engine: transfer-status: link added:
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22:17:41Info: engine: transfer-status: link added:
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22:17:43Info: engine: transfer-status: link added:
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22:17:46Info: engine: transfer-status: link added:
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22:17:53Info: engine: transfer-status: link added:
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22:17:56Info: engine: transfer-status: link added:
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22:17:56Info: engine: transfer-status: link added:
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22:17:56Info: engine: transfer-status: link added:
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22:18:02Info: engine: transfer-status: link added:
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22:18:02Info: engine: transfer-status: link added:
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22:18:05Info: engine: transfer-status: link added:

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22:18:10Info: engine: transfer-status: link added:
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22:18:11Info: engine: transfer-status: link added:
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22:18:13Info: engine: transfer-status: link added:
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22:18:15Info: engine: transfer-status: link added:
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22:18:19Info: engine: transfer-status: link added:
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22:18:23Info: engine: transfer-status: link added:
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22:18:23Info: engine: transfer-status: link added:
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22:18:27Info: engine: transfer-status: link added:
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22:18:31Info: engine: transfer-status: link added:
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22:18:31Info: engine: transfer-status: link added:
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22:18:35Info: engine: transfer-status: link added:
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22:18:39Info: engine: transfer-status: link added:
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22:18:40Info: engine: transfer-status: link added:
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22:18:43Info: engine: transfer-status: link added:
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22:18:45Info: engine: transfer-status: link added:
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22:18:49Info: engine: transfer-status: link added:
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22:18:49Info: engine: transfer-status: link added:
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22:18:55Info: engine: transfer-status: link added:
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22:18:58Info: engine: transfer-status: link added:

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22:19:02Info: engine: transfer-status: link added:
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22:19:04Info: engine: transfer-status: link added:
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22:19:07Info: engine: transfer-status: link added:
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22:19:09Info: engine: transfer-status: link added:
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22:19:13Info: engine: transfer-status: link added:
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22:19:16Info: engine: transfer-status: link added:
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22:19:19Info: engine: transfer-status: link added:
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22:19:21Info: engine: transfer-status: link added:
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22:19:22Info: engine: transfer-status: link added:
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22:19:22Info: engine: transfer-status: link added:
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22:19:27Info: engine: transfer-status: link added:
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22:19:29Info: engine: transfer-status: link added:
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22:19:33Info: engine: transfer-status: link added:
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22:19:35Info: engine: transfer-status: link added:
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22:19:35Info: engine: transfer-status: link added:
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22:19:42Info: engine: transfer-status: link added:
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22:19:43Info: engine: transfer-status: link added:
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22:19:46Info: engine: transfer-status: link added:
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22:19:48Info: engine: transfer-status: link added:

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22:19:54Info: engine: transfer-status: link added:
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22:19:54Info: engine: transfer-status: link added:
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22:19:55Info: engine: transfer-status: link added:
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22:20:01Info: engine: transfer-status: link added:
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22:20:02Info: engine: transfer-status: link added:
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22:20:07Info: engine: transfer-status: link added:
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22:20:08Info: engine: transfer-status: link added:
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22:20:09Info: engine: transfer-status: link added:
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22:20:13Info: engine: transfer-status: link added:
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22:20:14Info: engine: transfer-status: link added:
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22:20:18Info: engine: transfer-status: link added:
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22:20:21Info: engine: transfer-status: link added:
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22:20:24Info: engine: transfer-status: link added:
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22:20:24Info: engine: transfer-status: link added:
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22:20:29Info: engine: transfer-status: link added:
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22:20:31Info: engine: transfer-status: link added:
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22:20:36Info: engine: transfer-status: link added:
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22:20:37Info: engine: transfer-status: link added:

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22:20:38Info: engine: transfer-status: link added:
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22:20:41Info: engine: transfer-status: link added:
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22:20:48Info: engine: transfer-status: link added:
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22:20:49Info: engine: transfer-status: link added:
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22:20:56Info: engine: transfer-status: link added:
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22:20:56Info: engine: transfer-status: link added:
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22:21:01Info: engine: transfer-status: link added:
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22:21:03Info: engine: transfer-status: link added:
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22:21:04Info: engine: transfer-status: link added:
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22:21:08Info: engine: transfer-status: link added:
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22:21:08Info: engine: transfer-status: link added:
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22:21:11Info: engine: transfer-status: link added:
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22:21:16Info: engine: transfer-status: link added:
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22:21:16Info: engine: transfer-status: link added:
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22:21:18Info: engine: transfer-status: link added:
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22:21:20Info: engine: transfer-status: link added:
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22:21:22Info: engine: transfer-status: link added:
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22:21:26Info: engine: transfer-status: link added:
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22:21:31Info: engine: transfer-status: link added:

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22:21:33Info: engine: transfer-status: link added:
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22:21:33Info: engine: transfer-status: link added:
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22:21:41Info: engine: transfer-status: link added:
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22:21:44Info: engine: transfer-status: link added:
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22:21:47Info: engine: transfer-status: link added:
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22:21:49Info: engine: transfer-status: link added:
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22:21:53Info: engine: transfer-status: link added:
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22:21:55Info: engine: transfer-status: link added:
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22:21:57Info: engine: transfer-status: link added:
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22:22:02Info: engine: transfer-status: link added:
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22:22:07Info: engine: transfer-status: link added:
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22:22:08Info: engine: transfer-status: link added:
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22:22:13Info: engine: transfer-status: link added:
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22:22:18Info: engine: transfer-status: link added:
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22:22:23Info: engine: transfer-status: link added:
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22:22:27Info: engine: transfer-status: link added:
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22:22:28Info: engine: transfer-status: link added:
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22:22:30Info: engine: transfer-status: link added:
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22:22:37Info: engine: transfer-status: link added:

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22:22:37Info: engine: transfer-status: link added:
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22:22:42Info: engine: transfer-status: link added:
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22:22:46Info: engine: transfer-status: link added:
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22:22:54Info: engine: transfer-status: link added:
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22:23:03Info: engine: transfer-status: link added:
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22:23:13Info: engine: transfer-status: link added:
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22:23:18Info: engine: transfer-status: link added:
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22:23:22Info: engine: transfer-status: link added:
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22:23:29Info: engine: transfer-status: link added:
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22:23:31Info: engine: transfer-status: link added:
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22:23:37Info: engine: transfer-status: link added:
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22:23:39Info: engine: transfer-status: link added:
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22:23:45Info: engine: transfer-status: link added:
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22:23:46Info: engine: transfer-status: link added:
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22:23:52Info: engine: transfer-status: link added:
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22:23:52Info: engine: transfer-status: link added:
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22:23:55Info: engine: transfer-status: link added:

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22:23:57Info: engine: transfer-status: link added:
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22:23:57Info: engine: transfer-status: link added:
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22:23:59Info: engine: transfer-status: link added:
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22:24:03Info: engine: transfer-status: link added:
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22:24:04Info: engine: transfer-status: link added:
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22:24:10Info: engine: transfer-status: link added:
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22:24:10Info: engine: transfer-status: link added:
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22:24:22Info: engine: transfer-status: link added:
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22:24:26Info: engine: transfer-status: link added:
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22:24:28Info: engine: transfer-status: link added:
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22:24:34Info: engine: transfer-status: link added:
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22:24:38Info: engine: transfer-status: link added:

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22:24:42Info: engine: transfer-status: link added:
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22:24:43Info: engine: transfer-status: link added:
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22:24:44Info: engine: transfer-status: link added:
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22:24:50Info: engine: transfer-status: link added:
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22:24:52Info: engine: transfer-status: link added:
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22:24:57Info: engine: transfer-status: link added:
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22:25:02Info: engine: transfer-status: link added:
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22:25:02Info: engine: transfer-status: link added:
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22:25:04Info: engine: transfer-status: link added:
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22:25:09Info: engine: transfer-status: link added:
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22:25:12Info: engine: transfer-status: link added:
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22:25:13Info: engine: transfer-status: link added:
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22:25:17Info: engine: transfer-status: link added:
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22:25:21Info: engine: transfer-status: link added:
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22:25:24Info: engine: transfer-status: link added:
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22:25:27Info: engine: transfer-status: link added:
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22:25:27Info: engine: transfer-status: link added:
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22:25:31Info: engine: transfer-status: link added:

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22:25:35Info: engine: transfer-status: link added:
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22:25:37Info: engine: transfer-status: link added:
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22:25:41Info: engine: transfer-status: link added:
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22:25:44Info: engine: transfer-status: link added:
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22:25:47Info: engine: transfer-status: link added:
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22:25:49Info: engine: transfer-status: link added:
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22:25:50Info: engine: transfer-status: link added:
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22:25:55Info: engine: transfer-status: link added:
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22:25:58Info: engine: transfer-status: link added:
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22:25:58Info: engine: transfer-status: link added:
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22:25:59Info: engine: transfer-status: link added:
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22:26:03Info: engine: transfer-status: link added:
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22:26:04Info: engine: transfer-status: link added:
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22:26:05Info: engine: transfer-status: link added:
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22:26:13Info: engine: transfer-status: link added:
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22:26:13Info: engine: transfer-status: link added:
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22:26:19Info: engine: transfer-status: link added:
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22:26:25Info: engine: transfer-status: link added:
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22:26:29Info: engine: transfer-status: link added:

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22:26:31Info: engine: transfer-status: link added:
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22:26:37Info: engine: transfer-status: link added:
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22:26:37Info: engine: transfer-status: link added:
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22:26:37Info: engine: transfer-status: link added:
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22:26:41Info: engine: transfer-status: link added:
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22:26:41Info: engine: transfer-status: link added:
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22:26:49Info: engine: transfer-status: link added:
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22:26:51Info: engine: transfer-status: link added:
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22:26:53Info: engine: transfer-status: link added:
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22:26:56Info: engine: transfer-status: link added:
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22:26:58Info: engine: transfer-status: link added:
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22:27:01Info: engine: transfer-status: link added:
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22:27:02Info: engine: transfer-status: link added:
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22:27:07Info: engine: transfer-status: link added:
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22:27:08Info: engine: transfer-status: link added:
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22:27:08Info: engine: transfer-status: link added:
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22:27:14Info: engine: transfer-status: link added:
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22:27:15Info: engine: transfer-status: link added:
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22:27:16Info: engine: transfer-status: link added:

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22:27:17Info: engine: transfer-status: link added:
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22:27:21Info: engine: transfer-status: link added:
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22:27:22Info: engine: transfer-status: link added:
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22:27:24Info: engine: transfer-status: link added:
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22:27:25Info: engine: transfer-status: link added:
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22:27:28Info: engine: transfer-status: link added:
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22:27:30Info: engine: transfer-status: link added:
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22:27:33Info: engine: transfer-status: link added:
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22:27:34Info: engine: transfer-status: link added:
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22:27:37Info: engine: transfer-status: link added:
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22:27:47Info: engine: transfer-status: link added:
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22:27:48Info: engine: transfer-status: link added:
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22:27:54Info: engine: transfer-status: link added:
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22:27:54Info: engine: transfer-status: link added:
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22:28:00Info: engine: transfer-status: link added:
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22:28:03Info: engine: transfer-status: link added:
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22:28:09Info: engine: transfer-status: link added:

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22:28:09Info: engine: transfer-status: link added:
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22:28:12Info: engine: transfer-status: link added:
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22:28:14Info: engine: transfer-status: link added:
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22:28:17Info: engine: transfer-status: link added:
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22:28:19Info: engine: transfer-status: link added:
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22:28:46Info: engine: transfer-status: link added:
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22:28:47Info: engine: transfer-status: link added:
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22:28:51Info: engine: transfer-status: link added:
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22:28:54Info: engine: transfer-status: link added:
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22:28:55Info: engine: transfer-status: link added:
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22:29:03Info: engine: transfer-status: link added:
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22:29:10Info: engine: transfer-status: link added:

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22:29:13Info: engine: transfer-status: link added:
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22:29:17Info: engine: transfer-status: link added:
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22:29:17Info: engine: transfer-status: link added:
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22:29:23Info: engine: transfer-status: link added:
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22:29:27Info: engine: transfer-status: link added:
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22:29:29Info: engine: transfer-status: link added:
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22:29:33Info: engine: transfer-status: link added:
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22:29:47Info: engine: transfer-status: link added:
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22:29:52Info: engine: transfer-status: link added:
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22:29:53Info: engine: transfer-status: link added:
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22:29:56Info: engine: transfer-status: link added:
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22:29:59Info: engine: transfer-status: link added:
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22:30:15Info: engine: transfer-status: link added:
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22:30:18Info: engine: transfer-status: link added:
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22:30:22Info: engine: transfer-status: link added:
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22:30:24Info: engine: transfer-status: link added:
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22:30:26Info: engine: transfer-status: link added:
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22:30:30Info: engine: transfer-status: link added:
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22:30:31Info: engine: transfer-status: link added:
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22:30:36Info: engine: transfer-status: link added:
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22:30:36Info: engine: transfer-status: link added:
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22:30:38Info: engine: transfer-status: link added:
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22:30:39Info: engine: transfer-status: link added:
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22:30:43Info: engine: transfer-status: link added:
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22:30:45Info: engine: transfer-status: link added:
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22:30:49Info: engine: transfer-status: link added:
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22:30:51Info: engine: transfer-status: link added:
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22:30:52Info: engine: transfer-status: link added:

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22:30:59Info: engine: transfer-status: link added:
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22:31:04Info: engine: transfer-status: link added:
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22:31:05Info: engine: transfer-status: link added:
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22:31:06Info: engine: transfer-status: link added:
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22:31:08Info: engine: transfer-status: link added:
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22:31:12Info: engine: transfer-status: link added:
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22:31:14Info: engine: transfer-status: link added:
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22:31:16Info: engine: transfer-status: link added:
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22:31:22Info: engine: transfer-status: link added:
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22:31:22Info: engine: transfer-status: link added:
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22:31:26Info: engine: transfer-status: link added:
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22:31:30Info: engine: transfer-status: link added:
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22:31:36Info: engine: transfer-status: link added:
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22:31:44Info: engine: transfer-status: link added:
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22:31:44Info: engine: transfer-status: link added:
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22:31:52Info: engine: transfer-status: link added:
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22:31:52Info: engine: transfer-status: link added:

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22:31:59Info: engine: transfer-status: link added:
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22:32:03Info: engine: transfer-status: link added:
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22:32:06Info: engine: transfer-status: link added:
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22:32:12Info: engine: transfer-status: link added:
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22:32:21Info: engine: transfer-status: link added:
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22:32:25Info: engine: transfer-status: link added:
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22:32:26Info: engine: transfer-status: link added:
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22:32:33Info: engine: transfer-status: link added:
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22:32:38Info: engine: transfer-status: link added:
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22:32:39Info: engine: transfer-status: link added:
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22:32:44Info: engine: transfer-status: link added:
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22:32:47Info: engine: transfer-status: link added:
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22:32:53Info: engine: transfer-status: link added:
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22:32:58Info: engine: transfer-status: link added:

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22:33:01Info: engine: transfer-status: link added:
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22:33:03Info: engine: transfer-status: link added:
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22:33:10Info: engine: transfer-status: link added:
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22:33:10Info: engine: transfer-status: link added:
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22:33:15Info: engine: transfer-status: link added:
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22:33:18Info: engine: transfer-status: link added:
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22:33:23Info: engine: transfer-status: link added:
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22:33:26Info: engine: transfer-status: link added:
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22:33:28Info: engine: transfer-status: link added:
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22:33:36Info: engine: transfer-status: link added:
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22:33:36Info: engine: transfer-status: link added:
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22:33:44Info: engine: transfer-status: link added:
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22:33:46Info: engine: transfer-status: link added:
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22:33:50Info: engine: transfer-status: link added:
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22:33:51Info: engine: transfer-status: link added:
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22:33:54Info: engine: transfer-status: link added:
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22:33:55Info: engine: transfer-status: link added:
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22:33:57Info: engine: transfer-status: link added:
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22:33:59Info: engine: transfer-status: link added:

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22:34:08Info: engine: transfer-status: link added:
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22:34:09Info: engine: transfer-status: link added:
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22:34:11Info: engine: transfer-status: link added:
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22:34:16Info: engine: transfer-status: link added:
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22:34:17Info: engine: transfer-status: link added:
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22:34:20Info: engine: transfer-status: link added:
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22:34:23Info: engine: transfer-status: link added:
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22:34:24Info: engine: transfer-status: link added:
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22:34:26Info: engine: transfer-status: link added:
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22:34:31Info: engine: transfer-status: link added:
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22:34:35Info: engine: transfer-status: link added:
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22:34:38Info: engine: transfer-status: link added:
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22:34:41Info: engine: transfer-status: link added:
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22:34:47Info: engine: transfer-status: link added:
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22:34:50Info: engine: transfer-status: link added:
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22:34:51Info: engine: transfer-status: link added:
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22:34:56Info: engine: transfer-status: link added:
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22:34:57Info: engine: transfer-status: link added:
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22:35:04Info: engine: transfer-status: link added:

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22:35:06Info: engine: transfer-status: link added:
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22:35:14Info: engine: transfer-status: link added:
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22:35:15Info: engine: transfer-status: link added:
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22:35:15Info: engine: transfer-status: link added:
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22:35:21Info: engine: transfer-status: link added:
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22:35:22Info: engine: transfer-status: link added:
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22:35:24Info: engine: transfer-status: link added:
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22:35:27Info: engine: transfer-status: link added:
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22:35:28Info: engine: transfer-status: link added:
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22:35:32Info: engine: transfer-status: link added:
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22:35:38Info: engine: transfer-status: link added:
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22:35:38Info: engine: transfer-status: link added:
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22:35:38Info: engine: transfer-status: link added:
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22:35:47Info: engine: transfer-status: link added:
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22:35:48Info: engine: transfer-status: link added:
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22:35:53Info: engine: transfer-status: link added:
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22:35:55Info: engine: transfer-status: link added:
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22:36:01Info: engine: transfer-status: link added:
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22:36:02Info: engine: transfer-status: link added:

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22:36:11Info: engine: transfer-status: link added:
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22:36:21Info: engine: transfer-status: link added:
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22:36:24Info: engine: transfer-status: link added:
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22:36:28Info: engine: transfer-status: link added:
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22:36:33Info: engine: transfer-status: link added:
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22:36:35Info: engine: transfer-status: link added:
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22:36:40Info: engine: transfer-status: link added:
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22:36:44Info: engine: transfer-status: link added:
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22:36:50Info: engine: transfer-status: link added:
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22:36:52Info: engine: transfer-status: link added:
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22:37:02Info: engine: transfer-status: link added:
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22:37:08Info: engine: transfer-status: link added:
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22:37:09Info: engine: transfer-status: link added:
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22:37:09Info: engine: transfer-status: link added:
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22:37:17Info: engine: transfer-status: link added:
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22:37:21Info: engine: transfer-status: link added:
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22:37:21Info: engine: transfer-status: link added:
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22:37:21Info: engine: transfer-status: link added:

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22:37:27Info: engine: transfer-status: link added:
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22:37:31Info: engine: transfer-status: link added:
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22:37:36Info: engine: transfer-status: link added:
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22:37:39Info: engine: transfer-status: link added:
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22:37:46Info: engine: transfer-status: link added:
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22:37:47Info: engine: transfer-status: link added:
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22:37:51Info: engine: transfer-status: link added:
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22:37:53Info: engine: transfer-status: link added:
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22:37:59Info: engine: transfer-status: link added:
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22:38:08Info: engine: transfer-status: link added:
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22:38:17Info: engine: transfer-status: link added:
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22:38:24Info: engine: transfer-status: link added:
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22:38:32Info: engine: transfer-status: link added:
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22:38:36Info: engine: transfer-status: link added:
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22:38:42Info: engine: transfer-status: link added:
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22:38:43Info: engine: transfer-status: link added:
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22:38:48Info: engine: transfer-status: link added:
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22:38:53Info: engine: transfer-status: link added:
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22:38:54Info: engine: transfer-status: link added:

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22:38:59Info: engine: transfer-status: link added:
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22:39:04Info: engine: transfer-status: link added:
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22:39:06Info: engine: transfer-status: link added:
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22:39:08Info: engine: transfer-status: link added:
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22:39:11Info: engine: transfer-status: link added:
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22:39:15Info: engine: transfer-status: link added:
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22:39:19Info: engine: transfer-status: link added:
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22:39:25Info: engine: transfer-status: link added:
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22:39:27Info: engine: transfer-status: link added:
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22:39:31Info: engine: transfer-status: link added:
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22:39:35Info: engine: transfer-status: link added:
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22:39:38Info: engine: transfer-status: link added:
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22:39:43Info: engine: transfer-status: link added:
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22:39:45Info: engine: transfer-status: link added:
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22:39:53Info: engine: transfer-status: link added:
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22:39:58Info: engine: transfer-status: link added:
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22:39:59Info: engine: transfer-status: link added:
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22:40:04Info: engine: transfer-status: link added:
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22:40:09Info: engine: transfer-status: link added:

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22:40:13Info: engine: transfer-status: link added:
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22:40:16Info: engine: transfer-status: link added:
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22:40:20Info: engine: transfer-status: link added:
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22:40:24Info: engine: transfer-status: link added:
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22:40:29Info: engine: transfer-status: link added:
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22:40:30Info: engine: transfer-status: link added:
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22:40:30Info: engine: transfer-status: link added:
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22:40:32Info: engine: transfer-status: link added:
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22:40:33Info: engine: transfer-status: link added:
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22:40:35Info: engine: transfer-status: link added:
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22:40:40Info: engine: transfer-status: link added:
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22:40:41Info: engine: transfer-status: link added:
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22:40:44Info: engine: transfer-status: link added:
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22:40:45Info: engine: transfer-status: link added:
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22:40:47Info: engine: transfer-status: link added:
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22:40:48Info: engine: transfer-status: link added:
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22:40:48Info: engine: transfer-status: link added:
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22:40:51Info: engine: transfer-status: link added:
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22:40:53Info: engine: transfer-status: link added:

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22:40:57Info: engine: transfer-status: link added:
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22:40:57Info: engine: transfer-status: link added:
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22:41:01Info: engine: transfer-status: link added:
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22:41:05Info: engine: transfer-status: link added:
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22:41:05Info: engine: transfer-status: link added:
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22:41:07Info: engine: transfer-status: link added:
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22:41:08Info: engine: transfer-status: link added:
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22:41:12Info: engine: transfer-status: link added:
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22:41:13Info: engine: transfer-status: link added:
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22:41:14Info: engine: transfer-status: link added:
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22:41:17Info: engine: transfer-status: link added:
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22:41:20Info: engine: transfer-status: link added:
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22:41:21Info: engine: transfer-status: link added:
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22:41:22Info: engine: transfer-status: link added:
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22:41:23Info: engine: transfer-status: link added:
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22:41:27Info: engine: transfer-status: link added:
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22:41:30Info: engine: transfer-status: link added:
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22:41:36Info: engine: transfer-status: link added:
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22:41:42Info: engine: transfer-status: link added:
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22:41:43Info: engine: transfer-status: link added:
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22:41:46Info: engine: transfer-status: link added:
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22:41:46Info: engine: transfer-status: link added:
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22:41:49Info: engine: transfer-status: link added:
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22:41:50Info: engine: transfer-status: link added:
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22:41:50Info: engine: transfer-status: link added:
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22:41:51Info: engine: transfer-status: link added:
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22:41:53Info: engine: transfer-status: link added:
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22:41:58Info: engine: transfer-status: link added:
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22:41:58Info: engine: transfer-status: link added:
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22:41:58Info: engine: transfer-status: link added:
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22:42:00Info: engine: transfer-status: link added:
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22:42:01Info: engine: transfer-status: link added:
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22:42:02Info: engine: transfer-status: link added:
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22:42:03Info: engine: transfer-status: link added:
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22:42:06Info: engine: transfer-status: link added:

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22:42:09Info: engine: transfer-status: link added:
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22:42:10Info: engine: transfer-status: link added:
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22:42:12Info: engine: transfer-status: link added:
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22:42:14Info: engine: transfer-status: link added:
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22:42:19Info: engine: transfer-status: link added:
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22:42:22Info: engine: transfer-status: link added:
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22:42:22Info: engine: transfer-status: link added:
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22:42:26Info: engine: transfer-status: link added:
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22:42:30Info: engine: transfer-status: link added:
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22:42:30Info: engine: transfer-status: link added:
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22:42:34Info: engine: transfer-status: link added:
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22:42:34Info: engine: transfer-status: link added:
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22:42:39Info: engine: transfer-status: link added:
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22:42:39Info: engine: transfer-status: link added:
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22:42:39Info: engine: transfer-status: link added:
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22:42:43Info: engine: transfer-status: link added:
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22:42:46Info: engine: transfer-status: link added:
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22:42:47Info: engine: transfer-status: link added:
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22:42:47Info: engine: transfer-status: link added:

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22:42:49Info: engine: transfer-status: link added:
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22:42:51Info: engine: transfer-status: link added:
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22:42:54Info: engine: transfer-status: link added:
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22:42:55Info: engine: transfer-status: link added:
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22:42:58Info: engine: transfer-status: link added:
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22:42:59Info: engine: transfer-status: link added:
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22:43:00Info: engine: transfer-status: link added:
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22:43:07Info: engine: transfer-status: link added:
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22:43:08Info: engine: transfer-status: link added:
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22:43:14Info: engine: transfer-status: link added:
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22:43:15Info: engine: transfer-status: link added:
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22:43:15Info: engine: transfer-status: link added:
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22:43:20Info: engine: transfer-status: link added:
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22:43:24Info: engine: transfer-status: link added:
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22:43:24Info: engine: transfer-status: link added:
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22:43:27Info: engine: transfer-status: link added:
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22:43:30Info: engine: transfer-status: link added:
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22:43:32Info: engine: transfer-status: link added: ccbs.ntu.edu.tw/DBLM/olcourse/pali/readin
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22:43:32Info: engine: transfer-status: link added:

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22:43:34Info: engine: transfer-status: link added:
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22:43:36Info: engine: transfer-status: link added:
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22:43:37Info: engine: transfer-status: link added:
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22:43:38Info: engine: transfer-status: link added:
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22:43:40Info: engine: transfer-status: link added:
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22:43:40Info: engine: transfer-status: link added:
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22:43:42Info: engine: transfer-status: link added:
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22:43:45Info: engine: transfer-status: link added:
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22:43:46Info: engine: transfer-status: link added:
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22:43:47Info: engine: transfer-status: link added:
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22:43:47Info: engine: transfer-status: link added:
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22:43:51Info: engine: transfer-status: link added:
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22:43:53Info: engine: transfer-status: link added:
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22:43:57Info: engine: transfer-status: link added:
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22:44:00Info: engine: transfer-status: link added:
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22:44:02Info: engine: transfer-status: link added:
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22:44:05Info: engine: transfer-status: link added:
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22:44:06Info: engine: transfer-status: link added:
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22:44:07Info: engine: transfer-status: link added:

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22:44:08Info: engine: transfer-status: link added:
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22:44:11Info: engine: transfer-status: link added:
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22:44:11Info: engine: transfer-status: link added:
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22:44:13Info: engine: transfer-status: link added:
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22:44:14Info: engine: transfer-status: link added:
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22:44:15Info: engine: transfer-status: link added:
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22:44:17Info: engine: transfer-status: link added:
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22:44:18Info: engine: transfer-status: link added:
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22:44:22Info: engine: transfer-status: link added:
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22:44:23Info: engine: transfer-status: link added:
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22:44:26Info: engine: transfer-status: link added:
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22:44:27Info: engine: transfer-status: link added:
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22:44:32Info: engine: transfer-status: link added:
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22:44:33Info: engine: transfer-status: link added:
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22:44:34Info: engine: transfer-status: link added:
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22:44:36Info: engine: transfer-status: link added:
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22:44:38Info: engine: transfer-status: link added:
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22:44:40Info: engine: transfer-status: link added:
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22:44:41Info: engine: transfer-status: link added:

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22:44:45Info: engine: transfer-status: link added:
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22:44:46Info: engine: transfer-status: link added:
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22:44:47Info: engine: transfer-status: link added:
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22:44:48Info: engine: transfer-status: link added:
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22:44:48Info: engine: transfer-status: link added:
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22:44:50Info: engine: transfer-status: link added:
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22:44:55Info: engine: transfer-status: link added:
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22:44:56Info: engine: transfer-status: link added:
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22:44:58Info: engine: transfer-status: link added:
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22:45:02Info: engine: transfer-status: link added:
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22:45:04Info: engine: transfer-status: link added:
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22:45:04Info: engine: transfer-status: link added:
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22:45:06Info: engine: transfer-status: link added:
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22:45:08Info: engine: transfer-status: link added:
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22:45:08Info: engine: transfer-status: link added:
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22:45:10Info: engine: transfer-status: link added:
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22:45:11Info: engine: transfer-status: link added:
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22:45:12Info: engine: transfer-status: link added:
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22:45:15Info: engine: transfer-status: link added:

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22:45:19Info: engine: transfer-status: link added:
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22:45:19Info: engine: transfer-status: link added:
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22:45:19Info: engine: transfer-status: link added:
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22:45:26Info: engine: transfer-status: link added:
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22:45:28Info: engine: transfer-status: link added:
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22:45:30Info: engine: transfer-status: link added:
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22:45:33Info: engine: transfer-status: link added:
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22:45:35Info: engine: transfer-status: link added:
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22:45:40Info: engine: transfer-status: link added:
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22:45:41Info: engine: transfer-status: link added:
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22:45:46Info: engine: transfer-status: link added:
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22:45:48Info: engine: transfer-status: link added:
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22:45:48Info: engine: transfer-status: link added:
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22:45:51Info: engine: transfer-status: link added:
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22:45:52Info: engine: transfer-status: link added:
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22:45:53Info: engine: transfer-status: link added:
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22:45:54Info: engine: transfer-status: link added:
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22:45:56Info: engine: transfer-status: link added:
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22:45:58Info: engine: transfer-status: link added:

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22:45:58Info: engine: transfer-status: link added:
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22:46:01Info: engine: transfer-status: link added:
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22:46:02Info: engine: transfer-status: link added:
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22:46:03Info: engine: transfer-status: link added:
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22:46:08Info: engine: transfer-status: link added:
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22:46:09Info: engine: transfer-status: link added:
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22:46:14Info: engine: transfer-status: link added:
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22:46:16Info: engine: transfer-status: link added:
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22:46:17Info: engine: transfer-status: link added:
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22:46:19Info: engine: transfer-status: link added:
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22:46:20Info: engine: transfer-status: link added:
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22:46:24Info: engine: transfer-status: link added:
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22:46:28Info: engine: transfer-status: link added:
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22:46:31Info: engine: transfer-status: link added:
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22:46:32Info: engine: transfer-status: link added:
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22:46:34Info: engine: transfer-status: link added:
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22:46:35Info: engine: transfer-status: link added:
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22:46:37Info: engine: transfer-status: link added:
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22:46:38Info: engine: transfer-status: link added:

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22:46:42Info: engine: transfer-status: link added:
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22:46:43Info: engine: transfer-status: link added:
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22:46:45Info: engine: transfer-status: link added:
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22:46:48Info: engine: transfer-status: link added:
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22:46:49Info: engine: transfer-status: link added:
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22:46:53Info: engine: transfer-status: link added:
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22:46:57Info: engine: transfer-status: link added:
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22:46:57Info: engine: transfer-status: link added:
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22:46:58Info: engine: transfer-status: link added:
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22:47:02Info: engine: transfer-status: link added:
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22:47:03Info: engine: transfer-status: link added:
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22:47:04Info: engine: transfer-status: link added:
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22:47:05Info: engine: transfer-status: link added:
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22:47:06Info: engine: transfer-status: link added:
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22:47:06Info: engine: transfer-status: link added:
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22:47:09Info: engine: transfer-status: link added:
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22:47:10Info: engine: transfer-status: link added:
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22:47:12Info: engine: transfer-status: link added:
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22:47:14Info: engine: transfer-status: link added:

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22:47:15Info: engine: transfer-status: link added:
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22:47:17Info: engine: transfer-status: link added:
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22:47:18Info: engine: transfer-status: link added:
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22:47:18Info: engine: transfer-status: link added:
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22:47:21Info: engine: transfer-status: link added:
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22:47:23Info: engine: transfer-status: link added:
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22:47:25Info: engine: transfer-status: link added:
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22:47:29Info: engine: transfer-status: link added:
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22:47:29Info: engine: transfer-status: link added:
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22:47:29Info: engine: transfer-status: link added:
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22:47:32Info: engine: transfer-status: link added:
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22:47:33Info: engine: transfer-status: link added:
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22:47:37Info: engine: transfer-status: link added:
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22:47:42Info: engine: transfer-status: link added:
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22:47:44Info: engine: transfer-status: link added:
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22:47:46Info: engine: transfer-status: link added:
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22:47:50Info: engine: transfer-status: link added:
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22:47:55Info: engine: transfer-status: link added:
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22:47:56Info: engine: transfer-status: link added:

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22:48:00Info: engine: transfer-status: link added:
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22:48:01Info: engine: transfer-status: link added:
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22:48:03Info: engine: transfer-status: link added:
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22:48:05Info: engine: transfer-status: link added:
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22:48:07Info: engine: transfer-status: link added:
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22:48:08Info: engine: transfer-status: link added:
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22:48:12Info: engine: transfer-status: link added:
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22:48:12Info: engine: transfer-status: link added:
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22:48:14Info: engine: transfer-status: link added:
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22:48:17Info: engine: transfer-status: link added:
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22:48:17Info: engine: transfer-status: link added:
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22:48:18Info: engine: transfer-status: link added:
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22:48:22Info: engine: transfer-status: link added:
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22:48:22Info: engine: transfer-status: link added:
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22:48:25Info: engine: transfer-status: link added:
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22:48:27Info: engine: transfer-status: link added:
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22:48:27Info: engine: transfer-status: link added:
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22:48:29Info: engine: transfer-status: link added:
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22:48:31Info: engine: transfer-status: link added:

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22:48:31Info: engine: transfer-status: link added:
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22:48:33Info: engine: transfer-status: link added:
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22:48:34Info: engine: transfer-status: link added:
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22:48:35Info: engine: transfer-status: link added:
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22:48:39Info: engine: transfer-status: link added:
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22:48:40Info: engine: transfer-status: link added:
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22:48:43Info: engine: transfer-status: link added:
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22:48:46Info: engine: transfer-status: link added:
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22:48:46Info: engine: transfer-status: link added:
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22:48:48Info: engine: transfer-status: link added:
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22:48:49Info: engine: transfer-status: link added:
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22:48:53Info: engine: transfer-status: link added:
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22:48:54Info: engine: transfer-status: link added:
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22:48:57Info: engine: transfer-status: link added:
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22:49:00Info: engine: transfer-status: link added:
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22:49:01Info: engine: transfer-status: link added:
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22:49:06Info: engine: transfer-status: link added:
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22:49:06Info: engine: transfer-status: link added:
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22:49:06Info: engine: transfer-status: link added:

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22:49:09Info: engine: transfer-status: link added:
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22:49:13Info: engine: transfer-status: link added:
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22:49:13Info: engine: transfer-status: link added:
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22:49:16Info: engine: transfer-status: link added:
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22:49:16Info: engine: transfer-status: link added:
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22:49:18Info: engine: transfer-status: link added:
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22:49:20Info: engine: transfer-status: link added:
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22:49:22Info: engine: transfer-status: link added:
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22:49:23Info: engine: transfer-status: link added:
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22:49:25Info: engine: transfer-status: link added:
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22:49:26Info: engine: transfer-status: link added:
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22:49:31Info: engine: transfer-status: link added:
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22:49:32Info: engine: transfer-status: link added:
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22:49:36Info: engine: transfer-status: link added:
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22:49:39Info: engine: transfer-status: link added:
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22:49:40Info: engine: transfer-status: link added:
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22:49:42Info: engine: transfer-status: link added:
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22:49:43Info: engine: transfer-status: link added:
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22:49:45Info: engine: transfer-status: link added:

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22:49:49Info: engine: transfer-status: link added:
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22:49:49Info: engine: transfer-status: link added:
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22:49:55Info: engine: transfer-status: link added:
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22:49:55Info: engine: transfer-status: link added:
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22:49:57Info: engine: transfer-status: link added:
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22:49:59Info: engine: transfer-status: link added:
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22:50:01Info: engine: transfer-status: link added:
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22:50:03Info: engine: transfer-status: link added:
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22:50:06Info: engine: transfer-status: link added:
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22:50:07Info: engine: transfer-status: link added:
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22:50:11Info: engine: transfer-status: link added:
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22:50:12Info: engine: transfer-status: link added:
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22:50:14Info: engine: transfer-status: link added:
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22:50:15Info: engine: transfer-status: link added:
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22:50:16Info: engine: transfer-status: link added:
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22:50:18Info: engine: transfer-status: link added:
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22:50:19Info: engine: transfer-status: link added:
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22:50:21Info: engine: transfer-status: link added:
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22:50:23Info: engine: transfer-status: link added:

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22:50:24Info: engine: transfer-status: link added:
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22:50:24Info: engine: transfer-status: link added:
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22:50:28Info: engine: transfer-status: link added:
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22:50:29Info: engine: transfer-status: link added:
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22:50:32Info: engine: transfer-status: link added:
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22:50:34Info: engine: transfer-status: link added:
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22:50:36Info: engine: transfer-status: link added:
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22:50:37Info: engine: transfer-status: link added:
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22:50:39Info: engine: transfer-status: link added:
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22:50:41Info: engine: transfer-status: link added:
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22:50:42Info: engine: transfer-status: link added:
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22:50:45Info: engine: transfer-status: link added:
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22:50:45Info: engine: transfer-status: link added:
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22:50:48Info: engine: transfer-status: link added:
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22:50:51Info: engine: transfer-status: link added:
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22:50:52Info: engine: transfer-status: link added:
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22:50:55Info: engine: transfer-status: link added:
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22:50:56Info: engine: transfer-status: link added:
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22:50:57Info: engine: transfer-status: link added:

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22:51:01Info: engine: transfer-status: link added:
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22:51:02Info: engine: transfer-status: link added:
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22:51:06Info: engine: transfer-status: link added:
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22:51:06Info: engine: transfer-status: link added:
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22:51:10Info: engine: transfer-status: link added:
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22:51:11Info: engine: transfer-status: link added:
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22:51:14Info: engine: transfer-status: link added:
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22:51:14Info: engine: transfer-status: link added:
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22:51:17Info: engine: transfer-status: link added:
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22:51:20Info: engine: transfer-status: link added:
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22:51:22Info: engine: transfer-status: link added:
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22:51:26Info: engine: transfer-status: link added:
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22:51:29Info: engine: transfer-status: link added:
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22:51:33Info: engine: transfer-status: link added:
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22:51:45Info: engine: transfer-status: link added:
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22:51:49Info: engine: transfer-status: link added:
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22:51:58Info: engine: transfer-status: link added:
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22:52:01Info: engine: transfer-status: link added:
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22:52:01Info: engine: transfer-status: link added:

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22:52:08Info: engine: transfer-status: link added:
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22:52:11Info: engine: transfer-status: link added:
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22:52:11Info: engine: transfer-status: link added:
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22:52:15Info: engine: transfer-status: link added:
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22:52:16Info: engine: transfer-status: link added:
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22:52:17Info: engine: transfer-status: link added:
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22:52:21Info: engine: transfer-status: link added:
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22:52:22Info: engine: transfer-status: link added:
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22:52:24Info: engine: transfer-status: link added:
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22:52:24Info: engine: transfer-status: link added:
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22:52:26Info: engine: transfer-status: link added:
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22:52:30Info: engine: transfer-status: link added:
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22:52:30Info: engine: transfer-status: link added:
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22:52:33Info: engine: transfer-status: link added:
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22:52:33Info: engine: transfer-status: link added:
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22:52:36Info: engine: transfer-status: link added:
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22:52:36Info: engine: transfer-status: link added:
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22:52:40Info: engine: transfer-status: link added:
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22:52:40Info: engine: transfer-status: link added:

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22:52:41Info: engine: transfer-status: link added:
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22:52:44Info: engine: transfer-status: link added:
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22:52:45Info: engine: transfer-status: link added:
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22:52:45Info: engine: transfer-status: link added:
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22:52:48Info: engine: transfer-status: link added:
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22:52:50Info: engine: transfer-status: link added:
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22:52:52Info: engine: transfer-status: link added:
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22:52:54Info: engine: transfer-status: link added:
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22:52:56Info: engine: transfer-status: link added:
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22:52:57Info: engine: transfer-status: link added:
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22:53:00Info: engine: transfer-status: link added:
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22:53:01Info: engine: transfer-status: link added:
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22:53:03Info: engine: transfer-status: link added:
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22:53:04Info: engine: transfer-status: link added:
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22:53:06Info: engine: transfer-status: link added:
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22:53:08Info: engine: transfer-status: link added:
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22:53:09Info: engine: transfer-status: link added:
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22:53:12Info: engine: transfer-status: link added:

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22:53:13Info: engine: transfer-status: link added:
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22:53:15Info: engine: transfer-status: link added:
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22:53:16Info: engine: transfer-status: link added:
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22:53:19Info: engine: transfer-status: link added:
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22:53:24Info: engine: transfer-status: link added:
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22:53:28Info: engine: transfer-status: link added:
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22:53:30Info: engine: transfer-status: link added:
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22:53:31Info: engine: transfer-status: link added:
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22:53:33Info: engine: transfer-status: link added:
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22:53:36Info: engine: transfer-status: link added:
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22:53:37Info: engine: transfer-status: link added:
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22:53:37Info: engine: transfer-status: link added:
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22:53:39Info: engine: transfer-status: link added:
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22:53:41Info: engine: transfer-status: link added:
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22:53:44Info: engine: transfer-status: link added:
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22:53:46Info: engine: transfer-status: link added:
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22:53:48Info: engine: transfer-status: link added:

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22:53:50Info: engine: transfer-status: link added:
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22:53:54Info: engine: transfer-status: link added:
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22:53:55Info: engine: transfer-status: link added:
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22:53:56Info: engine: transfer-status: link added:
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22:53:57Info: engine: transfer-status: link added:
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22:53:58Info: engine: transfer-status: link added:
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22:54:01Info: engine: transfer-status: link added:
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22:54:02Info: engine: transfer-status: link added:
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22:54:06Info: engine: transfer-status: link added:
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22:54:06Info: engine: transfer-status: link added:
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22:54:09Info: engine: transfer-status: link added:
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22:54:09Info: engine: transfer-status: link added:
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22:54:11Info: engine: transfer-status: link added:
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22:54:12Info: engine: transfer-status: link added:
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22:54:15Info: engine: transfer-status: link added:
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22:54:19Info: engine: transfer-status: link added:
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22:54:19Info: engine: transfer-status: link added:

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22:54:23Info: engine: transfer-status: link added:
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22:54:24Info: engine: transfer-status: link added:
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22:54:25Info: engine: transfer-status: link added:
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22:54:26Info: engine: transfer-status: link added:
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22:54:26Info: engine: transfer-status: link added:
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22:54:29Info: engine: transfer-status: link added:
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22:54:29Info: engine: transfer-status: link added:
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22:54:34Info: engine: transfer-status: link added:
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22:54:35Info: engine: transfer-status: link added:
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22:54:38Info: engine: transfer-status: link added:
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22:54:39Info: engine: transfer-status: link added:
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22:54:42Info: engine: transfer-status: link added:
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22:54:42Info: engine: transfer-status: link added:
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22:54:45Info: engine: transfer-status: link added:
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22:54:47Info: engine: transfer-status: link added:
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22:54:57Info: engine: transfer-status: link added:

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22:54:58Info: engine: transfer-status: link added:
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22:55:00Info: engine: transfer-status: link added:
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22:55:08Info: engine: transfer-status: link added:
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22:55:12Info: engine: transfer-status: link added:
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22:55:12Info: engine: transfer-status: link added:
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22:55:15Info: engine: transfer-status: link added:
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22:55:17Info: engine: transfer-status: link added:
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22:55:18Info: engine: transfer-status: link added:
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22:55:19Info: engine: transfer-status: link added:
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22:55:21Info: engine: transfer-status: link added:
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22:55:21Info: engine: transfer-status: link added:
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22:55:23Info: engine: transfer-status: link added:
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22:55:24Info: engine: transfer-status: link added:
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22:55:26Info: engine: transfer-status: link added:
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22:55:26Info: engine: transfer-status: link added:
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22:55:30Info: engine: transfer-status: link added:

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22:55:31Info: engine: transfer-status: link added:
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22:55:34Info: engine: transfer-status: link added:
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22:55:35Info: engine: transfer-status: link added:
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22:55:38Info: engine: transfer-status: link added:
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22:55:40Info: engine: transfer-status: link added:
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22:55:45Info: engine: transfer-status: link added:
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22:55:48Info: engine: transfer-status: link added:
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22:55:50Info: engine: transfer-status: link added:
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22:55:51Info: engine: transfer-status: link added:
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22:55:53Info: engine: transfer-status: link added:
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22:55:54Info: engine: transfer-status: link added:
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22:55:55Info: engine: transfer-status: link added:
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22:55:59Info: engine: transfer-status: link added:
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22:56:01Info: engine: transfer-status: link added:
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22:56:03Info: engine: transfer-status: link added:
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22:56:06Info: engine: transfer-status: link added:
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22:56:07Info: engine: transfer-status: link added:
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22:56:13Info: engine: transfer-status: link added:
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22:56:15Info: engine: transfer-status: link added:
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22:56:16Info: engine: transfer-status: link added:
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22:56:19Info: engine: transfer-status: link added:
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22:56:22Info: engine: transfer-status: link added:
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22:56:26Info: engine: transfer-status: link added:
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22:56:27Info: engine: transfer-status: link added:
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22:56:29Info: engine: transfer-status: link added:
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22:56:31Info: engine: transfer-status: link added:
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22:56:37Info: engine: transfer-status: link added:
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22:56:40Info: engine: transfer-status: link added:
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22:56:44Info: engine: transfer-status: link added:
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22:56:49Info: engine: transfer-status: link added:
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22:56:51Info: engine: transfer-status: link added:
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22:56:57Info: engine: transfer-status: link added:
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22:57:00Info: engine: transfer-status: link added:
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22:57:03Info: engine: transfer-status: link added:
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22:57:04Info: engine: transfer-status: link added:
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22:57:05Info: engine: transfer-status: link added:

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22:57:08Info: engine: transfer-status: link added:
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22:57:08Info: engine: transfer-status: link added:
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22:57:11Info: engine: transfer-status: link added:
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22:57:13Info: engine: transfer-status: link added:
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22:57:13Info: engine: transfer-status: link added:
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22:57:16Info: engine: transfer-status: link added:
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22:57:17Info: engine: transfer-status: link added:
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22:57:17Info: engine: transfer-status: link added:
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22:57:19Info: engine: transfer-status: link added:
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22:57:20Info: engine: transfer-status: link added:
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22:57:22Info: engine: transfer-status: link added:
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22:57:24Info: engine: transfer-status: link added:
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22:57:24Info: engine: transfer-status: link added:
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22:57:25Info: engine: transfer-status: link added:
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22:57:29Info: engine: transfer-status: link added:
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22:57:29Info: engine: transfer-status: link added:
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22:57:29Info: engine: transfer-status: link added:
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22:57:32Info: engine: transfer-status: link added:
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22:57:32Info: engine: transfer-status: link added:

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22:57:35Info: engine: transfer-status: link added:
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22:57:36Info: engine: transfer-status: link added:
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22:57:40Info: engine: transfer-status: link added:
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22:57:41Info: engine: transfer-status: link added:
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22:57:42Info: engine: transfer-status: link added:
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22:57:46Info: engine: transfer-status: link added:
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22:57:46Info: engine: transfer-status: link added:
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22:57:49Info: engine: transfer-status: link added:
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22:57:50Info: engine: transfer-status: link added:
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22:57:50Info: engine: transfer-status: link added:
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22:57:53Info: engine: transfer-status: link added:
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22:57:53Info: engine: transfer-status: link added:
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22:57:59Info: engine: transfer-status: link added:
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22:58:05Info: engine: transfer-status: link added:
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22:58:06Info: engine: transfer-status: link added:
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22:58:08Info: engine: transfer-status: link added:
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22:58:09Info: engine: transfer-status: link added:
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22:58:12Info: engine: transfer-status: link added:
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22:58:14Info: engine: transfer-status: link added:

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22:58:17Info: engine: transfer-status: link added:
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22:58:17Info: engine: transfer-status: link added:
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22:58:21Info: engine: transfer-status: link added:
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22:58:23Info: engine: transfer-status: link added:
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22:58:25Info: engine: transfer-status: link added:
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22:58:26Info: engine: transfer-status: link added:
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22:58:26Info: engine: transfer-status: link added:
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22:58:27Info: engine: transfer-status: link added:
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22:58:29Info: engine: transfer-status: link added:
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22:58:30Info: engine: transfer-status: link added:
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22:58:32Info: engine: transfer-status: link added:
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22:58:33Info: engine: transfer-status: link added:
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22:58:33Info: engine: transfer-status: link added:
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22:58:34Info: engine: transfer-status: link added:
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22:58:40Info: engine: transfer-status: link added:
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22:58:40Info: engine: transfer-status: link added:
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22:58:43Info: engine: transfer-status: link added:
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22:58:44Info: engine: transfer-status: link added:
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22:58:48Info: engine: transfer-status: link added:

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22:58:48Info: engine: transfer-status: link added:
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22:58:50Info: engine: transfer-status: link added:
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22:58:50Info: engine: transfer-status: link added:
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22:58:51Info: engine: transfer-status: link added:
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22:58:54Info: engine: transfer-status: link added:
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22:58:54Info: engine: transfer-status: link added:
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22:58:58Info: engine: transfer-status: link added:
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22:59:00Info: engine: transfer-status: link added:
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22:59:02Info: engine: transfer-status: link added:
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22:59:03Info: engine: transfer-status: link added:
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22:59:04Info: engine: transfer-status: link added:
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22:59:08Info: engine: transfer-status: link added:
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22:59:09Info: engine: transfer-status: link added:
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22:59:12Info: engine: transfer-status: link added:
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22:59:13Info: engine: transfer-status: link added:
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22:59:14Info: engine: transfer-status: link added:
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22:59:18Info: engine: transfer-status: link added:
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22:59:22Info: engine: transfer-status: link added:
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22:59:22Info: engine: transfer-status: link added:

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22:59:26Info: engine: transfer-status: link added:
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22:59:27Info: engine: transfer-status: link added:
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22:59:28Info: engine: transfer-status: link added:
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22:59:29Info: engine: transfer-status: link added:
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22:59:30Info: engine: transfer-status: link added:
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22:59:32Info: engine: transfer-status: link added:
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22:59:33Info: engine: transfer-status: link added:
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22:59:34Info: engine: transfer-status: link added:
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22:59:36Info: engine: transfer-status: link added:
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22:59:39Info: engine: transfer-status: link added:
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22:59:41Info: engine: transfer-status: link added:
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22:59:42Info: engine: transfer-status: link added:
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22:59:44Info: engine: transfer-status: link added:
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22:59:46Info: engine: transfer-status: link added:
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22:59:46Info: engine: transfer-status: link added:
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22:59:49Info: engine: transfer-status: link added:
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22:59:49Info: engine: transfer-status: link added:
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22:59:51Info: engine: transfer-status: link added:
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22:59:52Info: engine: transfer-status: link added:

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22:59:52Info: engine: transfer-status: link added:
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22:59:56Info: engine: transfer-status: link added:
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22:59:58Info: engine: transfer-status: link added:
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23:00:00Info: engine: transfer-status: link added:
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23:00:01Info: engine: transfer-status: link added:
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23:00:03Info: engine: transfer-status: link added:
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23:00:04Info: engine: transfer-status: link added:
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23:00:05Info: engine: transfer-status: link added:
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23:00:06Info: engine: transfer-status: link added:
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23:00:07Info: engine: transfer-status: link added:
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23:00:11Info: engine: transfer-status: link added:
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23:00:14Info: engine: transfer-status: link added:
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23:00:14Info: engine: transfer-status: link added:
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23:00:16Info: engine: transfer-status: link added:
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23:00:17Info: engine: transfer-status: link added:
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23:00:17Info: engine: transfer-status: link added:
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23:00:18Info: engine: transfer-status: link added:
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23:00:22Info: engine: transfer-status: link added:
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23:00:23Info: engine: transfer-status: link added:

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23:00:24Info: engine: transfer-status: link added:
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23:00:25Info: engine: transfer-status: link added:
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23:00:25Info: engine: transfer-status: link added:
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23:00:27Info: engine: transfer-status: link added:
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23:00:28Info: engine: transfer-status: link added:
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23:00:34Info: engine: transfer-status: link added:
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23:00:34Info: engine: transfer-status: link added:
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23:00:36Info: engine: transfer-status: link added:
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23:00:37Info: engine: transfer-status: link added:
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23:00:38Info: engine: transfer-status: link added:
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23:00:43Info: engine: transfer-status: link added:
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23:00:45Info: engine: transfer-status: link added:
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23:00:46Info: engine: transfer-status: link added:
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23:00:48Info: engine: transfer-status: link added:
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23:00:49Info: engine: transfer-status: link added:

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23:00:51Info: engine: transfer-status: link added:
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23:00:52Info: engine: transfer-status: link added:
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23:00:58Info: engine: transfer-status: link added:
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23:01:01Info: engine: transfer-status: link added:
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23:01:01Info: engine: transfer-status: link added:
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23:01:05Info: engine: transfer-status: link added:
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23:01:06Info: engine: transfer-status: link added:
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23:01:09Info: engine: transfer-status: link added:
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23:01:14Info: engine: transfer-status: link added:
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23:01:16Info: engine: transfer-status: link added:
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23:01:19Info: engine: transfer-status: link added:
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23:01:22Info: engine: transfer-status: link added:
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23:01:22Info: engine: transfer-status: link added:
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23:01:25Info: engine: transfer-status: link added:

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23:01:28Info: engine: transfer-status: link added:
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23:01:31Info: engine: transfer-status: link added:
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23:01:32Info: engine: transfer-status: link added:
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23:01:33Info: engine: transfer-status: link added:
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23:01:34Info: engine: transfer-status: link added:
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23:01:36Info: engine: transfer-status: link added:
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23:01:36Info: engine: transfer-status: link added:
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23:01:38Info: engine: transfer-status: link added:
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23:01:38Info: engine: transfer-status: link added:
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23:01:39Info: engine: transfer-status: link added:
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23:01:40Info: engine: transfer-status: link added:
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23:01:46Info: engine: transfer-status: link added:
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23:01:46Info: engine: transfer-status: link added:
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23:01:52Info: engine: transfer-status: link added:
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23:01:52Info: engine: transfer-status: link added:
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23:01:56Info: engine: transfer-status: link added:
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23:02:01Info: engine: transfer-status: link added:

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23:02:02Info: engine: transfer-status: link added:
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23:02:05Info: engine: transfer-status: link added:
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23:02:09Info: engine: transfer-status: link added:
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23:02:09Info: engine: transfer-status: link added:
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23:02:36Info: engine: transfer-status: link added:
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23:02:38Info: engine: transfer-status: link added:

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23:02:42Info: engine: transfer-status: link added:
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23:02:46Info: engine: transfer-status: link added:
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23:02:47Info: engine: transfer-status: link added:
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23:02:50Info: engine: transfer-status: link added:
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23:02:51Info: engine: transfer-status: link added:
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23:02:52Info: engine: transfer-status: link added:
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23:02:53Info: engine: transfer-status: link added:
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23:02:54Info: engine: transfer-status: link added:
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23:02:57Info: engine: transfer-status: link added:
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23:02:59Info: engine: transfer-status: link added:
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23:03:01Info: engine: transfer-status: link added:
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23:03:01Info: engine: transfer-status: link added:
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23:03:05Info: engine: transfer-status: link added:
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23:03:07Info: engine: transfer-status: link added:
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23:03:10Info: engine: transfer-status: link added:
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23:03:24Info: engine: transfer-status: link added:
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23:03:27Info: engine: transfer-status: link added:
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23:03:28Info: engine: transfer-status: link added:
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23:03:31Info: engine: transfer-status: link added:
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23:03:33Info: engine: transfer-status: link added:
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23:03:37Info: engine: transfer-status: link added:
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23:03:44Info: engine: transfer-status: link added:
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23:03:47Info: engine: transfer-status: link added:
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23:03:49Info: engine: transfer-status: link added:
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23:03:50Info: engine: transfer-status: link added:
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23:03:52Info: engine: transfer-status: link added:
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23:03:58Info: engine: transfer-status: link added:
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23:03:59Info: engine: transfer-status: link added:

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23:04:01Info: engine: transfer-status: link added:
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23:04:01Info: engine: transfer-status: link added:
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23:04:03Info: engine: transfer-status: link added:
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23:04:04Info: engine: transfer-status: link added:
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23:04:08Info: engine: transfer-status: link added:
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23:04:09Info: engine: transfer-status: link added:
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23:04:13Info: engine: transfer-status: link added:
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23:04:16Info: engine: transfer-status: link added:
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23:04:19Info: engine: transfer-status: link added:
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23:04:23Info: engine: transfer-status: link added:
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23:04:27Info: engine: transfer-status: link added:
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23:04:38Info: engine: transfer-status: link added:

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23:04:39Info: engine: transfer-status: link added:
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23:04:44Info: engine: transfer-status: link added:
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23:05:00Info: engine: transfer-status: link added:
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23:05:28Info: engine: transfer-status: link added:
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23:05:31Info: engine: transfer-status: link added:
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23:05:34Info: engine: transfer-status: link added:
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23:05:35Info: engine: transfer-status: link added:
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23:05:47Info: engine: transfer-status: link added:
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23:05:51Info: engine: transfer-status: link added:
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23:05:54Info: engine: transfer-status: link added:

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23:05:56Info: engine: transfer-status: link added:
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23:05:56Info: engine: transfer-status: link added:
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23:05:59Info: engine: transfer-status: link added:
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23:06:02Info: engine: transfer-status: link added:
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23:06:04Info: engine: transfer-status: link added:
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23:06:06Info: engine: transfer-status: link added:
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23:06:06Info: engine: transfer-status: link added:
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23:06:08Info: engine: transfer-status: link added:
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23:06:09Info: engine: transfer-status: link added:
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23:06:11Info: engine: transfer-status: link added:
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23:06:14Info: engine: transfer-status: link added:
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23:06:16Info: engine: transfer-status: link added:
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23:06:22Info: engine: transfer-status: link added:
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23:06:25Info: engine: transfer-status: link added:
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23:06:25Info: engine: transfer-status: link added:
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23:06:27Info: engine: transfer-status: link added:

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23:06:29Info: engine: transfer-status: link added:
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23:06:31Info: engine: transfer-status: link added:
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23:06:34Info: engine: transfer-status: link added:
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23:06:36Info: engine: transfer-status: link added:
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23:06:38Info: engine: transfer-status: link added:
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23:06:41Info: engine: transfer-status: link added:
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23:06:42Info: engine: transfer-status: link added:
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23:06:44Info: engine: transfer-status: link added:
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23:06:45Info: engine: transfer-status: link added:
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23:06:46Info: engine: transfer-status: link added:
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23:06:49Info: engine: transfer-status: link added:
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23:06:51Info: engine: transfer-status: link added:
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23:06:54Info: engine: transfer-status: link added:
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23:06:54Info: engine: transfer-status: link added:
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23:07:03Info: engine: transfer-status: link added:
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23:07:04Info: engine: transfer-status: link added:
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23:07:06Info: engine: transfer-status: link added:
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23:07:14Info: engine: transfer-status: link added:
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23:07:54Info: engine: transfer-status: link added:
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23:08:00Info: engine: transfer-status: link added:
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23:08:03Info: engine: transfer-status: link added:
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23:08:08Info: engine: transfer-status: link added:
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23:08:11Info: engine: transfer-status: link added:
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23:08:16Info: engine: transfer-status: link added:
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23:08:19Info: engine: transfer-status: link added:
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23:08:20Info: engine: transfer-status: link added:
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23:08:22Info: engine: transfer-status: link added:
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23:08:51Info: engine: transfer-status: link added:
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23:08:57Info: engine: transfer-status: link added:
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23:09:00Info: engine: transfer-status: link added:
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23:09:00Info: engine: transfer-status: link added:

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23:09:03Info: engine: transfer-status: link added:
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23:09:05Info: engine: transfer-status: link added:
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23:09:20Info: engine: transfer-status: link added:
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23:09:23Info: engine: transfer-status: link added:
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23:09:23Info: engine: transfer-status: link added:
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23:09:24Info: engine: transfer-status: link added:
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23:09:26Info: engine: transfer-status: link added:
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23:09:27Info: engine: transfer-status: link added:
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23:09:28Info: engine: transfer-status: link added:
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23:09:29Info: engine: transfer-status: link added:
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23:09:32Info: engine: transfer-status: link added:
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23:09:34Info: engine: transfer-status: link added:

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23:09:36Info: engine: transfer-status: link added:
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23:09:38Info: engine: transfer-status: link added:
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23:09:38Info: engine: transfer-status: link added:
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23:09:40Info: engine: transfer-status: link added:
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23:09:42Info: engine: transfer-status: link added:
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23:09:43Info: engine: transfer-status: link added:
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23:09:50Info: engine: transfer-status: link added:
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23:09:51Info: engine: transfer-status: link added:
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23:10:07Info: engine: transfer-status: link added:
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23:10:36Info: engine: transfer-status: link added:
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23:10:44Info: engine: transfer-status: link added:
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23:10:53Info: engine: transfer-status: link added:
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23:10:54Info: engine: transfer-status: link added:

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23:11:07Info: engine: transfer-status: link added:
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23:11:09Info: engine: transfer-status: link added:
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23:11:11Info: engine: transfer-status: link added:
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23:11:11Info: engine: transfer-status: link added:
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23:11:13Info: engine: transfer-status: link added:
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23:11:16Info: engine: transfer-status: link added:
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23:11:17Info: engine: transfer-status: link added:
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23:11:22Info: engine: transfer-status: link added:
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23:11:23Info: engine: transfer-status: link added:
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23:11:39Info: engine: transfer-status: link added:
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23:11:41Info: engine: transfer-status: link added:
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23:11:42Info: engine: transfer-status: link added:
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23:11:46Info: engine: transfer-status: link added:
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23:11:49Info: engine: transfer-status: link added:
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23:11:52Info: engine: transfer-status: link added:
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23:11:54Info: engine: transfer-status: link added:
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23:11:54Info: engine: transfer-status: link added:
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23:11:58Info: engine: transfer-status: link added:
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23:11:59Info: engine: transfer-status: link added:
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23:12:01Info: engine: transfer-status: link added:
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23:12:14Info: engine: transfer-status: link added:
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23:12:15Info: engine: transfer-status: link added:
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23:12:19Info: engine: transfer-status: link added:
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23:12:25Info: engine: transfer-status: link added:
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23:12:32Info: engine: transfer-status: link added:
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23:12:32Info: engine: transfer-status: link added:
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23:12:37Info: engine: transfer-status: link added:
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23:13:05Info: engine: transfer-status: link added:

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23:13:25Info: engine: transfer-status: link added:
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23:13:28Info: engine: transfer-status: link added:
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23:13:38Info: engine: transfer-status: link added:
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23:13:43Info: engine: transfer-status: link added:
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23:13:48Info: engine: transfer-status: link added:
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23:13:50Info: engine: transfer-status: link added:
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23:13:53Info: engine: transfer-status: link added:

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23:13:53Info: engine: transfer-status: link added:
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23:13:55Info: engine: transfer-status: link added:
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23:13:57Info: engine: transfer-status: link added:
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23:14:10Info: engine: transfer-status: link added:
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23:14:11Info: engine: transfer-status: link added:
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23:14:26Info: engine: transfer-status: link added:
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23:14:27Info: engine: transfer-status: link added:
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23:14:27Info: engine: transfer-status: link added:
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23:14:28Info: engine: transfer-status: link added:
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23:14:29Info: engine: transfer-status: link added:
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23:14:33Info: engine: transfer-status: link added:
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23:14:33Info: engine: transfer-status: link added:
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23:14:36Info: engine: transfer-status: link added:
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23:14:36Info: engine: transfer-status: link added:
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23:14:38Info: engine: transfer-status: link added:
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23:14:39Info: engine: transfer-status: link added:
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23:14:42Info: engine: transfer-status: link added:
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23:14:42Info: engine: transfer-status: link added:
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23:14:43Info: engine: transfer-status: link added:
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23:14:47Info: engine: transfer-status: link added:
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23:14:48Info: engine: transfer-status: link added:
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23:14:50Info: engine: transfer-status: link added:
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23:14:52Info: engine: transfer-status: link added:
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23:14:53Info: engine: transfer-status: link added:

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23:14:56Info: engine: transfer-status: link added:
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23:15:00Info: engine: transfer-status: link added:
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23:15:02Info: engine: transfer-status: link added:
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23:15:03Info: engine: transfer-status: link added:
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23:15:04Info: engine: transfer-status: link added:
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23:15:06Info: engine: transfer-status: link added:
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23:15:07Info: engine: transfer-status: link added:
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23:15:10Info: engine: transfer-status: link added:
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23:15:15Info: engine: transfer-status: link added:
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23:15:16Info: engine: transfer-status: link added:
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23:15:16Info: engine: transfer-status: link added:
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23:15:17Info: engine: transfer-status: link added:
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23:15:28Info: engine: transfer-status: link added:
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23:15:32Info: engine: transfer-status: link added:
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23:15:45Info: engine: transfer-status: link added:
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23:15:55Info: engine: transfer-status: link added:
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23:15:58Info: engine: transfer-status: link added:

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23:16:02Info: engine: transfer-status: link added:
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23:16:03Info: engine: transfer-status: link added:
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23:16:06Info: engine: transfer-status: link added:
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23:16:07Info: engine: transfer-status: link added:
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23:16:10Info: engine: transfer-status: link added:
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23:16:13Info: engine: transfer-status: link added:
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23:16:14Info: engine: transfer-status: link added:
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23:16:14Info: engine: transfer-status: link added:
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23:16:17Info: engine: transfer-status: link added:
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23:16:18Info: engine: transfer-status: link added:
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23:16:21Info: engine: transfer-status: link added:
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23:16:21Info: engine: transfer-status: link added:
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23:16:25Info: engine: transfer-status: link added:
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23:16:27Info: engine: transfer-status: link added:
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23:16:28Info: engine: transfer-status: link added:
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23:16:31Info: engine: transfer-status: link added:
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23:16:32Info: engine: transfer-status: link added:
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23:16:36Info: engine: transfer-status: link added:

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23:16:39Info: engine: transfer-status: link added:
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23:16:41Info: engine: transfer-status: link added:
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23:16:43Info: engine: transfer-status: link added:
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23:16:45Info: engine: transfer-status: link added:
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23:16:48Info: engine: transfer-status: link added:
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23:16:52Info: engine: transfer-status: link added:
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23:16:53Info: engine: transfer-status: link added:
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23:16:57Info: engine: transfer-status: link added:
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23:16:57Info: engine: transfer-status: link added:
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23:17:00Info: engine: transfer-status: link added:
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23:17:01Info: engine: transfer-status: link added:
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23:17:02Info: engine: transfer-status: link added:
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23:17:05Info: engine: transfer-status: link added:
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23:17:07Info: engine: transfer-status: link added:
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23:17:07Info: engine: transfer-status: link added:
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23:17:10Info: engine: transfer-status: link added:
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23:17:11Info: engine: transfer-status: link added:
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23:17:11Info: engine: transfer-status: link added:

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23:17:13Info: engine: transfer-status: link added:
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23:17:15Info: engine: transfer-status: link added:
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23:17:19Info: engine: transfer-status: link added:
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23:17:20Info: engine: transfer-status: link added:
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23:17:24Info: engine: transfer-status: link added:
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23:17:25Info: engine: transfer-status: link added:
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23:17:28Info: engine: transfer-status: link added:
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23:17:31Info: engine: transfer-status: link added:
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23:17:33Info: engine: transfer-status: link added:
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23:17:33Info: engine: transfer-status: link added:
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23:17:35Info: engine: transfer-status: link added:
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23:17:36Info: engine: transfer-status: link added:
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23:17:39Info: engine: transfer-status: link added:
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23:17:40Info: engine: transfer-status: link added:
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23:17:43Info: engine: transfer-status: link added:
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23:17:44Info: engine: transfer-status: link added:
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23:17:45Info: engine: transfer-status: link added:
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23:17:48Info: engine: transfer-status: link added:
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23:17:50Info: engine: transfer-status: link added:

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23:17:52Info: engine: transfer-status: link added:
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23:17:54Info: engine: transfer-status: link added:
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23:17:57Info: engine: transfer-status: link added:
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23:17:58Info: engine: transfer-status: link added:
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23:18:02Info: engine: transfer-status: link added:
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23:18:06Info: engine: transfer-status: link added:
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23:18:06Info: engine: transfer-status: link added:
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23:18:09Info: engine: transfer-status: link added:
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23:18:16Info: engine: transfer-status: link added:
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23:18:31Info: engine: transfer-status: link added:
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23:18:38Info: engine: transfer-status: link added:
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23:18:42Info: engine: transfer-status: link added:
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23:18:43Info: engine: transfer-status: link added:
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23:18:45Info: engine: transfer-status: link added:
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23:18:49Info: engine: transfer-status: link added:
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23:18:49Info: engine: transfer-status: link added:
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23:18:52Info: engine: transfer-status: link added:
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23:18:55Info: engine: transfer-status: link added:
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23:18:56Info: engine: transfer-status: link added:
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23:18:57Info: engine: transfer-status: link added:
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23:18:59Info: engine: transfer-status: link added:
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23:19:01Info: engine: transfer-status: link added:
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23:19:03Info: engine: transfer-status: link added:
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23:19:05Info: engine: transfer-status: link added:
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23:19:06Info: engine: transfer-status: link added:
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23:19:06Info: engine: transfer-status: link added:
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23:19:10Info: engine: transfer-status: link added:
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23:19:13Info: engine: transfer-status: link added:
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23:19:18Info: engine: transfer-status: link added:
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23:19:18Info: engine: transfer-status: link added:
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23:19:22Info: engine: transfer-status: link added:
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23:19:23Info: engine: transfer-status: link added:
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23:19:24Info: engine: transfer-status: link added:
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23:19:25Info: engine: transfer-status: link added:
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23:19:26Info: engine: transfer-status: link added:
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23:19:28Info: engine: transfer-status: link added:
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23:19:29Info: engine: transfer-status: link added:
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23:19:29Info: engine: transfer-status: link added:
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23:19:32Info: engine: transfer-status: link added:
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23:19:34Info: engine: transfer-status: link added:
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23:19:37Info: engine: transfer-status: link added:
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23:19:37Info: engine: transfer-status: link added:
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23:19:40Info: engine: transfer-status: link added:
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23:19:41Info: engine: transfer-status: link added:

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23:19:43Info: engine: transfer-status: link added:
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23:19:44Info: engine: transfer-status: link added:
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23:19:46Info: engine: transfer-status: link added:
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23:19:47Info: engine: transfer-status: link added:
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23:19:49Info: engine: transfer-status: link added:
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23:19:49Info: engine: transfer-status: link added:
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23:19:50Info: engine: transfer-status: link added:
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23:19:52Info: engine: transfer-status: link added:
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23:19:52Info: engine: transfer-status: link added:
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23:19:56Info: engine: transfer-status: link added:
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23:19:57Info: engine: transfer-status: link added:
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23:20:01Info: engine: transfer-status: link added:
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23:20:01Info: engine: transfer-status: link added:
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23:20:04Info: engine: transfer-status: link added:
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23:20:05Info: engine: transfer-status: link added:
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23:20:07Info: engine: transfer-status: link added:
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23:20:08Info: engine: transfer-status: link added:
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23:20:09Info: engine: transfer-status: link added:
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23:20:12Info: engine: transfer-status: link added:

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23:20:12Info: engine: transfer-status: link added:
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23:20:14Info: engine: transfer-status: link added:
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23:20:15Info: engine: transfer-status: link added:
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23:20:16Info: engine: transfer-status: link added:
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23:20:16Info: engine: transfer-status: link added:
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23:20:18Info: engine: transfer-status: link added:
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23:20:24Info: engine: transfer-status: link added:
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23:20:29Info: engine: transfer-status: link added:
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23:20:29Info: engine: transfer-status: link added:
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23:20:32Info: engine: transfer-status: link added:
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23:20:32Info: engine: transfer-status: link added:
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23:20:35Info: engine: transfer-status: link added:
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23:20:39Info: engine: transfer-status: link added:
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23:20:42Info: engine: transfer-status: link added:
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23:20:44Info: engine: transfer-status: link added:

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23:20:46Info: engine: transfer-status: link added:
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23:20:49Info: engine: transfer-status: link added:
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23:20:50Info: engine: transfer-status: link added:
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23:20:52Info: engine: transfer-status: link added:
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23:20:53Info: engine: transfer-status: link added:
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23:20:56Info: engine: transfer-status: link added:
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23:20:57Info: engine: transfer-status: link added:
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23:21:00Info: engine: transfer-status: link added:
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23:21:04Info: engine: transfer-status: link added:
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23:21:05Info: engine: transfer-status: link added:
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23:21:07Info: engine: transfer-status: link added:
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23:21:42Info: engine: transfer-status: link added:
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23:21:46Info: engine: transfer-status: link added:
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23:21:48Info: engine: transfer-status: link added:
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23:21:54Info: engine: transfer-status: link added:
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23:21:58Info: engine: transfer-status: link added:
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23:22:05Info: engine: transfer-status: link added:

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23:22:18Info: engine: transfer-status: link added:
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23:22:20Info: engine: transfer-status: link added:
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23:22:21Info: engine: transfer-status: link added:
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23:22:23Info: engine: transfer-status: link added:
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23:22:24Info: engine: transfer-status: link added:
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23:22:26Info: engine: transfer-status: link added:
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23:22:27Info: engine: transfer-status: link added:
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23:22:31Info: engine: transfer-status: link added:
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23:22:32Info: engine: transfer-status: link added:
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23:22:33Info: engine: transfer-status: link added:
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23:22:35Info: engine: transfer-status: link added:
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23:22:37Info: engine: transfer-status: link added:
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23:22:39Info: engine: transfer-status: link added:
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23:22:41Info: engine: transfer-status: link added:
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23:22:42Info: engine: transfer-status: link added:
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23:22:46Info: engine: transfer-status: link added:
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23:22:58Info: engine: transfer-status: link added:
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23:23:40Info: engine: transfer-status: link added:
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23:23:43Info: engine: transfer-status: link added:
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23:23:44Info: engine: transfer-status: link added:
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23:23:46Info: engine: transfer-status: link added:
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23:23:47Info: engine: transfer-status: link added:
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23:23:50Info: engine: transfer-status: link added:
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23:23:50Info: engine: transfer-status: link added:

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23:23:53Info: engine: transfer-status: link added:
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23:23:53Info: engine: transfer-status: link added:
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23:23:55Info: engine: transfer-status: link added:
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23:23:58Info: engine: transfer-status: link added:
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23:23:58Info: engine: transfer-status: link added:
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23:24:01Info: engine: transfer-status: link added:
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23:24:01Info: engine: transfer-status: link added:
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23:24:04Info: engine: transfer-status: link added:
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23:24:04Info: engine: transfer-status: link added:
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23:24:06Info: engine: transfer-status: link added:
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23:24:07Info: engine: transfer-status: link added:
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23:24:08Info: engine: transfer-status: link added:
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23:24:10Info: engine: transfer-status: link added:
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23:24:13Info: engine: transfer-status: link added:
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23:24:15Info: engine: transfer-status: link added:
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23:24:18Info: engine: transfer-status: link added:
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23:24:18Info: engine: transfer-status: link added:
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23:24:21Info: engine: transfer-status: link added:
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23:24:23Info: engine: transfer-status: link added:

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23:24:24Info: engine: transfer-status: link added:
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23:24:28Info: engine: transfer-status: link added:
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23:24:28Info: engine: transfer-status: link added:
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23:24:28Info: engine: transfer-status: link added:
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23:24:30Info: engine: transfer-status: link added:
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23:24:33Info: engine: transfer-status: link added:
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23:24:35Info: engine: transfer-status: link added:
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23:24:37Info: engine: transfer-status: link added:
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23:24:38Info: engine: transfer-status: link added:
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23:24:38Info: engine: transfer-status: link added:
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23:24:40Info: engine: transfer-status: link added:
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23:24:42Info: engine: transfer-status: link added:
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23:24:43Info: engine: transfer-status: link added:
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23:24:46Info: engine: transfer-status: link added:
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23:24:46Info: engine: transfer-status: link added:
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23:24:46Info: engine: transfer-status: link added:
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23:24:48Info: engine: transfer-status: link added:
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23:24:50Info: engine: transfer-status: link added:
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23:24:54Info: engine: transfer-status: link added:

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23:24:56Info: engine: transfer-status: link added:
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23:24:58Info: engine: transfer-status: link added:
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23:25:03Info: engine: transfer-status: link added:
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23:25:05Info: engine: transfer-status: link added:
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23:25:07Info: engine: transfer-status: link added:
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23:25:09Info: engine: transfer-status: link added:
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23:25:11Info: engine: transfer-status: link added:
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23:25:13Info: engine: transfer-status: link added:
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23:25:15Info: engine: transfer-status: link added:
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23:25:17Info: engine: transfer-status: link added:
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23:25:18Info: engine: transfer-status: link added:
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23:25:20Info: engine: transfer-status: link added:
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23:25:21Info: engine: transfer-status: link added:
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23:25:24Info: engine: transfer-status: link added:
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23:25:26Info: engine: transfer-status: link added:
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23:25:27Info: engine: transfer-status: link added:
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23:25:31Info: engine: transfer-status: link added:

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23:25:32Info: engine: transfer-status: link added:
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23:25:33Info: engine: transfer-status: link added:
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23:25:35Info: engine: transfer-status: link added:
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23:25:35Info: engine: transfer-status: link added:
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23:25:37Info: engine: transfer-status: link added:
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23:25:38Info: engine: transfer-status: link added:
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23:25:38Info: engine: transfer-status: link added:
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23:25:40Info: engine: transfer-status: link added:
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23:25:43Info: engine: transfer-status: link added:
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23:25:45Info: engine: transfer-status: link added:
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23:25:47Info: engine: transfer-status: link added:
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23:25:50Info: engine: transfer-status: link added:
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23:25:51Info: engine: transfer-status: link added:
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23:25:57Info: engine: transfer-status: link added:
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23:25:59Info: engine: transfer-status: link added:
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23:26:01Info: engine: transfer-status: link added:
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23:26:02Info: engine: transfer-status: link added:
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23:26:06Info: engine: transfer-status: link added:

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23:26:07Info: engine: transfer-status: link added:
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23:26:09Info: engine: transfer-status: link added:
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23:26:12Info: engine: transfer-status: link added:
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23:26:17Info: engine: transfer-status: link added:
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23:26:19Info: engine: transfer-status: link added:
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23:26:20Info: engine: transfer-status: link added:
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23:26:23Info: engine: transfer-status: link added:
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23:26:26Info: engine: transfer-status: link added:
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23:26:28Info: engine: transfer-status: link added:
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23:26:30Info: engine: transfer-status: link added:
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23:26:31Info: engine: transfer-status: link added:
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23:26:36Info: engine: transfer-status: link added:
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23:26:36Info: engine: transfer-status: link added:
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23:26:40Info: engine: transfer-status: link added:
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23:26:42Info: engine: transfer-status: link added:
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23:26:42Info: engine: transfer-status: link added:
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23:26:44Info: engine: transfer-status: link added:

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23:26:45Info: engine: transfer-status: link added:
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23:26:47Info: engine: transfer-status: link added:
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23:26:48Info: engine: transfer-status: link added:
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23:26:52Info: engine: transfer-status: link added:
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23:26:53Info: engine: transfer-status: link added:
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23:26:56Info: engine: transfer-status: link added:
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23:26:56Info: engine: transfer-status: link added:
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23:26:58Info: engine: transfer-status: link added:
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23:27:00Info: engine: transfer-status: link added:
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23:27:01Info: engine: transfer-status: link added:
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23:27:02Info: engine: transfer-status: link added:
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23:27:02Info: engine: transfer-status: link added:
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23:27:05Info: engine: transfer-status: link added:
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23:27:08Info: engine: transfer-status: link added:
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23:27:09Info: engine: transfer-status: link added:
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23:27:13Info: engine: transfer-status: link added:
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23:27:13Info: engine: transfer-status: link added:
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23:27:15Info: engine: transfer-status: link added:
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23:27:16Info: engine: transfer-status: link added:
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23:27:19Info: engine: transfer-status: link added:
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23:27:20Info: engine: transfer-status: link added:
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23:27:20Info: engine: transfer-status: link added:
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23:27:23Info: engine: transfer-status: link added:
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23:27:25Info: engine: transfer-status: link added:
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23:27:29Info: engine: transfer-status: link added:
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23:27:29Info: engine: transfer-status: link added:
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23:27:31Info: engine: transfer-status: link added:
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23:27:33Info: engine: transfer-status: link added:
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23:27:36Info: engine: transfer-status: link added:
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23:27:37Info: engine: transfer-status: link added:
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23:27:38Info: engine: transfer-status: link added:
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23:27:38Info: engine: transfer-status: link added:
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23:27:42Info: engine: transfer-status: link added:
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23:27:44Info: engine: transfer-status: link added:

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23:27:51Info: engine: transfer-status: link added:
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23:27:53Info: engine: transfer-status: link added:
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23:27:55Info: engine: transfer-status: link added:
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23:27:55Info: engine: transfer-status: link added:
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23:28:02Info: engine: transfer-status: link added:
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23:28:04Info: engine: transfer-status: link added:
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23:28:08Info: engine: transfer-status: link added:
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23:28:09Info: engine: transfer-status: link added:
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23:28:10Info: engine: transfer-status: link added:
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23:28:13Info: engine: transfer-status: link added:
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23:28:15Info: engine: transfer-status: link added:

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23:28:18Info: engine: transfer-status: link added:
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23:28:19Info: engine: transfer-status: link added:
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23:28:23Info: engine: transfer-status: link added:
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23:28:23Info: engine: transfer-status: link added:
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23:28:25Info: engine: transfer-status: link added:
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23:28:28Info: engine: transfer-status: link added:
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23:28:28Info: engine: transfer-status: link added:
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23:28:28Info: engine: transfer-status: link added:
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23:28:31Info: engine: transfer-status: link added:
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23:28:32Info: engine: transfer-status: link added:
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23:28:34Info: engine: transfer-status: link added:
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23:28:35Info: engine: transfer-status: link added:
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23:28:37Info: engine: transfer-status: link added:
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23:28:40Info: engine: transfer-status: link added:
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23:28:41Info: engine: transfer-status: link added:
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23:28:46Info: engine: transfer-status: link added:
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23:28:49Info: engine: transfer-status: link added:
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23:28:52Info: engine: transfer-status: link added:
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23:28:54Info: engine: transfer-status: link added:

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23:28:55Info: engine: transfer-status: link added:
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23:28:58Info: engine: transfer-status: link added:
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23:28:58Info: engine: transfer-status: link added:
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23:29:00Info: engine: transfer-status: link added:
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23:29:02Info: engine: transfer-status: link added:
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23:29:02Info: engine: transfer-status: link added:
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23:29:03Info: engine: transfer-status: link added:
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23:29:05Info: engine: transfer-status: link added:
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23:29:08Info: engine: transfer-status: link added:
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23:29:09Info: engine: transfer-status: link added:
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23:29:10Info: engine: transfer-status: link added:
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23:29:14Info: engine: transfer-status: link added:
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23:29:15Info: engine: transfer-status: link added:
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23:29:18Info: engine: transfer-status: link added:
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23:29:24Info: engine: transfer-status: link added:
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23:29:27Info: engine: transfer-status: link added:
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23:29:30Info: engine: transfer-status: link added:
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23:29:33Info: engine: transfer-status: link added:

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23:29:37Info: engine: transfer-status: link added:
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23:29:37Info: engine: transfer-status: link added:
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23:29:40Info: engine: transfer-status: link added:
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23:29:41Info: engine: transfer-status: link added:
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23:29:43Info: engine: transfer-status: link added:
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23:29:45Info: engine: transfer-status: link added:
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23:29:53Info: engine: transfer-status: link added:
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23:29:56Info: engine: transfer-status: link added:
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23:30:00Info: engine: transfer-status: link added:
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23:30:00Info: engine: transfer-status: link added:
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23:30:02Info: engine: transfer-status: link added:
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23:30:04Info: engine: transfer-status: link added:
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23:30:07Info: engine: transfer-status: link added:
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23:30:09Info: engine: transfer-status: link added:
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23:30:10Info: engine: transfer-status: link added:
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23:30:14Info: engine: transfer-status: link added:
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23:30:14Info: engine: transfer-status: link added:
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23:30:18Info: engine: transfer-status: link added:
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23:30:18Info: engine: transfer-status: link added:

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23:30:21Info: engine: transfer-status: link added:
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23:30:24Info: engine: transfer-status: link added:
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23:30:26Info: engine: transfer-status: link added:
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23:30:26Info: engine: transfer-status: link added:
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23:30:27Info: engine: transfer-status: link added:
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23:30:29Info: engine: transfer-status: link added:
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23:30:30Info: engine: transfer-status: link added:
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23:30:30Info: engine: transfer-status: link added:
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23:30:33Info: engine: transfer-status: link added:
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23:30:33Info: engine: transfer-status: link added:
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23:30:33Info: engine: transfer-status: link added:
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23:30:35Info: engine: transfer-status: link added:
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23:30:39Info: engine: transfer-status: link added:
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23:30:39Info: engine: transfer-status: link added:
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23:30:43Info: engine: transfer-status: link added:
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23:30:45Info: engine: transfer-status: link added:
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23:30:47Info: engine: transfer-status: link added:
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23:30:49Info: engine: transfer-status: link added:
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23:30:50Info: engine: transfer-status: link added:

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23:30:50Info: engine: transfer-status: link added:
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23:30:56Info: engine: transfer-status: link added:
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23:30:58Info: engine: transfer-status: link added:
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23:30:58Info: engine: transfer-status: link added:
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23:31:03Info: engine: transfer-status: link added:
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23:31:04Info: engine: transfer-status: link added:
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23:31:07Info: engine: transfer-status: link added:
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23:31:09Info: engine: transfer-status: link added:
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23:31:13Info: engine: transfer-status: link added:
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23:31:20Info: engine: transfer-status: link added:
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23:31:27Info: engine: transfer-status: link added:
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23:31:32Info: engine: transfer-status: link added:
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23:31:35Info: engine: transfer-status: link added:
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23:31:39Info: engine: transfer-status: link added:
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23:31:42Info: engine: transfer-status: link added:
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23:31:43Info: engine: transfer-status: link added:
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23:31:45Info: engine: transfer-status: link added:
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23:31:46Info: engine: transfer-status: link added:
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23:31:46Info: engine: transfer-status: link added:
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23:31:49Info: engine: transfer-status: link added:
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23:31:50Info: engine: transfer-status: link added:
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23:31:52Info: engine: transfer-status: link added:
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23:31:53Info: engine: transfer-status: link added:
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23:31:54Info: engine: transfer-status: link added:
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23:31:55Info: engine: transfer-status: link added:
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23:31:56Info: engine: transfer-status: link added:
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23:31:56Info: engine: transfer-status: link added:
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23:31:57Info: engine: transfer-status: link added:
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23:31:59Info: engine: transfer-status: link added:
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23:32:01Info: engine: transfer-status: link added:
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23:32:02Info: engine: transfer-status: link added:
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23:32:05Info: engine: transfer-status: link added:

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23:32:08Info: engine: transfer-status: link added:
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23:32:09Info: engine: transfer-status: link added:
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23:32:11Info: engine: transfer-status: link added:
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23:32:13Info: engine: transfer-status: link added:
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23:32:14Info: engine: transfer-status: link added:
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23:32:14Info: engine: transfer-status: link added:
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23:32:17Info: engine: transfer-status: link added:
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23:32:19Info: engine: transfer-status: link added:
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23:32:19Info: engine: transfer-status: link added:
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23:32:21Info: engine: transfer-status: link added:
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23:32:23Info: engine: transfer-status: link added:
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23:32:24Info: engine: transfer-status: link added:
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23:32:25Info: engine: transfer-status: link added:
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23:32:25Info: engine: transfer-status: link added:
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23:32:26Info: engine: transfer-status: link added:
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23:32:26Info: engine: transfer-status: link added:
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23:32:29Info: engine: transfer-status: link added:
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23:32:30Info: engine: transfer-status: link added:
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23:32:33Info: engine: transfer-status: link added:

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23:32:34Info: engine: transfer-status: link added:
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23:32:40Info: engine: transfer-status: link added:
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23:32:45Info: engine: transfer-status: link added:
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23:32:48Info: engine: transfer-status: link added:
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23:32:52Info: engine: transfer-status: link added:
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23:32:52Info: engine: transfer-status: link added:
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23:32:56Info: engine: transfer-status: link added:
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23:33:02Info: engine: transfer-status: link added:
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23:33:03Info: engine: transfer-status: link added:
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23:33:06Info: engine: transfer-status: link added:
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23:33:08Info: engine: transfer-status: link added:
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23:33:13Info: engine: transfer-status: link added:
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23:33:13Info: engine: transfer-status: link added:

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23:33:22Info: engine: transfer-status: link added:
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23:33:25Info: engine: transfer-status: link added:
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23:33:35Info: engine: transfer-status: link added:
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23:33:38Info: engine: transfer-status: link added:
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23:33:39Info: engine: transfer-status: link added:
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23:33:40Info: engine: transfer-status: link added:
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23:33:42Info: engine: transfer-status: link added:
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23:33:44Info: engine: transfer-status: link added:
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23:33:50Info: engine: transfer-status: link added:
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23:33:52Info: engine: transfer-status: link added:
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23:33:54Info: engine: transfer-status: link added:
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23:33:58Info: engine: transfer-status: link added:
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23:34:13Info: engine: transfer-status: link added:
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23:34:14Info: engine: transfer-status: link added:
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23:34:15Info: engine: transfer-status: link added:
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23:34:17Info: engine: transfer-status: link added:
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23:34:20Info: engine: transfer-status: link added:
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23:34:22Info: engine: transfer-status: link added:
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23:34:23Info: engine: transfer-status: link added:
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23:34:23Info: engine: transfer-status: link added:
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23:34:25Info: engine: transfer-status: link added:

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23:34:28Info: engine: transfer-status: link added:
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23:34:41Info: engine: transfer-status: link added:
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23:34:43Info: engine: transfer-status: link added:
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23:34:46Info: engine: transfer-status: link added:
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23:34:55Info: engine: transfer-status: link added:
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23:34:57Info: engine: transfer-status: link added:
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23:34:58Info: engine: transfer-status: link added:
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23:35:00Info: engine: transfer-status: link added:
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23:35:02Info: engine: transfer-status: link added:
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23:35:03Info: engine: transfer-status: link added:
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23:35:05Info: engine: transfer-status: link added:
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23:35:07Info: engine: transfer-status: link added:
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23:35:10Info: engine: transfer-status: link added:
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23:35:11Info: engine: transfer-status: link added:
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23:35:15Info: engine: transfer-status: link added:
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23:35:17Info: engine: transfer-status: link added:
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23:35:26Info: engine: transfer-status: link added:
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23:35:26Info: engine: transfer-status: link added:
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23:35:32Info: engine: transfer-status: link added:
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23:35:35Info: engine: transfer-status: link added:
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23:35:36Info: engine: transfer-status: link added:
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23:35:39Info: engine: transfer-status: link added:
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23:35:44Info: engine: transfer-status: link added:
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23:35:44Info: engine: transfer-status: link added:
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23:35:53Info: engine: transfer-status: link added:
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23:35:58Info: engine: transfer-status: link added:
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23:36:05Info: engine: transfer-status: link added:
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23:36:09Info: engine: transfer-status: link added:
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23:36:18Info: engine: transfer-status: link added:
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23:36:24Info: engine: transfer-status: link added:
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23:36:27Info: engine: transfer-status: link added:
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23:36:28Info: engine: transfer-status: link added:
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23:36:31Info: engine: transfer-status: link added:
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23:36:31Info: engine: transfer-status: link added:
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23:36:33Info: engine: transfer-status: link added:
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23:36:35Info: engine: transfer-status: link added:

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23:36:37Info: engine: transfer-status: link added:
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23:36:37Info: engine: transfer-status: link added:
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23:36:37Info: engine: transfer-status: link added:
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23:36:39Info: engine: transfer-status: link added:
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23:36:43Info: engine: transfer-status: link added:
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23:36:47Info: engine: transfer-status: link added:
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23:36:53Info: engine: transfer-status: link added:
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23:37:02Info: engine: transfer-status: link added:
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23:37:06Info: engine: transfer-status: link added:
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23:37:06Info: engine: transfer-status: link added:
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23:37:06Info: engine: transfer-status: link added:
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23:37:09Info: engine: transfer-status: link added:
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23:37:11Info: engine: transfer-status: link added:
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23:37:12Info: engine: transfer-status: link added:
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23:37:12Info: engine: transfer-status: link added:
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23:37:13Info: engine: transfer-status: link added:
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23:37:16Info: engine: transfer-status: link added:
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23:37:16Info: engine: transfer-status: link added:
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23:37:19Info: engine: transfer-status: link added:

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23:37:22Info: engine: transfer-status: link added:
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23:37:22Info: engine: transfer-status: link added:
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23:37:25Info: engine: transfer-status: link added:
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23:37:27Info: engine: transfer-status: link added:
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23:37:28Info: engine: transfer-status: link added:
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23:37:30Info: engine: transfer-status: link added:
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23:37:32Info: engine: transfer-status: link added:
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23:37:36Info: engine: transfer-status: link added:
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23:37:37Info: engine: transfer-status: link added:
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23:37:38Info: engine: transfer-status: link added:
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23:37:39Info: engine: transfer-status: link added:
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23:37:40Info: engine: transfer-status: link added:
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23:37:41Info: engine: transfer-status: link added:
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23:37:41Info: engine: transfer-status: link added:
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23:37:42Info: engine: transfer-status: link added:
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23:37:44Info: engine: transfer-status: link added:
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23:37:45Info: engine: transfer-status: link added:
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23:37:45Info: engine: transfer-status: link added:
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23:37:46Info: engine: transfer-status: link added:

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23:37:48Info: engine: transfer-status: link added:
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23:37:49Info: engine: transfer-status: link added:
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23:37:50Info: engine: transfer-status: link added:
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23:37:53Info: engine: transfer-status: link added:
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23:37:53Info: engine: transfer-status: link added:
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23:37:53Info: engine: transfer-status: link added:
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23:37:55Info: engine: transfer-status: link added:
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23:37:56Info: engine: transfer-status: link added:
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23:37:56Info: engine: transfer-status: link added:
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23:38:01Info: engine: transfer-status: link added:
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23:38:02Info: engine: transfer-status: link added:
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23:38:09Info: engine: transfer-status: link added:
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23:38:18Info: engine: transfer-status: link added:

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23:38:20Info: engine: transfer-status: link added:
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23:38:21Info: engine: transfer-status: link added:
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23:38:25Info: engine: transfer-status: link added:
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23:38:27Info: engine: transfer-status: link added:
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0 6 0 0 0 0
'Conditioned by suffering [comes to pass] faith:
conditioned by faith [comes to pass] joy ;
conditioned by joy [comes to pass] rapture ;
conditioned by rapture [comes to pass] serenity ;
conditioned by serenity [comes to pass] happiness ;
conditioned by happiness
4 1 -1 1 0 0
1
0 1 -1 1 0 0
[comes to pass] concentration ;
0 7 0 0 0 0
conditioned by concentration [comes to pass] knowledge
and insight into things as they really are.'
And how true ! Yet how it is hidden away in this book ! How many students of Buddhism have ever seen it ? It is true that India, like the rest of the world, was in need of a guide to lead her through the dark valley of the fact that man's wrongdoing brings misery.
4 1 -1 1 0 0
2
0 1 -1 1 0 0
But a ereed for all time
0 21 0 0 0 0
and space needs to give equal emphasis to the joy of the good life, and the insight that comes of moral growth to recher lie.
But if the doctrine of beconing by way of eausal succession could only be retained, after the great teacher's departure, by a formula, then at least the only really general statement of it in the records should have headed formal allusions to it. As alice in Wonderland would have said: Then it ought to be Rule I. . . . not XLII.!' How, when this does occur, is not the exposition made more rational ! We need only compare pp. 22, 23, and especially 66 with p. I. Or that Sutta in the Majjhima Nikaýya where Gotama waves aside the specu-lations of the Jain pundit with the words 'Let be, let be the beginning and the end ! I with teach you dhamma :- if this

comes to be, that comes to be. If this ceases, that ceases.'
There the application (in terms of dukkha) does not even occur.
But the result of this want of grasp in the early editors is
that students have long puzzled over the formula as usually
presented, and very few have even known of the existence
of the really universal statement, of which the familiar
formula is but a particular, striking instance. The dis-
covery of that statement
4 1 -1 1 0 0
3
0 1 -1 1 0 0
  was to the writer, some twenty
0 4 0 0 0 0
years ago, like a flash of sunshine in a dark room.
     But the way of the editor is strange. For it is no less
curious that the complementary universal statement to that

6 1 0 0 0 0

4 1 -1 1 0 0
1
6 1 -1 1 0 0
 'Happiness' (sukha) is felt well-being, not diffusive gladness.
6 1 0 0 0 0

4 1 -1 1 0 0
2
6 1 -1 1 0 0
 See Buddhism (Home University Library), p. 162 ˜. and preceding.
6 1 0 0 0 0

4 1 -1 1 0 0
3
6 1 -1 1 0 0
 On the publication of Majjhima. vol. ii.
6 1 0 0 0 0

THE AUTOBIOGRAPHY OF

PHRA AJAAN LEE

Phra Suddhidhammaransi Gambhiramedhacariya
(Dhammadharo, Lee)

Translated from the Thai
by

Thanissaro Bhikkhu
(Geoffrey DeGraff)

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Metta Forest Monastery
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Valley Center, CA 92082

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DharmaNet Edition 1994

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FOREWORD

Phra Ajaan Lee Dhammadharo was one of the foremost teachers in the Thai forest ascetic tradition of meditation founded at the turn of the century by Phra Ajaan Sao Kantasilo and Phra Ajaan Mun Bhuridatto. His life was short but eventful. Known for his skill as a teacher and his mastery of supranatural powers, he was the first to bring the ascetic tradition out of the forests of the Mekhong basin and into the mainstream of Thai society in central Thailand.

The year before his death, he was hospitalized for two months with a heart ailment, and so took the opportunity to dictate his autobiography. He chose to aim the story at his followers -- people who were already acquainted with him but didn't know him well enough -- and he selected his material with a double purpose in mind, choosing incidents that made both for good stories and for good

lessons. Some of the lessons are aimed at monks, others at meditators in general, but they deal primarily with issues he had not been able to include in his written guides to meditation.

As a result, the book contains very little on the substantive events in his own meditation. If you have come to this book in hopes of gauging the level of Ajaan Lee's meditative attainments, you have come to the wrong place, for on this topic his lips are sealed. Most of what he wanted to say on the subject he had already included in his other books. As for his own personal attainments, he never mentioned them even to his closest students.

What he talks about here are the events that surrounded his life as a meditator, and how he dealt with them: the challenges, the strange characters and the unusual incidents he encountered both in the forests and in the centers of human society. He presents the life of meditation as one of adventure -- where truth is a quality of the heart, rather than of ideas, and the development of the mind is a matter of life and death -- and it is in this that a large part of the book's educational and entertainment value lies.

Ajaan Lee's method of drawing lessons from his experiences is typical of Thai meditation teachers -- i.e., he rarely draws any explicit lessons at all. One notable exception is the fine passage towards the end where he discusses the benefits of living a wanderer's life in the forest, but otherwise he leaves it up to his readers to draw their own lessons from the incidents he relates. Rather than handing you lessons on a platter, he wants you to be earnest enough in your desire to learn that you will search for and find useful lessons no matter where you look. When you get used to being taught this way, the payoff is that you find you can learn from everything, for as Ajaan Lee says himself, there are lessons to be learned from animals, trees, and even vines.

Some readers will be taken aback by the amount of space Ajaan Lee gives to signs, portents and other supranatural events. Things of this sort tend to be downplayed in the laundered versions of Theravada Buddhism usually presented in the West -- in which the Buddha often

comes off as a Bertrand Russell or Fritz Perls in robes -- and admittedly they are not the essence of what the Buddha had to teach. Still, they are an area that many people encounter when they explore the mind and where they often go astray for lack of reliable guidance. Ajaan Lee had a great deal of experience in this area, and has many useful lessons to teach. He shows by example which sorts of experiences to treat simply as curiosities, which to take seriously, and how to test the experiences that seem to have important messages.

In my many conversations with his students, I have learned that Ajaan Lee limited his narrative to only the milder events of this sort, and often deals so much in understatement that it is possible to read through some of the incidents and not realize that anything out of the ordinary is going on at all. When the book was first printed after his death, many of his followers were disappointed in it for just this reason, and a number of them got together to write an expanded version of Ajaan Lee's life that included many of the more amazing events they had experienced in his presence. Fortunately -- from Ajaan Lee's perspective at least -- this manuscript has since disappeared.

To be frank, one of the things that first drew me to Ajaan Lee, aside from the clarity and subtlety of his teachings, were the tales I had heard of his powers and personality. My teacher, Ajaan Fuang Jotiko, was a close disciple of his, and much of my early education as a monk consisted of listening to his stories of his adventures with Ajaan Lee. For me, if the //Autobiography// had lacked the drama of the event in Wat Supat, or the panache of his encounter with Mae Fyyn (having her light him a cigarette as one of her first acts after he had cured her paralysis), it wouldn't have been Ajaan Lee.

However, I should say something here about the miracles surrounding the relics that play a large role in the latter part of the book. There is an old tradition in Buddhism that many of the bodily relics of the Buddha and his arahant disciples transformed into small pellet-like objects that come and go of their own accord. The Theravadan version of this tradition dates back at least to medieval Sri Lanka, and may go much further back than that. There are old

books that classify the various types of relics by shape and color, identifying which ones come from which parts of the Buddha's body and which ones from which disciple. The tradition is still very much alive in Thailand, especially now that the bones of many of the dead masters of the forest ascetic tradition have turned into relics. As for relics of the Buddha, I have talked to many people who have seen them come and go, and I have had such experiences myself, although nothing as dramatic as Ajaan Lee's.

I mention all this not to make a case for the existence and provenance of the relics, but simply to point out that Ajaan Lee was not alone in having such experiences, and that the rational approach of Theravada Buddhism has its uncanny side as well.

At any rate, my feeling is that Ajaan Lee mentioned the issue of the relics for two reasons:

1) He was compelled to because it was a part of the controversy that surrounded his name during his lifetime, and his students would have felt that something was amiss if he didn't provide some explanation of the topic. The incident he mentions at Wat Supat was not the only time that relics appeared while he was teaching meditation to groups of people, and in fact he once mentioned to Ajaan Fuang that the frequency with which this happened often irked him: Just as his students would be settling their minds in concentration, these things would appear and that would be the end of the meditation session.

2) As Ajaan Lee mentions in the book, he believed he had a karmic debt requiring that he build a chedi to enshrine relics of the Buddha, and he needed to convince his supporters of the importance of the project.

So keep these points in mind as you read the relevant passages, and be open to the possibility that throughout the book there are issues between Ajaan Lee and his audience flowing under the surface of the narrative that you can only guess at.

Also bear in mind that the book was left unfinished. Ajaan Lee had

planned to tack on a series of addenda dealing with events scattered in time and place throughout the body of the narrative, showing their connections and providing more details, but he left only the sketch of the first addendum, a piece explaining why he chose to name his monastery Wat Asokaram. The sketch is so purposefully disjointed and cryptic, though, that I have chosen to leave it out of this edition.

You will find, as you read through the book, occasional details of Thai culture and the rules of the Buddhist monkhood that might be unfamiliar to you. I have tried to anticipate these points, marking them with asterisks in the text and explaining them in the footnotes at the back of the book, but forgive me if I have missed anything you find puzzling. The footnotes are followed by a glossary of Pali and Thai terms I had to carry over into the translation, and you might find it useful to read through Part I of the glossary -- to get some sense of what is conveyed by a person's name in Thai society -- before jumping into the book itself.

Ajaan Lee as a speaker was always very conscious of his audience, and I suspect that his autobiography would have been a very different book if he had written it with a Western audience in mind. My translating the book as it stands has been an act of trust: trust that the value of Ajaan Lee's message is universal, and trust that there are readers willing to take the empathetic journey into another culture and mind set, to see how the possibilities of the human condition look when viewed from another side of the globe, and to bring some of that new perspective back with them on their return.

Thanissaro Bhikkhu
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January, 1994

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THE AUTOBIOGRAPHY OF PHRA AJAAN LEE

PART I

I was born at nine in the evening on Thursday, the 31st of January, 1907 -- the second day of the waning moon, the second lunar month, the year of the Horse -- in Baan Nawng Sawng Hawng (DoubleMarsh Village), Yaang Yo Phaab township, Muang Saam Sib district, Ubon Ratchathani province. This was a village of about 80 houses, divided into three clusters: the Little Village, the Inner Village and the Outer Village. In the Outer Village was a temple; that was the village in which I was born. Between the villages were three ponds, and surrounding the villages on all sides were scores of giant rubber trees. To the north were the ruins of an ancient town with two abandoned Buddhist sanctuaries. The spirits there were said to be so fierce that they sometimes possessed people, causing them to go live in the spirit shrines. From the looks of the ruins, I'd say they were built by the Khmers.

My original name was Chaalee. My parents were Pao and Phuay Nariwong; my grandparents on my father's side were named Janthaari and Sida; and on my mother's side, Nantasen and Dee. I had five brothers and four sisters. About nine days after I was born, I became such a nuisance -- crying all the time -- that my father left home for a good while. Three days after my mother left the fire [*], I developed a swelling on my head, and couldn't eat or sleep for several days running. I was an extremely difficult child to raise. Nothing my

mother or father could do ever seemed to satisfy me.

* [A traditional custom in Thailand was for a woman to lie by a fire after giving birth, for any number of days up to a month. In simpler households this meant little more than that: lying next to a fire that was kept burning day and night. In more elaborate households, it involved herbal steam baths and massages as a way of restoring the woman to health.]

My mother died when I was eleven, leaving my father, myself and a little sister whom I had to care for. My other brothers and sisters by that time had all grown up and gone off to find work, so there were just the three of us at home. Both my sister and I had to help my father in the rice fields.

When I was twelve I started school. I learned enough to read and write, but failed the elementary exams, which didn't bother me in the least, but I kept on studying anyway. At 17, I left school, my main aim in life being to earn money.

During this period my father and I seemed always to be at odds with each other. He wanted me to start trading in things that seemed wrong to me, like pigs and cattle. Sometimes, when it came time to make merit at the temple, he'd stand in my way and send me out to work in the fields instead. There were days I'd get so upset that I'd end up sitting out alone in the middle of the fields, crying. There was one thought in my mind: I swore to myself that I wasn't going to stay on in this village -- so I would only have to put up with things just a little bit longer.

After a while my father remarried, to a woman named Mae Thip. Life at home became a little more bearable after that.

When I was 18 I set out to find my elder brother, who had found work in Nong Saeng, Saraburi province. News had reached home that he had a salaried job with the Irrigation Department, which was in the process of building a watergate. So in October of that year I moved in with

my brother. Before long, though, we had a falling out, because I happened to mention one day that he ought to make a visit back home. He was dead set against going, so I left on my own, heading south, looking for work. At the time, I felt that money ranked in importance next to life itself. Although physically I had now come of age, I still thought of myself as a child. When friends would ask me to join them in going out to look for women, I wouldn't be the least bit interested, because I felt that marriage was for grownups, not for kids like us.

From what I had seen of life, I had made two resolutions that I kept to myself:

1) I won't marry until I'm at least 30.

2) I won't marry unless I have at least 500 baht to my name.

I was determined that I'd have both the money and the ability to support at least three other people before I'd be willing to get involved with a woman.

But there was yet another reason for my aversion to the idea of marriage: During my childhood, at the age when I was just beginning to know what was what, if I saw a woman pregnant to the point where she was close to giving birth, it would fill me with feelings of fear and disgust. This was because the custom in those parts when a woman was going to give birth was to take a rope and tie one end to a rafter. The woman, kneeling down, would hang on to the other end of the rope and give birth. Some women would scream and moan, their faces and bodies all twisted in pain. Whenever I happened to see this, I'd have to run away with my hands over my ears and eyes, and I wouldn't be able to sleep, out of both fear and disgust. This made a deep impression on me that lasted for a long time.

When I was around 19 or 20, I began to have some notion of good and evil, but it wasn't in me to do evil. Up to that point I had never killed a large animal, except one -- a dog. And I can remember how it happened. One day when I was eating, I took an egg and put it in the

ashes of the fire. The dog came along, found the egg and ate it -- so I jumped up, grabbed a club and beat it to death on the spot. Immediately, I was sorry for what I had done. "How on earth can I make up for this sin?" I thought. So I found an old book with a chant for sharing merit that I memorized. I then went and worshipped the Buddha, dedicating the merit to the dead dog. This made me feel better, but my whole train of thought at that time was that I wanted to be ordained.

In 1925, when I was 20, my stepmother died. At the time, I was living with relatives in Bang Len district, Nakhorn Pathom province, so towards the end of February I returned home to my father and asked him to sponsor my ordination. I arrived with about 160 baht in my pockets. Soon after my arrival my elder brothers, sisters, brothers-in-law, etc., flocked around to see me -- and to borrow money: to buy water buffaloes, to buy land, to use in trading. I gave them all they asked for, since I was planning to be ordained. So in the end, out of my original 160 baht, I was left with 40.

When ordination season arrived, my father made all the necessary arrangements. I was ordained on the full moon day of the sixth lunar month -- Visakha Puja. Altogether, there were nine of us ordained that day. Of this number, some have since died, some have disrobed, leaving only two of us still in the monkhood -- myself and a friend.

After my ordination I memorized chants and studied the Dhamma and monastic discipline. Comparing what I was studying with the life I and the monks around me were leading made me feel ill at ease, because instead of observing the duties of the contemplative life, we were out to have a good time: playing chess, wrestling, playing match games with girls whenever there was a wake, raising birds, holding cock fights, sometimes even eating food in the evenings. [*] Speaking of food in the evenings, even I, living in this sort of society, joined in -- as far as I can remember -- three times:

* [Monks are not allowed to eat food during the period from noon until dawn of the following day. There are several reasons for this rule, one of them being that it helps keep the monks from

being burdensome to their supporters.]

1) One day I felt hungry, so in the middle of the night I got hold of the rice placed as an offering on the altar and ate it.

2) Another time I was invited to help deliver the Mahachaad sermon [*] at Wat Noan Daeng in Phai Yai (BigBamboo) township. It so happened that my turn to read the sermon came at 11 a.m. By the time I had finished, it was after noon, so it was too late to eat. On the way home I was accompanied by a temple boy carrying some rice and grilled fish in his shoulder bag. A little after 1 p.m., feeling really tired and hungry, I told the boy to show me what was in his bag. Seeing the food, I couldn't resist sitting right down and finishing it off under the shade of a tree. I then returned home to the temple.

* [A major event in rural Thai villages at the end of the rains was to have monks deliver the Mahachaad, or "Great Birth" sermon, a narration of the Buddha's next-to-last life as Prince Vessantara, telling of the hardships he endured in living by the principle of generosity and of the rewards he ultimately won by being true to this principle. The recitation of this sermon lasted an entire day, and was given in thirteen installments. There are a few places where this tradition is still observed, but it is fast dying out.]

3) One day I went into the forest to help drag wood back to the temple for building a meeting hall. That night I felt hungry, so I had a meal.

I wasn't the only person doing this sort of thing. My friends were doing it all the time, but were always careful to cover it up.

During this period the thing I hated most was to be invited to chant at a funeral. When I was younger I would never eat in a house where a person had just died. Even if someone living in the same house with

me went to help with a funeral, I'd keep an eye out, after he returned, to see from which basket he'd eat rice and from which dipper he'd drink water. I wouldn't say anything, but I'd be careful not to eat from that basket or drink from that dipper. Even after I was ordained, this habit stayed with me. I was 19 before I ever set foot in a cemetery. Even when relatives died -- even when my own mother died -- I'd refuse to go to the cremation.

One day, after having been ordained a fair while, I heard people crying and moaning in the village: Someone had died. Before long I caught sight of a man carrying a bowl of flowers, incense and candles, coming to the temple to invite monks to chant at the dead person's place. As soon as he entered the abbot's quarters, I ran off in the opposite direction, followed by some of the newly ordained monks. When we reached the mango grove, we split up and climbed the trees -- and there we sat, perched one to a tree, absolutely still. It wasn't long before the abbot went looking for us, but he couldn't find us. I could hear him losing his temper in his quarters. There was one thing I was afraid of, though: the slingshot he kept to chase bats from the trees. In the end, he had a novice come look for us, and when the novice found us, we all had to come down.

This is the way things went for two years. Whenever I looked into the books on monastic discipline, I'd start feeling really uneasy. I told myself, "If you don't want to leave the monkhood, you're going to have to leave this temple." At the beginning of my second rains retreat, I made a vow: "At present I still sincerely want to practice the Buddha's teachings. Within the next three months, may I meet a teacher who practices them truly and rightly."

In the beginning of November I went to help preach the Mahachaad sermon at Wat Baan Noan Rang Yai in Yaang Yo Phaab township. When I arrived, a meditation monk happened to be on the sermon seat. I was really taken by the way he spoke, so I asked some laypeople who he was and where he came from. They told me, "That's Ajaan Bot, a student of Ajaan Mun." He was staying about a kilometer from the village, in a forest of giant rubber trees, so at the end of the Mahachaad fair I went to see him. What I saw -- his way of life, the manner in which

he conducted himself -- really pleased me. I asked him who his teachers were, and he answered, "Phra Ajaan Mun and Phra Ajaan Sao. At the moment, Ajaan Mun has come down from Sakon Nakhorn and is staying at Wat Burapha in the city of Ubon."

Learning this, I hurried home to my temple, thinking all the way, "This must be what I've been waiting for." A few days later I went to take leave of my father and preceptor. At first they did all they could to dissuade me from going, but as I told my father, I had already made up my mind. "I have to leave this village," I told him. "Whether I leave as a monk or a layman, I've still got to leave. My father and preceptor have no rights over me. The minute they start infringing on my rights is the minute I get up and go."

And in the end they let me go.

So at one in the afternoon, on a day in early December, I set out, carrying my necessary belongings, alone. My father accompanied me as far as the middle of a field. There, when we had said our goodbyes, we parted ways.

That day I walked, passing the town of Muang Saam Sib, all the way to Ubon. On my arrival, I was told that Ajaan Mun was staying at the village of Kut Laad, a little over ten kilometers outside the city. Again, I set out on foot to find him. It so happened that Phra Barikhut, a former District Official in Muang Saam Sib who had been dismissed from government service and was moving his family, drove past me in his truck. Seeing me walking alone on the side of the road, he stopped and offered me a ride all the way to the Ubon airport, the turnoff to Kut Laad. Even today I think of how kind he was to me, a total stranger.

At about five in the evening I reached the forest monastery at Kut Laad, where I learned that Ajaan Mun had just returned to Wat Burapha. So the next morning, after breakfast, I walked back to Ubon. There I paid my respects to Ajaan Mun and told him my purpose in seeking him out. The advice and assistance he gave me were just what I was looking for. He taught me a single word -- //buddho// -- to meditate

on. It so happened that he was ill at the time, so he sent me to Baan Thaa Wang Hin (StonePalace Landing), a very quiet and secluded area where Phra Ajaan Singh and Phra MahaPin were staying along with about 40 other monks and novices. While there, I went to listen to their sermons every night, which gave rise to two feelings within me: When I thought of my past, I'd feel ill at ease; when I thought of the new things I was learning and experiencing, I'd feel at peace. These two feelings were always with me.

I became friends with two other monks with whom I stayed, ate, meditated and discussed my experiences: Ajaan Kongma and Ajaan Saam. I kept at my meditation all hours of the day and night. After a while I talked Ajaan Kongma into going off and wandering together. We went from village to village, staying in the ancestral shrines, until we reached my home village. I wanted to let my father know the good news: that I had met Ajaan Mun, that this was the life I was looking for, and that I had no intention of ever returning to live out my life there at home. I had once told myself, "You've been born a person: You'll have to work your way up to be better than other people. You've been ordained a monk: You'll have to try to be better than the monks you've known." Now it seemed that my hopes were being fulfilled. This is why I went home to tell my father: "I've come to say goodbye. I'm going for good. All my belongings I'm handing over to you. And I'm never going to lay claims on anything of yours." Although I hadn't made a firm decision never to disrobe, I //had// decided never to let myself be poor.

As soon as my aunt heard the news, she came to argue with me: "Don't you think you're going a little too far?" So I answered her, "Look, if I ever disrobe and come back to beg food from you, you have my permission to call me a dog."

Now that I had made a firm decision, I told my father, "Don't worry about me. Whether I stay a monk or disrobe, I'll always be satisfied with the treasures you've already given me: two eyes, two ears, a nose, a mouth, all the 32 parts of the body. It's an important inheritance. Nothing else you could give me could ever leave me satisfied."

After that, I said goodbye and set out for the city of Ubon. Reaching Wang Tham (CavePalace) Village, though, I found Ajaan Mun staying in the forest there, so I joined him, staying under his guidance for quite a few days.

This was when I decided to re-ordain, this time in the Dhammayutika sect (the sect to which Ajaan Mun belonged), in order to make a clean break with my past wrongdoings. When I consulted Ajaan Mun, he agreed to the idea, and so had me practice my part in the ordination ceremony. When I had it down pat, he set out -- with me following -- wandering from district to district.

I became extremely devoted to Ajaan Mun, because there were many things about him that had me amazed. For instance, there were times when I would have been thinking about something, without ever mentioning it to him, and yet he'd bring up the topic and seem to know exactly what my thoughts had been. Each time this happened, my respect and devotion towards him deepened. I practiced meditation constantly, free from many of the worries that had plagued me in the past.

After I had stayed under Ajaan Mun's guidance for four months, he set the date for my reordination at Wat Burapha in the city of Ubon, with Phra Pannabhisara Thera (Nuu) of Wat Sra Pathum (LotusPond Temple), Bangkok, as my preceptor; Phra Ajaan Pheng of Wat Tai, Ubon, as the Announcing Teacher; and Ajaan Mun himself as the Instructing Teacher, who gave me the preliminary ordination as a novice. I was reordained on May 27, 1927, and the following day began to observe strictly the ascetic practice of eating only one meal a day. After spending one night at Wat Burapha, I returned to the forest at StonePalace Landing.

When Ajaan Mun and Phra Pannabhisara Thera returned to Bangkok to spend the Rains Retreat at Wat Sra Pathum, they left me under the guidance of Ajaan Singh and Ajaan MahaPin. During this period I followed Ajaan Singh and Ajaan MahaPin on their wanderings through the countryside. They had been asked by Phraya Trang, the Prince of Ubon,

to teach morality and meditation to the people of the rural areas. When the time came to enter the Rains Retreat, we stopped at OxHead Village Monastery in Yasothon district. It so happened that Somdet Phra Mahawirawong, the ecclesiastical head of the Northeast, called Ajaan MahaPin back to the city of Ubon, so in the end only six of us spent the rainy season together in that township.

I was very ardent in my efforts to practice meditation that rainy season, but there were times I couldn't help feeling a little discouraged because all my teachers had left me. Occasionally I'd think of disrobing, but whenever I felt this way there'd always be something to bring me back to my senses.

One day, for instance, at about five in the evening, I was doing walking meditation, but my thoughts had strayed towards worldly matters. A woman happened to walk past the monastery, improvising a song -- "I've seen the heart of the tyd tyy bird: It's mouth is singing, //tyd tyy, tyd tyy//, but its heart is out looking for crabs" -- so I memorized her song and repeated it over and over, telling myself, "It's //you// she's singing about. Here you are, a monk, trying to develop some virtue inside yourself, and yet you let your heart go looking for worldly matters." I felt ashamed of myself. I decided that I'd have to bring my heart in line with the fact that I was a monk if I didn't want the woman's song to apply to me. The whole incident thus turned into Dhamma.

A number of other events also helped to keep me alert. One night when the moon was bright, I made an agreement with one of the other monks that we'd go without sleep and do sitting and walking meditation. (That rainy season there were six of us altogether, five monks and one novice. I had made a resolution that I'd have to do better than all the rest of them. For instance, if any of them were able to get by on only ten mouthfuls of food a day, I'd have to get by on eight. If any of them could sit in meditation for three hours straight, I'd have to sit for five. If any of them could do walking meditation for an hour, I'd have to walk for two. I felt this way about everything we did, and yet it seemed that I was able to live up to my resolution. This was a secret I kept to myself.)

At any rate, that night I told my friend, "Let's see who's better at doing sitting and walking meditation." So we agreed, "When I do walking meditation, you do sitting meditation; and when I do sitting meditation, you do walking meditation. Let's see who can last longer." When it came my turn to do walking meditation, my friend went to sit in a hut next to the path where I was walking. Not too long afterwards, I heard a loud thud coming from inside the hut, so I stopped to open the window and peek in. Sure enough, there he was, lying on his back with his folded legs sticking up in the air. He had been sitting in full lotus position, gotten sleepy, and had simply fallen backwards and gone to sleep. I was practically dropping off to sleep myself, but had kept going out of the simple desire to win. I felt embarrassed for my friend's sake -- "I'd hate to be in his place," I thought -- but at the same time was pleased I had won.

All of these things served to teach me a lesson: "This is what happens to people who aren't true in what they do."

At the end of the rains, the group split up, each of us going off to wander alone, staying in cemeteries. During this period it seemed that my meditation was going very well. My mind could settle down to a very refined level, and one very strange thing that had never happened before was beginning to happen: When my mind was really good and quiet, knowledge would suddenly come to me. For example, even though I had never studied Pali, I could now translate most of the chants I had memorized: most of the //Buddhaguna//, for instance, the //Cula Paritta// and the //Abhidhamma Sankhepa//. It seemed that I was becoming fairly expert in the Dhamma. If there was anything I wanted to know, all I had to do was make my mind very still, and the knowledge would come to me without my having to think over the matter. When this happened, I went to consult Ajaan Kongma. He explained to me, "The Buddha never studied how to write books or give sermons from anyone else. He first practiced meditation and the knowledge arose within his heart. Only then did he teach the Dhamma that has been copied down in the scriptures. So the way you've come to know within yourself like this isn't wrong." Hearing this, I felt extremely pleased.

At the end of the rains, I thought of going to see my father again, because I felt that there was still a lot of unfinished business at home. Setting out on foot, I reached Baan Noan Daeng (RedHill Village), where I stayed at the ancestral spirit shrine. When the village people found me alone in the forest there, they sent word to my father. Early the next morning he came to see me, having set out from home in the middle of the night. He had prepared food for me, as best he knew how, but I couldn't eat it, not even to please him. I was sorry I couldn't, but I was now following the monastic discipline strictly -- and it's a matter that should be followed strictly: the rule against eating flesh from an animal killed specifically for the sake of feeding a monk. Afterwards, whenever I thought about it, I'd start feeling so sorry for my father that tears would come to my eyes. When he saw that his son the monk wouldn't eat the food he had prepared, he took it off and ate it himself.

When he had finished, I followed him back to my home village, where this time I stayed first in the cemetery, and then later in another spot in the forest where the spirits were said to be very fierce. I stayed there for weeks, delivering sermons to people who came from many of the surrounding villages, and I did away with a lot of their mistaken beliefs and practices: belief in sorcery, the worship of demons and spirits, and the use of various spells that Buddhism calls "bestial knowledge." I helped wipe out a good number of the fears my friends and relatives in the village had concerning the spirits in the ruins near the village and the spirits in the spot where I was staying. We exorcised them by reciting Buddhist chants and spreading thoughts of good will and loving kindness throughout the area. During the day, we'd burn the ritual objects used for worshipping spirits. Some days there'd be nothing but smoke the whole day long. I taught the people in the village to take refuge in the Buddha, Dhamma and Sangha, to recite Buddhist chants and to meditate, instead of getting involved with spirits and demons.

There was another practice I had seen a lot of in the past that struck me as pointless, and so we figured out a way to wipe it out: the belief that the ancestral spirits in the village had to eat animal

flesh every year. Once a year, when the season came around, each household would have to sacrifice a chicken, a duck or a pig. Altogether this meant that in one year hundreds of living creatures had to die for the sake of the spirits, because there would also be times when people would make sacrifices to cure an illness in the family. All of this struck me as a senseless waste. If the spirits really did exist, that's not the sort of food they would eat. It would be far better to make merit and dedicate it to the spirits. If they didn't accept that, then drive them away with the authority of the Dhamma.

So I ordered the people to burn all the ancestral shrines. When some of the villagers began to lose nerve for fear that there would be nothing to protect them in the future, I wrote down the chant for spreading good will, and gave a copy to everyone in the village, guaranteeing that nothing would happen. I've since learned that all of the area around the ancestral shrines is now planted with crops, and that the spot in the forest where the spirits were said to be fierce is now a new village.

As I stayed there for quite a while, teaching the people in the village, word began to spread. Some people became jealous and tried in various ways to drive me away. One day three of the leading monks in the area were invited to give a sermon debate. I was invited as the fourth. The three monks were: Phra Khru Vacisunthorn, the ecclesiastical head of Muang Saam Sib district; Preceptor Lui, the ecclesiastical head of Amnaad Jaroen district; Ajaan Waw, who had knowledge of Pali. And then there was me. The night before the debate, I told myself, "It's going to be a knock-down, drag-out battle tomorrow. Whoever takes you on, and however they do it, don't let yourself be fazed in the least." A lot of people went to hear the debate, but in the end it all passed peacefully without any incident.

Still, there were a number of monks and laypeople in the area who, thinking I was nothing but a braggart, kept trying to create trouble and misunderstandings between other monks and me. One day Nai Chai, claiming to represent the householders in Yaang Yo Phaab township, went to the offices of the District Official and denounced me as a

vagrant. This simply increased my determination to stay. "I haven't done anything evil or wrong since coming here. No matter how they come at me, I'm going to stick it out to the very end." The outcome of it all was that the District Education Officer had no authority to drive me out of the village. I told the people that if there was any more of this sort of business, I wouldn't leave until my name had been cleared.

One day the District Official himself came out to check up on some government business, and spent the night in the village. The village headman, a relative of mine, told him about all that had been happening. The District Official's response was this: "It's a rare monk who will teach the lay people like this. Let him stay as long as he likes." From that point on, there were no more incidents.

* * *

After a while, I took leave of my relatives and set out for Yasothon. There I met Ajaan Singh with a following of 80 monks and novices staying in the Yasothon cemetery, the spot where the jail is now standing. Soon afterwards a letter came from Phra Phisanasarakhun, the ecclesiastical head of Khon Kaen province at Wat Srijan (SplendorousMoon Temple), inviting Ajaan Singh to Khon Kaen. So the citizens of Yasothon, headed by Ajaan Rin, Ajaan Daeng and Ajaan Ontaa, rented two buses, and we all set out for Khon Kaen. Ajaan Bot, the first meditation monk I had met, went along as well. The first night we spent in Roi Et; and the second at Ancestor Hill in Maha Sarakham, a spot where the local people said the spirits were fierce. Crowds of people came to listen to Ajaan Singh's sermons.

I began to realize that I wasn't going to find any peace and quiet in these circumstances, so I took my leave of Ajaan Singh and, accompanied by a novice, went to visit my relatives -- Khun MahaWichai, an uncle on my mother's side of the family -- in Nam Phong district. When I arrived there I found a number of families in the area related to me. They were all glad to see me, and gathered around to ask news of the folks back home. They fixed up a place in a forest

of giant trees on the bank of the Nam Phong River, and there I stayed for quite a few days. The novice who had come with me took his leave to visit his relatives back home in Sakon Nakhorn, so I stayed on alone in the forest, which was full of nothing but monkeys.

After a while I began to develop a persistent headache and earache. I told my Aunt Ngoen about this, and she sent me to see a nephew of hers, a policeman in Phon district. He in turn had a driver take me to Nakhorn Ratchasima, were I stayed at Wat Sakae. I spent three days looking for my relatives there, but couldn't find them. The reason I wanted to find my relatives was that I had my heart set on going to Bangkok to take care of my illness and to find Ajaan Mun. Finally a rickshaw driver took me to the government housing settlement for railway officials, where I met my cousin, Mae Wandee, the wife of Khun Kai. Everyone seemed glad to see me, and asked me to stay on to spend the Rains Retreat there in Nakhorn Ratchasima. I didn't accept their invitation, though, because as I told them, I was set on going to Bangkok. So my cousin bought me a train ticket to HuaLamphong Station in Bangkok.

As the train passed through the Phaya Yen Jungle and burst out into the open fields of Saraburi, I thought of my elder brother who had a family at the Nawng Taa Lo watergate, the one I had visited back when I was still a lay man. So when we stopped at Baan Phachi junction, I got off and walked all the way to my brother's house. On arriving, though, I learned that he had taken his family and moved to Nakhorn Sawan province. The only people left that I knew in the village were some friends and older people. I stayed there until the end of May, when I told my friends of my plans to go to Bangkok. They bought me a ticket and accompanied me to the station. I took the train all the way to Bangkok and got off when it arrived at HuaLampong Station.

Never before in my life had I ever been to Bangkok. I had no idea of how to find my way to Wat Sra Pathum, so I called a rickshaw driver and asked him, "How much will you charge to take me to Wat Sra Pathum?"

"Fifty satang."

"Fifty satang? Why so much? Wat Sra Pathum is practically just around the corner!"

So in the end he took me for fifteen satang.

When I reached Wat Sra Pathum, I paid my respects to my preceptor, who told me that Chao Khun Upali had invited Ajaan Mun to spend the rains in Chieng Mai. So as it turned out, I spent the rains that year at Wat Sra Pathum.

My quarters were quite a ways away from my preceptor's. I made a resolution that Rains Retreat to practice mediation as I always had, and at the same time not to neglect any of my duties in the temple or, unless it was really unavoidable, any of the services a new monk is supposed to perform for his preceptor.

I was very strict in practicing meditation that year, keeping to myself most of the time, my one thought being to maintain stillness of mind. I took part in the morning and evening chanting services, and attended to my preceptor every morning and late afternoon. I had noticed that the way he was living left a large opening for me to attend to him in a way that appealed to me -- no one was looking after his bedding, cleaning his spittoons, arranging his betel nut, keeping his mats and sitting cloths in order: This was my opening.

So from that point on I observed my duties towards my preceptor as best I could. After a while I felt that I was serving him to his satisfaction, and had found a place in his affections. At the end of the rains he asked me to take on the responsibility of living in and watching over the temple storehouse, the Green Hall, where he took his meals. Although I had set my mind on treating him as a father, I had never dreamed that being loyal and good could have dangers like this.

So at the beginning of the hot season, I took leave of my preceptor to go out and find some seclusion in the forest. I left Bangkok, passing through Ayutthaya, Saraburi, Lopburi, Takhli, Phukhao, Phukhaa, all the way to Nakhorn Sawan where, passing through Thaa Tako

district and around Boraphet Lake, I reached my brother's place. There I met not only my brother, but also many old friends from the days back when I was still a lay man.

During my stay in Nakhorn Sawan, I lived in a forest about half a kilometer from the village. One day I heard the calls of two elephants fighting, one a wild elephant and the other a domesticated elephant in rut. They battled for three days running, until the wild elephant could no longer put up a fight and died. With that, the elephant in rut went insane, running wild through the forest where I was staying, chasing people and goring them with his tusks. The owner of the elephant -- Khun Jop -- and other people in the area came to invite me to take shelter in the village, but I wouldn't go. Even though I was somewhat afraid, I decided to depend on my powers of endurance and my belief in the power of loving-kindness.

Then one day, at about four in the afternoon, the elephant came running to the clearing where I was staying and came to a stop about 40 meters from my hut. At the time, I was sitting in the hut, meditating. Hearing his calls, I stuck my head out and saw him standing there in a frightening stance with his ears back and his tusks gleaming white. The thought occurred to me: "If he comes running this way, he'll be on me in less than three minutes." And with that, I lost my nerve. I jumped out of the hut and ran for a large tree about six meters away. But just as I reached it and had taken my first step up the trunk, a sound like a person whispering came to my ears: "You're not for real. You're afraid to die. Whoever's afraid to die will have to die again." Hearing this, I let go of the tree and hurried back to the hut. I got into a half-lotus position and, with my eyes open, sat facing the elephant and meditating, spreading thoughts of good will.

While all this was happening, I could hear the villagers yelling and crying to one another: "That monk (meaning me) is really in a fix. Isn't anybody going to help him?" But that was all they did, cry and yell. No one -- not even a single person -- had the courage to come anywhere near me.

I sat there for about ten minutes, radiating thoughts of good will. Finally the elephant flapped its ears up and down a few times, turned around and walked back into the forest. A few moments later I got up from where I was sitting and walked out of the forest into the open rice fields. Khun Jop and the others came thronging around me, amazed that I had come through without mishap.

The next day, crowds of people from all over the area came to see me and to ask for "good things': amulets. The word was that since the elephant had been afraid to come near me, I was sure to have some good strong amulets. Seeing all the commotion, I decided to cut short my stay, so a few days later I said goodbye to my relatives and headed back to Bangkok.

I reached Wat Sra Pathum in the month of May. During this, my second Rains Retreat there, my preceptor had me take over the temple accounts from Phra Baitika Bunrawd. At the same time, my companions talked me into studying for the Third Level Dhamma exams. This meant that I had a lot of added burdens. Not only was there my preceptor to attend to, but also the temple accounts and inventories to keep. On top of that, I had to study Dhamma textbooks and keep up my meditation. With all these added responsibilities, my state of mind began to grow a bit slack. This can be gauged by the fact that the first year, when any of the other young monks came to talk to me about worldly matters -- women and wealth -- I really hated it, but the second year I began to like it. My third year at Wat Sra Pathum I began to study Pali grammar, after having passed the Third Level Dhamma exams in 1929. My responsibilities had become heavier -- and I was getting pretty active at discussing worldly matters. But when my way of life began to reach this point, there were a number of events, both inside and outside the temple, that helped bring me to my senses.

One day, towards the end of the second Rains Retreat, I discovered that more than 900 baht had disappeared from the temple accounts. For days I checked over the books, but couldn't find where it had gone. Normally I made a practice of reporting to my preceptor on the first of each month, but when the first of the month came around this time, I didn't go to see him. I questioned everyone who worked with me, but

they all denied having any knowledge of the missing funds. Finally another possibility occurred to me: Nai Bun, a student who attended to my preceptor. Some mornings he would ask for the key to the Green Hall to keep while I went out on my alms round. So I asked Phra Baitika Bunrawd to question Nai Bun, who finally admitted to having stolen the money while I was out.

The whole affair was my preceptor's fault. One morning he had been invited to accept some donations on the day following a cremation at the house of a nobleman, but his ceremonial fan and shoulder bag were kept in my room, and since I had gone out for alms and taken the key with me, he couldn't get to them. So from then on he told me to leave the key with Nai Bun every morning before going out for alms, and this was how the money had disappeared. I was lucky that Nai Bun had admitted his guilt. I went back to check the books carefully and discovered that, of the missing funds, more than 700 baht had come from the temple funds, and the remainder from my preceptor's personal funds.

So on October 5th, now that everything was in order, I went to tell my closest friends, Phra Baitika Bunrawd and Phra Chyam, "I'm going to make a report to the abbot at five o'clock today."

"Don't," Phra Chyam said. "I'll make up for the missing money myself."

I appreciated his offer, but didn't think it was a good idea. It would be better to be open and aboveboard about the whole affair. Otherwise the boy would start developing bad habits.

My preceptor had gotten cross with both of my friends over the temple books many times before, so when the time came for me to make my report, they went to hide in their quarters, shutting their doors tight, leaving me to face my preceptor alone. Before I made my report, I went to the Green Hall, swept and scrubbed the floor, prepared the betel nut, spread out a sitting mat for my preceptor, and then sat there waiting for him. A little after four o'clock, he left the large new set of quarters built for him by Lady Talap, wife of

Chao Phraya Yomaraj, and came to sit in the Green Hall. When he had finished his tea and betel nut, I approached him to make my report about the missing funds. Before I had even finished my first sentence, he got cross. "Why have you waited till the fifth this month to make your report? Usually you make it on the first."

"The reason I didn't come on the first," I answered, "was because I had some doubts about the accounts and the people involved. But now I'm sure that the money is really missing -- and I've found the guilty party."

"Who?" he asked.

"Nai Bun," I answered. "He's already confessed."

"Bring him here," he ordered, and then added, "This is embarrassing. Don't let word of this get out."

So Phra Baitika Bunrawd fetched Nai Bun, who admitted his guilt to my preceptor. The final outcome was that Nai Bun had to make up for the missing funds.

Now that this was all taken care of, I asked to resign my position so that I could go off to the forest to meditate. Before the affair had been settled, there had been one night when I couldn't get any sleep all night long. All I could think of was that I would have to disrobe and get a job to make up for the missing funds. At the same time, I didn't want to disrobe. These two thoughts fought back and forth in my mind until dawn. But when I broached the idea of resigning with my preceptor, he wouldn't let me go.

"I'm an old man now," he said, "and aside from you there's no one I can trust to look after things for me. You'll have to stay here for the time being."

So I had to stick it out for another year.

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PART II

The third Rains Retreat, my preceptor had me come stay in his new quarters to help fix up the place and assist him with his hobby: repairing clocks. My old duties I was able to pass on to Phra Chyam, which was something of a load off my mind. But looking at the state of my meditation, I could see that my practice had grown slack. I was becoming more and more interested in worldly matters. So I decided to put up a fight. One day it occurred to me, "If I stay on here in the city, I'll have to disrobe. If I stay a monk, I'll have to leave the city and go into the forest." These two thoughts became the theme of my meditation day and night.

One day I went up to a hollow space at the top of the chedi and sat in meditation. The theme of my meditation was, "Should I stay or should I disrobe?" Something inside me said, "I'd rather disrobe." So I questioned myself, "This place where you're living now, prosperous in every way, with its beautiful homes and streets, with its crowds of people: What do they call it?" And I answered, "Phra Nakhorn -- the Great Metropolis, i.e., Heaven on Earth."

"And where were you born?"

"I was born in DoubleMarsh Village, Muang Saam Sib, Ubon Ratchathani. And now that I've come to the Great Metropolis I want to disrobe."

"And in DoubleMarsh Village what did you eat? How did you live? How did people make their living? And what did you wear? And what were the roads and houses like?"

Nothing at all like the Great Metropolis.

"So this prosperity here: What business is it of yours?"

This was when I answered, "The people in the Great Metropolis aren't gods or goddesses or anything. They're people and I'm a person, so why can't I make myself be like them?"

I questioned myself back and forth like this for several days running until I finally decided to call a halt. If I was going to disrobe, I'd have to make preparations. Other people, before disrobing, got prepared by having clothes made and so forth, but I was going to do it differently. I was going to leave the monkhood in my mind first to see what it would be like.

So late in the quiet of a moonlit night, I climbed up to sit inside the chedi and asked myself, "If I disrobe, what will I do?" I came up with the following story.

> If I disrobe, I'll have to apply for a job as a clerk in the Phen Phaag Snuff and Stomach Medicine Company. I had a friend who had disrobed and gotten a job there earning 20 baht a month, so it made sense for me to apply for a job there too. I'd set my mind on being honest and hard-working so that my employer would be satisfied with my work. I was determined that wherever I lived, I'd have to act in such a way that the people I lived with would think highly of me.
>
> As it turned out, the drug company finally hired me at 20 baht a month, the same salary as my friend. I made up my mind to budget my salary so as to have money left over at the end of each month, so I rented a room in the flats owned by Phraya Phakdi in the PratuuNam (Watergate) section of town. The rent was four baht a month. Water, electricity, clothing and food would add up to another eleven baht, leaving me with an extra five baht at the end of each month.
>
> My second year on the job my boss came to like and trust me so much that he raised my salary to 30 baht a month. Taking out my

expenses, I was left with 15 baht a month. Finally he was so content with my work that he made me supervisor of all the workers, with a 40 baht salary, plus a cut of the profits, adding up altogether to 50 baht a month. At this point I was feeling very proud of myself, because I was making as much as the District Official back home. And as for my friends back home, I was in a position way above them all. So I decided it was time to get married so that I could take a beautiful young Bangkok bride back home for a visit, which would please my relatives no end. This was when my plans seemed to take on a little class.

So now that I was going to get married, what sort of person would she be? I made up my mind that the woman I married would have to have the three attributes of a good wife:

1. She'd have to come from a good family.
2. She'd have to be in line for an inheritance.
3. She'd have to be good-looking and have a pleasing manner.

Only if a woman had these three attributes would I be willing to marry her. So I asked myself, "Where are you going to find a woman like this, and how will you get to know her?" This is where things began to get complicated. I tried thinking up all sorts of schemes, but even if I actually did meet such a woman, she wouldn't be interested in me. The women who would be interested in me weren't the sort I'd want to marry. Thinking about this, I'd sometimes heave a heavy sigh, but I wasn't willing to give in.

Finally it occurred to me, "Wealthy people send their daughters to the high-class schools, like the Back Palace School or Mrs. Cole's. Why don't I go have a look around these schools in the morning before classes and in the evening when school lets out?"

So that's what I did, until I noticed an attractive girl, the daughter of a Phraya. The way she walked and the way she dressed really appealed to me. I arranged so that our paths

crossed every day. In my hand I carried a little note that I threw down in front of her. The first time, she didn't pay me any attention. Day after day our paths crossed. Sometimes our eyes would meet, sometimes I'd stand in her way, sometimes she'd smile at me. When this happened, I made it a point to have her get my note.

Finally we got to know each other. I made a date for her to skip school the next day so that I could show her around town. As time passed we came to know each other, to like each other, to love each other. We told each other our life stories -- the things that had made us happy and the things that had made us sad -- from the very beginning up to the present. I had a salaried job at no less than 50 baht a month. She had finished the sixth year of secondary school and was the daughter of a very wealthy Phraya. Her looks, her manner and her conduct were everything I had been hoping for.

Finally we agreed to become married secretly. Since we loved each other, I got to sleep with her beforehand. She was a good person, so before we were to be officially married, she told her parents. Furious, they threw her out of the house.

So she came to live with me as my wife. I wasn't too upset by what her parents had done, for I was determined to work my way into their affections.

We went to rent a flat in a better district, the Sra Pathum Watergate area. The rent here was six baht a month. My wife got a job at the same company where I was working, starting out at 20 baht a month, but she soon got a raise to 30 a month. Together, then, we were making 80 a month, which pleased me.

As time passed, my position advanced. My employer trusted me completely, and at times would have me take over his duties in his absence. Both my wife and I were determined to be honest and upright in our dealings with the company, and ultimately our earnings -- our salaries plus my percentage of the profits --

reached 100 a month. At this point I felt I could breathe easy, but my dreams still hadn't been fulfilled.

So I began to buy presents -- good things to eat and other nice things -- to take to my parents-in-law to show my good intentions towards them. After a while they began to show some interest in me, and eventually had us move into their house. At this point I was really pleased: I was sure to be in line for part of the inheritance. But living together for a while revealed certain things about my behavior that rubbed my parents-in-law the wrong way, so in the end they drove us out of the house. We went back to live in a flat, as before.

This was when my wife became pregnant. Not wanting her to do any hard work, I hired a servant woman to look after the house and help with the housework. Hired help in those days was very cheap -- only four baht a month.

As my wife came closer to giving birth, she began to miss work more and more often. I had to keep at my job. One night I sat down to look over our budget. The 100 baht we had once earned was probably as much as we'd ever earn. I had no further hopes for a raise. Our expenses were mounting every day: one baht a month for electricity; 1.50 baht for water; charcoal and rice each at least six baht a month; the help, four baht a month; and on top of it all, the cost of our clothing.

After my wife gave birth, our expenses mounted still higher. She wasn't able to work, so we lost her percentage of the profits. After a while she became ill and missed work for an extended period. My employer cut her salary back to 15 baht a month. Our medical bills rose. My wife's salary wasn't enough for her needs, so she had to cut into mine. My old salary of 50 baht was now completely gone by the end of each month.

In the end, my wife's illness proved fatal. I had to borrow 50 baht from my employer which, along with my own savings of 50, went towards her funeral expenses, which totaled 80 baht. I was

then left with 20 baht and a small child to raise.

What was I to do now? Before, I had breathed easily. Now it seemed as if life was closing in on me. I went to see my parents-in-law, but they gave me the cold shoulder. So I hired a wet nurse for the child. The wet nurse was a low-class woman, but she took awfully good care of the child. This led me to feel love and affection towards her, and ultimately she became my second wife.

My new wife had absolutely no education -- she couldn't even read or write. My income at this point was now only 50 baht -- enough just to get by. After a while my new wife became pregnant. I did my best to make sure that she didn't have to do any heavy work, and I did everything I could to be good to her, but I couldn't help feeling a little disappointed that life had turned out so differently from my original plans. After my new wife gave birth, we both helped to raise the children until both my first wife's child and my new wife's child were old enough to feed and take care of themselves.

This was when my new wife started acting funny -- playing favorites, giving all her love and attention to her own child, and none to my first. My first child started coming to complain to me all the time that my new wife had been unfair in this way or that. Sometimes the two children would start fighting. At times I'd come home from work and my first child would run to me with one version of what had happened, my second child would have another version, and my wife still another. I didn't know whom to side with. It was as if I was standing in the middle, and my wife and children were pulling me off in three different directions. My new child wanted me to buy this or that -- eventually my wife and children started competing with one another to see who would get to eat the best food, wear the best clothes and squander the most money. It got so that I couldn't sit down and talk with any of them at all. My salary was being eaten up every month; my family life was like falling into a thorn patch.

Finally I decided to call a halt. My wife wasn't what I had hoped for, my earnings weren't what I had hoped for, my children weren't what I had hoped for, so I left my wife, was reordained and returned to the contemplative life.

When I came to the end of the story, my interest in worldly affairs vanished. The sense that life was closing in on me disappeared. I felt as free as if I were up floating in the sky. Something inside me sighed, "Ah!" with relief. I told myself that if this was the way things would be, I'd do better not to disrobe. My old desire to disrobe was reduced about 50 to 60 percent.

Throughout this period a number of other events occurred that helped turn my thoughts in the right direction. Some nights I'd dream that my old meditation teachers had come to see me: Sometimes they'd be fierce with me, sometimes they'd scold me. But there were four events -- you'd have to call them strange, and they certainly were important in changing my thinking. I have to beg the reader's pardon for mentioning them, though, because there's nothing at all pleasant about them. But since they were good lessons, I feel they should go on record.

//The first event//: During the period when I was spending my nights thinking about worldly matters, there was one day I started feeling constipated, so that afternoon I took a laxative, figuring that if the medicine acted as it had before, I'd have to go to the bathroom at about 9 p.m. For some reason, it didn't work. The next morning I went for my alms round down the lane to Sra Pathum Palace. Just as I was coming to a house where they had prepared food to give to the monks, all of a sudden I had to go to the bathroom so badly I could hardly stand it. I couldn't even walk to the house to accept their food. All I could do was hold myself in and walk in little pigeon steps until I came to an acacia grove by the side of the road. I plunked down my bowl and hurried through the fence into the grove. I wanted to sink my head down into the ground and die right there. When I had finished, I left the grove, picked up my alms bowl and finished my round. That day I didn't get enough to eat. Returning to

the temple, I warned myself, "This is what it's going to be like if you disrobe. Nobody's going to fix food to put in your bowl." The whole event was really a good lesson.

//The second event//: One day I went out early on my alms round. I crossed ElephantHead Bridge, passed Saam Yaek and turned down Phetburi Road. There was no one to place even a spoonful of rice in my bowl. It so happened that as I was passing a row of flats, I saw an old Chinese man and woman yelling and screaming at each other in front of their flat. The woman was about 50 and wore her hair in a bun. The old man wore his hair in a pigtail. As I came to their flat, I stopped to watch. Within about two seconds, the old woman grabbed a broom and hit the man over the head with the handle. The old man grabbed the woman by the hair and kicked her in the back. I asked myself, "If that were you, what would you do?" and then I smiled: "You'd probably end the marriage for good." I felt more pleased seeing this incident than if I had received a whole bowlful of food. That night I meditated on what I had seen. It seemed that my mind was regaining its strength and, bit by bit, becoming more and more disenchanted with worldly affairs.

//The third event//: It was a holiday. I had started out on my alms round before dawn, going down to the Sra Pathum Watergate market, and then up the lane behind the temple. This was a dirt lane where horses were stabled. Rain was falling and the road surface was slippery. I was walking in a very composed manner past the house of a lay person I knew who frequented the temple. My bowl was full of food and I was thinking very absent-mindedly of worldly matters -- so absent-mindedly that I slipped and fell sideways into a mud hole by the side of the road. Both of my knees were sunk about a foot into the muck, my food was spilled all over the place, my body was covered with mud. I had to hurry back to the temple, and when I arrived I warned myself: "See what happens when you even just //think// of such things?" My heart was slowly becoming more and more disenchanted with worldly matters. My old opinions had reversed to the point where I now saw marriage as something for kids, not for grownups.

//The fourth event//: The next morning, I went out for alms taking

my usual route down Phetburi Road. I came to the palace of His Highness Prince Dhaninivat. This prince made a habit of donating food to monks in general every day. It so happened that someone had set up a bowl of rice across the street from the palace that day, so I decided to accept rice from the new donors first. After accepting their rice, I turned around to cross the street, when one of Nai Lert's white buses came whizzing past, less than a foot from my head. The passengers on the bus started yelling and screaming, and I myself was stunned: I had just missed being killed by a bus. When I finally went to accept rice from the prince, I had to exert a great deal of self-control because I was shaking all over. I then returned to the temple.

All of these events I took to be warnings, because during that period my thoughts about worldly matters would start flaring up anywhere and at any time.

Now we come to the end of the Rains Retreat, 1930. During that third rainy season I had told myself, "You're going to have to leave Bangkok. There's no two ways about it. If your preceptor stands in your way, there'll have to be a falling out." So I made a wish: "May the Triple Gem and all the sacred things in the cosmos help me find another way out."

Another night, towards the end of the rains, I had been lying on my back, reading a book and meditating at the same time, when I fell asleep. I dreamed that Ajaan Mun came to scold me. "What are you doing in Bangkok?" he asked. "Go out into the forest!"

"I can't," I answered. "My preceptor won't let me."

Ajaan Mun answered with a single word: "Go!"

So I dedicated a resolution to him: "At the end of the rains, may Ajaan Mun come and take me with him out of this predicament."

It was just a few days later that Chao Khun Upali [*] broke his leg, and Ajaan Mun came down to pay his respects to him. A short while

after that, Lady Noi, the mother of Chao Phraya Mukhamontri, passed away, and the funeral services were to be held at Wat Debsirin. Since Lady Noi had been one of Ajaan Mun's supporters when he was staying in Udon Thani, he made a point of attending her funeral. My preceptor and I were also invited, and I met Ajaan Mun up on the crematorium. I was overjoyed, but had no chance to have even a word with him. So I asked Chao Khun Phra Amarabhirakkhit where Ajaan Mun was staying, and he answered, "At Wat Boromnivasa." On the way home from the funeral I got permission from my preceptor to stop at Wat Boromnivasa to pay my respects to Ajaan Mun.

* [Chao Khun Upali Gunupamacariya (Jan Siricando), a childhood friend of Ajaan Mun's, was one of the highest ranking monks in Thailand in the early years of this century, although he was once temporarily stripped of his title and placed under "monastery arrest" for making public remarks critical of King Rama VI's request that monks encourage their followers to donate money for a battleship for the Royal Thai Navy. He was also the preceptor and teacher of the Somdet Mahawiarwong (Tisso Uan) mentioned later in this book.]

In the four years since my reordination, this was my first encounter with Ajaan Mun. After I had paid my respects, he delivered a short sermon to me on the text, "//Khina jati, vusitam brahmacariyanti//," which he translated in short as, "The Noble Ones, having freed themselves from the mental effluents, find happiness. This is the supreme holy life." That's all I can remember of it, but I felt that sitting and listening to him speak for a few moments gave my heart more peace than it had felt all the years I had been practicing on my own.

In the end he told me, "You'll have to come with me this time. As for your preceptor, I'll inform him myself." That was our entire conversation. I bowed down to him and returned to Wat Sra Pathum.

When I told my preceptor about my meeting with Ajaan Mun, he simply sat very still. The next day, Ajaan Mun came to Wat Sra Pathum and

spoke with my preceptor, saying that he wanted to have me go with him up north. My preceptor gave his assent.

I began to get my necessary belongings together and to say goodbye to my friends and the temple boys. I asked one of the boys how much money I had left for my travel expenses, and he told me, "Thirty satang." That wasn't even enough to pay for the ride to HuaLamphong Station, which by that time had risen to 50 satang. So I went to inform Ajaan Mun, and he assured me that he would take care of everything.

The day before Lady Noi's cremation [*], Ajaan Mun was invited to deliver a sermon at the home of Chao Phraya Mukhamontri, and afterwards received the following donations: a set of robes, a container of kerosene and 80 baht. Later, Ajaan Mun told me that the set of robes he gave to a monk at Wat Boromnivasa, the kerosene he gave to Phra MahaSombuun, and the money he gave to people who needed it, leaving just enough for two people's traveling expenses: his and mine.

* [Funeral services in Thailand may last for many days -- even months or years -- before the actual cremation takes place.]

After a while, when Chao Khun Upali finally let Ajaan Mun return north, we took the train to Uttaradit, where we stayed at Wat Salyaphong, a temple founded by Chao Khun Upali himself. Before getting on the express train at Hua Lamphong Station, we ran into Mae Ngaw Nedjamnong, who had come down to Bangkok -- whether it was to attend Lady Noi's funeral or what, I don't know. Mae Ngaw was one of Ajaan Mun's old students, and she agreed to help look after our needs during the entire trip.

This was the period when Ajaan Tan was abbot of Wat Salyaphong. We stayed there a number of days, and then went to stay in the groves behind the temple, quite a ways from the monks" quarters. This was a quiet, secluded place, both by day and by night.

One day I got into a disagreement with Ajaan Mun and he drove me away. Although I felt riled, I decided not to let my feelings show, so I stayed on with him, attending to his needs as I always had.

The next morning -- this was in early January, towards the end of the second lunar month -- two monks came looking for Ajaan Mun with the news that one of his followers was seriously ill in Chieng Mai. The two monks then continued on down to Bangkok, after which Ajaan Mun and I left Uttaradit for Chieng Mai. When we arrived we went to stay at Wat Chedi Luang (GreatChedi Temple).

The ill follower turned out to be a lay man -- Nai Biew of San Kampheng district -- who had become mentally deranged. His older brother and sister-in-law brought him to Wat Chedi Luang, and Ajaan Mun cured him with meditation.

That year I spent the Rains Retreat at Wat Chedi Luang. When we had first arrived, there were quite a number of our fellow meditation monks staying at the temple, but as the rains approached, they left one by one to stay in the hills. At first, Ajaan Mun was going to have me leave for the hills too, but I refused to go. I told him I had my heart set on staying with him and attending to his needs throughout the rainy season. In the end he gave his consent.

That was 1931, the year Chao Khun Upali died. I spent the rains very close to Ajaan Mun, attending both to his needs and to my own meditation. He in turn gave me a thorough breaking-in in every way. Each evening he had me climb up and sit in meditation on the north side of the Great Chedi. There was a large Buddha image there -- it's still there today -- and Ajaan Mun told me that it was a very auspicious spot, that relics of the Buddha had been known to come there often. I did as I was told in every way. Some nights I'd sit all night, without any sleep.

We stayed in a small hut in a banana grove. Lady Thip and Luang Yong, the Chief of Police, had had the hut built and presented to Ajaan Mun. Nai Thip, clerk in the Provincial Treasury, and his wife, Nang Taa, made sure that Ajaan Mun had plenty to eat every day.

I made a regular practice of going with Ajaan Mun when we went out for alms. As we would walk along, he'd constantly be giving me lessons in meditation all along the way. If we happened to pass a pretty girl, he'd say, "Look over there. Do you think she's pretty? Look closely. Look down into her insides." No matter what we passed -- houses or roads -- he'd always make it an object lesson.

At the time I was only 26. It was my fifth Rains Retreat and I was still feeling young, so he was always giving me lessons and warnings. He seemed very concerned for my progress. But there was one thing that had me puzzled, having to do with robes and other necessities that people would donate. He seemed reluctant to let me have anything nice to use. Sometimes he'd ask for whatever nice things I did have and then go give them to someone else. I had no idea what he meant by all this. Whenever I'd get anything new or nice, he'd order me to wash and dye it to spoil the original color. Say I'd get a nice new white handkerchief or towel: He'd order me to dye it brown with dye from the heartwood of a jackfruit tree. Sometimes he'd have to order me several times, and when I still wouldn't obey, he'd go ahead and dye the things himself. He liked to find old, worn-out robes, patch them himself, and then give them to me to wear.

One morning I went together with him on our alms round, down past the Police Station. We happened to pass a woman carrying goods to the market, but my mind was in good shape: It didn't stray away from the path we were following. I was keeping complete control over myself. Another time when I was walking a little distance behind him -- he walked fast, but I walked slowly -- I saw him come to an old, worn-out pair of policeman's trousers thrown away by the side of the road. He began to kick the trousers along, back and forth -- I was thinking all along that I had to keep my thoughts on the path I was following. Finally, when he reached the fence around the Police Station, he stooped down, picked up the trousers and fastened them under his robes. I was puzzled. What did he want with old trash like that?

When we got back to the hut, he placed the trousers over the clothes railing. I swept up and then set out the sitting mats. After we had

finished our meal, I went into his room to arrange his bedding. Some days he'd be cross with me, saying I was messy, that I never put anything in the right place -- but he'd never tell me what the right places were. Even though I tried my best to please him at all times, he was still severe with me the entire rainy season.

Several days later the old pair of trousers had become a shoulder bag and a belt: I saw them hanging together on the wall. And a few days afterwards, he gave them to me to use. I took them and looked at them. They were nothing but stitches and patches. With all the good things available, why did he give me this sort of stuff to use?

Attending to Ajaan Mun was very good for me, but also very hard. I had to be willing to learn everything anew. To be able to stay with him for any length of time, you had to be very observant and very circumspect. You couldn't make a sound when you walked on the floor, you couldn't leave footprints on the floor, you couldn't make noise when you swallowed water or opened the windows or doors. There had to be a science to everything you did -- hanging out robes, taking them in, folding them up, setting out sitting mats, arranging bedding, everything. Otherwise he'd drive you out, even in the middle of the Rains Retreat. Even then, you'd just have to take it and try to use your powers of observation.

Every day, after our meal, I'd go to straighten up his room, putting away his bowl and robes, setting out his bedding, his sitting cloth, his spittoon, his tea kettle, pillow, etc. I had to have everything in order before he entered the room. When I had finished, I'd take note of where I had placed things, hurry out of the room and go to my own room, which was separated from his by a wall of banana leaves. I had made a small hole in the wall so that I could peek through and see both Ajaan Mun and his belongings. When he came into the room, he'd look up and down, inspecting his things. Some of them he'd pick up and move; others he'd leave where they were. I had to watch carefully and take note of where things were put.

The next morning I'd do it all over again, trying to place things where I had seen him put them himself. Finally one morning, when I

had finished putting things in order and returned to my own room to peek through the hole, he entered his room, sat still for a minute, looked right and left, up and down, all around -- and didn't touch a thing. He didn't even turn over his sleeping cloth. He simply said his chants and then took a nap. Seeing this, I felt really pleased that I had attended to my teacher to his satisfaction.

In other matters -- such as sitting and walking meditation -- Ajaan Mun trained me in every way, to my complete satisfaction. But I was able to keep up with him at best only about 60 percent of the time.

* * *

At the end of the Rains Retreat, Wat Boromnivasa arranged Chao Khun Upali's funeral, and nearly all the senior monks in Wat Chedi Luang went down to Bangkok to help. The abbot had Ajaan Mun watch over the temple in his absence. After the funeral was over, a letter came to Ajaan Mun, giving him permission to become a preceptor. When Ajaan Mun opened the letter, he found there was more: The letter asked him, in addition to becoming preceptor, to accept the position of abbot at Wat Chedi Luang. Chao Kaew Nawarat (Prince NineJewels), the Prince of Chieng Mai, was to make all the necessary arrangements. Would Ajaan Mun please take over the duties of the previous abbot? That, in short, was the gist of the letter. When Ajaan Mun finished reading it, he sent for me. "I have to leave Wat Chedi Luang," he said.

Two days after the end of the Rains Retreat he had sent me out on my own to a mountain in Lamphun province, a spot where he himself had once stayed. I camped a little more than ten days at the foot of the mountain, until one day at about three in the afternoon, while I was sitting in meditation, there was an incident. It was as if someone had come with a message. I heard a voice say, "Tomorrow you have to go stay up on top of the mountain."

The next day, before climbing to the top, I went to stay in an old

abandoned temple, said to be very sacred. People had told me that whenever the lunar sabbath came around, a bright light would often appear there. It was deep in the forest, though -- and the forest was full of elephants and tigers. I walked in alone, feeling both brave and scared, but confident in the power of the Dhamma and of my teacher.

I stayed for two nights. The first night, nothing happened. The second night, at about one or two in the morning, a tiger came -- which meant that I didn't get any sleep the whole night. I sat in meditation, scared stiff, while the tiger walked around and around my umbrella tent. My body felt all frozen and numb. I started chanting, and the words came out like running water. All the old chants I had forgotten now came back to me, thanks both to my fear and to my ability to keep my mind under control. I sat like this from two until five a.m., when the tiger finally left.

The next morning, I went for alms in a small village of only two households. One of the owners was out working in his garden, and when he saw me he told me that a tiger had come and eaten one of his oxen the night before. This made me even more scared, so finally, after my meal, I climbed to the top of the mountain.

From the top, looking out, you could see the chedi of Wat Phra Dhatu Haribhunjai in the town of Lamphun. The mountain was named Doi Khaw Maw -- Thumb Mountain. At its summit was a deep spring -- so deep that no one has ever been able to fathom it. The water was crystal clear and surrounded by heads of old Buddha images. Climbing down about two meters from ground level, you reached the surface of the water. They say that a person who falls into the spring won't sink, and that you can't go diving down under the water. Women are absolutely forbidden to go into the spring, for if a woman does happen to enter the water she'll go into convulsions. People in the area consider the whole mountain to be sacred.

Ajaan Mun had told me that there was an important spirit dwelling in the mountain, but that it wouldn't harm or disturb me because it was acquainted with the Dhamma and Sangha. The first day after reaching

the top I didn't have anything to eat. That night I felt faint -- the whole mountain seemed to be swaying like a boat in the middle of a choppy sea -- but my mind was in good shape, and not the least bit afraid.

The next day I did sitting and walking meditation in the area around an old abandoned sanctuary. From where I was staying, the nearest village I could have gone to for alms was more than three kilometers away, so I made a vow: "I won't eat unless someone brings food here." That night I had a stomachache and felt dizzy, but not as bad as the night before.

At about five the next morning, just before dawn, I heard huffing and panting sounds outside the sanctuary. At first I thought it was a tiger, but as I listened carefully, it sounded more like a human being. That side of the mountain, though, was very steep -- not too steep to climb up, but I can guarantee that it was too steep to go down. So who would be coming up here? I was curious, but didn't dare leave the sanctuary or my umbrella tent until it was light outside.

When dawn finally came, I went outside and there, by the side of the sanctuary, was an old woman -- about 70 -- sitting with her hands raised in respect. She had some rice wrapped in a banana leaf that she wanted to put in my bowl. She also gave me two kinds of medicine: some roots and pieces of bark. "Take this medicine," she said, "grind it down and eat it, while making a wish for your health, and your stomachache will go away." At the time I was observing the monks" discipline very strictly and so, since she was a woman, didn't dare say more than a few words to her. After I had finished eating -- one lump of red glutinous rice and the roots and bark -- I chanted some blessings for her and she left, disappearing down the west side of the mountain.

At about five in the afternoon a person came to the top of the mountain with a letter for me from Ajaan Mun. The letter said, "Come back right away. I have to leave Wat Chedi Luang tomorrow morning, because tomorrow evening the express train from Bangkok will arrive." I hurried down from the mountain, but night fell as I reached Paa Heo

(GlenForest) Village, so I spent the night in the cemetery there. When I arrived at Wat Chedi Luang the next day, Ajaan Mun had already left.

I asked around, but no one seemed to know where he had gone -- leaving me with no idea of where or how to find him. I had an inkling that he had headed north for Keng Tung, which meant I would have to leave for Keng Tung right away, but I couldn't yet, because there were two things Ajaan Mun had said to me during the rainy season:

1. "I want you to help me in the steps of the practice, because I can't see anyone else who can." At the time I had no idea of what he meant, and didn't pay it much attention.

2. "The Chieng Mai area has been home to a great number of sages ever since the distant past. So before you leave the area, I want you to go stay on top of Doi Khaw Maw, in Buab Thawng Cave and in Chieng Dao Cave."

After staying a few days at Wat Chedi Luang, I left for Doi Saket district, where I stayed in Tham Myyd (Dark Cave) near Myang Awm village. This was a strange and remarkable cave. On top of the mountain was a Buddha image -- from what period, I couldn't say. In the middle of the mountain the ground opened down into a deep chasm. Going down into the chasm, I came to a piece of teakwood placed as a bridge across a crevice. Edging my way across to the other side, I found myself on a wide rockshelf. As I walked on a ways, it became pitch dark, so I lit a lantern and continued on. I came to another bridge -- this time a whole log of teak -- reaching to another rock. This is where the air began to feel chilly.

Crossing this second bridge, I reached an enormous cavern. I'd say it could have held at least 3,000 people. The floor of the cavern was flat with little waves, like ripples on water. Shooting straight up from the middle of the floor was a spectacular stalagmite, as white as a cumulus cloud, eight meters tall and so wide it would have taken two people to put their arms around it. Around the stalagmite was a circle of small round bumps -- like the bumps in the middle of gongs

-- each about half a meter tall. Inside the circle was a deep flat basin. The whole area was dazzling white and very beautiful. The air, though, was close, and daylight didn't penetrate. Ajaan Mun had told me that //nagas// came here to worship: The stalagmite was their chedi. I had wanted to spend the night, but the air was so close I could hardly breathe, so I didn't dare stay. I walked back out of the cave.

This mountain was about three kilometers from the nearest village. The people in the area said that at the beginning of the Rains Retreat the mountain would give out a roar. Any year the roar was especially loud there would be good rain and abundant harvests.

That day I went back to stay in a village on the border of Doi Saket district. After resting there a few days, I walked on to Baan Pong, where I met a monk named Khien who had once stayed with Ajaan Mun. I asked if he knew where Ajaan Mun had gone, but his answer was no. So I talked him into returning with me to explore Doi Saket district.

We went to spend a night in a cave in the middle of the jungle, far away from any habitation. The cave was called Buab Thawng -- GoldenGourd -- Cave. This was because down in the cave was a place where fool's gold had seeped through a crack into the bottom of a pool of water. To reach the cave you had to go through ten kilometers of virgin forest. The people of the area claimed that there was a fierce spirit living in the cave. Whoever tried to spend the night there, they said, would be kept awake all night by the feeling that someone was stepping on his legs, his stomach, his back, etc. -- which had everyone afraid of the place. When I heard this, I wanted to test the truth of the rumor myself. Ajaan Mun himself had told me that Bhikkhu Chai once came to this cave to spend the night, but couldn't get any sleep because he kept hearing the sound of someone walking in and out of the cave all night long.

It was a very deep cave but, still, Ajaan Mun had told me to come here and spend the night. The outcome of my stay was that there was nothing out of the ordinary. We didn't encounter anything unusual at all.

After leaving the cave, we went down to stay at a spot where we met another monk named Choei. After talking a while, we seemed to hit it off well, so I invited him to come with me and wander some more around the Doi Saket area. As for Phra Khien, he left us and returned to Baan Pong.

One day, as I was wandering with Phra Choei, some villagers built a little place for us to stay in the middle of a large cemetery. The cemetery was full of graves and dotted with the remains of old cremation fires. White, weathered bones were all over the place. Phra Choei and I stayed there for quite a long time.

After a while some villagers came and invited Phra Choei to go stay in another spot, which meant that I had to stay on in the cemetery alone. There were the remains of an old cremation fire about six meters from where I was staying.

A few days later, well before dawn, a villager came with a little cone of flowers and incense, saying that he was going to bring someone to stay with me as my disciple. I thought to myself, "At least now I'll be a little less lonely." I had been feeling scared for quite a few days running, to the point that every time I sat in meditation I'd start feeling numb all over.

Later that morning, after my meal, a large group of villagers came, bringing a corpse with them. The corpse hadn't been placed in a coffin, but was simply wrapped in a cloth. As soon as I saw it, I told myself, "You're in for it now." If I were to leave, I'd lose face with the villagers, but the idea of staying on didn't appeal to me either. Then the realization hit me: The corpse was probably my "disciple."

The villagers started the cremation that afternoon at about four, not too far from where I was staying, giving me a very good view of the corpse. When it caught fire, its arms and legs started sticking up into the air, as yellow as if they had been smeared with turmeric. By evening the body had fallen apart at the waist -- it was still

black in the flames. Just before nightfall, the villagers returned home, leaving me all by myself. I hurried back to my banana-leaf hut and sat in meditation, ordering my mind not to leave the hut -- to the point where my ears went blank. I didn't hear any sound at all. My mind still had a certain amount of self-awareness, but no perception of where I was, of courage, of fear, or of anything at all. I stayed this way until daybreak, when Phra Choei happened back. Now that I had a companion I felt a little bit more secure.

Phra Choei had a habit of sitting in the hut with me and having Dhamma talks -- he'd do the talking, I'd do the listening -- but I could tell from the tone of his voice that he wasn't all he made himself out to be. Once a villager came and asked him, "Are you afraid of the dead?" Phra Choei didn't say yes or no. All he said was, "What's there to be afraid of? When a person dies, there isn't anything left at all. Why, you yourself can eat dead chickens, dead ducks, dead cows and dead water buffaloes without a second thought." That was the sort of thing he'd always be saying. I thought to myself, "What a show-off. He doesn't want other people to know he's afraid. Well, tomorrow we'll have to see just how brave he really is."

It so happened that a villager had come to invite one of us to accept donations at his home. Phra Choei and I agreed that I would accept the invitation while he stayed to watch over the hut. I left with the villager, but when I returned the next day, Phra Choei was gone. I learned that late the night before, after I had left, one of the villagers had brought the body of a dead girl to bury in the cemetery. Phra Choei, seeing this, immediately gathered his umbrella tent, his bowl and robes and ran away in the middle of the night. From that moment on, I parted ways with Phra Choei.

I headed back to Baan Pong, where I spent a few nights with Phra Khien, and then went on to a township called Huei Awm Kaew -- the Encircling Crystal Stream. There, I was told, were the ruins of an old temple, with lots of old Buddha images. Hearing this, I wanted to go have a look.

By this point I had gotten really fed up with lay people and monks. I no longer wanted to live with the human race. The one thought in my mind was to go off and live alone on a mountaintop. So when I reached Huei Awm Kaew, I stopped eating food, and began eating only leaves so that I wouldn't need to be bothered with human beings any more.

This turned out to be a fine spot, secluded and quiet, with a shallow stream meandering all around. One night while I was sitting in meditation with my eyes closed in a little dark hut, it seemed to me that a brilliant ball of light, about a meter and a half in diameter, came shooting out of the mountaintop and settled down next to the hut where I was staying -- so I sat there meditating until dawn. I felt as if my breath had stopped. I was absolutely still, feeling free and at ease, and not the least bit sleepy.

A few days later I moved down to an island formed by the course of the stream. A villager nearby, on his own initiative, had built me a little hut there. The floor was just off the ground, and the walls were made of banana leaves. When I moved into the hut I resolved to make an all-out effort in my meditation. I went without sleep, and ate very little -- only four handfuls of leaves a day.

The first day I felt fine and there were no incidents. The second day, at about 9 p.m., after I had said my chants and finished my walking meditation, I lay back for a little rest, letting my thoughts wander -- and fell asleep. I dreamed that a woman came to me. She was plump, fair and good-looking, and was wearing a blouse and an old-fashioned skirt. Her name was Sida, she said, she was still single and she wanted to come live with me. I had the feeling that she wanted a husband, so I asked her, "Where do you live?"

"On top of a tall mountain," she answered. "It's a large place, with lots of houses. Life is easy there. Please be my husband."

I refused. She started pleading with me in all sorts of ways, but I stood my ground. So she suggested that we simply become lovers. Still, I wouldn't yield. In the end, when she could see that she wasn't going to get her way with me, we agreed to respect each other

as good friends. And when we had reached an understanding, she said goodbye and vanished.

The next day, at about two in the afternoon, I bathed in the stream at a spot where a log had fallen across the water. One of the villagers had told me that this was a very important stream, that there was a small chedi at its source. The strange thing about the chedi was that sometimes it was visible, sometimes it wasn't. Listening to the story, though, I hadn't paid any attention to it. Before taking my bath, I took some rocks and dammed up the stream so that it would flow over the log and I would have an easier time bathing. After my bath, I went and left the rocks where they were.

That evening, after I had finished my chants and my walking meditation -- a little after 9 p.m. -- I lay down for a short rest, meditating all the while, and another incident occurred. I felt as if someone were rubbing my legs with his hands, making me feel numb first up to my waist, and then all the way to my head. I had almost no sense of feeling at all, and thought I was going to lose consciousness. So I sat right up and entered concentration -- my mind absolutely still, clear and bright. I decided that if this was death, I'd be willing to go. The one other thought that occurred to me was that I was going to pass out because I had been living on nothing but leaves.

As soon as my awareness was in place, it started expanding itself out through my body, and the feeling of numbness gradually began to dissipate -- like clouds when they float past the light of the sun -- until there was no trace of numbness left at all. My mind returned to normal, and then a light went shooting out from it, focusing on the log where I had bathed in the stream, telling me to get the rocks out of the way because the stream was a path the spirits took. So when I awoke next morning I went to the stream and removed the rocks, letting the water flow as before.

That night it seemed as if there were going to be another incident. Something struck the wall of my hut and shook it, but then that was all. I lay down to meditate, because I was feeling weak, and as I

began to doze off I had a dream: Herds of strange-looking animals, about the size of pigs, were coming down from the waterfall at the source of the stream. Each had the bushy tail of a squirrel and the head of a goat. Huge swarms of them were coming down the stream, passing the spot where I was sleeping. After a few moments I saw a woman, about 30, wearing an indigo blouse and indigo skirt reaching just a little below her knees. She was carrying something -- I don't know what you'd call it -- in her hand, and she said that she was the spirit residing in the waterfall, that she had to go down to the sea like this constantly. Her name was Nang Jan.

For the next few nights I was very earnest in my meditation, but there were no more incidents.

After a while I returned to Baan Pong to a spot where Ajaan Mun had once stayed, and there ran into Phra Khien again. We decided that we would have to go together and search for Ajaan Mun until we found him. So, after saying good-bye to the villagers there, we set out for Chieng Dao (StarCity) Cave. Before reaching Chieng Dao mountain, we climbed up to stay in a small cave where Ajaan Mun had once stayed, and then went on, reaching Chieng Dao Cave the twelfth day of the waxing moon, the third lunar month (February 6). We made an all-out effort to meditate both day and night.

On the night of the full moon -- Magha Puja -- I decided to sit in meditation as an offering to the Buddha. A little after 9 p.m. my mind became absolutely still. It seemed as if breath and light were radiating from my body in all directions. At the moment, I was focusing on my breath, which was so subtle that I scarcely seemed to be breathing at all. My heart was quiet, my mind still. The breath in my body didn't seem to be moving at all. It was simply quiet and still. My mind had completely stopped formulating thoughts -- how all my thoughts had stopped, I had no idea. But I was aware -- feeling bright, expansive and at ease -- with a sense of freedom that wiped out all feeling of pain.

After about an hour of this, teachings began to appear in my heart. This, in short, is what they said: "Focus down and examine becoming,

birth, death and unawareness to see how they come about." A vision came to me as plain as if it were right before my eyes: "Birth is like a lightning flash. Death is like a lightning flash." So I focused on the causes leading to birth and death, until I came to the word //avijja// -- unawareness. Unawareness of what? What kind of knowing is the knowing of unawareness? What kind of knowing is the knowing of awareness? I considered things in this manner, back and forth, over and over until dawn. When it all finally became clear, I left concentration. My heart and body both seemed light, open and free; my heart, extremely satisfied and full.

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PART III

We left Chieng Dao Cave three days later and then split up for a night, one of us staying in Paak Phieng Cave, the other in Jan Cave. These were very relaxing places to stay. No incidents. After that we set out for Fang, to stay at Tab Tao Cave, which at that time had no villages nearby. There we met an old monk, Grandfather Phaa. Reaching the base of the hill, we found banana and papaya orchards and a clear-flowing stream. There were two large open caves and one long narrow one. In one of the open caves were rows and rows of ancient Buddha images, and another enormous Buddha image that Grandfather Phaa was building himself.

When we first went to his quarters, we didn't find him, so we then went east, following the stream up the mountain. We came across an old man wearing maroon shorts and a maroon short-sleeved shirt. He had a large knife in his hand, with which he was cutting back the forest. His movements were vigorous and strong, like those of a young man. We walked towards him and called out, "Do you know where Grandfather Phaa is?" When he caught sight of us, he came quickly towards us -- with the knife still in his hand. But when he sat down

with us, his manner changed into that of a monk. "//I'm// Grandfather Phaa," he said. So we paid him our respects.

He led us back to his quarters, where he changed from his shorts and shirt into a dark set of robes with a sash tied around his chest and a string of rosary beads in his hand. He told us the stories behind each of the caves. "If you want to spend the Rains Retreat here with me, you can, seeing as you're students of Ajaan Mun. But you can't take me as your ajaan, because at the moment I'm growing bananas and papayas to sell in order to raise enough money to finish my Buddha image." [*] Still, he ate only one meal a day.

* [Many of Grandfather Phaa's activities -- wearing lay man's clothes, planting and gathering crops, buying and selling goods -- are forbidden by the monastic discipline.]

That evening he showed us around the banana and papaya groves, which he had planted himself. "If you feel hungry," he said, pointing to the trees, "you have my permission to take and eat as much as you like. Ordinarily, I don't allow other monks to touch them." It hadn't occurred to me that I'd want any of his fruit, but I appreciated his kindness. Every morning before dawn, he'd send one of his disciples to where we were staying with bananas and papayas for us to eat.

I noticed a lot of strange things about the area. The peacocks in the forest weren't at all afraid of Grandfather Phaa. Every morning doves would come to where he'd be eating, and he'd scatter rice for them to eat. Sometimes they'd allow him to touch them. Every evening monkeys would descend in hordes to eat the papayas he had spread out for them. If any villagers happened by on their way to worship the Buddha images, though, the animals would all run away.

To enter the long narrow cave, we had to light a lantern and climb up and down a narrow, crooked passageway. After about 30 minutes, we came to a small chedi, deep in the cave. Who built it, or when, no one knows.

After we had done what we felt was enough cave-exploring, we set out across the jungle and stopped at Kok River Village. This was a good-sized village with a tall hill to the east. At night it was very cold. All you could hear were the roars of tigers passing back and forth along the side of the hill. The village had no temple, but it did have a sacred Buddha image, a little less than a meter across at the base, and very beautiful. Someone had brought it from the middle of the jungle.

After two nights in Kok River Village, we said goodbye to the villagers and set out across a large tract of virgin forest. We walked for three days before coming across another village. As soon as the people in Kok River Village had learned that we were planning to go, they tried to dissuade us because there were no places in the forest where we could go for alms. So I said, "That's all right. It's only two days. I can take it. All I ask for is enough water to drink." The morning of the day we were to leave, just as we were returning from our alms round in the village, we met a man who informed us that he was going to leave for Chieng Saen that day, and so would be able to accompany us through the forest.

Before we left the village, an old man came to warn us: "On your way through the forest," he said, "you'll come to a spot where there are a lot of spirit shrines. If it isn't yet dark when you reach there, don't stop. Go on and spend the night somewhere else, for the forest spirits there are really fierce. No one who spends the night in that area can get any sleep. Sometimes it's a bird, sometimes a tiger, sometimes a deer -- always //some/thing to keep you awake all night."

So the three of us -- Phra Khien, the lay man and myself -- set out across the forest. And sure enough, along the way we came across the spot the old man had mentioned. Phra Khien, who had heard the old man's warning, said to me, "Than Ajaan, let's not stop here." But I told him, "We've got to. Whatever's here, we'll find out tonight." So we stopped and pitched camp by the spirit shrines. I had the lay man tear down all the shrines and set them on fire. "I'm not afraid,"

I said. "I've never seen a spirit who was any match for a monk" -- but glancing over at Phra Khien, I could see his face turn pale.

Night fell. We built a fire and chanted the evening service. Then I said, "We all have to believe firmly in the virtues of the Buddha, Dhamma and Sangha." I made a vow to look for no more shelter that night than the shade of a tree, and found a piece of wood to use for my pillow. I was going to be tough with myself, and not shrink from any hardship. I ordered that we sleep fairly far apart, but close enough to hear if one of the others called out. "Don't be too intent of getting any sleep tonight," I said.

After that, each of us entered his umbrella tent, feeling really exhausted from the long day's journey. I sat for a while, doing some more chanting. The lay man slept. Phra Khien lay snoring and mumbling in his sleep for a while and then fell quiet. I began feeling really tired and so lay down too. After a moment, though, a sound like someone whispering came to me and said, "Get up. Something's going to happen."

I got up with a start and, sure enough, heard a rustling noise about ten meters from where Phra Khien was sleeping. Lighting a candle, I called out to the others to get up. I then lit a fire and we sat there -- the three of us, in the middle of the vast, silent forest -- saying our chants. A moment after we started chanting there was a very peculiar-sounding birdcall. The old man in the village had said, "If you hear this sort of birdcall, don't lie down. Otherwise a spirit will come and suck your blood dry." So we all went without sleep, sitting up until daybreak.

In the early morning darkness, the lay man fixed rice porridge for us, and after we finished eating we went out for a look around. We found tiger tracks, marks of its digging, and a fresh pile of its dung. Nothing else happened that night.

We waited until it was bright enough to see the lines on our palms, and then set out through the forest. We walked all day until at nightfall we reached a small hill with a crystal-clear waterfall. The

sound of falling water echoed throughout the area. We stopped here and rested for the night without any incidents.

The next morning, after we had finished our rice porridge, we set out again. At about 1 p.m. we stopped for rest under the shade of a tree. This is where the lay man said goodbye and hurried on ahead of us. We never saw him again. Phra Khien and I walked on until it was almost dark, when we came to a village. We asked the people there if they had seen anyone walk past their village earlier that afternoon, but it seemed that no one had.

The next day we left for Chieng Saen, where we spent a few days staying in an orchard before heading on to Chieng Rai. In Chieng Rai we stayed at a small cemetery outside of town and there met an old monk, Grandfather Myyn Haan, who had been a follower of mine before his ordination. He introduced us to the chief of the Chieng Rai provincial police so that the chief of police could help us on our way back to Lampang. The chief of police seemed happy to help. He got us on a bus that we took as far as Phayao, where we got off and traveled on foot past Phaa Thai cave -- the trail was really overgrown -- and then on into Lampang. We spent one night at a small temple just to the southwest of the Lampang railroad station, and the next morning set out on foot along the railroad tracks.

We came to a cave at one point -- a place named Tham Kaeng Luang (Grand Rapids Cave) -- where we spent three nights. It was a comfortable place to stay, very peaceful and quiet. We went for alms in a nearby village, but no one paid much attention to us. For two days we had nothing to eat but rice -- not even a grain of salt.

The third day, before going out for alms, I made a vow: "Today if I don't get anything to eat with my rice, I'm not going to eat at all." Sure enough, I got nothing but a ball of glutinous rice. When we got back to the cave, I sat thinking about the trip ahead of us, and then said to Phra Khien, "Today I'm going to donate my rice to the fish. Even if somebody comes to donate heaps of food, I'm still not going to eat. How about you? Are you with me?"

"I'm afraid I can't go along with you," he answered. "I've had nothing but rice for two days now, and I'm starting to feel weak."

"In that case," I said, "I'm going on ahead. If you want to eat, you can stay here. Maybe someone will come with food for you." So I gathered my things and left. I told myself, "Today I'm not going to ask anyone for food, either by going for alms or by out-and-out asking. Only if someone invites me to have food will I be willing to eat."

After walking for an hour I passed a small village of three households. A woman came running out of one of the houses, raised her hands in respect and invited me into her home to have some food. "My husband shot a barking deer yesterday and I'm afraid of the sin. So I'd like to make merit with a monk. You've just //got// to come to my house and have something to eat."

I was feeling a little hungry from having had nothing but rice to eat for two days, plus not having had anything at all that morning, so I said to myself, "Okay. Go ahead and have a little barking deer." I accepted the woman's invitation, left the railroad tracks and sat down in a grove growing near her home. She invited me into the house, but I said, "This is where I'm sitting, so this is where I'll eat." She brought out two trays of food plus a basket of glutinous rice, and I ate my fill. When I finished I chanted blessings for her and then was on my way.

After two days of walking along the railroad tracks, I reached the town of Uttaradit. Although I had quite a few followers in town, I didn't want to tell anyone I had come, so I went on past the town and stayed in a cemetery near Wat Thaa Pho. I then spent two nights at Wat Thaa Sao, waiting for Phra Khien to catch up with me. When he didn't show up I decided that we had parted ways, and that neither of us had to worry about the other any more.

From there I went to stay in an old temple near Baan Dara (StarVillage) junction, south of Uttaradit. One afternoon at 2 p.m., after just a few days there, I happened to be sitting in the sala,

passing the time of day, when two people came in out of the sun to join me -- a monk and a lay man. We started talking about what we were doing and where we were going. The two of them, it turned out, had a buried treasure map and were on their way to dig for the treasure, which according to the map was in Phitsanuloke. The lay man said that his name was Lieutenant Colonel Sutjai, and that he was a retired army officer. As evening came on, they left -- where they went to stay, I have no idea.

Early the next morning, before dawn, I heard someone calling me from outside my room. "Now who could that be?" I thought. So I got up and looked out. There was Colonel Sutjai. "What are you doing here?" I asked him.

"I haven't been able to sleep all night," he said. "Every time I close my eyes, I see your face and I keep wondering how you're going to get all the way to Korat traveling alone. I can't help feeling sorry for you. So I'd like to give you ten baht towards your train ticket."

I told him I'd be pleased to accept his money, and had one of the temple boys come and take it to put in safe keeping. Later the following night the thought occurred to me that Colonel Sutjai might be playing a trick on me. "I bet that bill is counterfeit," I thought, so I asked the temple boy to fetch the bill and take a good look at it to see whether or not it was fake. He assured me it wasn't.

The next morning, before dawn, Colonel Sutjai came calling for me again. "I'm worried about the money I gave you," he said. "I'm afraid it won't be enough." Then he added, "When are you leaving for Korat?"

"Tomorrow," I answered.

So he promised, "I'll take you to the station and buy your ticket for you." Then he left. The next day he went and bought the ticket -- it cost eleven baht -- and put me on the train.

The train pulled into the Nakhorn Sawan station in the middle of the night. I didn't know where I would stay until I spotted an empty sala. I went there and hung up my umbrella tent, put down my bowl and sat down to rest for a while. A middle-aged man came along and asked if he could join me. "If he's a thief," I thought, "I'll be stripped of my bowl and belongings tonight, because I'm dead tired. I'll probably sleep like a log. But what the heck. Let him stay."

As it turned out, nothing happened that night. In fact, early the next morning the man bought some food to donate to me. At seven we boarded the train together, heading south. He was a native of Kabinburi, in Prajinburi province, and had been up to see his daughter in Phichit.

When we reached Baan Phachi junction I changed trains for Nakhorn Ratchasima (Korat), arriving there at six in the evening. I went to stay with Ajaan Singh, who had founded a monastery and been living there for three years. I asked for news of Ajaan Mun, but Ajaan Singh had no idea of his whereabouts.

* * *

I decided to spend the Rains Retreat that year in Nakhorn Ratchasima province. Just before the rains started, a lay person from Krathoag (now Chokchai) district came and asked Ajaan Singh for a monk to come and stay in his town. The layperson was Khun Amnaad Amnueykit, the District Official there in Krathoag. Ajaan Singh asked me to go, and I decided to accept the invitation. As it turned out, I stayed on, teaching the monks, novices and lay people in Krathoag for two years.

At the end of my first Rains Retreat there, I got news from home that my father was very ill, so I made plans to return home to visit him. Before I left, Khun Amnaad Amnueykit invited me to give a sermon at his home. This was the eighth day after the end of the rains (October 12). At about five in the evening, before I left for Khun Amnaad's house, there was a peculiar incident. A swarm of more than

100 squirrels came running into the monastery and gathered on the porch of the hut belonging to one of the monks, Phra Yen. Nothing like this had ever happened since my arrival in Krathoag, so before leaving the monastery I called all the monks and novices to my quarters for a meeting. "There's going to be an incident tonight, so I want you all to be on your toes. After you've finished the evening chanting,

(a) you are to return to your quarters, sit quietly and meditate. Don't sit around talking. Each person should keep to himself.

(b) If you have any personal business to take care of, like sewing robes, save it for another night."

I then left for the District Official's house. At seven that evening, after I had been on the sermon seat for half an hour, preaching to the District Official, civil servants and other townspeople about the virtues of the Buddha, Dhamma, Sangha and one's benefactors, two lay men from near the monastery came looking for me, but since I was sitting there preaching with my eyes closed, they didn't dare interrupt. After the sermon was over they informed the District Official that someone had tried to stab Phra Yen, but he had received only a surface wound.

On hearing this, the District Official called his assistant and a number of policemen, and they went to see what was up at Bong Chii Cemetery Monastery. I went along with them. The officials were able to trace the suspect -- a man named Nai In -- to a village where they found him hiding out in a friend's house. The District Official had the police take both Nai In and his friend into custody.

The police continued to investigate the matter for several days, while we at the monastery ran our own investigation. We learned that since my coming to spend the rains there at Bong Chii Cemetery Monastery, the way I and the other monks in the monastery had conducted ourselves had received a great deal of praise from the District Official, civil servants, townspeople and most of the people

in the nearby villages. Other temples in the area had become jealous as a result and, not wanting us to stay on there, had laid plans to frighten us away by doing us bodily harm.

As for the police, they tried to interrogate Nai In, but didn't get anywhere because he wouldn't confess. So finally the chief of police came and told me, "Whether or not he confesses, I'll still have to keep him behind bars for a while, because he's in my custody. Tomorrow I'll take him to the provincial prison."

Hearing this, I felt sorry for Nai In. To tell the truth, he was a scoundrel from way back, but I had had him run a number of errands for the monastery, such as helping us find firewood, so in a way he was a follower of mine. I thus asked the chief of police to bring Nai In and his friend to see me later in the day.

At about three in the afternoon the chief of police brought the two of them to the monastery. I said to Nai In, "If it's true that you're involved in this, I don't ever want you to do it again. No matter whether it's a case of a monk or a lay person, I want you to stop. If it's not true that you're guilty, then it means you're a good person. So today I'm going to ask the chief of police to give me Nai In. From today onwards I'll ask Nai In not to cause the monastery any trouble. May the chief of police please let Nai In go, so that there'll be no more animosity between us."

That was the end of the matter. From that day on, Nai In became very close to the monastery. If we ever had any errands to be run or work to be done, we could always call on him. As for the people in Chokchai who had once resented our presence, they now began to hold us in awe. The word got around: "One of Ajaan Lee's students, Phra Yen, was stabbed full force with a scythe, and yet the blade didn't even enter the skin -- just gave him a foot-long scratch. If his student is that invulnerable, just think what he's like!"

Actually, the truth of the matter was nothing like that at all, and had nothing to do with Phra Yen's being charmed or invulnerable or anything. What happened was simply that Phra Yen had taken a chair

and a sewing machine that evening and placed them on the porch of his hut, which was about a meter off the ground. As he was sitting in the chair, sewing his robes, the attacker standing on the ground tried to stab him in the left shoulder with a long-handled scythe. The handle struck the chair, though, so the scythe left only a surface wound.

Afterwards I called the monks and novices together and drew a number of lessons from the incident. I finished by saying, "Don't lose your nerve if there are any more incidents. I want you all to stay here in peace. I'm going to go visit my father in Ubon."

I then set out for Ubon. Reaching home, I found my father seriously ill, wasting away from old age -- he was now 69. I stayed close to him, nursing and caring for him for several months until the rains grew near, when I returned to spend a second Rains Retreat back at Bong Chii Cemetery Monastery. I later received news that he passed away in the middle of the rains, on September 8.

* * *

Towards the end of the Rains Retreat, I began thinking more and more often of Ajaan Mun. I decided, without telling anyone, that I would have to leave the monastery that dry season. I went to Wat Salawan in Nakhorn Ratchasima to take my leave of Ajaan Singh, and he gave his permission for me to go, which pleased me immensely. I returned to Chokchai to say farewell to the monks, novices and lay people there. One of my very good friends, a person who had given a lot of solid support in helping to build and look after the monastery, told me, "If you don't come back here for the next Rains Retreat, I'm going to put a curse on you, you know." That was Doctor Waad, the town doctor in Chokchai. So I told him, "What do you want, after all I've taught you about impermanence?"

So then, with a handful of followers, I went deep into the Ijaan wilderness, passing the branch district of Nang Rong and reaching Phnom Rung mountain just inside the borders of Buriram province. We

climbed the mountain and stayed for several days high on the summit.

There on the summit were a number of ancient stone temples and large stone pools filled with water. The mountain was far from any habitation. One day I went without food, but my meditation went well. A few days later we climbed down and spent a night by a pool at the foot of the mountain. The next morning we went for alms and then walked on for a number of days until we reached Talung district in Buriram. It so happened that Khun Amnaad Amnueykit had just been transferred here to be the District Official. We were both very happy to see each other. After staying for a few days, I took my leave of Khun Amnaad so that I could go into Cambodia.

On this trip there were five of us altogether -- two boys, two other monks and myself. Khun Amnaad arranged temporary passports for us. We went down into Cambodia, traveling first to Ampil, then passing through a large jungle to Svay Chek, and from there on foot to Sisophon. After our arrival at Sisophon, a number of lay people came to discuss the Dhamma with me. They became very impressed and began to follow me in throngs. When the time came to leave, some of them -- both men and women -- began to cry.

While I was at Svay Chek there had been one person who held me in great esteem and who brought his daughter to talk with me every day. [*] His daughter told me that she was unmarried. The tone of their voices told me that they wanted me to settle down there. They'd be willing to help me in every way, they said. Just please stay. As the days passed, we seemed to take more and more of a liking to each other. When I could see that things were beginning to get out of hand, I realized that I'd have to be going, so I said goodbye and headed south for Sisophon.

* [There are not a few people in Southeast Asia who, like the father and daughter in this incident, regard well-behaved monks as ideal eligible bachelors. It is thus up to each monk to decide whether he wants to devote himself full-time to his meditation, and thus remain celibate, or to oblige such people by becoming an eligible bachelor after all.]

From Sisophon we went on foot to Battambang, where we stayed in the cemetery at Wat Ta-aek, about a kilometer from town. In Battambang I met a lay man who knew Khun Amnaad Amnueykit. He gave me a hearty welcome and introduced me to a lot of people in town. After staying there a good while, we said goodbye and headed for the province of Siem Reap. We camped for a while at a cemetery in the forest, where a number of people came to donate food. From there we left for Angkor Wat, where we stayed and wandered about, looking at all the ancient ruins.

We spent two nights there. The first day we had a meal, the second day we decided not to, because there was hardly anyone to place food in our bowls when we went out for alms.

Leaving Angkor Wat we headed for Phnom Penh. Along the way we climbed a huge, tall mountain: a nice, quiet secluded place with plenty of drinking water. The mountain was called Phnom Kulen -- Wild Lychee Mountain. At the summit were scores of wild lychee trees, bearing bright red fruits. About 20 small villages surrounded the base of the mountain. We stayed there a few days in a Vietnamese temple that had a Buddha image carved into the rock of a large overhanging cliff. While there, I took advantage of the opportunity to explore the nearby caves.

Near the temple was a village of about ten households that we were able to depend on for alms. Staying in the temple were two people -- a Cambodian monk, about 50 years old and with only one good eye, and a lay follower. Whenever I had nothing else to, I'd sit and discuss Dhamma with the monk. As for the caves, there were two of them: one where I stayed with my following, and the other, about ten meters from the Buddha image, where a large tiger lived. At the time, though, since it was April, the tiger had gone down to live in the lowland forests. When the rains began, it would come back to stay in the cave. One afternoon I left the cave and returned to stay at the Vietnamese temple. Altogether we stayed there for about a week. We then left, going down the west side of the mountain. It took ten

hours of climbing to get through the mountains before reaching the flatlands.

We then traveled around to the south of the mountain range and stopped in a forest near a village. There a lay person came to tell me a number of strange stories that really took my fancy. This is the gist of what he had to say: About 30 kilometers from the village were three mountains covered with streams and open forests. The strange thing about the mountains was that if anyone went to cut any of the trees, they would either die a violent death, become seriously ill, or suffer misfortune of one sort or another. Sometimes on the lunar sabbath, in the middle of the night, a bright light would come shooting out of the summit of the third mountain. It seemed that a number of times monks had gone to spend the Rains Retreat on top of the third mountain, but had had to leave in the middle of the retreat, either because of strong winds, rains or lightning strikes.

This being the case, he wanted me to climb to the top of the mountain to see what was there. So the next morning we set out for the third mountain. After climbing to the top, I looked over the area and found it to be a pleasant and inviting place to stay. The people in my following were afraid, though, and began crying that they didn't want to stay, so in the end we had to climb back down. On the way back we passed through a village and then went on to spend the night in a quiet forest nearby.

The next morning, when we went for alms in the village, an old woman carrying a bowl of rice came running after us, calling and waving her arms. We stopped and waited as she caught up with us, kneeled down and placed food in our bowls. After receiving her alms, we headed back to where we were staying, and she followed behind us. When she reached our campsite, she told us, "Last night, just before dawn, I dreamed that someone came and told me to get up and fix some food. A //dhutanga// monk was going to come by on his alms round." So she had gotten up and fixed food just as she had dreamed, and sure enough, met us as we were going for alms, which is why she had been so excited.

That evening the villagers had spread word among themselves to come

listen to a sermon, and as darkness fell a lot of them came. By this time I had been wandering around Cambodia for more than a month, to the point where I was able to preach the Dhamma in Cambodian well enough that we could understand one another fairly well.

A few days later I learned from one of the lay people there that a Cambodian monk who had studied the Tripitaka and was expert in translating Pali wanted to come and quiz me on the Dhamma. "That's okay," I told him. "Let him come." And so the next afternoon he actually came. We discussed and debated the Dhamma until we were able to reach a good understanding of each other's practices and ways of conduct. The whole affair went by smoothly and peacefully, without incident.

I spent quite a few days in the area, to the point where I began to feel quite close to many of the lay people there. I then said farewell and started back to Sisophon. Quite a number of lay people, both men and women, followed after us, forming an escort that fell away by stages.

Reaching Sisophon we stayed for two nights and then went to visit a cave in a nearby mountain -- a fine, secluded place. A Chinese monk was living there alone, so we sat and discussed the Dhamma. We hit it off so well that he invited me to stay and spend the Rains Retreat there. None of my following, though, wanted to stay on.

From there we walked to the border at Aranyaprathet, where we crossed back into Thailand. After staying a fair while in Aranyaprathet, we headed deep into the forest, skirting the mountain ranges, intending to cross into Nakhorn Ratchasima province via the Buphraam pass.

By this point it was nearing time to stop for the Rains Retreat. There was rain all along the way, leeches were everywhere, and traveling was by no means easy. We decided to come out around Pha-ngawb Mountain and on along through Wang Hawk -- LancePalace -- Pass until we reached Baan Takhro, Prachantakham district, there in Prajinburi province. The trail along Wang Hawk Pass, if we had kept

on going, would have led us through another jungle and then across the border into Nakhorn Ratchasima province at the branch district of Sakae Lang. But we decided not to travel on because the rains were getting very heavy, and so spent the Rains Retreat there in Baan Takhro. This was the year 1934.

* * *

Baan Takhro is set near the foot of a mountain by a large, deep stream that flows down into the district seat at Prachantakham. We spent the rains at the foot of the mountain. One member of my following -- Bhikkhu Son -- wasn't willing to stay there and so headed through Prajinburi and spent the rains at Kawk Mountain in Nakhorn Nayok province. This left just two of us to spend the rains together -- along with the two young boys -- in an old sala at the edge of the stream. In the course of the rains there were seven flash floods, sometimes with the water so high that we had to climb up and sleep in the rafters. We seemed to suffer a lot of hardships that year.

The village was thick with poison, and crawling with bandits and thieves: The people there made a steady practice of stealing water buffaloes and cows to kill for meat. I tried to teach them to abandon their evil ways and to do nothing but good, and eventually some of them actually gave up making poison and stopped killing large animals such as water buffaloes and cows. Word of this spread until it reached the ears of the ecclesiastical head of Prajinburi province at Wat Makawk.

At the end of the rains he came up looking for me and had me return with him to the town of Prajinburi. He was in need of meditation monks, he said, so I went along. He introduced me to the chief of police, as well as to the Provincial Governor, Luang Sinsongkhram. I overheard the governor say to the ecclesiastical head, "Ask him to stay here in the province to help teach the people and stamp out banditry in the out-lying districts." Hearing this, I said to myself, "You'd better get out of this province before they put you on a

leash."

So I took my leave of the ecclesiastical head of Prajinburi province and took my group to stay in Grandfather Khen Cave in Ito Mountain. From there we headed to the branch district of Sra Kaeo (CrystalPool) in Kabinburi district, where we went deep into the forest. We went to look over a cave in BigLion Mountain, but I didn't care for what I saw because the air in the cave was dark and stale. So we retraced our steps back down the mountain. That day we took a short cut through the forest, heading for a certain village, but got lost because we were traveling in the middle of the night. We kept walking until about 4 a.m., cutting through virgin forest so as to reach the village, but ended up back practically where we had started, near Sra Kaeo.

The next morning, after our meal, we went into the forest, heading for Chakan (YoungSavage) Mountain, which was about 15 kilometers from Sra Kaeo. Reaching the village at the foot of the mountain, we went to stay in Chakan Cave. The cave was a quiet, secluded spot, free from human disturbances, because the mountain abounded on all sides with fierce animals: tigers, elephants and bears. Deep in the quiet of the night, sitting in meditation, you could hear the calls of the elephants as they went about, breaking off tree branches with their trunks. There was a village about a kilometer from the mountain. We stayed there in the cave a good many days.

From there we cut through a giant forest -- a stretch of 70 kilometers with no human habitation. It took two days to get through, and we had to spend two nights sleeping out in the middle of the wilds because there weren't any villages. We kept on going until we crossed the border into Chanthaburi province, passing through Baan Taa Ryang, Baan Taa Muun and on into Makham district. From there we skirted around the forest behind Sra Baab (SinPond) Mountain and reached Khlung district. In Khlung I learned that Khun Amnaad Amnueykit had left government service and was now living in retirement in Chanthaburi. This I was glad to hear.

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PART IV

I passed through the city of Chanthaburi and went to stay in an open field to the south of town, by the canal to Baan Praduu, before going to visit Khun Amnaad at his home. He found me a quiet place to stay: a burial ground about 800 meters from town. This was an area of bamboo and //taew// trees, thickly overgrown with grass, with only one clearing large enough to stay in: the clearing where they held cremations. The place was called Khlawng Kung (ShrimpCanal) Cemetery. This was how I came to stay there. By this point there was only one other monk staying with me -- an old monk who had followed me from Prajinburi -- and one boy. The others had left to return home.

As the rains neared, a number of Chanthaburi people asked me to stay and spend the Retreat there, so I went to inform the ecclesiastical head of the province, but he wouldn't allow it. So I had Khun Amnaad go in person to inform the ecclesiastical head of the Southeast, Phra Rajakavi at Wat Debsirin in Bangkok. Phra Rajakavi sent a letter to the provincial head, having him give me permission to spend the rains there in the cemetery.

I first came to stay here in Khlawng Kung Cemetery on March 5, 1935. That first rainy season the practice of the Dhamma began to catch on among a number of different people in the city of Chanthaburi. A monk and a novice came to spend the rains with me. At the end of the rains we went off, wandering from place to place in the province, and even more people became interested in practicing the Dhamma. At the same time, though, a number of people -- both monks and lay people -- became jealous and resentful and started a full-scale campaign against me. Posters began appearing on the sign boards in the middle of town, making charges against me that became more and more serious as time went on.

One day an old woman, claiming to be a follower of mine, went through town taking up a collection, asking for money and rice, claiming that she had accompanied me on my wanderings. She canvassed the town until she came to the house of Prince Anuwat Woraphong. The Prince called her into his house to question her and afterwards started spreading invidious remarks about me, even though I was completely ignorant of what was going on. He talked to people on the street, in stores and in their homes, saying that I was a no-good vagrant monk, letting my followers wander about pestering people, taking up collections. This suddenly became a big issue all over town. I had no idea what had started the issue.

It so happened that Khun Nai Kimlang, the wife of Khun Amnaad, and Nang Fyang, both of whom knew well what sort of person I was, learned of the rumors and went straight to the home of Prince Anuwat, were they also found the provincial governor. They began to take issue with the Prince, saying, "You've been going around making vicious unfounded charges against our ajaan, and from now on we want you to stop!" This started a big scene right there in front of the provincial governor. Finally, after making an investigation, they discovered that the old woman was connected with the monks at Wat Mai, and was no follower of mine; and that I had never had any women accompany me on my wanderings. That was the end of the matter.

During my second rains in Chanthaburi there was another affair. This time a number of lay people went to the Supreme Patriarch at Wat Bovornives in Bangkok and charged me with being a fraud. The Supreme Patriarch sent a letter to the provincial head, Phra Khru Gurunatha of Wat Chanthanaram, telling him to look into the matter. So I immediately copied down the information in my monastic identification papers and sent it to the Supreme Patriarch, who then told us to wait where we were, that he would come and see for himself after the end of the Rains Retreat.

And when the rains were over, he came to Chanthaburi. When I learned that the boat he was traveling on had docked at Thaa Chalaeb, I had a contingent of lay people go to greet him. He spent the night

at Wat Chanthanaram and the next morning, after breakfast, came to see me at what was now Khlawng Kung Forest Monastery. I invited him to deliver a sermon to the lay people present, but he declined the invitation, saying, "I'm afraid I've never practiced meditation. How could I deliver a meditation sermon?" He then went on to say, "I've learned that a great number of people here hold you in very high esteem. Monks like you are hard to find." With that, he returned to Wat Chanthanaram and then to Bangkok.

During my third rainy season there, the people in Chanthaburi came out in even greater numbers to hear my sermons, to the point where Nai Sawng Kui, the owner of the bus lines, felt moved to announce that he would give a discount to anyone who took his bus to hear the sermons of this ajaan (meaning me). As for myself and the other monks and novices in the monastery, we could take his buses anywhere in town free of charge. Day by day, more and more people -- including the provincial governor and district officials in every district -- came to know me.

When the rains were over, I went out to wander through the various townships in every district of Chanthaburi province, teaching and delivering sermons to the people. When I returned to the provincial capital, I would go almost every Sunday to deliver sermons in the provincial prison. At that time Phra Nikornbodi was provincial governor; and Khun Bhumiprasat, the district official in Thaa Mai (NewPort). Both of them seemed especially eager to help me get about. Sometimes they would ask me to give sermons to prisoners, either in the monastery or in the district offices. On other occasions, they would ask me to give sermons to the people in the different townships in Thaa Mai district, especially in Naa Yai Aam, a densely forested area crawling with bandits and thieves. I made a constant effort to keep on teaching the people in this way.

The provincial capital continued to be thick with incidents and rumors concocted by people hot-eyed with jealousy, but none of this ever fazed me in the least. Sometimes Khun Nai Kimlang, a supporter I respected as if she were my mother, would come to me and say, "They're going to make things hard for you in all kinds of ways. They'll either

be sending women here, or else gangsters, looking for an opening to smear your name. [*] Are you up to the fight? If not, you'd better go live someplace else."

*[There have been cases where people with a grudge against a monk have arranged for a woman to visit him frequently, get on familiar terms with him, and then accuse him of having molested her sexually. Since Buddhists are very concerned that relationships between monks and women be pure, and since such accusations are almost impossible to prove one way or another, they are often judged by a form of mob mentality that is swayed more by prejudices than the facts of the case: Women who //have // been molested have sometimes been ostracized by the community, and perfectly innocent monks have sometimes been driven out of town. This was the basis for Khun Nai Kimlang's fears.]

So I'd answer, "Bring on two more Chanthaburi's. I'm not going to run away. But I can tell you that as soon as there are no more incidents, I probably //will// want to run away."

I kept up my efforts to do good. Some villages in the province wanted meditation monks to come live on a steady basis, and in particular, Khun Bhumiprasat wanted monks to go live at Naa Yai Aam. I didn't have any monks to spare, but I promised to find some for him. I sent a letter to Ajaan Singh, asking for monks, and he sent down a group of five who then went to set up a monastery in Naa Yai Aam.

This was a really poor village. They were hard pressed to find even a shovel to dig post holes for the monks" quarters. After I had sent the monks to live there, I got together a contingent of lay people -- headed by Khun Nai Hong, wife of Luang Anuthai, and Khun Nai Kimlang -- to go visit them. When we reached the monks" residence in Naa Yai Aam and saw the destitute conditions under which the villagers and monks were living, Khun Nai Kimlang lost her temper: "Here we've brought monks out here to suffer and starve! Don't stay here," she told the monks. "Come back with us to Chanthaburi."

When Ajaan Kongma, the leader of the monks, heard this, he lost nerve and actually decided to return to Chanthaburi. As a result, the monastery fell vacant, with no monks staying on for the rains. After that, Ajaan Kongma went to start a monastery in Baan Nawng Bua -- LotusMarsh Village -- and trained the lay people there, and in this way helped to spread the Dhamma in Chanthaburi province.

* * *

During the years I made Chanthaburi my home base, I wandered about through a number of other provinces as well. Once I went to Trat. I stayed next to the cemetery at Wat Lamduan along with a following of ten or so people from Chanthaburi. That night around 200 lay people came out to hear a sermon. Just as darkness was falling and I was getting ready to preach, there was an incident: Someone threw three huge bricks into the middle of the assembly. I myself had no idea what this was supposed to mean. Sounds of indignation spread through the group. That was the year the war with the French started. I had been constantly hearing the sound of guns out off the coast, and as soon as the incident occurred, I thought of bullets. Some people got up and were getting ready to chase after the bandits, so I stopped them. "Don't get involved," I said. "Don't go after them. If they're good people, you should follow them, but if they're bad people, don't. Follow me instead. I'm not afraid of anything -- including bullets, not to mention bricks.

//If you're shot in the mouth, it'll come out your rear,
So there's no one in the world you should fear//."

As soon as they heard this, the whole group fell silent. I then delivered a sermon on the theme, "Non-violence is happiness in the world."

After we had stayed there a fair while, we went on to Laem Ngob district to visit the wife of the district official, who was related

to one of the lay people in the group. Two days later, I got the group to take a boat across the strait to Ko Chang (Elephant Island), where we stayed deep in the quiet forest. After teaching them for a while, I took them back to Laem Ngob.

We went to stay in an area to the north of the district offices, under a giant banyan tree. Altogether there were almost twenty lay people with me. Each of us arranged his own place to stay. When we were all settled, at about three in the afternoon, I started feeling tired, so I entered my umbrella tent to rest for a while. I wasn't able to get any rest, though, because of all the noise the people were making -- cutting firewood, talking, starting fires. So I got up from my meditation, stuck my head out of the tent and called out, "What's the matter with you all?"

Before I could say anything more, I saw a huge cloud of sea mosquitoes off the coast, heading for the shade of the banyan tree. It occurred to me, "I'm a person of good will. I haven't killed a living being since I was ordained." So I opened my mosquito netting, folded it up and said to all the monks and laypeople there, "Everyone put out your fires, right now. Light incense, fold up your mosquito netting and sit together in meditation. I'm going to meditate and spread good will to fight off the mosquitoes -- without pulling any punches." Everyone obeyed. I gave a five-minute sermon on good will, and the cloud of mosquitoes dissolved away and virtually disappeared. Not a single one of them bit anyone in our group.

We spent the night there. In the evening a large number of lay people, including the District Official, civil servants and others in town, came to hear a sermon, so I preached the Dhamma to them.

After staying on for a fair while, we set out on foot through Khlawng Yai township and across Ito Mountain. Reaching Laem Yang, we met one of my followers who had brought a boat from Chanthaburi to transport plowshares. He invited us to return to Chanthaburi on his boat, The Golden Prince. His home was in Laem Singh (Lion's Point), not far from the town of Chanthaburi. So we returned to Khlawng Kung Forest Monastery and there I spent the Rains Retreat as usual.

* * *

During the rains that year I fell ill. I came down with fierce stomach pains, and no matter what I took for them, they wouldn't go away. One night I sat up in meditation almost till dawn. At about 4 a.m. I fell half-asleep and dreamed, "My disease is a karma disease. There's no need to take any medicine." That is, while I was sitting in meditation, I felt absolutely still, almost as if I had fallen asleep, and a vision appeared: a birdcage containing a thin, famished dove. The meaning was this: I had once kept a pet dove and had forgotten to feed it for several days running. This karma was now bearing fruit, causing me to have gastritis. Therefore, there was only one way to cure it -- to do good by way of the mind. I decided it was time to go off alone.

After the end of the Rains Retreat I went off wandering, teaching and preaching to the lay people as I went, by way of Thaa Mai all the way to Paak Nam Prasae, Klaeng district in Rayong province. There I stayed off to one side of the town. A lot of townspeople, mostly Chinese, came to make merit and donate food. There was one Chinese woman about 40 years old who came and said she wanted to shave her head and become a nun. "I want to go off wandering with you," she told me. She was already dressed in white and ready to be ordained. But an incident occurred: two of her sons came and pleaded with her to go back home. It seemed that she had another child, only two months old, but still she wasn't willing to go back. This created a big disturbance.

All that while it seemed that the lay people wouldn't leave me in peace. During the day, I had no time for myself. At night I had to preach.

One day I crossed over to the west of town, hoping to evade the Chinese woman, who had gone back home to gather her things. As I was going through town I passed one of her sons heading in the opposite direction. After I had finished my meal that day I decided to get

away from people by going deep into a thorn-infested cemetery. Under the shade of a low tree I spread out a reed mat and lay down to rest. Before closing my eyes, I made a vow: "If it's not yet 2 p.m., I won't leave this spot."

After a moment or so there was a rustling sound up in the top of the tree. I looked up and saw that a nest of large red ants had broken open. This was because there was a vine wrapped around the nest. I had sat down on the base of the vine, and so now red ants were spilling out onto my mat, swarming all over me, biting in earnest.

I sat right up. They were all over my legs. I made up my mind to spread thoughts of good will, dedicating the merit to all living beings and making a vow: "Since becoming ordained, I've never even thought of killing or harming a living being. If in a previous lifetime I've ever eaten or harmed any of you all, then go ahead and bite me until you've had your fill. But if I've never harmed you, then let's call an end to this. Don't bite me at all."

Having made my vow, I sat in meditation. My mind was still -- absolutely silent. The rustling sound of the ants disappeared. Not a one of them bit me. I really felt amazed at the Dhamma. Opening my eyes, I found them swarming in huge numbers in a line around the edge of the mat.

At about 11 o'clock I heard the voices of two people coming in my direction. As they came nearer, they suddenly started crying out in Chinese, "//Ai Ya! Ai Ya//!" I heard them beat themselves with branches. Laughing to myself, I called out to them, "What's the matter?"

"Red ants," they answered. "They're biting us." As a result, neither of them was able to get anywhere near me. When 2 p.m. finally arrived, I left my resting place and came out to where I had originally pitched camp. There I learned that the two Chinese who had come to see me were sons of the woman who wanted to go with me, so I sat and talked with them. They pleaded with me to help them, not to let their mother go with me, because the baby was still small and

their father was an old man.

When evening came, the Chinese woman showed up, dressed in white, an umbrella in her hand and a bag over her shoulder. "I'm coming with you," she said. I tried to discourage her with frightening stories, but she answered bravely, "I'm not afraid of anything at all. All I ask is that you let me go with you."

So I said, "If I don't eat, what will you do?"

"I won't eat either," she answered.

"And what if I don't even drink water?"

"I won't either," she answered. "I'm willing to die if I have to." She continued, "I've been miserable because of my family for many years now. But as soon as I met you I felt at peace. Brave. Happy and free. Now I can even teach the Dhamma in your place."

To tell the truth, her Thai wasn't very clear at all. So I turned and started quizzing her. Her reasonings and explanations were pure Dhamma. It was amazing. When she finished, all the lay people present -- who had heard plenty of Dhamma in their time -- raised their hands to their foreheads in respect. But I felt heavy at heart for her sake.

Finally I had to tell her that women couldn't go with monks, and for the next few days I continued to instruct and console her. Ever since setting out from Chanthaburi -- 31 days altogether -- I had been suffering pains in my stomach every day, but as soon as this incident occurred they vanished.

I continued teaching her until she was willing to follow my instructions. Finally she agreed to return home. So I told her, "Don't worry. Whenever I can find the time, I'll be back to see you. I'm staying right nearby, in Khlawng Kung Forest Monastery." Up to that point she had had no idea where I was from, but as soon as I told her this, she seemed both pleased and content. So when we had reached

an understanding, I returned as usual to Chanthaburi. The pains in my stomach were gone.

* * *

When the rains came again, I stayed and taught the people in Chanthaburi as before. During my years in Chanthaburi I would go off at the end of the rains each year and wander through the nearby provinces, such as Rayong, Chonburi, Prajinburi, Chachoengsao, and then would return to spend the rains in Chanthaburi. In 1939, though, I decided to travel through India and Burma, and so made all the necessary arrangements to get a passport. That November I left Chanthaburi for Bangkok, where I stayed at Wat Sra Pathum. I contacted people in the various government offices and the British Embassy, and they were all helpful in every way. Luang Prakawb Nitisan acted as my sponsor, contacting the embassy, guaranteeing my financial standing and my purity vis a vis the rules of the Sangha and the laws of the land. When everything was in line with all the necessary legal procedures and I had all my necessary papers, I left for Phitsanuloke. From there I headed for Sukhothai and then on to Tak. In Tak I stayed in a temple while the lay person with me went to buy plane tickets to Mae Sod. He didn't succeed in getting the tickets, though, because all the flights were booked full. (On this trip I was accompanied by a follower named Nai Chin who, though a little retarded, was good at making himself useful.)

The next morning, after our meal, we set out on foot from Tak and crossed over Phaa Waw mountain. By the time we reached Mae Sod we had spent two nights sleeping on the trail. In Mae Sod we stayed in a Burmese temple named Jawng Tua Ya -- i.e., Forest Temple. There were no monks there, though, only a Shan hilltribesman who knew Burmese. We stayed with him a little over a week until I had learned a fair amount of Burmese, and then went on.

As soon as we had crossed the Moei River and reached the town on the other side, a man of about 30 came running to welcome us. He invited

us into his truck, saying he would take us to where we wanted to go. He was Thai, a native of Kamphaeng Phet, and had left home and come to live in Burma for almost 20 years now. The two of us -- Nai Chin and I -- accepted his invitation and got into the truck.

We rode into a forest and started up a tall mountain, the road curving back and forth. It was 2 p.m. before we left the mountain range and reached level ground. We kept going until we reached Kawkareik (Jik Swamp), and just as darkness fell we reached his home. There we spent the night. At about 4 a.m. a Burmese woman brought some rice porridge to donate to me, and told me to eat it right then and there. I refused because it wasn't yet dawn, so she left and waited outside until it was light.

After daybreak, when I had finished my meal, the wife of the man in whose house we were staying got us onto the bus to Kyondo (Steamboat) Landing. From there we took the boat to Moulmein. The ride lasted about four hours. While we were on the boat, Indians and Burmese came to talk with me, but I couldn't understand much of what they were saying. At about four in the afternoon the boat reached Moulmein. From here we had to take another boat across the river to Martaban, a ride that took a fair while. Reaching the shore we could see the railroad station far in the distance.

The train wasn't going to leave until 7 p.m., we learned at the station, so we went to wait under the shade of a tree. A young man, about 30 years old and very well-mannered, came and approached us, saying, "You have special permission to sit and wait in the train before it leaves, because you're Thai and have come a long way." He called me "//Yodhaya Gong Yi//."

So I said in English, "Thank you very much."

He smiled, raised his hands in respect, and asked in English, "Where do you come from?"

"I come from Siam."

Then we went to rest in the train car. Some of the railway officials came to chat with me, and we were able to understand one another fairly well, speaking in Burmese mixed with English. When the time came, the train left. We traveled by night, and the air was very cold. I slept all wrapped up in a blanket. Nai Chin sat up and watched over our things. When the train reached the station at Pegu, a woman about 30 or so got on and sat down right near where I was sleeping and started asking me questions in Burmese, some of which I could understand and some of which I couldn't. I sat up to talk with her, in order to be polite. I said in Burmese, "I'm going to Rangoon."

"Where will you stay?"

"Schwe Dagon."

We talked using sign language. She seemed quite taken with me. The train traveled on until about 5 a.m., when she got off. Nai Chin and I stayed on until the train reached Rangoon at dawn, just as the monks were going out for alms.

A lay person came running into the train car and helped us with our things, as if he knew us well. He invited us into his car. We got in and sat down without saying a word. He took us to Schwe Dagon Pagoda, where we found a place to stay. The man -- his name was Mawng Khwaen -- turned out to be a very faithful supporter all during our stay in Rangoon, looking after our needs and helping us in every way.

We stayed twelve days at the Pagoda and got to know a good number of Burmese lay people. We were able to converse and understand one another fairly well.

Nai Chin and I then left Rangoon, taking the boat at the city docks and heading on to India. The boat took two nights and three days to cross the Bay of Bengal, reaching the docks at Calcutta just at dark. On the boat I met a Bengali monk from Kusinara. We discussed the Dhamma, sometimes in Pali, sometimes in Bengali, sometimes in English. Sometimes in one sentence we'd have to use up to three languages

before we could understand each other, starting out in Bengali, going on in Pali, and finishing off in English. It never occurred to me to feel embarrassed about not being able to speak correctly, though, because I really //couldn't// speak correctly. Even what I could say, I couldn't pronounce properly. We seemed to become close friends during our time out on the ocean.

When we landed at the Calcutta docks we took a rickshaw to the Maha Bodhi Society Center, where we stayed in the Nalanda Square Buddhist Temple. There I made friends with a Thai monk, a student of Lokanatha named Phra Baitika Sod Singhseni, who helped get me oriented to India.

The Society gave me special privileges there during my stay. Living and eating conditions were very convenient. Altogether there were eight monks staying at the temple. We had to eat vegetarian food. When mealtime came we would sit around in a circle, each of us with a separate platter onto which we would dish our rice and curries. After I had stayed for a fair while I left to tour the ancient Buddhist holy places.

It made me heartsick to see the state of Buddhism in India. It had deteriorated to the point where there was nothing left in the area of practice. Some monks would be sleeping in the same room with women, sitting in rickshaws with women, eating food after noon. They didn't seem very particular about observing the monastic discipline at all. Thinking about this, I didn't want to stay on.

At that time India wasn't yet especially interested in Buddhism. According to figures gathered by the Maha Bodhi Society, there were just over 300,000 Buddhist in the country, and only about 80 monks -- including monks from England, China, Mongolia, Tibet, Germany, etc. -- living under very difficult conditions. Hardly anyone seemed interested in donating food to them.

We set out for Bodhgaya, taking the train from Howrah Station at 7 p.m. and arriving in Benares at eleven the next morning. From there we took a horse carriage to the Deer Park in Sarnath -- the spot where the Buddha delivered his first sermon, the Wheel of Dhamma, to the

five brethren -- about eight miles from Benares. When we got there I felt elated. It was a broad, open area with old chedis and plenty of Buddha images kept in the museum.

We stayed there several days and then went on to pay our respects to the spot of the Buddha's //parinibbana// in Kusinara, which is now called Kasia. What was once a city had now become open fields. Riding in the bus past the broad fields, bright green with wheat, my eyes and heart felt refreshed. At Kasia we found the remains of old temples and the spot of the Buddha's //parinibbana//, which had been excavated and restored. There was a tall-standing chedi, not quite as large as the chedi at Sarnath, containing relics of the Buddha.

The next morning we went on to pay our respects to the site of the Buddha's cremation, about a mile from the spot of his //parinibbana//. This was now nothing but fields. There was an old ruined chedi -- nothing but a mound of bricks -- with a large banyan tree clinging to the ruins. A Chinese monk had fixed himself a place to stay up in the tree and was sitting in meditation there. That evening we returned to Kasia.

The next morning, after our meal, we took a bus to the train station and got on the train back to Benares. While I was staying in Sarnath I had a chance to see the Hindus wash away their sins, as they believe, on the bank of the Ganges, which flows right past the center of Benares. The old buildings of the city looked really bizarre. I once asked a professor of history and geography, and he told me that for 5,000 years the city has never been abandoned. It has simply been moved to follow the changing course of the Ganges.

This river is held to be sacred because it flows from the heights of the Himalayas. To bathe in its waters during their religious festival, they believe, is to wash one's sins away. In the old days, whenever someone was sick and about to die, they would carry him to the edge of the river. As soon as he breathed his last, they would give the corpse a shove and send it rolling into the water. Whoever was able to die this way, they felt, earned a lot of merit and would be assured against falling into hell. If a person wasn't able to die

right there, his relatives would bring the cremation ashes to scatter on the water. At present, this custom has died out. All that remains is the custom of going to bathe and wash away one's sins during the festival on the full moon day of the second lunar month, which they hold to be an auspicious day.

If you go to watch, you'll see huge numbers of people dressed in their best clothes, their heads wrapped in cloth, coming in throngs down to the river. You'll hardly be able to get out of their way. When they reach the river, they pay their respects to their gods at the Hindu temples on the river bank.

Before bathing, the people have to worship Siva. Right in the middle of the temples are symbols of the male and female genitals, about the size of a rice-winnowing basket. The people come and sprinkle these with water, flowers, sweetmeats, silver and gold, and then go stand in lines at the water's edge. There you can see hairy yogis with long scraggly beards sitting in meditation on the river bank -- some of them not wearing any clothes at all. The men and women who are going to wash away their sins will get into a boat until it's absolutely full. The boat is then rowed out into the middle of the river and overturned. Everyone bobs up and down in the water and this, they believe, washes away their sins. Some people stand with their hands stretched to the sky, some stand on one leg, some turn up their faces to stare at the sun. If I were to give a full description of all their different beliefs and practices, there'd be lots more to tell.

That day I wandered around until dark and then returned to where I was staying in Sarnath.

Sarnath is a large, wide open area, at least 800 hectares in size, with clumps of trees scattered about and lots of ruins of old sanctuaries built entirely out of stone. People still go to worship the Buddha images in the ruins. Several years ago a Hawaiian woman, half-Caucasian, became so impressed with Anagarika Dhammapala that she gave him money to restore the area and build a center for the Maha Bodhi Society. In the area there are four temples:

1. A Singhalese temple. This is a branch of the Maha Bodhi Society. The executive secretary of the society is a monk, and the society's aim is to spread Buddhism throughout the world.

2. A Burmese temple.

3. A Chinese temple supported by Ow Bun Haw, owner of the Tiger Balm Drug Company. The monks in the temple are from Peking.

4. A Jain temple set right next to the chedi built by King Asoka. The spire of the chedi is now broken off, and what remains is only about 16 meters tall. Apparently it once held relics of the Buddha, but these are now placed in the museum at Calcutta.

I wandered around making a detailed survey of the whole area and became 100 percent convinced that the Buddha actually delivered the Wheel of Dhamma here. The spot where he sat while delivering the sermon is still marked. In another spot is a vacant, fallen-down sanctuary with the inscription, "Built by King...." And in the museum is a fragment of a stone column, about three or four meters tall and as large around as a mortar for pounding rice. There is also a very beautiful Buddha image carved out of stone, a yard across at the base, with the inscription, "Built by Asoka Maharaja."

After I had acquainted myself fairly well with the area, we went by train down to Bodhgaya. Getting off the train, we took a horse carriage through the streets of the town to the resthouse run by the Maha Bodhi Society. The town is broad open and very pleasant, with hills and a river -- the Neranjara -- flowing near the market. Although the river is shallow, it has water flowing all year around, even in the dry season. A ridge of hills lies across the river, and in the middle of the ridge is a spot where the Buddha once stayed, named Nigarodharama. The remains of Lady Sujata's house are nearby. Further along is the Anoma River, which is very broad and filled with sand. In the dry season, when the water is low, it looks like a desert with only a trickle of water flowing through.

We turned back, crossed to the other side of the Neranjara and went on a ways to a chedi surrounded by a clump of flame trees. This spot -- called Mucalinda -- is where the Buddha sat under the shelter of a serpent's hood. In the area around the Bodhi tree where the Buddha gained Awakening are scores of Buddha images and tiny old chedis carved out of stone, which people of various sects still go to worship.

After staying a fair while in Bodhgaya, we returned to Calcutta for a short stay at the Nalanda Square Buddhist Temple. I then took my leave of all my good friends there and got on the boat at the Calcutta docks. This was March, 1940. The fumes of the coming World War were growing thick and nearing the combustion point in Germany. I saw a lot of battleships in the Indian Ocean as our boat passed by.

After spending three days and two nights out on the ocean, we reached the docks in Rangoon. We went to stay at the Schwe Dagon Pagoda, visited our old benefactors, and after a fair while took the train, heading back to Thailand. At that time there were no commercial flights, so we had to return by the route we had come. When we reached Mae Sod, I was feeling weary from having crossed the mountains, so we bought tickets for the Thai commercial flight from Mae Sod to Phitsanuloke. There we caught the train down to Uttaradit, where we stayed at Wat Salyaphong. After visiting the lay people and my old followers there, I went down to stay for a while at the Big Rock at Sila Aad (StoneDais), and then took the train to Bangkok. There I stayed at Wat Sra Pathum before returning to spend the rains, as usual, in Chanthaburi.

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PART V

Altogether I spent 14 rainy seasons in Chanthaburi, to the point where I almost came to regard it as my home. At present there are eleven monasteries that I founded in the province:

1) Wat Paa Khlawng Kung (Shrimp Canal Forest Monastery), Chanthaburi district;

2) Wat Sai Ngam (Beautiful Banyan Monastery), Baan Nawng Bua, Chanthaburi district;

3) Wat Khao Kaew (Chinese Boxwood Mountain Monastery), Chanthaburi district;

4) Wat Khao Noi (Little Mountain Monastery), Thaa Chalaeb;

5) Wat Yang Rahong (Stately Rubber Tree Monastery), Thaa Mai district;

6) Wat Khao Noi (Little Mountain Monastery), Thaa Mai district;

7) Wat Khao Jam Han, Laem Singh district;

8) Wat Laem Yang (Rubber Tree Point Monastery), Laem Singh district;

9) Wat Mai Damrong Tham, Khlung district;

10) Wat Baan Imang, Khlung district; and

11) Samnak Song Saam Yaek at the Agriculture Experimental Station near the waterfall on Sra Baab Mountain.

All of these place have monks living on a regular basis. Some of them are full-fledged monasteries, while the others are officially still just "monks" residences."

In 1941 the war with the French and the Second World War broke out.

During the war and after, I wandered about in various provinces until 1949. With the war finally over, I thought of going back to India again. So in November of that year I got ready to apply for a new passport.

Going to India this time turned out to be complicated by the fact that the war was newly over. When I got ready to apply for my passport, I asked the person who looked after my funds, Khun Amnaad, how much money there was. His answer: "70 baht." But just the application fee for a new passport was 120 baht. This being the case, the lay people who knew of my plans came to dissuade me from going, but I told them, "I have to go."

"But 70 baht isn't enough for the trip!"

"The money isn't taking the trip," I told them. "I am."

With this, my followers understood that I really did have to go, and one by one they began to gather funds for my travel expenses. One day Phraya Latphli Thamprakhan, along with Nai Chamnaan Lyyprasoed, came to stay at the monastery. When they learned I was going to India, we had the following exchange: Phraya Latphli put two questions to me: "1) Why go? Each of us already has the Dhamma inside. 2) Do you know their language?"

I answered, "Burmese and Indians are people, just like me. Are there any people in the world who don't know the language of people?"

Phraya Latphli: "How are you going to go? Do you have enough money?"

"Always enough."

Phraya Latphli: "What will you do if your money gives out?"

"It'll probably give out the way cloth gives out: a little bit at a time. Don't you think I'll know in advance before it's all gone?"

Phraya Latphli: "Do you know any English?"

"I'm 40 years old. If I studied English or Hindi, I bet I could do better than English or Hindi children."

We didn't have the chance to talk further, so Phraya Latphli added, "I was just testing you."

"No offense taken," I told him, "but I had to speak that way."

Not long after that, when the lay people, monks and novices had canvassed among themselves and come up with a little more than 10,000 baht to help with my travel expenses, I left Chanthaburi for Bangkok, where I stayed at Wat Boromnivasa. With the assistance of a number of my followers who were policemen -- headed by Police Colonel Sudsa-nguan Tansathit -- I started to apply for my passport and visas.

Getting my money exchanged took a lot of running around, and almost didn't succeed because at that time the price of the British pound on the black market had risen to 50 baht, while the official exchange rate was 35. We were sent from one place to another, and as things got more and more complicated we began to give up hope. So I made a vow: "I'm going to visit friends and the spots where the Buddha once dwelled. On my last trip things still weren't clear, so I want to go once more. If I'm really going to get to go this time, may someone come and help get my money exchanged."

Four days after I had made my vow, Nai Bunchuay Suphasi (now a lieutenant with the Mounted Police) showed up and asked me, "Than Phaw, have you been able to exchange your money yet?"

"No, not yet."

"Then I'll take care of it for you."

For a week after that he went around making contacts with the Treasury Ministry, the Education Ministry and the Interior Ministry. He received letters of recommendation from his friends and a letter of

guarantee from the Assistant Minister of the Interior, Lieng Chayakaan, now a member of the Lower House, representing Ubon Ratchathani province. He then went to the National Bank, where at first he was told that my case "didn't qualify for permission to exchange at the official rate." So he went to consult Nai Jarat Taengnoi and Nai Sompong Janthrakun, who worked in the National Bank. Finally I was given permission to exchange at the official rate on the recommendation of Nai Jarat, who supported my request on the grounds that my trip was for the purpose of spreading Buddhism abroad, which was in the interest both of the nation and of the religion. I thus exchanged my money for, altogether, 980 pounds sterling.

Then, with my money exchanged, I applied for my passport and visas. In the Foreign Affairs Ministry, Nai Prachaa Osathanon, head of the Passport Office, took care of everything for me, including contacting his friends in the Thai embassies in Burma and India. I then applied for my visas at the British Embassy. Everything was now ready for me to go.

So in February, 1950, I left Thailand by plane. Nang Praphaa, a follower of mine who worked with Thai Airways, helped me get a ticket at a reduced rate, almost 50 percent off the full fare. The plane left Don Muang Airport at 8 a.m. I was accompanied on this trip by a monk named Phra Samut and a lay man, Nai Thammanun. At about 11 a.m. the plane reached the Rangoon Airport, where I was met by officials from the Thai embassy: M.L. Piikthip Malakun, Nai Supan Sawedmaan and Nai Sanan. They took me to stay in a sanctuary attached to the Schwe Dagon Pagoda. I stayed in Burma about 15 days, going around to see the sights in Rangoon -- although there was little to see but bombed-out ruins. The Karen war was flaring up near Mandalay.

One day we went to Pegu to pay our respects to a large reclining Buddha image in a township near there. We met Burmese troops keeping a watch over the area. They were very helpful: Wherever we went, a contingent of twelve soldiers went along. When we stopped for the night, they stayed as our bodyguard. We spent the night on Mutao Chedi, whose spire had broken off. All night long we heard nothing but the boom of the big guns, so I asked one of the soldiers with us,

"What are they shooting?"

"They're shooting to frighten off the Communists," he answered.

Early the next morning two Burmese women came to talk with us, and then invited us to eat at their home.

After I had finished seeing the sights in Rangoon, I got ready to go on to India.

While I was in Rangoon I met a Thai, named Saiyut, who had been ordained as a monk in Burma. He took me to an old palace to meet a Burmese princess, 77 years old, the daughter of King Thibaw of Mandalay. We sat talking for a while. I described Thai customs to the princess, and she described Burmese customs to me. In the course of our conversation, she mentioned to me, "I'm Thai, you know," and then asked me in Thai, "Do you like //khanom tom//?" but didn't want to say much more than that. From what she said, I gathered that her ancestors had been carried off from Thailand when the Burmese sacked Ayutthaya. Her name was Sudanta Chandadevi.

She then asked a favor of me. "At the moment I have no more income," she said. This was because a new government had just come into power and cut the stipends of the old nobility. "Please take pity on me. You and I are both Thai. It would be good if you could put in a word for me at the Thai embassy."

"Don't worry," I told her. "I'll help."

So I took the princess" case to M.L. Piikthip Malakun. Both he and his wife were good-hearted people. M.L. Piikthip took me to see Phra Mahiddha, the Ambassador to Burma at the time. Meeting him was like meeting an old relative. The entire embassy staff was very helpful. Before I left for India I recommended that they help the princess both on an official and on a personal basis.

In March, 1950, I left Rangoon by plane, reaching Calcutta Airport at about four in the afternoon. The captain of the flight turned out

to be an old friend -- he has since died in an airplane crash in Hong Kong. When we took off he boasted that he could fly the plane any way I liked -- high, low, reckless. He said that he'd take me up to 10,000 feet. We ran into a lot of turbulence near the Himalayan mountains, and the air got so cold I had to leave the cockpit, return to my seat and wrap myself up in a blanket.

When we landed we parted ways because airline personnel had special rights, unlike ordinary passengers. As for me, I had to have my things inspected, my health certificates inspected -- but when it came to the "darkroom," they made a special exception in my case. Inside the "darkroom" the light was blinding. Everyone who went inside had to strip naked so that the officials could inspect him. But luckily there was a Sikh who, when he saw me stick my head into the room, smiled at me as a sign that he would help me out. As a result, I didn't have to be inspected.

We waited there at the airport until sunset, when a Westerner came and politely told us that a company car was about to come and pick us up. A moment or so later we piled our things into the car. We traveled a good many miles into Calcutta and went to stay at the Maha Bodhi Society. When we arrived we found that the executive secretary, an old friend of mine, wasn't there. He had taken some of the Buddha's relics to a celebration in New Delhi and then gone on to Kashmir. The monks who were staying at the Society, though, were very helpful in every way because I had been a member of the Society for many years. They fixed us a place to stay on the third floor of the building.

While there we spent many days contacting the immigration authorities before our visa papers could be straightened out. I stayed at the Maha Bodhi Society until it neared time for the rains, when I made plans to go on to Ceylon. I took my draft to the bank, but there learned that the bank that had sold me the draft had no branches in India. The bank therefore wouldn't accept the draft. They went on to tell me that to exchange the draft I would have to go all the way to London. This is when things started looking bad. I checked our funds -- Nai Thammanun had about 100 rupees left. It was

going to be hard to get around. Yet, at the same time, we had more than 800 pounds sterling with us that the Indian banks wouldn't accept because there was a lot of anti-British feeling at the time. They didn't want to use the British pound, and didn't want to speak English unless they really had to. So as a result, we were caught out in the rain along with the British.

Finally I made up my mind to chant, meditate and make a vow: May I receive some help in my monetary problems. And then one day, at about five in the evening, Nai Thanat Nawanukhraw, a commercial attache with the Thai consulate, came to visit me and asked, "Than Ajaan, do you have money to use?"

"Yes," I answered him, "but not enough."

So he pulled out his wallet and made a donation of 2,000 rupees. Later that evening my friend who was the executive secretary of the Maha Bodhi Society returned and invited me up to his room for a chat. He gave me a warm welcome and then we talked in Pali. "Do you have enough money?" he asked. "Don't be bashful. You can ask for whatever you need at any time."

"Thank you very much," I answered in English, and he smiled in response. From that day on I was put at my ease in every way.

Just as the rains were about to begin, a monk who was a very good friend of mine -- an official at Sarnath named Sangharatana -- invited us to go spend the rains there, and so I accepted his invitation. The following morning he went on ahead, and then two days before the beginning of the Rains Retreat we followed along. At about noon the next day we reached his temple. My friends there had fixed places for us to stay, one to a room, in a large 40-room dormitory. Thus I spent the Rains Retreat there in Sarnath.

Things were made very convenient for us during the rains. The friends I had made during my first trip were still there. Eating arrangements were also convenient. Every day, early in the morning, they'd bring Ovaltine and three or four chappatties to your room, and

just that was enough to fill you up. But then a little later in the morning they'd serve a regular meal with bean and sesame curries and rice -- but no meat. We ate vegetarian-style, although some days there would be fish.

There was chanting every evening during the Rains Retreat. They chanted just like we do in Thailand, only very fast. When the chanting was over I'd go to pay my respects to the great ruined chedi to the north of the sanctuary. Some days I'd go into Benares to look at the temples of the Hindus, Tibetans, Burmese, Singhalese, etc. One night, towards the end of the rains, when the moon was bright, I went to sit alone in front of the sanctuary after we had finished our chants. I sat there in meditation in the middle of the bright, moonlit night, focusing on the top of the chedi, thinking of King Asoka, who had done so much for the religion. After I had focused on the chedi a long while, a brilliant light began to flicker and flash around the trees and the chedi. I thought to myself: "Relics of the Lord Buddha probably really do exist."

One day, when the rains were almost over, the officials of the Maha Bodhi Society invited us to go to the airport to meet a plane carrying relics of Phra Moggallana and Phra Sariputta that were on their way back from a celebration organized by the Indian government in New Delhi. So we all went along to the airport. When the plane landed, a little after 11 a.m., they had us get on the plane to receive the small bronze chedi containing the relics. We then took the chedi to the Sarnath Maha Bodhi Society. I didn't ask for a chance to look at the relics because I wasn't really interested. Afterwards they sent the relics for safe keeping to the Calcutta office, and so I never got to see them.

After the rains were over I began receiving letters -- some by special delivery, others by ordinary mail -- from Thailand and Burma. The gist of them all was that they wanted me to return right away to Rangoon because Princess Sudanta Chandadevi was now receiving a stipend and was overjoyed. Her children had gotten their friends together and were planning to build a temple in Rangoon, so would I please come right away and help with the arrangements.

Learning this I hurried back to Calcutta, got my travel papers in order and flew to Rangoon. There I was met at the airport by members of the temple committee. They took me straight to the princess" palace, where a committee of 30 or so people were in the midst of holding a meeting. The committee -- composed of old nobility, government officials, merchants and householders -- was discussing plans to buy land for the temple: seven acres on a tall hill. The owner was willing to sell the land for around 30,000 rupees. When I had learned the general outlines of their proposal, I returned to stay, as before, at Schwe Dagon.

I then took the matter to the Thai embassy to seek their advice. By that time Phra Mahiddha had been transferred to another country, leaving M.L. Piikthip Malakun acting in his place. He told me that it would be good to handle the matter through official channels so that the embassy would be in a position to give its full cooperation. As for the temple committee, they were looking for help from Thailand because their objective was to build a temple Thai in every way. The chairman of the committee was an old man of about 70, a former politician who in the old days had commanded great respect. He was the mentor of U Nu, the prime minister of Burma. It seemed to me that the matter was sure to come through. I was put in contact with scores of Thai people in Rangoon, and everyone seemed enthusiastic about the project.

Not long afterwards, though, I started receiving frequent letters from Bangkok containing news that didn't sound very good, some of it having to do with Nai Bunchuay Suphasi, so I decided to return to Thailand in order to contact the Thai government and Sangha and inform them of the proposal on my own.

In December, 1950, I took a plane from Rangoon to Bangkok -- the monk who had gone with me to India had already returned a good many days before. In Bangkok I stayed with Somdet Phra Mahawirawong (Uan) at Wat Boromnivasa. I informed the Somdet of the plans to build a temple in Rangoon. He thought the matter over several days, and just as he was about to give me permission to fly back to Burma, I ran into

interference. A number of monks, having heard the news that a temple was going to be built in Rangoon, started getting into the act, saying that Ajaan Lee wouldn't be able to succeed without them. They had received letters to that effect from Rangoon, they said. How they were able to know that, I have no idea. These monks were all titled, high-ranking ecclesiastical officials right here in Bangkok.

When I learned this, I dropped the whole matter and was no longer involved. I sent a letter to the Thai embassy in Burma, asking to withdraw from the proposal. That finished it off. To this day I have yet to see anyone build the temple.

This being the way things were, I left Wat Boromnivasa and returned to visit my supporters in Chanthaburi. During this period there were all sorts of people, jealous and angry with me, who tried to smear my name in every conceivable way, but I'd rather not name their names because I believe they helped me by making me more and more determined.

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With the approach of the rainy season I left Chanthaburi to return to Wat Boromnivasa, and then went to teach meditation to the lay people at Wat Saneha, Nakhorn Pathom province. From there I went to stay at Wat Prachumnari, Ratchaburi province, at the request of Chao Jawm Sapwattana, head of the temple committee. I stayed at this temple several days, and during that time there were a lot of very strange events.

One morning a woman of about 20 came and sat in front of the sermon seat. A moment later she went into convulsions. So I made some lustral water and sprinkled her with it. I started questioning her and learned that there was a spirit of a man who had died a violent death dwelling in the area, and that it would possess people, causing them to be covered with hives, each swelling about the size of your thumb. When I learned this, I had no medicine to give her, but I was

chewing betel nut, so I took the chewed-up remains, threw them down next to her and had her eat them. The swellings disappeared. This happened altogether three different times, and there were a good number of witnesses each time.

Several days later, just as I was getting ready to leave, a woman named Nang Samawn, a niece of Nang Ngek in Bangkok, came to see me. She had once been ordained as a nun, but had later returned to lay life and married a former justice of the peace in Ratchaburi. She was about 40, and had a son aged 15. She held me in great esteem: Whenever I came to the Bangkok area she would always come to seek me out. That day, at about five in the evening, she came with an offering of flowers, candles and incense, so I asked her, "What can I do for you, Mother Samawn?"

She answered, "I've come to ask you for a child."

As soon as I heard this, I started feeling uneasy, because there were only a few people present, and on top of that she was speaking in a whisper. So I said out loud, "Wait until more people come." I was thinking of the future -- if she really did give birth to another child, I'd be in a spot. So I wanted the whole affair to be out in the open to make sure that everyone knew the facts of the case.

That evening, a little after 7 p.m., about 100 people came and congregated in the main meeting hall. Nang Samawn sat right nearby, to one side of the sermon seat. After I had given the precepts and delivered a sermon to the people, teaching them to meditate so that they could develop merit and perfect their character, Mother Samawn spoke up in a loud voice, "I don't want any of that. I want a child. Please give me a child, Luang Phaw."

"All right," I told her, "I'll give you a child." I answered her this way because I remembered a number of events in the scriptures. I then said, as if in jest, "Set your mind on meditating well tonight. I'm going to ask the gods and goddesses to bring you a child."

After she had finished meditating, she came and told me, "I feel

really content and relaxed. I've meditated many times before, but it's never been like this."

"There you are," I told her. "You'll have your wish."

The next morning, I left Ratchaburi, taking the train as far as Prajuab Khirikhan. Khun Thatsanawiphaag went along as my follower. We spent the night in a cemetery near the station in Pranburi. The next morning, Khun That went to buy our tickets, with 120 baht in his pockets. This was right after the war, when they were using bank notes printed in America. The 100 baht bill and the 20 baht bill looked just alike. Khun That came back with the tickets, but without the 100 baht bill. He had mistaken it for the 20 baht bill, and so had given it to the ticket agent. He was all ready to return to the station to ask for the money back, but I stopped him. "I'd be too embarrassed to have you go," I said. He then got so upset that he was going to go back home, so I had to console him.

The cemetery where we were staying was on a tall forested slope. They had told us that no one could sleep there because the spirits were fierce, but we spent the night without incident.

From there we took the train to Surat Thani and went to stay on the slope of a tall hill near the train station. As night fell, people came to talk with us. I got to meet two characters named Nai Phuang and Nai Phaad. They came together, and Nai Phuang let me in on their secret.

"My home is in Nakhorn Pathom province," he said. "I used to be a big-time gangster, and killed a lot of people in my time. The last person was an old grandmother who died on the spot. Someone had told me that she kept 4,000 baht in cash under her pillow, so I snuck up to her room and stabbed her in the neck. But when I looked under her pillow, there was only 40 baht. From that day on, I felt so awful that I decided to give up crime. But even so, I still feel jumpy every time I hear a gunshot. Luang Phaw, could you help find me something to protect me from bullets?"

I told him, "If you really have sworn off crime, I'll give you something that'll make sure you don't die from a bullet."

He swore, "I've given it up for good," so I wrote down a //gatha// for him to repeat over and over to himself.

The next day, he came back and told me that his younger brother, along with a group of nine others, were in the process of fighting off the police in one of the outlying districts. Some of the group the police had already captured, but his brother was still on the loose. He was afraid that his name might get dragged into the affair, so what should he do? I told him to go straight to the police and lead them to his brother. He did everything as I told him to, and a few days later the entire group of bandits turned themselves in. Nai Phuang was able to get his brother out on bail. Eventually, when the case reached the courts, the entire group pleaded guilty. The court sentenced them to prison but, since they had admitted their guilt, cut their sentences in half.

I didn't feel very comfortable staying there in Surat because there were always shady characters coming to see me. I was doing nothing but good, but I was afraid that other people might start thinking I was aiding and abetting criminals, so I left, heading for Thung Song and then on to pay my respects to the Buddha's relics in Nakhorn Sri Thammarat. At this point Khun That took his leave to return home to Bangkok. He bought my ticket, got me on the train, and I then traveled on alone.

That evening I reached the great chedi at Nakhorn Sri Thammarat and stayed at the monastery connected with it. A number of people there -- including a monk who was a friend of mine living at the monastery -- were interested in meditation, so I stayed on, teaching meditation for a while. I then left, heading for Songkhla province. Reaching Haad Yai, I went to stay in Pak Kim cemetery, which was all overgrown and very quiet. A few days later my friend, Phra MahaKaew, came looking for me, and found me there in the cemetery. We stayed on for a while, and then went out wandering by ourselves from township to township.

* * *

That year I spent the rains at Wat Khuan Miid -- Knife Mountain Monastery. I gave sermons and taught meditation to the monks, novices and lay people practically every night. After the rains were over and we had received the //kathina//, I headed back and stayed at Khuan Jong mountain, by a small village near Rien Canal.

One day I started seeing people pouring past in huge numbers. This went on for several days running, so I finally asked what was up. They told me that they were going to see the giant snake that had trapped a woman in its coils on Khuan Jong mountain. The word had gotten around that a giant snake with a red hood had trapped a woman in its coils at the very top of the mountain, and that until the allotted time came it wouldn't let her go. On hearing this bizarre story, people had become all excited and started coming out in huge numbers to see, swarming all over the area near where we were staying. But in Khuan Jong village itself, no one appeared to have heard the story at all. The whole thing was ridiculous.

After we had stayed there for a while, we went on to stay at Baan Thung Pha, Talaat Khlawng Ngae and Sadao district. At that time the police chief in Sadao had been shot and killed in a skirmish with the Chinese communist terrorists. While we were there, a lot of people came to see us during the day, but as evening fell they hurried back home, saying they were afraid the communists would attack. So I told them, "I want you all to come for a sermon tonight. I promise there'll be no attack." Just after nightfall -- at about 8 p.m. -- people came and filled the ordination hall of the temple where we were staying, so I gave a sermon and taught them meditation.

A few days afterwards we returned to Pak Kim cemetery in Haad Yai. This time a lot of Haad Yai people came out every night to receive the precepts, listen to sermons and practice meditation.

From there we returned to Nakhorn Sri Thammarat, stopping off at a meditation monastery in Rawn Phibun district, and then going on to stay in Thung Song. Nai Sangwed, a clerk in the Education Office, followed along as my student. We stayed at Tham Thalu (The Cave That Goes All the Way Through) for a while, and then went on to Chumphorn. From Chumphorn we caught the train to Phetburi. This was when I learned that Somdet Mahawirawong had been sending letters after me, asking me to return to Bangkok, so I went on to Ratchaburi and stayed at Wat Prachumnari. Luang Att, the governor of Ratchaburi province, and the district official of Ratchaburi City came looking for me, asking me to return to Bangkok because the Somdet at Wat Borom wanted to see me.

While I was staying at Wat Prachumnari, a monk at Khao Kaen Jan (Sandalwood Mountain) was captured by the authorities. I learned that four or five nuns from Baan Pong who were his followers wanted to come see me, but didn't dare because of the uproar over the monk. Although the story doesn't involve me, it's worth telling: It seems that the monk had told the nuns that his legs hurt from sitting in meditation and delivering sermons so much, so would they please massage his legs -- and they actually started giving him massages. That's when the uproar started. The authorities looked into the matter and discovered that the monk had no identification papers, so they forced him to disrobe.

During my stay at Ratchaburi, Mae Samawn came out to see me. "I'm over two months pregnant," she said, and then went on, "I'd like to dedicate the child to you right now, because it's your child, and not my husband's." She seemed dead serious about what she was saying. I didn't respond in any way, but I did feel surprised. She hadn't had a child in 15 years, so how had it come about?

From there I returned to Bangkok and stayed at Wat Boromnivasa. I happened to arrive just as the Somdet fell ill, so I helped look after him.

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PART VI

While I was at Wat Boromnivasa this time a large number of people from Bangkok, Thonburi and Lopburi came to practice meditation. One day there was a strange event. A woman named Mae Khawm, a native of Lopburi, came and presented me with three relics of the Buddha.

"Where did you get them?" I asked her.

"I asked for them from the Buddha image right over your pillow," she told me. This Buddha image belonged to Nai Udom, who had brought it down from Keng Tung during World War II. From what he had told me, it seems that there have been a lot of strange events connected with this image.

Here I'd like to back up to tell the history of the image.
Originally Nai Udom was a person who never felt much respect for monks. He was a government official working with the Radio Division of the Mass Communications Department. During World War II he went along with the Thai Army, headed by General Praphan, to Keng Tung. One day he went to set up quarters in an old temple with a group of enlisted men. That evening, after lying down but before going to sleep, he saw a bright light shooting out from the shelf over his pillow, so he sprang up to see what was there. At the time he was the sort of person who, even though he was staying right next to sacred objects, never showed them any respect. But that day he became curious. He craned his neck up to see what was on the shelf, and there he found a gold-alloy Buddha image, about eight inches tall and three inches across at the base, black and glistening as if it had been polished every day. Seeing it, he grabbed it and put it in his suitcase. From that day on, his fortunes improved greatly. People started helping him, and he began to have more than enough money to spend. He got the money from people native to that area.

When the war was over he headed back to Thailand. On the way back, he spent a night on the bank of the Mae Jan river. That night the Buddha image entered his dreams and said, "Dom, you bastard, you're going to take me across the river, but I'm not going to stand for it."

Nai Udom didn't pay any attention to the dream. "What power could a metal Buddha have?" he thought. In the end, he brought the image back to Chanthaburi, retired from government service and set himself up in business as a merchant. During this period, he started looking wan and unhealthy. Life was becoming more and more of a hardship.

After a while his wife and children started falling ill, one after another. Nothing seemed to cure them. "Luang Phaw" entered his dreams again. "I'm staying here with you against my will," he said. "You're going to have to take me back to my home!"

That year it so happened that I had gone out wandering in Prajinburi province, staying at YoungSavage Mountain. Around April I crossed the wilderness and returned to Chanthaburi. When Nai Udom learned that I had returned, he came running to see. "I'm really in a mess, Than Phaw. My children are sick, my wife is sick, I don't have any money, and now this Buddha image enters my dreams and tells me to take him back to Keng Tung where I found him. What should I do?"

""Luang Phaw" is a forest Buddha," I answered him. "He likes staying where it's peaceful and quiet. If you want, have him come stay here with me."

So Nai Udom brought the image and left it with me -- whether he actually gave it to me or simply left it with me for safe keeping, I couldn't tell for sure. I kept it and showed it respect as a matter of course. From that day on, all the illnesses in his family disappeared, and in 1952 he moved to Bangkok. There are a good many more strange things connected with this Buddha image, but this is all I want to say about it for now.

After the event with Mae Khawm I became curious about the Buddha's relics and how they came about. Never during my life as a monk had I

ever been interested in them at all, but I did accept the relics from Mae Khawm and treated them with respect. Later I learned that she had received more relics, but by then I had put the Buddha image away in the Raam Khae quarters at Wat Boromnivasa. And as for myself, I had taken my leave of the Somdet and gone to Lopburi province.

That year I celebrated Visakha Puja at Wat Manichalakhan in Lopburi. On that day I said to myself, "If I don't see the Buddha's relics appear with my own eyes, I won't believe in them, because I have no idea whether or not they're for real." I made a vow to sit in meditation until dawn. I set out four receptacles and made the following invitations: "1) May sacred relics of the Buddha -- from his ears, eyes, nose and mouth, which were the sources of his splendor -- if they really exist, come to this altar tonight. 2) May relics of Phra Sariputta, one of the Buddha's important disciples, also come. 3) May relics of Phra Moggallana, whose powers were equal to those of the Buddha, also come. 4) May relics of Phra Sivali, a monk of good will who was safe at all times wherever he went, also come. If these relics really exist, may they come and appear. If I don't see anything appear tonight, I'll give away all the relics that people have presented to me."

That night I went without sleep and sat in meditation until dawn. At about 4 a.m. I had a feeling that there was a bright red light flashing right where I had placed the receptacles. At daybreak I discovered relics in each of the receptacles. The room where they were placed had been locked up tight from sunset to dawn -- no one would have been able to enter, and I myself hadn't gone in. I felt really taken aback: This was the first time anything like this had happened in my life. Quickly I wrapped the relics in cotton wool, placed them in a pouch and kept them with me. Altogether I received three relics of Phra Sariputta, three of Phra Sivali, two of Phra Moggallana and seven of the Buddha. Some were the color of milky quartz, some were black, some a dark yellowish grey. The ones Mae Khawm had given me, though, were the color of pearls. I took them with me as I headed north. As time passed, a number of other things occurred that I'd rather keep to myself for the time being.

* * *

As the rains approached I went to stay in Mae Rim district, Chieng Mai province. I had made up my mind to go deep into the forest, and so, leaving Mae Rim, I went to Baan Paa Tyng, which took a day of walking. From there I went deep into the wilderness, up the mountains and down, reaching my destination at what must have been no later than four in the afternoon. This was a spot where one of my students had once spent a Rains Retreat, and that year I spent the rains there.

It was a village of Karen and Yang hilltribesmen, with about six or seven households. There was no level ground at all -- nothing but mountains and hills. The place where I stayed was at the foot of a hill, a little less than a kilometer from the village, near a flowing stream. The weather was bitter cold both day and night. I reached there the day before Asalha Puja, and on the day we took our vows to spend the rains I started coming down with a fever.

This was a really primitive place. The people were all hilltribesmen, and my basic diet that rainy season consisted of salt, peppers and rice -- that was all. No fish or meat. During the latter half of July I became seriously ill. Some days I almost lost consciousness.

One morning, at dawn, I tried to get up to go out for alms, but couldn't. I felt dizzy and faint and was shivering so violently that my hut started shaking. I was all by myself -- the monks with me had all gone out for alms. So I went to warm myself by a fire and began to feel a bit better.

I suffered like this all through the rains. I could hardly eat at all. During the entire three months, I was able to eat no more than ten mouthfuls of food a day. Some days I couldn't eat anything at all. But my body and mind felt light, and my heart was at ease -- not the least perturbed by my illness.

My symptoms got more serious on July 29. I started running a high fever and felt really faint -- numb all over my body. This made me begin to have doubts about my survival. So I got up and took out my pouch of relics, wrapped it in an old worn-out shoulder cloth and placed it up high on a shelf. Then I made a resolution: "If you really are sacred, give me a sign. If I'm going to die here, I want you all to disappear." I then entered my umbrella tent and stilled my mind.

At dawn the next day I found the pouch and shoulder cloth in opposite sides of the room, but none of the relics were missing. They were still there, scattered all over the shelf where I had placed them. It looked as if I probably wouldn't die that year, but would still be sick for a while longer.

One day I was thinking over events in the past and started feeling disgusted. So I made a resolution: "I'd like some good resources to have at my disposal in the future. If I don't acquire them, I don't want to leave the forest. 1) I want to attain supranatural powers. If I can't, may I go all the way in seven days. Even if my life is to end during those seven days, I'm willing to give it up as an offering. 2) Wherever there are any good, quiet, restful spots, may the forest spirits lead me there." After making my resolution I sat in meditation. A vision appeared: a bright light and a cave reaching clear through a mountain. It occurred to me, "If I enter this cave, I'll probably go all the way through." But just as I decided to go right then and there, I started feeling so faint that my body swayed. I had to grab hold of one of the posts in the hut -- so that was as far as I got.

After that, my illness slowly began to recede. One day I took one of my followers out looking for wood to make into charcoal so that I could have a fire to keep myself warm at night. The next day a boy from the village told me, "It's not good for a sick person to go looking for firewood. There's an old saying that a sick person looking for fire-wood is looking for wood for his funeral pyre." The boy's name was Teng, and he was a little deranged. He went on to say, "I really have it hard. Every night spirits come and pull my legs and

won't let me get any sleep." I didn't pay him any attention.

Late one night, when it was quiet and I was feeling really ill, I set some charcoal stoves all around myself. After I had dozed off for a moment, a woman dressed in white, followed by two girls and carrying a white flag covered with a long string of Chinese characters, came towards me and said, "I'm queen of the deities. If you live here, you have to bow down to me." I wasn't willing to bow down, seeing as I was a monk. Still, she insisted. We had a long argument, but I stood firm. Finally she left the hut, climbed the hill and disappeared. I meditated in comfort for the rest of the night.

Another day a while later -- September 16 -- I had a dizzy spell early in the morning. Afterwards I didn't have the strength even to come down from the hut, and couldn't eat any food. At about one in the afternoon I got up and sat by the window. The hut was at the foot of the hill, and the stream flowed right past the window. All around the hut the ground was cleared and clean -- it was swept every day.

A lot of things happened that day: 1) There was a foul stench unlike anything I had ever smelled before. 2) A big green foul-smelling fly came and landed right on my face. It looked to me as if I were going to die. I sat in meditation until the fly flew away and the stench vanished. I began to have doubts about my survival, so I made a vow: "If I'm going to die, I want a clear sign. If I have the potential to live on and be of use, I also want a sign."

After I had made my vow, I sat facing west, looking out through the window with my mind under control. After a moment, two doves came flying to the window. First a male dove came from the south, made a sharp cry and landed on the sill. A moment later a female dove came from the north. They fluttered their wings and cooed to each other. They seemed cheerful and confident. And then, after another moment, the clouds that had been covering the sky parted and bright sunlight came pouring through. Not since the beginning of the rainy season had there been even as much as 30 minutes of sunlight in a single day. The entire three months the sky had been dull, always covered by clouds and fog. But now the sun shone down all bright and dazzling.

The calls of the birds echoed clearly through the forest. My heart felt refreshed. I came to the conclusion: "I'm not going to die."

One night afterwards, towards the end of the rains, I went down to do walking meditation to the south of my hut and a vision appeared to me. I saw myself and an elephant tumbling around in the water. Sometimes I'd be on top of the elephant, sometimes he'd be on top of me. A moment later, in the same vision, a sermon seat came floating through the air, about six meters off the ground. It was painted a dull red and covered with cloth from India interwoven with gold. The vision seemed to say, "Please climb onto the sermon seat. All your aspirations will be fulfilled." But there was no one in the vision. "This is no time for lies," I thought, and the vision disappeared.

Right at the very end of the rains I practiced walking around the foot of the hill but I'd get tired and faint. My ears would start ringing and I'd almost pass out. If this was the way things were, I wouldn't be able to leave the mountains after the rains were over. So I made a resolution: If I'm going to live on and be involved with humanity, may I be able to get out of the mountains. But if my involvement is over, I'll write a letter bidding farewell.

By the day after the end of the Rains Retreat, my illness seemed to be over. My symptoms weren't even twenty percent of what they had been before. The next day, the hilltribesmen accompanied us out of the forest, carrying our things and at the same time crying in a way that was really heartrending.

That had been a damp, chilly place to stay. Even salt, if you didn't keep it shut tight in a container, would dissolve away. We ate hilltribe food all throughout the rains. They'd take bamboo shoots, calledium leaves and tubers, stew them until the were mushy, then add salt, rice and pounded chili peppers -- leaves, stems and all -- and boil it all down together in a pot. This was the sort of fare we had to eat. In all the years since my ordination, this rainy season was the ultimate in primitiveness as far as food was concerned. Even their peppers were strange: When you swallowed one, it would be hot all the way down to your intestines. And yet the hilltribes people

themselves were all large and stocky. I had thought that they would be dark and sickly, but they turned out to be fair and plump. They had an admirable culture. There was no quarreling, and none of the people in the village ever raised their voices. They refused to use things bought in the market. Mostly they used things they had made themselves. Their crops were vegetables and wild rice, because there was no level land for growing white rice.

After the rains I returned to Mae Rim and then went down to the city of Chieng Mai. The only symptom remaining from my illness was an irregular heartbeat. The lay people who had been most concerned about my condition and had from time to time sent supplies from Chieng Mai to where I was staying in the forest -- Khun Nai Chusri and Mae Kaew Run -- brought me spice medicine for my dizzy spells. After staying in Chieng Mai at Wat Santidham for a while, I went down to stay at Phra Sabai Cave in Lampang, where a student of mine had spent the rains.

While there I began to have the feeling that I would have to return to Bangkok. The Somdet was seriously ill and I'd have to stay with him. But there was something inside me that didn't want to go. One night I vowed to have an answer to the question of whether or not I should go to Bangkok. I sat in meditation until dawn. At about 4 a.m. I felt as if my head had been cut off, but my heart was bright and not afraid. After that my illness was virtually all gone. I returned to Bangkok and stayed at Wat Boromnivasa. At the time, the Somdet was very ill and gave me an order: "You'll have to stay with me until I die. As long as I'm still alive, I don't want you to leave. I don't care whether or not you come to look after me. I just want to know that you're around." So I promised to stay. Sometimes I'd wonder about what karma I had done that had me cooped up like this, but then I'd remember the caged dove I had dreamed about in Chanthaburi. That being the case, I'd have to stay.

* * *

Once I had made up my mind to stay, the Somdet asked me to come and

teach him meditation every day. I had him practice //anapanasati// -- keeping the breath in mind. We talked about a number of things while he sat in meditation.

One day he said, "I never dreamed that sitting in //samadhi// would be so beneficial, but there's one thing that has me bothered. To make the mind still and bring it down to its basic resting level (//bhavanga//): Isn't this the essence of becoming and birth?"

"That's what //samadhi// is," I told him, "becoming and birth."

"But the Dhamma we're taught to practice is for the sake of doing away with becoming and birth. So what are we doing giving rise to more becoming and birth?"

"If you don't make the mind take on becoming, it won't give rise to knowledge, because knowledge has to come from becoming if it's going to do away with becoming. This is becoming on a small scale -- //uppatika bhava// -- which lasts for a single mental moment. The same holds true with birth. To make the mind still so that //samadhi //arises for a long mental moment is birth. Say we sit in concentration for a long time until the mind gives rise to the five factors of //jhana//: That's birth. If you don't do this with your mind, it won't give rise to any knowledge of its own. And when knowledge can't arise, how will you be able to let go of unawareness? It'd be very hard.

"As I see it," I went on, "most students of the Dhamma really misconstrue things. Whatever comes springing up, they try to cut it down and wipe it out. To me, this seems wrong. It's like people who eat eggs. Some people don't know what a chicken is like: This is unawareness. As soon as they get hold of an egg, they crack it open and eat it. But say they know how to incubate eggs. They get ten eggs, eat five of them and incubate the rest. While the eggs are incubating, that's "becoming." When the baby chicks come out of their shells, that's "birth." If all five chicks survive, then as the years pass it seems to me that the person who once had to buy eggs will start benefiting from his chickens. He'll have eggs to eat without

having to pay for them, and if he has more than he can eat he can set himself up in business, selling them. In the end he'll be able to release himself from poverty.

"So it is with practicing //samadhi//: If you're going to release yourself from becoming, you first have to go live in becoming. If you're going to release yourself from birth, you'll have to know all about your own birth."

As soon as I said this, he understood and began to beam. He seemed both pleased and impressed. "The way you say things," he said, "is really different from the way other meditation monks talk. Even though I still can't put what you say into practice, I can understand you clearly and have no doubts that what you're saying is true. I used to live near Ajaan Mun and Ajaan Sao, but I never benefited from them the way I've benefited from having you stay with me. There seem to be a lot of surprising things that occur when I sit in meditation."

After that he seemed to be interested in meditating for long periods of time -- sometimes two hours at a stretch. While he was meditating, he'd have me speak Dhamma to go along with his meditation. As soon as his mind would be quiet and steady, I'd start speaking -- and his mind seemed to behave right in line with what I'd be saying. One day he said, "I've been ordained for a long time, but I've never felt anything like this."

From then on I never had to give him any more long talks. As soon as I'd say two or three words, he'd understand what I was referring to. As for me, I was pleased. One day he said, "People who study and practice the Dhamma get caught up on nothing more than their own opinions, which is why they never get anywhere. If everyone understood things correctly, there wouldn't be anything impossible about practicing the Dhamma."

As I spent the rains there with the Somdet my mind was at ease as far as having to explain things to him was concerned. He told me, "In the past I never thought that practicing //samadhi// was in any way necessary." Then he added, "The monks and novices -- and the lay

people as well -- haven't benefited enough from having you here. If you can, I'd like you to find the time to teach them too."

He then informed the senior monks in the temple of his intention, and this was how the meditation-training sessions at Uruphong Hall came about. The first year, 1953, a number of lay people, monks and novices from other temples came and joined in the sessions. Thao Satyanurak came to stay at Nekkhamma House, the home for nuns at the temple, and practiced meditation with good results. Her mind gave rise to such unusual realizations that she decided to stay on at Wat Boromnivasa until her death.

At the end of the rainy season I took leave of the Somdet to go out wandering in the provinces. His illness by that time had abated somewhat. That year I returned to Wat Boromnivasa in time for Visakha Puja.

That night I went to sit in meditation in the ordination hall, and there was another event: I saw relics of the Buddha come and appear. Earlier in the evening the thought had occurred to me, "My eyes are small. I'd like to have great big eyes, able to see for miles and miles. My ears are small. I'd like to have great big ears, able to hear all around the world. My mouth is small. I'd like to have it wide, able to give a sermon that would echo for five days and nights." With this in mind, I decided to adopt three practices: 1) For a wide mouth, don't eat a lot or speak a lot on important days. 2) For big ears, don't listen to matters that aren't worth your while. "Cut off your mouth," i.e., go without food. "Cut off your ears," i.e., don't pay attention to anything at all. 3) For big eyes, go without sleep.

So with this in mind, I decided to go without sleep on Visakha Puja. A little after 5 a.m. a lot of the Buddha's relics came to me there in the ordination hall.

I spent the rains with the Somdet again. That year lay people came out for the meditation sessions in even larger numbers than the year before. A number of bad events, though, began to interfere because some of the monks had become envious and started looking for ways to

spoil things. I'd rather not name names, though. Whoever wants to learn the details can go ask Thao Satyanurak or the Somdet.

One evening at about seven, a monk named Phra Khru Palat Thien came to my quarters and said in a low voice, "I hope you aren't upset, Ajaan. I'm on your side all the way."

"Well, I'm glad to hear it, but I don't know of anything that would make me upset. Tell me what's up."

So he gave me the details and then added, "The rumor has already reached the Somdet. If he has any doubts about you, he'll probably call you to his quarters for questioning. If and when he calls you, let me know. I'll stand up for you." As it turned out, though, the Somdet never said a word about the matter, and never asked me even a single question. We simply kept on discussing the Dhamma as always.

An anonymous letter appeared and made the rounds:

//Writing texts is Phra Khru Dhammasaan's daily habit.
Ajaan Lee's is instructing his young ladyfriend.
Old gray-haired MahaPrem would like to be abbot,
While Luang Ta Paan babbles on without end//.

Phra Khru Dhammasaan was given a thorough grilling as a result of the letter -- people believed he had written it as an attack on me. I had no idea of what was going on. There seemed to be a lot of things unworthy of monks going on, but I didn't pay them any attention.

The day after the rainy season was over, MahaNarong came to see the Somdet and then came down and asked permission to copy down the information in my identification papers. When he had finished, he returned to the Somdet and told him that the Director's Office at Mahamakut Buddhist University had sent for the information so that they could arrange for me to be given the title of Phra Khru. The Somdet sent for me. "This is what they have to say," he told me. "What do //you// have to say?"

"I'm the sort of monk who, if it's not necessary, has never wanted to have anything to do with this sort of thing. Whatever good I've done has been for the sake of the group as a whole."

So he told me, "I'll answer them myself." And then he added, "I'll tell them, "Phra Ajaan Lee came to stay here because I asked him to, and he has stayed on out of respect for me. For you to arrange a title for him will, as I see it, drive him away from me."" That, he said, was how he would answer them.

"Good," was my reply. As a result, the whole idea was abandoned for the time being.

* * *

As time passed, the Somdet's health improved, so I took my leave of him to go off and find some seclusion as was my custom.

That year was the 100th anniversary of the founding of Wat Supatwanaram, the first Dhammayut monastery in the Northeast. The Somdet told me, "I want you to go help in the celebration. I'm going to give them the relics you've presented to me as a souvenir from Wat Boromnivasa." Saying this, he went to look at the relics he had placed on the altar over his pillow, and discovered that more than 40 had come on their own into the glass bell. I said I would present them all to him. "This is really strange," he said. "Never in my life as a monk has anything like this ever happened before." He said he would send them all to Wat Supat, and had me choose which ones to send in his name, and which ones in mine. When he said this, I decided to go help in the celebration as a token of my appreciation for his kindness.

The celebration at Wat Supat turned out to be a major event. The government donated a large sum of money to help, and announced that all those in Bangkok who were going in an official capacity would leave the city together on March 18. The notice announcing this was

signed by Field Marshal Phin Chunhawan, Minister of Agriculture, and General Luang Sawat, Minister of Culture.

One day, when I was in Lopburi, I learned that there had been a change in plans, so I hurried down to Bangkok. When I arrived, the Somdet called for me. "They've changed the schedule," he told me. "I want you to go with them. I'll give you the relics. They'll be your responsibility."

I didn't say anything one way or the other, but after I had returned to my quarters and thought things over, I realized that I couldn't follow the Somdet's orders. I went to see him.

"I can't go," I told him. "The notice published with the government seal says that on the 17th the relics will be set out for public viewing here at Wat Boromnivasa. Now the plans have fallen through. I've already distributed the notice, and on the 17th large numbers of people will be coming. If I leave beforehand, I'll be in for a lot of criticism. That's why I can't go."

None of the senior monks, it turned out, were going. The problem was caused by Nai Chao. It seems that Field Marshal Phin had mentioned that he'd like to leave a day early and stop off for the night in Nakhorn Ratchasima, giving the soldiers, policemen, government officials and people in general there the chance to pay their respects to the relics. Nai Chao hadn't informed the ecclesiastical authorities, and this is why there had been a mistake in the printed schedule.

As a result I didn't go with the first train, because the Somdet had told me, "Stay here. If anyone comes, take the relics and display them in the main hall." I agreed to do as he said. That night I placed three relics, larger than lettuce seeds and the color of pearls, on a glass tray, and took them to display in Uruphong Hall. This person and that person wanted to look, because they had never seen any relics before. When I opened the cotton wool and they saw the three relics, this person poked at them, that person picked them up -- and so two of them disappeared, leaving only one.

The next day I took the express train to Ubon along with a group of others, 14 in all. Reaching Ubon, we went to help in the anniversary celebration, which included the laying of the cornerstone for the Mahathera building to be constructed there in Wat Supat.

One night there was an incident at a little after 10 p.m. A group of about 50 of us were sitting in meditation in the ordination hall when a light appeared, flashing on and off like a fluorescent bulb. We all opened our eyes and two or three people found relics in front of them. As it got later, more and more relics appeared. People both inside and outside the ordination hall were puzzled and one by one began to suspect a fraud. When it got fairly late we stopped for the night.

The next day rumors spread through town. A man who had never before set foot in a monastery came to tell me that the night before, he had dreamed that loads and loads of falling stars had dropped into Wat Supat. I thought to myself, "If there really are sacred objects connected with Buddhism, I want them to show themselves."

That evening Nai Phit, of the Provincial Fisheries Bureau, brought a friend, a lady teacher, to come and see me. The teacher started asking me a lot of bizarre questions and in the end announced that she was going to leave her husband and come follow me, because the Dhamma I taught was so amazing. Her husband, Nai Prasong, worked in the Ubon branch of the Government Savings Bank, and was a Christian. Thinking that his wife had become mentally unbalanced, he had made a habit of following along wherever she went. People would ask him, "If you're Christian, what are you doing in a Buddhist ordination hall?"

The teacher became even more reckless and bold, and came to sit just a meter away from me. I was sitting on a chair, and her husband was sitting about three meters off to one side. Altogether there were about 50 people in the hall. So I made a vow: "Today may the power of sacred objects come and help me, because there is a rumor going around, concerning the relics of the Buddha, that I'm tricking and deceiving the people. With news like this, there's no one I can turn

to, unless the deities and sacred objects can help me. Otherwise Buddhism is in for contempt and derision." At the time, Chao Khun Ariyagunadhara was sitting in front of the major Buddha image. All the other monks had left, because it was so late.

I then had everyone sit in meditation and added, "Whoever doesn't believe, just sit still and watch." After a moment or so, I had the feeling that sacred objects had come and were circling all around, so I ordered everyone to open their eyes, and told Nai Prasong. "Open your eyes and look at me. I'm going to stand up." I then stood up and shook out my robes and sitting cloth for him to see, at the same time thinking, "May the deities help me so that he won't be able to hold our religion in contempt." Then I said in a loud voice, "Relics of the Buddha have come. People sitting right in front of me will receive them. But when you open your eyes, don't move a muscle. I myself won't move."

As soon as I had finished speaking there was the ping of something small falling on the floor of the hall. A woman got up to pounce on it, but it sprang from her grasp and came near to where I was sitting. Another person came running after it, but I ordered him to stop. Finally the object came to rest in front of the teacher, so I told her, "It's yours. Nai Prasong, watch carefully." The teacher picked it up: It was a setting from a ring, very finely done -- an object that had once been offered in worship to the Buddha's relics.

As time passed, the teacher would sit there, sometimes with her eyes closed, sometimes with them open, but she'd say, "Luang Phaw, you've taken me up to sit on top of a mountain." "All I can see is my own skeleton, but how can that be if I'm still alive?" "Even though I have a salary of 500 baht a month, I've never known the happiness I feel sitting here right now." The things she'd say got wilder and wilder all the time.

In the end, no fewer than ten people received relics of the Buddha that night. All the people there had their eyes wide open and the place was well lit. Just before daybreak, Nai Phae came to me, clutching in his fist a set of relics that he then gave to me, saying

he had received them the night before. I turned them all over to Wat Supat.

The celebration lasted five days and five nights. One day they arranged a raffle for donating sets of robes to monks who had come to join in the celebration. There were a lot of people in Ubon who still mistrusted me, but none of them were open about it. One person who //was// open about it was Mae Thawngmuan Siasakun. She made a vow: "If this ajaan is really honest and sincere, may he draw my set of robes in the raffle." When we drew the raffle tickets, it turned out that I actually did draw her set of robes.

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With the celebration over, I returned to Bangkok and then went to wander around from place to place. When the time came to stop for the rains, I returned as always to be with the Somdet. That rainy season his illness was much worse. He didn't sit in meditation much at all. Most of the time he'd meditate lying down. After the rains he passed away.

During the rains he was very sick. His asthma flared up and he couldn't get any sleep. One night at about 2 a.m., a monk came running for me. All the monks and novices were in an uproar because the Somdet had told them to go for the doctor, but here it was late in the middle of the night -- how could they go for the doctor? Chao Khun Sumedhi had had the monk go for me instead so that I could reason with the Somdet, for the Somdet wouldn't listen to anyone else.

So I went up to the Somdet and asked him, "What medicine did you take today? How many tablets? How many times?"

"I can't breathe," was his answer.

I felt his body. He was fiery hot. I learned that he had taken one tablet too many. The doctor had told him to take one tablet twice

daily, but he hadn't felt like going to all that trouble, and so had taken two tablets at once. Now he had a bad case of heartburn, and could hardly breathe. I told him, "I've seen this sort of thing before. It's not serious. In about 15 minutes it'll pass."

A moment later he closed his eyes and entered //samadhi//. Monks and novices were sitting around on all sides. After a while he said, "I'm fine now. You don't have to go for the doctor."

During the cold season his asthma flared up again. One morning he sent a novice to fetch me. At the time I had visitors, so the novice simply spoke to me and left. The Somdet then asked him, "Is Ajaan Lee here in the temple?"

"Yes."

"In that case he doesn't have to come. My mind is at rest. If he leaves the temple, though, go after him and have him come back."

At about five in the evening he sent the novice to look in on me. The novice didn't say anything to me because I was sitting in meditation. He returned to the Somdet and said, "Ajaan Lee is in." A little later, at about six, he came for me again. This time I hurried up to see the Somdet. He made a number of directives concerning the temple, and then lay still. I went downstairs for a moment.

Suddenly there was a commotion upstairs, so I hurried up again. Along with the Somdet in the room were the monk who was nursing him and Chao Khun Dhammapitok. Looking at the Somdet's condition, I knew he wouldn't last. Monks and novices were running around in confusion, and the doctors were all upset. One of them had stuck his finger down the Somdet's windpipe to remove some phlegm, but to no avail. When I could see that there was no hope, I ordered the doctor to stop: "Don't touch him." And a moment later, the Somdet breathed his last.

When we had finished washing the body, we met for consultation, and the following day arranged for the ceremonial bathing of the corpse.

The temple committee then began the merit-making ceremonies. They asked me to be in charge of the kitchen, which I agreed to do. Khun Nai Tun Kosalyawit was my assistant. The first seven days we didn't have to draw on the temple funds at all because so many people came and made voluntary contributions. Altogether the merit-making lasted 50 days. During this period we drew on temple funds from time to time. After the 50 days were over I decided I'd have to go off for a rest.

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PART VII

On the 10th of April I left for Lampang to help with the ceremonial marking of the boundaries of the ordination hall at Wat Samraan Nivasa, which lasted for several days. When the ceremonies were over I went to stay in Phra Sabai Cave. My old stomach problems began to flare up: I had a bad case of diarrhea and fierce pains in my stomach. Word reached the city of Lampang that I was in bad shape.

One day I went to rest in the inner cave. I saw a rock stuck in the mouth of the cave, 20 meters off the ground. The thought occurred to me that I'd like to build a chedi there in the cave. I called to the lay people staying with me to help push the rock out of the cave, which they were able to do. We then dug a hole and cut away at the rock floor until about 1 p.m., when a car arrived. The people in the car said that they had come to take me to the hospital, but I had already recovered from my illness without realizing it. I told them that we were going to build a chedi. Before leaving the cave, I stood at its mouth and looked out to the southwest, to a range of deep green forested mountains. Seeing the fresh green of the trees, I thought of the Bodhi tree, and that it would be good to plant three Bodhi trees there at the mouth of the cave. I mentioned this to the monks and novices, and then returned to Lampang.

From there I went on to Uttaradit, because a lay person had come up looking for me, asking me to return to Uttaradit because an old woman -- a student of mine -- had started babbling incoherently for several days. I went to stay in Uttaradit a fair while, helping the woman, and then went on to Phitsanuloke, where I stayed at Wat Raadburana, near the home of a woman who was an "adopted child" of mine. The story of this adopted child is worth telling, although it dates back to the year I spent the rains with the hilltribes people at Baan Phaa Daen Saen Kandaan (The Cliff Village in the Land of Really Primitive Hardship) in Chieng Mai.

The woman's name was Fyyn; her husband's was MahaNawm. One day I had gone to teach meditation at Wat Aranyik, located in a forest six kilometers outside of Phitsanuloke. A lot of government officials, shopkeepers and people in general had come to practice //samadhi//, including the chief of police, Luang Samrit; Luang Chyyn, Khun Kasem, Captain Phaew -- all of them people really earnest about practicing meditation. We were sitting, discussing the Dhamma, when someone came and said to me, "Please come and visit a sick person in my home." I agreed to go. The chief of police then drove us there in his car.

When we arrived they told me that a //dhutanga// monk had come down from the north, made some lustral water for them, and then told them, "I'm afraid I can't cure you, but a monk who can will be coming soon." He had then left and continued on his wanderings. As soon as MahaNawm had heard that I was in the area, he had come looking for me. Talking with him, I learned that his wife, Mae Fyyn, had been ill for three years now, ever since she had lain by the fire after childbirth. They had spent more than 8,000 baht on injections, but nothing had cured her. All she could do for the last three years was simply lie there: She couldn't get up at all. For the past year she hadn't been able to speak. She couldn't even move. Hearing this, I told MahaNawm that I'd go have a look

As soon as I set foot in the door, I saw the woman raise her hands feebly in a //wai//. I didn't give a thought to her condition, but simply sat in //samadhi//. Mae Fyyn said two or three words, moved

herself a little, raised her hands in another //wai//, sat up and then kneeled down by her pillow. "Get well," I told her. "Be done with your old karma."

That day I ordered her to pick up a match and light me a cigarette, and she was able to do it. I told the people in the house not to feed her the following day, simply to place some rice and curry down next to her. She'd be able to feed herself.

The next day, her husband came to the temple to present food to me. When he returned home, he found that she had finished her breakfast, washed the dishes and was able to get up and crawl around. I went to see her that afternoon, but found that the neighbors had all brought jugs and pots to get some of "that fantastic lustral water." Seeing this, I felt ill at ease, and so hurried back to Bangkok.

We kept in touch by letter, though. A month afterwards, Mae Fyyn was able to get up and walk. The second year she was able to go to the nearby temple and donate food to the monks. The third year she came down to stay at Wat Boromnivasa -- walking all the way from HuaLampong train station to Wat Borom, and walking every day from where she was staying to hear sermons at the meditation hall, perfectly normal in every way. Altogether, it was an amazing affair.

From Phitsanuloke I went on to Phetchabun to visit a student who had set up a monastery at Lom Kao district with the help of District Official Pin. After staying in seclusion for a fair while, I went with some others into the forest.

We crossed mountains and streams for several days and then stopped to rest on the slopes of a hill. From there we followed the lower slopes of the hills until we reached a tall mountain covered with a bright open forest. Off in the distance I could see a towering peak called Haw Mountain. My companions had gone on ahead; I was following behind. Thinking of Haw Mountain, my mind was at peace. I thought of a treasure that was beyond my powers: "I'd like to be able to levitate to the peak of Haw Mountain." I stood still there for a moment, my bowl hanging on a strap from my shoulder, and dreamed that

a cloud came down out of the sky while a faint voice said to me, "Don't think about it. When the time comes, it will happen on its own." The vision then disappeared.

During this trip I was really thirsty. On all sides of the trail were nothing but packs of foxes, due to the fact that we were so far from human habitation. We kept on going and stopped off at Baan Wang Naam Sai (ClearWater Village). We then cut across the forests and streams, and when we came out of the forest, we arrived at the Phaa Bing Range, a place where Ajaan Mun had once stayed. This was an area of caves and small hills. We spent quite a few days there.

Late one night, when it was quiet and still, I was sitting in meditation until I felt like I was going to doze off, and suddenly there was an incident. I saw a mountain peak covered with trees to the west of Phuu Kradyng. A gigantic man, wearing a dark yellow cloth tied around his waist, was standing on the mountain and holding up the sky with his hands. I was standing under his arm. He said, "In the future, life will be hard for humanity. They will die from poisonous water. This water will be of two kinds:

1. Fog and dew that will hurt the crops wherever it forms. People who eat the crops may become sick.

2. Rain. If you come across strange rain water, i.e.,

   a. reddish rain water or
   b. yellowish rain water with a peculiar taste,

don't drink it. If you do, you'll come down with diarrhea and a rash. If you drink a great deal, you may die."

This was the first point he had to say. The second point: He gestured off to the northeast. I saw a giant spring of water shooting out of the ground. Wherever its waters flowed, people became ill. If they used this water to irrigate fruit trees, the trees would become diseased. The life-span of people would become shorter and shorter.

The third point: Something strange began to happen on the mountain top. In whatever direction he spread out his hand, the trees would be leveled in rows. "What does this mean?" I asked.

"Adults with no sense of morality will suffer in the future."

"Can any of this be prevented?"

"The diseases caused by water, if caught in time, aren't serious. Otherwise they'll cause death within three, five or nine days."

"Will I be affected?"

"No, because you appreciate the virtues of your elders. I'll give you the formula for the cure. If you hear that any of these diseases have appeared, go quickly to help."

I asked him, "Can't you tell them the cure yourself?"

"I could," he said, "but it wouldn't do any good. You have to make the medicine yourself. Take tamarind fruits, remove the shells and soak them in a salt solution. Then pour off the water and give it to the diseased people -- or have them drink the brine from pickled garlic. The disease will go away -- but you have to make the medicine yourself." He went on to say that his name was Sancicco Devaputta.

This happened in 1956.

After we left Phaa Bing Range and had gone to stay in a nearby township, the people there came with a strange story to tell. The night before, a cloud of mist had passed through a tobacco field, and the leaves of the tobacco plants had all fallen off. Another time, I heard that in Thoen district, Lampang province, villagers had drunk rain water the color of tea, and more than ten of them had died. Both of these stories seemed uncanny because they were in line with my dream.

After that we went on to Wang Saphung district and then climbed the

great Phuu Kradyng Plateau, after spending a night at the foot of the plateau. Altogether there were five of us, two boys and three monks. We climbed the plateau, reaching the edge of the top at about 7 p.m. From there the walk to our campsite was a little more than three miles. The air on the plateau was chilly, and the whole area was covered with pines. As soon as we reached the top, it rained, so we all looked for places to stay. I spotted a pine log that had fallen into a patch of tall grass and so I climbed up to lie on the log. The others had run off to find shelter elsewhere. That night there was both wind and rain, which meant that I didn't get any sleep all night long.

At dawn we came out looking for one another, and then searched for a place to stay. We found a small cave with a fine rock ledge and a tiny well filled with rainwater from the night before. There we stayed in solitude.

The plateau was a great broad plain, seven kilometers square. Once you were up there, you felt as if you were on level ground. The whole plateau was covered with pines and tall grasses -- but with no other kinds of trees, although there were many kinds of trees on the lower slopes. This, I would gather, was because the top of the plateau was solid rock. You could tell from the fallen pines: Their roots had crept along the crevices in the rock.

This was a really restful, quiet place to stay. Every day at 5 p.m. when it didn't rain, we'd get together to sit in meditation on the rock ledge. I'd think to myself, "I don't want to return to the world of human beings. I'd like to live on in the woods and the wilds like this. If possible, I'd like to attain supranatural powers or, if I don't attain them, may I die within seven days, entering //nibbana// on the seventh. Otherwise, may the deities take me off to live in solitude, far from the congregating spots of humanity for at least three years." Every time I'd start thinking like this, though, the rain would start to fall, and we'd have to go back into the cave.

One of the other monks with us, named Phra Palat Sri, had never gone out into the wilds before. All along the way he had talked like a

salesman, which had me annoyed. In other words, he liked to talk about worldly matters. Whenever we reached a village that looked poor, he'd bring out his "Lopburi has loads of fish" story for the villagers to hear. He'd tell them that pickled fish from Lopburi was sold as far away as Chaiyaphum province. This annoyed me. We had come out for solitude, not to sell pickled fish. I'd have to keep after him about this, but he had more years in the monkhood than I. When we'd go to stay on a mountaintop, he'd like to build a fire to warm himself -- when I was asleep. He wouldn't dare do it when I was awake. [*] While warming himself, he'd get the two boys, Man and Manu, to join him and talk.

* [Lighting a fire to warm oneself -- except for reasons of health -- is forbidden by the monastic discipline, because fires of this sort are often an invitation to sit around talking rather than meditating.]

After we had stayed for a few days, the group started getting less and less quiet. The first day had been fine: No one dared talk because they were afraid of the tigers and elephants that were plentiful on the plateau. After the fifth day our rice ran out, so we got ready to go down the plateau.

When we reached level ground, we stopped to rest for a while. A person who worked for some Westerners saw us and came to spread out a mat for me to sit on. I didn't accept the offer, so he invited Phra Palat Sri to sit on the mat, which he did. A moment later we heard thunder, even though the sky was sunny, and in that very instant a branch from a nearby tree came crashing down less than a foot from Phra Palat Sri's head. Phra Palat Sri, his face pale, jumped up from where he had been sitting. "That," I told him, "is what happens to people who don't have any self-restraint." From that point on, Phra Palat Sri became a very quiet person.

After that we went on and stopped to spend the night at a school near Phaa Nok Khao (Owl Cliff). My followers were all tired out. Late that night, when it was quiet, I could hear the sounds of people

sneaking out into the forest, so the next morning I asked one of the monks what they had been up to the night before, and was told, "We took your palm sugar. We've been carrying it for days now, but haven't had any, so last night we boiled it in water and drank it all up."

When we had finished our meal that morning, we left to cross through a large forest. Before setting out, I made up my mind: "I'm going to ride my own car all the way to Chumphae district," which was 80 kilometers away. "I won't accept any offers to ride in a car or truck. I'm going to look for solitude in the forest." A few minutes later, after we had gone about a kilometer along the road, a car went whizzing past and then stopped about 200 meters ahead of us. A woman came running in our direction and said, "Please accept a ride in our car. We've just bought it."

I looked at the faces of the others: They all wanted to accept the ride, but I didn't agree to it. The woman pleaded with us for a long time, but I still didn't accept the offer.

We walked along -- our umbrella tents and bowls slung over our shoulders -- through the heat and the sun. After about four kilometers I spotted a hill with a spirit shrine ahead, and so stopped to rest and explore the caves there. A woman came along with a child in her arms and three dead lizards slung over her shoulder, which she placed near the spot where I was resting. I thought of asking her for one of the lizards, but didn't dare say anything.

After I had rested for a moment, a parcel post truck from Loei came past, with Nai Man and Phra Palat Sri sitting in it. The driver stopped, jumped down from the truck and came running towards me. "I've seen you walking along the road for several days now," he said. "Please accept a ride from me." He pleaded with me for several minutes, saying "I won't ask for any fare, not even from the boys." One of my followers had gone on ahead; one was trailing behind. "Thank you," I told him "but we can't accept your offer." So my followers who were in the truck had to get out.

We walked into the Laan Wilds, an area of virgin forest. At about five in the afternoon, Phra Palat Sri had an attack of dysentery, so I gave him permission to ride on ahead and wait for us at Chumphae. Nai Man couldn't walk any further -- he was barely able to drag himself along -- so I gave him permission to take the ride to Chumphae and wait for us there too. So that left three of us: myself, Phra Juum and Nai Manu, a boy from Uttaradit.

We reached our resting place -- a village called Baan Krathum -- after dark, at about 8 p.m. We had trouble finding a place to stay, and ended up camping in the woods near a stretch of water. Up the next morning, we went for alms in the village and then, after our meal, traveled on.

After we had walked for about a kilometer the sun became so fierce that we stopped for a while to rest in the shade. At around five in the evening the sky became dark and ominous. It looked like rain. Nai Manu wasn't willing to spend the night in the forest, and so asked permission to ride on ahead to Khon Kaen, but when he went to wave down a ride, no one would stop for him. After a short while a storm blew up, with heavy winds and rain. The boy went for shelter to a house nearby. Later that night the roof of the house blew off in the wind.

Meanwhile, Phra Juum and I had walked on, looking for shelter along the roadside. I spotted a shack, a meter by two and a half meters wide, and thatched with grass. The rain was pouring down and the wind was blowing branches off the trees, so I called to Phra Juum and we went to stay in the shack. Phra Juum opened his umbrella tent and rested under one half of the roof. I stood resting under the other half. A gust of wind came, tore off the half of the roof under which Phra Juum was resting, and carried it away into the middle of the fields. A moment later a tree came crashing down. Phra Juum came running to my half of the shack. Seeing that we couldn't stay there any longer, we went running for a clump of bushes that gave us enough space to crouch, shivering and cold, for about an hour until the rain stopped and the wind died down. Our robes and things were soaking wet. We went and found another shack, lit a fire and spent the night

there. During the night, it rained again.

The next day the boy wasn't able to walk on any further, so we had him ride on ahead to wait for us at Chumphae, leaving just the two of us, Phra Juum and myself, to walk on by ourselves. At about five that evening we reached Chumphae. Phra Palat Sri's dysentery still hadn't cleared up -- his face was pale and sickly -- so we stayed on at Chumphae until he had recovered somewhat.

I received news that the date for the Somdet's cremation had been set, and that it was to take place fairly soon, so I took the express train from Khon Kaen to Bangkok. This was in June, 1956.

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Reaching Wat Boromnivasa, I learned that the ecclesiastical authorities had met for consultation concerning the Somdet's cremation. That very day there had been a meeting of eleven senior monks to appoint a committee to run the cremation, after which they had gone to meet with the Isaan Society in the Green Hall. About 100 members of the society were present at the meeting, which was chaired by Nai Lyan Buasuwan. When I reached the Green Hall, I could see Chao Khun Dhammapitok and Chao Khun Dhammatilok sitting in on the meeting, but they weren't saying anything at all. All I could hear was the voice of Doctor Fon Saengsingkaew. I stood and listened outside, but didn't like what I heard. They were making plans to collect money in the name of the Somdet to build a mental hospital for Doctor Fon in Ubon.

So I entered the meeting, sat down, excused myself and then said, "The matter you're discussing makes me really sad. I helped take care of the Somdet for three years, and now he's been dead for over 100 days, and yet with all the ajaans and members of the society sitting here, I haven't heard anyone make any mention of plans for the cremation. I understand you've budgeted 700,000 baht for the hospital, but I haven't heard anyone set a budget for the Somdet.

This makes me really sad, which is why I've asked your permission to speak."

As soon as I had finished, Doctor Fon said, "I went to see Field Marshal Phin to tell him that we didn't have enough money to build the hospital, and that I'd like to collect money in connection with the cremation in order to augment our funds. He agreed that it would be a good idea, and contributed 10,000 baht of his own, which is why I brought up the matter."

So I responded, "Phin, schmin, I don't know anything about that. All I know is that we haven't met here to discuss a hospital. We've met to discuss a corpse."

Hearing this, Doctor Fon got up and walked out of the meeting.

Nai Lyan sat still for a moment, and then said, "In that case, what do the ajaans have to say?" Chao Khun Dhammatilok, Chao Khun Nyanarakkhit and the others all sat absolutely still. Nai Lyan asked again, "What would the ajaans have us do?"

So I answered, "It's not that I'm against the hospital, but I feel that it should be brought up afterwards, because the Somdet's body is still lying around smelling up the place, and so should be taken care of first."

When I finished speaking, Khun Nai Tun raised her hand in agreement from the back of the room.

In the end we had the secretary record the following three points as the consensus of the meeting:

1. However the money is to be collected, have it go towards the cremation until the committee in charge feels that it has enough.

2. If there is any money left over, appoint a committee to consider handing the excess over to the hospital.

3. If the committee doesn't see fit, the money needn't go to the hospital.

When these three points had been recorded, someone asked, "Who's going to run the cremation?"

None of the monks responded, so I answered for them, "The monks of Wat Borom."

MahaWichien, who worked with the Culture Ministry, spoke up. "You're monks. If you run the cremation, how will you handle the money?"

I answered, "I have lots of hands. I'm just afraid there won't be any money for them to collect. I don't know how to handle money myself, but I have followers who do."

That silenced MahaWichien.

In the end we decided to do away with the old committee and set up a new one headed by Chao Khun Dhammapitok. The meeting was then adjourned.

The next morning I passed by the quarters of Chao Khun Dhammapitok and he called me into his room. "There are some things I'd like to tell you concerning the Somdet," he said. "I've kept them secret and haven't told anyone else at all." He then went on to say, "Right before he died the Somdet 1) told me to be in charge of his funeral after he died; 2) turned over all of his belongings to me; and 3) told me to help take charge of the monks and novices in Wat Borom."

"That's good to hear," I told him. Afterwards we held a meeting of the monks in Wat Borom, at which the Somdet's orders were made public. Chao Khun Dhammapitok was then given responsibility for running both the funeral and the temple as a whole.

Before leaving the meeting, I spoke up. "I'd like to beg your

pardon, but I was so disgusted yesterday I couldn't stand it. When the Somdet was alive no one ever spoke of his hospital; after he died no one spoke of his cremation -- but started speaking about the hospital instead. If what I said was improper or wrong or caused any hard feelings, then I'll take my leave of the temple and ask not to be involved in the funeral."

Chao Khun Dhammapitok then pleaded with me not to leave, and told me, "There was nothing wrong with what you said." I thus joined in and helped with the funeral until it was over.

Not long afterwards, the cremation was held at Wat Phra Sri Mahadhatu in the Bang Khen district of Bangkok. The Somdet had been the first abbot of this temple when it was built by the government. After the cremation, I went to spend the rains at Naa Mae Khao (WhiteMother's Field) at what is now called Wat Asokaram.

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Where Wat Asokaram stands today was originally called WhiteMother's Field. The owners, Sumet and Kimhong Kraikaan, donated about 22 acres over a period of two years -- 1954 and 55 -- for the purpose of building a monastery. We then set up quarters and had one of my followers, Phra Khru Baitika That, go to look after the place in my absence along with five other monks. Thus when the monastery was first founded we had six monks staying there.

In 1956, after the Somdet's cremation, I went there to spend the rains. During this period I began making plans for the festival celebrating 25 centuries of Buddhism in 1957 (2500 B.E.). Actually, I had already been thinking about the matter for a long time, ever since the year I left the forest at Baan Phaa Daen Saen Kandaan in Chieng Mai.

During the years that I was contemplating holding a festival to celebrate 25 centuries of Buddhism, I had gone off wandering to a

number of places. One night, while staying at Phra Sabai Cave in Mae Tha district, Lampang, I went into a deep cave behind Phra Sabai Cave and lit a series of kerosene lanterns that I placed in a row in front of the Buddha image there. Directly in front of the image was a floor of wooden planks. As for myself, I went to sit on a large rock and faced the wall of the cave. I kept the lanterns lit bright all night long. I made a vow: "This will have to be a big festival, but I don't have any resources. Should I go ahead with it or not? May the Dhamma inspire the answer to appear in my heart. Or may the deities who watch over the nation, the religion and the King, and the deity who guards the Emerald Buddha -- which lies at the heart of the nation's spirit -- help show me the way."

That night at about 2 a.m., while my mind was rested and at ease, there was an incident: a sudden clatter from in front of the Buddha image. It was the sound, not of falling rock, but of shattering glass. I waited for a moment and then got up to have a look. I walked around about three to four meters from where I had been sitting. The entire cave was lit -- a small circular cave, no more than eight to nine meters wide, ten to fifteen meters tall, and with an opening leading to the open air overhead. After walking around inspecting the area and not seeing anything, I returned to my original spot and continued sitting in meditation.

While sitting, I dozed off and dreamed. A deity came to me and said, "You don't have to worry about the festival, but you'll have to hold it. Whenever you do it, it will be a success." After that I didn't give much thought to the matter. I stayed on there in seclusion for a fair while. Then, before I left, I mentioned to the monks there that I'd like to find three Bodhi trees to plant in front of the cave.

Afterwards I returned to Lopburi and stayed at Wat Khao Phra Ngaam (BeautifulBuddha Mountain Monastery). I had arrived there in time for Magha Puja, and so led a group of lay people from Bangkok and Lopburi in a three-day ceremony. I taught the Dhamma to a contingent of about 300 soldiers, led a candle procession around the great Buddha image, and then we all sat in meditation. I made a vow: "Concerning the

festival celebrating 25 centuries of Buddhism: I don't know why, but my mind seems to keep dwelling on the matter." I then vowed to donate my life on the day of the full moon -- i.e., to go without food; and to donate my eyes -- i.e., to go without sleep. But in spite of my efforts, nothing happened until it was about to grow light.

At about 5 a.m. I dozed off for a moment and dreamed: The earth opened wide beneath me, revealing a scattered heap of broken red bricks deep underground. Something inside me said, "This is a spot where relics of the Buddha were once enshrined, but the shrine is now nothing but a rubble of bricks underground. Therefore, you will have to help build a chedi to enshrine relics of the Buddha after the festival celebrating 25 centuries of Buddhism. Otherwise your old karma won't be done with."

This was followed by another dream: Once, in the distant past, the Sangha was planning an important meeting in India, but after we had all agreed to the date, I hadn't joined in the meeting. The meeting concerned plans for a celebration of the Buddha's relics. It was to be a very important celebration, but I didn't join in. So my friends placed a penalty on me: "In the future you will have to gather relics of the Buddha and enshrine them in a chedi at one place or another, for the sake of Buddhists yet to come." With this dream in mind, my thoughts about going ahead with the festival celebrating 25 centuries of Buddhism grew more and more earnest.

The next day, in the dim light before dawn, I made a vow: "If my holding the festival celebrating 25 centuries of Buddhism will be a success, may the number of Buddha's relics I have with me reach a total of 80, equal to the years of the Lord Buddha's life." (When I made the vow I had just over 60 relics.) When I finished my vow, it was dawn. After my meal I took out my pouch and counted: exactly 80.

The following night I climbed to sit in meditation at the base of the great Buddha image on the slope of the mountain. I stayed up all night, sitting in //samadhi// and doing walking meditation around the image. I set out a tray, along with flowers, candles and incense, and made a vow: "If the festival celebrating 25 centuries of Buddhism is

to be a success, may more of the Buddha's relics come -- from anywhere at all." At dawn, about ten tiny relics had come, mixed together with red gemstones. Quickly I put them into a container. I didn't tell anyone, but thought to myself that the festival would probably be a success.

That year -- 1956 -- I returned to spend the rainy season at Wat Asokaram. After the rains were over I received news that three Bodhi trees had sprouted in front of Phra Sabai Cave in Lampang. At present the trees are four meters tall and very striking -- growing out of the jutting rock.

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PART VIII

Plans for the festival celebrating 25 centuries of Buddhism became more and more firm during the rainy season at Wat Asokaram in 1956. Up to that point I hadn't decided where to hold the festival, because it was going to be a large affair, but after looking around I decided, "We'll have to hold it right here at Wat Asokaram."

There were going to be two celebrations: the one I would do in conjunction with other Buddhists and the one I would do on my own. //The celebration held in conjunction with other Buddhists// would succeed on one of three levels, i.e., low, moderate or high. This was a thought I didn't mention to anyone else, simply an observation I kept to myself. When the festival was over, it turned out to have been only a moderate success. Had it been a high-level success I would have built a ceremonial umbrella for the Buddha image at Khao Phra Ngaam.

//The celebration I would do all on my own//. Celebrating on my own would be very good, but wouldn't be of any benefit to people at large.

This sort of celebration could be done in one of three ways:

a) The lowest level: Escape from humanity and hide away in the forests and wilds for three years before returning to be involved with people again.

b) The moderate level: Go deep into the forest alone and meditate in earnest for three months with no worries or responsibilities.

c) The highest level: Tie a red cloth around my neck for seven days. In other words, within seven days I would try to do good in one of two ways: (1) attain all of the eight cognitive skills (//vijja//) to use as tools in my work of spreading the Buddha's teachings. (2) If I can't succeed at (1), may I go all the way on the seventh day, at the same time relinquishing my life with no hope of return. Only in this way would I have done with the karma I dreamed about having made with my friends in the past.

By the end of 1956 the time for the festival was drawing near, but I had already made some advance preparations, such as producing the "Bodhi leaf" Buddha amulets copied from an image I had seen in Benares when I was traveling through India. I had materials gathered from scores of places: earth from the Buddhist holy places in India; fragments of votive tablets once cached away in old chedis, donated by friends and followers from various provinces -- Lopburi, Phitsanuloke, Phijit, Sukhothai, Suphanburi, Ayutthaya, Phetchabun, Songkhla, Ubon Ratchathani, Thaad Phanom district and Bangkok. I had fragments of ancient Buddha images from Prajinburi and ancient lustral water made by wise men in the past. These I mixed into a paste along with powdered dried flowers and ashes of burnt paper on which Dhamma passages had been written.

Using this paste we cast two types of images by (1) pressing the paste into a mould and then allowing it to dry; (2) mixing the paste with clay, pressing it into a mould and baking it in a kiln. I thought to myself, "We're going to have to produce at least one million images." When we were finished at the end of the rains in 1956, we counted to see how many we had. Altogether there were more

than 1,100,000.

Late one night when it was quiet, a strange vision appeared to me. I was sitting pressing Buddha images from a mould when a relic of the Buddha came and displayed a sign over my bed. It was similar to the Bodhi leaf image I was making, but the image I was making represented the Buddha delivering the Dhammacakka sermon -- i.e., with both hands raised. But in the vision, the Buddha had both hands in his lap. I had a new mould made patterned after the vision and named it the "Bodhicakka." I still have this relic with me, and haven't yet enshrined it. Later another relic the shape of a Buddha image sitting in meditation came as well. This I also still have with me.

Another time, when I had been sitting in meditation at Lopburi, in the quiet just before dawn, another Buddha relic had appeared; and at around 5 a.m. a statuette of King Asoka made of dark, pinkish grey cut glass came falling down in front of me, so I sketched a copy of it. This, too, I still have with me.

After a number of strange events like this had occurred, I called together the monks who were my closest disciples and announced, "We're going to have to hold the festival celebrating 25 centuries of Buddhism right here in Wat Asokaram." I came to this final decision right then, during the middle of the rains, 1956.

Once I had made my decision, I checked to see how much money was in my account. There turned out to be a little more than 200 baht. Nevertheless, I made orders to begin construction: putting up temporary shelters, making ceremonial umbrellas, etc. As soon as we set to work, contributions started coming in. When we had finished two shelters, our money ran out. At the time, I had gone to Chanthaburi. When I returned to Wat Asokaram, Police Colonel Luang Wiraded Kamhaeng came to inform me, "We're almost all out of money, Than Phaw. Where are we going to get more?"

I laid out the following plans for the festival:

"I. Purposes of the Festival:

A. 1. To make 912,500 Buddha images (equal to the number of days in 2,500 years) and then raise the number to 1,000,000, each one inch tall and made of either stucco or baked clay, to be distributed free of charge to all people who come and join in the festival. Whatever images are left over will be buried in the foundations of the chedi that is to be built.

2. To make five large images representing the Buddha at the moment of his Awakening, delivering the first sermon (the Dhammacakka), delivering the final sermon before totally entering //nibbana//, totally entering //nibbana//, and sitting in meditation. (This last is to be the major image in the ordination hall.)

3. To make small images, 500 each of silver, gold and gold bronze, each weighing about four grams, to be placed in the chedi as a gift to our descendants.

B. To finance a complete set of the Buddhist Canon -- Sutras, Vinaya and Abhidhamma -- translated into Thai.

C. To ordain 80 monks, 80 novices, 80 //upasakas// (lay men wearing white and observing the eight precepts) and 80 nuns (lay women wearing white and observing the eight precepts). If larger numbers of people are ordained, so much the better. Each person is to be ordained for at least seven days. Ordination ceremonies will be held from May 12 to May 20, 1957. Whoever desires to be ordained should give the following information to the ordination committee: name, address, age, date of birth, and whether or not you will be able to supply your own requisites. The committee will arrange to find requisites for all those unable to supply their own. Whoever would like to sponsor an ordination of any kind is welcome to inform the committee. The cost of requisites is as follows: for //upasakas// and nuns, 100 baht; for novices, 150 baht; for monks, 300 baht. Those wishing to be ordained may apply at the

Wat from now until April 15, 1957.

D. When the festival is over, there will be one further aim: to build a chedi as a memento of our having participated in this important anniversary, and to enshrine relics of the Buddha, Buddha images, copies of the scriptures and other objects related to Buddhism. This chedi will be a cluster of thirteen spires built on three levels, four spires to each level, with a central spire on the uppermost level. The central spire will be the largest -- 6 meters square and 26 meters tall. The surrounding spires will be smaller. The laying of the foundations for the chedi will begin before the festival. The location will be at Wat Asokaram, Samut Prakaan, which is planned to be a center for instruction in the practice of meditation for monks, novices, lay men and lay women in the years to come.

II. Merit-making ceremonies to be held during the Festival:

A. Monks will chant consecration chants, eight monks a day, for seven days. Monks will sit in //samadhi//, presiding over the consecration of sacred objects, eight monks a day for seven days.

C. Five sermons relating the history of the Buddhist Councils will be delivered, one sermon per day. The passages in response to each sermon will be chanted by 40 monks. This will be to dedicate merit to relatives and ancestors who have passed away.

D. Food will be donated to the 500 monks and novices invited to participate in the first seven days of the festival. Afterwards, food will continue to be donated to monks and novices until the two weeks of the festival are over. The second week approximately 300 monks and novices will be fed each day.

E. During the first seven days there will be a candlelight

procession in celebration each night.

F. On Visakha Puja -- May 13, 1957 -- a ceremony will be held to enshrine objects in the foundations of the chedi.

G. Mahayana services will also be held, i.e., three days of //kong tek// (merit-making services for the dead) and sermons in line with Mahayanist beliefs.

There will also be other merit-making ceremonies in addition to those listed here.

In addition, temporary shelters for monks and novices, as well as shelters for lay men and lay women will be built, along with a kitchen to be used for the duration of the festival."

After I had written down the above program, we set to work implementing the plans step-by-step. I showed the plans to a number of my followers. They would all shake their heads and say, "Than Phaw, where are you going to get the money for a big affair like this?" But I would think to myself, "We're going to do good. Good-hearted people are sure to come and help. We won't have to go canvassing for funds."

When I had returned from Chanthaburi and the date for the festival was approaching, a stream of people started coming to help contribute money. Altogether we received almost 100,000 baht. One person, Dr. Yut Saeng-uthai, was afraid that we wouldn't be able to carry out our plans, and so went on his own to ask for help from the government. He got to talk with the Minister of Cultural Affairs, General Luang Sawat, who at the time wasn't acquainted with me, but who was kind enough to say, "If you need money, I'll make the arrangements." Khun Ying Waad Lekhawanit-Dhammawithak came to tell me about this. My response: "We don't need the money."

Construction work continued and contributions kept coming in without our ever issuing any requests for funds. All we did was print up flyers to let my followers know of the plans and schedule for the

festival.

Preparations within the monastery were virtually complete. Suni Changkhamanon, Sawn Achakun, Thawngsuk and Mae Kimhong Kraikaan took responsibility for building the sala in which the festival was to he held. Seeing that it wouldn't be large enough, we added thatched roofs on all four sides, which Colonel Luang Wiraded together with the monks and novices helped build. In addition we built a temporary kitchen and a large number of temporary shelters. The kitchen was a little over 30 meters long, 6 meters wide and roofed with thatch. There were five shelters for monks and novices, five each for lay men and lay women, each shelter 80 meters long and 10 meters wide with thatched roofs and walls. Construction of the shelters cost more than 100,000 baht; the festival sala, 165,000 baht; repair of the roads around the monastery -- financed by Khun Ying Waad -- 60,000 baht. Total construction costs thus came to more than 300,000 baht, and there were a great many other things we had to purchase for the festival as well. Our money kept running out, but at the same time contributions kept coming in. [*]

* [People have asked why Ajaan Lee devotes so much space to describing the Festival Celebrating 25 Centuries of Buddhism, and in particular to the amount of money donated and spent. Three points seem relevant: 1) Many of the people involved in the celebration were still alive when Ajaan Lee wrote this book, the celebration still fresh in their memories. They would have enjoyed seeing that their efforts were not forgotten, and at the same time Ajaan Lee may have wanted to remind them of one of the purposes of the celebration that had not yet been fulfilled: to build a chedi at Wat Asokaram. 2) The whole question of fund-raising -- or lack of it -- for the festival makes for a good read. Many of his followers felt that only by appealing for funds from the public and the government would they be able to carry out the ambitious program. Ajaan Lee stood fast by his insistence -- and in the end was proven right -- that they could depend on the purity of their intentions to see them through. 3) Several other groups, including the Thai government, held celebrations of the year 2500 B.E. at the same time as Ajaan

Lee's, and in some cases -- the government's in particular -- there were unresolved questions as to where all the donations went. Ajaan Lee may have wanted to show that in his case, at least, all funds were well accounted for.]

* * *

By April, preparations were in full swing. A large number of monks, novices and lay people began gathering from the outlying provinces. The numbers of people applying for ordination -- both men and women -- kept swelling until they were well over the goals we had originally set.

On May 11, 1957, we began the ordination ceremonies. To ordain the monks, we invited a number of preceptors: Somdet Mahawirawong (Juan), Wat Makut Kasatriyaram; Phra Phrommuni, Wat Bovornives; Phra Sasanasophon, Wat Rajadhivasa; Phra Dhammatilok, Wat Boromnivasa; Phra Dhammapitok, Wat Phra Sri Mahadhatu; and Phra Nyanarakkhit, Wat Boromnivasa. In addition, we had preceptors who were old friends or disciples of mine. The ordination ceremonies turned out to be a large-scale affair, so I turned the whole program over to Ajaan Daeng, who trained the new monks-to-be throughout the festival and who also acted as preceptor. In addition, Phra Khru Wiriyang from Chanthaburi and Ajaan Sila of Sakon Nakhorn helped act as preceptors, preparing the monks-to-be and arranging their requisites until the end of the festival.

All in all, so many people came to help financially with the ordination ceremonies that we didn't have to spend any of the monastery funds set aside for the purpose -- to the point where we ran out of monks-to-be for them to sponsor. We had to announce over the loudspeaker that we could no longer accept contributions from those volunteering to sponsor ordinations.

Sponsors for the ordination ceremonies contributed altogether 138,000 baht. The ordinations lasted from the 11th to the 29th of May,

and the number of people ordained in each category was as follows: 637 monks, 144 novices, 1,240 nuns, 340 "Brahmanis" (women wearing white, observing the eight precepts, but not shaving their heads), 34 //upasakas// (men wearing white, shaving their heads and observing the eight precepts) and 12 "Brahmans" (men wearing white, observing the eight precepts, but not shaving their heads). Altogether, 2,407 were ordained.

The daily schedule throughout the festival ran as follows:
"Morning: After the meal, 1) chanting in homage to the relics of the Buddha; 2) chanting of blessings; 3) sitting in meditation.
Afternoon: 1) chanting in homage to the Buddha's relics; 2) chanting in celebration; 3) sitting in meditation or a sermon. 4:00 Rest.
5:00 Gathering at the sala; chanting in homage to the Buddha's relics; candlelight procession; consecration chants; chanting in celebration; sitting in meditation until midnight. This schedule is to be followed until the end of the festival."

* * *

During the course of the festival the thought occurred to me that we should donate a //phaa paa// to the Temple of the Emerald Buddha, to compensate for one of my plans that had fallen through: In the beginning I had thought of setting up a central fund for the Thai Sangha, and so had prepared a proposal that I submitted to Somdet Phra Mahawirawong (Juan) of Wat Makut. The essence of the proposal was that we would request every titled monk in Thailand to voluntarily relinquish his monthly stipend for one month to form a central fund for the Thai Sangha as a memento of our having celebrated 25 centuries of Buddhism. I myself would gather additional contributions to add to the fund. I asked the Somdet to take this matter to the executive council of the Sangha to see whether or not they would approve it.

I was really pleased by the Somdet's immediate response: "I'll gladly donate my entire monthly stipend. If there's anything else you need for the festival, I'll be glad to help."

"That's the spirit!" I thought to myself.

The Somdet ultimately gave his approval to the proposal and so presented it to the executive council. Later, though, I learned that this and that member of the council had raised objections, and so it fell through.

In that case, I decided, we'd do better to donate a //phaa paa// to the Emerald Buddha. I contacted H.H. Princess Pradisathasari, asking her to act as sponsor for 16 //phaa paas//, one of which would go to the Emerald Buddha. She said she would be glad to help. She gave us every form of assistance, having not only members of her household but also other nobility -- including members of the Privy Council -- help give a full-scale welcome to the //phaa paas//.

So we gathered together more than 30,000 baht in funds, from which we gave a little over 300 baht to each of the 15 //phaa paas//. The remainder -- 24,122.30 baht -- we donated to the Emerald Buddha to set up an endowment fund entitled, //The 2500 Anniversary Fund, donated by followers of Ajaan Lee, Wat Asokaram//. The interest from the fund was to help with the upkeep of the Temple of the Emerald Buddha. Afterwards we gathered additional contributions that we added to the fund, bringing the total endowment to more than 50,000 baht.

On May 20th we began the festive procession, carrying Buddha images, relics of the Buddha and the 16 //phaa paas// from Wat Asokaram to the Temple of the Emerald Buddha. H.H. Princess Pradisathasari had given orders for officials from the Royal Household to welcome us. After the procession circumambulated the ordination hall three times, the Princess and members of the Privy Council arrived to accept the //phaa paas//. She had given orders for the royal kitchens to prepare food to be presented to the 15 senior monks invited to receive the //phaa paas//. Most of the monks were from temples that had in the past been under the sponsorship of Rama IV. After presenting the monks with their mid-day meal, the Princess presented them with the 15 //phaa paas//.

With the ceremonies over, we led the procession from the Temple of the Emerald Buddha to Wat Phra Sri Mahadhatu in Bang Khen district in order to receive saplings from the Great Bodhi tree in India, which we had requested and been granted by the government. Arriving at Wat Phra Sri Mahadhatu, we conducted the ceremonies for receiving the two saplings and carried them in a procession three times around the ordination hall. Then we led the procession to the Buddharaksa Gardens in Bang Bua Thawng (GoldLotus Town), Nonthaburi, where we held a one-night celebration in honor of the relics of the Buddha and the Bodhi trees.

The following morning, May 21st, after our meal, we took the Buddha images, relics of the Buddha and Bodhi trees in a boat procession from GoldLotus Town down along the Chao Phraya River to the landing at the Provincial Offices in Samut Prakaan. There we were given a rousing welcome by a contingent from Wat Asokaram, along with the provincial governor, civil servants and other Buddhists.

Our procession then went from the Provincial Offices back to Wat Asokaram, arriving in the afternoon to a welcoming contingent headed by Chao Khun Amornmuni, ecclesiastical head of Chanthaburi province. We circumambulated the sala three times and then entered the area where the consecration services were being held. After paying homage to the Buddha images, relics of the Buddha, Bodhi trees and chedis, we stopped for a short rest. At 6 p.m. we rang the bell and met in the sala for chants in celebration, consecration chants and a candlelight procession. Huge numbers of people came to join in the celebration.

The following morning, May 22, we held ceremonies for planting four Bodhi trees at Wat Asokaram -- the two we had received from Wat Phra Sri Mahadhatu, plus two from India. Since then, my followers have returned from India with two more Bodhi trees that they donated to the Wat. At the moment there are altogether six descendants of the Great Bodhi tree growing in Wat Asokaram.

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The festival continued. One day funds started running out, and so the festival committee met for consultation. Nang Kimrien Kingthien and Khun Nai Tun Kosalyawit prepared a letter asking for help from the government. They brought the letter and read it aloud to me. The gist of it was that they were going to ask the Prime Minister, Field Marshal Paw Phibunsongkhram, to help donate 50,000 baht. Before they had even finished reading the letter, I told them to throw it into the fire right then and there. "If there isn't enough to eat in this festival," I told them, "I'm willing to starve." As it turned out, the money kept coming in and our funds never ran out.

People came to provide food for the monks at the festival -- sometimes three days at a time, sometimes seven. Some brought Thai food; others, Chinese food. The consecration ceremonies lasted for 15 days, with Major General Phong Punnakan, Chief of the Army Transportation Bureau, acting as sponsor throughout the festival. Khun Ying Waad Lekhawanit-Dhammawithak arranged transportation and gifts for the ten Chinese monks who came to chant three days, and provided food for 355 monks seven days running. There were two Mahayana sermons, and //kong tek// services for three nights. There was also a //loi krathong// ceremony and a raffle. Khun Nai Thawngsuk Chumpairoad provided food for 300 monks for seven days. In addition, a number of Chinese people came and helped provide vegetarian food for several days. People came to sponsor, altogether, eleven re-enactments of the Buddhist Councils and made donations totaling 5,000 baht at each re-enactment.

On top of all this, people came to donate cups, plates and saucers, rice, firewood, charcoal -- everything -- to the festival kitchen. For the most part, the kitchen didn't have to buy much. Most things were provided by donors. As a result, the kitchen spent no more than 5,000 baht for food each day. My followers all helped to the full extent of their abilities.

In the area of medical care we received help from General Thanawm Upathamphanon, Chief Army Medical Officer, and his wife, Khun Ying Sutjai, who sent doctors and orderlies throughout the festival to

provide medical treatment for those who needed it. And as for security, Police Colonel Sudsa-nguan Tansathit, head of the Police Public Safety Department, sent riot police and a fire truck to help throughout the festival.

Time passed and everything went well. Money became less and less of a problem, the daily schedule proceeded according to plan, the ordination ceremonies continued every day, and the weather cooperated throughout. There were no untoward incidents, aside from a few minor occurrences not worth mentioning.

On May 13, Visakha Puja, a number of sponsors had four Buddha images cast, each image 80 cm. across at the base. Khun Ying Waad sponsored two images; Phraya Lekhawanit-Dhammawithak, one; and Colonel Luang Wiraded Kamhaeng and his wife, Khun Nai Noi, one -- at a cost of 6,790 baht per image. Nai Kuanghang Sae Hia, along with his wife and children, donated a fifth image that they had had cast on Magha Puja at a cost of 34,000 baht, including the celebration costs. The Wat didn't have to spend any money for the casting of these images. The sponsors covered all costs, which for the five images totaled 61,160 baht.

As for the entertainment offered during the festival, hardly anyone paid any attention to it because most of the people had come to participate in the religious activities. A group of my Chinese followers brought a Chinese opera company to perform three nights. Wari Chayakun from Haad Yai brought a Manora dance-drama company and a shadow puppet company to perform throughout the festival, two movie screens were set up, and a //maw lam// singing group from the Northeast came to perform one night and then had to close down from lack of interest. None of these activities cost us anything, because groups of my followers had sponsored them on their own initiative.

We continued to celebrate in this way, with chanting, candlelight processions, meditation sessions and sermons. We invited a number of high-ranking ecclesiastical officials, such as Somdet Mahawirawong of Wat Makut and Phra Sasanasophon, to deliver one sermon apiece. In addition, we had sermons of our own, some of which I delivered, and

some by Ajaan Tyy. These activities continued until May 29, 1957.

At the end of the festival our accounts read as follows:

Total income:	840,340.49 baht
Total expenditures:	533,326.75 baht
Assets remaining:	307,013.74 baht

All of this was money that people had donated on their own initiative. In addition we also received non-liquid assets -- such as ordination sponsors who arranged requisites on their own -- which were handled by the finance committee. The re-enactments of the Buddhist councils, food donated to the monks, gifts for the monks who chanted, the casting of the Buddha images, the construction of the sala, the repair of the road leading to the Wat, the Mahayana services: All of these came in the form of non-liquid assets that, altogether, we estimated roughly at more than 300,000 baht.

All in all, the monks and lay people who joined in the festival came from 45 provinces.

Thus the Festival Celebrating 25 Centuries of Buddhism in the year B.E. 2500 came to a close.

Afterwards, right before the rains, another sponsor -- Nai Thanabuun Kimanon, along with his wife and children -- had another Buddha image cast and donated to the Wat to celebrate the year B.E. 2500, at a cost of 75,000 baht. The image was more than two meters across at the base. They also built a dais for it and conducted celebration ceremonies that, added to the cost of the image, totaled more than 150,000 baht.

A number of the monks, novices and nuns ordained during the festival stayed on for the rains, continuing to practice the Dhamma together. At the end of the rains many of them returned home, although a number of them are still currently ordained. As for myself, when the rains were over, I went to visit many of the places where there were friends and followers who had come to participate in the festival.

Later I went to Lampang, in hopes of building a chedi at Phra Sabai Cave. (This was when I first saw the three Bodhi trees that had sprung up there, and it made me very glad. They are tall trees now.) Chao Mae Suk of the Lampang Royal House, along with Khun Nai Kimrien Kingthien, Mae Liengtao Janwiroad and a contingent of lay men and women joined together with a group of my followers -- both lay people and monks -- to complete the chedi. We then enshrined relics of the Buddha there in the cave, and brought an Indian Bodhi tree to plant at the cave's entrance.

From there I went on to Chieng Mai, Uttaradit, Phitsanuloke, Nakhorn Sawan and Lopburi.

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PART IX

I make it a practice to wander about during the dry season every year. I do this because I feel that a monk who stays put in one monastery is like a train sitting still at HuaLampong station -- and everyone knows the worth of a train sitting still. So there's no way I could stay in one place. I'll have to keep on the move all of my life, as long as I'm still ordained.

Some of my companions have criticized me for being this way, and others have praised me, but I myself feel that it brings nothing but good. I've learned about the land, events, customs and religious practices in different areas. In some places it may be that I'm more ignorant than the people there; in other places and with other groups, it might be that I know more than they, so there's no way I can lose by traveling about. Even if I just sit still in the forest, I gain by it. Wherever I find the people know less than I do, I can be their teacher. In whatever groups I find that I know less than they do, I'm

willing to be their student. Either way I profit.

At the same time, living in the forest as I like to do has given me a lot to think about.

1) It was a custom of the Buddha. He was born in the forest, attained Awakening in the forest, and totally entered //nibbana// in the forest -- and yet how was he at the same time able to bring his virtues right into the middle of great cities, as when he spread his religious work to include King Bimbisara of Rajagaha.

2) As I see it, it's better to evade than to fight. As long as I'm not superhuman, as long as my skin can't ward off knives, bullets and spears, I'd better not live in the centers of human society. This is why I feel it's better to evade than to fight.

People who know how to evade have a saying: "To evade is wings; to avoid is a tail." This means: A tiny chick, fresh out of the egg, if it knows how to evade, won't die. It will have a chance to grow feathers and wings and be able to survive on its own in the future. "To avoid is a tail:" This refers the tail (rudder) of a boat. If the person holding the rudder knows how to steer, he'll be able to avoid stumps and sand bars. For the boat to avoid running aground depends on the rudder. Since this is the way I see things, I prefer living in the forest.

3) I've come to consider the principles of nature: It's a quiet place, where you can observe the influences of the environment. Wild animals, for example, sleep differently from domesticated animals. This can be a good lesson. Or take the wild rooster: Its eyes are quick, its tail feathers sparse, its wings strong and its call short. It can run fast and fly far. What do these characteristics come from? I've made this a lesson for myself. Domesticated roosters and wild roosters come from the same species, but the domesticated rooster's wings are weak, its call long, its tail feathers lush and ungainly,

its behavior different from that of the wild rooster. The wild rooster is the way it is because it can't afford to let down its guard. It always has to be on the alert, because danger is ever-present in the forest. If the wild rooster went around acting like a domestic rooster, the cobras and mongooses would make a meal of it in no time. So when it eats, sleeps, opens and closes its eyes, the wild rooster has to be strong and resilient in order to stay alive.

So it is with us. If we spend all our time wallowing around in companionship, we're like a knife or a hoe stuck down into the dirt: It'll rust easily. But if it's constantly sharpened on a stone or a file, rust won't have a chance to take hold. Thus we should learn to be always on the alert. This is why I like to stay in the forest. I benefit from it, and learn many lessons.

4) I've learned to reflect on the teachings that the Buddha taught first to each newly-ordained monk. They're very thought-provoking. He taught the Dhamma first, and then the Vinaya. He'd begin with the virtues of the Buddha, Dhamma and Sangha, followed by the five basic objects of meditation: hair of the head, hair of the body, nails, teeth and skin. Then he'd give a sermon with four major points:

a) Make a practice of going out for alms. Be an asker, but not a beggar. Be content with whatever you are given.

b) Live in a quiet place, such as an abandoned house, under a projecting cliff face, in a cave. People have asked if the Buddha had any reasons for this teaching, but I've always been convinced that if there were no benefits to be gained from these places, he wouldn't have recommended them. Still, I wondered what the benefits were, which is why I've taken an interest in this matter.

c) The Buddha taught monks to make robes from cloth that had been thrown away -- even to the point of wearing robes made from the cloth used to wrap a corpse. This teaching made me reflect

on death. What benefits could come from wearing the cloth used to wrap a corpse? For a simple answer, think for a moment about a corpse's things: They don't appeal to anyone. No one wants them -- and so they hold no dangers. In this point it's easy enough to see that the Buddha taught us not to take pride in our possessions.

d) The Buddha taught that we should use medicines near at hand, such as medicinal plants pickled in urine.

These teachings of the Buddha, when I first heard them, sparked my curiosity. Whether or not I would benefit from following them, there was one thing I was sure of: that the Buddha was not the sort of person who would hold blindly to anything, and that he would never teach anything without good reason. So even if I wasn't totally convinced of his teachings, I should at least respect them. Or if I didn't yet have confidence in my teacher's ability, I owed it to him and to the traditions of the Sangha to give his teachings a try.

I was reminded of the words of MahaKassapa, who asked to be allowed to follow such ascetic practices as living in the forest, eating one meal a day(going out for alms) and wearing robes made from thrown-away rags all of his life. The Buddha questioned him, "You've already eradicated your defilements. What is there left for you to strive for?"

MahaKassapa answered, "I want to observe these practices, not for my own sake, but for the sake of those yet to come. If I don't follow these practices, who will they be able to take as an example? If a person teaches by example, the students will learn easily, just as when a person teaches students how to read: If he has pictures to go along with the text, the students will learn much more quickly. My observing these practices is the same sort of thing."

When I thought of these words, I felt sympathy for MahaKassapa, subjecting himself to all sorts of hardships. If you were to put it in worldly terms, you could say that he was already a

multimillionaire, deserving a soft bed and fine food, but instead he slept and ate on the ground, and had only coarse food to eat. Thinking of his example, I'd be ashamed to look for nothing more than creature comforts. As for MahaKassapa, he could have eaten fine food and lived in a beautiful home with no danger of his heart's being defiled. But -- and it's not surprising -- he was more concerned with benefiting those who came after.

All of these things have given me food for thought ever since I was first ordained.

Speaking of living in the forest, I've learned a lot of unusual lessons there. Sometimes I've seen death close at hand and have learned a lot of lessons -- sometimes from seeing the behavior of animals, sometimes from talking to people who live there.

Once there was an old man who told me of the time he had gone with his wife to tap tree sap deep in a large forest. They happened to run into a bear and a fight ensued. The wife was able to get up a tree in time, and then called down to her husband, "If you can't fight it off, lie down and play dead. Don't make a move."

When her husband heard this, he came to his senses and so fell back on the ground, lying absolutely still. Seeing this, the bear climbed up astride him, but then let go of him and simply stood looking at him. The old man lay there on his back, meditating on the word, "//buddho, buddho//," and thinking, "I'm not going to die. I'm not going to die." The bear pulled at his legs and then at his head, and then used its nuzzle to push him left and right. The old man kept his joints loose and didn't react in any way. After the bear had decided that the man was dead, it left. A moment or so later the man got up and walked home with his wife. His head was all battered and bloody, but he didn't die.

When he had finished telling me the story, he added, "That's the way forest animals have to be. If you can't fight, you have to play dead."

Hearing this, the thought occurred to me, "No one is interested in a dead person. Since I live in the forest, I should play dead. Whoever praises me or attacks me, I'll have to be still -- quiet in thought, word and deed -- if I want to survive." This can also be a good reminder in the way of the Dhamma: To free yourself from death, you have to play dead. This is a good lesson in //maranassati//, keeping death in mind.

Another time, early one morning when I was staying in the middle of a large forest, I took my followers out for alms. As we were going through the forest, I heard a mother chicken cry, "//Kataak! Kataak//!" Since she didn't fly away, I figured she probably had some baby chicks, so I sent the boys to run and look. This frightened the chicken and she flew away over the trees. The boys saw a lot of baby chicks running around, but before they could catch them, the chicks scurried into a large pile of fallen leaves. There they hid themselves and lay absolutely still. The boys took a stick and stirred around in the leaves, but the chicks didn't move. They didn't even make a peep. Although the boys kept looking for a while, they couldn't find even a single chick. I knew that the chicks hadn't gone anywhere. They had just pretended to be fallen leaves. So as it turned out, of all those little tiny chicks, we couldn't catch a one.

Thinking about this, I was struck by their instincts for self-preservation, and how clever they were: They simply kept themselves quiet in a pile of fallen leaves. And so I made a comparison for myself: "When you're in the wilds, then if you can keep your mind still like the baby chicks, you're sure to be safe and to free yourself from dying." This was another good lesson.

In addition to the animals, there are other aspects of nature -- such as trees and vines -- that can set you thinking. Take vines, for instance. There are some that don't turn in any direction but right. Observing this, I've made it a lesson for myself. "If you're going to take your mind to the highest good, you'll have to act like the vines: i.e., always to the right, for the Buddha taught, "//Kaya-kammam, vaca-kammam, mano-kammam padakkhinam//" -- going to the right in thought, word and deed. You'll always have to go right -- by keeping

yourself above the defilements that flare up and consume the heart. Otherwise you'll be no match even for a vine."

Some kind of trees make themselves quiet in ways we can see: We say that they "sleep." At night, they fold up their leaves. If you go lie under them, you'll have a clear view of the stars in the nighttime sky. But when day comes, they'll spread out their leaves and give a dense shade. This is a good lesson for the mind: When you sit in meditation, close only your eyes. Keep your mind bright and alert, like a tree that closes its leaves and thus doesn't obstruct our view of the stars.

When you can think in this way you see the value of living in the forest. The mind becomes confident. Dhamma that you have studied -- or even that you haven't -- will make itself clear because nature is the teacher. It's like the sciences of the world, which every country has used to develop amazing powers. None of their inventions or discoveries came out of a textbook. They came because scientists studied the principles of nature, all of which appear right here in the world. As for the Dhamma, it's just like science: It exists in nature. When I realized this I no longer worried about studying the scriptures, and I was reminded of the Buddha and his disciples: They studied and learned from the principles of nature. None of them followed a textbook.

For these reasons I'm willing to be ignorant when it comes to texts and scriptures. Some kinds of trees sleep at night and are awake during the day. Others sleep by day and are awake by night. The same is true of forest animals.

Living in the forest, you also learn from the vapors that each plant exudes. Some plants are good for your health, some are bad. Sometimes, for example, when I've been feverish, I've gone to sit under certain kinds of trees and my fever has disappeared. Sometimes when I've been feeling well I've gone to sit under certain kinds of trees and the elements in my body have become disturbed. Sometimes I've been hungry and thirsty, but as soon as I go sit under certain kinds of trees, my hunger and thirst disappear. Learning from trees

in this way has caused me to think about the traditional doctors who keep a statue of a hermit on their altars. Those hermits never studied medical textbooks, but were able to teach about medicines that can cure disease because they had studied nature by training their minds the same way we do.

Similar lessons can be learned from water, earth and air. Realizing this, I've never gotten very excited about medicines that cure disease, because I feel that good medicines are everywhere. The important point is whether or not we recognize them, and this depends on us.

In addition there is another quality we need in order to take care of ourselves: the power of the mind. If we are able to keep the mind quiet, its ability to cure disease will be tens of times greater than that of any medicine. This is called //dhamma-osatha//: the medicine of the Dhamma.

All in all, I can really see that I've gained from living in forests and other quiet places in order to train the mind. One by one I've been able to cut away my doubts about the Buddha's teachings. And so, for this reason, I'm willing to devote myself to the duties of meditation until there is no more life left for me to live.

The gains that come from training the mind, if I were to describe them in detail, would go on and on, but I'll ask to finish this short description here.

* * *

Coming now to the present, I've begun work on making Wat Asokaram a permanent base for people yet to come. On December 5, 1956, while staying at Wat Asokaram, I was given a rank and a title -- Phra Khru of the first order, with the title, "Phra Khru Suddhidhammacariya" -- without my having known or even thought about it beforehand. In December, 1957, I learned that, again without warning, I had been

given the rank of Chao Khun, with the title, "Phra Suddhidhammaransi Gambhiramedhacariya," so I have decided to spend the rains at Wat Asokaram ever since.

In 1959 I started feeling ill in the middle of the rains. Thinking of my illness, I began to grow discouraged about living on. There were days when my thoughts would turn away from my followers and be concerned only with myself alone: I would see places where I could find quiet and solitude as the highest form of happiness. Sometimes my illness would recede; sometimes I'd be sick all night long, but I was able to bear with it. I had sharp pains in my stomach, and there was one day when I ran a very high fever for many hours. So when the rains were over I came to rest at Somdet Phra Pin Klao Hospital.

My first stay was for three days -- November 2-5, 1959 -- but after returning to the Wat I had a relapse, and so I re-entered the hospital on Tuesday, November 10. Since then my illness has slowly subsided.

One day, lying in bed, I thought to myself: "I want the fact that I've been born to be useful both to myself and to others. Even if I were to be born into a world where there is no sickness, I'd want to be of use both to the world and to the Buddha's teachings all of my life. But here I'm sick, so I'd like my sickness to be of use both to myself and to others." With this in mind, I wrote the following letter:

> Concerning my food, I don't want anyone to worry. The hospital has everything I could want. So if anyone feels inspired to bring food, I ask that he or she take the cost of the food and the amount of money it would cost to bring it here, and use the money to make merit in some other way, e.g. to compensate for all of the hospital's medicine I've used or, if there is money left over, to help pay for the poor and destitute who need hospital care. Wouldn't that be a better way to think?
>
> The building where I'm staying is a special building. It hasn't yet been opened to other patients. The doctors have given me

the best possible care and attention, without asking for even a single cent. Therefore, whoever has good intentions should think this over.

In conclusion, I'd like to donate some beds to the hospital as a memento. Whoever would like to help can contact either me or the Director and Assistant Director of Somdet Phra Pin Klao Hospital.

//Phra Ajaan Lee//
Special Room
Somdet Phra Pin Klao Hospital
(The Naval Hospital at Puggalo)

(On November 11, 1959, the Naval Hospital at Puggalo received permission from the Defense Ministry to change its name to Somdet Phra Pin Klao Hospital, one day after I was re-admitted.)

When I had finished the letter, I thought to myself: "At the very least, we should get 30,000 baht to help the hospital." So I had my intentions announced to my followers, and beginning that very day people started to donate money.

On November 16, a group of people from Samut Prakaan came to see me at the hospital to tell me that (a) there had been another car crash at "Death Curve" on Sukhumvit Road in Bang Ping; and (b) a number of people had seen all sorts of frightening spirits appearing at the curve. I decided it would be a good idea to make merit and dedicate it to people who had died in accidents along the road.

I went to consult the deputy governor of Samut Prakaan and a group of my followers, and we agreed that we would have to make merit. The proceedings began the evening of December 18. A group of monks chanted in a temporary pavilion set up by the side of Sukhumvit Road near the office of the Samut Prakaan Roads Bureau. Fifty //phaa

paas// were presented and the names of the curves on the road were changed as follows:

Bodhi Tree Curve was renamed Bodhisattva Curve.
Death Curve was renamed Safe Curve.
Mido Curve was renamed Victory Curve.

This finished, I returned here to the hospital that afternoon, and have continued staying on for nearly a month since. The doctors and nurses have been very attentive and helpful. For example, Admiral Sanit Posakritsana, the director of the hospital, has been very attentive, bringing food to donate early each morning and looking after me as if he were one of my followers.

During this period I wrote a book, //A Handbook for the Relief of Suffering//, to be distributed free of charge. I had no difficulties in having it printed. Two of my followers helped print 2,000 copies: Khun Nai Lamai Amnueysongkram, 1,000 copies; and Navy Lieutenant Ayut Bunyaritraksa, the other 1,000. It seems that my aims have been realized fairly well. For instance, I wanted to collect money to help the hospital, and today -- January 10, 1960 -- as I leave the hospital after staying here 45 days, we've collected 31,535 baht, which shows that even when ill, I can be of use.

Even when I die, I'd like my remains to be of use to those still living. I've seen one example: Khru Baa Sri Wichai, who is revered by people up north. He had made plans to build a bridge across the Mae Ping River, but died before the bridge could be finished. So some of his followers took his body and placed it in a coffin near the unfinished bridge, with a notice that whoever wanted to help with the funeral, please help finish the bridge first. In the end, even as he lay there rotting, Khru Baa Sri Wichai was able to be of use to the people.

And so in my life I've aimed at being of use all along, ever since I first went out to practice meditation in 1926 up to the present. I've taught students in a number of provinces, and have helped set up monasteries for the convenience of Buddhists at large. In setting up

monasteries like this, I've helped in two ways:

1) When my followers had set up monasteries on their own, but were still lacking in some way, I've offered assistance and encouragement.

2) When my friends were thinking of building monasteries but hadn't yet completed them, if they needed monks I'd send some of my followers to live on a permanent basis. As for monasteries that my teachers had built while passing through from place to place, I've continued visiting and helping train the people living there.

In Chanthaburi there are eleven monasteries I helped to set up. In Nakhorn Ratchasima there are two or three. There's one in Srisaket, and more in Surin -- all are friends in meditation. In Ubon Ratchathani there are many places. In Nakhorn Phanom, Khon Kaen, Loei, Chaiyaphum, Phetchabun, Prajinburi, Rayong, Trat, Lopburi, Chainat, Tak, Nakhorn Sawan, Phitsanuloke are monasteries where I've taught on a temporary basis, without setting up any monasteries of my own. In Saraburi I've helped set up one monastery. Uttaradit is a place where I've trained people while passing through. Lampang, Chieng Rai, Chieng Mai, Nakhorn Nayok, Nakhorn Pathom and Ratchaburi I've passed through and taught people, but without setting up monasteries. In Prajuab some friends have begun setting up a monastery in Hua Hin district. In Chumporn there are two or three monasteries I've helped set up. Surat Thani I've passed through, but haven't started a monastery. In Nakhorn Sri Thammarat I stayed for a while and helped start a monastery that has since fallen vacant. Phattalung some of my followers have passed through, but as of yet there's no monastery. In Songkhla there are a lot of forest monasteries. In Yala some of my followers have started establishing a base, and I myself have been there twice.

During the dry seasons I've made it a point always to go visit old students of my teachers. Sometimes I've gone off to meditate on my own. After I was reordained in the Dhammayut Sect in 1927, I spent my first Rains Retreat in Ubon Ratchathani province. I then spent the rains in Bangkok at Wat Sra Pathum for three years, then one rainy season in Chieng Mai, two in Nakhorn Ratchasima and one in Prajinburi.

After that I built a monastery in Chanthaburi and spent fourteen Rains Retreats there. From there I went to India, where I spent one rainy season. Returning from India, I passed through Burma and then spent the rains at Wat Khuan Miid in Songkhla province. After that I returned to Chieng Mai for one rainy season, and then spent three rainy seasons at Wat Boromnivasa. Since Somdet Mahawirawong (Uan)'s death, I've gone out to spend four Rains Retreats at Wat Asokaram, the fourth Retreat being in 1959.

As I dictate this, I'm lying in bed at Somdet Phra Pin Klao Hospital, Thonburi.

* * * * * * * *

EPILOGUE

The thirteen-spired chedi Ajaan Lee mentioned in his plan for the Festival Celebrating 25 centuries of Buddhism was never built during his lifetime. Shortly after the festival, his followers -- fearing that he would leave the Bangkok area and return to the forest once the chedi was finished -- insisted that Wat Asokaram needed an ordination hall before it needed a chedi, and so arranged to have that built first. After the ordination hall was completed in May 1960, Ajaan Lee held a meeting with some of his major supporters to discuss plans for the chedi, but again they found reasons for not going ahead with the project.

Meanwhile, Ajaan Lee's health worsened. After the end of the rainy season he returned to Somdet Phra Pin Klao Hospital, but realizing that the doctors would not be able to cure his illness, arranged for his release from the hospital in early April, 1961. Soon afterwards, on the night of April 25-26, he passed away in his hut at Wat

Asokaram. The doctors" verdict: a heart attack.

When the initial funeral services were over, his followers decided to delay the cremation until after they had finished the chedi as their final gift to his memory -- much like the story of Khru Ba Sri Wichai that Ajaan Lee mentioned towards the end of his autobiography. However, after the chedi was finished in 1965, a poll of Ajaan Lee's followers revealed that the vast majority did not want to see him cremated at all, so ever since then his body has been kept at Wat Asokaram, where it is now enshrined in a large and lavishly designed sanctuary finished in 1987. Even today, huge numbers of people come to pay their respects to him on a regular basis.

Toward the end of his last stay in the hospital, Ajaan Lee dictated the following piece on the theme of making the Dhamma -- and oneself -- one's refuge by practicing mindfulness of the four frames of reference: the same theme as one of the Buddha's sermons in the final year of his life. Since this is Ajaan Lee's last recorded sermon, I feel it makes a fitting conclusion to his life story.

* * *

A Refuge in Awakening

//ye keci buddham saranam gatase
na te gamissanti apaya-bhumim
pahaya manusam deham
deva-kayam paripuressantiti//

"Those who have gone to the Buddha as refuge will not go to the realms of deprivation. On abandoning the human body, they will fill the company of the gods."

I will now explain this verse so that you can practice in a way leading to the supreme attainment, capable of eliminating all your

suffering and fears, reaching the refuge of peace.

We come into this world without a substantial refuge. Nothing -- aside from the Buddha, Dhamma and Sangha -- will follow us into the next life. These three are the only things in which we can take refuge both in this life and in lives to come.

There are two levels on which people take refuge in the Triple Gem. Some take refuge only on the level of individuals, while others take refuge on the level of inner qualities, by developing the steps of the practice within themselves.

I. On the level of individuals

A. //Buddha//. Buddhas are people who have attained purity of heart. There are four types:

1. //Rightly self-awakened Buddhas//: those who have attained Awakening on their own, without anyone to teach them, and who have established a religion.

2. //Private Buddhas//: those who have gained Awakening without establishing a religion. On attaining the goal, they live by themselves.

3. //Disciple Buddhas//: those who have practiced in line with the teachings of a Buddha until they too have gained Awakening.

4. //Learned Buddhas//: those who have studied the teachings in detail, have followed them and attained the goal.

All four of these types are individual people, so to take refuge in them is to take refuge on the level of individuals. They can give us refuge only in a shallow and not very substantial way. Even though taking refuge on this level can be advantageous to us, it helps us

only on the level of the world, and can give only temporary protection against falling into the realms of deprivation. If we lose faith in these individuals, our mind can change to a lower level -- for all individuals fall under the laws of all conditioned things: They are inconstant and changing, subject to stress, and not-self -- i.e., they can't prevent their own death.

So if you go to a Buddha as refuge on the level of individuals, there are only two sorts of results you'll get: at first gladness, and then sadness when the time comes to part -- for it's the nature of all individuals in the world that they arise, age, grow ill and die. The wisest sages and the most ordinary people are all equal on this point.

B. //Dhamma//. For many of us, the teachings in which we take our refuge are also on the level of individuals. Why is that? Because we see them as the words of individual people.

Sages of the past have divided the teachings in the Buddhist Canon into four types:

1. //Sayings of the Buddha//.

2. //Sayings of his disciples//.

3. //Sayings of heavenly beings//. There were occasions when heavenly beings, on coming to pay respect to the Buddha, said truths worth taking to heart.

4. //Sayings of seers//. Some hermits and yogis uttered truths from which Buddhists can benefit.

All of these sayings were organized into the three parts of the Buddhist Canon: the discourses, the discipline and the Abhidhamma. If we take refuge in the Dhamma on this level, it is simply an object: something we can remember. But memory is inconstant, and can't provide us with a safe, dependable refuge. At best it can help us

only on the worldly level because we are depending on individuals, on objects, as our refuge.

C. //Sangha//. There are two sorts of Sangha.

1. //The conventional Sangha//: ordinary people who have ordained and taken up the homeless life. This sort of Sangha is composed of four sorts of people.

a. //Upajivika//: those who have taken up the ordained life simply as a comfortable way of making a living. They can depend on others to provide for their needs, and so get complacent, satisfied with their ordained status, without looking for any form of goodness better than that.

b. //Upadusika//: those who, on being ordained in Buddhism, destroy the Buddha's teachings through their behavior -- not abandoning the things they should abandon, not doing the things they should do, damaging their own capacity for good and that of others, being destructive, falling away from the Buddha's teachings.

c. //Upamuyhika//: those who, on being ordained in Buddhism, make themselves blind and ignorant, who don't look for tactics for bringing their behavior into line with the Buddha's teachings. They don't pull themselves out of their useless ways, and stay continually deluded.

d. //Upanisaranika//: those who, on being ordained in Buddhism, are intent on studying and practicing in line with what they have learned, who try to find themselves a secure refuge, and who don't let themselves become negligent or complacent. Whatever the Buddha says is good, they behave accordingly. Whether or not they attain that goodness, they keep on trying.

All four of these count as one type of Sangha on the level of individuals.

2. //The Noble Sangha//. This has four levels: those who have practiced the Buddha's teachings until they have reached the attainments of Stream Entry, Once-returning, Non-returning or Arahantship. All four of these are still on the level of individuals because they are individual people who have reached the transcendent attainments in their hearts. Suppose, for example, we say that Annakondanna is a Streamwinner, Sariputta a Once-returner, Moggallana a Non-returner and Ananda an Arahant. All four of them are still individuals in name and body. To take refuge in them is to take refuge on the level of individuals -- and as individuals they are inconstant and unstable. Their bodies, sense faculties and mental phenomena by nature have to age, grow ill and die. In other words, they are //anicca//, inconstant and changeable; //dukkha//, subject to stress and suffering; and //anatta//: They themselves can't prevent the nature of conditioned phenomena from taking its course with them.

When this is the case, anyone who tries to take refuge in them is subject to change as well. We can depend on them only for a while, but they can't provide us any true refuge. They can't keep us from falling into the realms of deprivation. At best, taking refuge in them can give us results on the worldly level -- and the worldly level is changing all the time.

This ends the discussion of the Triple Refuge on the level of individuals.

II. On the level of inner qualities

Taking refuge in the Buddha, Dhamma and Sangha on the level of inner qualities means reaching the Triple Gem with the heart through the practice.

To reach the Buddha on the level of inner qualities, you first have to know the virtues of the Buddha, which are of two sorts: causes and

results. The causes of his Awakening are mindfulness and presence of mind. The result of his Awakening is the transcendent: the stilling of all defilements and mental effluents.

So we have to develop these qualities within ourselves. //Buddha-sati// -- mindfulness like the Buddha's -- is what wakes us up. Full presence of mind is what makes us correctly aware of cause and effect. The way to develop these qualities is to practice in line with the four frames of reference. This will enable us to reach the Buddha on the level of inner qualities.

A. //Contemplation of the body as a frame of reference//. This means being firmly mindful of the body, using mindfulness to wake up the body and mind both by day and by night -- sitting, standing, walking, lying down. We use mindfulness and presence of mind to be fully conscious throughout the body. //This// is the cause for reaching the Buddha on the level of inner qualities -- i.e., reaching the Buddha by oneself and within oneself, without having to depend on anyone else. //When you depend on yourself, that's when you're on the right track//.

Before focusing mindfulness on the body so as to wake yourself up, you first have to know that there are two ways of looking at the body:

1. The body, i.e., all four physical properties gathered together as a physical object: the earth property, or the solid aspects; the water property, or the liquid aspects; the fire property, or the warm aspects; and the wind property, i.e., such things as the in-and-out breath. When all four of these properties are in harmony, they intermingle and form an aggregate or object we call the body.

2. The body in and of itself, i.e., any one aspect of any of these four properties. For example, we can take the wind property. Focus your mindfulness and presence of mind on nothing but the wind property and keep them there. You don't have to get involved with any of the other properties. This is called the body in and of

itself.

From there you can go to wind in and of itself. There are six aspects to the wind property: the breath energy flowing down from the head to the spaces between the fingers and toes; the breath energy flowing from the spaces between the fingers and toes up to the top of the head; the breath forces in the stomach; the breath forces in the intestines; and the in-and-out breath. These six aspects make up the wind property in the body.

When you focus on wind in and of itself, be mindful to keep track of only one of these aspects at a time -- such as the in-and-out breath -- without worrying about any other aspects of the breath energy. This can be called focusing on wind in itself. The same principle applies to earth in and of itself, water in and of itself and fire in and of itself.

When you have mindfulness and presence of mind constantly established in the body, the body in and of itself, wind, fire, earth or water in and of itself -- whichever seems easiest and most comfortable -- keep with it as much as possible. When you do this, the body will wake up, for you aren't letting it simply follow its natural course. To bring mindfulness into the body helps keep it awake. The body will feel lighter and lighter as we keep it in mind. Presence of mind is what enables us to be aware throughout the body. When these two mental qualities enter into the body, the body will feel agile, pliant and light. In Pali, this is called //kaya-lahuta//. The mind will also be awake, and give rise to knowledge in and of itself through its own "//sanditthiko//" practice -- i.e., the person who does the practice will see the results for him or herself in the here and now.

People who awaken from their slumbers are able to see and know things. The same holds true for people who practice mindfulness immersed in the body as a frame of reference. They are bound to see the true nature of their own bodies. To penetrate in, knowing and seeing in this way, is to reach the Buddha, Dhamma and Sangha -- which differ only in name, but are one and the same in their essence.

Whoever //doesn't// practice in this way is asleep, both in body and mind. A person asleep can't see or know anything at all, which is why we can say that people of this sort have yet to reach the Buddha on the level of the inner qualities.

B. //Contemplation of feelings as a frame of reference//. Be mindful of feelings as they arise within you. Feelings are results that come from your own past and present actions. There are three sorts:

1. Feelings of pleasure
2. Feelings of pain
3. Feelings of equanimity.

To practice contemplation of feelings, be mindful of each of the various kinds of feeling that occur in the body and mind. For instance, sometimes there's physical pleasure but mental distress; sometimes physical pain but mental pleasure; sometimes pleasure both in body and mind; and sometimes pain both in body and mind. So focus in on being mindful of feelings as they arise. Examine them closely. This is called contemplation of feelings.

As for feelings in and of themselves, this means focusing on one type of feeling. For instance, wherever there's pleasure, focus right there. Make the mind firm and one-pointed. You don't have to get involved with feelings of pain or equanimity. If you're going to focus on pleasure, keep focused right there. Or, if you want, you can focus on equanimity without getting involved with pleasure or pain. Don't let the mind jump around so that any other preoccupations come in and interfere. Keep monitoring the feeling you've chosen until you know its true nature through your own awareness.

Whichever type of feeling is easiest for you to focus on, keep your mindfulness and presence of mind right there as much as you can. This is what will enable you to awaken from the feelings within you. Whoever does this ranks as having developed the inner quality of "//buddha//" that is the cause for coming awake.

C. //Contemplation of the mind as a frame of reference//. Be mindful of the state of your own mind so that you can awaken it from the slumber of its delusions. When your mind awakens, it will be able to see and know the various things occurring in the present. This will enable it to become firmly centered in the factors of concentration and //jhana//, or mental absorption, which in turn lead to discernment, skilled awareness and release.

There are three basic states of mind you can focus on:

1. //Passion//: The mind hankers after sensual objects and sensual moods that color it, making it intoxicated and oblivious to other things. This prevents it from experiencing states that are brighter and clearer.

2. //Aversion//: The mind at times gets irritated and angry, causing whatever internal goodness it has to deteriorate. Aversion is thus a way in which the mind destroys itself.

3. //Delusion//: absent-mindedness, forgetfulness, mental darkness, misunderstanding.

These states of mind arise from preoccupations with what we like and dislike. If you have mindfulness watching over your mind with every moment, it will enable the mind to awaken and blossom, to know the truth about itself.

Whenever passion arises in the mind, focus on being mindful of the mind in and of itself. Don't focus on the object of the passion. Pay attention solely to the present, and the passion will fade. Or, if you want, you can use other methods to help, by contemplating the object of the passion in certain ways. For example, you can contemplate the unattractiveness of the body, focusing first on the insides of your own body, seeing them as filthy and disgusting. Your mind will then be able to free itself from the passion in which it is immersed, and to become more blooming and bright.

Whenever aversion arises in the mind, focus on being mindful exclusively of the present state of your mind. Don't focus attention on the external object or person that gave rise to the anger and aversion. Anger in the mind is like a burning fire. If you aren't mindful and aware of the state of your own mind, and instead think only of the object or person that incited the anger, it's like setting yourself on fire, and all you can do is end up getting burnt. So you shouldn't preoccupy yourself with the outside object. Instead, focus on being mindful and aware of the state of aversion in the mind. When mindfulness reaches full strength, the state of aversion will immediately disperse.

Aversion and anger are like a cover over a fire that lets the fire provide heat but no light. If we remove the cover by doing away with the aversion, the light of the fire can brighten the mind. The "light" here is discernment and skilled awareness.

Actually, there's nowhere else that we have to look for goodness other than our own minds. That's how we'll be able to gain the freedom from suffering and stress that is termed //citta-vimutti//, mental release, i.e., a mind beyond the reach of its preoccupations. This is one way in which we reach the Buddha, Dhamma and Sangha on the level of inner qualities.

As for states of delusion, in which the mind tends to be absent-minded and forgetful: These come from there being many objects crowding in on the mind. When we find this happening, we should center the mind on a single preoccupation where we can gather strength for our mindfulness and presence of mind, in the same way that we can take diffused light rays and focus them on a single point: The power of the light is sure to get brighter. In the same way, when we are constantly mindful of the mind and don't let it get involved with various outside perceptions and preoccupations, mindfulness will give rise to a powerful light: skilled awareness. When skilled awareness arises within us, our minds will grow shining bright, and we'll awaken from our slumber of unawareness. We will have attained a quality of secure refuge in our own hearts. We will know for ourselves and see

for ourselves, and this is what will enable us to attain the noble qualities of the transcendent.

D. //Mental qualities as a frame of reference//. Be mindful to focus on the mental qualities that occur in the mind with every moment. Mental qualities are of two basic sorts, good and bad.

1. Bad mental qualities, which obstruct the mind from attaining higher levels of goodness, are called the Hindrances (//nivarana//), and there are five sorts.

a. //Sensual desire//: hankering after sensual objects -- sights, sounds, smells, tastes, tactile sensations and ideas that you like and find appealing; and a hankering after sensual moods, such as passion, anger, aversion and delusion -- assuming good to be bad and bad to be good, right to be wrong and wrong to be right. A hankering for any of these things is classed as sensual desire.

b. //Malevolence//: ill will for people or objects, hoping that they will be destroyed or come to a bad end.

c. //Torpor & lethargy//: sleepiness, sloth, lassitude, laziness and depression.

d. //Worry & distraction//: being upset at failure in your aims, lacking the mindfulness to put a brake on your worries and concerns.

e. //Uncertainty//: indecision; doubt about the various things or qualities your are working to develop in your practice.

These five Hindrances are bad mental qualities. If you fall into any of them, you're in the dark -- like a person at the bottom of a well who can't see anything on the surface of the earth, can't move around as he likes, can't hear what people at the top of the well are saying, and can't see the light of the sun and moon that illumine the earth. In the same way, the Hindrances obstruct us from developing

goodness in many, many ways. They close off our ears and eyes, keep us in the dark, put us to sleep.

2. This is why we should work at developing the good mental qualities that will awaken us from the slumber of our unawareness. For instance, we should develop the four levels of //jhana// or mental absorption, which are the tools for suppressing or eliminating all of the Hindrances.

a. The first level of //jhana// has five factors. //Directed thought//: Think about any one of the objects of meditation that exist within you, such as the in-and-out breath. Make the mind one, keep it with the object you are thinking of, and don't let it slip off to anything else: This is called //singleness of preoccupation//. //Evaluation//: Carefully observe the object of your meditation until you see its truth. When you are thoroughly aware of the object -- this is called presence of mind -- the results will arise within you: //pleasure// or ease; and //rapture// -- fullness of body and mind.

When mindfulness fills the body like this, the body feels saturated, like soil saturated with moisture: Whatever you plant stays green and fresh. Plants flourish. Birds and other forest animals come to live in their shade. When rain falls, the soil can hold it instead of letting it wash away. //A person who has mastered the first level of jhana is like a holding-place of goodness for other human and celestial beings// because //jhana// and concentration can have a cooling influence not only on oneself, but also on others as well.

When mindfulness and presence of mind are fully aware in your mind, the mind feels saturated and full with an unadulterated sense of rapture and joy at all times. As for the pleasure and ease that come from the first level of //jhana//, they give you a sense of freedom with no worries or concerns for anyone or anything -- like a person who has attained enough wealth that he no longer has any worries or concerns about his livelihood, and can relax in peace.

When you attain the pleasure and ease that come from the first level of //jhana//, you are freed from the Hindrances of indecision and worry & distraction. So you should work at developing these factors in your mind until it can stay steadily in //jhana//. Your heart will then be blooming and bright, giving rise to the light of discernment, or liberating insight. And if you have developed your capabilities enough, then on attaining the first level of //jhana// you may gain entry to the transcendent. Some people, though, may go on to the second level of //jhana//.

b. The second level of //jhana// has three factors: rapture, pleasure and singleness of preoccupation. The power of the mind gets stronger step by step, so try to keep your mind in that state simply by focusing down and keeping mindfulness firmly established right there. The mind will grow even stronger and this will lead you on to the third level of //jhana//.

c. The third level of //jhana// has two factors: pleasure and singleness of preoccupation. Keep focusing down through the power of mindfulness and presence of mind, and you will be able to shed the factor of pleasure and enter the fourth level of //jhana//.

d. The fourth level of //jhana// has two factors: equanimity and singleness of preoccupation. On this level of //jhana//, the mind has great strength, based on its strong focus accompanied by mindfulness and presence of mind. The mind is firm and unmoving -- so completely unmoved by past and future that it lets them both go. It keeps track solely of the present, steady and unwavering like the light of a Coleman lantern when there is no wind. //When the mind attains the fourth level of jhana, it gives rise to a brightness//: discernment and the skill of liberating insight. This is what enables it to gain understanding into the four Noble Truths, and so to proceed to the transcendent -- the truly safe refuge.

People who have done this experience nothing but an inner brightness and happiness in their hearts, for they dwell with the

quality they have given rise to within themselves. They reach the Buddha, Dhamma and Sangha on the highest level, the level of release or ultimate attainment, a quality free from defilement and mental effluents.

People who train their hearts in this way have reached the Buddha, Dhamma and Sangha on the level of inner quality. In other words, they have reached refuge in their own hearts. They have absolutely closed off the route to the realms of deprivation. At the very least, they are destined after death to go to the higher realms of happiness. At best, they will attain //nibbana//. All of them are certain to attain //nibbana// within at least seven lifetimes, for they have reached an inner quality that is steady and certain. They won't fall into anything low. Anyone who has yet to attain this quality, though, has an uncertain future.

So if we want the peace and security that Buddhism has to offer, we should all try to find ourselves a dependable refuge. If you take refuge on the level of individuals, find people of worth so that your conviction in them will take you to the happy realms. As for refuge on the level of inner qualities, which will really be of substantial value to you, practice so as to give rise to those qualities within yourself.

To summarize: On the level of inner qualities, the Buddha, Dhamma and Sangha are all one and the same thing. They differ only in name.

So you should "//opanayiko//" -- bring these qualities into your heart. "//Sanditthiko//" -- When you practice, you'll see them for yourself. "//Paccattam//" -- You'll know them only for yourself. Things that other people know about aren't safe.

If you want peace and refuge that are substantial and sure, you should give rise to them in your own heart. The result will be //nibbana//, liberation from defilement, from all birth, ageing, illness and death in this world and any world to come.

//nibbanam paramam sukham//

"//Nibbana// is the ultimate happiness.
There is no happiness higher."

This is "//buddha//" on the level of results: freedom from sleep, total Awakening.

And this ends our discussion of the verse on refuge.

* * * * * * * *

GLOSSARY

Part I: Personal Titles

People in Thailand are rarely referred to simply by name. Usually the name is prefaced by a term that can indicate either the person's formal rank, his/her relationship to the speaker, or the speaker's feelings about him/her at that particular moment. A number of these terms, as used in this book, are explained below.

In the days of the absolute monarchy, high-ranking civil servants were given ranks and titles of conferred nobility. The ranks given to commoners, in ascending order, were Khun, Luang, Phra, Phraya and Chao Phraya. The wife of a Khun, a Luang or a Phra was called Khun Nai. The wife of a Phraya or a Chao Phraya was called Khun Ying. Other ranks and titles were conferred on members of the royal family in government service, but none of these are mentioned in this book.

A similar system of conferred ranks and titles was, and still is,

bestowed on monks. The two basic ranks, in ascending order, are Phra Khru and Chao Khun, although each rank has several grades. The highest grade of Chao Khun is Somdet. The recipient of any of these ranks is also given a new name that is supposed to be in keeping with his status and position. This was especially important back in the days when people might be named "Dog," "Grub" or "Pig" at birth. The conferred names are recyclable. For instance, the Somdet at Wat Boromnivasa mentioned in this book was named Uan (Fatty) at birth. When he was given the rank of Somdet, his official name was Mahawirawong (in Pali, Mahaviravamsa -- "In the Line of the Great Hero'). After his death, the rank and title Somdet Mahawirawong went to the abbot of Wat Makut Kasatriyaram, whose original name was Juan (Almost). Officially, the two are differentiated as Somdet Phra Mahawirawong (Uan) and Somdet Phra Mahawirawong (Juan).

Other titles used in this book:

//Chao Jawm//: A king's concubine.

//Khun//: A polite term placed before the name of a man or woman with no particular rank. This "khun" and the "khun" that is the lowest rank of conferred nobility (usually given to district officials and lower-ranking military officers) are spelled differently in Thai and pronounced with different tones. Unfortunately, there is no way to indicate this in English without special tonal markers, but the reader should have no trouble telling which is which from the context.

//Luang Phaw//: Venerable father. 1) A prefix to the name of a senior monk, indicating respect and affection. 2) A prefix to the name of a Buddha image.

//Luang Ta//: Venerable Maternal Grandfather. A prefix to the name of an aged monk, indicating somewhat less respect and more affection than Luang Phaw. Usually, but not exclusively, given

to monks ordained late in life.

//Mae//: Mother. Also a prefix to the name of a woman or a girl, indicating friendship and respect.

//Maha//: A prefix to the name of a monk who has passed the third level of Pali exams. The prefix sticks even if the monk disrobes, but if he remains a monk and is given an ecclesiastical title, the prefix is dropped.

//Nai//: Mister. Used before the name of a boy or a man of no particular rank.

//Nang//: Mrs.

//Phra//: Venerable. Used as a prefix to the name of a monk, a Chao Khun or a nobleman (see the note on conferred nobility, above). Again, there should be no trouble telling which is which by the context.

//Thao//: A title of rank for lady attendants in the Royal Household.

//Than//: Reverend, venerable.

//Than Phaw//: Reverend Father. The Chanthaburi equivalent of Luang Phaw (see above).

Part II: Terms

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//Abhidhamma//: Part of the Buddhist Canon, seven treatises dealing with the analysis of categories, terms and their relationships.

//Ajaan//: Teacher; mentor.
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//Asalha Puja//: A Buddhist holy day, on the full moon in July, commemorating the Buddha's first sermon and the events surrounding it.

//Bhikkhu//: A Buddhist monk.

//Chedi//: A spired monument, containing relics of the Buddha, objects related to the Buddha, or copies of Buddhist scriptures.

//Dhamma//: The teachings of the Buddha; the practice of those teachings; the truth of things as they are.

//Dhutanga//: 1) Ascetic practice, such as going for alms, eating only one meal a day, etc. 2) Wandering monk.

//Gatha//: A verse or short passage in the Pali language.

//Jhana//: Meditative absorption in a single sensation or mental notion.

//Karma (kamma)//: Intentional act, in thought, word or deed, holding consequences for the doer of the act.

//Kathina//: A gift of cloth to a group of monks who have observed the Rains Retreat together in one place.

//Khanom tom//: A Thai boiled sweet made of a flour paste formed into balls around a sweetened coconut stuffing and rolled in grated coconut.

//Magha Puja//: A Buddhist holy day, on the full moon in February or early March, commemorating the Buddha's sermon called the Ovada Patimokkha, a summary of the basic tenets of his teaching, given on the afternoon of that day to an assembly of 1,250 arahant (fully Awakened) disciples.

//Naga//: A deity in the form of a large serpent, gifted with magical powers and great strength.

//Nibbana//: Liberation. The extinguishing of passion, aversion and delusion in the mind, resulting in complete freedom from suffering.

//Parinibbana//: Total liberation; the passing away of the Buddha and his arahant disciples.

//Phaa paa//: A gift of cloth and other requisites placed on small tree and presented to a monk. This is a remnant of an old tradition -- from the days when monks were not allowed to accept gifts of cloth, and could make their robes only from thrown-away cloth -- in which donors who wanted to give new cloth to monks would "throw it away" by placing it on the branch of a tree near a path where the monk was sure to pass.

//Sala//: 1) A public meeting hall. 2) An open pavilion where travelers may rest.

//Samadhi//: Concentration. Centering the mind in a single preoccupation.

//Tripitaka//: The Buddhist Canon, consisting of three "baskets': Vinaya (disciplinary rules), Suttas (discourses) and Abhidhamma (abstract analysis of categories and terms).

//Vinaya//: The disciplinary rules for Buddhist monks.

//Visakha Puja//: A Buddhist holy day, on the full moon in May or early June, commemorating the Buddha's birth, Awakening and parinibbana (see above).

//Wai//: A gesture of respect in which the hands are put palm-to-palm over one's heart, in front of one's face or, in extreme cases, over one's head.

//Wat//: Temple; monastery.

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[end]

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a woman facing home foreclosure who is accused of killing a banker.
[#]12[s]I'LL WALK ALONE, by Mary Higgins Clark. (Simon & Schuster.) A woman haunted b
of her young son discovers that someone has stolen her identity.[/s]
[#]13*CHASING FIRE, by Nora Roberts. (Penguin Group.) A smoke jumper faces a new sea
Montana after the loss of her partner.
[#]14*THE LAND OF PAINTED CAVES, by Jean M. Auel. (Crown.) The latest volume in a s
“The Clan of the Cave Bear,” set during the ice age.
[#]15*THE SEARCH, by Nora Roberts. (Penguin Group.) A canine search-and-rescue traine
after losing her fiancé to a serial killer. But her life is shaken by a new man and a copycat m
[#]16*THE GIRL WHO KICKED THE HORNET’S NEST, by Stieg Larsson (Knopf Doubleday
[#]17*THE PARIS WIFE, by Paula McLain (Random House)
[#]18*A TURN IN THE ROAD, by Debbie Macomber (Harlequin)
[#]19*SOMETHING BLUE, by Emily Giffin (St. Martin’s)
[#]20*WORTH DYING FOR, by Lee Child (Random House)
[#]21*CUTTING FOR STONE, by Abraham Verghese (Knopf Doubleday)
[#]22*A CLASH OF KINGS, by George R. R. Martin (Random House)
[#]23*THE GIRL WITH THE DRAGON TATTOO, by Stieg Larsson (Knopf Doubleday)
[#]24*A VISIT FROM THE GOON SQUAD, by Jennifer Egan (Knopf Doubleday)
[#]25*THE 9TH JUDGMENT, by James Patterson and Maxine Paetro (Grand Central)
[#]26*BEL AIR DEAD, by Stuart Woods (Penguin Group)
[#]27#CALEB'S CROSSING, by Geraldine Brooks (Penguin Group)
[#]28*THE GIRL WHO PLAYED WITH FIRE, by Stieg Larsson (Knopf Doubleday)
[#]29*MOONLIGHT COVE, by Sherryl Woods (Harlequin)
[#]30*STORM PREY, by John Sandford (Penguin Group)
[#]31*SAVAGE NATURE, by Christine Feehan (Penguin Group)
[#]32*44 CHARLES STREET, by Danielle Steel (Random House)
[#]33#HARD BITTEN, by Chloe Neill (Penguin Group)
[#]34*WHEN YOU DARE, by Lori Foster (Harlequin)
[#]35#THE ART OF RACING IN THE RAIN, by Garth Stein (HarperCollins)
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[b]Nonfiction[/b]
[url]http://www.nytimes.com/best-sellers-books/2011-05-22/combined-print-and-e-book-nonf
2011-05-22&category=combined-print-and-e-book-nonfiction&pagewanted=print[/url]

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[#] 1*HEAVEN IS FOR REAL, by Todd Burpo with Lynn Vincent. (Thomas Nelson.) A father
3-year-old son’s encounter with Jesus and the angels during an appendectomy.
[#]2*BOSSYPANTS, by Tina Fey. (Little, Brown.) A memoir from the former Saturday Night
creator of "30 Rock."
[#]3#DOES THE NOISE IN MY HEAD BOTHER YOU?, by Steven Tyler. (HarperCollins.) Th
recounts the meteoric rise, fall and rise of Aerosmith over the last three decades.
[#]4#STORIES I ONLY TELL MY FRIENDS, by Rob Lowe. (Holt.) The actor charts his profe
teen idol to "The West Wing."
[#]5#FROM THIS MOMENT ON, by Shania Twain. (Simon & Schuster.) The country singer
her hardscrabble origins and her rise to fame.
[#]6*UNBROKEN, by Laura Hillenbrand. (Random House.) An Olympic runner’s story of sur
of the Japanese in World War II.
[#]7#IF YOU ASK ME, by Betty White. (Penguin Group.) The seven-time Emmy winner refle
seven-decade career in Hollywood.
[#]8*THE IMMORTAL LIFE OF HENRIETTA LACKS, by Rebecca Skloot. (Crown.) The stor
cells were extensively cultured without her permission in 1951.
[#]9*SHE WALKS IN BEAUTY, selected and introduced by Caroline Kennedy. (Hyperion.) P
former first daughter.
[#]10#LONE SURVIVOR, by Marcus Luttrell and Patrick Robinson. (Little, Brown.) The only
Seal operation in northern Afghanistan describes the battle, his comrades and his courageo
[#]11[s] THE HEART AND THE FIST, by Eric Greitens. (Houghton Mifflin Harcourt.) A memb
describes his military deployments and his larger vision of public service.[/s]
[#]12# LOST IN SHANGRI-LA, by Mitchell Zuckoff. (HarperCollins.) After a jungle plane cra
three survivors were caught between headhunters and enemy Japanese.
[#]13[s] A SINGULAR WOMAN, by Janny Scott. (Penguin Group.) A biography of Barack Ol
Stanley Ann Dunham, an anthropologist and development consultant, from a former New Yo
[#]14#MY LUCKY LIFE IN AND OUT OF SHOW BUSINESS, by Dick Van Dyke. (Crown.) A
calls himself “a simple song-and-dance man.”
[#]15[s]PLAY LIKE YOU MEAN IT, by Rex Ryan. (Knopf Doubleday.) The coach of the New
ups and downs of the N.F.L. team’s 2010 season.[/s]
[#]16*ALL THAT IS BITTER AND SWEET, by Ashley Judd with Maryanne Vollers (Random
[#]17*ONWARD, by Howard Schultz with Joanne Gordon (Rodale)

[#]18*THE SOCIAL ANIMAL, by David Brooks (Random House)
[#]19*BORN TO RUN, by Christopher McDougall (Knopf Doubleday)
[#]20[s] I'M OVER ALL THAT, by Shirley MacLaine (Simon & Schuster)[/s]
[#]21[s]GOOD STUFF, by Jennifer Grant (Knopf Doubleday)[/s]
[#]22#LIFE, by Keith Richards with James Fox (Little, Brown)
[#]23[s]UNTIL TUESDAY, by Luis Carlos Montalvan with Bret Witter (Hyperion)[/s]
[#]24[s]AMERICAN OUTLAW, by Jesse James (Simon & Schuster)[/s]
[#]25*DECISION POINTS, by George W. Bush (Crown)
[#]26#BONHOEFFER, by Eric Metaxas (Nelson)
[#]27*THIS IS A BOOK, by Demetri Martin (Grand Central)
[#]28*BATTLE HYMN OF THE TIGER MOTHER, by Amy Chua (Penguin Group)
[#]29*THE EMPEROR OF ALL MALADIES, by Siddhartha Mukherjee (Simon & Schuster)
[#]30*MY HORIZONTAL LIFE, by Chelsea Handler (Bloomsbury)
[#]31*THE GLASS CASTLE, by Jeannette Walls (Simon & Schuster)
[#]32*_____ MY DAD SAYS, by Justin Halpern (HarperCollins)
[#]33[s]SAME KIND OF DIFFERENT AS ME, by Ron Hall and Denver Moore with Lynn Vinc
[#]34*THE BIG SHORT, by Michael Lewis (Norton)
[#]35*90 MINUTES IN HEAVEN, by Don Piper with Cecil Murphey (Baker)
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This is the first test of the new "torrent scheme." If you downloaded last weeks torrent and s
the folders and files, then this torrent should
download only the new books to the folder. I've marked the new books with a "#" and the ol
week with a "*".

I don't thank all the original uploaders enough and I just want to take some time and thank e
This list of books are just what's available
around the web and collected into one place. I don't have some secret source or anything a
possible by all those wonderful uploaders, thanks.

Lots of questions about the crossed out torrents last week and I just want to point out that if
out then it's not available or I was uanble to
find it. Feedback is always good and appreciated.

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becoming. However,madhyamika tells us nothing of the nature of this stream of lifeNagarjun
method to ruthlessly negate all pairs ofopposites. He taught that Sunyata is the absolute rea
there isno difference between Samsara (the phenomenal world) and Sunyata (theindescriba
important concept attributed to Nagarjuna is his teaching of Samvrtior relative truth and Para
ultimate truth. Relative truth isconventional or empirical truth - that experienced by the sens
whereas,the ultimate truth is Sunyata which can only be realised by transcendingconcepts t
insight.The Idealism of the Yogacara school teaches not only non existence of theself but al
the world. It says that all elements are derivedfrom the mind. It talks of Alaya Vijnana or repo
consciousness. Thisis neither matter nor mind itself but a basic energy that is the root of bot
imperceptible and unknowable noumenon behind all phenomena. AlayaVijnana is a kind of
in which seeds of all potentialphenomena are stored and from which they occasionally come
manifestation.Alaya Vijnana has been likened to the Elan Vital of Bergson, the Energy ofLei
Unconsciousness of Von Hartman. It is, in effect, what manymight understand as and call "
school emphasised that the ultimate truth can only be knownthrough meditation. The study
Dharmas are only in the realmof relative truth and are subject to change and constant impro
are likened to a finger pointing at the moon. When we recognisethe moon and its brightness
finger is of no more use. As thefinger itself has no brightness whatever, so the scriptures ha
holiness.The scripture is to be thought of as religious currency reprsenting spiritualwealth. W
for is of paramount importance, not whether it is madeof gold or sea shells.Whereas Madhya
two truths - relative and absolute, Yogacaradivides truth into three - Illusory truth which is a
attribution to anobject because of causes and conditions - Empirical truth which is knowledg
causes and conditions which is relative and practical and finallyAbsolute truth which is the h
example may be seen in a coilof rope lying on a road. At first glance it may be seen as a sna
isIllusory truth. On closer examination it is seen as a coil of rope - this isEmpirical truth but o
examination it may be seen to be a collectionof chemical elements which may further be see
protons andneutrons in a certain combination and ultimately as mere energy appearing asfo
Madhyamika and Yogacara schools were the roots of what is known asMahayana Buddhism
emphasised by the Mahayana are:The Bodhisattva Ideal. Buddhism teaches that there are
attaining the final goal of Nirvana. Firstly there is the Arahant Idealwhich is emphasised by t
or as it is currently known - theTheravada. This is release from the Samsara by following the
anenlightened Buddha by the cultivation of Sila (Good Conduct), Samadhi (Mentalcultivation
Prajna (Trancendental Wisdom of seeing thingsas they really are).The Mahayana, on the ot
the Bodhisattva Ideal ofpostponing one's liberation so that one may bring all sentient beings
state of Nirvana by becoming a fully enlightened Buddha. TheMahayanists, perhaps, wrongl
Arahant Ideal of the Theravadinsis selfish because it limits the release to oneself. Arahants,
the higher wisdom of a Buddha, also teach and also must transcend theidea of self and gree
seems unjustified. The Theavadinsalso suggest that attaining Buddhahood is the highest ide
isdifficult and beyond most people's capabilities. The final method ofliberation is that of a Pra

One who usually arises during aworld period when the Buddha Dharma is extinct and attains
throughself realisation but is incapable of teaching others.Six Perfections: (Paramita)One wh
the bodhisattva path must cultivate the six perfectionsof giving or generousity, morality or go
patience, vigour,meditation and wisdom.Compassion and Skill in Means:Karuna or Compas
Mahayana to be as important asWisdom. They are the Supreme Combination. Compassion
the sorrows of others as one's own with the wish that one could takethem on to oneself to re
suffering in others. Skill in Means is theability to use the appropriate means to help each ind
It is acase of the end result justifying the means employed.Buddha - the Transcendental Prin
Theravadin Concept of Buddha the man who was born Prince Siddharthaat Lumbini but Bud
Principle which manifests atinnumerable times.Trikaya or Three Body Doctrine:This is a pure
of the Buddha having three bodies:Nirmanakaya - or appearance body, the way the Transce
Principleappears in the world, such as the material body of Sakyamuni Buddha.Dharmakaya
the eternal Dharma which lies beyond all dualities andconceptions.Sambhogakaya Body:Th
Body which appears to Bodhisattvasin the celestialrealm.The Devotional Aspect:This has be
bhakti or devotional cults in Hinduism. It isthe worship of Buddhas and Bodhisattvas, especi
Buddha by thePure Land sect of the Mahayana where constant repetition of the name"Amita
result in rebirth in the Western Paradise of BuddhaAmitabha, the Buddha of infinite light. An
Bodhisattva isAvalokitesvara, the embodiment of compassion, known in China as Kwan Yin.
called upon for help when a crisis occurs. Moresophisticated Buddhists see these deities as
and fix theirminds on them in the hope of assimilating their qualities.Role for Laity:Theravada
places great emphasis on the clergy (Sangha) as the onlyones capable of attaining Nirvana.
them in the hope of amore favorable rebirth. In the Mahayana Teachings, the laity as well as
encouraged to become Bodhisattvas. They are also capable ofattaining Enlightenment as ho
Vimalakirti Nidesa Sutra iscentred on concept of the enlightened householder.Shunyata:The
Mahayana concept is that of Shunyata or the emptiness ofinherent existence. The absence
enduring or self sustainingessence. This is much the same as the Theravadin concept of an
Buddhists, especially Westerners, tend to see both the Theravada andMahayana approache
contradictory or in opposition but ratheras complimentary to each other. The Mahayana is of
expansion ofor commentary on Theravadin teachings.<end of file>

****THE MANGALA SUTTA****

(A Question on Blessings)A questioned the Buddha on blessings:"Many deities and men yearning for happiness have po thingthat constitute blessings, tell us then what is the highest blessing?"The Buddha's reply: associate with fools, but to associate with the wise and to honourthose who are worthy of ho great blessings.To reside in a congenial place, to have done wise actions in the past and toh on the right course - this brings great blessings.Intellectual excellence, skill in handicraft, a h trained discipline inlife, pleasant and truthful speech - this brings great blessings.Supporting and mother, cherishing wife and children and apeaceful occupation - this brings great blessi righteous conduct, the helping of relatives and blameless actions- this brings great blessings unwholesome actions, abstaining from all forms of intoxicantsand the cultivation of virtue - t great blessings.Reverence, humility, contentment, gratitude and the timely hearing of theDh great blessings.Patience, associating with persons who embody the truth, taking part inspirit this brings great blessings.Self-control, pursuit of the meditative life, perception of the Noble the realisation of Nibbana - this brings great blessings.When one's mind is stable and pure, the inevitable trials oflife - this brings great blessings.Those who act in this way, are everywh invincible and attain to happinessin all circumstances - these then are the highest blessings. load and print - Ven PannyavaroBuddhaNet - Buddhist Information Network Buddha Dhamm Inc.Post Office Box K1020 Haymarket,NSW 2000

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Generosity, Generosity and Generosity.

If you sit for an hour or a minute every day
you can tell the Superpower to sit the same way.
You can tell the Superpower to watch 'n wait
and stop and meditate 'cause it's never too late.

Do the Meditation, Do the Meditation
Get yourself together, lots of energy
and Generosity, Generosity and Generosity.

by Allen Ginsberg.

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A message from the Buddhist Publication Society...

In Memoriam

Venerable Nyanaponika Mahathera

(1901 - 1994)

It is with deep regret that we inform our members and friends of the passing away of our distinguished Patron and Founding President, the Venerable Nyanaponika Mahathera, on 19th October 1994. At the time of his passing the Ven. Nyanaponika had just completed his 57th rains retreat as a member of the Buddhist monastic order.

Despite near blindness, Ven. Nyanaponika had enjoyed remarkably good health through his 93rd birthday on 21st July, which we celebrated joyfully with the release of the BPS edition of //The Vision of Dhamma//, the collection of his essays. In late August, however, the incessant process of aging began to take its toll and his health

declined rapidly. He was hospitalized briefly, but in accordance with his wish he was returned to the Forest Hermitage, his residence in the Udawattakele Reserve, where he passed away peacefully in the pre-dawn hour of the 19th October. The cremation was held on 23rd October at the Mahaiyawa Cemetery in Kandy, attended by a large number of religious and civilian dignitaries. The remains are to be interred at the Island Hermitage (Polgasduwa) in Dodanduwa, where Ven. Nyanaponika spent his formative years as a monk.

Born into a Jewish family in Hanau, Germany, in 1901, the future Mahathera became a Buddhist by self-conviction before his 20th year. In 1936 he came to Sri Lanka, where he entered the Sangha as a pupil of the illustrious German elder, Ven. Nyanatiloka Mahathera (1878-1957). Ven. Nyanaponika was one of the three founders of the BPS in 1958 and its long-time Editor (until 1984) and President (until 1988); since 1988 he had been our Patron. It was his sagacious guidance, his overflowing compassion, and his dedication to the Dhamma that transformed the BPS into a major Buddhist publisher bringing the message of the Buddha to more than eighty countries worldwide. His own

outstanding writings in English and German, and his devoted service to the Sasana through the BPS, constitute one of the truly monumental contributions to Theravada Buddhism in the twentieth century. All of us at the BPS feel privileged to have benefitted from his wise counsel through the years and are committed to continue his mission by our work of spreading the sublime Dhamma of the All-Enlightened One.

By the immense merits of his life's achievements, may Ven. Nyanaponika be released from all misfortune in his future existences and may he attain the supreme goal of Nibbana, deliverance from all suffering.

A special commemoration volume in honour of Ven. Nyanaponika Mahathera will be issued early next year.

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21:19:0329282/29282---M--200added
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21:19:0828735/28735---M--200added
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21:20:1828789/28789---M--200added
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21:20:2537471/37471---M--200added
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21:20:3429228/29228---M--200added
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21:20:3629925/29925---M--200added
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21:20:4123889/23889---M--200added
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21:21:0725810/25810---M--200added
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21:21:0735605/35605---M--200added
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9-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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9-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:23:4139160/39160---M--200added
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21:23:4229245/29245---M--200added
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21:23:4729973/29973---M--200added
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9-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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9-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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29.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhamm
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0-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:24:0733708/33708---M--200added
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21:24:0748758/48758---M--200added
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21:24:0938793/38793---M--200added
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30.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhamm
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21:24:3442959/42959---M--200added
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2-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:24:5124753/24753---M--200added
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21:25:0625921/25921---M--200added
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3-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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3-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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3-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:25:2033584/33584---M--200added
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21:25:2128390/28390---M--200added
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21:25:2228091/28091---M--200added
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21:25:2214271/14271---M--200added
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21:25:2629570/29570---M--200added
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21:25:2619312/19312---M--200added
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4-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:25:30199901/199901---M--200added
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21:25:3133005/33005---M--200added
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4-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:25:3341707/41707---M--200added
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4-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:25:3421487/21487---M--200added
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21:25:3621710/21710---M--200added
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4-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:25:3824533/24533---M--200added
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9-w10.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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21:35:4915856/15856---M--200added
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3-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:41:4221820/21820---M--200added
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21:41:4325950/25950---M--200added
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21:42:4923437/23437---M--200added
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21:47:57313072/313072---M--200added
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21:48:1026464/26464---M--200added
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21:48:1313219/13219---M--200added
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21:48:2126222/26222---M--200added
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21:48:2511529/11529---M--200added
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21:48:3335549/35549---M--200added
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21:48:3525438/25438---M--200added
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21:49:0523285/23285---M--200added
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21:49:1222974/22974---M--200added
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6-w16.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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21:49:4213332/13332---M--200added
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6-w18.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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6-w19.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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96.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhamm
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21:49:4826648/26648---M--200added
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7-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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7-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:49:5422102/22102---M--200added
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7-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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21:49:5526452/26452---M--200added
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21:50:0449752/49752---M--200added
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21:50:2810364/10364---M--200added
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21:51:2731402/31402---M--200added
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21:55:5764536/64536---M--200added
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114.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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21:59:4054422/54422---M--200added
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21:59:4136008/36008---M--200added
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22:03:1843738/43738---M--200added
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22:03:2448524/48524---M--200added
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22:03:3124954/24954---M--200added
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22:03:3249876/49876---M--200added
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22:10:1151012/51012---M--200added
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34-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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34-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:10:1644690/44690---M--200added
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34-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:10:1734640/34640---M--200added
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34-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:10:2133666/33666---M--200added
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22:10:2357422/57422---M--200added
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34-w9.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:10:2732256/32256---M--200added
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34-w12.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:10:2972632/72632---M--200added
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22:10:3358028/58028---M--200added
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34-w13.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:10:3640434/40434---M--200added
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22:10:4044072/44072---M--200added
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34-w16.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:10:4556228/56228---M--200added
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22:10:4859926/59926---M--200added
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34-w18.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:10:5247490/47490---M--200added
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22:11:0065760/65760---M--200added
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22:11:0138834/38834---M--200added
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35-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:11:06539334/539334---M--200added
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22:11:0852472/52472---M--200added
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22:11:1742304/42304---M--200added
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36-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:11:3053596/53596---M--200added
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22:11:3350330/50330---M--200added
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36-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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36-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:11:4141830/41830---M--200added
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36-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:11:4642886/42886---M--200added
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36-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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36-w9.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:11:5450002/50002---M--200added
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36-w10.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:12:0555256/55256---M--200added
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37-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:12:12428986/428986---M--200added
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37-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:12:1549180/49180---M--200added
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37-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:12:2440982/40982---M--200added
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38-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:12:2769560/69560---M--200added
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138-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:12:3352520/52520---M--200added
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22:13:0049746/49746---M--200added
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22:13:3244572/44572---M--200added
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22:13:3754412/54412---M--200added
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22:13:4225864/25864---M--200added
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22:13:4828852/28852---M--200added
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22:13:4947584/47584---M--200added
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22:14:0479240/79240---M--200added
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22:14:0538936/38936---M--200added
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22:14:08400352/400352---M--200added
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22:14:0921382/21382---M--200added
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40-w14.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:14:1055008/55008---M--200added
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22:14:1148144/48144---M--200added
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22:14:1837392/37392---M--200added
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22:14:2029630/29630---M--200added
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22:14:2345630/45630---M--200added
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22:14:2856332/56332---M--200added
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22:14:3254176/54176---M--200added
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22:14:3646130/46130---M--200added
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41-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:14:3840110/40110---M--200added
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22:14:4854234/54234---M--200added
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22:14:5059012/59012---M--200added
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22:14:5137018/37018---M--200added
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22:14:5652320/52320---M--200added
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22:15:0050786/50786---M--200added
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42-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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42-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:15:0949280/49280---M--200added
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22:15:10413076/413076---M--200added
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22:15:1735274/35274---M--200added
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22:15:1937286/37286---M--200added
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22:15:2016460/16460---M--200added
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22:15:2338360/38360---M--200added
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22:15:2842558/42558---M--200added
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22:15:3251744/51744---M--200added
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43-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:15:3940296/40296---M--200added
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43-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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43-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:15:4954446/54446---M--200added
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43-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:15:5239418/39418---M--200added
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22:15:53437092/437092---M--200added
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43-w9.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:16:1066234/66234---M--200added
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22:16:1145686/45686---M--200added
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43-w12.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:16:1422020/22020---M--200added
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44-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:16:24402102/402102---M--200added
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22:16:4681476/81476---M--200added
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22:16:4647034/47034---M--200added
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22:16:5134938/34938---M--200added
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22:16:5247242/47242---M--200added
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22:16:5655334/55334---M--200added
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45-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:17:0950746/50746---M--200added
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22:17:14394124/394124---M--200added
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22:17:2215158/15158---M--200added
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22:17:2950930/50930---M--200added
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22:17:3370864/70864---M--200added
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22:17:3423596/23596---M--200added
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22:17:3545556/45556---M--200added
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49-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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49-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:20:1424812/24812---M--200added
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49-w10.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:20:1862444/62444---M--200added
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22:20:2141530/41530---M--200added
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49-w11.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:20:2456408/56408---M--200added
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22:20:3621604/21604---M--200added
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22:21:0127804/27804---M--200added
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22:23:2960104/60104---M--200added
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22:23:3731860/31860---M--200added
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152.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:23:5943472/43472---M--200added
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22:26:0326732/26732---M--200added
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22:26:4130680/30680---M--200added
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57-w9.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:26:4942772/42772---M--200added
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57-w11.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:26:5151374/51374---M--200added
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22:26:5355406/55406---M--200added
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22:26:5647420/47420---M--200added
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157.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:27:0142280/42280---M--200added
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58-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:27:0234724/34724---M--200added
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58-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:27:0734794/34794---M--200added
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58-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:27:0858244/58244---M--200added
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58-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:27:0838580/38580---M--200added
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58-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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58-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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58-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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58-w9.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:27:1748988/48988---M--200added
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58-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:27:2135144/35144---M--200added
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58-w10.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:27:2235570/35570---M--200added
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58-w11.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:27:2417204/17204---M--200added
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58-w13.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:27:2540020/40020---M--200added
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58-w12.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:27:2822748/22748---M--200added
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58-w15.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:27:3052964/52964---M--200added
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58-w14.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:27:3349500/49500---M--200added
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58-w16.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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59-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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59-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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59-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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59-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:28:0038532/38532---M--200added
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59-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:28:0316044/16044---M--200added
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59-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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59-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:28:09511604/511604---M--200added
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59-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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59-w9.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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59-w10.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:28:1745776/45776---M--200added
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59-w11.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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59-w12.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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60-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:29:1032076/32076---M--200added
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22:29:1722736/22736---M--200added
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22:29:20427858/427858---M--200added
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22:29:2319424/19424---M--200added
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22:29:2923762/23762---M--200added
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22:29:3355484/55484---M--200added
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22:29:3653180/53180---M--200added
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22:29:4361052/61052---M--200added
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67-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:33:4450644/50644---M--200added
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22:34:0977264/77264---M--200added
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22:36:2840884/40884---M--200added
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74-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:37:02376344/376344---M--200added
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173.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:37:0942702/42702---M--200added
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74-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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74-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:37:2161924/61924---M--200added
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74-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:37:2128228/28228---M--200added
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74-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:37:2744792/44792---M--200added
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74-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:37:3153496/53496---M--200added
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75-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:37:4762234/62234---M--200added
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22:38:0848356/48356---M--200added
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77-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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77-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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175.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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78-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:38:5924218/24218---M--200added
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22:39:0470124/70124---M--200added
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177.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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79-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:39:2744536/44536---M--200added
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178.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:40:3321692/21692---M--200added
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82-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:40:4422668/22668---M--200added
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22:40:47420552/420552---M--200added
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22:40:4824014/24014---M--200added
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182.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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183.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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87-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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89-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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194.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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97-w11.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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22:49:16206384/206384---M--200added
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22:49:1616820/16820---M--200added
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13-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:49:5539470/39470---M--200added
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13-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:49:5528696/28696---M--200added
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212.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:50:4527064/27064---M--200added
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16-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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17-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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216.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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217.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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218.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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219.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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220.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:52:1150480/50480---M--200added
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22:52:1115332/15332---M--200added
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22:54:09229994/229994---M--200added
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228.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:54:1215104/15104---M--200added
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22:54:1533938/33938---M--200added
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22:54:1920924/20924---M--200added
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22:54:2420312/20312---M--200added
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22:54:2612402/12402---M--200added
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22:54:2620372/20372---M--200added
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22:54:3518864/18864---M--200added
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22:55:1516070/16070---M--200added
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22:55:2624234/24234---M--200added
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22:55:3420974/20974---M--200added
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22:55:3521956/21956---M--200added
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22:55:4025004/25004---M--200added
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22:55:5315180/15180---M--200added
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35-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:55:5436932/36932---M--200added
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22:55:5521124/21124---M--200added
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22:56:0719548/19548---M--200added
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37-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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235.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:56:1511084/11084---M--200added
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37-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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37-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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37-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:56:26196790/196790---M--200added
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22:56:2730134/30134---M--200added
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22:56:3533348/33348---M--200added
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39-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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238.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:56:5729612/29612---M--200added
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22:57:0012972/12972---M--200added
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22:57:03205756/205756---M--200added
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239.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:57:0424350/24350---M--200added
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22:57:0810832/10832---M--200added
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22:57:3527084/27084---M--200added
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43-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:57:4630646/30646---M--200added
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242.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:57:5021284/21284---M--200added
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22:57:5322160/22160---M--200added
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44-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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243.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:58:0816214/16214---M--200added
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22:58:0916228/16228---M--200added
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45-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:58:1225804/25804---M--200added
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22:58:1421938/21938---M--200added
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22:58:1716100/16100---M--200added
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22:58:1724508/24508---M--200added
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22:58:2119136/19136---M--200added
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46-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:58:23230252/230252---M--200added
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244.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:58:2523906/23906---M--200added
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22:58:26204776/204776---M--200added
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22:58:267194/7194---M--200added
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22:58:2722266/22266---M--200added
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22:58:3335124/35124---M--200added
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22:58:3413228/13228---M--200added
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22:58:4023318/23318---M--200added
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22:58:4831734/31734---M--200added
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22:58:50232318/232318---M--200added
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48-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:59:0216364/16364---M--200added
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22:59:0321824/21824---M--200added
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22:59:1323522/23522---M--200added
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248.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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22:59:2221578/21578---M--200added
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22:59:2620484/20484---M--200added
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22:59:3627568/27568---M--200added
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51-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:59:4431872/31872---M--200added
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51-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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22:59:5221852/21852---M--200added
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22:59:5220558/20558---M--200added
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22:59:5614316/14316---M--200added
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52-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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23:00:0027204/27204---M--200added
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52-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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23:00:0316684/16684---M--200added
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rse/pali/reading/pronunc2/s251.wav(from)
23:00:0619432/19432---M--200added
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23:00:1113848/13848---M--200added
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58-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dha
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267.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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23:04:33216238/216238---M--200added
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269.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dham
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23:04:3420204/20204---M--200added
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23:05:0020648/20648---M--200added
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23:06:0919654/19654---M--200added
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23:06:1925884/25884---M--200added
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23:06:2525660/25660---M--200added
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23:06:2517900/17900---M--200added
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279-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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283-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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283-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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285-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:07:5433374/33374---M--200added
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23:08:1622922/22922---M--200added
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23:08:2212846/12846---M--200added
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23:08:2425444/25444---M--200added
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23:08:2525964/25964---M--200added
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23:08:268900/8900---M--200added
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23:08:2733084/33084---M--200added
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23:08:2921208/21208---M--200added
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23:08:3212620/12620---M--200added
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23:08:3221488/21488---M--200added
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23:08:3621068/21068---M--200added
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23:08:3929722/29722---M--200added
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23:08:4020136/20136---M--200added
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23:09:0017724/17724---M--200added
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23:09:0318380/18380---M--200added
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23:09:2823692/23692---M--200added
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23:10:05246396/246396---M--200added
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23:10:2421428/21428---M--200added
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23:10:4422764/22764---M--200added
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23:10:4559532/59532---M--200added
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296-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:10:4814084/14084---M--200added
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296-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:10:4927956/27956---M--200added
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296-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:10:5332012/32012---M--200added
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296-w5.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:10:5425796/25796---M--200added
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23:10:54211400/211400---M--200added
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23:11:0140364/40364---M--200added
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23:11:0124398/24398---M--200added
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23:11:049866/9866---M--200added
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23:11:0719276/19276---M--200added
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23:11:07226430/226430---M--200added
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23:11:0955042/55042---M--200added
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297-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:1118400/18400---M--200added
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297-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:1125300/25300---M--200added
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297-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:1321932/21932---M--200added
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297-w8.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:1623148/23148---M--200added
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298-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:1720332/20332---M--200added
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298-w2.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:1913970/13970---M--200added
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298-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:22190988/190988---M--200added
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23:11:2324444/24444---M--200added
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23:11:2935018/35018---M--200added
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23:11:2924188/24188---M--200added
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23:11:318644/8644---M--200added
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23:11:3317404/17404---M--200added
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23:11:3520052/20052---M--200added
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23:11:3818024/18024---M--200added
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299-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:3936540/36540---M--200added
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299-w6.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:11:4119016/19016---M--200added
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23:11:42213134/213134---M--200added
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23:11:4219256/19256---M--200added
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299-w10.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/D
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23:11:4618220/18220---M--200added
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23:11:4914602/14602---M--200added
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23:11:5220844/20844---M--200added
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23:11:5425832/25832---M--200added
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23:11:5412232/12232---M--200added
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23:11:5821806/21806---M--200added
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23:11:5921892/21892---M--200added
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23:12:0120756/20756---M--200added
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23:12:0623380/23380---M--200added
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23:12:07328764/328764---M--200added
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23:12:1118332/18332---M--200added
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23:12:1236834/36834---M--200added
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23:12:1420402/20402---M--200added
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302-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:12:2414380/14380---M--200added
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302-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:12:2823004/23004---M--200added
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23:12:2919574/19574---M--200added
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23:12:32212900/212900---M--200added
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23:12:3224774/24774---M--200added
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302-w7.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:12:3214984/14984---M--200added
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23:12:3726588/26588---M--200added
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303-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:12:4326156/26156---M--200added
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23:12:44221084/221084---M--200added
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s302.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dhar
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23:12:4614438/14438---M--200added
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23:13:01196288/196288---M--200added
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23:13:04194262/194262---M--200added
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23:13:0521938/21938---M--200added
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306-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:13:1021904/21904---M--200added
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23:13:15198992/198992---M--200added
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23:13:18192434/192434---M--200added
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23:13:2030092/30092---M--200added
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23:18:4516744/16744---M--200added
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23:18:4929964/29964---M--200added
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23:19:1419214/19214---M--200added
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23:19:1828844/28844---M--200added
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23:27:2325520/25520---M--200added
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23:27:2524844/24844---M--200added
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23:29:1018284/18284---M--200added
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363-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:29:2432192/32192---M--200added
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23:29:2927918/27918---M--200added
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23:29:3320512/20512---M--200added
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23:29:3720228/20228---M--200added
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23:29:37188144/188144---M--200added
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23:29:4317024/17024---M--200added
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23:29:45194042/194042---M--200added
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23:30:0731580/31580---M--200added
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23:30:24254328/254328---M--200added
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369-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:30:27306630/306630---M--200added
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23:30:4529076/29076---M--200added
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23:30:4722088/22088---M--200added
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23:30:5619492/19492---M--200added
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23:31:0325708/25708---M--200added
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372-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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372-w4.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:31:1322124/22124---M--200added
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23:31:1722892/22892---M--200added
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373-w1.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:31:2734484/34484---M--200added
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23:31:3019908/19908---M--200added
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23:31:32214440/214440---M--200added
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374-w3.wavC:/Documents%20and%20Settings/Florent/Mes%20documents/Bouddhisme/Dh
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23:31:3931664/31664---M--200added
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23:31:42197144/197144---M--200added
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23:31:5615038/15038---M--200added
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23:31:5714520/14520---M--200added
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23:31:5910824/10824---M--200added
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23:33:1510052/10052---M--200added
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ÉÍÍÍ

Path and Dependent Origination. Uses traditional Shakyamuni Buddha image as object of worship but has no Sangha. It is a lay Buddhist organisation headed by President Niwano.

NIPPONZAN MYOHO JI
Founder:- Nichidatsu Fujii also known as Fujii - Guruji

Nichiren Sect
Based on the Lotus Sutra and the teachings of Mahatma Ghandi
Noted for its radical pacifism - Monks have walked across the United States at least three times chanting the Daimoku.
Monks strictly celibate and consider machinery of any kind decadent and to be avoided. Fujii Guruji worked for the revival of Buddhism in India and Nepal since the end of WWII
Builds peace pagodas in many countries - one in London
Prominent for beating their drums and chanting the Daimoku at peace rallies throughout the world

WON BUDDHISM
Founded by Chung-bin Park also known as Soteasan - Korea's answer to Nichiren

Its Motto:- As material civilization develops, cultivate spiritual civilization accordingly. Born in 1891 he attained Enlightenment in 1916 after twenty years of struggle. Object of worship is the Ill-Won-sang or perfect circle which represents the Dharmakaya Buddha. No Buddha statues. Doctrine based on Three Principles - Cultivation of spiritual stability, study of Facts and Principles, Selection of Right Conduct as well as cultivation of the four graces of Heaven and earth, Parents, Brethren and the Law. Also emphasises the practice of Son - meditation at all times. Aims to build towards United Religions (U.R) and is active in many international bodies such as the W.F.B., W.C.R.P. and Asian Conference on Religion and Peace.

SANTI ASOKE
Founder:- Rak Rakpong, a former television personality, known as Phra Potirak
Puritanical Buddhism - No Buddha images - ordains women eats only food offered

in bowl (Pindapat) Ran foul of ecclesiastical authorities in Thailand by condemning the Sangha Council for its luxuries,practises of occultism and amulets

DHAMMAKAYA FOUNDATION

Movement within Thailand to enlist students and educated people to train as Buddhist monks. Reputedly, supported by Thai military, hence an intensely nationalistic movement with military like discipline. Meditation technique unorthodox - uses combination of visualisation - crystal ball - and recitation of the mantra "Samma Araham".

Uses modern techniques for propagation such as television, computers etc.

CHING HAI

Ching Hai was born in Vietnam. She was brought up as a Catholic but learnt the basics of Buddhism from her grandmother. At age eighteen, went to England to study. She later went to France and Germany where she worked for the Red Cross. She married a Doctor whom she met in Germany. After studying with various meditation teachers. She felt that she would have to pursue a spiritual path herself. She claims to have received transmission from a Himalayan Master and as a result claims to have attained enlightenment. She became a Buddhist nun following this enlightenment. Her teaching is a mixture of Christianity, Hinduism and elements of Buddhism. Her followers, referred to as Messengers of Kwan Yin, believe that by chanting her name that immediate enlightenment will be attained. She promotes strict vegetarianism and is a great admirer of Imelda Marcos who she feels was persecuted by the Aquino regime.

YENG SHI TANG

Founder:- Vajra Master Lu Shen-yen

Teaches a form of Tantric Buddhism and claims to be the living Buddha. Entices followers by promising success in business and riches in this world.

FRIENDS OF THE WESTERN BUDDHIST ORDER

Founded by an English monk, Ven.Sangharakshita in 1967

A form of Buddhism without cultural accretions especially designed to appeal to Westerners. It draws from all Buddhist traditions but attempts to place itself firmly within the European cultural tradition, without throwing out the essential teachings of the Buddha.

The order does not have monks or nuns as these are considered inappropriate in a Western setting. However there is a form of ordination which is carried out by Sangharakshita himself or by a senior member of the order. On ordination the initiate is given an order name which is usually derived from the Sanskrit or Pali language. At meetings or ceremonies these order members wear a Kesa, a strip of brocade emblazoned with the three jewel symbol which is the symbol of the F.W.B.O.. A white Kesa being for a non-celibate member and a gold one for celibate ones. Most order members live in residential communities. Before entering the order, a person may become a Mitra or friend. This is someone who is committed to the Movement and intends to remain involved in the foreseeable future.

The Order has become well known for its active support of the Ambedkar movement in India. Dr.Ambedkar, an "Untouchable" or now known as scheduled caste established Buddhist missionary work among the scheduled castes to introduce them to Buddhism. Some, including the Order, consider this a successful missionary activity which enables these people to gain social mobility by lifting them from the 'caste' system. Many critics are doubtful if these people really have a true commitment to Buddhism and suggest that they are really still Hindus at heart but embrace Buddhism outwardly for purely economic reasons How can one know their true motivation?

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13:53:2416223/16223---MC-200added
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13:53:258087/8087---MC-200added
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13:53:2529876/29876---MC-200added
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13:53:284261/4261---MC-200added
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nina-abhi-00.htm(from www.saigon.com/~anson/ebud/ebidx.htm)
13:53:3015276/15276---MC-200added
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13:53:3134803/34803---MC-200added
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13:53:326287/6287---MC-200added
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13:53:3314117/14117---MC-200added
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13:53:3359868/59868---MC-200added
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13:53:336997/6997---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:53:344163/4163---MC-200added
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13:53:363028/3028---MC-200added
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13:53:3712343/12343---MC-200added
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13:53:376911/6911---MC-200added
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13:53:387851/7851---MC-200added
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13:53:3829818/29818---MC-200added
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13:53:3913331/13331---MC-200added
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13:53:413055/3055---MC-200added
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13:53:4214164/14164---MC-200added

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13:53:4216064/16064---MC-200added
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13:53:4514326/14326---MC-200added
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13:53:4928109/28109---MC-200added
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13:53:4931687/31687---MC-200added
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13:53:5292421/92421---MC-200added
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kya/mahasi-malukya-01.htm(from www.saigon.com/~anson/ebud/ebidx.htm)
13:53:5225165/25165---MC-200added
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13:53:5313581/13581---MC-200added
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13:53:548624/8624---MC-200added
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13:53:552597/2597---MC-200added
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13:53:577414/7414---MC-200added
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13:54:0047911/47911---MC-200added
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13:54:04101579/101579---MC-200added
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13:54:1027499/27499---MC-200added
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13:54:1158593/58593---MC-200added
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13:54:145287/5287---MC-200added
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13:54:16108114/108114---MC-200added
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13:54:2353485/53485---MC-200added
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13:54:2545827/45827---MC-200added
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13:54:3012229/12229---MC-200added
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13:54:3629158/29158---MC-200added
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13:54:3724158/24158---MC-200added
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13:54:3817030/17030---MC-200added
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13:54:4529098/29098---MC-200added
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13:54:5015543/15543---MC-200added
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13:54:5593746/93746---MC-200added
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13:54:585366/5366---MC-200added

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13:55:023941/3941---MC-200added
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13:55:072301/2301---MC-200added
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13:57:3328341/28341---MC-200added
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13:57:3316230/16230---MC-200added
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13:57:357885/7885---MC-200added
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13:57:3922844/22844---MC-200added
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13:57:4058190/58190---MC-200added
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13:57:4014874/14874---MC-200added
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13:57:4313699/13699---MC-200added

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13:57:4488200/88200---MC-200added
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13:57:4423100/23100---MC-200added
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13:57:4527140/27140---MC-200added
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13:57:476209/6209---MC-200added
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13:57:4921708/21708---MC-200added
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13:57:5127717/27717---MC-200added
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13:57:5433836/33836---MC-200added
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13:57:5614423/14423---MC-200added
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13:57:568725/8725---MC-200added
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13:57:5731195/31195---MC-200added
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13:57:5758552/58552---MC-200added
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13:58:0119563/19563---MC-200added
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13:58:0434025/34025---MC-200added
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13:58:0528471/28471---MC-200added
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13:58:065834/5834---MC-200added
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13:58:0749030/49030---MC-200added
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13:58:0834249/34249---MC-200added
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13:58:0914945/14945---MC-200added
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13:58:095918/5918---MC-200added

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13:58:116242/6242---MC-200added
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13:58:119571/9571---MC-200added
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13:58:1432683/32683---MC-200added
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13:58:1542455/42455---MC-200added
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13:58:1731040/31040---MC-200added
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13:58:2144053/44053---MC-200added
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13:58:2330778/30778---MC-200added
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13:58:2776070/76070---MC-200added
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13:58:2856487/56487---MC-200added
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13:58:2827001/27001---MC-200added
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13:58:3212519/12519---MC-200added
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13:58:3543493/43493---MC-200added
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13:58:3669734/69734---MC-200added
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13:58:3613203/13203---MC-200added
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13:58:4012270/12270---MC-200added
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13:58:422357/2357---MC-200added

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13:58:458325/8325---MC-200added
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13:58:4621325/21325---MC-200added
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13:58:472367/2367---MC-200added
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13:58:4827472/27472---MC-200added
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13:58:4830344/30344---MC-200added
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13:58:5112353/12353---MC-200added
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13:58:5215889/15889---MC-200added
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13:58:537142/7142---MC-200added
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13:58:5712311/12311---MC-200added
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13:59:003107/3107---MC-200added
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13:59:0410571/10571---MC-200added
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13:59:0412705/12705---MC-200added
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13:59:1142803/42803---MC-200added
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13:59:1428323/28323---MC-200added
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13:59:207356/7356---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:2242175/42175---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:237475/7475---MC-200added
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13:59:2336898/36898---MC-200added
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13:59:2815941/15941---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:28109916/109916---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:3233989/33989---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:3242275/42275---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:3317068/17068---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:3510498/10498---MC-200added
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13:59:3530572/30572---MC-200added

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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:3616729/16729---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:397687/7687---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:4027908/27908---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:4120541/20541---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:426059/6059---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:4310690/10690---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:4687113/87113---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:4615146/15146---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:464224/4224---MC-200added
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13:59:4715564/15564---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:509486/9486---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:5221139/21139---MC-200added
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13:59:5233212/33212---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:5226170/26170---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:529005/9005---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:569631/9631---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:5611712/11712---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
13:59:5719831/19831---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:0115975/15975---MC-200added

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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:0135027/35027---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:0113928/13928---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:0226613/26613---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:036897/6897---MC-200added
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14:00:058252/8252---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:1044337/44337---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:1341416/41416---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:1562536/62536---MC-200added
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14:00:1557223/57223---MC-200added
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14:00:1815157/15157---MC-200added
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14:00:2018102/18102---MC-200added
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14:00:2123099/23099---MC-200added
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14:00:2485192/85192---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:2418644/18644---MC-200added
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14:00:2620256/20256---MC-200added
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14:00:279375/9375---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:2812672/12672---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:287002/7002---MC-200added
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14:00:2936262/36262---MC-200added

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14:00:309077/9077---MC-200added
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14:00:3014841/14841---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:319176/9176---MC-200added
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14:00:3620951/20951---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:3729397/29397---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:3829136/29136---MC-200added
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14:00:4112204/12204---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:4119577/19577---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:4163438/63438---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:4324226/24226---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:5248900/48900---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:5784116/84116---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:5795928/95928---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:00:5893750/93750---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:009336/9336---MC-200added
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14:01:0113593/13593---MC-200added
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14:01:0247442/47442---MC-200added
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14:01:0214740/14740---MC-200added
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14:01:0517914/17914---MC-200added

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14:01:0631866/31866---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:1037611/37611---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:1132518/32518---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:1443908/43908---MC-200added
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14:01:1817972/17972---MC-200added
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14:01:1933278/33278---MC-200added
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14:01:1934120/34120---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:2337055/37055---MC-200added
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14:01:2524062/24062---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:273974/3974---MC-200added
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14:01:2743795/43795---MC-200added
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14:01:3042258/42258---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:305845/5845---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:3215381/15381---MC-200added
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14:01:339823/9823---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:3712318/12318---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:37149010/149010---MC-200added
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14:01:3927689/27689---MC-200added

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14:01:4042954/42954---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:439456/9456---MC-200added
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14:01:439519/9519---MC-200added
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14:01:454259/4259---MC-200added
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14:01:4716555/16555---MC-200added
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14:01:4815023/15023---MC-200added
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14:01:4848397/48397---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:4969035/69035---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:01:518879/8879---MC-200added
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14:01:5113916/13916---MC-200added
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14:01:5118505/18505---MC-200added
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14:01:5223350/23350---MC-200added
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14:01:5410620/10620---MC-200added
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14:01:5620641/20641---MC-200added
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14:01:5817243/17243---MC-200added
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14:01:5933078/33078---MC-200added
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14:02:0014779/14779---MC-200added
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14:02:0011872/11872---MC-200added
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14:02:0238996/38996---MC-200added

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14:02:028935/8935---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:0410747/10747---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:0710132/10132---MC-200added
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14:02:0729143/29143---MC-200added
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14:02:1458806/58806---MC-200added
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14:02:1525407/25407---MC-200added
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14:02:1634059/34059---MC-200added
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14:02:16104086/104086---MC-200added
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14:02:1913897/13897---MC-200added
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14:02:2112682/12682---MC-200added
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14:02:2410504/10504---MC-200added
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14:02:2550277/50277---MC-200added
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14:02:2525879/25879---MC-200added
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14:02:2962853/62853---MC-200added
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14:02:3129914/29914---MC-200added
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14:02:3550886/50886---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:3538574/38574---MC-200added
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14:02:3515575/15575---MC-200added
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14:02:3632665/32665---MC-200added

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14:02:4018573/18573---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:4121358/21358---MC-200added
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14:02:4126624/26624---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:4410565/10565---MC-200added
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14:02:4513012/13012---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:4723367/23367---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:4862460/62460---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:4922302/22302---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:5314116/14116---MC-200added
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14:02:5422101/22101---MC-200added
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14:02:5552123/52123---MC-200added
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14:02:5532752/32752---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:5712334/12334---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:02:5816966/16966---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:0334186/34186---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:0332161/32161---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:0716636/16636---MC-200added
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14:03:0920234/20234---MC-200added
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14:03:1179015/79015---MC-200added

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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:1113847/13847---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:116126/6126---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:1173982/73982---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:1413198/13198---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:147514/7514---MC-200added
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14:03:1619097/19097---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:1621548/21548---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:1713395/13395---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:2025472/25472---MC-200added
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14:03:209445/9445---MC-200added
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14:03:2016467/16467---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:2015140/15140---MC-200added
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14:03:2524551/24551---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:2627959/27959---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:2725394/25394---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:2817782/17782---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:3045568/45568---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:3022275/22275---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:3010906/10906---MC-200added

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14:03:336822/6822---MC-200added
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14:03:3722084/22084---MC-200added
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14:03:3726764/26764---MC-200added
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14:03:4331945/31945---MC-200added
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14:03:4414824/14824---MC-200added
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14:03:44129707/129707---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:4810273/10273---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:4821766/21766---MC-200added
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14:03:53108740/108740---MC-200added
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14:03:5313363/13363---MC-200added
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14:03:5567530/67530---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:5519010/19010---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:03:569336/9336---MC-200added
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14:04:0017362/17362---MC-200added
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14:04:0026070/26070---MC-200added
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14:04:0118583/18583---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:0229886/29886---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:028339/8339---MC-200added
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14:04:0516369/16369---MC-200added

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14:04:0720960/20960---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:0727890/27890---MC-200added
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14:04:0934594/34594---MC-200added
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14:04:1310361/10361---MC-200added
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14:04:1330109/30109---MC-200added
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14:04:1321233/21233---MC-200added
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14:04:153639/3639---MC-200added
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14:04:157330/7330---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:175184/5184---MC-200added
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14:04:1818106/18106---MC-200added
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14:04:1911971/11971---MC-200added
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14:04:21130709/130709---MC-200added
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14:04:2415417/15417---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:2514871/14871---MC-200added
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14:04:2911793/11793---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:2953292/53292---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:2921077/21077---MC-200added
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14:04:2929592/29592---MC-200added
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14:04:3110863/10863---MC-200added

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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:3526619/26619---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:3625107/25107---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:3948349/48349---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:4013780/13780---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:4018919/18919---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:4410995/10995---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:4621178/21178---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:464811/4811---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:4787439/87439---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:5117912/17912---MC-200added
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14:04:5434438/34438---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:5516651/16651---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:04:5837893/37893---MC-200added
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14:04:5978218/78218---MC-200added
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14:05:0127897/27897---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:0314017/14017---MC-200added
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14:05:0735871/35871---MC-200added
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14:05:0826871/26871---MC-200added

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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:0844959/44959---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:1340707/40707---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:1626575/26575---MC-200added
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14:05:1986401/86401---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:2054130/54130---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:2128766/28766---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:2410613/10613---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:2520869/20869---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:2743995/43995---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:2713027/13027---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:3321554/21554---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:37120982/120982---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:3851764/51764---MC-200added
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14:05:3918674/18674---MC-200added
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14:05:4514617/14617---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:4516507/16507---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:4726277/26277---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:529647/9647---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:52315698/315698---MC-200added

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www.saigon.com/~anson/ebud/ebidx.htm)
14:05:5416901/16901---MC-200added
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14:05:5718144/18144---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:0035926/35926---MC-200added
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14:06:0057149/57149---MC-200added
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14:06:0017768/17768---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:0419650/19650---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:0516780/16780---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:0628509/28509---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:079890/9890---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:0975029/75029---MC-200added
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14:06:1022071/22071---MC-200added
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14:06:1021527/21527---MC-200added
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www.saigon.com/~anson/ebud/ebidx.htm)
14:06:1112307/12307---MC-200added
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14:06:1321263/21263---MC-200added
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14:06:1523691/23691---MC-200added
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14:06:1919184/19184---MC-200added
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14:06:2057671/57671---MC-200added
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14:06:2314020/14020---MC-200added
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14:06:25105455/105455---MC-200added

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14:06:2615015/15015---MC-200added
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14:06:2650143/50143---MC-200added
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14:06:279411/9411---MC-200added
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14:06:285713/5713---MC-200added
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14:06:2916333/16333---MC-200added
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14:06:3012058/12058---MC-200added
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14:06:307561/7561---MC-200added
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14:06:3117147/17147---MC-200added
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14:06:3212952/12952---MC-200added
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14:06:326862/6862---MC-200added
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14:06:3519966/19966---M--200added
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www.saigon.com/~anson/ebud/vn_thera.htm)
14:06:3513053/13053---MC-200added
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14:06:3520042/20042---MC-200added
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14:06:3519755/19755---M--200added
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www.saigon.com/~anson/ebud/vn_thera.htm)
14:06:3722430/22430---M--200added
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www.saigon.com/~anson/ebud/vn_thera.htm)
14:06:375959/5959---M--200added
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14:08:10579584/579584---M--200added
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14:08:18620544/620544---M--200added
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14:08:38751616/751616---M--200added

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14:11:5826216/26216---MC-200added
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14:12:004684/4684---M--200added
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g(from www.saigon.com/~anson/ebud/bud-dict/dic_idx.htm)
14:12:0512288/12288---MC-200added
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rom www.saigon.com/~anson/ebud/bud-dict/dic_idx.htm)
14:12:0811324/11324---MC-200added
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om www.saigon.com/~anson/ebud/bud-dict/dic_idx.htm)
14:12:2487542/87542---MC-200added
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www.saigon.com/~anson/ebud/bud-dict/dic_idx.htm)
14:12:3226945/26945---MC-200added
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14:12:3718013/18013---MC-200added
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www.saigon.com/~anson/ebud/bud-dict/dic_idx.htm)
14:12:472361344/2361344---M--200added
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14:12:4843551/43551---MC-200added
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14:17:1327643/27643---MC-200added
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14:17:166378/6378---MC-200added
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14:17:169520/9520---MC-200added
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14:17:167443/7443---MC-200added
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14:17:1611071/11071---MC-200added
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14:17:186232/6232---MC-200added
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14:17:195646/5646---MC-200added
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14:17:197148/7148---MC-200added
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14:17:197112/7112---MC-200added
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14:17:216414/6414---MC-200added
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14:17:217719/7719---MC-200added
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14:17:228349/8349---MC-200added
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14:17:238998/8998---MC-200added
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14:17:238897/8897---MC-200added

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14:17:246754/6754---MC-200added
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14:17:278808/8808---MC-200added
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14:17:275524/5524---MC-200added
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14:17:276352/6352---MC-200added
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14:17:277668/7668---MC-200added
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14:17:318213/8213---MC-200added
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14:17:318184/8184---MC-200added
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14:17:319093/9093---MC-200added
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14:17:3214732/14732---MC-200added
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14:17:3314991/14991---MC-200added
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14:17:3510986/10986---MC-200added
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14:17:3718003/18003---MC-200added
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14:17:409904/9904---MC-200added
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14:17:4017320/17320---MC-200added
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14:17:4114086/14086---MC-200added

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14:18:0315828/15828---MC-200added
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14:18:1312411/12411---MC-200added
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14:18:156853/6853---MC-200added
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14:18:1516819/16819---MC-200added
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14:18:165059/5059---MC-200added
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14:18:175493/5493---MC-200added
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14:18:186342/6342---MC-200added
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14:18:1815045/15045---MC-200added
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14:18:185073/5073---MC-200added
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14:18:229422/9422---MC-200added
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14:19:4460014/60014---MC-200added
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14:19:4730300/30300---MC-200added

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14:22:1148425/48425---MC-200added
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A SHORT HISTORICAL OUTLINE OF THE BON RELIGION

THE ORIGIN OF BON part 1 (Olmo Lungring)

The Bonpo's maintain that Bon originated in the land of Olmo Lungring ('Ol-mo-lung-ring), a part of a larger country called Tazig (rTag-gzigs). 'Ol symbolizes the unborn; Mo, the undiminishing; Lung, the prophetic words of Tonpa Shenrab (sTon-pa gShen-rab) the founder of Bon; and Ring, his everlasting compassion.

Olmo Lungring constitutes one-third of the existing world and is situated to the west of Tibet. It is described as an eight-petalled lotus under a sky which appears like an eight spoked wheel. In the center rises Mount Yungdrung Gutseg (gYung-drung dgu-brtsegs), "Pyramid of the Nine Swastikas". The swastika is the symbol of permanence and indestructability. The nine swastikas collectively represent the Nine ways of Bon. At the base of Mount Yungdrung spring four rivers, flowing towards the four cardinal directions. The mountain is surrounded by temples, cities and parks. To the south is the palace Barpo Sogye (Bar-po so-brgyad) where Tonpa Shenrab was born. To the west and north are palaces in which lived the wives and children of Tonpa Shenrab. A temple named Shampo Lhatse (sham-po lha-rtse) is to the east. The complex of places, rivers and parks with Mount Yungdrung in the center constitutes the inner region (Nang-gling) of Olmo Lungring. The intermediate region (Bar-gling) consists of twelve cities, four of which are towards the cardinal directions. The third region includes the outer land (mTha'-gling).

These three regions are encircled by an ocean and again by a range of snowy mountains. The access to Olmo Lungring is gained by the so-called "arrow way" (mDa'-lam). Before his visit to Tibet Tonpa Shenrab shot an arrow thus creating a passage through the mountain range.

This very sophisticated description of Olmo Lungring has been tentatively related by some scholars to different geographical locations. Some see it as a description of Mount Kailash (Mt. Ti-se) and the four great rivers that spring from its base; China being the land to the east, India to the south, Orgyan to the west and Khotan to the north. The description of the universe with Mount Meru supporting the sky and the four chief continents to the four cardinal points and this earth as the southern continent (Jambudvipa) is another similar example. (to be continued)

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There are three biographies of Tonpa Shenrab. The earliest and shortest one is known as Dodu (mDo-'dus): "Epitome of Aphorism". The second which is in two volumes is called Zermik (gZer-mig): "Piercing Eye". These two accounts date from the 10th and 11th centuries respectively. The third and largest is in twelve volumes and is known as Zhiji (gZhi-brjid): "The Glorious". It belongs to the category of scriptures known as "spiritual transmission" (bsNyan-rgyud). It is believed to have been dictated to Londen Nyingpo (bLo-ldan snying-po) who lived in the fourteenth century.

(Cont'd)

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2222 A SHORT HISTORICAL OUTLINE OF THE BON RELIGION °222

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THE FOUNDER AND HIS TEACHINGS:
PART THREE

The doctrines which were taught by Lord Shenrab and recorded in these three accounts are divided into two systems. One classification is called Gozhi Dzonga (sGo-bzhi mdzod-lnga): "The Four Portals and the Treasury as Fifth". These are:

1) Chabkar (Chab-dkar): White Waters; it contains the esoteric or higher tantric practices.

2) Chabnag (Chab-nag): Black Waters; includes narratives and various rites, magic and ordinary.

3) Phanyul ('Phan-yul): The Land of Phan: explains the monastic rules and gives exposition of philosophical concepts.

4) Ponse (dPon-yul): The Lordly Guide; it contains the Great Perfection practices (rDzogs-chen).

5) Thothog (mTho-thog): The Treasury; it comprises the essential aspects of all the Four Portals.

The second classification is called Thegpa Rimgu'i Bon (Theg-pa-rim-dgu'i Bon), "The Bon of the Nine Successive Stages [or simply] 'The Nine Ways of Bon'". The first four are the cause (rGyud-kyi theg-pa) the next four are the ways of result ('Bras-bu'i theg-pa) and the ninth is the Great

Perfection (rDzogs-chen). Examined individually their subject matters are as follows:

1) The Way of the Shen of Prediction: Mo (prediction), rTsis (astrology) gTo (ritual) and dPhyad (examination of causes).
2) The way of the Shen of the Visual World: nature and origin of entities.
3) The Way of the Shen of Illusion: For disposing of adverse powers.
4) The Way of the Shen of Existence: Bardo and guiding one through death.
5) The Way of the Virtuous Followers: Guides those who follow this path.
6) The Way of the Monkhood: Rules of monastic discipline.
7) The Way of Pure Sound: Higher tantric practice, ritual and mandala.
8) The Way of the Primeval Shen: Matters of practice and behaviour.
9) The Supreme Way: Attainment of rDzogs-chen, the Great Perfection.

TITLE: Sesshin poems

AUTHOR: Caroline JOSEPHS

SOURCE: Mind Moon Circle quartely, Winter 1992,

NOTES: Poems written during a sesshin April 24 to May 1, l992

Breathing in the cosmos, breathing out the self.

Mist lies on the grass and behind the stage-flat trees.

Mist comes out of the mouth in a fierce cold of dawn.

I have an image of my body, transparent, and through it, the

slopes of the mountain. During zazen, an image of Bodhidharma

lying on his side, two black dots of eyes.I go home and fill

in the other black dot eye on the Bodhidharma from Kyoto.

In the black night, an owl calls, who-oo?

In the bright sun, a cow tells, Mu-u.

Riding the clouds - I am Monkey on a pink cloud.

Hundreds of neat cobwebs hold the sun in dewdrops.

A leaf hangs by a thread of web from a grass-flower

An ant rides the valleys and mountains of my meal cloth.

Chop off the top of the pineapple.

Chop off the mind road.

Zip zip tent skin inner outer.

The turning point of the breath,

where we lose the way.

Avalokiteshvara, Manjusri, Lochana, Vairochana,

Salivating with the juices of names.

Kanzeon na mu butsu

I am I am I am

Kanzeon na mu butsu.

In a dream I am going down a corridor

beating a drum

calling I am I am I am

I hear Akira call

I am

Grasshoppers visit, sleek and taut

on the silver of the tent fly, then

leap off

like butterflies with yellow parachutes.

The trickle of the water into iron buckets,

the smell of wood smoke.

Words slice the silence:

Don't know! don't know! don't know!

Cut the black grape close to its centre,

Extract each seed by knife-point.

See the cushion of grape-flesh that beds the seeds.

Notice the young grape seeds with red tips.

Now I am with this grape.

Now I am with this seed.

Grooves of the planks on soles,

lines lengthwise, and then across the feet,

as we turn the corner of the verandah.

The last sun on each bodhisattva's head in the kinhin line.

A white mushroom on the altar,

A parasol for Buddha.

Black bracken.

Consider the nature of life and death.

Inspiration, expiration.

Green mountains walking.

Stone woman gives birth to a child by night.

Spagnum moss in a crib of gum bark.

Form is emptiness, emptiness form.

Aussie Zen:

Metal on metal, the sound a

Summons for ocker tea,

Ginger-nuts t'dunk.

Buddha sits under eucalypt leaves,

Grass seeds on the zabuton.

In the river

A tiny perfect construction

A water-wheel,

Turning, turning

With the current.

Child-parent play.

During teisho

Under the chestnut tree,

A butterfly pauses

Wings gassho together,

Orange with black spines,

White dots,

And flutters off.

Stars arc and spill their one-pointed clarity

over our night cradle

To signal the start of dokusanA figure flies

Grey robe wingsIn the early morn mist

Across the grass.

On hands and knees to examine

the mouse scats behind the cereal tubs.

Fully taste this!

The dog is dying.

Be with this!

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end of file

ÿþ-gk
Going; being
-go
Going; being
-jo
Born, produced, proceeding from, caused by
a
 and before a vowel an-, A negative particle, used only as an inseparable prefix, compounde
adjectives
aC su
A thread; a bit of thread; a filament; a ray, a sunbeam
aC sukaC
Cloth, fine cloth
aC suml+
The sun
aC so
A part, portion, share; a period of time
aC so
The shoulder
akam o
Not done, left undone; not made; not artificial, natural; not cultivated, waste
akaG o
Free from kaG a, viz. rice freed from the red coating which underlies the husks
akataññut
Ingratitude
akataññk
Ungrateful
akataññk
Knowing nirvG a, an epithet of an arah
akato
Not done, left undone; not made; not artificial, natural; not cultivated, waste
akatv
see <see>karoti</see>
akathaE kath+
Free from doubt
akanim m ho
Greatest, highest
akappiyo

see <see>kappiyo</see>. Unsuitable, improper, wrong
akammako
Intransitive
akaraG aC
Not doing, omission, abstaining from
akaraG +yo
Not to be done, to be left undone, to be abstained from or avoided
akari
see <see>karoti</see>
akallaC
Illness, disease
akallo
Impossible
ak
see <see>karoti</see>
akmako
Unwilling
akmo
Unwilling
akraG aC
Without cause, unreasonably, unjustly
akriyo
That ought not to be done, that may not or cannot be done
akro
The vowel a
akliko
Without delay, immediate
aklo
Unseasonableness, wrong time
aksi
see <see>karoti</see>.
akso
The sky, air, heavens, the open air, space
kasaC
The sky, air, heavens, the open air, space
akicco
That ought not to be done, wrong
akiñcano

Having nothing, poor, destitute
akiñci
Not a little, much, considerably
akiriyo
Unpractical, useless, foolish
akilsu
Diligent
akutobhayo
Having nothing to fear from any quarter, quite safe
akuppo
Fixed, immovable, sure, certain
akusalakammaC
Unwholesome action, evil action, bad works, demerit, sin
akusalakammapatho
Course or path of sinful action, sinful course
akusaladhtu
Element of sin, sinful principle
akusalamklaC
Root or principle of sin, immorality, evil principle
akusalavitakko
Sinful thought, immoral thought
akusalasaE kappo
Sinful resolve, immoral resolve
akusalasañ̃ñ
Sinful idea, immoral idea
akusalo
Unskilled, unable; bad, evil, sinful, unhealthful, immoral
akkanto
Stepped upon, mounted
akkamati
To step upon, mount upon, tread upon, walk upon
akkamanaC
Stepping upon, walking upon
akkum m ho
Reviled, cursed
akko
The sun; the plant swallow-wort, or asclepias gigantea
akkocchi

see <see>akkosati</see>
akkodhano
Not angry, not passionate, mild
akkodho
Freedom from wrath, mildness, conciliation
akkosati
To abuse, to revile
akkosanaC
Reviling, abusing; curse, imprecation
akkoso
Abuse, reviling
akkhaC
An organ of sense; the eye
akkhavati
To be proclaimed, to be reported
akkhako
The collar-bone
akkhaG
Lightning
akkhaG o
Wrong moment or occasion, unfavourable time
akkhataC
Unhurt, without fault, in safety
akkhadasso
A judge
akkhadev+
A dicer, gambler
akkhadhutto
A dicer, gambler
akkhanti
Ill-will, grudge, envy
akkhayat
Imperishableness, endlessness
akkhayo
Undecaying, unfailing, endless
akkharaC
The Imperishable or eternal, viz. nirvG a
akkharaC

A letter of the alphabet
akkharo
A letter of the alphabet
akkharappabhedo
Distinction of letters, etymological science
akkharasamayo
Letters, reading and writing
akkharaso
Letter by letter
akkht
One who tells, repeats, or relates; one who proclaims or preaches, a teacher
akkhti
To tell, to relate, to announce, to proclaim, to teach, to preach
akkht+
Telling, relating, announcing
akkhto
Told, related, announced, reported, proclaimed, preached, called, named, denominated
akkhnaC
Telling; recitation; telling tales or legends
akkhyik
A tale, story
akkhi
The eye
akkhiko
A dice-player
akkhigaC
The eyelashes
akkhitto
Not blamed, not reviled, blameless
akkho
A die; the plant terminalia bellerica; weight equal to two and a half masakas; the axle of a wl
akkhohiG +
A complete army; one of the high numerals, 10,000,000(to the 6th power), or 1 followed by f
akhaG
o
Unbroken, intact, entire
akhtaC
A natural pond or tank

akhilo
Entire
agati
Wrong course, evil course or state, misfortune
agato
Not gone to, not attained
agado
Medicine, drug, medicament
agandhako
Devoid of perfume
agaru
Light, not heavy, unimportant, not disagreeable
agalu
Aloe wood, or aquilaria agallochum
agdho
Bottomless, unfathomable
agmako
Without villages, uninhabited
agravo
Want of respect, disrespect, disregard
agravo
Disrespectful, disregarding
agriko
One who lives in a house, a householder, layman
agriyo
A householder, a layman
agr+
A householder
aguG o
Bad quality, badness
ago
A mountain, a tree
agocaro
That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or
aggaC
see <see>aggo</see>
aggaC
House, hall, apartment

aggajo
First born, eldest, elder brother
aggañño
Chief, leading, principal
aggat
Superiority, height, perfection
aggato
Before, in front of, in the presence of
aggappatto
Having attained perfection, reached the height
aggab+jo
Propagated by slips or cuttings
aggamahes+
The chief wife of a king, queen, consort
aggalo
A wooden bolt or pin for fastening a door
agga7 aC
A wooden bolt or pin for fastening a door
aggal
A wooden bolt or pin for fastening a door
aggasvako
Chief disciple
aggaheti
To seize, to take
aggi
Fire, sacrificial fire, deity of fire
aggikkhandho
Mass of fire, blazing or flaming fire used figuratively of a person of brilliancy and distinction
aggini
Fire
aggimantho
Name of a plant, the premna spinosa
agge
Before, in front
aggo
First, foremost, chief, pre-eminent
agghako
Having value of, worth

agghati
To be worth, to cost
agghanako
Of the value of, costing, worth
agghpeti
To get valued or appraised
agghiyaC
A respectful oblation
aggho
Price, cost, value, a mode of worship or reverence consisting in an oblation of rice, etc.
agghaC
Price, cost, value, a mode of worship or reverence consisting in an oblation of rice, etc.
aghaC
The sky, the air
agham
Evil, sin, grief, suffering
aghoso
In gram. surd or hard consonants
aE kito
Marked; adorned, furnished, supplied with
aE kuro
A shoot, a sprout
aE kuso
A hook to guide an elephant with
aE ko
A mark; the flank or side
aE kolo
The plant alaugium hexapetalum
aE kyo
A sort of tambourine
aE ga
Indeed! Oh!
aE gaC
A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attr
aE gajtaC
Membrum virile
aE gaG aC
A court, a yard; lust, impurity, sin

aE gati
To go
aE gadaC
A bracelet
aE gan
A woman
aE gavikkhepo
Gesticulation, meaningful movement of limb or body
aE gavijj
One of the low arts enumerated in brahmajla sutta, prognostication of a person's future from
of his body
aE gahro
Gesticulation
aE gnksar+
Pervading the limbs. This is the name of one of the vayus or airs contained in the human bo
aE gro
Charcoal; live coals, embers
aE g+
Having limbs; having parts or divisions
aE g+raso
A name of Buddha; name of a [ishi
aE gum m ho
The thumb
aE guttaranikyo
Name of the fourth division of the suttapim aka
aE gulaC
A finger's breadth, an inch
aE guliko
Belonging to a finger; an inch in length
aE gulimudd
A signet ring
aE gul+
A finger
aE gul+yakaC
A finger ring
aE gulybharaG aC
A finger ring
aE go

The name of a country, the organ of a body, limb
acalo
Firm, steady, immovable
acintiyo
Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite
acinteyyo
Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite
aciram m hy+
Of short duration
acirappabh
Lightning
aciravat+
Name of a river in India
aciro
Short, brief, soon, ere long
acetano
Unconscious, insensible, senseless
acelako
Unclothed, naked
accagam
see <see>atigacchati</see>
accag
see <see>acceti</see>
accati
To offer, to make a religious offering; to honour, to revere
accan
Offering, worship
accan+yo
That ought to be offered, worthy of being offered
accantaC
Very, exceedingly
accanto
Exceeding, excessive, endless
accambilo
Very sour
accayo
Passing away, lapse, of time; death; transgression, offence
accdahati

To put upon or over
accdhnaC
Putting upon
accyiko
Unexpected, out of the usual course or time; pressing, urgent
accraddho
Very eager, very strenuous
accsannattaC
Too great proximity, nearness
accsanne
Too near
acci
A ray of light, sunbeam, flame
accito
Revered, honoured
accim
Fire
accukkam m ho
Very high, too high
accuggato
Raised, elevated, lofty
accuG ho
Very hot
accuto
Immovable; everlasting, eternal
accu7 ro
Magnificent
acceti
To pass beyond, to surpass; to overcome, to conquer
accokkam m ho
Very low, too low
accodato
Very white
acchati
To stay, to remain, to settle down
acchanno
Covered, hidden
acchambh+

Undaunted, undismayed
acchar
A celestial nymph
acchar
A moment, the snapping of a finger, the twinkling of an eye
acchariyo
Wonderful, marvellous, extraordinary; astonished
acchdanaC
Covering, lid, curtain; clothes
acchdeti
To put on
acchi
The eye
acchiddo
Uninjured, intact, faultless
acchindati
To take away, to remove forcibly
acchinno
Taken away, removed
accheko
Unskilful, ignorant, clumsy
acchero
This is a contracted form of <see>acchariya</see>
accho
Clear, transparent
accho
A bear
ajagaro
A boa constrictor
ajaññaC
A portent of nature, as an earthquake, an ominous occurrence
ajati
To go
ajaplakaC
The plant costus speciosus
ajaplo
A goatherd
ajarmaro

Free from decay and death
aja7 o
Not stupid, not an idiot
aj
A she-goat
ajtasattu
Name of a king of <see>Magadha</see>, a contemporary and convert of Buddha
ajik
A she-goat
ajinaC
The hide of an animal, especially of the black antelope
ajinapatt
A bat
ajinappaveG +
A counterpane or rug made of skins sewn together
ajinayoni
An antelope
ajinast+
A garment of skins worn by an ascetic
ajimho
Straight, straightforward, honest
ajiraC
A court, a yard
aj+
A she-goat
ajeyyo
Invincible, impregnable
aje7 akaC
Goats and sheep
ajo
A he-goat
ajja
Today, now
ajjatagge
From this day, henceforth
ajjatano
Of today, of the present time, contemporary, modern
ajjuko

Name of a plant, the white parG sa
ajjuno
The tree terminalia arjuna
ajjhakkho
A superintendent
ajjhag
see <see>adh+te</see>
ajjhattC
Individual thought, an object of sense, an object for the mind to dwell upon, sphere or provin
thought
ajjhattaC
Relating to the individual, within the individual, internally, subjectively
ajjhattiko
Relating or belonging to the individual or self, personal, internal, subjective
ajjhabhsi
see <see>adhibhsati</see>
ajjhgato
Having approached, come into the presence of
ajjhgam
see <see>adhigacchati</see>
ajjhcarati
To practise, to perform, to enjoin
ajjhcro
Transgression, excess, offence
ajjhciG G o
Enjoined, ordered
ajjhpanaC
Instruction
ajjhpanno
Fallen into, having incurred or become guilty of
ajjhpeti
To teach, to instruct
ajjhyako
Engaged in study
ajjhyo
Reading, a chapter, section
ajjhrmo
A garden

ajjhropeti
To cause to ascend, to raise, to transfer, to apply
ajjhroho
Name of a fabulous sea monster
ajjhvasati
To inhabit, to dwell in
ajjhvasatho
A house, dwelling
ajjhsayo
Intention, meaning, thought, inclination, wish
ajjhseti
To lie or rest upon
ajjhesati
To request, to invite
ajjhesan
Request, invitation, solicitation
ajjhokso
The open air, an open space
ajjhog7 ho
Plunged, sunk, immersed
ajjhogheti
To plunge into, to enter
ajjhotthato
Overwhelmed
ajjhottharati
To overwhelm, to overspread
ajjhosnaC
Being bent upon, application, cleaving to
ajjhosito
Bent upon, cleaving to
ajjhoham o
Eaten, swallowed
ajjhoharaG aC
Eating
ajjhoharati
To eat, to swallow
ajjhohro
Eating, swallowing

ajldhro
A tank, a reservoir
añcati
To honour
añjati
To anoint, to smear
añjanaG
A collyrium applied to the eyelashes to darken them
añjali
The hollow of the joined hand; a respectful salutation performed by raising the joined hands
añjasaC
A road
aññataro
One, a certain, some; some other, another
aññattha
Elsewhere; in another case
aññatthattaC
Variation, contrariety
aññathatt
Differently
aññath
In another way, differently, otherwise
aññadatthu
Surely, certainly, truly
aññad
At another time
aññamaññaC
Mutually, towards each other
aññamañño
Each other, one another
aññavdako
Talking irrelevantly, prevaricating, speak or act evasively or misleadingly
aññasatthuddeso
Adopting another teacher
añ̃ñ
Knowledge; perfect knowledge, arahattaphala
aññG aC
Ignorance

añ̃ñtako
Unknown, unrecognizable
añ̃ñtako
Not related, not a kinsman
añ̃ñtabbo
That ought to be known or learnt
añ̃ñtavesav
In disguise
añ̃ñt
One who learns or understands
añ̃ñti
Not a relative
añ̃ñtuC
see <see>jnti</see>
añ̃ñto
Known, understood
añ̃ñto
Unknown, unrecognized, in disguise
añ̃ñto
Not related, not a kinsman
añ̃ñdiso
Different
añ̃ñyamno
Unrecognized
añ̃ñyo
see <see>jnti</see> and <see>añ̃ño</see>
añ̃ñsi
see <see>jnti</see>
añ̃ño
Other; other than, different from
añ̃ñoñ̃ño
Mutual
añ̃ñ̃ñatamo
One of several, a certain
añ̃ñ̃ñatra
Without, except, besides
am am aC
One of the high numerals, 10,000,000(to the 12th power), or 1 followed by 84 ciphers.

am ati
To roam
am an+
Name of a part of a bedstead
am av+
A forest
am m ako
Name of a [ishi
am m ahso
A horse-laugh
am m lako
A watch tower
am m o
A watch tower
am m o
Hurt, distressed, afflicted
am m o
A case, cause, lawsuit
am m ha
Eight
am m haC su
see <see>tim m hati</see>
am m haC so
Octagonal
am m hakaC
An octad, a collection of eight things
am m hakath
Exposition of meaning, explanation, exegesis; a commentary
am m haE gaC
Eight divisions or parts; eight qualities
am m haE gas+laC
The eightfold moral practice, the eight precepts
am m haE guposath+
Keeping the eight-fold uposatha, viz. the <see>am m haE gas+la</see>
am m haE gulo
Eight inches long or thick
am m hadh
Eightfold, in eight ways

am m hangiko
Having eight parts or divisions, eightfold
am m hapadam m hapanaC
A mode of dressing the hair
am m hamo
Eighth
am m havidho
Eightfold
am m hdaso
Eighteen
am m hnaC
Wrong place
am m hpadaC
A chequered board for draughts, dice, etc.
am m hpado
A chequered board for draughts, dice, etc.
am m hrasa
Eighteen
am m hrasamo
Eighteenth
am m hi
A bone; a kernel or stone of a fruit; a seed
am m hikaC
A bone; kernel, seed
am m hito
Not standing; not staying
am m himiñj
Marrow
am m hena
On account of, by reason of
a

hatiyo
Two and half
a

hateyyo
Two and half

a

hayogo
Name of a sort of house. Said to be a house shaped like a garu
a bird
a

hu

ho
Three and a half
a

ho
Half, halved
a

ho
Wealthy, rich
a
hamso
Half a month, a fortnight
aG u
Small, minute; subtle
aG uC thklo
Small and great
aG uko
Small, minute
aG umatto
Small, least
aG
aC
An egg: a testicle
aG
akaC
A bird's egg
aG
ajo

Oviparous
aG
kpakaC
A roll of cloth to serve as a stand for a vessel
aG G avo
The sea, the ocean
aG G o
Water; a wave, flood
atakkvacaro
Beyond the range of thought, unthinkable
atakkito
Unexpected
atati
To go
atandito
Unwearied, unremitting
atappo
Inaccessible to suffering
atalamphasso
Bottomless, unfathomable
atas+
Flax
ati
Over; beyond; exceedingly; too much
atikkanto
Past; surpassing
atikkamati
To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpas
atikkamanaC
Going beyond, passing
atikkamo
Passing away, transgression
atikkmeti
To go beyond, to exceed
atikh+G o
Not harsh, gentle
atigacchati
To overcome

atigato
Escaped from
atigo
Escaping from; going beyond
aticarati
To transgress; to commit adultery
aticariy
Adultery
aticr+
Transgressing
aticro
Transgression, adultery
aticiraC
Too long
aticiryati
To tarry long
aticchatha
This is the formula for civilly refusing alms to a bhikkhu. "Go and beg further on".
atitarati
To excel
atitulo
Unrivalled
atitto
Unsated
atithi
A guest, a stranger
atithoko
Very little, too little
atidassano
Beyond ken, invisible
atidure
Very far, too far
atidhonacr+
This word is explained to mean "one who lives transgressing the paccayasannissitas+la".
atinmenti
To cause to pass, to let go by
atindriyo
Beyond the reach of the senses

atipteti
To cause to fly, to shoot an arrow
atipto
Very early
atipto
Injuring, destruction; transgression
atippage
Too early
atippasattho
Very excellent
atibalo
Very strong
atibahu
Too much, too many, very numerous
atibb+to
Much alarmed
atibhyati
To be much afraid
atimaññati
To despise, to dislike
atimatto
Exceeding, excessive; atimattaC , exceedingly
atimn+
Vainglorious, conceited
atimuttako
Name of a tree
atimutto
The creeper gaertnera racemosa
atirittako
In excess, superfluous
atiritto
Exceeding, in excess, extra, superfluous
atirekataro
More excessive, more abundant
atirekalbho
Extra allowance
atireko
Exceeding, excessive

atirocati
To outshine
ativattati
To go beyond, to pass; to overcome; to transgress
ativaso
Subject to, in the power of
ativkyaC
Bad language, abuse, opprobrious speech
ativiya
see <see>ativa</see>
ativis
Name of a plant
ativuddho
Very old
ativelo
Unseasonable
atisayo
Excess; excellence
atisyaC
Very late in the evening
atisuno
A mad dog
atiskrat
Great heroism
atihatthayati
To cross on an elephant
at+taC so
Past time
at+to
Past, elapsed; passed; having transgressed
at+va
Very, exceedingly
atulo
Incomparable,admirable
ato
Hence; now; therfore; accordingly
attajo
Proceeding from oneself; self-begotten

attañ+
Knowing oneself
attato
According to the att or self
attattho
One's own good, self interest
attadaG G do
Using the stick or punishment
attadattho
One's own advantage or good
attadutiyo
With one companion
attan
see <see>att</see>
attaniyo
Belonging to oneself, own
attanopadaC
A grammatical term meaning "intransitive"
attantapo
Self-mortifying
attabhv+
Having a body
attabhvo
Person, self, individual, personality
attamanat
Rapture, delight, see <see>attamano</see>
attamano
Rapt, delighted, joyful
attavdo
Assertion of self or individuality
att
Self, body, person, individuality; life, mind soul; in a non-buddhist sense the paramtman or U
attG o
Unprotected
attdhipateyyaC
see <see>adhipateyyaC </see>
attdh+no
Independent

atto
Thrown
attha
Ye are
attha
Here, see also <see>atra</see>
atthaC
Disappearance, destruction
atthaC
For the sake or purpose of, on account of, for
atthakaro
Beneficial, advantageous,
atthakkhv+
Telling another what is for his good, giving good advice
atthagamanaC
Setting, of the sun; destruction
atthagamo
Setting, of the sun; disappearance, perishing, destruction, annihilation
atthaE gacchati
To set; to perish, to vanish
atthaE gato
Set, disappeared
atthaE gamo
Setting, of the sun; disappearance, perishing, destruction, annihilation
atthacariy
Wise or beneficial conduct
atthacaro
Acting for a person's benefit, benevolent
atthatihaC
For the good or advantage of
atthato
According to the sense or meaning; intelligently, sensibly
atthato
Spread, laid out
atthadass+
Name of one of the twenty-four Buddhas
atthaddho
Not stupid, sensible, wise

atthan
Request, begging
atthapaccatthika
Friends and foes, lit. seeking your advantage and disadvantage. The term belongs to the wh
atthamito
Set, gone down
atthameti
To set, of the sun
attharaG aC
A covering, a coverlet, a rug, a carpet
attharati
To spread, to lay out, to cover
attharpeti
To cause to be spread
atthavaG G an
Explanation of meaning, a commentary
atthavd+
Speaking sensibly or truthfully
atthasatthaC
Ethics
atthaso
According to the sense, according to the spirit as opposed to the letter
atthya
For the good of; in order to, on account of, for the sake of,
atthro
Spreading
atthi
To be, to exist
atthiko
Connected with existence
atthiko
Desirous of
atthit
Being, existence
atthittaC
Existence
atthibhvo
Being, existence

atth+
Desirous, wishing for
atthu
It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be
helped"
atthuddhro
Exegesis, explanation
attheti
To request
attho
Setting, disappearance, destruction; the western mountain behind which the sun sets
attho
(am m ho and am m o)Desire, want, need, occasion; cause, reason, purpose; object, ai
thing; property, wealth; advantage, good, wdlfare; meaning, sense, significance
atmpeti
To injure, to destroy
atyappo
Very small
atra
Here
atrajo
Offspring, son
atha
And; but; then; now
athabbanavedo
The atharva veda
athav
Or
atheno
Not a thief, honest
atho
And; also; then
adanaC
Eating
adassanaC
Not seeing, not meeting with, disappearance, not showing
adso
Not a slave, a free man, a freed man

adim m ho
Not seen, unseen
aditi
The mother of the gods
adinndnaC
Taking what is not given, appropriation, theft
adinndy+
One who takes what is not given, a thief
adinno
Not given
adissamno
Invisible
aduC
see <see>amu</see>
adukkhamasukh
Indifference, indifference to pain or pleasure, neither pleasant nor painful
ado
Eating, feeding on
adoso
Not an offence, absence of guilt
adoso
Absence of hatred or anger
addakaC
Green ginger
addakkhi
see <see>passati</see>
addabbo
Immaterial, abstract
addasa
see <see>passati</see>
add
Name of one of the nakkhattas
addi
A mountain
addito
Afflicted, oppressed
addo
Wet, moist

addhagato
One who has made a long journey, advanced in years, aged
addhagk
A traveller
addhaniyo
Lasting, going on, continuing
addhamso
Half a month, a fortnight
addharatto
Midnight
addh
Truly, certainly, surely, evidently
addh
A road, distance, time
addhnaC
A road; a long distance; a long time
addhiko
Journeying, travelling
addhuvo
Impermanent
addho
Half, halved
adhamaG G o
A debtor
adhamo
Lowest, very low, meanest, vile, contemptible
adhammiko
Irreligious, impious, wicked
adhammo
Wrong, injustice, unlawfulness, false doctrine, impiety, unrighteousness
adharo
Lower, inferior
adharom m ho
The lower lip
adhi
Above, over, superior to
adhikataro
Greater, superior

adhikato
A superintendent, overseer
adhikaraG aC
Relation, reference, circumstance, matter, subject, case, subject of discussion, matter of dis
suit
adhikaraG asamatho
Settling questions, or cases that have arisen
adhikaraG +
A smith's anvil
adhikro
Office, authority, function, chapter
adhikicca
Referring to, relating to
adhiko
Exceeding, surpassing, better than, superior to
adhikom m anaC
A chopping block, executioner's block
adhigacchati
To enter upon, to reach, attain, to acquire
adhigato
Having attained or arrived at, attained, acquired
adhigamanam
Obtaining, attainment, arriving at, attaiment of arahatta
adhigamo
Attainment, study
adhiggah+to
Taken, occupied by, in the possession
adhicittaC
Lofty thought or contemplation, meditative state
adhiccak
Land or plateau on a mountain
adhiccasamuppanno
Uncaused, sprung into existence without a cause, spontaneous
adhim m hahati
To stand on, to stay, to remain firm in, to inhabit, to appoint, to fix, to determine, to resolve, t
command, to devote oneself to, to practise, to perform, to undertake, to be set upon, to fix th
dwell upon
adhim m hti

To stand on, to stay, to remain firm in, to inhabit, to appoint, to fix, to determine, to resolve, t
command, to devote oneself to, to practise, to perform, to undertake, to be set upon, to fix th
dwell upon
adhim m hnaC
Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resol
adhim m hyako
Superintendent, director
adhim m hito
Appointed, fixed, determined, willed
adhitim m hati
To stand on, to stay, to remain firm in, to inhabit, to appoint, to fix, to determine, to resolve, t
command, to devote oneself to, to practise, to perform, to undertake, to be set upon, to fix th
dwell upon
adhitthi
Relating to a woman, with reference to a woman
adhintho
Lord, chief, governor
adhipati
Lord, chief, sovereign, master
adhipanno
Caught, seized, assailed
adhipteti
To knock off, remove
adhipo
Lord, king, ruler, master
adhippyo
Intention, wish, meaning, thought
adhippeto
Meant, intended, desired
adhibhavanaC
Subjection
adhibhsati
To address, to speak to
adhibhk
Lord, master, chief, king
adhibhkto
Overcome, mastered
adhimattaC

Exceedingly, excessively
adhimatto
Excessive
adhimno
Undue confidence, undue estimate of oneself
adhimuccati
To be inclined to, intent upon, to be set upon, have confidence or faith in, to be resolved, de
adhimutti
Inclination, disposition; intention, resolution, resolve, will, confidence, faith
adhimutto
Inclined, disposed, intent upon, resolved for, bent upon
adhimokkho
Steadfastnes, determination, certainty, confidence, faith
adhirohiG +
A ladder
adhivacanaC
Denomination, designation, name, appellation
adhivattho
Dwelling, residing
adhivasati
To dwell in, to inhabit
adhivsanaC
Consent, assent, acceptance
adhivseti
To consent, to assent, to comply with, to bear with, to accept, to approve, to favour, to recei
to accept with resignation, to bear, to endure
adhivso
Dwelling, residence, consent, acceptance
adhivso
Perfuming the person
adhivhano
Carrying or conveying to
adhisakkro
Honour, hospitality, festivity
adhiseti
To lie down upon; to lie, to rest, to sleep; to inhabit
adh+te
To read, to study

adh+to
Learned, read; having learned
adh+no
Subject, dependent, servile
adh+yate
To read, to study
adh+ro
Confused, embarrassed, timid, irresolute
adhun
Now, just now
adhungato
Just arrived, newly come
adho
Under, underneath, below, down, low down
adhokato
Knocked down, upset
adhogamo
Going downwards, descending
adhogm+
Going downward, descending
adhom hito
Standing below, situated below
adhobhgo
The lower part
adhobhuvanaC
The lower region, ptla, the nga-world
adhomukho
Looking downwards, with the head bent down
adhoskho
Having the branches downwards
adhosiro
Head-downwards
anaC
A cart
anakkhto
Not described, ineffable, an epithet of nirvG a
anakkhiko
Without eyes, sightless

anagriko
One who does not live in a house, an ascetic
anagriy
The houseless life of an ascetic
anagr+
Anagriy
anagghako
Priceless, invaluable
anaggho
Priceless, invaluable, inestimable, precious, costly
anagho
Sinless, blameless, pure
anaE gaG o
Free from lust or impurity, pure
anacchariyo
Not wonderful
anaccho
Not clear, turbid
anaññto
Undistinguished, unrecognized
anaññ̇o
Without another, alone
anati
To breathe, to live
anattamano
Displeased, discontented. See <see>attamano<see>
anatt
Not a self, not a soul
anattdh+no
Not one's own master, dependent
anatto
Without individuality, unreal
anatthako
Unmeaning, senseless, foolish
anattho
Foolish, vain
anattho
Disadvantage, evil, misfortune; injury

anadhiko
Without additions or superfluities, not redundant
anadhivaro
Without a superior, - an epithet of a Buddha
ananucchaviko
Unsuitable, unworthy, improper
ananussuto
Unheard
anano
Free from debt
anantaraC
Immediately after, next
anantaro
Immediately following, next; adjoining, next
ananto
Endless, eternal; boundless, infinite
anapy+
Not departing, lasting
anapekkho
Indifferent
anapekh+
Free from desire
anappako
Much, great, considerable
anappo
Much, great; numerous, many
anabhijjh
Absence of covetousness or desire
anabhijjhito
"Not coveted"
anabhirati
Dissatisfaction; affliction, sorrow
anabhiraddhi
Anger, wrath, rage
anabhissaro
Not a master, powerless
anamalaggo
In the countless existences that have no beginning

anayo
Sin, wrong; distress, misfortune
anarah
One who is not an arhat
anariyavohro
Unworthy practice
anariyo
Not noble, not venerable, mean, dishonourable, low
anaro
Not a man, other than human
analso
Industrious, diligent
analo
Fire
anavajjat
Blamelessness
anavajjo
Blameless, harmless, not sinful
anavam m hiti
Unsteadiness
anavatatto
see <see>anotatto</see>
anavayo
Perfectly acquainted with, versed in
anavarataC
Incessantly
anavaseso
Without any remaining, all, everyone, the whole
anavassavo
Not flowing in, non-influx
anavassuto
see <see>avassuto</see>
anasanaC
Fasting
anassavo
Disobedient
ankulo
Untroubled, quiet, peaceful

angato
Not come, not arrived; future
angamanaC
Not returning
angmiphalaC
Fruition of the state of angm+
angmimaggo
The path of one that does not return
angm+
One who does not return. This is the technical term for one who has entered the third of the paths to nirvG a. He is so called because he cannot again be born in the world of men or o in a brahma world, from which he may attain nirvG a.
angriyo
Not living in a house, houseless, homeless, recluse
angro
Houseless, homeless
ancariyako
Without a master or teacher, self-taught
ancro
Bad conduct, bad manners
anturo
Healthy
anthapiG
iko
Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta.
antho
Helpless, forlorn, destitute
andariyam
Disregard, disrespect, unkindness
andaro
Disregard, disrespect, contempt, carelessness, indifference
andaro
Disrespectful, careless, reckless, bold
andno
Free from attachment or desire
andiyanto
Without minding, without attending
anpatti

Free from guilt, innocent
anpattiko
Free from guilt
anpucch
Without asking leave, without permission
anmayo
Free from illness, healthy
anmik
The ring finger
anrato
Continual
anlayo
Free from desire or attachment
anvam advrat
Not closing the door against another, accessibility, open handedness
anvam o
Unobstructed, unlimited
anvatti
Non-return
anvilo
Clear, pure; untroubled, serene
ansak
Fasting
ansavo
Free from human passion
anhro
Without food, fasting
aniccat
Impermanence, instability, mortality, death
anicco
Not lasting, transitory, perishable
anicchito
Not desired, disliked, unpleasing
anim m ho
Unpleasant
anidassanaC
The unseen, viz. nirvG a
anipphalo

Not fruitless, not without reward
anibbiddho
Not traversed, not a thoroughfare
animitto
see <see>nimittaC </see>
animiso
Not winking the eyes
aniyato
Uncertain, doubtful
aniyamo
Uncertainty
anilo
Wind
anisammakr+
Acting inconsiderately or recklessly
anissayo
Without supplies, barren, desolate
anissmanako
Not envious
an+kam m ho
One of the king's body guard, a lifeguardsman
an+ko
and (an+kaC)An army, a host
an+gho
Free from suffering, uninjured, calm, not humbling scatheless
an+tiko
Free from distress or calamity
anu
After under, less than, for, according to, along, again, in consequence of
anuka

  hanaC
Referring back
anukantati
To cut
anukampati
To pity
anukampanaC

Compassion
anukamp
Compassion, kindness
anukamp+
Compassionate
anukaro
Imitating
anukro
Imitation, resemblance
anukiriyaC
Imitation
anukulo
Suitable, agreeable
anukkamo
Regular order, succession
anugacchati
To follow, to accompany
anugaG hti
To favour, to protect
anugati
Following
anugato
Conformable to, following; relating to, concerning
anugmiko
Following, accompanying
anugiddho
Greedy
anugo
Following, conforming to
anuggato
Not gone up, not gone out
anuggah+to
Favoured
anuggaho
Favour, patronage; help, assistance
anucaE kamati
To walk about
anucarati

To wander about in, to haunt
anucaro
An attendant, companion
anuciG G o
Pursued, practised
anucchaviko
Suitable, fit, proper, appropriate, worthy, conformable, proportionate
anujnti
To grant, to permit, to consent to
anujnpeti
To ask permission, to obtain the consent of
anuj+v+
A servant, retainer
anuju
Crooked, depraved, wicked
anujo
Younger, junior
anuññ
Permission, sanction
anuññto
Permitted, sanctioned, ordained
anum m hahno
Not exerting oneself, sluggish
anum m hnaC
Want of energy, inactivity, supineness, indolence
anutakketi
To consider, to bear in mind
anutappati
To suffer, to feel remorse, to repent
anutpo
Repentance
anut+re
On the bank of a river
anuttariyaC
Pre-eminence, supremacy
anuttaro
Unrivaled, preeminent, incomparable, supreme second to none
anutto

Not uttered, unexpressed
anutthunti
To bewail
anutheraC
Succession of elders, apostolic succession
anudis
An intermediate point of the compass. The four anudisa are north-west, north-east, south-we
puratthim anudis, the south-east
anudkto
A person sent with another, a travelling companion
anudday
Compassion, mercy, pity
anuddhaC seti
To vex, to harass, degrade
anuddhato
Not puffed up, calm, subdued
anudhvati
To run up to; to pursue
anunayo
Endeavour to be friendly, courtesy, compliance, fawning
anunyako
Sub-chief, vice-president
anunsiko
Nasal
anupakkum m ho
Not censured
anupaghto
Not injuring, not hurting
anupacchinno
Regular, unbroken, uninterrupted
anupatati
To follow, to meet with, to fly up to
anupadaC
Immediately after, after, behind
anupaddavo
Uninjured, safe, intact, free from danger
anupabbajati
To give up the world, to leave home, for homelessness after or in imitation of another

anupamo
Incomparable
anuparigacchati
To walk round and round
anuparipphum o
Filled or pervaded in every part
anupariyati
To walk round and round, to watch over
anuparivatto
Directed, turned
anuparodho
Non-disturbance, not injuring
anupalitto
Untainted, unpolluted
anupavajjo
Not censurable
anupavatteti
To set on foot after another, or in imitation of another
anupavdako
Not speaking ill of
anupavdo
Not speaking evil, not reviling
anupavisati
To enter upon, to enter, to occupy
anupasampanno
One not yet fully ordained, a smaG era or novice
anupassati
To look at, to contemplate, to observe without reacting
anupassan
Looking at, contemplation
anupass+
Looking at, contemplating, observing
anupdno
see <see>updnaC </see>
anupdya
see <see>updya</see>
anupdiyno
see <see>updiyati</see>

anupdiseso
see <see>updiseso</see>
anuppuG ti
To reach, to attain
anupyo
Wrong means
anupleti
To observe, to maintain, having encroached, having intruded
anup+7 ito
Trodden upon, oppressed
anupubbaC
Regular succession, series
anupubbikath
Successive or regular narration
anupubb+
Regular succession, order, series
anupubbena
In regular order, successively, gradually, one by one, in due course
anupubbo
Regular, successive
anupo
Watery
anuppaññatti
Secondary or additional enactment
anuppatto
Having arrived at, having attained
anuppadajjati
To give in return
anuppadnaC
Giving
anuppadinno
Given, bestowed
anuppanno
Not arisen, not born, not appeared
anuppavecche
Should enter
anuppdan+yo
That ought not to be produced

anuppdo
Not arising, non-appearance
anuppiyabhG +
Saying pleasant things, flattering
anubandhati
To follow, to pursue; to wait upon, minister to
anubandho
Uninterrupted succession; consequence
anubuddho
Under-Buddha, lesser Buddha, apostle
anubuddho
Learnt
anubrkheti
To cause to grow or increase; to make much of, devote oneself to
anubhavaE aC
Partaking of, enjoyment
anubhavati
To feel, to enjoy; to partake of; to obtain, receive
anubhoti
To feel, to enjoy; to partake of; to obtain, receive
anumati
Consent, assent, sanction, command
anumato
Approved; agreeable to, beloved
anumasati
To touch
anumnaC
Inference
anumodati
To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank
anumodan
Rejoicing, satisfaction, approval, thanks
anumodanaC
Rejoicing, satisfaction, approval, thanks
anuyuñjati
To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself
anuyutto
Addicted to, devoted to

anuyog+
Devoted to, applying oneself to
anuyogo
A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting ones
anurakkhaG
Guarding, preservation
anurakkhaG C
Guarding, preservation
anurakkhati
To guard, to preserve; to observe
anurakkh+
Guarding, watching over
anurj
Following king, successor
anurdh
Name of one of the nakkhattas or lunar mansions
anurujjhati
To approve, to be pleased
anuruddho
Name of a cousin and eminent apostle of Buddha
anurkpaC
According to
anurkpako
Suitable
anurkpo
Suitable, conformable, proper
anurodho
Knowledge, understanding
anurodho
Compliance, satisfaction
anulpo
Tautology, repetition
anulitto
Anointed
anulomaC
In direct order, with the grain, straight forward
anulomaC
Direct order, succession

anulomato
In accordance with
anulometi
To be in accordance with
anuvattako
Follower, attendant, disciple
anuvattati
To follow; to conform to; to attend to, to associate with
anuvattanaC
Compliance
anuvatti
Acting in conformity with
anuvatt+
Conforming to, obedient to, following
anuvatteti
To carry on after another
anuvadati
To blame, to censure
anuvasati
To inhabit
anuvassaC
Yearly, annually
anuvassako
Yearly, annual
anuvtaC
In the direction of the wind, with the wind
anuvdo
Blame, censure, admonition
anuvicarati
To walk through
anuvicinteti
To meditate upon
anuvijjotati
To shine on in succession
anuvitakketi
To reflect upon
anuviloketi
To take a view of

anuvyañjanaC
Minor characteristic
anusaC vaccharaC
Yearly
anusaE g+to
Rehearsed again or subsequently
anusañcarati
To traverse, drive up and down
anusandhi
Connection, application
anusayo
Inclination, thought, desire, bias, latent disposition
anusarati
To follow
anusarito
Going, running
anusr+
Following
anusro
Following, conformity
anussako
A teacher, preceptor, mentor
anussati
To teach, to instruct; to admonish; to command; to govern
anussanaC
Instruction, admonition; government
anusikkhitabbo
That ought to be studied
anusikkh+
Studying, learning
anusim m hi
Admonition, command
anusim m ho
Instructed, admonished, ordered
anuskyati
To be heard, to be reported
anusocati
To bewail

anussati
Recollection. For the ten annussatis see <see>kammam m hatnaC </see>
anussarati
To remember, to call to mind
anussaviko
Traditional
anussavo
Report, tradition
anussveti
To cause to be heard; to proclaim, to announce
anussuko
Free from desire
anussuto
Heard
anknako
Complete, not deficient
ankno
Entire, complete, without deficiency
anekadh
In many ways
anekavidho
Of many sorts, various
anekaso
In many ways
aneko
Several, many; manifold, various
anejo
Free from desire
anena
see </see>ayaC </see>
ane7 amkgo
Not deaf and dumb
anesan
Impropriety
anesano
That should not be sought or desired, improper
anokaC
Being houseless; freedom from attachment to the world

anokaC
Name of one of the seven great lakes
anavatatto
Name of one of the seven great lakes
anottappaC
Absence of fear of sinning, recklessness, hardness of heart, shamelessness
anottapp+
Reckless, fearless of sinning, shameless
anomo
High, illustrious, lofty
anovdako
Not listening to admonition, untutored
antaC
An intestine, the bowels
antaC
see <see>anto</see>
antakaC
Extremity, border
antakiriy
Bringing to an end, putting an end to
antako
Death, Mra
antaguG aC
The mesentery
antaggato
Gone into, being in, contained in
antamaso
Even
antara
Within, between, among, in
antaraC
Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a h
inner garment; the heart or mind
antarakappo
see <see>kappo</see>
antaradhpeti
To cause to disappear, to render invisible
antaradhyati

To vanish, to hide oneself
antarantar
From time to time, at intervals
antarantare
From time to time, at intervals
antarantarena
In the intervals of, among, between
antaravassaC
see <see>anto</see>
antaravsako
An under-garment
antarav+th+
see <see>anto</see>
antarahito
Vanished, disappearing, hidden
antar
Between, on the way
antardhnaC
Disappearance, covering
antarpaG ato
From a shop, from the bazaar
antarparinibby+
Technical name for one of the five sorts of angm+, which see. Explained to mean one who d
nirvG a before half the age he should have lived in a brahma world is expired
antaryiko
Causing an obstacle, impeding, injurious
antaryo
Obstacle, prevention, hindrance; danger, accident; end
antarrati
To run into danger
antarito
Hidden
antar+paC
An island
antar+yaC
An under garment
antare
Between; among; during, while; within, in

antarena
Between; except
antalikkhaC
The sky, the air
antavaG G o
A sudra, shkdra or skdra
antikaC
Vicinity
antiko
Last, final
antimako
Final, last
antimo
Final, last
antiyo
Final, last
antepuraC
Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies,
antepuriko
Belonging to a royal gyneceum
antevsiko
A pupil
antevs+
A pupil
anto
End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior
antaC
End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior
anto
Within, in, inside
antara
Within, in, inside
antokappo
see <see>kappo</see>
antogato
Contained in i.e. antaggato
antogadho
Contained in, being among, see <see>ogadha</see>

antorukkhat
Being among trees
antovisati
To enter
andu
A chain
anduko
An elephant's foot chain
andhakro
Darkness
andhakiyo
and (andhako)Belonging to the ndhra country
andhantamaC
and (andhantamo)Thick darkness
andhablo
Silly, stupid, doting
andhabhkto
Blind, in darkness, unenlightened
andho
Blind
annaC
Food; boiled rice
ann
A mother
anvag
see <see>anveti</see>
anva

hamsaC
Every fortnight, twice a month
anvaddhamsaC
Every fortnight, twice a month
anvayo
Connection, race, lineage, family; succession
anvavasito
Situated on or near
anvcayo
Adding an object of secondary import, a function of the particle ca

anvya
It seems to mean following upon, in consequence of, after, attaining udergoing, experiencing
anvssavati
To flow from, to result from
anvhato
Struck, agitated
anvito
Possessed of
anveti
To follow
anvesati
To seek; to search
anvesan
Search
anho
 and (-aG ho)A substitute for ahaC , "day", in the latter part of a few compounds, pubbanh
majjhanho, noon; aparaG ho, afternoon; syaG ho, evening
apa
Away; from, away from
apaka

  hati
To remove, to put away
apakassati
To remove
apakkamati
To depart
apakkamo
Departure; retreat, flight
apakko
Unripe
apagacchati
To go away, to depart from
apagato
Gone away from, departed
apagabbho
Free from rebirth
apagamo

Departure
apacayo
Loss, decay
apacyati
To honour
apacyanaC
Reverence
apacyito
Honoured
apacy+
Honouring
apaciti
Offering, worship; loss, decay
apacito
Honoured
apaccaC
Offspring
apaccakkho
Unseen, indefinite
apañño
Without wisdom, foolish
apam u
Awkward
apaG G ako
Certain, true, absolute
apaG G attiko
Not appearing, not existing
apattako
Not having a bowl
apattho
Laid aside, thrown away
apathaC
No road, absence of a road
apadadti
To take away
apadnaC
Breaking off, removing; a deed, heroic action; a tale, a legend
apadisati

To tell of, to show
apadeso
Stating; pretext, deception, stratagem; cause
apado
see <see>padaC </see>
apadhraG aC
Covering
apanayanaC
Removing
apanmeti
To remove, to carry off
apanidheti
To hide away, to conceal
apan+to
Removed, put away
apaneti
To remove, to put away
apamro
Epilepsy
apayti
To depart
apayto
Fallen away, departed
apaynaC
Going away
aparaC
Moreover, further
aparagoynaC
Name of one of the four mahd+pas or great continents
aparajju
On the following day, next day
aparajjhati
To offend against, to injure, to sin
aparajjhanaC
Injury
aparaG G am
A name given to certain sorts of vegetables
aparaG ho

The afternoon or evening
aparaddho
Having sinned, guilty
aparanto
The future, futurity
aparabhge
Afterwards, subsequently
aparaselo
The western mountain behind which the sun sets
aparjito
Unconquered
apardho
Offence, guilt, crime, sin
aparparaC
On and on, successively; up and down, backwards and forwards
aparparo
Following, successive
aparitass+
Undaunted
aparimG o
Undefined, indefinite, boundless, immense
aparimito
Boundless, immense
apariyanto
Boundless, unlimited; indefinite
apariseso
Without remainder
aparo
Other; subsequent, following; western
apalpo
Keeping silence about, secrecy
apalokanaC
Giving notice of an intention, obtaining leave
apaloketi
To give notice of, to obtain consent or permission, to look ahead, to look before
apavaggo
Completion; renunciation, abandonment; final deliverance, nirvG a
apavajjanaC

Giving away, giving up, sacrificing
apavahati
To carry away
apavdo
Blame, abuse
apavraG aC
Covering, concealing
apaviddho
Thrown away, discarded
apasakkati
To depart
apasavyo
Right, not left; contrary
apasmro
Epilepsy
apahro
Taking away
apE go
The outer corner of the eye; a sectarial mark on the forehead
apE gaC
The outer corner of the eye; a sectarial mark on the forehead
apc+
The South
apdako
Having no feet
apdnaC
Taking away, removing; in gram. the ablative relation
apnaC
Breathing out, respiration, see <see>npnaC <see>
apnudati
To remove, to dispel
apbhato
Brought away
apmaggo
The plant achyrauthes aspera
apyo
Going away, departure; disappearance, loss; misfortune, ruin
apraC

Not the further bank, this side
api
Also, even, though, merely
pi
Also, even, though, merely
apidhnaC
Covering, concealment; a cover, a lid
apuññaC
Demerit, sin
aputtakattaC
Not having a son, childlessness
aputtako
Sonless
aputto
Sonless
aputhujjano
see <see>puthujjano</see>
apkpo
A cake
apekkhati
To regard, to mind; to look for, to expect; to look at
apekkh
Desire, longing, affection, care, regard
apekh
Desire, longing, affection, care, regard
apeti
To go away
apeto
Having departed; free from, deprived of
apo
Water
appakicco
Having few duties, free from care
appako
Few, little, trifling
appagabbho
Free from boldness or impudence, retiring, modest
appaggho

Of little value, cheap
appaccay
Without a cause
appaccayo
Mistrust, heartburning, discontent
appañño
Unwise, foolish
appam igho
Free from anger
appam ipuggalo
Without a rival or equal
appam ibhiyo
Not to be put away or averted, see <see>pam ibdheti</see>
appam ibhayo
Free from danger, safe
appam isandhiko
That cannot be reunited
appam isso
Disobedient, rebellious
appam hato
Meeting with no obstacle, unopposed
appam hamo
Not first
appaG ihito
Free from longing or desire
appataro
Fewer, less
appatirkpo
Unsuitable, improper
appat+to
Dissatisfied, angry
appatto
Not obtained, not having arrived, not having obtained
appad+po
Without a lamp
appadum m ho
Undepraved, innocent
appadhno

Secondary, subordinate
appan
Thought, reasoning, resolve
appabhvo
Fewness, paucity
appabhikkhuko
Containing few monks
appabhogattaC
Poverty, see <see>pabodhati</see>
appamaññati
To underrate, to despise
appamaññ
There are four appamaññs, consisting in an unlimited or perfect exercise of the qualities of f
compassion, good will, and equanimity, metta, karuG a, mudita, upekkh
appamattako
Little, slight, trifling
appamatto
Little, slight, moderate
appamG asubho
Of infinite beauty
appamG bho
Of infinite splendour
appamG o
Unlimited, boundless, infinite
appamdo
Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch
appamriso
The plant amaranthus polygamus
appameyyo
Unlimited, boundless, innumerable
appalbho
Receiving little
appavatti
Non-existence
appavatto
Non-existent
appavrito
Uninvited

appasattho
Bad, inferior
appasattho
With a small caravan, having few attendants
appasaddo
Free from noise, quiet; making little noise
appasanno
Dissatisfied, discontented; not having faith, unbelieving
appasdo
Dissatisfaction
appassdo
Insipid
appassuto
Having learnt little, possessing small knowledge, unlearned, ignorant
appaharito
Having little grass, free from grass
appah+no
Not destroyed, not got rid of
appadho
Slight illness, tolerable health
appG ako
Free from insects
appG +
Inanimate
apptaE ko
Light ailment, freedom from bodily suffering or fatigue
appbdhattaC
Freedom from illness
appbdho
In good health
appyuko
Shortlived
appicchat
Contentment, frugality
appiccho
Wanting little, contented, frugal
appito
Fastened, fixed, applied, concentrated

appiyo
Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical
app+yo
Less
appekad
Now one day
appeti
To fit, to fasten; to deliver, to hand over, to assign, to insert
appeva
Perhaps
appevanma
Perhaps
appesakkho
Having little power or majesty
appo
Little, moderate, slight, few
appom heti
To snap the fingers, clap the hands, in token of pleasure
appodako
Having little water
appossukkat
Reluctance, hesitation; inaction, rest
appossukko
Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoy
inactive, resting from work, taking one's ease
apphom
Name of a sort of jasmine
aphalo
Without fruit, unproductive, barren, unprofitable
aphsu
Discomfort, uneasiness, ailment, sickness
aphsukaC
Discomfort, uneasiness, ailment, sickness
abaddhamukho
Foul-mouthed, scurrilous, obscenely abusive
abaddho
Not bound; unmeaning, senseless
ababaC

One of the high numerals, representing 10,000,000(to the 11th power), or 1 followed by sev
abalo
Weak, feeble; abal, a woman
abbaG o
Unwounded
abbati
To go
abbahati
To take away, to remove
abbuto
Undisciplined
abbudaC
One of the high numerals, 10,000,000(to the 8th power), or 1 followed by fifty-six ciphers; a
abbocchinno
Unbroken
abbhaC
A cloud; the sky, air
abbho
A cloud; the sky, air
abbhakaC
Tale
abbhakkhnaC
Accusation, slander, calumny
abbhañjanaC
Annointing
abbhatthaC
Setting, declining, perishing
abbhanumodanaC
Rejoicing, thanksgiving
abbhantaraC
Interval, interior
abbhantaro
Internal, inner
abbhkum iko
Unfrowning, genial
abbhgamanaC
Approaching, going to, visiting
abbhcikkhati

To accuse, to slander, to calumniate
abbhnaC
Rehabilitation of a monk or a nun who has undergone parivsa, or penance for an expiable o
abbhso
Repetition, practice
abbhhato
Afflicted
abbhuggacchati
To go to meet; to ascend, to go up
abbhuggato
Gone to meet; ascended
abbhujjalanaC
Spitting fire, a juggler's trick
abbhutadhammo
Mysterious or supernatural phenomenon or condition
abbhuto
Mysterious; wonderful, portentous
abbhuto
The Marvellous, one of the nm yarasas; a gambler's stake
abbhud+rito
Uttered
abbheti
To restore a priest, a monk or a nun, who has been degraded for an offence
abbhoksiko
Living in the open air, or in an open unsheltered space
abbhokso
The open air, an open space
abbhokkiraG aC
Covering, bedecking
aby
for words beginning thus see <see>avy</see>
abykato
Undefined, unexplained
abypdo
Absence of desire to injure another person, absence of malice
abypajjho
Free from suffering
abhabbat

Non-liability; inability, an impossibility
abhabbo
Not liable; unable, impossible
abhayaC
Safety; protection from danger
abhay
The plant terminalia citrina
abhayo
Fearless
abhvo
Decrease, decay, misfortune
abhvo
Non-existence; absence
abhsanaC
Silence
abhikm+
Desirous
abhikirati
To overwhelm, to cover; to sprinkle
abhikkanto
Advanced, having approached
abhikkanto
Beautiful; excellent,
abhikkanto
Withered; exhausted
abhikkamati
To go forward, to advance, to approach
abhikkamo
Advancing, advance
abhikkhaG aC
Repeatedly, very often
abhikhnaC
Name, appellation
abhikhy
Beauty, splendour, glitter
abhigacchati
To go to, to approach
abhigamanaC

Approaching
abhigito
Sung or recited to
abhighto
Striking, violent shaking
abhicch
Desire, longing
abhijaneti
To call into existence, produce
abhijano
Race, tribe, family
abhijappanaC
Muttering spells, incantation
abhijti
Origin, race, birth
abhijtiko
Belonging to origin or race
abhijto
Well-born, noble; learned
abhijnti
To know by experience, to learn, to admit, to acknowledge
abhijjh
Covetousness
abhijjhlu
Covetous
abhiññ
Higher knowledge, transcendent or supernatural knowledge or faculty
abhiññ
Having known, become cognisant of
abhiññG aC
Sign, token
abhiññto
Known, well-known, distinguished, remarkable
abhiññya
see <see>abhijnati</see>
abhiññeyyo
That ought to be known, or that can be known
abhiññ o

Knowing, conversant with
abhim hnaC
Crime, deadly sin
abhiG haC
Repeatedly
abhiG haso
Frequently
abhitatto
Scorched; tormented
abhitappeti
To satisfy thoroughly
abhitunno
Struck down
abhito
Near, in the presence of; on both sides
abhitoseti
To gratify, to reward
abhittharati
To make haste
abhitthavati
To praise
abhitthuto
Praised
abhitthunati
To praise, laud
abhidosiko
Belonging to the evening
abhidoso
Evening
abhidhammo
Higher doctrine, transcendental doctrine, higher teaching
abhidhammaC
Higher doctrine, transcendental doctrine, higher teaching
abhidhtabbo
That ought to be declared or named
abhidhnappadipik
This is the name of a well-known vocabulary of pali nouns, compiled on the model of amara
the grammarian at the end of the 12th century

abhidhreti
To hold up, raise aloft
abhidhiyati
To be declared, to be pointed out
abhidheyyo
To be declared, pointed out, denoted, meant
abhinadati
To roar
abhinandati
To be pleased with, to approve of, to rejoice at, to delight in
abhinayo
A dramatic representation
abhindeti
To fill with noise
abhinikkhamati
To go out, to depart
abhinikkhamanaC
Going out, departing; retiring from the world, giving up the world to devote oneself to an asc
abhinikkhamo
Going out; retiring from the world to devote oneself to an ascetic life
abhininnameti
To turn, to direct
abhinipajjati
To lie down
abhinipphdeti
To effect, to accomplish, to succeed
abhinibbattati
To be re-born in another existence
abhinibbatti
Re-birth in another existence
abhinibbatto
Reborn in another existence
abhinibbuto
Calmed
abhinimanteti
To invite; to present with
abhinimmti
To create, to cause to appear by supernatural power

abhinimmnaC
Creating
abhinimminti
To create, to cause to appear by supernatural power
abhinil+yati
To hide oneself, to lie hid
abhinivisati
To settle down; to devote oneself to
abhiniveso
Adhering to; inclination
abhinis+dati
To sit down
abhin+lo
Very black
abhin+harati
To turn, to direct
abhin+hro
Earnest wish or aspiration
abhineti
To bring to, conduct to
abhinnako
Not schismatic, orthodox
abhinno
Undivided; not different
abhinvo
Quite new; new
abhipattheti
To desire, to long for, to pray for
abhip+7 ito
Oppressed, afflicted
abhipkjeti
To offer, to present with
abhippakiG G o
Completely strewn or spread
abhippasanno
Greatly pleased
abhibhavati
To overcome; to master; to surpass

abhibhavanaC
Overcoming, vanquishing
abhibhavo
Being overcome, defeat
abhibhyatanaC
Place or region of the vanquisher
abhibhsati
To speak, address
abhibhsito
Illumined
abhibhk
Overcoming, mastering, vanquishing, surpassing
abhibhkto
Overcome, overpowered, subdued, vanquished
abhimaE galaC
High festival, solemnity
abhimatthati
To grind, to crush
abhimaddito
Crushed, trampled, overthrown
abhimno
Pride; wisdom
abhimukho
Facing towards, opposite
abhimud
Joy
abhiyati
To entreat, to ask, to request
abhiyti
To approach; to attack
abhiyogo
Charge, accusation
abhirati
Delighting in, delight
abhirato
Delighting in, devoted to
abhiramati
To delight in

abhirammo
Delightful
abhiravati
To sound loudly
abhirj
A supreme king
abhirdheti
To content, to satisfy, to please, to make happy
abhirmo
Delightful
abhirucito
Pleasing, agreeable, liked
abhirutaC
Sound
abhiruhati
To ascend, to mount
abhiruhanaC
Ascending, mounting
abhirkpo
Beautiful, handsome
abhirkhati
To ascend, to mount
abhirohati
To ascend, to mount
abhilakkhito
Marked, characterized, distinguished
abhilabhati
To obtain, receive
abhilpo
Speaking to, talking
abhilvo
Smearing; pollution
abhils+
Desirous, wishing
abhilso
Desire, wish
abhilitto
Smeared; stained, polluted

abhilepanaC
Cutting, reaping
abhiva
ehati
To increase, to grow
abhivadati
To say, to declare
abhivandati
To salute respectfully, to pay homage
abhivandanaC
Respectful salutation, homage
abhivassati
To pour down
abhivdanaC
Respectful salutation, homage
abhivdeti
To salute respect fully, to salute, to greet, to pay obeisance
abhivijayati
To overcome, to conquer
abhivijinati
To conquer
abhivinayo
Higher discipline, the subtleties or refinements of Vinaya
abhivuddhi
Increase, growth, prosperity
abhisaC yuto
Fitted out, equipped
abhisaE khato
Prepared, formed
abhisaE kharoti
To prepare, to form, to effect, to perfect
abhisaE khro
Forming, effecting, perfecting, accumulation, collection, conception
abhisaE go
Curse, imprecation
abhisajjati
To be angry; to scold
abhisaddahati

To have firm faith, to believe fully
abhisaddahanaC
Firm faith or belief, see <see>abhisankharaG aC </see>
abhisankharaG aC
Preparing, forming, effecting, perfecting, accumulation
abhisanE o
Rained on, drenched
abhisandati
To trickle, flow
abhisandeti
To rain upon, to drench
abhisandhi
Intention
abhisamayo
Penetration, comprehension, clear understanding
abhisameti
To penetrate, comprehend, gain a full knowledge of
abhisamparyo
Future state, futurity
abhisambujjhati
To gain perfect knowledge
abhisambujjhanaC
Attaining Buddhahood
abhisambuddho
Thoroughly understood, perfectly known; enlightened, knowing fully
abhisambodhi
Perfect understanding, infallible knowledge
abhisambhavo
Meeting with, finding, getting
abhisammato
Fully approved; honoured, prized
abhisamhuG oti
To obtain
abhisavanaC
Oozing, trickling, flowing
abhisrik
A woman who carries on an intrigue
abhisiñcati

To besprinkle, to inaugurate a king by sprinkling with sacred water
abhisitto
Besprinkled; inaugurated a king
abhisuG oti
To hear, to listen to
abhiseko
Sprinkling
abhisecanaC
Sprinkling; inauguration of a king
abhiseceti
To cause to be sprinkled, or inaugurated
abhisobhito
Adorned, beautified, resplendent
abhissaE go
Attachment
abhissajjan
Being angry
abhissavanaC
Flowing, dripping
abhiham o
Brought
abhihanti
To strike
abhiharati
To bring to; to acquire, to gain; to attack physically
abhihro
Bringing, offering
abhihito
Called, named; spoken, said
abhkto
That has not been, that is not; false
abhkmi
Wrong place
abhyso
Repetition, practice
abhyso
Near
amaggo

Wrong way, wrong path
amacco
A companion; a king's minister, a privy councillor
amajjapo
Not drinking strong drink, practising total abstinence
amataC
The drink of the gods, nectar or ambrosia; nirvG a; water
amatapo
One who drinks nectar, a deva or god
amat
Emblic myrobalan
amati
To go
amati
Foolish, mad
amato
Eternal, everlasting
amattaC
A pitcher, vessel
amadhuro
Sour, bitter
amanasikro
see <see>manasikro</see>
amanpo
Unpleasant, disagreeable
amamo
Uncovetous, unselfish
amarvat+
Name of Indra's city
amaro
A deva or god
amalo
Pure, clean, spotless, white
am
With, present with, near
amm ako
The hog-plum, spondias mangifera
amvas+

The day of the new moon
amvs+
The day of the new moon
amito
Boundless, immense
amitto
An enemy
amilto
The plant globe amaranth, or gomphraena globosa
amisaC
and (amiso)Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire
amu
see <see>asu</see>
amuko
This; that
amukhyo
Not principal, secondary
amuto
see <see>muto</see>
amutto
Not shot or darted
amutra
In that place, there; in another world, another state of existence, hereafter
amklako
Unreal, unfounded, false; unpaid
amklo
Without payment, unpaid
amk7 havinayo
see <see>vinayo</see>
amogho
Unfailing, unerring
amoho
Absence of ignorance or error or delusion
amnnusso
Not a human being, a demon or evil spirit, a yakkha
ambati
To gob
ambaraC

The sky; cloth
amb
A mother
ambilo
Sour, acid
ambu
Water
ambujaC
A lotus
ambujkaro
A pond or tank
ambujin+
A lotus-lake
ambujo
A fish
ambudo
A cloud
ambudharo
A cloud
ambunidhi
Sea, ocean
ambo
The mango tree, mangifera indica
ambho
The plant clypea hernandifolia
ambho
A stone, a pebble
ambho
Oh! I say!
ambhojaC
A lotus flower
amma
Mother! Daughter! Lady! Madam! used by a son or daughter to a mother, by a father to his c
grandfather to his granddaughter, by a brahmin to a young lady of rank, by a merchant to a l
ammaG aC
A canoe, a measure of capacity equal to eleven doG as; a superficial measure equal to fou
ammattaññk
Immoderate, intemperate

amm
A mother
amha
see <see>atthi</see>
amhaC
see <see>ahaC </see>
amhkaC
see <see>ahaC </see>
amhe
see <see>ahaC </see>
amhamayo
Made of stone, stony
amhd+so
Like us
amhi
see <see>atthi</see>
ayaC
This
ayaC
Iron, see <see>ayo</see>
ayati
To go
ayanaC
A road; going, motion
ayapotthakaC
Account book, ledger
ayabbayo
Gain and loss
ayaso
Ill reputation, disgrace, see <see>yaso</see>
ayutto
Improper, wrong
ayo
Iron
ayogu7 o
An iron ball
ayogo
Wrong occupation, sinful practice; wrong occupation of the mind

ayoggo
An iron-tipped pestle for husking paddy
ayoghano
A seldge-hammer
ayoniso
see <see>yoniso</see>
ayomayo
Made of iron
ayyako
A grandfather; an ancestor
ayyaputto
Young master. Designation by a servant or retainer of the eldest son of the master of the ho
husband by his wife
ayyo
A lord, chief, master; a Buddhist monk
araC
Speedily, presently
arañ̃ñaC
A forest, a wood
arañ̃ñt+
A large forest
araG +
Wood for kindling fire by friction
arati
Dislike; discontent; abstinence from
aravindaC
A lotus
arahaC
Worthy, venerable, sanctified, holy
arahat
Worthiness
arahati
To deserve, to be worthy of, to be able, to be fit, to honour
arahattaC
State of being an araha, arhatship, final sanctification
arahattaphalam m ho
One who is in the full fruition of arhatship
arahattamaggam m ho

One who is walking in the path of arhatship
arahaddhajo
The robes or dress of a Buddhist monk
arah
A venerable person, a holy man, a saint; one who has attained final sanctification, an arhat
arahaC
A venerable person, a holy man, a saint; one who has attained final sanctification, an arhat
arahito
Deserving, worthy, fit, worth
arjiko
Without a king
arti
An enemy
ari
An enemy
arim m aC
Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck
arim m ho
The soap-berry plant, sapindus saponaria; the nimba tree; a crow; a sort of spirituous liquor
arittaC
A rudder
arindamo
Victorious
ariyako
Aryan as opposed to milakkha
ariyadhanaC
Noble or sublime treasure
ariyapuggalo
Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see <see>ariyo</s
ariyaphalaC
Sublime fruition, viz. arahattaphala
ariyamaggo
Sublime path, noble path viz. arahattamagga
ariyavaC so
Noble family
ariyavso
Noble or holy state
ariyavohro

Noble or honourable practice
ariyasaccaC
Sublime truth, Noble truth
ariyasvako
Holy disciple, noble disciple. The ariyasavakas are the disciples of Buddha who are walking
sotpannas, sakadgmis, etc.
ariyo
Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctfied
ariyo
A venerable or holy man, a saint; one who has entered on the four Paths, a converted man
arisaC
Hemorrhoids, piles
aru
A wound
aruG o
Light red; dark red
aruG o
The dawn; the sun
aruppo
Formless, incorporeal, belonging to the arkpabrahmaloka
arkpaC
Absence of form
arkpadhtu
see <see>dhtu</see>
arkpabrahmaloko
Formless brahma heaven
arkpabhavo
Formless existence, existence in the arkpabrahmaloka, see <see>bhavo</see>
arkpvacaro
Belonging to the arkpabrahmaloka
arkpvcaro
Realm or world of Formlessness
arkp+
Formless, incorporeal, immaterial
arkpo
Without form, incorporeal, immaterial
are
Here! I say! Sirrah!

arogo
Free from sickness, healthy
alaC
Fit, able, adequate, sufficient; hold enough
alakko
A mad dog; name of a tree
alakkh+
Bad luck, misfortune
alagaddo
A snake, serpent
alaggat
Detachment, freedom from attachment to the world, freedom from human passion
alaE kato
Adorned, decorated, embellished
alaE kammaniyo
Suitable for coition
alaE karaG aC
Decoration
alaE karoti
To adorn, to embellish, to decorate
alaE kro
Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric
alajj+
Shameless, bold, rebellious
alattako
Lac, a red animal dye
alatto
Lac
alattha
see <see>labhati</see>
aladdh
see <see>labhati</see>
alambus
Name of a certain apsaras or goddess
alasand
Alexandria, a city in the Yon country
alaso
Idle, lazy, slothful, languid

alassaC
Idleness, sloth
alahuko
Heavy
altaC
A firebrand
alpu
A gourd, a pumpkin
albu
A long gourd, a pumpkin
albho
Not getting loss, detriment, injury
ali
A bee
aliko
Disagreeable, unpleasant; untrue, false
al+no
Free from attachment or desire
alobho
Absence of covetousness or desire, absence of greed
allpo
Speaking to, talking
allino
Attached, adhering
alliyati
To be attached, to adhere, to be bent upon, to stick, to cling
allo
Wet, moist
a7 ro
Crooked, wide, thick
ava
Away, off; down
ava
For many words beginning thus see under O-
avakaC so
Inferiority, abasement
avaka

hati
To drag down, to remove
avakso
see <see>okso</see>, place, room, space; interval; occasion, opportunity; leave, permissio
avakujjo
Lying on one's face, prone
avakkanti
Introduction, descending into
avagaG eti
To neglect, to disregard
avagaG
o
A protuberance on the cheek, puffing out the cheeks
avagato
Known, understood
avaggaho
A drought
avaggo
Unclassed
avacarati
To go through, to traverse, to occupy, to make one's home
avacaro
Sphere, realm, home
avajahati
To leave, to abandon
avajto
Base-born, born of a mother lower in caste than her husband
avajnti
To despise
avajiyyati
To be conquered
avaj+yati
To be conquered
avajjaC
Blame
avajjo
Not to be shunned, not forbidden, not wrong, harmless
avajjhyati

To waste away, to perish
avañto
Low-born
avañ̃ñ
Disrespect, contempt
avañ̃ñto
Despised
avañ̃ñito
Despised
avam m hiti
Abiding, steadiness
avam m hito
Abiding, steady, firm
avaG G o
Dispraise, blame, reproach
avataC so
A crest; an earring
avatarati
see <see>otro</see>, to descend; to disembark; to depart; to betake oneself to, go to, enter
avataranaC
Descent, entrance into, going down into
avatro
see <see>otro</see>, descent; entrance; a landing-place; a defect, fault
avati
To protect
avatiG G o
see <see>otiG G o</see>, gone down, descended; disembarked; having entered
avattabbata
Ineffability
avattharati
see <see>ottharati</see>, to spread; to cover; to scatter; to overspread, pervade
avatth
State, condition; time, period
avatthnaC
Standing-place; state; abiding
avatthpanaC
Fixing, settling
avatthu

A wrong object
avattho
Naked
avadraG aC
A spade or hoe
avadhnaC
Attention
avadhraG aC
Ascertainment; affrmation, emphasis; restriction
avadhreti
To ascertain
avadhi
Limit
avanaddho
see <see>onaddho</see>, Covered, bound
avani
The earth
avanti
Name of a country and its people
avabodhanaC
Instruction
avabodho
Full knowledge or understanding
avabh
To speak to, address
avabh
Lustre, radiance, light; appearance, manifestation; reach, range
avabhs+
Shining
avamnaC
Disrespect
avamnanaC
Contempt
avamneti
To despise
avamsiro
Head downwards, head foremost
avayavo

A limb, a member; a part
avalambanaC
Hanging, depending from
avalitto
Smeared
avalepo
Anointing; pride
avaloketi
see <see>oloketi</see>, to look, see, look at, behold, look down upon; to look for, await, wa
regard
avasanno
Depressed, languid
avasarati
To go to, resort, repair, approach
avasaro
Opportunity, occasion; turn
avasnaC
see <see>osnaC </see>, end, conclusion
avasim m ho
Remaining, left
avasito
Finished; determined, known
avasissanaC
Being left, remainder
avasussati
To dry up
avaseceti
To leave, to spare
avaseso
Remainder
avaseso
Remaining
avaso
Unsubdued, independent; powerless
avassaC
Certainly, surely
avassabhv+
Inevitable

avassayo
Support, help, protection, refuge
avassuto
Filled with desire, lustful
avaharaG aC
Taking away, stealing
avaharati
To take away, to steal; to draw down
avahro
Taking away
avpuraG aC
A key
avpurati
To open
avpurati
To open
avi
A ram, a sheep
avikkhepo
Equanimity, calmness
aviggaho
The god of love
avijjamno
Not existing, non-existent
avijj
Ignorance, error
aviññG ako
Without intelligence or consciousness, inanimate
aviññk
Ignorant, foolish, stupid
avitatho
True
avidkro
Not very far, near
aviddasu
Ignorant
avinayo
Wrong or false vinaya: misconduct, sin

avirato
Uninterrupted, continual
aviruddho
Not contrary; unobstructed, without difficulties, certain, absolute
avirk7 ho
Not grown
avilambito
Speedy
avisesena
Not specially, generally
avihiC s
Mercy, humanity
aviho
The aviha devas are the inhabitants of the twelfth brahmaloka
av+ci
Name of one of the eight narakas or hells
avekkhati
To look down upon; to look at; to consider; to perceive; to foresee; to contemplate
avecca
"Clearly", certainly, definitely, perfectly
averaC
Friendliness, mildness, kindness
aver+
Free from hatred, mild, peaceable
avero
Peaceable
avelya
At a wrong time
avoca
see <see>vatti</see>
avyay+bhvo
Indeclinable compound, a grammatical term
avyayena
Without loss, safely
avyayo
Unchangeable
avykato
see <see>abykato</see>, Undefined, unexplained

avypajjho
see <see>abypajjho</see>, Free from suffering
avypanno
Free from desire to injure, free from malice
avypdo
see <see>abypdo</see>, Absence of desire to injure another person, absence of malice
avyseko
Charming, fascinating
avhayanaC
Invocation, summons
avhayo
Name; calling, invocation
avh
Name, appellation
avhnaC
Calling, addressing
avheti
To challenge
asaC cicca
see <see>asañcicca</see>
asaC vso
Deprived of co-residence, expelled from the monkhood
asaC vuto
Unrestrained, intemperate
asakiC
More than once, repeatedly
asakko
Unable
asakyaputtiyo
Not a son of sakya, not a true disciple of Buddha
asaE kito
Without hesitation or doubt, fearless
asaE khatadhtu
The unconditioned or immaterial element or principle, nirvG a
asaE khiyo
Innumerable
asaE kheyyo
Incalculable, innumerable. The neut. asaE kheyyaC is the highest of the numerals, and is

10,000,000(to the 20th power) or 1 followed by 140 ciphers, see <see>katto</see>
asaE go
Detached, free, absolute
asacco
Untrue, false
asajjhyo
Non-repetition
asañcicca
Inadvertently, unintentionally
asaññato
Unrestrained, intemperate
asaññasatto
Unconscious
asañ+
Unconscious
asataC
see <see>asanto</see>
asat
see <see>asanto</see>
asatiy
Heedlessly, unintentionally
asattaC
Non-existence
asatto
Free from attachment or desire
asatthena
Not by the sword, peacefully
asadiso
Unexampled; incomparable
asaddhammo
Evil state, sin; sexual intercourse, fornication
asanaC
Shooting; an arrow
asanaC
Eating; food. The four asanas are khajjaC , bhojjaC , leyyaC , peyyaC
asani
Indra's thunderbolt
asan+

Indra's thunderbolt
asano
The tree terminalia alate tomentosa
asankhato
see <see>saE khato</see>
asants+
Free from fear
asanto
Not being, not existing; absent; false; bad, wicked
asabbho
Improper, wrong, sinful
asamayo
Wrong time, see <see>akkhaG o</see>
asamno
Unequal, dissimilar
asamo
Uneven, unequal; unequalled, peerless
asayho
Invincible
asassatiko
Not eternal, finite
asdhraG o
Uncommon, special, peculiar, unrivalled
asdhu
Bad, wicked
asro
Unreality, vanity, worthlessness
asro
Vain, unsubstantial, unessential, unreal
asi
Thou art
asi
A sword
asitaC
A sickle
asito
A sickle
asitabbo

To be eaten
asito
Black
asito
Eaten; enjoyed
asito
Not resting upon, not clinging
asiputt+
A knife
asiles
Name of a nakkhatta
as+ti
Eighty
as+lako
Immoral, impious
asu
Breath, life
asu
This; that
asuko
Such a one
asuci
Impure. Masc. asuci, semen virile
asutto
Without seam
asuddho
Impure
asubho
Bad, ugly, disagreeable, nasty, disgusting, offensive
asuro
An asura, a titan or fallen angel
asekho
 and (asekkho)Belonging to an asekha, see next
asekho
 and (asekkho)One who is no longer a sekha, one who has nothing to learn, who is perfect i
arah
asecano
Charming, captivating, bewitching

asesako
All, entire
asesato
Without omission, entirely
asesito
All
aseso
All, every
asoko
Free from sorrow masc. asoko, the shrub jonesia asoka; name of a famous Indian king
asppamatto
Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active
asma
We are, see <see>atthi</see>
asmar+
Name of a plant
asm
see <see>ayaC </see>
asm
A stone
asmi
I am, see <see>atthi</see>
asmiC
see <see>ayaC </see>
asmimno
The pride that says I am, the pride of self
assa
Opt. atthi
assa
Of him, his; to him, to it, etc.
assaC
see <see>atthi</see>
assakaG G o
One of the seven circles of rock that surround Meru; the tree vatica robusta
assataro
A mule; name of a nga
assattho
The bo tree, ficus religiosa

assattho
Encouraged, comforted
assatha
see <see>atthi</see>
assaddho
Without faith, unbelieving; not credulous
assamaG o
Not a samaG a, not a true monk of Buddha
assamrako
Oleander
assamedho
The acvamedha. Name of a sacrifice in which horse is sacrified
assamo
A hermitage; a religious order
assamaC
A hermitage; a religious order
assayujo
Name of a nakkhatta; September-October, name of a month
assaro
Not a vowel, a consonant
assavanaC
Not hearing
assavo
Discharge, matter, pus
assavo
Obedient
assasati
To inhale air, to inspire, draw in the breath
ass
A mare
ass
see <see>ayaC </see>
assdanaC
Tasting
assdo
Tasting, enjoyment, happiness
assma
see <see>atthi</see>

assmiko
Without a master or owner
assseti
To refresh, to comfort, to encourage
assso
Inhaled air, inhalation; comfort, consolation
assu
A tear
assu
Let them be
assutav
Not learned, ignorant
assuto
Unheard
asso
Corner, edge
asso
A horse
assosi
see <see>suG oti</see>
ahaC
A day
ahaC
I, myself
ahaG kro
Selfishness, pride, arrogance
ahataC
A new cloth or garment before it is washed
ahamahamik
Conceit of superiority, arrogance, egoism
ahaha
Alas! Oh!
ahahaC
One of the high numerals, 10,000000(to the 10th power), or 1 followed by seventy ciphers.
ahsi
see <see>harati</see>
ahi
A snake

ahiC sako
Not injuring others, harmless, humane
ahiC sanaC
Not injuring others, humanity
ahiC s
Not hurting, humanity, kindness, non-violence
ahiguG m hiko
A snake charmer
ahituG
iko
A snake-charmer
ahito
Bad, prejudicial, an enemy
ahirik
Shamelessness
ahiriko
Shameless
ahu
see <see>hoti</see>
ahuv
see <see>hoti</see>
ahesuC
see <see>hoti</see>
aho
Oh! ah!
ahoratto
A day and night
ahosi
see <see>hoti</see>

Until; as far as compounded with nouns: Much used in combination with verbs and their deri
kaE khati
To wish, to desire, to long for
ka

hati
To draw towards, to drag along
ka

hanaC
Drawing, attraction
kaG kh
Desire, longing
kappo
Decent or elegant attire, ornament, embellishment, disguise
karo
A multitude, a mine
kro
The wowel a
kro
Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, ob
coustituent part of the body
ksam m ho
Standing or staying in the sky: resting in space
ksnañcyatanaC
Realm of infinity of space
kiñcaññaC
Poverty, destitution; nothingness
kiñcaññytanaC
The Realm of Nothingness
kiG G o
Crowded; confused, troubled
kirati
To scatter, to sprinkle
kuñcito
Bent, curved
kulo
Crowded, confused, troubled, perplexed, distressed
kom eti
To beat, to beat down
kom m eti
To beat, knock
khu
A rat or mouse
khy
Name

khyto
Said, told, announced
khyyik
A tale, story, legend
gacchati
To come, to approach, to arrive, to return
gato
Having come, having arrived, having returned, having attained, contained in, existing in, fou
gantu
Coming, arriving, occasional, adventitious, incidental, foreign gantuko, a guest, a stranger
gamanaC
Coming, arriving, approach
gaman+yo
That should be attained
gameti
To cause to come; to communicate to, to impart; to wait
gamo
Coming, advent, arrival, income, influx, knowledge, sacred book, the Buddhist scriptures, do
gamma
Having come to, having gone to, having arrived, having returned, by means of, on account o
the sake of, on behalf of, for
gahito
Seized, held, pulled
gi+
Coming, future
gmiko
Coming, approaching, next
graC
A house, a building, an apartment, a hall
gilyati
To be tired, to ache
gu
Guilt, offence, crime
ghtanaC
Slaughter-house, place of execution
ghtuko
Injuring, hurting
ghto

Anger, ill-will, hatred, malice
camanaC
Rinsing the mouth, washing, cleansing
carati
To live; to act; to perform; to treat; to practise
cariyo
A teacher or master; a scholar professor
cmo
Scum of boiling rice
cro
Conduct, practice; right conduct, good manners
cikkhati
To tell, to announce; to point out, to show
cikkhanaC
Telling, showing
ciG G o
Practised, performed, enjoined
cito
Heaped up, collected
cinati
To heap up, accumulate
jañño
This is another form of jniyo, with the same meaning
jnanaC
Knowing, understanding
jnti
To perceive, to understand, to learn, to know
jn+yo
Of good race or breed
jneyyo
Of good race or breed
ji
Battle, strife
j+vako
One belonging to a Hindu sect of naked ascetics, a religious mendicant
j+vanaC
Livelihood, subsistence
j+v+

Living
j+vo
Livelihood, living, subsistence, profession, occupation, life, conduct
jjavaC
Rectitude, moral uprightness
m o
Name of a bird

hyo
Belonging to a wealthy family, well born, of good family
G atto
Commanded, enjoined
G
An order, a command; authority
G panaC
Ordering, commanding
G peti
To order, to command
G i
The pin of a wheel-axle, a linch-pin; a peg or pin
G yaC
Being in debt
taE ko
Sickness, affiction, pain
tataC
Generic name for drums covered with leather on one side
taty+
A felon, murderer, highwayman
tapattaC
A parasol
tapo
Sunshine, sunlight
tappaC
Ardour, zeal, energy, exertion
tpanaC
Sunshine; burning
tp+
Ardent, zealous, strenuous, active

tpo
Heat, burning; ardour, zeal, exertion,
tum
A rare form of att
tum
Self, body, person, individuality; life, mind soul; in a non-buddhist sense the paramtman or U
turo
Ill, diseased; affected
tojjaC
A musical instrument
ttadim m hi
Same meaning as attavdo
dadti
To take, to receive, to seize, to take away
daraG +yo
Estimable, deserving of respect
daro
Esteem, regard, respect, interest, care, devotion, affection
dtabbo
That ought to be taken
dt
One who takes
dti
To take, to receive, to seize, to take away
dnaC
Taking, appropriating, attachment, clinging to the world
dy+
Taking
dso
A mirror
di
Beginning, starting-point
diko
Beginning with, first, initial
diccapatho
The sky, the heavens
diccabandhu
Kinsman of the sun, a name of Buddha as a member of a family of the solar race

dicco
The sun
dito
From the beginning, first
ditto
Blazing, burning
dippati
To blaze, to burn, to glow
dibrahmacariyaC
Primary or fundamental morality, as opposed to the details of practice and ritual
dimo
First, initial
diyati
To take, to receive, to obtain, to take to heart, to attend to
disati
To show, to point out, to tell
d+navo
Distress, suffering, evil result or consequence, evil, guilt, sinfulness, disadvantage
deti
To take, to seize, to receive, to obtain
desako
Telling, informing
deso
Information, direction, order, injunction
do
A locative of di, do bhasanaC , speaking at first
dhrakaC
A seat, stool
dhro
Support, stand, a basin round the foot of a tree to retain water, a receptacle
dhikriko
An official, office-bearer
dhipaccaC
Sovereignty, lordship, supreme rule
dhipateyyaC
Influence, rule, supremacy
dhkto
Shaken

naC
Inhaled air, inhalation, inspired breath
nañcaC
Infinity, immensity, boundlessness
naG yaC
Freedom from debt
nanaC
The mouth
nantariko
Uninterrupted
nandanaC
Friendly greeting, welcome
nando
Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-mons
nayanaC
Bringing near; escorting
npnaC
see <see>kammam m hnaC </see>, Inhaled and exhaled breath, inspiration and respirat
npeti
To cause to be brought, to send for
nyo
A net, a fish-net
nisaC so
Advantage, profit, good result, blessing, reward, merit
n+to
Brought, conveyed
nukampako
Compassionate, kind
nukulyaC
Suitability, agreeableness
nupadiko
Following in the footsteps of, immediately following
nubhvav
Possessing power, gifted with supernatural power
nubhvo
Dignity, authority; power, might, supernatural power, efficacy
nulomiko
Suitable

nejjaC
Immovability, impassibility
neti
To bring, to bring home; to fetch, to procure; to carry, to convey
paC o
A bazaar or market, a shop
pag
A river
pajjati
To enter, to fall into, to undergo
pajjanaC
Entering, falling into
pajjit
One who falls into, is guilty of
paG iko
A tradesman
pattdhikaraG am
Question of guilt
patti
Offence, guilt, sin, crime
pattikusalat
Skill in offences, i.e. skill in determining to which class an offence belongs
pattikkhandho
Group or class of offences
pad
Misfortune, necessity
panno
Entered upon, fallen into; unfortunate
pabbato
Reaching to the mountain
pdi
see <see>pajjati</see>
pdeti
To put into a certain state; to inflict
pnaC
A place where people drink together, a tavern
pyiko
One suffering in an apya

pucchati
To take leave of, to bid adieu; to ask leave
pucchanaC
Salutation, adieu
pkrati
Tobe filled, to increase
bajjhati
To be bound, fettered, held fast
baddho
Fastened, joined, united, attached
bdhiko
Affected with illness, sick
bdho
Illness, sickness, disease
bu
A long gourd, a pumpkin
bhato
Brought, carried, conveyed
bharaG aC
Ornament, decoration
bhassaro
Shining, radiant; the bhassar deva, or radiant gods are the inhabitants of one of the brahma
bh
Splendour, radiance, light
bhkaro
The sun
bhti
To shine
bhidhammiko
Connected with abhidhamma; versed in or studying the abhidhamma
bhimukhyaC
Front, direction, towards
bhisamcrikaC
Least duties, minor duties
bhujati
To bend, to turn in
bhujanaC
(bhujo) Bending, turning

bhuj+
Name of a tree, the bhkrja or bhojpatra
bhogo
Fullness, plenty; thought, reflection
ma
Indeed, truly, yes
mako
Raw, uncooked
mam m ho
Touched, handled
maG
o
The castor-oil plant
mantaG aC
Calling, speaking to, addressing
mantan
Taking leave
mant
Yes, certainly
manteti
To address, to speak to; to call
mayo
Sickness, ill-health
malak+
Emblic myrobalan
malako
Emblic myrobalan
masanaC
Touching, handling
mnuso
Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual
mutto
Dressed, adorned with, equipped
meG
itaC
Repetition
mo
Raw, uncooked

modan
Rejoicing
modito
Pleased, delighted
modo
Pleasure, joy; a strong perfume, fragrance
yatanaC
Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine
source, fount, cause, origin
yati
Futurity, the future; length; majesty
yatiko
Future
yato
Long
yattat
Dependence
yatto
Dependent, belonging to
yamati
To draw, to stretch, to extend
yasakyaC
Dishonour
yaso
Made of iron
yasm
Old, venerable
ycati
To ask, to request
ycanaC
Request
yti
To go; to approach, to return
ymato
In length
ymo
Length
yu

Life
yuko
Living
yuto
Endowed, furnished with
yuttako
An agent, manager, superintendent
yutto
An agent, trustee, manager
yudhaC
A weapon
yusaC
Duration of life
yo
Gain; revenue; coming in, entrance
yogo
Occupation
yodhanaC
Battle
rakattaC
Being far from
rak
Far off, from a far
rakkm o
Brass
rakktam
Brass
rakkhati
To guard, to protect
rakkhiko
A guard, a keeper, a policeman
rakkheyyo
That ought to be guarded
rakkho
Guard, protection
raggaC
The point of an awl
rañjaro

A water-jar
rañña ko
Belonging to the forest, situated in the forest
rati
Leaving off, cessation, abstinence
raddho
Having begun; striving, exerting oneself
raddho
Accomplished, won, provided
ranlaC
Sour gruel
rabbha
Beginning with, from; concerning, with reference to; with a view to, for
rabhati
To begin; to undertake; to attempt; to exert oneself; to obtain by exertion
rabhpeti
To cause to be commenced or undertaken
rambhanaC
Commencement
rambho
Commencement; exertion, effort; mischief, injury
rammaG aC
That on which anything rests or dwells, a support, stay, basis, ground, cause, material, obje
sense; a thought, an idea
r
An awl
r
Far off
rcr+
Living far from sin, leading a virtuous life
rdhanaC
Satisfying, propitiating; winning, accomplishing
rdheti
To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish
rmiko
One employed about the grounds of a Buddhist monastery
rmo
Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddh

a Buddhist monastery or temple
rvo
Sound, noise
rissaC
Z ishiship
ruyha
see <see>ruhati</see>
ruhati
To ascend, to mount, to go up into
rk7 ho
Having ascended; having put; put; rendered, transferred
rogo
Healthy, well
rogyaC
Health
rocpeti
To cause to be announced; to announce
roceti
To tell, to announce, to delare
rodanaC
Lamentation
ropanaC
Raising; establishing, see <see>ropeti</see>
ropeti
To cause to ascend, to raise, to lift up to or upon; to put; to establish, to set on foot, to introd
transfer, to render, to turn into
rohako
A rider
rohaG aC
Ascent, ascending; a ladder, stairs
rohaG +yo
Fit for mounting
rohati
To ascend, to mount, to go up into
roh
An elegant woman
roho
A rider; ascent; length

lakamand
The city of Kuvera
lak
The city of Kuvera
lapati
To speak to, to address
lapanaC
Speaking to, addressing; the vocative case
lambati
To lean upon; to take hold of
lambanaC
Support: an object of sense
lambo
Support; object of sense
layo
Dwelling, house, abode; longing, desire, attachment, lust
lavlakaC
A basin or trench round a tree to retain water
laviko
Dwelling in forests
lav+
Name of a city in India
lasiyaC
Idleness, sloth
lasyaC
Idleness, sloth
lnaC
A stake or post to which an elephant is tied
lpo
Speaking to, addressing; speech
li
A woman's female friend; a line; a dike, an embankment
li
A scorpion
likhati
To draw, delineate
liE gati
To embrace, to enfold

liE ganaC
An embrace
liE go
A small drum
lindo
A terrace or verandah outside a house
lulati
To agitate, disturb, confuse
lekho
A drawing, painting, picture
lokanaC
Seeing, looking
lokasandhi
A window
lokitaC
Looking at, regarding, seeing
loko
Sight, look; light
lopo
A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump o
plundering or harrying
lo7 peti
To cause to be mixed or jumbled up together
lo7 eti
To mix; to shake or stir together; to jumble, to confuse
7 ambaro
A drum; ride, arrogance
7 riko
A cook
7 hanaC
A place where the dead are burned, a cemetery
7 imppeti
To cause to be anointed; to cause to be plastered or smeared
7 hako
A certain measure of capacity; the stake or post to which an elephant is tied
7 hakam
A certain measure of capacity; the stake or post to which an elephant is tied
vajjati

To reflect, to consider
vajjanaC
Meditation
vajjeti
To bend, to incline; to upset
vajjo
Low, bad, inferior
vam o
Covered, enveloped, shrouded
vam m ato
In circumference
vam m o
Turning; a whirlpool; circuit, circumference
vattati
To turn; to return
vatt+
Returning
vantiko
Belonging to the Avanti country
varaG aC
Covering; obstruction; restraint, interdiction, prohibition
val+
A row or range
vasati
To dwell, to inhabit
vasatho
Dwelling-place, abode, house, dwelling
vahati
To bring
vahanaC
Bringing
vaho
Bringing, causing
vm akaC
A pit, see vato
vm o
A hole in the ground, a pit
vsiko

Resident, in residence, living at home
vso
Residing, dwelling; a dwelling, a residence; a monastery
vhanaC
Getting a wife for a young man
vho
Marriage
vi
Manifestly, in full view, close before the eyes
vikatt
One who manifests
vikaroti
To make manifest, to show, to explain
vito
Guarded, protected
viddho
Thrown
vibhavati
To become visible or manifest, to appear, to be evident
vibhvo
Appearance, manifestation
vilo
Turbid; stained; agitated
visati
To approach, to enter
vuG ti
To cover, to enclose; to put a string through, to string
vunoti
To cover, to enclose; to put a string through, to string
vuto
Covered, hedged, inclosed, surrounded; strung
vuttho
Inhabited
vudhaC
A weapon
vuso
Friend! Sir! Brother!
veG iko

Free from contact, detached, independent
ve7 m
A garland worn on the crown of the head
vesanaC
A workshop; a dwelling; fury; entrance
vesiko
Entering, arriving, adventitious
saE kati
To fear, to suspect, to doubt
saE k
Fear, apprehension, anxiety, suspicion, doubt
saE k+
Apprehensive, anxious
saE go
Attachment
sajja
Having approached, having attained
sajjo
Attainable
satti
Attachment, desire
satto
Attached, clinging; intent, attentive, diligent
sanaC
Sitting; a seat
sandi
A long or easy chair
sanno
Near
sabho
Belonging to a bull, taurine
sayo
Meaning, intention, inclination; dependence; support; abode, retreat, haunt
savakkhayo
Extinction or cessation of human passion or defilements
savati
To trickle, to flow
savo

Distilled spirit
savo
Oozing, scum; misfortune; human passion, sin, corruption, depravity
s
Desire, longing
sm ik
A fly's egg, nit
sro
A heavy shower
s7 h
Name of a month, June-July, and of a nakkhatta
s7 ho
Name of a month, June-July, and of a nakkhatta
si
He was, it was, there was
si
Blessing
siC san
Wish, hope, benediction
siC s
Wish, hope, benediction
siC su
see atthi
siñcati
To sprinkle, to moisten, to anoint
sim m ho
Wished, prayed for
sitto
Sprinkled; anointed
sivdo
Blessing
s+
Fang of a snake
s+no
Sitting
s+viso
A snake
su

Quickly
suC
They were
suG ti
To hear, to listen to
suG nti
To hear, to listen to
sevati
To practise
sev+
Addicted to
so
Eating
ha
To say, to speak, to call, to tell, to say to. This word is a perfect tense, no other tenses of ah
Only the 3rd pers. sing. and plur. are in general use.
hacca
see hanati
haccapdo
Name of a particular sort of bed or chair, one the legs of which can be easily removed by dra
hacco
To be brought forward, to be adduced; removable
hato
Brought, carried, obtained
hanati
To strike, to throw, to beat, to pound, to reach
haraG aC
Bringing, accomplishing
harati
To bring, to fetch, to take, to plunder, to tell, to relate
haro
Bringing
havan+yo
Sacrificial
havan+yo
Sacrificial fire, aggi
havo
War, battle

hro
Food, nourishment, cause
hvo
A trough or watering-place by a fountain or well
hiG
ati
To roam, to wander
hitaggi
One who offers sacred fire
hu
see ha
huti
Offering, oblation
huneyyo
Sacrificial, worthy of offerings, worshipful
hkya
Having summoned
ikko
A bear
ikkhaG aC
Sight, looking
ikkhaG iko
A fortune-teller
ikkhati
To look, to see
iE gati
To move
iE gud+
The plant terminalia catappa
iE go
Gesture, sign
iE gha
Come! pray!
icc
see iti
icchati
To wish, to desire; to approve, to like; to endeavour, to obtain, to seek
icch

Wish, will, desire, lust, covetousness
icchcro
Wish, desire, covetousness, ambition
icchpeti
To cause to desire
icchito
Wished, desired
ijjati
see yajati
ijj
Sacrifice
ijjhati
To prosper, to succeed, to be accomplished
iñjati
To move, to be shaken
iñjan
Motion
im m haC
As one wishes
im m hak
A brick, a tile
im m hagandho
Fragrant
im m hik
A brick or tile
im m ho
Desired, good
im thakamayo
Made of bricks
i
aC
This
iG aC
Debt
iG yiko
A debtor, a borrower
itarathatt
In another way

itarath
In another way
itar+taro
One and another, this and that, any whatever, of all sorts
itaro
Other; different
iti
Calamity, accident
itivuttaC
A legend or traditon
itivuttakaC
This is the name of the fourth book of Khuddakanikya
itih
Oral tradition
itihso
Legendary lore, tradition, history
ito
Gone
ito
Hence; from this world; from this time; ago; here
ittaro
Low, poor, mean
itthaC
Thus
itthattaC
The present condition, existence in this world
itthannmo
Having such and such a name, so and so
itthambhkto
Such
itthgraC
Women's apartment, harem, seraglio
itthi
A woman; a female
itth+
A woman; a female
itthik
A woman

itthindriyaC
The female principle or sex
itthiratanaC
Beautiful or noble woman
itthiliE gaC
Female sex; feminine gender
ida
see idha
idaC
Here, now, even
idattayaC
These three
idappaccay
From an assignable cause, from an ascertained cause
idni
Now
iddhi
Prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracl
iddhipdo
Constituent or basis of magic power
iddhippatto
Possessed of miraculous power
iddhippabhedo
The different sorts of magic power
iddhimayo
Created, or made to appear by supernatural power
iddhim
Possessed of supernatural power
iddhividh
The various sorts of iddhi
iddhivisayo
Range, power, or extent of iddhi
idha
Here; hither; in this world
idhaloko
This world, this state of existence
idhgatattaC
Fact of having come

idhumaC
Firewood
indakh+lo
A threshold, a large slab of stone let into the ground at the entrance of a house; a pillar in fro
gate
indagopako
A sort of insect
indajliko
A magician, juggler, conjurer
indadhanu
The rainbow
indan+lo
A sapphire
indan+laC
A sapphire
indapattaC
Name of a town
indayavo
The seeds of wrightia antidysenterica
indavruG +
Coloquintida
indaslo
Name of a tree
indyudhaC
The rainbow
ind+varaC
The blue water-lily; the cassia fistula
indu
The moon
indo
Chief, lord; a king; Indra
indriyaC
An organ of sense; a power, faculty, function, organ; a moral quality; sense, perception, acq
indriyaggayho
Perceptible to the senses
indriyasaC varo
Restraint or subjugation of the senses
indhanaC

Firewood, fuel
ibbho
Wealthy, menial
ibho
An elephant
im
see ayaC
imaC
see ayaC
ime
see ayaC
iritvijo
An officiating brahminical
iriyato
After the manner of, according to the custom of
iriy
Movement, posture, deportment
iriypatiho
Way of deportment. There are four iriypathas or postures, viz. walking, standing sitting, lying
iru
The Z igveda
irubbedo
The Z igveda
ill+
A sort of weapon, a short one-edged sword
iva
Like, as
viya
Like, as
va
Like, as
isi
A [ishi, a saint, a sage, a holy man, an anchorite
isik
A reed
isigili
Name of a mountain in Magadha
isipatanaC

Name of a place near Benares
isipabbajj
The life of an anchorite
iso
A sort of bear
issayati
To envy, to be jealous
issariyaC
Dominion, supremacy
issaro
Lord, ruler, chief, king; civa
iss
Envy, jealousy, ill-will
isssaC
A bow
issso
A bow; an archer
issuk+
Envious, jealous
isseraC
Dominion, supremacy
isso
A sort of bear
iha
Here
ihalokiko
Belonging to this world
+dikkho
Such
+disako
Like this, such
+diso
Like this, such, of such a sort, so great
+d+
Like this, such
+riG aC
Barren soil, a desert
+rito

Thrown; uttered, spoken, said
+riso
Like this, such, of such a sort, so great
+reti
To cause to move, to shake; to cause to utter
+saC
A little
+sakaC
A little
+sakkaro
Easy to do
+sadharo
Name of one of the kulcalas, or concentric circles of rock that surround Meru
+s
The pole of a plough
+so
Lord, master
+hati
To endeavour
+h
Exertion, endeavour
ukkaC seti
To exalt, praise, extol
ukkaC so
Excess; excellence; exaltation
ukkam m h
Name of a town.
ukkam m ho
High, eminent; exceeding, excessive; excellent, superior
ukka

hati
To cast out, remove
ukkaG m hati
To regret, pine, be unhappy, distressed, discontented
ukkamanaC
Stepping aside, passing
ukkampeti

To cause to step aside or get out of the way
ukkalpo
Sweepings, rubbish
ukk
A torch, firebrand; a meteor
ukkro
Dung, excrement
ukksati
To hem, clear the throat, to call attention by slight cough
ukkujjanaC
Setting up again
ukkujjeti
To set up again what has been overturned
ukkum iko
Sitting on the hams, squatting, crouching, kneeling
ukkum m hi
Crying out, shouting
ukkuso
An osprey, a large bird preying on fish
ukkoco
A bribe
ukkom anaC
Crookedness, perverting justice
ukkom eti
To disturb what is settled, to open up again a question that has been set at rest
ukkhali
A pot to boil rice in
ukkhittak
Tucking up the robe in wet weather, a bhikkhuni who has been suspended
ukkhipati
To throw upwards, raise, lift; to get rid of, eject
ukkhepako
One who excommunicates, one who suspends
ukkhepanaC
Excommunication, suspension
ukkhepaniyo
Referring to the suspension of a bhikkhu
ukkhepo

Lifting, raising
uklpo
see ukkalpo, Sweepings, rubbish
ukh
A boiler, cooking vessel
uggacchal+
To rise, ascend; to depart, come back
uggaG hti
To raise, lift, pick up; to learn, acquire by study
uggati
Ascent, appearance
uggato
see uggacchati
uggatthanaC
A sort of ornament
uggamanaC
Rising, ascent; arising, origin, production
uggami
and (uggamma)see uggacchati
uggamo
Rising up
uggahaG aC
Taking or lifting up; learning, acquisition, of knowledge
uggahito
see uggaG hti
uggahetabbo
see uggaG hti
uggaho
Learning, acquisition
uggro
Spitting out, vomiting
uggiraG aC
Spewing, vomiting
uggilati
To vomit
uggo
Violent, severe, cruel, sharp
uggharati

To ooze
ugghm anaC
The rope and bucket of a well that which can be removed
ugghm eti
To open, unfasten; to reveal, make known
ugghoseti
To shout out, proclaim
ugghoso
Proclamation
ucito
Suitable, convenient
uccaC
High
uccataro
Higher
uccat
Elevation
uccato
According to height, in height
uccayo
Accumulation
ucc
An indecl. with the meaning "above," "high," forming the first part of many compounds; ucca family
ucctuC
To raise, lift
uccraG aC
Utterance, pronunciation
uccreti
To raise aloft, lift up
uccro
Excerement
uccliE go
A caterpillar
uccvaco
Various, irregular
uccinati
To choose, select; to pick up

ucco
High, tall
ucchaE go
The hip, flank, haunch; the lap
ucchdanaC
Destruction; rubbing the body with perfumes
ucchim m ho
Left, rejected; impure
ucchito
Lofty, exalted
ucchindati
To cut off, extirpate, destroy
ucchu
Sugar-cane
ucchedo
Extirpation, annihilation
uju
Straight, right, direct; straightforward, honest, upright
ujju
Straight, right, direct; straightforward, honest, upright
ujuko
Straight, right, direct; straightforward, honest, upright
ujjalati
To flash up, shine
ujjalanaC
Lighting or burning of a lamp
ujjalo
Blazing, flashing; bright, beautiful
ujjen+
The city of Oujein
ujjotanaC
Illumination, glorification
ujjoto
Light, lustre
ujjhaggik
Loud laughter
ujjhati
To abandon; to throw

ujjhnaC
Taking offence, fault finding
ujjhpanako
One who stirs up another to discontent, makes him murmur or repine
ujjhyati
To be irritated, annoyed, to be offended, to murmur
uññ
Contempt
um m hahati
To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active
um m hahanaC
see um m hnaC , Rising; standing up; rise, origin; exertion, manly vigour
um m hti
To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active
um m hnaC
Rising; standing up; rise, origin; exertion, manly vigour
um m hnav
Strenuous, active
um m hpanaC
Rousing; exhorting
um m hpeti
see um m hahati
um m hya
see um m hahati
um m hy+
see pubbum m hy+
um m hito
see um m hahati
um m hubhati
To spit out
uG G ataC
A sort of ornament
uG G anbhi
A spider
uG G
Wool; hair between the eyebrows
uG G aC
Wool; hair between the eyebrows

uG h+so
A crest, diadem, crown; a turban; part of a staircase
uG h+saC
A crest, diadem, crown; a turban; part of a staircase
uG ho
Hot
utaG o
A ram
utu
Season, time; a season of the year; the menses
utujo
Produced by the seasons
utun+
A menstruating woman
uttaC so
A chaplet; an earring
uttattaC
Dried flesh
uttamo
Best, highest, chief, excellent, eminent, supreme, first-rate
uttarati
To cross over, escape from
uttariC
Beyond, above, further, besides, more, longer
uttaritaro
Superior, better, higher, more eminent
uttar+
Superior, highest, best
uttar+yaC
An outer garment, cloak, scarf
uttaro
Higher, high, superior, upper; northern; subsequent
uttasati
To be alarmed
uttno
Lying on its back, supine; shallow; open, evident, clear, easy
uttpeti
To heat

uttso
Terror
utti
Speech, utterance
uttim m he
see um m hahati
uttiG G o
see uttarati
utto
see vutto
utrasto
Alarmed
ud
A preposition only used as the first part of a compound, generally conveying the idea "upwa
or "away"
uda
Or, on the other hand
udakaC
Water
udakumbho
A water pot
udaggo
High; delighted
udacchid
see ucchindati
udadhi
The sea
udapno
A well
udabindu
A drop of water
udabbahati
To draw out, derive
udayo
Rise, beginning, appearance; the eastern mountain behind which the sun rises
udaraC
The belly, stomach
udarvadehakaC

In the phrase ud. bhuñjati, which means to eat to satiety, to eat to fill the stomach, to be glut
udariyaC
The stomach
udahrako
One who makes conduits for water
udnaC
Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling, whether c
in words
udneti
To breathe forth, make a joyous utterance
udyibhaddo
Name of the son of King Ajtasattu
udro
see u7 ro
uds+no
Indifferent, neutral
udharaG aC
An example, instance
udharati
To utter, recite; to command
udhro
Utterance
udhu
Or
udikkhati
To look at, survey; to see, perceive
udito
Risen, arisen; high
udito
Spoken, uttered
ud+c+
The North
ud+raG aC
Uttering, saying
ud+reti
To utter, speak, say
udukkhalaC
A mortar

udumbaro
The tree ficus glomerata
udeti
To rise, of the sun
udeti
To come up or forth
uddalom+
A woollen coverlet with a fringe at each end
uddnaC
Binding
uddpo
Foundation of a wall
uddlo
The tree cassia fistula, ind+vara
uddisati
To point out, to declare; to determine, appoint; to recite
uddesako
Appointing, arranging
uddesikadhtu
Illustrative or commemorative relic, name of one of the three classes of relics or memorials c
uddesiko
Indicating or referring to, respecting, defining; memorial
uddesito
A lumber-room, store
uddeso
Prescription, ordinance; enunciation, recitation; region, period, occasion
uddo
Name of an animal
uddhaC
Upwards; up; above; after
uddhaC sati
To be thrown or scattered upwards
uddhaC soto
One who ascends the stream, of existence
uddhako
A kind of drum
uddhagati
Going up, ascent

uddhagm+
Going upwards
uddhaggiko
Having spiritual progress for its end or object
uddhaggo
Pointing upwards, standing on end
uddhaE gamo
Going upwards, ascending
uddhaccaC
Being puffed up, vanity, pride
uddham o
see uddharati
uddhato
Puffed up, haughty
uddhadehikaC
Funeral obsequies, funeral rites
uddhanaC
An oven
uddhapdo
Heels upwards
uddhamukho
Upturned
uddhamklo
Having the roots upwards
uddhambhgiyo
Belonging to the upper part
uddhammo
Wrong or false dharma, perverted doctrine
uddharaG aC
Drawing out
uddharati
To draw out; to lift up, raise
uddhaloko
The world above, heaven
uddhro
Pulling out; debt
uddhuto
Shaken

uddhumyati
To be blown up, and hence to be swollen
uddhkyati
To be driven away
uddho
see ubbho, Raised, erect, high
udr+yanaC
Bursting or splitting open
udreko
Vomiting
unduro
A rat
unnati
Haughtiness
unnato
Raised, high
unnadati
To shout; to roar
unnamati
To ascend, rise up
unnamo
Elevation, height
unnalo
Proud, haughty, arrogant, insolent
unno
Wet
upa
Below, less
upakam m ho
Near, approaching
upaka

hati
To drag down
upakaG G aC
Into the ear
upakappati
To serve, profit

upakappanaC
Preparation, fabrication
upakaraG aC
Help, benefit, service; instrument, implement, furniture, apparatus
upakrako
Benefiting, helping
upakrik
A benefactress; the foundation of a wall
upakr+
Benefiting
upakro
Help, advantage, benefit, use, service; a helper, benefactor
upakkamati
To approach, come; to begin
upakkamlali
To devise plans, maneuver
upakkamo
Beginning
upakkilim m ho
Stained, depraved
upakkileso
Depravity, sin; molestation, distress
upakkum m ho
Blamed, reproached
upakkoso
Blame
upakkham o
Got ready, prepared
upakkhato
Got ready, prepared
upakkharo
A part of a carriage
upagacchati
To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon
upagamanaC
Approaching
upagamo
Approaching, entering upon, etc.

upag
see upeti
upagyati
To sing
upagk7 ho
Embraced
upagkhanaC
Embracing, an embrace
upago
Going to, entering; entering on, undergoing
upagghto
An example
upagham m ito
Knocked against
upaghtanaC
Hurting
upaghto
Hurting, injury
upacayo
Accumulation, increase
upacarito
Served
upacro
Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct
upacik
The termite or white ant
upacinati
To heap up, accumulate
upaccak
Land at the foot of a mountain
upaccag
To escape, pass, go by
upaccayo
Passing away; transgression
upacchindati
To cut off, interrupt, bring to an end
upacchedo
Cutting off, stopping

upajaneti
To produce
upajpo
Suggesting treason, sowing disunion
upaj+vati
To subsist by
upaj+vanaC
Maintenance
upaj+v+
Subsisting by
upajjhyo
A spiritual teacher or preceptor
upajjho
A spiritual teacher or preceptor
upaññto
Found out, learnt
upaññso
A treatise
upam m hahati
To serve, wait on, attend, minister to, support; to be ready, to be present
upam m hahanaC
(upam m hahati) see upam m hnaC , upam m hati, Waiting on, attendance, service
upam m hko
A servitor, personal attendant
upam m hti
To serve, wait on, attend, minister to, support; to be ready, to be present
upam m hnaC
Waiting on, attendance, service
upam m hpanaC
Providing
upam m hyik
A female disciple
upa

ho
Half; partial
upatpeti
To vex, torment

upatisso
A name of Sriputta
upatthambhako
Holding up, sustaining, supporting
upatthambhati
To support, prop
upatthambhanaC
Supporting
upatthambho
Stay, support, prop, help, encouragement
upadam m h
A supervisor
upadavo
Accident, misfortune, distress, oppression
upad
A present
upadisati
To command, advise
upadissati
To be seen, discovered
upadussati
To be angry, revengeful
upadeso
Instruction, direction
upadduto
Distressed, annoyed, oppressed
upadhnaC
Putting under, supplying, imposing; a pillow, cushion
upadhreti
To consider, reflect, investigate, search with the mind, look out for, ascertain
upadhvati
To run after, to run up to
upadhi
A wheel; the body; a substratum of being
upanayhati
To tie or wrap up
upanmeti
To offer, present; to place close to, hold out to

upanyiko
Referring or belonging to
upanho
Enmity
upanikkhipati
To deposit, lay up
upanighaC sati
To rub up against
upanijjhnaC
Meditation
upanidhi
A deposit, pledge
upanibandhati
To attach
upanibandhanaC
Fastening, attachment
upaniyyati
see upaneti
upanis
Cause, means
upanis+dati
To sit beside or in the presence of
upanissayo
Basis, groundwork, and hence, tendency, potentiality, destiny, faculty
upanissya
Near, close to
upan+to
see upaneti
upaneti
To present, bestow; to bring to, to conduce
upanti
Before, in the presence of
upantiko
Adjoining, close to
upapajjati
To come to, attain, be produced, be reborn
upapati
A paramour

upapatti
Birth, rebirth
upaparikkhati
To investigate ascertain
upaparikkh
Investigation
upapram+
Minor perfection
upap+7 ako
Oppressive
upabhogo
Enjoyment
upabhoggo
To be enjoyed
upam
Similarity; equality; comparison; a similitude, simile, illustration, figure, allegory, parable
upamt
A wet-nurse
upamnaC
Resemblance
upayamo
Marriage
upayti
To approach, go to
upaynaC
Approaching
upayogo
Employment, use
uparajjaC
Post of viceroy, viceroyalty
uparati
Cessation
uparato
Having ceased or desisted; deceased, dead
uparamati
To cease
uparamanaC
Cessation

uparavo
Noise
uparj
A viceroy
upari
Above, upon, over, upwards, beyond, further
uparitano
Upper
uparittaC
Superposition
uparimo
Uppermost, over head
uparujjhati
To be stopped, to cease, be annihilated
uparkpari
Higher and higher, one above another
uparodho
Obstacle, detriment
upalakkhaG aC
Synecdoche
upalakkheti
To look at, regard, note
upaladdhi
Acquistion; knowledge
upalabbhati
To be found, received, obtained
upalimpati
To smear, defile
upalo
A stone, rock
upavaG G eti
To describe fully
upavadati
To blame
upavanaC
A park
upavasati
see uposatho

upavassaC
At the approach of the rainy season
upavahati
To bring about
upavdako
Blaming
upavdan
Blame
upavdo
Blame
upavso
Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, pena
upavisati
To sit down
upav+G eti
To play the lute to a person
upav+G o
The neck of a lute
upavuttho
see uposatho
upavesanaC
Sitting down
upasaC vasati
To take up one's abode in
upasaC harati
To bring together
upasaC hito
Accompanied or furnished with
upasaggo
Trouble, misfortune, danger; a preposition, as pari, adhi
upasaE kamati
To go to, approach
upasaE kamanaC
Approaching
upasanto
see upasammati
upasappati
To approach

upasamanaC
Appeasing
upasamo
Cessation; quietude, calm
upasampajjati
To attain, enter on, take upon oneself; to reach, approach
upasampad
Taking, obtaining, acquiring; higher ordination
upasambynaC
The outer garment, cloak
upasammati
To grow calm; to cease; to be settled
upaskh
A minor branch
upasussati
To dry up
upasevati
To serve, honour; to practise, frequent
upasev
Service, honouring
upasev+
serving, frequenting
upasobheti
To adorn
upassaggo
see upasaggo
upassam m ho
Oppressed, beset, ruined
upassayo
Asylum, dwelling
upassuti
Listening to
upahacca
see upahanti
upahato
see upahanti
upahananaC
Hurting, injury

upahanti
To injure, vex, impair
upahro
A complimentary present to a superior; an oblation to a deva
upgacchati
To come to, arrive at, reach
upE gaC
A minor limb or section
upcariyo
A teacher's successor
uptivatto
Escaped from
updnaC
Firewood, fuel; clinging to existence, attachment
updn+yo
Connected with attachment, sensual
updiyati
To take hold of; to cling to the world, to have updna or attachment
updiseso
Having the skandhas remaining. Still dependent on existence
upddya
see upddiyati
upn+to
Led away
upyanaC
A present
upyso
Desperation, despair
upyo
Means of success, expedient, stratagem
uprambho
Being angry with a person, reproof, reproach
upvatto
Refraining
upsako
A pious Buddhist not in the Order, a devout or faithful layman, lay devotee
upsati
To attend, honour, serve, revere

upsanaC
Attendance, service, homage
upsanaC
Archery
upsik
see upsako
uphan
A shoe, sandal
uphro
Bringing forward, adding
upekkhako
Resigned, patient
upekkhati
To be indifferent, stoical
upekkh
Indifference to pain and pleasure, equanimity, resignation, stoicism
upekh
Indifference to pain and pleasure, equanimity, resignation, stoicism
upecca
see upeti
upeti
To go to, approach, enter, undergo, incur
uposathiko
Fasting, keeping the <see>uposatha</see> vows; belonging to the <see>uposatha</see>
uposatho
The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monast
reading the ptimokkha; the eight s+las; ordinance, institution
uposatho
Belonging to the uposatha
uppakkamo
An expedient
uppajjati
To arise, originate, be produced, be born, appear
uppajjanaC
Arising
uppajjanako
Arising, being born
uppaG

eti
To ridicule, make fun of
uppatati
To fly or rise up into the air; to spring upwards, to jump
uppatanaC
Springing up, arising; jumping up
uppatti
Arising, birth, production
uppatho
Wrong road, error, sin
uppanno
see uppajjati
uppabbajati
To leave the monkhood throw off the robes
upparikkhati
To investigate
uppalaC
The blue lotus; a water-lily; one of the high numerals, 10,000,000(to the 14th power), or 1 fo
ninety-eight ciphers
uppalin+
An assemblage of blue lotuses
uppm anako
Rooting out
uppm eti
To root out, tear out, tear off
uppdanaC
Production, causing
uppdeti
see uppajjati
uppdo
Springing up, appearance, birth; an omen
upp+7 eti
To press together
ubbam m anaC
Shampooing the body
ubbatteti
To tear up, tear out
ubbahati

To raise up; to remove, drive away
ubbhik
It means "rules for expulsion of schismatic monks"
ubbijjati
To be afraid
ubbinayo
Wrong or false Vinaya
ubbillpito
Unduly elated, puffed up
ubb+
The earth
ubbego
Agitation from joy or grief, excitement, anxiety
ubbejaniyo
Causing alarm, agitating
ubbedho
Height
ubbhaC
see uddhaC , Upwards; up; above; after
ubbhato
Thrown up, thrown out
ubbhavo
Birth, origination
ubbhro
see uddhro
ubbhveti
To produce, use
ubbhijjati
To burst upwards, spring up out of the ground, as of water welling up; to sprout, germinate
ubbhidaC
Kitchen salt
ubbhkto
Born, produced
ubbho
Raised, erect, high
ubhato
On both sides, in two ways
ubhayato

On both sides
ubhayattha
In both places, in both cases
ubhayo
Both. Used both in sing. and plural
ubho
Both
ummaggo
An underground watercourse, a main
ummajjanaC
Shampooing the body
ummatto
and (ummattako) Mad, out of one's mind, in a state of mental aberration
ummaddpeti
To cause to be rubbed
umm
Flax
ummdeti
To madden
ummdo
Madness, distraction, mental aberration
ummro
A threshold
umm+leti
To open the eyes
ummukaC
A firebrand
ummukho
Expecting, awaiting
ummujjati
To emerge, rise out of
ummujj
Emerging
ummkleti
To root up
uyyti
To go out or forth
uyynaC

Going forth; a royal garden or pleasure grounds
uyymo
Exertion, effort
uyyuñjati
To exert oneself
uyyuto
Striving, busy in a good or bad cause
uyyogo
Setting out, departure; near approach of death, decay
uyyojanaC
Inciting, instigation
uyyodhikaC
A plan of combat, sham fight
urago
A snake; a nga
uracakkaC
An iron wheel which forms an instrument of torture in one of the hells
uracchado
Mail armour
uratthalaC
The breast
urabbho
A ram
urasilomo
Hairy-breasted
uru
Large; excellent, eminent
uru
Sand
uruvel
Name of a town in the Magadha country
uro
The breast, chest
uraC
The breast, chest
ulup+
A porpoise, sea mammal of whale family
ulkko

An owl
ullaE ghati
To leap up. To spring on to a horse's back
ullapati
To lay claim to, assert oneself the owner of
ullasito
Shining
ullitto
Smeared
ulloketi
To look up, look at
ulloco
A canopy, awning shelter
ullocaC
A canopy, awning shelter
ullolo
A wave, surge
u7 ro
Great; lofty, noble, excellent, eminent
u7 u
A lunar mansion
u7 uE ko
A ladle "made out of the shell of a coconut, and is used to take water out of a jar"
u7 umpo
A raft
u7 umpaC
A raft
usabhaC
A measure of twenty yam m his
usabho
A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, emine
us+ro
The fragrant root of andropogon muricatum
us+raC
The fragrant root of andropogon muricatum
usu
An arrow
usum

Heat
usuyyati
To be envious, jealous, discontented
usuyy
Envy, jealousy, detraction
uskyati
To be envious, jealous, discontented
usky
Envy, jealousy, detraction
usm
Heat
ussaE kito
Distrustful, anxious
ussaE k+
Distrustful, anxious
ussado
Prominence, swelling ointment, a crowd qualification arrogance, "protuberance"
ussanno
Increased, extensive, prevalent, rife, intense
ussavo
Festival, merrymaking, holiday
ussahati
To be able; to endeavour
usspeti
To lift up, raise, exalt
ussraG aC
Driving away
ussvo
Hoar-frost, dew
ussho
Strength; effort, endeavour
ussiñcati
To bale out, exhaust
ussito
Lifted, hoisted; prosperous; born, produced
uss+sakaC
A pillow, the head of a bed
ussuko

Zealous, eager, active, energetic
ussukkaC
Zeal, energy, hard work; eagerness, longing
ussussati
To become dried up
usskraseyy
"Sleeping after the sun has risen"
usso7 hi
Exertion, effort
uhuE kro
An owl
kk
A louse; a weight of seven likkhs
kko
A louse; a weight of seven likkhs
knako
Deficient
kno
Deficient, less
kmi
A wave
kru
The thigh
ksaro
Saline
ksav
Saline
kso
Salt ground
khato
Destroyed
khadeti
To befoul with excrement
khanaC
Arrangement, synthesis
kh
Life
ekaC saC

On one shoulder
ekaC siko
Certain
ekako
Alone, solitary
ekakkhaG e
At the same moment
ekakkhattuC
Once
ekakkh+
One-eyed
ekaggat
Tranquillity of the mind, abstraction of the mind, contemplation
ekaggo
Calm, tranquil
ekaghano
Solid
ekacariy
Walking alone, solitude
ekacaro
Walking alone, solitary
ekacitto
Having the same thought, of one mind
ekac+varo
Wearing a single garment
ekacco
One, a certain
ekacchattaC
A single dominion
ekacchando
Unanimous
ekajl+bhavati
To become one mass of flame
ekajo
Proceeding from one cause
ekajjhaC
In the same place, in conjunction, together
ekajjhsayat

Unanimity
ekam m hnaC
One place, the same place
ekato
Together; on one side; apart, alone
ekattaC
Unity
ekad
One day, once; on the same day
ekadivasaC
One day, on a certain day
ekadeso
A part, a portion
ekadh
In one way
ekadh+tik
An only daughter
ekaninndo
Filled with noise
ekantariko
Taking turns, acting alternately
ekanto
One end, one side
ekantaC
One end, one side
ekandhakro
Entirely obscured
ekapad+
A path
ekaputtako
An only son
ekaputto
An only son
ekappahrena
Unanimously, in unison, simultaneously
ekab+j+
The first degree of sotpatti
ekabhattaC

One meal a day
ekabhattiko
Having one meal a day
ekamano
Unanimous
ekamantaC
On one side, apart
ekamantikaC
On one side
ekamante
On one side
ekamnaso
Unanimous
ekamidhaC
see idaC
ekameko
Each
ekarajjaC
Sole sovereignty
ekarj
A universal king
ekavacanaC
One word; the singular number
ekavatthu
One subject
ekavatthuko
Having the same ground or cause
ekavidho
Single
ekaseyy
Sleeping or reclining alone or apart; a single couch
ekaso
One by one
ekk+
Alone, solitary
ekgriko
A thief; a robber
ekcariyo

Having the same teacher
ektapattaC
One dominion, lit. "one parasol"
ekdasa
Eleven
ekdasamo
Eleventh
ekdas+
The eleventh day of the half month
ekbaddho
Contiguous; continuous
ekyanaC
This is the sole road to salvation
ekrammaG o
Having the same substratum, basis or object
ekrasa
Eleven
ekro
The letter e
eksanaC
Sitting apart or alone
eksanikaE gaC
Precept enjoining eating at one sitting. This is one of the thirteen dhutaE gas.
ekhaC
One day
ekhena
In one day
ek+bhvo
Solitude
ekuddeso
Having the same teaching or studies
ekknako
Deficient by one
ekkno
Deficient by one, minus one
ekeko
One by one, each, severally
eko

One, single; alone; a, a certain; the same; chief, pre-eminent, unique; general
ekokibhvo
Concentration, fixing one's mind on one point
ej
Desire, lust
eG eyyo
A kind of antelope
eG o
A kind of antelope
etaC
see eso
etad
see eso
etadaggaC
Chief place, pre-eminence, the chief, the best
etabbo
That ought to go
etarahi
Now
etdiso
Such
etriso
Such
eti
To come; to go; to attain; to undergo
etihyaC
Oral tradition
ete
see eso
etesaC
see eso
ettako
So great, so much, so many
ettvat
So far, to that extent, there-abouts, thus
etto
So great, so much
etto

Hence
ettha
Here; herein; now
edikkho
Such
ediso
Such, see eti
ed+
Such
edhati
To prosper, to increase
edho
Firewood
ena
It has the meaning of "this", "it", referring to something that has been already mentioned.
eraG
o
The castor oil plant
ervaG o
Indra's elephant
ervato
The orange tree
erikkho
Such
eriso
see ediso
eriso
Such, see eti
ereti
To speak
el
Cardamom
e7 aC
Fault, sin
e7 ako
A ram; a wild goat
e7 ako
A threshold

e7 agalo
The plant cassia tora
e7 amkgo
Deaf and dumb
e7
Saliva
e7 7 ukaC
A kind of cucumber
e7 ik
see e7 ako
eva
yeva(1) and heva(2)Just, quit, even, only
evaC dhammo
Of such a nature, such
evaC nmo
Having such and such a name
evaC mahnubhvo
Of such great power
evaC vdit
Saying thus, adherence to this doctrine
evaC vd+
Saying thus, holding this doctrine
evaC vdo
Saying thus, holding this doctrine
evaC vidho
Of such kind, such
evaC vipko
Having such and such a result
evaC sañ+
Having this thought
evaE gatiko
Such, similar, analogous
evaE garuko
Of such importance or value
evaE gotto
Of such a family
evannmako
So named

evam
Thus
evamdi
Beginning thus, such and the like
evamdiko
This and the like
evamhro
Living on such and such food
evamucco
Of such a height
evameva
In this very way, even thus
evamevaC
In this very way, thus
evarkpo
Such, of this sort
evumaC
Anomalous sandhi for evaC imaC
esa
see eso
esaC
see ayaC
esako
Seeking
esati
To seek, to serch, to desire, to strive to obtain
esan
Wish, desire
esnaC
see ayaC
esikam m ht+
Stable as a pillar
esik
A pillar in front of a city gate
es+
Seeking, desiring
esu
see ayaC

eso
This, this one; that
ehiti
see eti
ehipassiko
Inviting
ehisgatavd+
One who say "come and be welcome", a cordial friend
ehisi
see eti
o
see ava
okaC
A house, dwelling; a resting-place, asylum
okaC
Water
okappan+yo
Becoming, suitable, proper
okro
Vileness, worthlessness
oksaloko
World or realm of space
okso
Place, room, space; interval; occasion, opportunity; leave, permission; leisure; cause
okiraG aC
Sprinkling
okirati
To sprinkle
okkam m ho
Lowered, low
okkanti
Descent, falling upon
okkanto
Descended, entered; embarked
okkamati
To descend, step down; to disembark; to fall into, enter or come into
okkamanaC
A proper name

okkamanaC
Descent
okkassa
Having dragged away or abducted
okkko
A proper name
okkhitto
Cast down, lowered
ogacchanaC
Going down
ogadho
Belonging to, connected with, contained in
ogamanaC
Going down, setting
ogayha
see oghati
ogahanaC
Diving, bathing
og7 ho
see oghati
oghati
To dive, plunge into, enter
ogheti
To dive, plunge into, enter
ogho
Plunging into, wading, fording
ogilati
To swallow
oguG m hito
Covered, veiled, wrapped up
ogho
A flood, torrent, inundation, overflow; multitude, quantity
ocikkhati
To point out, draw attention to
ocinati
To gather, pick
ojad+po
A name of Ceylon

ojav
Juicy, succulent, sweet
ojahati
To leave, forsake, abandon, renounce
oj
Strength, sap of life, vitality; sap; juice,
ojo
Light, splendour; strength, vigour
oñto
see avañto, low-born
om m hajo
The labial letters are u,k,p,ph,b,bh,m
om m ho
The lip
om m ho
A camel
o

eti
To place, set. This word is used of laying a fowler's snares and nets.
oG ato
Bent, stooping
oG amati
To bow, to stoop
oG +to
Drawn out, removed
otato
Covered, overspread, overgrown
otaraG aC
Descent, entrance into, going down into
otarati
To descend; to disembark; to depart; to betake oneself to, go to, enter
otraG aC
Causing to descend
otro
Descent; entrance; a landing-place; a defect, fault
otiG G ako
One who descends

otiG G o
Gone down, descended; disembarked; having entered
ottappaC
Fear of sinning, shrinking from sin, having a tender conscience, conscientiousness
ottp+
Fearful of sinning, conscientious
ottharati
To spread; to cover; to scatter; to overspread, pervade
odakantiko
A deep pit or hole in the earth
odako
Belonging to water, watery, aqueous
odanaC
Boiled rice
odano
Boiled rice
odaniko
A cook
odahati
To put in, to deposit; to attend, apply
odahanaC
Depositing, stowing away
odto
White; pure, clean, clear
odumbaro
Belonging to the udumbara tree, made of udumbara wood
odhi
Limit, limitation; district, division
odhiso
At the end of a period, ultimately
onaddho
see avanaddho, covered, bound
onadhati
To cover; to bind
onandhanaC
Tying, entangling
onav+sativasso
One who is less than twenty years old

opagavo
Belonging to upagu
opatito
Fallen down
opadhiko
Belonging to upadhi
opanayiko
Conducive
opaptiko
Accidental, phenomenal, apparitional
opammaC
A simile, comparison, metaphor, analogy
oparajjaC
The office of sub-king, viceroyalty
opavayho
Intended for riding on
opasamiko
Leading to quiet or cessation
opasilesiko
Relating to immediate contact, containing, embracing
opteti
To let fall
opyiko
Proper, fit, right
op+7 peti
To press down
opuñjati
To heap or collect together
opunti
To winnow, sift; metaphorically, to expose, lay bare, e.g. the fault of others
obhaggo
Broken
obhsati
To shine
obhsati
To speak to, address, see avabh
obhso
Lustre, radiance, light; appearance, manifestation; reach, range, see avabh

omako
Low, inferior, vile
omasati
To revile, reproach
omasavdo
Scornful, contemptuous, reproachful speech
omuñcati
To take off, unloosen, remove
omutteti
To make water upon
orato
On this side
orapraC
The hither and the further side
orabbhiko
A butcher
oramattako
Belonging merely to the present life, mundane, sublunary
orambhgiyo
Belonging to the lower part or lot, belonging to kmabhava
orasasknut
Own-sonship
oraso
Legitimate, own
oraso
On this side
orimo
Hither, on this side
oruhati
To descend; to disembark
oro
Below; less; posterior, later; hither, on this side
orodho
Harem seraglio, apartments of the royal ladies
oropanaC
Taking down, removal
oropeti
To cause to descend, take down, put down

orohaG aC
Descent
orohati
To descend; to disembark
olagito
Hanging down
olambako
Hanging
olambati
To hang down, to suspend
olambo
Something hanging, an appendage
oligallo
A dirty pool near a village
olokati
To look, see, look at, behold, look down upon; to look for, await, watch; to consider, regard
olokanaC
Looking, looking at
oloketi
To look, see, look at, behold, look down upon; to look for, await, watch; to consider, regard
o7 riko
Large, great; gross, coarse; material
o7 umpiko
Belonging to a raft. Crossing on a raft
ovam m o
Rained down
ovadati
To admonish, exhort, edify, advise, instruct
ovarako
An inner room, store room
ovdako
Admonishing
ovdo
Admonition, exhortation
ovijjhati
To pierce, annoy
osakkati
To draw back, refuse; to give way, retreat

osam o
Engaged in; settled
osadhaC
A herb; a herb used in medicine, a simple; a drug, medicine
osadh+
A herb, plant, annual, name of a star
osadh+so
The moon
osaraG aC
Resort, rendezvous, haunt, habitation
osarati
To go to, resort, repair, approach
osdeti
To cause to sink, to depress
osnaC
see avasnaC , end, conclusion
ospeti
To finish, complete
osraG
Restoration of a monk who has been temporarily secluded from his brother monk as a pena
osraG aC
Restoration of a monk who has been temporarily secluded from his brother monk as a pena
osiñcati
To sprinkle
os+dati
To settle down, to sink, to decline
os+danaC
Sinking
os+dpanaC
Causing to sink
osumiko
Relating to heat
oso
Beam, ray
ossajati
To give up, relinquish, renounce
ossajjati
To give up, relinquish, renounce

ohya
see ojahati
ohraG aC
Removing
ohr+
Dragging down
ohreti
To remove
ohito
Put in, deposited; put down, laid aside
oh+yati
To be left
kaC
see ko
kaC
Water; the head
kaC sakkm aC
Counterfeit metal, cheating with false metal
kaC satlo
A gong
kaC sathlaC
A bronze dish or plate
kaC san+laC
Blue vitriol
kaC so
Metal; bronze; a gong; a bowl to eat from
kaC so
A coin worth four kahpaG as
kakaco
A saw; the plant capparis aphylla
kakaG m ako
A chameleon
kaku
The hump of the Indian bull
kakum o
A pigeon or dove
kakudho
The hump of the Indian bull; an ensign or symbol of royalty; the tree terminalia arjuna

kakusandho
Name of one of the twenty-four Buddhas
kakkam ako
A crab
kakkaso
Rough; hard; cruel
kakkr+
A king of cucumber
kakkreti
To express disgust
kakko
Sediment; paste
kakkha7 o
Hard, solid; rough; harsh, cruel
kaE kam o
Mail
kaE kaG aC
An ornament, a bracelet
kaE ko
A heron
kaE khati
To doubt
kaE kh
Doubt
kaE gu
Panick seed, panicum italicum, a sort of millet
kacavaro
Sweepings, dust, rubbish
kaccati
To shine
kaccno
Name of a famous grammarian, author of the pali grammar called kaccyanappakaraG aC
kaccyano
Name of a famous grammarian, author of the pali grammar called kaccyanappakaraG aC
kaccyano
Belonging to kaccyana
kacci
Perhaps, surely

kacchako
The tree cedrela toona
kacchantaraC
A king's private room or cabinet
kacchapo
A tortoise
kacch
A girdle; a girth; the end of the loin-cloth tucked into the waistband; an inclosure, a room
kacchu
The scab, a skin disease
kaccho
The armpit; the end of the loin-cloth; a spreading creeper; grass, weeds
kaccho
Marshy land
kacchaC
Marshy land
kajjalaC
A sort of collyrium
kañcanaC
Gold
kañcukito
Having the hair bristling with joy
kañcuk+
An attendant on the women's apartments
kañcuko
A jacket; the skin or slough of a snake; a coat of mail; a case, sheath, covering envelope
kañjikaC
Sour rice-gruel
kañjiyaC
Sour rice-gruel
kañ̃
A young woman, a girl, a virgin
kam akaC
A bracelet; the side of a mountain
kam ako
A bracelet; the side of a mountain
kam acchu
A spoon

kam haC
A jar, vase, flower-pot
kam hakaC
A jar, vase, flower-pot
kam i
The small of the back, the hip, the waist
kam u
Harsh, sharp, sever; wrong
kam uko
Harsh, severe; pungent, acrid
kam o
Matting, a mat made of rushes sown together; the temples of an elephant
kam o
Made, done
kam m haC
A piece of wood, a stick; a jungle
kam m hako
Name of a sort of reed
kam m hamayo
Made of wood
kam m hissaC
A silken coverlet embroidered with gems
kam m ho
Miserable, bad
kam m ho
Ploughed
kam halo
A potsherd or fragments of broken pottery; gravel
kam hito
Boiled, boiling
kam hino
Hard, solid; severed, difficult. The term kam hinaC is applied to a robe made for a Buddhi
course of a single day and night. This gift is considered highly meritorious.
ka

hati
To draw, to drag
ka

hanaC
Resigning, rejecting
kaG ati
To sound
kaG ayo
A sort of spear
kaG ik
The plant premna spinosa; an ear ornament
kaG ikro
The tree pterospermum acerifolium
kaG eru
An elephant
kaG eruk
A female elephant
kaG o
The fine red powder which adheres to the grain of rice beneath the husk; a particle, bit, atom
kaG m akito
Having the hair bristling with joy
kaG m akuraG
o
The plant barleria cristata
kaG m ako
A thorn; an enemy; horripilation; an obstacle, pest, nuisance
kaG m hako
A thorn; an enemy; horripilation; an obstacle, pest, nuisance, see kaG m ako
kaG m hajo
Guttural. The guttural letters are a, k, kh, g, gh, E and h
kaG m ho
The neck, the throat
kaG
ar
A tendon
kaG
u
The itch
kaG
uti

Itching
kaG
uvati
To scratch
kaG
uvanaC
Itching
kaG
ky
Itching
kaG
o
The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a bool
portion, a piece; opportunity, season
kaG
aC
The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a bool
portion, a piece; opportunity, season
kaG G ajapo
A tale-bearer, informer
kaG G ajulkk
A centipede
kaG G adhro
A steersman, pilot
kaG G amuG
o
One whose ears have been shorn or chipped
kaG G ik
An ear-ornament, earring; the pericarp of the lotus; the peak or dome of a but or pagoda
kaG G o
The ear; a rudder; a corner, edge
kaG havaG m
The plant begonia suavelens
kaG havattan+
Fire
kaG hno
Offspring of KrishG a
kaG hyano

Offspring of KrishG a
kaG hi
Offspring of KrishG a
kaG ho
Black; dark; sinful
katako
Artificial, feigned
katako
The nut plant, strychnos potatorum, the seed of which is used to clear water
katañjali
Saluting respectfully
kataññut
Gratitude
kataññk
Grateful
katattaC
Fact of having been done or made
katapuññat
State of having done good works, meritoriousness
kataml+
The tree cassia fistula
katamo
What? which?
kataro
What? which?
katav
Having done or made
kataved+
Grateful
katahattho
Skillful
katkato
Wrought and unwrought; done and not done
katbhin+hro
Having formed the resolution to become a Buddha
katbhiseko
Whose inauguration ceremony has been performed
katvakso

Having obtained an opportunity, having received permission
katv+
Having done or made
kati
How many?
katik
see kathika
katici
Few, some
katipayo
A few, some, several
katiphaC
A few days
katu
A sacrifice, oblation
katukarohiG +
Black hellebore
kato
Made; done; composed; performed
katopakro
Having had a service done for one, assisted
kattato
A weak or decrepit man, an old man; kattarayam m hi, the walking stick of a mendicant or
kattabbo
That ought to be done or made, that can be done
kattareti
To be loose, flaccid, weak
katt
An agent, doer, maker
kattik
Name of nakkhatta
kattikeyyo
The god of war
kattiko
Name of a month
kattha
Where? whither? wherein?
katthaci

Anywhere; somwhere, in some places, in some cases, ever
katthati
To praise, to boast
katthan
Praise or boasting
katthkrik
Musk
kathaC
How ?
kathaE kath
Doubt
kathañci
Scarcely, with difficulty
kathanaC
Saying, talking, conversing, relating
kath
Speech, discourse; conversation, discussion; a story, tale, account
kathnaC
One of the high numerals, 10,000,000(to the 18th power), or 1 followed by 126 ciphers
kathpeti
To cause to be said; to cause to be told, to learn
kathvatthu
Subject of discourse
kathvatthupakaraG aC
Book of subjects of discussion, book of controverted points. This is the name of one of the b
abidhamma.
kathik
Talk, parley, a pact or agreement
kathiko
Speaking, preaching
kathito
Spoken, said, related, told; spoken of, meant
kath+
Speaking
katheti
To say, to speak, to tell, to recite, to narrate, to repeat, to preach, to teach, to talk, to conver
speak to, to speak of, to mean
kadannaC

Bad food
kadambako
The tree nauclea cadamba
kadambo
The tree nauclea cadamba; quantity, abundance
kadariyo
Avaricious, stingy, miserly
kadalik
The plantain tree
kadal+
The plantain or banana tree, musa sapientum; a flag; a kind of antelope
kadasanaC
Bad food
kad
When? at what time?
kadci
At some time, sometimes; perhaps
kaddameyyo
Muddy
kaddamo
Mud
kanakaC
Gold
kanim m hak
A younger sister
kanim m hik
A younger sister
kanim m ho
Smallest, very small; youngest
kaniyo
Less, smallest; younger
kan+nik
The pupil of the eye
kantati
To cut
kantati
To spin
kantanaC

Cutting; spinning
kantro
A forest, a wilderness; a difficult road
kanti
Beauty; wish, pleasure
kantito
Cut
kanto
Loved: beautiful, charming, delightful, agreeable
kanth
Patched cloth
kandati
To cry, to wail, to weep
kandambakaC
Abundance, plenty
kandar+
An eave, a grotto
kandaro
An eave, a grotto
kandaro
The white mimosa
kanditaC
Wailing, crying
kanduko
A ball to play with
kando
A bulb
kandhar
The neck
kapam o
Fraud, hypocrisy
kapataC
Fraud, hypocrisy
kapaG +
A miserable man, a pauper
kapaG o
Miserable, afflicted, poor; miserly
kapallaC

The skull, or either half of the
kaplaC
The skull, or either half of the skull; a potsherd
kaplo
The skull, or either half of the skull; a potsherd
kapi
A monkey
kapikacchu
The plant mucuna pruritus
kapittho
The tree feronia elephantum
kapilavatthu
The town of Kapilavastu, the birthplace of Skyamuni
kapilo
Reddish
kapis+so
"The bolt or bar of a door"
kap+tano
The tree thespesia populneoides
kapoG i
The elbow
kapoto
A pigeon, a dove
kapolo
The cheek
kappako
A barber; one who prepares or makes
kappakkhayo
That period of the kalpa when the process of destruction is going on, a saC vam m a
kappam o
Soiled or tattered cloth, rags
kappati
To be fitting, allowable, right, proper
kappanaC
Cutting; adorning an elephant or horse; making act of preparing
kappan
Preparing, making; thought
kappaniyo

To be thought or believed
kappano
The trappings of an elephant
kappabindu
A black spot which Buddhist monks are instructed to attach to a new robe to disfigure it
kapparukkho
A celestial tree yielding all wishes, it grows in Indra's heaven
kapparo
The skull
kapparo
The elbow
kapppeti
To cause to be caparisoned or made ready
kappyuko
Whose age is a kalpa, living a kalpa
kappsiko
Made of cotton
kapps+
(kappso)Cotton
kappiko
Thinking, reasoning
kappiko
Belonging to a kalpa
kappito
Caparisoned, adorned, made ready; cut, cut off
kappiyo
Right, proper, suitable, appropriate, acceptable, agreeable
kapp+yati
To be thought or imagined
kappkro
Camphor
kappkraC
Camphor
kappeti
To arrange, to make, to establish, to enter upon; to think, to imagine; to cut
kappo
Fit, suitable, worthy; nearly equal to, rivaling, resembling, like
kappo

Time; a short time, moment; precept, rule, ordinance; the rules concerning rites, one of the v
practice, usage, mode; alternative, permission; a chapter or section of a book; thought; all, t
vast period, age, cycle
kabaro
Mixed, confused, variegated
kabaliE kro
Made into balls or mouthfuls
kabalo
A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and
at once; food
kabalaC
A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and
at once; food
kabbakaraG aC
Making poems or ballads
kabbakro
A poet
kamaG
  alu
Waterpot used by ascetics
kamato
Successively, respectively
kaman+yo
Beautiful
kamalaC
A lotus
kamit
Lustful, wanton
kamuko
The areca palm
kamena
By degrees; successively, in due course
kamo
Order, step, succession, method
kampati
To shake, to tremble
kampanaC
Shaking

kampo
Trembling, agitation
kambalo
A blanket; a woollen garment
kambalaC
A blanket; a woollen garment
kambu
A shell, a conch; a bracelet; gold
kambug+v
A neck marked with three lines or folds like a shell, considered indicative of exalted fortune
kambug+vo
Having a kambug+v, prosperous, fortunate
kamboj
Name of a country and its inhabitants
kammaC
Doing, action, work, labour, business; a deed, act, action, operation; a religious or ecclesias
moral merit, karma
kammakaro
A hired labourer, a servant
kammakrako
A workman; a labourer
kammakro
A hired labourer, a servant
kammajo
Caused by karma, All sentient beings are kammaja
kammaññat
Adaptability, pliancy, readiness
kammañño
Workable, malleable; fit for work, pliant, ready, alert, active
kammam m hnaC
Basis of action. This term is applied to certain religious exercises or meditations, by means o
samdhi, jhna and the four Paths are attained. Each of these is based on a certain formula or
called kammam m hnaC
kammam m hniko
Connected with or practising karmasthna
kammadhrayo
A grammatical term, one of the samsas
kamman+yo

Workable, malleable; fit for work, pliant, ready, alert, active
kammanto
Business, work, occupation, craft, profession
kammapatho
Course, or means of action
kammavc
An ecclesiastical vote or resolution, the text or word of an official act
kammaso
Dirt, stain, guilt
kammassako
Having karma for his portion, having his own individual karma
kammro
A blacksmith, a smith
kammso
Variegated, spotted
kammiko
Working
kamm+
Acting, working
kamyat
Desire
kayakkayaC
Trading, commerce
kayavikkayiko
A trader
kayiko
A buyer
kayirati
see karoti
kayiramnako
Being made
kayiro
That ought to be done
kayo
Purchase
kayyo
That can or ought to be done
karak

Hail
karako
Hail
karako
A waterpot; the pomegranate tree
karaggaC
The tip of an elephant's trunk
karajakyo
Impure body
karajo
A finger-nail
karañjo
The plant pongamia glabra
karaG aC
Making, doing, action; instrument; the body; an organ of sense
karaG +yo
That ought to be done or made
karaG o
Making, causing
karaG m ak+phalo
The jack-tree or bread-fruit tree, artocarpus integrifolia
karaG
ako
A box
karaG
o
A basket, a wicker-work box
karaG
aC
A basket, a wicker-work box
karaplik
A wooden sword, a cudgel
karapum o
The cavity formed formed by joining the bent palms of the hands
karabhks
A bracelet or bangle
karabho
The metacarpus, the hand from the wrist to the root of the fingers; a camel

karamaddo
The shrub carissa carandas
karamaro
A prisoner
karav+ko
The Indian cuckoo; name of one of the kulcalas
karav+ro
Oleander or nerium odorum
karaskh
A finger
karahaci
Somtimes
karahm aC
A bulbous root
karispaG o
A krshpaG a. see kahpaG o
kar+
An elephant
kar+ro
The plant capparis aphylla
kar+saC
Excrement
kar+saC
A superficial measure–four ammaG as
karuññnat
Compassionateness
karuG
Compassion, mercy
karuG v
Merciful
karuG o
That which moves compassion, the pathetic, pathos
kareG u
An elephant
kareri
The tree capparis trifoliata
karo
The hand; an elephant's trunk; tax, toll, revenue; a ray of light

karo
Making causing, doing
karoti
To act; to do; to cause; to cause to become, to render, to make; to perform
kalakalo
A confused noise, hullabaloo
kalaG ko
Spot, mark, blemish, rust; defamation
kalattaC
A wife
kalandako
A squirrel
kalando
A squirrel
kalambako
Name of a potherb
kalalaC
The embryo immediately after conception
kalalo
The embryo immediately after conception
kalalaC
Mud
kalaviE ko
A sparrow
kalaso
A waterpot, a cup
kalas+
A waterpot, a cup
kalasaC
A waterpot, a cup
kalaho
Quarrel, strife, battle
kal
A part, a fraction; the sixteenth part of the moon's disk; a mechanical or elegant art; a divisio
kalpako
A string or row, e.g. of pearls
kalp+
A peacock

kalpo
A bundle; a bunch, a tuft; a peacock's tail; a row, string, multitude; a quiver
kalyo
A chick pea
kali
Sin, demerit, depravity; name of one of the yugas
kalik
A flower bud
kaliE garo
Chaff, a log, a piece of wood
kaliE go
The fork-tailed bird with strong hooked beak
kalim
Sinful
kalilo
Choked, impervious, impenetrable
kal+ro
The top sprout of a plant or tree, e.g. the "coconut cabbage", which is an article of food
kaluso
Polluted, turbid, impure
kalebaraC
A body, a corpse
kalo
Low, soft, indistinct
kalyat
State of being ready
kalyG o
Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous
kalyo
Healthy; ready, prepared; skillful; possible, proper
kallati
To sound indistinctly
kallahraC
The white water-lily
kallG o
Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous
kallo
Healthy; ready, prepared; skillful; possible, proper

kallolo
A billow
ka7 abho
A young elephant
ka7 ro
Tawny, tan-coloured
kavaco
Mail
kavandho
A headless trunk, especially one retaining the power of motion
kavandhaC
A headless trunk, especially one retaining the power of motion
kavm ako
A door; a trap-door; a window
kavm akaC
A door; a trap-door; a window
kavm am o
A door; a trap-door; a window
kavm am aC
A door; a trap-door; a window
kavi
A monkey
kavi
Wise
kavim m haphaliko
Belonging to the fruit of feronia elephantum
kavim m ho
The tree feronia elephantum
kasako
A ploughshare
kasam o
Insipid, bad, nasty, bitter, disgusting
kasati
To plough, to till the ground
kasambu
Sweepings, rubbish
kas
A whip

kaspeti
To cause to be ploughed
kasyito
Stained
kasyo
Having an astringent taste; fragrant
kasvo
Having an astringent taste; fragrant
kasiG o
All, entire
kasiG o
This is the name for one of the divisions of the karmasthna, and is a process by means of w
meditation may be induced
kasiG am
This is the name for one of the divisions of the karmasthna, and is a process by means of w
meditation may be induced
kasito
Ploughed
kasim
A husbandman, cultivator
kasiro
Painful, grievous, miserable
kas+
Ploughing, agriculture
kaseru
Name of a kind of grass
kasm+rajaC
Saffron
kasm+ro
Kashmir
kassako
A husbandman, farmer, cultivator
kassapo
Name of one of the twenty-four Buddhas; name of a famous disciple of Buddha; the last Bud
president of the first mahsaE g+ti; name of [ishi
kahaC
Where? whither?
kahpaG o

A certain weight; a certain coin
kahpaG aC
A certain weight; a certain coin
k
see ko
kkacchati
"To chatter"
kkaG ik
A very small coin, a farthing
kkatliyo
Inconsiderate, accidental
kkatinduko
A sort of ebony, diospyros tomentosa
kkapakkho
A tuft of hair left on the shaved head of a child or boy
kkapeyyo
Brimming full, of a river, so full that a crow standing on the bank can drink from it
kkal+
A soft sound in music
kkaskro
One who is as bold as a crow, a shameless or impudent fellow
kk+
A hen crow
kko
A crow
kkodumbarik
The opposite-leaved fig tree, ficus oppositifolia
kkolkkaC
Crows and owls
kkolo
A raven
kco
A siliceous earth or clay used in makings glass; glass; an inflammation of the eye
kco
The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed o
shoulder with a rope fastend to each end, to which a burden is attached; as much of anythin
carry in a pingo, a man's load
kjo

The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed o
shoulder with a rope fastend to each end, to which a burden is attached; as much of anythin
carry in a pingo, a man's load
kjo
see kco
kG o
One-eyed, blind of one eye
ktabbo
That ought to be done or made, that can be done
kdambo
A kind of goose
knanaC
A forest, a grove
kpilavatthiko
Belonging to Kapilavastu
kpupphaC
Few flowers, or bad flowers
kpuriso
A bad man
kpeyyo
Belonging to apes
kpotako
Grey, white
kpoto
Belonging to pigeons
kmakmo
Fond or desirous of sensual pleasure
kmako
Desirous
kmaguG o
Quality or constituent of sensual pleasure
kmaE gamo
Going as one lists
kmacchando
Wish for sensual enjoyment
kmajo
Proceeding from or caused by desire
kmat

Desirousness
kmattaC
Desirousness
kmadado
Giving what is wished for, giving pleasure
kmado
Giving what is wished for, giving pleasure
kmano
Lustful
kmabhavo
Sensual existence, i.e. existence in the kmaloka or world of sense
kmam
At pleasure, voluntarily; certainly, indeed
kmayati
To love, to desire
kmayit
Lustful
kmaloko
World of sense, or sensual pleasure
kmvacaro
Belonging to the kmaloka, within the domain of sensual pleasure
kmi
Lustful
km+
Desirous
kmuko
Desirous
kmupapatti
Sensual existence
kmo
Wish, desire; desired object; the god of love, kama or Cupid; sensual desires or pleasures, p
lost
kyagato
Referring to the body
kyabandhanaC
A waist-band, girdle
kynupassan
see satipam m hno

kyiko
Bodily, corporeal
kyiko
A buyer
kyo
The body; a collection, multitude
krakaC
The relation of noun and verb in a sentence, construction, case-relation
krako
Making, doing, causing
kraG aC
Motive, cause, reason, means; thing matter, case, event, substance; destruction
kraG
Agony, torture
kraG
On account of, for the sake of
kraG iko
Investigating, judging
kraG
avo
A sort of duck
kravello
The plant momordica charantia
kr
A jail
krpanaC
Causing to be made
krpeti
To cause to be made or done
krik
Work, action; a memorial verse, a metrical explanation
krito
Caused to be made or done, made, constructed, performed
kriyo
That ought to or can be done
kr+
Doing, acting
kru

An artisan
kruko
An artisan
kruññaC
Compassion
kruG iko
Compassionate, merciful
kreti
To cause to be done or made, to make, to perform
kro
Making, action; a prison; the tree canthium parviflorum; a song of praise
kro
Making
klakaG G +
Adversity; adversity personified, the goddess of adversity
klakato
Dead
klakiriy
Death
klaññk
Knowing the time or season
klato
see klo
klantaraC
Lapse of time, interval of time, period
klapariyantas+laC
Taking upon oneself the s+la precepts for a definite terminable period, as a day, or a month
klavaG aC
A very little salt
klav
Long, lasting
klavdi+
Speaking at the right time or appropriately
kltipatti
The conditional tense
klnuklaC
From time to time
kliko

Belonging to time
kliE g
Name of a people and country on the Coromandel coast
klusiyaC
Pollution, obscuration, turbidity
klo
Time; right time, due season; meal time; death
k7 akañjako
A sort of peta
k7 akaG m hako
A gallinule, a small aquatic bird
k7 ak
A squirrel
k7 akkm o
Name of one of the Himalayan peaks; a sort of poison
k7 ako
A black grain in rice; a black speck
k7 akkhandho
A sort of ebony, a sort of hard heavy black wood
k7 apakkho
The dark half of a month, that in which the moon is waning
k7 aloG aC
A sort of dark-coloured salt
k7 asutto
Name of one of the eight narakas or hells
k7 ahaC so
The kdamba goose
k7
The plant ipomaea turpethum
k7 garu
Black agallochum
k7 nusr+
A dark fragrant sandal wood
k7 yasaC
Iron
k7 vako
Name of a sort of elephant
k7 soko

Name of an Indian monarch who reign was from from 453 to 425 B.C., who was a supporter
religion. In his reign, the second General Council was held
k7 +yaC
A dark sandal wood from which a perfume is made
k7 o
Black, dark blue, dark
kveyyaC
Poetry
kver+
The Cauvery river in India
ksati
To shine
ksamaddo
The plant cassia sophora
ksyo
Reddish yellow, yellow
ksvo
Reddish yellow, yellow
ksiko
Belonging to the Kashi country
ks+
The name of a people and country
ksu
A hole in the ground, a pit; a multitude
kso
The grass saccharum spontaneum
ksaC
The grass saccharum spontaneum
kso
Cough
khati
see karoti
khpaG iko
Worth a <see>kahpaG a</see>
kiC
Why? Pray! What!
kiC nmo
Having what name?

kiC nimitto
Having what mark?
kiC yath
How?
kiC vadant+
Report, rumour
kiC vd+
Saying what? holding what doctrine?
kiC saG m hno
Having what shape?
kiC s+lo
Practising what s+la
kiC su
How?
kiC su
What?
kiC suko
The tree butea frondosa
kiE karaG +yaC
Business, job
kiE karo
A servant
kiE kraG
On account of what? why?
kiE kro
A servant
kiE kiG ikaC
and (kiE kiG iko)A small bell
kiE kiG +
A small bell
kiE kirto
Name of a plant
kiccakaro
Performing services or duties
kicckiccni
Duties great and small, all sorts of duties
kiccdhikaraG aC
A question or case that arises in connection with the performance of ecclesiastical duties or

kicco
That ought to be made or done
kiccho
Difficult, troublesome, wearisome, laborious, painful
kiñcanaC
Anything, something; moral defilement, sin, clinging to the world, attachment
kiñcpi
However much, although
kiñci
A little, rather
kiñcikkhaC
A small thing, any trifle
kiñcideso
A trifling matter
kiñcimattaC
A little, some trifle
kiñceti
To crush, to trample
kiñjakkho
A filament, especially of the lotus
kim m haC
Growing corn, the crop on the ground
kiG ti
To buy
kiG G aC
Ferment, yeast
kitavo
A gambler; a cheat, rogue
kittako
How much? how great? how many?
kittanaC
Mention, report
kittvat
How far? to what extent? in how many ways?
kitti
Fame, renown; rumour, report
kittim
Renowned

kittimo
Artificial, factitious, false
kittisaddo
Fame, reputation
kitteti
To proclaim, to celebrate, to publish, to announce, to propound, to call
kinti
How? Pray!
kintikaro
Doing what
kinnaro
A class of demigods in the service of Kuvera
kinnmo
Having what name?
kinnimitto
Having what mark?
kinnu
see ko and kiC
kipilliko
An ant
kipillo
An ant
kibbidhnaC
Rules of k[it affixes
kibbisaC
Fault, demerit, sin
kimaE ga
Far more
kimatthaC
On account of what? why?
kimatthya
For what purpose
kimatthiyo
Having what object
kimattho
What need?
kimapi
Far more

kimi
A worm, an insect
kimijo
Produced by a worm; silken
kimiG o
Full of worms
kimu
How much more!
kimuta
How much more!
kimpaccay
By means of what?
kimpamG o
How large? of what dimensions?
kimpuriso
A class of demigods in the service of Kuvera
kira
They say; 'tis said
kiraG o
A ray of light
kirto
A man of a tribe of out-caste hillmen or aborigines
kiriy
 and (kiriyaC)Action, performance, work, deed
kir+m o
 and (kir+m aC)A diadem, a crown
kila
It is said, they say
kilañjo
A mat, matting
kilanto
Wearied, exhausted
kilamati
To be tired, worn out, troubled, exhausted
kilamatho
Fatigue
kilamanaC
Fatigue

kilso
A cutaneous complaint, dry leprosy
kilim m ho
Afflicted, suffering; depraved, sinful, polluted, vicious; soiled, dirty
kilinno
Wet
kilissati
To suffer, to be injured; to be depraved
kilissanaC
Getting dirty
kileso
Sin, depravity, corruption, human passion, moral defilement, lust
kilomakaC
The pleura membrane
kisalayaC
A sprout, a shoot
kiso
Thin, emaciated; small, poor, mean
kisoro
A colt
kismici
see koci
kissa
see ko
k+k+
The blue jay
k+cako
A sort of bamboo, arundo karka
k+m o
A worm, an insect
k+G i
A word framed to represent the sound of the ring or clang of a metal rod when struck
k+to
Bought
k+dikkho
Like what? of what sort?
k+diso
Like what? of what sort?

k+d+
Like what?
k+riso
Like what? of what sort?
k+ro
A parrot
k+lito
Bound
k+lo
A pin, a stake
k+7 ati
To play, to sport
k+7 anaC
Playing, sport
k+7
Sport, amusement, play
k+va
How? how much?
ku
The earth
ku
A pronominal base found in the interrogatives kuto, kutra, kuttha, kva, kuhaC , kuhiC , kuc
the former part of several compounds, implying inferiority or wickedness, e.g. kupuriso, a ba
an insignificant river, kudim m hi, false views, heresy.
kukutthako
A sort of bird
kukku
A measure of length, a hattha or cubit.
kukkuccaC
Misconduct; remorse; doubt; moroseness, querulousness, restlessness gloominess
kukkuccako
Remorseful, sensitive
kukkuccyati
To feel remorse
kukkum o
A cock
kukkuro
A dog

kukkulo
Hot ashes, embers
kukkuho
An osprey, a large bird preying on fish
kugandhi
Ill-smelling
kugehaC
A bad house
kuE kuman
Saffron
kuE kumo
Dyed with saffron
kuco
The female breast
kucchanaC
Contempt
kucch
Blame, contempt
kucchi
The belly; the womb; cavity, hollow; interior
kucchim m ho
Contained in the abdomen. This is the name of one of the Vyus or vital airs in the human bo
kucchito
Contemptible, vile, bad
kujo
A tree
kujjhati
To be angry
kuñcando
The roaring or trumpeting of an elephant
kuñcik
A key
kuñcito
Bent, crooked
kuñjaro
An elephant
kuñjo
 and (kuñjaC)A place overgrown with creeping plants

kum ajo
The plant wrightia antidysenterica
kum adhrik
A maid-servant, lit. "she who carries the water-jar"
kum annam aC
The plant cyperus rotundus
kum ik
A hut or tent
kum ibiko
Same meaning as last
kum imbaC
Family; family property, family estates, wealth
kum ilo
Crooked; shifty, deceitful
kum +
A house; a house of a single room, a hut, cabin, tent, shed
kum +raC
A box, a kennel
kum umbaC
Family; family property, family estates, wealth
kum umbiko
Same meaning as last
kum umb+
The head of a family; a landed proprietor, a man of property
kum o
and (kum aC)A waterpot
kum m haC
Leprosy; the plant costus speciosus
kum m h+
A leper
kum hr+
An axe
ku
ubo
A measure of capacity equal to a fourth of a pattha
ku
umalo
An opening bud

ku

aC
A wall
kuG apo
and (kuG apaC)A corpse
kuG lo
The Indian cuckoo. Also <see>kokila</see>
kuG i
Having a crooked limb
kuG m ho
Slow, lazy
kuG
aC
A jar, a waterpot
kuG
ako
The red powder which adheres to the grain of rice under the husk.
kuG
ati
To heat
kuG
alaC
A ring, an ear-ring, an ear ornament
kuG
al+
Having rings
kuG
ik
The waterpot of an ascetic
kuG
o
An iguana, a large lizard
kutkhalaC
Eagerness, desire, passion; vehemence, violence; excitement, tumult
kutettha
kuto ettha
kuto

Whence? how? much less
kutoci
From any place
kuttakaC
A woollen carpet
kuttimo
Artificial
kuttha
Where?
kutra
Where?
kutho
 and (kuthaC)A woollen blanket
kudcanaC
Ever, sometimes
kudro
A bad wife
kudso
A bad servant
kudim m hi
Scepticism, unbelief, heresy
kuddlaC
 and (kuddlo)A spade
kuddliko
One who digs with a kuddla
kuddho
Angry, incensed, indignant
kudrkso
A sort of grain
kuntan+
A curlew
kuntalo
Hair
kunto
A lance or spear
kuntho
A sort of ant
kundaC

The many-flowered jasmine, jasminum multiflorum
kunnad+
A very small river, an insignificant stream
kupito
Angry, enraged, excited
kuputto
A bad son
kupuriso
A bad man
kuppaC
Any metal except gold or silver, as copper, zinc, etc.
kuppati
To be angry; to be disturbed, shaken, agitated, thrown into confusion
kuppanaC
Being angry
kubuddhi
Weak-minded, foolish
kubbati
see karoti
kubbaro
The pole of a carriage
kubbno
Doing, making
kumrako
A child, a youth; a royal infant or youth, a prince
kumro
A child, a youth; a young prince; Skanda, the god of war
kuminaC
A funnel-shaped basket fish-net
kumudaC
The white esculent water-lily; one of the high numerals, 10,000,000(to the 15th power), or 1
ciphers
kumudik
Name of a plant
kumbhakaC
The mast of a ship
kumbhakro
A potter

kumbhaG
o
A class of supernatural beings or demons, name of a plant, attendants on Virk7 haka;
kumbhathknaC
A sort of drum or similar musical instrument.
kumbhiko
Containing a kumbha measure
kumbh+
A pot; name of a plant i.e., kumudik
kumbh+lo
A crocodile or alligator
kumbho
A waterpot, a pitcher, a vessel; one of the frontal globes of an elephant which swell in the ru
measure of capacity equal to ten ammaG as
kummso
Sour gruel
kummo
A tortoise
kuraE go
An antelope
kuraG
ako
A sort of amaranth
kuraro
A sea-eagle or osprey
kurav+ko
A fine-voiced bird, probably the Indian cuckoo
kuruE go
A sort of deer
kurund+
Name of one of the three great collections of am m hakath or commentaries on the tipim
kuruvindo
A ruby
kurk
Name of a people
kurkro
Cruel; hard, severe; formidable
kulaC

A flock, herd, multitude; family; species; a house, a building; lineage; good family, nobility
kulako
Of good family
kulajo
Of good family
kulam
An unchaste woman
kulattho
A kind of plant largely used for fodder
kulalo
A bird of the falcon tribe
kulav
Belonging to a high family
kulcalo
Principal mountain. This is the name given to the seven vast concentric circles of rock or mo
surround Mount Meru
kullo
A potter
kulvakaC
A nest
kuliko
Belonging to a family
kulitthi
A woman of good family, a lady, noblewoman
kuliso
and (kulisaC)Indra's thunderbolt
kul+nako
A thorough-bred horse
kul+no
Belonging to a family; of good or noble family
kul+ro
A crab
kulkpako
One who associates much with a family, a family friend, a confidant
kulkpago
One who associates much with a family, a family friend, a confidant
kullo
A winnowing basket; a raft

kuvaC
Where?
kuvalayaC
The water-lily
kuveG +
A funnel-shaped wicker basket for catching fish
kuvero
A name of vessavaG a
kusaggaC
The tip of a blade of kusa grass
kusalakammapatho
Way of virtuous action or merit
kusalat
Skill, knowledge
kusalattaC
Skilfulness
kusalkusalaC
Good and bad
kusal+
Prosperous; meritorious
kusalo
Skilful, expert, clever; lucky; happy, prosperous; good, right, virtuous, meritorious
kus
A rein, bridle
kusi
One of the four cross seams of the robe of a Buddhist monk
kusinr
A town in India, the capital of the Mallas. It was at Kusinr that Buddha died.
kus+to
Slothful, inert, indolent
kusumaC
A flower, the menses
kusumbhaC
Safflower, carthamus tinctorius
kusklo
A granary
kusesayaC
A water-lily or lotus

kuso
A blade of grass; the sacrificial grass
kussubbhaC
A small pond, a puddle
kuhaC
When? whither?
kuhako
Deceitful, cheating
kuhan
Deceit, hypocrisy
kuhano
Deceitful, hypocritical
kuharaC
A hole, a cavity
kuhiC
Where? whither?
kuhiñcanaC
Anywhere, somewhere
kuhiñci
Anywhere; to any place
kuhilik
The same as kuhali
kuheti
To deceive
kkm akaC
A heap, a mound; a peak
kkm am m o
A false suit or action at law, one supported by false or frivolous evidence
kkm am m ho
Continuing unaltered, unchangeable, permanent
kkm asimbal+
A variety of the silk-cotton tree
kkm asso
A vicious horse. Lit "a deceptive horse", evidently meaning a showy handsome horse with a
kkm graC
Any room or building with a peaked roof or pinnacles, a pagoda; a room at the top of a hous
belvedere, attic; a funeral hearse or pile, a state funeral hearse
kkm o

and (kkm aC)Top, summit, peak; a heap, a mass, a multitude; a sledge-hammer; a trap; falsity, fraud; a part of a plough

kkm o

False, fraudulent, lying

kkpako

The mast of a ship

kkpo

A pit; a well; the mast of a ship

kkraC

Boiled rice

kklaC

A slope, a bank

ke

see <see>ko</see>, <see>koci</see>

kekaro

Squinting

kek

The cry of the peacock

kek+

A peacock

keci

see <see>ko</see>, <see>koci</see>

kem ubhaC

One of the sciences in which brahmins are to be versed

kem ubh+

A hypocrite, charlatan, humbug

ketak+

The tree pandanus odoratissimus

ketanaC

A sign or device on a banner; a banner; a dwelling or house

ketavaC

Gambling; fraud, deceit

ketu

A sign by which an object may be recognized; a banner

ketuml

A lambent flame depicted as resting on the head of the buddha, and answering to our halo

kedro

and (kedraC)A cultivated field, especially one irrigated

kena
see <see>ko</see>
kenipto
A rudder
keykraC
A bracelet or bangle worn on the arm
keravaC
The white esculent water-lily
kerm iko
A hypocrite, charlatan, humbug
kelso
Name of a mountain in India
keli
Amusement, sport; amorous sport
kevam m o
A fisherman
kevalakappo
All, whole, entire
keval+
One who has wholly gone through or mastered, one who is accomplished
kevalo
Only, mere, alone, exclusive; all, entire, whole, complete
kesaC
see <see>ko</see>
kesaggaC
The tip of a hair
kesapso
A tuft or mass of hair
kesaraC
The filament of a lotus or other plant; the mane of a lion or horse
kesar+
A maned lion, a lion
kesaro
The filament of a lotus or other plant
kesavo
A name of VishG u
keso
Hair

kehaC
An anomalous sandhi for kiC ahaC
ko
Who? which? what? of what sort?
kokanadaC
The red lotus
koksako
The red lotus
kokilo
The Indian cuckoo
koko
A wolf
koci
 and before a vowel often kocid. Any, some
kocchaC
A comb; some sort of seat or couch
kojavo
A goat's hair coverlet of fine workmanship
koñcando
The roaring or trumpeting of an elephant
koñco
 and (koñc)A heron
kom arvanaC
Proper name
kom aro
 and (kom araC)The hollow of a tree
kom i
Point, tip, and extremity; top, summit, height; eminence, excess; ten millions
kom ippakom i
One of the high numerals, a kom i of prakom is, viz. 10,000,000(to the 3rd power), or 1 fol
ciphers
kom ippatto
Having reached the end or summit, having fully accomplished or atained; perfectly attained,
kom illaC
Crookedness, deceitfulness
kom umbaraC
A sort of cloth
kom m ako

Breaking, cutting
kom m anaC
Pounding, cutting
kom m peti
To cause to be pounded
kom m imo
Smoothed
kom m imo
and (kom m imaC)A floor or pavement made of pounded stones
kom m eti
To strike, to break, to pound, to cut
kom m o
Breaking
kom m haC
A granary
kom m hako
A room; a store-room
kom m hgraC
A store-room, store-house
kom m hgriko
A treasurer or store-house keeper
kom m hsayo
Contained in the intestines. This is the name of one of the vyus or airs in the human body
kom m hso
A part, a portion, a share; portion, lot, destiny
kom m hu
A jackal
kom m ho
A granary; a store-room; the abdomen; a room, a closet
koG ako
A corner
koG gamano
Name of one of the twenty-four Buddhas
koG mo
Having what name?
koG o
A corner or angle; a bow or quill for a musical instrument; the point of a sword
koG

  añño
Name of one of the twenty-four Buddhas
kotkhalaC
Eagerness, desire, passion; vehemence, violence; excitement, tumult
kodaG
  aC
A bow
kodhano
Angry, passionate
kodheti
To make angry
kodho
Anger, wrath
kop+
Wrathful
kop+naC
Sexual organ
kopeti
To make angry, to annoy, to offend; to disturb, to spoil, to throw into confusion
kopo
Anger, ill temper
komalo
Soft
komrabhacco
Master of juvenile science, name of J+vaka
komud+
Moonlight; the day of full moon in the month kattika
korako
 and (korakaC)A flower bud
kolaC
and (kolo)The jujube fruit
kolakaC
Black pepper; a particular perfume
kolaE kolo
Name of one of the three classes of sotpannas
kolambo
A pot
kolavall+

A sort of pepper, piper chaba
kolhalo
 and (kolhalaC)Uproar, tumult, shouting, screaming
kolito
A name of the apostle Moggallna
kol+
The jujube tree
koleyyo
Of noble family
kovido
Knowing, acquainted with, skilled, wise
kovi7 ro
A sort of ebony, bauhinia variegata; a tree in the devaloka
kosajjaC
Indolence, sloth
kosaphalaC
Bdellium, a fragrant gum
kosambako
Belonging to the Kau[amba country
kosamb+
Name of the capital of the Kau[amba country
kosal
Name of a country and its people
kosalo
Belonging to Kosala
kosallaC
Skill, proficiency, knowledge, mastery
kosiko
Bdellium, a fragrant gum
kosinrako
Belonging to Kusinr
kosiyo
Silken
kosiyo
Indra; an owl
kos+
The sheath of a sword
koseyyo

Made of silk
koso
A shout, a call; a measure of length five hundred bow-lengths, or about six or seven hundred
koso
 and (kosaC)A sheath; a bud; treasure; a testicle
kosohito
Sheathed, hidden
kohaññaC
Hypocrisy, deceit
kriy
Action, act, performance
kva
Where? whither?
kvaci
Somewhere; sometimes, in some cases; in some places
kvattho
What need of?
khaC
The air, the sky
khago
A bird
khaggo
A sword; a rhinoceros
khacito
Inlaid, adorned with
khajja
see <see>kho</see>
khajjakaC
same meaning as khajjaC
khajjati
To be eaten
khajjabhojjaC
Food hard and soft, various kinds of food
khajju
Itching, scratching
khajjkr+
The wild date palm tree,
khajjo

That can be chewed. The term khajjaC is used of solid or dry food, as cakes, biscuits, fruit
khañjattaC
Lameness
khañjano
A wagtail
khañjar+m o
A wagtail
khañjo
Lame
kham ako
The fist
khaG alayo
see <see>muhutto</see>
khaG o
A moment; a brief measure of time; leisure; right moment, opportunity
khaG
  anaC
Dividing, breaking
khaG
  aphullo
Broken
khaG
  khaG
  aC
 and (khaG
  khaG
  ikaC)In pieces
khaG
  iccaC
State of being broken
khaG
  eti
To divide, to break
khaG
  o
Broken, fragmentary, imperfect
khati
Digging, excavating

khato
Dug, excavated
khattaC
A khattiya
khatt
A door-keeper; a charioteer
khattiyamahslo
A wealthy khattiya
khattiyo
A khattiya, or man belonging to the warrior caste, a prince, nobleman
khattuC
This is an adverb forming multiplicative numerals; ekakhattuC , once; dvikkhattuC , twice; seven times; so7 asakkhattuC , sixteen times.
khadiro
The tree acacia catechu
khanati
To dig, to dig up
khanpeti
To cause to be dug; to cause to be interred
khanitt+
A spade or hoe
khanti
Patience, longsuffering, forbearance, endurance
khantim
Patient, forbearing
khanto
Patient, enduring
khandhdiso
Like the skandhas
khandhvro
A stockade; a fortified camp; an army
khandhiko
Carried on the shoulders
khandho
The god skanda
khandho
The shoulders; the trunk of a tree; a multitude, quantity; one of the five elements of being
khamati

To endure, to have patience; to forgive; to be able; to be permitted; to be approved, to appro
itself
khamanaC
Patience, forbearance
khamano
Patient, forbearing
kham
see <see>khamo</see>
khampeti
To beg pardon of some one, to propitiate him; to forgive; to cause to beg pardon
khamo
Patient, enduring, forgiving; durable; suitable, favourable, able
khambhakato
Having one or both hands resting on the hip
khayo
An abode; diminution, loss, decay; phthisis; end, destruction
kharaG aC
Pouring, flowing
kharati
To flow, to stream
khardiy
A proper name
kharo
Solid; sharp; severe; hoarse; rough, harsh
khalaC
A threshing-floor
khalaggaC
First fruits of the threshing-foor
khalati
To stumble, to fall
khalitam
Stumbling, fall; error, failing, fault
khal+no
and (khal+naC)The bit of a bridle
khalu
Indeed, truly
khaluE ko
A sort of horse

khalo
Mischievous, vile
khalo
A threshing-floor; oil-cake, paste
khalop+
A pot
khallm o
Bald
khG u
The stump of a tree
khtaC
A pond or tank
khdako
One who eats
khdati
To eat, to chew, to gnaw. To corrode, to rust
khdanaC
Enting; food
khdaniyo
That can be chewed or crunched
khditabbako
Eatable
khdit
One who eats
khdito
Eaten
khnittiko
One who digs
khnu
The stump of a tree
khnuko
 and (khnukaC)The stump of a tree
khnum
Having stumps
khneti
see <see>khanati</see>
khyati
To be known, to be seen, to appear

khyiko
Eating
khyito
Eaten
khrako
Alkali, potash, soda; a bud; name of a tree
khr+
A measure of grain containing about three bushels
khro
Salty, alkaline
khijjati
To be afflicted
khi

Play, sport
khito
Exhausted
khitto
Thrown; darted
khinnno
Tired, distressed
khipati
To throw; to discharge, to shoot
khipati
To sneeze
khipanaC
Throwing
khipitakaC
A sneeze
khippo
Quick, speedy
khilajto
Sulky, discontented, obstinate
khil+bhkto
Stubborn
khilo
Stubbornness, obstinacy; waste or fallow land

kh+G apunabbhavo
One for whom re-birth has come to an end, an arhat
kh+G ab+jo
Whose germ of existence has withered, whose karma is exhausted, an arhat
kh+G savo
One in whom human passion is extinct, an arhat
kh+G o
Decreased, decayed, come to an end, ceased, died out
kh+yati
To decrease, to waste away, to be exhausted, to come to an end; to be angry, to murmur, to fuss
kh+yanaC
Being angry, complaining, murmuring
kh+raC
Milk
kh+raG G avo
The mythical ocean of milk
kh+rapako
Drinking milk
kh+rik
A sort of date tree
kh+rodakaC
Water from the milk Ocean
kh+rodo
Water from the milk Ocean
kh+lo
A pin, a stake
khuC sanaC
Reviling, scorn
khuC sito
Reviled, scorned, snubbed
khujjo
Hump-backed, crooked
khud
Hunger
khudito
Hungry
khuddaC

Honey
khuddako
Small
khuddaghaG m ik
A fringe of bells used as an ornament
khuddajantu
and (khuddajantuko)A small animal, as an insect, worm
khuddnukhuddako
Small and trifling
khuddo
Small; low, vile, poor, mean, miserly, miserable
khuppipsito
Hungry and thirsty
khurako
Name of a tree
khuraggaC
Hall of tonsure, a room in which the heads of Buddhist monks are shaved
khurati
To cut, to scratch
khurappo
An arrow with a horse-shoe head
khuro
A razor; a sharp blade
khuro
The hoof of a horse or ox
khulukhulukarako
Making a scraping noise
khkppips
Hunger and thirst
khem akaC
A shield
khettaC
Landed property; a cultivated field; a wife; the body; place, region, domain; extent
khettj+vo
A husbandman, farmer, cultivator
khedanaC
Suffering
khedo

Affliction, suffering, weariness
khepako
Throwing, letting fall
khepanaC
Throwing
khepeti
To throw; to spend, to pass
khepo
Throwing; abuse, contempt, blame
khem+
Safe, tranquil
khemo
Safe, secure, prosperous, peaceful
khe7 o
Saliva, phlegm
kho
Indeed
khoG
o
Lame
khobheti
To shake, to agitate, to stir up
khomo
Flaxen
khy
Indication, sign
khyto
Known, famous
khv
see <see>kho</see>
gam eti
To join, to unite; to endeavour, to strive
gakro
The letter G
gaganaC
The sky
gaggar+
A churn; a blacksmith's bellows

gaE g
The river Ganges; the celestial river, the Milky Way
gaE geyyo
Belonging to the Ganges
gacchati
To go, to go to, to proceed; to depart
gacchpeti
To cause to go, to send
gaccho
A shrub
gajat
A herd of elephants
gajo
An elephant
gajjati
To roar; to thunder
gajjanaC
Roaring, thundering
gaG akammaC
see <see>gaG o</see>
gaG ako
An accountant, treasurer; an astrologer, one who calculates nativities
gaG anaC
Counting, calcalation; number
gaG anapatho
Range of calculation or counting
gaG abhojanaC
see <see>gaG o</see>
gaG asajjhyo
A repetition by a number of monks in unison, a chorus
gaG peti
To cause to be counted
gaG ik
A courtesan
gaG ito
Counted, reckoned
gaG +
Having a following, having many disciples

gaG eti
To count, to reckon; to reck, to value, to regard
gaG o
A multitude, number, assemblage, troop, herd; a chapter of monks; the monkshood
gaG m hi
A joint; a knot; a tie, bond
gaG
ako
A rhinoceros; a sort of fish
gaG
ambo
Name of a tree
gaG
uppdo
A sort of worm
gaG
ulo
Humpbacked
gaG
o
The cheek; an elephant's temples; a boil
gaG hanaC
Taking, receiving, catching
gaG hti
To take; to receive, to accept; to catch,to capture; to arrest, to seize; to buy; to acquire, to ob
get possession of; to adopt; to grasp with the mind, to perceive, to comprehend, to learn; to
agree to, to mind, to regard
gaG hpeti
To cause to be taken
gataddh+
One whose journey is ended, who has reached his destination
gatasatto
Lifeless
gati
Going, journey, march; course; refuge, resting-place, abode; way of turning out, result, issue
mode of re-birth after death, state of existence, future state, destiny; re-birth, transmigration,
good state, safety, happiness; discretion, prudence, wisdom
gatim

Having the power of motion
gato
Gone to, reached; walking, going; having come to, having attained; directed to, devoted to, c
having entered, being in, being upon; departed, gone, disappeared
gattaC
The body; a limb
gadati
To speak
gad
A club
gadito
Spoken, said
gado
Disease
gaddabhaG
o
The tree thespesia populneoides
gaddho
A vulture
gadrabho
An ass
gadhito
Clinging to, desiring
ganaG
Counting, calcalation; number
gantabbo
That ought to go
ganthati
To tie, to connect; to compose
gantheti
To tie, to connect; to compose
gantho
A bond, a tie; a literary composition, book
gandhakum +
Perfumed chamber. Any private chamber devoted to the use of the Buddha was called ganc
the room he always occupied at Svatthi.
gandhanaC
Injuring, destroying

gandhabbo
A gandharva or celestial musician
gandhamdano
Name of a mountain
gandhr
name of a people
gandhro
One of the notes of the Hindu gamut
gandhi
A substitute for gandho at the end of some compounds
gandhiko
A perfume seller
gandho
Smell, odour; perfume, fragrance; fragrant substances, perfumes; a mere whiff or scent of th
little of it
gabbito
Proud
gabbo
Pride
gabbharaC
A cavern
gabbhaseyy
The womb
gabbhvakkanti
Entrance of the embryo into the womb, commencement of pregnancy
gabbhsayo
The womb
gabbhin+
Pregnant, a pregnant woman
gabbhuppatti
Conception
gabbho
The womb; interior; an embryo, a foetus; a sprout; an inner room, a closet, a private sitting r
the calyx of a flower
gabh+ro
Deep
gabh+ro
Deep, unfathomable; profound, abstruse; full of meaning or import, important, weighty

gamanaC
Going; journey, march; departure; walk, life
gaman+yo
That ought to go; transient; accessible
gam
see <see>gacchati</see>
gampeti
To cause to go, to send
gami
see <see>gacchati</see>
gamiko
Going, travelling
gamitabbo
That ought to go
gamito
Gone
gameti
To cause to go, to send
gamo
Going
gamo
Going, journey, march
gambh+rat
Depth
gambh+rato
In depth
gambh+ro
Deep, unfathomable; profound, abstruse; full of meaning or import, important, weighty
gammo
Accessible, attainable
gammo
Belonging to villages, rustic, pagan
gay
Name of a river
gays+saC
Name of a mountain near Gay
gayho
That can be taken, seized, grasped

garalaC
The venom of a snake
garahaG aC
Blame, contempt
garahati
To blame, to disparage, to despise
garah
Blame, reproof, contempt
garah+
Censuring, despising
gariyo
Very heavy
garu
Heavy; large; weighty, important; venerable
garu
A parent; a teacher, a religious preceptor
garu
A bird's wing
garuko
Heavy; severe; serious, grievous; weighty, important
garugabbhat
Pregnancy
garu7 o
A garu
a bird
galati
To flow away; to fall; to vanish; to eat
galo
The throat
ga7 oc+
The shrub cocculus cordifolius
gavakkho
A round window, air-hole, bullseye
gavajo
A species of ox
gavampati
One who owns or herds cattle
gavayo

A species of ox
gavassakaC
Cows and horses
gave7 akaC
Cows and sheep
gavesako
Seeking
gavesati
To seek
gavesan
Search
gaves+
Seeking
gaveseti
To seek
gavyo
Bovine
gahaC
and (gaho)A house
gaham m ho
One who lives in a house-holder, a layman as opposed to a monk
gahaG aC
Taking, receiving, holding, grasping, seizing; acquiring, learning, mastering, comprehension
world, attachment, desire; an eclipse
gahaG +
The belly; the internal fire promoting digestion
gahanaC
see <see>gahano</see>
gahano
Impervious, tangled, impenetrable; Neut. gahanaC , a jungle, forest, thicket
gahapati
A householder, the head of a household, master of a house
gahapatiC ahslo
A wealthy householder
gahapatiko
A householder
gahitako
Accepted

gahito
and (gah+to)Taken, received; held, kept; grasped, seized; caught, captured; occupied, taken
gaheti
To wade, to dive, to enter
gaheti
To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to re
acquire, to buy;to inform, to teach, to undergo
gaho
Taking, holding
gaho
Taking, receiving, seizing; a planet; a yakkha; a shark; a crocodile
gth
A verse or stanza
gdhati
To stand fast; to have a firm footing
gnaC
A song
gmako
A villager
gmaG +
Chief
gmaG +yo
An elephant or horse trainer
gmat
A collection of villages
gmadhammo
Sexual intercourse, fornication, vile conduct
gmantaraC
The interior of the village, to go as far as the village
gmanto
Border or outskirts of a village
gmiko
Travelling
gmiko
A villager, or perhaps a village headman
gm+
Going; leading to; attaining
gmkpacro

Outskirts or entrance of a village
gmeti
To cause to go, to send
gmo
A village; a collection, a multitude
gyako
A singer, chorister
gyati
To sing
gyatt+
Name of a metre
gyanaC
Singing
grayho
Contemptible, blamable, low, base, absurd
gravat
Respect
gravo
Respect, reverence; weight, authority, importance
glavo
The tree symplokos racemosa
g7 ho
Close, fast, tight
gv+
A cow
gvutaC
A measure of length=the fourth part of a yojana, a league
gveyyo
Belonging to cattle
ghako
Taking, receiving, holding
ghati
To wade, to dive, to enter
ghapacco
The sacred fire kept up by a house-holder
ghapanaC
Causing to take
ghpako

Causing to take, distributing
ghpeti
To cause to be taken; to deliver to
gh+
Taking, receiving, seizing, catching
gheti
To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to re
acquire, to buy;to inform, to teach, to undergo
gho
Taking, holding, seizing
gho
Taking, acceptance; capture, seizure; holding; a seizure or eclipse of a planet; one that seiz
crocodile; idea, inclination; attachment, desire
giE gamakaC
A sort of ornament
gijjhati
To be greedy
gijjho
A vulture
giñjak
A tile, a brick
giddh+
Greedy
giddho
Greedy
gini
Fire
gimhnaC
The hot season
gimho
The hot season, summer
gir
Voice, utterance, speech
giri
A mountain
girikaG G +
The plant clitoria ternate
girimallik

The plant wrightia antidysenterica
girimekhalo
Name of Mra's elephant
gilati
To devour, to swallow
gilnako
Ill
gilno
Sick, ill
gih+
A householder; a layman as opposed to a monks
g+taC
Singing, a song, or hymn
g+tik
A song
g+vam m hi
The collar-bone
g+v
The neck, the throat; debt
g+veyyaC
A neck ornament, necklace
guggulu
Bdellium, a fragrant gum
guñj
The shrub abrus precatorious; the smallest jeweller's weight, equal to a berry of the ganja sh
guG av
Excellent, virtuous
guG im m ho
Better, and best. Comparative and superlative of guG av
guG ito
Multiplied
guG iyo
Better, and best. Comparative and superlative of guG av
guG o
A string; a bow-string; a time; a quality, property, characteristic; good quality, merit, efficacy,
excellence, piety
guG m heti
To ensnare; to cover

gutti
Keeping, guarding
gutto
Preserved, protected; guarded, hidden
gudaC
The anus
gund
The grass cyperus pertenuis, or its root
gumbako
Jungle
gumbo
A bush, a thicket, brushwood, jungle; a multitude, quantity; an array of troops
guyhaC
A secret; pudendum
guyhako
A class of demigods, also called devayoni, who are the attendants of Kuvera
guru
Heavy
guruvro
Thursday
gul
A pock, a pimple
gu7 ako
A ball
gu7 aphalo
The tree careya arborea
gu7 ik+7
Game of ball
gu7 o
Molasses, sugar; a ball, a globe; a ball or mouthful of food
guh
A cave; the heart
guhsayo
Whose seat is the heart. Said of citta, "the thoughts"
gkthaC
and (gktho)Excrement
gk7 ho
Secret, concealed

gkheti
To conceal
geG
uko
A ball to play with
gedho
Greed, desire
geyyaC
Mixed prose and verse
gerikaC
Red chalk
gelaññaC
Sickness, illness
gehaC
and (geho)A house
gehsito
Lay, profane
go
A bull, a bullock, an ox; a cow, the earth; speech
gokaG m ako
The hoof of an ox; the plant asteracantha longifolia
gokaG G o
A large species of deer, called elk in Ceylon; a span
gokulaC
A cattle-shed, a stable for cows
gokh+raC
Cow'smilk
goghtako
A cow-killer
gocariyo
Brown, reddish
gocaro
Pasture; food, prey; abode, resort; sphere, range, province; an object of sense, as form, sou
that whereby anything is limited, wherein it abides, lives, moves, or expatiates, or upon whic
its sphere, domain, range, function, object, attributes
gocchako
A bunch or cluster, a cluster of blossoms
gom aviyo

Part of a ship
gom m haC
A cattle-shed, cow-stable
goG o
A bullock, an ox
gotamo
Descended from Gotama, Gautama or Gotamid or belonging to
gottaC
Family, lineage; family name
gotrabhk
One who is in a fit state to receive sanctification; a monk. I am indebted to Subhkti for severa
explanatory of this term; in its first sense it means, "one whose mind is in that state of strong
which immediately brings about the attainment of sotpattimagga".
godhanaC
Property in cattle
godh
An iguana, a very large sort of lizard
godhkmo
Wheat
gonako
A woollen coverlet with a very long fleece
gonaG gulo
The black-faced monkey
gonaso
A kind of large snake
gopako
A cowherd
gopako
One who guards or takes care of
gopakhumo
Having eyelashes like a heifer
gopati
A bull
gopati
gopayati(1), gopeti(2), and gopyati(3)To guard, to keep, to protect
gopnas+
The A shaped rafters of the roof of a hut
gopiko

An owner of cattle
gopuraC
A gate, a town gate; the towers or battlements over the gates of a fortified town, a watch-tow
gopuram m ho
Standing on the battlements
gopo
A cowherd, a herdsman
gopphako
The ankle
goppho
The ankle
gomayo
and (gomayaC)Cowdung
gom
A cattle owner
gomiko
A cattle owner
goykthaC
A herd of cattle
gorakkh
Cow-keeping
gorakkho
A cowherd
goraso
Produce of the cow. Five are enumerated, kh+raC , dadhi, ghataC , takkaC , navan+taC
buttermilk, butter
goro
White
goliso
Name of a plant
golom+
Name of several plants
go7 ako
A ball or lump
go7 iko
Prepared with molasses
go7 o
A ball

govindo
A cattle owner, a head herdsman
gosaG khyo
A cowherd
gosmiko
A cattle owner
gosl
A cow-stable
gos+saC
A kind of sandal wood
ghaC sati
To rub, to grind
ghacco
To be destroyed
ghaññaC
Destruction
gham ako
The capital of a column
gham ati
To endeavour, to strive, to exert oneself; to join, to adapt
gham anaC
Junction, putting together
gham
Multitude, many; junction
gham ik
The sixtieth part of a day and night, twenty-four minutes
gham +
A jar
gham +yantaC
The rope and bucket of a well
gham o
A jar, a bowl
gham m anaC
Touching, knocking, rubbing, shaking
gham m eti
To touch; to shake; to speak spitefully to, to annoy; to join
ghaG m
A bell

ghaG m iko
A ballad singer
ghataC
Ghee, or clarified butter
ghanacchyo
Deep-shaded, thickly wooded
ghanasro
Camphor
ghano
Firm, dense, solid, uninterrupted
ghanopalaC
Hail
ghammati
To go
ghammo
Heat; the hot season; sweat
gharaC
and (gharo)A house
gharakaC
A house
gharagolik
A house lizard
gharaG +
A wife
gharvso
Loving in a house or at home, life in the world, the householder's or layman's life as opposed
an ascetic
ghasati
To eat
ghasmaro
Gluttonous
ghm peti
To cause to be united
ghtako
Killing, destroying, murdering, sacking
ghtanaC
Slaughter
ghtano

Destroying
ghtpeti
To cause to be slain
ghtiko
Mixed with clarified butter
ghtito
Slain
ght+
Killing
ghtuko
Mischievous, destructive
ghteti
To kill, to cause to kill
ghto
Slaughter, destruction
ghnaC
The nose, the organ of smell
ghyati
To smell
ghyan+yo
Odorous
ghso
Eating, pasturing; food, fodder; meadow grass
ghum m ho
Shouted, proclaimed
gheppati
To take
ghom ako
A sort of horse
ghoro
Dreadful, terrible
ghosan
Sounding, proclaiming
ghosano
Sounding
ghosav
Sounding, sonant
ghospeti

To shout, to proclaim
ghoseti
To shout, to proclaim
ghoso
Sound, noise; rumour; voice; a village of herdsmen
ca
And; but; even
cakoro
The greek partridge
cakkaC
A wheel; a potter's wheel; a circle; a discus, or sharp circular missile weapon: an army; a mu
of religious doctrine; a region, tract, circuit; region, domain, sphere; happy state, good fortun
cakkapG i
VishG u
cakkapdo
A cart, carriage
cakkaratanaC
The magic wheel of a cakkavatti monarch, which rolls before him when he makes his royal p
continent to another
cakkalakkhaG aC
The figure of a wheel under the foot of Buddha
cakkavatt+
A monarch; a universal monarch
cakkavko
The ruddy goose, anas casarca
cakkav7 aC
and (-laC)A world, a sphere. A cakkav7 a is a vast circular plane covered with water, of w
stands in the centre.
cakkav7 apabbato
The lofty wall of mountains which encircles the cakkav7 a, forming the world's limit
cakkavho
The ruddy goose, anas casarca
cakkiko
A sort of bard or encomiast
cakkhyatanaC
The organ of the eye, the sense of sight
cakkhu
and (cakkhum)The eye; insight, perception; supernatural insight or knowledge

cakkhundriyaC
The organ of the eye, the faculty of sight, the vision
cakkhupatho
Range or reach of vision
cakkhum
Having eyes or sight, seeing; having supernatural insight or wisdom
cakkhuviññG aC
Eye-consciousness, the faculty of vision
cakkhvyatanaC
The organ of the eye, the sense of sight
caE kamo
A covered walk, arcade, portico, cloister
caE dlo
A man of the lowest caste
caccaraC
A place where four roads meet, a square; a courtyard
cajati
To abandon: to resign, to sacrifice, to give up, to give away
cajjanaC
Being abandoned, or given away
cañcalati
To move to and fro, to dance
cañcalo
Wandering, moving to and fro, unsteady
cam ako
A sparrow
caG ako
A chick-pea
caG kamati
To walk up and down
caG kamanaC
Walking up and down; a covered walk or cloister
caG gom ako
A casket
caG
+kato
Provoked, angry
caG

o
Wrathful, passionate; harsh, cruel; fierce, savage, violent
catasso
see <see>cattro</see>
catu
see <see>cattro</see>
catukkaC
A place where four roads meet, a square; a collection of four things
catukkaG G aC
Four corners
catukkaG G o
Heard only by two people, secret counsel
catugguG o
Quadruple
catujjtigandho
Perfume of four sorts
catuttiC satimo
Thirty-fourth
catuttho
Fourth
catuddasa
Fourteen
catuddisaC
The four cardinal points
catuddiso
Coming from the four quarters; ruling the four quarters
catuddvraC
Four gates
catudh
In four parts, fourfold
catunikyako
Versed in the four nikyas
catupaccayaC
The four requisites
catuparisaC
Four assembles
catuprisuddhis+laC
Four precepts of purity

catuppakro
Of four sorts
catuppado
A quadruped
catuppado
 and (catuppadiko) Having four pdas of a gth
catuppdo
Having four pdas
catubbaggo
Assemblage of four things. The name is given to the four objects of human pursuit, dhammo
mokkho, virtue, pleasure, wealth, nirvG a
catubbidho
Fourfold
catubhgo
Fourth part, quarter
catubhkmiko
Having four stages
catumaggaC
Four paths, see <see>maggo</see>
catumsaC
Four months
catummukho
Having four faces or fronts
caturaE g+
Consisting of four divisions. Fem. caturaE gin+ sen, an army of four hosts, viz. elephants, c
chariots and infantry
caturaE gulaC
Four fingers or inches
caturaE gulo
Measuring four fingers or inches
caturant
The earth
caturasso
Quadrangular, regular
caturpasseno
Endowed with the four apassenas
caturs+ti
Eighty-four

caturo
see <see>cattro</see>
caturo
Four
caturo
Skilful, clever
catuvaggo
Consisting of four individuals
catuv+sati
Twenty-four
catuv+satimo
Twenty-fourth
catusaC varas+laC
Four precepts of restraint
catusaccaC
The four truths
catusam m hi
Sixty-four
catkko
Consisting of four, fourfold
catt
One who resigns or gives away
cattro
Four
catt7 +saC
 cattr+saC (1)-7 +sa(2)-r+sa(3)-7 +s(4) and -r+s(5)Forty
catto
Relinquished, sacrificed
candako
An eye in a peacock's tail
candanaC
 and (candanano)The sandal tree; the sandal wood; unctuous and fragrant preparations ma
candanik
A dirty pool at the entrance of a village
candabhg
Name of a river in India
candik
Moonlight

candim
The moon
cando
The moon
candodayo
The rising of the moon
capalo
Fickle, unsteady; swift
capucapukrakaC
Making the sound capu, smacking the lips
camaro
The yak ox, or bos grunniens
camuru
A sort of deer
camk
An army
camkpati
A general, a commander-in chief
campako
The champac tree, michelia champaca
camp
Name of a town in India, the present Bhagalpore
campeyyako
Belonging to or inhabiting Camp
campeyyo
The champac tree
cammaC
Skin, hide; a shield
cammakro
A worker in leather, a tanner
cayo
A heap, a quantity, a bundle
caraG aC
The foot; a fixed observance or practice; good conduct
carati
To walk, to walk about, to wander; to act; to behave, to live
carahi
Movable

carahi
Now, therefore, then
carcaro
Movable
carpeti
To cause to walk, to drive
caritaC
Action; conduct, life
carimo
Last; subsequent
cariy
Walking, roaming; observance, practice, conduct
cariypim akaC
"Treasury of conduct", the name of the fifteenth book of khuddakanikya. It contains a brief a
Buddha's meritorious actions when a bodhisatta
caru
An oblation to the devas
caro
Going, walking, moving
caro
A spy
calati
To move, to shake, to tremble
calanaC
Shaking, trembling
calan+
A swift antelope
calcalo
Unsteady
calito
Trembling, shaking
calo
Trembling, unsteady, uncertain, transient
cavati
To disappear, to vanish, to die, to leave one world to be reborn in another
cavanaC
Disappearance, death
cavanako

Disappearing
casako
 and (casakaC)A drinking vessel
cgav
Generous, liberal
cg+
Giving away; liberal
cgo
Abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality
cm +
A chatty or earthenware vessel, a jar, waterpot
ctako
A sort of cuckoo, cuculus melanoleucus
ctuddasiko
Belonging to the fourteenth day
ctuddaso
Fourteenth
ctummahbhktiko
Consisting of, or relating to, the four elements
ctummahrjiko
Belonging to the four great kings
cturanto
Lord of the earth, or of the four points
cpiko
An archer
cpo
 and (cpaC)A bow
cmaraC
A yak's tail used as a whisk to drive off flies, it is one of the insignia of royalty
cm+karaC
Gold
crako
Walking about, wandering
crik
Moving or walking about, wandering, roaming
crittaC
Practice, observance
cr+

Walking, living, acting
cru
Agreeable, charming, beautiful
cro
Walking, roaming; a spy
clanaC
Shaking, trembling
cleti
To move, to shake
clo
A shaking
cveti
To cause to fall or depart from; to cause to vanish from one world to be reborn elsewhere
cikicchati
To cure
cikkhallaC
Mud, swamp
ciE gulakaC
A mimic windmill made with palm leaves.
ciccim aC
The splash of the sea, the bubbling of boiling water.
ciccim yati
To splash, to hiss, to bubble
ciñc
The tamarind tree
cim icim yati
To hiss, bubble
ciG G o
Performed, practised
citak
Afuneral pile
citako
A funeral pile
cit
A funeral pile or pyre
cito
Heaped up, heaped or pressed together
cittaC

A painting
cittaC
The heart; the mind; a thought, an idea; will, intention
cittakaC
A sectarial mark on the forehead
cittakato
Variegated, painted
cittak
A woven woollen counterpane of many colours
cittakro
A painter
cittakkm o
Name of a mountain in Bundelcund
cittako
The plant piumbago zeylanica
cittakkhepo
Madness
cittap+7
Swooning
cittalat
Name of one of Indra's gardens
cittavibbhamo
Madness
citt
Name of a nakkhatta
cittgraC
A painted house, a picture gallery
cittbhogo
Consciousness, sensitiveness
cittikro
Consideration, respect
citteti
To paint, to variegate
citto
Name of a month
citto
Shining; variegated, painted; various; beautiful; wonderful, see <see>citro</see>
citrakathi

Eloquent
citro
Shining; variegated, painted; various; beautiful; wonderful
cint
Thought, meditation
cintito
Thought, thought of
cinteti
To think; to think of; to devise; to mind, to regard
cinhaC
A mark or sign
cipim o
Flattened, stumpy
cirakiyo
Dilatory
ciram m hiti
Lasting long, perpetuation
ciram m hitiko
Lasting, enduring, perperual
cirataro
Longer, slower
cirantano
Old, ancient
cirappabhuti
Since long
cirarattaC
A long time
cirassaC
For a long time, long since
cirassuto
Not heard of for a long time
ciryati
To tarry
ciro
Long, continued, lasting
cihanaC
A mark, a sign
c+napim m haC

Red lead
c+naram m haC
China
c+yati
To be heaped up
c+raC
Bark, fibre
c+rik
A cricket
c+r+
A cricket
c+varaC
The tattered dress of a mendicant; the dress or robes of a buddhist monk
cucck
A radish
cuG G aC
Aromatic powder for the toilet
cuG G akaC
Aromatic powder
cuG G eti
To grind, to crush; to pulverize
cuG G o
Dust, powder; chunam or lime cement
cuti
Disappearance, vanishing, death; leaving one world to be born in another
cutkpapto
and (cutuppto)Vanishing and reappearance, leaving one world and being born in another
cuto
see <see>cavati</see>
cuddasa
Fourteen
cuddaso
Fourteenth
cundakro
A turner
cubukaC
The chin
cumbako

A load-stone, magnet
cumbam aC
and (cumbatakaC)A circular roll of cloth used as a stand for a vessel carried on the head;
hoop; a stand, rest, support, pillow
cumbati
To kiss
culls+ti
Eighty-four
cull+
A fire-place
cullo
cklo(1) and ck7 o(2)Small
ckcukaC
A nipple
ckto
The mango tree, mangifera indica
cklik
Root of an elephant's ear
ck7
A single lock of hair left on the crown of the shaven head; a top-knot, the hair knotted up at t
head; a crest, diadem. peacock's crest
ck7 maG i
A jewel worn in a crest or diadem
ce
Even; if
cem ako
A servant, a slave
cem ik
A maid-servant, a slave girl
cem +
A maid-servant, a slave girl
cem o
A servant, a slave
cetan
Consciousness, sense, thought, intention
cetasiko
Mental
cetpanaC

Purchase money
cetpeti
To collect, to get together
ceti
Name of a people who inhabited Bundelcund
cetiyaC
A religious building or shrine, a temple; a thkpa or Buddhist relic-shrine; a sacred tree; a tom
ceteti
To think
ceto
and (cetaC)The mind, the heart, the thoughts
cetokhilo
Hardness of heart, stubbornness
cetopariyañG aC
Knowledge of the nature of the heart or thoughts of others
cetopariyyañG aC
Knowledge of the nature of the heart or thoughts of others
celaC
Cloth; a garment
celukkhepo
Throwing up or waving a cloth
codako
One who rebukes or exhorts
codan
Rousing, inciting; rebuke, reproof; accusation, complaint
codanvatthu
Ground or cause for accusation
codpeti
To cause to be rebuked, or urged
codeti
To urge, to rouse, to exhort; to rebuke, to reprove; to complain, to accuse; to draw a person'
remind; to speak to, to warn
coddasa
Fourteen
coddaso
Fourteenth
corik
Theft

coreti
To steal
coro
A thief, a robber, a bandit, an outlaw, a felon
col
Name of a people
coliko
Belonging to the Cola country
colo
Cloth
clnti
To heap up; to collect, to gather
cha
Six
chakaC
A he-goat
chakaC
Dung, excrement
chakanaC
The dung of animals
chakalako
A he-goat
chakkaC
A set or group of six
chakkaG G o
Heard only by three people, secret counsel
chakkhattuC
Six times
chaE gulaC
Six finger-breadths or inches
chajjo
Name of one of the notes of the Hindu gamut
cham m ho
Sixth
cha

ako
Throwing away, removing

cha

anaC
Rejecting
cha

peti
To cause to be removed, see <see>cha

ito</see>
cha

ito
Thrown away, rejected; abandoned, left
cha

eti
To throw away, to remove, to abandon, to reject, to cast off; to set aside; to leave out, to om
place; to throw up, to vomit
chaG o
Festival
chattaC
A parasol or umbrella; the royal parasol or state canopy, one of the insignia of royalty; royal
sovereignty
chattaC
A body, a corpse
chattadharo
Parasol bearer, one who holds the royal parasol over the king's head
chattapaG G o
Name of a tree
chattiC satimo
Thirty-sixth
chattiC s
and (chattiC sati)Thirty-six
chatt+yati
To treat as a parasol
chadanaC
Covering, roof; a leaf

chadi
A covering, roof
chadio
Covered, concealed
chado
A cover; a leaf; a wing
chaddaC
A roof
chaddanto
Name of a mythical elephant; name of one of the seven great lakes
chaddik
Vomiting
chaddh
In six ways
chadvraC
The six apertures or avenues of the body
chadvriko
Connected with the six apertures.
chandaso
Conversant with the Vedas, a brahmin
chando
Wish, desire; intention; will, resolve; power; consent, approval
chando
 and (chandaC)The Vedas; poetical metre; metres, prosody
chandoviciti
One of the vedaE gas, prosody
channaC
see <see>cha</see>
channavuti
Ninety-six
channo
An ordinance
channo
Concealed, secluded, private; covered; clothed; suitable, appropriate
chappaññsa
Fifty-six
chappado
A bee

chabbaG G o
Six-coloured
chabbassaC
Six years
chabbidho
Sixfold
chabb+sati
and (chabb+sa)Twenty-six
chabb+satimo
Twenty-sixth
chabbhaggiyo
Consisting of six individuals
cham
The earth
chambhati
To be alarmed, to tremble, to be paralyzed with fear
chambhitattaC
Trembling, consternation, stupefaction
chammsaC
Six months
chalaC
Fraud, stratagem, pretext, stumbling
cha7
Six
cha7 aE gaC
Six qualities
cha7 abhiññ
The six supernatural faculties, see <see>abhiññ</see>
cha7 abhiñṇ̃o
Possessing the six supernatural faculties
chavako
A corpse
chavi
The skin
chavo
A corpse
chavo
Vile

chtakaC
Famine
chto
Hungry, famished
chdanaC
Covering
chdpeti
To cover, to enclose
chdeti
To cover, to conceal; to render invisible
chpako
The young of an animal; a child
chpo
The young of an animal; a child
chy
Shade; a shalow; reflected image; splendour; pretext, fiction
chrattaC
A period of six nights
chrik
Ashes
chiggalaC
A hole
chijjati
see <see>chindati</see>
chiddaC
A hole, an aperture, a rent, a gap; a defect
chiddav
Full of holes
chiddito
Perforated
chiddo
Perforated
chindati
To cut; to cut off; to cut down; to interrupt, to stop; to remove; to destroy
chindpeti
To cause to be cut off, or cut down
chindeti
To cause to be cut

chinno
Cut off; cut down; interrupted, stopped, destroyed, removed
chuddho
Mean, contemptible
chupati
Touch
chupati
To touch
chupanaC
Touching
churik
A knife
cheko
Skilful, expert, clever
checchati
see <see>chindati</see>
chejjo
That ought to be cut off
chett
One who breaks or cuts
chetv
see <see>chindati</see>
chedanaC
Cutting, severing; destruction, loss, expenditure
chedanako
That ought to be torn
chedpeti
To cause to be cut off or cut down.
chedeti
To cause to be cut off
chedo
Cutting, severing; loss, destruction, waste
jagat+
The earth; the floor of a terrace
jaggati
To watch
jagganaC
Waking, watching

jaghanaC
The buttocks
jaE gamati
To go about
jaE gamo
Movable
jaE galo
A place overgrown with brushwood and thicket, a jungle
jaE gh
The leg The lower part of the leg from the knee to the ancle
jaccandhakiyo
Connected with being born blind
jaccandho
Born blind
jacco
Belonging to a family
jajjarito
Weakened
jaññati
To be begotten or produced
jañño
To be produced
jam
Matted hair worn by certain ascetics; the tangled branches of bamboos and other trees; des
jam dharo
An ascetic wearing clotted hair
jam ilo
An ascetic wearing long matted hair
jam +
Wearing matted hair
jam haro
The belly
jatu
Lac
jatuk
A bat
jatumayo
Made of lac, lacquered

jattu
The collar-bone
janakyo
Body of people, assembly
janako
Producing, causing
janat
People, men, mankind
jananaC
Production, bringing forth, causing
janan+
A mother
janano
Producing, bringing forth, causing
janapado
A country, province, district; a people
janavdo
Scandal, gossip
jandhipo
A king
janlayo
A maG
apa or temporary hall
janik
A mother
janitabbo
That ought to be produced
janit
A father
janito
Produced, caused
janeti
To bring forth, to produce, to beget, to cause, to give rise to
janett+
A mother
jano
A man, a person, a being, a creature; men, people, the world; a number of people
jantgharaC

A room in which a fire is kept
jantu
A creature; an animal; a man, person
jannu
The knee
jannukaC
The knee
jannutaggho
Knee-deep
jannumatto
Knee-deep
japati
To whisper, to mutter, to murmur
japanaC
Whispering, muttering
jap
The China rose
jappati
To speak, to mutter, to whisper
jappanaC
Speaking
japp
Desire, lust
jappito
Spoken, said, muttered
jappo
Words, speech
jamib+ro
The lemon or lime tree
jambavaC
The fruit of the jambu tree
jambl+
A dirty pool at the entrance to a village
jamblo
Mud
jambuko
A jackal
jambud+po

Jambudv+pa, one of the four mahd+pas, it is the southernmost, and includes India
jambk
The rose-apple tree, eugenia jambu
jambknadaC
Gold
jambonadaC
Gold
jammaC
Birth, appearance
jammo
Reckless, worthless, low, contemptible
jayaggaho
Victorious
jayati
To conquer, to defend, to win, to surpass, to exceed
jayanaC
Victory
jayapnaC
Drink of a victorious warrior
jayampat+
Husband and wife
jayasumanaC
The plant pentapetes phoenicea
jay+
Victorious
jayo
Victory, conquest, defeating
jaraggavo
An old ox
jarat
Old age, decrepitude
jar
Old age, decrepitude, decay
jarmaraG aC
Old age and death, decay and death
jaro
Fever
jalacaro

A fish
jalajo
Water-born, lotus
jalam m ho
Living in the water
jalati
To burn, to blaze, to glow, to shine
jaladyako
A golden vase
jalado
A tank, a reservoir
jalado
A rain-cloud
jalanidhi
The ocean
jalam
Water
jalasutti
A bivalve shell
jalpeti
To cause to be kindled
jalbu
The womb
jalbujo
Born from the womb, viviparous
jallayo
A reservoir, a lake
jalsayo
A tank, lake, reservoir
jalkk
A leech
jalogi
Toddy, the yet unfermented, or only partly fermented, juice of the palm
jallaC
see <see>rajovajallaC </see>
ja7 attaC
Dullness, stupidity
ja7 o

Dull, stupid
javati
To hasten, to hurry, to run
javanik
A curtain
javano
Quick, fleet
javdhiko
A fleethorse, a racer
javo
Speed
jahti
To leave, to forsake, to renounce
jahpeti
To cause to leave
jaho
Leaving
jgarati
To wake, to watch
jgariy
Waking, watching, vigil
jgaro
Waking, vigil
jtakaC
Birth, nativity, a birth or existence in the Buddhist sense; a jataka, or story of one of the form
Buddha
jtabhkmi
Birthplace
jtarkpaC
Gold
jtavedo
Fire
jtassaro
A natural pond, a lake
jtpacc
A woman who has brought forth a child
jti
Birth; a birth or existence in the Buddhist sense, re-birth, renewed existence; lineage, family

kind, variety
jti
The great-flowered jasmine
jtiko
Belonging to a family, or species, having a particular nature or particular habits
jtikoso
Nutmeg, hard aromatic seed used as spice
jtikkhayo
Cessation of existence by the attainment of arahatta
jtiphalaC
A nutmeg
jtimayo
Caused by birth or species, congenital
jtim
High-born; of good quality
jtiyo
Belonging to a family, or species, having a particular nature or particular habits
jtisuman
The great-fiowered jasmine
jtissaro
One who remembers his former existences
jt+
The great-flowered jasmine
jtu
Surely, certainly
jto
Born, produced; caused; arisen, sprung up, grown; become, being; taken place, happened
jnaC
Knowing, understanding; wise; consciously, intentionally
jnako
Knowing
jnanaC
Knowing, understanding, learning, ascertaining
jnanako
Knowing
jnapado
Living in the country, or in a country
jnti

To know, to gain knowledge of; to comprehend, to perceive; to ascertain; to recognize; to be
jnpeti
To cause to know, to show, to teach
jni
Loss, decay
jnitabbo
That ought to be known
jnipati
Husband and wife
jnu
see <see>jannu</see>, the knee
jmat
A daughter's husband, a son-in-law
jyati
To be born, to be produced, to grow, to spring up, to arise
jy
A wife
jypat+
Husband and wife
jyik
Wife
jr+
An adulteress
jro
A lover, a paramour
jlaC
A net; a web; a window or lattice; reticulation; a multitude, quantity, accumulation; intricacy;
jlakaC
A bud; a net
jl
A flame
jlik
A coat of mail
jliko
Living by nets, a fisherman, a fowler
jlin+
Desire, lust
jleti

To kindle
ji
 and -di(1) and-jito(2)Victorious
jigiC sati
To wish to take
jigucchati
To dislike, to loathe, to despise
jigucchanaC
Dislike, contempt
jigucch
Disgust, dislike, loathing, contempt
jighacchati
To wish to eat, to be hungry
jighacch
Hunger
jighañño
Last; lowest; inferior, vile
jiñjuko
The guñj shrub
jiG G ako
Old, aged; worn out, dilapidated
jiG G o
Old, eged; worn out, decayed, dilapidated
jiti
Victory
jitindriyo
One whose senses are subdued, a [ishi or arhat
jito
Conquered, defeated, subdued
jinatrajo
Son of Buddha, metaphorically of an apostle of Buddha
jinti
To conquer, to defend, to win, to surpass, to exceed, see <see>jayati</see>
jinlayo
A Buddhist temple
jinitabbo
To be conquered
jinerito

Uttered by Buddha
jino
Victorious
jimho
Crooked, oblique
jiy
A bow-string
jiyyati
To grow old; to decay, to wear out; to be digested,see <see>j+rati</see>
jivh
The tongue
j+mkto
A cloud
j+yati
To grow old; to decay, to wear out; to be digested, see <see>j+rati</see>
j+raG aC
Growing old, decay
j+rati
To grow old; to decay, to wear out; to be digested
j+vaC
see <see>j+vo</see> and <see>j+vati</see>
j+vako
Name of a certain medicinal herb, name of a great physician who attended the Buddha
j+vaghaC
Taken alive
j+vañj+vo
A kind of pheasant, a kind of long tailed game bird
j+vati
To live; to maintain oneself, to get one's living
j+vanaC
Subsistence, livelihood, living
j+vant+
 and (j+vat+)A certain medicinal plant
j+vasumanaC
The China rose
j+vik
Life, livelihood, means of subsistence
j+vitaC

Life
j+vitakkhayo
End of life, death
j+vitindriyaC
Principle of life, life, vitality
j+v+
Living
j+vo
Living
juG h
Moonlight; a moon-lit night
juti
Splendour, ray
jutikaro
Brilliant
jutindharo
Light giver
jutim
Brilliant
juhanaC
Offering, sacrifice
juhoti
To sacrifice
jktaC
 and (jkto)Gambling, dicing
je
Oh!
jeguccho
Contemptible, loathsome
jem m hako
Chief, first, eldest
jem m hamklo
The month jyaishm ha
jem m h
Name of one of the lunar mansions
jem m ho
Chief, first, best; eldest
jem m ho

Name of a month
jetabbo
To be conquered
jetavanaC
Name of a famous monastery at Svatthi, long the residence of Buddha, for whom it was buil
ika; name of a monastery at Anuradhapura in Ceylon
jet
A conqueror
jeti
To conquer, to defend, to win, to surpass, to exceed
jetuttaraC
Name of a town
jetv
see <see>jayati</see>
jenadatti
Son of Jinadatta
jeyyo
Better; elder
jeyyo
To be conquered
jotako
Illuminating, giving lustre to, illustrating, explaining
jotati
To shine
jotanaC
Illumination
jotano
Illuminating
jotayati
To cause to shine; to illumine; to glorify, to exalt
jotalati
To illuminate
joti
Light, fire; a star or constellation
jotik
see <see>jotako</see>
jotipatho
The sky

jotiraso
A certain jewel having the power of conferring every wish
jotisatthaC
Astronomy
joteti
To cause to shine; to illumine; to glorify, to exalt
jy
A bow-string, see <see>jiy</see>
jhajjhar+
Name of a plant
jhallik
A cricket
jhasati
To hurt
jhas
The shrub uraria lagopodioides
jhaso
A fish
jhm alo
The tree bignonia suaveolens
jhnaC
Meditation, contemplation; religious meditation or abstraction of the mind, mystic or abstract
ecstasy, trance
jhpanaC
Conflagration, consumption
jhpeti
To cause to be burnt, to burn, to consume
jhmo
Consumed, burnt
jhyati
To be burning, to burn, to consume; to waste away
jhyati
To meditate, to contemplate, to practise jhna or mystic meditation
jhy+
Thoughtful, meditating, practising jhna
jhvuko
The tree tamarix indica
ñattaC

Knowledge
ñatti
Announcement, declaration
ñatto
Made known, announced
ñatto
Near
ñG aC
Knowledge
ñG adassanaC
Insight given by knowledge
ñG +
Having knowledge, learned
ñtakitthi
A female relative
ñtako
A relative, a kinsman
ñtabbo
That ought to be known
ñtayyo
To be known
ñt
One who knows
ñti
A relative, a kinsman
ñto
Known, ascertained
ñpako
Informing, declaring
ñpanaC
Information, declaration, making known
ñpeti
To make known, to declare, to tell, to inform, to teach, to show, to proclaim
ñyo
Method, manner, means; suitable manner, propriety, right conduct, justice
ñeyyo
That should be known; cognisable, ascertainable
m +k

A Pali commentary on an am m hakath, a scholium, gloss
m hatv
see <see>tim m hati</see>
m hapanaC
Placing, etc.
m hapan+yo
That should be set aside
m hap+yati
see <see>tim m hati</see>
m hapeti
see <see>tim m hati</see>
m hassati
see <see>tim m hati</see>
m hti
To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dw
abide, last, endure, remain constant, live, exist, be
m htuC
see <see>tim m hati</see>
m hnaC
Standing, stopping, halting; place, spot, situation; station, state, condition; place, post, office
appointment; rank, dignity; point, matter, subject, topic, proposition, thesis, thing; basis, sour
cause, reason
m hnantaraC
A particular post, a certain office, an office, appointment
m hnaso
Causally, necessarily
m hnm hnaC
Right and wrong place or site
m hniko
Holding the place of
m hn+yo
Based upon
m hy+
Lasting, living
m hitako
Standing up
m hitattaC
Remaining firm, continuance

m hiti
Durability, stability, continuation, existence, life
m hitiko
Lasting, continuing, living on, existing
m hito
see <see>tim m ha</see>
m ho
Standing, staying. Only at the end of a compound. See <see>gaham m ho</see>, <see>j
<see>thalam m ho</see>, <see>dhammam m ho</see>

aC so
A gad-fly

ayhati
see <see>
ahati</see>

asati
To take hold of with the teeth; to bite

asanaC
Biting

ahati
To burn, to consume by fire; to torment

ko
and (
kam)A vegetable, a potherb

hako
Setting on fire

ho
Burning, conflagration; suffering, torment, grief

eti
To fly

G yati
see <see>jnti</see>
taC
see <see>tvaC </see>
takkaC
Buttermilk mixed with water
takkatt
One who does that
takkaro
Doing that
takkaro
A thief
takkasil
The city of Takshashila in the Punjab
takkr+
The tree sesbania egyptiaca
takklaC
At that time
takkiko
One who reasons, a logician, philosopher
takkito
Thought, reasoned
takko
Thought, reflection, reasoning
takko
Date fruit
takkolaC
Bdellium, a particular sort of perfume made from the berry of the kakkola plant
tagaraC
The shrub tabernaemontana coronaria; a fragrant powder obtained from it
taggha
Certainly, verily, truly
taE kitamañco
"Stone bed", chiselled or cut out of the rock
taE ko
A stonemason's chisel
taE khaG aC
 and (taE khaG e) At that moment, instantly, at once

taE khaG iko
Momentary
tacasro
A bamboo
taco
Skin, bark, rind
tacchaC
Truth, reality
tacchako
A carpenter
tacchati
To pare, cut, slice, chop, hew
tacchan+
A hatchet
tajjaniyakammaC
Name of one of the saE ghakammas
tajjan+
The "finger of scorn", i.e. the forefinger
tajjar+
A measure of 36 aG us
tajjti
Such and such a race
tajjeti
To threaten, revile, blame, scold, frighten
tam atam yati
To rattle, rustle
tam o
and tam +(1) and tam aC (2) A shore or bank
taG
ul+yo
and (taG
uleyyo) The plant amaranthus polygonoides
taG
ulo
Rice husked and winnowed, and ready for boiling
taG hakkhayo
Extincton of desire, arhatship or nirvG a
taG haE karo

Name of a Buddha
taG h
Lust, desire, human passion. TaG h is a technical termthat is found in Buddhist philosophy,
the links of the pam iccasamuppda. The three taG hs are kmataG h, rkpat., arkpat., desir
rebirth in the three forms of existence
tatiyo
Third
tato
From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreov
tattako
Burning
tattako
As many, as great
tattha
There; thither; in that case, now, here; in that, therein
tatra
There; thither; in that case, now, here; in that, therein
tatvaC
Essence, reality
tathato
As it is, rightly, correctly, truly
tathattaC
Being so, such a state of things
tathabhvo
Truth
tath
So, thus; also
tathgato
A buddha
tathrkpo
Of such a description, such; suitable, appropriate, adequate
tadañño
Different from it
tadatthaC
On that account. On his account, for him
tadanarkpo
Suitable thereto
tadantare

In the mean time
tadanvayo
Following, connected therewith
tadamin
Tad imin
tadavhayo
Having that name
tadahe
 and (tadahu) On that day
tad
At that time, then
tadkro
Of that appearance, similar
tadttaC
That time
tadni
Then
tadubhayaC
Both of them
tadkpiyo
Suitable, corresponding
tadeva
Tad' eva i.e.,tad eva, At that very time
tanayo
A son
tanu
Thin, slender, delicate; small, slight
tanuko
Small, thin
tanujo
A son
tanuttaC
Smallness, thinness
tanoti
To stretch
tantaC
A thread; main point; a literary work, religious treatise
tanti

A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text
tantu
A thread
tandito
Only in atandito
tand+
Drowsiness; sloth
tannmako
Having that name or the same name
tanninno
Bent towards it
tapati
To burn, blaze; to shine, be brilliant, to scorch, torment
tapan+yaC
Gold
tapano
The sun; name of a hell
tapass+
A mendicant, pauper; a religious ascetic or hermit
tapo
and (tapaC) Religious austerity, self-mortification; religious duties, moral practice, piety, vi
devotion
tappaccay
On account of that, on that account
tappati
see <see>tapati</see>
tappanaC
Being satisfied, satiety, gratification
tappanaC
Torment
tappabbhro
Over-hanging it like a rock
tapparo
Subsequent; diligent, devoted
tappuriso
In gram. name of a particular sort of samasa
tappeti
see <see>tapati</see>

tappeti
To satisfy, refresh
tappoG o
Sloping towards it
tabbaC siko
Belonging to that race
tabbaG G an
The commentary thereon
tabbipar+to
Contrary to it, the opposite
tabbiseso
A variety thereof
tabbhedo
A variety thereof
tamlo
The tree xanthochymus pictorius
tamo
 and (tamaC) Darkness, gloom; in the sE khya philosophy one of the three guG as
tambako
Name of a plant
tambkl+
 and (tambklaC) The betelvine, piper betel, and its leaf which is chewed
tambo
Coppery, red
tay+
The three vedas
tayo
Three
tayodaso
Thirteen
taraE go
A wave
taraccho
A hyena
taraG aC
Carrying over
taraG +
A boat

tarati
To cross, traverse, get beyond, escape from
tarati
To be hurried or flurried, tremble
taralaC
Rice gruel
taralo
Trembling, unsteady
tarahi
Then
tari
A boat
taru
A tree
taruG o
Young; fresh, new
taro
A raft
talaC
Surface, level, plane; lower part, base
taluG o
Tender, delicate
tallañchanaC
Mark or imprint thereof
ta7 ko
A pond, pool, lake
tasati
To tremble, to be afraid of
tasaro
A shuttle
tasiG
see <see>taG h</see>, Lust, desire, human passion. TaG h is a technical term of the Buc
and is one of the links of the pam iccasamuppda. The three taG hs are kmataG h, rkpat.,
desire for rebirth in the three forms of existence
taso
Moving, movable
tasm
Hence, from there, therefore

tassanaC
Thirst
tassappiyyasik
Guilt, legal wrong, of such & such a character, name of one of the adhikaraG asamathas
tahaC
and (tahiC) There
tG aC
Defence, shelter, refuge; nirvG a
tto
Respected, dear
tdi
Like that, such
tdikkho
Such
tdisako
Such
tdiso
Such
tpanaC
Tormenting, self mortification
tpaso
A hermit, ascetic
tpiñcho
The plant xanthochymus pictorius
tpiñjo
The plant xanthochymus pictorius
tyati
To protect, preserve, save
trak
A star, the pupil of the eye
tr
A star, planet; the pupil of the eye
trpatho
The sky
tro
Shrill, high of a musical sound
tlaggaC
Top of a palmyra tree

tlisaC
 and (tlisa) Forty
tl+
The tree corypha taliera; striking a musical instrument, musical measure
tlujo
Palatal
tlo
The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with
stick, gong, cymbal
t7 anaC
Striking
t7 eti
To strike, beat; to strike a musical instrument
t7 o
A key
tva
At once, now, just; really, indeed; yet, still
tvatako
So many; so much, so great, so long
tvat
So far, to that extent, on that account
tvatiC so
Belonging to thirty-three. The tavatiC sa dev are the inhabitants of the lowest devaloka whi
on Mount Meru, on the summit.
tvatihaC
see <see>yvatihaC </see>
ti
see <see>iti</see>
ti
"Three," see <see>tayo</see>
tiC sa
 and (tiC sati)Thirty
tiC so
Thirtieth
tikaC
A triad, three
tikicchako
A physician

tikicchati
To treat medically, to cure
tikicch
The practice of medicine, curing, healing
tikkhattuC
Thrice
tikkho
 Sharp; pungent, fiery, acrid; acute, clever
tikhiG o
Sharp; pungent, fiery, acrid; acute, clever
tigvutaC
Three leagues
tic+varaC
The three robes
tim m hati
To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dw
abide, last, endure, remain constant, live, exist, be
tim hiyati
see <see>tim m hati</see>
tiG aC
Grass, herb, weed
tiG avatthrako
Name of one of the adhikaraG asamathas. "As dung is covered over with grass or litter, so
intended to cover offences committed in a time of excitement, and which are difficult to adjud
quashing of past proceedings during a period of litigation, by mutual consent, when the parti
prosecution of a cause cannot arrive at a decision"
tiG avo
A sort of drum
tiG ukk
A torch made of a wisp of hay or dry grass
tiG G aC
see <see>tayo</see>
tiG G o
see <see>tarati</see>
tiG ho
see <see>tikhiG o</see>, Sharp; pungent, fiery, acrid; acute, clever
titikkhati
To bear, endure, be long-suffering

titikkh
Patience, endurance, forbearance, long-suffering
tittako
Bitter
titti
Satiety, fullness
tittiko
In the compound samatittiko, "brimful"
tittiro
The francoline partridge
titto
Satisfied, full
titthaC
A landing-place or bathing-place in a river or tank, a ght; a landing-place on the sea-coast, a
guru or preceptor; the usual way, right way; a piece of water; religious belief
titthakaro
A sect-founder, religious teacher
titthiyo
An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox bel
tithi
A lunar day
tidaG
aC
The three staves tied together of a brahmin ascetic
tidaso
A deva
tidivo
The deva world, heaven especially the tvatiC sa heaven
tidh
In three ways or parts
tinayanaC
Three eyes
tiniso
The tree dalbergia ougeinensis
tintiG +
The tamarind tree
tinto
Wet

tinduko
The tree diospyros embryopteris
tipadakkhiG aC
The padakkhiG a thrice repeated
tipim akaC
Three baskets or Treasuries, a name of the Buddhist scriptures. The Buddhist scriptures co
divisions, each of which is called pim akaC , "a basket". They are vinayapim akaC , sutt
abhidhammapim akaC , or the basket of Discipline, the basket of Discourses, and the bas
whole canon is called t+G i pim akni or tipim akaC , or pim akattayaC , "the three basl
tipu
Tin, lead
tiput
White teori, convolvulus turpethum
tiphalaC
Three fruits
tibbo
Sharp, keen; acute, intense, excessive, severe
tibhavaC
The three forms of existence
tibhgo
Consisting of three portions
tibhkmako
Three storied
timaG
alaC
Three circles
timi
Names of certain fish of enormous size that haunt the oceans
timiE galo
Names of certain fish of enormous size that haunt the oceans
timindo
Names of certain fish of enormous size that haunt the oceans
timiraC
Darkness
timiryitattaC
Gloominess
timisaC
Darkness

timisik
A very dark night
timbaru
 and (timbarksako)The tinduka tree
tiym
Night
tiys+ti
Eighty-three
tirakkro
Disrespect, blame, abuse
tiracchno
An animal, beast
tirattaC
Three nights or three days
tiriyaC
Across
tir+m ako
The tree symplocos racemosa
tiro
Across, beyond, over, on the other side
tirokaraG +
A curtain, screen
tirokariyyati
To be veiled
tirodhnaC
A cover, veil, lid
tilako
Name of a tree; a mole or freckle; a sectarial mark on the forehead
tilakkhaG aC
Three characteristics
tiliccho
A sort of snake
tilo
The sesamum plant, sesamum indicum; the seed of sesamum indicum
tilokaC
The three worlds
tivaggo
Three objects of life, viz. dhammo, kmo, attho, or religion, pleasure and wealth

tivaE giko
Having three aE gas
tivijj
Three branches of knowledge
tividho
Threefold
tivut
White teori, convolvulus turpethum
tisato
Numbering three hundred
tisaraG aC
The Three Refuges
tisiE gaC
Three horns or peaks
tisso
Name of a Buddha; name of a famous king of Ceylon
t+G i
see <see>tayo</see>
t+raC
A shore, bank
t+raG aC
Deciding
t+reti
To finish, accomplish, decide
t+haC
Three days
t+hi
see <see>tayo</see>
tu
A particle, never used at the beginning of a sentence, which may be rendered by "now," "bu
tuE go
High, prominent
tuccho
Empty, vain
tujjati
To be struck, pierced, poked
tum m hi
Satisfaction, joy, happiness

tum m ho
see <see>tussati</see>
tuG
aC
A beak, snout, etc.
tuG
ilo
TuG
ilovdo, harsh or frequent admonition
tuG G o
Quick
tuG h+
Silently, without speaking
tuttaC
A pike used to guide an elephant; a goad
tudampati
Husband and wife
tudittha
He gnawed, pierced
tunnavyo
A tailor
tumb+
The gourd lagenaria vulgaris
tumbo
A sort of water vessel with a spout; a measure of grain i.e. 7 haka
tumhdiso
Like you
tumhe
see <see>tvaC </see>
turago
A horse, courser
turaE go
A horse, courser
turito
Hastening, hurried, eager, swift
turiyaC
A musical instrument
turukkho

Indian incense
tul
A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight of 1
tulik
A painter's brush or pencil
tuliyo
A flying fox
tulyo
Similar, equal
tuvaC
see <see>tvaC </see>, Thou
tuvam aC
Quickly
tuvam m ati
To lie down
tusit
Name of the angels inhabiting the fourth devaloka
tuso
Substance, wealth
tussati
To be satisfied, pleased, joyful
tuhinaC
Dew, frost
tkG +
 tkG o(1) tkG +ro(2) and -tkG +raC (3) A quiver
tklik
A mattress
tkleti
To weigh, measure; to consider, weigh with the mind
tklo
 and (tklaC)Cotton
te
"These"
te
"Thee"
tekliko
Relating to the three times—past, present and future
tekiccho

Curable
tec+variko
Wearing three robes
tejanaC
An arrow, shaft
tejass+
Bright, glorious
tejeti
To sharpen
tejo
 and (tejaC) Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige, glory, fa
influence, efficacy, power
tettiC sa
 and (tettiC sati)Thirty-three
tedh
In three ways
tepim ako
Belonging to the tipim aka
tebhtiko
Consisting of three brothers
tebhkmako
Belonging to the three stages of being
temanaC
Wetting
temsaC
Three months, a quarter
temeti
To wet, moisten
terasa
see <see>te7 asa</see>, Thirteen
telaC
Oil made from tila seeds
telakaC
A little oil
teliko
An oil manufacturer
te7 asa
Thirteen

tevijjo
Possessed of the three vijjs
tev+sa
 and (tev+sati)Twenty-three
tomariko
A spearman
tomaro
and (tomaraC)A lance, spike
toyaC
Water
toyago
Floating on the water
toraG aC
An arch, gateway, pandal or triumphal arch used on state occasions
toseti
see <see>tussati</see>
toso
Satisfaction, joy
tvaC
Thou
tveva
Iti eva
thakanaC
Covering, a lid
thaketi
To cover, conceal, stop up
thaññaC
Mother's milk
thaG
  ilasyik
Sleeping on the bare ground
thaddho
Firm, hard, solid, dense; obstinate, stubborn
thanapy+
A suckling, infant
thanapo
A suckling, infant
thanito

Rumbling, thundering
thano
The female breast
thapati
A carpenter
thabako
A cluster of blossoms, bunch of flowers
thambhakari
Rice
thambho
A clump of grass, a bush, thicket; a post, pillar, column; the post to which an elephant is tied
insensibility
tharu
The hilt of a sword
thalaC
 and (thal+)Land, dry ground, terra firma
thalajo
Land-born
thalam m ho
Standing on dry ground
thal+
see <see>thalaC </see>
thavik
A purse. Of a net or purse in which a monk slings his bowl when going on a begging round
thmav
Resolute
thmo
Strength
thlaC
A metal bowl or bason; a plate, dish
thlakaC
see <see>thlaC </see>
thl+
A cooking-pot, boiler, kettle
thvariyaC
Security
thvaro
Stationary, fixed; stable, firm, strong

thiro
Firm, hard, solid, strong, immovable, permanent, lasting
th+
A woman
th+naC
Idleness, sloth, dullness
thuti
Praise, thanks
thuto
Praised
thullo
Big, large, thick, coarse, clumsy, stupid
thuso
Husk of grain
thkG
A pillar, column, post
thkpo
A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, c
thklo
Big, large, thick, coarse, clumsy, stupid
theto
Firm, trustworthy
theneti
To steal
theno
A thief
theyyaC
Theft
theriyo
Belonging to theras
thero
An old man; a Buddhist monk of a certain standing, a senior monk, an elder
thevo
A drop of water
thokako
Small, brief, slight
thoko
Small, short, slight

thomanaC
Praise
thometi
To praise
thomo
Praise
daC
iko
One who carries a staff
dakaC
Water
dakajo
Aquatic
dakkhat
Skill
dakkhati
see <see>passati</see>
dakkhiññaC
Kindness, affability
dakkhiG aggi
One sort of sacred fire, that which is taken from the domestic fire and placed to the south
dakkhiG ato
On the south; on the right hand
dakkhiG ambu
Same meaning as dakkhiG odakaC
dakkhiG
A gift; a present to a Buddhist monk; an offering to a peta
dakkhiG patho
The southern country
dakkhiG yanaC
The half of the year when the sun moves to the south of the equator
dakkhiG vam m o
and (-tto)Turning to the right
dakkhiG visuddhi
Purity of a gift
dakkhiG eyyo
Worthy of offerings
dakkhiG o

Right; southern; dexterous
dakkhiG odakaC
Water of donation. "Water poured into the right hand of a priest as a ratification of an offering that has either been made or is yet to be made."
dakkhinti
see <see>passati</see>
dakkho
Clever, skilful
dajjati
To give, to grant; to give up; to allow
dajj
see <see>dadti</see>
dam m habbo
To be seen
dam m huC
see <see>passati</see>
dam m ho
Held or seized in the mouth or teeth; bitten
da

ho
Burnt, scorched, consumed
daG
akammaC
Atonement, penance, penal discipline, ecclesiastical punishment
daG
ako
A stick, a staff
daG
an+ti
The science of criminal justice
daG
iyo
Punishable
daG
+
One who carries a staff, a mendicant
daG

eti
To punish
daG
o
A staff, a pole; a haudle; a stalk or stem; punishment, penalty; violence, cruelty
datti
Offering
dattimo
Received by donation
dattu
Stupid
datto
Given
dadti
To give, to grant; to give up; to allow
dado
Giving
daddar+
A sort of drum
daddar+ko
A sort of drum
daddaro
Name of a mountain
daddallati
To blaze, to shine brilliantly
daddu
A kind of cutaneous eruption
dadduro
A frog
dadht+
To put, to hold, to bear
dadhi
Milk curds
danu
Name of the mother of the asuras
dantakam m haC
A tooth-brush, a piece of wood used for cleaning the teeth
dantacchado

The lip
dantajo
Dental. The dental letters are t, the, d, dh, n, l, and s
dantadhvano
The tree acacia catechu
dantapoG o
A tooth-cleaner
dantamayo
Made of ivory
dantasam ho
The lime or lemon
dantvaraG aC
The lip
danti
Self-control
dant+
An elephant
danto
A tooth; an elephant's tusk; ivory
danto
Tamed, subdued; trained, broken; self-controlled, temperate
dantom m hajo
Dental-labial, the letter v is so called
dandho
Idle, slothful, slow, heavy, foolish
dappano
A mirror
dappav
Proud
dappo
Pride
dabbaC
Object, thing; material, substance; a fit object; wealth, property; fuel
dabb+
A spoon
dabbho
Kusa grass
damako

One who practises self-mortification by living on the remnants of offered food
damatho
Self-control, self-command; subjugation
damanam
Subduing
damito
Tamed, subdued
dami7 o
A dravidian, a tamil
dameti
To tame, to subdue, to overcome; to convince
damo
Self-command, subjugation of the senses, self-restraint, abstinence; long-suffering; punishm
temperance, sobriety
dambho
Deceit, fraud, hypocrisy
dammati
To be tamed or subdued
dammi
see <see>dadti</see>
dammo
To be tamed
damyati
To be tamed or subdued
dayati
To give, to allot; to protect
day
Mercy, compassion
daypanno
Compassionate
dayparo
Compassionate
daylu
Compassionate, merciful
dayito
Beloved
daratho
Oppression, suffering, pain; anxiety

dar+
A cave, a grotto
daro
Fear; pain, suffering
dalaC
A leaf
da7 iddo
and (daliddo)Poor, needy
da7 hayati
To make firm
da7 h+kammaC
Making firm, strengthening, confirmation
da7 h+karaG aC
Making firm, strengthening, confirmation
da7 ho
Hard, firm, strong, excessive
davathu
Burning, heat, inflammation
davanaC
Burning, heat
davo
Quick motion; sport, amusement
davo
Burning, inflammation; a forest
dasa
Ten
dasadisaC
Ten directions, see <see>dis</see>
dasaddhavidho
Of five sorts
dasadhammaC
Ten objects
dasadh
In ten ways
dasano
A tooth
dasanto
The border of the skirt

dasabalaC
Ten forces, see <see>balaC </see>
dasabalo
One who possesses the ten balas, a Buddha
dasamo
Tenth
dasavaggo
Consisting of ten individuals
dasasatanayano
Thousand-eyed, a name of Indra
dasas+laC
The ten precepts or sikkhapadas
das
The skirt or border of a garment; condition, state; period, age
dashaC
Ten days
daso
Seeing, understanding, pam iccasamuppdadaso
dassaC
see <see>dadti</see>
dassati
see <see>dadti</see>
dassanaC
Seeing, sight; meeting or associating with; opinion, doctrine, belief; kowledge; sotpatti, or the
gained by one who is walking in the first path; an eye; showing, illustrating
dassan+yo
 and (-neyyo)Beautiful
dassv+
Seeing
dassi
(dassittha)see <see>passati</see>
dassito
Shown, exhibited
dassiv
Having seen
dass+
Seeing; showing
dass+yati

To be shown
dasseti
To show; to point out; to show oneself
dahati
To put, to hold, to bear
dahanaC
Burning, consuming by fire
dahano
Fire
daharo
Young
daho
A lake
dm h
A eye tooth, a tusk, a fang
dm hdhtu
Tooth relic
dm h+
Having tusks or fangs
dtabbo
To be given, that must be given
dt
A giver
dtiaC
A sickle
dtuC
(datv)see <see>dadti</see>
dto
Cut
dtykho
small water fowl
dnaC
Purifiction
dnaC
Cutting or breaking off
dnaC
Giving; a gift, a donation; almsgiving, charity, liberality
dnaC

The fluid that flows from an elephant's temples when in rut
dnamayo
Consisting of or connected with almsgiving
dnavatthu
Cause for giving; object for a gift
dnavo
An asura
dnasoG
o
Profusely liberal, munificent
dnraho
Worthy of gifts
dni
Now
dnuppatti
Re-birth of an almsgiver according to his wish
dpeti
To cause to be given
dbb+
Name of a plant
dmaC
A rope, a string, a wreath
dmi7 o
A dravidian, tamil
dyako
Giving, a giver, a benefactor
dyajjaC
Inheritance, dowry
dyati
To give
dyanaC
Reaping
dydo
A kinsman; an heir
dy+
Giving
dyo
A gift; separate property of a wife

dyo
A forest, a wood
drako
An infant, a child, a boy, a son
draG aC
Cleaving
dr
see <see>dro</see>
drik
A girl, a young woman
drito
Torn asunder; divided
dru
Wood
drukaC
Wood, a log
drujo
Made of wood
druG o
Harsh, severe; terrible, dreadful
drumayo
Made of wood, wooden
druhalidd
Name of a plant
dro
and (dr)A wife
dlimo
The pomegranate tree
dleti
To split, to break
dsavvaC
Slavery, servitude.
dsidsaC
Maid-servants and man-servants
dso
A slave, a servant
dho
Burning, conflagration; suffering, torment, grief

di
see <see>dvi</see>-
dikkh
Sacrifice; worship, devotion
digacch
Another form of jighacch
digambaro
Naked, a naked ascetic
digu
A grammatical term, one of the samasas
digucchati
Another form of jigucchati
diguG o
Two-fold, double, twice as many
digghik
An oblong pond, a moat
dicchati
To wish to give, to give
dicchati
To see
dijo
A brahmin; a bird; a tooth
dim m hadhammo
The visible condition, the present state of things, this world, this life, this state of existence
dim m hadhammo
One who has seen the Truth
dim m hanto
Example, illustration
dim m hapado
One who has seen nirvG a, a sotpanna
dim m hapubbo
Seen before; having formerly seen
dim m h
This is an exclamation expressive of joy, Thank heaven!
dim m hadhammiko
Belonging to this world, temporal
dim m hi
Sight, view, the eye; religious belief, doctrine; false doctrine, heresy

dim m ho
Seen; met with, found
dim m ho
Hateful, hostile
ditti
Splendour, light
ditto
Blazing, radiant
ditto
Proud, arrogant
diddho
Smeared
dinaC
Day
dinakaro
The sun
dinapati
The sun
dindibho
Name of a bird
dinndy+
Taking what is given, honest
dinno
Given
dipaduttamo
Greatest of men, Buddha
dipado
A biped; a man
dipdako
Biped
dippati
To shine; to be illustrious; to prosper
dibbacakkhu
Divine eye, supernatural vision. This is one of the six abhiññas or supernatural faculties.
dibbacakkhuko
Possessing the heavenly eye
dibbati
To play, to sport

dibbamayo
Celestial
dibbasotaC
Divine ear, supernatural hearing. One of the six abhiññas, the faculty of hearing every sound
universe.
dibbo
Celestial, heavenly, angelic, divine
diya

ho
One and a half
dirattaC
Two nights, or two days
diva

ho
One and a half
divasabhgo
Day-time; time of day
divaso
and (divasaC)A day
div
By day
divkaro
The sun
divdivassa
Early in the sky, at sunrise
divo
The sky, the heavens; the devaloka, heaven
divoko
A deva
disantaraC
A foreign country
disanto
End of the earth, a great distance
disampati
A king
dis

A quarter, or point of the compass; a region of the earth, a country, a foreign country
disgajo
One of the elephants at the eight points
dispmokkho
Eminent, famed far and wide
disbhgo
A region, quarter
disvsiko
Living in a foreign country
disvs+
Living in a foreign country or at a distance, foreign
diso
An enemy
diso
Appearance, resemblance. As the last part of a compound, see <see>khandhadiso</see>, <
<see>mdiso</see>, <see>tdiso</see>, etc.
disv
see <see>passati</see>
dissako
Visible
dissati
see <see>passati</see>
d+ghaklaC
For a long time
d+ghako
Long
d+ghaj+v+
Long-lived
d+ghat
Length
d+ghato
In length
d+ghattaC
Length
d+ghadaso
Having a long fringe or border
d+ghadass+
Far-seeing, prophetic

d+ghanikyo
Long collection; one of the divisions of the Buddhist scriptures, it is the first book of the sutta
and contains thirty-four suttas
d+ghapim m hiko
A snake
d+ghabhG ako
see <see>bhG ako</see>
d+gharattaC
For a long time
d+ghavaG m o
The tree calosanthes indica
d+ghasutto
Slow, dilatory
d+ghaso
In length, lengthways
d+ghyuko
Living a long time, long-lived
d+gho
Long
d+dhiti
Ray, light
d+no
Poor, wretched
d+pako
An island
d+pako
Illuminating; expounding, illustrating; publishing
d+paE karo
Name of one of the twenty-four Buddhas
d+pam m ho
Staying in the island, living in Ceylon
d+pad+po
Lamp or light of the island, viz. of Ceylon
d+panaC
Expounding, explaining, illustrating
d+pano
Explaning, proclaiming, illustrating
d+pavaC so

Royal dynasty of Ceylon. This is the name of the oldest extant history of Ceylon in the pli lan
According to Turnour another name for the Mahvainsa
d+pik
A lamp; a torch
d+pito
Manifested, declared, etc.
d+p+
A panther
d+p+
Teaching, proclaiming
d+peti
To kindle; to illuminate; to throw light on, to illustrate, to explain, to expound; to show, to poi
announce, to declare, to publish
d+po
A car covered with a panther's skin
d+po
A lamp
d+po
and (d+paC)An island; one of the four continents; a resting-place, shelter, refuge; nirvG a
d+yati
see <see>dadti</see>
du
see <see>dvi</see>-
du
and before a vowel dur-, A prefix implying badness, difficulty
dukaC
A pair, two
dukklaC
Fine cloth
dukkam aC
An offence, a sinful act, sin, wrong-doing. There is a class of offences committed by the mer
called dukkam a, requiring confession and absolution.
dukkataC
An offence, a sinful act, sin, wrong-doing. There is a class of offences committed by the mer
called dukkam a, requiring confession and absolution.
dukkarakrik
Austerities, self-mortification by fasting
dukkaro

Difficult
dukkhakkhayo
Cessation of suffering, nirvG a
dukkhat
Suffering
dukkhappatto
Grieved, suffering
dukkhpeti
To cause to suffer; to afflict
dukkhito
Afflicted, suffering, grieved; sick, ill; in difficulty or distress
dukkh+
Sorrowful, suffering
dukkh+yati
To be afflicted
dukkhkpasamo
Cessation or destruction of suffering
dukkho
Painful, grievous, unpleasant, difficult
duggaC
A strong-hold
duggati
Distress, suffering, state of punishment
duggato
Distressed, wretched, poor
duggandhi
Ill-smelling
duggandho
Ill-smelling, stinking
duggamo
Difficult to pass, said of a bad road
duggah+to
Badly grasped; deluded
duggo
Difficult to pass
duccarito
Ill-conducted, bad
ducchanno

Ill-covered, badly roofed
dujjano
A bad man
dujjayo
Difficult to subdue
dujjaro
Not easy to wear out, imperishable
dujj+vaC
Hard to live, a hard life
dujj+vik
Hard life
dujj+vitaC
Hard life, wretched life
dum m hu
Ill, badly
dum m hullo
Wicked, lewd
dum m ho
Corrupt, wicked, depraved; bearing ill-will, angry
dutiyako
Second
dutiyo
Second
duttaro
Hard to cross
duddamo
Difficult to tame
duddaso
Difficult to see; difficult to perceive or understand; ugly
duddim m ho
Foolish, misguided
duddinam
A cloudy day
duddho
Milked
dundubhi
A kettle-drum
dunnayat

Wrong drawing out
dunnmakaC
Hemorrhoids, piles
dunniggaho
Difficult to restrain
dunnivattho
Wrongly or badly dressed
dunnivrayo
Difficult to hold back
duppañño
Foolish
duppam ipajjo
Difficult to walk in or follow
duppam ivijjho
Difficult to penetrate or comprehend
duppatimantiyo
Difficult to argue with
duppabbajjaC
The hard life of a mendicant friar
duppamuñco
Difficult to loose
duppaveso
Difficult to enter
duppasaho
Difficult to master or excel
duppkro
Difficult to fill, or to fulfil
duphasso
Rough
dubbacattaC
Unruliness
dubbaco
Abusive, unruly, violent
dubbaG G o
Ill-favoured, ugly
dubbalako
Weak
dubbalattaC

Weakness
dubbalo
Weak
dubbalyaC
Weakness
dubb
The grass panicum dactylon
dubbinicchayo
Difficult to decide
dubbin+to
Miscreant, a scoundrel
dubbum m hi
Drought
dubbhago
Unfortunate
dubbhsito
Ill-spoken
dubbhikkhaC
Famine, want
dubbhikkho
Ill provided with food
dumatto
Two, about two
dumindo
King of trees, monarch of the forest
dumuppalo
The plant pteropermum acerifollum
dumo
A tree
dumbarik
The opposite-leaved fig-tree
dummati
Foolish; evil-minded, wicked
dummano
Sad
dummukho
Foul-mouthed, obscenely abusive, scurrilous; sad
dummedh+

Foolish
dummedho
Foolish
dummocayo
Difficult to undo
duyhati
see <see>dohati</see>
durakkhto
Ill preached or shown
duraccayo
Difficult to overcome
durattam
Two nights
duranubodho
Difficult of comprehension
durannayo
Diffcult to follow
durabhiramo
Difficult to enjoy, irksome
durkhyto
Ill preached or shown
durvso
Disagreeable to live in
dursado
Difficult to approach or to equal
duritaC
Sin
durutto
Ill spoken; abusive; badly pronounced
dullabho
Difficult to obtain, or to find, rare, few and far between
duvraC
A door
duvidho
Two-fold, of two sorts
duvupasanto
Ill-calmed, imperfectly tranquillized
duve

Two
dussaC
Cloth
dussati
To offend, to wrong
dussaho
Insupportable, violent
duss+lo
Immoral, wicked, impious
duss+lyaC
Wickedness, impiety
dussuto
Imperfectly heard
duhayati
To injure
duhit
A daughter
dktako
A messenger
dkt+
A female messenger
dkteyyo
Suited to a messenger
dkto
A messenger, an emissary
dkbh+
Treacherous, mischievous
dkbho
Treachery, perfidy, breach of faith
dkrakkho
Difficult to guard or watch
dkragm+
Going far
dkraE gamo
Going far
dkrato
From afar
dkramaC

Absence of enjoyment, irksomeness
dkr
see <see>dkro</see>
dkro
Far, distant, remote
dksako
Defiling; injuring, destroying
dksanaC
Defilement
dkseti
To pollute; to spoil to injure, to ruin
dkharo
Difficult to take away
de

ubho
An amphibian, a kind of lizard without legs
deG
imo
A kind of drum
deti
To give, to grant; to give up; to allow
deyyadhammo
A gift, an offering
deyyo
To be given
deva
see <see>devo</see>
devakulaC
A non-Buddhist temple; a family of royal blood
devakusumaC
Cloves
devakhtakaC
A natural pond
devam m hnaC
A holy place, a cetiya; celestial abode
devataC
A deva

devat
A deva, a celestial being, an angel, a deity
devat
o
The grass Lipeocercis Serrata
devattaC
Devaship
devadatto
A name used to denote a person in general; name of a cousin of Buddha who was his enem
devadru
The deodar pine, pinus deodora
devadundubhi
Thunder
devadkto
A messenger from the gods
devadevo
Angel of angels, an epithet of Buddha, highest of celestial beings
devadhammo
Of celestial nature, godlike
devadh+t
A female deva, a goddess or angel
devanaC
Sport; custom; desire to win: praise
devaputto
A deva
devayoni
Of celestial origin
devarajjaC
Sovereignty over the devas
devarj
King of the devas, viz., Indra, a deva-king
devaro
A husband's brother, a brother-in-law
devaloko
The world of devas or angels, the god-world, heaven; a deva heaven, a heaven, a god-worl
devasikaC
Daily
devtidevo

The deva who is over all devas, i.e. Buddha
devlayo
A Hindu temple
devittaC
Queenship
devitthi
A female deva, a goddess or nymph
devindo
King of the devas, Indra
dev+
A female deva, a nymph, a goddess, a queen
devo
A deva, a god, a celestial being, an angel; a cloud; a king; the sky, the air; death
desako
A district
desako
Showing, teaching, a teacher. A monk confessing an offence to another is called desako
desan
Instruction; preaching; a sermon or discourse; showing
despeti
To cause to be pointed out
desiko
One who shows or teaches
desitav
Having preached or taught
desito
Shown, pointed out, taught, preached
des+
Showing, maggades+, showing the way
des+yo
Belonging to a country
deseti
To point out; to teach; to show; to preach; to expound; to confess
deso
A place; a region, a district; a country; a part, a side
dehan+
A threshold
deh+

An animal, a creature
deho
and (dehaC)The body
do
Giving
doG +
A trough; a coffin; a tub; a dhoney, or trough-shaped canoe with an outrigger to steady it
doG o
and (doG aC)A droG a, a measure of capacity=four 7 hakas
domanassaC
Dejection, gloom, melancholy
domanasso
Sorrowful, dejected
dol
A swing; a palanquin
dovacassaC
Abusiveness, unruliness
dovacassat
Abusiveness, unruliness
dovriko
A gatekeeper, warder, porter
dosañ̃k
Skillied, expert, wise
dosino
Dosin ratti, is explained to mean clear, spotless night.
doso
By night
doso
Defect, blemish; offence, guilt, sin, crime; injury, damage
doso
Anger, hatred
dohati
To milk
doha7 in+
A pregnant woman
doha7 o
The longing of a pregnant woman; desire, longing
dravo

Liquid
dvaE gulaC
Two finger-breadths, two inches
dvattiC sa
and -s(1) and -sati(2)Thirty-two
dvattiC satimo
Thirty-second
dvattikkhattuC
Two or three times
dvandaC
A couple
dvando
Name of one of the Samsas
dvayo
Of two sorts, two
dvcatt7 +sa
Forty-two
dvdasa
Twelve
dvdasamo
Twelfth
dvdaskro
Having twelve aspects, twelve-fold
dvparaC
Name of one of the yugas or great periods
dvraC
A door, a gate; an entrance, an aperture
dvrakom m hako
The towers or battlements of a town; a gate
dvram m ho
A door-keeper, porter
dvrabandhanaC
The terrace before a house
dvrabh
Door-post
dvv+sati
and (dvv+sa)Twenty-two
dvsam m hi

Sixty-two
dvs+ti
Eighty-two
dvi
and di-(1) and du(2)Two
dvikaC
Two, a pair
dvikkhattuC
Twice
dviccha
Twelve
dvijivho
Double-tongued; treacherous
dvijo
Twice born; oviparous; proceeding from one cause
dvijo
A brahmin; a bird; a tooth
dvitti
Two or three
dvidh
In two ways, of two kinds
dvipañna
Ten
dvipo
An elephant
dvibhkmako
Two-storied
dviys+ti
Eighty-two
dvirado
An elephant
dvisataC
Two hundred
dvisahassaC
Two thousand
dvihattho
Two cubits long
dv+haC

Two days
dve
Two
dvekom m hso
Divided into two parts
dvecatt7 +sa
Forty-two
dvejjhaC
Duplicity
dvedh
In two parts
dvenavuti
Ninety-two
dvepakkho
Divided into two parties
dvebhgo
Broken in two, sundered
dvebhvo
Doubling
dvebhkto
Doubled
dvebhkmako
Having two stories
dve7 hakaC
Doubt
dhaC sako
Destroying
dhaC sito
Felled, fallen
dhaC s+
Destroying, mischievous, backbiting
dhaC seti
To fell; to destroy
dhaE ko
A crow; a sort of crane
dhajav
Adorned with flags
dhajlk

Adorned with flags
dhaj+
Having flags
dhajo
A flag; a mark or symbol
dhaññaC
Grain, corn
dhaññamso
A certain measure
dhaññambilaC
Sour rice-gruel
dhaññ o
Fortunate, lucky
dhataram m ho
Name of one of the four mahrjas; a sort of goose
dhanaC
Property, wealth, treasure, money
dhanakk+to
A slave bought with money
dhanacchedo
Expense, waste
dhanañjni
Loss of wealth
dhanav
Wealthy
dhangamo
Revenue
dhani
Sound, noise
dhaniko
A lender, a creditor
dhanim m h
Name of one of the nakkhattas
dhanitaC
Sound, noise
dhan+
Wealthy
dhanu

A bow; a measure of length
dhanuggaho
An archer
dhamati
To blow
dhaman+
A vein; a nerve
dhamano
A reed
dhammaC
see <see>dhammo</see>
dhammakath
A religious discourse, an exposition of the Scriptures; conversation on religious subjects
dhammakathiko
One who expounds the Law, one who has the gift of preaching
dhammaketu
Standard of the Law
dhammakkhandho
Branch of doctrine; division of the dhamma or scriptures
dhammacakkaC
Dominion of the Law, The wheel of Dhamma
dhammacakkhu
The eye of the Law
dhammacariy
Religious life, piety
dhammacr+
Living according to the Law, virtuous
dhammacro
Pious
dhammaj+vi+
Living according to the Law, living righteously
dhammaññk
Knowing the Law
dhammam m ho
Just, righteous
dhammat
Custom, habit; nature
dhammadass+

Name of one of the twenty-four Buddhas
dhammadnaC
Gift of the Law, viz. imparting to others a knowledge of the Truth
dhammadesan
Religious teaching, a sermon, a discourse
dhammadharo
Versed in the Buddhist scriptures
dhamman+
A rat-snake
dhammapakkho
The side, cause, or party of true religion
dhammapadaC
A religious sentence; name of one of the books of the Tipim aka; body or portion of Dhamm
dhammabhaG
griko
Treasurer of the Law, a name of nanda
dhammarati
Delight in the Law, pleasure caused by religion
dhammaraso
Taste or sweetness of the Law
dhammarja
King of Dhamma, Buddha; king of justice or righteousness
dhammavd+
Speaking according to the Law, orthodox
dhammavicayo
Investigation of doctrine, religious research
dhammavinayo
Doctrine and Discipline. There is a twofold division of the contents of the Tipim aka into Vin
the latter including the Suttapim aka and Abhidhamma.
dhammasaG gaE ippakaraG aC
Name of the first book of the Abhidhamma pim aka
dhammasabh
A religious meeting; a place of religious meeting
dhammasavanaC
Hearing the Law, attending the preaching of a sermon or exposition of religious doetrine
dhammasl
Hall of Dhamma, a place where the Scriptures are read and expounded
dhammasenpati

Captain of the Faith, a name of Sariputta
dhammassm+
Lord of Dhamma, Buddha
dhammdhammo
True and false doctrine
dhammdhipateyyas+laC
see <see>adhipateyyaC </see>
dhammnudhammo
see <see>anudhammo</see>
dhammbhisamayo
Comprehension of the truth. This term means the attainment by an unconverted man of one
dhammmataC
The nectar of the Law
dhammyatanaC
Ideas, thought, see <see>yatanaC </see>
dhammrmo
One who dwells in the Law
dhammsanaC
A pulpit, a seat in which a monk sat while preaching
dhammikath
see <see>dhammo</see>
dhammiko
Religious; pious; orthodox; ecclesiastical
dhammillo
Braided hair
dhammissarat
Supremacy in religion, lordship of Dhamma
dhamm+
Having the nature or quality of
dhamm+
see <see>dhammo</see>
dhammena
Justly, righteously
dhammo
 and (dhammaC)Nature, condition, quality, property, characteristic; function, practice, duty
idea, phenomenon; doctrine; law; virtue, piety; justice; the law or Truth of the Buddha; the B
scriptures; religion
dhammo

Religious
dhammokk
The torch of the Law
dharaG aC
Bearing; a weight of ten palas
dharati
To live
dharan+
The earth
dharamG ako
Living
dhar
The earth
dharo
Bearing; wearing; possessing; keeping in mind, knowing by heart
dhavo
A husband; the shrub grislea tomentosa
dhtak+
The shrub grislea tomentosa
dht+
A nurse; a woman servant
dhtu
Primary or elementary substance; principle, element, material; a property of a primary subst
taste, sound; an organ of sense; a bodily principle or humour of which there are three, phleg
a constituent of the body, as flesh, blood, bones; the remains of a body after cremation; a sa
fossil; a metal
dhtuC
see <see>dadhati</see>
dhtukathpakaraG aC
Name of the third book of the Abhidhamma
dhtuko
This word frequently occurs as the last part of a compound word with the meaning "affected
dhtugabbho
A relic-receptacle or shrine, the inner room of a thkpa, in which the sacred relic was deposit
dhtuloko
World of dhtus, the aggregate of the different elements
dhn
Fried barley

dhmaC
Light, splendour; dignity
dhrako
Bearing
dhraG aC
Preserving; bearing in mind; bearing, supporting
dhr
A torrent, a stream; a shower; the sharp edge of a cutting instrument
dhrdharo
A cloud
dhriyati
To be carried, worn,
dhr+
Bearing; wearing; keeping in mind
dhreti
To bear, to carry, to hold, to keep; to wear; to possess; to restrain; to bear in mind, to know
dhvati
To run, to go
dhvanaC
Running, going; washing
dhvalo
White, glistening
dhi
 and (dh+)Fie! shame! woe!
dhiti
Wisdom, fortitude, energy, courage
dhitim
Courageous, firm
dhiyyati
To be contained
dh+
Knowledge, intellect
dh+t
A daughter
dh+tik
A daughter
dh+m
Wise

dh+yati
To be contained
dh+rattaC
Fortitude
dh+ro
Wise; resolute, firm, brave
dh+varo
A fisherman
dhutaE gaC
The thirteen dhutaE gas are certain ascetic practices, the observance of which is meritoriou
monk "precept by which the passions are shaken or quelled"
dhuto
Shaken; removed
dhutto
Fraudulent; a gamester
dhunanaC
Shaking off
dhunti
To shake
dhurandharo
Bearing a burden. Used metaphorically of a monk who is a supporter or pillar of religion
dhuro
 and (dhuraC)A yoke; a burden; an office, charge, trust; a chief, leader; the front, the head
dhuvati
To go
dhuvo
Firm, stable; continual, permanent; fixed. certain
dhkto
Shaken; removed
dhkpati
To fumigate; to spit smoke
dhkpyati
To fumigate; to spit smoke
dhkpito
Suffering pain
dhkpo
Incense
dhkmaketu

Fire; a comet
dhkmo
Smoke; cremation of a dead body
dhkmym o
The fork tailed bird with strong hooked beak
dhkli
Dust
dhksaro
Grey
dhenu
A milch cow
dhenuk
A milch cow
dhenupo
A calf
dheyyaC
Realm, region
dhevato
Name of one of the notes of the Hindu gamut
dhoto
Washed, cleansed, clean
dhorayho
A beast of burden, an ox
dhovati
To wash, to cleanse
dhovanaC
Washing
na
Not
naC
see <see>so</see>
nakulo
A mungoose
nakko
A crocodile
nakkhattaC
A star, a constellation; an asterism in the moon's path, a lunar mansion; festival
nakho

and (nakhaC)A nail of the finger or toe
nagaraC
A town or city; a fortified town, a fortress or citadel
nagar+
A town or city
nago
A mountain; a tree
naggiyaC
Nudity
naggo
Naked
naE garaC
see <see>nagaraC </see>
naE galaC
A plough
naE gum m haC
The tail of an animal
naciro
Not long, short
naccaC
Dancing, nautch; acting, pantomime; acrobatic performance
naccako
Dancing
naccati
To dance
najj
see <see>nad+</see>
nam ako
A dancer, an acrobat
nam anaC
Dancing, gymnastics, pantomime
nam o
A dancer, a mime, an acrobat
nam m aC
Dancing
nam m ako
A dancer, acrobat
nam m ho

Lost; destroyed; ruined
nattakaC
Dirty or tattered cloth
nattanaC
Dancing
nattamlo
The plant pongamia glabra
natt
A grandson; a descendant
nattuttaC
Grandsonship
natthi
There is not, see <see>atthi</see> and <see>na</see>
natthikadim m hi
Holding the nihilist heresy
natthikavdo
Holding nihilist views, a sceptic
natthita
and (natthittaC)Non-existence
natthu
The nose
nadati
To sound, to make a noise with the voice, to shout, to roar
nadanaC
Roaring
naditaC
see <see>nadati</see>
nad+
A river
nad+mtiko
Watered by rivers, provided with rivers
naddho
Bound, fastened; covered
nanand
A husband's sister, a sister-in-law
nanikmaseyy
Uncomfortable bed
nanu

A particle generally used in asking questions to which an affirmative answer is expected, i.e.
do you not see?
nandati
To be pleased, to rejoice, to enjoy oneself
nandanaC
Gladdening; name of a garden in Indra's heaven
nand
Name of a pleasure lake or pond in Indra's heaven
nandi
Joy
nandiyvam m o
Turning auspiciously, turning to the right
nand+
A leathern thong or strap
nand+
Rejoicing in
nandeti
To cause to rejoice, to delight
napuC sako
Of no sex; of the neuter gender
napparkpo
Abundant
nabhaC
and (nabho)The sky, the air
namakkro
Veneration, reverence, worship
namati
To bow; to bow to; to be inclined
namatthu
see <see>namo</see>
namayati
To bend
namassati
To honour, to pay attention to, to reverence, to revere, to venerate, to worship
namassanaC
Veneration
namass
Reverence, veneration, worship

namuci
A name of Mra
nameti
To bend
namo
Honour, reverence, salutation
nammad
The river Nerbudda
nayaññk
Skilled, wise
nayati
 and (neti)To lead, to conduct, to guide, to bring; to trace; to ascertain; to remove; to infer
nayato
By implication, inferentially
nayanaC
Leading, bringing; the eye
nayidaC
Na idaC with insertion of euphonic y
nayena
see <see>nayo</see>
nayo
Leading, guidance; conduct; prudent conduct, prudence; policy polity; way, manner, means, inference, logical deduction
nayhati
To bind
nayhanaC
Binding, from next
narako
Hell
naravaro
Greatest of men, an epithet of Buddha
naras+ho
Lion among men, greatest of men, an epithet of Buddha.
nardhamo
Vilest of men
nardhipo
A king
narsabho

Chief of men. An epithet of Buddha.
narindo
A king
narissaro
A king
naro
A man
nalakro
One who plaits rushes, a basket maker
nalam+no
A sort of fish
nalm aC
The forehead
nalinaC
A lotus flower
nalin+
A pond
nalo
A kind of reed, a reed, cane, rush
na7 o
A kind of reed, a reed, cane, rush
nava
Nine
navakataro
Newer, younger
navako
New, young, junior
navakkhattuC
Nine times
navaguG aC
Nine attributes
navaE go
Having nine members or divisions
navan+taC
Butter
navappabhedo
Nine-fold
navamallik

Arabian jasmine
navamlik
Arabian jasmine
navamo
Ninth
navavidho
Nine-fold
navriyo
Irresistible
navuti
Ninety
navo
New, recent, fresh, young
nassati
To be lost, to disappear, to perish, to be ruined
nassarattaC
Impermanence
nahtako
One whose spiritual instruction is complete
nahto
Bathed, washed; cleansed, pure
nahnaC
Bathing
nahniyo
Used for the bath, ablutionary
nahpako
A bath attendant
nahpanaC
Bathing a person, attending him at the bath
nahpito
A barber
nahpeti
To cause to bathe
nahyati
To bathe
nahru
A tendon, a muscle
nahutaC

A vast number, 10,000,000(to the 4th power), or 1 followed by twenty-eight ciphers
nko
Heaven
ngadantako
A peg fastened into a wall to hang things upon
ngad+po
A large island said to be inhabited by ngas, visited by the buddha who introduced his religion
ngas
ngabalo
Having the strength of an elephant
ngamlik
The iron-wood tree
ngarj
A king of ngas, nga chief; monarch of elephants, said of a noble elephant
ngariko
Belonging to a town; urbane, civilized
ngaro
Belonging to a town
ngalat
The betel vine, piper betel
ngindo
A nga king
ng+
A female nga
ngo
A serpent; a cobra or hooded snake; a nga or dragon; an elephant; the iron-wood tree; a chi
nm akaC
A play, act, drama
nm akitthi
A dancing woman, a nautch girl
nm ako
A dancer or mime
nm yaC
Scenic art, the drama
ntidkre
Not far off
ntuC
(ñatv)see <see>jnti</see>

ntho
A protector, saviour; lord, master, chief
ndeyyo
Belonging to a river, produced by a river
ndo
Sound, noise; cry, shout, roar
nnat
Variety, diversity
nnattaC
Diversity
nnappakrato
In many ways
nnappakrena
In many ways
nnappakro
 and (nnappakrako)Of various sorts
nn
Various, different; away from
nnto
In various ways
nndhimuttiko
Having various dispositions or inclinations
nnrkpo
Various, diverse
nnvidho
Of various sorts
nno
see <see>nn</see>
nbhi
The navel; the nave of a wheel; centre
nma
By name; indeed
nmaC
A name; a noun
nmako
Named, bearing the name of
nmato
By name

nmadheyyaC
Name, appellation
nmarkpaC
Name and form, mind and body, the individual
nmav
Bearing the name of
nmiko
Bearing the name of
nmito
Bent
nm+
Bearing the name of
nmeti
To bend
nyakattaC
Lordship
nyako
A chief, a lord
nyeti
see <see>nayati</see>
nrako
A person suffering in hell
nraE go
An orange tree
nrado
Name of one of the twenty-four Buddhas
nrco
An iron weapon of some sort, an arrow or light javelin
nr+
A woman
nro
Belonging to a man, human
nlaC
Not sufficient, not able
nlaC
A hollow or tubular stalk, especially that of the water-lily; a tube; a tubular vessel of the body
nlindhamo
A goldsmith

nlipam m o
A covering for the head, a cap.
nl+
A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity
n7 ik
A tube, pipe, hollow cylinder
n7 ikero
A coconut tree
n7 ikodanaC
A n7 i measure of rice
n7 +
A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity
n7 +vaG aC
A fistula. an ulcer
nvan+to
Resembling butter
nv
A ship, a boat
nviko
A sailor, pilot, helmsman
nsanaC
and (nsan)Causing to perish, destruction, ruin, slaughter
nsanaE gaC
A sin involving expulsion from the priesthood
ns
The nose
nspum o
A nostril
nsvto
The breath of the nostrils
nsik
The nose; a nostril
nsito
Destroyed; demolished; ruined; expelled from the priesthood
nseti
To cause to disappear; to destroy; to spoil, to ruin; to expel from the priesthood
nso
Disappearance; death, destruction; ruin

ni
A preposition having properly the meaning of downwards, much used in composition
ni
 and before a vowel -nir. A preposition with the meaning "outward"
nikam o
Near
nikam m he
In the neighbourhood, near; shortly, soon
nikaG G ikaC
Into the ear
nikati
Baseness, dishonesty, fraud
nikato
Base, dishonest, wicked
nikanti
Desire, wish
nikaro
A multitude, quantity
nikaso
A touchstone; a whetstone
nikmaC
Willingly, voluntarily
nikmeti
To long for, care for
nikmo
Desire
nikyo
A multitude, assemblage; a collection; a class, order, group; an association, fraternity, congr
house, dwelling
nikim m ho
Low, vile, outcast
nikujjati
To attach importance to, lay to heart
nikuñjo
 and (nikuñjaC)A thicket, a bower
nikubbati
To deceive, cheat, defraud, overreach
niketanaC

A house, habitation
niketo
A house, dwelling, home
nikkaE kh
Absence of doubt, certainty
nikkaE kho
Free from doubt
nikka

  hati
To cast out, expel, dismiss
nikkammo
Without occupation
nikkasvo
Free from impurity or sin
nikkm+
Free from kma or desire
nikkraG o
Disinterested
nikkileso
Free from kilesa
nikkujjito
Overturned, upside down
nikkeso
Bald
nikkosajjo
Free from sloth, diligent
nikkhanto
Gone out, departed
nikkhamati
To go out, set out, start, go forth, go away, depart
nikkhamanaC
Going out or away, departure
nikkhamo
Going out, exit
nikkhi
A royal treasurer or mint-master
nikkhitto

Put down, thrown down; laid aside; deposited
nikkhipati
To put or throw down; to lay or throw aside; to lay up, deposit, keep
nikkhipanaC
Putting down
nikkhepo
Putting down, depositing, rejection
nikkho
and (nikkhaC)A golden ornament for the neck or breast; gold; a weight of gold equal to fiv
nikhanati
To dig into, to bury
nikhilo
Entire, all
nigacchati
To enter, come into; to undergo
nigaG m ho
A Digambara or naked ascetic
nigadati
To tell, declare, recite, explain
nigamanaC
Deduction
nigamo
The Veda; a town, market town
niga7 o
A chain, fetter
nigdo
Speech, recitation
nigkhito
Covered, concealed
niggacchati
To go out, depart, proceed or come forth from
niggaG hanaC
Restraint
niggaG hti
To restrain, coerce, subdue; to rebuke, censure, humble; to chastise, punish, degrade
niggato
Gone out, come forth, departed
niggandho

Inodorous; free from bad smell, sweet
niggamanaC
Exit, departure
niggamo
Going forth, departure; an issue, out let
niggayhavd+
One who censures another for his faults instead of winking at them
niggahaG o
Free from attachment, see <see>gahaG aC </see>
niggahanaC
Censure, chastisement
niggah+to
Restrained, confined, held back; rebuked, punished
niggahessati
see <see>niggaG hti</see>
niggaho
Restraint, coercion, subduing; rebuke, censure, punishment, degradation
nigghako
One who rebukes; one who coerces or oppresses
nigguG o
Devoid of good qualities, bad
nigguG
  +
Name of a shrub, vitex negundo
niggumbo
Free from bushes, clear, even
nigghoso
Noise, uproar
nigrodho
The banyan or Indian fig-tree, ficus indica;
nighaG
  u
A collection of words or names, a vocabulary, a lexicon in which the words are classed acco
and not alphabetically
nighteti
To kill, destroy
niE ko
A sort of deer

nicayo
Heap, store, accumulation
nicito
Piled up, accumulated
niculo
The tree barringtonia acutangula
niccalo
Firm, steady, quiet, at rest, immovable, unchangeable
niccitto
Without thought or mind
nicco
Perpetual, lasting, constant
nicchando
Free from wish or desire
nicchamnako
Unwilling, reluctant
nicchayo
Ascertainment, conviction, certainty; determination, decision, resolution
niccharati
To come or go out, to proceed
nicchrako
Putting out, emitting
nicchito
Convinced, having ascertained
nicchinati
To ascertain; to decide, to resolve; to investigate, try, inquire into
nijigiC sati
To wish to take, covet, try to get
nijigiC san
Covetousness
nijigiC sit
Covetous, rapacious
nijo
Own
nijjam o
Disentangled
nijjaro
Free from decay, not growing old

nijjalo
Without water, dry
nijj+vo
Lifeless
nijjharo
A cascade, a waterfall
nijjhnaC
Sight; insight, intuition, perception
nijjhpeti
To give to understand
nijjhmataG hiko
This is the name of a class of petas, who wander about the world of men tormented with per
nim m h
Completion, accomplishment, perfection; end, conclusion; ascertainment, certainty; disappe
nim m hti
To terminate, be finished or completed, to come to an end
nim m hnaC
Accomplishment, completion
nim m hpeti
To complete, finish, accomplish
nim m hito
Completed, finished, accomplished, ended
nim m hubhati
To spit out
nim m huro
Harsh, hard
ni

haC
A nest
nitambo
The swell of the loins, the buttocks; the swell or slope of a mountain
nittaco
Free from bark
nittaG ho
Free from desire or lust
nittalo
Spherical

nitthaddho
Paralyzed, stiffened
nittharaG aC
Release, escape
nittharati
To get across, get over, get clear of, escape from
nitthiG G o
Passed through, escaped from
nitthunti
To bewail
nitthuso
Without husks
nidadhti
To put down, to lay aside; to deposit, hide, to bury; to enshrine
nidassanaC
Pointing out, indicating, designation; example, illustration; sight, view
nidasseti
To point out, indicate, show, tell, set forth, communicate, advise
nidahati
To put down, to lay aside; to deposit, hide, to bury; to enshrine
nidgho
The hot season; heat, drought; sweat
nidnaC
Primary source, origin, cause; cause of a disease; introduction
nididdhik
A sort of prickly nightshade, solanum jacquini
niddayo
Merciless, cruel
niddaro
Free from suffering
nidd
Sleep, slumber, sloth
niddnaC
Digging up weeds
niddyati
To sleep
niddyanaC
Sleeping, sleep

niddyit
One who sleeps, drowsy, slothful
niddlk
Sleepy, drowsy, sluggish, slothful
nidds+I+
Drowsy, slothful
niddisati
To point out, specify, mention, enumerate, declare; to describe, narrate, detail, explain
niddukkho
Free from suffering, scatheless
niddeso
Pointing out, designation, specification, description, showing forth
niddoso
Faultless, guiltless
niddhano
Poor, needy
niddhamati
To remove, get rid of
niddhraG aC
Singling out, separating, specifying one of many
niddhknakaC
Throwing about the hands in eating
niddhoto
Washed, clean
nidhanaC
 and (nidhano)Death
nidhnaC
Depositing, treasuring up, enshrining; a receptacle, treasury; store, wealth, treasure
nidhnago
Treasured up
nidhnav
Worth treasuring up, precious
nidhya
see <see>nidahati</see>, <see>nidheti</see>
nidhi
A receptacle, depository; treasure
nidh+yati
see <see>nidheti</see>

nidhuro
A bracelet
nidheti
To put down, to lay aside; to deposit, hide, to bury; to enshrine, see <see>nidahati</see>
ninado
Noise
nindav
Noisy
nindo
Noise
nindati
To blame, reproach; to despise
nind
Blame, rebuke, reproach; abuse, defamation, scorn, contempt
ninnaC
Depth, low ground; the sea, the deep
ninnag
A river
ninnayo
Certainty
ninnahutaC
One of the high numerals, 10,000,000(to the 5th power) or 1 followed by 35 ciphers
ninnd+
Resounding
ninndo
Noise, sound
ninnmeti
To put out, as the tongue
ninnejako
A washerman
ninno
Deep, low-lying
nipako
Prudent, wise
nipaccati
To be laid down, settled, determined
nipacckro
Subjection, inferiority, servitude, service

nipajjati
To lie down
nipatho
Reading, studying
nipanno
Lying down, lying
nipall+
To fall down, to descend, to rush or fly about
niptanam
Causing to descent, striking, flying down or about
nipti
Flying down or about, wandering
nipto
Falling down, descending; a particle or indeclinable
niptho
Reading, studying
nipnaC
A trough near a well
nip+yali
To be drunk in, imbibed
nipuG o
Clever, skilled, sharp, intelligent; delicate, subtle, abstruse
nipo
The tree nauclea cadamba, a species of asoka tree
nippakko
Boiled, infused
nippaccayo
Unprovided with requisites, destitute
nippajjati
To be accomplished, effected, to succeed; to ripen
nippañño
Unwise, foolish
nippapañco
Free from delay; free from the conditions, such as lust, pride, anger, which delay a man in h
progress
nipppo
Sinless
nippvo

Winnowing, clearing
nipp+tiko
Free from active joy
nipp+7 eti
To importune, vex
nippuriso
Without men, without people,
nippesiko
A juggler
nipphatti
Perfection, accomplishment
nipphanno
Arisen, produced; formed, effected, accomplished; springing from, made
nipphalo
Fruitless, useless, without reward, unprofitable
nipphtito
Ruined, destroyed
nipphdanaC
Accomplishment
nipphdeti
To accomplish, effect, settle, bring to a successful termination, perform, produce, procure
nibaddhaC
Continually, constantly, always
nibandhati
To bind; to continue
nibandhanaC
Binding, bonds; cause, motive
nibandho
Binding; continuance, perseverance
nibodhati
To know, to learn
nibbaC
The eaves of a roof
nibbattati
To spring up, to be born, to be produced, to grow, to arise
nibbattanaC
Springing up, growing, being born; being re-born at death in another world; causing to arise,
nibbatti

Birth, re-birth after death in another world
nibbatteti
To cause to arise, to produce
nibbatto
Sprung up, arisen; born; re-born in a new existence
nibbanatho
Free from desire or human passion
nibbandhati
To press hard
nibbasano
No longer worn, cast off–of clothes
nibbahati
To remove
nibbti
To be extinguished, to attain nirvG a, to cease to exist, to be annihilated
nibbnaC
Extinction; destruction, annihilation; annihilation of being, nirvG a; annihilation of human pa
arhatship or final sanctification
nibbno
Free from desire or human passion
nibbpako
Extinguishing, destroying
nibbpeti
To extinguish, to destroy, to put an end to; to soothe, to pacify; to delight; to annihilate
nibbyati
To be extinguished, to attain nirvG a, to cease to exist, to be annihilated
nibbhako
Accomplishing
nibbhpeti
To cause to be removed
nibbikro
Unchanged; free from perturbation or emotion
nibbikkhepaC
Clearly, without confusion
nibbicikiccho
Free from doubt
nibbijjati
To be disgusted, to be weary of the vanities of the world

nibbijjhati
To pierce, to transfix, to wound
nibbiG G o
Disgusted, wearied; wearied of the vanity of life
nibbid
Disgust or weariness of the vanities of the world
nibbiddho
Pierced; wounded
nibbindati
To be disgusted; to be wearied of the vanity of life
nibbiriyo
Powerless, weak
nibbisati
To find, to obtain, to enjoy
nibbisevano
Not self-indulgent, self-denying
nibbiseso
Similar, identical
nibbiso
Free from poison
nibbuti
Peace, tranquillity, calm, serenity of mind, happiness; nirvG a–in both its senses; destructio
annihilation
nibbuto
Free from care or passion, serene, calm, peaceful, tranquil, happy; having attained nirvG a
or annihilation; extinguished, extinct; annihilated; -of an arhat
nibbuddhaC
Close struggle, wrestling
nibbem hanaC
Unwinding, explanation
nibbem heti
To untwist, to unwind, to unravel; to explain; to deny, to reject
nibbediko
Connected with disgust or dissatisfaction
nibbedhako
Penetrating, discriminating–of wisdom
nibbedheti
To pierce

nibbedho
Penetration
nibbematiko
Unanimous, consentient
nibbeso
Payment, wages
nibbhayo
Free from fear or danger, secure
nibbharo
Excessive, ardent
nibbhogo
Deprived of enjoyment, miserable
nibhso
Appearance
nibho
Like, resembling
nimantanaC
Invitation
nimanteti
To invite, offer
nimittaC
A sign mark, token omen; cause reason; pudendum; sex organ
nim+leti
To close the eyes
nimuggo
Sunk, immersed
nimujjati
To sink, dive, plunge
nimbo
A tree bearing a very bitter fruit, the nimbro azadirachta indica
nimmaC so
Fleshless
nimmakkhiko
Free from flies
nimmathito
Agitated
nimmaddanaC
Crushing subduing

nimmaddeti
To crush, subdue, overcome
nimmanthyo
To be stirred or rubbed
nimmalo
Stainless, pure, innocent
nimmt
A maker, creator
nimmtpitiko
Without father or mother, orphan
nimmnaC
Measuring; forming making, creation fabrication
nimmyati
To form, make, fashion build, to create, cause to appear by supernatural power
nimmito
Made, fashioned, created
nimminti
To form, make, fashion build, to create, cause to appear by supernatural power
nimmujjati
To sink, dive, plunge
nimmoko
The slough or cast-off skin of a snake
niyati
Fate, luck, destiny
niyato
Fixed, certain; self-controlled, temperate
niyant
One who restrains, guides or governs
niyamanaC
Restraining, regulation
niyameti
To restrain; to fix; to prescribe, ordain
niyamo
Ascertainment, certainty; restraint, training; a self-imposed religious observance, voluntary p
meritorious act
niymako
Curbing, governing, restraining, guiding
niymo

Way, manner
niyutto
Attached or appointed to
niyuro
A bracelet
niyo
Own
niyogo
Injunction, appointment, order
niyojanaC
Appointment, ordinance, bidding, enjoining
niyojaniko
One who urges or orders
niyojeti
To appoint, commission, enjoin, ordain, decree, urge
niyyati
To be led, carried along, led away
niyyamo
see <see>niyamo</see>
niyytanaC
Return of a deposit; gift
niyyti
To go out, depart, escape; to fall out, result, conduct, lead to, conduce, tend
niyyteti
see <see>niyydeti</see>
niyydeti
To give back, restore; to hand over, give up
niyynaC
Setting out, departure, marching
niyyniko
Leading to salvation
niyyso
Any exudation of plants or trees, as juice, gum, resin
niyykho
A chaplet, crest; a clothes-peg; exudation of trees, as sap, gum; a door, gate
niraggalo
Unobstructed
nirato

Pleased, delighting in
niratthako
 and (nirattho)Vain, unmeaning, useless, unprofitable
nirantaro
Without interstices, compact, dense, solid, coarse
nirapardho
Innocent; free from fault or error
nirapekkho
 and (nirapekho)Disregarding
nirabbudaC
A vast number, 10,000,000(to the 9th power), or 1 followed by 63 ciphers
nirabbudo
Free from boils or tumours; free from excrescences, abnormal outgrowth
nirayapo
Name of one of the guardians of hell
nirayo
Hell
niravaseso
Without a residue, complete
niravo
Noiseless, silent
nirasanaC
Rejection
nirasano
Fasting
nirkati
Rejection, contradiction
nirkulo
Clear, undisturbed, tranquil
nirtaE ko
Free from disquiet, safe, peaceful
nirmayo
Healthy
nirmiso
Free from worldly taint, disinterested, pure–of doctrine
nirlambo
Having no prop, unsupported
nirlayo

Free from attachment or desire
nirsako
Free from desire
nirsaE ko
Without apprehension, safe; without hesitation
nirsayo
Free from desire
nirso
Free from desire
nirhro
Without food, fasting
nirujjhati
To cease, perish, be destroyed or annihilated
nirutti
One of the vedE gas, explanation of difficult vedic words; artificial explanation of the meani
e.g. deriving arahanta, a Buddhist saint, from; grammatical and logical explanation of the wo
the Buddhist scriptures, verbal analysis, glossology; use or expression of a language
nirudako
Free from water, waterless
niruddho
Destroyed, brought to an end, annihilated; dead
nirupakro
Useless
nirupadhi
see <see>upadhi</see>
nirupabhogo
Useless, unattractive
nirussukko
Careless, indifferent, idle
nirojo
Tasteless, insipid
nirodho
Cessation, annihilation; nirvG a; obstruction, impeding
nilattaC
Dark blue colour, blueness
nilayo
A dwelling, habitation, lair, nest
nil+yati

To settle down, alight; to lurk, hide
nillajjo
Shameless
nillehakaC
Licking
nillopo
Plundering
nivattati
To turn back, return, depart; to stop, halt; to cease, desist
nivattanaC
Turning back; refutation
nivatti
Turning back, returning; stopping
nivatto
Returned, turned back, recoiling; stopped, ceased
nivattho
Dressed, clothed; put on, worn
nivaho
A multitude, quantity
nivto
Lowliness, humility
nivpo
Oblation to the manes of deceased relatives, offering to petas; offering, charity, alms; ration,
batta; provision, food
nivraG aC
Keeping off, warding off; preventing
nivret
One who keeps off
nivreti
To keep off, ward off; to restrain, hinder, prevent, stop
nivro
Prevention
nivsanaC
Clothing; an under garment; dwelling
nivs+
Dwelling, an inhabitant
nivseti
To put on, dress, wear, especially of an under garment

nivseti
To cause to dwell
nivso
Residence, dwelling, abode, station, nightquarters
nivim m ho
Encamped, settled, established, fixed on, devoted; married–of a woman
nivisati
To settle, encamp
nivuto
Surrounded, hemmed in, obstructed
nivuttho
Inhabited
nivedanaC
Informing, announcement
nived+
Making known, informing
nivedeti
To make known, inform, announce, report, relate
nivesanaC
Resting-place, residence, dwelling
niveseti
To cause to enter, to introduce, to place; to cause to settle or dwell, to fix, place, establish; to
build
nisaggo
Natural state, nature
nisajj
Sitting, session
nisad
and (nisado)A grindstone or nether millstone
nisanti
Careful attention or observation
nisammakr+
Acting with care or attention; circumspect
nis
Night
niskaro
The moon
nisd+

Lying down, resting
nisdo
The first of the seven musical notes of the Hindu gamut
nisntho
The moon
nismanaC
Seeing, observing, attending to, listening
nismeti
To attend, listen to, hear, observe, mind, be careful of
nisito
Sharpened, whetted
nisinnako
Seated
nisinno
Seating; settling, perched
nis+tho
Midnight
nis+dati
To sit down; of a bird, to alight, settle
nis+danaC
Sitting; a mat to sit on
niskdanaC
Destroying, slaughter
nisedhanaC
Prevention
nisedheti
To prevent, prohibit, put a stop to, dissuade
nisedho
Prevention, prohibition, restraint
nisevati
To attach oneself to, serve, wait upon, follow, embrace, practise; to resort to, inhabit
nisneho
Without love, indifferent
nissaC sayo
Certain, undoubted
nissakkanaC
Going out
nissakko

A grammatical term, a name for the ablative case
nissaggiyo
That should be rejected, given up, abandoned; to be forfeited
nissaggo
Giving up, surrendering
nissajjati
To give up, abandon, surrender, forfeit
nissajjanaC
Giving up, forfeiture
nissatto
Powerless; unsubstantial; non-existent
nissaddo
Noiseless, silent
nissano
Sound, noise
nissando
Consequence or result
nissayati
To depend on, belong to
nissayado
One who gives protection, an upajjhya or kalyG amitta
nissayo
That on which anything depends or rests, refuge, shelter, help, protection, resource, requisit
nissaraG aC
Departure, going out; exit, egress, outlet; outcome, result; escape from saC sra, salvation
nissarati
To depart, escape
nissya
Leaning upon or towards, dependent upon; close to, near, by; on account of, by reason of, t
nissraG a
Connected with expulsion
nissraG aC
Expulsion
nissraG +yo
Probably formed upon
nissro
Sapless; vain, unsubstantial
nissvo

The scum or water of boiling rice
nissso
Breath
nissitako
A pupil, adherent
nissito
Inhabiting; placing or stationing oneself in; having recourse to, dependent on, inherent in, co
resting on; following, practising, devoted to, busied with
nissir+ko
Unfortunate, ill-fated, inglorious
niss+mo
Outside the boundary
niss+lo
Irreligious
nisseG +
Ladder, stairs
nisseso
Complete, all, entire
nissoko
Free from sorrow
nihato
Struck down, destroyed, ruined; put an end to, decided, settled
nihanti
To put down; to settle, put an end to; to strike down, destroy
nihito
Laid down; treasured up
nih+nako
Low, vile
nih+no
Low, vile, base, contemptible
nih+yati
To deteriorate, perish, decay
n+gho
Grief, suffering, woe
n+cakulaC
Any one of the low castes; a low or low-caste family
n+cataro
Rather low; lower

n+ckul+no
Low-caste, belonging to a low-caste family
n+co
Low; mean, base
n+tattho
Natural meaning
n+ti
Guidance, management, practice, conduct; habits, institutions; propriety, right conduct, prud
statesmanship, polity
n+tim
Prudent, politic
n+to
Led, inferred
n+y
for words beginning thus, see <see>niyy</see>-
n+yati
see <see>niyyati</see>, <see>niyyti</see>, to be led, carried along, led away
n+yti
see <see>niyyati</see>, <see>niyyti</see>, to go out, depart, escape; to fall out, result, con
conduce, tend
n+ydeti
To give back, restore; to hand over, give up
n+raC
Water
n+raso
Sapless, juiceless; tasteless, insipid, nasty
n+rogo
Healthy
n+lik
Name of an aquatic plant; vallisneria
n+lin+
The indigo plant
n+l+
The indigo plant
n+lo
Black; dark blue; dark green
n+7 o
and (n+7 aC)A nest; a lair, haunt receptacle,

n+varaG aC
Obstacle, hindrance
n+vro
Wild rice or paddy
n+ham o
Removed, taken away, etc.
n+hato
Removed, taken away, etc
n+haraG aC
Removal, taking out, expulsion
n+haraG ako
One who drives out
n+harati
To draw out, release, take out, carry away, take away, remove, dismiss
n+hrako
Carrying away
n+hro
Way, manner
n+hro
Fog; frost
nu
Now, pray! I wonder ko nu hso, what laughter can there be ?
num m hubhati
see <see>nim m hubhati</see>
nuti
Praise
nuto
Praised
nutto
Thrown
nudako
Dispelling, putting away
nudati
To remove, dispel, avert, reject, put away
nudanaC
Repulsion, rejection
nudo
Dispelling

nunno
Thrown, cast, dismissed, impelled
nuh+
Name of a plant
nktano
New, fresh
nkna
Surely; perhaps, I suppose
nkpuro
An ornament for the feet, an anklet
nekako
Many
nekatiko
Fallacious
nekadh
In many ways
nekyiko
Versed in the four nikyas
neko
Several, many
nekkhammaC
Forsaking, separating from; giving up the world, devoting oneself to the ascetic life, entering
priesthood; self-abnegation, giving up all pleasures; emancipation from human passion, arha
the supernatural illumination called vipassan; piety, holiness
nekkho
see <see>nikkho</see>
negamo
A townsman. a trader; produce
net
A guide; a leader, commander, chief
neti
see <see>nayati</see>
nettaC
The eye; a kind of cloth
nettiC so
Merciless
nettiko
One who makes conduits for irrigating rice-fields

netto
A guide
nedim m ho
Nearer, very near, nearest
ned+yo
Nearer, very near, nearest
nepakkaC
Prudence, discrimination
nepacchaC
Adornment of the person, dressing up; costume of an actor
nepuññaC
Cleverness
nemi
The circumference of a wheel; circumference
nemittako
One who predicts the future from bodily signs or omens, a fortune-teller, necromancer
nemitto
A fortune-teller
nemindharo
Name of one of the kulcalas
neyyyiko
A dialectician, an adherent of the nyya philosophy
neyyo
To be led, to be inferred
nerañjar
The modern Nilajan; name of a river flowing through what was Magadha
nerayiko
One suffering in hell, an inhabitant of one of the hells
neru
A name of Mount Meru
neruttiko
An etymologist or philologist
ne7 o
Blameless, innocent
nevantannantavdo
Holding the doctrine that the universe is neither finite nor infinite
nevasaññnsaññ
Neither consciousness nor unconsciousness, viz. semi-consciousness

nevasaññnsaññ+
One who is in a state of semi-consciousness
nevasekhansekho
One who is neither a sekha nor an asekha, viz. a puthujjana or unconverted man
nevsiko
Inhabiting, dwelling in
nesajjikaE gaC
Precept enjoining a sitting posture. This is one of the thirteen dhutaE gas
nesdo
A hunter, one of a tribe of aborigines in India who lived by hunting
no
A substitute for some of the cases of the plur. of the pronoun of the first person. For the nom
no
Not
non+taC
see <see>navan+taC </see>, butter
nyso
A deposit, pledge, mortgage; multitude, assemblage
pa
A preposition much used in composition with verbs and their derivatives, sansk.
paC su
Dust, dirt, earth, soil
paC sukkliko
One who wears clothes made of rags taken from a dust heap
pakam m ho
Pre-eminent, excellent, prominent, high
pakati
Original or natural form, origin; natural state;
pakatiko
Of a certain nature
pakatijo
Springing from nature
pakato
Made
pakappeti
To plan, design, appoint
pakaraG aC
Dissertation, exposition, literary composition, work, book

pakaroti
To make, perform
pakro
Sort, kind; way, manner
paksako
Explaining, illustrating, making known
paksati
To be visible, to become known
paksanaC
Illumination; illustrating, explaining; making known, exposition, publication
paksaniyo
To be explained
pakso
Manifest, known, public
pakiG G ako
Miscellaneous
pakitteti
To proclaim
pakiriyo
The plant guilandina bonduc
pakujjhati
To be angry
pakuppati
To be angry
pakom i
One of the high numerals 100,000,000,000,000 or a hundred billion
pakom m ho
The fore-arm
pakopo
Agitation, ebullition, anger, fury
pakkamati
To set out, start; to depart, go away
pakkamo
Departure, flight; beginning
pakko
Cooked; heated; ripe; decaying, ripe for destruction
pakkosati
To call, summon, send for

pakkosan
Summons
pakkhato
On the side of
pakkhattaC
Partisanship
pakkhantaro
Belonging to the opposite party, changing one's mind
pakkhandati
To spring forwards
pakkhandanaC
Leaping, springing
pakkhandik
Diarrhoea, dysentery
pakkhand+
Bold; boastful person
pakkhaptittaC
Partisanship, strong support to a party or side
pakkhabi7 lo
A flying fox, a sort of bat
pakkhalati
To stumble, trip, stagger
pakkhleti
To wash, cleanse
pakkhiko
Belonging to a party or faction
pakkhiko
A fowler
pakkhipati
To throw or put in, to insert, add, interpolate
pakkhiyo
Siding with, belonging to a party
pakkh+
A bird
pakkhepanaC
Putting or throwing
pakkhepo
Throwing in, insertion, interpolation

pakkho
A wing; feathers of an arrow; a side, party, faction; a partisan, adherent; a multitude, host; ha
month, a fortnight
pakkho
A cripple
pakhumaC
see <see>pamhaC </see>, an eyelash
pagabbho
Bold, daring; audacious, impudent, forward
paguG at
Knowing by heart, familiarity
paguG o
Straight, plain; familiar, well known, known by heart
pagumbo
Forest, jungle, thicket
page
In the morning, at dawn, early
pageva
Much more or much less
paggaG hti
To hold out, stretch forth; to favour, befriend; to strain, exert; to persevere, continue; to take
grasp
paggaho
Stretching, tension; holding out, stretching forth; exertion, energy; favour, kindness, patrona
paggho
Energy, striving
paggharaG aC
Oozing, trickling, fluidity
paggharati
To ooze, trickle, flow
paghno
A covered terrace before a house
paE keruhaC
A lotus
paE ko
 and (paE kaC) Mud, moral impurity, sin
paE gu
 and (paE gulo)Lame, crippled

pacaG
ati
To be furious
pacati
To cook, dress food; to digest; to be tormented in hell
pacanaC
Cooking
pacalyik
Nodding, dozing
pacalo
Shaking, trembling
pac
Ripeness
pacpeti
To cause to be cooked
paclako
Shaking, swinging
pacit
A cook
pacinati
To pick, gather, collect
pacuro
Much, many, frequent
paccakkosanaC
To make mutual or counter accusation
paccakkosal+
To rewrite in return, to recriminate
paccakkhti
To reject, refuse, deny, disallow, repudiate, abandon
paccakkhnaC
Rejection, denial, refusal
paccakkho
Perceptible to the senses, visible, evident, present
paccaggho
New
paccaE gaC
Minor limb; minor requisite
paccañjanaC

Anointing
paccaññasi
see <see>pam ijnti</see>
paccattaC
Singly, severally, individually
paccattharaG aC
A cushion or carpet to sit on; the cushions or bedding of a couch
paccatthiko
Hostile, adverse
paccanaC
Being tormented
paccan+ko
Opposite, adverse, hostile
paccanubhoti
To enjoy one by one
paccantaC
Finally
paccantimo
Same meaning as next
paccanto
Bordering on, adjacent, skirting
paccapdi
see <see>pam ipajjati</see>
paccabhsi
see <see>pam ibhsati</see>
paccayiko
Trustworthy
paccayo
Belief, conviction, trust, faith; ground, motive; cause; a requisite or necessary; in grammar a
paccar+
A raft; paccar+ is the name of one of the ancient collections of am m hakaths
paccavekkhati
To look at, regard, consider, contemplate
paccavekkhanaC
Looking at, consideration, contemplation
paccgacchati
To return
paccgamanaC

Return
pacccikkhati
To reject, repudiate, disallow
paccjyati
To be born, to be reborn in a new existence
paccdeso
Rejection, refusal
paccmitto
An enemy, adversary
paccroceti
To say in return
paccs
Expectation, desire, hope
paccsiC sati
To desire, long for, look for, expect
paccharati
To bring back, take back
pacchro
Drawing back, refusal, objection; restraint of the organs, abstraction
paccuggacchati
To go out, to set out, to go to meet
paccuggamanaC
Going forth to meet a guest as a sign of respect
paccum m hti
To rise from one's seat in token of respect; to rise in the morning; to rise in another place, re
paccum m hnaC
Rising from one's seat as a mark of respect to a visitor
paccuttaraC
Reply
paccuttarati
To go out again, to withdraw
paccudvattati
To retreat
paccuddhro
Taking up again or making a robe fit for wearing, once it is set aside. This appears to have b
ceremony gone through when a monk was presented with a robe.
paccupakro
Service in return, requital

paccupam m hpeti
To obtain, provide
paccupam m hito
Approaching, imminent, present
paccuppanno
Existing, ready, present
pacckso
Morning, dawn
pacckho
An obstacle
pacceko
Each one, single, several
pacceti
To return, to come back upon
paccorkhati
To come down again
paccosakkati
To retreat
pacchato
After; behind; back
pacch
Behind, back, afterwards; westwards
pacchtpo
Repentance, remorse
pacchnipt+
One who retires to rest after another
pacchnutpanaC
Remorse
pacchbandho
This is a nautical term, apparently designating a large oar used by way of rudder. It is called because it has to be fastened in the stern of the raft.
pacchbhattaC
After a meal, after the noonday meal, in the afternoon
pacchbhattiko
One who eats afterwards, i.e. after it has become improper to do so
pacchbhgo
Hind or after part
pacchbhvo

Posteriority
pacchmukho
Looking westward
pacchsamaG o
A junior monk who accompanies a senior monk when he leaves the monastery to beg alms
walks behind him at a short distance
pacchi
A basket
pacchijjati
To be cut off, to be destroyed; to be cut short, to cease
pacchimo
Hindermost; last; western
pacchedanaC
Cutting off, removal
pajappo
Muttering, murmuring, complaint
pajahati
To forsake, abandon, give up, renounce, get rid of, escape from
paj
Progeny, descendants, race, family; creature, living being; people; mankind
pajnaC
Knowledge
pajnanaC
Knowing, understanding, discernment
pajnti
To know, understand, discern, distinguish, find out
pajpati
A name of the Hindu brahman; a name of Mra; the Hindu god Prajpati
pajjaC
A verse
pajjarako
Febrile of fever
pajjalati
To burn, blaze
pajjunno
A cloud
pajjo
A path, road

pajjo
What belongs or is suitable to the feet
pajjotako
Illumining
pajjotati
To shine brightly
pajjoto
Light, lustre, splendour, brilliancy; a lamp
pañca
Five
pañcakajjhniko
One who practises the five jhnas
pañcakmaC
Five modes of desire or pleasure,
pañcakilesaC
Five kle[as or evil passions
pañcako
Consisting of five, five in number
pañcakkhattuC
Five times
pañcakkhandhaC
The five skandhas
pañcaguG aC
Five qualities as rewards of virtue
pañcaggaC
First fruits of five
pañcaE gaC
Five qualities
pañcaE giko
Having five members or divisions, fivefold
pañcaE gulakaC
The five fingers
pañcaE gulikaC
A measure of five finger breadths
pañcacakkhu
The five sorts of vision
pañcadas+
The fifteenth day of the half month, day of full or new moon

pañcadaso
Fifteen
pañcadhammaC
Five things or conditions
pañcadh
In five ways, fivefold
pañcanetto
Having five sorts of vision
pañcapañcaso
In sets of five each
pañcapatim m hitaC
Setting down or fixing of five things
pañcabalaC
The five Forces
pañcamako
Fifth
pañcamo
Fifth
pañcavaggiyo
Belonging to a group of five
pañcavidho
Fivefold
pañcav+sati
Twenty-five
pañcasataC
Five hundred
pañcasatiko
Consisting of five hundred
pañcasikho
A proper name, one of the gandhabbas
pañcas+laC
The five precepts, or five branches of moral practice
pañcas+lav
One who keeps the five precepts
pañcaso
By fives
pañcnantariyakammaC
Five sins that bring with them immediate retribution

pañcyudhaC
Five sorts of weapons
pañcl
Name of a warrior tribe in the north of India, the pañclas
pañclik
A doll, puppet
pañchaC
Five days
pañchiko
Lasting five days
pañjaraC
 and (pañjaro) A cage, frame
pañjaliko
Holding up the clasped hands in token of respectful salutation
pañ̃ñatti
Making known, manifestation, declaring, enactment, ordinance, precept, regulation
pañ̃ñatto
see <see>pañ̃ñpeti</see>, wise
pañ̃ñ
Wisdom, intellect, reason
pañ̃ñG aC
Knowledge, wisdom, intelligence; mark, sign
pañ̃ñto
Known, famous
pañ̃ñpako
Appointing, declaring
pañ̃ñpanaC
Appointment, declaration
pañ̃ñpeti
To make known, declare, proclaim, appoint
pañ̃ñyati
To be known, to be perceived, to appear, to exist; to be well known, to be renowned
pañ̃ñyanaC
Manifestation, appearing
pañ̃ñv
Wise
pañ̃ñsa
 and (pañ̃ñsaC)Fifty

pañño
Wise, intelligent
pañho
A question
pam aggi
Fire in return
pam aE go
A flying insect, moth, beetle, grasshopper
pam anto
The skirt or seam of a garment
pam alaC
A covering; coating, membrane, film; cataract of the eye; roof, thatch; a heap, multitude, qua
pam alik
A woollen coverlet thickly woven with flowers
pam aho
A kettle-drum
pam ikaE khati
To expect, await, desire
pam ikammaC
Treatment, cure; repairs; redress, atonement
pam ikaroti
To repair, amends
pam ikaroti
To repair; to make amends for
pam ikassanaC
Drawing back; mklya pam ikassanaC , "throwing back to the beginning, causing to begin c
vinaya term
pam ik
White woollen cloth
pam ikrako
Requiting, giving in return, rewarding or avenging
pam ikro
Repair, amends, atonement, remedy
pam ikkamati
To step backwards, retreat, depart; to return
pam ikkamanaC
Stepping backwards, retreat; a hall with seats of distinction
pam ikkamo

Going back, reverse order
pam ikkklo
Contrary; disagreeable
pam ikkosati
To blame, revile, scorn
pam ikkosanaC
Reviling, scorn, abusing
pam ikkhipati
To oppose, to refuse, to reject
pam ikkhepo
Opposing, refusing
pam ikhampito
Forgiven in return
pam iggahaG aC
Acceptance, receiving
pam iggah+t
One who receives
pam iggah+to
Received; assented to, admitted, approved
pam iggaho
Acceptance, receipt; one who receives; a sort of jar
pam igghako
Receiving, a recipient
pam ighto
Warding off, repulsion
pam igho
and (pam ighaC)Anger, hatred
pam ighoso
Echo
pam icikkhati
To resolve
pam icodeti
To blame, reprove
pam icca
Following from anything as a necessary result; by means of, on account of, by reason of, thr
pam iccasamuppdo
Origination as a necessary result from an antecedent cause, chain of causation
pam icchati

To receive, take
pam icchado
Covering, shelter
pam icchdako
Covering, concealing
pam icchdanaC
Concealment
pam icchdaniyaC
The flavour of meat
pam icchd+
Covering, protecting
pam icchdeti
To cover, conceal, keep secret, deny; to clothe oneself
pam icchpeti
To cause to receive, deliver to, entrust to
pam ijaggati
To watch over, guard, look after, tend, take care of
pam ijagganaC
Watching over
pam ijnti
To acknowledge, confess, recognize; to approve, consent, promise; to profess, assent, mair
perceive
pam iññ
Agreement, promise, vow
pam iññto
Asserted; admitted, acknowledged; promised
pam itittho
A landing place on the opposite bank of a river
pam ito
Known, established, true; famous; pleased, delighted
pam idaG
o
Retribution vengeance
pam idadti
To give in return; to restore
pam idasseti
To cause to see again
pam ideti

To give in return; to restore
pam ideseti
To confess, admit a fault
pam inandati
To express gratification, to welcome
pam inidhi
Image, likeness
pam inivattati
To turn back again, to return
pam inivedeti
To bring back news, announce
pam inissaggo
Forsaking, getting rid of
pam inissajjeti
To forsake, renounce
pam inissam m ho
Forsaken; having forsaken
pam ipakkhattaC
Opposition
pam ipakkho
An opponent, enemy; hostility
pam ipajjati
To enter upon, walk upon; to follow, embrace; regulate one's life, live, act, practise; enter up
pam ipaG meti
To bend down again
pam ipatti
Conduct, practice, performance, occupation; religious duties or practice, moral conduct; atta
acquisition; knowledge, ascertainment
pam ipatho
"A confronting road"
pam ipadaC
Step by step, in due order
pam ipad
Ingress, access, way, step, course, progress, practice, conduct; the first day of a lunar fortni
especially that of the moon's increase
pam ipkatiko
Restored or set right again
pam ipm i

Order, succession
pam ipdanaC
Imparting, giving, informing, declaring
pam ipdeti
see <see>pam ipajjati</see>
Pam ipdo
"That which supports the bedstead"
pam ipbhataC
A present or gift in return
pam ip+7 anaC
Pressing, pinching
pam ipuggalo
A person equal to another, a rival
pam ipucchati
To inquire, to question; to put a question in turn
pam ipucchanaC
Questioning in return
pam ipucch
Question in return
pam ipucchit
One who inquires
pam ipkjeti
To honour in return
pam ippassaddhi
Subsidence, calming, quieting down
pam ippassambhati
To be calmed, quieted, to subside, come to an end
pam ippassambhanaC
Subsidence, calming down
pam ibaddho
Bound, obstructed, dependent
pam ibalo
Able, adequate, competent
pam ibhati
To put away, reject, avert, repel
pam ibhanaC
and (pam ibho)Warding off, repulsion
pam ibheti

To put away, reject, avert, repel
pam ibimbaC
Reflection, counterpart, picture, image
pam ibimbito
Reflected, imaged
pam ibujjhati
To awake
pam ibodho
Awaking
pam ibhayo
Terrible, fearful
pam ibhgo
One who belongs to the opposite side, an enemy
pam ibhgo
Equal to, similar, resembling
pam ibhti
To appear, to be evident, to occur or present itself to the mind
pam ibhnaC
Understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit
pam ibhnav
Possessed of intelligence or ready wit
pam ibhyutto
Bold, ready, confident
pam ibhsati
To address in return or in reply
pam ibhk
A surety
pam imaggo
"A confronting road"
pam im
Counterpart, representation, figure, image, picture
pam imseti
To explore, search
pam imukko
Fastened, tied; clothed, attire, equip
pam imukho
Opposite, at hand, present
pam imuñcati

To put on, fasten, bind
pam imokkho
A sort of remedy,
pam imoceti
see <see>pam imuñcati</see>
pam iyatto
Prepared, made ready; dressed
pam iydeti
To prepare, make ready, provide
pam iravo
Echo
pam irj
Hostile king, royal adversary
pam ilabhati
To obtain, receive; to regain
pam ilbho
Obtaining, attainment, acquisition
pam ilekhanaC
A letter sent in reply
pam ilomo
Contrary, reverse, in reverse order
pam ivacanaC
Answer, rejoinder
pam ivam m eti
To roll something against, knock, strike
pam ivatt
One who answers or contradicts
pam ivadati
To answer, retort
pam ivasati
To live, dwell
pam ivkyaC
Reply
pam ivG aC
Opposition, resistance
pam ivG +
Resisting
pam ivtaC

Against the wind
pam ivdo
Retort, recrimination
pam iviC so
Portion
pam ivijjhati
To cleave, split; to penetrate, comprehend, acquire, master, learn
pam ivijjhanaC
Penetration, comprehension
pam ividito
Known, ascertained
pam ividdho
Penetrated, pierced, acquired
pam ivineti
To repress, subdue
pam ivinodanaC
Removal
pam ivinodeti
To remove, dismiss, dispel
pam ivibhatto
Distributed with partiality or favour
pam ivirati
Abstinence from
pam ivirato
Abstaining from
pam iviruddho
Opposed, hostile
pam ivissako
Neighbouring
pam ivedeti
To make known, announce, assist
pam ivedho
Penetration, comprehension, attainment
pam isaC yutto
Connected with
pam isaC vidito
Having informed
pam isaC ved+

Experiencing, feeling, enjoying
pam isaC vedeti
and (pam isaC vediyati)To feel, experience, enjoy, perceive
pam isaC harati
To draw back; to fold; to change
pam isaE karaG aC
Restoration, repairs
pam isaE khato
Restored, repaired
pam isaE kharoti
To restore, repair, mend
pam isaE khti
To reflect, meditate
pam isaE khnaC
Reflection, contemplation
pam isaE khraG aC
Causing to be repaired
pam isaE khro
Restoration, repair
pam isañcikkhati
To agree with oneself, to consider, revolve a matter in the mind
pam isaññutto
see <see>pam isaC yutto</see>, connected with
pam isattu
An enemy
pam isantharati
To be favourably disposed to, to be interested in
pam isanthro
Friendly greeting, welcome, kindness, affection, friendliness
pam isandahati
To be re-born, to renew one's existence in another world, to transmigrate
pam isandhi
Entering the womb in a new existence, conception, re-birth, transmigration
pam isandhiko
At the end of a compound as a substitute for last; appam isandhiko, that cannot be reunited
gahitapam isandhiko, having obtained conception
pam isamo
Equal to

pam isambhik
Discrimination, analysis, analytic insight
pam isammodanaC
Friendly greeting in return
pam isaraG aC
Refuge, help, defence, protector
pam ismanaC
Putting away
pam ismeti
To set in order, put away
pam isyaniyo
To be tasted or partaken of or enjoyed
pam isrG iyo
Reconciliation. "It is the fourth of the saE ghakammas, and is an act of censure whereby a offended a layman without cause is compelled to ask and obtain his forgiveness."
pam isr+
Trusting in, leaning on
pam issanaC
A message in return or reply
pam isiddho
Forbidden
pam isuG ti
To assent, promise
pam isedhanaC
Preventing, stopping
pam isedheti
To keep or ward off; to prohibit, prevent, restrain
pam isedho
Prohibition
pam isevati
To receive; to practise
pam isevanaC
Practising
pam isotaC
Against the stream
pam issavo
Assent, promise
pam issv+

Assenting, ready, willing
pam ihanti
To strike, wound; ward off
pam iharaG aC
Striking in return
pam iharati
To strike in return
pam ihro
Carrying back; a door; a doorkeeper
pam +
Coarse cloth, canvas
pam u
Sharp; skilful; sensible, wise; healthy
pam ubhvo
Skill
pam o
and (pam aC)Cloth; a cloth or garment
pam olo
A species of cucumber
pam m ako
A cloth
pam m anaC
A port, seaport
pam m ik
A slip, tablet; a bandage, ribbon
pam m o
A strip, slip, riband, tablet, plate, slab; a cloth, bandage, turban
pam m hapeti
To set going, set on foot, establish, furnish, provide
pam m hnaC
Setting out, departure, march of an army or assailant; origin, cause
pam m hya
Setting out from, beginning from, since, after, from
pam hati
To read, recite
pam hamakappiko
Belonging to the commencement of a kalpa
pam hamako

First, previous
pam hamajjhniko
Connected with the first jhna
pam hamo
First, foremost, earliest, previous, principal, chief, best
pam hav+
The earth
paG ako
Name of a water-plant
paG amati
To bend, be bent or inclined
paG ayo
Affection; confidence; solicitation
paG avo
A small drum or tabor
paG mo
Bending, salutation
paG l+
Watercourse, gutter, drain
paG idahati
To long for, wish for, pray for, resolve, aspire to; to direct, stretch
paG idhnaC
Earnest resolve, aspiration, longing, prayer
paG idhi
Wish, resolve, aspiration, prayer
paG idheti
see <see>paG idahati</see>, to long for, wish for, pray for, resolve, aspire to; to direct, stre
paG ipatal+
To prostrate oneself
paG ipto
Prostration
paG iyo
Saleable
paG ihito
Resolved, determined, intent
paG +to
Accomplished; excellent, eminent, exalted; sweet, nice
paG eti

To bring, perform, execute
paG o
A bet, wager, stake; wages hire; a sum of money; wealth, property; trade; shop
paG
ako
A eunuch, a castrated man
paG
aro
White, pale, yellowish
paG
avo
A son or descendant of pG
u; name of a mountain
paG
iccaC
Scholarship, learning, erudition
paG
itako
A pedant
paG
itat
Learning, skill, wisdom
paG
ito
Learned, skilled, clever, wise
paG
u
Light yellow
paG G aC
A leaf; a written leaf, an epistle
paG G atti
Making known, manifestation, declaring, enactment, ordinance, precept, regulation
paG G arasa
Fifteen
paG G asl
The hut of an ascetic made of branches and leaves, a hermitage
paG G kro
A present

paG G sa
Fifty
paG G sakaC
A collection of fifty
paG G uv+sati
Twenty-five. Another form of pañcav+sati
paG yaC
A ware, commodity; traffic
paG hi
The heel
paG hi
Variegated
pataE go
A bird
patati
To fall, alight
patattaC
A wing
patanaC
Falling
patanto
A bird
patk
A flag, banner
patn+
Spreading, extending
patpano
Name of one of the eight Hells
patpav
Splendid, majestic
patp+
Burning, scorching
patpo
Heat; splendour, majesty, dignity
patraG aC
Elevation, aggrandisement
patreti
To mislead, deceive

pati
Master, owner, lord, chief, ruler; husband
pati
and in composition generally (-pam i)Towards; back, in return; against
patiC var
A woman who chooses her husband
patikim m ho
Inferior, low, vile
patikum m ho
Miserable, vile, wretched
patikulaC
Husband's family or house
patikriy
Giving medicine; counteracting, remedying
patigaG hti
To take, receive, accept; to welcome, recognize, assent
patigiG ti
To agree, permit, approve
patim m panaC
Fixing, setting up
patim m hahati
see <see>patim m hti</see>
patim m hahati
To stand fast or firmly, to be established, to fix oneself, to be set up, to stay, to be
patim m h
Fixity, strength, resting place, stay, help, home, asylum
patim m hti
To stand fast or firmly, to be established, to fix oneself, to be set up, to stay, to be
patim m hnaC
Fixing, establishment
patim m hpako
One who establishes
patim m hpitt
Fact of having been established
patim m hitattaC
Fact of being established
patito
Fallen; fallen in battle, slain; gone, got rid of

patito
Known, established, true; famous; pleased, delighted
patidnaC
Restitution, restoration
patidivasaC
Daily
patidissati
To be seen with, visit
patidevat
A devoted wife
patibbat
A devoted or faithful wife
patimaG
ito
Adorned, decorated
patimanteti
To discuss in argument, to reply, to refute
patimneti
To revere
patirkpaC
A counterfeit, resemblance
patirkpako
Resembling, counterfeiting
patirkpo
Suitable, fit, proper, right, good
pativattiyo
That can be subverted, that can be over thrown
pativilaggito
Stuck, entangled
patisammajjati
To sweep over again
patisallG aC
Solitude, retirement for the purpose of meditation, seclusion, privacy
patisall+G o
Secluded, retired, abstracted, plunged in meditation
patisibbati
To sew, embroider
patisuññ

A widow
patissato
Recollecting, thoughtful
patissayo
A house, dwelling, asylum
patiss
Amenability, assent, obedience
pat+c+
The west
pat+to
Known, established, true; famous; pleased, delighted
pat+raC
A shore, bank
patujja
Having struck off
patodakaC
Poking or tickling
patodo
A goad
pattaC
A wing; a leaf or petal
pattakallaC
Timeliness, seasonableness
pattaklo
Right moment, seasonable time
pattagho
Holding a bowl
pattaE gaC
Red sandal
pattac+varaC
Bowl and robe
pattadhammo
One who has obtained or mastered the Truth
pattapiG
  ikaE gaC
This is the sixth dhutaE ga precept, and enjoins "eating from one vessel only"
pattapum aC
A small basket made of leaves

pattapkro
A bowlful
pattabbo
 and (pattabbako)Attainable
pattayno
A bird
pattn+kaC
Infantry
patti
A foot soldier; going, walking
patti
Obtaining, acquisition, attainment, gain, advantage
pattiko
Going on foot
pattipatto
Having obtained the highest gain
patt+
An arrow
pattuC
see <see>ppuG ti</see>
pattuG G aC
Woven silk cloth
patteyyo
Obtainable
patto
Obtained, reached; having reached
patto
A bowl, especially a Buddhist monk's begging-bowl or alms-bowl
pattodakaC
Water to wash a bowl with
patthato
Spread, stretched
patthan
Desire, request, prayer, aspiration
pattharati
To spread, strew; to overspread, pervade
pattharo
A flat surface

patthvan
A dramatic prologue
patthivo
A king
pattheti
To wish for, aspire to, pray for
pattho
A weight and measure of capacity i.e., four ku
ubas; a table-land on the top of a mountain
pattho
Secluded, solitary
pathaddhi
A thoroughfare, street
pathav+
The earth
pathv+
A traveller
pathiko
A traveller
patho
Path, road, way, course, reach
padaC
Step, stride; footprint, trace, track, vestige, mark; a foot; footing, station, site, place; office, ra
appointment; abode, home, lot; nirvG a; business, matter, thing; subject, occasion, cause; a
a quarter or line of a stanza; a word; a sentence
padako
One acquainted with words, "familiar with the padapm ha of the veda".
padakkhiG o
and (padakkhiG and padakkhiG aC) A mode of reverential salutation by walking round
keeping the right side turned to him
padago
A foot soldier
padacetiyaC
A holy footprint, a miraculous footprint left on the ground by a holy man, as a Buddha or arha
afterwards treated with veneration
padam m hnaC
A proximate cause
padattho

Meaning of a word
padabhjanaC
A sort of commentary, separating the words of a sentence, analysing and explaining them
padabhG aC
Reciting or preaching the Scriptures
padabhG ako
One who recites or preaches the Scriptures
padaro
Splitting, rending; a crevice or chasm in the earth; a plank
padav+
A road
padaso
Sentence by sentence; word by word; step by step, by degrees
padasseti
To show
padahati
To strive, exert
padtabbo
To be given or presented
padti
A pedestrian, peon, foot-soldier
padnaC
Giving, imparting
padnugo
Following in the footsteps of, attendant on
padleti
To cleave, break, burst open; to destroy
padiko
A pedestrian, a foot-soldier
padissati
To be seen
pad+pako
Illuminating, illustrating, explaining
pad+peti
To kindle
pad+peyyaC
That which is connected with lighting, lamps and their accessories
pad+po

A lamp; an enlightener
padum m ho
Corrupt, wicked
padumakaC
A lotus ornament in architectural decoration
padumin+
The lotus plant, speciosum; a lotus pond
padumuttaro
Name of one of the twenty-four Buddhas
padumo
and (padumaC)A lotus, lotus-flower; name of a hell; one of the high numerals, 10,000,000
or 1 followed by 119 ciphers
padussati
To be corrupt, to sin; to sin against, offend
padussanaC
Deterioration, corruption, defilement
padesanaC
A present, gift
padeso
A place, spot, region, district, country
pado
Giving, bestowing
pado
The foot; a sentence
padodakaC
Water for washing the feet
padoso
Fault, corruption, sin; twilight, evening
paddhati
A road; a line
padhnaC
A king's chief companion or minister; exertion, energetic effort, striving
padhniyaE gaC
Quality to be striven after
padhno
Principal, chief; pre-eminent, excellent
padhrito
Considered, understood

pana
Now, further; but, on the other hand, on the contrary, however
panaso
The jack or bread-fruit tree, artocarpus integrifolia
panl+
Watercourse, gutter, drain
panudati
To remove, drive away, reject
panudanaC
Removal
panudano
Dispelling
panunno
Put away, removed, dispelled
panti
A row, range, line, series
panto
Border, verge, end
panthiko
A traveller
pantho
A road
pannago
A snake
pannarasa
Fifteen
pannarasamo
Fifteenth
pannarasiko
Belonging to the fifteenth day of the half month
pannaras+
The fifteenth day of the half month, the day of the full or of the new moon
pannaraso
Fifteenth
panno
Fallen, gone
papañceti
To linger, tarry, delay

papañco
Diffuseness, prolixity; delay
papatati
To fall down, to fall from
papatanaC
Falling down
papado
The tip of the foot, toes
pap
A shed on the roadside where travellers are supplied with water
papto
A precipice, declivity
papitmaho
A paternal great-grandfather
paputto
A grandson, descendant
papunngo
The tree cassia tora
papupphakaC
An arrow tipped with a flower
pappom heti
To shake, strike, knock
pappoti
see <see>ppuG ti</see>, To attain, reach, arrive, obtain, find
papphsaC
The lungs
pabandho
A continuous series; a narrative; a literary composition, fiction
pabalattaC
Power
pabalo
Strong, mighty
pabujjhati
To wake up, rouse oneself; to be awake, to watch, to be vigilant
pabodhanaC
Waking, arising; instruction
pabodheti
To arouse, to set going, to give rise to

pabodho
Awakening, enlightenment, instruction
pabbaC
A knot or joint in a branch or creeper, or in a cane or reed, or in grass; certain days of the lu
the full and change of the moon
pabbajati
To go forth, to exile oneself; to give up the world, to embrace the ascetic life; to become a B
to take the robe, to take orders
pabbajanaC
Embracing asceticism, becoming a Buddhist monk
pabbajitat
State of being an ascetic or Buddhist monk
pabbajito
Having given up the world, having become a Buddhist monk or an ascetic; having taken the
pabbajo
Made of bulrushes, made of an aquatic plant
pabbajjat
State of being a Buddhist monk
pabbajj
Leaving the world, adopting the ascetic life; the monastic life, state of being a Buddhist mon
robe, ordination
pabbatyati
To act like a mountain
pabbateyyo
Belonging to mountains
pabbato
A mountain
pabbjanaC
Banishment; causing to become a Buddhist monk, ordination
pabbjaniyakammaC
Excommunication, name of one of the saE ghakammas
pabbjan+yo
Belonging to banishment, deserving to be expelled, that has to be ordained
pabbhro
A cave in a mountain
pabhaE karo
Light-giving
pabhaE guG aC

Breaking up, dissolution, destruction, decay, corruption
pabhavati
To spring up, arise, originate; to be able
pabhavo
Production, birth; origin, source, cause; place where an object is first perceived, birthplace
pabhassaro
Shining, bright
pabh
Light, radiance
pabhti
To become light, to begin to dawn
pabhto
Become clear or light
pabhvo
Power, might, majesty, dignity
pabhsati
To talk, to prate
pabhseti
To illumine
pabhso
Shining, illumination
pabhijjati
To be split, to be broken, to burst open; to be broken up, to perish
pabhu
Able, powerful
pabhuti
Commencement. At the end of a compound used in the sense of "commencing with", gabh+
beginning with gabh+ra
pabhuti
Since, after, subsequently to
pabhuttaC
Lordship
pabhedanaC
The juice that flows from an elephant's temples when in rut
pabhedo
Difference, distinction; sort, kind
pamajjati
To delay, waste one's time; to be negligent, heedless, indifferent, slothful, remiss; to be tem

pamajjanaC
Indifference, heedlessness
pamatto
Slothful, indolent, careless, reckless, indifferent, thoughtless; tempted
pamathito
Agitated
pamad
A handsome woman, or a woman in general
pamado
Pleasure
pamaddano
Crushing, destroying
pam
True knowledge
pamG aC
Measure, rate, scale, standard, dimensions, size, length, weight, etc.; rule, sanction, authori
decider, one whose word is an authority; cause, motive
pamG ako
At the end of a compound=pramG a. rathacakkappamG ako, as big as a chariot wheel
pamG iko
Forming a measure or standard
pamt
Knowing well, competent to judge, an authority
pamdav
Remiss, negligent, indifferent
pamd+
Negligent, slothful
pamdo
Carelessness, remissness, indifference, sloth, indolence, delay
pamya
Having measured
pamiti
Correct knowledge, certainty
pamukko
see <see>pamukho</see>
pamukho
In front of, facing; first, chief, principal
pamuccati

see <see>pamuñcati</see>
pamuñcati
To emit, utter; to loose, release; to cast off
pamudito
Pleased, glad
pamudo
Joy
pamuyhati
To be bewildered, to swoon
pamussati
To leave behind, forget, lose
pamokkhati
see <see>pamuñcati</see>
pamokkho
Release, deliverance
pamocanaC
Deliverance
pamoceti
see <see>pamuñcati</see>
pamodati
To rejoice
pamodan
Joy
pamodo
Joy,happiness
pamohanaC
Delusion, infatuation
pampako
A loris, an ape
pampam ako
A loris, an ape
pamhaC
see <see>pakhumaC </see>, an eyelash
payato
Pure
payti
To go, proceed, advance
payto

Gone, departed
paymo
Length
payirudha
To utter
payirupsati
To sit beside, attend on, associate with, serve, honour
payuñjati
To yoke, harness; to employ, appoint; to practise, behave
payuttako
Employed, hired, suborned bribed
payo
 and (payaC)Water; milk
payogo
Practise, use, usage; means, instrumentality; motive, occasion, object
payojanaC
Appointment, command, direction, advantage, use, need; object, aim
payojeti
To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, sub
payodo
A cloud
payodharo
A cloud; a woman's breast
payyako
Paternal great-grandfather
payyesan
Search
parakato
Done or made by another
parakiyo
Belonging to another
parakulaC
The family of another, a neighbour's family or house
parakkamati
To put forth one's strength, exert oneself, strive
parakkamo
Energy, exertion, striving
paracittaC

The thoughts or mind of another
parat+raC
The other shore, opposite coast
parato
Further, afterwards, beyond
parattha
Elsewhere, in another world, hereafter
parattho
The advantage of another, the public good
paradro
Another man's wife, neighbour's wife
paranimmito
Created or brought into being by others
parantapo
Tormenting others
parapum m ho
The kokila, or Indian cuckoo
parabhato
The Indian cuckoo
parabhgo
Superiority, pre-eminence
paramattho
Best or highest sense, the truth, reality, completeness, perfection
paramG u
A particle or atom
paramyu
The longest-period of life
paramo
Highest, first, best, greatest, chief,principal, extreme, exceeding
parampar
Series, row, succession, lineage
paramparo
Successive, repeated
parammukho
Having the face averted, averse from, avoiding, regardless of
paraloko
Another world, the next world
paravdo

Public rumour, gossip
parasuve
The day after tommorrow
parassapadaC
A grammatical term, the active or transitive verb
parahiC s
Injuring another, cruelty
parahitaC
The good or welfare of others
par
A preposition with the meaning "away", "aside", "back", much used in composition with verbs
derivatives
pargo
The pollen of a flower
parjayati
To conquer, overcome, defeat; to be conquered, succumb
parjayo
Defeat; losing at play or in a lawsuit
parjeti
To conquer, overcome, defeat; to be conquered, succumb
pardh+no
Dependent on another, subject
parbhavo
Decay, loss, ruin; discomfiture, humiliation, contempt
parmam m ho
Touched, handled, taken hold of; affected, touched, actuated, influenced
parmasati
To touch, rub, stroke, seize, handle
parmasanaC
Touching, handling
parmso
Touch, contact, being affected with
paryatto
Dependent on another, subject, subservient
paryanaC
Final end or aim, chief object, destiny, rest, support
paryano
Attached to, dependent on, supported by

pari
Around, about. Generally used in composition with verbs and their derivatives.
parikath
Story, exposition
parikappo
Inclination, determination
parikammaC
Preparation, preparatory proceedings or ceremony; getting ready by clearing, cleansing, etc
cleansing or perfuming the body
parikaro
A girdle, belt or cord worn round waist
parikitteti
To declare, publish
parikiraG aC
Strewing about
parikkamanaC
A path or approach to or round a house
parikkhako
Investigating, examining, trying
parikkhati
To inspect, investigate
parikkhato
Prepared, adorned
parikkhayo
Loss, ruin, decay, destruction
parikkhro
Surrounding, retinue; decoration; furnishing; requisite, utensil, apparatus, furniture, househo
parikkhipati
To throw over or around, to surround, to go round, encircle; to put into
parikkh+G o
Decayed, wasted, exhausted, extinct, destroyed
parikkhepo
Surrounding, enclosure, fence, covering, circumference, boundary
parikh
A trench, ditch
parigaC hanaC
Comprehension
parigaG eti

To calculate
parigaG hti
To take hold of, grasp, carry along with one, embrace, include, surround, take possession of
to treat kindly; to conceive, comprehend, master, ascertain, try, detect, explore
parigalati
To sink down, slip off from a horse's back
parigkhati
To conceal
pariggaho
Occupation, possession; dependants, belongings, household; a wife; taking in, embracing, i
favour, kindness, reverence
parigghako
Including; occupying
paricayo
Acquaintance
paricaraG aC
Serving
paricarati
To attend, minister to, serve, honour
paricrako
An attendant, servant
paricro
Attendance, service, honour
paricito
Heaped up, accumulated
paricumbati
To cover with kisses
paricca
Having encircled, grasped, perceived, understood, known
pariccajati
To surrender, sacrifice, expend, bestow in charity
pariccg+
Forsaking
pariccgo
Abandonment, renunciation, sacrifice, expenditure, liberality
paricchado
A cover, covering
paricchindati

To limit, define, mark out, discriminate, determine, fix accurately
paricchedo
Division, separation, discrimination; exact determination, definition; exact discernment, decis
limit, boundary, termination, extent; division, section, region; chapter of a book
parijano
Attendants, a retinue
parijapati
To whisper, mutter spells, practise divination
parijnanaC
Knowledge, ascertainment
parijnti
To perceive, learn, know exactly
parijiG G o
Worn with age, decrepit, decayed
pariññ
Exact knowledge, ascertainment
pariññto
Well understood, exactly known
pari
ayhati
To be scorched
pariG ato
Ripe, mature
pariG amati
To stoop, to change, mature, ripen
pariG mo
Change, alteration; issue, event, termination; digestion
pariG ho
Breadth, extent, compass
paritassati
To tremble, be afraid
paritassan
Fear, hesitation
paritass+
Trembling
paritpanaC
Tormenting, afflicting
paritpo

Heat, fever, inflammation; anguish, grief, suffering
parito
Around, on every side, everywhere
paritosanaC
Satisfying
paritosiko
Gratifying, rewarding
paritoseti
To satisfy, please, gratify
parittako
Lesser, small, limited, brief
parittattaC
Smallness
parittasubho
Of lesser beauty
paritt
 and (parittaC)Protection, defence
parittnaC
Protection, defence, warding off
parittbho
Of minor brilliancy
parittso
Fear, dread, anxiety
paritto
Small, brief, limited
paridadhti
 To put on, to put on clothes, to dress oneself
paridahati
 To put on, to put on clothes, to dress oneself
paridahanaC
Putting on
paridaheti
 To put on, to put on clothes, to dress oneself
paridho
Burning; pain, suffering
parid+pako
Illustrating, explaining
parid+panaC

Illustration, explanation
parid+peti
To illustrate, explain, describe
paridevati
To wail, lament
paridevan
Lamentation
parideveti
To wail, lament
paridevo
Lamentation, wailing
pariddavo
Lamentation
paridhvati
To run about
paridhi
Circumference, circle; halo
parinayo
Marriage
parinyako
Governor, chief, prince
parinim m hito
Accomplished
parinibbti
To be extinguished; to attain nirvG a or the extinction of being; to attain arhatship
parinibbnaC
Attainment of nirvna, extinction, annihilation
parinibbniko
Tending or conducive to nirvna
parinibbpeti
To cause to attain nirvG a
parinibbyati
To be extinguished; to attain nirvG a or the extinction of being; to attain arhatship
parinibby+
One who attains nirvG a or the extinction of being
parinibbuto
Extinguished, extinct; having attained nirvG a or the annihilation of being–of an arhat, dead
parineti

To lead, guide, rule
paripakko
Fully ripe
paripaG hati
To weigh, compare, consider
paripatati
To fall down
paripanth+
An enemy
paripantho
That which stands in the way, an obstacle, hindrance, annoyance, danger, misfortune
paripko
Maturity, perfection
paripcaniyo
Bringing to maturity, accomplishing
paripcano
Bringing to maturity, completing, achieving
paripceti
To bring to maturity, to perfect, complete
paripleti
To protect, guard
paripucchati
To question, inquire about
paripucch
Questioning, interrogation
paripucchit
One who questions or inquires
paripuG G o
Full, complete, perfect, fulfilled
paripkrako
Fulfilling
paripkrati
To be completely full; to be fulfilled, to become perfect
paripphandati
To tremble, quiver, throb, totter
parippharati
To fill, cause to be pervaded by
paripphum o

Filled in every part, permeated, pervaded
paripphosako
Besprinkled, moistened all round
pariplavo
Unsteady, wavering
paribaddho
Bound together
paribhiro
External
paribbajati
To wander about, to lead the life of a religious mendicant, to give up the world and become a
paribbayo
Expense, expenditure
paribbjako
A wandering religious mendicant, pilgrim, Buddhist monk
paribbjik
A female ascetic or pilgrim, a Buddhist nun
paribbjo
Same meaning as paribbjako
paribbk7 ho
Surrounded, accompanied, attended; attended by in strength or in great numbers, strengthe
furnished with, proprietor of
paribbhamati
To walk round; to describe a circle round
paribbhamanaC
Revolving, circumference
paribhaG
aC
A girdle, zone, belt, ring
paribhato
Nourished
paribhavo
Disrespect, contempt, humiliation, disgrace
paribhsati
To censure, revile, defame
paribhsanaC
Light, lustre
paribhs

and (paribhsanaC)Censure, abuse
paribhindati
To split, to create divisions
paribhuñjati
To enjoy, use, possess, partake of; to eat; to wear
paribhuñjanaC
Enjoying
paribhkto
Despised, disregarded
paribhogo
Enjoyment, use, possession; partaking of, eating
parimajjati
To touch, stroke, handle; to cleanse, polish
parimaG
alo
Circular, round, spreading around, covering entirely
parimaddati
To go beyond, to excel to rub,cruch shampoo, massage
parimaddanaC
and (parimaddo) crushing, kneading; rubbing the body, shampooing, massage
parimalo
Fragrance
parimasati
To touch, stroke
parimG aC
Measure, extent, duration
parimreti
To cause to die
parimito
Measured, limited, moderate
parimukhaC
In front, before
parimuccati
To be released, escape
parimutti
Release
parimeyyo
Measurable

parimocanaC
Release
parimoceti
To release
pariyaE ko
Another form of pallaE ko.
pariyattaC
Voluntarily
pariyatti
Adequacy, sufficiency, fullness, abundance, plenitude; learning by heart; that which is learnt
text of Buddha's word, the tipim aka
pariyatto
Able, sufficient; learnt by heart, mastered
pariyantav
Discriminating, accurate
pariyanto
Boundary,border, limit, term, end
pariyti
To attend on, serve
pariydti
To seize, lay hold of
pariydnaC
Taking up, using up, finishing
pariypanno
Included, contained, belonging to
pariypuG ti
To learn thoroughly, to learn by heart, to master
pariyyo
Succession, order, turn; a synonym; opportunity; way, manner; a cause; teaching, expositio
wall
pariyum m hito
Arisen; possessed
pariyem m hi
Search
pariyesako
One who seeks
pariyesati
To search, seek for, seek out

pariyesan
Search
pariyes+
Seeking
pariyog7 ho
Dived into
pariyodapanaC
Cleansing, purification, from next
pariyodapeti
To cleanse, purify
pariyodto
Cleansed, pure
pariyodnaC
Cleansing
pariyonandhati
To cover, envelop
pariyonandhanaC
Enveloping
pariyosnaC
Termination
pariyosito
Concluded
parirakkhati
To preserve, retain, maintain, keep up
parirundhati
To beset, plot against
pari7 ho
Burning, fever; grief, pain, distress
parivacchaC
Preparation
parivajjanaC
Forsaking, avoidance
parivajjeti
To avoid, abstain from, reject, forsake, put away
parivam m aC
An embrace
parivam m o
Circle, succession, revolution

parivam m habbo
That must dwell apart
parivaG G eti
To describe, to praise
parivattati
To turn, to turn round, to be changed; to place oneself; to be whirled about, revolve
parivattanaC
Inverting, changing; exchange, barter
parivatteti
To turn over, roll; to change; to repeat; to exchange
parivatto
Change, exchange, return, Return of a deposit
parivasati
To dwell, to live under probation
parivto
Blown upon
parivdin+
A lute of seven strings
parivdo
Censure, reproach, accusation, detraction
parivrako
Accompanying, forming a retinue
parivreti
To surround, escort, accompany, attend upon
parivro
Covering; a scabbard; entourage, retinue, following, pomp surrounding
parivsito
Perfumed
parivseti
To put on a robe so as to cover the whole body
parivso
Living apart, being put under restraint, one of the ecclesiastical punishments
parivitakketi
To reflect
parivitakko
Thought, reflection
parivisati
To present, offer food, wait upon

pariv+maC sati
To examine, search
parivum m ho
 and (parivuttho)Dwelt apart
parivuto
Surrounded, attended, accompanied
parivem heti
To envelop
pariveG aC
A hermit's cell, the cell or hut forming a monk's private chamber in a Buddhist monastery.
parivesanaC
 and (parivesan)Distribution of food; attendance, surrounding
pariveso
A halo round the sun or moon
parisaC vuto
Restrained or guarded on all sides
parisakkati
To go about, with a wicked purpose
parisakkanaC
Going about
parisaE kati
To suspect
parisaE k
Suspicion, misgiving
parisandeti
To drench
parisanno
Drenched
parisappati
To run to and fro, to creep about
parisamatto
Finished
parisambhati
To stroke, rub
parisaro
Neighbourhood, border
paris
Assembly, suite, congregation, company

parisiñcati
To sprinkle all over, bathe
parisuddho
Pure, clear; innocent, pure, holy; perfect, intact
parisussati
To dry up, waste away
parisodheti
To purify
parissaE go
Embrace
parissajati
To embrace
parissayaC
A danger, risk
parissmo
Fatigue, exertion
parissvanaC
A water strainer
parissveti
To strain or filter
pariharaG aC
Keeping up, keeping in existence
pariharati
To move, advance, move round; to keep up, keep going; to keep, practise, use; to attend, te
preserve, honour; to embrace, surround
parihnaC
Deterioration, falling off
parihni
Decrease, decay, diminution, loss, falling off
parihniyo
Connected with or causing decay or loss
parihpeti
To abandon, set aside; to diminish
parihyati
To decay, waste, diminish, fall away, deteriorate; to be deprived of, to suffer loss
parihriko
Keeping, preserving, cherishing
parihro

Attention, care, honour, pomp, state, ceremony, rite; keeping, preserving, guarding; forsakin
parihso
Jest, pleasantry
parih+no
Fallen away from, wasted, decayed, perished, deficient, wanting
parupanaC
Dressing, putting on a garment; a covering, mantle, cloak, upper robe
parkpaght+
Injuring others, cruel
parkpavdo
Reproaching others
park7 ho
Grown up, increased
pareto
Dead, destroyed, ruined
paro
Distant, further, opposite; other, different, adverse; subsequent; highest, pre-eminent
paro
Beyond, more than
parokkho
Invisible, imperceptible
parodati
To burst into tears
palaC
see <see>phalaC </see>
palagaG
o
A mason, a brick-layer
palaG
u
An onion
palapitaC
Idle talk
palambheti
To cheat, trick, deceive
palayo
Destruction, dissolution; death; the destruction of a universe at the end of a kappa
palto

see <see>palyati</see>
palpeti
To cause to go away or escape; to drive away, put to flight
palpo
Prattle, nonsense
palpo
Chaff of corn
palyati
To run away, flee, escape, retreat
palyanaC
Flight
pallo
 and (pallaC) Straw
palsaC
 and (palso) A leaf
palsdo
A rhinoceros
palso
The tree butea frondosa; the colour green
paligho
An iron beam or bar for fastening up a door; an obstacle, hindrance
palito
see <see>phalito</see>
palipathaC
A miry road, slough, danger, obstacle
palipanno
Fallen, got or sunk into
palibuddhati
To hinder
palibuddhanaC
Hindering
palibodho
Obstacle, hindrance, drawback, impediment
palivem hanaC
Surrounding, encumbrance
palivem heti
To wrap up, clothe, cover, surround, encircle, encumber, fetter
palujjati

To fall down, crumble–of a mountain peak
paleti
see <see>palyati</see>
palobhanaC
Allurement, temptation
palobheti
To allure, tempt, seduce
pallaE ko
A couch, bed, sofa, divan, throne; a litter, palanquin
pallatthik
Sitting on the hams, squatting, lolling
pallalaC
A small tank, pond, pool
pallavo
and (pallavaC)A sprout, shoot, spray
pa7 accaraC
Old clothes, rags
pa7 iguG m hito
Entangled
pavakkhati
He will tell, declare, recite
pavajjati
To be played or sounded
pavam m ati
To revolve, whirl round
pavam m eti
To throw back, to turn aside, to set rolling, to roll
pava

hati
To grow, increase
pavattati
To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to g
proceed, to be kept up
pavattanaC
Behaviour, conduct, procedure
pavattanako
Bringing about, producing, promoting

pavatt
One who informs, points out
pavatti
Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, c
beginning, setting on foot, establishment; being, existence
pavattito
Set going, established, made
pavatteti
To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, proc
originate, begin
pavatto
Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, ex
settled, fixed
pavanaC
Side of a mountain, declivity, height
pavanaC
Purification; winnowing of grain
pavano
Air, wind
pavaro
Chief, best, noble, excellent
pavassati
To rain
pavahaG aC
A ship's boat
pavtaC
A draught of air, breeze
pavti
To diffuse a scent
pavd+
A disputant
pavdo
Disputation, litigious language, defamation
pavyati
To be wafted abroad of a perfume, to be conveyed smoothly
pavraG
Invitation; prohibition; name of a certain festival pavraG is the name given to the festival he
termination of the buddhist vassa

pavreti
To cause to choose, to give a person his choice, to invite, to offer; to join in the pavraG fes
pavro
Woollen cloth
pavlo
and (pavlaC)A sprout or germ
pav7 o
and (pav7 aC)Coral
pavs+
Living abroad or away from home, absent
pavso
Absence from home, foreign residence
pavheti
To cause to be carried by a stream
pavho
Current, stream; course or stream of action, occupation
pavicayo
Investigation
pavijjhati
To throw down
pavim m ho
see <see>pavisati</see>
pavitto
Pure,holy, sacred, pious
pavidhtuC
To place, appoint
pavivitto
Separated, detached, retired, secluded
paviveko
Retirement, solitude, seclusion
pavisati
To enter
pavisanaC
Entrance
pavissileso
Separation
pav+G o
Clever, skilful

pav+ro
Heroic; best
pavuccati
To be spoken of, to be called or termed
pavutto
Spoken to, told
pavuddho
see <see>pava

hati</see>
pavekkhati
see <see>pavisati</see>
pavecchati
To give
paveG i
A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, success
tradition, custom, usage
pavedeti
To make known, tell, utter
pavedhati
To tremble
pavesanaC
Entrance
paveseti
see <see>pavisati</see>
paveso
Entrance
pavo
Purification, winnowing grain
pasaC sati
To praise; to declare
pasaC sanaC
Praising, commendation
pasaC s
Praise
pasaC s+
Praising
pasakh

A branch or twig
pasaE go
Attachment, being addicted to
pasato
The palm stretched out and hollowed as if to hold liquids; a measure of capacity, the same a
  uba
pasattho
Praised, esteemed, good, excellent
pasado
The spotted antelope, the porcine deer
pasannat
Clearness, serenity
pasamati
To allay, to lessen
pasayho
Force, violence
pasaraG aC
Spreading, being stretched out
pasaro
Spreading, extension
pasavati
To beget, generate; to give birth to
pasavo
Bringing forth; generating, production; a flower, fruit
pasahati
To use force, overcome, subdue, oppress
paskho
The abdomen and thighs
pasdako
Causing serenity or happiness, converting to the Buddhist faith
pasdanaC
Gratification, favour
pasdan+yo
Causing happiness
pasdav
Delighted, pleased, having faith in
pasdpeti
To cause to be gratified

pasdeti
see <see>pas+dati</see>
pasdo
Brightness, clearness; favour, grace; refreshing, joy, serenity of mind; faith
pasdhanaC
Decoration; ornament, wearing ornaments
pasdheti
To put on or wear ornaments
pasreti
To stretch out, spread out, expand, exhibit, expose
pasiti
A fetter
pasiddhi
Fame
pasiddho
Public, notorious, celebrated
pasibbakaC
 and (pasibbako)A bag, sack
pas+dati
To be clear, serene, tranquil; to be content, satisfied, pleased, glad; to be favourable or grac
rejoice in, take pleasure in; to have faith in, to believe, be converted
pasu
Cattle; an animal, beast; a goat
pasuto
Intent upon, devoted to, seeking
pasutto
Sleeping
paskti
Birth, bringing forth; child-birth, delivery
pasktik
That has brought forth, that has had a child
paskto
Engendered, born; delivered
pasenadi
Name of a king of Kosala, a contemporary of Buddha
passati
To see, look, look at, behold, observe; to see with the mind, learn, know, understand; to disc
with

passaddhi
Calming down, calmness, repose, tranquillity
passanaC
Seeing
passambhati
To calm down, be quiet
passayo
Refuge
passasati
To expel the breath, exhale
passvi
Urine
passv+
Seeing
passso
Exhaled breath
passo
 and (passaC)Side, flank
pahaC sati
To strike
paham o
Struck, smitten, wounded, hurt
paham m ho
Glad, delighted
paharaG aC
Striking; a weapon
paharati
To strike; to hurt; to assail
pahassati
see <see>pajahati</see>
pahtabbo
see <see>pajahati</see>
pahnaC
Leaving, abandonment, getting rid of, rejection
pahy+
Forsaking, abandoning
pahrdo
Name of an asura

pahro
Striking, hitting; a stroke, blow, shot; a yma or watch of four hours
pahso
Loud laughter
pahiG akaC
An offering, a present, especially of food
pahiG ati
To send
pahkto
Much, abundant, large, sufficient, considerable
paheG akaC
An offering, a present, especially of food
paho
Dismissing
pahoti
To be able, competent, useful; to be effectual; to suffice
pahonako
Competent, adequate, sufficient
p
see <see>pgeva</see>
pkam +kato
Manifested
pkam o
Clear, evident, manifest, public, well known, renowned
pkam m hnaC
A kitchen
pkatiko
Natural, original, ordinary; in its original state, sound, healthy
pkassano
A name of Sakka or Indra
pkro
An encircling wall, enclosure, fence
pko
Cooking; ripeness; maturity, accomplishment, fulfilment, result
pguññaC
Familiarity with, experience
pcako
A cook

pcanaC
A goad
pcano
Causing to ripen or come to perfection
pcariyo
A pupil
pc
Cooking, digesting
pcittiyo
Requiring expiation, expiatory
pc+
The east
pc+nako
Eastern
pc+no
Eastern
pceti
see <see>pacati</see>
pceti
To drive
pcchjto
Born afterwards, junior
pjit
A driver, charioteer
pjeti
To drive
pm aliputtaC
and (pm aliputtakaC)Name of a city in Magadha
pm al+
The trumpet flower, bignonia suaveolens
pm alo
Light red, pink
pm avaC
Skill
pm iekko
Individual, separate
pm ikaE kh+
Expecting, hoping for, desiring

pm ikaE kho
To be expected
pm ik
A stone step at the entrance of a house
pm ipado
Belonging to the first day of the lunar fortnight
pm ibhogo
A surety, sponsor
pm iyekko
Individual, separate
pm ihriyaC
A miracle, portent
pm ih+raC
A miracle, portent
pm iheraC
see <see>pm ihriyaC </see>, a miracle, portent
pm ekkaC
Singly, severally
pm hako
One who reads or recites or studies
pm h+no
The fish silurus boalis
pm heti
To cause to read, to teach
pm ho
Reading, recitation; text; passage of a text
pG ako
A small creature, a worm or insect
pG aghto
Destroying life, killing
pG abhkto
A living being, creature
pG ayo
see <see>pG i</see>
pG aviko
One who plays the praG ava
pG asamo
Dear as one's life, greatly beloved

pG tipti
Killing
pG tipto
Taking the life of a living creature, destroying life, killing
pG i
The hand; a wooden hand or trowel
pG iggaho
Marriage
pG igho
One who strikes with the hand, one who plays the tabor or any similar instrument
pG italaC
The palm of the hand
pG imatto
As much as can be held in the hand
pG imuttaC
A missile weapon
pG iyo
Same meaning as pG igho
pG ivdo
One who uses an instrument played with the hand, as a drum or tambourine
pG issaraC
A sort of music
pG ihito
Kind to living beings, benevolent
pG +
A living being, a sentient being, a creature, animal, man
pG upeto
Possessed of breath, living
pG o
Breath; life, vitality; a living being, creature; energy, vigour, strength
ptañjali
Having the hands clasped
ptabbo
Drinkable
ptarso
Morning meal, breakfast
ptavyat
Injuring, destroying

ptlaC
The nga world, the lower regions, infernal regions; submarine fire
pti
To protect
ptito
see <see>pteti</see>
ptimokkhaC
This is the name given to a collection of the various sikkhpadas or precepts contained in the
beginning with the four prjikas and ending with the seventy-five sekhiyadhammas, which are
solemnly read twice a month in every monastery, see <see>uposatho</see>, and individual
make confession, if they have broken any of the precepts read out; ptimokkha may be descr
criminal code of the priests. The origin of the term is exceedingly obscure.
pt+
A vessel, bowl, dish
ptu
and before a vowel ptur-, evidently, manifestly
ptuC
see <see>pivati</see>
ptukaraG aC
Production, manifestation
ptukaroti
To produce, manifest
ptubhavati
To become visible or manifest, to appear, to arise, to spring into existence
ptubhvo
Appearance, manifestation, apparition, arising
ptur
see <see>ptu</see>
pto
Falling, fall; a cast, throw; discharge
pto
and before a vowel sometimes ptar-, at dawn, early, tommorrow morning
ptheyyaC
Provisions for a journey
pdakam ako
An anklet or foot bangle
pdako
Having feet

pdagaG m hi
The ankle
pdaggaC
The point of the foot
pdaE gadaC
An anklet, foot-bangle
pdaE gum m ho
The great toe
pdatalaC
The sole of the foot
pdato
At or by the feet
pdaparicrik
A wife
pdap+m haC
A footstool
pdapo
A tree
pdaphom o
A tumour on the foot
pdaso
For the worth of a pda
pdsi
and (pd)He gave
pduk
A shoe, a slipper
pdk
A shoe
pdkdaro
A snake
pdo
A foot; a hill at the foot of a mountain; a ray of light; a quarter. foot of a tree; base of a stkpa
pnaC
Drinking; draught; drink, beverage; enjoyment
pnakkpo
A drinking well
pngraC
A tavern

pn+yo
Drinkable
ppako
Bad, evil, wicked, sinful
ppatamo
Most sinful
ppataro
Worse,more sinful
ppanaC
Attainment
ppabh+rut
Fear of sinning
ppamittat
Friendship or association with sinners, evil communications
ppicchat
State of having sinful desires
ppiccho
Having sinful desires
ppim m ho
Most sinful
ppim
Sinful
ppiyo
Worse; wicked
ppiyyasik
see <see>tassappiyyasik</see>
ppissiko
More sinful, very sinful
pp+
Sinful
ppuG anaC
Attainment
ppuG ti
To attain, reach, arrive, obtain, find
ppuG oti
To attain, reach, arrive, obtain, find
ppuraG aC
Dressing, putting on a garment; a covering, mantle, cloak, upper robe

ppurati
To dress, put on an outer garment
ppo
Evil, bad, wicked, sinful
pbhataC
Money, price; a present
pmaC
Scab, herpes, skin disease
pmujjaC
see <see>pmojjaC </see>, joy, delight, bliss, happiness
pmokkho
Principal chief, eminent
pmojjaC
see <see>pmujjaC </see>, joy, delight, bliss, happiness
pyaC
pi ayaC
pyako
One who drinks
pyso
Rice boiled in milk, milk-rice, rice porridge
py+
Drinking
pyu
The anus
pyeti
see <see>pivati</see>
pyo
Drinking. Only at the end of a compound; sindhupyo, drinking the river
pyo
Abundance
pyo
Abundantly
praC
The further or opposite shore of a sea, or bank of a river, nirvG a, as being the goal reache
pilgrim crossing the ocean of existence
pragk
 and (prago) One who has crossed to the other side, who has passed beyond , escaped fror
accomplished or versed in

praE gato
Versed or accomplished in
pradriko
An adulterer
prado
Quicksilver
pramit
Completeness, perfection, highest state
pram+
Completeness, perfection, highest state
prampariyaC
Traditional instruction, tradition
pralokikaC
The next world, another world
prjiko
Meriting expulsion
prpato
A dove, pigeon
prpraC
The hither and further shores, the far bank and the near bank
pricariy
Service, ministration, honour; wandering about
pricchattako
The coral tree, erythmia indica, a tree in Indra's heaven
prijtako
A tree in Indra's heaven, the coral tree or erythrina indica
prijuññaC
Decay, loss
pripkr+
Accomplishment, fulfilment, perfection
pribhogiko
Belonging to use or enjoyment
primo
Further, opposite
privam m akaC
A robe, civaraC , lent to a priest and returned by him after a period
prisajjo
Belonging to an assembly

prisuddhi
Purity, perfection, freedom from blame, innocence
prupati
To dress, put on an outer garment
prkpaghto
Injuring others, cruelty
prevato
A dove or pigeon
plako
A keeper, guardian
planaC
Guarding, keeping, maintaining
pli
A line, row, range; a ridge, bank, causeway; a sacred text; a passage in a text
pliko
Having lines or ridges
pliccaC
Hoariness, greyness of hair
plito
According to the text or words of the scriptures
plito
Preserved, guarded, maintained
plibhaddo
The kiC [uka tree, butea frondosa
pleti
To guard, keep, preserve, maintain, observe
plo
A guardian, keeper
pvaki
An epithet of skanda or krttikeya
pvako
Fire
pvacanaC
The word of Buddha, the holy Scriptures
pvadati
To speak out, express
pvanaC
Purification; winnowing of grain

pv
A city of the Mallas, also a place near Rjagaha
pvro
A cloak or mantle
pvuso
The rainy season; a sort of fish
pvussako
Belonging to the rainy season
pveyyako
Belonging to pv
psako
A die
psaG i
see <see>paG hi</see>, the heel
psaG
iko
Heretical
psaG
o
Heretical
psG o
A stone, a rock
psdiko
Pleasing, engaging, amiable, gracious
psdo
A building erected on high foundations and approached by means of steps, a terrace, tower
psiko
Connected with snares, using snares, caught in a snare
pso
A noose, string, snare, fetter
phuG eyyo
Worthy of being guests, worthy of hospitality
phuG o
A guest
phuno
Sufficient
pheti
To send

pi
see <see>api</see>
piC speti
To cause to be ground, or bruised, or crushed
piko
The Indian cuckoo
piE galo
Reddish yellow, brown, tawny
piE go
Brown, tawny
picu
Cotton
piculo
The tamarisk tree
picchil
The silk-cotton tree, bombax heptophyllum
piñjaC
A feather of a peacock's tail; a peacock's tail or train; a wing
piñjaro
Yellow, tawny
pim akattayaC
The Three Baskets or Treasuries, a name of the buddhist scriptures
pim ako
see <see>tipim akaC </see>
pim m haC
and (pim m h+)The back; the hinder part; the surface, top
pim m hako
A cake made of flour, a meal
pim m hik
Grits, porridge
pim m hito
From the back; from behind, behind
pim m ho
Ground, crushed
pim haro
A pot or pan
piG
ako

Incense, myrrh, perfume
piG
acriko
Going about in search of alms
piG
anaC
Rolling together, forming into a lump
piG
aptiko
One who keeps the piG
aptikaE ga
piG
apto
Food received in the alms-bowl of a Buddhist monk
piG
ik
The nave of a wheel, the central part of a wheel
piG
iylopo
Morsels of food, broken meat
piG
+
A lump, mass
piG
eti
To roll into a lump; to assemble
piG
o
A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms
livelihood; the body
pitar
(pitaro)see <see>pit</see>
pit
A father; a name of the Hindu Brahma
pitmaho
A grandfather; a name of the Hindu Brahma
piti
see <see>pit</see>

pitito
On the father's side
pitu
(pitunnaC)see <see>pit</see>
pitucch
Father's sister, aunt
pittaC
Bile, the bilious humour
pittiko
Bilious
pith+yati
To be shut, closed, obstructed "is covered"
pidahati
To cover; to shut, close; to guard
pidahanaC
Covering, closing, fencing; sheath; a lid, cover
pidhnaC
Covering, closing, fencing; sheath; a lid, cover
pinso
Cold in the head, catarrh
pips
Thirst
pipsito
Thirsty
pipphalaC
Scissors, shears
pipphal+
The wave-leaved fig-tree; long pepper
pipphalo
The Sacred fig-tree, ficus religiosa
pibati
To drink, imbibe, swallow, drink in, enjoy, feast upon
piyaC vado
Speaking kindly
piyako
A kind of spotted deer
piyaE gu
Panick seed; a medicinal plant, priyaE gu

piyadass+
Name of one of the twenty-four Buddhas
piyavd+
Speaking kindly, affable
piyyati
To be fond of, to be devoted to, honour
piylo
The piyal tree, buchanania latifolia
piyo
An oar
piyo
Dear, beloved; agreeable, pleasant; kind, loving
pilakkho
The wave-leaved fig-tree, ficus infectoria
pilandhati
To put on, wear an ornament, to deck oneself
pilandhanaC
Wearing or putting on an ornament; ornament
pilavo
A kind of duck
piluvati
To float
pilotik
A cloth, bandage
pillako
A child, or the young of an animal
pi7 ak
A boil, pustule, pimple
pivati
To drink, imbibe, swallow, drink in, enjoy, feast upon
pivsati
To be thirsty
pisaE go
Brown, tawny
pisco
A class of demons, a goblin, sprite
pisitaC
Flesh

pisuno
Backbiting, calumnious, malicious a tale-bearer, informer, traitor
pissa
Pi'ssa that is pi assa
pihakaC
The spleen
pih
Desire, envy
pihito
see <see>pidahati</see>
piheti
To desire; to envy
p+m haC
A chair, stool, bench; the counter of a shop
p+m hakaC
A chair, stool
p+m hasapp+
A cripple
p+m hik
A bench, stool; a platform, framework
p+G anaC
Satisfaction
p+G eti
To gratify, cheer, regale, please
p+tako
Yellow
p+tanaC
Yellow orpiment
p+tanako
The hog-plum, spondias mangifera
p+taslo
The tree terminalia tomentosa
p+ti
Drinking
p+ti
Joy, delight
p+t+
Drinking

p+to
Yellow
p+to
Drunk, swallowed
p+to
Delighted
p+no
Fat, bulky
p+yati
see <see>pivati</see>
p+yksaC
Ambrosia
p+lu
The tree careya arborea
p+7 anaC
Pressing or weighing on; oppression
p+7
Pain, suffering; wrong, injury
p+7 eti
To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt
p+varo
Fat, bulky
pukkuso
A man of the pukkasa caste
puggaliko
Connected with an individual
puggalo
An individual or person as opposed to a multitude or class; a creature, being, man
puE kho
The feathered part of an arrow
pucimando
The nimba tree, azadirachta indica
pucchako
Asking
pucchati
To ask; to question; to ask for; to ask about
pucchanaC
Asking, inquiring

pucch
Questioning, a question
puccho
 and (pucchaC)A tail
puñchati
To wipe
puñchanaC
Wiping, cleaning; a towel
puñjo
Heap, mass, multitude
puññat
Meritoriousness, merit, good works
puññav
Meritorious, righteous; fortunate
puññ o
Good, virtuous; just, righteous, meritorious, pure, holy
pum akaC
A small basket made of a rolled leaf
pum abhedanaC
A town
pum +
A vessel, cup
pum o
 and (pum aC)A cup, vessel, basket
pum m ho
Nourished
puG gavo
A bull; at the end of a compound, best, chief
puG
  ar+kaC
A white lotus flower; one of the Buddhist high numerals, 10,000,000(to the 16th power), or 1
ciphers
puG
  ar+kin+
A pond of white lotuses
puG
  ar+ko
A fragrant kind of mango; a tiger

puG G am
The day or night of full moon
puG G o
Full, fulfilled, complete, entire
puttako
A little son, a beloved son; a son
puttattaC
Sonship
puttadro
Son and wife, wife and child
puttiko
Connected with sons
puttimo
Having sons
puttiyo
Relating to or connected with sons
putt+yati
To treat as a son
putto
A son, child
puthakktabbo
That ought to be separated
puthag
see <see>puthu</see>
puthav+
The earth
puthu
and before a vowel sometimes puthag-, separately, without, except
puthu
Broad, extensive, great, big; abundant, numerous
puthuko
A child; young of an animal
puthukkaraG aC
Separation
puthugattat
Discrimination
puthujjaniko
see <see>pothujjaniko</see>

puthujjaniko
Belonging to an unconverted person
puthujjano
A man of the lower classes or of low character; a common or ordinary man, one who is unco
one who has entered the paths, a worldling, natural or unsanctified man
puthubhkto
Separated
puthubhkto
Become great; become numerous
puthulo
Broad, large
puthulomo
A fish
puthuvsanaC
A large seat or chair
puthuv+
see <see>pam hav+</see>
puna
 puno(1) and before a vowel punar(2) and punad(3)Again, anew, afresh; back; after that, nex
moreover
punappunaC
 and (punappuna)Again and again, repeatedly
punabbasu
Name of a nakkhatta
punabbhavo
Renewed existence, re-birth, transmigration
punarutto
 and (punaruttako)Said over again, repeated
punti
To purify
puno
see <see>puna</see>
punnanav
Hogweed, boerhavia procumbens
pupphaC
A flower; the menses
pupphati
To blossom

pupphanaC
Flowering
pupphavat+
A menstruous woman
pupph+
Bearing flowers
pubbako
Former, accompanied by
pubbaE gamo
Going before, preceding, prior; leading, chief
pubbajo
Older, elder
pubbaG G aC
A name given to the seven dhaññas, rice, etc.
pubbaG ho
Forenoon, morning
pubbaddho
Upper part
pubbanto
Beginning; the east
pubbavuttako
Before mentioned
pubbcariyo
Ancient teacher, scholar of previous times
pubbparo
First and last, preceding and following, successive, mutual
pubbum m hy+
A servant getting up before the master, or a wife before the husband
pubbuttaro
North-eastern
pubbo
Pus, matter
pubbo
Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a
sometimes means "preceded by, attended by, accompanied by"
pum
A male, a man
puraC

A town, city, fortress; a house
purakkharoti
To put in front, to make a person one's leader, to follow, revere, honour
puram m hito
Standing before
purato
Before, in front, in the presence of
puratthato
Eastwards
puratth
In front; first and foremost; on the East; formerly
puratthimo
Eastern
purassaro
Going in advance
pur
Formerly, previously, in a previous existence
purG o
Ancient, past, former, pristine; old, worn out
purtano
Ancient, pristine
purindado
A name of Sakka or Indra
purimako
Previous
purimo
Former, preceding, foremost, first; eastern
purisattaC
Manhood, virility
purisjañño
A man of noble birth, a superior, distinguished man, a man who is to other men what the tho
to other horses.
puriso
A man; a male; a person, individual; an attendant
pur+
A town
puruttamaC
A noble or splendid city

pure
Loc. from puraC
pure
Formerly, previously, first, originally; in front, before
purekkhro
Precedence, preference, deference
puregm+
Preceding, leading
purecaro
Leading
purecriko
Leading
purecr+
Preceding, leading
puretaraC
Forward, further, in front; before, sooner
puredvraC
Front door
purebhattaC
Before the morning meal
purohiccaC
see <see>porohiccaC </see>
purohito
A brahmin who is a king's domestic chaplain
pulinaC
A sand-bank, island of alluvial formation in a river
pulomo
The asura vepacitti
pulliE gaC
Manhood, male sex; in grammar masculine gender
pu7 avo
A worm, maggot
pkgo
A multitude; the areca-nut tree
pkjako
Honouring
pkjan
Veneration

pkj
Attention, care; veneration; offering
pkjeti
To honour, revere; to honour with, present with; to offer, present
pkti
Stinking, foul, putrid
pktiko
Stinking, foul
pkto
Purified, clean, pure
pkpiyo
A cake-seller, confectioner
pkpo
A cake, sweetmeat
pkyo
Pus, matter
pkrako
Filling, completing
pkraG aC
Filling
pkraG o
Filling, completing
pkrati
To be filled, to get full; to be fulfilled
pkrpeti
To cause to be filled
pkreti
To fill, to complete, to fulfil, to attain
pkro
Full
pkvako
A cake
pkviko
A cake seller, confectioner
pkvo
A cake, sweetmeat
pekkhati
To look at, behold, observe, watch with expectation; to look out for, expect

pekkh
see <see>pekh</see>, wish, desire, expectation
pekh
Wish, desire, expectation
pekh+
Desiring, looking for, awaiting
pekhuG aC
A wing
pecca
Having departed, after death, in the next world or existence, hereafter
pem ako
A basket
peto
Dead, departed
pettiko
Paternal, ancestral
pettiyo
Paternal, ancestral
pettivisayo
The peta realm or world
petteyyat
Paternity
petteyyo
Paternal
pemaC
Love, affection, kindness; joy, pleasure
peman+yo
Affectionate
peyyavajjaC
Kindness of language
peyylaC
Repetition, succession, "to be supplied, or filled up, or read in full"
peyyo
see <see>pivati</see>
peyyo
Beloved, dear
pelako
A hare

pelavo
Delicate, tender
pe7
A basket
pesakro
A weaver
pesanaC
Sending, despatching; message, despatch
pesalo
Beautiful, delightful
pesik
Rind, shell
pes+
A piece of flesh or meat
pesuññaC
Backbiting, slander, evil-speaking
pesuG eyyaC
Backbiting, slander, evil-speaking
peseti
To send
pessaC
Servitude
pessiko
A servant
pesso
A messenger, servant, slave, hireling, menial
po
Guarding, ruling
pokkharaC
A lotus, nelumbium speciosum; the tip of an elephant's trunk; water; the body; the head of a
pokkharaG +
A lotus-pond, tank, reservoir
pokkharat
Beauty
pokkharastako
Name of a bird
pokkharo
The body of a lute

poE khnupoE khaC
Shot after shot
pom agalo
The grass saccharum spontaneum
pom m hapdo
Name of a month
pom hilo
A proper name
pom heti
To crack, snap; to knock, to throw
poG o
Sloping
potako
The young of any animal
potik
see <see>potako</see>
poto
The young of an animal; a boat, ship
potthaC
Plastering, working in clay, modelling
potthakro
A modeller in clay
potthako
and (potthakaC)A manuscript, a book; working in clay, modelling, etc; cloth made of maka
potthalik
A doll or puppet
pothanaC
Beating
pothujjaniko
Belonging to an unconverted person
potheti
To strike, beat
potheti
To speak many languages
ponobhaviko
Connected with re-birth in another existence
porG o
and (porG ako)Ancient, primeval, former

porisaC
Manliness; the height of a man with his arms extended over his head
poriso
A human being, a man, a person
poro
Belonging to a town; urbane, polite
porohiccaC
The office of a purohita or a priest
porohito
A purohita or priest
posako
Nourishing
posati
To feed, nourish, support, cherish, bring up
posanaC
Nourishing
posvanaC
Supporting, cherishing
poso
see <see>poriso</see>, a human being, a man, a person
plavaE gamo
and (plavaE go)A monkey
plavati
To float; to soar; to spring; to vibrate, hover
plavo
A raft, float
phaggavo
A sort of pot herb
phagguG o
The month phlguG a
phaG ijjako
The plant sam+raG a
phaG indo
A hooded snake
phaG +
A snake
phaG o
The hood of a snake, especially of a cobra

phandati
To throb, palpitate, tremble, struggle
phandano
Palpitating, trembling, agitated, unsteady
pharaG aC
Pervading
pharati
To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit
pharasu
A hatchet, axe
pharuso
Harsh, unkind, fierce, savage; rough, rugged; severe, cruel
phalaC
A certain measure or weight
phalaC
Fruit, a fruit, grain, crop, produce; result, consequence; reward, profit, advantage; a testicle
phalakaC
 and (phalako)A board, slab; a shield
phalati
To split asunder, break open, burst; to bear fruit
phalav
Bearing fruit
phalphalaC
 and (phalphalni)Wild fruits, berries
phalrmo
Fruit garden, orchard
phaliko
 and (phalik)Crystal, quartz
phalito
Bearing fruit or crop, fruitful; broken; grey, grey-haired
phalino
Bearing fruit
phal+
Bearing fruit
phalu
A knot or joint in a reed
phallati
To bear fruit

phassanaC
Contact
phassito
Made to touch, brought into contact
phasseti
see <see>phusati</see>
phasso
Touch, contact
phG itaC
The concentrated thick juice of the sugar cane, raw sugar, molasses
phti
Increase, growth
phrusakaC
Name of one of Indra's groves
phlanaC
Splitting, bursting
phlpeti
To cause to be split or torn
phleti
To split, cut, sever, break open
phlo
A ploughshare
phsu
Enviable, agreeable, pleasant, easy, comfortable
phsuk
A rib. Of the side rafters or ribs of a hut
phsuko
Pleasurable, agreeable, comfortable
phsulik
A rib
ph+to
Prosperous
phum anaC
Tearing, bursting
phum o
Thrilled, pervaded
phum m ho
see <see>phusati</see>

phuliE gaC
A spark
phullito
Blossoming
phullo
Expanded, blown; split, broken
phusati
To touch; to reach
phusan
Touching, attaining
phussito
Flowered, blossoming
phusso
Name of a nakkhatta; name of a month; name of a Buddha
pheggu
Empty, vain, poor
pheG o
Foam, froth
phenilo
The soap plant, sapindus detergens
phom o
A swelling, boil, tumour
bako
A crane bird
bajjhati
To be bound; to be imprisoned
battiC s
Thirty-two
badar
Cotton
badar+
The jujube tree
badaro
The jujube fruit
baddhaC
A leather thong or strip
baddho
Bound; fixed; continuous; acquired, contracted

badhiro
Deaf
bandhak+
An unchaste woman
bandhati
To bind; to fasten; to fix; to embank; to acquire, to get, to contract
bandhanaC
Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower
bandhangraC
A prison
bandhan+yo
To be bound, fit to be bound
bandhavo
A kinsman
bandhgraC
A prison
bandhpeti
To cause to be bound; to cause to be embanked, of a river
bandhu
A relative, a kinsman
bandhuj+vo
and (bandhuj+vako)The plant penapeted phoenicea
bandhum
Having relatives
bandhuro
Uneven, undulating
bandhkko
The plant pentapetes phoenicea
bandheti
To cause to be bound; to bind, to fix, to tie, to fasten
bandho
Binding; bonds; union; bandage
bappo
A tear
babbajo
A sort of coarse grass
babbu
A mongoose or ichneumon; a cat

barihaC
A peacock's tail
barihisaC
Sacrificial grass
barih+
A peacock
balaC
Strength, power, force; an army, troops, forces; bulkiness
balakyo
An army
balakkro
Violence
balaggaC
Front of an army, troops in array
balati
To live
balattho
A royal messeger or peon, a palace servant
balavataro
Stronger
balav
Strong
balk
A crane bird
bali
Religious offering, oblation; royal revenue, tax
bali
Strong
balikammaC
Religious offering, offering of food to bhutas
balipum m ho
A crow
balim
Receiving offerings
balivaddo
An ox
baliso
A fish-hook

bavhbdho
Much sickness, also an adj. meaning "having much sickness", "having bad health"
bahalato
In thickness
bahalo
Thick
bahi
Outwards, outside, out of doors
bahiC
Outwards, outside, out of doors
bahiddh
Outside
bahu
Much; many; large, ample
bahukicco
Having many duties, very busy
bahuko
Much; many
bahujgaro
Keeping many vigils, very watchful
bahujjano
Most people, the multitude, the world
bahutaro
More
bahuttaC
Multitude
bahutthaC
In many ways
bahudh
In many ways
bahunadiko
Receiving many rivers, an epithet of the ocean
bahuppado
Liberal, munificent
bahubb+hi
This is the technical name for one sort of samsa
bahubhG it
Garrulousness, talkativeness

bahubhG +
Garrulous, talkative
bahubhvo
Quantity, multiplicity
bahubhedo
Multiform, various
bahumato
Esteemed, venerated
bahul+kato
Enlarged, increased
bahul+karoti
To increase, to extend
bahulo
Much, abundant; abounding in
bahuvacanaC
In gram. the plural number
bahuvrako
The tree cordia myxa
bahuvidho
Various, multiform
bahuso
Greatly, abundantly
bahussutattaC
Learnedness, erudition
bahussuto
Having great religious knowledge, learned, erudite
bahkdako
Holding much water
bahkpakro
Very helpful, very useful
bkuc+
The plant vernonia anthelminthica
bG adhi
A quiver
bG o
A arrow
bdhati
To obstruct, to annoy, to afflict, to oppress

bdh
Annoyance, affliction; refutation, contradiction
brasa
Twelve
brG as+
The city of Benares
brG aseyyako
Belonging to Benares
blako
A boy, a child; the young of any animal
blat
Childhood
blattaC
Childhood
bltapo
The rays of the newly-risen sun
blvatro
Name of a well-known pali grammar
blisiko
A fisherman
bliso
Young; ignorant
bleyyo
Fit for a child
blo
Young; ignorant, foolish
blyaC
Childhood, youth; ignorance, folly
b7 ho
Hard, severe, excessive
bv+sati
Twenty-two
bhati
To remove, to put away, to reject
bh
The arm
bhito
see <see>bdhati</see>

bhirako
External, foreign, heretical
bhirato
From outside
bhir
From outside
bhire
Outside, externally; outside Buddhism
bhiro
External; foreign; non-Buddhist, heretical; external to the individual, objective
bhu
The arm
bhujañño
Having many adherents, extended to many people
bhujo
A khattiya
bhumklaC
The armpit
bhulyaC
Abundance
bhullaC
Abundance
bhusaccaC
Great learning
bheti
To remove, to put away, to reject
bhyo
External
bindu
A drop; a spot; a little circle or dot used as a symbol for anusvra; one of the high numerals, 1
the 7th power) or 1 followed by 49 ciphers
bimb
A name of Yasodhar
bimbisro
Name of a king of Magadha, a convert of Buddha
bimbo
and (bimbaC)The disk of the sun or moon; an image, a figure; the fruit of momordica mon
bimbohanaC

A pillow
biraG aC
A fragrant grass, andropogon muricatum
bilaC
A hole, a chasm
bilaC
A part, a bit
bilaE go
Sour gruel
bilaso
Bit by bit
bilro
A cat
billaC
A sort of salt
billo
The tree egle marmelos
bi7 lo
A cat
b+jaC
A germ; a seed; cause, origin
b+jagmo
Seed-group, seed-kingdom, collection of germs
b+bhaccho
Loathsome, dreadful; altered, disguised
b+mbik
The plant momordica monadelpha
bujjhati
To know, to perceive, to understand
bujjhanaC
Knowing
bu

  hataro
Elder, senior
bu

  hat

Seniority, greater age
bu

ho
Old, aged
buddhakappo
A kappa in which one or more Buddhas appear
buddhakiccaC
That which has to be done by a Buddha, his duty or mission
buddhaguG o
Quality, attribute, virtue of a Buddha
buddhaghoso
An eminent Buddhist divine who flourished in the fourth-fifth century A.D.
buddhaE kuro
An embryo Buddha, one destined to become a Buddha
buddhacakkhu
The eye of Buddha, his omniscience
buddhat
Knowledge
buddhattaC
Buddhahood
buddhadhammo
Condition or attribute of a Buddha
buddhantaraC
The period between the death of one Buddha and the appearance of another
buddhabhvo
State of a Buddha, Buddhahood
buddhabhkmi
Degree or condition of a Buddha, Buddhaship
buddhavisayo
The extent of Buddha's power or wisdom
buddhassanaC
The commandment or religion of Buddha
buddhi
Understanding, knowledge, intelligence
buddhiko
Having faith in Buddha
buddhim

Intelligent, wise
buddhuppdo
Appearance or birth of a Buddha in the world
buddho
Known, understood; possessing knowledge, enlightened, wise; expanded, full-blown
budho
Wise
bundikbaddho
Name of a sort of bed.
bundo
The root of a tree
bubbu7 aC
A bubble; a blister, pimple
bubbu7 akaC
A bubble
bubhukkhati
To wish to eat, to be hungry
bubhukkhito
Hungry
bkddho
A Buddha, a supreme Buddha; Skyamuni, Gotama Buddha
beluvo
Relating to the vilva tree; made of vilva wood
bojjhaE go
Member or constituent of bodhi, there are seven bojjhaE gas or requisites for attaining the
of a buddha
bodhakaro
One whose duty it is to awaken a prince with music and song, a vetalika
bodhati
see <see>bujjhati</see>
bodhanaC
Knowing, understanding
bodhaneyyo
Capable of being enlightened, to be taught the truth
bodhapakkhiyo
 and -iko(1) also bodhipakkhiyo(2) and iko(3), accessory to the bodha or supreme knowledg
bodhi
The knowledge possessed by a Buddha, supreme or infinite knowledge, omniscience, the T

bodhi-aE go
Member or constituent of bodhi, there are seven bojjhaE gas or requisites for attaining the
of a buddha
bodhipakkhiyo
see <see>bodhapakkhiyo</see>
bodhimaG
  alaC
The region where Skyamuni attained Buddhaship surrounding the Bo tree, considered the m
India
bodhimaG
  o
The miraculous throne under the Bodhi tree upon which Skyamuni sat when he attained Bu
bodhimlako
The sacred enclosure in which a Bo tree stands
bodhisatto
A being destined to attain Buddhaship
bodheti
To inform; to teach; to cause to blossom
bodho
Knowledge, wisdom, intelligence; Buddhaship, supreme knowledge
bondi
The body
by
For all words beginning thus see under <see>vy</see>-, which is the more correct spelling.
byañjanaC
see <see>vyañjanaC </see>, A consonant; a letter, syllable, word; the words or letter as op
sign, mark, characteristic; sauce, condiment, curry
byatto
Evident, manifest; perspicuous; wise, learned
byantikaroti
To abolish, remove, get rid of, destroy
byasanaC
Misfortune; unhappiness, destruction, loss; bad habit, sin
bypako
Pervading
bypajjati
To be malevolent
bypanaC

Pervading, penetration
bypdo
Wish to injure, malevolence, hatred, fury
bypro
Occupation, business, profession, exertion, action, work
bymo
A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands
are extended
byrosan
Anger, hatred
bysatto
Attached to pleasure, covetous, etc.
bykho
see <see>vykho</see>, An array of troops; a host, multitude; a street closed at one end
brav+ti
To say; to tell; to call, to name
brah
Large, great
brahmaC
The practice of austere devotion; the Vedas
brahmakyiko
Belonging to the company of Mahbrahma
brahmaghoso
Either a voice like Mahbrahma's, or a glorious voice
brahmacariyaC
The duties or practice of a religious student; celibacy; chastity, purity; the life of holiness led
sanctified; living according to Buddha's precepts; charity or almsgiving; the practice of the ap
brahmacariyav
Celibate, chaste, virtuous, holy
brahmacariyavso
Living as a religious student; living a life in accordance with Buddha's law
brahmacr+
A religious student; celibate, chaste, holy
brahmajlaC
Name of a sermon of Buddha, the first of the sutta pim aka
brahmajo
Sprung from Brahma
brahmattaC

Brahmaship
brahmadaG
o
One of the punishments to which monks are subject for certain ecclesiastical offences
brahmapakkhiko
Belonging to the brahminical party
brahmaprisajjo
Belonging to the retinue of Mahbrahma
brahmapurohito
Minister or priest to Mahbrahma
brahmabandhu
A brahmin
brahmaloko
Brahma world
brahmavihro
Excellent or perfect state; life or abode in the brahma world; the exercise of the appamañ̃ñs,
good will towards all beings
brahmassaro
The voice of Mahbrahma
brahm
Mahbrahma; the Hindu brahma; a brahmin; parents; a brahma angel; a Buddha
brahmo
see <see>brahm</see>
brhmañ̃ñat
The state of being a brahmin, brahminhood
brhmaG amahslo
A wealthy brahmin
brhmaG +
A brahmin woman
brhmaG o
A brahmin; an arhat
brkti
To say; to tell; to call, to name
brkheti
To increase, to augment, to develope, to perfect, to devote oneself to
bhaC
A star, a lunar asterism; a planet
bhakkhako

Voracious
bhakkhaG aC
Eating, enjoying
bhakkheti
To eat; to devour; to feed upon; to enjoy
bhakkho
Eating, feeding on
bhakkho
Eatable, to be eaten
bhakkho
Food
bhagaC
Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliel
bhagadal
Fistula
bhagav
Worshipful, venerable, blessed, holy. This word is generally used as an epithet or name of a
particular, Skyamuni
bhagin+
A sister
bhagu
Name of one of the ten [ishis
bhaggavo
A descendant of bh[igu
bhagg
Name of a people and country
bhaggo
Broken
bhacco
A servant, an attendant
bhajati
To serve; to honour; to cultivate the acquaintance of; to be devoted to, to follow, to embrace
bhajjati
To fry, to roast, to bake
bhajjpeti
To cause to be fried or baked
bhañjati
To break, to crush, to destroy

bhañjanaC
Breaking, fracture; injuring, destruction
bhaññaC
Preaching
bhaññati
To be spoken, told, preached
bham o
A soldier
bham m ho
Fallen
bham m ho
Fried, roasted
bhaG ati
To speak, to say, to tell, to recite, to preach
bhaG ito
Spoken, said
bhaG e
This is the 1st pers. sing. pres. tmane, from bhaG ati, and is used an interjection, "I say", "t
It is a familiar term of address, frequently used by a king to a subject.
bhaG go
Hempen
bhaG
aC
A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman
bhaG
akaC
A utensil, article, implement; goods, property
bhaG
agabbho
A store-room
bhaG
ati
To quarrel; to abuse
bhaG
anaC
Quarrelling, strife
bhaG
k+

The plant solanum melongena
bhaG
  griko
A treasurer; a royal treasurer, one of the ministers of state
bhaG
  ik
An article, utensil; goods, wares, merchandise; a bundle
bhaG
  iko
The plant pentapetes phoenicea
bhaG
  ilo
The tree mimosa sirisha
bhaG
  u
Close shaven, bald
bhatako
A servant, hireling
bhati
Support, maintenance; wages, hire
bhatiko
One who works for hire, a labourer
bhattaC
Food, boiled rice; a meal
bhattakro
A cook
bhattakiccaC
Business of food, i.e. a meal
bhattaggaC
A refectory, see <see>aggaC </see>
bhatt
A husband
bhatti
Division; service, devotion
bhattuddesako
One whose duty it is to regulate the distribution of food to the monks
bhaddakaccn
A name of the wife of Siddhattha, Buddha

bhaddakumbho
An auspicious vase, a jar with holy water
bhaddako
Good, happy
bhaddadru
The tree pinus deodora
bhaddapad
Name of two nakkhattas, pubbabhaddapad and uttarabhaddapad
bhaddamuttaC
The grass cyperus rotundus
bhadde
My good woman, my dear madam
bhaddo
Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest
bhadro
Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest
bhante
This is a contracted form of bhadante. It is used as a reverential term of address, "Lord", "Re
and is the proper address of Buddha, of Buddhist priests, of [ishis, tpasas, etc.
bhanto
Whirling, rolling; confused
bhandanto
A venerable man; a Buddhist monk
bhabbo
Right, proper, good, well conducted; future
bhamati
To whirl about, to revolve to roam
bhamaro
A bee
bhampeti
To cause to revolve
bhamu
An eyebrow
bhamuko
An eyebrow
bhameti
To cause to revolve, to whirl
bhamo

Whirling; a lathe; a watercourse, drain
bhayaC
Fear, fright; danger, calamity
bhayaE karo
Fearful, dreadful
bhayam m ho
In danger; terrified
bhaynako
Frightful, horrible
bharaG aC
Bearing, supporting, maintenance
bharaG +
Name of the second nakkhatta
bharati
To bear, to support, to maintain, to nourish
bharito
Filled with
bhariy
A wife
bharo
Supporting
bharo
A load; much, excessive
bhalltako
 and (bhalltak+)The marking nut plant, semicarpus anacardium
bhall+
The marking nut plant
bhavaC
Lord, Sir
bhavakkhayo
Cessation of birth or existence, arahatta or nirvG a
bhavaggaC
Culminating point of existence
bhavati
 and (hoti)To be; to exist; to become; to take place; to befall; to behave
bhavat+
see <see>bhavaC </see>
bhavadim m hi

The heresy of believing matter and being to be everlasting
bhavanaC
Being, existence; a house, dwelling, palace
bhavan+yo
That ought to be, that must be
bhavanetti
Desire, lust
bhavantaraC
Another birth or existence, viz. either a previous or a subsequent one
bhavant
see <see>bhavaC </see>
bhavant+
see <see>bhavaC </see>
bhavbhavo
Various births, repeated birth, existence under different forms successively, as deva, man, p
bhavitabbo
 and (hotabbo)That is or ought to be
bhavissanti
The future tense, vibhatti is understood
bhave
1st pers. pres. tm, from bhavati; also 3rd pers. opt. par. from bhavati; also loc. sing. from bha
bhavo
Being, existence; birth, origin; renewed existence, saC sara; a birth or existence in the Bud
gain, increase, welfare
bhavyo
Existing, being
bhast
A bellows
bhasmaC
Ashes
bhasm+karaG aC
Reducing to ashes
bhasm+bhavati
To be reduced to ashes
bhassaC
Talk
bhassati
To fall

bhassaro
Shining, brilliant
bh
Light, ray, splendour
bhkaro
The sun
bhgadheyyaC
Lot, destiny
bhgav
Partaker of, having a share in
bhgineyyo
A sister's son, nephew
bhgiyo
Connected with, conducive to
bhg+
Partaking in; undergoing, suffering
bhg+rath+
The Ganges
bhgo
A portion, part, share; region, quarter, side; time; lot, destiny
bhgyaC
Fortune, lot, destiny; merit and demerit acquired in former existences
bhjanaC
A vessel, bowl, jar; dividing, distribution
bhjpeti
To cause to be distributed
bhjeti
To divide, to distribute
bhG aC
Saying, reciting
bhG aC
Telling, expounding
bhG ako
A jar
bhG ako
Reciting, saying, preaching
bhG avraC
A recitation, a portion for recital

bhG +
Speaking; talking
bht
A brother; a cousin germane
bhti
To shine; to appear
bhtikattaC
State of being a brother
bhtiko
A brother
bhtuko
A brother
bhtuno
see <see>bht</see>
bhtussa
see <see>bht</see>
bhnu
A ray of light; the sun
bhnum
Luminous, brilliant
bhyati
To fear, to be afraid of
bhrako
A load
bhrataC
The mahbhrata
bhrat+
Speech
bhradvjo
Name of one of the ten [ishis
bhrapdat
Elephantiasis of the leg
bhriko
A porter
bhriko
Serious, grievous
bhriyo
Serious, grievous

bhr+
Carrying, bearing
bhro
A weight, a burden; charge, duty, business; a weight of 2000 palas
bhvanaC
Consideration, reputation
bhvan
Producing; increasing, developing, being devoted to, realizing, attaining; earnest considerati
bhvanmayo
Consisting of or sprung from meditation
bhvito
Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed
bhv+
Future
bhveti
To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied w
practise, to be versed in; to develop the idea of, to dwell upon, to contemplate
bhvo
Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance
bhsati
To speak; to say; to address
bhsati
To shine
bhsanaC
Lustre, radiance
bhs
Speech, language
bhs
Light, radiance
bhsit
One who speaks or utters
bhsito
Spoken; told, stated; spoken to, addressed
bhsuro
Shining
bhseti
To illuminate
bhso

A vulture
bhiC sanako
Alarming
bhiC sano
Dreadful, horrible
bhiC spanaC
Terrifying, intimidation
bhiC speti
To frighten, to terrify
bhiC sik
Terrifying, an alarm
bhikkhati
To ask for, to beg
bhikkh
Begging; alms; begged food, boiled rice, food
bhikkhcariy
Going about for alms, going the rounds
bhikkhcro
Going the rounds for alms
bhikkhu
A beggar; a mendicant friar; a Buddhist monk
bhikkhun+
A female mendicant, a Buddhist nun
bhikkhusaE gho
A company of monks
bhiE kro
A golden vase
bhiE ko
A young elephant
bhiE garjo
Name of a shrub, eclipta prostrata
bhijjati
see <see>bhindati</see>
bhijjanaC
Breaking up, dissolution
bhijjo
To be broken
bhitti

A wall of earth or masonry
bhid
Difference, kind
bhindati
To break; to break up, to injure, to destroy; to divide; to separate
bhindanaC
Breaking destrying
bhindivlo
A sort of spear
bhinnako
Schismatic
bhinno
Broken; divided; disunited; separated; other, different; joined, connected
bhisaC
The film or fibres of the stalk of the water lily
bhisakko
A physician
bhis+
A mat or mattress
bh+
Fear
bh+ti
Fear
bh+to
Frightened, afraid
bh+mo
Dreadful, horrible; cruel
bh+yo
 and (bhiyyo)More
bh+yo
 and (bhiyyo)Again, further, besides; repeatedly, frequently; much
bh+yosomattya
 and (bhiyyosomattya)More and more, exceedingly, abundantly
bh+ru
Timid, afraid
bh+ruko
Timid, afraid
bh+rut

Timidity, dread
bh+s+lo
Timid
bhujago
A snake
bhujaG gamo
A snake
bhujaG go
A snake
bhujasiro
The shoulder
bhuj
The arm
bhujisso
A freed slave, a freedman; a freeman
bhujo
The arm
bhuñjati
To eat, to partake of, to enjoy; to possess, to govern
bhuñjanaC
Enjoying, eating
bhuñj+
Eating
bhuttav
Having eaten
bhutti
Having eaten
bhutti
Eating, enjoying
bhutto
Eaten; possessed, used
bhutv
see <see>bhuñjati</see>
bhummam m ho
Standing on the ground
bhummattharaG aC
A carpet
bhummo

Terrestrial
bhuvanaC
The world
bhuvi
see <see>bhk</see>
bhusaC
Chaff of corn
bhusaC
Much, exceedingly
bhuso
Much, excessive
bhk
The earth
bhk
An eyebrow
bhkjapatto
The bhojpatra tree, a kind of birch
bhktagmo
Vegetation, as grass, plants, shrubs, trees
bhktattaC
State of being a bhkta
bhktadhar
The earth
bhktapati
Indra
bhktapubbo
That has been or existed before
bhktapo
A yakkha chief or king
bhktavd+
Speaking according to facts, truthful
bhktavijj
Knowledge of spirits or demons, exorcism
bhktavejjo
An exorcist
bhkti
Being, existence, birth; welfare
bhktiG aC

and (bhktiG akaC)A fragrant grass, andropogon schoenanthus
bhkto
Been, become, being; gone, past, former; real, true, right
bhkdharo
A mountain
bhkntho
A king
bhkpati
A king
bhkplo
A king
bhkpo
A king
bhkbhujo
A king
bhkmako
Having stages or stories
bhkmi
The earth; place; stage, degree, state; the ground; story of a house
bhkmik
A story or stage
bhkmindo
A king
bhkmiplo
A king
bhkmipo
A king
bhkyati
see <see>bhavati</see>
bhkri
Much, many, abundant
bhkr+
Wisdom
bhkr+
The earth
bhksanaC
Ornament
bhks

Adornment
bhkspeti
To adorn
bhkseti
To adorn
bhek+
Breaking, cleaving
bheko
A frog
bhett
One who breaks
bhetv
see <see>bhindati</see>
bhedako
One who breaks, one who causes disunion
bhedanaC
Breaking, division
bhedanako
Liable to be broken
bhedeti
To break, to cleave, to divide
bhedo
Breaking; rending; division; disunion; breach, schism; sort, kind
bheraG
o
A jackal
bheravo
Fearful, terrible
bheri
A kettle-drum, tomtom
bhesajaC
A medicine, drug
bhesajjaC
A medicine, drug
bhesamo
Terrible
bho
Oh! I say! Sir! Friend! This is a familiar term of address, and is used to inferiors and equals.

bhogav
Wealthy
bhogini
A royal concubine
bhog+
A snake; a village headman
bhogo
A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth
bhojako
A village headman
bhojanaC
Food
bhojaniyo
To be eaten
bhojpeti
To feed, entertain
bhoj+
One who eats
bhojeti
To cause to eat, to feed; to maintain; to entertain
bhojjo
To be eaten, edible
bhottabbo
To be eaten
bhott
One who eats or enjoys
bhottuC
see <see>bhuñjati</see>
bhonto
(bhot+)see <see>bhavaC </see>
bhovd+
One who says bho, a brahmin
maC
mama(1), mamaC (2),see <see>ahaC </see>
maC saC
Flesh, meat
makarando
The nectar of a flower

makaro
Name of a mythical fish or sea monster
makaso
A gnat, a mosquito
makum o
 and (makum aC)A crest, diadem, topknot, a crown
makulo
 and (makulaC)An opening bud; a knob
makkam ako
A spider
makkam o
A monkey
makkhaG aC
Smearing; oil
makkhpeti
To cause to be anointed
makkhik
A fly
makkhito
Smeared, anointed, stained, soiled
makkh+
Concealing one's vices
makkheti
To smear, to anoint; to rub out
makkho
Concealing one's vices, hypocrisy
magadh
Name of a people and country, Southern Behar
magasiraC
Name of a nakkhatta
mago
A deer or antelope
maggam m ho
Walking in one of the Four Paths
maggati
To trace out, to seek
maggan
and (magganaC)Tracing out, research

maggasiro
Name of a month
maggmaggo
The right and the wrong way
maggiko
A traveller
magguro
A sort of fish
maggeti
To trace out, to seek
maggo
Trace, track; road, path, course, passage; urethra
maghav
Indra
magh
Name of a nakkhatta
maE ku
Troubled, restless, disturbed, put out, irritable, annoyed, angry, fretful, discontented
maE kuG o
A bug or flea
maE galim m hak
Auspicious brick, viz. what we call a foundation stone
maE galo
Auspicious, lucky; joyous, festive; belonging to state occasions
maccu
Death; yama
maccudheyyaC
The realm of Death
macco
Mortal, a man, a mortal
macco
Maternal
macchako
A fish
macchaG
+
Thickened or condensed juice of the sugarcane
macchabandho

A fisherman
maccharyati
To be envious
macchariyaC
Avarice, niggardliness, selfishness, envy, churlishness
macchar+
Envious, niggardly
maccharo
Niggardly, envious, grudging
macch
Good soil
macchiko
A fisherman
maccheraC
Avarice, niggardliness, selfishness, envy, churlishness
maccho
A fish
majjaC
Strong drink, spirituous liquor, wine, spirits
majjati
To be joyous; to be intoxicated
majjati
To rub, to polish
majjanaC
Intoxication; pride
majjanaC
Rubbing, polishing
majjapo
One who drinks strong drink; a winebibber, a drunkard
majjro
A cat
majjhagato
Same meaning as next
majjhago
Going among, being in the midst of
majjhaG ho
Midday
majjhattat

Impartiality, moderation, indifference
majjhatto
Impartial, neutral
majjhantiko
Midday
majjhanho
Midday
majjhimadeso
The Central Region, Central India
majjhimo
Middle, central, mean, moderate, of medium size
majjho
 and (majjhaC) Middle, centre, interior; the waist
majjho
Middle, central
mañcako
A bed, a bedstead
mañcdhro
A bedstead
mañco
A bed
mañjar+
A sprout; a compound pedicle
mañjim m h
Bengal madder
mañj+ro
A foot ring, bangle
mañju
Beautiful, lovely, delightful
mañjksako
Name of a celestial flower
mañjks
A bask box, casket
mañjem m ho
Light red
mañña ti
To think, to suppose, to imagine, to consider, to esteem, to know, to believe, to understand
mam m o

Polished, cleansed, pure, see <see>mam m ho</see>
mam m ho
Polished, cleansed, pure
maG i
A gem, a jewel; a waterpot
maG ikaC
and (maG iko)A waterpot
maG ikkhandho
A magic jewel
maG ibandho
The wrist
maG imayo
Made of gems, or jewelled
maG ilakkhaG aC
Telling a person's fortune from the jewels in his possession
maG isappo
A sort of venomous snake
maG
akappo
see <see>kappo</see>
maG
anaC
Adornment; an ornament
maG
ano
Adorning
maG
apaC
A roofed open hall or temple, generally built for a temporary purpose, a pavilion
maG
abbo
Patronymic from MaG
u
maG
alaC
A disk, a circle; circuit, circumference; a district comprising a number of villages, a region, a heap; a multitude
maG

alaggo
A crooked sword, a sabre
maG
alamlo
A circular house or hall with a peaked roof, a pavilion
maG
alikaC
Anything round, a circle or globe
maG
alissaro
A ruler, a sovereign
maG
al+
A disk, a circle
maG
al+
Having a disk, orbed, circular
maG
peti
To cause to be adorned
maG
ito
Adorned
maG
ukaG m ako
A maG
u thorn, supposed to destroy a tree or plant pierced with it
maG
kko
A frog
maG
eti
To adorn, to decorate
maG
o
Scum, the top part of milk
matako
Dead; belonging to the dead, a ghost

mataE gajo
An elephant
matapitiko
One whose father is dead
mati
Mind, understanding, intelligence, thought, imagination; knowledge, wisdom; wish; opinion, a
matim
Sensible, intelligent, wise
mato
Having died, dead
mato
Thought, considered, believed, understood, known
mattaC
This word is used only as the latter part of a compound, with the meaning "measure, quantit
quantity, only, mere", or "exact time, as soon as" pañcadharaG amattaC , a weight of five
mattakaC
A substitute for mattaC at the end of a compound; dim m hamattako mitto, a friend as so
at first sight
mattaksin+
A charming woman
mattaññut
Moderation
mattaññk
Moderate, temperate
matt
Measure, quantity; right or suitable quantity, moderation; a little, an atom; greatness, importa
mattsit
Moderation in eating, temperance
mattik
Earth, loam, clay, mud
mattikmayo
Earthen
mattiko
Consisting of one mntr or short syllable
mattiko
Maternal
mattiyo
Maternal

matteyyat
State of being a mother, maternity
matteyyo
Maternal
matto
Intoxicated, drunk; mad, furious; excited; glad, joyful
matthako
 and (matthakaC)The head; top, summit, end; excellence, eminence
matthaluE gaC
The brain
matthu
Whey
mathati
To churn; to stir up, to agitate; to crush, to destroy
mathanaC
Churning, crushing
madan+yo
Intoxicating
madano
Kma, the god of love; the plant vanguiera spinosa
madir
Spirituous liquor
mad+yo
Mine
mado
Intoxication; pride; enjoyment; the juice that flows from an elephant's temples when in rut
maddati
To rub; to compress, to crush, to trample, to destroy
maddanaC
Rubbing, grinding, crushing, trampling
maddalo
A sort of drum
maddavo
Hanging loose or wrinkled, withered
madd
Name of a country and its inhabitants
madhu
Sweet; pleasant, nice

madhukaro
A bee
madhukaro
Sweet
madhuko
Sweet
madhucchim m haC
Wax
madhuddumo
The tree bassia latifolia
madhupo
A bee
madhubbato
A honey bee
madhumeho
Diabetes
madhurako
The j+vaka plant
madhurattaC
Sweetness
madhuras
A grape
madhurassaro
A sweet voice
madhuro
Sweet; agreeable
madhulam m hik
Liquorice, black root extract used as sweet
madhul+ho
A bee
madhvsavo
Wine made from the flowers of bassia latifolia
manaC
see <see>mano</see>
manaC
A little
manakkro
Acute consciousness of pain or pleasure, sensitiveness

manaccham m ho
Of which mind is the sixth
manasikato
Attended to, borne in mind, pondered
manasikaroti
To mind, to attend, to pay attention to, to bear in mind, to think about, to ponder, to fix the m
take to heart
manasikreti
To fix the attention
manasikro
Attention
manasicchati
To wish, to desire
manaso
A substitute for mano at the latter end of a compound
manass+
Sensible, intelligent, clever, prudent
manpo
Pleasing, pleasant, charming, pretty
manyatanaC
The mind
manituC
see <see>mañña ti</see>
manindriyaC
The organ of mind, the mind, the intellect
manujdhipo
A king
manujo
A man
manuñño
Beautiful, pleasing, delightful
manussako
Human
manussattaC
Man's condition, humanity
manusso
A human being; a man
manesik

One of the amusements forbidden to a bhikkhu, guessing the thoughts of others
mano
 and (manaC)The mind, the intellect, the thoughts, the heart
manoduccaritaC
Sin of the mind or thoughts
manopubbaE gamo
Having mind for its predecessor, following upon or resulting from the mind or thoughts, caus
manobhk
Kama the god of love, the Indian Cupid
manomayo
Springing from the mind, caused by the mind
manoratho
Wish, desire
manoramo
Pleasant, delightful, beautiful
manosil
Red arsenic
manosem m ho
Having mind or viññG a for its chief, governed by the mind, founded on the mind
manoharo
Striking, beautiful, charming, captivating
mantaG aC
Deliberation, consultation, resolution
mantadharo
Versed in the mantras
mantabbo
To be thought, to be considered
mantabhG +
Speaking wisely
mant
Wisdom
mantindo
A chief counsellor, a minister
mant+
A counsellor, a minister
mantuC
and (mantv)see <see>mañňati</see>
manteti

To consult, to deliberate, to discuss; to talk, to converse
manto
Deliberation, resolution, counsel, design, plan, artifice; the vedic hymns; a sacred text; a my
charm, an incantation
manthan+
A churn
mantharo
Slow, stupid
manthno
A churning-stick
mantho
A churning-stick; a sort of rice cake i.e., sattu
mandagm+
Marching slowly
mandabhG +
Speaking little
mandkin+
A name of the ksagE g or celestial river; name of one of the mahsaras or great lakes of Hin
mandravo
Erythrina fulgens
mandro
A name of the western mountain behind which the sun sets
mandiraC
A house, an edifice; a town
mand+bhvo
Slackening, dulling
mando
Slow; stupid; dull; small; low, slight, weak
mamako
Mine
mamyati
To be attached or devoted to
mamyito
Concerning or belonging to oneself, own
mammacchedako
Breaking the joints
maykkho
A ray of light

maykro
A peacock
mayo
Made of, consisting of
maraG aC
Dying, death
maraG antiko
Bordering upon death
maraG asati
Recollection of death, meditation on death
marati
To die
marammo
Burmese
maricaC
Pepper
mariyd
A boundary, limit, rectitude, good conduct
mar+ci
A ray of light; mirage
mar+cik
Mirage
maru
A sandy desert; a mountain
maru
A deva
maro
Death
malaC
Dirt, filth; excrement; stain, taint; fault, defect; impurity, sin; rust
malataraC
A greater or worse taint
malayajo
Sandal wood
malayo
A mountainous range in the Dekhan; a mountainous district in Ceylon of which Adam's Peak
garden, a park; jungle
malin+karoti

To stain, to pollute
malin+bhavati
To be stained
malino
Dirty; dark, brown, black
mal+maso
Dirty, stained, polluted
mallako
A cup
mallik
Arabian jasmine
malliko
A sort of goose with brown legs and bill
mallo
A professional wrestler; name of a people
masakkasro
A name of Indra's city.
masrako
A sort of bed
masragallaC
A precious stone, a sort of cat's eye
masi
Soot; ink
masuro
A sort of lentil, an edible seed of leguminous plant
massu
The beard
mahanubhvo
Powerful, mighty
mahaggato
Enlarged, extensive, great, lofty
mahagghaso
Eating much, highly fed
mahagghiyo
Costly
mahaggho
Of great value, costly, valuable
mahacchaG o

A great festival
mahaG G avo
The ocean
mahati
To revere, to worship
mahatt
Great-souled, magnanimous
mahatthiko
Productive of great good, very advantageous
mahaddhano
Wealthy
mahantataro
Greater, superior, bigger
mahantat
Greatness, bigness
mahanto
and mahaC (1) and mah(2)Great, large, big; great, eminent; much; excessive; excellent
mahapphalo
Very fruitful, having great reward
mahabbalaC
Great strength; a strong force, a great army
mahabbalo
Having great strength, powerful, mighty
mahabbhayaC
Great fear, horror
mahallakattaC
Old age, seniority
mahallako
Old, aged; spacious, large, broad, big
mahallo
Old
mah
Great
maham m hakath
The Great Commentary; the Mah-Am m hakath was the oldest and most important of the
Tipim aka; the tradition is that it was rehearsed at the first Council, and brought to Ceylon b
translated it into Singhalese. The commentaries of Buddhaghosa appear to have been chief
mahkathnaC

One of the high numerals, 10,000,000(to the 19th power), or 1 followed by a hundred and th
mahkando
Garlic
mahkappo
see <see>kappo</see>
mahkassapo
Name of a famous disciple of Buddha
mahkruG iko
Very compassionate
mahkulaC
A high family, a noble family
mahkulo
Belonging to a high or noble family
mahgaG +
Having crowds of disciples or followers
mahguG o
Having great qualities, virtuous
mahcgo
Munificent, splendidly generous
mahjaniko
Belonging to the people
mahjano
The people, the populace, the public; most people, the generality of men, mankind; a great r
multitude
mahtaG ho
Lustful
mahtalaC
The earth
mahtimi
Name of a mythical fish of vast size
mahthkpo
The Great Dagoba. This is the name of a gigantic bell-shaped relic shrine built at Anurdhapu
Dum m hagmiG + about 160 years B.C. It is still standing, though its outline is much injur
feet in height
mahthero
A great or eminent thera
mahdayo
Very compassionate, all-merciful

mahdaro
Anguish
mahdnaC
Great gifts or charity
mahd+po
Great island
mahdhiti
Having great fortitude or perseverance
mahnaC
A kitchen
mahnad+
A great river
mahnasaC
A kitchen
mahngo
A great elephant, a state elephant; a great snake, a cobra; a great naga; an eminent person
a bold warrior, a champion
mahnmo
Name of a plant; name of the author of MahvaC sa
mahnibbnaC
NirvG a
mahnilo
A gale or hurricane, a strong wind
mahnisaC so
Great advantage, great blessing
mahnis
Midnight
mahnubhvat
Great power
mahpaññat
Great wisdom
mahpañṇ̃o
Having great wisdom, wise, learned
mahpatho
A high road
mahpardho
Very guilty, criminal
mahpariccgo

see <see>pariccgo</see>
mahparinibbnaC
By this term is meant the death of Buddha, lit. "the great attainment of nirvG a".
mahptakaC
A great sin, a crime
mahpuñño
Possessing great virtue or merit
mahpuriso
A great man, an eminent man, a man born to greatness
mahbalaC
Great strength
mahbalo
Strong, mighty
mahbodhi
The great Bo tree. This name is given to the ficus religiosa at Buddha Gaya, under which Go
Buddhaship, and also to the tree grown from it at Anurdhapura which still flourishes.
mahbrahm
The archangel Brahman, also called Brahm Sahampati
mahbhaddakappo
The Great Auspicious Cycle
mahbhayaC
Great fear
mahbhinikkhamanaC
The Great Retirement. This means Gotama's retirement from the world and adoption of the a
preparatory to the attainment of Buddhaship. Great Renunciation
mahbhkto
and (mahbhktaC)A principal element
mahbhogo
Wealthy; having a great hood, said of a cobra
mahmaggo
A high road
mahmacco
A minister
mahmati
Wise
mahmatto
A king's minister or companion, a great noble at court
mahmah+

The earth
mahmaho
A great festival, pomp, festivity
mahmt
Grandmother
mahmukho
Having a big mouth
mahmuni
A great sage or philosopher. Epithet of a Buddha. Epithet of Gotama Buddha
mahmegho
A storm of rain, a thunderstorm
mahyaso
Illustrious
mahrañña C
A great forest
mahram m haC
Siam
mahraho
Valuable, costly
mahrj
A great king, a king
mahroruvo
Name of one of the eight narakas or hells
mahva C so
The Great Dynasty. This is the name of a famous history of Ceylon written in Pli by a monk
in the fifth century A.D.
mahvana C
A great forest
mahvm o
A great pit
mahvireko
Cholera
mahvihro
Great monastery
mahv+ro
. A common epithet of a Buddha; a mighty man, a great hero
mahsatto
A noble or excellent man; a bodhisatta

mahsaddo
A great noise, a loud shout
mahsaddho
Having great faith
mahsamaG o
The great ascetic, the great philosopher, an epithet of the Buddha
mahsammato
The Great Elect
mahsaro
A great lake
mahsah
Globe amaranth, gomphraena globosa
mahslo
A man of great wealth and position, a magnate
mahslo
A great Sal-tree
mahsvako
A great disciple
mahsir
A tendon
mahhanu
Large-jawed, gigantic
mahhavo
War
mahhso
Loud laughter, a horse-laugh
mahiC sakamaG
  alaC
The modern Mysore, Karnataka
mahiC sko
Mah+[saka
mahik
Frost
mahicchat
Lust, desire
mahiccho
Lustful
mahitalaC

The ground
mahito
Revered, worshipped
mahiddhikat
Magical power
mahiddhiko
 and (mahiddhiyo)Possessing supernatural power, miraculous, magical
mahindo
Indra; Mahendra, a great Buddhist missionary
mahindharo
A mountain
mahil
A woman
mahisamaG
  alaC
The modern Mysore, Karnataka
mahiso
A buffalo
mahissaro
VishG u
mahissaro
A king
mah+
The earth, the ground; place; land; name of a river
mah+dharo
A mountain
mah+pati
A king
mah+plo
A king
mah+po
A king
mah+yati
To be revered
mah+ruho
A tree
mah+lat
An earth-worm

mahussavo
A great festival
mahussho
Energetic, persevering
mahesakkhattaC
Power, eminence, superiority
mahesakkho
Possessing great authority or influence, powerful, eminent, lit. "having the name of a great lo
mahesi
Great sage, great saint "the great [ishi" is a common epithet of Buddha, or of any Buddha
mahesittaC
Queenship
mahes+
A king's wife, a queen
maho
A festival
mahogho
A torrent, a flood
mahogho
Having a mighty stream
mahodadhi
The sea
mahorago
A great snake, a nga
mahosadhaC
Dry ginger; the plant ativisk
m
The moon
m
Not, do not
mkkavo
The shrub eclipta prostrata
mgadhako
Belonging to Magadha
mgadhiko
Belonging to Magadha
mgadho
Belonging to Magadha

mgaviko
A deer-stalker, huntsman, sportsman
mgasiro
Name of a month
mghto
Non-slaughter, interdiction of slaughter
mgho
Name of a month
mghyaC
The blossoms of the many-flowered jasmine
mG avako
A young man, a youth, especially a young Brahmin
mG avik
A young woman, a girl, a brahmin girl
mG avo
A boy; a youth, a young man, especially a young brahmin
mtaE go
An elephant; a caG
la or man of the lowest caste
mtabbo
To be measured
mtali
Name of the charioteer of Sakka or Indra
mt
A mother; a maternal grandmother
mtpitaro
Father and mother, parents
mtpettiko
Belonging to father and mother
mtpettibharo
Supporting one's parents
mtmaho
A maternal grandfather
mtik
A conduit, watercourse, canal for irrigation; a heading, head, outline, sketch, text, list, table o
mtito
On the mother's side
mtiyo

Maternal
mt+
A conduit, canal, see <see>mt+</see>
mtuko
Having a mother
mtugmo
Womankind, a woman, a female
mtughtako
A matricide
mtughto
Matricide
mtucch
Mother's sister, aunt
mtujo
Born of a mother
mtuln+
A mother's brother's wife, an aunt
mtuluE go
The citron tree
mtulo
A mother's brother, an uncle
mdanaC
Delighting; cloves
mdiso
Like me, such as I
md+
Like me
mdo
Pride
mdhuro
Belonging to the town of Madhur
mnaC
Measuring; a measure
mnattaC
This is the name of some sort of penance or punishment attached to the commission of a sa
mnado
Inspiring pride, a term of respect
mnan

and (mnanaC)Honouring, revering offering
mnan+yo
and (mnaniyyo)That ought to be honoured, venerable
mnav
Proud
mnav+
A woman
mnavo
Mankind, man; a man
mnasaC
The mind; arhatship; intention, purpose
mnasiko
Mental
mnaso
Lust intention, purpose
mnik
A weight i.e., four doG as
mnito
Revered, honoured
mn+
Proud, as latter part of a compound, thinking, fancying
mnuññakaC
Beauty, charm
mnusako
Human
mnuso
Human
mneti
To honour, to revere
mno
Pride, arrogance, vanity; honour, respect
mpako
Causing to appear by supernatural power
mpeti
To make, to prepare; to cause to appear by supernatural power, to create
mmako
Mine, my own; treating as one's own, loving
my

Illusion, phantom, deceptive appearance, deceit; jugglery, magic; name of Buddha's mother
myv+
Deceitful, hypocritical; subject to illusion; deluded
myu
Bile, gall
mykriko
A peacock hunter
mykro
Belonging to peafowl
myo
Measuring
mrako
A slaver
mrakheyyaC
The realm of Mra or Death, saC sara or continued existence
mraji
Conqueror of Mra, an epithet of Buddha
mraG aC
Killing, slaughter
mrattaC
State of being mra, mraship
mrpeti
To cause to be killed, to put to death
mriciko
Prepared with pepper, peppered
mrito
see <see>mareti</see>
mriso
see <see>mdiso</see>, like me, such as I
mriso
A venerable person; the plant amaranthus polygamus; the voc. mrisa is sometimes used in a
of high position
mruto
Wind
mreti
To kill, to destroy, to murder
mro
Death; killing; the Tempter, the Evil principle

mlako
A circular enclosure, yard, terrace, a consecrated enclosure
mlat+
The great-flowered jasmine
ml
A wreath, a garland; a necklace; a flower; a row, a line
mlkro
A gardener
mlguG o
A garland of flowers
mlgu7 o
A bouquet of flowers
mlik
A garland; double jasmine
mliko
A gardener, a florist
ml+
Having a garland or row
mluto
Wind, air
mluv
A creeper
mlkro
The tree eagle marmelos
mlo
A pavilion, a pagoda
mlyaC
A flower; a garland of flowers
msako
A bean or vetch; a weight i.e., two guñjs; a coin of a low value
mso
A sort of kidney-bean, phaseolus radiatus
mso
and (msaC)A month
mhikso
Belonging to buffaloes
mhisako
Belonging to buffaloes

migataG hik
Mirage
migadyo
A deer park
migabandhin+
A hunting net
migamado
Musk
migamtuk
A sort of antelope
migavo
Hunting, deerstalking, the chase
migavyadho
The chase
migdano
A hyena
migdhibhk
King of beasts, the lion
migindo
King of beasts, the lion
mig+
A doe
mig+
King of beasts, a lion
migo
A deer or antelope; a wild beast, an animal; game
micchattaC
Wrongness, falsity, sin, misconduct
micch
Falsely, wrongly
micchcr+
Acting or living wrongly
micchcro
Wrong conduct or living
micchdim m hi
Wrong views, false doctrine, scepticism, heresy, unbelief
micchdim m hi
Heretical

micchdim m hiko
Holding false doctrine, heretical, schismatic, unbelieving, pagan
micchdim m hit
False doctrine, heresy
micchsaE kappo
Wrong thought or resolve
miñjakaC
Same meaning as last
miñj
and (miñjaC)Marrow; pith; kernel of a fruit or vegetable
mitabhG +
Speaking in moderation, a moderate talker
mito
Measured, reckoned; moderate
mittadkbh+
and (mittadkbhiko)Injuring one's friends, treacherous, perfidious
mittadkbho
and (mittadkbhiko)Treacherous
mittaddu
and (mittadu)Injuring one's friends, treacherous, perfidious
mittav
Having friends
mitto
A friend
mithil
Name of a town in India, the capital of the Videhas
mithunaC
A couple
mitho
and (mithu)Mutually, reciprocally, with each other, together; privately
middhaC
Sleepiness, drowsiness, somnolence, torpor, stupor
middh+
Sleepy, drowsy, torpid, sluggish
minanaC
Measuring, surveying
minti
To measure, gauge, survey

miyyati
To die, see <see>marati</see>
milakkhako
A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines
milakkho
A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines
milayati
To languish, to fade, to wither
milto
Withered, faded; languid
milito
Mixed, conjoined
milindo
Menander, a king of the Yonakas whose theological discussions with the great Buddhist divi
the subject of the well-known pli work Milindapañha.
missako
Mixed; combined
missati
To be mixed
miss+bhkto
Mixed, joined, associated
misseti
To mix
misso
Mixed
mihitaC
A smile
m+no
A fish; the zodiacal sign Pisces
m+yati
To be measured
m+yati
see <see>marati</see>, to die
m+lati
To wink
m+7 haC
Excrement
mukuro

A mirror
mukulo
and (mukulaC)A bud
mukko
Another form of mutto
mukhaC
The mouth; the face; front; entrance; brim; commencement; means, cause
mukhapm ho
Verbal recital, by word of mouth, orally
mukharat
Garrulity, talkativeness
mukharo
Noisiness; garrulous, noisy talkative
mukhavsako
Mouth-perfume, a fragrant substance chewed to make the breath smell sweet
mukhdhnaC
The bit of a bridle
mukhullokako
Looking in a person's face, cheerful, willing
mukhodakaC
Water to rinse the mouth with
mukhyo
Chief
muggariko
Armed with a club
muggaro
A hammer, mallet, club
muggo
A sort of kidney bean, phaseolus mungo
muE guso
The mungoose or ichneumon
mucalindo
The tree barringtonia acutangula; name of a nga king; name of one of the great lakes
muccati
see <see>muñcati</see>
muccanaC
Being released
mucchati

To become faint
mucchanaC
Fainting
mucchan
A musical tone, the seventh part of the scale
mucch
Fainting; swooning, faintness
muñcati
To loose; to release; to dismiss, to give up, to abandon, to omit; to send forth
muñcpeti
To cause to be released
muñjno
A proper name, patronymic from muñja
muñjyano
A proper name, patronymic from muñja
muñjo
A sort of grass, saccharum muñja, from the fibre of which the brahminical string is made; a s
mum m hasaccaC
Forgetfulness, bewilderment
mum m hassati
Forgetful, careless, inattentive, unconscious, bewildered
mum m hi
The fist; a handful; a smith's hammer
muG
akaC
Tonsure, shaving of head
muG
ako
A shaveling
muG
anaC
Tonsure, shaving of head
muG
iko
Shaven, bald
muG
eti
To shave

muG
o
Shaved, bald, bare
muG diyaC
Baldness
muti
Understanding, intelligence
mutiE go
A small drum, a tabour
mutim
Sensible, intelligent, wise
muto
Thought, supposed, considered
muttaC
Urine
muttakmayo
Made of pearls
mutt
A pearl
muttguG o
A string of pearls
muttmayo
Made of pearls
muttmuttaC
A weapon which is both missile and non-missile, as a bludgeon
muttval+
A string or necklace of pearls
mutthro
A string or necklace of pearls
mutti
Release, deliverance; nirvG a
muttikaC
A pearl
mutto
Released, delivered; free, free from; discharged, shot
mud
Joy, pleasure
muditbhvan

Increase or development of the feeling of benignity or kindliness, an exercise of religious me
mudito
Pleased, glad
mudu
Soft; mild; weak; blunt, slow
muduko
Soft
mudut
Softness, impressibility
mudd
A seal, a signet; a seal-ring; a stamp, impression
muddik
A seal, seal-ring, signet
muddik
The vine, the grape, a grape
muddiko
One who practises mudd
muddito
Stamped, printed
muddeti
To stamp, to print
muddhajo
Sprung from the head
muddhat
Simplicity, folly
muddh
The head; top, summit
muddhbhisitto
A khattiya; a king
muddho
Stupid, foolish, simple
mudh
In vain; gratis, for nothing
munti
To gain knowledge of, to know, to learn
muni
A sage, an inspired man, a holy ascetic
munindo

Chief of sages, an epithet of Buddha
munissaro
Chief of sages, Buddha
mubb
The creeper sanseviera zeylanica
muyhati
To be faint; to be perplexed, bewildered, infatuated
murajo
A sort of drum, a tambourine
mu7 lo
and (mu7 laC)The stalk of the lotus
musati
To steal; to rob, to plunder
musal+
Armed with a club
musalo
and (musalaC)A club; a pestle
mus
Falsely
musbhaG it
A liar
musvd+
Speaking falsely, lying
musvdo
Lying, falsehood
muhu
and (muhuC)Momently, repeatedly
muhuttiko
An astrologer
muhutto
A moment, a while; a period of forty-eight minutes
mkgo
Dumb
mklaC
A root; lowest part, base, foundation; origin, source, commencement; front, foremost, first; c
sum, amount, mass; price, money; capital, principal
mklako
and (mklakaC)A radish

mklako
Having its root or origin in, springing from
mklyaC
Wages; price
mk7 ho
Foolish; ignorant; deceived, erring, astray; misguided, infatuated; perplexed, confused
mks
A crucible
mksiko
A mouse, a rat
me
A substitute for the instr. dat. and gen. cases of ahaC
mekhal
A zone, a girdle
meghavaG G o
Cloud-coloured
megho
A cloud; storm, rain
mecako
Black, dark blue
mejjho
Pure
meG
  o
A ram; a groom
metabbo
To be measured
mett
Friendliness, friendly feeling, good will, kinduess, love, charity
mettbhvan
Development or increase of friendliness and good will towards all living beings, an exercise
meditation
mett+
Friendship, good will, love, charity
metteyyo
Name of a bodhisatta now in the tusita heaven who is to be the next buddha
metto
Friendly, kind, benevolent

metyaC
Friendship
methuno
Relating to sexual intercourse
medin+
The earth
meduro
Smooth
medo
A serous secretion that spreads among the mucular fibres, fat
medhago
Quarrel, strife
medhaE karo
Name of a Buddha
medh
Intelligence
medhv+
Intelligent, wise
medho
Sacrifice
meniko
A fisherman
meyyo
To be measured, measurable
merayaC
Intoxicating liquor, spirits, rum, arrack
meru
Mount Meru, a vast mountain occupying the centre of each cakkav7 a, around which are th
concentric circles of rock, and beyond these the four mahd+pas or great continents
melako
Assemblage
meso
A ram; the zodiacal sign Aries
mehanaC
Membrum virile
meho
Urine; a urinary disease
mokkhacikaC

Tumbling, acrobatic feats
mokkhati
see <see>muñcati</see>
mokkho
Principal, pre-eminent
mokkho
Release; Arhatship, nirvG a
moggallno
Name of a famous disciple of Buddha, one of the aggasvakas; name of a pali grammarian w
twelfth century
mogho
Vain, useless, foolish
mocanaC
Release; removing
mocet
One who liberates
moceti
To liberate; to release; to loose, to detach
moco
The plantain or banana tree, musa sapientum
modako
A sort of sweetmeat; ferment
modaE giko
One who plays the mutinga
modati
To rejoice, to enjoy oneself, to be happy
modanaC
Rejoicing
monaC
Silence
moneyyaC
State of a muni, moral perfection
momkho
Silly, mad
moro
A peacock
moli
A topknot of hair, chignon; a crest, diadem, aigrette

moleyy
Name of a people
mosako
A thief
mosaliko
Armed with a club
moso
Theft, robbery
mohito
Infatuated, deluded
moheti
To bewilder, mislead
moho
Fainting, loss of consciousness; ignorance, delusion, error, folly, infatuation
yakanaC
The liver
yakkhin+
A female yakkha
yakkho
Name of certain superhuman beings. Some of the yakkhas are attendants on VessavaG a,
Yakkhdhipo, lord of yakkhas
yagghe
This is an interjection or exclamation used in addressing a person; yagghe jneyysi ayyaputto
anuppatto, please ma'am, do you know my young master Ram m hapla has come back!
yaE kraG
Because
yajati
To sacrifice, make an offering in a Hindu sense, to give alms
yajanaC
Sacrifice
yaju
The yajurveda
yajubbedo
The yajurveda
yaññaE go
The glomerous fig-tree
yañño
A brahminical sacrifice

yam m hi
A staff, stick, pole; a stem, stalk; a measure of length seven ratanas
yati
A pious ascetic, a Buddhist monk
yati
Caesura
yato
From what, from whom; inasmuch as, since, because; from the time when
yato
Restrained, temperate
yattako
However much, of whatever size
yattha
Where, in which place, wherein, whereon, whither
yatra
Since, inasmuch as
yathattaC
and (yathatt) Rightly, exactly
yathayidaC
As; so that
yath
As, like, how, when mt yath niyam puttaC nurakkhe, as a mother would watch over her ow
yathkammaC
According to one's kamma or actions
yathkaro
Acting in which way
yathklaC
As long as possible
yathkkamaC
In due order, successively
yathgato
As contained in a book, as written
yathñyaC
Rightly, fitly
yathm m hnaC
Former or original place
yathm hnaC
Former or original place

yathtatho
Real, true
yathdhammaC
Equitably, legally, righteously, fair, just
yathdhammo
Just award, righteous punishment
yathdhoto
Washed, clean
yathnurkpo
Suitable, commensurate
yathnusim m haC
According to instructions, in accordance with what has been taught
yathpemaC
Out of love or affection
yathphsuko
According to comfort, pleasant
yathbalaC
According to one's power or means, to the best of one's ability
yathbu

haC
According to seniority
yathbhirantaC
As long as one likes
yathbhucco
As is the case
yathbhktaC
According to the reality, rightly, truly, correctly
yathmato
As if dead, like a dead man
yathrahaC
According to worth or station; properly, satisfactorily, correctly, appropriately, duly
yathruciC
According to one's pleasure or wish, as one likes, at will
yathrucito
As liked, pleasant
yathruciy
As one likes, at pleasure

yathrkpo
Of that kind which, such
yathlaE kato
All decorated as he was, without changing his state dress
yathvajjaC
Mimicry of a person's defects
yathvidhiC
Duly, fitly
yathvihito
As appointed, regular
yathvutto
As above mentioned
yathvegaC
As quickly as possible
yathsako
Each his own, respective
yathsaE khyaC
According to number or order, respectively
yathsattiC
(yathsattiy) According to one's ability
yathsaddhaC
According to faith, in faith
yathsanthatikaE gaC
This is the 12th dhutaE ga precept. It means "taking any seat that may be provided".
yathsukhaC
As one likes, at pleasure, comfortably, at one's ease
yathha
As he has said
yathicchitaC
To one's liking, to one's heart's content
yathedaC
As; so that
yad
When, whenever
yadi
If
yadicchakaC
Whatever one wishes

yadicch
Self-will, independence
yadicchito
Whatever is desired
yadidaC
Namely, that is to say
yadiv
see <see>yadi</see>
yantaC
Implements, appliance, machine, engine
yamaC
A pair
yamakaC
A pair, couple
yamako
Double, twin
yamataggi
Name of a [ishi
yamalaC
A pair
yamun
The river Jamuna
yamo
Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal re
yavanapupphaC
Name of a perfume
yavano
Foreign, barbarian; Ionian, Greek
yavaso
Pasture, fodder
yavo
Barley
yasav
Famous
yasassiv
Surrounded by eminent men
yasass+
Famous

yaso
Fame, renown, reputation, honour
yasodhar
Name of the wife of Siddhattha Gotama before he became the Buddha
yahiC
Where, wherever
ygu
Rice gruel
ygo
A sacrifice
ycako
A beggar
ycati
To ask, beg, entreat
ycanako
A beggar
ycan
Asking, begging
yjako
A sacrificing priest
yji
An institutor of a sacrifice
ytan
Torment
yti
To go; to go away; to undergo
ytr
A march or expedition; livelihood
ydikkho
Of what sort, like what or which
ydiso
Same meaning as last
yd+
Of which sort
ynaC
Going, proceeding; a conveyance, vehicle, carriage, car
ynakaC
A cart, carriage, car

ynikato
Made a habit of indulged in, acquired, mastered
ypanaC
Living, maintenance
ypeti
see <see>yti</see>
ypyaynaC
A palanquin
ymakliko
Lasting for a watch of night; yamakdlikaC is said to mean "drinkables taken by priests afte
ymo
Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds
yy+
Going
yva
 and (yvaC) Until, while, as long as, in order that
yvajar
Until old age
yvaj+vaC
As long as life lasts, all one's life
yvaj+viko
Lasting one's whole life, lifelong
yvatako
As long, as far, as much, as many; yvatako assa kyo tvatako assa vymo, as long as his bod
is the stretch of his arms
yvatatiyaC
Up to the third time
yvat
As far as, inasmuch as, because. In conjunction with tena: na tena paG
  ito hoti yvat bahu' bhsati, he is not on that account a wise man because he talks much
yvatyukaC
As long as life should last
yvatihaC
As many days as
yvadatthaC
As much as required
yvadicchakaC
As much as desired

yvanto
As many as
yvamahanto
However big
yim m ho
see <see>yajati</see>
yugaC
A pair, couple; a generation; an age of the world
yuganto
The end of a kappa
yugandharo
see <see>kulcalo</see>
yugapatto
Mountain ebony
yugalaC
A pair, couple
yugo
and (yugaC) The yoke of a carriage or plough
yujjati
see <see>yuñjati</see>
yujjhati
To fight, make war
yuñjati
Turn one's attention to, be zealous, active, devote oneself to
yuto
Furnished or fitted with; yoked, harnessed
yuttako
Worthy, proper, right
yutti
Use, application; aptness, fitness, propriety; an emblem
yutto
Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; eng
to, versed
yuddhaC
see <see>yujjhati</see>
yuvarj
A royal prince, a crown prince associate with the king in the government
yuv

Young
yuvno
Young
ykthik
A sort of jasmine
yktho
 and (ykthaC) A herd of animals. A herd of elephants
ykno
Young
ykpo
A pillar, column; a sacrificial post; a psda
ykso
 and (yksaC) Juice. Of the juice of a mango. Of the juice of a jack fruit
yenakammaC
Where one's karma leads
yenakmaC
Wherever one likes, at will
yenicchakaC
Wherever one likes
yebhuyyat
Abundance, preponderance, predominance
yebhuyyasik
Name of one of the adhikaraG asamathas. lit "according to majority"
yebhuyyo
Abundant, numerous; yebhuyyena generally, mostly, as a general rule, frequently, numerou
yeva
see <see>eva</see>
yo
Who, what, which; he who; whoever. Declined like sabbo
yogakkhemo
Security; nirvG a
yog+
An ascetic
yogo
Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, m
concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism
yoggaC
A conveyance, carriage

yogg
Training, practice
yoggo
Worthy, proper, fit, adapted
yojanaC
Junction, union; a measure of length, four gvutas
yojaniko
A yojana in extent
yojaniyo
A yojana in length or height
yojeti
see <see>yuñjati</see>
yottaC
The tie of the yoke of a plough
yodh+
A warrior
yodho
A warrior, soldier
yonako
Foreign, barbarian; Ionian, Greek
yoni
The womb; the vagina; source, origin, material, cause; a class of beings; form of birth
yonijo
Born from the womb, born of a mother
yoniso
Causally, really; wisely
yono
Foreign, barbarian; Ionian, Greek
yobbañña C
Youth
yobbanaC
Youth
raC si
A rope; rein, bridle; a ray of light
raC sima
Radiant
rakkhako
Protecting, guarding

rakkhati
To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard agains
rakkhanaC
Protection, defence
rakkhanako
One who guards
rakkhaso
A rakshasa, demon, ogre
rakkh
Protection
rag
Name of one of Mra's daughters
raE ku
A species of deer
raE go
Colour, paint; a theatre, stage, play-house
racati
To prepare, compose
racan
A literary production, composition
racayit
Composer, author
racch
A carriage road, or street
rajako
Washerman
rajakkho
Having defilement or passion. Only at the end of a compound, the termination ka belonging
compound; apparajakkho mahrajakkho, having little moral defilement, having much moral de
rajataC
Silver
rajati
To colour, dye
rajanaC
Colouring, dye
rajan+
Night
rajan+yo

Lustful
rajassal
A menstruous woman
rajpatho
A narrow dark place where dust accumulates, lit. "dust-path", a dust hole, cellar
rajpeti
To cause to be dyed
rajo
 and (rajaC)Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the
rajovajallaC
Dust and dirt
rajoharaG aC
Water, in a metaphorical sense, "that which removes human passion", or "removal of human
rajjaC
Sovereignty, royalty, monarchy, government; kingdom, empire, country
rajjaE gaC
Requisite of regal administration
rajju
A rope, string
rajjuko
A string
rañjanaC
Dyeing; delighting; red sandal-wood
rañjeti
To dye, redden; to illuminate; to gratify, charm; to conciliate
rañ̃ñ
(rañño)see <see>rj</see>
ram m haC
Kingdom, realm, country, land, district
ram m hiko
An inhabitant
ram m hiyo
An inhabitant
raG eji
Victorious in battle
raG o
Sin; turmoil; war, battle
ratanaC

A jewel; a precious or desirable thing
rataniko
A ratana in length
rati
Pleasure; love, attachment; sexual intercourse
ratim
Having pleasure in
rato
see <see>ramati</see>
rattaC
Night
rattakkh+
(rattakkho)With blood-shot eyes, grim, fearful of a rakkhasa
rattaññk
Experienced
rattap
A leech
ratti
Night
rattindivo
A day and a night
ratto
By night
ratto
Coloured, dyed; red; agitated or inflamed by passion; fond of, attached to
rathareG u
A very minute measure of weight, a mite
rathcr+
A charioteer
rathn+kaC
An array of chariots
rathroho
One who fights from a chariot
rathik
A carriage road or street
rathiko
One who fights from a chariot
rathesabho

A king, lit. lord of charioteers
ratho
A car, two-wheeled carriage, chariot
radano
A tooth
rado
A tooth
randhaC
A hole, cavity; a fault, defect
randheti
To make subject to; to hurt, destroy
ramaG +yo
Delightful, beautiful
ramaG o
Pleasing, charming
ramati
To enjoy oneself, to delight in
rambh
A plantain or banana tree; name of an apsaras
rammako
A name of the month citta
rammo
Agreeable, beautiful
rayo
Speed
ravati
To cry, make a noise
rav
Noise
ravi
The sun
ravo
Noise, cry, shout
rasako
A cook
rasaggas
A nerve of sensation
rasanaC

Taste, flavour
rasan
The tongue
rasan
A woman's zone
rasavat+
A kitchen
rastalaC
The infernal region or lower world
raslo
Sugar-cane, the mango tree
rasiko
Spirited, witty
rasitaC
Thunder
raso
Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body
quicksilver; flavour; taste, sentiment
rasmi
A rope; rein, bridle; a ray of light
rasso
Short
rahado
A deep pool, a lake
rahasi
see <see>raho</see>
rahasso
Secret, private
rahito
Deprived of, without
raho
Solitude, secrecy, privacy
rgo
Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust
rjakakudhabhaG
aC
An ensign or symbol of royalty
rjakulaC

Royal family; a member of a royal family, prince; a king's court, a royal palace or household; justice
rjako
A king
rjagahaC
Name of the capital of Magadha
rjagahiko
Belonging to or living in Rjagiha
rjageho
A palace
rjagharaC
A palace
rjaE gaG aC
The court or quadrangle in a royal palace, a palace yard
rjaññ o
A khattiya
rjati
To shine
rjattaC
Royalty
rjadhammo
Duty of a king
rjadhn+
A royal city
rjaputto
A king's son, prince
rjabhoggo
A king's servant or minister, a courtier
rjarukkho
The tree cassia fistula
rjahaC so
A sort of goose or swan, or perhaps a flamingo
rj
A king; a prince, ruler, governor
rjG
Royal authority, punishment inflicted by a king
rjnurjaC
From king to king, during a succession of kings

rjbhirj
King above kings
rjyatanaC
Name of a tree, apparently an umbrageous one
rji
A streak, line, row
rjitthi
A royal lady, princess
rjin+
A queen
rjiyaC
Sovereignty, royalty, monarchy, government; kingdom, empire, country
rjilo
Stupid
rjuyynaC
A royal garden
rjulo
An amphisbaena, a sort of lizard without legs
rjknaC
(rjusu),see <see>rj</see>
rjorodho
Royal harem; a lady of the royal harem
rdhito
Accomplished, performed
rmaG +yakaC
Delightfulness
rmaG eyyako
Delightful
rmo
Joy, delight
rvo
Noise, cry, shout
rsi
A heap, quantity; a sign of the zodiac
rhu
Name of an asura who is supposed to cause eclipses by taking the sun and moon into his m
node of the moon
rhulo

Name of Gotama Buddha's son, born before he renounced the world
rim m haC
Sin; misfortune
rite
Except, without
rittako
Empty
ritto
Empty
ripu
An enemy
rir+
Brass
rukkhako
A small tree
rukkhamkliko
One who lives at the foot of a tree
rukkhav
Having trees, wooded
rukkho
A tree
rukkho
Rough; cruel
ruci
Light, splendour, ray; desire, inclination, pleasure, preference
rucim
Brilliant
ruciro
Brilliant, beautiful; agreeable
ruccati
see <see>rocati</see>
ruccanaC
Choice, pleasure
ruccanako
Pleasing, satisfying
rujati
To cause pain
ruj

Disease, pain
rum m ho
Enraged
ruG G aC
Weeping, lamentation
rutaC
Cry, noise
rudati
To weep, wail
ruddo
Furious
ruddho
Obstructed
rudhiraC
Blood
rundhati
To restrain, shut up
rundh+ti
To restrain, shut up
ruppanaC
Being formed
ruru
A sort of deer
ruho
Growing
rkpaC
Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; bea
state; characteristic
rkpakaC
A figure, image, representation
rkpav
Having form; beautiful
rkpi
Silver
rkpik
An image, statue
rkpiyaC
Silver; bullion

rkp+
Having form; beautiful
rkpkpaj+vin+
A harlot, prostitute
rkhati
To grow, grow up, flourish
re
Heigh! holloa!
rekh
A line, streak
reG u
Dust; pollen
revat+
Name of a nakkhatta
rog+
Sick, ill
rogo
Disease
rocati
To appear good, please
rocano
Shining
roG G aC
see <see>ruG G aC </see>
rodati
To weep, wail
rodanaC
Weeping
rodhaC
A bank, dam
rodhanaC
Obstructing
rodho
Stopping, obstruction
ropanaC
Planting
ropeti
To set up; to put in the ground, plant, sow

romaC
The hair on the body of men and animals
romañco
Horripilation, bristling of hair
roruvo
Name of a naraka
rosako
Wrathful
rosaneyyo
Capable of being enraged, irritable
rosano
Angry
roseti
To annoy
roso
Anger
rohi
The tree andersonia rohitaka
rohiG +
A red cow; name of a Nakkhatta
rohitako
The tree andersonia rohitaka
rohito
Red
rohiso
A kind of deer
lakro
The letter L
lakro
A part of a ship
lakuG m ako
A dwarf
lakkhaC
A mark; a target; a lac or 100,000
lakkhaññ o
Auspicious, beautiful
lakkhaG aC
Mark, sign, symptom, characteristic; attribute, property, nature, quality; a definition; a gramm

lucky mark, a personal characteristic from which good fortune may be predicted; the art of fo
lakkhaG añ̃k
Knowing signs, skilled in predicting a man's future from the marks on his person
lakkhaG +yo
Distinguished, characterized
lakkhito
Distinguished, marked; renowned
lakkh+
Prosperity, splendour, beauty, royal power; Lakshm+, the goddess of properity
lakkheti
To mark, to characterize, to distinguish, to discern
lagati
To adhere, to stick fast, to hang from
lagito
Adhering
lagu7 o
A club, a mallet
lageti
To fasten, to tie, to hang up
laggati
To adhere, to stick fast, to hang from
laggpeti
To cause to be hung up
laggeti
To fasten, to tie, to hang up
laggo
Attached, tied, adhering
laE k
Ceylon
laE kd+pam m ho
Living in Ceylon
laE kd+po
 and (laE kd+paC)Island of Ceylon
laE kiko
Belonging to Ceylon. The SiC halese people, the SiE ghalese
laE kindo
King of Ceylon
laE kissaro

King of Ceylon
laE gal+
Name of a plant
laE gi
A bolt or bar
laE ghati
To disregard; to jump over, to step over
laE gheti
To jump over; to lift up
lacchati
see <see>labhati</see>
lajjati
To be ashamed
lajjanaC
Being ashamed
lajj
Shame, modesty, timidity
lajjito
Ashamed; shameful
lajj+
Feeling shame, modest, quiet, well-conducted
lañco
A present; a bribe
lañchati
To seal
lañchanaC
A mark; the seal of a letter
lañcho
A mark, an imprint
lam ukik
The diminutive Indian quail, perdix chinensis
lam m hi
and (lam m hik)A staff, a stick; an offshoot, a plant
laG cheti
To seal
laG
aC
The dung of animals

lat
A creeping plant, a creeper; a branch
lattakaC
Lac, a red animal dye
laddhako
Delightful, pleasing
laddhabbo
That ought to be received or obtained
laddh
ger. from labhati
laddhi
Religious belief; wrong views, heresy
laddhiko
Heretical, schismatic
laddho
Taken, obtained, received
lapako
One who mutters holy words for pray
lapati
To talk, to prattle, to mutter, to whine, to lament
lapanaC
Speaking; the mouth
lapanajo
A tooth
lapayati
To talk, to prattle, to whine, to beg
lappeti
To cause to talk or beg
lapitaC
Talk; voice
labujo
The tree artocarpus lacucha
labbhati
To be taken, to be received, to be obtained; to be permitted
labbhaneyyo
Obtainable
labbh
Allowable, possible

labbho
Obtainable, attainable; proper, right, suitable, admissible
labhati
To obtain, to get, to acquire, to meet with, to find; to receive; to take; to obtain permission, to
allowed; to receive an opportunity, to get a chance, to be able
labhanaC
Taking, receiving, acquisition
lambakaG G o
Having hanging ears, or ears with long lobes. Name of a family in Ceylon
lambati
To droop, to fall; to hang down, to be suspended
lambiko
Hanging, suspended
lambito
Suspended, hanging downwards
lambo
Swinging, long, large
layo
A brief measure of time; equal time in music and dancing
lalati
To sport, to dally
lalan
A woman
lalm aC
The forehead
lavaE gaC
Cloves
lavaG aC
Salt
lavanaC
Cutting, reaping
lavano
Reaping
lavittaC
A sickle
lavo
Cutting, reaping; a small piece, a chip, a very little; a drop
lasati

To shine; to sport
lasanaC
Dancing
lasik
The fluid which lubricates the joints
las+
Brains
lasunaC
Garlic
lahu
Light; quick; vain; frivolous, flighty; trifling, insignificant; beautiful, delightful
lahu
 and (lahuC)Quickly; surely, certainly
lahuko
Light; trifling
lahum m hnaC
Bodily vigour
lahut
Lightness, buoyancy
lkh
Lac, an animal dye
ljo
 and (lj)Fried grain, parched corn
lti
To take
lpu
see <see>alpu</see>
lpo
A sort of quail, perdix chinensis
lbu
A pumpkin
lbhaggaC
Highest gain
lbh
see <see>lbho</see>
lbh+
Possessed of
lbho

Receiving, getting, acquistion, obtaining, taking; gain, receipts
lmako
Low, inferior, vile
lyati
To reap
llako
A fool
llanaC
Dalliance, sport
llapati
To lament
llappati
To lament
llas
Ardent desire
ll
Saliva
lvako
A reaper
lveti
To cut, to reap
likuco
A sort of breadfruit, artocarpus lacucha
likocako
The plant alangium hexapetalum
likkh
A measure of weight i.e., 1296 aG us
likhati
To scratch, to scrape; to write, to inscribe
likhanaC
Writing
likhpeti
To cause to be written; to cause to be cut
likhitako
Written
likhito
Scratched; erased; written, inscribed
liE gaC

A mark, sign, characteristic; pudendum; gender, sex; nominal theme or crude base
liE gav
Having marks or characteristics
liE g+
Having gender
licchavi
Proper name of a race of Indian princes, also called Vajji
litto
Smeared, plastered
lipi
A letter of the alphabet; writing
lippati
see <see>limpati</see>
limpati
To smear, to daub, to plaster, to stain
limpanaC
Smearing, plastering
l+no
Attached, adhering; inherent hidden
l+yati
To adhere
l+l
Play, sport, dalliance
l+7 h
Ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery
luñcati
To pull up or out
lutto
Cut off, elided
luddako
A huntsman, a sportsman
luddo
Cruel, murderous
luddho
Greedy, covetous
lunti
To cut, to reap
lupanaC

Cutting off
lupyati
To be elided
lulyo
A buffalo
lkkho
Rough; unpleasant; hard, harsh
lkt
A spider
lktik
A spider
lkno
Cut, reaped
lkyati
To be cut or reaped
lekhako
A scribe, a secretary
lekhanaC
Writing; a letter
lekh
A line, a streak, a scratch
lekheti
To write, to delineate
lekho
Writing, manuscript, inscription; a letter, epistle; a drawing, delineation
lekhyaC
Writing
le

u
A clod of earth
lenaC
A cave a rock cavern, asylum, retreat, refuge; nirvG a
lepanaC
Smearing, plastering
lepo
Plastering; plaster, mortar
lepyaC

Plastering, modelling in clay
leyyo
To be licked, or lapped, or sipped
leso
A bit, an atom, a little
leso
A trick, a stratagem
lehati
To lick
lokakkhyik
see <see>akkhyik</see> and <see>lokyataC </see>
lokagaru
Teacher of the world, an epithet of the Buddha or of any of the Buddhas
lokaggo
Chief of the world, i.e. Buddha
lokadhammat
The vicissitudes of life, the vanity of worldly things
lokadhammo
Worldly condition
lokadhtu
A world or sphere
lokantho
Protector or saviour of the world, an epithet of Buddha
lokantariko
see <see>cakkavlaC </see>, Belonging to the lokantaraC , or space between three spher
lokaplo
Guardian of the world. This term is applied to several devas, as Sakka, Yama, VaruG a. Th
are lokaplas.
lokavidk
Knowing the universe. A common epithet of a Buddha
lokdhipateyyaC
Influence of the world
lokmisaC
Temptation of the world, pleasures of sense
lokyataC
Controversy on fabulous or absurd points, casuistry
lokiyo
Common, popular; worldly, earthly, temporal

lokuttaro
Transcending the world supernatural, spiritual
lokeso
Brahman
loko
The universe; a world; the world; the inhabitants of a world or region; mankind; a being, a cr
locanaC
The eye
loG aC
Salt
loG iko
Relating to salt, having a salt taste
loddo
The tree symplocos racemosa
lopo
Cutting off; in gram. elision, omission of letter
lobhan+yo
Connected with covetousness
lobho
Covetousness, desire, cupidity, greed
lomaC
The hair of the body
lomaso
Hairy
lomahaC sanaC
Bristling of the hair of the body caused by astonishment or fear or delight
lomahaC sano
Causing bristling of hair, astounding, stupendous
lomahaC so
Horripilation, erection of hair of the body
lomaham m hajto
Having the hair of the body erect with wonder or fear, terrified, astounded, thunderstruck
lom+
Having hair
lolat
Longing, eagerness
lolupo
Desirous, covetous, greedy

lolo
Tremulous; desirous, longing; greedy; unsteady, agitated
lohaC
Any metal
lohakrako
A blacksmith
lohakumbh+
An iron cauldron; name of a lake in hell
lohagu7 o
An iron or metal ball
lohajaC
Brass, bronze
lohitako
Red
lohitaE ko
A ruby
lohitapG +
Red-handed, bloody, murderous, destroying life whether animal or human
lohituppdako
One who has committed the crime of shedding the blood of a Buddha
lohituppdo
The crime of wounding a supreme Buddha so as to draw blood
lohito
Red, blood
loho
and (lohaC)Iron; copper, brass; any metal
va
see <see>iva</see>
va
Eva with the initial a elided after a long vowel
va
see <see>vaC sakkamo</see>
vaC sakkamo
Lineage, pedigree
vaC sajo
Belonging to a race
vaC savaG G o
The ve7 uriya gem

vaC sgato
Come down from father to son, hereditary
vaC siko
A flute-player, piper
vaC so
A bamboo; a shrill flute, a pipe; race, family, lineage; dynasty; hereditary custom, tradition
vakulo
The tree mimusops elengi
vako
A wolf
vakkaC
The kidney
vakkaE go
The ruddy goose
vakkalaC
 and (vakkalo) Bark of a tree; bark garment worn by ascetics
vakko
Crooked
vakkhati
see <see>vatti</see>
vaggati
To jump
vaggiyo
Belonging to a class
vaggu
Beautiful, pleasant
vaggo
A class, multitude, company, tribe, party
vaE ko
Crooked, bent; cunning, dishonest
vaE go
Bengal
vaE go
Discolouration of the face, a cutaneous complaint
vacaC yamo
A muni or sage
vacanaC
Speaking, saying, declaring; enjoining, injunction; advice; word, speech, utterance, expressi

passage, text
vacan+yo
see <see>vatti</see>
vacas
see <see>vaco</see>
vacaso
At the end of a compound a substitute for; saddheyyavacaso, of credible speech, trustworth
vac
Orris root
vac+
Speech, words
vaco
Speech, words, saying; advice, injunction, order
vaccaC
see <see>vacco</see>
vacco
 and (vaccaC) Lustre; form; excrement
vacchako
A calf
vacchataro
A bullock, steer
vacchati
see <see>vasati</see>
vacchalo
Affectionate
vacchno
A proper name
vacchyano
A proper name
vaccho
A calf
vajati
To go, to walk
vajiro
 and (vajiraC) The thunderbolt of Indra; diamond, adamant; a stone which bores gems
vajo
A cow-pen
vajjaC

A musical instrument
vajjaC
That which should be avoided, fault, sin, which is of a personal defect. Of an error in a book
vajjati
see <see>vadati</see>
vajjanaC
Avoiding, forsaking, escaping
vajjanity
That should be shunned, improper
vajj+
Name of a people, the Licchavi princes
vajjeti
To avoid, abstain from, renounce, escape, leave out, pass over, except; to remove, dispel
vajjh
Execution
vajjho
To be killed or destroyed, meriting death
vañcako
Deceitful
vañceti
To deceive, delude, elude
vañjulo
The ratan, calamus rotang
vañjho
Barren, sterile
vañño
Sylvan
vam kro
A cord
vam umaC
A road
vam o
The banyan or Indian fig-tree
vam m aC
see <see>vattati</see>
vam m ak
A quail
vam m ati

To begin; to proceed, to go on, to be carried on, to take place; to stay, remain; to exist, be; to
oneself with, practise; to conduce, tend; to prevail, be customary; while vam m ati means t
right. The following are examples of the use of these words: khar vedan vattanti, severe pain
saE gme vattamne, when the battle began; taC mrpetuC vi, here it now behoves me to
lying permissible to you, or "worthy of you"?
vam m i
A fringe; a run, brim; a wick; a lump, ball
vam m ik
A thong; a wick; a rim; a lump, ball, pill
vam m +
A fringe; a run, brim; a wick; a lump, ball
vam m ulo
Circular
vam m o
"Round"
vam m o
Expenditure
vam m o
"Rained"
vam haro
Bulky, gross
va

haki
An artisan, carpenter; mason
va

hako
Augmenting, enlarging
va

hataro
see <see>va

hati</see>
va

hati

To grow, increase, multiply; to prosper
va

hanaC
Increase, enlargement
va

hano
Augmenting
va

hamnako
Growing
va

hi
see <see>vuddhi</see>, Increase, growth; prosperity, advantage
va

hito
see <see>va

hati</see>
vaG aC
A sore, wound, boil
vaG ijj
Trade
vaG it
A woman
vaG ito
Wounded, bruised
vaG ippatho
A trading town, mart; trade
vaG o
see <see>vaG aC </see>
vaG m aC
A stalk
vaG G akaC

Paint, rouge
vaG G ads+
A prostitute
vaG G an
Description, narration; explanation; a comment, commentary
vaG G av
Having colour, having beauty
vaG G avd+
Eulogizing, a panegyrist
vaG G +
Having colour; having the appearance of
vaG G u
Sand
vaG G eti
To depict, describe; to praise, applaud, approve; to explain, comment upon
vaG G o
Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a
syllable; quality, property
vata
O! ah! alas! indeed, verily
vataC
see <see>vato</see>
vatav
Devout, observant of religious duties
vati
A fence
vato
and (vataC) Observance, practice, habit; religious duty or act, rite
vattaC
The mouth, face
vattaC
see <see>vattati</see>
vattati
To begin; to proceed, to go on, to be carried on, to take place; to stay, remain; to exist, be; t
oneself with, practise; to conduce, tend; to prevail, be customary; while vam m ati means t
right. The following are examples of the use of these words: khar vedan vattanti, severe pain
saE gme vattamne, when the battle began; taC mrpetuC vi, here it now behoves me to
lying permissible to you, or "worthy of you"?

vattanaC
Livelihood, subsistence; going on, continuing to exist
vattan+
Abiding, living; a road
vattabbo
see <see>vatti</see>
vattamno
Fr. vattati
vatt
One who says or tells; one who speaks sensibly
vattpako
Causing to take place
vattpeti
see <see>vattati</see>
vattro
see <see>vatt</see>
vatti
To speak, to say; to speak to, address
vatto
Shaven
vatto
"Round"
vatthaC
Cloth; clothes, raiment
vatthakaC
A cloth garment
vatthaguyhaC
Sexual organ lit. "that which should be concealed by clothes"
vatthi
The abdomen, the bladder
vatthiko
Belonging to cloth
vatth+yati
To wish for clothes
vatthu
 and (vatthuC) Substance, object, thing, matter; occasion, cause; plot or subject, story, nar
vatthusmiC , on what subject or matter? on what occasion?
vatthu

A site, building ground, floor; vatthudesan, fixing or consecrating a site for a religious buildin
vatthuC
see <see>vasati</see> and <see>vatthu</see>
vatthuko
having site of foundation or ground
vatthuttayaC
The three objects, namely, buddha, dhamma and saE gha
vatthuvijj
A magic art by which the proper site for a building, etc. is ascertained
vatrabhk
A name of Indra
vadaññk
Generous, bountiful, affable
vadati
To speak, say; to declare, proclaim
vadanaC
The mouth; the face; speech, utterance
vadn+yo
Bountiful
vadeti
see <see>vadati</see>, To speak, say; to declare, proclaim
vado
Speaking sensible
vaddalik
Rainy weather
vaddhamayo
Leathern
vaddho
see <see>va

hati</see>
vadhako
Murderous
vadhati
To strike; to kill
vadhuk
A daughter-in-law
vadhk

A bride, a young wife; a girl; a daughter-in-law
vadho
Killing, slaughter, murder, assassination; striking
vanaC
A wood, forest; water
vanacarako
A forester
vanacaro
Wandering in the forest
vanatho
The undergrowth in a forest, brushwood, shrubs, saplings; desire, lust
vananto
The edge or skirt of a forest
vanappati
A tree bearing fruit, but without apparent blossoms; any tree
vanarji
A tract of forest; an open glade or ride in a forest
vanavso
Name of a country
vanasaG
o
A forest, wood
vanaspati
A tree bearing fruit, but without apparent blossoms; any tree
vanibbako
A beggar, mendicant, pauper
vantsiko
Name of a sort of peta, "eating what has been vomited"
vantso
One who has renounced all desires, an arhat
vanto
see <see>vamati</see>
vandati
To salute, make obeisance, pay homage to, revere, venerate
vandan
and (vandanaC) Salutation, paying reverence, veneration, homage
vandan+yo
Deserving homage

vandk
A parasitical plant
vandpanaC
Causing to do homage
vandi
A prisoner
vandi
A bard, panegyrist
vapati
To sow; to shave
vapanaC
Sowing
vap
The serious secretion or fat that spreads among the muscles
vapu
The body
vappo
Sowing; the bank of a river
vamati
To vomit; to eject, discharge
vamathu
Vomiting
vamanaC
Vomiting; an emetic
vamo
Vomiting
vammaC
Armour
vammiko
An ant-hill
vammito
Wearing armour
vamm+ko
and (vammikaC)An ant-hill
vayam m ho
Young, in the prime of life
vayasso
A friend

vayo
see <see>vyayo</see>, Loss, perishing, decay; expenditure
vayo
 and (vayaC) Youth, prime of life; any period of life, age
varako
The bean phaseolus trilobus
varaE gaC
The head; the female pudenda
varaE gan
A noble or beautiful woman
varañ̃k
An epithet of Buddha, one who has known or discovered nirvG a
varaG o
A surrounding wall, rampart; the tree crataeva roxburghii
varataro
Better, more excellent
varatt
A strap, thong
varad+po
The Glorious Isle, viz. Ceylon
varado
An epithet of Buddha as having shown men the way to nirvG a, lit. giver of the boon
varapañño
Of noble wisdom, epithet of a Buddha
varavaG G in+
An excellent woman
varko
Wretched, miserable
varko
A pot, jar
varroh
An excellent seat, chair of state
varharo
Bringing the boon of nirvG a
varho
A boar, wild hog; an elephant
varktho
A wooden ledge or fender round a chariot

varo
Choosing, appointing; a boon, blessing, favour
varo
Excellent, best, precious, noble
valajo
A sort of fish
valañjako
Using, frequenting
valañjanaC
Use, resorting to
valañjeti
To use, to resort to, to spend
valañjo
Use, expenditure; a mark; resorting to, frequenting
valayito
Encircled
valayo
and (valayaC) A bracelet, ring, circle
valhako
A cloud
valito
Wrinkled
valittaco
Wrinkled
valiro
Squinting looking sidelong
val+
A fold of the skin, wrinkle; a line, streak
val+mukho
A monkey
vallak+
An Indian lute
vallabho
Beloved
vallar+
A compound pedicle, a branching footstalk
vallibho
The plant kumhaG

a
vall+
A creeper, creeping plant
vallkro
and vallkr(1) and vallkraC (2) Dried flesh
va7 abnalo
A submarine fire at the South Pole
va7 abhi
A roof
va7 av
A mare
vavakam m ho
Withdrawn, secluded
vavatthnaC
Fixing
vavatthpanaC
Fixing
vavatthpeti
To place, fix, settle, establish
vavatthito
Fixed, arranged, appointed
vasaC
see <see>vaso</see>
vasago
Subject, obedient
vasati
To dwell, stay, live, abide; spend time
vasati
Dwelling, residence; a dwelling-place, abode
vasanaC
Dwelling
vasanaC
Cloth, clothes, clothing
vasanto
One of the seasons, spring
vasabho
A bull
vasalo

A [udra; an outcaste, pariah; a low person, reprobate
vasavatt+
Bringing into subjection
vas
A barren cow; an obedient wife
vas
Serum, marrow of the flesh, fat
vasikat
Subjection
vasiko
Subject to
vasito
see <see>vasati</see>
vas+
Having the senses under control
vas+karoti
To bring into subjection
vas+bhvo
Subjection; self-control, subjugation of the senses
vas+bhkto
Subjected, self-controlled
vasu
A class of Hindu gods
vasu
Wealth; a gem
vasudh
The earth
vasundhar
The earth
vasumat+
The earth
vasena
see <see>vaso</see>
vaso
and(vasaC) Wish, desire; will, authority, power, influence, control, mastership, ownership
vassaC
see <see>vasso</see>
vassakammaC

Giving virility
vassati
To utter a cry, of an animal
vassati
To fall, pour down, rain
vassanaC
The rainy season
vassavaro
A eunuch castrated man
vassavsiko
Connected with spending the rainy season
vassasataC
A century
vassik+
Great-flowered jasmine.
vassiko
Belonging to the rainy season; belonging to a year
vasskpanyik
Entrance upon Lent, commencement of the vassa residence
vasso
A he-goat
vasso
and (vassaC) Rain; a year
vassokasr
A name of Sakka's city
vahati
To carry, transport, draw; to bear along, carry off; to experience, possess
vah
A river
vaho
Carrying
v
Or. Never at the beginning of a sentence; itthiy purisassa v, by a woman or by a man. Repea
v karoti v, speaks or acts
vkaC
Bark of a tree
vkar
A net or snare

vkkaraG aC
Talk, assertion
vkyaC
A speech, a sentence
vguriko
A sportsman using nets
vcako
Speaking, expressing
vcan
and (vcanaC) Recitation, reading, teaching, declaring
vcasiko
Connected with speech, verbal
vc
Word, saying, speech
vcpeti
see <see>vatti</see>
vclo
Talkative
vcikaC
News
vcito
see <see>vatti</see>
vceti
see <see>vatti</see>
vcco
see <see>vatti</see>
vjo
The feather of an arrow
vm ako
Enclosure, circle
vG ijako
A trader
vG ijo
A trader
vG ijjaC
Trade
vG +
Voice, speech

vtaghtako
The tree cassia fistula
vtaG
aC
Elephantiasis of the scrotum
vtapnaC
A window
vtamigo
A swift antelope
vtbdho
Rheumatism
vtyanaC
A window
vti
see <see>vyati</see>, To blow, as the wind; to breathe forth, emit, as an odour; to be emitte
vtiko
Rheumatic
vtiE gaG o
The egg-plant solanum melongena
vtt
Rumour, news
vttk+
The egg-plant
vdako
Playing
vdanaC
Playing on a musical instrument, music
vdiko
At the end of a compound a substitute for vd+; paravdiko, the man who said "Across the sea
vdittaC
A musical instrument; instrumental music
vd+
Saying, speaking, asserting, holding doctrine; disputing, arguing
vdeti
see <see>vadati</see>
vdo
Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doc
vnaC

Sewing
vnaC
Desire, lust
vnapattho
A brahmin of the third order, an anchorite, a hermit
vnaro
A monkey
vneyyaC
The fragrant grass cyperus rotundus
vno
Left; reverse, opposite; beautiful
vpito
Shorn removed by cutting
vp+
A reservoir, lake, tank
vpo
Sowing
vmato
On the left side, to the left
vmano
Dwarfish
vyati
To blow, as the wind; to breathe forth, emit, as an odour; to be emitted
vyanaC
Weaving
vyamati
To struggle, strive, endeavour
vyasri
An owl
vyaso
A crow
vymo
Toil, fatigue, exertion, effort, contention
vyu
and (vyo) Air, wind
vraG aC
Resistance
vraG o

An elephant; the hatthiliE ga bird
vrattiko
Bound with a thong
vrabG aC
 and (vrabG o) A woman's jacket or bodice
vri
Water
vrijaC
A lotus
vrijo
A fish
vrito
see <see>vuG ti</see>
vrittaC
Avoidance
vrido
A cloud
vrimaggo
An issue from a sluice, watercourse
vriyati
see <see>vuG ti</see>
vrivho
A cloud
vruG +
Spirituous liquor
vreti
see <see>vuG dti</see>
vro
Time, occasion; turn, time; day of the week
vlaC
Water
vlaggaC
The tip of a hair
vladhi
A horse's or cow's tail
vlav+jan+
A fan made of a yak's tail, a chowrie
vlavedh+

An archer who can hit a hair
vlahattho
A horse's tail
vlik
Sand
vluk
Sand
vlo
Hair of the head; hair of animals; the hairy tail of an animal
v7 agh+
A snake charmer
v7 amigo
A tiger, leopard, or other beast of prey
v7 o
A snake; a beast of prey
vsacuG G aC
and (vsacuG G akaC) Toilet perfume
vsanaC
Perfuming and decorating the person
vsan
Impression remaining on the mind from past good or evil actions and producing pleasure or
vsant+
The creeper gaertnera racemosa
vsayogo
Toilet powder
vsavo
Sakka or Indra
vsgraC
A bedroom
vsi
A razor
vsiko
Dwelling, inhabiting
vsim m ho
A proper name
vsitako
Perfumed
vsito

see <see>vasati</see>
vsito
Scented
vs+
An axe, adze, hatchet
vs+
Dwelling
vsuki
The king of snakes
vsudevo
The Hindu god Krishna
vsem m ho
Name of a [ishi; a proper name
vseti
see <see>vasati</see>
vso
Perfume
vso
Cloth, clothing
vso
Dwelling, staying, stopping, living; an abode, habitation, lodging, house
vhanaC
Carrying; a vehicle; an animal used in riding
vhaso
A boa constrictor or python
vh+
Carrying
vho
A bearer, leader; a horse; a vehicle, cart; a measure of capacity 20 kharis, in this sense it m
vi
A preposition much used in composition with verbs and their derivatives, frequently with the
separation, difference, opposition
vikaE kato
Name of a plant
vikaco
Blossoming
vikam o
Changed, altered

vikatik
A woolen coverlet embroidered with figures of lions, tigers
vikat+
Change; emotion, anger, etc.; sort, kind; altered form, product
vikato
Changed
vikappanaC
Option, alternative; indecision
vikappan
Apportioning, assignment
vikappeti
To apportion, assign
vikappo
Option, uncertainty; thinking over, considering
vikaroti
To alter
vikalo
Defective, wanting; deprived of
vikasati
To expand, blossom
vikas
Bengal madder
vikro
Change, alteration; perturbation; wrong state of mind
viklo
Afternoon, evening; wrong time
viks+
Illumining, delighting
vikiraG aC
Dispersing; investment of money
vikiraG o
Dispersing, spending, squandering
vikirati
To scatter, sprinkle, spread abroad; to overwhelm
vikubbanaC
Assuming a different form by supernatural power, magical or miraculous transformation
vikkjati
To chirp, warble

vikopanaC
Injuring
vikopeti
To cause or suffer to be injured
vikkanto
Stepping, walking; heroic
vikkamo
Advancing, walking; strength, heroism, prowess
vikkay+
(vikkayiko) A vendor
vikkayo
Sale
vikkiG ti
To sell
vikket
A vendor
vikkeyyo
Saleable, for sale
vikkhabhito
Obstructed, stopped destroyed
vikkhambhanaC
Withdrawl of support, arresting, paralysing, elimination, obstructing, stopping
vikkhambho
Diameter
vikkhyitakaC
One of the asubha kammam m hnas, obtained by the contemplation of a corpse gnawed b
vikkhlanaC
Washing
vikkhleti
To wash
vikkh+pati
To scatter
vikkhepo
Scattering, confusion; perplexity, puzzle, disorder of mind
vikkhobheti
To agitate
vigacchati
To depart

vigamo
Departure, dispelling
vigarahati
To reproach, rebuke, censure
vighati
To plunge or wade into; to enter
vigheti
To plunge or wade into; to enter
viguG m hito
Arrested, foiled
viggahav
Having the form of; handsome
viggaho
The body; strife; in gram. resolution of a word into its elements, analysis
vigghako
Quarrelsome
viggho
An obstacle
vighm anaC
Overthrow, removal
vighm eti
To overthrow, remove, batter down
vighto
Destruction; annoyance, vexation; opposition
vighsdo
One who eats the remains of food
vighso
Remains of food, broken meat, scraps, rots
vicakkhaG o
Knowing, wise, discerning, sensible, skilful
vicayo
Research, investigation
vicaraG aC
Going about
vicarati
To walk or go about
vicrako
One who investigates, a judge

vicraG
and (vicraG aC) Investigation, doubt
vicro
Investigation, examination
vicikicchati
To doubt, hesitate
vicikicch
Doubt, uncertainty
viciti
Examination
vicito
Separated
vicitto
Variegated, painted, oramented, embroidered
vicitro
Variegated, painted, oramented, embroidered
vicinati
To seek, search, investigate, examine; to gather, collect
vicintako
Devising, finding out
vicinteti
To think, consider, imagine
vicuG G o
Crushed
viceyyo
Accompanied with discrimination
viccuto
Fallen down
viccha

eti
To throw away
vicch
Succession
vicchiko
A break off, interrupt
vicchiddakaC
One of the asubha kammam m hnas, obtained by the contemplation of a corpse fissured f

vijam anaC
Disentangling
vijam peti
To comb out, disentangle; metaphorically, to unravel, explain
vijam eti
To comb out, disentangle; metaphorically, to unravel, explain
vijano
Lonely, deserted
vijambhati
To rouse oneself, display activity
vijayo
Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon
vijahati
To leave, forsake, relinquish, reject
vijnaC
Understanding
vijnanaC
Knowing
vijnti
To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascerta
vijyati
To bring forth young
vijyanaC
Bringing forth, delivery
vijigucchati
To loathe
vijitv+
Victorious
vijinati
To conquer, master, triumph over
vijinanaC
Conquering
vij+vito
Dead
vijeti
To conquer, master, triumph over
vijj
Knowledge, learning, scholarship, science; wisdom

vijju
 and (vijjut) Lightning
vijjullat
Forked lightning
vijjotati
To shine
vijjhati
To pierce, perforate; to strike, hit, break throught; to hurt, wound; to shoot with an arrow
vijjhanaC
Piercing
vijjhyati
To burn out, go out, be extinguished
viñjho
The Vindhya mountain-range
viññatiti
Information, intimation; intimation of a want, asking
viññG aC
Intelligence, knowledge; consciousness; thought, mind
viññG añcyatanaC
Realm of infinity of intelligence, name of the second arkpabrahmaloka
viññG am m hiti
Station or abode of Intelligence
viññpano
Informing, instructing
viññpet
One who informs
viññpeti
see <see>vijnti</see>
viññya
see <see>vijnti</see>
viññk
Intelligent, wise, learned, discreet
viññkt
Intelligence
viññeyyo
see <see>vijnti</see>
vim aE ko
 and (vim aE kaC) A dove-cot, aviary; pigeon house

vim ap+
A tree
vim apo
The fork of a tree; a clump, thicket
vim abh+
The fork of a tree
vitakkanaC
Reasoning
vitakketi
To reason, argue, consider, reflect
vitakko
Reflection, thought, argument, reasoning
vitacchik
Scabies
vitacchito
Planed, smoothed
vitaññati
To be spread, diffused
vitaG

Idle talk, gossiping. Frivolous or captious discussion
vitato
Extended, diffused, overspread
vitatho
False, unreal
vitaraG aC
Donation, gift; abandoning, escaping from
vitarati
To continue, go through; to perform
vitno
and (vitnaC) Spreading, expansion; multitude; a canopy, awning
vitiG G o
see <see>vitarati</see>
vitkdati
To strike, sting
vittaC
See end of art. <see>vidati</see>
vitti

Joy; feeling, sensation
vitthato
Extended, wide
vitthambhanaC
Instability
vitthriko
Extended, diffused
vitthreti
To expand, detail
vitthro
Width, breadth; extension, amplification, detail
vitthiG G o
Extensive, large
vida

hat
Bravery, gallantry, wit
vidati
To know, ascertain
vidatthi
A span of twelve aE gulas
vidahati
To allot, assign, appoint, fix, order, prescribe; to provide, practise
vidraG aC
Rending
vidrito
Rent, split
vidro
Tearing
vidlano
Breaking up
vidleti
To break open, split, rip up
vidis
An intermediate point of the compass
viduro
Wise
vidk

Knowing, skilled; wise
vidksito
Corrupted
videh
Name of a people
vidojo
A name of Indra
viddasu
Skilled, wise
viddumo
Coral
viddes+
An enemy
viddeso
Enmity, hatred
viddhaC sanaC
crushing, destruction
viddhaC speti
To crush, destroy, overthrow, scatter, disperse
viddhaC seti
To crush, destroy, overthrow, scatter, disperse
viddhaC so
Demolition
viddhasto
Broken, fallen to pieces
viddho
see <see>vijjhati</see>
vidv
Wise
vidhamati
To scatter, dispel
vidhamanaC
Dispelling
vidhav
A widow
vidh
Pride
vidhnaC

Arrangement, disposal, assignment; act, performance; precept, rule
vidhya
see <see>vidahati</see>
vidhvati
To run about
vidhi
Rule, precept; ceremony; luck, destiny
vidhu
The moon
vidhuraC
Absence, seclusion
vidhknati
To shake
vidhkpanaC
A fan
vidhkpito
Scattered, destroyed
vidheyyo
see <see>vidahati</see>
vidho
Form, measure, kind, sort; part, fold
vinat
The mother of the garu7 as
vinandhati
To encircle, cover
vinayanaC
Instruction, conversion
vinayo
Putting away, avoidance; subduing, conversion; training, discipline; name of a portion of the scriptures
vinassati
To be lost; to perish, be destroyed
vin
Without, except
vinmeti
To bend about, twist
vinyako
A spiritual leader or teacher, a buddha

vins+
Destructive
vinseti
see <see>vinassati</see>
vinso
Loss; destruction, ruin
viniggato
Departing; free from
viniggamo
Departure
vinicchayo
Bondage
vinicchayo
Investigation, trial; ascertainment, decision
vinicchinati
To investigate, try; to judge, decide, determine
vinidhya
Having deposited
vinipatito
Fallen down
viniptiko
Destined to suffer in purgatory, liable to punishment after death
vinipteti
To do away with, destroy
vinipto
State of punishment, or suffering
vinibandho
Bondage
vinimmutto
Released; discharged, as an arrow
vinimutto
Released; discharged, as an arrow
vinivam m ati
To roll back
vinivijjhati
To pierce through and through
vinivem hanaC
Unwrapping, explaining, refuting

vin+to
see <see>vineti</see>
vin+lako
Purple, black and blue
vin+varaG o
Unbiased
vineti
To remove, put away; to subdue, conquer, restrain; to instruct, educate, train
vinodako
Dispelling
vinodanaC
Dispelling, removal
vinodeti
To dispel, put away, get rid of
vindati
see <see>vidati</see>
vipakkhako
Opposite
vipakkho
Opposite; hostile
vipaccati
To be cooked, scorched, etc.
vipaccan+ko
Hostile
vipajjati
To fail; to perish
vipatti
Misfortune; failure
vipanno
see <see>vipajjati</see>
viparmoso
Highway robbery
viparvatto
Reversed, changed
vipariG ato
Changed
vipariG meti
To transform oneself

vipariG mo
Change, reverse
vipariyayo
and (vipariyyo) Reversal, change
vipariyso
see <see>vipallso</see>, Reversal, change
vipar+to
Reversed, opposite, contrary, different, changed; wrong, false
vipallso
Reversal, change
vipassako
Contemplating; endowed with vipassan
vipassati
To see clearly, to obtain spiritual insight
vipassan
Seeing clearly, spiritual insight V. is produced by the successful exercise of ecstatic meditati
attribute of arhatship
vipass+
Seeing clearly, wise name of a buddha
vipk+
Having a result
vipko
Result, product, consequence; good result, fruit, profit, reward; evil result, retribution
vipceti
To work oneself up into indignation, to be indignant, angry, annoyed
viptik
An abscess on the foot
vipteti
To crush
vipim m hikaroti
To throw behind one
vipinaC
A grove, wood
vipubbakaC
One of the asubbakammam m hanas, obtained by the contemplation of a festering corpse
vipulo
Large, great, broad, exm ensive
vipekkhati

To stare about
vipotheti
To bruise
vippakam m hako
Distant
vippakato
Imperfectly executed, left unfinished
vippakro
Change of state; impropriety incorrectness
vippakirati
To scatter
vippakkhitto
Scattered about
vippajahati
To abandon, give up
vippam isr+
Remorseful
vippam isro
Remorse, regret, repentance
vippanam m ho
Ruined, sunk, lost
vippamuñcati
To cast off, free oneself from
vippayogo
Separation
vippaladdho
Disappointed, deceived
vippalapati
To chatter, talk nonsense; to lament
vippalambheti
To mock, delude
vippalpo
Wrangling
vippavasati
To go abroad, leave home, be away from home, be absent
vippavso
Absence
vippaviddho

Pierced through and through
vippavuttho
see <see>vippavasati</see>
vippas+dati
To become calm or serene
vippo
A brahmin
vipphandati
To struggle, writhe
vipphandattaC
State of writhing, suffering, mental torture
vippharaG aC
Thrilling, pervading
vipphriko
Pervading, spreading, diffusing
vipphro
Diffusion, pervasion
vipphuraG aC
Spreading out, pervasion
vipphurati
To vibrate, wave, flash
vipphuliE gaC
A spark of fire
vibuddhi
Enlightenment
vibudho
A learned or wise man; a deva
vibodhanaC
Awakening
vibbhamanaC
Roaming
vibbhamo
Whirling; agitation, hurry, flurry; amorous dalliance
vibhaE go
Division; distinction, determination, explanation
vibhajati
To divide, apportion; to distinguish, go into details, be minutely accurate
vibhajanaC

Division, sharing with others
vibhatti
In gram. inflection of nouns and verbs, declension, conjugation
vibhatto
see <see>vibhajati</see>
vibhavo
Power, prosperity, majesty, splendour; property, wealth
vibhavo
Absence or cessation of existence, non-existence, nirvG a
vibh
Light, lustre
vibhgo
Division
vibhti
To glitter
vibhvanaC
Making clear, ascertainment
vibhvar+
Night
vibhv+
Wise
vibhveti
To understand clearly
vibhvo
Doubling
vibhvo
Condition or sentiment of the body or mind
vibhs
An alternative
vibhinno
Scattered; divided, at variance
vibh+tako
 and vibh+tak+(1) and vibh+takaC (2) Beleric myrobolan
vibhk
A lord, ruler
vibhkti
Splendour, dignity
vibhksanaC

Adornment
vibhksito
Adorned
vibhedanaC
Division
vibhedik
The Palmyra tree
vimam m ho
Soft
vimati
Perplexity, doubt
vimaddutto
Sent arising from the grinding of perfumes
vimano
Perplexed, distressed, doubtful
vimalo
Pure, clear, spotless
vimnaC
and (vimno) A pagoda or palace of seven stories, the abode of a deva, a celestial mansion;
abode
vimukho
Averted, neglectful
vimuñcati
To release; to give up, to spend
vimuttyatanaC
Point of emancipation
vimutti
Release, emancipation, arhatship, nirvG a or annihilation
vimutto
Released, emancipated
vimuyhati
To be confused, bewildered
vimokkha
Release, escape, deliverance, salvation; release from human passion, arhatship; release fro
nirvG a or annihilation
vimokho
and (vimokkha) Release, escape, deliverance, salvation; release from human passion, arha
existence, nirvG a or annihilation

vimocanaC
Release
vimohako
Bewitching, deluding
vimhayo
Astonishment, surprise
vimhpeti
To astonish
vimhito
Astonished, amazed
viya
see <see>iva</see>
viyaggo
Bewildered
viyutto
Separated
viykhati
To remove, take out, disengage
viyogo
Separation, disunion; absence, deprivation; loss, death
viyojeti
To separate
viyyati
see <see>viyati</see>, To be woven
viracito
Made, composed
virajo
Free from corruption or human passion
virajjati
To be displeased, disgusted, to loathe
virajjhati
To fail, go wrong, miss, lose
virati
Abstinence
virato
see <see>viramati</see>
viratto
see <see>virajjati</see>

viramaG aC
Abstaining
viramati
To abstain, refrain, desist
viralañjano
Thinly peopled
viralo
Delicate, fine
viravati
To cry aloud, shout, cry out; to rattle, jingle
viravo
Crying, shouting, clamour
virahito
Bereft of, exempt from
virgo
Absence of desire or human passion, arhatship, nirvG a
virjati
To shine, be conspicuous or eminent
virdheti
see <see>virajjhati</see>
virvo
Crying, shouting, clamour
viriyaC
Strength, vigour, energy, fortitude, effort, exertion; dignity, influence
viriyav
Energetic
virujjati
To fall to pieces, to decay
virujjhati
To be obstructed, annoyed, disturbed, troubled
virujjhanaC
Being obstructed
viruddho
see <see>virujjhati</see>
virkdhanako
Growing
virkpakkho
Name of the Regent of the West, and chief of the ngas

virkpo
Deformed, monstrous, ugly
virk7 hi
Growth, increase
virk7 ho
Grown, blossoming
vireko
Purging, diarrhoea
virecanaC
Purging; a purgative
virocati
To shine, be brilliant or splendid; to be eminent, conspicuous
virocano
Shining
virodhanaC
Opposition, contradiction
virodhito
Rendered hostile
virodh+
Opposing, obstructing, adverse
virodho
Opposition; contradiction, inconsistency; enmity
virodhotti
Contradiction, quarrel
vilaggo
Fastened
vilapati
To lament, wail; to talk idly, to lie
vilambati
To loiter, tarry
vilayo
Destruction
vilpo
Lamentation
vilso
Sport, pastime; dalliance; charm, beauty
vilimpati
To smear, to anoint

vil+no
Clinging, adhering
vil+vakro
A basket-maker
vilumpati
To plunder
vilkno
Cut off
vilekhito
Rendered by Gog "smooth"
vilekho
Perplexity, confusion
vilepanaC
Toilet perfume
vilokanaC
Looking, a look
viloketi
To look at, look over, examine
vilocanaC
The eye
vilopako
Plundering
vilopo
Plunder, pillage
vilomenti
To disarrange, invert
vilomo
Against the grain, reversed, different, wrong
vilo7 eti
To stir, move about
vi7 aE gaC
The plant erycibe paniculata
vi7 ambanaC
Disguise, masquerade
vivajjeti
To forsake, to avoid
vivam o
see <see>vivarati</see>

vivam m aC
Part of the dress of a Buddhist priest; turning round the other way, rolling back
vivam m aC
Absence of vam m or transmigration, nirvG a
vivam m ati
To roll on or round, revolve
vivam m o
Beginning again, renovation
vivaG G akaC
Dispraise, reviling, contempt
vivaG G o
Discoloured, wan
vivattacchaddo
and (vivattacchado) One by whom the veil of human passion is rolled away. This is an epith
vivadati
To dispute, quarrel
vivadanaC
Causing separation
vivaraC
A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, c
vivaraG aC
Explanation, comment
vivarati
To open
vivaso
Unrestrained, independent
vivdo
Dispute, contention; litigation
vivhanaC
Getting a husband for a girl
vivho
Marriage
vivicca
Separating oneself from
viviccati
To separate oneself, retire
vivicch
Said to mean vicikicch or doubt

vivitto
see <see>viviccati</see>
vividho
Various; manifold
vivekajo
Caused by seclusion or detachment
viveko
Separation, seclusion; discrimination
vivecanam
Investigation
viveceti
To separate, seclude
visaC
Poison, venom
visaC yutto
Separated, detached
visaC yogo
Separation, disjunction
visaC vdako
Deceiving, lying
visaC vdeti
To break one's word to a person, deceive, disappoint
visaC vdo
Deceiving, disappointing, etc.
visakaG m hakaC
A sort of sugar
visaE khro
Destruction, annihilation
visaE khito
Destroyed, annihilated
visajja
see <see>vissajjati</see>
visajjeti
see <see>vissajjati</see>
visaññit
Unconsciousness, syncope
visaññ+bhuto
Unconscious, swooned away

visaññutto
see <see>visaC y</see>-, Separated, detached
visañño
Unconscious
visaññogo
see <see>visaC y</see>-, Separation, disjunction
visam o
Spread, diffused
visam m hi
Emission
visato
Spread, diffused
visattik
Desire, lust
visadattaC
Purity
visado
Pure, white; clear, manifest
visadharo
A snake
visappanaC
Spreading
visaphalat
Unprofitableness
visabhgo
Not common to all, different, dissimilar
visamo
Uneven, unequal; unjust, lawless, wicked
visayi
An organ of sense
visayo
District, region, country; realm, domain, range, sphere, scope; an object of sense
visaro
A multitude
visallo
Free from pain or grief
visahati
To be able, to dare, to venture

viskh
Name of a nakkhatta; name of a celebrated female saint, a contemporary and disciple of Bu
visG aC
A horn, an elephant's tusk
visdo
Dejection
visrado
Bold, confident, ready, self-possessed; wise, skilled
visr+
Spreading
vislo
Wide, extensive, great
visikh
A street, road; an arrow
visim m ho
Superior, excellent
visibbati
To unsew, unpick
vis+dati
To be afflicted
vis+lo
Immoral
vis+vanaC
Warming oneself
vis+veti
To warm oneself
visuC
Separately, individually
visujjhati
To be cleansed, to be pure
visuddhayati
To become bright or clear
visuddh+
Purity, holiness, rectitude, correctness; nirvG a
viskkaC
A show, spectacle, worldly amusement
viskcik
Cholera

visesako
A sectarial mark on the forehead
visesaññk
Knowing distinctions, discerning, critical
visesanaC
Distinguishing
viseseti
To distinguish, define, specify
viseso
Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, ex
superiority
visesso
Principal, chief
visoko
Free from sorrow
visodhanaC
Cleansing; emending
visodheti
see <see>visujjhati</see>
visoseti
see <see>vissussati</see>
vissaC
A smell like raw meat
vissakammo
Name of the celestial architect, a deva of the ctummahrjika heaven, who acts as architect ar
the devas
vissaggo
Serving, donation, giving out
vissajjati
To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spe
vissajjanaC
A gift
vissajjan
An answer, reply
vissam m ho
see <see>vissajjati</see>
vissattho
see <see>vissanati</see>

vissandati
To flow, well up, overflow
vissamati
To cease from toil, rest, repose
vissamanaC
Resting
vissambho
Trust, confidence, intimacy
vissarati
To forget
vissaro
Shout, cry of distress, scream
vissavati
To ooze
vissasati
To confide in, trust to
vissG anaC
Gift, donation
visssiko
Intimate, confidential, trusty
visssiyo
Confidential, trustworthy
vissso
Intimacy, confidence, trust. Sincerity, faith
vissuto
Renowned
vissussati
To be dried up
visso
Whole, entire
vihago
A bird
vihaE gamo
Going through the air, flying
vihaE go
A bird
vihaññati
To be vexed, grieved, afflicted

vihattho
Perplexed
viharati
To dwell, sojourn, live
vihyas
Through the air
vihyaso
The air, sky
vihyitaC
A gift
vihriyo
Living
vihr+
Dwelling, living
vihro
Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; sto
sojourn, living, abiding, dwelling
vihiC sati
To hurt, injure
vihiC s
Hurting, injury, cruelty
vihem hako
Harassing
vihem hanaC
Harassing, hurting
vihem heti
To annoy, barass, hurt
vihesako
Annoying, troubling, wearying
vihes
Annoyance, vexation, worry, weariness, fatigue
v+ci
A wave; leisure
v+jati
To fan a person
v+jan+
A fan
v+G

The Indian lute
v+taddaro
Fearless
v+tamalo
Pure, clear, spotless
v+targo
Free from human passion, an arhat
v+tikkamati
To exceed, transgress
v+tikkamo
Going beyond bounds, transgression, sin
v+tinmanako
Spending one's time, living
v+tinmeti
To spend or pass the time, to live; to wait
v+tipatati
To fall away, transgress
v+tivatto
Having passed, exceeded; past
v+tisreti
To remind mutually
v+tihro
A long footstep, stride
v+to
see <see>v+yati</see>
v+to
Devoid of, free from
v+thi
A row, line; a road; a bazaar, street
v+thiko
Substitute for v+thi at the end of a compound, cruv+thiko, having a delightful street
v+maC sati
To think over, consider, reflect upon; to examine, investigate, try, test
v+maC sanaC
Trying, testing
v+maC s
Investigation, examination, trial
v+yati

To be woven
v+rk
A spreading creeper
v+ro
Strong, mighty, heroic
v+sa
see <see>visaC </see>
v+saC
Twenty
v+sati
Twenty
v+satimo
Twentieth
v+hi
Rice, paddy
vum m hahati
see <see>um m h</see>-
vum m hnaC
see <see>um m h</see>-
vum m hi
Rain
vum m hito
see <see>um m hahati</see>
vu

  ho
see <see>va

  hati</see>
vuG ti
To restrain, prevent
vutapadaC
Points of conduct
vuti
Enclosure, fence
vuttaC
see <see>vattati</see>
vuttako

A substitute for vutto at the end of a compound e.g., pubbavuttako, aforementioned
vuttanto
Tidings
vuttari
see <see>uttariC </see>
vutti
Conduct, behaviour, manner; business, profession, livelihood; in poetry, measure, rhythm, m
gloss
vuddhi
Increase, growth; prosperity, advantage
vuddhim
Prosperous
vuddho
see <see>va

  hati</see>
vuyhati
To be carried, etc.
vusitav
Dwelling, residing
vusitvi
Dwelling, residing
vuso
A bull
vussati
see <see>vasati</see>
vkpakam m ho
Distant, removed
vkpasamanaC
Suppressing, cessation, extinction
vkpasampanaC
Suppression
vkpasamo
Pacification, suppression, cessation
vkpasammati
To be assuaged or quieted or suppressed, to cease, be extinguished
ve
Indeed, truly, verily

vekallaC
Deficiency
veg+
A courier
vego
Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, pass
vejayantik
Name of a tree
vejayanto
Name of the palace of Sakka
vejjo
A physician
vejjhaC
A target
vem hako
Surrounding, enveloping
vem hanaC
Surrounding, enveloping; a turban, diadem
vem heti
To surround, encompass, envelope, wrap, clothe
vem ho
Surrounding, etc.
veG aviko
A flute-player
veG i
A woman's hair simply plaited without ornament
veG iko
A lute-player
veG u
see <see>ve7 u</see>, A bamboo, reed; a flute
veG ukro
One who works in bamboo or wicker work
veG udhamo
A flute-player
veG o
A worker in bamboo or wicker work
vetanaC
Hire, wages

vetaniko
A hired servant, labourer
vetaraG +
The river of hell
vetaso
The ratan reed calamus rotang
vetliko
A bard whose duty it is to awaken a king at dawn with music and song
vet7 aC
Magic art
vettaC
A stick, staff
vedaE gaC
A vedaE ga
vedanaC
Sensation
vedanam m ho
Agonized
vedanattanaC
Sensation
vedan
Feeling, sensation, perception; pain, suffering
vedankkhandho
The second khandha, Sensation
vedan+yo
see <see>vidati</see>
vedayitaC
see <see>vidati</see>
vedallaC
Name of one of the nine aE gas or divisions of the Buddhist scriptures according to matter
vedi
An altar; a bench; a ledge, cornice, eaves
vedik
A bench; a cornice, eaves
vediso
Belonging to the town of Vidis
ved+
Knowing

ved+
An altar; a bench; a ledge, cornice, eaves
vedeti
see <see>vidati</see>
vedeho
Belonging to the videhas
vedo
Knowledge; pleasure, emotion, excitement; a Hindu veda
vedhati
Tremble, quake
vedhavero
The son of a widow
vedhi
Trembling
vedh+
Piercing, shooting, hitting
vedho
Piercing
venateyyo
A Garu7 a
venayiko
Versed in the vinaya
veneyyo
Tractable, that can be converted
vepacitti
Name of an asura
vepathu
Trembling, tremor
vepanaC
 (vepo) Trembling, tremor
vepk+
see <see>samavepk+</see>
vepullaC
Development
vebhassaC
Bullying or threatening language
vebhro
Name of a mountain

vebhktiyaC
Knowing the vedas
vemajjhaC
The middle, centre
vematiko
In doubt uncertain, doubtful, inconsistent, variable
vemattam
Difference
vemtiko
Born of a different mother
vemo
A loom
veyyaggho
Belonging to a tiger
veyykaraG aC
Answer; explanation, exposition, exegesis
veyykaraG o
 and (veyykaraG iko) A grammarian
veyybdhiko
An adj, formed from vybdho
veyyvaccaC
Service or duty performed by an inferior for a superior
veyyvam ikaC
Same meaning as last
veraC
Wrath, anger, hatred; sin, enmity
verajjako
Belonging to various provinces or kingdoms
veramaG +
Abstinence
veravasiko
Falling under the influence of hatred or revenge
veriv
An enemy
ver+
Hating, hostile, revengeful
verocano
The sun

vel
Time; shore; boundary; multitude
vellito
Shaken, trembling; crooked
ve7 u
A bamboo, reed; a flute
ve7 umayo
Made of bamboo
ve7 uriyaC
A precious stone, perhaps lapis lazuli
ve7 uvanaC
A Bamboo-grove; the name of a monastery presented by the King Bimbisara to Gautama Bu
vevaG G iyaC
Change, diversity
vevaG G o
Various, different
vesamaC
Inequality
vesayiko
Belonging to a sphere of action
veskho
Name of a month, April-May
vest+
A name of Yama
vesrajjaC
Confidence. A Buddha has four vesrajjas or subjects of confidence or fearlessness. They ar
that he has attained omniscience, that he has freed himself from human passion, that he ha
the obstacles to a religious life, that he has rightly taught the way to obtain salvation.
vesliko
and (vesliyo) Belonging to Vesali
vesl+
Name of a town in the Licchavi country
vesiy
A harlot
ves+
A harlot
veso
Dress, apparel, equipment; disguise

vesmaC
A house
vessantaro
Fire
vessantaro
Name of a king who was the bodhisatta in the last birth but one–the last was in the tusita he
vessabhk
Name of a buddha
vessavaG o
A name of Kuvera
vessnaro
Fire
vessmitto
Name of a [ishi
vesso
A Vai[ya
vehapphalo
Name of the inhabitants of the tenth brahmaloka
vehgamanaC
Coming through the air
vehsam m ho
In the air
vehsayo
The air, sky
vehso
The air, sky, heaven
vokro
Worthlessness; the khandhas; difference
vokiG G o
Separated from
vokkamati
To turn aside, deviate from
vochijjati
To be cut off
votto
Shaven
vodapeti
To purify

vodnaC
Purification, purity
vodpanaC
Purification
vodpeti
To purify
vomissako
Miscellaneous
voropeti
To deprive of
vosnaC
End, consummation
vossati
To give orders, act authoritatively
vosito
Ended, accomplished
vossakammaC
Making a man a eunuch
vossaggo
Relinquishment, relaxation; gift, donation
vossajanaC
and (vossajjanaC)Relinquishment, giving up
vossajjati
To relinquish, give up
voharati
To give currency to, use; express
vohriko
A royal officer skilled in the law, a magistrate
vohro
Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, verr
appellation, name
vyaggo
Bewildered
vyaggh+naso
A hawk
vyaggho
A tiger
vyañjanaC

A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark
characteristic; sauce, condiment, curry
vyañj+yati
To be expressed, indicated
vyattayo
Contrariety, opposition, reversal
vyatto
Evident, manifest; perspicuous; wise, learned
vyadho
Piercing
vyantikaroti
To abolish, remove, get rid of, destroy
vyapagacchati
To depart, be dispelled
vyamhaC
A celestial mansion i.e., vimna
vyayo
see <see>vayo</see>, Loss, perishing, decay; expenditure
vyavadhnaC
Covering, screen
vyavanujja
Having dispelled
vyavyo
Coition, sexual intercourse
vyasanaC
Misfortune; unhappiness, destruction, loss; bad habit, sin
vyasan+
Meeting with ruin, unfortunate
vykaraG aC
Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; gramm
vykaroti
To expound, explain; declare, call name; to answer; to give a response, predict, prophesy
vykulo
Bewildered, agitated
vykhy
A comment, gloss
vydhi
Sickness, malady, disease; the plant costus speciosus

vydhito
Sick, ill
vydho
A huntsman, deer-hunter
vypako
Pervading
vypajjati
To be malevolent
vypanaC
Pervading, penetration
vypdo
Wish to injure, malevolence, hatred, fury
vypreti
To employ, suborn, incite
vypro
Occupation, business, profession, exertion, action, work
vyp+
Pervading, extending
vypeti
To pervade, permeate, fill
vybdheti
To oppress, injure
vybdho
Oppression, injury
vybhaE g+
A kja or pole for carrying burdens
vymisso
Mingled
vymo
A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands
are extended
vyrosan
Anger, hatred
vyvam o
Covered, obstructed
vysatto
Attached to pleasure, covetous, etc.
vyso

Diffusion
vyharati
To utter
vykho
An array of troops; a host, multitude; a street closed at one end
sa
"own"
sa
A prefix much used as the first part of compound adjectives and adverbs, and generally con
possession or similarity; some of these compounds are as sace, santikaC , seyyath, sakub
saC
With, together. One of the upasaggas, only used as the first part of compounds.
saC
Happily
saC yato
Tied, fastened; restrained, self-controlled
saC yattiko
A voyaging merchant, sea-trader
saC yamo
Restraint, self control, abstinence, sobriety
saC yugaC
Strife
saC yutto
Joined, connected
saC yogo
Union, bond; connexion, association, society
saC yojanaC
Bond, attachment
saC yojeti
To put together, prepare a medicament
saC rakkhanaC
Preservation, guarding
saC rambho
see <see>srambho</see>
saC rahito
Deprived or devoid of
saC rvo
Uproar

saC vaccharo
and (saC vaccharaC) A year
saC vaccharo
An astrologer
saC vam m o
The destruction of a kappa
saC va

hito
Reared, fostered, brought up; enlarged; grown up; flourishing
saC vaG G an
Explanation, commentary; description; praise
saC vaG G eti
To describe, explain; to praise
saC vattati
To lead, conduce
saC vattaniko
Conducive to
saC vadanaC
One of the magic arts forbidden to Buddhist priests
saC vaddhanaC
Causing to grow
saC vaddho
Brought up, grown up; flourishing
saC varaG aC
Covering
saC var+
Night
saC varo
Closing, restraint
saC vasati
To live, pass one's time; to live with
saC vasatho
A village
saC vso
Living with
saC viggo
Excited; agitated, alarmed

saC vijjati
To exist, to be found
saC vijjati
To be moved or agitated
saC vidahati
To dispose, fix, arrange, direct, appoint, assign, accomplish
saC vidahanaC
Appointment
saC vidhnaC
Appointment
saC vibhajati
To divide
saC vibhgo
Partition, distribution
saC vihito
see <see>saC vidahati</see>
saC v+to
Surrounded, shut in
saC vuG ti
and (saC vuG oti) To cover
saC veg+
Quick, vehement
saC vego
Agitation, emotion, grief
saC vejanaC
Agitating, alarming
saC vejeti
To agitate, cause emotion or alarm
saC vem heti
To wrap
saC vohro
Business, traffic
saC saggo
Connection, conjunction, association
saC sam m ho
Joined, associated; living in society
saC sati
To proclaim

saC satto
Adhering
saC sado
Session, assembly
saC sandati
To run together, unite, associate
saC sanno
Distressed, weak
saC sappati
To creep along
saC sayo
Doubt
saC saraG aC
Transmigrating
saC sarati
To go through continually, to transmigrate
saC saho
Able
saC sro
Passing through a succession of births, continued existence, transmigration
saC sito
see <see>saC sarati</see>
saC sibbati
To entwine, entangle
saC sibbanaC
Entwining, entangling
saC suddho
Pure
saC skcako
Indicating
saC sedo
Sweat, moisture, vapour
saC sevanaC
and (saC sevo) Attending on, associating
saC hati
Assemblage, mass
saC hato
Firm, well-knit, compact

saC hananaC
Striking, destroying
saC harati
To collect; to fold up
saC hro
A compilation, abridgement
saC hito
see <see>sandahati</see>
sakam aC
A cart, waggon; a measure of capacity, a cart-load
sakatt
One's own self
sakattho
One's own object or advantage
sakadgm+
Returning once
sakabalo
Containing a mouthful, full
sakaraG +yo
Having duties to perform
sakalo
All
sakalo
 and (sakalaC)A portion; a potsherd
sakiC
Once; at once, simultaneously
sakiñcano
Having something, wealthy
sakiyo
Own
sakuG aggh+
A kind of hawk
sakuG i
 and (sakuG iko)A bird
sakuG o
A bird
sakunto
A bird; the Indian vulture

sako
Own
sakkaccaC
Respectfully, attentively, carefully, zealously, thoroughly
sakkam o
Sanskrit
sakkatañ̃k
Acquainted with the Sanskrit language
sakkati
To go
sakkati
 To be able or competent
sakkato
Entertained, honoured
sakkato
Sanskrit
sakkattaC
Cakraship
sakkaroti
To receive hospitably, to honour, revere
sakk
see <see>sakko</see>
sakkyo
Own body or person
sakkro
Hospitable reception, hospitality, honour, festival
sakkuG ti
To be able or competent
sakko
Name of the princely family to which Gautama Buddha belonged
sakko
Zakra or Indra
sakko
Able; possible
sakkoti
To be able or competent
sakkhar
A potsherd; gravel; clayed or brown sugar, jaggery, sugar

sakkhi
(sakkhissati), see <see>sakkoti</see>
sakkh+
A witness
sakyaputtiko
 and (sakyaputtiyo)Belonging to the Skya prince
sakyo
Name of the princely family to which Gotama Buddha belonged, see <see>skiyo</see>
sakh
Companion, friend
sakhilo
Friendly
sakh+
A female friend
sagaG o
Having a retinue; attended by an army
sagandhako
Fragrant
sagabbho
A uterine brother
sagthako
Containing gths
sagravo
Respectful
sagotto
A kinsman, a relative
sagguG o
Good quality
saggo
Abandonment; natural state, nature; making, creating; chapter, section
saggo
Heaven, paradise
saE kam +raC
A dust-heap
saE kam o
Narrow
saE ka

hati
To collect
saE kati
To hesitate, doubt, suspect
saE kath
Conversation
saE kan+yo
see <see>saE kati</see>
saE kappeti
To will, determine, arrange
saE kappo
Thought, imagination; determination, resolve, wish
saE kamati
To go, pass on
saE kamo
Difficult progress
saE kampati
To tremble
saE karo
Confusion
saE kalanaC
Addition
saE kassaC
Name of a town in India
saE kassaro
Anxious, hesitating
saE k
Doubt, uncertainty
saE kro
Dust, sweepings, rubbish
saE kso
Resembling
saE kiG G o
Confused, crowded; of mixed caste, impure
saE kito
Anxious, alarmed
saE kiraG aC
Collecting together

saE kilissati
To be impure, depraved, sinful
saE kileso
Impurity
saE k+
Anxious
saE ku
A stake or stump; a javelin
saE kucati
To contract, draw together
saE kuppo
That can be shaken
saE kulo
Crowded; confused, contradictory
saE keto
Engagement, appointment, rendezvous
saE khato
Put together, aggregated, organized, made, wrought, built, created, perfected, embellished; compounded
saE khayo
Loss; destruction; end
saE khal
and (saE khalaC and saE khalo) A chain
saE khalik
A chain
saE kh
Calculation; number, sum; numeral; understanding, reason, intelligence
saE khti
To calculate, reckon
saE khto
Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt
saE khro
Constructing, preparing, perfecting, embellishing; aggregation; matter; karma; the skandhas
saE khipati
To shorten, abridge
saE khubhati
To be shaken, agitated
saE khepo

Abridgment, abstract
saE khеyyo
Calculable
saE kho
and (saE khaC) A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ar
saE khobho
Commotion
saE khy
Calculation; number, sum; numeral; understanding, reason, intelligence
saE khyto
Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt
saE khynaC
Calculation
saE gaG ik
Communication, association
saE gaG hti
To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, fa
conciliate, provide for the welfare of, help, protect
saE gati
Union, intercourse
saE gato
Meeting, associating or uniting with
saE gamo
Meeting; intercourse, connexion, association
saE gamma
Having assembled; having united with
saE garo
Calamity; war; promise
saE gah+to
see <see>saE gaG hti</see>
saE gahesi
see <see>saE gaG hti</see>
saE gaho
Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness
saE gmaji
and (saE gmajito) Victorious in battle
saE gmo
Conflict, battle

saE gyati
To chant, rehearse
saE gyanaC
Rehearsing
saE ghako
Compiling, making a recension
saE ghiko
Including, embracing
saE g+ti
Chanting together, rehearsal
saE go
Attachment, bond, tie
saE ghakammaC
An act or ceremony performed by a chapter of monks assembled in solemn conclave
saE gham anaC
Junction
saE gham ito
Struck, sounded
saE gham m ati
To knock against, or together
saE ghabhattaC
Food belonging to a community of monks as opposed to food belonging to an individual mon
saE ghabhedo
Causing divisions or schisms among the monkhood, one of the Abhim m hnas
saE ghabhogo
Maintenance of monks
saE ghm +
One of the three robes of a Buddhist monk
saE ghm o
One of the perpendicular timbers of a house; junction
saE ghto
Assemblage, multitude; killing, hurting; name of one of the eight principal hells
saE ghdiseso
Requiring a saE ghakamma at every stage
saE ghrmo
A Buddhist monastery i.e., vihra
saE ghiko
Belonging to or connected with the monkhood

saE gh+
Having a crowd of disciples
saE ghum m ho
Sounded, resounding
saE gho
A multitude, assemblage; the assembly of Buddha's monks, the monkhood, clergy, church; a
sacittaC
One's own mind or heart or thoughts
sacivo
A minister, statesman
sace
If
sacetano
Conscious, animate, rational
saccakro
Ratification; pledge, earnest, payment in advance as guarantee
saccakiriy
Truth, act, asseveration, a solemn declaration
saccpanaC
Ratification of a bargain, an agreement made by formal consent
sacco
Truth
sacchando
Self-willed
sacchikaroti
To bring before one's eyes, see face to face, realize, experience, attain
sajati
To cling
sajano
A kinsman
sajalo
Watery
sajti
and sajtiko(1) and sajat+yo(2)Of the same class or species, or caste
saj+vo
Alive; living with
sajjati
see <see>sajati</see>

sajjanaC
Decking, equipping
sajjano
Well-born, respectable, good, virtuous
sajju
 and (sajjukaC)Instantly, immediately, quickly, suddenly
sajjulaso
Resin, sticky secretion of trees and plants
sajjeti
To prepare, equip, deck
sajjo
Diligent
sajjo
The sal tree, shorea robusta
sajjo
Prepared, ready, equipped, decorated
sajjhaC
 and (sajjhu)Silver
sajjhyati
To repeat, rehearse, read aloud
sajjhyo
Repetition, rehearsal
sañcayo
Accumulation-quantity
sañcaraG aC
Wandering about; uniting
sañcarati
To go about, wander; to meet, unite
sañcarittaC
Going backwards and forwards, acting as go-between
sañcaro
Defile, passage
sañcrik
A female messenger
sañcicca
Intentionally, consciously, purposely
sañcinati
To accumulate

sañcuG G o
Crushed, shattered
sañcetan
Thought, intention
sañcetaniko
Intentional
sañceteti
To be aware, intend
sañchdeti
To cover, hide
sañchinno
Cut
sañjananaC
Producing
sañjanito
Arisen, produced
sañjti
Birth, origin
sañjnanaC
Perceiving
sañjnti
To think, suppose; to recognize, perceive, comprehend; to call, name
sañjyati
To arise, be produced or born
sañj+vo
Alive
sañjh
Evening
sañ̃ñato
see <see>saC yato</see>
sañ̃ñato
Tied, fastened; restrained, self-controlled
sañ̃ñ
Sense, consciousness, perception; intellect, thought; sign, gesture; name
sañ̃ñkkhandho
see <see>sañ̃ñ</see>
sañ̃ñG aC
Perception; sign, monument

sañño
see <see>sañjnti</see>
sañnatto
see <see>sañjnti</see>
sañnya
see <see>sañjnti</see>
sañnyati
see <see>sañjnti</see>
sañnpanaC
Pacifying, etc.
sañnpeti
see <see>sañjnti</see>
sañnmeti
To restrain
sañnmo
see <see>saC yamo</see>, restraint, self control, abstinence, sobriety
sañnito
Called, named
sañn+
Conscious, perceiving; thinking, imagining
sañnutto
Joined, connected
sañnutto
see <see>saC y</see>-
sañnogo
see <see>saC y</see>-
sañnogo
Union, bond; connexion, association, society
sañnojanaC
see <see>saC y</see>-
sañnyojanaC
Bond, attachment
sam m hi
Sixty
sam m ho
Sixtieth
sam m hyaC
Villainy, fraud

sam hilo
Crafty, treacherous
sam ho
Crafty, treacherous, fraudulent
saG iC
Slowly, softly, quickly
saG ikaC
Slowly; softly; quickly
saG m hahati
To stand
saG m hti
To stand
saG m hnaC
Form, figure; mark; position, station
saG m hpanaC
Arranging, fixing
saG m hiti
Position, station
saG m hito
see <see>saG m hahati</see>
saG
so
A smith's tongs
saG
o
and (saG
aC) An assemblage of lotuses
saG
o
A multitude
saG ho
Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse
sataC
see <see>santo</see>
sataC
A hundred
satakaC
A hundred

satakkhattuC
A hundred times
satato
Continual
satapatto
The Indian crane
satapad+
A centipede
satabhisajo
Name of a nakkhatta
satamkl+
Asparagus racemosus
sataraC si
The sun
satavaE ko
A sort of fish
satvar+
Asparagus racemosus
sati
Recollection; active state of mind, fixing the mind strongly upon any subject, attention, atten
thought, reflection, consciousness
satiko
Belonging to a hundred, consisting of a hundred, costing a hundred
satipam m hnaC
Fixing the attention, earnest meditation.
satim
Of retentive memory or active mind, thoughtful, reflecting
sativinayo
Name of one of the adhikaraG asamathas. "It is a method of procedure by which the innoc
accused of a crime is proclaimed; when the offence has been inquired into by a chapter and
honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of
saterat
Lightning
sato
Recollecting, mindful, attentive, thoughtful, conscious
satta
Seven
sattaC

Substance, thing; form, body; sentient being; strength; breath, life
sattakaC
A collection of seven
sattakkhattuC
Seven times
sattaguG o
Sevenfold
sattam m ha
Seven or eight
sattati
Seventy
sattadasa
Seventeen
sattadh
In seven ways, in seven pieces
sattapaG G o
The tree echites scholaris
sattamo
Best, excellent
sattamo
Seventh
sattarasa
Seventeen
sattal
A sort of jasmine
sattaloko
World of sentient being
satt
Existence
sattvso
Abode of beings
satthaC
A week
satthiko
Belonging to a week, hebdomadal, weekly
satti
Ability, power; an iron spear, javelin
satt+

A knife
sattu
An enemy
sattu
Barley meal, or flour generally, also a cake made of meal
sattuko
An enemy
satto
A being creature, animal, sentient being, man
satto
Able, strong
satto
see <see>sajati</see>
satthaC
A weapon, sword; iron, steel
satthaC
A treatise, book; a science or art
satthakaC
A small weapon
satth
A teacher, master
satthi
The thigh
satthi
Ability, power; an iron spear, javelin
satthuko
Belonging to a teacher
sattho
A troop, caravan
satraC
A sacrifice; munificence, liberality
sadattho
One's own advantage or good
sadanaC
A house
sad
Always
sadcro

Good manners, right or virtuous conduct
sadtano
Perpetual
sadro
One's own wife
sadisat
 and (sadisattaC)Similarity
sadiso
Like, similar
sadumaC
A house
sadevako
Together with the devas or deva-world
sadeviko
Accompanied by his queen
saddanaC
Making a noise
saddalo
Grassy
saddahati
To believe, to have faith
saddklo
A leopard. At the end of a compound used in the sense of "excellent, pre-eminent"
saddo
Sound, noise; voice; a word
saddhaC
Alms offered to petas, or the manes of deceased relatives
saddhammo
Good doctrine, true religion, the true faith, the religion of Buddha; good condition
saddh
Faith
saddhyiko
Trustworthy
saddhlk
Believing
saddhiC
With
saddhivihr+

and (saddhivihriko)A fellow or brother monk, one who lives at the same monastery with ano
saddho
Faithful, believing
sadhano
Rich
sadhamm+
Practising similar duties
sanaC
Always
sanantano
Perpetual; ancient, primeval
sanbhiko
Having a nave of a wheel
sanmako
Having a name
sanito
Sounding
sanemiko
Having a felly or tire
sangho
Collecting, taking
santako
Belonging to
santajjeti
To menace, abuse, threaten
santataC
Continually
santat
Goodness
santati
Extension, continuity, duration; lineage
santatto
Scorched, burnt
santappeti
To satisfy
santarati
To be in haste, to be agitated, to tremble
santarabhiro

Inside and out
santav
Tranquil, calm
santno
Spreading, extension; lineage; name of a tree in heaven
santpanaC
Burning up
santpeti
To burn, scorch, inflame, torment
santpo
Burning, fire; torment
sants+
Trembling, fearful
santseti
To terrify
santi
Calm, tranquillity, peace; nirvG a; bliss; pacification, settlement
santiko
Near
santim m hati
see <see>saG m hahati</see>, to stand
santum m hi
Contentment, satisfaction, happiness
santussako
Contented, satisfied
santussati
To be satisfied, pleased, happy
santo
tranquilled calmed; see <see>sammati</see>
santo
Wearied, tired
santo
Being; good; wise
santoso
Contentment, happiness, satisfaction
santhanaC
Appeasing, calming down
santhambhati

To restrain oneself
santharati
To spread, strew
santhavo
Acquaintance, intimacy, friendship
santhgraC
A royal rest-house, a building at which kings transacted business when travelling in the prov
santhro
A layer, stratum; a couch
santhuto
Praised
sandam m ho
Bitten, compressed
sandati
To flow
sandano
A war chariot
sandassanaC
Showing, exhibition
sandasseti
To show, teach
sandahati
To connect; to get ready, arrange
sandnaC
A cord
sandleti
To break
sandim m hiko
Visible, actual, belonging to this life
sandim m ho
Seen
sandiddho
Smeared
sandeso
News; a message, communication
sandeho
Doubt; accumulation
sando

Thick, coarse
sandoho
An assemblage
sandht
One who joins or reconciles
sandhnito
Bound
sandhya
see <see>sandahati</see>
sandhreti
To hold back, repress; to bear, carry
sandhvati
To run through, traverse
sandhi
Junction, union; agreement; a joint of the body
sandhkpyati
To smoke
sandheti
To connect; to get ready, arrange
sannakaddu
The tree buchanania latifolia
sannaddho
see <see>sannayhati</see>
sannayhati
To bind, fasten
sannmeti
To bend, contract
sannho
Armour, mail
sannikso
Resembling
sannikkhepo
Placing
sannicayo
Piling up, accumulation, hoarding
sannim m hnaC
Conclusion, consummation; ascertainment, resolve
sannidhnaC

Proximity
sannidhpeti
To bring about, cause to come to pass
sannidhi
Proximity; presence, visibility
sannidh+yati
To be combined
sanninno
Bent, inclined
sannipatati
To assemble, meet together
sannipto
Union, collocation, assemblage; assembly, congregation
sannibho
Resembling
sanniyojeti
To appoint, enjoin, command
sannirumbhati
To impede, restrain, block
sannirumhati
To impede, restrain, block
sannivso
Living with, association
sanniveso
Construction, preparation; station, encampment
sannisajj
Sitting together
sannis+dati
To subside, to be quiet
sannissito
Connected with; devoted to
sannihito
Stored up
sanneti
To mix, knead
sanno
see <see>s+dal+</see>
sapaco

A pariah, out-caste
sapati
To swear; to revile
sapatto
Hostile
sapatho
An oath
sapadnaC
In the common phrase sapadnaC piG
ya carati, which is explained to mean "goes his begging rounds uninterruptedly", that is, fro
house in regular succession, without passing any by
sapadi
Instantly
saparattho
One's own good, and the good of others
sapariyanto
Limited
saparivro
Accompanied by an escort or attendants
sapko
A pariah, caG
la
sapiG
o
A near kinsman
saputto
Together with his son
sapuriso
Accompanied by attendants
sappaccayo
Having a cause
sappañño
Wise
sappam ibhayo
Dangerous, beset with fear
sappam ibhgo
Resembling
sappabho

Brilliant
sappG ako
Containing insects or animalculae
sappyo
Desirable, advantageous, beneficial
sappi
Clarified butter, ghee
sapp+tiko
Joyful
sappuriso
A good or pious man
sappo
A snake
saphaC
A horse's hoof
saphar+
The fish cyprius sophore
saphalo
Bearing fruit. Metaphorically, having its reward
sabalo
Variegated, mottled, spotted
sabbako
All, every
sabbaE gapaccaE g+
Provided with greater and less members or requisites, complete in all its parts
sabbañjaho
Leaving everything
sabbaññut
and (sabbaññkt)Omniscience
sabbaññk
Omniscient. This is a common epithet of a Buddha, the only being who is omniscient
sabbato
From every side
sabbattat
"Identification of all beings with oneself", i.e. universal goodwill
sabbattha
and (sabbatra)Everywhere
sabbatthakaC

Everywhere
sabbathatt
In every way
sabbath
In every way, thoroughly
sabbad
Always
sabbadhi
Everywhere, on every side, in every respect
sabbabhummo
A universal monarch
sabbaso
Wholly, altogether, from beginning to end, throughout
sabbv
Entire
sabbo
All, every; whole, entire
sabbhi
see <see>santo</see>
sabbhkto
Real, true
sabrahmako
Including the Brahma
sabrahmacr+
One who practises religious duties in association with others, a fellow student, fellow monk
sabhatto
Accepting an invitation to a meal
sabh
An assembly; a hall, court, mansion; a court of justice
sabhgo
Common, shared by all, identical
sabhgo
Own share
sabhjanaC
Courtesy
sabhyaC
A hall of assembly
sabhvo

Natural state, nature
sabhikkhuko
Containing monks
sabhogo
Wealthy
sabhyo
Polite, well-bred, refined
samaC
see <see>samo</see>
samako
Equal, same, similar
samaggo
All, entire; friendly, harmonious, reconciled
samaE g+
Possessing, endowed with
samacariy
Living tranquilly
samacr+
Living tranquilly
samacittat
Equanimity
samacchati
To sit down
samacchinno
Cut off
samajtiko
Of equal birth, of the same caste
samajj
An assembly
samaññ
Name, designation, term
samaG ako
A bad or contemptible ascetic
samaG amacalo
An epithet of the sotpanna, sramaG a rock
samaG +
see <see>samaG o</see>
samaG o

An ascetic; a Buddhist ascetic or monk, a Buddhist priest
samatalaC
A level surface
samat
Sameness, equality
samatiC sa
see <see>samo</see>
samatikkamati
To cross over a stream, to elapse of time
samatikkamo
Rising above, getting beyond
samatitthiko
Said of the Ganges when quite brimming
samativijjhati
To penetrate
samattaC
Equality
samatto
Concluded; complete, entire, all
samatthanaC
Allaying disputes
samattho
Fit, able, adequate, competent, strong; significant
samatho
Tranquillity, calm, quietude; cessation
samadhigacchati
To attain
samadhim m hahati
To practise resolutely
samanaC
Stopping, suppression
samanantar
 and (samanantaraC) Immediately after
samanugghiyamno
Being taken up, about a false assertion, being pressed, closely questioned
samanuññto
Approved, allowed
samanupassati

To see, perceive
samanupassan
Consideration
samanubandhati
To start together in pursuit
samanubhsati
To join in addressing a person
samanubhsan
Addressing
samanuyuñjiyamno
Being inquired about
samanussati
To direct, rule, exhort
samanto
All, entire
samanngato
Endowed with
samannesati
To seek
samanvito
Possessed of
samappeti
To put, deposit, fix; to consign, commit, deliver; to give back
samabhiva

heti
To encourage
samabhivh+
Leading up together
samabhisiñcati
To sprinkle or inaungurate as a king
samayo
Agreement, combination; multitude; season, time; custom, rule,religious obligation; order, pr
belief, doctrine
samaro
and (samaraC) Battle
samalaE karoti
To adorn splendidly, decorate

samavam m hito
Ready
samavyo
Combination, union; multitude
samaveti
To be united
samavhayo
A name
samasamo
Exactly the same
samasyati
To be compounded
samassseti
To console, encourage; to relieve, refresh
sam
A year
samka

hati
To pull along; to attract, entice
samkiG G o
Covered, crowded
samkulo
Covered, filled
samgacchati
To assemble; to associate with
samgamo
Assembly; intercourse, society
samcaraG aC
Good manners
samcarati
To follow, practise; to act, behave
samcro
Conduct, manners
samciG G o
Practised, performed
samcito
Overspread

samjiko
A member of an assembly
samjo
An assembly
samdapeti
see <see>samdiyati</see>
samdahati
To put together
samdnaC
Undertaking; taking, acquiring
samdya
see <see>samdiyati</see>
samdinnattaC
Fact of having been undertaken
samdiyati
To take with one, take away; to take upon oneself, solemnly undertake
samdisati
To indicate; to command
samdhi
Agreement, peace, reconciliation; tranquillity, self-concentration, calm
samdhiko
Connected with self-absorption
samdhijo
Originating in self-absorption
samdhiyati
see <see>samdahati</see>
samnattat
Impartiality, feeling towards others as towards oneself
samneti
To bring together, put together; to assemble; to compare
samno
Similar, equal, same
samno
Being
sampajjati
To come into, enter upon, undergo, attain
sampatti
Attainment

sampanaC
Conclusion, completion
sampeti
To complete, conclude
samyogo
Combination, multitude
samrako
Including the Mra world
samrabhati
To begin, undertake
samrambho
Undertaking; injury, obstruction
samruhati
To ascend
samlapati
To speak
samsanno
Near
samseti
To abbreviate, condense
samsetha
Associate with the good
samso
An abridgment
samharati
To collect together
samhro
Collection
samhito
Steadfast, firm, fixed; tranquil; attentive; established in
samiC su
see <see>sameti</see>
samikkhaC
Investigation
samijjhati
To succeed, prosper, take effect. Of business prospering, a wish or prayer being fulfilled or
samijjhanaC
Success, accomplishment

samiñjati
To be moved, tremble, falter
samitaC
see <see>sameti</see>
samitattaC
State of being quelled or removed
samiti
Union; an assembly
samito
see <see>sammati</see>
samiddhi
Success, prosperity
samiddho
see <see>samijjhati</see>
samidh
Firewood
sam+
The tree acacia suma
sam+pako
At the end of a compound sam+pa
sam+pago
Approaching
sam+pam m ho
Standing near
sam+po
Near. Of time, proximate, recent
sam+raG o
Air, wind; name of a plant
sam+rati
To be moved
sam+ro
Air, wind
samukkaC sati
To elevate, exalt, praise
samuggato
Arisen
samuggah+to
Accepted, understood

samuggo
A box, basket
samugghto
Removal, abolishing
samuccayo
Collection, accumulation
samuccinati
To select, appoint
samucchindati
To extirpate; to break off, put an end to
samucchedo
Extirpation, rooting out
samujjalito
and (samujjalo) Blazing, resplendent, brilliant; ratanasamujjalo e.g., blazing with jewels
samujjhito
Abandoned
samum m hahati
To rise up; to come to life again
samum m hnaC
Rising, origination
samuttejeti
To stir, excite, fill with delight
samutrsanaC
Frightening
samudayo
Rise, origin, commencement; origination, cause; multitude
samudgamo
Beginning
samudcarati
To treat, behave towards; to lay claim to
samudcro
Behaviour, practice
samudyo
Quantity, entirety
samudham o
"Brought forward, produced, got ready"
samudeti
To arise

samuddim m ho
Pointed out, illustrated
samuddo
A sea
samuddham o
Entirely removed, extirpated, rooted out
samunnadati
To utter loud cries
samupagacchati
To approach
samupam m hati
To serve, supply
samupabbk7 ho
Set up, heaped, in full swing
samupamo
Resembling
samupasobhito
Splendidly adorned
samupgacchati
To come to
samupeti
To approach, meet
samuppanno
Arisen, produced
samuppdo
Arising, production, origination
samubbahati
To pull out
samubbhavo
Springing up, production
samullapanaC
Speaking with
samussayo
Accumulation; the body, as an assemblage of various constituents, comp. kya
samusseti
To raise, lift up
samklako
Roots and all

samkhananaC
Removal, abolishing
samkhanti
To remove, abolish
samkheti
To bring together, assemble
samkho
Multitude, assemblage, aggregation, mass
samekkhito
Considered, reflected upon
samecca
Having acquired, learnt, known
sameti
To meet together; to harmonize; to be equal to, correspond with
sameti
see <see>sammati</see>
sameto
Brought into contact with, connected with, possessing
samo
Tranquillity
samo
Toil, fatigue
samo
Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire
samokirati
To sprinkle all over
samotarati
To descend, disembark
samodhnaC
Combination
samodhneti
To join, connect
samoruyha
Having descended
samosaraG aC
Union, junction
samosarati
To come together

sampakampati
To tremble, be shaken violently
sampaksito
Displayed
sampakiG G o
Strewn, crowded
sampakkhandanaC
Leaping forward, aspiration
sampaggaho
Favour, patronage
sampajaññaC
Consciousness, intelligence
sampajno
Knowing, understanding, conscious
sampajjati
To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession
sampajjalito
Kindled, burning
sampam iggaho
Favourable reception, welcome
sampam icchati
To assent, agree; to accept, receive, take
sampam icchanaC
Assent
sampati
Now
sampatti
Success, prosperity, glory, magnificence, beauty; successful attainment, attainment
sampatto
see <see>samppuG ti</see>
sampad
Success, happiness, blessing; successful attainment, success in obtaining, attainment, poss
sampadnaC
Giving. In gram. a name of the dative relation
sampadleti
To cleave, rend
sampadum m ho
Impure, wicked

sampadhkpyati
To send forth clouds of smoke
sampayto
Gone away
sampayutto
Connected with, dependent on, resulting from
sampayogo
Union
samparyiko
Relating to the future state
samparyo
Futurity, the future state, future life, the next world
samparivattati
To roll oneself, grovel; to turn, revolve
samparivreti
To surround
sampavaE ko
A friend, companion
sampavattanaC
Causing to proceed
sampavatteti
To set going
sampavreti
To cause to refuse
sampavedhati
To be shaken violently
sampavedh+
Shaky, loose
sampasdanaC
Making serene, tranquillization
sampas+dati
To be tranquillized, re-assured
sampassati
To behold, discern, see clearly
sampahaC s
and (sampahaC sanaC) Satisfaction, pleasure, approval
sampahaC seti
To gladden, delight; to express approbation of a person, to praise

sampahro
Wounding; strife, battle
sampto
Fall, descent
sampdanaC
Effecting, accomplishment; preparing, obtaining
sampdan+yo
To be prepared or effected
sampdeti
see <see>sampajjati</see>
samppako
Causing to obtain, bringing, procuring
samppuG ti
To attain; to come to, find, meet with
sampleti
To protect, keep
sampiG
ati
To be added together
sampiyo
Friendly
sampum o
A box, casket
sampuG G o
Filled, full
sampkjeti
To venerate
sampkrito
Filled, full
samphappalpo
Frivolous talk, idle talk
samphasso
Contact
samphullito
In full blossom
samphusati
To come in contact with, touch
sambandhati

To bind
sambandhanaC
Binding
sambandho
Connection; relationship, kinship
sambar+
Jugglery
sambaro
Name of an asura
sambalaC
Provision for a journey
sambahulo
Many
sambdheti
To oppress, afflict
sambdho
Pressure, crowding, difficulty, obstruction
sambhati
To rub, shampoo
sambhanaC
Rubbing the body, shampooing
sambuko
A bivalve shell
sambujjhanaC
Knowing thoroughly
sambuddho
Thoroughly known or understood; one who is thoroughly enlightened, has known or discove
sambojjhaE go
see <see>bojjhaE go</see>
sambodhi
Perfect knowledge or enlightenment; perception of the truth, attainment of Buddhaship; Bud
sambhaggo
Broken
sambhajjati
To be broken
sambhatto
Devoted, faithfully attached of a friend imagination, idea, reflection
sambhamo

Confusion, excitement; fear; respect
sambhavati
To arise, be produced, spring from; to meet with
sambhavo
Production, birth; origin, cause; union; semen
sambhro
Preparation; materials; necessaries; constituent part, element
sambhvan
and (sambhvanaC) Honour, fame
sambhs
and (sambhsanaC) Conversation
sambhinno
Broken, interrupted
sambh+to
Terrified
sambhuñjati
To eat with
sambhk
Progeny, off spring, descendants, issue
sambhkto
see <see>sambhavati</see>
sambhedo
Confluence of two rivers; difference
sambhogo
Sensual enjoyment; happiness, enjoyment; use
samma
A term of familiar address, used by equals, or by a superior to an inferior, my good sir! frienc
sammaggato
Walking rightly, living a blameless life
sammajjati
To sweep
sammajjanaC
Sweeping
sammajjan+
A broom
sammam m ho
see <see>sammajjati</see>
sammati

To be appeased or calmed; to cease
sammato
see <see>sammannati</see>
sammattaC
Correctness, truth
sammatto
Delighting in, intoxicated with
sammadeti
To intoxicate, exhilarate, cause drowsiness
sammado
Exhilaration, drowsiness
sammaddati
To trample, tread under foot
sammanteti
To consult together
sammannati
To agree to, decide, resolve; to sanction, approve, select
sammappadhnaC
Right exertion, right effort
sammasati
To seize, grasp
samm
The pin of a yoke
samm
Fully, thoroughly, accurately, rightly, properly, well, really, truly; sammadakkhto i.e., well pre
sammadaññh, perfect knowledge
sammnaC
 and (sammnanaC) Honour, veneration
sammpso
see <see>ygo</see>
sammsati
see <see>sati</see>
sammiñjeti
To bend back or together, double up
sammisso
Mixed
sammukhat
Presence, confrontation

sammukho
Face to face with, in the presence of
sammuñjan+
see <see>sammajjan+</see>, A broom
sammuti
Consent, authorization, permission; choice, selection; general consent or use
sammuyhati
To be stupefied, bewildered, paralyzed
sammk7 ho
see <see>sammuyhati</see>
sammodati
To agree with, be in harmony with, be friendly with
sammoso
Confusion
sammoho
Bewilderment, infatuation, error
sayaC
Oneself, by oneself, spontaneously
sayaC var
A maiden who chooses a husband
sayaE kato
Made by oneself
sayañjto
Sprung up spontaneously
sayati
To lie down
sayati
To go, to take refuge
sayathu
Swelling
sayanaC
Lying, sleeping; a bed, couch
sayaniggahaC
A sleeping-room, bed-chamber
sayanigharaC
A sleeping-room, bed-chamber
sayampabho
Self-resplendent, self-brilliant

sayambhk
Self-produced, self-sufficient, independent
sayo
Lying, sleeping
sayhati
To endure
saraC
see <see>saro</see>
sarako
 and (sarakaC)A drinking vessel
saram o
A chameleon
saraG aC
Remembrance
saraG aC
Refuge, protection, salvation; nirvG a; a protector; a house, home
sarati
see <see>sumarati</see>, to remember
sarado
A year; autumn, the two months succeeding the rains
sarabk
A lizard
sarabhaE go
Indistinctness of the voice, or broken articulation
sarabhañña C
A particular mode of reciting or intoning sacred compositions
sarabhk
Name of a river
sarabho
A sort of deer
saralo
The tree pinus longifolia
saravo
Noisy
saravyaC
A target
sarasi
see <see>saro</see>

saras+
A large pond
sarasvat+
Name of a river
sarahasso
Along with the Upanishads
sargo
Coloured; affected with rga or passion
sarjako
Including the king
sarbhyso
Archery
sarvo
A shallow cup, saucer
sarsanaC
A bow
sarikkho
Resembling, having similarlity to
sarit
One who remembers
sarit
A river
sarito
Flowing, running
sar+raC
The body
sar+r+
An animal, man
sarkpaC
Own form, natural state, nature
sarkpo
Resembling, having similarity to
saro
Flowing, going
saro
The reed saccharum sara; an arrow
saro
Sound; voice; musical sound, tone; a vowel

saro
and (saraC) A large sheet of water, a lake
saroruhaC
A lotus
salaC
A porcupine's quill
salakkhaG aC
see <see>smañño</see>
salabho
A grasshopper or moth
salk
A peg, slip, bit of wood; a blade or sprout
salm u
Unripe
salbho
One's own advantage, self-gain
salilaC
Water
sallaC
A javelin; an arrow; a stake, splinter
sallakattiyaC
and (sallakattikaC)The art of the surgeon or physician
sallakatto
A surgeon, physician
sallak+
The tree boswellia thurifera
sallako
A porcupine
sallakkhanaC
Distinguishing, testing
sallakkheti
To observe, perceive, distinguish, consider, intend
sallapati
To talk with
sallavejjo
A surgeon or physician
sallahuko
Light

sallpo
Conversation
sall+no
Bent together, cowering, depressed shrink back in fear
sallekhiyaC
Scratching out, erasing
sallekho
Scratching out, erasing
sallo
A javelin, arrow, stake, etc. a porcupine; the shrub vangueria spinosa
sa7 yatanaC
The six organs of sense
savaE ko
A sort of fish
savati
To flow
savanaC
Hearing; the ear
savanaC
Flowing
savan+yo
Pleasant to hear
savano
Name of a nakkhatta
savali
Wrinkled
saviññG ako
Possessed of intelligence or consciousness, animate
savibhatti
Having inflections
savupdiseso
see <see>updiseso</see>
savo
Flowing, dripping
savyo
Left, on the left hand
savhayo
Called, named

sasako
A hare, rabbit
sasakkaC
Certainly
sasaE ko
The moon
sasaE khriko
Induced by others
sasanaC
Slaughter
sas+
The moon
sas+so
Together with the head
sasuro
Father-in-law
sasenako
Accompanied by an army
saso
A hare
sasneho
Loving
sassaC
Corn in the field, crop
sassatiko
Eternal
sassato
Perpetual, eternal
sassamaG abrhmaG o
Together with monks and brahmins
sassmiko
Having a master
sassir+ko
Auspicious, glorious, blessed
sassk
Mother-in-law
saha
With, together with

sahaC
Power
sahakro
A sort of fragrant mango tree
sahagato
Accompanying or associated with, joined to
sahagm+
Accompanying
sahajti
Name of a town in India
sahajto
Born at the same time
sahaj+v+
Living with
sahajo
A uterine brother
sahati
To bear, endure, resist, overcome
sahattho
One's own hand
sahadhammiko
Practising the same religious duties
sahadhenuko
Accompanied by a cow
sahanaC
Endurance
sahano
Enduring
sahabhvo
Endurance
sahampati
This is an epithet of Mahbrahma, who is often called by the name of Sahampatibrahm or Sahampatimahbrahm
sahavyat
Companionship
sahas
Hastily, arbitrarily
sahassaC

A thousand
sahassadh
In a thousand ways
sahyako
A companion, ally, friend
sahyat
 and (sahyattaC   )Companionship
sahyo
A companion, ally, friend
sahit
One who endures
sahito
Endowed with, accompanied by; united
sahiriko
Modest
sahetuko
Having a cause
saho
Enduring
sahodako
Containing water
s
A dog
sC   alo
Brown, dark
skacch
Conversation
skam   no
 and (skam   yano)A proper name
skam   iko
Belonging to a cart
skalyaC
Totality
skro
With its characteristics
skso
Near
skiyo

Name of the princely family to which Gautama Buddha belonged
skuG iko
A fowler
sketaC
Name of the city Ayodhy
sko
 and (skaC)A potherb
skkharappabhedo
Together with the distinction of letters
skhalyaC
see <see>sakhilo</see>
skh
A branch
skh+
A tree
sgaro
An ocean
sgal
 and (sgalaC)Name of a city, the capital of King Milinda
sE go
Together with its aE gas of the veda; with its divisions
sj+vaC
Rule of life, precept governing the monastic life of the buddhist monks
sm ako
 and (sm akaC) Cloth; a cloth, an outer garment, tunic, cloak
sm ik
An upper robe, mantle, cloak
sm +
A garment, mantle
sm m hakatho
Together with the commentary
sm heyyaC
Craft, treachery
sG aC
Hempen cloth, coarse cloth
sG +
A curtain, screen, tent
sG o

A touchstone; a grindstone
stakumbhaC
Gold
staccaC
Constantly, perseveringly
statiko
Persevering, continuing steadfastly
sti
Name of a nakkhatta
stireko
Excessive
stisayo
Excessive
sto
Joyful
stthako
Useful, profitable
sttho
Together with the meaning
sdaro
Reverential; affectionate; enthusiastic
sdno
Having attachment to the world, worldly, unconverted
sdikkho
Similar
sdiyati
To be willing, like, acquiesce, accept, permit, agree
sdissaC
Resemblance
sdu
Sweet, agreeable
sdeti
see <see>s+dati</see>
sdo
Taste
sddho
Practicable
sddhyo

Practicable
sdhako
Accomplishing
sdhanaC
Accomplishment, effecting; materials
sdhraG o
Common, joint, general
sdhim m ho
Best s
sdhiyo
Practicable
sdhiyyo
Better
sdhu
Good, excellent, right, proper; respectable, well-born
sdhukaC
Well, thoroughly
sdhukro
Saying sddhu, approval, congratulation
sdhutaro
Better
sdheti
To accomplish, effect, prepare
snu
Table-land
snucaro
Together with followers or dependents
sno
A dog
sntvaC
Conciliation, calmness, pacification
spateyyaC
Property, wealth
spadeso
Figurative of speech
spado
A beast of prey, tiger
spekkhat

Longing
spo
Oath, curse; abuse
smaC
Conciliation; name of one of the three vedas
smagg+
Concord, unity, harmony
smacco
Accompanied by ministers of state
smaññaC
State of being an ascetic, [ramaG ship,
smaññat
[ramaG ship
smaññeva
Of one's own accord
smaññ o
General, universal, common
smaG ako
Belonging to a monk or Buddhist priest
smaG ero
A Buddhist monk in deacon's orders, a novice, neophyte
smatthiyaC
Strength; ability, competence
smanto
Neighbouring, bordering
smayiko
Temporary
smalat
The creeper ichnocarpus
sm
see <see>smo</see>
smi
Half; blamably
smiko
Lord, master; husband
smin+
see <see>sm+</see>
smiso

Having food
sm+
Lord, master, owner; husband
sm+ci
Correctness, propriety, proper or respectful act or duty
sm+piko
Proximate
smuddo
Marine
smo
Black, dark
smyaC
Equality, equipoise
syaC
see <see>syo</see>
syako
An arrow; a sword
syaG ho
Evening
syati
To taste
syamso
/Evening meal, supper
syik
Lying, sleeping
sy+
Lying
syo
Evening
sraE go
The bird cuculus melanoleucus; a deer
srajjaC
Modesty, timidity, shyness
srat
Reality, strength
sratto
Impassioned, inflamed with desire
srattho

Essential or true meaning
srathi
A charioteer, coachman
sradiko
Autumnal
srado
Autumnal; the autumn season
sraddho
su-raddho
srameyyo
A dog
srambho
Clamour, angry talk
srambho
Accompanied with danger or injury
sraso
The Indian crane
srgo
Affection, passion
srG +yo
In the phrase sammodan+yaC kathaC srG +yaC v+tisretv, which Burnouf happily rend
with him the compliments of friendship and civility", "that which should be reminded"
sri
A piece or man at chess, draughts, etc.
srikkho
Similar
sriputto
Name of a famous apostle, a contemporary of Gotama; one of the chief disciples of Buddha
sriphalako
A chess-board
srib
Name of a plant
sr+
Going
sr+riko
Corporeal, bodily
sruppo
Fit, proper, suitable, in conformity with

sreti
To remind
sro
Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wea
slapaG G +
The shrub hedysarum gangeticum
sl
A house, hall, room
slkiyaC
A branch of surgery
sli
Rice, especially hill paddy
slik
The maynah bird, gracula religrosa
sliko
Belonging to paddy
slkkaC
Root of the water-lily
sleyyo
Fit for rice
slo
The tree shorea robusta; a tree in general
slo
A brother-in-law
slohito
A blood or near kinsman, sapiG
a
s7 uro
A dog
svako
A hearer, listener, pupil; a disciple
svajjo
Censurable, faulty, wrong, sinful
svaG o
Name of a month
svatth+
Name of a town in India, the capital of Kosala
svaseso

Imperfect, incomplete
svik
see <see>svako</see>
svitth+
The vedic verse svitr+
svet
One who informs
sveti
see <see>suG oti</see>
svo
Dark brown, bay
ssaE ko
Dangerous
ssati
To command
ssanaC
Order, command; message; epistle; instruction, discipline; scripture; Buddhist religion or dis
ssapo
A mustard-seed
sso
Asthma
shacariyaC
Association
shasaC
Violence; punishment, fine
shasiko
Violent, cruel, ferocious
shassiko
Belonging to a thousand, costing a thousand
shu
Good. Softened form of sdhu
siC sap
The tree dalbergia sisu
sikat
Sand
sikk
A string by which a weight is suspended; the strings of a balance; the strings of a kja
sikkhati

To learn, train oneself
sikkhanaC
Training, learning, study
sikkh
Learning, study, training
sikhaG
ako
A tuft or lock of hair
sikhaG
+
A peacock
sikhaG
o
A tuft or lock of hair; a peacock's tail
sikharaC
and (sikharo) A peak, top; the point of a sword
sikhar+
A tree; a mountain
sikh
Peak, point, summit; crest, top-knot
sikh+
Fire; a peacock; name of a Buddha
siglo
A jackal
siggu
The tree hyperanthera moringa
siE gaC
A horn; a peak, summit; height, dignity, pre-eminence
siE gakaC
A horn
siE gro
Love, sexual passion
siE givaG G o
Gold-coloured
siE giveraC
Ginger
siE g+
Horned

siE g+
A kind of gold; name of a plant
siE ghm akaC
A place where four roads meet
siE ghm o
Name of a plant
siE ghG ik
Mucus of the nose
sijjhati
To be accomplished, take place, succeed
siñcati
To sprinkle
sitaC
A smile
sitabbho
Camphor
sito
White
sito
Bound
sito
Clinging, devoted to; resting upon
sitthaC
and (sitthakaC) Beeswax; a lump of boiled rice
sithilo
Loose, flabby, bending, yielding
siddhattho
White mustard; Gautama Buddha's name when a prince
siddhanto
Religious belief, dogma
siddhi
Formation, accomplishment; success, prosperity
siddho
see <see>sijjhati</see>
sinnaC
Bathing, washing
siniddho
Oily, greasy; smooth, glossy; affectionate

sineru
A name of Mount Meru
sinehako
An intimate friend
sinehito
Lustful, connected with desire or covetousness
sineho
Oil; friendship, affection, love; lust, desire
sind+
Name of a tree, khajjur+
sinduvro
The tree vitex negundo
sindkraC
Red lead
sindhavo
Belonging to sindh, sindhavo, a sindh horse
sindhu
The sea, ocean; the sindh country
sindhuro
An elephant
sindhk
A river
sippaC
A mechanical art; a fine art; a piece of work, a job; skill, proficiency
sippiko
and (sippiyo) An artisan, artificer
sipp+
An artisan, artificer
sipp+
A pearl oyster
sibbati
To sew, stitch
sibbanaC
Sewing
sibban+
Desire
simbal+
and (simbalo) The silk-cotton tree bombax heptaphyllum

sir
A nerve, tendon; a vein, artery
siriC sapo
A snake; any creeping thing, such as a centipede, chameleon, etc.
sir+
Fortune, prosperity; a name of Lakshmi; majesty, royalty; magnificence, glory
sir+so
The tree acacia sir+sa
siro
 and (siraC) The head; top of a tree; acme, elevation
silatthambho
A stone pillar
sil
A stone, rock
silghati
To praise
silgh
Praise
silbhk
A sort of snake
silmayo
Made of stone
silsanaC
A stone seat or throne
silim m ho
Adhering, connected
siluccayo
A mountain
silutto
A rat snake
silesumo
Phlegm
sileseti
To embrace
sileso
Embrace; union
siloko
Fame; a verse, stanza

siv
A jackal
sivik
A litter, palanquin
siv+
Name of a people
sivo
Auspicious, blest, happy, fortunate
sisiro
Cold
sissako
A pupil
sissnusissakaC
From pupil to pupil, through a succession of pupils
sisso
A pupil
s+karo
Drizzling rain
s+gho
/Quick, swift
s+talo
Cold, cool
s+t
A furrow
s+tlk
Chilled
s+tibhkto
Cold, calm, tranquil, impassible
s+tuG haC
Cold and heat
s+to
Cold, cool
s+dati
To sink, subside, settle; to be dejected, despond, yield, give way
s+danaC
Sinking
s+padaC
Elephantiasis of the leg

s+mantini
A woman
s+manto
A boundary; a mode of parting the hair
s+m
A boundary, limit
s+ro
A plough
s+laC
Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a mora
s+labbataC
Religious practice or rites
s+lamayo
Consisting of moral conduct, virtuous
s+lav
Observing the s+la precepts, moral, virtuous
s+l+
Having a habit or disposition
s+vathik
A charnel-house, place where dead bodies are thrown to rot away instead of being burned
s+saC
Lead
s+saC
The head; front
s+sako
Heading, with the head towards
s+sato
Head-ways, towards the head
s+siko
One who carries something on his head; carried on the head
s+handaC nadati
To roar
s+hapañjaraC
Window
s+halo
Sinhalese
s+haseyy
Lying on the right side like a lion

s+ho
A lion
su
and sudaC (1) and assu(2) A particle used generally in asking questions, but sometimes a
With preceding kathaC : kathaC su tarati oghaC kathaC su tarati aG G avaC , how
how does he cross the ocean ?
su
A particle used only as an inseparable prefix, and implying excellence, or facility, or excess s
well spoken, well preached or uttered
suC sumro
A crocodile
sukat+
Fortunate
sukato
and (sukam o) Good, virtuous
sukandako
An onion
sukaro
Easy, feasible
sukumro
see <see>sukhumlo</see>, Youthful, tender, delicate, soft, graceful
suko
A parrot
sukkaC
Semen
sukkaC
see <see>sukko</see>
sukkavro
Friday
sukko
White, bright, pure, good
sukkhati
see <see>sussati</see>
sukkho
Dry, dried up
sukhavihr+
Having a feeling of ease or serenity
sukhyati

To be pleased, contented
sukhvaho
Bringing happiness
sukhvh+
A well-trained horse, one that carries a person comfortably
sukhito
Happy, blest; pleased, contented; healthy
sukh+
Happy, blest; healthy
sukhuccraG aC
Facility of pronunciation, euphony
sukhumlo
see <see>sukumro</see>, Youthful, tender, delicate, soft, graceful
sukhumo
Small, minute; subtle; accurate; delicate, exquisite
sukhkpapatti
Blissful birth
sukheti
To make happy
sukhedhito
Delicate
sukhes+
Seeking pleasure or ease
sukho
Blest, happy; delightful, pleasant; easy
sugati
Happy condition, being reborn in heaven; heaven, svarga
sugati
Righteous
sugato
Who walks well, happy, blest
sugandhi
 (sugandho) Fragrant
sugahaG o
Well held, tight
sugahito
see <see>suggah+to</see>, Grasped tightly
suggati

see <see>sugati</see>
suggah+to
see <see>sugahito</see>, Grasped tightly
suE kaC
 and (suE ko) Tax, tribute, revenue
sucarito
Well done, right, good
suci
Bright, clear, pure, clean, white
sucitto
Much variegated or ornamented
sucim
Pure
suciraC
For a very long time
succhanno
Well covered or roofed
sujano
A good man
sujampati
Husband of Suj, a name of Sakka
suj
A sacrificial ladle
suj
Name of the wife of Sakka
sujti
Of high family
sujto
Of good or noble birth, well born; well grown, fine
suj+vo
Easy to live
sujjhati
To be pure
suññato
Empty, void
suññgraC
An empty place where there are no houses or people
suñño

Empty, void, deprived of
sum m hito
Well-established, firm
sum m hu
Well; exceedingly
suG ti
see <see>suG oti</see>, To hear
suG o
A dog
suG oti
To hear
suG h
and suG is(1) and hus(2) A daughter-in-law
sutav
Learned in religious literature, mighty in the scriptures
suti
Oozing
suti
Hearing; the ear; sound; report, rumour; tradition; the veda; in music, one of the twenty-two
intervals
suto
A son
suto
Flowing, dripping
suto
Heard; renowned
suttaC
A string, thread; a portion of the Buddhist scriptures; a rule, aphorism
suttantiko
Versed in the sutta pim aka
suttanto
A sutta in the tipim aka sense
suttaso
Sutta by sutta
sutti
A pearl oyster
suttiko
Belonging to a thread

sutto
Sewn, stitched
sutto
Asleep
sutthiro
Firm
sudaC
see <see>su</see>
sudatto
A name of AnthapiG
ika
sudanto
Thoroughly subdued or tamed
sudassano
Beautiful
sudass+
Seeing well
sudasso
Easily seen, obvious
sudujjayo
Very difficult to conquer or win
suduttaro
Very difficult to cross, or to escape from
sududdaso
Very difficult to see, invisible
suddo
A [kdra
suddhanto
Women's apartments, harem
suddhavaC sat
Purity of lineage
suddhj+v+
Living a pure life
suddhvso
Pure abode
suddhi
Purity, purification; nirvG a
suddho

see <see>sujjhati</see>
suddhodani
Son of Suddhodana, an epithet of Gautama Buddha
suddhodano
Name of a king of Kapilavatthu, the father of Gautama the Buddha
sudhamm
Name of Sakka's hall of justice
sudh
Ambrosia or nectar; whitewash
sudhs+
A deva or angel
sudh+
Wise
sunakho
A dog
sunisannakaC
The pot-herb marsilia quadrifolia
sundaro
Beautiful; good
supakko
Thoroughly ripe
supaG G o
A garu7 a, a kind of fairy bird
supati
To sleep
supantho
A good road
supinaC
Sleep
suppagabbho
Very bold
suppam ividdho
Thoroughly understood
suppatim m hito
Firmly established; well placed
suppat+ko
Name of one of the elephants at the eight points
suppat+to

Overjoyed
suppabuddho
Wide awake, vigilant
suppasanno
Very joyful, or full of faith
suppo
 and (suppaC)A winnowing basket
subahu
Very much, a great many
subbaco
Compliant, meek
subbato
Virtuous, pious, devout
subbattaC
Good practice, piety
subbum m hi
Abundance of rain, opposed to dubbum m hi
subhakiG ho
 and (subhakiG G o and subhakiG G ako) Entirely lustrous
subhago
Beloved, amiable, agreeable
subhaddo
Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up sch
immediately after Gautama's death
subharo
Easily supported by others, frugal
subhsubho
Good and bad
subhikkho
Having abundance of food, fertile
subho
Radiant, lustrous; beautiful; good; auspicious, happy
sumati
Wise
sumanakkm o
"Adam's Peak", a mountain in Ceylon, so called because the deva Sumana occupies it.
suman
The great-flowered jessamine

sumano
Satisfied, happy
sumanoharo
Very charming
sumarati
see <see>sarati</see>, To remember
sumnaso
Joyful
sumutto
Happily released
sumedhaso
 and (sumedho) Wise
sumeru
Mount Meru
sumo
The moon
surataC
Sexual intercourse
suratto
Very red
surabhi
Fragrant
surammo
Very delightful
sur
Spirituous liquor
suriyo
The sun
suruE g
A mine, pit
suruciro
Resplendent, brilliant
surusuru
A word initative of the sound made when curry and rice is eaten hastily.
surkp+
Handsome
surkpo
Handsome

suro
A deva, deity
sulabho
Easy to obtain or meet with
suvaco
see <see>subbaco</see>, Compliant, meek
suvaG G o
Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely
suvatthi
see <see>sotthi</see>, Health, welfare, blessing, happiness
suvnayo
Easily led
suvno
see <see>soG o</see>
suv+ro
Name of Sakka's son
suvum m hik
Abundance of rain
suvupasanto
Thoroughly calmed
suve
see <see>sve</see>, Tommorrow
suvo
see <see>suko</see>, A parrot
susan
Exquisite beauty
susar+
The plant momordica charantia
susnaC
A cemetery or charnel house, an enclosed ground in which bodies are burned
susnako
A caG
la employed in a susna
susiro
Full of holes, perforated
sus+
A hole in the ground
susu

A boy, lad
susuko
A child or youth; an alligator or crocodile; the gangetic porpoise
suseno
The karamadda tree
sussati
To be dried up, waste away
sussanaC
Desiccation, drying out
sussarat
Melodiousness of voice
sussaranaC
Good news
sussute
To be heard
sussuto
Well known
sussksati
To listen, attend
sussks
Desire to hear, obedience, attention, service
suhajjo
A friend
suhadayo
Friendly
suhado
Friendly, affectionate
suhito
Satiated
suhuju
see <see>skju</see>, Very upright, conscientious
suhum m hito
Clearly arisen
skkariko
A boar-hunter
skkaro
A hog, boar
skcako

Informing, indicating
skcanaC
Indicating, exhibiting
skci
A needle
skceti
To indicate, show; to inform against, betray
skju
Very upright, conscientious
skG
A slaughter-house
skti
Birth, childbirth
skto
A charioteer, a son of a khattiya by a brahmin woman; a bard, poet-laureate
skdati
To distil, flow, exude
skdanaC
Destruction
skdo
A cook
sknu
A son, a child
skpo
Soup, broth, sauce, condiment, the gravy of curry and rice
skyati
see <see>suG oti</see>
skrato
Compassionate, tender
skrattaC
Heroism
skr+
Wise
skro
A hero, valiant man; the sun
sklaC
and (sklo) Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism
skl+

A name of Ziva
sk7 ro
Magnificent
sksk
Sho! sho!, a noise made to frighten away a bird
seko
Sprinkling
sekhariko
The plant achyranthes aspera
sekharo
A crest, chaplet
sekhiyo
Connected with training
sekho
One who is under training. This term is applied to the first seven ariyapuggalas, the eighth o
asekho. It implies that they have still a remainder of human passion to eradicate, still duties
still a probation to be passed through
seceti
To cause to sprinkle
sem m hat
Superiority, eminence
sem m hi
Ashes; foreman of a guild; a cashier, treasurer; a wealthy merchant
sem m ho
Best, excellent, eminent, supreme
seG i
and (seG +) A line, row; a multitude, community; a guild of artisans
setaE bo
A sort of mango
setacchattaC
A white parasol or umbrella, an emblem of royalty; kingship, royalty
setacchado
A goose
setam m hik
Blight or mildew
setaG go
White-bodied
seti

see <see>sayati</see>, to lie down
set+bho
A white elephant
setu
A bridge, embankment, dike, causeway; a cause
seto
White
sethillaC
Looseness
sedajo
Sprung from moisture, insects, worms, etc. are sedaja
sedito
Steamed, heated
sedo
Sweat, moisture, boiling steam
senaC
see <see>sayanaC </see>, lying, sleeping; a bed, couch
sen
An army
senn+
A general
senpaccaC
Post of general or commander-in-chief
senpati
A general or commander-in-chief
sensanaC
see <see>sayanaC </see>
seniyo
Belonging to an army
seno
A hawk
sepaG G ik
Names of two sorts of plants
sepaG G +
 Names of two sorts of plants
sephlik
Name of a plant
semhaC

and (semho) Phlegm, the phlegmatic humour
semhiko
Phlegmatic, produced by phlegm
seyyath
As, just as
seyy
Lying, sleeping; a bed, couch
seyyo
Better, excellent
ser+
Self-willed
sereyyako
The plant barleria cristata
selanaC
Noise, shouting
selu
The tree cordia myxa
seleyyaC
Benzoin
selo
Rocky
sevako
Serving, following, devoted to
sevati
To serve, follow, practise; to resort to, to use, enjoy
sevan
and (sevanaC) Service, following, practising, devotion to
sev
Service
sevlo
The aquatic plant vallisneria
sesako
Remaining, omitted
seseti
To omit, leave
seso
Remaining
so

Own
so
He; this; that
sokaro
Swinish, belonging to pig
sokav
Sorrowful
sok+
Sorrowful
soko
Sorrow, grief, mourning
sokhiyaC
Happiness
sogato
Belonging to the sugata, Buddhist
sogandhikaC
The white lily; one of the high numerals, 10,000,000(to the 13th power), or 1 followed by 91
socati
To mourn
socanaC
Mourning, sorrow
sociko
A tailor
soceyyaC
Purification, purity
soceyyo
A washerman
soG itaC
Blood
soG +
The buttock
soG o
skno(1) sno(2) svno(3) and suvno(4) A dog
soG o
Red, crimson
soG

A tavern; an elephant's trunk

soG
iko
A distiller and seller of spirituous liquors
soG
+
and (soG
ik) A natural tank in a rock, a rocky pool
soG
o
An elephant's trunk
soG
o
Addicted to drink; intoxicated
soG G aC
see <see>svaG G aC </see>, Gold
sotaC
The ear or organ of hearing
sotaC
and (soto) Stream, flood, torrent
sot
A hearer
sotpatti
The state of a sotpanna, conversion, sanctification
sotpanno
One who has entered the stream, one who has attained the first grade of sanctification, a co
sotthnaC
Blessing, prosperity
sotthi
see <see>suvatthi</see>, Health, welfare, blessing, happiness
sotthi
That woman
sotthiko
and (sotthiyo) A brahmin
sotho
Swelling
sodako
Containing water
sodariyo

A uterine brother
sodaro
A uterine brother
sodhako
One who cleanses
sodhanaC
Cleansing
sodhan+
A broom
sodheti
see <see>sujjhati</see>
sonako
The tree calosanthes indica
sopakro
Useful, helpful
sopacraC
Accompanied with civility, deferential
sopnaC
Stairs, staircase
soppaC
(soppanaC) Sleep
sopho
Swelling
sobbhaC
A hole; an excavation containing water, pool, pond
sobbhnu
The ascending node
sobhaggaC
Auspiciousness, fortune, prosperity
sobhañjano
The tree hyperanthera moringa
sobhaG o
Shining, resplendent, beautiful, good
sobhati
To shine, to be radiant or beautiful
sobh
Splendour, radiance, light; beauty
somanassaC

Satisfaction, enjoyment, joy
somavakko
The tree acacia catechu
somavallik
Name of a plant, bkuc+
somo
The moon; soma juice
sommo
Beautiful, pleasing
soraccaC
Tenderness, sympathy
sorabbho
A name of Kuvera
sorasa
see <see>so7 asa</see>
so7 asa
Sixteen
so7 asakaC
A collection of sixteen
so7 asakkhattuC
Sixteen times
so7 asamo
Sixteenth
so7 aso
Sixteenth
sovaggiko
Connected with the devaloka, tending to heaven
sovacassaC
 and (sovacassat) Meekness
sovaG G iko
Belonging to gold
sovaG G o
Golden
sovidallo
An attendant on the harem
sov+raC
Sour gruel
sosniko

Visiting a cemetery
soso
Drying up; phthisis
sohajjaC
Friendship
sohado
A friend
sohiccaC
Satiety
sneho
see <see>sineho</see>, Oil; friendship, affection, love; lust, desire
symram m haC
Siam
svaG G aC
see <see>soG G aC </see>, Gold
svappo
Very little or few
svassa
So assa
svkkhto
Well told or shown or taught
svgataC
see <see>sgataC </see>, Welcome, salutation
svtano
Belonging to tommorrow
svno
see <see>soG o</see>
sve
see <see>suve</see>, Tommorrow
sveva
So eva
ha
An emphatic particle
haC siyati
To bristle
haC so
A goose, a swan
hajjo

Dear, beloved, pleasant
ham o
Seized; carried away
ham m hacitto
Joyful
ham m halomo
Astonished; overjoyed
ham m ho
Bristling; joyful, delighted
ham ho
Violence, force, rapine
hatattaC
Destruction
hatvakso
One who has removed all occasions for good and evil, said of an Arah
hato
Killed, destroyed; injured, spoilt; removed, put an end to
hatthakammaC
Manual labour
hatthagato
Passed into a person's hands, in his power or possession, secure, certain
hatthago
In one's power, in one's possession, secure
hatthaE gato
Passed into a person's hands, in his power or possession, secure, certain
hatthatalaC
The palm of the hand
hatthapso
The side of the hand, vicinity
hatthappatto
Come to hand, received,
hatthassaC
Elephants and horses
hatthn+kaC
The elephants of an army, elephant-host
hatthroho
One who rides on an elephant, an elephant driver, mahout
hatthiko

Carried in the hand
hatthinakho
A covered way covering the access to the gate of a town
hatthinik
A she-elephant for riding
hatthipo
An elephant's keeper or driver
hatthiliE go
A sort of vulture with a bill like an elephant's trunk
hatth+
An elephant
hattho
The hand; an elephant's trunk; name of a nakkhatta; a cubit, the measure from the elbow to
little finger; a quantity
hadayaC
The heart; the mind; the breast
hadayago
Going to the heart, vital
hadayaE gato
Learnt by heart
hadayaE gamo
Going to the heart, touching, affectionate, kind
hadaylk
Good-hearted, kind
haday+
Benevolent, kind
hananaC
Killing, destroying; removing
hanpeti
To cause to be killed
hanu
The jaw
hanuti
To conceal oneself
haneti
To cause to be killed
hant
One who strikes or kills

hanti
To strike, to beat; to kill, to murder; to destroy, to put an end to, to remove
handa
Come! alas!
hambho
Here! sirrah!
hammiyaC
A house
hayn+kaC
Cavalry
hayo
A horse
haraG aC
Removal; taking; stealing
harati
To carry, to convey, to bring; to carry away, to remove; to take, to seize; to steal, to plunder; offer; to charm
harpeti
To cause to be removed
hari
Green, yellow, tawny
hari
The colour green or yellow; gold VishG u
haricandanaC
 and (haricandano)Yellow sandal wood
hariG o
A deer or antelope
haritattaC
Yellowness
haritlaC
Yellow orpiment
harito
Green
har+tak+
 and (har+tako)Yellow myrobolan
hare
Here! sirrah! Ab.
haro

Taking, seizing
haro
Shiva
halaC
This is another form of alaC ; halaC dni paksituC , no use to proclaim
halaC
A plough
halahalo
A sort of poison
halidd
Turmeric
halidybho
Yellow
havanaC
Sacrifice
havi
An oblation, sacrifice; clarified butter
have
Indeed, certainly
havo
A summons, challenge
havyaC
An oblation
hasati
To laugh, to be merry
hasanaC
Laughter
hasamnako
Laughing, merry
hasito
Smiling, laughing, merry
hasso
Ridiculous
h
Ah! oh! alas!
hm akaC
Gold
htabbo

That ought to be abandoned
hnaC
Relinquishing, falling away from
hni
Abandonment: loss, diminution, decay, deterioration
hpeti
To dismiss, to forego, to forsake; to neglect; to lose; to omit
hyati
see <see>jahti</see>
hyanaC
Dimunition, decay
hyano
A year
hrako
One who takes
hri
Handsome
hriG iko
A deer-hunter
hriyo
To be taken, removed, etc.
hr+
Taking, robbing; captivating
hreti
To cause to be carried; to take away, to remove
hro
Taking; a pearl necklace
hliddo
Yellow
hvako
One who sacrifices
hvo
Coquetry, dalliance
hso
Laughter; mirth, joy
hi
For, because; certainly, indeed; alas!
hiC sati

To hurt, to injure; to kill
hiC sanaC
Injuring, killing
hiC s
Hurting, killing
hiC spanaC
Injury
hiE gulako
Vermilion
hiE guli
Vermilion
hitakaro
A benefactor
hito
Fit, suitable; beneficial
hintlo
A sort of palm
himav
 and (himavanto)Cold, snowy
himcalo
The Himalaya mountain
himo
Cold, frost, snow, dew
hiyyo
Yesterday
hirañña C
Gold, bullion, treasure
hiriottappaC
Shame and fear of sinning
hirimano
Modest
hiriveraC
A perfume, andropogon schoenanthus
hir+
Shame, modesty; the shame which deters a man from sinning
hir+m
Modest
hirottappaC

Shame and fear of sinning
hildati
To be glad
hildo
Pleasure
h+nako
Deprived of. Used at the end of a compound, as a substitute for h+no
h+najacco
Of low family, low-caste
h+nappaG +tat
Inferiority and superiority, goodness and badness
h+nas+laC
Keeping the moral precepts imperfectly, or from unworthy motives
h+no
Wasted, decayed; low, bad, inferior; poor, wretched; forsaken; deprived
h+yattano
Of yesterday
h+yo
Yesterday
h+rah+raC
In the phrase h+rah+raC karoti, to cut to pieces, chop up
h+7 ito
Ashamed
huE kro
Making a noise, roaring
hutav
That has sacrificed
hutvaho
Fire
hutv+
That has sacrificed
hutso
Fire
huto
Sacrificed
huttaC
Sacrifice
huraC

In the other world, in another birth or existence
hurhuraC
In various existences, in successive births
hus
A daughter-in-law
hkti
Calling, challenge
hkhuC
Sho! sho! a noise made to frighten away a bird
he
Oh!
hem m hato
Below, underneath
hem m h
Under, below, low down
hem m himo
Lower, lowest; last
hem heti
To injure, to harass
heti
A weapon
hetu
Cause; reason, motive; origin; the reason or middle term of an inference
hetu
On account of, by reason of, by means of, for the sake of
hetuko
Having a cause; causing, instrumental
hetujo
Produced by a cause
hetuppabhavo
Proceeding from a cause, having its origin in a pre-existing cause
hetum
Having a cause
hetuso
Causally, necessarily
hemaC
Gold
hemanto

The cold season, winter
hemo
A sort of elephant
heyyo
To be abandoned
heraññiko
A royal treasurer
hel
Sport, dalliance
heva
Quite, just, even
hevaC
"not so," "certainly not"
hesati
To neigh
hes
Neighing
hesitaC
Neighing
hessati
see <see>bhavati</see>
hehiti
A fut. from bhavati
hotabbo
see <see>bharitabbo</see>
hotabbo
That ought to be offered or sacrificed
hoti
see <see>bhavati</see>, To be; to exist; to become; to take place; to befall; to behave
homo
An oblation

ÿþ
C$, (?0M.?$
$ M
  A
C$M
$ M
  A >$
C$M 5M/>*>0@ @ >$ %>
(? M &G5
*>

<!-- vvvv

<!-- vvvv

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

paá¹-á¹-hÄ• nuddesa dÄ«panÄ«pÄ• á¹-ha

1. hetupaccayo

katamo \Be 465/ hetupaccayo. lobho hetupaccayo. doso, moho, alobho, adoso, amoho hetu

katame dhammÄ• hetupaccayassa paccayuppannÄ• . lobha sahajÄ• tÄ• cittacetasikÄ• d
ca dosasaha jÄ• tÄ• mohasahajÄ• tÄ• alobhasahajÄ• tÄ• adosasaha jÄ• tÄ• amohasaha
rÅ«pakalÄ• pÄ• dhammÄ• ca hetupaccayato uppannÄ• hetupaccayuppannÄ• dhammÄ•

sahajÄ• tarÅ«pakalÄ• pÄ• nÄ• ma sahetukapaá¹-isandhikkhaá¹‡e kammajarÅ«pÄ• ni ca p
sahetukacittajarÅ«pÄ• ni ca. tattha paá¹-isandhikkhaá¹‡o nÄ• ma paá¹-isandhicittassa uppÄ
pavattikÄ• lo nÄ• ma paá¹-isandhicittassa á¹-hitikkhaá¹‡ato paá¹-á¹-hÄ• ya yÄ• va cutikÄ• la

kenaá¹-á¹-hena hetu, kenaá¹-á¹-hena paccayoti. mÅ«laá¹-á¹-hena hetu, upakÄ• rakaá¹-á¹-h
mÅ«layamake vuttÄ• naá¹ƒ lobhÄ• dÄ«naá¹ƒ mÅ«ladhammÄ• naá¹ƒ mÅ«labhÄ• vo mÅ«laá
mÅ«layamakadÄ«paniyaá¹ƒ amhehi rukkhopamÄ• ya dÄ«pitoyeva.

api ca eko puriso ekissaá¹ƒ itthiyaá¹ƒ paá¹-ibaddha citto hoti. so yÄ• va taá¹ƒ cittaá¹ƒ na jah
taá¹ƒ itthiá¹ƒ Ä• rabbha tassa purisassa lobhasahajÄ• tÄ• ni kÄ• yavacÄ«manokammÄ• ni c
cittajarÅ«pÄ• ni ca cirakÄ• laá¹ƒpi pavattanti. sabbÄ• ni ca tÄ• ni cittacetasikarÅ«pÄ• ni tass
rajjanalobhamÅ«lakÄ• ni honti. so lobho tesaá¹ƒ mÅ«laá¹-á¹-hena hetu ca, upakÄ• rakaá¹-á
tasmÄ• hetupaccayo. esa nayo sesÄ• ni rajjanÄ«yavatthÅ«ni Ä• rabbharajjanavasena uppa
dussanÄ«yavatthÅ«ni Ä• rabbha dussanavasena uppannesu dosesu, muyhanÄ«yavatthÅ«n
uppannesu mohesu ca.

tattha \Be 466/ yathÄ• rukkhassa mÅ«lÄ• ni sayaá¹ƒ antopathaviyaá¹ƒ suá¹-á¹-hu patiá¹-á¹
pathavirasaÃ±ca Ä• porasaÃ±ca gahetvÄ• taá¹ƒ rukkhaá¹ƒ yÄ• va aggÄ• abhiharanti, tena
vaá¸• á¸• hamÄ• no tiá¹-á¹-hati. tathÄ• lobho ca tasmiá¹ƒ tasmiá¹ƒ vatthumhi rajjanavasena
patiá¹-á¹-hahitvÄ• tassa tassa vatthussa piyarÅ«parasaÃ±ca sÄ• tarÅ«parasaÃ±ca gahetvÄ
kÄ• yavacÄ«vÄ«tikkamÄ• abhiharati, kÄ• ya vÄ«tikkamaá¹ƒ vÄ• vacÄ«vÄ«tikkamaá¹ƒ vÄ•
dussana vasena appiyarÅ«parasaÃ±ca asÄ• tarÅ«parasaÃ±ca gahetvÄ• , moho ca muyhan
niratthakacittÄ• cÄ• rarasaá¹ƒ vaá¸• á¸• hetvÄ• ti vattabbaá¹ƒ. evaá¹ƒ abhiharantÄ• tayo dh
vatthÅ«su sampayuttadhamme modamÄ• ne pamodamÄ• ne karonto viya cira kÄ• laá¹ƒ pa
tathÄ• pavattanti. sampayutta dhammesu ca tathÄ• pavattamÄ• nesu sahajÄ• tarÅ«pakalÄ
pavattantiyeva. tattha sampayuttadhamme abhiharatÄ«ti dve piyarÅ«pa sÄ• tarÅ«parase sa

santikaá¹ƒ pÄ• petÄ«ti attho.

sukkapakkhe so puriso yadÄ• kÄ• mesu Ä• dÄ«navaá¹ƒ passati, tadÄ• so taá¹ƒ cittaá¹ƒjah
Ä• rabbha alobho saÃ±jÄ• yati. pubbe yasmiá¹ƒ kÄ• le taá¹ƒ itthiá¹ƒ Ä• rabbha lobhamÅ«la
kÄ• yavacÄ«manokammÄ• ni vattanti. idÄ• ni tasmiá¹ƒ kÄ• lepi alobhamÅ«lakÄ• ni suddhÄ
vattanti. pabbajita sÄ«lasaá¹ƒvarÄ• ni vÄ• jhÄ• naparikammÄ• ni vÄ• appanÄ• jhÄ• nÄ• n
tesaá¹ƒ mÅ«laá¹-á¹-hena hetu ca hoti, upakÄ• rakaá¹-á¹-hena paccayoca. tasmÄ• hetupacc
lobha paá¹-ipakkhesu alobhesu, dosapaá¹-ipakkhesu adosesu, moha paá¹-ipakkhesu amoh

tattha rukkhamÅ«lÄ• ni viya alobho lobhaneyyavatthÅ«su lobhaá¹ƒ pahÄ• ya lobhavivekasu
tena sukhena sampayuttadhamme modamÄ• ne pamodamÄ• ne karonto viya yÄ• va jhÄ• n
maggaphalasukhÄ• vÄ• vaá¸• á¸• hÄ• peti. tathÄ• adoso ca dosaneyyavatthÅ«su dosaviv
vaá¸• á¸• hetvÄ• , amoho ca mohaneyyavatthÅ«su mohavivekasukharasaá¹ƒ vaá¸• á¸• hetv
vaá¸• á¸• hÄ• pentÄ• tayo dhammÄ• kusalesu dhammesu sampayuttadhamme modamÄ•
kÄ• laá¹ƒpi pavattenti. sampayuttadhammÄ• ca tathÄ• pavattanti. sampayutta dhammesu
sahajÄ• tarÅ«pakalÄ• pÄ• pi tathÄ• pavattantiyeva.

tattha \Be 467/ lobhavivekasukharasanti viviccanaá¹ƒ vigamanaá¹ƒ viveko. lobhassa viveko
lobhaviveke sukhaá¹ƒ lobhavivekasukhaá¹ƒ. lobhavivekaá¹ƒ paá¹-icca uppannasukhanti vut
lobhavivekasukharasoti samÄ• so. ayaá¹ƒ abhidhamme paá¹-á¹-hÄ• nanayo.

hattantanayo pana avijjÄ• saá¹…khÄ• to moho ca taá¹‡hÄ• saá¹…khÄ• to lobho cÄ• ti dve
vaá¹-á¹-adukkhadhammÄ• naá¹ƒ mÅ«lÄ• ni honti. doso pana lobhassa nissandabhÅ«taá¹ƒ
vijjÄ• saá¹…khÄ• to amoho ca nikkhamadhÄ• tusaá¹…khÄ• to alobho cÄ• ti dve dhammÄ•
honti. adoso pana alobhassa nissandabhÅ«taá¹ƒ kalyÄ• á¹‡amÅ«laá¹ƒ hoti. evaá¹ƒ chabbid
sahajÄ• tÄ• naá¹ƒpi asahajÄ• tÄ• naá¹ƒpi nÄ• marÅ«padhammÄ• naá¹ƒ paccayÄ• hontÄ«
hetupaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

2. Ä• rammaá¹‡apaccayo

katamo Ä• rammaá¹‡apaccayo. sabbepi cittacetasikÄ• dhammÄ• sabbepi rÅ«padhammÄ
sabbÄ• pi paÃ±Ã±attiyo Ä• rammaá¹‡a paccayo. na hi so nÄ• ma ekopi dhammo atthi, yo c
Ä• rammaá¹‡aá¹ƒ na hoti. saá¹…khepato pana Ä• rammaá¹‡aá¹ƒ chabbidhaá¹ƒ hoti rÅ«pÄ•
saddÄ• rammaá¹‡aá¹ƒ gandhÄ• rammaá¹‡aá¹ƒ rasÄ• rammaá¹‡aá¹ƒ phoá¹-á¹-habbÄ• ram

katame dhammÄ• Ä• rammaá¹‡apaccayassa paccayuppannÄ• . sabbepi citta cetasikÄ• d
paccayuppannÄ• . na hi kiÃ±ci cittaá¹ƒ nÄ• ma atthi, yaá¹ƒ cittaá¹ƒ bhÅ«tena vÄ• abhÅ«ten
vinÄ• pavattati.

tattha paccuppannaá¹ƒ rÅ«pÄ• rammaá¹‡aá¹ƒ duvidhassa cakkhuviÃ±Ã±Ä• á¹‡acittassa Ä
paccuppannaá¹ƒ saddÄ• rammaá¹‡aá¹ƒ duvidhassa sotaviÃ±Ã±Ä• á¹‡a cittassa. paccuppa
duvidhassa ghÄ• naviÃ±Ã±Ä• á¹‡acittassa. paccuppannaá¹ƒ rasÄ• rammaá¹‡aá¹ƒ duvidhas
paccuppannaá¹ƒ tividhaá¹ƒ phoá¹-á¹-habbÄ• rammaá¹‡aá¹ƒ duvidhassa kÄ• yaviÃ±Ã±Ä• á
tÄ• ni paÃ±cÄ• rammaá¹‡Ä• ni tividhassa manodhÄ• tucittassa Ä• rammaá¹‡apaccayo. sab
atÄ«tÄ• nÄ• gatapaccuppannÄ• ni paÃ±cÄ• rammaá¹‡Ä• ni vÄ• sabbÄ• ni tekÄ• likÄ• ni k
vÄ• cha sattatividhÄ• naá¹ƒ manoviÃ±Ã±Ä• á¹‡acittÄ• naá¹ƒ yathÄ• rahaá¹ƒ Ä• rammaá¹‡

kenaá¹-á¹-hena Ä• rammaá¹‡aá¹ƒ, kenaá¹-á¹-hena paccayoti. citta cetasikehi Ä• lambitabb
Ä• rammaá¹‡aá¹ƒ, upakÄ• rakaá¹-á¹-hena paccayoti.

Ä• lambitabbaá¹-á¹-henÄ• ti \Be 468/ cettha Ä• lambaá¹‡akiriyÄ• nÄ• ma citta cetasikÄ• n
Ä• rammaá¹‡aggahaá¹‡akiriyÄ• , Ä• rammaá¹‡upÄ• dÄ• na kiriyÄ• .

yathÄ• hi loke ayodhÄ• tuá¹ƒ kÄ• meti icchatÄ«ti atthena ayokantako nÄ• ma lohadhÄ• tu
ayokhandhasamÄ«paá¹ƒ sampatto taá¹ƒ ayokhandhaá¹ƒ kÄ• mento viya icchanto viya ayo
sayaá¹ƒ vÄ• taá¹ƒ ayokhandhaá¹ƒ upagacchati. ayokhandhaá¹ƒ vÄ• attÄ• bhimukhaá¹ƒ Ä
tadabhimukho caÃ±calati, taá¹ƒ vÄ• upagacchati. ayaá¹ƒ ayokantakassa Ä• lambaá¹‡akiri
cittacetasikÄ• naá¹ƒ Ä• rammaá¹‡esu Ä• lambaá¹‡akiriyÄ• daá¹-á¹-habbÄ• . na kevalaá¹ƒ
mattaá¹ƒ hoti. atha kho cittacetasikÄ• dhammÄ• sattasantÄ• ne uppajjamÄ• nÄ• chasu d
Ä• pÄ• tÄ• gamane eva khaá¹‡e khaá¹‡e uppajjanti. uppajjitvÄ• ca khaá¹‡e khaá¹‡e nirujj

yathÄ• taá¹ƒ bheritale bherisaddÄ• uppajjamÄ• nÄ• tattha tattha hatthena paharaá¹‡akÄ
uppajjanti, uppajjitvÄ• ca khaá¹‡e khaá¹‡e nirujjhanti. vÄ«á¹‡Ä• saddÄ• uppajjamÄ• nÄ• v
tattha vÄ«á¹‡Ä• dantakena paharaá¹‡akÄ• le eva khaá¹‡e khaá¹‡e uppajjanti, uppajjitvÄ• c
nirujjhantÄ«ti. niddÄ• yantassa bhavaá¹…gacittappavatti kÄ• lepi pubbabhave maraá¹‡Ä• s
Ä• pÄ• ta mÄ• gatÄ• ni kamma kammanimitta gatinimittÄ• ni eva bhavaá¹…gacittÄ• naá¹ƒ
Ä• rammaá¹‡apaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

3. adhipatipaccayo

duvidho adhipatipaccayo Ä• rammaá¹‡Ä• dhipatipaccayo saha jÄ• tÄ• dhipatipaccayo ca. t
Ä• rammaá¹‡Ä• dhipatipaccayo. Ä• rammaá¹‡apaccaye vuttesu Ä• rammaá¹‡esu yÄ• ni Ä•
honti atikantÄ• ni atimanÄ• pÄ• ni garukatÄ• ni. tÄ• ni Ä• rammaá¹‡Ä• ni Ä• rammaá¹‡Ä• d
atiiá¹-á¹-hÄ• nÄ«ti sabhÄ• vato iá¹-á¹-hÄ• ni vÄ• hontu aniá¹-á¹-hÄ• ni vÄ• , tena tena pugg
Ä• rammaá¹‡Ä• ni idha atiiá¹-á¹-hÄ• ni nÄ• ma.

tÄ• ni pana dhammato dve dosamÅ«lacittuppÄ• de ca dve momÅ«ha cittuppÄ• de ca dukkhasahagatakÄ• yaviÃ±Ã±Ä• á¹‡acittuppÄ• de ca á¹-hapetvÄ• avasesÄ• ni sabbÄ• ni k rÅ«pÄ• rÅ«pa lokuttaracittacetasikÄ• ni ca sabbÄ• ni atiiá¹-á¹-harÅ«pÄ• ni ca honti.

tesupi \Be 469/ kÄ• mÄ• rammaá¹‡Ä• ni garuá¹ƒ karontasseva Ä• rammaá¹‡Ä• dhipatipac Ä• rammaá¹‡Ä• dhipatipaccayo na hoti. jhÄ• nalÄ• bhino pana attanÄ• paá¹-iladdhÄ• ni ma ariyasÄ• vakÄ• ca attanÄ• paá¹-iladdhe lokuttaradhamme garuá¹ƒ akarontÄ• nÄ• ma natt

katame dhammÄ• tassa paccayassa paccayuppannÄ• . aá¹-á¹-ha lobha mÅ«lacittÄ• ni aá kÄ• mÄ• vacarakusalacittÄ• ni cattÄ• ri kÄ• mÄ• vacara Ã±Ä• á¹‡asampayuttakiriyacittÄ• n tassa paccayassa paccayuppannÄ• .

tattha lokiyÄ• ni chaá¸·Ä• rammaá¹‡Ä• ni lobhamÅ«lacittÄ• naá¹ƒ paccayo. sattarasa lokiya Ã±Ä• á¹‡avippayutta kusalÄ• naá¹ƒ. tÄ• ni kusalÄ• niceva heá¹-á¹-himamaggaphalÄ• ni ca Ã±Ä• á¹‡asampayuttakusalÄ• naá¹ƒ. arahattamaggaphalÄ• ni ca nibbÄ• naÃ±ca catunnaá¹ Ã±Ä• á¹‡asampayuttakiriyÄ• naá¹ƒ. nibbÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ lokuttara cittÄ• nanti.

kenaá¹-á¹-hena Ä• rammaá¹‡aá¹ƒ, kenaá¹-á¹-hena adhipati. Ä• lambi tabbaá¹-á¹-hena Ä• r Ä• dhipaccaá¹-á¹-hena adhipati. ko Ä• dhipaccaá¹-á¹-ho. attÄ• naá¹ƒ garuá¹ƒ katvÄ• pavatt issarabhÄ• vo Ä• dhipaccaá¹-á¹-ho. loke sÄ• mikÄ• viya Ä• rammaá¹‡Ä• dhipatipaccaya dh viya paccayuppannadhammÄ• daá¹-á¹-habbÄ• .

sutasomajÄ• take rÄ• jÄ• porisÄ• do manussamaá¹ƒsaá¹ƒ garuá¹ƒ karonto manussamaá¹ araÃ±Ã±e vicarati. tattha manussamaá¹ƒse gandharasa dhammÄ• Ä• rammaá¹‡Ä• dhipati lobhamÅ«lacittaá¹ƒ paccayuppannadhammo. rÄ• jÄ• suta somo saccadhammaá¹ƒ garuá¹ƒ rajjasampattiÃ±ca Ã±Ä• ti saá¹…ghaÃ±ca attano jÄ«vitaÃ±ca chaá¹-á¹-etvÄ• puna raÃ±Ã±c upagato. tattha saccadhammo Ä• rammaá¹‡Ä• dhipatipaccayo. raÃ±Ã±o sutasomassa kusa paccayuppannadhammo. esanayo sabbesu garukatesu Ä• rammaá¹‡esu.

katamo sahajÄ• tÄ• dhipatipaccayo. adhipatibhÄ• vaá¹ƒ pattÄ• cattÄ• ro dhammÄ• adhip vÄ«riyaá¹ƒ vÄ«maá¹ƒsÄ• .

katame dhammÄ• tassa paccayassa paccayuppannÄ• . adhipati sampayuttÄ• cittacetasik adhipatisamuá¹-á¹-hitÄ• cittajarÅ«padhammÄ• ca tassa paccayassa paccayuppannÄ• .

kenaá¹-á¹-hena sahajÄ• to, kenaá¹-á¹-hena adhipati.

sahuppÄ• danaá¹-á¹-hena sahajÄ• to, sahajÄ• tÄ• naá¹ƒ dhammÄ• naá¹ƒ abhibhavanaá¹-á

sahuppÄ• danaá¹-á¹-henÄ• ti \Be 470/ yo dhammo sayaá¹ƒ uppajjamÄ• no attanÄ• sahajÄ
uppÄ• deti, tassa attanÄ• sahajÄ• tadhammÄ• naá¹ƒ sahuppÄ• danaá¹-á¹-hena.

abhibhavanaá¹-á¹-henÄ• ti ajjhottharaá¹‡aá¹-á¹-hena. yathÄ• rÄ• jÄ• cakkavatti attano pu
sakaladÄ«pavÄ• sino abhibhavanto ajjhottharanto attano vase vattÄ• peti, sakaladÄ«pavÄ•
vattanti. tathÄ• adhipatiá¹-á¹-hÄ• napattÄ• ime cattÄ• ro dhammÄ• attano attano visaye s
abhibhavantÄ• ajjhottharantÄ• attano vase vattÄ• penti, sahajÄ• tadhammÄ• ca tesaá¹ƒ
silÄ• thambhe pathavidhÄ• tu udakakkhandhe Ä• podhÄ• tu aggikkhandhe tejodhÄ• tu vÄ•
sahajÄ• tÄ• tisso dhÄ• tuyo abhibhavantÄ• ajjhottharantÄ• attano gatiá¹ƒ gamÄ• penti, s
tÄ• saá¹ƒ gatiá¹ƒ gacchanti, evameva adhipatiá¹-á¹-hÄ• napattÄ• ime cattÄ• ro dhammÄ•
sahajÄ• tadhamme attano gatiá¹ƒ gamÄ• penti, sahajÄ• tadhammÄ• ca tesaá¹ƒ gatiá¹ƒ ga
sahajÄ• tadhammÄ• naá¹ƒ abhibhavanaá¹-á¹-hena.

ettha vadeyyuá¹ƒ, yadi sahajÄ• tadhammÄ• naá¹ƒ abhibhavanaá¹-á¹-hena adhipatinÄ• ma
tiá¹-á¹-hatu chando, lobho eva adhipatinÄ• ma siyÄ• , so hi chandatopi balavataro hutvÄ• s
abhibhavanto pavattatÄ«ti. vuccate, bÄ• laputhujjanesu eva lobho chandato balavataro hoti
chando eva lobhato balavataro hutvÄ• sahajÄ• tadhamme abhi bhavanto pavattati. sace hi
balavataro siyÄ• , kathaá¹ƒ ime sattÄ• lobhassa hatthagatÄ• bhavasampatti bhogasamma
nekkhammadhamme pÅ«retvÄ• vaá¹-á¹-adukkhato nissareyyuá¹ƒ. yasmÄ• pana chando e
tasmÄ• ime sattÄ• lobhassa hatthagatÄ• bhavasampatti bhogasampattiyo chaá¹-á¹-etvÄ•
vaá¹-á¹-adukkhato nissaranti. tasmÄ• chando eva lobhato balavataro hoti, chando eva adhi
nayo dosÄ• dÄ«supÄ«ti.

tattha loke mahantesu sudukkaresu purisakammesu paccupaá¹-á¹-hitesu ime cattÄ• ro dha
saá¹ƒvattanti. kathaá¹ƒ.

hÄ«nacchandÄ• bahujjanÄ• mahantÄ• ni sudukkarÄ• ni purisakammÄ• ni disvÄ• nivatta
icchanti, amhÄ• kaá¹ƒ avisayoti nirapekkhÄ• á¹-hapenti. chandÄ• dhiko pana tÄ• disÄ• ni p
uggatacchando hoti, ativiya \Be 471/ kÄ• tuá¹ƒ icchati, mama visayo esoti adhiá¹-á¹-hÄ• naá
chandena abhikaá¸• á¸• hito yÄ• va taá¹ƒ kammaá¹ƒ na sijjhati, tÄ• va antarÄ• taá¹ƒ kamm
sakkoti. evaÃ±ca sati atimahantaá¹ƒpi taá¹ƒ kammaá¹ƒ ekasmiá¹ƒ kÄ• le siddhaá¹ƒ bhaviss

hÄ«navÄ«riyÄ• ca bahujjanÄ• tÄ• disÄ• ni kammÄ• ni disvÄ• nivatta vÄ«riyÄ• honti, idaá
bahuá¹ƒ kÄ• yadukkhaá¹ƒ vÄ• cetodukkhaá¹ƒ vÄ• bhavissatÄ«ti nivattanti. vÄ«riyÄ• dhiko
purisakammÄ• ni disvÄ• uggatavÄ«riyo hoti, idÄ• neva uá¹-á¹-hahitvÄ• kÄ• tuá¹ƒ icchati. s
kammaá¹ƒ karonto bahuá¹ƒ kÄ• yadukkhaá¹ƒ vÄ• cetodukkhaá¹ƒ vÄ• anubhavantopi tasm
nanibbindati, mahantena kammavÄ«riyena vinÄ• bhavituá¹ƒ na sakkoti, tÄ• disena vÄ«riye
cittasukhaá¹ƒ vindati. evaÃ±ca sati atimahantaá¹ƒpi taá¹ƒ kammaá¹ƒ ekasmiá¹ƒ kÄ• le siddh

hÄ«nacittÄ• ca bahujjanÄ• tÄ• disÄ• ni kammÄ• ni disvÄ• nivattacittÄ• honti. puna Ä• ra
cittÄ• dhiko pana tÄ• disÄ• ni kammÄ• ni disvÄ• uggatacitto hoti, cittaá¹ƒ vinodetuá¹ƒpi na
tattha nibandhacitto hoti. so cittavasiko hutvÄ• cirakÄ• laá¹ƒpi taá¹ƒ kammaá¹ƒ karonto bah
kÄ• yadukkhaá¹ƒvÄ• pÄ«tiÄ• dinÄ• chandÄ• dhipatinayena vattabbaá¹ƒ.

mandapaÃ±Ã±Ä• ca bahujjanÄ• tÄ• disÄ• ni kammÄ• ni disvÄ• nivattapaÃ±Ã±Ä• honti,
passanti, antapi na passanti, andhakÄ• re pavisantÄ• viya honti, tÄ• ni kammÄ• ni kÄ• tuá¹
paÃ±Ã±Ä• dhiko pana tÄ• disÄ• ni kammÄ• ni disvÄ• uggatapaÃ±Ã±o hoti, kammÄ• naá¹ƒ
passati, phalaá¹ƒpi passati, Ä• nisaá¹ƒsaá¹ƒpi passati. sukhena kammasiddhiyÄ• nÄ• nÄ•
cirakÄ• laá¹ƒpi taá¹ƒ kammaá¹ƒ karontotiÄ• dinÄ• vÄ«riyÄ• dhipatinayena vattabbaá¹ƒ. idh
kammavÄ«maá¹ƒsÄ• yÄ• ti ca tÄ• disiyÄ• kamma vÄ«maá¹ƒsÄ• yÄ• ti ca vattabbaá¹ƒ.

evaá¹ƒ loke mahantesu sudukkaresu purisakammesu paccupaá¹-á¹-hitesu ime cattÄ• ro dh
saá¹ƒvattanti. imesaÃ±ca catunnaá¹ƒ adhipatÄ«naá¹ƒ vijjamÄ• nattÄ• loke purisavisesÄ• n
sabbaÃ±Ã±ubuddhÄ• nÄ• ma dissanti, sabbaÃ±Ã±ubodhisattÄ• nÄ• ma dissanti, pacceka
paccekabodhisattÄ• nÄ• ma dissanti, aggasÄ• vakÄ• nÄ• ma mahÄ• sÄ• vakÄ• nÄ• ma sÄ
lokepi evarÅ«pÄ• naá¹ƒ purisavisesÄ• naá¹ƒ vasena satta lokassa atthÄ• ya hitÄ• ya sukhÄ
ca paribhogavatthuvisesÄ• ca dissantÄ«ti. adhipatipaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

4. anantarapaccayo

katamo \Be 472/ anantarapaccayo. anantare khaá¹‡e niruddho citta cetasikadhammasamÅ

katamo dhammo anantarapaccayassa paccayuppanno. pacchime anantare eva khaá¹‡e up
cittacetasikadhammasamÅ«ho tassa paccayassa paccayuppanno.

ekasmiá¹ƒ bhave paá¹-isandhicittaá¹ƒ paá¹-hamabhavaá¹…gacittassa anantara paccayo, p
bhavaá¹…gacittaá¹ƒ dutiyabhavaá¹…gacittassa anantarapaccayotiÄ• dinÄ• vattabbo.

yadÄ• pana dhammayamake suddhÄ• vÄ• sÄ• naá¹ƒ dutiye akusale citte vattamÄ• neti vu
attano abhinavaá¹ƒ attabhÄ• vaá¹ƒ Ä• rabbha etaá¹ƒ mama esohamasmi eso me attÄ• ti pa
taá¹‡hÄ• sahagatacittaá¹ƒ uppajjati. tadÄ• paá¹-hamaá¹ƒ dvikkhattuá¹ƒ bhavaá¹…gaá¹ƒ ca
manodvÄ• rÄ• vajjanacittaá¹ƒ uppajjati. tato satta bhavanikantikajavanÄ• ni uppajjanti. tato
bhavaá¹…gavÄ• ro.

api ca so satto tadÄ• paccuppannabhave kiÃ±ci na jÄ• nÄ• ti, pubbabhave attanÄ• anubh
anussaramÄ• no acchati. vatthussa pana atidubbalattÄ• taÃ±ca Ä• rammaá¹‡aá¹ƒ apariby

Ä• rabbha uddhaccasahagatacittameva bahulaá¹ƒ pavattati.

yadÄ• gabbho thokaá¹ƒ vaá¸• á¸• hamÄ• no hoti atirekadvemÄ• saá¹ƒ gato, tadÄ• cakkhÄ
paripuá¹‡á¹‡Ä• ni honti. evaá¹ƒ santepi mÄ• tugabbhe Ä• lokÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ
cakkhuviÃ±Ã±Ä• á¹‡Ä• dÄ«ni cattÄ• ri viÃ±Ã±Ä• á¹‡Ä• ni nuppajjanti, kÄ• yaviÃ±Ã±Ä• á¹‡a
uppajjanti. so satto mÄ• tuyÄ• iriyÄ• pathaparivattanÄ• dÄ«su bahÅ«ni dukkhadomanassÄ
vijÄ• yanakÄ• le pana bhusaá¹ƒ dukkhaá¹ƒ nigacchatiyeva. vijÄ• yitvÄ• pi yÄ• va vatthurÅ«
paripÄ• kaá¹ƒ na gacchanti, tÄ• va so atimandarÅ«po uttÄ• naseyyako hutvÄ• acchati. na
Ä• rammaá¹‡aá¹ƒ sallakkheti. yebhuyyena purima bhavÄ• nusÄ• rÄ« eva tassa viÃ±Ã±Ä• á
bhavato Ä• gato hoti, so virÅ«pamukhabahulo hoti. purimÄ• ni nirayÄ• rammaá¹‡Ä• ni Ä• ra
virÅ«pamukhamassa paÃ±Ã±Ä• yati. atha devalokato Ä• gato hoti, dibbÄ• ni Ä• rammaá¹‡Ä
vippasannamukhabahulo hoti, khaá¹‡e khaá¹‡e mihitamukhamassa paÃ±Ã±Ä• yati.

yadÄ• pana vatthurÅ«pÄ• ni tikkhÄ• ni honti, paripÄ• kaá¹ƒ gacchanti. viÃ±Ã±Ä• á¹‡Ä• ni
pavattanti. tadÄ• amandarÅ«po hutvÄ• kÄ«á¸·anto lÄ«á¸·anto modanto \Be 473/ pamodan
Ä• rammaá¹‡Ä• ni sallakkheti. mÄ• tubhÄ• saá¹ƒ sallakkheti. idha lokÄ• nusÄ• rÄ« viÃ±Ã±Ä
pavattati. purimajÄ• tiá¹ƒ pamussati.

kiá¹ƒ pana sabbopi satto imasmiá¹ƒ á¹-hÄ• ne eva purimaá¹ƒ jÄ• tiá¹ƒ pamussatÄ«ti ce. na
imasmiá¹ƒ á¹-hÄ• ne eva pamussati. koci atirekataraá¹ƒ gambhavÄ• sadukkhena paripÄ«á¸
koci vijÄ• yanakÄ• le, koci imasmiá¹ƒ á¹-hÄ• ne pamussati. koci itoparampi daharakÄ• le na
vuá¸• á¸• hakÄ• le eva pamussati. koci yÄ• vajÄ«vaá¹ƒpi na pamussati. dve tayo bhave anu
jÄ• tissarasattÄ• nÄ• ma honti.

tattha vijÄ• yanakÄ• lato paá¹-á¹-hÄ• ya chadvÄ• rikavÄ«thicittÄ• ni pavattanti. paccuppann
sallakkhaá¹‡ato paá¹-á¹-hÄ• ya chadvÄ• rikavÄ«thi cittÄ• ni paripuá¹‡á¹‡Ä• ni pavattanti. sa
purimaá¹ƒ anantare niruddhaá¹ƒ cittaá¹ƒ pacchimassa pacchimassa anantare uppannassa
hoti. ayaÃ±ca anantarapaccayo nÄ• ma anamatagge saá¹ƒsÄ• re ekassa sattassa ekappab
arahatta maggaá¹ƒ labhitvÄ• khandhaparinibbÄ• naá¹ƒ pÄ• puá¹‡Ä• ti, tadÄ• eva so paba

kenaá¹-á¹-hena anantaro, kenaá¹-á¹-hena paccayoti. attano anantare attasadisassa dhamm
uppÄ• danaá¹-á¹-hena anantaro, upakÄ• rakaá¹-á¹-hena paccayo. tattha attasadisassÄ• ti s
attanÄ• sadisassa. sÄ• rammaá¹‡abhÄ• venÄ• ti ca yo dhammo Ä• rammaá¹‡ena vinÄ• n
nÄ• ma, evaá¹ƒ sÄ• rammaá¹‡abhÄ• vena. dhammantarassa uppÄ• danaá¹-á¹-henÄ• ti pur
cintanakiriyÄ• vego na vÅ«pasammati, pacchimaá¹ƒ cittaá¹ƒ uppÄ• detvÄ• eva vÅ«pasam
dhammantarassa uppÄ• danaá¹-á¹-hena.

tattha purimÄ• purimÄ• mÄ• tuparamparÄ• viya anantarapaccayaparamparÄ• daá¹-á¹-ha

dhÄ«tuparamparÄ• viya tassa paccayuppannaparamparÄ• daá¹-á¹-habbÄ• . evaá¹ƒ sante
sabbapacchimaá¹ƒ parinibbÄ• nacittampi puna paá¹-isandhicittasaá¹…khÄ• taá¹ƒ dhammar
uppÄ• deyya. kasmÄ• , tadÄ• kammakilesavegÄ• naá¹ƒ sabbaso paá¹-ippassaddhibhÄ• ve
cittassÄ• ti. anantarapaccaya dÄ«panÄ• niá¹-á¹-hitÄ• .

5. samanantarapaccayo

paccayadhammavibhÄ• go \Be 474/ ca paccayuppannadhammavibhÄ• go ca anantapacca

kenaá¹-á¹-hena samanantaroti. suá¹-á¹-hu anantaraá¹-á¹-hena samanantaro. yathÄ• silÄ• t
rÅ«pakalÄ• pÄ• ekÄ• baddhÄ• samÄ• nÄ• pi rÅ«pa dhammabhÄ• vena saá¹‡á¹-hÄ• na jÄ
paricchedarÅ«pasahitÄ• eva honti. dvinnaá¹ƒ rÅ«pakalÄ• pÄ• naá¹ƒ majjhe antaraá¹ƒ nÄ•
atthiyeva. na tathÄ• purimapacchimÄ• naá¹ƒ dvinnaá¹ƒ cittacetasika kalÄ• pÄ• naá¹ƒ majjh
arÅ«padhammabhÄ• vena asaá¹‡á¹-hÄ• na jÄ• tikattÄ• majjhe paricchedadhammassa nÄ•
abhÄ• vato sabbaso antara rahitÄ• eva honti. lokassapi dvinnaá¹ƒ kalÄ• pÄ• naá¹ƒ antaraá
ime sattÄ• cittaá¹ƒ nÄ• ma niccaá¹ƒ dhuvaá¹ƒ thÄ• varaá¹ƒ avipariá¹‡Ä• madhammanti eva
honti. evaá¹ƒ suá¹-á¹-hu anantaraá¹-á¹-hena samanantaro. anantaraá¹-á¹-henÄ• ti ca attano
attasadisassa dhammantarassa uppÄ• danaá¹-á¹-henÄ• ti pubbe vuttameva.

evaá¹ƒ sante nirodhasamÄ• pattikÄ• le purimacittaá¹ƒ nÄ• ma neva saÃ±Ã±Ä• nÄ• saÃ±Ã±
pacchimacittaá¹ƒ nÄ• ma ariyaphalacittaá¹ƒ, dvinnaá¹ƒ cittÄ• naá¹ƒ antare ekarattidivampi c
sattarattidivÄ• nipi acittako hoti. asaÃ±Ã±asattabhÅ«miyaá¹ƒpi purime kÄ• mabhave cuticitt
nÄ• ma. pacchime kÄ• mabhave paá¹-isandhicittaá¹ƒ pacchimacittaá¹ƒ nÄ• ma, dvinnaá¹ƒ c
asaÃ±Ã±asattabhave paÃ±cakappasatÄ• ni puggalo acittako tiá¹-á¹-hati. tattha dve purimac
attasadisassa dhammantarassa uppÄ• danapaccayasattirahitÄ• ni hontÄ«ti. na honti. maha
bhÄ• vanÄ• paá¹‡idhibalehi paá¹-ibÄ• hitattÄ• purimacittÄ• ni ca nirujjhamÄ• nÄ• ni ananta
uppÄ• dana sattisahitÄ• ni eva nirujjhanti. pacchimacittÄ• ni ca uppajjamÄ• nÄ• ni tasmiá¹ƒ
ekÄ• baddhabhÄ• vena anuppajjitvÄ• cirakÄ• le eva uppajjanti. na ca ettakamattena purima
dhammantarassa uppÄ• dana sattinÄ• ma natthÄ«ti ca, te anantarapaccayadhammÄ• nÄ•
vattuá¹ƒ. yathÄ• taá¹ƒ raÃ±Ã±o yodhÄ• nÄ• ma atthi, kadÄ• ci rÄ• jÄ• kÄ• laá¹ƒ Ã±atvÄ•
yuddhakÄ• lo na hoti, asukasmiá¹ƒ kÄ• le eva yujjhathÄ• ti vadeyya. te ca tadÄ• ayujjhamÄ
evaá¹ƒ santepi tesaá¹ƒ yujjhanasatti nÄ• ma natthÄ«ti ca, te yodhÄ• nÄ• ma na hontÄ«ti ca

ettha vadeyyuá¹ƒ, imasmiá¹ƒ paccaye te pana arÅ«padhammabhÄ• vena asaá¹‡á¹-hÄ• na
majjhepariccheda dhammassa nÄ• ma kassaci abhÄ• vato sabbaso antararahitÄ• \Be 475/
sante pubbe Ä• rammaá¹‡a paccaye bherisaddavÄ«á¹‡Ä• saddopamÄ• hi yo cittÄ• naá¹ƒ k
nirodho ca vutto, so amhehi kathaá¹ƒ paccetabboti. aÃ±Ã±amaÃ±Ã±aviruddhÄ• naá¹ƒ nÄ• n
khaá¹‡amattepi pubbÄ• para parivattanassa loke paÃ±Ã±Ä• yanato. ayamattho pubbe citta

vitthÄ• rato vuttoyevÄ• ti. samanantarapaccaya dÄ«panÄ• niá¹-á¹-hitÄ• .

6. sahajÄ• tapaccayo

paccayadhammavibhÄ• go ca paccayuppannadhammavibhÄ• goca vuccati. ekato uppannÄ
aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• ta paccayÄ• ca honti sahajÄ• tapaccayuppannÄ• ca. paá¹-is
paá¹-isandhisahajÄ• taá¹ƒ hadayavatthu ca aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayÄ• ca h
ca. sabbÄ• ni mahÄ• bhÅ«tÄ• nipi aÃ±Ã±amaÃ±Ã±aá¹ƒ sahajÄ• tapaccayÄ• ca honti pacc
paá¹-isandhicittassa uppÄ• dakkhaá¹‡e sabbÄ• ni kammajarÅ«pÄ• ni ca pavattikÄ• le tassa
uppÄ• dakkhaá¹‡e tena tena cittena jÄ• tÄ• ni sabbÄ• ni cittajarÅ«pÄ• ni ca sahajÄ• tacittas
nÄ• ma. sabbÄ• ni upÄ• dÄ• rÅ«pÄ• ni sahajÄ• tamahÄ• bhÅ«tÄ• naá¹ƒ paccayuppannÄ•

kenaá¹-á¹-hena sahajÄ• to, kenaá¹-á¹-hena paccayo. saha jÄ• nanaá¹-á¹-hena sahajÄ• to,
paccayo. tattha sahajÄ• nanaá¹-á¹-henÄ• ti yo dhammo jÄ• yamÄ• no attano paccayuppann
jÄ• yati uppajjati, attano paccayuppanne ca dhamme attanÄ• saheva janeti uppÄ• deti, tass
sahajÄ• nanaá¹-á¹-ho nÄ• ma.

yathÄ• sÅ«riyo nÄ• ma udayanto sÅ«riyÄ• tape ca sÅ«riyÄ• loke ca attanÄ• saheva jana
padÄ«po nÄ• ma jalanto padÄ«pÄ• tape ca padÄ«pÄ• loke ca attanÄ• saheva janayanto ja
paccayadhammo uppajjamÄ• no attano paccayuppannadhamme attanÄ• saheva uppÄ• de
nÄ• ma dhammo, sÅ«riyÄ• tapÄ• viya taá¹ƒsampayuttadhammÄ• , sÅ«riyÄ• lokÄ• viya sa
sÅ«riyo viya ekameko mahÄ• bhÅ«tarÅ«padhammo, sÅ«riyÄ• tapÄ• viya sahajÄ• tamahÄ•
viya sahajÄ• taupÄ• dÄ• rÅ«padhammÄ• , esa nayo padÄ«pupamÄ• yapÄ«ti. sahajÄ• tapa

7. aÃ±Ã±amaÃ±Ã±apaccayo

sahajÄ• tapaccaye \Be 476/ vibhattesu dhammesu yo yo paccaya dhammoti vutto, so so ev
paccayuppanna dhammo ca hoti. sabbepi cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±assa p
aÃ±Ã±amaÃ±Ã±assa paccayuppannadhammÄ• . sahajÄ• tÄ• cattÄ• ro mahÄ• bhÅ«tÄ• aÃ
honti aÃ±Ã±amaÃ±Ã±assa paccayuppannadhammÄ• ca. paá¹-isandhinÄ• makkhandhÄ• c
hadayavatthurÅ«paÃ±ca aÃ±Ã±amaÃ±Ã±assa paccayadhammÄ• ca honti aÃ±Ã±amaÃ±Ã±
suviÃ±Ã±eyyoyeva.

yathÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ nissÄ• ya ussÄ• pitÄ• tayo daá¹‡á¸• Ä• aÃ±Ã±amaÃ±Ã±ass
aÃ±Ã±amaÃ±Ã±aá¹ƒ nissitÄ• ca. tesu ekamekasmiá¹ƒ ussite sabbe ussitÄ• honti, ekamek
patanti. evaá¹ƒ aÃ±Ã±amaÃ±Ã±adhammÄ• ca daá¹-á¹-habbÄ• .

ettha vadeyyuá¹ƒ, sabbe cetasikÄ• dhammÄ• cittapaccayaá¹ƒ alabha mÄ• nÄ• uppajjituá

kasmÄ• . phusanÄ• dÄ«naá¹ƒ cetasika kiccÄ• naá¹ƒ vijÄ• nanakiccapubbaá¹…gamattÄ• , n
cittaá¹ƒ pana cetasikapaccayaá¹ƒ alabhamÄ• naá¹ƒ uppajjituá¹ƒ na sakkotÄ«ti na yujjeyyÄ•
cetasikadhammÄ• nÄ• ma cittassa sahÄ• yaá¹…gÄ• ni honti. tasmÄ• tehi vinÄ• cittampi u
eseva nayo catÅ«su mahÄ• bhÅ«tesupÄ«ti. upÄ• dÄ• rÅ«pÄ• ni pana mahÄ• bhÅ«tÄ• naá¹
sahÄ• yaá¹…gÄ• ni na hontÄ«ti. nanu Ä• hÄ• rarÅ«paÃ±ca jÄ«vitarÅ«paÃ±ca paccayavises
vuccate, á¹-hitiyÄ• eva sahÄ• yaá¹…gaá¹ƒ hoti. na uppÄ• de. idha pana uppÄ• de sahÄ• ya
aÃ±Ã±amaÃ±Ã±apaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

8. nissayapaccayo

tividho nissayapaccayo, sahajÄ• tanissayo vatthu purejÄ• tanissayo vatthÄ• rammaá¹‡apur

tattha katamo sahajÄ• tanissayo. sabbo sahajÄ• ta paccayo sahajÄ• tanissayo. tasmÄ• tat
paccayuppannavibhÄ• go ca sahajÄ• tapaccaye vuttanayena veditabbo.

katamo pana vatthupurejÄ• tanissayo. cha vatthÅ«ni cakkhu vatthu sotavatthu ghÄ• navatth
kÄ• yavatthu hadayavatthu. imÄ• ni chavatthÅ«ni pavattikÄ• le sattÄ• naá¹ƒ viÃ±Ã±Ä• á¹‡a
jÄ• tanissayo.

vatthurÅ«pameva \Be 477/ purejÄ• taá¹ƒ hutvÄ• nissayo vatthupurejÄ• ta nissayo. tattha c
nissayaá¹-á¹-hÄ• naá¹-á¹-hena vatthu nÄ• ma. purejÄ• tanti attano attano paccayuppannass
uppattikkhaá¹‡ato purime khaá¹‡e jÄ• taá¹ƒ.

tattha paá¹-isandhicittaá¹ƒ tadÄ• purejÄ• tassa vatthurÅ«passa abhÄ• vato attanÄ• sahup
hadayavatthurÅ«paá¹ƒ nissÄ• ya uppajjati. paá¹-hama bhavaá¹…gacittaá¹ƒ pana paá¹-isand
sahuppannahadaya vatthurÅ«paá¹ƒ nissÄ• ya uppajjati. dutiyabhavaá¹…gacittaá¹ƒ paá¹-ha
sahuppannaá¹ƒ nissÄ• ya uppajjati. evaá¹ƒ tatiyabhavaá¹…gacittaá¹ƒ dutiya bhavaá¹…gaci
sahuppannantiÄ• dinÄ• yÄ• vamaraá¹‡Ä• sannakÄ• lÄ• dvinnaá¹ƒ manodhÄ• tumanoviÃ±
vatthupurejÄ• tanissayo veditabbo.

yathÄ• vÄ«á¹‡Ä• saddÄ• nÄ• ma vÄ«á¹‡Ä• tantÄ«su vÄ«á¹‡Ä• daá¹‡á¸• akehi paharaá¹‡
aÃ±Ã±athÄ• . tathÄ• paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni nÄ• ma paÃ±cavatthusaá¹…khÄ• tesu paÃ
Ä• rammaá¹‡Ä• naá¹ƒ Ä• pÄ• tÄ• gamanavegena eva jÄ• yanti, no aÃ±Ã±athÄ• .

Ä• pÄ• tÄ• gamanaÃ±ca tesaá¹ƒ dvÄ• rÄ• rammaá¹‡Ä• naá¹ƒ á¹-hitipattakÄ• le eva hoti. Ä
dvikkhattuá¹ƒ bhavaá¹…gaá¹ƒ calati. bhavaá¹…gacalana paccayÄ• ca Ä• vajjanaá¹ƒ uppaj
tÄ• ni paÃ±caviÃ±Ã±Ä• á¹‡Ä• ni uppajjanti. tasmÄ• cakkhÄ• dÄ«ni paÃ±cavatthÅ«ni pure a
uppÄ• dakkhaá¹‡e uppannÄ• ni eva paÃ±caviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ vatthupurejÄ• tap

maraá¹‡Ä• sannakÄ• le pana sabbÄ• ni cha vatthÅ«ni cuticittato pure sattarasamassa bhav
uppÄ• dakkhaá¹‡e eva uppajjanti, tato paraá¹ƒ na uppajjanti. tasmÄ• maraá¹‡Ä• sannakÄ•
sabbÄ• ni chadvÄ• rikavÄ«thicittÄ• ni ca cuticittaÃ±ca puretaraá¹ƒ uppannÄ• ni tÄ• niyeva a
nissÄ• ya uppajjanti. ayaá¹ƒ vatthupurejÄ• ta nissayo.

katamo pana vatthÄ• rammaá¹‡apurejÄ• tanissayo. yadÄ• attano ajjhattaá¹ƒ vatthurÅ«paá
nissÄ• ya mama manoviÃ±Ã±Ä• á¹‡aá¹ƒ vattati, etaá¹ƒ mama eso hamasmi eso me attÄ• ti
diá¹-á¹-hÄ«hi gahaá¹‡avasena vÄ• etaá¹ƒ aniccaá¹ƒ etaá¹ƒ dukkhaá¹ƒ etaá¹ƒ anattÄ• ti eva
Ä• vajjanÄ• dÄ«ni manodvÄ• rikavÄ«thi cittÄ• ni pavattanti. tadÄ• taá¹ƒ taá¹ƒ vatthurÅ«paá
nissayavatthu ca hoti tesaá¹ƒ Ä• rammaá¹‡aÃ±ca. tasmÄ• taá¹ƒ taá¹ƒ hadayarÅ«paá¹ƒ tas
vatthÄ• rammaá¹‡apurejÄ• tapaccayo hoti. ayaá¹ƒ vatthÄ• rammaá¹‡a purejÄ• tanissayo. e
hoti.

idha \Be 478/ suttantanissayopi vattabbo. ime manussÄ• vÄ• tiracchÄ• nagatÄ• vÄ• rukk
mahÄ• pathaviyaá¹ƒ patiá¹-á¹-hitÄ• , mahÄ• pathavÄ« ca heá¹-á¹-hÄ• mahÄ• udakakkhan
heá¹-á¹-hÄ• mahÄ• vÄ• takkhandhe, mahÄ• vÄ• takkhandho ca heá¹-á¹-hÄ• ajaá¹-Ä• kÄ•
vihÄ• resu, devÄ• dibbavimÄ• nesÅ«tiÄ• dinÄ• sabbaá¹ƒ lokappavattiá¹ƒ Ã±atvÄ• nissaya
nissayapaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

9. upanissayapaccayo

tividho upanissayapaccayo, Ä• rammaá¹‡Å«panissayo anantarÅ«panissayo pakatÅ«paniss
nissayo Ä• rammaá¹‡Ä• dhipatipaccayasadiso, anantarÅ«panissayo anantarapaccayasadis

katamo pakatÅ«panissayo. sabbepi atÄ«tÄ• nÄ• gata paccuppannÄ• ajjhattabahiddhÄ• bh
cittacetasikarÅ«padhammÄ• ca nibbÄ• naÃ±ca paÃ±Ã±atti ca sabbesaá¹ƒ paccuppannÄ• n
dhammÄ• naá¹ƒ yathÄ• rahaá¹ƒ pakatÅ«panissayo.

tattha atÄ«to parinibbuto amhÄ• kaá¹ƒ buddho ca dhammo ca ariyasÄ• vakasaá¹…gho ca
amhÄ• kaá¹ƒ pacchima janÄ• naá¹ƒ kusaluppattiyÄ• pakatÅ«panissayapaccayo. tathÄ• lo
mÄ• tÄ• pitaro ca Ä• cariyÄ• ca paá¹‡á¸• itasamaá¹‡abrÄ• hmaá¹‡Ä• ca pÄ• kaá¹-Ä• nÄ•
mahÄ• nubhÄ• vÄ• porÄ• á¹‡akarÄ• jÄ• no ca pacchimakÄ• naá¹ƒ janÄ• naá¹ƒ kusaluppat
sukhadukkhuppattiyÄ• vÄ• pakatÅ«panissayo. tathÄ• hi te pacchimakÄ• naá¹ƒ janÄ• naá
nÄ• nÄ• saddhammapaÃ±Ã±attiyo vÄ• nÄ• nÄ• asaddhammapaÃ±Ã±attiyo vÄ• nÄ• nÄ• l
paá¹-á¹-hapesuá¹ƒ. pacchimajanÄ• ca tehi paá¹-á¹-hapitesu dÄ• nasÄ«lÄ• didhammesu vÄ
kulagottacÄ• ritta dhammesu vÄ• nÄ• nÄ• diá¹-á¹-hivÄ• desu vÄ• nÄ• nÄ• kammÄ• yatana
yathÄ• paá¹-á¹-hapitesu gÄ• manigamanagarakhettavatthu taá¸·Ä• kapokkharaá¹‡iÄ• vÄ• á

geharathasakaá¹-anÄ• vÄ• sampotasambandhÄ• dÄ«su vÄ• jÄ• tarÅ«parajatamaá¹‡imutt
paá¹-ipajjantÄ• loke vaá¸• á¸• hanti.

anÄ• gatopi metteyyo nÄ• ma buddho ca tassa saá¹…gho ca etarahi bah
pÄ• ramipuÃ±Ã±appavattiyÄ• pakatÅ«panissayapaccayo. tathÄ• imasmiá¹ƒ bhave ca pac
paá¹-ilabhissamÄ• nÄ• issariyaá¹-á¹-hÄ• nadhanadhaÃ±Ã±asampattiyo purime kÄ• le á¹-hi
nÄ• nÄ• bhisaá¹…khÄ• ruppattiyÄ• pakatÅ«panissaya paccayo. anÄ• gatabhave ca anubh
sampattiyo \Be 479/ maggaphalanibbÄ• nasampattiyo ca etarahi paccuppannabhave á¹-hitÄ
dÄ• nasÄ«lÄ• dipuÃ±Ã±akiriyuppattiyÄ• pakatÅ«panissayapaccayo. yathÄ• hi loke heman
labhissÄ• mÄ• ti vassike kÄ• le kassanavappanakammÄ• ni Ä• rabhanti, kamme siddhe taá
labhissÄ• mÄ• ti pubbabhÄ• ge taá¹ƒ taá¹ƒ vÄ«riyakammaá¹ƒ vÄ• taá¹ƒ taá¹ƒ paÃ±Ã±Ä• k
dhaÃ±Ã±apphalappaá¹-ilÄ• bho ca taá¹ƒ taá¹ƒ dhanappaá¹-i lÄ• bhoca taá¹ƒ taá¹ƒ kammÄ•
anÄ• gatapakatÅ«panissayapaccayo taá¹ƒ taá¹ƒ kammÄ• rambho ca dhaÃ±Ã±apphalappaá
dhanappaá¹-i lÄ• bhassa ca atÄ«tapakatÅ«panissayapaccayo. evameva pacchime anÄ• ga
sampassantÄ• patthayantÄ• mahÄ• janÄ• purime paccuppanne kÄ• le nÄ• nÄ• puÃ±Ã±a
puÃ±Ã±apphalÄ• ni puÃ±Ã±akammÄ• naá¹ƒ anÄ• gatapakatÅ«panissayapaccayo. puÃ±Ã±
atÄ«tapakatÅ«panissayapaccayo. tasmÄ• anÄ• gatapakatÅ«panissayopi atÄ«tapakatÅ«pa
paccayo hoti.

paccuppannÄ• buddhÄ• yo paccayÄ• paccuppannÄ• naá¹ƒ manussadevabrahmÄ• naá¹ƒ
paccuppannÄ• naá¹ƒ puttadhÄ«tÄ• dÄ«naá¹ƒ paccuppannapakatÅ«pa nissayo nÄ• ma. so

ajjhattabhÅ«tÄ• pakatÅ«panissayadhammÄ• nÄ• ma buddhÄ• dÄ«su saviÃ±Ã±Ä• á¹‡aka
paccayadhammÄ• . bahiddhÄ• bhÅ«tÄ• pakatÅ«panissayadhammÄ• nÄ• ma sattÄ• naá¹ƒ
pathavipabbatanadÄ« samuddÄ• dayo tesaá¹ƒ tesaá¹ƒ sattÄ• naá¹ƒ bahÅ«pakÄ• rÄ• araÃ
tiá¹‡apubbaá¹‡á¹‡Ä• paraá¹‡á¹‡Ä• dayo candasÅ«riyagahanakkhattÄ• dayo vassodakaagg
sabbepi te sattÄ• naá¹ƒ kusaluppattiyÄ• vÄ• akusaluppattiyÄ• vÄ• sukhuppattiyÄ• vÄ• d
balavapaccayÄ• honti.

ime janÄ• diá¹-á¹-heva dhamme parinibbÄ• yissÄ• mÄ• ti bodhipakkhiya dhamme vÄ• bhÄ
parinibbÄ• yissÄ• mÄ• ti pÄ• ramÄ«dhamme vÄ• paripÅ«renti. tattha nibbÄ• naá¹ƒ tesaá¹ƒ
balavapaccayo hoti.

loke nÄ• nÄ• vohÄ• rabhÅ«tÄ• nÄ• mapaÃ±Ã±attiyo ca buddha sÄ• sane tipiá¹-akapariyat
nÄ• mapaÃ±Ã±attiyo ca tesaá¹ƒ tesaá¹ƒ atthÄ• naá¹ƒ jÄ• nanatthÄ• ya balavapaccayo.

tattha saá¹…khatadhammÄ• nÄ• ma paccaye sati uppajjanti, asati nuppajjanti. uppajjitvÄ•
tiá¹-á¹-hanti, asati na tiá¹-á¹-hanti. tasmÄ• tesaá¹ƒ uppattiyÄ• vÄ• á¹-hitiyÄ• vÄ• paccayo

nibbÄ• naá¹ƒ pana paÃ±Ã±atti ca asaá¹…khatadhammÄ• honti \Be 480/ ajÄ• tidhammÄ• a
dhuvadhammÄ• . tasmÄ• tesaá¹ƒ uppÄ• dÄ• ya vÄ• á¹-hitiyÄ• vÄ• paccayo nÄ• ma natth

kusalo kusalassa upanissayo. saddhaá¹ƒ upanissÄ• ya dÄ• naá¹ƒ deti, sÄ«laá¹ƒ samÄ• diy
tathÄ• rÄ• gaá¹ƒ upanissÄ• ya pÄ• á¹‡aá¹ƒ hanati, adinnaá¹ƒ Ä• diyatÄ«tiÄ• dinÄ• sappÄ•
bhojanaá¹ƒ upanissÄ• ya kÄ• yikaá¹ƒ sukhaá¹ƒ paccanubhotÄ«tiÄ• dinÄ• ca akusalo akusa
abyÄ• katassa upanissayopi supÄ• kaá¹-o.

kusalo pana akusalassapi balavÅ«panissayo. dÄ• naá¹ƒ datvÄ• tena dÄ• nena attÄ• naá¹ƒ
vambheti. tathÄ• sÄ«la sampanno hutvÄ• samÄ• dhisampanno hutvÄ• paÃ±Ã±Ä• sampa
paraá¹ƒ vambheti.

kusalo abyÄ• katassapi balavÅ«panissayo. sabbÄ• ni catubhÅ«mikakusalakammÄ• ni vÄ•
vÄ• kÄ• lantare catubhÅ«mikÄ• naá¹ƒ vipÄ• kÄ• byÄ• katÄ• naá¹ƒ balavÅ«panissayo. dÄ•
pÅ«raá¹‡akÄ• le bahuá¹ƒ kÄ• yikadukkhaá¹ƒ paccanubhavanti. tathÄ• sÄ«lapÄ• ramiá¹ƒ ni
paÃ±Ã±Ä• pÄ• ramiá¹ƒ vÄ«riyapÄ• ramiá¹ƒ khantipÄ• ramiá¹ƒ saccapÄ• ramiá¹ƒ adhiá¹-á¹-
mettÄ• pÄ• ramiá¹ƒ upekkhÄ• pÄ• ramiá¹ƒ. eseva nayo jhÄ• nabhÄ• vanÄ• maggabhÄ• v

akusalo kusalassapi balavÅ«panissayo. idhekacco pÄ• paá¹ƒ katvÄ• pacchÄ• vippaá¹-isÄ
pahÄ• nÄ• ya dÄ• nasÄ«lajhÄ• namaggakusalÄ• ni sampÄ• deti. taá¹ƒ pÄ• paá¹ƒ tesaá¹ƒ k

akusalo abyÄ• katassapi balavÅ«panissayo. idha bahÅ« janÄ• duccaritÄ• ni katvÄ• catÅ«
apÄ• yadukkhaá¹ƒ paccanubhavanti. diá¹-á¹-hadhammepi keci attano vÄ• parassa vÄ• du
bahuá¹ƒ dukkhaá¹ƒ paccanubhavanti. keci duccaritakammena dhanaá¹ƒ labhitvÄ• sukhaá¹
bahujjanÄ• rÄ• gamÅ«lakaá¹ƒ bahuá¹ƒ dukkhaá¹ƒ paccanubhavanti, dosamÅ«lakaá¹ƒ diá¹-
mÄ• namÅ«lakanti.

abyÄ• kato kusalassapi balavÅ«panissayo. dhana sampattiyÄ• dÄ• naá¹ƒ deti, sÄ«laá¹ƒ p
pÅ«reti, bhÄ• vanÄ• sappÄ• yaá¹ƒ Ä• vÄ• saá¹ƒ vÄ• leá¹‡aá¹ƒ vÄ• guhaá¹ƒvÄ• rukkhaá¹
vÄ• gocaragÄ• maá¹ƒ vÄ• utusappÄ• yaá¹ƒ vÄ• Ä• hÄ• rasappÄ• yaá¹ƒ vÄ• labhitvÄ• ta

abyÄ• kato akusalassapi balavÅ«panissayo. loke cakkhusampadaá¹ƒ nissÄ• ya bahÅ«ni da
uppajjanti. esa nayo sotasampadÄ• dÄ«su \Be 481/. tathÄ• hatthasampadaá¹ƒ pÄ• dasam
Ä• vudhasampadantiÄ• dinÄ• pi vattabbo. evaá¹ƒ upanissayo tividho hoti.

idha suttantÅ«panissayopi vattabbo. kalyÄ• á¹‡amittaá¹ƒ upa nissÄ• ya pÄ• pamittaá¹ƒ upa
upanissÄ• ya araÃ±Ã±aá¹ƒ upanissÄ• yÄ• tiÄ• dinÄ• bahÅ«su á¹-hÄ• nesu Ä• gato. api ca
saá¹…khÄ• raloka okÄ• saloka saá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ lokÄ• naá¹ƒ avicchinnap

honti. ayaÃ±ca attho niyÄ• madÄ«paniyaá¹ƒ amhehi vitthÄ• rato dÄ«pitoti.

kenaá¹-á¹-hena Ä• rammaá¹‡Å«panissayoti. adhipatibhÅ«taá¹ƒ Ä• rammaá¹‡ameva Ä• ram
balavanissayaá¹-á¹-hena Ä• rammaá¹‡Å«pa nissayo.

kenaá¹-á¹-hena anantarÅ«panissayoti. purimaá¹ƒ anantaracittameva pacchimassa anantara
uppajjanatthÄ• ya balavanissayaá¹-á¹-hena anantarÅ«panissayo. mÄ• tÄ• viya purimacittaá
pacchimacittaá¹ƒ. yathÄ• mÄ• tÄ• attano anantare puttassa uppajjanatthÄ• ya balavÅ«pa
purimacittaá¹ƒ pacchimacittassa uppajjanatthÄ• yÄ• ti.

kenaá¹-á¹-hena pakatÅ«panissayoti. pakatiyÄ• va loke paá¹‡á¸• itÄ• naá¹ƒ pÄ• kaá¹-o upan

ettha ca anantarÅ«panissayÄ• nubhÄ• vo anantaracitte eva pharati. pakatÅ«panissayÄ• nu
pharatiyeva. tathÄ• hi imasmiá¹ƒ bhave purimesu divasesu vÄ• mÄ• sesu vÄ• saá¹ƒvacch
diá¹-á¹-hasutaghÄ• yitasÄ• yitaphusitaviÃ±Ã±Ä• tÄ• ni Ä• rammaá¹‡Ä• ni pacchÄ• tathÄ• rÅ
manodvÄ• re Ä• pÄ• taá¹ƒ Ä• gacchanti. idaá¹ƒ nÄ• ma pubbe mayÄ• diá¹-á¹-haá¹ƒ sutant
opapÄ• tikasattÄ• pana purimabhavaá¹ƒpi anussaranti. tathÄ• manussesupi appekacce jÄ
tathÄ• pubbe anekasatasahassesu diá¹-á¹-hÄ• dÄ«su vatthÅ«su pacchÄ• ekasmiá¹ƒ khaá
vÄ• sutvÄ• vÄ• tasmiá¹ƒ eva khaá¹‡e bahÅ«supi tesu manoviÃ±Ã±Ä• á¹‡asantÄ• naá¹ƒ p
upanissayapaccaya dÄ«panÄ• niá¹-á¹-hitÄ• .

10. purejÄ• tapaccayo

tividho purejÄ• tapaccayo. vatthupurejÄ• tapaccayo ca Ä• rammaá¹‡apurejÄ• tapaccayo ca
vatthÄ• rammaá¹‡apurejÄ• tapaccayo ca.

tattha \Be 482/ vatthupurejÄ• to ca vatthÄ• rammaá¹‡apurejÄ• to ca pubbe nissayapaccaye
eva.

Ä• rammaá¹‡apurejÄ• to nÄ• ma paccuppannÄ• ni aá¹-á¹-hÄ• rasanipphannarÅ«pÄ• ni eva
rÅ«pasaddÄ• dÄ«ni paÃ±cÄ• rammaá¹‡Ä• ni paÃ±cannaá¹ƒ paÃ±caviÃ±Ã±Ä• á¹‡a vÄ«thic
Ä• rammaá¹‡apurejÄ• tapaccayÄ• honti. yathÄ• hi vÄ«á¹‡Ä• saddÄ• nÄ• ma vÄ«á¹‡Ä• ta
paharaá¹‡a paccayÄ• eva uppajjanti. evaÃ±ca sati te saddÄ• purejÄ• tÄ• hi vÄ«á¹‡Ä• tant
vinÄ• uppajjituá¹ƒ na sakkonti. evamevaá¹ƒ paÃ±ca viÃ±Ã±Ä• á¹‡a vÄ«thicittÄ• nipi paÃ±c
paÃ±cannaá¹ƒ Ä• rammaá¹‡Ä• naá¹ƒ Ä• pÄ• tÄ• gamana paccayÄ• eva uppajjanti. Ä• pÄ•
á¹-hitipattakÄ• le eva hoti. na kevalaÃ±ca tasmiá¹ƒ kÄ• le tÄ• ni paÃ±cÄ• rammaá¹‡Ä• ni te
Ä• pÄ• tamÄ• gacchanti. atha kho bhavaá¹…gamanodvÄ• repi Ä• pÄ• taá¹ƒ Ä• gacchantiye
eva taá¹ƒ bhavaá¹…gampi dvikkhattuá¹ƒ calitvÄ• upacchijjati, bhavaá¹…gupacchede eva tÄ

uppajjanti. evaÃ±ca sati tÄ• ni vÄ«thicittÄ• ni purejÄ• tehi vatthu dvÄ• rÄ• rammaá¹‡ehi vinÄ
sakkontÄ«ti. tÄ• ni pana sabbÄ• nipi aá¹-á¹-hÄ• rasanipphannarÅ«pÄ• ni niruddhÄ• ni hutvÄ
anuppannÄ• ni hutvÄ• anÄ• gatÄ• nipi honti. uppannÄ• ni hutvÄ• paccuppannÄ• nipi hont
manoviÃ±Ã±Ä• á¹‡avÄ«thicittÄ• naá¹ƒ Ä• rammaá¹‡Ä• ni honti. tesu paccuppannÄ• ni eva
Ä• rammaá¹‡apurejÄ• tapaccayÄ• honti. yadÄ• dÅ«re vÄ• paá¹-icchanne vÄ• á¹-hitaá¹ƒ
Ä• rammaá¹‡avatthuá¹ƒ manasÄ• eva Ä• rammaá¹‡aá¹ƒ karoti, tadÄ• taá¹ƒ taá¹ƒ vatthu s
vijjamÄ• naá¹ƒ hoti, paccuppannaá¹ƒ nÄ• ma hoti. purejÄ• tapaccayadÄ«panÄ• niá¹-á¹-hitÄ

11. pacchÄ• jÄ• tapaccayo

pacchimaá¹ƒ pacchimaá¹ƒ paccuppannaá¹ƒ cittaá¹ƒ purejÄ• tassa paccuppannassa catu sa
rÅ«pakÄ• yassa vuá¸• á¸• hiviruá¸·hiyÄ• pacchÄ• jÄ• tapaccayo. yathÄ• taá¹ƒ pacchimava
vassamÄ• nÄ• ni vassodakÄ• ni purimavassesu jÄ• tÄ• naá¹ƒ rukkhapotakÄ• naá¹ƒ vuá¸• á
paccayÄ• hontÄ«ti.

tattha pacchimaá¹ƒ pacchimaá¹ƒ cittanti paá¹-hamabhavaá¹…gato paá¹-á¹-hÄ• ya yÄ• va c
cittaá¹ƒ vuccati. purejÄ• tassÄ• ti paá¹-isandhicittena sahuppannaá¹ƒ kammajarÅ«pakÄ• ya
ajjhattasantÄ• napariyÄ• panno sabbo catusamuá¹-á¹-hÄ• nikarÅ«pakÄ• yo vuccati.

paá¹-isandhicittena sahuppannassa kammajarÅ«pakÄ• yassa paá¹-hama bhavaá¹…gÄ• dÄ
pacchÄ• jÄ• tapaccayÄ• honti. paá¹-isandhi cittaá¹ƒ pana tena kÄ• yena sahuppannattÄ• V
hoti. soá¸·asamabhavaá¹…gacittaÃ±ca tassa kÄ• yassa bhijjanakkhette uppannattÄ• pacca
pannarasabhavaá¹…gacittÄ• nÄ«ti vuttaá¹ƒ.

paá¹-isandhicittassa á¹-hitikkhaá¹‡e pana dve rÅ«pakÄ• yÄ• uppajjanti kammajarÅ«pakÄ•
tathÄ• bhaá¹…gakkhaá¹‡epi. paá¹-hamabhavaá¹…gassa uppÄ• dakkhaá¹‡e pana tayo rÅ«
kammajarÅ«pakÄ• yo ca utujarÅ«pakÄ• yo ca cittajarÅ«pakÄ• yo ca. yadÄ• bahiddhÄ• hÄ•
ajjhattÄ• hÄ• ro Ä• hÄ• rajarÅ«pakÄ• yaá¹ƒ janeti, tato paá¹-á¹-hÄ• ya catusamuá¹-á¹-hÄ• n
dÄ«pa jÄ• lÄ• viya pavattanti. te uppÄ• dakkhaá¹‡aá¹ƒ atikkamma yÄ• va á¹-hitibhÄ• vena
pannarasacittÄ• ni tesaá¹ƒ kÄ• yÄ• naá¹ƒ pacchÄ• jÄ• tapaccayÄ• hontiyeva.

vuá¸• á¸• hiviruá¸·hiyÄ• ti catusamuá¹-á¹-hÄ• nikarÅ«pasantatiyÄ• uparÅ«pari vuá¸• á¸• hi
tathÄ• hi purimÄ• purimÄ• cattÄ• ro rÅ«pakÄ• yÄ• sace pacchÄ• jÄ• ta paccayaá¹ƒ puna
te nirujjhantÄ• pi pacchÄ• rÅ«pasantatiparamparÄ• naá¹ƒ vuá¸• á¸• hiyÄ• ca viruá¸·hiyÄ• c
paccayÄ• hutvÄ• nirujjhantÄ«ti. pacchÄ• jÄ• tapaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

12. Ä• sevanapaccayo

dvÄ• dasa akusalacittÄ• ni sattarasa lokiyakusala cittÄ• ni Ä• vajjanadvayavajjitÄ• ni
aá¹-á¹-hÄ• rasakiriyacittÄ• nÄ«ti satta cattÄ• lÄ«saá¹ƒ lokiyajavanacittÄ• ni Ä• sevanapacca
nirantarappavattaá¹ƒ javanasantatiá¹ƒ patvÄ• purimaá¹ƒ purimaá¹ƒ javanacittaá¹ƒ Ä• sevan
maggacittehi pacchimaá¹ƒ pacchimaá¹ƒ cittaá¹ƒ Ä• sevanapaccayuppannaá¹ƒ.

kenaá¹-á¹-hena Ä• sevananti. uparÅ«paripaguá¹‡abhÄ• vavaá¸• á¸• hanatthaá¹ƒthÄ• ma b
parivÄ• saggÄ• hÄ• panaá¹-á¹-hena.

tattha paguá¹‡abhÄ• voti punappunaá¹ƒ sajjhÄ• yitassa pÄ• á¸·ipÄ• á¹-hassa sukhena pav
javanaá¹-á¹-hÄ• najavanakiccasaá¹…khÄ• te á¹-hÄ• nakiccavisese pacchima pacchimacitta
parivÄ• so nÄ• ma koseyyavatthaá¹ƒ punappunaá¹ƒ sugandhena parivÄ• sanaá¹ƒ viya citta
rajjanadussanÄ• dinÄ• vÄ• arajjana adussanÄ• dinÄ• vÄ• parivÄ• sanaá¹ƒ. purimasmiá¹
javanavego na nirujjhati, pacchimaá¹ƒ cittasantÄ• naá¹ƒ pharamÄ• no pavattatiyeva. tasmÄ
pacchimaá¹ƒ javanacittaá¹ƒ uppajjamÄ• naá¹ƒ tena vegena paggahitaá¹ƒ balavataraá¹ƒ hut
484/ purimacittaá¹ƒ attano parivÄ• saá¹ƒ pacchimacittaá¹ƒ gaá¹‡hÄ• peti. pacchimaÃ±ca cit
cittassa parivÄ• saá¹ƒ gahetvÄ• pavattati. evaá¹ƒ santepi so Ä• sevanavego pakatiyÄ• sat
parikkhayaá¹ƒ gacchati, tato paraá¹ƒ tadÄ• rammaá¹‡avipÄ• ka cittaá¹ƒ vÄ• uppajjati, bhav
pavattati.

idha suttantÄ• sevanapaccayopi vattabbo. satipaá¹-á¹-hÄ• naá¹ƒ bhÄ• veti, sammappadhÄ
satisambojjhaá¹…gaá¹ƒ bhÄ• veti, dhamma vicayasambojjhaá¹…gaá¹ƒ bhÄ• veti, sammÄ•
sammÄ• saá¹…kappaá¹ƒ bhÄ• vetÄ«tiÄ• dinÄ• bahÅ«su á¹-hÄ• nesu vutto. tattha bhÄ• ve
bhÄ• veti, sattapi divasÄ• ni bhÄ• veti, ekaá¹ƒpi mÄ• saá¹ƒ bhÄ• veti, sattapi mÄ• sÄ• ni bh
saá¹ƒvaccharaá¹ƒ bhÄ• veti, sattapi saá¹ƒvaccharÄ• ni bhÄ• vetÄ«ti attho.

purimapurimesu bhavesu Ä• sevitÄ• ni bhÄ• vitÄ• ni bahulÄ« katÄ• ni kusalÄ• ni vÄ• akus
pacchimapacchimesu bhavesu balavatarÄ• naá¹ƒ kusalÄ• naá¹ƒ vÄ• akusalÄ• naá¹ƒ vÄ•

kÄ• lantare vÄ• bhavantare vÄ• tÄ• disÄ• naá¹ƒ kusalÄ• kusalÄ• naá¹ƒ uppattiyÄ• pacca
tesaá¹ƒyeva balavataratthÄ• ya paccayo Ä• sevanapaccayo nÄ• ma.

lokepi mahantesu cittabhÄ• vanÄ• kammesu vÄ• cÄ• bhÄ• vanÄ• kammesu kÄ• yabhÄ• v
aá¹…gapaccaá¹…gabhÄ• vanÄ• kammesu kammÄ• yatanasippÄ• yatanavijjÄ• á¹-hÄ• nesu
bahulÄ«kammÄ• naá¹ƒ nissandaguá¹‡Ä• nÄ• ma sandissantiyeva.

sabbesaá¹ƒ khaá¹‡ikadhammÄ• naá¹ƒ majjhe evarÅ«passa Ä• sevana paccayassa vijjamÄ
purisabalapurisathÄ• mÄ• naá¹ƒ uparÅ«pari vaá¸• á¸• hana vasena cirakÄ• laá¹ƒ pavattitÄ•
nipphattiá¹ƒ pÄ• puá¹‡anti, sabbaÃ±Ã±ubuddhabhÄ• vaá¹ƒpi gacchanti. Ä• sevanapaccaya

13. kammapaccayo

duvidho kammapaccayo sahajÄ• takammapaccayo nÄ• nÄ• kkhaá¹‡ika kammapaccayo.

tattha khaá¹‡attayasamaá¹…gi bhÅ«tÄ• sabbÄ• pi kusalÄ• kusalÄ• byÄ• katacetanÄ• sa
cetanÄ• sampayuttÄ• sabbepi cittacetasikÄ• dhammÄ• ca paá¹-isandhicittena sahuppann
pavattikÄ• le sabbepi cittajarÅ«padhammÄ• ca tassa paccayassa paccayuppannÄ• .

atÄ«tÄ• \Be 485/ kusalÄ• kusalacetanÄ• nÄ• nÄ• kkhaá¹‡ikakamma paccayo. bÄ• ttiá¹ƒs
cittacetasikÄ• dhammÄ• ca sabbe kammajarÅ«padhammÄ• ca tassa paccayassa paccay

kenaá¹-á¹-hena kammanti. kiriyÄ• visesaá¹-á¹-hena kammaá¹ƒ. cetanÄ• hi kiriyÄ• viseso
jeá¹-á¹-hakattÄ• . tÄ• hi sabbesu kÄ• yavacÄ«manokammesu paccupaá¹-á¹-hitesu tassa ta
nipphattatthÄ• ya sampayuttadhamme ceteti kappeti saá¹ƒvidahati, ekato uá¹-á¹-hÄ• peti, ta
jeá¹-á¹-hakÄ• hoti. iti kiriyÄ• visesaá¹-á¹-hena kammaá¹ƒ nÄ• ma. karonti etenÄ• ti vÄ• kar
kÄ• yikakiriyaá¹ƒpi karonti, vÄ• casikakiriyaá¹ƒpi karonti, mÄ• nasikakiriyaá¹ƒpi karonti. tatth
nÄ• ma gamanaá¹-hÄ• na nisajjÄ• dayo abhikkamanapaá¹-ikkamanÄ• dayo antamaso akkh
ukkhipananikkhipanÄ• nipi. vÄ• casikakiriyÄ• nÄ• ma vÄ• cÄ• pavattanakiriyÄ• . mÄ• nasik
ducintitakiriyÄ• , antamaso paÃ±ca viÃ±Ã±Ä• á¹‡Ä• naá¹ƒ dassanakiccasavanakiccÄ• dÄ«r
etÄ• ya cetanÄ• ya sattÄ• karonti, saá¹ƒvidahanti, tasmÄ• sÄ• cetanÄ• kammaá¹ƒ nÄ• m

attano paccayuppannena saha jÄ• yatÄ«ti sahajÄ• taá¹ƒ. sahajÄ• taÃ±ca taá¹ƒ kammaÃ±c
sahajÄ• takammaá¹ƒ hutvÄ• paccayo sahajÄ• takamma paccayo. sahajÄ• takammabhÄ• v

aÃ±Ã±o kammassa uppattikkhaá¹‡o aÃ±Ã±o vipÄ• kassa uppattikkhaá¹‡oti evaá¹ƒ visuá¹ƒ
etassÄ• ti nÄ• nÄ• kkhaá¹‡ikaá¹ƒ. nÄ• nÄ• kkhaá¹‡ikaÃ±ca taá¹ƒ kammaÃ±cÄ• ti nÄ• nÄ• k
nÄ• nÄ• kkhaá¹‡ikakammaá¹ƒ hutvÄ• paccayo nÄ• nÄ• kkhaá¹‡ikakammapaccayo. nÄ• nÄ
paccayoti vuttaá¹ƒ hoti. ariyamaggasampayuttÄ• cetanÄ• attano niruddhÄ• nantare eva ar
janeti, sÄ• pi nÄ• nÄ• kkhaá¹‡ikÄ• eva hoti.

ettha ca ekÄ• dÄ• nakusalacetanÄ• attanÄ• sahajÄ• tÄ• naá¹ƒ cittacetasikÄ• naÃ±ca
kÄ• yikavÄ• casikakiriyÄ• bhÅ«tÄ• naá¹ƒ cittajarÅ«pÄ• naÃ±ca sahajÄ• takammapaccayo.
kÄ• lantare uppajjamÄ• nassa vipÄ• kakkhandhassa ca kammajarÅ«pakkhandhassa ca nÄ•
evaá¹ƒ ekÄ• kammapathapattÄ• sucaritaduccaritacetanÄ• dvÄ«su kÄ• lesudvinnaá¹ƒ pac
paccayasattÄ«hi paccayo hotÄ«ti.

ettha ca nÄ• nÄ• kkhaá¹‡ikakammapaccaye kammanti kiriyÄ• viseso. so pana cetanÄ• ya

taá¹ƒ cittasantÄ• naá¹ƒ anugacchatiyeva. yadÄ• \Be 486/ vipaccituá¹ƒ okÄ• saá¹ƒ labhati, t
cutinantare eko attabhÄ• vo hutvÄ• vipaccati pÄ• tubhavati. okÄ• saá¹ƒ pana alabhamÄ• n
bhavasahassaá¹ƒpi bhavasatasahassaá¹ƒpi taá¹ƒ santÄ• naá¹ƒ anugacchatiyeva. mahagga
sati dutiyabhave brahmaloke eko brahmattabhÄ• vo hutvÄ• vipaccati pÄ• tubhavati. supari
dutiyabhaveyeva khÄ«yati, tato paraá¹ƒ nÄ• nugacchatÄ«ti. kammapaccayadÄ«panÄ• niá¹

14. vipÄ• kapaccayo

chattiá¹ƒsavidhÄ• vipÄ• kabhÅ«tÄ• sahajÄ• tacittacetasikÄ• dhammÄ• vipÄ• ka paccayo
paá¹-isandhikkhaá¹‡e kammajarÅ«pÄ• ni ca pavattikkhaá¹‡e vipÄ• ka cittajÄ• tÄ• ni cittajar
vipÄ• kapaccayuppannÄ• .

kenaá¹-á¹-hena vipÄ• koti. vipaccanaá¹-á¹-hena vipÄ• ko. vipaccanaá¹ƒ nÄ• ma mudutaruá
vipakkabhÄ• vaá¹ƒ Ä• pajjanaá¹ƒ. kassa pana dhammassa mudutaruá¹‡abhÄ• vo, kassa vi
nÄ• nÄ• kkhaá¹‡ikakammapaccaya saá¹…khÄ• tassa atÄ«takammassa mudutaruá¹‡abhÄ•

tattha ekassa kammassa catasso avatthÄ• yo honti cetanÄ• vatthÄ• kammÄ• vatthÄ• nin
vipÄ• kÄ• vatthÄ• ti.

tattha tÄ• ya cetanÄ• ya niruddhÄ• yapi tassÄ• kiriyÄ• viseso na nirujjhati, taá¹ƒ cittasantÄ
anugacchatiyeva. ayaá¹ƒ kammÄ• vatthÄ• nÄ• ma.

nimittÄ• vatthÄ• ti taá¹ƒ kammaá¹ƒ yadÄ• vipaccituá¹ƒ okÄ• saá¹ƒ labhati, tadÄ• maraá¹‡
puggalassa tameva kammaá¹ƒ vÄ• paccupaá¹-á¹-hÄ• ti, so puggalo tadÄ• dÄ• naá¹ƒ dent
viya pÄ• á¹‡aghÄ• taá¹ƒ vÄ• karonto viya hoti. kammanimittaá¹ƒ vÄ• paccupaá¹-á¹-hÄ• ti,
satthÄ• dikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• pi pubbe tassa kammassa upakaraá¹‡abhÅ«taá¹ƒ Ä• n
puggalassa hatthagataá¹ƒ viya hoti. gatinimittaá¹ƒ vÄ• paccupaá¹-á¹-hÄ• ti, dibbavimÄ• nÄ
nirayaggijÄ• lÄ• dikaá¹ƒ vÄ• uppajjamÄ• nabhave upalabhitabbaá¹ƒ vÄ• anubhavitabbaá¹
dissamÄ• naá¹ƒ hoti. ayaá¹ƒ nimittÄ• vatthÄ• nÄ• ma.

vipÄ• kÄ• vatthÄ• ti sace so puggalo tathÄ• paccupaá¹-á¹-hitaá¹ƒ taá¹ƒ kammaá¹ƒ vÄ• ka
gatinimittaá¹ƒ vÄ• ekaá¹ƒ Ä• rammaá¹‡aá¹ƒ amuÃ±camÄ• no marati, tadÄ• taá¹ƒ kammaá
taá¹ƒ kammaá¹ƒ tasmiá¹ƒbhave eko attabhÄ• vo hutvÄ• pÄ• tubhavati \Be 487/. tattha puri
taá¹ƒ kammaá¹ƒ mudutaruá¹‡abhÅ«taá¹ƒ hoti, pacchimaá¹ƒ pana vipÄ• kÄ• vatthaá¹ƒ patvÄ
tena vuttaá¹ƒ vipaccanaá¹ƒ nÄ• ma mudutaruá¹‡abhÄ• vaá¹ƒ atikkamma vipakkabhÄ• vaá¹
vipakkabhÄ• vaá¹ƒ Ä• panno citta cetasikadhammasamÅ«ho vipÄ• ko nÄ• ma.

tattha yathÄ• ambapphalÄ• ni nÄ• ma yadÄ• vipakkabhÄ• vaá¹ƒ Ä• pajjanti, tadÄ• sabba
evamevaá¹ƒ vipÄ• kadhammÄ• nÄ• ma nirussÄ• hÄ• nibyÄ• pÄ• rÄ• hutvÄ• sabbaso sa
santarÅ«pattÄ• yeva bhavaá¹…gacittÄ• naá¹ƒ Ä• rammaá¹‡aá¹ƒ avibhÅ«taá¹ƒ hoti, bhavaá
taá¹ƒ Ä• rammaá¹‡aá¹ƒ na jÄ• nÄ• ti. tathÄ• hi rattiyaá¹ƒ niddÄ• yantassa purimabhave ma
yathÄ• gahitaá¹ƒ kammÄ• dikaá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rabbha bhavaá¹…gasotaá¹ƒ pavatt
bhavaá¹…gasotassa taá¹ƒ Ä• rammaá¹‡aá¹ƒ Ä• rabbha idaá¹ƒ nÄ• ma me purimabhave Ä•
kassaci jÄ• nanavÄ«thicittassa uppattiyÄ• paccayo na hoti. so puggalo niddÄ• yanakÄ• lep
purimabhavasiddhaá¹ƒ taá¹ƒ nimittaá¹ƒ na jÄ• nÄ• ti. evaá¹ƒ nirussÄ• hanibyÄ• pÄ• rasanta
upakÄ• rakatÄ• vipÄ• kapaccayatÄ• nÄ• mÄ• ti. vipÄ• ka paccayadÄ«panÄ• niá¹-á¹-hitÄ•

15. Ä• hÄ• rapaccayo

duvidho Ä• hÄ• rapaccayo rÅ«pÄ• hÄ• rapaccayo arÅ«pÄ• hÄ• ra paccayo.

tattha rÅ«pÄ• hÄ• rapaccayo nÄ• ma kabaá¸·Ä«kÄ• rÄ• hÄ• rasaá¹…khÄ• taá¹ƒ oja rÅ«pa
bahiddhÄ• hÄ• roti duvidho. kabaá¸·Ä«kÄ• rÄ• hÄ• rabhakkhÄ• naá¹ƒ sattÄ• naá¹ƒ sabbep
catusamuá¹-á¹-hÄ• nikarÅ«padhammÄ• tassa duvidhassa rÅ«pÄ• hÄ• rassa paccayuppan

arÅ«pÄ• hÄ• ro pana tividho phassÄ• hÄ• ro manosaÃ±cetanÄ• hÄ• ro viÃ±Ã±Ä• á¹‡Ä• h
sahajÄ• tÄ• naá¹ƒ nÄ• marÅ«padhammÄ• naá¹ƒ Ä• hÄ• rapaccayo honti. sahajÄ• tÄ• ca n
paccayuppannÄ• .

kenaá¹-á¹-hena Ä• hÄ• roti. bhusaá¹ƒ haraá¹‡aá¹-á¹-hena Ä• hÄ• ro. bhusaá¹ƒ haraá¹‡aá¹-
pavattÄ• panaá¹-á¹-hena, cirakÄ• laá¹ƒ á¹-hitiyÄ• vuá¸• á¸• hiyÄ• viruá¸·hiyÄ• vepullÄ• ya
upatthambhanaá¹-á¹-henÄ• ti vuttaá¹ƒ hoti. jananakiccayuttopi Ä• hÄ• ro upatthambhanakic

tattha duvidho rÅ«pÄ• hÄ• ro ajjhattasantÄ• ne catusamuá¹-á¹-hÄ• nikaá¹ƒ rÅ«pakÄ• yaá¹ƒ
harati, daá¸·haá¹ƒ pavatteti, ciraá¹ƒ addhÄ• naá¹ƒ gameti, taá¹ƒ taá¹ƒ Ä• yukappapariyosÄ•
Ä• hÄ• ro.

phassÄ• hÄ• ro \Be 488/ Ä• rammaá¹‡esu iá¹-á¹-hÄ• niá¹-á¹-harasaá¹ƒ nÄ«haranto sampa
manosaÃ±cetanÄ• hÄ• ro kÄ• yavacÄ« manokammesu ussÄ• haá¹ƒ janento sampayuttadh
viÃ±Ã±Ä• á¹‡Ä• hÄ• ro Ä• rammaá¹‡avijÄ• nanaá¹-á¹-hena pubbaá¹…gamakiccaá¹ƒ vahan
harati, daá¸·haá¹ƒ pavatteti, ciraá¹ƒ addhÄ• naá¹ƒ gametÄ«ti Ä• hÄ• ro. sampayuttadhamm
sahajÄ• tarÅ«padhammepi bhusaá¹ƒ haratiyeva.

idha suttantanayopi vattabbo. yathÄ• sakuá¹‡Ä• nÄ• ma cakkhÅ«hi disÄ• vidisaá¹ƒ vibhÄ
rukkhaá¹ƒ vanato vanaá¹ƒ Ä• kÄ• sena pakkhanditvÄ• tuá¹‡á¸• akehi phalÄ• phalÄ• ni tudi

attÄ• naá¹ƒ yÄ• penti. tathÄ• ime sattÄ• chahi viÃ±Ã±Ä• á¹‡ehi Ä• rammaá¹‡Ä• ni vibhÄ• manosaÃ±cetanÄ• hÄ• rehi Ä• rammaá¹‡avatthuppaá¹-ilÄ• bhatthÄ• ya ussukkanaá¹ƒ katv Ä• rammaá¹‡esu rasaá¹ƒ pÄ• tubhavantaá¹ƒ katvÄ• sukhadukkhaá¹ƒ anubhavanti. viÃ±Ã± vibhÄ• vetvÄ• nÄ• marÅ«pa sampattiá¹ƒ sÄ• dhenti. phassehi Ä• rammaá¹‡esu rasaá¹ƒ pÄ Ä• rammaá¹‡arasÄ• nubhavanaá¹ƒ vedanaá¹ƒ sampÄ• detvÄ• taá¹‡hÄ• vepullaá¹ƒ Ä• pajj taá¹‡hÄ• mÅ«lakÄ• ni nÄ• nÄ• kammÄ• ni pasavetvÄ• bhavato bhavaá¹ƒ saá¹ƒsaranti. eva mahantaá¹ƒ Ä• hÄ• rakiccaá¹ƒ veditabbanti. Ä• hÄ• rapaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

16. indriyapaccayo

tividho indriyapaccayo sahajÄ• tindriyapaccayo pure jÄ• tindriyapaccayo rÅ«pajÄ«vitindriya

tattha pannarasindriyadhammÄ• sahajÄ• tindriyapaccayo nÄ• ma, jÄ«vitindriyaá¹ƒ manind dukkhindriyaá¹ƒ somanassindriyaá¹ƒ domanassindriyaá¹ƒ upekkhindriyaá¹ƒ saddhindriyaá¹ satindriyaá¹ƒ samÄ• dhindriyaá¹ƒ paÃ±Ã±indriyaá¹ƒ anaÃ±Ã±Ä• taÃ±Ã±assÄ• mÄ«tindriya aÃ±Ã±Ä• tÄ• vindriyanti. tehi sahajÄ• tÄ• cittacetasikadhammÄ• ca rÅ«padhammÄ• ca ta

paÃ±cindriyarÅ«pÄ• ni purejÄ• tindriyapaccayo, cakkhundriyaá¹ƒ sotindriyaá¹ƒ ghÄ• nindri kÄ• yindriyaá¹ƒ. paÃ±caviÃ±Ã±Ä• á¹‡acitta cetasika dhammÄ• tassa paccayuppannÄ• .

ekaá¹ƒ rÅ«pajÄ«vitindriyaá¹ƒ rÅ«pajÄ«vitindriyapaccayo. sabbÄ• ni kammaja rÅ«pÄ• ni jÄ« tassa paccayuppannÄ• ni.

kenaá¹-á¹-hena indriyanti. issariyaá¹-á¹-hena indriyaá¹ƒ. tattha kattha issariyanti. attano atta paccayuppannesu dhammesu issariyaá¹ƒ. kasmiá¹ƒ kasmiá¹ƒ kicce issariyanti \Be 489/. atta issariyaá¹ƒ. nÄ• majÄ«vitaá¹ƒ sampayuttadhammÄ• naá¹ƒ jÄ«vanakicce issariyaá¹ƒ. jÄ«var Ä• yuvaá¸• á¸• hanakicce, santatiá¹-hitiyÄ• cirakÄ• laá¹-hitikicceti attho. manindriyaá¹ƒ Ä• rammaá¹‡aggahaá¹‡akicce sampayuttadhammÄ• naá¹ƒ issariyaá¹ƒ. avaseso indriyaá¹-á indriyayamakadÄ«paniyaá¹ƒ vuttoyeva.

ettha vadeyya, dve itthindriyapurisindriyadhammÄ• indriyabhÅ«tÄ• samÄ• nÄ• pi kasmÄ• gahitÄ• ti. paccayakiccassa abhÄ• vato. tividhaÃ±hi paccayakiccaá¹ƒ jananakiccaÃ±ca upat anupÄ• lanakiccaÃ±ca. tattha yo paccayo paccayuppannadhammassa uppÄ• dÄ• ya pacca paccayuppanno dhammo na uppajjati, tassa paccayakiccaá¹ƒ jananakiccaá¹ƒ nÄ• ma. yath paccayo paccayuppannadhammassa á¹-hitiyÄ• ca vuá¸• á¸• hiyÄ• ca viruá¸·hiyÄ• ca pacc paccayuppanno dhammo na tiá¹-á¹-hati na vaá¸• á¸• hati na virÅ«hati, tassa paccayakiccaá¹ nÄ• ma. yathÄ• pacchÄ• jÄ• tapaccayo. yo paccayo paccayuppannassa dhammassa pava paccayuppanno dhammo cirakÄ• laá¹ƒ na pavattati, santati gamanaá¹ƒ chijjati, tassa pacca

anupÄ• lanakiccaá¹ƒ nÄ• ma. yathÄ• rÅ«pa jÄ«vitindriyapaccayo. ete pana dve indriyadhar
kiccesu ekakiccaá¹ƒpi nasÄ• dhenti, tasmÄ• ete dve dhammÄ• indriya paccaye visuá¹ƒ na

etaá¹ƒ sante ete dve dhammÄ• indriyÄ• tipi na vattabbÄ• ti. no na vattabbÄ• . kasmÄ• . in
kiá¹ƒ pana etesaá¹ƒ indriyakiccanti. liá¹…ganimittakuttaÄ• kappesu issaratÄ• indriya kiccaá
puggalassa paá¹-isandhikkhaá¹‡e itthindriyarÅ«paá¹ƒ uppajjati, tassa santÄ• ne catÅ«hi kar
uppannÄ• paÃ±cakkhandha dhammÄ• itthibhÄ• vÄ• ya pariá¹‡amanti, so attabhÄ• vo eka
itthikutta itthÄ• kappayutto hoti, no aÃ±Ã±athÄ• . na ca itthindriyarÅ«paá¹ƒ te paÃ±cakkhan
ca upatthambhati, nÄ• pi anupÄ• leti, atha kho te dhammÄ• attano attano paccayehi uppajj
uppajjantÅ«ti Ä• á¹‡aá¹ƒ á¹-hapentaá¹ƒ viya tesu attano anubhÄ• vaá¹ƒ pavatteti. te ca dha
uppajjanti, no aÃ±Ã±athÄ• ti. ayaá¹ƒ itthindriyarÅ«passa itthiliá¹…gÄ• dÄ«su issaratÄ• . esa
purisindriyarÅ«passa purisaliá¹…gÄ• dÄ«su issaratÄ• yaá¹ƒ. evaá¹ƒ ete dve dhammÄ• liá¹
sabbhÄ• vato indriyÄ• nÄ• ma hontÄ«ti.

hadayavatthurÅ«paá¹ƒ pana dvinnaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ nissayavatthukiccaá¹
indriyakiccaá¹ƒ na sÄ• dheti. na hi bhÄ• vita cittassa puggalassa hadayarÅ«pe pasannevÄ•
jÄ• tepi manoviÃ±Ã±Ä• á¹‡adhÄ• tuyo tadanuvattikÄ• hontÄ«ti. indriya paccayadÄ«panÄ•

17. jhÄ• napaccayo

satta jhÄ• naá¹…gÄ• ni jhÄ• napaccayo, vitakko vicÄ• ro pÄ«ti somanassaá¹ƒ domanassa
sahajÄ• tÄ• paÃ±caviÃ±Ã±Ä• á¹‡avajjitÄ• cittacetasikadhammÄ• ca rÅ«padhammÄ• ca t

kenaá¹-á¹-hena jhÄ• nanti. upanijjhÄ• yanaá¹-á¹-hena jhÄ• naá¹ƒ. upanijjhÄ• ya naá¹-á¹-he
Ä• rammaá¹‡aá¹ƒ upagantvÄ• nijjhÄ• yanaá¹-á¹-hena pekkhanaá¹-á¹-hena. yathÄ• hi issÄ
lakkhamaá¹‡á¸• ale saraá¹ƒ pavesento hatthehi saraá¹ƒ ujukaÃ±ca niccalaÃ±ca katvÄ• ma
katvÄ• cakkhunÄ• nijjhÄ• yanto paveseti. evameva imehi aá¹…gehi cittaá¹ƒ ujukaÃ±ca nic
Ä• rammaá¹‡aÃ±ca vibhÅ«taá¹ƒ katvÄ• nijjhÄ• yanto puggalo upanijjhÄ• yatÄ«ti vuccati. e
yaá¹ƒkiÃ±ci kÄ• yakammaá¹ƒ vÄ• vacÄ«kammaá¹ƒ vÄ• manokammaá¹ƒ vÄ• karonto avir

tattha kÄ• yakammaá¹ƒ nÄ• ma abhikkamappaá¹-ikkamÄ• dikaá¹ƒ vuccati. vacÄ«kammaá¹
akkharavaá¹‡á¹‡aparipuá¹‡á¹‡aá¹ƒ vacÄ«bhedakaraá¹‡aá¹ƒ vuccati. manokammaá¹ƒ nÄ• m
Ä• rammaá¹‡avibhÄ• vanaá¹ƒ vuccati. dÄ• nakammaá¹ƒ vÄ• pÄ• á¹‡Ä• tipÄ• ta kammaá¹ƒ
vinÄ• dubbalena cittena kÄ• tuá¹ƒ na sakkÄ• hoti. esa nayo sesesu kusalÄ• kusala kamme

ayaÃ±ca attho vitakkÄ• dÄ«naá¹ƒ jhÄ• naá¹…gadhammÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ sabhÄ• v
sampayuttadhamme Ä• rammaá¹‡Ä• bhiniropana lakkhaá¹‡o vitakko, so cittaá¹ƒ Ä• ramma
Ä• rammaá¹‡Ä• numajjanalakkhaá¹‡o vicÄ• ro, so cittaá¹ƒ Ä• rammaá¹‡e daá¸·haá¹ƒ saá¹ƒ

Ä• rammaá¹‡asampiyÄ• yanalakkhaá¹‡Ä• pÄ«ti, sÄ• cittaá¹ƒ Ä• rammaá¹‡e parituá¹-á¹-ha
Ä• rammaá¹‡arasÄ• nu bhavanalakkhaá¹‡Ä• , tÄ• pi cittaá¹ƒ Ä• rammaá¹‡e iá¹-á¹-hÄ• niá¹-
kiccena daá¸·happaá¹-ibaddhaá¹ƒ karonti. samÄ• dhÄ• nalakkhaá¹‡Ä• ekaggatÄ• , sÄ• pi c
niccalaá¹ƒ katvÄ• á¹-hapetÄ«ti. jhÄ• napaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

18. maggapaccayo

dvÄ• dasa maggaá¹…gÄ• ni maggapaccayo sammÄ• diá¹-á¹-hi sammÄ• saá¹…kappo sam
sammÄ• Ä• jÄ«vo sammÄ• vÄ• yÄ• mo sammÄ• sati sammÄ• samÄ• dhi micchÄ• diá¹-á¹-h
micchÄ• vÄ• yÄ• mo micchÄ• samÄ• dhi. sesÄ• micchÄ• vÄ• cÄ• micchÄ• kammanto mic
cetasikadhammÄ• na honti. musÄ• vÄ• dÄ• divasena pavattÄ• naá¹ƒ catunnaá¹ƒ akusalak
te maggapaccaye visuá¹ƒ na gahitÄ• ti. sabbe sahetukÄ• citta cetasikadhammÄ• ca sahet
rÅ«padhammÄ• ca tassa paccayuppannÄ• .

kenaá¹-á¹-hena maggoti. sugatiduggatinibbÄ• na disÄ• desasampÄ• panaá¹-á¹-hena magg
hi aá¹-á¹-ha sammÄ• maggaá¹…gÄ• ni sugati disÄ• desaÃ±ca nibbÄ• nadisÄ• desaÃ±ca sa
cattÄ• ri micchÄ• maggaá¹…gÄ• ni duggatidisÄ• desaá¹ƒ sampÄ• panatthÄ• ya saá¹ƒvattan

tattha jhÄ• napaccayo Ä• rammaá¹‡e cittaá¹ƒ ujuá¹ƒ karoti, thiraá¹ƒ karoti, appanÄ• pattaá¹
appanÄ• pattaá¹ƒ nÄ• ma gambhÄ«re udake pakkhitto macchoviya kasiá¹‡animittÄ• dike ni
anupaviá¹-á¹-haá¹ƒ cittaá¹ƒ pavuccati. maggapaccayo vaá¹-á¹-apathe cetanÄ• kammaá¹ƒ vi
bhÄ• vanÄ• kammaá¹ƒ ujuá¹ƒ karoti, thiraá¹ƒ karoti, kammapathapattaá¹ƒ karoti, vuddhiá¹ƒ
karoti, bhÅ«mantarapattaá¹ƒ karoti. aya metesaá¹ƒ dvinnaá¹ƒ paccayÄ• naá¹ƒ viseso.

tattha kammapathapattaá¹ƒ nÄ• ma pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«naá¹ƒ kusalÄ• kusala kammÄ•
paá¹-isandhijanane samatthabhÄ• vasaá¹…khÄ• taá¹ƒ kammagatiá¹ƒ pattaá¹ƒ cetanÄ• kam
nÄ• ma bhÄ• vanÄ• nukkamena kÄ• ma bhÅ«mito paá¹-á¹-hÄ• ya yÄ• va lokuttarabhÅ«miy
uparÅ«paribhÅ«miá¹ƒ pattaá¹ƒ bhÄ• vanÄ• kammaá¹ƒ. ayaÃ±ca attho jhÄ• napaccaye vutta
sammÄ• diá¹-á¹-hiÄ• dikÄ• naá¹ƒ maggaá¹…gadhammÄ• naá¹ƒ visuá¹ƒ visuá¹ƒ sabhÄ• va
maggapaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

19. sampayuttapaccayo

sampayuttapaccayo vippayuttapaccayoti ekaá¹ƒ dukkaá¹ƒ. atthi paccayo natthi paccayoti e
vigatapaccayo avigata paccayoti ekaá¹ƒ dukkaá¹ƒ. imÄ• ni tÄ«á¹‡i paccayadukkÄ• ni visuá¹
honti. pubbe Ä• gatesu paccayesu keci paccayÄ• attano paccayuppannehi sampayuttÄ• h
gacchanti, keci vippayuttÄ• hutvÄ• , keci vijjamÄ• nÄ• hutvÄ• , keci avijjamÄ• nÄ• hutvÄ•
keci avigatÄ• hutvÄ• paccayattaá¹ƒ gacchantÄ«ti dassanatthaá¹ƒ imÄ• ni tÄ«á¹‡i paccaya

ettha \Be 492/ ca atthÄ«ti kho kaccÄ• na ayameko anto, natthÄ«ti kho dutiyo antoti evarÅ«p
atthinatthisaddÄ• sassatucchedesupavattanti, tasmÄ• evarÅ«pÄ• naá¹ƒ atthÄ• naá¹ƒ nivat
vigatadukkaá¹ƒ vuttaá¹ƒ.

sabbepi sahajÄ• tÄ• cittacetasikÄ• dhammÄ• aÃ±Ã±amaÃ±Ã±assa paccayÄ• ceva hont

kenaá¹-á¹-hena sampayutto. ekuppÄ• datÄ• ekanirodhatÄ• ekavatthukatÄ• ekÄ• rammaá
sampayogaá¹…gehi samannÄ• gato hutvÄ• saá¹ƒyutto ekÄ«bhÄ• vaá¹ƒ gatoti sampayutto

tattha ekÄ«bhÄ• vaá¹ƒ gatoti cakkhuviÃ±Ã±Ä• á¹‡aá¹ƒ phassÄ• dÄ«hi sattahi cetasikehi sa
hoti, dassananti ekaá¹ƒ vohÄ• raá¹ƒ gacchati. aá¹-á¹-ha dhammÄ• visuá¹ƒ visuá¹ƒ vohÄ• ra
vinibbhujjitvÄ• viÃ±Ã±Ä• tuá¹ƒ na sakkoti. esa nayo sesesu sabbacittuppÄ• desÅ«ti. sampa
niá¹-á¹-hitÄ• .

20. vippayuttapaccayo

catubbidho vippayuttapaccayo, sahajÄ• to vatthupure jÄ• to vatthÄ• rammaá¹‡apurejÄ• to

tattha sahajÄ• tavippayutto nÄ• ma dvisu sahajÄ• tapaccaya paccayuppannesu nÄ• marÅ«
rÅ«paá¹ƒ vÄ• nÄ• massa vippayuttaá¹ƒ hutvÄ• paccayo. tattha nÄ• manti pavattikÄ• le cat
rÅ«passÄ• ti cittajarÅ«passa, rÅ«panti paá¹-isandhikkhaá¹‡e hadayavatthurÅ«paá¹ƒ, nÄ• m
paá¹-isandhicatukkhandhanÄ• massa. sesÄ• tayopi vippayuttapaccayÄ• pubbe vibhattÄ•
vippayuttapaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

21. atthipaccayo

sattavidho atthipaccayo, sahajÄ• tatthipaccayo vatthupure jÄ• tatthi paccayo Ä• rammaá¹‡a
vatthÄ• rammaá¹‡apure jÄ• tatthipaccayo pacchÄ• jÄ• tatthipaccayo rÅ«pÄ• hÄ• ratthipacc
jÄ«vitindriyatthipaccayoti.

tattha sahajÄ• tapaccayo eva sahajÄ• tatthipaccayo nÄ• ma. esa nayo sesesu chasu. pacc
heá¹-á¹-hÄ• tattha tattha vuttoyeva.

kenaá¹-á¹-hena \Be 493/ atthipaccayo. sayaá¹ƒ khaá¹‡ikapaccuppannatÄ• saá¹…khÄ• ten
paccuppannassa dhammassa paccayo atthipaccayo. atthipaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

22. natthipaccayo

23. vigatapaccayo

24. avigatapaccayo

sabbo anantarapaccayo natthi paccayo nÄ• ma. tathÄ• vigata paccayo. avigatapaccayopi
sabbasadiso. atthÄ«tica avigatoti ca atthato ekameva. tathÄ• natthÄ«ti ca vigatotica.
natthivigataavigatapaccayadÄ«panÄ• niá¹-á¹-hitÄ• .

paccayatthadÄ«panÄ• niá¹-á¹-hitÄ• .

paccayasabhÄ• go

paccayasabhÄ• go vuccate. paÃ±cadasa sahajÄ• tajÄ• tikÄ• honti, cattÄ• ro mahÄ• sahaj
majjhimasahajÄ• tÄ• satta khuddakasahajÄ• tÄ• . tattha cattÄ• ro mahÄ• sahajÄ• tÄ• nÄ•
sahajÄ• tatthi sahajÄ• ta avigato. cattÄ• ro majjhimasahajÄ• tÄ• nÄ• ma aÃ±Ã±amaÃ±Ã±o
sahajÄ• tavippayutto. satta khuddakasaha jÄ• tÄ• nÄ• ma hetu sahajÄ• tÄ• dhipati sahajÄ•
sahajÄ• tindriyaá¹ƒ jhÄ• naá¹ƒ maggo.

tayo rÅ«pÄ• hÄ• rÄ• , rÅ«pÄ• hÄ• ro rÅ«pÄ• hÄ• ratthi rÅ«pÄ• hÄ• rÄ• vigato.

tÄ«á¹‡i rÅ«pajÄ«vitindriyÄ• ni, rÅ«pajÄ«vitindriyaá¹ƒ rÅ«pajÄ«vitindriyatthi rÅ«pajÄ«vitindri

sattarasa purejÄ• tajÄ• tikÄ• honti, cha vatthupurejÄ• tÄ• cha Ä• rammaá¹‡apurejÄ• tÄ•
vatthÄ• rammaá¹‡apurejÄ• tÄ• . tattha cha vatthupurejÄ• tÄ• nÄ• ma vatthupurejÄ• to vatth
vatthupurejÄ• tindriyaá¹ƒ vatthupurejÄ• tavippayuttaá¹ƒ vatthupurejÄ• tatthi vatthu purejÄ• t
Ä• rammaá¹‡apurejÄ• tÄ• nÄ• ma Ä• rammaá¹‡a purejÄ• to kiÃ±ciÄ• rammaá¹‡aá¹ƒ koci
Ä• rammaá¹‡Å«panissaso Ä• rammaá¹‡apurejÄ• tatthi \Be 494/ Ä• rammaá¹‡apurejÄ• ta a
Ä• rammaá¹‡antiÄ• dÄ«su kiÃ±cikocivacanehi paccuppannaá¹ƒ nipphannarÅ«paá¹ƒ gayhat
vatthÄ• rammaá¹‡apurejÄ• tÄ• nÄ• ma vatthÄ• rammaá¹‡a purejÄ• to vatthÄ• rammaá¹‡a
vatthÄ• rammaá¹‡apure jÄ• ta vippayutto vatthÄ• rammaá¹‡apurejÄ• tatthi vatthÄ• rammaá

cattÄ• ro pacchÄ• jÄ• tajÄ• tikÄ• honti, pacchÄ• jÄ• to pacchÄ• jÄ• tavippayutto pacchÄ• j
pacchÄ• jÄ• taavigato.

satta anantarÄ• honti, anantaro samanantaro anantarÅ«pa nissayo Ä• sevanaá¹ƒ anantara
ettha ca anantara kammaá¹ƒ nÄ• ma ariyamaggacetanÄ• , sÄ• attano anantare ariyaphala

paÃ±ca visuá¹ƒ paccayÄ• honti, avasesaá¹ƒ Ä• rammaá¹‡aá¹ƒ avaseso Ä• rammaá¹‡Ä• c
nissayo sabbo pakatÅ«panissayo avasesaá¹ƒ nÄ• nÄ• kkhaá¹‡ika kammaá¹ƒ. iti vitthÄ• rat
catupaÃ±Ã±Ä• sappabhedÄ• hontÄ«ti.

tattha sabbe sahajÄ• tajÄ• tikÄ• ca sabbe purejÄ• ta jÄ• tikÄ• sabbe pacchÄ• jÄ• tajÄ• tik
rÅ«pajÄ«vitindriyanti ime paccuppannapaccayÄ• nÄ• ma. sabbe anantarajÄ• tikÄ• sabbaá
ime atÄ«tapaccayÄ• nÄ• ma. Ä• rammaá¹‡aá¹ƒ pakatÅ«panissayoti ime tekÄ• likÄ• ca nib
kÄ• lavimuttÄ• ca honti.

nibbÄ• naÃ±ca paÃ±Ã±atti cÄ• ti ime dve dhammÄ• appaccayÄ• nÄ• ma asaá¹…khatÄ•
yesaÃ±hi jÄ• ti nÄ• ma atthi, uppÄ• do nÄ• ma atthi. te sappaccayÄ• nÄ• ma saá¹…khatÄ•
nÄ• ma. ime dve dhammÄ• ajÄ• tikattÄ• anuppÄ• dattÄ• ajÄ• tipaccayattÄ• ca appaccay

sappaccayesu ca dhammesu saá¹…khatesu ekopi dhammo nicco dhuvo sassato aviparÄ«t
kho sabbe te khayaá¹-á¹-hena aniccÄ• eva honti. kasmÄ• . sayaÃ±ca paccayÄ• yattavutti k
aniccadhammattÄ• . nanu nibbÄ• naÃ±ca paÃ±Ã±atti ca paccayÄ• honti. te ca niccÄ• dhu
pana nibbÄ• napaccayena vÄ• paÃ±Ã±attipaccayena vÄ• uppanno nÄ• ma natthi, bahÅ«h
pana paccayÄ• aniccÄ• eva adhuvÄ• ti.

ye \Be 495/ ca dhammÄ• aniccÄ• honti, te niccakÄ• laá¹ƒ satte tividhehi dukkhadaá¹‡á¸• c
bÄ• dhenti, tasmÄ• te dhammÄ• bhayaá¹-á¹-hena dukkhÄ• eva honti. tattha tividhÄ• dukk
dukkhadukkhatÄ• saá¹…khÄ• ra dukkhatÄ• vipariá¹‡Ä• madukkhatÄ• .

ye keci aniccÄ• eva honti, ekasmiá¹ƒ iriyÄ• pathepi punappunaá¹ƒ bhijjanti, te kathaá¹ƒ yÄ
niccasaÃ±Ã±itÄ• naá¹ƒ sattapuggalÄ• naá¹ƒ attÄ• nÄ• ma bhaveyyuá¹ƒ, sÄ• rÄ• nÄ• ma b
honti, te kathaá¹ƒ dukkhappaá¹-ikulÄ• naá¹ƒ sukhakÄ• mÄ• naá¹ƒ sattÄ• naá¹ƒ attÄ• nÄ• m
bhaveyyuá¹ƒ. tasmÄ• te dhammÄ• asÄ• rakaá¹-á¹-hena anattÄ• eva honti.

api ca yasmÄ• imÄ• ya catuvÄ«satiyÄ• paccayadesanÄ• ya imamatthaá¹ƒ dasseti. sabbe
paccayÄ• yattavuttikÄ• eva honti, sattÄ• naá¹ƒ vasÄ• yattavuttikÄ• na honti. paccayÄ• yat
ekopi dhammo appakena paccayena uppajjati. atha kho bahÅ«hi eva paccayehi uppajjatÄ«t
dhammÄ• naá¹ƒ anattalakkhaá¹‡adÄ«pane matthakapattÄ• hotÄ«ti.

paccayasabhÄ• gasaá¹…gaho niá¹-á¹-hito.

paccayaghaá¹-anÄ• nayo

paÃ±caviÃ±Ã±Ä• á¹‡esu paccayaghaá¹-anÄ• nayo

paccayaghaá¹-anÄ• nayo vuccate. ekekasmiá¹ƒ paccayuppanne bahunnaá¹ƒ paccayÄ• na
paccayaghaá¹-anÄ• nÄ• ma. yena pana dhammÄ• sappaccayÄ• saá¹…khatÄ• paá¹-icca
dhammÄ• uppÄ• de ca á¹-hitiyaÃ±ca imehi catuvÄ«satiyÄ• paccayehi sahitattÄ• sappacc
saá¹…khatÄ• nÄ• ma, saá¹…khatattÄ• paá¹-iccasamuppannÄ• nÄ• ma. katame pana te
ca dvipaÃ±Ã±Ä• sacetasikÄ• ni ca aá¹-á¹-havÄ«sati rÅ«pÄ• ni ca.

tattha ekavÄ«sasatacittÄ• ni dhÄ• tuvasena sattavidhÄ• ni bhavanti, cakkhu viÃ±Ã±Ä• á¹‡a
sotaviÃ±Ã±Ä• á¹‡adhÄ• tu ghÄ• naviÃ±Ã±Ä• á¹‡adhÄ• tu jitha viÃ±Ã±Ä• á¹‡adhÄ• tu kÄ• y
manoviÃ±Ã±Ä• á¹‡a dhÄ• tÅ«ti. tattha cakkhuviÃ±Ã±Ä• á¹‡advayaá¹ƒ cakkhuviÃ±Ã±Ä• á¹‡
sotaviÃ±Ã±Ä• á¹‡advayaá¹ƒ sotaviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• ma. ghÄ• naviÃ±Ã±Ä• á¹‡adva
nÄ• ma. jithaviÃ±Ã±Ä• á¹‡advayaá¹ƒ jithaviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• ma. kÄ• yaviÃ±Ã±Ä• á
kÄ• yaviÃ±Ã±Ä• á¹‡adhÄ• tu \Be 496/ nÄ• ma. paÃ±cadvÄ• rÄ• vajjana cittaÃ±ca sampaá¹
manodhÄ• tu nÄ• ma. sesÄ• ni aá¹-á¹-hasataá¹ƒ cittÄ• ni manoviÃ±Ã±Ä• á¹‡adhÄ• tu nÄ• m

dvipaÃ±Ã±Ä• sacetasikÄ• ni ca rÄ• sivasena catubbidhÄ• ni bhavanti, satta sabbacittikÄ• m
ca cuddasa pÄ• pÄ• nica paÃ±cavÄ«sati kalyÄ• á¹‡Ä• ni ca.

catuvÄ«satipaccayesu ca pannarasapaccayÄ• sabbacittuppÄ• da sÄ• dhÄ• raá¹‡Ä• honti
samanantaraÃ±ca saha jÄ• to ca aÃ±Ã±amaÃ±Ã±aÃ±ca nissayo ca upanissayo ca kamma
sampayutto ca atthi ca natthi ca vigato ca avigato ca. na hi kiÃ±ci cittaá¹ƒ vÄ• cetasikaá¹ƒ
vinÄ• uppannaá¹ƒ nÄ• ma atthi. tathÄ• anantarÄ• dÄ«hi ca. aá¹-á¹-hapaccayÄ• kesaÃ±ci
sÄ• dhÄ• raá¹‡Ä• honti, hetu ca adhipati ca pure jÄ• to ca Ä• sevanaÃ±ca vipÄ• ko ca jhÄ•
ca. tattha hetu sahetukacittuppÄ• dÄ• naá¹ƒ eva sÄ• dhÄ• raá¹‡Ä• , adhipati ca sÄ• dhipati
purejÄ• to ca kesaÃ±ci cittuppÄ• dÄ• naá¹ƒ eva, Ä• sevanaÃ±ca kusalÄ• kusalakiriyajavan
vipÄ• kacittuppÄ• dÄ• naá¹ƒ eva, jhÄ• naÃ±ca manodhÄ• tu manoviÃ±Ã±Ä• á¹‡adhÄ• tu ci
sahetukacittuppÄ• dÄ• naá¹ƒ eva, vippayutto ca arÅ«paloke cittuppÄ• dÄ• naá¹ƒ natthi, eko
rÅ«padhammÄ• naá¹ƒ eva visuá¹ƒbhÅ«to hoti.

tatrÄ• yaá¹ƒ dÄ«panÄ• . satta sabbacittikÄ• ni cetasikÄ• ni nÄ• ma, phasso vedanÄ• saÃ±
jÄ«vitaá¹ƒ manasikÄ• ro. tattha cittaá¹ƒ adhipatijÄ• tikaÃ±ca Ä• hÄ• rapaccayo ca indriyapa
Ä• hÄ• rapaccayo. vedanÄ• indriyapaccayo ca jhÄ• na paccayo ca. cetanÄ• kammapacca
ekaggatÄ• indriyapaccayo ca jhÄ• na paccayo ca maggapaccayo ca. jÄ«vitaá¹ƒ indriyapac
visesapaccayÄ• na honti.

cakkhuviÃ±Ã±Ä• á¹‡e satta sabbacittikÄ• ni cetasikÄ• ni labbhanti, viÃ±Ã±Ä• á¹‡ena saddh
nÄ• madhammÄ• honti. sabbe te dhammÄ• sattahi paccayehi aÃ±Ã±amaÃ±Ã±assa pacca
mahÄ• sahajÄ• tehi ca vippayuttavajjitehi tÄ«hi majjhimasahajÄ• tehi ca. tesveva aá¹-á¹-has

viÃ±Ã±Ä• á¹‡aá¹ƒ sesÄ• naá¹ƒ sattannaá¹ƒ dhammÄ• naá¹ƒ Ä• hÄ• rapaccayena ca indriya
phasso Ä• hÄ• rapaccayena, vedanÄ• indriyapaccayamattena, cetanÄ• kammapaccayena
ekaggatÄ• indriyapaccayamattena \Be 497/, jÄ«vitaá¹ƒ sesÄ• naá¹ƒ sattannaá¹ƒ dhammÄ•
paccayo hoti. cakkhuvatthurÅ«paá¹ƒ pana tesaá¹ƒ aá¹-á¹-hannaá¹ƒ dhammÄ• naá¹ƒ chahi v
cakkhuvatthumhi Ä• pÄ• tamÄ• gatÄ• ni paccuppannÄ• ni rÅ«pÄ• rammaá¹‡Ä• ni tesaá¹ƒ c
anantaraniruddhaá¹ƒ paÃ±cadvÄ• rÄ• vajjanacittaÃ±ca paÃ±cahi anantarehi, pubbe kataá¹ƒ
akusalakammaá¹ƒ vÄ• kusalavipÄ• kÄ• naá¹ƒ vÄ• akusalavipÄ• kÄ• naá¹ƒ vÄ• tesaá¹ƒ n
kamma sahÄ• yabhÅ«tÄ• ni purimabhave avijjÄ• taá¹‡hÅ«pÄ• dÄ• nÄ• ni ca imasmiá¹ƒ bha
ca tesaá¹ƒ aá¹-á¹-hannaá¹ƒ dhammÄ• naá¹ƒ pakatÅ«panissayapaccayena paccayÄ• honti.
adhipati ca pacchÄ• jÄ• to ca Ä• sevanaÃ±ca jhÄ• naÃ±ca maggocÄ• ti chapaccayÄ• na la
aá¹-á¹-hÄ• rasapaccayÄ• labbhanti. yathÄ• ca imasmiá¹ƒ citte, tathÄ• sotaviÃ±Ã±Ä• á¹‡Ä
labbhanti, aá¹-á¹-hÄ• rasapaccayÄ• labbhantÄ«ti.

paÃ±caviÃ±Ã±Ä• á¹‡esu paccayaghaá¹-anÄ• nayo niá¹-á¹-hito.

ahetuka cittuppÄ• desu paccayaghaá¹-anÄ• nayo

cha pakiá¹‡á¹‡akÄ• ni cetasikÄ• ni nÄ• ma, vitakko vicÄ• ro adhimokkho vÄ«riyaá¹ƒ pÄ«ti
jhÄ• napaccayo ca maggapaccayo ca. vicÄ• ro jhÄ• napaccayo. vÄ«riyaá¹ƒ adhipatijÄ• tika
maggapaccayo ca. pÄ«ti jhÄ• napaccayo. chando adhipatijÄ• tiko. adhimokkho pana visesa

paÃ±cadvÄ• rÄ• vajjanacittaÃ±ca sampaá¹-icchanacittadvayaÃ±ca upekkhÄ• santÄ«raá¹‡a
cittesu dasa cetasikÄ• ni labbhanti, satta sabba cittikÄ• ni ca pakiá¹‡á¹‡akesu vitakko ca vic
ca. viÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ paccekaá¹ƒ ekÄ• dasa nÄ• madhammÄ• honti. imesu citte
vedanÄ• ca ekaggatÄ• ca vitakko ca vicÄ• ro ca jhÄ• napaccayaá¹ƒ sÄ• dhenti. paÃ±cadv
kiriyacittaá¹ƒ hoti, vipÄ• kapaccayo natthi. nÄ• nÄ• kkhaá¹‡ikakammaÃ±ca upanissayaá¹-á¹
vipÄ• kapaccayena saddhiá¹ƒ cha paccayÄ• na labbhanti. jhÄ• napaccayena saddhiá¹ƒ aá
labbhanti. sesesu catÅ«su vipÄ• kacittesu paÃ±ca paccayÄ• na labbhanti. vipÄ• kapaccaye
saddhiá¹ƒ ekÅ«navÄ«sati paccayÄ• labbhanti.

somanassasantÄ«raá¹‡e pÄ«tiyÄ• saddhiá¹ƒ ekÄ• dasacetasikÄ• yujjanti, manodvÄ• rÄ•
saddhiá¹ƒ ekÄ• dasÄ• ti viÃ±Ã±Ä• á¹‡ena saddhiá¹ƒ dvÄ• dasa \Be 498/ nÄ• madhammÄ•
pÄ«tiyÄ• ca vÄ«riyena ca saddhiá¹ƒ dvÄ• dasa cetasikÄ• ni yujjanti. viÃ±Ã±Ä• á¹‡ena sadd
honti. tattha somanassasantÄ«raá¹‡e jhÄ• naá¹…gesu pÄ«timattaá¹ƒ adhikaá¹ƒ hoti, pubbe
upekkhÄ• santÄ«raá¹‡advaye viya paÃ±capaccayÄ• na labbhanti. ekÅ«navÄ«satipaccayÄ
vajjanacitte ca vÄ«riyamattaá¹ƒ adhikaá¹ƒ hoti, taÃ±ca indriyakicca jhÄ• na kiccÄ• nisÄ• dh
maggakiccaÃ±ca na sÄ• dheti. kiriya cittattÄ• vipÄ• kapaccayo ca natthi. pubbe paÃ±cadvÄ
vipÄ• ka paccayena saddhiá¹ƒ cha paccayÄ• na labbhanti. jhÄ• napaccayena saddhiá¹ƒ aá

labbhanti. hasituppÄ• dacittepi kiriyacittattÄ• vipÄ• kapaccayo natthi, javanacittattÄ• pana
vipÄ• kapaccayena saddhiá¹ƒ paÃ±ca paccayÄ• na labbhanti. Ä• sevanapaccayena saddh
labbhanti.

ahetukacittuppÄ• desu paccayaghaá¹-anÄ• nayo niá¹-á¹-hito.

akusalacittuppÄ• desu paccayaghaá¹-anÄ• nayo

dvÄ• dasa akusalacittÄ• ni, dve mohamÅ«likÄ• ni aá¹-á¹-ha lobha mÅ«likÄ• ni dve dosamÅ
pÄ• pacetasikÄ• ni nÄ• ma moho ahirikaá¹ƒ anottappaá¹ƒ uddhaccanti idaá¹ƒ mohacatukka
mÄ• noti idaá¹ƒ lobhatikkaá¹ƒ nÄ• ma. doso issÄ• macchariyaá¹ƒ kukkuccanti idaá¹ƒ dosac
middhaá¹ƒ vicikicchÄ• ti idaá¹ƒ visuá¹ƒ tikkaá¹ƒ nÄ• ma.

tattha lobho doso mohoti tayo mÅ«ladhammÄ• hetupaccayÄ• , diá¹-á¹-hi maggapaccayo, s
visesapaccayÄ• na honti.

tattha dve mohamÅ«likÄ• ni nÄ• ma vicikicchÄ• sampayuttacittaá¹ƒ uddhacca sampayuttac
vicikicchÄ• sampayuttacitte pannarasa cetasikÄ• ni uppajjanti satta sabbacittikÄ• ni ca vitak
vÄ«riyanti tÄ«á¹‡i pakiá¹‡á¹‡akÄ• ni ca pÄ• pacetasikesu mohacatukkaÃ±ca vicikicchÄ• cÄ
soá¸·asa nÄ• madhammÄ• honti. imasmiá¹ƒ citte hetu paccayopi maggapaccayopi labbhan
vitakko ca vÄ«riyaÃ±ca maggapaccayo, ekaggatÄ• pana vicikicchÄ• ya duá¹-á¹-hattÄ• ima
indriyakiccaÃ±ca maggakiccaÃ±ca na sÄ• dheti, jhÄ• nakiccamattaá¹ƒ sÄ• dheti. adhipati ca
cÄ• ti tayo paccayÄ• na labbhanti, sesÄ• ekavÄ«satipaccayÄ• labbhanti. uddhaccasampay
pahÄ• ya adhimokkhena saddhiá¹ƒ pannaraseva cetasikÄ• ni, soá¸·aseva nÄ• madhammÄ•
citte ekaggatÄ• indriya kiccaÃ±ca jhÄ• nakiccaÃ±ca maggakiccaÃ±ca sÄ• dheti, tayo pacca
ekavÄ«sati paccayÄ• labbhanti.

aá¹-á¹-hasu lobhamÅ«likacittesu pana satta sabbacittikÄ• ni ca cha pakiá¹‡á¹‡akÄ• ni ca pA
lobhatikkaÃ±ca thinamiddhaÃ±cÄ• ti dvÄ• vÄ«sati cetasikÄ• ni uppajjanti. tesu lobho ca mo
hetupaccayo. chando ca cittaÃ±ca vÄ«riyaÃ±cÄ• ti tayo adhipatijÄ• tikÄ• kadÄ• ci adhipatik
Ä• rammaá¹‡Ä• dhipatipi ettha labbhati. cetanÄ• kammapaccayo. tayo Ä• hÄ• rÄ• Ä• hÄ•
ekaggatÄ• ca jÄ«vitaÃ±ca vÄ«riyaÃ±cÄ• ti paÃ±ca indriyadhammÄ• indriyapaccayo. vitakk
vedanÄ• ca ekaggatÄ• cÄ• ti paÃ±ca jhÄ• naá¹…gÄ• ni jhÄ• napaccayo. vitakko ca ekagga
vÄ«riyaÃ±cÄ• ti cattÄ• ri maggaá¹…gÄ• ni maggapaccayo. pacchÄ• jÄ• to ca vipÄ• ko cÄ•
sesÄ• dvÄ• vÄ«sati paccayÄ• labbhanti.

dvÄ«su dosamÅ«likacittesu pÄ«tiÃ±ca lobhatikkaÃ±ca pahÄ• ya dosacatukkena saddhiá¹ƒ
cetasikÄ• ni, doso ca moho ca dve mÅ«lÄ• ni, tayo adhipati jÄ• tikÄ• , tayo Ä• hÄ• rÄ• , paÃ

jhÄ• naá¹…gÄ• ni, tÄ«á¹‡i maggaá¹…gÄ• ni. etthÄ• pi dve paccayÄ• na labbhanti, dvÄ• vÄ

akusalacittuppÄ• desu paccayaghaá¹-anÄ• nayo niá¹-á¹-hito.

cittuppÄ• desu paccayaghaá¹-anÄ• nayo

ekanavuti sobhaá¹‡acittÄ• ni nÄ• ma, catuvÄ«sati kÄ• ma sobhaá¹‡acittÄ• ni pannarasa rÅ
arÅ«pacittÄ• ni cattÄ• lÄ«sa lokuttaracittÄ• ni. tattha catuvÄ«sati kÄ• masobhaá¹‡a cittÄ• n
kÄ• makusalacittÄ• ni aá¹-á¹-ha kÄ• masobhaá¹‡avipÄ• ka cittÄ• ni aá¹-á¹-ha kÄ• masobha

paÃ±ca vÄ«sati kalyÄ• á¹‡acetasikÄ• ni nÄ• ma, alobho adoso amohoceti tÄ«á¹‡i kalyÄ• á
sati ca hirÄ« ca ottappaÃ±ca tatramajjhattatÄ• ca kÄ• yapassaddhi ca citta passaddhi ca k
cittalahutÄ• ca kÄ• yamudutÄ• ca citta mudutÄ• ca kÄ• yakammaÃ±Ã±atÄ• ca citta kam
kÄ• yapÄ• guÃ±Ã±atÄ• ca cittapÄ• guÃ±Ã±atÄ• ca kÄ• yujukatÄ• ca cittujukatÄ• \Be 50
sammÄ• kammanto sammÄ• Ä• jÄ«voti tisso viratiyo ca karuá¹‡Ä• muditÄ• ti dve appama

tattha tÄ«á¹‡i kalyÄ• á¹‡amÅ«lÄ• ni hetupaccayo, amoho pana adhipatipaccaye vÄ«maá¹ƒ
indriyapaccaye paÃ±Ã±indriyaá¹ƒ nÄ• ma, maggapaccaye sammÄ• diá¹-á¹-hi nÄ• ma. sadd
saddhindriyaá¹ƒ nÄ• ma. sati indriyapaccaye satindriyaá¹ƒ nÄ• ma, maggapaccaye sammÄ
maggapaccayo, sesÄ• sattarasa dhammÄ• visesapaccayÄ• na honti.

aá¹-á¹-hasu kÄ• makusalacittesu aá¹-á¹-hatiá¹ƒsa cetasikÄ• ni saá¹…gayhanti, satta sabba
pakiá¹‡á¹‡akÄ• ni paÃ±cavÄ«sati kalyÄ• á¹‡Ä• ni. tesu ca pÄ«ti catÅ«su somanassikesu ev
Ã±Ä• á¹‡asampayuttesu eva, tisso viratiyo sikkhÄ• padasÄ«lapÅ«raá¹‡a kÄ• le eva, dve ap
kÄ• ruÃ±Ã±amodanÄ• kÄ• resu evÄ• ti. imesupi aá¹-á¹-hasu cittesu dve vÄ• tÄ«á¹‡i vÄ• k
hetupaccayo, chando ca cittaÃ±ca vÄ«riyaÃ±ca vÄ«maá¹ƒsÄ• cÄ• ti catÅ«su adhipatijÄ• tik
adhipatipaccayo. cetanÄ• kammapaccayo. tayo Ä• hÄ• rÄ• Ä• hÄ• rapaccayo. cittaÃ±ca v
jÄ«vitaÃ±ca saddhÄ• ca sati ca vÄ«riyaÃ±ca paÃ±Ã±Ä• cÄ• ti aá¹-á¹-ha indriyÄ• ni indriyap
vicÄ• ro ca pÄ«ti ca vedanÄ• ca ekaggatÄ• cÄ• ti paÃ±cajhÄ• naá¹…gÄ• ni jhÄ• napaccay
viratiyo ca sati ca vÄ«riyaÃ±ca ekaggatÄ• cÄ• ti aá¹-á¹-ha maggaá¹…gÄ• ni maggapaccayo
cittesu pacchÄ• jÄ• to ca vipÄ• kocÄ• ti dve paccayÄ• na labbhanti, sesÄ• dvÄ• vÄ«satipa

aá¹-á¹-hasu kÄ• masobhaá¹‡akiriyacittesu tisso viratiyo na labbhanti, kusalesu viya dve pa
dvÄ• vÄ«sati paccayÄ• labbhanti.

aá¹-á¹-hasu kÄ• masobhaá¹‡avipÄ• kesu tisso viratiyo ca dve appamaÃ±Ã±Ä• yo ca na lab
pacchÄ• jÄ• to ca Ä• sevanaÃ±cÄ• ti tayo paccayÄ• na labbhanti, ekavÄ«sati paccayÄ• la

upari rÅ«pÄ• rÅ«palokuttaracittesupi dvÄ• vÄ«satipaccayato atirekaá¹ƒ natthi. tasmÄ• catÄ
Ã±Ä• á¹‡asampayuttakÄ• makusala cittesu viya imesu paccayaghaá¹-anÄ• veditabbÄ• .

evaá¹ƒ sante kasmÄ• tÄ• ni cittÄ• ni kÄ• macittato mahanta tarÄ• ni ca paá¹‡Ä«tatarÄ• ni
Ä• sevanamahantattÄ• . tÄ• ni hi cittÄ• ni bhÄ• vanÄ• kammavisesehi \Be 501/ siddhÄ• ni h
Ä• sevanapaccayo mahanto hoti. Ä• sevana mahantattÄ• ca indriyapaccayopi jhÄ• napacc
vÄ• tesaá¹ƒ paccayÄ• mahantÄ• honti. paccayÄ• naá¹ƒ uparÅ«pari mahantattÄ• tÄ• ni ci
kÄ• macittato mahantatarÄ• ni ca paá¹‡Ä«tatarÄ• ni ca hontÄ«ti.

cittuppÄ• desu paccayaghaá¹-anÄ• nayo niá¹-á¹-hito.

rÅ«pakalÄ• pesu paccayaghaá¹-anÄ• nayo

rÅ«pakalÄ• pesu paccayaghaá¹-anÄ• nayo vuccate. aá¹-á¹-havÄ«sati rÅ«pÄ• ni nÄ• ma, ca
pathavÄ« Ä• po tejo vÄ• yo. paÃ±ca pasÄ• darÅ«pÄ• ni cakkhu sotaá¹ƒ ghÄ• naá¹ƒ jitha kÄ
rÅ«paá¹ƒ saddo gandho raso phoá¹-á¹-habbaá¹ƒ. tattha phoá¹-á¹-habbaá¹ƒ tividhaá¹ƒ patha
tejophoá¹-á¹-habbaá¹ƒ vÄ• yophoá¹-á¹-habbaá¹ƒ. dve bhÄ• varÅ«pÄ• ni itthibhÄ• varÅ«paá
jÄ«vitarÅ«paá¹ƒ, ekaá¹ƒ hadayarÅ«paá¹ƒ. ekaá¹ƒ Ä• hÄ• rarÅ«paá¹ƒ. ekaá¹ƒ Ä• kÄ• sadhÄ
viÃ±Ã±attirÅ«pÄ• ni kÄ• yaviÃ±Ã±attirÅ«paá¹ƒ vacÄ«viÃ±Ã±atti rÅ«paá¹ƒ. tÄ«á¹‡i vikÄ• rar
kammaÃ±Ã±atÄ• . cattÄ• ri lakkhaá¹‡arÅ«pÄ• ni upacayo santati jaratÄ• aniccatÄ• .

tattha cha rÅ«padhammÄ• rÅ«padhammÄ• naá¹ƒ paccayÄ• honti cattÄ• ri mahÄ• bhÅ«tÄ
Ä• hÄ• rarÅ«paÃ±ca. tattha cattÄ• ri mahÄ• bhÅ«tÄ• ni aÃ±Ã±amaÃ±Ã±assa paÃ±cahi pa
sahajÄ• tena ca aÃ±Ã±amaÃ±Ã±ena ca nissayena ca atthiyÄ• ca avigatenaca. sahajÄ• tÄ•
aÃ±Ã±amaÃ±Ã±avajjitehi catÅ«hi paccayehi paccayÄ• honti. jÄ«vitarÅ«paá¹ƒ sahajÄ• tÄ• n
indriyapaccayena paccayo. Ä• hÄ• rarÅ«paá¹ƒ sahajÄ• tÄ• naÃ±ca asahajÄ• tÄ• naÃ±ca sa
ajjhattarÅ«padhammÄ• naá¹ƒ Ä• hÄ• rapaccayena paccayo.

tattheva terasa rÅ«padhammÄ• nÄ• madhammÄ• naá¹ƒ visesapaccayÄ• honti, paÃ±capa
gocararÅ«pÄ• ni ca hadayavatthurÅ«paÃ±ca. tattha paÃ±ca pasÄ• darÅ«pÄ• ni paÃ±canna
mÄ• taro viya puttakÄ• naá¹ƒ vatthupurejÄ• tena ca vatthupurejÄ• tindriyena ca vatthu pure
paccayÄ• honti. satta gocararÅ«pÄ• ni paÃ±cannaá¹ƒ viÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ tissan
pitaro viya puttakÄ• naá¹ƒ Ä• rammaá¹‡apurejÄ• tena paccayÄ• honti. hadayavatthurÅ«pa
manoviÃ±Ã±Ä• á¹‡adhÄ• tÅ«naá¹ƒ rukkho viya rukkhadevatÄ• naá¹ƒ yathÄ• rahaá¹ƒ \Be 50
sahajÄ• tanissayena pavattikÄ• le vatthupurejÄ• tena ca vatthupurejÄ• tavippayuttena ca pa

tevÄ«sati rÅ«pakalÄ• pÄ• . tattha ekÄ• ya rajjuyÄ• bandhitÄ• naá¹ƒ kesÄ• naá¹ƒ kesakalÄ
tiá¹‡akalÄ• po viya ekena jÄ• tirÅ«pena bandhitÄ• naá¹ƒ rÅ«padhammÄ• naá¹ƒ kalÄ• po pa

nÄ• ma.

tattha cattÄ• ri mahÄ• bhÅ«tÄ• ni vaá¹‡á¹‡o gandho raso ojÄ• ti ime aá¹-á¹-ha dhammÄ• e
nÄ• ma, sabbamÅ«laá¹-á¹-hakanti ca vuccati.

nava kammajarÅ«pakalÄ• pÄ• , --- jÄ«vitanavakaá¹ƒ vatthudasakaá¹ƒ kÄ• ya dasakaá¹ƒ itt
pumbhÄ• vadasakaá¹ƒ cakkhudasakaá¹ƒ sotadasakaá¹ƒ ghÄ• nadasakaá¹ƒ jithadasakaá¹ƒ
sabbamÅ«laá¹-á¹-hakamevajÄ«vitarÅ«pena saha jÄ«vitanavakaá¹ƒ nÄ• ma. etadeva kamm
hoti. mÅ«lanavakameva yathÄ• kkamaá¹ƒ hadayavatthurÅ«pÄ• dÄ«hi aá¹-á¹-harÅ«pehi sah
aá¹-á¹-hadasakÄ• ni bhavati. tattha jÄ«vitanavakaÃ±ca kÄ• yadasakaÃ±ca bhÄ• vadasakÄ•
sakala kÄ• ye pavattanti. tattha jÄ«vitanavakanti pÄ• cakaggi ca kÄ• yaggi ca vuccati. pÄ• c
pÄ• cakatejo koá¹-á¹-hÄ• so, so Ä• mÄ• saye pavattitvÄ• asitapÄ«takhÄ• yitasÄ• yitÄ• ni p
sakalakÄ• yabyÄ• pako usmÄ• tejo koá¹-á¹-hÄ• so, so sakala kÄ• ye pavattitvÄ• pittasemh
vippasannÄ• ni karoti. tesaá¹ƒ dvinnaá¹ƒ visamavuttiyÄ• sati sattÄ• bahvÄ• bÄ• dhÄ• hon
appÄ• bÄ• dhÄ• . tadubhayaá¹ƒ jÄ«vitanavakaá¹ƒ sattÄ• naá¹ƒ Ä• yuá¹ƒ sampÄ• deti. vaá¹
kÄ• yadasakaá¹ƒ sakalakÄ• ye sukhasamphassa dukkhasamphassÄ• ni sampÄ• deti. bhÄ•
itthÄ• kÄ• re sampÄ• deti. purisÄ• naá¹ƒ sabbe purisÄ• kÄ• re sampÄ• dehi. sesÄ• ni vatth
padesadasakÄ• ni nÄ• ma. tattha vatthudasakaá¹ƒ hadayakosabbhantare pavattitvÄ• sattÄ
sucintitaducintitÄ• ni sampÄ• deti. cakkhudasakÄ• dÄ«ni cattÄ• ri dasakÄ• ni cakkhuguá¸·a
jithatalesu pavattitvÄ• dassana savana ghÄ• yana sÄ• yanÄ• ni sampÄ• deti.

aá¹-á¹-ha cittajarÅ«pakalÄ• pÄ• , sabbamÅ«laá¹-á¹-hakaá¹ƒ saddanavakaá¹ƒ kÄ• ya viÃ±Ã
saddavacÄ«viÃ±Ã±attidasakanti cattÄ• ro mÅ«lakalÄ• pÄ• ca teyeva lahutÄ• mudutÄ• ka
tÄ«hi vikÄ• ra rÅ«pehi saha cattÄ• ro savikÄ• rakalÄ• pÄ• ca.

tattha \Be 503/ sarÄ«radhÄ• tÅ«naá¹ƒ visamappavattikÄ• le gilÄ• nassa mÅ«la kalÄ• pÄ• n
tassa sarÄ«rarÅ«pÄ• ni garÅ«ni vÄ• thaddhÄ• ni vÄ• akammaÃ±Ã±Ä• ni vÄ• honti, yathÄ
pavattetuá¹ƒ aá¹…ga paccaá¹…gÄ• nipi cÄ• letuá¹ƒ vacanaá¹ƒpi kathetuá¹ƒ dukkho hoti. sa
samappavattikÄ• le pana agilÄ• nassa garuthaddhÄ• dÄ«naá¹ƒ sarÄ«radosÄ• naá¹ƒ abhÄ•
tesu ca cittaá¹…gavasena kÄ• yaá¹…ga calane dve kÄ• yaviÃ±Ã±attikalÄ• pÄ• pavattanti.
vacanasaddappavattikÄ• le dve vacÄ«viÃ±Ã±attikalÄ• pÄ• , cittavaseneva akkharavaá¹‡á¹‡
hasanarodanÄ• dÄ«naá¹ƒ avacanasaddÄ• naá¹ƒ mukhato pavattikÄ• le dve saddakalÄ• pÄ
pavattanti.

cattÄ• ro utujarÅ«pakalÄ• pÄ• , sabbamÅ«laá¹-á¹-hakaá¹ƒ saddanavakanti dve mÅ«lakalÄ•
savikÄ• rakalÄ• pÄ• ca. tattha ayaá¹ƒ kÄ• yo yÄ• vajÄ«vaá¹ƒ iriyÄ• pathasotaá¹ƒ anugacch
iriyÄ• pathanÄ• nattaá¹ƒ paá¹-icca imasmiá¹ƒ kÄ• ye khaá¹‡e khaá¹‡e dhÄ• tÅ«naá¹ƒ sama
paÃ±Ã±Ä• yanti. tathÄ• utunÄ• nattaá¹ƒ paá¹-icca Ä• hÄ• ranÄ• nattaá¹ƒ paá¹-icca vÄ• tÄ•

paá¹-icca kÄ• yaá¹…ga parihÄ• ranÄ• nattaá¹ƒ paá¹-icca attÅ«pakkamaparÅ«pakkamanÄ• visamappavattikÄ• le dve mÅ«lakalÄ• pÄ• eva pavattanti, samappavattikÄ• le dve savikÄ• saddakalÄ• pÄ• cittajasaddato paramparasaddesu ca aÃ±Ã±esu loke nÄ• nappakÄ• rasad

dve Ä• hÄ• rajarÅ«pakalÄ• pÄ• , --- sabbamÅ«laá¹-á¹-hakaá¹ƒ savikÄ• ranti. ime dve kalÄ• asappÄ• yena vÄ• Ä• hÄ• rena jÄ• tÄ• naá¹ƒ samarÅ«pavisamarÅ«pÄ• naá¹ƒ vasena vedi

Ä• kÄ• sadhÄ• tu ca lakkhaá¹‡arÅ«pÄ• nicÄ• ti paÃ±carÅ«pÄ• ni kalÄ• pa muttÄ• ni honti. kalÄ• pÄ• naá¹ƒ antarÄ• pariccheda mattattÄ• kalÄ• pamuttÄ• hoti. lakkhaá¹‡arÅ«pÄ• ni kalÄ• pÄ• naá¹ƒ saá¹…khatabhÄ• vajÄ• nanatthÄ• ya lakkhaá¹‡amattattÄ• kalÄ• pa muttÄ

ime tevÄ«sati kalÄ• pÄ• ajjhattasantÄ• ne labbhanti. bahiddhÄ• santÄ• ne pana dve utuja labbhanti. tattha dve rÅ«pa santÄ• nÄ• ni ajjhattasantÄ• naÃ±ca bahiddhÄ• santÄ• naÃ±ca nÄ• ma sattasantÄ• naá¹ƒ vuccati. bahiddhÄ• santÄ• naá¹ƒ nÄ• ma pathavÄ«pabbatanadÄ vuccati. tattha ajjhattasantÄ• ne aá¹-á¹-havÄ«sati rÅ«pÄ• ni tevÄ«sati rÅ«pakalÄ• pÄ• ni lab

tattha \Be 504/ paá¹-isandhinÄ• madhammÄ• paá¹-isandhikkhaá¹‡e kammajarÅ«pakalÄ• p honti catÅ«hi mahÄ• sahajÄ• tehi ca vipÄ• kena ca vippayuttena ca. hadayavatthurÅ«passa sattadhÄ• paccayÄ• honti. tesveva nÄ• madhammesu hetudhammÄ• hetubhÄ• vena, ceta Ä• hÄ• radhammÄ• Ä• hÄ• rabhÄ• vena, indriya dhammÄ• indriyabhÄ• vena, jhÄ• nadhar magga bhÄ• venÄ• ti yathÄ• rahaá¹ƒ chadhÄ• paccayÄ• honti. atÄ«tÄ• ni pana kusalÄ• ku paccayÄ• honti kammapaccayena, paá¹-hamabhavaá¹…gÄ• dikÄ• pacchÄ• jÄ• tÄ• pavat kammajarÅ«pa kalÄ• pÄ• naá¹ƒ ekadhÄ• paccayÄ• honti pacchÄ• jÄ• tena. ettha ca pacch pacchÄ• jÄ• tajÄ• tikÄ• paccayÄ• gahitÄ• honti. atÄ«tÄ• ni ca kammÄ• ni ekadhÄ• va pac nÄ• madhammÄ• kammajarÅ«pakalÄ• pÄ• naá¹ƒ yathÄ• rahaá¹ƒ cuddasahi paccayehi pac labbhanti Ä• rammaá¹‡aÃ±ca adhipati ca anantaraÃ±ca samanantaraÃ±ca upanissayo ca p sampayutto ca natthi ca vigato ca.

pavattikÄ• le rÅ«pajanakÄ• nÄ• madhammÄ• attanÄ• sahajÄ• tÄ• naá¹ƒ cittajarÅ«pakalÄ honti catÅ«hi mahÄ• saha jÄ• tehi ca vippayuttena ca. tesveva nÄ• madhammesu hetudhar adhipatidhammÄ• adhipatibhÄ• vena, cetanÄ• kammabhÄ• vena, vipÄ• kadhammÄ• vipÄ Ä• hÄ• ra bhÄ• vena, indriyadhammÄ• indriyabhÄ• vena, jhÄ• nadhammÄ• jhÄ• nabhÄ• v yathÄ• rahaá¹ƒ aá¹-á¹-hadhÄ• paccayÄ• honti. pacchÄ• jÄ• tÄ• sabbe nÄ• madhammÄ• cittajarÅ«pakalÄ• pÄ• naá¹ƒ ekadhÄ• paccayÄ• honti pacchÄ• jÄ• tena. evaá¹ƒ nÄ• madh kalÄ• pÄ• naá¹ƒ yathÄ• rahaá¹ƒ cuddasahi paccayehi paccayÄ• honti. idhapi dasa paccay Ä• rammaá¹‡aÃ±ca anantaraÃ±ca samanantaraÃ±ca aÃ±Ã±amaÃ±Ã±aÃ±ca upanissayo ca sampayutto ca natthi ca vigato ca.

paá¹-isandhicittassa á¹-hitikÄ• lato paá¹-á¹-hÄ• ya pavattikÄ• le sabbepi nÄ• madhammÄ•
utujarÅ«pakalÄ• pÄ• naÃ±ca Ä• hÄ• rajarÅ«pa kalÄ• pÄ• naÃ±ca ekadhÄ• paccayÄ• hon
pacchÄ• jÄ• tavacanena cattÄ• ro pacchÄ• jÄ• tajÄ• tikÄ• gahitÄ• honti, sesÄ• vÄ«sati pa

sabbesu pana tevÄ«satiyÄ• rÅ«pakalÄ• pesucattÄ• romahÄ• bhÅ«tÄ• aÃ±Ã±amaÃ±Ã±a
catÅ«hi mahÄ• saha jÄ• tehi ca aÃ±Ã±amaÃ±Ã±ena ca, sahajÄ• tÄ• naá¹ƒ upÄ• dÄ• rÅ«pÄ
catÅ«hi mahÄ• sahajÄ• tehi \Be 505/. Ä• hÄ• rarÅ«paá¹ƒ sahajÄ• tÄ• naÃ±ca asahajÄ• tÄ•
ajjhattarÅ«pakalÄ• pÄ• naá¹ƒ Ä• hÄ• ra paccayena paccayo hoti. navasu kammajarÅ«paka
sahajÄ• tÄ• nameva rÅ«pÄ• naá¹ƒ indriyapaccayena paccayo hoti. evaá¹ƒ ajjhattarÅ«padha
ajjhattarÅ«padhammÄ• naá¹ƒ sattadhÄ• paccayÄ• honti. bahiddhÄ• rÅ«padhammÄ• pan
dvinnaá¹ƒ utujarÅ«pakalÄ• pÄ• naá¹ƒ paÃ±cadhÄ• paccayÄ• hontÄ«ti.

rÅ«pakalÄ• pesu paccayaghaá¹-anÄ• nayo niá¹-á¹-hito.

ettha ca paá¹-á¹-hÄ• nasaddassa attho vattabbo. padhÄ• naá¹ƒ á¹-hÄ• nanti paá¹-á¹-hÄ• na
pamukhaá¹ƒ, á¹-hÄ• nanti paccayo, pamukhapaccayo mukhyapaccayo ekantapaccayoti vut
paccayo ekantapaccayuppannaá¹ƒ paá¹-icca vattabbo.

duvidhaÃ±hi paccayuppannaá¹ƒ mukhyapaccayuppannaá¹ƒ nissandapaccayuppannanti. ta
nÄ• ma mÅ«lapaccayuppannaá¹ƒ, nissandapaccayuppannaá¹ƒ nÄ• ma parampara paccayu
mÅ«lapaccayuppannameva ekantapaccayuppannaá¹ƒ nÄ• ma. taÃ±hi attano paccaye sati e
nuppajjati. paramparapaccayuppannaá¹ƒ pana anekantapaccayuppannaá¹ƒnÄ• ma, taÃ±hi
uppajjati vÄ• , na vÄ• uppajjati. tattha ekantapaccayuppannaá¹ƒ paá¹-icca so paccayo ekan
eva imasmiá¹ƒ mahÄ• pakaraá¹‡e vutto. tato eva ayaá¹ƒ catuvÄ«satipaccayagaá¹‡o ca ima
paá¹-á¹-hÄ• nanti vuccati.

tattha ekassa purisassa dhanadhaÃ±Ã±atthÄ• ya lobho uppajjati. so lobhavasena uá¹-á¹-hÄ
ekasmiá¹ƒ padese khettÄ• ni karoti, vatthÅ«ni karoti, uyyÄ• nÄ• ni karoti. tesu sampajjamÄ•
dhanadhaÃ±Ã±Ä• ni labhitvÄ• attanÄ• ca paribhuÃ±jati, puttadÄ• re ca poseti, puÃ±Ã±Ä•
puÃ±Ã±aphalÄ• ni ca Ä• yatiá¹ƒ paccanubhavissati. tattha lobhasaha jÄ• tÄ• ni nÄ• marÅ«p
nÄ• ma. tato paraá¹ƒ yÄ• va Ä• yatiá¹ƒ bhavesu puÃ±Ã±aphalÄ• ni paccanubhoti, tÄ• va up
tassa lobhassa nissandapaccayuppannÄ• ni nÄ• ma. tesu dvÄ«su paccayuppannesu mukh
paá¹-á¹-hÄ• ne vuttaá¹ƒ. nissandapaccayuppannaá¹ƒ pana suttantanayena kathetabbaá¹ƒ.
imasmiá¹ƒ sati idaá¹ƒ hoti, imassa uppÄ• dÄ• idaá¹ƒ uppajjatÄ«ti evarÅ«po paccayanayo. a
tayo dhammÄ• sakalassa sattalokassapi saá¹…khÄ• ralokassapi okÄ• sa lokassapi vipattiy
nÄ• ma. alobho adoso amohoti \Be 506/ tayo dhammÄ• sampattiyÄ• mÅ«laá¹-á¹-hena hetu
nayo sabbesu paá¹-á¹-hÄ• napaccayesu yathÄ• rahaá¹ƒ veditabbo. evaÃ±ca sati loke sabb
catuvÄ«satiyÄ• paccayÄ• naá¹ƒ mukhya paccayuppannena saddhiá¹ƒ nissandapaccayupp

ettÄ• vatÄ• paccayÄ• naá¹ƒ atthadÄ«panÄ• paccayÄ• naá¹ƒ sabhÄ• gasaá¹…gaho pacca
kaá¹‡á¸• ehi paricchinnÄ• paá¹-á¹-hÄ• nuddesa dÄ«panÄ« niá¹-á¹-hitÄ• hoti.

mrammaraá¹-á¹-he mauá¹ƒjvÄ• nagare leá¸• Ä«tÄ«araÃ±Ã±avihÄ• ravÄ• sinÄ• mahÄ• th
paccayuddesadÄ«panÄ«.

<!-- vvvv

ÉÍÍÍ

will guide and free one's life And the whole world, from suffering.If both virtues are in co
righteous harmony in the mind of any person, They will be the "Virtues of Enlightenmen
THOUGHTSMan is a creative being,Yet, man is tied and enfoldedBy his own thoughts.But n
imagination,Contemplation and obsrvationTo enable his mind to be one-pointed.When thoug
will appearAnd truth is not thoughts.----------Let us not be heedlessLet not time and lif
away uselessly Try to always contemplate one's self.If we diligently train ourselves,We can l
refugeTo both ourselves and to others.---------- end of f

Etext Record of Buddhistic Kingdoms
by Fa-Hien translated and annotated by James Legge

A RECORD OF BUDDHISTIC KINGDOMS

Being an Account by the Chinese Monk Fa-Hien of his
Travels in India and Ceylon (A.D. 399-414) in Search of the
Buddhist Books of Discipline

Translated and annotated
with a Corean recension of the Chinese text

BY

JAMES LEGGE

PREFACE

Several times during my long residence in Hong Kong I endeavoured to read through the "Narrative of Fa-hien;" but though interested with the graphic details of much of the work, its columns bristled so constantly--now with his phonetic representations of Sanskrit words, and now with his substitution for them of their meanings in Chinese characters, and I was, moreover, so much occupied with my own special labours on the Confucian Classics, that my success was far from satisfactory. When Dr. Eitel's "Handbook for the Student of Chinese Buddhism" appeared in 1870, the difficulty occasioned by the Sanskrit words and names was removed, but the other difficulty remained; and I was not able to look into the book again for several years. Nor had I much inducement to do so in the two copies of it which I had been able to procure, on poor paper, and printed from blocks badly cut at first, and so worn with use as to yield books the reverse of attractive in their appearance to the student.

In the meantime I kept studying the subject of Buddhism from various

sources; and in 1878 began to lecture, here in Oxford, on the Travels with my Davis Chinese scholar, who was at the same time Boden Sanskrit scholar. As we went on, I wrote out a translation in English for my own satisfaction of nearly half the narrative. In the beginning of last year I made Fa-hien again the subject of lecture, wrote out a second translation, independent of the former, and pushed on till I had completed the whole.

The want of a good and clear text had been supplied by my friend, Mr. Bunyiu Nanjio, who sent to me from Japan a copy, the text of which is appended to the translation and notes, and of the nature of which some account is given in the Introduction, and towards the end of this Preface.

The present work consists of three parts: the Translation of Fa-hien's Narrative of his Travels; copious Notes; and the Chinese Text of my copy from Japan.

It is for the Translation that I hold myself more especially responsible. Portions of it were written out three times, and the whole of it twice. While preparing my own version I made frequent reference to previous translations:--those of M. Abel Remusat, "Revu, complete, et augmente d'eclaircissements nouveaux par MM. Klaproth et Landress" (Paris, 1836); of the Rev. Samuel Beal (London, 1869), and his revision of it, prefixed to his "Buddhist Records of the Western World" (Trubner's Oriental Series, 1884); and of Mr. Herbert A. Giles, of H.M.'s Consular Service in China (1877). To these I have to add a series of articles on "Fa-hsien and his English Translators," by Mr. T. Watters, British Consul at I-Chang (China Review, 1879, 1880). Those articles are of the highest value, displaying accuracy of Chinese scholarship and an extensive knowledge of Buddhism. I have regretted that Mr. Watters, while reviewing others, did not himself write out and publish a version of the whole of Fa-hien's narrative. If he had done so, I should probably have thought that, on the whole, nothing more remained to be done for the distinguished Chinese pilgrim in the way of translation. Mr. Watters had to judge of the comparative merits of the versions of Beal and Giles, and pronounce on the many points of contention between them. I have endeavoured to eschew those

matters, and have seldom made remarks of a critical nature in defence of renderings of my own.

The Chinese narrative runs on without any break. It was Klaproth who divided Remusat's translation into forty chapters. The division is helpful to the reader, and I have followed it excepting in three or four instances. In the reprinted Chinese text the chapters are separated by a circle in the column.

In transliterating the names of Chinese characters I have generally followed the spelling of Morrison rather than the Pekinese, which is now in vogue. We cannot tell exactly what the pronunciation of them was, about fifteen hundred years ago, in the time of Fa-hien; but the southern mandarin must be a shade nearer to it than that of Peking at the present day. In transliterating the Indian names I have for the most part followed Dr. Eitel, with such modification as seemed good and in harmony with growing usage.

For the Notes I can do little more than claim the merit of selection and condensation. My first object in them was to explain what in the text required explanation to an English reader. All Chinese texts, and Buddhist texts especially, are new to foreign students. One has to do for them what many hundreds of the ablest scholars in Europe have done for the Greek and Latin Classics during several hundred years, and what the thousands of critics and commentators have been doing of our Sacred Scriptures for nearly eighteen centuries. There are few predecessors in the field of Chinese literature into whose labours translators of the present century can enter. This will be received, I hope, as a sufficient apology for the minuteness and length of some of the notes. A second object in them was to teach myself first, and then others, something of the history and doctrines of Buddhism. I have thought that they might be learned better in connexion with a lively narrative like that of Fa-hien than by reading didactic descriptions and argumentative books. Such has been my own experience. The books which I have consulted for these notes have been many, besides Chinese works. My principal help has been the full and masterly handbook of Eitel, mentioned already, and often referred to as E.H. Spence Hardy's "Eastern Monachism" (E.M.) and "Manual of Buddhism" (M.B.) have been

constantly in hand, as well as Rhys Davids' Buddhism, published by the Society for Promoting Christian Knowledge, his Hibbert Lectures, and his Buddhist Suttas in the Sacred Books of the East, and other writings. I need not mention other authorities, having endeavoured always to specify them where I make use of them. My proximity and access to the Bodleian Library and the Indian Institute have been of great advantage.

I may be allowed to say that, so far as my own study of it has gone, I think there are many things in the vast field of Buddhist literature which still require to be carefully handled. How far, for instance, are we entitled to regard the present Sutras as genuine and sufficiently accurate copies of those which were accepted by the Councils before our Christian era? Can anything be done to trace the rise of the legends and marvels of Sakyamuni's history, which were current so early (as it seems to us) as the time of Fa-hien, and which startle us so frequently by similarities between them and narratives in our Gospels? Dr. Hermann Oldenberg, certainly a great authority on Buddhistic subjects, says that "a biography of Buddha has not come down to us from ancient times, from the age of the Pali texts; and, we can safely say, no such biography existed then" ("Buddha--His Life, His Doctrine, His Order," as translated by Hoey, p. 78). He has also (in the same work, pp. 99, 416, 417) come to the conclusion that the hitherto unchallenged tradition that the Buddha was "a king's son" must be given up. The name "king's son" (in Chinese {...}), always used of the Buddha, certainly requires to be understood in the highest sense. I am content myself to wait for further information on these and other points, as the result of prolonged and careful research.

Dr. Rhys Davids has kindly read the proofs of the Translation and Notes, and I most certainly thank him for doing so, for his many valuable corrections in the Notes, and for other suggestions which I have received from him. I may not always think on various points exactly as he does, but I am not more forward than he is to say with Horace,--

"Nullius addictus jurare in verba magistri."

I have referred above, and also in the Introduction, to the Corean text of Fa-hien's narrative, which I received from Mr. Nanjio. It is on the whole so much superior to the better-known texts, that I determined to attempt to reproduce it at the end of the little volume, so far as our resources here in Oxford would permit. To do so has not been an easy task. The two fonts of Chinese types in the Clarendon Press were prepared primarily for printing the translation of our Sacred Scriptures, and then extended so as to be available for printing also the Confucian Classics; but the Buddhist work necessarily requires many types not found in them, while many other characters in the Corean recension are peculiar in their forms, and some are what Chinese dictionaries denominate "vulgar." That we have succeeded so well as we have done is owing chiefly to the intelligence, ingenuity, and untiring attention of Mr. J. C. Pembrey, the Oriental Reader.

The pictures that have been introduced were taken from a superb edition of a History of Buddha, republished recently at Hang-chau in Cheh-kiang, and profusely illustrated in the best style of Chinese art. I am indebted for the use of it to the Rev. J. H. Sedgwick, University Chinese Scholar.

James Legge.

Oxford:
June, 1886.

[PICTURE: SKETCH MAP OF FA-HIEN'S TRAVELS]

The accompanying Sketch-Map, taken in connexion with the notes on the different places in the Narrative, will give the reader a sufficiently accurate knowledge of Fa-hien's route.

There is no difficulty in laying it down after he crossed the Indus from east to west into the Punjab, all the principal places, at which he touched or rested, having been determined by Cunningham and other

Indian geographers and archaeologists. Most of the places from Ch'ang-an to Bannu have also been identified. Woo-e has been put down as near Kutcha, or Kuldja, in 43d 25s N., 81d 15s E. The country of K'ieh-ch'a was probably Ladak, but I am inclined to think that the place where the traveller crossed the Indus and entered it must have been further east than Skardo. A doubt is intimated on page 24 as to the identification of T'o-leih with Darada, but Greenough's "Physical and Geological Sketch-Map of British India" shows "Dardu Proper," all lying on the east of the Indus, exactly in the position where the Narrative would lead us to place it. The point at which Fa-hien recrossed the Indus into Udyana on the west of it is unknown. Takshasila, which he visited, was no doubt on the west of the river, and has been incorrectly accepted as the Taxila of Arrian in the Punjab. It should be written Takshasira, of which the Chinese phonetisation will allow;--see a note of Beal in his "Buddhist Records of the Western World," i. 138.

We must suppose that Fa-hien went on from Nan-king to Ch'ang-an, but the Narrative does not record the fact of his doing so.

INTRODUCTION

Life of Fa-Hien; Genuineness and Integrity of the Text of his Narrative; Number of the Adherents of Buddhism.

1. Nothing of great importance is known about Fa-hien in addition to what may be gathered from his own record of his travels. I have read the accounts of him in the "Memoirs of Eminent Monks," compiled in A.D. 519, and a later work, the "Memoirs of Marvellous Monks," by the third emperor of the Ming dynasty (A.D. 1403-1424), which, however, is nearly all borrowed from the other; and all in them that has an appearance of verisimilitude can be brought within brief compass.

His surname, they tell us, was Kung, and he was a native of Wu-yang in P'ing-Yang, which is still the name of a large department in Shan-hsi. He had three brothers older than himself; but when they all died

before shedding their first teeth, his father devoted him to the service of the Buddhist society, and had him entered as a Sramanera, still keeping him at home in the family. The little fellow fell dangerously ill, and the father sent him to the monastery, where he soon got well and refused to return to his parents.

When he was ten years old, his father died; and an uncle, considering the widowed solitariness and helplessness of the mother, urged him to renounce the monastic life, and return to her, but the boy replied, "I did not quit the family in compliance with my father's wishes, but because I wished to be far from the dust and vulgar ways of life. This is why I chose monkhood." The uncle approved of his words and gave over urging him. When his mother also died, it appeared how great had been the affection for her of his fine nature; but after her burial he returned to the monastery.

On one occasion he was cutting rice with a score or two of his fellow-disciples, when some hungry thieves came upon them to take away their grain by force. The other Sramaneras all fled, but our young hero stood his ground, and said to the thieves, "If you must have the grain, take what you please. But, Sirs, it was your former neglect of charity which brought you to your present state of destitution; and now, again, you wish to rob others. I am afraid that in the coming ages you will have still greater poverty and distress;--I am sorry for you beforehand." With these words he followed his companions into the monastery, while the thieves left the grain and went away, all the monks, of whom there were several hundred, doing homage to his conduct and courage.

When he had finished his noviciate and taken on him the obligations of the full Buddhist orders, his earnest courage, clear intelligence, and strict regulation of his demeanour were conspicuous; and soon after, he undertook his journey to India in search of complete copies of the Vinaya-pitaka. What follows this is merely an account of his travels in India and return to China by sea, condensed from his own narrative, with the addition of some marvellous incidents that happened to him, on his visit to the Vulture Peak near Rajagriha.

It is said in the end that after his return to China, he went to the capital (evidently Nanking), and there, along with the Indian Sramana Buddha-bhadra, executed translations of some of the works which he had obtained in India; and that before he had done all that he wished to do in this way, he removed to King-chow (in the present Hoo-pih), and died in the monastery of Sin, at the age of eighty-eight, to the great sorrow of all who knew him. It is added that there is another larger work giving an account of his travels in various countries.

Such is all the information given about our author, beyond what he himself has told us. Fa-hien was his clerical name, and means "Illustrious in the Law," or "Illustrious master of the Law." The Shih which often precedes it is an abbreviation of the name of Buddha as Sakyamuni, "the Sakya, mighty in Love, dwelling in Seclusion and Silence," and may be taken as equivalent to Buddhist. It is sometimes said to have belonged to "the eastern Tsin dynasty" (A.D. 317-419), and sometimes to "the Sung," that is, the Sung dynasty of the House of Liu (A.D. 420-478). If he became a full monk at the age of twenty, and went to India when he was twenty-five, his long life may have been divided pretty equally between the two dynasties.

2. If there were ever another and larger account of Fa-hien's travels than the narrative of which a translation is now given, it has long ceased to be in existence.

In the Catalogue of the imperial library of the Suy dynasty (A.D. 589-618), the name Fa-hien occurs four times. Towards the end of the last section of it (page 22), after a reference to his travels, his labours in translation at Kin-ling (another name for Nanking), in conjunction with Buddha-bhadra, are described. In the second section, page 15, we find "A Record of Buddhistic Kingdoms;"--with a note, saying that it was the work of the "Sramana, Fa-hien;" and again, on page 13, we have "Narrative of Fa-hien in two Books," and "Narrative of Fa-hien's Travels in one Book." But all these three entries may possibly belong to different copies of the same work, the first and the other two being in separate subdivisions of the Catalogue.

In the two Chinese copies of the narrative in my possession the title

is "Record of Buddhistic Kingdoms." In the Japanese or Corean recension subjoined to this translation, the title is twofold; first, "Narrative of the Distinguished Monk, Fa-hien;" and then, more at large, "Incidents of Travels in India, by the Sramana of the Eastern Tsin, Fa-hien, recorded by himself."

There is still earlier attestation of the existence of our little work than the Suy Catalogue. The Catalogue Raisonne of the imperial library of the present dynasty (chap. 71) mentions two quotations from it by Le Tao-yuen, a geographical writer of the dynasty of the Northern Wei (A.D. 386-584), one of them containing 89 characters, and the other 276; both of them given as from the "Narrative of Fa-hien."

In all catalogues subsequent to that of Suy our work appears. The evidence for its authenticity and genuineness is all that could be required. It is clear to myself that the "Record of Buddhistic Kingdoms" and the "Narrative of his Travels by Fa-hien" were designations of one and the same work, and that it is doubtful whether any larger work on the same subject was ever current. With regard to the text subjoined to my translation, it was published in Japan in 1779. The editor had before him four recensions of the narrative; those of the Sung and Ming dynasties, with appendixes on the names of certain characters in them; that of Japan; and that of Corea. He wisely adopted the Corean text, published in accordance with a royal rescript in 1726, so far as I can make out; but the different readings of the other texts are all given in top-notes, instead of foot-notes as with us, this being one of the points in which customs in the east and west go by contraries. Very occasionally, the editor indicates by a single character, equivalent to "right" or "wrong," which reading in his opinion is to be preferred. In the notes to the present republication of the Corean text, S stands for Sung, M for Ming, and J for Japanese; R for right, and W for wrong. I have taken the trouble to give all the various readings (amounting to more than 300), partly as a curiosity and to make my text complete, and partly to show how, in the transcription of writings in whatever language, such variations are sure to occur,

"maculae, quas aut incuria fudit,

Aut humana parum cavit nature,"

while on the whole they very slightly affect the meaning of the document.

The editors of the Catalogue Raisonne intimate their doubts of the good taste and reliability of all Fa-hien's statements. It offends them that he should call central India the "Middle Kingdom," and China, which to them was the true and only Middle Kingdom, but "a Border land;"--it offends them as the vaunting language of a Buddhist writer, whereas the reader will see in the expressions only an instance of what Fa-hien calls his "simple straightforwardness."

As an instance of his unreliability they refer to his account of the Buddhism of Khoten, whereas it is well known, they say, that the Khoteners from ancient times till now have been Mohammedans;--as if they could have been so 170 years before Mohammed was born, and 222 years before the year of the Hegira! And this is criticism in China. The Catalogue was ordered by the K'ien-lung emperor in 1722. Between three and four hundred of the "Great Scholars" of the empire were engaged on it in various departments, and thus egregiously ignorant did they show themselves of all beyond the limits of their own country, and even of the literature of that country itself.

Much of what Fa-hien tells his readers of Buddhist miracles and legends is indeed unreliable and grotesque; but we have from him the truth as to what he saw and heard.

3. In concluding this introduction I wish to call attention to some estimates of the number of Buddhists in the world which have become current, believing, as I do, that the smallest of them is much above what is correct.

i. In a note on the first page of his work on the Bhilsa Topes (1854), General Cunningham says: "The Christians number about 270 millions; the Buddhists about 222 millions, who are distributed as follows:-- China 170 millions, Japan 25, Anam 14, Siam 3, Ava 8, Nepal 1, and Ceylon 1; total, 222 millions."

ii. In his article on M. J. Barthelemy Saint Hilaire's "Le Bouddha et sa Religion," republished in his "Chips from a German Workshop," vol. i. (1868), Professor Max Muller (p. 215) says, "The young prince became the founder of a religion which, after more than two thousand years, is still professed by 455 millions of human beings," and he appends the following note: "Though truth is not settled by majorities, it would be interesting to know which religion counts at the present moment the largest numbers of believers. Berghaus, in his 'Physical Atlas,' gives the following division of the human race according to religion:--'Buddhists 31.2 per cent, Christians 30.7, Mohammedans 15.7, Brahmanists 13.4, Heathens 8.7, and Jews 0.3.' As Berghaus does not distinguish the Buddhists in China from the followers of Confucius and Laotse, the first place on the scale really belongs to Christianity. It is difficult to say to what religion a man belongs, as the same person may profess two or three. The emperor himself, after sacrificing according to the ritual of Confucius, visits a Tao-sse temple, and afterwards bows before an image of Fo in a Buddhist chapel. ('Melanges Asiatiques de St. Petersbourg,' vol. ii. p. 374.)"

iii. Both these estimates are exceeded by Dr. T. W. Rhys Davids (intimating also the uncertainty of the statements, and that numbers are no evidence of truth) in the introduction to his "Manual of Buddhism." The Buddhists there appear as amounting in all to 500 millions:--30 millions of Southern Buddhists, in Ceylon, Burma, Siam, Anam, and India (Jains); and 470 millions of North Buddhists, of whom nearly 33 millions are assigned to Japan, and 414,686,974 to the eighteen provinces of China proper. According to him, Christians amount to about 26 per cent of mankind, Hindus to about 13, Mohammedans to about 12 1/2, Buddhists to about 40, and Jews to about 1/2.

In regard to all these estimates, it will be observed that the immense numbers assigned to Buddhism are made out by the multitude of Chinese with which it is credited. Subtract Cunningham's 170 millions of Chinese from his total of 222, and there remains only 52 millions of Buddhists. Subtract Davids' (say) 414 1/2 millions of Chinese from his

total of 500, and there remain only 85 1/2 millions for Buddhism. Of the numbers assigned to other countries, as well as of their whole populations, I am in considerable doubt, excepting in the cases of Ceylon and India; but the greatness of the estimates turns upon the immense multitudes said to be in China. I do not know what total population Cunningham allowed for that country, nor on what principal he allotted 170 millions of it to Buddhism;--perhaps he halved his estimate of the whole, whereas Berghaus and Davids allotted to it the highest estimates that have been given of the people.

But we have no certain information of the population of China. At an interview with the former Chinese ambassador, Kwo Sung-tao, in Paris, in 1878, I begged him to write out for me the amount, with the authority for it, and he assured me that it could not be done. I have read probably almost everything that has been published on the subject, and endeavoured by methods of my own to arrive at a satisfactory conclusion;--without reaching a result which I can venture to lay before the public. My impression has been that 400 millions is hardly an exaggeration.

But supposing that we had reliable returns of the whole population, how shall we proceed to apportion that among Confucianists, Taoists, and Buddhists? Confucianism is the orthodoxy of China. The common name for it is Ju Chiao, "the Doctrines held by the Learned Class," entrance into the circle of which is, with a few insignificant exceptions, open to all the people. The mass of them and the masses under their influence are preponderatingly Confucian; and in the observance of ancestral worship, the most remarkable feature of the religion proper of China from the earliest times, of which Confucius was not the author but the prophet, an overwhelming majority are regular and assiduous.

Among "the strange principles" which the emperor of the K'ang-hsi period, in one of his famous Sixteen Precepts, exhorted his people to "discountenance and put away, in order to exalt the correct doctrine," Buddhism and Taoism were both included. If, as stated in the note quoted from Professor Muller, the emperor countenances both the Taoist worship and the Buddhist, he does so for reasons of state;--to please

especially his Buddhist subjects in Thibet and Mongolia, and not to offend the many whose superstitious fancies incline to Taoism.

When I went out and in as a missionary among the Chinese people for about thirty years, it sometimes occurred to me that only the inmates of their monasteries and the recluses of both systems should be enumerated as Buddhists and Taoists; but I was in the end constrained to widen that judgment, and to admit a considerable following of both among the people, who have neither received the tonsure nor assumed the yellow top. Dr. Eitel, in concluding his discussion of this point in his "Lecture on Buddhism, an Event in History," says: "It is not too much to say that most Chinese are theoretically Confucianists, but emotionally Buddhists or Taoists. But fairness requires us to add that, though the mass of the people are more or less influenced by Buddhist doctrines, yet the people, as a whole, have no respect for the Buddhist church, and habitually sneer at Buddhist priests." For the "most" in the former of these two sentences I would substitute "nearly all;" and between my friend's "but" and "emotionally" I would introduce "many are," and would not care to contest his conclusion farther. It does seem to me preposterous to credit Buddhism with the whole of the vast population of China, the great majority of whom are Confucianists. My own opinion is, that its adherents are not so many as those even of Mohammedanism, and that instead of being the most numerous of the religions (so called) of the world, it is only entitled to occupy the fifth place, ranking below Christianity, Confucianism, Brahmanism, and Mohammedanism, and followed, some distance off, by Taoism. To make a table of per-centages of mankind, and assign to each system its proportion, is to seem to be wise where we are deplorably ignorant; and, moreover, if our means of information were much better than they are, our figures would merely show the outward adherence. A fractional per-centage might tell more for one system than a very large integral one for another.

THE

TRAVELS OF FA-HIEN

or

RECORD OF BUDDHISTIC KINGDOMS

CHAPTER I

FROM CH'ANG-GAN TO THE SANDY DESERT

Fa-hien had been living in Ch'ang-gan.[1] Deploring the mutilated and imperfect state of the collection of the Books of Discipline, in the second year of the period Hwang-che, being the Ke-hae year of the cycle,[2] he entered into an engagement with Kwuy-king, Tao-ching, Hwuy-ying, and Hwuy-wei,[3] that they should go to India and seek for the Disciplinary Rules.[4]

After starting from Ch'ang-gan, they passed through Lung,[5] and came to the kingdom of K'een-kwei,[6] where they stopped for the summer retreat.[7] When that was over, they went forward to the kingdom of Now-t'an,[8] crossed the mountain of Yang-low, and reached the emporium of Chang-yih.[9] There they found the country so much disturbed that travelling on the roads was impossible for them. Its king, however, was very attentive to them, kept them (in his capital), and acted the part of their danapati.[10]

Here they met with Che-yen, Hwuy-keen, Sang-shao, Pao-yun, and Sang-king;[11] and in pleasant association with them, as bound on the same journey with themselves, they passed the summer retreat (of that year)[12] together, resuming after it their travelling, and going on to T'un-hwang,[13] (the chief town) in the frontier territory of defence extending for about 80 le from east to west, and about 40 from north to south. Their company, increased as it had been, halted there for some days more than a month, after which Fa-hien and his four friends started first in the suite of an envoy,[14] having separated

(for a time) from Pao-yun and his associates.

Le Hao,[15] the prefect of T'un-hwang, had supplied them with the means of crossing the desert (before them), in which there are many evil demons and hot winds. (Travellers) who encounter them perish all to a man. There is not a bird to be seen in the air above, nor an animal on the ground below. Though you look all round most earnestly to find where you can cross, you know not where to make your choice, the only mark and indication being the dry bones of the dead (left upon the sand).[16]

NOTES

[1] Ch'ang-gan is still the name of the principal district (and its city) in the department of Se-gan, Shen-se. It had been the capital of the first empire of Han (B.C. 202-A.D. 24), as it subsequently was that of Suy (A.D. 589-618). The empire of the eastern Tsin, towards the close of which Fa-hien lived, had its capital at or near Nan-king, and Ch'ang-gan was the capital of the principal of the three Ts'in kingdoms, which, with many other minor ones, maintained a semi-independence of Tsin, their rulers sometimes even assuming the title of emperor.

[2] The period Hwang-che embraced from A.D. 399 to 414, being the greater portion of the reign of Yao Hing of the After Ts'in, a powerful prince. He adopted Hwang-che for the style of his reign in 399, and the cyclical name of that year was Kang-tsze. It is not possible at this distance of time to explain, if it could be explained, how Fa-hien came to say that Ke-hae was the second year of the period. It seems most reasonable to suppose that he set out on his pilgrimage in A.D. 399, the cycle name of which was Ke-hae, as {.}, the second year, instead of {.}, the first, might easily creep into the text. In the "Memoirs of Eminent Monks" it is said that our author started in the third year of the period Lung-gan of the eastern Tsin, which was A.D. 399.

[3] These, like Fa-hien itself, are all what we might call "clerical" names, appellations given to the parties as monks or sramanas.

[4] The Buddhist tripitaka or canon consists of three collections, containing, according to Eitel (p. 150), "doctrinal aphorisms (or statements, purporting to be from Buddha himself); works on discipline; and works on metaphysics:"--called sutra, vinaya, and abhidharma; in Chinese, king {.}, leuh {.}, and lun {.}, or texts, laws or rules, and discussions. Dr. Rhys Davids objects to the designation of "metaphysics" as used of the abhidharma works, saying that "they bear much more the relation to 'dharma' which 'by-law' bears to 'law' than that which 'metaphysics' bears to 'physics'" (Hibbert Lectures, p. 49). However this be, it was about the vinaya works that Fa-hien was chiefly concerned. He wanted a good code of the rules for the government of "the Order" in all its internal and external relations.

[5] Lung embraced the western part of Shen-se and the eastern part of Kan-suh. The name remains in Lung Chow, in the extreme west of Shen-se.

[6] K'een-kwei was the second king of "the Western Ts'in." His family was of northern or barbarous origin, from the tribe of the Seen-pe, with the surname of K'eih-fuh. The first king was Kwo-kin, and received his appointment from the sovereign of the chief Ts'in kingdom in 385. He was succeeded in 388 by his brother, the K'een-kwei of the text, who was very prosperous in 398, and took the title of king of Ts'in. Fa-hien would find him at his capital, somewhere in the present department of Lan-chow, Kan-suh.

[7] Under varshas or vashavasana (Pali, vassa; Spence Hardy, vass), Eitel (p. 163) says:--"One of the most ancient institutions of Buddhist discipline, requiring all ecclesiastics to spend the rainy season in a monastery in devotional exercises. Chinese Buddhists naturally substituted the hot season for the rainy (from the 16th day of the 5th to the 15th of the 9th Chinese month)."

[8] During the troubled period of the Tsin dynasty, there were five (usurping) Leang sovereignties in the western part of the empire ({.} {.}). The name Leang remains in the department of Leang-chow in the

northern part of Kan-suh. The "southern Leang" arose in 397 under a Tuh-fah Wu-ku, who was succeeded in 399 by a brother, Le-luh-koo; and he again by his brother, the Now-t'an of the text, in 402, who was not yet king therefore when Fa-hien and his friends reached his capital. How he is represented as being so may be accounted for in various ways, of which it is not necessary to write.

[9] Chang-yih is still the name of a district in Kan-chow department, Kan-suh. It is a long way north and west from Lan-chow, and not far from the Great Wall. Its king at this time was, probably, Twan-yeh of "the northern Leang."

[10] Dana is the name for religious charity, the first of the six paramitas, or means of attaining to nirvana; and a danapati is "one who practises dana and thereby crosses {.} the sea of misery." It is given as "a title of honour to all who support the cause of Buddhism by acts of charity, especially to founders and patrons of monasteries;"--see Eitel, p. 29.

[11] Of these pilgrims with their clerical names, the most distinguished was Pao-yun, who translated various Sanskrit works on his return from India, of which only one seems to be now existing. He died in 449. See Nanjio's Catalogue of the Tripitaka, col. 417.

[12] This was the second summer since the pilgrims left Ch'ang-gan. We are now therefore, probably, in A.D. 400.

[13] T'un-hwang (lat. 39d 40s N.; lon. 94d 50s E.) is still the name of one of the two districts constituting the department of Gan-se, the most western of the prefectures of Kan-suh; beyond the termination of the Great Wall.

[14] Who this envoy was, and where he was going, we do not know. The text will not admit of any other translation.

[15] Le Hao was a native of Lung-se, a man of learning, able and kindly in his government. He was appointed governor or prefect of T'un-hwang by the king of "the northern Leang," in 400; and there he

sustained himself, becoming by and by "duke of western Leang," till he died in 417.

[16] "The river of sand;" the great desert of Kobi or Gobi; having various other names. It was a great task which the pilgrims had now before them,--to cross this desert. The name of "river" in the Chinese misleads the reader, and he thinks of crossing it as of crossing a stream; but they had to traverse it from east to west. In his "Vocabulary of Proper Names," p. 23, Dr. Porter Smith says:--"It extends from the eastern frontier of Mongolia, south-westward to the further frontier of Turkestan, to within six miles of Ilchi, the chief town of Khoten. It thus comprises some twenty-three degrees of longitude in length, and from three to ten degrees of latitude in breadth, being about 2,100 miles in its greatest length. In some places it is arable. Some idea may be formed of the terror with which this 'Sea of Sand,' with its vast billows of shifting sands, is regarded, from the legend that in one of the storms 360 cities were all buried within the space of twenty-four hours." So also Gilmour's "Among the Mongols," chap. 5.

CHAPTER II

ON TO SHEN-SHEN AND THENCE TO KHOTEN

After travelling for seventeen days, a distance we may calculate of about 1500 le, (the pilgrims) reached the kingdom of Shen-shen,[1] a country rugged and hilly, with a thin and barren soil. The clothes of the common people are coarse, and like those worn in our land of Han,[2] some wearing felt and others coarse serge or cloth of hair;--this was the only difference seen among them. The king professed (our) Law, and there might be in the country more than four thousand monks,[3] who were all students of the hinayana.[4] The common people of this and other kingdoms (in that region), as well as the sramans,[5] all practise the rules of India,[6] only that the latter do so more exactly, and the former more loosely. So (the travellers) found it in all the kingdoms through which they went on their way from

this to the west, only that each had its own peculiar barbarous speech.[7] (The monks), however, who had (given up the worldly life) and quitted their families, were all students of Indian books and the Indian language. Here they stayed for about a month, and then proceeded on their journey, fifteen days walking to the north-west bringing them to the country of Woo-e.[8] In this also there were more than four thousand monks, all students of the hinayana. They were very strict in their rules, so that sramans from the territory of Ts'in[9] were all unprepared for their regulations. Fa-hien, through the management of Foo Kung-sun, /maitre d'hotellerie/,[10] was able to remain (with his company in the monastery where they were received) for more than two months, and here they were rejoined by Pao-yun and his friends.[11] (At the end of that time) the people of Woo-e neglected the duties of propriety and righteousness, and treated the strangers in so niggardly a manner that Che-yen, Hwuy-keen, and Hwuy-wei went back towards Kao-ch'ang,[12] hoping to obtain there the means of continuing their journey. Fa-hien and the rest, however, through the liberality of Foo Kung-sun, managed to go straight forward in a south-west direction. They found the country uninhabited as they went along. The difficulties which they encountered in crossing the streams and on their route, and the sufferings which they endured, were unparalleled in human experience, but in the course of a month and five days they succeeded in reaching Yu-teen.[13]

NOTES

[1] An account is given of the kingdom of Shen-shen in the 96th of the Books of the first Han dynasty, down to its becoming a dependency of China, about B.C. 80. The greater portion of that is now accessible to the English reader in a translation by Mr. Wylie in the "Journal of the Anthropological Institute," August, 1880. Mr. Wylie says:-- "Although we may not be able to identify Shen-shen with certainty, yet we have sufficient indications to give an appropriate idea of its position, as being south of and not far from lake Lob." He then goes into an exhibition of those indications, which I need not transcribe. It is sufficient for us to know that the capital city was not far from Lob or Lop Nor, into which in lon. 38d E. the Tarim flows. Fa-hien estimated its distance to be 1500 le from T'un-hwang. He and his

companions must have gone more than twenty-five miles a day to accomplish the journey in seventeen days.

[2] This is the name which Fa-hien always uses when he would speak of China, his native country, as a whole, calling it from the great dynasty which had ruled it, first and last, for between four and five centuries. Occasionally, as we shall immediately see, he speaks of "the territory of Ts'in or Ch'in," but intending thereby only the kingdom or Ts'in, having its capital, as described in the first note on the last chapter, in Ch'ang-gan.

[3] So I prefer to translate the character {.} (sang) rather than by "priests." Even in Christianity, beyond the priestly privilege which belongs to all believers, I object to the ministers of any denomination or church calling themselves or being called "priests;" and much more is the name inapplicable to the sramanas or bhikshus of Buddhism which acknowledges no God in the universe, no soul in man, and has no services of sacrifice or prayer in its worship. The only difficulty in the use of "monks" is caused by the members of the sect in Japan which, since the middle of the fifteenth century, has abolished the prohibition against marrying on the part of its ministers, and other prohibitions in diet and dress. Sang and sang-kea represent the Sanskrit sangha, constituted by at least four members, and empowered to hear confession, to grant absolution, to admit persons to holy orders, &c.; secondly, the third constituent of the Buddhistic Trinity, a deification of the /communio sanctorum/, or the Buddhist order. The name is used by our author of the monks collectively or individually as belonging to the class, and may be considered as synonymous with the name sramana, which will immediately claim our attention.

[4] Meaning the "small vehicle, or conveyance." There are in Buddhism the triyana, or "three different means of salvation, i.e. of conveyance across the samsara, or sea of transmigration, to the shores of nirvana. Afterwards the term was used to designate the different phases of development through which the Buddhist dogma passed, known as the mahayana, hinayana, and madhyamayana." "The hinayana is the simplest vehicle of salvation, corresponding to the first of the three

degrees of saintship. Characteristics of it are the preponderance of active moral asceticism, and the absence of speculative mysticism and quietism." E. H., pp. 151-2, 45, and 117.

[5] The name for India is here the same as in the former chapter and throughout the book,--T'een-chuh ({.} {.}), the chuh being pronounced, probably, in Fa-hien's time as tuk. How the earliest name for India, Shin-tuk or duk=Scinde, came to be changed into Thien-tuk, it would take too much space to explain. I believe it was done by the Buddhists, wishing to give a good auspicious name to the fatherland of their Law, and calling it "the Heavenly Tuk," just as the Mohammedans call Arabia "the Heavenly region" ({.} {.}), and the court of China itself is called "the Celestial" ({.} {.}).

[6] Sraman may in English take the place of Sramana (Pali, Samana; in Chinese, Sha-man), the name for Buddhist monks, as those who have separated themselves from (left) their families, and quieted their hearts from all intrusion of desire and lust. "It is employed, first, as a general name for ascetics of all demoninations, and, secondly, as a general designation of Buddhistic monks." E. H., pp. 130, 131.

[7] Tartar or Mongolian.

[8] Woo-e has not been identified. Watters ("China Review," viii. 115) says:--"We cannot be far wrong if we place it in Kharaschar, or between that and Kutscha." It must have been a country of considerable size to have so many monks in it.

[9] This means in one sense China, but Fa-hien, in his use of the name, was only thinking of the three Ts'in states of which I have spoken in a previous note; perhaps only of that from the capital of which he had himself set out.

[10] This sentence altogether is difficult to construe, and Mr. Watters, in the "China Review," was the first to disentangle more than one knot in it. I am obliged to adopt the reading of {.} {.} in the Chinese editions, instead of the {.} {.} in the Corean text. It seems clear that only one person is spoken of as assisting the travellers,

and his name, as appears a few sentences farther on, was Foo Kung-sun. The {.} {.} which immediately follows the surname Foo {.}, must be taken as the name of his office, corresponding, as the {.} shows, to that of /le maitre d'hotellerie/ in a Roman Catholic abbey. I was once indebted myself to the kind help of such an officer at a monastery in Canton province. The Buddhistic name for him is uddesika=overseer. The Kung-sun that follows his surname indicates that he was descended from some feudal lord in the old times of the Chow dynasty. We know indeed of no ruling house which had the surname of Foo, but its adoption by the grandson of a ruler can be satisfactorily accounted for; and his posterity continued to call themselves Kung-sun, duke or lord's grandson, and so retain the memory of the rank of their ancestor.

[11] Whom they had left behind them at T'un-hwang.

[12] The country of the Ouighurs, the district around the modern Turfan or Tangut.

[13] Yu-teen is better known as Khoten. Dr. P. Smith gives (p. 11) the following description of it:--"A large district on the south-west of the desert of Gobi, embracing all the country south of Oksu and Yarkand, along the northern base of the Kwun-lun mountains, for more than 300 miles from east to west. The town of the same name, now called Ilchi, is in an extensive plain on the Khoten river, in lat. 37d N., and lon. 80d 35s E. After the Tungani insurrection against Chinese rule in 1862, the Mufti Haji Habeeboolla was made governor of Khoten, and held the office till he was murdered by Yakoob Beg, who became for a time the conqueror of all Chinese Turkestan. Khoten produces fine linen and cotton stuffs, jade ornaments, copper, grain, and fruits." The name in Sanskrit is Kustana. (E. H., p. 60).

CHAPTER III

KHOTEN. PROCESSIONS OF IMAGES. THE KING'S NEW MONASTERY.

Yu-teen is a pleasant and prosperous kingdom, with a numerous and

flourishing population. The inhabitants all profess our Law, and join together in its religious music for their enjoyment.[1] The monks amount to several myriads, most of whom are students of the mahayana.[2] They all receive their food from the common store.[3] Throughout the country the houses of the people stand apart like (separate) stars, and each family has a small tope[4] reared in front of its door. The smallest of these may be twenty cubits high, or rather more.[5] They make (in the monasteries) rooms for monks from all quarters,[5] the use of which is given to travelling monks who may arrive, and who are provided with whatever else they require.

The lord of the country lodged Fa-hien and the others comfortably, and supplied their wants, in a monastery[6] called Gomati,[6] of the mahayana school. Attached to it there are three thousand monks, who are called to their meals by the sound of a bell. When they enter the refectory, their demeanour is marked by a reverent gravity, and they take their seats in regular order, all maintaining a perfect silence. No sound is heard from their alms-bowls and other utensils. When any of these pure men[7] require food, they are not allowed to call out (to the attendants) for it, but only make signs with their hands.

Hwuy-king, Tao-ching, and Hwuy-tah set out in advance towards the country of K'eeh-ch'a;[8] but Fa-hien and the others, wishing to see the procession of images, remained behind for three months. There are in this country four[9] great monasteries, not counting the smaller ones. Beginning on the first day of the fourth month, they sweep and water the streets inside the city, making a grand display in the lanes and byways. Over the city gate they pitch a large tent, grandly adorned in all possible ways, in which the king and queen, with their ladies brilliantly arrayed,[10] take up their residence (for the time).

The monks of the Gomati monastery, being mahayana students, and held in great reverence by the king, took precedence of all others in the procession. At a distance of three or four le from the city, they made a four-wheeled image car, more than thirty cubits high, which looked like the great hall (of a monastery) moving along. The seven precious substances[11] were grandly displayed about it, with silken streamers

and canopies hanging all around. The (chief) image[12] stood in the middle of the car, with two Bodhisattvas[13] in attendance upon it, while devas[14] were made to follow in waiting, all brilliantly carved in gold and silver, and hanging in the air. When (the car) was a hundred paces from the gate, the king put off his crown of state, changed his dress for a fresh suit, and with bare feet, carrying in his hands flowers and incense, and with two rows of attending followers, went out at the gate to meet the image; and, with his head and face (bowed to the ground), he did homage at its feet, and then scattered the flowers and burnt the incense. When the image was entering the gate, the queen and the brilliant ladies with her in the gallery above scattered far and wide all kinds of flowers, which floated about and fell promiscuously to the ground. In this way everything was done to promote the dignity of the occasion. The carriages of the monasteries were all different, and each one had its own day for the procession. (The ceremony) began on the first day of the fourth month, and ended on the fourteenth, after which the king and queen returned to the palace.

Seven or eight le to the west of the city there is what is called the King's New Monastery, the building of which took eighty years, and extended over three reigns. It may be 250 cubits in height, rich in elegant carving and inlaid work, covered above with gold and silver, and finished throughout with a combination of all the precious substances. Behind the tope there has been built a Hall of Buddha,[15] of the utmost magnificence and beauty, the beams, pillars, venetianed doors, and windows being all overlaid with gold-leaf. Besides this, the apartments for the monks are imposingly and elegantly decorated, beyond the power of words to express. Of whatever things of highest value and preciousness the kings in the six countries on the east of the (Ts'ung) range of mountains[16] are possessed, they contribute the greater portion (to this monastery), using but a small portion of them themselves.[17]

NOTES

[1] This fondness for music among the Khoteners is mentioned by Hsuan and Ch'wang and others.

[2] Mahayana. It is a later form of the Buddhist doctrine, the second phase of its development corresponding to the state of a Bodhisattva, who, being able to transport himself and all mankind to nirvana, may be compared to a huge vehicle. See Davids on the "Key-note of the 'Great Vehicle,'" Hibbert Lectures, p. 254.

[3] Fa-hien supplies sufficient information of how the common store or funds of the monasteries were provided, farther on in chapters xvi and xxxix, as well as in other passages. As the point is important, I will give here, from Davids' fifth Hibbert Lecture (p. 178), some of the words of the dying Buddha, taken from "The Book of the Great Decease," as illustrating the statement in this text:--"So long as the brethren shall persevere in kindness of action, speech, and thought among the saints, both in public and private; so long as they shall divide without partiality, and share in common with the upright and holy, all such things as they receive in accordance with the just provisions of the order, down even to the mere contents of a begging bowl; . . . so long may the brethren be expected not to decline, but to prosper."

[4] The Chinese {.} (t'ah; in Cantonese, t'ap), as used by Fa-hien, is, no doubt, a phonetisation of the Sanskrit stupa or Pali thupa; and it is well in translating to use for the structures described by him the name of topes,--made familiar by Cunningham and other Indian antiquarians. In the thirteenth chapter there is an account of one built under the superintendence of Buddha himself, "as a model for all topes in future." They were usually in the form of bell-shaped domes, and were solid, surmounted by a long tapering pinnacle formed with a series of rings, varying in number. But their form, I suppose, was often varied; just as we have in China pagodas of different shapes. There are several topes now in the Indian Institute at Oxford, brought from Buddha Gaya, but the largest of them is much smaller than "the smallest" of those of Khoten. They were intended chiefly to contain the relics of Buddha and famous masters of his Law; but what relics could there be in the Tiratna topes of chapter xvi?

[5] The meaning here is much disputed. The author does not mean to say that the monk's apartments were made "square," but that the

monasteries were made with many guest-chambers or spare rooms.

[6] The Sanskrit term for a monastery is used here,--Sangharama, "gardens of the assembly," originally denoting only "the surrounding park, but afterwards transferred to the whole of the premises" (E. H., p. 118). Gomati, the name of this monastery, means "rich in cows."

[7] A denomination for the monks as vimala, "undefiled" or "pure." Giles makes it "the menials that attend on the monks," but I have not met with it in that application.

[8] K'eeh-ch'a has not been clearly identified. Remusat made it Cashmere; Klaproth, Iskardu; Beal makes it Kartchou; and Eitel, Khas'a, "an ancient tribe on the Paropamisus, the Kasioi of Ptolemy." I think it was Ladak, or some well-known place in it. Hwuy-tah, unless that name be an alias, appears here for the first time.

[9] Instead of "four," the Chinese copies of the text have "fourteen;" but the Corean reading is, probably, more correct.

[10] There may have been, as Giles says, "maids of honour;" but the character does not say so.

[11] The Sapta-ratna, gold, silver, lapis lazuli, rock crystal, rubies, diamonds or emeralds, and agate. See Sacred Books of the East (Davids' Buddhist Suttas), vol. xi., p. 249.

[12] No doubt that of Sakyamuni himself.

[13] A Bodhisattva is one whose essence has become intelligence; a Being who will in some future birth as a man (not necessarily or usually the next) attain to Buddhahood. The name does not include those Buddhas who have not yet attained to pari-nirvana. The symbol of the state is an elephant fording a river. Popularly, its abbreviated form P'u-sa is used in China for any idol or image; here the name has its proper signification.

[14] {.} {.}, "all the thien," or simply "the thien" taken as plural.

But in Chinese the character called thien {.} denotes heaven, or Heaven, and is interchanged with Ti and Shang Ti, meaning God. With the Buddhists it denotes the devas or Brahmanic gods, or all the inhabitants of the six devalokas. The usage shows the antagonism between Buddhism and Brahmanism, and still more that between it and Confucianism.

[15] Giles and Williams call this "the oratory of Buddha." But "oratory" gives the idea of a small apartment, whereas the name here leads the mind to think of a large "hall." I once accompanied the monks of a large monastery from their refectory to the Hall of Buddha, which was a lofty and spacious apartment splendidly fitted up.

[16] The Ts'ung, or "Onion" range, called also the Belurtagh mountains, including the Karakorum, and forming together the connecting links between the more northern T'een-shan and the Kwun-lun mountains on the north of Thibet. It would be difficult to name the six countries which Fa-hien had in mind.

[17] This seems to be the meaning here. My first impression of it was that the author meant to say that the contributions which they received were spent by the monks mainly on the buildings, and only to a small extent for themselves; and I still hesitate between that view and the one in the version.

There occurs here the binomial phrase kung-yang {.} {.}, which is one of the most common throughout the narrative, and is used not only of support in the way of substantial contributions given to monks, monasteries, and Buddhism, but generally of all Buddhistic worship, if I may use that term in the connexion. Let me here quote two or three sentences from Davids' Manual (pp. 168-170):--"The members of the order are secured from want. There is no place in the Buddhist scheme for churches; the offering of flowers before the sacred tree or image of the Buddha takes the place of worship. Buddhism does not acknowledge the efficacy of prayers; and in the warm countries where Buddhists live, the occasional reading of the law, or preaching of the word, in public, can take place best in the open air, by moonlight, under a simple roof of trees or palms. There are five principal kinds

of meditation, which in Buddhism takes the place of prayer."

CHAPTER IV

THROUGH THE TS'UNG OR "ONION" MOUNTAINS TO K'EEH-CH'A;--PROBABLY SKARDO, OR SOME CITY MORE TO THE EAST IN LADAK

When the processions of images in the fourth month were over, Sang-shao, by himself alone, followed a Tartar who was an earnest follower of the Law,[1] and proceeded towards Kophene.[2] Fa-hien and the others went forward to the kingdom of Tsze-hoh, which it took them twenty-five days to reach.[3] Its king was a strenuous follower of our Law,[4] and had (around him) more than a thousand monks, mostly students of the mahayana. Here (the travellers) abode fifteen days, and then went south for four days, when they found themselves among the Ts'ung-ling mountains, and reached the country of Yu-hwuy,[5] where they halted and kept their retreat.[6] When this was over, they went on among the hills[7] for twenty-five days, and got to K'eeh-ch'a,[8] there rejoining Hwuy-king[9] and his two companions.

NOTES

[1] This Tartar is called a {.} {.}, "a man of the Tao," or faith of Buddha. It occurs several times in the sequel, and denotes the man who is not a Buddhist outwardly only, but inwardly as well, whose faith is always making itself manifest in his ways. The name may be used of followers of other systems of faith besides Buddhism.

[2] See the account of the kingdom of Kophene, in the 96th Book of the first Han Records, p. 78, where its capital is said to be 12,200 le from Ch'ang-gan. It was the whole or part of the present Cabulistan. The name of Cophene is connected with the river Kophes, supposed to be the same as the present Cabul river, which falls into the Indus, from the west, at Attock, after passing Peshawar. The city of Cabul, the capital of Afghanistan, may be the Kophene of the text; but we do not know that Sang-shao and his guide got so far west. The text only says

that they set out from Khoten "towards it."

[3] Tsze-hoh has not been identified. Beal thinks it was Yarkand, which, however, was north-west from Khoten. Watters ("China Review," p. 135) rather approves the suggestion of "Tashkurgan in Sirikul" for it. As it took Fa-hien twenty-five days to reach it, it must have been at least 150 miles from Khoten.

[4] The king is described here by a Buddhistic phrase, denoting the possession of viryabala, "the power of energy; persevering exertion--one of the five moral powers" (E. H., p. 170).

[5] Nor has Yu-hwuy been clearly identified. Evidently it was directly south from Tsze-hoh, and among the "Onion" mountains. Watters hazards the conjecture that it was the Aktasch of our present maps.

[6] This was the retreat already twice mentioned as kept by the pilgrims in the summer, the different phraseology, "quiet rest," without any mention of the season, indicating their approach to India, E. H., p. 168. Two, if not three, years had elapsed since they left Ch'ang-gan. Are we now with them in 402?

[7] This is the Corean reading {.}, much preferable to the {.} of the Chinese editions.

[8] Watters approves of Klaproth's determination of K'eeh-ch'a to be Iskardu or Skardo. There are difficulties in connexion with the view, but it has the advantage, to my mind very great, of bringing the pilgrims across the Indus. The passage might be accomplished with ease at this point of the river's course, and therefore is not particularly mentioned.

[9] Who had preceded them from Khoten.

CHAPTER V

GREAT QUINQUENNIAL ASSEMBLY OF MONKS. RELICS OF BUDDHA. PRODUCTIONS OF THE COUNTRY.

It happened that the king of the country was then holding the pancha parishad, that is, in Chinese, the great quinquennial assembly.[1] When this is to be held, the king requests the presence of the Sramans from all quarters (of his kingdom). They come (as if) in clouds; and when they are all assembled, their place of session is grandly decorated. Silken streamers and canopies are hung out in, and water-lilies in gold and silver are made and fixed up behind the places where (the chief of them) are to sit. When clean mats have been spread, and they are all seated, the king and his ministers present their offerings according to rule and law. (The assembly takes place), in the first, second, or third month, for the most part in the spring.

After the king has held the assembly, he further exhorts the ministers to make other and special offerings. The doing of this extends over one, two, three, five, or even seven days; and when all is finished, he takes his own riding-horse, saddles, bridles, and waits on him himself,[2] while he makes the noblest and most important minister of the kingdom mount him. Then, taking fine white woollen cloth, all sorts of precious things, and articles which the Sramans require, he distributes them among them, uttering vows at the same time along with all his ministers; and when this distribution has taken place, he again redeems (whatever he wishes) from the monks.[3]

The country, being among the hills and cold, does not produce the other cereals, and only the wheat gets ripe. After the monks have received their annual (portion of this), the mornings suddenly show the hoar-frost, and on this account the king always begs the monks to make the wheat ripen[4] before they receive their portion. There is in the country a spitoon which belonged to Buddha, made of stone, and in colour like his alms-bowl. There is also a tooth of Buddha, for which the people have reared a tope, connected with which there are more than a thousand monks and their disciples,[5] all students of the hinayana. To the east of these hills the dress of the common people is of coarse materials, as in our country of Ts'in, but here also[6] there were among them the differences of fine woollen cloth and of

serge or haircloth. The rules observed by the Sramans are remarkable, and too numerous to be mentioned in detail. The country is in the midst of the Onion range. As you go forward from these mountains, the plants, trees, and fruits are all different from those of the land of Han, excepting only the bamboo, pomegranate,[7] and sugar-cane.

NOTES

[1] See Eitel, p. 89. He describes the assembly as "an ecclesiastical conference, first instituted by king Asoka for general confession of sins and inculcation of morality."

[2] The text of this sentence is perplexing; and all translators, including myself, have been puzzled by it.

[3] See what we are told of king Asoka's grant of all the Jambudvipa to the monks in chapter xxvii. There are several other instances of similar gifts in the Mahavansa.

[4] Watters calls attention to this as showing that the monks of K'eeh-ch'a had the credit of possessing weather-controlling powers.

[5] The text here has {.} {.}, not {.} alone. I often found in monasteries boys and lads who looked up to certain of the monks as their preceptors.

[6] Compare what is said in chapter ii of the dress of the people of Shen-shen.

[7] Giles thinks the fruit here was the guava, because the ordinary name for "pomegranate" is preceded by gan {.}; but the pomegranate was called at first Gan Shih-lau, as having been introduced into China from Gan-seih by Chang-k'een, who is referred to in chapter vii.

CHAPTER VI

ON TOWARDS NORTH INDIA. DARADA. IMAGE OF MAITREYA BODHISATTVA.

From this (the travellers) went westwards towards North India, and after being on the way for a month, they succeeded in getting across and through the range of the Onion mountains. The snow rests on them both winter and summer. There are also among them venomous dragons, which, when provoked, spit forth poisonous winds, and cause showers of snow and storms of sand and gravel. Not one in ten thousand of those who encounter these dangers escapes with his life. The people of the country call the range by the name of "The Snow mountains." When (the travellers) had got through them, they were in North India, and immediately on entering its borders, found themselves in a small kingdom called T'o-leih,[1] where also there were many monks, all students of the hinayana.

In this kingdom there was formerly an Arhan,[2] who by his supernatural power[3] took a clever artificer up to the Tushita heaven, to see the height, complexion, and appearance of Maitreya Bodhisattva,[4] and then return and make an image of him in wood. First and last, this was done three times, and then the image was completed, eighty cubits in height, and eight cubits at the base from knee to knee of the crossed legs. On fast-days it emits an effulgent light. The kings of the (surrounding) countries vie with one another in presenting offerings to it. Here it is,--to be seen now as of old.[5]

NOTES

[1] Eitel and others identify this with Darada, the country of the ancient Dardae, the region near Dardus; lat. 30d 11s N., lon. 73d 54s E. See E. H. p. 30. I am myself in more than doubt on the point. Cunningham ("Ancient Geography of India," p. 82) says "Darel is a valley on the right or western bank of the Indus, now occupied by Dardus or Dards, from whom it received its name." But as I read our narrative, Fa-hien is here on the eastern bank of the Indus, and only crosses to the western bank as described in the next chapter.

[2] Lo-han, Arhat, Arahat, are all designations of the perfected Arya,

the disciple who has passed the different stages of the Noble Path, or eightfold excellent way, who has conquered all passions, and is not to be reborn again. Arhatship implies possession of certain supernatural powers, and is not to be succeeded by Buddhaship, but implies the fact of the saint having already attained nirvana. Popularly, the Chinese designate by this name the wider circle of Buddha's disciples, as well as the smaller ones of 500 and 18. No temple in Canton is better worth a visit than that of the 500 Lo-han.

[3] Riddhi-sakshatkriya, "the power of supernatural footsteps,"="a body flexible at pleasure," or unlimited power over the body. E. H., p. 104.

[4] Tushita is the fourth Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Life lasts in Tushita 4000 years, but twenty-four hours there are equal to 400 years on earth. E. H., p. 152.

[5] Maitreya (Spence Hardy, Maitri), often styled Ajita, "the Invincible," was a Bodhisattva, the principal one, indeed, of Sakyamuni's retinue, but is not counted among the ordinary (historical) disciples, nor is anything told of his antecedents. It was in the Tushita heaven that Sakyamuni met him and appointed him as his successor, to appear as Buddha after the lapse of 5000 years. Maitreya is therefore the expected Messiah of the Buddhists, residing at present in Tushita, and, according to the account of him in Eitel (H., p. 70), "already controlling the propagation of the Buddhistic faith." The name means "gentleness" or "kindness;" and this will be the character of his dispensation.

[6] The combination of {.} {.} in the text of this concluding sentence, and so frequently occurring throughout the narrative, has occasioned no little dispute among previous translators. In the imperial thesaurus of phraseology (P'ei-wan Yun-foo), under {.}, an example of it is given from Chwang-tsze, and a note subjoined that {.} {.} is equivalent to {.} {.}, "anciently and now."

CHAPTER VII

CROSSING OF THE INDUS. WHEN BUDDHISM FIRST CROSSED THE RIVER FOR THE EAST

The travellers went on to the south-west for fifteen days (at the foot of the mountains, and) following the course of their range. The way was difficult and rugged, (running along) a bank exceedingly precipitous, which rose up there, a hill-like wall of rock, 10,000 cubits from the base. When one approaches the edge of it, his eyes become unsteady; and if he wished to go forward in the same direction, there was no place on which he could place his foot; and beneath where the waters of the river called the Indus.[1] In former times men had chiselled paths along the rocks, and distributed ladders on the face of them, to the number altogether of 700, at the bottom of which there was a suspension bridge of ropes, by which the river was crossed, its banks being there eighty paces apart.[2] The (place and arrangements) are to be found in the Records of the Nine Interpreters,[3] but neither Chang K'een[4] nor Kan Ying[5] had reached the spot.

The monks[6] asked Fa-hien if it could be known when the Law of Buddha first went to the east. He replied, "When I asked the people of those countries about it, they all said that it had been handed down by their fathers from of old that, after the setting up of the image of Maitreya Bodhisattva, there were Sramans of India who crossed this river, carrying with them Sutras and Books of Discipline. Now the image was set up rather more than 300 years after the nirvana[7] of Buddha, which may be referred to the reign of king P'ing of the Chow dynasty.[8] According to this account we may say that the diffusion of our great doctrines (in the east) began from (the setting up of) this image. If it had not been through that Maitreya,[9] the great spiritual master[10] (who is to be) the successor of the Sakya, who could have caused the 'Three Precious Ones'[11] to be proclaimed so far, and the people of those border lands to know our Law? We know of a truth that the opening of (the way for such) a mysterious propagation is not the work of man; and so the dream of the emperor Ming of Han[12] had its proper cause."

NOTES

[1] The Sindhu. We saw in a former note that the earliest name in China for India was Shin-tuh. So, here, the river Indus is called by a name approaching that in sound.

[2] Both Beal and Watters quote from Cunningham (Ladak, pp. 88, 89) the following description of the course of the Indus in these parts, in striking accordance with our author's account:--"From Skardo to Rongdo, and from Rongdo to Makpou-i-shang-rong, for upwards of 100 miles, the Indus sweeps sullen and dark through a mighty gorge in the mountains, which for wild sublimity is perhaps unequalled. Rongdo means the country of defiles. . . . Between these points the Indus raves from side to side of the gloomy chasm, foaming and chafing with ungovernable fury. Yet even in these inaccessible places has daring and ingenious man triumphed over opposing nature. The yawning abyss is spanned by frail rope bridges, and the narrow ledges of rocks are connected by ladders to form a giddy pathway overhanging the seething cauldron below."

[3] The Japanese edition has a different reading here from the Chinese copies,--one which Remusat (with true critical instinct) conjectured should take the place of the more difficult text with which alone he was acquainted. The "Nine Interpreters" would be a general name for the official interpreters attached to the invading armies of Han in their attempts to penetrate and subdue the regions of the west. The phrase occurs in the memoir of Chang K'een, referred to in the next note.

[4] Chang K'een, a minister of the emperor Woo of Han (B.C. 140-87), is celebrated as the first Chinese who "pierced the void," and penetrated to "the regions of the west," corresponding very much to the present Turkestan. Through him, by B.C. 115, a regular intercourse was established between China and the thirty-six kingdoms or states of that quarter;--see Mayers' Chinese Reader's Manual, p. 5. The memoir of Chang K'een, translated by Mr. Wylie from the Books of the first Han dynasty, appears in the Journal of the Anthropological Institute,

referred to already.

[5] Less is known of Kan Ying than of Chang K'een. Being sent in A.D. 88 by his patron Pan Chao on an embassy to the Roman empire, he only got as far as the Caspian sea, and returned to China. He extended, however, the knowledge of his countrymen with regard to the western regions;--see the memoir of Pan Chao in the Books of the second Han, and Mayers' Manual, pp. 167, 168.

[6] Where and when? Probably at his first resting-place after crossing the Indus.

[7] This may refer to Sakyamuni's becoming Buddha on attaining to nirvana, or more probably to his pari-nirvana and death.

[8] As king P'ing's reign lasted from B.C. 750 to 719, this would place the death of Buddha in the eleventh century B.C., whereas recent inquirers place it between B.C. 480 and 470, a year or two, or a few years, after that of Confucius, so that the two great "Masters" of the east were really contemporaries. But if Rhys Davids be correct, as I think he is, in fixing the date of Buddha's death within a few years of 412 B.C. (see Manual, p. 213), not to speak of Westergaard's still lower date, then the Buddha was very considerably the junior of Confucius.

[9] This confirms the words of Eitel, that Maitreya is already controlling the propagation of the faith.

[10] The Chinese characters for this simply mean "the great scholar or officer;" but see Eitel's Handbook, p. 99, on the term purusha.

[11] "The precious Buddha," "the precious Law," and "the precious Monkhood;" Buddha, Dharma, and Sangha; the whole being equivalent to Buddhism.

[12] Fa-hien thus endorses the view that Buddhism was introduced into China in this reign, A.D. 58-75. The emperor had his dream in A.D. 61.

CHAPTER VIII

WOO-CHANG, OR UDYANA. MONASTERIES, AND THEIR WAYS. TRACES OF BUDDHA

After crossing the river, (the travellers) immediately came to the kingdom of Woo-chang,[1] which is indeed (a part) of North India. The people all use the language of Central India, "Central India" being what we should call the "Middle Kingdom." The food and clothes of the common people are the same as in that Central Kingdom. The Law of Buddha is very (flourishing in Woo-chang). They call the places where the monks stay (for a time) or reside permanently Sangharamas; and of these there are in all 500, the monks being all students of the hinayana. When stranger bhikshus[2] arrive at one of them, their wants are supplied for three days, after which they are told to find a resting-place for themselves.

There is a tradition that when Buddha came to North India, he came at once to this country, and that here he left a print of his foot, which is long or short according to the ideas of the beholder (on the subject). It exists, and the same thing is true about it, at the present day. Here also are still to be seen the rock on which he dried his clothes, and the place where he converted the wicked dragon.[3] The rock is fourteen cubits high, and more than twenty broad, with one side of it smooth.

Hwuy-king, Hwuy-tah, and Tao-ching went on ahead towards (the place of) Buddha's shadow in the country of Nagara;[4] but Fa-hien and the others remained in Woo-chang, and kept the summer retreat.[5] That over, they descended south, and arrived in the country of Soo-ho-to.[6]

NOTES

[1] Udyana, meaning "the Park;" just north of the Punjab, the country along the Subhavastu, now called the Swat; noted for its forests, flowers, and fruits (E. H., p. 153).

[2] Bhikshu is the name for a monk as "living by alms," a mendicant. All bhikshus call themselves Sramans. Sometimes the two names are used together by our author.

[3] Naga is the Sanskrit name for the Chinese lung or dragon; often meaning a snake, especially the boa. "Chinese Buddhists," says Eitel, p. 79, "when speaking of nagas as boa spirits, always represent them as enemies of mankind, but when viewing them as deities of rivers, lakes, or oceans, they describe them as piously inclined." The dragon, however, is in China the symbol of the Sovereign and Sage, a use of it unknown in Buddhism, according to which all nagas need to be converted in order to obtain a higher phase of being. The use of the character too {.}, as here, in the sense of "to convert," is entirely Buddhistic. The six paramitas are the six virtues which carry men across {.} the great sea of life and death, as the sphere of transmigration to nirvana. With regard to the particular conversion here, Eitel (p. 11) says the Naga's name was Apatala, the guardian deity of the Subhavastu river, and that he was converted by Sakyamuni shortly before the death of the latter.

[4] In Chinese Na-k'eeh, an ancient kingdom and city on the southern bank of the Cabul river, about thirty miles west of Jellalabad.

[5] We would seem now to be in 403.

[6] Soo-ho-to has not been clearly identified. Beal says that later Buddhist writers include it in Udyana. It must have been between the Indus and the Swat. I suppose it was what we now call Swastene.

CHAPTER IX

SOO-HO-TO. LEGEND OF BUDDHA.

In that country also Buddhism[1] is flourishing. There is in it the place where Sakra,[2] Ruler of Devas, in a former age,[3] tried the

Bodhisattva, by producing[4] a hawk (in pursuit of a) dove, when (the Bodhisattva) cut off a piece of his own flesh, and (with it) ransomed the dove. After Buddha had attained to perfect wisdom,[5] and in travelling about with his disciples (arrived at this spot), he informed them that this was the place where he ransomed the dove with a piece of his own flesh. In this way the people of the country became aware of the fact, and on the spot reared a tope, adorned with layers[6] of gold and silver plates.

NOTES

[1] Buddhism stands for the two Chinese characters {.} {.}, "the Law of Buddha," and to that rendering of the phrase, which is of frequent occurrence, I will in general adhere. Buddhism is not an adequate rendering of them any more than Christianity would be of {to euaggelion Xristou}. The Fa or Law is the equivalent of dharma comprehending all in the first Basket of the Buddhist teaching,--as Dr. Davids says (Hibbert Lectures, p. 44), "its ethics and philosophy, and its system of self-culture;" with the theory of karma, it seems to me, especially underlying it. It has been pointed out (Cunningham's "Bhilsa Topes," p. 102) that dharma is the keystone of all king Priyadarsi or Asoka's edicts. The whole of them are dedicated to the attainment of one object, "the advancement of dharma, or of the Law of Buddha." His native Chinese afforded no better character than {.} or Law, by which our author could express concisely his idea of the Buddhistic system, as "a law of life," a directory or system of Rules, by which men could attain to the consummation of their being.

[2] Sakra is a common name for the Brahmanic Indra, adopted by Buddhism into the circle of its own great adherents;--it has been said, "because of his popularity." He is generally styled, as here, T'een Ti, "God or Ruler of Devas." He is now the representative of the secular power, the valiant protector of the Buddhist body, but is looked upon as inferior to Sakyamuni, and every Buddhist saint. He appears several times in Fa-hien's narrative. E. H., pp. 108 and 46.

[3] The Chinese character is {.}, "formerly," and is often, as in the first sentence of the narrative, simply equivalent to that adverb. At

other times it means, as here, "in a former age," some pre-existent state in the time of a former birth. The incident related is "a Jataka story."

[4] It occurs at once to the translator to render the characters {.} {.} by "changed himself to." Such is often their meaning in the sequel, but their use in chapter xxiv may be considered as a crucial test of the meaning which I have given them here.

[5] That is, had become Buddha, or completed his course {.} {.}.

[6] This seems to be the contribution of {.} (or {.}), to the force of the binomial {.} {.}, which is continually occurring.

CHAPTER X

GANDHARA. LEGENDS OF BUDDHA.

The travellers, going downwards from this towards the east, in five days came to the country of Gandhara,[1] the place where Dharma-vivardhana,[2] the son of Asoka,[3] ruled. When Buddha was a Bodhisattva, he gave his eyes also for another man here;[4] and at the spot they have also reared a large tope, adorned with layers of gold and silver plates. The people of the country were mostly students of the hinayana.

NOTES

[1] Eitel says "an ancient kingdom, corresponding to the region about Dheri and Banjour." But see note 5.

[2] Dharma-vivardhana is the name in Sanskrit, represented by the Fa Yi {.} {.} of the text.

[3] Asoka is here mentioned for the first time;--the Constantine of the Buddhist society, and famous for the number of viharas and topes

which he erected. He was the grandson of Chandragupta (i.q. Sandracottus), a rude adventurer, who at one time was a refugee in the camp of Alexander the Great; and within about twenty years afterwards drove the Greeks out of India, having defeated Seleucus, the Greek ruler of the Indus provinces. He had by that time made himself king of Magadha. His grandson was converted to Buddhism by the bold and patient demeanour of an Arhat whom he had ordered to be buried alive, and became a most zealous supporter of the new faith. Dr. Rhys Davids (Sacred Books of the East, vol. xi, p. xlvi) says that "Asoka's coronation can be fixed with absolute certainty within a year or two either way of 267 B.C."

[4] This also is a Jataka story; but Eitel thinks it may be a myth, constructed from the story of the blinding of Dharma-vivardhana.

CHAPTER XI

TAKSHASILA. LEGENDS. THE FOUR GREAT TOPES.

Seven days' journey from this to the east brought the travellers to the kingdom of Takshasila,[1] which means "the severed head" in the language of China. Here, when Buddha was a Bodhisattva, he gave away his head to a man;[2] and from this circumstance the kingdom got its name.

Going on further for two days to the east, they came to the place where the Bodhisattva threw down his body to feed a starving tigress.[2] In these two places also large topes have been built, both adorned with layers of all the precious substances. The kings, ministers, and peoples of the kingdoms around vie with one another in making offerings at them. The trains of those who come to scatter flowers and light lamps at them never cease. The nations of those quarters all those (and the other two mentioned before) "the four great topes."

NOTES

[1] See Julien's "Methode pour dechiffrer et transcrire les Nomes Sanscrits," p. 206. Eitel says, "The Taxila of the Greeks, the region near Hoosun Abdaul in lat. 35d 48s N., lon. 72d 44s E. But this identification, I am satisfied, is wrong. Cunningham, indeed, takes credit ("Ancient Geography of India," pp. 108, 109) for determining this to be the site of Arrian's Taxila,--in the upper Punjab, still existing in the ruins of Shahdheri, between the Indus and Hydaspes (the modern Jhelum). So far he may be correct; but the Takshasila of Fa-hien was on the other, or western side of the Indus; and between the river and Gandhara. It took him, indeed, seven days travelling eastwards to reach it; but we do not know what stoppages he may have made on the way. We must be wary in reckoning distances from his specifications of days.

[2] Two Jataka stories. See the account of the latter in Spence Hardy's "Manual of Buddhism," pp. 91, 92. It took place when Buddha had been born as a Brahman in the village of Daliddi; and from the merit of the act, he was next born in a devaloka.

CHAPTER XII

PURUSHAPURA, OR PESHAWUR. PROPHECY ABOUT KING KANISHKA AND HIS TOPE. BUDDHA'S ALMS-BOWL. DEATH OF HWUY-YING.

Going southwards from Gandhara, (the travellers) in four days arrived at the kingdom of Purushapura.[1] Formerly, when Buddha was travelling in this country with his disciples, he said to Ananda,[2] "After my pari-nirvana,[3] there will be a king named Kanishka,[4] who shall on this spot build a tope." This Kanishka was afterwards born into the world; and (once), when he had gone forth to look about him, Sakra, Ruler of Devas, wishing to excite the idea in his mind, assumed the appearance of a little herd-boy, and was making a tope right in the way (of the king), who asked what sort of thing he was making. The boy said, "I am making a tope for Buddha." The king said, "Very good;" and immediately, right over the boy's tope, he (proceeded to) rear

another, which was more than four hundred cubits high, and adorned with layers of all the precious substances. Of all the topes and temples which (the travellers) saw in their journeyings, there was not one comparable to this in solemn beauty and majestic grandeur. There is a current saying that this is the finest tope in Jambudvipa.[5] When the king's tope was completed, the little tope (of the boy) came out from its side on the south, rather more than three cubits in height.

Buddha's alms-bowl is in this country. Formerly, a king of Yueh-she[6] raised a large force and invaded this country, wishing to carry the bowl away. Having subdued the kingdom, as he and his captains were sincere believers in the Law of Buddha, and wished to carry off the bowl, they proceeded to present their offerings on a great scale. When they had done so to the Three Precious Ones, he made a large elephant be grandly caparisoned, and placed the bowl upon it. But the elephant knelt down on the ground, and was unable to go forward. Again he caused a four-wheeled waggon to be prepared in which the bowl was put to be conveyed away. Eight elephants were then yoked to it, and dragged it with their united strength; but neither were they able to go forward. The king knew that the time for an association between himself and the bowl had not yet arrived,[7] and was sad and deeply ashamed of himself. Forthwith he built a tope at the place and a monastery, and left a guard to watch (the bowl), making all sorts of contributions.

There may be there more than seven hundred monks. When it is near midday, they bring out the bowl, and, along with the common people,[8] make their various offerings to it, after which they take their midday meal. In the evening, at the time of incense, they bring the bowl out again.[9] It may contain rather more than two pecks, and is of various colours, black predominating, with the seams that show its fourfold composition distinctly marked.[10] Its thickness is about the fifth of an inch, and it has a bright and glossy lustre. When poor people throw into it a few flowers, it becomes immediately full, while some very rich people, wishing to make offering of many flowers, might not stop till they had thrown in hundreds, thousands, and myriads of bushels, and yet would not be able to fill it.[11]

Pao-yun and Sang-king here merely made their offerings to the alms-bowl, and (then resolved to) go back. Hwuy-king, Hwuy-tah, and Tao-ching had gone on before the rest to Negara,[12] to make their offerings at (the places of) Buddha's shadow, tooth, and the flat-bone of his skull. (There) Hwuy-king fell ill, and Tao-ching remained to look after him, while Hwuy-tah came alone to Purushapura, and saw the others, and (then) he with Pao-yun and Sang-king took their way back to the land of Ts'in. Hwuy-king[13] came to his end[14] in the monastery of Buddha's alms-bowl, and on this Fa-hien went forward alone towards the place of the flat-bone of Buddha's skull.

NOTES

[1] The modern Peshawur, lat. 34d 8s N., lon. 71d 30s E.

[2] A first cousin of Sakyamuni, and born at the moment when he attained to Buddhaship. Under Buddha's teaching, Ananda became an Arhat, and is famous for his strong and accurate memory; and he played an important part at the first council for the formation of the Buddhist canon. The friendship between Sakyamuni and Ananda was very close and tender; and it is impossible to read much of what the dying Buddha said to him and of him, as related in the Maha-pari-nirvana Sutra, without being moved almost to tears. Ananda is to reappear on earth as Buddha in another Kalpa. See E. H., p. 9, and the Sacred Books of the East, vol. xi.

[3] On his attaining to nirvana, Sakyamuni became the Buddha, and had no longer to mourn his being within the circle of transmigration, and could rejoice in an absolute freedom from passion, and a perfect purity. Still he continued to live on for forty-five years, till he attained to pari-nirvana, and had done with all the life of sense and society, and had no more exercise of thought. He died; but whether he absolutely and entirely /ceased/ to be, in any sense of the word /being/, it would be difficult to say. Probably he himself would not and could not have spoken definitely on the point. So far as our use of language is concerned, apart from any assured faith in and hope of immortality, his pari-nirvana was his death.

[4] Kanishka appeared, and began to reign, early in our first century, about A.D. 10. He was the last of three brothers, whose original seat was in Yueh-she, immediately mentioned, or Tukhara. Converted by the sudden appearance of a saint, he became a zealous Buddhist, and patronised the system as liberally as Asoka had done. The finest topes in the north-west of India are ascribed to him; he was certainly a great man and a magnificent sovereign.

[5] Jambudvipa is one of the four great continents of the universe, representing the inhabited world as fancied by the Buddhists, and so called because it resembles in shape the leaves of the jambu tree. It is south of mount Meru, and divided among four fabulous kings (E. H., p. 36). It is often used, as here perhaps, merely as the Buddhist name for India.

[6] This king was perhaps Kanishka himself, Fa-hien mixing up, in an inartistic way, different legends about him. Eitel suggests that a relic of the old name of the country may still exist in that of the Jats or Juts of the present day. A more common name for it is Tukhara, and he observes that the people were the Indo-Scythians of the Greeks, and the Tartars of Chinese writers, who, driven on by the Huns (180 B.C.), conquered Transoxiana, destroyed the Bactrian kingdom (126 B.C.), and finally conquered the Punjab, Cashmere, and great part of India, their greatest king being Kanishak (E. H., p. 152).

[7] Watters, clearly understanding the thought of the author in this sentence, renders--"his destiny did not extend to a connexion with the bowl;" but the term "destiny" suggests a controlling or directing power without. The king thought that his virtue in the past was not yet sufficient to give him possession of the bowl.

[8] The text is simply "those in white clothes." This may mean "the laity," or the "upasakas;" but it is better to take the characters in their common Chinese acceptation, as meaning "commoners," "men who have no rank." See in Williams' Dictionary under {.}.

[9] I do not wonder that Remusat should give for this--"et s'en

retournent apres." But Fa-hien's use of {.} in the sense of "in the same way" is uniform throughout the narrative.

[10] Hardy's M. B., p. 183, says:--"The alms-bowl, given by Mahabrahma, having vanished (about the time that Gotama became Buddha), each of the four guardian deities brought him an alms-bowl of emerald, but he did not accept them. They then brought four bowls made of stone, of the colour of the mung fruit; and when each entreated that his own bowl might be accepted, Buddha caused them to appear as if formed into a single bowl, appearing at the upper rim as if placed one within the other." See the account more correctly given in the "Buddhist Birth Stories," p. 110.

[11] Compare the narrative in Luke's Gospel, xxi. 1-4.

[12] See chapter viii.

[13] This, no doubt, should be Hwuy-ying. King was at this time ill in Nagara, and indeed afterwards he dies in crossing the Little Snowy Mountains; but all the texts make him die twice. The confounding of the two names has been pointed out by Chinese critics.

[14] "Came to his end;" i.e., according to the text, "proved the impermanence and uncertainty," namely, of human life. See Williams' Dictionary under {.}. The phraseology is wholly Buddhistic.

CHAPTER XIII

NAGARA. FESTIVAL OF BUDDHA'S SKULL-BONE. OTHER RELICS, AND HIS SHADOW.

Going west for sixteen yojanas,[1] he came to the city He-lo[2] in the borders of the country of Nagara, where there is the flat-bone of Buddha's skull, deposited in a vihara[3] adorned all over with gold-leaf and the seven sacred substances. The king of the country, revering and honouring the bone, and anxious lest it should be stolen

away, has selected eight individuals, representing the great families in the kingdom, and committing to each a seal, with which he should seal (its shrine) and guard (the relic). At early dawn these eight men come, and after each has inspected his seal, they open the door. This done, they wash their hands with scented water and bring out the bone, which they place outside the vihara, on a lofty platform, where it is supported on a round pedestal of the seven precious substances, and covered with a bell of /lapis lazuli/, both adorned with rows of pearls. Its colour is of a yellowish white, and it forms an imperfect circle twelve inches round,[4] curving upwards to the centre. Every day, after it has been brought forth, the keepers of the vihara ascend a high gallery, where they beat great drums, blow conchs, and clash their copper cymbals. When the king hears them, he goes to the vihara, and makes his offerings of flowers and incense. When he has done this, he (and his attendants) in order, one after another, (raise the bone), place it (for a moment) on the top of their heads,[5] and then depart, going out by the door on the west as they entered by that on the east. The king every morning makes his offerings and performs his worship, and afterwards gives audience on the business of his government. The chiefs of the Vaisyas[6] also make their offerings before they attend to their family affairs. Every day it is so, and there is no remissness in the observance of the custom. When all the offerings are over, they replace the bone in the vihara, where there is a vimoksha tope,[7] of the seven precious substances, and rather more than five cubits high, sometimes open, sometimes shut, to contain it. In front of the door of the vihara, there are parties who every morning sell flowers and incense,[8] and those who wish to make offerings buy some of all kinds. The kings of various countries are also constantly sending messengers with offerings. The vihara stands in a square of thirty paces, and though heaven should shake and earth be rent, this place would not move.

Going on, north from this, for a yojana, (Fa-hien) arrived at the capital of Nagara, the place where the Bodhisattva once purchased with money five stalks of flowers, as an offering to the Dipankara Buddha.[9] In the midst of the city there is also the tope of Buddha's tooth, where offerings are made in the same way as to the flat-bone of his skull.

A yojana to the north-east of the city brought him to the mouth of a valley, where there is Buddha's pewter staff;[10] and a vihara also has been built at which offerings aremade. The staff is made of Gosirsha Chandana, and is quite sixteen or seventeen cubits long. It is contained in a wooden tube, and though a hundred or a thousand men ere to (try to) lift it, they could not move it.

Entering the mouth of the valley, and going west, he found Buddha's Sanghali,[11] where also there is reared a vihara, and offerings are made. It is a custom of the country when there is a great drought, for the people to collect in crowds, bring out the robe, pay worship to it, and make offerings, on which there is immediately a great rain from the sky.

South of the city, half a yojana, there is a rock-cavern, in a great hill fronting the south-west; and here it was that Buddha left his shadow. Looking at it from a distance of more than ten paces, you seem to see Buddha's real form, with his complexion of gold, and his characteristic marks[12] in their nicety clearly and brightly displayed. The nearer you approach, however, the fainter it becomes, as if it were only in your fancy. When the kings from the regions all around have sent skilful artists to take a copy, none of them have been able to do so. Among the people of the country there is a saying current that "the thousand Buddhas[13] must all leave their shadows here."

Rather more than four hundred paces west from the shadow, when Buddha was at the spot, he shaved his hair and clipt his nails, and proceeded, along with his disciples, to build a tope seventy or eighty cubits high, to be a model for all future topes; and it is still existing. By the side of it there is a monastery, with more than seven hundred monks in it. At this place there are as many as a thousand topes[14] of Arhans and Pratyeka Buddhas.[15]

NOTES

[1] Now in India, Fa-hien used the Indian measure of distance; but it

is not possible to determine exactly what its length then was. The estimates of it are very different, and vary from four and a half or five miles to seven, and sometimes more. See the subject exhaustively treated in Davids' "Ceylon Coins and Measures," pp. 15-17.

[2] The present Hilda, west of Peshawur, and five miles south of Jellalabad.

[3] "The vihara," says Hardy, "is the residence of a recluse or priest;" and so Davids:--'the clean little hut where the mendicant lives." Our author, however, does not use the Indian name here, but the Chinese characters which express its meaning--tsing shay, "a pure dwelling." He uses the term occasionally, and evidently, in this sense; more frequently it occurs in his narrative in connexion with the Buddhist relic worship; and at first I translated it by "shrine" and "shrine-house;" but I came to the conclusion, at last, to employ always the Indian name. The first time I saw a shrine-house was, I think, in a monastery near Foo-chow;--a small pyramidical structure, about ten feet high, glittering as if with the precious substances, but all, it seemed to me, of tinsel. It was in a large apartment of the building, having many images in it. The monks said it was the most precious thing in their possession, and that if they opened it, as I begged them to do, there would be a convulsion that would destroy the whole establishment. See E. H., p. 166. The name of the province of Behar was given to it in consequence of its many viharas.

[4] According to the characters, "square, round, four inches." Hsuan-chwang says it was twelve inches round.

[5] In Williams' Dictionary, under {.}, the characters, used here, are employed in the phrase for "to degrade an officer," that is, "to remove the token of his rank worn on the crown of his head;" but to place a thing on the crown is a Buddhistic form of religious homage.

[6] The Vaisyas, or bourgeois caste of Hindu society, are described here as "resident scholars."

[7] See Eitel's Handbook under the name vimoksha, which is explained

as "the act of self-liberation," and "the dwelling or state of liberty." There are eight acts of liberating one's self from all subjective and objective trammels, and as many states of liberty (vimukti) resulting therefrom. They are eight degrees of self-inanition, and apparently eight stages on the way to nirvana. The tope in the text would be emblematic in some way of the general idea of the mental progress conducting to the Buddhistic consummation of existence.

[8] This incense would be in long "sticks," small and large, such as are sold to-day throughout China, as you enter the temples.

[9] "The illuminating Buddha," the twenty-fourth predecessor of Sakyamuni, and who, so long before, gave him the assurance that he would by-and-by be Buddha. See Jataka Tales, p. 23.

[10] The staff was, as immediately appears, of Gosirsha Chandana, or "sandal-wood from the Cow's-head mountain," a species of copper-brown sandal-wood, said to be produced most abundantly on a mountain of (the fabulous continent) Ullarakuru, north of mount Meru, which resembles in shape the head of a cow (E. H., pp. 42, 43). It is called a "pewter staff" from having on it a head and rings and pewter. See Watters, "China Review," viii, pp. 227, 228, and Williams' Dictionary, under {.}.

[11] Or Sanghati, the double or composite robe, part of a monk's attire, reaching from the shoulders to the knees, and fastened round the waist (E. H., p. 118).

[12] These were the "marks and beauties" on the person of a supreme Buddha. The rishi Kala Devala saw them on the body of the infant Sakya prince to the number of 328, those on the teeth, which had not yet come out, being visible to his spirit-like eyes (M. B., pp. 148, 149).

[13] Probably="all Buddhas."

[14] The number may appear too great. But see what is said on the size of topes in chapter iii, note 4.

[15] In Singhalese, Pase Buddhas; called also Nidana Buddhas, and Pratyeka Jinas, and explained by "individually intelligent," "completely intelligent," "intelligent as regards the nidanas." This, says Eitel (pp. 96, 97), is "a degree of saintship unknown to primitive Buddhism, denoting automats in ascetic life who attain to Buddhaship 'individually,' that is, without a teacher, and without being able to save others. As the ideal hermit, the Pratyeka Buddha is compared with the rhinoceros khadga that lives lonely in the wilderness. He is also called Nidana Buddha, as having mastered the twelve nidanas (the twelve links in the everlasting chain of cause and effect in the whole range of existence, the understanding of which solves the riddle of life, revealing the inanity of all forms of existence, and preparing the mind for nirvana). He is also compared to a horse, which, crossing a river, almost buries its body under the water, without, however, touching the bottom of the river. Thus in crossing samsara he 'suppresses the errors of life and thought, and the effects of habit and passion, without attaining to absolute perfection.'" Whether these Buddhas were unknown, as Eitel says, to primitive Buddhism, may be doubted. See Davids' Hibbert Lectures, p. 146.

CHAPTER XIV

DEATH OF HWUY-KING IN THE LITTLE SNOWY MOUNTAINS. LO-E. POHNA. CROSSING THE INDUS TO THE EAST.

Having stayed there till the third month of winter, Fa-hien and the two others,[1] proceeding southwards, crossed the Little Snowy mountains.[2] On them the snow lies accumulated both winter and summer. On the north (side) of the mountains, in the shade, they suddenly encountered a cold wind which made them shiver and become unable to speak. Hwuy-king could not go any farther. A white froth came from his mouth, and he said to Fa-hien, "I cannot live any longer. Do you immediately go away, that we do not all die here;" and with these words he died.[3] Fa-hien stroked the corpse, and cried out

piteously, "Our original plan has failed;--it is fate.[4] What can we do?" He then again exerted himself, and they succeeded in crossing to the south of the range, and arrived in the kingdom of Lo-e,[5] where there were nearly three thousand monks, students of both the mahayana and hinayana. Here they stayed for the summer retreat,[6] and when that was over, they went on to the south, and ten days' journey brought them to the kingdom of Poh-na,[7] where there are also more than three thousand monks, all students of the hinayana. Proceeding from this place for three days, they again crossed the Indus, where the country on each side was low and level.[8]

NOTES

[1] These must have been Tao-ching and Hwuy-king.

[2] Probably the Safeid Koh, and on the way to the Kohat pass.

[3] All the texts have Kwuy-king. See chapter xii, note 13.

[4] A very natural exclamation, but out of place and inconsistent from the lips of Fa-hien. The Chinese character {.}, which he employed, may be rendered rightly by "fate" or "destiny;" but the fate is not unintelligent. The term implies a factor, or fa-tor, and supposes the ordination of Heaven or God. A Confucian idea for the moment overcame his Buddhism.

[5] Lo-e, or Rohi, is a name for Afghanistan; but only a portion of it can be here intended.

[6] We are now therefore in 404.

[7] No doubt the present district of Bannu, in the Lieutenant-Governorship of the Punjab, between 32d 10s and 33d 15s N. lat., and 70d 26s and 72d E. lon. See Hunter's Gazetteer of India, i, p. 393.

[8] They had then crossed the Indus before. They had done so, indeed, twice; first, from north to south, at Skardo or east of it; and second, as described in chapter vii.

CHAPTER XV

BHIDA. SYMPATHY OF MONKS WITH THE PILGRIMS.

After they had crossed the river, there was a country named Pe-t'oo,[1] where Buddhism was very flourishing, and (the monks) studied both the mahayana and hinayana. When they saw their fellow-disciples from Ts'in passing along, they were moved with great pity and sympathy, and expressed themselves thus: "How is it that these men from a border-land should have learned to become monks,[2] and come for the sake of our doctrines from such a distance in search of the Law of Buddha?" They supplied them with what they needed, and treated them in accordance with the rules of the Law.

NOTES

[1] Bhida. Eitel says, "The present Punjab;" i.e. it was a portion of that.

[2] "To come forth from their families;" that is, to become celibates, and adopt the tonsure.

CHAPTER XVI

ON TO MATHURA OR MUTTRA. CONDITION AND CUSTOMS OF CENTRAL INDIA; OF THE MONKS, VIHARAS, AND MONASTERIES.

From this place they travelled south-east, passing by a succession of very many monasteries, with a multitude of monks, who might be counted by myriads. After passing all these places, they came to a country named Ma-t'aou-lo.[1] They still followed the course of the P'oo-na[2] river, on the banks of which, left and right, there were twenty monasteries, which might contain three thousand monks; and (here) the

Law of Buddha was still more flourishing. Everywhere, from the Sandy Desert, in all the countries of India, the kings had been firm believers in that Law. When they make their offerings to a community of monks, they take off their royal caps, and along with their relatives and ministers, supply them with food with their own hands. That done, (the king) has a carpet spread for himself on the ground, and sits down in front of the chairman;--they dare not presume to sit on couches in front of the community. The laws and ways, according to which the kings presented their offerings when Buddha was in the world, have been handed down to the present day.

All south from this is named the Middle Kingdom.[3] In it the cold and heat are finely tempered, and there is neither hoarfrost nor snow. The people are numerous and happy; they have not to register their households, or attend to any magistrates and their rules; only those who cultivate the royal land have to pay (a portion of) the grain from it. If they want to go, they go; if they want to stay on, they stay. The king governs without decapitation or (other) corporal punishments. Criminals are simply fined, lightly or heavily, according to the circumstances (of each case). Even in cases of repeated attempts at wicked rebellion, they only have their right hands cut off. The king's body-guards and attendants all have salaries. Throughout the whole country the people do not kill any living creature, nor drink intoxicating liquor, nor eat onions or garlic. The only exception is that of the Chandalas.[4] That is the name for those who are (held to be) wicked men, and live apart from others. When they enter the gate of a city or a market-place, they strike a piece of wood to make themselves known, so that men know and avoid them, and do not come into contact with them. In that country they do not keep pigs and fowls, and do not sell live cattle; in the markets there are no butchers' shops and no dealers in intoxicating drink. In buying and selling commodities they use cowries.[5] Only the Chandalas are fishermen and hunters, and sell flesh meat.

After Buddha attained to pari-nirvana,[6] the kings of the various countries and the heads of the Vaisyas[7] built viharas for the priests, and endowed them with fields, houses, gardens, and orchards, along with the resident populations and their cattle, the grants being

engraved on plates of metal,[8] so that afterwards they were handed down from king to king, without any daring to annul them, and they remain even to the present time.

The regular business of the monks is to perform acts of meritorious virtue, and to recite their Sutras and sit wrapt in meditation. When stranger monks arrive (at any monastery), the old residents meet and receive them, carry for them their clothes and alms-bowl, give them water to wash their feet, oil with which to anoint them, and the liquid food permitted out of the regular hours.[9] When (the stranger) has enjoyed a very brief rest, they further ask the number of years that he has been a monk, after which he receives a sleeping apartment with its appurtenances, according to his regular order, and everything is done for him which the rules prescribe.[10]

Where a community of monks resides, they erect topes to Sariputtra,[11] to Maha-maudgalyayana,[12] and to Ananda,[13] and also topes (in honour) of the Abhidharma, the Vinaya, and the Sutras. A month after the (annual season of) rest, the families which are looking out for blessing stimulate one another[14] to make offerings to the monks, and send round to them the liquid food which may be taken out of the ordinary hours. All the monks come together in a great assembly, and preach the Law;[15] after which offerings are presented at the tope of Sariputtra, with all kinds of flowers and incense. All through the night lamps are kept burning, and skilful musicians are employed to perform.[16]

When Sariputtra was a great Brahman, he went to Buddha, and begged (to be permitted) to quit his family (and become a monk). The great Mugalan and the great Kasyapa[17] also did the same. The bhikshunis[18] for the most part make their offerings at the tope of Ananda, because it was he who requested the World-honoured one to allow females to quit their families (and become nuns). The Sramaneras[19] mostly make their offerings to Rahula.[20] The professors of the Abhidharma make their offerings to it; those of the Vinaya to it. Every year there is one such offering, and each class has its own day for it. Students of the mahayana present offerings to the Prajna-paramita,[21] to Manjusri,[22] and to Kwan-she-yin.[23]

When the monks have done receiving their annual tribute (from the harvests),[24] the Heads of the Vaisyas and all the Brahmans bring clothes and other such articles as the monks require for use, and distribute among them. The monks, having received them, also proceed to give portions to one another. From the nirvana of Buddha,[25] the forms of ceremony, laws, and rules, practised by the sacred communities, have been handed down from one generation to another without interruption.

From the place where (the travellers) crossed the Indus to Southern India, and on to the Southern Sea, a distance of forty or fifty thousand le, all is level plain. There are no large hills with streams (among them); there are simply the waters of the rivers.

NOTES

[1] Muttra, "the peacock city;" lat. 27d 30s N., lon. 77d 43s E. (Hunter); the birthplace of Krishna, whose emblem is the peacock.

[2] This must be the Jumna, or Yamuna. Why it is called, as here, the P'oo-na has yet to be explained.

[3] In Pali, Majjhima-desa, "the Middle Country." See Davids' "Buddhist Birth Stories," page 61, note.

[4] Eitel (pp. 145, 6) says, "The name Chandalas is explained by 'butchers,' 'wicked men,' and those who carry 'the awful flag,' to warn off their betters;--the lowest and most despised caste of India, members of which, however, when converted, were admitted even into the ranks of the priesthood."

[5] "Cowries;" {.} {.}, not "shells and ivory," as one might suppose; but cowries alone, the second term entering into the name from the marks inside the edge of the shell, resembling "the teeth of fishes."

[6] See chapter xii, note 3, Buddha's pari-nirvana is equivalent to Buddha's death.

[7] See chapter xiii, note 6. The order of the characters is different here, but with the same meaning.

[8] See the preparation of such a deed of grant in a special case, as related in chapter xxxix. No doubt in Fa-hien's time, and long before and after it, it was the custom to engrave such deeds on plates of metal.

[9] "No monk can eat solid food except between sunrise and noon," and total abstinence from intoxicating drinks is obligatory (Davids' Manual, p. 163). Food eaten at any other part of the day is called vikala, and forbidden; but a weary traveller might receive unseasonable refreshment, consisting, as Watters has shown (Ch. Rev. viii. 282), of honey, butter, treacle, and sesamum oil.

[10] The expression here is somewhat perplexing; but it occurs again in chapter xxxviii; and the meaning is clear. See Watters, Ch. Rev. viii. 282, 3. The rules are given at length in the Sacred Books of the East, vol. xx, p. 272 and foll., and p. 279 and foll.

[11] Sariputtra (Singh. Seriyut) was one of the principal disciples of Buddha, and indeed the most learned and ingenious of them all, so that he obtained the title of {.} {.}, "knowledge and wisdom." He is also called Buddha's "right-hand attendant." His name is derived from that of his mother Sarika, the wife of Tishya, a native of Nalanda. In Spence Hardy, he often appears under the name of Upatissa (Upa-tishya), derived from his father. Several Sastras are ascribed to him, and indeed the followers of the Abhidharma look on him as their founder. He died before Sakyamuni; but is to reappear as a future Buddha. Eitel, pp. 123, 124.

[12] Mugalan, the Singhalese name of this disciple, is more pronounceable. He also was one of the principal disciples, called Buddha's "left-hand attendant." He was distinguished for his power of vision, and his magical powers. The name in the text is derived from the former attribute, and it was by the latter that he took up an artist to Tushita to get a view of Sakyamuni, and so make a statue of him. (Compare the similar story in chap. vi.) He went to hell, and

released his mother. He also died before Sakyamuni, and is to reappear as Buddha. Eitel, p. 65.

[13] See chapter xii, note 2.

[14] A passage rather difficult to construe. The "families" would be those more devout than their neighbours.

[15] One rarely hears this preaching in China. It struck me most as I once heard it at Osaka in Japan. There was a pulpit in a large hall of the temple, and the audience sat around on the matted floor. One priest took the pulpit after another; and the hearers nodded their heads occasionally, and indicated their sympathy now and then by an audible "h'm," which reminded me of Carlyle's description of meetings of "The Ironsides" of Cromwell.

[16] This last statement is wanting in the Chinese editions.

[17] There was a Kasyapa Buddha, anterior to Sakyamuni. But this Maha-kasyapa was a Brahman of Magadha, who was converted by Buddha, and became one of his disciples. He took the lead after Sakyamuni's death, convoked and directed the first synod, from which his title of Arya-sthavira is derived. As the first compiler of the Canon, he is considered the fountain of Chinese orthodoxy, and counted as the first patriarch. He also is to be reborn as Buddha. Eitel, p. 64.

[18] The bhikshunis are the female monks or nuns, subject to the same rules as the bhikshus, and also to special ordinances of restraint. See Hardy's E. M., chap. 17. See also Sacred Books of the East, vol. xx, p. 321.

[19] The Sramaneras are the novices, male or female, who have vowed to observe the Shikshapada, or ten commandments. Fa-hien was himself one of them from his childhood. Having heard the Trisharana, or threefold formula of Refuge,--"I take refuge in Buddha; the Law; the Church,--the novice undertakes to observe the ten precepts that forbid --(1) destroying life; (2) stealing; (3) impurity; (4) lying; (5) intoxicating drinks; (6) eating after midday; (7) dancing, singing,

music, and stage-plays; (8) garlands, scents, unguents, and ornaments; (9) high or broad couches; (10) receiving gold or silver." Davids' Manual, p. 160; Hardy's E. M., pp. 23, 24.

[20] The eldest son of Sakyamuni by Yasodhara. Converted to Buddhism, he followed his father as an attendant; and after Buddha's death became the founder of a philosophical realistic school (vaibhashika). He is now revered as the patron saint of all novices, and is to be reborn as the eldest son of every future Buddha. Eitel, p. 101. His mother also is to be reborn as Buddha.

[21] There are six (sometimes increased to ten) paramitas, "means of passing to nirvana:--Charity; morality; patience; energy; tranquil contemplation; wisdom (prajna); made up to ten by use of the proper means; science; pious vows; and force of purpose. But it is only prajna which carries men across the samsara to the shores of nirvana." Eitel, p. 90.

[22] According to Eitel (pp. 71, 72), "A famous Bodhisattva, now specially worshipped in Shan-se, whose antecedents are a hopeless jumble of history and fable. Fa-hien found him here worshipped by followers of the mahayana school; but Hsuan-chwang connects his worship with the yogachara or tantra-magic school. The mahayana school regard him as the apotheosis of perfect wisdom. His most common titles are Mahamati, "Great wisdom," and Kumara-raja, "King of teaching, with a thousand arms and a hundred alms-bowls."

[23] Kwan-she-yin and the dogmas about him or her are as great a mystery as Manjusri. The Chinese name is a mistranslation of the Sanskrit name Avalokitesvra, "On-looking Sovereign," or even "On-looking Self-Existent," and means "Regarding or Looking on the sounds of the world,"="Hearer of Prayer." Originally, and still in Thibet, Avalokitesvara had only male attributes, but in China and Japan (Kwannon), this deity (such popularly she is) is represented as a woman, "Kwan-yin, the greatly gentle, with a thousand arms and a thousand eyes;" and has her principal seat in the island of P'oo-t'oo, on the China coast, which is a regular place of pilgrimage. To the worshippers of whom Fa-hien speaks, Kwan-she-yin would only be

Avalokitesvara. How he was converted into the "goddess of mercy," and her worship took the place which it now has in China, is a difficult inquiry, which would take much time and space, and not be brought after all, so far as I see, to a satisfactory conclusion. See Eitel's Handbook, pp. 18-20, and his Three Lectures on Buddhism (third edition), pp. 124-131. I was talking on the subject once with an intelligent Chinese gentleman, when he remarked, "Have you not much the same thing in Europe in the worship of Mary?"

[24] Compare what is said in chap. v.

[25] This nirvana of Buddha must be--not his death, but his attaining to Buddhaship.

CHAPTER XVII

SANKASYA. BUDDHA'S ASCENT TO AND DESCENT FROM THE TRAYASTRIMSAS HEAVEN, AND OTHER LEGENDS.

From this they proceeded south-east for eighteen yojanas, and found themselves in a kingdom called Sankasya,[1] at the place where Buddha came down, after ascending to the Trayastrimsas heaven,[2] and there preaching for three months his Law for the benefit of his mother.[3] Buddha had gone up to this heaven by his supernatural power,[4] without letting his disciples know; but seven days before the completion (of the three months) he laid aside his invisibility,[4] and Anuruddha,[5] with his heavenly eyes,[5] saw the World-honoured one, and immediately said to the honoured one, the great Mugalan, "Do you go and salute the World-honoured one." Mugalan forthwith went, and with head and face did homage at (Buddha's) feet. They then saluted and questioned each other, and when this was over, Buddha said to Mugalan, "Seven days after this I will go down to Jambudvipa;" and thereupon Mugalan returned. At this time the great kings of eight countries with their ministers and people, not having seen Buddha for a long time, were all thirstily looking up for him, and had collected in clouds in this kingdom to wait for the World-honoured one.

Then the bhikshuni Utpala[6] thought in her heart, "To-day the kings, with their ministers and people, will all be meeting (and welcoming) Buddha. I am (but) a woman; how shall I succeed in being the first to see him?"[7] Buddha immediately, by his spirit-like power, changed her into the appearance of a holy Chakravartti[8] king, and she was the foremost of all in doing reverence to him.

As Buddha descended from his position aloft in the Trayastrimsas heaven, when he was coming down, there were made to appear three flights of precious steps. Buddha was on the middle flight, the steps of which were composed of the seven precious substances. The king of Brahma-loka[9] also made a flight of silver steps appear on the right side, (where he was seen) attending with a white chowry in his hand. Sakra, Ruler of Devas, made (a flight of) steps of purple gold on the left side, (where he was seen) attending and holding an umbrella of the seven precious substances. An innumerable multitude of the devas followed Buddha in his descent. When he was come down, the three flights all disappeared in the ground, excepting seven steps, which continued to be visible. Afterwards king Asoka, wishing to know where their ends rested, sent men to dig and see. They went down to the yellow springs[10] without reaching the bottom of the steps, and from this the king received an increase to his reverence and faith, and built a vihara over the steps, with a standing image, sixteen cubits in height, right over the middle flight. Behind the vihara he erected a stone pillar, about fifty cubits high,[11] with a lion on the top of it.[12] Let into the pillar, on each of its four sides,[13] there is an image of Buddha, inside and out[14] shining and transparent, and pure as it were of /lapis lazuli/. Some teachers of another doctrine[15] once disputed with the Sramanas about (the right to) this as a place of residence, and the latter were having the worst of the argument, when they took an oath on both sides on the condition that, if the place did indeed belong to the Sramanas, there should be some marvellous attestation of it. When these words had been spoken, the lion on the top gave a great roar, thus giving the proof; on which their opponents were frightened, bowed to the decision, and withdrew.

Through Buddha having for three months partaken of the food of heaven,

his body emitted a heavenly fragrance, unlike that of an ordinary man. He went immediately and bathed; and afterwards, at the spot where he did so, a bathing-house was built, which is still existing. At the place where the bhikshuni Utpala was the first to do reverence to Buddha, a tope has now been built.

At the places where Buddha, when he was in the world, cut his hair and nails, topes are erected; and where the three Buddhas[16] that preceded Sakyamuni Buddha and he himself sat; where they walked,[17] and where images of their persons were made. At all these places topes were made, and are still existing. At the place where Sakra, Ruler of the Devas, and the king of the Brahma-loka followed Buddha down (from the Trayastrimsas heaven) they have also raised a tope.

At this place the monks and nuns may be a thousand, who all receive their food from the common store, and pursue their studies, some of the mahayana and some of the hinayana. Where they live, there is a white-eared dragon, which acts the part of danapati to the community of these monks, causing abundant harvests in the country, and the enriching rains to come in season, without the occurrence of any calamities, so that the monks enjoy their repose and ease. In gratitude for its kindness, they have made for it a dragon-house, with a carpet for it to sit on, and appointed for it a diet of blessing, which they present for its nourishment. Every day they set apart three of their number to go to its house, and eat there. Whenever the summer retreat is ended, the dragon straightway changes its form, and appears as a small snake,[18] with white spots at the side of its ears. As soon as the monks recognise it, they fill a copper vessel with cream, into which they put the creature, and then carry it round from the one who has the highest seat (at their tables) to him who has the lowest, when it appears as if saluting them. When it has been taken round, immediately it disappeared; and every year it thus comes forth once. The country is very productive, and the people are prosperous, and happy beyond comparison. When people of other countries come to it, they are exceedingly attentive to them all, and supply them with what they need.

Fifty yojanas north-west from the monastery there is another, called

"The Great Heap."[19] Great Heap was the name of a wicked demon, who was converted by Buddha, and men subsequently at this place reared a vihara. When it was being made over to an Arhat by pouring water on his hands,[20] some drops fell on the ground. They are still on the spot, and however they may be brushed away and removed, they continue to be visible, and cannot be made to disappear.

At this place there is also a tope to Buddha, where a good spirit constantly keeps (all about it) swept and watered, without any labour of man being required. A king of corrupt views once said, "Since you are able to do this, I will lead a multitude of troops and reside there till the dirt and filth has increased and accumulated, and (see) whether you can cleanse it away or not." The spirit thereupon raised a great wind, which blew (the filth away), and made the place pure.

At this place there are a hundred small topes, at which a man may keep counting a whole day without being able to know (their exact number). If he be firmly bent on knowing it, he will place a man by the side of each tope. When this is done, proceeding to count the number of men, whether they be many or few, he will not get to know (the number).[21]

There is a monastery, containing perhaps 600 or 700 monks, in which there is a place where a Pratyeka Buddha used to take his food. The nirvana ground (where he was burned[22] after death) is as large as a carriage wheel; and while grass grows all around, on this spot there is none. The ground also where he dried his clothes produces no grass, but the impression of them, where they lay on it, continues to the present day.

NOTES

[1] The name is still remaining in Samkassam, a village forty-five miles northwest of Canouge, lat. 27d 3s N., lon. 79d 50s E.

[2] The heaven of Indra or Sakya, meaning "the heaven of thirty-three classes," a name which has been explained both historically and mythologically. "The description of it," says Eitel, p. 148, "tallies in all respects with the Svarga of Brahmanic mythology. It is situated

between the four peaks of the Meru, and consists of thirty-two cities of devas, eight one each of the four corners of the mountain. Indra's capital of Bellevue is in the centre. There he is enthroned, with a thousand heads and a thousand eyes, and four arms grasping the vajra, with his wife and 119,000 concubines. There he receives the monthly reports of the four Maharajas, concerning the progress of good and evil in the world," &c. &c.

[3] Buddha's mother, Maya and Mahamaya, the /mater immaculata/ of the Buddhists, died seven days after his birth. Eitel says, "Reborn in Tushita, she was visited there by her son and converted." The Tushita heaven was a more likely place to find her than the Trayastrimsas; but was the former a part of the latter? Hardy gives a long account of Buddha's visit to the Trayastrimsas (M. B., pp. 298-302), which he calls Tawutisa, and speaks of his mother (Matru) in it, who had now become a deva by the changing of her sex.

[4] Compare the account of the Arhat's conveyance of the artist to the Tushita heaven in chap. v. The first expression here is more comprehensive.

[5] Anuruddha was a first cousin of Sakyamuni, being the son of his uncle Amritodana. He is often mentioned in the account we have of Buddha's last moments. His special gift was the divyachakshus or "heavenly eye," the first of the six abhijnas or "supernatural talents," the faculty of comprehending in one instantaneous view, or by intuition, all beings in all worlds. "He could see," says Hardy, M. B., p. 232, "all things in 100,000 sakvalas as plainly as a mustard seed held in the hand."

[6] Eitel gives the name Utpala with the same Chinese phonetisation as in the text, but not as the name of any bhikshuni. The Sanskrit word, however, is explained by "blue lotus flowers;" and Hsuan-chwang calls her the nun "Lotus-flower colour ({.} {.} {.});"--the same as Hardy's Upulwan and Uppalawarna.

[7] Perhaps we should read here "to see Buddha," and then ascribe the transformation to the nun herself. It depends on the punctuation which

view we adopt; and in the structure of the passage, there is nothing to indicate that the stop should be made before or after "Buddha." And the one view is as reasonable, or rather as unreasonable, as the other.

[8] "A holy king who turns the wheel;" that is, the military conqueror and monarch of the whole or part of a universe. "The symbol," says Eitel (p. 142) "of such a king is the chakra or wheel, for when he ascends the throne, a chakra falls from heaven, indicating by its material (gold, silver, copper, or iron) the extent and character of his reign. The office, however, of the highest Chakravartti, who hurls his wheel among his enemies, is inferior to the peaceful mission of a Buddha, who meekly turns the wheel of the Law, and conquers every universe by his teaching."

[9] This was Brahma, the first person of the Brahmanical Trimurti, adopted by Buddhism, but placed in an inferior position, and surpassed by every Buddhist saint who attains to bodhi.

[10] A common name for the earth below, where, on digging, water is found.

[11] The height is given as thirty chow, the chow being the distance from the elbow to the finger-tip, which is variously estimated.

[12] A note of Mr. Beal says on this:--"General Cunningham, who visited the spot (1862), found a pillar, evidently of the age of Asoka, with a well-carved elephant on the top, which, however, was minus trunk and tail. He supposes this to be the pillar seen by Fa-hien, who mistook the top of it for a lion. It is possible such a mistake may have been made, as in the account of one of the pillars at Sravasti, Fa-hien says an ox formed the capital, whilst Hsuan-chwang calls it an elephant (P. 19, Arch. Survey)."

[13] That is, in niches on the sides. The pillar or column must have been square.

[14] Equivalent to "all through."

[15] Has always been translated "heretical teachers;" but I eschew the terms /heresy/ and /heretical/. The parties would not be Buddhists of any creed or school, but Brahmans or of some other false doctrine, as Fa-hien deemed it. The Chinese term means "outside" or "foreign;"--in Pali, anna-titthiya,="those belonging to another school."

[16] These three predecessors of Sakyamuni were the three Buddhas of the present or Maha-bhadra Kalpa, of which he was the fourth, and Maitreya is to be the fifth and last. They were: (1) Krakuchanda (Pali, Kakusanda), "he who readily solves all doubts;" a scion of the Kasyapa family. Human life reached in his time 40,000 years, and so many persons were converted by him. (2) Kanakamuni (Pali, Konagamana), "body radiant with the colour of pure gold;" of the same family. Human life reached in his time 30,000 years, and so many persons were converted by him. (3) Kasyapa (Pali, Kassapa), "swallower of light." Human life reached in his time 20,000 years, and so many persons were converted by him. See Eitel, under the several names; Hardy's M. B., pp. 95-97; and Davids' "Buddhist Birth Stories," p. 51.

[17] That is, walked in meditation. Such places are called Chankramana (Pali, Chankama); promenades or corridors connected with a monastery, made sometimes with costly stones, for the purpose of peripatetic meditation. The "sitting" would be not because of weariness or for rest, but for meditation. E. H., p. 144.

[18] The character in my Corean copy is {.}, which must be a mistake for the {.} of the Chinese editions. Otherwise, the meaning would be "a small medusa."

[19] The reading here seems to me a great improvement on that of the Chinese editions, which means "Fire Limit." Buddha, it is said, {.} converted this demon, which Chinese character Beal rendered at first by "in one of his incarnations;" and in his revised version he has "himself." The difference between Fa-hien's usage of {.} and {.} throughout his narrative is quite marked. {.} always refers to the doings of Sakyamuni; {.}, "formerly," is often used of him and others in the sense of "in a former age or birth."

[20] See Hardy, M. B., p. 194:--"As a token of the giving over of the garden, the king poured water upon the hands of Buddha; and from this time it became one of the principal residences of the sage."

[21] This would seem to be absurd; but the writer evidently intended to convey the idea that there was something mysterious about the number of the topes.

[22] This seems to be the meaning. The bodies of the monks are all burned. Hardy's E. M., pp. 322-324.

CHAPTER XVIII

KANYAKUBJA, OR CANOUGE. BUDDHA'S PREACHING.

Fa-hien stayed at the Dragon vihara till after the summer retreat,[1] and then, travelling to the south-east for seven yojanas, he arrived at the city of Kanyakubja,[2] lying along the Ganges.[3] There are two monasteries in it, the inmates of which are students of the hinayana. At a distance from the city of six or seven le, on the west, on the northern bank of the Ganges, is a place where Buddha preached the Law to his disciples. It has been handed down that his subjects of discourse were such as "The bitterness and vanity (of life) as impermanent and uncertain," and that "The body is as a bubble or foam on the water." At this spot a tope was erected, and still exists.

Having crossed the Ganges, and gone south for three yojanas, (the travellers) arrived at a village named A-le,[4] containing places where Buddha preached the Law, where he sat, and where he walked, at all of which topes have been built.

NOTES

[1] We are now, probably, in 405.

[2] Canouge, the latitude and longitude of which have been given in a previous note. The Sanskrit name means "the city of humpbacked maidens;" with reference to the legend of the hundred daughters of king Brahma-datta, who were made deformed by the curse of the rishi Maha-vriksha, whose overtures they had refused. E. H., p. 51.

[3] Ganga, explained by "Blessed water," and "Come from heaven to earth."

[4] This village (the Chinese editions read "forest") has hardly been clearly identified.

CHAPTER XIX

SHA-CHE. LEGEND OF BUDDHA'S DANTA-KASHTHA.

Going on from this to the south-east for three yojanas, they came to the great kingdom of Sha-che.[1] As you go out of the city of Sha-che by the southern gate, on the east of the road (is the place) where Buddha, after he had chewed his willow branch,[2] stuck it in the ground, when it forthwith grew up seven cubits, (at which height it remained) neither increasing nor diminishing. The Brahmans with their contrary doctrines[3] became angry and jealous. Sometimes they cut the tree down, sometimes they plucked it up, and cast it to a distance, but it grew again on the same spot as at first. Here also is the place where the four Buddhas walked and sat, and at which a tope was built that is still existing.

NOTES

[1] Sha-che should probably be Sha-khe, making Cunningham's identification of the name with the present Saket still more likely. The change of {.} into {.} is slight; and, indeed, the Khang-hsi dictionary thinks the two characters should be but one and the same.

[2] This was, no doubt, what was called the danta-kashtha, or "dental wood," mostly a bit of the /ficus Indicus/ or banyan tree, which the monk chews every morning to cleanse his teeth, and for the purpose of health generally. The Chinese, not having the banyan, have used, or at least Fa-hien used, Yang ({.}, the general name for the willow) instead of it.

[3] Are two classes of opponents, or only one, intended here, so that we should read "all the unbelievers and Brahmans," or "heretics and Brahmans?" I think the Brahmans were also "the unbelievers" and "heretics," having {.} {.}, views and ways outside of, and opposed to, Buddha's.

CHAPTER XX

KOSALA AND SRAVASTI. THE JETAVANA VIHARA AND OTHER MEMORIALS AND LEGENDS OF BUDDHA. SYMPATHY OF THE MONKS WITH THE PILGRIMS.

Going on from this to the south, for eight yojanas, (the travellers) came to the city of Sravasti[1] in the kingdom of Kosala,[2] in which the inhabitants were few and far between, amounting in all (only) to a few more than two hundred families; the city where king Prasenajit[3] ruled, and the place of the old vihara of Maha-prajapti;[4] of the well and walls of (the house of) the (Vaisya) head Sudatta;[5] and where the Angulimalya[6] became an Arhat, and his body was (afterwards) burned on his attaining to pari-nirvana. At all these places topes were subsequently erected, which are still existing in the city. The Brahmans, with their contrary doctrine, became full of hatred and envy in their hearts, and wished to destroy them, but there came from the heavens such a storm of crashing thunder and flashing lightning that they were not able in the end to effect their purpose.

As you go out from the city by the south gate, and 1,200 paces from it, the (Vaisya) head Sudatta built a vihara, facing the south; and when the door was open, on each side of it there was a stone pillar, with the figure of a wheel on the top of that on the left, and the

figure of an ox on the top of that on the right. On the left and right of the building the ponds of water clear and pure, the thickets of trees always luxuriant, and the numerous flowers of various hues, constituted a lovely scene, the whole forming what is called the Jetavana vihara.[7]

When Buddha went up to the Trayastrimsas heaven,[8] and preached the Law for the benefit of his mother, (after he had been absent for) ninety days, Prasenajit, longing to see him, caused an image of him to be carved in Gosirsha Chandana wood,[9] and put in the place where he usually sat. When Buddha on his return entered the vihara, Buddha said to it, "Return to your seat. After I have attained to pari-nirvana, you will serve as a pattern to the four classes of my disciples,"[10] and on this the image returned to its seat. This was the very first of all the images (of Buddha), and that which men subsequently copied. Buddha then removed, and dwelt in a small vihara on the south side (of the other), a different place from that containing the image, and twenty paces distant from it.

The Jetavana vihara was originally of seven storeys. The kings and people of the countries around vied with one another in their offerings, hanging up about it silken streamers and canopies, scattering flowers, burning incense, and lighting lamps, so as to make the night as bright as the day. This they did day after day without ceasing. (It happened that) a rat, carrying in its mouth the wick of a lamp, set one of the streamers or canopies on fire, which caught the vihara, and the seven storeys were all consumed. The kings, with their officers and people, were all very sad and distressed, supposing that the sandal-wood image had been burned; but lo! after four or five days, when the door of a small vihara on the east was opened, there was immediately seen the original image. They were all greatly rejoiced, and co-operated in restoring the vihara. When they had succeeded in completing two storeys, they removed the image back to its former place.

When Fa-hien and Tao-ching first arrived at the Jetavana monastery, and thought how the World-honoured one had formerly resided there for twenty-five years, painful reflections arose in their minds. Born in a

border-land, along with their like-minded friends, they had travelled through so many kingdoms; some of those friends had returned (to their own land), and some had (died), proving the impermanence and uncertainty of life; and to-day they saw the place where Buddha had lived now unoccupied by him. They were melancholy through their pain of heart, and the crowd of monks came out, and asked them from what kingdom they were come. "We are come," they replied, "from the land of Han." "Strange," said the monks with a sigh, "that men of a border country should be able to come here in search of our Law!" Then they said to one another, "During all the time that we, preceptors and monks,[11] have succeeded to one another, we have never seen men of Han, followers of our system, arrive here."

Four le to the north-west of the vihara there is a grove called "The Getting of Eyes." Formerly there were five hundred blind men, who lived here in order that they might be near the vihara.[12] Buddha preached his Law to them, and they all got back their eyesight. Full of joy, they stuck their staves in the earth, and with their heads and faces on the ground, did reverence. The staves immediately began to grow, and they grew to be great. People made much of them, and no one dared to cut them down, so that they came to form a grove. It was in this way that it got its name, and most of the Jetavana monks, after they had taken their midday meal, went to the grove, and sat there in meditation.

Six or seven le north-east from the Jetavana, mother Vaisakha[13] built another vihara, to which she invited Buddha and his monks, and which is still existing.

To each of the great residences for monks at the Jetavana vihara there were two gates, one facing the east and the other facing the north. The park (containing the whole) was the space of ground which the (Vaisya) head Sudatta purchased by covering it with gold coins. The vihara was exactly in the centre. Here Buddha lived for a longer time than at any other place, preaching his Law and converting men. At the places where he walked and sat they also (subsequently) reared topes, each having its particular name; and here was the place where Sundari[14] murdered a person and then falsely charged Buddha (with

the crime). Outside the east gate of the Jetavana, at a distance of seventy paces to the north, on the west of the road, Buddha held a discussion with the (advocates of the) ninety-six schemes of erroneous doctrine, when the king and his great officers, the householders, and people were all assembled in crowds to hear it. Then a woman belonging to one of the erroneous systems, by name Chanchamana,[15] prompted by the envious hatred in her heart, and having put on (extra) clothes in front of her person, so as to give her the appearance of being with child, falsely accused Buddha before all the assembly of having acted unlawfully (towards her). On this, Sakra, Ruler of Devas, changed himself and some devas into white mice, which bit through the strings about her waist; and when this was done, the (extra) clothes which she wore dropt down on the ground. The earth at the same time was rent, and she went (down) alive into hell.[16] (This) also is the place where Devadatta,[17] trying with empoisoned claws to injure Buddha, went down alive into hell. Men subsequently set up marks to distinguish where both these events took place.

Further, at the place where the discussion took place, they reared a vihara rather more than sixty cubits high, having in it an image of Buddha in a sitting posture. On the east of the road there was a devalaya[18] of (one of) the contrary systems, called "The Shadow Covered," right opposite the vihara on the place of discussion, with (only) the road between them, and also rather more than sixty cubits high. The reason why it was called "The Shadow Covered" was this:-- When the sun was in the west, the shadow of the vihara of the World-honoured one fell on the devalaya of a contrary system; but when the sun was in the east, the shadow of that devalaya was diverted to the north, and never fell on the vihara of Buddha. The mal-believers regularly employed men to watch their devalaya, to sweep and water (all about it), to burn incense, light the lamps, and present offerings; but in the morning the lamps were found to have been suddenly removed, and in the vihara of Buddha. The Brahmans were indignant, and said, "Those Sramanas take out lamps and use them for their own service of Buddha, but we will not stop our service for you!"[19] On that night the Brahmans themselves kept watch, when they saw the deva spirits which they served take the lamps and go three times round the vihara of Buddha and present offerings. After this

ministration to Buddha they suddenly disappeared. The Brahmans thereupon knowing how great was the spiritual power of Buddha, forthwith left their families, and became monks.[20] It has been handed down, that, near the time when these things occurred, around the Jetavana vihara there were ninety-eight monasteries, in all of which there were monks residing, excepting only in one place which was vacant. In this Middle Kingdom[21] there are ninety-six[21] sorts of views, erroneous and different from our system, all of which recognise this world and the future world[22] (and the connexion between them). Each had its multitude of followers, and they all beg their food: only they do not carry the alms-bowl. They also, moreover, seek (to acquire) the blessing (of good deeds) on unfrequented ways, setting up on the road-side houses of charity, where rooms, couches, beds, and food and drink are supplied to travellers, and also to monks, coming and going as guests, the only difference being in the time (for which those parties remain).

There are also companies of the followers of Devadatta still existing. They regularly make offerings to the three previous Buddhas, but not to Sakyamuni Buddha.

Four le south-east from the city of Sravasti, a tope has been erected at the place where the World-honoured one encountered king Virudhaha,[23] when he wished to attack the kingdom of Shay-e,[23] and took his stand before him at the side of the road.[24]

NOTES

[1] In Singhalese, Sewet; here evidently the capital of Kosala. It is placed by Cunningham (Archaeological Survey) on the south bank of the Rapti, about fifty-eight miles north of Ayodya or Oude. There are still the ruins of a great town, the name being Sahet Mahat. It was in this town, or in its neighbourhood, that Sakyamuni spent many years of his life after he became Buddha.

[2] There were two Indian kingdoms of this name, a southern and a northern. This was the northern, a part of the present Oudh.

[3] In Singhalese, Pase-nadi, meaning "leader of the victorious army." He was one of the earliest converts and chief patrons of Sakyamuni. Eitel calls him (p. 95) one of the originators of Buddhist idolatory, because of the statue which is mentioned in this chapter. See Hardy's M. B., pp. 283, 284, et al.

[4] Explained by "Path of Love," and "Lord of Life." Prajapati was aunt and nurse of Sakyamuni, the first woman admitted to the monkhood, and the first superior of the first Buddhistic convent. She is yet to become a Buddha.

[5] Sudatta, meaning "almsgiver," was the original name of Anatha-pindika (or Pindada), a wealthy householder, or Vaisya head, of Sravasti, famous for his liberality (Hardy, Anepidu). Of his old house, only the well and walls remained at the time of Fa-hien's visit to Sravasti.

[6] The Angulimalya were a sect or set of Sivaitic fanatics, who made assassination a religious act. The one of them here mentioned had joined them by the force of circumstances. Being converted by Buddha, he became a monk; but when it is said in the text that he "got the Tao," or doctrine, I think that expression implies more than his conversion, and is equivalent to his becoming an Arhat. His name in Pali is Angulimala. That he did become an Arhat is clear from his autobiographical poem in the "Songs of the Theras."

[7] Eitel (p. 37) says:--"A noted vihara in the suburbs of Sravasti, erected in a park which Anatha-pindika bought of prince Jeta, the son of Prasenajit. Sakyamuni made this place his favourite residence for many years. Most of the Sutras (authentic and supposititious) date from this spot."

[8] See chapter xvii.

[9] See chapter xiii.

[10] Arya, meaning "honourable," "venerable," is a title given only to those who have mastered the four spiritual truths:--(1) that "misery"

is a necessary condition of all sentient existence; this is duhkha: (2) that the "accumulation" of misery is caused by the passions; this is samudaya: (3) that the "extinction" of passion is possible; this is nirodha: and (4) that the "path" leads to the extinction of passion; which is marga. According to their attainment of these truths, the Aryas, or followers of Buddha, are distinguished into four classes,--Srotapannas, Sakridagamins, Anagamins, and Arhats. E. H., p. 14.

[11] This is the first time that Fa-hien employs the name Ho-shang {.} {.}, which is now popularly used in China for all Buddhist monks without distinction of rank or office. It is the representative of the Sanskrit term Upadhyaya, "explained," says Eitel (p. 155) by "a self-taught teacher," or by "he who knows what is sinful and what is not sinful," with the note, "In India the vernacular of this term is {.} {.} (? munshee [? Bronze]); in Kustana and Kashgar they say {.} {.} (hwa-shay); and from the latter term are derived the Chinese synonyms, {.} {.} (ho-shay) and {.} {.} (ho-shang)." The Indian term was originally a designation for those who teach only a part of the Vedas, the Vedangas. Adopted by Buddhists of Central Asia, it was made to signify the priests of the older ritual, in distinction from the Lamas. In China it has been used first as a synonym for {.} {.}, monks engaged in popular teaching (teachers of the Law), in distinction from {.} {.}, disciplinists, and {.} {.}, contemplative philosophers (meditationists); then it was used to designate the abbots of monasteries. But it is now popularly applied to all Buddhist monks. In the text there seems to be implied some distinction between the "teachers" and the "ho-shang;"--probably, the Pali Akariya and Upagghaya; see Sacred Books of the East, vol. xiii, Vinaya Texts, pp. 178, 179.

[12] It might be added, "as depending on it," in order to bring out the full meaning of the {.} in the text. If I recollect aright, the help of the police had to be called in at Hong Kong in its early years, to keep the approaches to the Cathedral free from the number of beggars, who squatted down there during service, hoping that the hearers would come out with softened hearts, and disposed to be charitable. I found the popular tutelary temples in Peking and other places, and the path up Mount T'ai in Shan-lung similarly frequented.

[13] The wife of Anatha-pindika, and who became "mother superior" of many nunneries. See her history in M. B., pp. 220-227. I am surprised it does not end with the statement that she is to become a Buddha.

[14] See E. H., p. 136. Hsuan-chwang does not give the name of this murderer; see in Julien's "Vie et Voyages de Hiouen-thsang," p. 125,--"a heretical Brahman killed a woman and calumniated Buddha." See also the fuller account in Beal's "Records of Western Countries," pp. 7, 8, where the murder is committed by several Brahmacharins. In this passage Beal makes Sundari to be the name of the murdered person (a harlot). But the text cannot be so construed.

[15] Eitel (p. 144) calls her Chancha; in Singhalese, Chinchi. See the story about her, M. B., pp. 275-277.

[16] "Earth's prison," or "one of Earth's prisons." It was the Avichi naraka to which she went, the last of the eight hot prisons, where the culprits die, and are born again in uninterrupted succession (such being the meaning of Avichi), though not without hope of final redemption. E. H. p. 21.

[17] Devadatta was brother of Ananda, and a near relative therefore of Sakyamuni. He was the deadly enemy, however, of the latter. He had become so in an earlier state of existence, and the hatred continued in every successive birth, through which they reappeared in the world. See the accounts of him, and of his various devices against Buddha, and his own destruction at the last, in M. B., pp. 315-321, 326-330; and still better, in the Sacred Books of the East, vol. xx, Vinaya Texts, pp. 233-265. For the particular attempt referred to in the text, see "The Life of the Buddha," p. 107. When he was engulphed, and the flames were around him, he cried out to Buddha to save him, and we are told that he is expected yet to appear as a Buddha under the name of Devaraja, in a universe called Deva-soppana. E. H., p. 39.

[18] "A devalaya ({.} {.} or {.} {.}), a place in which a deva is worshipped,--a general name for all Brahmanical temples" (Eitel, p. 30). We read in the Khang-hsi dictionary under {.}, that when Kasyapa

Matanga came to the Western Regions, with his Classics or Sutras, he was lodged in the Court of State-Ceremonial, and that afterwards there was built for him "The Court of the White-horse" ({.} {.} {.}), and in consequence the name of Sze {.} came to be given to all Buddhistic temples. Fa-hien, however, applies this term only to Brahmanical temples.

[19] Their speech was somewhat unconnected, but natural enough in the circumstances. Compare the whole account with the narrative in I Samuel v. about the Ark and Dagon, that "twice-battered god of Palestine."

[20] "Entered the doctrine or path." Three stages in the Buddhistic life are indicated by Fa-hien:--"entering it," as here, by becoming monks ({.} {.}); "getting it," by becoming Arhats ({.} {.}); and "completing it," by becoming Buddha ({.} {.}).

[21] It is not quite clear whether the author had in mind here Central India as a whole, which I think he had, or only Kosala, the part of it where he then was. In the older teaching, there were only thirty-two sects, but there may have been three subdivisions of each. See Rhys Davids' "Buddhism," pp. 98, 99.

[22] This mention of "the future world" is an important difference between the Corean and Chinese texts. The want of it in the latter has been a stumbling-block in the way of all previous translators. Remusat says in a note that "the heretics limited themselves to speak of the duties of man in his actual life without connecting it by the notion that the metempsychosis with the anterior periods of existence through which he had passed." But this is just the opposite of what Fa-hien's meaning was, according to our Corean text. The notion of "the metempsychosis" was just that in which all the ninety-six erroneous systems agreed among themselves and with Buddhism. If he had wished to say what the French sinologue thinks he does say, moreover, he would probably have written {.} {.} {.} {.} {.}. Let me add, however, that the connexion which Buddhism holds between the past world (including the present) and the future is not that of a metempsychosis, or transmigration of souls, for it does not appear to admit any separate

existence of the soul. Adhering to its own phraseology of "the wheel," I would call its doctrine that of "The Transrotation of Births." See Rhys Davids' third Hibbert Lecture.

[23] Or, more according to the phonetisation of the text, Vaidurya. He was king of Kosala, the son and successor of Prasenajit, and the destroyer of Kapilavastu, the city of the Sakya family. His hostility to the Sakyas is sufficiently established, and it may be considered as certain that the name Shay-e, which, according to Julien's "Methode," p. 89, may be read Chia-e, is the same as Kia-e ({.} {.}), one of the phonetisations of Kapilavastu, as given by Eitel.

[24] This would be the interview in the "Life of the Buddha" in Trubner's Oriental Series, p. 116, when Virudhaha on his march found Buddha under an old sakotato tree. It afforded him no shade; but he told the king that the thought of the danger of "his relatives and kindred made it shady." The king was moved to sympathy for the time, and went back to Sravasti; but the destruction of Kapilavastu was only postponed for a short space, and Buddha himself acknowledged it to be inevitable in the connexion of cause and effect.

CHAPTER XXI

THE THREE PREDECESSORS OF SAKYAMUNI IN THE BUDDHASHIP.

Fifty le to the west of the city bring (the traveller) to a town named Too-wei,[1] the birthplace of Kasyapa Buddha.[1] At the place where he and his father met,[2] and at that where he attained to pari-nirvana, topes were erected. Over the entire relic of the whole body of him, the Kasyapa Tathagata,[3] a great tope was also erected.

Going on south-east from the city of Sravasti for twelve yojanas, (the travellers) came to a town named Na-pei-kea,[4] the birthplace of Krakuchanda Buddha. At the place where he and his father met, and at that where he attained to pari-nirvana, topes were erected. Going north from here less than a yojana, they came to a town which had been

the birthplace of Kanakamuni Buddha. At the place where he and his father met, and where he attained to pari-nirvana, topes were erected.

NOTES

[1] Identified, as Beal says, by Cunningham with Tadwa, a village nine miles to the west of Sahara-mahat. The birthplace of Kasyapa Buddha is generally thought to have been Benares. According to a calculation of Remusat, from his birth to A.D. 1832 there were 1,992,859 years!

[2] It seems to be necessary to have a meeting between every Buddha and his father. One at least is ascribed to Sakyamuni and his father (real or supposed) Suddhodana.

[3] This is the highest epithet given to every supreme Buddha; in Chinese {.} {.}, meaning, as Eitel, p. 147 says, "/Sic profectus sum/." It is equivalent to "Rightful Buddha, the true successor in the Supreme Buddha Line." Hardy concludes his account of the Kasyapa Buddha (M. B., p. 97) with the following sentence:--"After his body was burnt, the bones still remained in their usual position, presenting the appearance of a perfect skeleton; and the whole of the inhabitants of Jambudvipa, assembling together, erected a dagoba over his relics one yojana in height!"

[4] Na-pei-kea or Nabhiga is not mentioned elsewhere. Eitel says this Buddha was born at the city of Gan-ho ({.} {.} {.}) and Hardy gives his birthplace as Mekhala. It may be possible, by means of Sanskrit, to reconcile these statements.

CHAPTER XXII

KAPILAVASTU. ITS DESOLATION. LEGENDS OF BUDDHA'S BIRTH, AND OTHER INCIDENTS IN CONNEXION WITH IT.

Less than a yojana to the east from this brought them to the city of Kapilavastu;[1] but in it there was neither king nor people. All was

mound and desolation. Of inhabitants there were only some monks and a score or two of families of the common people. At the spot where stood the old palace of king Suddhodana[2] there have been made images of the prince (his eldest son) and his mother;[3] and at the places where that son appeared mounted on a white elephant when he entered his mother's womb,[4] and where he turned his carriage round on seeing the sick man after he had gone out of the city by the eastern gate,[5] topes have been erected. The places (were also pointed out)[6] where (the rishi) A-e[7] inspected the marks (of Buddhaship on the body) of the heir-apparent (when an infant); where, when he was in company with Nanda and others, on the elephant being struck down and drawn to one side, he tossed it away;[8] where he shot an arrow to the south-east, and it went a distance of thirty le, then entering the ground and making a spring to come forth, which men subsequently fashioned into a well from which travellers might drink;[9] where, after he had attained to Wisdom, Buddha returned and saw the king, his father;[10] where five hundred Sakyas quitted their families and did reverence to Upali[11] while the earth shook and moved in six different ways; where Buddha preached his Law to the devas, and the four deva kings and others kept the four doors (of the hall), so that (even) the king, his father, could not enter;[12] where Buddha sat under a nyagrodha tree, which is still standing,[13] with his face to the east, and (his aunt) Maja-prajapati presented him with a Sanghali;[14] and (where) king Vaidurya slew the seed of Sakya, and they all in dying became Srotapannas.[15] A tope was erected at this last place, which is still existing.

Several le north-east from the city was the king's field, where the heir-apparent sat under a tree, and looked at the ploughers.[16]

Fifty le east from the city was a garden, named Lumbini,[17] where the queen entered the pond and bathed. Having come forth from the pond on the northern bank, after (walking) twenty paces, she lifted up her hand, laid hold of a branch of a tree, and, with her face to the east, gave birth to the heir-apparent.[18] When he fell to the ground, he (immediately) walked seven paces. Two dragon-kings (appeared) and washed his body. At the place where they did so, there was immediately formed a well, and from it, as well as from the above pond, where (the

queen) bathed,[19] the monks (even) now constantly take the water, and drink it.

There are four places of regular and fixed occurrence (in the history of) all Buddhas:--first, the place where they attained to perfect Wisdom (and became Buddha); second, the place where they turned the wheel of the Law;[20] third, the place where they preached the Law, discoursed of righteousness, and discomfited (the advocates of) erroneous doctrines; and fourth, the place where they came down, after going up to the Trayatrimsas heaven to preach the Law for the benefit of their mothers. Other places in connexion with them became remarkable, according to the manifestations which were made at them at particular times.

The country of Kapilavastu is a great scene of empty desolation. The inhabitants are few and far between. On the roads people have to be on their guard against white elephants[21] and lions, and should not travel incautiously.

NOTES

[1] Kapilavastu, "the city of beautiful virtue," was the birthplace of Sakyamuni, but was destroyed, as intimated in the notes on last chapter, during his lifetime. It was situated a short distance north-west of the present Goruckpoor, lat. 26d 46s N., lon. 83d 19s E. Davids says (Manual, p. 25), "It was on the banks of the river Rohini, the modern Kohana, about 100 miles north-west of the city of Benares."

[2] The father, or supposed father, of Sakyamuni. He is here called "the king white and pure" ({.} {.} {.}). A more common appellation is "the king of pure rice" ({.} {.} {.});" but the character {.}, or "rice," must be a mistake for {.}, "Brahman," and the appellation= "Pure Brahman king."

[3] The "eldest son," or "prince" was Sakyamuni, and his mother had no other son. For "his mother," see chap. xvii, note 3. She was a daughter of Anjana or Anusakya, king of the neighbouring country of Koli, and Yasodhara, an aunt of Suddhodana. There appear to have been

various intermarriages between the royal houses of Kapila and Koli.

[4] In "The Life of the Buddha," p. 15, we read that "Buddha was now in the Tushita heaven, and knowing that his time was come (the time for his last rebirth in the course of which he would become Buddha), he made the necessary examinations; and having decided that Maha-maya was the right mother, in the midnight watch he entered her womb under the appearance of an elephant." See M. B., pp. 140-143, and, still better, Rhys Davids' "Birth Stories," pp. 58-63.

[5] In Hardy's M. B., pp. 154, 155, we read, "As the prince (Siddhartha, the first name given to Sakyamuni; see Eitel, under Sarvarthasiddha) was one day passing along, he saw a deva under the appearance of a leper, full of sores, with a body like a water-vessel, and legs like the pestle for pounding rice; and when he learned from his charioteer what it was that he saw, be became agitated, and returned at once to the palace." See also Rhys Davids' "Buddhism," p. 29.

[6] This is an addition of my own, instead of "There are also topes erected at the following spots," of former translators. Fa-hien does not say that there were memorial topes at all these places.

[7] Asita; see Eitel, p. 15. He is called in Pali Kala Devala, and had been a minister of Suddhodana's father.

[8] In "The Life of Buddha" we read that the Lichchhavis of Vaisali had sent to the young prince a very fine elephant; but when it was near Kapilavastu, Devadatta, out of envy, killed it with a blow of his fist. Nanda (not Ananda, but a half-brother of Siddhartha), coming that way, saw the carcase lying on the road, and pulled it on one side; but the Bodhisattva, seeing it there, took it by the tail, and tossed it over seven fences and ditches, when the force of its fall made a great ditch. I suspect that the characters in the column have been disarranged, and that we should read {.} {.} {.} {.}, {.} {.}, {.} {.}. Buddha, that is Siddhartha, was at this time only ten years old.

[9] The young Sakyas were shooting when the prince thus surpassed them all. He was then seventeen.

[10] This was not the night when he finally fled from Kapilavastu, and as he was leaving the palace, perceiving his sleeping father, and said, "Father, though I love thee, yet a fear possesses me, and I may not stay;"--The Life of the Buddha, p. 25. Most probably it was that related in M. B., pp. 199-204. See "Buddhist Birth Stories," pp. 120-127.

[11] They did this, I suppose, to show their humility, for Upali was only a Sudra by birth, and had been a barber; so from the first did Buddhism assert its superiority to the conditions of rank and caste. Upali was distinguished by his knowledge of the rules of discipline, and praised on that account by Buddha. He was one of the three leaders of the first synod, and the principal compiler of the original Vinaya books.

[12] I have not met with the particulars of this preaching.

[13] Meaning, as explained in Chinese, "a tree without knots;" the /ficus Indica/. See Rhys Davids' note, Manual, p. 39, where he says that a branch of one of these trees was taken from Buddha Gaya to Anuradhapura in Ceylon in the middle of the third century B.C, and is still growing there, the oldest historical tree in the world.

[14] See chap. xiii, note 11. I have not met with the account of this presentation. See the long account of Prajapati in M. B., pp. 306-315.

[15] See chap. xx, note 10. The Srotapannas are the first class of saints, who are not to be reborn in a lower sphere, but attain to nirvana after having been reborn seven times consecutively as men or devas. The Chinese editions state there were "1000" of the Sakya seed. The general account is that they were 500, all maidens, who refused to take their place in king Vaidurya's harem, and were in consequence taken to a pond, and had their hands and feet cut off. There Buddha came to them, had their wounds dressed, and preached to them the Law. They died in the faith, and were reborn in the region of the four

Great Kings. Thence they came back and visited Buddha at Jetavana in the night, and there they obtained the reward of Srotapanna. "The Life of the Buddha," p. 121.

[16] See the account of this event in M. B., p. 150. The account of it reminds me of the ploughing by the sovereign, which has been an institution in China from the earliest times. But there we have no magic and no extravagance.

[17] "The place of Liberation;" see chap. xiii, note 7.

[18] See the accounts of this event in M. B., pp. 145, 146; "The Life of the Buddha," pp. 15, 16; and "Buddhist Birth Stories," p. 66.

[19] There is difficulty in construing the text of this last statement. Mr. Beal had, no doubt inadvertently, omitted it in his first translation. In his revised version he gives for it, I cannot say happily, "As well as at the pool, the water of which came down from above for washing (the child)."

[20] See chap. xvii, note 8. See also Davids' Manual, p. 45. The latter says, that "to turn the wheel of the Law" means "to set rolling the royal chariot wheel of a universal empire of truth and righteousness;" but he admits that this is more grandiloquent than the phraseology was in the ears of Buddhists. I prefer the words quoted from Eitel in the note referred to. "They turned" is probably equivalent to "They began to turn."

[21] Fa-hien does not say that he himself saw any of these white elephants, nor does he speak of the lions as of any particular colour. We shall find by-and-by, in a note further on, that, to make them appear more terrible, they are spoken of as "black."

CHAPTER XXIII

RAMA, AND ITS TOPE.

East from Buddha's birthplace, and at a distance of five yojanas, there is a kingdom called Rama.[1] The king of this country, having obtained one portion of the relics of Buddha's body,[2] returned with it and built over it a tope, named the Rama tope. By the side of it there was a pool, and in the pool a dragon, which constantly kept watch over (the tope), and presented offerings to it day and night. When king Asoka came forth into the world, he wished to destroy the eight topes (over the relics), and to build (instead of them) 84,000 topes.[3] After he had thrown down the seven (others), he wished next to destroy this tope. But then the dragon showed itself, took the king into its palace;[4] and when he had seen all the things provided for offerings, it said to him, "If you are able with your offerings to exceed these, you can destroy the tope, and take it all away. I will not contend with you." The king, however, knew that such appliances for offerings were not to be had anywhere in the world, and thereupon returned (without carrying out his purpose).

(Afterwards), the ground all about became overgrown with vegetation, and there was nobody to sprinkle and sweep (about the tope); but a herd of elephants came regularly, which brought water with their trunks to water the ground, and various kinds of flowers and incense, which they presented at the tope. (Once) there came from one of the kingdoms a devotee[5] to worship at the tope. When he encountered the elephants he was greatly alarmed, and screened himself among the trees; but when he saw them go through with the offerings in the most proper manner, the thought filled him with great sadness--that there should be no monastery here, (the inmates of which) might serve the tope, but the elephants have to do the watering and sweeping. Forthwith he gave up the great prohibitions (by which he was bound),[6] and resumed the status of a Sramanera.[7] With his own hands he cleared away the grass and trees, put the place in good order, and made it pure and clean. By the power of his exhortations, he prevailed on the king of the country to form a residence for monks; and when that was done, he became head of the monastery. At the present day there are monks residing in it. This event is of recent occurrence; but in all the succession from that time till now, there has always been a Sramanera head of the establishment.

NOTES

[1] Rama or Ramagrama, between Kapilavastu and Kusanagara.

[2] See the account of the eightfold division of the relics of Buddha's body in the Sacred Books of the East, vol. xi, Buddhist Suttas, pp. 133-136.

[3] The bones of the human body are supposed to consist of 84,000 atoms, and hence the legend of Asoka's wish to build 84,000 topes, one over each atom of Sakyamuni's skeleton.

[4] Fa-hien, it appears to me, intended his readers to understand that the naga-guardian had a palace of his own, inside or underneath the pool or tank.

[5] It stands out on the narrative as a whole that we have not here "some pilgrims," but one devotee.

[6] What the "great prohibitions" which the devotee now gave up were we cannot tell. Being what he was, a monk of more than ordinary ascetical habits, he may have undertaken peculiar and difficult vows.

[7] The Sramanera, or in Chinese Shamei. See chap. xvi, note 19.

CHAPTER XXIV

WHERE BUDDHA FINALLY RENOUNCED THE WORLD, AND WHERE HE DIED.

East from here four yojanas, there is the place where the heir-apparent sent back Chandaka, with his white horse;[1] and there also a tope was erected.

Four yojanas to the east from this, (the travellers) came to the Charcoal tope,[2] where there is also a monastery.

Going on twelve yojanas, still to the east, they came to the city of Kusanagara,[3] on the north of which, between two trees,[4] on the bank of the Nairanjana[5] river, is the place where the World-honoured one, with his head to the north, attained to pari-nirvana (and died). There also are the places where Subhadra,[6] the last (of his converts), attained to Wisdom (and became an Arhat); where in his coffin of gold they made offerings to the World-honoured one for seven days,[7] where the Vajrapani laid aside his golden club,[8] and where the eight kings[9] divided the relics (of the burnt body):--at all these places were built topes and monasteries, all of which are now existing.

In the city the inhabitants are few and far between, comprising only the families belonging to the (different) societies of monks.

Going from this to the south-east for twelve yojanas, they came to the place where the Lichchhavis[10] wished to follow Buddha to (the place of) his pari-nirvana, and where, when he would not listen to them and they kept cleaving to him, unwilling to go away, he made to appear a large and deep ditch which they could not cross over, and gave them his alms-bowl, as a pledge of his regard, (thus) sending them back to their families. There a stone pillar was erected with an account of this event engraved upon it.

NOTES

[1] This was on the night when Sakyamuni finally left his palace and family to fulfil the course to which he felt that he was called. Chandaka, in Pali Channa, was the prince's charioteer, and in sympathy with him. So also was the white horse Kanthaka (Kanthakanam Asvaraja), which neighed his delight till the devas heard him. See M. B., pp. 158-161, and Davids' Manual, pp. 32, 33. According to "Buddhist Birth Stories," p. 87, the noble horse never returned to the city, but died of grief at being left by his master, to be reborn immediately in the Trayastrimsas heaven as the deva Kanthaka!

[2] Beal and Giles call this the "Ashes" tope. I also would have

preferred to call it so; but the Chinese character is {.}, not {.}. Remusat has "la tour des charbons." It was over the place of Buddha's cremation.

[3] In Pali Kusinara. It got its name from the Kusa grass (the /poa cynosuroides/); and its ruins are still extant, near Kusiah, 180 N.W. from Patna; "about," says Davids, "120 miles N.N.E. of Benares, and 80 miles due east of Kapilavastu."

[4] The Sala tree, the /Shorea robusta/, which yields the famous teak wood.

[5] Confounded, according to Eitel, even by Hsuan-chwang, with the Hiranyavati, which flows past the city on the south.

[6] A Brahman of Benares, said to have been 120 years old, who came to learn from Buddha the very night he died. Ananda would have repulsed him; but Buddha ordered him to be introduced; and then putting aside the ingenious but unimportant question which he propounded, preached to him the Law. The Brahman was converted and attained at once to Arhatship. Eitel says that he attained to nirvana a few moments before Sakyamuni; but see the full account of him and his conversion in "Buddhist Suttas," p. 103-110.

[7] Thus treating the dead Buddha as if he had been a Chakravartti king. Hardy's M. B., p. 347, says:--"For the place of cremation, the princes (of Kusinara) offered their own coronation-hall, which was decorated with the utmost magnificence, and the body was deposited in a golden sarcophagus." See the account of a cremation which Fa-hien witnessed in Ceylon, chap. xxxix.

[8] The name Vajrapani is explained as "he who holds in his hand the diamond club (or pestle=sceptre)," which is one of the many names of Indra or Sakra. He therefore, that great protector of Buddhism, would seem to be intended here; but the difficulty with me is that neither in Hardy nor Rockhill, nor any other writer, have I met with any manifestation of himself made by Indra on this occasion. The princes of Kusanagara were called mallas, "strong or mighty heroes;" so also

were those of Pava and Vaisali; and a question arises whether the language may not refer to some story which Fa-hien had heard,--something which they did on this great occasion. Vajrapani is also explained as meaning "the diamond mighty hero;" but the epithet of "diamond" is not so applicable to them as to Indra. The clause may hereafter obtain more elucidation.

[9] Of Kusanagara, Pava, Vaisali, and other kingdoms. Kings, princes, brahmans,--each wanted the whole relic; but they agreed to an eightfold division at the suggestion of the brahman Drona.

[10] These "strong heroes" were the chiefs of Vaisali, a kingdom and city, with an oligarchical constitution. They embraced Buddhism early, and were noted for their peculiar attachment to Buddha. The second synod was held at Vaisali, as related in the next chapter. The ruins of the city still exist at Bassahar, north of Patna, the same, I suppose, as Besarh, twenty miles north of Hajipur. See Beal's Revised Version, p. lii.

CHAPTER XXV

VAISALI. THE TOPE CALLED "WEAPONS LAID DOWN." THE COUNCIL OF VAISALI.

East from this city ten yojanas, (the travellers) came to the kingdom of Vaisali. North of the city so named is a large forest, having in it the double-galleried vihara[1] where Buddha dwelt, and the tope over half the body of Ananda.[2] Inside the city the woman Ambapali[3] built a vihara in honour of Buddha, which is now standing as it was at first. Three le south of the city, on the west of the road, (is the) garden (which) the same Ambapali presented to Buddha, in which he might reside. When Buddha was about to attain to his pari-nirvana, as he was quitting the city by the west gate, he turned round, and, beholding the city on his right, said to them, "Here I have taken my last walk."[4] Men subsequently built a tope at this spot.

Three le north-west of the city there is a tope called, "Bows and weapons laid down." The reason why it got that name was this:--The inferior wife of a king, whose country lay along the river Ganges, brought forth from her womb a ball of flesh. The superior wife, jealous of the other, said, "You have brought forth a thing of evil omen," and immediately it was put into a box of wood and thrown into the river. Farther down the stream another king was walking and looking about, when he saw the wooden box (floating) in the water. (He had it brought to him), opened it, and found a thousand little boys, upright and complete, and each one different from the others. He took them and had them brought up. They grew tall and large, and very daring, and strong, crushing all opposition in every expedition which they undertook. By and by they attacked the kingdom of their real father, who became in consequence greatly distressed and sad. His inferior wife asked what it was that made him so, and he replied, "That king has a thousand sons, daring and strong beyond compare, and he wishes with them to attack my kingdom; this is what makes me sad." The wife said, "You need not be sad and sorrowful. Only make a high gallery on the wall of the city on the east; and when the thieves come, I shall be able to make them retire." The king did as she said; and when the enemies came, she said to them from the tower, "You are my sons; why are you acting so unnaturally and rebelliously?" They replied, "If you do not believe me," she said, "look, all of you, towards me, and open your mouths." She then pressed her breasts with her two hands, and each sent forth 500 jets of milk, which fell into the mouths of the thousand sons. The thieves (thus) knew that she was their mother, and laid down their bows and weapons.[5] The two kings, the fathers, thereupon fell into reflection, and both got to be Pratyeka Buddhas.[6] The tope of the two Pratyeka Buddhas is still existing.

In a subsequent age, when the World-honoured one had attained to perfect Wisdom (and become Buddha), he said to is disciples, "This is the place where I in a former age laid down my bow and weapons."[7] It was thus that subsequently men got to know (the fact), and raised the tope on this spot, which in this way received its name. The thousand little boys were the thousand Buddhas of this Bhadra-kalpa.[8]

It was by the side of the "Weapons-laid-down" tope that Buddha, having given up the idea of living longer, said to Ananda, "In three months from this I will attain to pavi-nirvana;" and king Mara[9] had so fascinated and stupefied Ananda, that he was not able to ask Buddha to remain longer in this world.

Three or four le east from this place there is a tope (commemorating the following occurrence):--A hundred years after the pari-nirvana of Buddha, some Bhikshus of Vaisali went wrong in the matter of the disciplinary rules in ten particulars, and appealed for their justification to what they said were the words of Buddha. Hereupon the Arhats and Bhikshus observant of the rules, to the number in all of 700 monks, examined afresh and collated the collection of disciplinary books.[10] Subsequently men built at this place the tope (in question), which is still existing.

NOTES

[1] It is difficult to tell what was the peculiar form of this vihara from which it gets its name; something about the construction of its door, or cupboards, or galleries.

[2] See the explanation of this in the next chapter.

[3] Ambapali, Amrapali, or Amradarika, "the guardian of the Amra (probably the mango) tree," is famous in Buddhist annals. See the account of her in M. B., pp. 456-8. She was a courtesan. She had been in many narakas or hells, was 100,000 times a female beggar, and 10,000 times a prostitute; but maintaining perfect continence during the period of Kasyapa Buddha, Sakyamuni's predecessor, she had been born a devi, and finally appeared in earth under an Amra tree in Vaisali. There again she fell into her old ways, and had a son by king Bimbisara; but she was won over by Buddha to virtue and chastity, renounced the world, and attained to the state of an Arhat. See the earliest account of Ambapali's presentation of the garden in "Buddhist Suttas," pp. 30-33, and the note there from Bishop Bigandet on pp. 33, 34.

[4] Beal gives, "In this place I have performed the last religious act of my earthly career;" Giles, "This is the last place I shall visit;" Remusat, "C'est un lieu ou je reviendrai bien longtemps apres ceci." Perhaps the "walk" to which Buddha referred had been for meditation.

[5] See the account of this legend in the note in M. B., pp. 235, 236, different, but not less absurd. The first part of Fa-hien's narrative will have sent the thoughts of some of my readers to the exposure of the infant Moses, as related in Exodus. [Certainly did.--JB.]

[6] See chap. xiii, note 14.

[7] Thus Sakyamuni had been one of the thousand little boys who floated in the box in the Ganges. How long back the former age was we cannot tell. I suppose the tope of the two fathers who became Pratyeka Buddhas had been built like the one commemorating the laying down of weapons after Buddha had told his disciples of the strange events in the past.

[8] Bhadra-kalpa, "the Kalpa of worthies or sages." "This," says Eitel, p. 22, "is a designation for a Kalpa of stability, so called because 1000 Buddhas appear in the course of it. Our present period is a Bhadra-kalpa, and four Buddhas have already appeared. It is to last 236 million years, but over 151 millions have already elapsed."

[9] "The king of demons." The name Mara is explained by "the murderer," "the destroyer of virtue," and similar appellations. "He is," says Eitel, "the personification of lust, the god of love, sin, and death, the arch-enemy of goodness, residing in the heaven Paranirmita Vasavartin on the top of the Kamadhatu. He assumes different forms, especially monstrous ones, to tempt or frighten the saints, or sends his daughters, or inspires wicked men like Devadatta or the Nirgranthas to do his work. He is often represented with 100 arms, and riding on an elephant." The oldest form of the legend in this paragraph is in "Buddhist Suttas," Sacred Books of the East, vol. xi, pp. 41-55, where Buddha says that, if Ananda had asked him thrice, he would have postponed his death.

[10] Or the Vinaya-pitaka. The meeting referred to was an important one, and is generally spoken of as the second Great Council of the Buddhist Church. See, on the formation of the Buddhist Canon, Hardy's E. M., chap. xviii, and the last chapter of Davids' Manual, on the History of the Order. The first Council was that held at Rajagriha, shortly after Buddha's death, under the presidency of Kasyapa;--say about B.C. 410. The second was that spoken of here;--say about B.C. 300. In Davids' Manual (p. 216) we find the ten points of discipline, in which the heretics (I can use that term here) claimed at least indulgence. Two meetings were held to consider and discuss them. At the former the orthodox party barely succeeded in carrying their condemnation of the laxer monks; and a second and larger meeting, of which Fa-hien speaks, was held in consequence, and a more emphatic condemnation passed. At the same time all the books and subjects of discipline seem to have undergone a careful revision.

The Corean text is clearer than the Chinese as to those who composed the Council,--the Arhats and orthodox monks. The leader among them was a Yasas, or Yasada, or Yedsaputtra, who had been a disciple of Ananda, and must therefore have been a very old man.

CHAPTER XXVI

REMARKABLE DEATH OF ANANDA.

Four yojanas on from this place to the east brought the travellers to the confluence of the five rivers.[1] When Ananda was going from Magadha[2] to Vaisali, wishing his pari-nirvana to take place (there), the devas informed king Ajatasatru[3] of it, and the king immediately pursued him, in his own grand carriage, with a body of soldiers, and had reached the river. (On the other hand), the Lichchhavis of Vaisali had heard that Amanda was coming (to their city), and they on their part came to meet him. (In this way), they all arrived together at the river, and Ananda considered that, if he went forward, king Ajatasatru would be very angry, while, if he went back, the Lichchhavis would resent his conduct. He thereupon in the very middle of the river burnt

his body in a fiery ecstasy of Samadhi,[4] and his pari-nirvana was attained. He divided his body (also) into two, (leaving) the half of it on each bank; so that each of the two kings got one half as a (sacred) relic, and took it back (to his own capital), and there raised a tope over it.

NOTES

[1] This spot does not appear to have been identified. It could not be far from Patna.

[2] Magadha was for some time the headquarters of Buddhism; the holy land, covered with viharas; a fact perpetuated, as has been observed in a previous note, in the name of the present Behar, the southern portion of which corresponds to the ancient kingdom of Magadha.

[3] In Singhalese, Ajasat. See the account of his conversion in M. B., pp. 321-326. He was the son of king Bimbisara, who was one of the first royal converts to Buddhism. Ajasat murdered his father, or at least wrought his death; and was at first opposed to Sakyamuni, and a favourer of Devadatta. When converted, he became famous for his liberality in almsgiving.

[4] Eitel has a long article (pp. 114, 115) on the meaning of Samadhi, which is one of the seven sections of wisdom (bodhyanga). Hardy defines it as meaning "perfect tranquillity;" Turnour, as "meditative abstraction;" Burnouf, as "self-control;" and Edkins, as "ecstatic reverie." "Samadhi," says Eitel, "signifies the highest pitch of abstract, ecstatic meditation; a state of absolute indifference to all influences from within or without; a state of torpor of both the material and spiritual forces of vitality; a sort of terrestrial nirvana, consistently culminating in total destruction of life." He then quotes apparently the language of the text, "He consumed his body by Agni (the fire of) Samadhi," and says it is "a common expression for the effects of such ecstatic, ultra-mystic self-annihilation." All this is simply "a darkening of counsel by words without knowledge." Some facts concerning the death of Ananda are hidden beneath the darkness of the phraseology, which it is impossible for us to

ascertain. By or in Samadhi he burns his body in the very middle of the river, and then he divides the relic of the burnt body into two parts (for so evidently Fa-hien intended his narration to be taken), and leaves one half on each bank. The account of Ananda's death in Nien-ch'ang's "History of Buddha and the Patriarchs" is much more extravagant. Crowds of men and devas are brought together to witness it. The body is divided into four parts. One is conveyed to the Tushita heaven; a second, to the palace of a certain Naga king; a third is given to Ajatasatru; and the fourth to the Lichchhavis. What it all really means I cannot tell.

CHAPTER XXVII

PATALIPUTTRA OR PATNA, IN MAGADHA. KING ASOKA'S SPIRIT-BUILT PALACE AND HALLS. THE BUDDHIST BRAHMAN, RADHA-SAMI. DISPENSARIES AND HOSPITALS.

Having crossed the river, and descended south for a yojana, (the travellers) came to the town of Pataliputtra,[1] in the kingdom of Magadha, the city where king Asoka[2] ruled. The royal palace and halls in the midst of the city, which exist now as of old, were all made by spirits which he employed, and which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture-work,--in a way which no human hands of this world could accomplish.

King Asoka had a younger brother who had attained to be an Arhat, and resided on Gridhra-kuta[3] hill, finding his delight in solitude and quiet. The king, who sincerely reverenced him, wished and begged him (to come and live) in his family, where he could supply all his wants. The other, however, through his delight in the stillness of the mountain, was unwilling to accept the invitation, on which the king said to him, "Only accept my invitation, and I will make a hill for you inside the city." Accordingly, he provided the materials of a feast, called to him the spirits, and announced to them, "To-morrow you will all receive my invitation; but as there are no mats for you

to sit on, let each one bring (his own seat)." Next day the spirits came, each one bringing with him a great rock, (like) a wall, four or five paces square, (for a seat). When their sitting was over, the king made them form a hill with the large stones piled on one another, and also at the foot of the hill, with five large square stones, to make an apartment, which might be more than thirty cubits long, twenty cubits wide, and more than ten cubits high.

In this city there had resided a great Brahman,[4] named Radha-sami,[5] a professor of the mahayana, of clear discernment and much wisdom, who understood everything, living by himself in spotless purity. The king of the country honoured and reverenced him, and served him as his teacher. If he went to inquire for and greet him, the king did not presume to sit down alongside of him; and if, in his love and reverence, he took hold of his hand, as soon as he let it go, the Brahman made haste to pour water on it and wash it. He might be more than fifty years old, and all the kingdom looked up to him. By means of this one man, the Law of Buddha was widely made known, and the followers of other doctrines did not find it in their power to persecute the body of monks in any way.

By the side of the tope of Asoka, there has been made a mahayana monastery, very grand and beautiful; there is also a hinayana one; the two together containing six or seven hundred monks. The rules of demeanour and the scholastic arrangements[6] in them are worthy of observation.

Shamans of the highest virtue from all quarters, and students, inquirers wishing to find out truth and the grounds of it, all resort to these monasteries. There also resides in this monastery a Brahman teacher, whose name also is Manjusri,[7] whom the Shamans of greatest virtue in the kingdom, and the mahayana Bhikshus honour and look up to.

The cities and towns of this country are the greatest of all in the Middle Kingdom. The inhabitants are rich and prosperous, and vie with one another in the practice of benevolence and righteousness. Every year on the eighth day of the second month they celebrate a procession

of images. They make a four-wheeled car, and on it erect a structure of four storeys by means of bamboos tied together. This is supported by a king-post, with poles and lances slanting from it, and is rather more than twenty cubits high, having the shape of a tope. White and silk-like cloth of hair[8] is wrapped all round it, which is then painted in various colours. They make figures of devas, with gold, silver, and lapis lazuli grandly blended and having silken streamers and canopies hung out over them. On the four sides are niches, with a Buddha seated in each, and a Bodhisattva standing in attendance on him. There may be twenty cars, all grand and imposing, but each one different from the others. On the day mentioned, the monks and laity within the borders all come together; they have singers and skilful musicians; they pay their devotion with flowers and incense. The Brahmans come and invite the Buddhas to enter the city. These do so in order, and remain two nights in it. All through the night they keep lamps burning, have skilful music, and present offerings. This is the practice in all the other kingdoms as well. The Heads of the Vaisya families in them establish in the cities houses for dispensing charity and medicines. All the poor and destitute in the country, orphans, widowers, and childless men, maimed people and cripples, and all who are diseased, go to those houses, and are provided with every kind of help, and doctors examine their diseases. They get the food and medicines which their cases require, and are made to feel at ease; and when they are better, they go away of themselves.

When king Asoka destroyed the seven topes, (intending) to make eighty-four thousand,[9] the first which he made was the great tope, more than three le to the south of this city. In front of this there is a footprint of Buddha, where a vihara has been built. The door of it faces the north, and on the south of it there is a stone pillar, fourteen or fifteen cubits in circumference, and more than thirty cubits high, on which there is an inscription, saying, "Asoka gave the jambudvipa to the general body of all the monks, and then redeemed it from them with money. This he did three times."[10] North from the tope 300 or 400 paces, king Asoka built the city of Ne-le.[11] In it there is a stone pillar, which also is more than thirty feet high, with a lion on the top of it. On the pillar there is an inscription recording the things which led to the building of Ne-le, with the

number of the year, the day, and the month.

NOTES

[1] The modern Patna, lat. 25d 28s N., lon. 85d 15s E. The Sanskrit name means "The city of flowers." It is the Indian Florence.

[2] See chap. x, note 3. Asoka transferred his court from Rajagriha to Pataliputtra, and there, in the eighteenth year of his reign, he convoked the third Great Synod,--according, at least, to southern Buddhism. It must have been held a few years before B.C. 250; Eitel says in 246.

[3] "The Vulture-hill;" so called because Mara, according to Buddhist tradition, once assumed the form of a vulture on it to interrupt the meditation of Ananda; or, more probably, because it was a resort of vultures. It was near Rajagriha, the earlier capital of Asoka, so that Fa-hien connects a legend of it with his account of Patna. It abounded in caverns, and was famous as a resort of ascetics.

[4] A Brahman by cast, but a Buddhist in faith.

[5] So, by the help of Julien's "Methode," I transliterate the Chinese characters {.} {.} {.} {.}. Beal gives Radhasvami, his Chinese text having a {.} between {.} and {.}. I suppose the name was Radhasvami or Radhasami.

[6] {.} {.}, the names of two kinds of schools, often occurring in the Li Ki and Mencius. Why should there not have been schools in those monasteries in India as there were in China? Fa-hien himself grew up with other boys in a monastery, and no doubt had to "go to school." And the next sentence shows us there might be schools for more advanced students as well as for the Sramaneras.

[7] See chap. xvi, note 22. It is perhaps with reference to the famous Bodhisattva that the Brahman here is said to be "also" named Manjusri.

[8] ? Cashmere cloth.

[9] See chap. xxiii, note 3.

[10] We wish that we had more particulars of this great transaction, and that we knew what value in money Asoka set on the whole world. It is to be observed that he gave it to the monks, and did not receive it from them. Their right was from him, and he bought it back. He was the only "Power" that was.

[11] We know nothing more of Ne-le. It could only have been a small place; an outpost for the defence of Pataliputtra.

CHAPTER XXVIII

RAJAGRIHA, NEW AND OLD. LEGENDS AND INCIDENTS CONNECTED WITH IT.

(The travellers) went on from this to the south-east for nine yojanas, and came to a small solitary rocky hill,[1] at the head or end of which[2] was an apartment of stone, facing the south,--the place where Buddha sat, when Sakra, Ruler of Devas, brought the deva-musician, Pancha-(sikha),[3] to give pleasure to him by playing on his lute. Sakra then asked Buddha about forty-two subjects, tracing (the questions) out with his finger one by one on the rock.[4] The prints of his tracing are still there; and here also there is a monastery.

A yojana south-west from this place brought them to the village of Nala,[5] where Sariputtra[6] was born, and to which also he returned, and attained here his pari-nirvana. Over the spot (where his body was burned) there was built a tope, which is still in existence.

Another yojana to the west brought them to New Rajagriha,[7]--the new city which was built by king Ajatasatru. There were two monasteries in it. Three hundred paces outside the west gate, king Ajatasatru, having obtained one portion of the relics of Buddha, built (over them) a tope, high, large, grand, and beautiful. Leaving the city by the south gate, and proceeding south four le, one enters a valley, and comes to

a circular space formed by five hills, which stand all round it, and have the appearance of the suburban wall of a city. Here was the old city of king Bimbisara; from east to west about five or six le, and from north to south seven or eight. It was here that Sariputtra and Maudgalyayana first saw Upasena;[8] that the Nirgrantha[9] made a pit of fire and poisoned the rice, and then invited Buddha (to eat with him); that king Ajatasatru made a black elephant intoxicated with liquor, wishing him to injure Buddha;[10] and that at the north-east corner of the city in a (large) curving (space) Jivaka built a vihara in the garden of Ambapali,[11] and invited Buddha with his 1250 disciples to it, that he might there make his offerings to support them. (These places) are still there as of old, but inside the city all is emptiness and desolation; no man dwells in it.

NOTES

[1] Called by Hsuan-chwang Indra-sila-guha, or "The cavern of Indra." It has been identified with a hill near the village of Giryek, on the bank of the Panchana river, about thirty-six miles from Gaya. The hill terminates in two peaks overhanging the river, and it is the more northern and higher of these which Fa-hien had in mind. It bears an oblong terrace covered with the ruins of several buildings, especially of a vihara.

[2] This does not mean the top or summit of the hill, but its "headland," where it ended at the river.

[3] See the account of this visit of Sakra in M. B., pp. 288-290. It is from Hardy that we are able to complete here the name of the musician, which appears in Fa-hien as only Pancha, or "Five." His harp or lute, we are told, was "twelve miles long."

[4] Hardy (M. B., pp. 288, 289) makes the subjects only thirteen, which are still to be found in one of the Sutras ("the Dik-Sanga, in the Sakra-prasna Sutra"). Whether it was Sakra who wrote his questions, or Buddha who wrote the answers, depends on the punctuation. It seems better to make Sakra the writer.

[5] Or Nalanda; identified with the present Baragong. A grand monastery was subsequently built at it, famous by the residence for five years of Hsuan-chwang.

[6] See chap. xvi, note 11. There is some doubt as to the statement that Nala was his birthplace.

[7] The city of "Royal Palaces;" "the residence of the Magadha kings from Bimbisara to Asoka, the first metropolis of Buddhism, at the foot of the Gridhrakuta mountains. Here the first synod assembled within a year after Sakyamuni's death. Its ruins are still extant at the village of Rajghir, sixteen miles S.W. of Behar, and form an object of pilgrimage to the Jains (E. H., p. 100)." It is called New Rajagriha to distinguish it from Kusagarapura, a few miles from it, the old residence of the kings. Eitel says it was built by Bimbisara, while Fa-hien ascribes it to Ajatasatru. I suppose the son finished what the father had begun.

[8] One of the five first followers of Sakyamuni. He is also called Asvajit; in Pali Assaji; but Asvajit seems to be a military title= "Master or trainer of horses." The two more famous disciples met him, not to lead him, but to be directed by him, to Buddha. See Sacred Books of the East, vol. xiii, Vinaya Texts, pp. 144-147.

[9] One of the six Tirthyas (Tirthakas="erroneous teachers;" M. B., pp. 290-292, but I have not found the particulars of the attempts on Buddha's life referred to by Fa-hien), or Brahmanical opponents of Buddha. He was an ascetic, one of the Jnati clan, and is therefore called Nirgranthajnati. He taught a system of fatalism, condemned the use of clothes, and thought he could subdue all passions by fasting. He had a body of followers, who called themselves by his name (Eitel, pp. 84, 85), and were the forerunners of the Jains.

[10] The king was moved to this by Devadatta. Of course the elephant disappointed them, and did homage to Sakyamuni. See Sacred Books of the East, vol. xx, Vinaya Texts, p. 247.

[11] See chap. xxv, note 3. Jivaka was Ambapali's son by king

Bimbisara, and devoted himself to the practice of medicine. See the account of him in the Sacred Books of the East, vol. xvii, Vinaya Texts, pp. 171-194.

CHAPTER XXIX

GRIDHRA-KUTA HILL, AND LEGENDS. FA-HIEN PASSES A NIGHT ON IT. HIS REFLECTIONS.

Entering the valley, and keeping along the mountains on the south-east, after ascending fifteen le, (the travellers) came to mount Gridhra-kuta.[1] Three le before you reach the top, there is a cavern in the rocks, facing the south, in which Buddha sat in meditation. Thirty paces to the north-west there is another, where Ananda was sitting in meditation, when the deva Mara Pisuna,[2] having assumed the form of a large vulture, took his place in front of the cavern, and frightened the disciple. Then Buddha, by his mysterious, supernatural power, made a cleft in the rock, introduced his hand, and stroked Ananda's shoulder, so that his fear immediately passed away. The footprints of the bird and the cleft for (Buddha's) hand are still there, and hence comes the name of "The Hill of the Vulture Cavern."

In front of the cavern there are the places where the four Buddhas sat. There are caverns also of the Arhats, one where each sat and meditated, amounting to several hundred in all. At the place where in front of his rocky apartment Buddha was walking from east to west (in meditation), and Devadatta, from among the beetling cliffs on the north of the mountain, threw a rock across, and hurt Buddha's toes,[3] the rock is still there.[4]

The hall where Buddha preached his Law has been destroyed, and only the foundations of the brick walls remain. On this hill the peak is beautifully green, and rises grandly up; it is the highest of all the five hills. In the New City Fa-hien bought incense-(sticks), flowers, oil and lamps, and hired two bhikshus, long resident (at the place), to carry them (to the peak). When he himself got to it, he made his

offerings with the flowers and incense, and lighted the lamps when the darkness began to come on. He felt melancholy, but restrained his tears and said, "Here Buddha delivered the Surangama (Sutra).[5] I, Fa-hien, was born when I could not meet with Buddha; and now I only see the footprints which he has left, and the place where he lived, and nothing more." With this, in front of the rock cavern, he chanted the Surangama Sutra, remained there over the night, and then returned towards the New City.[6]

NOTES

[1] See chap. xxviii, note 1.

[2] See chap. xxv, note 9. Pisuna is a name given to Mara, and signifies "sinful lust."

[3] See M. B., p. 320. Hardy says that Devadatta's attempt was "by the help of a machine;" but the oldest account in the Sacred Books of the East, vol. xx, Vinaya Texts, p. 245, agrees with what Fa-hien implies that he threw the rock with his own arm.

[4] And, as described by Hsuan-chwang, fourteen or fifteen cubits high, and thirty paces round.

[5] See Mr. Bunyiu Nanjio's "Catalogue of the Chinese Translation of the Buddhist Tripitaka," Sutra Pitaka, Nos. 399, 446. It was the former of these that came on this occasion to the thoughts and memory of Fa-hien.

[6] In a note (p. lx) to his revised version of our author, Mr. Beal says, "There is a full account of this perilous visit of Fa-hien, and how he was attacked by tigers, in the 'History of the High Priests.'" But "the high priests" merely means distinguished monks, "eminent monks," as Mr. Nanjio exactly renders the adjectival character. Nor was Fa-hien "attacked by tigers" on the peak. No "tigers" appear in the Memoir. "Two black lions" indeed crouched before him for a time this night, "licking their lips and waving their tails;" but their appearance was to "try," and not to attack him; and when they saw him

resolute, they "drooped their heads, put down their tails, and prostrated themselves before him." This of course is not an historical account, but a legendary tribute to his bold perseverance.

CHAPTER XXX

THE SRATAPARNA CAVE, OR CAVE OF THE FIRST COUNCIL. LEGENDS. SUICIDE OF A BHIKSHU.

Out from the old city, after walking over 300 paces, on the west of the road, (the travellers) found the Karanda Bamboo garden,[1] where the (old) vihara is still in existence, with a company of monks, who keep (the ground about it) swept and watered.

North of the vihara two or three le there was the Smasanam, which name means in Chinese "the field of graves into which the dead are thrown."[2]

As they kept along the mountain on the south, and went west for 300 paces, they found a dwelling among the rocks, named the Pippala cave,[3] in which Buddha regularly sat in meditation after taking his (midday) meal.

Going on still to the west for five or six le, on the north of the hill, in the shade, they found the cavern called Srataparna,[4] the place where, after the nirvana[5] of Buddha, 500 Arhats collected the Sutras. When they brought the Sutras forth, three lofty seats[6] had been prepared and grandly ornamented. Sariputtra occupied the one on the left, and Maudgalyayana that on the right. Of the number of five hundred one was wanting. Mahakasyapa was president (on the middle seat). Amanda was then outside the door, and could not get in.[7] At the place there was (subsequently) raised a tope, which is still existing.

Along (the sides of) the hill, there are also a very great many cells among the rocks, where the various Arhans sat and meditated. As you

leave the old city on the north, and go down east for three le, there is the rock dwelling of Devadatta, and at a distance of fifty paces from it there is a large, square, black rock. Formerly there was a bhikshu, who, as he walked backwards and forwards upon it, thought with himself:--"This body[8] is impermanent, a thing of bitterness and vanity,[9] and which cannot be looked on as pure.[10] I am weary of this body, and troubled by it as an evil." With this he grasped a knife, and was about to kill himself. But he thought again:--"The World-honoured one laid down a prohibition against one's killing himself."[11] Further it occurred to him:--"Yes, he did; but I now only wish to kill three poisonous thieves."[12] Immediately with the knife he cut his throat. With the first gash into the flesh he attained the state of a Srotapanna;[13] when he had gone half through, he attained to be an Anagamin;[14] and when he had cut right through, he was an Arhat, and attained to pari-nirvana;[15] (and died).

NOTES

[1] Karanda Venuvana; a park presented to Buddha by king Bimbisara, who also built a vihara in it. See the account of the transaction in M. B., p. 194. The place was called Karanda, from a creature so named, which awoke the king just as a snake was about to bite him, and thus saved his life. In Hardy the creature appears as a squirrel, but Eitel says that the Karanda is a bird of sweet voice, resembling a magpie, but herding in flocks; the /cuculus melanoleucus/. See "Buddhist Birth Stories," p. 118.

[2] The language here is rather contemptuous, as if our author had no sympathy with any other mode of disposing of the dead, but by his own Buddhistic method of cremation.

[3] The Chinese characters used for the name of this cavern serve also to name the pippala (peepul) tree, the /ficus religiosa/. They make us think that there was such a tree overshadowing the cave; but Fa-hien would hardly have neglected to mention such a circumstance.

[4] A very great place in the annals of Buddhism. The Council in the Srataparna cave did not come together fortuitously, but appears to

have been convoked by the older members to settle the rules and doctrines of the order. The cave was prepared for the occasion by king Ajatasatru. From the expression about the "bringing forth of the King," it would seem that the Sutras or some of them had been already committed to writing. May not the meaning of King {.} here be extended to the Vinaya rules, as well as the Sutras, and mean "the standards" of the system generally? See Davids' Manual, chapter ix, and Sacred Books of the East, vol. xx, Vinaya Texts, pp. 370-385.

[5] So in the text, evidently for pari-nirvana.

[6] Instead of "high" seats, the Chinese texts have "vacant." The character for "prepared" denotes "spread;"--they were carpeted; perhaps, both cushioned and carpeted, being rugs spread on the ground, raised higher than the other places for seats.

[7] Did they not contrive to let him in, with some cachinnation, even in so august an assembly, that so important a member should have been shut out?

[8] "The life of this body" would, I think, fairly express the idea of the bhikshu.

[9] See the account of Buddha's preaching in chapter xviii.

[10] The sentiment of this clause is not easily caught.

[11] See E. M., p. 152:--"Buddha made a law forbidding the monks to commit suicide. He prohibited any one from discoursing on the miseries of life in such a manner as to cause desperation." See also M. B., pp. 464, 465.

[12] Beal says:--"Evil desire; hatred; ignorance."

[13] See chap. xx, note 10.

[14] The Anagamin belong to the third degree of Buddhistic saintship, the third class of Aryas, who are no more liable to be reborn as men,

but are to be born once more as devas, when they will forthwith become Arhats, and attain to nirvana. E. H., pp. 8, 9.

[15] Our author expresses no opinion of his own on the act of this bhikshu. Must it not have been a good act, when it was attended, in the very act of performance, by such blessed consequences? But if Buddhism had not something better to show than what appears here, it would not attract the interest which it now does. The bhikshu was evidently rather out of his mind; and the verdict of a coroner's inquest of this nineteenth century would have pronounced that he killed himself "in a fit of insanity."

CHAPTER XXXI

GAYA. SAKYAMUNI'S ATTAINING TO THE BUDDHASHIP; AND OTHER LEGENDS.

From this place, after travelling to the west for four yojanas, (the pilgrims) came to the city of Gaya;[1] but inside the city all was emptiness and desolation. Going on again to the south for twenty le, they arrived at the place where the Bodhisattva for six years practised with himself painful austerities. All around was forest.

Three le west from here they came to the place where, when Buddha had gone into the water to bathe, a deva bent down the branch of a tree, by means of which he succeeded in getting out of the pool.[2]

Two le north from this was the place where the Gramika girls presented to Buddha the rice-gruel made with milk;[3] and two le north from this (again) was the place where, seated on a rock under a great tree, and facing the east, he ate (the gruel). The tree and the rock are there at the present day. The rock may be six cubits in breadth and length, and rather more than two cubits in height. In Central India the cold and heat are so equally tempered that trees will live in it for several thousand and even for ten thousand years.

Half a yojana from this place to the north-east there was a cavern in

the rocks, into which the Bodhisattva entered, and sat cross-legged with his face to the west. (As he did so), he said to himself, "If I am to attain to perfect wisdom (and become Buddha), let there be a supernatural attestation of it." On the wall of the rock there appeared immediately the shadow of a Buddha, rather more than three feet in length, which is still bright at the present day. At this moment heaven and earth were greatly moved, and devas in the air spoke plainly, "This is not the place where any Buddha of the past, or he that is to come, has attained, or will attain, to perfect Wisdom. Less than half a yojana from this to the south-west will bring you to the patra[4] tree, where all past Buddhas have attained, and all to come must attain, to perfect Wisdom." When they had spoken these words, they immediately led the way forwards to the place, singing as they did so. As they thus went away, the Bodhisattva arose and walked (after them). At a distance of thirty paces from the tree, a deva gave him the grass of lucky omen,[5] which he received and went on. After (he had proceeded) fifteen paces, 500 green birds came flying towards him, went round him thrice, and disappeared. The Bodhisattva went forward to the patra tree, placed the kusa grass at the foot of it, and sat down with his face to the east. Then king Mara sent three beautiful young ladies, who came from the north, to tempt him, while he himself came from the south to do the same. The Bodhisattva put his toes down on the ground, and the demon soldiers retired and dispersed, and the three young ladies were changed into old (grand-)mothers.[6]

At the place mentioned above of the six years' painful austerities, and at all these other places, men subsequently reared topes and set up images, which all exist at the present day.

Where Buddha, after attaining to perfect wisdom, for seven days contemplated the tree, and experienced the joy of vimukti;[7] where, under the patra tree, he walked backwards and forwards from west to east for seven days; where the devas made a hall appear, composed of the seven precious substances, and presented offerings to him for seven days; where the blind dragon Muchilinda[8] encircled him for seven days; where he sat under the nyagrodha tree, on a square rock, with his face to the east, and Brahma-deva[9] came and made his request to him; where the four deva kings brought to him their alms-

bowls;[10] where the 500 merchants[11] presented to him the roasted flour and honey; and where he converted the brothers Kasyapa and their thousand disciples;[12]--at all these places topes were reared.

At the place where Buddha attained to perfect Wisdom, there are three monasteries, in all of which there are monks residing. The families of their people around supply the societies of these monks with an abundant sufficiency of what they require, so that there is no lack or stint.[13] The disciplinary rules are strictly observed by them. The laws regulating their demeanour in sitting, rising, and entering when the others are assembled, are those which have been practised by all the saints since Buddha was in the world down to the present day. The places of the four great topes have been fixed, and handed down without break, since Buddha attained to nirvana. Those four great topes are those at the places where Buddha was born; where he attained to Wisdom; where he (began to) move the wheel of his Law; and where he attained to pari-nirvana.

NOTES

[1] Gaya, a city of Magadha, was north-west of the present Gayah (lat. 24d 47s N., lon. 85d 1s E). It was here that Sakyamuni lived for seven years, after quitting his family, until he attained to Buddhaship. The place is still frequented by pilgrims. E. H., p. 41.

[2] This is told so as to make us think that he was in danger of being drowned; but this does not appear in the only other account of the incident I have met with,--in "The Life of the Buddha," p. 31. And he was not yet Buddha, though he is here called so; unless indeed the narrative is confused, and the incidents do not follow in the order of time.

[3] An incident similar to this is told, with many additions, in Hardy's M. B., pp. 166-168; "The Life of the Buddha," p. 30; and the "Buddhist Birth Stories," pp. 91, 92; but the name of the ministering girl or girls is different. I take Gramika from a note in Beal's revised version; it seems to me a happy solution of the difficulty caused by the {.} {.} of Fa-hien.

[4] Called "the tree of leaves," and "the tree of reflection;" a palm tree, the /borassus flabellifera/, described as a tree which never loses its leaves. It is often confounded with the pippala. E. H., p. 92.

[5] The kusa grass, mentioned in a previous note.

[6] See the account of this contest with Mara in M. B., pp. 171-179, and "Buddhist Birth Stories," pp. 96-101.

[7] See chap. xiii, note 7.

[8] Called also Maha, or the Great Muchilinda. Eitel says: "A naga king, the tutelary deity of a lake near which Sakyamuni once sat for seven days absorbed in meditation, whilst the king guarded him." The account (p. 35) in "The Life of the Buddha" is:--"Buddha went to where lived the naga king Muchilinda, and he, wishing to preserve him from the sun and rain, wrapped his body seven times round him, and spread out his hood over his head; and there he remained seven days in thought." So also the Nidana Katha, in "Buddhist Birth Stories," p. 109.

[9] This was Brahma himself, though "king" is omitted. What he requested of the Buddha was that he would begin the preaching of his Law. Nidana Katha, p. 111.

[10] See chap. xii, note 10.

[11] The other accounts mention only two; but in M. B., p. 182, and the Nidana Katha, p. 110, these two have 500 well-laden waggons with them.

[12] These must not be confounded with Mahakasyapa of chap. xvi, note 17. They were three brothers, Uruvilva, Gaya, and Nadi-Kasyapa, up to this time holders of "erroneous" views, having 500, 300, and 200 disciples respectively. They became distinguished followers of Sakyamuni; and are--each of them--to become Buddha by-and-by. See the

Nidana Katha, pp. 114, 115.

[13] This seems to be the meaning; but I do not wonder that some understand the sentence of the benevolence of the monkish population to the travellers.

CHAPTER XXXII

LEGEND OF KING ASOKA IN A FORMER BIRTH, AND HIS NARAKA.

When king Asoka, in a former birth,[1] was a little boy and played on the road, he met Kasyapa Buddha walking. (The stranger) begged food, and the boy pleasantly took a handful of earth and gave it to him. The Buddha took the earth, and returned it to the ground on which he was walking; but because of this (the boy) received the recompense of becoming a king of the iron wheel,[2] to rule over Jambudvipa. (Once) when he was making a judicial tour of inspection through Jambudvipa, he saw, between the iron circuit of the two hills, a naraka[3] for the punishment of wicked men. Having thereupon asked his ministers what sort of a thing it was, they replied, "It belongs to Yama,[4] king of demons, for punishing wicked people." The king thought within himself: --"(Even) the king of demons is able to make a naraka in which to deal with wicked men; why should not I, who am the lord of men, make a naraka in which to deal with wicked men?" He forthwith asked his ministers who could make for him a naraka and preside over the punishment of wicked people in it. They replied that it was only a man of extreme wickedness who could make it; and the king thereupon sent officers to seek everywhere for (such) a bad man; and they saw by the side of a pond a man tall and strong, with a black countenance, yellow hair, and green eyes, hooking up the fish with his feet, while he called to him birds and beasts, and, when they came, then shot and killed them, so that not one escaped. Having got this man, they took him to the king, who secretly charged him, "You must make a square enclosure with high walls. Plant in it all kinds of flowers and fruits; make good ponds in it for bathing; make it grand and imposing in every way, so that men shall look to it with thirsting desire; make

its gates strong and sure; and when any one enters, instantly seize him and punish him as a sinner, not allowing him to get out. Even if I should enter, punish me as a sinner in the same way, and do not let me go. I now appoint you master of that naraka."

Soon after this a bhikshu, pursuing his regular course of begging his food, entered the gate (of the place). When the lictors of the naraka saw him, they were about to subject him to their tortures; but he, frightened, begged them to allow him a moment in which to eat his midday meal. Immediately after, there came in another man, whom they thrust into a mortar and pounded till a red froth overflowed. As the bhikshu looked on, there came to him the thought of the impermanence, the painful suffering and insanity of this body, and how it is but as a bubble and as foam; and instantly he attained to Arhatship. Immediately after, the lictors seized him, and threw him into a caldron of boiling water. There was a look of joyful satisfaction, however, in the bhikshu's countenance. The fire was extinguished, and the water became cold. In the middle (of the caldron) there rose up a lotus flower, with the bhikshu seated on it. The lictors at once went and reported to the king that there was a marvellous occurrence in the naraka, and wished him to go and see it; but the king said, "I formerly made such an agreement that now I dare not go (to the place)." The lictors said, "This is not a small matter. Your majesty ought to go quickly. Let your former agreement be altered." The king thereupon followed them, and entered (the naraka), when the bhikshu preached the Law to him, and he believed, and was made free.[5] Forthwith he demolished the naraka, and repented of all the evil which he had formerly done. From this time he believed in and honoured the Three Precious Ones, and constantly went to a patra tree, repenting under it, with self-reproach, of his errors, and accepting the eight rules of abstinence.[6]

The queen asked where the king was constantly going to, and the ministers replied that he was constantly to be seen under (such and such) a patra tree. She watched for a time when the king was not there, and then sent men to cut the tree down. When the king came, and saw what had been done, he swooned away with sorrow, and fell to the ground. His ministers sprinkled water on his face, and after a

considerable time he revived. He then built all round (the stump) with bricks, and poured a hundred pitchers of cows' milk on the roots; and as he lay with his four limbs spread out on the ground, he took this oath, "If the tree do not live, I will never rise from this." When he had uttered this oath, the tree immediately began to grow from the roots, and it has continued to grow till now, when it is nearly 100 cubits in height.

NOTES

[1] Here is an instance of {.} used, as was pointed out in chap. ix, note 3, for a former age; and not merely a former time. Perhaps "a former birth" is the best translation. The Corean reading of Kasyapa Buddha is certainly preferable to the Chinese "Sakya Buddha."

[2] See chap. xvii, note 8.

[3] I prefer to retain the Sanskrit term here, instead of translating the Chinese text by "Earth's prison {.} {.}," or "a prison in the earth;" the name for which has been adopted generally by Christian missionaries in China for gehenna and hell.

[4] Eitel (p. 173) says:--"Yama was originally the Aryan god of the dead, living in a heaven above the world, the regent of the south; but Brahmanism transferred his abode to hell. Both views have been retained by Buddhism." The Yama of the text is the "regent of the narakas, residing south of Jambudvipa, outside the Chakravalas (the double circuit of mountains above), in a palace built of brass and iron. He has a sister who controls all the female culprits, as he exclusively deals with the male sex. Three times, however, in every twenty-four hours, a demon pours boiling copper into Yama's mouth, and squeezes it down his throat, causing him unspeakable pain." Such, however, is the wonderful "transrotation of births," that when Yama's sins have been expiated, he is to be reborn as Buddha, under the name of "The Universal King."

[5] Or, "was loosed;" from the bonds, I suppose, of his various illusions.

[6] I have not met with this particular numerical category.

CHAPTER XXXIII

MOUNT GURUPADA, WHERE KASYAPA BUDDHA'S ENTIRE SKELETON IS.

(The travellers), going on from this three le to the south, came to a mountain named Gurupada,[1] inside which Mahakasyapa even now is. He made a cleft, and went down into it, though the place where he entered would not (now) admit a man. Having gone down very far, there was a hole on one side, and there the complete body of Kasyapa (still) abides. Outside the hole (at which he entered) is the earth with which he had washed his hands.[2] If the people living thereabouts have a sore on their heads, they plaster on it some of the earth from this, and feel immediately easier.[3] On this mountain, now as of old, there are Arhats abiding. Devotees of our Law from the various countries in that quarter go year by year to the mountain, and present offerings to Kasyapa; and to those whose hearts are strong in faith there come Arhats at night, and talk with them, discussing and explaining their doubts, and disappearing suddenly afterwards.

On this hill hazels grow luxuriously; and there are many lions, tigers, and wolves, so that people should not travel incautiously.

NOTES

[1] "Fowl's-foot hill," "with three peaks, resembling the foot of a chicken. It lies seven miles south-east of Gaya, and was the residence of Mahakasyapa, who is said to be still living inside this mountain." So Eitel says, p. 58; but this chapter does not say that Kasyapa is in the mountain alive, but that his body entire is in a recess or hole in it. Hardy (M. B., p. 97) says that after Kasyapa Buddha's body was burnt, the bones still remained in their usual position, presenting the appearance of a perfect skeleton. It is of him that the chapter speaks, and not of the famous disciple of Sakyamuni, who also is

called Mahakasyapa. This will appear also on a comparison of Eitel's articles on "Mahakasyapa" and "Kasyapa Buddha."

[2] Was it a custom to wash the hands with "earth," as is often done with sand?

[3] This I conceive to be the meaning here.

CHAPTER XXXIV

ON THE WAY BACK TO PATNA. VARANASI, OR BENARES. SAKYAMUNI'S FIRST DOINGS AFTER BECOMING BUDDHA.

Fa-hien[1] returned (from here) towards Pataliputtra,[2] keeping along the course of the Ganges and descending in the direction of the west. After going ten yojanas he found a vihara, named "The Wilderness,"--a place where Buddha had dwelt, and where there are monks now.

Pursuing the same course, and going still to the west, he arrived, after twelve yojanas, at the city of Varanasi[3] in the kingdom of Kasi. Rather more than ten le to the north-east of the city, he found the vihara in the park of "The rishi's Deer-wild."[4] In this park there formerly resided a Pratyeka Buddha,[5] with whom the deer were regularly in the habit of stopping for the night. When the World-honoured one was about to attain to perfect Wisdom, the devas sang in the sky, "The son of king Suddhodana, having quitted his family and studied the Path (of Wisdom),[6] will now in seven days become Buddha." The Pratyeka Buddha heard their words, and immediately attained to nirvana; and hence this place was named "The Park of the rishi's Deer-wild."[7] After the World-honoured one had attained to perfect Wisdom, men build the vihara in it.

Buddha wished to convert Kaundinya[8] and his four companions; but they, (being aware of his intention), said to one another, "This Sramana Gotama[9] for six years continued in the practice of painful austerities, eating daily (only) a single hemp-seed, and one grain of

rice, without attaining to the Path (of Wisdom); how much less will he do so now that he has entered (again) among men, and is giving the reins to (the indulgence of) his body, his speech, and his thoughts! What has he to do with the Path (of Wisdom)? To-day, when he comes to us, let us be on our guard not to speak with him." At the places where the five men all rose up, and respectfully saluted (Buddha), when he came to them; where, sixty paces north from this, he sat with his face to the east, and first turned the wheel of the Law, converting Kaundinya and the four others; where, twenty paces further to the north, he delivered his prophecy concerning Maitreya;[10] and where, at a distance of fifty paces to the south, the dragon Elapattra[11] asked him, "When shall I get free from this naga body?"--at all these places topes were reared, and are still existing. In (the park) there are two monasteries, in both of which there are monks residing.

When you go north-west from the vihara of the Deer-wild park for thirteen yojanas, there is a kingdom named Kausambi.[12] Its vihara is named Ghochiravana[13]--a place where Buddha formerly resided. Now, as of old, there is a company of monks there, most of whom are students of the hinayana.

East from (this), when you have travelled eight yojanas, is the place where Buddha converted[14] the evil demon. There, and where he walked (in meditation) and sat at the place which was his regular abode, there have been topes erected. There is also a monastery, which may contain more than a hundred monks.

NOTES

[1] Fa-hien is here mentioned singly, as in the account of his visit to the cave on Gridhra-kuta. I think that Tao-ching may have remained at Patna after their first visit to it.

[2] See chap. xxvii, note 1.

[3] "The city surrounded by rivers;" the modern Benares, lat. 25d 23s N., lon. 83d 5s E.

[4] "The rishi," says Eitel, "is a man whose bodily frame has undergone a certain transformation by dint of meditation and ascetism, so that he is, for an indefinite period, exempt from decrepitude, age, and death. As this period is believed to extend far beyond the usual duration of human life, such persons are called, and popularly believed to be, immortals." Rishis are divided into various classes; and rishi-ism is spoken of as a seventh part of transrotation, and rishis are referred to as the seventh class of sentient beings. Taoism, as well as Buddhism, has its Seen jin.

[5] See chap. xiii, note 15.

[6] See chap. xxii, note 2.

[7] For another legend about this park, and the identification of "a fine wood" still existing, see note in Beal's first version, p. 135.

[8] A prince of Magadha and a maternal uncle of Sakyamuni, who gave him the name of Ajnata, meaning automat; and hence he often appears as Ajnata Kaundinya. He and his four friends had followed Sakyamuni into the Uruvilva desert, sympathising with him in the austerities he endured, and hoping that they would issue in his Buddhaship. They were not aware that that issue had come; which may show us that all the accounts in the thirty-first chapter are merely descriptions, by means of external imagery, of what had taken place internally. The kingdom of nirvana had come without observation. These friends knew it not; and they were offended by what they considered Sakyamuni's failure, and the course he was now pursuing. See the account of their conversion in M. B., p. 186.

[9] This is the only instance in Fa-hien's text where the Bodhisattva or Buddha is called by the surname "Gotama." For the most part our traveller uses Buddha as a proper name, though it properly means "The Enlightened." He uses also the combinations "Sakya Buddha,"="The Buddha of the Sakya tribe," and "Sakyamuni,"="The Sakya sage." This last is the most common designation of the Buddha in China, and to my mind best combines the characteristics of a descriptive and a proper name. Among other Buddhistic peoples "Gotama" and "Gotama Buddha" are

the more frequent designations. It is not easy to account for the rise of the surname Gotama in the Sakya family, as Oldenberg acknowledges. He says that "the Sakyas, in accordance with the custom of Indian noble families, had borrowed it from one of the ancient Vedic bard families." Dr. Davids ("Buddhism," p. 27) says: "The family name was certainly Gautama," adding in a note, "It is a curious fact that Gautama is still the family name of the Rajput chiefs of Nagara, the village which has been identified with Kapilavastu." Dr. Eitel says that "Gautama was the sacerdotal name of the Sakya family, which counted the ancient rishi Gautama among its ancestors." When we proceed, however, to endeavour to trace the connexion of that Brahmanical rishi with the Sakya house, by means of 1323, 1468, 1469, and other historical works in Nanjio's Catalogue, we soon find that Indian histories have no surer foundation than the shifting sand;--see E. H., on the name Sakya, pp. 108, 109. We must be content for the present simply to accept Gotama as one of the surnames of the Buddha with whom we have to do.

[10] See chap. vi, note 5. It is there said that the prediction of Maitreya's succession to the Buddhaship was made to him in the Tushita heaven. Was there a repetition of it here in the Deer-park, or was a prediction now given concerning something else?

[11] Nothing seems to be known of this naga but what we read here.

[12] Identified by some with Kusia, near Kurrah (lat. 25d 41s N., lon. 81d 27s E.); by others with Kosam on the Jumna, thirty miles above Allahabad. See E. H., p. 55.

[13] Ghochira was the name of a Vaisya elder, or head, who presented a garden and vihara to Buddha. Hardy (M. B., p. 356) quotes a statement from a Singhalese authority that Sakyamuni resided here during the ninth year of his Buddhaship.

[14] Dr. Davids thinks this may refer to the striking and beautiful story of the conversion of the Yakkha Alavaka, as related in the Uragavagga, Alavakasutta, pp. 29-31 (Sacred Books of the East, vol. x, part ii).

CHAPTER XXXV

DAKSHINA, AND THE PIGEON MONASTERY.

South from this 200 yojanas, there is a country named Dakshina,[1] where there is a monastery (dedicated to) the bygone Kasyapa Buddha, and which has been hewn out from a large hill of rock. It consists in all of five storeys;--the lowest, having the form of an elephant, with 500 apartments in the rock; the second, having the form of a lion, with 400 apartments; the third, having the form of a horse, with 300 apartments; the fourth, having the form of an ox, with 200 apartments; and the fifth, having the form of a pigeon, with 100 apartments. At the very top there is a spring, the water of which, always in front of the apartments in the rock, goes round among the rooms, now circling, now curving, till in this way it arrives at the lowest storey, having followed the shape of the structure, and flows out there at the door. Everywhere in the apartments of the monks, the rock has been pierced so as to form windows for the admission of light, so that they are all bright, without any being left in darkness. At the four corners of the (tiers of) apartments, the rock has been hewn so as to form steps for ascending to the top (of each). The men of the present day, being of small size, and going up step by step, manage to get to the top; but in a former age, they did so at one step.[2] Because of this, the monastery is called Paravata, that being the Indian name for a pigeon. There are always Arhats residing in it.

The country about is (a tract of) uncultivated hillocks,[3] without inhabitants. At a very long distance from the hill there are villages, where the people all have bad and erroneous views, and do not know the Sramanas of the Law of Buddha, Brahmanas, or (devotees of) any of the other and different schools. The people of that country are constantly seeing men on the wing, who come and enter this monastery. On one occasion, when devotees of various countries came to perform their worship at it, the people of those villages said to them, "Why do you not fly? The devotees whom we have seen hereabouts all fly;" and the

strangers answered, on the spur of the moment, "Our wings are not yet fully formed."

The kingdom of Dakshina is out of the way, and perilous to traverse. There are difficulties in connexion with the roads; but those who know how to manage such difficulties and wish to proceed should bring with them money and various articles, and give them to the king. He will then send men to escort them. These will (at different stages) pass them over to others, who will show them the shortest routes. Fa-hien, however, was after all unable to go there; but having received the (above) accounts from men of the country, he has narrated them.

NOTES

[1] Said to be the ancient name of the Deccan. As to the various marvels in the chapter, it must be borne in mind that our author, as he tells us at the end, only gives them from hearsay. See "Buddhist Records of the Western World," vol. ii, pp. 214, 215, where the description, however, is very different.

[2] Compare the account of Buddha's great stride of fifteen yojanas in Ceylon, as related in chapter xxxviii.

[3] See the same phrase in the Books of the Later Han dynasty, the twenty-fourth Book of Biographies, p. 9b.

CHAPTER XXXVI

IN PATNA. FA-HIEN'S LABOURS IN TRANSCRIPTION OF MANUSCRIPTS, AND INDIAN STUDIES FOR THREE YEARS.

From Varanasi (the travellers) went back east to Pataliputtra. Fa-hien's original object had been to search for (copies of) the Vinaya. In the various kingdoms of North India, however, he had found one master transmitting orally (the rules) to another, but no written copies which he could transcribe. He had therefore travelled far and

come on to Central India. Here, in the mahayana monastery,[1] he found a copy of the Vinaya, containing the Mahasanghika[2] rules,--those which were observed in the first Great Council, while Buddha was still in the world. The original copy was handed down in the Jetavana vihara. As to the other eighteen schools,[3] each one has the views and decisions of its own masters. Those agree (with this) in the general meaning, but they have small and trivial differences, as when one opens and another shuts.[4] This copy (of the rules), however, is the most complete, with the fullest explanations.[5]

He further got a transcript of the rules in six or seven thousand gathas,[6] being the sarvastivadah[7] rules,--those which are observed by the communities of monks in the land of Ts'in; which also have all been handed down orally from master to master without being committed to writing. In the community here, moreover, we got the Samyuktabhi-dharma-hridaya-(sastra),[8] containing about six or seven thousand gathas; he also got a Sutra of 2500 gathas; one chapter of the Parinir-vana-vaipulya Sutra,[9] of about 5000 gathas; and the Mahasan-ghikah Abhidharma.

In consequence (of this success in his quest) Fa-hien stayed here for three years, learning Sanskrit books and the Sanskrit speech, and writing out the Vinaya rules. When Tao-ching arrived in the Central Kingdom, and saw the rules observed by the Sramanas, and the dignified demeanour in their societies which he remarked under all occurring circumstances, he sadly called to mind in what a mutilated and imperfect condition the rules were among the monkish communities in the land of Ts'in, and made the following aspiration:--"From this time forth till I come to the state of Buddha, let me not be born in a frontier land."[10] He remained accordingly (in India), and did not return (to the land of Han). Fa-hien, however, whose original purpose had been to secure the introduction of the complete Vinaya rules into the land of Han, returned there alone.

NOTES

[1] Mentioned before in chapter xxvii.

[2] Mahasanghikah simply means "the Great Assembly," that is, of monks. When was this first assembly in the time of Sakyamuni held? It does not appear that the rules observed at it were written down at the time. The document found by Fa-hien would be a record of those rules; or rather a copy of that record. We must suppose that the original record had disappeared from the Jetavana vihara, or Fa-hien would probably have spoken of it when he was there, and copied it, if he had been allowed to do so.

[3] The eighteen pu {.}. Four times in this chapter the character called pu occurs, and in the first and two last instances it can only have the meaning, often belonging to it, of "copy." The second instance, however, is different. How should there be eighteen copies, all different from the original, and from one another, in minor matters? We are compelled to translate--"the eighteen schools," an expression well known in all Buddhist writings. See Rhys Davids' Manual, p. 218, and the authorities there quoted.

[4] This is equivalent to the "binding" and "loosing," "opening" and "shutting," which found their way into the New Testament, and the Christian Church, from the schools of the Jewish Rabbins.

[5] It was afterwards translated by Fa-hien into Chinese. See Nanjio's Catalogue of the Chinese Tripitaka, columns 400 and 401, and Nos. 1119 and 1150, columns 247 and 253.

[6] A gatha is a stanza, generally consisting, it has seemed to me, of a few, commonly of two, lines somewhat metrically arranged; but I do not know that its length is strictly defined.

[7] "A branch," says Eitel, "of the great vaibhashika school, asserting the reality of all visible phenomena, and claiming the authority of Rahula."

[8] See Nanjio's Catalogue, No. 1287. He does not mention it in his account of Fa-hien, who, he says, translated the Samyukta-pitaka Sutra.

[9] Probably Nanjio's Catalogue, No. 120; at any rate, connected with it.

[10] This then would be the consummation of the Sramana's being,--to get to be Buddha, the Buddha of his time in his Kalpa; and Tao-ching thought that he could attain to this consummation by a succession of births; and was likely to attain to it sooner by living only in India. If all this was not in his mind, he yet felt that each of his successive lives would be happier, if lived in India.

CHAPTER XXXVII

TO CHAMPA AND TAMALIPTI. STAY AND LABOURS THERE FOR THREE YEARS. TAKES SHIP TO SINGHALA, OR CEYLON.

Following the course of the Ganges, and descending eastwards for eighteen yojanas, he found on the southern bank the great kingdom of Champa,[1] with topes reared at the places where Buddha walked in meditation by his vihara, and where he and the three Buddhas, his predecessors, sat. There were monks residing at them all. Continuing his journey east for nearly fifty yojanas, he came to the country of Tamalipti,[2] (the capital of which is) a seaport. In the country there are twenty-two monasteries, at all of which there are monks residing. The Law of Buddha is also flourishing in it. Here Fa-hien stayed two years, writing out his Sutras,[3] and drawing pictures of images.

After this he embarked in a large merchant-vessel, and went floating over the sea to the south-west. It was the beginning of winter, and the wind was favourable; and, after fourteen days, sailing day and night, they came to the country of Singhala.[4] The people said that it was distant (from Tamalipti) about 700 yojanas.

The kingdom is on a large island, extending from east to west fifty yojanas, and from north to south thirty. Left and right from it there are as many as 100 small islands, distant from one another ten,

twenty, or even 200 le; but all subject to the large island. Most of them produce pearls and precious stones of various kinds; there is one which produces the pure and brilliant pearl,[5]--an island which would form a square of about ten le. The king employs men to watch and protect it, and requires three out of every ten such pearls, which the collectors find.

NOTES

[1] Probably the modern Champanagur, three miles west of Baglipoor, lat. 25d 14s N., lon. 56d 55s E.

[2] Then the principal emporium for the trade with Ceylon and China; the modern Tam-look, lat. 22d 17s N., lon. 88d 2s E.; near the mouth of the Hoogly.

[3] Perhaps Ching {.} is used here for any portions of the Tripitaka which he had obtained.

[4] "The Kingdom of the Lion," Ceylon. Singhala was the name of a merchant adventurer from India, to whom the founding of the kingdom was ascribed. His father was named Singha, "the Lion," which became the name of the country;--Singhala, or Singha-Kingdom, "the Country of the Lion."

[5] Called the mani pearl or bead. Mani is explained as meaning "free from stain," "bright and growing purer." It is a symbol of Buddha and of his Law. The most valuable rosaries are made of manis.

CHAPTER XXXVIII

AT CEYLON. RISE OF THE KINGDOM. FEATS OF BUDDHA. TOPES AND MONASTERIES. STATUE OF BUDDHA IN JADE. BO TREE. FESTIVAL OF BUDDHA'S TOOTH.

The country originally had no human inhabitants,[1] but was occupied

only by spirits and nagas, with which merchants of various countries carried on a trade. When the trafficking was taking place, the spirits did not show themselves. They simply set forth their precious commodities, with labels of the price attached to them; while the merchants made their purchases according to the price; and took the things away.

Through the coming and going of the merchants (in this way), when they went away, the people of (their) various countries heard how pleasant the land was, and flocked to it in numbers till it became a great nation. The (climate) is temperate and attractive, without any difference of summer and winter. The vegetation is always luxuriant. Cultivation proceeds whenever men think fit: there are no fixed seasons for it.

When Buddha came to this country,[2] wishing to transform the wicked nagas, by his supernatural power he planted one foot at the north of the royal city, and the other on the top of a mountain,[3] the two being fifteen yojanas apart. Over the footprint at the north of the city the king built a large tope, 400 cubits high, grandly adorned with gold and silver, and finished with a combination of all the precious substances. By the side of the top he further built a monastery, called the Abhayagiri,[4] where there are (now) five thousand monks. There is in it a hall of Buddha, adorned with carved and inlaid works of gold and silver, and rich in the seven precious substances, in which there is an image (of Buddha) in green jade, more than twenty cubits in height, glittering all over with those substances, and having an appearance of solemn dignity which words cannot express. In the palm of the right hand there is a priceless pearl. Several years had now elapsed since Fa-hien left the land of Han; the men with whom he had been in intercourse had all been of regions strange to him; his eyes had not rested on an old and familiar hill or river, plant or tree; his fellow-travellers, moreover, had been separated from him, some by death, and others flowing off in different directions; no face or shadow was now with him but his own, and a constant sadness was in his heart. Suddenly (one day), when by the side of this image of jade, he saw a merchant presenting as his offering a fan of white silk;[5] and the tears of sorrow involuntarily

filled his eyes and fell down.

A former king of the country had sent to Central India and got a slip of the patra tree,[6] which he planted by the side of the hall of Buddha, where a tree grew up to the height of about 200 cubits. As it bent on one side towards the south-east, the king, fearing it would fall, propped it with a post eight or nine spans round. The tree began to grow at the very heart of the prop, where it met (the trunk); (a shoot) pierced through the post, and went down to the ground, where it entered and formed roots, that rose (to the surface) and were about four spans round. Although the post was split in the middle, the outer portions kept hold (of the shoot), and people did not remove them. Beneath the tree there has been built a vihara, in which there is an image (of Buddha) seated, which the monks and commonalty reverence and look up to without ever becoming wearied. In the city there has been reared also the vihara of Buddha's tooth, on which, as well as on the other, the seven precious substances have been employed.

The king practises the Brahmanical purifications, and the sincerity of the faith and reverence of the population inside the city are also great. Since the establishment of government in the kingdom there has been no famine or scarcity, no revolution or disorder. In the treasuries of the monkish communities there are many precious stones, and the priceless manis. One of the kings (once) entered one of those treasuries, and when he looked all round and saw the priceless pearls, his covetous greed was excited, and he wished to take them to himself by force. In three days, however, he came to himself, and immediately went and bowed his head to the ground in the midst of the monks, to show his repentance of the evil thought. As a sequel to this, he informed the monks (of what had been in his mind), and desired them to make a regulation that from that day forth the king should not be allowed to enter the treasury and see (what it contained), and that no bhikshu should enter it till after he had been in orders for a period of full forty years.[7]

In the city there are many Vaisya elders and Sabaean[8] merchants, whose houses are stately and beautiful. The lanes and passages are kept in good order. At the heads of the four principal streets there

have been built preaching halls, where, on the eighth, fourteenth, and fifteenth days of the month, they spread carpets, and set forth a pulpit, while the monks and commonalty from all quarters come together to hear the Law. The people say that in the kingdom there may be altogether sixty thousand monks, who get their food from their common stores. The king, besides, prepares elsewhere in the city a common supply of food for five or six thousand more. When any want, they take their great bowls, and go (to the place of distribution), and take as much as the vessels will hold, all returning with them full.

The tooth of Buddha is always brought forth in the middle of the third month. Ten days beforehand the king grandly caparisons a large elephant, on which he mounts a man who can speak distinctly, and is dressed in royal robes, to beat a large drum, and make the following proclamation:--"The Bodhisattva, during three Asankhyeya-kalpas,[9] manifested his activity, and did not spare his own life. He gave up kingdom, city, wife, and son; he plucked out his eyes and gave them to another;[10] he cut off a piece of his own flesh to ransom the life of a dove;[10] he cut off his head and gave it as an alms;[11] he gave his body to feed a starving tigress;[11] he grudged not his marrow and his brains. In many such ways as these did he undergo pain for the sake of all living. And so it was, that, having become Buddha, he continued in the world for forty-five years, preaching his Law, teaching and transforming, so that those who had no rest found rest, and the unconverted were converted. When his connexion with the living was completed,[12] he attained to pari-nirvana (and died). Since that event, for 1497 years, the light of the world has gone out,[13] and all living beings have had long-continued sadness. Behold! ten days after this, Buddha's tooth will be brought forth, and taken to the Abhayagiri-vihara. Let all and each, whether monks or laics, who wish to amass merit for themselves, make the roads smooth and in good condition, grandly adorn the lanes and by-ways, and provide abundant store of flowers and incense to be used as offerings to it."

When this proclamation is over, the king exhibits, so as to line both sides of the road, the five hundred different bodily forms in which the Bodhisattva has in the course of his history appeared:--here as Sudana,[14] there as Sama;[15] now as the king of elephants;[16] and

then as a stag or a horse.[16] All these figures are brightly coloured and grandly executed, looking as if they were alive. After this the tooth of Buddha is brought forth, and is carried along in the middle of the road. Everywhere on the way offerings are presented to it, and thus it arrives at the hall of Buddha in the Abhayagiri-vihara. There monks and laics are collected in crowds. They burn incense, light lamps, and perform all the prescribed services, day and night without ceasing, till ninety days have been completed, when (the tooth) is returned to the vihara within the city. On fast-days the door of that vihara is opened, and the forms of ceremonial reverence are observed according to the rules.

Forty le to the east of the Abhayagiri-vihara there is a hill, with a vihara on it, called the Chaitya,[17] where there may be 2000 monks. Among them there is a Sramana of great virtue, named Dharma-gupta,[18] honoured and looked up to by all the kingdom. He has lived for more than forty years in an apartment of stone, constantly showing such gentleness of heart, that he has brought snakes and rats to stop together in the same room, without doing one another any harm.

NOTES

[1] It is desirable to translate {.} {.}, for which "inhabitants" or "people" is elsewhere sufficient, here by "human inhabitants." According to other accounts Singhala was originally occupied by Rakshasas or Rakshas, "demons who devour men," and "beings to be feared," monstrous cannibals or anthropophagi, the terror of the shipwrecked mariner. Our author's "spirits" {.} {.} were of a gentler type. His dragons or nagas have come before us again and again.

[2] That Sakyamuni ever visited Ceylon is to me more than doubtful. Hardy, in M. B., pp. 207-213, has brought together the legends of three visits,--in the first, fifth, and eighth years of his Buddhaship. It is plain, however, from Fa-hien's narrative, that in the beginning of our fifth century, Buddhism prevailed throughout the island. Davids in the last chapter of his "Buddhism" ascribes its introduction to one of Asoka's missions, after the Council of Patna, under his son Mahinda, when Tissa, "the delight of the gods," was king

(B.C. 250-230).

[3] This would be what is known as "Adam's peak," having, according to Hardy (pp. 211, 212, notes), the three names of Selesumano, Samastakuta, and Samanila. "There is an indentation on the top of it," a superficial hollow, 5 feet 3 3/4 inches long, and about 2 1/2 feet wide. The Hindus regard it as the footprint of Siva; the Mohameddans, as that of Adam; and the Buddhists, as in the text,--as having been made by Buddha.

[4] Meaning "The Fearless Hill." There is still the Abhayagiri tope, the highest in Ceylon, according to Davids, 250 feet in height, and built about B.C. 90, by Watta Gamini, in whose reign, about 160 years after the Council of Patna, and 330 years after the death of Sakyamuni, the Tripitaka was first reduced to writing in Ceylon;--"Buddhism," p. 234.

[5] We naturally suppose that the merchant-offerer was a Chinese, as indeed the Chinese texts say, and the fan such as Fa-hien had seen and used in his native land.

[6] This should be the pippala, or bodhidruma, generally spoken of, in connexion with Buddha, as the Bo tree, under which he attained to the Buddhaship. It is strange our author should have confounded them as he seems to do. In what we are told of the tree here, we have, no doubt, his account of the planting, growth, and preservation of the famous Bo tree, which still exists in Ceylon. It has been stated in a previous note that Asoka's son, Mahinda, went as the apostle of Buddhism to Ceylon. By-and-by he sent for his sister Sanghamitta, who had entered the order at the same time as himself, and whose help was needed, some of the king's female relations having signified their wish to become nuns. On leaving India, she took with her a branch of the sacred Bo tree at Buddha Gaya, under which Sakyamuni had become Buddha. Of how the tree has grown and still lives we have an account in Davids' "Buddhism." He quotes the words of Sir Emerson Tennent, that it is "the oldest historical tree in the world;" but this must be denied if it be true, as Eitel says, that the tree at Buddha Gaya, from which the slip that grew to be this tree was taken more than 2000 years ago,

is itself still living in its place. We must conclude that Fa-hien, when in Ceylon, heard neither of Mahinda nor Sanghamitta.

[7] Compare what is said in chap. xvi, about the inquiries made at monasteries as to the standing of visitors in the monkhood, and duration of their ministry.

[8] The phonetic values of the two Chinese characters here are in Sanskrit sa; and va, bo or bha. "Sabaean" is Mr. Beal's reading of them, probably correct. I suppose the merchants were Arabs, forerunners of the so-called Moormen, who still form so important a part of the mercantile community in Ceylon.

[9] A Kalpa, we have seen, denotes a great period of time; a period during which a physical universe is formed and destroyed. Asankhyeya denotes the highest sum for which a conventional term exists;--according to Chinese calculations equal to one followed by seventeen ciphers; according to Thibetan and Singhalese, equal to one followed by ninety-seven ciphers. Every Maha-kalpa consists of four Asankhyeya-kalpas. Eitel, p. 15.

[10] See chapter ix.

[11] See chapter xi.

[12] He had been born in the Sakya house, to do for the world what the character of all his past births required, and he had done it.

[13] They could no more see him, the World-honoured one. Compare the Sacred Books of the East, vol. xi, Buddhist Suttas, pp. 89, 121, and note on p. 89.

[14] Sudana or Sudatta was the name of the Bodhisattva in the birth which preceded his appearance as Sakyamuni or Gotama, when he became the Supreme Buddha. This period is known as the Vessantara Jataka, of which Hardy, M. B., pp. 116-124, gives a long account; see also "Buddhist Birth Stories," the Nidana Katha, p. 158. In it, as Sudana, he fulfilled "the Perfections," his distinguishing attribute being

entire self-renunciation and alms-giving, so that in the Nidana Katha is made to say ("Buddhist Birth Stories," p. 159):--

"This earth, unconscious though she be, and ignorant of joy or grief,
Even she by my free-giving's mighty power was shaken seven times."

Then, when he passed away, he appeared in the Tushita heaven, to enter in due time the womb of Maha-maya, and be born as Sakyamuni.

[15] I take the name Sama from Beal's revised version. He says in a note that the Sama Jataka, as well as the Vessantara, is represented in the Sanchi sculptures. But what the Sama Jataka was I do not yet know. But adopting this name, the two Chinese characters in the text should be translated "the change into Sama." Remusat gives for them, "la transformation en eclair;" Beal, in his first version, "his appearance as a bright flash of light;" Giles, "as a flash of lightning." Julien's Methode does not give the phonetic value in Sanskrit of {.}.

[16] In an analysis of the number of times and the different forms in which Sakyamuni had appeared in his Jataka births, given by Hardy (M. B., p. 100), it is said that he had appeared six times as an elephant; ten times as a deer; and four times as a horse.

[17] Chaitya is a general term designating all places and objects of religious worship which have a reference to ancient Buddhas, and including therefore Stupas and temples as well as sacred relics, pictures, statues, &c. It is defined as "a fane," "a place for worship and presenting offerings." Eitel, p. 141. The hill referred to is the sacred hill of Mihintale, about eight miles due east of the Bo tree;--Davids' Buddhism, pp. 230, 231.

[18] Eitel says (p. 31): "A famous ascetic, the founder of a school, which flourished in Ceylon, A.D. 400." But Fa-hien gives no intimation of Dharma-gupta's founding a school.

CHAPTER XXXIX

CREMATION OF AN ARHAT. SERMON OF A DEVOTEE.

South of the city seven le there is a vihara, called the Maha-vihara, where 3000 monks reside. There had been among them a Sramana, of such lofty virtue, and so holy and pure in his observance of the disciplinary rules, that the people all surmised that he was an Arhat. When he drew near his end, the king came to examine into the point; and having assembled the monks according to rule, asked whether the bhikshu had attained to the full degree of Wisdom.[1] They answered in the affirmative, saying that he was an Arhat. The king accordingly, when he died, buried him after the fashion of an Arhat, as the regular rules prescribed. Four of five le east from the vihara there was reared a great pile of firewood, which might be more than thirty cubits square, and the same in height. Near the top were laid sandal, aloe, and other kinds of fragrant wood.

On the four sides (of the pile) they made steps by which to ascend it. With clean white hair-cloth, almost like silk, they wrapped (the body) round and round.[2] They made a large carriage-frame, in form like our funeral car, but without the dragons and fishes.[3]

At the time of the cremation, the king and the people, in multitudes from all quarters, collected together, and presented offerings of flowers and incense. While they were following the car to the burial-ground,[4] the king himself presented flowers and incense. When this was finished, the car was lifted on the pile, all over which oil of sweet basil was poured, and then a light was applied. While the fire was blazing, every one, with a reverent heart, pulled off his upper garment, and threw it, with his feather-fan and umbrella, from a distance into the midst of the flames, to assist the burning. When the cremation was over, they collected and preserved the bones, and proceeded to erect a tope. Fa-hien had not arrived in time (to see the distinguished Shaman) alive, and only saw his burial.

At that time the king,[5] who was a sincere believer in the Law of Buddha and wished to build a new vihara for the monks, first convoked

a great assembly. After giving the monks a meal of rice, and presenting his offerings (on the occasion), he selected a pair of first-rate oxen, the horns of which were grandly decorated with gold, silver, and the precious substances. A golden plough had been provided, and the king himself turned up a furrow on the four sides of the ground within which the building was supposed to be. He then endowed the community of the monks with the population, fields, and houses, writing the grant on plates of metal, (to the effect) that from that time onwards, from generation to generation, no one should venture to annul or alter it.

In this country Fa-hien heard an Indian devotee, who was reciting a Sutra from the pulpit, say:--"Buddha's alms-bowl was at first in Vaisali, and now it is in Gandhara.[6] After so many hundred years' (he gave, when Fa-hien heard him, the exact number of years, but he has forgotten it), "it will go to Western Tukhara;[7] after so many hundred years, to Khoten; after so many hundred years, to Kharachar;[8] after so many hundred years, to the land of Han; after so many hundred years, it will come to Sinhala; and after so many hundred years, it will return to Central India. After that, it will ascend to the Tushita heaven; and when the Bodhisattva Maitreya sees it, he will say with a sigh, 'The alms-bowl of Sakyamuni Buddha is come;' and with all the devas he will present to it flowers and incense for seven days. When these have expired, it will return to Jambudvipa, where it will be received by the king of the sea nagas, and taken into his naga palace. When Maitreya shall be about to attain to perfect Wisdom (and become Buddha), it will again separate into four bowls,[9] which will return to the top of mount Anna,[9] whence they came. After Maitreya has become Buddha, the four deva kings will again think of the Buddha (with their bowls as they did in the case of the previous Buddha). The thousand Buddhas of this Bhadra-kalpa, indeed, will all use the same alms-bowl; and when the bowl has disappeared, the Law of Buddha will go on gradually to be extinguished. After that extinction has taken place, the life of man will be shortened, till it is only a period of five years. During this period of a five years' life, rice, butter, and oil will all vanish away, and men will become exceedingly wicked. The grass and trees which they lay hold of will change into swords and clubs, with which

they will hurt, cut, and kill one another. Those among them on whom there is blessing will withdraw from society among the hills; and when the wicked have exterminated one another, they will again come forth, and say among themselves, 'The men of former times enjoyed a very great longevity; but through becoming exceedingly wicked, and doing all lawless things, the length of our life has been shortened and reduced even to five years. Let us now unite together in the practice of what is good, cherishing a gentle and sympathising heart, and carefully cultivating good faith and righteousness. When each one in this way practises that faith and righteousness, life will go on to double its length till it reaches 80,000 years. When Maitreya appears in the world, and begins to turn the wheel of his Law, he will in the first place save those among the disciples of the Law left by the Sakya who have quitted their families, and those who have accepted the three Refuges, undertaken the five Prohibitions and the eight Abstinences, and given offerings to the three Precious Ones; secondly and thirdly, he will save those between whom and conversion there is a connexion transmitted from the past.'"[10]

(Such was the discourse), and Fa-hien wished to write it down as a portion of doctrine; but the man said, "This is taken from no Sutra, it is only the utterance of my own mind."

NOTES

[1] Possibly, "and asked the bhikshu," &c. I prefer the other way of construing, however.

[2] It seems strange that this should have been understood as a wrapping of the immense pyre with the cloth. There is nothing in the text to necessitate such a version, but the contrary. Compare "Buddhist Suttas," pp. 92, 93.

[3] See the description of a funeral car and its decorations in the Sacred Books of the East, vol. xxviii, the Li Ki, Book XIX. Fa-hien's {.} {.}, "in this (country)," which I have expressed by "our," shows that whatever notes of this cremation he had taken at the time, the account in the text was composed after his return to China, and when

he had the usages there in his mind and perhaps before his eyes. This disposes of all difficulty occasioned by the "dragons" and "fishes." The {.} at the end is merely the concluding particle.

[4] The pyre served the purpose of a burial-ground or grave, and hence our author writes of it as such.

[5] This king must have been Maha-nana (A.D. 410-432). In the time of his predecessor, Upatissa (A.D. 368-410), the pitakas were first translated into Singhalese. Under Maha-nana, Buddhaghosha wrote his commentaries. Both were great builders of viharas. See the Mahavansa, pp. 247, foll.

[6] See chapter xii. Fa-hien had seen it at Purushapura, which Eitel says was "the ancient capital of Gandhara."

[7] Western Tukhara ({.} {.}) is the same probably as the Tukhara ({.}) of chapter xii, a king of which is there described as trying to carry off the bowl from Purushapura.

[8] North of the Bosteng lake at the foot of the Thien-shan range (E. H., p. 56).

[9] See chap. xii, note 9. Instead of "Anna" the Chinese recensions have Vina; but Vina or Vinataka, and Ana for Sudarsana are names of one or other of the concentric circles of rocks surrounding mount Meru, the fabled home of the deva guardians of the bowl.

[10] That is, those whose Karma in the past should be rewarded by such conversion in the present.

CHAPTER XL

AFTER TWO YEARS TAKES SHIP FOR CHINA. DISASTROUS PASSAGE TO JAVA; AND THENCE TO CHINA; ARRIVES AT SHAN-TUNG; AND GOES TO NANKING. CONCLUSION OR L'ENVOI BY ANOTHER WRITER.

Fa-hien abode in this country two years; and, in addition (to his acquisitions in Patna), succeeded in getting a copy of the Vinaya-pitaka of the Mahisasakah (school);[1] the Dirghagama and Samyuktagama[2] (Sutras); and also the Samyukta-sanchaya-pitaka;[3]--all being works unknown in the land of Han. Having obtained these Sanskrit works, he took passage in a large merchantman, on board of which there were more than 200 men, and to which was attached by a rope a smaller vessel, as a provision against damage or injury to the large one from the perils of the navigation. With a favourable wind, they proceeded eastwards for three days, and then they encountered a great wind. The vessel sprang a leak and the water came in. The merchants wished to go to the small vessel; but the men on board it, fearing that too many would come, cut the connecting rope. The merchants were greatly alarmed, feeling their risk of instant death. Afraid that the vessel would fill, they took their bulky goods and threw them into the water. Fa-hien also took his pitcher[4] and washing-basin, with some other articles, and cast them into the sea; but fearing that the merchants would cast overboard his books and images, he could only think with all his heart of Kwan-she-yin,[5] and commit his life to (the protection of) the church of the land of Han,[6] (saying in effect), "I have travelled far in search of our Law. Let me, by your dread and supernatural (power), return from my wanderings, and reach my resting-place!"

In this way the tempest[7] continued day and night, till on the thirteenth day the ship was carried to the side of an island, where, on the ebbing of the tide, the place of the leak was discovered, and it was stopped, on which the voyage was resumed. On the sea (hereabouts) there are many pirates, to meet with whom is speedy death. The great ocean spreads out, a boundless expanse. There is no knowing east or west; only by observing the sun, moon, and stars was it possible to go forward. If the weather were dark and rainy, (the ship) went as she was carried by the wind, without any definite course. In the darkness of the night, only the great waves were to be seen, breaking on one another, and emitting a brightness like that of fire, with huge turtles and other monsters of the deep (all about). The merchants were full of terror, not knowing where they were going.

The sea was deep and bottomless, and there was no place where they could drop anchor and stop. But when the sky became clear, they could tell east and west, and (the ship) again went forward in the right direction. If she had come on any hidden rock, there would have been no way of escape.

After proceeding in this way for rather more than ninety days, they arrived at a country called Java-dvipa, where various forms of error and Brahmanism are flourishing, while Buddhism in it is not worth speaking of. After staying there for five months, (Fa-hien) again embarked in another large merchantman, which also had on board more than 200 men. They carried provisions for fifty days, and commenced the voyage on the sixteenth day of the fourth month.

Fa-hien kept his retreat on board the ship. They took a course to the north-east, intending to fetch Kwang-chow. After more than a month, when the night-drum had sounded the second watch, they encountered a black wind and tempestuous rain, which threw the merchants and passengers into consternation. Fa-hien again with all his heart directed his thoughts to Kwan-she-yin and the monkish communities of the land of Han; and, through their dread and mysterious protection, was preserved to day-break. After day-break, the Brahmans deliberated together and said, "It is having this Sramana on board which has occasioned our misfortune and brought us this great and bitter suffering. Let us land the bhikshu and place him on some island-shore. We must not for the sake of one man allow ourselves to be exposed to such imminent peril." A patron of Fa-hien, however, said to them, "If you land the bhikshu, you must at the same time land me; and if you do not, then you must kill me. If you land this Sramana, when I get to the land of Han, I will go to the king, and inform against you. The king also reveres and believes the Law of Buddha, and honours the bhikshus." The merchants hereupon were perplexed, and did not dare immediately to land (Fa-hien).

At this time the sky continued very dark and gloomy, and the sailing-masters looked at one another and made mistakes. More than seventy days passed (from their leaving Java), and the provisions and water were nearly exhausted. They used the salt-water of the sea for

cooking, and carefully divided the (fresh) water, each man getting two pints. Soon the whole was nearly gone, and the merchants took counsel and said, "At the ordinary rate of sailing we ought to have reached Kwang-chow, and now the time is passed by many days;--must we not have held a wrong course?" Immediately they directed the ship to the north-west, looking out for land; and after sailing day and night for twelve days, they reached the shore on the south of mount Lao,[8] on the borders of the prefecture of Ch'ang-kwang,[8] and immediately got good water and vegetables. They had passed through many perils and hardships, and had been in a state of anxious apprehension for many days together; and now suddenly arriving at this shore, and seeing those (well-known) vegetables, the lei and kwoh,[9] they knew indeed that it was the land of Han. Not seeing, however, any inhabitants nor any traces of them, they did not know whereabouts they were. Some said that they had not yet got to Kwang-chow, and others that they had passed it. Unable to come to a definite conclusion, (some of them) got into a small boat and entered a creek, to look for some one of whom they might ask what the place was. They found two hunters, whom they brought back with them, and then called on Fa-hien to act as interpreter and question them. Fa-hien first spoke assuringly to them, and then slowly and distinctly asked them, "Who are you?" They replied, "We are disciples of Buddha?" He then asked, "What are you looking for among these hills?" They began to lie,[10] and said, "To-morrow is the fifteenth day of the seventh month. We wanted to get some peaches to present[11] to Buddha." He asked further, "What country is this?" They replied, "This is the border of the prefecture of Ch'ang-kwang, a part of Ts'ing-chow under the (ruling) House of Tsin." When they heard this, the merchants were glad, immediately asked for (a portion of) their money and goods, and sent men to Ch'ang-kwang city.

The prefect Le E was a reverent believer in the Law of Buddha. When he heard that a Sramana had arrived in a ship across the sea, bringing with him books and images, he immediately came to the seashore with an escort to meet (the traveller), and receive the books and images, and took them back with him to the seat of his government. On this the merchants went back in the direction of Yang-chow;[12] (but) when (Fa-hien) arrived at Ts'ing-chow, (the prefect there)[13] begged him

(to remain with him) for a winter and a summer. After the summer retreat was ended, Fa-hien, having been separated for a long time from his (fellow-)masters, wished to hurry to Ch'ang-gan; but as the business which he had in hand was important, he went south to the Capital;[14] and at an interview with the masters (there) exhibited the Sutras and the collection of the Vinaya (which he had procured).

After Fa-hien set out from Ch'ang-gan, it took him six years to reach Central India;[15] stoppages there extended over (other) six years; and on his return it took him three years to reach Ts'ing-chow. The countries through which he passed were a few under thirty. From the sandy desert westwards on to India, the beauty of the dignified demeanour of the monkhood and of the transforming influence of the Law was beyond the power of language fully to describe; and reflecting how our masters had not heard any complete account of them, he therefore (went on) without regarding his own poor life, or (the dangers to be encountered) on the sea upon his return, thus incurring hardships and difficulties in a double form. He was fortunate enough, through the dread power of the three Honoured Ones,[15] to receive help and protection in his perils; and therefore he wrote out an account of his experiences, that worthy readers might share with him in what he had heard and said.[15]

It was in the year Keah-yin,[16] the twelfth year of the period E-he of the (Eastern) Tsin dynasty, the year-star being in Virgo-Libra, in the summer, at the close of the period of retreat, that I met the devotee Fa-hien. On his arrival I lodged him with myself in the winter study,[17] and there, in our meetings for conversation, I asked him again and again about his travels. The man was modest and complaisant, and answered readily according to the truth. I thereupon advised him to enter into details where he had at first only given a summary, and he proceeded to relate all things in order from the beginning to the end. He said himself, "When I look back on what I have gone through, my heart is involuntarily moved, and the perspiration flows forth. That I encountered danger and trod the most perilous places, without thinking of or sparing myself, was because I had a definite aim, and thought of nothing but to do my best in my simplicity and straightforwardness. Thus it was that I exposed my life where death

seemed inevitable, if I might accomplish but a ten-thousandth part of what I hoped." These words affected me in turn, and I thought:--"This man is one of those who have seldom been seen from ancient times to the present. Since the Great Doctrine flowed on to the East there has been no one to be compared with Hien in his forgetfulness of self and search for the Law. Henceforth I know that the influence of sincerity finds no obstacle, however great, which it does not overcome, and that force of will does not fail to accomplish whatever service it undertakes. Does not the accomplishing of such service arise from forgetting (and disregarding) what is (generally) considered as important, and attaching importance to what is (generally) forgotten?

NOTES

[1] No. 1122 in Nanjio's Catalogue, translated into Chinese by Buddhajiva and a Chinese Sramana about A.D. 425. Mahisasakah means "the school of the transformed earth," or "the sphere within which the Law of Buddha is influential." The school is one of the subdivisions of the Sarvastivadah.

[2] Nanjio's 545 and 504. The Agamas are Sutras of the hinayana, divided, according to Eitel, pp. 4, 5, into four classes, the first or Dirghagamas (long Agamas) being treatises on right conduct, while the third class contains the Samyuktagamas (mixed Agamas).

[3] Meaning "Miscellaneous Collections;" a sort of fourth Pitaka. See Nanjio's fourth division of the Canon, containing Indian and Chinese miscellaneous works. But Dr. Davids says that no work of this name is known either in Sanskrit or Pali literature.

[4] We have in the text a phonetisation of the Sanskrit Kundika, which is explained in Eitel by the two characters that follow, as="washing basin," but two things evidently are intended.

[5] See chap. xvi, note 23.

[6] At his novitiate Fa-hien had sought the refuge of the "three Precious Ones" (the three Refuges {.} {.} of last chapter), of which

the congregation or body of the monks was one; and here his thoughts turn naturally to the branch of it in China. His words in his heart were not exactly words of prayer, but very nearly so.

[7] In the text {.} {.}, ta-fung, "the great wind,"=the typhoon.

[8] They had got to the south of the Shan-tung promontory, and the foot of mount Lao, which still rises under the same name on the extreme south of the peninsula, east from Keao Chow, and having the district of Tsieh-mih on the east of it. All the country there is included in the present Phing-too Chow of the department Lae-chow. The name Phing-too dates from the Han dynasty, but under the dynasty of the After Ch'e {.} {.}, (A.D. 479-501), it was changed into Ch'ang-kwang. Fa-hien may have lived, and composed the narrative of his travels, after the change of name was adopted. See the Topographical Tables of the different Dynasties ({.} {.} {.} {.} {.}), published in 1815.

[9] What these vegetables exactly were it is difficult to say; and there are different readings of the characters for them. Williams' Dictionary, under kwoh, brings the two names together in a phrase, but the rendering of it is simply "a soup of simples." For two or three columns here, however, the text appears to me confused and imperfect.

[10] I suppose these men were really hunters; and, when brought before Fa-hien, because he was a Sramana, they thought they would please him by saying they were disciples of Buddha. But what had disciples of Buddha to do with hunting and taking life? They were caught in their own trap, and said they were looking for peaches.

[11] The Chinese character here has occurred twice before, but in a different meaning and connexion. Remusat, Beal, and Giles take it as equivalent to "to sacrifice." But his followers do not "sacrifice" to Buddha. That is a priestly term, and should not be employed of anything done at Buddhistic services.

[12] Probably the present department of Yang-chow in Keang-soo; but as I have said in a previous note, the narrative does not go on so

clearly as it generally does.

[13] Was, or could, this prefect be Le E?

[14] Probably not Ch'ang-gan, but Nan-king, which was the capital of the Eastern Tsin dynasty under another name.

[15] The whole of this paragraph is probably Fa-hien's own conclusion of his narrative. The second half of the second sentence, both in sentiment and style in the Chinese text, seems to necessitate our ascribing it to him, writing on the impulse of his own thoughts, in the same indirect form which he adopted for his whole narrative. There are, however, two peculiar phraseologies in it which might suggest the work of another hand. For the name India, where the first [15] is placed, a character is employed which is similarly applied nowhere else; and again, "the three Honoured Ones," at which the second [15] is placed, must be the same as "the three Precious Ones," which we have met with so often; unless we suppose that {.} {.} is printed in all the revisions for {.} {.}, "the World-honoured one," which has often occurred. On the whole, while I accept this paragraph as Fa-hien's own, I do it with some hesitation. That the following and concluding paragraph is from another hand, there can be no doubt. And it is as different as possible in style from the simple and straightforward narrative of Fa-hien.

[16] There is an error of date here, for which it is difficult to account. The year Keah-yin was A.D. 414; but that was the tenth year of the period E-he, and not the twelfth, the cyclical designation of which was Ping-shin. According to the preceding paragraph, Fa-hien's travels had occupied him fifteen years, so that counting from A.D. 399, the year Ke-hae, as that in which he set out, the year of his getting to Ts'ing-chow would have been Kwei-chow, the ninth year of the period E-he; and we might join on "This year Keah-yin" to that paragraph, as the date at which the narrative was written out for the bamboo-tablets and the silk, and then begins the Envoy, "In the twelfth year of E-he." This would remove the error as it stands at present, but unfortunately there is a particle at the end of the second date ({.}), which seems to tie the twelfth year of E-he to

Keah-yin, as another designation of it. The "year-star" is the planet Jupiter, the revolution of which, in twelve years, constitutes "a great year." Whether it would be possible to fix exactly by mathematical calculation in what year Jupiter was in the Chinese zodiacal sign embracing part of both Virgo and Scorpio, and thereby help to solve the difficulty of the passage, I do not know, and in the meantime must leave that difficulty as I have found it.

[17] We do not know who the writer of the Envoy was. "The winter study or library" would be the name of the apartment in his monastery or house, where he sat and talked with Fa-hien.

Hi Piya,

Here's my selection of texts. I'd like to use one of these, Nagara, as the mainline demonstra
others will be given out for the class to work on in groups. I anticipate around 30 people per
they divide into groups of five or six, this will require six texts.

For each text we should include:

Pali
Chinese
Sanskrit
Translation from Pali.

The class will be asked to translate the Chinese with reference to the Sanskit, and make co

Of course, i don't expect them to finish the sutta, even a few lines will give them an idea wha
In some of these, especialy Nagara, you will probably want to give just an excerpt rather tha
thing. I will leave the editing details to you, but i should think it will usually be easy enough t
the most interesting passages to present. The easiest is Kulaputta - i think this is about the

The bias towards the Nidana samyutta, by the way, is only because there happens to be a l
available in Skt.

If possible, i'd like to collect in Singapore enough copies of the quadrilinear texts to use in K
If this is too many, best to email a pdf file to Dr Oo in Penang and Benny Liow in KL, so they
those workshops.

Please let me know if there's anything else i can do to help with this.

in Dhamma

Bhante Sujato

This ZIP file contains:

PS_Handout (long).docmain handout
PS_Handout (cont).docsome additonal passages updated 29 Oct 2004
MahaNidana (bits).docpassages from MahaNidana Sutta (D.15)
leedpal1.TTFfont for Pali terms (w/ diacritical marks)
readme.txtthis contents file

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What's in this folder?

This folder (hts-cache) has been generated by WinHTTrack 3.40+swf
and is used for updating this website.
(The HTML website structure is stored here to allow fast updates)

DO NOT delete this folder unless you do not want to update the mirror in the future!!
(you can safely delete old.zip and old.lst files, however)

note:the hts-log.txt file, and hts-cache folder, may contain sensitive information,
such as username/password authentication for websites mirrored in this project
do not share these files/folders if you want these information to remain private

JWordTrainer v1.0

Released under GNU GPL

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4. How to Add a New Language
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6. Feedback

1. Introduction

JWordTrainer is a generic tool to help you memorizing words for basically any pair of languages (the interface is always in English though). As a pure HTML/Javascript web application it will run in any browser on any OS (Windows, Linux, Mac, ...).

When a language pair and vocabulary have been defined (read section 3 and 4 to learn more) this tool works as follows: You specify how many words from which input files you want to be asked and the programme will randomly choose that many. The first word is displayed, you think about it and then click a button to show the translation. After that you may decide whether to keep the word in the quiz (e.g., because you were wrong, it will be asked again later) or not. Then another word is shown. Like this, you continue until no more words are left.

There are no statistics or any checks whether you really knew the word or not. This tool is not meant for comparisons or tests but it will help you memorizing words quickly by...

- ... asking single words in a random order. There is no associative

context (like position in some list), so you really have to mug up the words itself.

- ... asking words again later if desired. This allows you to internalize difficult words---the easy ones drop out quickly, the harder ones remain until you get them right.
- ... allowing you to choose the input files (= lessons), asked language and number of words according to your needs and time at hand.
- ... being usable anywhere: Just put it on a pendrive or upload it to some webspace and you can go for a few words whenever and where ever you have access to a computer or internet.

2. How to Use

This application was developed during my stay in Dhammagiri, Igatpuri, India for the Pali Programme 2010. Therefore, the example language pair included is Pali-English. How to use the programme is explained referring to this.

Basically, each language pair has one HTML-file (e.g., pali.htm) which defines the layout of the programme and has to be run in a browser (e.g. by double-clicking the file in the Explorer or entering the file path as URL in the browser). This will start the word trainer with the settings and vocabulary of this language pair.

On the left-hand side you can now choose the lessons from which you want words to be asked (Note, that you can use CTRL to select multiple entries from the list and SHIFT to select a range of entries just like in the Explorer.), the number of words and in which language you want to be asked. After having made your choice hit the "Start" button.

On the right-hand side the word is now displayed in the selected language. The "???" below marks the position where the translation will be shown. You may either use the three buttons

"Show" - show translation of the asked word
"Next" - remove word from quiz and ask next word
"Keep" - keep word in quiz (ask again later) and ask next word

or the key commands

SPACE - show translation *if not shown* OR remove word from quiz

and ask next word *if translation is shown*

ESC, "a" or "k" - keep word in quiz (ask again later) and ask next word.

Thus, as long as you know the words you can comfortably use SPACE (first to show translation, then to proceed to next word) as single key.

A simple search functionality is also provided. Click on the "Search" link below the "Lessons" heading on the left-hand side to access it. Note, that navigating to Search will cancel the current quiz. The search expression has to be in the input file word format (e.g., Pali Velthius format). All files will be searched and all words that contain the given expression as a substring will be displayed.

3. How to Add Words to an Existing Language

While HTML/Javascript gives maximum portability, it has one limitation: There is no way to access files. Therefore, the input files have to be manually edited and included to the corresponding HTML-file (e.g. pali.htm) with a text editor. Don't worry, this is easier than you think.

For each language pair defined exists a directory (e.g., pali). This directory contains a file named lang.js which provides language specific definitions (see section 4 to learn more; it can be ignored when just adding words) and any number of word input files ending in .js (e.g., nouns2010.js).

If you want to add a new file (a good way to organize vocabulary is to use one file for each lesson or page of words you have to memorize), as a first step copy an existing word input file (e.g. nouns2010.js) and rename it in a meaningful way. E.g., if you want to add a new lesson with all exercises from the first chapter of "Introduction to Pali" by A.K. Warder you could name it something like warderex01.js.

Then open this file with a text editor and clear it by removing all double-quoted lines below the line

```
var jwtInputWords = new Array(
```

and change the caption to, e.g., "Warder Ex 01". Note: Anything between /*

and */ is a comment and can be ignored. Your file should now look like this:

```
/* Pali/English word pairs. Pali is Velthius format. */
var jwtInputCaption = "Warder Ex 01";
var jwtInputWords = new Array(
);
```

Words are defined as actual word in first language, hash-symbol # as separator and actual word in second language, e.g. for Pali-English "naro # man, person". Note: It is important to enclose the definition in double-quotes and add a comma at the end of the line except for the very last entry.

E.g., with the first three sentences from Warder your file would look like this:

```
/* Pali/English word pairs. Pali is Velthius format. */
var jwtInputCaption = "Warder Ex 01";
var jwtInputWords = new Array(
"tathaagato bhaasati # the thus-gone speaks",
"upaasako pucchati # the lay follower asks",
"puriso eva.m vadati # the man speaks thus"
);
```

Note, that there is no comma behind the last entry. The required input format of words should be explained either in lang.js or given as a comment in the input files. The former is probably the better solution. For Pali it is just stated that the format is Velthius (thus long a is aa for example, retroflex t is .t and so forth).

Very important: If double quote is used within the definition (this is for example the case with the "n letter in Pali) it has to be "escaped" by backslash, e.g.,

```
" a\"nguli (f) # finger, toe "
```

Entries to existing files are just added in the same manner.

New files have to be added to the HTML file (e.g., pali.htm) to show up as a lesson. Therefore, open this file with an editor and search for the line

```
<!-- LANGUAGE DEPENDENT SECTION BEGIN -->
```

Only this section differs for each language, the rest of the file is always the same. The first entry loads the language settings (e.g., pali/lang.js), the other entries load the word input files.

Now, copy and paste any of the include commands in this section, e.g.,

```
<script src="pali/derivatives.js" type="text/javascript">...(snip)...
```

and adjust the file name (e.g. change "pali/derivatives.js" to "pali/warderex01.js"). This will give you something like:

```
<script src="pali/derivatives.js" type="text/javascript">...(snip)...
<script src="pali/warderex01.js" type="text/javascript">...(snip)...
```

Then refresh the page in the browser to reload the data (also needed when existing files have been changed). The new lesson will show up in the list (e.g., as "Warder Ex 01").

4. How to Add a New Language

Then copy an existing lang.js from any directory (e.g., pali/lang.js to german/lang.js) and adjust the language names (used for language selection, title, etc.) in the jwtInputLanguageNames array, e.g.:

```
var jwtInputLanguageNames = new Array( "German", "English" );
```

Now the tricky part which might need some programming: The main purpose of lang.js is to provide a mapping for the words in some input format into something the browser displays properly (best is HTML UTF-8 encoding).

But: For most languages it should be sufficient to simply use UTF-8 as encoding

for input files and to type the words straight away with special characters. Most browsers should be able to handle this. If it works for you, there is no need for an encoding function and encodeWordToHTML() can be deleted leaving only the definition of the language names in lang.js.

However, for maximum portability to all enviroments it is recommended to use a format which conforms to ASCII (e.g. Velthius for Pali) for all input files and map the transliterations of non-ASCII characters to HTML encoded UTF-8 characters. pali/lang.js is a good example for this approach. How to do this for German-English is just outlined here as another example.

As described in section 3 already, each word, regardless of the file encoding, consists of the actual word in the first language, the hash-symbol # as a separator and the actual word in the second language. For more on adding and editing word input files read section 3.

So let us assume some encoding is needed. E.g., for German the u-umlaut is represented as "u in input files and has to be encoded to the corresponding unicode character 00FC. In this case the function

```
function encodeWordToHTML( word, lang )
```

has to be kept in lang.js and adjusted properly. The parameter @word is the word as described in the paragraph above (actual word in both languages separated by #) and the parameter @lang is either 0 (= return encoded word in first language) or 1 (= return encoded word in second language).

Since in this example the second language, English, needs no changes, the first part of the function remains unchanged. In the second part, however, the replace calls have to be adjusted. The first argument defines what has to be replaced (/g indicating that all occurences shall be replaced), the second with what it has to be replaced. So for replacing our u-umlaut we have to remove all replace-calls except for one:

```
str = str.replace(/"u/g,"&#x00fc;");
```

This will replace all occurrences of "u with ü (the HTML encoded unicode character 00FC). Note, that a double-quote in the search expression does not

have to be escaped by a backslash as it has to be in the word input files (see section 3). To complete the encoding for German language all umlauts would require a similar replacement command.

After completing lang.js and defining words in input files accordingly (e.g., german/lesson01.js) these files have to be included to the HTML file (e.g., german.htm). Therefore, open this file, search for

```
<!-- LANGUAGE DEPENDENT SECTION BEGIN -->
```

and adjust the include calls in this section. E.g., to include the language definition and the first lesson for German:

```
<script src="german/lang.js" type="text/javascript"></script>
<script src="german/lesson01.js" type="text/javascript">(...snip...)
```

Note, that the very first line for lang.js is shorter because it does not need a call to function addInputFile.

5. Troubleshooting

Two of the largest pitfalls in editing input files are to forget to put a backslash in front of any double-quotes in word definitions and to put a comma after the last entry in the array. Both errors will break the file without any obvious notice. Indicators are, that the previous lesson name in the list appears twice or that there are no words (because the file has not been processed). The error will be shown in the Error Console of Firefox though. So if you have any trouble with input files, use Firefox, open the Error Console (to be found in menu Tools) and check if there are any error messages.

6. Feedback

Suggestions, comments and other feedback is very welcome: kulkanie@gmx.net

Be happy!

Please load and check the file pacscp.doc
and report incompatibilities, if any, to
ulrich.stiehl@t-online.de

REINCARNATION-MY ANSWER

by Takashi Tsuji

Do you Buddhists believe in rebirth as an animal in the next life? Are you going to be a dog or a cow in the future? Does the soul transmigrate into the body of another person or some animal? What is the difference between transmigration and reincarnation? Is it the same as rebirth? Is karma the same as fate? These and a hundred similar questions are often put to me.

A gross misunderstanding of Buddhism exists in America today, especially in the notion of reincarnation. The common misunderstanding is that a person has led countless previous lives, usually as an animal, but somehow in this life he is born as a human being and in the next life he will be reborn as an animal, depending on the kind of life he has lived.

This misunderstanding arises because people usually do not know

how to read the sutras or sacred writings. It is said that the Buddha left 84,000 teachings; the symbolic figure represents the diverse backgrounds characteristics, tastes, etc. of the people. The Buddha taught according to the mental and spiritual capacity of each individual. For the simple village folks living during the time of the Buddha, the doctrine of reincarnation was a powerful moral lesson. Fear of birth into the animal world must have frightened many people from acting like animals in this life. If we take this teaching literally today we are confused because we cannot understand it rationally.

Herein lies our problem. A parable, when taken literally, does not make sense to the modern mind. Therefore we must learn to differentiate the parables and myths from actuality. However; if we learn to go beyond or transcend the parables and myths, we will be able to understand the truth.

People will say "If such is the case why not speak directly so that we will be able to come to an immediate grasp of the truth?"

This statement is understandable, but truth is often inexpressible.

[Ed comment: we as human beings are limited in understanding

"Buddha Knowledge". We cannot speak TRUTH, only words ABOUT Truth]

Thus, writers and teachers have often resorted to the language of

the imagination to lead the reader from a lower to a higher truth.

The doctrine of reincarnation is often understood in this light.

WHAT REINCARNATION IS NOT

Reincarnation is not a simple physical birth of a person; for

instance, John being reborn as a cat in the next life. In this

case John possesses an immortal soul which trans forms to the form

of a cat after his death. This cycle is repeated over and over

again. Or if he is lucky, he will be reborn as a human being.

This notion of the transmigration of the soul definitely does not

exist in Buddhism.

KARMA

Karma is a Sanskrit word from the root "Kri" to do or to make and simply means "action."

It operates in the universe as the continuous chain reaction of cause and effect. It is not only confined to causation in the physical sense but also it has moral implications. "A good cause, a good effect; a bad cause a bad effect" is a common saying. In this sense karma is a moral law.

Now human beings are constantly giving off physical and spiritual forces in all directions. In physics we learn that no energy is ever lost; only that it changes form. This is the common law of conservation of energy. Similarly, spiritual and mental action is never lost. It is trans formed. Thus Karma is the law of the conservation of moral energy.

By actions, thoughts, and words, man is releasing spiritual energy to the universe and he is in turn affected by influences coming in his direction. Man is therefore the sender and receiver

of all these influences. The entire circumstances surrounding him is his karma.

With each action-influence he sends out and at the same time, receives, he is changing. This changing personality and the world he lives in, constitute the totality of his karma.

Karma should not be confused with fate. Fate is the notion that man's life is preplanned for him by some external power, and he has no control over his destiny. Karma on the other hand, can be changed. Because man is a conscious being he can be aware of his karma and thus strive to change the course of events. In the Dhammapada we find the following words, "All that we are is a result of what we have thought, it is founded on our thoughts and made up of our thoughts."

What we are, then, is entirely dependent on what we think. Therefore, the nobility of man's character is dependent on his "good" thoughts, actions, and words. At the same time, if he

embraces degrading thoughts, those thoughts invariably influence him into negative words and actions.

THE WORLD

Traditionally, Buddhism teaches the existence of the ten realms of being. At the top is Buddha and the scale descends as follows: Bodhisattva (an enlightened being destined to be a Buddha, but purposely remaining on earth to teach others), Pratyeka Buddha (a Buddha for himself), Sravka (direct disciple of Buddha), heavenly beings (superhuman [angels?]), human beings, Asura (fighting spirits), beasts, Preta (hungry ghosts), and depraved men (hellish beings).

Now, these ten realms may be viewed as unfixed, non-objective worlds, as mental and spiritual states of mind. These states of mind are created by men's thoughts, actions, and words. In other

words, psychological states. These ten realms are "mutually immanent and mutually inclusive, each one having in it the remaining nine realms." For example, the realm of human beings has all the other nine states (from hell to Buddhahood). Man is at the same time capable of real selfishness, creating his own hell, or is truly compassionate, reflecting the compassion of Amida Buddha. Buddhas too have the other nine realms in their minds, for how can a Buddha possibly save those in hell if he himself does not identify with their suffering and guide them to enlightenment.

THE LESSON

We can learn a valuable lesson from the teaching of reincarnation.

In what realm do you now live? If you are hungry for power, love, and self-recognition, you live in the Preta world, or hungry ghosts. If you are motivated only by thirsts of the human organism, you are existing in the world of the beast.

Consider well then your motives and intentions. Remember that man is characteristically placed at the midpoint of the ten stages; he can either lower himself abruptly or gradually into hell or through discipline, cultivation and the awakening of faith rise to the Enlightened state of the Buddha.

NAMU AMIDA BUTSU

BuddhaNet BBS - The Buddhist Bulletin Board (612) 212-3061

Buddha Dhamma Meditation Association Inc

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Sitemap : http://www.tipitaka.fr/sitemap.txt

<!-- ==========
AUTOMAGICALLY GENERATED FROM AN INCLUDE FILE. --><!-- (Generated by BBEdit,
--><!-- HTML chunk for search engine form. --> <form method="get"
action="http://www.accesstoinsight.org/cgi/search/search.pl"><input name="Terms" /><inpu
class="only-online" type="submit" value="Search" /><input class="only-offline" type="submit
Search online" /></form> <!-- THE TEXT ABOVE IS AUTOMAGICALLY GENERATED
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<!--jtb 031019: To modify these search tips, be sure to edit only the BBEdit include file
(searchtips.txt).--> Just type the words or phrases that you're looking for in the search bo
the "Search" button. The search engine responds by presenting you with a list of all the web
site containing those words or phrases. The most relevant content will appear at the top of y
results. Common words (such as "the," "and," "you," etc.) are ignored during searche
default this search engine tries to find pages that have exact matches for any of the w
entered in your search query. Example: If you type noble right con
the search box, you'll find hundreds of pages: every page that contains any one of the words
right, or concentration. <hr class="minibar" /><h2>Improving your
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quotes!). </dd><dt>Use + and - qualifiers.</dt><dd>A word beginning with + is
the page. A word beginning with - is required to NOT be on the page. Example:</b
that mention generosity but not virtue, try +generosity -virtue </dd><dt>Use th
wildcard.</dt><dd>If a query word ends with a * your search will find pages containing w
with your query word. Example: To find pages that contain generous, g
generic, etc., type gener* in your query. </dd><dt>Combine these
techniques.</dt><dd>Examples:
+generosity +layp* -virtue</i
Finds pages that contain generosity AND layperson or laypeople BUT
virtue.
"buddha's son" "son of the buddha"
  Finds pages
Rahula, the Buddha's son.
+ananda +sutta -savatthi +"first jhana"
suttas that mention the Buddha's cousin Ananda, AND the first jhana, but NOT the town of
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and ñ as equivalent. In some texts, diacritics are represented using the Velthui
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+ananda +sutta -savatthi +"first jhana"
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ÉÍÍÍ

The commentary on THE GREAT PERFECTION: THE NATURE OF MIND, THE EASER O
called the Great Chariot

The First Chapter of the commentary on THE GREAT PERFECTION: THE NATURE OF M
OF WEARINESS called the Great Chariot

In Sanskrit the title is Mahasandhi citta visranta vritti maharatha nama, In Tibetan Rdzogs pa
nyid ngal gso'i/ shing rta chen po/ shes bya ba

I prostrate to glorious Samantabhadra

From the ocean of the glorious two accumulations come clouds that bear the abundant rain
happiness.
These are the hundreds of qualities of the Nature that constitute the beauties of trikaya.
The thunder of wisdom and kindness pervading the limits of space, the great drum of Bhram
To the all-knowing Chief of Beings, to the Dharma, and Sangha, the leaders of beings, I bow

On an island in the lake of Uddiyana,
Born within the blossom on a lotus stalk,
Spontaneous emanation of the victorious ones,
Blazing with qualities of the major and minor marks,
Padmasambhava protects the lotus of my mind.

O primordial, spotless, full ocean; you who emanate samsara and nirvana
O non-dual, unborn, full nature; perfect essence of Buddha, you the natural state,
O fullness with no existence or lack of it, views that things are eternal or nothing, coming or
object of
complex variety.
O fullness with no conception of good or evil, you who neither accept or reject.
I bow to the uncompounded nature of the mind.

This is the unsurpassable city of joyous liberation. Here the Victorious Ones of the three tim
supreme peace. So that all beings may go there directly, it embodies the heart of the sutras
Here,
day and night, with unremitting effort, with single-minded devotion, my mind is absorbed in p
Great Chariot of the profound path that liberates from samsara be clearly elucidated.

Of this explanation of the GREAT PERFECTION, THE NATURE OF MIND, THE EASER OF
WEARINESS, The single path of all Dharmas and traditions, there are three main sections:

First, the manner of entering on the composition of the treatise and the meaning of the introd
Second, the extensive explanation of the main subject of the text,
Third, the conclusion.

First, the manner of entering on the composition of the treatise and the meaning of the introd

The divisions are

First, the meaning of the homage
Second, The vow to compose the text.

First, the meaning of the homage

The Buddha has come into this world. The excellent speech of his teachings, holy Dharma,
kindness of genuine beings remains in existence. Here are the details of how the ocean of t
mantra
vehicles may be practiced by a single individual Now that the freedoms and good favors, so
attain,
have been attained. In that way oneself and others may completely cross the ocean of suffe
How mind, wearied in samsara, eases its weariness in the land of peace is taught fully and
This goes from how the beginner enters and begins, up to how the fruition of buddhahood m
the completed and perfect meaning of all the vehicles.
Wishing to compose the thirteen chapters of this treatise, the Great Perfection, the Nature o
Easer of Weariness, first I offer a short homage:

The primordial lord; the great, full ocean of buddha qualities;
Whose natural wisdom and kindness is limitless in its depth,
Birthplace of the Victorious Ones and all their sons,
Who emanates heaped up clouds of goodness and benefit,
I prostrate to the one who is all that is desired.

Thus I call on him. This lord is the manifestation of enlightenment, whose place is in the prim
ground. This is the teacher, the Buddha Bhagavat. Having the nature of the great full ocean
renunciation and realization, he rules the sphere of inexhaustible adornments of body, spee

the
depth and expanse of supreme understanding and wondrously arisen compassion are just t
incomprehensible to the mind that sees only the manifestations of the I of "this side."
By earnestly practicing the Dharma taught here, mind becomes the source of the jewel of th
the three times and their sons. Then for all the realms of sentient beings, as limitless as the
are
temporary benefits in accord with the happiness of each. Gods and human beings alike are
happiness.
The ultimate happiness is being brought to whichever of the three enlightenments of the shr
pratyekabuddhas, and bodhisattvas is in accord with the good fortune of one's powers. The
us
to supremely ultimate great enlightenment, omniscient buddhahood. Therefore, I prostrate t
Samantabhadra and so forth, all the victorious ones and their sons throughout the ten direct

times.
As for the ocean of buddha qualities of this primordial lord. The glorious Net of Illusion says

The lord is timeless perfection, known as buddhahood.
This is the precious ocean of Buddha qualities.

These precious jewels also arise within the connections of cause and effect. The Uttaratant

From the Buddha comes the Dharma; From the Dharma comes the assembly of the Noble C

Regarding emanation of heaped up clouds of goodness and benefit for sentient beings, the
Mahayanasutralankara says:

They have compassionate kindness for every sentient being.
They have the kind of vision we do not need to seek.
They have the kind of vision that is inseparable.
I prostrate to you with the vision of goodness and happiness.

We should prostrate, because there are such great benefits for both ourselves and others. S
bodies are of this excellent kind, if we briefly praise the good fortune of words and meaning,
all
this is holy. If we undertake this holy activity who stay with it, we cannot but reach the goal.
Commentary on the Prajñaparamita in 8000 Lines says:

Those who have the kindness of benefit for others
For the sake of living beings, do not relax their powers.
Though these holy beings bear a heavy burden,
They never put it down and dwell in discouragement.

This needs to be attained by others as well. When the teacher and shastra are understood
way, there is devotion. Nagarjuna says:

It is never fruitless, when the authors of the treatises
Express their homage to the teacher and the teaching;
Because of doing so they make us feel inspired.

As for saying that both kinds of benefit must be attained, by perfecting the accumulations th
ripening will be accomplished. The Sutra of Vast Play says:

The wishes of those with merit will surely be accomplished.

The Sutra Producing many Buddhas:

Whoever for the Conqueror as a leader,
Does even a little bit of activity,
Having gone to various celestial realms,
Will attain the level of buddhahood.

Second, the vow to compose the text:

Here why homage is made:

Luminous dharmakaya, immaculate realm of the conquerors!
For us who wander here in samsara, by ignorant grasping,
Amidst this realm of grief of karma and the kleshas,
Today may our weariness come to rest in the nature of mind.

The nature of mind is primordial luminosity, the essence of the buddha realm. It is beyond t
extremes of existence, non-existence, eternalism, and nihilism. It primordially pervades all s
The
Uttaratantra says:

When by the luminous nature of the mind
It has been seen that kleshas are essenceless,
After it has been realized that all beings
Are completely pure of the four extremes,

All will dwell within perfect buddhahood,
Possessing the mind that has no obscuration.
Beings completely purified will possess
the limitless vision of the perceiver, wisdom.
Therefore, to that nature I pay homage.

Though primordially pure wisdom exists within us, by not recognizing it, we wander here in s
This karma of ignorance produces ego-grasping. By that in turn are produced passion, aggr
pride, and envy. It is because of these five poisons or kleshas that we are whirling around h
Why so? As various habitual patterns are superimposed on alaya, we enter into unhappines
result is that by the karma of ignorance we are born as animals. The intermediate is that by
seduction and desire we are born as pretas. The worst is that by the karma of aggression w
Those who have pure merit, but also an equal amount of pride, are born as gods or human l
Those who have equal parts of goodness and jealousy are born as asuras. Each of these h
existence, with its happiness, sorrow, and the states between them. They have their own so
evil
behavior. So it is that we wander helplessly in this plain of the beginningless and endless su
samsara, so difficult to cross. In vanity we grasp at an I or real self, which is like the seemin
appearances of a
dream. Though if we examine these well, they are non-existent, at this time of our confusion
be
really and truly existent. The Samadhiraja Sutra says:

The life of samsaric beings is like that in a dream.
Since this is so, no one is ever born or dies.

The Request of Bhrama says:

The beings of appearance are like those in a dream.
By their personal karma, they are bound as individuals.
They wander among samsara's many joys and sorrows.
Though their nature is suchness that is egoless
Still these unknowing children fixate I and ego,

And so samsara's torments are ever on the rise.

The sentient beings of samsara are held in various kinds of bondage. Though all dharmas a
fixators of ego excluded themselves off from the eye of liberation, and have to be taught the
essence.
How? When they know that this is their path, it is improper for them to concern themselves
goal of peace alone. As all beings wander here in beginningless samsara, there is not even
our
father and our mother. So to reject them and liberate ourselves alone is not the proper way.
Letter
says:

Our kinsmen who are carried in the ocean of samsara
Seem to have tumbled down into a great abyss
If we have rejected these, who do not know what they are,
Because of the process of birth and death and transmigration,
If we produce liberation for ourselves alone,
They will never be liberated from their karma.

Thinking about that, and seeing the weariness of sentient beings, exhausted by the burden o
wandering here in samsara, I wanted to compose a treatise giving the instructions of how we
weariness by coming to the resting place ornamented by the wondrous wealth of the Victorio
of
great nirvana. I wanted to illuminate how by immeasurably abundant compassion, we can g
in samsara. The Avatamsaka Sutra says:

Kye! O son of noble family, when we see the realm of sentient beings, all undertakings
of body, speech, and mind become the immeasurable great compassion. We work with the
worldly sciences and those beyond the world that have come from the heads of the noble or
Having been inspired to the good, we perform once more the buddha activity of the former
Victorious Ones. Let us offer to the Tathagata. Let us raise the victory banner of Dharma.
us introduce the great path of liberation. O Holy beings! O precious crest-ornament!

That was the vow to compose the text.

Second, there is the extensive explanation of the actual subject.

In general, the extensive explanation of the subject, how the two benefits arise, is in thirteen

I. The free and well-favored human body, so difficult to obtain

There are four sections:

A. The general explanation of being free and well favored, and how it is so difficult to obtain
B. Recognition of being free and well favored.
C. True analysis of the environment and inhabitants of the phenomenal world.
D. The dedication of the merit of the situation.

A. The general explanation of being free and well favored, so difficult to obtain.

Within the general topic there are

1. The summary of the essence
2. The extensive explanation of the nature.

1. The summary of the essence

Now from the explanation of the real body of the text, first, briefly, the support of establishing
enlightenment is being "well-favored." As for the details, here is the praise:

My friends, this body, the precious essence of freedom and favor,
Is very hard to gain within the six realms of beings,
Thus, like a blind man who has found a precious treasure,
With excellent joy, may good and benefit be accomplished.

Who has crossed over to enlightenment? This is the spiritual friend who has established en
The instruction is given to those with the good fortune of bodhicitta, the wish for enlightenme
In regard to attaining the holy freedoms and favors, it is wonderful even for those who are no
attain what is supremely precious, let alone the poor. If those who are blind and helpless att
even more
astonishingly wonderful than that. As for praise of beings, who attain the free and well favor
while they are whirled about in the six lokas of samsara, The Sutra Teaching the Freedoms

It is like this: Like a blind person who finds a precious jewel among earth and stones,
sentient beings wandering in samsara, blinded by cataracts of ignorance who find their real
humanity are supremely joyful. And so we ought to practice the Dharma, which is always

excellent.

2. The extensive explanation of the nature,

There are eight topics

a) The extensive explanation of the eighteen freedoms and favors:

If you ask what are these freedoms and excellent favors,
We were not born in Hell, nor yet among hungry ghosts.
We are not beasts, nor long lived gods, nor vicious barbarians,
We were not reared in wrong views, nor in a time without buddhas,
Nor have we been born as idiots without speech,
We are completely free from all these eight non-freedoms.

We were born in the human realm, and in a central country.
Also we sound in all our faculties,
Not having done inexpiably wrong in deeds and actions,
We are properly faithful to the objects of faith.
Thus the five holy favors regarding oneself are complete.

The Buddha has appeared and he has taught the Dharma.
Moreover, at this time the teachings still remain.
So that they may continue, people still follow them,
And others are treating us with kindness and concern.
These five favors are those that exist in regard to others.

Those were the eighteen kinds of being free and well-favored.
On this auspicious occasion they are complete within us.
So strive from the heart, that liberation may be accomplished.

We should take this to heart. Why? The life of the king of Brahmins Drökyi Kyeche says:

It is hard to find the opposites of the eight non-freedoms.
It is hard to find attainment of humanity.
It is hard to find the freedoms in purity and completeness.
It is hard to find the arising of a buddha.
It is hard to find true powers that are without defect.

It is hard to listen to the teachings of a buddha.
It is hard to find the friendship of any holy beings.
It is hard to meet with genuine spiritual friends.

If we are born as Hell beings, pretas, or animals; distracted by suffering, we have no freedo
The blind, who cannot associate verbal symbols with their meanings, have no freedom of sp
Those who are long-lived may never see the practice of Dharma. Buddhas may be absent,
arise in a dark kalpa without the appearance of the teachings. Even if buddhas appear, peo
barbarians with no idea of entering. Even those who want to enter, falling into extremes of e
denigration, may fall into the four wrong views. Such people have no freedom of mind.
None of these have an opportunity to practice Dharma. They have been deprived of it by th
karma of the eight non-freedoms. By abandoning those eight, one always has the correspo

The Commentary on the Prajñaparamita in Eight Thousand Lines says:

Beings in Hell, the pretas, and the animals;
The long-lived gods and those who are barbarians,
Those in an age without buddhas and those who have wrong views,
These and the blind comprise the eight states of non-freedom.

The Spiritual Letter, says:

Those who grasp wrong views and animals,
The hungry ghosts and beings born in Hell,
Those without the word of Victory,
And those who are born as savage barbarians,
The blind, the feeble-minded, and the gods;
These possess the faults of the eight non-freedoms.
Those who have the freedoms from these eight
Should strive in eliminating further births.

As for being well-favored, the Moon in your Heart Sutra says:

Those for whom the ten qualities are complete
Are said to be the ones who are well-favored.

What are these ten qualities. The following have been listed:

1. We have left behind the lower realms of life.
2. We are not feeble-minded.
3. Our senses are not impaired.
4. We are born as vessels.
5. Our health is good.
6. We are not impoverished.
7. We are not enslaved.
8. We have the power to use words.
9. We have come within view of many noble beings.

That is many people's view of what they are. But here they are as in the Sutra of the Twelve

These are the five perfections pertaining to oneself

1. We have attained the human condition.
2. We are born in a country where there are noble ones.
3. Our powers are sound.
4. We have not performed extremely evil deeds.
5. We have faith in the proper topics of faith.

These are the five perfections pertaining to others.

6. A buddha has come.
7. The Dharma has been taught.
8. The holy Dharma still remains.
9. Others also practice it.
10. Others show kindness to those who practice the Dharma.

As for kindness to others, the spiritual friend apprehends us with compassion, and leads us
Dharma. As for there being twelve perfections, the two bases of distinction are also counted
commentary says:

A central human being with faculties that are sound,
Without extreme bad actions, but with faith in the objects of faith.
These are the five kinds of favor pertaining to oneself.
A buddha has come and taught, and the teaching still remains.
The teaching still is followed and beings are kind to others.
These are the five kinds of favor pertaining to other beings.

Here the freedoms are the essence and the favors are its particular dharmas. This is like th
lotus and its stalk and so forth. The Middle Length Prajñaparamita says:

If even becoming human is difficult to attain,
Why even speak of completing the view of the precious freedoms?

b) Not being steadfast, even if we have the freedoms and favors

Even though we may have attained all of these freedoms, by craving samsaric happiness ev

If we accomplish no benefit within this life,
We may not hear later even the words "the higher realms".
Cycling again and again on the wheel of samsara
For a long time we will have to stay in the lower realms.
Having no knowledge of what we should accept and reject,
We will certainly go upon a mistaken path
Wandering in samsara, without beginning or end.

If within this life, so good to obtain, we do not practice the beneficial holy Dharma, by the po
karma we will be born in the lower realms. There we shall not so much as hear the words "h
say
nothing of going there. The Bodhicharyavatara says:

As for our behavior which is of such a kind,
If we shall not even gain a human body,
It goes without saying we cannot go to higher realms.
For if we shall not even gain a human body,
We shall do only evil, and there can be no good.

Now when there is a chance for excellent behavior,
If, even so, good actions are not what we perform,
What are you going to do when they have come for you
With the stupefying sufferings of the lower realms?

If we go to the lower realms, we shall not be liberated for a very long time. The same text sa

Even in the course of a thousand million kalpas

I will not even hear the words, "the higher realms."

c) The instruction to strive for the Dharma

An opportunity of liberation from the limitless depth of samsara is hard to find. So let us striv
Dharma with all our hearts. That is the instruction.

Therefore, now when we still have the power to do so,
By auspicious conditions that accord with the proper path,
Relying on the inexhaustible wholesome dharmas
Gained by having gathered the two accumulations,
Let us pass beyond the city of samsara.

Keep in mind aging, becoming old and decrepit, and dying. Now while we still can, let us be
the path of liberation. If we do whatever goodness we can, we shall surely come forth from
Sutra
of the Vast Display says:

O monks, because death, aging and enfeeblement are non-existent, because by nourishing
goodness, one's powers will be transformed, and because enlightenment will proliferate, stri
accumulate merit and wisdom. For you the three cities of samsara will be emptied. The gat
to the lower realms will be cut off. The stairway to the higher realms will be established. Th
realm of liberation will be attained.

d) How we must work hard at this

When the freedoms and favors of knowing about and establishing such benefit and goodnes
accomplished by a guide who is our spiritual friend, extreme situations do not manifest. Wh
ship
has been attained in the middle of the fearful, limitless ocean of samsara:

If we do not cross the limitless ocean of samsara
Now at the time of having attained this precious ship,
Then how can we do it at another time
When painful waves of the kleshas are always utterly raging?

If we have a great ship which will serve our purpose, we should use it to cross the ocean. S
having attained this ship of humanity, we should cross the great ocean of samsara, so fearfu

whose beginning and end are not apparent. Because of wandering in constant birth, old age
death,
samsaric situations are never bearable. Shantideva says in the Bodhicharyavatara:

Whoever with the support of this ship of human birth,
Can cross the great waters of the river of suffering,
  Since later such a ship may be difficult to find,
Would be wrong to sleep at this time, because of stupidity.

e) The suitability of this,

Because the freedoms and favors are so difficult to attain:

Therefore, quickly donning the armor of exertion
Clear the murk of mind and the events of mind,
And thus complete the path of spotless, luminous wisdom.
May the path of enlightenment be without obstacles.

When the turbulence of samsaric mind and mental events is pacified, the luminous wisdom
of mind naturally rises. Becoming familiar with this is called the path of enlightenment. Try

uninterruptedly day and night, abandoning sleep and tiredness. Just remain THERE. The P

All the complexities of mind and mental events
At the time when these are completely pacified
Arise as luminosity, the state of wisdom,
This is without conceptions and has no center or limit.

Here, "Mind," means exaggerated conceptions which support the three realms. By the expr
subsequent analysis in terms of these there arise murky disturbances that obscure suchnes
conceptions are completely pacified, we enter into wisdom that is completely non-conceptua
Truths says:

Mind and mental contents are merely conceptualization,
Exaggerated phenomena, the three realms of samsara.

Samsaric mind correlates with the generalized conception of "this," when an object is first s
"That's an utpala lotus" is the mind's consciousness of such a first moment. Then, as we di

various
distinctions of that object, we make analytic demarcations of the contents of mind. Here the
conceptions as, "this utpala lotus is blue in color, and round in shape. It has a blossom, star
pistil."
The Center and Extremes says:

To see the object as "that" is consciousness.
Distinctions of that are objects of the mind.

The Abhidharmakosha says:

There are conception and analytic discernment and these may be fine and coarse.

All who are bound in such conception and analytical discernment, bound by such habitual pa
mind and mental events, are blocked from the level of buddhahood. The Madhyamakavata

When all the dry firewood of knowable objects has been burned,
There is peace, the dharmakaya of the victorious ones.
Then there is no arising, and also no cessation.
Cessation of mind brings manifestation of the kayas.

When, within self-awareness wisdom, we become enmeshed in the net of the kleshas, beca
confusion of grasping and fixation, that is called "samsaric mind," the dim and dismal cellar o
and
analysis. Liberation from that is buddhahood. The enlightened object and perceiver are free
attachment
to the examination and analysis of grasping and fixation. The Praise of the Vajra of Mind, sa

If we are enmeshed within the net of kleshas,
"Mind" is that which is expressible by speech.
If we should be separated from the kleshas,
This is the very thing that is known as buddhahood.

The Abhisamayalankara says:

Having "big mind" is the jewel itself

Buddhahood is having "big mind," or the great wisdom. The Sutra on the Array of Qualities,

The mind of sentient beings is that of false conception.
However, the great wisdom is the mind of buddhahood.
Just like gold in mountains or in the banks of rivers,
Sometimes it is pure and sometimes it is not.

In mantrayana big mind and its big kleshas are said to be wisdom itself. It is like that:

The dimness that does not know that is purified of its blindness.

The unceasing desire of mind is stupidity. When we meditate, objects still appear within awa
awareness of concept and analysis ceases. The Sutra on the Bases of Discipline says:

Within dhyana O monks, though the motion of mind has ceased, objects still appear
within the sense-consciousnesses. Objects whirl with the motions of samsara.

But now they are like fleeting reflections in a still pond.

The Ascertainment of Proper Reasoning says:

Even when the inner self rests motionless,
Visual forms arise in the mind of the visual sense.

Within the senses, apparent objects are not conceptualized. The same text says:

This is taught because sense-awareness is not samsaric.

In brief, conceptualization and analysis of objects produced due to grasping and fixation are
samsaric mind and its mental objects. Object and insight when grasping and fixation are co
are kaya and wisdom. The Sutra of the Glorious Garland says:

Whenever there are distinctions of grasping and fixation, that is reprovable. Such
conceptualization of objects is the mind of samsara. Whenever grasping and fixation do not
exist, object and insight are the wisdom of liberation.

By that it is established.

f) The samsaric torments if we do not make an effort now.

A person who has the Dharma by the power of former goodness:

Whoever has the happy good fortune of the Dharma,
Becoming a vessel of that precious spotlessness,
Yet has no use for its cooling rain of Dharma-amrita,
Will be annihilated by the torments of samsara.
The holy rain of the cooling waters of wisdom
From the banks of clouds of benefit and great bliss
Falls to cleanse the free and favored minds of beings.

Being a good vessel is like having the precious human body. When the rain of Dharma falls
are not vessels who can hold it, we will only exhaust oneself in suffering in the torments of s
Generation Born in an Iron House says:

Even though the free and favored vessel is gained,
Since no drops of Dharma are received within it,
We shall roast in Hellfire, so difficult to bear.
Long and excruciating pain will be our karma.

g) The teaching of the freedoms and favors, which support the Dharma.

Supported by the freedoms that we have, the natural arising of Dharma is like this:

Therefore joyfully practice the Dharma from your heart.

That is the instruction. The supreme teachings of the Buddha are the rain of Dharma. The f
favors are its support. This rain naturally falls. The Arrangement of the Vessel says:

Kye! O child of a noble family, for those with the freedoms and favors, the great rain of perfe
Dharma will fall. They will possess immeasurable benefits.

h) Why the freedoms and favors are difficult to obtain:

It is harder for us to gain a human birth
Than for a tortoise to thrust its head into a yoke
That is tossed about in the middle of the ocean.
That is what the teacher of Gods and men has said.

Then why even speak of a free and well favored body.
Let us be diligent in days that are to come.

Let us say that a turtle lives in an ocean for a hundred times a hundred years. Floating upon
is a single yoke with a hole in it, blown by the wind so that it did not stay in one place for eve
It is
very unlikely that the turtle's throat will be thrust into it. But obtaining a human body from wi
lower
realms of samsara is taught to be far more difficult. The Spiritual Letter says:

It is harder to gain a human birth and the Dharma,
From the state of having been an animal,
Than for a turtle to put its head into a yoke
While both of them are lost in the vastness of the ocean.
Therefore with these faculties of human beings
By practicing holy Dharma let us reach its fruition.

The Bodhicharyavatara says: 4.20

This is the reason why the Bhagavan has taught
That attaining human birth is much more difficult
Than for a turtle to put its head into a yoke,
Tossed within the vastness of a limitless ocean.

As for the scripture they are speaking about, the Bunch of Flowers says:

It is difficult for the Buddha Bhagavats to enter into the world. But very much more
difficult than that is attaining human birth. Let the reason for this be taught in an example. O
Shariputra, let the great difficulty of the first be like an ocean. Within it let there be a yoke,
having a single hole. Let there also be a decrepit turtle. In that great ocean the wind blows
above and blows from below, and as it blows these things about, that decrepit turtle rises ou
the ocean once in a hundred times a hundred years. The difficulty of becoming human agai
after having fallen back is not equal to that of the throat of that decrepit turtle that rises once
hundred times a hundred years quickly entering into the hole of that quickly moving yoke. F
those who fall away like that, becoming human again is very much more difficult.

If even attaining the human body is so very difficult, why even speak of a body with the freed
favors, and the view that realizes the Dharma. The Bodhicharyavatara says: 4.15

That a tathagata has actually arisen,
That we have faith, and have attained a human body,
And that, in addition, we can practice goodness;
When will what is so rare ever be gained again?

The Request of The One with the Jewel in the Crown says:

To see a guide is something very hard to find.
To hear the teachings, the Dharma of peace, is very hard.
It is very hard to be born as a free and favored person.
Discipline and faith are always hard to find.

B. Now there is the second division of the general meaning: delineating the nature of the fre

There are six sections:

1. The explanation of merely attaining a human body.

What is a "precious human body?"

a. Here is the explanation of the three divisions of those with a human body:

There are some who merely gain a human birth,
Some whose body is special, and some whose birth is precious.

b. What is said about the divisions:

Respectively these are persons who act improperly,
Because they have no knowledge of what is right and wrong.
Even if their powers are sound, their birth is common.
They are barbarians even in the central realm.

The Sutra of Precious Space says:

These are born in the human world because of former goodness, have senses that are completely sound, and always are born in a country where the Dharma is practiced. Howev they still do not know about karma and its ripening.

Many of them will depend on the path of what is not good. It may be said that these have become human beings, but they will only be the worse for it. That is the last time they will b because they will fall without limit into the lower realms of death.

2. The special human body

Those who do not apply the teachings are confused
They do not have proper faith about what is right and wrong.
Preoccupied with this life, distracted by its business,
Undisciplined and beguiled, neglecting what is to come,
With no interest in liberation, though they may hear the Dharma,
They do not have the best body, but only the middle kind.

Occasionally their minds are drawn to something wholesome,
But mostly their mental vision is blocked by evil deeds.
They only go through the motions, what good are they to anyone?
Whether they take the form of a householder or a monk,
Only because they are slightly above lower realms,
The Buddha has said that these have a special human body.

The Sutra of Precious Space says:

In the realm of sentient beings some do not dwell purely in the Dharma, even though they could, because their behavior mixes right and wrong, and they are preoccupied with worldly activities. Even if they are sincere, with undisciplined body, speech, and mind, they easily seduced. Falling into the three lower realms, they have the karma of remaining there However, since they have seen the sunlight of the Buddha's compassion, and have had see liberation for a long time, they are said to have the special human body.

Because their behavior mixes vice and virtue and they give only lip service to devotion, they protected from the lower realms. The Samadhiraja Sutra says:

Breaking their discipline, they go to the lower realms.
They are unprotected, no matter how great their learning.

The Nirvana Sutra says:

Kashyapa, the monk Devadatta had heard only the ordinary sutra vehicle of the burden

of an elephant. Even though he grasped it, because of his non-virtue, he fell into the lower realms.

The Pair Sutra says:

Collection of Medicines, those sentient beings who wail so at the time of death are not among the ones who possess ripened karma of good deeds. If these are protected from ka who would not be?

Also it says there:

Though the Tathagata has arisen and been seen,
And though the striking of the gandi has been heard,
Though they have heard the teachings of the holy Dharma,
Which take us to the peace which is called nirvana,
Nevertheless they never acted on what they heard.
People such as these are later going to say:

I am a person with the mind of a perfect fool.
Having fallen under the power of bad companions,
By the desires which rose from confusion in my mind,
I produced the karma of many evil deeds.
By cultivating and going along with these desires
I have been a murderer of living beings.
By listening to the people who waste the goods of the Sangha
I had to know the unbearable fruit of doing that.

I am destroying stupas by my harmful thoughts
By malicious words I punish everyone, even my mother.
Regarding this human body that I formerly made
Soon all my transgressions will be common knowledge.
My mind will then be summoned to the lowest Hells.
The births I see ahead are more than I can bear.

3. The Precious Human Body.

As for the third part:

Supremely excellent beings, spotless vessels of Dharma
Apply their powers to what they hear and contemplate.
Having tamed themselves, they establish others in goodness.
They are immovable in their practice, like Mount Meru.
All these straightforward sages, like banners of saintliness,
Whether they are householders or renunciates,
Are taught by the Teacher to have the precious human body.

After having tamed oneself by hearing, contemplating, and the yogic resting of meditation, o
exhorts others to goodness. That is the good gate of auspicious Dharma. Putting on the gr
liberation
one flourishes the great banner of the sages. Calling this badge or clothing a victory banner
figure of
speech. When we urge others to work for the good, whether one lives in a house or is a ren
called
having the precious human body. The Sutra of Glorious Secret says:

Glorious Secret, though many have heard this, their hearing is obstructed. The
meaning is made into conceptualized thoughts. But by meditating without kleshas, union is
produced. If one also urges others to do this, this produces the essence of the freedoms an
favors, the most sublimely beautiful thing in this world including its gods.

Also the Middle Length Prajñaparamita says:

Subhuti, bodhisattvas say, "I practice the good," to exhort others to do the same.
Producing the essence of the freedoms and favors, this is praised by all the buddhas. I prai
I honor it.

As to how others should be exhorted the Vast Play says:

All compounded things will quickly be destroyed.
Like lightening in the sky they cannot last for long.
As your time too is therefore drawing ever nearer,
The time has come for true repentance to manifest.

The master Chandrakirti says:

First for a little while all the listeners

Will certainly be joined to small talk and the like.
When they become good vessels, after that occurs,
That is the time to relate to them with deeper words.

That is how it should be done. What it is to be such a vessel, generally depends on which o
one is concerned with. In particular, as for the freedoms and favors in the unsurpassable ves

Space Sutra says:

The bodhisattva Akashagarbha asked, "Bhagavan, how should the freedoms and favors be viewed?"
This was the word of the Buddha: If it is divided by the discursive conceptions of mind, it is abused. This should be known as disturbing what one is engaged in. After discur
conceptions of mind have been pacified, resting within the nature is known as freedom. As
the favors, if the nature of mind, awareness, receives the wealth of what mind really is, that i
being well-favored.

4. Why we should think about the Dharma.

Here is the reason why the person who has attained freedom and favor should think only of

Therefore, having heard the Dharma from holy beings,
To establish what is proper, abide within in the Dharma
Cultivate what is Dharmic, weed out what is not.
By practicing Dharma, we will abide within the Dharma.

That is the holy instruction. It is difficult to meet with a spiritual friend. To hear the Dharma
able to practice it is difficult. Always to work hard is very difficult. When the Buddha was ex
scriptures of the Vinaya at Vaishali, this was among the beneficial instructions given:

O monks, look on the beings of the lower realms. After going there, a material human form is very difficult to obtain. Look on bad teachers. Meeting a genuine spiritual friend is very difficult. Look on those who have broken their discipline, and how they have damaged discipline and liberation. By dwelling in the goodness of renunciation, Dharma, which alone good, will be practiced. Therefore, joyfully dwell in forests or monasteries, and go beyond th others.

5. The benefit of contemplating the reason

As for the benefit produced:

Procrastinate no longer. Cross over samsara's ocean.
Quickly go to the island of peace and pass beyond suffering.

The Request of Devaputra Sutra says:

Devaputra, Exerting ourselves in this alone, let us exert ourselves on the side of the good. We shall quickly hold the benefits of complete, perfect enlightenment.

The Spiritual Letter says:

Having well attended an excellent spiritual friend,
We ought to make the attempt to behave in a decent way.
This is what was taught by the utterly perfect Sage.
Attend on holy beings, for having attended them,
There are very many who will attain to peace.

6. If the inhabitants of this earth practice, there will be great benefit.

Beings who have been born as inhabitants of this earth, Jambuling, have established a porti
goodness. But if, having become human beings, they do not train in goodness, here is wha

There is no one who has a mind more foolish
Than those becoming human who do not live in goodness.
Like coming back empty-handed from a land of jewels,
They make no use of the freedom and favor of their lives.
So let us act in the way of the Dharma, which leads to peace.

Though we may have attained these freedoms, if we do not practice the holy Dharma, then
we have come to an island of precious jewels, we take none of them. Returning empty-han
The
Bodhicharyavatara says: 4.23

If even having attained the leisure of these freedoms
We do not train in what is wholesome and what is good,
There is no seduction that is greater than this.

There can be no fool who is greater than such a one.

After doing some insignificant bit of good, we shall not have complete attainment. But by ex
themselves in the truth and goodness of Dharma alone, many attain the perfection of the Bu

Precious Mala says:

Thus it is that if we always practice the Dharma,
We shall be the masters of all within the world.
Whoever transforms what is noxious into goodness,
In a little while will surely reach the peak.

Because the good of Dharma will wake us from our sleep,
When we awake to goodness, we shall be purified.
Because the master within us is one who has no faults,
Even in dreams we shall see what is virtuous and wholesome.

If we have respectful devotion to our parents,
Attending on the principal persons of our family,
Committing ourselves with patience to virtuous behavior,
Speaking soft words of truth without any calumny,

By such discipline over a single lifetime,
The powers of a god have actually been attained.
Once again at this time, we shall produce those powers,
We gradually will establish the state of buddhahood.

After that:

As for the benefits, the fruition of such karma,
We shall act in accordance with what we have come to know.
If we are always performing benefits for beings,
This itself will be of benefit to us.

While we do so, for this reason, there will be the wholesome merits of the Dharma.

C. True examination of the nature of the environment and inhabitants of the phenomenal wo

There are six sections:

1. The teaching of mind, the root of Dharma.

When we undertake to find the natures of the environment and inhabitants of the phenomen
are truly analyzed as being one:

Dharma depends on mind, and likewise mind in turn
Depends on the freedoms and favors, so both depend on them.
Now these many conditions and causes have come together.
The thing we chiefly need to do is tame our minds.

All dharmas depend on mind. Mind depends on the free and well-favored human body. Thi
interdependent arising of the environment and inhabitants of the phenomenal world. Mind is
Dharma, the cause of all that is wholesome. As it is the companion necessary condition of t
favors, we must study exactly how to tame the mind. The Spiritual Letter says:

The Bhagavan says we must tame our minds.
Mind is the root of Dharma, as is taught.

The All-creating King, says:

Without remainder all dharmas, however they appear,
Are emanated by mind, produced by the nature of mind.

The Lankavatara Sutra says:

Though reflections may appear within a mirror
They do not exist; and if we do not know
The appearances of mind as mere appearances,
The duality of conceptual thinking will arise.

With the seeds of habitual patterns, what is completely pure
Arises as the variety of the mental contents.
Though for human beings these seem to be external,
Nevertheless the phenomenal world is only mind.

Also it says there, in regard to mind that does not possess true reality:

For mind that is disturbed by seeds of habitual patterns
Within the completely real, appearances will arise.

The appearances of mind are like those of a dream. Arising merely from the viewpoint of co
mind, the variety of inner and outer arises as nothing at all. Such appearances arise from th
confused
habitual patterns. In reality they do not truly exist; but because they appear in the mind as if
mind is the
root of all dharmas. Though mountains and so forth appear externally projected from the vie

mind, there are really no mountains. They exist only in the mind. If students have not guar
before,
they will not be able to guard it later. The Bodhicharyavatara says:

If this mind has not been guarded previously,
We will not be able to keep the disciplines.

Also it says there:

Aside from the kind of discipline that guards the mind,
What is the use of performing many disciplines?

Also it says there:

Thus it is that everything that frightens us,
And also all of our measureless pain and suffering,
Are only contents that have risen with the mind.
So it has been taught by the Speaker of Truth himself.

Who was it that produced the multitude of weapons
For the use of sentient beings within the Hells?
Who was it that produced this ground of blazing iron?
From where do these multitudes of blazing flames arise?

Every one of them, and all such things as these,
Are the mind of the evil-doer, so the Sage has said.
Thus it is that in the whole of this three-fold world,

There are no terrors that are other than the mind.

Also it says there: 5.5

If we ever succeed in taming the mind alone,
All these various things will likewise have been tamed.

Since all that is wholesome and unwholesome within samsara has arisen from mind, workin
mind is the root of all Dharmas. The Sutra of the Clouds of the Three Jewels says:

When we have been instructed by our worldly mind,
This mind of ours will never see the actual mind.
All our virtuous karma and that which has no goodness
Are nothing but collections in that worldly mind.

Also it says there in the chapter called, "Guarding the light:"

Mind produces various karmas like a painter.
In manifesting all harm, it is like an external danger.
In producing all suffering, it is like an enemy.

The Dro Namje Sutra says

The ground is made of iron, blazing hot,
And blazing tongues of flame are everywhere.
The justice of the sharpened iron saws
Divides a single body into eight.
Such things as these arise as mental contents,
From evil acts of body, speech, or mind.

Mind is the root of all our joys and sorrows. Our only effort should be to tame the mind.

2. The Instruction that We Should Exert ourselves in Dharma Day and Night.

When we are wandering in samsara, as successive distractions occurring time and time aga
what should be done:

Being terrified of death, within our endless births,

With deprivation and suffering falling on us like rain,
Arises from making no use of being free and well-favored.
The result is a state of becoming radically disturbed.

The higher manifestations, the dharmas of truth and goodness
Arise from thinking how hard it is to be free and favored,
Enjoy such an effort unstintingly, working day and night.

The Gandavyuha Sutra says:

Kye! O son of noble family, wherever beings wander within samsara, the body
adorned with the freedoms and favors, so hard to obtain, is not produced, due to manifestati
of thoughts. Because of the bad company of non-spiritual friends, there are samsaric
phenomena, and we are tormented in flames of suffering. Nevertheless, by contemplating t
freedoms and favors, we shall be completely liberated from samsara.

3. When the benefits have been explained, we arouse joy

Now there is the instruction to be joyful because of these benefits:

Here since it is useful to have seen a guide,
And it is of use to hear the Dharma and practice it,
Making use of this life and all its later fruits,
Arises from having gained this free and favored body.
Contemplate this again and again, with the highest joy.

Having seen how Buddhas of former times were completely liberated, having the benefit of b
favored day and night on the present occasion, and collecting the seeds of a later liberation-
have,
if we are among the fortunate. All this arises from contemplating the freedoms and favors, w
to
obtain. The Closely Placed Mindfulness says:

Ananda, how should the arising of what has been well seen and well heard by you from
having contemplated the freedoms and favors be viewed? It is what establishes the happine
beings, and whatever good dharmas there may be. That is how it should be viewed.

Therefore, let us meditate with heartfelt joy on having attained these freedoms.

4. How we can attain superhuman goodness

Now, moreover there is the explanation of how superhuman goodness is to be established:

Since having attained the deathless level of amrita
By the Lord of this world of beings, including the gods,
And his sons among the shravakas and pratyekabuddhas,
Arose from having attained the precious human body,
The freedoms and favors are praised as better than being a god.
Therefore, rejoice in having attained this human body.

When the Sage, the Bhagavan, attained enlightenment, he became the chief of the human b
Jambuling. Therefore, he was called better than the gods. The Sutra of Complete Enlighter

Enlightenment in the realm of the gods produces an exclusive pride, and truth is not comple
realized. It is seen only as a human being, for whom the freedoms and favors are complete
Therefore, to the place of those who dress in yellow and white.

The Bodhicharyavatara says:
[@@@]
This body, which is better than the body of a god...

5. Praise of the freedoms and favors, the support of all the vehicles

The level of wisdom, that sees the truth without conception
Is easy to gain among gods and men as a human being.
Even the vajra vehicle, profoundest heart of the path,
Is easily gained as the fruit of attaining a human body.
It is taught that among the foundations of the Dharma,
Within both the greater and the lesser vehicles,
The free and well favored human body is best of all.

The Abhidharmakosha says:

Thirdly, nothing higher than this is seen:
Within the valley of sadness of human beings
So that they might see its end this was composed.

Also the suchness of the secret mantra is quickly established with the support of human birt
Tantra of Exhausting the Four Elements says:

This is the wondrously risen king of secret mantra.
If human beings exert themselves in gaining it,
Accomplishment occurs within this very life.
Why even speak of the siddhis of any other yogas?

Therefore, as the support of all the vehicles, the freedoms and favors have been praised.

6. Meditating on how difficult these are to obtain.

To take this difficulty of obtaining a human body as an object of meditation, sit on a comforta
Take refuge and arouse bodhicitta. Then we visualize our own bodies, adorned with the fre

As a poor man who has found a gem of the highest value,
Fearful and anxious that it was nothing but a dream,
Contemplate the freedoms and favors with joyful longing,
Since this will establish the holy benefits of the Dharma.

Like a poor man who finds the finest of gems, let us rejoice in having obtained these freedo
favors. This is a Dharma that should be practiced exclusively. Thinking, "If only this is not a
are
afraid and terrified. Since we have attained it, meditating in heartfelt joy, let us dedicate it to
ultimate benefit
of sentient beings. The Discrimination of Scripture says:

Maudgala, these freedoms alone should be contemplated. Remember them with joy.

D. The fourth section of the general meaning: Dedicating the Merit.

Now there is the dedication of the merit of having taught the freedoms and favors to sentien

The futile agitation of beings is pacified,
By the precious amrita of this auspicious news.
Going into sweet solitude of pleasant forest retreats,
May Mind, worn out within this thicket of the kleshas,

Be freed this very day from all its weariness.

By looking at this explanation of the holy amrita of peace, adorned with a continuous stream
flowers of truth, may all beings, exhausted by the agitations of this life, eliminate them. In a
joyful life, in
the peaceful solitude of meditation, may their minds, long wearied by samsara, be released
weariness.
This is the instruction on the particular topic of easing weariness. May the meaning of the w
showing samsara and its sadness be instantly taken to heart. There is also a dedication wri
completing
the chapter. May the further chapters also be known in that way:

In peaceful forests, caves, and joyful valleys of herbs,
Dancing with moving flowers, to the rush of waterfalls,
May this mind, which has been so long in complete exhaustion.
Producing the holy benefit of the freedoms and favors,
Come to rest in unmoving equality/equanimity.

May no beings be seen who are not tamed by that.
With pacification of kleshas and the seven noble riches
After leaving behind this body and this life,
May we reach the primordial level--the King of Mind.

II: The Impermanence of Life

There are five sections.

A. The brief teaching.
B. The extended explanation.
C. The instruction that we should exert ourselves.
D. The concluding summary.
E. The dedication of merit.

A. The brief teaching.

Even though the freedoms, so difficult to obtain, have been obtained, since our minds are no
are instructed that our nature is such that we need to exert ourselves:

Even if this hard-won freedom has been gained,
These destructible dharmas will not last for even an instant.
If they are examined, they are without an essence.
They are no more to be trusted than bubbles floating on water;
So contemplate day and night the certainty of death.

Even if the freedoms and favors are obtained, they cannot be permanent. They have no hea
banana tree and, will not bear analysis. Like bubbles on water, they appear for only a mome
one
of their main and subsidiary characteristics is destroyed. On examination, they are necessa
separable from reality. The Shrine of Telling the Reason Why says:

Kye ma! How impermanent are all compounded things!
Anything that is born is going to be destroyed.
Since having once been born, all will be destroyed,
"Them as dies quickly will be the lucky ones!"

They are like starry lamps that are clouded-over with mist,
Ephemeral things like bubbles on water or drops of dew,
Dreamily insubstantial, like lightning in the clouds.
All compounded things are taught to be that way.

B. The extended explanation,

1. Grasping the importance of the impermanence of the human body.

This essenceless body is impure and changeable. Its individual qualities are separable and
it continues. Here is the instruction that those inclined to material desires should absorb the
night in
contemplating impermanence:

This body, the principal source of the rising of the kleshas,
Is the source of all suffering and unhappiness of the mind.
Though decked in garments and ornaments, flower garlands and such,
And worshipped with many offerings of food and drink,
In the end we must separate and part from it.
Because it is impermanent and destructible,
This body will be food for foxes, vultures, and jackals.

Abandon all thoughts that it is important, lasting, or pure.
Rather, from now on, let us practice the holy Dharma.

Grasping our alleged bodies as a permanent I and self, we offer them food and clothing, ten
with a level of ceremony befitting our ideas. Though we hardly want to talk about it, sorrowf
instead by reversing our ministrations to harm. Shantideva says:

This body of ours is like a momentary reflection.

The time when we will be taken by the Lord of Death comes without warning. When the mir
from the body, we cannot be with the body any more. It will be food for charnel birds, dogs,
vultures.
To count such a thing as paramount and even think that we should do evil deeds for its sake
as
vanity. Really we are something like a servant indentured to the body's happiness. Why is
of
being rewarded with food and clothing? What is worth exertion day and night is the Dharma
Instructions to the King says:

O great king, these have an essence like a great mountain, solid and firm in all the four
directions. This mountain is indestructible, not to be split, very hard, undamageable. Its four
sides, dense and massive, touch the sky and return again to the earth. Grass, trees with tru
branches, and all their leaves, living things, and spirits accumulate there, like flour on a mill-
stone.
To escape it by speed, remove it by force, buy it off, or get rid of it with substances,
mantras, and medicinal herbs is no easy task.
O great king, that is what these four great terrors are like. One cannot escape them
by speed, remove them by force, buy them off. To get rid of them with substances, mantras
and medicinal herbs is no easy task.
What are these four? They are old age, sickness, death, and deterioration.
O great king, old age comes to conquer youth. Illness comes to conquer health.
Deterioration comes to conquer all our good qualities. Death comes to conquer life itself. O
cannot escape them by speed, remove them by force, or buy them off. To get rid of them w
substances, mantras, and medicinal herbs is no easy task.
O great king, it is like this. The king of beasts, the lion, dwells among the beasts. He
preys on the beasts. He rules as he wishes. The beasts are powerless against his mighty ja
O great king, it is like this. There is no provision against the gleaming staff of the Lord
of Death, there is no protector, no refuge, no friendly forces, no friends and relatives. Our jo

will divide and come apart. Our flesh and blood will dry up. Our bodies will be racked by sickness. We shall rage with thirst. Our arms and legs will convulse. We will not be able to act. We will have no strength. Our bodies will be covered in saliva, mucus, urine, and vomi Our powers of vision, hearing, smelling, tasting, touch, and thought will fade away. We shal vomit. Our voices will crack and wheeze. Our medicines will be given up as useless. All ou medicine, food, and drink will be thrown away. Our possessions will go to others. We shall in our beds for the last time. We shall subside into the beginningless round of birth, old age death. We shall have no body. We shall be terrified by the Lord of Death. Our powers of acting will be gone. Our breathing will stop. Our mouths and noses will gape. Our teeth wil be exposed. They will demand, "Give us our inheritance." Our karma will take over, and we shall pass into the control of samsaric existence. Alone without a second, we shall be frienc We shall leave this world. We shall be outside the world. We shall be borne up in the grea change of abode which is death. We shall dwell in the great darkness. We shall fall over th great precipice. We shall be crowded off the edge of the world. We shall be cast into the gr wilderness. The great ocean will carry us away. Our karmic energy will pass away. We sha go to ugly places. We shall enter the great battle. We shall be seized by the great harm. W shall die away into space. Our fathers, mothers, brothers, sisters, sons, and daughters will gather round. Our breathing will stop. They will say that our property and clothes should be handed out. Oh no! our fathers will say. Oh no! our mothers will say. Oh no! our children w say. Fear will overwhelm us. Generosity, penance, and Dharma will be our only friends. There will be no refuge but Dharma. There will be no other protector. There will be no othe friendly forces.
O great king, at this time, at this moment, the Dharma will be an island, a dwelling, a protector, a teacher. O great king, though looking like we are asleep in our beds, we shall experience appearances of the life to come. If we are going to go to the lower realms, terrif premonitions of those realms will arise. What refuge will there be then but Dharma?
O great king, You should fully guard such a body. But no matter how perfectly you look after it, its time of death will come. Intimates having all virtues, with whom we have bee satisfied by much pure food and drink and so on, parents and children, will be there for the la time. The medicines will be thrown away. When everything is gone, we will be unhappy. S will be the time of death.

O great king, your body will be repeatedly washed and fumigated with incense. It will be covered with fragrant flowers and, no doubt, pleasantly perfumed aromas will arise.
O great king, you will be dressed in fine clothes of Varanasi cotton and silk, and when this has been done for the last time, it will be like going to a defiled, stinking place, as a serv who has to go alone, and so the time of death will come.
O great king, though you have enjoyed your various desirable possessions, abandoning

them all, as if they did not satisfy your desires, the time of death will come.
O great king, within your house incense, flowers, silk hangings, seats, and various cloths will be collected. With the pillows on the left and right, your bed will be taken away to the great charnel ground full of crows, foxes, and nauseating human corpses. Doubtless yo motionless body will lie upon the ground.
O great king, as you are thus carried on the backs of your elephants, horses, and so on, different kinds of music will be heard and pleasantly enjoyed. Various parasols, victory banners, and so forth will be raised aloft. The new king, minister, and friends and relatives v make pleasant little speeches, praising you and going to look at you. The bed, formerly not raised very far, after you have died in it will be raised high by four pallbearers, lifted by your brothers and so forth. After servants, compelled by painful beatings bring it out by the south gate of the city, in a solitary wild place it will be put down on the earth. You will be eaten by crows, vultures, foxes, and so forth. Your bones will be burned by fire, thrown into water, or put on the ground, whichever it may be. They will be dispersed by wind, sun, and rain, and strewn in all directions. They will rot.
O great king, all composite things are impermanent. Do not rely on them.

This extensive teaching should be taken to heart and remembered. Persons knowing that th of this life, no matter what they are, are empty, should try to exert themselves solely in pract

Dharma, day and night.

2. To attain even the realm of Bhrama and so forth is impermanent.

Those who are the true foundation of wealth on the three levels
Gods like Bhrama Shiva, Surya, and Ishvara,
Though they shine in the radiant gleam of fame and fortune, Have no chance to vanquish th of the Lord of Death
Even if they stay in samadhi for a kalpa,
When their karma has been exhausted, that is their time of death.
Gods as well as asuras, siddhas, and sorcerers,
However many villeins and vassals there may be
Throughout their endless births are terrified by death.

Bhrama, Maheshvara, Vishnu, Indra, the four great world-protecting kings, and so forth fill th with great rays of light, brighter than a thousand suns. They are more splendid than a mour

fame of their merits fills the world. They are the highest beings of the three worlds, below th

the
earth, and above the earth. But, though they are adorned with all this real wealth, they still h
The
Dulwa Lung says:

O monks, look on this wealth as being essenceless and subject to deterioration. If the retinue mindful of my teachings were transferred into the inconceivable life and insatiable powers of Bhrama, Indra, the world protectors and so forth, they would be brought down to t lower realms.

Also it says there:

Bhrama the pure one, wrathful Indra, and thousand-eyed Surya,
As well as desireless Vishnu, are impermanent, and passing.
The display of the sun and moon is only for a moment.
The continents of the world, are seen to have been emptied.

The gods of the four dhyanas, and the other gods, the asuras, siddhas who have accomplish and all holders of vidya mantra still die. The same text says:

The gods who accomplish the dhyanas, as well as the kinnaras And ascetic sages who are blaze with splendor,
Are impermanent, though they may live for a long time or a kalpa.
As for conditioned humans, whose bodies are like foam,
No need to discuss their freedom from individual destruction?

The lords of the four continents, the universal monarchs, kings, ministers, and all kinds of or people, monastic renunciates, brahmins, householders and so on, none of them escape dea

Telling the Reason Why says:

Kings possessing the seven precious treasures,
Great noble lords and royal ministers
Monks and brahmins, householders and such,
All of these beings are impermanent.
They are like beings experienced in a dream.

3. There is impermanence because change is the nature of things.

Because there is transference and change, there is impermanence:

Within the impermanent play of the rain-clouds of this life,
In garlands of flashing lightning, dances the Lord of Death.
Day and night, the falling rain of the changing seasons
Drowns whatever sprouts may grow within the three levels.

Ornamented by the essence of the freedom and favors, the dark summer cloud-banks of this
while, naturally wreathed in quivering lightning, the Lord of Death performs his dance. Day a
pausing for an instant, the rain of immanent death falls constantly, flooding out and drowning
of
sentient beings dwelling within the three worlds. The Vast Play says:

The three worlds' impermanence is like the clouds of autumn.
The birth and death of beings has the aspect of a dance.
The lives of beings vanish like lightning into space.
Like waterfalls cascading down a precipitous mountain,
As quickly as the water comes it falls away.

4. The impermanence of the Vessel and Essence

The vessel is the world, which has long been stable and motionless. The accompanying ess
contents supported by it is taught to be moving beings.

When the vessel and contents of this impermanent world,
With all its various cycles of creation and destruction,
Is destroyed seven times by fire and once by water,
And blown away like dust by the force of the raging wind,
Even Mount Meru, with its four slopes of precious substance,
Surrounded by the four oceans and the four continents,
Encircled by mountain ranges and the ramparts of the world,
Will not endure when all is turned to a single space.
Thinking that this time must certainly come to pass,
Therefore, let us practice the Dharma from our hearts.

The external vessel and contents are destructible. The inner vessel and contents too are ta
impermanent.

In the beginning of the first kalpa, in the accommodating sky, the empty space of nothing wh
pranavajra was born from a crossed vajra, indestructible. Above it was born the mandala of
vajra. There also on the little island which is this world, was the supreme mountain of precio
Mount Meru. The east was made of crystal, the south of yellow beryl, the west of ruby, the n
Reaching to the edges of the surrounding water, with seven lakes between them are Nyashi

the seven mountain ranges, surrounded by the expanse of the outer ocean.

In the outer ocean, in the east is the continent Purvavideha. In the south is Jambudvipa, in t
Aparagodaniya, in the north Uttarakuru.
On Mount Meru, are four groves, and to the north-east, completely enclosed in trees, is the a
good house, ornamented by caverns like a city, with agreeable mountains at the edge. Fron

horizon, as far as the other surrounding iron mountains, is the vessel, the world, ornamente
moon.
Supported within it is the essence, sentient beings. The luminous gods are separated from
four main continents and eight sub-continents beside them. These sub-continents are Deha
and Upachamara, Satha and Uttaramantrina, Kurava and Kaurava.
Also there are the appearances produced by lower karma, the individual realms of lower bei
animal, hungry ghost, and Hell realms. In the dhatu of the animals the great ocean is the ro
the
hungry ghosts' royal capital city is their chief place. Hell beings have the hot Hells and snow

Hells. Under them all, like a yellow rose with eight joined petals, are the neighboring Hells, o
the four
directions of the Avici or Unremitting Hell, which is the place at the root. The widely scattere
the
hungry ghosts wandering in space, and the ephemeral human realm are also there.
The six kinds of kama divinities of the desire realm, kama deva shatkula, are halfway up mo
rising place of the sun, moon, stars, and planets. First there are the four, great, noble kings
is the
heaven of the thirty-three. Above them with their sky palaces dwelling like the stars and pla
there
are the desire realm deity heavens of the strifeless, Yama; joyful, Tushita; Delighting in Ema
Nirmanarata;
and Mastery over Transformation, Paranirmita.
In holes in the rocks of Mount Meru dwell the asuras. In the edges of the water Rahu, and i
Garland of Stars, a city at foot of Mount Meru, is the asura king Kanto Mali.

In the edges of earth are nicely textured slopes where desire gods contend in wealth and en
the four realms of the desire gods, in the Bhrama realms of the first dhyana are the stratum
Abhasvara; Priests who chant before Bhrama Bhramapurohita; and Great Bhrama, Mahabh
In the space above is the heaven of Mastery over the Emanations of Others, Para-nimitta-va
sixth of the twenty-eight desire heavens) whose thrones reach upward four pagtse.
The second dhyana has the heavens of Lesser Radiance, Parittabha; Immeasurable Radiar
and radiance, Praabhasvara.
The third has Lesser Virtue, Parittashubha; Immeasurable Virtue, Apramanashubha; and Va
Shubhakritsna.
The fourth has Cloudless; Increasing Merit, Punyaprasava; and the great fruition born of me
Then there are the five Pure Abodes, Pañcashuddhanivaasa. Here the three places of indiv
are the Slightest, Avriha; Painless, Atapa; and Attractive Sudrisha. The other heavens of th
are
extreme Insight, Sudarshana, and the Highest, Akanishta. These five heavens are one abo
The four formless realms are limitless space, Akashanabtyayatana, limitless consciousness
nothing whatsoever, Akimchanabtyayatana and neither perception nor non-perception, naiv
These peaks of samsara, depend on former attainment of the formless samadhis. They are
where one dies. Thus, uniting the aspects of vessel and essence, as explained, this is called
of
four continents.
A thousand of these, likewise surrounded by iron mountains as high as the place of the thirt
is called a first thousand-fold world realm.
A thousand such realms, with surrounding mountains as high as the Para-nimitta-vashvartin
called a middle-thousand world realm.
A thousand of those, with surrounding mountains as high as the special first dhyana realm, i
great three thousand fold world realm. In each of these worlds is shown a body like that of
nirmanakaya, performing the twelve deeds of a buddha that are not performed before or afte
appearance,
these are called worlds of those to be tamed.
Other than that in the ten directions, are measureless other words, round, semi-circular, squ
other shapes, pervading to the limits of space. They also have immeasurable kinds of senti
below, and on the same level.
Generally, in this universe of suffering, the times of arising, enduring, destruction, and vacui
The first is the time of well-arising. Then there is the present time of well-remaining, from th
the
coming of the tathagata Nampar Zikpa when all beings attain immeasurable lives to when S
to the time when beings have lives of ten years. From the long ago time of the beginning liv
by

200 years each. Then when they reach 100, they increase by one from 11 to 80,000 after M
After 100, they diminish by 1, until reaching 10 years of life.
There are 80 such cycles of increase and decrease, 18 in the present kalpa; Among these,
arise. Then from 200 years lives increase by one to measureless. When they go a little low
buddha
called "Devoted" comes," all the deeds, lives and assembled retinues of former buddhas are
and
the same deeds and lives and assemblies arise. Beings not tamed by the former buddhas a
of
the three jewels is heard. This continues until even beings who had sundered the basis of d
completely slandered virtue are liberated from samsara, and by the power vows to do so, th
accomplished. Until their nirvana the holy Dharma also remains that long.

The completely perfect third-thousand-fold universe's sentient beings, however many they w
established in liberation. After their tenth year of life, that kalpa is entirely burned seven tim
destroying fire,
to ashes. The fire lasts a day. Some sutras say seven days. Some say that one sun havin
arises. In reality 700 times ten million suns will occur and, the universe will be annihilated a
The
ashes will be washed away by water, scattered by wind, and finally, having become a single
like
the former situation where nothing had yet been born. Know all dharmas to be like that.
Like this story of how the outer vessel and essence will be destroyed, the inner body too sho
viewed. Mind becomes the single first nature of mind. From within that the wind of ignoranc
conceptualization are born. Because of that, by the karma of dwelling in samsara, by the co
karma
establishing the nature of water, from the semen and blood of the father and mother, the bo
the
eyes are the sun and moon, whose inner essential natures are white and red. The twelve a
are
the four continents and eight sub-continents. The eight consciousnesses are the seven mou

horizon, making eight altogether.
Supported by body, speech, and mind are the three main nadis, roma and kyangma to the le
and the central channel. With the support of the three gates, the three poisons, and the thre
are the
three realms. The nadis petals which are the five or six chakras are the five or six buddha fa
There are many distinct but similar realms, and within all these thousand-fold world systems

many joys and sorrows and so forth. Gathered together, they separate. Born, they die. Co
destroyed.
When the time of death comes, the four external elements within which dwell the four inner e
destroyed seven times by fire and once by water, eight altogether. Then the inner elements
secret
elements, primordial luminosity, and everything becomes a single space.
When the four elements of the body have been gathered together, the emptying of prana na
are the seven destructions by fire. Transmigration of life is the one destruction by water. Ce
breath
is the final scattering by wind. The individual body disperses, finally becoming nothing at all
like
before the body was born. The Later Tantra of Vast Wisdom: says:

Ripened by the elements of air and water and fire,
The world of the body is engendered as the vessel.
Nadi and prana and the essence of the elements,
Existing as the pure nature of the four great elements,
Then abide in the form of changeless, radiant light.

Dwelling in space, if we transfer into purity,
All the different elements, nadi, prana, and essences,
That is like the world-destruction by seven fires.
The dissolving of the elements is the one destruction by water.
Cessation of coarse and subtle is the scattering by wind.
Entering into the light is the realm of spaciousness.

Then there is the primordial lord, enlightenment,
This is reaching the final goal of non-confusion.

We should examine further the subsiding of the worlds of individual sentient beings. The Sp
Letter says:

For seven days the mass of the earth, as well as the oceans,
Will blaze, and all these beings will be burned away.
If visible bodies all will be reduced to ashes,
Why even speak of those which are invisible.

That is how we should think about it.

5. Impermanence of the teachings of how the victorious ones and their sons attain nirvana.

Even the teachers who come into these worlds, the many tathagatas and their retinues, go b
suffering to nirvana. In considering how their teaching declines, there is the further teaching
lives
are impermanent:

Even the leaders of the world, the lord buddha sages,
Attended by their retinues of buddha sons,
Pratyekabuddhas and hosts of shravakas,
As within the clear sky the always-existing moon
Is encircled by its attending garland of stars and planets;
Though these shine with brilliance in their luminosity,
They also teach impermanence by passing into nirvana.
See too how the measureless sun of the precious teachings
Sets ever more from generation to generation.
Then why should our bodies, like plantain trees without a heart,
Or like a phantom castle, fail to be destroyed.

Teachers came to this world of suffering. Their forms were seen. Vipashyi, Ratnach_da, Vi
Krakucchanda, Karakamuni, Dipamkara, and Shakyamuni, like the full moon rising on an au
blazed with the brilliance of the major and minor marks. They were surrounded by hosts of s
retinue,
shravakas, bodhisattvas, pure ones, world protectors, and so on. Their bodies blazed with s
speech
was brilliant, and without meaningless chatter. Their spotless minds shone with their illumin
were as
firm as vajra, having passed beyond suffering.
Other teachers, gradually declining, depend on the supreme being of the Shakyas. If all of t
impermanent, how will my body, as insubstantial as a bubble, not be impermanent. The Shr
Impermanence says:

Ablaze with a thousand marks is the body of sugatagarbha.
If this is impermanent, established with merit a hundred times over,
Then, as unreliable as a breaking bubble,
How can, this, my body, not certainly be destroyed?
The one who is the benefit of sentient beings,

The Victorious One, the Sugata, passes like the sun,
The moon, the treasure of holy Dharma, is seen to set.
As for our goods, our retinues, and our enjoyments,
We should be ready to know that they are impermanent.

6. We are impermanent because our lives never wax but always wane.

If even a vajra-like body is impermanent, why depend on this body, as insubstantial as a pla
That is the instruction:

Therefore, though it is certain that we are going to die,
Of where and when and how there is no certainty.
Our life-span never waxing, is always on the wane,
Conditions of death are many, and those of living few,
Life has no time to waste, so keep right to the point.
From today onwards, what makes sense is to work with Dharma.

Just by being born, death is certain. The White Lotus of Holy Dharma says:

Wherever there is birth, death will be there too.
Wherever there is gathering, there is dissolution.

Though time is beginningless, everyone has died. The Good Marks Sutra says:

Who was ever known who might not die tomorrow?
Therefore this very day we should exert ourselves.
The Lord of Death and his considerable tribe,
Neither of the two, are any friends of ours.

Anywhere in the world, death is inevitable. Walking, standing, or whatever we are doing, we
ready, thinking, "Is it today that I will die?" The Sutra of the Good Army says:

Mountains or steep ravines, defiles or precipices,
At home or in the streets, or on the bank of a river.
Somewhere upon the earth will be my last abode.
This is something that is not to be divulged.
This completely removes my enjoyment of the world.

Because of conditions, the time of death too is uncertain. The scriptures say:

Some people die from choking on their food.
Others die from taking their medicines.
Why even say that beings have different conditions?
There is no certainty of the time of death.

Our life-spans never increase, but always grow shorter. Death is certain. The News of Impe
says:

Like the rock of a pool that was cut by falling water,
There is no increase, but always only decrease.
Since all of us must enter on the path of death,
Who can rely upon this incidental life.

The Bodhicharyavatara says:

Day as well as night it never stays at all.
This life eternally fleeting is getting ever-shorter
Having gotten shorter, it will not then increase.
Why would one like me not be going to die?

Few conditions are required for death other than birth in a womb. Death is certain. The New
Impermanence, says:

Though the conditions of death are a numerous multitude,
The conditions of our being born are very few.
Therefore since it is certain that we shall quickly die,
Let us keep the holy Dharma in our hearts.

7. How what seems external is inner impermanence

One's own mind is even more mortal than an ancient ruined city:

Sentient beings, like a bower gathered from the four elements
Are ornamented with moving thoughts like people inside.
Composite, their dharmas arise from conditions and are destroyed.
Since all is impermanent, like an ancient city,

Let us quickly perform the actions of holy Dharma.

That is the exhortation. Ruined cities that are now abandoned were once well-constructed a
many beings. Later they became vacant. Look at this life as being like that. Kye ma'o! Wh

former youth and wealth of these samsaric beings? Only the people's names remain. Their
destroyed, bones are all that is left of these beings who once emanated their various discurs
Like this, our bodies, these bowers collected from the four elements, are now beautiful with
ornaments. What people will later call by our names is our bones. "That's how it is," we sho
our
hearts. The Spiritual Letter says:

As we near the finish of the body, we glimpse its bleak end. At last its foul essence is not th
at all. It is worn out, decomposes, and is completely destroyed. Know that its dharmas will
asunder.

8. An example of impermanence

Like being instantly killed in a dream in which we have enjoyed celestial bliss for a long time
time:

As the flame of a lamp that has been caught in a sandstorm
Flickers and is not steady, even for a moment,
When suddenly we are struck by the fierce conditions of death,
We shall not endure, but certainly will die.
Therefore, practice the holy Dharma right away.

A lamp may endure a soft breeze rising from the hearth, but is quickly blown out when a stro
arises. Our lives, like such a flickering lamp, are agitated by the incessant, soft wind of day
When we
have grown old, death gives no respite, and as if by a fierce wind, we will be quickly blown a
conditions of
illness or harm. Think about this being certain. The Letter to Students says:

Like the tongue of flame of a lamp,
Blown away by a mighty wind
This tiny moment of life,
Has no reliance at all.

9. All is impermanent and must be left behind.

Moreover, as for thinking of impermanence; because, having left everything behind, we mus

Attendants, pleasures, friends and relatives,
Youth and beauty, power and social rank--
We have to leave alone, abandoning them all,
Followed by black and white karma, until they both are emptied.
Then there is no refuge other than the Dharma.
Why should we not exert ourselves to go beyond them?

At the time of death, none of the appearances of this life will be of any use to us. Only the D
be our refuge from the execution of the karma of our virtue and vice. About this the Sutra of
the
King says:

The time approaches when the king will go,
Your cherished pleasures, friends and relatives
Will not follow where you must go then.
As for kings, wherever they may go,
Karma follows after like a shadow.

The Sutra requested by Shridatta , says

By karmic confusion we are made to seek enjoyments
We are also distracted by our children and spouses.
By that we shall experience suffering alone.
They will do us no good at our appointed time.
Our beloved parents, siblings, children, and spouses,
Servants, wealth, and crowds of friends and relatives,
Will not travel with us when we go to death.
Karma will be an only child at that time.

At that time those who have gathered powerful bad karma will seem to be surrounded by tho
they have killed, and the minions of the Lord of Death will seem to lead them away with a no
Bodhicharyavatara says:

If this is the day when a man is being led
To a place where he will have a limb cut off,
With dry mouth, blood-shot eyes, and such,
He seems quite otherwise than he was formerly.

When the utterly terrifying messengers of the Lord of Death
Having a form of flesh, seize us bodily.
How badly will we be stricken with the illness of great fear?
What need is there to say how terrible that will be?

Who is the sahdu that can be our guardian
One who is able to guard us from such frights as these, Our flesh will crawl with panic, and v
eyes,
We shall search for protectors in the four directions.

Having seen that in the four directions there are none,
We shall be enveloped in complete despair.

Then it will be too late to think about Dharma. It will be like criminals looking for a refuge as
given into the hands of their executioners. From now on we had better remember that. The

Even if we truly abandon laziness,
Then it is too late. Then what could we do?
After the Lord of Death has suddenly appeared,
We shall think, "Oh no, all is surely lost."

Thus:

The three jewels and the virtue of Dharma are a refuge
For those who have supplicated for this spotless gift.
For those besides such beings, though they have appropriate virtue,
Even our father and mother will be no refuge to us,
Nor will a host of friends, and wealth and beautiful youth.
All such refuges will sink into samsara.

We should give over our bodies joyfully to the buddhas,
And likewise entrust to them our lives and our enjoyments.
Other than the three jewels, there is no refuge at all

On which we can rely while we are sentient beings.

10. The impermanence of the three times

Samsaric existence and the being of ourselves and hosts of others are all more impermanen

Think of the existence of former and later worlds.
Countless former generations have passed away.
Also most of the beings of the present world
Certainly will not last another hundred years.
Those of the future will follow in a similar way.
Young and old are equal in their lot of passing away.
Because we too will not transcend this common nature,
Thinking that death is certain, let us practice Dharma.

Our existence was primordially good and pure, but think of the other spheres of apparent be
we will later transmigrate. Look and see whether the people who lived a hundred years ago

We who are now human beings a hundred years from now will be only names. The Shrine c
Why says:

A person who just for a night
Entered into a womb,
Would suffer tremendous harm.
Such going is irreversible.
In the morning one would see
Many different beings.
By evening some would be gone.
Of the many one would see later
The next morning more would be gone.
Numerous men and women
Die even in their youth.
Why are the young so cheerful,
So confident they will thrive?
Some will die in the womb.
Some the day they are born.
Some will be snatched away,
In unexpected departures.

Some will die old, some young
But one by one they will go,
Like fruit that ripens and falls.

11. The impermanence of the three levels
Moreover:

Within the three levels from Hell up to the peak of samsara,
There is no liberation from the Lord of Death.
All is impermanent, changing, and essenceless.
Nothing stable, and things roll along like a wagon wheel.
Particularly the human world has many afflictions.
Being a place of harm by sickness and by döns,
By fires and falls and weapons; by poison and wild beasts.
By kings and enemies, by robbers and the like,
We will be ravished of life and our wealth will be destroyed.

There are no beings anywhere in the six realms, for whom death does not establish itself. W
recall that none of the six kinds of beings in the three levels transcend death. The Sutra on
are the
Bases of Discipline says:

Someone who is born without death being established
Such a one does not exist within this world.
Nor are there any in the air or in the oceans.
There are none who live among the tallest mountains.

When we die, as soon as we lose our bodies, this mind by its former karma undergoes roun
samsaric existence in many worlds. The Vast Play says:

Beings, by of the power of samsaric ignorance,
In divine and human paths, and those of the lower realms,
Are tumbled in samsara as five kinds of ignorant beings .
For example, as a pot is turned upon a wheel.

Baited with fine and pleasant forms and ravishing sounds,
Sweet fragrances, delicious tastes, and blissful touch,
The snare of evil times always traps these beings

For example, like a monkey snared in a hunter's net.

Many in the human realm are afflicted with leprosy, contagion, disorders of prana and bile, a
diseases. There are many injuries from birds, rakshasas, dakinis, geks and döns. Kings, en
dissipation of the skandhas, and so forth end hundreds of lives. These contend with the Lor
our
body and life. Since we die without respite, we should try to practice the holy Dharma. The
Precious Qualities says:

With the many harmful spirits and diseases of the world,
Peace is a truly kind and beneficial gift.

12. Instantaneous Impermanence

Not only do we die of such afflictions, but even if we have no afflictions, the life of sentient b
passing away:

Even with no afflictions, the life of beings is passing.
Day and night, with the passing of every moment or instant,
It is always approaching the land of the Lord of Death.
As over waterfalls, water flows into the ocean,
Or far to the west the sun declines until it sets.

Even though there are lives where someone can say, "I have not been harmed by incidental
and though there are teachings that extend life by appropriate food and medicines and so fo
is of
no use--we have to enter death. The Bodhicharyavatara says:

Though seemingly today, I am without any illness,
Even if I have food and am without affliction
This life is still no more than an illusory instant,
This body is no more than a momentary reflection.

About its not lasting for even a moment, the Pinnacle of Precious Gathering says:

It was said by Subhuti, "The life of beings is like a waterfall.

The Sutra on Teachings that are the Bases of Discipline says:

Waterfalls descend in rivers to the sea
The sun and moon sink down behind the western mountains.
Day and night tick off their fragmentary instants.
Like these the life of beings must pass and disappear.

13. The impermanence of the conditions and time of our existence:

Having completed life's conditions, such as food,
As sure as taking poison, will bring occasions of suffering.
With so many contrary conditions that do us harm,
How can this completion fail to be destroyed?
All of it must turn into a cause of death.
Never knowing how or when or where we die,
We have been seduced into futility.
Therefore, abandoning the dharmas of this world,
Let us turn to genuine practice from the heart,
Attaining the Dharma teaching of impermanence and death.

Though food is necessary for life, it is also a condition of sickness. Though it appears to be
beneficial, essentially it is an inevitable establisher of harm.
Even beneficial purification with baths and medicine leads to sickness, not to mention life be
damage that actively opposes it. Since the conditions of death are changelessly many, let u
approach of death. Moreover, as above, whoever lives will die. Only when and how are unc
even be sure that we will not die today. And even if we could, the Bodhicharyavatara says:

"At least today I will not die," I say.
What reason is there to rejoice in that?
For still, the time when I become a non-existence
Will doubtless come to pass, in any case.

C. The three instructions of striving

1. The instruction to practice at this favorable time of having the guru and oral instructions.

At this auspicious time of completely attaining the free and well-favored human body, we sh
ourselves from samsara:

If, having attained the ship of being free and well-favored,
Whose captain is the oral instructions of the guru,
If we do not strive to cross the river of suffering,
But stare at it fascinated, until there is no choice,
At last we shall fall in, and so be swept away.

In the ship of external freedom and favor, having the holy guru as our guide, if we think we c
to work with the tradition of Dharma established by the Buddha Bhagavat, we are much dec
Students says:

Whoever, attains the path of Dharma of the Sages,
The tradition like a great ship, and throws it away again,
Will whirl like a giddy dancer in the ocean of samsara.
A mind that thinks that joy is certain is deceived.

2. The exhortation truly to make an effort from our hearts:

This is because if we do not try, we will not be liberated.

While we have this precious vessel praised by the Teacher,
Which offers an end to evil and attainment of what is pure,
If we will not receive the wealth of the two benefits
That for ourselves and also that for other beings,
We only chain ourselves in the prison of samsara.

Those with the support, these freedoms, who do not practice the holy Dharma that benefits s
others will be bound forever in the noose of samsara. Those who use their leisure to turn ba
establish the liberation of holy Dharma. Urging practice, the Letter to Students says:

Whoever has the best gifts of the ocean of arising
Also plants the good seed of supreme enlightenment.
Its virtues are better than those of a wish-fulfilling gem.

Whoever has human birth, though lacking the fruition,
Having the power of mind attained by human beings
Should rely on the sugata path, which is the guide of beings.

Such a path is not attained by gods and nagas,
By sky-soarers, kinnaras or serpent gods.

Having attained humanity, so hard to gain,
Whoever really thinks about the worth of that
Will practice very hard with the greatest diligence.

3. The motivating power of compassion

Third, for the human beings who have been so well-urged, there is also the motivating powe
compassion. These words have been spoken so that we can protect beings. How can we r
hearts? Therefore, our aspiration to peace is always motivated by the guiding power of com

Kye ma! As if we had been chained to solid rock,
Thinking mostly of this world, our sorrow grows.
Not realizing what was taught; not understanding the teachings,
Even though our day of death may be tomorrow,
We fixate our lives as being long and permanent.
Not grieving at samsara, with no speck of renunciation,
We are consciously proud and knowingly confused.
While we are so distracted, the rain of the kleshas falls.
How can we ever be of use to sentient beings.

Kye ma! Sentient beings have been told how things are, but with a fool's intelligence, they d
comprehend the details of the symbols and the means of practice. Really having very little f
them, they will never realize them. They do not understand the explanations.
Some, even while they are being urged to get rid of the appearances of this world right awa
attached to keeping them, motivated only by the actions of this world. Their karmas and kle
fire,
and they are far from happiness.
Others with the fire of aggression burning within them are jealous of others. They abuse the
ways, provoking faults, spreading bad rumors, and belittling them.
Some, no matter how many sufferings torment and oppress them, are not saddened by sam
never experience the least particle of renunciation.
Some, who have heard just a little, dispute and condemn others because of pride and arrog
thousand tongues of klesha flames in the ten directions. Dispensing with the natural goodn
being, they
burn up anything pure. As they break vows and samayas day and night, there falls a rain of

we see this, sometimes the thought arises that we should give up and just try to practice pro
alone
in peaceful forests, with the intent of personal enlightenment. But for the most part, the pow
compassion produces the joyful thought, "Let's get enlightened!" The following are verses o
aspirations.

Those who are in the ten directions of the world,
As many sentient beings as may be in existence,
By my merit may all of them gain happiness,
And may they all be free from any suffering.

Those who are sickly and those whose lives will be cut short,
May they have the good fortune and auspiciousness
Of lives that are long and happy, without attacks of sickness.

May those condemned to being poor and hungry beggars
Have abundant food and drink, and ample wealth.
May all in fear of bandits, savage ones, and kings,
Great abysses, water, fire, and other terrors,
Attain the happiness that is free from all such fear.

Whatever they wish for, may their wishes be established.
Because of always acting well and properly,
May they be liberated in enlightenment.

By a good Sakyong King may the whole earth be protected.
May his gentle kingdom widely spread and flourish.
May his ministers' Dharmic wishes be fulfilled.
May his servants always live in happiness.

May those who have the sufferings of the lower realms,
Be freed and have the happiness of the higher realms.
May those who have the sufferings of the higher realms,
Be peaceful and establish prosperity and bliss.
May sentient beings who dwell in the three realms of the world
All be happy in their minds and every thought.

Let no evil conceptions flash within their minds.

Day and night may they transcend them through the Dharma.
May there be good harvests in all the realms of beings
May they be free from every sickness and affliction.
May there be no strife and quarreling between them.

May they be happy, like the gods in heavenly realms.
May promoters of goodness be completely successful.
Those who want wealth and retinue, servants, and attendants,
May it be accomplished, just as they desire.

May merit and dominion increase for sentient beings.
May the Dharma increase for its renunciates.
For those who want virtue, may virtuous states of mind increase.
May life and auspicious fortune flourish and increase.

For those who practice dhyana, may samadhi and insight,
Higher perceptions, and miracle flourish and increase.
May there be the path and fruition of the Dharma.
May we come face to face with liberating wisdom.

Those who are tormented with pain and suffering,
May their minds be soothed, expanding with great joy.
May those who are idle and slothful, strive for enlightenment.

May those well-ornamented with the wealth of merit,
Those who have dhyana and discipline, never be separate
From all who need them in their fear and anxiety.

May the many children of the Victorious One
Have immeasurable body, life, and buddha activity.
May benefit for others be completely perfect.

May they time they remain on earth be very long.
If anyone at any time who depends on me,
May happiness and prosperity of such beings increase.

Those who have mastered the vinaya, knowing what is allowed,
May they be possessors of the seven aryan riches

Whether they praise or blame, or verbally disparage,
May all who see or hear, remember or contact me
Quickly cross the fearful ocean of samsara.

May those who even hear my name, because of that,
Be expelled from samsara in that very life.
Attaining bliss and liberated from samsara,
Let them be set firm as unsurpassable buddhas.

May I always, like the elements, earth and so forth,
Be a sustaining ground for the sake of sentient beings.
May everything that is beneficial be established.

May those who are poor and suffer setbacks in samsara,
Needlessly tormented in blazing tongues of flame,
Become a happy throng, completely liberated.
May they always try to benefit other beings.
May beings' sufferings serve to ripen them for me.

Whatever merit I have, may it ripen sentient beings.
By any virtuous mental power I may have,
May beings attain to bliss and purification of suffering.
May suffering be unseen, even in their dreams.

May they attain an ocean of bliss and happiness.
Pervading the space of the sky in all the ten directions
As many buddhas and sentient beings as there may be,
May they be associated with happiness.

May they be wealthy and prosperous, because of what I do.
Throughout the ten directions, for all who hear my name,
May there fall a rain of all that is desired.
Making offerings to buddhas and other sentient beings,

May sentient beings of the six realms and ten directions
No more be surpassed by any victorious ones.
May I completely liberate every one of them.
May the endless ocean of samsara be empty.

Sukhavati, totally beautified by ornaments of light, the precious source of all beings, is a uni
filling the whole of space, established from clouds of pure happiness. By grasping this white
scepter or
jeweled umbrella, all the obscuring torment of the three levels is cleared away.
In this undisturbed water, may the gradually blossoming lotus of the victorious ones be plant
pleasant and delightful divine maidens, their heads adorned with fragrant lotus garlands, pla
platform
with water birds, lovingly caress the lotus anthers. By these teachings may human hearts be
floating in the water of explanation emanating as it does in the pure lands.
  Free from the harm of the kleshas, completely filled with samadhi, may those excellent one
sentient beings cross over.
Like the undefiled young sun, whose eye is characterized by an excellent red light, wreathed
stars. Becoming amrita for beings, their eyes shine more excellently than the brilliantly blazi
Bhrama.
May the vast appearance of these radiant masters, revealed as great beings adorned with th
major
and minor marks, fill the whole of space.
May all beings effortlessly reach that field, the supreme wealth of trikaya, the cloudless path
and moon, free from even an atom of the nirvana of lower people.
Without duality of one and many, in uncompounded, primordial existence incomprehensible
the spontaneous presence of peace, in the field of Samantabhadra may the purified minds o
their
weariness. May they reach the space of the dhatu beyond wide and narrow, high and low, b
concept and thought.
There may they remain without sadness and weariness, with excellent thoughts, exerting the
benefit self and others among the rocky mountains.
Urged on by the intention of benefit, one can hardly not be sad at the Dharma teachings of
impermanence. For those with a mind that always grasps samsara and never turns back, te
addressing a lump of stone or an animal. The Instruction on Impermanence says:

Like me you too will die.

And:

There is no doubt about it.
Kye 'ud! I am an animal.

D. The final summary

There are two parts.

1. How to think of impermanence in order to cross over from samsara.

Now the final summary teaches of the great exhortation to meditate and work until samsara

Whoever truly wishes to cross the ocean of evil
And establish the wondrously risen excellent qualities,
Now should contemplate the certainty of death.
Meditate day and night on impermanence alone.
Again and again arouse renunciation and sorrow.

Whether going, staying, eating, sleeping, arising, walking, talking, or seeing a crowd of many
and whether staying in villages, valleys, or monasteries, always meditate on impermanence.
hear, and remember has the nature of impermanence, and the marks of impermanence. Re
of impermanence. The Bodhicharyavatara says:

Always, day and night, I should think of this alone.

If we do not think about it, what's the problem? Having come into the power of this life alone
be ambition, love of fame, desire, hatred, laziness, hoarding, indolence, cantankerousness a
Dharma's not arising. We will not quickly be liberated from samsara. We do not have enoug
tasks, let alone the liberation of enlightenment.
Strive with a long and continuous effort until buddhahood is attained. Dipamkara, Shakyan
forth were at first sentient beings like us. But by their exertion, they became Buddhas. Now

wandering in samsara. Even though countless former buddhas have come, we have not be
realization of enlightenment.
Thinking that by our own karma, we will wander limitlessly in samsara, by now we should ha
to complete their path of enlightenment. Thinking that this life is impermanent, like a borrow
instant, we should try to practice the Dharma. The Bodhicharyavatara says:

If I do not make an effort from now on
I will simply go ever lower and lower still.

Though countless former Buddhas have come throughout the past,

Having the purpose of benefit for all sentient beings,
I, because of my own faults and shortcomings,
Was not within the scope of their healing ministrations.

If from this time on, I still act like that,
Again and again, as it has been before,
I will die and have to go to the lower realms,
Being cut in pieces and suffering other tortures.

2. The Benefits of the Teachings

If we meditate day and night only on impermanence and death, in a short time we will accum
measureless accumulation of virtues. Then because of that,

Thus goodness and benefit will surely be established.
Striving with fierce energy to establish them,
The mind of this life will be abandoned and cast away.
The confusion of fixating egohood will be destroyed.

In brief, establish all the excellent qualities.
Restrict the mind to the root of all dharmas, impermanence.
This will be the cause of holy liberation,
Bringing us the end of everything that is evil.

Death is certain, Thus our own death is certain. When the smoke of thinking, ceaselessly "
even tomorrow," continually arises, the blazing fire of exertion in Dharma will also naturally a
we will
be led to the path of this and later benefits.
When appearances of this life are seen not always to have power, mind does not desire, be
quarrel, grasp maliciously, be angry, harm others, and naturally leaves behind all afflictions.

grasping cannot occur, and by the rising of the extraordinary, all is harmonious and pleasant
that
wealth, retinue, and all relatives and companions are impermanent, desire and attachment t
arise.
When through these relatives and companions other harms or benefits arise, whatever joys
occur, no desire or aggression will arise. When these die or are separated from us, or even
nothing, the

suffering of unhappiness will not arise. Wherever we go in the world, we will not return to th
desire
and attachment.
Whatever suitable and unsuitable conditions arise, the individual marks of desire, aggressio
grasping of attachment will not arise. Day and night will pass in happiness. Having come to
Dharma,
we will fulfill our vows and difficult practices. Our activities will be spotlessly pure, unobscur
transgressions. Working with the Dharmic activities of the path, we shall accumulate the tw
hundred times over.
Since our conduct will not be mixed with evil deeds, there will be no regret for anything we d
special faith, compassion, and renunciation will newly arise. The Buddha and all the bodhis
care
of us. Men and non-men will have no opportunity to harm us, and the gods of Abhirati will k
whiteness of virtue. We will sleep in happiness, rise in happiness, go in happiness, walk in
possess
happiness, and live happy lives.
The higher worlds of the celestial realms will arise. We shall see the Sugata and his childre
hear the good Dharma. We shall meditate on the good path. We shall attain the good realn
Sutra on Teachings that are the Bases of Discipline says:

Those who act with pure conduct
And meditate well on the path,
Will not suffer in dying,
As if freed from a burning house.

These and limitless other virtues will be attained.

E. Dedicating the merit.

Now the merits of well composing this are taught as a way for beings to attain blessings:

Thus by the amrita of this auspicious news
From the resounding drums of the thunder-clouds of Dharma,
By the deep, melodious speech of beneficial instructions,
May the weary nature of the minds of beings
Unhinged by the kleshas and fixated thoughts of permanence,
Be released this very day from all its weariness.

In benefit-producing white light, to the sound of divine drums, from the swelling ocean of goo
teachings, emerge water dragons of instruction with gaping mouths. For beings exhausted b
turbulent extremes of ever-grasping mind are completely pacified. By the primordial lord wh
enjoyment of bliss and happiness in his excellent house adorned by the rays of the sun, may
eased.

Beings are distracted, as if they were in a dream.
Gathering and dispersing, dharmas are hollow and empty.
Though travelling to a market, companions match our path,
They like impermanent dharmas soon will go their own way.

Like an flash of lightning among the autumn clouds,
The life of beings hurtles by like a waterfall.
Dharmas are impermanent with no stability.
From today let us realize that with certainty.

Things and property and much collected wealth,
Along with any fame and glory we possess,
Are fickle dharmas. Mind can never rely on them.
Let us know their nature of the four extremes.

III. The Sufferings of Samsara

There are four parts:

A. The general explanation of the nature of suffering
B. The extended explanation of the particulars
C. The appropriateness of thinking about the sufferings of samsara
D. The dedication of merit

A. The general explanation of the nature of suffering

There are eight parts.

1. The brief teaching of suffering.

After realizing the impermanence of dharmas, is the teaching of the suffering intrinsic to sam

one says about it falls short of the truth.

For those among the dharmas of the three realms of samsara,
Unremittingly changeable, there are the extremest sufferings.
With sufferings of suffering, change, and composite nature,
All beings of its six habitations live in extreme anxiety

The Sutra of Instructions to the King says:

O great king, this samsara is change. This samsara is impermanence. This samsara is suff

The three kinds of suffering are the suffering of suffering, the suffering of change, and the su
the
composite. By these the six kinds of sentient beings struggle and sink in the ocean of sams

2. The examples of suffering.

By these verses the examples of how the kleshas are produced are explained:

Like some person who is thrown into a fire,
Or attacked by a ravening horde of savage men or beasts,
Or imprisoned by some king, just like an animal,
With successive waves of suffering like the Unremitting Hell And having no chance of escap
only increase.

Thus as the assembled faculties of sentient beings are not purified of former suffering, it will
later.
Unbearable, it is without measure or limit. The Jewel Mala says:

Space in all the directions, earth, water, fire, and air,
Just as they are limitless, so are beings' sufferings.

They rise again and again, as waves rise in the ocean.
They are like always having to live in terror and fear

With vicious beasts of prey and cruel savages.

Like the dungeon of a king, getting free is difficult.

3. The example of being seduced by desire.

Though all sentient beings want to find happiness and be free from suffering:

One may wish to find bliss, and be separated from suffering.
But suffering strikes us, acting as both cause and effect.
Like a moth who is attracted by the flame of a lamp
Enticed by grasping, desirous of his wished-for object,
Or like deer, bees, and elephants,
Enticed by sound or smell or else by taste, or touch,
Beings are seduced by desire for the five objects of sense.
See how they never find bliss, but only suffering.

By the obscuring power of accepting and rejecting, though we may want powerful means of
fruition, we do not produce the cause. How can we be free from accepting and rejecting? T
happiness
should practice the cause, the virtuous path. We want to leave suffering behind, yet wholeh
into its cause,
non-virtue. We practice all the causes of suffering, the five klesha-poisons, and the three ch
We are rushing to
practice the source of all suffering, whose fruition is suffering itself, and experience of its diff
varieties. Still we just
accept this and cannot even be ashamed of it. This is like a thief who is punished by having
of, but still robs
us again. This time his punishment is having his head cut off. The Bodhicharyavatara says

We think we have the intention of getting rid of suffering,
Instead we run right to that very suffering.
Though we want happiness, because of ignorance,
We conquer our own happiness like an enemy

How do we conquer it? By the force of desire and attachment to the five desirables, the pow

increases, and we enter into suffering.
A moth desiring the form of a lamp's light, is burned when it is reached. Deer are killed beca
listen to

the sound of a flute. Bees who suck flowers, which are the source of nectar, get tangled wh
them.
Fishermen entice fish by the taste of food on the point of a hook. Elephants wanting to feel
lakes and die. A
song in the Dohakosha:

By the mudra of samsara all beings are seduced.

Also it says there:

Kye ho! The stupid are wounded by arrows it is said.
View them as having been enticed like gullible deer.
They are like fish and butterflies, elephants and bees,

The kleshas arise from the five sense-objects, and by their force we wander endlessly in sa
more to
be feared than poison, it is taught. The Letter to Students says:

Objects and poison alike are pleasant when first experienced.
Objects and poison alike are unbearably harsh when ripe.
Objects and poison alike are imbibed because of ignorance.
Objects and poison alike are potent and hard to reverse.
Poison and objects, imputed with certainty by the mind,
Both do harm, but poison may simply be avoided
But injuries by objects are not so easily shunned.
Poison is only poisonous in a sentient being
Our feelings regarding objects are poisonous anywhere.
Poison when mixed with other poison is neutralized.
Thus supreme secret mantra is properly used as a cure.
Poison skillfully used is of benefit to man.
However, the great poison, objects, never will be so.

4. How beings are tormented in successive births within the six realms of beings

These samsaric beings whirl about with each other and suffer:

For gods, asuras, Hell beings, and the hungry ghosts,
For humans and animals, all beings of the six realms,

Like the chain of buckets on a water wheel,
Limitless sufferings follow each other in train.

The Precious Mala says:

Its three paths have no beginning, no middle and no end.
Like the circle that is made by whirling a fire-brand.
Mutual causes become the mandala of samsara.

5. How enemies, friends, and relatives are uncertain

Thus when we are whirled within samsara:

In the course of the generations, every sentient being
Has carried the burden of being our friend and our enemy.
Also they have been neither, or something between the two.
The number of times that they have done us right or wrong
Or benefit and harm transcends enumeration.
Often a father becomes a mother and she a sister,
And she again a brother, lost in uncertainty.
We can never be sure if our friends will change to enemies
In all the generations from beginningless time a particular sentient being will have been the f
the
sentient beings in the three realms, and so forth. The number of times that it will have been
mother, and
intimate cannot be counted. The Spiritual Letter says:

By desiring what is fine, deprivation, and death
Sickness, age, and so forth, are sources of many sufferings,
Samsara indeed is a treasury of every sorrow.

6. How we suffer in countless births:

If thus we think of the karmic succession in this world,
Our sorrow should increase to its ultimate extreme.
If all our previous bodies, when we were born as ants,
Were gathered up together and piled into a heap,

Its height would surpass Mount Meru, with its four precious slopes.
The tears we have wept would surpass the four oceans in their volume.
When we have been a Hell being or a hungry ghost,
The amount of molten copper that we have had to drink,
And the foul volume of pus and blood and excrement,
Is unmatched by the flowing rivers to the limits of the directions.
Our other sufferings were as limitless as the sky.
The number of time our head and limbs have been cut off,
Because of desire, is unmatched by the atoms of the world.

The Resting in Closely-attentive Mindfulness, says:

O monks, be sorrowful within the realm of samsara. Why? While we were being whirled about in beginningless samsara, we were born as ants. If their discarded bodies were broug in one place, and made into a heap, it would be taller than Mount Meru. We have wept mor than there is water in the four oceans. The countless immeasurable number of times we ha Hell beings and pretas, we have drunk more seething molten copper, blood, urine, pus, and there is water in the four great rivers that flow down to the ocean. Because of desires, the r times that our head, eyes, and major and minor limbs have been cut off equals the number o earth, water, air, and fire in as many worlds as there are grains of sand of the river Ganges.

The Spiritual Letter says:

More than the four oceans is the milk that we have drunk.
More than the retinue of existing individuals,
The heap of all our bones would be bigger than a mountain
If juniper berries were as many as our mothers,
The earth would not suffice for such a number of them.

7. How, even if we attain the fruition of Bhrama and so forth, we will ultimately suffer.

Moreover, when we course within samsara, here is what happens:

Charnel vampire-ghouls, and demonic mountain spirits,
Beasts and snakes, and various things that creep and crawl
Experience the countless pains and pleasures of this realm.
Bhrama and Indra, and adepts of dhyanas formed and formless
Defending their territory and seven precious possessions

Human rulers, whatever splendor and wealth they gained,
Fell to the lower realms, suffering more and more.

In this time of samsaric succession, there are no realms of earth, water, mountains, islands, where we
have not been. Countless times we have been gods, nagas, rakshasas, gandharvas, kimbh
experienced the sufferings of all the six lokas at once, Bhrama, and Indra, and world-ruling no joy and
sorrow of any of these that we have not experienced. Again, we have been whirled down to lived
among their extreme sorrows. The Letter to Students says:

What being exists that we have not been a hundred times?
What joy is there that we have not savored many times?
What glories, like splendid white yak tails, have we not obtained?
Yet whatever we have gained, our desires only increase.

There is no river upon whose banks we never lived.
There is no country's region where we have never lived.
There is no direction where we have never lived.
And yet the difficult power of our desire increases.

There is no sorrow that was not ours formerly many times.
Nothing could satisfy beings that we have not desired.
There is no sentient being that we have not engendered
But whatever we have in samsara, we are not free of desire.

Completely grasping at birth these widely meandering beings
Are rolling on the ground in ecstasy and sorrow.
There is no being with whom we have not been intimate.

8. Suffering due to the nature of change.

These others who did badly in the mouth of samsara are worthy of further thought:

Having enjoyed unlimited wealth within this life
These beings of exalted station, after they departed,
Were stricken with poverty or even made to be servants.

As wealth in a dream is gone as soon as we awake,
If we thoroughly think of the sufferings of change,
Arising from the impermanence of all our joy and sorrow,
Our sorrow increases, building ever more and more.
Therefore beings within the three realms' habitations,
Without desire for samsara's pleasures, should get enlightened.

So it is for Indra, the king of the gods, and Bhrama, the paranimitavashavartin gods, and tho
attained
happiness among human beings. When they exhaust the fruition of their former virtuous ka
chakravartins, gods, including samadhi gods and formless gods, and ordinary people who h
by
the power of former karma, death, and transmigration, must experience many afflictions, goi
realms and so forth. The Sutra on Renunciation says:

When from their joyful and excellent existences
Lion-like lords of beings have to die and transmigrate.
The gods will speak to them, saying words like these:
This care-free life must be completely left behind.
The joys of the gods, however many they may be,
All of these arose from the cause of our good karma.
Now by these pleasant actions that you have in mind
All your collected virtue is totally exhausted.
Now, experiencing suffering from non-virtue that you have,
You will fall into the suffering of the lower realms.

Extensive manifestations of this kind will arise. Also the Sutra on Teachings that are the Ba
Discipline
says:

Wealth in a dream with houses and abundant enjoyments, Dreaming that one has been mad
gods and men
Becomes quite non-existent as soon as we awake.

It is like that. The Bodhicharyavatara says: 2.35

Like the experiences that we have in our dreams
Whatever may be the sorts of things that one enjoys

These become nothing more than objects of memory.
They all are gone. We do not see them any more.

When one transfers between lives, this also happens. The Spiritual Letter:

Indra who is worthy of homage from the world,
By power of his karma, falls back upon the earth.
Even after becoming universal monarchs,
Lords of the world are born again as others' servants.

Breasts and buttocks of celestial courtesans,
Are delightful to fondle, but after time has past,
Destined to be sausage in the Lord of Hell's machines,
Such lovers will be attended by knowledge hard to bear.

The touch of their shapely legs, is happily endured,
But having lived with tremendous joy for a very long time
Again in Hells of biting flames and rotten corpses
An equal result of unbearable pain will be produced.

After the joyful attentions of celestial maidens,
After this life of pleasure in exquisite groves,
By a forest of trees, with leaves like swords and daggers
Ones arms and legs and nose and ears will be cut to pieces.

Having lived in a place with divine girls free to hand,
All with pretty faces and golden lotuses,
Again we shall be helpless in the rivers of Hell
Forced into scalding water, as hot gates block return.

Desire for the realm of the gods will be very great
But having attained the desireless bliss of Bhrama again,
Once more we will fuel the fires of the Avici Hell.
We shall be thrown into constant suffering with no gaps.

Attaining the sun and moon, the light of our personal bodies
Will shine with brilliance to the limits of the world.
Then again we shall come into dismal murky darkness,

Unable to see so much as our own hands and feet.

Thus, as for the merit of those who were criminals,
After the triple lamp of the Buddha's teaching appears,
They will go where the sun and moon have never shone,
They will pass into chaos, limitless endless darkness.

The three realms of desire, form, and the formless, are the cities of appearance, half-appear
appearance. This is because they have coarse appearance, subtle appearance, and none a
happy, not
desiring the path at all, are instructed to establish unsurpassable enlightenment. But being
leisure to establish
merit, they must make an effort. The same text says:

If our hair or garments suddenly burst into flame
The first thing we would do is put them out again.
Then we would try to keep it from happening again.
There would be no priority that would be higher than that.

B. The extended explanation of the particulars

There are three parts:

1. The basis of confusion

There are two parts.

a. The basis of confusion in the three worlds.

Whatever sufferings exist, their basis of dependence is the inner three realms. These are b
mind; or desire, form, and the formless:

In the cities of appearance, half-appearance and non-appearance
Tormented by composition, pain, and change,
The compositions of senses, mind, and consciousness
Are remorselessly turning mills of the objects of joy and sorrow,

Body composed of coarse things is the city of appearance. Speech, as appearance that is

an
echo, is the city of half-appearance. Mind, without the phenomena of the five gates and con
things, is the
city of non-appearance. These are also called the realms of desire, form, and the formless.
Intention
says:

Body is the coarse, the desire realm. Speech is the subtle, the form realm. Mind is the very
subtle, the formless realm. Within these three cities lives the child of apparent true existenc

That child is explained as naturally-arising wisdom. The three gates are tormented by the th
By
the condition of conceptualizing everything, arising becomes experience of one confusion af
does
confusion arise? The objects of the six senses individually come forth by means of the pow
sense-
consciousnesses. By fixating these objects, there is continuous attachment to them as happ
and neutrality.
These individually arising phenomena of form and so forth are called "consciousness." The
general
phenomenal process of conscious is insight, rigpa, or mind, sem. When we analyze the par
are
passion, aggression, and ignorance, a continual series of mental contents of one or another
kinds,
comprising "content-mind," yid. The Bodhisattvabhumi says:

The appearance of objects is known as consciousness
The first conceptualization of these is known as mind.

Subsequent particular analysis of these deals with the mental contents. This is content-min
contents
are also established by mind as having universal relationships, similarities or classes that ex
mental contents.
When objects are evaluated by insight, at first there is a generalized perception of nature. T
does this is
mind. Then, by discriminating particular aspects, mental contents are individually designate
Because

this is our real object understanding, and except for such analysis, there is no other. The Pr
says:

If you ask about the objects that are seen by mind,
They are what is conventionally expressible.
Without the mental contents, mind cannot arise.
Not to maintain them as co-emergent is meaningless.

At the level of a sugata and the completely non-conceptual natural state, apparent objects a
discriminated by insight, but there is no mind, content mind, or consciousness. This is beca
grasping of
dualistic appearance, or awareness of a grasped object by a fixating mind. The Praise of Va

Sentient beings, who have mind, content-mind, and consciousness, since they are accuston
grasping and fixation, conceptualize them. Therefore, they do not have non-conceptual wisd
Supreme wisdom is the mind, lo, that sees reality.

The Structure of the Three Jewels says:

Neither mind, content-mind, consciousness; nor samadhi which is free from these are discar
secret mind of the sugata is incomprehensible by thought.

When form, sound, and so forth arise as the corresponding external phenomena, and the m
apprehends them, it is called consciousness, literally nampar phenomenal awareness shepa
productions appear to be objective phenomena, they are called nampar shepa. At the first t
objects, the
aspect of insight, that apprehends, "this," is mind. The analyzer of the distinctions that arise
connected to
that is content mind. After the instant of clarity when individual things first present themselve
knowledge that
discriminates object awareness analyzes them. If it is attached to them as pleasant there is
passion. if as painful,
there is aggression. If there is neither, but attachment to "this," that is ignorance. Example
a good woman
we once knew; seeing an enemy that once conquered us; and seeing a wall, water, a highw
ordinary people,
toward which we have neither joy or sorrow. The Sutra on Teachings that are the Basis of D

If we see amicable people, then we feel desire.
If harmful ones are present, our minds become aggressive.
For intermediate ones, our ignorance will increase,
In any case the gates of our faculties have been bound.

b. The basis of confusion in the eight consciousnesses

Now the ground of arising and divisions of these are extensively taught as follows:

Alaya consciousness, content mind, and then the five gates,
Gradually proliferate, one upon the other.
From that arise the cause and effect of samsaric suffering.
The root of samsara and suffering is ignorance,
Having the confusion of grasping and fixation.
By objects, conceptualization, and mind's habitual patterns,
By fixating "me" and "mine," samsara is established.

Here to distinguishes the different aspects, at the very time when awareness of individual o
without divisions of their vividness, mind which has insight of this is called the alaya-conscio
the mind
that fixates that, that peacefully saves it, with much analysis of objects at its leisure and so f
content-mind. The
Sutra of the Ornament of Manjushri's wisdom says:

Mind is the alaya consciousness.
The "I" fixator is content-mind.

The eye-consciousness sees, when forms are seen, depending on the eye. Similarly depen
is
sound, depending on the nose there is smell, depending on the tongue taste, depending on
These are
the five consciousnesses The arising of later knowledge from such former phenomena is ca
Tibetan
this is kyeche, meaning increase or proliferation of what has arisen. The objects and aware

immeasurable conditions, and since these many and extensive aspects are not put aside, bu
called kham
or in Sanskrit dhatu.

From the object there is the arising of the seemingly supported perceiver-mind. From what
connection to the later arises, and dharmin, the realm of dharmas, and dharmata, their natu

interdependent arising. When the two minds of object and perceiver are combined, pleasur
phenomena are
felt and included in insight. By the condition of contact, this is called feeling. The particular
and other aspects
are beyond describing.
In brief, by the three poisons, arising from the three collections of objects, the senses, and t
concept
mind, come all motivating karmas. These karmas are unhappiness.
From patience and so forth freedom from the three poisons arises. This is the great happin
bliss.
On the path of the ten virtues and so forth, prajña and compassion are not fully accomplishe
path of
the lesser happiness. Accumulated by ignorant earthly beings, after the fruition of samsaric
produced, it is
exhausted. This is happiness proportional to merit.
The enlightened happiness produced by completely finishing the path is happiness proportio
By the three poisons there is universally arising unhappiness. The lower realms and whatev

may be are produced by this cause. Happiness proportional to merit grasps the glorious hig
and human
happiness.
The happiness proportional to liberation is produced both by incidental highlights and ultima
goodness.
The Precious Mala says:

As for passion, aggression, and ignorance
The karma produced by them is unhappiness.
As for non-passion, -aggression, and -ignorance,
The karma produced by them is happiness.
Unhappy karma is all suffering.
Happy karma is all the higher realms
And all the happiness of sentient beings

'Externally appearing things are like the things that appear to be other in a dream.' This mea
grasping

involves habitual patterns of objects. These various appearances of pure and impure are co
Habitual
patterns of reality are produced by the karma of bodily arising and also by the inner conditio
suchness.
These are the shandhas, dhatus, ayatanas, and so forth. From them arise all the kleshas, a
that is their
fruition, the support of the confusions of fixation.
Luminous, naturally-arisen wisdom is in essence empty, and by nature luminous. It is the so
unobstructed arising of various kinds of radiance. When we become attached to this as the
characteristics
of grasping and fixation, insight arises as the habitual patterns of mind. The five or the three
arise. The root of
confusion is fixating on the "I" and ego. Because of that, the confused appearances of sams
reflections,
dreams, or hairs drifting before the eyes. Moreover, fixation is fixated as "I", and grasped ob
fixated as "mine"
with an attitude like that of the owner of a house.

2. The manner of confusion,

There are two sections:

a. By knowing or not knowing what we are there are liberation or confusion.

Now the basis and way of confusion are extensively taught, as follows:

The changeless nature of mind, perfection, dharmakaya,
By ignorant fixation, takes on habits of false conception.
Involving confused appearance of impure relativity,
Dualistic appearance of objects as self and other,
Then come to be grasped as really being two.
Intrinsically this presents itself as limitless suffering.

When we have realized the ever-changeless nature of mind,
By the path of meditation on this unerring perfection,
We will properly reach the field of pure relativity.
Easing the weariness of the village of samsara.

Here three great doctrines of the yogachara tradition are taught. These are false conceptio
and the
perfectly established, in Sanskrit, parikalpita, paratantra, and parinishpanna.
There are two kinds of false conceptions, characteristics, and accountable false conceptions
By characteristics, from someone's viewpoint something is conceptually imputed, though it is
such
as the horns of a rabbit or the alleged ego. This includes any bad doctrines and all the nam
of this and
that established from that that may be presented by such a mind.
What is this like? Some search for the real bodily existence of that to which the name "lion"
but do
not find it. Though the phenomenal meaning has been presented as "this," from mere arrog
individual
characteristics without any real remembered mental object, they may say it is like "fire."
Accountable false conceptions are various aspects of the environment and inhabitants of the
arising from the viewpoint of confusion--joy and sorrow, the skandhas, dhatus, and ayatanas
really do not
exist, but only appear like a dream from the confused viewpoint of mind, they are called acc
conceptions.
Though all these things are natureless, they appear from the viewpoint of confusion. Since
exaggerations, they
are called parikalpita, or false conceptions, in Tibetan kun tak, literally all-imputation or all-la
The
Bodhisattvabhumi says:

As for the false conceptions of parikalpita
Though non-existent, are produced by the mind of confusion.

There are also two kinds of relativity, pure and impure. Pure relativity is the pure fields and
of the
pure seeing of the buddhas, appearances that arise of buddha fields, the seven precious thi
palaces of pure
light. Some say that the relativity of yogachara tradition is unacceptable, since all such thing
classified as personal
appearance. Such disputatious people have not seen this properly. This sort of relativity is
established by oneself
from personal habitual patterns of awareness. It is not like the phenomena reflected in a mi
produced by

conditions.
Whether everything is included within personal appearance should be analyzed. Either min

mere appearance, or appearance is included within mind.
If it is like the first, at the time of mere appearance, there is no discernible boundary betwee
that are
included and those that are not included. Therefore "included" is a mere word, having nothi

phenomena.
If it is like the second, how can this be suitable? Someone might say, "Since appearance a
it too
is mind."
Then a boy child that comes from a woman would also be a woman, but this is not so. Excr
the body, so it would be the body. This is clearly not the case.
Someone also might say, "Appearance is mind because it appears in mind."
Then form would be visual consciousness, because it appears in visual consciousness. Bu
erroneous sentient beings would be the minds of those beings. Fallaciously, these sentient
erroneous
minds would be buddhas. Since sentient beings also appear to these buddhas, the whole r
beings would all
be buddhas. Moreover, this fault that spotless buddhas are also defiled sentient beings cou
abandoned. This is
because if buddhas were not mind, they could not arise at all.
If someone says, "Phenomena are mind," then what is really cause and fruition would be a s
this
did not exist, neither could arise at all. Thus, an enemy and one's anger at the enemy woul
single thing.
Therefore, without the enemy, there could be no anger at the enemy.
  Also it is not proper to say, "phenomena are mind because they are produced by mind." T
a
painting would be the painter, because the painter produced them.
How is it proper to maintain that external earth, stones, mountains, and rocks are mind? Ad
arising
from the habitual patterns of mind is confused appearance. If this were not so, when a hun
one vase,
the vase that is seen by them all would be their awareness, and all the hundred beings wou
awareness. If this
is maintained, it would be proper reasoning that if one of them gets enlightened, they would

enlightened. If one
went to the lower realms, they would all go there. If it is like these notions, sentient beings i
like you and me
would not exist at all, since all that appears like that would be other than one's own mind. M
would not be
suitable that there were any other buddhas besides the single one Shakyamuni. This is bec
seen by him
would be his awareness. If one maintains that, clearly he is us. These days many people fi
traditions and
completely obscure the mahayana. From what they say it would follow that a huge body co
the
size of a lotus. A flower could have ear-rings. A gold face would be more than a mere orna
would be
just the sound of trumpeting.
If you ask what are pure appearances, when it is proclaimed within proper reasoning that co
phenomena that are spotless are mind-only, that tradition says:

These appearances of oneself to oneself are one's own mind appearing to itself, but the app
is not mind.

Many yogachara texts say:

As many things that appear, that many are mind.
But that is not so for apparent objects themselves.
Having habitual patterns from beginningless time,
We are shaggy, as it were, with hairs before the eyes.

Appearance and the apparent object are distinguished. Others may think, "The apparent ob
is
a mountain!" but the clear appearances of fixation of mind arise in dependence on the facult
objects we
directly encounter, the phenomena fixated by our minds, are private, personal appearances.
encounter the same mountain, that their apparent objects are the same as ours does not fol
objects are
fixations of what appears in sense perception in terms of the habitual patterns of former eye
A mere abstraction, a mental object, a luminous appearance of what does not exist, vividly
mental sense. Therefore, even if appearances apprehended by the mind and the fixator of t
others and

the fixator of them are all mind, the object which arises for and is perceived by the mind
is classified as an apparent object. All the objects of the five gates appear even though they
like shaggy hairs
before the eyes, because of beginningless habitual patterns. Thus they become dualized.
"Do you
therefore establish appearance and apparent object as different?
For you also they are two. This is because they exist externally to apparent mind, and beca
maintained
within the fixating mind. These are one within the mind, but are called "two."
It may be asked, "according to proper reasoning are they one? Here the apparent object ca
habitual patterns and the appearance ascertained by fixation, while both do not exist, neithe
conventionally from
the phenomena confused by habitual patterns. Moreover, since there are not really two suc
established
to be not-two in nature. For we who profess madhyamaka, if we analyze, not only the thing
apparent object,
but the appearance too is maintained not to be mind. {{217.5}} This is because mind is inne
so, not exist
externally and external appearance that arises within the individual senses is analyzed as be
mind. If
appearances had an external aspect too, then peoples' consciousness would be two or mor
one's
consciousness would be a material thing. There would be many such fallacies.
  Therefore, the fixator of appearance and non-appearance is mind, but appearance itself is
as
mind. What is or is not the word "tail" is grasped by the listening consciousness, but listenin
consciousness itself is not
established as the word, "tail."
In brief, one's own mind, though seemingly externally projected does not really go outward,
external phenomena really appear inwardly. However, external appearance is never interna
Because what
appears does not exist. A variety of such things, white and red, arise.
For one who has diseased eyes due to a disorder of the phlegm
objects which are completely non-existent nevertheless appear, externally, internally and be
said to be
natureless or empty of essence. Neither what is established as mind and what is establishe
mind are
liberated from attachment to truly existent self-nature. In that respect they are indistinguisha

one may say,
"Isn't this assertion that there are external objects-things which are not directly known, like th
shravaka
vaibhashika school?
It is not the same. The vaibhashikas proclaim that these objects are established to have ind
characteristics
of material things. We, on the other hand, say that habitual patterns of confused appearanc
even though
what seems to be there is non-existent like a dream. This approach is not refuted by madhy
suitable.
Someone may ask why what has been proclaimed by us is not refuted by the prasangika ma
Mere appearance is not refuted, but attachment to true existence is refuted. The teacher N

Thus though appearance itself is not to be refuted,
Eliminate thoughts that conceptualize this as truly existent.

{218.5}}The yogachara true-aspectarians proclaim that phenomena are mind. Both the true
aspectarians assert
the refuted tenet that the absolute is truly established as self-insight, so how will they deny t
appearances of
habitual patterns arise while they are non-existent and that classifications of existents are re
into? This is
because these would be made into the classification of the relative at the same time.
Thus outer relativity and the relativity of mind or insight, arising after the former, its appeara
depending
on other previous objects, must be analyzed in terms of inner patterns. If seeming appearan
after is
imputed, the name alone is the meaning, and they accord. If it is maintained to be other and
what is
present, one's own insight cannot be established as a characteristic of something other, bec
assertion is
contradictory. This is not good reasoning. The former text says:

Thus all these various different kinds of appearances,
Because they seem to be phenomena that are other,
Are the impure relativity of grasping and fixation.
The pure is also said to be relativity,
But what becomes through external power is not pure.

This too is explained as appearing to be something other.

The perfectly established is changeless and true. This changeless, completely established
confusion is the emptiness of dharmata, by nature intrinsically pure, without distinction of ea
later. This
changeless perfectly established is the quintessential natural state. The empowerment of th
as empty or as
threefold.
It is naturally empty of itself, other, and both. As for emptiness of itself, it appears as non-ex
like the
moon in water. Individual characteristics are abandoned, and divided aspects of self and ot
but
spontaneously present dharmas are not put aside, there are both imputations of these and c
their self-
nature.
Other emptiness is the other emptiness of not having or the other emptiness of accountable
Emptiness of both self and other has both emptiness of accountables and emptiness of the i
characteristics denoted by the words.
This luminous nature of mind, the nature, the dhatu, the essence, is empty of all fallacious th
the
characteristics of the buddha qualities. Its purity of essence is beyond faults and virtues, an
or clearing away.
 Various defiled dharmas of confused appearance, red and white, arise. These false concep
consciousnesses, are natureless. Their self-nature is empty. Accountable like a pillar or a v
empty and
fallacious. The pure nature is beyond faults and virtues, establishing or clearing away. The
empty of
themselves and have some virtuous and some faulty aspects. But the pure essence is beyo
At the time of the ultimate purity, all injurious faults together with their habitual patterns are c
in
emptiness. This is the absolute itself. Whatever qualities of the absolute dhatu exist are als
manifestations and
are not empty. The pure essence is beyond faults and virtues, establishing and clearing aw
In brief, as for self-emptiness, the nature of dharmas of this and that has no true existence.
divisions, as for characteristics being empty of their own essence, whatever characteristic is
non-existent like
the horns of a rabbit. Though appearing from the viewpoint of confusion, it is without nature
empty like the

moon in water.
Emptiness of self-nature of imputation, is emptiness of what is imputed by names, words, ar
as
mere mental constructions, the individual characteristics of these objects do not exist, as for
what is
imputed by the name "lion" really has a turquoise mane. What is actually denoted by the wo
small child
has a body without such a mane, but since the understanding producing name can have an
meaning
even when it is empty, all impute to it an effect-producing power.
In emptiness of other, a dharma is imputed to be empty of another dharma. From the two di
emptiness of not having the sun is said to be empty by not having darkness, a pillar, a blank
Here,
dharmas that are non-existent within the sun are other real individual natures.
As for emptiness of accountable others, "the sun" and "light-producer," and "the one with se
general accountable imputations. Since the natures and particular included examples expr
the
individuating characteristics which are the meaning of the sun, it is empty of them.
What is empty of both self and other, is a dharma that has neither. From the two divisions.
accountable imputations and real individual characteristics.
Within the one involving accountable imputations, are the skandhas, dhatus, and ayatanas

are imputed by samsaric confusions. All such things are also empty of the individual charac
three realms,
since they are constructions of conventional mind in names. They have both empty individu
like the
water in a mirage, and no individual characteristics, like the child of a barren woman. Thoug
of any truly
any existing nature, they unubstructedly appear, vividly luminous, with an emptiness like tha
If the three essences are divided in this way, there are six sorts of things of which there is er
Though
these are expressed by calling them empty of essence, they are also completely pure and b
expression
empty since being beyond mind is included as a second sense, all dharmas should be realiz
in this
manner.
As for what is said by exponents of nihilistic emptiness, since that style of emptiness is impo
dharma

is like that of the outsider materialists, the charvakas. There is emptiness; but this non-empt
merely partial
emptiness. It accords with the dharma of those of the eternalistic view of the shravakas and
and
therefore it falls into both the eternalistic and nihilistic extremes, and simply should not be re
Correct perfect establishment is the path of true liberation. In realizing the natural state as it
the
phenomena of appearance are not put aside, in the relative, merit can be accumulated. The
which is
contemplated is the accumulation of wisdom within the absolute. Earnestly produce this dha
free from
one and many. The former text says:

"Correct" is genuinely gathering the truths of the path.

In brief, we enter into the nature of mind, the changeless luminosity of suchness, after all dh
realized to
be empty in the sense of being mere false conceptions. If we meditate on the path, impure
appearance, along
with the mind of false conceptions, becomes pure as it really is. The primordial state has be
dharmas of
the holy teachings are gathered into one as the inexhaustible body, speech, and mind, of the
ornament. One
becomes a perfect master of the pure buddha fields.

b. The suffering of wandering in samsara because of ego-grasping.

Now because there is such a grasper and grasped, while we are wandering here in samsara

are compared to people sinking in a river:

E ma! How limitless is this realm of samsara.
How difficult it is to examine what it is.
So painful is the weariness of the path of samsara
That anyone born there has no happiness at all.
This unbearable fruition is produced by unhappy actions,
It is a self-projection which is wrongly understood,
The sort of thing we often do within a dream.

The natures experienced by individuals of the six lokas
Are confused appearances of what does not exist.
Therefore they give rise to measureless sufferings.
Listen while briefly I summarize what has been taught about them.

The Analysis of Scripture says:

As if in a filthy swamp of foul and disgusting stench
Beings of the six realms have no happiness.
As if in a blazing pit where it is never cool
Those in samsara too never have any joy.

Within samsara they transmigrate from the desire realm to the realm of form. From the realm

formless, they transmigrate into the realm of desire. From the realm of the formless, they tra
the realm of
form. Wherever samsaric beings exist within the six lokas, there is only suffering, and they h
of happiness.
For a little while, as explained in the scriptures etc., they may remember how those who hav
aside the
mind of joy in samsara and urged them to "practice the dharma of liberation." If they do not r
do this,
generally they will continue to wander in samsara. The Letter to Students says:

Whoever dwells within the ever-changing round of samsara, Happily thinking that it is just a
Will certainly willy-nilly many hundreds of times
Wander everywhere with like and dissimilar beings.

3. The Divisions of Confusion

a. The Hells,

1) the Hot Hells

Of the twelve hot Hells, the first is the Reviving Hell.

a) The Reviving Hell:

i) A brief explanation:

Over the blazing iron coals of the Hell of Reviving,
Beings meet and kill each other with their weapons.
A voice says, "Revive," and again they suffer as before.
They experience this until their karma is exhausted.

Above blazing iron coals, these Hell beings are gathered by their karma. They strike each o

battle-axes, iron clubs, disks and so forth. Seeing each other as hostile enemies, they seem
all of them are
killed. Then a voice from space says, "Revive," and right away they revive as they were bef
experience
countless times the real suffering of being killed by their weapons. The Spiritual Letter says

Three hundred times a day by short sharp spears,
These are fiercely stabbed, and their sufferings
When they enter into the sufferings of Hell
Are an intolerable rain of sufferings.
Even one instance is unbearable.

ii) The measure of their lives

The measure of their lives is until their karma is exhausted, briefly, as it says in the ordinary

Fifty years within the life of a human being
Are just a day for the four great gods who are kings of the world.
Their months are thirty such days, and twelve months make a year.
Five hundred such years are a day of the Reviving Hell.
They have to suffer for five hundred years of days like these.
An exact calculation of this according to the sutras
Is a hundred and sixty trillion years of human time.

The ordinary sutras of the mahayana, the tantras, and the shastras say that individuals' karm
thick and by merely transmigrating between lives, those who fall into that place are not taug
single certain
measure of life. Strong antidotes may arise in one's being and so forth, so that one sudden
Someone

who was something like a tantric master might have to remain for many kalpas, until release
obscuration.
The Spiritual Letter says:

Thus they experience quite unbearable suffering
Over the course of eight times ten million years.
For as long as their bad karma has not been exhausted,
For that long they cannot be free of that life.

In the case of the viewpoint of the ordinary sutras, the Abhidharmakosha says:

In the six levels of the Reviving and so forth,
One day equals the life of the desire gods.

According to the account given in the Objects of Mindfulness and Le Namje, fifty human yea
the
great conquering kings of the four families. Thirty of these is one of their months, and twelve
counted as their
year, and five hundred of those years is one day of the Reviving Hell. They suffer for five hu
years. If one
counts this in human years, the Objects of Mindfulness says:

Beings endure a hundred thousand times ten million years and 62,000 in the Reviving Hell.

b) The Black Thread Hell

The Hell below this is the Black Thread Hell:

In the Black Thread Hell they are sewn together with blazing needles,
Then just where they were stitched, they are cut apart again.
Because of this, their suffering is terrible.

If we take a day of a hundred and three human years,
A thousand years of those is a day of the Black Thread Hell.
According to the teachings, a thousand of their years
Is twelve trillion, nine hundred sixty billion years of ours.

The Spiritual Letter says:

Some are sewn with needles, and parted like that again.
By sharp irresistible axes they are cut apart

If 133 human years is counted as a day, a thousand years of such days is one day of the Bl
They
endure a thousand such years. If one counts the same period in human years, the Objects

The years of beings in the Black Thread Hell are twelve hundred thousand and ninety six tim
million years.

c) The Hell of Crushing and Joining

Below that

In the Hell of Crushing and Joining, beings are crushed to atoms
By mountains like horses, camels, lions, tigers, and so on.
The mountains part, and again they are living, as before.

In iron valleys hammers pound them into dust.
While they are being crushed, streams of blood flow down.
Two hundred years are a day for the Aviha gods.
Two thousand such Twin-god days are a day of the Crushing Hell.
There they are said to suffer for two thousand of their years,
Or thirty trillion, nine hundred and eighty billion years.

The Letter to Students says:

Herded by two fearful mountains like giant shepherds
Gathered between them their bodies are crushed and reduced to dust.
They are separated by wind that does not cool at all.
Then again they are crushed to dust like that a hundred times.

The Spiritual Letter says:

Some are crushed like sesame seeds,
And others ground fine like flour.

There are certain gods who, because they are free from fighting with the asuras, are called "
strife,"
Aviha, and because boys and girls emerge from their loins together, they are also called the
hundred
human years make up one day for them. Two thousand of these days are one day in the He
Joining.
Beings there must endure two thousand such years. If this is divided in human years, the O
Mindfulness says:

Those of the Hell of Crushing and Joining endure 10,368,000 times ten million human years

d) The Crying and Screaming Hell

i) A brief explanation

Then below that:

In the Crying and Screaming Hell, beings are burnt in fires,
This is why they weep and lament, they scream and wail.
They suffer by being cooked in boiling iron cauldrons.
Four hundred years are a day for the Tushita gods.
Four thousand of these are a day of the Crying and Screaming Hell.
Their sufferings go on for four thousand of these years.
In human years this is a hundred and eighty trillion
Nine hundred and forty-four billion are also added to these.

The Spiritual Letter says:{{229.3}}

Some are burned by blazing embers continuously,
While they are being consumed, their mouths are gaping wide.
Some boiled in iron caldrons, or great copper ones,
Are cooked like meat that is being made into soup.

The Letter to Students says:{{229.4}}

Some fall into great soup-kettles and are boiled there
Others transmigrate to burning sand that gives off sparks.
They cannot see the ground on which they put their feet.

Four hundred human years are counted as one day among the gods of the Tushita heaven.
these are one day of the Crying and Screaming Hell. They endure four thousand such years
in human
years the Objects of Mindfulness says:

ii) The measure of their lives

Those of the Crying and Screaming Hell live for
10,944,000 times ten million human years.

In the Hell of Great Screams, in a blazing iron house,
Beings are burned in fires and hacked in pieces by Yama.
Eight hundred years are a day for the Nirmanarati gods. Eight thousand of those are a day w
Great Screams.
Their sufferings go on for eight thousand of their years.
This amounts In human years to three quadrillion,
Five hundred and fifty-two trillion, six hundred and sixty billion.

The Letter to Students says:

They live in Hell fire and a shroud of stinking smoke.
Tongues of flame pervade the circle of the directions.
Adorned with heaped white bones, like some terrible wreath.
As elephant skins appear as a means of threatening them
These beings cry out in pain and fear "Kye ma! Kye hu!

Some places great flaming fires are emanated
With an agonizing roar they rise and tower upward.
By day their voices peak in number and shrill volume
Inside their dwellings of bones, they loudly scream and howl.
Not even kalpa fire produces what they fell into.

Eight hundred human years are counted as a day of the Nirmanarati gods, and eight thousa

a day of the Hell of Great Screams. They remain for eight thousand of their years. As for th
in human
years, the Objects of Mindfulness says

They have to endure the Hell of Great Screams for 663,552,000 times 10 million human yea

e) The Hell of Heat

Below that:

In the Hell of Heat beings are in an iron house.
Their brains are first exposed by using a short spear.
After that they are thoroughly beaten on with hammers.
Inside and out they are seared by blazing tongues of flame.

A day of the Paranirmitavashavartin gods
Has the same length as sixteen hundred human years.
Sixteen thousand of these is a day within the Hell of Heat.
They suffer there for sixteen thousand of their years.
Which equals three billion and eighty-four million human years,
To which are added another hundred and sixty thousand.

The Letter to Students says:

We see the noose of time in the hand of the Lord of Death
Poisonous snakes are coiled around the head and lap.
Crows, gulls, ravens, and vultures peck out eyes and brains From living victims without the s
hesitation.

Sixteen hundred human years is counted as one day by the Paranirmitavashavartin gods. S
these are counted as one day in the Hell of Heat. They endure sixteen thousand of their yea
years, as
the Objects of Mindfulness says:

Those of the Hell of Heat endure this for 818,416 million times ten million human years.

f) The Very Hot Hell

Below this:

In the Very Hot Hell, among two rows of iron houses,

They are burned in fire and stabbed with three-pointed weapons.
Their heads and shoulders are parted, then joined with bandages.
They also suffer by being boiled in copper cauldrons.
The length of their lives is half an antahkalpa.
It is beyond being counted in terms of human years.
In four small kalpas the world arises and endures.
It is destroyed and there is nothingness.
The length of these is equal to one antahkalpa.
One great kalpa is eighty intermediate ones.

A sutra says:

In the Very Hot Hell are a host of blazing fires
Their bodies are pierced and stabbed by vajras and by tridents.
They are boiled in great copper cauldrons and tied in bandages.
They only rest while burned by fires within and without.

The measure of their lives is unfathomably long. In four stages the word arises, endures, is
remains in emptiness. Each of these is counted as one antahkalpa or intermediate kalpa. T
of such a
kalpa. The Objects of Mindfulness:

Those of the Very Hot Hell experience their sufferings for half an antahkalpa. This should b
mind.

g) The Avici Hell

Below that:

In the Uninterrupted Hell, in blazing iron houses
Aside from the clamor of lamentation of the Hell beings,
The fire and those beings cannot be separately seen.
Just As the burning flame of a lamp will cling to its center,
There is just a spark of life in the center of the fire.

They have to suffer this for the time of one antahkalpa.
Since there is no greater suffering that this,
Therefore it is called the Uninterrupted Hell.

The Letter to Students says:

As dry grass burns from the heart, they are burned by blazing fires.
From throats and mouths repeatedly issue smoky flames.
Falling from inner hunger, their innards burst and splatter.
They produce an indescribable howling cry.

Wishing to be freed from their great suffering,
Again and again, they watch from within the opening gates
Seeing other places, they wait until they open.
As soon as they go forward the gates shut tight again.

Then there is further pain of unbearable depression.
Like a falling rain of sharp and blazing arrows,
the guardians beat them with sticks, and boiling tears flow down.

Because they are being stewed in a pot of molten iron, Drinking in a heaped up wreath of to
Smoke rises from the holes of mouth, and nose, and ears.
Eyes and brains ooze like cream in blazing tongues of flame.
That fire, as if furious at those piled bodies,
Flare like piles of dry firewood that are being kindled.

The Spiritual Letter says:

Among the unbearable sufferings of all of these
Those of the Avici Hell are worst of all.

The Analysis of Karma says:

At the gates of the Avici Hell is an iron mountain of 60,000 pagtse. The Hell beings, exhausted by getting by it, transmigrate to new lives.

There are an immeasurable number of them, it is taught. This is manifested by very heavy k abandoned Dharma, broken samaya etc. The Objects of Mindfulness says:

Those of the Avici Hell transmigrate after having passed there an intermediate kalpa. Even

they are born as a king, their powers will not be sound, so it has been taught.

h) The summary of the meaning of these

Now there is the summary:

In each these different Hells that have been mentioned above,
The tongues of flame are seven times hotter than the last.
Each is lower, with greater suffering, than the last.
Beings suffer until their karma is exhausted.

As for these Hells that have just been described, the tongues of flame become seven times the
next. The Analysis says:

Hellfire from one to the next
Increases by seven times.
Likewise the sufferings
Are seven times the last.

More and more sufferings are stacked up, like blisters on top of leprosy. As if their sensatio seven
times stronger, their sufferings are also seven times stronger. They must endure this until th exhausted.

i) The ephemeral Hells

i) The Main Explanation of the temporary Hells

Included among these Hells are the following:

The ephemeral Hells may be in the mountains, trees, or sky.
In water, fire, or rocks, or in uncertain places.
Groups or single beings remain there for a while.
In those places they suffer their respective torments.
That explains their being called "ephemeral Hells."

The beings of the ephemeral Hells are in mountains, rocks, water, fire, space, and so on, or places,
like a pestle, rope, refuse rag, a burning piece of wood, or a log. There may be different kin together, or one
alone. They may be hot, cold, wet, or dry, ripped apart, cut up, boiled, whatever sort of suffe but each of
them unbearable. This may last half a day and night, just a moment, or for all eternity, since the force of
different karmas. Thus they are called ephemeral. The Sutra on Teachings that are the Bas says:

Then son of Maudgal from across the ocean, the Hell of the beings of the ephemeral Hells a in places like a pestle, or a tree, and they are seen to be tormented by many different kinds

Within the realm of samsara, beings have no pleasure.
They are like the beings of the ephemeral Hells,
All tormented by their individual sufferings,
As if they had been forced to live in a blazing land.

ii) In order to refute other kinds of wrong conceptions:

Some mistakenly say that the name "ephemeral"
Is given as few are there, or since their lives are short.
But scorpions live for quite a while among the rocks.
And once there was an ephemeral Hell that had the form
Of five hundred shravakas gathered for their noontime meal.
It is said that they took up weapons and struck each other.

Some say are called ephemeral since each day they become non-existent. This is not the ri

After many human generations in an iron house
Still they have many years to remain within this Hell.

With such harm, and some alone and companionless, they are called ephemeral. When Sh arrived in a vihara, from one with a net beating a gandi, as soon as 500 beings had taken th shravakas, they
quarreled with each other, and resolved it with weapons. The moment the hostilities were c longer

seen, so the scriptures say.

j) The Neighboring Hells

i) The brief teaching.

Around the Avici Hell are 16 others:

The Neighboring Hells are found by the Uninterrupted Hell.
They are found in each of its cardinal directions.
These are the fire pit Hell, the Hell of putrid stench,
The plain of weapons, and the river without a ford.
In all there are four times four--sixteen such Hells.

ii) The extensive explanation

There are six sections describing these, which open in whatever direction one turns.

a)) The Fire Pit Hell:

Thinking that its ten million gates have now been opened,
Beings come forth from within the uninterrupted Hell.
Seeing shady river valleys, when they enter the running water,
Having sunk into blazing coals up to their knees,
Their flesh is burned away, leaving bones as white as lotuses.
Then revived, as before, their suffering is extreme.

First, their karma mostly restrains them in the iron houses of the Avici Hell, where sufferings
afflicted
with increasing sufferings. Then, thinking that the gates have opened, they flee. As they app
iron dogs,
they seem to see a pleasant shady ravine. About what they suffer the Letter to Students say

A crowd of torn people are herded by dogs with gaping jaws
Long thorn-like fangs with vajra tips rip at their bodies.
There is a ravine and river completely lacking water,
Full of dismal ashes and licking tongues of flame.

While driven they are mutilated by corners of rocks,
Having sharp razor points that tear unbearably.
Fleeing into the river, they sink into the ashes.
Their flesh and bones are burned, and then they revive again,

b)) When they think they are free,

Here is what they reach:

As soon as they enter the cooling ponds that they have seen,
They sink in a putrid, stinking mire of rotting corpses.
Worms with metal beaks of copper, iron, and gold,
Piercing their bodies, bore and tunnel into them.

The Letter to Students says:

Some move about like little worms and insects.
Because of the crowd their bodies are immobile.
Or else they rot away upon the fields.
With lives blocked by the trap of their karmic nature
They live without being even able to move.

c)) Then:

As soon as they return to the pleasant plains they have seen
They are cut to pieces by blazing daggers while still alive.

The Letter to Students says:

Into a grove whose branches are swords with dagger leaves,
They run exhausted, and of course their bodies are wounded,
by many three pointed short spears, arrows, and sharp swords
Fangs in the mouth of the Lord of Death pierce as they fall.

d)) And then:

When they have entered into pleasant leafy groves,

They are overcome by a forest of sharp swords

The Letter to Students says:

Enduring many torments difficult to bear
Day and night, their bodies are grievously destroyed.
As they go among green trees which they formerly saw
They cannot help falling onto leaves of a hundred weapons.
There in long entanglements they are badly wounded.

e)) And then

Passing from there to a very pleasant mountain peak,
They see their former homeland and go as if they were summoned.
Flesh and blood are scraped away with sharp iron spoons.
Vultures peck their brains, as they are climbing upward.
Then they think that they are called to descend the mountain,
And again they are scraped by the spoons, as when they first went up.
At the edge of the plain are men and women with sharpened beaks.
In the blazing embrace of these their suffering is extreme.
After that they are eaten by many dogs and jackals.

Then they think that there is a very pleasant mountain. When they go there, these former m
to see all the features of the countries where they formerly lived, and seeing people once clo
thinking they are
calling, they ascend. As they are scraped with iron spoons, their flesh and blood multiplies.
down, they
suffer the same pains of being scraped as when they went up. The Letter to Students says:

As they quickly climb this slope of unbearable shalmali trees,
There is a host of briars. Sharp spoons scrape them through.
With terrible pain, they destroy inside, and then subside.

And also:

When they move downward, from iron briars going upward,
They Remember many sharp things roughly piercing their bodies,
Then sometimes by the sharpness and the painfulness

Of blazing three pointed spears, their bodies cannot descend.

Then by crows whose beaks are marked with symbolic weapons
They are driven along by ordinary needs
Of their bellies and such, and as they are lost and scattered.
Some fall into fearful abysses of mountain chasms.

Also

From all the women a hundred tongues of flame come forth.
They live ornamented by massive wreaths of flame.
Toothed like saws these do not ever leave their bodies.
Lured into pleasant groves, they embrace unite with them.

f)) And then:

Also having seen the cool streams of flowing rivers,
As soon as they joyfully go and are immersed in them,
They sink to their waists in hot ashes, and flesh and bones are consumed.
They see the guards of Yama keeping them from the two banks.
There they have to suffer for many thousands of years.

The Objects of Mindfulness says:

When they go there, they see streams. As soon as they step into them up to their waists, th
flesh is burned, and even their bones turn to powder and separate from them. When again t
revived, on the banks where they formerly were, the beings of the Lord of Death appear to b

k) The instruction on eliminating those sufferings.

They are as follows:

If someone in the Hells remains unterrified,
But knows the nature of these endless samsaric torments,
Then that person will have the means of passing beyond them.

That is the instruction.

2) The Cold Hells,

There are three sections

a) The eight cold Hells.

Now the sufferings of cold are explained:

There are also eight Hells where there are the torments of cold.
In extremely frigid places of snow and so forth,
Arbuda, Nnirarbuda, Atata, and Hahava
Huhuva and Utpala, Padma and Mahapadma.
In blackest darkness their bodies are ravished by swirling blizzards,
Devoured by living things with sharp and flaming beaks.
Until they reach the end of their karma they shiver there.

Having been afflicted, in cold and snowy places, cold and dark, blasted by black winds, they

blisters and, when the blisters burst, with wounds. Except for sneezing "achu!" they cannot lament, "kye
'ud!" and their teeth chatter, so that no speech can get out. They are wounded like a blue ut fine roots and
big leaves turned inside out. Like a red lotus, they are split into four pieces. Like a big lotus split into eight
pieces. From their wounds come fine streams of fluid. Insects crawl in and eat. As for their sufferings
from cold, the Letter to Students says:

They are many beyond example, exposing even their bones.
Their hungry bodies shiver, becoming shriveled and crooked. A hundred blisters rise with flu break,
Insects ravage them with beaks as sharp as swords
To their feet the blood and gore comes dripping down.
Their teeth chatter helplessly. Their head and body hairs tremble.
Sore eyes, ears, throats and noses, torment all these beings.
With bodies and minds corrupted to the very center,
They remain in those Cold Hells, and loudly cry and wail.

b) The explanation of the measure of time.

The time of their suffering in these eight Hells:

The length of their lives in the Hell which is called Arbuda
Is as long as it would take to empty out
A sesame store in Kosala containing 200 bushels
By removing only a single grain in a century,
In each of the other cold Hells, it is twenty times the last.

The Objects of Mindfulness says:

If the storage bin of the city of Kosala were full of sesame seed full of sesame seed without a
lives of
the beings in the Blistering Hell are as long as it would take to empty it by removing one grai
years. The
others each last for twenty times longer than the last.

In accord with this, the Abhidharmakosha says:

From within a sesame store every hundred years
Removing a single seed until they all are emptied,
That is the length of life within the Blistering Hell.
The lives each of the others are twenty times the last.

c) The Instruction of striving in the means of liberation from these Hells

Thus thinking of these immeasurable sufferings of heat and cold:

Beings with minds should then arouse their strength of effort
To conquer these merely mental worlds of Hell.

So it is taught. The Spiritual Letter says:

Evildoers, as soon as their breath has ceased,
When they are cut off by time, at the end of life,
Having heard of Hell's measureless sufferings,
To be fearless through emptiness requires the vajra nature.

If having seen pictures of Hell and heard of it,
Remembering, reading, or merely glancing at pictures,
People are often stricken with unbearable fear
Why speak of the actual experiences of ripening?

b. The suffering of the hungry ghosts,

There are three sections.

1) The way they live:

Pretas stay and roam in their world of hungry ghosts.
Their bodies are large with great paunches. Their hands and feet are small.
Their necks are slim with mouths no bigger than a needle.
Finding no food or drink, they are racked by hunger and thirst.
Trees and flowers, medicinal herbs, and wholesome things
Wither away as soon as these pretas look at them.
Externally they eat vomit, or things that are foul and vile.
If they do see food and drink, they seem to be kept away.
Because of inner defilement, their food is consumed by fire.
Smoky tongues of flame are spewing from their mouths.
Obscured with malicious anger, they always fear deprivation.
In terrifying places, they suffer helplessly.

Living in space, externals are obscured for them, and since externals they do experience are they do
not get what they want. Their evil bodies have to eat evil vomit, and even if these ravening and drink, it
seems to be guarded, or as soon as they get to it, it dries up. By that they suffer. Their inne obscurations are even
worse. Flames blaze from their bellies, and emit smoke. As for their obscurations generally they always
suffer poverty, deprivation, hunger, thirst, ugly forms, and sensory distortion. They always h by others. They
are fearful, without refuge and protector. The Letter to Students says:

Unbearably tortured by thirst, they seem to see spotless streams.

They want to drink, but as soon as they can, the water
Is full of clots of hair, mixed with fish dung and pus
Trailing mud and slime, and blood and excrement.

In time winds disperse the water, and they are among cool mountains.
If there they see green growing groves of sandalwood
Above them, the forest flames, with sharp thick tongues of fire,
Blazing embers fall and they cannot help themselves.

Fearful ocean waves rise and crash over them
Even if they get beyond that foamy trouble,
Millions of harsh red clouds of howling, gritty wind
Whirl and drown everything in a fearful, sandy desert.

If the rain-clouds come that they are praying for,
A rain of iron arrows, falls with smoke and embers,
Hot vajra boulders crush and ravish them completely,
Seeming of golden color, wreathed with orange lightning,
A rain of these falls everywhere upon their bodies.

2) Those who live in the air and in space:

As for this subtle assembly:

The spirits of the air are evil hungry ghosts.
By miraculous actions they go unhindered anywhere,
Accomplishing their various manifestations of harm.
Bringing sickness, they ravish health and cut off life
A month for human beings is just a day for them.
Five hundred years of theirs are fifty thousand of ours.
They suffer thus within the realms of the Lord of Death.

These too are among the hungry ghosts, and
their suffering is immeasurable. Their realm is unpleasant, dangerous, fearful, hungry and th
is close to
their hearts is infected with fatal diseases. They themselves are always tormented by these
spread these
diseases. Life and health are ravished away, and only harm to others is accomplished. The

unhappy to meet.
Going about by miraculous power, they appear as guardians of narrow paths. Their individu
gates,
bubbles, half burned or split pieces of wood, and various dogs and birds. Some by former s
enjoyments,
but also suffer many sufferings. Mostly events occur at the wrong season and moreover eve
enjoyments there are
limitless sufferings and so forth. The same text says:

Even in a snowstorm they are afflicted by heat.
Helplessly chilled by winds, they are even cold in a fire.
By such unbearable ripenings they are stupefied.
Various kinds of things wrongly appear to them.
Even the eye of a needle seems many terrifying miles,
With their great bellies, even if they drink an ocean,
It will not wet so far as even the end of their throats.
By the heat of their mouths they are thirsty for even a drop of water.

The Spiritual Letter says:

Hungry ghosts are impoverished by never-ending desire.
The suffering so produced is continuous and unbearable.
Hunger, thirst and cold; heat, fatigue, and fear,
Produce unbearable sufferings that always attend them.

Some with tiny mouths as small the eye of a needle.
And bellies as big as mountains are tormented by hunger.
They cannot get rid of the false perspective of their eyes.
They do not have the power to seek out anything.

Some are naked with bodies formed of skin and bones
They are dry like the sun-baked tops of desert palms.
Some are ablaze with fire from mouths and genitals?
As food of burning sand falls into their gullets.

Some of the lower ones do not even get
Pus and excrement, or blood and other filth.
From their throats, they mutually infect each other.

Buboes arise, and then exude a ripening pus.

For pretas, even in the springtime of their lives,
Even the moon is hot and even the sun is cold.
Trees are fruitless and barren, blasted by their glance,
As soon as they are looked at, rivers and springs dry up.

Sufferings attend them continuous and unhindered.
As for the karmic noose of their evil activity,
The bodies of some of them are quite tenaciously held.
They will not die in five or even ten thousand years.

One human month is counted as a day of the pretas. Five hundred of their years is taught t
years.

3) Encouragement to practice Dharma, not Desiring Samsara.

As for the endless ways of suffering:

Having seen this saddening nature of how things are,
Accordingly, persons, to gain their liberation,
Should distance themselves from samsara's hedonic calculus.
By that the true peace of holy Dharma will be established.

That is the good instruction.

c. The Animal Realm

1) Animals too are without happiness:

In the animal realm, those who live within the four oceans
All devour each other, in measureless suffering.
Even if they hide in the dark places of the land,
They fear heat and cold, and hunger and thirst, and being eaten.
Wild beasts and birds throughout the human realm
Are in danger from sharp weapons and also from each other.
Horses, oxen, camels, as well as donkeys and such,
Have limitless pains of carrying burdens and being beaten.

They are killed for their skins, and for their meat and bones.
They cannot see the limitless suffering of their nature.

Nagas suffer the pain and pleasure of midday and midnight.
And the pains and pleasures of coming day and coming night.
In some places there fall rains of abrasive, burning sand.
In some they are forsaken, alone without companions.
Mostly stupid, they fear soaring birds and such.
They meet with a great variety of sufferings.
Their lives, uncertain, are sometimes just a day.
Divine Takasaka and others are said to live a kalpa

The great oceans between the four continents are filled without gaps with fish, conches, croc
like,
crawling like grain in chang. The big ones eat the little ones, the little ones eat still littler one
so forth.
Others from this continent to the surrounding iron mountains-hide under fine in darkness ins
since
the sun and moon do not appear there. As in the water, they eat one another, and have me
of hunger
and thirst.
The scattered animals on the face of the world, living in the human realm's mountains, plains
sky,
and so forth, small creatures, worms, insects, birds, wild animals, and so forth, each have th
sufferings of
heat, cold, hunger, thirst, being eaten by each other, and so forth--measureless illness and a
particular they are
tormented by hunters, fishermen, and birds of prey. Some die for their flesh, skins, and bon
beaten and
bleeding and then killed at the end of their labors, and have limitless other sufferings.
In the serpent realm too though there are appropriate pleasures of day and night, morning a
are
also the many particular sufferings of hot and cold, hunger and thirst, and so forth.
Where some live thousands of rains fall, and some are forsaken by any. Some are entirely a
companionless. In general they are stupid and afraid of birds, vidya mantra, and immeasura
phenomena. Their lives are uncertain. Some live only an instant, a day, and so forth. The l
like Takasaka,
live for an intermediate kalpa. The Abhidharmakosha says:

That of Takasaka is a kalpa.

The Sutra Requested by Ocean says:

He lives in the ocean for an intermediate kalpa.

The Spiritual Letter says:

Those who live within the animal realm
Have various sufferings of bondage and beating.
They are worked and driven with whips and hooks and so forth.

2) The instruction to be diligent in the Dharma:

Having thought about this, those who want liberation
From the world of animals, to benefit themselves,
Should customarily travel the path of accurate vision.
Striving day and night to be absorbed in the wholesome.

For these reasons, those desiring liberation from the fate of those who have gone astray am
from
the goodness and so forth of holy Dharma, should strive with this opportunity of the great hu
path of the
ten virtues that accord with merit, the four dhyanas, and the four formless attainments. This
instruction of the
ultimate great path of liberation through the accumulations of merit and wisdom. Its essence

compassion. Strive to meditate on that path by the six paramitas and so forth.

d. The human realm,

There are nine sections:

1) The torments of the eight sufferings:

Now, though they have attained the higher realms:

Humans also have no chance of happiness.
Sorrows, unhappiness, strife, and war and such,
Before we are rid of one, we suffer with another.
Sometimes our food is changed by being mixed with poison.
Food, clothing and requisites fail us, and therefore we get sick.
Later sufferings we have ripened then come forth.
There are the three kinds of suffering and also the following:
Birth and age, sickness, death and hostile people;
Being parted from those we love and what we want,
As well as the pain of having to deal with what we get.
The suffering of these eight is without measure and end.

What kinds of suffering do people have? The three great root sufferings are the sufferings

1). Suffering,
2). Change
3). Conditioned existence.

The eight kinds of suffering that always grasp us in samsara are:

1). Birth,
2). age
3). sickness
4). death
5). meeting with hostile enemies
6). being separated from dear intimates
7). not getting what one wants
8). sufferings intimately associated with the five skandhas.

In the suffering of suffering, one misery is heaped on another. It is like our father dying, and
mother
dies too.
In The suffering of change, as much as one's present pleasure is the suffering it emanates.
house
falling apart when someone has not been careful about the site, or poison mixed with food.
The suffering of conditioned existence is like having eaten poison. Though our food, clothin
are
not directly harmed, they are involved in the subsequent sickness; or from one's senses bei

injuries follow
on that. The Dulwa Lung says:

The misery of samsara
Arises from the skandhas.
There are the three sufferings
Of suffering, change, and conditions.
From the eight varieties,
People suffer terribly.

The suffering of birth is predominantly before birth occurs. Thus wandering in the intermedia

lives, spirits who come near and enter, as they grasp existence in the mother's womb:

Prana mind and bindu of ignorant consciousness.
Gather as oval and oblong, and then a solid lump,
Then we are like a disk, then like a fish and tortoise,
In seven weeks a body is gradually engendered.

When the mother is tired, hungry or thirsty, hot or cold,
Even a little bit, we suffer immeasurably.
Dark and close, it is fearful with an unpleasant stench.
We must suffer unbearable suffering of restriction.

After seven weeks, for twenty-six following
The deceptions of the senses and limbs are being established.
For a total period of thirty-six weeks,
The bodily embryo grows and gains the power to move.

Then soon to be extruded between the girdle of bones,
By our karmic energy we are turned head downward.
There is greater pain than dying, like the Crushing and Joining Hell.

After birth, being touched is like being skinned alive.
Being washed is like our flesh being scraped away with razors.

From the intercourse of the father and mother there is a mixing of the essence of the red an
which

constitutes consciousness. In the first week, the embryo has the shape of a fluid oval like m
second, there is
an oblong shape like mucus . In the third there is a lump shaped like a finger. In the fourth
hard lump like an
egg. In the fifth, there is a disk like a lotus petal. In the sixth, it is like the fish as which Vish
incarnated. The seventh
is like a tortoise. For example, the head, feet, and hands are very non-prominent like those
Then for twenty-six weeks, the limbs of the body, the fingers, the eyes and other senses and

structures, the hair of the head and body, the heart and veins on the inside, the prana and d
blood and
lymph, masculine and feminine organs, and so forth develop along with the ayatanas.
During the thirty-sixth week, in the body that has developed, there is the downward moving

food and drink, and produced by the fetus's eating and drinking, there is occasional moveme
thoughts and
the body becomes uncomfortable. During these stages, the fetus dwells in darkness. It see
disgusting. There
is the suffering of being restricted, and if the mother's belly is too well satisfied, it thinks it is
squashed by mountains
and oceans. If she is tired and strongly agitated, there is suffering like being thrown over a
Young boys, remain with their faces looking inward from the mother's right side, covered by

Girls stay looking outward from the left. Then by the wind of karma their heads turn upside
been extruded
through the pelvic girdle, at birth they suffer as much as those in the Hell of Crushing and Jo
as they are
touched, it is as if their skin was being taken off. When they are washed, they suffer immea
their flesh were
being cut off with razors. The sufferings of growing, can be briefly seen from those of enteri
Of these the
Letter to Students says:

Confined, accumulating unbearable unwholesome stench,
Enclosed in unmitigated darkness and narrowness.
Having dwelled in the Hell-like place that is the womb,
The body, completely restricted, must suffer great suffering.

Gradually ground like sesame oil, how will it be born?
But in the sutras it says its life will not be lost.
Indeed its condition is highly fit for suffering.
Living in filth, by looking about it is badly harmed.

By the damp womb it is fettered, in unbearable fearful stench.
The pain of development is as bad as being destroyed.
Like coming on something disgusting, former memory is lost.

2) The suffering of old age

Then in stages:

The suffering of age is very hard to bear.
After youth decays, there will be no more pleasures.
We cannot get up and down without the help of assistants.
As bodily heat is impaired, our food is hard to digest.
Our strength is failing and we begin to tremble,
So that it is difficult either to go or stay.
Our joints decay. We cannot get where we want to go.
The senses fail. The eyes are dim and cannot see
We cannot hear sounds or voices any longer.
There are no sensations of smell and taste and touch.
Memory is not clear. We sink in an ignorant sleep.
Perception of things is failing, so there are few qualities.
Delicious food and such appear as the opposite.
As life is failing, thoughts are disturbed by the fear of death.
Like a child's, our patience and span of attention are small.
We are quickly gone, like a lamp whose oil is spent.

By the slipping away of youth, the strength of the body deteriorates. The joints disintegrate.
not
nourish. The senses cloud. The eyes are fuzzy. The ears become increasingly deaf. The
Memory is
lost. Objects and food that were previously delightful are no longer pleasurable. To the dim
organs of the
tongue food and drink, do not taste like they did when we were young. We are afraid of dea
again, we

have little patience. There are such immeasurable sufferings. The Letter to Students says:

Then for all persons, age,
The hand of the Lord of Death,
After it has grasped us
With no chance of letting go,

Our hair turns gray and white,
All our collection of teeth
As if for a joke are taken.

Our joints all come apart.
Our minds become impaired.
Our situation becomes
As bad as being in Hell.

3) As for the suffering of sickness:

The suffering of sickness is very hard to bear.
The bodily nature changes, and mind becomes unhappy.
Our enjoyment of things no longer give us pleasure.
There is increasing fear that we will lose our lives.
We wail a lament about this unbearable suffering.

When we are afflicted with sickness our minds are distressed and no joy arises. Perception
with,
and we are irritated. We must die, or sometimes we just think it would be better if we did. W
but at the
same time the torment of dying rivals Hell. The Commentary on the Praise of the Hundred A

As for embodied beings
Tormented by sickness,
It feels like being in Hell.
Rising higher and higher,
Such is the misery
Of suffering in samsara.

4) The suffering of death

When one's time is exhausted, or even if it is not really exhausted, but one throws it away:

The suffering of dying is even greater than this.
There is our last meal and our last words are spoken.
For the last time we get dressed. We go to our final sleep.
Body and life, attendants and servants are left behind.
Friends and relations, wealth and enjoyment, are left behind.
We cannot stay, but still we fear to go alone.

For the last time we lie down, rest, talk, eat, get dressed, and come to the last appearances
Attendants
and enjoyments are left behind. We has no power to keep living, and leave alone and com
thought
about how we will do it, with an unhappy heart, with a strong feeling that one's essence is be
life ceases.
We experience wandering in the bardo. Without refuge or protector, our skandhas are lifted
are taken to
the charnel ground. We are eaten by jackals and so forth. Our assembled intimates suffer i
Letter to
Students says:

How is it going to be?
This fearful Lord of Death
Walking at my head,
Whether oppressed or doubtful,
The pain will seem like vajra.

Those who harm the mind,
After having oppressed it
Relations and the household
With tears streaming down their faces
We see their pain like vajra.

That having infiltrated
Into our deepest nature
Is most unbearable
like entering murky darkness.

This body we guarded so zealously
And all its accustomed pleasures
Will be completely lost.

Firmly bound at the feet
Of the terrible Lord of Death
Our head tuft is pulled out,
Our fate will be determined.

As we are taken by him,
By the roar of those nearby
One's many screams and cries
Are never heard at all.

Between water hard to cross
and piled heaps of boulders,
Pricked by sharp piercing thorns,
Those on this frightful path,
Bound by the noose of time,
By the things of the Lord of Death
They are fiercely driven with sticks
And herded like animals.

5) The suffering of meeting with enemies:

By the suffering of meeting people we dislike
We are oppressed by fear of the danger of being unpleasantly harmed.
If we meet with hostile enemies, we will no longer be able to have our bodies, lives, and enjo

6) The suffering of being separated from those dear to us:

To separate from people and the country that we love
Causes sorrow, lamentation, and unhappiness.
Remembering their qualities, we are tormented by longing.

If we are separated from our dear friends and relatives who are kind to us, remembering the
minds are tormented with suffering.

7) The suffering of deprivation.

As for the suffering of being deprived of desirables:

In the suffering of being deprived of what we want
A tormented mind arises when we do not succeed.
We are worn out by poverty, like hungry and thirsty pretas.

If we do not succeed in our goals, our minds are unhappy. When we are deprived of posses
something
desirable, we are tormented by unhappiness.

8) The suffering of defilement:

Form, feeling, perception, formations, and consciousness
Which comprise the five perpetuating skandhas,
Because of defilement are the ground of all suffering.
They have been said to be its source, support, and vessel.

The Middle Length Prajñaparamita says:

Subhuti, because the closely connected skandhas are defiled, they are the place of all suffe
They are the support of all suffering. They are the vessel of all suffering. They are the sou
suffering. Moreover, since form manifests the harm of suffering, it is its place. Since feeling
takes on suffering, it is its vessel. Since perception is the first gate to being disturbed by
conceptualization, it is its support. Since the doer and understander arise among formations
consciousness, they are its source.

These are so explained in the Great Commentary on the Prajñaparamita in Eight Thousand

9) The Instruction of exertion in the means of liberation from this.

Now there is the instruction on eliminating unhappiness:

Thus within the limits of this human world,
With suffering as cause and effect, there is no happiness.
To be liberated from this, think of the excellent Dharma.

That offers the means of liberation from samsara.

As for the path, by the action of the cause of suffering, unhappiness, there is subsequent su
Sometimes,
by the fruition of former actions, there will be suffering. We should be liberated from that.

e. The suffering of the asuras,

1) How they are unhappy:

a) The way of their unhappiness:

Asuras likewise are without a chance of happiness.
Through hatred they have senseless quarrels, disputes, and wars.
Through envy they cannot bear the splendor of the gods.
Their warlike perspective supports many hundreds of sufferings.

They fight and quarrel even with their own kind. Having seen the happiness and wealth of th
gods,
they are tormented with fires of hatred and jealousy. Sometimes, in the wars which they figh
their heads
and limbs are cut off. They are injured by vajras, arrows, wheels, and so forth, and sometim
from fear of
dying. The Spiritual Letter says:

Since by their nature asuras
Hate the splendor of the gods,
Their minds all suffer greatly
Though they are knowledgeable,
by the obscurations of beings,
They do not see things truly.

As for this explanation that they do not see truly, their seeing is like that of the path of seeing
shravakas
and pratyekabuddhas, but not like that of the mahayana. The Edifice of the Three jewels sa

If one explains an account of the dharmas of those lives, the gods, nagas, asuras, and sky
soarers of the animal realm, the kinnaras, and the big bellied hungry ghosts beyond number

respect to dharma do not have even a particle of the dharma eye, nor do they attain spotles

Therefore, the way of their vehicles should be realized.
b) The instruction to be diligent in practicing Dharma:

Therefore, those who are going to happiness and peace
Should quickly practice the Dharma, that leads to liberation.

f. The suffering of the gods

There are four sections

1) the suffering produced by death and transmigration.

Thus in the heavenly realms:

Also the gods of the realm of desire have endless suffering.
Drunk with desire, they are careless. They fall in the changes of death.
Their flowers wither, their thrones no longer give them pleasure.
Abandoned by their friends, they dread their coming state.
For a week these gods will have unbearable emotions,

The victorious Four Great Kings and the Thirty-three, and the Twin Gods, and the Ganden g
Thrulga gods and Shenthrul Wangje appear to be happy. But even this happiness does not
suffering of
change and the suffering of conditions. At the time of their deaths, the color of their bodies l
unpleasant. Their
thrones do not please them. The flowers wreathing their brows wither. Their clothes smell b
have never
experienced before arises. They are troubled by the perception that they will leave their divi
and be alone.
With the divine eye, they see the place where they will be born, they are terrified. When the
from far away
the gods who are their father and mother or intimates call their names, saying, "May you be
beings in
Jambuling. There having practiced the ten virtues, once again may you be born here in the
said that

and scattered flowers, they depart. The day of such gods is a week. The Spiritual Letter sa

In the celestial realms, as they are very happy,
The suffering of death and transmigration is therefore great.
Having contemplated that, superior ones
Do not crave for celestial realms that will be exhausted.

Their color of their bodies becomes unpleasant to see.
Their thrones no longer please them. Their wreaths of flowers wither.
Their clothes smell bad; and irresistibly in their bodies,
Arises a dread that they have never felt before.

These are the five presages of being summoned by death
And their transmigration from the celestial realm.
That arise for gods within the realm of the gods.

As with men on the earth who are going to die
There are those who are summoned to view their deaths.

2) The associated suffering of their subsequent samsaric birth

The samadhi gods of such realms of form, as the realms of Bhrama,
Exhausting their former karma, fall down into samsara.
They suffer the suffering of having foreseen this change.
They see how their karma of formless shamatha will be exhausted.
They suffer anticipating their subsequent state of samsara.
Though they have gone to heaven, they cannot rely on it.
Therefore, fortunate ones should gain enlightenment.

During their great fruition in the Bhrama realms, the samadhi-gods have natural bliss. But th
this is
transformed. they suffer over entering into their subsequent births. Nagarjuna says:

Those with self-existing samadhi like the Bhrama realms,
Though they have the brilliance of limitless light and color,
Since they have not seen their latent ego-conceptions,
After they die, they cannot help being born in Hell.

Those gods who remain one-pointedly in formless shamatha, also die and transmigrate, and
formations of suffering on seeing their subsequent samsaric birth, they must be reborn. The
says:

Since they are in such a samsaric state asuras
As well as Hell beings, animals, and hungry ghosts
Are not good births and therefore we should know these births
To be the vessels of many further kinds of harm

3) The suffering of defiled bliss:

All beings who are attached to samsaric happiness
Are tormented for their craving in a fiery pit.

Moreover, they sow the seeds of subsequent existences in the lower realms where there wil

flow of the four great currents. The Letter to Students says:

Gathering fiery suffering in the world of destruction,
Beings who expect to be happy are manifesting pride.
They will be flung to the giant mouth of the Lord of Death.
They sow the seeds of the tree of subsequent rebirths.

4) How we should establish liberation,

There are four sections.

a) How if we do not establish it, we shall not attain liberation

We may think that we will really be protected by the Buddha from the lower realms, but here
have
done evil deeds, the fruition of the lower realms is ripening within us. As for the teaching tha
difficult to have an
opportunity of being seen with compassion:

Enlightenment and the means to it depend on us.
So it has been said by the Teacher of gods and men.
It cannot be the incidental gift of others,

Just as dreams in the coma of sleep cannot be stopped.
If this could be done, samsara would already have been emptied
By the rays of compassion of the Tathagata and his children.
You yourself must gird yourself in the armor of effort.
Now is the time to ascend the path of liberation.

Being liberated from the lower realms and from samsara depends on our own efforts. This c
any amount of effort or skillful means by someone else. The vinaya says:

I, by teaching you the means of liberation
Teach you to strive for freedom depending on yourselves.

That is the right idea. Attempting to let the karma of one's self-accumulated projections reve
like
eliminating a dream, by going to sleep and having another dream. If that was workable, thes
samsaric
beings would already have been emptied previously by the light rays of compassion of the b

b) Since we have not been tamed by the buddhas in the past, if we do not make an effort n
liberated by
them.

Therefore, by our own defects:

Those like us who have not practiced the remedy,
As was done by countless buddhas in the past,
Will wander on the desolate path which is samsara,
Whose nature is to be a path of evil deeds.
Think how, as before, if we do not make an effort,
We will produce the sufferings existing within the six realms.

The Bodhicharyavatara says: 4.13-14

For the sake of benefiting sentient beings
There have been countless buddhas, teaching in the past;
Though this is so, simply because of my own defects,
I have not been the object of their curative actions.

If now again I act in such a way as that,
Having acted again and again in just that way,
How will I be worthy of their consideration?

c) The instruction that compassion will not enter into bad karma:

The sufferings of samsara are as limitless as the sky.
As unbearable as fire, and as various as all objects.
Our lack of care for ourselves is really such a shame.
How can we have a chance to enter into compassion.
The wise and skillful deeds of buddha activity
Are said to depend on the karma of those who are to be tamed.
Therefore having come to recognize our faults,
Mindful in our hearts of the suffering of samsara,
So that we and beings may be liberated from samsara,
Let us truly embark upon the path of peace.

The sufferings of samsara are as limitless as space and cannot be encompassed by though

fire difficult to endure. Since their existence is not reasonable, enduring the variety of seemi
and white
apparent external objects is not right. The Bodhicharyavatara says: 4.29

This is an inappropriate and shameful object of patience.

Since such patience is truly shameless. Not seeing the rays of the sun of the Buddha's com
like
people in the darkness under the earth who have no chance to enter into sunlight. Just as t
the earth has
its own impure manner of existence, unassociated with conditions that produce light, within t
of one's
own being, it is difficult for compassion to have an opportunity. The compassion of the Victo
appears only
in accord with the merit and good fortune of those who are to be tamed, The Avatamsaka Su

Just as, even if the disk of the moon arises,
When there is no vessel, it will not shine there,
Also the ever-shining moon of the Buddha's compassion

Will not shine where there is no vessel of good fortune.

Since this is so, it is right to exert ourselves in the means of true liberation.

d) How, even though suffering has been explained, we are not saddened

Suitability for that is like this:

If our suffering now is hardly bearable,
How will we bear the pain that is truly unbearable.
If we are not even a little sorry when this is explained,
Our hearts must be great lumps, composed of the hardest iron.
Our minds must surely be as thoughtless as a stone.

Shantideva says: ???

If even the amount of suffering I have now
Is irresistible and more than I can bear,
What about the sufferings of sentient beings in Hell?
How will I be able to bear such pain as theirs?

Think about that, and don't just say "Well it isn't my fault!" The Basket-like Talk says:

We hear of samsaric suffering, and yet we are not sad.
We who are like that are certainly very foolish.
As if we were made of stone or a piece of solid iron.
We clearly show ourselves to be just mindless fools.

C. It is right to contemplate the sufferings of samsara.

For that reason:

Samsara is a valley of unbearable suffering.
Knowing mind as the source of many different kleshas,
Kleshas and sub-kleshas, and those that are universal,
Who would want this state of samsara to increase further?
So let us quickly be victorious over samsara.

The nature of samsara is suffering. The fruition of suffering is the five skandhas. These are
causes. The
five root kleshas and the twenty lesser kleshas are all included in the truth that all is sufferin
nature of this great
source of many illnesses and harms should properly make us sad.

D. the dedication of merit of the situation

Now the merit of proclaiming the nature of these in song is dedicated as a cause of benefitin
beings:

Therefore, by this dharma feast, the source of happiness,
May as many beings as dwell in the three habitations
Be able to nourish themselves on joy and happiness,
Wearied by all the various kinds of suffering,
Today may the nature of mind, be able to come to rest.

That is the aspiration. And by the auspiciously-caused merit of this wreath of genuine words
may
all the beings here in the three worlds of beginningless samsara, impoverished and exhaust
accumulation of merit, be enriched by the true wealth of the noble ones, so that their wearin

May those tormented by masses of fire in Hell and so forth
Be cooled by a lake of celestial water gently falling.
Wreathed in a circlet of jewels, their faces adorned in light,
Having gone to the higher realms, may they reach enlightenment.

Thus may hungry ghosts, animals, and asuras,
Human beings and gods, becoming of equal fortune,
Having attained the joy of the celestial realms,
Attain the enlightened peace, where not even an atom exists.

Awakening from the pure view of good dharmas of meditation.
And also the absorptions of the four formless attainments,
By having completely perfected themselves in merit and wisdom
May they attain a state like that of lord Amitabha.

By this true and virtuous intention which is mine

May all samsaric beings be led to total peace,
Striving day and night, may they perfect the two benefits.
May they attain the limitless major and minor marks.

IV This is the commentary on the fourth chapter of the GREAT PERFECTION, THE NATUR
THE EASER OF WEARINESS, "Karma, Cause, and Effect."

The fourth chapter, "Karma, Cause, and Effect," has four parts:

A. The brief teaching of the essence,
B. The extensive explanation of the nature,
C. The final summary,
D. The dedication of merit.

A. The brief teaching of the essence.

Why do these lives of wandering in the sufferings of samsara, each with its own appearance
sorrow appear? They occur because of karma:

Thus, samsara's heights and depths of pleasure and pain
Arise from former accumulations of our karma.
That is how it has been taught by the Sage, the Buddha.

From the different conditions of beings, different fruitions of their associated karma exist. Ma
connection with their happiness and sorrow ripen. The Hundred Actions says:

E ma ho! Karma comes from the world.
Joy and sorrow are a painting produced by karma.
The assembly of conditions arises karmically.
Happiness and suffering are produced by karma.

Also it says:

Karmas over the time a hundred kalpas
Do not dissipate, but accumulate.
Once embodied beings have acquired them
The ripening of their fruition is assured.

The White Lotus says:

Karma, like a painter, produces everything.
Karmic patterns are choreography of a dance.

The Gathering the Accumulations of Enlightenment says:

Having as well as being without the three-fold kleshas
Are established according to merit and karma of liberation.
Because of mind, karma, and the causes of beings,
Many karmas are gathered up, and then remain like seeds.

B. The extensive explanation of the nature of karma, has two sections.

1. The establishment of the samsaric world,
2. Being connected to peace.

1. The establishment of samsara.

There are three sections

a. The brief teaching,
b. The extended explanation,
c. How to eliminate it.

a. The brief teaching

From the establishment of the samsaric world, and being connected to peace, this is the firs

The black and white actions that are the formations of samsara
Have the nature of the ten wholesome and unwholesome actions.

The ten unwholesome action and the ten wholesome ones that accord with merit establish s
What are they? The Precious Mala says:

Not cutting off life, and giving up thievery;
Leaving alone the spouses of other people;

With no talk that is frivolous, wrong and rough,
Keeping our speech both true and genuine.
Without the attitudes of desire and anger,
Having completely abandoned the view of ego,
These ten actions are the white karmic path.
The opposites are the path of unwholesome blackness.

These unwholesome actions produce suffering and the lower realms. By the wholesome on happiness and the higher realms. The Objects of Mindfulness says:

By unwholesome ones we gain suffering and the lower realms,
By wholesome ones there is happiness and the higher realms.

The Sutra on Production of Karmic Phenomena says:

The Householder Toutaputra, the bhramin's son, asked, Kye Gautama, by what cause and conditions are sentient beings short or tall, have many illnesses or few illnesses, have a pleasant or unpleasant color, great or small powers, exalted or low caste, great or small activities, and great or small prajña?
The Buddha spoke saying, "O Bhramin's son, sentient beings are as they are because of karma. Their karmic roles are performed. They have their karmic birth-places. They depen on karma. Low, high, and middle, exalted, degraded, bad, and good ones develop. The kar of sentient beings is various. Their views are various. Their actions are various. By black karma sentient beings are born among hell beings, pretas, or animals. By white karma they born among gods and human beings.

b. The extended explanation,

There are three parts

1) The support,
2) The supported,
3) The fruition.

1) The support

There are ten sections,

a) The explanation of alaya and consciousness,

The supporting ground of these is the neutral alaya.
As if on the surface of a mirror without reflections,
Luminous awareness, without conceptual objects,
Produces a ground for such reflections to arise,
It is like the luminous clarity of a mirror.
From that comes the consciousness of the five sense faculties.
As the five senses fixate their objects, such as form,
In its own nature this is not conceptual;
Rather they are like reflections in a mirror.
After that occurs, there rise the awarenesses
Of the divided objects of grasping and fixation.
Within successive moments, as these are fixated or not,
There may be conceptualization, or there may not.
The former is klesha-mind, and mental consciousness.

Karma and all the resulting appearance of phenomena depend on what is within alaya as its
Sutra of the Immaculate Wisdom of Mañjushri says:

Alaya is the ground of everything,
The ground of both samsara and nirvana,
And all the appearances of phenomena.

The suchness of space is called the neutral alaya. The ground of all that is divided it is com
neutral and undistinguished.
On top of this, or within it, connected to and supporting the spontaneously present, primordia
uncompounded nature of insight is the alaya of reality. This is made into a ground by ignora
The support of the dharmas of samsara, the collections of the eight consciousnesses, with t
patterns, is called the alaya of the various habitual patterns. Within this are supported all th
compounded nature of good and evil, arising as various joys and sorrows. Here all causes a
accord
with merit and all goodness according with liberation are also supported. These are naturall
the
fruition free from defilement.
As for the extended explanation of these, on top of the neutral alaya are lower wholesome a
unwholesome samsaric causes and effects; the aspects according with liberation, the separ
nirvana;

and the karma of phenomenal appearances. As many as are perceived are supported.
Wholesome things according with liberation, included in the true path are incidental and com
Therefore, they are supported as separable causes within the alaya of various habitual patte
supported on the gotra as fruitions of separation. Such a fruition is dependent in something
that the
revealed sun depends on the sun behind obscuring clouds which is yet to be revealed. The

Earth is in water, water in wind, and wind in space.
But space is not in the dhatus of wind and water and earth.
Thus the skandhas and dhatus, and the powers of sense,
Are supported in existence by karma and the kleshas.

Karma and the kleshas are not as they should be.
They always exist in the form of mental artifacts.
As for these mental artifacts that are not proper entities,
They exist completely in the purity of mind.
But the true nature of the mind does not exist in these.

In this case we speak of:

1). The ground of separation
2). The cause of separation
3). The fruition of separation
4). The separated.

The ground of separation is the element or essence. The cause of separation, eliminating d
superimposed on that, is the aspect in accord with liberation, possessed by the wholesome
fruition of separation is that when sugatagarbha has been freed from all defilements, the buc
manifest.
The separated is the eight consciousnesses, with their various habitual patterns, which depe
alaya of the various habitual patterns.
These, according to secret mantra, are known as the basis, producer, and fruition of purifica
which is to be purified. The words are different, but the meaning is the same. Within that st
dependence, is the nature of ignorance, the alaya of the various habitual patterns. It is the c

samsara and its consciousness. That compounded wholesome entities are associated with
liberation has been taught for a long time. The alaya of reality is associated with the buddha
nirvana,

which depend on it. These arise because of the essence, emptiness; the nature, luminosity
compassion. The jewel-like qualities of the alaya of reality, neither defiled nor free from defi
spontaneously present as realization of the primordially luminous kayas and wisdoms.

THE NATURAL STATE.

The natural state is natural, complete purity, like space. Though described by the names ma
emptiness, completely uncompounded, and so forth, it is not nihilistic empty nothingness; ra
realization
of spontaneous presence, the luminosity of the kayas and wisdoms. It is empty in the sense
completely
liberated from all dharmas of samsara. The Continuous Display of Beauty says:

The disk of the moon immaculate and pure,
Always undefiled, is completely full.
By the power of time within this world,
The moon is thought to wax and wane in phases.

Likewise, the alaya of reality
Always is or possesses sugatagarbha.
Alaya here is another word for the essence
As it was taught by the tathagatas.

For individuals who do not understand this
Alaya, by the power of habitual patterns,
Is seen as various karmic joys and sorrows,
The Universal affliction of the kleshas.

With a nature pure and undefiled,
With qualities like a wish-fulfilling gem,
Without transmigration, and without change,
It is the perfect awareness of liberation.

Maitreya says:

There is nothing to be illumined,
There is nothing to be improved.
The real looks at the real.

In accountable names, this is called the associated alaya of reality, the beginningless goodn
element of dharmas, sugatagarbha, the dhatu, the luminous nature of mind, dharmadhatu, t
natural state, the natural purity of suchness, the perfection of prajña, the supporting ground,
arising,
and the producer of the cause of separation. However, what is being named cannot be truly
thought.
In addition to the nature of mind there is the support of habitual patterns of samsara, called t
the various habitual patterns. What is it like? It is primordially without the karmic natures of
and
unwholesome, liberation and apparent phenomena. That is because it is the support and pr
incidental productions. Since the arising of both good and evil depends on it, and because i
ignorance, it is neutral.
Some say that ignorance rather than the alaya of the various habitual patterns is the suppor
producer of the five poisons and phenomenal arising. That is just a change of labels. Why?
the
same as the ignorance that discriminates the five poisons, co-emergent ignorance at the tim
confused by samsara is also called ignorance.
The support and producer of phenomenal appearance should be examined further. It is not
and producer of the wisdom of buddhahood, possessing the two purities, primordial purity ar
incidental defilements. That kind of alaya must remain unchanged. The Holy Golden Light s

The alaya that remains, is dharmakaya, the essence.

The Tantra on Exhausting the Basis of the Elements says:

The pure alaya is the same as dharmadhatu.

Pure alaya is not the cause of the dhatu separate from defilement, and they are not related a
supported. It does not produce compounded merit and actions of meditation on the path of

wisdom, except in the sense of being the support of their phenomenal appearance. Since th
the
true path, though classified as deceptive and impermanent, it is therefore accepted that they
the
alaya of various habitual patterns. If so, how is it reasonable that it also destroys such thing
This has been said, but it really is like that. It is like a lamp dependent on a wick or a fire de

fuel burning until they burn themselves out. Though they depend on alaya, habitual patterns
self-
purified by the path of the two accumulations. In that way defilements of the gotra, or of dha
purified. Then the phenomenal exists as it did at first, as the manifested luminosity of enligh

produces this manifestation is called the condition of purification. Subsequently the antidote
purification destroy even themselves. This is because they are good false conceptions impu
commentary on the Uttaratantra says:

The beginning of the manifestation of enlightenment occurs because all truths of the
path are eliminated.

The Madhyamakavatara says:

By burning all the dry kindling of every knowable object
There is the dharmakaya of the victorious ones.

If so, what about the kind of emptiness that throws nothing away or the thirty seven factors o
enlightenment?
Things are gathered into the level of buddhahood without being thrown away, and there are
seven factors of enlightenment; but neither of these are included in the path, since at that po
over.
The list of names of the great darkness is co-emergent ignorance, the alaya of the various h
patterns, obscuration without beginning or end, primordially existing unawareness and so fo
The nature of mind like the sky, besides existing as the beginningless space of the dhatu, o
liberation is yogic union, and depending on samsara is the various habitual patterns. These
sorrows of the different appearances of samsara and nirvana and the arising of their faults a
commentary to the Uttaratantra says:

The dhatu of time without beginning and end
Is the true state of all the various dharmas.
Since this exists, all beings are in nirvana.

THE DIVISIONS OF ALAYA AND THE EIGHT CONSCIOUSNESSES.

The neutral alaya of the various habitual patterns is like a mirror.
The alaya-consciousness, is like the luminous clarity of the mirror.
The consciousnesses of the five gates are like reflections in the mirror.

The mental consciousness is the process of analyzing former objects of these or saying, "Th
apparent objects of the five gates," when these first arise.
Klesha-mind occurs after that, when desire, hatred or indifference arise simultaneously with
If there is no such appraisal by klesha-mind, there is no formation of any of the three poison
is
accumulated by the six sense-awarenesses. This is how the former teachers say it should b
When the nature of all dharmas is known, the situation of the view, meditation, and action, is
Ignorant beings who make biased assertions about such a mind accumulate bad karma.
Thus, the gate of accumulating karma is the mental sense and the five senses along with th
The actual accumulator is mind possessing the kleshas and wishing for goodness, and the c
mind. When these are collected, they are collected on top of alaya. The developer, prolifera
collector,
diminisher and so forth, is alayavijñana. Master Lodrö Tenpa in his great commentary on th
Mahayanasutralankara says:

The mind-sense and the five senses, the eye and so forth, are the gates of karma, and
supports of its entering. The mind that thinks of good, bad, and indifferent is the producer.
six objects, form and so forth, are what is produced. Alayavijñana is the developer. Alaya is
their support and place, like a house.

Alayavijñana is clear and vivid awareness with no fixation of grasper and grasped. Prolifera
that are the awarenesses of the five senses.
The eye consciousness has insight of form. It does not arise conceptually, but as consciou
Similarly the ears hear, the nose smells, the tongue tastes, and things that the body can tou
They do
not arise conceptually, but as consciousness. The apparent objects that seem to arise as lik
five gates are dharmas. They are also the mind consciousness and the dharmas of the obje
phenomena, arising as apprehensions, are known as consciousness. The same text says:

As for mind-consciousness, traces like former objects arise, or inferences of non-manifest
objects, but these too are objects of consciousness. Also the awarenesses of the five gates
alayavijñana, as soon as they have ceased, as former objects or phenomena of the individu
awarenesses, are also mental.

The Abhidharmakosha says:

As soon as the six have ceased,

Their consciousness becomes mind.

When there is apparent form, the vivid, luminous object without a grasper is alayavijñana. T
awareness that apprehends a form-phenomena is the eye-consciousness. When presentati
the instantly arising aspect that thinks and makes the imputation, "this is form," is mind or co
Moreover, entering that same instant, labeling that non-conceptuality quickly and precisely a
the
object first intuited is labeled in "grasping conception." Detailed analysis that arises after th
"fixating
conception." If there is not this continuation of the apprehension of mind at the first instant,
not
accumulate. So it is maintained by all the lords of yoga. The Doha of the Peak of Knowing

The consciousness of the objects of the six senses,
Is not defiled by simply being grasped.
Without karma, it is also without its ripening.
It is seen without defilement, like space.

b. How consciousness accumulates karma

Now, as for how these consciousnesses accumulate karma:

By the coarsened vice and virtue of conceptual desire
Alaya supports the seeds of constructing what is desired.
Luminous non-thought is reconstructed as form.
Depending on these seeds there is one-pointed, formless non-thought.
The removable two obscurations, the nature of samsara,
Are an essential part of their environment.

From the false conceptions of the coarse grasping and fixation of mind, one falls into the goo
karma of the desire realm.
If the natural state is not attained in samadhi, meditation in which conceptualization of appar
as appearances does not arise, karma collects on top of alaya in the realm of form.
By meditating in complete non-thought, in the sense of blocking apparent objects, seeds of
formlessness are heaped up in alaya. The chapter on "ultimate samadhi" of the Edifice of th
says:

Whoever is afflicted by desire produced by discursive thoughts, in turn produced by

formations of good, bad, and indifferent, falls into the desire realm.
Whoever within this kind of mind has complete non-thought that does not discard objects, produces one-pointed yogic union. Separate from the essence of Dharma, this is conditioned formation of the form realm. Whoever is within neither form or desire, not seein the tracks of mind's objects, and becoming accustomed to this by looking at it a great deal, whirls in the formless realm.
These will never be liberated from these three realms of samsara. Therefore, hearing with true hearing, one should earnestly meditate on that which should be meditated on.

c) The occasion of awareness

Now the occasion of awareness is taught:

When awareness is undistracted, being without all thoughts,
One pointed without the grasping of apparent objects,
That is the time of apprehending the neutral alaya.
When there is no fixation of luminous appearance,
That is the motionless, clear, and luminous alaya-consciousness.
When the five objects are grasped and fixated, affirmed and denied,
And objects are coarsely conceived in the seven consciousnesses,
That is what is called the seven consciousnesses.

Unwavering one-pointedness without any thoughts at all is alaya. When apparent objects a seen, with still attention and without any thoughts at all, this is alayavijñana. Then, when ph objects
arise clearly and distinctly this is awareness of the five gates. When any object that arises i the first
instant, and then is adulterated by kleshas produced by secondary apprehensions, this fixat klesha
mind and the mental consciousness. Those are the seven consciousnesses. The Level of t Bodhicitta says:

Non-thought unconnected to objects is the occasion of alaya. Non-thought connected to ob is the occasion of alayavijñana. Individual apprehension of phenomenal objects is the five g With subsequent analysis of the first conception of objects as for grasping and fixation arisi this is mind-consciousness and the occasion of klesha-mind.

d) Knowing the occasions:

When becoming familiar with these, in the three realms of samsara,
There is formation of the three gates and of suffering.

Knowledge of alaya unconnected with the path of liberation is the stable samadhi of one-poi
and the stable conceptionless luminosity of vipashyana. Subsequent arising of objects, with
condition of the six senses, in their accumulated coarse awareness of good and evil are the
and
desire realms. The reason is that liberation is not accomplished, and grasping and fixation a
transcended.
Also, grasping this samadhi of non-thought, and resting in it one pointedly without distraction
fixation.
Pure dhyana is meditation in the style of skillful means, the great compassion, and prajña wi
phenomenal complexities of subject and object that does not abide in the two extremes. Th
with no one-sided nihilistic meditation, is connected with the natural state incomprehensible
the
happiness and bliss attained with it. Though miracles and higher perceptions are attained, t
haughty
delight and pride in them and no fixation of marks.
Since one has to come out again from nihilistic meditation, it does not go beyond samsara.
that today's meditation has strayed into the common-path meditation of the extremists etc.
have
the intrinsic buddha qualities.

e) What predominates in the three chief realms

As for these consciousnessses in their own place and as chief factors of other places, and c
ways
of samsara:

In the realm of desire the seven consciousnesses dominate.
In the realm of pure form it is the alaya-consciousness.
In the formless realm there is only the non-thought of alaya.
The other two samsaric styles are merely latent.
Each of the levels should be known like that.

In his commentary examining alaya and wisdom, Loppön Sanje Sangwa says:

Within the desire realm, the seven consciousnesses, the eye-consciousness and so forth are the principal ones, and the others exist as their retinue. In the realm of form, the alayavijñana, and object-engaging consciousness are principal, and the others are their reti In the formless realm, alaya is the principle one The others exist only as latencies.

f) How consciousness dissolves

Here are the extensive divisions of the subject:

Thus when we go to sleep, within the desire realm,
Awareness of the five objects by stages dissolves into mind.
This dissolves within the non-thought of alaya.
This is a one-pointed state without apparent objects.
This too dissolves in dharmadhatu, simplicity.
When it develops again, from the alaya consciousness,
There is isolated mind, known as the mind of dreaming.
What is really nothing appears. We affirm and negate its variety.
This develops further and we awake from sleep.
By entering into the objects and consciousness of the six senses,
Various karmic formations come to be engendered.
This is how things appear throughout the day and night.

When beings of the desire realm go to sleep, the awareness of the five gates of the senses mind gradually dissolve into the mental consciousness. As the mental consciousness disso alayavijñana,
luminous non-thought arises for a little while. Those who recognize this and rest within it co dreaming in the luminosity of dharmata. Some teachers of the new transmission say that Al

entirely into the impermanent alaya. Alaya dissolves into dharmadhatu. On the subsiding o

grasping, the simplicity of empty and luminous dharmata arises and, if it is recognized, confu eliminated.
Sangwa Yeshe says in the Compendium of the Precious Tantras says:

After the seven consciousnesses dissolve into alaya
Alaya dissolves in the purity of space.
Then there is the primordial state of co-emergence,
The natural state of wisdom, emptiness/luminosity.

That is something that every yogin ought to know.

Then these unfold from wisdom again: there is alayavijñana, and by that, from the rising of t
consciousness alone, various dreams arise. At this time, objects of habitual mind are grasp
having
their own individual nature. Also the conceptually activated pranas and the pranas in the na
on the
seven consciousnesses enter into the side nadis roma and kyangma, and then the central c

known as the consciousness that is not equalized with alaya. That is because they are unite
prana
and equalized with them. Then they enter into the central channel in one taste. This is the t
One
goes into deep sleep without dreams. Some directly experience the characteristics of drean
there. Then as for alaya dissolving into dharmadhatu, in the center of the central channel th
supreme
luminosity. The elements of the coarse nadis do not become this, and the unmoving prana l

clear light. The All-illuminator says:

The nadi that exists in the center of the central channel
Does not become supreme luminosity.
The clear space of luminosity without solidity
Is spontaneously present wisdom, the true state of everything.

The essence of prana in the central channel is said to be awareness itself. At the time of its
luminosity arises. At that time the bindus of apparent luminosity, radiance, rainbows, and so
Empty
luminosity, mind itself free from all complexity arises. The luminosity of union, the great wisd
experiences luminous insight arises. Then, when alaya, its consciousness and mind consci

within the life-nadi the mind prana that depends completely on memory proliferates. Then b
prana
into the nadis that support the individual senses, we wake from sleep. The objects that appe
in the
usual unreflective grasping and fixation. Then if an object that seems to be form is conceptu
apprehended, its
individual divisions will be nothingness.

g) If one divides dharmas individually

In the level of pure form, there are the four dhyana states.
These remain within the alaya consciousness.
Though sometimes a subtle consciousness may grasp at objects,
By training in samadhi, this mostly does not occur.

At the time of the actual dhyanas, each one has its own non-thought as the principal thing.
of objects are dormant and exist as a retinue. The first second, and third dhyanas have the
concept,
analysis, and a feeling of concentrated joy. Up to the fourth some exist there with the three
sentient
beings, death, transmigration, and the chance to listen to the dharma.

h) How continuity of mind depends on the four formless skandhas of name:

Consciousness of the formless level is alaya.
In its four one pointed shamathas, those on space and the rest,
Are very subtle feelings, perceptions, formations, and consciousness,
On these four skandhas of name, depends mind's continuity.
We may not awake from one-pointed samadhi or a kalpa.
When this is examined, no virtuous seeds are planted at all.

Before death, feeling, perception, formations, and consciousness dissolve into alaya. These
known as the skandhas of name. The mental body, depending on the continuity of mind, go

one-pointed shamatha, resting in the four states of limitless space, time, consciousness, and
perception
nor non-perception. Even after an entire kalpa, like lapsing into deep sleep, no good karma
produced. Though no actual bad karma will have been produced either, intrinsic karmic igno

and one's natural ignorance increases.

i) How to comprehend the mind of the four formless dhyanas:

Therefore, even this, the mind of the formless dhyanas,
Is left on exhausting the karma of which it is the fruit.

Because it is ignorance, its nature is neutral.
Because it produces repeated errors of cause and effect,
Therefore we need to be liberated from it.

The Sutra on Being Without Suffering says:

By the productive power of former collection of virtue,
Fine houses of the celestial gods are reached and relinquished.
From the formless samadhis too, when their karma is exhausted,
Again one goes with those who are on or under the earth.

j) In particular, how the three-fold awareness of the desire realm of same and different, by b
familiar to
the mind of desire, also produces the cause of liberation.

As the mind of desire becomes what it is accustomed to,
It also produces the cause of being freed from its highs and lows.

Both the coarse and celestial levels are levels of karma. In particular, since one can becom
practicing the Dharma, the Objects of Mindfulness says:

In the desire realm mind becomes coarsened by planting seeds of good and bad. Therefore
particular, we should try to work with good dharmas.

i) What consciousness predominates during the day:

By day the seven consciousnesses usually dominate.
The other two natures are then the retinue of these.
Thus the grasping of form by visual consciousness
The luminous aspect, free from thought, is alaya-consciousness.
The aspect of non-thought is alaya itself.
All the other six should be known in a similar way.

The eye seeing form is the eye-consciousness. Clear awareness of luminosity and non-thou
alayavijñana. Non-thought is alaya itself. Similarly, for sound, smell, taste, and touch, and w
apprehends a remembered object, the consciousnesses apprehend their respective individu
awareness is alayavijñana. Non-thought is alaya. When there is the motionless, vivid lumin
alayavijñana,

individual objects are not hindered, and there is also awareness of them. The luminosity is a
the
non-thought is alaya. Also one-pointed entering and dissolving into real alaya exist as laten
the stars
exist as latencies when the sun rises. Here is how the Commentary Examining Mind and W
armor of buddhahood:

Completely non-conceptual awareness rests in alaya. Its mere clarity/luminosity is alayavijñana. Apprehension of individual objects is the six consciousnesses. Entering, dissolving, and non-thought are the situations of alaya.

ii) The way in which these are the same and different

Here is the explanation of how they are the same and different:

Sleep is one-pointed, and when we awake from out of our dreams,
Alaya, the alaya consciousness, and the mind,
And then the six senses also should be known
As successively one and two in one and all in one.

In one-pointed sleep, all awareness is one in alaya. It never fails to be outwardly re-emanat
dream, from within that come alayavijñana and superimposed on that, the mind consciousne
this time of no external emanation, alaya is of one essence with the consciousness rising fro
mind
consciousness. When we wake from sleep, there is a great deal of external emanation from
alaya and all of the eight consciousnesses are still of one nature. As for these, the Secret C
that
the four elements are displayed.
Now if the meaning is summarized very clearly, luminous mind is the support or source of al
Within it, samsara and nirvana are completely undivided and undifferentiated. This natural
changeless
unity is sugatagarbha, the source of samsara and nirvana. The Dohakosha says:

Solitary mind itself is the seed of all.
Whatever emanates as samsara and nirvana.
It bestows the fruition of whatever is desired.
I prostrate to mind, which is like a wish-fulfilling gem.

The Gandavyuha Sutra says:

To describe the special cause, from which arising occurs,
It is not without causation. It is also not without action,
Not different from appearance; not different from alaya.

If phenomenal appearances were different from it,
In that case, alaya would not be something eternal.
Unmanifested, undestroyed, and permanent,
Alaya completely excludes the four extremes
Existing as the purity of sugatagarbha,
It is said to be the emanation of wisdom.

It and the essence are mutually not different
It is like a finger, pointing to the essence.
The various levels and alaya are also sugatagarbha.
Alaya is that essence, the Sugata has taught.
Though the essence thus is known as alaya.
Those whose minds are weak have no knowledge of this.

The nature pure of causation, the kayas and wisdoms and so forth, is known as the undefile
When it is made into the support of samsara, it is designated as the defiled alaya of the vari
patterns.
The different kinds of supported dharmas are of one nature with the supporting ground. Th
Abhisamayalankara says:

By particular kinds of supported dharmas
Its divisions are completely to be expressed.

That is the same approach. When there is defilement, it also exists by a different name as c
enlightened family nature or essence, in itself pure of every defilement, but needing to be pu
separable
stains. The above text says:

Just as in the conception of those who do not know
The moon is thought to wax to fullness and wane away.
Though actually the moon neither grows nor diminishes,
That is how it seems to people in the world.

Similarly within the alayavijñana,
Foolish, ignorant beings who do not know how things are
Think that things are always growing and diminishing.
Not thinking in this way is known as buddhahood.

Alaya as the ground of all the various dharmas,
Has habitual patterns of pride and all the rest
And so is disturbed by concepts and discursive thoughts.

If it becomes otherwise, it is undefiled.
If it ever attains its natural non-defilement,
Since this is eternal, it will always have it.

The actual moon neither waxes nor wanes; but by the power of time it appears do so. The l
nature of mind itself is buddhahood. It does not have the characteristics of joy and sorrow.
beings
see the celestial realms, the lower realms, and so forth. If the real nature is purified, one rea
real alaya.
That is what is being said.
That completes the explanation of the arising of alayavijñana and the eight consciousnesses
These are included within the ignorant confusion of the mind-consciousness. The Sutras sa

Mind, the chief, is very quick.
It precedes all the dharmas.

When we do not know the changeless nature, the perfectly established, there is false conce
kinds of impure, confused appearance arise, produced within relativity. When these dreamli
samsara are eliminated, there is the perfectly established, mind itself. By meditation on the
upaya and
prajña in the developing and perfecting stages; the primordial ground, the essence, is made

realized as it is. That completes the explanation of the ground, the support of karma.

2) The explanation of the supported, karma,

a) The root, ignorance:

The root of karma, dependent dharmas, is ignorance.
Its threefold essence is passion, aggression, and ignorance.
These produce the board of samsara, black and white.

Primordially luminous mind-itself, by not apprehending its own nature, propagates confusion
grasping and fixation all over the ground, so that all the sentient beings of samsara are confu
Prajñaparamitasamgatha says:

As many sentient beings as there are, low, middle, and high,
They have arisen from ignorance. So the Sugata taught.

The lower ones are those in the lower realms. The middle ones are human beings. The hig
the gods. Each experiences the joys and sorrows of their own particular kind of karma. Th
ignorance. They all equally possess the three poisons. They all equally possess unwholeso
with their virtues and merits, they all produce fruitions of happiness.

The section on the producer, the wholesome or virtuous, has two divisions, the ground and
wholesomeness. As for the explanation of the ground: by the wholesome, happiness and th
established. By the unwholesome, suffering and the lower realms are produced.

b) The producer, unwholesomeness

As for the explanation of the unwholesome:

Since we can fall from high to low within samsara
There are the unvirtuous actions, divided into ten.
There are three of body, four of speech, and three of mind.

The ten unwholesome actions that produce falling from the higher realms into the lower one
nothing but suffering are as follows:

The three unwholesome actions of body

1. Cutting off life.
2. Taking what is not given.
3. Sexual transgression.

The four unwholesome actions of speech

1. Lying.
2. Divisive speech.
3. Sophistic speech.
4. Harsh words.

The three unwholesome actions of mind

1. Covetice.
2. Ill-will.
3. Wrong view.

c) The divisions,

i) The actions of body:

Cutting off life is intentional killing of another
Related is endangering life through beating and such.
Taking what is not given is stealing another's goods.
Related to this is getting them by using fraud.
Transgressions in sex are with persons committed to others.
Related are dharmas like improper sexual acts.

Everything from maliciously killing worms and insects, knowingly cutting off their lives, and s
them, chopping them up, and so forth is included in cutting off life.
Taking what is not given is stealing the wealth of others, and related is using fraud to have th
Sexual transgression, refers to another's spouse, those who are close relatives, or not in the
minds,
or deliberately having sex at an improper place or time. Included are intercourse in forbidde
body,
such as the hands.

The Abhidharmakosha says:

Cutting off life, as we rightly think, is killing others.
Taking what is not given makes another's wealth one's own;
Including acquisition of it through force or deceit.
Forbidden desires, comprise the four kinds of wrongful sex.

The commentary on the Drowa Namje says:

What is like the actual thing, is related to it. Having arisen similarly, it is like it; like beating someone with a stick and relying on magical ceremonies to that end.

ii) The four actions of speech:

Speaking false words is lying to change another's opinion.
Related is devious words that others will receive falsely.
Slander is speaking words that bring about dissention.
Related is saying one thing here, another there.
Idle talk is evil teachings and frivolous words.
Related is disconnected or fallacious speech.
Harsh language is abusive words that denigrate others.
Related is gentle words that are displeasing to others.

To make speech a gate of entering the Dharma, actions of speech are explained. To speak
not true to change the perceptions of others is false speech. Related to that is if one sees th
been
deceived by literally true words. Saying slanderous words that bring dissension to others is
 To
say one thing to one person, and something else to another is related.
To start, spread, and listen to gossip; and to talk disconnectedly and frivolously, saying vario
that contradict dharma; is idle or sophistic speech. To say something inappropriate at the tim
Harsh language is saying things unpleasant to the ears of others and insulting them. Relate
things gently to make them unhappy. The Abhidharmakosha says:

False words change the perception of another person
By their understanding of their meaning of the words.
Divisive words are those that bring dissent to others,
These are the words of a mind that has the kleshas.
Rough words are those that are not pleasant when they are heard.
All that have the kleshas are words of idle talk.

The commentary says:

True words that are deceptive, to repeat such words, to speak at a time when one

should not, and to speak pleasantly, but make others unhappy are the related actions.

iii) The three actions of mind:

Covetice finds another's wealth unbearable.
Therefore it makes an attempt to make it into one's own.
Related is longing for others' glories, such as learning.
Malice is the angry mind that harms another.
Related is anger that does not want their benefit.
Wrong views include eternalism and nihilism,
Or the view that says that cause and effect do not exist.
Related are errors of glorification and denigration.

Inappropriately wishing that another's belongings were one's own is covetousness. Getting
learning and so forth of another and wishing it were one's own is related. Wishing to harm a

Being unhappy and angry with their benefits is related. Denigrating karmic cause and effect
the
extremes of eternalism and nihilism are wrong views. Exaggeratedly glorifying and denigrat
dharma,
the spiritual friends who teach it, and others who are in accord with the dharma is related. T
Abhidharmakosha says:

Covetice wrongly craves another's wealth
Malice is hostility to beings.
Wrong views say there is no good and evil

The commentary on the Drowa Namje says:

To be angry at learning and so forth and covet it, to be angry and displeased at others'
benefits, to disparage true spiritual friends and others according with dharma are the related
actions.

In this case, though it does not call denigration of the dharma and individuals a related actio
Prajñaparamita in Eight Thousand Lines says:

Subhuti, those who accumulate the karma of depriving others of the Dharma will be
born as beings of the lower realms or among those who have fallen into wrong views. They

suffer among the beings of the great hell, the Avici Hell. Having been contained in its fires fo
kalpa, they will be born in the great hells of other world systems. There too, when they have
been contained in fire for a kalpa, It is taught that they will go to another, and so forth beyon
measure.

The Sutra of the Miracle of Ascertaining Complete Peace says:

For 500 kalpas they will have five hundred heads.
Every one of these heads with not less than five hundred tongues,
And every tongue with plows, five hundred and not less,
Of hotly blazing iron, will be repeatedly plowed,
And all because of the evil deed of denigration.

The Examination of the three Jewels says:

Kashyapa, If some individual says that I or one like me who has grasped the Dharma and
grasped the measure of individual beings, has not grasped the measure of the dharma and
measure of individual beings, that individual will fall.

3) the fruition,

There are three sections

a) The brief teaching of the nature.

Now the fruition of these is explained:

With bad object, motive, thoughts, and their application.
As for the fruitions of the ten unwholesome actions,
There are ripening, and according with their causes,
power, and action.

When these unwholesome actions are produced by an unwholesome object, motivation, tho
application, a fruition ripens in accord with the causes and the dominant nature or power. S
the great
texts, and moreover, in the oral instructions, the fruition of action is explained additionally.

b) The four divisions

i) The ripening of the fruition:

The lesser fruition of the ten actions is birth as an animal.
The middle as a preta, and the great to suffer in hell.

The Objects of Mindfulness says:

Of these ripenings, the lesser is to be born as an animal. The intermediate is to be born as a preta. The great is to be born among the hell beings.

ii) Fruition according with the cause,

There are two kinds

1)) Accord with the cause of action.

According with the cause is said to be twofold.
One is born in a situation like that of one's former action.
Then there is the fruition of such a situation.

The Hundred Actions says:

Those who have become accustomed to unwholesome conduct, will again be dependent on unwholesomeness and will act unwholesomely. They will continue in their unwholesomeness.

2)) Accord with the cause of experience:

Even if such beings attain the higher realms,
Their lives are short and they will suffer from many diseases.
They will not be rich in possessions, and have to share them with enemies.
Their spouses will be ugly, and still there will be rivals.
They will be often slandered and cheated by other people.
Their servants will always be intractable and bad.
They will hear unpleasantness and quarrelsome words.
No one will heed their words; their ventures will be uncertain Desire will grow. They will not k
what is enough.

Not acquiring benefits, they will harmed by others.
Their views will be wrong, and therefore, they will be much deceived.

The ten unwholesome actions have two stages of fruition
The fruition fits the cause, then one experiences that.

The Hundred Actions says:

Those who cut off life can be among gods and humans, but their lives will be short with muc
Those who take what is not given will be anxious about possessions, impoverished, and hav
enemies.
Sexual transgressors will have an unpleasant spouse shared with others. Those who speak
often be slandered and cheated. Divisive people will have bad servants and retinue with wh
reconciled. Those who speak harshly will hear unpleasant and quarrelsome words. Idle tall
their
words heeded and trusted. The desires of covetous persons will increase, and they will nev
enough. Malicious people will get nothing beneficial and be objects of harm. Those with wr
have
bad views and be much deceived.

The Precious Mala says:

For those who cut off life, their own lives will be short.
By taking what is not given we are separated from wealth.
Those who engage in imprudent sex will make enemies.
Those who speak falsely thereafter will often be reviled.

By divisiveness, we will never have companions.
By harsh words, we will hear unpleasant things.
By idle talk our speech will always go unheeded
By covetice the hopes of mind will be destroyed
By malice we will be given the gift of being destroyed.

iii) the fruition of power

As for the dominant result

The power of the effect ripens externally.

Here with impure dependence on the power of other,
Takers of life will live in a place that is very drab.
Medicinal herbs and trees, leaves and fruits and flowers,
Food and drink and are insipid with little potency.
Also hard to digest, they make obstacles to life.

From taking what is not given, crops will never ripen.
We are born in a fearful region of cold, with hail and famine.

Sexual transgressors are born in crowded places,
Miry swamps that are full of urine and excrement,
Nasty places of stinking filth and sticky defilement.
They are cramped and depressed in places without joy.

Liars are born in inhospitable, fearful places.
Wealth soon shifts as one is cheated by all the others.

Slanderers are blocked by impassible heights and depths,
Cliffs and ravines, and deep defiles block all progress
With a unpleasant variety of irregular surfaces.

Those who use harsh language are born among stones and thorns.
In places that are hot or otherwise unpleasant

By idle talk we are born where harvests do not ripen,
Places where the flow of seasons is disrupted.
We cannot stay anywhere long, as things are so unstable.

By covetice we see meager grain and copious chaff,
Born where the better times of year are changeable.

By malice we are born in places naturally harmful
Crops and grain are pungent & bitter to the taste
There are thieves and imperious rulers, savage natives and snakes.

By wrong view we have no source of precious things.
Medicinal herbs and trees, flowers, and grain are few.
There is no refuge and we are without any friends or protection.

The resolution is as presented. The Commentary on the Center and Limit says:

By the power of being a vessel, virtue predominates

iv) The fruition of action:

Whatever people may do, there is an unhappy result.
Whatever is done, by its spreading, suffering is produced.

the Objects of Mindfulness says tersely:

Ignorant ones who do evil deeds will do them again.
Evil deeds proliferate, and there is tremendous suffering.

c. The final summary:

In short these ten actions by their nature are unwholesome.
They are like poison and anyone who ever performs them
Heavy, light, or medium, will make great suffering.
Therefore we should try to avoid them like enemies.

The instructions to the noble one Gyebu Nor in the Dulwa Lung say:

The unwholesome is like poison, because a little produces great suffering. It is like a wild man, because it destroys the assembly of wholesomeness. Therefore it should be abandoned and one should try to do what is wholesome.

The Precious Mala says:

What is unwholesome in body, speech, and mind
Should entirely be eliminated.
What is wholesome should always be pursued.
By that the above two dharmas are explained.

c. How to eliminate the unwholesome,

There are three sections

1) Producing the benefits of the higher realms:

The ten kinds of wholesome actions lead to the higher realms.
Their wholesome intention avoids the ten unwholesome ones.
Cutting off life is avoided, and taking what is not given.
Wrongful sex is avoided, and also lies and slander.
Speech is not harsh or frivolous. Thoughts are not covetous.
We keep far away from malice and wrong views.

Merely by abandoning the unwholesome actions, the ten wholesome ones will occur. This is
they are related as opposites. Therefore, the attitude that abandons the ten unwholesome a
the ten
wholesome ones, the Middle Length Prajñaparamita says:

"I have abandoned the taking of life," and so forth. These ten are said.

2) The ripening of their fruition:

If these actions are small, we are born in the human realm.
If more, we are born among the gods of the realm of desire.
Great ones connect us to the samadhi of formless dhyanas.
Thus, we can grasp the pleasures of the two higher realms.
The four results are the opposite of the previous ones.
The fruition should be known to be birth in the higher realms.

By lesser wholesome conduct, we are born among the human beings and gods of the desire
great, we are born in the samadhi realms. These are the two higher realms the realm of pur
formless realm. The higher realms are attained, and entrance into the lower realms is cut of
Mala says:

By these dharmas we are completely liberated
From being a being in hell, a preta, or animal.
After birth among gods or else among human beings
Increasing glory and happiness is easily attained.
One experiences the bliss of Bhrama and so forth
Or the measureless samadhis of the formless realm.

3) How we should choose what to accept and reject:

Thus, by the merit of these ten wholesome actions
We are led to happiness, but the ten of unwholesome nature
Lead instead to falling into the lower realms.
Accept the white cause and effect, and likewise reject the black.
This will be the path to worldly happiness,
Taught to be the fine vehicle of divine and human birth.
By establishing subsequent lives in happy forms,
We truly lay a foundation for our liberation.
Therefore, fortunate beings should depend on doing so.

The Middle Length Prajñaparamita says:

Subhuti, by accepting the true path of these ten wholesome actions, we are born in the higher realms. By remaining on the path of the ten unwholesome actions, we are born in the lower realms.

The White Lotus of Holy Dharma says:

The vehicle of gods and human beings has the ten virtues.

The Supreme Essence says:

The vehicle of gods is the four dhyanas and the four formless attainments. The vehicle of human beings is the ten virtues. The latter depends on good dharmas.

Yana means vehicle, mount, or means of conveyance. When we ride them, each one brings particular fruition. The Prajñaparamitasamgatha says 304.3

Riding them does away with the sufferings of beings.
These vehicles are a great house, immeasurable as space.
The highest yana produces joy, happiness, and well-being.

Depending on different levels of mind, different vehicles are taught. For example, one is taught who aim at complete peace. The White Lotus says:

That one vehicle does not have the three vehicles.
It is taught as provisional skillful means.

Two are also taught. the Immaculate Space Sutra says:

In accord with the affinities of sentient beings,
I have bestowed the teachings of the two vehicles.

These are the mahayana and hinayana. Three are also taught. The White Lotus says:

Teaching how to tame the kleshas the gates of Dharma
Are said to be eighty-four thousand, but the true intent of the buddhas
Is the one inseparable essence. That I have taught three vehicles
Is explained by different capacities of sentient beings.

In brief, the levels of mind are limitless, and not all of them perceive the true meaning. The Lankavatara Sutra says:

Not all the minds as enter finish the vehicle.
Once mind has done that, there is no mind nor vehicle.

In this case the vehicle of gods and men is being discussed. The same text says:

Likewise I explained all the different vehicles.
The vehicle of the shravakas, and that of the pratyekabuddhas.
Within the vehicle of gods and human beings
Samsaric suffering can be eliminated.
However, what comes later is not seen at all.

2. the second section of the extended explanation of karma and being joined to peace,

There are six sections

a. the general explanation of the wholesome being associated with liberation.

Now, as for the wholesome being associated with liberation, good is certainly established. I

explained:

The happiness of freedom puts samsara far away.
It leads to peace beyond the game of black and white,
Forming the array of the heights and depths of samsara.
Included within the five paths that lead to this liberation
Are the ten wholesome actions, and the four dhyana states of form,
The five formless dhyana attainments, the six perfections and so on.
Realizing that persons and dharmas have no self,
By the happy combination of prajña and upaya,
Dwelling neither in samsara or nirvana,
We shall produce great benefits for all sentient beings.
Attaining the limitless state of the Victorious One,
By the wholesomeness of yoga we pass beyond all worlds.

The previously taught merit completely transcends both the good and evil associated with it.
good which completely liberates us from defilement, the cause of being born in the cycles of
phenomenal accumulation of merit, the ten virtues, the first five paramitas, and so forth are n
non-
phenomenal accumulation of wisdom, prajña, does not dwell in the two extremes. When, by
five
paths, these are united, we apprehend the level of buddhahood beyond the world's goodnes
Worldly goodness is grasped in terms of things and characteristics. This is beyond things an
characteristics. From the very time the good action is done, it is liberated from the mind of n
non-merit.
It is awareness of the empty, compassionate essence. As to the details, the Prajñaparamita

If they are able to carve a well-formed woman's image,
Wood-workers who are skilled can make anything else as well.
Likewise, bodhisattvas skillfully trained in prajña
Can do whatever is done by the wisdom of non-thought.

The Precious Mala says:

Whoever pacifies having knowledge and being without it,
Thereby has gone beyond both merit and evil deeds.
Liberation from the higher and lower realms,
Is what is explained as being truly liberated.

Also it says there:

Having the essence of emptiness and compassion,
One has been established in enlightenment.

With the mind of truth, in apparent goodness
without entangling attachments, like emanations and illusions, we acts for the benefit of othe
the
space-like goodness established by prajña does not establish the path of liberation, this will
The
Prajñaparamitasamgatha says:

If a billion blind persons with no one to lead them
Tried to get to a city, though they did not know the way,
Attaining the first five perfections of the Victorious One,
Without attaining the eye of prajña is like that.

The Essence of the Eight Instructions says:

The time when the five first paramitas are completed by the perfection of prajña is the
time of entering into the city of omniscience.

Thus, since all dharmas are natureless, the good too is natureless, and in this way beginner
inferior mind abandon it. The Precious Mala says:

Though these dharmas are truly good and very wholesome,
With the air of being profound and subtle beings
Childish individuals who are without true learning
Will try to avoid them, so the Victorious One has said.

The Instruction on Prajña says:

Subhuti, All dharmas are without essence. The six perfections are also without
essence. Neither examined or the examiner are found. They are not perceived. They are r
really seen. That is how it should be known.
This should not be told to those of the families of those who have newly entered into the
vehicle, of shravakas, and of pratyekabuddhas.
Why? They will be so fearful and terrified that their hair stands on end. By this being

said, for this reason, they will abandon this perfection of prajña.

b. comprehending this: the goodness of liberation

If it is asked what is the goodness of liberation:

The accumulation of merit is involved with particular objects.
The accumulation of wisdom is not. By these combined,
Cleansed of the two obscurations, the two kayas manifest.
The stages of meditation and post-meditation are practiced.
These are corruptible in ordinary beings,
But in the noble ones they are immutable
In meditation and the state that follows it
By such a pattern of practice liberation will be attained.

The five first perfections, generosity, discipline, patience, exertion, and meditation, are the a
of merit. Prajña is the accumulation of wisdom. By their unification, the two kayas, dharmak

will manifest. The Precious Mala says:

As for the rupakaya possessed by all the buddhas,
It arises from the accumulation of merit.
Dharmakaya is born, to give a brief summary,
From accumulating the wisdom of the conquerors.
By these two accumulations, buddhahood is attained
If this is what we want, we should always rely
On these two accumulations, those of merit and of wisdom.

The major and minor marks of the Buddha's rupakaya are established by these two accumu
way that is highly exalted. As much merit as ordinary beings, shravakas, pratyekabuddhas,
may have, a single body hair of the buddhas has ten times more. A hundred times as much
hair exists in the minor marks. A hundred times the amount in each of the eighty minor mar
of
the major marks. The merit of each of the thirty-two major marks increased by a thousand is
between the eyebrows. A hundred thousand times the collective merit of the tuft between th
of
the ushnisha tuft at the top of the Buddha's head. A thousand times the merit of the hair-tuft
be that

established by the conch of spoken dharma. The same text says:

As merit is beyond the scope of thought,
So the major marks of the Buddha rise.
The great scriptural treasury of the mahayana
Says he is a great being like a king.

All the merit of the pratyekabuddhas,
All merit in the world without remainder
That of both the learned and non-learned
If it should be increased to ten times more,
Would be as much as in one of the Buddha's pores.
The hair-pores of a Buddha are all like that.

As for all the merit of these hair-pores,
That amount increased a hundred times,
Would be the merit of one of the minor marks.
That many times that same degree of merit
Is that of each of the royal major marks.
These merits of the thirty two major marks,
If they are multiplied a thousand times,
Are those of the brow-tuft like the sun and moon.

The merits of the brow, increased by a hundred
Would not appear as much as the tuft of the head.
As much as is produced at the crown of the head,
If that were made hundred times as much,
That of the conch of dharma would still be ten times more.

Below the supreme dharma, is the defiled, worldly dharma. Above that is the world-transcen
undefiled dharma. The border is between what is corruptible and what is immutable. The w
is undefiled, while that of post-meditation is defiled. They are the corruptible and immutable
first
five paramitas, generosity and so forth, are defiled, and prajña is undefiled. They are corru
immutable goodness.

c. How the cause of liberation is produced,

If it is asked on what these goodnesses depend, and from what they are produced, the real
accord with liberation, the true path, is accumulated as a cause of separation. Therefore, it
alaya
of the various habitual patterns. The fruition of separation attained by this cause of separati
the
gotra or the essence, which therefore, is the true cause of changeless liberation. That is the

The gotra is the support of the goodness of liberation. In having this we have the luminous
Spotless dharmadhatu is the naturally present gotra.
In its apparent aspect this is the two rupakayas.
These are described by the Uttaratantra's nine examples.
This nature of compassion exists eternally.
The Sugata has said that this is the "growable" gotra:
Its root is the luminosity of insight-wisdom.
Its essence is wholesomeness, that does not have the three poisons.

This is taught as it is in final word of the true meaning sutras, the great teaching of all the bu
These are The Sutra of the Questions of King Dharantsvara, The Glorious Mala of the Lion's
Sutra Requested by the Girl Precious One, The Sutra Requested by the Goddess Immacula
the Dwarf Angulamala, The Noble Complete, Great Nirvana Sutra, The Sutra requested by
Tathagatagarbha Sutra, The Sutra of the Wheel Curing Sickness These say that within all s
the
primordially existing dharmadhatu, the naturally pure space which is the nature of mind. Thi
tathagatagarbha.
It exists primordially. It is changeless. Its apparent aspect is rupakaya, the source of the m
minor
marks. Its aspect of emptiness is dharmakaya, free from all the extremes of complexity, prin
spontaneously present. Its qualities, in their spontaneous presence are exemplified by a jev
changelessness, by space; In moistening and pervading all sentient beings, it is exemplified
The
Uttaratantra says: 21

Like a jewel, space, or pure water;
Its nature has never had the kleshas.

At the very time it is obscured by defilements, its essence is undefiled suchness. The nature
primordial luminosity. The Gyu Tongpa says:

Mind is not mind. The nature of mind is luminosity.

That is the dhatu of buddhahood, the gotra or enlightened family which all sentient beings po
Uttaratantra says: 21

Because the perfect buddha kaya radiates
Because of suchness being inseparable,
And because of possessing the dhatu every sentient being
Always possesses the very essence of buddhahood.

This should be known to be the good dhatu of the Dharma. It is fundamentally enlightened f
beginning. The Expressor of Marks says:

Buddhahood is without beginning and end.
The primordial buddha is without any bias.

The Two Examinations says:

Sentient beings are buddhas, in actuality.
But they are obscured by incidental obscurations.
When these are cleared away, then they are buddhas.

Even at the time of being a sentient being, the nature of mind has the apparent buddha qual
rupakaya and the buddha qualities of the emptiness aspect as dharmakaya; but since they a
unremoved defilements, this is called the dhatu or enlightened family. At the time of buddha
is
free from all defilements, it is called enlightenment. This occurs merely by the appearance o
of
the perfected power of the nature, mind itself. It is not maintained that first, at the time of be
sentient being,
the qualities are non-existent, and later they are newly produced. This is because they are o
Sutra
of the Supreme Appearance of the Essence says:

The dhatu has no temporal beginning.
It exists as the true state of all dharmas.
Since it exists, all beings have attained nirvana.
As it was before, it will be later.

This is the changelessness of suchness.

The luminous nature of mind is not obscured by the kleshas. The Uttaratantra says: 26

The nature of the mind is luminosity.
It is just as changeless as the space of the sky.
By the rising of false conceptions, desire and so forth obscure it,
But its nature is not obscured by incidental defilements.

The divisions are the primordial gotra and the removable gotra, whose arising depends on c
incidental defilements.
As for their beginningless existence as dharmin and dharmata, the Nirvana Sutra says:

O son of noble family, as for the nature of mind, naturally luminous and naturally essenceless, the way naturally pure mind appears is by participating in buddha qualities tha blaze with the major and minor marks, and not being separate from them. Nevertheless its empty and apparent natures are distinguished.

The established gotra, superimposed on the primordial gotra is the incidental upaya and pra four paths of learning, produced by mind and so forth. Purification occurs through the activit accumulations of merit and wisdom. the Gandavyuha Sutra says:

Kye, sons of the Victorious One! This which is called the gotra of enlightenment is genuine dharmadhatu
It is vast like the sky. When its naturally luminous nature has been seen, training in accord w the great accumulations of merit and wisdom is purified.

The Uttaratantra says: 39

Like the buried treasure and the fruit
The two aspects of the gotra should be known
They are the beginningless natural presence
And supremacy that has been truly received.

As is taught, arising from these two gotras,
The trikaya of the Buddha is attained.
By the first arises the first of the kayas,
By the second arise the subsequent two.

All the splendor of svabhavikakaya,
Like the precious statue of the Buddha.
Is self-arising and therefore unproduced.
It is a mine of precious qualities.

Because it has great dominion over the dharmin
It is fully expressed, like a universal monarch.
Its phenomenal nature is like a reflection,
With emanation-bodies like forms of gold.

Svabhavikakaya is mind itself, the naturally existing gotra. This is like a naturally existing je
within it comes the gotra with the nature of the dharmin. Here there are the universal monar
sambhogakaya,
and its reflected emanation, arising in dependence on it, nirmanakaya, the supreme emanat
to
be tamed. At the time of existing as a sentient being, these do not appear, because defilem
By accumulating merit through visualization and so forth, defilements that obscure rupakaya
away. By the accumulation of wisdom through emptiness meditation and so forth, obscurati
from the dharmata-svabhavikakaya, the body of the self-existing-essence, the nature of dha
The support, the naturally existing gotra, is like clear water. Within it the supported, the esta
gotra, rises like a variety of reflections. The two exist primordially, like reflector and reflectio
Within the gotra that exists as the ground, as knowable objects, the incidentally established
as the phenomena of knowing mind. These are respectively support and supported.
The dharmin exists separably with dharmata, the naturally existing gotra. As a separable fru
non-existent. The produced gotra is an antidote to purify defilements. Though the two kaya
were
produced effect and producing cause, there is no actual causation. That gotra makes the pe
qualities
to be born as the realization of the paths of learning. This is their liberation or ripening as th
buddhahood. The Mahayanasutralankara says:

The nature and the vast extent of its blossoming;
That these exist as support and what is supported;
Their existence and non-existence; their buddha qualities.
Are what should be known as the meaning of liberation.

Sugatagarbha pervades all sentient beings. By the nine examples it is taught to exist within

of the kleshas. The Uttaratantra says: 31

A buddha in a decaying lotus, bees and honey.
Gold within a covering of an unclean nature.
Treasure in the earth, the germ within a fruit,
An image of the buddha that is covered with rags.
A king within the belly of a poor and ugly woman.
Jewels in the earth, in such a form,
Obscured by the incidental defilements of the kleshas,
This dhatu exists within sentient beings.

These nine examples are related to the obscured dhatu as it exists in ordinary individuals, a
the shravakas and pratyekabuddhas, and bodhisattvas dwelling on the paths of seeing and
people are those who have not entered into the path; or those who have entered but their be
to
the assembly of the four obscurations, passion, aggression, ignorance, and all of these toge
four
examples of the dhatu within them, first, as for the example of how the essence exists, wher

propensities of desire, the Uttaratantra says: @@@

Existing in a lotus that is evil-colored,
A tathagata-statue, blazing with a thousand marks,
Having been seen with the undefiled eye of the gods,
The statue would be removed from its mud-born lotus cover.
For tathagatas dwelling in places without torment
The intrinsic buddha eye sees what will later be unobscured.
Their intrinsic endless compassion will free them from obscuration.

Second, the example of the dhatu existing in a covering characterized by propensities of agg
@@@

Like honey that is surrounded by a swarm of bees,
Capable persons have a wish that they could acquire it
Having seen it is there, by using skillful means,
They completely separate it from the swarm of insects,

By the all-knowing eye of the great sage himself

Having seen the honey of the dhatu or gotra,
Having obscurations like the swarm of bees,
He makes them be completely abandoned and disappear.

Third, the example of the dhatu existing in a covering characterized by propensities of stupid

Just as kernels of grain still covered by their husks
Are not usable in that form by human beings,
They remove the grain from out of the covering husk.
Using the part they want for food and otherwise

Just so, mixed with defiling kleshas of sentient beings,
As many victorious ones as there are in the three worlds,
If they are not liberated from being mixed with these kleshas,
So many will not be made into victorious ones.

Fourth, the example of the essence existing in a covering manifesting kleshas characterized
of passion, aggression and stupidity all together: @@@

Just as on a journey someone's treasured gold
In the confusion might fall into a filthy place,
That dharmin by falling there, would not have been destroyed,
Remaining there like that for many hundreds of years.

By a god who had the pure eye of the gods,
If the gold existing there was seen and found
People would say the god established that precious thing,
This supremely precious thing, that actually was abandoned,

So the buddha qualities of sentient beings.
Have sunk and disappeared among the filth-like kleshas.
Having been seen by the Sage, to purify them that filth,
For all beings he caused the dharma to arise.

As for the example of the dhatu existing in a covering of habitual patterns of ignorance, in th
the shravakas and pratyekabuddhas: @@@

Just as in the house of a poor man, under the floor,

An inexhaustible treasure might be lying buried;
But he would not know the existence of this treasure,
Nor would the treasure say to him that it was there.

So with the precious treasure that is within the mind,
Spotless dharmata, with no adding or taking away,
When it is not realized, we experience
The poverties of suffering, continuously arising.

if the covering is abandoned when seen, here is the first of the two examples of how the ess
@@@

Just as in a mango or in other fruits
There are undestroyed dharmas of seed and germination,
And then if there should be plowed earth, and water and such,
The stuff of a king of trees will gradually be established.
So in the fruit of the ignorance of sentient beings,
Inside the covering skin is the good dharma-element
Which similarly depending on the condition of goodness
Will gradually be the stuff of the King of Sages.

As for the second example: @@@

As a precious statue of the Victorious One
Might be covered up in dirty tattered rags,
But still a divine one on the path might seen and uncover it,
And then it would be said, "He really dwells on the path."

So the sugata nature, wrapped in beginningless kleshas,
Having once been seen, even within an animal,
There would be a real means of by which it could be set free.

From the two examples of how, within the covering of defilements that is to be abandoned b
there exists the splendor of the good dhatu of dharmas, as for the first: @@@

Just as an ugly woman with no one to protect her
Staying in a shelter for the poor and homeless
Might hold a splendid king in the confines her womb.

And would not know this lord of men was in her belly.

In the refuge mission of life within this world,
Impure sentient beings are like that pregnant woman.
With only what she has, she will one day have a protector.
Gestation of the spotless dhatu is similar.

As for the second example: @@@

Just as gold ore that has a big nugget inside of it
Has a external nature that is very drab,
Having seen it those who know it for what it is,
In order to purify the gold that is inside,
Undertake to remove the outer covering.

Having seen the luminous nature that is within us,
Although it has been covered up by the incidental;
Likewise the source of seeing what is precious in sentient beings
Removes the obscurations of supreme enlightenment.

Though the obscurations to the pure ground are many, the same text says: @@@

Passion, aggression, and ignorance; active or as an imprint;
That to be abandoned by seeing and meditation;
The higher bhumis relatively impure and pure,
Many defilements are taught by the covering lotus and so forth.
Transcending all the divisions of closely-connecting kleshas,

By these defilements fools and those with the learning of arhats,
Are meant by respectively four and one of these examples.
Seeing and cultivation, and the pure and impure levels
Have two and two comparisons of their impurities.

Joining these examples of defilements and the essence to a determination of their meaning, says: @@@

Just as when a lotus arises from the mud,

When it first manifests the mind is very joyful,
But afterward it decays and then there is no more joy.
The joy arising from desire is like that.

Just as delicious honey is completely crawling
With irritated bees that sting like an army of spears;
Just so, if aggression rises, and swarms within our minds
Suffering will be produced within our hearts.

Just as the essence, the kernels rice and other grain
Is hidden by an external husk which covers it,
So sight of the essential meaning buddhahood
Has been obscured within the egg of ignorance.

Just as filth is something that is unsuitable,
So are those who have desire for these poisons
That is because depending on the cause of their desire,
What is like filth will be arising everywhere.

Just as when wealth is hidden underneath the ground,
One who does not know this will not attain the treasure,
So the self-arising treasure of the nature
Is hidden in the ground of habitual patterns of ignorance.

Just as by gradual growing of the sprout and so forth
The shell of the seed is cut apart and falls away,
So by seeing the suchness of the natural state
What is to be abandoned by seeing is reversed.

Those who conquer the essence of transitory collections
Through being connected to the path of the noble ones,
Make wisdom the thing to abandon on the path of meditation.
This is taught to be like being wrapped in rags.

The defilements supported by the first seven bhumis,
Are like the defilement found in the covering of a womb.
Non-thought is like being free of the covering of the womb,
This completes the ripening of the insight of wisdom.

Defilements associated with the three highest bhumis
Should be known to like a covering of mud and clay.
By a great being's having attained the vajra view,
The vajra-like samadhi destroys that covering.

Thus the many defilements of desire and so forth
Are like the examples of a decaying lotus and so forth.

The Enumeration of Dharmas of the Complete Passing Beyond Suffering of the Noble Ones

Then the Bhagavan spoke to Kashyapa. O son of noble family, It is, for example, like this. wealthy king had on his forehead a vajra jewel. With other wealthy ones, radiating power, it touched the heads of those other wealthy ones.
The jewel on the forehead sunk inside his flesh, and he did not know where it had gone. Because a wound arose, he asked a doctor, "Cure me." From this instruction, a very capab doctor would not treat him for that wound of the jewel going into his flesh, saying these word "Kye most powerful one, why are you asking about your forehead-jewel?
That wealthy one, from aversion, would say to the doctor, "Because my forehead jewel should not go anywhere." he would think, "Is it an illusion that it is not there?" This would produce much suffering.
Then that doctor producing joy in that wealthy one would say, "Thus do not produce suffering. If you emanate power, the jewel will sink into your flesh, a mere reflection will appear externally. If you emanate power, hatred will arise. Though the power of the jewel h sunk into your flesh you did not feel it."
Not believing these words that were said, the king would say, "Doctor don't lie. If it sinks into my flesh, which is matter and blood that is very opaque, it is not reasonable that a reflection would appear."
Then the doctor would say, "A mirror is likewise opaque, but the jewel will also clearly appear in it. When you have seen that this is like that, a wondrous, marvelous perception w arise.
O son of noble family, all sentient beings are like that. Since they do not venerate the spiritual friend, though they have the buddha nature they cannot see it. It is obscured by passion, aggression, and ignorance. Many different beings who have so been overcome ar within samsara and suffering.
From that nature , O son of noble family, within the bodies of all sentient beings there are the ten powers, the thirty-two major marks, and the eighty excellent minor marks.

This has been taught in many ways. The Hevajra says:

Within the body there exists the great wisdom
The truth of this has abandoned all conceptions.
Universal, it pervades all things.
Embodied existence does not arise from the body.

The Precious Mala says:

I and limitless sentient beings are primordial buddhas.
By the power of discursive thoughts there is samsara.
From that I shall produce the supreme mind of enlightenment.

The Wisdom of the Moment of Death says:

Since whoever realizes mind is a buddha, produce the supreme perception by not searching anywhere else.

The Praise of the Vajra of Mind says:

Water that exists within the earth
Exists there pure without defilement.
Just so, within the covering of the kleshas,
Wisdom exists without defilement.

The Secret Essence says:

Throughout the ten directions and four times,
Perfected buddhas are nowhere to be found.
Except for the perfect buddha, the nature of mind,
Do not look for any other buddha.
The victorious ones themselves, if they should search,
Would never find it anywhere at all.

So it is taught, there and elsewhere. In brief, by the example of the great billion-fold expans
three-fold thousand worlds it should be known that within all sentient beings primordially exis
and
wisdoms of buddhahood, without adding and subtracting, like the sun and its light. That dha

naturally pure. Its self-nature does not change. Its defilements are false conceptions and te
changes.
The commentary on the Uttaratantra says:
@@@
O great rishi, The kleshas are darkness. Complete purity is light. The kleshas are weak. Cl
seeing is powerful. The kleshas are temporary. Natural purity is the root.

So it is taught there and elsewhere. Since the dhatu is primordially without defilement, it is p
it
is changeless, it is the true self, since it always exists, it is permanent. Though it falls into th
sufferings of
samsara, it is not overcome by them, and this is the perfection of bliss. The Uttaratantra say

Purity, self-nature, bliss, and permanence
Are the perfect qualities of the fruition.

The dhatu of the tathagata pervades all sentient beings.. The Mahayanasutralankara says:

Just as space is maintained as eternal and omnipresent,
This too is maintained to be eternal and omnipresent.
Just as space is an aspect found within all forms,
This too is in all the assembly of sentient beings.

When this essence is obscured by clouds, they do not stain it, any more than when the sun
clouds. At the time of primordial buddhahood, the dhatu exists indestructibly and inseparabl
commentary
to the Uttaratantra says

The dhatu of the tathagata existing in the three occasions is present within all beings. All th
kleshas and phenomenal appearances are composed of this changeless reality.

As regards the three occasions, the Uttaratantra says: 24

These are the three-fold stages of impurity,
Both pure and impure, and being completely pure.
  They are said to be the stage of sentient beings,
And those of bodhisattvas, and of tathagatas.

The impure situation is that of sentient beings. That which is both pure and impure is that of bodhisattvas. Complete purity is the situation of the buddhas. As nothing is like the gotra, it exemplified by anything at all.

The same text says: @@@

Since it is completely beyond the world
No example is seen within the world.
Therefore the tathagata and the dhatu
Are taught to be similar in this respect.

As to how it is incomparable, it is essentially single. Therefore, to explain it by many examp different situations would be merely partial characterization of it.
It may be asked, "How can this gotra be seen as it is? Beings who do not see the natural st accepted by the spiritual friend. Those who have devotion to the vehicles of the shravakas, and
bodhisattvas; and also beings dwelling on the bhumis realize it in a single way. This realizat that
of the bodhisattvas dwelling on the tenth bhumi. As for this being the way it really is, it is no otherwise even
by the buddhas themselves. The commentary to the Uttaratantra says:

Seeing clouds and the sun, whether from here on the earth or from the sky above the
clouds, we have a similar apprehension. The noble ones whose eye of the mind is pure also all this very clearly. Bhagavan, your completely pure understanding of dharmakaya sees all limitless knowable objects pervading the space of the sky.

The dhatu or essence is the buddha field of the three kayas of one's own mind itself, along w wisdoms, existing as the circle of the ornament. How is this seen? Since this is buddhahoo explained in these texts. By having faith in the paths of learning it is entirely apprehended. text says:

The absolute truth of the self-arisen ones
Has to be realized by means of faith.
The blazing light in the circle of the sun
Is not seen by those who have no eyes.

The Sutra on the Essence of Buddhahood says:

No matter what they rely on, individual sentient beings, shravakas, pratyekabuddhas, and bodhisattvas do not see the essence of the buddhas as it is. For example, a blind man cannot see what is painted by others in oil colors. When they say, "it is like this pillar, and h touches the pillar with his hands and grasps it as cold. They say, "it is like the wings of a swan." By hearing the sound of the wings of a swan the color of a pillar is grasped as a fluttering sound. He asks, "what is the color of those wings like?" "It is like a conch." By touching a smooth conch, he grasps it as smooth. Just as a blind person does not know col as they are, seeing the highest nature of buddhahood is very difficult.

It is also very hard for sentient beings to realize it. The same text says:

A king assembled many blind men, and having shown them an elephant. Asked to describe the characteristics of an elephant, those who had touched the trunk said, "it is like a hook." Those who touched the eye said, "It is like a bowl. Those who touched the ear said, is like a winnowing basket. Those who touched the back said, "It is like a tray. Those who touched the tail said, "It is like a rope." These blind men were not talking about anything oth than an elephant, but they had not understood its totality.
The buddha nature is also like that. Those who have said different things, that it is emptiness, like illusion, luminous and so forth, have not realized its totality.

Beings who are noble ones have a little realization of it, but not as it is. The Nirvana Sutra s

O son of noble family For example, it is like this. A blind man in order to have his eyes heal went to a capable physician. The physician holding a gold knife removed the hindrance. Ha cut off the opaque part that obscured the eye. He lifted up a finger.{{328..}} When he show it, the blind man said, "I do not see it." If he showed two or three fingers, the patient would s "I see a little bit."
O son of noble family, if this Sutra of Complete great Nirvana is not taught, as many are not among the bodhisattvas, even after they have perfected the ten paramitas, even wh they exist on the tenth bhumi, they will not see the nature of buddhahood. It is like that. Wh this is taught by the Tathagata, they will see it a little.
The birds soaring in the sky above must examine where the pure sky is. If a swan is in the top of a tree it examines whether it is a tree or water, and thinking about the top of a ship the ocean, or in space, also knowing the top of the second. Though by such examples the essence is not seen, it is taught to be the manner of non-ascertaining seeing.

If it is asked, "what is the use of teaching this essence that is subtle and difficult to examine,

with certainty while one is a sentient being?:"
By teaching that the essence of buddhahood exists within the being of oneself and others, h
one's own discouragement, knowing that establishing liberation is not difficult, we gain confi
Eliminating contempt for other sentient beings, we respect everyone equally with the teache
Having eliminated not knowing that realization of the kayas and wisdoms exists within one a
reality, prajña realizes the space of the absolute.
Knowing the natural state like that, it eliminates glorifications and deprecations of is and is n
eternalism and nihilism.
Then wisdom realizes true reality, and the supreme self. Having eliminated pride and desire
more, it sees self and other as equal.
It is taught that these are the five necessities for the arising of the great kindness for others.
Uttaratantra says: 40

Like clouds, dreams, and illusions, and the other examples
All the dharmas of knowables are always emptiness.
When this has been taught by victorious ones to sentient beings
Why do they also teach them that they have the essence.

To answer that question:

Contempt for lesser ones and disenheartened beings,
Joining those who grasp untruth to the truth of dharma,
For those who have abundant faults of ego-grasping
It is taught so that those like that will abandon them.

As for those who wrongly slight the body and are enslaved by the golden net of wrong view,
support realization of the true meaning of the sutras and secret mantra with partialities,
their "essential meanings" are really provisional. They teach the intention that, "If the cause
fruition
will arise."
It is not like that. This is like the eternal self of the Hindu extremists. "The two kayas of bud
arise from the two accumulations. This should be stated as definitely true."
O you with your lotus net of eternalism, you truly do not know the intention of saying that the
three turnings to the wheel of dharma. You are truly grasping the extreme of emptiness.
The first turning of the word, intended for beginners and those of weak mind, made the four
and renunciation into an antidote. This was so that these beings could eliminate samsara as
complete
liberation from what is to be abandoned.

In the second turning, intended for them eventually when they had completely abandoned th
those of intermediate capacity of mind, he taught the eight examples of illusion and emptine
This
was a means of liberating them from the bondage of grasping the antidote.
For those who reached that goal and from the viewpoint of those of the highest powers, he t
self-nature of knowables as it really is. This is not like the self of the heretics. Their impossi
is a
nonexistent, exaggerated nature. They make measures of greater and lesser, and therefore

the dharmas of the kayas and wisdoms.
It is not the true meaning that self and non-emptiness were taught simply as an antidote for
attached to egolessness and emptiness. The Nirvana Sutra says:

O son of noble family, moreover it is like this. For example a woman was nursing her
small child who was afflicted by mouth rot, and when the child was struck by sickness, that
woman too was tormented by suffering, and sought out a physician. The physician gave he
medicine, oil and milk and shakara. When the child was given this to drink, he instructed the
woman with these words. "Because we are giving medicine to this child, for a little while unt
you, the mother, are cured, it shouldn't be given your milk to drink. So he would instruct her
Then so that it would not nurse, he put bile on the nipples; the child would have said
that her nipple was smeared with poison and not suitable for sucking. The child, tormented
thirst, desired the breast, but having tasted it, would not take it.
After being treated by the physician the woman would wash her breast clean. When
the child cried she would go to it. "Now take the breast and nurse," she would say. That ch
though tormented with thirst, because of the former taste it experienced, would not come wh
called.
In this instance the mother would give these instructions. "You have drunk the
medicine I gave you before. With this medicine, until the mother is cured, since it is not prop
that the nipple be given for nursing, it was smeared with bile. Now, even taking your medici
the nipple will have no taste in your mouth." When she said that, gradually approaching as
before, it would drink.
Son of noble family, The tathagata also, in order to liberate all sentient beings, is the
persistent teacher of egolessness to sentient beings. By his having persistently done that, t
attitude of "ego" is non-existent. Suffering is completely eliminated. This is in order to clear
away the bad views of the worldly charvakas. By meditating on the dharma of egolessness,
body will become completely pure.
Just as that woman, because of her son, smeared bile on her breast, the tathagata too is
like that. So that there will be emptiness meditation, he teaches that all dharmas are selfles

Just as that woman later washed off the bile and called her child, saying take the nipple and nurse, my teaching tathagatagarbha is like that. O monks so that you will not be afraid, as t called the child, and it gradually drank her milk, O monks, you too should make a distinction. Tathagatagarbha should not be said to be non-existent. In my former sayings in the prajñap sutras, which taught emptiness, understand that the intention was merely naturelessness. O meditating on the emptiness of nothing at all, the fruition produced would accord with the ca kayas and wisdoms would not arise.

Emptiness expresses the idea that the apparent dharmin, from the time it appears, is empty complexities grasped as one and many, and empty of individual existences, like the reflectio that all
extremes are completely non-existent, and that non-existent now and primordially, things are confused appearance. The Heart Sutra says:

Form is emptiness. Emptiness is form. Emptiness is nothing other than form. From is nothing other than emptiness. Similarly, feeling, perception, formations, and consciousness empty.

The Middle Length Prajñaparamita says:

Every dharmin in its own turn is taught to be empty of essence. But if it is formless, how will there be the view that form is empty?

The Uttaratantra says:
@@@
The emptiness that has the supreme of all aspects
Is emptiness that is expressed as form.

And also: 39-40

Here there is nothing at all that is to be cleared away,
And nothing that is to be added to what there is.
Within reality the real is what is seen.
If thus one sees the truth, one will be liberated.

Of what has the characteristic of separability
The dhatu, pure of the incidental, is empty.
Of that which has the characteristic of being inseparable,

The unsurpassable dharmas, it is not empty.

Its commentary says:

Why is this taught here? For the reason that it is not contradictory with saying that this dhatu of the tathagata is by nature completely pure from all the kleshas that are to be cleare away. It is free from incidental obscurations because it is its nature to be so. Within this the is nothing to be added for reasons of phenomenal appearance. Completely undivided dharr is also its nature. Therefore, sugatagarbha having divisions and what is separable is empty all the separable coverings of the kleshas. What is indivisible and inseparable from it is the buddha dharmas beyond being encompassed by thought, surpassing the grains of sand in t Ganges. They are not empty.

When something does not exist in something, the latter is said to be empty of the former but subsequently assert that whatever remains there eternally exists and is known truly as it is. Though obscurations of the two primordial kayas of buddhahood, are cleared away by the t accumulations, they are not producing cause and produced effect. If they were, dharmakay would be composite productions, and hence impermanent. However, dharmakaya is change Madhyamakavatara says:

The kaya of peace is like a wish fulfilling tree,
Like a wish-fulfilling, gem it is inconceivable.
Till beings are liberated, it is always in the world,
And it will appear without complexity.

The Uttaratantra says: 52

The Mara of death has been conquered by the lord of Dharma.
Being without essence, he is the permanent lord of the world.

Contradicting this idea that it has cause and effect it also says: 11

Uncompounded and self-existing,
Not realized by other conditions,
Having wise and compassionate power,
Buddhahood has the two benefits.

That refutes its having a producing cause and produced effect. Saying it is "egoless," "empt

dual," and so forth should be understood in this way. The Great Nirvana of the Noble Ones

The secret essence of the tathagata is shown to be the completely pure buddha nature that
changes nor transmigrates. If it so exists, it is unreasonable for those who are skilled in praj
maintain that. To say it is non-existent would be false speaking, and likewise that it has dev
succession. Those of the race of fools espouse nihilism, not knowing the secret essence of
If it is said to suffer, the blissful nature could not be within the body. Stupid fools
think, "All bodies are impermanent." This is like sending the freshness of awareness into cla
Those who are skilled in prajña make distinctions. They do not say that everything is
impermanent in every way. Why? Because within our bodies there exists the seed of buddh
nature. Stupid fools grasp the thought that all the dharmas of buddhahood are selfless. For
those skilled in prajña, selflessness is just an abstract label. It should be discriminated as ha
no true existence. Knowing this, one will produce no doubts about the matter. When someo
says that tathagatagarbha is empty, stupid fools give rise to views of nihilism and non-existe
Those who are skilled in prajña make a distinction. Within human beings there is the single
tathagata. It is said to be eternally existent, unchanging, and does not transmigrate.
If by the condition of ignorance, composite things are said to arise, stupid fools when
they have heard this think that insight and ignorance are to be distinguished as two. Those
are skilled in prajña realize that their natures are non-dual. That which is non-dual is reality.
When someone says that by formations consciousness arises, stupid fools grasp
formations and consciousness as two. Those who are skilled in prajña realize their natures
non-dual. Non-duality is purity.
All dharmas have no self, and tathagatagarbha also has no self. When this is said,
stupid fools grasp it dualistically. Those who are skilled in prajña realize that their natures a
non-dual. Self and selflessness are intrinsically non-dual. Tathagatagarbha has been supre
praised by the buddha bhagavats as immeasurable, beyond evaluation, and limitless. I too
taught this in all the sutras about the qualities it possesses.

So it should be known. The Sutra of Miraculous Display says:

Those who have wrong craving have the characteristic of never transcending suffering.

When this is taught regarding these and those of the cut off family, we may think that not all
pervaded by the garbha; but it is not like that. The intention is that those with wrong craving
the
mahayana dharma will not be liberated for a long time. Those who are reversed from the pa
temporarily cut off from the family of those in whom the path is established. They are not cu
dhatu,

the luminous nature of mind. The commentary to the Uttaratantra says:

"Those who have wrong craving have the characteristic of never transcending suffering." This teaches that wrong craving causes hostility towards the dharma of the mahayana. This is said with the intention that this hostility to the mahayana dharma will be reversed at another time. Because the dhatu exists with a nature that is completely pure, it proper to say that some will never become pure. Therefore the bhagavat's intention was tha sentient beings without distinction are capable of being completely purified. Though samsar beginningless, it does have an end. The naturally pure and eternal is obscured by a coverin beginningless obscurations, and therefore not seen, just as gold might be hidden.

Since within the dhatu of dharmas all goodness exists, it can always be purified. Though, sa beginningless, it has an end. By that is it established.

The reasons that the two gotras are awakened are two. As for the reason that dharmakaya, existing gotra, is awakened, the Madhyamakavatara says:

When someone hears about emptiness, as an ordinary person,
The highest joy will arise within them again and again.
Their eyes are wet with tears that flow because of this joy.
The hairs of their body arise with wonder and stand on end.

Within them the seed of attaining buddhahood exists
They have become the vessels of direct and straightforward teachings.
Now the absolute truth has really been taught to them.

As for the reason that the dharmin-gotra of rupakaya is awakened, the Mahayanasutralanka

As for why one becomes a connected vessel,
Practicing compassion, and devotion,
And dedication to what is truly good
Is truly explained as being due to the gotra.

Regarding the benefits of awakening the gotra, the same text says:

The lower realms are far off, and liberation is quick.
When that occurs, one experiences little suffering.
By sadness sentient beings will then be quickly ripened.

Once the gotra is awakened, from then on one is liberated from the lower realms like growin
naturally falling to the ground. There is little suffering. By strong weariness sentient beings
ripened.
If there were no such gotra within sentient beings, no matter what sufferings arose, they wou
saddened. The attitude that aspires to nirvana and rejects samsara would not arise. The at

liberation could also not arise. That in some, without being taught by anyone, compassion f
of
others arises, and that some who experience suffering develop renunciation and so forth is

goodness of the beginningless dhatu of dharmas. The Uttaratantra says: 23

If there were no dhatu of buddhahood,
Suffering would never make us sad.
There would be no desire for nirvana,
Or effort and aspiration to that goal.

Being able to see the comparative attractiveness of samsara and nirvana, seeing their faults
therefore due to the existence of the gotra. If the gotra did not exist, neither would these.
Thus from the extensive teaching that by having the gotra the essence of buddhahood exist
now some summary verses are interposed:

Without exception all sentient beings have sugatagarbha.
In the covering veil of incidental obscurations,
Exists the primordial lamp, the luminous dhatu of dharmas.
This is the kayas and wisdoms, this itself is the Dharma.
Within it nothing is added, and nothing is taken away.

Existing within us, this itself is self-existing.
By devoting ourselves to this essence of emptiness and compassion,
Having attained this dhatu, called by the name "enlightenment,"
We will benefit all the host of beings without remainder.

Primordially self-arising, like the sun in space,
When it is obscured by clouds, temporarily dimming the daylight,
Then we experience the dreamlike sufferings of samsara.
So make a powerful effort to clear away obscuration.

Confused incidental appearance, appearances of the six realms,
Are emanated like dreams, from habitual patterns and karma,
Appearing as what never was, nor is, and shall not be.
The spontaneous presence of wisdom primordially exists.
It always exists, but nevertheless it is not seen.

As what we perceive in sleep, is not seen to be within us.
Dharmas defiled with false conceptions are vain and futile.
Do not grasp them, but train in the luminous nature of mind.
Grasp the two benefits, bringing wealth to oneself and others.

"If this gotra exists in everyone, why, pray tell, are we wandering in samsara?" We exist this
knowing our own face, because of the futile grasping of a meaningless ego. As lineage-hold
from earlier to later, we are in bad company. We have poverty-mentality. Conditioning is pr
relative
reference point. This is samsara. The Mahayanasutralankara says:

Well-practiced in our kleshas, and in bad company.
With impoverished attitude, and relative reference point;
Briefly stated, these are the four that should be known.
These are the degradations that have defiled the gotra.

The Details of Light says:

Primordial luminosity itself is ignorant.
So-called "rising" of mind produces attachment to ego.
By these objects having been grasped as so-called "others,"
Beings become confused, within the realm of samsara.
Because of their karma of inappropriate joys and sorrows,
They have the experience of individual beings.

The All-Creating King says

This phenomenal play, which is wonderful and marvelous,
Is actionless existence, like the space of the sky.
Ignorance without apprehension of anything,
Rises immediately from nothing but itself.

This is the path that is alike for everyone.
This is the nature as it is within all beings.
Defiled by the removable, it therefore is confused.

Also it says there:

By gathering in the light that exists in all directions
To the limits of the four directions, above and below,
In an unpredictable rainbow whose colors are not fixed
The different kinds of gotra will manifest in appearance.
Suchness moves and particles never move at all.
This is the principle one of all the five elements.

The primordial, luminous nature of mind, empty/luminous self-arising wisdom, is in essence
like the sky. Its nature is luminosity like the sun and moon. The radiance of its compassion
ceaselessly,
like reflections in the surface of an untarnished mirror. The natures of dharmakaya, sambho
nirmanakaya come from within sugatagarbha, which is entirely without bias and partiality. T
is
also the accommodating space of arising. The luminous nature naturally abides as the five
naturally appear as objects. Arising as compassion, cognitive knowledge of insight-wisdom

confusion. The Secret Essence says:

E MA HO! from out of sugatagarbha,
From out of our karmic relationships comes confusion.

At this time, the aspect that does not know its intrinsic wisdom to be its own nature is co-em
ignorance. The aspect that fixates its own projections as other is the ignorance of false con
Because of
not knowing that all this has arisen within the natural state, by the power of attachment of eg
its
objects, habitual patterns of the vessel, the external world, ripen as body. Habitual patterns
essence,
sentient beings within the world, ripen as mind. This is confusion, the various phenomena o
poisons.
The All-Creating King says

When the nature of me, the doer of all, is not realized,
The dharmas created by me are imputed with fixed existence.
By the power of desire and craving, apparent things exist.
And so their impermanent nature as illusion is destroyed.
The partless nature becomes like colors to the blind.

The root of confusion is not knowing what we are. The Prajñapramitsamgatha says:

As many sentient beings as there may be,
Of lesser, middle, or of higher rank,
All of these have arisen from ignorance.
So it has been taught by the Sugata.

The Prajñaparamita in Eight Thousand Lines teaches that confusion is conditioned by dualis

Grasping an I and a mine, beings whirl in samsara.

The Prajñaparamita in Twenty Thousand Lines says:

Childish sentient beings perceive the non-existence of skandhas as skandhas. They
perceive the non-existence of ayatanas as ayatanas. They perceive the non-existence of th
that arise interdependently as interdependent arising. Therefore, they are completely within
grasp of the ripening karma of all these dharmas that are wrongly perceived as interdepende
arising.
As to how these dharmas arise, from the two ignorances come samsaric formations.
From that comes the succession of births of individual beings. Name and form are establish
When the body has been established by the embryonic stages from an oval to birth, there ar
contact, perception, feeling, the six ayatanas, and old age and death. So with the twelve lin
interdependent arising, we cycle in samsara.

"The primordial natural state does not exist within samsara. It is not proper that sugatagarb
samsaric."

Not so! It is like clear, unmuddied water becoming solid rock-like ice, in a transparent winte
From the primordial state, conditioned by the arising of grasping and fixation, confused appe
itself
as a variety of solid things. A song from the Dohakosha says:

When the wind gets into water and thereby stirs it up
The softness of the water becomes as hard as rock.
Having been stupefied through being disturbed by concepts,
What was formless becomes completely hard and solid.

Sugatagarbha is the primordially pure, changeless essence, dharmakaya, designated as th
reality. When this becomes confused, it and the connected wealth of the nature of mind, rup
buddha
fields, the perfect entities of wisdom, are obscured through the confused grasping and fixatio
This
is the due to the alaya of the various habitual patterns. Within this, since beginningless time
planted
the various seeds or habitual patterns of confusion. Their great power becomes individual e
higher and lower realms, and so forth. When we are within dream-like samsara, fixating I ar
experiencing
desire, aggression, and the five poisons, collecting karma and kleshas, from meaningless co
with a
variety of attachments to truly existing entities.
Day and night the wheel of confused appearance continuously turns, and since its successio
groundless, we are never liberated from it. It is like the confusion of a dream. Wandering b
kleshas,
because of good and evil, is like a prince wandering along a road, separated from his kingdo
intrinsically a
time of suffering. Since he was born into a royal family, the happiness of true wealth is natu
him; but
now he suffers temporarily. As to what is taught by this example, the Song of the Oral Instru
Inexhaustible Treasury, says:

Beings bound in samsara, as if they were tangled in vines,
In the desert of ego-grasping are completely mad with thirst:
Like a prince without a kingdom, separate from his father,
Without a chance for happiness, he gives in to despair.

As to the way that tathagatagarbha exists at this time of wandering futilely on the plan of sar
Tathagatagarbha Sutra says:

Kye, Son of the Victorious One, it is like this. For example, the measure of a three-fold

thousand world system is one billion. That billion perfectly records the number of all worlds o
the three-fold great thousand world system. Similarly the measure of the great surrounding
of the world is written "the great surrounding wall of the world." The measure of characteristi
is written "characteristics." The measure of the second or middle thousand world realms is "
second or middle thousand world realm." The measure a thousand world realms, is "a thous
world realms." The fourth thousand world realms is "the fourth thousand world realms." The
measure of the great ocean is "the great ocean." The measure of Jambuling is "Jambuling."
The measure of the eastern continent Videha is "Videha." The measure of the western conti
Aparagodaniya is "Aparagodaniya." The measure of the northern continent Kurava is
"Kurava." The measure of mount Meru is "Mount Meru." The measure of the palaces of the
gods of the terrestrial realm is written "the palaces of the gods of the terrestrial realm." The
measure of the palaces of the gods of the desire realm is "the palaces of the gods of the des
realm." The measure of the palaces of the gods who course in the form-realm is written "the
palaces of the gods who course in the form-realm."
A billion is the measure of worlds in a threefold-thousand world system. A
billion is also the measure of such worlds that enter into an atom. Just as an atom enters int
those billion worlds, similarly all the particles of atoms without remainder enter into the meas
of that billion.
Then living, active beings are born on middle earth, learned and wise with clear minds.
Their eye is the divine eye. Everything is completely pure and luminous. By their divine ey
they view phenomena, seeing those billion within this small atom. Some sentient beings ca
fully understand that. They think, "Kye ma, by what mother, by great force of effort was this
billion later put in this atom?" All such beings, thinking that, invented a powerful agent. The
thought that atom particle had been opened by a subtle vajra to that billion-fold world system
which all sentient beings lived. From one like that, the rest did the same.
Kye Son of the Victorious One, like that the measureless wisdom of the Tathagata
dwells within all sentient beings. Within the mind-continuum of all sentient beings it dwells
without deception. These mental continuums of sentient beings do not have a measure like
of the wisdom of the Tathagata. Fools bound by grasping perception do not know the wisdo
the Tathagata. They do not know it at all. They have never experienced or manifested it.
Seeing how each sentient being is within dharmadhatu is the perception of a master, the
desireless wisdom of the Tathagata. Kye ma, these sentient beings do not know the wisdo
the Tathagata as it is. Those sentient beings in whom the Tathagata's wisdom continues to
function were directly taught the path of the noble ones. All the perception-created bonds w
cleared away. They were eliminated.

d. How by awakening the gotras liberation is attained:

The wakening of these gotras arouses the two bodhicittas.
Establishing the manifestations of compassion
As accumulation of merit, within the relative.
This is the three abhishekas of the pure developing stage.
Establishing realization of the nature of emptiness
Is accumulation of wisdom, within the absolute.
This is the fourth empowerment, fulfillment, and mahamudra.
When we meditate well, by the growing of the two stages,
Kleshas turn into wisdom. Happiness grows and grows.
By this the obscurations of dharmadhatu are cleansed.
The sun of dharmakaya and rupakaya is seen.

In naturally pure and essentially spotless mind itself, the holy wisdom of buddhahood, the primordially existing spontaneous presence of the luminous nature of mind, the apparent as qualities of the rupakaya of buddhahood. This is taught by many examples. The qualities o emptiness, dharmakaya, are explained everywhere in the sutras and tantras by the example The inseparability of these two is the good dhatu of dharmas. Since it is changeless it is the existing gotra." After its defilements are purified, by manifesting its full-blown buddha qualiti called the
"developed gotra." Its root, self-awareness wisdom, is luminosity.
When those two gotras are awakened, by the two accumulations being accumulated, defiler two gotras are purified. The buddha qualities are made capable of appearing. Ultimate rupa buddha
qualities is attained.
Just as the six perfections are classified in terms of the two accumulations, so are the stage development and fulfillment. The Net of Illusion says:

Development and fulfillment are the two accumulations,
Those of merit and wisdom, as well as the three empowerments,
Plus the fourth, which is the nature of suchness itself.
There are other ways of dividing beyond all measure.

The first three empowerments, or abhishekas, are the vase, secret, and prajñajñana abhishe Producing the purity of the developing stage, these are the accumulation of merit. The deve includes
all meditations with complexity on the mandalas of deities and so forth.
The fourth, the precious word-empowerment, producing the purity of the fulfillment stage, is accumulation of wisdom. The fulfillment stage includes all meditations on luminosity and so

without complexity.
By these purifying defilements of the gotra, as the sun emerges from dark clouds, self-existi
buddhahood comes forth from the coverings of the kleshas.
As for the extensive explanation, the gotras were previously taught. The stages of secret m
explained below, so we shall not deal with them here.

e. The related explanation of the virtues

There are three sections

1) How the unification of the two accumulations is perfected

The actions of the ten virtues are the best dharmas in the world
The formed and formless dhyanas are part of gathering merit,
That is concerned with relativity and appearance.
What is completely without the complexities of the world
Is accumulation of wisdom, which is the absolute.
These are the objects of meditation and post-meditation.
By practicing the unification of these two,
Everything that is excellent will be established.

As previously taught, the ten virtues, dhyanas, and formless attainments are in accord with r
when a being has aroused bodhicitta and attained prajña and upaya; the ten virtues, dhyana
attainments, and so forth become causes of liberation. The Middle Length Prajñaparamita s

O Subhuti, those who develop the conduct of the ten virtues, the four samadhis, and the four formless attainments, when they also arouse bodhicitta, aspiration to unsurpassable enlightenment, at that time, since this is in accord with liberation, it becomes a cause of omniscience. This should be performed. By being mastered, this should be established.

2) How one does not dwell in samsara or nirvana:

Just like wholesome actions that are samsaric formations,
Formations of nirvana are explained as karmic actions.
But since the latter are a means of transcending samsara,
They are also a means of liberation from karma.

The ten wholesome actions that accord with merit are samsaric confusions. However, if one

with these, we will become confused, it is not so. These activities lead to liberation when we
karma is
natureless, as is taught by similar examples. Insofar as these activities are a means of bein

samsara, they do not produce samsaric formations. In any case, the great compassion by w
saddened with samsara exists within samsara without being covered by its defects. While it
to
be unborn, and by skillful means, the great compassion does not fall into one-sided peace.
Abhisamsayalankara says:

By knowledge we do not dwell within samsara,
By compassion we do not dwell in peace.

The Precious Mala says:

Exponents of nothingness go to the lower realms.
Exponents of being will go to the higher ones.
By knowing reality exactly as it is,
Without dualistic dependence, we will be liberated.

And that is how it is.

3) The explanation of the fruition

From the brief and extended teachings,

a) The brief teachings

Now the fruition of entering into the ten virtues of the path is explained:

For those who are on the path, the fruit of the ten wholesome actions
Has ripening, concordant cause, the power, and action.

These are its four aspects.

b) The extensive explanation,

There are nine sections

i) Ripening

As for the fruition of ripening:

Depending on whether such practice is small, between, or great,
We will be born as human beings or as gods,
Elsewhere we will attain to ultimate truth and goodness.

The aspect according with merit is not exhausted. Temporally we experience the happiness
human beings. Ultimately, we will attain the level of buddhahood. The Prajñaparamita in Eig
says:

O noble Shariputra, what is gained by virtuous roots is that after going among gods
and human beings, we become unsurpassably enlightened. What are virtuous roots? There
the ten virtues, which possess the single arousal of bodhicitta, the aspiration to supreme
enlightenment, the four dhyanas, the four formless attainments, and the six paramitas. Thes
never have any gaps and never become non-existent.

ii) Karmic fruition that accords with the cause

As for the fruition according with the cause:

Actions that have compatibility with the cause
Are those of one who is by nature inclined to the wholesome.
Experience of this is of long life and great enjoyment.
We have a compatible consort and is without enemies.
We is not reviled. Relationships are friendly.
Our words are taken to heart, and people gladly hear them.
Satisfied, we are kind to others, and have good views.

The Sutra Teaching the Ten Purities says:

Because of the karma of these ten virtues, the field is ennobled by our efforts. Our
lives are lengthened. Our enjoyments are greater. We have compatible spouses and no en
We are not disparaged. Everyone is pleasant to us. Our words are considered worthy of b
heeded. Everyone is glad to hear them. We become contented. There is mutual kindness.
There are good views.

iii) The fruition of its power

As for mastery or power:

We are born by its power in rich and brilliant countries.
Potent food, drink, and herbs are easily digested.
We are born in clean places of medicinal herbs and such.
The odor and atmosphere is good and agreeable.
Others do not cheat us, and we are not in fear.
There are no harmful obstacles or danger to our lives.
People suit us and contact with them is very happy.
The flow of the seasons is good, and grain is plentiful.
We live in level places, adorned by lakes and ponds.
The many flourishing flowers and fruits are very good.
Vegetables, fruits, and herbs are delicious with fine aromas.
Everything grows well and there are friends and protectors.

By giving up cutting off life, we are born in good and pleasant countries. By giving up taking
not given, we are born in places where food and drink are good-tasting and easily digested a

are potently effective. By abandoning inappropriate sex, we are born in clean and good-sme
By abandoning false speaking, the places in which we are born are without danger of harm f
enemies, thieves, and so on, and we are not deceived.
By abandoning divisive speaking, we are born in places with many compatible people, with f
stones, and thorns. By abandoning harsh language, we are born in a place where the seaso
grain ripens at a good time. By abandoning sophistic speech, we are born in level places or
lakes
and ponds.
By abandoning covetice we are born with places where many flowers and fruits and abunda
harvests are seen. We have excellent protectors, relatives, and friends. This is taught in the
Ten
Purities

iv) The fruition of action:

The actions of beings spread happiness on happiness.
All good thoughts are established just as one desires.

The Vast Play says:

By good behavior one's stock of merit is increased.
We are made holders of that which is excellent,
The supreme accumulation of enlightenment.

The Excellent Action says:

These excellencies occur even within this human life.

v) The fruition of the six perfections:

Generosity brings enjoyment, and discipline happiness.
Patience brings beauty, and diligence brilliant qualities.
Meditation beings peace of mind, and prajña liberation.

The accomplishments of bodhicitta are that possessiveness is renounced, harmful behavior
anger is abandoned, we exert ourselves in what is wholesome, the mind is one-pointed in vi
of
the two truths is known. By good actions of the six paramitas, true fruition is attained. The F
says:

Generosity, discipline, patience, and exertion
Meditation and prajña, and compassion are cultivated.
Generosity completely bestows our intrinsic wealth.
Discipline performs beneficial actions for others.
Patience is the way that we abandon aggression.
Exertion is enthusiastic, wholesome action.
Meditation is one-pointedness, without the kleshas.
Prajña is resolving the meaning of the truth.
Compassion is a heartfelt noble identification
With all other sentient beings as of one taste with ourselves.
Generosity beings enjoyment, discipline happiness;
Patience radiance and exertion brilliancy.
Meditation brings peace, and prajña liberation.
Their essential kindness is the accomplishing of all goals.
When all of these seven activities, without remainder,

Have been brought to complete perfection all at once,
There is the sphere of wisdom beyond the compass of thought.
We have attained the being of a world-honored one.

The six paramitas are essentially kindness. This is the accomplisher of the deeds of bodhic
extensive explanation is below.

vi) The fruition of the Four Immeasurables

As for the benefits of the four immeasurables:

Kindness makes us pleasant, and compassion beneficial.
Joy fulfills, and equanimity makes us sublime.
In short the ultimate fruit of the two accumulations
Is that incidentally higher states are manifested.
Ultimately truth and goodness are established.
This excellent path is the chariot of the mahayana.
It establishes the perfection of the buddhas of the three times.

Through kindness, we are pleasant to everyone. Through compassion we perform limitless
brings perfect wealth. Equanimity makes the mind workable. The sutras say:

By having kindness mind is vast, the seven activities have been performed. One's knowled
is certain. Shravakas, pratyekabuddhas, and extraordinary ones will attain the pleasures of
and human beings and be colorfully adorned.

The Precious Mala says:

Food of fish for three hundred
Offered three times each day
Cannot match the pure merit
Of just a minute of kindness

Kind ones will be gods and humans.
They will be well-restrained.
Unharmed by poison and weapons,
Their minds will be good and happy.
Born in the world of Bhrama,

Their success will be effortless,

Even if not liberated,
They will attain the eight qualities.
    Beings will be made to produce
The mind of bodhicitta.

Having relied on that,
They will become as solid
As the lord of mountains.
Within them bodhicitta
Will be forever attained.

It will never happen
That they have no chance for faith.
By custom becoming excellent,
By emptiness and so forth,
Without desiring dharmas,
Carefully they will attain
To everything that is wholesome.
By their motionlessness,
They will gain mindfulness.

Producing discursive thoughts
They will gain intellect.
By offering and homage,
they will realize the meaning.

By carefully guarding Dharma
They will develop prajña.
Those listeners to the Dharma
Who have the gift of faith,

By having no obscurations,
Will accompany the buddhas.
Everything they wish for
Will quickly be obtained.

Without even wanting to do so
They will accomplish their goals.
As they are not miserly,
Enjoyments will increase.
Since they have no pride,
They will be principal ones.
By patience in the Dharma,
They will grasp its power.

With essential generosity
    And fearless generosity
Unharmed by all the maras.
They will gain the highest powers.

Stupas strung with lamps,
Lamps to those in darkness
By these generous lamps and ships
The divine eye will be gained.

By offerings of stupas,
Services, music, and bells,
Excellent yak tails and conches,
The divine ear will be gained.

Not discussing confusions of others,
Not mentioning injured limbs,
Because they guard their minds,
They know the minds of others.

Giving boots and horses,
Growing humble and reverent,
Giving mounts to the guru,
They gain miraculous power

For the sake of Dharma and such
They remember the meanings of texts.
By spotless generous Dharma

Remembering former lives.

Knowing things as they are,
They know that things are essenceless.
They gain the six higher perceptions,
Exhausting all defilements.

To accomplish the liberation
Of limitless sentient beings,
They possess equanimity,
Knowing the nature of suchness,

Because their meditation
Is moistened with compassion,
Having the supreme aspects,
They are victorious ones.

By various pure aspirations,
The buddha field is purified.
Giving precious things to the sages,
They emanate limitless light

With such pure karma and fruit,
Always thinking of beings,
They will always do benefit.
That will benefit you.

Just those are the realm means of crossing over to the level of buddhahood. The Successio
says:

Of the two accumulations of merit and wisdom
The highest fruit is entering holy liberation
No other way of entering was ever known to exist.
Descending from the gathering clouds of purity
Make the cool rain of excellent dharmas now appear.

vii) The fruition of the two truths:

Thus the formative actions of samsara and nirvana
Depend on mind whose nature is luminosity.
Simplicity like the sky, it does not think of a doer,
The meaning of both the two truths is dependent origination.

All karma depends on mind; if we examine mind, it is essenceless and luminous. The supre
distinction of the relative and absolute truths, because of the nature of interdependent arisin
pure.
The Shri-Samadhiraja Sutra says:

At that time without evil deeds, and with the ten powers,
There is the supreme samadhi of the Victorious One.
Beings in samsara are like beings in a dream.
None of them is ever born or ever dies.

Though in transmigration we go to other worlds,
None our karmic actions is ever left behind.
Within samsara their black and white fruitions ripen.
They are not permanent, nor are they nothingness.

Without any gathered karma, there would be no pure lands.
Even if they were created, they could not be reached.
If another produced them, they could not be seen.
Without any transmigration, there is no rebirth.

Nothing at all exists, and nothing is non-existent,
Or it would not be pure to enter the natural state.
There would be no entering perfect pacification
Of all the activities of deluded sentient beings.

The three worlds like a dream are utterly essenceless.
Quickly vanishing, they are impermanent like illusion.
Because there is no coming, there also is no going.
Constant things, eternally empty, have no marks.

This is what is realized by the sugatas--

With the excellent buddha qualities of the victorious ones,
The markless natural state is the peace of the unborn.
Its powers and strengths are powers of buddha qualities.

This itself is the Buddha, supreme among all leaders.
By collecting the qualities of excellent white dharmas
We attain the power of wisdom and buddha qualities
And the excellences of miracle and higher perception.

viii) The individual fruitions of virtue and evil deeds

Appearing even while it is nothingness, karma is explained by the example of being like a dr

Primordial purity appearing as nothingness,
Like a painter, karma produces everything.
It follows us everywhere, as a shadow does the body.
Like physical pleasure and pain, it never slips away.
Like a waterfall, it is difficult to deflect.
Making beings rise or fall, it is like the ruler of beings.
It is extremely vast, like the endless space of the sky.
Whether black or white, it never changes at all,
Any more than the white kunda lotus becomes the blue utpala.

Though karmas and kleshas are natureless, they ceaselessly appear. Therefore, they depe ignorance as their root. The condition is the arising of objects. The cause is connection wit poisons.
The Objects of Mindfulness says:

The ground of karma is ignorance, and if there is insight, one will not come into the power of karma. It is like a skilled and confident painter, who produces a variety of works. T condition is thoughts of objects. like a monkey, it is very active. Like a fish, it dwells in the ocean of samsara. Like a householder, it collects a variety of habitual patterns. Like illusion something that does not exist still appears. Like a shadow, it always follows us. Like joy an sorrow, it does not transmigrate. Like a river, it is hard to turn back. Like a king, it can exchange happiness and unhappiness. Like the sky, it is vast. Like utpala and kumut lotus one does not become another.

ix) The fruition of profound interdependent arising:

Though examining karmas, they have no nature at all,
Like dreams they are still creators of various joys and sorrows.
Except as mere projections, they have no substance or quality.
Profound dependent arising, infallible cause and effect,
Neither existent nor nothing, they are non-duality.
They ripen as something like the action that was done.
This is the vision of things in their nature and extent.
As it was well-taught by the Omniscient One.

The inner and outer realms are false conceptions. If they are analyzed, even if we look for t
karma and kleshas are found. The Bodhicharyavatara says: 4.47

If the kleshas are not in objects, the senses, between, or elsewhere,
Where are these harmers of beings? They are like illusion.
Abandon the fear in your heart and try to rely on prajña.

In the absolute there is no karma; but here in the dream-like relative, there is happiness and
and joy and sorrow are distinguished. If it is discriminated and examined by the mind, karma
existence
and non-existence, is like space. Since there is no karma to be accumulated, do not accum
mind being confused over and over again. That is the instruction. This presentation is know
by
the Omniscient One, and not by the traditions of others. The teacher Bhajya says in his Pre
Madhyamaka:

Karmas with non-deceptive cause and effect,
As it has been taught, are like a dream.
Bhagavan this is taught by you alone.
Aside from that, it is not explained in treatises.

f. Refuting other wrong conceptions,

There are four sections

1) Eliminating denial of cause and effect.

Now other sorts of wrong conceptions are eliminated:

Those who deny the validity of cause and effect
Are students of the heretics and the nihilists.
Whoever has confidence merely in emptiness
Falls into the extreme of the nihilistic view.
These go lower and lower upon an evil path.
Never liberated from the lower states of being,
They are ever more distant from the happy ones.

Such fools are conspicuous in their pride. Some who do not know the intent of the Dharma
no karma and no fruition of karma--within suchness like space they do not exist at all. Givin
they
practice the evil deeds that are natural to them. The Good Army Sutra says:

Those who say there is no karma and no ripening of karma are fools who have only the
literal meaning. Those who say this and rely on a great collection of unwholesomeness may
promise this Dharma with their mouths, but are not within this Dharma. They rely on the pat
of the worldly charvakas. They say, "It should be understood as a delusion of Mara."

The Precious Mala says:

In short, a view like this is nihilism.
They say there is no such thing as fruition of karma.
Having no merit, they go to the lower realms.
They are said to be persons with wrong view.

Also it says:

Nihilists like these will go to the lower realms.

2) Refuting the view of emptiness.

Some also say:

"Cause, and effect, and compassion, and the gathering of merit.
With these childish literal Dharmas one will never get enlightened."
They do not speak the truth, whose meaning is like the sky.
The story great yogins tell is "Go and do your practice!"

As for those who say such words:

Such a view is more nihilistic than nihilism.
They are on a path that goes ever lower and lower.
To deny the cause and affirm the effect is very strange!

Even such outsider materialist extremists as the charvaka nihilists do not say that perceived
are without cause and effect; you deny a cause of liberation, but still maintain the effect. Th
You do
this by maintaining that there is liberation because of actionless meditation.

3) Refuting those having the mind of the summit of samsara

When people claim, "it is like space," we should say:

If space is reality, why do we need to meditate?
If not, then meditation is useless drudgery.
If liberation is gained by meditating on nothingness,
Those who have a vacuous mind will get enlightened.
But proclaiming such meditation establishes cause and effect.
Therefore, put aside this bad and inferior path.

Some people claim, "It is like space." If so, and if it is already established, we do not need t

If it is not established, meditation will be of no use. This non-existent thing will never becom
thing,
just as empty space will not later become something else. This is a reply to those who say,
the
kleshas is attainment of liberation altogether."
Saying it is attained by this alone, postulates that this occurs by cause and effect. Therefore

say that there is no cause and effect. If it is maintained that there is liberation by meditating
nothingness, even
worldly hedonists could be liberated by doing that. The Dohakosha says:

Someone who says, "I have been pierced by an arrow,"
Will never be liberated by having a mind like space.

This refutes such a view, so do not think like that.

4) The true explanation of cause and effect.

Now the true meaning is explained:

The genuine path has interdependence and cause and effect.
This is spontaneous union of prajña and upaya.
Using the means of apparent but natureless cause and effect,
There is the apparent natureless path of meditation.
And thus the apparent natureless fruit can be attained.
Apparent but natureless benefit for sentient beings
Is produced in a way that is apparent but natureless.
This is pure cause and effect, profound in its interdependence.
Therefore, the essence of sutras and tantras of the true meaning
Is that by having united the two accumulations,
And by the two stages of development and completion,
Perfect buddhahood will quickly be established.

From the two accumulations, whose illusion-like appearance is natureless, buddhahood is e
The Knowledge of Illusion Sutra Requested by Supreme Goodness Lady says:

By gathering the illusion-like accumulations,
There will be illusion-like enlightenment.
There will be a performance that is like illusion
Of illusion-like benefits for the sake of sentient beings.

The sutras of the true meaning and all the tantras explain it in the same way. In the tantras,

development and fulfillment establish the two accumulations, and by that one becomes enlig
mandala.

C. the final summary:

Therefore, abandon all the aspects of cause and fruition
That have a part in constructing formations of samsara.
But then we should produce with wholehearted diligence

The cause and fruition of the state of liberation.
By that the highest truth and goodness will manifest,
There will be the establishment of enlightenment.

All virtues are to be established. All evil deeds are to be left behind. The goal of life must be
exist, since one should quickly go to it. The Spiritual Letter says:

With many harms, this life is blown away on the wind.
If even a river of water is impermanent,
Exhaling and inhaling, when we go to sleep,
That we ever awake is really miraculous.

For that reason to do evil to oneself and others is not suitable. To go so far as to do evil dee
sake of khenpos, loppöns, and the three jewels, is senseless, since by the evil ripening with
not be
able to participate in them. The same text says:

Practice virtue. For the sake of brahmins and gods
For feasting, fathers and mothers, queen and retinue,
Even for their sake do not do evil deeds,
You will get no reward but ripening in hell.

As for doing any sort of evil deeds,
If this is not cut off at once, as if with a weapon,
When the time of death arrives, then there will manifest
The karmic fruition of all these various evil deeds.

Therefore, even with the elimination of evil actions, it also says:

As for the seeds of these unwholesome activities,
By purifying defilements of body, speech, and mind,
We should earnestly strive with all our present skill.
Not to create an atom of these for any reason,

This cannot be established by anything other than our own powers, or by any association wi
Accepting good and rejecting evil must come from themselves alone. It is said:

As for liberation depending on oneself,

It does not come from association with another,
If we have learning, discipline, and meditation,
A purified world will thus attain to happiness.
Let us attain a happiness like that of the Bhrama realms.

Completely abandoning through practice of the four dhyanas,
The happiness and sorrow of desiring and acting,
Let us make an effort in the four noble truths.

As to how this should be done, it says:

The proper noble master always day and night
Transcends the ordinary kind of highs and lows.
Not without fruition even in the womb,
By being mindful, anything else will become weaker.
One will always experience kindness, joy, and compassion.
And always meditate in genuine absorption.

Even if it does not please superior ones,
May we attain the happiness of the Bhrama realms.
The happiness and sorrow of desiring and acting,
Completely being abandoned through practice of the four dhyanas,
May purity, radiance, and happiness increase,
And our fortune of fruition be equal to the gods.

Without conception, without attachment and antidotes,
Having the principal virtues of the four dhyana states,
As for the five great virtues and the five non-virtues,
Let us strive to perform the ones that are virtuous.

In a bit of water, a bit of salt will change its taste;
But this is not the case with the stream of the river Ganges.
Similarly, though our evil deeds are very few,
They will be known within the scope of our virtuous roots.

Wild discursiveness and sinking in sluggish depression
Are states that will be harmful to dark and murky minds.
Sleepiness and doubt and yearning with desire,

These five obscurations are thieves of happiness.

However as for faith, pure effort, and mindfulness
The supreme dharmas of samadhi, and the five good prajñas
We should make an effort to manifest all of these.
Then there will be the highest powers and faculties.

In that way much that is to be transcended will be transcended, and good dharmas that are
excellent will be established.

D. the dedication of the merit of this extensive explanation of the aspects of the meaning ar
proper:

Thus with the cooling Dharma rain of mahasukha
May the two accumulations, merit and wisdom,
Grow and flourish widely within the fertile soil,
Of well-manured minds of limitless sentient beings.
Here in samsara, completely filled with karma and kleshas,
May the weary nature of mind today find ease from fatigue.

That is the good aspiration. By the cooling dharma rain of words and meaning, in the field o
of sentient beings, by the increase of the good harvest of happiness, may whatever kleshas
cleared
away, removing the impoverishment of those who have been deprived with accumulating ha
wealth of the sky-treasury of buddha qualities, may our weariness be eased.

By these present teachings the gates of Dharma are opened.
The profound and precious meaning is there to be received.
With the thought that they would benefit others, this was composed.
By them may all sentient beings encounter supreme enlightenment.

Within the sky of mind, the planets and stars of the kleshas,
Improper mental creations, produce the white glow or appearance.
By merit overcoming their luminous/empty nature,
May there come the daylight of the dawn of wisdom.

May the wishes of beings for joy and happiness be fulfilled.
May we cross over the ocean of karma and the kleshas.

May there be effortless increase of all that is good and happy.

Chapter V: Relying on the Spiritual Friend

By the four ordinary preliminaries, one's continuum of mind has been made workable, and b
explanation of the qualities of our enlightened family, the gotra, joy has been produced. Now
fifth
chapter on the spiritual friend, the one who properly teaches their meaning. Here there are

A. Fully relating to the one who teaches the path without error.
B. The source of all truth and goodness.
C. The instruction to rely on the holy ones and abandon what is evil.
D. Avoiding those to be avoided, with those associated with them
E. Knowing what to accept and reject, and how siddhi is to be received.
F. The dedication of the merit of the situation.

A. fully relating to the one who teaches the path without error.

Now there is the teaching of the characteristics of the spiritual friend who teaches the way o
has just been explained:

Thus the unerring cause and effect of the excellent path
Arises from relating to the holy ones.

Knowing Dharma and adharma, and wholesome and unwholesome, comes from relying on
friend, or in Sanskrit kalyana mitra. The Sutra of the Display of Noble Ones says:

Kye, O son of noble family, by you the spiritual friend should be pleased. Since he
completely knows the collections of merit and non-merit, when there is samsara, he complet
clears away its causes.

B. the source of all truth and goodness:

Thus the unerring cause and effect of the excellent path
Arises from relating to the holy ones.
Attainment of the three kinds of enlightenment,
That of victorious ones, together with their sons,

That of the shravakas, and that of the pratyekabuddhas,
Arises from a relationship to spiritual friends.
Also the higher manifestations of samsara,
And whatever happiness may be involved in them,
Arises from relating to the holy ones.
Therefore, we should rely upon the holy ones.

The Sutra requested by Maitreya says:

The liberation of those who are shravakas, pratyekabuddhas, and supremely enlightened ones, and as many with the skandha of wisdom as there may be, all these shou understood to arise from relying on the spiritual friend.

Maitreya says:

Moreover, as much benefit and happiness as there may be for sentient beings, it all arises fr one's virtuous roots. This should also be understood to arise from the spiritual friend.

C. The instruction to rely on the holy ones and abandon what is evil,

Within this section there are

1. the brief teaching
2. the extended explanation.

1. the brief teaching

Now there is the instruction to rely on the spiritual friend and abandon evil:

As vines that grow on a sandalwood tree assume its odor,
By relating with holy ones, we ourselves become holy.
Like kusha grass that has its roots in a putrid swamp,
By keeping to bad company, we ourselves go bad.
Therefore sincerely try to relate with holy persons.
And also to abandon evil spiritual friends.

A vine that clings to a sandalwood tree, because of that is tall and fragrant. Kusha grass gro of decayed fish and so on itself becomes nasty. Just so, having seen the benefit and harm t

relying
on holy and unholy ones, as for the instruction to rely on holy ones, the Vinaya says:

As a vine that relies on a sala tree
Will grow to be strong with an aromatic smell
The person who relies on the holy ones
Will be embraced by goodness and shine with splendor.

Also it says there:

When kusha grass is entwined with rotten fish,
And they have not been kept quite far away,
The kusha too will begin to be like the fish.
And similarly what people will become
Relying on unholy persons is like that.

2. The extended explanation

There are three sections.

a. The characteristics of the one to be relied upon;
b. how one should rely on such a person;
c. the characteristics of the student who is to be accepted.

a. the characteristics of the one to be relied upon,

There are eight sections.

1) the characteristics of the spiritual friend in general,

Briefly, as for the characteristics of spiritual friends, if it is asked what they should properly b
first
generally, and then in the paramita tradition

What is the proper manner of these holy ones?
As leaders of the world, they cooperate with all.
In going beyond the world, they cooperate with nothing.

In actions of the three gates, they are more noble than anyone.

The Gandavyuha Sutra says:

If it is asked what spiritual friends should be like, insofar as they are perfect leaders of many sentient beings, if they are seen, it is not inappropriate. Since they are beyond the wo they have nothing in common with anything. Since what they undertake is always beneficial they accomplish immeasurable benefit.

2) Their virtues

If it is asked what their virtues are like:

They are peaceful in body, their actions pure and faultless.
They are skilled in cutting through doubt. Their speech is faultless and pleasant.
Their deep and peaceful minds are a treasury of omniscience.
Compassionate and learned, they are limitless in their virtues.
Vast in ñ, their vision and action are like the sky.
In their buddha activity they are limitless.
All who have a connection with them are benefited.
In kindness they abandon sadness and fatigue,
And for that reason they are constantly diligent.
Beings rely on spiritual friends as ennobling guides.

They benefit sentient beings by many virtues of body, speech, and mind. Their prajña and r as deep as space. The undertakings of their Buddha activity plant seeds of liberation in all v connected
with them. By their compassion they look on every one of them like an only child. By the we qualities of the teachings, they turn the wheel of Dharma of any vehicle to which someone m
The Madhyamakalankara says:

Spiritual friends are tamed and peaceful--very peaceful.
Replete with effort and qualities, they are rich in teachings.
Having supremely realized these, they are skilled in speech.
Guarding the nature of kindness, they rely on renunciation.

3) Their particular characteristics.

In addition to these qualities, among others that they have, the guru of secret mantra also ha

In particular, as for the marks of gurus of secret mantra,
They keep their empowerments, vows, and samayas pure and unbroken.
They reach the other shore of the ocean of tantric instructions.
They have mastered the four aspects of sadhana
Propitiation, practice, transforming, and buddha activity.
They have perfected view, meditation, action, and fruit,
And the nyams, the signs, and heat that accompany realization.
Very kind, with an excellent grasp of skillful means,
They establish students in ripening and liberation.
They are undiminishing cloud-banks of the rain of lineage blessings.
Rely on such a skilled and accomplished, glorious guru.
The commentary of the great teacher Vimalamitra, The Mirror-like Net of Miracles says:

Such gurus also have completely attained the empowerments of the outer and inner mandalas. Their vows and samayas are pure. They are learned in the individual meanings the tantras. They have trained in propitiation and practice, together with the karmic applications. Their view of realization is not obscured. In their meditation, they are familiar with the experiences of the nyams. They are connected to a variety of actions. By compass they lead students. They have these eight characteristics.

The guru, in addition, because the lineage is unbroken, diffuses an atmosphere of blessings this ninth characteristic is taught.

4) The praise by means of examples,

If it is asked how many virtues such a guru has, this is the explanation:

Their buddha qualities are utterly limitless.
To give only part of the praise that is due to such friends of beings,
They steer the great ship that crosses the ocean of samsara.
Incomparable captains of those who journey on that path.
They remove poverty, like wish fulfilling gems.
They are the amrita that puts out the fire of karma and kleshas.
They are the excellent clouds of the cooling rain of Dharma.
They are celestial thunder, delighting all sentient beings.
Kings of physicians, they cure the sickness of the three poisons.

They are a radiant lamp, dispelling the darkness of ignorance.
They are like a great tree that can fulfill all wishes.
All the joy of sentient beings arises from them.
Like an "excellent vase" or a wish-fulfilling gem,
They spontaneously grant whatever is desired.
They are the measureless rays that shine from the sun of kindness.
Removing affliction, they are the light of the moon of benefits.

The Gandavyuha Sutra says:

Kye, O son of noble family, moreover, because they liberate from the ocean of samsara, they are like ships. They are like captains of those who dwell on the path of libera Since they clear away the deteriorations of samsara, they are like a king of wish-fulfilling ge Since they remove the fires of karma and the kleshas, they are like a river. Since they caus great rain of Dharma to descend, they are like excellent clouds. Since they make all beings rejoice, they are like the great drum of the gods. Because they clear away the sickness of th kleshas, they are like a king of physicians. Because they clear away all the darkness of ignorance, they are like a lamp. Because they fulfill the hopes of all desires, they are like a wish-fulfilling tree. Because they accomplish all that is wished for, they are like an excellent wishing vase. By their measureless kindness they are like the disk of the sun. Since they c the torment of the kleshas, they are like the disk of the moon. Since they bestow the wealth the buddha qualities, they are like the god of wealth Vaishravana.

5) The praise of their being in accord with the goal.

Vast in realization, they are like an unbroken sky.
Like planets and stars, their samadhi is self-luminous.
The ocean of their kindness is utterly measureless.
Their great waves of compassion flow like the stream of a river.
They are like a snow mountain in their immovable splendor.
They are supremely immovable, like the mass of Mount Meru.
Like lotuses growing in mud, they are not obscured by samsara.
They are kind and loving like a father or mother,
With equanimity toward every sentient being.

Their limitless qualities are a precious treasury.
As leaders of the world, they resemble powerful kings.

The sutra of the supremely vast garland of buddhahood, the Avatamsaka Sutra says:

Kye, sons of the Victorious one, these virtues arising from the spiritual friend are measureless. Since they arise because of opportunities for compassion, they are like the sk Their collection of many samadhis and dharanis is like the stars. Their immeasurable compassion is like a great, full ocean. Their loving-kindness is immeasurable like a river. Never disturbed by agitation, they are like a snow mountain. Not being moved from suchnes they are like Mount Meru. Since, even when they exist within samsara, they are not obscure by defilements, they are like a great lotus. In the equality of unobscured compassion, they a like a father or mother. Because of their immeasurable buddha qualities, they are like a precious treasure source. Since they completely liberate from all wandering within samsara they are like the Tathagata. This host of their buddha qualities is beyond measure and limit.

6) The summary.

As for further qualities:

Wherever these gurus dwell, who are the lords of Dharma,
They are the equals of all the buddhas of the world.
By seeing, hearing, or contact, or by remembering them,
Samsara will be subsequently overthrown.
In the immensity of their great waves of buddha activity,
Their burden, like the great earth, supports all sentient beings.

When buddhas arrive in the world, all who see, hear, or remember them, will eventually be e happiness. Since this is also established by those gurus, they are have the same kind of bu

emanations of the Victorious One, they are explained in the same way. The Great Drum Su

Do not produce any suffering, be all-joyful.
Do not wail laments, but be all-joyful.
I in later time, will emanate
In the form of the spiritual friend himself,
Producing benefits for you and others.

The Tantra of the Vajra Mirror says:

Chief of the Vajrasattva mandala,

The guru is the equal of all the buddhas.

Without sadness and weariness, like the earth, they produce benefits for sentient beings. Th
see peace, the benefit for oneself, they are not concerned with it, undertaking the benefit of
when it is
very difficult. The Letter to Students says:

These who strive to do benefits for other persons
Those beings are attentive in their majesty;
They are noble ones who have the power to make beings happy.
Riding on the horse of the splendid, radiant sun,
Those who are bringers of light, proceed in such a way.

Though not piling up burdens, the earth supports the world;
Such, without self-benefit, is the nature of the great ones,
Regarding the tastes of happiness and benefit as one.

By heaped dark clouds of ignorance, beings are disturbed.
Seeing them fall helpless into blazing fires of suffering,
Attentively striving as if those fires flared on their foreheads,
In such matters this those persons are also very skilled.
They know how to benefit other sentient beings.

Even in the Avici Hell, full of tongues of flame,
They enter as joyfully, as if it were snow and moonlight.
As if they swam in a pleasant lake of lotus blossoms
They burn with longing for these collected tongues of flame.

Those who are skilled in Dharmic benefits for others,
Have comfort even in a grove with leaves of swords.
The company of divine maidens in a pleasure grove,
Would not produce such happiness as a moment of this.

In order that beings who cannot cross over may cross over,
Entering into the unfordable river Vaitravani
By being touched by the flowing waves of a heavenly river
They would not get the nature of such happiness.

Ornamented by such jewels of good conduct,
In luminosity radiant, with the amrita of peace
Producing the joy of joys, unremembered and hard to find,
Auspiciousness of auspiciousness, they keep the cause of peace.
The flower of speech of the Sugata is always reliable.
From the flower of that tree arises a vast fruition.
The flowers of the Sugata's speech can be relied on.
As bees on honey, they depend on producing joy.

7) The Buddhas' supreme view

The buddha-guru is a fourth to the three jewels.
The guru is Sri Heruka, lord of the mandala.
In benefits of taming beings of this dark age,
Even better than the Buddha, for beings to be tamed.
The vajra master is the root of all the siddhis.
Bow the three gates purely, without hypocrisy.

The Unified Sameness of the Continuums of All the Buddhas says:

With the Buddha, Dharma, and Sangha
The guru is a fourth.

The Universal Secret says:

The heruka who is the lord of the mandala,
The supreme guru's siddhi is very great.

The Immaculate Sky Sutra says:

Ananda, though the sugatas do not appear to all sentient beings, spiritual friends have appe
everywhere, teaching the Dharma and sowing seeds of liberation. Therefore, think of spiritu
better than the sugatas.

The Dohakosha says:

The root of all the siddhis is the vajra master himself.

The Great Display of the Wish-fulfilling Gem says:

Thus with devotion and fear to the holy guru,
Always offering all the offerings,
By pleasing him, let us serve the truth itself.

8) the benefits attending on this service

If it is asked what other benefits it has:

Having blocked the path that leads to the lower realms,
They establish us in the fortune of the higher realms.
They benefit us within this life and those to come.
They bless our minds, and so reveal reality.
We are set on the path that ripens and frees within this life.
Therefore with a faith that is always firm and changeless
Always rely on the guru, without fatigue or regret.

They block the lower realms and teach the higher realms. They lead to the level of buddhah
and are always the source of all buddha qualities without deceit or pretence, without holding
reversing. If
one is respectful and reverent to them, special qualities will arise within this life. The Tantra
Wisdom
says:

By always being without hypocrisy
To gurus having all excellent qualities,
If even small offerings are made to them,
This life will be long, and one will have no sickness,
Having excellent and pleasant enjoyments.
Later liberation will be mastered.

The Song of the Oral Instructions of the Inexhaustible Treasury says
E ma! The secret teaching of the dakinis.
All the various Dharmas have but a single meaning.
Embodied in the teacher, the holy guru himself.
Like the lips of faith this supreme Jetsun,
With devoted mind should be received on the heads of virtuous ones.

The guru points to mind collected into one.

What is pointed out is the essence of students themselves.
By realizing all this as suffering in an instant
As for that these conquering heroes by their kindness
See the possible benefit, to actualize their kindness
We should always hold to these kings of all physicians.

From the ocean of samsara so very deep and wide,
There is no other excellent ship that liberates.
Having relied on that holy ship of excellent bliss
The motionless antidote which is esteemed by all.

By the pure rays of the light of wisdom like the sun,
Such an excellent being makes ignorance into insight.
Transforming all dharmas to bliss, like changing grass to gold
Always rely on the guru's wheel turning upaya.

By their mind like rivers dualistic views are overcome.
If we never abandon anything at all,
Unobscured wisdom will thereby fully be possessed.
Resting in uncontrived mind and its phenomena.
Arises from the amrita-presence of the guru.

What to convention is only mind and mental events
These labeled designations in the companions of yogins
Undergo transformation in the guru's lotus presence.
All who abandon the tantras by conventional thinking
Will never know the secret teaching of all the Buddhas

The oral instructions are actually visible to the eye.
They completely pervade the realm of the physical senses.
If one merely touches the dust of the guru's feet,
One will later gain understanding of all wisdom.

The guru releases a thousand arrows of piercing dharmas
A thousand empty apparent transforming skillful actions.

By prajña appearances to be comprehended are seen
As for that prajña, it arises from the pure master.

The kleshas are supremely transformed by skillful means
Any tormenting thoughts that cannot be transformed
From the essence instructions are able to be renounced.
This too will be attained by the power of the Jetsun.
Therefore whatever lineage blessings we may have,
Let us always rely on them with skillful means.

b. how one should rely on the guru

There are two sections,

the teaching by example:

1) If it is asked why one should rely on such a guru:

Just as those who are ill are in need of a king of physicians,
As the people need a ruler, and travelers need companions,
As merchants needs captains, and different sailors need each other.
In order to calm the kleshas and render evil harmless,
So that birth and death will be annihilated,
So that the two benefits are established spontaneously,
So that we can cross the ocean of samsara,
Therefore we should place our reliance on the guru.

As in sickness we rely on a physician, we rely on the guru pacify the illness arising from the
ordinary people rely on a king, the guru guards against harm. As travelers rely on a guide, t
liberates
from the dangers of birth and death. As merchants rely on a ship-captain, the guru accompl
self
and other. As mariners rely on companions, the guru helps beings cross the river of samsar

2) The explanation of how one should rely one the guru

in relying on the guru as on a physician, first as for relying on the guru as one relies on a ph
because of illness:

The physician is the guru; the medicine of instructions,
Should be applied to the sickness of our samsaric perception.
Serious effort is the way of using it.
Peace and happiness are the fruit of curing the illness.
Such a way of reliance is of higher measure than others.
Therefore, rely on the guru with these four comprehensions.

The Gandavyuha Sutra says:

O son of noble family, you should guard yourself from perception of disease.
Perception of the medicine of Dharma should be guarded. The perception should be produc that in diligent practice, the disease is completely cured. Perception of the spiritual friend as capable physician should be produced.
Also, son of noble family, you should produce the perception of yourself as ordinary.
You should produce the perception of fearlessness in the Dharma. You should produce the perception that in diligent practice, torments are completely pacified. You should produce th perception of the spiritual friend as a king. Also, son of noble family, You should produce th perception of yourself as a traveler. You should produce perception of the gift of fearlessnes the Dharma. You should produce the perception that in diligent practice you are liberated fr all fear. You should produce the perception of the spiritual friend as a warrior-escort.
Also, son of noble family, you should produce the perception of yourself as a merchant.
You should produce the perception of the Dharma as your wares. You should produce the perception that in diligent practice you are making great profits. You should produce the perception of the spiritual friend as your ship-captain.
Also, son of noble family, you should perceive yourself as a ship-passenger. You should perceive the Dharma as a ship. You should perceive that in diligent practice you rea the other shore of the river. You should produce the perception of the spiritual friend as a skillful friend.

Also it says there:

Son of noble family, with all reverence toward the spiritual friend, produce a mind immune to sadness like the earth, a mind like vajra, which is not susceptible to any harm, a like a student who never closes the mind against any speech, the mind of a servant who doe go against any command that is heard, and produce a mind without arrogance like cutting o the horns of a bull.

Of these the Bodhicharyavatara says: 5.102

As for spiritual friends, who are ever-virtuous
They are skilled in the meaning of mahayana
And the excellent discipline of a bodhisattva
Even to save one's life, one should never forsake them.

Within the Biography of Shri Sambhava
It is taught how we should rely upon the guru...

c.the characteristics of students that are to be accepted

There are two sections concerning

1) Students to be rejected
2) Students to be accepted.

1) Students to be rejected

There are two topics.

a) those who are bad vessels:

On the other hand, Ill-starred disciples will be the ground of all evils.
They are without shame and they are without faith.
Having no decency, they have but little compassion.
Both by nature and nurture, their behavior is ill-starred.
Their actions, thoughts, and emotions are coarsened by the five poisons.
With crazed distortions of Dharma, Adharma, good, and evil.
Not keeping their vows and samayas, they have no antidote.
Utterly stupid, all but mindless, nearly insatiable,
Their angry words and hostility are forever-increasing.
They relate to gurus with five perverted perceptions.
They see the gurus as musk-deer, and Dharma as musk.
They see themselves as hunters. Their efforts are shot like arrows.
As for the fruition of having accomplished Dharma,
They think they will profit by selling their prize to someone else.

But without samaya, they will suffer here and hereafter.

Students of bad fortune are vessels of many defilements. They have little shame or faith. T
little decency or compassion. Their family and nature are bad. Their conduct and fortune ar
minds
and kleshas are coarse. They reverse virtue and vice and turn the instructions upside down

their vows and samayas. Not shutting the doors of the kleshas, they obscure the antidotes.
prajña,
they are hard to please. Their anger, harsh speech, and selfish attitudes always increase. T
adharmic
actions. They shame the Buddha. They disgrace the Dharma. Their secret mutilations of th

the life of the guru. Completely unpacified, they endanger everyone. In particular, in their m
they
are like hunters. They receive precepts from the loppön with this approach alone, if there ar
think "
With this and that faults, they are like animals." Saying, "that Dharma is one I have heard ov
they
think they are better than anyone else, and regard it as like musk. They delight in shaming o
not
perfect in the learning of that Dharma and especially in killing them. Because they have few
sell
and barter so that this life is not auspicious for them. Later they wander in the lower realms.

The commentary to the Tantra of the Presentation of Samaya says:

They disparage the vajra master of the secret mantra
They like to sell the Dharma for power, food, and wealth.
By their family nature, they do not keep samaya.
For them this life will be short, as they damage glory and fortune.
By the dakinis' retribution, they will suffer.
Later they will fall into the lower realms.

b. What occurs if there is no examining .

Also if students are ill-starred:

Some enter students at random, without examination.
At first they speak virtuously; but later they disparage.
With black-motivated mixtures of public and private actions,
They deviously slander the retinue of the guru.
In fruition they will go to the Avici Hell.

Without first examining the continuum of student and guru, a teacher may accept such stude
they are newly associated, they speak reverently and respectfully. Then, angered by some
blame,
speak harshly, and when alone, they indulge in frivolous faults. They disparage everyone in
retinue.
Some publicly make a false display of praise and respect, but mentally nurse their lack of fai
As
they revile the guru with hidden agendas and deceitful wiles, there is immeasurable harm. T

the Guru says:

In the Avici Hell and similar fearful places
Those unfortunate beings inhabiting such hells
Are those who have denigrated and cursed the guru
That they stay there long is well and truly taught.

2) students who should be accepted.

There are twelve sections about the characteristics of good students

a) Those who are special vessels:

Students of good fortune live in faith and prajña.
Diligent and careful, always conscious of evil.
Not going beyond the command, guarding their vows and samayas.
The three gates, body, speech, and mind, are tamed.
They are always very compassionate in their thoughts.
Spacious, forbearing, and generous; great in sacred outlook.

Steadfast and very devoted, the benefits of their having pleased the guru are measureless.
the Ornament of the Wisdom of Maitreya says:

O sons or daughters of noble family, some who have excellent faith, if they have
reverence for the guru, have an immeasurable heap of merit more limitless than that of thos
who have made offerings to all the buddhas for as many kalpas as there are grains of sand
Ganges River.

The Holy Wisdom Tantra says:

Compared to offering to the buddhas for kalpas,
If part of a single body-hair of the guru
is anointed with a single drop of oil,
The heap of merit is much higher than that.

This is because the guru is a special object. The Embodiment of the Intention says

More than the buddhas of a thousand kalpas
The guru should be known to be a friend.
Why? Because All of the buddhas of those kalpas
Arise in dependence on the guru's virtues.
Previously, before there was a guru,
Even the name of "Buddha" did not exist.

b) Thinking of the guru's virtues, confessing, and vowing to refrain

Such students:

They are always mindful of the virtues of the teacher.
They never think of the teacher as having any faults.
Even if they see some, they think of them as virtues.
They think from their hearts that surely these are their projections,
Confession and vows to refrain serve as their antidote.

If there is the slightest non-faith, they think of it as a projection with the nature of a dream. T

that certainly the guru does not really have these faults. If even in a dream they do not have
conduct
of the guru, as soon as they awaken from sleep they confess it. The Play of the Waterfall of

If even in a dream, faults are seen in the guru,

As soon as one awakes, if one does not confess,
This will proliferate as the cause of the Avici Hell.

If such thoughts arise during the day, instantly, or within a minute or a day, one should confe
for every fault in one's mind one should think of a hundred virtues. Likewise one should exp

c) Abandoning what does not please the guru and asking what is to be done

What does not please the guru and anything like it should be abandoned. One should try to
pleasing:

They reject every aspect of what does not please the guru.
And try to please the teacher in any way they can.
Neither do they ever break the teacher's command.
They always treat the teacher's retinue like the teacher.
They do so even in cases where they are personally lower.
They do not take these or the teacher's servants as their students.
Instead they request empowerments and explanations of Dharma.

They abandon what does not please the teacher and accomplish what does. What is taught
words must be done. The former text says:

Even if one has faults, if one's acts accord with these words
There will be real benefit. Why mention this should be done? In the retinue even those who
would say are below one
Are treated like the guru. They are not gathered as students. Instead one asks them for
Dharma-teachings and empowerments , Requesting ordinations, fire-offerings, and such.

Another text says:

The lesser ones of the guru, are treated like the guru

It is as is said here and elsewhere.

As for the discipline of bodily behavior in his presence,

d) Their behavior:

Their body, speech, and mind are controlled before the teacher.
They sit respectfully and never turn their backs
They smile and do not show any black and angry looks.

The Three Stages says:

In the guru's presence, proper bodily action
Is to sit cross-legged and never turn one's back.
Faces should be smiling, never angry or sinister.
In brief we should be mindful of our every action.

e) They control all faults of speech.

Moreover, as for frivolous speech and so forth:

They do not speak frivolously, nor utter lies and slander.
They do not tell others' faults with harsh and unpleasant speech,
Nor speak any words that are not considered or to the point.

They have nothing to do with joking and humorous banter and idle chatter, repeating rumors
false words, running down other people and so forth. Even if these are true, the speaker wil
unhappiness. Why so? The guru will condemn them, and there will be quarrels. By quarrel
even momentarily, great damage will be produced. The same text says:

Anything connected with careless words
Should not ever be said before the guru.
An ordinary person, if he is angered,
Will fall by that into the occasional hells.

Whoever contradicts the mind of the guru
Will be boiled in deep black utter darkness
For a hundred thousand times ten million kalpas.

As for controlling wrong conceptions in their motivation

f) As for mind:

They are not covetous about the teachers things.

They sheathe the claws of any kind of harmful thoughts.
The various miracles of the guru's actions and conduct
Are not conceived to be a hypocritical sham.
They reject wrong views of the slightest faults and defects
That would be in contradiction with such a view,
By thinking, "This is not right, but the teacher still is doing it.":

They do not greedily think, "if only this which is the guru's were mine! They do not say anyth
harmful about the guru's retinue, students, patrons, and so forth, since if this came to attenti

himself, it would not please him. They are not hypocritical about actions done for the guru's
whether
peaceful or harsh, or whether or not they are in accord with worldly convention. They do no
wrong," or "That is not the proper way," or that the guru's earlier and later words and action

slightest contradiction. The Root Tantra Establishing Wisdom says:

Covetice for the gurus things and retinue
And refuting his close retinue is abandoned.
For sentient beings all his various actions
As beneficial upaya are great miracles.
For the limitless ocean of his intentions and actions
Put aside wrong views, since they do harm.

g) examining one's own faults

Respectfully meditating, reflections arise that because of being unmindful, such actions were
through one's own faults:

Whenever they have shown any anger toward the teacher,
Certain that they have faults, they, therefore examine themselves.
Having confessed their faults they vow to abandon them
Bowing their heads in meditation, they supplicate.
Pleasing the teacher thus, they quickly become accomplished.

Anger toward true spiritual friends is not good. Since when we does evil deeds the spiritual
pleased, thinking, "how did we go wrong," we examines ourselves. We confess and strongl
Generally, anger at anyone certainly depends on ourselves. If we did not exist, this would n

the anger
of the people of our continent Jambuling and the northern continent Kurava. Since they see
other
and so forth, they are like a drum and a stick. Anger is not proper. One will become the eye
others'
evil deeds, and by one's own anger and hatred always arising the seed of hell will be produc
Therefore, if we are angry with anyone, we should meditate on them above the head. In a fe
anger and obscuration will certainly be purified. In particular when there has been improper
the
guru, meditate on him on the top of the head. Having done prostrations and offerings, with c
repentance,
shed tears and joining the palms saying, "Kye, kye precious guru,

For me there is no other hope but you.
I supplicate you to look down on me
With your eye of kindness and compassion.
I am oppressed by confusions of ignorance.

Why mention that the three gates are impaired
With complete remorse and repentance I confess.
My three vows have been transgressed and broken.
My mind is covered with damaging defilements

May you purify that by your compassion.
As for me, by unknowing stupidity,
Though I did not seek to, I did wrong,
Previously too I wandered in samsara.

Now by you who are the compassionate guru,
May all my obscurations be cleared away.
For such an unknowing fool as I am now
If when you have seen my abundant faults,
I am not part of your intended kindness,
What other intention could arise for me?

Former victorious ones beyond all counting
Abandoned us and went to liberation.
Now the victorious ones of the ten directions

Having urged you, for our benefit,
When you have emanated as the guru,
If you reject us now and abandon us
Who live as if seduced to a fearful place,
You today will fail us terribly.
Or like a precious wish-fulfilling gem
If we make our supplication to you,
Will you grant whatever is desired?
You are very kind and skilled in means.
Why do not look on us with kindness?
Offerings are made even to flesh-eating demons.
As soon as our true words have been expressed,
If even former anger is put aside,
As for you, compassionate father of beings,
With devoted homage, overwhelmed with longing,
If I confess my faults with sincerity,
Will you not consider me with compassion?
Not all my evil deeds are purified.
If I should go on to other lives,
I shall only burn in the fires of hell.
If you do not purify these deeds,
Compassionate master, how will it be done?
Kye ma Kye 'ud these faults and evil deeds
I supplicate you, purify them all
Instantly when viewed by your compassion
I will receive empowerment and blessing.
The supreme and worldly siddhis will be bestowed.
Obstructing spirits and agents of perversion
And obstacles will all be cleared away,
Establishing all my wishes in this life,
Free from suffering at the moment of death
Immediately when life has been cut off,
I will be free from the terrors of the bardo.
If I do not rectify transgressions,
There will not be this main point of the teachings.

h) Adopting pure and respectful conduct

Further, regarding conduct:

When they see the teacher they arise and prostrate.
They offer the teacher a seat or whatever else is needed.
Joining their palms they praise the teacher with pleasant speech.
Everyone arises as the teacher is departing.
To face in the teacher's direction as a way of showing respect.

They spread out the guru's seat and praise him and join their palms, and when he enters an
rise and go to meet him and see him off. This is said in the Vinaya of Holy Dharma

As soon as the preceptor is seen, they should rise from their seats. If they do not rise,
they will be born as serpents or creeping things for five hundred generations. This is said in
hundreds of places. If they rise and serve him even moderately well they will attain the maj
and minor marks.

The commentary to the Abhisamayalankara says:

By going to meet the guru, seeing him off, and so forth, they will possess the marks such as
palms of the hands and soles of the feet being marked with wheels.

As for practicing mindfulness and careful attention

As for practicing mindfulness and careful attention

i) when they are with the guru:

Always mindful, very careful, fully aware
With apprehensive awe they stay devotedly,
As shy before the teacher as a new bride with her husband.
Uplifted and not disturbed by an agitated mind,
Not biased and partial, Not seeking profit or fame.
They are not deceitful nor are they dishonest.
By the same token they are not hypocritical.
They do not act differently in private and in public.
They are not pleasant to those who are close, disparaging others.

In the guru's presence, they are completely mindful. They control infractions of body, speec

Their minds watch their minds, keeping careful control so that they do not become lost in th
kleshas. Tamed and peaceful like a new bride or a new monk, their wishes will be establish
Bodhicharyavatara says: 5.40

As for the drunken elephant of mind,
To the great pillar of contemplating Dharma
Tie it so that it does not escape.
With such an effort examine everything.

Keep mind one-pointed any way you can
Not losing it for even the space of an instant,
Analyze just what the mind is like;
Thus the mind will be discriminated.

And also: 5.23

As for those who wish to guard the mind,
As for being mindful and aware,
May I guard them even if I die.
Thus I join my palms in supplication.

Even alone in one's own house, one should not behave carelessly. One should keep mindfu
The buddhas who have the divine eye see us even when we are hidden. The same text say

The buddhas and their sons the bodhisattvas
Have unobstructed vision of everything.
In the five eyes of these I shall remain.

Thinking that, I feel shame, and reverence,
As well as fear, and these remain with me.

Even at other times and occasions the mind should not move from virtue. The same text sa

As for frivolous talk, there are various kinds.
There are many kinds of wondrous shows.
If we enter into every one
Desire for that will surely be abandoned.

Uselessly digging the ground will cut the roots
If questions and so forth furrow up the earth,
Having remembered the precepts of the Sugata,
We will surely let them go from fear.

When we want to fidget and move around
Also if we have a desire to talk,
First having examined our own minds,
We should be stable in the proper way.

When the mind has any kind of wishes
Or it wants to be angry, at that time,
We should not act and should not speak at all.
We should stay there like a piece of wood.

When we have wildness and discursiveness
If we have pride and self-infatuation,
And secret negative thoughts are cultivated,
Or if there is an deceptiveness and cunning.

When we become preoccupied with self-praise,
Or there is disparagement of others,
When we become regretful of such abuse,
We should stay there like a piece of wood.

If we desire possessions, rank, and fame,
If we aspires to servants and retinue,
Or when the mind desires to be served,
we should stay there like a piece of wood.

Wishing decrease or rejection of others' good
And cultivation of our benefit,
When a thought of speaking out arises,
We should stay there like a piece of wood.

When there is fear of impatience or laziness
Similarly of shamelessness, or nonsense,

Or mind attached to partialities,
We should stay there like a piece of wood.

Having examined thoroughly the mind
Of bitter kleshas and useless meaningless struggle,
Then heroically by the antidote,
One should hold the mind completely steady.

Completely certain and completely faithful,
Trustworthy, devoted, and respectful.
Having shame and modesty and fear,
Try to be peaceful, bringing joy to others.

Not saddened at the mutual discord
Of the desires of children and of fools,
Think, "Produced by kleshas these arise."
Then we feel kindness for these people.

Having in our mouths no senseless thing
Able to handle oneself and sentient beings,
We should always firmly keep the mind.
As if it were a selfless emanation.

"After so long this is the highest freedom,"
Thinking again and again of that attainment,
Such a mind, remaining like Mount Meru,
Should hold to that completely motionless.

Adharma should not move us from this even for an instant. Since one is devoted to the pra
Dharma because of the guru, one's companions, the khenpo's instructions, fear of the lower
misery of samsara; by one's effort, mindfulness, awareness, conscientiousness, and many v
The
same text says: 5.30

Through association with the guru,
And all that has been taught by the preceptor
And devotion coming from the good fortune of fear,
Mindfulness will easily arise.

Having produced virtue and veneration for the guru, and eliminated partiality, desire for wea
fame, hypocrisy, deceitfulness, and saying different things when people are near and far aw
be
the same to everyone. Therefore one will perfect the accumulations and purify the obscurati
distinction.

j) Showing reverence by the three pleasings:

If they are wealthy, they make offerings to the guru
Otherwise serving with body and speech, respect and reverence.
They abandon this life's values and please the teacher with practice.

The best is to serve with practice. The intermediate with body and speech, and the lesser w
things. One should truly do any of these that are appropriate.

They reverse the strayings of others though skillful means:

If others insult the guru, they refute their words.
If they cannot, they think of his virtues again and again.
They cover their ears, but try to benefit these with compassion.
They will not gladly speak any words that do not support him.

If anyone says something bad, they reverse it through skillful means. If they do not have the
so, they think of the guru's virtues, and covering their ears with their fingers, they will not att
listen, or ask
about it. The Tantra of the Arising of Amrita says:

If people should insult the vajra master,
By peaceful or wrathful action they reverse it.
If they do not have the power to do so,
They will cover their ears with mindfulness.
They do not pay attention or talk with them.
If they ask any questions about these things,
They will be boiled in the lower realms.

As for telling the benefits of having done this

These are the benefits:

Thus they accomplish benefits in all their lives.
They meet with holy persons and hear the highest Dharma.
They are perfectly filled with the wealth of various qualities
Of the paths and bhumis, dharanis, and samadhis,
Providing beings with a feast of happiness and peace.

The Gandavyuha Sutra says:

Kye, son of noble family, because one is supported by the spiritual friend, one always feels reverence, and therefore there is mindfulness. For the host of sentient beings benefit a happiness is produced. Spiritual friends are encountered. The holy bhumis, paths, and samadhis are accomplished.

D. Beings to be avoided, along with those associated with them

There are six sections.

1. the instruction to abandon evil spiritual friends.

Now there is the instruction to abandon evil spiritual friends together with those associated w

Thus by proper relationship with holy persons,
Abandon all evil people and evil spiritual friends.
A teacher without the qualities described above
Gone wrong because of faults, breaking vows and samayas,
With little kindness, compassion, prajña or learned knowledge,
Is indolent and lazy, unaware and ignorant.
Proud and arrogant, with harsh and vicious disdain,
They are coarsened by kleshas and venomous with the five poisons.
Concerned with this life only, they throw the next away.
Although they may seem to be teachers of the holy Dharma,
In fact they are of the deceitful family of adharma.
As bees are driven far away by a heap of filth,
Such gurus drive students, however many, far away.
Trusting them leads on perverted paths to the lower realms.
Whoever wants liberation should not rely on them.

Such persons break their vows and samayas and have little compassion or learning. They a
they are proud. Their jealous disdain and five poisons are rude and coarse. They seek retir
and
fame in this life. Even when they stay alone, a rain of distracting activities and kleshas falls
everywhere. They throw concern with the next life far away. They disparage everyone but t
dharmas but their own. Their language is that of the Dharma, and they make a display of be
skilful,
but in reality, no one's mind is benefited. Therefore, both their words and sense are in error
the family
of charlatans. Like someone piling up a dung heap, they collect a numerous retinue like bee
they lead those who have faith and want liberation to the lower realms, give them a wide ber
the
Treasury of Buddhahood says:

Worldly enemies only rob us of our lives. We only lose our bodies, and do not also fall
into the lower realms. Ignorant persons who dwell on wrong paths lead those who aspire to
virtue into hell for a thousand kalpas. Why so? Because practicing a Dharma of things and
characteristics, they teach a mistaken Dharma.
They take the lives of all sentient beings, and when they teach their mistaken Dharma,
they do great evil.

2. Abandoning friends and associates who are evil-doers

Following that is the instruction to abandon evil friends:

Evil-doer companions should also be abandoned.
The more we are their companions, the farther evil spreads.
The wholesome is obscured, and kleshas fall like rain.
The upper realms are blocked and the lower cultivated.
Holy ones are reviled with hatred for white Dharmas.
Evil is praised and there is reliance on black Dharmas.
They praise those who are equal to them in the fortune of evil.
They always lead on perverted paths to the lower realms.
Those who have sense and vision should keep them far away.

To the extent one deals with them, evil deeds increase, and evil-doers are supported and pr
these people have left virtue far behind, they will fall into the lower realms, and so they must

The
Edifice of the Three Jewels says:

What are evil companions? They are those who decrease virtue and are joined to non-virtue. One should not associate with them. One should not attend on them. One should n even see them.

Also it says there:

The shravakas are those who benefit themselves.
In benefiting themselves they abandon others' benefit.
Attending them will lead to materialistic gathering.
This will never produce accumulation of Dharma.
Those are bad spiritual friends and their students bad companions.
One should abandon them, and keep them far away.

3. The benefits of abandoning evil spiritual friends and companions

Here are the benefits of abandoning and not associating with them:

By abandoning evil companions and evil spiritual friends,
Happy and virtuous qualities are established here and hereafter.
Happiness never diminishes, but always increases farther.
The path of profundity, liberation, is completed.
We will never see any persons who are evil.
But instead will see the lord sugatas, with their retinue of their sons.
Thinking of us considerately, they will give us blessings.
When we live a wholesome, life we go to the higher realms.
Having such qualities as thought cannot encompass.

The Instruction in 8,000 Lines says:

Subhuti, the virtues of abandoning evil companions are beyond the scope of thought. Virtue will always be performed. Tathagatas will be seen. Happiness will be produced durir our lives. Afterwards we shall be born in the higher celestial realms. In all our lives, we will never be separated from apprehension of bodhicitta. Unsurpassable, complete, perfect enlightenment will manifest continually.

4. The summary:

We should always relate with virtuous and holy friends.
Because of them our wholesome karma will increase.
Karma and kleshas diminish and evil will be stopped.
We reach the end of samsara, and higher things manifest.
Then what is good and true will come to be established.
In this life there is happiness, and afterwards fruition.
We are ever-successful leaders of gods and human beings.

The Vinaya says:

Conduct like that of Bhrama is holy association. One reaches the activity of Bhrama.
By the increase of virtuous roots, there will be a cause according with complete liberation.
There will be respect from those who possess life.

And along with that:

One should attend them with fear.

The Sutra on Going to Mindfulness of Dharma says:

By relying on spiritual friends, mindfulness and awareness will be completely pure.
The virtuous roots will be completely perfected.

5. The instruction to attend on spiritual companions:

By relying on wholesome companions and wholesome spiritual friends,
Wholesomeness increases and wholesome fruitions are gained.
One is not afraid of samsara, having measureless benefits.
The limitless wealth of beings' two benefits is established.
A leader is emanated by the victorious one,
Having such an appearance in this time of the dark age.
Therefore, until we attain the essence of enlightenment,
We should rely on holy persons, such as these.

The Sutra on Supreme Ultimate Samadhi

O son of noble family, Moreover, in later lives, at a later time, I myself, will emanate as spiritual friends and display these samadhis. Therefore, since the spiritual friend is your teacher, until being within the complete essence of enlightenment, one should rely on the spiritual friend, offering respect and due ceremony.

6. The explanation of the virtues of properly relying on them

As for the virtues of this:

By that unbiased sacred outlook will arise.
We will be versed in kindness, compassion and bodhicitta. There will be increase of the nyams and realization.
Whatever measureless benefits for others one can think of
Will thereby be accomplished in the proper way.

The Sutra requested by Jewel-Crown says:

O son of the gods, by attending on the spiritual friend and showing him veneration, all the buddha fields will be seen. The holy samadhi of the great compassion will be attained. will become inseparable from the prajñaparamita. One will completely ripen sentient beings One will attain complete accomplishment of all hopes.

By these teaching one should know how to rely on the nature of the guru.

E. Knowing what is to be abandoned and accepted, and how the siddhis are received.

There are five sections:

1. How to practice,
2. How to propitiate,
3. The accumulation of action,
4. The particular details,
5. The benefits.

1. How to practice.

a. how, after this is known, the siddhis are received:

Here is how to supplicate and meditate:
We should constantly gather the two accumulations.
Also the two obscurations should constantly be cleansed.
By day on top of the head, at night within the heart,
Mentally offer and make supplications to the root guru,
Ornamented with all the major and minor marks,
As being non-dual with the yidam that you venerate
And with the assembly of the dakinis.
Surrounded by lineage gurus, dakas, and dakinis.

The Embodiment of Everything Precious Tantra says:

More than one who for a hundred thousand kalpas
Meditates on a hundred thousand deities
It is better to think of the guru just a little.
The merit of this is utterly limitless.

The great master Padmasambhava bestowed this teaching as an oral instruction. As to hov
be done, if one continually supplicates, the unity of guru, yidam, and dakini will be establishe
there
blesses. The yidam bestows supreme siddhi. The dakinis remove obstacles and are the ch
the
ordinary siddhis.
Sitting on a comfortable seat, after taking refuge and arousing bodhicitta, from emptiness vis
yourself vividly as your yidam. Adorning the crown of the head, on a lion, sun, and moon thr
guru, blazing with radiance and splendor, surrounded by the gurus of the ultimate lineage ar
Dharma connection with it. Visualize that heaps of clouds of dakinis gather. When one has
elaborations, invite the jñanasattvas, make offerings and praises, and confess evil deeds. In

Guru, you who are the precious Buddha
Yidam, with the host of dakinis,
Devotedly we prostrate and go for refuge.
We make the outer, inner, and secret offerings.
We confess our evil deeds without remainder.
We rejoice in all the host of virtues,
We ask the turning of the wheel of dharma.
We ask the gurus not to pass into nirvana.
And to bestow the supreme and worldly siddhis.

Clear away geks and agents of perversion.
May complete enlightenment be established.

say that three times.

b. The manner of propitiation.

Then when one recites the mantra:

First say O_ and then the guru's Sanskrit name.
Next say AH H__, followed by what it is you want.

OM AH H__, are the primordial, spontaneous presence of the essence of the body, speech,
all the buddhas. After inserting this into your meditation, recite it. If you know how to transla
guru's name
into Sanskrit, do so. If you do not know, having inserted the name itself, afterward say what
For pacifying say SHANTI_ KU RU YE SVAHA; for enriching PUSTI_ KURU YE SVAHA; for
magnetizing, VASHA_ KURU YE SVAHA; for destroying MARAYA PHAT. For example, for
Padmasambhava and enriching you would say: OM VAJRA GURU PADMASAMBHAVA A
PUSTI_ KURU YE SVAHA. Moreover practice externally for peaceful; innerly for semi-wrat
for wrathful practice. The intention is nirmanakaya, sambhogakaya, and dharmakaya.

c. The activity practices

Within the activity practices are pacifying, cultivating and enriching, magnetizing and drawin
destroying, with their visualizations, post-meditation, and signs of accomplishment.

1) Pacifying

As for the first, now from the teachings of applying the four karmas, as for the first:

To pacify sickness and döns, obscurations and evil deeds,
Visualize that you emanate white light rays everywhere.
Think that the desired siddhi has been attained,
While everything that is contrary has been pacified.

At the time of pacifying, from white gurus, from all points emanate white light rays. Gurus a
yidams fill the sky. By the murmur of mantra, think that the siddhi of pacifying is attained.

2) Enriching:

For the karma that increases splendor, life, and wealth,
Visualize yellow rain that falls as all you desire.

Think of everything as yellow. A rain of wealth, life, and so forth falls. Thinking that our dwe
places and bodies are pervaded, do the recitation.

3) Magnetizing:

As for the powers that can summon and magnetize,
Visualize rays of a vivid red in the shape of hooks.

For subjugating, drawing in, making enter, and all such powers of magnetizing, light rays of
hooks invite whatever one desires. Thinking that they are beneath one's feet, recite the mar

4) Destroying:

For the action of destroying geks and harm,
Visualize blue-black rays, that emanate as weapons
Or a conquering wheel of fire that has a thousand spokes.

If obstructions of döns, geks and so forth arise, blue-black light rays emanating everywhere
collection of weapons make the döns and geks into dust. Where you are, in the space of the
wheel
of fire with a thousand radiating spokes. Having heaped up and drawn in the harmful spirits
them
into dust.

5) In particular:

Visualize that the billion worlds are in trembling motion,
Quaking with the vibration of the recitation of mantra.
Perform the appropriate practice of the developing stage,
To facilitate and accomplish these various desired karmas.

Visualize that by the self-existing vibration of the sound of mantra roaring like fire or water al

worlds tremble and are disrupted. This should accord with the particular complete visualizat
developing
stage for the individual one of the four karmas being practiced.

6) Afterward:

At the end collect the details in conceptionless emptiness.
Then you should relax for just a little while,
Dedicating the merit to enlightenment.

The external world is gathered into the form of the deity. That is gathered into oneself. One
gathered into the guru on top of the head. That too rests in the conceptionless state of the r
stage.
 After that the merit is dedicated to enlightenment.
At night, one meditates within the essence, so that afterwards the confused dreams of sleep
luminosity.

7) How by meditating in this way signs of with the individual karmas arise:

For each of the karmas, there are particular signs of success.
This is the path of profundity, ocean of mahasukha.

The signs of sickness and döns being pacified are dreams of bathing, dripping pus and bloo
white clothes, and so forth. The signs of enriched life are heaps of grain, good harvests, th
rising,
and so forth. The signs of increasing enjoyment are a rain of jewels, symbols of birth, harve
 The
signs of magnetizing are many people prostrating, praises and so forth. The signs of pacifyi

blazing fires, sentient beings being killed and boiled, victory in battle, and so forth. In reality
accords with
what one wants actually arises.

4. The particular details.

There are six sections.

a. Emanating the buddha field.

Now from the explanation of the particular details, in particular, when sickness, döns, obstac
premonitions of death arise:

In particular, when you encounter sickness and döns,
When obstacles arise or premonitions of death,
Visualize the guru in the space in front,
Inseparable from the Buddha, with a radiantly smiling face.
Seated on a lotus throne supported by lions,
Which arouses within one a state of fearlessness,
The guru is surrounded by the teachers of the lineage,
As well as by the dakinis and bodhisattvas.
Below the affectionate and compassionate lord guru
Are the various the samsaric beings within the six realms,
Who throughout the three times have been ones fathers and mothers.

When one sees one's death or when strong attacks of sickness or döns occur, visualize
space
in front of you, inseparable from the Buddha, surrounded by the lineage gurus and hosts of

Below them are the beings of the six realms who have been one's fathers and mothers, toge

döns and geks. Invite the jñanasattvas. Perform abbreviated offerings and praises.

b. increasing and purifying the substances:

A syllable H__ at the crown of the head is one's own mind.
From it there emerges the body of a heruka.
Holding in his hands a razor-knife and a skull cup.
He cuts off one's skull, beginning with the forehead,
By the little tuft of hair that grows between the brows.
It is placed on a hearth that is made of a tripod of skulls,
And then it is filled with one's body's flesh and blood and bones.
From above falls a rain of amrita; below a fire blazes.
The skull fills up with amrita, that equals the billion worlds.

Visualize that from a white syllable H__ at the top of the head, which is one's own mind, em
white heruka. In his right hand is a sword, and in his left a skull cup. With the sword, he cut

in two,
starting from between the eyes. The skull is placed on a hearth made from a tripod of skulls the
body's flesh and blood. Below, from YA_, wind stirs. From RA_ fire blazes so that the conte boil.
From above, amrita continuously falls, equaling the billion worlds.

c. Inviting the guests:

One's own mind by emanating countless herukas,
Distributes amrita to all at once, from out of the skull.
When the enlightened guests have all been satisfied,
The accumulations are perfect and siddhi is attained.
When the samsaric guests have all been satisfied,
The beginningless production of samsara is pacified.
In particular when the harmful döns are satisfied,
The blockage of obstacles will be pacified.
As all-satisfying light rays penetrate into oneself,
Sickness and döns are pacified, and obstacles, just as they are.
One thinks that death is thwarted, and siddhi is attained.

Visualize that one emanates as many graceful hands as there are guests, and by making of them at once they enjoy it. The buddhas and so forth beyond the world are pleased, and sic The
six lokas are pleased and karmic debts are paid. Döns are pleased and their afflictions ceas rays of
the enjoyment of all these beings penetrating oneself, all sickness, döns, and obstacles are

d. The dedication:

Afterwards rest the mind in objectless meditation
In dharmadhatu, the state of mind without conception,
Let things go into their natural purity as illusion.

The guests, the offerings, and the one who offers are all one's own mind. Just so, when one all dharmas are not other than the simplicity of one's own mind, one should meditate and let into
to their illusion-like state.

e. The virtues of this inner feast offering of the kusulu yogins:

By this unfavorable conditions are pacified.
We perfect the accumulations, and remove the obscurations.
Limitless blessings and realizations are born within us.
With no grasping ego, the mind renounces and focuses
Everything that one has wished for has been accomplished.
Now the phenomenal world arises as the guru.
With sickness annihilated, there is clear luminosity
The realized state of the moment of death has been established.
One is liberated within the bardo-state,
And the wealth of the two benefits have been perfected.
Therefore, wholeheartedly try to establish this realm of the guru.

That is the instruction. As for other benefits, all violations are appeased. The supreme divir
occurs. Since the mind of ego-grasping is removed, the destruction of the confusions of dua

immeasurable.

f. The reason,

Now, to set forth the reason for these great benefits:

It has been said that remembering the guru for a moment,
Is better than a kalpa of the developing stage.

The Play of the Perfected Sphere says:

Though some person for ten million kalpas
Meditates on the bodies of deities,
One who remembers the guru, the master of all,
Is still better, so it is explained.

5. The benefits,

a. Since the guru is the ground of all virtues, there is the admonishment rely on him

This is the instruction to rely on such a guru:

This is the actual basis of splendor and of wealth,
From which arise clouds of benefit and happiness.
Whoever wants amrita-rain throughout the three levels,
Should rely on those who are compassionate.

The omniscient Buddhas are the true glory of themselves and others. By the deathless wea
they protect beings, and they possess limitless good qualities. From these numerous cloud
happiness in the three realms falls the rain of the three turnings of the wheel of Dharma. Th
obtain this should rely on the spiritual friend. The Middle Length Prajñaparamita says:

Subhuti, Those who wish to attain omniscience should rely on the spiritual friend.

The Prajñaparamitasamgatha says:

Why should one always rely on competent gurus?
The qualities of competence rise from them.

As for the three turnings, the Buddha Bhagavat taught these dharmas after seven weeks of
The first week he merely sat in cross-legged posture. The second, he saw the field of the e
enlightenment.
The third he trod nearby upon Jambuling. The fourth, he trod far away on the billion worlds.
went
to the dwelling of the king of nagas, Grasping and Rejecting. The sixth he remained in the g
to be
liberated.

Uncompounded, profound, peaceful, simple, and clear.
This amrita-like dharma I have obtained.
There is no one who will understand it.
Not speaking, I shall remain alone in the forest.

So he said and remained there. Bhrama offered him a melon and honey, but he did not tak
Four kings offered four stone begging bowls at one time, and were blessed. After he ate, he
of
auspiciousness. On the seventh day, Bhrama and Indra supplicated him, and then when he
for the five excellent disciples he turned the wheel of the four noble truths together with the i

on the
divine eight-fold path.
At last in the dwellings of the gods and nagas, and the cities Kumuda Saljin and so forth he
wheel of the dharma of true meaning.
These three turnings were taught at various uncertain places. They were intended for those
intermediate and greater powers; or for those first entering the path, while they remained on
who had
the final goal, the essence. The three pitakas were taught in the style of the expressor and t
trainings of
disciplines, samadhi, and prajña are the three subjects of learning expressed.
Some teachers say he turned the three wheels of dharma at one time, and in different appea
different individual beings. That the sutras of existence and non-existence were explained in
is not
right. The particular great treasury of explanation, is maintained to have continued until he w
years old.
The Buddha' parinirvana or passing is claimed to have been at the age of eighty years and

Chörten Gyepa says:

Three months after he was supplicated by Tsunda
I prostrated to the nirvana-made chörten.

Some other teachers maintain that it was at eighty-two. That really it was three months and
is taught in many sutras. As for the eighty, the Treasury of Explanation says:

The places of the turnings,
The city of Vaishali,
Sakarchen and the heavens,
Jipasön and Kaushambhi,
In verdant Highland pastures,
By stupas and in mountains,
At Radiant Grove and Drarche
The city of Kapalivastu.
In these Buddha Shakyamuni,
the most excellent of beings
Dwelt from year to year.
Two in the Blazing Cave,
Three in the Medicine Grove.

Five in the royal court.
Six in ascetic practice.
Twenty three in Shravasti.
Twenty nine in elegance.
After eighty years,
The Victorious One, the Sage,
The Supreme One went beyond suffering.
To those places of merit
The dwellings of omniscience,
Ceaselessly offering bows
In body, speech and mind,
Devotedly I prostrate.

b. The instruction to do as was done formerly:

To pacify the kleshas in the space of mind,
Accustomed to their torment from beginningless time,
We should seek the dharma, as formerly was done
by Sadaprarudita and Sudhana.
Abandoning sorrow and weariness, rely on spiritual friends.

Until we are without karma and the kleshas, in order to pacify these we need to attend on a
than ourselves. This is because we need higher qualities. As to how this is done, in the city
of
Happiness," was a master merchant Nor Rabtu Ten who had a son Sudhana who from his
went to all southern places. By his always seeking the Dharma, it was prophesied that he w
Prince of Jambuling and so forth, and so he was blessed by fifty-four gurus. Afterwards he
fifty-
four more gurus, so he relied on a hundred and eight.
The bodhisattva Sadaprarudita when he was seeking the prajñaparamita squeezed his body
in a chariot with five hundred merchants' daughters. When they had come to the eastern cit
Incense he made offerings to the bodhisattva Noble Dharma. We should do such reverence

F. The dedication of the merit to sentient beings:

Wearied by the misfortune of following paths that are wrong,
Worse than those of good fortune falling to the amrita
Of the thousand stringed instrument of the lord of the gods,

Calling us to enjoyment of heavenly delights,
May the mind today come to rest in its suchness.

As for the well-arranged garland arising from the teaching-lineage of true spiritual friends wh
the true meaning, the host of beings for a long time have attended bad and defective spiritua
are
worn out by samsara. In the pleasure grove of the Buddha Bhagavat, the guru of gods and
wishing clouds may their weariness be cured.

Attending these spiritual friends who are not genuine,
May the numerous throng who have long gone wrong in samsara.
These many beings who long have wearied their own minds,
Rely on mahasukha, the level of the Conqueror.

Possessing a glorious body like the moon in its fullness,
Beautiful in a wreath of deities stars and planets,
With a beneficial white light clearing the kleshas' torment,
May all beings come to rely on that perfect glory.

The Commentary on the Sixth Chapter of the Great Perfection, the Nature of Mind, the Ease
"Going to
Refuge."

That is the purpose of depending on the authentic spiritual friend, the beginning or foundatio
path
of the mahayana.

VI Going for Refuge

There are three sections.

A. The stages of entering the path of mahayana
B. The particular objects of refuge
C. The dedication of the merit of going for refuge.

A. The stages of entering the path of mahayana,

Now from the teachings I have composed, there are the stages of how to enter into the path
First we should learn a bit about these:

Having properly relied upon a spiritual friend,
We should learn the stages of the path to liberation.

Why? Because it is not workable to enter all at once. If the lower virtues of the path have n
is
impossible to obtain the higher ones. Therefore, if one does not ascend gradually, the highe
be reached.
The Nirvana Sutra says:

Just like the steps of a staircase,
My profound teachings likewise
Should be gradually thoroughly learned
Rather than all at once.

Just as for little children
Standing straight is gradually mastered,
We gradually enter this Dharma
Until it is perfected.

B. The particular objects of refuge

There are three parts.

1. The causal refuge,
2. The fruition refuge
3. The benefits of taking refuge.

1. The causal refuge

There are four parts.

a) For individual beings who take refuge, there is the teaching of the individual kinds of four
their paths.

Taking refuge is the ground of every path.
Lesser people do so fearing the lower realms.
The two intermediate kinds are afraid of the state of samsara.
The greatest have seen all the aspects of samsaric suffering,
Finding others' suffering to be unbearable.
They fear the happiness of a personal nirvana.
In entering on the great vehicle of the buddha-sons,
There are three ways of taking refuge with three kinds of intention.
These are the unsurpassed, the excellent, and the common.

If we do not take refuge, the vow will not arise. If we do not bind ourselves with the vow, the
path.
Therefore, it is the foundation of the path. The Seventy Verses on Refuge says:

Even if we have taken all the vows,
If we have not gone to refuge, they have no power.

Beings are of three kinds. The lesser, desiring the fruition of samsaric happiness, are afraid
realms.
Such persons, when they take refuge with their gods or with the three jewels, do not enter i
Even if they
enter, they are not Buddhists. Even if they are included among Buddhists and have faith in
they are not
able to enter the path. The Sutra of the Ultimate Victory Banner says:

As for persons terrified by fear,
They take refuge on mountains and in groves,
Or in temples and stupas, or in trees.
These are not the principal refuges.
They are not the excellent refuges.
With the foundation of such refuges,
They will not be fully liberated.

It is taught that they found their path in external gods in the desire of happiness. The Vinaya

Ananda asked, "Is it explained by the approach of a bhramin's daughter taking refuge in the
celestial realms?"
Then the Bhagavan spoke. "Ananda, that is not it. Such aspiration to samsaric happiness i

known as the refuge of vulgar persons. Therefore, profess the true qualities of liberation.

This also explains the lesser sort of refuge in the three jewels, which has impure motivation.
As for the middle kind, those of the families of shravakas and pratyekabuddhas, afraid of sa
refuge
because they seek nirvana as a personal benefit. The Ngama Denyi says:

Whoever, at any time, should go to refuge
In the buddha, dharma, and the Sangha
Is a possessor of the four noble truths:
Suffering, and the cause of suffering,
Truly passing beyond all suffering,
And the noble path with its eight branches
That leads to the condition of nirvana.

If they produce the divine eye of true prajña,
Those will be the principal refuges.
They are the refuges that are excellent.
Relying upon those very refuges
Completely liberates from suffering.

As for the greater kind, having become afraid of peace and happiness, one goes to refuge fo
others.
The Great Liberation says:

Some become afraid of personal peace and completely abandon it for the sake of those who
have fallen into the river of samsara. Such refuge is known as that of excellent beings, the h

These three kinds of persons are distinguished on the basis of three kinds of mind. The Lan
Enlightenment says:

By there being lesser, middle, and great,
It should be known that there are three kinds of beings.
Whoever, by whatever means is used,
Tries to accomplish only samsaric benefits
Such a being is known as being lesser.

Those who turn their backs on samsaric pleasures,

People who reverse all evil karma,
And try to attain the personal peace of nirvana,
Are those who are known as beings of the middle kind.

Those who, truly realizing their own suffering,
Wish to end all sufferings of others.
Those are beings designated as excellent.

Lesser ones, by practicing external cleanliness, non-injury, and Dharma go to the celestial re
gone
to refuge with the inner three jewels, by their minimal merits, they cross to the celestial realm
Second, those who do that should also act in accord with the meritorious ten virtues and pra
samadhi. Otherwise they will not cross to the celestial realms.

b) The time of going to refuge

Since the beings who rely in this way, will establish their three fruitions, when they go to refu
have three
kinds of intention, ordinary, excellent, and unsurpassed. What are these?

The length of refuge accords with these various intentions.
Lesser ones do so until the happiness of the next life.
For the middle two it is as long as they live,
Or until they attain to the ultimate fruition
Of the path of the shravakas or pratyekabuddhas.
For the highest it is forever, or until they are enlightened,
Attaining the wisdom beyond all thought and evaluation.

Ordinary people take refuge until they get what they want from their gods, and in particular u
attain the
celestial realms. The time is small, like the scope of their Dharma. With the middle two kind
they die, or
attain their final goal of becoming arhats. The great ones do so until enlightenment or attain
wisdom of
buddhahood.

c. The objects of refuge,

There are two parts

1. The general teaching of the ordinary and extraordinary objects of refuge

Now, regarding the supports or objects:

The two objects of refuge are the ordinary and causal,
And the extraordinary, when there is the fruition.
As for the vows that are thus concerned with cause and fruition,
The causal vehicles have a fruition established later.
But it is held by the different divisions of vajrayana
That fruition exists right now, in the form of one's own mind.
Only the name is common with the refuge teachings
That are found in the vehicles of characteristics.

The objects of refuge are of two kinds, ordinary and extraordinary. The objects of lower and
beings
are ordinary. Those of the greater ones are extraordinary.
Why? The lesser objects involve a personal bias. Those proclaimed as the support of the n
temporary,
and so they grasp only a temporary ultimate. The higher ones grasp the mahayana. Its buc
grasped
by the lesser and middle ones. There is the Dharma of the mahayana. There is the Sangha
In the causal refuge, one is brought to the fruition. In the fruition-refuge, it is maintained that
three jewels
are really already established within one's being. The rites and compassion accompanying

Mahayanasutralankara says:

These proclaim a wish for the real thing, and so their compassion too should be understood.

In the vehicles of characteristics, desiring to attain buddhahood after three lives, countless li
whatever, one
goes to refuge. Desiring to attain dharmakaya within one's own being is the fruition refuge.
attained, one
goes for refuge to the three jewels, as the transitional, temporary refuge. This is called the c
because it is the

cause of obtaining the other. Here people wish to take refuge temporarily in the three jewels distinguished from the
ultimate singularity, the buddhadharmakaya. Rupakaya, and the dharmas of scripture and r involved in
the four paths of a spiritual warrior, the two cessations of the shravakas and pratyekabuddha states of noble
beings, stream-enterers etc, and the path of bodhisattvas dwelling on the ten bhumis of the ultimate
objects of refuge. This is because they are relative, and have not reached the ultimate, and persons must still
rely on others in attaining enlightenment.
Because rupakaya is relative, and because the dharmas of realization gathered within the b pratyekabuddhas, and bodhisattvas are other than the buddhas' realization, having human s and
gain, they are deceptive. They and all the Dharmas of scripture have to be abandoned at th Having
become afraid of the Sangha with its obscurations and habitual tendencies, one therefore be being
dependent on the Buddha as well. The Uttaratantra says:

Since it they are abandoned, and have deceptive dharmas;
Since they do not exist, and because of having fear
These two Dharmas and the assembly of noble ones
Are not to be taken as permanent places of refuge.

Where is there such a refuge? Ultimately only in dharmakaya.
  The same text says:

The refuge is the singleness of buddhahood.
Because the Sage, the Buddha, exists as dharmakaya,
The assembly of the Sangha is also that ultimate.

The Sutra Clearing away Memory says:

The venerable ones asked, "To what Buddha should we go for refuge?
The Buddha spoke, saying, "There is refuge in the dharmakaya, but not in the rupakaya. Th Dharma should we go for refuge?"
The Buddha spoke, saying, "There is refuge in the absolute dharma, but not in the relative

dharma.
They asked, "To what Sangha should we go for refuge?"
The Buddha spoke, saying, "There is refuge in the absolute Sangha, but not in the relative Sangha.

In brief, those who wish to attain the three enlightenments of shravakas, pratyekabuddhas, c
within their being, proclaim one of those goals and take a casual refuge. In the sense that w
accomplished by
the causal refuge is the ultimate, it to can also be said to be ultimate refuge.
Fearful of the teachings of productive activity of the protector-teachers of the path, Shakyam
forth, as
external buddhas who arrive and are established within one's being; and fearful of the Dharm
the
productive activity of the path that crosses over to fearlessness, and fearful of the Sangha, t
who produce
the activity of being liberated from fear, one abandons the temporary causal situation. This
of establishing
within one's being the establishing cause of enlightenment, the three jewels. The reason for
is that if this
latter kind of Dharma, also taught by the Buddha, is practiced with one's companions in the
be liberated
from fear.
Some gurus say that by the mahayana that which protects from subtle obscuration, and eve
only
the buddhadharmakaya, so that is postulated as the fruition refuge.
In the pratyekabuddha yana, the self-arising of the three jewels realized within one's being is
Then the
fruition objects of refuge are established.
In the shravaka yana, whose adherents will arise as pratyekabuddhas in the future, the San
postulated as
the fruition object of refuge.
The fruition refuge objects of each of the three vehicles are different. The mahayana procla
is
enlightened one's essence is one with the nature of trikaya. How is it suitable that the dharm
should not
arise?
Both the shravakas and pratyekabuddhas maintain that the two cessations are ultimately a
that

their respective versions of absolute truth, supreme enlightenment and dharmakaya, come a
how can
the buddha and dharma jewels be non-existent for the shravakas? For the pratyekabuddha
proclaimed as
dharmata and enlightenment, and it is maintained that only the Dharma jewel is eliminated.
both what
exists in the case of the fruition is maintained to be their particular version of enlightenment.
ultimate three jewels
are attained, and these are said to be the fruition refuge. The Sutra requested by the House
Drakshulchen says:

In going to the Buddha for refuge, it is maintained that buddhahood is attained. In going to
the Dharma for refuge, it is maintained that the Dharma is attained. In going to the Sangha
it is maintained that the Sangha is attained.

With the goal of establishing the nature of the two truths, going to the three jewels for refuge
causal refuge.
The Edifice of the Three Jewels says:

O monks, whether this was done for the sake of self or others, so that oneself might be
liberated from fear and torment, you are persons who have gone to refuge. That and that, w
wish and hope for, will be completely perfected.

As for the secret mantra, wishing to see manifestly that the nature of one's mind exists as bu
is
even now intrinsic to one, one goes to refuge with the ordinary, external three jewels. Becau
rests in the
extraordinary nature of one's own mind, the primordial unborn.
Thus, both the three jewels of the individual tantric mandalas and the three jewels of the ger
are
maintained to be causal objects of refuge. The nature of one's own mind, self-arising wisdo
primordially
existing three jewels. This is the object of fruition-refuge. Resting in that without accepting
rejecting or defilements
of artificiality is the fruition refuge. Though indeed, for the sake of that, as its cause, graspin
in terms of
proclamation is esteemable, since chiefly it exists intrinsically and spontaneously, resting wi
without adulteration

is the fruition refuge. The external causal refuges are a corresponding condition for establis
Existence of
Wisdom says:

All the masters of the three mandalas
Have a desire to gain that other perfection,
Therefore they also aspire to have its cause.
As for the luminous nature of the mind,
For the masters of the three mandalas,
Having realized that, they meditate
Within its one pointed equanimity.

This is truly explained as the supreme fruition.

Regarding these two ways of identifying the two refuges, in the lesser, ordinary vehicles, the
supreme nirmanakaya. The Dharma is the twelve kinds of scripture of the Master of the Dha
and
realization and the paths of the individual continuum, the samadhis and so on. The two Sa
ordinary
beings and noble ones. The lesser Sangha of ordinary beings is that of male and female ge
This is
the field of merit of beings. The greater are those who have taken full ordination, the great S
and nuns.
The Sangha altogether includes these four above. Among the noble ones are stream-entere
non-
returners, and arhats. The main point is buddhahood.
As it is told within the mahayana, there is also the nature of the three kayas of buddhahood,
two
purities of nature and the incidental, the ultimate in which the two benefits are perfected. Th
Mahayanottaratantra says:

It is uncompounded and self-existing
It is not realized by external conditions.
It possesses knowledge, kindness, and power.
This is Buddhahood with the two benefits.

The essence of Dharma is inexpressible by speech or thought. Its nature is the path or anti
to

buddhahood. Its aspects are the characteristics of the five paths and two cessations of the
meaning and the
twelve limbs of the Buddha's verbal teachings. The same text says:

Without discursive thought, duality, and concept,
There are the clear and luminous aspects of the antidote,
Wherever anyone is free from all desire,
That is known as possession of the authentic two truths.
That is the Dharma. The two desirelessnesses,
Comprise the state of cessation and the truth of the path.

In the two cessations, former defilements are cleared away by the antidote. These two are:

1.) cessation of discriminating awareness without complexity
2.) cessation of discriminating awareness that rests in the natureless meaning in which defi
complexities are
like the sky.
On the path, there is realization of the aspects of accumulation, unification, seeing, and med
Comprehending the characteristics of the two truths involves all the Dharmas of scripture an
The Sangha is the newly seen meaning of the luminous nature of mind of those dwelling on

same text says:

Because of the inner meaning of nature and extent,
Apprehended in the pure vision that is seen by wisdom,
The assembly who are non-returning through this mind,
Have possession of all the virtues that are without mind.

What is maintained about the extraordinary topic of the vajrayana, differs in the individual ta
The Kriya and Charya tantras say that the Buddha Jewel is the five wisdoms, and pure dhar
the three or four kayas, along with its emanations and blessing-bestowing deities. These ar
three
families, tathagata, padma, and vajra. The deities of the greater and lesser mandalas poss
the peaceful
and wrathful accoutrements of sambhogakaya and nirmanakaya.
The Dharma Jewel is as before, adding the particular individual texts of each yana. The Sa
three-fold Sangha of shravakas, bodhisattvas, and vidyadharas.
In yoga tantra the Buddha Jewel is the five wisdoms and the pure dharmata of nirvana or th

This
includes the continuity of the mandala which gathers all the peaceful and wrathful appearan
families and
trikaya under Vajrasattva as the master of all mandalas. It also includes the ratna, padma, k
tathagata families,
along with their chief deities, retinues, and root mandalas with their one or many deities, divi
samaya,
dharma, and karma mandalas; the four seals or mudras, samayamudra, dharmamudra, karm
and all the great and lesser mandalas developed in one or more stages.
The Dharma and Sangha Jewels, are as already explained.
In mahayoga, the Buddha Jewel is the Bhagavan's great buddha activity, dwelling inseparab
nature of the body, speech, and mind of all the tathagatas as the chief deity. There is also t
one, many, or
deity-clusters, dwelling within the monolithic abundance of Gandavyuha, and all the many e
by them.
The Dharma Jewel is all that was previously taught. There is also the unsurpassable Sangh
with
the major and minor marks, whose nature is inseparable from that of the three jewels.
As to why they are called the rare and excellent three jewels, the Mahayanottaratantra says

Since they arise rarely and since they are undefiled;
Since they are powerful and ornament the world;
Since they are superior, and since they are excellent,
They are called the rare and excellent triple gem.

Because of these six similarities to precious gems, the Buddha, Dharma, and Sangha, are k
jewels," and
said to be like precious jewels.

1) The similarity of rare occurrence

This is because even in the changes of many kalpas, their virtuous roots are not establishe
encountered.

2) The similarity of being undefiled

This is because they are always free from defilement.

3) The similarity of being powerful

This is because the six consciousnesses and so forth have powerful virtues beyond the scop

4) The similarity of being the ornament of the world

This is because they are the cause of the wholesome thoughts of all beings.

5) The similarity of superiority to artificial gems

This is because they are beyond the world.

6) The similarity of being changeless by praise and blame and so forth

This is because their nature is uncompounded.

As for the three-fold classification, the Mahayanottaratantra says:

By the meaning of teacher, the teaching, and the students,
From the viewpoint of those persons who have devotion
For the three vehicles and the three activities,
The three occasions are presented.

1) the good qualities of the teacher, the meaning of the teachings of such a teacher, the ind

bodhisattva vehicle trying to enter into the reality of buddhahood, and the supreme activity o
from the
viewpoint of those who are devoted to it, is the occasion of Buddha, the most excellent of th
legs. So it is
taught and presented.
2) The good qualities taught by the teacher, as the meaning of the teaching, consist of the p

through their own auspicious coincidence, since they are afterwards thought of as constituti
viewpoint of
individuals within the pratyekabuddha yana and those who have devotion for the production
buddhahood,
these are the occasion of the Dharma. This is because those who are free from desire are s
taught and

presented.
3) The good qualities of the students who enter into the teachings taught by the teacher, are they
hear the meaning from others and they later understand it, they enter into it. For beings of th and from the
viewpoint of those who have devotion for making the Sangha supreme, this is the occasion o these are
the supreme ones of the assembly. So it has been taught and presented.
In brief, the temporary refuge is the three jewels. The ultimate refuge is the singularity of bu The
same text says:

The holy truth which is the refuge of beings
Is the singularity of buddhahood.
Because the Sage possesses dharmakaya,
This is also the Sangha and its goal.

The occasion of fruition, the ultimate goal, is like that. So it is explained.

2. The particulars of the causal object

There are three sections.

a. The general teaching of the three jewels

Now where proclaimers of the ordinary refuge have the power to take refuge, they request a they
are afraid of themselves. It is explained that because they are worthy of the support of what taking refuge
proclaims, its nature was therefore taught:

The causal object is the three jewels concretely conceived.
Here the Buddha means the supreme nirmanakaya.
He is ornamented with the major and minor marks.
There are two kinds of Dharma: The dharma of spotless meaning, And also its reflection in a form.
The meaning of sutras and tantras in the various vehicles.
Is a reflection in letters of the ultimate teaching.

In the great and lesser vehicles, in particular the three jewels as the support of refuge are

1. The nirmanakaya ornamented with the major and minor marks
2. The Dharma, including the words and meanings of the sutras and tantras, and all their re letters.
3. All perfect enjoyments.

b. the Dharma jewel

From the two Dharmas of scripture and realization, there are two sections

1) Scripture, the causal Dharma:

a) Sutra

There are twelve divisions of the sutra teachings
General teachings, hymns and praises, and prophecies.
Verses and aphorisms, and pragmatic narratives.
Biographical stories and former events as examples.
Stories of former births, and the extensive teachings.
Narratives of marvels, and teachings of profound doctrines,

The Noble Moon Lamp Sutra says:

There are the following:

1) Sutras or general teachings.
2) Verse summaries.
3) Prophecies.
4) Verse-teachings.
5) Exhortations.
6) Biographical tales of realization.
7) Narratives of former examples.
8) Conditional Declarations.
9) Extensive teachings.
10) Narratives of former births, jataka tales.
11) Resolution teachings.

12) Narratives of miraculous events.

1) All that is part of these various divisions taken together is known as the sutras.
2) The final summary in verse of what has first been taught in full is called verse summary.
3) The prophecies of the Buddha and others are the prophecy-teachings.
4) Verses that occur alone are verse-teachings.
5) Teachings that exhort the ones who listen to the Dharma are called exhortations.
6) Blessings by particular persons' auto-biographical accounts of their own realization, are called biographical tales of realization.
7) Teachings about former generations are called narratives of former examples.
8) When some topic is associated with its conditions, that is called conditional declarations.
9) When a topic is presented very extensively that is called extensive teachings.
10) Tales of how the Buddha was faithful and so forth in previous births are called jataka tales.
11) When after a subject is briefly taught, a commentary on that is taught, that is called resolution-teachings.
12) Wondrous teachings of the heart essence are called miraculous teachings.

b) The fruition Dharma, tantra

Moreover, aside from the sutras:

Kriya charya and yoga are the external tantras
Within the mahayoga of the inner mantra
Are included the father, mother, and non-dual tantras,
These have non-duality of prajña and upaya.
The volumes where these are written are also known as tantras.

The chief, powerful, or external tantras establish enlightenment in dependence on external p
Belonging to this class are kriya yoga, upa or charya yoga, and yoga tantra.
The inner tantras are the three in which buddhahood is established by being beyond accepti
and
upaya and prajña are non-dual. All six of the above are called tantras, as are their literary m

2) The Dharma of Realization,

There are four sections

a) The general teaching of the stages of development and completion

As for the nature of the meaning:

In the dharma of realization are the paths and bhumis.
There are also the stages of developing and fulfillment.

Dharani and samadhi having the essence of wisdom.
Of the nature of compassion, their upaya is without limit.

b) the teaching of the ten bodhisattva levels or bhumis

The support of these is the bhumis:

The bhumis are Supremely Joyful, and the Spotless,
Illumining, Radiant, and the Difficult to Conquer,
The Manifest, the Far-going, Immovable, and Good Intellect. The highest of these ten is kno
of Dharma.

The Great Commentary on the Prajñaparamita in Eight Thousand Lines says:

It is explained that these are called the bhumis or "grounds" from their being the ground or support of the virtuous qualities. There are eight bhumis of the shravakas and pratyekabudd ten of the bodhisattvas.

As for the first, the Middle Length Prajñaparamita says:

The eight of the level of the family, seeing, restraint, desirelessness, and realization of what are known
as the bhumis of shravakas and pratyekabuddhas.

The Precious Mala says:

Just as within the shravakayana
Shravaka bhumis are listed as eight
Similarly in the mahayana
There are ten bhumis of bodhisattvas.

First, the path of preparation is called the family level, since it is individually described in eac
these three
yanas. The Prajñaparamita in Twenty Thousand Lines says:

The explanation of the bhumi of seeing the white aspect is that dharmas are seen as white.
Entering the stream, entering the fruition, continuous remaining, and remaining within the
fruition, make up the eight levels up to arhatship, called the eight bhumis. Here, by being lib
from the many defilements of the one bhumi of desire, the four dhyanas of form, and the fou
attainments, one becomes an arhat.
The first fruition of wholesome practice includes entering the stream of seeing and resting
within the fruition. These two are the bhumi of seeing.
Renouncing ones familiar relationships with the desire realm for the most part, one becomes
restrained in the bhumi of a once returner. These two are called [entering into and resting in
bhumi of restraint.
Free of the desire of the desire realm, one becomes a non-returner. These two are called
[entering into and resting in] the bhumi of freedom from desire.
By doing what one has to do, one is an arhat. These two are called [entering into and restin
in] the bhumi of realizing what has to be done.

The three levels preceding entering into being an arhat are known as the shravaka-bhumis.
differently understood within the different yanas. By the pratyekabuddhas, these bhumis are
fruitions of
pratyekabuddhas.

In this case, the explanation of the bodhisattva bhumis is that by the renunciations of seeing
meditation
one is protected from fear of the innumerable evil spirits of the kleshas. They are called leve
because one goes
successively higher and higher. The Mahayanasutralankara says:

Since one is without the fear of innumerable evil spirits,
Since one travels ever farther and higher than that,
These are therefore maintained to be the levels or bhumis.

Moreover, in dependence on eliminating miserliness and so forth, the ten inappropriate parti
placed within the ten bhumis. The Avatamsaka Sutra says:

Kye, sons of the Victorious One, for these ten bhumis to arise, the ten inappropriate partialities must be cleared away. therefore, they are revealed by the ten perfections.
On the first bhumi, one chiefly practices the paramita of generosity, but if the others too are not practiced insofar as one can, that is not it...

Up to the tenth paramita, wisdom, the corresponding point is taught. Moreover, regarding th
the
Center and Limit says:

Generosity, discipline, patience and energy,
Meditation and also perfection of prajña or knowledge.
Skilful means and power, aspiration and wisdom
These are what are said to be the ten perfections.

The ten to be abandoned by these are miserliness, broken discipline, aggression, laziness,
confused prajña, unskillful means, diminished power, unsuccessful aspiration, and the obscu
knowables.
As for the ten bhumis whose revelation depends on these being cleared away:

1.) regarding the first bhumi, supremely joyful, the Mahayanasutralankara says:

We approach enlightenment
And see how to benefit beings.
As supreme joy rises from this,
It is known The Supremely Joyful.

The Ratnavali says:

The first of these is called Supremely Joyful.
Since the bodhisattva produces joy,
Thereafter the three fetters are abandoned.
We are born within the tathagata family.
By the ripening of that, generosity is supreme.
We are able to move a hundred world realms.
We become great lords in Jambuling.

We view the faces of a hundred buddhas in an instant, know how to be blessed by a hundre

a hundred emanations, teach for a hundred kalpas, enter into a hundred visions of wisdoms stabilize a
hundred samadhis, ripen a hundred sentient beings, move a hundred buddha fields, open a Dharma,
multiply our bodies a hundred times, and each of these bodies teaches surrounded by a per hundred. We
are able to take birth as a lord within Jambuling.

2.) As for the second bhumi, the former text says:

Because these ten aspects are completely undefiled,
Therefore, they stay that way entirely by themselves.
The ripening of that is perfection of discipline.
We possess the seven glorious royal possessions
We turn the wheel of benefit for sentient beings.

Because of being without the ten unwholesome actions, we practice the ten virtues. We atta twelve thousand of the good qualities described above. We take birth as a universal monar system of four
continents.

3.)As for the third bhumi, the Mahayanasutralankara says:

Because the great light of Dharma is produced,
It is called the Producer of Radiance.

The Ratnavali says:

As for the third bhumi, Producer of Radiance,
Since the light of wisdom arises on this level,
Meditation and higher perceptions will arise,
Since all greed and aggression are completely exhausted,
As for the perfect ripening of the exhaustion of these,
We practice with the highest patience and energy.
We become great and skilful lords among the gods.
The greed and lust of desire is totally reversed.
We will have twelve hundred thousand good qualities,
Taking birth as Indra, the king of the thirty-three gods.

4.)As for the fourth bhumi, the Mahayanasutralankara says:

Thus the Dharma that accords with enlightenment,
Is like a torch with fiercely blazing light.
Because we now possess that, as for this fourth bhumi,
By burning duality, it greatly illuminates.

The Ratnavali says:

The fourth is called, Possessing Emanation of Light.
Because the genuine light of wisdom now arises,
All accords with enlightenment without remainder.
In particular, when this fully ripens in meditation,
We become completely limitless kings of the gods.
We have the proper view of transitory collections.
We are skillful, and therefore we are all-victorious.

We attain a hundred and twenty million of the above qualities and take birth as a king of the

5.) As for the fifth bhumi, the Mahayanasutralankara says:

Because we completely ripen sentient beings,
We are also able to guard our minds,
For the wise this conquest is difficult,
Hence the name the Difficult to Conquer.

The Ratnavali says:

The fifth is called The One that is Difficult to Conquer,
Since all the maras are difficult to overcome.
Because skillful knowledge arises in our being
Of the subtle meaning of the four noble truths and such,
As for the full ripening of this good arising,
We will be born as kings of the Tushita gods.

A hundred and twenty billion good qualities arise, and one is made the king of the gods of t
heaven.

6.)As for the sixth bhumi, the former text says:

Because with the support of the perfection of prajña
Samsara and nirvana both manifest at this time,
This is therefore called the Bhumi of Manifestation.

The Ratnavali says:

The sixth is called The Place of Manifestation.
Because the dharmas of buddhahood manifest.
By practice of shamatha and vipashyana,
Cessation blossoms, and by its ripening,
We take birth as kings of the Nirmanarati gods.

We have ten million times twelve hundred thousand good qualities and becomes king of the

7.) As for the seventh bhumi, the former text says:

Related to the path of crossing all at once,
This seventh bhumi is called, "the one that is far-going."

The latter says:

The seventh is The Far Going. They way in which it goes far,
Is by entering the equilibrium of cessation
By the ripening of that instant entering,
We become lords of the Para-nirmita-vasavartin gods.

We have twelve times ten hundred million thousand good qualities and are made kings of th
Paranirmitavasavartin gods.

8.) As for the eighth bhumi, the former text says:

Because it is not moved by dualistic perception,
It is rightly known as The Unmoving One.

The latter text says:

Similarly the eighth is called the kumara level
It is unmoving because it is complete non-thought.
Body, speech, and mind, which are the whole of one's being,
Are motionlessness in a way beyond the scope of thought.
By the ripening of that, we are born as Bhrama,
The lord of realm whose number of worlds is a thousand cubed.

Bhrama in general is lord of the first dhyana form gods in a number of heavens. As for good
see
the faces of as many buddhas as there are particles in a hundred thousand thousand-fold w
forth.

9.) As for the ninth bhumi, the former text says:

With good understanding that truly knows individual things
This ninth bhumi is called "the one with good understanding."

The latter says:

The ninth bhumi, "good understanding," is like a regent.
Since it truly knows individual things,
By this we attain good understanding.
As the ripening of this we are mahabhrama,
Lord of two three-thousand fold realms of worlds.
In inquiring about the wishes of sentient beings
By arhatship he is not ravished away.

As for good qualities, those on this bhumi see as many buddhas as there are particles in a h
countless three-thousand-fold world systems and so forth.

10.) As for the tenth bhumi, the former text says:

Since it pervades like clouds the realm of dualistic space,
This, the tenth bhumi, is therefore known as "The Cloud of Dharma."

The latter says:

The tenth of the bhumis is known as "The Cloud of Dharma."
Because the rain of holy Dharma falls,
And because the bodhisattvas are empowered,
By the light rays of the power of buddhahood.
As for the ripening, one is a lord of gods
In inconceivably countless wisdom realms

This is the excellence of Maheshvara. As for the good qualities, every instant we see twelve
buddhas as there are inexpressible numbers of atoms in the also inexpressible number of bu
forth.
In the first bhumi, by realizing that the same luminous essence of mind pervades all sentient
realize
the equality of oneself and others as bodhicitta, the mind of enlightenment.
In the second, realizing the excellence of those who can realize this, we work to purify the de
the
dhatu.
In the third, realizing that learning this is the cause according with dharmadhatu, going bey
three
thousand fold world system, becoming a single tongue of flame, one listens to the Dharma.
In the fourth, we realize that this is without ego grasping, and desire for the Dharma is aband
In the fifth, realizing that this dhatu exists without difference in the being of oneself and other
realize
equality with all the buddhas by means of the ten pure thoughts
In the sixth, realizing that the dhatu is naturally completely pure, we eliminate all grasping th
nirvana
and rejects samsara.
In the seventh, realizing that the dhatu has no differences at all, grasping of characteristics i
eliminated.
In the eighth, realizing that the garbha has no faults or virtues, no decrease and increase, th
patience of
unborn Dharma becomes utterly and completely pure.
In the ninth realizing that within the dhatu as its intrinsic attribute is the peace of the four mo
genuine
individual awareness we produce the empowerment of wisdom.
In the tenth, by realizing that the dhatu is the source of perfect buddha activity, we attain aut
four
empowerments. As for these four empowerments, the Center and Limit says:

The all pervasive meaning, the supreme meaning,
The excellent meaning according with the cause;
The meaning of complete non-grasping;
The meaning of non-difference;
And the meaning of non-decreasing and non-increasing;
These are the topics of the four empowerments.

If one still is asking what those might be, the Mahayanasutralankara says:

They are for the sake of transformation
Of mind, fixation, discursive thought, and non-thought.
When these become fields and wisdom pure of karma,
These are then the four empowerments.

As for these, the four empowerments
In the three bhumis of motionlessness and so on,
In oneness they are other than duality,
So each of the empowerments is maintained.

1 By transforming the klesha-mind we attain the empowerment of complete non-thought.
2 By transforming fixation, the consciousness of the five gates, we attain the empowerment
fields.
This second is the eighth bhumi.
3 By transforming the mind-consciousness we attain mastery of the four modes of genuine
and by
attaining the empowerment of perfect buddha activity, we ripen sentient beings. This is the
4 By transforming alayavijñana, the basis of arising of concepts and the mind consciousnes
bhumi, we
attain the empowerment of the mirror-like wisdom. by the great buddha activity, buddhahoo
activity
existing in the sphere of activity become reconcilable. The Mahayanottaratantra says:

As for this manner of the bodhisattvas,
With the tathagatas in post meditation
And true liberation of beings
In the world they are equal.

In the eighth bhumi there are the wisdoms of equality and discriminating awareness. In the

all-
accomplishing wisdom. In the tenth, having attained the mirror-like wisdom and fourth empo
the
alaya of the basis of all the various habitual patterns is transformed in the empowerment of
wisdom. Then
one is enlightened. The tenth bhumi is empowerment in the great final light rays. The Mah
says:

Having attained this final familiarity,
By the great light rays we are then empowered.
By realizing the vajra-like samadhi,
Indestructibility is gained.
That is the end of other transformations.
Undefiled by any obscurations
To benefit all beings everywhere,
We produce supreme accomplishment.
We attain omniscience, the highest level.

As soon as a great offering has been made to the buddhas of the ten directions by those dw
bhumis, from the tuft of hair between the eyebrows of all the buddhas of the ten directions a
light rays. By
their sinking into the foreheads of those bodhisattvas, the vajra-like samadhi and countless
thousands of
others that they have not attained before are attained. The subtle obscuration of knowables
purified, and then
they are enlightened.

c. The outer and inner divisions

How?:

Coming after these, which are the ten levels of learning,
Is the level of total illumination, prabhasvara.
For the causal vehicles this is the level of nirmanakaya.
Vajrayana divisions go on by family and quality.
There are a twelfth and other levels beyond all measure.

For the vehicle of the perfections, at that time the former dhatus become enlightened. All dh

gathered
into non-defilement and the wisdom of non-thought alone. The Establishment of Trikaya say

Except undefiled suchness
And the wisdom of non-thought,
For the buddhas other dharmas
Do not exist at all.

The undefiled kaya is dharmata-svabhavikakaya. Though it has that nature, it also has aspe
of
non-thought, the powers, and so forth, and this is called dharmakaya. That same wisdom, a
with the
major and minor marks, for the sattvas of the ten bhumis, is sambhogakaya. That same wis
students as
other, taming whatever needs to be tamed, is nirmanakaya. That same wisdom continuous
as
samsara lasts, spontaneously doing benefit for others is buddha activity. As for svabhavikal
Abhisamayalankara
says:

As for the svabhavikakaya of the Sage,
Whatever undefiled dharmas are attained
These will always be complete in purity.
These will always have the true and genuine nature

As for dharmakaya, the same text says: [see categories below]

Measureless aspects come with enlightenment.
There are all the natures of the nine dhyanas,
As well as those of ultimate liberation,
The various natures of the ten exhaustions,
And the eight-fold set of conquered ayatanas.

Being without kleshas and knowing one's aspirations,
Each higher perception is truly apprehended,
Along with the four ever-present purities,
    The ten powers of a buddha and the ten masteries,
The four kinds of fearlessnesses and the three non-guardings

As well as the three pillars of mindfulness.

Awareness of dharmata that is never-bewildered
By the true enemy habitual patterns.
There is arising of the great compassion,
And the 18 unshared dharmas of only the Sage
And the all pervading knowledge of omniscience.
So dharmakaya has been described.

As for the thirty-seven factors of enlightenment there are

the four objects of mindfulness,
the four correct actions, abandonment etc,
the four legs of miracle,
the five controlling powers,
the five powers,
the seven branches of enlightenment,
the eight-fold noble path.

The four objects of mindfulness are the essential recollections of

1.) body
2.) feeling
3.) mind,
4.) dharmas.

The four correct trainings, abandonments etc on the path of accumulation of the shravakas a

1.) abandoning non-virtuous actions before they occur,
2.) abandoning non-virtuous actions which occur to the mind,
3.) developing virtuous actions which have not yet occurred to the mind,
4.) cultivating virtuous actions that have already been developed.

The four legs of miracle or four stages of miraculous ability are the stage of miraculous abilit
trains in
the contemplation of

1.) yearning or aspiration,
2.) mind
3.) effort
4.) investigation

The five faculties are

1.) faith
2.) perserverence
3.) recollection
4.) concentration
5.) discrimination.

The five powers are intensifications of these same five.

The seven branches of enlightenment are authentic or genuine

1.) mindfulness
2.) investigation of truth
3.) effort
4.) joy
5.) flexibility, shinjang.
6.) one-pointed contemplation.
7.) equanimity.

The eight-fold noble path is

1.) right view
2.) right thought
3.) right speech
4.) right action
5.) right livelihood
6.) right effort
7.) right mindfulness
8.) right meditation

The four immeasurables are

1.) kindness
2.) compassion
3.) joy
4.) equanimity.

The eight liberations, are

1.) liberation of form possessing liberation that looks at form
2.) liberation of non-form possessing liberation that looks at form
3) liberation of what is attractive
4) liberation of the formless perception of space
5) liberation of the formless perception of consciousness
6) liberation of the formless perception of nothing whatsoever,
7) liberation of the formless perception of neither perception nor non-perception
8) the liberation of cessation.

The nine samapattis, are

1.) the four dhyanas
2.) the four formless attainments,
3.) the samapatti of cessation.

The ten exhaustions are of

1.) earth
2.) water
3.) fire
4.) air
5.) blue
6.) yellow
7.) red
8.) white
9.) space
19.) consciousness.

The eight overcomings of the ayatanas, are as follows:

1.) by those possessing inner form, viewing lesser external phenomenal forms, and overcom

2.) by those possessing inner form, viewing greater external forms, and overcoming these
3.) by those not possessing form, looking at lesser forms, and overcoming these
4.) by those not possessing form, looking at greater forms, and overcoming these;
5.) Mere inner perception without inner form of blue, and overcoming it.
6.) Mere inner perception without inner form of yellow, and overcoming it.
7.) Mere inner perception without inner form of red, and overcoming it.
8.) Mere inner perception without inner form of white, and overcoming it.

The last four are called the four seeings. By clearing away kleshas in the continuums of oth made
non-existent, and by all that spontaneously arises from their being so made, there is knowle of aspiration.

The six higher perceptions are:

1.) miraculous powers,
2.) the divine ear,
3.) knowing the thoughts of others,
4.) memory of former lives,
5.) the divine eye arising from manifested formations,
6.) the higher perception of exhausting defilement.

The four individual true apprehensions are of

1.) meanings
2.) words
3.) dharmas
4.) powers.

the four purities, are complete purity of

1.) support
2.) perception
3.) object,
4.) wisdom.

The ten masteries are power over

1.) life
2.) mind
3.) necessities
4.) actions
5.) birth
6.) devotion
7.) aspiration
8.) miracles
9.) wisdom
10.) Dharma.

As for the four fearlessnesses, one can make the following proclamations without fear of suc
contradiction:

1.) "I am enlightened;"
2.) "I have stopped desire and so forth;
3.) "I teach with certainty the path of omniscience and so forth."
4.) "I have exhausted defilement."

By purity of one's actions of body, speech and mind, they are rightly performed. Not having
these
three comprise the three non-guardings.

The three objects to keep in mind are in teaching the dharma to keep in mind

1.) what the listeners want and do not want.
2.) that with these two there are attachment and aggression.
3.) that when these two are absent, there are equanimity and mindfulness.

There are also

not forgetting the benefit of sentient beings
conquering all defiled habitual patterns
the great compassion that desires benefit for all beings

the eighteen unique dharmas of a buddha.

The six aspects that are not possessed are

1. confusion
2. useless chatter
3. loss of mindfulness
4. non-equanimity of mind
5. perception of difference
6. equanimity that excludes discrimination

The six aspects that are not possessed with deterioration

7. resolve [to benefit beings]
8. diligent effort
9. mindfulness
10. samadhi
11. prajña
12. complete liberation

The three aspects that are preceded and followed by wisdom

13. Buddha activity of body
14. Buddha activity of speech
15. Buddha activity of mind

The three enterings into wisdom without attachment or obstruction

16. in the past
17 in the future
18 in the present

Besides those 18 there are also

omniscience
knowledge of the path,
universal awareness.

This great collection of twenty-one is dharmakaya.

As for sambhogakaya, the enjoyment body, the Abhisamayalankara says:

The nature of the thirty-two major marks
And also of the eighty minor marks,
Since these are enjoyed in experience of mahayana
They are called the Sage's enjoyment-body,

This is explained extensively below. Regarding nirmanakaya, the same text says:

When anyone, as long as samsara lasts,
Does benefits for limitless sentient beings
Equally, the bodies of such beings
Are the Sage's ongoing nirmanakaya.

The Mahayanasutralankara says:

There are working tülkus, and born and enlightened tülkus.
But the nirmanakaya of the supreme enlightenment
Is the nirmanakaya of the Buddha himself.
He has the great upaya which is total liberation.

Regarding buddha activity, the same text says:

Thus it is maintained that as long as samsara lasts
This karma is unbroken and continuous.

As for the secret mantra teachings, in addition to these levels there is a twelfth, Pemachen c
kaya
that does not appear to bodhisattvas, but only to the great experience of omniscience, beyo
always
spontaneously present. Some also say that in addition there is the thirteenth level of a vajra
bliss pervades
the limits of the all-pervading space of dharmakaya free from all complexities. Also some te
mahasukha is a
fourteenth bhumi, samadhi is a fifteenth, and wisdom, the level of the guru, is a sixteenth. T
immeasurable
others are taught. However they can all be related to sending out light rays everywhere and
the single
essence.

The characteristics of the three kayas and five wisdoms appear with their individual divisions

d. The paths

As for the previously taught paths

The paths are accumulation, preparation, and seeing;
the path of meditation and that of no more learning.
By the two stages and such, the profoundest objects of mind
Will arise, the immaculate, radiant sun of holy Dharma.

The gate of entering for beginners is the path of accumulation. The path of preparation invo

The four aids of release,

1.) heat or warmth,
2.) "peak experience" or spiritual exaltation
3.) patience, steadfastness,
4.) supreme worldly dharmas.

This level is practiced through devotion. It is the second path of ordinary beings.
The paths of seeing and meditation are the paths of the bodhisattva noble ones. All these to
four
paths of learning. That which is to be abandoned through seeing and meditation is accompl
The final
path is that of no more learning. This is the matchless umbrella, the single chief level. In th
dharani and
samadhi and such profound aspects of mind, and the dharmas that are the objects of wisdo
jewels. The path
of no more learning is the Dharma. Associates are the Sangha. The teacher is the Buddha.
said for
people of different powers of mind. Here the different but inseparable ultimate and non-ultim
are all
united.

c. The particulars of the Sangha jewel

It is the support of association:

The external Sangha includes the beings of the four classes And the buddha-sons abiding o
bhumis.
The dakinis and the vidyadhara masters of vajrayana
Are those who are maintained to be the inner Sangha.

The four classes, stream-enterer, once-returner, non-returner, and arhat of the Sangha of sh
pratyekabuddhas and the bodhisattvas dwelling on the ten bhumis are the external Sangha.
the
dakinis and spontaneous arisen beings arisen from mantra and karma or buddha activity, an
transcending
assembly gathered under the vajra, ratna, padma, karma, and tathagata families, and the vi
on the
levels of mahamudra, life-mastery, and self-existence.
In this case there are four families of vidyadharas. These are the ripening, life-mastery, mah
self-
existing families.
As for the first, the ripening, practicing the developing and completion stages on the paths o
and
preparation, they have ordinary bodies, but establish their minds as the kayas of the deities.
These until they have attained the supreme dharma, nirvana, in the meantime attain the mal
because they reject the body and ripen the mind as the mandala of the deity.

The Stages of Action says:

The yogin of one and many, when that level
That is to be taught is to be attained
One Approaches and accomplishes 66 months,
Until the vajra body has been attained.
By the condition of having but little power
Because of weak aspiration one will stay
Within the residual body arising from concepts.
But by insight one goes to vajradhara.

If one attains the supreme Dharma, one is really connected to mastery of life. The same tex

If one is not obstructed by conditions,
One will then be joined to the vajra body.

As for mastery of life, having reached the great, supreme Dharma, by attaining the kaya of t
is
without birth and death. The path of seeing mind arises. The same text says:

The final and ultimate entering of seeing the meaning
Is accomplished by the siddhi of practicing vajra feasts.
Defiled bodily elements and their birthplaces are exhausted,
Becoming a vajra body in the family of life.
The dharmas of seeing, recited, consecrate nirvana,
The level of the Conqueror where body is not rejected.
Free from fear one perfects the miracle of life.

That body which is the support of supreme Dharma remains. The Secret Essence says:

Though births of humans, gods,
And Bhrama indeed are taken,
One stays on that special level.

Emanations and buddha qualities, are the phenomena of the first bhumi. A mudra-family-ho
meditation from the second until the tenth bhumi, dwells on the ninth. There body appears a
the
mandala, and mind purified of defilements has wisdom without conceptualized characteristic
Action says:

One's own mind becomes the mahamudra.
The kaya that manifests by meditation.
Possessing all the major and the minor marks,
Both the ordinary and supreme,
The two enjoyments are the family of mudra.

the Two Enjoyments says:

One becomes a holder of the families
Of the jewel, vajra, wheel, lotus, and sword.

In the second, third, fourth, and fifth bhumis, one is called a holder of the vajra family holder
because

one destroys the defilements of one's own level by vajra-like realization.
In the sixth one chiefly practices the prajña-paramita. By turning the wheel of dharma one b
of
the wheel family.
In the seventh one's arising like the wheel of Dharma is also skillful in means, and one is of
family.
In the eighth, attaining the empowerment of the precious wisdom of non-thought, one is a ho
precious
jewel family.
In the ninth, without desire, by practice, and attainment one holds the lotus family.
In the tenth, producing benefit for sentient beings through perfect buddha activity, one is of t
family.
Holding the self-existing family is attaining buddhahood. The same text says:

By perfecting the powers of the former families,
As explained, defilements are purified.
The three prajñas which are those of a buddha,
Bring one to the self-existing family

Some masters have said that the mahamudra goes from the first bhumi until the seventh. S
explained as the three pure bhumis the eighth to the tenth. It seems they did not get the ide
travelling
from the level of a beginner up to the level of buddhahood one is gathering these states of th
holders.

d. The actual liturgy of refuge,

1) Emanating the fields

Now from the actual presentation of the liturgy of going to refuge, as for the cause of its arisi
ones fear
the lower realms and desire the good qualities of the higher realms and so forth. The shrava
pratyekabuddhas are
also afraid of samsara, and produce the three kinds of faith. In the mahayana, by compass
wheel of
dharma for others. The Mahayanasutralankara says:

That is to be understood by means of compassion.

Moreover, after one has been told the virtues of refuge by the guru, one puts one's mind in c
representations of the three jewels one arranges offerings. In the space in front, the three je
explained above, just
from having gathering the text and offerings, approach and remain. The Buddha and so fort

visualization. Visualize them in space:

Visualize these objects as being before you in space.
In particular Buddha and guru are said to be most important.

From the external viewpoint, the Buddha is most important, but internally the guru is most im

1) how to go to refuge:

Making the outer, mental, and secret offerings,
Say "I and all sentient beings, joining our hands in devotion,
Take refuge until enlightened, for the benefit for others
In the Guru and the Buddha, the Dharma, and the Sangha.
Say this again and again, from the depths of your heart and bones.

The external offerings are incense, flowers, and so forth. The inner offerings are amrita, car
forth.
The secret offerings are rejoicing, equanimity, supreme enlightenment and so forth. Offering
which fill
the whole of space, to the guests who also fill the whole of space, say the following:

From this time until attaining the essence of enlightenment, I, [say your name], for the sake o

beings, go to the guru for refuge. I go to the Buddha for refuge. I go to the Dharma for refug
the Sangha for
refuge.

Say this three times from the depths of your heart. This is the refuge attained from symbols
resting
in a state of complete non-conception, entering into the unborn is the absolute refuge. Attai
the world-
transcending refuge.

3) Emanation of light rays

At other times, visualize that by one's having gone to refuge in this manner, these represent light
and so forth as follows:

Visualize that by radiation of joy and light
Obscurations of the three gates are purified,
And that because of that the siddhis have been attained.
By that the accumulation of merits has been perfected.
And, as the fruition, rupakaya is manifest.

The Edifice of the three Jewels says:

By those beings who take the three-fold refuge
The accumulations will be completely perfected,
The level of Buddhahood will be accomplished.
The Dharma and Sangha will also be accomplished.

That completes the explanation of the incidental causal refuge.

b. The fruition refuge

There are five sections

1) The explanation of the objects of refuge:

The ultimate refuge upon the fruition is dharmakaya.
Essence of divinity, buddha, dharma, and Sangha,
One's own luminous mind, free from all complexity.

The vehicle of characteristics maintains that in the fruition refuge one attains for oneself the buddhahood. The incidental objects of refuge are the Dharma and Sangha, and the ultimate singularity of
buddhadharmakaya.

As for the refuge that goes to the ultimate meaning,

That refuge is singularity, Buddhahood.

Dharmakaya is the ultimate object of the fruition refuge, because it is the ultimate three jew
In the causal refuge dharmakaya also comes into the continuities of others; but in the fruition
nature
of one's own mind, free from all the extremes of complexity, exists as the nature of the three
goes to refuge
with that. The Establishment of Wisdom says:

The Buddha is mind with no need of attaining purity.
Unchanging and undefiled, this is also the Dharma.
Its self-perfected qualities are the Sangha.
Since this is so, one's mind is excellent.

As to how one goes

2) The manner of going to refuge:

As for the taking refuge that makes this into the path,

Before the visualized representations, one goes to refuge,

"Having visualized that I and all sentient beings have done this, doing this for as long as the
power,
with these relative visualizations we take the causal refuge."

3) The explanation of the essence:

In accord with the cause, everything is one's mind.
In reality going and goer are non-dual,
This suchness is meditational equanimity.
If we grasp the mind and object as being two,
There will never be the ultimate realization.
The refuge of fruition has no aspiration.

Oneself and all sentient beings go to refuge with the phenomenal visualizations of the three
space.
Both also do so with their own minds, which in reality have not a particle of difference from t

emanations.
Since the essence of all this is the space-like nature of mind that does not fall into partiality,
that simplicity. The
Middle Length Prajñaparamita says:

Subhuti, Whoever does not conceive of even the Buddha, also does not think of the Dharma
and the Sangha. This is going into the real essence.

The thought that the object, the three jewels, and the perceivers, oneself and others, are diff

correspond to the way things actually are, so we need not aspire to those natures.

4) The explanation of post-meditation:

By that the accumulation of wisdom is perfected.
By that the state of dharmakaya has been attained.
Whatever may appear in the post-meditation state
It should be regarded as being a dream or illusion.

This non-conceptual emptiness is the accumulation of wisdom, and therefore dharmakaya is
Sutra Teaching the Two Truths says:

Manjushri, by the accumulation of merit rupakaya is attained. By the accumulation of
wisdom, absolute dharmakaya is made to manifest.

All the dharmas of the phenomenal world of samsara and nirvana, appearing while they do n
regarded as being within a dream or illusion. As to how, the Vinaya says:

By the vast merit that rises up from this
May buddhahood naturally rise within sentient beings.
May I liberate the host of beings
Not liberated by former victorious ones.

3. What is to be learned about refuge

a. The causal aspect,

There are four sections

1) The instruction not to abandon the three jewels

Then regarding refuge:

Of these two different learnings, as for the causal aspect,
In order to enjoy our lives and worldly actions,
We should never abandon the guru and the three jewels.

Why? Within this life these are hardly different from virtue. Refuge establishes all the virtue exalted
and truly good. This is because it bridges the gap between degradation and excellence. Sh

For gaining lesser things, let us not leave the great.
We should chiefly think of others' benefit.

That is what it is like. the Vinaya says:

For life, and power or even jokingly, the three jewels should never be abandoned.

2) The instruction that refugees are worthy of homage and should not be deceived:

Anyone who has gone for refuge with the guru,
Is worthy of respect, and we should never cheat them;
And let us abandon harsh slander of the holy ones.

The Gandavyuha Sutra says:

By depending on the spiritual friend one is worthy of respect and should not be deceived. L us stop saying unpleasant things about the holy ones, and instead follow the holy Dharma.

3) The limits to be guarded in respect to the three jewels:
Anyone who has gone for refuge to the Buddha,
Should never offer homage to any god seen as other.
Anyone who has gone for refuge to the dharma,
Should abandon doing harm to every sentient being.
Anyone who has gone for refuge to the Sangha,
Should abandon consorting with the infidels.

The Shri Mahanirvana Sutra says:

Whoever goes to refuge with the Buddha,
Should never go to refuge with other gods.

Whoever goes to refuge with the Dharma
Should abandon attitudes of doing harm.

Whoever goes for refuge to the Sangha
Should not associate with infidels.

4) The instruction to pay faithful homage to the guru and the three jewels:

Even their pictures ought to be faithfully revered.
Recalling them day and night, we should always go for refuge.

Even pictures of the guru and the three jewels should never be treated with disrespect. Rev
a
way that does not tread even on their shadows. This is because they are emanations of the
buddha fields.
As is said:

During this time of the age of obscuring darkness
I have emanated the spiritual friend.

The White Lotus says:

Many bodily forms are emanated.
They benefit beings by their wholesome actions.

The "Ear-ring" or Avatamsaka Sutra says:

In the last period of five hundred years
I will then exist in the form of letters.
To the mind with the thought that "I exist,"
At that time to that I will be respectful

By being mindful continuously day and night, or six times, or three, or at least once, go to re
these
subsequent virtues will be established. How? Because when the virtues of the spiritual frie
learns to
practice them. Because the virtues of the three jewels are told, one emulates them. Behavi
Meditation is
the sutras. The view is abhidharma. Practicing according to these is the refuge of practicin
the path.
Gathering the basis, one relies on holy beings, listens to the holy Dharma, and practices wit
This is taking
refuge.

b. what is learned in the fruition,

There are two sections

1) The main subject matter:

What is to be learned in the aspect of fruition
Is to strive sincerely for equanimity.
One should not conceptualize either good nor evil,

Neither high or low, accepting or rejecting.
We should not rely upon complexities,
But rather train in the natural state of dharmata.
Let us course within the single mandala,
Where everything there is spontaneously perfected.

The Middle Length Prajñaparamita says:

One who desires to meditate on the prajñaparamita should learn the manner of not conceivi
of any dharmas whatsoever or seeing things accordingly. What is that? This is high. This i
This is to be rejected. This is to be accepted. This is the buddhadharma.
This is the Dharma pure of all external causation. One should not analyze in such a dualisti

2) The cause of violation

Now there is the explanation of the bond to the ordinary objects of the refuge vow:

check this and commentary

We go beyond "bestowing" by proclaiming it imputation,
The defining feature is lost by arising of false views
Destroying what we should learn, we will surely fall.
Take care to be totally mindful of what we accept and reject.

The essence is buddhahood and enlightenment. If we think that one goes beyond a time of
rituals,
so that bestowing is a mere label, false views arise, the three jewels are abandoned, and we
As for
offering the precepts of refuge, that they are bestowed is its defining characteristic. Thinking
prostrating to external
deities and so forth does no harm is called going in a lower direction.

These violations like an exhausted royal lineage are not included in Buddhism and do not en
a merchant
deceived by his escort what one destructible. Like a picture falling off a wall, all one's learni
are easily
destroyed. Like common people without a protector, they are easily trampled on by afflictior
who has
broken the law, by breaking their promises, they will have many births in the lower realms ar
that way, by
conceptions that view one's infractions and violations, one will be remorseful; and after that i
receives a vow,
one will take it seriously. Though some want a certain fixed accounting, here there is no cer
attitude of
renunciation has arisen from virtue, it is because one wants it to. The Bodhicharyavatara sa

Attaining the attitude of renunciation
Is what is called the shila-paramita.

4. The benefits of refuge

There are seven sections

a. The benefit of protection in all one's lives

Now the benefits of refuge are explained. By going to refuge with external deities and so for
into the
lower realms and such:

Those who see that other refuges are deceptive,
Having faith in the excellence of divine compassion,
Will have no fear, but be protected in all their lives.
What greater happiness and benefit could there be?

Just going to refuge cuts off the door to the lower realms. Establishing the celestial realms,
path of
liberation, and wholesomeness for all one's lives, refuge is unequalled. The Expression of F
Pig says:

Anyone who has gone to the Buddha for refuge
Will not have to go to the lower realms.
After they have left their human bodies,
They will be reborn in the realm of the gods.

b. The benefits of perfecting the two accumulations:

Here, when the soil of a mind that is pure as well as faithful
Has been well-moistened by the rain of merit and wisdom,
Sprouts of auspicious Dharma germinate and grow,
Ripening as a crop of perfect victorious ones.

In the ground of faith, watered by the rain of the two accumulations, the seeds of Dharmadh
ripen as a crop of Buddhas. The Nirvana says:

Those who go to the three-fold refuges
Accumulating holy merit and wisdom,
By the growth of Dharma, conqueror of the world,
Will surely attain the level of buddhahood.

c. The benefit of immeasurable virtues

Moreover, when we as individuals go to refuge:

We gather the many qualities of Dharmic virtue.
Knowing how to be modest, decent, careful, and mindful.
Emerging from the covering clouds of dharani,
The brilliant sun of wisdom rises within our minds.
We see it even in dreams, and do not lose our awareness.
Keeping it in mind for many generations,
We become elegant with wealth and nobility.

The Sutra Requested by Precious Little Bird Gift says:

As for those who go to refuge with the Buddha, all their virtuous dharmas will grow. They know how to be decent. They take care.
Those who go for refuge with the Dharma are alert. They accumulate many virtues. They remember former lives. They have a share in the good fortune of the Dharma.
Those who go for refuge with the Sangha have workable minds. For them there are many doors of samadhi and dharani. They are always of noble family. Even in dreams they are in from the Buddha, Dharma, and Sangha.

d. The benefit of being guarded by the gods, who are partial to virtue:

Because of the rejoicing of all sentient beings,
Both the two benefits are a spontaneous presence.
Finally we are the refuge of all who possess a body.
Befriending a host of beings, we hold the wealth of trikaya.

This is established by our being protected by the joy of the gods, who rejoice in white virtue, increase
of virtuous roots. The same text says:

Moreover, we are protected by the gods, who rejoice in virtue, and our virtuous roots increas

We quickly attain the level of the victorious ones. The Nirvana says:

Whoever has gone to the three-fold objects of refuge
Quickly will become an enlightened being.

Those who have gone to the Buddha for refuge will finally attain buddhahood. Those who h

Dharma for refuge will turn the wheel of the Dharma. Those who have gone to the Sangha f
gathered
into the ocean-like irreversible Sangha.

e. As for the benefits being immeasurable

In brief, as for these virtues:

If all the virtues of refuge were to materialize,
Vaster than all of space, they would be limitless.

The Sutra of Spotlessness says:

If the merits of taking refuge were to take on form,
Having filled all of space, they would be even greater.

Moreover, as for clearing away all danger and harm, The Sutra of the Holy Victory Banner s

O monks, whether you stay in monasteries, charnel grounds, or in the wilderness, those wh
have gone to the triple refuge will be without fear and suffering, and no one will say even "I v
one of your hairs.

Moreover, there will be no fear of maras and the lower realms. The Sutra of the Essence of

Sentient beings who go for refuge with the Buddha
Cannot be killed by even ten million vicious maras.
As for breakers of discipline and disturbers of the mind,
Their births will certainly go beyond such things as those.

In brief those with the virtues of refuge are protected from kleshas, afflictions, the paths of th
vehicles,
samsara, the lower realms, and all such unpleasantness, while they attain all that is high an
Mahayanasutralankara says:

From all the host of kleshas, and wrong-doing,
And even from old age and death itself
They are protected by the Buddha himself.

From afflictions the lower realms and untimely death
From permanent views of transitory collections
And from the lower yanas they are protected.

Therefore this is the genuine refuge.

f. The benefit of being the support of all virtues:

As refuge is the ground of all good qualities,
Why would anyone competent not rely on it?

With these immeasurable virtues, refuge is properly relied on by all those who know what th

Edifice of the Three Jewels says:

Those who are competent will follow virtue.
By its power perfect benefit is established.

g. the benefit of clearing away all the continuance of samsara and nirvana:

To the friend of all who abandon evil and go to peace,
Bowing our heads in homage with the deepest faith,
I take refuge in the source of happiness,
The wish-fulfilling tree that is the most excellent leader,
Who is all that is meritorious in the three levels.

The supreme refuge for all who are in the world together with its gods is the three jewels. Th
they
protect us from all faults, and are guides that lead us to the peace of nirvana. They are the t
the fulfillers of
wishes, and holy treasuries of virtue. The same text says:

These three jewels are worthy of homage by everyone in the world, including the gods. The
worthy of salutation with joined palms. They are holy fields of merit.

The Bodhicharyavatara says: 1.36

Even those who have do harm are still connected to happiness.
Let us then take refuge in that source of virtue.

Day and night six times or whatever, and at mealtimes, even if we do not want to eat, we sh

three jewels before us in space. Mentally we should prostrate and make offerings, confess
in merit,
request the turning of the wheel of Dharma, and supplicate the teachers not to pass into nirv
remembering the
virtues of the three jewels, we should join our palms thinking, "May I attain this for the benef
beings." Thus
one builds up to the jewel of the Buddha Bhagavat and so forth. As it says in the Moon Lam

When we have expressed mindfulness of the three jewels, if we subsequently dedicate the
merit, evil deeds will be exhausted and virtue will increase. We quickly establish enlightenm
attain inseparability with the three jewels throughout all our lives.

C. The dedication of merit.

Now the merit is dedicated for the benefit of sentient beings:

As mahasukha is famed as the highest of qualities,
May all beings be well-absorbed in holy conduct.
Worn out by reliance on bad objects that corrupt,
May our minds today find ease from weariness.

By the thunder in the heaped clouds of merit of these auspiciously composed verses and by
flashing
display of the garland of their meaning, may sentient beings, who long have relied on inferio
steeds of their
minds worn out by many thousands of kinds of samsaric suffering, have their weariness eas
Bhagavat in
supreme happiness.

Pacified through the Dharma rain of holy amrita,
May goodness in the minds of beings have great increase.
May the wish-fulfilling clouds of the level of Victory,
Always touch us with excellent, liberating wisdom.

On whomever in the ten directions of the world,
There falls the Dharma rain of the Sugatas and their sons
By the coming of benefits may they be illuminated.
With the three lower realms self-emptied, may all become enlightened.
For blind ones wandering in the world without a leader,
May the virtues of the three jewels be fully and clearly proclaimed.
When all have been fully placed on the path of liberation,
May every single one attain enlightenment.

VII The Four immeasurables

Thus having gone to refuge, from the main topic, the path of mahayana, there are the two se
producing
the two bodhicittas of aspiring to and entering into the supreme mind of enlightenment. With
there are the ten
sections of the seventh chapter on the four immeasurables:

A. The description of and the teaching of meditation on the four Bhrama-viharas
B. The particular teaching;
C. The particular objects of meditation
D. The faults of impure objects of meditation
E. The real object of meditation
F. The particular aspects;
G. How to meditate
H. Other ways to meditate
I The fruition of the meditation
J. The dedication of merit.

A. The description of and the teaching of meditation on the four Bhrama-viharas

Having gone to refuge, one meditates on the four immeasurables. Therefore, that is taught

Beings who become the vessels of dharma by taking refuge.
Cultivate their minds to benefit sentient beings.
Watered by equanimity in the cool shade of joy,
Flowers of compassion will bloom in the soil of kindness.

Here the example is a very pleasant garden-grove. In the soil of kindness green and rich

[[snga dang snub pa destroy/suppress read sngo dang snum pa]]

The various kinds of flowers of compassion open and bloom. In the cool shade of pleasant t
deer are
present. From the lake of equanimity, and ponds, and good springs, flow a collection of mar
travelers
tired out by samsara can refresh themselves. Weariness of mind is eased and cleansed aw
is
arranged in ornamental forms. The Middle Length Prajñaparamita says:

Subhuti, Here a bodhisattva mahasattva should meditate on kindness, compassion, great jo
equanimity.

B. The particular teaching

As for the particular explanation of this and other things:

When these four have not been joined to the path of freedom,
These sources of sanity are causes of samsara.
But when they are empowered by the path of peace,
Then they manifest as the four immeasurables
By which we can transcend the ocean of samsara.

The Supreme Essence says:

Shariputra, these four, by which, if genuine mind is not produced, it will not be produced
later, kindness, compassion, joy, and equanimity, are the four bhrama-viharas. They are ac
by samsaric karmic formations. They produce genuine mind. The kindness, compassion, jo
equanimity that are subsequently produced are called the four immeasurables. This is beca
produce the path of nirvana.

C. The teaching of the particular objects of meditation:

Their scope is universal, both with and without objects.
Encompassing both sentient beings and dharmata.

The meditation-objects of the four immeasurables are all sentient beings, in the arising of fo
immeasurables
with a mental object; and also the dharmata of all dharmas, with suchness as the meditation
arising of the
four immeasurables without a mental object. The Bhumi-Collection says:

With the support of sentient beings and dharmata respectively, the four immeasurables with
and without a mental object arise.

D. The faults of an impure meditation-object

There are two parts.

1. The faults of an impure meditation-object:

The former concerns a limited number of sentient beings.
Such impure objects are the cause of the Bhrama-viharas.

The meditation objects of the four Bhrama-viharas are the arousing of these four mental phe
and so forth, for a limited number of sentient beings, one, two, or whatever. Here liberated r
achieved. One to
one kindness, like that of a woman crossing the river Ganges with her child, produces sams
as the
arising of the Bhrama-viharas. The Bodhicharyavatara says:

The fruition of this attitude arising for one person
Is the Bhrama-viharas and so forth.

2. The instruction to learn the liberating four immeasurables

With the above-described awareness, these become the four immeasurables:

Directed to liberation, these become objectless.
This should be learned by those who are compassionate.
Those who are unhappy or tormented by suffering,
Or feel animosity to others, near or far,
Through being preoccupied with happiness and wealth,
Are objects of kindness, joy, compassion and equanimity

Those desiring liberation should learn to meditate on phenomena in the manner of the fo

E. The real meditation object

Now the meditation object of the four immeasurables is explained:

Those who are unhappy or tormented by suffering,
Feeling greed or hatred towards others, near or far,
Through being preoccupied with happiness and wealth,
Are objects of kindness, joy, compassion and equanimity

The sentient beings taken as the meditation object of the four immeasurables are those who are
afflicted with suffering; and those who feel desire and aggression toward others nearby or fa their own
pleasure, happiness, and wealth. The Mahayanasutralankara says:

The objects are those who desire happiness
And those with happiness afflicted by suffering,
And those who have the kleshas....

F. the particular aspects

As for the particular aspects:

The particular desires are that it may be workable
That all beings may be happy, and also free from suffering;
and that never parting from joy, they have equanimity.

The object of these four immeasurables should be the wish that beings be without suffering happiness; and that, not separated from joy, but leaving behind passion and aggression, the equanimity
and kindness. The same text says:

I prostrate to you who are kind to sentient beings,
Intending that they should not be blocked by conflict,
Possessing as well the intention of non-separation,

Who have the intent of goodness of benefit.

The four immeasurables are free from what does not accord with the essence of each of the
says:

May the objects abandon what does not fit with sanity.
May they come to possess the wisdom of non-thought.
May all sentient beings be completely ripened.

As for abandoning partialities that do not fit with each one, the commentary of that same tex
conceptualizing self and others, good or bad, happiness, suffering, and in between. Having
benefit the
object, sentient beings.
As to how to enter into the object, those who merely do not have happiness are the object o
those
who are tormented by suffering and possess passion and aggression there exists the cause
suffering.
Therefore they are the object of suffering. The objects of joy, happiness and goodness, are
into these
three. That the four immeasurables have such dharmas as their objects is said in all the tre
four
immeasurables that have the object of dharmata, the nature of these is realized as the unbo
the tantras
and their commentaries there is found the terminology of the four immeasurables which hav
egolessness,
which half-way and dualistically realize it, and those realizing two fold egolessness. The Bo
says:

That with sentient beings as object, is an object in common with heretics. That with dharma
as object is in common with shravakas, and pratyekabuddhas. That with no object, is not in
with anyone.

These arise with the object of sentient beings, dharmas, and with no object. Explaining the
four
in terms of the six aspects that do not correspond with the six paramitas, the Mahayanasutra

Kindness to the miserly, and to vicious unsuitable ones,
Kindness to the irascible, and to the unconscientious.

Kindness to whose who are motivated by external objects,
And kindness to those who are strongly inclined to wrong attachments.

Explaining the ten objects for which they are produced, the same text says:

One who comes into the power of the fiercely blazing enemy
One covered with suffering who is obscured with darkness.
All who are dwelling on paths that are difficult to travel.
Those who really have fetters that are very great.
Those attached to spiritual food that is mixed with poison.
Those who become completely lost upon the path.
Those of little energy who have gone far astray,
It is being kind to people such as these.

1.) Those who blaze with the kleshas as if they were in a fire
2.) Those for whom obstacles of Mara have arisen, even though they have entered the path
3.) Those of the three lower realms
4.) Those with stupidity and delusion about karma, cause, and effect
5.) Those who have entered wrong paths
6.) Those who are really bound by the knots of the kleshas
7.) Those who relish the taste of the bliss of samadhi
8.) Those who dwell on the paths of shravakas
9.) Those who dwell on the paths of pratyekabuddhas
10.) Neophyte bodhisattvas.

These four immeasurables arise with four conditions.

1.) The naturally existing family or dhatu is the causal condition.
2.) The spiritual friend who teaches the instructions of the four immeasurables is the domina
3.) The manifestation of one's particular object is the object-condition.
4.) Previous acquaintance with the benefits of meditating on the four immeasurables and th
so is the
immediately preceding condition.

The former text says:

From the causes of that happiness and suffering
Comes the kindness of the bodhisattva.

Along with those causes, from the spiritual friend
And from one's natural attitude rises compassion.

The Abhidharmakosha says:

By four conditions there are mind and mental events.
By three conditions there are the two samapattis.
Others things arise from only two conditions.

Mind and mental events are produced by four conditions, the cause, predominating, immedi
object conditions. Samapatti is produced by three, the cause, predominating, and immediat
conditions.
Material things arise from two, a cause, such as the seed, and a predominant conditions, su
manure.

G. How to meditate

There are four sections

1. Equanimity meditation

There are thirteen sections.

a. The purpose of equanimity meditation

Now, as to how to meditate, one is purely and definitely concerned with these alone:

These do not have to be practiced in any one fixed order,
But, even so, beginners should start with equanimity.
Having developed this toward those both far and near,
Then they should meditate upon the other three.

First we should compose ourselves, putting ourselves at ease. This is because if we do not
near
and far into equanimity, it is difficult for the other three to arise. Therefore, first we meditate
equanimity. The master
Jñanagarbha says in his Ornament of the Middle Way

Crossing with equanimity to the land of goodness,
Like a meadow covered with blossoming flowers of kindness,
Well-adorned with the cooling protective shade of compassion.
The water of joy will be pure, and not disturbed and muddied.

The Two Examinations says:

First we should meditate on kindness,
Second we should turn to compassion
Third we should meditate on joy,
And last of all equanimity.

This is from the viewpoint a teacher joined with inner divine suchness. For them it is easy fi
the
arising of the other three, kindness and so forth.

b. The meditation object of equanimity

Now, to explain equanimity meditation:

Since the meditational object is all sentient beings,
We should examine our minds to how we are doing.
If we love our mothers and fathers and our friends,
But hate our enemies, our attitude is bad.

If there is any sentient being that we make our friend or enemy, this loving and hating is not

c. Remembering the kindness of the object of equanimity

In samsara:

While we have been wandering without beginning or end,
Even such enemies have been our fathers and mothers.
They were formerly friendly and gave their help to us.
Shall we now cultivate malice to return their kindness?

It is not right to repay with harm those who formerly benefited us. The Dulwa Lung says:

Returning good for good is excellent.
Returning harm or indifference is wrong.

d. Equanimity meditation on uncertainty

For many generations:

Even these friends were enemies and did us harm.
Even now that suffering is still infecting us.
How can it be right to repay this with benefit?
And those who are neither now were once both friends and enemies.
Where benefit and harm are without certainty
Loving and hating are irrationality.

If it is not suitable to benefit an enemy who has done us harm, our friends in former generati
harm,
and even now, as a result, suffering still defiles us. Just this produces our loving and hating
that with benefit?
As for beings who are indifferent to us now, if we think about it, whether they did us benefit
or which they
will do later is not certain. Therefore we should produce equanimity for those who are far ar
Prajñaparamita
in Twenty Thousand Verses says:

Subhuti, all sentient beings are mutually equal, and you should produce an attitude of
equanimity.

e. The meditation on equanimity

For this reason:

Therefore, start by regarding friends and relatives
With neither love nor hate, as we would those who are neutral.
Then we should give up hatred, being neutral to our enemies.
When we do this, near and far are non-existent.

Thus we should equalize friends and enemies as indifferent.

f. Equanimity meditation to benefit sentient beings:

To be rid of the mental darkness that comes from fixating neutrality,
Eliminate habits of thinking of beings in terms of the kleshas.
Meditate on phenomena in freedom from samsara.

Subsequently may kleshas be completely pacified with regard to all sentient beings, starting

and friends. May love and hate never arise. May our minds become mutually workable.

g. Equanimity about getting and losing, by meditating on them as one:

All who want happiness want to eliminate suffering.
But their ignorance courses in the cause of suffering.

Those who truly want joy for themselves do not desire what is painful. Since all beings are l
can
malevolence toward them be appropriate? Desire, even desire for happiness, is a cause of
should eliminate
this unwholesome approach.

h. The real object of equanimity

Kye ma! If only the draining host of kleshas of sentient beings,
With all their habitual patterns, were equalized in peace.
May it come about that all embodied beings,
Tormented by their violent loves and raging hatreds,
Are free from either clinging or animosity,
For all either near or far feeling equanimity.

May all the kleshas of sentient beings be pacified. In particular, after the fires of love and ha
pacified,
without near and far, may our minds become workable.

i. Expanding the object of equanimity:

Having contemplated on one being in this way,
Then going further, do the same with two or three.

Go on to a country, and then to a continent.
Then having contemplated all the four continents,
Try one or two thousand worlds--we should consider them all.
The training is complete when self is the same as others,
And enemies and friends are seen with equality.

Beginners should meditate on friends and enemies as neutral without regret. Then from one
beings
and so forth, we should go on to our whole town and then our country, its continent, and fina
world
Jambuling. Then from the continent of videha and so forth go on and meditate on a thousar
all the
world systems. Also first meditate on human beings, and then on animals and so forth as be

j. The measure of having trained in equanimity within one's being

Within onus's being:

The training is complete when either self or others,
Or enemies and friends, are seen with equality.

For anyone who has attained this attitude, jealousy and enmity will not arise, since they will
the
arising of equality.

k. Post-meditation in equanimity meditation

Then after a session of meditating with that object:

Then go on to the equanimity without object.
Everything is mind, whose nature is like the sky.
Rest in this emptiness, the unborn absolute,
Free from complexities of mental phenomena.

The objects to be meditated upon, these appearances of sentient beings, are like a reflectio
while they
do not exist, unborn by nature. Rest in mindfulness of this. Though we are attached to the s
grasped

objects and a fixating ego other than these, both are false. This is like thinking that a reflect
mirror is a face.
What does not exist appears, depending on the skandhas. The Precious Mala says:

Though depending on a shining mirror
Reflections of oneself and others appear,
All such vivid images as these
In actuality do not exist.

Likewise, in dependence on the skandhas,
Ego is perceived and firmly grasped.
Like the reflected image of one's face,
Really it does not exist at all.

As without depending on a mirror,
No reflected natures will appear,
If there is no dependence on the skandhas,
Ego-grasping too will disappear.

By their nature, if the skandhas are grasped as an ego, karma exists. Since from karma birt
intervals
old age and death will also exist. When we do not grasp the skandhas, all this is reversed.
says:

As long as the skandhas are being grasped at all
So long will they be grasped as truly being an ego.
If there is ego-grasping, there is also karma.
As a result of that, there also will be birth.

The three kinds of action have no beginning, end, or middle
The mandala of samsara, like a whirling fire-brand,
Has recursive causes, so it will keep on whirling.
But if the cause of that were not to be established,

Conceptions of self and other and distinctions of the three times,
The context of ego grasping would be entirely exhausted.
Therefore karma and birth will be extinguished too,
And likewise cause and fruition, will simply cease to be.

Having seen the exhaustion of these, in the world of truth
There is no thought of existence, no thought of non-existence.

Therefore all dharmas, without an I or any object to grasp, should be known to be non-existe
reflection.

The benefits of equanimity meditation

The measure of being well-trained by meditating in this way, is that realization of profound p

realization of the nature of all dharmas as primordially unborn equality. The All-Creating Kin

Within the unthinking enlightenment of dharmata,
By resting in non-duality, wisdom will arise.

l. The fruition of equanimity

Of this meditation:

The fruition is that for mind, undisturbed by near and far,
There is the spontaneous presence of the natural state.
This is the actual nature of reality.

When the relativity of self and other, near and far, is non-existent; the absolute, non-dual dh
be
realized. When we are used to this, we should perform the meditation of primordial kindnes

2. Meditation on kindness

There are five sections.

a. Increasing kindness

As explained above:

After the mind has developed this equanimity,
Think of the happiness that you want for your mother.

Then contemplate all embodied beings in just that way.

When the mind has been equalized, just as one feels kindness towards one's father and mo
meditate on all sentient beings, placing the mind in the attitude one has toward one's father

Prajñaparamita in Eight Thousand lines says:

One should meditate with an attitude of kindness, not letting it be ravished away by the shra
pratyekabuddhas.

b. The object of kindness

How to do this?:

The object of conceptual kindness is all beings.
It wants to accomplish for these various sentient beings,
The incidental happiness of gods and human beings,
As well as the ultimate happiness of enlightenment.
Move from meditating on a single being
Up to all beings within the limits of the directions.

When unhappy sentient beings are seen, may they meet incidentally with the happiness of g
beings, and ultimately with the happiness of buddhahood. Thinking that, one should go from
on all
sentient beings as limitless as the space of the sky. The Middle Length
Prajñaparamita says:

When we see sentient beings who have no happiness, we should imagine to ourselves as
follows, "May these sentient beings attain the god realm, where the happiness of the gods is

c. The sign of training in kindness

As for training:

The sign of success is supreme and all-pervading kindness.
Greater than a mother's love for her only child.

Whatever sentient beings are seen one is pleased and with a great kind longing, one wants

d. Kindness without object

After meditating on kindness with an object:

Then rest everything in equanimity.
This is the great kindness without a reference point.
The sign is the unity of kindness and emptiness.

The object of meditation on kindness is sentient beings, arising from the gathering together o
elements.
These elements are

1.) earth
2.) water
3.) fire
4.) air
5.) space
6.) consciousness.

If these are examined their coarse atoms, subtle real nature, and pure consciousness do no
things.
Meditate, thinking that they are like space. The Ratnavali says:

People are not earth and are not water.
Neither are they fire, air, nor space,
Nor are they consciousness, nor all of these.
A person is something different from this.
Since persons are gathered from the six elements,
They are not real, and here is the reason why.
A gathered nature cannot be something real.
The skandhas are not the ego, nor ego the skandhas.
Yet neither would be there without the other.

Also:

At the time when things cannot be found
At that time there is pure thinglessness

Things of form are simply non-existent,
Even space is nothing but a name.

Without arising, form is superfluous,
Therefore, even its name does not exist.
Feeling, perception, formations, and consciousness
Seem to arise and be thought of as an ego.
But without the six elements, there can be no ego.

Why does it not exist? When sentient beings appear, if we examine their bodily nature, it do
Neither
the support or supported of consciousness is seen, so the "me" and the "mine" are not perce
analyzed they
vanish, essentially empty. The same text says:

Just as if the layers of a plantain tree
Are all destroyed, then nothing is there at all
People too, if all the parts of their nature
Should be destroyed, would likewise disappear.
All dharmas are without a self, and therefore,
That is what the victorious ones have taught.

This mere appearance of seeing and hearing is neither true nor false, since truth and falsity
correspondence
to a pattern of dharmas in the mind. The same text says:

Just by being able to see and hear and so forth,
It is taught there neither true nor false.

Also it says there:

This world transcends both truth and falsity.

Thus all dharmas are beyond truth and falsity, like a plantain or banana tree. This is also ta
Samadhiraja Sutra:

Just as with the moist leafy trunks of plantain trees
Wanting to find the essence, people tear them up,

But nowhere inside or out is an essence to be found.
All the various dharmas should be known to be like that.

The sign of good training is that while kindness arises, at the same time there arises the rea
beings,
like a plantain tree essentially have no self or nature.

e. The fruition of meditating on kindness

What is the fruition?:

The visible result is experience of pure pleasure.

Seeing sentient beings is pleasurable, and the
beings, when they are seen, are cleansed of disturbances of love and hate and so forth.

The Prajñaparamita in Eight Thousand Lines says:

Those who have an attitude of kindness meditate a great deal, and when they see the senti
beings inhabiting the world, it is pleasurable. They have no anger.

Also immeasurable merit is attained. The Sutra of the Great Liberation Blossoming in the T
says:

Though someone in the world keeps discipline pure for a kalpa,
An instant of joy produced by kindness is better than that.

If one in this world does evil in body speech and mind,
Though they fall to the lower realms, by that kindness it has an end.

3. Compassion

There are seven sections.

a. Thinking about the sufferings of sentient beings

Now compassion is taught:

After encompassing all beings within this kindness.
Think of their sufferings, arousing such a compassion
As when your mind cannot endure your parents' suffering.

If our kind parents for our sake did evil deeds and were tormented by the sufferings of the th
realms and
so forth, we would think, "I should be compassionate to them." The Middle Length Prajñapa

If we see sentient beings who are suffering, we will think, "May these sentient beings be free
from suffering."

b. How to meditate on Compassion

As for how to meditate:

Think how our parents, who were so kind to us,
Suffered by doing evil actions for our sake,
With hunger, thirst and heat and cold and even murder.
They are sinking down into the raging sea,
Of birth and old age, of sickness and of death,
Exhausted by the great variety of sufferings.

Because they did evil deeds for our sake, now they are tormented by their particular sufferin

c. The main topic of compassion

From this present suffering:

Though they want liberation, they have no peace of mind.
There is no spiritual friend to show the proper path.
How pitiable is their limitless wandering in samsara.
Having seen it, can I forsake and abandon them?

The beings of samsara are suffering and know no way of being liberated. Except for a very
friends,
there is no one to teach them all the path of liberation. None of these beings who now suffe
in samsara,
formerly was not my father, mother, relative, and friend. As for just abandoning them withou

protector, they
are my family, father, and mother! That is how we should think.

[[[The Letter to Students says:

For whomever has got in this situation and remains
Whoever with careful kindness receives this cautiously,
Will have no instance of suffering from these kleshas, and discarding them,
If to beings one is bad-tempered and, who is better off?

d. The reason of compassion

the reason:

Then we should think from the very depths of our heart and bones,
"May all beings be freed in a moment from their sufferings,
By means of our bodies and enjoyment of our wealth,
And any happiness that is ours throughout the three times."

Thus may all our enjoyment and happiness be transferred to other beings and having been f

may they forever enjoy immeasurable happiness. One should think that from the depths of o
Prajñaparamita in Eight Thousand Lines says:

With that vast mind possessing the great compassion, all shravakas and pratyekabuddhas
should meditate in this extraordinary way.

e. The sign of training in compassion

When training in this meditation, as we go from one sentient being to all, the sign is that the
beings,
arising within us, becomes unbearable.

e. The post-meditation of compassion meditation

After all sessions of meditating like this on compassion with objects:

Then meditate on compassion without a reference point.
The sign is the unity of compassion and emptiness.

If the objects of compassion, sentient beings, are examined and analyzed, they are naturele
appearance
of water in a mirage. No water is really there. That is how we should think. The Samadhira

As when the summer sun is at its peak,
Persons tormented by thirst and other beings
With their skandhas see water in a mirage.
All dharmas should be known to be like that.

The Ratnavali says:

As water in a mirage
Is neither water nor real,
Egos in the skandhas
Are neither there nor real.

That water is a mirage.
If so, then why go there?
If that water is non-existent,
Grasping it is stupid.

Existing like an illusion,
This world is non-existent."
The grasper of it is stupid,
And if so, will not be free.

Also it says there:

As these two reasons are true,
Nothing comes, goes, or stays.
So our suffering too is gone.

Also it says there:

The buddhas' teaching is deathless and never changes.

It is beyond existence and non-existence.
Therefore, it is explained to be like that.

After we understand the nature of all dharmas through meditation, emptiness and compassi

is how practice is done on the true path. If either of these two is absent, one strays from the
Dohakosha says:

If without compassion we dwell in emptiness
Gaining nothing we will not gain the highest path.
But if we solely meditate upon compassion,
We will never be free from dwelling in samsara.

Those who have the power of joining both of these
Will not dwell in samsara and nor yet within nirvana.

f. The fruition of meditating on compassion

Of meditating in this way:

The fruition is a mind without injurious malice,
Workable by its establishment in primordial purity.

One attains a workable mind without malice and harm. Therefore the Buddha's enlightenme
established.

The Supreme Essence says:

By the great compassion the mind becomes workable, and deathless, and attains the suprem
of delight.

3. The meditation of joy,

There are six sections

a. The purpose of meditating on joy

Now joy will be explained. As just explained:

After beings are steeped in compassion, and each is happy,
Then we should go further and meditate on joy.

If we see happy sentient beings, we should meditate on joy. The Prajñaparamita in 20,000

Whenever we see sentient beings joined to their particular happiness, we should think, "May
inseparable from this happiness. May they possess the happiness of omniscience, beyond
and human beings.

b. The object of meditation on joy

How?

The proper object of joy is happy sentient beings.
The content is thinking, "E ma! there is no need
For me to try to establish these beings in happiness.
Each of them has gained their proper happiness.
Until they attain the essence of enlightenment,
May they never be parted from this happiness."
First think of one, then meditate on all of them.

Go like that from meditating on one happy sentient being to all of them.

c. The measure of joy

As for the measure of training:

The sign is the arising of joy that is free from envy.

Ultimate joy has no envy for the wealth of others.

d. The essence of joy

After a session of meditating on conceptual joy:

Then meditate on joy without a reference point.

Meditate on the objects of joy, all sentient beings, as appearing while they do not exist, like a
The
Samadhiraja Sutra says:

Just as in the midst of many sentient beings
Magicians may emanate illusory forms of things,
But the horses and chariots, and elephants that they conjure
Do not exist at all in they way that they appear,
Every dharma should be known to be like that.

The Ratnavali says:

A secret from people in general,
Is this very deep Dharma teaching
The amrita of Buddha's teaching
That the world is like illusion.

Just as illusory elephants
Appear to arise and vanish,
While in truth and reality
Nothing arises and vanishes,

Likewise this world of illusion,
Appearing to rise and vanish,
In the real and absolute truth,
Neither rises nor is destroyed.

As an illusory elephant
Coming from nothing goes nowhere;
By exhausting mind's obscuration,
It really, truly is gone.

This world, just like that elephant,
Coming from nothing goes nowhere;
By exhausting the mind's obscuration,
It really, truly is gone.

The nature beyond the three times;

And existence and non-existence,
Not realizing them all as mere labels;
How will someone possess the nature?

e. The virtues of joy:

In meditating in this way, by the joy of the natural state:

Body, speech and mind have spontaneous peace and bliss.

This is the measure.

f. The fruition of meditating on joy:

By the wealth of the fruition joy is stabilized.

The Prajñaparamita in Eight Thousand Lines says:

Immeasurably vast, joyful mind is never taken from us. With this unsurpassable perfection we attain the heights.

H. Further explanation of the way of meditating,

There are seven sections

1. the details of meditation after this is familiar,

Now the way of meditating will be further explained. As explained above:

After this is familiar, then, beginning with kindness,
Meditate on all four, one right after the next,
Gradually breaking attachment to any of the four.

Sometimes meditate on these four in order, as an antidote to liberate them into purity.

2. How to stop obstacles to kindness with compassion:

If kindness attaches you intimately to all beings,

Compassion breaks attachment to the cause and effect of suffering.

If sometimes one becomes permanently attached to other sentient beings as one's father ar
meditation on compassion will serve as an antidote.

3. How to stop obstacles to compassion with joy:

When a lesser compassion attaches to reference points,
Sadness is stopped by the joy that has no reference point.

When there is attachment to compassion as an individually characterized phenomenon, illus

joy will clear away all sadness and attachment.

4. How to stop obstacles to joy with equanimity:

When joy disturbs the mind by arousing anxiety
Then we should meditate on the great equanimity,
Free from all desire for anything near or far.

If we are sad because of longing for joy in the happiness of others, it will be cleared away by

objectless equanimity.

5. Stopping the obstacles to equanimity with kindness:

When equanimity is neutral and indecisive,
Meditate on kindness and so forth, as before.
Training in that way grows stable and effortless.

If everything seems to become indifferent, arouse kindness and meditate on that.
These are the general antidotes. In particular, as an antidote for each object, meditate as ta
corresponding objectless way. By meditating in that way, one will attain immeasurable peac
being and
quickly attain stability.

6. The way of meditating when we have become increasingly familiar:

Yogins for whom this practice is fully stabilized
May meditate in a different order, or jump about.

After the four immeasurables are stabilized, so that their benefits may arise, after kindness, meditate on
the others in order, or after equanimity go back and meditate without any particular order. T meditating
serially on kindness, compassion, joy, and equanimity, after equanimity, meditating on comp is the
lesser. After kindness, meditating on joy is the middle. After equanimity meditating on kindr greatest. Jumping
directly up and down after resting between objects is the meditation. The Middle Length Pra

Subhuti, then meditate on kindness. Meditate on joy. Rest in compassion, Practice equanimity.

7. The virtues of meditating in this way

What is the purpose?

By that the meditation will gain the advantage of freshness.
Its steadiness will grow to the very greatest degree.

In particular the mind of the four immeasurables will gain freshness, unsteadiness will be ste steadiness will become supremely great steadiness.

I. The fruition

There are ten parts.

1. How the higher realms and truth and goodness are established

Now, as for the teaching of the fruition of the four immeasurables, the following words explai

There are four fruitions of doing this meditation.
By ripening we gain the exalted and truly good.
In the desire realm we have a divine or human body,
In a situation producing happiness and benefit.

Those who do not attain an exalted state attain the body of a god or a human being. They p
two accumulations, benefit beings, and become inseparable from the four immeasurables. I
careless or fall asleep, they will not fall prey to serious harm. The Mahayanasutralankara sa

Having the mind of these four Bhrama-viharas
We will always take birth in realm of desire.
Because these perfect the two accumulations,
They produce ripening for sentient beings.
Never separated from purity
And free from what does not accord with it,
The condition of future carelessness and mishap,
Impatience, too, will never be found there.

As the ultimate fruition, enlightenment is established. The same text says:

What is harmful is banished, and happiness is produced.
With the seed of enlightenment, and the cause of longing desire,
The essence ripens; and sons of the Victorious One
Relying on Dharma, are not far from the light.

Abandoning what is harmful is a fruition of separation.
Producing the seed of liberation is a fruition of the predominant condition of empowerment b
Because one
produces happiness for others, being patient about our own trials and hardships is a produc
meditating on
these four within this life, they ripen in other lives as a fruition according with the cause. The
these four
immeasurables always arises in sons of the Victorious One. It is born from previous familiar
its objects,
and by seeing the faults of what does not conform to them. The same text says:

This kindness, having the nature of compassion
Attains the nature and discrimination
By formerly having become familiar with that
And seeing it spoiled by what does not accord.

2. The benefits of according with the cause

From the two sections of the fruition according with the cause:

a. General

From according to the cause, such action is self-performing.
The happiness attained is free from contrary experience.

By action according with the cause, we always spend our time meditating on the four imme
experience according with the cause malice, harmfulness, unhappiness, passion, loving and
absent. As for
the benefits of the power of this

b. The decisive condition or power:

The power is birth in a pleasant, happy, and joyful country,
Where there are compatible people and amenities of wealth.

By kindness one is born in a pleasant country, by compassion in a happy one, and by joy in
many flowers, medicinal herbs, and so forth. By equanimity one is born among many comp
without
harm.

3. The benefits of performing this

The person:

By performing this these four will grow immensely greater.
The wealth of the two benefits becomes spontaneous.

By performing this, the four immeasurables will increase immensely, growing greater and gr

wealth of the two benefits for oneself and others will become spontaneously present. By the
of the karma
of meditating on the four immeasurables, happiness and goodness will be established.

4. The benefit of kindness:

When perfect enjoyment of kindness is without aggression,
Then the mirror-like wisdom will have been fully attained,
As sambhogakaya adorned with the major and minor marks.

After kindness has transformed aggression into the mirror-like wisdom, one attains sambhog
Peak says:

By kindness aggression will be purified
As mirror-like wisdom and sambhogakaya.

5. The benefit of compassion:

When compassion is desireless, there is dharmakaya,
Producing the manifestation of discriminating wisdom.
Its dharmas like the ten powers are utterly distinct.

Compassion pure of desire is discriminating awareness wisdom and dharmakaya. The sam

By compassion desire is fully purified
As discriminating wisdom and ultimate dharmakaya.

6. The benefits of joy:

When joy eliminates jealousy, there is nirmanakaya.
The holy all-accomplishing wisdom is attained.
Nirmanakaya is nothing fixed, but of various forms.
This self-existing kaya is spontaneous buddha activity.

By immeasurable joy one attains the all-accomplishing wisdom, whose nature is perfect bud
Purifying jealousy makes nirmanakaya manifest. The same text says:

By joy all jealousy is fully purified,
As all-accomplishing wisdom and nirmanakaya.
Action becomes spontaneous and excellent.

7. The benefits of equanimity:

When equanimity has eliminated pride

As well as stupidity, there is the essence of things
Through equality dharmadhatu wisdom will manifest.
The simplicity of dharmata is svabhavikakaya.

When equanimity has purified pride and ignorance, the wisdom of equality and the dharmad
established. Svabhavikakaya, the unchanging vajrakaya and the kaya of the manifestation
manifest.
The same text says:

By equanimity and great equanimity
Pride and envy and ignorance will be purified.
One masters the dharmadhatu and equality wisdoms.
These are the vajra kayas and those of enlightenment.

As for the nature of passionlessness, arising from the four actions of these four immeasurab
Mahayanasutralankara says:

Those who have kindness completed by compassion
If they do not desire to dwell in peace
Why even to speak of worldly happiness
Or the wish to further their lives and their careers?

As for their not desiring their own happiness, the same text says:

Compassion produces happiness for those who suffer.
After the kind produce these others' happiness,
Their own happiness is not produced like that.

As for overpowering their happiness for others, the same text says:

The suffering produced by kindness
Overwhelms all their worldly happiness.
If the benefiter is without this,
What greater wonders can be?

The Letter to Students says:

For beings with unbearable sufferings, without a refuge

Those who are happy to suffer for others' benefit,
Are said to be wondrous beings who are truly excellent.
Diligent ones who delight in striving to benefit others
How shall they ever have enjoyments in happy countries?
They will not attain to youth and happiness.
They will not have the implements of power and wealth
With no spouse or companions, not born among gods or asuras.

As for the action of samsara not arising, the former text says:

The attitude of compassion is without the nature
of egocentric suffering, the best sign of samsara.
Completely knowing it one is not a sentient being.
Nor will one be badly harmed by samsaric faults.

Holy beings who have this immeasurably will be without faults. The same text says:

Those who have desire have corresponding faults.
They will not be without them, nor beyond the world.
Those who have this attitude, by their loving-kindness
Will be without any faults and go beyond the world.

Those who are kind to their literal fathers, mothers, and children have desire. Bodhisattvas such
desires in regard to sentient beings. This is because they are liberated from samsara. The

If worldly enlightened ones and the arhats
Among the pratyekabuddhas are without this kindness,
What need is there even to speak of any others?
But world-transcending ones are not like that

If one does not meditate on the four immeasurables, there will be many faults. The same te

A bodhisattva who possesses ill-will
And malice due to pain and unhappiness
And resulting from attachments of desire
Is sure to come in contact with many faults.

As for its being said that those who are born in the desire realms have the attachments of de
are
born in the first two realms of desire and form are said to have samsaric desire. The Abhidh

Those born in those two realms have attachments of samsaric desire.

As for the fault of increasing kleshas, in regard to this immeasurable the former text says:

Kleshas conquer the self. They conquer sentient beings. They conquer discipline. By
receiving their corruption one is lowered, and stays that way. By manifesting in that way one
degraded. Do not listen to the arguments of others who will be beings without leisure. Harm
attaining and non-attaining, the mind will attain great suffering.

Attainment damages the happiness of this life and non-attainment damages later happiness
benefits
of meditating on the four immeasurables, one does not have such faults, one grasps the pos
benefiting beings,
and since one is not whirled in samsara by the kleshas, suffering does not arise. The same

For one who rests in kindness and the rest
The faults that have been described will not arise.
Having no kleshas, one will benefit beings,
And will not pass into samsaric birth.

As for the praise of the virtues:

Unequaled with limitless qualities, kindness and the rest
Are given the highest praise by the teacher of gods and men.

The Glorious Garland Sutra says:

Whoever meditates on the four immeasurables
Will be considered with kindness by all the tathagatas.
All the immeasurable good qualities of this
Are even more limitless than endless space itself

As for the teaching that the four immeasurables is the way of the victorious ones

As for the four immeasurables:

Any path that is without them is in error.
It is an evil path to take refuge in other teachings.
The path that has them leads to spotless liberation.
This is the way that was traveled by buddhas of the past.
It also will be traveled by those who are to come.

The Commentary of the Teacher of the Bhumis says:

The four immeasurables are the path of liberation. Others are wrong paths.

As for the teaching of how to attain the two ultimate realities.

The causal vehicles hold that as a seed produces a sprout,
Upaya and prajña are the producers of the two kayas.
The fruition vehicles proclaim these as being mere conditions,
Removing the two obscurations that veil these same two kayas.
But since upaya depends on the limitless path of compassion,
The meaning is the same: Emptiness is compassionate.
In that, both cause and fruition practice are in accord.

The vehicles of characteristics mostly proclaim that the two accumulations are the producing

kayas. The Sixty Stanzas on Reasoning says:

By this merit all beings
Accumulate merit and wisdom.
Arising from merit and wisdom,
May we attain the two absolutes.

In the secret mantra, it is maintained that clearing away the two obscurations of the kayas o
practicing the two accumulations as upaya and prajña, and therefore this is proclaimed to be
Both are in
accord, since practice having the essence of emptiness and compassion is what is establish
As for summarizing the meaning of this meditation:

The sutras say that the unborn seeds of happiness

Have existed primordially and never were created.
The mantrayana is in accord with this, because it claims
To clear away the incidental obscurations
That are the primordial obscurations of trikaya.

To summarize briefly, learned and accomplished ones
Explain that sutra and tantra are a unity,
As outer and inner aspects of a single path.

Therefore, following after the holy buddha sons,
We should strive to practice the four immeasurables.

The final teaching says that the dhatu is naturally pure and possesses the buddha qualities p
the
time of having practiced the path, the buddha qualities appear to arise, and are proclaimed t
mantrayana
all beings naturally exist as the mandala, as explained below. Since these two are without c
amounts to the
same thing. In the path, the two accumulations of upaya and prajña are also the same. In t
kayas and
wisdoms are the same. Therefore former great masters like Padmasambhava have explain
inner
and outer. Therefore, we should strive to meditate on the four immeasurables.

The tenth part of the general meaning, the dedication of merit.

Now the merit is dedicated for the benefit of sentient beings:

Thus by the nature of this peace that was so well-taught,
When the roiling silt in the mind of all beings is pacified,
Fatigued by having strayed into wrong and descending paths,
May our minds today find ease for their weariness.

By the power of this auspicious way of presenting the Dharma, like the host of undefiled rays
moon, may whatever beings are dwelling on the paths of the shravakas and pratyekabuddha
on the
paths of the heretics, and those who are wearied by dwelling on paths that are less than per
those worn out by

dwelling on the great path of samsara, whose minds are disturbed by the roiling kleshas be pacified. In the
wondrously arisen grove of liberation, carpeted with an array of various flowers, in the pond qualities may they
ease themselves.

As when the full moon of autumn ornaments the sky
Having a perfectly rounded, brilliantly shining disk,
And hundreds of night-blooming lotuses open in its light
May these fully blossom in the faith of sentient beings.

Lapping the motionless Meru of a mind of sanity
Is the play of the ocean of happiness and benefit.
The four immeasurables are the ornaments of mind
As the four continents adorn that central mountain.

May happiness beautify the world to its farthest horizon.
May beings without remainder perfect their livelihood.
From the peaceful wreath of clouds of the play of the three levels,
May the heavens wondrously open with the rain of happiness
With flashing illumination and the thunder of victory
May these four immeasurable benefits reach to the end of time.

VII The Seventh Chapter, the Four Immeasurables

Thus having gone to refuge, from the main topic, the path of mahayana, there are the two se producing
the two bodhicittas of aspiring to and entering into the supreme mind of enlightenment. With there are the ten
sections of the seventh chapter on the four immeasurables:

A. The description of and the teaching of meditation on the four Bhrama-viharas
B. The particular teaching;
C. The particular objects of meditation
D. The faults of impure objects of meditation
E. The real object of meditation
F. The particular aspects;

G. How to meditate
H. Other ways to meditate
I The fruition of the meditation
J. The dedication of merit.

A. The description of and the teaching of meditation on the four Bhrama-viharas

Having gone to refuge, one meditates on the four immeasurables. Therefore, that is taught

Beings who become the vessels of dharma by taking refuge.
Cultivate their minds to benefit sentient beings.
Watered by equanimity in the cool shade of joy,
Flowers of compassion will bloom in the soil of kindness.

Here the example is a very pleasant garden-grove. In the soil of kindness green and rich

[[snga dang snub pa destroy/suppress read sngo dang snum pa]]

The various kinds of flowers of compassion open and bloom. In the cool shade of pleasant t
deer are
present. From the lake of equanimity, and ponds, and good springs, flow a collection of mar
travelers
tired out by samsara can refresh themselves. Weariness of mind is eased and cleansed aw
is
arranged in ornamental forms. The Middle Length Prajñaparamita says:

Subhuti, Here a bodhisattva mahasattva should meditate on kindness, compassion, great jo
equanimity.

B. The particular teaching

As for the particular explanation of this and other things:

When these four have not been joined to the path of freedom,
These sources of sanity are causes of samsara.
But when they are empowered by the path of peace,
Then they manifest as the four immeasurables
By which we can transcend the ocean of samsara.

The Supreme Essence says:

Shariputra, these four, by which, if genuine mind is not produced, it will not be produced later, kindness, compassion, joy, and equanimity, are the four bhrama-viharas. They are ac by samsaric karmic formations. They produce genuine mind. The kindness, compassion, jo equanimity that are subsequently produced are called the four immeasurables. This is beca produce the path of nirvana.

C. The teaching of the particular objects of meditation:

Their scope is universal, both with and without objects.
Encompassing both sentient beings and dharmata.

The meditation-objects of the four immeasurables are all sentient beings, in the arising of fo immeasurables
with a mental object; and also the dharmata of all dharmas, with suchness as the meditation arising of the
four immeasurables without a mental object. The Bhumi-Collection says:

With the support of sentient beings and dharmata respectively, the four immeasurables with and without a mental object arise.

D. The faults of an impure meditation-object

There are two parts.

1. The faults of an impure meditation-object:

The former concerns a limited number of sentient beings.
Such impure objects are the cause of the Bhrama-viharas.

The meditation objects of the four Bhrama-viharas are the arousing of these four mental phe and so forth, for a limited number of sentient beings, one, two, or whatever. Here liberated r achieved. One to
one kindness, like that of a woman crossing the river Ganges with her child, produces sams as the
arising of the Bhrama-viharas. The Bodhicharyavatara says:

The fruition of this attitude arising for one person
Is the Bhrama-viharas and so forth.

2. The instruction to learn the liberating four immeasurables

With the above-described awareness, these become the four immeasurables:

Directed to liberation, these become objectless.
This should be learned by those who are compassionate.
Those who are unhappy or tormented by suffering,
Or feel animosity to others, near or far,
Through being preoccupied with happiness and wealth,
Are objects of kindness, joy, compassion and equanimity

Those desiring liberation should learn to meditate on phenomena in the manner of the fo

E. The real meditation object

Now the meditation object of the four immeasurables is explained:

Those who are unhappy or tormented by suffering,
Feeling greed or hatred towards others, near or far,
Through being preoccupied with happiness and wealth,
Are objects of kindness, joy, compassion and equanimity

The sentient beings taken as the meditation object of the four immeasurables are those who are
afflicted with suffering; and those who feel desire and aggression toward others nearby or fa their own
pleasure, happiness, and wealth. The Mahayanasutralankara says:

The objects are those who desire happiness
And those with happiness afflicted by suffering,
And those who have the kleshas....

F. the particular aspects

As for the particular aspects:

The particular desires are that it may be workable
That all beings may be happy, and also free from suffering;
and that never parting from joy, they have equanimity.

The object of these four immeasurables should be the wish that beings be without suffering
happiness; and that, not separated from joy, but leaving behind passion and aggression, the
equanimity
and kindness. The same text says:

I prostrate to you who are kind to sentient beings,
Intending that they should not be blocked by conflict,
Possessing as well the intention of non-separation,
Who have the intent of goodness of benefit.

The four immeasurables are free from what does not accord with the essence of each of the
says:

May the objects abandon what does not fit with sanity.
May they come to possess the wisdom of non-thought.
May all sentient beings be completely ripened.

As for abandoning partialities that do not fit with each one, the commentary of that same tex
conceptualizing self and others, good or bad, happiness, suffering, and in between. Having
benefit the
object, sentient beings.
As to how to enter into the object, those who merely do not have happiness are the object o
those
who are tormented by suffering and possess passion and aggression there exists the cause
suffering.
Therefore they are the object of suffering. The objects of joy, happiness and goodness, are
into these
three. That the four immeasurables have such dharmas as their objects is said in all the tre
four
immeasurables that have the object of dharmata, the nature of these is realized as the unbo
the tantras
and their commentaries there is found the terminology of the four immeasurables which hav

egolessness,
which half-way and dualistically realize it, and those realizing two fold egolessness. The Bo
says:

That with sentient beings as object, is an object in common with heretics. That with dharma
as object is in common with shravakas, and pratyekabuddhas. That with no object, is not in
with anyone.

These arise with the object of sentient beings, dharmas, and with no object. Explaining the
four
in terms of the six aspects that do not correspond with the six paramitas, the Mahayanasutra

Kindness to the miserly, and to vicious unsuitable ones,
Kindness to the irascible, and to the unconscientious.
Kindness to whose who are motivated by external objects,
And kindness to those who are strongly inclined to wrong attachments.

Explaining the ten objects for which they are produced, the same text says:

One who comes into the power of the fiercely blazing enemy
One covered with suffering who is obscured with darkness.
All who are dwelling on paths that are difficult to travel.
Those who really have fetters that are very great.
Those attached to spiritual food that is mixed with poison.
Those who become completely lost upon the path.
Those of little energy who have gone far astray,
It is being kind to people such as these.

1.) Those who blaze with the kleshas as if they were in a fire
2.) Those for whom obstacles of Mara have arisen, even though they have entered the path
3.) Those of the three lower realms
4.) Those with stupidity and delusion about karma, cause, and effect
5.) Those who have entered wrong paths
6.) Those who are really bound by the knots of the kleshas
7.) Those who relish the taste of the bliss of samadhi
8.) Those who dwell on the paths of shravakas
9.) Those who dwell on the paths of pratyekabuddhas
10.) Neophyte bodhisattvas.

These four immeasurables arise with four conditions.

1.) The naturally existing family or dhatu is the causal condition.
2.) The spiritual friend who teaches the instructions of the four immeasurables is the domina
3.) The manifestation of one's particular object is the object-condition.
4.) Previous acquaintance with the benefits of meditating on the four immeasurables and th
so is the
immediately preceding condition.

The former text says:

From the causes of that happiness and suffering
Comes the kindness of the bodhisattva.
Along with those causes, from the spiritual friend
And from one's natural attitude rises compassion.

The Abhidharmakosha says:

By four conditions there are mind and mental events.
By three conditions there are the two samapattis.
Others things arise from only two conditions.

Mind and mental events are produced by four conditions, the cause, predominating, immedi
object conditions. Samapatti is produced by three, the cause, predominating, and immediat
conditions.
Material things arise from two, a cause, such as the seed, and a predominant conditions, su
manure.

G. How to meditate

There are four sections

1. Equanimity meditation

There are thirteen sections.

a. The purpose of equanimity meditation

Now, as to how to meditate, one is purely and definitely concerned with these alone:

These do not have to be practiced in any one fixed order,
But, even so, beginners should start with equanimity.
Having developed this toward those both far and near,
Then they should meditate upon the other three.

First we should compose ourselves, putting ourselves at ease. This is because if we do not near
and far into equanimity, it is difficult for the other three to arise. Therefore, first we meditate equanimity. The master
Jñanagarbha says in his Ornament of the Middle Way

Crossing with equanimity to the land of goodness,
Like a meadow covered with blossoming flowers of kindness,
Well-adorned with the cooling protective shade of compassion.
The water of joy will be pure, and not disturbed and muddied.

The Two Examinations says:

First we should meditate on kindness,
Second we should turn to compassion
Third we should meditate on joy,
And last of all equanimity.

This is from the viewpoint a teacher joined with inner divine suchness. For them it is easy fi the
arising of the other three, kindness and so forth.

b. The meditation object of equanimity

Now, to explain equanimity meditation:

Since the meditational object is all sentient beings,
We should examine our minds to how we are doing.
If we love our mothers and fathers and our friends,
But hate our enemies, our attitude is bad.

If there is any sentient being that we make our friend or enemy, this loving and hating is not

c. Remembering the kindness of the object of equanimity

In samsara:

While we have been wandering without beginning or end,
Even such enemies have been our fathers and mothers.
They were formerly friendly and gave their help to us.
Shall we now cultivate malice to return their kindness?

It is not right to repay with harm those who formerly benefited us. The Dulwa Lung says:

Returning good for good is excellent.
Returning harm or indifference is wrong.

d. Equanimity meditation on uncertainty

For many generations:

Even these friends were enemies and did us harm.
Even now that suffering is still infecting us.
How can it be right to repay this with benefit?
And those who are neither now were once both friends and enemies.
Where benefit and harm are without certainty
Loving and hating are irrationality.

If it is not suitable to benefit an enemy who has done us harm, our friends in former generati
harm,
and even now, as a result, suffering still defiles us. Just this produces our loving and hating
that with benefit?
As for beings who are indifferent to us now, if we think about it, whether they did us benefit
or which they
will do later is not certain. Therefore we should produce equanimity for those who are far ar
Prajñaparamita
in Twenty Thousand Verses says:

Subhuti, all sentient beings are mutually equal, and you should produce an attitude of equanimity.

e. The meditation on equanimity

For this reason:

Therefore, start by regarding friends and relatives
With neither love nor hate, as we would those who are neutral.
Then we should give up hatred, being neutral to our enemies.
When we do this, near and far are non-existent.

Thus we should equalize friends and enemies as indifferent.

f. Equanimity meditation to benefit sentient beings:

To be rid of the mental darkness that comes from fixating neutrality,
Eliminate habits of thinking of beings in terms of the kleshas.
Meditate on phenomena in freedom from samsara.

Subsequently may kleshas be completely pacified with regard to all sentient beings, starting

and friends. May love and hate never arise. May our minds become mutually workable.

g. Equanimity about getting and losing, by meditating on them as one:

All who want happiness want to eliminate suffering.
But their ignorance courses in the cause of suffering.

Those who truly want joy for themselves do not desire what is painful. Since all beings are l
can
malevolence toward them be appropriate? Desire, even desire for happiness, is a cause of
should eliminate
this unwholesome approach.

h. The real object of equanimity

Kye ma! If only the draining host of kleshas of sentient beings,

With all their habitual patterns, were equalized in peace.
May it come about that all embodied beings,
Tormented by their violent loves and raging hatreds,
Are free from either clinging or animosity,
For all either near or far feeling equanimity.

May all the kleshas of sentient beings be pacified. In particular, after the fires of love and ha
pacified,
without near and far, may our minds become workable.

i. Expanding the object of equanimity:

Having contemplated on one being in this way,
Then going further, do the same with two or three.
Go on to a country, and then to a continent.
Then having contemplated all the four continents,
Try one or two thousand worlds--we should consider them all.
The training is complete when self is the same as others,
And enemies and friends are seen with equality.

Beginners should meditate on friends and enemies as neutral without regret. Then from one
beings
and so forth, we should go on to our whole town and then our country, its continent, and fina
world
Jambuling. Then from the continent of videha and so forth go on and meditate on a thousar
all the
world systems. Also first meditate on human beings, and then on animals and so forth as be

j. The measure of having trained in equanimity within one's being

Within onus’s being:

The training is complete when either self or others,
Or enemies and friends, are seen with equality.

For anyone who has attained this attitude, jealousy and enmity will not arise, since they will
the
arising of equality.

k. Post-meditation in equanimity meditation

Then after a session of meditating with that object:

Then go on to the equanimity without object.
Everything is mind, whose nature is like the sky.
Rest in this emptiness, the unborn absolute,
Free from complexities of mental phenomena.

The objects to be meditated upon, these appearances of sentient beings, are like a reflectio
while they
do not exist, unborn by nature. Rest in mindfulness of this. Though we are attached to the
grasped
objects and a fixating ego other than these, both are false. This is like thinking that a reflect
mirror is a face.
What does not exist appears, depending on the skandhas. The Precious Mala says:

Though depending on a shining mirror
Reflections of oneself and others appear,
All such vivid images as these
In actuality do not exist.

Likewise, in dependence on the skandhas,
Ego is perceived and firmly grasped.
Like the reflected image of one's face,
Really it does not exist at all.

As without depending on a mirror,
No reflected natures will appear,
If there is no dependence on the skandhas,
Ego-grasping too will disappear.

By their nature, if the skandhas are grasped as an ego, karma exists. Since from karma birt
intervals
old age and death will also exist. When we do not grasp the skandhas, all this is reversed.
says:

As long as the skandhas are being grasped at all
So long will they be grasped as truly being an ego.
If there is ego-grasping, there is also karma.
As a result of that, there also will be birth.

The three kinds of action have no beginning, end, or middle
The mandala of samsara, like a whirling fire-brand,
Has recursive causes, so it will keep on whirling.
But if the cause of that were not to be established,

Conceptions of self and other and distinctions of the three times,
The context of ego grasping would be entirely exhausted.
Therefore karma and birth will be extinguished too,
And likewise cause and fruition, will simply cease to be.

Having seen the exhaustion of these, in the world of truth
There is no thought of existence, no thought of non-existence.

Therefore all dharmas, without an I or any object to grasp, should be known to be non-existe
reflection.

The benefits of equanimity meditation

The measure of being well-trained by meditating in this way, is that realization of profound p

realization of the nature of all dharmas as primordially unborn equality. The All-Creating Kin

Within the unthinking enlightenment of dharmata,
By resting in non-duality, wisdom will arise.

I. The fruition of equanimity

Of this meditation:

The fruition is that for mind, undisturbed by near and far,
There is the spontaneous presence of the natural state.
This is the actual nature of reality.

When the relativity of self and other, near and far, is non-existent; the absolute, non-dual dh
be
realized. When we are used to this, we should perform the meditation of primordial kindnes

2. Meditation on kindness

There are five sections.

a. Increasing kindness

As explained above:

After the mind has developed this equanimity,
Think of the happiness that you want for your mother.
Then contemplate all embodied beings in just that way.

When the mind has been equalized, just as one feels kindness towards one's father and mo
meditate on all sentient beings, placing the mind in the attitude one has toward one's father

Prajñaparamita in Eight Thousand lines says:

One should meditate with an attitude of kindness, not letting it be ravished away by the shra
pratyekabuddhas.

b. The object of kindness

How to do this?:

The object of conceptual kindness is all beings.
It wants to accomplish for these various sentient beings,
The incidental happiness of gods and human beings,
As well as the ultimate happiness of enlightenment.
Move from meditating on a single being
Up to all beings within the limits of the directions.

When unhappy sentient beings are seen, may they meet incidentally with the happiness of g
beings, and ultimately with the happiness of buddhahood. Thinking that, one should go from
on all

sentient beings as limitless as the space of the sky. The Middle Length Prajñaparamita says:

When we see sentient beings who have no happiness, we should imagine to ourselves as follows, "May these sentient beings attain the god realm, where the happiness of the gods is

c. The sign of training in kindness

As for training:

The sign of success is supreme and all-pervading kindness.
Greater than a mother's love for her only child.

Whatever sentient beings are seen one is pleased and with a great kind longing, one wants

d. Kindness without object

After meditating on kindness with an object:

Then rest everything in equanimity.
This is the great kindness without a reference point.
The sign is the unity of kindness and emptiness.

The object of meditation on kindness is sentient beings, arising from the gathering together o elements.
These elements are

1.) earth
2.) water
3.) fire
4.) air
5.) space
6.) consciousness.

If these are examined their coarse atoms, subtle real nature, and pure consciousness do no things.
Meditate, thinking that they are like space. The Ratnavali says:

People are not earth and are not water.
Neither are they fire, air, nor space,
Nor are they consciousness, nor all of these.
A person is something different from this.
Since persons are gathered from the six elements,
They are not real, and here is the reason why.
A gathered nature cannot be something real.
The skandhas are not the ego, nor ego the skandhas.
Yet neither would be there without the other.

Also:

At the time when things cannot be found
At that time there is pure thinglessness
Things of form are simply non-existent,
Even space is nothing but a name.

Without arising, form is superfluous,
Therefore, even its name does not exist.
Feeling, perception, formations, and consciousness
Seem to arise and be thought of as an ego.
But without the six elements, there can be no ego.

Why does it not exist? When sentient beings appear, if we examine their bodily nature, it do
Neither
the support or supported of consciousness is seen, so the "me" and the "mine" are not perce
analyzed they
vanish, essentially empty. The same text says:

Just as if the layers of a plantain tree
Are all destroyed, then nothing is there at all
People too, if all the parts of their nature
Should be destroyed, would likewise disappear.
All dharmas are without a self, and therefore,
That is what the victorious ones have taught.

This mere appearance of seeing and hearing is neither true nor false, since truth and falsity
correspondence

to a pattern of dharmas in the mind. The same text says:

Just by being able to see and hear and so forth,
It is taught there neither true nor false.

Also it says there:

This world transcends both truth and falsity.

Thus all dharmas are beyond truth and falsity, like a plantain or banana tree. This is also ta
Samadhiraja Sutra:

Just as with the moist leafy trunks of plantain trees
Wanting to find the essence, people tear them up,
But nowhere inside or out is an essence to be found.
All the various dharmas should be known to be like that.

The sign of good training is that while kindness arises, at the same time there arises the rea
beings,
like a plantain tree essentially have no self or nature.

e. The fruition of meditating on kindness

What is the fruition?:

The visible result is experience of pure pleasure.

Seeing sentient beings is pleasurable, and the
beings, when they are seen, are cleansed of disturbances of love and hate and so forth.

The Prajñaparamita in Eight Thousand Lines says:

Those who have an attitude of kindness meditate a great deal, and when they see the senti
beings inhabiting the world, it is pleasurable. They have no anger.

Also immeasurable merit is attained. The Sutra of the Great Liberation Blossoming in the T
says:

Though someone in the world keeps discipline pure for a kalpa,
An instant of joy produced by kindness is better than that.

If one in this world does evil in body speech and mind,
Though they fall to the lower realms, by that kindness it has an end.

3. Compassion

There are seven sections.

a. Thinking about the sufferings of sentient beings

Now compassion is taught:

After encompassing all beings within this kindness.
Think of their sufferings, arousing such a compassion
As when your mind cannot endure your parents' suffering.

If our kind parents for our sake did evil deeds and were tormented by the sufferings of the th
realms and
so forth, we would think, "I should be compassionate to them." The Middle Length Prajñapa

If we see sentient beings who are suffering, we will think, "May these sentient beings be free
from suffering."

b. How to meditate on Compassion

As for how to meditate:

Think how our parents, who were so kind to us,
Suffered by doing evil actions for our sake,
With hunger, thirst and heat and cold and even murder.
They are sinking down into the raging sea,
Of birth and old age, of sickness and of death,
Exhausted by the great variety of sufferings.

Because they did evil deeds for our sake, now they are tormented by their particular sufferin

c. The main topic of compassion

From this present suffering:

Though they want liberation, they have no peace of mind.
There is no spiritual friend to show the proper path.
How pitiable is their limitless wandering in samsara.
Having seen it, can I forsake and abandon them?

The beings of samsara are suffering and know no way of being liberated. Except for a very
friends,
there is no one to teach them all the path of liberation. None of these beings who now suffe
in samsara,
formerly was not my father, mother, relative, and friend. As for just abandoning them withou
protector, they
are my family, father, and mother! That is how we should think.

[[[The Letter to Students says:

For whomever has got in this situation and remains
Whoever with careful kindness receives this cautiously,
Will have no instance of suffering from these kleshas, and discarding them,
If to beings one is bad-tempered and, who is better off?

d. The reason of compassion

the reason:

Then we should think from the very depths of our heart and bones,
"May all beings be freed in a moment from their sufferings,
By means of our bodies and enjoyment of our wealth,
And any happiness that is ours throughout the three times."

Thus may all our enjoyment and happiness be transferred to other beings and having been

may they forever enjoy immeasurable happiness. One should think that from the depths of
Prajñaparamita in Eight Thousand Lines says:

With that vast mind possessing the great compassion, all shravakas and pratyekabuddhas should meditate in this extraordinary way.

e. The sign of training in compassion

When training in this meditation, as we go from one sentient being to all, the sign is that the beings,
arising within us, becomes unbearable.

e. The post-meditation of compassion meditation

After all sessions of meditating like this on compassion with objects:

Then meditate on compassion without a reference point.
The sign is the unity of compassion and emptiness.

If the objects of compassion, sentient beings, are examined and analyzed, they are naturele appearance
of water in a mirage. No water is really there. That is how we should think. The Samadhira

As when the summer sun is at its peak,
Persons tormented by thirst and other beings
With their skandhas see water in a mirage.
All dharmas should be known to be like that.

The Ratnavali says:

As water in a mirage
Is neither water nor real,
Egos in the skandhas
Are neither there nor real.

That water is a mirage.
If so, then why go there?
If that water is non-existent,
Grasping it is stupid.

Existing like an illusion,
This world is non-existent."
The grasper of it is stupid,
And if so, will not be free.

Also it says there:

As these two reasons are true,
Nothing comes, goes, or stays.
So our suffering too is gone.

Also it says there:

The buddhas' teaching is deathless and never changes.
It is beyond existence and non-existence.
Therefore, it is explained to be like that.

After we understand the nature of all dharmas through meditation, emptiness and compassi

is how practice is done on the true path. If either of these two is absent, one strays from the
Dohakosha says:

If without compassion we dwell in emptiness
Gaining nothing we will not gain the highest path.
But if we solely meditate upon compassion,
We will never be free from dwelling in samsara.

Those who have the power of joining both of these
Will not dwell in samsara and nor yet within nirvana.

f. The fruition of meditating on compassion

Of meditating in this way:

The fruition is a mind without injurious malice,
Workable by its establishment in primordial purity.

One attains a workable mind without malice and harm. Therefore the Buddha's enlightenme

established.

The Supreme Essence says:

By the great compassion the mind becomes workable, and deathless, and attains the suprem
of delight.

3. The meditation of joy,

There are six sections

a. The purpose of meditating on joy

Now joy will be explained. As just explained:

After beings are steeped in compassion, and each is happy,
Then we should go further and meditate on joy.

If we see happy sentient beings, we should meditate on joy. The Prajñaparamita in 20,000 l

Whenever we see sentient beings joined to their particular happiness, we should think, "May
inseparable from this happiness. May they possess the happiness of omniscience, beyond
and human beings.

b. The object of meditation on joy

How?

The proper object of joy is happy sentient beings.
The content is thinking, "E ma! there is no need
For me to try to establish these beings in happiness.
Each of them has gained their proper happiness.
Until they attain the essence of enlightenment,
May they never be parted from this happiness."
First think of one, then meditate on all of them.

Go like that from meditating on one happy sentient being to all of them.

c. The measure of joy

As for the measure of training:

The sign is the arising of joy that is free from envy.

Ultimate joy has no envy for the wealth of others.

d. The essence of joy

After a session of meditating on conceptual joy:

Then meditate on joy without a reference point.

Meditate on the objects of joy, all sentient beings, as appearing while they do not exist, like a
The
Samadhiraja Sutra says:

Just as in the midst of many sentient beings
Magicians may emanate illusory forms of things,
But the horses and chariots, and elephants that they conjure
Do not exist at all in they way that they appear,
Every dharma should be known to be like that.

The Ratnavali says:

A secret from people in general,
Is this very deep Dharma teaching
The amrita of Buddha's teaching
That the world is like illusion.

Just as illusory elephants
Appear to arise and vanish,
While in truth and reality
Nothing arises and vanishes,

Likewise this world of illusion,
Appearing to rise and vanish,

In the real and absolute truth,
Neither rises nor is destroyed.

As an illusory elephant
Coming from nothing goes nowhere;
By exhausting mind's obscuration,
It really, truly is gone.

This world, just like that elephant,
Coming from nothing goes nowhere;
By exhausting the mind's obscuration,
It really, truly is gone.

The nature beyond the three times;
And existence and non-existence,
Not realizing them all as mere labels;
How will someone possess the nature?

e. The virtues of joy:

In meditating in this way, by the joy of the natural state:

Body, speech and mind have spontaneous peace and bliss.

This is the measure.

f. The fruition of meditating on joy:

By the wealth of the fruition joy is stabilized.

The Prajñaparamita in Eight Thousand Lines says:

Immeasurably vast, joyful mind is never taken from us. With this unsurpassable perfection we attain the heights.

H. Further explanation of the way of meditating,

There are seven sections

1. the details of meditation after this is familiar,

Now the way of meditating will be further explained. As explained above:

After this is familiar, then, beginning with kindness,
Meditate on all four, one right after the next,
Gradually breaking attachment to any of the four.

Sometimes meditate on these four in order, as an antidote to liberate them into purity.

2. How to stop obstacles to kindness with compassion:

If kindness attaches you intimately to all beings,
Compassion breaks attachment to the cause and effect of suffering.

If sometimes one becomes permanently attached to other sentient beings as one's father ar
meditation on compassion will serve as an antidote.

3. How to stop obstacles to compassion with joy:

When a lesser compassion attaches to reference points,
Sadness is stopped by the joy that has no reference point.

When there is attachment to compassion as an individually characterized phenomenon, illus

joy will clear away all sadness and attachment.

4. How to stop obstacles to joy with equanimity:

When joy disturbs the mind by arousing anxiety
Then we should meditate on the great equanimity,
Free from all desire for anything near or far.

If we are sad because of longing for joy in the happiness of others, it will be cleared away by

objectless equanimity.

5. Stopping the obstacles to equanimity with kindness:

When equanimity is neutral and indecisive,
Meditate on kindness and so forth, as before.
Training in that way grows stable and effortless.

If everything seems to become indifferent, arouse kindness and meditate on that.
These are the general antidotes. In particular, as an antidote for each object, meditate as ta
corresponding objectless way. By meditating in that way, one will attain immeasurable peac
being and
quickly attain stability.

6. The way of meditating when we have become increasingly familiar:

Yogins for whom this practice is fully stabilized
May meditate in a different order, or jump about.

After the four immeasurables are stabilized, so that their benefits may arise, after kindness,
meditate on
the others in order, or after equanimity go back and meditate without any particular order. T
meditating
serially on kindness, compassion, joy, and equanimity, after equanimity, meditating on comp
is the
lesser. After kindness, meditating on joy is the middle. After equanimity meditating on kindr
greatest. Jumping
directly up and down after resting between objects is the meditation. The Middle Length Pra

Subhuti, then meditate on kindness. Meditate on joy. Rest in compassion, Practice
equanimity.

7. The virtues of meditating in this way

What is the purpose?

By that the meditation will gain the advantage of freshness.
Its steadiness will grow to the very greatest degree.

In particular the mind of the four immeasurables will gain freshness, unsteadiness will be ste

steadiness will become supremely great steadiness.

I. The fruition

There are ten parts.

1. How the higher realms and truth and goodness are established

Now, as for the teaching of the fruition of the four immeasurables, the following words explai

There are four fruitions of doing this meditation.
By ripening we gain the exalted and truly good.
In the desire realm we have a divine or human body,
In a situation producing happiness and benefit.

Those who do not attain an exalted state attain the body of a god or a human being. They p
two accumulations, benefit beings, and become inseparable from the four immeasurables. I
careless or fall asleep, they will not fall prey to serious harm. The Mahayanasutralankara sa

Having the mind of these four Bhrama-viharas
We will always take birth in realm of desire.
Because these perfect the two accumulations,
They produce ripening for sentient beings.
Never separated from purity
And free from what does not accord with it,
The condition of future carelessness and mishap,
Impatience, too, will never be found there.

As the ultimate fruition, enlightenment is established. The same text says:

What is harmful is banished, and happiness is produced.
With the seed of enlightenment, and the cause of longing desire,
The essence ripens; and sons of the Victorious One
Relying on Dharma, are not far from the light.

Abandoning what is harmful is a fruition of separation.
Producing the seed of liberation is a fruition of the predominant condition of empowerment b
Because one

produces happiness for others, being patient about our own trials and hardships is a produc
meditating on
these four within this life, they ripen in other lives as a fruition according with the cause. The
these four
immeasurables always arises in sons of the Victorious One. It is born from previous familiar
its objects,
and by seeing the faults of what does not conform to them. The same text says:

This kindness, having the nature of compassion
Attains the nature and discrimination
By formerly having become familiar with that
And seeing it spoiled by what does not accord.

2. The benefits of according with the cause

From the two sections of the fruition according with the cause:

a. General

From according to the cause, such action is self-performing.
The happiness attained is free from contrary experience.

By action according with the cause, we always spend our time meditating on the four immea
experience according with the cause malice, harmfulness, unhappiness, passion, loving and
absent. As for
the benefits of the power of this

b. The decisive condition or power:

The power is birth in a pleasant, happy, and joyful country,
Where there are compatible people and amenities of wealth.

By kindness one is born in a pleasant country, by compassion in a happy one, and by joy in
many flowers, medicinal herbs, and so forth. By equanimity one is born among many compa
without
harm.

3. The benefits of performing this

The person:

By performing this these four will grow immensely greater.
The wealth of the two benefits becomes spontaneous.

By performing this, the four immeasurables will increase immensely, growing greater and gr

wealth of the two benefits for oneself and others will become spontaneously present. By the
of the karma
of meditating on the four immeasurables, happiness and goodness will be established.

4. The benefit of kindness:

When perfect enjoyment of kindness is without aggression,
Then the mirror-like wisdom will have been fully attained,
As sambhogakaya adorned with the major and minor marks.

After kindness has transformed aggression into the mirror-like wisdom, one attains sambhog
Peak says:

By kindness aggression will be purified
As mirror-like wisdom and sambhogakaya.

5. The benefit of compassion:

When compassion is desireless, there is dharmakaya,
Producing the manifestation of discriminating wisdom.
Its dharmas like the ten powers are utterly distinct.

Compassion pure of desire is discriminating awareness wisdom and dharmakaya. The sam

By compassion desire is fully purified
As discriminating wisdom and ultimate dharmakaya.

6. The benefits of joy:

When joy eliminates jealousy, there is nirmanakaya.

The holy all-accomplishing wisdom is attained.
Nirmanakaya is nothing fixed, but of various forms.
This self-existing kaya is spontaneous buddha activity.

By immeasurable joy one attains the all-accomplishing wisdom, whose nature is perfect bud
Purifying jealousy makes nirmanakaya manifest. The same text says:

By joy all jealousy is fully purified,
As all-accomplishing wisdom and nirmanakaya.
Action becomes spontaneous and excellent.

7. The benefits of equanimity:

When equanimity has eliminated pride
As well as stupidity, there is the essence of things
Through equality dharmadhatu wisdom will manifest.
The simplicity of dharmata is svabhavikakaya.

When equanimity has purified pride and ignorance, the wisdom of equality and the dharmad
established. Svabhavikakaya, the unchanging vajrakaya and the kaya of the manifestation
manifest.
The same text says:

By equanimity and great equanimity
Pride and envy and ignorance will be purified.
One masters the dharmadhatu and equality wisdoms.
These are the vajra kayas and those of enlightenment.

As for the nature of passionlessness, arising from the four actions of these four immeasurab
Mahayanasutralankara says:

Those who have kindness completed by compassion
If they do not desire to dwell in peace
Why even to speak of worldly happiness
Or the wish to further their lives and their careers?

As for their not desiring their own happiness, the same text says:

Compassion produces happiness for those who suffer.
After the kind produce these others' happiness,
Their own happiness is not produced like that.

As for overpowering their happiness for others, the same text says:

The suffering produced by kindness
Overwhelms all their worldly happiness.
If the benefiter is without this,
What greater wonders can be?

The Letter to Students says:

For beings with unbearable sufferings, without a refuge
Those who are happy to suffer for others' benefit,
Are said to be wondrous beings who are truly excellent.
Diligent ones who delight in striving to benefit others
How shall they ever have enjoyments in happy countries?
They will not attain to youth and happiness.
They will not have the implements of power and wealth
With no spouse or companions, not born among gods or asuras.

As for the action of samsara not arising, the former text says:

The attitude of compassion is without the nature
of egocentric suffering, the best sign of samsara.
Completely knowing it one is not a sentient being.
Nor will one be badly harmed by samsaric faults.

Holy beings who have this immeasurably will be without faults. The same text says:

Those who have desire have corresponding faults.
They will not be without them, nor beyond the world.
Those who have this attitude, by their loving-kindness
Will be without any faults and go beyond the world.

Those who are kind to their literal fathers, mothers, and children have desire. Bodhisattvas such

desires in regard to sentient beings. This is because they are liberated from samsara. The

If worldly enlightened ones and the arhats
Among the pratyekabuddhas are without this kindness,
What need is there even to speak of any others?
But world-transcending ones are not like that

If one does not meditate on the four immeasurables, there will be many faults. The same te

A bodhisattva who possesses ill-will
And malice due to pain and unhappiness
And resulting from attachments of desire
Is sure to come in contact with many faults.

As for its being said that those who are born in the desire realms have the attachments of de
are
born in the first two realms of desire and form are said to have samsaric desire. The Abhidh

Those born in those two realms have attachments of samsaric desire.

As for the fault of increasing kleshas, in regard to this immeasurable the former text says:

Kleshas conquer the self. They conquer sentient beings. They conquer discipline. By
receiving their corruption one is lowered, and stays that way. By manifesting in that way one
degraded. Do not listen to the arguments of others who will be beings without leisure. Harm
attaining and non-attaining, the mind will attain great suffering.

Attainment damages the happiness of this life and non-attainment damages later happiness
benefits
of meditating on the four immeasurables, one does not have such faults, one grasps the pos
benefiting beings,
and since one is not whirled in samsara by the kleshas, suffering does not arise. The same

For one who rests in kindness and the rest
The faults that have been described will not arise.
Having no kleshas, one will benefit beings,
And will not pass into samsaric birth.

As for the praise of the virtues:

Unequaled with limitless qualities, kindness and the rest
Are given the highest praise by the teacher of gods and men.

The Glorious Garland Sutra says:

Whoever meditates on the four immeasurables
Will be considered with kindness by all the tathagatas.
All the immeasurable good qualities of this
Are even more limitless than endless space itself

As for the teaching that the four immeasurables is the way of the victorious ones

As for the four immeasurables:

Any path that is without them is in error.
It is an evil path to take refuge in other teachings.
The path that has them leads to spotless liberation.
This is the way that was traveled by buddhas of the past.
It also will be traveled by those who are to come.

The Commentary of the Teacher of the Bhumis says:

The four immeasurables are the path of liberation. Others are wrong paths.

As for the teaching of how to attain the two ultimate realities.

The causal vehicles hold that as a seed produces a sprout,
Upaya and prajña are the producers of the two kayas.
The fruition vehicles proclaim these as being mere conditions,
Removing the two obscurations that veil these same two kayas.
But since upaya depends on the limitless path of compassion,
The meaning is the same: Emptiness is compassionate.
In that, both cause and fruition practice are in accord.

The vehicles of characteristics mostly proclaim that the two accumulations are the producing

kayas. The Sixty Stanzas on Reasoning says:

By this merit all beings
Accumulate merit and wisdom.
Arising from merit and wisdom,
May we attain the two absolutes.

In the secret mantra, it is maintained that clearing away the two obscurations of the kayas o
practicing the two accumulations as upaya and prajña, and therefore this is proclaimed to be
Both are in
accord, since practice having the essence of emptiness and compassion is what is establish
As for summarizing the meaning of this meditation:

The sutras say that the unborn seeds of happiness
Have existed primordially and never were created.
The mantrayana is in accord with this, because it claims
To clear away the incidental obscurations
That are the primordial obscurations of trikaya.

To summarize briefly, learned and accomplished ones
Explain that sutra and tantra are a unity,
As outer and inner aspects of a single path.

Therefore, following after the holy buddha sons,
We should strive to practice the four immeasurables.

The final teaching says that the dhatu is naturally pure and possesses the buddha qualities
the
time of having practiced the path, the buddha qualities appear to arise, and are proclaimed t
mantrayana
all beings naturally exist as the mandala, as explained below. Since these two are without c
amounts to the
same thing. In the path, the two accumulations of upaya and prajña are also the same. In t
kayas and
wisdoms are the same. Therefore former great masters like Padmasambhava have explain
inner
and outer. Therefore, we should strive to meditate on the four immeasurables.

The tenth part of the general meaning, the dedication of merit.

Now the merit is dedicated for the benefit of sentient beings:

Thus by the nature of this peace that was so well-taught,
When the roiling silt in the mind of all beings is pacified,
Fatigued by having strayed into wrong and descending paths,
May our minds today find ease for their weariness.

By the power of this auspicious way of presenting the Dharma, like the host of undefiled rays
moon, may whatever beings are dwelling on the paths of the shravakas and pratyekabuddha
on the
paths of the heretics, and those who are wearied by dwelling on paths that are less than per
those worn out by
dwelling on the great path of samsara, whose minds are disturbed by the roiling kleshas be
pacified. In the
wondrously arisen grove of liberation, carpeted with an array of various flowers, in the pond
qualities may they
ease themselves.

As when the full moon of autumn ornaments the sky
Having a perfectly rounded, brilliantly shining disk,
And hundreds of night-blooming lotuses open in its light
May these fully blossom in the faith of sentient beings.

Lapping the motionless Meru of a mind of sanity
Is the play of the ocean of happiness and benefit.
The four immeasurables are the ornaments of mind
As the four continents adorn that central mountain.

May happiness beautify the world to its farthest horizon.
May beings without remainder perfect their livelihood.
From the peaceful wreath of clouds of the play of the three levels,
May the heavens wondrously open with the rain of happiness
With flashing illumination and the thunder of victory
May these four immeasurable benefits reach to the end of time.

The Commentary on Chapter Eight: Producing the Mind of Complete Enlightenment

After the mind has been well trained by the four immeasurable aspirations, we enter the ess
of
the activity of the buddha sons, our chief topic,

VIII bodhicitta, the mind focused on supreme enlightenment.

There are three general topics.

A. The teaching of meditating on the root of all dharmas, the two bodhicittas
B The extensive explanation of how actually to arouse bodhicitta
C. The dedication of merit.

A. The teaching of meditating on the root of all dharmas, the two bodhicittas

Now arousing the mind of supreme enlightenment will be discussed. As just explained:

When we are well-accustomed to the four immeasurables,
We should meditate on the root of all Dharmas, the two bodhicittas.

This is the root of all dharmas of the world and beyond the world. It is the essence of all pat
the guide of
all sentient beings. The steed by which one will quickly cross to the unsurpassable mansion
the best of
thoughts, bodhicitta. Here we shall learn how to arouse it. The Sutra Requested by Maitrey

Maitreya, if a bodhisattva has a single dharma the lower realms will be abandoned. One wil
not come into the hands of evil associates. It will be the cause of quickly becoming fully, tru
completely enlightened. What is this single dharma? It is the most excellent and perfect of
bodhicitta.
Maitreya, if one has this dharma, the lower realms are abandoned. One will not come into t
hands of evil associates. It will be the cause of quickly becoming fully, truly, completely enli

The Bodhisattva-Pitaka-Sutra says:

Since one will quickly become enlightened with unsurpassable, true, complete enlightenmer

one should train in the best of wishes, bodhicitta.

B. the extensive explanation of arousing bodhicitta,

There are has ten sections.

1. The explanation of the benefits

There are six sections.

a. The benefit of leading from samsara to peace

What are these benefits?

These put an end to the kleshas and the ocean of samsara.
They clear away the fear and suffering of evil deeds.
They conquer the karma and suffering involved with the samskaras,
Leading beings away from samsara and to nirvana.

Regarding liberation from the ocean of samsara, The Gandavyuha Sutra says:

Kye, son of noble family, bodhicitta is like a great ship that liberates us from the stream of samsara. It is like a heroic guardian who liberates us from fear of samsara and the lower re

The Liberation of Maitreya says:

O son of noble family, it is like this. Relying on a heroic guardian, one has no fear of any enemies. Similarly, bodhisattvas who put their reliance in arousing the wish for omniscience fear of any evil enemy.

The Bodhicharyavatara says:

Like depending on a hero when there is great danger
Even after doing inexpiable evil deeds,
The instant one depends on this, one is liberated,
Why would those who are heedful not rely on it?

All suffering and evil deeds are cleared away. The same text says:

Wishing to destroy the hundreds of sufferings of samsara,
Desiring to clear away the sorrow of sentient beings,
And wishing they will enjoy many hundreds of happiness
One should never let go of the means, which is bodhicitta.

The Sutra of the Instructions of the Glorious Great Vehicle says:

The person who enters into unsurpassable enlightenment without the existence of even an atom cuts off the evil path of going to the lower realms and the eight unfree states. That per separated from the paths of gods and human beings and completely abandons them. Such not blind or deaf. All the senses are sound.

Burning the firewood of karma and the kleshas, bodhicitta is like a fire. The former text says

This, like the fire at the end of time, in an instant will certainly burn great evil deeds.

The Liberation of Maitreya says:

By burning away all faults, it is like the fire at the end of the kalpa.

Moreover, by attaining buddhahood, one is led out of samsara. The Bodhicharyavatara say

If this occurs the immeasurable host of sentient beings
Will attain the ease of the highest state of blissfulness.

b. The benefit of being a shrine for the world

For those who have aroused bodhicitta:

Even while bodhicitta is not yet manifest,
The wholesome stream of compassion is rising ever higher.
In meditation, upaya and prajña will unite.
All undertakings of body and speech are beneficial.
We become like shrines for all the world and the gods.

Those who have faultlessly aroused bodhicitta, when the mind is in non-conceptual meditati with its prajña and with absorption that never goes to sleep, loses consciousness, or gives ri

perceptions of
memory. Perception and feeling cease, and there is the absorption of cessation. Always co
mind does not
manifest the five situations below. The Thirty Verses says:

As for the arising of mental consciousness,
Mindless sleep and unconsciousness
And the two samadhis
One is always without perception of these.

When this occurs, the bodhicitta formerly aroused remains undamaged and there is continua
Bodhicharyavatara says:
When this has been grasped, the dhatus of sentient beings
Therefore will be limitlessly liberated,
Since there arises from them the mind of non-returning,
That which is true mind is actually received.

When this has been grasped, even while they are asleep
Or when they are non-attentive, still the force of merit
Which is multifarious and continuous,
As limitless as space, continues performing its function.

All undertakings will be successful. The Gandavyuha Sutra says:

O son of noble family, whoever has aroused the mind of supreme enlightenment, will be
successful in all undertakings. They will always be of one taste with wholesomeness alone.

By arousing this undamaged bodhicitta all virtuous conduct and whatever neutral is done wi
incidental accomplishment; it will become virtue according with enlightenment. One will bec
the world.
The Gandavyuha Sutra says:

Those who arouse bodhicitta will be a shrine for all the world together with its gods.

c. The benefit that virtue increases ever higher

As for this virtue corresponding with merit:

Other kinds of happiness diminish and are exhausted.
The happiness that is established by precious bodhicitta
Rather than being exhausted, will actually increase.
It is like clear water flowing into the ocean,
Or a rich and glorious harvest, growing in fertile soil.

A drop of water flowing into an ocean will not be exhausted but will go on for a kalpa. A ses
planted in
good soil will greatly increase. So does the virtue of arousing bodhicitta. The Sutra Reque
says:

Manjushri, similarly if we arouse bodhicitta until attaining the unsurpassable enlightenment
of buddhahood, the virtue of that will not be exhausted.
Manjushri, for example it is like this, all seeds which are a suitable source in every suitable
way will grow. As those seeds will grow, the virtue of having aroused bodhicitta will vastly g

Meritorious virtue is not like a banana tree, which fruits once, and then is exhausted. The im
fruition
of temporal and ultimate virtue increases inexhaustibly like that of a great tree. The Bodhich
says:

All other kinds of virtue are like a banana tree
It brings forth fruit but once, then it is exhausted.
However the eternal tree of bodhicitta
Gives fruit that always increases inexhaustibly.

The Basket of Books Sutra says:

Manjushri, it is like this, a variety of trees, having taken in the four elements, will greatly
increase. Manjushri, if the virtuous roots are dedicated to omniscience, having taken in
bodhicitta they will greatly increase.

d. The Benefit of being the Root of all Dharmas.

Moreover, of all dharmas without remainder:

The root, the seed, of all is the nature of compassion.
Even in samsara it yields wholesome fruits.

Its nature is nirvana. It grows to enlightenment.
Strive to arouse this precious bodhicitta fully.

The Sutra Requested by Bhrama says:

Bhrama, what is this excellent thought bodhicitta? As the root of all dharmas, it is like a seed
From
the seed the sprout, leaves, flower, and fruit arise. Likewise from this excellent thought muc
happiness is experienced among gods and human beings. And also it will reproduce omnis

The Sutra of Instructions to the King says:

O great king, by the ripening of the karma of the virtuous roots of the wish for unsurpassable
true, complete enlightenment, you will be born many times among the gods and experience
You will be born many times among human beings and experience happiness. But if the po
produced of always being among gods and human beings, then, O great king, the virtuous r
bodhicitta will be diminished or not fully developed.

e. The benefit of Suffering being Eased and the Appearances of Wisdom Produced

The immeasurable benefits of arousing bodhicitta:

This is the excellent medicine that cures the ills of beings;
The magic vase that magnifies wish-fulfilling splendor.
This is the sun of wisdom, and the moon that soothes our torments,
With qualities like a host of stars in a spotless sky.

The Gandavyuha Sutra says:

Bodhicitta is the seed of all the dharmas of buddhahood. In making the white dharmas of al
sentient beings increase, it is like a field. In burning away all faults, it is like kalpa fire. In
exhausting
all unhappiness, it is like the wealth of the nagas. In accomplishing all goals, it is like the kin
fulfilling gems. In pulling us out of the stream of the river of samsara, it is like an iron hook.
world together with its gods, humans, and asuras, it is like an offering shrine. In fulfilling all

is like an excellent wishing-vase.

The Bodhicharyavatara says:

This is the excellent amrita of deathlessness
That conquers for sentient beings the fearful Lord of Death.
This is the inexhaustible precious treasure source,
That clears away all the poverty of sentient beings.

This is the excellent medicine of the supreme physician
That completely pacifies all the illnesses of beings.
This is the wishing-tree that eases the weariness
Of beings exhausted by wandering on the path of samsara.

This is the universally supporting bridge
That liberates all beings from fear of the lower realms.
This is the arising of the moon of mind,
That clears away the torment of the kleshas of beings.

This is the great sun that fully bestows on beings
Elimination of the darkness of ignorance,
From churning the milk of teachings of the Holy Dharma
This is the essential butter that arises.

Beings who are travelers, treading the path of samsara,
Wish they could experience the bounties of happiness,
But now at this banquet of the ultimate happiness
These great travelers, sentient beings, will be satisfied.

f. The Benefit of vast qualities

Because these qualities are immeasurable, the mind:

This is as vast as the measureless ocean of dharmadhatu
And the supremely miraculous qualities of the Victorious One.
Within it are limitless cloud-banks of inconceivable merit.
Their nature, always produces happiness and benefit,

Thus the immeasurable dharmas of buddhahood are grasped. The Bodhisattva-Pitaka-Sutr

Shariputra, if a bodhisattva mahasattva possesses a certain single dharma, these dharmas
buddhahood and immeasurable others will be completely grasped. What is this single dharr
the excellent wish for enlightenment.
Shariputra, if a bodhisattva mahasattva possesses this single dharma, these dharmas of
buddhahood and immeasurable others will be completely grasped.

Similarly, many aspects of Dharma will appear and be blessed by buddhahood. The Sutra o
Genuine Dharma says:

Bhagavan, This excellent wish is the root of all Dharmas. When this wish is absent, one is f
from all the Dharmas of the buddha.
Bhagavan, as for this excellent wish, even if one does not enter into buddhahood, Dharma
words will arise from the center of the sky, and from walls, and trees.
Within this excellent wish of bodhisattvas, from the examination of one's own mind, all the
instructions and teachings will arise. Therefore, Produce the excellent wish for of enlightenr
Bhagavan, its is, for example, like this. The head, though it is the first of the limbs, is not the
life. Similarly, one who has this excellent wish, does not have the enlightenment of the budd

This is better than making offerings to the tathagatas.

The Sutra Requested by the Householder Glorious Gift says:

Better than persons in the buddha fields
Filled abundantly with the seven treasures,
Who offer them freely to the lords of the world,
Those who have joined their palms in veneration
And bowed to the excellence of bodhicitta
Make an offering that is more noble,
And this is not the end of what is gained.

The Noble Moon Lamp Sutra says:

In the fullness of a thousand million million fields
All the measureless offerings to the Chief of Beings
Would not equal the value of a thought of kindness

The Sutra of Training in the Limitless Gate says:

Bhrama, these three are unsurpassed by offerings and ceremonies for the tathagatas. They
merit. What are these three? They are producing the wish for unsurpassable, true, complet
enlightenment; grasping the Holy Dharma of the tathagatas; and practicing what one has he
Bhrama, these three are unsurpassed by offerings and ceremonies for the tathagatas.
Bhrama, if there is entry into the kalpa-long measure of life of the body of the tathagata, the
ripening
of these offerings would be shown and that kalpa exhausted; but the benefit of the heap of r
these three would not be exhausted.

Moreover, liberated from the lower realms, attaining peace, being immeasurable and inconc
forth,
one will be a worthy object of prostrations. The Bodhicharyavatara says:

The moment they arouse the mind of bodhicitta,
These wretched ones who are bound in the prison of samsara,
Will be called the sons of the tathagata
And be worthy of the prostrations of the world

And also:

The low is made high.

The same text says:

Like the excellent elixir that turns things into gold,
It makes this unclean body the body of a Buddha.
What is worthless is turned into something supremely precious,
Therefore firmly grasp this which is known as "bodhicitta."

The Inconceivable Secrets Sutra says:

The merit of bodhicitta
if this were put into form
Would fill the whole of space,
Therefore it is supreme.

The Gandavyuha Sutra says:

In brief, as much as the goodness of the buddha bhagavats are the virtues of arousing bodhicitta. They are as vast as the sky and dharmadhatu.

Bodhicitta is taught because of the intention of the buddhas to do benefit. The Bodhicharya

Having intended this over many kalpas,
The enlightened sages see the benefits of this

The praise of the bodhisattvas who possess bodhicitta is like this. These bodhisattvas are a
Anyone
who becomes angry with them has immeasurable non-merit whose fruition is the lower realr
Bodhicharyavatara
says:

Whoever to such patrons as these buddha sons
Produces vicious aggression and animosity,
As many bad thoughts as they aroused, so many kalpas
They will abide in hell, so the Sage has taught.

The Sutra of the Miracle of Attaining Complete Pacification
says:
Manjushri, as many times as they have animosity to a bodhisattva, so many kalpas will they abide in hell. Therefore don the armor of bodhicitta.

Well if one produces virtue by faith, won't one's merit increase even more? The former text

Well if someone produces the supreme mind, The fruition will be more excellent than that.

How will it increase? The Sutra of the Seal of Entering into Certainty and Uncertainty says:

Manjushri, as for its being completely and eternally grasped, for example, if all the sentient beings in all the worlds of the ten directions were given eyes, someone who did that would produce more merit. Or if all the beings of all the worlds of the ten directions were released darkness of a dark prison and established in the happiness of a chakravartin or Bhrama; if a daughter of noble family looks on a bodhisattva with faith and devotion to the mahayana, an praise, a merit countlessly greater than that will be produced.

Even those who look on a bodhisattva with the mind of the kleshas do not go to the lower re

in
the higher realms, let alone those who have faith. The Noble Edifice of the Three Jewels sa

The bodhisattva Gaje of good form and pleasant to look upon was begging alms in Shravasti, when he was seen by a merchant's daughter Palyön chengyi Chok. The girl live her life tormented by a blazing fire of desire, and then was born among the thirty-three gods the children of the gods remembered their former existences, and she said, "E ma! If by loo bodhisattva even with desire, such a ripening as this arose, what would have happened if w with faith and reverence! Having thought that, they came together with their divine retinues hundred. They offered flowers and so on.

Moreover, even those who by not having faith in them go to the lower realms, finally, guarde compassion, will be liberated beyond samsara. If they are connected by faith, by having tha will quickly
attain enlightenment. The Edifice of the Three Jewels says:

Even those who do evil to bodhisattvas, and by those actions go to the lower realms, will be liberated from there by that bodhisattva with great effort. They will be established in great enlightenment.

The Bodhicharyavatara says:

By those individuals who have once seen me
Whether thoughts of anger or of faith arise,
Forever after may this always be the cause
Of establishing every benefit for them.

Also:

Even those who harm them will have a connection to happiness.
They will go to for refuge to that source of happiness.

2. the essence

There are seven sections

a. The general explanation of arising and entering

Now the essence of arousing bodhicitta will be explained. Thus for supreme enlightenment.

Arousal of bodhicitta consists of the desire
Of attaining true buddhahood for limitless sentient beings.
The two kinds are those of aspiration and entering.
Wishing for this is always joined with application
Just as volition to move is always joined with moving.

In arousing bodhicitta, one desires buddhahood for the benefit of others. The Abhisamayala

As for arousing bodhicitta, for others' benefit.
Because of that one wishes for perfect enlightenment.

Moreover since it is right that this attitude has a beneficial essence, because we discriminate particulars, by
arousing the essence, the particulars will also subsequently be produced. For example by t bodhicitta of
aspiring such and such particulars will subsequently be attained.
From the two essences of these bodhicittas, the bodhicitta of aspiration is the intention to att enlightenment.
Entering is putting that Dharma into practice. Aspiring and entering are like wanting to go ar going. The
Bodhicharyavatara says: 1.15-16

Briefly this excellent wish, the bodhicitta
Should be known to be divided into two separate kinds,
There is the attitude of aspiring to enlightenment
And that of actually entering into enlightenment.

It should be also be known that the difference of these two kinds
Is like that between wanting to go and actually going.
Thus by capable persons these two bodhicittas
Should be known to have this particular distinction.

Here there are many ways of dividing the classifications. There are the arousal of relative a bodhicitta. The Nirvana says:

Divided as absolute and relative,

Bodhicitta has two different types.

Also there are the arousal of bodhicitta by ordinary individuals and by the noble ones and th
viewpoint
of sentient beings and the internal viewpoint of the nature of mind. These are also called ar
and absolute
bodhicitta. The Sutra of the Great Creation of Bodhicitta says:

The bodhisattva Kashyapa asked, Bhagavan, how is such a mind aroused.
The Buddha spoke, "All dharmas are like the sky without any characteristics. Therefore they
are primordially luminous and completely pure. That is called enlightenment. Giving birth to
thought of being in accord with that, the precious thought which has not arisen before, is cal
arousing the thought of enlightenment, bodhicitta.

There are also three kinds of arousing bodhicitta depending on the three disciplines of the th
The
Middle Length Prajñaparamita says:

The thought that vows to be faultless, the thought of collecting virtuous dharmas, and the
thought of ripening sentient beings--Earnestly arouse these three bodhicittas.

On the paths of accumulation and preparation, practice arousing bodhicitta by wishing for de

first to the seventh bhumi wish for pure attitudes, on the three pure bhumis for ripening, and
buddhahood
for abandoning obscurations. Regarding these four, the Mahayanasutralankara says:

As for arousing bodhicitta, those on the bhumis
Have the wish for devotion and good attitudes
Then for ripening, and after that as well
They have the wish that obscurations should be abandoned.

There also bodhicittas of aspiring to the five paths of accumulation, preparation, seeing, med
more
learning. The Prajñaparamita in Twenty Thousand Lines says:

There are beginner's bodhicitta, the bodhicitta of one who is properly-trained, the bodhicitta
the Dharma, the bodhicitta of complete liberation, and the bodhicitta that is inconceivable by

Subhuti,
these are the wish that those who are entering the path may enter it; that those who have en

properly-trained; that the divine eye may be produced; that one may meditate on the truth of
and
that the unobscured buddha eye may be obtained.

There are also six divisions depending on the six paramitas. The same text says:

The vast immeasurable mind of the bodhisattvas possessing the six paramitas is not shared
shravakas and pratyekabuddhas.

There are also ten divisions related to the ten paramitas. The Gew'i Lha says:

Thus, by proper inner resting in meditation, after meditating on the ten bodhicittas,...

According to the dividing points of the stages they are taught by twenty-two examples. Acco
teachings of the Sutra Requested by Understanding Ocean, the Abhisamayalankara says:

These are earth and gold, the moon and fire;
A treasure, a source of precious things, a lake;
A vajra, mountain, medicine, and the spiritual friend;
A wish-fulfilling gem, the sun, melodious song;
A king, a treasury, and a far-reaching highway;
A steed, a fountain; echoes, rivers, clouds;
Altogether there are twenty-two aspects.

As for the respective meanings of these examples, the commentary says that they are:

1 Strong interest
2 wishing
3 lofty attitude
4 application
5 the paramita of generosity
6 ...discipline
7 ...patience
8 ...exertion
9 ...meditation

10 ...prajña
11 ...skillful means
12 ... aspiration
13 ... power and
14 ... wisdom
15 the higher perceptions
16 merit and wisdom
17 the dharmas according with enlightenment
18 compassion and clear seeing (vipashyana)
19 retention and confident eloquence,
20 celebration of Dharma
21 the path that crosses all at once
22 possession of dharmakaya.

Strong interest is like earth,
Wishing is like gold,
Lofty attitude is like the rising moon.

These three signify the lesser, middle, and greater paths of accumulation.

Application is like fire.

This is arousing bodhicitta on the four levels of the path of preparation.

Generosity is like a treasure.
Discipline is like a source of precious things.
Patience is like a lake.
Exertion is like a vajra.
Meditation is like a mountain.
Prajña is like medicine.
Skilful means is like a spiritual friend.
Aspiration is like a wish-fulfilling gem.
Power is like the sun.
The perfection of wisdom is like listening to a melodious song.

These designate the first through the tenth bhumis.

Higher perception is like a king.

The two accumulations are like a treasury.
The dharmas according with enlightenment are like a highway.
Compassion and clear seeing are like an excellent steed.
Retention and confident eloquence are like a fountainhead.

These five apply overall to the eighth, ninth, and tenth bhumis.

Celebration of dharma is like an echo.
Crossing all at once is like a river.
Dharmakaya is like clouds.

These three occur in the tenth bhumi, where wisdom and great buddha activity benefit being

Commenting on this, the Prasannapada says:

The first three include the lesser, middle, and greater levels of the beginner's path of accumulation. The next includes the path of entry to the first bhumi. The next include the te "Supremely Joyful" and so on the paths of seeing and meditation. The next five include spe The next three kinds of arousing bodhicitta concern preparation, real experience, and compl level of buddhahood. Thus, these divisions include everything from the beginner's level to buddhahood.

Some join the last three to the level of prabhasvara, but this way of explaining the scripture i Those
on that level do not perceive entry into buddhahood, because they do not perceive exhausti limit. The level
of buddhahood is where the arhats of the mahayana dwell.
The Mahayanasutralankara says:

The arousal of bodhicitta by the sons of the victorious ones
Is taught to be like clouds

By that, it is taught that these twenty-two go from the path of accumulation to the tenth bhum asked
whether there is arousal of bodhicitta on the level of buddhahood, it is not maintained that th for attainment
here, as with the arousal of bodhicitta by students. This is because buddhahood has alread Also because

one has gone beyond the time of proclamation, there is no arousal of wishes for accepting o
anything.
However, absolute arousal of bodhicitta exists for one who has attained dharmata, mounting
without
harming attainment. This is because emptiness exists without being discarded, and because

compassion produces benefits. The Middle Length Prajñaparamita says:

When I see with the Buddha-eye and what arousing bodhicitta I possess, it is beyond the nu
grains of sand of the river Ganges in the eastern part of the world. I teach the Dharma in ord
benefit those sentient beings who have gone into the birth-places of hell-beings, pretas, and

The glorious teacher Jñanakirti said that within the twenty-two above, the first three are aspi
later
nineteen are maintained to be entering]:

Strong interest and so forth, those three divisions
Are the three aspects of the bodhicitta of aspiring.
As for what is called the bodhicitta of entering,
It is explained to have nineteen aspects.

Though he says that, it should be maintained that each of these has two aspects, of aspiring
Aspiring is intends to realize enlightenment. Entering puts it into effect by engaging with it.
necessary in each
case.
As the support of arousing bodhicitta, according to the mind-only school, making what at firs
attained
be attained, one of the seven families of individual-enlightenment, whichever is appropriate,
of the Path
of Enlightenment says:

The seven families of the pratimoksha
Always have vows of achieving this as other;
However it is not seen as other for those
Who have the good fortune of mahayana vows.

According to madhyamaka, those in whom bodhicitta is aroused and practiced should not be
only those who have the free and well-favored body. The Edifice of the Three Jewels says:

Now to explain the scope of those who have this dharma, countless gods, nagas, asuras, sk
bellied ones produce bodhicitta, the wish for unsurpassable, true, complete enlightenment.

These two systems are not understood to be contradictory. Thus, at the time of arousing bo
one
has not been imputed with the name of the pratimoksha vows, since one must be able to tak

meaning, not to cut off life and so forth, one will certainly have a similar support. That from t
their goal a
wrong attitude will arise is certain. If one is not able to take the appropriate version of the pr
vow, nothing at all
will arise. This would contradict the very wish that was being aroused. In brief, for a being v
practice this,
gathering its bases is the bodily support. Having the particular attitudes of faith and so forth
support of thought.
The Sutra of The Palm Tree of the Three Jewels says:

Because one has faith in the Conqueror and his Dharma,
One also has faith in the highest enlightenment.
If one has faith in the practice of buddha sons,
One will have the attitude of the wise.

As for the support of place, wherever one is born while the cause that damages bodhicitta d
that is
the place.
The three causes of arousing bodhicitta are faith with the Buddha as its object, compassion
beings
as its object, and hearing the benefits of bodhicitta. The Mahayanasutralankara says:

From the power of friendship and from hearing Dharma,
From the cause and roots and from being accustomed to virtue,
There is the Unstable and that which arises stably.
Stabilized by others is arousing bodhicitta.

Relying on true friends, or being urged by the spiritual friend, and having heard the Dharma
arousing the unstable bodhicitta of aspiring, which is the first kind to arise. Arising subseque
cause of

one's becoming accustomed to virtue and awakening the proper cause, and awakening the stable
arising of the bodhicitta of entering. The passage says that there are these. The essence o bodhicitta is entering
into an attitude of aspiration inseparable from the desire to attain complete enlightenment fo others. What
is included in this becomes the essence of the six paramitas, The Gandavyuha Sutra says:

This bodhicitta also sets out to do benefit for others. It is this nature of aspiring and enterin

the six paramitas.

Also the two bodhicittas and the three controlling disciplines of a bodhisattva are of one natu wish to
benefit others and good conduct, there is aspiring and entering. The master Sherab Jungne of the
Sage's Intention says:

Neither of these bodhicittas goes beyond desire for unsurpassable, true, complete enlighten benefit of sentient beings.

By self-control there is 1) the discipline of control. Since from that benefit for others is produ is 2) the
discipline of performing benefit for sentient beings. By increase of the two accumulations ar there is 3) the
discipline of gathering virtuous dharmas. Since all these control unwholesome aspects of o they are taught
to be the controlling disciplines of a bodhisattva.
For example, like a wishing-jewel that cures plagues, makes arise what is needed and desir

and so forth, here there are different aspects of one essence.

In the extensive explanation of the individual natures

b. the essences of arising and entering are explained:

Aspiring has the essence of the four immeasurables.
And entering that of the six paramitas, it is maintained.

The Sutra Requested by Manjushri says:

Manjushri, that which aspires to the benefit of others is the great kindness, the great compassion, the great joy, and the great equanimity. That perfect conduct is also the six pa

Now so that what occurs by means of the individual benefits of these two may be known, let about

c. the benefits of the bodhicitta of aspiring:

For beings:

Though some may worship the Buddhas to the limits of the directions
For many millions of kalpas, caring only for their own good,
This will not match even a fraction of the merit of aspiration.

The Glorious Account of the Dharmas of Complete Great Nirvana says:

Whoever offers all their lives to all the buddhas
The seven precious substances and the requisites of life And immeasurable offering of the

[?]

More excellent than that is aspiring to enlightenment
For the sake of sentient beings, for just the space of a moment.
The excellent virtues of doing that are limitless.

Moreover:

Whatever being, for even the space of a moment,
Meditates by arousing bodhicitta,
As for the heap of merit of doing that,
It cannot be reckoned by even victorious ones.

d. An example of what it is like:

As for showing its suitability:

Aspiring to lighten even a little the sufferings of beings
Even if this arises only for an instant,
Brings us liberation from the lower realms.
And limitless happiness among gods and human beings.

A friendly ship captain's daughter having given four kasharpani coins and eight and sixteen by
kicking her mother's head, wounded it. On an island in the ocean, she was welcomed by fo and eight
and sixteen and thirty two, and when her good actions were exhausted, in the south she wa house, and in
the instant her head was being drilled she thought, In Jambuling many have struck women's these will
certainly come here, but may I substitute for them so that they are not be born here. In the i thinking this, the
remaining time of punishment by drilling was over. After that lifetime was done, she was bo god.

e. the explanation of the benefits of entering

Though by the bodhicitta of aspiring great benefits are attained, the benefits of entering are more than
that:

And yet the rewards of entering are infinitely more.
Because there is always a real and actual application,
All excellent minds that apply themselves thus for even an instant,
Are said to bring together the two accumulations,
Which otherwise would be the task of many kalpas

By lofty attitude, one is entirely elevated. Because the benefits of an instant of application a immeasurable,
even the benefits of an instant of aspiration are therefore immeasurable. The Sutra of the G Moon says:

If from just the thought of helping others

the benefits will be immeasurable,
Why even speak about really doing this?

The Bodhicharyavatara says: 1.27

If merely thinking about performing benefit
Is much nobler than making offerings to the buddhas,
Why even speak of really exerting ourselves
For the happiness of all sentient beings without remainder?

In accord with that, Minag Dungthungchen Sepa, for a period of forty thousand kalpas did pu
forest and as the bhramin child "skar ma la dga' ba" did so for twenty thousand years. Then
a city to beg
alms, he was seen by the daughter of a merchant, who thought, if I don't ask for him as a hu
To save her life,
by abandoning the pure conduct, collected over twenty thousand kalpas association and so
the Sutra of
the Skill of the Great Secret Path of Upaya.
Aspiration does not have a fruition of continuously arising merit, but the merit of entering has
distinction of
continuously arising. The Bodhicharyavatara says: 1.17

Though from the bodhicitta of aspiration
There is a great fruition in samsaric life,
The merit of this does not continually arise
As it does with the bodhicitta of entering.

f. how by the power of mind, accumulation is combined

Now, by accumulation every instant explaining how many are combined, subsequently the w
of
inferior minds ceases. As for the reason:

So whether all that has been taught to take three countless kalpas
Is completed quickly or after a very long time,
Or there is liberation within a single lifetime,
Actually depends on the power of the mind.
Whatever is done by efforts, means and the highest prajña,

Is in reality done by this unsurpassable power.

Bodhisattvas of very dull powers need thirty-three innumerable kalpas to attain enlightenme
accumulation and preparation take three. Each of the ten bhumis takes three. Those of mi
seven. Each
of the paths of accumulation and preparation takes two. The path of seeing takes one, the p
two. Those
of sharp powers take three. The Precious Lamp of the Middle Way by master Bhavya says:

Those of sharp powers take three innumerable kalpas to become completely and perfectly
enlightened. Those of intermediate powers take seven; those of dull powers take thirty-thre

As for these three degrees of sharpness, The Mahayanasutralankara says:

Perfected in three innumerable kalpas,
They will then complete their meditation.

The great commentary on the Prajñaparamita in Eight Thousand Lines says: 545.6

In the first innumerable kalpa they begin the path of accumulation, and go as far as the first
bhumi. In the second, they go from the second bhumi "the spotless one" up to the seventh.
they go from the eighth bhumi "the motionless one" up to buddhahood.

The Bodhisattva-bhumi says:

For the paths of accumulation and preparation they take one, from the first to the seventh
bhumis they take one, and for the three pure bhumis they take one.

As completing the paths of accumulation and preparation brings us to the first bhumi, the pr
way
of explaining the number of innumerable kalpas is of one meaning with that of the Bhumi-co
account of
innumerable kalpas those of sharp and dull powers are distinguished, and though those of s
three
innumerable kalpas for the gradual stages of the two accumulations, this is from the point of
final gathering
into union.
Also since it is explained that for great power of mind every instant combines many kalpas, t

necessarily need three countless kalpas. The secret mantra says that from the viewpoint of sharpest powers, by
their great powers of mind every instant combines immeasurable kalpas, and by continuous able to be
liberated quickly within a single lifetime and so forth.
After they attain abhisheka, their dwelling in meditation on the two stages of development ar

called the lesser path of accumulation. Then if they strive with great effort and skillful means taught that within that
very life they attain the path of seeing. For those who have attained the path of seeing there or death, so
within that very life, they complete the path of meditation. This is attaining enlightenment.
Also having attained the path of seeing, if they wish, they can establish enlightenment within The
Prajñaparamita in Twenty Thousand Lines says: {{547.1}}

These great bodhisattvas, having attained with respect to dharmas the dharma eye, if they
wish, in seven days, can be completely enlightened with unsurpassable enlightenment.

The measure of benefits of this is that of the wealth of autonomy, in which whatever we desi accomplished
and there is only what we like. Whether on the shravaka, pratyekabuddha, or bodhisattva y that this body
of the noble ones is made to manifest. Therefore, not many can be reckoned as suitable for a single
lifetime in the style of secret mantra.
In mantrayana, with its profound skillful means many quickly attain the path of seeing. Up to seeing,
they enter into the particulars of means and effort. Beyond that bodhisattvas of very sharp p vidyadharas of
mantrayana are without distinction in the time of traversing the bhumis. Mantra-practitioner ones are more
quickly liberated than the duller ones. With exertion, great skillful means, and a life of prajña are quickly
established in the world. By ordinary ones they are not established, but the example has inc understood, and after
one life they do not travel to another. Though the inner luminous nature of mind is not funda established in

existence, merely from abandoning defilements, getting close to it is established. {{548.2}}

g. How joy is produced in these being newly born

ultimate bodhicitta:

This possess the essence of the wishing tree of compassion
As for its bearing well the heavy burden of beings,
In this world even Bhrama and so forth,
Even for themselves have never dreamed of this
Let alone seeking this bodhicitta for other beings
So joy is created in this which has never existed before.

The Madhyamakavatara says:

Intermediate shravaka buddhas and the being the Lord of Sages, All these Buddhas take th
bodhisattvas,
It is the mind non-dual with the mind of compassion
Bodhicitta, which is the cause of the buddha sons.
Therefore first of all compassion should be praised.

In that way, the wishing tree of compassion bears the burden of the flock of birds of limitless
beings.
these as for that ultimate bodhicitta, father mother and so forth wishing benefit for themselve
lords Bhrama
and so forth even those are without is and even for themselves up to now caring only for this
attitude,
previously unborn, should be rejoiced in. {{549.0}} That is what it is saying. The Bodhichar
1.23-5

Even if we include the love of father and mothers
Who has such a beneficial attitude?
Even those who are gods and highly accomplished sages
Or does even Bhrama have anything like this?

If before now none of these sentient beings
Had such an attitude even for their own benefit,
If it was not dreamed of even in a dream,

How would such benefits ever rise for others?

This attitude of benefit by bringing joy to others,
Which does not arise even for oneself
This specially precious thought of benefiting beings
Is an unprecedented wonder which is born.

This wondrously arisen attitude accomplishes the benefit of both self and other. It is the sup
to the
tathagata. The same text says: 6.127

This itself is pleasing to the tathagatas
This itself accomplishes our true benefit
This itself removes the sufferings of the world
Therefore by me this always should be done.

Instructing us to arouse bodhicitta, even if we do not attain buddhahood, the Bodhicitta Com

As for bodhicitta, not producing it
One will never attain the level of buddhahood.
In samsara for doing benefits for oneself and others
No other skillful means exists but this alone.

3. The liturgy of receiving

a. the preliminaries

Collecting the concordant conditions,

There are six sections

b. The object of receiving

Therefore, since arousing bodhicitta is within our power, in the space front visualize an asse
and
bodhisattvas. Do as is explained in The Sutra Describing the Virtues of the Field of Manjush
the liturgy

below. Moreover, the Lamp of the Path to Enlightenment says:

If one does not find a guru,
In receiving the vow from another,
The ritual is said to be valid.
So in former lives Manjushri
By becoming Amwaraja
Aroused the bodhicittas.

The buddha field of Manjushri
As explained in the Ornament Sutra
Is also clarified here.

With the five eyes of the protectors
Perfect bodhicitta
Is produced and provided
For beings as a lamp,
To liberate from samsara:

Hostile and angry attitudes
Miserliness and jealousy
Keeping hold of them from now on,
Until supreme enlightenment,
We will not perform them.

Pure conduct should performed
Evil deeds and desire abandoned.
Rejoicing in the disciplines
We will train in buddhahood

We ourselves will not quickly
Proceed into buddhahood.
While even one sentient being
Remains outside in extremes

The measureless buddha fields
Inconceivable by thought
May they be completely abandoned

Grasped from labeling names and
Fragmented phenomena
Within the ten directions
Their karma of body and speech
Let us purify it all.

Karma of mind is also to be purified.
Unvirtuous actions are to be done.
In that way bodhicitta should be aroused

a) Receiving from a guru

If one does not have the power to do this oneself or one wants to receive it from a guru, as f
precious
attitude:

This also arises from the spiritual friend.
As a rain of all desired falls from wish-fulfilling things,

From a jewel falls a rain of all that is needed or wished-for. So too spiritual friends support t
of all
good dharmas and the birth of bodhicitta. How? By possessing bodhicitta and being compe
it, they are
able to accept students. The Twenty Vows says:

Since they have the power they should accept them.

The Bodhicharyavatara says:

Competent in the meaning of the great vehicle,
Excellent in the discipline of bodhicitta,
Never is the spiritual friend to be let go
Even for the sake of preserving one's life itself.

The Lamp of the Path says: {{552.1}}

Receive the vow from a good guru
Competent in the liturgy of the vow

Who is a master dwelling in the vow.

Grasping its benefits and possessing compassion.
Such a one should be known to be an excellent guru.

b) Creating pure vessels

Such a one:

By a guru who is free from faults having all the virtues,
As for the fortunate student producing joy,
Seeing the faults of samsara and liberation's benefits,
The good dharmas of the provisional and ultimate vehicles,
And the limitless praises of bodhicitta are told.

To teach this again, seeing the faults of samsara and praising
bodhicitta, the guru transforms the mind.

c) Arranging objects of worship and offerings {{552.4}}

Then of arousing bodhicitta

In a clean and pleasant place that is beautified by offerings,
Gather practice articles pleasing to gods and human beings.

Arrange offerings of lights, incense and so on, and gather implements pleasing to gods and

d) The host of buddhas and their emanations {{552.6}}

Then as symbolized by the representations in front, in front:

Visualize space as being filled with an ocean of buddhas
Together with their sons, like heaped up banks of clouds.

Visualize, as is taught in the Moon Lamp Sutra that they are summoned by the feast of incen
joining the palms, saying the following three times:

We arouse the vast and excellent bodhicitta.

May all these beings without remainder be enlightened.
May there be no sentient beings who are not vessels.
Approach! Approach! Divine ones who possess the ten powers.
By the power of your timely kindness
May you, the three jewels, care for the welfare of beings.
With mental offerings and those arranged here,
We supplicate the victorious ones and their retinue.

By that from the buddha fields of the ten directions the three jewels approach. Visualize tha
whole
of space.

e) establishing our suitability to do this{{553.4}}

How suitability is established for what is visualized really approaching:

It is taught that this really happens, just as we visualize,
This is because of the unspoiled power of our minds,
And also the compassion of the wise and considerate masters.

The Edifice of the Three Jewels says:

Whatever victorious ones we may have visualized
Remain in front of us, and always grant their blessings.
They completely liberate us from the arising of faults.

By possessing the wisdom that knows the buddhas, we supplicate and intend to invite them
kindness
and compassion, they see us. By their accomplishing buddha activity, they really approach
instant.
Why? Since from the viewpoint of the buddhas, sentient beings have no benefits, they do th
producing
benefit for us. If they come such a long way merely for the food offerings, the merit of bodhi
suitable for the
guests really to approach.

f) Inviting, and offering baths, and adornment

Visualize that they listen eagerly and closely and approach in the space of the sky:{{554.3}}

Then, with joined hands full of a double handful of flowers,
We invite them to be seated, and then we should offer to bathe them,
Also offering garments, ornaments, and the rest.

Produce the excellent visualization that all the three jewels are in the sky, along with their di
from all
the three-fold thousand worlds, whose own place is right here. Invite them to be seated on l
jewel, sun, and
moon seats. The Supreme Insight says:

Without exception you who are the lords of sentient beings,
Divine ones who irresistibly overpower the hordes of maras,
Knowing all things without exception exactly as they are,
We supplicate the bhagavans and their retinues to come to this place.

When this is said, they approach and in a bath-house many divine youths and maidens was
precious jewel-ornamented vases and with immeasurable bath-offerings. After these offerin
with towels.
Visualizing that we offer them clothing, say these words:
[I think this is the same one in VYS, but I don't have that page here] 555.1

In very fragrant excellent bathing-houses
With brilliant floors that shine like spotless crystal,
Whose pleasant pillars are blazing with precious jewels,
Whose hangings and tapestries are brilliant with pearls,

Are the tathagatas and the buddha sons
With precious vases filled with perfumed water
And an abundance of good and pleasant songs
With joyful music we ask to wash their bodies.

Their external bodies are lovingly anointed
With matchless perfumes, pure and excellent-smelling.
Then for these Sages, with colors that are well-dyed,
We offer them fine garments of matchless fragrance,

Excellent clothing, fine and soft to touch.
And hundreds of excellent ornaments, for all these
The noble ones Samantabhadra and Manju
Avalokiteshvara and others

A fragrant odor fills the billion worlds
The supremely fragrant bodies of the sages.
Blaze with light as they are being anointed,
As if adorned in refined and polished gold.

Having said this, in their dwellings they take their individual seats.{{555.6}}

2) The seven-fold service,

a) The main topic of the seven-fold service,

There are seven sections.

i) prostration

has two sections.

a)) The main topic

First as for the limb of prostration:

Then we should join our palms just over the crowns of our heads,
Like a rising lotus beginning to bloom in some pleasant pond.
With melodious praises, emanating countless bodies,
We should prostrate to those great lords with devotion.

As for joining the palms like a lotus, the Great Liberation says:

Like a lotus that is just beginning to blossom,
We should join the palms of the hands at the crown of the head.
Prostrate to the buddhas of the ten directions.
With their immeasurable bodies like a mass of clouds

The Irresistible Action says:

With the power of aspiration for good action,
Holding all the victorious ones vividly in mind,
We bow with as many bodies as there are atoms in the universe,
We prostrate to all the victorious ones.

b) The benefits

As for the merits of this: {{556.4}}

The merits of this are as many as the atoms of the earth,
With all that are to be found in its many oceans and mountains
Until we have had the body of a universal monarch
As many times as there are atoms in Indra's world,
And finally attain the level of supreme peace,
We would find no such merits in the whole of the three worlds.

As to what the merits of prostration for the sake of arousing bodhicitta are equal to, there is n
in the
three worlds. This is because, if we prostrate, trying to do only good, much merit is obtained
of the Vinaya
says:

O monks, If you prostrate with faith to a stupa containing a hair of the Tathagata's head or a
the
ripening of that, as many actions as Bhrama does without the arising of anger, as many as t
reaching up to the golden ground of Indra, that may times we will experience the happiness
universal monarch, and go among gods and human beings.

ii) Offering.

a)) The brief teaching

As for the second limb:

Material wealth and offerings emanated by mind
We shall offer them offerings unsurpassably vast.

b)) The extended explanation

has two sections concerning

real offerings
those emanated by mind.

1)) real wealth {{557.3}}
As for arranging real offerings:

Let there be flowers and incense, lamps and food and waters;
Canopies, tasseled umbrellas, and exquisite musical sounds
Victory banners, yak tails, clay drums and so forth;
Body and wealth, and all possessions we cannot part with,
All these we offer to the gurus of sentient beings,
The highest teacher of beings, the Buddha jewel himself,
Along with his retinue of Buddha-sons.

As for offering an immeasurable array of these, the Bodhicharyavatara says: 2.15-17

To the lord of sages, the supreme recipient
We offer such pleasant flowers as the jasmine and lotus,
Utpala and so forth, all those of pleasant fragrance,
Pleasantly arranged in skillfully woven garlands.

The finest incense there is full of pleasant fragrance,
We offer billowing in fragrant offering clouds.
Sumptuous food accompanied with a variety of drinks
Nourishment fit for the gods we offer to these lords.

I offer rows of lamps, finely set with jewels,
Which have been arranged on golden lotus buds...

Also it says: 2.19

Precious parasols with handles made of gold.
Having edges that are pleasantly adorned,
Well-shaped and well-carried by attractive bearers,
We will always offer to the kings of sages.

As for the five sections concerning

2)) Offerings emanated by mind,

a))) The offering of compassion

As for those emanated by mind, the enjoyments of the thirty-three gods and so forth:

I offer pleasant palaces, decked with nets of jewels,
All that there may be in the worlds of gods and elsewhere,
Where cymbals, dances, songs, and praises fall like rain,
Adorned with hundreds of the finest ornaments.

Visualizing all the divine palaces in all the world realms, filled with songs of praise, and a rai
flowers, we
offer them to the holy objects of homage. The Bodhicharyavatara says: 2.18

Palaces of the gods with pleasant songs of praise,
With brilliant hangings embroidered in precious gems and pearls,
All these ornaments, as limitless as space,
I offer to those who have the nature of compassion.

b))) The five unowned offerings

1))) Moreover, in completely pure world realms:

I offer precious mountains, forests, and lotus ponds,
Rippled by the paddling feet of mother swans.
Here fragrant airs arise and medicinal incenses.
Their ravishing perfumes waft from wish-fulfilling trees,
That bow with myriad offerings of fruit and flowers.

The Bodhicharyavatara says: 2.2-3

As many delightful fruits and flowers as there may be
And whatever kinds of health giving medicines,
As many precious jewels as there are in the world
And whatever refreshing clear and pleasant waters,

Likewise mountains made of precious substance
Delightful groves and solitary peaceful places
Adorned with ornaments of exquisite flowering trees,
And trees whose branches are bending down with excellent fruit.

2))) Moreover:

Holding bees in a thousand undulating petals
like a bracelet made of white night lotuses,
Opened by sun and moon beams in a cloudless sky
I offer lovely blue and other lotuses.

3))) And also:

Blissfully perfumed air, scented with sandalwood,
Caressing the flower buds with cool and fragrant breezes,
Caves and rock-faced mountains, meadows of heath-giving herbs,
I offer ponds that are full of fresh and cooling water.

The Bodhicharyavatara says: II.5

Lakes and ponds that are adorned by lotuses
With the fascinating music of the wild geese

Harvests that need no sowing nor effort of cultivation
And other ornaments for those that are worthy of worship.

4))) And also:

I offer the ornaments of this world of four continents,
The white moon of an autumn night, with its rabbit's image,
Garlanded by the constellations of its path,

Auspiciously free from adverse influence of the planets,
And the sun, the beauty of the bringer of day,
With its blazing necklace of a thousand rays.

5)) And also:

The billion worlds, from central mountain to outer circle,
The whole array, with all their wish-fulfilling wealth,
All of the buddha fields throughout the ten directions,
Whose number is as many as all the sands of the oceans,
Having received them into my mind, I offer them,
To all the lord buddha sages together with their sons.

3)) The offering of things that are owned:

Wish fulfilling...

Magical vases and wish-fulfilling trees and cows,
The eight auspicious substances and seven royal treasures.
The seven personal treasures, the silken boots and all the rest
I offer the holy patrons, the great compassionate ones.

As for these mental offerings that fill the whole of space, the seven royal treasures are the p
wheel, jewel,
queen, minister, excellent steed, elephant, and general.
The eight auspicious substances are white mustard, durva grass, wood apple, vermilion, cu
bezoar, a
mirror, and a conch shell coiling to the right.
The seven personal treasures are silken boots, cushion, carriage, bedding, throne sword, ar
used as
a rug. All these are offered.

4)) offering the ocean of samadhi,

a)) As for the samadhi offering, by presenting good conduct
and clouds of offerings and so forth, visualize that they are immensely great:

Filling the space of the sky by means of the mind of samadhi,
I offer the outer, inner, and secret offerings,
Great oceanic heaps of clouds of offerings.

b))

1)) From the three aspects, as for the first:

A blazing arbor like floating clouds of beautiful flowers,
Heaps of clouds of amrita, with medicinal herbs and incense,
Clouds of shining lamps, along with food and music,
I offer to the accompaniment of melodious praise.

As to how this is done, the Sutra of the Palm Tree of the Three Jewels says:

A canopy mostly made of various kinds of flowers
Emitting rays of light from the array of brilliant flowers This with its array of various kinds of f
We offer to the mahatmas and the buddha sons.

In the palms of our hands are offerings beyond thought
As we offer these to one of the Victorious ones,
We do the same to all of them without exception.
The miraculous emanations of the rishis are like that.

This is also like what is said in the Avatamsaka Sutra and also the Good Action says:

These oceans of inexhaustible praises
With all the ocean of the different sorts of song
Fully expresses the virtues of all the victorious ones.
Thus, we praise all the sugatas.

2)) The two extraordinary offerings

As for the inner and secret offerings, of mind:

Emanating various clouds of offering goddesses
Of grace and garlands, precious gems and songs and dances

Having limitless clouds of the practice offering
Pleasing all the Victorious ones as well as their sons.

Visualize a host of the eight offering goddesses Vajra Form, Sound, Smell, Taste, and Touc
Producer-of-appearance, and the goddess of Flowers, each with her respective offering, filli
making
offerings. That is the offering. This body which is held so dear is also offered as a servant o
jewels. The
Bodhicharyavatara says: II.5

Reaching to the limits of the vastness of space
All this, which is the property of nobody at all

Having been brought to mind, to these best of beings the sages
Together with their sons, if these have been well-offered,
May the holy patrons with their great compassion
Accept these offerings and look upon us kindly.

I, possessing no merit, am utterly destitute.
I do not have any other wealth that I can offer.
As these lords intend the benefit of others,
For my benefit, may these powerful ones accept it.

To the victorious ones, the buddhas and their sons
In all may lives, I shall always offer all my bodies.
May I be accepted by these excellent spiritual warriors....

iii) Confessing evil deeds

Throughout our lives:

Let us confess the evil deeds that cause samsara.
Arising from the habitual patterns of karma and kleshas,
That we have been accustomed to from beginningless time.

Here from the four aspects of confessing evil deeds, first there are the six gates to what is to
abandoned, evil
deeds. These are body, speech, and mind; and passion, aggression, and ignorance. Towa

and
mother, preceptor, master and so forth, from beginningless time until the present, we have r
deeds,
having the nature of the ten unwholesome actions and so forth, and if these are renounced,
subsequently we
should give food and so forth. The Excellent Action says:

Whatever evil deeds we have committed
Due to passion, aggression, and ignorance,
Through body, speech, and likewise mind...

There are evil deeds done by oneself, which one has made another do, or which one has no
one rejoices. Because evil deeds obscure the celestial realms and liberation, they produce
the lower
realms. The second method of application is the antidote four powers. There is 1) the powe
remorse
which greatly repents the bad action. When we having done something bad, by trying again
power of
conduct with good conduct as an antidote. Having accepted a vow, 3) the power of control
doing evil
deeds. As by having relied on the three jewels and bodhicitta evil deeds are exhausted, the
of support.
The Sutra Teaching the Four Dharmas says:

Manjushri, if bodhisattvas possesses these four dharmas, all the evil deeds which have bee
performed and accumulated will be overcome. What are these four? The conduct of compl
repentance, the conduct of the antidote, the power of control, and the power of support.
As for the first, if we do an unwholesome action, we repent it greatly. Second, if we do an
unwholesome action, we try very hard to do a wholesome one. Third, if we genuinely receiv
we attain control over not doing evil deeds. Fourth, we go to refuge with the Buddha, Dharm
Sangha, and do not give up bodhicitta.

Third, within the way of application there are the preliminaries, the main topic, and what follo
preparation we should think of the immeasurable buddhas and bodhisattvas and go to them
the main
topic, we should remember all our evil deeds and by confessing and repenting of them, all th
oneself and
others, are visualized floating blackly above one's tongue. By confessing them, from betwe

buddhas and
bodhisattvas light rays arise. Visualize that they are immediately purified. Then, after many
have arisen,
visualize that all evil deeds are purified and the body becomes like crystal. As for the words
Bodhicharyavatara says:
II.27

Dwelling in all the quarters of the universe,
Complete and perfect buddhas and the bodhisattvas,
You who are possessors of the great compassion,
To you I join my palms and make this supplication.

Here within samsara, from beginningless time
Within this life, and also in may other lives
Though I did not seek to do so, I have done evil deeds
Or though I did not do them, I had them done by others.

Confused by ignorance, I was overcome;
And therefore I rejoiced in all these evil deeds;
But now that I have seen they were pain-producing errors,
Sincerely I confess them to the protecting lords.

By me to the three jewels, the Buddha, Dharma, and Sangha,
To my father and mother, to the guru, and others
Because of having the kleshas, I have done great harm,
By actions of body and speech, and also in my mind.

By a multitude of wrong-doings I have engendered faults
The evil deeds which I as an evil-doer have done
And which I could not keep from doing in spite of myself,
I confess them openly to the guides of the world.

After that, the essence of whatever evil deeds that have been recognized is purified by bein
meditative equanimity like space. The Sutra of the Blossoming in the Ten Directions says:

Whoever wants to repent and purify
Should be straightforward and see things as they are.
Those who are true will therefore view things truly.

Those who see things truly will be free.
That is supreme repentance and purification.

Faults of evil deeds are perceived by the master. Contemplating the master, prostration and
done.
Hanging the upper robe over one shoulder, say. "We supplicate that evil deeds may be aban
supplication, take refuge and arouse bodhicitta. Then, having mentally visualized our evil de
tongue, we
say,

"Whatever evil deeds we have done to the three jewels, to the master, our parents, or other
beings, by the power of ignorance, we repent and purify all these."

By thinking this forcefully, the bodhicitta in the five eyes of all the buddhas and bodhisattvas
the ten
directions will completely grasp us. For the purpose of attaining the enlightenment of the bu
times,

"We confess these. From now on we shall try to control ourselves."

After that, enter for a little while into emptiness meditation. Then, from the heart centers of t
representations,
white light rays arise. Visualize that body, speech, and mind are purified.
Then in the sight of the master, request the vow. Afterwards the students give thanks, Here
the
liturgy with "I," for oneself. Later "we" is said in practicing with others.

Fourth, as for producing knowledge of being able to train in these, the Sutra of the Great Lio
Requested
by Manjushri says:

The karma of evil deeds which we have done because of unawareness should be confessed
by recognizing and confessing our faults, we shall not remain associated with that karma.

The Revelation of Instructions says:

Those who produce bad karma through evil deeds,
By virtue can put an end to that bad karma,

Like the sun appearing, rising out of clouds,

The Sutra of the Treasury of Buddhahood says:

Even those who have murdered their parents or a buddha, By meditating on emptiness are
liberated.

The Revelation of Instructions says:

Those who have done intolerable deeds,
Those who are blocked by having disparaged me,
By fully confessing and controlling themselves
By this will be fundamentally released.

The Spiritual Letter says:

Whoever was careless, then has become careful
Will be as beautiful as the cloudless moon,
And as happy as Angulimala
Was made by attainment of the joy of seeing.

iv) rejoicing in virtue

As for the fourth limb:

May we always rejoice in the limitless stores of merit
That have been accumulated by sentient beings.

If we meditate with rejoicing on our sincere and natural wholesomeness, we will attain the ro
equanimity, and the merit will be immeasurable. The Prajñaparamitasamgatha says:

To weigh the Mount Merus of the cubed thousand worlds
And total up the measure is logically possible.
But this cannot be done with the goodness of rejoicing.

Sincerely rejoice like that, and say these words about the arising of good conduct:

All the merits of beings in the ten directions
Once- and non-returners, and pratyekabuddhas,
The buddha sons as well as all the victorious ones
As many as they may be, we rejoice in them.

v) Urging to turn the wheel of Dharma

As for the fifth limb:

So that all beings without remainder may cross over
We ask that the unsurpassable wheel of Dharma be turned.

The Buddha Bhagavat, after becoming enlightened, did not teach the Dharma until Bhrama
supplicated him. Similarly, visualizing that we are in the presence of the gurus, we supplicat

All those who are the lights of the worlds of the ten directions,
Who have unobstructedly gained enlightenment and awakening,
We urge those protectors for the benefit of all beings
To turn the unsurpassable wheel of the Dharma

By that obscurations of abandoning Dharma are cleared away. From then on, from generati

being will always inseparably hold the holy Dharma.

vi) Requesting not to pass into nirvana

As for the sixth limb:

From now until the ocean of samsara is emptied
We supplicate the buddhas and the buddha sons
Always to remain, not passing into nirvana.

Just as formerly our teacher supplicated the spiritual friend Tsanda not to pass into nirvana,
buddha
bhagavats as dwell in the world and guru spiritual friends who in their last morning intend to
nirvana, we
supplicate to remain until samsara is emptied:

The teachers who intend to pass into nirvana
We request you with palms joined
To remain for as many kalpas as there are atoms in the universe
For the peace and welfare of beings.

By that evil deeds that bring about short life, untimely death, and other dangers to life are pu
immeasurable life is established.

vii) Dedicating the merit to enlightenment

As for the seventh limb:

By this merit may we, as well as all sentient beings,
One and all without exception become enlightened.

We dedicate it so that the virtuous roots of ourselves and others may have the goal of comp
enlightenment,
and so that that transformation may be the cause of others arousing bodhicitta:

By prostrating, offering, confessing,
Rejoicing, requesting to teach, and asking to remain,
Whatever trifle of virtue we have accumulated,
We dedicate for the sake of enlightenment.

As for the cause of dedication, we are connected with all of the virtue of ourselves and other
the
three times. The Avatamsaka Sutra says:

All the virtue as that sentient beings may have
That was and will be, and now is being produced,
The purity of all the goodness there is,
All that goodness is in each of us.

Dedicating the merit of this should be done only by buddhas. The Middle Length Prajñapara

Subhuti, these virtuous roots, are to be dedicated only by the buddhas. They are not to be
dedicated by shravakas, pratyekabuddhas, and those on other levels.

The purpose is so that all sentient beings may attain enlightenment. The same text says:

It is dedicated for the sake of all sentient beings, and not merely for one's own complete attainment. This is because, by so doing, one would fall to the level of the shravakas and pratyekabuddhas.

All dharmas are non-existent yet apparent, like dreams and illusions. In dedicating merit, we that
merit too is like a dream or illusion. The same text says:

Subhuti, all dharma are like a dream, like an illusion. Merit too should be dedicated as being completely like a dream, like an illusion.

The Sutra Requested by Bhadra says:

Whoever does not perceive a gift that is given
As being a gift, or being given by anyone,
By this same equality of giving,
May goodness become complete and be perfected.

If, on the contrary, through conception or attachment, one thinks of the virtuous roots as rea existing,
that is not good. The Prajñaparamitasamgatha says:

Just like eating good food that is mixed with poison
It is taught that the whiteness of dharma is overcome
By being mixed with discursive thoughts and conception.

Also it says there:

Why so? When there are no characteristics, there can be dedication to enlightenment. But when there are characteristics, there can be no dedication to enlightenment.

Therefore, we should be without conception or attachment. The Abhisamayalankara says:

When this has the aspect of being without characteristics,
Then it has the characteristic of being right.

As for the essence of dedication, by directing the virtuous roots to enlightenment, the mind is
and its power is
bound by these particular words.

The Display of Qualities of the Field of Manjushri says:

All dharmas, having been conditioned by these,
Are consecrated by the dedicated roots.
Whoever puts forth such an aspiration,
Such a one will surely establish suchness

As for the difference between dedication and aspiration, words and vows of aspiration after t
wholesome causes have been dedicated, are dedications. Wishes which are merely wholes

aspirations.
Moreover, dedication and the power of the words transform the aspiration of the giver into e
so
forth. What teachers of today say is said from a viewpoint without certain knowledge. More
is personal
testimony, the guru and the Sangha, if they follow those words, accord with establishing me
When the
words are taught to be truly established up to the first bhumi, they do not follow properly. Vi
as witnesses of
our establishing dedication in the sky in front, buddhas and bodhisattvas are heaped up like
Becoming as
kind as the Victorious Ones in former lives, when they gave their own flesh and blood to evil
has been
taught:

By this merit may all attain omniscience.
May it defeat the enemy wrong-doing.
From the stormy waves of birth, old-age, sickness, and death,
From the ocean of samsara may we free all beings.

Some say that after this we should expand into empty space, but this is completely improper
but
isn't what they have done conceptionless? Phenomena appear without intellectual understa
a dream.

The one who collects it is like a dream. The practitioner is also like a dream. Though non-a
three spheres
as truly existing is called objectlessness, empty meditation is nihilism without any merit at a
understand
this to be a bad tradition and abandon it.
In general, whatever merit is produced, the preliminary preparation of excellent bodhicitta h
accomplished; the main basis, excellent prajña without conception or characteristics, has be
and the
conclusion, the dream-like dedication has been accomplished. Connection with these three
called "merit in
accord with liberation." There is no other cause of the path of buddhahood than this. If this
accomplished, "that
which is in accord with merit," in the sense of accompanying the fruition of particular merits,
known as being
exhaustible.

b) How one's being is purified by this

As for the purpose of the aforementioned seven limbs, for example:

Just as, in a piece of cloth that is cleansed by washing,
The colors with which it is dyed shine through in clarity,
Within the mind that is trained by these preliminaries,
Supreme and actual mind will shine through in one's being.

If defilements hinder the arising of genuine mind, it will not arise. If these hindrances are pu
will arise.
Just so, a filthy cloth that is no longer colored needs laundering is to make its colors be as t

c) How those that have this foundation are immeasurable

Those who produce the seven limbs:

And so the limitless fruit of this meritorious practice
Encompasses the whole of space like dharmadhatu.

The Sutra Requested by Glorious Secret says:

Whoever, having visualized the buddhas
Of the ten directions and three times,
Joins the palms, prostrating and offering
Rejoicing in merit, confessing evil deeds,
Urging to teach, and asking to remain,
As for the heap of merits of doing this,
It always arises filling the whole of space.

b. the actual arousing of bodhicitta
{{574.3}}
Now as for the actual main ritual, after doing the preliminaries:

Therefore, after having three times gone for refuge
To the Buddha and Dharma, and to the excellent Sangha,
Supplicate the lords and their sons to consider us.

Just as the former buddhas together with their sons
Dwelled in the practice of arousing bodhicitta.
So from now on, in order to benefit sentient beings
May I dwell in the practice of arousing bodhicitta.
So that those who have not crossed over may cross over,
So that those who have not been liberated may be liberated,
So that those who are not released may be released.
May we establish all sentient beings within nirvana.

And also:

From this time on, taking this name which has been given to me, I so and so, until attaining t
enlightenment, go for refuge to the buddha bhagavats, the supreme ones among those who
supreme
ones among those who are without desire.
To the holy Dharma, the supreme ones of collections, and to the Sangha of those who are n

they are noble ones, to those three and to all the buddhas dwelling in the ten directions I sup
supplicate the great
bodhisattvas dwelling on the ten bhumis. I supplicate the vajra-holder gurus. Just as forme
bhagavats and
bodhisattva-mahasattvas aroused the mind of great enlightenment, so I, [the name that was

that
sentient beings who have not crossed over may cross over, and those who have not been li
liberated, and
those who have not been released may be released, and those who have not gone complete
go
beyond suffering, from this time on until reaching the essence of enlightenment, arouse the
enlightenment.
(Say that three times)

Also, as it is said in the Bodhicharyavatara, after one has previously done the supplication to
objects of
supplication [as above] : 3.23-4

Just as formerly the all sugatas
Aroused the wish for supreme enlightenment,
And, having done so, dwelled upon the bhumis
Of the training of a bodhisattva

So, for the liberation of all beings,
I shall arouse this wish for enlightenment,
And I shall train successively in the bhumis
Of this training, just as they have done.

Say that three times.

c. Afterwards, as for the short teaching of exertion in the two bodhicittas,

Now that this sequence of stages of bodhicitta has been established, guard the learning and
its
natural benefits. As for the ritual:

Therefore, let us try to arouse these two bodhicittas,
Recite the liturgy three times every day and night.

Cultivating bodhicitta, supplicating, and so forth have many purposes.

4. The purpose of the three recitations of that ritual

The first arouses the bodhicitta of aspiration
The second arouses the bodhicitta of entering.
By the third these two become stable and are purified.

The Ocean Cloud says:

By the first, second, and third recitations, aspiring, entering, and both are made stable and excellent.

Aspiring and entering have a single essence and are not different things. Though in the ritu joined as
if they were different and three different characteristics arise from the three recitations, they different in essence.
This is because their nature is a single mental substance, a single time, and a single action.
Bodhisattvabhumi says:

Since these two, aspiring and entering, are inseparable in nature, they are a unity in produci benefit for others. It should be known that they are not different in nature.

5. as for meditation on joy {{577.3}}

Now that we have aroused bodhicitta:

Now we are the remedy for sentient beings.
We have a bodhisattva name as the Buddha's child.
Within samsara we fearlessly benefit sentient beings.
We are always concerned with their benefit alone.
Thus there is a meaning to samsaric human life.

From the instant bodhicitta is aroused, it is held. Those who have this mind unimpaired are samsaric world as bodhisattvas. If we do not impair the virtue of our own family, but increas meditate in
immeasurable joy. Directly or indirectly, we benefit sentient beings. If we cannot, still we as so. The
Bodhicharyavatara says: 3.25

Thus by those who are intelligent,

Having aroused this excellent bodhicitta,
Having entered into and expanded it,
Mind will be ennobled and uplifted.

Today I have the fruition of my life,
I have gained the meaning of human existence,
I am born into the family of the Buddha
I have become a child of the Buddha.

Whatever I may do from this time on,
I will try to act in accord with my family.
I will try to act so as not to trouble
This family which is so faultless and noble.

Like a blind man finding a precious jewel
In a heap of filth and discarded rubbish,
Just like that, and seemingly by chance,
Bodhicitta has been born in me.

How many terms are there for bodhisattvas? There are sixteen. The Mahayanasutralankar

They are known as bodhisattva, and mahasattva,
Wise ones, and the excellent luminous ones,
The buddha sons, the ground of victorious ones.
Buddha producers, or the buddha sprouts,
Skillful ones, and excellent noble ones,
Ship-captain guides, and the supremely renowned,
Compassionate ones, and those who have great merit,
Noble lords, and possessors of the Dharma.

These words are said to spread the benefit of bodhicitta to those who have not yet aroused
enlightenment, These words are said to spread the benefit of bodhicitta. The forty-fourth Ch
Gandavyuha
Sutra tells how Sudhana, after Manjushri aroused in him the wish for enlightenment, went e
to seek
this learning. At the bank of the southern ocean, in a tower called "having an essence ornar
Vairochana"
surrounded by a retinue of many hundreds of thousands of bodhisattvas, Maitreya was teac

Sudhana
saw him from a distance of five hundred pagtse. He was glad and rejoiced, and did ecstatic
Having seen
him, Maitreya extended his right hand, and placed it on Sudhana's head. To the retinue he
expressed
Sudhana's praises:

Look now, how with thoughts that are completely pure
This Sudhana, who is born of stable, enduring riches,
Seeking the practice of supreme enlightenment,
This knowing and capable one has come before me now.

Also it says there:

Welcome, you who are kind as well as compassionate.
Welcome to the vast mandala of Maitreya
Welcome to that which viewed, completely pacifies,
And which is not exhausting at the time of practice.

This and so forth was taught. Sudhana joined his palms and requested. "Noble one, if I trul
unsurpassable enlightenment, please teach how I shall earnestly seek the practice of a bodl
The answer was, "O son of noble family, You have been completely accepted by the spiritua
Why so?
Son of noble family, bodhicitta is like the seed of all buddha dharmas. It is like the growing f
white dharmas of
all beings. From the essence and benefit of that up to the examples, Sudhana having prope
these
benefits and immeasurable others.

What is taught here is extensively presented in the sutra.

6. the three aspects that are always to be trained in to take advantage of the opportunity.

a. The brief teaching

After arousing bodhicitta, there should be the stage of serious training in it. This is how to ta
advantage of the opportunity.

Having germinated these seedlings of the two bodhicittas
Within the good soil that is the mind of sanity,
Try hard to keep them and increase their purity.

By arousing the luminous mind of bodhicitta repeatedly, things become purer. As for maras which
we have not able to cut. The Sutra of the Ten Dharmas says:

The precious jewel by nature
Is a source of blazing light.
If we accept and reject,
That beauty is torn in two.

So even having the gotra
Realization of bodhicitta
Must be free of dualistic extremes
So that maras do not arise.

After the sprout of this attitude has arisen, grasp it without deterioration. Purify defilements only in
means of increasing virtue. These are established chiefly by the practice of guarding the su
Bodhicharyavatara says: 5.18

Thus as for this attitude of bodhicitta
I should hold to it and try to guard it well.
Aside from this practice of guarding the mind of enlightenment
What is the use of the many other practices?

Also it says there: 5.1

Those who have the wish to guard this discipline
Should keep and guard the mind, using their fullest attention.
If we have not trained in the discipline of mind,
We shall not be able to guard and keep that discipline.

By letting the elephant of mind go free,
It will produce the harm of the unremitting hell.
But in this way a mad elephant, who is unrestrained,

Will not do such harm as an uncontrolled mind can do.

If the elephant of mind is truly tied,
On all sides by the rope of constant mindfulness,
We shall be in a state that is without all fear
And everything virtuous will come into our hands.

b. The extensive explanation of exchanging self and other and so forth,

Here is the extensive explanation of how is it grasped, purified, and cultivated:

I shall take in all the suffering of sentient beings.
May my happiness become that of these beings.
May we never be separate until they are enlightened.
Let us practice such sending and taking in our thoughts.

I shall meditate on the four immeasurables,
Which are cultivated in the case of aspiration.
Abandoning whatever does not accord with this,

Thereby let us guard the mind of bodhicitta.
That which is cultivated in the case of entering,
Is said to be the practice of the six paramitas.
Try to abandon whatever does not accord with this,

Resting in the nature of aspiring and entering is said to be grasping the mind of enlightenme
what
does not accord with this is abandoned, our effort becomes purified.
Cultivating the exchange of our own happiness with the suffering of others is called "cultivati

bodhicitta." Thus, we can cultivate a great deal joy and happiness, and while we always hav
we
ourselves bear the burden of sentient beings, and equalize self and other. That self and oth
exchanged is the
collective instruction of the sutras. The Bodhicharyavatara says:

Without discouragement I should gather the supports
And making a great effort, I should master myself,

Seeing that there is equality of oneself and other,
I should therefore make an exchange of self and other.

Here as the first topic, when the immensity of the task of benefiting sentient beings and the i
realizing enlightenment is heard, without discouragement, thinking, "How could I do that?" c
do so. This
is the fundamental point. Moreover, if lower sentient beings attain the human body, if I from
effort, they
will be established in enlightenment. If these lower ones having looked at the teachings of a
enlightenment, think
that it is difficult, the Bodhicharyavatara says: 7.17

If I say, "how shall I be enlightened,"
Discouraged, I will not accomplish it.
That is the reason why the tathagata,
The one who teaches truly, taught this truth.

Gnats and flies on meat and honey bees
Likewise mosquitoes and other bugs and worms
Even these by great enough force of effort,
Will gain enlightenment so difficult to attain.

One Like me with the gotra and human birth
Recognizing benefit and harm,
If I keep to bodhisattva conduct
Why should I not attain enlightenment?

The Sutra Requested by Laksang says:

Laksang, Moreover, a bodhisattva should train in this way, thinking, "If even those who have
become lions, tigers, dogs, jackals, vultures, cranes, crows, owls, worms, bees, and carrion
attain enlightenment, those like me who have become human beings, because of that life, w
we not make an equal effort at attaining enlightenment
Laksang, moreover a bodhisattva should train in this way, thinking, "If a hundred people or a
thousand have realized and attained buddhahood, why should I too not realize and attain it?

The Display of the Basket Sutra says:

Then the power of Avalokiteshvara arose from Singha Ling. In the country Destructible Rea
great city "Place of Excrement and Urine," from a place where there were a hundred thousa
insects, at that time, an emanation arisen from the power of Avalokiteshvara arose in form o
of the insects, saying, "I prostrate to the Buddha.
These insects afterwards remembered "I prostrate to the Buddha." Having conquered the
twenty-peaked mountain of the view of a transitory collection, all these became a bodhisattv
Fragrant Perfume, who was born in the world-realm of Sukhavati.

There are two ways in which we should make an effort to liberate the limitless sentient being
our
fathers and mothers. Even if we have made no effort at all in regard to the suffering of dwel
if we
accomplish enlightenment, it all will be conquered. If we have not previously accomplished
samsara. Since
samsara will occur, we should make an effort to do that. If one will not bear any suffering of
others, since in
the womb one will certainly bear limitless suffering, which is hard to bear, one should be wit
discouragement. As for
this,
The Precious Mala says:

For the benefit of measureless sentient beings,
Desiring a measureless enlightenment,
One produces a merit without measure.
From this state of immeasurable enlightenment
By the accumulation of the four immeasurables
We shall not be obstructed and kept off far away.

If we do this, there will be obtained
What is known as "Limitless merit" And "limitless wisdom. "
By those the fearful sufferings of body and mind
Will be quickly cleared away and cease to be.

By one's having a body in the lower realms due to evil deeds,
Sufferings of hunger, thirst, and so forth will arise.
Not made by evil deeds, but by merit,
There is no other samsara.

As for the mental suffering due to stupidity,
Arising from craving, fear, desire, and so forth,
By the wisdom that does not depend on them,
These and that suffering will quickly be abandoned.

By such suffering of body and of mind,
If we thus have been untouched and completely unwounded,
If we have reached the end of our time within the world,
How will we be led by the world, so that we are sad?

If suffering were going to be short,
Why speak of its being long and hard to bear?
If we were happy because there was no suffering,
How could we fall into harm for a limitless time?

Here, if we did not have any bodily suffering,
How could there be any mental suffering?
As for this because of compassion in the world,
We remain here, staying for a very long time.

Thinking in this way, we will not be discouraged,
Having the attitude that buddhahood is far off.
Having exhausted defilement, for the sake of virtue,
One should always strive to attain that blessed state.

If one thinks, "how could one bear to remain thus for a long time within samsara for the bene
beings?" that is not how it is. Since bodhicitta exists, one is happy, and since in that sense
suffering, one can
bear it. The Bodhicharyavatara says: 7.28ff

By merit the body will be in a state of happiness.
And when because of knowledge the mind has become happy,
Though they remain in samsara for the benefit of beings,
How will those who have compassion then be sad?

As for this, because of the power of bodhicitta,
Having exhausts the power of former evil deeds,
One will therefore gather up an ocean of merit.

This is explained as better than the shravakas.

Therefore, mounted on the horse of bodhicitta,
Which clears away all weariness and desperation,
One will go from happiness to happiness.
Knowing bodhicitta, who could then despair?

All sentient beings have the nature of illusion, whose painting-like phenomena and space ap
primordial unborn. Therefore, in truth there is nothing that needs to be done, and we should
Spiritual Letter
says:

As for mind it should be understood
Like paintings done with water, earth, and stone.

The Edifice of the Three Jewels says: 586.5

For example, though the space of the sky has been there for more kalpas than there are gra
of sand in the river Ganges, it has no sadness or depression. The space of the sky is not bo
destroyed, burned up,
or separated.
Why so? Because the space of the sky is not a real thing. Similarly, for the bodhisattva who
knows that all dharmas are not real things, the attitudes of sadness, weariness, and depress
be produced.

We need not be concerned with establishing enlightenment and performing benefits for othe
also are thought to arise according to the oral instructions of the mahayana. We should esta
varieties of
benefit. What are these? All sentient beings are equal in having been our fathers and mothe
again, are equal.
As at that time by their kindness there was only benefit, one should return their kindness an
sentient
beings. The Noble Sutra of Complete Nirvana says:

This great earth has been made merely as a lump the size of a pea. If one counts the single
sentient beings who have not been my father and mother, though this great earth is exhaust
count of a even single sentient being who has not been my father and mother will not be exh

Moreover, if we count the times we have been benefited by sentient beings, it is a greater bu
than
we can keep in mind, so that we shall be overcome. To clear it away, we should also benefi
The Lung
Namje says:

Plains and mountains and oceans are not my burden;
My great burden is unacknowledged deeds.

Moreover if sentient beings are happy and well-off, though indeed we do not need to benefit
us
they formerly did evil deeds, if they are oppressed by the sufferings of samsara and the lowe
order to clear
away the faults done by us, we should benefit sentient beings.
Moreover, sentient beings as one wish happiness and do not want suffering, but, because th
this
is obscured for them, they are tormented by suffering alone, and in order to eliminate this, w
sentient
beings.
Moreover, though immeasurable sentient beings were led by the former buddhas of the past
uplifted and those buddhas were not able to tame them. If these are not led by us, the gotra
family will be
broken. Sentient beings will be without refuge or protector, and so we should benefit them.
Moreover, by the force of I and ego-grasping, they are blown about by the wind of the klesha
have
gone wrong, if I speak an aspiration that I will make an effort in order to tame them, what be
done for
others?
Moreover, though all dharmas are empty and egoless, sentient beings who do not realize th

dream, should inspire our compassion. If they are not guided, since compassion in particula
also we should
do benefit.
Moreover, though we wander here in samsara, sentient beings giving rise to kleshas of rese

arise. Now, even if the object of establishing personal enlightenment becomes more attracti
beings, still I
should benefit them. The Bodhicharyavatara says:

Many who have pleased these sentient beings
Have reached perfection by their doing so.

Moreover, by having really performed benefit for others, because the power of benefit for on
established,
also one should benefit them. The Bodhicharyavatara says:

What truly establishes self-benefit is also this itself.

Moreover, if one performs benefit for sentient beings, since the buddhas will be pleased, als
perform
benefits. The Bodhicharyavatara says: 6.119

Unless sentient beings are made to rejoice,
There is no other way to please the victorious ones.

Moreover, though bodhicitta may be aroused, if benefit is not established for sentient beings
into the
state of shravakas and pratyekabuddhas, and therefore we should benefit sentient beings.
In brief, while even one sentient has not been liberated from samsara, until then remaining i
should do benefits. Day and night without sadness and weariness, if I try for ten hundred m
know that
within the being of one sentient being happy mind will arise for an instant, I should try with g
mind. The
Mahayanasutralankara says: 590.4

The buddha sons rely on making supreme exertion.
If they completely ripen the host of sentient beings,
In order that one other mind may be rendered happy,
They will be happy to work for ten thousand million kalpas.

That is how benefits should be performed. The supporting troops are of four kinds. The Bo
says: 7.31

Devotion , steadiness, joy, and release.

First, the troops of devotion. Since one is devoted to the beneficial qualities of bodhicitta, ha

established and unhappiness is rejected. The Bodhicharyavatara says: 7.31

Devotion is produced by fear of suffering
And thinking of its beneficial qualities.

Second, the troops of steadiness. If I do not arouse bodhicitta, I am just giving up. Having a
means
of sending it forth, even thinking, "this will be bad," we should persist and not lose it. The
Bodhicharyavatara says: 7.46

Then with the observance of Vajra Victory Banner
Undertaking that, one should meditate with pride.

First examine the situation's possibilities
  Seeing whether it should be undertaken or not.
It is better not to undertake it at all
Than that having once begun, we should then turn back.
{{591.2}}
Third, the troops of renouncing. Sometimes not harming sentient beings depends on the mi
discipline
as explained being given to equanimity. The Bodhicharyavatara says: 5.42

As for relating to fear and celebrations and so on,
If one cannot do it, then one should just relax.

Fourth, the troops of joy. By enjoying and rejoicing in benefiting sentient beings and practici
discipline,
one enters into it. The Letter to Students says:

Whoever for the benefit of others cuts off their heads
Is like a lotus, the rejoicing eye opening treasury of vision For its own benefit by a white para
The divine level too should be thought of like a sharp sword with whetted edge.

The wholesome is what we should devote ourselves to or since it is the cause of the celestia
liberation, it should always be done. The Bodhicharyavatara says:

In spacious fragrant coolness in the heart of a lotus
Made brilliant by the food of the teachings of the Conqueror

My excellent body rising as the Sage's light makes it blossom,
Remaining before the tathagata, By virtue becoming his.

The Bodhicharyavatara says: 7.42

Wherever and they go, there by the merit of that
They will be presented with the worship of fruition.

In terms of the viewpoint of sentient beings, since of all sentient beings none has not been o
mother,
and relative, we should benefit them. By becoming a field establishing enlightenment, from
benefit
them; and since buddhahood produces joy also from that viewpoint we establish benefit. Th
says:
6.113

Sentient beings as well as the Victorious Ones
Likewise make buddhadharma be established in us.
So why do we not have such respect for sentient beings
In the way we do for the Victorious Ones.

Also it says there: 6.125 {{592.4}}

In order to bring rejoicing to the tathagatas,
From now on, with true comportment serve the world.

Meditating on self and other as equal explains what is done in the ordinary equality meditati
extraordinary, first producing the perception of one like an enemy as one's mother, see it as
for oneself
and if ultimate good is established, rejoicing, since these are without distinction, meditate thi
may I establish
this person's benefit?" From one sentient being, one should meditate up to those as limitles
As for exchanging self and other, from the training on that, whatever happiness and merit or
one
completely gives forth thinking, "by that merit incidentally may they attain the higher realms a
buddhahood,
may I be covered with the suffering of their bad karma exchanged for that, and having receiv
ripening within

my being, for their benefit, may I experience many sufferings in the lower realms."
From the depths of the bone core of the heart, having trained the mind in such an exchange
being, one should go on to them all. By that, because of beginningless very powerful evil de
experience the
lower realms and so forth, much karma will be exhausted, and much happiness will be attain
Bodhicharyavatara
says: 8.131 593.5

My happiness and the sufferings of others,
If these situations are not truly exchanged,
The state of buddhahood will not be reached,
And in samsara I will have no joy.

Here some say: "All dharmas are similarly conditions of this. At the summit of aspiration the
consecrated."
If one says that, it is not proper. This is because oneself would always be falling into samsa
something
unmeritorious has been done, since one is aiming at enlightenment, if one so dedicates it, it
meritorious, since
there is dedication to this special aim. Though in so saying words of Mara have indeed bee
nevertheless such
an answer should be explained. If for the sake of others one aspires to later remaining withi
so wandering
in samsara, then it follows that even Manjushri is wandering there. His prayer says:

For the sake of every sentient being
May I later remain within extremes.

and that would send him there. Even if one exchanges self and other, there is no real excha
beings.
Even when there is, it is completely exhausted, since there would be immense merit. Since
exchanged
sentient beings and oneself are both one's own mind, the suffering of others will not ripen wi
own
happiness will not go forth to others. Thus, it is taught that no karmic effect is transferred. T
Actions says:
{{594.5}}

What is done by oneself is not transferred to others.
And the karma of others likewise is not ours.
If the share collected by one were to be effective
Sentient beings would be obscured by darkness.

As for evil deeds, since they are not virtuous roots, it is not suitable to dedicate them as a ca
than the
lower realms and suffering, they are not the cause of anything else.

The Lung says: {{595.1}}

These virtuous roots are dedicated to unsurpassable enlightenment.

From that, it is therefore taught that the roots of evil deeds are not dedicated to unsurpassab
enlightenment.
Therefore, virtuous causes are what is dedicated by aspiration, and though this is done, uns
not also
dedicated, just as space is not dedicated to enlightenment. Therefore, do not think in such a
this should not
even be heard, what need to speak of proclaiming a view that accords with it? As purifying a
will be
explained below, they are not elaborated here.

c. How one should rely on mindfulness and awareness,

In this way, day and night:

Always mindful, ever-aware, and being careful,
I will abandon what is unwholesome, creating an ocean of virtue.

Thus by those three meanings, the chief of disciplines is guarding one's own mind from the a
kleshas.
Moreover the mind should be guarded by mindfulness, awareness, and, carefulness. Here
their beneficial qualities and disadvantages of their degeneration one will not be harmed, an
one's own
essence, should not be allowed to degenerate. Like the string of a tensed bow, its being jus
important. Why so?
If mindfulness and awareness degenerate, the wholesome degenerates, and the non-whole

instant.
The Bodhicharyavatara says: 5.27 {{596.1}}

The bandits of non-awareness are following
After the degeneration of mindfulness;
Though merits have been fully accumulated,
As if they were snatched away by a thieves and robbers,
One will have to go to the lower realms.

As for the kleshas, this pack of thieves and robbers,
They are seeking their chance to get to us.
When they have found their chance, they ravish virtue.
Even lives of the higher realms are overcome.

Therefore we should keep hold of our mindfulness
Never letting it go to turn into somewhere else.
If it has gone, there will be harms of the lower realms.
Thinking of that keep a close track on mindfulness.

Mind should be guarded with completely pure awareness of discipline, its beneficial qualities
disadvantages
of its degeneration, the faults and virtues of samsara and nirvana, and so forth. For exampl
generations of the
world by being aware of many good and bad natures, put aside evil actions and entered into
likewise into
the Dharma. By being aware of all virtuous aspects day and night, they actually established
their three
gates they examined virtue and non-virtue as they arose, and counted the little pebbles of th
aside non-virtue
and entering into virtue, they guarded awareness. The Bodhicharyavatara says: 5.18

The situation of the body and mind
Ought to be examined over and over again.
Just doing this, to tell the situation briefly,
Is the definition of guarding one's awareness

Thus mindfulness and awareness are what is chiefly guarded. The same text says: 5.23

As for those of you who wish to guard the mind,
Guard your mindfulness and likewise your awareness
Even if in doing so you lose your life.
I thus join my palms in my beseeching you.

Also guard the mind by being careful. With self-control comes, there is self-respect in not pr
kleshas.
Having had to be ashamed before others, one is conscientious about guarding against non-
have the
essence of carefulness, and by that one guards against the kleshas.
Moreover, by being careful there is elimination of the kleshas and the virtuous activities of lib
The
Compendium of Abhidharma says:

What is carefulness? When having tried to live with non-passion, non-aggression, and non-
ignorance, we meditate on virtuous dharmas, and guards the mind against all defiled dharm
possess the karma that completes all the perfections and fully establishes them.

If carefulness exists, all goodness and virtue will be established. If it does not exist, they wil
is also
taught to be the root of all he dharmas of buddhahood.
The Spiritual Letter says:{{598..}}

Carefulness is the place of amrita. Without that care,
It is taught that one achieves the place of death.
Therefore, in order that virtuous dharmas may increase,
Always act devotedly with carefulness.

The Samadhiraja Sutra says:

Generosity, discipline, and likewise patience and so on,
As many virtuous dharmas as anyone may mention,
The root of all of these virtues is this carefulness.

The Sutra Requested by Jewel-Crown says:

What is carefulness? It is just that which establishes virtuous dharmas. By the carefulness

the bodhisattvas, the essence of enlightenment is made beautiful. It is the root of the dharm
enlightenment. It is the place of the dharmas that establish wisdom. The main support {{59
virtuous dharmas is individually grasped. Formerly heard dharmas do not go to waste. Dha
should be gathered are gathered. Dharmas of obscuration are not gathered.

Thus if mindfulness, awareness, and carefulness are not accomplished, what we have forme
degenerates. Though mere faith, hearing, and effort exist, they are covered with fallen mud
they are impure,
there is no liberation from samsara and the lower realms. The Bodhicharyavatara says:
{{598.e}}

For one who has a mind without awareness,
Hearing, contemplating, and meditating
Will be like water in a leaky vase.
They will not remain in memory.

Even in those who have heard any things,
Faith, and any genuine perserverence
Will be transgressed like falling in the mud
If there is the error of non-awareness.

On all occasions examine the mind, and whatever distractions there may be, if we have to e
what
is on the side of virtue and accords with that, with its retinue, we sincerely devote ourselves
proliferation, and that
non-virtue should not increase. When the virtuous exists alone, dhyana and so forth will ent
virtue, and
produce equanimity without remainder. Whatever and wherever something is to be produce

imperfections should not also be entered into. This is because they are hindrances to estab
Thus, at the time of generosity, even if there is supreme discipline, except for merely not tra
effort
in it is rested in equanimity, and we must put our effort into generosity. At such times, giving
hindering by knowing
how to distinguish higher and lower is important. The Bodhicharyavatara says: 5.42-4

Thus at the times of generosity,
Let discipline rest in equanimity.

Whatever is intended, act on that.
Do not think of anything other than that.
By always thinking of that very thing
It will in a little while be accomplished.

In that way all good will be produced.
Otherwise neither one will be accomplished.

The Tsanaka says:

If with the former unfinished, one practices another,
One will be exhausted and neither will be produced.
If we do not keep one foot set steadily,
Lifting the other will be a cause of falling down.

The Bodhicharyavatara says:

For the sake of the small, do not lose the great.
Chiefly think of the benefit of others.

The Compendium of Instructions, Shantideva's commentary says:

A medicinal tree must always be kept alive. If it is alive, it will be associated with benefit for
Just so, this
body
should be kept and not given up, until one attains the bhumis of the noble ones. The Bodhic
5.87

Because of impure notions of compassion
The body should not be lightly given up.

In such cases, small virtue may be accomplished, but if former great virtue is lost, the lesser
left
behind. As the virtues of the paramitas are trained in and gathered they become progressiv
exalted. As
the higher are produced, the lower are made into equanimity. The Bodhicharyavatara says:

The paramitas of generosity and so forth
Are progressively more exalted than the last.

The Edifice of the Three Jewels says:

Though some person with a joyful mind
Gives generously for even a hundred years,
One who keeps pure discipline for a day
Is much nobler than that other person.

Guarding by knowing the proper occasion is important. Moreover, the details of daily Dharm
details of eating food and so forth, and actions of conduct should be briefly told. First, on ari
after remembering
the three jewels and bodhicitta, if even in dreams we have done evil deeds, they should be c
away, and if
there was virtue, that alone should be rejoiced in. This is because both day and night the ha
of mind are the
same. The Middle Length Prajñaparamita says:

Shariputra, if one meditates daily on the perfection of prajña, it will increase. By meditating
in dreams, it will also increase. This is because daytime and dream are without distinction.

Then with the previously taught liturgy take the vow of arousing bodhicitta. The aspects of c
should
not deteriorate at all, so that they will be enhanced and increased. Then whether or not we
remembering the
three jewels, offer one of the four parts. One is left to be given to those who may unexpecte
pinch and so
forth is offered as a torma. One part is eaten by ourselves. Also one part may be given to t
one to the
protectors, and one to ourselves. The leftovers are offered to bhutas who are able to receive
Compendium of
Action says:

Food should be divided in four parts.
The first is offered as pure food for the gods.
After that one to the guardian protectors.
Very large tormas are to be presented.

Remaining from one's personal food and drink
The leftovers are given to the bhutas.

According to what is taught in the vinaya of the holy Dharma, of three parts the first is offere three
jewels, the second left for monks, brahmins or kshatriyas who may happen to come by, the t
At the time of eating, eat with the attitude that food is unclean, the attitude of sadness, and t that one is
benefiting a city of the family of worms and that for a little while one should dwell in a great s to the essence,
enlightenment. However, do not eat with any attitude that increases desire and greed.
Also of the four parts of the body, one is empty, two are food, and one is drink. The Eight As

Two parts are food that is eaten
One part is said to be drink
One part is of air and so forth.
Those complete the four parts.

Or also according to its arising from the basis of food, there are three parts, two of which are drink, and
one of which is empty. If there is starvation, a host of worms will harm one, certain illnesses and one will not
be able to undertake actions. If one is very full, in consequence many illnesses will arise, ar that there are the
faults of samadhi becoming unworkable and so forth. The Bodhicharyavatara says: 5.85

One should eat no more than what is sufficient

That is how one should eat. Then the subsequently-impermanent mind establishes the dedi explained in the scriptures:

The patron king and
The host of other beings,
also living in cities
May they always gain happiness.

Then if one is going somewhere, looking ahead just a yoke's distance to examine the path fo one's

mind will not be deceived. The Prajñaparamitasamgatha says:

Look for just a yoke's distance, and in going one's mind
will not be confused. Also look with eyes cast down and if someone comes smiling say, "It i
dangerous times
look in all directions. The Bodhicharyavatara says:

As for giving in to useless distraction,
We should never aimlessly look around.
Keeping my mind always true and resolute
We should always keep the eyes cast down.

However simply for the sake of comfort
Sometimes one should look to the directions.
If some should then appear before one's eyes.
One should look at them and bid them welcome.

To watch for dangers on the path and so on
Look again and again to the four directions.
For comfort, having turned the head around,
One should look and check the path behind.

Having examined both before and behind,
One should proceed and either come or go.
Thus on all occasions one should act
by because of having knowledge of what should be done.

Then, sitting under trees and so forth, perform what is good, meditating, reading, and so fort
if one
wants to listen to the Dharma, one should see noble persons. Never speak haughtily and ro
speak as is
taught in the Moon Lamp

Before a great being like you, how could I not be confident. You have great prajña.

That and so forth is how one should speak. If someone wants to hear the Dharma, it is expl
should
examine whether they are a vessel. If great things are explained to those of small mind, the

Dharma and go
to the lower realms. The Prajñaparamitasamgatha says:

When they hear, those of small mind will abandon.
Having abandoned, they will be without refuge,
They will go to the unremitting Hell.

Likewise small things should not be told to great people. The Bodhicharyavatara says: 5.90

Those who are suitable vessels of the vastest Dharma
Should not be joined to teachings meant for lesser beings.

Explaining the Dharma to a woman alone without a companion is inimical to pure conduct, a
the object of slander. The Bodhicharyavatara says: 5.89

Nor to a woman without some other person there.

The White Lotus says:

The wise, when at any time
They explain the Dharma to women,
Should not go alone.
They should not stay and joke.

Moreover the path of conduct should not be explained to those who do not respect it and so
Bodhicharyavatara says: 5.88

Do not explain the Dharma to those with no respect.
To those who wrap the head, like people who are sick
Who carry a sword or staff, or have a parasol
Or anyone who wears a hat upon the head.

Then in a spacious place ornamented with lion thrones and so forth, without personal desire
veneration, and so forth, one explains the Dharma with an attitude of benefiting others. The
says:

In a clean and pleasant place, on a spacious seat,
Excellently arranged and carefully-spread,

Well painted with the finest excellent colors,
Well-dressed, wearing a good clean Dharma robe,
Always without the least desire for these,

Eating and drinking any food and drink,
Not having a wish for one's clothes and for one's seat,
One's robe, and medicines for curing sickness,
Not receiving anything from one's retinue,

Skillful in respect to others, may I always
Establish these sentient beings in buddhahood.
To benefit the world, may I think of the Dharma,
As the total requisite of my happiness.

That is how it should be done. Whatever sorts of persons one meets with and whatever the

without disrespect smilingly give the teachings in pleasant speech. The Moon Lamp says:

Smiling like the waxing moon and gentle
To the older generation and the younger
One should always speak with sincerity.
And be without pride in everything that is done.

The pleasant conversation of the world
One should speak properly in a timely way.
A variety of distracting words of chatter
Because of fear one never ought to speak.

Pleasant speech and praise may be used when without loss for oneself they make the mind
The
Bodhicharyavatara says:

To all of those that we hear who may have spoken well
We should tell them so and say to them "well said!
If one sees persons performing meritorious actions,
praising them creates supreme and excellent joy.

If they are hidden, good qualities should be spoken of.

And if they are spoken of, we should repeat that later.
If someone talks about our own good qualities,
Think that virtue in general is known and understood.

All undertakings are done so that we can be happy
This is rare for even those who have the price.
In view of that, let us be happy at finding joy
In any virtuous deeds that may be done by others.

Nothing will be lost by acting in this way,
And in the coming life we have great happiness.
But faults will make us here unhappy and miserable
And in the life to come we have great suffering.

When speaking we should be relevant and to the point
Keeping the meaning clear and speaking with pleasing speech.
We should have abandoned both passion and aggression
Speaking softly and only for a moderate time.

Then by this rejoicing, excellent ones are perceived as teachers, middling ones as companio
ones as
retinue, old ones as fathers and mothers, young ones as children. Those of the same age a
brothers and so
forth, and by that they are made devoted. The Sutra of the Ten Dharmas says:

By body, speech, and mind being separate from receiving evil topics perception is produced
preceptor as teacher. Perception of the preceptor as master is produced. Behaving purely
middle, and young generations, they are so perceived, and devoted reverence is produced.

Generations of Beings says:

Holy ones will never pamper their bodies.
The spiritual friend relies on a gentle manner.
If one is near them a particle of their virtues,
Even if one does not practice, is established.

Hidden transgressions and subtle improprieties should not be done. The same text says:

As for unseen evil deeds that may be done,
As with poisonous food, how will there be happiness?
That by the gods and the purified eyes of accomplished yogins
These will not be seen is quite impossible.

Thinking how the freedoms and favors are so difficult to obtain and how the arising of a budd
and
so forth, be conscientious. The Sutra requested by Guarder of the Horizon says:

A buddha, a great sage who benefits the world
Only arises once in a thousand million kalpas,
Now that they have attained the holy freedoms and favors,
Those who want liberation should abandon unconscientiousness.

This body, to guard the Dharma, should be guarded from sickness and döns. Thinking of it
reject its food, clothing, and so forth. We should not torture ourselves with useless mortifica
ascetic practices.
The Bodhicharyavatara says: 5.70

Even as a mere support of coming and going
The body should be thought of as being like a ship.
In order to establish benefits for beings,
The body must become a wish-fulfilling body.

The Four Hundred says:

Though this body indeed is seen as an enemy,
Properly regulated, it lives for quite a long time.
From that a large amount of merit can be attained.

Also it is impermanent and the mind that aspires to enlightenment should be produced. The
Realization of the Seven Princesses says:

Samsaric bodily life is a dewdrop on the grass.
If one is long accustomed to not depending on it,
One will always attain the state of mahasukha.

Life is also guarded because of its bestowing wealth. For the sake of the great Dharmas of

bodhicitta
and so forth, life must be guarded without deprivation. The Sutra of Instructions to the King

By me, the bestower of wealth, the body, is guarded.
Bestowing wealth and the body, life is guarded.
Bestowing wealth and body, as well as life,
The Dharma especially is to be guarded.

The mind should be examined. By eliminating faults that are seen, the kleshas will not beco
entrenched. The Request of Bhrama says:

If one completely knows the faults of mind,
The faults of mind will not be stabilized.
If mindfulness is good within the mind,
One will attain the place of faultless peace.

Moreover, a tooth stick, spit, excrement and so forth should be disposed of in a solitary plac
frequented by
people, where it will inconspicuous. The Bodhicharyavatara says: 5.91

Personal refuse such as tooth cleaning sticks and spit
Should not be thrown away where they will be visible.
It is vulgar for persons to urinate and so forth
In water or on good land that is used by other people.

The Vinaya also teaches that defiled things should not be thrown away in usable water and
mealtimes, the Bodhicharyavatara says: 5.91

We should never eat with a mouth that is full of food, Noisily, or with talking, or with an open

Wherever we are, and particularly with the guru or among many people, indecorous bodily b
lying, stretching the soles of one's feet forward, rubbing ones hands together, and so forth, s
done. Be
straightforward. Everything should be done gracefully. The Bodhicharyavatara says: 5.92-3

One should not stretch the soles of the feet toward other people,
And likewise not rub the hands together in their presence.

One should never travel lying in a bed
Nor be alone with women who are committed to others
Having seen and asked the conduct the world approves,
One should abandon anything that will be offensive.

Sloppy worship, laughing at the view, flirting, and all such unpacified aspects body, speech,

above all be completely controlled and tamed. The Flower Garland of Vinaya says:

Songs, and dances, and jingling ornaments,
Any seeing and entering into them
As well as the evil of having directly transgressed,
Are causes of straying from the life of discipline.

So doing necessarily leaves one far from enlightenment. The Sutra Requested by the Guar
says:

Uncontrolled, and wild and arrogant;
Disrespectful and proud, with much desire;
With rigid kleshas and overcome by them,
Such people are far from supreme enlightenment.

As those who do not tame themselves cannot tame others, first we should make ourselves p
The Compendium of Limitless Good Qualities says:

Some, while they have not tamed themselves speak the words of noble enlightened beings.
Acting in contradiction to their own words, they cannot tame others. When we have realized
placing all beings in our hearts, we should try a little to tame what is untamed in ourselves.

The Edifice of the Three Jewels says:

Those who have not crossed cannot bring others across.
Those who are not liberated cannot liberate others.
Those who are blind cannot show the path to others.
Those who are liberated can liberate other beings.

Those with eyes can show the path to those who are blind.

The Ten Dharmas says:

Just as I make an effort so that all sentient beings may cross over, make an effort so that all
sentient beings may be liberated, make an effort so that all sentient beings may enter into pe
gentleness; since by not taming, pacifying, and guarding myself, this will not be my lot, I sho
pacified, tamed, and guarded.

Similarly, if by others benefit is received and harm arises for myself, let it be a cause of good
enlightenment. Among all like one who endures sadness and weariness from others by prod
mind or
outcast-like {{612.2}} perception, become gentle, do what needs to be done, and remember
be heedful
and conscientious. Disparaging others and behavior because of desire and aggression sho
dreams.
Daily, morning, noon, afternoon, and night, and again late at night, at midnight, and early in
there should
be threefold accumulation of prostrations, confession of evil deeds, and dedication of merit.
chanting the Three
Accumulations, and confessing falling away from enlightenment. The Bodhicharyavatara sa

Three times in the day and also three at night
Chant The Sutra of the Three Accumulations.

Moreover in all actions and behavior one should spend one's time in virtue alone. The Maha
says:

As in the activities of the buddha sons
They formerly entered into the various realms of the senses,
Just so by words according with my family,
What they formerly did for beings I too shall do.

That is the idea. It is taught extensively in the Completely Pure Realization of the Flower Ga
Buddhahood:

When bodhisattvas enter into a house, they arouse bodhicitta, thinking "May all sentient
beings attain the city of liberation." Similarly, When they go to sleep, they attain the dharma

the buddhas. When they dream, they realize that all dharmas are like a dream. When they
awaken from ignorance. When they arise, they attain the body of buddhahood. When they
fire, the fuel of the kleshas is burned. When it blazes, the fire of wisdom blazes. When they
attain the amrita of wisdom. When they eat food, they attain the food of samadhi. When the
they are liberated from the city of samsara. When they descend stairs, they are entering sa
benefit sentient beings. When they open a door, they open the gates to the city of liberation
they shut a door, they shut the gates of the lower realms. When they set out on a path they
path of the noble ones. When they go upwards, they bring all sentient beings into the happi
celestial realms. When they descend, they cut the continuity of the three lower realms. Wh
meet sentient beings, they meet buddhas. When they step forward, they are going to do be
sentient beings. When they lift sentient beings, they are bringing them out of samsara. If t
persons who possesses ornaments, they will attain the major and minor marks. If they see
without ornaments, they will possess the qualities of purity. If they see a full vessel, it is fille
buddha qualities. If they see an empty one, faults are emptied. If they see people rejoicing,
rejoice in the Dharma. If they see them sad, they will be sad about compounded things. If t
happy sentient beings, they will attain the happiness of buddhahood. If they see sufferings,
sufferings of sentient beings will be pacified. If they see sickness, there will be liberation fro

If they see returning of kindness, they are returning the kindness of all the buddhas and bo
If they see it is not acknowledged, they are not acknowledging wrong views as kindness. If t
disputes, they can eliminate all the disputes of the fathers. If they see praise, all the buddha
bodhisattvas are praised. If they see discussions about the Dharma, the confidence of the b
attained. If they see bodily form, they see all the buddhas without obscuration. If they see a
become a stupa for all sentient beings. If they see merchants, they will attain the seven arya
If they see homage, they arouse bodhicitta, thinking, "May the world along with its gods atta
non-manifestation of the center at the crown of the head.

Moreover, for all who are uselessly disturbed, with sadness and fickleness of mind, doodling
babbling, thinking discursive thoughts and so on, when distractions arise, until they have ab
mindfulness
and awareness, may all the actions of body and speech and the thoughts of mind be caused
When
they go to sleep at night, lying on the right side, may they sleep with their heads in a norther
Remembering
death and recollecting the three jewels, may they sleep resting their minds in dharmata like
Bodhicharyavatara says: 5.96

As the Lord slept, passing into in nirvana,

So should we sleep in the desired direction.

Day and night aspire to the activities of the excellent noble ones, or sing the meditation song
masters, the
Seventy Aspirations and so forth, performing them before statues, stupas, and so forth. Her
taught by the
"Twenty Verses" The Precious Mala says: {{616t}}

1To the Buddha, the holy Dharma, and the Sangha,
And also to the assembly of bodhisattvas
Always paying homage and going to them for refuge,
Let us prostrate to those who are worthy of veneration.

2We should bring evil deeds to a state of total extinction
Completely accomplishing all that is meritorious
As for the merits of the host of sentient beings
We should rejoice in any merits that they have.

3Having bowed our heads and joining our palms together, 616.2
For the sake of their turning the wheel of the Dharma
And so that they will remain among beings in this world,
We therefore make supplication to the perfect buddhas.

4By the merits of having performed this liturgy
Whether it is performed or not performed by me
As a result may sentient beings without exception
Possess the unsurpassable attitude bodhicitta.

5May sentient beings have perfect spotless faculties
Their lives transcending any lack the excellent freedoms
And have complete control over all their actions
And be well nourished having all their needs fulfilled.

6May all embodied beings abiding in the three realms
Have jewels in their hands as a sign of ultimate wealth
May all the requisites be utterly limitless
And in samsara may they be inexhaustible.

7Always having all that is indispensable
May they become supreme and turn into excellent beings.
6May embodied beings have all the required knowledge
And the ability to do what must be done.

8May they have excellent color, and excellent healthy bodies.
May they be exalted and brilliant in their presence,
May they be without any illness and suffering,
And may they have tremendous power over life.

9May they all be capable in the ways of upaya,
Free from any kind of fear of suffering,
May they be diligent in relation to the three jewels,
And possess the great wealth that is the Buddha and Dharma.

10May they be joyfully kind and very compassionate
Resting all the kleshas in equanimity,
Adorned with generosity and discipline,
Along with patience, exertion, meditation, and prajña.

11May they completely perfect the two accumulations.
May they be glorious with the major and minor marks.
As well as the ten bhumis, which are beyond conception;
May they attain the various powers and masteries.

12May we and other sentient beings, whoever they are
Be adorned by virtues such as these above,
And be liberated from all our various faults
Like the kind and excellent being known as Maitreya.

13May we be the hope of every sentient being.
Completely having perfected all good qualities;
And always may we have the power to clear away
The suffering of all embodied sentient beings.

14In all the various worlds whatever beings there are
Who are afraid of anything, may all those beings
Who even hear so much as the sound that is our names

By having done so, later become completely fearless.

15May beings by seeing us and by remembering us
And even by their only having heard our names
Be sure of the natural state that is free from all disturbance
And so attain complete and perfect enlightenment.

16And in all succeeding generations of beings
By means of having gained the five-fold higher perceptions.
Always for any sentient beings that there may be
May we continue to do such benefits as these.

17Whatever beings there may be within the world of samsara
Desiring the performance of any evil deeds
Nevertheless may even these be without harm,
Reversing evil action once and forever after

18The physical elements, earth and water, fire and air,
Are like a field full of health-giving medical herbs
Or a forest of trees that grows in the wilderness.
They ceaselessly provide what people naturally want.

19Though the lives of sentient beings are impoverished
May I become even poorer by making this exchange:
May their evil deeds all ripen in myself.
May all my share of happiness ripen in other beings.

20All the sentient beings who remain in the world of samsara
Who are not liberated, may as many as that
All without exception be completely transformed
Attaining the unsurpassable state of enlightenment.

Saying this three times, three times a day brings inconceivable merits. The Bodhicharyavata

Therefore, in the presence of a representation
Or otherwise as it may be appropriate,
Say these twenty verses from the Precious Mala
Three times every day and three times every night.

Also this was taught by the Buddha Bhagavat:

If the merit of saying these words were given form,
As for being more numerous than the sands of the Ganges
Even the realm of the world could not contain it all.

Moreover as the sutras and the Bodhisattvapitaka say, devote day and night to training. Wh
freedoms and favors are only there for an instant. They are impermanent like a bubble in wa
have them
we do not set out on the path, we cannot do so later.

7. The explanation of the twenty downfalls, together with the associated qualities:

Train in keeping these two bodhicittas without harm.
Five downfalls like wrong view are said to be like a king.
Five like staying in cities are like his ministers.
Eight are like his subjects, and two are common to all.
Altogether, twenty is the number of these.
It should be known that what accords with these is harmful.
Not having them, one avoids the harm of these downfalls.
It should be known that practicing this accords with goodness.

This follows the Essence of Space Sutra, where altogether nineteen root downfalls are taugl
characterized as
being like a king, are: 619.4

1 appropriating the property of the three jewels,
2 inflicting punishment of a monk who possesses discipline,
3 drawing a renunciate away from discipline,
4 committing one of the five inexpiable actions, and
5 holding to wrong views.

Those which are characterized as being like a minister are staying in

1 villages,
2 their vicinity,
3 cities,

4 towns and
5 their environs.

The eight characterized as ordinary are

1 teaching emptiness to those of untrained mind,
2 turning back from dwelling in the mahayana
3 having abandoned individual enlightenment, to join the mahayana, 4 to fixate the shravak
pratyekabuddha
vehicles and enter into fixation
5 for the sake of possessions and veneration to praise oneself and disparage others;
6 and to speak of one's own profound patience.
7 to cultivate and take the property of the three jewels
8 to give the wealth of shamatha to recitation.

As for those common to all, abandoning the mind of entering makes nineteen, on top of whic
Three
Jewels says

abandoning the mind of entering, not uniting with the wholesome,

making twenty. The Moon Essence Sutra and the Akashagarbha Sutra also explain abando
as a
downfall.

If these downfalls arise, since this is unsuitable for a bodhisattva, one should try to remedy t
Twenty
Vows four root downfalls are taught:

1 For the sake of possessions and veneration praising oneself and disparaging others,

2 To those who are suffering and without a protector not giving goods and dharma because

3 not hearing confessions storing up anger,

4 Abandoning the mahayana and teaching a facsimile of Dharma.

The four root downfalls, they are intended being like being conquered.

By desire of possessions and veneration
Praising oneself and disparaging others,
And those who suffer without a protector
Stingily not giving wealth or dharma
Not hearing confessions of other people
But rather heaping up anger at others,
Leaving the path of mahayana
Teaching facsimiles of the Dharma.
{{621.2}}
According to the teacher Asanga and his followers, four root downfalls are explained and als
receiving bodhicitta is explained as arising from pure mind, depending only on homage and
asking
whether one's being has been defiled with obstacles, they will have very little ripening, and l
the precepts,
If any of the four root downfalls have arisen, the way of remedying them is that the twenty vo
taken
again, during which ones defilements should be confessed three times to one's superiors be
maintained.
This should not be accepted more than three times, as it is explained in the
Bodhisattvabhumi.
The followers of the master Nagarjuna explain the way of receiving as karma arising in pure
producing the seven limbs. The ocean-like assembly does not ask about former obstruction
about later
training. What is to be guarded against is the nineteen or twenty root downfalls.
The way of remedying in the Akashagarbha Sutra is that after supplicating, one remedies th
as
many times as the downfalls received. As for these two traditions, the mind only and madhy
different.
Now the associated factors are explained. As for the factors associated with these downfall
associated with wrong view is the obscuration of mere devotion. From this fault, one should
them all.
The virtuous attitude and so forth that abandon wrong view are said to be without the fault.
obscured by the
association, one is also said to be without the fault. All that is associated with virtue is said t
one should train in.
In particular what is connected with benefiting others is the real thing that should be trained

8. The individual ways of guarding aspiring and entering,

a. The way of guarding aspiring
has two sections.

1) The brief teaching

Now the individual ways of guarding aspiring and entering will be explained. Now as to how
guarded by accepting and rejecting, as many things as are to be trained in the details of thos

Briefly four black dharmas ought to be avoided.
Four pure white ones should earnestly be performed.

2) The extensive explanation,

a) The instruction to abandon the four black dharmas. {{ 622.5}}

In detail, as for the first four:

These are the four black actions that are to be avoided:
Cheating any persons who are worthy of respect,
Feeling regret for things that should not be regretted,
Speaking unpleasant words to those who are holy ones,
Behaving deviously toward sentient beings in general.

Since these are the four black dharmas, they should be abandoned. The Edifice of the Thre
Requested by Kashyapa says:

Kashyapa, if one posses these dharmas, bodhicitta will be forgotten. What are these four?
Slandering the guru and those who are worthy of respect. Producing regret in others for thin
should not be regretted. To bodhisattvas who have aroused bodhicitta speaking with the fau
angry mind. Behaving deviously and deceptively to sentient beings.

b. The instruction to practice the four white dharmas

As for the four white dharmas:

These are the four white dharmas in which we should place our trust:
Relying on holy ones and giving praise to their virtues,
Encouraging sentient beings to do what is truly good,
Arousing the perception of the teacher within the children.
High-mindedly do goodness and benefit for beings.

Abandoning what is false has the ground of the virtue of benefiting sentient beings. As for p
perceptions of bodhisattvas as teachers, they become special companions on the path. Dw
excellent thought of
non-deception is symbolized by relying on the holy ones and praising them. This is the cons
virtues. As for
establishing all sentient beings on the path of mahayana, having particular purity, first produ
is urged. The
Edifice of the Three Jewels says: {{624.1}}

Kashyapa, if one has these dharmas, bodhicitta will not be forgotten. What are these four?
Conscientiously not speaking falsely, producing perception of bodhisattvas as teachers, dwe
excellent thought of not behaving deviously and deceptively toward sentient beings, and trul
establishing all sentient beings in the mahayana.

As for guarding by means of what is to be stabilized, the Shri Samadhiraja Sutra says:

O prince, if one has four perceptions, bodhicitta will be stabilized. What are these four? the
are perception of true spiritual friends as buddhas, perceiving the Dharma taught by them as
perceiving those who practice it as companions on the path, and perceiving all sentient bein
only child.

b. Guarding the Mind of Entering

As for explaining the details of guarding the bodhicitta of entering:

Considering others' welfare as more important than ours,
This is the practice trained in by the bodhisattvas.
If they benefit others the seven evils of body and speech,
Are actually beneficial, when they can be performed,
However, the three of mind are never to be done.

and also:

By desiring peace and happiness for one's own benefit
Even goodness is a downfall for the buddha-sons.
For the benefit of others, even that which is evil,
Ought to be practiced, the Victorious One has taught.

There are three aspects.

1 One should learn to abandon what is to be abandoned.
2 One should learn to know what is to be known.
3 One should learn to practice what is to be practiced.

{{625.2}}Within the first is the way of guarding the mind from the root downfalls, the kleshas, of
useless activity. From the four ways of training in knowing when to give and hinder, the first
spoken of above.
As for the last, if there is an opportunity of giving through the ten non-virtues of body and sp
will be for others'
benefit, know that it should be done. The greatness of one's own virtue will not be obscured
top of that,
having observed an occasion for the three increases mahasattvas should perform the sever
the
benefit? Minak Dunguchen, having seen many persons killed by selfish desire, the guide, b
order that
there may be liberation from limitless samsara, seems to cut off life.
Some though there is wealth, by miserliness will not give.
When there is a time of famine, if it will save lives, for the benefit of both, what was not giver
rich is
taken, to give to the poor.
The bhramin's child skar ma la dga' ba is tormented by the desires of others. By desiring th
reversing the
certainty of death, wrong activity seems to be performed. In order that those who will certai
may be liberated,
there seems to be false speaking. Having deceived the companions of the evil-doer, for the
reversing them
from being led into the lower realms, there seems to be slander. In order to purify the suffer
who have

suffering, making up and telling various stories, or telling jokes, there seems to be frivolous s
order to reverse
those who will certainly undertake evil deeds, they seem to speak harsh words. These thing
the purpose
is virtuous.
The three evil actions of mind, should never be done, because they are only bad. Though s
is
an opportunity of doing them, the vow is total. Manjushri having reversed the first ones, by c
the Hindus,
when he was taming Kuntu Gyu, he is taught not to have fallen into accepting the wrong vie
though
such a teaching is thus practiced, thus, by that in body and speech, to Kuntu Gyu he taught
rising of
wrong view, but when wrong view arose in their minds, to these by and by he expressed the
jewels, so
how would this come about? Therefore he never performed these actions of mind.
Well by doing unvirtuous actions of body and speech, he transgressed. Isn't it like eating po

mind, as in mantra, by grasping poison is without fault. The Twenty Vows says:

If these are done with compassion and for the sake of kindness
It is virtuous mind and the act is without fault.

But the Objects of Mindfulness says:

Though it is taught that a sentient being who cuts off one life will be tormented for an
intermediate kalpa in the ephemeral hells, and though it is taught that an evil deed is always
one thinks that; because the Buddha's word is intended for the minds of sentient beings of c
capacities, that sometimes one and sometimes many and sometimes certain and sometimes
are taught should be known not to be contradictory.

The Praise of the Teachings says:

Because of what is given and what is being held back,
Sometimes the words to you are "it is one and certain.
Sometimes "it is not certain" also has been said.
Therefore these are not in mutual contradiction.

In such a way there is provisional meaning and true meaning. Having the intention and wha
to have the four hidden intentions, is very much in contradiction.

These divisions will be explained extensively below. As for training in the means of knowing
Mahayanasutralankara says:

As for any not known by the buddha sons,
Such knowables as these do not exist.

Contemplation and learning should be earnestly undertaken in the worldly topics or sciences
world-transcending dharmas there are. This is so that omniscience may be obtained. If one
there are
five divisions to keep track of; arts, crafts, the art of reasoning, the reasoning of Buddhists, a
reasoning of non-
Buddhists. The same text says:

If there is no effort with the five topics of reasoning, Even the supreme noble ones will never
omniscient. Cut off other pursuits, strive for your own omniscience.

In particular when the details of the vow of training are known, it is very important to guard th
Moreover, in
the way previously taught, downfall and non-downfall, associated qualities, what is to be trai
reason why
this is done should previously be known. There are twenty root downfalls. Because these c
absent, we are
joined to virtue and there is no downfall. Moreover when we enter into meaningless speech
and so forth;
if passion and aggression are produced, the fault of having kleshas will be produced. Even
produced,
when one enters there is no need to grasp them, and by mindfulness and awareness, mean
produced. If
we enters into passionless for the sake of others, there is no downfall. If we enters into desi
the fault of that. It
is associated with it. If one enters simply the joy of others, it is the same. One should learn
and so forth that the
antidotes are impermanent. When one has seen transgressions, confess and renew the vo
reasons
not connected with virtue, we dig up the earth, we commit faults of uselessly cutting roots ar

the same thing
is done for the sake of virtue, there is no downfall. While we does not remember that it is us
the associated
fault of doodling in the sand. One should learn that this should be accomplished with mindfu
awareness.
Having remembered what is to be learned, it will be renewed, and our vow will be renewed.
body, speech,
and mind should be known to be joined to that. If there is transgression, from also knowing
aspiration is
transgressed it can be cured. Moreover, as for the conditions of transgression, discouragem
procrastination, and
entering into other paths; as for discouragement, if we thinks that we cannot produce the be
we can one's
own benefit, we get discouraged. As for the antidote, because we have attained the freedor
this time of
arousing bodhicitta, discouragement is abandoned. As for the praise of confidence, the Mah
says:
{{630t}}

Sentient beings become human
So that every measureless instant
They can try to gain perfect enlightenment.
So let us not be discouraged.

As for procrastination, not seeing the benefits of the path, and having seen the faults of asce
antidote
to that, having been taught the benefits and joy of it, as for the instruction in patience, the
Bodhicharyavatara says: 7.30

Therefore, having mounted the horse of bodhicitta,
Which clears away all weariness and discouragement,
One goes on from happiness to happiness.
Knowing bodhicitta, who could then despair?

If one grasps the paths of the shravakas and pratyekabuddhas as being better than the mah
be
sent into them, so as an antidote, from the two meditations on transgression and benefit, as
and

pratyekabuddhas being far from perfect enlightenment the Manifestation of Enlightenment o

The paths of the shravakas and pratyekabuddhas are eighty-thousand great kalpas away fro
unsurpassable fruition.

As to the immeasurable benefits of the mahayana, the Bodhicharyavatara says: 7.29

As for this, because of the power of bodhicitta
Former evil deeds will completely be exhausted.
Because a heap of merits is accumulated,
It is nobler than the path of the shravakas.

The Precious Mala says: 630.6

There is no looking at the benefit for oneself
The benefit of others is joyful as one taste.
The arising place of virtues in the mahayana.

If mind is sent outward one is far from enlightenment, and the sufferings of samsara and the

immeasurable. As for the way of curing, before statues and so forth with remorse and reper
take the
vow. Also this arises by practicing as before. The number required is uncertain.
As for the method of remedying the bodhicitta of entering, conditions of defilement are three
of
aspiring is lost; The opposing root downfalls arise; the condition of abandoning training is of
As for the faults of defilement. If formerly accumulated merit manifests, by its being degrade
will
have no happiness, we will not meet with the mahayana, and by breaking one's vow our pla
degraded. By
the heaviness of defilement, we will wander for a long time in the lower realms. The Letter t

Those even when alone will truly examine their minds
Producing an association with genuine karma
On the earth, at the center they become principal holy ones.
These excellent students will respect the guru
Modest, producing a host of virtues, noble people.
Supremely motionless, they follow the view of kindness

For even those brilliant ones rejoicing in truth and tradition,
Life is easily lost and there are no promises.
For a while all beings have faults and evil deeds
That will send them all into unbearable hells
Throwing away the natural state, indeed they suffer.
For the wise on earth what suffering is worse than this?

Whoever receives the sages' life-granting Dharma path
Like a great ship, having received it, they throw it away again.
In the midst of the ocean of samsara like dancers
Think the deceptive thought that their joy is assured.

Therefore, the Bodhicharyavatara says:

Though merit is easily defiled
Mind is never defiled.

dge ba gzhan yang nyams bla yi
sems ni nam yang nyams mi bya

If one breaks the session, if it is lost, with repentant mind having confessed as before by pra
rite three
times it will be renewed. The count is uncertain. By the mahasiddha Nagpopa three means
taught. Lesser
ones by the power of grasping things as solid, having apprehended them in their minds, con
before others.
By subsequent vows, as they are gradually distanced from those faults, rising from the down
The middle ones, having pleased the deities of vidya mantra and secret mantra, the bodhisa
and so forth, having attained the blessing of the deity, arise from that downfall.
Some who are excellent, when someone says they have a downfall, remain effortlessly with
how, it is taught in the Noble Mahayana Sutra Teaching that all dharmas are Without Arising

Manjushri, the bodhisattva who knows no-action and no-arising attains complete purity from
obscurations.

Here, "we should follow this" is well-thought. Those of inferior mind do so before the bodhis
a

special object. They supplicate having performed the seven-fold service, or should renew th
such and
such a mahasattva to consider them:

For I, so and so, such and such a downfall has arisen. This for the sake of all sentient being
and supplicate it be made pure.

Say this three times, and because of others:

These transgressions I see as transgressions and from now on I will control and vow well to
633.6

Let that be vowed. By saying that one is liberated from faults, according to the Bodhisattvab
between
perserveringly doing the developing and fulfillment stages of the deity before their respective
having done
the seven-fold service, by confession and having retaken the vow, they remedy the downfall
vidya
mantra in general is Shri Akashagarbha. If one wants to confess before him, one should co
day and
night. From the time one arises this is done. In the later part of the night to all the buddhas
bodhisattvas of the ten
directions, and in particular Shri Akashagarbha, call by name and prostrate, and continuousl

confessions of one's evil deeds of transgression. When dawn comes, say this:

Please do what I ask. For Shri Akashagarbha, if I confess my transgressions, having
purified them, by consider, quiet them and grant your blessings.

Say that three times. When the sun rises, in view of purity of transgressions, body and minc
than
before, and even the sun arises more gently. The air is pure, and good dreams display then
taught.
Some excellent beings, sitting cross-legged, first call by name whatever dream and illusion-l
transgressions
there are. In the space in front are the buddhas and their sons. After confessing to them, id
essence of these very
transgressions outer, inner, and in between, by having examined their color, shape, and so

arise from
anywhere, do not abide anywhere, and do not go anywhere. Knowing them to be in nature
within that
state, one will be liberated from all transgressions. The Extensive Sutra of the Great liberati
Directions says:

If the bodhisattva has four dharmas, all will arise separated from degeneration of discipline
and the faults of the kleshas. What are these four? Because dharmas have no coming, dha
ceaselessly seen, because dharmas arise interdependently through causes and conditions,
they are empty of nature. If they have these four, there will be no arising of degeneration of
and faults of the kleshas

The Dharmaraja Sutra says:

One sentient being, if one knows non-duality, all obscurations will completely be abandoned
For example, as on a mirror a with a thousand years accumulation of dust, there can later be
particle, this too is like that. For example, in a dark empty house, dark for a thousand years
darkness has lasted for a thousand years, a lamp will make it non-existent. So by the mind
the genuine truth of essencelessness, the evil deeds of countless kalpas will instantly be rem

The Sutra of Entering into the Absolute says:

The son of the gods White Lotus asked, Manjushri, "How should karmic obscurations of be
abandoned?"
He replied, "Son of the gods, as for karmic obscurations, if one knows that karma itself is pri
unreal, it will effortlessly be cleared away. That is like wiping with a cloth a conch that is cov
charcoal. These are guarded against by means of knowing their objects, it has been taught

9. The teaching of the stages by which beings should practice this

Now, by means of practicing what is to be practiced, guarding is taught. From the two sectio
individuals
by whom it is practiced and how it should be practiced, as for the first:

As for the buddha-sons, there are three kinds of them.
Those who have freed themselves and desire to free all beings,
These are the bodhisattvas, who are like a king.
Those who want liberation for both themselves and beings

These are the bodhisattvas who are like a helmsman.
Those who free beings and then desire their own peace
These are the bodhisattvas who are like a shepherd.
It is taught in the sutras that these are liberated,
In thirty-three measureless kalpas, in seven, or in three,
Respectively, in accord with their powers of gaining it.

This is called arousing the great desire of bodhicitta of a bodhisattva. After first having beco
enlightened
ourselves, later we free beings; for example, as a king, having attained a kingdom, desires t
subjects in
happiness. Arousing such bodhicitta like Manjushri is explained in many sutras.
The desire to liberate oneself and other beings equally is called "arousing the bodhicitta of tr
The
boat-passengers and oneself equally want to go to the other side of the river. First having li
sentient beings,
desiring to liberate oneself primordially, is called the arousing of bodhicitta of which there is
Shepherds of
sheep, goats, and oxen, when they see narrow defiles and fearful places, or else when in fro
have entered
them, make every one come out again. This is arousing bodhicitta for sentient beings like th
and
Shakyamuni. Here those of dull powers take thirty-three and the middling seven, and the sh
lifetimes to
perfect unsurpassable enlightenment. The Edifice of the Three Jewels says:

Those arousing the bodhicitta of the great desire will be liberated from samsara in thirty-thre
countless kalpas. Those who arouse the bodhicitta of genuine wisdom will reach it in seven
arousing the unexampled bodhicitta, they will become completely enlightened in three incon
kalpas. Why so? Because they have powers that are small, middling, and great. For exam
like a universal monarch, the pilot of a ship, and a parent.

Thus, and so forth it is extensively taught.

10. from the two methods of training in what should be practiced, the activity of the victoriou

a. The brief teaching of the six perfections

The buddha sons must train themselves in everything,
But chiefly in the practice of the six perfections.

The Spiritual Letter says:

Generosity, discipline, patience, and exertion
And likewise the paramita of imponderable prajña,
By that treasury of powers of the Victorious One
One reaches the other shore of the ocean of samsara.

One trains in what is explained. From the common and individual natures, the common also
Without conceptualizing the three spheres of actor, action, and object, the thought of giving possessions to
another, along with the seed of virtue, is the perfection of generosity. Its action is to pacify t of others.
Without conceptualizing the three objects, thoughts of abandoning the faults of samsara and with
their seeds, are the perfection of discipline. Its action is to eliminate obstructions.
Without conceptualizing the three objects, bearing harm and weariness and not being afraid the
perfection of patience. Its action is agressionlessness.
Without conceptualizing the three objects, joy in virtue is the perfection of exertion. The acti merit
increases.
Without conceptualizing of the three objects, one-pointed mind is the perfection of meditatio is that
the kleshas are pacified.
By not conceptualizing the three objects, realization of the nature of dharmas becomes the p prajña.
The action is that knowables are realized and, that one is liberated from samsara.
These paramitas have four virtues. By envisioning enlightenment as the benefit for others th

establishing true goodness and loftiness, they are precious. By transcending the world, they materialism. By
the increase of merit, they are inexhaustible. The Mahayanasutralankara says:

Vast and not materialistic,
Precious and inexhaustible,

Of generosity and the others
These four virtues should be known.

In three inconceivable kalpas or more depending on the first paramita, loftiness is establishe
kleshas
abandoned.
the count of six paramitas is fixed. The same text says:

Enjoyment and the body are both completely perfected.
By perfect acts and retinue one is elevated.
One never again will be in the power of the kleshas,
And anything one does will always be correct.

Second, in terms of doing benefit for others, with a view to accomplishing benefit for oneself
six is
fixed. The same text says:

Not impoverished and completely not injurious,
Patient with injury and not growing weary of action,
One has an excellent reason for one's feeling of rejoicing:
The benefit of others is one's own benefit.

Third from the viewpoint of the three trainings, as for the count of six paramitas being certain
text says:

Of the six paramitas of the Victorious One,
When they are classified from the viewpoint of the three trainings
The explanation is that the first has three divisions
The second has two divisions, and the third has one.
One includes all three, with three divisions described.

The first three are gathered under the training in supreme discipline. Generosity is the caus
the
essence, and patience the particular expression.
The next two are gathered under training the mind in meditation.
Prajña is gathered under the discipline of prajña.
Exertion alone gathers them all together, being associated with them all.

Describing them as being understood in stages, the same text says:

The later depend on the earlier
Since they are lower and higher,
And since they are fine and coarse,
They are taught to be in stages.

Since they arise in successive order from earlier to later, these are stages of cause and fruit
discipline is
more excellent than generosity, there is a gradation from worse to better. The earlier they a
they are, and
the easier to understand and realize. The later they are, the subtler and more difficult they a
are gradations of
fine and coarse. They are described from those three viewpoints.
As for the way of practicing, practice generosity with no hope of complete ripening. Again a

samsaric realm guard discipline that does not aspire to the higher realms. To endure everyt
meditate on
patience. Exertion gathers all these virtues together. Meditation eliminates ideas of the form
Prajña should
be established non-dually with upaya. The same text says:

Generosity without hope
Discipline not desiring
Samsaric agitations.
Patience bearing everything,
Exertion gathering virtue,
Dhyana that is not formless,
Prajña possessing upaya,
These are the six paramitas.
By their stability
We are united with truth.

As for the ascertaining features the same text says:

Removing poverty, obtaining coolness, and bearing anger,
Union with passionlessness, and grasping of the mind,
Are said to be done for the sake of knowing the absolute.

Removing poverty is generosity. Cooling the torments of the kleshas, and guarding against
discipline.
Forbearance of inner anger is patience. Union with the level of buddhahood is exertion. On
grasping mind is
dhyana. Knowing the nature of dharmas, absolute truth, is prajña.

b. The extended explanation of the individual natures of the perfections,

1) Generosity,

a) Identifying the object,

Now from the six explanations of the individual natures, as for the nature of generosity:

Seeing that sentient beings are tormented by poverty,

b) The general teaching on the nature:

They give them limitless gifts of desirable articles,
Like food and clothing, horses, wagons and oxen.
Greater are such gifts as one's own sons and daughters.
But greatest is to give one's head and eyes and such.
This establishes worldly and spiritual benefit.

c) The benefits of generosity:

Thus we will conquer all our avariciousness.
Consequently giving rise to wealth for others.

Material generosity perfects the accumulation of merit and Dharma-generosity the accumula
Without avariciousness, the continuity of birth as a preta is cut off. Actual wealth arises for t
of others. The
world of the noble ones is grasped. The Sutra Taught by Questions says:

By material generosity the accumulation of merit is perfected. By Dharma-generosity, the
accumulation of wisdom is perfected. These two establish omniscience. What is material
generosity? It is like this. There is giving, great giving, and supreme giving. Giving is of foo

clothing, chariots, and elephants to others. Great giving is of sons, daughters, and spouses
giving is of things difficult to do. Heads, eyes, arms, legs and so forth are given.
What is Dharma-generosity? The lesser is giving pens, ink, and books. The greater is givin
teachings, of the shravakas, of the pratyekabuddhas, or of the supreme Dharma, according
fortunes of beings. To enter into grasping unsurpassable enlightenment and display the inc
Dharma like the sky is the supremely great.

Householder bodhisattvas practice chiefly material generosity, and renunciates Dharma-ger

the Mahayanasutralankara says:

Bestowing benefits,
And depending on mind, the root,
Perfect both action and mind
Accepting these two and perfecting
While being without stinginess,
Giving dharma and things without fear.

Having known such generosity,
There is genuine accomplishment
For those who are capable.

The essence is being without miserliness. The cause is pure, generous thoughts. The fruiti
of
body and enjoyment. The action is taking care of both oneself and others, and perfecting th
accumulations.
As for distinguishing the qualities, the same text says:

Buddha sons, when they meet with students, give even their lives.
Even if they receive compassion from other beings
They take no care of fruition of human hopes and wishes.
Generosity brings all beings to the three enlightenments.
By the wisdom of generosity having been perfected,
They are placed in the inexhaustible realms of purity.

2) Discipline,

1) Explanation of the nature and expression of praise

As for the explanation of the perfection of discipline, since externals are non-existent, the inn

enlightenment:

By controlling ourselves with the highest discipline,
Peace and happiness of mind will be attained.
By prajña we will gain perfection of the two benefits.

2) the brief explanation of what is to be trained in and the instruction to guard it:

The vows and accumulations of Dharma and benefiting beings,
Buddha sons will always guard these three disciplines.

3) The divisions of individuals who guard it and the explanation of the root as bodhicitta:

Householders take the precepts of a lay disciple.
Renunciates take the vows of monk, shramanera, or novice,
And the discipline of guarding both the two bodhicittas

Here, in addition to whichever of the seven pratimoksha, or self-liberation vows may be appr the
vow of the bodhisattva discipline, including vows of arousing the two bodhicittas of aspiring a The single
bodhisattva vow has no divisions corresponding with the seven families of personal enlighte families
are the male and female genyens, getsuls, and gelongs, and the lay disciples. Counting ma observers of the
precepts for a day there are nine families. On the side of householders, the vows of genyen are divided
into two. On the side of renunciates, there are getsuls, genyens, and fully ordained gelongs that on top of these
the vows of arousing the two bodhicittas are possessed. The Mahayanasutralankara says:

As for those who dwell on the side of the renunciates,
They have an amount of virtue that is immeasurable.
With regard to householders industrious with their vows

They are more excellent than even those bodhisattvas.

That explains the renunciate bodhisattvas. The sutras say:

Householder bodhisattvas and renunciates,
Those who have the forms of females and of males
Supremely many billions and millions have one means.

Of the two kinds of genyens, as for genyens who observe a few precepts, there are the "roo
who
keep the four root precepts, and abandon wrong objects of sexual desire. Genyens of pure
basic four
and also abandon impure conduct.

As for the getsuls, the Radiant says:

Renouncing cutting off life, and taking the goods of others,
Impure acts and false speech, alcohol and so forth,
Dances, garlands and such and sitting on high seats,
And receiving food, gold, or silver any time after noon,

Because of taking these ten precepts, the mind is also guarded from the associated faults.
For women there are also the twelve renunciation producing antidotes of not touching anyon
Since women have greater kleshas, they are studied for two years to see if they can keep th
they are stable.
For gelongs there are four basic rules involving expulsion from the Sangha, the additional th
and
the thirty of abandoning, which if they are broken one must abandon the object involved and
precepts in all.
Gelongmas, fully ordained nuns, have 364 or more. This is according to sarvastivadins, ma
sthaviras and
many others in the collections that they individually revere regarding training in different disc
Bhumi
Collection says:

When in addition to the precepts of renunciation, they have those of arousing the bodhicittas
of aspiring and entering without corruption, this is said to be bodhisattva renunciation. Thos
have this discipline have a discipline that binds their being away from corrupting activity. Th

called the precept of supreme discipline.

In terms of the merit of the attitude of renunciation these are together with Bön. The Bodhic
says:
5.11

Attaining the wish for renunciation of such things
Is what is explained as being the perfection of discipline.

Restraining natural degrading activity, the vows of personal liberation bind non-merit. In sa

must take human bodies in order to attain the happiness of the benefit for oneself. Not only
care of others,
but accomplishing benefit for them is only is taught within the bodhisattva discipline. As for
discipline, in
addition, the karma and kleshas involved in ordinary grasping are abandoned, and in the tw
meditating in the
stages of development and fulfillment, one is made into a worthy vessel.
At the time of the vows of personal liberation there is no opportunity of properly committing f
nature
of the ten non-virtues. In the bodhisattva vow seven can be committed to benefit others. M
the skillful
means of non-abandoning or non-renunciation. As fire arises from wood, this cause of the a
produced
only by that profound path.
Within the continuum of a single being, the single essence exists with different aspects. If o
choice occur
simultaneously, the higher ones are preferentially guarded. The lower part is gathered into i
seems to be
complete contradiction with the lower part, the essence is not lost, and so there is no real co
For example, in tantric practice drinking is not a violation, even though drinking liquor is taug
downfall by the shravakas, and by the bodhisattvas said to be an associated fault. At that ti
must not be
consumed by the practitioner as a monk or bodhisattva. But when the deities are visualized
Things must
become intoxicating liquor. By mantra, mudra, and samadhi, they are transformed into amri
supposed to
enjoy them. Perceptions and thoughts must become many other things, transformed into pe

mandalas. By their becoming amrita and faultless divine offerings, feast practice is perfecte
meditating with the
accompaniment of view and samadhi, the good qualities become exalted, and in such a way
precepts
will all be known.
In brief, however faults are produced, they are stopped. The good qualities if goodness is p
bestowed. Generally, to know this clearly by visualizing is very important. The Precious Ma

Generally it is done by visualizing
Therefore this is praised in all the shastras.

In brief, guarding the mind from harmful behavior for the benefit of others is the vow of discip
two
accumulations and the six perfections, an assembly of good qualities which have not previou
produced.
Increasing this arising is the discipline of gathering virtuous dharmas. They are chiefly gathe
discipline of mind.
Those skilled in upaya, whether real or from one's mind, accomplish the benefit of sentient b
four bases
being gathered, others are made joyful, their situations uplifted, and good and virtuous seed
certainty planted.
 Such caring for the happiness of others is the discipline of producing benefit for sentient bei
By these three disciplines, the three disciplines of the path are accomplished. Having perfec
accumulations, one becomes enlightened.
1) By the discipline of the vow, one attains perfect abandonment of the two obscurations an
patterns. 2) By the discipline of gathering virtuous dharmas, perfect realization is attained c
extend, and
so forth.
3) By the discipline of benefiting sentient beings, one attains perfect buddha activity, taming
needs to
be tamed along with the spontaneous arising of the two benefits. The Edifice of the Three J

Kashyapa, this bodhisattva discipline has three aspects. There are the discipline of the vow
the discipline of gathering virtuous dharmas, and the discipline of accomplishing benefit for s
beings. By the discipline of the vow, the mind is guarded from what is unwholesome. By the
discipline of gathering virtuous dharmas, the virtuous roots are established. By the discipline
accomplishing benefit for sentient beings, one devotes oneself to the benefit of others.

The Mahayanasutralankara says:

These six accomplish peace by having wished for it.
They will give the gift of life in the higher realms,
They are the supports of peace and fearlessness
By them one will possess the accumulation of merit.
One attains the nature of the symbolic signs.
One has the topics that are contained within the vow.
Having completely known a discipline like that,
Those who are capable will really establish it.

The essence has seven limbs. These are the topics of discipline. Bound by the vow of pers
enlightenment,
are

1). The perfect procedure
2). The sphere.

Only the subtlest faults are viewed as topics of fear. The bases of the precepts are genuine
They are learned.
So it is explained on the level of the shravakas.

3). As for the cause, it makes one attain peace, nirvana.
4). As for the fruition, one exists in the higher realms.
5). As for the action, it produces the support of all the good qualities. The kleshas are pacif
is made fearless
about oneself and others.
6). As for the good qualities, it possesses the accumulation of merit.
7). As for the divisions, there is that arising from receiving the harvest of genuineness, and
by dharmata.
The first, is personal liberation. In attaining dharmata, both samadhi and spotless karma ari
the mind of
actual samadhi and the path of seeing and so forth, the undefiled level of the noble ones. T
Abhidharmakosha says:

It is called the vow of personal liberation
Spotlessness and samadhi will arise as a result.

These disciplines are undefiled. They are not changeable by downfalls. They are not mixed

liberation of the shravakas and pratyekabuddhas. The sutras are not lacking, since they are
mahayana. Having
those four aspects, they should be produced as the support of good qualities. The Spiritual

Your discipline is undefiled, and indeed not lacking.
Not mixed, and unchangeable, it is a pure reliance.
Discipline, whether at the levels of cause or causeless
Is taught as the ground and support of all good qualities.

As for these virtues of discipline, The Mahayanasutralankara says:

The buddha sons always receive discipline of the nature of the vow and effort. Though they
have no desire for the celestial realms, they genuinely attain them even though they produce
for them. By this discipline, all beings are also established in the three enlightenments. By
of discipline being completely accomplished, they are inexhaustibly established in the pure r

3) Patience,

a) the general teaching on the divisions,
{{652.3}}
Then as for the perfection of patience:

Three kinds of patience also need to be established.
One gives no thought to how much suffering is involved
In the various kinds of outer and inner injuries.
Because of compassion one has devotion to the Dharma.
Third there is that of compassion that has no reference point.

Not getting angry at harm or injuries produced by externals is the patience of fortitude. Endu
in
liberation and in establishing the dharma for oneself and others, this patience does not care
suffering is
involved.
Compassionate patience is being tireless in benefiting others.
Not being afraid of the profound meaning of emptiness is the compassion having no referen

As for the meaning of these, the Mahayanasutralankara says:

Fortitude knows but does not care how much it must bear.
As for compassion, patience depends upon that dharma.
As for the five benefits, they are truly explained.
They are the producers of the two benefits.

Having the main thing and all the ascetic practice
There is the patience that aspires to those three things.
When patience such as that has been completely known,
By the wise it is said that it is truly established.

The essence is not being angry with others and bearing adversity. The cause is compassio
benefits
are the fruition. The sutras say:

1 There is not much resentment and discord.
3 There is much happy and blissful mind.
4 There is no regret at the time of death.
5 The body abides in peace,
6 and one will be born in the bliss of the celestial realms.

Their result is to produce benefit and happiness for both oneself and others. The Mahayana

The buddha sons bear all the harms of human beings which is very hard to do. Since they
cannot care for the celestial realms, they are not afraid of not going there, and do not care a
benefits. By that same patience they establish all sentient beings in enlightenment. By the
patience being completely accomplished, they place beings inexhaustibly in the pure realms

b. The way of meditation
{{653.6}}
As for the brief teaching of meditating on patience:

Just as no greater evil exists than that of aggression,
No merits are so difficult as those of patience.
By strenuous efforts in these various kinds of patience,
Let us strive to quench the great fires of aggression.

The supreme good is enlightenment. Moreover, the merit established by patience is greater
greatest suffering is hell. Since this is produced by aggression, and since there is no greate
that, by various
means, it should be joined to austere meditation on patience. The Bodhicharyavatara says:

Just as there is no evil which is as bad as aggression,
No austerity is so difficult as that of patience.
Therefore it is proper that we should strive earnestly
Meditating on patience in various different ways.

The Spiritual Letter says:

There is no austerity like that of patience
Though we cannot do away with occasions of anger
By abandoning anger, there is irreversibility.
By this being attained, buddhahood is promised.

c) Many objects are tamed by taming mind alone

If each of many objects of anger has to be dealt with, it will never be accomplished and they
pacified.
As for the means of bearing them:

The uncontrolled harm of things is entirely limitless.
We can never succeed in pacifying them all.
When mind alone is tamed, then everything will be tamed.
So guard the diligence of keeping mind subdued.

The Bodhicharyavatara says: 5.12 {{655.1}}

Unruly sentient beings are as limitless as space
It will never be that all of them are subdued;
But if thoughts of aggression alone have once been overcome
That will be like conquering all our enemies.

d) How harm is a condition of establishing patience:

The good of patience comes about depending on harm.
Such qualities as kindness and compassion rise.
Enemies, like teachers, are friends to enlightenment.
Rely on them patiently, feeling respect and joy.

Just as masters and preceptors are beneficial to renunciation, if one has no enemy, patienc
and
therefore we should put up with enemies. The Bodhicharyavatara says: 6.103-5
{{655.3}}
If we do not endure them in a patient way,
The cause of gaining merit will thereby be prevented.
It is only we who are our own obstruction
Hindering what is the cause of gaining merit.

That which if it there another comes to be.
that is the vary thing which is called the other's cause,
That on whose occurrence something comes to be
How can that be called a hindrance to it?

The timely appearance of a beggar seeking alms
Does not produce a hindrance to generosity
Calling those who are bestowers of renunciation
Obstructions to it is equally unsuitable.

Times of harm, conditioned by minor suffering of unhappy mind and so forth condition the ar
compassion and sadness and so forth, and therefore we should bear them. The same text s
{{655.e}}
Moreover as for the virtues arising from suffering,
By sadness, it clears away arrogant haughtiness
For those within samsara compassion will arise.
Evil is avoided and we rejoice in virtue.

Those without merit can attain it by meditating on bearing angry thoughts. They can feel joy
devoted to them like the teacher. The Uttaratantra says:

With Joy and devotion like that for the teacher.

Also it says there:

Therefore if we have a completely angry mind
And patience arises only in dependence on that
Since that is the very thing that is the cause of patience,
It is worthy of homage like holy Dharma itself.

e) The thought that the condition of anger arises from oneself.

This will never be accomplished without ourselves,
Just as an echo arises from mutual dependence.
This mass of terrible harms that one has turned to evil,
Proliferates due to karma and incidental conditions.
So it is to be expected that this would come about.
The only means by which this karma can be exhausted
Is taming the mind and therefore we should strive for this.

If we were not there, our anger and contention with others would not arise. Anger and conte
depend on each other. If we do not harm others, harm to ourselves will not arise. Therefor
to do harm,
and certainly it is proper to bear it. The Bodhicharyavatara says: 6.106

Thus if we do no harm to any other persons,
There will be no one who will then do harm to us.

Therefore not established with work and weariness
This is like a treasure appearing in our house.
As they are associated with enlightened activity
Then I should rejoice that I have enemies.

When some little condition to harm me is produced, that arises from my own former karma
proper to
bear it. The Bodhicharyavatara says: 6.46

Being summoned to action by my personal karma,
Those who do harm to me arise within my life.

If I am angry, with what actually harms me, that materialistic anger is properly directed at sti
forth or

at unpleasant words. The Bodhicharyavatara says: 6.41
657.4
Though actually it is done by the stick that he is using,
If it is to the user that I address my anger,
As he as well as I is motivated by anger
It is all the fault of anger--I should be angry at that.

In particular, if we are angry when unpleasant words are spoken by other people, not being

source, one's own ear, but being angry at the external speaker is illogical, because it produc
If one thinks like
that, fame and praise are harmful, and drive us to the lower realms. Patience is the opposite
Bodhicharyavatara
says: 6.100

As for me who am devoted to liberation
I should not be bound by possessions and social position.
Why should I be angry at the very persons
Who are producing liberation from this bondage

When they wish for me to be in suffering,
It is actually like a blessing by the Buddha,
I will go by that to the level without outflows.
Why should I be angry at the occurrence of that?

Also: 6.103

If it is merely because of obstruction by my faults
That I will not be patient with this enemy
It is only I who will be hindering
That which is an occasion for and cause of merit

If harm is a prerequisite for patience, anger is not the right response. If harm comes from or
it is
not the enemy that harms us. If it is nonexistent, even generosity will not help. Having let it
everything becomes like
waking from a dream. The limitless purposes of beings and harms of wealth are bondage.

Since worldly possessions are producers of hindrance,
If I do not want these hindering blockages,
I should throw away these troublesome possessions
Lest the evil of my deeds be stabilized.

It is even better if I die right now.
There is no profit to living long in wrong livelihood.
Even if I should live for a very long space of time
There will always be the suffering of death.

Supposing that one person awakens from a dream
In which was experienced a hundred years of happiness,
And another person awakens from a dream
Having experienced happiness only for an instant.

For both these persons, who have woken from their dreams,
That happiness they dreamed about will not return.
Likewise whether life is either long or short
At the time of death it is over just the same.

Having great possessions, and great abundance of wealth
Even though I live happily for a very long time,
As if I were ravished by a conqueror
I shall go forth in nakedness with empty hands.

Being angry about being disparaged and insulted makes no sense. Fame is just words. Suc
material things without the least benefit. The same text says: 6.90

As for veneration and honor, praise and fame
Coming from these there is no merit and no life,
There will be no more strength, and sickness will not be absent.
Nor will the body be better off than it was before.

If we truly know what is to our benefit,
What is the benefit of things that are such as these?
If we wants only a little nominal happiness,
Let us rely on gambling, liquor, and so forth.

The benefit of fame takes away one's wealth,
Or If we should be killed in the pursuit of honor
How will anything be done by these mere words?
If we die, then who will have that happiness?

If their castles of sand collapse and fall to pieces,
Children start to cry, hurt by the pain of that.
Thus when there is damage to my praise and fame,
My own mind is like the mind of a little child.

Some think that because of unpleasantness, there is anger. If we become angry and say ur
not be angry at our own words? We may wish to say them, but nothing requires us to be an
are
arrogant. Since we are unhappy, anger that our own mind is angry is what is suitable. We a
unhappy with
ourselves. Others' words are formless and do not transfer to us, but we eagerly assimilate t
therefore, become
unhappy. If we were not unhappy, there would be neither harm nor benefit. All happiness a
the
preceding instant have ceased, like the definite appearances of yesterday morning. As last
not return,
is not perceived, and is without nature, then equally there are no feeling to be the ground of
appearances of
today, and the dream of last night are similar. Neither is worthy of attachment with joy and s
existing.

f) The thought about fabrications existing or not:

If sudden unwished-for events unpleasantly occur,
If such fabrications exist, then why should they be unpleasant?
If they do not why bother to be concerned with them?
Therefore let us try to be patient with conditions.

When desirable and undesirable things arise, if these fabricated things are there, in an effor
there will
be unhappiness, so skillful means are no use. If they are not there, there is no making or n
unhappiness. That
there is unhappiness, cannot be reversed. The Bodhicharyavatara says:

If such fabrications as these the fabrications exist
Why should we be unhappy because of such an existence?
If the fabrications are actually non-existent
What is the sense if we are made unhappy by them.

Therefore, sentient beings each performing their own actions, know relationships of mother,
on;
For the benefits of samsara and so forth these should not be put up with. But for the sake of
preceptor, guru,
and the three jewels, we should not be angry with others. If there is such a harmful misfortu
reversed. If
there is not, it will not be produced. By the praise and blame of others immense benefit or h
therefore not result.

The teaching of the nature of anger as emptiness.

g) What is the nature of this unpleasantness and harm:

If examined, they depend on a nature like empty space.
Happy and sad and joy and sorrow, good and evil,
Grasping these dualistically has no use or meaning.
Try to see everything with equanimity.

Harm-producing forms and one's own form are without a particle of difference, and so doing
harmed do not exist. The minds of both are not perceived at all externally or internally. The
if examined
have no nature at all, and so the one who harms, harm, and the object of harm are empty of
and non-
joy, good and bad, nothing is ever lost at all. For even the appearance of harm no essence
These phantoms
and mirages etc. are like the eight examples of the confused relative. In the absolute, medit
like space, The
Bodhicharyavatara says: 6.32

If thus we knows these apparitions as phantom-like,
There will be neither subject or object for our anger.

Also, if we consider primordially unborn emptiness, The Bodhicharyavatara says:

Thus for things like that which are completely empty
What is there to gain, and what is there to lose?

and also the Bodhicharyavatara says:

What joy is there to be found, and also what non-joy?
If one tries to examine these and look for them
Everything like this is like the space of the sky
It should be grasped as being completely like the ego.

Thus, if one meditates with many skillful means, patience will be established without hindran
Bodhicharyavatara says:

If we are thirsty, they will not easily be at hand.
These are things do not exist in any way at all.

By familiarity with that, in this life we are on friendly terms with everything, and by things bei
we are
happy. Later we attain the special celestial realms and enlightenment. The same text says:

Arising from the cause of rejoicing by sentient beings,
May we see in the future attainment of buddhahood.
Why do we not see that in this very life
There could be great splendor, glory, and happiness?

By the patient endurance of samsaric life,
There are lack of sickness as well as beauty and splendor.
There is support of life that lasts for a very long time
And the bliss of becoming a universal monarch.

4) Exertion,

a) How it is for individuals who have it

Now there is the explanation of the perfection of exertion. For beings..

Joyful in the wholesome nature of this effort,
Wholesome dharmas are not exhausted, but gather like clouds.
Or bees within a cluster of fragrant lotus flowers.

The scriptures say:

By exertion enlightenment exists,
But by non-exertion it does not.
By exertion happiness is gathered.
By exertion good qualities increase.

b) The incompatible aspects:

What does not accord with this is the three kinds of laziness,
Attachment to bad actions, discouragement, self-contempt,
Not accomplishing good is the ground of every evil.
What is excellent is damaged and troubles will increase.

With laziness, faults increase, virtue is obscured, and our wishes not accomplished. To give

Laziness attached to bad actions concerns acts that hinder holy Dharma, and agitate the mi
counting our goods and so forth.
Seeing difficulties, joining ourselves to the thought "Surely it can't be done," is the laziness o
discouragement.
"Someone like me couldn't do it!"-- such a discouraged attitude is the laziness of self-deprec
Bodhicharyavatara says: 7.3

There is the laziness of attachment to bad actions
That of discouragement, and that of self deprecation.

c) The measureless good qualities

As for the good qualities of the opposite of laziness, exertion:

Whoever has exertion is praised by all the world.
Whoever has exertion, accomplishes human wishes.
Whoever has exertion, their virtues will increase.
Whoever has exertion will pass beyond suffering.

To summarize the immeasurable benefits of exertion, we will be praised by worldly ones and
the
goals of our aspirations. Good qualities will increase. Buddhahood will be attained. The sa
7.1

That only with exertion enlightenment exists,
Is like there being no motion without the wind element.
So without exertion no merit will arise.

d) The instruction that one must have exertion as a means to these benefits:

Whether in the highest dharmas of worldly goodness,
Or in those of the path that leads beyond the world,
There are dharmas of defilement and those that are without it,
What is bad is abandoned and what is good accomplished,
So let us make strenuous exertions, and truly stay with them,
So long as buddhahood has yet to be accomplished.
Going ever-higher to greater and greater truth,
Let us strive that long without any slackening.

For as long as we have not attained buddhahood, we should try to attain its superior qualitie
we
should rejoice in virtuous actions. The Bodhicharyavatara says:

Who without exertion enjoys happiness.

As for the divisions, the armor of exertion is practicing virtue as a cause of overcoming the f
The exertion of preparation completes the ten paths. Having formerly done that the exertio
accomplishes
the goals of sentient beings is the cause of completing the goals of oneself and others.
There are the also three exertions in the dharma by exertion in body, striving in speech, and
mind. Also the Compendium says:

There are the exertions of armor, preparation, absence of despondency, irreversibility, and
never regarding as enough, with the mind completely joyful.

Or the Lankavatara Sutra says:

With exertion is that by which there is striving in the upper and the lower parts. Having seen
accords with yoga, exertion in order to eliminate discursive thoughts, is the perfection of exe

The Mahayanasutralankara says:

Truly rejoice in virtue
Rely on faith and on zeal,
Increase the virtues of mindfulness,
As an antidote for the kleshas.

Its quality is passionless;
As for the seven kinds
Having known such exertion,
The wise will truly accomplish it.

Joy in virtue is the essence. Faith and zeal is the cause. Increasing mindfulness, samadhi a

fruition. A happy mind without the three poisons is possession of the quality.
If it is divided, in each of the three precepts, it is always produced and is devotedly produced
speech,
and mind respectively. With armor-exertion that makes seven kinds. As for the qualities, th
Mahayanasutralankara
says:

The nature of the exertion which is without example
Is the armor-application of the buddha sons.
Having destroyed the hosts of their own and others kleshas,
They attain the fruition of ultimate enlightenment.
By this very exertion, all beings are established
In the possession of the three enlightenments.
By the wisdom of exertion being completely accomplished,
They are established inexhaustibly in the three realms.

5) Meditation,

a. The cause establishing meditation,

Whoever has the wish to cultivate meditation
Should abandon all the distractions of various entertainments.
Pleasurable objects, like clouds in an autumn sky,
Ephemeral in their nature are no more stable than lightning.
Enjoyments are no more lasting than illusory palaces.
They are untrustworthy, and we should abandon them.
Instead we should rely on the peace of leafy forests.

All compounded things are impermanent. Wealth is fickle. Life is impermanent. Since all th
essenceless, we should try to meditate alone in peaceful forests. The Personal Liberation s

After they have heard much,
Abiding in leafy forests,
Their lives slip away in happiness.

The Talk of Solitude says:

In cloud canopies of enjoyment,
Displays like flashes of lightning.
Are destroyed by the winds of this life,
Like lotuses floating on water.

Quickly seeing the deceptions
Of youthful embodied beings,
The wise will therefore establish
Meditation and samadhi,

Turn quickly to the practice
Of the ultimate yoga.

b) The concordant qualities:

The presence of desires will only produce a struggle.
In seeking, collecting, and guarding them there is suffering.
Arrogance, craving, and greed, increase our stinginess.
We are led to the lower realms, and kept from the higher ones.
Therefore be content, and let desires be few.

External amenities are the source of much unhappiness of seeking, guarding, endangering,
craving, arrogance, hypocrisy and so forth. Since they make one fall into the lower realms, t
abandoned.
Nagarjuna says:

By the suffering of seeking, guarding, and gathering,
Wealth should be known to be a limitless destroyer.

"Therefore be content, and let our desires be few." The Spiritual letter says:

Knowing how to be content among all wealth,
Is said to be the best teaching of gods and human beings.
Let all know content. If they know that excellence,
Even possessing no wealth, there will be genuine wealth.

i) Things as a cause of suffering.

With many things there are also many sufferings. For example:

Though by bodily wounds we may be full of suffering,
The suffering of riches is even worse than that.
Those who cut down their possessions have limitless happiness.
There will be less danger of being persecuted.

There will be no fear of thieves and enemies.
Praised by everyone, we stay upon the path.
Duties will be few and mental karma less.
So let us always train in having few desires.

If our desires are few, we are praised by all. If we have no wealth, we do not have to guard
and
thieves. With few actions and body and mind at ease, we will practice samadhi, with little hy
forth, and
with many good qualities. The more the wealth, the more the suffering for those who posses
have many
snake-like heads, they have much suffering. The Spiritual Letter says:

As many as the possessions are the sufferings.
However, those with few desires are not like that.
As many as the heads of supreme kings of the Nagas,
So many are the sufferings rising from possessions.

Great desire for external things produces suffering. Internally, the desires of sentient beings
immeasurable faults. By contention, passion, and offenses against pure conduct, the lower
concerned
are degraded and so forth. Since these arise from grasping desire and craving as pure, this
abandoned. The
Precious Mala says:

Sexy bodies of women
Are mostly in the mind
Their bodies in reality
Are really no so nice.

The mouth has rancid saliva.
Garbage sticks in the teeth.
In the nose are pus, and mucus.
The eye is a glass of tears.

The torso is full of filth,
And buckets of lungs and livers.
Fools who have not seen women
Desire their bodies most.

Like an ignorant person craving
A bucket of shit as a bauble
Such are these fools of this world
In their ignorant lust for women.

Also:

Whether bodies are good or bad,
Whether they are old or young,
If the bodies of women are nasty,
How will desire arise?

What is filthy, though secretly
It may have good color and form,
Is not worthy of desire,
Such is the form of woman.

The inner bones are covered
With an external skin.
There is a decaying stench,
That seems quite unbearable.

When what is unseen is like that,
This pretty skin is unclean.
A container of filthy heaps,
How could it ever be clean?

A jar full of shit is degrading
To even its outer brightness.
This body so full of shit,
How is it any different?

And more:

However you wash the body,
it shows the dirt it is.
If that does not teach impurity,
What good will a lecture do?

Of this body so received
To make a graceful display
E ma, how thoughtless and foolish!
E ma, how worthy of shame!

ii) The faults of worldly people and companions:

Limitless evil comes from gladly suffering fools.
The increase of evil deeds is the source of unhappiness.
Good decreases, giving rise to strife and kleshas.

We become ungrateful and are hard to satisfy.
There are many frivolous actions and distracting entertainments.
As we would from fire or snakes or vicious beasts,
Let us give a wide berth to all the attentions of fools.

In particular in sentient of the present dark age, who were not liberated by seven generation
buddhas
and so forth, ultimate wildness, evil deeds, and kleshas increase. Virtue and peace are aba
return benefit
with harm. They uselessly afflict others in body, speech and mind. They disparage holy dha
individuals
associated with it. They have many purposes and many actions. With many occupations ar
kleshas
naturally arise. Like living among carnivorous beasts, fire, or poisonous snakes, they are ha
The Entering
into the Sphere of All the Tathagatas says:

As we will never be joyful
Among fierce ravenous beasts,
Likewise dealing with fools,
There is no happiness

The Bodhicharyavatara says:

If we acts like those with the fortune of fools,
We will certainly go to the lower realms.
Letting ourselves be led by those of unequal fortune,
What will come of associating with such fools?

For a moment or two they may be our companions,
Then within an instant they turn into enemies.
They become angry even when things are going well.
Ordinary people are difficult to please.

If we speak of their benefit, they get angry at that,
They go on to reverse our benefit as well.
If we do not go along with what they have to say,
Because they get angry, they will go to the lower realms.

Higher ones they envy, competing with their equals.
Arrogant to inferiors, or when they are praised,
If something unpleasant is said they give way to anger.
What benefit can be expected from these fools?

If one associates with them, it is impossible that passion, aggression, and empty chatter will
The same
text says: 8.13

Whenever one associates with fools like these
They always praise themselves and denigrate anyone else.
With talk of their rejoicing in samsara and so forth,
Some sort of unhappiness will certainly arise.

The suffering of those who so depend on their own partialities of desire and attachment bec
burden. By such real bonds, our minds are bound. By associating ourselves with their thou
will be
damaged. If we are with them, there is no devotion. If we are separate, there are immeasu
unhappy
torment. The same text says: 8.7-8

If for sentient beings we have produced desire,
That which is genuine is entirely obscured.
Even the thought of being sad at samsara is destroyed.
In the end we shall surely know the pains of suffering.

There by thoughts that are concerned with only this
This life will pass away in futile meaninglessness.
By our associating with impermanent friends
Even the eternal dharma will be destroyed.

From the desires of foolish individual beings, comes our own non-completeness. the Dharm

is not established because of depending on these. Instead, first staying alone in forest and
solitudes, not
meeting with human beings, we should meditate. The same text says:

By these one's benefit will never be accomplished.
Since for oneself this benefit will not arise,
For a long time we will be distracted by these fools.

That is how one should think about it. Moreover, even if the oral instructions have been hea

gurus, if they are not kept familiarly in mind, one will not be liberated from samsara. Therefo
important to become
familiar with them.

iii. The instruction of resorting to solitary places

As long as the mind has not attained stability,
So long will we be seduced by the wiles of external objects.
So let us stay in the joy of secluded forest places.

That is how mind and the oral instructions are mixed into one taste. Until one attains stabilit
beginner
should rely only on solitude free from occupations. The Basket of the Three Jewels says:

Beginners, in order to fully pacify the mind
And completely tame it, should stay in solitude.

iv) The instruction to remain in solitude all one's life

Once one is in a solitary place where no one is, isolated from all beings and fears, one is urg

Until this body is hoisted by four pallbearers,
And turns to smoke upon a crackling funeral pyre,
Strictly keeping to peaceful places of meditation,
Conquer the enemy of sidetracks of body and mind.

Thinking of the impermanent nature of life, one practices samadhi in a peaceful place. The
says:

Until this body by four persons
Is hoisted up upon a litter,
For so long strictly solitary,

Samadhi's peace should be my practice.

This is also taught in the Bodhicharyavatara 8.34

v) the praise of forest solitudes.

Now the virtues of the forests are explained:

In forests clear water, flowers, and fruits are plentiful.
There is excellent housing in mountain caves and sheltering rocks.
In solitudes graced by the shade of overhanging branches,
Many birds and deer dance by the river banks,
Exquisite with colorful flowers and the songs of bees.

Forest solitudes in shady valleys are the best. The ground is covered with verdant grass, ac
myriad
of flowers. It is full of sounds of cool waterfalls and the songs of humming bees. In the face
mountains, under
sheltering rocks are many fine natural houses. Clean water adorned by flowers and leaves

Accompanied by birds and wild animals, one has happy companions. Living with them in th
our
aspirations from the beginningless past will be joyfully fulfilled. The Bodhicharyavatara says

Trees and birds and various wild animals
Who dwell within the forest make no unpleasant sounds.
There is happiness if they are one's companions.
Therefore, may we always stay together with them.

When we am staying in caves or in empty temples
Or we make my dwelling by staying under trees,
May we never look back, but instead of that
May we always cultivate passionless detachment.

In places on the earth for which we have no grasping
Which are by their nature wide and unconstrained,
Acting autonomously and without desire
May we always stay in places such as these.

Also:8.37

Therefore very bright and joyfully content,
Happy in a pleasant forest with few thoughts,
All agitations will vanish and be pacified.
Therefore may I always remain in solitude.

Also: 8.85

Contention and kleshas are emptied in these peaceful forests.

In the fortunate, cooled by moonlight in groves of sandalwood,
Whose fine and joyful houses are tremendous slabs of rock
Fanned by the soundless motion of the forest wind
The wish to help other beings is naturally engendered.

The Spiritual Letter says:

Adorned by the waxing disk of the moon
Great rain clouds pile up, as if buckled at the waist
By seeing mountain forests there is passionlessness
The nature moves like wind touching one's life with fortune.
With the crowd of capering wild animals seen in the forest
All is very delightful, and one is full of happiness.

This forest where one does as one likes goddesses secretly
Arriving come to visit one in one's rock shelter.

vi) How it arises in solitude with impermanence.

In those places fragrant with juniper trees and various kinds of sandalwood, with the scent o
flowers
arising, with the aroma of incense and medicinal herbs:

Meditation naturally grows in pleasant solitudes.
Sweet with the fragrances of incenses and herbs.
Enjoy the four seasons, as they turn in a lotus pond,

The heat of summer, fall and winter, and the spring.
Let your sadness grow along with the gradual change,
As you contemplate the impermanence of life.

Filled by the fragrance of incense and medicinal herbs, pleasantly scented like ponds of grea

breezes softly rise. By the example of the passing seasons, impermanence and strong sadn
being.
Relating to no one, there is neither passion and aggression. There is no need for mental gra
people are not
viewed and need not be. One need have nothing to do with the struggles of life. Without de
discouragement arising
from others, happiness is autonomous. Even by the powers of the gods this is not attained.
Bodhicharyavatara says:
{{677.1}}
8.87-8

In Empty houses, under trees, and in natural caves,
Abiding in such places for as long as we wish
Abandon all the suffering of grasping and guarding
Without dependency, and acting as we will.

Passionless because of acting autonomously,
Without the least relationship with anyone
Knowing the contentment of such a happy life,
For even powerful lords attaining this is hard.

The Spiritual Letter says:

On the shores of forest streams of pristine water,
Blissful solitude is full of happiness.
As if daughters of the gods were swaying their fragrant censors of fragrant smell.

Bearing as ornaments continuous garlands of flowers,
Overpowering, as if it were divine,
The trees are perfect in root and fruit and leaves of green.
In forest independence fall cooling mountain streams,

Flowing in a place where there is no desire.

Beside its wide rivers fruit and flowers fall as ornaments
We are free and delightfully unseduced by a hell hole house.
In wide mountain valleys without any people very happy,
With vast experience of waving garlands of blue forest growth

At the waterside pleasant waterfalls, sounding like a drum,
Not a place for kleshas, so travelers proclaim.
Conquering our relationship with desires and the three worlds,
Shown as illusion, mirage, the moon in water, or waves.

vii. In those places how the mind becomes workable:

In some of those peaceful places:

See how bones are strewn about in a charnel ground,
Think how our bodies will be scattered in that way.
As we see the futile compounds of samsara,
Any joy we feel vanishes in the distance.
Always at peace, because there are no strife and kleshas,
Let the happiness of our minds be workable.

There are limitless good qualities such as samsara's sadness, contention, and kleshas being pacified.
The Gongpa Zhupa says:

By devotion to places of mountains and forests,
The source of good qualities will be increased.
By resorting to solitary places,
The five desires will be completely abandoned.

Therefore living unprofessionally
Remaining with that which is not spoken by words
Having virtuous dharmas must not be harmed
By mutual confusion and talkativeness.

Peaceful empty solitude, is praised by the buddhas.

Therefore let aspiring bodhisattvas
Always put their reliance in solitude.
Do not produce desire in the cities.

viii) The benefits of relying on solitude

As for these groves or excellent qualities:

Victorious ones have praised such forest groves as these.
Saddened by samsara they keep to solitude.
The merits of making seven steps in their direction
Are such that the heap of merit that we would accumulate
By making offerings to the buddhas for a kalpa,
Buddhas as many as the grains of sands in the Ganges,
Would never equal the hundred-thousandth part of them.
Therefore let us keep to these forest places of peace.

If someone worships the buddhas with material things for a kalpa, if with the mind of sadnes
seven steps to go forth into the solitude of forests, charnel grounds and so forth, that has a r
merit. The Shri
Samadhiraja Sutra says:

If one person offers flowers, incense, food, and all the articles related to happiness to all the
a kalpa,
and another with completely sad mind keeping to solitude, takes only seven steps, the heap

immeasurably greater than the first.

Completely abandoning any view of body and life,
Meditating in the highest peace of emptiness,
The mind with exertion and with supreme exertion
Like a wild animal should stay in solitude.

ix) The divisions of how to meditate, together with the qualities

Now as for the explanation of how to meditate. In the forest:

Therefore, taking a cross-legged posture on our seats,

Meditate with a one-pointed mind without distraction.
Practice the attitude of a child in a temple;
Then the perfect discrimination of reality;
Then the holy meditation of the happy tathagatas.
We should know the names of the three kinds of samadhi,
Experienced by the noble ones who have entered the path;
As well as the four-fold dhyanas and four-fold formless attainments,
The experiences of those who have yet to enter it.
The mind that delights in desirable things will be abandoned.
Insight, samadhi, and higher perceptions will manifest.
There will be the five eyes and the four legs of miracle.
The mind will be transformed, becoming autonomous.

The essence of dhyana is that the mind one pointedly grasps a good object, whatever it may
the
Path says:

On whatever object may be suitable
The mind should be well-placed.

Sit on a seat. When the mind is placed in meditative equipoise, the complexities of appeara
we
undertake to make apparent objects of one taste with the eye of dharmata, they do not beco
become
ungrasped phenomena. Thus in one's own time, seeing apparent objects is like opening the
at once.

Sir or madam when the eyes are closed,
Such is the mind that is poised in meditation
Sir or madam when the eyes are open,
Such is the attainment of subsequent knowledge.

Meditation on the single nature is shamatha. Post-meditation is vipashyana. These two hav
essence, one time, one object, and are one in their action of abandoning obscuration. The S
says:

The pure world, having the aspect of completely not grasping subject and object, includes t
subsequent mind as a fruition in accord with itself, reversing perception of form and so on.

The appearances of meditation do not block appearances, but they are pure of concepts. A

on, the ordinary objects of the five senses, are worldly and are so labeled. But since at that without the
aspects of grasping and fixation, they are also non-conceptual mind. The very mind of appe time, labeling
appearance and emptiness as equal, is included in subsequent mind. Meditation and the su mind are
one, so meditation naturally abandons grasping and fixation. Accordingly post meditation is with the
dharmas of form, feeling and so forth. It has abandoned perception attached to them in term fixation.
Post-meditation purified by meditation is called "letting loose" attachments of grasping and fi on.
As for meditation and post-meditation being of one nature, everything exists at the time of m samadhi until the
seventh bhumi, and this letting loose of existence. Up to then individuals do not exist as a s The
Uttaratantra says:

The mind always accomplishing actions
Blazing like fire,
Peaceful samadhi and absorption
Are always equalized.

There are three divisions to the extensive explanation. The formless dhyanas of samadhi in someone
not dwelling on the path, are called "the samadhi of a child's enjoyment." For those dwelling the samadhis of
the paths of accumulation and preparation produce the path of liberation. Completely revea this is called
the samadhi of completely revealing the meaning. From the first bhumi onward, the samadh are called
the spotless samadhi or the joyful samadhi of the tathagatas. The Lankavatara Sutra says:
{{682.4}}
The samadhi of child's enjoyment,
Fully revealing the meaning

And the samadhi of the tathagatas.

The stages are as in that passage. As for the fruition, the Prajñaparamitasamgatha says:

By samadhi, lesser desirable qualities are rejected
Insight and higher perception with samadhi are established.

As for the meaning of these, the Mahayanasutralankara says:

As for mind, it dwells, and rests internally.
Mindfulness and exertion are what are depended on.
By that the production of bliss is subsequently produced.
One is empowered with the objects of higher perception.
Then the three chiefs of dharmas come into existence.
Having known such samadhi, skillful ones fully establish it.

The essence is grasped within the mind. The cause is continuous mindfulness and exertion
text says:

Having realized a flash of this with agitation,
 One should do this repeatedly again and again.

The action is production of bliss. This is the support of establishing miraculous ability. The
establishment of the higher perceptions, miraculous abilities and so forth. Among the divisio
samadhis of
abiding in happiness within this very life, the establishment of all good qualities, and perforn
for sentient
beings.
{{683.4}}As for the first dhyana, as good qualities arise from inner dhyana, one attains joy a
the
stage of access, and in having barely attained the main part there are conceptual thoughts
scrutiny.
The main body in particular has no conceptual thoughts and only sustained scrutiny.
The main parts of the second, third, and fourth dhyanas, have mental apprehension without
analysis. These dhyanas of which the earlier ones are preparations for the later, are explair
Bhumi-Collection.
The samadhi that establishes all good qualities when the six pure perfections and so forth a
the

samadhi of one-pointed mind.
The samadhi establishing benefit for sentient beings, focuses one-pointedly on the benefit o
the
main body of this samadhi, one produces the benefits and so forth of what is desired and wh
interested in.
As for the good qualities, the Mahayanasutralankara says:

The sons of the Victorious One have many samadhis, establishing all samadhis. The
samadhis exist by invoking bliss, and by the arising of compassion they support lesser being
very samadhi all sentient beings are established in the three enlightenments. By the wisdom
samadhi, when this has been completely accomplished, they are inexhaustibly established i
worlds.

6) Prajña that realizes the natural state also has three sections.
a) The extensive explanation of the nature of the three prajñas

Then as for the perfection of prajña:

There are three stages as we develop in prajña.
These are hearing, contemplation, and meditation.
By vipashyana the host of kleshas will be abandoned.
By completely knowing the natural state of dharma and dharmin,
From living within samsara, we go to the peace of nirvana.

Hearing is the producer of knowledge of the nature, the natural state of all dharmas as they
By contemplating what has been ascertained, and producing liberation from the ocean of sa

it is maintained to be prajña, which means supreme knowledge or awareness. The Small C

Its sources are hearing, contemplating and meditating, or the union of samadhi. By the praj
from the main body of meditation and post-meditation..."

Prajña is called vipashyana or clear seeing. It is more excellent than the other perfections.
prajña
arising from hearing on the level of an ordinary being is also important, because someone w
one cannot
contemplate and meditate. The Uttaratantra says:

Practice of generosity is the establisher.
As discipline meditates on the celestial realms,
Defiling kleshas are completely abandoned.
Prajña entirely abandons all kleshas and knowables.
By that there is supremacy caused by hearing.

Also:

Prajña is supreme. As for its ground
It is hearing, so hearing too is supreme.

In this case, wishing to know the nature of all dharmas is resolved by hearing. Here the pres
follows the
Precious Key that Makes One Meet and Evaluating the Treasury of Holy Dharma. From the
first, as
for the presentation of provisional meaning and true meaning, the dharmata of all dharmas i
naturally pure
space, the nature of mind, in naturally pure luminous realization. Changeless, it transcends
and
destruction. Its essence is the space of the sky. This is the true meaning. Words of the Bu
shastras that teach
this are included within the true meaning.
The dharmin is things that appear. this includes arising and ceasing, coming and going, pur

details of the skandhas, dhatus, and ayatanas and so forth. This is the dream-like appearar
evaluated by the
details of speech, thought, and expression. All these teachings of exaggeration are the pro
All words of
the Buddha and shastras that teach this are included within the relative.
For example, saying or thinking, "The nature of the mind is like the sky." and becoming haug

relative. To say, "That which has the nature of the absolute is the true meaning," is as it sho
Praise of the
Madhyamaka Inconceivable by thought says:

The emptiness of dharmas is the true meaning, so it is taught.
What arises and ceases, the life of beings and so forth,
Is taught to be the provisional meaning and relative.

The Shri Samadhiraja Sutra says:

As the Tathagata, who is the teacher, formerly taught,
There are particular sutras distinguished as the true meaning.
Those which teach sentient beings who are ordinary people,
All such dharmas are those within the provisional meaning.

The Sutra Taught by the Noble One Inexhaustible Intellect says:

If it is asked which sutras are sutras of the provisional meaning? Which are sutras of the tru
meaning? Those sutras which are teachings for the purpose of entering into the path are ca
provisional meaning. Those sutras which are taught for the purpose of entering into the fruit
called the true meaning. Those sutras are called the provisional meaning which teach a self
beings, life, persons, individuals, the arising of emotions, and an ego who owns the emotion
a doer and a feeler, explaining these in a variety of words, and teach being egoless and hav
Those sutras are called the true meaning that teach emptiness, marklessness, wishlessness
uncompoundedness, the unborn, the non-arising, no things, no ego, no beings, no life, no in
and no self, and that the gate of complete liberation is unobstructed.
It is said that one should rely on the sutras of the true meaning and not on the sutras of the
provisional meaning.

In brief, the natural state, and the sutras that teach it are called the true meaning and the su
true
meaning. The many means for entering into the nature, involving confused, impure dharma
minds of
sentient beings, and all the teachings of their divisions and so forth, are known as the provis
and dharmas of
the provisional meaning. This is how it is explained in the Mirror of Viewing the Aspects of D
First Key of
Revelation. In order to explain these and so that the intended meaning may be realized, fro
explanations of the
intention and the concealed intention, first, as for the intention, explaining with a little exagge
these teachings have
a manner which is not completely straightforward. The Mahayanasutralankara says:

Equality and other-meaning
And similarly other times,

And the thoughts of individuals
Should be known as the four intentions.

The intention of equality has the intended meaning that dharmakaya is equality, saying "at th
completely see the tathagatas." It is like that.
As for the intention of meaning as other, having intended the three naturelessnesses, "all dh
natureless," is taught. Thus, the characteristics of false conceptions are essenceless, since
established as real
at all. The arisings of paratantra are essenceless, since, their arising is not established from
four extremes:
They do not arise from themselves, because for these arising and an instant in which they a
contradictory. They
do not arise from something else, since if the essential marks of these others are analyzed,
established. That
they arise from both would be doubly contradictory, so that is not established. They do not a
cause, as that is
impossible.
The mere arising of whatever appears, mere interdependent arising like dream or illusion, is
what
does not exist. The Sutra of the Appearances of Wisdom as the Ornament says:

Manjushri, as for dreams, what appears there does not exist. Similarly all dharmas are
appearances of what does not exist.

From that they are taught to be illusion, mirage, a city of the gandharvas, the moon in water,
and
magical emanations in space. In true reality, they have no absolute essence. This is the ab
because their
nature is impure and so forth and their complex essence does not exist. The commentary A
Intention of the
Sutras says:

Characteristics are essencelessness. Birth is essencelessness. The absolute is essenceles
Having realized that, I taught that all dharmas are essenceless.

The intention of other times, it is like saying, "by merely grasping the spotless moonlight of th
Tathagata's
marks, buddhahood is attained." This is not attained in isolation, but having gathered the fo

these, one
will always become enlightened by them.
As for the intention of thoughts of individuals, for some attached to the view of grasping supr
discipline, it is
like praising generosity as a lesser discipline.
Second, the hidden intention is so that those who delight in external things can grasp the ge
meaning. "Spotless moonlight," doesn't depend very much on what has that name. While a
phenomenal style, a non-according meaning is explained. The Mahayanasutralankara says

The hidden intention of making one to enter,
The hidden intention of other characteristics
The hidden intention of the antidote
The hidden intention of a transformation.
Shravakas and the essence
Thus tame faults and as for profound expression
These are the four called the hidden intentions.

As for the first, the hidden intention of making enter has the goal of making enter into the ma
the
family of shravakas who do not enter because they have been frightened by emptiness. To
form exists.
The hearers, understanding that it really exists, enter. The actual intention of the explainer
appearances exist
like a dream.
The hidden intention of characteristics is so that the essenceless natural state may be know
that all
dharmas are essenceless. The three essencelessnesses of parikalpita, paratantra, and par
already been
explained.
As for the hidden intention of the antidote, some say Shakyamuni's body and length of life
the
intention of implying that he was less than other teachers. When it is said, "At this time I bec
tathagata
Vairochana," the hearers understand that he is equal to rupakaya. The explainer intends th
the completed
accumulations, attainment of dharmakaya, and the benefits done for sentient beings. The A

As for the assembly of all the enlightened buddhas

In the sense that all the buddhas go to dharmakaya
Their body and the like are said to be equal to this
It is not that their bodies and families are literally so big.

As for the hidden intention of transformation, this dharma may be easy to understand, and in the
fault of people thinking that a dharma which is actually easy to understand is less than other so that it is
very hard to realize. For example, the Shrine Room of Telling the Reason Why says:

Father and mother are to be killed
The king is doubly cleaned, and
If one conquers the country
Together with its surroundings,
Those people will become pure.

Here "father and mother" are craving and grasping at samsaric formations. Alaya is a "king,

support of the various habitual patterns. The bhramin's view of a transitory collection and di training in virtue and
grasping supreme asceticism are those who have the two purities of nature and the incident and
surrounding regions" are the eight consciousnesses having the inner ayatanas of grasping a "Conquering"
them means that if they are purified, one becomes enlightened.
Here two secret intentions, whichever is appropriate, make of one nature what is particular a As for
the distinction of these two, Lotsawa Loden Sherap says that another meaning than what is speaker is
understood for the speaker's words by the hearers. This is the intention. The meaning unde speaker, but not
understood by the hearers is the secret intention. So it is explained and the Thekpa Dukyi D says:

This intention, is only mentally presented in mind, and from the viewpoint of the external
grasper it is not openly proclaimed. The intention is secret to this viewpoint of the external g

These two should be known to be without contradiction. Someone may explain that it has su
aspect, and
intending that it does not depend on whether it is in fact grasped or not grasped by the other
asked by
another and so forth. Since not all proclamations of the teachings are complete, the rest of
intended is the real
intention. In order to bring benefit to others, to some degree depending on a double meanin
according with
their appearances, it is called secret intention.
Understanding depends on the other understanding what is said by the sayer, as completed

Therefore it is merely not false. These are the two keys of the view of scripture. Thus word
intention, and the
purpose of the occasion since they are of many kinds, knowing that the sutras and tantras a
manner is
very important.
That two meanings are evaluated from two presentations of the Dharma treasury, first, as fo
the
style of the two truths, The Mulamadhyamakakarikas says:

The buddhas having taught the dharma
Properly depends on two truths.
These are the worldly relative truth
And the truth of the ultimate meaning.

The Sutra of the Meeting of Father and Son says:

The truths of those who are skilled in the world are just these two.
You have received no others, nor were they seen by me.
These are the relative truth and the absolute truth
Besides them there is no third truth of any kind at all.

Here the mere nature of so called dharmas is made into a basis of division. Then the way th
called
the relative truth and the way things are is the absolute truth. These two are divided. Also,
things appear,
there are the confused and non-confused. The first is the nature of speech, thought, and ex
time of existence

as a sentient being. This is all and everything that arises as confused appearance, grasping
This is also
all that is delusive, changeable, miserable, and so forth. It is the appearance of objects to a
mind. They are the
labels of speech, thought and expressions of the minds of sentient beings. As the imputed l
mind, they do
not touch the reality of buddhahood, and are called confused. The appearances and unders
depend on
dualistic appearances of incidental truth and falsity, the true and the false relative. These h
effective power
according with appearances. They arise from causes. They are isolated by examination. T
accordant
way. Collected under earth, water, fire, and air, with the knowledge of what is intrinsic to the
the true relative.
 Appearances that have no effective power, like the appearance of two moons if we put pres
the false
relative. The Two Truths says:

They appear to have an effective power,
By whether they really have it or do not,
They are distinguished as being true or false.
These divisions of the relative are made.

Both of these, when their nature is examined, are equal. They are equal in arising from hab

confusion. They are equal in appearing to the individual senses. Though temporarily from t
confusion
they are effect-producing appearances, all the objects viewed by the eye-consciousness an
equally natureless.
The non-confused relative is two. There is the non-confusion of fruition, the wisdom of the g

with the buddha qualities, and the previous impermanent, called non-confused from the view
over to the
nature. The commentary to the Uttaratantra says:

All truths of the path are compounded. All compounded things are deceptive.

This is taught because such things necessarily change and develop. However the compour

deceptive are not the same. By attaining the fruition, alone with knowledge of the rupakaya these dwell in
Akanishta. This is changeless. It is permanent and self-existing. It is the treasury of perfec qualities. As the
great appearance of the mandalas and so forth, it is perfected mastery of the wisdom of exte appearance it is
called relative, since it is inseparable from dharmakaya, it abides changelessly like the sky. extensively
explained below.
Nirmanakaya is composed of the appearances of students. By the compassion of the buddl spontaneously present. From the viewpoint of the minds of those who are to be tamed there but in
reality no change exists. Like the moon in water, from the condition of vessels it appears to real thing,
whose characteristics are not established, is changeless. Just so, though a body appears to be tamed, its
essential characteristics are not established. These three kayas are of one nature without g separation. This is
because dharmakaya is changeless. Moreover, just as the moon in the sky though establisl water is
not of one nature with it, similarly, though emanations spontaneously appear from the state sambhogakaya is really changeless, and nothing is really established. Though from the viev are to be
tamed there appears to be change, none of the things that change are established. Therefo appearance,
pure and impure, are gathered under relative truth.
Absolute truth is the nature of things as they are. The Mulamadhyamakakarikas says:

Not known from another, and peaceful,
Not complicated by complexities.
Without discursive thought and different meanings.
These are what are called its characteristics.

All the dharmas of samsara and nirvana are primordially natureless. They transcend all obje thought. Not realized by concepts, they are not classifiable by mind. They have no proclam and
difference. The same text says:

The buddhas, the protectors of the world,
Are also the amrita of the teachings.
The meaning is not one, nor is it different.
It is neither nothingness nor eternal.

From the viewpoint of mind, the phenomenal world of samsara and nirvana is labeled with d
and bad. However, since everything is primordially pure as the nature of the sky, there are n
both, or
neither. "It is completely pure" means it is beyond this sense presented by the mind. The s

All is not true and not not true
It is not both true and not true,
It is not neither true or not true.
That is the teaching of the buddhas.

The viewpoint of the nature is beyond all proclamations. This is because it is beyond all ide
essences. Though, "It is like this," has been proclaimed, this is the view of ego and so forth.
statements fall into the
extremes of eternalism and nihilism. The Sixty Verses on Reasoning says:

If it is proclaimed that this is a actual thing
Passion and aggression will arise from such a view.
It will be impatiently and unsuitably grasped.
From that contention and controversy will arise

Since the nature is without assertions, it proclaims no objects, has no proclaimer, and is not
anything at all. This is why it is said, "It is faultless." The Elimination of Controversy says:

If I had any assertions,
Then I would have these faults.
But since I have no assertions,
I do not have these faults.

The natural state or naturally pure essence of all dharmas is profound, peaceful, and free fro
extremes of
complexity. It has no assertions or proclamations. It is the purity of primordial space. Thou
is inseparable,
if one divides it in terms of mental exaggerations, there is birth and the unborn. Though thes

everything else are
established by the mind as emptiness, as complexities of the unborn there are the unliberate
absolute and the
unaccountable absolute liberated from all the complexities of born, unborn and so forth. The

Though birth and so forth are hindered by proper reasoning,
They are explained in a way according with the real
The birthless where all complexities are pacified,
Is given the merely symbolic name "the absolute."

Here if one explains the divisions according to the oral instructions, from the sphere of dharm
alone is classified as the ground, come the apparent aspects, like illusion, mirage, the moon
forth. Since
the nature of what appears does not exist, this is called relative truth. The Sutra Requested

In the surface of a spotless mirror,
Just as the moon may seem to be appearing,
Even though its nature is not established,
So the forest of dharmas should be known.

Ordinary people see appearances as really truly existing, but yogins see them as uncertain,
dream.
Elusive and evanescent, tenuous and diaphanous, they are simply unexaminable. Knowing
appearances to
be unexaminable is realizing relative truth. They are not harmed by the conditions of appea
is
attainment, these appearances are established as the beginningless miracles of beings and
proclaimed as
anything at all, whatever appears is natureless; mind reaches it without any differentiating of
one attains this
wisdom of the noble ones, the buddha fields and so forth appear, and since there is no attac
true existence,
this is called the true relative. All conceptions and appearances of a mind attached to their t
are the false
relative. The source of arising of lack of attachment to true existence and all its appearance
relative.
In the absolute too, there is no attachment to the nature of mind, the natureless way things a

dharmas included within that nature like the moon in water. Confused appearances are kno
natureless
as groundless mere appearance. Liberation of existence and non-existence and such men
space is
realization of the natural state. Realization of that nature as the absolute is called mind that
absolute. The
Praise to the Mother by Rahula, one of the sixteen sthaviras, says:

Prajñaparamita inexpressible by speech or though
Unborn, unceasing with a nature like the sky,
Only realized by discriminating awareness wisdom.
I prostrate to the mother of the victorious ones of the three times.

According to that, discriminating awareness wisdom is absolute. Realizing that is realizing t
The
two truths are not different like two horns on a yak. When the way things are in the relative i
moon in water, the
apparent form of the moon is the relative. The moon's being without true existence is the ab
single nature of
these two, appearing as what does not exist in the water of a pond, are the inseparably unite
Mind that
realizes the two truths.
The dharmas of appearance, form, sound, smell, taste, and touchables, along with mental c
assert
and deny them, are all confused appearances like the eight examples of illusion. Realizing t
does not
exist is called setting out from the monastery of samsara on the path of liberation.
If one mentally analyses, what does not bear analysis is relative. What does is absolute. Th
the
conceptual are found to be only relative. How so? That which bears the analysis of mind ei
does not
depend on the mind. What does not is not classified conventionally as bearing the analysis.
whether or not
mind bears the analysis, these two are not a single aspect, since the mental examination is
is only an
object of mind. Therefore it is relative. The Bodhicharyavatara says: 9.2

The absolute is not within the sphere of mind.

It is maintained that mind is merely relative.

That is how it is explained. In brief, the complexities of mind and the appearances of compl
viewpoint of the relative. The non-existence of complexities, the mind in which grasping and
dissolved, and
the appearances of such a mind are known to yogins as the absolute. Since the two truths a
relative
therefore may also be absolute, as different aspects of a single essence.
According to what is proclaimed here, though the essence has no singularity or difference a
to
worldly usage it is said that the two truth are of one nature. According to what is proclaimed
what appears
according to the relative, and should appear either according to the relative or not appearing
the relative,
therefore has the fault of also not appearing according to the relative. The Commentary Asc
Intention says:

As for the compounded and the marks of the absolute,
These have separate marks of one and different
What is characterized as being both one and different?
This has not been properly dealt with up to now.

Though it is taught to be without the division of one and different, it is really non-dual. Of the
Miraculous
says:

Inseparable absolute and relative
Is the great mandala of truth.

Moreover, regarding the differences used in presenting the two truths, there are:

1. The difference of two aspects of one essence,
2. Difference of essence,
3. The difference that refutes one, and
4. The difference of different distinctions within one meaning.

From those four differences, this is the first, making distinctions of aspects within a single es
It is not a distinction merely of conventional names, since there are different characteristics a

The
essence is not different, because the essence does not exist, and because the two truths ar
merely
conventionally. It is not merely the difference that refutes one, since there are no individual
within it, and since
the single ground would have to be divided. Therefore, merely conventionally, it is like wate
in water,
different aspects of a single essence. The Commentary on Bodhicitta says:

As molasses has many natures
And the nature of fire is heat,
Therefore of all dharmas
The nature is emptiness.

Also:

The relative is explained as emptiness.
Because it is produced and impermanent,
Emptiness alone is relative.
If it does not exist, it does not arise.

Also the Five Stages says:

The relative and the absolute,
Are individual aspects.
What is true is mixed.
This is explained as union.

In the absolute there is no distinction of one and different at all. The Sutra Requested by Ma

The inexpressible space of compounded characteristics is neither these themselves nor som

In the true account there are:

1. other extremes are hindered,
2. existence of/as things, and
3. the true account depending on purpose.

Of those three, it is the first. Certainly being liberated and not liberated from things is really contradictory. By refuting a
third heap, the partialities of asserting and negating, these two are a valid account.
Since objects depend on the perceiver, when they are postulated, objects are confused min reached
the ultimate, and ultimate non-confused mind does not go beyond duality. {{703.4}} Here samsara and
nirvana are all confusion, and since dharmata is the non-confused object, that for the power are two objects
is certain. The causal power is something like the high points of art in relief. The Prajñapar says:

By seeing all things as being true and false,
Things are grasped as having a dual nature
Seeing what objects are is the absolute.
False seeing is taught to be the relative.

If one divides according to the different doctrines, the shravakas analyze the absolute as ins awareness
by mind and things that cannot be harmed by being broken up by a hammer and so forth. C and
coarse things are relative things that are really instantaneous. The instantaneous partless a things are
maintained to be absolute. The Abhidharmakosha says:

Whatever is said by the Bhagavan to be other than mind
That does not enter into being the same as mind.
Like water and a vase such things are relative,
Such existence is other than absolute existence.

Some Sautrantikas according with reasoning say according to the Complete compendium o

That which has a productive power is absolute
What is otherwise exists as the relative.
So the general definitions are explained.

In the mind-only school the object and perceiver of dualistic appearance are relative truth. N knowledge

is maintained to be absolute truth. The Compendium of the Essence of Wisdom says:

So-called parts of things do not exist,
Therefore it follows that there are no atoms.
Conceived appearance of individual things
does not exist in experience like a dream.
Liberated from grasping and fixation,
Consciousness alone is absolute.
This perfection of the ocean of mind
Is famed as the tradition of yogachara.

For svatantrika madhyamaka whatever appears is relative, and is like illusion and so forth. I
absolutely
established, like space. The Conquest of Illusion says:

The conceptual relative, like the absolute,
Is liberated from conceiver and conceived.

As for the prasangikas, what appears is relative and emptiness is the absolute; but what is c
without
difference, dharmata transcending all sameness and difference, free from all the extremes o
the time it
appears this is rightly maintained to be unborn, unceasing, and without coming and going. T
relative alone
is refuted. The Prajñaparamitasamgatha says:

While you maintain paratantra to be real
I do not proclaim the relative.

This is saying: If you think, "These appearances, are indeed established to arise and so fort
non-
arising, establishment and non-establishment are external labelings of mind, so how will the
However,
though your doctrine is refuted, mere appearance is not refuted. Aryadeva says:

Just as appearances are not refuted,
Because they arise in mutual interdependence;
In this repeatedly becoming suffering,

Conceptions of true existence are cleared away.

Appearance in this case is appearing as if non-existent. The Mulamadhyamakakarikas says

Form, sound, and taste and touch
And smell's arisings are only
Like a castle of the gandharvas
Like dream or like illusion
Like an illusory person
And like a mere reflection
Pleasant and unpleasant
Even if they arise,
Where and what are they?

Here what is grasped is that all-inclusive all-good aspect of natureless appearance. When e
aspects is
joined to its own attachment to true existence, they become very silly bad doctrines.

As for the distinction between these two truths, the nature without speech, thought, or expre
absolute
truth. Appearance and what is imputed, being said, thought, and expressed by mind is relat
If it is asked whether this absolute truth is realized or not realized by mind, the essence of th
transcends
realized and realizer, and is not classified as being realized. The Edifice of the Three Jewel

Kashyapa, what is the absolute, emptiness? It is not viewed by anyone. It is not actualized
is not accomplished. It is not attained.

Well don't the noble ones realize it? "The mind arisen in accord with the absolute," is a strin
words.
Chandrakirti says:

For the person with a mind in accord with emptiness, "Emptiness is realized," is said, but rea
no such thing as realization of emptiness.

For example, by realizing that the sky is accommodating, the sky itself does not become an
of
the mind. The Diamond Sutra says:

Those who see me as form
Those who know me as words
Are dwelling on wrong paths.
These persons have not seen me.
What is meant by the buddhas
Is the view of dharmata.
The leaders are dharmakaya.
Dharmata is not a knowable,
So consciousness cannot know it.

At the time of enlightenment, since the absolute and buddhahood are not different, realized non-
dual. The time of seeing the truth of the noble ones, is also the time of seeing the nature of wisdom of
actuality as non-dual. Since realizer and realized are non-dual, becoming exhausted in a st realization and
non-realization is meaningless. By saying that the essence of the absolute is without realiz it follows that
it will not be realized by individuals. But since this is not connected with the meaning, there the explanation.
"This fire is hot and burns." By saying this, it follows that it was not done by the acts of pers should
think of the former expression as also like that. Though space is beyond the extremes of thi conception, it is still
encountered by persons. Just so, the absolute beyond the expressions of complexity is enc What's
more, it liberates from suffering and manifests the ultimate luminosity of mind. It is genuine, right.
Moreover, if one does not know the nature of the two truths, one does not the profundity of s Mulamadhyamakakarikas says:

Whoever does not completely know
These divisions of the two truths,
These also do not completely know,
The profundity of the Buddha's teaching.

As for the good qualities of knowing this:

Those who put their reliance on these two-fold truths,
Glean the accumulations of enlightenment.
These will cross from samsara to the perfection of wisdom.

Moreover, as for all dharmas being the appearance of what does not exist, insofar as they a
contained within the play of emptiness they are suitable, and otherwise they are not suitable
Mulamadhyamakakarikas says:

Whenever emptiness is suitable
Then everything will be suitable.
Whenever emptiness is not suitable,
Then everything is unsuitable.

Also:

Though these emptinesses are entirely proper
Non emptiness is not proper in the least.

In brief, impure, confused dharmas, the dream-like relative are not true, deceptive, a childis
between. Except as mere evanescence, they have no nature or identity. The luminous natu
the
profound peace and simplicity of the natural state of wisdom, is changeless, self-existing, in
dharmata.
In relative truth, the accumulation of merit is hollow like dream and illusion. The accumulatio
of
absolute truth is dharmata like the sky. By meditating on that as a fruition, the holy rupakaya
dharmakaya are
both made to manifest.
With that, the first storehouse, the presentation of the two truths, has been taught. Now the
all dharmas as dependent arising will be taught. The Mulamadhyamakakarikas says:

There are no dharmas
That do not arise interdependently,
Therefore there are no dharmas,
That are not emptiness.

In explanation of this, the nature arises interdependently. Samsara arises interdependently.

interdependently. From these three, as for the first, the dharmata or nature of samsara and
come from
anywhere. It does not go anywhere. It does not abide anywhere. Since the dharmin depen
dharmin,
from the very time of appearing to arise and cease, is free from all the extremes of complexi
abiding, and
destruction. This is the nature of the middle way. The Mulamadhyamakakarikas says:

What arises interdependently is explained as emptiness.
It is classified in dependence on that relationship.
That itself is called the path of the middle way.

The Lankavatara Sutra says:

Abandoning eternalism and nihilism,
Free from partialities of existence and non-existence,
Total realization of the middle way,
This very thing which is known as the path of the middle way,
Has been explained by me and also by all the buddhas.

All impure appearance and the awareness that grasps it is the dimness of hairs floating in th
the
very time of their seeming appearance, they do not exist at all. The same text says:

No nature, no apprehension,
No reality, no support,
This corpse-like foolishness
Is labeled as wrong knowledge.
These errors float like the hairs
That are seen by persons with floaters.
Likewise conceptions of things,
Are wrongly imputed by fools.
The three worlds are mere imputation.

The confused appearances of dream do not exist before sleep and after waking, but in betw
appear. These present appearances of the six realms are non-existent within the primordial
the first nature

of mind. Since the nature of mind is completely pure of these present confusions, there is n
a time when it
becomes enlightened. In the middle these appearances appear while they are non-existent
abiding, and
destruction does not exist, and therefore in their essence there is neither birth nor destructio
now, and later they
have no arising in space. The Subsequent Tantra of the Creator of All says

Since later space is changeless,...

To explain, confused appearance is a mere labeling with names. Its nature does not exist lik
the son of a
barren woman. If that nature is realized, one is liberated:

There is no worldly birth or destruction
Like a flower in the sky.
By your prajña and your compassion,
Do not conceive of existence
Nor yet of non-existence.
All dharmas are mere illusion.
Abandon mind and consciousness
With eternity and the void.

Moreover, the eight consciousnesses depend on the alaya of the various habitual patterns, a
habitual
patterns of appearance as external objects. All this is false conception. It is temporary, with
apparent though it
does not exist, and ignorant. Confused thoughts that grasp at ego and ego-fixation rendere
benefit. As for
suffering within this dreamlike attachment to true existence of sentient beings, the Song of th
Treasury
says:

The game which I have made,
Fools grasp and solidify.

At the time of appearance, from the very time when memory and understanding arise, they a
empty, beyond all the extremes of complexity. The Samadhiraja Sutra says:

The sons of the conquerors are destroyers of everything.
Samsara is primordially empty of existence.
A partial emptiness is that of the extremists.
The wise do not dispute with any fools like these.

Existence and non-existence, having or not having a certain quality, true and false, pure and
mind-created doctrine and therefore false conceptions. They should be cast away. The sar

Those with conceptions impute existence and non-existence.
By such examination suffering is not pacified.
Both existence and non-existence are extremes.
In the same way, pure and impure are mere extremes.
Those who are wise do not abide in the middle either.

Also, the Sutra of the Irreversible Wheel says:

Existence is one extreme.
And non-existence a second.
One as such mere extremes
Are ego and non-ego
And eternalism and nihilism.

As for people being bound by their respective conceptual doctrines, the Lankavatara Sutra s

Words that know things are grasped
Like proliferating insects.
Fools unskilled in relationships
Are bound by inferior doctrines.

All dharmas whatever and whenever arise interdependently. They are unborn, unceasing, w
going, not single things and not different things. They are neither nothingness nor eternal.
nature in which
all complexities have been completely pacified. The Mulamadhyamakakarikas says:

What arises interdependently
Is ceaseless and unborn
Neither nothingness or eternal

Without any coming or going
Not different things nor one thing.
Pacifying complexity
Is the teaching of peace
To the perfect buddhas who said this,
To those holy ones I prostrate.

In brief, the nature of all dharmas is primordially pure. This is the nature or ground of interde
arising.
Now, the interdependent arising of samsara will be explained. What appears as external ob
apparent objects, appear in the form of mountains, walls, earth, water, fire, air, and space, c
symbolized as
forms, a roll of cloth, the combined strands of a rope, single strands of long yak hair woven i
phenomena of
things arising from causes and condition, and that and that being produced of similar and dis
All these are
called external interdependent arising. They arise one depending on another, and therefore
external
appearance of material things. Compounded from ignorance up to old age and death, there
interdependent
arising. The Lankavatara Sutra says:

Mahamati, just as from a lump of clay a pot arises, similarly from threads come cloth, from
individual hairs weaving, from seeds a sprout, a stalk and so forth, from people churning dili
curds of butter, so Mahamati, in external interdependent arising, from earlier to later they ari
Internal interdependent arising is like this. Arising from the dharmas of ignorance and
craving and so forth, has been given the name of internal interdependent arising.

Not recognizing primordial individual and personal wisdom is the great ignorance. From tha
produced, and from consciousness up to old age and death the nidanas arise in an unbroke
connection
from one to the next. The Spiritual Letter says:

From ignorance comes formations, and from that consciousness, Then there is name and fo
the six ayatanas, Then contact, taught to enable the source of everything.
From contact there comes feeling, which is the source of all.
From the ground of feeling, craving will arise.
From craving, comes clinging, from that is birth from life to life.

If birth exists, there is suffering, sickness, and old age
Loss of what is desired, death, and destruction and so on.
Suffering and the skandhas thus become very great.

From the twelve extensive treatments of the divisions of this, as for 1) ignorance, first there i
natural state,
the primordial purity of dharmata, the essential nature, and the dharmas exhibited by that B
knowing these,
because of formations of samsaric karma, patterns of conditioned 2) formations arise. Here
mind,
obscured by ignorance, are not in accord with what is wholesome and meritorious. The ten
non-virtues and
the three neutral actions are formations.
By these virtues the celestial realms are attained and by the non-virtues the lower realms. T

associated with these two are like non-virtue. The Mulamadhyamakakarikas says:

From the obscurations of ignorance there is therefore rebirth.
The three formations and manifestation of formations,
These are the karmas go into our being beings.

By the karma of formations, there is that which is produced and one enters into the correspo

The awareness so-produced is 3) consciousness. The Mulamadhyamakakarikas says:

Having the condition of formations there is consciousness

By consciousness entering into ones own happiness as a sentient being. The red and white
consisting of gathering prana and mind, come feeling, perception, formations, and consciou
the four
skandhas of name. Form is frozen by being established as the skandha of form. This is cal
form. The
same text says:

If one enters into consciousness,
If there is name and form, there will be desire.

In the mother's womb from entering into consciousness, name and form are established. Th

the embryonic stage of an oval and so on to the completed body. At that time by the arising
nose, tongue
body and mind, there are the 5) six ayatanas. The same text says:

As for name and form, if desire arises,
Then the six ayatanas will arise.

Then by gathering together objects, the senses, and mental attention, 6) contact arises. For
from
bringing together form, the eye organ, and the eye consciousness, the eye-awareness arise
name, form, and
consciousness, in the mother's womb, contact arises. The Mulamadhyamakakarikas says:

In dependence on these six ayatanas
After that true contact will arise.
In dependence on name and form, and production of memory
There can only be arising or birth.
Thus depending on name and form,
Consciousness will arise.
From name, form and consciousness
That which is gathered together
is known as contact. From that contact...

From contact arises 7) feeling. From objects being pleasing, displeasing or in between there
feelings of
pleasure, displeasure, or neutrality. The Spiritual Letter says:

Feeling is the source of all.

From feeling, 8) craving proliferates. The child in the mother's womb by feeling pleasure, an
has a
craving for happiness and, from feeling pain, and wanting to get rid of that, has a craving to
unhappiness. From
the neutral there is craving for equanimity. These three arise. The same text says:

By the condition of feeling there is craving
The object of one's feeling will be craved.

That which is desired from craving will be the object of 9) clinging. The same text says:

Because of craving there is also clinging.
There are four different kinds of clinging.

The Prasannapada says:

Thus there is attachment to feelings, and as for that desire, from having the condition of craving, there is the cause of being impelled, desire, and discipline, and view, and practice, complete grasping to the four kinds of expressions of ego.
Also at the time of craving there are according, non-accord, what is between the two, and clinging to oneself, those four.

From clinging there is 10 becoming srid pa As for the five skandhas, form, feeling, perceptio and
consciousness, since they are becoming, that arises. The same text says:

When close clinging to this object exists
Of the clinger becoming will arise.
If there is no close clinging to the object,
One is liberated with no becoming.
That becoming therefore is the five skandhas.

What is first generated from that, is that future 11) birth arises. The same text says:

From becoming there is birth

Having been born, growing up, 12) aging and dying, with the cessation of life, arise. The sa

Old age and death and fearful suffering
And pain together with cries and lamentation
Unhappiness and quarrelsome discord
All of these arise from having been born.

The sutras say:

From that birth old age completely ripens
In death, the decrepit skandhas are destroyed.

As for suffering, while one is a sentient being, while dying, because of delusion there is torm
heart
together with desire. As for lamentation, through suffering such expression of speech is mo
Suffering is harm
within the five senses. Unhappiness happens when unpleasantness occurs. Quarrels arise
suffering and
unhappiness.
From these interdependent arisings from earlier to later comes what is called causal arising.
consciousness
of inner earth, water, fire, air, space is produced by gathering together the six dhatus, the fo
arise from them as
a condition. The Noble Rice Stalk Sutra says:

Similarly the causes for the two inner interdependent arisings arise. What are these two?
They are the cause and condition. What is the cause of inner interdependent arising? This
conditioned by ignorance there are formations. Conditioned by formation, there is conscious
What is condition of interdependent arising? It is the gathering together of the six elements.
What is that like? It is like this. The gathering of the dhatus of Earth, water, fire, air, space,
consciousness is viewed as the condition of inner dependent arising.

This is from the viewpoint of the mahayana. According to the shravakas, the skandhas are i

is the karmic action of kleshas from former lives. These five skandhas are formations when
obscuration from the
karma of former lives. The five skandhas are consciousness on the occasion of entering a w
skandhas are
name and form in an oval embryo and so forth, before the five senses have developed prom
skandhas are
the six ayatanas from the time the gates of sense have developed, and the five skandhas un
perceive
objects. The five skandhas become contact after one is able to perceive and grasp objects,
not yet know
the particulars of pleasure and pain. The five skandhas are feeling from the time when one
particulars of

pleasure and pain, but cannot copulate. The five skandhas are craving from when one gras
copulate but
has not accepted an object of desire. the five skandhas are clinging on the occasion of acce
of desire. The
five skandhas are becoming while subsequently collecting karma. Then in the beginning of
the five
skandhas arise from the mother's womb, that is birth. Then in the name and form of the nex
nidanas of the
six ayatanas, contact, craving, and feeling age and die. The Rice Stalk says:

What are the ayatanas of name and form?
They are what is subjected to age and death
From feeling up to birth is similar.

The Abhidharmakosha says:

The first ones and the last ones, two and two
Have eight more between completing them.
Ignorance is the occasion of former kleshas.
As for formations it is the five skandhas
Unified with the karma of former consciousness.
Name and form it continues from that time
Until the six ayatanas are developed.
From there until the three collections is contact.
Until feeling knows the causes of pleasure and pain.
From feeling to copulation is called craving.
When one desires the act of copulation
That is the activity of clinging.
Because one has attained it, very quickly
Its fruition, becoming, will arise.
The resulting action also is becoming.
Actually being reborn is the stage of birth.
While one has feeling, there is old age and death.

There are two ways, instantaneous and gradual, of exhausting these twelve links of interdep
origination.
From the instantaneous viewpoint, by the power of self and other, it is impossible that there
life is

cut off. Therefore doing evil deeds is ignorance. The aspect of entering into karma from do
formations.
The awareness at the time of producing karma is consciousness. Then there are the name
ayatanas
of oneself and others. Then being pierced by the weapon of desiring happiness for oneself
others is
contact. The pleasure and pain of that is formation. From that entering further and further i
craving.
Remaining into the later arising of that is clinging. Possessing the five skandhas of that is b
present and
future aspect of that is birth. The aging and death of that is completed in the instant of comp
action.
Involved in this there are three kinds of instant. First is the smallest instant of vividly enterin
knowledge of
knowables. Then there is an instant of action, which is a hundred and twenty times that. Fr
action is
begun until it is completed is called an instant of completing action. If the continuity is count
mind only
school maintains that one cycle of cause and effect is completed in two lives. In a former lif
causes are completed.
 In this the six fruitions are completed. By that one goes to the next life. The six causes are
formation,
consciousness, craving, clinging, and becoming. The six effects are the rest.
According to the shravakas, one round of cause and effect is completed in three lifetimes. D
cause of the ignorance and formations of the former life, the fruition in this life is the five con
and so on. In
dependence on the cause of the craving, clinging, and becoming of this life, the fruition in th
birth, and old
age and death. As to the purpose of knowing these the Abhidharmakosha says:

By those between the earlier the and later extremes
Ignorance can completely be eliminated.

With that the explanation of interdependent arising within samsaric existence is completed.
the
two kinds of interdependent arising of nirvana. These are those of the path and the fruition.
As for the path, the root of entering into the twelve manners of samsaric interdependent aris
ignorance.

That is reversed by the insight of wisdom. By familiarity with the three prajñas, hearing, con
meditating,
the first root, ignorance, is eliminated. By eliminating that, the others depending on that are
one after another.
 By exhausting the cause of entering into craving, one will cross over from abiding in samsa
Letter says:

By the cessation of birth, all of these will cease.

The Mulamadhyamakakarikas says:

As soon as ignorance ceases
Formations will not arise.
On cessation of ignorance,
By knowledge one meditates.
By the ceasing of that and that
That and that will not manifest.
Suffering and skandhas alone
In that way really cease.

Yogins who aspire to liberation from the cause should not collect the confused karma of sam
fruition is
that later there will be no samsaric arising, and therefore formations will have been blocked.
says:

The root of samsara is conditioned formations.
Therefore the wise do not produce formations.

As for the interdependent arising of the fruition, after buddhahood, the production of benefits
like
dream or illusion. This will be extensively explained below. As this knowledge of the inclusi
dharmas under
interdependent arising is itself included within the absolute truth, one passes beyond sufferi
The same text
says:

Whoever has seen interdependent arising
By that has seen the truth of suffering,

The cause of suffering, and its cessation,
And the path to that is seen.

These are called the two storehouses of the great teachings of the Buddha because all dhar
within them. Among things that should be known they are of the highest importance.

b) The teaching of appearance as unborn, the explanation of prajña itself,

The meaning resolved by that:

These appearances have been unborn primordially.
Being without an essence, they are like reflections.
Nevertheless, they still appear as variety.
Having seen the interdependence of the pure nature,
We quickly contact the highest level of non-dwelling.

Thus all the appearances of outer and inner dharmas are like the reflection of the moon aris
What is
without an essence appears as variety. The Samadhiraja Sutra says:

When at night there seem to be moons in water,
Though these appear in clear and untroubled lakes;
The moons in water are empty, hollow, and essenceless.
All dharmas should be known to be like that.

Meditate like that, knowing that the dharmas of samsara and nirvana are natureless. Things
external variety are actually within the insight of non-existent arising. If the mind lets these t
without emanation
and gathering, not perceiving any dharmas other than that, the mind enters into a sky-like s
absolute space of
subsiding is the perfection of prajña. The Bodhicharyavatara says: 9.34

When things and non-things
Do not exist before the mind,
Then without phenomena as other
Without conception, there is perfect peace.

Saraha says:

Liberated from meditation and meditator,
Not moving from that is what is called meditation.
Mind does not exist at such a time.
Mahamudra has no hope of fruition.

The Mahayanasutralankara says:

Revelation of true and excellent knowables
Depends on the samadhi of meditation.
It is completely free from all the kleshas.
Prajña well explains the livelihood.
They are the highest dharmas of fruition.
The existence of these is said to be three-fold.
Having completely known this kind of prajña,
Capable ones establish reality.

The essence is that knowables are realized. The cause depends on samadhi. As fruition, o
from
the kleshas. The Prajñaparamitasamgatha says:

By prajña, when the nature of dharmas has been completely known, one is completely relea
the three worlds.

As for the action, with pure livelihood, after the Dharma has been well explained, doubts are
same
text says:

The herd-bull of men, as he turns the precious wheel,
Teaches Dharma to beings so that suffering will be exhausted.

As for the qualities, by prajña one reaches the city of liberation. The divisions are hearing,
contemplating, and
meditating. The preliminaries, main body, and post-meditation of samadhi are the three pra
virtues, the
Mahayanasutralankara says:

The buddha sons know all aspects of what phenomena are. Why even mention that they ha

passed beyond suffering, and that they are the retinue where attachment of mind is complet

c) Summary of Prajña

By this same prajña all beings are established in the three enlightenments of body, speech,

wisdom of prajña being completely grasped, one is inexhaustibly established in the pure wo
prajña one will
not have the fortune of liberation:

Having prajña, we will be set free by upaya.
Just as saying a mantra can stop the action of poison,
If there is no prajña, upaya will put us in bondage.
Tormenting us like a medicine that itself becomes a disease.
Therefore, arouse the prajña that sees the natural state.

The Edifice of the Three Jewels says:

Kashyapa, those who possess prajña are completely liberated by upaya. Those who do not possess prajña are completely bound by upaya.

The Dohakosha says:

Those who dwell in emptiness, separate from compassion
Never will attain the path to supremacy.
But if one meditates on compassion alone
These too abide in samsara, and do not attain liberation.

Those who are able to join the two of these
Have an abode in neither samsara nor nirvana.

Also:

By that which is a chain for binding fools,
Capable ones are quickly liberated.

Knowing the nature of all dharmas, if one strives to the utmost, one will quickly be liberated.
Sutra

Showing the Arrangement says:

Those who with great earnestness and exertion fully practice this dharma; the unborn, unce
utterly profound emptiness; will quickly become conversant with the dharmadhatu of the boc
They will have perfect retention and confident speech, completely gather the unsurpassable
be praised by the buddha bhagavats, and abide in completely pure discipline. Having attain
completely pure patience, unsurpassable exertion, meditation without conception, and the g
they will quickly become completely enlightened. By being in the heart of enlightenment, wi
parasols borne by the four great kings, they will be supplicated to turn the wheel of Dharma.
the great light for gods and human beings, they will fully establish them in enlightenment.

7) Summarizing the meaning of these six perfections

Now, for the concluding summary, from generosity to prajña:

When we are in the practice of the six paramitas
We should know that we are beings like illusion.
Not perceiving their three-fold division in samsara,
By the wholesomeness of the two accumulations
We attain the peaceful level of the Victorious One.

Thus by the collective wholesomeness of these six perfections, from the moment of perform
attachment to the true existence of the ego of a doer, an object of action, and a virtuous act,
attitude of an
emanation or illusion-like action, one will quickly attain buddhahood. The Sutra of the Cloud
Jewels says:

Whoever does not conceptualize virtue or anything that is done, will gather the two
accumulations of merit and wisdom with non-conceptual perfect exertion. These should be
with the attitude that they are like a mirage, an illusion, or an emanation.

If by prajña there is pure view, and by upaya there is pure action, one will not stray from the
Flawless
buddhahood will be established. The siddhis of flying in the sky and so forth will be accomp
says:

Thus if the view is completely unobscured
And the action is completely pure,

One will not go upon the path of straying,
And will go to the place of Akanishta.

c. The dedication of merit for the three general topics

Now the merit is dedicated for the benefit of sentient beings:

Thus by the rain that falls from these clouds of auspiciousness,
The crop of sanity grows within the minds of beings.
Impoverished by the host of evils of samsara,
May the weariness of mind today be brought to rest.

The virtuous roots of intellect and the pure space of the spotless fields, arising as the natura
up as
thick clouds. By the cooling rain of Dharma amrita continuously falling, for all beings, when
exertion in
the supreme virtue of Holy Dharma has been established, may the poverty of samsara and a
poverty
mentality be pacified. May they be satisfied by the virtues of the essence of enlightenment.
weariness be eased.

In the assembly of tormenting fires of suffering of this world
By the continuous falling of the rain of Dharma amrita
After all beings have realized the absoluteness of mind,
Cooled and refreshed, may they attain the ocean of wisdom.

In this beautiful ocean filled with lotus buddha qualities,
Relying with sincere devotion on the paths and bhumis,
Moved by the shining waves which are the six perfections
May they swim in the sea of vastness of the two accumulations.

Having seen all dharmas to be like dream and illusion
May the mind of attachment to true existence vanish.
May the state like emanation produce the accumulations.
May the entire phenomenal world of samsara/nirvana
Be revealed as total purity in a single instant.

Chapter IX: UNIFYING THE DEVELOPING STAGE AND THE PERFECTING STAGE

After training our being by the paths of the ordinary vehicles, comes the path manifesting the
within one lifetime. The ninth topic of the main subject is the chapter on the Practice of Unif
Developing Stage
and the Perfecting Stage. The general topic has three sections,

A. Resolving the view
B. Practicing the meditation
C. Dedicating the merit.

A. Resolving the view,

There are nine sections

1. The instruction to train in the vajrayana, the essence of the teachings:

When the excellent mind of bodhicitta has been aroused,
We can enter into the stages of developing and completion,
As they occur in the outer and inner secret mantra.

As just explained, after being taught how to enter according to the vehicles of cause and cha
the
fruition, there is the instruction to enter the vehicles of secret mantra. The details of these ve
the current topic.

2. Why mantrayana is more noble than the stages of characteristics.

Why?

Here there are many means and also no difficulties.
Though the meaning is one with that of the other yanas,
There is no confusion about the means of entering.
Those of the sharpest powers are empowered in these four,
Kriya, Charya, and yoga, and also anuttara.

Though the buddha taught inconceivably many vehicles in accord with the minds of sentient

all
included within three. The mahayana is taught to have the duality of cause and fruition. The
are taught to
be the means of first entering. Their fruition is taught to be the vajrayana. The Net of Mirac
Manjushri says:

By the skillful means of the various vehicles,
Having the divisions of the benefit of beings,
As for the definite outcome of the three vehicles,
It exists as fruition, the single vehicle.

These vehicles are also ascertained as two. Since individuals in the mahayana have two fa
taught that
there are two kinds of skillful means or paths. Individuals who have little craving for desirabl
or who have
renounced these desirable qualities, and wish for liberation, are taught the bodhisattva vehic
unable to
abandon desirable qualities, there is the skillful means of the stages of secret mantra.
These two families train in their two paths until the path of seeing arises. The time when thi
called the
path of seeing by the bodhisattvas. This same wisdom of complete non-thought is designat
siddhi of
mahamudra" by mantrayana. The time until this arises, using the individual methods of the
respectively
long and short.
In the vehicle of characteristics, apparent aggression is abandoned, and by kindness alone

means, the attempt is made to gain the one benefit or goal, establishing the fruition. There a
agonies of asceticism.
 It is not skillful in profound means of practice. Since it is a means of practice for those whos
relatively dull,
all this is practiced by dualistic abandoning and antidotes. Since the aspect to be abandone
to the path,
half of what there is never becomes part of the path. This is a narrow path and a lesser cau
enlightenment.
The tantras reject those methods. When apparent aggression is produced, there are many
with
it. Here too there may be kindness, or in the developing stage it is seen as illusion-like, or in

completion stage as the
wisdom of non-thought, or by working with that very aggression, it becomes the mirror-like w
forth.
Asceticism of body, speech, and mind plays a minor part. When the single goal is establish
that means
beyond the scope of thought are possessed, it is established with certainty. Having been pr
of sharpest
powers, kriya, upa, yoga, and the great yoga of anuttara-tantra are taught. The Lamp of the
says:

Not unintelligent about the single goal,
Having many means and therefore not ascetic,
Having been produced for those with the sharpest powers,
The mantra vehicles are especially noble

3. Why those to be tamed are taught

Why are these four tantras taught?

They are graded by time and caste, and powers of the mind.
The yugas are krita and treta, dvapara and kali.
Bhramins and kshatriyas, vaishyas and shudras are the castes;
The powers are dull and average; sharp and very sharp.

Kriya chiefly teaches baths and cleansing rites.
Chary teaches that actions of the body and speech
Are equal in importance with meditations of mind.
Yoga teaches that meditation is most important.
Actions of body and speech are just accompaniments.

Annotator is free from actions of the three gates.
There is no conception of separate subject and object.
Their ultimate concern is the luminous nature of mind.
Cleansing rites are few, or even are discarded.

In regard to time, kriya is completed in one kalpa. Since there will be no cause of manifestin
of a
sentient being, like the humanoids of Kurava the northern continent, kriya yogins do not dep

discipline,
or virtuous antidotes of mind. Purificatory rites of body and speech and actions alone becon
In regard to the four castes, the bhramin or priestly caste is tamed by means of rites of purifi
asceticism, without engaging in others. Those of dull powers who do not understand the gre
mind, can
see this Dharma of actions of body and speech, and enter into those. Depending on those t
are taught
tantras chiefly teaching washing, rites, and purification, Amoghabasha, and Supreme Insigh
the
Appearance of the Three Worlds, etc.
Also, this is most taught in the first krita yuga, because little secret and stealthy desire arises
cause of
manifesting kleshas.
In the times of enjoyment and light karma of the treta yuga, actions of body and speech are
objects of purification and rites become one of two goals, for those of the warrior-ruler kshat
are not so
entirely devoted to purification rites. Having realized things realizable by middling powers, t
upa tantras,
the Lotus Peak and others with their three families of deities. Acts of body and speech and
mind are equally
taught.
In the dvapara yuga, kleshas are coarser, and meditating according to mental activity and so
the
goal. The merchant vaishya caste is widely devoted, and this is taught for those who are ca
powers,
chiefly with mental meditation, with those of body and speech just as an accompaniment. In
abandon the
lower realms and are taught the Vajra Space and so forth.
In the kali yuga, when lives are about a hundred years, the dark age, the time of indolence o
stupidity, the goal will come about only by means of mind. Tribal people or the shudra caste
purificatory rites at
all, but great ascetic discipline. This is to be realized by those of very sharp powers, from al
body, speech, and
mind not being conceptualized with grasping and fixation, accepting and rejecting, asserting
and fear
and so forth, but being realized as non-dual. Since the nature of mind, the greatness of prim
buddhahood is self-
existing, there is the great dharma that seeks for no other buddha than that, anuttara yoga ta

of Miracles
with its short explanation of peaceful and wrathful deities, Chakrasamvara, Guhyasamaja ar
taught. The
Secret Establishment says:

Since students have the time
And the fortune of being tamed
The four great styles of mantra
Are famed throughout the world.

4. The three from kriya to yoga

These individual stages are explained:

The Sage has said that the tantras of kriya, chary, and yoga
Are the tantras of action, total comportment, and mental union.

Kriya is the tantra of action, upa that of comportment, and yoga that of yogic union. These t
tantras
were taught by the Sage. They resemble the vehicles of external marks in having rites of pu
vows of activity.
The Sage called them the tantra or continuity vehicles.

5. How these are classified as the external secret mantra

As for these great tantras:

These are the outer mantra. One cannot meditate
On yab yum deities, united in sexual union.
There is no teaching of the five meats and the five amritas.
They remain entirely in rites of purification.

In kriya and upa tantra there are male and female sattvas. These deities of vidya mantra an
remain in the manner of master and servant and companion respectively, and there is no un
yoga tantra
the great four-fold arrangement of the mandala is taught as sambhogakaya, but there is no u
meditating
successively on upaya and prajña, the developing and completion stages are separated. Th

five meats
and five amritas as samaya substances. These are grasped as defiled objects to be purified
the Play of the
Great Power says:

Clouds of enjoyment of upaya and prajña
Are the principal means of establishing wisdom.
As for the five meats and the five amritas
And the highest play of mahasukha
These wonderful ways of being are absent here.
Those with the lesser fortune of tormenting rites
Of purity do not have such things as these.

6. The divisions of the three inner tantras

As for the divisions of the three inner tantras:

There are three divisions within anuttara tantra,
These are the father and mother and the non-dual tantras.
Respectively each of these has as its emphasis
The developing and perfecting stages and their union.
These three yanas are known as maha, anu, and ati.
The deities may unite, and in holy substances
There is no distinction of what is clean or defiled.
Rather it is taught that all is of one taste,
Regarded as the play of a single mandala.

The Guhyasamaja and the Yamantaka and such yoga tantras are mahayoga, the aspect of
the developing stage. the completion stage of mahayoga chiefly teaches prana. These incl
Vajrakilaya,
Chakrasamvara, Hevajra, and so forth.
 The prajña mother tantras are called anu yoga. Chiefly the completion stage of prajña is ta
completion stage also chiefly works with the elements of bodhicitta and bindu, desiring the c
non-conceptual
wisdom of bliss and emptiness.
The non-dual tantras, The Great Net of Illusion and so forth, are called ati yoga. This chiefly
essence

of prajña and upaya without adding and taking away, the union of the developing and fulfillin
completion
stage from prana, nadi, and bindu are created bliss, luminosity, and non-thought, and the in
luminosity of the
great wisdom. Each of these three, as a symbol of the union of upaya and prajña, visualize
yab yum.
Since the meaning of this is being without accepting and rejecting, denying and asserting, c
and such
accepting and rejecting of good and bad, there is a play of samaya substances such as mea
forth, and it
is maintained that all dharmas are one in the enlightened mandala of primordial buddhahoo
tantras that
ascertain the suchness of the secret essence The Great Net of Illusion says:

Since it is the characteristic of all dharmas that they have a single essence with primordial b
they are inseparable from it.

7. How these are individually maintained

As for the way of maintaining these tantras:

In kriya we are inferior and the gods supreme.
We are like servants and the deities are the masters.
By practicing in that style, the siddhis will be received.
In Chary we view ourselves and the gods as being equal.
We are samayasattva, the deity jñanasattva.
The deity occupies the space in front of us.
Siddhi is received in the style of two friends.
In yoga while the two are actually non-dual,
The god is summoned to union and afterward dismissed.
Siddhi is received like water poured into water.

In kriya tantra, the jñanasattva deity is said to be like a king. We as servants hope to receiv
The Tantra
of Receiving the Siddhis of all the Families says:

The lord is viewed as a king,
And we see ourselves as servants.

Siddhi, the essence of tantra,
Is excellently received.

As for upa tantra, in front of the samayasattva, our visualization of the deity, we receive sidd
jñanasattva deity, visualized as a friend or companion. The Razor of the Three Families say

With the deity as friend or companion
Ultimate siddhi is to be received.

In yoga tantra, we meditate on ourselves in union with the deity. The jñanasattvas of union

dissolve into us. By sealing with the four mudras and so on, even when the offerings, praise
and so forth have
been finished, one still supplicates. When non-duality actually occurs, siddhi is said to arise
Jungwa says:

We receive non-dual dharmadhatu and
The highest ultimate siddhi.

We are blessed with the tathagata, padma, and vajra families of the external mantra, sealed
dharma, karma, and maha-mudras.

8. The ways in which the highest three are the principal ones

As for mahayoga-tantra:

In maha, the chief means is prana and the developing stage;
In anu the dhatu and prajña in the completion stage;
In ati it is the wisdom where everything is non-dual;
But in all of them all dharmas are eternal equality.
The practice is done in the style of knowing that this is so.

Since all dharmas exist as primordially unborn emptiness, the nature of mind is known to be
the
sky. As for the practice, the Secret Assembly says:

Since these things are primordially unborn,
There are neither dharmas nor dharmata.

They are natureless like the space of the sky.
This is the way enlightenment is taught.

This was explained above. The Miracles of Fierce Lightning says:

E ma'o! free from all dharmas of things,
Free from skandhas and dhatus, and ayatanas,
We completely abandon grasping and fixation.
Since all dharmas are natureless equality,
One's own mind is also primordially unborn.
This is what is called the nature of emptiness

When this is known, the stage of visualizing the mandalas of the father tantras of upaya bec
pranas of the five elements are completely purified. Luminosity/emptiness, the wisdom of co
non-thought, is the
main point. By that the supreme and ordinary siddhis are established.
In the mother tantras of prajña, complexities of the developing stage are minimized. The dh
bliss,
the space of speech, is the mandala of the bhaga or womb of the syllables. In the stages lea
enlightenment,
another's body is the prajña or mudra, and in one's own body, depending on upaya, mahasu
enlightenment
by the wisdom of the four joys.
In the non-dual tantras, as distinguished from both these stages, luminous dharmata, the g
without
one and many, is the main point and enlightenment is established. There is the three-fold lu
bliss, clarity, and
non-thought. First from the workable dhatu self-existing samadhi arises. From that, suprem
pervades
the whole of space, filling it with undefiled bliss. In the central channel the great essential cl
the other two
luminosities occurs. By the power of the inner five pranas, the motionless luminous clarity o
in the four
dhyanas. Externally the five lights of the five wisdoms, appearing as kaya, bindu, and shinin
the whole of
space. The Net of Miracles of Manjushri says:

This vivid shining of the light of wisdom

Is the lamp of wisdom which is the light of beings.
This, the great brilliance, is luminosity.

Also:

To view possession of the garland of brilliance is sweet.
The blazing light of goodness is the glorious knot of eternity.

As the radiance of the five lights enters into the central channel, when the essence of the ea
enters,
mind rests within it. As external yellow light illuminates Ratnasambhava, pride is transmuted
of equality
is revealed. We are empowered with the samadhi of the ground of exhaustion, crossing to t
family pure
land, Ratnakuta.
By the essence of the water prana entering the central channel, within it the essence of undi
illuminated. Externally, by white light by illuminating Akshobhya, the mirror-like wisdom is re
Hatred is
purified. We are empowered with the exhaustion-water samadhi, crossing to the eastern va
Abhirati.
By the prana of the fire essence entering into the central channel, within it the blissful heat a
Externally by
red light illuminating Amitabha, discriminating awareness wisdom is revealed. We cross to t
family
pure land, Sukhavati.
By the prana of the air essence entering into the central channel, within the movement and i
is
attained. Externally, by green light illuminating Amoghasiddhi, the all-accomplishing wisdom
Envy is
purified. We are empowered with the exhaustion-prana samadhi, crossing to the northern k
of,
Karmaprasiddhi.
By the prana of the supreme non-conceptual space essence, universal dharmata, entering i
channel, within there is complete non-thought. Externally, by blue light illuminating Vairocha
dharmadhatu
wisdom is revealed. Ignorance is purified. We are empowered with the exhaustion sky-real
Gandavyuha,
the pure land of Heavenly Enjoyment. The Great Net of Illusion says:

Thus the fortunate yogin
Has the five lights of the wisdoms.
The five kayas cross to their lands.
The five exhaustions are gained.

9. The way of meditating on all dharmas as the nature of the mandala

Now as for the teaching that all dharmas, as the complete perfection of buddhahood, have t three
mandalas:

Since we and all other beings are primordially enlightened,
The style of meditation involved in the two stages
Sees the dharmas of skandhas, dhatus, and ayatanas
As being the luminosity of a single mandala.

All dharmas should be known to be of the nature of the three mandalas of primordial buddha mandala of the nature of the ground as spontaneous presence, there is conviction about the mandala of
the path as profound samadhi, one practices meditation. Within the mandala of the fruition a enlightenment,
the two benefits are perfected.
Within the first there are two divisions. These are the pure ground, the natural state, and the ground, the
way of confusion. The first is the primordially empty nature of mind, the essence of dharmal as the
luminous nature of sambhogakaya is the source of nirmanakaya. It is open and accommoda is
luminous like the sun and moon. As with a wish-fulfilling gem, all that is desired is self-arisin kinds of kaya,
speech, mind, quality, and action exist primordially as the intrinsic qualities of buddhahood.
Essence says:

Emptiness is the mind of self-awareness.
This is primordial knowledge of egolessness.
There is neither concept nor conceiver.
Therefore the fixated memory is transformed.

Wondrous body and speech and the field of qualities
Are the same and not other. That is how it is.

Also the All-Creating King says:

Kye! listen to me mahasattva:

The nature of me, the doer of all, enlightenment
Is a self-existing nature that does not need to be sought.
This is trikaya, the essence of all the victorious ones.
My uncreated nature exists as dharmakaya.
My uncreated essence is sambhogakaya.
My manifested compassion is nirmanakaya.
No fruition established by seeking has been taught.
Primordial self existence, it does not need to be sought.

Above what is referred to by such passages was called the dhatu or essence. This exists pr
the
spontaneous presence of the buddha qualities.

The impure ground, the way of confusion, is as already described. The Secret Essence say

E Ma'o, from out of sugatagarbha
Comes the confusion of karma, our discursive thoughts.
Variety, mind, and action, existing, suffering and such;
The "me" and the "mine" are grasped as being individuals.

Also:

It is faulty concepts that are the root of samsara.
These have their arising when there are thoughts of self.
The powers of sense, birth and destruction, body and action,
The infernal machine of existing, suffering, and so on;
Is nothing whatsoever except a misconception.

From the individual rounds of beings within the six lokas, in particular for human beings, at t
of
their confusion, when they are grasped by existence in a womb, at first the two eyes and the

the navel
develop. Then the body is produced from the essences which will become the sense-faculti
three nadis.
Within them are the three syllables OM AH HUM. Externally these produce the three suppo
and
mind. Internally, they produce the three supports of passion, aggression, and ignorance. S
produce the
supports of enlightened body, speech, and mind.
The central channel reaches above to the aperture of Bhrama, and below to the secret place
nadi and red Kyangma are to right and left of the light blue central channel. In enlightened b
and mind they
are the three-fold existence of mahasukha.
Mutually and continuously they have twenty-one knots. These are the chakras of the nadis:
emanation chakra has sixty-four nadi petals. The throat enjoyment chakra has sixteen. The
has
eight nadi petals. If they are joined with the four kayas and the different wisdoms, in additio
the crown of the
head, there is the chakra of great bliss with thirty-two nadi petals. From the viewpoint of the
self-existing kayas, in
addition to these, in the secret place, is the chakra of guarding bliss with seventy-two nadi p
has the powers of
the essential elements.
If the six chakras are listed in order, the secret center is the chakra of wisdom. The throat c
chakra of
enjoyment-activity. The central channel is the chakra of mahasukha. The crown of the hea
the realm of
space. The heart is the dharmachakra. The navel is the chakra of emanation.
According to The Net of Illusion, they are the seeds of purifying the impure six kinds of senti
The
purifiers are the six sages of the six realms. When they are purified by the six perfections, t
wisdoms, the usual five
wisdoms plus the inconceivable wisdom, are attained.
Each chakra with the first knot between each one makes twelve. Completing these at the e
thirteenth is maintained to complete the bhumi of the great wisdom.
The Kalachakra has six chakras and six nadis between them. These have twelve kinds of ej
associated with the twelve nidanas. The power of not ejecting bindu, turning it back above t
wisdom chakra, is
said to be a sign of the first bhumi. One kind of ejection of prana is stopped. One nidana is

Similarly, between
that and the space of the sky chakra twelve levels are crossed. Twelve kinds of ejection of p
stopped. Twelve
nidanas are purified. By the bindu reaching the sky realm chakra, it is maintained that one is
According to the Root tantra of Miracle there are two chakras. These are the peaceful heart
wrathful crown chakra. Within these the coarse nadis are equal to the number of deities. Th
58, 100
altogether. The fine nadis are countless. The Great Illusion says:

Roma, Kyangma, and Kundarma.
Are between the chakras like pillars.
The branching petals are countless.
As for elements and pranas,
The descending wisdom nadis
Are a thousand in number.
As the square of seventy two,
There are twenty thousand
And 600,000 pranas.
These have been maintained
to be the great moving ones.
There are 84,000 others.

The Five Hundred Thousand says:

The associated nadis
Spread and fill the body
These 72,000 nadis.
In the body are goddesses.

Also:

Of the 72000 nadis,
the different kinds are explained.

In one day there are said to be 620,000 actions of prana. They make up a "horse" to carry t
moving ones, whose number is equal to that of the false conceptions and kleshas. When kl
about, it is
maintained that an equal number of these pranas are moving about. By nature the male pra

dwells
above, and the female prana, "downward voiding," dwells below. As for the mother, if the I p
"equally-abiding" co-
exists, the three existences are explained.
As for the pranas in the nadis there are the following:

1 life-holder,
2 equalizer,
3 fire,
4 upward moving,
5 downward voiding.

As said above. The actions are

1 maintaining life,
2 bodily existence,
3 making heat,
4 the exhaling and inhaling of the breath,
5 going, staying and casting off impurities.

These are called ordinary and the five external pranas.

The five internal pranas are the five pranas of the five elements. These are:

the yellow earth prana,
the red fire prana,
the white water prana,
the green air prana,
the blue space prana.

As for their functions, they exist as a support for the inner skandhas, dhatus, and ayatanas.
they
are the ground of proliferation of the five poisons, and when pure of the five wisdoms.
The five secret pranas, the five wisdoms, have no coarse forms.
The great essential elements are two, the white and the red. From roma and kyangma they
of
the individual nadis. For women, left and right are reversed. In particular, the moon, roma,
above at the

crown of the head. The sun, kyangma, rises from the A below in the secret place.
In a man's kyangma and woman's roma at the bottom there is a knot, so that the red and wh
drip. As the knots in the nadis are released, the virtues of the paths and bhumis are perfect
knots in the central
channel are released, two by two, each of the ten bhumis are perfected. In attaining the goo
those, each of the
essential elements and prana elements seem to enter them.
For example, as the first two nadi knots are released, the two essences enter into the centra
the
four great nadis of the navel emanation chakra are released, the qualities of the first bhumi a
 When the
nadis of the four chakras are released, the four kayas are attained and the four wisdoms ma
Now in the ordinary nadi knots the red and white essences exist as the embrace of the hero
veins are like water pipes, and the elements like the water inside them. Prana is like pressu
and coming
when moved by that, constitute the vajra body. This is the support of the great wisdom.
In particular in the Mahamaya Tantra, in the empty center of the heart, the essences go into
nadis as
if they were being licked up. There are three dharmata nadis, one wisdom nadi, three auton
quality
nadi. The Secret Drop of Vimala says:

The way they exist is known to be eight-fold.

The commentary says:

In the empty center of the heart, the essence in the nadis goes into the eight subtle nadis as
being
licked up. There are three dharmata nadis, one wisdom nadi, three autonomy nadis, and o
These eight should be known like that.
The central three are the support of the unchanging dharmata of trikaya. In front the nadi of
mirror-like wisdom produces the support of the four wisdoms. Behind and to the right are th
qualities producing the support of the arising of the buddha fields, palaces and so forth. To
the three poisons autonomy nadi, confused appearance of the individuating characteristics o
realms is produced.
Moreover, in the sheath of the dharmata nadi, in the midst of drops of yellow light, the
letters of the ground of purification, SU and TRI, are the seeds of asuras and animals. The
is the essence of the kayas and wisdoms. The intrinsic light of the syllables is like a brocad

the square sheath of the blue wisdom nadi, is the purifier HUM and the ground of purificatio
of gods and human beings A and NRI [with backwards kiku] They have white, red, and blue
In the red semi-circular sheath of the autonomy syllables the purifier is AH and the ground o
purification is the seeds of the pretas and hell beings PRE and DU. Also at the time of impu
habitual patterns produced by karma and kleshas are collected above the six syllables. The
created by anger, resentment, and so on are collected above the DU; by desire above the P
above A and NRI; by envy above SU; and those created by ignorance are collected above t
the time of realization, the virtues of the intrinsically-existing power of wisdom are collected a
three syllables of body, speech, and mind.

Meditations on forms of the deities and so on connected with body are placed above OM. T
mantra recitation and so on are above AH. Meditation on non-thought and so on are above
that are the
ground of purification and all the habitual patterns above them are purified. The same text s

In the dharmata-nadi a yellow light dwells. The shape is spherical. It is like flowing mercury.
 The essence is OM. The seed is SU and TRI. The colors of these three are like a brocade
Within the wisdom nadi is a blue light. Its shape is square. It is like a noose or coiled snake
It is like a lump of violet amethyst crystals. The essence is HUM. The seeds are A and NRI
In the autonomy nadi is a red light. Its shape is a red semi-circle. The style is of illusory
refreshing-cleansing water like the brilliant arising of dawn. The color is the red of molten co
The essence is AH. The seeds are PRE and DU.
At the time of non-realization, with A NRI and so forth, it is the cause of samsara. At the time
of realization, there are TE O and so forth. Mixing these two is called "quasi-mixing, since b
is as before."

The four nadis are the natural state of consciousnesses. The same text says:

The four aspects, and six particulars, in the middle of eight...
Four refers to the dharmata, wisdom, autonomy, and quality nadis. As for the particulars,
there is yellow light existing as alaya consciousness, blue light existing as the mind conscio
light existing as klesha-mind, and dark red light existing as the five sense-consciousnesses.
At the side of the yellow light are OM SU, and TRI. Covered by the blue light are HUM A
and NRI. Covered by the red light are AH PRE and DU. The dark red light has the faults ar
A and NRI cause corruption of the breath. SU and TRI cause corruption of the nadis. PRE
and DU cause corruption of the blood.
As for the arising of gods and human beings, by producing the mind consciousness, the see
A and NRI are embodied.

As for the arising of animals and asuras, by producing alayavijñana, the seeds SU and TRI a
embodied.
As for the arising of the pretas and hell beings, from producing the five consciousnesses and
klesha mind, the seeds PRE and DU are embodied.
Thus all the sentient beings of the six lokas individually exist.

In the center of the eight nadis in the heart center, is the essence of the nadis, like white silk
very fine, like
twisted single hairs of a horse's tail. The mixed essence of blood and breath, is very subtle,
dharmakaya
bodhicitta having light of the five colors, the luminosity of dharmata. The Description of the

The splendid knot of eternity of excellent blazing light.

In the heart palace of the dharma field of Akanishta, the buddha embodying the tathagatas o
families,
Samantabhadra, remains continuously for all time. The Two Examinations says:

The great wisdom has its dwelling in the body.
Conceptions are abandoned in the truth.
Universal wisdom pervades all things.
Embodied existence does not arise from the body

Also:

This is also known as great sugatagarbha.

The Uttaratantra says:

Because the perfect buddha kaya radiates
Because of being inseparable from suchness,
And because of having the gotra, all embodied beings,
Always have the essence of buddhahood.

The Dohakosha says:

Though there is something somewhere, in a certain place,
That does not entail that it must always be seen.

It is explained by the shastras of the capable ones,
That buddhahood in the body is not realized.

Buddhahood is the wisdom nadi. When all the essences of prana and mind are gathered to
nirvana, spontaneous appearance, the house of light, the wisdom-lamp of the bardo, arises.
completely pure
field of Akanishta called Gandavyuha. If yogins make an effort, all the essences of prana ar
perfected
there. The aspect of appearance, the five lights, and the aspect of emptiness, dharmakaya,
one taste. The
two accumulations of the path will be completed. As the two kayas manifest we become "er
Akanishta."
The light of wisdom in the central channel and the nadis are one with this, in the sense that
mind is
the support of luminosity. How is this explained? From the central channel, in the center of
comes very subtle
light like ten separately divided single hairs of a horse's tail transparently existing, connectin
pranas.
If it is made into a support, some masters say that this is the true central channel, so that the
need not
be combined in the central channel. Though they explain it that way, since as all the pranas
central channel, the
essence of the prana of the central channel must enter into the wisdom nadi, it is suitable fo
connected.
At the time of death all the essences and pranas collect in the central channel. The pranas
the
central channel are gathered into the ultimate essence, and from that luminosity is maintaine
kayas and
fields of the five families are taught to arise by the essence of this during five days of dhyana
bardo. Therefore this
essence is the very secret great ultimate secret. The Commentary of the Secret Drop says:

"In the center of the eight,"

They are therefore one. Thus the essences of the nadis go into the eight subtle nadis as if t
licked up. Their
shape is said to be like eight twisted cords.
The eight main essences, the ultimate nadi essences, are like white silk cords, with a shape

cords.
In size, they are like ten divided hairs of a horse's tail. Within these, which are like white silk goes the blood
essence of a vibrant vermilion like the mother's essence. Within that the essence of breath gold in a
brocade, curls like steam. Within that the breath essence is light of various colors. The inte light is called the
center. "Na," in, has the meaning that they abide within it.
In the center of that light abides the great bindu, bodhicitta. It is like precious jewel anthers i of molten
gold or filled full of the white precious stone kekeru. It abides there with a color like the risin Since that is the
essence of dharmadhatu, the cause of the absolute and relative, "I prostrate to that."
Since this luminous nature of mind is all-pervading, all beings are primordially enlightened.

are wandering in samsara, that mind does not move and is not harmed or degraded. By the it is no
better than it was before. The Uttaratantra says:

Later as before,
Changeless dharmata.

The Fierce Lightning says:

Clouds of bodhicitta spread and pervade everywhere, as oil pervades sesame seeds.

Then also this is taught:

E Ma'o, Primordial Dharma completely pure.
Though it appears as variety, conceptually it is secret.
This is because its essence is inexpressible.
It is hard to teach to those who are not vessels.

E Ma'o, In the primordial purity of the three-fold world,
By faulty conceptions conceiving of ego, the root of samsara,
Beings who have aimlessly wandered over a very long time
Grasp at inappropriate objects of joy and sorrow.
By the power of errors of their wrong conception,

They wander among the turning wheels of samsara.
Without things of wrong conception there is bodhicitta.
Even that hellish machine is its inexhaustible ornament.
The five degenerations are places of happiness.
The five skandhas are completely perfected as the kayas.
The root of samsara itself, all our faulty conceptions,
Is explained to be the essence of enlightenment.
The outer and inner vessel and contents of the world
Are thus the father and the mother of the enlightened state

By that it is taught that all dharmas exist as bodhicitta. With that the teaching of the way of c
impure
sentient beings is completed. Now there is the teaching that all is primordially enlightened.

The five skandhas, though apparently impure, have the enlightened nature of the five fathers
elements
have the enlightened natures of their five consorts. All concepts are enlightened in the man
bodhicitta, and there is
not even an atom of dharmas other than that. The Secret Essence says:

E Ma'o,
As for the five-fold limbs of the vajra skandhas,
They are known as the five perfected buddhas.
The many dhatus and ayatanas
Are the various bodhisattvas appearing in person.
Earth and water are Lochana and Mamaki.
Fire and air Pandaravasini and Tara.
The space of sky is the consort of the Lord.

Everything in the three realms is the Dharma.
Without remainder this is the buddha field.
Dharmas that are other than buddhahood
Never will be found by buddhahood.

In particular, buddhahood is the luminous nature of mind. The Kunje says:

As for there being a buddha who is other than the mind,
This has never been taught by the King, the Doer of All.

It will not be taught later and it is not taught now.
Therefore we should know that mind is buddhahood

The Secret Assembly says:

External to the preciousness of mind,
There are no buddhas and there are no sentient beings.

The Establishment of Wisdom says:

Ultimate luminosity of mind,
Total purity of buddhahood,
Self-arising, unmade by anyone,
Having existed from all eternity.

In brief, all appearances are the mandala of body. All sounds are the mandala of speech. A apprehension is the mandala of mind. These three should be known. The Kunje says:

Kye! the teacher of teachers! The doer of all, the King,
Makes a display of the essence mandala of body.
Thus all the dharmas of appearance and existence
Have been displayed as the unborn state of dharmadhatu.
For the sake of their inmost meaning, “No accepting, no rejecting,”
This too is displayed by me, the doer of all, the King.

Kye! the teacher of teachers! The doer of all, the King,
Makes a display of the essence mandala of speech.
Thus are all dharmas, resounding with the voice of meaning,
Revealed to be the spoken word of unborn space.
They embody the inexpressible heart of speech.
This too is my display, as the doer of all, the King.

Kye! the teacher of teachers! The doer of all, the King,
Makes a display of the essence mandala of insight.
All concepts involved with knowing and remembering
Are seen as myself, the unborn, the doer of everything.
The body, speech, and mind of me, the doer of all,
Are mandalas resting in uncreated naturalness.

Having realized the meaning of this state
Perfected in a moment, without any need for arrangement,
One enters the essential heart of the self-existing.

Thus the appearance of variety is produced. Since it is natureless, it is exhaustion/perfectio
mandala of
the fundamental meaning should be known to be without producer or produced. Regarding
mandala,
the same text says:

Kye, as for the mandala of me the Doer of All,
It is taught as a perfect self-arising mandala.
By perfecting the essence of all without remainder,
There is no birth and there is no proliferation
The uncreated mandala is perfect all at once.

Kye, in the center without error, essence of the meaning,
Samsara is perfected as the bliss of samsara/nirvana.
That is the mandala that is the root of all essences.
Realize that all mandalas are included in that.

Kye, the mandala of me the King, the Doer of All,
Is the perfect mandala of all without remainder.
By whoever perfects it, that will be realized
Learn the meaning of the uncreated mandala.

Kye by me the teacher of teachers, the Doer of All,
By the unborn mandala of bodhicitta,
All-pervading, without any coming and any going,
By realizing that one enters the meaning of the unborn.

Therefore, vajra beings, you as well as I,
Should realize the meaning that does not exist in the world.
Anyone who has the realization of that
Will be empowered as the King, the Doer of All.

All the skandhas, dhatus, ayatanas and so forth, the viewpoint of everything that appears, a

the
nature of the deities. There are no good and evil, or accepting and rejecting. From the view
dharmata,
complexities of existence and non-existence are completely pacified. This is the fundament
spontaneously present nature. By realizing that, all the dharmas of the phenomenal world o
nirvana are
known as the mandala. Whatever appears is cherished as wisdom. The Secret Essence sa

By the yogin who realizes the great perfection,
The origin of suffering is realized as the mandala.

By these the teaching of first resolving the view is completed.

B. the explanation of meditation practice, together with its action of ripening and freeing.

1. The brief teaching of how to do the meditation of the developing stage

There are five sections

a. Meditation in the style of being born from an egg

Second, within the practice of meditation, there are the stages of the power of ripening the g
stages
of developing and completion that liberate the path. From the three sections of extensive ex
actions
associated with these and with the associated samayas, now there is the brief explanation o
meditating in the
developing stage:

There are four styles of practice that match with the four births.
To cleanse habitual patterns of being born from an egg,
By going to refuge and arousing bodhicitta,
And briefly doing the practice of the developing stage,
Complete the offerings that invite the field of merit.
And also by meditation on the absence of self-nature,
Previously completing the two accumulations,
Extensive meditation, through their being primordial,
On both the stage of development and the stage completion,

Is like an egg from which a bird will then be hatched.
Perform the short and elaborate development and completion.

In this first stage of secret mantra, in however many samadhis of visualized deities as we m

patterns of the four modes of birth are trained and harmonized. These are taught as four. T
says:

There are four modes of birth that are to be purified.
Therefore, visualization has four different stages.
These are the greatly complex and the complex,
And those without and completely without complexity.

This is explained as it was clearly presented by the great master Vimalamitra. Those who a
egg
are as if twice-born. When one meditates on the samadhi of great complexity, first one goes
arouses
bodhicitta. One instantly visualizes oneself as the chief deity and consort. In the space in fr
invites the mandala of
the deities. One makes offerings and praises to that mandala, confesses evil deeds, rejoice
turning of the
wheel of dharma, supplicates for desirable qualities, and dedicates the merit. Then after on
go to
your own places," or meditates for a while in objectless meditation, one gathers the two accu
merit and
wisdom. This is the brief meditation.
Then, arising from emptiness and meditating on the mandala of the individual deities is the e
meditation.

b. Meditating in the Manner of being born from a womb

From that, there is a brief treatment of meditation with few complexities:

In purifying vasanas of being born in a womb,
There is refuge, bodhicitta, and the seed from emptiness;
The symbol, then the body with its rays of light and such.
Then the extensive stages, as they were done before,
Development and completion do not have the brief version first;

As from prana and mind, and both the red and white bindus
Come oval, oblong, lumpy, becoming solid and so on,
Until at last the completed body has been born.

Just as for those who are born from the womb the body is born after being gradually comple
of
development meditation first one goes to refuge and arouses bodhicitta. Then with the svab
emptiness,
just as the red and white bindus gather together to constitute consciousness, there is the se
the deity, for
example HUM. Like the development of the embryo as an oval and oblong, from HUM com
oblong
and solidification, from the vajra as a cause of the body comes a mass of the five lights, and
like Vishnu's
body manifesting as a fish and a tortoise, from the light comes the body, and the meditation
stage is
completed.
Sometimes, from the seed comes a mass of light and syllables, from which the body is main
As
the brief developing stage and offerings to the field of merit are omitted, there are fewer com

c. Meditating in a way like birth from heat and moisture:

To purify patterns of birth arising from heat and moisture,
After refuge and bodhicitta, just from speaking the name
The luminous deities will arise from emptiness.
Then one meditates on development and completion.
As life can be born from a combination of heat and moisture,
And thus its birth will be accomplished with great ease,
There is no need for complexities of seeds and symbols.

Just as birth from heat and moisture is easily established, having gone to refuge, and arouse
just
from saying and remembering the name of the deity it is visualized from emptiness. Here th
from the
seed syllable up to the body are omitted.

d. Meditation in the manner of spontaneous birth:

To purify the vasanas that lead to spontaneous birth,
Development and completion are clear instantaneously.
As what has spontaneous birth will be born in a moment,
Meditation in the stages of development and completion
Need not come gradually from the name [of the deity.]

As what is spontaneously born is instantly established, on remembering the deity the medita
clear
and complete. The deity is visualized from the name alone and complexities are unnecessa

e. Which style should be chiefly used:

Thus when we deal with these four styles of meditation,
Chiefly in meditating in these ways which are summarized,
In order to cleanse the vasanas, meditate on them all.
In particular the beginners should use the birth from an egg.
When there is some steadiness, use the birth from a womb.
When steadiness is great, use birth from heat and moisture.
When we are truly familiar, becoming perfectly steady,
Then we should use the instant style of spontaneous birth.

Persons should train in all the styles of meditation. Chiefly we should use the style of womb
Beginners
should meditate from stage to stage, training in these ways of meditation as summarized. M
meditated
many times on the developing stage, one should then chiefly train in the completion stage.
respectively
should precede the first, second, third, and fourth of the four ways of meditating in the comp

2. the ways of entering into the completion stage,

From the four sections

a. The ways with and without appearance.

Now we shall enter into the completion stage:

From the time they appear, their nature is simplicity.
As for the stages of unwavering form-meditation,
Beginners should stop attachment to the developing stage.
Mere appearance will remedy attachment to true existence.
Stabilized ones should break attachment to completion.
Emptiness will remedy fixating characteristics.

Thus, having gathered in gradually there are nada and bindu, and very fine life letters like a divided
hairs of a horse's tail. That dissolves into dharmadhatu and rests there. Beginners meditate completion
stage. By that conceptual attachment to the individualizing marks of things of the developin overcome. In the
developing stage, rest in motionless mind without emanation or gathering. The arising of th clarity, and
non-thought is the completion stage with appearance. As the object of meditation for those familiarity or
stabilization, it produces the antidote to one-sided attachment to emptiness.

b. The way of arising of developing and completion without gathering or separation.

Of this meditation:

Later whatever appears is the means of development.
Awareness without a grasper is the prajña of completion.
There is never anything added or anything taken away.

Here as before, by becoming very familiar and stable, all activities become appearance/emp sound/emptiness, insight/emptiness. This is prajña in which natures are not truly existent. naturally non-
conceptual shamatha is the completion stage of the pure nature. The completion stage of m tantras is taught
in accord with this. This is from the general viewpoint. Some mahayoga texts have five sta

1). a self-blessing stage
2). a vajra variety stage
3). a jewel fulfilling stage,

4). a jalandhara (net-holder) stage,
5). an inconceivable stage.

In the first, to produce shamatha, meditate in the developing stage, within the heart center v
bindus as
globes of light.
Externally the motion of prana arises. After the time of the colors of the five elements has pa
meditating
in that way, all external sickness, dons, evil deeds, and obscurations are purified.
At the time of entering internally, similar to attainment of the buddha qualities and so on, in t
the heart
center, mental grasping is quickly uplifted by establishing the wisdom of non-thought.
As for attaining the ordinary and supreme siddhas, the Five Stages says:

Always there within the heart,
The single bindu has no arising.
For the person who becomes familiar with that
Wisdom will certainly arise.

Bindu has already been explained.
Second, in the vajra variety stage, the pranas are united. In the center of the five chakras m
five
symbols of the five families. In the head is a wheel, in the throat a jewel, in the heart a vajra
navel a lotus, and in
the secret space a sword. During the meditation, the buddhas of the ten directions and so fo
the respective
symbols. By meditating that the mind grasps them, shamatha arises.
Third, in the jewel fulfilling stage, by the play of coemergence or great bliss, from within the f
the
wisdom of the four joys is produced and wisdom is recognized.
Fourth, in the jalandhara stage the symbols of the five families become the bodies of the dei
descent
of amrita from the place of union of the deities and their consorts, the body is filled. By the b
fire of tummo
burning the HAM syllable, the mind is focused on bliss. By the firelight of wisdom of tummo
the
tathagata is burned and consumed. The Dakini Ocean says:

As tummo burns at the navel
All the joints will be consumed.
As the eyes and such are burned
By that the bindu drips.

As it goes to the ends of the nadis
Of which there are 72,000
Like threads woven into in a net
By its passing the taste is experienced

By that there is realization of union and the focus of samadhi increases.
As for the inconceivable stage, In the center of the globes of light in the heart, from visualizin the
individual seed syllables of the deities, light is emanated. It touches all of samsara and nirva and beings, all
the realms of the animate and the inanimate, melt into light and dissolve in the light in the he The body
dissolves into light. The light dissolves into the HUM, and that into the shabkyu. That disso body of the
syllable, then into the head and the crescent, the crescent into the bindu, and the bindu into non-conceptual
space which is the source of bindu.
In emanation, from emptiness, expand that these proliferate from one to another and are as meditating that they dissolve again, the meaning is inconceivable dharmata, as the union of shamatha.
Having attained that is enlightenment.
Beginners meditate stage by stage. Having done that training, they train as the stages arise not
necessarily in the order they were taught.

c. The process of meditation in the developing stage and completion stage.

What is accomplished in these ways of meditating in the developing and completion stages?

Development stops attachment to appearance as truly existing.
Completion abandons the thought that it is just illusion.
When there is no attachment to appearance or emptiness,
Then there is the pure nature that is without duality,

Between the stages of development and completion.

The developing stage meditates on the external environment as the palace. Grasping the o
of
objects as individuating characteristics of earth and rocks and so on is abandoned. By med
inhabitants,
sentient beings, as gods and goddesses, attachment to the individuating characteristics of s
desire and
hatred toward them is abandoned. A clear view of one's own skandhas, dhatus, and ayatan
that this is
primordially so. By that obscurations of rupakaya are abandoned. The collection of merit is
arising of
the samadhi of shamatha and so forth has many purposes.
In the three tantras of external mantra, yoga tantra and so forth, the developing stage is sea

mudras. There is meditation on the four objects of mindfulness body, feeling, mind, and dha
illusion-like, and the
gathering together of meditation and post-meditation. Though these occur, the profoundest
absent in
these vehicles.
In anuttara tantra, prajña and upaya beyond the scope of thought are taught. By meditating

stage, there is little attachment to the previous developing stage. All dharmas, like illusion, a
abandoned. Free from all
conceptual thoughts of "this and that," having purified the obscurations of dharmakaya, one
natural state.
This is realization of mahamudra.
Here the nature is the primordial existence of the ground, the nature of the vajra body. Havi
the
nature of mind and the essence of reality, one becomes familiar with them. Here one deper
as the
upaya and the body of another as the prajña or wisdom-consort. One's own body is used in
body, dream,
luminosity, bardo, transference and so forth. These completion stage practices establish en
through effort in
one's own mind without dependence on another.
When using the body of another, the yogin goes to the pith of prana, nadi, and bindu, and m
the

path. As for the purpose, by abandoning attachment to the developing stage, the divine nat
and by the
particular means employed, bliss, emptiness, and non-thought arise. By everything being b
whatever
appears arises as dharmata. By realizing the wisdom of co-emergence, doubts are washed
beyond
measure.

As for the teaching of the nyams, the experiences, of buddhahood:

Here the vajrayana reaches its ultimate end.
Those persons who are sharp in the powers of their minds
Will attain to perfect buddhahood within this very life.
Then in every world where there are beings to be tamed,
Their various buddha activities will be spontaneous.
This secret path of directness is utterly profound.
It is the path that is taken by countless vajradharas.
It is the path that should be used by fortunate ones
Who want to be liberated within this very life.

This path liberates those of sharp powers of mind within this very life, so that before long the
of a
buddha spontaneously arise for whatever beings there are in the world to be tamed. The Ta
Secret says:

As for the siddhi of unsurpassable mantrayana,
When someone practices totally using the highest effort,
There is enlightenment within this very life.
Then the teacher acts within the field of beings.
This is the ultimate path directly to enlightenment,
As it was formerly traveled by countless vajradharas.

Those of good fortune who desire liberation should depend on this path, and strive appropri
effort.

d. The power of ripening the ground,

There are three sections teaching the stages

1) As for its being received in general and in terms of our own tradition

Now as for the teaching of the stages of the power of ripening the ground, mantrayana:

Using whichever of these tantras arouses devotion
Let us establish the state of perfect enlightenment.
First consider the precepts taught in each tradition
Of initiation, permission blessings, and empowerment.
By doing so our minds will be completely ripened.

"Abhishiñca" occurs when defilements are washed away, and by powers being established "
arises. Because defilements in the being of students are purified, powers are produced of la
enlightenment
of buddhahood and meditating on particular incidental paths. After the details of the initiator
permission
blessings, empowerments, and so forth of the various individual tantras have been explaine
practice.
In the initiatory rites and permission blessings of kriya tantra, depending only on the mandal
are
empowered by the water of the vase and merely by the mantra permission blessings being b
suitable
vessels for meditating on the view.
In upa tantra, by the empowerments of the five abhishekas of insight, six with the discipline a
disciples
become suitable vessels.
In yoga tantra, preceded by the five abhishekas of insight, when the vajra master abhisheka
completely
bestowed, students become suitable vessels. Here the empowerment uses a sand-painting
cloth,
one of flower clusters, or the body mandala. By the lesser empowerment there is a mandala
middle one
uses only heaps of flowers or symbols of the deities and so forth. The highest, the body ma
depending
on the body, speech, and mind of the guru. The Ghanta says:

Though from two created essences

These students desire empowerment,
These beings are non-dual
With the self-existing mandala.

2) How the four unsurpassable empowerments are completely received

In these ways:

Within the excellent, secret path of the mahayoga,
There are the four empowerments producing ripening,
and development and completion, that bring us liberation.
The vase empowerment is that which purifies the body.
The secret one the speech, and prajñajñana the mind.
The word empowerment is that which cleanses habitual patterns.
Also by this empowerment the siddhis are conferred.
The first three of these complete the accumulation of merits.
The fourth empowerment completes the accumulation of wisdom.
The obscurations of kleshas and knowables are removed.
So through the ripening of gaining the four empowerments,
Cultivate liberation through development and completion.

In the tradition of mahayoga there are the well-known four empowerments:
1) The vase empowerment purifies defilements of body. One is empowered to meditate in t
2) The secret empowerment purifies obscurations of speech. One is empowered to medita
chandali.
3) The prajñajñana empowerment purifies obscurations of mind. One is empowered to med
emptiness, the wisdom of complete non-thought.
4) The precious word empowerment purifies all defilement. One is empowered to meditate
natural state.

By the first three the accumulation of merit is completed. Obscurations of the kleshas are pu
fourth
the accumulation of wisdom is perfected. Obscurations of knowables are purified. If they ar
paths and
bhumis, the vase empowerment is the path of accumulation, the secret empowerment is the
Prajñajñana is the path of seeing. By the empowerment in mahamudra the path of meditatio
completing these four empowerments one is ripened. By meditating in the developing and c

is freed.

3) The peak of all the yanas

Now from the teaching of the stages of secret mantra in general, in particular the peak of all
entered
according to the Non-dual Tantra of the Great Illusion:

Whoever wants to enter the vision of ati yoga,
Receiving full empowerment, possessing the samayas,...

First, in the stages of empowerment, Lesser ones use a sand mandala, and supreme ones e

of the body of the vajra master. The great bliss mandala uses the mandala of the two bodie
mother, and
the details of the five families as depicted in the sand mandala. The Secret Tree says:

As for the mandala of mahasukha,
There are two ways of dividing and also five.
If those who have faith have also completely entered,
Desire and pleasure become equanimity.

Here the ten empowerments of benefit and the five empowerments of power are completed.

according to the same text they are those of the:

1). head ornament
2). crown
3). garland,
4). armor
5). victory banner
6). mudra,
7). parasol
8). vase,
9) eating the five meats
10) drinking the five amritas.

The second five are:

1). The empowerment of the listener, the student
2). The empowerment of the explainer, the teacher
3). The empowerment of buddha activity for the benefit of others
4). The empowerment of the universal word of a vajra king
5). The empowerment of the supreme secret

These fifteen are divisions of the four empowerments. The ten including the vase empower

to the action of the vase and are collectively called the vase empowerment. From the secre
supreme
secret and prajñajñana empowerments arise.
As for the word empowerment, after the empowerment of the universal word of a vajra king
the
explainer and buddha activity empowerments are the action of this.
As for the listener, since upaya is increased, it is included within these. If the way of inclusio
differently, the benefits will not arise, so do not proceed in that way.
If these empowerments are completed or also if other unsurpassable empowerments like the

one has the good fortune of practicing the path of these.

e. The details of the associated practice and samaya are explained as additional points.

Now from the two sections on the practice of mantra and samaya,

1) the samayas connected with the empowerments will be explained.
a) The essence of samaya is the particular excellent thought of guarding without faults the g
of
entering into mantra.
b. The divisions are the root and branch samayas.

a) The essence of samaya

Within the first are the three samayas of body, speech, and mind.

1) The body samaya

In the body samaya one meditates on the bodies of the deities, and refrains from unwholesc
such as cutting off life, taking what is not given, dirty deeds, and all their aspects.

2) The samaya of speech

In the samaya of speech one recites mantra and eliminates the four unwholesome kinds of s
aspects.

3) The mind samaya

In the mind samaya, one meditates in profound samadhi and refrains from the three unwhol
mind and all their aspects.

In brief, in bodily practice of ordinary aspect of body, speech, and mind, does not contradict
true
body, speech, and mind. If one divides these rather briefly, the Wheel of Entering into the D
Array of
Samaya says:

From beings' thirty-three ripenings,
There are three samayas of mantra.
To fix the particulars,
Of body, speech, and mind,
Each of these has nine.
They are known from the aspects
Of entering and action.

Samayas of body, speech, and mind exist because beings exist primordially as buddhas. S
attained
from not transgressing these, they ought to be kept. The threefold samayas of body that ou
outer, inner
and secret. Each of these is again divided into outer, inner, and secret

1). In the outer of outer one abandons taking what is not given 2). The inner of outer is aba
deeds
3). The secret of outer is abandoning the cutting off of life.

The Mansions of the Vajra Essence Tantra says:

The outer samaya of body
Is divided into three.
By taking what is not given
The external is transgressed.
The limbs of the sign of transgression
Are outbreaks of disease.
An unbearable variety
Arises in the body.

Dirty deeds are the inner
As a sign of transgressing this
There will be diseases
Arising in the senses.

Cutting off life is the secret.
As a sign of transgressing this
Disease of the vessel of meaning
Will be experienced by yogins.

Regarding the means of keeping these, the Tantra of Unbroken Samaya says:

By a yogin who has the signs,
For outer of outer activities
Seven clay sculptures and drawings,
will liberate evil deeds.

Samaya is guarded by making colored statues and paintings of the gods seven times. Also

The way for the inner of outer
Is sculpting seven statues
By consecrated efforts
And offering them to the guru.

One should make seven statues of the deities of mantra and offer them to the guru. Also th

If the sign has arisen
Of secret of outer transgression,

Nine or eleven vajras
Or bells should be offered the guru.

As for the outer, inner, and secret of inner, the Golden Mansion Tantra says:

As for outer of inner, relatives
And their fathers and mothers,
As well as one's own body
Should never be degraded.

The inner of inner, in general,
For the greater and lesser vehicles,
Is desiring to enter, and entering
and as for entering,

Degrading or trying to harm
The grasped reflection of body,
If the ornament is degraded,
The body of buddhahood
Redeems it a hundred times.

For the secret of inner,
Because one's personal body
Is the mandala of deities,
Eat medicine and food
That have been mixed with poison.
Even if stabbed by weapons,
Be without the path of defilement,
Or receiving a hundred bodies,
Later they will experience
the torments of the hot hells.

In amending these violations, confess with remorse. As for the three of the secret of body, t
Edifice
of the Sun and Moon Tantra says:

If with vajra brothers and sisters
One defiles the body ornament,

Offending with striking hand
If another enters into it
This will increase the cause
Of the unremitting Hell.

Within it greatly mixes
And widely proliferates.
Even just as a joke
Striking or trying to strike

If even in a dream,
One so endangers one's consort,
Until one has confessed it,
This equals the actual deed.

The secret of secret, the guru
Do not defile even his shadow
In Guru's pure presence also
One should never grasp a weapon.

Do not extend hands and feet
Or lie down in his presence.
Sit properly cross legged
And do not turn the back.

Shoes, and seats, and mounts
And elegant ornaments
Such things as parasols
Ought to be left behind.

In the guru's pure house also
One should never hold
Or keep within the hand
A weapon or a stone.

100,000 times worse
Is disrupting the teacher's house,
And doing any evil deed

That makes a mock of his body.

Such limitless evil deeds
As carelessness with the guru
If one does not scrutinize them,
Will have limitless consequence.

Even if one had attained
The supreme kayas of fruition
The ripening of this
Would be indescribable.

Evil deeds involving the guru involve karma a hundred thousand times heavier than others.
confess them continuously for a whole day. Even if they were not actually done, anything in
should be
confessed before him.
The samayas of speech are three times three in a similar way.

1). In the outer of outer, abandon speaking falsely.

The Edifice of the Wheel Tantra says:

By devoted practice of mantra,
Beings are purified.
By having spoken false words
Because of selfish desire

And having taken delight
In the speaking of such words,
We will lose the ability
To recite mantra genuinely.

With others our speech will be impotent.
By harming our own speech
The tongues of other beings
Will descend on us like vultures.

With a body covered with moles.

We will live in the north.
We will experience suffering
In various lower realms.

2). The inner of outer is not speaking slander.

The same text says:

Those beings who dwell in mantra
But tear at others with slander,
When they teach the dharma
Will never gather a retinue.

Whatever they do goes wrong
If this is not analyzed,
They will make many enemies.
Who stab their bodies with weapons.

Having died and been reborn,
They will have bodies with claws.
Then they will experience
A succession of lower realms.

3) The secret of outer is not speaking harshly of others.

The same text says:

Speaking harshly builds up karma
Both earlier and later
Beings without kindness are angry
Even with their friends.

They overturn even the Dharma.
When they die and transmigrate
These very arrogant people.
Will go to the lower realms.

As for the inner:

4). If one reviles those who speak the Dharma, that is the outer. 5). If those who practice, t
inner.
6). If those who meditate, that is the secret.

The Array of Samaya Tantra says:

Those who glorify and denigrate
And speak reviling words
Of those who are abiding
In the discipline of mantra,

And of those who teach the Dharma
And of practitioners,
And those who meditate,
Diminishing others' discipline,

Diminish their own possessions
Certainly forgetting
And totally overthrowing
The Dharma for themselves.

Against their expectations
They will then experience
Sufferings without limit
Within the lower realms.

7. The outer of secret is reviling and denigrating one's vajra brothers and sisters.
8. The inner is to speak disparagingly of the guru's consort and close retinue.
9. The secret is denigrating the guru. The Chagya Nyijor Tantra says:

With Vajra brothers,
the consort and retinue,
If they violate in speech
Within the three lower realms

For a hundred million kalpas
They will suffer especially

Harshly and unendurably.

Beings who experience this
As a later sign
Of what they formerly did,

In their successively experience.
By former deeds, during this life,
Their station will be low,
Even if formerly high.
As soon as they are reborn
They will experience this.

As for the karmic destiny
They have produced by that,
In this life as servants
The karma of speech they hear

Will come from the tongues of the retinue
and other lesser beings
The stream of speech which is pure
Of the incidental will cease.

With the guru's wife and children,
And whomever is close to him,
If one violates the command
and transgresses in one's speech
The karma is twice the former.

Of the guru in particular
If root and branch violations
Are spoken in one's speech,
If one has speaks exaggerations
Or denigrating words,
It is a thousand times worse.

The ripening is unbearable.
By gradations one becomes separate,

Torn away from the holy guru,
This occurs at once.

The samayas of mind are also three times three.

1). As for the outer of outer, ill-will is abandoned.

The Tantra of Receiving the Essence says:

Those who to vajra holders
Either others or themselves
Harbor malicious ill-will
Their bodies will have lesions.
For every time they have done this,
Receiving 5000 bodies,
They will certain be born in hell.

2). The inner of outer is abandoning craving and malice.

The Meteoric Iron Blazing Like Fire says:

If for an ordinary being,
The mind of ill-will arises
Their evil deed will be equal
To an ordinary person
Who has cut off 300 lives.

If possessing signs of a teacher
Embodied ones go wrong,
with one who abides in mantra
It is a hundred times that;

With vajra brothers and sisters
It is seven times more;
With a guru of tantra
Still a hundred times more;
And with one's own root guru
A hundred thousand times.

3). The secret of outer is perverting the doctrine of oneself and others.

As for a person who does this, the Great Array says:

Of either the doctrines of oneself or others
If one makes a wrong path which degrades the Dharma,
One violates this root samaya of mind.
In the earthly realm the sufferings of fire
Will be experienced for a very long time.
By one's own wrong views of doctrine arising,
There will be no way to be free from hell.

From the three of inner mind,

4). The external is wrong action,
5). The internal is wrong meditation
6). The secret is wrong view.

What is wrong is to be abandoned. The Tantra of the Crystal Palace says:

Wrong view, meditation, and action
These are the great wrong path.
All the sufferings of beings
Will ripen within the mind.

As for the three secret ones,

7). The external is not paying attention to the meditation and action.
8). The inner is not paying attention to the yidam deity.
9). The secret is not paying attention to the guru and one's vajra brothers and sisters.

The Cast Lotus Expanse says:

One whose action of mind is frivolous
Transgressing in the dharmas of attention
Who has not properly turned the mind to them,
With destroyed and violated intention

Will experience suffering in the Avici Hell.

Remedy violations of every aspect of these and try to confess them. That completes the tea
samayas.

2) The five times five branch samayas,

a) The samayas of the five things to be known.

Since all dharmas are primordially enlightened, it should be known that:

1). the five skandhas are the five fathers,
2). the five elements are the five consorts,
3). the five consciousnesses are the five bodhisattvas,
4). their five objects are the five female bodhisattvas,
5). the five collections of thoughts are the five mandalas.

The Array of the Three Samayas says:

First as for the samayas of things that should be known:
The five skandhas, elements, and consciousnesses
The five organs, and their objects, and such things
Are in nature the deities and the mandala.

It is also explained like that in the Kunje.

b) The five samayas that are to be performed

These are the great samaya. By those who are capable, when they are performing benefits
be cutting
off life, taking what is not given, impure conduct, and false speaking. The same text says:

As for the samayas to be performed
Tana, gana, taking what is not given
Dirty deeds, and false speaking,
As for its five aspects those wise in skillful means
if they see that harm will come from not performing them
They will do them.

Also the Bodhisattva pitaka says:

For those who have great skillful means,
The kleshas are the limbs of enlightenment.

In accord with that explanation, without being bound up with one's own benefit, acting when
opportunity to benefit others is as taught previously.

c. the samayas of the five things to be accepted,

Excrement, urine, rakta, white bodhicitta, and human flesh are the five essences. The form

As for the five samayas,
Of the five to be accepted
They are excrement, and so on,
the five samaya substances.

Regarding their qualities the Vajra Tent of the Dakinis says:

Yogins who are relying
On immovability
Will abandon all diseases.
And always have great brilliance.
As for the vajra sun
It never will grow old.
Relying on vajra Dharma,
One has all one needs.
Creatures' bodily vajras
Are the king who possesses the meaning.
All splendid goals are accomplished
That yogin will go to peace.

By drinking the immovable
Sustained 5000 fold.
One's throne will then express
Ten million vajra suns.
Times beyond all measure

In countless numbers of lives.
As limitless as space,
Being drawn by seven horses,
With two limitless vajra suns,
Are the roots of gathering a retinue.
If yogins depend on these,
They are equal to those of good fortune.

d. The samayas of the five things that are not to be abandoned

The five poisons or kleshas should not be viewed as enemies, as they are by the shravakas
nature of
wisdom, they should be brought to the path. The former text says:

As for the five samayas
Of not abandoning,
The five poisons of the kleshas,
Passion, aggression, and so forth,
As the great secret vajra samaya,
The five kleshas are transformed,
Becoming the five wisdoms.
These five poisons are not abandoned
But accepted as the five wisdoms.

If the five poisons are exhausted by skillful means they are not abandoned because:

1). They become associated with the path,
2). They are of the nature of wisdom,
3). They are primordially unborn space,
5). All dharmas are of the nature of equality without accepting and rejecting.

These are called the samayas of not abandoning. The ordinary forms of the five poisons are

path even in vajrayana. In reality, when they are exhausted by skillful means, and bodhisatt
into the path,
the purified kleshas are gathered into one.

e. The five samayas to be established

One makes an effort to establish the previous five topics within one's being. The same text

As for the five samayas
Which are to be established,
The five skandhas and five elements,
The consciousnesses and objects,
Are established as the mandala.

Perfecting the three samadhis
And the five aspects of ritual.
The mandala of the five families
Of victorious ones is established.

Our minds should therefore strive
In these samadhis and rites.

The three samadhis are:

1 the suchness samadhi
2 the all-illuminating samadhi
3 the cause samadhi

The five rites are:

1 visualizing the deities
2 reciting mantra
3 meditating in samadhi
4 abiding in samaya
5 offerings and torma

In general according to the Miracles of Secret Mantra the Secret Essence has five root sama
samayas, and
four great samayas, nineteen altogether. The root five are

1 not abandoning the three jewels
2 reverence for the guru
3 not cutting short mantras and mudras

4 being kind to those who genuinely abide on the mahayana
5 not speaking the secret to others

The same text says:

Not abandoning the matchless,
Reverencing the guru,
Not cutting off mantra and mudra,
Being kind to those
Who abide on the genuine path,
Never telling the secret
To those who are outsiders.
These five are the root.

Within the ten branches are the five samayas of not abandoning. The same text says:

Ignorance and passion,
Aggression, pride, and envy
These are the five samayas
That are not to be abandoned.

As for the samayas of the things to be accepted it says:

The red and white essences,
Human flesh, and excrement
Are the pure vessel and essence
And should not be rejected.

The four great samayas are the fundamental four, regarding cutting off life and so forth.
In new translation mantra, samayas to be guarded and samayas to be performed are disting
first, fourteen root downfalls and so forth are explained in their particular traditions. As for th
knowing the
nature of the five meats and five amritas, one should enjoy them.
The five meats are those of the cow, elephant, dog, human, and horse. The five amritas are

semen, blood, and brains. and so on. As for the benefits of eating these, the Shri Guhyasar

As for the high samaya

Of eating human flesh,
The excellent three vajras
Will be established by that.

As for the high samaya
Of eating human shit,
One will be the leader
Of all the vidyadharas.

By the high samaya
of eating the flesh of cows,
One has the five attainments
Of the higher perceptions.

By the pure samaya
Of eating the flesh of horses,
One becomes a master
Of invisibility.

By the high samaya
Of eating the flesh of dogs,
All the host of siddhis
Are perfected and established.

By the high samaya
of eating the flesh of elephants,
One becomes supreme
A solid vajra sender.

Also:

The flesh of cows and horses
Should be eaten as food
If we eat no other food
great minded bodhisattvas
And buddhas will be pleased.

also:

Excrement and semen,
Blood and all the others,
Should be offered to deities.
When this is done the buddhas
And bodhisattvas are pleased.

If one does not have them, make food in their form or visualize eating them. The same text

As for pure human flesh
If it is fully visualized,
One will gain all the siddhis
That are part of the secret body,
The secret speech, and mind.

also:

If none of the meats are there,
One can visualize them.
Performing this vajra union,
One will be blessed by the buddhas.

By practice of these actions like those of worldly degraded people, liberated from all attachm
have
the virtues of being without good and evil, pleasing the dakinis and mahasiddhas, and so for
4) How to guard these samayas

They are guarded by means of mindfulness, attention and conscientiousness, by being uprig
and reverence.
As for mindfulness, not forgetting the details of samaya, and what is permitted and prohibite
them in
mind. Day and night one makes vows of bodhicitta and confessing and vowing to refrain.
As for conscientious attention, having examined to see whether the three gates abide in sam
anything that one does goes against samaya, one abandons it. What does not go against it
As for being careful, as one is careful about great enemies and friends, when samaya is har
danger of going to the lower realms, hold it very tightly.
As for shame, if ones samayas proclaimed before the guru are transgressed, thinking that n

oneself, one should exhaust or avoid the slightest fault of the root and branch violations dep
oneself.
As for decency the guru, yidam, dakinis, and great beings are decent individuals. If one thin
been
agents of degradation, depending on others, one should guard against that.
As for guarding fear, having thought of one's faults of transgression against samaya, we sho
it
even if we die.
As for guarding devotion, inspired by the great benefit, devotedly guard samaya.

5) The meaning of the word, "samaya," dam tshig in Tibetan, has two meanings. If what is
is
guarded, non virtue is burned away, "tshig." Also, if one transgresses what is holy in body, s
one will be
damned and burned in the fires of hell. The Tantra of the Array of Samaya says:

SA, in producing that level
If, MA, it is not transgressed,
All the siddhis will be bestowed.
YA, if this is weakened
DAM, it must be restrained
If this should be let go
That is called transgression,
TSHIG, if that is transcended,
We experience fires of suffering.

As for the benefits of guarding samaya, within this life all our wishes will be established, eve

pleasant to us, all the dakinis will bless us, all the accumulations will be gathered, and no ob
arise. Even if our
effort and powers don't go the distance, as long as samaya is not transgressed, in seven live
will certainly be
liberated, attaining ultimate buddhahood. The Secret Essence says:

By abiding within the samaya of equality
The equality of the great perfection will be gained.

The two bad consequences of transgression within this life are that everyone will be unpleas

will be
many diseases and obstacles. What we want will not be established. Even if it rains, little w
forth--
everything we do will go wrong, and various kinds of unpleasantness will arise. Not to ment
next life, we
will go to hell. The same text says:

Those without root defilements
Need not struggle to cure them.
An instant of denying them
And faults will not arise.
But if there is transgression
Of the major root samayas
All practice will go wrong.
Various unpleasant fruitions
Are gathered in spite of ourselves.
If there is transgression
Of the branch samayas,
Without attaining fruition,
We fall to the lower realms.

The Two Examinations says:

Snakes who tell the secret
And thieves who steal the dharma,
Set fires all over the earth.

Also:

Plagues and calamities
And various obstacles,
Kings and fires and serpents
Floods, dakinis, and bandits
Vicious attacks of Döns
And agents of perversion.
Destroyed by such assassins
Beings will go to hell.

6) Means of confession

Now the means of confession are explained.

a) Divisions

Divided by time all transgressions are of four kinds:

1). Going against samaya is not longer than a day.
2). Less than a month is a fault.
3). A breach is more than that up to a year.
4). Up to two and three years is severance of samaya.

Transgressions up to these, if they are confessed with great exertion, are purified. It is taug
confessions of
those which cannot not be purified will not be received by one who is like the guru. The Tan
of Samaya
says:

Generally for the different samaya transgressions
The division is distinguished by the time.
Going against samaya is violation
Which has lasted not longer than a day.
If one makes confession of the object
It is fully remedied by that.

A fault of samaya lasts up to a month.
It is remedied by strong remorse.
If one breaches samaya for a year
Uninterrupted confession will remedy that.
A longer time of up to two or three years,
Is said to be a severance of samaya.
It is repaired with immensely strong confession.

More than three years, is simply incurable.
If it is received, both master and student burn.
Certainly in the subterranean realm
They will only suffer continuously.

Transgressions are classified either depending on the essence or on time. Those known by
transgressions of the root and branch samayas described before. For those depending on t
transgression
depends on how soon it was confessed. By teaching these, the divisions are fully explained
amend, the
same text says:

Going against samaya is confessed
With the performance of a ganachakra.
Transgression is remedied by one's possessions.
Breaches are repaired with spouse and children,
With possessions and acts of body, speech, and mind.
Severance is remedied with one's life.

Faults up to a day are remedied by a ganachakra. Having joined one's palms before the gu
say:

Guru, great vajra holder please consider us. For us by the power of confusion such and suc
errors have arisen. These, which we purify by confessing, we supplicate you to purify.

Say this three times, with lamentation and remorse. Later commit yourself to keep trying no
things
again. By the gate from which the transgression arose, as an antidote do homage and so fo
For violations up to a month, offer your cherished possessions to the person who was the ob

with a ganachakra as before.
For those up to a year, in addition to that, impoverish yourself, and offer your cherished spou
children.
Up to three years, also with strong effort accomplish heavy deeds of sacrifice for the sake of
and so
forth.
Moreover, transgressions done in dreams, and bad lapses of slandering others should be to
see
what was said of others in speech or mind, even in fun, all these should be confessed. The

To the guru and close retinue
To vajra brothers and sisters,

Not the smallest evil
Of spoken words should be said,
In nuance or reality.
Or just in dream or mind,
They all should be confessed.

If actual and mental faults,
Remain ungrasped by memory,
Passed by and not confessed,
Pulled down by that halter
One goes to the lower realms.

When one has done these, one will be liberated from the transgression by: Performing feas
and
service to the guru in body and speech, requesting empowerment, in the four periods doing
mantra,
offering mandalas, trying to establish the ten virtues such as furthering life, reciting sutras ar
and so forth,
expressing the virtues of others, telling one's hypocritical transgressions to all tantrikas in th
directions, wishing for
virtue, and pleasing those who rejoice in it, and meditating in samadhi and on kindness and

immeasurables, etc.
To confess and remedy offenses worthy of hell, if this is done on the eighth day of the lunar
transgressions up to that time will be remedied:

b) The Liturgy

In the space in front visualizing the guru, yidam, and assembly of deities of the mandala, pro
offerings, and confess the evil deeds.
Then, from their body, speech, and mind, there arise red, white, and blue light rays. By thei
into
one's own body, speech, and mind, all transgressions and defilements are purified. After th
obscurations
of all sentient beings are also purified, they become light and dissolve into the heart center o
Here, while the mind rests in equality like the sky, as one does the dedication, it is excellentl
that all
transgressions will be purified.

As for the measure, if the obscurations have been purified, in dreams one will be dressed in
reach
the peaks of mountains, the sun and moon will rise together and so forth. That completes th
samaya.

7) the conduct accompanying that

a) General

the benefits of the view and meditation, and the special qualities are established. As for the
after one meditates
in samadhi, guarding the experience in post-meditation brings the benefit of mixing meditatio
meditation.
Moreover in terms of the lesser conduct of shravakas and the supreme conduct of bodhisatt
for oneself,
by pacification and taming one binds non-virtue of body and speech. As the benefit for othe
conduct of the
six perfections.

the four teachings of the vast and extensive secret mantra for:

i). Beginners
ii). Those for whom a little experience has arisen
iii). Those with a little stability
iv). Those who have attained great stability.

i). As for the first, chiefly activities between sessions are done. There are the yogas of food
making tsha
tshas, water offering to the pretas, mandalas, prostrations, and reciting sutras; seven fold se
offerings of writing and
such, the 10 dharma activities.
As for the practice, the preliminary part is arousing bodhicitta. The main part is the unborn.
complete by dedicating the merit. As for the ten dharma activities, The Tantra of Realizing a
of the Oral
Instructions says:

Transcribing, doing pujas, giving, and listening;
Reading and comprehending, explaining, and reciting,

Contemplating and meditating on these things.
These ten acts of dharma have limitless merit.

ii). When a little experience has arisen through these, it is called the practice of Samantabh
the
second topic, the practice of those for who this has arisen somewhat, the experience arising
becomes of
equal taste with post-meditation, joined with all the self-appearances of the senses. As with
meditation of the
developing stage, when one is meditating on the mandala of the yidam deity; in post-medita
appearances are
viewed as the illusion-like divine mandala. Become familiar with that. Within the meditation
completion stage,
whatever experiences of the nyam arise are joined in equal taste to all the self-appearances
post-meditation. In brief,
when the practitioner rises from meditation, and when various objects are experienced, at th
form,
sound, smell, taste, and touchables, all these are known to have the nature of the deities. T
known as one's
own mind. The mind is known as emptiness by the deities' divine realization and activity. B
the divine
offering of the play of wisdom. Practice this as dharmata dissolving into dharmata. All the s
appearances of post-
meditation become associated with the path. One's own five skandhas are OM, the five fath
forth, their
five objects are SUM, the five consorts. Obscurations and so forth are HUM, the offering de
practices by
visualizing these. The Secret Essence says:

The senses, and the limbs and consciousness,
Become the completely ripened syllable OM.
Meditate on the perfect mandala
And on the mandala of the wrathful ones.

Form and sound, smell and taste and touch
Become the completely ripened syllable SUM.
Meditate on the mandala of the consorts.
And on the mandala of the wrathful consorts.

Clothes and ornaments, eating, drinking, and songs,
Verses and dances, heaped-up clouds of feasting
Are known as HUM, when they are fully practiced.
The wondrously risen mandala is attained.

These are known as secret or insight activities. Whoever does them between sessions will
beneficial
experiences, and by relying on non-harming, harm will be abandoned.

iii). In the practice when experience is slightly stabilized, since these same experiences are
the
discipline of insight should be practiced. This is with, without, and completely without compl

1))) The practice with complexity is undertaken by those who are young in age with much vi
prajña. In a retreat house, doing sadhana, they do a ganachakra and confession. Have col
yoginis,
complete in their ornaments, equal to the number of deities, and having meditated on the de
completion
stages, at the end while doing songs and dances, manifest desire without clinging. In six mo
it takes,
siddhi will be attained.
2))) The practice without complexity, is to be done by those of middle age, prajña, and vigor
other
before, practice alone with an authentic consort or perhaps two or three together.
3))) The practice supremely without complexity is done by those who are old with little vigor
prajña.
In solitary places like charnel grounds, abandoning physical consorts, they unite directly with
co-emergent
wisdom herself, and do kusulu practice.
Except for eating, sleeping and voiding waste, they abandon all other activities, and practice
Moreover since these are practices of taming the kleshas by wisdom, these words are said.
there
are many emanations and gatherings of insight, finally the various activities of "cutting the co
the city" of
samsara will be completed, and the primordial activity of doing nothing at all will be establish
the benefit off
these practices. The Song of the Oral Instructions of the Inexhaustible Treasury says:

Sometimes abiding in charnel grounds the "lamps" are practiced.
With fearless mind one sleeps in places haunted by pretas.
Associating with outcasts, the wheel of taste is straightforward.
There is no "who does what" and no grasping the proper rules.

There is an assembly of sacred celebration
Yogins come together with many songs and dances,
With flutes and other instruments, they make delightful music.
The assembly sing and dance with the six dances of heruka
Their minds are so uplifted that there is no sadness at all.

Wearing robes on their backs and ornamented with copper,
With wheels in the topknots clinging to their heads.
All their limbs adorned with ornaments of bone,
With elephant and tiger skins tied above and below,
Carrying khatvangas and sounding the bells in their hands.

They excellently perform the actions of the great secret,
The delightful celebration of intoxicated insanity.
Forbidden activities that are shameful to perform,
Like drunken elephants plunging hugely into a lake,
Performing degraded acts, they are freed like a flying arrow.

This is the called the "activity of all the protectors." The Guhyasamaja says:

All the acts of desire,
If one manages to do them,
Just as one would like,
By such a wealth of union,
One quickly gets enlightened.

Also:

Unbearable self-denial
Is not to be relied on.
Rely on desirable qualities
To quickly be accomplished.

What's more, by this path without accepting and rejecting, the buddhas are very pleased. T

Buddhas and bodhisattvas
And those who know the practice
Of the highest action of mantra,

Attain immovability,
Supreme in the highest Dharma,
By relying on all enjoyables.

That these practices are connected with the proper kinds of beings and times is important. I
this
feast practice or try to perform the "activity of all the protectors," they will just go to the lower

8) Fruition: the two siddhis

a) relative

Having attained the benefits of the path by these activities, one will quickly attain the two sid
will be
the eight karmas, eight ordinary siddhis, and so forth. As for the eight karmas, the Two Exa

The powers, higher perceptions, destroying hosts of enemies, driving away, killing, magneti
and
enriching will really be performed.

As for the eight ordinary siddhis, the Vajra Tent says:

With these there is no problem.
The eye potion and swift running,
The wondrous enchanted sword,
Finding treasures under the earth,
Magic pills and flying,
Becoming invisible,
The elixir for making gold.
By pleasing the vajra-holders.
One quickly becomes accomplished.

The Secret Essence says:

The mudra of songs and dances
Goes in a rush to the sky.

The mudra of songs and verses,
Attains the siddhis of Dharma.

The mudra of dress and ornament,
Gains the blazing, invincible king.

The mudra of eating and drinking,
Grants wish-fulfilling amrita.

The mudra of vowels and consonants,
Makes anything into anything.

b) absolute

Supreme siddhi is the establishment of buddhahood. The Two Examinations says:

As for trikaya being within the body,
That should be expressed by the form of samsara.
As for trikaya being completely known,
That is expressed by the wheel of great bliss.

By that the explanation together with the subsidiary points is completed.

3. The path that produces liberation, the extensive explanation of the developing and compl

a. The developing stage

There are five sections.

1) Meditation on the protection circles:

Now we will enter into the details of meditation on the mandalas of samadhi. In a solitary ar

place

Sitting in cross-legged posture upon a comfortable seat,
Having taken refuge and aroused the bodhicitta,
Then from within the nature of simplicity,
Where dharmas all are empty and ego does not exist,
The syllable HUM arises, then in turn from that,
Extending above and below, as well as in all the directions,
The deployment of the protective circle is huge and vast.
Its ten spokes have the marks of the ten wrathful deities.
The circle is splendid with blazing fire within and without.

First, as for the preliminaries, sit cross-legged on a comfortable seat. Visualizing the guru a
assembly of
deities of the yidam mandala in space, take the three refuges and as it is explained in the Sp
Net:

Myself as well as limitless sentient beings,
Are in reality primordial buddhas,
By I who know that this is really so,
May supreme bodhicitta be aroused.

Having said that three times, with the SVABHAVA mantra all dharmas are established as th
This is the suchness samadhi. The Great Development and Completion says:

HUM
The nature of bodhicitta, which is completely pure
Is primordially unborn, and eternally all-encompassing,
Limitless, topless and bottomless, boundless in every direction,
A non-existing, unperceivable state of simplicity,
Inexpressible beyond thought, a perfect space of equality.

The Principal Heruka says:

This inconceivable space of dharmadhatu
Is free from all concepts and discursive thoughts.
This inconceivable space of dharmadhatu
Is not perceived, as space is not perceived.

Meditate like that. From the state of dharmakaya is manifested the auspicious coincidence o
rupakaya. As all lesser productions are exhausted in the empty nature of the great perfectio
necessarily unties the
knot of attachment to things and characteristics. The Stages of the Path says:

By emptiness all paths are marklessness.
Attachment to ego-grasping is liberated.

Then, in order to untie the knot of one-sided attachment to emptiness, there is meditation in
all-illuminating
samadhi. The appearance of all dharmas is natureless. With illusion-like compassion, med
while the
natural luminous wisdom of self-awareness without a grasper. The same text says:

Get accustomed to the king of self-awareness,
And so supreme enlightenment will be gained.
Therefore after the suchness of seeing this
Rest in the ground of arising of compassion.
Their rising in sequence like this is a certainty.

Then from the two sections on the cause samadhi, play is the circle of what is to be guardec

in the limitless universal brilliance of the space of the sky, comes a ten spoked wheel. Betw
center, in the
empty space inside, which is equal to dharmadhatu, the ten spokes are transformed into ten
moon seats
marked with HUM.
Above is Humkara. To the east is Vijaya. To the southwest Blue Danda. To the south Yam
southwest Achala. To the west Hayagriva. To the northwest, Not Attained by Others To the
Amritakundalin. To
the northeast All-Victorious in the Three Realms, below Mahabala.
Each of them has one face and two arms ornamented with all the supreme and nirmanakay
right leg is bent and the left extended. They hold scepters symbolizing their respective famil
and vajra. the
two wrathful ones above and below are of the tathagata family. They hold wheels. Those to
southeast, of the
vajra family, hold black and white vajras. Those to the south and southwest, of the ratna fa

yellow gems.
Those to the west and northwest, of the padma family, hold dark red eight petalled lotuses.
north and
northeast, of the karma family, hold dark green crossed vajras and swords.
In the extensive version, in their three centers and six hands are the lady tramens. Their s
the seats
of the protectors of the ten directions Each has the five symbols signifying increase and so
five families.
These should be learned elsewhere.
As for the main topic, the cause samadhi: Having meditated on oneself briefly as the chief c
palace,
whether visualized or not, as empty. It is joined with the meditation of the seed syllable of vi
deity.

2) Meditating on the mandala

Above and below the center of this protective circle, in the great space between the spokes
is
one of the ten wrathful ones, in the center is a four-spoked wheel from the transformation of

In the center is the great mandala of Samantabhadra.
There are four sides, and four gateways, topped by aches.
The five-colored walls have ledges where there are the five sense-pleasures.
The cornices have garlands with jeweled pendent strings.
The eaves are decorated with balustrades and railings.
Ornamenting the dome is a precious-jewel vajra.
There are eight charnel grounds that surround the mandala.
In the center there is a seat of a lotus, sun and moon,
Supported by lions, elephants, horses, peacocks, and shang shang

This is the visualization of the support, the palace. The display of the field and palace is wit
luminous
nature of mind is. This is the dwelling place of Samantabhadra. Moreover within each of th
is the
mandala of Samantabhadra. Meditate on this as being as limitless as the sky.
To the right and left of each of the four gates, are the two pillars of the gateways. The three
liberation are
in every direction.

The body of the palace is cubic. The five layered wall is blue, green, red, yellow, and last wh
five are
transparent like a rainbow. The four raised areas are the four wisdoms, the mirror-like wisdo
As a symbol
of the dharmadhatu wisdom, in the middle is a circular vase pervading the whole of space. A
walls are
the precious cornices. On top of those are the precious eaves in the form of little dome-like
outside of which
are variegated chains of garlands and pendants of jewels and pearls. Moving with the sun a
supporting
the chains, is a precious railing, built in the shape of chörtens.
In the middle is the vase like a circular raincoat. the shrine hall's stratified roof above the ea
covering the
internal space, has a roof in two stages, above, in the center, center and on the four sides sp
five pointed
vajra fence. It is marked at the top with a vajra and precious jewel finial.
At each side of the gates in the four directions two pillars support the archways. Each archw
layers,
adorned with various ornaments. On top of them is a wheel turned by two deer, at whose ce
of precious
substances.
At the four corners are victory banners and on long poles are hanging pennants. From the e
stories
tipped with precious bells, are lifted garlands stretched from the center of the vajra finial to th
the archways, from
their jingling giving a pleasant sound.
There are Jeweled yak tails and silk tassels , with precious staffs and sun and moon finials.

kinds of deities and divine ornaments, and heaps of offering clouds from all the ten direction
Outside the outer walls are ledges of desirable qualities, red where many transparent-appea
goddesses on sun and moon seats pour offerings of the five desirable qualities with a flouris
Then there is a courtyard or field, green appearing around which, in the eight charnel ground
self-
arising stupas, Deje Tsegpa and so forth, and Garab Dorje (Prahevajra), Manjushrimitra, Pa
Vimalamitra, and so forth, the eight teachers. The charnel grounds are adorned with eight fi
eight clouds,
eight trees, eight lokapalas, eight deities, eight nagas, and so forth.
In the center of the palace is a throne whose center is adorned with a lion, the east with an e

south
with a horse, the west with a peacock, the north with a shang shang. On that is a sun, moon
In the other
places of the deities, meditate that there are self-arising lotus, sun, and moon seats equal to
the deities. The
Secret Essence says:

Wisdom is visualized in the four directions and center.
With the spontaneous presence of the limitless mandalas,
By yogins with realization of the great perfection,
The mandala of the source of arising is realized.
A wheel with four spokes and a rim, a courtyard adorned by a cube.
Having square gateways, with music like heaps of various clouds.
This is adorned by forty-two different mandalas.
Great lion, elephant, horse, and garuda thrones float in space
With sun and moon and lotus or jewel seats.

Here as the garuda and peacock both are alike in overcoming poison, there is no distinction

purification in overcoming the poison of desire.
The four great layers of the archways are divided into halves by sub-layers
making eight. The Fierce Lightning of Illusion says:

In the space which is the space of the human mind
The edifice of the four elements is spontaneously present.
On top of that arising from the four kinds of jewels
Spontaneously present and completely immeasurable,
As for the beautiful ground which is supported by that,
It is carpeted with various kinds of jewels.

Giving way when pressed down, raising back on lifting,
On that there is the edifice of the palace itself.
With its cubic shape it is very beautiful.
It is made of four different kinds of precious jewels.

In the center of the structure is a four spoked wheel,
Also made of four different kinds of precious jewels.
At the peak of the vase is the crest ornament of dharma,

Variegated like the feather of a peacock.

Each of the four gates is adorned with an arch.
At the sides are eight pillars holding up the archways.
At the center of each is a vertical four spoked wheel.
The navel supports a tree made of precious substances.
The squares of the courtyards are beautifully brilliant.
The precious light rays collect together like a staff.

The deities have seats of a lotus, sun, and moon.
They sit on blazingly brilliant excellent jewel seats.
The foot supports of the precious thrones are beautiful.
The excellent ornaments that adorn this wondrous palace
Blaze with suns, and moons, and various precious jewels.

Canopies, victory banners, food, and parasols,
Flowing silken streamers and long garlands strung with pearls,
Covered with ringing bells and the finest yak tail whisks,
Adorned with various kinds of musical instruments.

The assembly of worldly deities is beautiful.
These and other ornaments are inconceivably excellent.
The four gates of the palace are adorned with elephants.
The silk tassels hanging from the archways
Are brilliant with a cascade of golden bells,
And chains with the symbols of the three excellent jewels.

The front of each gate is adorned with matching potted palms.
They have fine form and fragrance, and shine with radiance.
In these potted palms are cuckoos and so forth
Auspicious birds whose melodious voices resound with song.

In front of each gate is a washing pond of excellent shape,
Whose water fully possesses the eight limbs of excellent taste
In each are inconceivable countless gods and goddesses.

Outside the surrounding walls of this palace of deities
Are peaks and places for walking of indescribable beauty.

These and so forth are inconceivably excellent.
Primordially self-established without needing to be sought.

If this mandala is associated with the three purities of ground, path, and fruition, the ground sentient
beings exist like that primordially. Therefore the four gates are the four immeasurables. Th are the four
foundations of mindfulness. The five-fold wall is the five wisdoms. The eight pillars are the eight-fold noble
path. The bells, collections of za ra or bakuli, garlands of suns and moons, yak tails and jew five senses and
powers. The parasols are dharmadhatu. The wheels are the four truths. The cornices are nature of mind.
The garlands and pendants are the seven limbs of enlightenment. The eaves are the great stupas of the
railing are inconceivable dharmata. The circular vase is the wisdom of dharmadhatu. The f four excellent
wisdoms. The five seats are the essential purity of the five poisons. The vajra and jewel fin primordial luminous
nature of mind. The eight charnel grounds are the eight consciousnesses. The eight teache self-arising
wisdoms. The eight fires are the completely torment of false conceptions. The eight trees a natures of the
kleshas. The eight ponds are the eight-fold purifying path. The eight deities are the eight ga The eight
nagas are the assembly of eight qualities. The eight lokapalas are the eight collections of n wisdom. That faults
at the time of impurity and enlightened virtues correspond two by two is kindness. For exam kleshas are
counted as an aspect of the five wisdoms.
If they are connected to the path, they are associated with the thirty-seven factors of enlight four
archways are the four foundations of mindfulness. The four tassels or ribbons are the four g abandonments. The
four ornaments of wheels and so forth are the four legs of miracle. The five-fold wall is the f The cornices,
garlands and pendants, eaves, railings, and overflowing containers are the five powers. The lion and so

forth, plus the sun and moon are the seven limbs of enlightenment. The eight pillars are the
the noble path.
The stairs by which the gates are entered are the six perfections. The four pillars are the fo
immeasurables. These
three together at each gate are the three gates of liberation. These are the virtues from the
accumulation through
the path of meditation.
If it is connected with the fruition, the connection is with the qualities of the level of buddhah
for the 37
factors of completing the path, from this way of connecting, in particular the four fearlessnes
lion-thrones. The
ten powers are the elephant thrones. The ten faculties are the peacock thrones. The four le
the horse
thrones. That all knowables are unobstructed is the shang shang thrones. The five wisdom
The
inexhaustible wheel of ornament of body, speech, and mind is the swirling light rays. The pr
beings are the
parasols. The matchless finial and so forth are adornment by the ultimate buddha qualities.
arranged as in the
Net of Illusion. The details are as extensively explained there.
Though some tantrikas say that these things that are connected are not really in the mandal
of
mantra is a wrong conception. Here the beautiful symbols appear like reflections in a mirror
of display
of these qualities, the palace and deities naturally-arising like a rainbow should be known to
spontaneously. When
the ground is free from all obscurations, the power of self-appearances of Akanishta actually
The Net of
Illusion says:

The inconceivable self-existing mandala
By which all sentient beings are consecrated,
Possesses the perfection of all mandalas
Along with their environments and inhabitants.

c. Meditating on the deities

Now we shall discuss the mandala of the inhabitants, the deities. Within this palace, on thro

so forth, from
the transformation of the seed syllables of the individual deities:

There are the deities of the five families with their consorts There are also eight male and ei
sattvas.
There are also four male and four female door-keepers.
The buddhas of the six lokas are in their proper places.
Their bodies, perfect in color, scepters, and ornaments,
Emanate limitless light rays to the limits of the directions.

In the center is Vairochana together with Akashadhatvishvari, dark blue. In the east is Aksh
with
Mamaki, white. In the south is Ratnasambhava together with Buddhalochana, yellow. In th
together
with Pandaravasini. In the north is Amoghasiddhi together with Tara.
On the ground below them is a four-spoked wheel. There the five families abide. Outside

square and four square patterns. At each of the bordering corners inside and out there are
eight
altogether.
At the southeast corner is Kshitigarbha and Lasya, the goddess of grace green-blue. In the
Akashagarbha and Mala, dark blue and blue In the northwest are Avalokiteshvara and Gita
are
Samantabhadra and Gandhe green-yellow.
On the edges of the courtyards are the six buddhas. At the east gate are Yamantaka and hi
south gate are Vijaya and consort At the west gate are Hayagriva and his consort. At the no
Amritakundalin
and his consort. They stir up the continuum a little so that it will unite.

d. How to meditate on the great mandala of the environment and inhabitants.

In particular as for its being taught that action and doer are displayed in the courtyard, this
courtyard of
Vairochana's heart:

Within the heart-center of the principal deity,
Ground-Samantabhadra is being embraced by his consort.
His body is adorned with the major and minor marks.

In color he is like a spotless sapphire sky.
He is seated in cross-legged posture in a blazing globe of colors?
Meditate that from this light rays are emanated.
They purify the vessel and essence of the world.
All is completely pure as the gods and goddesses.

In the heart center of Vairochana on a sun and moon disk is Samantabhadra, in meditation w
dark blue. By the emanation of light rays of all colors, all the environment and inhabitants o
phenomenal world
become one with the palace of deities. Meditate that all dharmas become of the nature of th
Akanishta
Gandavyuha. As this is joined with the texts, the Fierce Lightning says:

In the numerous host of wisdom deities
Who are the inhabitants of this palace
The deities are united with their consorts.

At the center in the heart of the glorious palace
Is Vairochana along with his mudra consort.
They are of the color of Indranila.
As their emblem they hold wheels in their hands.

In front of that hero is Vajrasattva with consort,
Having the colors of conch shell and of crystal.
As their sign they hold vajras in their hands.

To the right is the Bhagavan Ratnasambhava.
He is of yellow color like Jambunada.
As his sign he holds an eight sided jewel.

Behind is lord Amitabha, colored like ruby.
As his emblem he grasps a crimson lotus.

To the left is the lord Amogasiddhi.
With a body color like Indranila.
As his emblem he is bearing a sword.

They are all adorned with peaceful ornaments,

And are wearing the crown of the five families.
They are sitting in full lotus posture
With long necklaces and customary armlets.
Their bracelets and their earrings are exquisite.
The major and minor marks are all complete.

The consorts who are embraced with the left arm
Are Samantabhadri and Lochana
Mamaki, Pandaravasini, and Tara.
They embrace the lords of upaya with the right hand.
With the left they grasp their signs and bells,
With customary ornaments like the fathers'.

The spokes of the wrathful wheel are self-existing.
In front of it there is a beautiful rise.
In the deities' hands are vajras of light blue.
Their sign is the three pointed vajra that they hold.

To the right of these is Kshitigarbha.
Green-blue in color grasping a precious sprout.
Behind this mandala is Akashagarbha.
He is blue and holding his symbol, a sword.

To the left embraced by beautiful Gita.
Lord Avalokiteshvara is light red.
He grasps a lotus, his customary sign.
His topknot is adorned with jñanasattvas.
He sits in the cross-legged position of the sattvas
Adorned with the customary ornaments.

Embracing these above four deities
Are the consorts Nritya, Lasya, Mala, and Gita.
Their right hands by upaya grasp the principals.
The left are in dance mudra, with mirror, and mala
They have a vina; and their ornaments
Are like those of the principal deities.

As for the beautiful squares that are at the borders

They are white to signify kindness or maitri.
They are adorned with beautiful snake-wood gandis.

In the square that is on the southern border
Is Nirviranavishkambin who is blue,
Holding in his hand a dharmachakra.
Beautiful on the border to the south-west
Is light red Mañjushrikumara.
He holds as his symbols a lotus and sword.
Beautiful on the border to the north-west,
Is Samantabhadra yellow-green in color.
His emblems are a jewel and ear of grain.
At the corner of the northeast intermediate direction
To the left of these who were just described above
Embracing these above four deities
Are the consorts gandha, pushpa, Gita, and Dhupa
With their right hands they embrace their consorts.
With the left they are holding their own signs.
With customary ornaments as before.

At the four gates are the four conquerors.
Blazing Yamantaka is dark blue
With a goat's head holding the scepters of confidence

Dwelling as the guardian of the east
Is blazing Vijaya, who is dark yellow,
Holding a vajra at the southern gate.
Blazing dark red is horse-headed Hayagriva,
Holding a skull and snake at the western gate.

Blazing Amritakundalin, dark green,
Holds a crossed-vajra at the northern gate.
He is standing in a dancing posture,
Adorned with the various charnel ornaments.

All these show their teeth in a frightening way
They are all enveloped in blazing fires
The sounds of HUM and Phat are loudly resounding.

Embracing these above four deities
Are Shemo, Gyaljema, Tamdrinmo, and Khyilma.
Awesome, holding iron chains and bells.
Their scepters are iron hooks and iron nooses.
Their accoutrements are like those of the conquerors.
Those at each of these gates are self-existing.

Within the beautiful courtyards of the palace,
Are the great sages, the six nirmanakayas.
They show whatever bodies are needed for taming.
And so the accoutrements they show are uncertain.

In these beautiful courtyards, in the front and back
Are Jepapo and -mo, of sky-like color.
They are resting in the state of samadhi.
These and so forth are inconceivably excellent,
Unexpressed and inexpressible.

The palace is filled by a host of deities.
The limitless mandala is self existing.
In the heart centers of these excellent deities
Are jñanasattvas whose light is full of colors
On their tongues are the syllables of their signs.
Their own signs clearly appear over all the mudras.
They are of every color, with all the styles,
Soft, supple, caressing, yielding, and young,
Clear, brilliant, and abundantly bountiful
They are consecrated with brilliant blazing.
That divine nature illumines the mandala.

Pure of the five skandhas, these are the pure deities of the five families. The deities with the
are
explained as the union of appearance and emptiness. The eye, ear, nose, and tongue are t
bodhisattvas.
Form, sound, taste, and touch are their four consorts, the four inner female bodhisattvas. Th
nose, and
tongue powers are the four external sattvas.

The four times, the past, future, present, and inconceivable dharmata, are the outer female l
Touch,
the toucher, the touched, and awareness of touch having symbolized sense consciousness,
and the four
gates are the pure forms of the four ayatanas arising from sense consciousness. All dharma
eternal nor
nothingness. They have no self-natures and no characteristics. These are the four gates of
The pure existence of the six kleshas, six perfections, six kinds of beings, and six purifying s
alaya and
alayavijñana is Samantabhadra and his consort. All these deities presently divided from ala
the collections
of consciousness with their faculties and objects. This is the situation of impurity. If they are
they are joined to
the wisdoms and buddha fields. Knowing them in that way is knowing them as the pure deit

e. How to recite the mantra

After the nature of the mandala thus elucidated has been known as one's own mind, from th

the heart centers of the deities filling the space of the sky, the mantra garland goes from the
deity into that of
the consort, and from the secret space, on the tips of whirling light rays, come a host of sylla
bodies of deities and
countless scepters. In the world they do benefit for sentient beings. Think that the self-sour
resounds like a
thousand thunders OM AH HUM SVAHA or OM HUM HRAM HRIH AH.

Recite the three syllables and the seeds of the five buddha families.
They become unborn sound-emptiness, like an echo.
Let yourself come to rest in this unfabricated state.

Recite the three syllables and the seed syllables of the five families. It is like the unborn roa
thousand
thunders. Within that rest in meditation without artificiality. Also abandoning the faults of ad
omissions and
reciting too fast, slow, weakly or, strongly, do the recitation. This very sound emptiness of re
mantra is the
completion stage of sound. From that state, undisturbed mind and yoga without attachment

b. The completion stage,

There are three sections

1. The main explanation of how to meditate

At this time:

Our minds are eternally of the nature of the deities.
Our bodies are the mandala; the words of our speech are mantra.
Within the great wisdom everything is self-perfected,
Wisdom and samaya are a non-duality.
Nothing needs to be summoned and there is nothing that comes.
Therefore, there is nothing that we could ask to depart.
There is no good and evil, no accepting and no rejecting.

This primordial mandala has always been within us.
By supplicating when we know that this is so,
This, which is unestablished, will never be made to be.

Having supplicated simply by knowing that all dharmas are the single mandala of buddhaho
recitation, offerings, and praises, within the state of everything being the great spontaneous
nature of one's
own mind. Nevertheless in the yanas below yoga tantra there is attachment to the duality of
and therefore
the jñanasattva enters into one from outside, and also the departure of the deities after the s
explained in the
same way. The Wondrously Arisen King says:

Within the primordial mandala of self-existing equality,
Having attained the knowledge that one was always there,
By different stages of mind involved with meditation,
Inviting and supplicating is not necessary.

Since body is established as the deity, speech as mantra, and mind as samadhi, practice do
differentiate
samayasattva and jñanasattva. There is no contradiction between this and saying that begi

delight in
complexity should invite jñanasattvas and make offerings and praises to them. The Secret E

We enter the three thousand worlds as a few tiny syllables,
From space we invite the mandala make our offerings.

2. How afterwards one gathers everything into the conceptionless.

Afterwards, there is a gradual gathering in of attachment.
Rest in simplicity without conceptions of anything.
When not there in illusion like the moon in water,
Dedicate the merit to help all sentient beings.

Here beginners gradually gathering in, meditate on emptiness and then by having trained in
visualization of exhaustion, meditating within the illusory state of appearance/emptiness, dec

3. The stages during the sessions

Act as if all is illusion, emptiness/luminosity.
All appearances and sounds are deities and mantra.
All memories and thoughts are self-arising wisdom.
From moment to moment this should be known unwaveringly.

During meditation on the mandala of the deities, and also in post-meditation, the environmen
phenomena of the world, are the palace, and the beings who inhabit the world are the gods
sounds are
mantra. All cognitions are self-arising wisdom. They rest shimmering in the great non-grasp
whatever arises
and is encountered is liberated. So that they do not become ordinary appearances and thou
poisons, try to
remain there undistracted day and night.

c. The accompanying samaya and action/practice,

1) The instruction to keep pure samaya,

Now as accompaniments to the practice of secret mantra:

Let us purely keep our root and branch samayas.
Know and accept them purely. Do not give up, but act.
Five times five samayas are meant to be accomplished.
These twenty-five can be summarized under body, speech, and mind.
Let us try to keep our minds completely pure.

As explained before, guard the three root samayas and the five times five branch samayas.
mind
being pure and faultless as the chief samaya. The Tantra of the Array of Samaya says:

What is often talked about
As "samaya blah blah blah"
Is guarding one's own mind
In a state of purity.
Samaya is a great wonder.
So all the buddhas have taught.

The Individual Enlightenment says:

Performing no evil deeds,
Acting in perfect virtue,
One's mind is completely tamed.
Thus it is taught by the buddhas.

That is enough for a brief summary, but for the extended version, there should be as many s
assembly of thoughts of sentient beings. The Secret Essence says:

As for this samaya
It is most wonderful.
In the ten directions
In all of the six lokas,

As many as thoughts of beings
Inhabiting the three realms,
There are that many samayas
For the purpose of taming them.

Accountable samayas exist in relation to relative truth. In relation to absolute truth all dharm

inexpressible, beyond any limits that could be guarded, the great suddenness, the unestabli
Samantabhadra.
The same text says:

As the unestablished ultimate,
The mudra of supremacy,
The King Samantabhadra,
Everything is established.

The All-Creating King says:

Kye! As for the samaya of me the doer of all,
It is unborn like the sky, beyond all partiality,
Without the duality of guarding and non-guarding,
Realize the samaya of the King, the doer of all.

2) Delineating the particular times of practice and accomplishing

Moreover to complete the two accumulations and pacify all hindrances accomplish siddhi an
all violations:

On the fifteenth day of the month and the time of the new moon,
And also on the feast days of the eighth and twenty-ninth,
And the tenth day and night of the waxing and waning moon,
Perform the proper approaching and accomplishing
With feasts and offerings, confession and amending.

There are six times for accomplishing siddhi and the remedy of confessing. These are the fi
the
month, the time of the empty sky of the new moon, and the eighth, twenty-fifth, tenth, and tw
of the
month. On these externally dakinis are abroad, and internally the pranas are especially well
nadis. These
are called "the times of close gathering." In particular, the night of the tenth day of the waxin
the night of the
twenty-fifth, the tenth day of the waning moon, in the places of practice, those who have the
gather to
accomplish whatever karmas they want to attain. They should exert themselves in the four,

on, and
make feast offerings and confessions. By that, on these days of the month all transgression
remedied. The
supreme and ordinary siddhis are quickly accomplished. Moreover in single trees, rock mou
lakes and,
so forth there are gatherings of the dakinis at the auspicious times, which are therefore calle
"gathering near."
The four inner chakras are always included in the dhatu and wisdom. This is called "gatheri
auspicious
time at the place of drawing near."
The external places are the twenty four places and so on. The "near" place, is any place wh
are.
Internally they are the twenty four places of the petals of the nadis, the crown of the head ar
secret great bliss
is the ground of offering. This is the "place of drawing near.

3. How from the virtues the fruition manifests,

Since on all these days the supreme level is chiefly established, arising from the secret indiv
and oral
instructions:

Let us earnestly try to reach the profoundest piths
Of the yoga of prana and mind, of nada and bindu.
By meditating on the path that unifies,
The experiences of bliss, luminosity, and non-thought.
Let us be vajra-holders within this very life.
Let us attain the state of perfect enlightenment.

As for the supported, the samadhi mandala, yogins familiar with the upaya of the developing
stages always train in the completion stage of the great wisdom, knowing how to meditate o
nature of
prana, nadi, and bindu as it is and in its ultimate arising. When one dwells in non-dual wisdo
of the
navel, the drops of the melting element at the crown of the head, the great essence, fall from
the heart
center. They activate the secret center and the downward going prana is reversed. By its e
the heart, the

support of the above-mentioned bodhicitta, mixed with light, is touched by that, so that the lu
of mind is
pervaded by mahasukha even more than before.
When the nature of bliss, luminosity, and non-thought arises, rest in the subtle light of the he
By the
arising of inconceivable wisdom whose body is space, this is called treading on the level of t
At that time,
body, speech, and mind become one and inseparable, and it is said that the three realms ar
Also as for the nadi petals of the heart center and their essences, the Commentary of the Se

"Whoever has that absorption" and so forth, means whoever has that absorption has the ess
nature. If it so exists, as for the white silk essences of the nadis which are like twined cords
producing the essence of the skandhas from non-obstruction is the essence of arising. It ap
earth. This is the consort who illuminates the buddhas' eyes, Buddhalochana. That is the w
the great emptiness. It produces the support of everything not being other than the state of
purity.
These white silk cords, are vibrated by the vermilion sound essence. As for its existing like
the essence of the mother, since it has made the skandhas primordially pure, that arising es
appears as water. This is the consort Mamaki. The wisdom of equality is the nature that co
these in a single space without separation.
The breath-essence, gold, existing under the earth as mere vapor, producing the primordial
support of the rising and motion of the skandhas, appearing as the air element is Tara and a
accomplishing wisdom. This nature produces the essence of great bliss.
Moreover, the primordial heat-essence, like the sun resting in a mirror, existing as a mere
fragrance, ripens as the apparent element fire. This is Pandaravasini and discriminating aw
wisdom. It is the wisdom lamp of realizing everything as the space of mahasukha.
In the center of that light, consisting of the great bindu, bodhicitta is the great essence. It
produces the support of the primordial luminosity of the skandhas. It is the essence of arisin
appearing as space and the nadis. That is the wisdom of the great pervasiveness, the consc
Samantabhadri revealing the luminous state of everything as the space of authenticity,
appearance/emptiness. The essence like a flower of molten gold is prajña, the nature of all
What is like precious saffron anthers is the essence of the king of Upaya, Samantabhadra,
the father deities. Moreover, the precious white stone ke ke ru, seemingly filling all gaps, is
like wisdom. By that the essence of bodhicitta is seen as if unseen, without a seer, and noth
That which is the father is the mother. That which is the mother is the father. They are seen
radiance without difference. That should be viewed as that having that itself. That is called
What exists in that way is the union of upaya and prajña. Not only that, but it exists as all th
realms. That nature of bodhicitta is viewed. It should be continuously viewed and magnetiz

In the center of the eight nadis of the heart, are the essence nadis, divided like ten hairs of a
and no
bigger, and within that the blood essence is the breath. The essence of breath is luminous l
example, like the
oily wick of a blazing lamp, self-arising wisdom is luminous with the brilliance of the five light
essence of the
elements goes up and down, since they dwell there like many oils, and like the blazing up of
self-arising
wisdom also produces great luminosity within the body, and in all the nadi petals. Since blis
arises as the
wisdom of self-awareness. Here appearance is the five fathers. All the solid earth of the na
is
Buddhalocana. Moisture and water are the great essence Mamaki. Bliss and heat are Pand
and
movement are Tara. Since simple space is inseparably united with these ladies, this is calle
union. At that
time, the body, speech, and mind syllables of the nadis blaze with light. When the syllables
purification
have been burned, no karma and habitual patterns are conceptualized. Liberation of samsa
produced.
This is supported by the nadis. By breath bliss is moved. By heat bliss is ripened. By spac
equality/equanimity of the great perfection is produced. Realization of the complete liberatio
worlds as
Samantabhadra is produced. The same text says:

If it is asked, "If one meditates like that, what happens,
and from what does it arise?" What is being talked about is the wisdom of buddhahood. It is
of space as form. The great yoga is not different from the three realms. From what does it a
the great essence, profound and unbroken, from that it arises. If it is asked what comes fron
that that arises. That itself arises, so it is said.

When bindu-bodhicitta has just become workable and radiant, above and below OM are SU
and above and below HUM are AH and NRI. Above and below AH are PRE and DU blazin
light. The bindu drops of the essence become natureless. Since bindu is natureless, in the
white silk cords no bigger than ten hairs of a horse's tail only the vibrating vermilion essence
mother exists producing desire within the great bliss. By that blazing with light, the breath es
gold in a brocade, abiding as a mere vapor produces movement within the great bliss. That

light. Within it the essence of heat, like the sun in a mirror, existing as a mere fragrance, rip
great bliss. Blazing with light, it becomes the natureless great essence.
Arising only in the form of space, all the three worlds spontaneously rise as non-
individualized wisdom, so it is said. This bindu-bodhicitta arising as the form of space is dha
That is called "just so."
Then within the navel the nadi petals blaze, and regarding how the heart bodhicitta is illumin
made to blaze with light, the same text says:

The secret prajña bindu is called space and so forth. This secret prajña is called the bindu
having the nature of Samantabhadri. This is dharmadhatu. Where does it dwell? In the nav
center of sixty-four nadis dwells the sun. What is its nature like? It is like prajña and upaya.
from that bindu, all marks being grasped is the fathers. It is upaya. As for this natureless bi
dharmadhatu, this is prajña, the mothers. Thus bindu consists of inseparable prajña and up
that bindu form and the three realms arise. All these elements in a mandala of forty-two do
many Becoming a mandala, since all these are the bindu of dharmadhatu, they are said to
be sealed as everything. Here the five wisdoms are spontaneously present. They exist and
five and so-called. As the above essences become radiant from the power of heat, their hea
This is the bindu of the nature of Samantabhadri. Its dissolving downward is called "descen
bindu of the nature of Samantabhadri blazes with light. This is called the blaze of dissolving
essence of the heart center. By this the great essence brilliant gold, until then existing unde
covering, having existed as a mere vapor, blazes with light, having become the radiant drop
essence. Without the ground of breath, it becomes ever weaker until it is motionless. If tha
absent, its causeless fruition existing as the great bliss is called the great-bliss offering. Tha
great bliss dissolving into the above bindus is called urging the bindus to blaze with light. M
by the heat of the heart center the bindus descend. By their touching the bliss heat in the ce
nadi petals, again that heat becomes the essence. When it dissolves into the heart-center e
ceasing of the cause of coarse prana, bindu rests without coming and going in the heart. Ex
motionlessly, it is dharmata, absolute truth.

Then by the heat of the heart center, touching the essence in the center of the nadis of the t
essence
proliferates in the heart. Also, by the ceasing of prana it rests in dharmata, about which the
says:

This light of the great essence dissolving into the bindu of the throat, is called union. Where
does it dwell? In the center of sixteen nadis, as a lotus blossom, it is said to be in a nadi ma
fives and six. Energized by the heat below, it blazes with light. Existing as the great bliss, t
called

the great bliss. The great bliss is spontaneously present. After this it does not move back.
rejoicing should be offered. By what is called the merit of the arising place of knowables an
knowables are objects, and arisings are thoughts. Exhaustion is radiant bindu. This is calle
wisdom of exhausting thoughts through light and luminous bindu. Bindu itself without nature
as the great bliss. This is called the music of the play of bliss. That is called bindu entering
dwelling in the place of great bliss.

Moreover, when the heat of the heart center dissolves into the throat-bindu, prana and thou
wander.
This is the virtue of breath dissolving into bindu. As for heat, at the time of non-identification
non-grasping at
essences, when passion has been exhausted, there is the wisdom of great bliss. As for bre
non-
identification, when aggression is exhausted, it is the wisdom of luminosity/emptiness. Whe
hollows of the
nadis are not identified, that is the time of exhausting ignorance, the wisdom of the simplicity
dharmadhatu.
Now the heat of the throat enters the essence at the crown of the head. Regarding how the
luminosity, and non-thought is produced, the same text says:

"In a mandala of three tens and two" and so forth having come into the center of thirty-two,
having come into the center of space, it exists as moon-bindu-bodhicitta.
That same bindu is the substance of buddhahood, dharmakaya, the main point. The
perfection of the mandala of the ten directions and four times is this itself. Body, speech, mi
and action are this same bindu.
But after the bindu of the great bliss has been touched by the light of that throat bindu,
dissolving into light, it becomes a coronation vase of the nature of the great bliss. The three
become non-different. After wisdom has arisen in the form of space, it becomes dharmakay
of all things. In this sense, the yogin who becomes dharmakaya will see the faces of all the
once.

Moreover, that great essence in the center of the space chakra at the crown of the head, bla
because of that heat, is the mahasukhakaya. Having reached that, by enlightenment one tr
the great
ushnisha. If the four stages of this are briefly summarized, first in the center of the navel, th
heat, the bindu
having the essence of the sun, in the center of sixty-four nadis, is made into a condition by t
heat in the essence

of the heart center. Then the wisdom of nirmanakaya is realized.
When the heat blazes upward touching the great essence of the heart center, the prana and
subsides. False conceptions are pacified. This is the wisdom of sambhogakaya. Since the
mode of
dharmas is free from producing movement, prana and mind dissolve back into luminosity as
However,
as for the essences increasing in the nadi petals being the wisdom of bliss-emptiness, it is n
essences are
collected back into the essences in the center of the four essence chakras. A non-supreme
The bliss-
heat-desire aspect is the wisdom of bliss. The moving breath prana-dissolving aspect is the
luminosity. Mixed
with the space element aspect within the nadis, these arise as the three wisdoms of non-tho
called the
circle of the three wisdoms. As for the fruition of all these, incidentally one has mastery ove
established as a
rigdzin of mahamudra. By attaining the virtues of the paths of seeing and meditation, as sig
one sees many
buddha fields, accomplishes great samadhis and miracles, and benefits beings with inconce

Dharmas. Finally, by buddhahood, the spontaneous presence of wisdom manifests. The sa

"This is the ultimate empowerment." As for this and so forth, the yogin who is capable of thi
is empowered with mastery of life and so forth, whatever is desired. There is no other empo
than this. By oneself existing as the mandala, as above in the supreme samadhi, one becor
mandala. Here by this self-existing buddhahood in which the two accumulations are perfect
since one becomes all mandalas, their many enjoyments and ornaments do not fail to occur
called the ornament.
"By the dual perfection, the union of bindu...," Since bindu is workable, there is dharmakaya
 This arises from perfecting the two accumulations. Such a yogin by the great compassion f
beings of the ten directions and four times, does benefits like dream or illusion and liberates
samsara.

By these passages the teaching of extraordinary completion stage is completed. Now as fo

developing and completion stage:

By having the single yoga,

All mandalas are accomplished.
Therefore this itself
Develops as well as perfects
The realm of Samantabhadra.
Moreover as above,
In regard to elaboration,
There are complex and very complex,
and also supremely complex.
Inconceivable to thought,
the limitless mandalas
Become spontaneous presence.

These are the incidental verses.
Here first is the presentation from the viewpoint of those who are not able to enter into the e
developing
stage or only devote themselves to the completion stage with little elaboration. As for the ex
all will be
meditated upon by meditating on the single deity, after going to refuge and arousing bodhici
the Secret
Essence:

This rootless nature of mind
Is the root of all the dharmas.
The nature of the mind
Is the nature of the syllables,
The precious wishing clouds.

Also:

A is the middle way
Of having no conceptions
In between emptiness
and a non-empty reality,

All is just a name,
A whirling syllable garland
Abiding as all the buddhas.

By reciting A A A, all dharmas in a state without one and many are unobscured in the center
from
clouds. In the center of the sun and moon shining brilliantly with rays of light, glorious Sama
Samantabhadri are non-dual. Having the mudra of meditation, as the nature of dharmakaya
customary ornaments. Meditate on them in the midst of encircling light rays of the five color
the light of the
palaces of Akanishta all the space of the sky is filled, so that the phenomenal world blazes w
OM AH HUM A A. Saying this as many times as you can, rest in the ultimate space of the s
meditate on all the mandalas of the buddhas, since this is their source. The Secret Essence

In the limpid center of space on a sun and moon,
Meditating on the king of wisdom,
Seated cross-legged, in meditation pasture,
We are meditating on all the mandalas
Of the victorious ones without remainder.

Then as for how meditating in a single completion stage is meditating on them all, visualize t
heart of
the one meditating like that, brilliantly blazing globes of light, having the radiance of the five
non-thought,
take hold of the mind and render it immovable. When prana becomes immovable, whatever
exist.
One can rest for a day and night within the wisdom without one and many. Lights and rainb
fields
are visibly seen. By mixing day and night the mind rests in self-awareness wisdom with no r
Except for
making clear that one's mind has been like that primordially, in attaining buddhahood no oth
attained. The
Secret Essence says:

In the four times and in the ten directions
No other perfect buddha will be found.
Mind itself is perfect buddhahood.
Do not search for any other buddha.

This kind of developing and completion stage unites all the mandalas of developing and com
siddhis are accomplished. Little omissions and additions to rituals are no hindrance to siddh
measureless

benefits. The same text says:

By completely uniting all mandalas,
All mandalas are accomplished.
Now there will be no transgressions
Of additions or omissions.

Now, as explained above, in the brief teaching and the details of the extensive meditation or these
details should also be trained in. First, train successively in the three samadhis, the suchne so forth until
the signs are attained. Then from a white A by emanating and gathering fine A's, emanate a vowels and
consonants. Do the same from the seed syllable of the deity. The same text says:

A
From white A which has become completely stable,
Other very fine A syllables emanate.
Having filled and illumined the directions,
Even when they are gathered back again,
They are stable without increase and decrease.
From these the brightly blazing assembly of names
Is similarly emanated and gathered back.

Meditate on the seed syllables of the deities until they are clear. The virtues of this are long freedom from
disease, not being harmed by obstacles of obstructing spirits and döns, accomplishing the fo uniting with
the supreme level. The same text says:

This dependent arising
of the vajra siddhi
Becomes the cause of wisdom.

Then meditate successively on the body of the deity, the ornaments, the syllable at the hear

consort. Then while meditating on the retinue, Akshobhya and so forth, one after another, m
development and
completion as one. At this time the signs of perfecting the path of accumulation arise.
Then on a rise in front visualize the retinue with Akshobhya as the principal one. Perfectly v
behind the
mandala the retinue with Amitabha as the principal one. This is the mandala of three groups
as body,
speech, and mind.
Then on a rise to the south and north visualize the mandalas of Ratnasambhava and Amogh
quality and action. This is the mandala of five groups.
Then with the gate-keepers in union with their consorts, this is the root of all mandalas. The
to
meditate on any other, since this is the mandala in which all others are included. These gate
four directions
are the gatekeepers of the four directions of all mandalas. For example, below the rise in th
Ankusha and consort
as gatekeepers. To the right below Ratnasambhava are Pasha and consort. The west and
The faces
of all these deities are seen from whatever direction they are viewed. The same text says:

From every direction their faces are clear and vivid.

Meditate on them facing in the direction of the principal deity. At that time, the virtues of the
stages of the
path of preparation are perfected.
Then in the four directions above and below meditate on the mandalas of the five families.
In the east is the mandala of Vajrasattva, like that there are 5 x 5. In the south, west and no
three
more, with 5 x 5. In the center is the mandala of Vairochana with 5 x 5. Within the 25 manda
of deities of
the root mandala is 42 2.[422?]. The rises 38 8 [388?] these 170 x 5 = 850, [810?] by med
the virtues of
the path of seeing are perfected.
Then the 1000 and 20,000 appearance-producing buddhas of the lower seven bhumis are p
Then meditating on those as limitless as space, there are limitless self-existing mandalas. T
the
three pure levels are perfected. These very numerous teachings are established. This style
the Great Net of

Illusion Some deities are deities of blessing body, speech, and mind. Some are crown-orna
Some are heart
syllable jñanasattvas. These divisions should be understood from the Secret Essence and s
the explanation
together with the subsidiary points is completed.

C. The dedication of merit

Now there is the dedication of merit:

Thus by this utterly secret, unsurpassable heart,
Beset by karma and kleshas of beings here in samsara,
Yet living so close to the palace of Sri Heruka himself,
May the weariness of mind come to rest this very day.

By the power of wondrously risen unsurpassable virtue, may all beings preoccupied by the g

be liberated from the city of samsara. May they effortlessly reach the primordial city of Heru
primordial ultimate
nature is self-existing. May they be confirmed by joy. May their weariness be relieved by th
the Dharma of
complete liberation.

Fully illumined by massive accumulations of virtue,
By the limitless radiant wisdom of the sun and moon,
May beings truly vanquish the darkness of the four continents.
May appearance of the good path of freedom be produced.

From the principal essence amid a measureless ocean,
By the crown jewels of the nagas, the two accumulations,
May degenerations of many births be cleared away.
By the wealth of the Dharma wishing-rain, may they be fulfilled.

By the power of riding the horse of the excellent vehicle,
Completely carried away from the three worlds that burden beings,
When all has been transformed to the path of enlightenment,
May they cross to the city of the great liberation.

This is the Commentary on the tenth chapter of the NATURE OF MIND, THE EASER OF W
Realizing the Ground that Does not Dwell in the Two Extremes

Having briefly explained the paths that ripen and free, together with the characteristics of the
essences of
these, the view, meditation, and action, now there is

X. THE VIEW OF PRAJÑA THAT REALIZES THE GROUND WITHOUT DWELLING IN DU
EXTREMES.

There are nine main topics.

A. The nature of all dharmas consists of the unborn.
B. The view that realizes suchness.
C. What is to be abandoned.
D. The one who abandons.
E. There is no realization by the words of the doctrine.
F. Passing the pass.
G. The conviction of realization.
H. The primordial liberation of appearance and mind.
I. The dedication of merit.

A. The nature of all dharmas consists of the unborn

Having fully taught the two stages of secret mantra, now we shall enter into the teaching of t
all
dharmas as the natural state, co-emergent wisdom, the primordially natureless essential me
Dharmas. As has
been explained:

By the yoga that unifies development and perfection
Dharmas enter into the empty and unborn.

"By" this means it starts to do this until it is completely done. The nature which should be kn
unborn,
transcending the four extremes. The Noble Sutra of the Arising of the Three Jewels says:

If one does not understand
How everything is empty,
The consequence is like making
Everything into space.

For everything there is,
No nature at all exists.
Nothing becomes another.
How will an absent nature
Change into something else?
How will the natureless
Be anything at all?

Therefore it was taught
By the Tathagata.
That everything, even the Dharma,
Is motionless, stable resting.
Changeless and undisturbed,
It is simply peace itself.

As the sky is without awareness,
Not knowing that beings are stupid;
As mountains do not move,
So Dharmas are always motionless.

They do not die and transmigrate.
Therefore they are unborn.
So the Dharmas were taught
By the Victorious One.

The Absolute Samadhi says:

Dharmas are without birth
And also without arising;
With no death or transmigration
They do not have old age.

Since the Lion of Men has taught this,

Hundreds of sentient beings
Have been established in it.

They do not have a nature.
Nor does anything else.
And nothing else has them.

They are not internal
And also not external.
So the Lord Buddha taught.

The Gathering of Intentions says:

E MA HO, wondrous marvelous Dharma.
This is the secret of all the perfected buddhas.
It is not empty, it is not non-empty.
Nor is it conceived as being in the middle.

Attachments to external objects are abandoned by those objects being known as one's own deities
and the palace. Although they are known as unborn, even this antidote is essenceless. No "nature" of
all dharmas. The Commentary Ascertaining the Intention says:

As they depend on mind only,
Thoughts of external objects
Are abandoned and left behind
As nothing whatsoever.

Later even that
Is completely left behind.

The Lankavatara Sutra says:

After they are seen to be mind-only,
They are not conceived as external objects.
After they exist in the perfect state,
They are seen as transcending even mind-only.

The yogin who exists without appearance
By that has the vision of the great vehicle.

In that way we enter into knowledge of emptiness.

B. The view that realizes suchness

There are five sections.

1. The natural state:

Though all the dharmas of samsara and nirvana
Are this simplicity that is without a self,
By fixation and ignorance, we wander here in samsara.
Though samsara's joys and sorrows do indeed appear,
From the time they appear, their nature is emptiness.
Therefore, we should know them to be like dreams and illusions.

Though all dharmas are empty and without a self, by not knowing this, by grasping me and m
dreamlike confusions of samsara. Though individual joys and sorrows may be experienced,
to be
natureless. The Wondrously Arisen King says:

The primordial universal Buddhadharma,
Is without a beginning, middle, or end,
Not rightly knowing this nature like the sky,
Fools all whirl about within samsara.

But with no bondage and no liberation,
Its nature is like the nature of illusion.

The Secret Essence says:

By conceptions that grasp at self
Space is tied in knots.
Without bondage and liberation,
The actual Buddhadharma

Is primordial self-perfection.
However in order to teach it
We make up complexities.

By grasping what is selfless as a self there is confusion. The Noble Clouds of the Three Jev

These are indeed selfless, but for foolish individuals, attached to grasping them as self, in th
self-natures of the skandhas, a self exists. By being attached to that, they do not enter into
Therefore, like the circle of a whirling torch, they wander in the revolutions of samsara.

These various confused appearances are established through attachment to habitual patter
Lotus
Array Sutra says:

The son of the gods, Lotus Array, spoke to Manjushri saying. "Manjushri, were these externa
objects made by a creator, or how should they be viewed?"
Manjushri said, "Son of the gods, these external objects were not made by a creator. They
appearances of mind or habitual patterns of thought."
The son of the gods said, "However habitual patterns may have matured, how can these
mountains, oceans, the sun and moon, and so on appear to be so hard and solid?"
Manjushri said, "Son of the gods, they can so appear. In the great city of Varanasi, a bhram
named Agnidatta meditated on his body as that of a tiger. The people of the city saw him as
fled. The city was emptied. By meditating on exhaustion as earth and water, it appears as
water. When the monks of yogachara meditate on filth and bones as their former perceptio
appear. By unobstructed maturation of habitual patterns, why should all this not appear?"
The son of the gods said, "By the power of maturation of habitual patterns, why have variou
selves appeared?"
Manjushri said, "All appearances are uncertain. Some appearances of earth are dark. This
earth only perceived as earth. Earth is also perceived as fire. Earth is also perceived as ac
enjoyment. Earth is also perceived as suffering.
Fire is perceived as fire. Fire is also perceived as action and enjoyment. Fire is also percei
as resting in place. Fire is also perceived as food. Water is perceived as water.
Water is also perceived as fire. Water is also perceived as earth. Water is also perceived a
amrita. Water is also perceived as resting in place.
Space is perceived as space. Space is also perceived as resting in place. Space is also
perceived as earth. These perceptions are uncertain. It is by the power of habitual patterns
appear as they do.

Not certainly fixed as being any one thing, like a dream, things are natureless. For example
appear in many roles as a friend, an enemy, a monk, a bhramin, and all kinds of other peopl
appearance
is not contradictory. The various appearances of dharmas are essentially without dualistic n

The Dohakosha says:

Just as, when blown by wind, unmoving water
Is agitated into patterns of waves,
Thus like appearance of Saraha to the king
By stirring up oneness various things are produced.

Just as for stupid people wrongly looking
One lamp has the appearance of being two,
Thus for the non-dual viewed and viewer,
Kye ma! Mind appears as dualistic things.

Because of wind, the unity of water appears as many waves. One lamp, by pressing the ey
One Saraha is seen as both good and evil. All dharmas, in reality non-dual, but dualistically
like these
examples. Therefore, in their duality, all dharmas are appearances of what does not exist, li
They should be
known to be non-dual.

2. The refutation of maintaining that appearance is mind

Though phenomena appear within mind, apparent objects are not mind. As for the explanat

Thus all the things that appear to be external objects
Appear within the mind, and yet they are not mind.
Nor do they exist as anything else than mind.
Though by the force of habitual patterns, there appears
The dualistic appearance of grasping and fixation,
From the time they appear the grasper and grasped have not been two
This is like a face reflected in a mirror.

If a face is reflected in a mirror, the clear surface of the mirror can support the arising of the
reflection. By the

condition of this power of reflection, there is the appearance of the face. However the reflec
really a face.
So, from the viewpoint of confusion, images of phenomena appear as this variety of things, v
are really
non-existent.
When they appear by the conditions of interdependent arising, as confusions of cause and
variety
of apparent objects, mountains and so on, is also not mind. Nor, as appearances due to con
patterns of
mind, are they truly existing objects other than ourselves. They are phenomena of confused
someone
with floaters, hairs seem to trickle in front of the eyes, but nothing like what appears really ex
are the same.
Now someone may say, "Earth and rocks and so forth, these appearances, if they do not ex
either
inside or outside, how could that be? How could they be there at all?"
"Attached to establishing things only in terms of dualistic grasping, you are a pig!" So we sh
These phenomena, the phenomenal world of samsara and nirvana, do indeed appear, but fr
appear, they do not exist as anything external, internal, or in between. Their appearance is
eight examples
of illusion. The Shri Samadhiraja Sutra says:

In a mirror surface or the surface of a vessel
As she adorns herself, a woman sees her face,
Though her entire face seems to appear in these,
It is neither existent or non-existent there.
All dharmas should be known to be like that.

These appearances, appearing while they do not exist, are made to arise as a confused obje
fixations of things as being that way. Grasping, zungwa, is the thought that grasps the thoug
arising in the first
instant. It is the nature of mind having confused phenomena n Fixation, dzinpa is later ana
mind-contents.
The Discipline of Avalokiteshvara says:

Grasping, zungwa, the seer, is object grasping mind. Fixation, dzinpa, is mental contents e
that.

This is the proper account of how it should be known. Most people, learned or unlearned, p
"zungwa,
the grasped," is just the object, appearances of mountains and so forth. dzinpa, "the graspe
subject, one's own
awareness."
Well, cowboys, enough of your wrong conceptions! Tell me this--for noble ones who have 'a
and dzinpa,' do objects appear or they do not?
If they appear, according to you, grasped and grasper appear to the noble ones. If the objec
grasped
and awareness itself is the grasper, they would have to appear.
If they do not appear, what about the illusion-like appearances of the enlightened noble ones
post-meditation,
such as shravaka arhats who see mountains and viharas. what about the buddhas' measur
appearances of objects in the knowledge of extent? Many reasonings and scriptures call th
not appear a
total mistake, let alone being beyond extremes. Dharmakirti says:

Because the wrong path is endless,
They should never have begun.

That appearance is mind has already been refuted, nevertheless, when these mountains an
made into objects, the mind that first grasps this is "appearance." True, at this point appear
apparent object are
not distinguished. That intellect pure of projecting things externally is to that extent wise.
But then by becoming attached to a wrong or exaggerated meaning, it becomes fixated.
The apparent object is not mind. This is because mind exists in its fashion, even if it is natu
it goes
into the mode of self and other, mind does not turn into appearances with color and shape.
object is one's
mind, its existence is linked to one's own. if one's mind exists, the object exists. If it does n
then the object
certainly cannot not exist either. As mind is without color and shape, the apparent object wo
etc. Since there
is certainly appearance, and appearance is mind, that there is mere appearance would enta
truly existing
mind. This is pretty stupid. Arrogant people who say the apparent object is mind, are expo
sublime
illogic.

3. The phenomenal world is like illusion

Thus, when its reflection appears to arise in a mirror:

Though the image appears, no face is really there.
Nothing goes into the mirror that is other than the image.
But though it does not exist, the appearance of two is there
Know that all the various dharmas are like that.

Though the face does not go into the mirror, it appears there. From the time it appears, no c
than a
face is there either. Just so, from the very time that all the dharmas of the phenomenal worl
mind, they are
established neither as mind nor something other than mind. They are like the eight example
Mula-
madhyamak-akarikas says:

Like dream. like illusion,
Like a castle of the gandharvas,
Like that is birth, and like that is duration.
Like that too is destruction taught to be.

The Samadhiraja Sutra says:

Like the moon that shines in a cloudless sky,
Though a clear, still lake shows its reflection,
The moon does not move from the sky into the water.
All dharmas should be known to be like that.

Just as for people by a rocky mountain,
By their singing, talking, weeping, and laughing,
An echo of their singing may arise,
But the melody never goes beyond those sounds,
All dharmas should be known to be like that.

4. Mind is essenceless,

When these appearances of variety are examined in terms of reasoning:

As long as they are not examined they will please us.
But when they are examined, they are ungraspable.
On thorough examination, they go beyond speech and thought.
They cannot be conceived as existing or not existing.
Extreme conceptions neither apply, nor do they not.

If we do not examine all dharmas, they appear to be truly existent. If we examine the atoms
appearances, they are natureless. No grasped objects are perceived. Inner fixation is a pa
beyond any
identifiable essence, and so no mind of fixations is perceived. Non-dual and free from comp
beyond
expressor and expressed. The Edifice of the Three Jewels says:

Kashyapa, what is this world-transcending medicine? It is exertion that completely seeks ou
mind. Completely seeking out mind is like this: What is this mind that becomes passionate,
aggressive, and ignorant? How does it arise in the past, future, or present. Past mind has c
exhausted. Future mind has not yet arisen. That which is presently arising has no support c
Kashyapa, mind does not exist internally, nor does it exist externally, nor between the two,
nor is it perceived as something without these two.
Kashyapa, as for mind, there is no scrutiny, no showing, no appearance, no understanding,
existence.
Kashyapa, even by the buddhas, mind has never been seen, and never will be seen.
Kashyapa, if mind is sought everywhere, it is not to be found. That which is not to be found,
is not to be perceived anywhere. That which is not to be perceived, will not be in the past.
be in the future. It will not arise in the present. It will not be something which has passed av
something which is to come. Nor is it something that is arising now. It completely transcend
three times.

Also:

Like mind, all dharmas too are not to be perceived, and therefore they do not exist at all.

The Sutra Requested by Maitreya says:

Mind has no shape. It has no color. It has no existence. It is like space.

The Avatamsaka Sutra says:

Those who wish to enter this sphere of realization of the Victorious One should abandon all wishes, like space. They should abandon grasping of concepts, thoughts, and perceptions. enter into this mind like space.

The Mula-madhyamaka-karikas says:

It excludes the expressible
And experience of mind.
Unborn and also unceasing,
With a nature like that of nirvana.

The All-Creating King says:

It is not a thing whose characteristics are shown.
It is apart from objects perceivable by sight.
It is unknowable by any verbal expression.
This, the essence that does not arise from any cause,
Is free from all the superimpositions of conception.

If one wishes truly to realize what is the meaning of this,
By example, it is eternal like the sky.
The meaning is the unborn, the space of dharmata.
Its sign is being the unobstructed nature of mind.

Dharmata, itself is like the space of the sky.
It is symbolized by the example of being like the sky.

5. The examples of naturelessness

These appearances of what does not exist, though, like an illusion, they appear to arise and

From the time they appear, their birth and such are natureless,
Like water in a mirage, or the moon's form in a pond.

Like the moon in water or the water in a mirage, from the very time they appear to arise, the
realized

to be unborn and so forth. The Secret Essence says:

E Ma Ho! Wondrous marvelous dharma.
This is the secret of all the perfected buddhas.
From the unborn is born all that there is.
Yet all this from its birth is birthlessness.

E Ma Ho! Wondrous marvelous dharma.
This is the secret of all the perfected buddhas.
From the unceasing comes everything that ceases.
Yet in cessation this is ceaselessness.

E Ma Ho! Wondrous marvelous dharma.
This is the secret of all the perfected buddhas.
From the non-enduring comes everything that endures.
Yet the time of enduring itself does not endure.

E Ma Ho! Wondrous marvelous dharma.
This is the secret of all the perfected buddhas.
From the inconceivable comes all that is conceived,
Yet conception itself is inconceivable.

E Ma Ho! Wondrous marvelous dharma.
This is the secret of all the perfected buddhas.
Though from what does not come or go there is coming and going,
The nature of coming and going never comes or goes.

The Dohakosha says:

As various rivers are all one in the ocean,
Many false things are overcome by one truth.
By the appearance of the single sun,
Many darknesses are overcome.

Though clouds receiving water from the ocean
May spread until they cover all the earth,
If we are inside them, they are like pure space,
There is no increase and there is no decrease.

The Buddha's perfection is completely fulfilled.
Co-emergence is the single nature.
As that all sentient beings arise and cease.
Within it there are neither things or non-things.

As narrow waters become one in the ocean, what appears to be born is one within the unbo
darknesses are overcome by the single lamp of the sun, by knowing the single unborn, all co
are also
known as the unborn.
When clouds arise and cover the earth, within them there is nothing solid that is great or sm
and
decreases; just so, arising from unborn dharmata, the dharmin appears to arise and cease,
unborn nothing
increases and decreases. Though within the naturally pure nature of mind, all beings are co
attachment and
grasping, their nature has never moved from the nature of mind. This is because mind itself
primordially pure
nature of things.

The Commentary Ascertaining the Intention says:

Subhuti said, formerly when the Lord and I were in a forest, a monk was also there. By
perceiving various signs, we verified this. Some said that was by perceived by the skandhas
the ayatanas. Some by the dhatus. Some by interdependent arising and the objects of min
said, since the marks of one such dharma are known to be egoless, they cannot but all be li

C. What is to be abandoned

Thus of these dharmas appearing while they do not exist, which are primordially natureless:

in particular this appearance of the beings of the six lokas
Is an appearance of things that are not really there.
These are the forms of confusion, that come from habitual patterns.
As those whose eyes are filmed see hairs before the eyes,
And, if they want to be cured, must treat the imbalanced phlegm,
Those who want to purify confused appearance
Have to take the cure for the film of ignorance.

Those whose sight is obscured by a disorder of the phlegm treat the phlegm, when it appear
drifting before their eyes and so forth. Similarly sentient beings, are obscured by habitual pa
grasping "me" and
"mine" from beginningless time, and by the film of ignorance. Though they really exist as mi
luminous
nature of buddhahood, not only do they not see that, but they experience external stones, ro
mountains, and
internal attachments and thoughts of the kleshas and suchlike, like hairs in the eyes. From t
appear they do
not exist at all. They are merely seductions for fools. The Prasannapada says:

Because we follow the errors of ignorance, the world thinks complete absence of nature has
Those who have filmed eyes are attached to the nature of natureless hairs in the eyes and s
the condition of having filmed eyes; similarly fools whose eyes of intellect are corrupted by th
ignorance become attached to the natureless phenomena of things as having a nature.

The Lankavatara Sutra says:

Just as those with filmed eyes,
Wrongly grasp hairs in the eyes,
So these conceptualized things,
Are the false constructions of fools.

The noble ones who actually see naturelessness, realize only the purity and essencelessnes
the
essential nature. The Prasannapada says:

When, those with the eye of undefiled prajña, free from the film of ignorance, use that vision
then just as those who are free from filmed eyes do not see the hairs before the eyes percei
who have filmed eyes, the noble ones, who do not see according to the constructions of fool
minds, do not see these natures of things.

Also:

Because the deceptive dharmin beguiles fools, appearance is erroneous, like the seeming
circle made by a whirling torch. On the level of no nature, all conditioned things are false, be
they are the deceptive dharmin, like the water in a mirage. Whatever is true, like nirvana, is

deceptive dharmin. Therefore by the reasoning of the teachings and these scriptures, things
established as natureless.

D. Abandoning.

1. How to train in the middle way free from extremes

Here is what is said about those who wish to remove the film of this ignorance:

By insight-wisdom, which is the antidote for this,
Emptiness passes the pass of samsaric habitual patterns.
When we gain the conviction that emptiness appears,
 The two truths are known as non-dual appearance-emptiness.
Madhyamaka training cures dwelling within the two extremes. The extreme of existence as v
non-existence.
Dwelling neither in samsara or in nirvana,
We will be liberated in the space of the sky.
This is the very essence of the true meaning itself,
The natural state, the nature of the great perfection.

True prajña is one's intrinsic personal wisdom. If by that the nature of dharmas is viewed; al
kleshas,
habitual patterns, and so forth, confusions of things that appear while they do not exist, are l
the emptiness
which one has entered. The Mula-madhyamaka-karikas says:

Kleshas, karma and all
The doer and the fruitions,
Are like a gandharva castle,
Like an illusion or dream.

The Sutra of the Complete Purification of All Karmas says:

That karma should be viewed as being by nature essenceless emptiness.

It is also empty, because it arises from conditions, The Sutra Requested by Ma Dröpa says

What rises from conditions does not arise.

It does not have the nature of arising.
What depends on conditions is called empty.
To know it as emptiness is being heedful

Appearance/emptiness is emptiness merely of true existence. The Shri Prajñaparamita-sam

Form is emptiness. Emptiness is form. Emptiness is not other than form. From is not other
emptiness.

The Edifice of the Three Jewels says:

That, the nature of form
Is likewise emptiness.
Emptiness is form,
The primordially unborn.

Also:

The nature of passion and aggression is emptiness.
Ignorance and pride are completely produced by conceptions.
Yet these thoughts have not arisen and do not rise.
If we know that, we are among the leaders of beings.

The Sutra of All Dharmas Being Without Arising says:

Passion is not perceived and neither is aggression.
Within this, ignorance also will never be perceived.
All the dharmas are like an unbroken expanse of space.
Whoever knows this is an enlightened victorious one.

Divine and non-divine are one in the single nature.
Likewise equal and different are equality.
Because there is no Buddha, there are no Dharma and Sangha.
Whoever has knowledge of that becomes a capable one.

The nature of sentient beings is taught to be buddhahood.
The nature of buddhahood is taught to be sentient beings.
Sentient beings and buddhahood are not two different things.

Whoever has knowledge of that becomes an excellent being.

As for relative and absolute being non-dual, truth is inseparable. By training in the suchness way,
the thingless essence of primordial purity, one will transcend suffering and be liberated from nihilism, and
samsara and nirvana. This suchness is the great perfection beyond being produced or soug King
says:

All the vessel and essence of the phenomenal world,
Buddhas and beings, arise from the essence, enlightenment.
Therefore pass the pass to primordial non-duality.

The Embodiment of the Intention says:

E ma ho, wondrous marvelous Dharma.
This is the secret of all the perfected buddhas.
It is uncontrived, unstained, and unfabricated.
The nature of suchness is completely pure.

E ma ho, wondrous marvelous Dharma.
This is the secret of all the perfected buddhas.
As for the groundless, rootless nature of mind,
This is the root of all the various dharmas.

E ma ho, wondrous marvelous Dharma.
This is the secret of all the perfected buddhas.
The naturelessness that is the nature of things,
Is the spontaneous presence of mahasukha.

E ma ho, wondrous marvelous Dharma.
This is the secret of all the perfected buddhas.
It is not empty, and it is not non-empty.
Nor is it conceived to be a middle way.

2. Cutting the root of mind:

In reality appearance does neither good nor harm,
But if we have attachment, we are bound within samsara.
We need not analyze the variety of appearance;
We only need to cut the root of grasping mind.

Appearance does not bind. If we are not attached to external assertion and denial, we will n
with
internal attachment. This is because no connections will be established. Since it is attachm
as for
abandoning attachment, the Dohakosha says:

Where there is attachment, that is what is seen.
If there is realization, everything is that.
No one knows anything that is other than that.
That which has been read, and grasped in meditation,
Is also said to be the very heart of the treatises.

When external conceptualizations of apparent form, sound, smell, taste, and touch are analy
natureless. When there is attachment to what is impure and so forth, even if it is renounced
attached will
not be liberated, because the root of grasping is not cut. If one throws a stone at a dog, not
who hit it with
the stone, the dog attacks the now-inert stone. Such practice of Dharma, will not liberate fro
When
someone throws a stone at a lion, it kills the thrower. Just so, one's own mind, the root of th
passion and
aggression, will be pacified by the examining prajña of naturelessness. The Edifice of the T

Kashyapa, the single cause of the external many is to be sought within. Kashyapa, in future
time proud monks will arise who are like a dog chasing a stone. Kashyapa, how are they lik
chasing a stone? The dog, frightened by that stone, chases after that stone, but not the one
it.
Kashyapa, thus some monks and brahmins try to separate themselves from inner form, sou
smell, taste, and touchables. They conceive dharmas as impermanent, deceptive, and dest
since they do not know where they came from, if they go among villages, cities, towns, distri
regions, and kings' palaces and retinues, they are still harmed by form, sound, smell, taste a
touchables.
If these live in monasteries, at the time of death those who dwell in worldly discipline will be

born in the celestial worlds. There too they are harmed by the five desirable qualities. Whe
died and departed, they will not be liberated from the lower realms.
What are these realms? Those of hell beings, animals, the world of the lord of death, and th
of the asuras.
Kashyapa, such a monk is like the dog chasing the stone. For example, though the dog is
frightened by the stone, it does not chase the one who threw it but chases the stone. Simila
monks and brahmins, frightened by form and so forth, live in monasteries. Though they live
monasteries, if they see the objects of form and so on, they do not know how to keep their in
equanimity.
What arises from that fault? From not knowing, they will live in villages again. There they
will again be harmed by form and so on. Even if they experience the enjoyments of the god
died and transmigrated from these temporary divine and human births, they will fall into the l
realms. These fools will suffer death and transmigration. They will have a hundred such suf
The tathagata has taught that they are like the dog who chases the stone.
Kashyapa, yogachara monks of times to come will not be like the dog who chases the stone
For example, if people throw a stone at a lion, it knows where the stones came from. It will c
the stones, but those who threw the stones, so that this will not happen again.
Likewise yogachara monks who have seen desirable qualities, knowing that they have arise
from mind, knowing by examining their minds that these things do not exist, will be liberated
lion eats the one who threw the stone, these yogachara monks, when they see external des
qualities, know that they have arisen from mind, and know the nature of mind to be emptines
Therefore they liberate it into union with the natural state.
Kashyapa, for example, it is like this. Those skilled in dressage make horses move here and
there as they like, Untrained people cannot do that.Kashyapa, the yogachara monk too, ente
whatever mental contents are seen to arise and fully experiences them. He has no question
they come from, and thus completely controls the mind:

As a skilled trainer of horses,
Trains horses to be motionless
Yogacharins see becoming
And remove the conflicts of mind

Kashyapa, for example it is like this, a secret divine yantra of illness makes life cease.
Kashyapa, similarly since all who view conceptually grasp an ego, the power of life of the Dh
made to cease:

Just as a yantra harms life
And will not bestow any happiness;

Going into the view of ego,
Will destroy the life of Dharma.

Kashyapa, it is like this, for example, with whatever persons are bound, from that they need be liberated. Kashyapa, similarly the mind of the yogacharin, for whatever it has desire, fror should be liberated:

From whatever binds any persons,
From that they should be freed.
So from obscuring desires
Yogacharins should be freed.

That is the secret of mind. The Bodhicharyavatara says:

Whoever has no knowledge of this secret of mind,
These will uselessly wander without any aim or meaning.

3. The mind arising as the six lokas is unreal

Arising as the objects of the six lokas

Within the appearance of mind there is no nature at all.
It is not found by seeking. By looking it is not seen.
It has no shape or color. No essence is there to grasp.
Nothing is either within the mind or outside of it.
Nowhere does it rise or cease throughout the three times.
There are no parts and divisions; no things; no ground or root.
There is nothing to characterize by saying, "It is this."
Mind is beyond the objects of conceptual thought.

If mind is viewed by mind, knowing that no nature at all is identified is knowing the suchness

state. The Dohakosha says:

The root of mind is markless.
By triple co-emergence
Where it arises it subsides,
There is nowhere it endures.

Also:

The true mind knows no opposite.
Where it arises it sets.
Its outside is within.

Also:

Within the primordially purity
Of the nature of space,
By always looking and looking,
Seeing will be obstructed.

This is beyond conception, thought, and all complexity. The Noble Sutra of The Source of th
Jewels says:

There is nowhere dharmas are born
And nowhere they arise.
No dying and transmigration,
Nor any becoming joyful.

As the lion of men
Has taught all this completely,
Hundreds of sentient beings
have been established in it.

It has no essence anywhere,
There is nothing else,
No one has ever found it.
It is not within.

External things as well
Are nowhere to be found.
These teachings were presented
By the Lord Buddha himself.

Though the sugatas have taught

The way of peace to beings,
There is no actual being
Who is ever going to find it.

These completely teach
The liberation of beings.
Having been liberated,
They liberate many beings.

Because all dharmas are taught
To be without a self,
Sentient beings are freed
From this universe of grasping.

One is liberated from going
And by liberation from going
One goes to somewhere matchless.

The great Sage has attained
The other shore of samsara.
Anywhere else to go
Is never found at all.

Elsewhere does not exist,
Any more than coming back.
And yet "I have gone elsewhere,"
Is what is taught in words.

One who speaks these words
Also does not exist.
Neither the one who spoke them
Or the words themselves exist.

One to whom they are spoken
Also will not be found.
One who knows them also
Is nowhere to be seen.

Because of wrong conception
By the power of desire,
All these beings here
Are simply wandering.

Whatever being understands
The Dharma of perfect peace,
Sees the self-arising
Of the Tathagata.

Peaceful ones completely
Know the highest dharma.

Regarding its being groundless and rootless the Secret Essence says:

As for the groundless, rootless nature of mind,
It is not male or female, nor is it neuter.
It is not markless, and has no pedigree.
It has no color, and it has no shape.
It is not existent or anything.

4. Mind is uncreated or unfabricated

Without the increase and decrease of the three times, though it appears to arise continually,
natureless.
From the time it arises as the six lokas, past mind:

It is seen neither in the past nor in the future.
It does not enter the present, remaining where it is.
Not using mind to look for mind, just let it be.

The past is gone. The future is not yet here. Present mind has no arising, duration, nor ces
Unestablished
for even an instant, neither viewed not viewer exist. They are put to rest by themselves. Th
King says:

Since mind is not a thing that can be viewed by mind,
By looking it is not seen. Let it rest in suchness.

5. Mind as instantaneous

Thus from the very time of emanation:

Objects of conceptual mind are instantaneous,
Assertions and denials of mere recalled cognition.
There are no in and out from the time that objects appear.
What is sought is produced by the seeker, so it is taught.
So if one seeks oneself, one never will be found.

Whatever conceptions of mind have arisen, if they are searched for, they will not be found, s
the
seeker. By looking for oneself one will not find it, since it is non-dual. If examined, oneself i
non-existent, and so
whatever it perceives is completely pacified. The All-Creating King says:

Intrinsically existing, motionless self-existence,
Naturally existing, uncreated by anyone;
This uncreated existence of suchness as it is,
Is taught to be supreme, the uncreated action.

Also:

By looking at one as two, one's meditation errs.
A single nature cannot be established as two.

6. Because it is primordially pure, it is without birth and cessation:

This is the natural state, eternally unborn.
The non-dwelling nature of mind, unobstructed and unceasing,
Groundless, rootless empty pervasion of the three times.
Ground of the ceaseless appearance of variety
With neither things or qualities, how can it be eternal?
Ceaselessly self-arising, how can it be nothing?
Neither dual nor non-dual, it is inexpressible.
Since here there is no existence, there is no recognition.
Its nature should be known to be primordial purity.

Because the naturally pure nature of mind is groundless and rootless, it is said to be empty.
arising is
completely ceaseless, it is said to be appearance. Since if examined it has no things or cha
is free from the
extreme of eternalism. Since, as mere apprehension, it is ceaseless, it is free from the extre
Since there is
no other third class which would be both or neither, it cannot be identified as "this." Except l
expressions like
"Naturally pure" it is inexpressible. It is wisdom unobscured by extremes. Saraha says:

As for spotless wisdom, unobscured by extremes,
Free from actions, it is not accretion of karma.
At any time it is changeless, therefore it is eternal

The net of wrong conceptions is nothing. Though it is divided into enlightened and other asp
Embodiment of the Intention says:

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
The truly eternal is eternity.
This great eternal has no antidote.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
What is truly nothing is nothingness.
Enlightenment cuts the stream of what is wrong.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
Except for the universal and limitless,
Perfect buddhahood will not be found.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
Mind itself is perfect buddhahood.
No other sort of buddhahood exists.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
The three worlds have primordially been the essence,
Unfabricated, unerring, and self-existing.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
The nature is this self-existing space.
The perfect Buddha does not need to be sought.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
State of goodness of all and everything;
Eternal-pervasion, wondrous to be told.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
Apart from this essence of enlightenment,
No non-realization exists at all.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
Everything is the Buddha and within it
There can be no obscuration by concept.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
Since thought itself is the purity of non-thought,
There is nothing other than sugatagarbha.

E ma ho, wondrous, marvelous dharma!
This is the secret of all the perfected buddhas.
Within the primordial essence of the buddhas
Realization is a spontaneous presence.

7. Be completely without accepting and rejecting, because this nature of mind is destroyed it:

If it should be examined, it seems to be non-existent.
But if it is not examined, it always will be there.
Within this primordial essence whose nature is non-duality,
There is no conception of accepting or rejecting.
There is no good and evil; there is no hope and fear.
How cold this exist by examining and analysis?
Shun the inconstant crowd of the mind of three times.

If with many analyses and examinations one examines the mind, it seems that it does not ex
unexamined, it does not exist either. Therefore it is natureless. Without accepting, rejecting
fear, be at ease like
a destitute haughty bhramin elephant. As for the instruction of being naturally in that state o
non-aggression without
view, thought, examination, memory, and wish, Saraha says:

If the haughty elephant enters accumulations of mind,
If it cuts off coming and going it will be at leisure.
If it is realized like that, there is no place for defilement.
Shameless skillful ones will never realize that.

Also:

By letting loose the elephant of mind,
All the stains of ego all are destroyed.
Like paintings in space, or drinking rippling water,
Let the borders be just as they are.

The object elephant's powers having been grasped by the hand,
That will kill it and how will it be autonomous.
The yogin is someone like an elephant-guard...

E. the doctrine is not realized by words,

There are four sections.

1. it will not be realized by those who manifest pride.

Now there is the teaching that those who evaluate the Dharma merely verbally, will not reali

it
truly is. Keeping track of whether the reason applies to the subject, the forward and reverse
what kinds of
things agree or do not agree with the reason, we are moved by individual conceptions and k
kleshas, so
that a bonfire of many sufferings blazes up. Skillful at burning away the true being of onesel
such beings
manifest pride like a mountain,

The mind of relationship with complexities and concepts.
Is moved, as if by an always blowing blasting wind.
Though a mind like this will have no realization,
Bodhicitta not coming or going, taking or leaving,
Is the all-creating essence of undefiled wisdom,
By resting in that way, that is how it is seen.

Regarding this, the essence or intrinsic nature, the Lankavatara Sutra says:

Sophistic fools examine
What is like a corpse.

Conceptual examination spreads a thousand great nets of complexities that have nothing to
Dharma and the natural state of mind are primordially pure, with nothing that needs to be es
cleared away.
Here the Precious Sky Sutra and The Tantra of Oral Instruction accord with the Abhisamaya
Uttaratantra
of Maitreya: 39

There is nothing to clear away,
And nothing to be established.
Reality views reality.
To see that is liberation

Enlightenment, bodhi, in Tibetan is jangchub. Eternally undefiled, it is pure, jang. With qual
eternally
complete, it is perfect, chub. Arising ceaselessly without obstruction, it is called, jangchub s
sem, citta, of
enlightenment, bodhicitta. As for the teaching that trikaya is primordially self-existing, the Al

King says:

The meaning of jang is this: The essence bodhicitta
Is self arising, primordial, and completely pure,
Everything that is done by the doer of all, the King,
Is completely pure in the state of Samantabhadra,
That is the explanation of the meaning of jang.

chub is like this: The essence is self-arising wisdom.
Appearance and existence, within the vessel and essence,
The buddhas of the three times and beings of the three realms
As suchness everything, is perfect everywhere,
As all-pervading perfection chub should be explained.

sem is like this: The essence is self-arising wisdom.
By that the vessel and essence of the phenomenal world
Is entered, empowered, and thereby rendered luminous.
That is the explanation of the meaning of sem.

Since all dharmas are naturally non-dual and pure, if we see essential naturelessness, we k
are.
When we realize that the nature of mind has no coming and going, kleshas neither arise nor
neither
abandoning or antidotes. The kleshas are pure as they are. The Song of the Oral Instructio
Inexhaustible
Treasury says:

How could either kleshas or antidotes be produced?
People who work on them bind themselves in samsara.

Being liberated by seeing the pith, does not depend on abandoning any objects. By knowin
objects in a dream and the one who grasps them, they are self-liberated. Though others wo
liberated after
abandoning objects, the mere appearance of objects and mind does not bind. However, an
is grasped
by bondage. As for the instruction to abandon attachment, Tilopa says:

Appearance does not bind, attachment binds.

Therefore cut attachment, Naropa.

The Dohakosha says:

Thinking, "that is pleasant,"
The mind of equanimity
That cherishes such irritation
Falls away from the essence.

Even a little bit
The size of a sesame-hull
Produces forever after
Nothing but suffering.

Mere appearance without assertion and denial does not produce attachment. From merely essence of mind, the mind will never produce conceptual apprehension. Though conceptua produced, it
is not outside of the previous essence, and there is no belief in and be attachment to comple All-Creating King
says:

In the uncreated nature which is like the sky,
How can there be examination and analysis?

The Dharmaraja Sutra says:

When someone is struck with a poisoned arrow, if this is quickly pulled out, that person will be saved. Otherwise, while that persons is thinking, "this arose from the feathers, or this arc shaft or this arose from the point," the malady will spread, and that person will die.
Similarly, as we examine and analyze many reasons, with the power of the mental conception, kleshas arise and proliferate. Therefore, the mind should rest in complete non-t

The theories of arrogant people who conceptualize the meaning in mere words have little gr things are. By
such knowing who will be satisfied? Whoever deteriorates because of not knowing, will dis believe
in complexities, they will be far from suchness. The Dohakosha says:

That beings without remainder are excellent is refuted
Just by the fault of pride that cannot be their character.

Also:

Kye Ho! listen to me my son,
The corpse of argument by joy knows true abiding
Because of the explanations and productions of sentient beings,
And so on, and so on and so on it cannot be realized.

The Commentary Ascertaining the Intention says:

The bodhisattva Arya Dharma said, "When I reached the buddha field called "Arrogance" of the tathagata Vast Glory, many kinds of extremists thought up all kind of useless philosophie pondered them. They thought about them. They investigated them. Not having realized the meaning, these sophists argued with each other. They abused. They reviled. Having seen philosophies were annihilated they said, "Kye ma! When the absolute of the tathagatas is ta truly beyond all conceptions, we think that is right!.

The Buddha said, Arya Dharma, now, by really being beyond all concepts, I have become enlightened. Having become enlightened, I have described it. I have clarified it. I have exp the absolute is individually and personally apprehended by the noble ones.
What is apprehended by individual beings is the sphere of concepts. Conceptions are the realm of philosophy. The absolute is inexpressible. Reasoning increases contention. The a pacifies contention. Truth cannot be examined, inferred, or pondered by reasoning. The ma realization of individual and personal awareness, is inexpressible. Therefore it annihilates conventionalities. The absolute Dharma is free from contention. It is beyond the sphere of conceptuality.

The Sutra Encouraging The Excellent Wish says:

Manjushri, those who by having heard much, are self infatuated and haughty, are separated from a true and proper attitude, and the continuum of their minds becomes unruly. Separate shamatha and vipashyana, they are far from the utter profundity of the Buddhadharma.

Knowing only verbally, such people never accomplish anything very beneficial. The Avatam

Just as a deaf musician,

Brings rejoicing to others
But cannot enjoy his own music
Such is dharma without meditation

A ferryman on a river
Helping others to cross over,
Just staying there till he dies,
Such is dharma without meditation

As the taste of molasses,
Is not known from mere description
Likewise the taste of emptiness,
Must be tasted in meditation.

Seeking the meaning verbally, devoting oneself only to examination and analysis, is not a ca
wisdom.
The Dohakosha says:

Not drinking the amrita
Of the guru's oral instructions,
Whose coolness satisfies
The torments of the mind,

In the desert of treatises,
In that desiccated plain,
Tormented by thirst
One will only die.

The holy guru exemplifying the meaning of profound dharmata is what will satisfy. Also:

For those who have a wish for rootless suchness
The guru's oral instructions are enough.

In entering the profound essential meaning, do not hope for enlightenment from merely verb
Dharma or mere logical lumping together and hair-splitting. Of these two kinds of philosoph
conceptions of real borders and dividing points are attached to the true existence of individu
words
designating these are postulated according to the mind, there are disputes about the classes

and does not
agree are with them.
Having become arrogant about such generalities about knowables, their individual ideas abo
things and so forth, people make up a heap of distinctions, about the ground, form, and so o
these
external natures could be established, their minds evaluate things in terms of superimpositio
Within groundless confused appearance, such doctrines, and their bases of distinction, are n
obscuring
false conceptions. Don't do this. The commentary on the Sixty Stanzas on Reasoning says

Not only are you bound by the beginningless, universal bondage of the kleshas, but now by
bad doctrines you are adding more bonds, like silk worms winding themselves up in their ow

The nature like the sky should be realized to have an essence without divisions. the All-Cre

All of the dharmas exist as examples of bodhicitta.
All are examples of that essence like the sky.
What is being described is the meaning of bodhicitta.

As for the instruction of defilement by mind-made meditation

Therefore as for the phenomena of incidental obscurations or natural obscurations, there are

verses:

Within the purity of the spotless nature of mind,
Artificial defilements never will be seen.
Here why should we speak of development and perfection?
In meditative purity, defilements are exhausted.

By looking for complexities of developing and perfecting within the primordial spontaneous p
nature, the essence without accepting and rejecting will not be seen. Pass the pass into the
great perfection.
The All-Creating King says:

For students who rejoice in counting characteristics,
Counting mantras is taught and developing mandalas,
For whoever has placed their hopes upon the path of trikaya.

Those who produce understanding by means of heaping up concepts,
For the length of time of a hundred million kalpas
Will never realize the sense of the undeveloped mandala.

Kye! for me the teacher, the King, the doer of all,
By accumulations and mandala being self-perfected,
The nature of Dharmata does not need to be created.
As the nature with neither wish nor development,
Know The mandala of the King, the doer of all.

Similarly within the nature there are also no path, meditation, and so forth. The same text sa

As for bodhicitta, it is like the sky.
Within this nature of dharmas and mind which is like the sky,
There is no view or meditation, and also no guarding samaya.

Buddha activity is effortless; wisdom unobscured.
There is no training in the bhumis, and there is no treading the path.
There are no subtle dharmas and no non-dual relationship.

For mind there are no precepts, and nothing to be resolved.
Since this is beyond both exaggeration and denigration,
There is no passing the pass into reality.
This is bodhicitta, the view of the great perfection.

The Dohakosha says:

Free from meditation, what is there to wish for?
How will that which is inexpressible be explained?
By the mudra of samsara all beings have been seduced.
Who has not defiled the nature of things as they are?

Continuity has no mantra, no goal or meditation.
All these are causes of confusing one's own mind.
Mind's natural purity is unstained by meditation.
Its nature exists as bliss, so do not produce any torment.

The All-Creating King says:

That which is primordial undistracted, and unlost
Is completely undistracted by the tether of samadhi.

But undistracted samadhi can be the deceiver hope,
Within the provisional teachings of the mahayana,
When it has been presented in terms of cause and effect.

That which is primordial, undistracted, and unlost
Is the naturally resting nature, apart from cause ad effect.
This is the antidote to establishment and effort.

F. Passing the pass

There are four sections.

1. Passing the pass into the nature as limitless as space,

As for passing the path into the single nature, as limitless as space:

Within the primordial purity of the nature of mind,
Without abandoning, antidotes, separation or attainment,
Objects of meditation are superfluous.
Without outer grasping or inner fixation abandon clinging.
Without any grasping of "this," let us cut through attachment.
Without success or failure, abandon hope and fear.

Within the primordially enlightened nature of mind, there is now nothing to purify, so attachr
accepting and rejecting are unnecessary. The All-Creating King says:

Kye mahasattva,
If one wishes to establish one's own mind,
Since it is established by being without desire,
One should rest in the equanimity of non-thought.
Naturally rest in the realm that neither accepts or rejects.
Naturally rest in the state that is naturally motionless.

Since inner and outer grasping and fixation do not exist at all, do not cling. The same text s

Without any inside or outside, this is dharmadhatu.
The aspect that is deep has no conceptual objects.

Since within unity there is nothing to call, "this," destroy the coils of attachment. The same t

As for mind, the nature of it is suchness.
Therefore all the dharmas are established as suchness.
Do not fabricate anything in that nature of suchness.

Also it says that there are neither success nor failure:

There is nothing to succeed at or fail in producing.
Do not be caught within the trap of hope and fear.

2. Passing the pass into the unity of the sky at the very moment of realization:

In insight which is fundamentally without change,
How can the different conditioned phenomena ever arise?
That very arising is liberation from the beginning.
Dharmakaya is one, like water and its waves.

Within the changelessness of one's own mind, whatever instantaneous phenomena of joy a
happiness and suffering and so forth may arise are ungraspable. They liberate themselves
other antidotes.
As for instant self-liberation without before or after, the All-Creating King says:

Liberation is self-liberation. There is no other kind.

Also the Song of the Oral Instructions of the Inexhaustible Treasury says:

That liberated instant is known as dharmakaya.
"There is another liberation by great bliss."
Though this is said by fools, it is water in a mirage.

Also:

As much as there is emanation from mind,

Just that much the nature of the lord Buddha,
Is otherness like water and its waves.

Such experience arises as we pass the pass into freedom from viewed and viewer.

3. The conceptual mind of assertion and denial disappears:

When anything is viewed, the viewer's essence is lost.
Objects and the directions, when sought will not be found.
The seeker too is not perceived in simplicity.
Without an object of action, the actor does not exist.

Viewing this arising, when we try to reject the watcher and leave things as they are, while we
something
to reject, not only are there no directions, places, and objects; but the borderless, all-encomp
is not
perceivable either. There is no trace of anything to affirm or deny, no reference points at all
support, mind,
being like space, the All-Creating King says:

Not existing, not realized, no vision of anything,
Naturally existing equanimity of non-thought.
As it is eternal, no mind of effort arises.
Mahasukha abides as the essence of all dharmas.

That is how it is encountered.

4. In encountering the ground, there is nothing to be viewed.

At that time, realization of the indivisible space of the nature of mind is spontaneously prese
to what
it is like when the self-existing throne of dharmakaya is attained, taking as an example the a

Reach the primordial state that is spotless like the sky.
Without its opposite, resting, how can anything go?
When exhaustion has been reached, there also is no coming.
Nobody looks at nothing, so where could we ever be?

That is a display of vajra song of realization without center or limit. What arises is liberated like a
dispersing cloud. This is the realization arising at that time. By mixing primordial space, the mind, and its self-
arising, self-liberated wisdom, the nature of mind is irreversible from the natural state. We r of the
exhaustion of dharmas. This is liberation from the defile of knowledge of assertion and deni things and
characteristics. We reach the stream of dharmata without coming and going. No one goes to go.
Yogins who reach such a state transcend the objects of confusion. They do not enter the ci They reach the
ground like the sky. The nature of their minds encounters space. The three gates are effort like clouds
disappearing into space, purified into the primordial ground of fixated conceptualization. Th are. This is
the time when they ascertain the meaning which those of lesser fortune will not see, even if to them. The
All-Creating King says:

Mahasukha dharmakaya is perfect within the mind,
Let it pervade without the three times' before and after.

The Dohakosha says:

Kye lord sirs and madams now look here.
I have realized nothing but this itself.
Before a being whose karma is exhausted
Gain conviction about the nature of mind.

The time of encountering it is like that.

G. The conviction of realization

If this is known, we have a need for nothing else.
Buddhas are nothing now, just as confused as we are.
There are no questions. Rootless mind is gone.
No reference points, no grasping "This," and nothing certain.

Relaxed and even, letting go into unity.
Having realized this, here is the song that is sung.
By the rising of Drime Ozer it goes forth from the teaching.

All doubts about the natural state are resolved. This is the time of no further aspirations. Ot
liberated yogins,
have the same realization we do. So now, beyond this absence of doubts and questions, no
teach us.
The Dohakosha says:

Before, behind and in the ten directions,
Whatever may be seen is that itself.
Today like Lord Buddha I have cut through confusion
Now I have no questions for anyone.

That is what it is like.

The former well-ordered sequence of view, meditation, and action, depends on higher and lo
flight of stairs. Its customary attitude regards yogins as higher and lower. Now the mind wh
questions about this
is scattered, seeming to lose its ground and root. It finds no reference point at all. Whateve
ungraspable, as if
one were drunk. Appearances are unrecognizable, as if one were a little child. Without any
action, all at
once everything is on the same level, naturally, alertly at ease. Without any reference point
is fundamental
oneness beyond grasping. The phenomena of excellence arise within us. The Dohakosha

Realization is like a wish-fulfilling gem.
Its confusion-destroying power is very wonderful.

This is when that happens. What arises arises as dharmata. When we reach the ground of
out
to be pure objectless wakefulness like the space of the sky. All karma and conditionality are
Dohakosha
says:

Beings by karma are bound to the individual.

Once liberated from karma, they are free.
If one's own being is free, there will certainly be no other.
This is called the attainment of supreme nirvana.

This is when that occurs. Whatever is done is liberated into no reference point. By the aris
power of
non-fixation, one has neither bondage or liberation. The same text says:

If action and non-action are truly realized,
There is no bondage, nor is there any liberation.

By transmission of the realization of the guru, one is liberated. The same text says:

That which is the primordial nature of the unborn,
Today I have realized, as taught by the glorious guru.

Becoming god-like, one sings a song of the manifestation of the nature of mind, self-arising
the
natural state, beyond existence or non-existence of the natural state. We realize of the pith
limitless
impartiality. With the rising of the thousand-rayed spotless disk of the sun, the world of goo
made to appear.
Luminous mind is displayed as the lotus pond called liberation. One should know, "I have g
the level
of Samantabhadra."

H. by the explanation of the primordial liberation of appearance and mind, how we pass the
great perfection,
encompassed and perfected as the great miracle.

There are three sections of closing and summary.

1. The first has six parts.

a. The teaching of the emptiness of apparent objects,

With instruction of appearance and mind as primordial liberation, we pass the pass into the
great

perfection:

KYE HO my friends, look at apparent objects.
They are all the unborn. They are empty and equal.
Even though various images rise within a mirror,
The surface of that mirror is really only one,

When reflections arise in a mirror, there is really nothing but the radiance of the one bright mirror-surface, but
still these forms appear. So all the dharmas of samsara are nothing else than the nature, er
Sutra Requested
by Jönpa says:

As in the disk of a mirror,
Faces may appear,
So unestablished dharmas
Ought to be known by Jönpa.

b. The projecting mind is emptiness,

At the time of experiencing the naturelessness of all dharmas, as for appearances:

If we look at the mind that has projected this,
Mind is free from any affirming or denying.
Just as clouds in the sky arise and disappear,
The non-dual miracles of space are purity.
This is the spotless nature that is the primordial buddha.
This is uncreated self-existing dharmata.

Awareness, producing the view, is liberated from projecting objects. The phenomena of obj
purified in non-fixation. When clouds fade away after arising in the sky, they go nowhere bu
Self-dissolving, they
become invisible. As awareness is liberated from projecting objects, the three times go into
realization.

The Samadhiraja Sutra says:

Just as in space that has no clouds at all

Clouds make a sudden appearance everywhere,
And then as they vanish, with no clouds anywhere,
They make us think they went from whence they came,
All dharmas should be known to be like that.

All dharmas first arose from or in the space of the unborn. Now they remain there. In the en

liberated back into it. Awareness of what arises too first arose from the empty nature of min
present it remains
there. Finally it will cease there. That is how it should be known. Such a nature is that of pr
buddhahood. The
All-Creating King says:

As for the sky-like nature of the mind,
The essence of the primordial buddha, enlightenment,
It does not exist by effort and establishing.
Rest in that uncreated natural purity.

c. Body and mind are non-dual emptiness:

There is neither object or primordial purity.
There is no receiving and there is no letting go,
No bias or partiality, no negation or affirmation.
What appears has no true existence; what rises is emptiness.
All is equality, free from all reference points.

Apparent objects and fixation-producing awareness, appear while neither of them exists, as
They are known without accepting and rejecting, and affirmation and denial. The All-Creatin

That which is only one within the state of suchness,
Dharmata, appears as five kinds of separate objects.
The five desirables and undesirables then exist.
In single suchness, there is accepting and rejecting.

As these are appearances of self-arising wisdom,
They are not rightly rejected by its own agency.
What is produced by the wrong of rejection is samsara.

Whatever appears is empty of true existence, like the water in a mirage. When this is known reflection-like
appearance of all dharmas should be abandoned. Then there is equality, essentially providi point for the
mind.

d. External objects are uncertain and mind has no reference points:

Objects are uncertain, appearing in various ways.
In the great impartiality, mind has no reference points.
So the nature of mahasandhi should be known.

Appearances are not ascertained as one particular thing, but seem to be a variety. The awa fixates
them also has no reference points. Everything is liberated as the partless singularity of the g perfection The Great
Space says

Whatever appears is uncertain,
Mind too is impartial,
Having no reference points.
Unfabricated great space,
Manifests as the nature
Of the ultimate great perfection.

e. The reason for these

As for establishing the reason:

Within the world of dharmas of samsara and nirvana,
The dharmas of the past are equality without concept.
The dharmas of the future are unborn equality.
The dharmas of the present are non-dwelling equality.
The three times are timeless as equality with no ground.
All there is was always eternally complete.

As for the five fold equality:

1. Since all dharmas are equal, they should be known to be without accepting and rejecting
2. These dharmas of the phenomenal world are equal in that once they are gone, they will r
3. Since the future ones have not arisen, they are equal in not existing anywhere.
4. In the present they are equal in that if the apprehension that identifies inner and outer ess
examined, none are
found.
5 Yet equally when unexamined they appear. The Telling the Marks says:

Remain in realization that the three times are timelessness.

The three times are related by not being established in time, and since they are groundless
empty.

Because everything is unborn they are also equal as prajñaparamita. Their duration and ce
from
the time they appear are equal in not being established as anything whatsoever. The Middle
Prajñaparamita says:

Subhuti, since all dharmas are equality, the perfection of prajña too is equality.

The Sutra of Motionless Dharmata says:

All dharmas by nature are unborn. By essence they are unmoving. They are free from the
extremes of action. They are beyond the objects of complexity. They are primordial equality

f. The changeless nature of mind:

The phenomenal world that consists of samsara and nirvana
Is nothing but an image reflected in the mind.
The nature of that mind is the great space of dharmadhatu.
The nature of that space is changeless throughout the three times.
That changeless nature was nirvana from the start.
This fundamental enlightenment is Samantabhadra.

Whatever appears is a reflection of confused habitual patterns, arising as if in the surface of
The
Avatamsaka Sutra says:

Mind is like a painter.
Mind produced the skandhas.
All the worlds there are
Are paintings of the mind.

The phenomenal world is the supported destructible inhabitants, sentient beings, within the environment. By becoming familiar with the habitual patterns of confused mind, they appear from the
time they arise like a dream. One gains that conviction about the confused appearances of gains the
conviction that appearance-fixating mind is empty like space. The Dohakosha says:

Mind should be grasped as being like the sky.
The nature of space should be grasped as being mind.

As for becoming convinced that space is changeless, the All-Creating King says:

Just as the space of the sky is changeless,
The space of the nature of mind is changeless.

What is changeless is the primordial peace of nirvana, the nature of Samantabhadra. The A says:

This primordial purity, the unchanging nature of mind
Is the self-existing essence, the doer of all, enlightenment.

2. second section

There are five parts.

a. Inseparable appearance and emptiness are primordially the same

Therefore, all dharmas are primordially and universally included and perfected as the wondr nature
of the great perfection:

Inseparable and primordial appearance and emptiness.
Simplicity without perception of either one or many.

With neither bias or partiality, all is equal,
Equal appearance and emptiness; equal in truth or falsehood.
Existence is equal and non-existence is also equal.
This is equality transcending all extremes,
The single state of the space of primordial purity.

All dharmas are non-dual appearance/ emptiness beyond complexities of one and many, lik
nothing solid and definite to them. The All-Creating King says:

All dharmas have a nature like the sky.
As for the sky itself, it is natureless.
There is no example of the sky.
All these dharmas without the least exception,
Should be known to really be like that.

Really equality like space, appearances are equally like reflections in a mirror. They are equ
emptiness,
having no identity of their own. From the viewpoint of confused mind, they are equal in truly
in the sense
of having causal power. For example, either form or a reflection can produce form-grasping
the eye-
consciousness. They are equally false. Their natureless state is confused appearance, like
hallucinations created by
eating datura plants. They are equally existent, as emanations exhausted in their mere app
equally
non-existent, since their nature is not established, like water in a mirage. They are equally b
extremes, like pure
space. They are primordially equal as the space of dharmata beyond division or clearing aw
example. As
for their being primordially empty, the Noble Sutra of the Clouds of the Three Jewels says:

Dharmas, primordial emptiness, not coming into being,
Have no going or staying, bereft of all existence.
There is never anything to their illusory nature.

Pure of everything, completely like the sky,
The Dharma of the Victorious One has so been taught.
If they were not exhausted, they would not be seen.

These dharmas, from the above, have no selves or being.
Even the Buddha's teachings cannot exhaust such dharmas.
The teachings were taught only after such things were believed eternal.
Within samsara nothing conventional will be found.
Things that formerly rose leave no marks at all.
Those of future time are also known like that.

They naturally consist of nothing but karma and action.
Both supreme and ordinary karmas rise.
Dharmas are eternal peace that is empty of nature.
They should also all be known as selflessness.

The Moon Lamp explains it the same way.

b. all mentally imputed labelings are empty of essence

All that the mind examines is empty of any essence.
Names are inflated myths of individual essence,
Supposedly to be found in this temporary world.
There is neither true nor false, no connection of body and mind
One does not cover the other. There are neither subject nor object.

The doctrines of the skandhas, ayatanas, and so forth are mere mental imputations. As me
dharmas do not exist, they are empty of essence. Nominal imputations have no reality inter
They are
incidental and unestablished. The imputation, "This is a real specifically characterized phen
exhausts itself as
mere name and concept. Though imputed objects are maintained to be like a fire arising fro
fire in a
dream, the natures of these apparent forms of confused habitual patterns are not establishe
of the
confused viewpoint of samsara are mere superimposed projections. In that sense, from the
appear, they
are equal in being only false.
However, if one analyzes apparent objects and the awareness that fixates them, there are
falsity.
Object and perceiver are like space. There is neither related object nor relationship, and so

not real.
Nothing has nothing to do with anything. Not only does relationship not exist, but general ar
though set forth
by the mind, are not specifically characterized or identifiable phenomena. Therefore, genera
are equally
either non-imputed phenomena or if they are imputed phenomena, they neither increase or
So what if relationship and the fixated objects of grasping and fixation are shown by analysis
Then
all the fixations of fools are confused. A small child does has no such superimposed doctrin
distinctions, but later
becomes accustomed to projecting obscurations drawn from doctrines of bad learning. The
Ascertainment says:

Beings will become rigidified,
Not seeing how virtue is harmed.
Kye ma! Who dealt this mess?
Unbearable devils of doctrine?

The Middle Length Prajñaparamita says:

Subhuti, all dharmas are mere symbols, mere imputations. These mere symbols, mere imputations, are incidental. They are empty of essence.

c. Since mind does not emit anything, objects do not arise.

As for the example of the instruction of not fixating this non-relationship:

Just as various forms appear within a mirror,
Phenomenal objects rise in the space of sense awareness.
By grasping them we feel desire and aggression.
Then there is the confusion of the samsaric world.
Bring them all together, not projecting the mind.
No objective phenomena arise within the mind.
Being essenceless, they do not exist as two.

This short passage about the well-known example is added to make this easier to understar
reflection of a face appears in a mirror, does one's face eject the reflection so that they beco
does the reflection

appear to be like the face, while not ejected out of the face? As for individual appearance in
of the six senses,
mind does not eject itself as an external object. Nor does the object appear within the phen
apprehension of sense
awareness. The face does not eject itself and become the reflection or image; but the reflec
to appear like
it.
When phenomena arise the way they are grasped by mind is samsaric confusion. If these c
mind is not externally ejected, and the external phenomena allegedly apprehended do not s
internally. As
what they appear to be, they do not arise anywhere.
  The mind of phenomenal arising too is not established externally, internally, or in between.
of
phenomena does not exist. If phenomena are analyzed, they are essenceless. What arises
Phenomena,
object and perceiver are things could not possibly be established. The Mula-madhyamaka-k

Where are they supported? Where do they arise?
In brief such things cannot exist as what they are.
And since they cannot be something other than they are,
They are not nothingness, and they are not eternal.

d. Since object and mind are natureless, they are self-liberated.

Appearing like this:

Objects all are one because they are without an essence.
All theories are one because their objects cannot be grasped. Appearance and mind are no
primordial purity.
There is no need for analysis or examination.
They are a single fundamental liberation,

As the various things in a dream occur within a single state of sleep, all apparent variety is o
naturelessness.
 Appearances seem to arise continually, but thoughts as one can apprehend no essence to
are only a
state of a single body of water. Just as obscured vision is one with the eye-awareness that
appearance and mind

are one within non-dual dharmata. Requiring no examination or analysis at all, beyond exar
analysis, the
nature of this pleasure garden in the sky is taught to be that of the sky itself. The Samadhira

Just as with perception of the ego
Train the mind with every kind of awareness.
The essence of all dharmas is emptiness.
They are completely pure like the space of the sky.

The All-Creating King says:

Thus, since all the dharmas of the phenomenal world
Are a unity within the unborn state,
No grasping and fixation are there to be perceived.
Beyond the reach of conceptions of either thought or speech
Their nature is a single space that is like the sky

e. If one realizes that what arises is self-liberated, that is sagacious:

Non-dual Samsara/ nirvana, is one within the mind:
A variety of rivers are one within the ocean.
All has the equal taste of single co-emergence.
The change of the four elements is one in the state of space,

One in freedom from mental negation or assertion,
One because whatever arises is liberated,
One in the purity of non-duality.
The play of waves is one with the water that is their substance.
Whoever realizes this can be said to be sagacious.

As rivers flowing from the four directions are one within the ocean, samsara and nirvana are
mind. The All-Creating King says:

Both the environment and the inhabitants,
Buddhas and sentient beings, all the phenomenal world
Were made by mind, and they are one within the mind.

Whatever changes there may be in the four elements, they do not depart from space. So wh

experiences of the view, meditation, action, and fruition may arise are one within the co-eme
state. the
Highest Peak says:

That which is co-emergent with the natural state
Is all of one taste with that, and it is one with that.

Assertions and negations that arise within the mind are one in being empty, because they ha
suchness of co-emergent wisdom. As waves are one with water, what arises is one with the
complexities of
mind are one with the nature of mind. That nature is primordially without emanation and gat
Embodiment of
Realization says:

Complexity has no complexity.

Discursive thoughts dissolve in the ground like water mixing with water. The Dohakosha say

As when water is poured into water,
That water becomes of one taste;
Lord Buddha does not see
Minds having faults and virtues.

The lord Buddha, the nature of mind, is without complexity, beyond objects of seeing. Thos
are
sagacious. The Avatamsaka Sutra says:

To completely analyze the meaning, within the words of the sagacious there are no concept
thoughts.

3. The instruction that the meaning of being without accepting and rejecting is being without
fixation

a) The final summary, introductory:

Here all dharmas are not grasped as different.
These reflections have the nature of non-duality.
This play has no good and evil, accepting or rejecting.

Let us rest where the mind does not fixate duality.

Since essentially pure suchness arising as play, is beyond action, seeking, memory, and tho
resting in
the non-duality of mahasukha, the All-Creating King says:

Within the unborn, in dharmata completely pure,
The appearance of things that are born rises like a reflection.
Since the nature of what arises is non-dual,
Rest in mahasukha, the effortless nature of suchness.

b) the nature of the great perfection is without fixation

When one rests there:

Fixed objects do not arise when there are no reference points.
Insight without fixation is the completeness of being,
The nature of the great perfection, the natural state.

At this time non-fixating insight arises in natural freedom from all assertions and denials. Th
perfection
is spontaneously present.

The All-Creating King says:

Kye! I, bodhicitta, the king, who am the doer of all,
have no glorification and denigration of objects.
I meditate without any thoughts of anything.
Artifacts of the three gates rest naturally as they are,
Naturally liberated, just as they arise.
Just as unborn space transcends all partial divisions,
So the nature of mahasandhi should be known.

I. The dedication of merit

Now there is the dedication of merit:

Thus, because of the equal nature of all dharmas,

Having passed the pass of fixations of intellect.
With limitless awareness bound in servitude,
May our exhausted minds today ease their weariness.

By the merit of presenting this garland of the wondrously-arisen Dharma of instantaneous lib
essential meaning, may whatever beings there may be, enter into being the space of the gre
partiality. The
fences of their personal doctrines and their view and meditation do not encounter the nature
and
liberation. They are bound in assertion, denial, and so forth, wearied by attachment to true e
these rest in
spontaneous adherence to the conceptionless nature of the great perfection. This the vast s
of all,
bodhicitta.

The heaped up clouds in the sky of the unborn essence
Resounding with the thunder of emptiness, effortless suchness,
By the unmoving nature of mind, the level of enlightenment,
See the inexpressible essence of perfect equality.

May the minds of sentient beings, the state of confusion
Which have entered the entrapments of grasping and fixation,
Cross without exception into the nature of purity,
Known as the great vastness, equal space free from existing,
The field of Samantabhadra, where all is eternally perfect.

Sailing waters disturbed by conception-related prana,
May all who far from profundity fixate reflected forms,
In the cool lake of non-thought, which is self-arising wisdom
Come to rest in spontaneous motionless clarity.

XI

The Commentary on the Eleventh Chapter THE NATURE OF MIND, THE EASE OF WEARI
THE PATH, SPOTLESS DHYANA, THE UNION OF SHAMATHA AND VIPASHYANA

Now that we have gained confidence in the view of the great freedom from extremes, the na

there is

XI. Meditation, the chapter of spotless samadhi

There are four parts.

A. Having, resolved the view, the teaching of meditation.
B. The teaching of the gradations of powers by which one meditates.
C. The explanation of the stages of the path of meditation.
D. The dedication of merit.

A. Having resolved the view, one should meditate:

Having explained the view of the great freedom from extremes, the natural state like the sky
dharmas are by nature unborn; now there is the teaching of meditation, self-arising wisdom
sun and
moon. As just explained:

And so when we have seen the equality of all dharmas,
It is important to rest within the natural state.

After first cutting through extremes with the view, by meditation rest within that. Otherwise v

liberated from the host of kleshas or perfect the virtues of the path. Therefore we really oug
Rest in the sky-
like purity of the natural state, cutting through complexities of hope and fear. The All-creatin

Kye Ho vajra being! Now meditate on the meaning.
In dharmata enlightenment without any meditation,
There are neither meditation or its object,
To rest in the nature without meditation is meditation.
The meaning is the unborn, which is the meaning of all.
When the marks of discursive thought are apprehended as suchness,
None of the motions of memory, discursive thoughts, and mind,
Can cause the least distraction from the unborn state.
When it is known that thinking like that is meditation,
Resting in non-meditation will never be distracted.

Also:

Kye Ho vajra being! Now you should meditate well!
Whatever appears, all the dharmas of sight and sound,
To one who well knows the meaning, are only that single meaning.
When the nature has manifested, that which has been shown,
Is realized to be the nature of the unborn itself.
Hopeless fearless non-distraction is meditation.

After hearing, contemplate and meditate on the meaning. This is so that the essence may a

The Sutra of Ascertaining the Truth of Suchness says:

Shariputra, if someone listens to the Dharma for ten kalpas, and someone else meditates fo
a
finger-snap in the samadhi of suchness, the merit of the second will be increased much mor
of the first.

B. The gradation of powers of those who meditate into high, middle, and low

1. Those of the highest powers,

a. How the very highest will be liberated:

Meditators:

There are levels of this teaching for those of different capacities.
Those of the highest powers will be liberated
By their realization of the natural state.
Meditation and its object are seen to be non-dual.
The phenomenal world is liberated as the ground.
Unbounded insight flows along like the stream of a river.

Having the good fortune of formerly accumulated merit, those of the highest powers, with the

holy guru, are liberated just by realizing that they are already liberated. This brings them int
state beyond
meditation and meditator, like the sky. Without needing to work at meditation, their constant

with the nature
of mind is like the stream of a river. The All-creating King says:

Kye! what is taught by me the teacher the doer of all,
Is the all-inclusive unborn, completely pure samadhi.
Not depending on coarse conditions of meditating or not,
The object of meditation is whatever dharmas appear.
There is no particular way of where and how to rest.

This is liberation of things as they are without seeking is meditation.

Kye! within these oral instructions of non-meditation,
Since this is the meaning that goes beyond words and speech,
No former generations taught the doer of all.
Later ones will never teach the doer of all.
Even now the doer of all is not being taught.

Kye! By the teacher of teachers, the doer of all, the King,
The meaning is being displayed of unerring realization,
The essence beyond all glorification and denigration,
Like meditation and non-meditation disputing space.

b. Becoming Space free from meditation and meditator.

When such meditation becomes Space, as for the meaning or object:

We cannot delineate sessions with a definite, "this is it."
All is self-liberated as the field of Samantabhadra.
This self-arising vastness, which is the space of the ground,
Is suchness which has been like that from all eternity.
There is no straying, and also, there is no place we could stray.
It takes no special skill. We get no profit from it.
Convinced that there is no attainment nor non-attainment,
We are buddhas right now, without even having to ask.
Yogins like this are universal like the sky.

When we have been liberated from attachment to true existence, there is no meditation on a

matter, there is no meditation at all. There no breaks between sessions. We continually abi
non-attachment to true
existence. This play without fixation, self-liberation beyond partiality, is experience of the fie
Samantabhadra. The
All-Creating King says:

Kye! if we have attained the empowerment of the King,
Insight does not fabricate, suchness always rises.
Absence of cause and conditions is the path of excellent peace.
What rests in the ground is resting in itself.

The great upaya of the King, the doer of all,
Is the empowerment of ultimate realization.
If we enter into all objects exactly as they are,
We know both faults and virtues as equality.

Then we go beyond both entering and non-entering.
The changeless self-existence of the field of the King
Is the self-perfected nature--No progress, no renouncing.

As when we meditate on things and characteristics, there are no identifying signs and criteri
text
says:

Like the dharmas of grasping at things and characteristics,
Criteria and signs are non-existent, like space.

With nothing we are supposed to reach, there is nowhere to go astray. With nothing in parti
supposed to look at, the seer can have no obscuration. The same text says:

As for this itself, the nature of bodhicitta,
It is the essence of all the dharmas without remainder.
The unborn is completely pure and unobscured.
Without a path to tread, there is no such thing as straying.

Because of straying, obscuration, purification, improvement, view, and meditation, we look r
nature of
mind without seeing it, and obscuration arises. Trying to progress where there is no such th

straying. The
same text says:

Within bodhicitta, the single nature of all dharmas,
Counting the one with numbers is straying and obscuration.
Progressing where there is no progress, straying rises.
By having a view about how things are without conception,
The nature is not seen and there will be obscurations.

From the time we become convinced that our own mind is really the primordial self-existenc
we know enough not to aspire to any buddhahood other than that. From that very moment v
of
buddhahood. The same text says:

Since the nature of mind is primordial enlightenment,
We cannot succeed or fail, and there is no hope and fear.

Also:

Since I, the doer of all, am that which is all-inclusive,
Therefore I am explained to be complete perfection.
From the triple nature of me, the doer of all,
Teacher, teaching, and retinue all arise into being.
With those the label "doer of all" has also arisen."

First, as for nature of the perfect teacher,
From the self-arising wisdom of me, the doer of all,
The triple nature of the three kayas has arisen.
Trikaya is taught to be the three-fold perfect teacher.

Regarding such a mantra-yogin the same text says:

The individual body of a god or human being
Is realization, dharmata, and buddhahood.

c. The instruction of how intermediate and lesser ones should meditate

Those of average and low capacities

Have to make an effort to be familiar with this.
Until fixations of ego have subsided into space,
They must use various skillful means of meditation

Because they are not free of ego-grasping, the cause of samsara, those of average and less work
hard at meditation. Here there are distinctions between meditation and non-meditation and fixation of
mind subsiding or not subsiding into space. The All-Creating King says:

As for duality and pure non-dual wisdom
They are labeled as meditation and non-meditation.

d. The suitability of meditation

Those who have not reached self-arising and self-liberation, have the usual ordinary though

Evil discursive thoughts have led them into samsara.
To be free from these they use the means of meditation.
Later vast prajña rises, free from all extremes.

By conceptions one falls into samsara, Dharmakirti's Praise to Manjushri says:

Conceptions are great ignorance.
It is these that make us sink
In the ocean of samsara.
If we are without conceptions,
We will pass beyond
the sufferings of conceptions.

The Edifice of the Three Jewels says:

By constant conception we wander
In the wilderness of samsara.
Because of constant formation
Of karma and the kleshas,
Hundreds of sufferings
Are made to manifest.

Since these are pacified by meditating, by doing so the prajña in which all dharmas are perfe
is sure
to arise.

e. The need to unite shamatha and vipashyana

Kleshas are first suppressed by one-pointed shamatha.
Then, by vipashyana, they are eradicated.

The All-Supreme Clouds says:

By shamatha the kleshas are suppressed.
By vipashyana they turn into perfect enjoyment.

The Bodhicharyavatara says:

Having learned the kleshas will be overcome
By vipashyana possessing excellent shamatha;
First of all one should search for shamatha,
Established by genuine joy, without any worldly desire.

Regarding the single essence and the dualistic individual, resting or being in the first is sham
Luminosity
or clarity of the second is vipashyana. Shamatha and vipashyana are unified by realizing lu
free from
extremes. This is liberation from samsara. The Spiritual Letter says:

Without any prajña dhyana will not exist.
Without any dhyana, also there is no prajña.
Where these exist as two, there is samsara.
Get rid of it like a trace of polluted seas.

Difference has two divisions. There is difference according to words and difference accordi
meaning.
As for the first, hearing about one pointed mind, is shamatha. Realizing the meaning of this
As for the second, by meditating, first, establishing one pointedness is shamatha. Later, rea

natureless is vipashyana. The Clouds of the Three Jewels says:

Shamatha is one-pointed of mind. Vipashyana distinguishes dharmas as they really are.

The Commentary of Ascertaining the Intention says:

There are two kinds of shamatha and vipashyana, according respectively to prajña and the oral instructions. As for those arising from prajña, mental comprehension of the words of the aspects of sutra is shamatha. Realization of the meaning is vipashyana. As for that arising oral instructions, producing motionless mind by the oral instructions is shamatha. Realizatio meaning of that is vipashyana.

f. The explanation of the reason

The reason:

For the highest, evil thoughts dissolve in dharmakaya.
With neither good nor evil, we need no antidote.
Average ones meditate on unity with clear brilliance.
Thoughts of good and evil vanish into space.
Then there is realization of unity like the sky.
Lower ones first must search for the peace of shamatha.
Attaining a steady ease, whatever may be perceived.
Then, by vipashyana's discriminating awareness,
Everything is liberated as the ground:
Inner as well as outer, appearance as well as mind.
Thus, it is important to know the gradation of powers.

Those who come to an island of gold, will not find ordinary rocks and stones, even if they loo So, for
those of supreme powers, whatever arises is liberated as dharmakaya. When the antidotes space,
meditation with sessions and breaks is unnecessary. The All-Creating King says:

In uncreated suchness, the Buddha's realization,
How can conceptions of mind and mental events arise?
By knowing how to rest in unborn suchness itself,
One is free from characteristics of doing and seeking.

Average ones, by realizing the view, rest within the unborn, clarity free from drowsiness and discursiveness, like
a motionless undisturbed pond. By that they unify shamatha and vipashyana. After discurs into
space, sky-like realization arises. The Basket of Holy Samadhi says:

If we rest the mind
Exactly as it is,
In the dharmata of suchness,

Experience unobstructed
By any names arises.
This is called samadhi.

Lesser ones are stirred up like unruly monkeys and can hardly rest at all. They moisten the pointed shamatha, Then as a further antidote, by meditating on vipashyana they discriminate natureless
emptiness and all appearances as illusion and so forth. By that they realize the unborn. Th by Maitreya
says:

Having established shamatha, train in vipashyana.

From the three sections on

2. How those of average powers should meditate, first there is:

a. The instruction to rest in non-thought

Those who have average powers in their ways of meditation also are of three kinds:

Now meditation for those of average powers is taught.
Just as when troubled water is being tossed by waves,
Reflections of bright stars are unsteady and unclear,
The undisciplined mind is lured into unsteadiness,
When it becomes preoccupied with complexities.
The luminous nature of mind and the clarity of wisdom,

The stars of the eyes and higher perceptions, do not arise.
Unwavering one-pointed meditation is important.

When water is agitated by waves, reflections that may arise are not grasped. Though the m
self-existing
virtues of the higher perceptions and so forth, because of disturbing waves of false concepti
virtues do not
manifest. Therefore meditating in unity is important. The Dohakosha says:

By waves of prana included in the mind
Moving and stirring, the mind becomes unruly.
If the co-emergent nature is realized,
By that one's nature will be stabilized.

Rest like that, with no disturbance by the waves of thoughts. The water of mind will rest moti
illuminated by the luminous lamp of the nature of mind. The same text says:

The excellent lord who is without any waves,
Samadhi without disturbance, will occur.
Rest in the water and the self-luminous lamp.
Not coming and going or accepting and rejecting.

b. The extensive teaching of how to meditate

1) The points of posture and means of resting

Free from the three extremes, rest in the nature of the three motionlessness.

The body is like Mount Meru, with the seven points of posture,
Because the senses are free from the limits of extremes,
Sensation is like the stars reflected in a pond.
The empty, luminous mind is as clear as the shining sky.
Neither drowsy or discursive, rest in simplicity.

As for the seven points of motionless body, as one meditates:

1 the legs are crossed
2 the hands are in the meditation mudra

3 the back is straight
4 the tongue touches the palate
5 the breath is slow
6 the eyes are focused on the tip of the nose
7 the neck is slightly bent forward.

As for motionlessness of the senses, the eyes do not fidget. The ears, nose, tongue, and bo
hindered.
Whatever forms, sounds, smells, tastes, touch, and thoughts may arise, their sense doors a
neither do
we pursue them. The five eyes, the divine eye and so forth, and the six higher perceptions,
resting the mind.
 If the doors of perception are hindered, clarity will not be attained. If we follow after thought
continuity will not be
cut. We will be no different from ordinary people.
Therefore, within the motionless pond of sense-awareness, meditate by letting objects of inc
appearance
arise without obstruction, like reflected stars and planets. If that discrimination of objects is
grasped, in addition to no
harm being done, individual virtues will arise. This non-conceptualization of phenomenal ap
wisdom of
non-conception or non-thought.
If there are no phenomena, the mind perceiving these will also be absent. With apprehensio
thought
nor non-thought, the wisdom of complete non-thought will be absent. Therefore, when objec
senses, rest
in non-thought. By the guru of individual and personal awareness, there will be a gap in the
of
thoughts. This is the cessation of prana, and at that time realization will manifest. Though t
breathing moves
in the nose and mouth, thoughts will not move. In this gap in complexities, the time of simpl
thoughts are
pacified, there is no need to meditate on the antidote. Why talk about needing an antidote fo
the presence
of the yogini of simplicity, prajña? Saying that is it not necessary, the Dohakosha says:

The eyes are not closed, and mind too is unhindered.
As for cessation of prana, the glorious guru is realized.

At that time the cause of prana does not move,
Let alone with the yogini at the time of death.

That pith-resolution is called naturalness or non-fabrication of the six senses. Though objec within the
senses, sense awareness does not conceptualize them. They rest naturally. Realization of samadhi in
addition to that is not only not harmful, but facilitates the blossoming of enlightenment. The says:

As great an assembly of sense objects as may befall,
These without selfhood and karma completely blossom.

Motionless mind resting without the extremes of complexity will arise within the motionlessne and
senses. As for resting in that clear mind without complexities, not moving from luminosity, th says:

Things and non-things both are bonds of the Sugata.
Do not distinguish samsara from equality.
The yogin and the oneness of the natural state
Should be known to be like water poured into water.

At that time, objects appearing as external things, and the non-thing mind of inner awarenes with
thoughts within, bind co-emergent sugatagarbha. Because of that obscuration there are sar good
and bad. Even our own samadhi, because of attachment and grasping, will not be produced conceptualizing
things and non-things, when the time arises of not wishing for anything else, all the entities c conception without
remainder dissolve into the ground, the nature of mind. When mind becomes motionless an liberated from
samsara. Without dualistic grasping and attachment to self and other, we attain the body of great
transcendence of thought and expression. The same text says:

When we completely analyze things as well as non-things,

There all beings without remainder are dissolved.
Then mind is motionless, becoming totally stable,
It is self-liberated from the things of samsara.
When both self and other are completely unknown,
Then the unsurpassable body will be attained.

The All-Creating King says:

Kye! within the realm of suchness of mahasukha
Do not exert the three gates; do not produce fabrications.
Do not engage the mind or follow after marks.
Rest in the meaning of bliss, which is self-arising wisdom.
This is realization of self-rising luminosity.
This is the actualization of buddha activity.
This is the realization of the doer of all the King.

2) How virtues arise

When one meditates like that in complete simplicity:

This is the single nature of the primordial state,
Dharmakaya with no perception of grasped and grasper.
In the spotless luminosity of the heart of the sun,
There arise bliss, luminosity, and complete non-thought,
And there is neither any center or any limit.

By passing beyond conception and thought into dharmata, discursive thoughts dissolve into
Then there arises realization of the equal taste of dharmakaya, the luminous great perfectio
the
nyam, the experiences of bliss, luminosity, and non-thought. This is the great symbol beyor
meaning. The All-Creating King says:

The three times are a single one without distinction.
Arising is primordial, with neither before nor after.
Because dharmakaya is one and completely all-pervading,
One rests within the nature of the greatest of the great.

Also:

This wondrously arisen play is free from karma like space.
From thoughtless ignorance that immediately arises.

The Dohakosha says:

If we try hard, holding the guru's instruction,
Co-emergence will doubtlessly arise.
Its colors and qualities, unexampled by letters,
Are ineffable and pointless to describe.
Like attachment to the heart's bliss of a princess,
Who can teach that ultimate lord of Being?

The Sutra of the Ultimate Samadhi says:

In the state of dharmata,
Inconceivable by thought,
As mind rests without thought,
Experience without bias
Will certainly arise.
This is called samadhi.

3) How to realize dharmata

When this co-emergent self-arising wisdom arises, from the viewpoint of the mind of the yog

Appearance and emptiness are an all-pervading unity,
Transcending all the extremes of existence and non-existence.
Samsara and nirvana are not conceived as two.
Knowing and its objects are of a single essence.
See these as neither equal or not with dharmata.

The inner and outer dharmin, the eight examples of illusion, and dharmata, the essence by n
not different. This is seeing the overall unity of appearance and emptiness. The All-Creatin

Whatever appears is one in the state of suchness.
As for this unfabricated king of equality,
Realization of dharmakaya, arises from within.

The nature of mind beyond the extremes of existence and non-existence, the pure motionles
wisdom, arises as the non-dual play of samsara and nirvana. The same text says:

Pacifying beginning, middle, and end,
Pacifying samsara and nirvana,
With the spontaneous presence of great bliss,
By matchless wisdom aware of autonomy,
Dharmas will not arise as something other.

At that time, knowable objects and the knower, mind, arise as the equality of non-dual wisdo
says:

Both inner and outer are subsequently inner.
This profound aspect has no conceptual objects.

4) The main cause of the wisdom of the noble ones

This is the cause of wisdom that sees the noble truths
Then the eye of mind, which is the seer of suchness,
Will perfectly establish the buddhadharmakaya.
May the fortunate rest in this equality.

From becoming increasingly familiar with wisdom without complexity, the path of seeing and
are self-established. As to how this occurs, the Namnge says:

This what is real and what is not
Having become completely familiar with these,
If that familiarity is perfected,
The fruition is bliss, luminosity, and non-thought.

c. The extensive teaching of the eight means of resting

1) Resting undistracted in simplicity

As for resting without many distractions of emanation and gathering,

In the unborn nature of mind, which is purity like the sky,

Events within the mind are not solidified.
But left to fade and vanish like a heap of clouds.
Rest in what is and what eternally has been so,
The undisturbed awareness of simplicity

Rest thoughts and mental contents as they are in the sky-like nature of mind, watching them
clouds. As for meditating in that undisturbed state, the nature which is exemplified, the All C
says:

Kye Ho vajra being, meditate in suchness.
By realizing liberation a it is,
Undistracted resting in the nature is effortless.
All is self-arising and also self liberated.

Also:

This unborn nature of mind that is like the sky
Is unborn and ceaseless. Rest within that nature.

2) Resting in clear luminosity without disturbance

While resting in clear luminosity without disturbance:

We should let ourselves be like a clear and vacant ocean,
Free from the turbulent waves of grasping and fixation.

Clear because mind does not arise, smooth because it is not discursive, be like an ocean re
clear
and pure of conceptual disturbances and defiling thoughts. The All-Creating King says:

The samadhi of a clear and peaceful ocean
Is not produced by word-dependent mind.
It is suchness pure of all disturbance.

Also:

When this is known, by resting within it undisturbed,
Not engaging in effort, the mind does not train in antidotes.

Objects are not abandoned, and mindfulness is not gathered.
Since anything that arises is itself the meaning,
Enter into the meaning of me the doer of all.

3) Resting free from partiality like the sky

Resting free from partiality like the sky:

We should let ourselves be like an empty, luminous sky,
Impartial and free from any clouds of discursive thought.

Rest in the primordially empty sky-like nature of mind, without emanating and gathering disc

The All-Creating King says:

Kye great vajra being, now you should meditate.
Within the enlightened nature that does not accept or reject,
Rest like space, without fabrications of body and mind.
Not meditating, because of being completely without
The attachment and fixation involved with attaining perfection,
Completely peaceful like space, free from all disturbance,
Have nothing to do with objects or notions of realization.

4) Resting in spontaneous actionlessness

As for resting free from assertion and denial, hope and fear:

Let us be firm and steady like the King of Mountains.
Free from hope and fear, let us neither affirm nor deny.

With the mind motionless like the king of mountains, rest without discursive thoughts of deni
assertion.
The All-Creating King says:

Kye! the teacher of teachers, the doer of all, the king,
Cuts the bonds of duality by realization,
By simply resting in uncontradicted equality,
Realization of me, the doer of all, is established.

That which binds, discursive thought, has been cut through.
Not working on liberation, never gaining nirvana,
The essential meaning does not fixate biased conceptions.
Do not meditate on the goal, nor objects of compassion.

5) Resting in apparent objects as unobstructed

Resting the five gates in their intrinsic luminosity:

We should let ourselves be a clear and luminous mirror,
Within which apparent objects are like ceaseless reflections.

In the openness of clear and luminous mind, rest undistracted as the variegated apparent ob
senses
vanish like mist. The All-Creating King says:

Kye, therefore vajra being now you should meditate.
Though our natural wisdom lies beyond conceptions.
In realizing it conceptual meaning need not be abandoned.
Just go beyond objects and do not guard consciousness.

As things are clearly the essence, do not meditate.
With phenomena clearly the essence, neither hope not fear.

6) resting in the clear luminosity of primordial liberation

Resting in clear luminosity, undefiled by antidotes:

Like a rainbow, eternally liberated as it is,
Let us shine purely, neither drowsy nor discursive.

As for resting without drowsiness or discursiveness in the clear luminous openness of mind,
King says:

Kye Ho vajra being, now you should meditate well.
By appearance of the goal as the pure space of the unborn,
Apparent things are not seen, and fear is not produced.

Appearance is self-liberation into the unborn.
Liberation realizes empty suchness in non-meditation.

Rest like that. Knowing appearance as emptiness is knowing that it is like a rainbow.

7) Resting one-pointedly like an archer

Resting with one-pointed attention:

We should let ourselves be undistracted like an archer,
In natural wisdom that neither gathers nor emanates.

Resting with mind undistracted from dharmata, precisely and directly focus the eyes like an
arrow, the All-Creating King says:

The oral instruction is that this essence of non-meditation
Ought to be grasped with undistracted mindfulness.

8) Resting without action in spontaneous presence

Having put ourselves at ease, as for resting there:

Let us be like those who are sure their work is done,
And rest in spontaneous presence with neither hope nor fear.

To rest mind as it is, resolving it into the spontaneous resting of dharmakaya, relax naturally
of
hope and fear. Then stay there. The All-Creating King says:

Kye, the yogin who enters and meditates on this path
Dwells from now on on the level of the Victorious One.
Not fixating realization, not grasping with partial bias,
Go into the essence beyond success and failure.

Having relaxed the three gates naturally, rest in mere non-distractedness with no need for c
mindfulness. Even if we let ourselves be distracted and fall into ordinariness, our ordinary a
in spontaneous
non-distraction. The same text says:

Kye, for the teacher of teachers, the doer of all, the king
In dharmata without meditation, thought, or concept
To rest while thoughts subside, is falling into samsara.
Seeking and meditating is the path of conceptualization.

How so? The same text says:

Kye O vajra being, now meditate in suchness.
Let the body be, and do not blunt the senses.
Do not try to discipline speech in any way.
Let the mind rest where it is. There is no need to move it.
By meditating in this actionless buddha activity,
Doing nothing at all the goal will be perfected.

Also:

Kye, to yogins having the fortune of entering all at once,
When realization of the doer of all is taught,
Not intimate mindfulness of the Space of realization,
But no meditation or entering is what they should be taught.

9. summarizing the meaning of the eight means of resting

Of these eight means of resting:

Here within the natural purity of samadhi
Shamatha and vipashyana are unified.
When we rest within the unborn, that is shamatha.
Vipashyana is simple, luminous emptiness.
They are united by having an essence inseparably one.

With neither grasping nor fixation, there is naturally pure samadhi. This is how to unify shan
vipashyana. Resting in being is shamatha. The luminosity of that time is vipashyana. Altho
these are
inseparable, and from the time they are labeled as "unity," they are indivisible. In shamatha
peace," any
perception of resting in peace is pacified. In vipashyana, "clear seeing," conceptualization o

does not occur.
Therefore they are inseparably one in the natural state. The Bodhisattva Pitaka Sutra says:

The bodhisattva's shamatha is contemplation of reality. Not even perception of peace exists
Vipashyana sees the view, but never looks back even at the view. Therefore, what is seen i
seen.

6. Treading the Path

Having learned how to see the inexpressible by the eight means of resting, now, as we rest
is the
explanation of how to tread the path by means of four kinds of wisdom. Of these four, as for

1) The wisdom of appearance

As by the eight means of resting the mind rests in the natural state:

Now this profound and peaceful simplicity of mind
Sees the truth that is inexpressible by speech,
The wisdom of appearance, utterly without concept,
The luminosity known as prajñaparamita.

The first arising of clear, luminous, motionless wisdom is the wisdom of appearance. This is
mind's
entering into the nature of mind beyond speech, thought, and expression. Its luminosity is th
perfect
knowledge, the prajñaparamita. The Precious Ocean says:

There are four kinds of luminosity.
After them is the level of the great wisdom.
Appearance is completely without conception.
The wisdom of increase comprehends illusion.
Final attainment, the path of the noble ones.
Complete attainment, finished with that path.

Nyime Namgyal connects these with the four situations of the bardo. They are explained as
liberation.
Those who attain recognition that things are like that right now are liberated.

Though at this point realization is not complete, by the wisdom of appearance first arising, o
the
nature of mind, the wisdom of the natural state.

By the path of liberation being already accomplished, one has planted the seed of enlighten

2) The wisdom of luminosity:

By seeing this the mind is totally in peace.
There is little attachment to affirmation and negation,
Regarding the various dharmas, external and internal.
Impartial compassion arises out of this emptiness.
Inspiring us to virtuous actions for self and others.
At this time we have an enjoyment of solitude,
Feeling a need for few distractions and entertainments.
Even in dreams our behavior will be wholesome and proper.
Now we are taking command of the path to liberation.

When wisdom recognizes the luminous nature of mind as the ground, incidental false conce
as they are, and the mother and son luminosities mix. By only virtuous behavior, there is th
of the five
dharma objects.
The mind of inner cognition complete with its assertions and denials, is free from all attac
the self
luminous emptiness of mind, by the arising of impartial compassion for sentient beings near
benefits
oneself. One encourages only virtue. One delights in isolated mountain valleys, forests, an
abandoning
distractions and occupations. With this absence of unvirtuous thoughts, finally, even in drea
and virtuous
appearances rise. With body, speech and mind completely trained, "shinjang," the virtues o
accumulation are
in one's being. In the meditation hall one sees various manifestations of luminosity. The La
says:

Without any thoughts, having straightened the body,
To the Buddha and also to enlightenment
Having done prostrations again and again,

We should meditate on selflessness.

If having yoga we meditate on that,
We will have the lotus life empowerment.
We will be protectors for all beings.

If those possessing yoga make an effort,
Like the space of the sun and of the moon,
Mind is radiant and lotus-like,
Depicting truth like fire in the sky

Then:

At that time the godlike hand of buddhahood
By having arisen from all the buddha fields,
Anoints their heads with blessing and empowerment.
This is a sign of engagement with the real.

3) The wisdom of proliferation

With these:

Then by greater and greater familiarity,
Clarity and wisdom are more than they were before.
Appearance is realized to be like dreams and illusions.
When born and unborn alike are seen to be non-existent,
Dharmas are of one taste in non-duality.
This proliferating wisdom becomes complete non-thought.
We attain meditation that is adorned with joy.

By becoming more and more familiar with these former realities, obscurations to the empty l
self-arising wisdom diminish. There are great waves of prajña, samadhi, and enlightened ex

appearances are naturally seen as dream and illusion. The many natures of dharmas arise
taste.
Resting in this space-like state is the wisdom of proliferation. The Stages of the Path of Mira

Even in dreams illusion will be seen.

It proliferates and increases.

4) The sign of attaining heat

At this time:

Now both body and mind are purer than before.
There is spotless realization of prajña and upaya.
Through the higher perceptions, compassion accomplishes benefits.
Saddened with samsara, we thoroughly renounce it.
Even in our dreams, all dharmas are realized thus.
Our bodies will have no lice or nits, or any worms.
We will be free from drowsiness and discursiveness,
Established in the state of samadhi day and night.
Such people will quickly see the path of the noble ones.

By spotless realization, there is the special sign of body and mind being shinjanged. By rest
night in
the samadhi of special union, we become inseparable from it. By compassion, activity to be
sadness and
extraordinary renunciation for samsara arise. Even in dreams, all dharmas are seen as drea
so forth.
There will be no worms within the body and no lice and other parasites on its surface. One
signs of the
path of preparation and quickly come in contact with the path of seeing. The former text say

By its increase, it is not difficult
To attain fully the path of the noble ones.

5) The wisdom of the noble ones which is attained

Through greater familiarity this will be more intense.
The sun of wisdom that is realized through samadhi,
Arises now although it never rose before.
Now that we have seen the meaning of its being said
That there exists a single equality of all dharmas,
Possessing the eyes and higher perceptions unobscured,
We see limitless hundreds, thousands, and millions of buddha fields.

This is the spotless wisdom of the noble ones.
This is the manifestation of what we call "attainment."

First, by having seen the spotless wisdom of the luminous nature of mind, what is called the "attainment" is gained.
Internally the hundred and one pranas of the nadis of the heart center are purified. The wisd and
white essence elements becomes increasingly luminous, and also by illuminating the other c special prana
minds are supported, and by the 1200 pranas of the kleshas ceasing, according to mantraya appear
as the primordial buddha fields.
According to the vehicle of characteristics, seeing the faces of a hundred buddhas and so fo as
external appearance manifesting as the buddha fields. According to the level of the bhumis eyes, and higher
perceptions of an individual being, and obscurations and obstructions are greatly purified, so attains non-
obscuration. Seeing false conceptions for what they are, one is completely liberated from th are to be
abandoned. Realization of luminous wisdom manifests. The Avatamsaka Sutra says:

Oppressions cease and indignities of the lower realms.
One is free from fear of samsara, unharmed by anxiety.

We are liberated from fear. By becoming familiar with this seeing which has been attained, of
wisdom arises.

6) The first attainment of the wisdom of the noble ones:

By letting this increase, grow ever greater and greater still,
The samadhi of realization has countless qualities.
Dharmata is the same whether concepts are there or not.
The nourishing clouds of spotless wisdom still increase.
Meditation and non-meditation are not two.
Resting in meditation then becomes eternal.
Emanations beyond the compass of thoughts will be displayed.

We enter limitless buddha realms and visions of wisdom.

Becoming familiar with what has been seen is the path of meditation. By lesser, middle, and
attainments, the previously explained countless virtues of each of the bhumis are attained.
one benefits
sentient beings. From the first to the seventh bhumis, conceptions in post meditation, separ
and post-
meditation. By the manifestation of the three pure bhumis, one is without these conceptions
post-
meditation are mixed because they have the single taste of wisdom. The Uttaratantra says:

The mind that always acts and accomplishes
Blazes like a fire.

There and so forth it has previously been explained.

7) How the noble ones are perfected by full attainment

With these special qualities of the vajra body:

With nadis and elements pure, prana as well as mind
Are supreme in great and spotless qualities,
Then there are what are called the wisdoms of full attainment.
Here the path of the noble ones will be completed,
and then enlightenment will quickly be attained.
This is the yana of the heart of luminosity,
Whose fruition liberates fortunate ones within this life.

The wisdom of the path of meditation is called the wisdom of full attainment. By meditating
eight-fold
noble path, there is co-emergence, and many stains are cleared away. In general, the virtue
bhumis
appear from the workability of nadi, prana, and bindu. They also become workable through
merit
and wisdom and through efforts of purification as required.
There are twenty-one knots in the central channel. By releasing the first two, there is the firs
so on,
until by releasing the nineteenth and twentieth the virtues of the tenth bhumi arise. The puri

petals of the nadis.
The purifier is that by wisdom proliferating in the nadi petals, confused appearance attendin up and is
emptied. By the purifier, the wisdom essence in the wisdom nadis, prana enters into the co motionlessness of non-
thought. Realization of the paths and bhumis arises.
Moreover, by the workability of the navel emanation chakra, the virtues of union with the acc arise.
One sees the face of the nirmanakaya buddha. By the throat enjoyment chakra becoming w sambhogakaya appear. By the heart chakra becoming workable, there is the path of seeing sambhogakaya qualities of the bhumis from the first to seventh appear. By the crown cente the
virtues of the three pure bhumis arise. When the twenty-first knot of the central channel is r the surrounding
nadis are completely purified, so that the kayas and wisdoms appear.

The Vajra Miracle says:

As for the bhumis and the virtues of the bhumis
From growing and diminishing in the nadis
There is the action of prana and great bliss.
The purifier and ground of purification
Reciprocally wax as the other wanes.
Samsara and nirvana wax and wane.
The chakras, counted as three or four or five
Two times two times that are not perfected,
As the last tenth bhumi, the bhumi of wisdom.
By milking it is said to go up and down.

As explained above, the three chakras correlate with the three kayas. The four accord with mahasukhakaya as the fourth. The five are completed by those with the great wisdom as fif knot of the
chakras is that of the tenth bhumi. The twenty-first is that of perfect buddhahood. When the one after
another, we enter into luminosity. How the natural knots in the nadis are released will be ad explained in
connection with the bardo.
In the situation where the arising of the four luminosities is recognized, as previously taught,

is in
the middle of the central channel luminosity nadi. In the center of the heart the nature of the
arises at the
time of arising and dissolving. As for the way it dissolves, The Subsequent Tantra of the Ma
Wisdom says:

At the time of death of sentient beings,
Form dissolves and passes into sound.
Sound and smell, and taste dissolve in touch.
Touch dissolves in the space of dharmadhatu.

At that time the Play of Wisdom says:

First earth dissolves in water.
Then water into fire.
Then fire into air.
Then air into consciousness.
The grasping and fixation
Comprising consciousness,
Now enter luminosity.

By form dissolving into sound, form becomes unclear. By earth dissolving into water, bodily
diminishes. By sound dissolving into smell, the ear no longer hears sound. By the dissolvin
fire, the moist
aspect dries up. The blood essences are forced into the nadis and collect in the roma and k
smell
dissolving into taste, the nose no longer smells odors. By the dissolving of fire into air, heat
in from the
extremities and enters into the essences in the petals of the four chakras. By smell dissolvi
the tongue no
longer experiences taste. By prana dissolving into consciousness, breathing ceases. All th
and
kyangma go upwards to the tip of the nose.
When touch dissolves into dharmas, the body no longer experiences touchables, and its lus
Consciousness enters into luminosity. The HAM at the top of the central channel dissolves
essence of
roma. The red A at the nose dissolves into the red essence of kyangma. By the wisdom of
dissolving into

the great essence of luminosity, after subtle and coarse thoughts have ceased, luminous wis
buddhahood
that intrinsically exists within mind appears. From the empty nature of mind the four luminos
dharmakaya arise,
and from the aspect of appearance, the five luminosities of the spontaneous presence of rup
First are the wisdoms of appearance, proliferation, attainment and complete attainment. As
the
instant when consciousness dissolves into luminosity, the external sign or appearance is ligh
five colors,
having merely the aspect of a mirage. This arises when the five essences of the elements c
center of the
heart. The inner sign or essence is that the wisdoms of bliss, luminosity, and non-thought a
mirror. The
Commentary on Non-duality says:

First that mirage is seen,
With light rays of the five colors.

Also:

Appearance of knowables is complete non-thought.
Within that luminosity, abandoning grasping thoughts
Arising does not arise, and neither does the prana.
As they rest quietly, that is the first situation.

By that wisdom, the thirty-three thoughts arising from aggression cease. The Embodiment c
Aryadeva says:

What are the names of the thirty-three thoughts? Non-passion, intermediate non-passion,
extreme non-passion, mental going, coming, suffering, intermediate suffering, extreme suffe
peace, discursive thoughts, fear, intermediate fear, extreme fear, craving, intermediate cravi
craving, clinging, non-virtue, hunger, thirst, feeling, intermediate feeling, extreme feeling, the
apprehender, apprehended, discrimination, shame, kindness, intermediate kindness, extrem
fear, hoarding, and envy. Those are the thirty-three naturally existing thoughts.

Second, at the time of the wisdom of the dissolving of the proliferations of appearance, there
like
that of the rising moon. By the mind entering into alaya, the white radiance of the nadi of ari

The inner sign
is that more luminous than before, that is not fixated. The Namgyal says:

The second is like the moon.

Also:

Proliferating aspects are complete non-thought.
Greater luminosity does not fixate thoughts.
Subtle wisdom is non-thought that is free from prana,
In the second situation of resting quietly.

By that wisdom, the thirty-three thoughts arising from passion cease. The Embodiment of A
says:

What are the forty thoughts arising from passion?

1 desire, chags pa
2 intermediate desire, chags pa bar ma
3 extreme desire, kun tu chags pa
4 joy, dga' ba
5 intermediate joy, dga' ba bar ma
6 extreme joy, shin tu dga' ba
7 rejoicing, rangs pa
8 extreme gladness, rab tu mgu ba
9 wonder, ngo mtshar
10 laughing, bgod pa
11 satisfaction, tshim pa
12 embracing, 'khyud pa
13 kissing, 'o byed pa
14 sucking, 'jib pa
15 stable confidence brtan pa
16 play rtsen pa
17 pride, nga rgyal
18 action, bya ba
19 association, 'grogs pa
20 power, stobs pa

21 forgetfulness, dbrog pa
22 delight, spro ba
23 the union of co-emergent joy, lhan cig byed pa'i dga' ba la sbyor ba
24 union with supreme joy, shin tu dga' ba la sbyor ba
25 grace/ playfulness/ flirtatiousness, sgeg ma
26 complete grace , rnam par sgeg ma
27 the fruition of moods zhe 'bras,
28 virtue, dge ba
29 clear words, tshig gsal
30 truth, bden pa
31 untruth, mi bden pa
32 certainty, nges pa
33 clinging, nye bar len pa
34 the giver sbyin pa po
35 criticizing others, gzhan skur pa
36 bravery, dpa' bo
37 shamelessness, ngo tsha med pa
38 deceptiveness, gyo sgyu
39 attractiveness sdug pa
40 wildness, mi srun pa
41 great dishonesty. gya gyu che ba.
These are the forty? thoughts arising from passion.

Third, as for the wisdom of dissolving of proliferation into attainment, the external sign is like of the
sun or brilliance of fire. It appears to be orange. As the klesha mind dissolves into alaya, it radiance of the nadi of
discriminating wisdom. As the internal sign, wisdom that does not grasp bliss/luminosity aris than before.
The All-Victorious says:

The third is like the sun.

Also:

The wisdom of attainment is complete non-thought.
Not even luminosity, it is very subtle.
Complete luminosity of prana and mind arises

This is the third situation of resting quietly.

By this wisdom the seven thoughts arising from ignorance cease. The Embodiment of Actio

What are the seven thoughts arising from ignorance? Dullness, true forgetting, confusion,
having nothing to say, sadness, laziness, doubt. All these seven thoughts arising from ignor

Fourth, the wisdom of attainment dissolving into complete attainment is like dark blue or gre
is
the radiance of the central nadi as the ignorance of alaya dissolves into dharmadhatu. The
even more
than before all stains of attachment to clarity and luminosity are purified. The All-Victorious

The fourth is like darkness

Also:

Complete attainment is spotlessness without conception.
It is self-arising and self-luminous.
Supreme samadhi has no coarse or subtle natures.
This is the fourth situation, changeless and all pervading.

At that time, the blood and breath essences in the red and white cord-like veins of the heart
dissolve
into the bindus of A and HAM and the wisdom of ultimate simplicity manifests. This is the bu
By the
successive arising of these four stages of luminosity, A and HAM are gathered into the nadi
heart, gradually
dissolving into the great essence in the nadis, which they become.
At the time of the first three luminosities, coarse obscurations dissolve into space. At the tim
fourth, by
the dissolving of subtle ones, this moment without all obscuration arises, revealing the first p
liberation. This is
the time when buddhahood manifests. This renunciation of the buddhas is irreversible. As
reversed, though
there is such renunciation in the path of the buddhas, if it is not recognized for what it is, this
reversible in those without
such renunciation.

As for its being irreversible if it is recognized, when we are liberated at the time of recognitio
higher
perceptions and so forth are attained without defilement, and there is no place to turn back t
luminosity of
dharmakaya.
The self-existing luminosity of rupakaya arises after the four moments. The All-Victorious sa

Fifth, within that cloudless sky,
Non-thought without center or limit arises.

First, from that dark blue radiance, like a cloudless autumn sky, there rises the mandala clus
Vairochana.
Here within the luminosity of his heart center is the pith of the bodies and buddha fields of th
families. Then the
mandala clusters with Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi as the pr
with
their retinues, arise. Self-arising from the radiance in their hearts, at that time the mandala c
space of
Akanishta also arises. Those who have formerly encountered and stabilized this will be libe
time.
Moreover since the moments of luminosity are days of samadhi, by having now meditated in
thoughts will then not be emanated, and the former clear luminosity of the space of cessatio
so, for a long
time. Since the instants of the bardo are the stages of samadhi, from now on it is very impo
stabilize them. If these
are not recognized, the dream-like bardo of becoming will instantly appear, half of former ap
half of those
of our later existence and place. When these arise, the best reversing the fearsomeness of
lack of true
existence, the middle like the illusions of the developing and fulfillment stage, and the lowes
refuge and so
forth. It is taught that they are born in the celestial realms and liberated there.
That completes the exposition of how to tread the path of the four luminosities, together with

points.

7. How those of lesser powers, by becoming gradually accustomed to the means of resting,
the state

of a vidyadhara.

There are three sections, the brief teaching, shamatha, and vipashyana.

a. The brief teaching:

In the stages of meditation for those of lesser powers,
At first there is a separate training in the skills
First of shamatha and then of vipashyana.
After both are stable, these meditations are unified.
Training in this involves innumerable techniques.

b. Shamatha,

1) Taming discursive thoughts

How is it done?

First, regarding the stages of practicing shamatha,
We should stay seated within a solitary place.
In- and out-breaths are counted and colors visualized
Remain for several days to tame discursive thoughts.

At the time of meditating, stay in a place free from disturbances of people and occupations,
forth,
among things which the mind naturally grasps as pleasant. Sitting cross-legged, rest the ha
Of the three
luminous nadis, as from white roma one exhales the breath from the right nostril, all sicknes
deeds, and
obscurations are purified, like smoke escaping from a cook-house.
When it enters in, the samadhis of the buddhas and so forth becoming light, enter from the l
the
red kyangma. Visualize that they dissolve in the central channel, and that for a little while th
above and below
the hearth of the Sage are grasped and united. Also in gradually sending as before, hold th
while.
As for the colors of pranas, if the three places of the prana of spring are thickened by phlegr

is the
green air prana. To clear away the heat of fire from the three of summer, there is the white
For the three of
autumn, to clear away the motility of bile, there is the yellow earth prana. For the three of wi
antidote to cold
and dampness, meditate on the red fire prana.
As for their shapes, meditate on the essences of prana and mind in the heart center as like a
triangular,
round, and square. Those are their corresponding touchables.
As for counting, breaths up to seven are mentally counted.
Beginners should visualize the exhalation of that prana going four cubits and so forth from th
then
more and farther until it fills the whole of the three realms. Make the mind completely undist
time of
drowsiness, not keeping it inside, eliminate it by forcefully expelling outward. At the time of
virtue, faith,
and so forth, hold them inside. After training prana for some days, completely non-conceptu
clear and
luminous mind arises. At that time, because the coarse pranas are motionless, mind is with
the white
and red essences of roma and kyangma are the motionless sun and moon. Within, as that r
remains in
non-thought within the central channel, co-emergent wisdom is recognized. The Dohakosha

In those whose prana and mind are without wandering,
The sun and moon are inactive and unengaged.
Those who do not know, exhale their minds at this time.

2) Holding the object one-pointedly

Then coarse discursive thoughts are suppressed, and after meditating in that way:

Practice the four immeasurables and the two bodhichittas.
Then, within the practice of the developing stage,
Meditate in one-pointed attention without distraction
On whatever spiritual object may be appropriate,
Such as a picture or a book of the holy texts.

Then train in the four immeasurables, kindness and so forth or in the bodhichittas of aspiring
The
Bodhicharyavatara says:

Pacify thoughts and meditate on bodhicitta.

Do that or the developing stage. The Dohakosha says:

Grasp with the mind the form of the deity, painted etc.

The Samadhiraja Sutra says:

With a statue that is gold in color,
Entirely beautiful, of the Lord of the World,
The mind of one into whom this image enters
Meditates in the way of a bodhisattva.

Do that briefly. Alternately, those unfamiliar with the former objectless meditation can take s
appropriate
good object and meditate on it without being distracted to anything else. The Mahayanasutr

Having focused the mind on the object of meditation,
Never let yourself be distracted away from it.

3) The actual samadhi of shamatha

Resting in this way, the mind becomes workable.
It keeps to its object and does not go anywhere else.
It will stay as long as we rest in meditation.
When body speech and mind are pervaded with spiritual joy.
One pointed unwavering shamatha has been established.

The mind stays on its objects until we leave off meditation and does not emanate concepts.

blissful. In speech one says little and the words are smooth and soft. This is the time when
shamatha is
established. The Sutras say:

O monks, the body and mind of me the yoga practitioner are workable. Preoccupation with food is small. There is little speech and words are soft. The skin is supple and smooth.

From the two sections on

c. Vipashyana

1) The way of training.

When shamatha has become workable, as for training in vipashyana:

Then we learn the meaning of vipashyana.
All the external appearances of the phenomenal world,
All these various dharmas of samsara and nirvana,
Are like the appearances of a dream or an illusion.
They are like a reflection, an emanation, or echo,
A castle of the gandharvas, an illusion or mirage,
Or heat ripples in the air, totally insubstantial.
They appear, but within the nature of emptiness.

Appearing while they are primordially non-existent, meditate on appearances as being like th
of
illusion. The Shri Samadhiraja says:

These dharmas are hollow like a plantain tree.
They are ephemeral like lightning in the sky.
They are illusory, like the moon in water.

Also:

Like a castle of the gandharvas or a mirage,
They are like an illusion or like a dream.
All dharmas should be known to be like that.
Meditation on marks is empty of an essence.

The Sky Treasury Sutra says:

By the single Dharma all dharmas are illusion,

Like a mirage they are hollow and ungraspable .
It should be concluded that they are false and impermanent.
Those not kept from this go to the heart of enlightenment.

All the vessel and essence of the phenomenal world as it appears from the viewpoint of con
dream-like pure appearances of the three jewels are not really established. By not collectin
patterns of the
viewpoint of confusion, they are purified. These appearances arise as if they were pure, bu
from the
viewpoint of dualistic appearance, they are false. The sutras say:

Nirvana too is like a dream, like illusion.

The buddhas appearing from the viewpoint of confusion have the false nature of an emanati
nirmana, like the moon in water. Appearing while in fact they do not emanate from the spac
dharmakaya
and sambhogakaya; the pure nature of the buddhas dwelling in Akanishta is not false and n
confused
conceptions, samsara and its joys and sorrows follow continuously one on the other, like a s
generations. Yet from
that very time depending on the unborn nature of mind, there is neither samsara nor no sam
like a dream.
From the time they arise within the confused sleep of habitual patterns, confused experienc
all. The
Noble Sutra Requested by the Close Retinue says:

Minds terrified of hell thus have been taught by me:
Though many thousands of sentient beings have been saddened,
By death and transmigration going to the lower realms,
Those beings in actuality never really existed.

Whatever swords, great arrows, and weapons have come forth,
Even if they did harm, they have never existed.
Even as these weapons descend they do not exist.

A variety of pleasant flowers all in bloom
Elegant golden houses, with a pleasant glow,
None of these have ever been produced at all.

These are established in the power of conception
In the power of conception, the world has been imputed.
By fixating their perceptions fools have done that work.
Neither fixation nor non-fixation ever arise.
They are illusory thoughts, no more than a mirage.

In brief, meditate on these dharmas of imputed appearances of what does not exist as tenuo
like
the eight examples of illusion.

a) The way they arise

As for not fixating these illusions at all and meditating on them as being like the sky, dharma

Since all is non-entity like the selfless space of the sky
Meditate in this simplicity, the state of the unborn.
Realize external dharmas to be non-entity.
Realize grasping and its objects as natureless.

Those appearances without true existence, except as mere imputations, are really intrinsica
and
are not complex objects. Meditate within that. Eliminate fixated thoughts of external objects
truly existent or
truly non-existent. When it is realized that the grasped object is unperceived and inconceiva
to that, the
mind with thoughts of grasping it, does not exist. Then the subsequent fixation too cannot e
none of these
objects have an essence, realize and meditate on this as dharmata beyond perception and
Samadhiraja Sutra says:

In limitless kalpas that are already past,
The principal ones of men were led by me.
The great Sage served them as a sturdy ship.
Names arose in the manner of non-things.
From the time they arose, they supremely existed as space.
All dharmas are taught to be in truth like space.

Then in accord with imputed characteristics,

Sounds resounded in all the various worlds.
All the gods emitted excellent sounds.
Unreality was the alleged Victorious One.

As soon as he was born, he took seven steps,
The Buddha all dharmas were taught as unreal.
The Sage who is the teacher of all dharmas
When the Buddha was victorious over all dharmas,
Like Grass, and toilet sticks, and medicinal rocks,
"Dharmas are unreal," the sound arose.

As many as the worlds, that many sounds:
"All unreal, entirely unreal."
Like that, the melodious sound phenomena
Of the leader of the world supremely rose.

b) The thirteen means of resting

a) Examining the mind

After meditating like that:

Then examine inner mind in the following way:
There is no essence in separating conceptions of mind.
Affirmations, negations, truth and falsity,
Joy as well as sorrow, and also indifference,
Project their different objects, yet we cannot grasp them.
Consider where we come from, and where is this we are now?
Where do we finally go, and what is our color or shape?
Examining this in our thoughts, this is what we shall see:

Various objects are defined as pleasant and unpleasant, existent and non-existent, true and

sorrowful, and so forth. In reality, without any essence at all, at first they are without any cau
arising. Where nothing
arises, nothing can endure. Therefore their endurance is essenceless. In what does not en
no cause of
cessation.

These objects are empty of individuating characteristics. They have no color, no shape, no r
They
will not be found externally, internally, or in between, even if we look for them. The example
unfindable state is
the sky. There is nothing to grasp or analyze. Objects are elusive, insubstantial, and compl
They arise in
freedom from action and actor. This is realizing the natural state, dharmakaya. The Univers

As for the rootless nature of the mind,
Emptiness and suchness eternally so,
Inexpressible wisdom, naturally so,
Ungraspable, it is not found when looked for.

b) Resting naturally relaxed

At that time:

At this time, thinking no thoughts within our minds,
Relax like someone who suffers fatigue to the point of exhaustion.
Do not think about anything. Forsake intellectualizations.
Let everything rest in non-dual equanimity.

Letting go of the previous repetitious steps of conceptual analysis is like relieving someone e
burden. We reach the end of our struggle. It is gone. Relaxing into the natural state, withou
mindfulness of
anything at all, rest in the blissful brilliance of insight. Let ceaseless appearance go free and
like vanishing mist.
The Dohakosha says:

That mind which has been bound in entanglements
Will doubtlessly be freed when these are relaxed.
The very things that are the bonds of fools,
Completely liberate those who are capable.

In general, meditate on the mind. When it is grasped one-pointedly, let its intrinsic emanatio
like.
That is relaxing in the natural freshness of dharmata. Discursive thoughts are like growing a
text says:

Bonds are our undertakings that go in the ten directions.
If these are abandoned, we rest stable and motionless.
Wrong understanding is realized to be like a tail.
Even children like you can directly perceive yourselves.

Like a raven on a ship, the mind emanates outward, saying, "I won't come back." Having ap

external objects, then it returns inside. There it dwells in self-existing realization of emptines
before. The same text
says:

Objects are pure. There are none to manifest.
One is coursing in emptiness alone.
Like a raven who flies up from a ship,
Having circled and circled, it must return.

When objects of form and so forth are emanated from the mind, they have no true existence

dependent on them for an instant. Self-eliminated, they rest in emptiness with nothing to an
example, as the
raven, flying outward from a ship over the ocean, cannot depend on external objects, but ret

c) How realization arises

The way of meditating:

We realize that the individual grasped as "I"
Does not exist as an independent, controlling ego.
The mind that fixates one also is without a nature.

By eradicating thoughts attached to self and ego and becoming accustomed to the reality th
be
found, the individual who fixates is egoless. Therefore fixation is natureless. Since former c
grasping are
essenceless, grasping too is realized to be essenceless. By the two kinds of self being real
neither objects
or the one who makes them arise within samsara are established. Samsara is liberated into

liberation
of nirvana. This is because samsara is not other than mind. The Dohakosha says:

The nature of samsara is the essence of mind.
Directly know that fools are skewered by an arrow.

With such realization, even if there is no liberation during this life, there will be in the next. T
Hundred
on the Middle Way says:

For anyone who knows this,
If nirvana is not attained,
Within a later life,
It will be without effort.

For example, even if experiencing great waves of happiness and unhappiness is impossible
of
experiencing nirvana later.

d) How to attain stability

After shamatha and vipashyana are individually stabilized:

Then they are unified as wisdom, the natural state.
Appearance and mind are non-dual, like the moon reflected in water.

When the moon arises in the water of a pond, there is no difference between the water and
the
time of appearance and the fixation of appearance, the mind that fixates is non-dual with ap
false
appearance is grasping. Grasping should not be understood as the apparent object. The a
its emptiness
are non-dual, like the water and the moon in water.

e) How it is non-dual

Though it is like that, by not understanding this:

Grasping duality is the confusion of samsara.
Awareness of non-duality goes to the peace of nirvana.
Therefore, let us train in this non-duality.
Dharmas are of the essence of mind, and thus unborn.
The nature of the mind is pure and undefiled.
Rest in this spotless simplicity, emptiness/luminosity.

By grasping what does not exist as selfhood, independent reality, the confusion of samsara, as
terrifying, like water in a dream, becomes even more terrifying. Habitual patterns of confuse stabilized
when they are not established as anything other than confused appearances of mind. The r of arising
of these confused appearances is also pure of nature. It too is essencelessness. Therefore obscured by kleshas.
The Uttaratantra says:

Since the nature of that mind is luminosity, the kleshas are seen to be essenceless.

Rest in immaculate wisdom, the essence unobscured by extremes, the essence of simplicity not
struggle with conceptual analysis. This obscures the nature of mind. Proliferating false con like a poisonous
snake in a basket. Left alone, it does no harm; but it will if teased. Mind too should be left a effort and
establishing or accepting and rejecting. The Song of the Oral Instructions of the Inexhaustib says:

As for the nature of mind, which is the natural state,
It is hard for anyone to realize.
As for the spotless essence undefiled by extremes,
No one should analyze primordial purity.
If it is analyzed, it is like what happens
To a person who teases a dangerous, poisonous snake.

The All-Creating King says:

Just as appearances are one in suchness,

Within this do not fabricate anything.
Rest in the uncreated king of equality,
The ultimate state, the non-thought of dharmakaya.

f) How the middle way free from extremes is realized:

The way of meditating:

By that the disturbances of kleshas are pacified.
We rest within the great wisdom, completely without conceptions.
Insight, samadhi, and higher perceptions are established.
We realize there are neither grasping or fixation,
As well as the middle way, which is freedom from all extremes.

Disturbances of the kleshas are pacified. By wisdom with neither grasping or fixation, the sa
complete
non-thought, enlightened insight, the buddha qualities of liberation, the five eyes, and the hig
perceptions are
established. The Prajñaparamita-samgatha says:

Dhyana eliminates baser qualities of desire.
Insight, higher perceptions, and samadhi are gained.

g) Free from anything to meditate on or a meditator, this is buddhahood

At the time of meditating:

At this time the mind is like the space of the sky.
In this space of simplicity no objects are perceived.
Within this dharmata there is no meditation,
Nor is there any object upon which to meditate.
There is no agent of action, and nothing to act upon.
This is the spotless purity of buddhahood.

At the time of that meditation, from the mind's sky-like freedom from emanation and gatherin
objects
still appear; but since there is no conceptual grasping, these appearances are non-dual wisd
perceive dualistic

natures. Since there are neither meditation or meditator, causes of action and their produce
as they are.
Dissolving mind and mental contents into space, we reach the space of the primordial natur
goal, the nature
of mind. This is abiding in self-existing realization, dharmakaya, buddhahood. The Dohako

Continuous buddhahood has no exclusions.
Since mind itself is essentially purity,
This itself is the spotless, ultimate level.

As mind and mental contents dissolving into the natural purity of the nature of mind, there is
thoughts. They are like salt dissolved in water. The same text says:

Mind is motionless and stably resting.
As salt dissolves and disappears in water,
So the mind dissolves into its nature.
Self and other are seen as equality.

h) The way of realizing dharmata

At this time:

There is no grasping of objects by any perception/conception.
Any more than with a mirage, or the moon reflected in water.
Perceiving no fixation, impartial and undisturbed,
When appearance and mind are non-dual, the perfections will be there.
Let us appreciate the amrita of dharmata.
Deep and peaceful simplicity, uncompounded and luminous.

Externally, we realize that the five kinds of grasped object are like a mirage, or the moon ref
water.
Therefore, conception/perception attached to grasping thoughts as truly existent does not
Internally, we realize that fixating awareness is partless like space, and that fixation is esse
Awareness
with neither grasping or fixation, fresh reality, without intermediate processing by emanation
is the
perfection of prajña. It is profound, peaceful, simple, naturally luminous, individual and pers
This is like

amrita:

Profound and peaceful, simple and luminous, uncompounded
I have found a dharma that is like amrita.

This side is samsara. The other is nirvana. Perceiving neither, the three paths of learning b
are
the perfection of prajña. The Abhisamayalankara says:

It is not the extremes of this side or the other.
Nor is it a matter of dwelling between the two.
Knowing the three times to be equality,
This is maintained to be the prajñaparamita.

i) The way of the ultimate view

As for abiding within this, by the vast, great samadhi without fixation:

Let us cross the ocean of these three worlds of samsara
Within the vast ship of samadhi where grasping is never found,
Arriving at last in the nature of the great perfection.
Along with the bliss of the ground there is a constant well being.

When we have crossed the ocean of samsaric complexities, abiding, as if in a ship, in realiz
of
the great vastness, the ground is primordial simplicity. The mind at that time is mixed with s
This non-dual
space and wisdom is called "the great perfection," so that is we have reached. Self-arising,
realization
perfects all goals. The All-Creating King says:

Kye, therefore as prophesied by me the doer of all,
Make unerringly stable the meaning of what you heard.
Arising from buddha activity free from action and seeking,
Unmade realization will complete all goals.

j) Identifying the defining characteristics of shamatha and vipashyana.

At the time of meditating, as the mind is quiet, without emanation and gathering:

Within this peaceful resting, or being, of shamatha,
A being which is the emptiness of dharmakaya,
Vipashyana is appearance of luminous rupakaya.
These are upaya and prajña and the two accumulations.
Both developing and perfection are established.

The non-thought emptiness of resting is shamatha. Its cause is dharmakaya, completing the
wisdom and prajña. Appearance because of luminosity is vipashyana. Its cause is rupakaya
the
accumulation of merit and upaya. At that time, the ultimate six conceptionless perfections a
The Bhrama
Special Mind Requesting Sutra says:

No fixation is generosity.
No guarding is discipline.
No dwelling is called patience.
No effort is exertion.
No wishing is known as dhyana.
No conception is prajña.

As for practice of these six, generosity and so forth, they are perfected not by dwelling on th
going
beyond any thought of them. At this time true discipline is also perfected. The Sutra Reque
Sthavira
Devaputramati

When discipline and transgression are not perceived, this is called perfection of discipline.

The two accumulations are also perfected. The Ten Wheels of Perfecting the Bhumis says:

That non-conceptualizing is the accumulations of merit and wisdom.

The Ultimate Wisdom Sutra says:

The bodhisattva Pinnacle of Wisdom asked, "How should yogacharin monks gather the
accumulations?"

The Buddha spoke, saying, What is accumulated is merit and wisdom. Accumulation is thei
manifold increase.
How is the accumulation of wisdom gathered?
It is generosity and so forth, white dharmas, which possess characteristics.
How is wisdom accumulated?
It is prajña and so forth, which possess no characteristics
How are these two gathered?
The accumulation of merit is called the accumulation of samsara. It is like, for example, the
water in an ox's track. Why so? It is quickly lost and exhausted. It beguiles fools. Having e
the happiness of gods and human beings, they whirl about once more in the lower realms.
The accumulation of wisdom is called the accumulation of nirvana. It is like the water in a
great ocean. It is not lost. It is not exhausted. It is not deceptive. It produces attainment of
O
Pinnacle of Wisdom, the accumulation of wisdom alone should be gathered.

The intention is that things belonging to merit are transformed into wisdom by dhyana, and t
that
sense should be emphasized.

k) The functions or actions of shamatha and vipashyana

Arousing this prajña that realizes vipashyana,
We can remain within it because of shamatha.

Our previously becoming acquainted with the meaning of realizing vipashyana, depended o
Therefore we should certainly try to unify the two.

l) the time of realizing non-conception by becoming familiar with this

At this time of resting any attachment in equality:

When we no longer dwell in the mental phenomena
Of grasping and fixation of either things or non-things,
That is the non-duality of space and wisdom.
Mind and its objects are not perceived, and are pacified.

When one meditates in the genuine meaning, realization that grasping and fixation of things
are

natureless is the vipashyana that is "first to be done." Abiding within the state thus realized, arising of the
phenomena of mind is the shamatha, "to be done later" If space and wisdom are non-dual,

vipashyana as the fruition is established. Then these two should be known as inseparable. Bodhicharyavatara says:

Neither things or non-things exist before the mind,
Other will be absent, in the peace of non-conception.

the six sections on

2) How to establish samadhi by becoming familiar with this.

a. The virtues of samadhi

How, by becoming familiar with this, are the virtues of samadhi established? Though the mi

virtues primordially, when they are obscured by defilements, they do not appear. Meditating vipashyana,
we have an opportunity to purify all these obscurations. When the false conceptions of minc space:

Whenever the nature of mind, in primordial purity,
Is free from temporary, incidental false conceptions,
Then the nine dhyanas and miraculous experience,
As well is the various higher perception will be there.
Countless clouds of samadhi are spontaneously present.

When the incidental false conceptions of mind are purified,
a host of good qualities are established, such as the nine dhyanas.

b. Explanation of the nine dhyanas

i) What are they?

When the mind, with desire to be in its natural place,
Meditates one-pointedly on anything,

With discursive thought and analytic discernment,
With bliss, and well-being, the first dhyana has arisen.
When meditation so analyzes without fixation,
That luminous mind of bliss and well being is the second dhyana.
When meditation neither conceives or analyzes,
Steeped in bliss and well-being, the third dhyana has arisen.
Then when meditation has gathered in its bliss,
There is the fourth with all the benefits of well being.

Here for mind with the wish for cessation, there are the four dhyanas, and the five formless a
These
nine samadhis are the nine ultimate absorptions. Here, the mind of desire becomes one-po
above-described
union of shamatha and vipashyana is the wisdom of complete non-thought. By meditating w
bliss,
luminosity, and complete non-thought of wisdom are attained from the desirable support of b
The
support is attaining human birth with the freedoms and favors.
From access and the main meditation of the mind of dhyana, access is the preparatory stag

some do just the main meditation. Also each dhyana is said to be the access to the next.
1) When the mind rests one-pointedly, there is access to the first dhyana, which can handle
has the
discursive thought that one should meditate. By joining this to resting in complete non-thoug
with analytic
discernment of the peak of mindfulness, there is the real object of meditation, the wisdom of
examines
thoughts and the boundary of meditation and post-meditation.
2) As for the second dhyana, from the access of the first, one joins non-thought only to anal
discernment
without examination by discursive conceptual thoughts. The main object is luminosity and n
3) As for the third, from the access of the second, transferring by being without either exam
discursive
thought or analytic discernment, the special main object non-thought arises.
4) As for the fourth, from the access of the third, together with joy and bliss attained by sam
special
object arises. The Middle Length Prajñaparamita says:

The first dhyana has conception and discrimination.
The second discriminates without conception
The third's attention neither conceives or discriminates
Bliss-gathering attention is the fourth.

ii) How the mind attains formless dhyana

The mind of dhyana:

Then the mind is pure translucency like space.
This attains the ayatana of limitless space.
Then there is mind, without the complexities of all dharmas,
Attainment of the realm of limitless consciousness.
Then there is simplicity with neither mind nor appearance,
Attainment of the realm of nothing whatever.
Mind freed from complexities of existence and non-existence,
Is within the realm of neither existence nor non-existence. Then there is cessation of the na
Composed of all the different complexities of the kleshas.
This is when the peace of nirvana is attained.

5) From the support of dhyana arise the special formless minds. First there is realm of limit
As all
dharmas are pure like space, there is steady attention to the undefiled essence.
6) Limitless consciousness is mind-only. There is attention on limitless mind, without begin
7) As for nothing whatsoever, because of non-conception or non-thought, the mind sees no
8) The peak of samsara is attention to mind beyond all extremes of existence and non-exist
9) In cessation, all the complexities of mind cease. The Commentary on the Madhyamakav

Cessation occurs because all complexities of the mind cease.

To classify, after the mind examines and analyzes there is discriminating cessation. Not exa
in
dharmata is non-discriminating cessation. Moreover, the cessation of the bodhisattvas, bec
still looks
after sentient beings. The Madhyamakavatara says:

Though this is indeed samadhi of all-inclusive cessation,
Compassion remains, arising for helpless sentient beings.

If it is asked, but then complexities do not cease, do they? In the compassion of the wisdom non-
thought, complexities do not exist. The Middle Length Prajñaparamita says:

Within the nine ultimate absorptions, there is the goal, "I should produce absorption." In general in the dhyanas of ordinary beings and noble ones, aside from attaining the great frui mind of equal space, there is the bliss of shamatha. Having thought, "all dharmas are like s within that state, from the subsiding of the engagements of mind, one is impelled into the for states of mind up to the peak of samsara.
Noble ones, in particular, by the wisdom of vipashyana, attain the unified nature that does n grasp dharmas as "me" and "mine." Having attained the mind of a great being, by attaining supreme wisdom whose meditation sees as far as Akanishta, they pass beyond suffering to Within this mind are all the virtues of the formless dhyanas. Though these samadhis are inc within it, the mind does not have the individuating characteristics of those realms. Therefore ones of the great vehicle do not fixate the arising of these realms.

iii) The way of practicing the nine dhyanas.

As just explained:

Then at the end we practice the skills of these nine dhyanas
Either in order, or out of order on the spot.
We shall have the knowledge, both for ourselves and others,
Of all the actions done in former and later lives.
We shall know the places where their minds will go.
Having completely eliminated the obscurations,
We shall see their deaths and births and transmigrations.
We shall manifest one and many emanations.
Because there are no kleshas, we shall have the wisdoms
That know the nature of dharmas and also their extent.
We shall see buddha fields filled with buddha-sons.

By meditating on the ultimate samadhis the formerly unknown eyes and higher perceptions There are miraculous displays, and the virtues of leaping up from bhumi to bhumi. Having s fields, we
listen to the dharma there, perfect the accumulations, and so forth. Finally, from the three w meditating on these

objects, as for the yawning lion, having meditated upward by stages in the four dhyanas and
attainments,
also meditate by stages downward as if one were climbing up and down a nine-runged ladd
Prajñaparamita says:

If it is asked, "what is the samadhi of the yawning lion of a bodhisattva mahasattva?" it is like
fully attains the first dhyana. After saying, "I am resting there," after ceasing with that it is ta
that
after that one goes on up to the peak of samsara, and then back down to the first dhyana.

As for the lesser sudden approach, after having meditated upward on the dhyanas, formless
cessation, one should jump back down to the first and meditate there.
From the two sections of the greater sudden approach, going up to cessation in a similar wa

first dhyana. Having meditated on cessation, do likewise in each to cessation. Having ente
meditate on
them by turns. As for entering into non-meditating mind, having arisen from cessation, prod
non-
meditation. So gradually meditate down until the first dhyana.
Similarly the way is taught that without the first dhyana, entering into the second, one shoul
cessation, and meditate downward on each one. Then leave out the second, third, fourth, fi
seventh, all eight, up
to the eighth. Then meditate downward on each one. The Abhisamayalankara says:

In the nine dhyanas including the stage of cessation,
Both having gone and come in a twofold way,
Desire that realizes consciousness
Will grasp the border of non-meditation.

As for the sudden approach, among the dhyanas
Having skipped the first and second and third,
The fourth and fifth and sixth and seventh and eighth,
Go up to cessation in different ways.
The eyes and higher perceptions have been discussed.

c. The time of attaining the three samadhis

At the time of attaining the special samadhis:

Fully realizing appearance as illusion,
We shall have attained the illusion-like samadhi.
Since disturbance is pacified, the mind is free from torment.
Then there is the samadhi like a spotless moon.
In a single equality no dharmas are perceived.
There is the samadhi like a cloudless sky.
There will be countless hundreds and thousands of such samadhis.

The single disk of the sun, by dispelling darkness is called the "light-maker". By radiating lig
is the
"one with a thousand lights." By making lotus blossom, it is called "the friend of the lotus."
such different
names. Similarly, when appearance is realized as illusion, one-pointedness on that is called
illusion-like samadhi.
Pacifying the darkness and torment of the kleshas is the spotless moon samadhi. Realizing
are like
space is the cloudless sky samadhi. By the manifold increase of the virtues of these and oth
within a single
mind, hundreds, thousands, and countless others are attained. The illusion-like samadhi an
taught in the
sutras.

d. Briefly the relationship of vipashyana and shamatha to samadhi

Vipashyana is the meaning of total realization,
And proper shamatha will grasp this one-pointedly.
So retention and samadhi are in spontaneous union

The words and sense of the dharma, which have been well realized by discriminating vipash
one-pointedly grasped and kept in ones being by shamatha. As for vipashyana, within that
is resting
in samadhi. The Blossoming Wisdom says:

Vipashyana is the keeper
Of the gate of Dharma.
Shamatha is samadhi.

Regarding that grasper, the Tantra of Well-establishing says:

As to the why of "keeper,"
There are three kinds of keeping.
Both words and meaning are kept,
And good karma kept from damage.
Because of keeping these,
It is called their keeper.

By that the details of the subject are completed.

C. The stages of the paths of meditation on this

There are explanations of the purposes of the paths of accumulation, preparation, seeing, m
more
learning. With the final summary, there are six sections.

1. The path of accumulation

a. The lesser path of accumulation:

Now as for the particular paths and their divisions which should be known:

We are liberated by treading the five paths.
On the lower level of the path of accumulation
We should meditate on the four objects of mindfulness.
These four objects are body, feeling, mind, and dharmas.

Since all the buddhas attained enlightenment after having traveled over the five paths, th
are described here.
The first, the path of accumulation, starts from the time of first meditating on producing the r
supreme
enlightenment. Until heat arises in one's being, the realizations of hearing, contemplating, a
along with the
virtuous accumulations of samadhi are the path of crossing to the land of liberation.
The cause of this path is awakening the gotra, the enlightened family. This is dependent on
aroused
bodhicitta of the mahayana. The fruition is the four subsequent paths. Semantically, it is ca

of accumulation
because it chiefly "accumulates" hearing, contemplating, and merit.
Of the three divisions, in the lesser chiefly meditate on the four objects of mindfulness, body
mind, and
dharmas, both in meditation and post-meditation.
Here in meditation meditate on the bodies of oneself and others as being like space. Post-m

illusion. Also, as an antidote to desire, meditate on perceptions of impurity.
Feelings too in meditation are not conceptualized, and in post-meditation are meditated on
and
insubstantial like a plantain tree. Turn the attention to suffering.
Meditate on mind as unborn and impermanent.
Meditate on dharmas as only names and merely illusory. The Sutra Teaching the Topic of E

Whoever sees body as being like space, has the object of mindfulness of looking at the body
with the body. Feelings are not conceived as internal, external, both, or neither. This is the
mindfulness that looks at feelings. Mind is merely a name. By its nature it is unborn. Whoe
this has the object of mindfulness of mind. Whoever sees all dharmas as non-dual has the o
mindfulness of dharmas.

b. The middle path of accumulation

After developing the former path from becoming familiar with it, meditate on the four means
abandoning:

On the middle level of the path of accumulation
We truly abandon the four attachments to good and evil.
By yearning, effort, diligence, and exertion.

So that non-arising of non-virtue will be produced, yearning is produced, and effort. One trie
and
exerts oneself to abandon persons and so forth that produce the non-arising of virtue; and in
arising may
increase, one produces effort and so forth, those four. The Middle Length Prajñaparamita s

Subhuti, what are these four true ways of abandoning. They are like this. In order that non-
the non-virtuous may be produced, one produces yearning. One makes an effort. One is di
undertakes to exert oneself supremely.

c. The greater path of accumulation

On the greater meditate on the four legs of miracle.
yearning, investigation, contemplation and mindfulness.

Meditate on the four legs of samadhi-miracle, yearning, investigation, contemplation, and mi
Mother says:

The yearning samadhi leg of miracle and these others, four altogether are taught.

On the greater path of accumulation, discipline is directed at enlightenment and we make ar

binding the gates of the senses, understanding the proper measure of food and not sleeping
last quarters of
the night. By remaining conscientiously in non-accepting and non-rejecting there are delight
happiness,
joy, faith, devotion and other such virtues that are causes of liberation. By making an effort
contemplating,
and meditating, we are joined to the path of preparation. Also from the lesser path of accum
starts gathering
the accumulations for three countless kalpas. The Summary of the Vehicles says:

Those with the powers of fortune and ripening,
Becoming specially supported minds
As bodhisattvas over three countless kalpas,
They will make an effort it is taught.

At the time of meditating on the four objects of mindfulness, the time of arising of the path of
is
uncertain. As for the particular antidotes of this path, when we have conceptually seen how
damage, the
antidotes completely eliminate them. As for what is abandoned, when we have seen the fau
dharmas, the
corresponding attachments that make them manifest are cut off and abandoned. As for wha
the two
egolessnesses are realized in a general way through hearing and contemplating. There is a
realization

from meditation. The General Compendium says:

Prajña arising from meditation is also relevant.

As for qualities, there are the eyes, higher perceptions, and all kinds of others. The Mahaya
says:

At that time from out of the stream of Dharma
From the buddhas there are shamatha and vast wisdom,
Extensive oral instructions will be attained.

Also:

Dwelling completely within the gates of Dharma,
One is instructed by seeing tathagatas,
As if led away from strife and contention,
One is led from the manifold thickets of faults
To be established in true enlightenment.

At the time of attaining the greater path of accumulation one is mindful of the three prajñas c
contemplating, and meditating, the three jewels, and the three characteristics of all compour
impermanent defiled and painful. All dharmas are empty, selfless, nirvana and peace. Thes
mudras of
Dharma. Also faith, exertion, mindfulness, samadhi, and prajña are the five according with l
arising
within the essence of the senses. One meditates on discipline and generosity, the free and
and birth, and
the inhaling and exhaling of the breath. If the practice is completely performed, one should
impure
perceptions and the eight thoughts of a great being.
In preparation, first meditate on taking refuge and arousing bodhicitta. To accomplish the fir
purification,
meditate on the nine impure perceptions. These are that the dead body of oneself and othe

1). rotten
2). worm-eaten
3). bloody red
4). green

5). black
6). devoured
7). scattered
8). burned
9). decomposed.

For desire meditate on impurity, for hatred kindness, and for ignorance interdependent arisin
Requested by Pungzang says:

Desire is mostly eliminated by one's having viewed
Impure flesh and fat, and skin and skeletons.
Aggression by the stream of kindness and compassion,
And ignorance by the path of interdependent arising.

As for the Eight thoughts of a great being, the Commentary on the Twenty-thousand says:

One thinks the thought, 1) "I am always able to remove suffering from sentient beings," and
the thought, 2) "I am always able to establish beings who are afflicted by poverty in great w
the thought, 3) "A body of flesh and blood can always be of use to sentient beings," and the
"I could always benefit sentient beings by staying in hell for a long time," and, 5) "By world
world-transcending great wealth, I can always fulfill the hopes of sentient beings," and, 6) "
become enlightened, I could always eliminate the sufferings of sentient beings," and the tho
"the arising of what does not benefit sentient beings, the taste of the absolute being analyze
unity, words that do not make all beings think, livelihood that does not benefit others, and lik
body and prajña and wealth and power, and rejoicing in doing harm to sentient beings--in all
generations may these never occur," and the thought, 8) "because the fruition of the evil de
sentient beings always ripens in myself and the fruition of my virtue always arises in them, m
happy."

Meditate on these together with taking refuge and arousing bodhicitta. Moreover, as taught
in
the realm of complete purity.

2. the path of preparation

Then there is the explanation of the path of preparation:

There are four divisions of the path of preparation.

In the stages of heat and peak we meditate on the five powers
Faith and energy, awareness samadhi and prajña.
In patience and highest dharma these five are the five supreme forces.

The support of the path of preparation is beings of any of the six realms in whom the greater accumulation has arisen and been finished. Countless gods, nagas, asuras, and so forth fo described in
the sutras. The support of thought is any of the six desire or samadhi levels. The cause is f greater path of
accumulation. The Small Commentary says:

According with liberation, for delighted sentient beings there are therefore the aids to liberation.

The essence is the worldly wisdom arisen from meditation. The four divisions are heat, pea patience, and highest dharma. There is meditation in the stages of heat and peak experienc exertion,
mindfulness, samadhi, and prajña. They are called powers because they actually produce t bodhicitta. The Middle Length Prajñaparamita says:

Faith and these others are explained as powers.

Moreover there are the four wisdoms of the four paths of preparation. First, as for the heat o mahayana, in
attaining the wisdom of appearance, all dharmas are seen merely as mental appearances. arising of
worldly meditation, the antidote to grasping the true existence of objects is produced. The Mahayanasutralankara says:

Like that for bodhisattvas,
Within their meditation,
Except as expressions of mind,
All objects are unseen.

As for such appearances, certainty in the dharma produces mental patience. The Sutra of P

Gate says:

As for patience with the appearance of knowables, the thought of certainty in the dharma is
the designation of the word.

That is also presented in the Mahayanasutralankara commentary. Peak experience is the w
appearance. Because the appearance of dharmas is intensified, by making an effort to med
meditation
on appearance arising as the middle way is attained. The Sutra of Possessing the River Ga

In order to intensify
The appearances of dharmas,
One should make a total
And persevering effort.

Patience is an aspect of the wisdom of suchness. Meditation-arisen appearance is grasped
mind-
only. Supreme attainment of that produces an antidote for attachment to external objects. T
says:

As for having intensified
The appearance of all the dharmas,
One should dwell in mind only.
Then all appearances,
Will truly appear as mind.
At this time distraction
Of grasping will be abandoned.
The distraction of fixation
Then will remain alone.

As for the highest or supreme dharma, the immediately preceding wisdom undistracted gras
arising in meditation on mere appearance is completely perfected. There is nothing betwee
attainment of the
path of seeing of the mahayana. The same text says:

At that time unobstructed
Samadhi is quickly reached.

The four aspects of ascertainment are each divided into three as lesser, middle, and greater
altogether. The Mahayanasutralankara says:

Thus in terms of the aspects of ascertainment,
There are lesser and middle, and the great.

As for the particular antidotes, suppression is the antidote of abandoning. In general the fou
antidote
are:

1). antidote of eliminating,
2). antidote of abandoning,
3). supporting antidote,
4). antidote of keeping one's distance.

Of the two kinds of abandoning antidote, suppressing abandons by keeping down manifesta
from the root the seeds are also cleared away, as with an unobstructed path. As for the spe
characteristics of
abandoning, the seeds of obscuration and their manifestations are kept down, and one is lib
poverty and
degeneration of individual beings. As for the special characteristics of its realization, by the
arising in worldly
meditation, the two egolessnesses are realized in an abstract way. As for the virtues, it is ta
clouds of the
three jewels there are many samadhis, dharanis, higher perceptions, and so forth.
As for what makes the path of preparation higher than the path of accumulation, though it is
distinction
from the greater path of accumulation in meditation arising, in terms the wisdom of complete
being very
clear, the two are distinguished as relatively near and far from the path of seeing. The Grea
the Eight
Thousand says:

If there are no obstacles, this "very nearly arising of the path of seeing," should be known as
especially according with the aspect of liberation.

3. The path of seeing

Then as for first seeing the wisdom of the noble ones:

The path of seeing occurs at the first bhumi called "supreme joy."
Here we meditate well on the seven limbs of enlightenment.
Joy and shinjang here are added to the five powers.

On completing the great supreme dharma, there is the arising of the wisdom of the path of s

nature of sixteen moments. For each of the four noble truths:

1) suffering
2) the cause of suffering
3) the cessation of suffering
4) the path leading to cessation

there are:

1). acceptance of knowing dharmas
2). knowing dharmas
3). acceptance of subsequent cognition
4). subsequent cognition

As for these sixteen natures, The Abhisamayalankara says:

According with the four truths of suffering and so forth
There are dharma knowledge, and subsequent cognition,
With the acceptance of each, the instants of these natures,
And the way of knowing all these, is called the path of seeing.

The commentary says:

Of the individual truths, acceptance of knowing dharmas, knowing dharmas, acceptance of
subsequent cognition, and subsequent cognition, as for the natures of these sixteen momen
occasion of knowing all these, there is the path of seeing.

The body of a being that is the support of this wisdom is one with the greater supreme dharr
that of
any of the beings of the six realms. It is not the seeing of the view of the shravakas. The su
thought is the four
dhyanas. The main cause is finishing the level of supreme dharma. Accumulation and prep

external causal
factors. The fruition is production of the subsequent two paths. In the essence, by dividing t
truths,
depending on defilements of the dhatu being abandoned, there are the sixteen moments. F
and
antidotes, as for the first, there are five kinds of defiling views. These are:

1). views of a transitory collection,
2). views that fixate extremes,
3). wrong views,
4). fixating a view as supreme, and
5). fixating discipline and asceticism as supreme.

Also there are the five defiling non-views of doubt about these. By the ten kleshas of these t
views
arise in the desire realm, there is a wrong way of entering each of the four noble truths. The
wrong ways
altogether.
For the two above, defiling views and non-views, for each of the four truths, there are also n
times
two wrong enterings due to the nine bases of enmity, or seventy-two. Thus, all the kleshas a
seeing, are 72 +
30 or 112. The Universal Compendium says:

As for the hundred and twelve kleshas, those are the kinds of kleshas to be abandoned by
seeing.

As for enmity not entering into the four levels of dhyana and the four formless attainments, s
being has
been moistened with shamatha, the nine tormented states of mind which are the bases of en
Within these
nine are

A. the three thoughts regarding oneself

1). This has harmed me before.
2). It will do so now.
3). In the future too, it will do so.

B. the three analogous thoughts about harm to friends
C. the three analogous thoughts about benefit to enemies

As for the ways of wrong entering by these kleshas, taking the truth of suffering as an exam

1) By the view of a transitory collection, within the truth of suffering one fixates me and mine
2) By the view that grasps extremes, within the truth of suffering one fixates the extremes o
non-existence,
eternalism, and nihilism.
3) By wrong view, one grasps the truth of suffering as non-existent.
4) By ignorance, one enters not knowing the characteristics of the truth of suffering.
5) By doubt, one enters doubting whether the five skandhas do or do not suffer.

Within these five ways of entering,

1) Because of attachment to desire, desire is produced.
2) By pride, haughtiness and arrogance are produced.
3) By fixating the view as supreme, the supreme ultimate is fixated.
4) By fixating discipline and asceticism as supreme, one fixates the path to purification and l
5) The way of entering with enmity toward what does not accord with these five, produces a

Entering the other three truths should be similarly understood. Moreover, the name of the tr
is
conceptualized, and one does not perceive the real entering of it.

As for the divisions of the antidotes, by seeing the kleshas of the three realms, the kleshas v

abandoned are abandoned. Here for the truths of suffering, its cause, cessation, and the pa
four
acceptances of knowing the dharmas.
These characteristics cannot be within in one mental substance within one instant of arising
there are
four aspects individually regarding the four truths, seeds of being seen and abandoned, and
completely
abandoning antidote is not without obstruction. They are abandoned by a hundred and twel
of seeing
and abandoning.

Moreover, the direct cause of acceptance of knowing the dharmas of the individual four truth
corresponding things to be abandoned are encountered as two potencies. At a second time
its
corresponding to-be-abandoned are encountered as two non-potencies. At a third time, the
dharma
acceptances and all their corresponding to-be-abandoned subtle seeds are abandoned in th
simultaneously made to cease. The Uttaratantra says:

As the sprout and so forth gradually arise,
As the husk of the seed is cut and split apart,
So by having seen the ultimate nature of suchness
What is abandoned by seeing is driven out.

In the one mind-substance, the individual dharmas of the four truths are an antidote that is a
complete
liberation from the kleshas, which are aspects of those four truths about the three realms. S
the four
acceptances and the four subsequent knowledges, this is the path of the special antidotes o
distance. These
abandonments also deal with the two obscurations. They liberate from these two. The Cen

The two-fold obscurations
Of kleshas and of knowables,
As for those obscurations
When they have been exhausted,
That is called liberation.

As for the distinctions of these two, The Uttaratantra says:

Where there are thoughts of avarice and so forth,
These are called the obscuration of kleshas.
Where discursive thoughts of the three realms,
These are called the obscuration of knowables

The obscuration of kleshas is the avarice and so forth of an unpacified mind, whose essenc
obscured by unhappiness.
The obscuration of knowables it thoughts of grasping and fixation, the object and perceiver v
from attachment to the true existence of the three realms, where the essence is likely to be c

obscured by
unhappiness.
False conceptions of the obscuration of the kleshas are abandoned by seeing. The co-eme
abandoned by meditation.
As for the obscuration of knowables, coarse thoughts of grasping and fixation are abandone
Subtle
ones are abandoned by meditation.
As for the distinctions of realization: By world-transcending prajña, the two egolessness are
perception. The qualities are the previously mentioned hundred and twelve of the first bhum
As for the distinction of time, first by the revelation of the four truths there is the one time of t
acceptances. After that, there arises the one time of the four knowledges. After that arises
the four
acceptances of subsequent cognition. After that, by the arising of the single time of the four
cognitions, in the
four moments of completing the action, the essence of four kinds and sixteen aspects arises
simultaneous
realization of the four truths, and so the four acceptances gradually arise.
Those things abandoned by seeing are instantly abandoned by acceptance of the
Dharma. This happens in stages over the four aspects of the path of seeing.
Moreover, at the time of the first bhumi, one meditates on the seven limbs of enlightenment.

The Spiritual Letter says:

Mindfulness, investigating dharmas, and exertion
Joy, shinjang, samadhi, and equanimity;
These are the seven limbs of enlightenment.
This assembly of virtues makes one attain nirvana.

How so? The Sutra Teaching the Side of Enlightenment says:

1) Manjushri, for whomever there is no mindfulness and therefore no attention, seeing all
dharmas as unreal is the limb of enlightenment of true mindfulness.
2) Manjushri, for whomever, because of completely not practicing virtue, non-virtue, or what
is neutral, all dharmas are eliminated and unperceived, there is the limb of enlightenment of
investigation of dharmas.
3) Manjushri, for whomever, because of having destroyed perception of a body, there is
neither accepting or rejecting of the three worlds, there is the limb of enlightenment of true e
4) Manjushri, for whomever because they have destroyed joy and non-joy, all formations do

not produce joy, there is the limb of enlightenment of true joy.
5) Manjushri, for whomever, because conceptual things are not conceived, the mind has become completely trained for all dharmas, there is the limb of enlightenment of shinjang.
6) Manjushri, for whomever, because they think of all dharmas as destroyed, mind is not conceived, there is the limb of enlightenment of true samadhi.
7) Manjushri, for whomever, because they do not dwell on anything, depend on anything, produce passion, or produce bondage, there is equanimity whose sight does not follow after this attainment of joy is the limb of enlightenment of true equanimity.

d. The path of meditation

Because of becoming familiar with what has been seen:

There are lesser, middle, and greater paths of meditation.
Each of these again has been divided in three.
From lesser lesser to greater greater there are nine.
These are stainless, light-producer, and brilliant shining;
Difficult to conquer, presence, and far-going,
Immovable, good understanding, and finally cloud of dharma.
On these we travel over the noble eight-fold path,
Right view, right thought, right speech, right action, right livelihood,
Right effort, right mindfulness, and last right meditation.

The path of meditation accords with the true meaning seen on the path of seeing, producing familiarity with this. The Abhisamayalankara says:

With the path of seeing
Ascertain the limbs.
With the path of meditation,
Contemplate over and over.
Encounter and true perception
Are the path of meditation.

Within the path of meditation there are lesser, middle, and greater, again divided into three, are
nine in all. What are they?

The lesser lesser is the second bhumi, the spotless one.

The middle lesser is the third bhumi, the light producer.
The greater lesser is the fourth bhumi, the brilliantly shining.
The lesser middle is the fifth bhumi, the one difficult to conquer. The middle middle is the si
presence.
The greater middle is the seventh bhumi, the far-going one.
The lesser greater is the eighth bhumi, the immovable one.
The middle greater is the ninth bhumi, good intellect.
The greater greater is the tenth bhumi, the clouds of Dharma.

Regarding these nine levels, the same text says:

As for these nine bhumis, the greater greater and so on
They are antidotes to defilements, lesser of lesser and so forth,
On these paths those defilements will be purified.

What is abandoned by meditation also has greater, middle, and lesser, and they are similarl
nine as
greater greater, middle greater, lesser greater, greater middle, middle middle, lesser middle,
middle lesser,
and lesser lesser. On the nine levels of the stainless one and so forth they are gradually ab
Moreover, these go from the lesser lesser, the second bhumi, the stainless one, on which th
defilement is abandoned by meditation, up to abandoning the lesser lesser defilement to be
meditation on
the greater greater path of meditation, the tenth bhumi.

These terms have the approach that coarser defilements are called greater and subtle ones

support arising on these paths of meditation is the same as for the path of seeing. For the n
are men and
women of the three continents and gods of the desire and form realms. Other births are pos
bodily support
that has achieved birth can be any. The same text says:

The fields and the practice exist like an illusion,
Samsara is received according to one's thoughts.

The support of mind is said to be mostly the four dhyanas and whatever others there may be

first three paths. The fruition is the path of no more learning. The essence, is that dependin
antidote for
abandoning particular defilements on the nine bhumis there are

1) union,
2) the path of non-obstruction
3) the path of complete liberation
4) the special path.

These also abandon the obscurations of those bhumis. Union and the path of non-obstructi
of
abandoning. The path of complete liberation is the antidote to the support. The special pat
of keeping
one's distance .
For example, at the instant of the arising of the wisdom of the second bhumi, by the finish of
one of
the first, manifestations of suppressing kleshas that obscure the second are abandoned.
While the wisdom of the second arises unobstructed, the corresponding apparent seeds of r
discipline,
intrinsic but uncertain in their manifestation, are completely abandoned.
In the second instant, there is the main object. By the path of complete liberation, the antido
support is
produced.
At the end of the bhumi, the level of the special path is the antidote of keeping one's distanc
From the first instant of these bhumis until they are finished, their individual obscurations are
in this
way. These defilements are completely exhausted and abandoned at the same time the bh
Here these days some coarse describers of the perfections say that all abandonings by seei
on
arising. They maintain that all that is abandoned by meditation is abandoned by the path of
this stupid kind
of antidote guarding and dharmas are seen as being the same thing. The Edifice of the Thr

Here by bodhisattvas, at the time when this spotless one has completely arisen, the defilem
of mischievous discipline are completely abandoned.

From that, up to the tenth aspect of defilements that do not accord with the tenth bhumi, at t
these

bhumis arise, having been abandoned on the path of non-obstruction, by the path of comple
antidote to the
support is produced, until by the special antidote, the obstruction of keeping one's distance i
Moreover, if all that is abandoned on seeing is abandoned by meditation on things as they a
things be abandoned at all?
The quality was already explained in the case of the previous bhumi. As for how the 9 defile
bhumis are abandoned, there are six co-emergent stains:

1) desire,
2) enmity,
3) pride,
4) ignorance,
5) the view of a transitory collection,
6) the view that fixates extremes.

By divisions of the realms, in the desire realm there are all 6. Within the dhyanas and formle
attainments,
enmity is absent, so there are 5 and 5 there, 16 altogether.
By the levels, in desire there are 6. There are 4 dhyanas + 4 formless attainments. With tho
5,
there are 26. [46?]
Divided by greater and middle, the 6, plus greater and middle [and another?] desire = 9. In
also 9
each, = 54.
In the 4 levels of dhyana, since enmity is discarded, the greater middle 5 kleshas are 9 a
Similarly in the formless realm, there are 45 in 5 sets. By combining them, those things aba
meditation are 440. [?]
The way of abandoning is that by union they are suppressed. By having no obstacles they a
abandoned.
By complete liberation, the antidote to the support is produced. By the special path by the m
producing the antidote
of keeping one's distance, within the nine bhumis the manifestations and seeds are abandon
Within these bhumis one completely meditates on the eight-fold noble path. The Spiritual Le

Right view, right livelihood, right effort, right mindfulness
With right samadhi are limits placed on speech and action.
Right thought is concerned with the eight limbs of the path.
Meditate on these for the sake of producing peace.

The Sutra Teaching the Side of Enlightenment says:

Manjushri, wherever someone sees all dharmas as without inequality and non-dual, this is right view.
Manjushri, wherever someone sees all dharmas as unseen, seeing them as without thought without conception, completely without discursive thought, this is right thought.
Manjushri, wherever someone sees all dharmas as inexpressible, this is right speech.
Manjushri, completely establishing all dharmas in a manner without effort and without establishing is right effort.
Manjushri, seeing all dharmas without engaged attention and mindfulness is right mindfulness.
Manjushri, since all dharmas are not conceptualized, they are naturally at rest in meditative equality/equanimity. Seeing them in the non-disturbance of non-conception is right samadh

If one looks at the intrinsic essence of these bhumis, it is beyond conceptual thought. The A

says:

As for these bhumis of the buddha-sons, their appearance is utterly and completely pure, lik the track of a bird in the sky.

By clearing away the details obscuring the dhatus, they are transformed into the ultimate dh looks
with the vision of buddhahood. This is differently presented. At the time of the final purificat individual
defilements, the primordial space of the dhatu or luminous buddhahood is seen in its intrinsi like the moon
appearing by the power of the time of the month. The Praise of Dharmadhatu says:

Just as in the cycle of the moon,
It is seen to grow from moment to moment,
So the ones who dwell upon the bhumis,
Are gradually seen to be increasing.

Just as on the fifteenth day of waxing,
The circle of the moon is round and full,
So at the completion of the bhumis,

Dharmakaya is said to be complete.

e. The path of no more learning:

Reaching the end of practice on these four paths of learning,
Involved with the thirty-seven factors of enlightenment,
Then we reach the final path of no more learning.
Here in non-dwelling nirvana we pass beyond suffering.

When accumulation of the thirty-seven factors of enlightenment on the paths of learning is fi
the
level of no more learning, the enlightenment of buddhahood manifests. Here the bodily sup
the ordinary
vehicles, is of the bhramin or kshatriya castes of Jambuling. According to the mahayana, it
that by attaining
the sambhogakaya realm of Akanishta, the buddha is born with that as a support. It is the s
of a
bodhisattva of the tenth bhumi.
The support of thought is the four dhyanas. The cause is the four paths of learning of the m
fruition is establishing limitless beings in enlightenment by the great buddha activity. As for
the
inexhaustible body, speech, mind, quality, and action of the level of buddhahood is the sphe
ornament. As for
abandoning, the two obscurations together with their habitual patterns are abandoned. The

The kleshas and likewise birth,
And likewise the obscurations
Of kleshas and knowables,
Completely incompatible,
These classes are overcome.
That is the explanation
Of ultimate buddhahood.

As for the distinguishing characteristics of the realization, one realizes complete perception
The
commentary to the Uttaratantra says:

Bhagavan you have limitless comprehension of dharmakaya

Limitless knowables pervading the space of the dhatu are seen.

As for the qualities, all the limitless world-transcending qualities are perfected. The Precious

Middle Way says:

By the buddhas, other than that,
In the palace of omniscience,
That vastness is expressed
By saying they have the ten powers.
As for each of these powers
The alaya of beings
is already immeasurable.
The immeasurableness of the buddhas,
Is said to be comparable
To the space of all the directions
With its earth, water, air, and fire.
It is said to be just that.

6. The final summary expressing the purpose of the paths and bhumis

Now the final summary tells the purpose of these paths and bhumis.

No buddhas have ever arisen anywhere at all
Without having first gone through these ten bhumis and five paths.
Liberated through many lives in many kalpas,
This is the path where all of them have placed their trust.
Those on the vehicles of either cause or fruition,
Must learn these paths and bhumis and travel over them.

It is impossible that unsurpassable enlightenment should arise without fully completing the p

The Sutra of Buddhas and Beings says:

Those who attained the kalpa's buddhahood
Who became its lord steersmen, all of these
Arose by having traversed the paths and bhumis.
Therefore desiring the treasury of the Buddha,

Supported by ultimate buddhahood, strive on these.
Aside from this path, it will not rise from another.

Whether buddhahood is attained over many kalpas, in ten lives, six, and so forth, or very qu
life, one
must travel according to the paths and the bhumis. That is because the obscurations of thes
and their
good qualities perfected. These days, when people try to attain buddhahood without depen
bhumis,
the accumulations are not perfected. The obscurations are not purified. Exponents of this n
maintaining say that
without completing the paths and bhumis enlightenment is attained, and that the same bless
another way.
But this would contradict the great learned and accomplished ones of the sutras and tantras
treatises.
Therefore, try to train in the genuine paths and bhumis.

D. The dedication of merit

Now as for the dedication of the merit to perfect enlightenment, this true way:

When all beings by this essence, profound and luminous,
Have thoroughly pacified disturbances of mind,
Exhausted by long belief in complexity here in samsara,
May the mind today relieve its weariness.

Cooled by the appearance of the rain of this good presentation of this true, great path, by th
falling water
of merit flowing into the filled ocean, when the disturbance of the kleshas of beings have bee
pacified, may
this nature of mind exhausted by the beginningless complexities of samsara ease its wearin
of the
natural purity of dharmakaya mahasukha.

May the mirror-like wisdom, the great full lake of dharmata,
In equality of non-thought, free from the stains of extremes,
Reaching the goal of renunciation/realization,
Fulfill without remainder all the hopes of beings.

Those who wander alone in the darkness of ignorance,
Oppressed by suffering in the torments of the three fires
Sightless and separate from the path of liberation,
Not remaining here, may they soon attain nirvana.

Though they have the freedoms and favors without exception,
They are impermanent and essenceless.
Having abandoned all unwholesome evil deeds,
Without exception may they attain enlightenment.

XII The Commentary on Chapter 12: THE LIMBS OF THE PATH OF SKILLFUL MEANS IN
SAMADHI

Having practiced in that way, we are unified with the ultimate fruition, buddhahood. Now

XII. The chapter on actions of benefit has three sections. These are

A. The instruction to train in dhyana
B. The cause of establishing the teaching of the three immovable samadhis
C. The dedication of merit.

A. The instruction to train in dhyana.

Having explained the extremely profound way of meditation, now the truly established nature
be
discussed. As just explained:

Thus, in order to unify our meditation,
There is training in the three limbs of unwavering samadhi.

The essence of the path to be perfected, the special dhyana, also has three limbs of union b
be
perfected.

B. The three immovable samadhis

there are two sections,

1. The brief teaching
2. The extended explanation.

1. The brief teaching

These three limbs are like this:

The first is the procedure for the one who wants to achieve it.
The second is the means of how we ought to practice.
The third is non-duality, the essence of the practice.

All true samadhi involves these three:

1). The individual by whom it is established
2). The means for establishing it
3). The essence which is established.

2. The extensive explanation

There are three sections

a. The procedure by which it is established
b. The skillful means by which it is established
c. The three-fold essence of the practice of non-duality.

a. The procedure by which it is established

There are five parts of the procedure, for the one who wants to practice.

1) the practice for renunciates,

First the individual:

Those who practice this must have renunciation,
Keeping their bodies far from the bustle of civilization;
Keeping their minds far off from the host of complexities;

In such a way, samadhi will quickly be established.

With body and speech disturbed by the bustle of activities, and mind disturbed by a thousan
complexities, if one does not even practice shamatha, why speak of samadhi? Therefore, k
the rat-
race, alone in a solitary place like a remote forest. Keep the mind far from the host of compl
within one's
being, moistened by shamatha, profound samadhi will be established. The Samadhiraja Su

Prince, therefore those desiring samadhi should forsake places disturbed by bustling activity
and exert themselves while remaining alone in a solitary place.

It will not be established, while living in a house. The same text says:

Whoever stays inside or outside a house
As for attaining completely pure enlightenment,
Such a buddha has never arisen yet.
They do not exist, and never will.

2) That those who are disciplined and have heard much will establish samadhi:

They should have faith and humility as well as modesty.
With care and pure discipline, they should delight in goodness.
Knowing much and desiring little, they are content.
In such a way, samadhi will quickly be established.

By having faith, it will be established. By having faith in the Dharma, one enters and remain
excellent faith will therefore increase more and more. The Edifice of the Three Jewels says:

For persons who have faith
White dharmas arise by themselves.

With "humility as well as modesty," meditating in samadhi, enthusiastically not giving up, one
yogic union. These take care of guarding the mind from disturbance, and so samadhi will be
Sutra on
Ultimate Samadhi says:

By care, humility, and modesty

Ultimate deep samadhi will be established.

Regarding establishing it by discipline, the former text says:

Having discipline and staying with that,
One will attain the excellent peace of samadhi.

Rejoicing in virtue and having heard much, having few desires and knowing what is enough
samadhi. The Moon Lamp says:

Desiring excellent qualities, and knowing what is enough

Having heard much of the Dharma, but reducing personal baggage,
Staying in solitude, rejoicing in being alone,
By this it is not hard to gain this supreme samadhi.

3) Establishing it by abandoning the five obscurations:

Controlled in mind and body, they love to stay in solitude.
They abandon the love of chatter, and being drowsy or lazy.
Neither wild or regretful, they have little to ask of others.
In such a way, samadhi will quickly be established.

PLUncontrolled body and mind, wildly discursive, contradict the path of peace. Living in citie
places
swarming with people, one will be distracted, and vipashyana will be interrupted. A place of
with many
people and dear friends is a place of passion and aggression contradictory to samadhi. Tho
damaged
by delight in talking will obscure and hinder its arising. They will therefore give birth to much
and contention.
If these are abandoned, samadhi will naturally develop, and the dharma of the Victorious Or
The
former text says:

Without preoccupations, delighting in solitude
With few acquaintances, pure of sleep and laziness,
Neither depressed or manic, body and mind are controlled.

By that it is not hard to gain supreme samadhi

The Wisdom Mudra says:

One's body far from crowds, completely devoted to peace,
As graceful as a deer, will be the cause of non-dwelling.
Like air within the sky, without desire for things;
One will grasp the Dharma of the Victorious One.

4) Its being established by staying in solitude with few activities:

Without the bustle of cities and people who live in them,
In solitary places with little need of support.
They have no connection with various goals and actions.
In such a way, samadhi will quickly be established.

Those who depend on and frequent cities, the people who are part of them, crowds, and pla
congregate, rather than remaining in solitary places as renunciates, because of the complet
objects and many
activities of this life, non-dual never establish the samadhi of peace. When we live with few
objects and
activities, wholesomeness will naturally develop. Samadhi will be established, because ther
proper attentive
apprehensions of the mind. The Edifice of the Three Jewels says:

Future monks, easy going, not controlling distraction,
Infatuated with property and being reverently served,
Will just get angry with anyone who is disciplined.
Those desiring samadhi should not attend on these.
Rather staying alone, they should put extremes to rest
Living like that they should rejoice in solitude.

With only proper attentions, they will produce transcendence The Spiritual Letter says:

Really trying to see the ultimate absolute,
Becoming accustomed to training in proper kinds of attention--
There is no other Dharma than having such virtues as these.

5) For those having the family of the mahayana it will be established:

Caring little for happiness in this life or the next,
Or to attain nirvana for their own benefit,
Desiring liberation for the sake of other beings,
They are sad with samsara and have renunciation.
In such a way, samadhi will quickly be established.

These remain in peaceful solitude, entrusting themselves to samadhi for the benefit of other the
self-serving peace and bliss of the shravakas and pratyekabuddhas is not the path of holy b the great
vehicle. They do not wish for the fruition of happiness in this life or the next or for peace as for oneself. These
individuals are sad with samsara, and practice dhyana with an attitude of renunciation, for th sentient beings
of samsara. The True Samadhi says:

Completely not desiring the happiness of samsara,
Free from the wish of seeking solitary peace
For compounded beings one has a feeling of sadness
Because of that, supreme samadhi is established.

None of the joys of this life are desired. In particular, train in diminishing personal baggage the
craving for wealth. The Spiritual Letter says:

Like evil villains, and poison, weapons, foes, and fire
The mind of happiness is expelled because of desire.
Therefore liberate the skandhas from desire.
The Lord of Sages taught that their fruit is like a kimba
Therefore abandon it. By being bound in its chains,
In the prison of samsara these worldly ones are bound

Within, sexual passion is what must chiefly be abandoned. The same text says:

Separate yourself from women with princess bodies.
Do not crave the nine holes of such a stinking vessel,

Like a vessel of everything filthy, covered by skin and ornaments,
See it as something that properly ought to be put aside.

The Objects of Mindfulness says:

Woman produces ruin
In this world and the other.
Do yourself a favor.
Have nothing to do with them

The Bodhisattva Pitaka Sutra says:

Even If one examines a thousand world realms, there is no enemy like my wife.

In brief, the idea is that the most predominant kleshas in our being should be examined and
All
attachment for objects of the six senses should be abandoned. The Spiritual Letter says:

Whoever is stable, for the objects of the six senses
Always unstable and forever moving about,
With the attitude of war, must conquer these enemies.
At first the capable will have to be very brave.

And also:

Gambling and physical pampering.
Lazy good for nothing associates,
Boozing and night-time tomcatting,
And addiction to nasty gossip,
These six should be abandoned.

By grasping our own dharma as supreme, we disparage others, and doubt profound Dharma
impermanent as permanent, the untrue as true, the erroneous as ultimate, and the suffering
happiness.
These last four errors entirely unite one with samsara, so these are the chief things to aband
text says:

Though we grasp ascetic discipline

Supremely with the body,
The four errors, views, and doubts
Completely united these three
Block the gates to the city
Of ultimate liberation.
This should be well known.

In particular, if there is gain there is joy, and if loss sorrow; and if there is happiness there is if
unhappiness sorrow; if one becomes famous there is joy, but if disparaging and unpleasant there is
sorrow; when there is praise, we feel joy, and, when there is blame, sorrow. These eight wo should certainly
be abandoned. The same text says:

Joy and sorrow,
Loss and gain,
Praise and blame,
And pleasure and pain,

These, by the Worldly-wise
Are called the eight worldly dharmas.
Let us produce equanimity
For these non-objects of mind.

In regard to establishing the seven riches the same text says:

Purity and discipline,
Learning and generosity,
Spotless perfect humility,
Modesty, and prajña,
These are the seven riches
As they were taught by the Sage.

Householders and so forth should encourage others to virtue and establish supportive activi text
says:

Hurting people and theft,
And sexual peccadilloes,
Desire for drinks and snacks,
Delight in high seats and music
Dances and special garlands--
Abandon these and follow
The discipline of the arhats.

If one has these eight limbs,
Reconciliation,
Desirable activity,
A pleasant godlike body
For men or women is taught.

In brief, meditators dwelling in solitude, by the discipline of their vows restrain the mind from
associated
with evil activity. By the discipline of gathering wholesome dharmas, samadhi, liberation, an
were not
possessed before are established. Wholesome dharmas that were formerly possessed incr
day and
night on the side of wholesomeness alone. By the discipline of performing benefit for sentie
remaining in
samsara are urged to virtue. Those desiring the Dharma who have gone wrong in the ongoi
discipline, those
whose Dharma was too much for them, should be made to rejoice. Finally, do not injure eve
insects, ants
and such sentient beings. Giving them food and so forth, speak the name of the Tathagata,
of the
three jewels, and always think that even these will certainly get enlightened eventually. Alw
these be
liberated as my retinue," and "Even these may be emanations."
Having thought that, arouse devotion and sacred outlook. Even if it exists now today produc
apprehension of separation and impermanence. Not even for an instant being mundane, let
only
with the wholesome.

b. how this is accomplished by the limbs of the skillful means of practice

There are two sections

1) General means of practicing shamatha and vipashyana,
2) Individual means of practicing shamatha and vipashyana,

1) the means of practicing shamatha and vipashyana, has three parts.

a) Abandoning and antidotes

Two meanings/benefits:

Then in regard to the limbs of practice,
These five obscurations ought to be abandoned:
Being drowsy, dull, discursive, disconsolate, or doubtful.
Practice the union of shamatha and vipashyana.
Being drowsy and droopy will obscure shamatha.
Discursiveness and depression disrupt vipashyana.
Doubt harms both, incompatible with either one.

Yogacharins have five obscurations of dhyana. Within true shamatha revealing clear lumino
drowsy and
droopy, depression is produced. Within the one-pointed lucency of vipashyana, by being dis
disconsolate,
proliferation of thoughts is produced. When there is doubt, neither shamatha nor vipashyan
As for
drowsiness, or sleepiness, entering into it involuntarily, the mind is gathered up. Dullness is
where objects are
not clearly known. These should be abandoned. The Spiritual Letter says:

Discursive-disconsolate; malicious; dull and drowsy;
Interested in desire; and being doubtful.
These five obscurations are errors about the wholesome.
It should be known that they are plundering thieves.

Discursiveness and disconsolateness are taken as one. Drowsiness and dullness are on
desire,
malice, and doubt there are five.

b) Clearing away hindrances:

These five obscurations can be summarized
Under the headings of drowsiness and discursiveness.
If there is drowsiness, we should try to refresh our practice.
If there is discursiveness, meditate one-pointedly.

Drowsiness and dullness are depressive sinking, so meditate trying to adopt a refreshed and
attitude.
If there is discursiveness about other things or people, try to meditate on the nine means of

c) Relying on unifying the antidotes

It is like this:

Vipashyana without shamatha is discursive complexity.
Without vipashyana, shamatha will go nowhere.
It is the highest path when these two are combined.
This is the antidote for the two obscurations.

Prajña unmoistened by shamatha is only verbal understanding. Shamatha uncompleted by
and cannot be expected to elevate one above the seeds of samsara. Therefore, try to unify
Spiritual Letter says:

Without any prajña, samadhi does not exist.
Without samadhi, also there is no prajña.
Where there are both, the black ocean of samsara,
Will have be searched for like the tracks of cattle.

2) Individual means of practicing shamatha and vipashyana,

Of the two individual explanations of shamatha and vipashyana,

a) shamatha,

There are four sections

i) The cause of its being established,

Here first:

When body, speech, and mind, and intellect are at ease,
Then it can be said that shamatha is established.
There is equanimity with the natures of all dharmas,
The chief ancillary is that all conceptions are pacified.
In samsaric style, the mind is grasping a single object.

The complete non-thought of samadhi is established by putting the three gates completely a
the
body at ease, the nadis are put at ease. By putting the nadis at ease, prana is put at ease.
prana at ease the red
and white essential elements are at ease, naturally collecting in the petals of the four chakra
Then the
mental resting of shamatha is naturally established. This is because the supports of mind, t
essences,
motionlessly collect in one place.
Within this, the nature of mind continually exists in its natural state, even, uninterrupted ung
inexpressible equality that does not come, go, or remain anywhere at all.
The half of this that is the aspect of vividness and transparency is vipashyana. The aspect o
resting is
shamatha. Their non-duality is called their union. Because it always exists in all beings, lun
is easily
encountered when there is the remedy of exhaustion through natural motionlessness and so
done by the
yogin, whether emanating or resting, by knowing shamatha/vipashyana where everything is
fabrication
or defilement, there is liberation.

ii) The way of grasping the object

As for the way in which the mind grasps a single object:

One kind has an apparent object and one does not.
Either kind can be external or internal.
In all that makes four ways the object can be grasped.
When there is an apparent object of shamatha,

It will be form and such, the objects of the five senses.
That without form is one-pointed resting in non-thought.
External objects are things like rocks and trees and statues.
Internal ones are like the inverted heart-center lotus

First, as for the way the mind grasps, in shamatha with an apparent object, the mind rests w
motionless one-pointedness on form, sound, smell, taste, and touchables, whatever objects
Internally,
unsupported by appearance, the mind grasps complete non-thought.
Within the body, on bodies of gods, mantric syllables, or the downward-opening heart lotus a
emblems, the chakras and so forth, or by meditating on light and so forth, the shamatha of th
complexities arises in
shamatha which is predominantly bliss.
Externally, if one grasps rocks, trees, images of bodily forms, and so forth without distraction
clear and
luminous half of shamatha will arise. Here because predominating complexities are graspe
proliferations are grasped as internal. By the diminishing of thoughts, if they are grasped as
drowsiness
predominating, they will be grasped as external. Moreover, by the mind having first graspe
characteristics, afterwards the state without characteristics will arise.
Those who do not know this, if their minds grasp bodily forms and so forth, go into complexit
say
they are resting in a state without complexity of nothing whatsoever, they miss the point. Th
of those with
little experience.
Here though one's mind seems to be steadily on/directed toward something, at the time of fi

toward that, a thought precedes it. Then, not remaining on the appearance of that object, th
emanating and
gathering is substanceless, pure, and vivid, like an autumn sky free from clouds does not res
cannot possibly do
so.
In a state without appearance, even if the mind grasps, further damage will not occur. If the
faults,
one will not be harmed by drowsiness or discursiveness and cannot possibly be. In brief, no
the appearance
of objects, with a mind resting free from emanation and gathering is called dhyana. Whatev

whether
with or without appearance, by realization of bliss and the experiences of luminosity, and no
ornament, the
great non-fixation free from extremes, must arise. If it doesn't arise, there are faults. If it do
the samadhi of
genuine dhyana in which upaya and prajña are non-dual will arise within us.
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iii) The limbs of means:

In brief:

To rest the mind one-pointedly on a single object
Is the means by which shamatha will be established.

The object on which one wants to rest is one pointedly grasped by the mind. Then by the ni
resting
the mind, it should be stabilized.

On that object the mind should

(1) rest and
(2) continually rest.

If it emanates outward, the mind should be
(3) brought back to resting.

As one becomes more and more assiduous, there is
(4) thoroughly resting.

When that has produced joy, there is
(5) taming,
(6) pacification of the faults of distraction.

When sleepiness, dullness and so forth have been cleared away, there is
(7) complete pacification.

Non-emanation of other produces
(8) one-pointedness.

By not struggling with that, there i
(9) resting in equanimity.

The Middle Length Prajñaparamita says:

Resting the mind, continually resting, bringing back to resting, taming, pacifying, complete pacifying, one-pointedness, and resting in equanimity.

iv. The means of practice:

When one-pointed shamatha has arisen by means of this,
By reason of its stabilization and spreading outward,
The wisdom of vipashyana will proliferate.
It is important to gain the benefit of this
That it should be mixed with everything we do.
Relying on this, in freshness of both body and mind,
We should meditate as is described before.
It will quickly be established by doing this.

It is not achieved merely by the condition of the mind's having achieved one-pointedness, si
suitable for mixing with vipashyana. At that time one-pointedness is mixed with vipashyana,
illusion and
so forth. Also shamatha is mixed with emanation and gathering and so forth. If this is not d
mind has been
distracted by emanated objects, by meditating as before, attaining self-control over the objec
wants to rest,
and the period for which one wants to rest, and the way in which one wants to rest, the pow
disengaging
will arise. The Mahayanasutralankara says:

By that, having made that increase,
By that increase having gone far,

The main practice of resting will thus truly be attained.

b) Vipashyana

There are eight sections

i. The principal feature and the subsidiary aspects that are like its retinue.

Having trained in shamatha:

For whoever wants the clear seeing of vipashyana
Within the limpid clarity of the luminous mind,
Discriminating awareness is the principal aspect.
Being and resting within the equality of non-thought
Exist in the form of a retinue surrounding that.

At the time of shamatha, within luminous mind, the clear state of looking at the nature of dha
principal feature, like the ruler. The luminous aspect of the mind of non-thought, not emanat
the retinue or
the ordinary people.

ii) Training in the skill of discriminating vipashyana

Discriminating vipashyana:

Here there are the two aspects of dharmin and dharmata.
The dharmin is viewed like the eight examples of illusion.
As for dharmata, the way that we should train
Is that phenomena are the emptiness of space.
By resting within suchness, wisdom will arise.

From stabilized meditation, examine in detail the essence of these external appearances, th
arising of
the dharmin, appearing as dream, illusion, and so forth. Meditate within that as long as is de
Circles of
Kshitigarbha Sutra says:

All these dharmas are like
An illusion or a mirage.
A dream or trick of the eyes,
An echo or emanation

Like colored scarves of a dancer
These should be realized.
I bow down to this
As an excellent field of merit.

Looking at it like that, rest without mental struggle in dharmata, the naturally existing unborn
The
Precious Treasury of the Unborn says:

Not realizing anything, also not thinking anything,
Create nothing artificial; let the nature be.
That is the precious treasury known as the unborn.
All the victorious ones of the three times have gone there.

Meditating in that way, within the realization that all objects are like illusion, do not enter into
fixation. Within
realization of the nature like space, arises the wisdom of unobstructed objects of appearanc
wisdom of
simplicity, emptiness/luminosity. The All-Creating King says:

Kye! As for me enlightenment, the doer of all, the king,
I am a perfect mirror that looks at all the dharmas.
All that rises is natureless in luminosity,
It is taught that by not looking there is the luminous nature.
Within the realm of suchness, which is the unborn,
Realize the great seeing, without any objects to look at.

iii) The benefit of training in drowsiness and discursiveness as play

In the pond of this vipashyana meditation:

In relying on this, we should train on the various dharmas as play,
Viewing them purely as non-dual illusion and emptiness.
When there is proliferation, we should compose the mind
Within the equality that is found in shamatha.
At this time in luminosity like the sky
We see in simplicity the empty, luminous essence.
This frees us from the two-fold clouds of the obscurations.

Sometimes there rises the luminosity like an ocean.
Within its clarity, what arises is liberated.
It is important to gain the benefit of this,
And that it should be mixed with everything we do.
Thus vipashyana will quickly be established.

In the pond of vipashyana, the unborn, proliferate many dharmas of denying, affirming and s

them as a play of vividly insubstantial illusion, passing the pass into non-dual illusion. If thou
emanate, meditate as
before in shamatha. Relying on that state, meditate on the eleven apprehensions below. M
the
conceptions of independent arising and so forth. If because of these there is emanation, me
and do not
analyze. If by this there are conceptualizing thoughts, put the mind in a state of non-thought
flicker with
conceptual analysis. To prolong this, contemplate the reason for completely grasping the m
the reason
of shamatha, not moving the mind from resting. Contemplate the reason for vipashyana, the
clarity.
Contemplate the reason for non-dually mixing luminosity and emptiness in union. Contempl
equanimity, the natureless equality of all dharmas. The Middle length Prajñaparamita says:

1 Apprehend with thoughts and analytic discrimination;
2 Without thoughts, apprehend with just analytic discrimination
3 Apprehend with neither thought nor analytic discrimination.
4 Apprehend shamatha.
5 Apprehend vipashyana.
6 Apprehend their unity.
7 Apprehend the reason for completely grasping the mind.
8 Apprehend the reason for shamatha.
9 Apprehend the reason for vipashyana.
10 Apprehend the reason for their union.
11 Apprehend the reason for equanimity.

That is the meaning. If the mind emanates, tame it. If it becomes drowsy, refresh it. By trai
skill of

uniting shamatha and vipashyana, the ocean and waves arise like luminosity that has becom
that is the
mind's reference points rest without fixation in luminosity/emptiness. This is unharmed by th
flickering
thoughts that are self-liberated at the very time of their arising as our own nature. Like cloud
sky, as the
imputations of vipashyana becoming space, the luminous nature of mind is seen, changeles

artificiality, naked luminosity/emptiness. Even if mind exists, it exists within dharmata. Con
attained that it is
primordially pure of existence and non-existence. By manifestation arising as the play of dh
appears is
known as the play of wisdom. This is the time when conditioned appearances are liberated
wisdom.
By seeing the essence of one's own mind as trikaya, one is liberated from the dharmas of ch
effort and
establishing. The All-Creating King says:

Kye ho, listen to me now O mahasattva!
As for dharmakaya, it is bodhicitta.
As for Bodhicitta, it is dharmakaya.
Not even an atom was fabricated by anyone.
Therefore, there is neither buddhahood nor mind.

As for Sambhogakaya, it is bodhicitta.
Bodhicitta likewise is sambhogakaya.
All the different forms arising from the mind
Are not anything else other than sambhogakaya itself.

As for Nirmanakaya, it is bodhicitta.
Bodhicitta likewise is nirmanakaya.
There is no other producer of benefit for beings.
All of the buddhas throughout the three divisions of time
Are not anything else than bodhicitta itself.

Previously, the buddhas abiding in the past
Saw self-realization of unfabricated mind.
At this time the buddhas dwelling in the present

Are the realization of unfabricated mind.

Now they do benefits for others, sentient beings.
In time to come for buddhas arising in the future,
This naturally existing nature of the mind
Is not destined to have its former fabrications,

Now the mind of samadhi has no fabrications,
Having remained to the end on the path of non-fabrication

iv) Having trained in both, as for inseparably uniting them

Thus having trained individually in shamatha and vipashyana, inseparably unite these two s
and
emanation rest in equality/equanimity:

In the union of shamatha and vipashyana
It is equal whether awareness rests or proliferates.
Both are primarily the wisdom of non-thought.
The encompassing style of this unification is its freedom
From all the complexities of existence and non-existence.]
Both within the principal wisdom of non-thought
Are the retinue of undisturbed simplicity.

As for "union," when the excellent essence of luminosity/emptiness arises, emanation and re
contradictory. The main point is wisdom that does not grasp apparent objects, the freedom
non-
thought. The nature of awareness that does not move from this state exists as a retinue. Th
principle thing is
always the non-dual nature of mind, at the time of meditating in shamatha/vipashyana this is
Therefore, it
possesses those means of non-distraction as a retinue or aspect. Nagarjuna says:

When grasping and fixation
Go into non-duality,
Not different from the nature,
They are said to be in union.

At that time, by the subsiding of incidental complexities, the nature of mind, goes into the gro
water
poured into water. There is no division in their equal taste. The Dohakosha says:

The mind of the natural state,
For the yogin in unity,
Should be known to be
Like water poured into water.

v) The non-duality/dual non-existence of arising and liberation

At the time of abiding in that union, concepts:

Because we rest in the state of letting things be as they are,
By their very arising things are liberated.
Therefore we are resting within equality,
Unifying shamatha and vipashyana.
Bliss, luminosity, and non-thought will then arise.
Appearance and emptiness are the spontaneous presence
Of upaya and prajña, developing and completion.

Like waves being pacified within water, whatever thoughts arise, instantly having gone into r
as
they are, rise and are liberated at the same time, this is vipashyana, clear seeing of liberatio
This
accumulation of merit with appearance is the spontaneous presence of the developing stage
Self-pacified intrinsic self-awareness , abiding with luminous clarity, is shamatha. It is the pe
the
accumulation of wisdom which is without appearance. Their unified nature primordially abid
presence
of mind. The All-Creating King says:

Knowing this, abide undistracted in the real,
Do not make any effort or train the mind in antidotes.
Do not postulate objects or rest in mindfulness.
Whatever arises then will be the meaning itself.
So enter into my world--be the doer of all.

vi) Meditation to train in the skills and to dispel.

By meditating in this union undefiled by fabrication:

Moreover we should train in the individual skills
Both of shamatha and of vipashyana
As antidotes for discursiveness and drowsiness.
And if drowsiness and discursiveness increase,
We should meditate in order to dispel them

In addition to vipashyana, one should meditate on shamatha. By meditating in vipashyana w
drowsiness and shamatha when there is discursiveness, there will be liberation from these f

vii) The explanation of what is gained:

When there is the benefit, like a clear and cloudless sky,
Looking into total space with the sun at one's back,
Simple awareness of emptiness/luminosity rises.

At the time of a cloudless sky, when faults have been put behind, look with the outlook of the

luminosity/emptiness that indeed arises at that instant is the wisdom of union. The Prajñapa
says:

Examine the pure space which is the meaning of this.

viii) How the outer, inner, and secret luminosities arise.

At that time:

Outer space is pure, but only an example,
Of the greater inner space of the nature, dharmata.
The secret space is the heart of luminosity.
Know realization as being composed of these three spaces.

When we look at the example of external space, the meaning, self-awareness actually arise
arising
of the realization of secret wisdom, this is what all the instructions of the ultimate meaning ar

teaching. The
Dohakosha says:

However, the sayings of the guru should be viewed as one.

Also:

Entering into the essence of the sayings of the guru
Is like seeing a treasure placed in the palm of your hand.

The All-Creating King says:

If one wants to realize what this truly means,
Mix with the example, the purity of the sky.

The Middle Length Prajñaparamita says:

As for producing the yogic union of the perfection of prajña, union with space is produced.

The Dohakosha says:

The nature of mind should be grasped as being like space.
The nature of space should be grasped as being mind.

The example is the luminous, empty, unobstructed outer space of the sky. Awareness at thi
luminous, empty, unobstructed wisdom. That is inner space.
That empty, luminous, simple wisdom arises co-emergently with the experiences of bliss, lu
thought. By that all dharmas are self-liberated into the characteristic of space. This liberatio
fixations of things
and characteristics is the secret space of the great luminosity. At that time, there are the ter
smoke and so forth,

1) smoke
2) mirage
3) firefly
4) lamp
5) blazing
6) moon

7) sun
8) Rahu
9) cha shas or mchog gi cha
10) bindu seeing.

and the appearance of the five lights [bindus of the five buddha family colors]. By the enteri
mind into the
central channel, space is completely illuminated. The Avatamsaka Sutra says:

From the nature without conception and perception,
Come the varied phenomena of the mandalas of light.
These several luminosities that shine in the center of space,
By expressing variety, have never risen at all.

Signs of true and stable samadhi arise within one, even if one does not want them.

c. The practice of non-duality,

From the eight limbs,

1) The great perfection beyond accepting and rejecting,

Third meanings:

The limbs of the essence are establishing non-duality.
This is the great perfection, where all is of equal taste.
Accepting and rejecting are things that should not be done.
Cast away attachment to any objective reference.
Attachments to the grasper are the formations of samsara.
Without fixated objects, as it is in space,
There is no bondage and also there is no liberation.

The essential nature is beyond effort and establishing and accepting and rejecting, like spac
this is
the view. Not being distracted from this is meditation. Therefore, having become aware tha
is beyond
existence and non-existence, accepting and rejecting, and hope and fear, attain stability by

this samadhi.
Since here there is no thought of improvement, why speak of any other meditation. The All-

Since desiring bliss is the sickness of desire,
By not desiring bliss, bliss will be received.
By establishing buddhahood, there is no establishment.
The nature that need not be sought is spontaneously present.
Do not conceptualize, and the nature need not be sought.

Also:

Kye mahasattva,
If you wish to establish the nature of your own mind,
As it is self-established when you are without desire,
Do not establish the equanimity of non-thought.
Rest in the sphere of the nature that does not accept and reject.
Naturally rest in the state of natural motionlessness.

As for mind, the essence of it is suchness.
All of the dharmas, likewise, are established as suchness.
Do not fabricate within the state of suchness.
Do not establish anything other than the essence.
If it is sought, the buddha-space will not be found.

It was already made, it need not be made now.
It was already established. That need not be done again.
Meditate in non-thought. Don't realize anything.

If fixation and attachment exist, one will not be liberated from samsara. The Song of the Ora
of the
inexhaustible Treasury says:

If the mind of yoga is drunk
With the poisons of hope and fear,
Co-emergent wisdom
Will be bound in place
Having no reference point,
We will be beyond bondage

As well as liberation.

The same text says:

The ultimate vajra mind
Has neither hope nor fear.

Even going to hell,
We will not suffer there.
Even in fruition,
There is no more to gain.

Having abandoned benefit
And harm by pleasure and pain,
By good and evil actions,
These will not grow and diminish.

Wanting a better Buddha,
Besides this non-duality
The realization of wisdom,
One should be called a fool.

2) The teaching of the meaning of this by example

As for the extensive explanation of this nature of dharmata beyond accepting and rejecting

For example:

Like various reflections and the surface of a mirror,
Such are the various dharmas and the state of emptiness.

As reflections are not something other than the surface of a mirror, all dharmas should be kn
emptiness.
The Edifice of the Three Jewels says:

In a pure and luminous mirror,
As reflected natures appear,
All dharmas are reflections

To be truly viewed as unborn.

3) The example of assertion and denial

Just like various clouds within the space of the sky,
Such are various affirmations and negations
As they are found within the space of the nature of mind.

Accumulating and dissipating moment by moment, clouds do not move from the space of th
whatever affirmations and denials arise within the space of the mind do not move from the s
of mind.
The Newly-strung Mala of Oral Instructions says:

All clouds are within the sky.
All thoughts are in dharmata.

4) The example of realized experience:

Just like various rivers in the expanse of the ocean,
Is realized experience in the space of meditation.

As tributary streams are one in the ocean, experiences of realization are of one taste with th
The
same text says:

Within the limitless ocean of precious qualities,
All the various waters of experience
Flow together and then they are naturally motionless.
A stable mind is characterized by wish-fulfillment

5) The example of samsara and nirvana:

Like various illusions and the space of emanation;
Such are the variety of samsara and nirvana
Emanating within the space of dharmata.

Illusions are natureless from the time they appear. Just so, be aware that samsara and nirv
from

dharmata. The Sutra Requested by Bhadra says:

Dharmas, in the nature of illusion,
Are taught as emptiness of any essence.

The Dohakosha says:

That which is samsara is that which is nirvana

6) The example of mind and the nature of mind:

Like the space of the ten directions that is without a ground,
Is the state that views eternally liberated dharmas.
As water pours into water without duality,
So mind and the nature of mind cannot be separated.

The space of the sky has no different natures; so all dharmas are of non-dual nature. The A
says:

Just as the sky is inseparable,
All dharmas are inseparable.

When water is mixed with water, they are not two. When thoughts that arise within the spac

mind dissolve back into the ground, these also are not two. The Golden Mala says:

As water dissolving in water is not two,
So it is with mind and the nature of mind.

7. The example of thought and non-thought:

Just like various dreams within the state of sleep,
Such is the state of the action that does not accept or reject.
Just like an ocean and the waves within its waters,
Such is equality of discursiveness and non-thought.

Dreams do not move from sleep. So all that is accepted and rejected is of one taste in non-
text

says:

Dreams are luminosity in the Space of sleep.
Dharmas are luminosity non-dual from emptiness.

Waves are made of water. They are not something other than water. Thoughts and non-tho
The Dohakosha says:

So long as there are emanations of mind,
So long there is the nature of lord Buddha.
Can there be otherness of water and waves?

8. The example of hope and fear:

Just as we are happy with a successful business,
There are neither hope or fear within fruition.
Know the monolithic state of the great perfection
To be the all-encompassing space of dharmata.

When we successfully take care of business, the mind is in a relaxed and comfortable state
fear.
Just so, having gained conviction that buddhahood is one's own mind, one is relaxed and co
that. The
same text says:

If a mad elephant should get its mind together,
It will stop coming and going, and start resting at its ease.
Thus for realization, there is nothing else to look for.

If this state of the nature of mind, self-arising wisdom without accepting and rejecting, is fully
there is
liberation from perception of the characteristics of action and seeking. The All-Creating King

This path has no completion of anything at all
Perfect as one, perfect as two, perfect as all,
It is therefore the bliss of the perfection of action.

It is perfect as one as perfect bodhicitta.

It is perfect as two as perfect actions of mind.
It is perfect as all as perfection in its fullness.

By this teaching of the unity of perfection,
One will dwell in realization of buddhahood.
By the reality of this perfection of everything,
Everything is really made to be complete.

Whoever so abides within this established action
Whether this body is that of a god or human being,
Is enlightened in dharmata, benefiting beings,
With effortless non-establishing, dwells in perfect bliss.

C. The dedication of merit

Now the merit of these sayings is dedicated:

Thus by the single taste of difference as non-dual,
All beings are liberated from self as well as other,
From grasping subject as well as fixations of the object.
Exhausted here within the confusion of samsara
By the perception and conception that "this is it,"
May mind this very day relieve its weariness.

This supremely wondrous merit, vast and non-dual, is like immaculate space. May those in
beings,
exhausted in samsara by the confusion that grasps duality, though they have become far-dis
a hundred
light rays of merit are emanated by the bhumis and divine realms, ease their weariness in th
of the
Buddha Bhagavat, built of flowers.

Realms of the gods adorn the sky above the earth,
Arising on red supporting feet of spotless light,
To these seven levels of noble ones may all beings cross.
May they have the vast wealth of the Buddha's treasury.
In their mountain peaks and forests may they be delighted
with lands of herbs adorned with flowers and flowing water.

Because of having passed through this life successfully,
May liberation and its qualities be established.
As the moon, only beautified by being wreathed in clouds,
Makes white kumut lotuses stretch into space and bloom,
By this may the "good light rabbit " of peace be grasped.
For beings without remainder, may there be the ground of life.

. This work is part of a trilogy. The other titles are like this one except for substituting bsam
dhyana/
meditation and sgyu ma/ illusion for sems nyid. Dzogchen or ati is the tradition that this teac
of, and
also its fruition. A basic understanding of the titles is that samsara involves sufffering and w
The view
that sees the nature of mind, practicing meditation, and regarding activity from the viewpoint
being
illusory are means of easing or weariness or relaxing tension. The result of doing so is resti

perfection.
The three means regarded from the viewpoint of the great perfection produce the fruition. If
samsarically regarded they are part of the problem. The Sanskrit offered for sems nyid is ci
primary
meaning is mind in the conceptual sense, the very thing that needs to be eased. In the sam
the
notion that our being is intrinsically bad and needs to be made into something else is a prob
the
sense of clinging to confused views and goals is a problem.
This points out a central point of ati, that this very world of samsara
is the world of nirvana, when we relax our confused fixations about it and stop struggling wit
that
confusion suggests of saving ourselves and the world from spiritual degradation.
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that
confusion suggests of saving ourselves and the world from spiritual degradation.
. Mind, sems, sometimes = samsaric mind sometimes = sems nyid the nature of mind = en
. realm. The same name is used for a bodhisattva personifying the sambhogakaya buddh
. bstan bcos, usually treatise or shastra. Here KPSR said that the sense was more the tea
and
US said that the connotation was teachings delivered for certain purposes.
. This increases merit so that enlightenment is gained. If reasoning is rightly used it inspire
appreciate
directly the experiential meaning of the teachings and teacher. But often the result is just th
make it
all seem very conceptualized, abstract, and proud of its orthodoxy. It becomes uselessly cir
teachings
are true because the Buddha taught them, and the Buddha is an authentic, true person beca
so.
We have to be inspired to see for ourselves what is meant. For example, the Gelugpas ofte
reasoning and then practice. The Nyingmas and Cages tend to start in the middle with som
the
end, if they practice well, they all go to the same place. KPSR.
. central = where the Buddha's teaching is taught.
. HVG., literally something like "perverted the limits of action."
. Having the perfections pertaining to oneself, and having the perfections pertaining to othe
perhaps.
. This passage consists of mnemonic cues, comprehensible only if one already knows the

. The title means Entering the path to enlightenment.
. rtog pa.
. dpyod pa.
. sems 'byung.
. rtog.
. spyi la dmigs par mthong ba'i rtog pa.
. sems.
. blos shes bzhin.
. dmigs pa: actually can mean perceive, apprehend, imagine, or conceive in different conte
conceptualization is explained in terms of imagery, minimizing this distinction somewhat.
. Treasury of elements of existence
. Entering the Middle Way.
. Great: beyond mind and not mind, all-inclusive.
. rig pa: VCTR liked insight (= wisdom) because the same word is used for conceptual und
Awareness or apprehension. Sometimes kaya and wisdom is used to express the enlighten
. bslang.
. From the Sanskrit, this seems to be a copyist's error me (flames) for mo (women)

. 'gro rnam 'byed kyi mdo: [Analytic discrimination of going/beings //?
. I.e. monks and lay-people.
. The seven aryan riches, 'phags pa nor bdun, faith, discipline, generosity, learning, decenc
prajña.
. sa gsum: over on and under the earth.
. {gser gyi ri bdun the 7 golden mountains [[from Abhidharmakosha: surrounding Mt Meru
[rim] rnam a'dud, rta rna, [horse's ear] lta
na sdug, [Pleasing-to-the-eye] seng ldeng can, [Acacia [sandalwood] Forest] gshol mda'a a
shing a'dzin [yoke]] ES

Beyond Mt Meru and completely surrounding it like curtains are seven mountain ranges, eac
These seven golden mountain ranges [are
named according to the shape of the peaks] Yoke, plow, Acacia [sandalwood] Forest, Pleas
Horse's Ear, Bent, and Rim: Myriad Worlds 110.

. as far as Nyashing Dzin and the other... Usually the outer volcanic iron mountains are cal
Face Mountain Range. Since Nyashing Dzin is
already said to be one of the inner mountains, this may be a copyists error.

. It contains a thousand squared or a million worlds.

. It contains a thousand cubed, or a billion, worlds. However, Mipham argues in his comme
Kalachakra that the proper meaning is a realm of three
thousand worlds like ours, and cites texts that have this approach.
. The first buddha of the present kalpa.
. As a name = Kuvera.
. Some think legs pa = sadhu just has the sense of guard well. Sadhu means good, i.e. a r
renunciate devoted to goodness.
. Below, upon, and above the earth.
. Forces of sudden affliction by madness and calamity, for Tibetans personified as demons
. lto 'phyes, a sort of python demi-god, not the same as nagas.
. a'phags pa'i nor bdun.
. A long verse passage.
. Flowing in four directions from Mt Kailasha, these are the Ganges, Yamuna, Bhramaputra
. The precious wheel, gem, queen, elephant, horse, treasure-vase, and minister.
. A kind of yaksha with animal head
. lus srul po ES.
. The Life of Yeshe Tsogyal has some similar passages for any heterosexual females who
. blo. Nothing to do with low blows.
. These are the three poisons or root kleshas.
. shes pa.
. yul so so.
. sems, the sense identified with grasping.
. yul can gyi blo.
. yid la byed pa.
. rang ngo.
. Yoga practice.
. mtshan nyid, rnam grangs. mtshan nyid is the same word logicians use for the defining c
discovered by valid reasoning. The word is one of the categories refuted by madhyamaka (

there it is allowed validity conventionally. Here, provocatively, it is simply equated with being
distinguished from the accountable, which here is the sphere of conventional truth and falsity
. kun btags.
. rin po che sna bdun.
. rang [gi] snang [ba]. see glossary.
. It could also be said that if everything is mind, the term makes no distinction and is meani
of
these arguments involve some questionable assumptions about what kind of distinctions are
Conceptualizing experience can be subtler than dividing bricks into piles.

. This takes mind in the limited samsaric sense.
. The approach is like that of madhyamaka. If we take our ordinary concepts as literal desc
absolute
reality, it is easy to get into trouble by inferring contradictory propositions.
. rang gi sang ba.
. don spyi.
. This appears to be addressed to an exponent of madhyamaka who holds that external ob
a
conventional viewpoint, though not from the viewpoint of analysis for the absolute.
. Ordinary language distinguishes my sensations (personal appearances) of this flower from

although there is no double vision of both at once. For example, if I close my eyes, the sens
but the
flower does not.
. This is a play on gnyis med which can mean either both are not (existent) or not two = nor
Tibetan the reader has to try possible combinations of the above and pick the one that seem
. snang ba, appearance, as used in Tibetan can mean something in mind, but can also incl
objects,
which appear to us to exist and to be directly perceived. However the characteristics of eg a
more
predicable of mind than those of a perception of a tree. Neither, therefore an be the same a
. Red and white can have the sense subjective and objective.
. rang rig. Sometimes Longchenpa says things that sound similar, but would never say tha
transcend emptiness.
. By identifying mind, true existence, and appearance, it will follow, although this is not wha
exponents
of mind-only want to say, that what appears is what truly exists and that the confusions of th
absolute
and truly exist.
. sems rig pa.
. Mipham's Shentong Senge Ngaro helps clarify this kind of reasoning considerably, explai
positive statements like those of the Uttaratantra can and cannot be made about the absolut
. rang mtshan pa gzhan.
. khams
. dpe bsdu'i bye brag.
. Explained in the STSN. Any truth in appearance, including wisdom, is annihilated, while t
emptiness is fixated as a negative eternal absolute.
. srab mthug.

. Lord of Death and King of Hell.
. gro bzhin skyes rna bye ba ris.
. Wooden clacker.
. Cleaned it up, eliminated each other.
. Or fermenting grain.
. Iron trees of hell with sharp leaves etc.
. 1 having blisters; 2 bursting blisters 3 swo tham tham pa: teeth chattering 4 achu 5 ALA
ltar7
pad ma 8 pad ma che.
. blong blong: made dark and filthy, or suffering from intense panic.
. Guenther reads this as "the country of Magadha."
. khal: 25-30 lb.
. cf. JOL p. 61
. Such as yakshas, mountain-top spirits, powerful rakshasas and their kings cannibal demo
and eating corpses and such, often harmful, especially if not propitiated. Vaishravana is a k

Ravana is their supreme king, supposed to live in Sri Lanka.
. {'dul ba lung gzhi'i mdo} - pn Sutra on teachings that are the bases of discipline.

. ngal snabs read nar snabs.
. KPSR explains this by saying it means the skandhas are closely associated with suffering
. ES Four Currents {'dod pa}, = desire {srid pa}, existence {ma rig pa}, ignorance {log pa
wrong
views.
. rtog pa of the pars rtog dpyod, conception and analysis which are linked to grasping and f
. Air.
. The first dhatus appears to = physical element, while the second also seems to have the s
dhatus.
. The sense in which there is a time of becoming enlightenment vs. enlightenment being pr
. rig.
. yid or sems.
. gzung ba'i rtog pa. Longchenpa uses the two terms as equivalent.
. 'dzin pa'i rtog pa. Sometimes dpyod pa instead of rtog pa.
. vasanas, bag chags, stored habitual patterns.
. dbyen spyos
. Klesha mind is the main villain here. There is some ambiguity about conception generatin
consciousness.

. yul and yul can.
. yid.
. Cf. a second account below. In general it is said that dhyana 2 eliminates concept and ar

concentrated joy, and 4 bliss, leaving several other factors such as those named.
. in the god realms.
. The Ornament of Clear Realization.
. Compendium of the Perfection of Knowledge.
. The main objection seems to be not frivolity but possibly misleading people.
. Treasury of the Clear Presentation of Dharmas.
. cf. {'bras bu lnga} - rgyu mthun gyi 'bras bu dang, bdag po'i 'bras bu dang, skyes bu byed
dang,
rnam smin gyi 'bras bu dang, bral ba'i 'bras bu ste lnga'o,//.
the five fruitions are the fruition according with the cause, dominant fruition, being-producing
fruition of
ripening, and fruition of separation. The last applies only to good actions.
. Guenther has 2 extra lines p 62.
. Son of Champion Wealth.
. Going to Ceylon
. When these relative virtues are practiced in the absence of prajña.
. Empty continuity? It could also mean thousand tantras.
. Dharmakaya
. Rupakaya.
. Their true enlightened nature
. Or a statue in a clay mold.
. 1 Passion, 2 aggression, and 3 ignorance; 4 all acting or as 5 imprint;
That to be abandoned by 6 seeing and 7 meditation;
The higher bhumis relatively 8 impure and 9 pure. This summarizes the relationship of the
examples to the defilement removed and the level of the path on which the removal occurs.

. This can also be read as saying that there are further rag-like obscurations to be abandor
the path of meditation of the second to sixth bhumis. It can be read as saying that this is do
analytic
meditation which establishes universal lack of true existence and self-nature. Longchenpa r
as
saying that is nihilism which rejects the wisdom of sugatagarbha. Mipham's Lions Roar that

is a good source for sorting out the issues involved.

. cf. UT page 40.
. kha myag. It affects the mother too.
. gzhan dbang VCTR.
. 6 paramitas and compassion.
. The glossary to the Rain of Wisdom q.v. says they are like the seven aspects of supreme
natureless, filled with the wisdom of bliss-emptiness, possessing changeless mahasukha, th
enjoyments
without suffering, their changeless wisdom bliss is uninterrupted, they are filled with the grea

Taming others in all the times and directions they have continuity.
. ES lists a The Arya-subhapariprcha-nama-tantra Good Army Tantra dpung bzangs kyi md

. mgron, also entertainments, festivities, invitation as a guest
. The five powers and faculties of a buddha.
. karma.
. That accomplishes wishes.
. River of ashes and boiling water in the fourth supplementary hell.
. stong can mean either, and both work in context.
. dpyod here is on the level of direct comprehension.
. mhkhen po, upadhyaya. Learned one, teacher, preceptor. This is the way the teacher is
hinayana, as opposed to the guru of vajrayana
. BCV ci nas ting 'dzin brtson pa ni As for trying to keep samadhi in every way
com ci nas rtse cig sems kyis ni
==========
bdag gi yod 'di gar /spyod/dpyod ces.//think "where is mind

. com srog la bab kyang srung shig ces BCV thams cad 'bad pas...with every effort.

. spyan lnga BVC spyan sna before their eyes.
. bcv rnam comm rnams: pronunciation and meaning the same.
. com chags pa bcv chags par
. bvc sa rko rtsa com sa brko rtswa. no difference pronunciation and meaning.
. bcv dor com btang. Can be synonymous, but might not.
. bcv brtan pas com par. No difference in meaning.
. bav 'am or com dang and.
. slu sems bcv bslu sems. No difference in pronunciation or meaning.

. comm 'gyod BCV 'gyed: no difference in meaning.
. com yid ni brtan por. bcv de ni brtan par referring back to another "yid." Same meaning.
. bcv brtan stable, trustworthy com brten: supporting, trustworthy.
. bcv bcas dang com dang bcas. No difference in meaning.
. bcv yid 'di this mind com yid ni, as for mind. No real difference in meaning.
. com sprul zhing nga rgyal med pa ni: Without emanation and pride: Error. A plausible cop
bcv
sprul pa bzhin du nga med par.
. bsngo. The same word is used for dedication the merit.
. Something like eight stupas or eighth stupa.
. Sa skya = place having white earth, lime, or chalk.
. = child or fool listening.
. dgrar bcas = with enemies.
. This story ifs the subject of the Gandavyuha Sutra.
. <Going to refuge in them is causal refuge.>
. Body, speech, and mind.
. {gsung rab yan lag bcu gnyis} - twelve divisions of the teachings. 1) {mdo 'i sde}. = genera
2)
{dbyangs kyis bsnyad pa'i sde}. = hymns and praises. 3) {lung du bstan pa'i sde}. = prophec
bcad
pa'i sde}. = teaching in verse. 5) {ched du brjod pa'i sde}. = aphorisms. 6) {gleng gzhi'i sde}.
narratives. 7) {rtogs pa brjod pa'i sde}. = biographical narratives. 8) {de sta bu byung ba'i sd
narratives of
former events as examples. 9) {skyes pa'i rabs kyi sde}. = {jatakam} narratives of former birt
rgyas
pa'i sde}. = extensive teachings. 11) {rmad du byung ba'i sde}. = narratives of marvels. 12) {
pa'i sde}.
= teachings in profound doctrines.

mdo sde dbyangs bsnyan lung bstan tshigs su bcad
ched brjod rtogs pa brjod dang de ltar byung
gleng gshi shin tu rgyas dang skyes rabs bcas.
gtan phab rmad du byung ba'i sde rnams so
Sutra and geya vy_kara_a and g_th_,
Ud_na and nid_na, avad_na and ityukta,
Jataka vaipulya, adbhuta[dharma], and upadesha.

. {dge bsnyen} - layman, lay devotees, virtue obtained, people with the five precepts [not to

lie, not
to steal, not to take intoxicants, not to engage in sexual misconduct], [upasika]. The five to b
for
laymen, lay-vows. see also under renunciate and layman {dge tshul} - novice, novice monk,
novitiate . those five with the addition of afternoon food, singing and the wearing of ornamen
be
renounced by novices {dge slong} - fully ordained monk with 250 precepts, --ma nun with 3

. Like buddha family.
. The Tibetan for "jewel" in this case literally means "rare and excellent."
. The new transmission schools call the inner tantras anuttara yoga, and say that it has wit
mother,
and non-dual tantras, eg. Hevajra, Chakrasamvara, and Kalachakra. The nyingmas usually
mahayoga are two more vehicles, anuyoga and ati yoga. This passage has been phrased t
. gzungs can also mean to the power of retentiveness of what is learned on all levels. G: sp
sustenance
. {kun tu sbyor ba gsum} - the three fetters. 1) {'jig lta} = {'jig tshogs la lta ba} -view of a
transitory
collection, futile view, perishable view. - satkaryadrsti futile view, wrong view believing in the
and mine
in the many impermanent, perishable entities included within the five perpetuating skandhas
belief in
the transitory collection, parikalpitasatkagadrsti, intellectual futile view. 2) {tshul brtul mchog
-holding a
discipline as paramount. 3) {the tshom nyon mongs can} -possessing the klesha of doubt.]

. {rgyal srid rin chen sna bdun} - the seven precious royal possessions. 1) {'khor lo} -, {rtsib
-1000
spoked wheel. 2) {nor bu} -, {yid bzhin nor} -wish-fulfilling gem. 3) {btsun mo} -queen 4) {glan
-,
{khyu mchog glang} herd-leader or bull elephant. 5) {rta mchog} excellent horse - 6) {khyim

{dmag dpon} -general.

. {'dod lha drug} - the six kinds of desire gods/ gods in the realm of desire, [{rgyal chen bzh
rtsa
gsum pa} - {'thab bral} - {dga' ldan} - {'phrul dga'} - {gzhan 'phrul dbang byed} {'phrul dga'} -
in

creation, the Nirmanarati devas, delight in emanation, one of the 28 classes of gods in the 'd

realm.
. {gzhan 'phrul dbang byed} - constantly enjoying pleasures provided, one of the 28 classes
desire realm, land of controlling other's emanations, the Paranirmitavasavartin gods, Heaven

others's emanations, the 6th heaven in the realm of desire gods.
. Youth, prince.
. Lord of third and highest first dhyana realm.
. bsam pa dag pa bcu. The following may or may not be the same: As for the ten purities,
virtue, 4-6) study, 7) the path, 8) knowing what is not the path, 9) the thirty-seven factors o
enlightenment chos
sum bcu bdun and 10) producing the ripeness of sentient beings. The first two are counted
body,
speech and mind.

. Dharma, meaning definitions, and brilliant confidence.
. the eighth bhumi.
. This and "at the end above: rgyun mthar.
. The four dhyanas, four formless attainments, and samapatti of cessation.
. Or forgotten.
. These are buddha qualities.
. sprul sku gsum, bzo ba'i sprul sku, skye b'i sprul sku, mchog gi sprul sku. OR skye ba'i s
mchog gi
sprul sku OR sna tshogs sprul sku; 'gro 'dul sprul sku and rang bzhin sprul sku: The working
tülkus are
gifted individuals, artists, craftsmen, scientists etc who so benefit beings. The born or tamin
the
rinpoches usually called tülkus, who have taken human birth in order to tame beings by the
supreme
tülku is the Buddha.

. Here, as in the name of the Gyalwa Karmapa, karma is synonymous with buddha activity.
. {nges par 'byed pa'i cha dang mthun pa bzhi}: {drod} {rtse mo} {bzod pa}{'jig rten pa'i cho
. {dad pa gsum} - ES Three Faiths. Sincere faith {dang ba'i dad pa}. conviction {yid ches pa
irreversible devotion {phyir mi ldog pa'i dad pa}. the three kinds of faith. inspired, aspiring, an
faith [or
confidence]

{dad pa} - Faith, as one of the eleven virtuous mental states, devotion, to have/ feel faith, to
to believe,
willingness to participate. yid ches pa dang/ dang ba dang/ 'dod pa gsum -

Another list in Tilopa biography:

By means of the ten causes, two types of faith arise: outer faith and inner faith. There are th
outer faith:
faith of faith, faith of desire and faith of trust.
The object that gives rise to the faith of faith is the three jewels. The object that gives rise to
faith of
desire is the four truths...[details omitted]... relying on samsara and nirvana, knowing what to
what to
reject are the essence of the faith of desire. The object that gives rise to the faith of trust is
virtuous and evil
deeds. Do not make white actions the ground of all dharmas.
Inner faith also has three aspects. The first: the object of the faith of faith is the holy guru wh
authentic embodiment of all places of refuge. The second, the faith of desire, is the desire t
the holy
guru and one's own mind be inseparable. It is the desire to mix together the guru's mind and
all
times, day and night. The third is the faith of trust: One should attain confidence in the know
realization that the body, speech, and mind of the guru and one's own body, speech, and mi
. Who is the true spiritual friend, [cut for meter.]
. bde ba or virtue.
. good, evil, and neutral. Cut for meter.
. An onion is good western equivalent.
. Variant: commentary has “ give credence to complexities.”

. dam pa gnyis.
. good, evil, and neutral. Cut for meter.
. An onion is good western equivalent.
. Variant: commentary has “ give credence to complexities.”

. dam pa gnyis.
. There are some problems with section headings in this chapter not being of the number c
. The commentary says nine.

. gsang ba bsam gyi mi khyab pa'i mdo.
. most translations say something like "reflected on this."
. phyung: give remove reveal, draw out.
. dga' byed, joy producer. Sanskrit equivalents are Rama or Nanda.
. Supreme among those who possess glorious [buddha] qualities.
. The text here says de dag, "they," but otherwise only one seems to be mentioned.
. among the animals
. A class of pretas.
. Gold, silver, turquoise, coral, pearl, emerald, sapphire.
. I like what HVG did with this one
. Kettle-drum style.
. I.e. the Buddha.
. Attaining the first bhumi, supremely joyful.
. Subject, action, and object of an action. Has other meanings in other contexts.

. Can also mean non-conceptuality, non-perception, imagelessness.
. True, absolute, ultimate. Below, three excellencies = ^_____^
. Can also mean dyer, and that would be the most likely meaning for these words in isolatio
not seem to be the most likely meaning in this
case. Of course this is using the root verses to explain the commentary.
. This seems to correspond in a general way to Chapter 51 of Cleary's translation pp. 328 f
differences in detail
. Where the previous passage is more like a summary this is a particular verse on p 339 of

Look at Sudhana, son of compassion and love, universally kind;
Welcome tranquil eyes, do not flag in practice.
. Next verse. The differences here seem to come from differences in translation in differen
. The same also means kindness.
. P. 349 Cleary
. Cf. Cleary p. 350. This is summary.
. Trungpa Rinpoche had a catchy quote that might be a variant on, this something like:

Like swarming bees on honey or flies on rotten meat
Creating an all consuming power of effort
We shall gain supreme enlightenment.
. de kho
. One of the four scriptures of the Vinaya.
. Shantideva says dpung. Longchenpa glosses this as dpung tshogs: troops. Ie it is a met

evil.
. grel chen substitutes 'dun pa "aspiration.
. In a good sense, so that one is steadfast and confident.
. Situation, conditions, specific application.
. [[always exert yourselves to guard]]
. read srog shing.
. gong nas gong du literally means higher and higher. This is thog med bzang po's reading
translations have eg "generosity is highest than
others."
. It is conceivable than inanimate things are meant.
. The Triskhanda Sutra, in ed. Bereford Mahayana Purification Practices, Library of Tibetar
Archives Dharamsala, 1978
. nga pa.
. {'phags pa'i nor bdun} - the seven aryan riches/ faith, discipline, generosity, learning, deco
modesty, and knowledge, knowledge/ intelligence.
. {ldem por dgongs pa rnam bzhi} - Four Kinds of Covert Intention . The covert intention wit
entry into the teaching {gzhugs pa la ldem por
dgongs pa}. or avatarabhisandhi., in respect of characteristics {mtshan nyid la ldem por dgo
lakshanabhisandhi., in respect of antidotes {gnyen po
la ldem por dgongs pa. or pratipak_h_bhisandhi., and in respect of interpretation {bsgyur ba
dgongs pa}. or pari__man_bhisandhi. Refer to
Fundamentals, Pt.3, [GD-MK]
. Do my message.
. longs spyod: often enjoyment, but that is too fruition oriented for this case.
. Aggressive actions etc.
. pratimoksha, so so thar pa.
. cho ga, spyod yul.
. Although this is seemingly contradicted by common experience, strictly speaking it shoulc
when the karma connected to harm has been
worked through, no further harm will take place.
. ^___ ____ ___^ seem =.
. yung drung.
. The ninth dhyana is then called the "peak of samsara."
. rdza: substance.
. mthong ba'i chos la bde bar gnas pa'i bsam gtan. ES. [sder gnas read bder gnas]
. bsam gtan.
. dga' bde. bde is frequently translated bliss.
. nyer bsdogs

. bor rtog. read brtag pa. Guenther has an interesting discussion in PPA 49ff suggesting t
usage (used by the schools who most emphasize this
meditation) is a little different than this, drawn from the Bodhisattvabhumi of Asanga. He sa
former brtag pa, vitarka, combines notions of
examining, positing, forming the basis of judgement and introducing new contents to the mi
vichara, involves sustained analysis. In this
case the contrast is not between greater and lesser degrees of conceptuality in cognition.
. dpyod pa. Rtog dpyod: conception and discernment, ideas and scrutiny.

. yid la byed pa.
. shed.
. <virtuous>.
. <This is made to manifest.>
. <of training.>
.[tribal or common].
. rngam glog is also the name of a deity.
. This can also be a name for Mount Meru, which has sides of precious substances.
. bldad pa.
. sbubs.
. <Various>. See chos dpal rgya mtsho's commentary for details. .
. Lord of the mandala, Vairochana and his consort Akashadhatvishvari.
. dran rig.
. Snying po'i don la blang 'dor med pa'i phyir, could mean because within ultimate sugatag
nothing to accept or reject, etc, but that seems less clear.
. grags shing gnas, OR exist and are known by talked about in sounds of speech.
. bkod, also as “display” just above.
. Ordinary meanings and communication seem to become a universal display of teachings.
a certain point on the path this may be intense enough to become a sense of being haunted
. Here the essence of the concepts of ordinary understanding, rig pa is transparently seen
the ati
sense, insight-wisdom beyond concept. Longchenpa takes pains to point out that the differe
and
saying conceptual mind is Buddha is as great as that between heaven and earth. This sort
the
VCTR translation of rig pa as insight—which is both ordinary and extraordinary.
. ...Three mandalas.
. rdzogs. This is similar to emptiness/luminosity.
. gshags.

. The net of nadis and prana, which when mastered gives mastery of the network of interde
. bdegs = btegs
. don snod. With intensified neurosis or psychosis one becomes like a broken vessel that c
teachings.
. chagya nyi is two mudras, jor might be union, application, or wealth.
. tana gana = sbyor sgrol, union and liberation. Liberation sometimes = killing. The other a
consuming intoxicants in feast practice. These five are the negation of the five precepts of g
which
often accompany refuge vows for lay disciples.
. The five amritas substituting human flesh for brains.
. bud med kun usually means "all women.
. This suggests, but doesn't actually say live 5,000 years.
. rang snang.
. Kayas and amritas.
. This could mean that their seed syllables or symbolic emblems are on the spokes, a not i
of
sadhanas, and perhaps of another version of this practice. However the visualization as des
that
the wheel arises from H__ and that from it come ten seats marked with the same syllable.
. Sambhogakaya
. Beams over the main shrine area that protrude.
. phibs.
. pu shu.
. {lda ldi} - silk tongues tied together at the upper end in garlands ste a particular kind of o
hung on
house tops, fringe or tassel, string of beads or flowers, cloth wreath.
. [also name of deity] , Deje Tsegpa.
. The roof structure over the square.
. tsong tsong.
. bsil ba dang, zhim pa, yang ba, 'jam
pa, dvangs pa, dri ma med pa, lto la mi gnod pa, mgrin pa la mi
gnod pa bcas yon tan sna brgyad dang ldan pa'i chu bzang.

. sometimes also azure
. Guenther says: 1" of light.
. tshon gang as above.
. Lapis lazuli.
. pi wang

. <of skillful means>.
. 'byung ba.
.
. Like "sphere" in English it doesn't mean something technical like chakra but just the place
happens.
. noose.
. Confused dualistic appearance.
. Skyes pa: might mean person, birth, or object of arising. The overall point would be the s
. This split in time distinguishes the terminology from the more common use of the same w
Longchenpa and others, to refer to the simultaneous split of non-dual vision into the duality
object.
. gzig pa. Leopard. Presumably for gzigs: usually honorific for see or realize. Perhaps just

. Ma dros pa: Lake Manasvowar which never gets warm.
. dam pa as in don dam pa.
. 'gro, going cal also mean beings.
. <and six lokas.>
. As opposed to the pure fruition approach where it is said that primordially here is nothing
. Another pen name of Longchenpa, "Spotless Rays of Light."
. rang mtshan: individualizing characteristics.
. Datura contains alkaloids like scopolamine which can be dangerously toxic.
. spyod: Including realization and activity
. spyod bsdus (sgron ma?).
. it is logically possible to read the last as a general characteristic of all the others, though i
there is nothing in the grammar to encourage this.
. khams 'dus.
. Ripples in the air, transitory light forms on a wall, mirages optical illusions.
. dmigs can mean perceived, conceived, imagined, or taken as an object of attention. All a
in fact are related in the way we deal with
objects.
. of an individual and of dharma.
. Also Saraha.
. rtog pa. Thought or conception. But like dmigs pa, it is commonly used to refer to any co
samsaric perception.
. blo bde.
. This is discussed in hinayana texts like Buddhagosha's Path of Purification.
. Source of proliferation, [of dharmas] ^____^ has negative connotation like the spread of fi
space is still a non-thing dharma.

. Usually neither perception not non-perception.
. The nine dhyanas have a particular focus, so they are to that extent consciousness rather
without reference point. But that consciousness
does have a sense of border--like the phenomena around a black hole.
. VCTR 73, p 63, 3rd is effort. The point is still emptiness of mind, but rather than analytica
illusion-like emptiness, spontaneous presence and activity
is emphasized.
. 'dun dang 'bad rtsol brtson 'grus bzhis: Guenther: willingness, eagerness, resoluteness, p
. sems = bsam thought or mind = contemplation; and mindfulness = exertion VCTR
. Second time.
. thog bsring ES
. cho ga.
. Poisonous cucumber causing thirst and then death.
. They don't fit the list in the root verses. E.g. malice and desire are not mentioned at all th
. yid la byed pa bcu gcig.
. What yogachara calls bon-duality, madhyamaka calls non-true existence.
. rang rig.
. dmigs
. the moon, with its rabbit's image.

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The Great Perfection, The Nature of Mind, The Easier of Weariness
1

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mindful of the social and economic well-being of the masses and always wished by his advice to alleviate the misery of the people, and see that they lived without too much unhappiness. It is true that real happiness is derived from a life of purity and peace; but it is obvious that without a certain degree of material and economic security no moral and spiritual progress can be achieved.

So far as a monk is concerned there are four requisites for progress on the path to purity and freedom. They are robes, food, a lodging and medicine. These are the bare necessities without which no human being can live. Basically they are also the fundamental needs of a layperson. Although the Buddha did not attach much importance to material progress in the modern sense, nor to mundane welfare, he did not entirely ignore it, because it is the basis for humans' mental or spiritual progress as pointed out above.

The Buddha was very outspoken with regard to certain aspects of material conditions and social welfare. So it is not right to say that Buddhism is interested only in lofty ideals and that it ignores the social and economic welfare of people. As the discourses like Mangala, Vyagghapajja and Sigala clearly indicate, the Buddha looked at life as a whole, in all its religious, social, economic and political aspects.

The code of conduct set forth by the Buddha is no mere negative prohibition but an affirmation of doing good - a career paved with good intentions for the welfare and happiness of all humankind. These moral principles aim at making society secure by promoting unity, harmony and right relations among people.

No human can live in isolation, we are dependent on one another. We must learn to live together in concord

and amity, without quarrels, in harmony and unison, regarding others with gentle looks of loving-kindness, instead of the fierce glare of unfriendliness, and bring together those at variance and encourage those already in union.

Knowing that true social service could bring about such wholesome results, the Buddha instructed and encouraged people to be of help to themselves and to others. In Buddhism to protect oneself is not egoism or love of self, not selfish security, but self-discipline and self-training. To the extent that we are morally and mentally strong and confident, so can we help others. Altruism, as a principle of action, is based on our character and mental development. One must train, must guard oneself to be of service to others. A person may be large-hearted, sociable and ready to succour others, but if their private life is questionable, and leads to no good, from the standpoint of the Buddha they neglect themselves very badly and really cannot serve others; they are not a real helper of society.

In the Sigala Sutta, the discourse to the young man named Sigala, the Buddha's doctrine of love and good-will between humans is set forth in a domestic and social ethics. The sixty-one duties enumerated in this discourse speak in no uncertain terms of the moral obligation and social service of every individual in society. These are reciprocal duties to be performed by parents, teachers, husband and wife, children, friends, relatives, neighbours, servants, workers and employees and religious men.

It is stated categorically that the king should rule righteously and not unrighteously. Never resting on his laurels, the king or ruler is expected to be kind and dutiful to his subjects like a benevolent father to his children. In order to be just, honest and upright to all

without partiality or favouritism the ruler is expected to avoid the four wrong ways of treating people: that is with desire, anger, fear and delusion. In this respect, Asoka the Great of India, may be regarded as one of the most just, wise and benevolent rulers of all time. This is shown by his edicts:

> "All men are my children."
>
> "Just as I want my children to enjoy all prosperity and happiness in this life and the next, so I want the same for all men. The world should be comforted by me. From me the world should receive happiness and not sorrow."
>
> "There is no duty higher than to promote the happiness of the whole world".

If we carefully study the history of Sri Lanka, we find that those rulers who were aware of the admonitions of the Buddha, ever endeavoured to lead a righteous life, and guided people both morally and economically.

All our social service, our progress, economic or otherwise, should be just and righteous and not devoid of //Dharma//, law or truth, not at the cost of moral and spiritual values.

As the Buddha so clearly pointed out, //Karuna//, compassion, is the virtue that urges man to engage in all social work, working for the good of others. If you remove //Karuna// from the teaching of the Buddha, you remove the heart of Buddhism; for all virtues, all goodness and righteousness have //Karuna// as their basis, as their matrix.

The whole dispensation of the Master is permeated

with that salient quality of Universal Loving Compassion, //Karuna//.

Compassion is surely not a flabby state of mind. It is a strong enduring thing. When a person is in distress, it is the truly compassionate man's heart that trembles.

Through love one adds to the fund of human happiness, one makes the world brighter, nobler and purer and prepares it for the good life better than in any other way.

If one has developed a love that is truly great, rid of the desire to hold and to possess, that strong clean love which is untarnished with lust of any kind, that love which does not expect material advantage and profit from the act of loving, that love which is firm but not grasping, unshakeable but not tied down, gentle and settled, hard and penetrating as a diamond but unhurting, helpful but not interfering, cool but invigorating, giving more than taking, not proud but dignified, not sloppy yet soft, the love that leads one to the heights of clean achievement, then in such a one can there be no ill-will at all and he is the true social worker in the eminent sense of the term.

So serve to be perfect. Be perfect to serve.

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A SELECTION OF SHWE OO MIN SAYADAW'S TEACHINGS

? Without awareness, there can be no wisdom and life becomes meaningless.
Only with awareness is there wisdom, then life becomes fulfilling.
? Don't miss the precious opportunity to raise your children well.
Only a well-adjusted child grows into a well-adjusted adult.
And it is a well-adjusted adult who will contribute positively to society.
? Be vigilant. Live mindfully.
Two instructions of the Buddha.
The persistent use of Sati is the way to attain Nibbana.
? You may have good Kamma,
But succumb to laziness and life cannot be fulfilling.
You may be intelligent,
But succumb to laziness and success will elude you.
? If you do your job properly and I do mine, what's there to say?
? If you seek a happy life, always be aware.
When you maintain awareness,
The mind remains clear and happiness abounds.
? If you don't forget to be aware - Nibbana.
If you do forget - the grave.
Appamada means not forgetting. We remember to be aware in order to develop wholesome qualities. This leads beyond death, to the Deathless.
Pamada means forgetting. We forget to live a wholesome life and this leads to death - again, again and again.
So don't forget to be aware of what you say and do - always.
? There are three ways of knowing the Buddha / the Truth :
To see with the eyes,
To reflect through imagination,
To understand with wisdom.
We must learn to appreciate the value of wisdom
Only then do we really understand the Dhamma
Only then do we really know the Buddha.
? Examine your mind!
If there is any kind of suffering, the cause is your own doing.
? Defilements of the mind can arise with every sense contact.
Nothing less than constant and persistent awareness will prevent their taking hold.
? Maturity is not a title others can give you,
True maturity of heart and mind is achieved through growth and development.

? The Sasana depends on those with a noble heart, well-versed in the Teachings of the Buddha, who have Sila, Samadhi and Pañña.
Only then, with patience and perseverance, can someone effectively serve the Sasana.
? We meditate to develop Right View.
This cannot be achieved by the ego; meditation must proceed naturally by watching any experience just as it is.
This is the way to develop Right View.
? Attakilamathanuyoga (indulgence in pain, self-mortification) and Kamasukhallikanuyoga (indulgence in pleasure, self-indulgence) are the two extremes from which we must free ourselves.
When we are free from one extreme, we tend to get caught in the other.
2
Only with awareness and Wisdom can we find the Middle Way (Majjhima Patipada).
Be aware until the light of wisdom appears!
? We need to have a good heart and the right attitude in every situation.
If others are right, be happy for them.
If others are wrong, have sympathy for their misfortune and give them what help you can.
Then there will be harmony.
? Old age, death and separation are unavoidable.
Kamma (action) determines your future.
Only Ñan?a (wisdom) can set you free.
? People in this country buy fish, birds and other captive animals to release them to make merit.
Sometimes their aspiration is less than wonderful: “I release you once, may I be released ten times.” But wishing to be released implies being reborn – is this a good deal?
A better aspiration would be: “Just as this creature has become free from certain death, may this deed support me that I may become free from old age, sickness and death.”
? Have you ever watched an angry person? A jealous person? A conceited person? Do you see the madness? The Buddha said “puthujjano ummattako”, “ordinary worldlings are mad” meaning ordinary worldlings are crazed because they are being burned by the fires of defilements
? Thinking “If you’re good then I’ll be good” actually implies “If you’re not good, I will be bad”. This is really a frightful attitude.
A truly virtuous person is one who remains virtuous regardless of how others behave.
? What is it in your life that you are relying on?
Psychics? Gods? Rites and rituals? Astrology? Lucky charms?
Remember, it is actually only Kusala Kamma (wholesome action) that we can rely on.
? Belief in lucky days and unlucky days is just superstition.

But it is truly lucky if we can spend the day full of Right Thought, Right Speech and Right Action.
And it is really unfortunate to spend the day full of Wrong Thought, Wrong Speech and Wrong Action.
Remember this!
? Practising Satipa????hana weakens the kilesas.
When dosa arises, stay aware of it and it won't last long.
When lobha arises, stay aware of it and it won't get what it wants.
This is how the kilesas are weakened.
? There are three Pa??i words, 3 A's, that are helpful to remember:
Alobha, Adosa, Amoha.
Alobha is the opposite of lobha which is being stingy, not wanting to give. If you can remove greed for even one moment, that's alobha.
Adosa is the opposite of dosa which is getting frustrated or dissatisfied when you don't get what you want.
If you don't want to have dosa, develop metta.
When there's no dosa, that's adosa.
Amoha is the opposite of moha which does not know when there is anger and greed.
To eradicate moha we have to keep a good hold on Sati.
sayadawutejaniya.org

The last A, Amoha comes only with mindfulness and wisdom.
? People lose even a little bit of money and Oh! How they cry!
How about the billions of kusala they are losing every second?
Nobody knows to cry over that.
? In the world, auditors go from office to office checking accounts to see that they balance.
But don't just monitor the business accounts; monitor your thoughts, words and actions.
In balance, is your conduct more wholesome or unwholesome?
3
Every day it is important to audit your conduct.
? Being vegetarian or eating raw food (food untouched by fire) doesn't mean the fires of defilements aren't touching you. It isn't the food itself that determines if there is any defilement.
To be free from the burning of defilements while eating requires mindfulness and wisdom.
That is what matters.
? Now, while you have the opportunity, it is important to build a strong practice.
In times of adversity we will regret it if we aren't adequately prepared.
Therefore we must practise now while conditions are favourable.

? The Sasana is the Teachings of the Buddha.
Purifying speech & action is the Teachings of Sila,
Purifying the mind, learning to quell anxieties and grief, is the Teachings of Samadhi,
Purifying our View is the Teachings of Pañña.
Only when these Teachings become our own experience, will we truly be well, happy and free from danger
? The quality of your understanding of the Dhamma cannot be measured by others.
You have to actually practise the Dhamma and develop your own wisdom to see the Truth for yourself. You can't experience the Dhamma through reading or listening to others.
Try it now and you will understand now. Ask yourself "Is the mind pure or not?" Just look.
Every moment of awareness is a moment of purity.
? If we are attached to having only good experiences in meditation then bad experiences tend to come. If we are averse to bad experiences, good experiences tend not to happen.
Meditation is knowing how to simply watch the experience, whether it be good or bad. If we can watch like this, we will realise that things are simply the way they are; there is no inherent good or bad.
Our responsibility is merely to acknowledge whatever we are experiencing.

RIGHT SPEECH - BUDDHA'S WORDS

from the Sama~n~naphala Sutta - Digha Nikaya 2
(The Fruits of the Contemplative Life)

For free distribution only, as a gift of Dhamma

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. This, too, is part of his virtue.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. This, too, is part of his virtue.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. This, too, is part of his virtue.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

Revised: Sat 16 October 1999
http://www.accesstoinsight.org/canon/digha/dn2.html

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THE SINGALOVADA SUTTANTA

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1. Thus have I heard.

At one time the Blessed one was dwelling near Rajagaha,

in the bamboo-grove where the squirrels are fed. In due course,

Singala the householder's son, having risen early and left the city,

his clothes and hair streaming wet, raised his hands in salute and

veneration to the various directions: to the east, south, west, north,

below and above.

2. Just that morning, the Blessed one, having dressed and taken his bowl

and robe, went towards Rajagaha on his alms-round. The Blessed one saw

Singala who, having risen early and left the city, his clothes and hair

streaming wet, was raising his hands in salute and veneration to the

various directions: to the east, south, west, north, below and above.

Having seen Singala the householder's son, the Blessed one said: "Why,

o householder's son, do you, having risen early and left the city, your

clothes and hair streaming wet, raise your hands in salute and veneration

to the various directions: to the east, south, west, north, below and above?"

"My father, when he was dying, told me; `dear one, I wish you would venerate the directions'. Indeed then, sir, I, holding my father's words in honour, respect, reverence and worship, having risen early and left the city, my clothes and hair streaming wet, raise my hands in salute and veneration to the various directions: to the east, south, west, north, below and above".

"But, o householder's son, thus are the six directions not worshipped in the discipline of a noble one."

"How then, sir, are the six directions to be venerated in the discipline of a noble one? It would be to my benefit, sir, if the Blessed one would explain the teaching of how the six directions are to be venerated in the discipline of a noble one."

"Certainly, o householder's son, listen thoroughly and pay attention; I shall speak."

"Just so, sir" assented Singala the householder's son to the Blessed one. The Blessed one spoke as follows:

3. "O householder's son, it is through abandonment of four active defilements, non-performance of the four causes of evil, non-practicing of the six causes of loss of riches, that the noble disciple embraces the six directions, becomes a conqueror of both worlds, is established in this world and in the world beyond. At the dissolution of the body after death, he is reborn in a heavenly world.

What are the four active defilements which are to be abandoned?

(1) The defilement of taking life;

(2) The defilement of taking what is not given;

(3) The defilement of sensual misconduct;

(4) The defilement of false speech;

These, o householder's son, are the four active defilements that are abandoned."

Thus spoke the Lord.

4. After the Well-farer had spoken thus, the Teacher continued:

"Slaughtering life,

Taking with strife.

Speaking in lies,

Adulterous vice.

To these comes no praise

from those who are wise."

5. "Which are the four conditions of wrong actions from which one refrains?

(1) The practice of desire leads to the performing of evil actions.

(2) The practice of anger leads to the performing of evil actions.

(3) The practice of delusion leads to the performing of evil actions.

(4) The practice of fear leads to the performing of evil actions.

Since the Noble disciple, o householder's son, does not practice desire, does not practice anger, does not practice delusion and does not practice fear, he refrains from the four conditions of wrong actions."

Thus spoke the Lord.

6. After the Well-farer had spoken thus, the Teacher continued:

"Desire, anger, delusion, fear.

Ignore this lesson and soon,

One's authority so dear

Declines like the waning moon.

"Desire, anger, delusion, fear.

Heed this lesson and soon,

One's reputation so clear

Grows like the waxing moon."

7. "And what are the six causes of loss of wealth with which he does not associate himself? Indeed, o householder's son,

(1) Careless addiction to liquor and drugs is a cause of loss of wealth.

(2) Being about on the street at night is a cause of loss of wealth.

(3) Frequenting fairs is a cause of loss of wealth.

(4) Careless addiction to gambling is a cause of loss of wealth.

(5) Joining evil friends is a cause of loss of wealth.

(6) Being idle is a cause of loss of wealth.

8. Six indeed, o householder's son, are the dangers of careless addiction to liquor and drugs;

(1) Tangible loss of wealth;

(2) The breaking out of quarrels;

(3) The increase of diseases,

(4) Loss of reputation;

(5) Shamelessness;

(6) and the sixth is the decline of intelligence.

These indeed, o householder's son, are the six dangers of careless addiction to liquor and drugs.

9. Six indeed, o householder's son, are the dangers of being about on the street at night;

(1) He himself is unguarded and unprotected;

(2) His wife and children are unguarded and unprotected;

(3) His property is unguarded and unprotected;

(4) He is suspected of evil behaviour;

(5) False rumours about him abound;

(6) And he is visited by great suffering.

These indeed, o householder's son, are the six dangers of being about on the street at night.

10. Six indeed, o householder's son, are the dangers of visiting fairs;

(1) `Where is the dancing?';

(2) `Where is the singing?';

(3) `Where is the orchestra?';

(4) `Where is there oratory?';

(5) `Where are the cymbals?';

(6) `Where are the drums?'

These indeed, o householder's son, are the six dangers of visiting fairs.

11. Six indeed, o householder's son, are the dangers of careless addiction to gambling;

(1) In victory he produces hate;

(2) He mourns the possessions he has lost to the winner;

(3) His present wealth is wasted;

(4) His words are ineffective in the assembly;

(5) His friends and companions treat him with contempt;

(6) And he is not sought after as a spouse, since a gambler cannot support a wife.

These indeed, o householder's son, are the six dangers of careless addiction to gambling.

12. Six indeed, o householder's son, are the dangers of joining evil friends.

Any and all (1) rogues, (2) drunkards, (3) gluttons, (4) cheats,

(5) swindlers and (6) men of violence are his friends and companions.

These indeed, o householder's son, are the six dangers of joining evil friends.

13. Six indeed, o householder's son, are the dangers of sloth; one says,

(1) `It is too cold' and does not work;

(2) `It is too hot' and does not work;

(3) `It is too late' and does not work;

(4) `It is too early' and does not work;

(5) `I am too hungry' and does not work;

(6) `I am too full' and does not work.

Those abundant tasks of his that need doing stay undone, riches do not arise, and existing riches diminish. These indeed, o householder's son, are the six dangers of sloth."

Thus spoke the Lord.

14. After the Well-farer had spoken thus, the Teacher continued:

"One is called a drinking mate
One professes friendship.
But he who cares for your fate,
he is your friend indeed.

Sleeping late, perhaps with another's wife,
Nursing and spreading grudges,
Evil friends and stinginess:

These six destroy a man.

Evil friends, evil mates,

Delighting in evil behaviour,

Both in this world and the next, alas!

This man destroys himself.

Gambling, wenching and drinking,

Dancing and singing, then

Basking by day like a snake.

Untimely prowling, evil friends and stinginess:

These six destroy a man.

They throw the dice, they fill the cup.

They lie with others' dearly loved wives.

He who serves the low and not the high

Fades like the waning moon.

Thirsty while drinking,

Having no wealth, having nothing,

He enters debt like going

To a well for water.

No family will be his.

Not by habitually sleeping late,

Nor by using the night to roam,

Nor by constant drunkenness and intoxication

Can one support one's home.

`Too cold', `too hot'

`Too late'; so they cry.

Labour having been left to its lot

Advantages pass the yougsters by.

But he who hot and cold

Considers no more than the grass;

Who does the duties of a man,

For him happiness will never pass."

15. "These four, o householder's son, are to be known as enemies disguised as friends.

(1) The ever-taking man is to be known as an enemy disguised as a friend.

(2) The big talker is to be known as an enemy disguised as a friend.

(3) The flatterer is to be known as an enemy disguised as a friend.

(4) The spendthrift is to be known as an enemy disguised as a friend.

16. Four indeed, o householder's son, are the reasons for regarding the ever-taking man as an enemy disguised as a friend.

(1) He is always taking;

(2) He desires much for very little;

(3) He performs his duty out of fear;

(4) He only performs those duties that benefit him.

These indeed, o householder's son, are the four reasons for regarding the ever-taking man as an enemy disguised as a friend.

17. Four indeed, o householder's son, are the reasons for regarding the big talker as an enemy disguised as a friend.

(1) He discourses on the past;

(2) He discourses on the future;

(3) He takes up with useless people;

(4) If present obligations should arise, he pleads misfortune.

These indeed, o householder's son, are the four reasons for regarding the big talker as an enemy disguised as a friend.

18. Four indeed, o householder's son, are the reasons for regarding the flatterer as an enemy disguised as a friend.

(1) He is familiar with evil;

(2) He is unfamiliar with the good;

(3) In one's presence he discusses one's beauty and virtue;

(4) Behind one's back he talks about one's faults.

These indeed, o householder's son, are the four reasons for regarding the flatterer as an enemy disguised as a friend.

19. Four indeed, o householder's son, are the reasons for regarding the spendthrift as an enemy disguised as a friend.

(1) He is a friend while you are drinking intoxicating liquor;

(2) He is a friend while you go about on the street at night;

(3) He is a friend when you visit fairs;

(4) He is a friend when you carelessly gamble.

These indeed, o householder's son, are the four reasons for regarding the spendthrift as an enemy disguised as a friend."

Thus spoke the Lord

20. After the Well-farer had spoken thus, the Teacher continued:

> "The self-seeking friend, the big-mouth,
>
> The sycophant and the friend in wastage;
>
> These four are no friends at all.
>
> Having perceived this, may the wise man
>
> Avoid them like the plague"

21. "Four indeed, o householder's son, are those to be known as true friends.

(1) The helper is to be known as a true friend.

(2) He who is constant in happiness and in adversity is to be known as a

true friend.

(3) He who speaks with one's welfare in mind is to be known as a true friend.

(4) He who is compassionate is to be known as a true friend.

22. Four indeed, o householder's son, are the reasons for regarding the

helper as a true friend.

(1) He guards the unwary;

(2) He guards the property of the unwary;

(3) He gives refuge when you are in dire straits;

(4) When troublesome matters arise, he presents twice as much [as you need].

These indeed, o householder's son, are the four reasons for regarding the

helper as a true friend.

23. Four indeed, o householder's son, are the reasons for regarding he who

is constant in happiness and in adversity as a true friend.

He knows which hidden things to (1) divulge and which to (2) conceal;

(3) He does not forsake you in times of trouble;

(4) He will abandon the care of his own life.

These indeed, o householder's son, are the four reasons for seeing he who

is constant in happiness and in adversity as a true friend.

24. Four indeed, o householder's son, are the reasons for regarding he who speaks with one's welfare in mind as a true friend.

(1) He restrains [you] from evil;

(2) He instructs you in goodness;

(3) He causes that which has not been heard to be heard;

(4) He explains the way to the life hereafter.

These indeed, o householder's son, are the four reasons for seeing he who speaks with one's welfare in mind as a true friend.

25. Four indeed, o householder's son, are the reasons for regarding he who is compassionate as a true friend.

(1) He does not rejoice in your adversity;

(2) He rejoices in your prosperity;

(3) He restrains [one] who speaks ill [of you];

(4) He encourages [one] who speaks well [of you].

These indeed, o householder's son, are the four reasons for seeing he who is compassionate as a true friend."

Thus spoke the Lord

26. After the Well-farer had spoken thus, the Teacher continued:

"The helping friend,

The friend for better or worse

The friend who says what one should hear

And the compassionate friend;

These four friends are to be known as such by the wise.

He should honour and respect them

As a mother cares for her own child.

The virtuous and wise man

Speaks words like drops of fire.

He gathers possessions just as the bee does.

Riches continue accumulating like an anthill.

Having thus accumulated riches,

Householders can tend to their families.

If these riches are divided into four

He binds the friends to him.

With one part of this wealth let him enjoy;

With two may he do business

And may he hoard the fourth

That it may be there in misfortune."

27. "And what, o householder's son, is the noble disciple's protection of the six directions? O householder's son, the six directions should be known as [signifying] these six.

(1) The eastern direction is to be seen as the mother and father.

(2) The southern direction is to be seen as [one's] teachers.

(3) The western direction is to be seen as the wife.

(4) The northern direction is to be seen as [one's] friends and companions.

(5) The lower direction is to be seen as the slaves and servants.

(6)The upper direction is to be seen as the recluses and priests.

28. O householder's son, the mother and father, as the eastern direction, are to be tended by the child in five ways:

(1) [He thinks:]`I, once supported, shall support [them];

(2) `I shall fulfil my duty towards them';

(3) `I shall maintain the family lineage';

(4) `I shall regulate my inheritance wisely';

(5) `Then, later, I shall give offerings to propitiate their spirits'.

And in these five ways, o householder's son, do the mother and father, as the eastern direction, having been tended by the child in five ways, respond in sympathy:

(1) They restrain him from evil;

(2) They establish him in goodness;

(3) They instruct him in a branch of knowledge;

(4) They provide him with a suitable wife;

(5) And in due course they present him with his inheritance.

These indeed, o householder's son, are the five ways in which the mother and father, having been tended as the eastern direction by the child in five ways, respond in sympathy. Thus is the eastern direction dealt with, rendering it tranquil and free from fear.

29. O householder's son,teachers as the southern direction, are to be tended by the pupil in five ways:

(1) By rising [out of respect];

(2) By attending to them;

(3) By being eager to learn;

(4) By waiting on them;

(5) by receiving as much as possible of their knowledge.

And in these five ways, o householder's son, do teachers, as the southern direction, having been tended by the pupil in five ways, respond in sympathy:

(1) They teach their specialty;

(2) They cause [the pupil] to grasp what they themselves thoroughly understand;

(3) They teach all their knowledge;

(4) They make the pupil known among their friends and colleagues;

(5) And they make all [their pupil's] directions safe.

These indeed, o householder's son, are the five ways in which teachers, having been tended as the southern direction by the pupil in five ways,

respond in sympathy. Thus is the southern direction dealt with, rendering it tranquil and free from fear.

30. O householder's son, the wife as the western direction, is to be tended by the husband in five ways:

(1) With honour;

(2) Without disrespect;

(3) With faithfulness;

(4) By relinquishing authority;

(5) And by presenting her with ornaments.

And in these five ways, o householder's son, does the wife, as the western direction, having been tended by the husband in five ways, respond in sympathy:

(1) She does her work well;

(2) She accepts his retinue;

(3) She is faithful to him;

(4) She guards the provisions;

(5) And she is skilful and diligent in her duties.

These indeed, o householder's son, are the five ways in which the wife,

having been tended as the western direction by the husband in five ways, respond in sympathy. Thus is the western direction dealt with, rendering it tranquil and free from fear.

31. O householder's son, friends and companions, as the northern direction, are to be tended by the son of a good family in five ways:

(1) By generosity;

(2) By kind speech;

(3) By guarding their welfare;

(4) By impartiality;

(5) By honesty.

And in these five ways, o householder's son, do friends and companions, as the northern direction, having been tended by the son of a good family in five ways, respond in sympathy:

(1) They guard the unwary;

(2) They guard the property of the unwary;

(3) They give refuge to those who are in dire straits;

(4) They do not forsake you in times of trouble;

(5) And they honour your progeny.

These indeed, o householder's son, are the five ways in which friends and companions, having been tended as the northern direction by the son of a good family in five ways, respond in sympathy. Thus is the northern direction dealt with, rendering it tranquil and free from fear.

32. O householder's son, slaves and servants, as the lower direction, are to be tended by the gentleman in five ways:

(1) By scheduling the work according to each one's ability;

(2) By not making them work for food alone;

(3) By nursing them when they fall ill;

(4) By giving them tasty foodstuffs;

(5) And by relinquishing them at the right time.

And in these five ways, o householder's son, do slaves and servants, as the lower direction, having been tended by the gentleman in five ways, respond in sympathy:

(1) They rise earlier;

(2) They lie down later;

(3) They give alms;

(4) They perform good deeds;

(5) And they earn a good reputation.

These indeed, o householder's son, are the five ways in which slaves and servants, having been tended as the lower direction by the gentleman in five ways, respond in sympathy. Thus is the lower direction dealt with, rendering it tranquil and free from fear.

33. O householder's son, recluses and brahmins as the upper direction, are to be tended by the son of a good family in five ways:

(1) With friendliness in physical acts;

(2) With friendliness in vocal acts;

(3) With friendliness in mental acts;

(4) By not closing the door against them;

(5) And by giving them food.

And in these six ways, o householder's son, do the recluses and brahmins, as the upper direction, having been tended by the son of a good family in five ways, respond in sympathy:

(1) They restrain him from evil;

(2) They establish him in goodness;

(3) They respond with good thoughts;

(4) They cause that which has not been heard to be heard;

(5) They explicate that which has been heard;

(6) And they explain the way to the life hereafter.

These indeed, o householder's son, are the six ways in which recluses and brahmins, having been tended as the upper direction by the son of a good family in five ways, respond in sympathy. Thus is the upper direction dealt with, rendering it tranquil and free from fear."

Thus spoke the Lord.

34. After the Well-farer had spoken thus, the Teacher continued:

"Mother and father are the first direction,

Teachers the south

The wife the west

And friends the north.

Slaves and servants are the direction below;

Above are the ascetics and priests.

You should honour these directions;

This will greatly profit the householder in his family.

The wise man practices morality,

He is mild and intelligent,

Humble in conduct and unselfish.

For this he receives acclaim.

He is productive and not lazy,

He trembles not in misfortune,

His conduct is faultless and he is wise.

For this he receives acclaim.

He makes friends and keeps them,

He is approachable and without envy;

A guide, a teacher, a peacemaker.

For this he receives acclaim.

Generosity, kind speech

And immediately useful conduct,

Impartiality in all affairs;

These indeed hold the world together

As the linchpin does the wheel.

But where these do not hold together,

No mother receives from her son's deeds

Any honour and respect, nor does the father.

The holding together by these

Has been examined by the wise.

By that, these virtues attain eminence

And are to be praised."

35. When the Blessed one had spoken thus, Singala the householder's son said this: "Very good, sir! Very good, sir! Just as that which has been overturned may be set upright, or as that which has been hidden may be uncovered, or as the path may be shown to a lost person, or as a lamp may be carried into darkness saying "may those with eyes see!", just so has the teaching been explained by the Blessed one. O sir, I wish to go for refuge to the Blessed

one, to the teaching and to the assembly of monks. May the Blessed one henceforth consider me a lay disciple, who has gone for refuge as long as life lasts."

telakaá¹-Ä• hagÄ• thÄ• á¹ƒ0.0001

||namo tassa bhagavato arahato sammÄ• sambuddhassa ||

<1> laá¹ƒkissaro jayatu vÄ• raá¹‡arÄ• jagÄ• mÄ«

bhogindabhoga rucirÄ• yata pÄ«á¹‡a bÄ• hu,

sÄ• dhupacÄ• ranirato guá¹‡asannivÄ• so

dhamme á¹-hito vÄ«gatakodhamadÄ• valepo.

<2> yo sabbalokamahito karuá¹‡Ä• dhivÄ• so

mokkhÄ• karo ravikulambara puá¹‡á¹‡a cando,

Ã±eyyodadhiá¹ƒ suvipulaá¹ƒ sakalaá¹ƒ vibuddho

lokuttamaá¹ƒ namatha taá¹ƒ sirasÄ• munindaá¹ƒ.

<3> sopÄ• namÄ• lamamalaá¹ƒ tidasÄ• layassa

saá¹ƒsÄ• ra sÄ• garasamuttaraá¹‡Ä• ya setuá¹ƒ,

sabbÄ• gatÄ«bhaya vivajjita khema maggaá¹ƒ

dhammaá¹ƒ namassatha sadÄ• muninÄ• paá¹‡Ä«taá¹ƒ.

<4> á¹ƒ0.0002 deyyaá¹ƒ tadappamapi yattha pasanna cittÄ•

datvÄ• narÄ• phalamuá¸·Ä• rataraá¹ƒ labhante,

taá¹ƒ sabbadÄ• dasabalenapi suppasatthaá¹ƒ

saá¹…ghaá¹ƒ namassatha sadÄ• mitapuÃ±Ã±akhettaá¹ƒ.

<5> tejo balena mahatÄ• ratanattayassa

lokattayaá¹ƒ samadhigacchati yena mokkhaá¹ƒ,

rakkhÄ• na catthi ca samÄ• ratanattayassa

tasmÄ• sadÄ• bhajatha taá¹ƒ ratanattayaá¹ƒ bho.

<6> laá¹ƒkissaro parahitekarato nirÄ• so

rattimpi jÄ• gararato karuá¹‡Ä• dhivÄ• so,

lokaá¹ƒ vibodhayati lokahitÄ• ya kÄ• maá¹ƒ

dhammaá¹ƒ samÄ• caratha jÄ• gariyÄ• nuyuttÄ• .

<7> á¹ƒ0.0003 sattopakÄ• ra niratÄ• kusale sahÄ• yÄ•

bho dullabhÄ• bhuvi narÄ• vihatappamÄ• dÄ• ,

laá¹ƒkÄ• dhipaá¹ƒ guá¹‡adhanaá¹ƒ kusale sahÄ• yaá¹ƒ

Ä• gamma saá¹ƒcaratha dhammamalaá¹ƒ pamÄ• daá¹ƒ.

<8> dhammo tiloka saraá¹‡o paramo rasÄ• naá¹ƒ

dhammo mahaggharatano ratanesu loke,

dhammo bhave tibhavadukkha vinÄ• sahetu

dhammaá¹ƒ samÄ• caratha jÄ• gariyÄ• nuyuttÄ• .

<9> niddaá¹ƒ vinodayatha bhÄ• vayathappameyyaá¹ƒ

dukkhaá¹ƒ aniccampi ceha anattataÃ±ca,

dehe ratiá¹ƒ jahatha ja jajjarabhÄ• janÄ• bho

dhammaá¹ƒ samÄ• caratha jÄ• gariyÄ• nuyuttÄ• .

<10> á¹ƒ0.0004 okÄ• sa majja mama natthi suve karissaá¹ƒ

dhammaá¹ƒ itÄ«halasatÄ• kusalappayoge,

nÄ• â€™ laá¹ƒ tiyaddhasu tathÄ• bhuvanattaye ca

kÄ• maá¹ƒ na catthi manujo maraá¹‡Ä• pamutto.

<11> khitto yathÄ• nabhasi kenacideva leá¸• á¸• u

bhÅ«miá¹ƒ samÄ• patti bhÄ• ratayÄ• khaá¹‡ena,

jÄ• tattameva khalu kÄ• raá¹‡amekamatra

lokaá¹ƒ sadÄ• nanu dhuvaá¹ƒ maraá¹‡Ä• ya gantuá¹ƒ.

<12> kÄ• maá¹ƒ narassa patato girimuddhanÄ• to

majjhe na kiÃ±ci bhayanissaraá¹‡Ä• ya hetu,

kÄ• maá¹ƒ vajanti maraá¹‡aá¹ƒ tibhavesu sattÄ•

bhoge ratiá¹ƒ pajahathÄ• pi ca jÄ«vite ca.

<13> á¹ƒ0.0005 kÄ• maá¹ƒ patanti mahiyÄ• khalu vassadhÄ• rÄ•

vijjullatÄ• vitatamegha mukhÄ• pamuttÄ• ,

evaá¹ƒ narÄ• maraá¹‡abhÄ«ma papÄ• tamajjhe

kÄ• maá¹ƒ patanti nahi koci bhavesu nicco.

<14> velÄ• taá¹-e paá¹-utaroru taraá¹ƒgamÄ• lÄ•

nÄ• saá¹ƒ vajanti satataá¹ƒ salilÄ• layassa,

nÄ• saá¹ƒ tathÄ• samupayanti narÄ• marÄ• naá¹ƒ

pÄ• á¹‡Ä• ni dÄ• ruá¹‡atare maraá¹‡odadhimhi.

<15> ruddhopi so rathavarassagajÄ• dhipehi

yodhehi cÄ• pi sabalehi ca sÄ• yudhehi,

lokaá¹ƒ vivaá¹ƒciya sadÄ• maraá¹‡Å«sabho so

kÄ• maá¹ƒ nihanti bhuvanattaya sÄ• li daá¹‡á¸• aá¹ƒ.

<16> á¹ƒ0.0006 bho mÄ• rutena mahatÄ• vihato padÄ«po

khippaá¹ƒ vinÄ• sa mukhameti mahappabhopi,

loke tathÄ• maraá¹‡acaá¹‡á¸• a samÄ«raá¹‡ena

khippaá¹ƒ vinassati narÄ• yumahÄ• padÄ«po.

17 rÄ• majjunappabhÅ«ti bhÅ«pati puá¹ƒgavÄ• ca

sÅ«rÄ• pure raá¹‡amukhe vijitÄ• ri saá¹…ghÄ• ,

tepÄ«ha caá¹‡á¸• a maraá¹‡ogha nimuggadehÄ•

nÄ• saá¹ƒ gatÄ• jagati ke maraá¹‡Ä• pamuttÄ• ?

<18> lakkhÄ« ca sÄ• garapaá¹-Ä• sadharÄ• dharÄ• ca

sampattiyo ca vividhÄ• api rÅ«pasobhÄ• ,

sabbÄ• ca tÄ• api ca mittasutÄ• ca dÄ• rÄ•

ke cÄ• pi kaá¹ƒ anugatÄ• maraá¹‡aá¹ƒ vajantaá¹ƒ?

<19> á¹ƒ0.0007 brahmÄ• surÄ• suragaá¹‡Ä• ca mahÄ• nubhÄ• vÄ•

gandhabbakinnaramahoragarakkhasÄ• ca,

te cÄ• pare ca maraá¹‡aggisikhÄ• ya sabbe

ante patanti salabhÄ• iva khÄ«á¹‡apuÃ±Ã±Ä• .

<20> ye sÄ• riputtapamukhÄ• munisÄ• vakÄ• ca

suddhÄ• sadÄ• savanudÄ• paramiddhipattÄ• ,

te cÄ• pi maccuvaá¸·abhÄ• mukha sannimuggÄ•

dÄ«pÄ• nivÄ• nalahatÄ• khayataá¹ƒ upetÄ• .

<21> buddhÄ• pi buddhakamalÄ• malacÄ• runettÄ•

battiá¹ƒsalakkhaá¹‡a virÄ• jita rÅ«pasobhÄ• ,

sabbÄ• sacakkhayakarÄ• pi ca lokanÄ• thÄ•

sammadditÄ• maraá¹‡amattamahÄ• gajena.

<22> á¹ƒ0.0008 rogÄ• turesu karuá¹‡Ä• na jarÄ• turesu

khiá¸• á¸• Ä• paresu sukumÄ• rakumÄ• rakesu,

lokaá¹ƒ sadÄ• hanati maccu mahÄ• gajindo

davÄ• nalo vanamivÄ• varataá¹ƒ asesaá¹ƒ.

<23> Ä• puá¹‡á¹‡atÄ• na salile na jalÄ• sayassa

kaá¹-á¹-hassa cÄ• pi bahutÄ• na hutÄ• sanassa,

bhutvÄ• na so tibhÅ«vanampi tathÄ• asesaá¹ƒ

bho niddayo na khalu pÄ«timupeti maccu.

<24> bho moha mohitatayÄ• vivaso adhaÃ±Ã±o

loko patatyapipi maccumukhe subhÄ«me,

bhoge ratiá¹ƒ samupayÄ• ti nihÄ«napaÃ±Ã±o

dolÄ• taraá¹…gacapale supinopameyye.

<25> á¹ƒ0.0009 ekopi maccurabhihantumalaá¹ƒ tilokaá¹ƒ

kiá¹ƒ niddayÄ• api jarÄ• maraá¹‡Ä• nuyÄ• yÄ«,

ko vÄ• kareyya vibhasuvesu ca jÄ«vitÄ• saá¹ƒ

jÄ• to naro supina saá¹ƒgama sannibhesu.

<26> niccÄ• turaá¹ƒ jagadidaá¹ƒ sabhayaá¹ƒ sasokaá¹ƒ

disvÄ• ca kodhamadamohajarÄ• bhibhÅ«taá¹ƒ,

ubbegamattamapi yassa na vijjatÄ« ce

so dÄ• ruá¹‡ona maraá¹‡aá¹ƒ vata taá¹ƒ dhiratthu!

bho bho na passatha jarÄ• sidharaÃ±hi maccu

mÄ• haÃ±Ã±amÄ• namakhilaá¹ƒ satataá¹ƒ tilokaá¹ƒ,

kiá¹ƒ niddayÄ• nayatha vÄ«tabhayÄ• tiyÄ• maá¹ƒ

dhammaá¹ƒ sadÄ• â€™ savanudaá¹ƒ carathaâ€™ ppamattÄ• .

<28> á¹ƒ0.0010 bhÄ• vetha bho maraá¹‡amÄ• ravivajjanÄ• ya

loke sadÄ• maraá¹‡a saÃ±Ã±amimaá¹ƒ yatattÄ• ,

evaÃ±hi bhÄ• vanaratassa narassa tassa

taá¹‡hÄ• pahÄ«yati sarÄ«ragatÄ• asesÄ• .

<29> rÅ«paá¹ƒ jarÄ• piyataraá¹ƒ malinÄ«karoti

sabbaá¹ƒ balaá¹ƒ harati attani ghorarogo,

nÄ• nÅ«pabhoga parirakkhita mattabhÄ• vaá¹ƒ

bho maccu saá¹ƒharati kiá¹ƒ phalamattabhÄ• ve?

<30> kammÄ• nilÄ• pahatarogataraá¹ƒgabhaá¹ƒge

saá¹ƒsÄ• ra sÄ• gara mukhe vitate vipannÄ• ,

mÄ• mÄ• pamÄ• damakarittha karotha mokkhaá¹ƒ

dukkhodayo nanu pamÄ• damayaá¹ƒ narÄ• naá¹ƒ.

<31> á¹ƒ0.0011 bhogÄ• ca mittasutaporisa bandhavÄ• ca

nÄ• rÄ« ca jÄ«vitasamÄ• api khettavatthu,

sabbÄ• ni tÄ• ni paralokamito vajantaá¹ƒ

nÄ• nubbajanti kusalÄ• kusalaá¹ƒva loke.

<32> bho vijjucaá¹ƒcalatare bhavasÄ• garamhi

khittÄ• purÄ• katamahÄ• pavanena tena,

kÄ• maá¹ƒ vibhijjati khaá¹‡ena sarÄ«ranÄ• vÄ•

hatthe karotha paramaá¹ƒ guá¹‡ahatthasÄ• raá¹ƒ.

<33> niccaá¹ƒ vibhijjatiha Ä• maka bhÄ• janaá¹ƒva

saá¹ƒrakkhitopi bahudhÄ• iha attabhÄ• vo,

dhammaá¹ƒ samÄ• caratha saggapatippatiá¹-á¹-haá¹ƒ

dhammo suciá¹‡á¹‡amihameva phalaá¹ƒ dadÄ• ti.

<34> á¹ƒ0.0012 rantvÄ• sadÄ• piyatare divi devarajje

namhÄ• cavanti vibudhÄ• api khÄ«á¹‡apuÃ±Ã±Ä• ,

sabbaá¹ƒ sukhaá¹ƒ divi bhuvÄ«ha viyoganiá¹-á¹-haá¹ƒ

ko paÃ±Ã±avÄ• bhavasukhesu ratiá¹ƒ kareyya?

<35> buddho sasÄ• vakagaá¹‡o jagadekanÄ• tho

tÄ• rÄ• valÄ«parivutopi ca puá¹‡á¹‡acando,

indopi devamakuá¹-aá¹ƒkita pÄ• dakaÃ±jo

ko pheá¹‡apiá¹‡á¸• a-na-samo tibhavesu jÄ• to?

<36> lÄ«lÄ• vataá¹ƒsamapi yobbana rÅ«pasobhaá¹ƒ

attÅ«pamaá¹ƒ piyajanena ca sampayogaá¹ƒ,

disvÄ• pi vijjucapalaá¹ƒ kurute pamÄ• daá¹ƒ

bho mohamohitajano bhavarÄ• garatto.

<37> á¹ƒ0.0013 putto pitÄ• bhavati mÄ• tu patÄ«ha putto

nÄ• rÄ« kadÄ• ci jananÄ« ca pitÄ• ca putto,

evaá¹ƒ sadÄ• viparivattati jÄ«valoko

citte sadÄ• ticapale khalu jÄ• tiraá¹…ge.

<38> rantvÄ• pure vividhaphullalatÄ• kulehi

devÄ• pi nandanavane surasundarÄ«hi,

te veâ€™ kadÄ• vitatakaá¹‡á¹-akasaá¹ƒkaá¹-esu

bho koá¹-isimbalivanesu phusanti dukkhaá¹ƒ.

<39> bhutvÄ• sudhannamapi kaÃ±canabhÄ• janesu

sagge pure suravarÄ• paramiddhipattÄ• ,

te cÄ• pi pajjalitalohagulaá¹ƒ gilanti

kÄ• maá¹ƒ kadÄ• ci narakÄ• laya vÄ• sabhÅ«tÄ• .

<40> á¹ƒ0.0014 bhutvÄ• narissaravarÄ• ca mahiá¹ƒ asesaá¹ƒ

devÄ• dhipÄ• ca divi dibbasukhaá¹ƒ surammaá¹ƒ,

vÄ• saá¹ƒ kadÄ• ci khurasaÃ±citabhÅ«talesu

te vÄ• mahÄ• rathagaá¹‡Ä• nugatÄ• divÄ«ha.

<41> devaá¹…ganÄ• lalitabhinnataraá¹…gamÄ• le

raá¹…ge mahissarajaá¹-Ä• makuá¹-Ä• nuyÄ• te,

rantvÄ• pure suravarÄ• pamadÄ• sahÄ• yÄ•

te cÄ• pi ghorataravetaraá¹‡iá¹ƒ patanti.

<42> phullÄ• ni pallavalatÄ• phalasaá¹ƒkulÄ• ni

rammÄ• ni nandanavanÄ• ni manoramÄ• ni,

dibbaccharÄ• lalitapuá¹‡á¹‡adarÄ«mukhÄ• ni

kelÄ• samerusikharÄ• ni ca yanti nÄ• saá¹ƒ.

<43> á¹ƒ0.0015 dolÄ• â€™ nilÄ• â€™ nalataraá¹ƒgasamÄ• hi bhogÄ•

vijjuppabhÄ• ticapalÄ• ni ca jÄ«vitÄ• ni,

mÄ• yÄ• marÄ«cijalasomasamaá¹ƒ sarÄ«raá¹ƒ

ko jÄ«vite ca vibhave ca kareyya rÄ• gaá¹ƒ?

<44> kiá¹ƒ dukkhamatthi na bhavesu ca dÄ• ruá¹‡esu

sattopi tassa vividhassa na bhÄ• jano ko,

jÄ• to yathÄ• maraá¹‡arogajarÄ• bhibhÅ«to

ko sajjano bhavaratiá¹ƒ pihayeyyaâ€™ bÄ• lo?

<45> ke vÄ• pi pajjalitalohagulaá¹ƒ gilanti

sakkÄ• kathaÃ±cidapi pÄ• á¹‡italena bhÄ«maá¹ƒ,

dukkhodayaá¹ƒ asucinissavanaá¹ƒ anantaá¹ƒ

ko kÄ• mayetha khalu dehamimaá¹ƒ abÄ• lo?

<46> á¹ƒ0.0016 loke na maccusamamatthi bhayaá¹ƒ narÄ• naá¹ƒ

na vyÄ• dhidukkhasamamatthi ca kiá¹ƒci dukkhaá¹ƒ,

evaá¹ƒ virÅ«pakaraá¹‡aá¹ƒ na jarÄ• samÄ• naá¹ƒ

mohena bho ratimupeti tathÄ• pi dehe.

<47> nissÄ• rato nalakalÄ«kadalÄ«samÄ• naá¹ƒ

attÄ• nameva parihaÃ±Ã±ati attahetu,

sampositopi kusahÄ• ya ivÄ• kataÃ±Ã±Å«

kÄ• yo na yassa anugacchati kÄ• lakerÄ• .

<48> taá¹ƒ pheá¹‡apiá¹‡á¸• asadisaá¹ƒ visasÅ«lakappaá¹ƒ

toyÄ• â€™ nilÄ• â€™ nalamahÄ«uragÄ• dhivÄ• saá¹ƒ,

jiá¹‡á¹‡Ä• layaá¹ƒva paridubbalamattabhÄ• vaá¹ƒ

disvÄ• naro kathamupeti ratiá¹ƒ sapaÃ±Ã±o?

<49> á¹ƒ0.0017 Ä• yukkhayaá¹ƒ samupayÄ• ti khaá¹‡e khaá¹‡epi

anveti maccu hananÄ• ya jarÄ• sipÄ• á¹‡Ä«,

kÄ• laá¹ƒ tathÄ• na parivattati taá¹ƒ atÄ«taá¹ƒ

dukkhaá¹ƒ idaá¹ƒ nanu bhavesu acintanÄ«yaá¹ƒ?

<50> appÄ• yukassa maraá¹‡aá¹ƒ sulabhaá¹ƒ bhavesu

dÄ«ghÄ• yukassa ca jarÄ• vyasanaá¹ƒ caâ€™ nekaá¹ƒ,

evaá¹ƒ bhave ubhayatopi ca dukkhameva

dhammaá¹ƒ samÄ• caratha dukkhavinÄ• sanÄ• ya.

<51> dukkhagginÄ• sumahatÄ• paripÄ«á¸·itesu

lokattayassa vasato bhavavÄ• rakesu,

sabbattatÄ• sucaritassa pamÄ• dakÄ• lo

bho bho na hoti paramaá¹ƒ kusalaá¹ƒ ciá¹‡Ä• tha.

<52> á¹ƒ0.0018 appaá¹ƒ sukhaá¹ƒ jalalavaá¹ƒ viya bho tiá¹‡agge

dukkhantu sÄ• garajalaá¹ƒ viya sabbaloke,

saá¹ƒkappanÄ• tadapi hoti sabhÄ• vato hi

sabbaá¹ƒ tilokamapi kevaladukkhameva.

<53> kÄ• yo na yassa anugacchati kÄ• yahetu

bÄ• lo anekavidhamÄ• caratÄ«ha dukkhaá¹ƒ,

kÄ• yo sadÄ• kali malÄ• kalilaÃ±hi loke

kÄ• ye ratoâ€™ navarataá¹ƒ vyasanaá¹ƒ pareti

<54> mÄ«á¸·hÄ• karaá¹ƒ kalimalÄ• karamÄ• magandhaá¹ƒ

sÅ«á¸·Ä• sisallavisapannagarogabhÅ«taá¹ƒ,

dehaá¹ƒ vipassatha jarÄ• maraá¹‡Ä• dhivÄ• saá¹ƒ

tucchaá¹ƒ sadÄ• vigatasÄ• ramimaá¹ƒ vinindyaá¹ƒ.

<55> á¹ƒ0.0019 dukkhaá¹ƒ aniccamasubhaá¹ƒ vata attabhÄ• vaá¹ƒ

mÄ• saá¹ƒkilesaya na vijjati jÄ• tu nicco,

ambho na vijjati hi appamapÄ«ha sÄ• raá¹ƒ

sÄ• raá¹ƒ samÄ• caratha dhammamalaá¹ƒ pamÄ• daá¹ƒ.

<56> mÄ• yÄ• marÄ«cikadalÄ«nalapheá¹‡apuÃ±ja-

gaá¹ƒgÄ• taraá¹…gajalabubbulasannibhesu,

khandhesu paÃ±casu chaá¸·Ä• yatanesu tesu

attÄ• na vijjati hi ko na vadeyyaâ€™ bÄ• lo?

<57> vaÃ±jhÄ• suto sasavisÄ• á¹‡amaye rathe tu,

dhÄ• veyya ce cirataraá¹ƒ sadhuraá¹ƒ gahetvÄ• ,

dÄ«paccimÄ• lamiva taá¹ƒ khaá¹‡abhaá¹…gabhÅ«taá¹ƒ

attÄ• ti dubbalatarantu vadeyya dehaá¹ƒ.

<58> á¹ƒ0.0020 bÄ• lo yathÄ• salilabubbulabhÄ• janena

Ä• kaá¹‡á¹-hato vata pibeyya marÄ«citoyaá¹ƒ,

attÄ• ni sÄ• rarahitaá¹ƒ kadalÄ«samÄ• naá¹ƒ

mohÄ• bhaá¹‡eyya khalu dehamimaá¹ƒ anattaá¹ƒ.

<59> yoâ€™ dumbarassa kusumena marÄ«citoyaá¹ƒ

vÄ• saá¹ƒ yadicchati sa khedamupeti bÄ• lo,

attÄ• nameva parihaÃ±Ã±ati attahetu

attÄ• na vijjati kadÄ• cidapÄ«ha dehe.

<60> poso yathÄ• hi kadalÄ« suvinibbhujanto

sÄ• raá¹ƒ tadappampi nopalabheyya kÄ• maá¹ƒ,

khandhesu paá¹ƒcasu chaá¸·Ä• yatanesu tesu

suÃ±Ã±esu kiÃ±cidapi nopalabheyya sÄ• raá¹ƒ.

<61> á¹ƒ0.0021 suttaá¹ƒ vinÄ• na paá¹-abhÄ• vamihatthi kiá¹ƒci

dehaá¹ƒ vinÄ• na khalu koci mihatthi satto,

deho sabhÄ• varahito khaá¹‡abhaá¹ƒgayutto,

ko attahetu aparo bhuvi vijjatÄ«ha?

<62> disvÄ• marÄ«cisalilaÃ±hi sudÅ«rato bho

bÄ• lo migo samupadhÄ• vati toyasaÃ±Ã±Ä«,

evaá¹ƒ sabhÄ• varahite viparÄ«tasiddhe

dehe pareti parikappanayÄ• hi rÄ• gaá¹ƒ.

<63> dehe sabhÄ• varahite parikappasiddhe

attÄ• na vijjati hi vijjumivantalikkhe,

bhÄ• vetha bhÄ• vanaratÄ• vigatappamÄ• dÄ•

sabbÄ• savappahananÄ• ya anattasaÃ±Ã±aá¹ƒ.

<64> á¹ƒ0.0022 lÄ• lÄ• karÄ«sarudhirassuvasÄ• nulittaá¹ƒ

dehaá¹ƒ imaá¹ƒ kalimalÄ• kalilaá¹ƒ asÄ• raá¹ƒ,

sattÄ• sadÄ• pariharanti jigucchanÄ«yaá¹ƒ

nÄ• nÄ• sucÄ«hi paripuá¹‡á¹‡aghaá¹-aá¹ƒ yatheva.

<65> á¹‡ahÄ• tvÄ• jalaÃ±hi sakalaá¹ƒ catusÄ• garassa

meruppamÄ• á¹‡amapi gandhamanuttaraÃ±ca,

pappoti neva manujo hi suciá¹ƒ kadÄ• ci

kiá¹ƒ bho vipassatha guá¹‡aá¹ƒ kimu attabhÄ• ve?

<66> deho sa eva vividhÄ• sucisannidhÄ• no

deho sa eva vadhabandhanarogabhÅ«to,

deho sa eva navadhÄ• paribhinnagaá¹‡á¸• o

dehaá¹ƒ vinÄ• bhayakaraá¹ƒ na susÄ• namatthi.

<67> á¹ƒ0.0023 antogataá¹ƒ yadiva muttakarÄ«sabhÄ• go

dehÄ• bahiá¹ƒ aticareyya vinikkhamitvÄ• ,

mÄ• tÄ• pitÄ• vikaruá¹‡Ä• ca vinaá¹-á¹-hapemÄ•

kÄ• maá¹ƒ bhaveyyu kimu bandhusutÄ• ca dÄ• rÄ• ?

<68> dehaá¹ƒ yathÄ• navamukhaá¹ƒ kimisaá¹…ghagehaá¹ƒ

maá¹ƒsaá¹-á¹-hisedarudhirÄ• kalilaá¹ƒ vigandhaá¹ƒ,

posenti ye vividhapÄ• pamihÄ• caritvÄ•

te mohitÄ• maraá¹‡adhammamaho vatevaá¹ƒ!

<69> gaá¹‡á¸• Å«pame vividharoga nivÄ• sabhÅ«te

kÄ• ye sadÄ• rudhiramuttakarÄ«sapuá¹‡á¹‡e,

yo ettha nandati naro sasigÄ• labhakkhe

kÄ• maÃ±hi socati parattha sa bÄ• labuddhi.

<70> á¹ƒ0.0024 bho pheá¹‡apiá¹‡á¸• asadiso viya sÄ• rahÄ«no

mÄ«á¸·hÄ• layo viya sadÄ• paá¹-ikÅ«lagandho,

Ä• sÄ«visÄ• layanibho sabhayo sadukkho

deho sadÄ• savati loá¹‡aghaá¹-ova bhinno.

<71> jÄ• taá¹ƒ yathÄ• na kamalaá¹ƒ bhuvi nindanÄ«yaá¹ƒ

paá¹…kesu bho asucitoya samÄ• kulesu,

jÄ• taá¹ƒ tathÄ• parahitampi ca dehabhÅ«taá¹ƒ

taá¹ƒ nindanÄ«yamiha jÄ• tu na hoti loke.

<72> dvattiá¹ƒsabhÄ• gaparipÅ«rataro viseso

kÄ• yo yathÄ• hi naranÄ• ri gaá¹‡assa loke,

kÄ• yesu kiá¹ƒ phalamihatthi ca paá¹‡á¸• itÄ• naá¹ƒ

kÄ• maá¹ƒ tadeva nanu hoti paropakÄ• raá¹ƒ.

<73> á¹ƒ0.0025 posona paá¹‡á¸• itatarena tathÄ• pi deho

sabbattanÄ• cirataraá¹ƒ paripÄ• lanÄ«yo,

dhammaá¹ƒ careyya suciraá¹ƒ khalu jÄ«vamÄ• no

dhamme have maá¹‡ivaro iva kÄ• mado bho

<74> khÄ«re yathÄ• suparibhÄ• vitamosadhamhi

snehena osadhabalaá¹ƒ paribhÄ• sateva,

dhammo tathÄ• iha samÄ• carito hi loke

chÄ• yÄ• va yÄ• ti paraloka mito vajantaá¹ƒ.

<75> kÄ• yassa bho viracitassa yathÄ• nukÅ«laá¹ƒ

chÄ• yÄ• vibhÄ• ti rucirÄ• maladappaá¹‡e tu,

katvÄ• tatheva paramaá¹ƒ kusalaá¹ƒ parattha

sambhÅ«sitÄ• iva bhavanti phalena tena.

<76> á¹ƒ0.0026 dehe tathÄ• vividhadukkha nivÄ• sabhÅ«te

mohÄ• pamÄ• davasagÄ• sukhasaÃ±Ã±amÅ«á¸·hÄ• ,

tikkhe yathÄ• khuramukhe madhulehamÄ• no

bÄ• á¸·haÃ±ca dukkhamanugacchati hÄ«napaÃ±Ã±o.

<77> saá¹ƒkapparÄ• gavigate niratattabhÄ• ve

dukkhaá¹ƒ sadÄ• samadhigacchati appapaÃ±Ã±o,

mÅ«á¸·hassa ceva sukhasaÃ±Ã±amihatthiloke

kiá¹ƒpakkameva nanu hoti vicÄ• ramÄ• ne.

<78> sabbopabhoga dhanadhaÃ±Ã±avisesalÄ• bhÄ«

rÅ«pena bho sa makaraddhajasannibhopi,

yo yobbanepi maraá¹‡aá¹ƒ labhate akÄ• maá¹ƒ

kÄ• maá¹ƒ paratthaparapÄ• á¹‡aharo naro hi.

<79> so yÄ• cako bhavati bhinnakapÄ• lahattho

muá¹‡á¸• o dhigakkharasatehi ca tajjayanto,

bhikkhaá¹ƒ sadÄ• ribhavane sakucelavÄ• so

dehe paratthi paracittaharo naro yo.

<80> á¹ƒ0.0027 itthÄ« namuÃ±cati sadÄ• puna itthibhÄ• vÄ•

nÄ• rÄ« sadÄ• bhavati so puriso parattha,

yo Ä• careyya paradÄ• ramalaá¹…ghanÄ«yaá¹ƒ

ghoraÃ±ca vindati sadÄ• vyasanaÃ±ca nekaá¹ƒ.

<81> dÄ«no vigandhavadano ca jaá¸·o apaÃ±Ã±o

mÅ«go sadÄ• bhavati appiyadassano ca,

pappoti dukkhamatulaÃ±ca manussabhÅ«to

vÄ• caá¹ƒ musÄ• bhaá¹‡ati yo hi apaÃ±Ã±asatto.

<82> ummattakÄ• vigatalajjaguá¹‡Ä• bhavanti

dÄ«nÄ• sadÄ• vyasanasokaparÄ• yaá¹‡Ä• ca,

jÄ• tÄ• bhavesu vividhesu virÅ«padehÄ•

pÄ«tvÄ• halÄ• halavisaá¹ƒva suraá¹ƒ vipaÃ±Ã±Ä• .

<83> pÄ• pÄ• ni yena iha Ä• caritÄ• ni yÄ• ni

yo vassakoá¹-inahutÄ• ni anappakÄ• ni,

laddhÄ• na ghoramatulaá¹ƒ narakesu dukkhaá¹ƒ

pappoti cettha vividhavyasanaÃ±ca nekaá¹ƒ.

<84> á¹ƒ0.0028 lokattayesu sakalesu samaá¹ƒ na kiá¹ƒci

lokassa santikaraá¹‡aá¹ƒ ratanattayena,

taá¹ƒtejasÄ• sumahatÄ• jitasabbapÄ• po

sohaá¹ƒ sadÄ• dhigatasabbasukho bhaveyyaá¹ƒ.

<85> lokattayesu sakalesu ca sabbasattÄ•

mittÄ• ca majjharipubandhujanÄ• ca sabbe,

te sabbadÄ• vigatarogabhayÄ• visokÄ•

sabbaá¹ƒ sukhaá¹ƒ adhigatÄ• muditÄ• bhavantu.

<86> kÄ• yo karÄ«sabharito viya bhinnakumbho

kÄ• yo sadÄ• kalimalavyasanÄ• dhivÄ• so,

kÄ• ye vihaÃ±Ã±ati ca sabbasukhanti loko

kÄ• yo sadÄ• maraá¹‡arogajarÄ• dhivÄ• so.

<87> á¹ƒ0.0029 so yobbanoti thaviroti ca bÄ• lakoti

satte na pekkhati vihaÃ±Ã±atireva maccu,

sohaá¹ƒ á¹-hitopi sayitopi ca pakkamanto

gacchÄ• mi maccuvadanaá¹ƒ niyataá¹ƒ tathÄ• hi.

<88> evaá¹ƒ yathÄ• vihitadosamidaá¹ƒ sarÄ«raá¹ƒ

niccaá¹ƒva taggatamanÄ• hadaye karotha,

mettaá¹ƒ parittamasubhaá¹ƒ maraá¹‡assatiÃ±ca

bhÄ• vetha bhÄ• vanaratÄ• satataá¹ƒ yatattÄ• .

<89> dÄ• nÄ• di puÃ±Ã±akiriyÄ• ni sukhudrayÄ• ni

katvÄ• ca tamphalamasesa mihappameyyaá¹ƒ,

deyyaá¹ƒ sadÄ• parahitÄ• ya sukhÄ• ya ceva

kimbho tadeva nanu hatthagataÃ±hi sÄ• raá¹ƒ?

<90> hetuá¹ƒ vinÄ• na bhavatÄ« hi ca kiá¹ƒci loke

saddova pÄ• á¹‡italaghaá¹-á¹-anahetujÄ• to,

evaÃ±ca hetuphala bhÄ• vavibhÄ• gabhinno

loko udeti ca vinassati tiá¹-á¹-hatÄ« ca.

<91> á¹ƒ0.0030 kammassa kÄ• raá¹‡Ä• mayaÃ±hi yathÄ• avijjÄ•

bho kammanÄ• samadhigacchati jÄ• tibhedaá¹ƒ,

jÄ• tiá¹ƒ paá¹-icca ca jarÄ• maraá¹‡Ä• didukkhaá¹ƒ

sattÄ• sadÄ• paá¹-ilabhanti anÄ• dikÄ• le.

<92> kammaá¹ƒ yathÄ• na bhavatÄ«ha ca mohanÄ• sÄ•

kammakkhayÄ• pi ca na hoti bhavesu jÄ• ti,

jÄ• tikkhayÄ• iha jarÄ• maraá¹‡Ä• didukkhaá¹ƒ

sabbakkhayo bhavati dÄ«pevÄ• nilena.

<93> yo passatÄ«ha satataá¹ƒ munidhammakÄ• yaá¹ƒ

buddhaá¹ƒ sa passati naro iti so avoca,

buddhaÃ±ca dhammamamalaÃ±ca tilokanÄ• thaá¹ƒ

sampassituá¹ƒ vicinathÄ• â€™ pi ca dhammataá¹ƒ bho.

<94> á¹ƒ0.0031 sallaá¹ƒva bho sunisitaá¹ƒ hadaye nimuggaá¹ƒ

dosattayaá¹ƒ vividhapÄ• pamalena littaá¹ƒ,

nÄ• nÄ• vidhabyasanabhÄ• janamappasannaá¹ƒ

paÃ±Ã±Ä• mayena balisena nirÄ• karotha.

<95> nÄ• kampayanti sakalÄ• pi ca lokadhammÄ•

cittaá¹ƒ sadÄ• pagatapÄ• pakilesasallaá¹ƒ,

rÅ«pÄ• dayo ca vividhÄ• visayÄ• samaggÄ•

phuá¹-á¹-haá¹ƒva merusikharaá¹ƒ mahatÄ• nilena.

<96> saá¹ƒsÄ• radukkhamagaá¹‡eyya yathÄ• munindo

gambhirapÄ• ramita sÄ• garamuttaritvÄ• ,

Ã±eyyaá¹ƒ abodhi nipuá¹‡aá¹ƒ hatamohajÄ• lo

tasmÄ• sadÄ• parahitaá¹ƒ paramaá¹ƒ ciá¹‡Ä• tha.

<97> ohÄ• ya soâ€™ dhigatamokkhasukhaá¹ƒ paresaá¹ƒ

atthÄ• ya saá¹ƒcari bhavesu mahabbhayesu,

evaá¹ƒ sadÄ• parahitaá¹ƒ purato karitvÄ•

dhammo mayÄ• nucarito jagadatthameva.

<98> á¹ƒ0.0032 laddhÄ• na dullabhataraÃ±ca manussayoniá¹ƒ

sabbaá¹ƒ papaÃ±carahitaá¹ƒ khaá¹‡asampadaÃ±ca,

Ã±atvÄ• na Ä• savanudekahitaÃ±ca dhammaá¹ƒ

ko paÃ±Ã±avÄ• anavaraá¹ƒ na bhajeyya dhammaá¹ƒ?

<99> laddhÄ• na buddhasamayaá¹ƒ atidullabhaá¹ƒca

saddhamma maggamasamaá¹ƒ sivadaá¹ƒ tatheva,

kalyÄ• á¹‡amittapavare matisampadaÃ±ca

ko buddhimÄ• anavaraá¹ƒ na bhajeyya dhammaá¹ƒ?

<100> evampi dullabhataraá¹ƒ vibhave suladdhÄ•

maccheradosa viratÄ• ubhayatthakÄ• mÄ• ,

saddhÄ• didhammasahitÄ• satatappamattÄ•

bho! bho! karotha amatÄ• dhigamÄ• ya puÃ±Ã±aá¹ƒ.

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"550 Books on Buddhism"
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Shambhala Publications

"Entering the Stream" Excellent Introduction to Buddhism
An Introduction to the Buddha and His Teachings
by Samuel Burcholz and Sherab Chodzin Kohn
Shambhala Publications

"How the Swans Came to the Lake"
A History of Buddhism in America
Dharma Communications

"The Shambhala Dictionary of Buddhism and Zen"
Shambhala Publications

"Ways of Enlightenment" Techniques of Spritual Practice
Buddhist Studies at Nyingma Institute
Dharma Publishing Excellent Introduction to Buddhist Practice

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Tibetan Buddhism - General

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Note: Anyone interested in the practice or study of Tibetan Buddhism should obtain the book catalogs from:
Dharma Publishing
Shambhala Publications Inc.
Snow Lion Publications
Dharma Communications
and "550 Books on Buddhism"

Note: There are many excellent books by The 14th Dalai Lama, Tenzin Gyatso.

"Kindness, Clarity, and Insight"
by The 14th Dalai Lama, Tenzin Gyatso

"Magic and Mystery in Tibet"
Penguin Book

"Initiations and Initiates in Tibet"
Shambhala Publications, Inc.
by Alexandra David-Neel

"Memoirs of Political Officer's Wife in Tibet, Sikkim, and Bhutan"
by Margret D. Williamson
in collaboration with John Snelling
Wisdom Publications

"Ocean of Wisdom"
by The 14th Dalai Lama, Tenzin Gyatso

"Opening of the Wisdom Eye"
by The 14th Dalai Lama, Tenzin Gyatso

"Princess in the Land of Snows"
by Jamyang Sakya and Julie Emery
Shambhala Publishing

"Reflections of a Himalayan Pilgrim"

"Way of the White Clouds"
by Lama Anagarika Govinda

"Tibetan Buddhism from the Ground Up"
A Practical Approach for Modern Life
by B. Alan Wallace
Dharmacrafts

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Meditation - Practice
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Note: Many of the best books on meditation and yoga are advertised in "Yoga International" Magazine.

Note: Many meditation and yoga books by all publishers listed here are available from Dharma Communications or Shambhala Publications. Both have catalogs and do extensive mail order.

Note: Anyone interested in the practice or study of Buddhism should obtain the book "550 Books on Buddhism" from Dharma Publishing.

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Introduction To Meditation Books
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These are particularly good first books, but not only first books, on meditation.

"How to Meditate"
A Practical Guide
by Kathleen McDonald

edited by Robina Courtin
Dharma Communications

"Meditation" Kagyu Master
Advice to Beginners
by Bokar Rinpoche
Dharma Communications

"The Practice of Tranquility and Insight" Kagyu Master
A Guide to Tibetan Buddhist Meditation
by Khenchen Thrangu
Dharma Communications

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Meditation - Practice
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"Kum Nye" Volumes 1 and 2 Good sections on meditation,
by Lama Tarthang Tulku Tibetan Yoga, and self
Dharma Publishing massage

"Meditation"
Advice to Beginners
by Bokar Rinpoche
DharmaCrafts

"Openness Mind"
by Lama Tarthang Tulku
Dharma Publishing

"The Practice of Tranquillity and Insight"
A Guide to Tibetan Buddhist Meditation
by Kenchen Thrangu

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Tibetan
=======

"A Flash of Lightning in the Dark of Night"
A Guide to the Bodhisattva's Way of Life
by H.H. the Dalai Lama
DharmaCrafts

"Gesture of Balance"
by Lama Tarthang Tulku
Dharma Publishing

"Introduction to Tibetan Buddhism"
by John Powers
Snow Lion Publications

"Shambhala - Sacred Path of the Warrior"
by Lama Chogyam Trungpa
Shambhala Publishing

"The Practice of Tranquility and Insight" Practical guide
A Guide to Tibetan Buddhist Meditation Beginning and advanced
by Khenchen Trangyu
DharmaCrafts

"The Snow Lion's Turquoise Mane"
Wisdom Tales from Tibet
by Surya Das
introduction by the Dalai Lama
foreward by Daniel Goleman

"The Tibetan Book of the Dead" One of the first Tibetan spiritual
The Great Liberation through books ever transalated into English
Hearing in the Bardo
transalated with commentary
by Francesca Freemantle and Lama Chogyam Trungpa
Shambhala Publications

"The Tibetan Book of Living and Dying"
by Sogyal Rinpoche
Snow Lion Publications

"The World of Tibetan Buddhism"
An Overview of Its Philosophy and Practice
by Tenzin Gyatzo, The 14th Dalai Lama
Translated, edited, and annotated by Geshe Thupten Jinpa
Wisdom Publications

Numerous other books
by the Dalai Lama

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Tantra
======

"Introduction to Tantra"
A Vision of Totality
by Lama Yeshe
edited by Jonathan Landaw
Dharma Communications

"Passionate Enlightenment:
Women in Tantric Buddhism"
by Miranda Shaw
Princeton University Press
This thoroughly researched treatise is an excellent book
on the correct, practical aspects of tantric practice.

"Mother of the Universe:
Visions of the Goddess and Tantric Hymns of Enlightenment"
by Les Hixson
Quest Books

-- Ramprasad and Application

"Tantra"
by Philup Rawson

"Tantric Mysticsm of Tibet"
by John Blofeld

"Tantric Practices in Nying-Ma"
by Khetsun Sangpo Rinpoche

"Yoga, Tantra, and Meditation in Daily Life"
by Swami Janakananda
Pyramid Books

==========

Applying Meditation And Spiritual Life To Everyday Life
Path of Action
==========

Note: Many books on application of meditation and spiritual practice to daily life are listed in the catalogs of Dharma Communications and Parallax Press.

"A Guide to Walking Meditation"
by Thich Nhat Hanh
Fellowship Publications
Note: A practical instruction book by Zen Master Thich Nhat Hanh on how to extend formal meditation to the process of walking.

"Chenrezig, Lord of Love"
Principles and Methods of Deity Meditation
by Bokar Rinpoche
DharmaCrafts

"Enlightened Courage"
An Explanation of Atisha's
Seven Point Mind Training
by Dilgo Khyentse Rinpoche
DharmaCrafts

"Mastering Successful Work" Techniques on how to apply spiritual
by Lama Tarthang Tulku practices to work.
Dharma Publishing

"Skillful Means" Techniques on how to apply spiritual
by Lama Tarthang Tulku practices in daily life.
Dharma Publishing

"Start Where You Are"
A Guide to Compassionate Living
by Pema Chodron
DharmaCrafts

"Transforming Problems Into Happiness"
by Lama Zopa Rinpoche
Wisdom Publications

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Retreat -- Ascetic Practice
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"Jamgon Kontrul's Retreat Manual"
translated by Ngawang Zangpo
DharmaCrafts

"Living With the Himalayan Masters"
by Swami Rama
Himalayan Institute Publishing

"Sanctuaries"
The Northeast A Guide
to Lodgings in Monasteries, Abbeys,
and Retreats in the United States
by Jack and Marcia Kelley
Shambhala Publications

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Women's Spirituality
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"Mother of Knowledge" Formost Disciple of Padmasambhava
Biography of Lady Yeshes mTsho-rgyal
Dharma Publishing

"Passionate Enlightenment:
Women in Tantric Buddhism"
by Miranda Shaw
Princeton University Press
This thoroughly researched treatise is an excellent book
on the correct, practical aspects of tantric practice.

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Children's Spiritual Books
==========

Note: DharmaCrafts has many spiritual books for children.

"A Treasury of Wise Action" Jataka Tales for Older Children
Jataka Tales of Compassion And Wisdom
Dharma Communications

"Dharma Family Treasures"
Sharing Mindfulness with Children
edited by Sandy Eastoak
DharmaCrafts

"Jataka Tales" Classic Series of Buddhist Stories
Dharma Publishing
Dharma Communications

"Learning from the Dalai Lama"
Secrets of the Wheel of Time
by Karen Pandell & Barry Bryant
foreward by Richard Gere
Dharma Communications

Simple introduction to the Buddhist way of life for children. How to make mandalas at home.
Kalachakra

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Martial Arts/Warrior Path And Spiritual Practice Books
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"The Door to Satisfaction"
The Heart Advice of an
Tibetan Buddhist Master
by Lama Thubten Zopa Rinpoche
DharmaCrafts

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The Arts And Spiritual Practice Books
==========

"Creating Mandalas"
For Insight, Healing, and Self-Expression
by Susanne F. Fincher
Foreward by Robert A. Johnson
Shambhala Publications

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Spiritual Practice Book Publishers and Distributors
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Book catalogues are generally available :

21st Century Bookstore -- Spiritual Children's Books
P.O. Box 702 -- Imports from India
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(515) 472-5105

Asian Humanities Press
P.O. Box 3523
Fremont, CA 94539
(510) 659-8272
(510) 659-0501 -- Fax

Bodhi Tree Bookstore Catalog and Extensive Mail Order
8585 Melrose Ave.
West Hollywood, CA 90069
(800) 825-9798

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Nevada City, CA 95959
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(617) 862-9211

East West Bookshop
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Element Books
42 Broadway
Rockport, MA 01966

Heian International, Inc.
1815 West 205th Street
Suite 301
Torrance, CA 90501

Himalayan Academy Publications
1819 Second St.
Concord, CA 94519

Himalayan Institute Publishing
RR1 Box 400
Honesdale, PA 18431
(800) 822-4547

Inner Directions — Taoist books and others
P.O. Box 231486
Encinitas, CA 92023
(800) 545-9119

Kamtsang Choling USA Bookstore — Tibetan Kagyu books
P.O. Box 27901-452
San Francisco, CA 94127
(415) 661-6467

Nilgiri Press — Books for translating spiritual ideals into daily life
Box 256
Tomales, CA 94971
(800) 475-2369

Parallax Press Books on meditation, application
P.O. Box 7355 to daily life and social activity
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(607) 273-8519

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Ithaca, NY 14851
(800) 666-2211 Orders
(607) 277-2211 Customer Service

Triumph Books
Box 216
Liguori, MO 63057-9999
(800) 325-9521, ext. 216

Wisdom Publications
361 Newbury St,
Boston, MA 02115
(800) 272-4050

Windhorse Publications Buddhist Books by Ven. Sangharakshita
Heartwood Circle
Newmarket, NH 003857
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(800) 841-2665

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(617) 862-9211

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Forest Grove, OR 97116
(800) 634-9057

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Periodicals -- Magazines

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Gesar Tibetan Buddhism Journal
Dharma Publishing

2145 Hillside Ave.
Berkeley, CA 94704
(510) 548-5407

Kagyu Life International Tibetan Kagyu Journal
P.O. Box 27901-452
San Francisco, CA 94127
(415) 661-6467

Mandala Journal
The Foundation for the Preservation of the Mahayana Tradition
FPMT Central Office
P.O. Box 1778
Soquel, CA 95073
(408) 476-8435

Purple Lotus Journal
Amitabha Publishing
628 San Mateo Ave.
San Bruno, CA 94066
(415) 589-9559

Shambhala Sun
1365 Spruce St.
Boulder, CO 80302-4886
(902) 422-8404

Tantra
P.O. Box 108
Torreon, NM 87061-0108
(505) 384-2292

Tricycle, The Buddhist Reveiw
P.O. Box 3000
Denville, NJ 07834-9897
(800) 950-7008

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Book Stores -- Meditation, Yoga

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Bodhi Tree Bookstore Catalog and Extensive Mail Order
8585 Melrose Ave.
West Hollywood, CA 90069
(800) 825-9798

Field's Bookstore Polk at California
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San Francisco, CA 94109
(415) 673-2027

Forest Books New and Used
3080 16th St. Mail Order
San Francisco, CA 94103
(415) 863-2755

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2476 Telegraph Ave.
Berkeley, CA 94704
(510) 849-2087

Shambhala Booksellers Telegraph and Dwight Way
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Berkeley, CA 94704
(510) 848-8443

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2499 Telegraph Ave.
Berkeley, CA 94704
(510) 841-8916

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Centers -- Meditation -- Practice

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California
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Most of these places offer free instruction in meditation.
Call for details.

This listing is primarily for the San Francisco Bay Area.
A few major National Institutes are also listed. For Meditation
and Yoga Instruction in other areas, the following books, available
from Shambhala Books in Berkeley, CA, can be consulted.

"A Handbook of Tibetan Culture"
"Buddhist America"
"Spirit Seeker's Guide"

"North American Guide to Vajradhatu Centers"
available from: -- Lama Chogyam Trungpa, Kagyu Tradition
Karma Dzong -- Meditation Centers related to
1345 Spruce St. -- Naropa Institute
Boulder, CO 80302
(303) 444-0190

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Tibetan

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Dharmadhatu -- Kagyu -- Lama Chogyam Trungpa
2288 Fulton St. -- Meditation -- Instruction
Berkeley, CA 94704
(510) 841-3242
(510) 649-9470

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Dharmadhatu -- Kagyu -- Kalu Rinpoche

1892 Fell St. -- Meditation -- Instruction
San Francisco, CA
(415) 752-5454

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Kamtsang Choling USA -- Kagyu -- Shamar Rinpoche
Buddhist Centers -- Lama Ole Nydhal
33 Marne Ave. -- Meditation -- Instruction
San Francisco, CA 94127 -- Beginners welcome, retreats
(415) 661-6467
74034,1033 -- email Compuserve ID

California Centers in:
Los Angeles
Nevada City
San Diego
San Luis Obispo
Tiajuana

160 Worldwide and 15 USA Centers

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Nyingmapa Institute -- Meditation, Yoga
1815 Highland Place -- Many types of instruction
Berkeley, CA 94704
(510) 843-6812

==========
Padma Shedrup Ling -- Lama Yonten
Box 117 -- Meditation -- Instruction
Fairfax, CA 94978
(415) 485-1356

==========
Sang-ngak-cho-dzong -- Nyingma
2508 Eagle Ave.
Alameda, CA 94501
(510) 865-1394

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National Locations
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For meditation and yoga instruction in various locations, the following books, available from Shambhala Books in Berkeley, CA, can be consulted.

"A Handbook of Tibetan Culture"
"Buddhist America"
"Spirit Seeker's Guide"

"North American Guide to Vajradhatu Centers"
available from: -- Lama Chogyam Trungpa, Kagyu Tradition
Karma Dzong -- Meditation Centers related to
1345 Spruce St. -- Naropa Institute
Boulder, CO 80302
(303) 444-0190

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Kamtsang Choling -- Kagyu -- Shamar Rinpoche
Buddhist Centers -- Lama Ole Nydhal
33 Marne Ave. -- Meditation -- Instruction
San Francisco, CA 94127 -- Beginners welcome, retreats
(415) 661-6467 -- International Institute
74034,1033 -- email Compuserve ID

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Nevada City
San Diego
San Luis Obispo
Tijuana

160 Worldwide and 15 USA Centers Call, write, or email for locations

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Namgyal Institute -- Buddhist Studies
P.O. Box 127 -- North American Monastery
Ithaca, NY 14851 -- of the Dalai Lama
(607) 273-0739

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Naropa Institute -- Kagyu, Lama Chogyam Trungpa
2130 Arapahoe Ave.
Boulder, CO 80302
(303) 444-0202

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Sakya Monastery of Tibetan Buddhism
108 N.W. 83rd Ave.
Seattle, WA 98100
(206) 789-2573

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The Foundation for the Preservation of the Mahayana Tradition
FPMT Central Office Global network of Buddhist centers and
P.O. Box 1778 activities
Soquel, CA 95073 Founded by Lama Thubten Yeshe and
(408) 476-8435 Lama Thubten Zopa Rinpoche

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Vegetarian Cook Books

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"The Odiyan Cook Book"
Dharma Publishing

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Computer Community

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There are a number of Buddhist Computer Bulletin Boards. Several are listed as a place to start.

Access to Insight — Specializes in Theravada Buddhism and practice centers
P.O. Box 107
Pepperell, MA 01463
(508) 433-5847

America Online — Buddhist special interest groups and file library
(614) 457-8600

BuddhaNet — Buddhist file library
+61-2-456-4483 — member of both DharmaNet and BodhiNet

Compuserve — Large online Buddhist community
(614) 457-8600

Dharmanet International — Major Buddhist network
Barry Kapke, Director
P.O. Box 4951
Berkeley, CA 94704-4951

Dzogchen Foundation
http://www.kei.com/homepages/surya/dzogchen/

Kamtsang Choling Home Page — International Kagyu Organization
http://144.92.74.130

Lama Surya Das
http://www.kei.com/homepages/surya/

Nyingma Institute Home Page
http://www-leland.stanford.edu:80/~wgs/nyngctr.html

Tiger Team Buddhist Information Network
1920 Francisco St.
Suite 112
Berkeley, CA 94709

(510) 268-0102 -- data -- Specializes in Tibetan and Zen Buddhism
(510) 540-6565 -- voice

The Well Large collection of Buddhist special interest groups
info@well.sf.ca.us large online Buddhist community
(415) 332-4335

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Human Rights -- Socially Engaged Spiritual Practice
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Amnesty International
San Francisco Office
(415) 441-3733

Ananda Marga Tantra Yoga Path of Bliss
Quest Center activity in 200 countries
R.R. 1, Box 1366
Hop Bottom, PA 18824
(717) 289-4021

Buddhist Peace Fellowship Engaged Buddhism -- Peace, Ecology, etc
P.O. Box 4650
Berkeley, CA 94704
(510) 525-8596

Community of Mindful Living Engaged Buddhism -- Peace, Ecology, etc
P.O. Box 7355 Mindfullness practice in daily life
Berkeley, CA 94704 Thich Nhat Hanh orientation
(510) 527-3751

Fellowship of Reconciliation
Box 271
Nyack, NY 10960
The nondenominational Fellowship is dedicated to nonviolent resolution of conflict, integration of faith in daily life, and compassionate action.

Tibet:----------

Canada Tibet Committee
4675 Coolbrook
Montreal, Quebec H3X ZK7 Canada
(514)-487-0665
(514)-487-7825
email: fourniel@ere.umontreal.ca

International Campaign for Tibet Representative of the Dalai Lama
1735 I Street, NW, Suite 615
Washington, D.C. 20006
(202) 785-1515
(202) 785-4343 Fax
email: ict@igc@apc.org

International Committee of Lawyers for Tibet
347 Dolores Street, Suite 206
San Francisco, CA. 94110
(415)-252-5967
(415)-626-0865 Fax
email: iclt@igc.apc.org

Tibet House Brochures and newsletters
241 East 32nd St.
New York, NY 10016

Tibet Support Group
43 New Oxford Street
London WC1A IBH England
71-240-2493
71-405-3814 Fax
email: tibetsupport@gn.apc.org

Tibetan Aid Project Supports monks, nuns, and monasteries in Asia
2910 San Pablo Ave.
Berkeley, CA 94702

(800) 33-TIBET
(510) 84-TIBET
(510) 548-2230 Fax
email: tap@dnai.com

Tibetan Rights Campaign
4649 Sunnyside Ave. North
Suite 342
P.O. Box 31966
Seattle, WA 98103-0066
(206) 547-1015

Newsletter

Tibetan Woman's Association
Mcleodganj, Dharamala, HP, India
91-1892-2527
91-1892-4213 Fax
email: two@cta.unv.ernet.in

Women Working For Tibetans
P.O. Box 21614
1850 Commercial Drive
Vancouver, B.C. V5N 4A0
(604)-737-7701

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please download this

http://www.mettanet.org/tipitaka/index.html

http://www.accesstoinsight.org/lib/bulk.html

THE NOBLE EIGHTFOLD PATH:

The Way to the End of Suffering

by
Bhikkhu Bodhi

First edition 1984 published as Wheel Publication No. 308/311
Second edition (revised) 1994

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Buddhist Publication Society
PO Box 61
54, Sangharaja Mawatha
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This electronic edition was transcribed directly from the BPS's PageMaker disks by John Bullitt <metta@world.std.com>. The endnotes have been moved from the end of the book to the end of the chapters in which the notes appear.

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CONTENTS

TITLE.TXT Title Page, Preface, Abbreviations
CHAPTER1.TXT The Way to the End of Suffering
CHAPTER2.TXT Right View
CHAPTER3.TXT Right Intentions
CHAPTER4.TXT Right Speech, Right Action, and Right Livelihood
CHAPTER5.TXT Right Effort
CHAPTER6.TXT Right Mindfulness
CHAPTER7.TXT Right Concentration
CHAPTER8.TXT The Development of Wisdom
Epilogue
APPENDIX.TXT Appendix: A Factorial Analysis of the Noble Eightfold Path
Recommended Readings
About the Author

* * * * * * * *

PREFACE

The essence of the Buddha's teaching can be summed up in two principles: the Four Noble Truths and the Noble Eightfold Path. The first covers the side of doctrine, and the primary response it elicits is understanding; the second covers the side of discipline, in the broadest sense of that word, and the primary response it calls for is practice. In the structure of the teaching these two principles lock together into an indivisible unity called the //dhamma-vinaya//, the doctrine-and-discipline, or, in brief, the Dhamma. The internal unity of the Dhamma is guaranteed by the fact that the last of the Four

Noble Truths, the truth of the way, is the Noble Eightfold Path, while the first factor of the Noble Eightfold Path, right view, is the understanding of the Four Noble Truths. Thus the two principles penetrate and include one another, the formula of the Four Noble Truths containing the Eightfold Path and the Noble Eightfold Path containing the Four Truths.

Given this integral unity, it would be pointless to pose the question which of the two aspects of the Dhamma has greater value, the doctrine or the path. But if we did risk the pointless by asking that question, the answer would have to be the path. The path claims primacy because it is precisely this that brings the teaching to life. The path translates the Dhamma from a collection of abstract formulas into a continually unfolding disclosure of truth. It gives an outlet from the problem of suffering with which the teaching starts. And it makes the teaching's goal, liberation from suffering, accessible to us in our own experience, where alone it takes on authentic meaning.

To follow the Noble Eightfold Path is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be properly understood. In fact, right understanding of the path is itself a part of the practice. It is a facet of right view, the first path factor, the forerunner and guide for the rest of the path. Thus, though initial enthusiasm might suggest that the task of intellectual comprehension may be shelved as a bothersome distraction, mature consideration reveals it to be quite essential to ultimate success in the practice.

The present book aims at contributing towards a proper understanding of the Noble Eightfold Path by investigating its eight factors and their components to determine exactly what they involve. I have attempted to be concise, using as the framework for exposition the Buddha's own words in explanation of the path factors, as found in the Sutta Pit@aka of the Pali Canon. To assist the reader with limited access to primary sources even in translation, I have tried to confine my selection of quotations as much as possible (but not completely) to those found in Venerable Nyanatiloka's classic anthology, //The Word of the Buddha//. In some cases passages taken from that work have been

slightly modified, to accord with my own preferred renderings. For further amplification of meaning I have sometimes drawn upon the commentaries; especially in my accounts of concentration and wisdom (Chapters VII and VIII) I have relied heavily on the //Visuddhimagga// (//The Path of Purification//), a vast encyclopedic work which systematizes the practice of the path in a detailed and comprehensive manner. Limitations of space prevent an exhaustive treatment of each factor. To compensate for this deficiency I have included a list of recommended readings at the end, which the reader may consult for more detailed explanations of individual path factors. For full commitment to the practice of the path, however, especially in its advanced stages of concentration and insight, it will be extremely helpful to have contact with a properly qualified teacher.

Bhikkhu Bodhi

* * * * * * * *

Abbreviations

Textual references have been abbreviated as follows:

DN Digha Nikaya (number of sutta)
MN Majjhima Nikaya (number of sutta)
SN Samyutta Nikaya (chapter and number of sutta)
AN Anguttara Nikaya (numerical collection and number of sutta)
Dhp Dhammapada (verse)
Vism Visuddhimagga

References to Vism. are to the chapter and section number of the translation by Bhikkhu Nanamoli, //The Path of Purification// (BPS ed. 1975, 1991)

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ï»¿ <h1>DĀNA</h1><p><a href="dana.htm">Comment contribuer (sans argent !) à dhammadana.org</a

Parajika 1
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Origin Story
Ôµ Æð ¹Ê ÊÂ
On one occasion, the Buddha taught Dhamma to a large gathering of people at Vesali. Soon
dispersed, 'gladdened and delighted' by the discourse, the young man Sudinna, the son of t
Kalanda Village, approached the Buddha and asked to join the order of monks. He was told
their parents' consent could be ordained and so Sudinna returned home to ask his parents f
ÓÐ Ò» ´Î£¬ ÊÀ ×ð ÔÚ Åþ Éá Àë (Vesali) ³Ç Îª Ò» ´ó Èº ÖÚ ¿ª Ê¾ ·ð Àí¡£ ·ð Àí ¿ª Ê¾ ¹ý ºó
Ãû Ðë Ìá ÄÇ (Sudinna) µÄ Äê Çá ÈË£¬ Ëû ÊÇ åÈ À¼ ÍÓ (Kalanda) ´å ÖÐ Ò» ´ó ¸» ÉÌ µÄ ¶ù
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Ðë Ìá ÄÇ »Ø Ïç Ïò Ë« Ç× Çë Çó Ëû Á½ µÄ Ðí ¿É¡£
His parents refused. They made it plain that they could never allow their only child to leave t
quickly realized that further pleading would be useless and so there and then he lay down o
telling his parents "If you don't let me ordain, I will die right here!"
For several days Sudinna lay there, not eating, hearing his parents' desperate entreaties.
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Ëû Ë« Ç× µÄ ¿Ò Çó£º
"Dear Sudinna, our only child, precious and beloved ..... Your death would leave us desola
despair ..... Please get up dear son, eat and drink and enjoy yourself ..... Amuse yourself w
pleasures of youth and when you wish you can do meritorious deeds as well ....."
¡°Ç× °® µÄ Ðë Ìá ÄÇ£¡ ÎÒ ÃÇ ¾´ °® ±¦ ±´ µÄ ¶À Éú ×Ó£¬ ¡-¡- Äã µÄ ËÀ Íö ½« ¸ø ÎÒ ÃÇ ´ø
ºÃ ¶ù ×Ó£¡ Çë Æð À´ °É£¡ ³Ô °¡£¬ ºÈ °¡£¬ Ïí ÊÜ ÈË Éú ¡-¡- ÒÔ Çà ´º Äê »ª È¥ Óé ÀÖ ×Ô ½
Ëæ Äã µÄ Ï² »¶ ×ö ÉÆ ÊÂ ÖÖ ¸£ ¡-¡-¡£¡±
The parents called in Sudinna's friends to try to bring their son back to his senses but throug
remained unmoved, resolute in his aim. The parents were left with no choice; rather than ha
they gave their consent for him to ordain.

After his ordination, Sudinna went far away from his parents to the land of the Vajji where he
practised the duties of a bhikkhu, also observing some of the Dhutaoga austerities. Some tim
there came to be a great famine in the land of the Vajji, Sudinna decided to return to his hom
Kalanda and look to his family for his basic needs.
His parents were overjoyed to see their son return after such a long and immediately they co
back into layman life. They invited him to take his one meal of the day in their house the nex
prepared more than food for their son, Sudinna. They massed their wealth into huge heaps
Sudinna's ex-wife clothed in the gown, jewellery and perfumes which were once irresistibly a

husband and stood her between the gold. They offered the meal to Sudinna and then led hi
with his ex-wife displaying her charm in the midst and offered that to him!
Sudinna responded by saying to his father, whom he addressed as "householder", that he w
by placing the gold in hempen sacks and sinking the lot in the middle of the Ganges! Then t
bedazzling ex-wife he disdainfully called her "sister" at the shock of which she fainted away.
though was more cunning: "At least beget us an heir, a grandchild", she entreated, "so that
not be lost with our death". The stubborn old woman pleaded with Sudinna over and over u
yielded; and he agreed to produce an offspring. Thus a few days later, in a secluded forest,
Sudinna had sexual intercourse with a woman, his ex-wife.
Sudinna soon became prey to guilt and remorse-- "he became haggard, wretched, of bad c
veins showing all over his body, melancholy, of sluggish mind, depressed, repentant, weigh
fellow bhikkhus noticed something was bothering him. Thus it was that Ven. Sudinna confes
the bhikkhus and thereafter to the Buddha.
The Buddha chided Ven. Sudinna saying that it would have been better for Sudinna if he ha
the mouth of a venomous black snake or a red-hot pit of charcoal because even though that
excruciatingly painful, even causing an agonizing death, that would be as nothing to karmic
into the hell-realms awaiting the bhikkhu who willingly had his penis enter a woman. It was t
Buddha laid down the first training rule:
Rule - Translation
SHOULD ANY MONK - PARTICIPATING IN THE TRAINING AND LIVELIHOOD OF THE M
TRAINING, WITHOUT HAVING DECLARED HIS WEAKNESS - ENGAGE IN THE SEXUAL
DEFEATED AND NO LONGER IN COMMUNION.
Rule - Synopsis
SEXUAL INTERCOURSE - GENITAL ANAL OR ORAL WITH ANY BEING IS A PARAJIKA.
Explanation
When a bhikkhu who desires a sexual intercourse has his penis enter the genital, anal or ora
human being or an animal, male or female, dead or alive, penetrating to a depth equal to the
sesame seed or greater, then that bhikkhu commits a Parajika. Also, when a bhikkhu willing
to receive anal or oral sexual intercourse from a male human being or animal, then on pene
already mentioned, that bhikkhu commits a Parajika. Whether or not there a covering, such
example, between the organs involved is irrelevant to the offence. The Vibhanga goes on to
supernatural beings - yakkhas, nagas and petas - who could temporarily adopt a human for
in any of the above mentioned ways with any one of these beings of either gender is also a
When a bhikkhu is being sexually assaulted and he cooperate by deliberately making even
effort to help accomplish the sexual intercourse then, when penetration to the depth mentio
that bhikkhu commits a Parajika just the same. But when either mental assent is absent OR
makes absolutely no physical effort to cooperate, then there is no offence at all for him. For
bhikkhu is sexually assaulted without his knowledge while asleep drugged or delirious = no

A bhikkhu is forced to submit to sexual intercourse and puts up a struggle to escape to no a
offence.
A bhikkhu is compelled to participate in sexual intercourse he is unwilling throughout but put
through fear of' further physical violence = no offence.
The offence of Thullaccaya associated with this rule occurs in the Vibhanga only for the unli
sexual intercourse by way of the decomposed genital, anal or oral orifice of a corpse! Howev
associated offences of Thullaccaya, Sanghadisesa and Dukkata for unsuccessful attempts a
arising from the second Sanghadisesa: should a bhikkhu desiring sexual intercourse, and th
with lust, come into physical contact with the object of his desire then for the lustful physical
alone he incurs an offence of Thullaccaya when his partner is a homosexual (the most comm
see Sanghadisesa 2 below) or a female supernatural being (yakkha etc.); an offence of San
partner is a woman or a girl; and an offence of Dukkata when the partner is a non-homosexu
animal of any gender or a male supernatural being. There may also be an offence of Sangha
intentional emission of semen (Sanghadisesa 1) when this is achieved outside the genital, a
orifices of the beings mentioned above; for example, there would probably be such a Sangh
intercourse with a mannequin. In the Vinitavatthu, sexual intercourse with a mannequin is a
penetration, but if semen is subsequently emitted, the offence would probably be the Sangh
has disrobed and has the status of a layperson is no longer subject to the Vinaya. Thus at th
Vinayapitaka the correct method of disrobing is defined, namely: possessing the intention to
makes it known to another person that one is hereby discarding the status of bhikkhu and be
The actual words chosen are unimportant provided the meaning is the same, though the use
in one's declaration is necessary; saying that one will disrobe is not enough. The person wh
monastic or a layperson. It is essential only that the person who is told correctly understands
one's words. If one says that one is disrobing not meaning to be taken literally, such as in a
has not disrobed.
If a bhikkhu decides to disrobe, it is important that he follows the correct procedure, for if he
disrobed properly then he is technically still a bhikkhu and subject to the Vinaya. He could th
commit a Parajika, likely his first Parajika, and thus be ineligible for any future re-ordination a
bhikkhu. The Vinitavatthu to the second Parajika gives the example of the unlearned bhikkh
thought that he had committed a Parajika for stealing and was no longer a bhikkhu. Thinking
matter, he committed sexual intercourse with a licentious young woman cowherd. The Budd
the supposed theft had not constituted a Parajika and that man would still be a bhikkhu if ha
sexual intercourse and thereby incurred a Parajika.
Lastly, we include an interesting case from the Vinitavatthu about a bhikkhu who took a mid
closing the door of his abode:
"At that time a certain bhikkhu had gone to the Gabled Hall in the Great Wood outside of Ve
day and was sleeping having left the door open. His limbs were stiff with the wind 'forces' (in
at that time a large company of women bearing garlands and scents came to the park headi

Seeing the bhikkhu they had sexual intercourse with him and having taken their pleasure, ar
a bull of a man!" they went on their way, taking up their garlands and scents."
That bhikkhu incurred no offence he was insensible throughout, but the Buddha instructed th
henceforth to close the door when resting during the day.
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Parajika 1

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suggestion, (that he could become wiser by travelling), he decided that he would travel. Some years later, someone mentioned to him that "In India, people die like flies." The adolescent Ven Mahinda wondered; "How do people die like flies? How are they allowed to die like flies?" He decided there and then, as a teenager, that he would travel to India and see for himself, the plight of the Indians.

Ten years after having that thought, he arrived in India as a Monk. He saw great poverty and great wealth. He also saw great warmth, courage and family spirit. All this he saw as a result of his thought ten years earlier.

The history of Nations is determined by the thoughts of the individual citizens. Your good thoughts and actions as a citizen of your country, will bring a good result for your country.

Ven Mahinda emphasised, that your current situation, is a result of your thoughts, and that you have an absolute free choice to think what you wish. Determine what you want to achieve in life, and keep those thoughts in your mind. But you should remember, that thinking;"I hope I will pass my exams/get that job." is not good enough. You must be more positive; you must think and tell yourself;"I will pass my exams/get a satisfying job."

By thinking positive thoughts, and reminding yourself of them, you will find your actions becoming more and more attuned. Your actions are tangible expressions of your thoughts, and you can achieve exactly as you think.

Also, when you are upset by others, it is important for you to maintain a positive and helpful attitude. By sending thoughts of loving kindness towards others in times of stress, or anger, you will overcome your own

anger, and unhappiness. You will also be better able to let the disappointments and frustrations of life pass you by. Better still, you will be showing a good example to those around you, who will respect and appreciate your equanimity.

Do you understand now why you were born into your current family?

After answering many questions, the discussion ended by Ven Mahinda conducting a short, guided meditation for the 30 participants present.

Abridgement of the Dhamma talk given on Friday, May 8th 1992 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 9pm are conducted regularly by the Unibuds througout the year, and are open to all students and the general public.

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- patience for natural movement,
- patience for mental suffering,
- patience for physical suffering,
- patience for human action.

The first type of patience is exemplified by when you feel hot or cold. We need patience for natural changes. If we want our hair to grow long, we must wait for it to grow. Sometimes we will be wet and sometimes we will be dry. We must wait for the weather to change before we can collect water, or perhaps before we can have a picnic. We must be patient with the elements and accept the weather conditions.

We need patience for mental activity. Sometimes we feel so sad in our minds. We feel so alone, everything goes wrong and we feel depressed. Yet when we open our eyes at other times, our mind is happier and we can see that everywhere on this planet there is great beauty, even under the sea.

The object of teaching Buddhism is to overcome yourself. It is to realise that our mind will fluctuate through the different emotions of happiness and sadness, enthusiasm and disappointment, anger and calm, excitement and boredom.

Some people say that they think they are being very patient if they want to go to the pub but don't go. You need restraint and tolerance. Sometimes you think you are very patient because you stay in the pub all night ! But this is not self control.

We also need patience for physical suffering. - When you go to the hospital, you have to have a lot of patience ! I have been here 9 years and recently I was very sick with the flu. I went to the doctor but he could not help me. He said "Just stay in bed and keep warm. Be patient

and the flu will pass !"

When I was in the country as a young boy, I used to climb trees. I fell down many times but never hurt myself. But my friend next door fell out of the tree one day, hurting himself very badly. He had to stay many months in hospital. He had to be patient enough to allow his bones to knit together again.

Actually you have to study very hard. You have to earn money for your family, you will have to carry many heavy loads and greater responsibilities. Then you may become your own boss, and you will be even more important and have an even greater load and responsibility.

But patience brings beauty. Patience brings strength. Patience brings happiness.

In Asia, the people can be very patient. In Thailand especially, the women sit in the "Angel" position and do not move. They are very patient and can sit still in this position for a long time. It used to be very important for Thai ladies to be able to clasp their hands together for long periods. The Westerner could not understand why the Thai women behaved in this manner. But the Westerner could see that the Thai women were refined (disciplined) and had great patience. - In Chinese Kung Fu films, they emphasise how patient the charactors are.

If we don't learn to practise in this way, how can we succeed ? If you have a calm body, if you have a calm mind, you will have beauty, strength, and happiness. You can wear necklaces and adornments over your body, but your movements and your actions are far more visible and apparent to everyone. You can't hide how your mind is behaving. Patience is very beautiful. Patience does bring strength.

Sometimes you put chemicals on ants, and initially they die. But they have patience. After a few years they are patient enough to adapt to the poison and then it doesn't hurt them any more.

Our own body can also adapt. When I was in Darwin recently, I saw aboriginals talking together in the sun. It was very hot then, over 35 or 40 degrees. I couldn't believe that they could stand out in the sun for several hours and talk together. They did not show any awareness of the sun or its great heat. Supposedly I come from a hot country, Thailand, but it was far too hot for me. The aboriginals have had the patience to adapt to the sun and now have a pigment in their skin to survive in that environment.

When winter time comes, the trees must have patience, and animals must have patience and hibernate. They don't eat, they just stay still. For sure they must get cold, but they still survive. They learn from nature to be patient.

The ears of the fox in Europe are short whereas the ears of the fox in Africa are long. Why is this ? The ears of the fox in Africa are longer to let the heat out. The fox had patience and adapted to its different environment.

When you do a marathon, you have to run 42 km, or perhaps you are a good swimming athlete and like to swim in 1500 metre races. You have to have patience to train. They say there is no gain without pain. Each year those athletes at the Barcelona Olympics have been building up their patience, and training harder and harder. They have the patience to succeed, the patience that brings them strength, the patience that brings them happiness and satisfaction that they are performing well.

You come here to learn Buddhism, and to find happiness. It is difficult but you have to have patience to make small gains, and build on those gains. Some people like to run and cannot wait. Sometimes you have to be patient. If we want to grow a big tree, we have to wait. It will not grow for us in 10 minutes ! If we want to improve ourselves we should realise we can not do it in 10 minutes either. Sometimes you can not get an immediate result from your actions and you have to wait.

Turtles are very slow, patient, creatures, but they have very long lives, up to 150 years I heard someone say.

Sometimes when you wait, you think there is something wrong. Think of the hermit crab. It is like a shrimp, but takes over a vacant shell, and then carries the shell as its own house, to protect itself. If they don't have a shell, they would be eaten by all the other sea creatures and birds. The hermit crab can go everywhere, can feed, but they must carry their shell, - their house, on their back. And then they survive ! We should carry our patience around like the hermit crab carries its shell. Our patience will also protect us and help us survive. Please understand that the hermit crab does not live like a parasite, it lives like an orchid.

Coconuts are abundant in the Pacific region. When the coconut drops into the sea, the saltwater can not get in. The coconut can float for a 1,000 miles, find land and then grow itself into a tree. Coconuts grow and travel around the Pacific by themselves. The coconut is very patient and can exist and remain intact without succumbing to rot for many years. Do you remember that Australian man who survived in the Nepal snow recently for 43 days. What patience !

You can also eradicate your anger through patience.

Sometimes when you wait for someone, you can lose your patience. Let me tell you a story: In Japan, there were two very powerful, though evenly matched wrestlers. They decided one day that they would have a competition to see who actually was the best. So they set the time for the match the following day at 2 o'clock. One wrestler came promptly at 2 o'clock. The other wrestler decided purposely to come 2 hours late, at 4 o'clock. So who won the fight ? - The wrestler that had waited from 2 o'clock was so impatient that he could not concentrate properly and lost the fight !

We have all disappointed ourselves through being impatient at some time. There are many times in our life when we have to do, to go, to act. Patience is not always staying still, not hurrying, not rushing. Everything has to be ready on time, and patience is the discipline and training to be able to achieve that objective.

We can train animals, dogs and monkeys. I heard monkeys are hard to train apparently because they are more intelligent. The monkey is naughty and tricky, and knows what it is suppose to do, but prefers not to. Dogs have more patience, and accept training much more easily. How can we have more patience like the dog and gain more wisdom ? I never saw the crocodiles run in the Northern Territory, but I heard that they never eat turtles which are much slower than them. Why is this ?

If we use our wisdom, we can decide when we should use waiting or acting patience. I love patience. I love wisdom second. You can train yourself to become more patient. Look at the earthworm. it has no eyes nor fur. Yet it must be patient and gather its food searching through the soil.

Practise patience and you will achieve your goals. In Barcelona, you must be fast, strong, and tough, or skilled as in soccer. But in gymnastics, they give you points according to your poise, steadiness, and patience. The athletes have had to be very patient to go to the Olympics, - all the years that they have been training and the effort they have been putting towards achieving this ambition. It didn't take them 10 minutes to get there.

There is so much to tell about patience and its application in this world. I wish I could put patience in a bottle and offer it to you all this evening.
Thank you all for having good patience to listen to me.

Abridgement of the Dhamma talk given on Friday, July 31st 1992 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 9pm are conducted regularly by the Unibuds through out the year, and are open to all students and the general public.

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family first. If the father and mother can set a loving, compassionate example to the children, then those children will be very lucky and will copy that example later.

If you just have good intention, but do not set an example, then the children will grow up the wrong way. Without sincerity and honesty, family life will collapse, partners will stay apart and no-one will look after the children.

To me, this is very sad, as the children will follow their parents' poor example. And even when the wife and husband divorce, they will not be better off, and nor will they be satisfied.

The Buddha lived over 2,500 years ago and taught the Five Precepts. These precepts are; to refrain from killing, taking what is not given, telling lies, sexual misconduct, and drinking intoxicating liquor. If you can't follow just the Five Precepts, then you will cause yourselves lots of trouble.

You must do your best!

If you observe the Five Precepts strictly, you will earn the respect of many. People will trust you. You will have name and fame where ever you go. But once you break the Precepts you will have lots of trouble!

Even sometimes when you keep the Five Precepts, you experience many conflicts and suffering.

Sometimes the more your name and fame spreads, you get trouble from others who are jealous, mean and selfish. You may get trouble from those who don't like the teachings. You must have patience. If you don't have patience, you will have a lot of trouble!

Let me tell you a story. One day the Buddha went to a village to teach and encountered much trouble. His adviser, Venerable Ananda told him that he should move onto the next village. The Buddha protested. He said,"How can I leave these people when they don't fully understand my teachings. They will think I am incompetent. They will always abuse me." He asked his advisor,"Where is your true patience ? Where is your true strength ? When people abuse you, you should thank them."

This has happened to me as a monk. Sometimes it is very difficult when we go round and see young people.

One day when I went visiting, I felt a stone hit me. I was very hurt and very angry. I looked around but there was no one. So I looked over the fence and saw a small boy. My heart sank. But I was so angry that I picked up a stone to throw back. Then I thought to myself that it was not good for a monk to throw stones. I was fuming and felt so angry!

I waited and slowly my anger passed, and I dropped the stone that I had earlier wanted to throw with so much acrimony. I learned a lesson from that little boy. I learned to control my anger.

Patience is always so important, like the foundation of a house or the roots of a tree. You must understand your own defilements, and weaknesses.

You must have a lot of patience. You must have a lot of loving-kindness towards others. For example, if you can live in the forest without complaining about the insects or the wild animals, then you can live anywhere. You should try not to complain about mosquitoes, bad people, lack of comfort, or sickness.

If you think you must always have a good room, or a good friend, then you can't have a good life. This is because it shows you can not be satisfied.

Attachment to good people is also a problem, but not attachment to bad people! Sometimes we wish we could be with our good friends always, but this is not possible, and it will bring us trouble.

If you understand your friends properly, you can reduce your conflicts.

You should all know what happens when you play tennis... You know that the ball will always be hit towards the weaker partner! You should look at your friends and understand that the weaker ones will attract far more trouble! You must have loving-kindness towards them, and try to help them.

Tolerance is also very important for practising Buddhism. You must have something to show others that Buddhism is good. Buddhism originally grew in one mind. When you are by yourself, you must depend on your own virtues.

Always try and support your friends. Help yourself but never expect help from others and practise a lot.

After I first came to Australia, I had a bad dream about having to speak to hundreds of Australians. (This was just after that young boy threw a stone at me.) I was afraid of saying something that might upset them in explaining about Buddhism. I dreamt that all the people threw sticks and stones at me. So I ran to the police station and all the police ran out and protected me.

This dream reminded me that we will be accepted by law

abiding people, for as long as we are virtuous. If we behave ourselves, we will be accepted and respected by the people.

Q1 Why do some people seem to be compulsive liars ?

A1 If we never seem to benefit from doing good, and some people seem to benefit from doing bad, then they will be encouraged to continue their bad habits.

Sometimes due to our past actions, it takes a while before we can receive goodness and kindness from others. Once lying becomes a habit, it is very difficult to break out of it.

However, once they know the trouble they bring from lying, they might stop it. Then they may begin to see the virtue of sincerity, and the advantages it brings.

Q2 My friend is being hurt in a relationship. What can I do?

A2 If your friend has to stay with her partner, it may mean your friend does not have enough good virtue to stand on her own. Perhaps she is always depending on the other for her own happiness, and she is not strong enough to be by herself.

Remember my tennis example where the weak partner always seems to receive the ball the most. You must help them. Perhaps this is a situation we see so often, where one person is causing a lot of trouble, and another living with ignorance and delusion gets very upset as a result.

Q3 If we should not attach ourselves to good people & things, should we seek out more bad people?

A3 If all good friends stayed with us, you would miss

them and you would also depend on them. Life doesn't work that way. Your attachment to them will cause trouble to you later. Remember the Eight Worldly Conditions; gain & loss, fame & insignificance, praise & blame, suffering & happiness. - If you start collecting things, then your room becomes messy. You will be very far away from the Buddha's teachings! It is our duty to train our mind to go beyond this.

You should be able to give away all your material things for the happiness of others. What will be left over is the purity, wisdom and satisfaction of giving as compensation for your action. Eventually you may also realise that it is wiser not to attach to name or fame.

For example, when the last day come for Venerable Serabutang, he did for the last time, all the normal things. He attended his normal duties and asked all the monks to come. He told them,"When I leave here today I will not come back." - Just like that, with no attachments.

However, for Venerable Ananda, when his stepmother passed away, ohh, he lost a lot of tears! He was very attached, - even though his stepmother had told him,"I am free from the trouble that this body brings. I am going to Nibbana.- Do not feel sorrow for me!"

The very good are able to stay calm. They can help teach people not to have too many attachments and troubles. For the rest of us, we just have to build up our virtues.

Q4 What if some people become upset about our religion or our practice ?

A4 We should forget and forgive them. Otherwise bad action will result in bad kamma which will bring more

suffering. If you dare to harm or hurt the person who is very sincere in their concern for you, you will bring great harm to yourself. We should send our loving-kindness to them, help them, and support them. This should always be our long term strategy! After a while perhaps, they will then see through their own ignorance and delusion.

Let me tell you a story about Venerable Telajunmun For his disciples who practised under him, he was very strict. But for those who did not know or understand Buddhism, he would do and allow everything. He always asked them to come and join with him and he would feed them. He never said anything against them, and always gave them his loving kindness. Later, many joined him, and were able to respect and abide by his strict rules of practise. In this way we should help all people, not just Buddhists but all living beings. Always do your best.

Some children come to the temple for incense. They love the Chinese incense which has a very sweet smell, but which burns quickly. When the little children come, they always ask for some and I immediately give it to them. But sometimes I have to hold back, otherwise they will come every day and disturb us. So we must use wisdom and not spoil them.

As monks we realise it is very important to be kind to all people, so we hope they will carry the spirit of the Buddha on. But we must have loving-kindness for all, including our enemies. If you find you can't stay with someone, then I'm afraid, it means you are not practising Buddhism at all.

Q5 What are the aims of your temple?

A5 We don't have too many ambitions. We must look after

ourselves. For me, I try to help wherever I am needed. Sometimes I am asked to give talks in Melbourne or Adelaide. If just one person can understand Buddhism through my teachings then I am happy. I try to lead a simple life.

I remember when I went to India to see where the Buddha was enlightened. Ahh, it was so simple. The cave where the Buddha used to meditate was only 2.6 metres wide. That impressed and inspired me very much!

Let me give you a final example. The frog is always making a noise serenading other frogs. He invites trouble so that he can be killed! A diamond never says anything under the ground. Yet the name and fame of the diamond goes before it. If you are a good person, you should try to be like the subterranean diamond rather than the noisy frog!

You should always say,"May I be well and happy. May all living beings be well and happy!" and spread your compassion and loving-kindness to all.

Wat Pa Buddharangsee Lumeah NSW Australia

Abridgement of Dhamma talk given on Friday, 7th May 1993 at the UNSW as reported by Mick Kiddle. Venerable Chao Khun Samai, is one of the two Venerable Patrons of the Unibuds. He is also Abbot of the Wat Pa Buddharangsee temple, at Lot 112 Junction Road, Leumeah NSW 2560.

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In 1910, a Venerable U Sasana Dhaja, an Englishman ordained in Burma, arrived in Sydney. (He had visited Australia a few years earlier as a Christian missionary !) He supported himself by selling antique alibaster statues, and was somewhat of a shady character. He said,"Although Buddha was the light of Asia, Christ was the light for the world." So he was really still a Christian at heart.

In 1915, five Buddhist monks of German origin were consigned to Sydney for internment. As you will remember, England and its colonies were at war with Germany at that time. One of these monks was the former world famous violinist, Anton Gueth, who as Venerable Nyanatiloka was one of the greatest pioneers of Western Buddhism.

In the 1950s, Marie Byles, one of the first women to practise law in Sydney wrote six books, four on Buddhist topics, and she also kept a complete collection of the Tipitaka. She came out from England at age 11 in 1911, and gave many theosophical broadcasts on Radio 2GB on Buddhism as well as preaching the Dhamma at the Unitarian Church in Sydney. (She died in 1979.)

Leo Berkeley, a Dutchman met Sir Lalita Rajapakse in 1952, the then Sri Lankan Minister of Justice who was returning to Colombo. Sir Lalita recited the following Dhammapada verse to Leo:

By ourselves is evil done, by ourselves we pain endure,

By ourselves we cease from ill, by ourselves we become pure,

No one can save us but ourselves, no one can and no one may.

We ourselves must walk the Path, Buddhas only point the way.

Leo was very impressed by this wisdom, and was keen to know more. Later, after being introduced to Venerable Narada Maha Thera in Colombo, Leo received the Dhamma. On his return to Australia, Leo put an advertisement in the Sydney Morning Herald for those interested in establishing a Buddhist society. Twenty people responded, and they began meetings at Leo Berkeley's house.

Soon after this group was formed in 1952, a seventy year old, American born Buddhist nun - Sister Dhammadinna arrived in Australia. She had been living in Sri Lanka for 30 years. Subsequently Leo Berkeley provided accommodation for her and she joined their group.

The Australian Overseas Aid program in the form of the Colombo plan brought many new students to Australia, and I (Graeme Lyall) was involved in welcoming them and taking them on picnics. After meeting a Tibetan monk, I became interested in Buddhism and contacted the Theosophical Society who referred me to Sister Dhammadinna. Sister Dhammadinna conducted dhamma talks and meditation at the home of Mr & Mrs Leo Berkeley. Usually around 15 to 20 people attended these talks and she took 8 of us for personal instruction. She was very explicit about her expectations. She attempted to dissuade her fellow tenants from their carnivorous habits by remarking, as she passed their Sunday roast lamb preparations,"Do I smell a corpse incinerating here??"

At Vesak in 1952, our group of 8 took refuge for the first time.

In May 1953, the Buddhist Society of NSW was formally

constituted as a society and Leo Berkeley was unanimously elected as President.

In 1954, Venerable Sayadaw U Thittila arrived from Burma and dispelled many misconceptions about Buddhism that plagued Australian society at several public lectures.

In 1956, two monks arrived from Thailand, Phra Dhammadiraja Muni an abbot who spoke little English, and Phra Sumangalo alias Reverend Robert Stuart Clifton, Superior General of the Western Buddhist Order (Soto Zen). Phra Sumangalo was a charismatic figure who formed a (short-lived) Young Buddhist Association. During their visit, a crisis occurred. Unbeknowns to Phra Dhammadiraja Muni, Phra Sumangalo, in his role as Reverend Robert Stuart Clifton, Superior General of the Western Buddhist Order was privately ordaining his followers, both male and female, as priests in his "Order". These extra-Theravadin activities soon came to the notice of his Abbot and his tour of Australia came to an abrupt end. He and the Abbot hurriedly returned to Thailand where, no doubt, Phra Sumangalo faced the music!

In 1959, the Buddhist Society of NSW combined with the Buddhist Society of Victoria to form the Buddhist Federation of Australia.

In 1960, a lineage holder in the Chinese Ch'an tradition arrived in Sydney and stayed until the end of 1961. He was the famous master Hsuan Hua, who gained the impression that there were no Buddhists amongst the local Chinese community as he was largely ignored, and was at one stage, on the verge of starvation due to lack of support. He left for California, and with the support of many followers, he established a monastic centre known as the "City of Ten Thousand Buddhas."

In 1973, Venerable Chao Khun Parityatikavi and the well known teacher and author Venerable Khantipalo arrived from Thailand. Initially, they rented a house in Eastlakes before setting up Wat Buddharangsee in Stanmore in 1975. The opening ceremony, on Vesak Day 25th of May 1975, was performed by His Royal Highness, Crown Prince Vajiralongkorn, in the presence of His Highness The Most Venerable Somdet Sangharaja Phra Nyanasamvara, Supreme Patriach of Thailand and ten visiting Bhikkhus from Thailand.

Wat Buddharangsee became the focal point for Theravadin Buddhism in Sydney, a function formerly performed by the Buddhist Society of NSW. It has proved to be so popular that it has rapidly become to small too serve its congregation, so a large tract of land was purchased at Lumeah, south of Sydney, where a traditional Thai style Wat Pa Buddharangsee was opened in 1988.

Chao Khun Samai stayed at Wat Budharangsee when he arrived and tried very hard to develop Buddhism throughout the community. He invited Vietnamese and Sri Lankan groups to the temple that were outside his own tradition.

In 1978, Venerable Khantipalo set up Wat Buddha Dhamma at Wiseman's Ferry. He was a Theravadin monk for 30 years, wrote many books, and made a large contribution towards spreading the Dhamma before joining the Nioxin group last year. (Venerable Khantipalo gave a great deal of support to Unibuds during our earlier years with English Dhamma talks, workshops, and hosting Unibuds retreats at Wiseman's Ferry. -MK)

As an outcome of the tragic war in South-East Asia, many Buddhist refugees arrived in Australia in the late 1970s and 1980s. At the end of 1979, a group of Vietnamese refugees met in Glebe and formed the Vietnamese Society

of NSW. Their first ceremonies were held at the Thai temple Wat Buddharangsee in Stanmore.

In 1985, the Vietnamese were able to build their first temple, the Phap Bao Temple at Bonnyrigg. Later, the first Vietnamese monk to arrive in Australia, Most Venerable Thich Phuoc Hue established another Vietnamese temple; the Phuoc Hue Temple in Wetherill Park in 1987.

In the early 1980s, the Korean Dharmakaya Society was formed at Summer Hill, and many Tibetan groups came to Australia and formed Buddhist organisations around that time.

June 1985 saw the arrival of Venerable Mahinda, who has had a long association with both the Buddhist Missionary Society in Kuala Lumpur and the Singapore Buddhist Mission. He was appointed Bikkhu in charge of the Hock Cheng See Buddhist Vihara at Ambarvale.

In August 1986, Venerable Mahinda suggested that an Australian Buddhist Mission could be set up on similar lines to the B.M.S. and Singapore Buddhist Mission. During its formative years, the Australian Buddhist Mission has organised several meditation retreats, Buddhist Youth Camps with participants from several ethnic groups including Australian born, Burmese, Cambodian, Malaysians, Sri Lankans, and Vietnamese. The aim of the camps was not only to spread the Dhamma, but also to promote mutual understanding and friendship amongst all groups.

In 1989, the Mission sponsored a two year Missionary tour of one of Thailand's great meditation masters, Phra Ajahn Yantra Amaro. In 1990, Mrs Elizabeth Gorski generously donated one hundred acres of land in Bundanoon, so that a retreat centre in the Thai forest tradition could be established in Australia by Phra

Ajahn Yantra. This new centre is known as Sunnataram Forest Monastery.

In 1988 Venerable Sayadaw U Zagarabhivamsa, (or Venerable Dr U Zagara as he is known to the Unibuds!) took up residence as Abbot at a rented cottage in North Parramatta to serve the small Burmese community. Venerable Sayadaw U Zagarabhivamsa is a highly respected teacher and scholar, being formerly a professor of Abhidhamma and Pali language at Nalanda Buddhist Institute in India. In 1989, larger premises were purchased for the Burmese Buddhist Society at Merrylands.

In 1977, Venerable Tsang Hui arrived in Australia from Taiwan. In 1979, from a rented house in Redfern, he established the Hwa Tsang Monastery. Being a qualified teacher, he set up and conducted academic classes and helped many students gain places at Sydney Universities and graduate to the professions. The monastery later moved to Greenacre and then to its present location in Homebush West. After overcoming much unsympathetic and racist opposition from local residents, Sydney's first "purpose built" Chinese Buddhist temple was opened in 1993.

Some of the Buddhist groups set up in the 1980s, were by migrants wishing to control their fellow countrymen. Sangha did not stay long at such temples before disputes arose with the sponsoring lay-people who were really trying to use the temple for their own exclusive purposes. Other migrant groups have experienced power struggles between different factions. As a result, community patronage has been split between different temples.

As an outcome of Buddhist students matriculating to the universities, joined by overseas students studying in

Australia, university Buddhist societies were formed in the early 1980s. Unibuds was founded in 1981 with Venerable Tsang Hui's and Chao Khun Samai's support. A year later, Sydney University Buddhist Society was formed. In 1992, a Buddhist Society was formed at Macquarie University.

Abridgement of Dhamma talk given on Friday, October 1st 1993 at the UNSW as reported by Mick Kiddle. Graeme Lyall is President of the Australian Buddhist Mission, and is the author of several Buddhist books, including "An account of the history and development of Buddhism in New South Wales" on which this talk was based. Graeme has very kindly donated several copies of his book to the Unibuds library, and it makes very interesting reading.

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into this path it takes us a certain amount of wisdom.

Right understanding refers to our understanding of fundamental truths about life and the world around us. We should try to understand two laws; the Four Noble Truths and the law of cause and effect - karma. This is very basic and fundamental to Buddhism.

Every action has a reaction just like Newton's 3rd law of motion. Karma has both physical and moral effects. Good begets good and evil begets evil. A good doer experiences evil as long as the good karma ripens not. There are people who indulge in wrong things and appear to have good lives. The results of their actions will come back to them sooner or later. Also those who perform unwholesome or bad actions are reborn in unfortunate states.

When you practice with a higher, more peaceful state of mind, your higher understanding of karma allows you to transcend worldly existence. You must train your minds. For example, you hear me now, the vibration of my voice box - this is the cause. The sound hits your eardrum... The process of hearing involves so many individual causes and effects If you understand this, that when causes arise, affects also arise, your wisdom for responding to other events in your life will improve.

We must understand dhukka. Dhukka is suffering, or unsatisfactoriness. Associating with people or conditions or unfulfilled desires, subjects you don't like, people you don't enjoy, is dhukka. For example, how long can you laugh? One day? Two? Three? Even laughter is dhukka. You cannot maintain your laughter.

The Five grasping Aggregates are also dhukka. These five characteristics of self-awareness are; 1 Physical form which has given rise to the body, 2 Feelings and sensations, 3 Perception, 4 Mental formations, thoughts and imagination, and 5 Conciousness.

If you don't grasp the aggregates, they come and go. If you grasp the aggregates, that is, if you grab your thoughts, objects and you think it is real, it will condition some emotions in you. Then you will attach yourself to the feelings/emotions you have generated to the sensations/object you have grasped. After you have attached yourself to something and you lose it, you get very upset.

To overcome suffering you need to overcome your craving. You should follow the Noble Eightfold Path and try to always see things as they are.
minerals. Whether you are Buddhist, Christian, or Muslim, this change will happen to you!

The truth of existence is that everything is changing. Anything that is changing is dhukka. Is your body yours? Can you keep your body? Your hair, which you love so much keeps falling out. Also your nails, your teeth, your skin... They are all dying cells, but you cling to them, cling to your eyebrows, and you give them pastel.

Delusion is looking in the mirror and thinking you can keep your beautiful looks. The body is made up of elements. When you die and they put you in a box, your body will be reduced to carbon and perhaps a few

But wisdom is not the pure accumulation of knowledge and theories. These dhamma talks you attend I hope will help compliment your university studies. Tell me which Faculty teaches you how to overcome your craving ? Which Faculty helps you overcome your anger ? Everytime you radiate thoughts of loving kindness to all sentient beings, you are building your wisdom. Your compassion helps others, removes their fears, and anxieties and gives them confidence. I hope you have all gained some wisdom this evening !

Abridgement of Dhamma talk given on Friday, August 20th 1993 at the UNSW as reported by Mick Kiddle.

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quite interesting. Most people say,"I'd just pray!"

Tonight I want to talk about love and compassion. I feel love is wanting to be happy, and for wanting others to be happy. However, Western love is normally about,"MY NEEDS" and,"MY ATTACHMENTS". Remember that song; "Baby can you see what you are doing to me?". Elvis Presley is actually singing about attachment and hurting, rather than love. Attachment is hanging on to things. In a relationship, sometimes you hang on to people because you don't feel good about yourself or you don't have high self-esteem. If you hang on to what we call "Love" in the West, it is often attachment. The more concretely we see things, the more attached we feel. If anything threatens our relationship, or we are afraid of losing it, then we get very upset!

Tomlim practice is about learning to love yourself. The ego grasping mind that wants things and has lots of attachments, experiences greater unsatisfactoriness. Ego grasping makes you feel more unsure about yourself. If you are serious, you must practise detachment yourself. Be kind and nice to yourself. Learn to accept things. Look honestly at yourself and do not feel guilty. For example using visualisation, imagine a beautiful spring morning with clean fresh air and birds. Already you feel better. This is one way of developing your inner self. In the dhamma, the Buddha said that their are infinite ways and infinite beings. Don't give yourself a hard time. None of us are Buddhas, none of us are enlightened. Let us accept our karmas.

Buddha taught us that we shouldn't hurt anybody. We can have goals and ambitions, but sometimes we get caught up with how everybody else might expect us to live. In the NY Wall Street stockmarket crash, I was amazed how many people jumped out of buildings. People obviously could only measure their worth in terms of money. They must

have had such low self-esteem. In ancient India, Buddhists decided it was easier to control the mind than the external environment. But now is called the degenerate age. Look at how Western materialism has almost destroyed the planet. Degenerate illnesses coming from the degenerate age are through misunderstandings of reality.

I went to the pub the other night with flashing lights. and poker machines and the DJ added more music. I couldn't talk to my friend it was so noisy and distracting. The proprietors probably believe that lots of noises and lights brings more happiness to people's minds. We in the West are so obsessed with sex and stimulation.

Q1 Hasn't there always been illnesses ?
A1 Yes but more illness and greater pollution has introduced an even greater range of illnesses than before. This is even wiping out animal species. Everything exists because it is caused to exist. The Dalai Lama taught; If you want peace,- you don't kill for it and you don't die for it. You find peace within yourself.

Twenty to thirty years ago Westerners couldn't accept or understand the illness linkage between mind and body. For example visualize three people- a friend, a stranger, and an enemy. Analyse the difference between these three people. People change roles throughout your life as you know. Your friend may become a stranger to you, your enemy may become your friend, and the stranger may become your enemy! How does this suggest you should treat others always ? As your friend ? Or as your enemy or stranger ?

Another meditation you can do is one to get rid of the ego grasping mind that we have. Visualize receiving

black (taking another person's suffering), and white (giving love). Sometimes this is quite difficult. You have to practise it in stages. First try breathing in and taking in another's suffering through your central channel. Let this shatter your self-grasping mind that gets threatened when talking of death. The mind causes all problems and you can get rid of your negativities in this way. As you breathe out, direct your thoughts of white love and compassion to all living beings. Try this for five minutes now. You should come out of it feeling great inner peace.

In an emptiness meditation, we think about an independent existence. Where do we exist ? From which point ? Our mind is a stream of impermanent thoughts. One thought comes from the thought before it. We exist in body and mind, but we have no focal point for existence. We always try to see ourselves as seperate and concrete, but we are not. The end result of this meditation should be to feel that you have given love and compassion to other living beings. A Lama once said,"If you can get rid of one negative habit in your lifetime you are improving." So do your best!

Miss Chris Roberts has been a Buddhist for 12 years, and is a teacher at the Australian Tibetan Institute of Medicine based in Sydney. The Institute was established in mid 1992.

Abridgement of the Dhamma talk given on Friday, May 14th 1993 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 8.30pm are conducted regularly by the Unibuds through out the year, and are open to all students and the general public. Talks are conducted through out the year, and are open to all students and the general public.

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Buddha stressed suffering very much. Why did he do this ? If we don't feel any suffering in our life, then there is no need to practise religion, be it Buddhism, Christianity, Islam or whatever. The purpose of religion is to help all sentinent beings. The sufferings of change are experienced by everyone all the time.

For example after you have been walking, you feel tired, and after you sit down, you feel happy. But after that you want to get up and walk again. The same applies when you are hungry or being bored with a friend. If it was real happiness that you were experiencing, then the more you do it the happier you should feel. Initially when you do something you have a pleasant or happy feeling, but after you indulge in something for too long, then you feel dissatisfied.

If we look at our daily life, we go from one object to another and we have so many ups and downs. The Buddha talked about ego-grasping suffering and the self-centred mind. We should check the way we feel about ourselves. For due to this misconception we create a strong gap between others(Dualism) and ourselves - this causes both friends and enemies to arise.

Because we have "me", we have attachment. How can we enjoy food or a certain person without desire or attachment ? What caused the happiness ? When do we actually feel happy ? Is it when the juice of the orange meets the tongue ? Is that when we can say we enjoy the moment ?

In fact if there initial attachment, then we will not enjoy the experience. Attachment is an exaggeration of the quality of the object or person. Attachment magnifies and projects the concept of the object to be perfect and desirable in our mind. If everybody could view the same thing with the same attachment, every one

would feel the same level of desire for it. But different people view different objects with different attachments. This demonstrates that whatever we see is due to our own personal attachment, and it never exists, except in our mind. Attachment can make our friends seem so pleasant. Yet when we get to know them well, we often have so many doubts about them!

What is the right partner ? What is the right way to look for such attachments ? What is the right path for our mind ? Knowing our mind is the best partner!

The mind completely projects good and negative things. If we have the right mind, then this can be a great partner. We can see people without attachment or desire. If a repulsive object comes before our mind, our mind will exaggerate its features. Our attachment will also bring us great suffering. What really bothers us, is mental suffering. What destroys peace in the mind is anger, hatred, and resentment. This is our worst partner. We need mental peace . We must protect our mind. We must analyse our view of our enemies carefully.

Consider this Mahany Text from the 8th Century:- If somebody beats you with a stick, do you get angry with the stick or the person ? The stick actually causes the pain, but it is foolish to get angry at the stick. To whom do we get angry ? We get angry at the person who is beating us. But behind his action, there is always motivation. Why do they beat you ? They beat you because of their own anger. Their anger is motivating them to beat you with the stick. Should you get angry at their anger ? Because of causes and conditions, their anger has arisen. But anger rises and falls. After a while their anger will pass.

One day our mother who loves us so much comes home completely drunk and beats us up. Do we hold our anger

against her ? It is difficult for us to get angry at our mother. Her anger is shortlived through the influence of alchohol. We should generate compassion for her and our enemies. Our enemies are under the influence of anger, and we should have compassion for them.

The path leading to peace and the right partner is through being disciplined and mindful. Phenomena and objects exist in a form but our ego grasping mind exaggerates their faults. The worst partner we can have is a self-cherishing mind with intense ego-grasping qualities. We should look at people for the proper way they exist. Good luck and good night !

Q1 How do we help others if they have anger ?
A1 You should contemplate the pain of anger, mental defilement, and confusion. You see something that does not exist. If you are angry, you cannot sleep properly nor enjoy eating. When you have anger, then even your friends become enemies. When anger arises, you can't enjoy friendship. To eliminate anger - the first step is to think about its effects. You must generate patience. This is so important for your mental peace. Patience is the antidote to anger.

Think a moment, we cannot contemplate on patience, unless we have an enemy. It is through our enemy that we can gain patience. Our enemy is our Guru; our greatest friend ! We should rejoice at our enemies - they teach us how to master patience ! A hundred years ago, a Lama in Tibet was advised that he should get rid of his rude and angry servant. The Lama replied that the servant gave him much to contemplate on to improve his own patience !

Q2 What if we want to stop other people's anger ?
A2 We have to wait until the person is free from anger. Not all the Buddhas and Bodhisattvas can change an angry

person. We must wait until the person's anger has subsided before discussing with them respectfully about their short temper. It is very difficult to change someone when they are angry.

Q3 What do you mean about seeing suffering as suffering ?
A3 We should realise that all things have cause and effect and will rise and fall.

Q4 How can we help someone with great attachment ?
A4 Try to explain the real situation to the person.
Is the object of the person's attachment real ? Then, if that is the case, then everyone should feel the same way towards it. If others don't feel the same way, then it should be explained to them that perhaps the object is not so important.

Q5 Can people have too much detachment ?
A5 Yes, for example, with children, too much detachment could mean they have no respect for others or desire to help others. Their parents may have brought their children up without love or care. The children will grow up having no love and compassion towards others. So without some degree of attachment, we cannot respect or feel love and compassion towards others.

Q6 Venerable, one of my friends always says to me "You'll never understand me." How can I answer this person ?
A6 Perhaps this person speaks to you from anger and frustration. You must be patient and wait until their anger or strong emotion has passed and then try and discuss the situation again with them.

Venerable Antonio Satta was ordained near Pisa, Italy 14

years ago, and is curently based at the Vajrayana Institute at No.1 Guthrie St., Cremorne.

Abridgement of the Dhamma talk given on Friday, May 28th 1993 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 8.30pm are conducted regularly by the Unibuds through out the year, and are open to all students and the general public.

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comes. When the time goes. - It goes." But you must believe what you feel helps you.

Even if you believe in God or in an Accidental future, - you need balance. How could the Egyptians build pyramids, embalm bodies, and even now have computers. We cannot look down on these things. We have the world of formation - Sankara Dhuka - It exists because it changes. It forms, reforms, breaks down, builds up. We have a world of Beings - All living beings. Some say our body is composed of four elements, which gives us suffering but can also help us. We have the worlds of Space - All material things, the sun, moon, and stars.

Let's go back to "Pubbakata". Followers of this religion believed in past karma. They believed your PAST karma only gives you re-birth. They also believed in God without accident. If you thought you were born with bad karma, were poor, and had a hard or bad life, then you believed that you could do nothing about your condition.

However in Buddhism, we believe in PRESENT karma. We have a past, present, and future. Buddha could not accept only the past as a condition for our future. Buddha said you should believe in your own karma. In Buddhist Philosophy, if the teacher is looking for a student, that is bad. If the student is looking for a teacher, that is good. This doesn't mean that Buddha wasn't compassionate. It's just he didn't want to force his views on others, as Buddhism is difficult to learn. And certainly, if someone tries to push religion on you, you will surely runaway!

The Buddha said that the ones who wanted to be Buddhist monks should be like a tigers. You must be brave, and be able to travel in the night without a torch. You must be able to avoid human beings and live in the forest. This doesn't mean you have to have a black or blank mind.

Monks must have the determination of a tiger. If you want to meditate for 6 hours to contemplate and gain wisdom, you must be strong like a tiger - preferable a Bengal or Thai tiger!

When some of you here created the Unibuds organisation, you must have been like an echidna or porcupine. When porcupines in winter need warmth, they lean against each other. But the spikes hurt each other, and they feel pain, but they want warmth even more. So even warmth gets pain! When you help each other with your study you have pain. But it is still good for you!

I like to compare Buddhist people in a positive way with butterflies. Butterflies mean everything nice and people love butterflies in my home country Thailand. Caterpillars are considered ugly in Thailand. You will have seen them yourself here! We like butterflies, because they are so beautiful. - When you practise Buddhism, you can change from a caterpillar and fly away as a butterfly! And when you die, you will still decorate the world like butterflies.

Sometimes we can compare ourselves like a terribly hot volcano, with snow outside. You need to be very calm on the outside even if a volcano or fire exists on the inside ! You see the mountain very far away, and it looks so beautiful, yet on the inside it may be boiling. We need to be like the mountain.

If you want to learn Buddhism, you just have to try. Just like you learn how to cook. Then you must try your own cooking. If you have learned well, then you will cook well. Don't forget you have to eat what you cook! Just like in Buddhism, you have to work hard to practise, and perhaps then you can gain a good understanding.

People worry about the Greenhouse Effect, Greenpeace, and the Japanese killing whales. We have everything, diseases, and pollution. Maybe the world will end soon. But if we understand the dhamma, we can accept the changes and realise our karma will look after us. This does not mean we should pollute the world, or not worry if we fail our exams. It does not mean we should be lazy and excuse ourselves by saying we believe in Buddhism. We should understand dhamma and always try to do the right thing.

Some people complain all the time - they say that they help their friends so much but no-one helps them. They tell me this one is bad, and that one is bad. I don't know who is right or who is wrong. But we should try not to complain or gossip about others. We must have loving kindness towards others, and towards everyone.

We must have faith in the Buddha and Jesus Christ. Buddha emphasised that you should practise - and not worship people or statues. If you practise by yourself I'm happy. But I'm not happy if you say "Buddha you are a very smart and a Great One!"

Q1 : Phra Senah is it wrong to take genes out of one animal and put them in another ?
A1 : This question is hard to answer. Are you killing any living beings ? You must have wisdom. We are not supposed to destroy the world. You have to think carefully about what results it might bring. When we go to the bathroom and turn on the hot or cold water, even then we produce different effects. If you make some products or you kill others, and you just want to sell these things for your own benefit, then this is no good for any of us. Otherwise its effects will be like CFCs to the Ozone layer!

Phra Senah ordained in Thailand 10 years ago and while in Sydney, is based at the Wat Buddharangsee Temple at 88 Stanmore Rd. Stanmore.

Abridgement of the Dhamma talk given on Friday, May 21st 1993 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 8.30pm are conducted regularly by the Unibuds through out the year, and are open to all students and the general public.

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action, we can understand the Buddha's compassionate spirit.

In India at that time, most people tended to practise for their own salvation. For this reason, the Buddha

emphasised the Four Noble Truths and Dependent Origination rather than teaching the way of the Bodhisattva. It would have been of no interest, or use to them. Also he taught how the Five Aggregates of self-awareness produced attachment and suffering, and to avoid these attachments.

Different Buddha-Dhamma practitioners have different interests and standards. Some people think about Buddhism only for themselves and for their next life. They observe the Five Precepts and practise dana. Other people practise the Four Noble Truths. They stay away from many of life's activities and observe the mundane life very well. They think this world is full of dhukka, and for this reason, wish to stay away from the next life.

Mahayana Buddhism accentuates Bodhicitta and helping other people. These people practise Buddhism not for themselves, but for others, and they think money is very good.

If we have nothing is that good for us? Is it good for our practice ? If we are poor, how can we practise Bodhicitta ? If you have no money how can you go to Darling Harbour and see fireworks with your friends ? To those that practise for self-salvation, money is a like a poisonous snake. Those that like Bodhicitta, like money. They like money in their bank account! The money is actually neither good nor bad, but their money is for the benefit of everyone.

An Arahant has nothing, while the Bodhisattva has many things. If the Bodhisattva asks an Arahant for help, the Arahant cannot give anything. Look at this teacup in front of me. - An Arahant would use it and leave it here, whereas a Bodhisattva might have, bring and give many teacups for everyone.

Then there is another type of people who think it is better to be happy with others. When he or she sees friends who are suffering, they feel suffering. These people show great concern for the people around them. - This is the way of the Bodhisattva !

The first group's outlook will be to adhere to the Five Precepts, practise the Ten Wholesome Actions, dana and meditation. The second group may practise the Four Noble Truths and Dependent Origination. The 3rd group will practise the Six Perfections; giving, living by the Five Precepts, accepting natural sufferings, making the right effort, meditating, and practising wisdom.

We cannot say that the people who take the Five Precepts and Ten Wholesome Actions are not practising Buddhism. We all have different interests and different spiritual understandings.

Theravada Buddhism emphasises self-salvation. These people think everything in this world is troublesome. They think it is best to have nothing; no possessions, and no attachments.

Virtues towards becoming a Bodhisattva - Bodhicitta
What is Bodhicitta - a mind and a wish! - It is a wish to become enlightened like the Buddha, while at the same time wishing to help all other living beings. It is the highest ambition. To develop your Bodhicitta you need to cultivate your ambition, compassion, confidence, faith and wisdom.

Compassion

If you want to become a great teacher, you must associate with students. If you want to become a Buddha, you must associate with sentient beings. They need compassion. If you have no compassion or loving, you won't value sentient beings. Only if you love beings can you help them.

If the Bodhisattvas see you in pain, they want to help you and take away your pain and replace it with happiness. How can you develop your compassion? Give dana. Do you think that it is easy? It is not easy at all. Many people think that if they give something extra, that they are giving. The poor cannot live on "extras". But money is only part of what you can give. For you students, you don't have much money. but you do have knowledge. Your English is better than mine. Why is my English so poor that I need my good friend Lim Yang to translate for me ? When you use everything you have, your time, enthusiasm, encouragement, knowledge, money, then this is giving dana.

Many people think that the Unibuds President, Eric, is very busy. Many people abuse him. But how many people offer to do the job? The Bodhisattva will do the job. Give your time, and your mindpower.

Even if you are poor and not intelligent, you can still give dana by showing your concern and care for others. Do any of you have 24 hours of happiness? Therefore if you don't have money or education, whenever you see someone sad, alone, nervous, or with a long face, you can give encouragement and support. Give them confidence and your smile. The main point is that you should be concerned about the welfare of others. If you see any

students who don't like study, you should try to encourage them.

Many parents do not know how to teach their children and nag and say how everything they do is wrong. Why do you have a boyfriend so early? Why do you talk on the phone so long? Why do you go out on Friday nights to attend the Dhamma talk?

They always nag whether they are right or wrong. Children don't like their parents when they nag too much. For the children who can control themselves, that is OK, but other children get worse with more nagging and pressure. All children like to improve themselves and be good. But a mother's nagging brings suffering to everyone. The Bodhisattva mothers prefer to encourage their children.

Helping others by giving loving speech is also the way of the Bodhisattva. My friend Venerable Yi-Ran is very good at this, and is particularly patient with me when I am in a bad mood! Can you do this when others are angry at you?

No-one has no self respect. Self-respect may be depressed, or hidden. Only through loving speech can self-respect come back and flower. Giving dana, loving speech, and working together are the techniques of the Bodhisattva. However these techniques are only useful when applied to the right person. If the person cannot appreciate your actions, then these techniques have no use, and you should not apply them.

Confidence and faith

The next virtue needed to become a Bodhisattva, is

confidence and faith. We must learn from the Buddha. We should always make a good wish to benefit everyone. This is how we can be of value to society. You need to be confident in the Buddha's teachings, and the merits of the Triple Gem. People without confidence cannot be good Buddhists, and these people will not gain fruits in practising in the Way of the Bodhisattva. Confidence should be our main aim.

How can we gain confidence? We can read the autobiography of the Buddha and the Sutras and the biographies of leading monks. Bodhicitta without support or confidence will retreat very soon. Therefore the way to improve our confidence is to read the accounts of past sages and learn from them. To be successful, you must have strong confidence. When Galileo put forward the idea that the earth rotated around the sun, this conflicted with the beliefs of the time. He was ridiculed, but kept his belief until he died.

Wisdom

Let us talk about wisdom. What is wisdom and what is knowledge? Knowledge has limitations, but wisdom (sila panya) has no limit. Common knowledge is only knowledge. Wisdom relies on our own self-realisation. One aspect of wisdom is to realize impermanence. The world is continuously changing, and these changes take place because of causes and secondary causes. Can anyone here say that this is not true ? The world is also full of suffering and dissatisfaction. Is this also not true?

The Buddha told us about his enlightenment. He also encouraged each and everyone of you not to blindly accept his theories but to prove it for yourselves. - Just like doing your maths homework! Recognising impermanence and the benefits of non ego-attachment are all answers "in the back of the book", but will remain a mystery to you until you calculate it for yourself!

When we give dana, we should not be attached to the giving itself, nor take too much pride, nor brag about our giving. Having wisdom will not give us too much conceit. Only through cultivating wisdom can we cut off our mental defilements. I hope you all can practise the Perfections of loving speech, working together, helping others, and giving dana.

Q1. What happens if a Bodhicitta dies poor?
A1. It is not possible for a Bodhicitta to die poor. They have invested in this life. The more you give, the richer you will be. By rich I mean you will be rich in spirit, confidence, emotion, friends, knowledge, and experience, as well as materially. How can you not be rich? Those that give a lot must be rich! Those that are in constant need of others are the poorest. A real Bodhisattva does not think about what he will get at the end of the day, but gives help with wisdom to those that need it.

Q2. Why do you emphasise money and money making in Buddhism? A2. We do not look down on money. We do not attach ourselves to it. This is the spirit of the Bodhisattva. Some people have the wrong understanding and think Buddhists should be totally non-attached and poor. This is not what the Buddha taught. If you think money cannot help others, how is that we can build schools and hospitals within society? How can society improve without paying for teachers, doctors, and temples?
Buddhists do not see making money as the end purpose, but rather as the means to help all in society. This is why I have given such examples this evening. I hope that you understand that Bodhisattvas are not limited to only giving away money. Look at the lives of older people. The older generation who have accumulated sufficient wealth do not want more money. They feel alone and only need your care, comfort and loving speech.

Abridgement of Unibuds Dhamma talk given on Friday, 15th October 1993 at the University of NSW as reported by Mick Kiddle.

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So we survive, yet we are dying every moment. From the moment of conception, in our mother's womb, we have to grow. In order to grow, we have to give up and get rid of old things, and take on new things. [For example: At first we drink breast milk, but then that is not enough for us, and we are given soft mashed food. We eat that and grow a little bigger, but when our teeth grow, we are given hard food; raw fruit and vegetables. So just to grow, we must keep changing, giving up our old ways and diet, and begin new ways and a new diet. At first we also cling to our mother, but then we become too big for her to carry us. Then we have to let her go and begin crawling, and walking for ourselves!]

Every moment, we are being reborn. When we look at a candle-flame, it may burn for an hour or two, but each flame is not the same. Each flame consumes a different part of the candle. Every moment we are dying and being reborn, but we do not detect our rebirth.

In the Buddhist scriptures, it mentions that we are travelling in a cycle without stopping. We sit here for 1 or 2 hours, yet we do not detect that we are moving. We do not detect that the world is rotating and orbiting around the sun. That our sun is also moving through space. How can we stay in one place for more than a moment ?

We are moving and we are changing also, but we do not detect it. This change affects every part of our mind and body. This change also affects the hardest rocks. Even though a rock has existed for millions of years, it is still changing and renewing itself.

Not knowing or recognising change is delusion. On account of this delusion, we experience things as desirable or undesirable. Our eyes focus on visible

objects, our ears focus on tangible sounds, our tongue focuses on tastes, our body focuses on touch. Depending on our focus on visible things, if we see a pleasant sight - we are pleased. If it is unpleasant, then we feel upset in our minds. We always like or dislike things to happen. We do not recognise things as they are.

When you open your eyes, you see the cup on the table beside me here now. We all recognise it as a cup. But the original cup has already changed. Its image still remains in your mind. But the conceptual image is not the real one.

When we have desire, we want to be close to something. If we dislike something, we want to move away. Like and dislike creates a push/pull affect in our mind. This liking and disliking creates craving to be near or far away from people/things. The craving creates attachment, but this craving comes about through not understanding things as they are.

Object contact feeds our feelings and our craving. Since we were young children, we have been conditioned to associate different objects with different emotions. Now when we are older, we still allow ourselves to form these emotional images of things we desire, and we forget to try to experience only the present situation.

As we get older, we should try to cultivate seeing things as they are,- without the emotional images and attachments from the past. We should see only the visble cup. We should not allow ourselves to process thoughts of like or dislike in our mind. If we cultivate the habit of living in the immediate present, we will not see things as very beautiful or very ugly. Instead, we will see things as they are, and our mind will not be agitated, but relaxed and calm.

We should try not to let emotional images form of objects we see, then we can live without attachment. Actually, in reality, this is very difficult to practise. But this is mindful practice. If we practise like this we will be able to exclude craving and clinging. But unfortunately most people think that peace is only temporary, and permanent peace is regarded as beyond this world. Greed, ignorance, and delusion govern this world, and continue to get us into trouble.

If a person gets good instruction and tries to develop themselves to seeing things as they really are, then they will find great peace and happiness. Unfortunately, we are all so accustomed to living with forms and images and living in the past and not the present. When we develop mindfulness, then deeper understanding happens. That deeper understanding helps us to change. We may go through several stages of understanding things, but after a while we will lose our fear.

As long as we have craving and attachment, we will always have fear. We worry about our life, we worry about our death. When we develop wisdom, we have no craving, nor clinging, nor hatred, nor anger, nor greed.

Why then do we lose those emotions ? - Because our understanding becomes profound. Everything is changing and does not remain in this world. There is nothing that is free from change. When our craving and attachment is gone, we are free. We have no worries or fears, only peaceful serenity with us. Nobody can provoke us to get angry. Then our personality changes. It is a long walk, but if you try, perhaps you also can follow the path that the Buddha discovered for us. I hope so.

Venerable Dr U Zagara is the abbot of the Burmese Buddhist Society at 121 John Street, Merrylands NSW 2160. Abridgement of the Dhamma talk given on Friday, July 31st 1993 at the UNSW as reported by Mick Kiddle. Friday Dhamma Talks between 7pm - 8.30pm are conducted regularly by the Unibuds through out the year, and are open to all students and the general public.

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We can reflect on this and think about how it applies to our family situation. Our actions at home affect all the family, and we should try to behave with consideration. Our actions with with our family, friends, or teachers may produce good or bad results. The doing is the cause or in Pali, karma. This cause can become the effect or the chance of the future.

Sometimes we need to reflect more to think and understand how our actions have led us to our present condition. If we think more carefully about what results our actions will bring to our family, friends and teachers, then it will help us to behave more wisely. This will be the effect from understanding the cause. Then we will not blindly accept superstitious advice about our situations being the result of nihilistic or existential chance or fate!

We monks devote our whole lives learning the teachings of the Buddha. We try to create the causes now to understand and cultivate a future mind free from greed, hatred, and delusion. If we devote our time creating and developing our spiritual path, it will help us let go our attachments and our bad luck!

We live only about 80 years, and yet really, our lives are so short when we compare this to the age of the earth! So now is a good opportunity to think about the value of your lives. We should practise giving to others, and create good causes for good future effects now! We should share this knowledge with all beings. We can look at the Buddha's example. Did he get paid wages? He didn't ask for rewards from us. Yet his life was full of blessings and prosperity just through setting a good example!

Q1 What is the difference between chance & fate?
A1 I think chance can be considered as having an

opportunity to do different things. Fate may be considered to be the sickness and death that all beings must experience.

Q2 How much opportunity and choice do we have for improving our past karma?
A2 We can observe, practise, and see the results of our past actions. We can see the bad things for ourselves. By reflecting on the results of our past actions, when opportunities arise, we have a choice to improve our future situation by behaving wisely rather than selfishly.

Let me tell you a story. Mogalina was Buddha's right hand disciple. He was known for his psychic powers in meditation. Many lives previously, he had tried to get rid of his mother because she was old, sick, and useless. He took her to the forest. He tried to pretend that a robber had come to get her and kill her. From that action, Mogalina himself observed that in the next life, he was born in the hell. But many lives later he had a chance to meet the Buddha and become an Arahant. However, another sect tried to kill him because he was famous for his psychic powers. Eventually, they killed him, which was the result of his past bad karma. Mogalina tried not to let them create more bad karma for themselves, but he couldn't.

Q3 Does our fate differ if we are Christians ?
A3 We teach cause and effect in Buddhism. In Christianity, they use the god to punish us. We Buddhists can still contemplete on this to keep us alert and moral. It is a different teaching to Buddhism, but its aim is for same result - that people should behave respectfully to one another. All religions try to teach the same things - to try to avoid doing evil. But Buddhism goes beyond that. By understanding the Four Noble Truths; - (1 Suffering is universal, 2 The cause

of suffering is craving, 3 The cure for suffering is the elimination of craving, 4 The way to achieve the elimination of suffering is to follow the Middle Path, which is described in the Noble Eightfold Path. ie:- 1 Right understanding, 2 Right thought, 3 Right speech, 4 Right action, 5 Right livelihood, 6 Right effort, 7 Right mindfulness, 8 Right concentration.), it will help us relinquish our mental defilements of greed and anger.

Q4 Is this Dhamma talk by chance or by fate?
A4 It is a good opportunity, for us all to reflect how we can improve ourselves and practise more positively.

Q5 Buddhism explains events are a result of karma. How does Buddhism explain the miraculous healings that have occurred to believers in the Christian faith?
A5 When we meet someone holy or someone for whom we have great respect, we may find great inspiration through their loving kindness and purity. A sick person may absorb this energy and this may help them to practice better. Practising this goodness will help the process of their healing.

Q6 Can we run away from our fate?
A6 We cannot physically avoid problems, but mentally we can, just like Mogalina.

Q7 What about using biotechnology, DNA and gene manipulation to alter our karma?
A7 The new baby or beings will still need to mentally cultivate and develop good habits, regardless of their physical perfection!

Q8 If a baby avoids an hereditary disease through genetic manipulation, does this mean it has good karma?
A8 Each of us determine our own karma. The baby's state of mind and attitudes will still determine its later

conditions and life.

Phra Bunchuang was ordained in Thailand 14 years ago, and is currently residing at Sunnataram Forest Monastery, Bundanoon. Abridgement of the Dhamma talk given on Friday, May 27th 1994 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 8.30pm are conducted regularly by the Unibuds through out the university semesters, and are open to all students and the general public.

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we think thoughts of hate and anger. This does not help us cure our illness!

We often think,"Why am I getting a cold while others are not getting sick at all?" We develop a cold on account of our unwise living. Others do not develop such troubles. They don't seem to make any mistakes or get very sick. If we think, when we develop the first winter flu,"Oh my body is just making some repair work to adapt to the colder weather. Therefore I should be grateful", it will help us avoid a prolonged sickness. We should love the climate, and respect that the rain and cold helps us in many good ways.

But our bodily physical troubles can never be as bad as our mental troubles. Our unwise actions and eating habits may cause us greater bodily complications and illnesses. The disease we develop is actually giving a warning to us. We should cease our bad practices, and modify our behaviour. The moment our mind is free from disturbance, our bodily feeling will follow.

Pain is physical and real. During painful episodes, we should try and keep our mind steady, and regulate and train our attitude. We should think simply,"Yes I am getting this pain because of my self-abuse and bad practises." Your trouble will become less when your attitude towards your ailment is friendly. You will retain your illness, but you may profit from it also. So when you get some physical pain, you should take advantage of it.

Some people meditate on the unpleasant feeling and pain. Suppose you have headache and feel very disturbed. It is a good opportunity to mindfully meditate on a painful feeling. When we meditate, we still feel pain, but we have no trouble. Why don't we get trouble? - On account of the "self" idea. This is what creates a lot of the

problems. Selfishness, - the more selfishness there is, the more trouble. When you are getting a headache you say,"My headache." You develop more trouble. But other people do not feel your headache, and do not feel your trouble. Therefore, if you say,"Not my headache", you will not develop further troubles!

If you have attachments, you have troubles. Our mind is also our body. When we try to pinpoint "I" we cannot find it. There is no "I". The joint functioning of the mental and physical is considered as "I", but on account of this "I" idea, we create attachments for ourselves.

We want something, and after we have it, then we want something more. See now we are sitting here. You have something in your possesion. Perhaps your clothes or your shoes become unusable. Perhaps someone comes to cut or burn your clothes and you get upset. They cut and burn your shoes and throw them out of the house. Yet if we see the same shoes by the side of a road being cut up and burnt, we say,"Not my shoes - not my trouble!"

If you can develop up to the point of non-self, with no "I", "not mine", then you can look at yourself with true detachment. If you can do this, then you have no attachments, and you have no suffering! But this is difficult to practise. It's very easy to speak and talk about. We should try and train ourselves to look at things with the selflessness idea.

We should try to understand why our ailments have come. There is something wrong with our living habits. This ailment has come to warn me as a friend that there is something wrong with my practice. If the strength of your hatred and anger towards your illness is less, you will develop less trouble. You should try to understand things better. This will enable you to heal yourself much faster!

Our body is made up of our mind and our previous actions. When your mind is free from trouble and is wholesome, your mind will generate healthy elements in your body. For example, how did you come here tonight? - By car or walking? Without mind and desire you could not walk, you could not drive the car. - You would not be here!

Why do passive smokers seem to develop more trouble in these modern times? The smoker loves smoking! Even though he inhales poisons, he enjoys smoking. He is very happy! His body system rejects the unfriendly substances of the smoking poisons and his body stays well. - But the passive smoker hates the smoke, and hates the smell. The passive smoker feels the smoke in his lung. He feels hatred and anger and feels bad. This creates a mental poison which creates internal poison. This mental poison affects the blood and combines with the poison in the lungs.

Similarly for people who may hate the climate. A person who is mean and selfish often finds trouble. If we are not selfish, then we find we have no trouble! Some diseases and illnesses we should look on as a warning or friend. We should train ourselves to think of our illnesses in this way. This will reduce the troubles of our sicknesses considerably!

But do not accept this advice blindly! Verify it for youself. Whenever you catch a cold or have some trouble, try these ideas, and refine them to your own situation.

Q1 Venerable, you have not mentioned any karmic effects contributing to our illness?
A1 You are right, but this would take more time to explain. We might have done something wrong. Depending on our karma we may have a different result. But we can

change bad karma through mindfulness. This does not depend on whether we are mediocre or of great intelligence. It depends on whether we have right understanding to practice for the benefit of all.

Venerable Dr Uzagara is the abbot of the Burmese Buddhist Society Temple at 121 John Street, Merrylands. Abridgement of the Dhamma talk given on Friday, March 11th 1994 at the UNSW as reported by Mike Kiddle. Friday Dhamma Talks between 7pm - 8.30pm are conducted regularly by the Unibuds through out the university semesters, and are open to all students and the general public.

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or theories because it dislikes any uncertainty. A meditation practice only pursues clearness, and when that is understood, one can accept everything. Then one's whole life enters a state of clearness and certainty.

The next thing that Zen dislikes is discrimination, caused by thinking, calculating, and analyzing. Let's say that you have just eaten a delicious, sweet mango. If someone who had not tasted it asked you how it tasted, would you be able to describe the exact taste of that mango to him? Rather than using descriptions, it would be best to have a piece of the mango to find out.

The original meditation practice sets itself apart from analyzing consciousness and awareness. So how can we in reality, where theory and analysis make up the foundation of society in which we live, practice meditation which excludes theory and analysis?

Another very important thing is to examine closely how this exclusion can affect our lives. What we fear the most is the fact that everything that happens on this earth is actually good, true, and philosophical, existing harmoniously together. But we see and understand this with darkened minds, thus causing suffering that makes us regard the true state of the world as something we should deny, and distance ourselves from.

When we think about it carefully, strictly, all things on earth came into existence naturally, through cause and effect, and including every one of us. But even whilst living in this harmony, we struggle against it, trying to free ourselves from it,- and conflicts arise.

The aim of meditation, the essence of the dhamma, is to create and rediscover our values. Instead of throwing

something away because we think it is bad, we should remodel it, cultivate it, make it more valuable to use to our advantage.

To do that, we need to acquire wisdom by changing our attitude's towards our understanding and knowledge of different things. I think meditation is the best way to build up this wisdom. Methods of practice differ according to different sects and nationalities. After 30 years of experience with "Kong-An" meditation, I feel that it offers the clearest and the purest essence in meditation.

This form of Samatha Meditation reached its peak 1,100 years ago, at the time of the great Zen Master VoVu during the Chinese Tang Dynasty period. He was the best of all masters who created Kong-Ans, and I will introduce one of his Kong-Ans now...

One day, when a monk came to visit VoVu, VoVu asked him if he had visited there before. When the visitor said no, VoVu told him to,"Just have some tea!" Then, some days later, another monk came visiting, and VoVu asked if he had been there before. When the visitor said yes, VoVu told him to,"Just have some tea".

VoVu's attendant who had looked on in both occasions, asked VoVu why he told both monks to have some tea when one said yes and the other no? VoVu then called the attendant and when the attendant answered the call, VoVu told him to,"Just have some tea".

So a Kong-An named VoVu Vikdara was created. Now, if one does not fully understand what this "Just have some tea" is, then this becomes a Kong-An. What did VoVu mean by "Just have some tea?"?

The idea is to concentrate and question this puzzling

speech (Kong-An) day and night. This is the basic method of Kong-An meditation. The most important point here is that one should question without the desire to find out the answer. One must just question. This is easier said than done, but this method is the Kong-An meditation's first and last most important point.

When you keep practicing in this way, many thoughts surrounding you will disappear and you are left with one single question. When that time comes, the practice becomes easy and enjoyable, but it is also a dangerous time. For as one's understanding becomes deeper, at times one may come in contact with the sensations of awakening, and think that one has fully understood VoVu's Kong-An.

When that happens you must seek a wise teacher to have your progress and understanding examined, and as well to keep you on the right path. When this is done consistently, you will progress rapidly, your business and work will not fail, your health will improve and life will be happy and interesting. The time will come when you will be able to truly concentrate and meet your true timeless self, and be thankful and satisfied.You will not only be paying respects to the three gems, but to everything around you. You will lead a rich and contented life.

Lastly I would like to say something that I have felt throughout the years of my practice before we finish the evening with a sitting. This is that the more one fills, the bigger the space grows to be filled. The more one empties the smaller the space becomes to be emptied.

Thank you for your attention.

Q1. What should a Westerner contemplate for meditation?

A1. They can meditate on Kong-Ans also.

Q2. Is there only one answer to the Kong-Ans?
A2. Yes the teacher's answer must be matched.

Q3. Can you tell us the answer to the Kong-Ans?
A3. Actually, in our tradition, this is not the place to be asking questions. The whole point of the Kong-Ans is to use your own mind to find the answer. Asking questions is like a child requesting that the parents walk for it. The child would never learn to walk. In China in the olden days, students were beaten if they answered incorrectly. If they dared to ask further qualifying questions, then they were considered disrespectful and immature, as well as ignorant!

Q4. Is this the way meditation is taught in Korea?
A4. Yes, meditation is learnt this way, using the Kong-Ans.

Q5. Can you give us another example of a Kong An ?
A5. Yes, firstly "Who is the master of this body?". Another one is,"Does the dog have Buddha nature ?" The answer to the second Kong-An is given as neither yes nor no.
There are 1700 Kong-Ans. One correct answer will be correct for the 1700 questions. A wrong answer means that the 1700 puzzling questions would need 1700 individual answers!

Q6. Who examines the answer?
A6. There is a way of checking through the answers of the old Zen Masters.
The clearness and understanding must last several years.

Q7. At what stage is Chinese meditation at?
A7. The Chinese now concentrate on Amitahbba Meditation.

But 1100 years ago, the Chinese practiced Kong-An meditation.

Dhamma talk given on Saturday, March 4th 1995 at the University of NSW Unibuds "Treasures of the East" Exhibition. Unibuds conducts regular dhamma talks on Friday evenings and Saturday afternoons throughout the University Semesters, and these are open to all students and the general public.

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never to deteriorate or change, like a new CD player or car. But after a while, they become scratched, rusty or broken. These things effect our mind all the time, and we feel very disturbed.

So if the mind does not understand that everything must change, and is impermanent, then, when we try to attach and cling to things our mind will have suffering.

So how can we understand the Buddha's teaching so that we can reduce our suffering? The way to overcome these problems is to follow the precepts (rules). The first precept tells us not to hurt others or ourself. We can use the analogy of a building. Following the precepts we will be able to build a tall solid building. For example, we monks have 227 rules, novice monks 10 precepts, nuns 8 precepts, and lay-people 5 precepts.We monks still have 227 rules to follow even though we are mortal!

Secondly, we should not steal. Stealing creates disharmony. and trouble for everyone. Thirdly, we should avoid sexual misconduct. We should not try to have more than one girlfriend or boyfriend, wife or husband. This will create many problems for us. Fourthly we should not lie. This fourth precept is very important. We can have great happiness and security when we know people are honest with us. When people lie it creates much ill will. Fifthly, avoid also drinking alcholol, or taking drugs.

To be a good person we must look after our precepts. If we don't have mindfulness and concentration, the body may be healthy but the mind will be running who knows where ...?

If we lose our mind, we find anger and lose our way.

Even if we have concentration, we may still have suffering. This is because we don't see clearly or understand the cause of suffering. Do you ever wonder where your suffering comes from?

It comes from ignorance and lack of wisdom. Everything must change. We must learn how to be free and practice with patience. Otherwise we will not be successful.

Wisdom is much more important than knowledge in this life.

We have this body, we have this mind. We cannot control the body, it will pass, change, and die. But we can control our mind. We can let go these sufferings...

The Buddha did not say to let go your husband or wife, jobs, or family or community responsibilities. But we should let go confusion and things that trouble us. We should develop our loving kindness. We can't expect anyone to understand us fully, as we are all different. Therefore we should take the first step and forgive others and have loving kindness and compassion for all around us.

We should try to set the example.

The Buddha said that the past is the past.- It is gone already. The future is too far away. We don't know what will come, therefore we must live in the present.

We need to keep up our practice. If we don't remind ourself and continue to understand what is suffering, our mind will be like water falling down. It will go everywhere.

I hope this talk encourages you. Please feel welcome to come and visit us at Sunnyataram Forest Monastery in

Bundanoon. The bush and animals are very peaceful there. It may help you with your practice!

May you all be well and happy.

Q1. Venerable you emphasise the present life. What about the future?
A1. Our future is based on our current and past actions.

Q2. How can we measure our current practice progress against the future?
A2. We have the collection of present events to measure our future. If we are experiencing satisfaction now, then this must be partly attributable to our current actions as well as our past karma. If we are doing good deeds now, then we may find we will reap some benefit from these in the future, just as our bad actions in the past and present may cause us some anguish in the future also!

Abridgement of Dhamma talk given on Saturday, March 4th 1995 at the University of NSW Unibuds "Treasures of the East" Exhibition as reported by Mick Kiddle. Unibuds conducts regular dhamma talks on Friday evenings and Saturday afternoons throughout the University Semesters, and these are open to all students and the general public.

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If you compare ourselves with animals, they have much more patience. Human beings are very weak. I asked a doctor once, how long we humans have complained about back-pain. He said humans have had backpain for as long as they have been standing upright !

For example, the earthworm is very patient. It doesn't complain if the soil is too wet or too dry ! It just continues making holes and helping bring air to the soil.

Some scholarly monks class patience into four categories;
- Patience for natural movement.
- Patience for mental suffering.
- Patience for physical suffering.
- Patience for human action.

The first type of patience is exemplified by your feelings for hot or cold weather. We need patience for natural changes. If we want our hair to grow long, we must wait for it to grow. Sometimes we will be wet and sometimes we will be dry. We must wait for the weather to change before we can collect water, or perhaps before we can have a picnic. We must be patient with the elements and accept the weather conditions.

We need patience for mental activity. Sometimes we feel so sad in our minds. We feel so alone, everything goes wrong and we feel depressed. Yet when we open our eyes at other times, our mind is happier and we can see that everywhere on this planet there is great beauty, even under the sea.

The object of learning Buddhism is to overcome yourself. It is to realise that our mind will fluctuate through the different emotions of happiness and sadness, enthusiasm and disappointment, anger and calm,

excitement and boredom.

Some people say that they think they are being very patient if they want to go to the pub but don't go. You need restraint and tolerance. Sometimes you think you are very patient because you stay in the pub all night ! But this is not self control.

We also need patience for physical suffering.

When you go to the hospital, you have to have a lot of patience ! I have been here 9 years and recently I was very sick with the flu. I went to the doctor but he could not help me. He said "Just stay in bed and keep warm. Be patient and the flu will pass !"

When I was in the country as a young boy, I used to climb trees. I fell down many times but never hurt myself. But my friend next door fell out of the tree one day, hurting himself very badly. He had to stay many months in hospital. He had to be patient enough to allow his bones to knit together again.

As students you have to study very hard. You will then have to earn money for your family. Afterwards, you may have to carry many heavy loads and greater responsibilities. Then you may even become your own boss. You will be even more important and have an even greater load and responsibility.

But having patience will bring you strength. Patience will bring you happiness. Patience will bring you beauty.

In Asia, the people can be very patient. In Thailand especially, the women sit in the "Angel" position and do not move. They are very patient and can sit still in this position for a long time. It used to be very

important for Thai ladies to be able to clasp their hands together for long periods. The Westerner could not understand why the Thai women behaved in this manner. But the Westerner could see that the Thai women were very refined (disciplined) and had great patience.

If we don't learn to practise in this way, how can we succeed ? If you have a calm body, if you have a calm mind, you will have beauty, strength, and happiness.

You can wear necklaces and adornments over your body, but your movements and your actions are far more visible and apparent to everyone. You can't hide how your mind is behaving. Patience is very beautiful. Patience does bring strength.

The ears of the fox in Europe are short whereas the ears of the fox in Africa are long. Why is this ? The ears of the fox in Africa are longer to let the heat out. The fox had patience and adapted to its different environment.

When winter time comes, the trees must have patience, and animals must have patience and hibernate. They don't eat, they just stay still. For sure they must get cold, but they still survive. They learn from nature to be patient.

Sometimes you put chemicals on ants, and initially they die. But they have patience. After a few years they are patient enough to adapt to the poison and then it doesn't hurt them any more.

Our own body can also adapt. When I was in Darwin recently, I saw aboriginals talking together in the sun. It was very hot then, over 35 or 40 degrees. I couldn't believe that they could stand out in the sun for several hours and talk together. They did not show any awareness

of the sun or its great heat.

Supposedly I come from a hot country, Thailand, but it was far too hot for me. The aboriginals have had the patience to adapt to the sun and now have a pigment in their skin to survive in that environment.

When you do a marathon, you have to run 42 km, or perhaps you are a good swimming athlete and like to swim in 1500 metre races. You have to have patience to train. They say there is no gain without pain. Each year those athletes at the Barcelona Olympics have been building up their patience, and training harder and harder. They have the patience to succeed, the patience that brings them strength, the patience that brings them happiness and satisfaction that they are performing well.

You come here to learn Buddhism, and to find happiness. It is difficult but you have to have patience to make small gains, and build on those gains. Some people like to run and cannot wait. Sometimes you have to be patient. If we want to grow a big tree, we have to wait. It will not grow for us in 10 minutes ! If we want to improve ourselves we should realise we can not do it in 10 minutes either. Sometimes you can not get an immediate result from your actions and you have to wait.

Sometimes when you wait, you think there is something wrong. Think of the hermit crab. It is like a shrimp, but it takes over a vacant shell, and then carries the shell as its own house to protect itself. If they didn't have a shell, they would be eaten by all the other sea creatures and birds. The hermit crab can go everywhere, can feed, but it must carry its shell, - its house, on its back. And then it survives !

We should carry our patience around like the hermit crab carries its shell. Our patience will also protect us and

help us survive ! Please understand that the hermit crab does not live like a parasite, it lives like an orchid.

Consider turtles. They are very slow, patient, creatures, yet I heard some one say they have very long lives, up to 150 years !

Coconuts are abundant in the Pacific region. When the coconut drops into the sea, the saltwater can not get in. The coconut can float for a 1,000 miles, find land and then grow itself into a tree. Coconuts grow and travel around the Pacific by themselves. The coconut is very patient and can exist and remain intact without succumbing to rot for many years.

And do you remember that Australian man who survived in the Nepal snow recently for 43 days ? What patience he had !

You can also eradicate your anger through patience.

Sometimes when you wait for someone, you can lose your patience. Let me tell you a story: In Japan, there were two very powerful, though evenly matched wrestlers. They decided one day that they would have a competition to see who actually was the best. So they set the time for the match the following day at 2 o'clock. One wrestler came promptly at 2 o'clock. The other wrestler decided purposely to come 2 hours late, at 4 o'clock.

So who won the fight ? - The wrestler that had waited from 2 o'clock was so impatient and upset for waiting, that he could not concentrate properly and lost the fight !

- In Chinese Kung Fu films, they always emphasise how patient the characters are !

We have all disappointed ourselves through being impatient at some time. There are many times in our life when we have to do, to go, to act. Patience is not always staying still, not hurrying, not rushing. Everything has to be ready on time, and patience is the discipline and training to be able to achieve that objective.

We can train animals, dogs and monkeys. I heard monkeys are hard to train apparently because they are more intelligent. The monkey is naughty and tricky, and knows what it is supposed to do, but prefers not to. Dogs have more patience, and accept training much more easily. How can we have more patience like the dog and gain more wisdom ? I never saw the crocodiles run in the Northern Territory, but I heard that they never eat turtles which are much slower than them. Why is this ?

If we use our wisdom, we can decide when we should use waiting or acting patience. I love patience. I love wisdom second. You can train yourself to become more patient. Look at the earthworm. it has no eyes nor fur. Yet it must be patient and gather its food searching through the soil.

Practise patience and you will achieve your goals. In Barcelona, you must be fast, strong, and tough, or skilled as in soccer. But in gymnastics, they give you points according to your poise, steadiness, and patience. The athletes have had to be very patient to go to the Olympics, - all the years that they have been training and the effort they have been putting towards achieving this ambition. It didn't take them 10 minutes to get there.

There is so much to tell about patience and its application in this world. I wish I could put patience in a bottle and offer it to you all this evening ! Thank

you all for having good patience to listen to me.

Wat Buddharangsee
88 Stanmore Road,
Stanmore NSW 2048 Australia
Tel (02) 557 2039

Wat Buddharangsee was established to provide a place of learning and worship for people interested in Buddhism.
It was formed with the support of many people within the Australian, Burmese, Sri Lankan, Thai, Malaysian, and Singaporean communities, as well as many generous Members of the Mahamakut Foundation from Bangkok.
Wat Buddharangsee was opened on Vesak Day, 25th of May 1975, by His Royal Highness, Crown Prince Vajiralongkorn, in the presence of His Highness, The Most Venerable Somdet Sangharaja Phra Nyanasamvara, Supreme Patriach of Thailand.
The Wat celebrates many colourful events in the Buddhist calendar, including a monthly fair. Resident monks conduct regular dhamma talks and meditation sessions in both Thai and English, and the monastery provides both a focus and support for for many in the migrant community.

<end of file>

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EDITORIAL NOTES

WE have in the first place a few notes to offer on the translation, in these pages, of the fanous schema of the twelve Nidaýnas, or causal bases.

As to the English renderings here used for the causal formula, it is not pretended that they coincide always with the terms in the original. They have rather been coincide always with the terms in the original. They have rather been chosen as the least misleading. There is some discusstion of them in our translation of the 'Great Suttanta on Causation' (Dialogues of the Buddha ii, No XV), and in our article 'PatÞicca-samuppaýda' (Encyclop dia of Religion and Ethics). Tere may be more discussion in this society's fortheoming translation of the Visuddhi-Magga. Here then we will be brief.

The title 'PatÞicca-samuppaýda,' which is almost certainly a name given by the compilers of the Sutta-PitÞaka, at a later date, to what Gotama is made here to call his 'doctrine by the middle,'
4 1 -1 1 0 0
1
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means 'causally continuous (or collective) up-
0 9 0 0 0 0
rising.' Sanknaýraý-that erux of translators-is in this connection perhaps well redered by karma, and is often so rendered. But it seemed a pity to introduce it, when the original did not give it. For karma might so well have been used, had it been just the needed word. 'Consciousness' is just mind, the mental continuum. 'Name-and-shape' is the old Vedic convenient term for our dual organism, 'name' being resolved in other Suttas into mental factors.
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'Sense' (lit. sixfold sphere) is the whole apparatus

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of sentience, including the recipient and co-ordinating mind.
'Contact,' lit. touch, might here be rendered 'stimulus,' or
'reaction.' My learned friend Professor Steherbatzky pre-
fers 'sensation,' that is, in the conneetion. 'Sensation'
some translators reserve for vedanaý, here rendered feeling.
It would be perhaps as correet a rendering, in this conection,

6 1 0 0 0 0

4 1 -1 1 0 0
1
6 1 -1 1 0 0
 Dhammo majjhena. Pp. 13 ˜˜. In the Abhidhamma-PitÞaka's seecond
6 2 0 0 0 0
book it is called 'Paccayaýkaýra,' 'causal mode.'

4 1 -1 1 0 0
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 Majjhima i. 53.
6 1 0 0 0 0

The Vajrasamadhi Sutra (The Diamond-Absorption Sutra) was translated into Chinese by Ar
Dynasty, China; although one source stated that it was by Tripitaka Master Kalayasas from

Introduction by Translator:

This translation into English from Chinese has been done, firstly, after consulting the excelle
on this sutra in Chinese by the late Venerable Shi Zhi Yu (from Taiwan) under the title:
Jin-Gang-San-Mei-Jing-Yi-Bo-Ji (Notes on A Wave from Vajrasamadhi Sutra â€“ ISBN 957-
is modeled after the format as well as adopted some of the vocabularies used in the original
translation forming part of a dissertation by Robert E. Buswell, Jr., Professor of East Asian L
Cultures at the University of California, Los Angeles, under the title: THE FORMATION OF
CHINA AND KOREA (ISBN 0-691-07336-8). All inadequacies and mistakes are entirely min

This sutra, although comparatively short, encompasses the essence of many, if not all the s
explained by the Buddha himself in the last chapter. It expounds the principle of DHARMAS
literally everything. For someone on the spiritual path, it gives a definitive view on what does
enlightenment! Although this is a pre-eminent companion text for all followers of Châ€™an
Mahamudra, Taoism, and all non-dual spiritual paths, it can also act as a compass for all se
seekers.

As this sutra is full of gems, its reading should be done slowly with frequent reflections, if an
wants to reap maximum benefit out of it. It should be borne in mind that the wordings within
) represent alternative terms for the word or phrase immediately preceding it. On the other h
within the large brackets [ ] are to help bring out the meanings more clearly, particularly in
fact that very often the same Chinese word can have more than one meaning.

Readers who are not familiar with the Buddhaâ€™s spiritual attainments, may be flabberga
size of the audience mentioned in the first chapter. However, as one progresses, it should n
realize that the Buddha is a Master of Non-duality. The taste of the pudding, however, is to p
expounded in this sutra through personal practice and experimentation.

May I thank those friends who helped me in one way or another in the completion of the tran
to Martin Ng with the proof-reading and the typing of my personal rendering of the summary
Ian Gan for his invaluable constructive suggestions. May all be blissful from moment-to-mo

Chapter One
Prologue

Thus have I heard. The Buddha was once in the great city of Rajagrha (Kingâ€™s House), (Vulture Peak), together with a great assembly of some ten thousand bhiksus (ordained mon attained the [full] arhat path. They included arhats Sariputra, Mahamaudgalyayana, Subuti,

Also present were some two thousand bodhisattvas, mahasattvas (adÂ-epts on their way to Their names were Liberation (Vimukti) Bodhisattva, Mind King (Cittaraja) Bodhisattva, Non-A (Apratisthita) Bodhisattva, etc.

Furthermore, there were eighty thousand elders (grhapati). Their names were Elder Chastity Elder Great Chastity (Mahabrahmacarya), Elder Luminary (Jyotiska), etc.

In addition, there were devas, dragons, yaksas (demons), gandharvas (demigod-musicians) garudas (mystical birds), kinnaras (half horses/half men), mahoragas (great snakes), humar some six hundred million of them.

At that time the Lord was surrounded by the great assembly. He expounded a Mahayana su â€˜The Practice and Benediction of the Single-Taste, Definite, Signless, Beyond-Creation, A Self-Enlightenmentâ€™ (Vajrasamadhi Sutra). If one hears this sutra or retains only one fou it, that person will be able to access the Buddhaâ€™s wisdom [in future]. He will be able to l appropriate expedients, sentient beings [who, in turn, can] become great spiritual mentors to beings.

After the Buddha expounded this sutra, he folded [his legs] into full-lotus pose and entered i absorption (vajrasamadhi), with his body and mind motionless. At that time, a bhiksu (ordain assembly named Agada, rose from his seat [to pay respects to the Buddha]. He joined his p his right knee on the ground. Reiterating the essence [of the sutra expounded], he recited th

The Lord, the embodiment of compassion,
With wisdom penetrating without obstruction,
In order to ferry sentient beings across [to the other shore],
Has explained the essence of the One-Truth.
All this was accomplished via the path of Single-Taste,
Never by means of the Hinayana (incomplete realization).
Where the taste of the essence has been spoken,
It enabled all to abandon the unreal.
Accessing the wisdom-base of all the buddhas,
That Absolute Reality,
The entire audience (now) knows how to transcend the world,

With no one unable to attain liberation (ultimately).
All the innumerable bodhisattvas,
Know how to ferry all sentient beings across (to the other shore).
For the assembly, they inquired extensively and profoundly,
On the calm-void characteristics of all dharmas.
They accessed the Absolute domain [of enlightenment].
The Tathagata, through his wisdom and expedients,
Speaks so that [all beings] will be able to access Reality,
In accordance with the One-Vehicle,
Without extraneous tastes.
Like the soaking by a single rain,
Multitudes of plants grow verdantly.
According to the differences in their natures,
Being soaked by the Dharma of Single-Taste,
Everyone is completely fulfilled.
Just as being soaked by a single rain,
All their bodhi-sprouts are matured.
Accessing the Diamond-Taste [of the diamond samadhi],
They realized the absorption of the Reality of dharmas.
They are determined to transcend doubts and regrets,
Through the seal of the One-Dharma.

Chapter Two:
The Signless Dharma

Arising from his samadhi, the Lord spoke thus, â€œThe wisdom-base of all the buddhas acc
characteristics of all dharmas. From this definitive wisdom-base, the buddhasâ€™ expedien
powers in benefiting sentient beings are all done without signs. The essence of the One-Enl
difficult to understand and access. It is not understood or recognized by adherents of the tw
sravakas and pratyekabuddhas]. It is only known by the buddhas and bodhisattvas who exp
to sentient beings capable of transcendence.â€•

Then Vimukti (Liberation) Bodhisattva immediately rose from his seat, with his palms joined

right knee on the ground, addressed the Buddha, â€œLord! After the Buddhaâ€™s [physica
dharma will vanish from the world and the semblance dharma will linger on. During the dhar
sentient beings [tainted by] the five turbidities (such as calamities, wrong views, unending w
shortened life-span etc., over infinite world-cycles) will perform all types of evil deeds and tra
amongst the three (form, formless and desire) realms of existence without respite. May the B
mercy and compassion, proclaim for the later generations, the Single-Taste Absolute Reality
enable all sentient beings to be liberated.â€•

The Buddha said, â€œVirtuous man, you asked about what caused my appearance in the w
beings to let them attain the fruition (enlightenment) that transcends the world. This great ma
buddhaâ€™s appearance in the world] is inconceivable, because it is performed out of grea
compassion. If I do not respond [to your questions], I will fall into miserliness [for with-holdin
I have awakened to]. You should listen attentively and carefully. I shall proclaim [the Dharma

â€œVirtuous man, when liberating sentient beings, do not conceive whether it takes place o
an act) is great indeed! Guide these sentient beings to abandon mind and ego, for both mind
basically void [of independent existence]. If they realize the void of mind, the mind will not ill
project anything. Free from all illusory projections, they will attain cessation [of birth-death cy
mind that does not project anything derives from such non-projection.â€•

Vimukti Bodhisattva addressed the Buddha, â€œThe nature of the mind of sentient beings is
[of an independent nature]. The essence of the mind is void of sense-objects (rupa) and rela
characteristics. How are we to cultivate and train so that we may realize the fundamentally v
Buddha proclaim this for us, out of his mercy and compassion.â€•

The Buddha replied, â€œBodhisattva, fundamentally, the mind and its characteristics have n
(non-substantial). [Therefore,] they fundamentally have no abode, [and the mind is] void and
nothing. When the mind ceases to fabricate anything, it accesses void-calmness. At the bas
all is void and calm, one realizes the void of the mind. Virtuous man! The signless mind is fre
mind [itself] and self (ego). It is the same with the characteristics of all dharmas (all phenome
related principles).â€•
Vimukti Bodhisattva addressed the Buddha: â€œLord! For those sentient beings who conce
of ego) or conceive of a mind (grasping of dharmas), what Dharma will awaken them and lea
behind such shackles (bondage)?â€•

The Buddha replied, â€œVirtuous man, when someone conceives of a self, he should be led
twelve-fold inter-dependent origination (co-origination) [comprising: ignorance, volition, cons
body-mind formations, six sense-doors, contact, feeling/sensation, craving, clinging, becomi

sickness/death]. The twelve-fold inter-dependent-origination derives from cause and effect. I
effect are fabrications of the mind! Since (basically) the mind does not exist, much less the b
[therefore] a person who conceives of a self, should be led to abandon the view that the self
â€œ[Similarly] a person who conceives of no-self should be led to abandon his view that the
exist. If a person conceives that the mind exists, he should be led to abandon [the view that]
the mind] is subject to creation. If a person conceives that the mind can be extinguished, he
abandon [the view that] the nature [of the mind] is subject to extinction. Once all the views a
of the mind are extinguished, he immediately accesses Reality. Why? Because whatever tha
(not subject to the process of birth/creation) is beyond extinction [since everything arises and
through co-origination]; and whatever that is extinct [being devoid of nature] is beyond creati
same with all the dharmas.â€•

Vimukti Bodhisattva addressed the Buddha: â€œLord! If a sentient being perceives that a dh
creation, what view should he be advised to abandon? What view should he be advised to a
perceives that a dharma is subject to extinction?â€•
The Buddha replied, â€œBodhisattva, if a sentient being perceives that a dharma [being bey
creation/extinction] is subject to creation, let him abandon his view on the non-existence [of
he perceives a dharma is subject to extinction, let him abandon his view on the existence [of
these views are extinguished, he realizes the absolute non-existence of all dharmas and he
definite non-projection [of the mind].â€• {Note: This is the Buddhaâ€™s unique way of logic
concerning production of anything from (i) self, (ii) other, (iii) both self and other, and (iv) not
and other. This most probably later formed the basis of Nagajunaâ€™s famous Madhyamak
freedom from the four extremes concerning such views}.

Vimukti Bodhisattva addressed the Buddha: â€œLord! If a sentient being abides by non-crea
[he had realized] the non-creation [of dharmas]?â€•
The Buddha replied, â€œBy abiding in non-creation, he would actually be creating somethin
does not abide by non-creation is the real non-creation. Bodhisattva, if one abides by non-cr
creating (activating) [the mind] to extinguish creation! When creation and extinction are both
extinguished, creation cannot take place and the mind will be void and calm, without any ab
non-abiding mind is non-creating.â€•

Vimukti Bodhisattva addressed the Buddha: â€œIf the mind does not abide anywhere, is the
and cultivation? Is there still learning left to be completed or no more learning required?â€•
The Buddha replied, â€œBodhisattva, a non-creating mind has neither egress nor access. It
tathagatagarbha (the un-manifested â€˜storeâ€™ of every thing) is calm and motionless [by
neither further learning nor free from further learning. When there is neither learning nor non
where no further learning is necessary. â€˜Non-learningâ€™ means no need for learning.â€

the texts, non-learning is only applicable to those who have awakened to a minimum of third
seventh-bumi (ground/level) bodhisattva along the spiritual path.}

Vimukti Bodhisattva addressed the Buddha: â€œHow is it that the nature of the tathagataga
motionless?â€•

The Buddha replied, â€œThe characteristics of arising and demise of the tathagatagarbhaâ
discretions are [in accordance with] its concealed principle [of void-calmness], enabling it no
[itself]. This is how the nature of the tathagatagarbha is calm and still.â€•
Vimukti Bodhisattva inquired, â€œWhy are the characteristics [of the tathagatagarbhaâ€™s
discretions subject to arising and demise?â€•
The Buddha replied, â€œBodhisattva, the principle is free from either acceptance or rejectio
acceptance or rejection, all kinds of thoughts would be created. All conceptions and mentati
arising and demise.
â€œBodhisattva, contemplate the self-nature and characteristics [of the tathagatagarbha] ar
will be perfected in and of itself. All the conceptions and mentations do not augment the prin
path. They instead agitate [the mind,] so that one loses (forgets) the basic mind-king [of the
With neither conception nor mentation, there will be no creation or extinction [of the mind]. T
not arise and be in Reality. All [eight] consciousnesses will be peaceful and calm. The curre
existence, and ignorance] will not arise. [One then] accesses the purity of the five dharmas [
five aggregates of form, feeling, perception, formation and consciousness]. This is called the
â€œBodhisattva, by accessing the purity (void nature) of the five dharmas [of the five aggre
is free from delusions. When delusions vanish, one immediately accesses the base of the ta
self-enlightened, noble-wisdom. One who accesses this wisdom fully knows that everything
originally. Knowing that everything is uncreated originally, one is free from [all] illusory conce
Vimukti Bodhisattva addressed the Buddha: â€œLord! One who is free from [illusory] conce
nothing that needs to be calmed or brought to an end.â€•
The Buddha responded, â€œBodhisattva, delusions are originally uncreated. [Hence,] there
be brought to an end. Knowing that the mind is actually non-mind (void in nature), there is n
calmed. [Being] free from both differentiation and discrimination, the consciousness that [oth
sensory objects will cease to be active. With nothing to be calmed, this is non-calming. Yet i
non-calming. Why? Because [true] calming actually calms nothing.â€•
Vimukti Bodhisattva addressed the Buddha: â€œLord! If calming is non-calming, calming w
[by the mind]. How can it be said to be uncreated?â€•

The Buddha replied, â€œBodhisattva, the moment when [intentional] calming occurs it (min
(aroused), [but] after it (calming) has taken place [automatically], no [further] calming is nece
lingering in either non-calming or non-abiding, how could it (calming) be created?â€•

Vimukti Bodhisattva addressed the Buddha: â€œLord! What does a non-fabricating mind cli
it abide by any characteristics of dharmas?â€•
The Buddha replied, â€œThe mind that fabricates nothing neither clings to nor rejects anyth
non-mind and it abides by non-dharma.â€•
Vimukti Bodhisattva addressed the Buddha: â€œHow does one abide by non-mind and abid
The Buddha replied, â€œAbiding by non-mind means mind not creating anything. Abiding b
not being aroused by any dharma.
â€œVirtuous man, when the mind is not being aroused, or not conceiving anything, it will be
everything. Not lingering over all the formations (samskara) [of subject, or object relative to
speech and mind], the mind will be constantly void and calm, without any projections. It is lik
space â€“ still and non-abiding, non-arising and non-doing, free from either this or that. One
the eye (essence) of the void of mind, and the body (nature) of the void of dharmas. Thus th
[of being] and the six sense-bases will be [realized to be] void and calm.
â€œVirtuous man, he who cultivates the Dharma of voidness will be beyond the three realm
and desire) of existence and need not abide by the specifics of the Vinaya (renunciateâ€™s
all the precepts are embodied within this Dharma]. Being pure and free from thoughts, he ne
relinquishes anything. His nature is the same as that of diamond â€“ not inferior to the triratn
triple-gem comprising the Buddha, Dharma, and Sangha). His mind, being void, is still, fully
the six paramitas (perfections).â€•
Vimukti Bodhisattva addressed the Buddha: â€œLord! All the six paramitas have characteris
having characteristics capable of transcending [sentient beings]?â€•
The Buddha replied, â€œVirtuous man, the six paramitas I speak of are formless and beyon
person forsakes desires, his mind will always be pure. Through his purity in speech and skilf
benefits himself and others. This is danaparamita [perfection of charity].
â€œWith firm determination and constant non-abiding, his mind is pure, untainted. He does
three realms of existence. This is silaparamita [perfection of morality].
â€œCultivating [the practices relating to the various aspects of] the void and extricating hims
the knots (fetters), he is not attached to anything. He calms and silences the three karmic fo
[relative to the body, speech and mind] and does not abide by either body or mind. This is ks
(perfection of patience).
â€œBy leaving all sense-objects (forms), classifications and all ego-generating activities, he
views of both nonexistence and existence and delves deeply into the void of the aggregates
their related ramifications â€“ the six-roots (sense-doors), twelve entrances (the six sense-d
six objects), and eighteen sense realms (the six consciousness of the sense-doors added to
entrances)]. This is viryaparamita (perfection of courage).
â€œCompletely abandoning [attachment to] both the void and calmness, yet not lingering in
is without abode nor does it dwell in the great void itself. This is dhyanaparamita (perfection
meditation).

â€œFree of all projections [and being void in nature], the mind does not even cling to the vo
all activities, the mind is not aroused, nor does it look forward to any realization of calm-extin
(Nirvana). It neither egresses nor accesses. Its nature is in perpetual equanimity. The Realit
has this Absolute nature. It does not rely on any of the bhumis (the normal ten stages of spir
progression), nor abide by any wisdom. This is prajnaparamita (perfection of wisdom).
â€œVirtuous man, all the six paramitas are endowed with Self-Benediction [leading to Self-B
access the Absolute therein and transcend the world. This is unobstructed liberation.â€•
â€œVirtuous man, the characteristics of such Dharmas that accord liberation are all beyond
practices. They are also beyond both liberation and bondage. This is called liberation. Why?
characteristics of liberation are beyond both sign and practice. It is motionless and beyond
is] the calm and silent Nirvana, [yet] without clinging to any characteristics of Nirvana.â€•
After hearing these words, Vimukti Bodhisattvaâ€™s mind was greatly pleased as it never h
proclaim the essence and intent [of the Dharma expounded], he recited the stanza:
The Lord, replete with Full Awakening,
Has expounded the Dharma for the assembly.
It was explained from [the view of] the One-Vehicle,
Not the pathways of the dualistic vehicles.
The formless benevolence of the Single-Taste,
Is like great space,
Nothing it does not embrace or accept,
According to the differences of individual nature.
All attain the fundamental Self-Domain.
Thus they abandon mind and self (ego),
The One-Dharma (signless and non-practice) established.
All [past] practices with identification and differentiation,
Being rewarded by Self-Benediction [instead],
With all dualistic views extirpated.
The calm and silent Nirvana,
All do not dwell or cling to it.
Accessing the Absolute domain,
With neither characteristics nor practices.
Within the calm-extinct void mind-base,
The calm-extinct mind is non-creating.
Such [a mind], like the nature of diamond,
is not inferior to the triratna (triple-gem).
Endowed with all the six paramitas,
Ferrying all sentient beings across.
Transcending the three realms of existence,

Not relying on the Hinayana (Nirvana for oneself).
The Dharma seal of the Single-Taste,
Is perfected by the One-Vehicle.
When the great assembly heard the exposition of the Doctrine, their minds were greatly plea
able to abandon mind and self (ego). They accessed the signless void which is broad and ex
vast (without obstruction). All gained the Absolute Reality, cutting all fetters (mental affliction
eliminating all leakages (defilements).

Chapter Three
The Practice of Non-Creation
At that time Cittaraja (Mind King) Bodhisattva heard the Buddhaâ€™s discourse of the Dhar
the three realms of existence, which is inconceivable. Arising from his seat, he joined his pa
asked in stanza:
The Doctrine the Tathagata has pronounced,
Transcends the world without signs.
It enables all sentient beings,
To completely abandon the leakages (the three realms).

Eradicating the knots and emptying both mind and self,
Is this [the state of] non-creation?
If nothing is being created,
How can one attain the non-creation [of dharmas]?
Then the Buddha proclaimed to Cittaraja Bodhisattva, â€œVirtuous man, the Dharma relatin
and non-creation of dharmas is basically unborn [as all dharmas are essentially devoid of se
[Being devoid of nature,] all practices lead to nothing, not that there is a practice of non-crea
[Therefore] any attainment through abidance by non-creation is a deception.â€•
Cittaraja Bodhisattva asked, â€œLord! Since attainment through abidance by non-creation i
non-attainment and non-abidance should not be deceptions?â€•

The Buddha replied, â€œNot so. Why? In non-attainment and non-abidance exists attainme
[Similarly,] in attainment and abidance there exists creation (arising of the mind). Both the cr
attainment and the creation of dharmas are [therefore] deceptions.â€•

Cittaraja Bodhisattva asked, â€œLord! What is a non-attaining and non-abiding mind which
deception?â€•

The Buddha replied, â€œA mind which is free from both abidance and attainment, has neith
impermanence (existence-extinction). It is like [the nature of] fire, though latent in wood, its p
no absolute location [as it depends on other co-originating factors]. [Therefore] all names ar
of everything [being void ultimately], are beyond grasping (should not be depended upon). T
descriptions) have been provisionally given to facilitate understanding [in communication]. [S
mind and all its characteristics, being void ultimately, are beyond grasping â€“ they have no
mind to be thus and it will not fabricate anything.
â€œVirtuous man, the nature and characteristics of the mind are like the example of the my
fruit. They are not: self-generated, generated by an external agent, generated jointly with so
generated in the absence of a [co-originating] cause. Why? Because conditions appear and
[according to co-origination]. When conditions arise [resulting in fruition through co-originatio
[considered] creation. When conditions subside [after fruition through co-origination], it is no
extinction. Whether hidden or manifesting, [the nature and characteristics of the conditions]
form. Their fundamental principle is the calm-void. There is nowhere they abide and no abo
This is due to their Absolute nature.

â€œThis Absolute nature is neither one nor different; neither transient nor permanent. It has
nor egress and it can neither be created nor destroyed. It abandons all the four perimeters (
both-fullness-and-void, and neither-fullness-nor-void). [In this way] the path-ways of words a
being abandoned. The unborn nature of the mind is the same. How can it be said that some

or extinguished; or that there is abidance or non-abidance?

â€œIf [a person] says that the mind is capable of attainment, abidance, or perception, that m
attained anuttarasamyaksambodhi (complete, perfect enlightenment). [This] prajna (wisdom
willing to abandon the â€˜long nightâ€™ of the mind and its characteristics. Know that the m
its characteristics are also thus. This is [the awakening to] non-creation and non-practice.â€

Cittaraja Bodhisattva noted, â€œLord! If the mind is basically thus [in its natural state], nothi
produced out of any practice. All practices, [therefore,] lead to nothing. [Accordingly,] when c
[anything], it [ultimately] produces nothing. This non-production does not need to be practise
practice of non-creation.â€•

The Buddha asked, â€œVirtuous man, you are employing [the practice of] non-creation [wit
realizing the practice of non-creation.â€•

Cittaraja Bodhisattva replied, â€œNot so. Why? Thusness (suchness) is beyond mind and p
nature and characteristics [of the mind] are void and calm, there is no [self-identification with
hearing, gain or loss, word or speech, perception, images, acceptance or rejection. How car
clinging or realization? If one clings to this realization, it amounts to disputation and contenti
the mind]. Only in the absence of disputation or contention lies the practice of non-creation.

The Buddha said, â€œHave you attained anuttarasamyaksambodhi?â€•

Cittaraja Bodhisattva responded, â€œLord! I am free from any attainment of anuttarasamya
this? The nature of bodhi (awakening) has neither gain nor loss, enlightenment nor [ordinary
for it is free from all characteristics of differentiation. Within this non-differentiation is the pur
[of bodhi]. This nature is free from any extraneous admixture [such as the dualities of creatio
subject/object]. It is free from words and speeches. It neither exists nor does not exist. It is n
nor unaware.

â€œThis is also the same for all the dharmas (techniques) that can be practised. Why? Bec
practices have neither abidance nor abode. This is their Absolute nature. Basically, they are
attainment or non-attainment. So how can one attain anuttarasamyaksambodhi?â€•

The Buddha replied, â€œSo it is, so it is. As you have said, all the activities of the mind are
and its body (nature of the mind) is calm and non-creating. It is the same with all consciousn
this? Know that the eyes and sight are both void and calm [by nature]. [Eye] consciousness
void and calm â€“ free from any characteristic of movement or stillness. Internally it is free o

feelings (pleasant, unpleasant, or neutral). [Thus,] the three feelings are calm and extinct. S
hearing, smelling, tasting, touching, mental (sixth consciousness), discriminating (seventh c
and alaya (eighth consciousness). All of them are also unborn. [Therefore,] the mind is calm
non-creating. [If one tries to] create a calm, extinct and non-creating mind, it would be a prac
creates something; not the practice of non-creation.

â€œBodhisattva, [thus] internally are generated the three feelings, the three [karmic] formati
speech and mind], and the three moral precepts [comprising firstly the Vinaya discipline of v
evils, secondly the vow to cultivate all good deeds and thirdly, the vow to liberate all sentient
these are already calm and extinct, the [otherwise] fabricating mind will not fabricate and the
always be calm and extinct, still with nothing [mental] to be done. One does not cherish the
any characteristic of calm-extinction; nor does one dwell in non-realization. In non-abidance
the non-formation of all defilements. Thus, the three feelings, the three formations, and the t
precepts will not arise. All [these] will be calm and extinct, pure and non-abiding. One does
access samadhi (mental absorption) or persists in dhyana (static mind-directed meditation).
to] non-creation and non-practice.â€•

Cittaraja Bodhisattva asked, â€œAs dhyana can tame all agitations and stabilize all illusory
not dhyana?â€•

The Buddha replied, â€œBodhisattva, [ordinary] dhyana is [in fact] motion (mental activity).
distracted nor concentrated is the [true] non-creating dhyana. [Since] the nature of this dhya
non-creating, [therefore] abandon any dhyana that fabricates sense-objects (rupa). The natu
[non-creating] dhyana is non-abiding. [Therefore, one should] abandon any sign of abidance
knows that the [true] nature of dhyana is free from both distraction and calmness, one imme
the [wisdom of] non-creation [of dharmas]. [This] wisdom of non-creation does not depend o
[Consequently,] the mind will not be distracted. With this wisdom, this is how one attains the
birth-death cycles) prajnaparamita.â€•

Cittaraja Bodhisattva said, â€œLord! The non-creating prajna, wherever it may be, is non-ab
apart from the mind and has no abode. There is no place where the mind abides. With non-
non-creating. The mind is non-creating and non-abiding. The mind that so abides is in fact n
non-abiding.

â€œLord! [Your discourse on] the practice of non-abidance and non-creation of the mind is
is inconceivable, it can [only] be spoken about but beyond speech (any description is not ide
matter being described).â€•

The Buddha replied, â€œSo it is, so it is.â€•
Having heard the above, Cittaraja Bodhisattva, in praising its unprecedented qualities, recite

The Lord who is replete in immeasurable wisdom,
Has extensively expounded the Dharma on non-creation.
This has never been heard before.
What has yet to be explained has been explained now.
Like the amritha (pure sweet dew),
That appears but once in a long while,
[So is this Dharma] difficult to encounter and imagine.
Rare too it is to hear it.
It is the unsurpassed field of merit par excellence,
The supremely efficacious, miraculous medicine.
In order to ferry sentient beings across,
It has now been proclaimed.

Upon hearing these words, all in the assembly awakened to the non-arising [of dharmas] an
on non-creation.

Chapter Four

The Benediction of Self-Enlightenment

At that time, Apratisthia (Non-Abiding) Bodhisattva heard the Buddhaâ€™s discourse on sin
which is inconceivable. From far-away land (most probably another world system) he had p
to the tathagataâ€™s seat with the sole intention of listening to the discourse on Noble-Truth
pure domain [of the Absolute-void], his body and mind were motionless.

At that time, the Buddha addressed Apratisthia Bodhisattva: â€œWhere have you come fron
arrived now?â€•

Apratisthia Bodhisattva replied, â€œLord! I come from where there is no origination, and hav
where there is [also] no origination.â€•

The Buddha said, â€œYou originally came from where there is no origination, and have now
is [also] no origination. You have attained the [Dharma of] Self-Benediction, which is inconce
a bodhisattva-mahasattva.â€•

Immediately emitting a great light that pervaded the many thousands of world-systems, the B
stanza:

Oh Great bodhisattva,
Replete in wisdom,
Constantly by means of Self-Benediction,
To benefit sentient beings.
In all four postures [walking, standing, sitting, lying],
You constantly abide by Self-Benediction,
Guiding all beings,
Neither coming nor going (silently without signs).

Apratisthia Bodhisattva then addressed the Buddha: â€œLord! Through what skilful means c
defiled consciousness of sentient beings so that they can access the amala (ultimate-fruition
transformed from the eighth consciousness)?â€•

The Buddha replied, â€œAll the buddhas, the tathagatas, constantly transform all the [defile
of sentient beings by means of the One-Enlightenment so that they can access the amala. W
being are endowed with Self-Enlightenment (primordially enlightened), the buddhas, constan
beings by guiding them to regain Self-Enlightenment. Once enlightened, all the defiled conso
[realized to be] void, calm and non-arising. Why? [Because] the Absolute Self-Nature is still.

Apratisthia Bodhisattva asked, â€œAs every one of the eight consciousness arises [through
vis-a-vis the sense-realms, how could they be still?â€•

The Buddha answered, â€œAll the sense-realms are basically devoid [of independent existe
consciousnesses are basically void. Since the nature of the void is not affected by co-origina
they (sense-realms) be created by co-origination?â€•

Apratisthia Bodhisattva asked, â€œIf all the sense-realms are void, how can there be perce

The Buddha replied, â€œPerception is [ultimately] a delusion. Why? All the tens of thousan
are [ultimately] unborn and without form. Originally they are without names. They are all voi
characteristics of all dharmas are the same. The bodies of all sentient beings are also the sa
bodies do not [ultimately] exist, how can perception exist!â€•

Apratisthia Bodhisattva said, â€œIf all the sense-realms are void, all bodies are void, and al
consciousnesses are void, then enlightenment must also be void.â€•

The Buddha replied, â€œThe One-Enlightenment is beyond both destruction and decay sin
is neither void nor non-void as it is free from being void or non-void.â€•

Apratisthia Bodhisattva remarked, â€œIt is the same for all the sense-realms. They are not
being void or non-void.â€•

The Buddha agreed, â€œSo it is. The nature of all the sense-realms is basically within the A
The base of the Absolute [void] has no abode.â€•

Apratisthia Bodhisattva said, â€œEnlightenment is also the same: it is not located anywhere

The Buddha agreed, â€œSo it is. As enlightenment has no abode, it is pure [and void]. Bein
from [any sign of] enlightenment. Sense-objectification has no abode, it is pure. Being pure,
free from [any characteristic of] sense-object.â€•

Apratisthia Bodhisattva remarked, â€œThe mind and eye consciousness are also the same
inconceivable!â€•

The Buddha said, â€œYes, the consciousness of the mind and eye consciousness are simil
A sense-object (rupa) has no abode; it is pure without name. It does not intrude internally [in

sense-bases]. Eye consciousness has no abode; it is pure and non-seeing [without the sens
sees]. It does not go towards the external [sense-objects]. The mind [too] has no abode. Its
ceasing, without a birth-place. [Similarly as well as ultimately the other] consciousnesses ha
They are pure and motionless, not affected by conditions [of co-origination] or differentiation
[of all dharmas] is void and calm. This nature is [therefore] free from any sign of enlightenme
enlightenment is being realized.

â€œVirtuous man! When one awakens [to the wisdom] that there is ultimately no [attainmen
all the [eight] consciousnesses will access [enlightenment]. Why? At the stage of the diamon
Absolute) wisdom, the path (practice) leading to liberation is being dropped [as there is neith
nor bondage]. Having abandoned the path, one accesses the non-abiding stage [of unexcell
where there is neither egress nor access â€“ the Absolute Domain where the mind has no a
that state] is pure, like the transparent lapis lazuli [representing dharmakaya, attainment of t
perfect mirror-like wisdom]. It is in perpetual equanimity, like the great earth [representing th
of liberation of the impartial wisdom]. [It is also] the enlightened, miraculous, contemplative w
[representing the ultimate prajna], like the effulgence of the sun of wisdom; perfected throug
Self-enlightenment, like the great rain of Dharma. One who accesses this wisdom is accessi
domain of wisdom. For one who has accessed this domain of wisdom, none of the consciou

Apratisthia Bodhisattva said, â€œThe Tathagata has explained that the sacred power of the
[where] the four wisdoms (mentioned in the last paragraph) [are perfected] are in fact the se
nature of all sentient beings. Why? Because these are fully replete within the bodies of all se
basically.â€•

The Buddha agreed, â€œSo it is. Why? All sentient beings are basically free from outflows w
Self-Benediction innate in them. Now they are being pricked by the thorns of desire, which th
overcome.â€•

Apratisthia Bodhisattva asked, â€œIf sentient beings have yet to awaken to the Self- Enlight
to [have the desire to] gather and accumulate [mundane things and experiences], how can t
which is difficult to overcome?â€•

The Buddha replied, â€œWhether [sentient beings are within] a group or an individual, when
taints occur, [or even] with consciousness abiding within a cave of emptiness (leading to a s
cessation), they can overcome that which is difficult to overcome and be liberated from the b
forces. Get them to sit transcendentally on the open ground (without abidance), where the c
the aggregates can be transformed to [the Absolute] parinirvana [where all the aggregates d

Apratisthia Bodhisattva remarked, â€œThe mind that attains Nirvana is aloof without compa
perpetually in Nirvana. [Such a mind] must be liberated.â€•

The Buddha responded, â€œAbiding perpetually in Nirvana is the bondage of Nirvana. Why
benediction of the Self-Enlightenment. This benediction is the primordial Nirvana. The enlig
Nirvana are in fact the aspects of Self-Enlightenment. [As these aspects are void in nature,]
enlightenment is non-discriminatory and Nirvana is undifferentiated. [Accordingly,] enlighten
unborn and Nirvana is [also] unborn. [Thus] enlightenment is basically free from extinction a
free from extinction. Since the enlightened aspect of Nirvana is beyond differentiation, there
attainment of Nirvana. Since Nirvana is beyond attainment, how can one abide in it?

â€œVirtuous man, enlightened beings do not abide in Nirvana. Why? Enlightenment basical
detached from the defilements of sentient beings. Enlightenment is basically free from calm
is attached to Nirvana, his mind is agitated the moment he is detached from Nirvana. [On th
mind of one who abides by the ground of thusness (suchness), has no abidance. Free from
access, it accesses the amala-consciousness.â€•

Apratisthia Bodhisattva asked, â€œIf the amala-consciousness has somewhere to be acces
something attainable, therefore, an attained Dharma?â€•

The Buddha replied, â€œNo, it is not. Why? It is like the example of a deluded son with gold
hands, not knowing that he has them. Roaming about the ten directions, he spent fifty years
destitution, hardship and suffering. Though devoted to seeking out a living, he was unable to
adequately. [Finally,] when the father saw his son in such a state, he told him, â€œThe gold
carrying around, why not make use of them? [Then you can be] free to satisfy all the needs.
awakened and found the gold coins. His mind greatly joyous, he shouted that he found the g
father replied, â€œDeluded son! You need not be elated. The gold coins have always been
you have discovered. What is there to be happy about?â€•

â€œVirtuous man, it is the same with the amala-consciousness. [Since] basically it has neve
is not something to be acquired now. Being unaware of it in the past, it does not mean that i
non-existent. Now that you have awakened to it, it is not that you have accessed it.â€•

Apratisthia Bodhisattva asked, â€œSince the father knew that his son was deluded, why did
spend fifty years roaming about the ten directions in poverty, destitution, hardship and suffer
told him about the gold coins he was carrying?â€•

The Buddha replied, â€œThe [example of] passage of fifty years is but the movement of a s

Roaming about the ten directions is the fantasy of distant travel [exemplifying unending delu
the return to Absolute Enlightenment].â€•

Apratisthia Bodhisattva asked, â€œWhat is â€˜the movement of a single thought?â€™â€•

The Buddha replied, â€œWithin the movement of a single thought, all the five aggregates ar
evils [arising from the five aggregates as mentioned in the Shurangama Sutra] are containe
aggregates.â€•

Apratisthia Bodhisattva asked, â€œSince the fantasy of distant travel and roaming about the
the arising of a single thought comprising all the fifty evils, how can sentient beings be guide
rise to a single thought [so that the evils do not arise]?â€•

The Buddha replied, â€œOne should guide sentient beings to calm their mind by abiding in
undistracted awareness], with no arising of thoughts. The mind being thus calmed will alway
peace, without a single thought.â€•

Apratisthia Bodhisattva said, â€œIt is inconceivable that in enlightenment thoughts do not a
mind is calm and at peace. A calm and peaceful mind itself is the benediction of Self-Enlight
benediction is motionless; it exists perpetually and is not without. It is beyond both existence
non-existence. There is nothing that it does not [have the capacity to] enlighten. It is ever aw
one having [to set up the mind] to be aware. Self-Benediction [itself] is Self-Enlightenment.
it is beyond defilement and is non-abiding. This is because the nature [of enlightenment] is t
and immutable Absolute. It is inconceivable!â€•

The Buddha replied, â€œIt is so.â€•

After hearing these words Apratisthia Bodhisattva attained what he never had before and re

The Lord is the Lord of Great Enlightenment.
He explains the Dharma on non-creation of thoughts.
A thought-free mind is non-creating.
That mind is in perpetuity, never extinct.
The Single-awakening of Self-Enlightenment,
Guides all [beings] who are self-endowed.
It is like [the example of] one who [recovered] gold coins,
But what he recovered [being his own] was not a discovery.

After the assembly heard these words, all awakened to the Self-Benediction of the prajnapa

Chapter Five:
Accessing Reality

Later the Tathagata stated: â€œAll the bodhisattvas and the others [in the assembly] who h
the Absolute will be capable of liberating sentient beings. During the Dharma-degenerating a
disseminate the Absolute Dharma so that the listeners can reap the benefit of Self-Benedicti
of whether the beings are sympathetic or unsympathetic [towards the Dharma]. The speech
done without abidance, be it through identification or differentiation [â€“ without bias]. Such t
guides all defiled consciousness [of sentient beings] so that it flows towards the sea of wisdo
buddhas. This will prevent them from being swept away by the empty breeze [of ignorance],
the spiritual milk of the Single-Taste.

â€œWhether in the mundane or supra-mundane world, abiding (by the Dharma) or non-abid
the egress and access of the five voids {please see the Buddhaâ€™s explanations given lat
neither clinging nor rejection. Why? [Because] the characteristics of all dharmas (phenomen
an independent nature]. The nature [of all dharmas] neither exists nor does not exist, neither
extant. Being neither extant nor nonexistent [it is non-abiding], it has no absolute nature. The
not abide by existence or non-existence as they are beyond existence or nonexistence. The
that transcends both the sagely and the lay, though invisible, is beyond error.

Once the bodhisattvas and the others have awakened to this Benediction, they immediately
(awakening to enlightenment).â€•

At that time there was a bodhisattva in the assembly named Mahabala (Great Power). Arisin
came before the Buddha and addressed: â€œLord! As the Buddha has said that the egress
voids are done with neither clinging nor rejection, how is it that there is no clinging or rejectio
regard to the five voids?â€•

The Buddha replied, â€œBodhisattva, the five [ultimate] voids are: [firstly,] the three realms
are void; [secondly,] the shadows (the karmic effects) of the six realms of existence (hell, an
ghosts, humans, asuras, and gods) are void; [thirdly,] the characteristics of all dharmas (eve
devoid of independent existence] are void; [fourthly,] sense-organ objects and related chara
void; [and lastly] the mind and related consciousnesses are void.

â€œBodhisattva, as these voids are devoid [of nature], they are unable to linger in the void,
without form. How can dharmas which are formless cling to or reject [anything]? Being free f

rejection] is identical to accessing the three voids.â€•

Mahabala Bodhisattva asked, â€œWhat are the three voids?â€•

The Buddha replied, â€œThe three voids are: [First] the characteristics of the void are void [
[Second] the void of void is void; [Third] that which is void of void is also void. These voids [b
do not abide by the characteristics of the three voids. They are not devoid of Reality [of the A
[Being beyond] the pathways of words and speech they are inconceivable.â€•

Mahabala Bodhisattva said, â€œIf they are not devoid of Reality, then they must have chara

The Buddha disagreed, â€œ[Being the Absolute-void,] nonexistence does not abide in none
does not abide in existence. There is neither nonexistence nor existence. A nonexistent (non
cannot linger in nonexistence. A nonexistent characteristic cannot have abidance in existen
of non-abidance cannot be understood in terms of either existence or nonexistence.

â€œBodhisattva, the principle which is beyond naming and characteristics is inconceivable.
name of the nameless is not without existence; the principle beyond principle is not without p
(essence).â€•

Mahabala Bodhisattva said, â€œSuch names and principles [of sameness, equality, and no
characteristics of Reality-thusness. They are [also] the characteristics of thusness of the tath
Thusness does not abide in thusness. Thusness has no characteristic of thusness, because
characteristic. The characteristic of thusness is not different from that of the tathagatasâ€™.
characteristics of the mind of sentient beings are the same as those of the tathagataâ€™s. F
sentient beings ought to be free of the sense-realms.â€•

The Buddha said, â€œSo it is. The mind of sentient beings is actually free of any sense-real
the mind is basically pure, and the principle [of the purity] unsullied. It is the soiling by the du
(sensory objects) that culminates in the three realms of existence. [This is how] the mind tha
with the three realms of existence is called â€˜the other realmâ€™. Such realms are empty
are the projections of the mind. When the mind is free from delusions, there will be no other

Mahabala Bodhisattva reiterated, â€œIf the mind is pure (non-creating), no sense-realms wi
mind is pure, the three realms of existence therefore should not exist.â€•

The Buddha responded, â€œSo it is. Bodhisattva, if the mind does not project sense-realms
not arise in the mind. Why? All sense-objects are nothing but the mind that sees them. If the

illusorily project them, there will be no [deceptive] visual-objects.

â€œBodhisattva, if sentient beings [know that] sentient beings are [ultimately] non-existent i
(within their mind) and the three natures [of kindness, aggression and mental-blankness] are
there then will be no grasping of the self, or the grasping of others. Even the two accesses
Buddhaâ€™s explanation to follow} will not activate the mind. For one who has thus attained
three realms of existence.â€•

Mahabala Bodhisattva asked, â€œWhat is meant by: â€˜The two accesses will not activate
is basically unborn; how can there be an access?â€•

The Buddha replied, â€œThe two accesses are: one is called the access via principle (unde
second one is called the access via actualization (realization).

â€œOne who has accessed via the principle means one is convinced [through understandin
sentient beings are not different from enlightened (buddha) nature. This [nature] is neither o
different. [But this nature] has been obscured and obstructed by foreign dusts (sense-object
mind] either going or coming, one abides in contemplative awareness. One contemplates o
the buddha-nature is neither existent nor nonexistent; neither self nor others and it is not diff
ordinary person or a sage. One abides firmly without wavering in the state of the diamond b
calm, quiet, non-doing and free from differentiations. This is called the access via principle.

â€œThe mind of one who has accessed via actualization has no bias or inclination; free fro
fluxes [of the sense-objects]. Wherever it may be, the mind is without any thought, seeking
affected by the winds and noise [of ignorance], it is [motionless] like the great earth. Relinqu
as abandoning all [the otherwise] grasping of the mind and self-identification, he saves senti
(such a mind) is beyond creation, has no characteristics, and is free from both clinging and

â€œBodhisattva, the mind has neither egress nor access. As the mind is free from either eg
accesses without accessing anything, [for convenience sake] it has been referred to as â€˜a

â€œBodhisattva, the Dharma which thus accesses is not devoid of characteristics; and the
void. That Dharma is [in fact] all-pervading. Why? The Dharmas (the Buddhaâ€™s definitive
not non-existent are replete with merits. They are beyond [the creations of] the mind and its
are naturally pure {Note: please see the Buddhaâ€™s explanation later}.â€•

Mahabala Bodhisattva asked, â€œHow is it that the Dharma that is beyond [the creations of
shadows is serene and pure?â€•

The Buddha explained, â€œThe void, thusly Dharma, is not a dharma created by the consci
It is [also] not fabricated by the mind [itself]. This Dharma is not marked by any characteristic
void, nor does it have any characteristics of corporeality (form). This Dharma does not belon
Therefore, it is not a dharma generated through co-origination.

â€œ[However,] being not something [created] by the mind, yet [being the result of] non-doin
[therefore, also] not devoid of co-origination. It is neither a shadow nor a projection from any
objects. It has neither independent nature nor any differences thereof. It has neither name, c
nor definitions (differences). Why? Because the Absolute [Dharma] does not [even] have thu
part can be better appreciated when it is read in connection with the Buddhaâ€™s unique w
unwholesome views as explained in the note on this matter in Chapter two.}

â€œThose dharmas that are not in accord with thusness are not lacking in thusness. Those
no existence do not lack thusness. It is not that they are lacking in thusness. Why? The Dha
principle is beyond [any] principle or base. It is beyond all controversies and characteristics.

â€œBodhisattva, the pure Dharma of thusness cannot be created through creation [as its es
can it be extinguished by extinction [as its essence, being void, is beyond extinction].â€•

Mahabala Bodhisattva exclaimed, â€œInconceivable! The characteristics of the Dharma of t
in combination (produced in association with other causes) nor independently [as they have
self-nature]. They are neither bridled (being neither form nor object) nor bound (by the sense
are self-liberating]. [Being ultimately void as well as unborn,] they are neither assembled nor
They are beyond creation and extinction. They are also free from any characteristics of arriv
from abidance. This is inconceivable!â€•

The Buddha said, â€œSo it is. It is inconceivable! The inconceivable mind! The mind [of sen
also thus. Why? Thusness is not different from the mind. The mind is basically thus.

â€œThe buddha-nature of all sentient beings [and that of the buddhas] is neither one nor dif
of all sentient beings is originally free from both creation and extinction. This nature of creati
extinction originally is the nature of Nirvana. The nature of the characteristics [of creation an
are originally thus (void of independent existence), for thusness is motionless.

â€œThe characteristics of all dharmas are not generated by co-origination. [Because] the na
characteristics of creation is thusness, but thusness is motionless. The characteristics of all
co-origination are basically void and nonexistent. As all such factors are [ultimately] void, an

co-origination itself is also void [of existence], there is no co-origination. All dharmas genera
co-origination are the illusory visions of the deluded mind. The appearance [of such visions]
uncreated, as the co-originating factors [supposedly responsible for their creation] are basic
nonexistent. The mind and its thusness are like the principle of dharmas, being devoid of se
like the [non-abiding] â€˜King of Spaceâ€™ which is without any abode. The mind of ordina
misperceives and differentiates [everything].

â€œThe characteristics of thusness are basically beyond existence and nonexistence. The
existence and nonexistence are perceptions by the mind and [its] consciousness.

â€œBodhisattva, so it is with the nature of the mind. It is not devoid of self-nature, but its se
[also] nonexistent. It is beyond existence and nonexistence.

â€œBodhisattva, nonexistence is not without characteristics. They (the characteristics of bo
nonexistence) are beyond speech and language. Why? The Dharma of the Absolute thusne
and devoid of characteristics. It is not something that can be fathomed by [followers of the]
vehicles.

â€œThe realm of the [Absolute] void cannot be fathomed from within [by the mind and relat
being void in nature it is beyond grasp,] or from without [through the sense-realms]. Only ma
practices know them.â€•

Mahabala Bodhisattva asked, â€œWhat are the six practices? Please kindly explain.â€•

The Buddha replied, â€œFirst is the practice of the ten faiths. Second is the practice of the
Third is the practice of the ten practices. Fourth is the practice of the ten transferences. Fifth
practice of the ten bhumis. Sixth is the practice of equal enlightenment. Practitioners of thes
will then know [the realm of the void].â€•

Mahabala Bodhisattva asked, â€œSince the Absolute Enlightenment of Reality has neither
through which Dharma or [frame of] mind can one be in it?â€•

The Buddha replied, â€œThe Dharma of Reality has no boundary. A boundless (non-abidin
within Reality.â€•

Mahabala Bodhisattva asked, â€œThe wisdom of this boundless mind has no limit. The bou
has attained liberation. Liberated wisdom accesses Reality [directly]. In the case of ordinary
sentient beings, whose mind is subject to frequent panting (agitations), through which Dharm

to control that [panting], and to steady their mind [in order] to access Reality?â€•

The Buddha replied, â€œBodhisattva, one whose mind is panting is driven both internally [b
and the sense of self-hood (ego)] and externally [by sense-objects and the sense-realms]. [T
subjects and objects (klesas)] flow along with the impulses, until their drips (accumulations)
[of defiled consciousnesses]. The winds [of ignorance] stir [the â€˜seaâ€™ of tendencies, cr
[of the consciousnesses], thereby startling the great dragon [of ignorance]. As the mind is st
alarmed, one pants frequently.

â€œBodhisattva, urge all sentient beings to preserve the three and abide the one, [in order]
tathagata-dhyana. With undistracted absorption, their mind will be free of panting.â€•

Mahabala Bodhisattva asked, â€œWhat is â€˜preserve the three and abide the one, [in orde
tathagata-dhyanaâ€™?â€•

The Buddha replied, â€œTo â€˜preserve the threeâ€™ means to preserve the three liberati
oneâ€™ means to abide in the thusness of the mind, and to â€˜access the tathagata-dhyan
the principle and the practice of contemplation (natural thus-awareness). Accessing this bas
accessing Reality.â€•

Mahabala Bodhisattva asked, â€œWhat are the three liberations? Through what Dharma m
of the [natural] thus-awareness?â€•

The Buddha replied, â€œThe three liberations are: [firstly] the liberation of the void [that eve
ultimately void in nature, whereby one is free from entanglements of all dharmas]; [secondly
liberation [that everything is ultimately formless, whereby one is free from all mental agitatio
thirdly] prajna liberation [that everything, being void in nature, is beyond grasping, whereby
the primordially pure and silent nature of the mind]. The mind of one who is in accord with th
the void, formlessness, and purity] is in contemplation [of thus-awareness] (free of abiding a
with no affirmation or negation to be differentiated.â€•

Mahabala Bodhisattva asked, â€œHow does one go about this preservation? How can one

The Buddha answered, â€œPreservation is putting into operation where the mind and its ob
(undivided). Be it internally [via the sense organs], or externally [through the sense-objects a
sense-realms], with neither egress nor access, the mind remains non-dual. By not abiding b
is free from gain or loss. The mind, thus purified, freely accesses the one-and-many bhumis
spiritual attainment). This is what is meant by â€˜contemplation (thusness-awareness)â€™.

â€œBodhisattva, such a person does not dwell on any dualistic characteristics. Although he
(going forth into homelessness) he does not abide by the home (no longer considers himsel
household). For this reason, he does not: wear the dharma-robes, observe all the Pratimoks
[monkâ€™s disciplinary guide], or participate in the posada [half-monthly (lunar calendar) re
observance]. With a [taintless] mind in non-doing, without any egoistic thoughts, he attains
sage-hood. Without lingering over either of the two [dualistic] vehicles, he accesses the bod
Subsequently he will perfect all the [ten] bhumis and attain the bodhi of the buddhas.â€•

Mahabala Bodhisattva remarked, â€œThis is inconceivable! Although he has not gone forth
this person is not unlike one who has. Why is this? He has accessed the domain of Nirvana,
robes of the tathagatas and sits on the bodhi-seat (bodhimanda). Such a person should be
dana (food and other essentials) even by sramanas (novice renunciates).â€•

The Buddha said, â€œSo it is. Why? Accessing the domain of NirÂ-vana, the mind [of this p
three realms of existence. Donning the robe of the tathagatas, he accesses the void realm o
Seated on the bodhi-seat, he ascends to the bhumi of perfect enlightenment. The mind of su
transcends the two types of selfhood (the selfhood of oneâ€™s ego and that of dharmas). V
sramanas not respect and offer dana to him?â€•

Mahabala Bodhisattva remarked, â€œFollowers of the two [dualistic] vehicles are unable to
Single-bhumi [of buddhahood] or the sea of the [Absolute-] void.â€•

The Buddha responded, â€œSo it is. Followers of the two [dualistic, lesser] vehicles are atta
(mental absorption), [in order] to gain the samadhi-body [through the trance of cessation (nir
whereby they attain â€˜neither perception nor non-perceptionâ€™]. They are like alcoholics
unable to sober up, as far as the Single-bhumi [of buddhahood] or the sea of [the Absolute]
Continuing through countless tests, they are unable to attain enlightenment. Until the liquor
off, they finally wake up. They will then be able to cultivate these practices, eventually attain
(realization) of buddhahood. When a person abandons the [status of] icchantika (a person b
attaining enlightenment), he will be able to access the six practices. Along the path of practic
purified [by devotion to contemplating thus-awareness] and he definitely knows [the path]. T
diamond-like wisdom renders him (not subject to spiritual retrogression). He ferries sentient
liberation with boundless mercy and compassion.â€•

Mahabala Bodhisattva remarked, â€œSince such a person ought not mainÂ-tain the codes
be respected [even] by the sramanas (novice mendicants).â€•

The Buddha replied, â€œThe moral codes have been prescribed for those with unÂ-wholes
owing to the waves and swells (disturbance by the first seven consciousnesses) from the se
[Being primordially pure and awakened to the void nature of dharmas] this personâ€™s sea
consciousness of his mind-ground is settled (calm), its [consequential] flow into its ninth con
amala buddha-mind) is pure (silent). The winds [of the sense-realms] become inactive [unab
an awakened mind, thus] the waves and swells do not arise.

â€œThe moral codes are void in nature; the custodians (followers) who hold fast to them are
confused. [On the other hand,] for a person (an adept) [who knows the true nature of the pre
seventh and sixth [consciousnesses] and all related factors of co-origination cease [to arise]
awakened to as well accessed] the contemplative absorption, he is not away from the three
buddhahood (dharmakaya, nirmanakaya and sambhogakaya). Thus the bodhi [within] has s
formless characteristics [of neither birth nor death, of neither Nirvana nor non-Nirvana, and n
formlessness nor non-formlessness], mysteriously his mind deeply penetrates [the Dharma
deeply reveres the triratna. As he is not without dignified demeanor and moral codes, all the
fail to venerate him!

â€œBodhisattva, a person who has thus awakened (enlightened) will not linger over any wo
active [leading to rebirth in the (impermanent) desire-realm] or passive [leading to rebirth in t
formless realms of much longer duration]. Instead, he accesses the three types of void [com
liberations through the void, formlessness and vows] and extinguishes the mind that is involv
with the three realms of existence.â€•

Mahabala Bodhisattva asked, â€œThe virtuous one upon attaining the full fruition of buddha
[three] qualities of [1] (sambhogakaya) buddhahood with all meritorious qualities and merits;
buddhahood of the tathagatagarbha-buddha [the Self-Enlightenment innate in all sentient be
(nirmanakaya) buddhahood [of the physical buddha, engaging in actively liberating all being
three aggregates of morality [comprising the abandoning of all evils, doing all good and liber
sentient beings], but does not linger over their characteristics. He extinguishes all thoughts o
realms of existence, but does not abide in the calm domain [of Nirvana]. Not forsaking all the
beings, he [forsakes the unsurpassed bodhi and] stays (physically) in the world (repeated bi
and related experiences like ordinary sentient beings). It is inconceivable!â€•

At that time, Sariputra rose from his seat, came forward, and recited these stanzas:

The Buddha, replete with the sea of prajna,
Without abiding in the city of Nirvana,
Is like the wonderful lotus,

That is not grown in the high plains.
All buddhas underwent countless tests,
Without forsaking any defilement.
Only after saving the world did they access [Nirvana],
Like the lotus rising from the mud.
The six practices,
The bodhisattvas cultivate.
So are the three liberations,
The true path to bodhi.
Whether I now abide [by Nirvana] or not,
It will be as the Buddha has said.
I will return repeatedly to this place whence I came,
And leave only after completing [the bodhisattva path].
Furthermore, I will urge all sentient beings,
To join me [in pursuing the same vow],
May those who came before, or will come in the future,
All be led to climb (realize) the awakening of Reality.

Then the Buddha proclaimed to Sariputra: â€œThis is inconceivable! You will certainly acco
bodhi in future. Countless sentient beings will transcend the sea of birth and death.â€•

At that time, the [sub-] assembly [of Mahayanists] all awakened to bodhi, and the [sub-] asse
Hinayanists] accessed the sea of the five voids (possibly the inner void, the outer void, the v
inner and outer, the big void, and the void (emptiness) of void â€“ mentioned in the Sastra o
Nagarjuna).

Chapter Six

True Nature of the Void

Then Sariputra addressed the Buddha: â€œLord! The cultivation of the bodhisattva path is f
and characterisÂ-tics. The three moral precepts (abandoning all evils, doing all good and lib
sentient beings) are also beyond observance. How should we maintain and observe [the pre
transmit them to sentient beings? May the Buddha proclaim this for us, out of his mercy and

The Buddha replied, â€œVirtuous man! You listen with full attention. I will proclaim this for y

â€œVirtuous man, all wholesome and unwholesome dharmas are illusory projections of the
sense-realms are the discriminations and differentiations of mentation and speech. Fix (teth
spot and all the co-originating factors will cease to exist. Why? Virtuous man! The one [prim
Enlightenment] basically is beyond generation. Thus, the functioning of the three outflows [v

speech and mind] becomes inoperative. By abiding within the principle of thusness, the gate six roads (sense-organs) are shut and the four co-originating factors which are in accord wit replete with the three moral precepts.â€•

Sariputra asked, â€œHow do the four co-originating factors that accord with thusness becor three moral precepts?â€•

The Buddha replied, â€œThe four co-originating factors are: Firstly, the power of Nirvana in the cessation of these factors [that otherwise require the observance of the precepts] mainta discipline and the deportments of the moral code. Secondly, the power of Self-Benediction g pure bases [of the five roots (comprising faith, courage, thought, concentration and wisdom) respective strengths], is the moral code that culminates in wholesome Dharmas. Thirdly, the compassion inherent within the Self-WisÂ-dom is the moral code that incorporates the vow t beings. Fourthly, the power of the penetrative wisdom of the One-Enlightenment is in accord thusness [which embraces all the spiritual powers and wisdom through the working of co-ori the four co-originating factors.

â€œVirtuous man, thus the power of the four great factors does not linger over the substanc characteristics of its work, nor lacking in the scope or efficiency in its functioning (although a quiet in its work, it impartially helps transcend all sentient beings). As it does not have any a cannot be sought (being free of abiding, its six roots cease to attach to the six dusts).

â€œVirtuous man, the One-EnlightÂ-enment of thusness completely embraces all the six pr buddhasâ€™ sea of bodhi and wisdom.â€•

Sariputra remarked, â€œ[The Lord said that] â€˜The power [of the four great factors] does r substance as well as the characteristics of its work, nor lacking in the scope or efficiency in i functioning.â€™ This Dharma is on the True void â€“ permanent, blissful, [with] selfhood, ar Transcending the two types of selfhood (the selfÂ-hood of the ego and dharmas), it is the g Such a mind has no bonds (non-abiding). It is a powerful contemplation (direct awareness o itself). All the thirty-seven requisites of enlightenment must be within this contemplation.â€•

The Buddha said, â€œIndeed it does. It is inclusive of the Thirty-Seven Requisites of Enligh Because it includes the four applications of mindfulness, the four right effort, the four bases power, the five faculties, the five powers, the seven factors of enlightenment and the noble e or whatever name/title it is being called. Although they are many classifications (titles and na have but one essence [that they all lead to enlightenment]. They are neither one [although th same transcendental essence], nor different [although they are under different names].

â€œDespite their manifold names, such names are merely names and letters. [As they are u
nature, therefore, beyond differentiation], the dharmas [relating to the respective names] are
dharma that is beyond grasp has only a single essence and is free from [all] descriptions. Th
of being free from description is the nature of the Absolute voidÂ-. The essence of that void
accord with the Reality of thusness. The principle of thusness [therefore] embraces all dharm

â€œVirtuous man, a person who abides by (accesses) this principle [of thusness] crosses (t
of the three sufferings (pain, decay and unnecessary deviated practice).â€•

Sariputra asked, â€œAll the myriads of dharmas are but [the expressions of] speeches and
characterized through speech and writing has no essence. Essence that accords with Reali
images conveyed via] language and disputation. How does the Tathagata now proclaim the

The Buddha replied, â€œI proclaim the Dharma for the sake of you sentient beings. I procla
be spoken about (beyond words). [As the Dharma, being void in nature, is beyond descriptio
expound [the Dharma for the sake of communication with sentient beings]. What I speak of i
[transcendental] essence, not merely words. [But] the speeches of sentient beings are mere
languages, without [transcendental] essence. Non-[transcendental] essence and words mus
all empty (devoid of essence) and delusory. Empty and delusory words convey nothing relat
[transcendental] essence, and anything that does not convey this essence is false speech.

â€œSpeech that is in accordance with essence is truly void and yet not void [for] the void is
unreal. [Such speech] is beyond all dualistic characteristics and is also not centred between
[characteristics]. The dharma that is not so centred is beyond the three characteristics [of cr
abidance, and related cessation]. It has no abode to be found.

â€œSpeech [that is beyond the three characteristics] is made according to thusness. Thusn
and yet not nonexistent. Thusness [being a non-abiding Dharma] is beyond both Â-existenc
[Being void of nature,] its existence cannot exist within existence. There is nowhere that thus
exist. As one should not be attached to [the mere wordings] of speech, one should not even
[As the Dharma of] thusness neither exists nor does not exist, it can only be thusly said.â€•

Sariputra said, â€œ[As the spiritual path of] all sentient beings begin as iccantikas (persons
enlightenment). In order to attain the [level of] the tathagatasâ€™ and the tathagatasâ€™ al
characteristics [of anuttarasamyaksambodhi (complete, perfect enlightenment)] how should
icchantika abide,?â€•

The Buddha said, â€œFrom the mind of the icchantika upwards, until one reaches the tatha
absolute characteristics of the tathagataâ€™s, one passes through five levels.

â€œFirst is the attainment of [the ten] faith[s]. [A follower who has no faith previously,] now l
within his body is a seed of the Absolute-Thusness, which is being obscured by delusions. B
abandoning the decepÂ-tive thoughts, the [primordially endowed] mind will be pure and taint
know that all the sense-realms are only the disÂ-criminations of the mind and speech.

â€œSecond is the attainment of contemplation [comprising the ten abidings, ten practices, a
transferences,] where one is aware that all the sense-realms are nothing more than the men
verbalization [of the mind]. They manifest according to the mindâ€™s discriminatory mentat
verbalization [tendencies]. The sense-realms perceived are not my (the tathagataâ€™s) Abs
consciousness. Understand that the Absolute (base) consciousness is not: a dharma, an es
sense-objects to which one clings, or the mind and the other sense-organs which cling.

â€œThird is the attainment of cultivation [from first to seventh bhumi]. Cultivation involves th
generation [of bodhicitta, a mind set on awakening of the six paramitas] and training thereof.
generation and training are to be carried out at the same time. Initially [one should be guided
(preparatory view) to overcome all hindrances and difÂ-ficulties. This is [how] one leaves an
hindrances (sensual desire, hatred, sloth and torpor, restlessness and remorse, and doubt)
(shamelessness, apathy, jealousy, miserliness, regret, sleepiness, excitement, lethargy, ang
belligerence).

â€œFourth is the attainment of practice. Practice means abandoning all practices. The mind
acceptance and rejection, [manifesting] the extremely pure, fundamenÂ-tal benediction [of S
The thusness of the mind is motionless, and oneâ€™s Absolute nature is being realized. Th
parinirvana where [amongst the six elements (earth, water, fire, wind, void, and consciousne
the biggest (most powerful).

â€œFifth is the attainment of detachment (perfect enlightenment â€“ buddhahood). Without
nature, wisdom proper flows freely. Great compassion is characterized by thusness but that
does not linger in thusness. The samyaksambodhi being void in nature, is therefore, nothing
[Such a] mind has no boundary and without focus. This is how tathagata-hood is being arrive

â€œVirtuous man, [all] the five attainments arise from the One-Enlightenment and are acces
Self-Benediction [of primordial enlightenment]. [When one] helps transform sentient beings i
that Self-Base [of enlightenment].â€•

Sariputra asked, â€œHow does one go about â€˜from that Self-Baseâ€™?â€•

The Buddha replied, â€œBasically there is no origin. The functioning of [thusness] is withou
Absolute void is the base-Reality [responsible for the manifestation] of everything. By genera
(leading to realization of void nature of the mind that culminates in all the merits therein) one
the sagely path (journey). Why? Virtuous man! Like a hand grabbing air, [enlightenment] is n
[as all dharmas are void of nature,] nor non-attainment [as all dharmas, being void of nature
co-origination].â€•

Sariputra remarked, â€œAs the Lord has explained, at the beginning of oneâ€™s journey [c
attainments], one should aim at the Self-Benediction of Self-[EnlightÂ-enment]. Such a [state
and non-fabricating, and that calm non-fabrication is thusly. [Thusness] holds all the merits [
enlightenment] and embraces all the Dharmas. This is perfect, non-dual, fusion. It is inconce
know this Dharma is the mahaprajnaparamita (perfection of great wisdom). It is the great sp
mantra of great clarity, the unexcelled mantra, the unequalled mantra.â€•

The Buddha said, â€œSo it is, so it is! This void-nature of the Dharma is thusly. As its nature
the fire of wisdom that incinerates all knots (defilements and sufferings). [Knowing all dharm
nature] they are equal in every respect. The three [final] stages of complete enÂ-lightenmen
bodies (dharmakaya, sambhogakaya, nirmanakaya) of sublime enlightenment shine brilliant
in the ninth consciousness.

â€œVirtuous man, this Dharma is beyond cause or co-origination, since it is wisdom functio
neither moves nor is it still, as its functioning is void in nature. Its essence neither exists nor
exist, since the characteristic of the void is void [of itself].

â€œVirtuous man, when liberating sentient beings, one should guide them to access this es
Absolute void] through contemplation. One who accesses this essence will meet the tathaga
realization of the single dharma-body (dharmakaya) of all buddhas].â€•

Sariputra remarked, â€œThe essence of the contemplation of the tathagata means not linge
[mind-prompted] currents. One should abandon the four [ordinary] dhyanas (mental absorpt
through concentration) as well as their limiting tops (heavenly states of such absorptions).â€

The Buddha said, â€œSo it is. Why? Because all dharmas are [merely] names and classific
[ordinary] dhyanas [being object-based concentrations] are the same. [On the other hand,] it
tathagatas (the realization of the single-body, the dharmakaya of all buddhas) [oneâ€™s ow
[being the thusness, without coming or going] is [totally] liberated, eternally in a state of extin

neither away from [that state] nor accessing it. [This is] because there is equality (no differen
outside [the tathagata-mind].

â€œVirtuous man, similarly, all [types of ordinary] dhyana contemplations are absorptions d
cessation of perception. But thusness contemplation, is not the same as those [types of dhy
contemplates thusness-upon-thusness has no perÂ-ception (sign) that he is contemplating t
characteristics relating to thusness are already calm and extinct. Calm-extinction is the esse

â€œThe dhyana absorption [directed towards] the cessation of perception is, in fact, mental
not [true] dhyana. Why? The nature of dhyana [proper] is detached from all [mental] activitie
taints nor is being tainted. It is neither a dharma nor its shadow. It is beyond all differentiatio
its essence is that of Self-Benediction. Virtuous man! This contemplative abÂ-sorption of thu
called dhyana [proper].â€•

Sariputra asked, â€œIt is inconceivable! The Tathagata constantly employs Reality which a
essence of thusness in liberating sentient beings. [Since] the essence has many meanings a
scope], only sentient beings with sharp faculties are able to cultivate it. Sentient beings of du
will find it difficult to understand its meaning. Through what expedient means can those of du
led to access this Truth?â€•

The Buddha replied, â€œOne should encourage those of dull faculties to receive and mainta
stanza; [this will ultimately allow them] to access the truth of Reality. All Buddha-Dharmas ca
within a single four-line stanza.â€•

Sariputra asked, â€œWhat is the four-line stanza? I beg [the Lord] to proclaim it.â€•

Thereupon, the Lord recited the stanza:

The essence of everything created by causes and originations,
Such essence [being void] is extinct, beyond creation.
Essence that extinguishes all that is subject to creation-extinction,
Such essence [being void] exists and not extinct (beyond co-origination).

When the great assembly heard the proclamation of this stanza, all were joyous. Everyone a
where creations (phenomenal illusions) cease to arise [through their understanding of extinc
creation]. All [now having their mind silenced] awakened to the wisdom-sea of prajna on the
[as it is within the silent void that the inherent Self-Wisdom manifests].

Chapter Seven

The Tathagatagarbha (The Perpetual Store)

At that time, the Elder Brahmacarya (Chastity) rose from the Self-domain [of Reality, the enl
and spoke to the Buddha, â€œLord! The essence (nature of the void) that exists is beyond e
is beyond co-origination]. The essence which can cause extinction is unborn (the essence o
is beyond extinction). [Therefore,] the essence of thusness is the bodhi of the buddhas. The
is free from differentiation. The non-differentiating wisdom [being void in nature] can [thusly]
infinite differentiations. These unlimited characteristics [of wisdom] result in the cessation of
differentiations. Therefore, both the essence and characteristics [of the void] are inconceival
its inconceivable essence, lies its non-differentiation.

â€œLord! The number of dharmas is immeasurable and limitless, but the unlimited characte
have only one [common] essence of abidance by one (single) nature. How does this come a

The Buddha replied, â€œElder! It is inconceivable! I proclaim all the Dharmas for the sake o
deluded. Hence, they (the Dharmas) are only expedient means. All the characteristics of dha
one essence of Reality. Why? They are like the example of the four gates that open upon a
lead to the [same] city. Just as the populace [of that city] may freely enter [through any gate]
with the various tastes of the myriad dharmas [leading ultimately to the same essence of Sir

The Elder Brahmacarya remarked, â€œIf dharmas are like this, by abiding in the Single-Tas
to access all the tastes.â€•

The Buddha replied, â€œSo it is, so it is! Why? The essence of the Single-Taste is like a big
There is not a single one amongst all the streams that does not flow into it. Elder! The tastes
dharmas are just like all the streams. [Whilst] their names and classifiÂ-cations may differ, th
all the streams] is not different. From the perspective of the sea, its water embraces all [the
those streams. [In the same way,] if one abides by the Single-Taste, then all tastes are bein

The Elder Brahmacarya asked, â€œIf all dharmas are of a single taste, how is it that there a
three vehicles? Is the wisdom behind each different?â€•

The Buddha replied, â€œElder! This is like the example relative to the stream, the river, the
sea. In view of the differences in their sizes and depths, they are named differently. When w
stream, it is called the stream water. When it is in the canal it is called the canal water. Wher
river it is called the river water. But once [all the water] is in the sea, it is just called seawater
dharmas [of the three vehicles] are also the same. [As] they are all within the Reality of thus
all called the path to buddhahood.

â€œElder! One who accesses the path to buddhahood accesses three practices.â€•

The Elder Brahmacarya asked, â€œWhat are the three practices?â€•

The Buddha replied, â€œFirst is the practice in accord with phenomena [knowing them to be
Second is the practice in accord with consciousness [knowing the characteristics of everythi
to be the projections of the mind]. Third is the practice according to thusness [of the non-abi
functions without obstruction under all circumstances].

â€œElder! These three practices fully embrace all approaches. Of all the approaches to the
not one that does not acÂ-cess thereof. One who accesses these practices does not genera
charÂ-acteristics of the void. And one who so accesses (these practices) can be said to hav
tathagatagarbha. One who accesses the tathagatagarbha accesses that which is beyond ac

The Elder Brahmacarya asked, â€œThis is inconceivable! Upon accessing the tathagatagar
matures into a fruit. It has no access point. Through the strength of the fundamental Self-Be
(the Self-Benediction) accesses the Self- [Reality]. In attaining that Self-[Reality], how many
wisdom would one have?â€•

The Buddha replied, â€œOneâ€™s wisdom would be inexhaustible. Briefly speaking, one w
of wisdom. What are the four? First is the perpetual wisdom that accords with thusness [wor
obstructions for sentient beings, according to co-origination]. Second is adaptive wisdom tha
extirpates the sicknesses (defilements) [of sentient beings, according to co-origination]. Thir
wisdom [of Nirvana] that removes lightning (momentary/temporary/partial insight) wisdom [o
yet-to-be-fully awakened cultivator]. Fourth is Absolute-Wisdom that accesses Reality perfec
the path to buddhahood.

â€œElder, this is the working of these four great matters. The sayings of all the buddhas of t
big bridges and ships [to ferry sentient beings across]. [When you] liberate sentient beings,
employ this wisdom.

â€œElder, further, the operation of these great functions involves three important aspects. F
the mutual non-infringement between the internal (for self-liberation) and the external (when
others) within the three saÂ-madhis {Note: please see the Buddhaâ€™s explanation later}. S
discriminatory wisdom within the great matrix of subject [relating to the four elements and th
consciousness in ending all obscurations]. Thirdly, the wisdom and non-distraction of thusne
compassion, when liberating oneself and others. These three aspects will culminate in [the p
bodhi. One who does not practise these, will be unable to flow into the sea of the four wisdo
subject to the whims of all the great demons.

â€œElder, until the attainment of buddhahood, you and the others in the assembly should co
and practise, without any temporary respite.â€•

The Elder Brahmacarya asked, â€œWhat are the three samadhis?â€•

The Buddha replied, â€œThe three samadhis are the samadhi of the void, the samadhi with
and the samaÂ-dhi of non-expectation. These are the samadhis.â€•

The Elder Brahmacarya asked, â€œWhat is the great matrix of subject?â€•

The Buddha replied, â€œâ€˜Greatâ€™ means the four basic elements (earth, water, fire, an
means the [five] aggregates (skandha), and others [such as the sense-realms, and the twelv
co-origination]. â€˜Matrixâ€™ means the base (eighth) consciousness. This is called the gre
subject.â€•

The Elder Brahmacarya said, â€œIt is inconceivable! Such wisdom [comprising the four wis
related matters that bring about their perfection] benefits oneself and others. [It enables a cu

transcend the three realms, [yet] without abiding by Nirvana, to access the bodhisattva path

â€œSuch characteristics [created through the functioning of differentiation in co-origination] dharmas that are subject to creation-extinction, since they involve differentiation. If one were differentiation, then these dharmas would not be subject to extinction.â€•

In proclaiming the essence, the Tathagata then recited the stanza:

Dharmas created from differentiations (co-origination),
Are duly extinguished by differentiations,
Abandon all dharmas that are subject to differentiations,
Then they will neither be created nor extinguished.

When the Elder Brahmacarya heard this stanza, his mind was jubilant and elated. Wishing t essence, he recited the stanza:

All dharmas are originally calm and extinct.
This calm-extinction is also unborn (beyond creation).
All dharmas that are subject to creation-extinction,
Such dharmas are not beyond creation.
They are not the same [as those beyond creation-extinction],
As each is subject to either permanence or impermanence.
This [Dharma of the Buddha] leaves all dualities,
But also does not linger in oneness.
If dharmas are [illusorily] said to be one,
It would be like the [illusory] hair of fire-rings,
[Or] mistaking heat-waves (mirages) for water.
All [such perceptions] are false and deceptive.
[Also] if one perceives the nonexistence of dharmas,
[This perception creates] a dharma of nothingness.
Like a blind man who [ignorantly] believes otherwise,
Preaching a dharma like (nonexistent) hair of a tortoise.
I have now heard the Buddhaâ€™s exposition [on],
The Dharma beyond dualistic views,
Also not relying on abidance between [such views].
Therefore it is beyond grasping or abiding.
The Dharmas spoken by the tathagatas,
Are completely from non-abidance.

I, from the place with non-abidance,
Pay respect to the tathagatas from here.
Respectfully saluting the characteristics of the tathagatas,
Their motionless wisdom equals to empty space.
Free from grasping and lingering,
I respectfully salute their non-abiding bodies.
Everywhere I,
Always see all the tathagatas.
I only wish all the tathagatas,
Will explain the perpetual Dharma to me.

Then the Tathagata stated: â€œAll good men! You lisÂ-ten attentively and I will explain for y
Dharma.

â€œVirtuous man, the perpetual Dharma is not a perpetual dharma. It is neither the spoken
word. It is neither the noble truth nor liberation. It is neither non-existence nor the sense-real
(existence). It is beyond all deception (grasping) and impermanence. This Dharma is also no
[For] it is beyond all views of permanence and impermanence. Permanence is revealed onc
deceptive] consciousness [of the eighteen sense-realms,] is realized to be void. The [eighth
the base of the other seven] consciousness is perpetually calm and extinct. This calm-extinc
also calm and extinct.

â€œVirtuous man, one who knows that dharmas are calm and extinct need not calm his min
His mind is always calm and extinct. The mind of one who attains calm extinction (through re
mind and dharmas are void of nature) is constantly aware that all mentation (nama) and sen
are nothing but the [creations of the] ignorant mind. The ignorant mind differentiates all the d
all the dharmas] are nothing apart from mentation (nama) and sense-objects (rupa). [One wh
thusness of dharmas does not follow (being conceptualized by) written and spoken languag
be with the essence and will not differentiate self and others [thus transcending duality]. Kno
self is [only] a hypothetical name is the attainment of calm-extinction. If one attains calm-ext
attains anuttarasamyaksambodhi.â€•

After Elder Brahmacarya heard this exposition, he recited the stanza:

Mentation and forms, the phenomena [created by] differentiation,
Together with dharmas â€“ these are called the three [delusions].
Absolute thusness and sublime wisdom (the two of Reality),
[The above] altogether makes five.

I now know these dharmas,
Are latched by permanence and impermanence.
Accessing the path of creation and extinction,
Is impermanence not permanence.
The Dharma on the Void spoken by the Tathagata,
Is beyond impermanence and permanence.
Being without co-origination, [this Dharma] is unborn.
Since it is beyond creation, it has no extinction.
Grasping at existence [of co-origination],
Is like plucking a flower from the sky,
Or expecting a barren womanâ€™s child â€“
The Absolute is beyond grasping.
Abandoning all clinging to co-originations,
One also does not linger on all that is subject to extinction,
Or on Self-essence (base consciousness) and the [four] great [elements].
By relying on thusness, therefore, one attains Reality.
Therefore the Dharma of Reality-thusness,
Is constantly free within thusness.
All the tens of thousands of dharmas,
Are not the fabrications of the consciousness of thusness.
As the Dharma once detached from the eight consciousnesses is void,
Hence it is explained from the perspective of the void.
By abandoning all dharmas subject to creation-extinction,
One dwells in Nirvana.
Being overcome by the great compassion [within],
[One] does not linger within the extinction of Nirvana.
Transmuting both object and subject of clinging,
One accesses the tathagatagarbha.
When the great assembly heard this essence, all attained right vocation (spiritual mission) a
beyond-coming-and-going (beyond creation-extinction) sea of the tathagatagarbha.

Chapter Eight

Concluding Summary

At that time, Ksitigarbha (Earth-Store) Bodhisattva, rising from amidst the assembly, came b
Joining his palms together [to pay respect] with his right knee on the ground, he addressed t
â€œLord! I observe that the assembly has [some] doubts that have yet to be resolved. As th
willing to remove the doubts [for us], I will now ask on behalf of this assembly on doubts that
I beg that the Tathagata, out of mercy and compassion, to take pity on us and grant this requ

The Buddha replied, â€œBodhisattva-mahasattva! The way you are saving and liberating se
great compassion and empathy. It is inconceivable. You should ask extensively. I will speak

Ksitigarbha Bodhisattva asked, â€œWhy are all dharmas not created through co-origination

Proclaiming the essence, the Tathagata recited the stanza:

If dharmas are created by co-originations,
No dharmas can exist when co-originations are absent.
Since dharmas are devoid of [independent] nature,
How can co-originations create dharmas?
{Note: This is possibly another example of the Buddhaâ€™s way of negating sentient being
everything as we saw in Chapter two.}

Then Ksitigarbha Bodhisattva asked, â€œIf dharmas are beyond creation, how can the Bud
that dharmas are created by the mind?â€•

Thereupon, the Lord recited the stanza:

Dharmas that are created by the mind,
Such dharmas cling to subject and object.
Like the sky-flowers in a drunkardâ€™s eyes,
Such dharmas are still not the otherwise (thusness).

Ksitigarbha Bodhisattva then remarked, â€œIf dharmas are like this, then they would be wit
like thusness). Dharmas that have no parallels ought to be self-generated (without causes).

Thereupon the Lord recited the stanza:

Dharmas are basically free from existence and nonexistence,
So is the case for existence of self (ego) and others.
With neither beginning (existence) nor end (nonexistence),
The success or failure [of everything] is non-abiding (void).

Then Ksitigarbha Bodhisattva said [quoting the Buddha], â€œThe characteristics of all dhar
Nirvana. Nirvana [itself] and the characteristics of the void are also the same. From the pers
thusness, all dharmas without [characteristics of] thusness ought to be the same.â€•

The Buddha agreed, â€œAll dharmas without [characteristics of] thusness are the same [si
non-obstructing].â€•

Ksitigarbha Bodhisattva said, â€œThis is inconceivable. The characteristics of thusness is n
different [from one]. Any clinging [related to speech and mind] by the mind and action [by the
and calm. The void and calm mind and its dharmas are beyond grasping. Thus, they (mind a
to be calm and extinct.â€•

Thereupon, the Lord recited the stanza:

All dharmas which are [apparently] void and calm,
Such dharmas are calm but not void.
When the mind has not [awakened to the] void,
It is a grasping mind that is not calm.

Then Ksitigarbha Bodhisattva said, â€œThis Dharma [of the One-mind] is not of the three tr
truths relating to] sense-objects, the void and mind are also nonexistent. Since these [three]
basically non-existent, the Dharma [of the One-mind] should also be nonexistent.â€•

Thereupon the Lord recited the stanza:

Dharmas are basically without self-nature,
They arise through co-originating factors.
Not [abiding by] thusness,
Is how they are in thusness.

Then Ksitigarbha Bodhisattva asked, â€œAs all dharmas are beyond creation and extinctio
are not all one (identical)?â€•

Thereupon, the Lord recited the stanza:

An abode for dharmas does not exist,
Their characteristics and classifications are void, hence, nonexistent.
These two, naming and speech, and all dharmas,
Are the graspings by the subjects (sense-organs).

Then Ksitigarbha Bodhisattva remarked, â€œThe characteristics of all dharmas do not abid
[of subject or object]. [Being non-abiding] they also do not linger mid-stream between them.
consciousnesses are similarly [beyond creation- extinction]. How can sense-realms be creat
If conÂ-sciousness is capable of creation, then consciousness [itself] must be created [by s
The subject that can create must have an object of its creation. So how can consciousness
creation?â€•

Thereupon, the Lord recited the stanza:

The object and subject of creation are two,
These two are subject and object of co-origination.
Since both are without independent nature,
Clinging to their existence is an illusion, like a sky-flower.
When consciousness has not arisen,
Sense-realms also are not being created.
When sense-realms have not been created,
Consciousness is also being extinguished (non-arising).
As these two are basically nonexistent,
They both neither exist nor do not exist.
Consciousness that is not created is also nonexistent,
How do sense-realms derive their own existence?â€•

Then Ksitigarbha Bodhisattva remarked, â€œSimilarly, the characteristics of dharmas are v
(within consciousnesses of sense-organs) and externally (in sense objects). These two grou
and [sense-organs] consciousnesses, are basically calm and extinct. The Tathagataâ€™s e
dharmaâ€™s Absolute characteristic. A dharma that is absolutely void and thusly is beyond

The Buddha responded, â€œSo it is. A dharma that accords with Reality is beyond sense-o
non-abiding. It can neither be co-originated nor can it co-originate. It is neither the subject [o
aggregates and the sense-realms], nor the great (elements). [It is] the Dharma of the one Se
(enlightenment). [Thus it is] the conglomeration of profound merits.â€•

Ksitigarbha Bodhisattva said, â€œIt is inconceivable! It is an inconceivable conglomeration
seventh [consciousness] and the five [consciousnesses of the five sense-organs] are beyon
eighth and sixth [consciousnesses] are calm and extinct. The characteristics of the ninth [co
being the Absolute-void] are [therefore,] void and nonexistent. [Hence, within the ninth cons
being the Absolute-void,] the void is also void [of existence]. The non-void is [similarly] void
nonexistent. As the Lord has explained, dharmas and essence are all void [ultimately]. Acce
(gate to liberation), there are no practices [that need to be cultivated], yet one does not negl
[such as the six paramitas]. There is neither self nor object-of-self, neither subject nor objec
or object of perception. All the internal and external knots (defilements) are calm and still. Th
are also being extinguished. This thusly contemplation is the true thusness in which wisdom
[are perfectly balanced]. The Lord constantly explains that the Dharma on the void is an exc
medicine.â€•

The Buddha replied, â€œSo it is. Why? Because the nature of the dharma (being nonexiste
void-nature is beyond creation, the mind [that accesses the void] is perpetÂ-ually non-creati

void-nature is beyond creation, the mind is perÂ-petually beyond creation. As the void-natur
the mind is also non-abiding. As the void-nature is beyond any doing (beyond practice), the
non-doing (beyond practice). The void, being free from both egress and access, is free of all
losses. The aggregates, sense-realms, etc., are also nonexistent. Therefore the mind is thus
non-grasping! Bodhisattva, I have expounded the Dharma on the void in order to prick all [th
relating to] existence.â€•

Ksitigarbha Bodhisattva said, â€œLord! Knowing that existence is unreal, like heat-waves (r
as water, and that Reality is not nonexistent, like the nature of fire [inherent in wood], is a pe
contemplates wise?â€•

The Buddha replied, â€œSo it is. Why? This person is contemplaÂ-ting Reality. [He is] conte
[characteristic of non-characteristics, i.e.,] calm-extinction. All characteristics and non-charac
being void [of nature], are being equally absorbed by the void, in the process where the void
cultivated (understood/realized). [With a non-abiding mind where all characteristics arising d
contemplation are being self-liberated, one accesses the dharmakaya and thus] does not fai
buddhas. Since [when] one meets the buddhas, one does not follow the three currents (type
who are not able to awaken to buddhahood during their life-time].

â€œWithin the Mahayana, the path of the three liberations [of the void, formlessness, and n
single body (essence) which is void in nature. Since it is void in nature, it is [called] the void.
is void, it has no characteristics. As it has no characteristics, it is non-doing. As it is beyond
it seeks nothing. As it seeks nothing, it is free from expectation. As it is non-expecting, it is b
Since it is beyond vows, it understands all karmas [are the creations of the mind], and the ne
(calm) the mind. As the mind is purified, one sees the buddhas. As one meets the buddhas,
born in the Pure Land.

â€œBodhisattva, this profound Dharma on the three liberations should be diligently cultivate
[right] concentration will then be perfected, leading to the transcendence of the three realms
existence.â€•

Ksitigarbha Bodhisattva asked, â€œWhat the Tathagata has expounded on non-creation an
Dharma on impermanence [of dharmas]. Extinction arises by virtue of creation and extinctio
extinction are self-extinguishing. [Once creation and extinction have been extinÂ-guished,] c
will be permanent. Once it is perÂ-manent, it cannot be broken. This is the perpetual Dharm
the three realms of existence. All the active (impermanent) dharmas [of the desire realm] an
duration) dharmas [of the form and formless realms] that involve practices (doings), should b
fire pits.

â€œThrough what dharma may one rely upon as well as admonish oneself in order to acces
the perpetual Dharma]?â€•

The Buddha replied, â€œBodhisattva! Admonish the mind on the three great matters, and a
the three noble truths.â€•

Ksitigarbha Bodhisattva asked, â€œHow may one admonish oneâ€™s mind on the three m
the one practice via the three noble truths?â€•

The Buddha replied, â€œAs regards the three great matters: the first is called cause, the se
effect, and the third is called consciousness. These three matters are void and nonexistent b
are neither the self [as they are devoid of nature] nor are they the True-Self (Buddha-nature)
taints of craving arise in them? Contemplate these three matters. They are being bound by t
attachment, causing sentient beings to aimlessly drift in the sea of suffering. On these matte
constantly admonish oneself.

â€œAs for the three noble truths: the first is called the path of bodhi. This is the noble truth o
[as bodhi-nature is inherent in all sentient beings]. It is not a truth about inequality. The seco
called the noble truth of wisdom attained through great enlightenment. It is not deviated-trut
pathways]. The third truth is that noble truth accessed through the simultaneous cultivation o
concentration. This truth is not accessed by practising them lopsidedly. Anyone who cultivat
truths along the path to buddhahood, will not fail to attain the great enlightenment. Accessin
the great enlightenment, one exudes extremely great compassion, benefiting both one-self a
attains the bodhi of the buddhas.â€•

Ksitigarbha Bodhisattva asked, â€œLord! Such a Dharma [on the void] would be free from c
co-originations. If a dharma is not co-originated, there should be no causes that can be gene
such a motionless dharma access the [path of the] tathagatas?â€•

Wishing to proclaim the meaning, the Tathagata recited the stanza:

The characteristics of all dharmas
Are void, nonexistent, and motionless by nature.
These dharmas at a specific time,
Are not arisen (not affected) through such time.
[As] dharmas have no differences in time,
They do not arise through differences in time.

Dharmas are beyond motion and stillness.
They are calm and extinct as their natures are void.
When their natures are void, calm, and extinct,
Then dharmas can appear [through co-origination].
When detached from all characteristics, they abide calmly.
As they abide calmly, they do not co-originate.
All co-originated dharmas
Are co-originated, [but] not created.
As co-originating factors are not created or extinguished,
The nature of creation-extinction is hence void and calm.
The nature of co-origination gives rise to subject and object,
These co-originations arise from basic co-originating [nature].
Hence dharmasâ€™ arising is not [directly due to] co-origination.
This is also the case with the non-arising of co-origination.
All dharmas that arise through co-origination,
Such dharmas [being ultimately void] are purely co-originated.
The co-originating characteristics of creation and extinction,
Are themselves free from creation and extinction.
Those characteristics [being the Absolute] are thusly and real,
Basically neither manifest nor disappear.
All dharmas [being void of nature] at a specific time,
Co-originate manifestations and disappearances themselves.
Therefore the absolutely pure base,
Is not caused by other forces,
Precisely when this is subsequently attained,
One [re-]attains the Self-attainment (Self-Enlightenment).

When Ksitigarbha Bodhisattva heard what the Buddha said, his mind-ground (deepest part o
blissful and free. All in the assembly had no more doubts. Knowing their mind-state, [Ksitiga
recited the stanza:

I knew the doubts in all their mind,
And accordingly inquired sincerely and extensively,
[Through] the Tathagataâ€™s great compassion and kindness,
[He] has analyzed [the doubts] with none remaining.
Everyone in the two [sub-] assemblies,
Has clearly understood.
From the Absolute-Domain,

I [vow to] liberate all sentient beings.
Like the great compassion of the Buddha,
Not abandoning the great vow.
Hence at the only-child state (viewing everyone as oneâ€™s child),
[The bodhisattva] abides amidst defilements [to liberate others].

Then the Tathagata addressed the assembly: â€œThis bodhiÂ-sattva is inconceivable! He c
sentient beings from their sufÂ-ferings through his great compassion. If there are sentient be
the Dharma of this sutra, or keep this bodhisattvaâ€™s name, they will not fall into the evil r
hungry ghosts and animals], with all obstructions and difficulties completely eradicated. If the
sentient beings with no remaining stray thoughts, recite [or contemplate] exclusively on the D
sutra, cultivate and practise it, this bodhisattva will always manifest a transformation body to
Dharma to them. He will support them unceasingly, leading them to attain anuttarasamyaksa

â€œYou bodhisattvas, when liberating sentient beings, you should lead all of them to cultiva
this Absolute-Essence of the Mahayana.â€•

Epilogue

At that time, Ananda arose from his seat, came forward and addressed the Buddha: â€œWh
spoken is the conglomeration of merits of the Mahayana. It will definitely eradicate the knots
perpetual benediction of enlightenment is inconceivable! What should the title of the sutra of
How much merit will those who receive and keep such a sutra accrue? May the Buddha be
compassionate to explain this for us.â€•

The Buddha replied, â€œVirtuous man, the name of this sutra is inconceivable. It has been
by all the buddhas of the past. It enabled them to access the tathagatasâ€™ all-embracing s
sentient being keeps this sutra, he then need seek no more from other sutras. The Dharma
inclusive of [the essence of] all other Dharmas. It embraces the essence of all sutras. It is th
of the Dharmas of all the sutras. As for the title of this sutra, it is named Mahayanasamgraha
(CompenÂ-dium of Mahayana sutras). It is also called Vajrasamadhi. It can also be called th
Immeasurable Doctrine. If a person reÂ-ceives and keeps this scripture, the merits therein is
supports hundreds of thousands of buddhas. Such merits are comparable to the inconceival
now charge you with the dispensation of this sutra.â€•

Ananda asked, â€œWhat sort of mentality and what type of person can receive and keep th

The Buddha replied, â€œVirtuous man, the mind of the person who receives and keeps this

from gains or losses and constantly cultivating the spiritual life. Even in non-essential discus
mind is always blissful and calm. In the midst of crowded environment, his mind is collected
Even if he lives at home (householderâ€™s life), he does not grasp at the three realms of ex

â€œThis personâ€™s appearance in the world is endowed with five merits. First, he is resp
Second, he will not meet with accidental or untimely death. Third, he will expertly rebut perv
Fourth, he will gladly ferry sentient beings across [to the other shore]. Fifth, he will be able to
sagely path. Such a person will receive and keep this sutra.â€•

Ananda asked, â€œWill a person who ferries sentient beings across [to the other shore] be
receiving offerings, or not?â€•

The Buddha replied, â€œSuch a person is able to become a great field of merits for sentient
constantly exercises great wisdom [of the unexcelled bodhi] and disÂ-plays both skilful mea
is as worthy of receiving offerings as [any of] the four [levels of ascetic discipleship]. [Even if
person dies] one may make offerings (pay respect) to his [partially cremated] head, eyes, m
So how could he not receive clothes and provisions? Virtuous man, such a person is your m
How could an ordinary person not pay respect to him?â€•
Ananda asked, â€œIf, at that personâ€™s residence, one receives and keeps this sutra and
makes offerings to that person, how much merit would one accrue?â€•
The Buddha answered, â€œBesides, if, a person donates a city-full of gold and silver to cha
be comparable to the inconceivable [merits] of one who maintains a four-line stanza of this s
respect and making offerings to that perÂ-son [the merits accrued thereof] is inconceivable!

â€œVirtuous man, a person who guides all senÂ-tient beings to hold this sutra, his mind will
collected and he will never forsake his mind-base (buddha-nature). Should he forget his min
immediately reÂ-pent. This Dharma of repentance produces coolness [of the mind].â€•

Ananda asked, â€œIf one repents, would past evil deeds not be receded?â€•

The Buddha replied, â€œSo it is. Like a dark room, when a bright lamp is brought into it, its
being extinguished instantly. Virtuous man! Talking about repentance from [evil deeds]; all e
committed can be said to have receded into the past.â€•

Ananda asked, â€œWhat is repentance (how repentance can be realized)?â€•

The Buddha replied, â€œBy relying on the teachings of this sutra, one acÂ-cesses the conte
Once contemÂ-plation has been accessed, all evil deeds will be completely extinguished. Le

evil realms, one will be born in the Pure Land, where one will quickly attain anuttarasamyaks

When the Buddha completed expounding this sutra, Ananda, the bodhisattvas and the fourf
[comprising the monks, nuns, lay male and lay female followers â€“ alternatively it could me
in the assembly as mentioned in the first chapter] were all immensely elated. Their mind atta
certainty [of enlightenment]. They paid due respect to the Buddha by touching his feet with t
They gladly practised [the Buddhaâ€™s teachings] respectfully.

Summary on The Vajrasamadhi Sutra

When liberating sentient beings, do not conceive whether it takes place or not.
Guide sentient beings to abandon mind and ego, for both are basically void.
The mind and its characteristics have no origin, no abode, void and calm.
Mind is free from both mind [itself] and self (ego).
Someone who conceives of a self should contemplate inter-independent origination. But this
cause and effect, both of which are fabrications of the mind!

A person who conceives of a self should abandon the view that the self exists.
A person who conceives of no-self should abandon his view that the self does not exist.
If a person conceives that the mind exists, he should be led to abandon the view that mind is
creation.
If a person conceives that the mind can be extinguished, he should abandon the view that m
extinction.
Because whatever that is basically unborn is beyond extinction and whatever that is extinct i
creation.
If a sentient being perceives that dharma is subject to creation, let him abandon his view on
[of dharmas].
Once these views are extinguished, he realizes the absolute non-existence of all dharmas a
non-projection of the mind.
If one abides by non-creation, this is creation (mentation).
When creation and extinction are both being extinguished, creation cannot take place and th
and calm, without abode.

Only a truly non-abiding mind is non-creating.
A non-creating mind has neither egress nor access.

Arising and demise of the tathagatagarbha's functions and discretions are [in accordance wi
void-calmness.
Free from acceptance or rejection, contemplate the self-nature and characteristics of the tat
with neither conception nor mentation.
Thus mind will not arise and be in Reality.
When all [eight] consciousnesses are peaceful and calm, [one] accesses the purity of the fiv
[relating to the five aggregates].
Accessing the purity (void nature) of the five aggregates, the mind is free from delusions.
When delusions vanish, one immediately accesses the base of self-enlightened wisdom
that everything is uncreated originally and one is free from all illusory conceptions.
When delusions are uncreated, there are no delusions to end, no mind to be calmed â€“
the mind is free from differentiation and discrimination.
Mind that fabricates nothing neither clings to nor rejects anything â€“ it abides by non-mind a
When mind is not being aroused, or not conceiving anything, it will be independent of everyt
The five aggregates [of being] and six sense-bases will be [realised to be] void.
Mind, being void, is fully endowed with all the six paramitas.
The six paramitas are formless and beyond practice.
Forsake desires, possess purity in speech and skilful means, through firm determination and
non-abiding. Abide not by either body or mind.
Leave all sense-objects, classifications and all ego-generating activities.
Abandon both void and calmness, yet not linger in any void.
Mind is without abode, nor does it dwell in the great void itself.
In all activities, the mind is not aroused, nor does it look forward to any realisation (Nirvana)
both liberation and bondage.
Know that the mind is thus and its characteristics are also thus.
Thusness is beyond mind and practice.
The nature of bodhi (awakening) has neither gain nor loss, enlightenment nor [ordinary] con
In non-abidance everywhere, lies the non-formation of all defilements.
Being neither distracted nor concentrated is the [true] non-creating dhyana.
It is not apart from the mind and has no abode.
The absolute is free from being void or non-void â€“ the same for all sense-realms.

Enlightenment has no abode, it is pure [and void].
The mind has no abode, its purity is without ceasing.
Unaffected by conditions [of co-origination] or differentiations, this nature is free from any sig

enlightenment. This is how enlightenment is being realized.
The self-enlightenment nature is fully replete within the bodies of all sentient beings.
All sentient beings have been pricked by the thorns of desire.
When discriminations and taints occur, sit without abidance, where consciousnesses and ag
transformed to the parinirvana [where all the aggregates dissolve].
Since the enlightenment aspect of Nirvana is beyond differentiation, there is no attainment o
Enlightened beings do not abide in Nirvana.
One who abides by thusness (suchness) has no abidance.
Free from both egress and access, it accesses the amala-consciousness.
The amala-consciousness is not something to be acquired.
Being unaware of it in the past, it does not mean that it is non-existent.
Guide sentient beings to calm their mind by abiding in undistracted awareness.

From the mind of the icchantika upwards, one passes through five levels.
First is the attainment of [the ten] faith[s]. A follower now has faith that within his body is a se
Absolute-Thusness.
Second is the attainment of contemplation, where one is aware that all the sense-realms
are nothing more than the mentation and verbalisation [of the mind].
Third is the attainment of cultivation, the constant generation of bodhicitta and training there
carried out at the same time. Thus one leaves and abandons all hindrances and shackles.
Fourth is the attainment of practice. Practice means abandoning all practices, as thusness o
motionless.
Fifth is the attainment of detachment (perfect enlightenment).

When one helps transform sentient beings, is must be from that Self-Base [of enlightenment
all the merits [of full enlightenment] and embraces all the Dharmas. The Dharma is beyond c
co-origination â€“ wisdom functioning of its own.
It neither moves nor is still, as its functioning is void in nature.
When liberating sentient beings, one should guide then to access this essence [of the Absol
contemplation. One who contemplates thusness-upon-thusness has no perception that he is
thusness. Calm-extinction is the essence of thusness. Nature of dhyana [proper] is detache
activities.

One who accesses the path to buddhahood accesses three practices.
First is the practice in accord with phenomena [knowing them to be void ultimately].
Second is the practice in accord with consciousness [knowing the characteristics of everythi
to be the projections of the mind].
Third is the practice according to thusness [of the non-abiding mind that functions without ob

all circumstances]. These three practices fully embrace all approaches. Vows are also being
thusly contemplation is the true thusness in which wisdom and concentration are balanced.

The nature of the dharma (being nonexistent) is void. As this void-nature is beyond creation
accesses the void] is perpetually non-creating.
As this void-nature is beyond creation, the mind is perpetually beyond creation.
As the void-nature is non-abiding, the mind is also non-abiding.
As the void-nature is beyond any doing (beyond practice), the mind is also non-doing (beyo
void, being free from egress and access, is free of all gains and losses. The aggregates, se
are also non-existent.
Therefore the mind is thusly and non-grasping.

The path of the three liberations [of the void, formlessness, and non-practice] has a single b
which is void in nature.
Since it is void in nature, it is called the void.
Since it is void, it has no characteristics.
As it has no characteristics, it is non-doing.
As it is beyond practice, it seeks nothing.
As it seeks nothing, it is free from expectation.
As it is non-expecting, it is beyond vows.
Since it is beyond vows, it understands all karmas [are creations of the mind], and the need
the mind.
As the mind is purified, one sees the buddhas.
As one meets the buddhas, one will be born in the Pure Land.

This profound Dharma on the three liberations should be diligently cultivated.
Wisdom and [right] concentration will then be perfected, leading to the transcendence of the
existence.

ÉÍÍÍ

attain not only deep concentration of the mind but also liberation from all kinds of mental and physical dukkha or suffering, through realisation of our body-mind processes and their true nature.

As I explained to you, Samatha meditation is practised to attain higher concentration of the mind. So when you practise Samatha meditation, the first type of mental training or mental culture, you have to concentrate your mind on a single object of meditation. You want to concentrate your mind on a single object very deeply. That object may be a concept or observed reality, but most Samatha meditative objects are concepts. There are also a few objects which are observed reality as the object of meditation in the first type of training and Samatha meditation. But whatever the object may be the aim of Samatha meditation is to obtain deep concentration of the mind, or the higher concentration of the mind.

So you have to take a single object and focus your mind on it. When you focus your mind on this object gradually the mind will be concentrated on it very deeply. But in the beginning of the practise your mind may go out or wander. Your mind doesn't stay with the object always. Sometimes it just goes out and thinks about something else. It wanders and goes astray. Then you have to bring the mind to the object and focus it on that object again and again. Whenever the mind goes out you bring it back and focus it on the object of meditation. In this way your mind gradually becomes concentrated well on the object of meditation.

As you have practised it for some days or months the concentration becomes better and better, deeper and deeper. Finally the mind is absolutely concentrated on the object of meditation as its absorbed into the object of meditation. Such a state of mind which is absorbed into the object of meditation is called jnana, or apana in Pali. Jnana means 'fixed as', or absorption. When the mind is totally fixed to the object of meditation it's called jnana, fixed mind. And also it is called absorption, apana.

Jnana has four stage, or five stages, in accordance with the teaching of the Buddha. So, the second stage of jnana concentration becomes better than the first. Then the third stage, the concentration better than the second. So with the fourth. As long as the mind is deeply concentrated on the object of meditation its free from all mental impurities such as desire, greed, lust, hatred, anger, ignorance, and jealousy. Because there are no impurities in the mind which is absorbed into the object of meditation you feel happy and peaceful, and calm and tranquil. Tranquillity, serenity and calmness is the result of Samatha meditation.

But in ancient times there were some devotees who practised Samatha meditation with a view to obtaining supernormal powers such as clairvoyance and clairaudience. These supernormal powers can be attained based on all the four jnanas, of the four stages. When a meditator is skilled in entering any stage of jnana he can then proceed with his meditation in order to attain psychical or supernormal powers. But though he may be able to attain them through the four stages of jnana, concentration, he is not able to rightly understand the intrinsic nature of mental and physical phenomena. He is not able to destroy any mental defilement because the purpose of Samatha meditation is to obtain deep higher concentration of the mind and psychical or supernormal powers. Because he is not able to uproot any of the mental defilements such as anger, hatred, desire, and craving, he cannot get free from all kinds of suffering, mental or physical, because these mental defilements are the causes of the suffering, dukkha. As long as one can uproot or exterminate these mental defilements, mental impurities, he is subject to suffering, dukkha.

The aim of Vipassana meditation is to free oneself from all kinds of dukkha, mental suffering and physical suffering, through realisation of the body-mind processes and their true nature. So if you are able to realise mental and physical phenomena as they really are you can do away with all kinds of mental impurities or

mental defilements which arise dependent on misunderstanding or ignorance of mental and physical phenomena and their true nature. That's why we have to practise Satipatthana Vipassana meditation, insight meditation.

But you may practise Samatha meditation with a view to gaining some deep concentration on which your insight knowledge is built. Such a kind of Samatha meditation is more beneficial than that which I explained to you for the purpose of higher concentration and supernormal powers. So in ancient times, in the time of the Buddha some meditators developed Samatha meditation further, first of all so they could gain some degree of concentration such as access concentration, and if was possible jnana concentration or absorption concentration. When they had attained absorption concentration or jnana concentration they made this the basis for Vipassana meditation or Insight Meditation.

Here access concentration means that neighbouring concentration to jnana concentration. When you have attained access or neighbouring concentration you are sure to attain jnana concentration, absorption concentration, in a short time. If the purpose of a meditator is to practise Vipassana meditation based on excessive concentration he or she can attain this by means of Samatha meditation. Such kind of Vipassana meditation is known as Vipassana meditation or insight meditation preceded by Samatha meditation.

So Vipassana meditation is of two types. The first, Vipassana meditation, insight meditation is preceded by Samatha meditation. The second is the pure Vipassana meditation or insight meditation not preceded by Samatha meditation. The first type of Vipassana meditation or Insight Meditation is practised by those who have ample time to devote to their meditation. They have to spend maybe three or four months on Samatha meditation. And when they are satisfied with their attainment of jnana concentration they proceed with Vipassana meditation.

Pure Vipassana meditation is practised by those who haven't

enough time to devote to their meditation like yourselves, because you do not have three or four months or six months or a year for your meditation. So you can spend about ten days on your meditation. For such meditators pure Vipassana meditation is suitable. That's why we have to conduct a ten days Vipassana meditation retreat. Actually ten days meditation is not enough. The period is too short a time for a meditator to succeed in any noticeable experience in his meditation. But there are some who have some experience in Vipassana meditation who when their meditation experience becomes major can attain the higher stages of insight knowledge of the body-mind processes of their true nature. Although you can spend just ten days on your meditation, if you strive to attain the deep concentration with a strenuous effort without much interval or break in the course of your meditation for the whole day, then you are able to have some new experience of meditation. So the point is to practise intensively and strenuously as much as you can.

* Preparatory Stages

Before you practise insight meditation there are some preparatory stages you should go through. The first the Pali scriptures mention is when one has spoken contemptuously or in jest or malice to or about a noble one - a puggala in Pali - who has attained some state of sanctity or enlightenment in accordance with the teaching of the Buddha. Then he should apologise to the Buddha. He should apologise that noble one, a puggala. If he is not available here, if he is deceased, he should make apology through his meditation teacher. I think you need not do this because you may not have spoken ill of any noble one, a puggala, because you may not met such a person in Australia.

The second stage is that you should entrust yourself to the Lord Buddha who teaches the technique of Vipassana meditation, by interesting yourself in the Buddha you can go through your course happily and peacefully. Though you may have unwholesome or dreadful visions in your meditation you won't fear them because you have entrusted yourself to the Buddha. Also you have to place

yourself under the guidance of your meditation teacher so he can frankly instruct you without any hesitancy. If you do not place yourself under the guidance of your teacher he may not be reluctant to instruct you even though you have some defects in your practise.

* Four Protective Meditations

When you have done this you should develop the four protective meditations for some minutes. These four are (1) recollection of the Buddha's attributes; (2) development of love and kindness or metta towards all living beings; (3) reflection upon the loathsome nature of our body; (4) reflection on the nature of death.

When you recollect the attributes of the Buddha you can select one of nine attributes. Out of these nine attributes of the Buddha you can choose the first or the second or any of the nine as the object of your meditation and reflect on it. Here Arahat is the first attribute. Arahat means the Buddha who is worthy of honour because he has completely destroyed all mental activities and attained to the cessation of all kinds of dukkha. You have to recollect this achievement of the Buddha, thinking about its meaning. That's the worthiness of honour through his attainment of the cessation of all kinds of suffering by destroying all mental defilements so he lived in peace and bliss and happiness. When you recollect these attributes you feel happy and brave to face any kind of dukkha or suffering in the course of your meditation as well as in your daily life. This must be done about two minutes.

Then you have to develop your metta, loving-kindness, the feeling of loving-kindness towards all living beings, wishing all living beings peace and happiness, and free from all kinds of mental and physical suffering, dukkha. This feeling of detached love is developed in yourself. Then you feel happy and tranquil, your mind easily concentrated on any object of meditation. This must be done about five minutes.

After that you have to reflect upon the loathsome nature of the body, thinking about its repulsiveness such as blood, pus, phlegm, intestines, and so on. This body is full of these impurities and repulsiveness. The result is you are detached from this body to a certain extent because you find it loathsome or repulsive. This also must be done about two minutes.

Then after that you should reflect upon the nature of death. Life is uncertain, death is certain. Life is precarious and death is sure. Everyone who is born is subject to death. So all men are mortal. In this way you have to think about the surety of death for every living being. You can arouse strenuous effort in your practise by thinking, `I'll have to practise this meditation strenuously before I die, or before I am dead.

This is what the Buddhist meditational texts mention as a preliminary stage for both the Samatha meditator and Vipassana meditator. They are not compulsory, not indispensable. But the texts mention they should be done. These four protective meditations, recollection of the Buddha's attributes and development of loving-kindness, metta, towards all living beings is the most important thing for a meditator to pacify his distracted mind and also to practise meditation happily and peacefully. So you should do that.

* Beginning Vipassana Meditation

When you have done these preliminary stages then you have to focus your mind on your bodily and mental processes, be aware of any mental and physical processes as they really are. That is the beginning of Vipassana meditation. The principle of Vipassana meditation is to be aware of whatever arises in your body and mind as it really occurs. In other words, any activity of the body and mind must be very attentively observed as it really is. This is the principle of Vipassana meditation. So any mental process or physical process is the object of Vipassana meditation. When you find any mental process or physical process on any part of your body and mind distinctively rising, then you

must note it, you must observe it, you must be aware of it as it really is.

Any mental or physical phenomenon can be the object of insight meditation, Vipassana meditation. You have a variety of meditational objects in Vipassana meditation, not like Samatha meditation. In Samatha meditation you have to take only a single object to focus your mind. But in Vipassana meditation there are many varieties of mental or physical processes as the object of meditation.

The mentality or physicality which is more pronounced than the other should be observed, you should be mindful of as it is. But the beginner may get confused what object to observe or to be mindful of. To avoid this confusion the most Venerable Mahasi Sayadaw taught this technique of meditation to his disciples in accordance with the four foundations of mindfulness, instructing them to begin with the movement of the abdomen.

When you focus your mind on the abdomen you find a rising movement and falling movement. When you breath in the abdomen rises; when you breathe out the abdomen falls. So rising movement and falling movement is the primary object of this insight meditation to begin with. But though the abdomen rises through the pressure of the air you breathe, this meditation is not a breathing meditation, not a respiratory meditation. Though the abdomen falls through the pressure of the breath which is going out, this is not a breathing meditation because there the Omniscient Buddha classified the wind or the air in six groups.

* The Wind or Air Element

One group of the air or wind is vayo-dhatu. That means the wind which exists in the abdomen. This also must be focussed, must be realised by a meditator and not identified with his self, his person or bis being. The other aspect of wind or air is breathing, respiration. Though the respiration is connected with the rise and fall of the abdomen, the rising movement/falling movement is not breathing, not respiration. It's the wind or the

air which expands and contracts in the abdomen. So contemplation of the abdomen's movement is not breathing meditation, not respiration meditation.

When you practise respiration meditation your mind has to focus at the nostrils or the top of the upper lips. You focus the mind there and note it and breathe in. When you breathe out you focus your mind on the nostrils or on the top of the upper lips, and note outward breathing and so on. So, when you focus your mind on the abdominal movement and concentrate on it then this contemplation is not contemplation breathing meditation.

Then what is it? This is the meditation of elements. Element here means the physical elements: wind or air. We have to focus our mind not only on the wind or air elements but also upon the other mental or physical elements too. Whatever is predominant, mental phenomena or physical phenomena must be observed as they are. So you have to focus your mind on the abdominal movement and notice or observe it: rising-falling, making mental note as rising-falling.

* Sitting

When you sit in the wrong position you can't feel the pressure of the rising movement or falling movement very well, so you have to sit comfortably in the right position. You should not sit in the cross legged position because if you cross one leg against another in a short time you feel pressure, a painful sensation of aching or numbness. You need not sit in a cross legged position. Your legs must be evenly placed side by side, the right leg inside and the left leg outside. Then you don't feel any pressure because the two legs are evenly placed side by side.

Then your body must be kept in an erect position. Your body must be straight. The neck and head also must be in a straight line with the body. But you must not stretch out your body. You must keep it straight erect, then close your eyes. The right hand must be put on the left one with the palm upward. But you may put both

hands on both knees with the palms upward. Now relax yourself. Do not feel tense both physically and mentally. Relieve all your tensions, mental or physical tensions, and sit as comfortably as you can.

* Rising and Falling Movement of the Abdomen

Then focus the mind on the abdominal movement and observe the outward movement and inward movement of the body, making a mental note: rising, falling. When the abdomen rises you note rising; when the abdomen falls you notice falling. You must not pay any attention to the form of the abdomen. What you should perceive is the pressure of the rising movement and the falling movement. Whenever the rising movement is distinct you should note it rising. When the falling is pronounced you note it falling. In the beginning of the practise you need to level [?] such as rising, falling, sitting, touching and so on. You have to make a mental note. Because for the beginner levelling or mental note helps him to focus the mind on the object very precisely and closely. So in the beginning of the practise you need to level or make a mental note such as rising, falling, rising, falling.

During your contemplation of the rise and fall of the abdomen your mind may go out. Then when the mind goes out you must now bring it back to the primary object, that's the rise and fall of the abdomen. As soon as you are aware that your mind is wandering you follow it and note it. Observe it as it is. Say, `wandering, wandering,` or `thinking, thinking,` or imagining, imagining,` and so on until that wandering mind has disappeared. Only after the wandering mind has disappeared do you return to the primary object, the rise and fall of the abdomen. Then note as usual rising, falling, rising, falling.

In the beginning of the practise your mind is still with the rise and fall of the abdomen, the primary object, about say five or ten seconds. And then it goes out. Whenever you know that the mind is going out you should be aware of it going out and make a mental note, `we are going out,` or `thinking, thinking,`

`imagining, imagining.` If you see any mental image then you note, seeing, seeing, seeing until that mental image has disappeared. Only after it has disappeared do you return to the primary object and note as usual, rising falling, rising falling.

In the beginning of the practise the rise and fall of the abdomen is not so pronounced, not so predominant to the beginner's mind. Then the meditator is not satisfied with the movement of the abdomen so he makes it vigorous, rapid or quick. You mustn't do that. You mustn't breathe quickly or vigorously or deeply so that you can feel it very distinctly. Because if you do that you get fatigued. You feel fatigue in a short time, then you can't concentrate on it. So breathing must be normal. When you put some mental effort in your noting of the rise and fall of the abdomen you can feel it to a certain extent and note rising falling, rising falling.

As you have meditated say about four or five days then the rise and fall of the abdominal movement will become clearer and clearer, more and more distinct to your mind. So in the beginning of this practise, not satisfied with your noting of the abdominal movement, you must not breathe in deeply or vigorously or quickly. Breathing must be normal. Note as much as it is distinct to your mind.

* Distractions

During your contemplation of the rising movement and falling movement of the abdomen you may hear any sound, a voice, a noise. And you should observe it, make a mental note, hearing hearing hearing hearing, about four or five times. After that you come to the primary object, the rise and fall of the abdomen, and note as usual.

Sometimes you may smell any scent or odour while you are contemplating on the abdominal movement. Then you leave the abdominal movement alone and note: smelling smelling smelling. Only after that you come to return to the primary object and note

as usual.

Sometimes you may feel hot or cold while you are engaged in the rising and fall of the abdomen. Then you leave the abdomen alone and focus your mind on the feeling of cold or the sensation of the hot, and observe it as it really is. Make a mental note: hot, hot or cold, cold. When the feeling of cold or hot subsides you return to the primary object, the rising and fall of the abdomen and note as usual rising falling, rising, falling.

When you have sat say about fifteen or twenty minutes you may feel pain or stiffening or itching on any part of your body. Then you must observe that painful or itching sensation as it really occurs. Make a mental note: pain pain pain pain pain. When you note the pain your noting should be energetic, precise. When the pain is noted superficially and lightly then you can't overcome it. Actually the pain doesn't become severe, but with the power of deep concentration the mind becomes so sensitive to the pain that it perceives it very well, so you think the pain becomes severe. So you have to continue to contemplate the pain as much as possible with utmost patience. That patience is the best quality of a meditator, to bear the pain and to overcome it. However severe the pain may be you must not give it up. You should concentrate on it as much as possible with the utmost patience.

So not only for the pain itself but also in other aspects of this meditation patience is the best quality of a yogi. You have to be patient with your mind; you have to be patience with your physical discomfort; you have to be patient with the disturbances coming from outside. When you are not patient with these things your concentration very often is broken, goes away. So you have to have the best quality of a meditator, that's patience.

There is a Burmese saying: Ten yi khan neg ban yau . The meaning is: Patience leads to Nibbana, or the cessation of all kinds of suffering. So patience is the best quality of a yogi who will be successful in this meditational practise.

Sometimes you can't bear the severity of the pain. Then you want to change your position so that you can relieve it. You must not change your position in a sitting, but there is an exception when a meditator can sit say an hour without changing position. After an hour's meditation if he wants to change his position he must not do that. He should get up and practise walking meditation because the changing of the position in a sitting makes your concentration break. So it's not good.

When you change your position very often this becomes habitual so that when your meditational experience is even at an advanced stage you want to change your position though you don't have any unbearable pain. Sometimes unconsciously you have changed your position. Only after you have changed position do you know, `Ah, I have changed my position.` Then concentration breaks.

So those who can sit without changing position an hour should not change this position in a sitting even once. But for beginners if they are not able to sit when thirty minutes, half an hour, is up without changing position they can change once in a sitting, not twice.

Suppose the beginner meditates in sitting then after ten minutes` meditation feels a painful sensation and wants to change his position. Then he can change it because he cannot sit even an hour. So he should change his position, but this must be done mindfully. When you want to change you must note, wanting wanting. That's a mental process which must be observed: wanting wanting, or wishing wishing, intending intending. Then you change your position, you stretch out your legs, and stretching, stretching, stretching. Then again you shift your body, then shifting shifting, moving moving. When you settle it on again, then touching touching, sitting sitting. When you bend your legs, bending bending, and so on. All actions and movements involved in changing the position you must be mindful of as they really are.

After you have changed position then you return to the primary

object, the rise and fall of the abdomen, and note as well rising falling, rising falling. But after five or ten minutes` meditation you may feel pain unbearable, then you may feel you want to change your position. You mustn't do that. Patiently observe the pain as much as possible as long as you can. When you feel it unbearable then get up and practise walking meditation. You may sit say about twenty minutes or thirty minutes, it doesn't matter. You may sit as long as you can with a change of position once - only once, not twice. After that you practise walking meditation.

As I told you this Vipassana meditation, insight meditation, is to put an end to all kinds of suffering through realisation of our body-mind processes and their true relation. That's why we have to observe whatever mental states, emotional states or physical activities become prominent to our mind. That's why we have to be mindful of our painful sensation. Make a mental note, pain pain. The same with the stiffening, itching or any physical discomfort or mental or emotional states which are arising very prominently.

Sometimes you may have two or more objects of meditation, that's two or more objects of physical mental processes which are arising at the same moment. Then you may get puzzled which object should be noted. You should not get puzzled about it. It is the most prominent object of physical or mental processes that you must be aware of.

Suppose when you observe the rise and fall of the abdomen you feel numbness on your leg. And also you feel an itching sensation in the back. And your mind is also thinking about something, about your walk or your travel. Then you have four objects of meditation. One is the rise and fall of the abdomen, the other is numbness, the third is the itching sensation in the back, and the fourth is a thought about your family. What should you do with these four objects that you should be mindful of?

You should note the most prominent object. When numbness on the

leg is more distinct than the other three you should note, numb. You should observe it, make a mental note, numb numb, or numbness numbness and so on until it has subsided. After it has subsided you return to the primary object, the rise and fall of the abdomen.

But it may be the itching sensation which is more distinct than the abdominal movement. Then you should go to the itching sensation and note as usual, itching itching itching. Focus in your mind on the itching sensation attentively and precisely.

Of the four objects of meditation, if the thought about your family is more distinct than the other three then you should observe the thought, observe this mental state which must be realised by the meditator. Observing the thought, make a mental note, thinking thinking thinking thinking. When you note the thought that noting must be energetic, precise and somewhat quick, so that the mindfulness or the noting becomes more and more powerful than the process of thinking. When the noting mind becomes more powerful than the process of thinking, then it overwhelms the process of thinking and that process of thinking stops. After the thought has stopped or disappeared you return to the primary object, the rise and fall of the abdomen, and note it as usual.

In this way when you have two or more objects of a mental or physical process you must be aware of the most distinct or prominent object of meditation, making mental note as it is.

To summarise, be mindful of mental states, emotional states, and physical processes in sitting meditation. You have to begin with the rise and fall of the abdomen as soon as you have settled yourself on the seat. But if there are any other mental states, emotional states or physical processes which are more distinct than the abdominal movement then you observe the one which is the more pronounced. Note it as usual. After that object has disappeared you return to the primary object, that's the rise and fall of the abdomen, and note it as usual.

* The Four Foundations of Mindfulness.

First of the four foundations of mindfulness, the meditator must be aware of whatever arises within the body and mind as it really occurs. So while you are walking also you must be aware of the movement of the foot. When you walk, first of all you must stand still at the starting point of the walk. Stand still and first make a mental note, standing standing standing, about ten times, perceiving the inner posture of standing. Not the form of the body but the erect posture for standing. After that you walk, left step, right step. Then you note, left right, left right, being aware of the movement of the foot very precisely and attentively. Or you can note, stepping stepping stepping.

But your mind doesn't stay with the movement of the foot very long. It may stay with the movement of the foot say about one or two minutes, then the mind goes out, wanders about. But in the beginning of the practise you are not aware of the wandering mind. You think you are focussing your mind on the movement of the foot but actually the mind is going out still asleep. As soon as you know that the mind is wandering or thinking about something else then unconsciously you bring it back to the foot. Then you have a chance to note the wandering mind because the mind has already stayed with the movement of the foot. Then you have to note left right, left right. Labelling or seeing is not the important thing. What is important is to note the movement of the foot, to perceive the movement of the foot, to be aware of the movement of the foot, but without labelling or mental note.

Your mind may not at first be able to focus on the movement of the foot very precisely. That's why we use labelling as an instrument to help focus our mind on the movement of the foot. But when you have practised walking meditation for say about half an hour, you may be able to note that the mind is wandering when it goes out. As soon as you know the mind is wandering you must stop walking and make a mental note, wandering wandering, or thinking thinking, imagining imagining, as the case may be. After that you return to the movement of the foot and note, left right,

left right.

When you are able to concentrate to a certain extent by being aware of the movement of the foot, make a mental note left and right, you should note two parts of the step: lifting parts and dropping parts. When you lift the foot note it, lifting. When you put it down note it, putting. In this way: lifting, putting, lifting, putting. Or lifting dropping, lifting dropping. When you note two parts of a step you need not label left and right. Left and right must be dropped when you make a mental note, lifting dropping, lifting dropping. Slowly not quickly. Gradually you must make your step slower and slower so that you can easily note the movement of the foot very well.

When you are well able to note lifting dropping then you can increase to one more object. Three parts of a step must be noted: lifting part, pushing part, dropping part. When you lift the foot note lifting. When you push it forward note pushing. When you drop it down you note dropping. In this way lifting, pushing, dropping; lifting pushing dropping.

If you find it difficult to perceive the movement of the foot because of labelling or making a mental note, then you should try without labelling or making a mental note. Just be aware of the movement of the foot: lifting movement, pushing forward movement, and dropping movement.

When you reach the other end of the walk you have to stand still and note your posture of standing, the posture of your body, standing standing about ten times. When you want to turn your body then note wanting wanting, then intending intending, then turning turning, very slowly. The movement of turning must be noted very slowly. Then again when you face the direction you came, then you stand still and note the standing posture ten times. Then walk again, lifting pushing dropping, and lifting pushing dropping. And so on.

If you are able to walk an hour it's better, because in walking

meditation the movement of the foot, the object of meditation is very distinct, very clear to your mind so you can easily observe it. You can easily be aware of it. But as the principle of Vipassana meditation goes on, any mental states, emotional states or physical activities must be observed as they are so, except sitting and walking.

There are many actions and movements you have to do in your daily life. Those daily activities also must be noted such as stretching of the arms and bending of the arms, raising the hand, putting down the hand, and sitting down and rising from the seat. All the actions and movements you are doing must be observed as they really occur: while you are eating, while you are washing, while you are showering, while you are preparing your beds. There are many many activities involved in these actions. These activities must be noted, you must be aware of them. To be able to note these activities you have to deliberately slow down your actions and movements.

In the next talk I'll continue to explain to you the practical exercise on this meditation. May all of you rightly understand the technique of this meditation and practise intensively during this retreat and achieve your goal.

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For beginners, and also in the beginning of the practise for experienced meditators too, in every walking the first ten minutes should be spent noting left and right. But about after two days or two or three days meditation the experienced meditator should spend about five minutes noting left and right. You have to slow down your stepping. And for the beginner he should note left right, left right about ten minutes. After that he should note either two parts or three parts.

Here two parts means a step is noted in two parts. The lifting part and the dropping part of the step must be noted. So you have to note lifting dropping, lifting dropping. But if you think you are able to note three steps you can skip the noting of two steps and go straight to the noting of three parts. That means after you have noted the left and right for ten minutes you pick up three parts of a step: lifting pushing dropping, lifting pushing dropping. Awareness of two parts of a step is not very good because if you actually lift the foot and drop it down then you have to lift it from the same place and you have to put it down to the same place - because after you have lifted the foot actually you have to push it forward to a certain extent a certain distance, and then you put it down. Without noting the pushing movement after the lifting movement you have skipped one process of the pushing movement and then you note dropping. The middle part of the step is lost. So if you think you are able to note three parts you should note them as: lifting pushing dropping, lifting pushing dropping. Your stepping must be short. The step should be about the length of a foot so that you can put your foot down very well and note it very precisely and closely. If your step is long, before you put your foot well on the ground or on the floor then unconsciously you have already lifted the heel of the other foot. Then you lose awareness of the lifting of the heel when you note lifting. That is because your step is long. So your step must not be long. It should be about the length of the foot so that you can concentrate your mind well on its movement very precisely, and also to have a clear experience of its movement. Then after you have put down your foot very well, established it in its place, you begin to lift

the heel of the other foot. Then you can note it very well and you can be aware of the very beginning of the lifting of the heel of the other foot. So your stepping should be about the length of a foot, not longer than that, So you should be careful. Then when you drops your foot down then your foot touches the ground on the floor, the carpet, and you can note it touching. In this way you can note lifting, pushing, dropping, touching. Then when your foot touches the ground or the floor or the carpet you are to lift the other foot from the very beginning of the lifting of the heel. When you are about to lift the heel of the other foot you have to press the front floor a little bit. You must be aware of that pressing. After you have noted the pressure of the foot your mind goes to the other foot and note it as lifting, slowly. Then again lifting then pushing then putting down or dropping, touching, pressing. Lifting, pushing, dropping, touching, pressing. But the commentary said a step may be noted in six parts. When you lift the heel note, lifting; when you raise the toes note, raising. In this way, lifting, raising. Then pushing, dropping, touching, pressing. You'll have to slow down your step very well. If you do not slow the stepping you are not able to note these three parts of the step.

Here again I want to tell you that this Vipassana meditation is practised to realise body-mind processes and their true nature. So whatever you are aware of, bodily processes or mental processes, the aim of awareness is to realise them in their true nature. You should keep this in your mind when you practise this meditation. This meditation is not just for concentration but for realisation of mental physical processes too. That realisation enables the meditator to be free from all kinds of mental and physical sufferings and to live happily and blissfully. That realisation is called vipassana nana, insight knowledge. Insight knowledge leads a person to the enlightenment which destroys all kinds of suffering.

So very action is preceded by a mental process a wishing, wanting or intention. When you wish to lift the foot you do it. So lifting of the foot is preceded by wishing, or wanting or

intention which are mental processes, mental phenomena. Not only lifting of the foot but also all other actions and movements are preceded by wishing, wanting or intention, mental processes. So if you are able to note this mental process - wishing, wanting or intention - you come to realise the relationship between the movement of the foot and the mental process that's intention or wishing or wanting. To realise how these two processes - physical and mental processes of intention - are related to each other you have to attain deep concentration by being aware of the movement of the foot. And when you have realised how these two processes are related to each other you don't have any idea of a person who is walking, a being who is lifting the foot, a self who is pushing forward the foot. What you realise is that there's an intention of wishing, a mental process, which causes the movement of the foot to arise. Without intention or wishing or wanting lifting of the foot, the movement cannot be done. In this way you come to realise the law of cause and effect in your walking meditation.

So you have to note intending, but you can note wishing or wanting. Usually we instruct our yogis to note intending, lifting; intending, raising - raising of the toes; intending, pushing; intending, dropping; touching, intending, pressing. When you note touching it's not preceded by the intention, because as soon as you drop your foot to the ground it touches the ground whether it has intention or not. Actually the foot, a physical process, hasn't any intention to touch the ground. Even though it hasn't any intention, when you drop it down it touches the ground. So before touching you need not note intention because there's no intention before the touching sensation. So intending, dropping; touching; then intending, dropping; then touching; then intending, pressing. Again your mind goes to the other foot and notes intending, lifting; intending, raising; intending, pushing forward; intending, dropping; touching; intending, pressing, and so on.

As to the awareness of the movement of the foot, the commentary to the Pali text mentions how a meditator experiences or realises

the movement of the foot through his personal or direct experience when he is practising walking meditation. But I need not explain to you how the commentary mentions it because later on you will know yourself through your experience.

You should be careful not to look round here and there while you are walking. Once you look round the mind goes with your eye. Then your concentration is broken. If the mind doesn't stay with the movement of the foot, concentration is broken. So you have to control your mind. And also before you practise walking you should determine that, `I won't look round here and there while I'm practising walking meditation. Though I may have a tendency or desire to look round I will note that desire or tendency until it has disappeared. After the desire or tendency has disappeared you won't look round. Then your concentration won't be broken since the mind will stay with the foot. So you should be careful to control your eyes. You must not look at the foot. If you do you feel tense on your neck or on your back because your head has to bend too much. So you have to keep your eyes looking at a place about four or five feet ahead of you. During walking meditation if your mind goes out you should note: going out going out, or wandering wandering. If you think about anything else then you note, thinking thinking, and so on. Whatever thought arises must be noted during your walking meditation. After the thought has disappeared you return to the primary object of noting: intending, lifting; intending, raising, intending, pushing; intending, dropping; touching; intending, pressing, and so on.

What I have now explain to you is how you can be aware of all the movements of the foot so that you can realise them in their true nature. But for the beginner you need not note all these six points or twelve objects of meditation. For beginners that's enough to note four or five objects. Say: intending, lifting, moving, dropping, touching. But your noting gradually increases.

First of all note left and right about ten minutes, then leave the two objects of lifting and dropping and go to noting of the

three objects. Say, lifting moving dropping; lifting pushing dropping; about ten minutes. Then note intending, lifting, pushing, dropping; intending, lifting, pushing, dropping until the end of all your walking meditation. Then what is the result of the awareness of the movement of the foot? If you strive your best you will note it through your direct experience of the movement of the foot. Here because you do not get yet accustomed to concentrate the movement of the foot, sometimes you may feel headache or dizzy. Then you should stand still and note dizziness: dizzy dizzy dizzy, or headache headache, and so on. And if that feeling of dizziness has disappeared resume your walking and note as usual intending lifting pushing dropping and touching and so on. But wherever you go you must be aware of your step when you go to your room, when you go to the dining room, when you come from your room, when you come from the dining room. You must be aware of your step. At least left right, left right. If it is possible, lifting, pushing, dropping. You must not go anywhere unmindfully because this meditation needs continuity of mindfulness for the whole day so that your concentration becomes deeper and deeper, through which the insight knowledge or realisation of mental and physical processes arises. So you mustn't walk fast while you are in retreat. Wherever you go you must walk slowly and be mindful of your step very attentively.

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But for Westerners it's difficult to sit cross legged position systematically because they are not accustomed to sitting on the floor. They usually sit on chairs so they find it difficult to sit in a cross legged position on the floor comfortably. That's why they have to use a cushion or something like that. So for Westerners the mode of sitting mentioned by the Omniscient Buddha in the discourse is not good for their comfortable and diligent mindfulness and deep concentration. But if they try to sit in that cross legged position, gradually they can become accustomed to it and they can do it very well. Some of the meditators sit on their cushion and they bend their legs in a somewhat cross legged position. It's good for them to focus their mind on the abdominal movement because if they sit on the cushion they can keep their body in an upright position. The body rarely bends when they sit say for some ten or twenty minutes, because of their cushion.

But when they get painful sensations then unconsciously or consciously they change their position. When they change their position some of them sit with their knees upright. It's very awkward for them and also not suitable for practice of the Dhamma. They should not sit in a position with their knees keeping upright because it doesn't help them to concentrate their mind well on the object of meditation. It's not systematic sitting.

Another aspect of the practice is that when you feel a painful sensation to be unbearable you have a tendency to change position. You should be patient with the pain and note it as much as possible attentively and methodically, not to change instantly but you should proceed with mindfulness of the pain. Eventually if the painful sensation becomes unbearable you can change only once in a sitting. But for some who can sit an hour without changing position it is not good to change the position in a sitting. Such yogis should not change their position. If the pain becomes unbearable then you should get up and practice walking meditation. That's better because when you have a change in the position then your concentration has been broken. Even though you continue to sit after changing your position you can't get deep

concentration. So it's not very beneficial for you to change your position if you can sit an hour without changing it.

And in walking too, you should not walk only at ten minutes or fifteen minutes, for a short time. You should walk at least an hour if you can walk without any disturbance to your bodily processes. Only after that you should sit again for meditation. The most important point in walking is not to look round here and there. Naturally you have a tendency or desire to look round when you hear the sound of someone's voice, when you feel something is happening nearby or someone is coming towards you, and so on. But whenever you have a desire or tendency to look round, you should make a mental note of that desire or tendency as: desire, desire, desire, tendency, tendency, and so on. When that desire has disappeared you won't look round and you can resume your walking. Your concentration is still stable to a certain extent. It's not broken.

Yesterday I explained to you how a meditator can observe twelve parts of a step, including intention before every action as mentioned in the Commentary to the Pali text. But it depends on you how many of the actions you should note. You should watch some objects as comfortably as you feel. If you have to exert or endeavour your utmost to be aware of any number of objects uncomfortably, you should not do that. If you do that you feel tense on your neck or your back, and sometimes you feel a headache. Sometimes you feel dizzy because you have to strain too much to be aware of each part of the step. So it depends on you; you yourself know. Normally for a meditator it should be adequate to note four or five objects of a step comfortably without strains with your relaxation: intending, lifting, moving, dropping, or touching. If you are able to observe these four or five objects precisely and very attentively then you can attain a deep concentration on the movement of the foot.

To be aware of these four or five objects very precisely and attentively you have to slow down your stepping. Unless your step is slow you cannot catch each individual part of the step very

well. It's indispensable for you to slow down your step so that you can note all these four or five objects very precisely and attentively. Now when you are able to note all these four objects very well, your concentration gradually becomes better and better. You can note intention very concentratedly. Then the lifting movement you can note with diligent mindfulness. Then the pushing movement and putting movement and touching sensation you can know very well without looking here and there. In this way when you practice walking meditation for about three or four days you can attain a deep concentration.

And as to walking meditation the Buddha said there are five benefits of walking. (1) The first benefit is that you can walk on foot a very long journey, because you have practised walking.

(2) Then the second benefit is you will be perseverant with the strenuous effort in your practice. Because you see, it's the nature of a human being to stay still and sit idly, enjoying something. He doesn't want to walk or stand. He likes sitting better than straining and walking. In other words he is naturally lazy to walk so he would like to sit always. So if a person trained himself in walking for a very long time then because of his exertion he likes to walk. He is not reluctant to walk. That means he has the energy or effort to do something actively with alertness. Walking makes him active and alert. So whatever he does he puts the utmost effort in the doing of that thing. That's why the Buddha said, if you practise walking you become industrious, perseverant, with utmost effort.

(3) You yourself know when you are afraid of cholesterol in your body you do jogging every morning or every evening. Jogging is a sort of walking practise. When the time comes up you are not lazy to do jogging. That's because you have practised that jogging. That's what the Buddha said. One of the benefits of walking is the perseverant and diligent effort one can have.

(4) Then the fourth benefit of walking is healthiness. If a person practises walking he is healthier than the person who is

lazy. By practising walking you can be healthy both mentally and physically. Mental health is much more important than physical health. Regarding healthiness, the Buddha said the food you have taken is easily digested. Because of the digestion you are healthy. That's the benefit of walking. After you have taken a lot of food into your stomach, if you lie down or if you sit it's somewhat difficult for you to digest it. After you have taken that much food, then if you walk the food is easily digested. So healthiness together with digestion is one of the benefits of walking.

If you are lazy you can't meditate. If you are lazy you do not come here for meditation. Because you are not lazy you come here to meditate. Yesterday when I explained how to practise walking meditation systematically, after the talk most of the yogis took an interest in walking and they practised it. Then at the time of the interview they told me, `I enjoy it.` Why do you enjoy it? Because you like to be industrious and to be perseverant as the result of walking meditation.

The most important benefit of walking, what the Buddha said in accordance with this discourse, is concentration. The Buddha said the concentration you have attained in walking meditation lasts very long. You can easily concentrate your mind on the movement of the foot in a short time when you take an interest in walking, and also do it strenuously, because in walking the object of meditation is more pronounced than in sitting.

In sitting the respiration or abdominal movement is not distinct to your mind. In the beginning of sitting you may find it and you may be able to note it very well: rising, falling, rising, falling. Sometimes it becomes irregular because you make too much effort in your noting of the abdominal movement so that it can be more distinct. But in walking you didn't have such a problem. In walking naturally the lifting movement, pushing movement, dropping movement of the foot is very prominent, very distinct to your mind so that you can easily note it.

When the object of meditation is prominent or predominant then you can easily note it. You can easily watch it. Because you can easily watch it your mind becomes very quickly concentrated on it. Then that concentration becomes also deep so it will last very long. One of the benefits of walking is to attain a long lasting concentration of the mind. Naturally some of you practise walking meditation systematically and diligently so you have had some concentration of the mind which is somewhat deep, better than you have had in sitting meditation. You know it through your experience.

That's what the Buddha said, you can attain long lasting concentration by means of walking. So when you are aware of each individual movement of the foot, and sometimes the intention too, then the mind becomes gradually concentrated on the movement of the foot very well. And the more energetically you note the movement the more deep is the concentration of the mind. Then when concentration becomes deeper and deeper you feel your feet become light as they automatically lift, automatically push forward, automatically drop down. You come to realise it. Sometimes you get startled at the experience of this automatic lifting and pushing and dropping of the foot. and as soon as you feel it you say to yourself, `Hah, what's that? Am I mad or not?` In this way you get startled at the unusual experience of the movement of the foot.

When I conducted a meditation retreat in England at the Manjusri Tibetan Monastery, the Manjusri Institute in northern England near the border of Scotland, one of the meditators had put much effort into his practise both sitting as well as walking, and awareness of the activities too. So after about four days` meditation he came to me and asked a question. `Venerable Sir, my meditation is getting worse and worse,` he said. `Now what happen to your meditation?` I asked him. Then he said, `When I am walking one day, Venerable Sir, then gradually I am not aware of myself. The foot itself had lifted, and it itself pushed forward, and then dropped down by itself. There's no I or no me, no self, no myself. Sometimes though I control my foot, the foot doesn't

stay with the ground. It lifted by itself. Sometimes it pushed forward very long. I couldn't control it. Then sometimes it's getting down by itself. So my meditation is getting worse and worse. What should I do?` Then eventually he said, `I think I have gone mad.` Such an experience was very amazing.

This is a benefit of walking meditation. First of all he said, `I don't know myself. I'm not aware of myself. I don't know my body, my leg.` That means the realisation of the movement of the foot. The movement of the foot has destroyed the idea of an `I` or a `you,` a `self` or a `soul,` a `person` or `being.' Here what he was realising was the impersonal nature of our bodily process called Anatta. No soul, non-ego, non-self nature of our bodily phenomena.

When he said, `The foot is automatically lifted up by itself. It's automatically pushed forward by itself,` that means there's no person or no being, no self who lifted the foot, who pushed it forward, who dropped it down. It's the realisation of the impermanent nature of physical processes or physical phenomena: Anatta. Before he didn't realise the physical process of the rising-falling movement and the other parts of the body in sitting, he realised the processes of rising, lifting movement, pushing movement, the falling movement of the phenomena as it really is. So he has destroyed the false idea of an I or a you, a person or a being, a self or a soul. Anatta.

It was very interesting. Not only this yogi but also many yogis in Burma experienced it in this way. And sometimes before you experience this stage of insight knowledge you feel you are walking on waves of the sea. Or you are standing on a boat which was floating on the waves of the sea. Sometimes you may feel you are walking on a heap of cotton. Sometimes you feel you are walking in the air. That is also one of the insight knowledge which penetrates into the true nature of material process, material phenomena.

In accordance with the Buddha's philosophy this so-called person

is composed of six elements: the four material elements and the one mental element. Of the four physical, material elements the first one is the element of hardness and softness. We call it pathavi-dhatu. The second is the element of fluidity and coalition. We call it apo-dhatu in Pali. The third is the element of heat and cold, temperature. We call it tejo-dhatu . The fourth is the element of motion, movement, vibration, expansion and contraction. This is called vayo-dhatu in Pali.

These four primary material elements constitute the so-called bodily process. When you feel your body then you may have a sensation of hardness or softness. That is pathavi-dhatu. You may feel heat or cold. That's tejo-dhatu. You feel the nature of fluidity or coalition. That's apo-dhatu. You may feel motion, movement, vibration, supporting. This is vayo-dhatu, one element.

These four primary elements together with the other minor elements are composed as a material unit called the indestructible unit - Kalapa. These eight elements cannot be divided, cannot be destroyed even with the atomic bomb. You can divide the atom into say nucleus and proton and neutron and so on. But the tiniest detail of the atom consists of these four primary elements. So you can't divide it. You can't destroy it so it is called the unit of indestructibility - Avinibhoga-rupa in Pali. So when the innumerable number of these material units are composed then they become a body: a finger, a nail, a hair, and so on.

So, in between these units there's a space. That space is known as akasa-dhatu,. This is one of the six elements which constitutes the so-called bodily process.

Then the sixth one is the mental element. That is, mind, consciousness, mental processes, emotional processes. All these are called vinyana-dhatu, the mental element or mind element.

Normally we are not able to penetrate into these elements and realise them in their true nature. That's why we take these

compounded elements for a personal being, an I or a you, because we can't divide. Our intellectual knowledge is not enough to penetrate into these elements, and realise them in their true nature. So we think this is a body, this is a mind, this a man, this is a woman, this is a leg, this is a nose, this a hair. If we have penetrating insight knowledge through our vipassana meditation, insight meditation, then we can penetrate into these primary elements and know them and their nature and also their appearance and disappearance, and the nature of transitoriness of these elements.

So here when you practise walking meditation you feel that you are walking on a boat which is floating on the waves of the sea, or as though you were walking on the air, or as though you are walking on a heap of cotton. You are realising the specific nature or specific characteristic of the wind element vayo-dhatu. Vayo-dhatu, the wind element has movement, motion, supporting, vibrating as its specific characteristics, or individual characteristics.

Normally we do not realise it. But when we watch the movement of the foot while we are walking very closely, attentively and precisely, then our concentration becomes deeper and deeper. Then, because of deep concentration the insight knowledge or experiential knowing becomes penetrating and sharp. So that penetrating insight realises the process of movement and its specific characteristics of movement, motion, vibrating and supporting. So we feel we are walking on the air, or we are standing on the boat, or on the waves of the sea. Because the waves of the sea are always moving.

Then, gradually our concentration becomes deeper. You will feel the specific characteristics of the wind element in that way. At that time you very often feel you are not yourself. Here `you are not yourself` means you are not mad. You are not aware of your body. You are not aware of yourself. What you are here realising is just movement. A great deal of movement which is going on of its own accord. So in this way you have destroyed the idea of a

personal being, a self or a soul by means of the walking meditation.

But here you should be careful not to expect any unusual experiences when you are walking. When you expect anything, the expectation disturbs your concentration. Then the concentration becomes weak. Then you can't experience anything new. So you mustn't expect anything. But what I have explained to you is that your noting of the movement of the foot has such and such a benefit you can experience.

So what you should do is just be mindful of what is happening to your body and mind, that's all. Except for mindfulness you mustn't do anything else. You mustn't expect anything, you mustn't be curious or inquisitive about anything. But what you should do is be mindful of what's happening. If you have expectation, that expectation must be aware of expecting. If you have curiosity, curiosity must be aware of curiosity, and so on until it has disappeared. You mustn't allow them to disturb your concentration and mindfulness. So what you should do is just be mindful while you are walking, while you are sitting, while you are lined up, while you are eating, while you are dressing, while you are showering, whatever you are doing. What you should do is just be mindful of it as it is, that's all.

In the time of the Buddha one of the lay bikkhuni. Bikkhuni is a woman monk She was ordained as the bikkhus are done. That bikkhuni's name was Patajara. She's very famous. This Patajara was the daughter of a wealthy person. Say a billionaire, not a millionaire. But when she was grown up she married a servant, so she had to go to the other village and stay there because she was afraid of their parents. Then she had a great deal of trouble because she was a human being. Human beings are surrounded by many sufferings, dukkha. Her husband died. Her two sons and her parents also died. Her half brothers died. The house of Patajara collapsed in a storm due to the heavy rain. So she was mad because of her anxiety, sorrow, worry, lamentation, and despair and she roamed in the city.

But one day the Buddha summoned her to the audience in the monastery of Jetavana who listened to the Buddha's sermon. The Omniscient Buddha knew that she was Patajara and also that her mental faculties were ripe for the attainment of enlightenment. So the Buddha said to her, `Oh beloved sister, please be careful, please come round.` When she heard what the Buddha said she came round. Her mind became normal. Then the Omniscient Buddha told her to sit and listen to the sermon.

While she was listening to Dhamma the Buddha explained to the audience the Four Noble Truths. The first is the truth of suffering, Dukkha. The second is the Truth of the Cause of Suffering, Samudaya . The third is the truth of the Cessation of Suffering, Nirodha. Then the fourth is the Truth of the Way Leading to the Cessation of Suffering. That is Mindfulness and Meditation. When the Buddha explained the truth of the way leading to the cessation of suffering, and how to practise mindfulness and meditation - when anyone wants to get rid of all kinds of suffering - then Patajara with a great deal of suffering wanted to get rid of it.

So while listening to Dhamma she tried to be mindful of what is happening to her body and mind, and also consciousness, the hearing. In this way she gradually concentrated her mind very well. And when she had attained a deep concentration her insight knowledge became penetrating and realised all mental and physical phenomena in their true nature. And eventually she attained the four stages of enlightenment which completely uprooted all mental defilements together with their potentialities. Then she lived happily and peacefully without any suffering, stress or worries, sorrows and lamentation. She became free from all kinds of mental and physical suffering.

But what I should tell you is this woman attained the first stage of enlightenment while she was listening to Dhamma and after that she asked the Buddha for ordination as a Bikkhuni. So the Buddha told the other Bikkhunis to ordain her. After he ordained her as

a Bikkhuni she proceeded with her practise of mindfulness and meditation.

And one day at night she practised walking meditation the whole night. Then because of her walking meditation her concentration became deeper and deeper and also stable and firm. When she had realised the viability of her concentration she went to her room and sat for meditation. When she approached her bed she noted all activities: her standing, standing, and bending bending , then turning, turning, when you sit down on the bed, sitting down, sitting down. Then after she had settled herself on the seat she took a small stick and stretching her arm, reached her arm to the lamp which was flaming. Then with that stick she noticed stretching, stretching. She then pressed the flame with the stick, pressing, pressing, pressing. Then the flame submerged into the oil and it was extinguished. As soon as the flame had submerged into the oil she attained three other higher stages of enlightenment, and all defilement was destroyed by this enlightenment. She became Arahant and lived in peace and happiness. Here, because of deep concentration she attained from walking meditation, she could be aware of all daily activities, and that awareness made her attain to the other higher stages of enlightenment which totally destroy all defilements.

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So what I mean is that in systematic sitting for meditation you mustn't move even the hands. You should sit like a statue so that your concentration doesn't break but becomes deep and stable. When you move your hand from one place to another then the mind goes with the hand and concentration breaks. So you mustn't move the hand. So when you sit for meditation please be careful. You must remind yourself of this statue. [Say to yourself]: I must sit like a statue of the Buddha, here.

Unconsciously you moved your hand. But even when we say it's an unconscious movement, actually your mind goes with the hand. Without intention to move, you don't move. Because you have intention to move, you do move. That one thing - wishing, intention - is mental process. The concentration of the mind is also mental process. And when you move your hand then your mind goes with the hand and concentration breaks. So please be careful not to move even your hands from one place to another.

Then in walking meditation the most important thing is not to look round here and there. Once you look round, then the mind goes with the eye and concentration breaks. You have to control your eyes not to look round. The best way to control your eyes is noting the desire to look round. Without desire or tendencies you won't look round here and there. Because of the desire to look round you do it. So that desire or tendency must be noted until it has disappeared. When the desire has disappeared, you won't look round. So please be careful to watch the desire to look round. If the desire is watched and if the desire's stopped you won't look round and your concentration doesn't break.

In walking meditation yesterday I explained to you how you experienced the movement of the foot when your concentration's good enough. But here what I want to tell you is there are two levels of understanding, right understanding of the physical process and mental process.

First of all, what you should know is that there are five mental faculties a yogi must be possessed of. The first one is saddha.

Saddha is Pali; sradha is Sanskrit. It means faith or confidence of belief. Here faith is not blind faith. It is faith through right understanding of the truth. Because you have some knowledge of the truth then you believe in it. That belief is known as saddha, faith.

So faith through right understanding is one of the mental faculties a yogi must possess. Without faith or belief in the Dhamma or the truth you do not follow it, you do not practise it. Because you have some degree of faith or belief in the truth, you follow it, you practise it. So faith or confidence of belief in the Dhamma is a very important mental factor to enable a meditator to practise systematic meditation strenuously. Without firm or strong faith in Dhamma or the truth you won't practise any Dhamma.

The second one is viriya, in Pali. Viriya is effort or energy. When you believe in any Dhamma you make enough effort to practise it or follow it. So faith or belief or confidence is the cause, strenuous effort is the effect. When you put enough effort into your practise you will be able to be mindful of each and every activity of your body and mind for the whole day. When you can be mindful of all mental and physical phenomena in nature, then mindfulness becomes continuous, constant and powerful. Then here viriya, effort or energy, is the cause mindfulness is effect.

Mindfulness is called sati. Because of strenuous effort mindfulness becomes continuous, constant and powerful. When sati, mindfulness, becomes constant and powerful then your mind is well concentrated on any mental process or physical process which is observed. Unless mindfulness is continuous and powerful you won't gain any deep concentration. Only when mindfulness becomes continuous and constant and powerful then your concentration becomes better and better, deeper and deeper.

Then concentration is called samadhi in Pali. The Lord Buddha said, `Oh bikkhus, cultivate concentration of the mind. The mind

which is concentrated gives rise to realisation of phenomena.` Another word: cultivate the concentration of the mind. One who is well concentrated realises the phenomenon as it really is. That's what the Buddha said. Here the concentration is the cause and realisation or right understanding is effect. Without deep concentration you are not able to realise any phenomena and their true nature as they really are.

So samadhi, concentration, is the cause, realisation or right understanding, pannya, is effect. Pannya is Pali. Here pannya means right understanding of mental and physical phenomena. Pannya is translated into wisdom, insight, enlightenment. So here what we need in this context, pannya means penetrating knowledge, right understanding of body-mind processes. Without deep concentration you are not able to rightly understand any mental or physical phenomena and their true nature. Only if your mind is concentrated to a larger extent, then you are able to rightly understand body-mind processes and their true nature. Here samadhi, concentration, is the cause, pannya, right understanding or penetrating insight, is effect.

When bodily and mental processes are fully realised then you don't have any mental defilements such as greed, desire, craving, attachment, hatred, ill-will, anger, ignorance, jealousy, false view, and so on. These are called mental defilements because when the mind is full of these undesirable mental or emotional states the mind gets defiled. They are called kilesas in Pali, in Sanskrit kelayasas and are translated as mental defilements or mental impurities. So long as you have any of these mental defilements in your mind you are sure to suffer.

Suppose you are angry with someone or with something. That anger is mental defilement. When you get angry your mind gets defiled, and you suffer because of that anger. When you have anger you get suffering. Do you agree with me on this point? Then should you have or should you abandon it? Should you have the anger or should you welcome the anger?

Pali for anger is dosa. But dosa has two aspects, the dosa which is increasing and the dosa which is decreasing. So when you are angry with someone or something your dosa is progressive dosa. And again when you are unhappy or when you are dejected or depressed that state of mind is also called dosa. This dosa is depressive dosa. What I mean is whether you have anger or depression or unhappiness your mind is full of dosa, defilement. Then you are unhappy. You get a great deal of suffering. That's why we called dosa a mental defilement, or mental impurity.

So then we take another mental state, lobha. Lobha is Pali. It has very wide meaning. It means desire, greed, acquiring, lust, attachment. All the senses of these words are covered by that of lobha. So when we want to say lobha we use the word attachment as the equivalent to lobha, because attachment is an English word which covers all the senses of desire, craving, lust, greed, and so on.

When you have lobha you are sure to suffer. Say when you are greedy to be wealthy then you have to do many works to earn a great deal of money and you get a great deal of dukkha suffering. That lobha, greed, is the cause of suffering. If you are attached to your wealth you would have a great deal of suffering. Because when you are attached to your wealth you try to maintain it, or you try to make it double. Then that attachment to your wealth is because of suffering, dukkha. If you are attached to your wealth you'll protect yourself from thieves, or robbery, undesirable relatives, especially sons and daughters. Then you have dukkha, suffering. The cause of suffering or dukkha is attachment. Lobha. Even if you are attached to your good experiences and meditation it's dukkha.

Meditation is the thing which you should experience, not the thing which you are attached to. If you are attached to your good experiences you had yesterday, today if your concentration is poor you get restless because you want to re-experience those good things you had yesterday. The more effort you put in and your noting, then the more distractions you have, and the more

restless you become. Then the more suffering, the more dukkha you have. That is not because of meditational experience but because of attachment to it. That's why the Buddha said attachment is samodhyasacca. Samodhya is the cause or the origin, sacca is the truth. Samodhyasacca means the truth of the cause of suffering. So attachment is the cause of suffering.

This lobha, attachment, is also one of the mental defilements which is because of suffering, dukkha. Then should you be attached to anyone or anything? If you are attached to anyone or anything, what would happen to you? Yes, you would be surrounded by a great deal of suffering. When you are attached to your beloved friend, then when he gets into any trouble you feel sorry and unhappy. That sorrow and unhappiness, is it desirable or undesirable. Then it's dukkha, yes. Where does the dukkha comes from? It comes from attachment to your friend.

Then if you are attached to your son or daughter or parent then you have more dukkha. The result of the attachment is dukkha. So whatever you are attached to or whoever you are attached to, it's sure you suffer, you have dukkha. Then should you have the attachment or shouldn't you have attachment? No. Yes, why? Because you are afraid of dukkha. Everyone, including me, is afraid of dukkha.

Then if we are afraid of dukkha what should we do? We should destroy the cause of dukkha, the attachment. If we are able to destroy attachment, the cause of dukkha, suffering, then there won’t arise any dukkha at all. Then we are free from dukkha. The attachment is a mental defilement which must be destroyed by one who wants to get free from all kinds of dukkha. When the attachment has been completely destroyed you won't have any dukkha at all.

Say all of you are working at home or at the office or at the company or any place. Though you come here to meditate sometimes your mind goes back to work. Why? Because you are attached to it. When you have less attachment to the work you have less dukkha.

When you have a great attachment to your work you have a great deal of dukkha even though you are meditating. So attachment is the cause of suffering. The Buddha said it is the second truth, the truth of the cause of suffering, dukkha.

You know there are the Four Noble Truths. The first truth is the Noble Truth of Suffering, dukkha. The second is the Noble Truth of the Cause of Suffering, dukkha, attachment. The third is the Truth of the Cessation of Dukkha, suffering.

Do you want to destroy dukkha or not? When you have dukkha you're suffering. You are afraid of suffering so you want to destroy dukkha. If you want to exterminate this dukkha what should you do? You have to eradicate the attachment. You have to uproot attachment, the cause of dukkha. When attachment has been destroyed then your dukkha, suffering ceases to exist. Then you have attained the state of the cessation of suffering. This State of Cessation of Suffering is called Nibbana. This is the Third Truth, the Truth of the Cessation of Suffering.

Then the fourth one is the Truth of the Way leading to the Cessation of Suffering. That means if you follow this Way then you'll be able to destroy all kinds of mental defilement and there won't arise any dukkha at all. The Truth of the Way leading to the Cessation of Suffering is called Magga-sacca, in Pali. The third one is called Nirodha-sacca, the truth of the cessation of suffering.

Have you heard of the way leading to the cessation of suffering? The Noble Eight-fold Path. You may not have some knowledge of this Noble Eight-fold Path theoretically, but practically you have it. This noting of your bodily-mental process comprises the Noble Eight-fold Path. When you know rising, falling, rising, falling. When you watch, pain, pain. When you are aware of the movement of the foot, lifting, pushing, dropping, touching, and so on. When you are aware of a bending movement, stretching of the arms, sitting down and rising from the seat. All this awareness or mindfulness or noting consists of the Noble Eight-

fold Path.

So this is the way you are following which leads you to the cessation of suffering. This is the fourth truth. And when you note the lifting movement, pushing movement, dropping movement, touching sensation of the foot, then you have to make a mental effort to be aware of the movement. That mental effort or energy is one of the eight mental factors of the noble path. It's called Right Effort, or Right Energy. Samma-vayama.

Because of that right effort you are aware of the lifting movement, pushing movement, dropping movement of the foot. That awareness is sammasati. Right Mindfulness. When you are aware of the movement of the foot precisely and attentively your mind is concentrated on the movement momentarily. That concentration is known as samma samadhi, Right Concentration. Why is it right? Because it causes the right insight, penetrating insight, to arise. Or because it's the cause of realisation of the mental and physical phenomena and their true nature, and eradication of all mental defilements. So that samadhi, is samma-samadhi, right concentration.

Though you put enough effort in the practise, in the noting, or in awareness, the mind doesn't stay with the object always. Sometimes the mind goes out, wanders. Then one of the mental factors which arises together with mindfulness directs the mind to the object of meditation, to the movement of the foot. That mental factor is called Right Thought, samma-sankhappa.

In this way, whenever you observe the movement of the foot these four mental factors are working on the movement and gradually right concentration becomes deeper and deeper. Then you come to realise the movement of the foot without conscious awareness of your bodily form or yourself. When you are realising these movements very clearly you are not aware of yourself, your body. What you are realising at that moment is just movement. Then with the deeper concentration you come to the higher state of insight which penetrates into the movement and realises its rising and

passing away.

When you note the lifting movement then you know you come to realise a series of many broken movements one after another, arising and passing away. Before you come to realise this state you think the movement is only one and the same. Before that you think, my foot, I lifted, I am pushing it forward, I dropped it down. There you have I or me. You think, who does lifting, pushing, dropping, and so on. But when you are able to realise a series of broken movements rising and passing away one after another, then you don’t have that idea of I or you, myself or a person, a being.

What you are understanding is a series of broken movements which are arising and passing away in an ever-changing process. Then that realisation or that right understanding destroys the false idea of an I or a you, a person, a being, which is the seat of all kinds of mental defilement. When you have done with this false idea of a person there won't arise any defilement because mental defilements arise depending on this false idea of a person, a being, a self or a soul. When that idea has been exterminated you won't have any mental defilement, because its seat has been destroyed. Then when you do not have mental defilements there won't arise any suffering at all.

So you have attained the cessation of suffering by way of cultivating the Noble Eight-fold Path by being aware of the movement of your foot. If you are able to realise, `this is not me, this is not my foot, this is just a natural process of movement which is rising and passing away,` that understanding is Right Understanding, samma-ditthi, one of the eight mental factors of the Noble Path.

Then here you have developed the five mental factors. The first one is mental effort, Right Effort, samma-vayama. The second is awareness or mindfulness, Right Mindfulness, samma-sati, The third is samadhi, Right Concentration. The fourth is samma-sankhappa, Right Thought. The fifth is Right Understanding, samma-

ditthi. Here samma ditthi, Right Understanding is the most important factor because it penetrates into the true nature of body-mind processes and their true nature, as they really are.

So you have cultivated five mental factors of the Noble Path. The Noble Path consists of eight factors. The other three are samma-vaca, Right Speech, samma-kammanta, Right Deed, and samma ajiva, Right Livelihood. Right Speech here means abstention from unwholesome or immoral speech. That's samma-vaca. Samma-Kammanta means abstention from unwholesome or immoral deeds or actions. Samma-ajiva means abstention from unwholesome livelihoods.

When you are meditating and concentrating your mind very well on the object of meditation, the movement of the foot, do you abstain from bad speech or right speech? You are abstaining from immoral speech. Then you have samma vaca, Right Speech. And also abstaining from immoral deeds or actions. Then you have samma kammanda, Right Deed. Then when you are meditating having this Right Understanding do you take what's not given by the owner? Then are you killing some living being? No. And you are not smuggling goods? So abstention from bad livelihood.

These three - samma-vaca, samma-kammanta, samma-ajiva - Right Speech, Right Deed, Right Livelihood - are connected with moral conduct, precepts. When you fully observe the precepts you have these three. So when you note or are mindful of the movement of the foot how many mental factors you have? Eight. This eight is the Noble Eight-fold Path. When you have fully developed this Noble Eight-fold Path you are sure to destroy those mental defilements which are the causes of suffering beginning with attachment. Then you are free from all kinds of suffering.

First of all I would like to explain how you can make powerful and strong the five mental faculties. The first is saddha, faith. The second is viriya, effort or energy. The third is mindfulness. The fourth is concentration. The fifth is right understanding, pannya. Because I wanted to explain to you how you can develop right understanding my talk went astray.

Please remember these five mental factors are very important for the yogi because he must be endowed with all of them. The first, saddha, faith; the second, viriya, effort or energy; the third, sati, mindfulness; the fourth, samadhi, concentration; the fifth, pannya, right understanding. You have all of these five but sometimes it's weak. Sometimes it's strong. So you have to make it strong all the time. May all of you have these five mental factors stronger and stronger and achieve your goal.

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constant for the whole day.

And to attain the continuity of mindfulness for the whole day you have to not only practise sitting meditation and walking meditation, but also awareness of our daily activities. Because aside from the times for sitting and walking there are times when you are doing your daily activities such as washing or showering, taking meals, drinking, and laundering, and also preparing your bed at bed time. So if you apply this mindfulness only to sitting and working, if you do not apply it to the other general activities of the day, then your mindfulness is not continuous and constant. It doesn't become powerful and sharp and diligent.

Mindfulness becomes continuous, constant and uninterrupted only when you make proper effort and awareness of your daily activities, and it becomes sharp. Only when mindfulness becomes continuous and constant does your mind become well concentrated on any mental or physical object which is observed. That concentration gives rise to right understanding or insight knowledge which penetrates into the true nature of mental and physical phenomena. That's why it's indispensable for a meditator to put a reasonable effort into awareness of daily activities, as much as possible.

To be aware of your general activities of the day you have to slow down all actions and movements, all activities. Then you can be aware of almost all daily activities in more and more detail. Though you do these general activities of the day normally, in a normal pace, you can be aware of them but not in detail. But you can do it generally. General awareness is not so much powerful. It doesn't make your mindfulness continuous and constant, uninterrupted.

So meditators need to have detailed mindfulness of daily activities as much as possible, slowing down actions and movement as much as possible. Only then does mindfulness become continuous and constant and gives rise to deep concentration of the mind which is the cause of right understanding. That is why the Lord

Buddha dealt with a separate chapter on awareness of daily activities in his discourse of the four foundations of mindfulness, the Mahasatipatthana sutra.

Without awareness of daily activities you can't concentrate your mind very well or deeply. When concentration's not deep enough there won't arise any insight knowledge or experiencing knowledge which penetrates into the intrinsic nature of mental and physical phenomena. That's why we should try to be aware of more daily activities in more detail day by day.

So when you are successful in noting all these activities of the day in more and more detail, the mindfulness becomes constant and powerful, and concentration becomes deeper and deeper. Then pannya or wisdom or right understanding or insight knowledge becomes penetrating and realises body-mind processes and two levels of understanding. Here those meditators who have obtained deep concentration realise the bodily processes of nama and rupa, mentality and mind, and two levels of understanding.

The first one is understanding of the specific or individual characteristics of mental and physical phenomena. The second one is understanding of general or common characteristics of mental and physical phenomena.

When you have understood the specific characteristics of mental and physical phenomena then you can exterminate the false idea of a person, a being, an I or a you, a self or a soul, which is the seat of all mental defilements and hindrances. Then what are the specific characteristics of mental and physical phenomena; what are the individual characteristics of mental and physical phenomena? As to mental phenomena, when you note rising, falling of the abdomen; or lifting, pushing, dropping of the foot; or bending of the arms, stretching of the arms, then there's a mental process that knows the object, rising, falling movement, lifting, pushing, dropping movement, bending, stretching movement of the arm.

The phenomenon which knows the object is called chitta. Chitta is sometimes translated into consciousness but in other times into mind. Whether it's translated into consciousness or mind its characteristic is cognising the characteristic instead of cognising the object or perceiving the object. So, cognising or perceiving of the object is the individual characteristic of chitta or consciousness or mind. When you note rising, falling, rising, falling; or sitting, touching, sitting, touching; when your mindfulness becomes sharp and concentration becomes deep, then you come to distinguish between the object and the subject. The object is the rising and falling movement; the subject is the mind that notes it or cognises it or knows it or perceives it. You can differentiate between the object physical process and the subject mental process that knows it.

When concentration becomes deeper what you are realising is this dual process of mental and physical phenomena. Then you come to rightly understand that the rising movement is one process, the mind that knows it is the other process. There are two processes which are arising at the same moment. The falling movement is one process; the mind that cognises it is the other process. Then again you come to realise the rising movement hasn't any power to know any object. The same with the falling movement. Falling movement hasn't any ability to know or to perceive any object. But the mind that knows it has the ability of perceiving the object, of cognising the object. In this way you come to differentiate between nama and rupa, mental phenomena and physical phenomena.

Then here you come to know that so-called opposing is composed of physical processes and mental processes. So-called opposing is nothing but natural processes of mental and physical phenomena. When you have rightly understood in this way you don't have in your mind the false idea of opposing being, an I or a you, a self or a soul, because what you are realising is the dual process of mental and physical phenomena.

There, when you come to realise the noting mind is able to

perceive the object or cognise the object, rising movement or falling; or lifting movement, pushing movement and dropping movement. But physical process hasn't any ability to perceive or to cognise anything. This understanding is that of specific or individual characteristics of the mind or the consciousness by rightly understanding the mind and its characteristics and also the physical process and its characteristics. Then you have destroyed the idea of a person, a being, an I or a you. That means when distinguishing physical processes from that of mind or mentality you don't identify mental processes, that's noting mind with yourself or your person. Then you have no idea of a person, a being, a self or a soul.

In the same way you do not identify physical processes, that's a rising and falling movement of the abdomen, with yourself or your person. You know separately mental process is one thing, physical process that the mind notes is the other. Neither mental process is a person or being. A physical process is also not a being, a person, a self or a soul. In this way you come to destroy the false idea of a person, a being, a self or a soul. It's called sakkaya-ditthi, atta-ditthi.

Sakkaya-ditthi, atta-ditthi, the false idea of a self, a soul, a person or being is the seat of all mental defilements such as desire, grieving, greed, lust, hatred, anger, ill-will, ignorance, conceit, jealousy, and so on. All these mental defilements arise dependent on the idea of a person, a being, a self or a soul. This false idea of a person, a being, a self or a soul, sakkaya- ditthi, atta-ditthi, is the seat of all mental defilements which are the causes of suffering, dukkha.

When you consider these mental and physical processes theoretically, you can have some knowledge of mental and physical processes which are neither a person nor a being, neither a self nor a soul. So when you are able to watch the rising and falling movement or lifting movement, pushing and dropping movement of the foot, or bending of the arm or stretching of the arm, you are able to know clearly or perceive there's a rising movement of the

abdomen and there's a falling movement of the abdomen.

So the mind that knows these objects, when you can differentiate between the rising and falling movement and the mind that knows it you can answer if someone asks you whether the mind that knows is a person or the process of a rising and falling movement, a person or being. That question can be very easily answered by you when you differentiate between the rising and falling movement of the abdomen and the mind that notes it.

Shall I put a question to you about this aspect of Dhamma? Which is a person or a being, a self, the rising or falling movement or the mind that notes it? The rising movement is not a person. Then is the falling movement a person or a self? No. Then is the mind that notes it a person or a self or a soul. No. Then what are they? They are natural processes. The rising movement is a natural process of material phenomena. The falling movement is also a natural process of physical phenomena. The mind that notes, knows it, is a natural process of mental phenomena. All these three are natural processes. No part of them is a person, a being or a self.

Then during your contemplation of the rising and falling movement of the abdomen do you find any person or being, self or soul? No. Then, what's the thing you find? A natural process of mentality and physicality. But before we are able to realise this dual process of mentality and physicality we take the mind for a person, a being, an I or a you. I note, I know. Who knows? Who has the ability of perceiving or knowing the object? A person or a self has the ability of knowing or perceiving an object. Is it right? No. Then what has that ability? The mind has the ability of knowing, cognising the object.

Then is the mind a person, a being? No. But before we are able to differentiate between these two processes of mentality and physicality we take the mind to be a person, a being because we take, I know or you know. It applies to a person, but actually there is no person, no being, no self who knows the object. Only

the mind has the ability of knowing or cognising the object.

When we clearly see the two processes of mental and physical phenomena in our practise of insight meditation we don't take mental processes to be a person. We don't take physical processes to be a person because we know that the physical is just the natural process of materiality. Mental process is just the natural process of mentality. Neither of them are a person, a being, an I or a you.

To rightly understand this dual process as just the natural processes of mentality and physicality what we need is deep concentration. Unless your mind is well concentrated on any mental or physical object which is observed, you are unable to realise in this way. So deep concentration of mind is required to rightly understand this dual process of mental and physical phenomena and their true nature. Then after entering into deep concentration what should we do? And what do we need? To obtain deep concentration of the mind what do we need? Mindfulness. Sparse mindfulness. Continuous mindfulness. Continuous constant uninterrupted mindfulness is the most important factor to obtain deep concentration and right understanding of phenomena.

If we need continuous and constant mindfulness what should we do? Should we speak to each other or should we lie down and sleep? What should we do? Yes. Note all activities in sitting, in walking, and doing daily activities. These are three aspects of this practise. When you lay stress on only sitting and walking does your mindfulness become continuous or constant? No. Then what should we do to have continuous and constant mindfulness? clearly. Be aware of all actions and movements for the whole day.

That's why the Lord Buddha teaches us in a separate chapter on awareness of all daily activities in the Maha-satipatthana Sutra. It's called sampajanna-papa. Sampajanna means clear comprehension or full awareness. Papa here means the chapter. There the Buddha said, `When you go forward you must be mindful of it, as it is. When you go backward you must be mindful of it as it is.`

Sometimes when you come to the interview room you mindfully come there, you walk left, right or lifting, pushing, dropping. But when you have interview you get up and walk out unmindfully. Is it in conformity to the Buddha's teaching? When you go forward you should be mindful of it. When you go backward you should be mindful of it.

`When you look straight you should be mindful of it. When you look aside you should be mindful of it.` And did you watch when you looked at something? No. That's what Buddha said. When you look at something you note looking, looking, then seeing, seeing. After looking you must note seeing. Why? When you look at something don't you see it? Maybe you're blind. A blind man cannot see even though he looks at something. You see the Buddha said, `When you walk to certain distance you must be as if you are blind. You must be as if you are deaf.` That means a blind man cannot see anything when he walks to a destination. If he cannot see anything, in that case does he have any defilement in his mind as to the visible thing? No, because he doesn't see it.

The Buddha said, `When you walk to a destination you must be like a blind man.` How? When you look at something you note looking, looking, looking, seeing, seeing, seeing, seeing. If you are noting of seeing and looking it is constant and powerful. You can't differentiate the visible thing, whether it's good or bad, pleasant or unpleasant. You don't have any idea of the visible thing which is looked at by you and seen by you. Why? Because of mindfulness. Seeing, seeing, seeing, looking, looking, looking, looking.

The same with hearing. When you hear some sound constantly and persistently note hearing, hearing, hearing, hearing, hearing, hearing. When that noting becomes powerful then you do not know what you are hearing. Or you do not differentiate between pleasantness and unpleasantness of the things which hurt, because of mindfulness. Then you don't have any defilement in your mind. You are like a deaf person or a blind person.

So when you want to be like a blind or deaf person what should you do? Note. Be mindful of what you are hearing and of what you are looking and seeing. Make a mental note as looking, looking, seeing, seeing, hearing, hearing, and so on.

That means at that moment it seems that there are two processes of mentality. One process is the process of seeing. The other process is the process for noting it. And the two processes are arising in the same way, you think. Actually the two minds don't arise at the same moment, but arising and passing away of mentality is so swift and so instant that you cannot differentiate the previous mind and the following mind. They become continuous. So you think at the same moment you have the process of looking and the process of noting it. When the process of looking and seeing becomes powerful the process of noting becomes weak. Then you can see the visible object, that's something, very clearly, and you get the idea of good or bad about this object.

When you take the object to be good then you feel pleasant about it. When you take the object to be bad you feel unpleasant about it. When you feel pleasant about this object then there arises a desire to have it. Desire, then attachment, then craving arises because you take it to be pleasant. And when you take that object to be unpleasant then you get aversion, dosa. Aversion is also defilement. Attachment, desire is also defilement, impurities of mind. Then which is better? Is aversion better or is desire better? Neither is better. Then either of these may be good. Yes, neither is it good. Why are these aversions and desires bad? Because they are dukkha. When you have aversion it is dukkha. When you have desire it is dukkha. When you have attachment it is dukkha. So these defilements are bad, disadvantages.

So if you want to feel sukkha, if you want to live in sukkha or happiness and peace, what you should do is overcome or remove these mental defilements which are dukkha and the causes of dukkha, suffering. That's why the Buddha teaches that when you

look at something note looking, looking, seeing, seeing, so that your consciousness of seeing doesn't have time enough to analyse that object. If the consciousness of seeing has time enough to analyse the object then that consciousness will know pleasantness or unpleasantness of the object.

So as not to have enough time to analyse this object, what you should do? Note. Note seeing, seeing, or looking, looking. When a person is walking on the road very steadily then he can reach the destination in a short time. But if someone goes to him and knocks his leg with a stick what would happen to him? He couldn't walk properly and steadily. Sometimes he may fall. Then again he gets up again and walks. Could he reach his destination in a short time? No. In the same way is consciousness here. Looking is like a person who walks to a destination. The noting mind is like a person who knocks or who hits it with a stick. You follow this simile? That's the way.

So when you look at something note looking, looking, looking. When you see it note seeing, seeing, seeing, seeing, seeing constantly and persistently and energetically. When your noting is not energetic then consciousness of seeing becomes powerful and overwhelms this noting. Then that consciousness will think about or analyse that object which is seen and it will come to feel pleasant or unpleasant about the object. When the noting mind notes seeing, seeing, seeing, seeing, looking, looking, looking, the consciousness of seeing doesn't have enough time to think about the object or analyse it because it's weak. Why is it weak? Because of knocking or striking by the noting mind.

So, when you note seeing, seeing, looking, looking, the consciousness of seeing becomes gradually weak because of the noting mind. Then it is not able to analyse the object, think about the object. What he is able to do is just see it, that's all. Just seeing it, that's all. It see the object then it passes away. Then another consciousness arises and sees the object and it passes away. Then another consciousness see it and it passes away.

Then the mind which sees the object does not have any idea of good or bad about the object, or pleasant or unpleasant. It has just neutral feeling. This neutral feeling is also very weak. If you take the object to be bad or unpleasant, the unpleasant feeling will be stronger. Then you'll have aversion or hatred towards this object. When that seeing mind takes the object to be good or pleasant that pleasant feeling will be stronger. Then you would have desire for the object because the pleasant feeling is because of desire or attachment.

You know the law of dependent origination. Attachment or desire arises through pleasant feelings, through feeling or sensation. So when the mind takes the object to be good or pleasant there will arise a desire or attachment. Then when the mind has very weak neutral feeling about the object do you have attachment or aversion? You have neither attachment nor aversion because your neutral feeling about the object is very weak. Then when you don't have any of the mental defilements do you have suffering, dukkha? No. Here suffering ceases regarding this physical object because you rightly know it, rightly understand it, and realise it. Just the one which is seen that's all.

In the same way when you know hearing, hearing. When the noting mind becomes powerful and constant, hearing becomes weak. Then the consciousness of hearing cannot analyse or think about the object. It doesn't take the object to be bad or good, pleasant or unpleasant. Then the consciousness of hearing would have very weak neutral feeling about the object. There won't arise any attachment, desire or aversion, hatred or anger and you won't have any mental defilements. Then you are free from suffering, dukkha as to these audible objects.

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When we see a visible object the consciousness of seeing arises dependent on the eye - one of the six bases - and the visible object. When your eye has contact with a visible object then there arises a consciousness of seeing. So consciousness of seeing arises dependent on the eye and the visible object. The eye is one of six sense bases. The visible object is one of six objects.

So when you see something you must be aware of it as seeing, seeing, seeing. As long as you see it you must be aware of it, you must note it. When you note the consciousness of seeing, it means you note the eye and visible object too, because when there is no eye and when there is no visible object the consciousness for seeing doesn't arise. Consciousness of seeing arises dependent on both eye and visible object.

So if you observe the consciousness of seeing then it means you observe eyes and visible object too. So whenever you see something you must not watch the thing which is seen. You must not watch the thing with which you see. What you need to observe is seeing, the consciousness for seeing - because when you observe the visible object which is seen then you have to note seeing, seeing, not object, object. When you note seeing, seeing, seeing it's the consciousness for seeing, not the visible object.

Only when you note the consciousness for seeing, the noting mind disturbs the process of seeing. So the process of seeing becomes weak and it doesn't see the object very well. It cannot judge about the object, whether it is pleasant or unpleasant, bad or good. Then you won't have any defilement arising dependent on the consciousness for seeing or the visible object.

So whatever you see you must be aware of by making the mental note seeing, seeing, seeing. Whatever you hear you must be aware of by making the mental note hearing, hearing. Whatever you smell you must observe the consciousness of smelling, making the mental note smelling, smelling. Whatever you taste you must be aware of

it, make a mental note tasting, tasting. Whatever you touch you must observe it as touching, touching, touching. Whatever you think about you must be aware of it, make a mental note of it as thinking, thinking, and so on.

When you hear some sound or voice, that is an audible object, that consciousness of hearing arises dependent on the ear and audible objects. When you note smelling, smelling then consciousness for smelling arises dependent on nose and sense odour. When you note tasting, tasting the consciousness for taste arises dependent on the tongue and the food. When you note touching, touching the consciousness for touching arises dependent on the body and a tangible object. When you note thinking, thinking that thought arises dependent on the mind and the dhamma, that is what it to be thought about.

These six sense bases are also called `sense doors.` The term door is used for these three sense bases. Literally it is translated into door. Eye is a sense door, ear is a sense door, nose is a sense door, tongue is a sense door, body is a sense door, and mind is a sense door. The sense door eye is called cakkha-dvara. That means the eye door. cakkhu means the eye, dvara means door. Cakkha-dvara means the eye door. In the same way the ear door, the nose door, the tongue door, the body door, the mind door, and so on.

Why these six sense bases are called doors is because the consciousness comes to your mind through the eye. Sometimes these mental states come to the mind through the ear, sometimes through the nose, sometimes through the tongue, sometimes through the body, sometimes through the mind. So they are called the doors. Here the Lord Buddha said, `Your six sense doors must be closed so that you don't have any mental defilements.` Then do you know how to close the door? By noting of six things, six consciousness of seeing, hearing, smelling, tasting, touching, and thinking about.

This is the point, what the Buddha said. When you see, say, a

very beautiful rose you realise the rose is very beautiful. Its scent is very sweet. When you judge like that there arises a pleasant feeling about the rose. When you feel a pleasant feeling what will arise? Attachment, to what? To the rose. To the feeling or to the rose? To the rose. And pleasant feeling, attachment, arises dependent on that feeling. This attachment is to the rose. Then if the flower is not beautiful, is ugly and produces a bad smell, when you see it how do you feel, pleasant or unpleasant? Unpleasant. You'll judge the flower is very ugly, `I don't want to see it.` Then what mental state arises? Aversion. Anger.

When you judge the flower is beautiful and pleasant then you have attachment or desire for it or to it. When you judge the flower is ugly and produces a bad odour then you have aversion or anger depending on the unpleasant feeling. Here you could not close your eye doors so these mental defilements come into the mind. One of the mental defilements comes to your mind through the eye doors. Then when you have defilements is it good or bad? Bad. Yes. Mental defilement is dukkha, suffering, and also the cause of dukkha, suffering.

Then what's the thing with which you have to close these six doors? Noting, yes, mindfulness. Mindfulness is called sati, in Pali. So you must close all these six doors with mindfulness. And do you know how to close them with mindfulness? Yes, noting, being mindful of. That's why the Buddha said, `Whatever you see must be noted or mindful of, as it is. Whatever you hear must be mindful of or noted. Whatever you smell must be observed. Whatever you taste you must be aware of. Whatever you touch must be noted. Whatever you think about must be watched, as it is.`

This is how to close the six doors so that any of the mental defilements cannot come into the mind. If you open the door then these mental defilements are waiting there outside the door to come into the mind. When the mental defilements come into the mind you are lucky or unlucky? Unlucky. Sorrow, worry, anxiety, strain, stress and depression, agony, anguish - a lot of suffering coming into your mind through these six sense doors. So

it's very important.

This technique which closes these six doors is called indriya-samatta in Pali. Here indriya means six doors, samatta means their closing or closed. So indriya-samatta is the most important factor in the teaching of the Buddha which enables a person to get free from all kinds of suffering.

Sometimes you practise walking meditation say, and here the place for walking is very narrow, very small. So sometimes when you pass each other you can't help to look askance. Then you feel pleasant or unpleasant, at least disturbed. Your concentration is disturbed by the consciousness for looking or seeing. Then concentration is gone. Then sometimes through that contact of the eye and the visible object, if any desire attachment comes into the mind then you suffer. Or any aversion or anger comes into the mind through those eye doors then you suffer. Why? Because you do not close your doors.

Here let me ask you a question. Which of these six doors is the worst thing, which makes man suffer? The mind. How do you know it? Through your experience? Yes. Though you are meditating sitting here, and noting rising, falling, rising, falling, sitting, touching, rising, falling, sitting, touching. At the beginning of sitting the mind is concentrated to a certain extent on the rise and fall of the abdomen. But gradually when your mental effort becomes less, concentration becomes weak. Then the mind goes to your son? Yes, and if the son is very good you feel pleasant about him. If the son is bad you feel unpleasant about him. Then that pleasantness causes attachment or desire or love to arise. Aversion causes anger or hatred or disgust to arise. These are mental defilements. Then you suffer. But you are sitting here in the hall. You suffer a lot. Why? Because you could not close your mind doors. So to close these six doors is very important to live happily and peacefully.

That's why I also ask you could you note every thought in our interview. I want to remind you to note almost every thought as

much as possible. Do not fail to note the thoughts because these thoughts make you suffer a lot. Their rise depends on mind and the thinkable object, dhamma. We call it dhamma, that object.

So, yesterday I explained to you when you look straight you must be aware of it; when you look aside you must be aware of it. But the Buddha proceeded with his chapter of clear comprehension like this, `When you bend your arms or legs you must be aware of it. When you stretch out you must be aware of it, as it is.` So when you bend the arms, observe, bending, bending, bending, bending, slowly. Not quickly. Slowly. Why do you need to slow down your activities? If you bend fast could you catch each movement of the arm? You can't. So to catch and to observe each movement of the arm you have to slow it down.

And why do you need to observe each movement of the arm very closely and precisely? Yes, here as you know there are three aspects of existence, mental or physical phenomena. Normally we do not realise or experience these three aspects of body-mind processes, or mental and physical phenomena. These processes of existence are called general characteristics of mental and physical phenomena or common characteristics of mental and physical phenomena.

Yesterday I told you about two levels of understanding of mental and physical phenomena. The first level is understanding of specific characteristics of mental and physical phenomena. I explained that the mind has its characteristics, cognising or perceiving the object. Then desire or lobha, attachment, has the specific characteristic of clinging to the object. Then dosa had the specific characteristic of rudeness. When you become angry you become rude. So dosa, anger, aversion has the specific characteristic of rudeness. And moha is ignorance. Sometimes it is translated into `delusion,` but `ignorance` is better I think. Ignorance, moha has the specific characteristic of covering the truth. When moha covers the truth you can't rightly understand it. You can't realise it because the truth is covered by moha, ignorance. Ignorance has the specific characteristic of covering

the truth.

These are the three main roots of evil, the Buddha said: lobha, desire, attachment, craving, and dosa, anger, hatred, aversion, and moha, ignorance of the truth. These three mental factors are the main roots of evil, the Buddha said, because they make human beings suffer a lot.

I should continue to explain to you the specific characteristics of the other physical, material elements. This body, or physical process, is composed mainly of four material elements as you know. What are the four material elements which constitute the so-called body? Pathavi-dhatu, apo-dhatu, tejo-dhatu, vayo-dhatu.

Here pathavi means earth; dhatu means the element. Pathavi-datu means the earth element. Apo means water; dhatu means the element. Apo-datu, water element. Tejo means the fire; dhatu means the element. Tejo-dhatu means the fire element. Vayo is wind or air; dhatu is element. Vayo-dhatu, wind element or air element.

These are the four primary material elements which constitute the so-called body of a man or a woman. There are twenty-four other minor material elements, twenty-eight all together. The primary material elements are four, then the secondary elements are twenty-four. But the twenty-four secondary elements arise dependent on the four primary material elements, so the secondary elements are not so much important as the primary ones. That's why we have to watch the four primary elements.

Here when the say pathavi-dhatu, earth element, actually it is not earth because we have not the proper term for this nature, physical characteristic. We have to name it as pathavi-dhatu or earth element. Hardness and softness are the specific characteristics of the earth element. This hardness and softness is called pathavi-dhatu or earth element.

Did you observe it while you were meditating? It may be difficult

for a meditator who sits on the cushion to find this element. It's better for you to sit on the floor without a cushion, then you'll find this element very distinctly. When you sit even on the cushion and your legs touch the floor, there you find hardness. When you sit on the cushion you find softness. When you feel soft or hard on any part of the body you must be aware of it, you must watch it: hard, hard, soft, soft. Why should you watch it? To close the door. If you do not observe soft, soft, soft, soft, soft, then you feel it pleasant. That pleasant feeling gives rise to attachment, desire for your cushion. Because you do not observe soft, soft, soft you are enjoying softness of the cushion and a pleasant feeling as well. That pleasant feeling causes attachment and desire to arise. So wherever you go you have to take this cushion to sit on. Please be careful whenever you observe your physical processes. Any of these specific characteristics of these primary four elements are distinct, so you should observe them. You can analyse or investigate them. Here analyse means not theoretically analysing, but when you know the softness or hardness through your experience by means of mindfulness of it. Then you don't take that softness as pleasant or unpleasant; you don't identify the feeling of softness with yourself.

The feeling of softness and the pleasant sensation is away from you. The feeling, the sensation of softness and pleasantness is here. Then you note it: pleasant, pleasant, soft, soft, soft. This pleasantness and the feeling of softness is not a person, not a being, not I, not you. You know that through your experience. Because you observe it you are mindful of it, you are aware of it. When you don't feel this pleasant or unpleasant sensation of soft as a person a being, an I or a you, then there won't arise any attachment or anger or aversion depending on that softness. Then you shut up your bodily sense doors and mental defilement cannot come to your mind through these doors. That's why the Buddha said, `When you feel soft or hard you must be aware of it.` That is the specific characteristic of the hard element.

The water element actually is not water. Its characteristics are fluidity and coalition. Fluidity and coalition are the specific characteristics of the water element and your body. Did you find fluidity and coalition in your mind when you were meditating? Yes, you experience them when you sit and note arising, falling, sitting, touching, arising, falling, sitting, touching. Sometimes you have a tearing, and also sometimes you have a sweating. These are the specific characteristics of the water element. Sometimes you feel some fluidity on your face or on your back. Then you have to note fluidity, fluidity and so on. Then when you open your eye and see, there's nothing because the fluidity is internal not external. Your internal bodily process, material process, had fluidity as its characteristic.

Then tejo-dhatu. We call it the fire element. Except that's actually not fire. It's temperature. Tejo-dhatu has as its characteristics heat and cold. Heat and cold are the specific characteristics of tejo-dhatu the Fire element or temperature element. Then do you experience that tejo-dhatu when you sit for meditation? A lot! Sometimes you feel as if you are sitting on the fire. Sometimes you are sitting on a block of ice. Cold and hot. Then you have to watch it, cold, cold, hot, hot. If you do not observe it then you'll identify that feeling of cold with yourself: `Oh I am cold, I am cold. I need some sweater or some blanket to cover on me,` because you identify the cold with yourself.

Actually cold is not yourself. Theoretically you know cold is not a person, not a being, not a man or not a woman, but you perceive it to be a person because, `I cold.` I am the man who feels cold. I am the woman who feels hot. Then cold and hot are identified with yourself and your person. Why? Because you do not close your door. Then what should you do? You should close your door, and note cold, cold, hot, hot, hot.

When your mindfulness becomes powerful and concentration deeper then you realise cold separate from your body or away from your body. The feeling of cold or hot is there. You are here, you are

realising and noting it. Sometimes when concentration becomes deeper then there's no you or no person who notes the cold. But there's the mind that notes it. Then you come to realise the dual process of mentality and physicality and sensation too. At that moment your bodily form has disappeared from your mind. You are not aware of it; you are not conscious of it. Then you feel there's no person, no being, no I or no you, no self. What is really existing is a dual process of feeling of cold and the mind that notes it, that's all. Then there won't arise any mental defilement because these mental defilements arise dependent on the idea or the concept of a person, a being, an I or a you, a self. If you have destroyed that idea of a personal being then there won't arise any mental defilements because it has no seeds to grow out of it. Then here you have closed your doors.

After that there's the fourth one, vayo-dhatu, the Wind element or air element. It's also not actually wind or air. The wind element has movement as its specific characteristic: movement, motion, vibrating, supporting. Did you experience these specific characteristics when you sat in meditation? Rising falling, yes. Rising and falling, then sitting down and rising from the seat, you have the wind element. When you rise from the seat you have to rise gradually. Then that movement is the wind or air element. Both. So when you note rising, rising, rising, rising, or getting up, getting up, getting up, then what you should realise is the process of the rising movement from this your seat until you stand still.

There you realise the specific characteristic of the wind element, a series of many movements arising and passing away. The same way when you sit down, you have to be aware of sitting, sitting, sitting, sitting, sitting, sitting, sitting. Here what you are aware of is this sitting movement, all the movements which are involved in the act of sitting. Then you know the wind or air element. Then when your concentration is good enough and you come to realise when you sit down you don't find any man or human being or any body. What you find is a series of many movements going on.

You don't identify those movements with yourself. In other words you don't regard them as a person, a being, an I or a you. What is it? That's a natural process of physical phenomena. When you know that there won't arise any concept of a being a person an I or a you depending on that movement. You close your door. There won't arise any mental defilement, desire or attachment, anger or aversion. Then you live happy.

So, these are the specific characteristics of the primary material elements. I explained you the three specific characteristics of three groups of evil, lobha, dosa and moha, and also the specific characteristics of consciousness, mind. You have to realise them in the first level of understanding. Then when you proceed with your practise intensively and strenuously, when mindfulness is continuous and concentration deep, then you come to realise the general characteristics of mental and physical phenomena.

Those three aspects of existence, anicca, dukkha and anatta, Impermanence, suffering and impersonal nature, these are three characteristics of the existing mental and physical phenomena. Or these are known as general characteristics of mental and physical phenomena. After you have well realised the specific characteristics of mental and physical phenomena you are able to realise these three general characteristic of existing physical phenomena: impermanence, suffering, and impersonal nature or no-soul, no self, non-ego nature, of mental and physical phenomena.

What's impermanent? When a mental process arises and then passes away, that's impermanence. Having, raising, and then passing away very instantly. So when your concentration is good enough to note rising, falling, rising, falling, then you have to realise a series of many rising movements one after another; a series of many falling movements. A series of many movements means one movement arises and then passes away, then another movement arises and passes away, then another movement arises and passes away. Then we come to realise these elements are impermanent

because they arises and then very instantly pass away. You have to go to that stage.

May all of you be able to realise both specific characteristics and general characteristics of body-mind process and achieve your goal.

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So, lobha or attachment or desire, greed is one of the main roots of evil, evil things, evil deeds, evil speech, evil mind. When the mind becomes evil it's due to one of these three roots. Either lobha or dosa or moha.

Dosa means anger, hatred, ill will, aversion. Dosa is anger, hatred, ill-will, aversion. Moha is ignorance. Occasionally it is translated delusion. I do not like this word delusion. I preferred `ignorance,` because when you say illusion sometimes you get confused with wrong view: sakaya-ditthi, atta-ditthi. Say when you stretch out your legs towards the Buddha statue, does it mean respect or disrespect to the Buddha? When you stretch out your arms towards the Buddha statue then do you mean it as respect or disrespect to the Buddha? Respect, when you stretch out your arms. When you stretch out your legs towards the Buddha statue what do you mean? Disrespect. Yes. But sometimes you did it out of mere ignorance because you did not know it was disrespectful. You happened to stretch out your legs towards the Buddha. That behaviour is regarded as something with no volition or motive. Without disrespect you happened to do it. So if you feel disrespect towards the Buddha when you stretch out this leg then you must withdraw it. But if you do not withdraw it and keep stretching out then it's disrespect. It's done out of ignorance. There's a Burmese story but it may be everywhere in the world. There were two carpenters working together. One was the father, the other his son. The son was very foolish. The father was chopping a log when a deadly fly, one that is very harmful, that bites and sucks the blood of human beings, came to the father's forehead. The father was occupied over this work. He couldn't do anything with the fly. Then the son saw it. Out of compassion for his father he took an axe and he killed the deadly fly. The dead fly has gone. And father is very happy. He lie down and sleep for good. Now that killing was done out of ignorance, moha. This evil thing was done out of moha, ignorance.

So to eradicate this ignorance is the most important thing, in your daily life as well as your meditative life too. What should you do? Ignorance must be replaced by right understanding. Moha

must be replaced by wisdom, or insight knowledge or enlightenment. To attain this what should you do? Yes, be mindful of your body-mind processes as they really are. You can learn scriptures so that you have a theoretical knowledge of the teaching of the Buddha, but theoretical knowledge has nothing to do with insight knowledge or enlightenment. While you are being mindful of any mental or physical process, if any theoretical knowledge comes to your mind and you use it for analysing any experience or technique then that theoretical knowledge is a hindrance to your concentration. It can't eradicate the ignorance. Ignorance must be replaced by right understanding through personal experience of Dhamma, body-mind processes.

Any evil deed or evil speech, evil mind, arises dependent on any of these three roots of evil, on lohba or on dosa or on moha. So these three roots of evil are completely destroyed. There won't arise any evil deed, evil speech or evil mind, and you have a wholesome speech and mind which result in happiness and peace. For example lobha: greed, desire, craving, lust, attachment. Lobha has as its characteristic the nature of clinging to the object. So clinging or being attached is the specific characteristic of lobha. The specific characteristic of dosa is rudeness. Dosa is translated `aversion.` It cannot have any characteristic of clinging because aversion is the opposite of clinging. Every mental state or emotional state, mental process, has its own specific characteristics.

So in the course of your meditational practise when the mind becomes deeper and deeper and more and more concentrated you come to realise mental or physical processes which are observed in their true nature. In the beginning of this realisation of mental and bodily processes you rightly understand their specific characteristics which are observed. So when you note attachment: attachment attachment attachment attachment, the attachment doesn't go away. It passes there in you mind and you continue to note attachment attachment attachment attachment attachment. The more mindful of attachment the more concentrated your mind is on it. When the mind is well concentrated on the attachment you come

to realise attachment has the clinging nature to the object. You come to realise this. That is insight knowledge you have attained through your experience of mental processes. That is the first level of understanding of the specific characteristic of lobha, attachment.

Then when you observe the rising and falling movements of the abdomen very attentively and energetically, when concentration becomes deeper you come to realise the rising and falling movements without being conscious of the form of the body or the form of the abdomen. The form of the abdomen has disappeared in your mind; you are not aware of it. What you are realising is just the rising movement and falling movement and the mind that notes it. When your realisation becomes more and more clear and sharp what you are realising is just motion, movement, outward movement and inward movement. These are two processes of movements rising and passing away alternately. And also you know the mind that notes it is also rising and passing away. When you are realising the motion without being aware of yourself and your bodily form and the abdomen it means you are rightly understanding the specific characteristic of the wind element vayo-dhatu.

Why can you say this understanding of the process of dual movement is right? It may be wrong, because we have an abdomen and that abdomen rises and then falls back. If we are not conscious of the form of the abdomen and the form of the body and note just movements then it may be wrong. We can say definitely it's right because this right understanding has destroyed the false idea of a self, a soul, a person, a being. When you rightly understand just the outward movement and inward movement only you do not identify any movement of rising and falling with yourself, with your person, with your being. Then that idea or concept of a person a being an I or a you has been destroyed. When you don't have any idea of an I or you, a person or being, there won't arise any mental defilements such as lust greed hatred ignorance and so on. When mental defilements are destroyed there won't arise any suffering at all. Then you have attained the state of

the cessation of all kinds of suffering. This cessation of suffering is attained through right understanding of the specific characteristic of the wind element which is constantly observed.

It leads you to the cessation of suffering because you follow any teaching of any religion to destroy dukkha, suffering and live happily and peacefully. That's your aim of following any doctrine, is it not so? That aim can be fulfilled by right understanding of mental and physical processes, especially here, rightly understanding the specific characteristic of the wind element Wyandotte. Is the doctrine which instructs you to be mindful of any mental or physical process so you can rightly understand it in its true nature right or wrong? Right, why? It leads you to the cessation of suffering which is undesirable for you. So out of two levels of right understanding, as soon as your concentration is good enough, deep enough, you come to realise the first understanding, the specific characteristic of mental and physical phenomena. Then when you proceed with your practise mindfulness becomes clear and sharp and concentration becomes deeper.

When concentration becomes deeper you come to realise the second aspect of mental and physical processes. That's the second level of understanding, that is, impermanence, suffering, and the impersonal nature of the process or no soul, no person. In Pali these are called anicca, dukkha, anatta. Anicca, impermanence; dukkha, suffering; anatta, impersonal nature or no soul no self. These three characteristics are concerned with all mental and physical processes. They are called common characteristics of mental and physical processes because they are in common with all mental and physical processes. So when you have lobha, attachment to have tea at this time, then does that lobha, attachment last very long? No. Then how long does it last? Yes. It lasts until you note it. When you note it you no longer have attachment to having tea. Then could we say attachment lasts very long or attachment is permanent? Because it rises and then passes away, it's impermanent. In other words lobha has the characteristic of impermanence, and the same with dosa and moha and the other

mental and emotional states.

Some meditators are very sensitive to the arising of anger. So if you feel anger then is that anger everlasting or transient? Transient. Yes. When you note it very attentively it goes away, it disappears. It arises and then vanishes, so it's impermanent. There, dosa has also the characteristic of impermanence. In the same way, the rising and fall of the abdomen has the characteristic of impermanence. The bending movement and stretching movement of the arms has the characteristic of impermanence. Lifting, pushing, putting movements of the foot have the characteristic of impermanence. So it's the nature of impermanency to be in common with every mental and physical phenomenon. So they are called common or general characteristics.

Not only impermanence but also suffering, dukkha. Also the impersonal nature of mental and physical processes, anatta, no self-nature. So these three are called the common or general characteristics of body-mind processes. But at the third stage of insight knowledge you can more clearly realise these three characteristics of mental and physical processes. In the first stage of insight knowledge you realise the specific characteristics of mental and physical processes. Then it goes on the second stage and the third stage too. So when you proceed with your practise strenuously and intensively, concentration becomes deeper and deeper. Then you come to realise the movement of the foot and, say, the second level of right understanding. That's the general characteristic of the wind element vaya-dhatu.

When you note lifting what you are aware of is the lifting movement of the foot. When you note pushing what you are aware of is the pushing movement of the foot. When you note dropping what you are aware of is the dropping movement. When you note touching what you are aware of is the touching sensation. When you note pressing you note pressure. There, when you are aware of the lifting movement with deep concentration you do not realise it as permanent, a single process of movement. You realise it as a series of broken movements rising and passing away, from the very

beginning of the lifting of the foot. There are many many movements which are rising and passing away.

Then sometimes meditators report their experience like this. `When I note the lifting movement - lifting lifting lifting - there are many many movements I experience, from the very beginning of lifting many tiny movements.` Then sometimes they said, `When I note lifting I find it as a folded Chinese fan.` This is folded, then it's stretched out it. The yogi knows it. He realises there are a series of many tiny movements arising and passing away one after another and he thinks, `Oh this is like a Chinese fan.` That means he realises the impermanence of each movement. One movement arises and then passes away, then another movement arises and passes away. In this way he sees a series of many gentle and soft tiny movements arising and passing away one after another. Then he realises impermanence. When he experiences the state of impermanence he is sure to realise the other mental and physical processes too as impermanent. So when he bends the arm he aware of bending bending bending, slowly slowly. Then because his concentration is good enough, deep enough, he comes to realise this bending movement is a series of many bending movements arising and passing away one after another. That is the realisation of the impermanence of mental and physical processes. Also he realises the mind that notes it is impermanent. This realisation is the second level of right understanding upon the general characteristic of the wind or air element, vayo-dhatu. When you are realising this impermanence of phenomena you come to realise they are rising and passing away, never lasting even a minute or second, ever changing, always appearing and disappearing. So they are not good or bad.

Then he comes to dukkha, suffering, because when he sees any mental or physical process ever changing, constantly rising and passing away every instant, the so-called mind is oppressed by that constant appearance and disappearance of phenomena. That is dukkha. Then when he discovers nothing is permanent, everything is transient and ever changing, appearing and disappearing, then does he take this mental process of ever changing as a person or

a being, an I or a you? No. The idea of a person, a being arises dependent on the idea of a permanent body-mind process.

When you take this body of mine as permanent then you take it as a person, a being, an I or a you. When you realise this body-mind process is ever changing and transient and impermanent, it doesn't last even a millionth of a second, you don't take it to be a person, a being, an I or a you. Then you don't have the idea of atta. When you don't have the idea of atta it's called anatta. Anatta means non-self, non person, no person, or the impersonal nature of mental and physical processes. So in this way you come to realise the general or common characteristics of physical processes and at the same time the mind notes it.

When your right understanding or insight knowledge of mental and physical processes as impermanent becomes clearer, you come to realise the mind that notes it is also impermanent. Then you don't take any of the dual processes of mentality and physicality to be a person a being an I or a you. What you are realising at that moment is the incessant and continuous and constant changing of mental and physical processes which are arising and passing away one after another. When you take a set of phenomena which are forever changing you don't take them to be a person or a being. That false idea of a person a being, a self or a soul has been destroyed by right understanding of mental and physical processes.

So when you have rightly understood these body-mind processes in their true nature in these two aspects ignorance has been replaced by right understanding, insight knowledge we call it: vipassana nana. Vipassa nana. In other words, right understanding, vipassana nana, insight knowledge or experiential knowledge, has destroyed ignorance. Yesterday I told you ignorance has the characteristic of covering the truth. When ignorance has been destroyed, you uncover the truth. You can realise this truth: impermanence, suffering, no soul, no self nature of mental and physical phenomena. But because they are ever changing and constantly appearing and disappearing you come

to realise it's dukkha. Then, do you want that to occur? If that occurs it's not wanted, not desired. Then you have to be mindful of whatever arises in your body and mind so that you can rightly understand mental and physical processes in their two aspects, their specific and general or common aspects: specific aspects of materiality and mentality, and general characteristics of materiality and mentality. Specific characteristics are where any mental or emotional state has its own characteristics, which are nothing to do with the other mentalities and physicalities.

There are only three common and general characteristics. Anicca, dukkha, anatta. Anicca means impermanence, transience, transitoriness, and flux. Dukkha, suffering, dissatisfaction, discomfort, and so on. Then anatta, no-self, no soul, no person, non-ego. These are the three characteristics of the whole of existence. If you rightly understand, if you can penetrate into these three aspects of body-mind processes, mental and physical phenomena, you are sure to be able to destroy attachment to any living being or non-living thing. When attachment, the cause of suffering has been destroyed there won't arise any suffering, dukkha at all. Without suffering, dukkha, you live in peace and happiness, when the cessation of suffering you have attained.

I think now you have rightly understood the aim of your mindfulness about all daily activities. So do not be reluctant, do not feel lazy. Be aware of all daily activities in more detail so you can have continuous mindfulness and deep concentration and a penetrating insight which realises the specific and general characteristics of mental and physical phenomena.

May all of you practise your meditation very intensively and continuously without any laziness, reluctance and tiredness and anger.

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activities in the act of having the food. When you drink water or when you drink anything you must be aware of all the activities involved in these actions. When you chew something you must note chewing. When you lick something you must note the licking. We have a Burmese medicine for clearing of the throat, called yessa. That means a lickable salt. There we have to lick it. We mustn't take it.

* Postures

When you walk you must be aware of all the movements of the foot, slowing down your stepping. When you sit you should note the upright posture of the sitting. Not the form of the body, but the upright position of your body must be noted as sitting. When you focus your mind on your sitting you know that you are sitting. Then you note sitting.

In Burma some meditators when they are instructed to note the sitting posture find out the form of the body, the shoulder, the leg, the eyes, the nose, the head. Because they are looking for the form of the body they couldn't note it. But the Buddha doesn't instruct us to note these forms of the body. What the Buddha instructs is to note the upright posture of the body as sitting, because he would like us to realise the supporting nature of vayo-dhatu, the wind element. When you sit there's an air inside the body, and also air outside the body. The two airs support the body so it is sitting in an upright position. So to realise the nature of the supporting wind element the Buddha teaches us to note sitting. So you should focus your mind on the upright posture of the body and note it as sitting. In the same way the upright position of standing must be noted: standing standing standing, sitting sitting sitting and so on. Sometimes some yogis misunderstand this instruction so when they are instructed to note the sitting posture what they notice is the contact between the body and the floor or the seat. It's wrong. That's contact or touching, not sitting. The commentary to the text explains that sitting means the bending posture of the lower and the upright posture of the upper body. I instructed you to be aware of the upright posture of sitting, the upper body, because if you go down and be aware of the bending posture of the lower

body your mind tends to go to the contact.

* Noting objects

So in sitting meditation if you are able to note the rising and fall of the abdomen very well and the concentration is somewhat good, then the mind tends to go out and wander because it can easily note the two movements of the abdomen. Then you need some more objects to note so as to make the mind too busy to have any time to go out. So when you are able to note the rise and fall of the abdomen very well you should note the sitting posture and the touching sensation too, either of the two or one of the two. Say rising falling and sitting, or rising falling, touching - any point of the touching sensation which is more distinct than the other points. So, rising falling sitting touching, rising falling sitting touching. You must be aware of four objects successively and continuously, not separately.

Some meditators misunderstand so they note two objects separately. Sometimes they note rising and falling, rising and falling; sometimes sitting, touching, sitting, touching. When you are able to note these four objects constitutively and successively you must do four, not two separately. But sometimes you may be not able to note all the four constitutively. Then you should note their rise and fall separately, then sitting touching. If the abdominal movement is good for you to note you should stay with it. Unless it's good for some reason you can note the sitting and touching sensations alternately: sitting touching, sitting touching.

Sometimes some meditators very easily feel their heartbeat when concentrating on the movement of the abdomen, because when they note the rise and fall of the abdomen they make too much mental effort breathing. That effort makes the heart beat and sometimes they confuse the movement of the abdomen with the heartbeat. For such meditators the sitting posture and touching sensation are good at the beginning of the practise. Later on you will be able to note all these four objects very well, systematically and methodically.

So if a meditator has no problem with the heartbeat he should continue to note the rise and fall of the abdomen. But if he thinks he needs more objects then note the sitting posture and touching sensation too. So rising falling, sitting touching; rising falling, sitting touching. You have to note the sitting posture and touching sensation before the rising movement starts again. In other words between the falling movement and the rising movement you should insert the two objects, sitting and touching, so that your mind doesn't have any time to go out. The point is to make the mind quite occupied with the object.

One meditator here reported in his interview that he didn't note the intention before lifting. He noted only six objects of movements of the foot. I asked why he didn't note anything. He said because he was too busy to note this and this before lifting. A bit of time, even a millionth of a second, and the mind goes out. So the mind must be occupied with objects. You should note intending, lifting, pushing, dropping, touching, pressing, and so on.

The same with sitting. When you think you have a little bit of time between the falling movement and the rising movement of the abdomen, you must fill up that gap with the two objects or one of the two, the sitting posture and the touching sensation. So after you have noted the falling movement you note sitting, touching before you start to note the rising movement. Sometimes you may find it difficult to note two objects before rising again. Then you should note one object, the sitting or touching sensation, so that you have better and deeper concentration.

So when you sit you must be aware of the sitting posture. When you stand you must be aware of the standing posture. When you lie down you must be aware of the lying posture: lying lying lying. In Burma one of the old monks about ninety years could walk twenty-four hours; he could sit twenty-four hours; lie down twenty-four hours by being aware of it without sleeping. Two years back he passed away at the age of ninety-two I think. He

had been meditating since forty years of age. I think you should imitate him. He could sit for twenty-four hours without changing position. He walked twenty-four hours. He lay down twenty-four hours. If you lie down two minutes then you fall asleep.

In lying down you see the abdomen movement is very distinct. When lying down note, rising falling lying, rising falling lying, rising falling lying. This is good medicine for insomnia. When you wake up the first thing of which you are conscious most be noted. During any meditation of ten days you are not able to do that even though you try it. As the Buddha said, as soon as you are awake you should note the consciousness about wakening: wakening wakening wakening wakening. After that you want to open your eyes: wanting wanting, or wishing wishing. And then when you open the eyes, opening opening. And so on.

These are the examples you should take for awareness for daily activity. The Buddha teaches us these examples. The point is to have continuous and constant mindfulness for the whole day. There is not a mental state, emotional state or physical process of which you should not be mindful as it is so that you can have a continuity of mindfulness which is the cause of deep concentration on which insight knowledge is built up. When that insight knowledge is realised, or the specific characteristics or general characteristics of mental and physical processes, then you go through all thirteen stages of insight knowledge one after another, and higher and higher. After you have completed all the thirteen stages of insight knowledge you become enlightened. That means you attain the first stage of enlightenment. It's called Magga. The Path. When you have attained the first stage of enlightenment you totally uproot the most important defilement, sakaya-ditthi, the false view of a person a being an I or a you, and also doubt about the triple gems. These two mental defilements are uprooted, including their potentiality. Then you feel happy, you live in peace and happiness.

There are some who have gone through about four or five stages. There may be someone who has gone through about eight or seven.

There may be some who have gone through ten or eleven. I would like all of you to complete all thirteen stages of insight knowledge. Ten days meditation is just training, just the learning stage. But you have some deep concentration occasionally and also some insight which penetrates into reality of the body-mind processes.

* Benefits of mindfulness meditation

So now I would like to explain to you the benefits of this mindfulness meditation, because we haven't time enough. I think I should explain to you the seven benefits of this mindfulness, vipassana meditation.

1. Purification

Saddana vissudi means this mindfulness meditation must be practised for purification of beings. This is the first benefit.
If you are mindful of any mental or physical process, if your concentration is good enough, at the moment of deep concentration on this mental or physical process your mind is purified. It's free from all kinds of mental defilements, all kinds of hindrances. To purify one's mind one has to practise mindfulness meditation. Translated literally, the meaning is that to purify your mind and body you must practise mindfulness meditation.

2. Overcoming sorrow

Then the second benefit is overcoming worry, sorrow and lamentation. The second benefit is sorrow and worry. You overcome sorrow and worry even though you failed in your business. You don't worry about it; you don't feel sorry.

3. Overcoming lamentation

The third benefit is overcoming lamentation. When you have completely realised the mental and physical processes and their true nature by means of mindfulness meditation, even though your relative dies, or even though your sons or parents die you won't cry over it. You have exterminated this lamentation for the dead. When you practise this mindfulness meditation to attain higher stages of insight knowledge, at least eleven stages should be

attained through this mindfulness meditation, then you don't feel sorry or worry and you don't have lamentation.

In Burma some of the female meditators practise this meditation in the first retreat say about ten or fifteen days, then the second two months or two and a half months then later on she may continue every day at home. Then when her husband dies she won't feel sorry. She won't lament. Is it good or bad? Good. Why doesn't she feel sorrow and find that she laments? Attachment. Attachment is destroyed to a certain extent. She can have less attachment to her husband by means of mindfulness meditation because she has realised the specific and general characteristics of body-mind processes to a large extent. So her attachment to her husband becomes less and less, because the less attachment doesn't make her weep or cry or lament. That's why I would like you to do it at least two or three months intensively and strenuously. In Burma many meditators take two or three months. Some meditators practise six months continuously.

4. Overcoming grief

Then, the fourth benefit is the overcoming of grief. In the full retreat you can do away with grief, when your mindfulness meditation is fully practised. Here grief means mental suffering. Mental suffering is exterminated, done away with, by this mindfulness meditation.

5. Overcoming physical suffering

And also pain here means physical suffering. All kinds of physical suffering are destroyed through mindfulness meditation. In Burma there are some who cured illness by means of mindfulness meditation. The fifth benefit is overcoming physical suffering, dukkha. Mental suffering is known as domanassa in Pali. Physical suffering is known as dukkha. Domanassa is mental suffering, mental dukkha. Physical suffering is dukkha itself. These two aspects of suffering are removed by means of mindfulness meditation.

6. Enlightenment

Then the sixth benefit is attainment of path knowledge. That's one of enlightenment. In Buddhism there are four stages of enlightenment a meditator has to attain through his mindfulness meditation, after he has completed all thirteen stages of insight knowledge. The first stage is known as sotapanna-magga . The second stage is known as sakadagami-magga. Third stage is known anagami-magga. The fourth stage is known as arahatta-magga. All these four stages of enlightenment can be attained when you have thoroughly realised anicca, dukkha and anatta of bodily and mental processes. When impermanence, suffering, the impersonal nature of body-mind processes are thoroughly realised then you can attain all these four stages of enlightenment.

It's easy to explain about this attainment of four stages of enlightenment but practically it's very difficult. But difficulties must be overcome by perseverance. Patience and perseverance are needed to overcome difficulties in any work. Then the attainment of these four stages of enlightenment, path knowledge is the sixth benefit. Path knowledge here means the four stages of enlightenment.

7. Nibbana

Then finally you attain to Nibbana by mindfulness meditation. What do you mean by Nibbana? Where do you see Nibbana, on earth or underground or in heaven or in the sky? Nowhere. Ah, but the Buddha said Nibbana is in you. The place where you attain to Nibbana is yours, your body and mind. Unless you have realised your body-mind processes you cannot attain Nibbana. Only when you have fully realised your body-mind processes and two levels of understanding, then you are sure to attain Nibbana. So Nibbana is with you, not very far, very close.

Nibbana means the cessation of all kinds of suffering. When mental suffering as well as physical suffering ceases to exist that state is known as Nibbana. Where do you have mental and physical suffering? Mind and body. These two kinds of suffering exist in the mind and body. Where do these two aspects of suffering stop or cease? Our mind and body. Because they arise in

my mind and body, so they must stop at my mind and body. The cessation of all kinds of suffering, mental and physical suffering, ceases to exist when you have eradicated all mental and physical defilements by means of mindfulness meditation. So the attainment of the cessation of suffering is the seventh benefit of mindfulness meditation. You should remember these benefits theoretically and you should experience them practically.

* The five mental faculties

So to gain these seven benefits what you need first is faith or belief in the triple gems, especially in the technique of your meditation: faith or belief or confidence through understanding. Blind faith is not needed here. Faith through understanding is called saddha. That saddha is the first mental faculty. Here mental faculties we call indriya in Pali. There are five indriyas, five mental faculties a yogi must be endowed with. The first is faith, blind faith or faith with understanding. You have to understand the Buddha Dhamma or the technique to a certain extent so that you can have faith in it. Without understanding it you can't have any faith or confidence or belief in it Faith with understanding is the basic requirement of a meditator for success in his meditation. The second need is energy. If you do not put enough energy into your practise you can't realise any mental or physical phenomena. It's called viriya in Pali.

The third need is sati. It's translated as mindfulness, awareness, the third faculty a yogi must be endowed with. It means when you have faith with understanding of the technique or the Dhamma, you put enough energy or viriya in your practise, then you are able to be mindful of any mental or physical process as it really is. Then when mindfulness becomes continuous and constant your mind becomes concentrated on the object of meditation very well. So the fourth one is concentration, samadhi, concentration of mind. When the mind is deeply concentrated on any mental or physical phenomenon there arises insight knowledge or penetrating knowledge or experiential knowledge which penetrates into the intrinsic nature of mental

and physical phenomena, specific individual characteristics of the body-mind processes. This is the intrinsic or true nature of mental and physical phenomena.

So when you realise any specific characteristic of mental or physical phenomena you have insight. Or when you realise the passing away of any mental or physical processes, or their coming and going, then you come to realise the general characteristic of anicca, impermanence, the general characteristic of mental and physical phenomena. That realisation, right understanding or insight or experiential knowledge is known as pannya in Pali. Pannya is sometimes translated as wisdom. Here insight or enlightenment is the fifth faculty with which a yogi must be endowed.

You should have five mental faculties: faith, energy, mindfulness, concentration, and insight and enlightenment. Faith means saddha. Energy means viriya. Mindfulness means sati. Concentration means samadhi. Insight, enlightenment, pannya. So, saddha, viriya, sati, samadhi, pannya, these are the five mental faculties a yogi must be endowed with.

* Balance

And here these five mental faculties must be strong enough, powerful and sharp. The Vissudimagga, a meditation text, mentions when these five mental faculties become sharp you are sure to realise either the specific or general characteristics of body-mind processes. So you should try to make them sharp and keep balance. Here also the text said of the five mental faculties, saddha and pannya, faith and understanding or insight must be kept balanced. So viriya and samadhi, concentration and energy or effort must be kept in balance. When saddha is strong and viriya is weak, when faith is strong and energy or effort is weak, then the yogi may become credulous. The yogi tends to have gullibility. He is easily deceived.

And saddha, faith or confidence must be balanced with wisdom or pannya, insight knowledge. When you have some insight knowledge

into the physical and mental processes then you know the only way which can lead you to the cessation of suffering or to the realisation of body-mind processes is mindfulness meditation. You can judge through your experience, then nobody can deceive you about the method or technique of the meditation. So you don't believe in any other technique or any other way because by way of mindfulness you have experienced some realisation or understanding of mental and physical phenomena. You yourself know it's the right way so you don't believe in any other way, you don't become credulous.

But if wisdom is strong and faith is weak, then he can be a fool in his meditation because his concentration is weak. His concentration is weak because he has a lot of preconceived ideas through theoretical knowledge of Buddhism and other philosophies. So whenever he has experienced, or before he has any experience, he analyses the technique or the experience. He thinks about it. He uses preconceived ideas to analyse this technique or the experience. Then he has a lot of thoughts which distract him. How can he concentrate his mind on the object?

That's why we ask our yogis to keep aside all thought, all analytical knowledge, preconceived ideas, philosophical thinking, logical reasoning while they are engaged in meditation, so that there won't be hindrances to their progress. If he has a great deal of knowledge about Dhamma or any other philosophy, he attempts to analyse or reason, he attempts to criticise the Dhamma or the experience or the technique. Then it's a hindrance. So wisdom or knowledge must be balanced with saddha. Because I have faith, confidence in this technique I come here and practise. So these must be kept aside as long as I'm engaged in this mindfulness meditation.

Then concentration and energy must be in balance. When concentration is strong and energy, effort is weak you have the close friend of a yogi, sloth and torpor. So when you can concentrate very well on the abdominal movement and concentration becomes deeper and deeper, the noting mind notes the object of

its own accord without any effort. Then the effort or energy becomes gradually less and less, decreasing. Concentration becomes weaker and weaker and gets into sloth and torpor. So when concentration's strong and effort is weak you are sure to get into sloth and torpor. To correct it you must make some more effort in your noting. Be careful, note energetically and precisely.

Then when viriya, energy is strong and concentration is weak you can't concentrate too well, because when you are greedy to experience more and more Dhamma you put too much effort into your noting. You note very energetically when the mind is not concentrated you are not satisfied with your practise. Then you get restless and have distraction distraction distraction, and depression. No concentration at all. So energy or effort must be kept by concentration, and balance. Your effort must be reduced. You must reduce your effort, then again you note feeling calmness and tranquillity. Be calm and tranquil and note steadily. Do not be greedy, do not hesitate. Then your mind will concentrate gradually. So these two twins mental faculties must be in balance. Then you are sure to attain the four stages of enlightenment.

Please try to make steady effort, enough effort, and have a great deal of faith and confidence in your practise.

End of Vipassana Meditation Course - by Venerable Sayadaw U Janaka.

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as to use sensation for phassa. Elsewhere, in the Suttas, vedanaý is described in terms of what we must call feeling- 'pleasure, pain and neutral vedanaý.' But it is always 'feelig-on-occasion-of sense.' It is never emotion, senti-ment. 'Craving,' lit. thirst, is natural or uregenerate desire. Grasping' might almost be rendered 'will,' 'impulse to action.' 'Becoming' (bhava) is another erux. Described always in terms of the where or how or rebith, it seems to stand rather for that tendencey to, or resultant force for, new birth, which is the outcome of desire and will for life. But that is not the old way.

No two translators would agree all the way. Our only general caveat is against reading profound metaphysical concepts into this old series. It was not in each word that the depth of the meaning lay. The reader should imagine himself telling a child how in life this brings about that.
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Then the diffcultes may vanish.

The sequence of the terms is only intelligible if thy are held, as they are universally held in the modern East, to involve a reference to man's whole life-continuum, not this one litte span of it that we in the West miscall 'our life,' Gotama accepted that belief. He lifted it, out of the vague Empedklean utterances we find in the earlier books, to a fairly clear doctrine of the 'five gati's,' or goings (or destinies). Of such is man's life in the Suttas. And in the causal formula, 'ignorance' and 'activities' refer to the whole of the previous lives : the one is the prior incaleulable limit (with implica-tion of want of knowledge as the chief feature of those lives),
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the other is the collective term for all past action. Next,

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We have likened the form of the series to that of such hoary jingles
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as 'fire, fire burn stick. Stick. stick beat dog,' etc. (Buddhism,
Home University Library, p. 96.) So we would say to the chuid :' . . .
Then, when we leave this body, we wake up with a new one, and find
we've a mind working t much like the old mind. Now the old mind
and the new body we call "name-and-shape. . . ." And if we go on
liking what we do and get and have, and wanting it all still, we shall,
when the body again dies, wake up with a new body and much the
same mind in one of three sorts of worlds. There we shall have been
roborn. . . . '

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P. 4. Probably a later exegesis. So we might refer to the days
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of primitive race-ancestors as 'the bad old times.'

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from 'consciousness' to 'becoming' is said to comprise this actual life-span, though personally we shoudl carry 'becoming' forward.
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Lastly, 'birth' (which should always be read
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as 're-birt') and 'old-age-and-dying' comprise the yet unknown future lives.

We add a few reflection on some features of these Kindred Sayings.

In this volume we have come to some of those doctrines we were wishing five years ago and more to make accessible, in English garb, to interested readers.
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The present volume
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contains not more of them than may be counted on the fingers of one hand. Only two of them give titles to groups (sa„yutta) of sayings, viz, 'Cause' and 'Incalculable Begnning.' The remainder are inserted incidentally. Of considerable importance, it may be, in our eyes, here they feature as adjuncts. And there are not a few interesting sidelights. The rest is largely repettion. Either the Suttas are identical, or they vary in some detail. The Buddha may have, in his long mission, repeated himself often, with varied touches. Or his chuch may have recorded some one remembered saying, and many teachers may each have added an application. Such may have been, for instance, the case in 'Dire, brethren, are gains, favours, flattery,' and its concluding exordium (Chap. XVII.), or in the saying beginning 'Incalculable is the beginning, brethren, of this faring on!' (Chap. XV.). Naturally all such recorded variants were fathered on the

founder, just as he is made to take upon himself sayings by his disciples of which he approved.

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But it must be the work of the historian of the Canon, and not of a mere translator, to sift the aceretions from any probably original matter in these swept-up heaps of little Suttas. At this stage the reader must be left to his own sagacity. But it is no easy tsk to find the live teacher in records that have been handed down as these have been. To a great extent they consist of a stiff framework of words, of formulas, in which no semblance of the living words remains. Great teachers have no need to use formulas. These come into

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Cf. p. 3.

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Vol. i, p.v.

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E.g., p. 37, where the master repeats Saýriputta's sayings.

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being later. Yet even the first recorded sermons of the
Buddha have not escaped such treatment.
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  Nay, even his
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self-questioning under the quite legendary 'Bo‰dhi-tree,'
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thoughts which he must himself have told if they are in
any way an authentic tale-is stiffened up into a formal
seheme. And when we find him described as calling this
formal scheme his 'doctrine-by-the-middle,'
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 his own words
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in setting it forth have been utterly lost. Nothing but the
formula is remembered !
     When pundits approach him, probably to test his dialectic,
he is shown rejecting their extremes and their alternatives,
and substituting a middle doctrine. But he is not shown as
giving the general statement of his mausal doctrine. That
finds its way in elsewhere, as an adjunet ! He is made to
give only a more or less irrelevant application of that causal
doctrine. And we are left to the conclusion that, at the
centres, Sa‰vatth†ý for chief. where a few genuine sayings of
the Founder and many formulas were handed down, the
repeaters were intellectually incapable first of retaining,
then of compiling, plausble, let alone faithful, reproductions
of his teaching. Let the reader try to imagine any live man,

especially such a live man as Gotama, expounding a better docteine in a way so wooden and inept as the talk to Timba-ruka. Let him try to imagine the listener responding cen-vinced and enthusiastic. For that matter even the pundit's reply is a formula.

But thich as is the crust of the set word-scheme over these records, some signs of that variety of utterance which is life peep through. The order of the twelve bases is once or twice altered and new terms are introduced (p.71).

4 1 -1 1 0 0
4
0 6 0 0 0 0

Yet morerefreshing is it to find that oasis on p. 26 (XII., ›27), where a causal sequence of joy and happiness is, for this once only, harnessed to the scheme ! How might it not have sltered the whole face of Buddhism to the West if that sequence had been made the illustration of the causal law !-

6 1 0 0 0 0

4 1 -1 1 0 0
1
6 1 -1 1 0 0
See Vinaya Texts i, 95 ˜., 100 ˜., 134 ˜. 2 P. 6.
6 1 0 0 0 0

4 1 -1 1 0 0
3
6 1 -1 1 0 0
P. 16˜˜. Not of course the ethical middle way of the first sermon
6 2 0 0 0 0
(Vinaya Texts i, 94 ˜.).

4 1 -1 1 0 0
4
6 1 -1 1 0 0
With this c˜. the alternative formula, Dialogues ii. 55. and 45. n. 1:
6 3 0 0 0 0

also the shorter formuls. Dialogues i. 53.

<!-- vvvv

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayavinicchayaá¹-Ä«kÄ•

(paá¹-hamo bhÄ• go)

ganthÄ• rambhakathÄ•

(ka)

Ä• diccavaá¹ƒsambarapÄ• tubhÅ«taá¹ƒ \Be I 1/ \Ne I 1/.

byÄ• mappabhÄ• maá¹‡á¸• aladevacÄ• paá¹ƒ.

dhammambunijjhÄ• pitapÄ• paghammaá¹ƒ.

vandÄ• mahaá¹ƒ __buddha_ mahambuvantaá¹ƒ ||

(kha)

pasannagambhÄ«rapadÄ• á¸·isotaá¹ƒ.

nÄ• nÄ• nayÄ• nantataraá¹…gamÄ• laá¹ƒ.

sÄ«lÄ• dikhandhÄ• mitamacchagumbaá¹ƒ \Ne I 2/.

vandÄ• mahaá¹ƒ __dhamma_ mahÄ• savantiá¹ƒ ||

(ga)

sÄ«loruvelaá¹ƒ dhutasaá¹…khamÄ• laá¹ƒ.

santosatoyaá¹ƒ samathÅ«micittaá¹ƒ.

padhÄ• nakiccaá¹ƒ adhicittasÄ• raá¹ƒ.

vandÄ• mahaá¹ƒ __saá¹…gha_ mahÄ• samuddaá¹ƒ ||

(gha)

ye tantidhammaá¹ƒ munirÄ• japuttÄ• .

yÄ• vajjakÄ• laá¹ƒ paripÄ• layantÄ• .

saá¹ƒvaá¹‡á¹‡anaá¹ƒ nimmalamÄ• nayiá¹ƒsu.

te pubbake cÄ• cariye namÄ• mi ||

(á¹…a)

yo \Be I 2/ dhammasenÄ• patitulyanÄ• mo.

tathÅ«pamo sÄ«haá¸·adÄ«padÄ«po.

mamaá¹ƒ mahÄ• sÄ• mimahÄ• yatindo.

pÄ• pesi vuá¸• á¸• hiá¹ƒ jinasÄ• sanamhi ||

(ca)

__á¹-Ä«kÄ• _ katÄ• aá¹-á¹-hakathÄ• ya yena.

samantapÄ• sÄ• dikanÄ• mikÄ• ya.

aá¹…guttarÄ• yaá¹-á¹-hakathÄ• ya ceva.

satthantarassÄ• pi ca __jotisatthaá¹ƒ_ ||

(cha)

nikÄ• yasÄ• maggividhÄ• yakena.

raÃ±Ã±Ä• __parakkantibhujena_ sammÄ• .

laá¹…kissarenÄ• pi katopahÄ• raá¹ƒ.

vande __garuá¹ƒ_ gÄ• ravabhÄ• janaá¹ƒ taá¹ƒ ||

(ja)

namassamÄ• nohamalatthamevaá¹ƒ \Ne I 3/.

vatthuttayaá¹ƒ vanditavandaneyyaá¹ƒ.

yaá¹ƒ puÃ±Ã±asandohamamandabhÅ«taá¹ƒ.

tassÄ• nubhÄ• vena hatantarÄ• yo ||

(jha)

yo __buddhaghosÄ• _cariyÄ• sabhena.

viÃ±Ã±uppasatthenapi suppasattho.

so __buddhadattÄ• _cariyÄ• bhidhÄ• no.

mahÄ• kavÄ« theriyavaá¹ƒsadÄ«po ||

(Ã±a)

akÄ• si yaá¹ƒ __vinayavinicchaya_vhayaá¹ƒ.

__sauttaraá¹ƒ_ pakaraá¹‡amuttamaá¹ƒ hitaá¹ƒ.

apekkhataá¹ƒ vinayanayesu pÄ• á¹-avaá¹ƒ.

purÄ• si yaá¹ƒ vivaraá¹‡amassa sÄ«haá¸·aá¹ƒ ||

(á¹-a)

yasmÄ• \Be I 3/ na dÄ«pantarikÄ• namatthaá¹ƒ.

sÄ• dheti bhikkhÅ«namasesato taá¹ƒ.

tasmÄ• hi sabbattha yatÄ«namatthaá¹ƒ.

Ä• sÄ«samÄ• nena dayÄ• layena ||

(á¹-ha)

__sumaá¹…gala_ttheravarena yasmÄ• .

sakkacca kalyÄ• á¹‡amanorathena.

nayaÃ±Ã±unÄ• raÃ±Ã±anivÄ• sikena.

ajjhesito sÄ• dhuguá¹‡Ä• karena ||

(á¸• a)

Ä• kaá¹…khamÄ• nena cirappavattiá¹ƒ.

dhammassa dhammissaradesitassa.

coá¸·appadÄ«pena \Ne I 4/ ca __buddhamitta_-

ttherena saddhÄ• diguá¹‡oditena ||

(á¸• ha)

tathÄ• __mahÄ• kassapa_avhayena.

therena sikkhÄ• su sagÄ• ravena.

kudiá¹-á¹-himattebhavidÄ• rakena.

sÄ«hena coá¸·Ä• vanipÅ«jitena ||

(á¹‡a)

yo __dhammakittÄ«_ti pasatthanÄ• mo.

tenÄ• pi saddhena upÄ• sakena.

sÄ«lÄ• dinÄ• nÄ• guá¹‡amaá¹‡á¸• itena.

saddhammakÄ• menidha paá¹‡á¸• itena ||

(ta)

saddhena paÃ±Ã±Ä• á¹‡avatÄ• vaá¸·attÄ• -.

maá¹…galyavaá¹ƒsena mahÄ• yasena.

Ä• yÄ• cito __vÄ• á¹‡ijabhÄ• á¹‡unÄ• _pi.

varaÃ±Ã±unÄ• sÄ• dhuguá¹‡odayena ||

(tha)

tasmÄ• \Be I 4/ tamÄ• ropiya pÄ• á¸·ibhÄ• saá¹ƒ.

nissÄ• ya pubbÄ• cariyopadesaá¹ƒ.

hitvÄ• nikÄ• yantaraladdhidosaá¹ƒ.

katvÄ• tivitthÄ• ranayaá¹ƒ samÄ• saá¹ƒ ||

(da)

avuttamatthaÃ±ca pakÄ• sayanto.

pÄ• á¹-hakkamaÃ±cÄ• pi avokkamanto.

saá¹ƒvaá¹‡á¹‡ayissÄ• mi tadatthasÄ• raá¹ƒ.

Ä• dÄ• ya ganthantaratopi sÄ• raá¹ƒ ||

(dha)

ciraá¹-á¹-hitiá¹ƒ \Ne I 5/ patthayatÄ• janÄ• naá¹ƒ.

hitÄ• vahassÄ• malasÄ• sanassa.

mayÄ• samÄ• sena vidhÄ«yamÄ• naá¹ƒ.

__saá¹ƒvaá¹‡á¹‡anaá¹ƒ_ sÄ• dhu suá¹‡antu santoti ||

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

1-5

__._ suvipulÄ• malasaddhÄ• paÃ±Ã±Ä• diguá¹‡asamudayÄ• vahaá¹ƒ
sakalajanahitekahetujinasÄ• sanaá¹-á¹-hitimÅ«labhÅ«taá¹ƒ vinayappakaraá¹‡amidamÄ• rab
pakaraá¹‡Ä• rambhe
ratanattayappaá¹‡Ä• mapakaraá¹‡Ä• bhidhÄ• nÄ• bhidheyyakaraá¹‡appakÄ• rapayojanani
dassetumÄ• ha __ ``vanditvÄ• â€™â€™ _tiÄ• di. tattha __ratanattayaá¹ƒ_ nÄ• ma.

``cittÄ«kataá¹ƒ mahagghaÃ±ca, atulaá¹ƒ dullabhadassanaá¹ƒ.

anomasattaparibhogaá¹ƒ, ratanaá¹ƒ tena vuccatÄ«â€™â€™ ti || (Sv II 33; Spk III 5.223; Khp
Nidd I-a 50) ---

niddiá¹-á¹-hasabhÄ• vaá¹ƒ

``buddho \Be I 5/ sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡aá¹ƒ, dhammo lokuttaro nava.

saá¹…gho maggaphalaá¹-á¹-ho ca, iccetaá¹ƒ ratanattayaâ€™â€™ nti || ---

vibhÄ• vitappabhedaá¹ƒ sakalabhavadukkhavinivÄ• raá¹‡aá¹ƒ tibhavenekapaá¹-isaraá¹‡aá¹

 tassa __paá¹‡Ä• mo_ nÄ• ma paá¹‡Ä• makiriyÄ• nipphÄ• dikÄ• cetanÄ• . sÄ• tividhÄ• k
manopaá¹‡Ä• moti. tattha __kÄ• yapaá¹‡Ä• mo_ nÄ• ma ratanattayaguá¹‡Ä• nussaraá¹‡ap
aÃ±jalikammÄ• dikÄ• yakiriyÄ• vasappavattikÄ• kÄ• yaviÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• cet
tatheva pavattÄ• nÄ• nÄ• vidhaguá¹‡avisesavibhÄ• vanasabhÄ• vathomanÄ• kiriyÄ• vasap
vacÄ«viÃ±Ã±attisamuá¹-á¹-hÄ• pikÄ• \Ne I 6/ cetanÄ• . __manopaá¹‡Ä• mo_ nÄ• ma ubha
asamuá¹-á¹-hÄ• petvÄ• kevalaá¹ƒ guá¹‡Ä• nussaraá¹‡ena cittasantÄ• nassa tanninnatapp
gÄ• ravabahumÄ• nanavasappavattisÄ• dhikÄ• cetanÄ• .

imassa tÄ• va ratanattayapaá¹‡Ä• massa dassanaá¹ƒ yathÄ• dhippetatthasÄ• dhanatthaá¹
paá¹‡Ä• mÄ• rahe ratanattaye kato paá¹‡Ä• mo puÃ±Ã±avisesabhÄ• vato icchitatthÄ• bhin
upaghÄ• takena, upapÄ«á¸·akena ca apuÃ±Ã±akammena upanÄ«yamÄ• nassa upaddavaj
yathÄ• laddhasampattinimittakassa puÃ±Ã±akammassa anubalappadÄ• nena ca tabbipÄ• k
Ä• yusukhabalÄ• divaá¸• á¸• hanena ca cirakÄ• lappavattihetukoti yathÄ• dhippetapakaraá¹
hoti. athÄ• pi sotÅ«naÃ±ca vandanÄ«yavandanÄ• pubbakenÄ• rambhena anantarÄ• yena u
pakaraá¹‡Ä• vabodhappayojanasÄ• dhanatthaá¹ƒ. apica sotÅ«nameva viÃ±Ã±Ä• tasatthuk
yathÄ• bhÅ«taguá¹‡avisesÄ• nussavanena samupajÄ• tappasÄ• dÄ• naá¹ƒ pakaraá¹‡e gÄ
aviÃ±Ã±Ä• tasatthukÄ• naá¹ƒ \Be I 6/ pana pakaraá¹‡assa svÄ• khyÄ• tatÄ• ya tappabhave
gÄ• ravuppÄ• danatthaÃ±ca sotujanÄ• nuggahameva padhÄ• naá¹ƒ katvÄ• Ä• cariyehi gan
thutippaá¹‡Ä• maparidÄ«pakÄ• naá¹ƒ gÄ• thÄ• vÄ• kyÄ• naá¹ƒ nikkhepo vidhÄ«yati. itarath
kÄ• yamanopaá¹‡Ä• menÄ• pi yathÄ• dhippetappayojanasiddhito kimetena ganthagÄ• rava
vitthÄ• rato pana paá¹‡Ä• mappayojanaá¹ƒ __sÄ• ratthadÄ«paniyÄ• _dÄ«su (Sp-á¹- I ganth
vi0 vi0 á¹-Ä«0 II ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•) dassitanayeneva Ã±Ä• tabbaá¹ƒ.

__abhidhÄ• na_kathanaá¹ƒ pana vohÄ• rasukhatthaá¹ƒ. __abhidheyyassa_ samuditena pa
paá¹-ipÄ• detabbassa kathanaá¹ƒ pakaraá¹‡assa Ä• rabhitabbasabhÄ• vadassanatthaá¹ƒ.
viditÄ• ninditasÄ• tthakasukarÄ• nuá¹-á¹-hÄ• nÄ• bhi dheyyameva hi pakaraá¹‡aá¹ƒ parikkh
maÃ±Ã±antÄ«ti. __karaá¹‡appakÄ• ra_sandassanaá¹ƒ sotujanasamussÄ• hanatthaá¹ƒ.
anÄ• kulamasaá¹ƒkiá¹‡á¹‡atÄ• dippakÄ• rena hi viracitaá¹ƒ pakaraá¹‡aá¹ƒ sotÄ• ro sotumu
__payojana_kathanaá¹ƒ pana pakaraá¹‡ajjhÄ• yane sotujanasamuttejanatthaá¹ƒ. asati hi pa
aviÃ±Ã±Ä• tappayojanÄ• ajjhÄ• yane byÄ• vaá¹-Ä• na hontÄ«ti. __nimitta_kathanaá¹ƒ sar
gÄ• ravuppÄ• danatthaá¹ƒ. pasatthakÄ• raá¹‡uppanneyeva hi pakaraá¹‡e sarikkhakÄ• gÄ•

__kattu_kathanaá¹ƒ puggalagarukassa pakaraá¹‡e gÄ• ravo puggalagÄ• ravenapi hotÅ«ti.
asajjhÄ• yanÄ• dipasutÄ• naá¹ƒ \Ne I 7/ sampahaá¹ƒsanatthaá¹ƒ. pakaraá¹‡aparimÄ• á¹‡as
sampahaá¹-á¹-hÄ• ``kittakamidamappakaá¹ƒ na cireneva parisamÄ• pessÄ• mÄ• â€™â€™
vattantÄ«ti. __Ä• di_-saddena sakkaccasavananiyojanaá¹ƒ saá¹…gahitaá¹ƒ, taá¹ƒ
sabbasampattinidÄ• nasutamayaÃ±Ä• á¹‡anipphÄ• danatthaá¹ƒ. asakkaccaá¹ƒ suá¹‡amÄ•
taá¹ƒhetukassa \Be I 7/ sutamayaÃ±Ä• á¹‡assÄ• pi abhÄ• voti. tathÄ• hi vikkhittacitto pugg
vuccamÄ• nopi ``na mayÄ• sutaá¹ƒ, puna bhaá¹‡itabbaâ€™â€™ nti bhaá¹‡ati.

tattha paá¹-hamagÄ• thÄ• yaá¹ƒ tÄ• va __ ``vanditvÄ• â€™â€™ _ti iminÄ• tividhopi paá¹‡
visesato pana __ ``seá¹-á¹-haá¹ƒ, appaá¹-ipuggalaá¹ƒ, bhavÄ• bhÄ• vakaraá¹ƒ, niraá¹…gaá
catÅ«hi padehi vacÄ«paá¹‡Ä• mo, __ ``sirasÄ• â€™â€™ _ti iminÄ• kÄ• yappaá¹‡Ä• mo, _
gaá¹‡aÃ±cÄ• â€™â€™ _ti imehi pana tÄ«hi padehi paá¹‡Ä• makiriyÄ• ya kammabhÅ«taá¹
daá¹-á¹-habbaá¹ƒ.

__ ``vinayassavinicchayaâ€™â€™ _nti iminÄ• abhidhÄ• naá¹ƒ dassitaá¹ƒ aluttasamÄ• sen
dassanato. tassa anvatthabhÄ• vena saddappavattinimittabhÅ«taá¹ƒ sakalenÄ• nena pakar
paá¹-ipÄ• detabbamabhidheyyampi teneva dassitaá¹ƒ. __ ``samÄ• senÄ• â€™â€™ _ti ca _
``anÄ• kulamasaá¹ƒkiá¹‡á¹‡aá¹ƒ, madhuratthapadakkamaâ€™â€™ _nti ca etehi karaá¹‡ap
``hitatthÄ• yÄ• â€™â€™ _ti ca __ ``paá¹-ubhÄ• vakaraá¹ƒ vinayakkameâ€™â€™ _ti ca __
_ntiÄ• dinÄ• ca payojanaá¹ƒ. __ ``bhikkhÅ«naá¹ƒ bhikkhunÄ«naâ€™â€™ _nti iminÄ• bÄ•
abbhantaranimittaá¹ƒ pana bÄ• hiranimittabhÅ«tabhikkhubhikkhunivisayÄ• karuá¹‡Ä• , sÄ•
pakaraá¹‡Ä• rambheneva viÃ±Ã±Ä• yatÄ«ti visuá¹ƒ na vuttÄ• . __ ``pavakkhÄ• mÄ«â€™â€
samÄ• nÄ• dhikaraá¹‡abhÄ• vena labbhamÄ• no ``ahaâ€™â€™ nti suddhakattÄ• sÄ• maÁ
pakaraá¹‡Ä• vasÄ• ne ---

``racito __buddhadattena, _ suddhacittena dhÄ«matÄ• .

suciraá¹-á¹-hitikÄ• mena, sÄ• sanassa mahesinoâ€™â€™ ti || (u0 vi0 961) ---

imÄ• ya \Be I 8/ gÄ• thÄ• ya ceva ``iti tambapaá¹‡á¹‡iyena paramaveyyÄ• karaá¹‡ena tipiá¹
paramakavivarajana hadayapadumavanavikasanakarena kavivarÄ• sabhena paramaratikar
uragapurena __buddhadattena_ racitoyaá¹ƒ vinayavinicchayoâ€™â€™ ti (vi0 vi0 3183) imin
dassito --- ``mÄ• disÄ• pi kavÄ« honti, buddhadatte divaá¹…gateâ€™â€™ tiÄ• dinÄ• pacch
kavivarehi abhitthutaguá¹‡o __bhadantabuddhadattÄ• cariyo_ veditabbo. hetukattÄ• ca tatt
pakaraá¹‡ajjhesane katÄ• dhÄ«no __buddhasÄ«hamahÄ• _thero, so ---

``vuttassa buddhasÄ«hena.

vinayassa vinicchayo.

buddhasÄ«haá¹ƒ samuddissa.

mama saddhivihÄ• rikaá¹ƒ.

katoyaá¹ƒ pana bhikkhÅ«naá¹ƒ.

hitatthÄ• ya samÄ• satoâ€™â€™ ti || (vi0 vi0 3177-3178) ---

evaá¹ƒ dassito.

__uttara_ppakaraá¹‡assa hetukattÄ• pana __saá¹…ghapÄ• la_mahÄ• thero, sopi ---

``khantisoraccasosilya-buddhisaddhÄ• dayÄ• dayo.

patiá¹-á¹-hitÄ• guá¹‡Ä• yasmiá¹ƒ, ratanÄ• nÄ«va sÄ• gare ||

``vinayÄ• cÄ• rayuttena, tena sakkacca sÄ• daraá¹ƒ.

yÄ• cito __saá¹…ghapÄ• lena, _ therena thiracetasÄ• ||

``suciraá¹-á¹-hitikÄ• mena \Be I 9/, vinayassa mahesino.

bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• ya, vinayassavinicchaye.

akÄ• siá¹ƒ paramaá¹ƒ etaá¹ƒ, __uttaraá¹ƒ_ nÄ• ma nÄ• matoâ€™â€™ ti || (u0 vi0 965-968)

evaá¹ƒ dassito. na kevalamete dveyeva mahÄ• therÄ• hetukattÄ• ro, atha kho __mahÄ• va

``buddhassa \Ne I 9/ viya gambhÄ«ra-

ghosattÄ• taá¹ƒ viyÄ• karuá¹ƒ.

__ `buddhaghosoâ€™ _ti yo so hi.

buddho viya mahÄ«taleâ€™â€™ ti || ---

Ä• dinÄ• nayena abhitthutaguá¹‡o tipiá¹-akapariyattiyÄ• aá¹-á¹-hakathÄ• kÄ• ro __bhadan
anussutivasena ``hetukattÄ• â€™â€™ ti veditabbo.

kathaá¹ƒ? ayaá¹ƒ kira __bhadantabuddhadattÄ• _cariyo laá¹…kÄ• dÄ«pato sajÄ• tibhÅ«mi
__bhadantabuddhaghosÄ• ca_riyaá¹ƒ jambudÄ«pavÄ• sikehi paá¹-ipattiparÄ• yanehi yuttab
mahÄ• theravarehi katÄ• rÄ• dhanaá¹ƒ sÄ«haá¸·aá¹-á¹-hakathaá¹ƒ parivattetvÄ• sakalajan
mÅ«labhÄ• sÄ• ya tipiá¹-akapariyattiyÄ• aá¹-á¹-hakathaá¹ƒ likhituá¹ƒ laá¹…kÄ• dÄ«paá¹ƒ g
disvÄ• sÄ• kacchÄ• ya samupaparikkhitvÄ• sabbalokÄ• tÄ«tena asadisena paá¹‡á¸• iccag
paramadaliddo viya balavaparitosaá¹ƒ patvÄ• aá¹-á¹-hakathamassa kÄ• tukÄ• mataá¹ƒ Ã±a
yathÄ• dhippetapariyantalikhitamaá¹-á¹-hakathaá¹ƒ amhÄ• kaá¹ƒ pesetha, mayamassÄ• pa
ti tassa sammukhÄ• paá¹-ijÄ• nitvÄ• tena ca ``sÄ• dhu tathÄ• kÄ• tabbaâ€™â€™ nti ajjhe
abhidhammaá¹-á¹-hakathÄ• ya __abhidhammÄ• vatÄ• raá¹ƒ, _ vinayaá¹-á¹-hakathÄ• ya __
vinayavinicchayapakaraá¹‡aÃ±ca_ akÄ• sÄ«ti anussuyyateti.

__ ``samÄ• senÄ• â€™â€™ _ti \Be I 10/ iminÄ• ca parimÄ• á¹‡ampi sÄ• maÃ±Ã±ena das
tassa parimÄ• á¹‡asÄ• maÃ±Ã±assa viÃ±Ã±Ä• yamÄ• nattÄ• . visesato pana paricchedapa
ganthaparimÄ• á¹‡anti duvidhaá¹ƒ. tattha paricchedaparimÄ• á¹‡aá¹ƒ imasmiá¹ƒ pakaraá¹‡

seyyathidaá¹ƒ? --- pÄ• rÄ• jikakathÄ• saá¹…ghÄ• disesakathÄ• aniyatakathÄ• nissaggiya
pÄ• á¹-idesanÄ«yakathÄ• sekhiyakathÄ• ti bhikkhuvibhaá¹…gakathÄ• sattavidhÄ• , tato a
tatheva bhikkhunivibhaá¹…gakathÄ• chabbidhÄ• , mahÄ• khandhakakathÄ• dikÄ• bhikkhu
vÄ«satividhÄ• khandhakakathÄ• , kammakathÄ• , kammavipattikathÄ• , pakiá¹‡á¹‡akavinic
kammaá¹-á¹-hÄ• nabhÄ• vanÄ• vidhÄ• nanti __vinayavinicchaye kathÄ• paricchedo sattatiá

__uttarappakaraá¹‡e_ \Ne I 10/ ca vuttanayena bhikkhuvibhaá¹…ge sattavidhÄ• kathÄ• , b
chabbidhÄ• , tadanantarÄ• vipattikathÄ• , adhikaraá¹‡apaccayakathÄ• , khandhakapaÃ±hÄ
samuá¹-á¹-hÄ• nasÄ«sakathÄ• , Ä• pattisamuá¹-á¹-hÄ• nakathÄ• , ekuttaranayakathÄ• , se
vibhaá¹…gadvayanidÄ• nÄ• dikathÄ• , sabbaá¹…galakkhaá¹‡akathÄ• , parivÄ• rasaá¹…kal
kathÄ• paricchedÄ• _.

__nissandehe_ pana ``aá¹-á¹-hatiá¹ƒsa kathÄ• paricchedÄ• â€™â€™ ti vuttaá¹ƒ, taá¹ƒ eku
dvÄ• dasakapannarasakanayehi saha soá¸·asaparicchede gahetvÄ• appakaá¹ƒ Å«namadh
hotÄ«ti katvÄ• vuttanti daá¹-á¹-habbaá¹ƒ. ubhayattha kathÄ• paricchedaparimÄ• á¹‡aá¹ƒ _
__nissandehe_ ``paÃ±casattatividhÄ• â€™â€™ ti vacane parihÄ• ro vuttanayova. ganthapa
vinayavinicchaye __asÄ«tiganthÄ• dhikÄ• ni cattÄ• ri ganthasahassÄ• ni_ \Be I 11/, uttare
__paÃ±Ã±Ä• saganthÄ• dhikÄ• ni nava ganthasatÄ• ni_ honti. tena vuttaá¹ƒ __uttarÄ• vasÄ

``gÄ• thÄ• catusahassÄ• ni, sataÃ±ca Å«navÄ«sati.

parimÄ• á¹‡atoti viÃ±Ã±eyyo, vinayassavinicchayo ||

paÃ±Ã±Ä• sÄ• dhikasaá¹…khÄ• ni, nava gÄ• thÄ• satÄ• ni hi.

gaá¹‡anÄ• uttarassÄ• yaá¹ƒ, chandasÄ• nuá¹-á¹-hubhena tÅ«â€™â€™ ti || (u0 vi0 969-970

iccevaá¹ƒ vinayavinicchayo uttaro cÄ• ti dve pakaraá¹‡Ä• ni tiá¹ƒsÄ• dhikÄ• ni paÃ±cagÄ•
__vinayavinicchayo_ nÄ• ma ubhatovibhaá¹…gakhandhakÄ• gatavinicchayasaá¹…gÄ• hak
parivÄ• ratthasaá¹…gÄ• hakapakaraá¹‡aá¹ƒ __uttaro_ nÄ• ma. teneva vakkhati ---

``yo mayÄ• racito sÄ• ro, vinayassavinicchayo.

tassa dÄ• ni karissÄ• mi, sabbÄ• nuttaramuttaraâ€™â€™ nti || (u0 vi0 2)

taá¹ƒ kasmÄ• uttaranÄ• mena vohariyatÄ«ti? paÃ±huttaravasena á¹-hite parivÄ• re tathev
pakÄ• rena pÄ• rÄ• jikakathÄ• mattaá¹ƒ dassetvÄ• ---

``ito \Ne I 11/ paá¹-á¹-hÄ• ya muÃ±citvÄ• , paÃ±hÄ• pucchanamattakaá¹ƒ.

vissajjanavaseneva, hoti atthavinicchayoâ€™â€™ ti || (u0 vi0 14) ---

vatvÄ• paÃ±haá¹ƒ pahÄ• ya tato paá¹-á¹-hÄ• ya uttaramattasseva dassitattÄ• tathÄ• voh

__ ``tasmÄ• vinayanÅ«pÄ• yaâ€™â€™ _ntiÄ• dinÄ• pana sotujanaá¹ƒ sakkaccasavane n
sakkaccasavanapaá¹-ibaddhÄ• hi sabbÄ• pi lokiyalokuttarasampattÄ«ti ayamettha samudÄ
avayavattho --- so yasmÄ• atthayojanakkamena padayojanaá¹ƒ \Be I 12/ katvÄ• vaá¹‡á¹‡i
tasmÄ• tathÄ• padayojanaá¹ƒ katvÄ• atthavaá¹‡á¹‡anaá¹ƒ karissÄ• ma ---

seá¹-á¹-haá¹ƒ appaá¹-ipuggalaá¹ƒ buddhaÃ±ceva bhavÄ• bhÄ• vakaraá¹ƒ dhammaÃ±ceva
sirasÄ• vanditvÄ• bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±ca hitatthÄ• ya samÄ• sena samÄ• hito
vakkhÄ• mÄ«ti yojanÄ• .

tattha __seá¹-á¹-ha_nti sabbe ime pasatthÄ• ayametesaá¹ƒ atisayena pasatthoti seá¹-á¹-h
bhagavÄ• ``ahaÃ±hi brÄ• hmaá¹‡a jeá¹-á¹-ho seá¹-á¹-ho lokassÄ• â€™â€™ ti (Vin III 11) v
attano jeá¹-á¹-haseá¹-á¹-habhÄ• vassa parijÄ• nanavinicchayahetubhÅ«tÄ• hi jhÄ• nÄ• dÄ«
niratisayaguá¹‡asampattÄ«hi samannÄ• gatattÄ• ---

``tvameva asi sambuddho, tuvaá¹ƒ satthÄ• anuttaro.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi te paá¹-ipuggalo || (DN II 370).

tuvaá¹ƒ buddho tuvaá¹ƒ satthÄ• , tuvaá¹ƒ mÄ• rÄ• bhibhÅ« muni.

tuvaá¹ƒ anusaye chetvÄ• , tiá¹‡á¹‡o tÄ• resimaá¹ƒ pajaá¹ƒ ||

upadhÄ« te samatikkantÄ• , Ä• savÄ• te padÄ• litÄ• .

sÄ«hosi anupÄ• dÄ• no, pahÄ«nabhayabheravo || (MN II 400; Sn 550-551; Th 839-940).

mahÄ• vÄ«ra \Ne I 12/ mahÄ• paÃ±Ã±a, iddhiyÄ• yasasÄ• jala.

sabbaverabhayÄ• tÄ«ta, pÄ• de vandÄ• mi cakkhumÄ• â€™â€™ ti || (SN a I 159; Dhp-a I 5

Ä• dÄ«hÄ« nÄ• nÄ• nayehi sadevakena lokena abhitthaviyatÄ• ya pasatthatamo, tameva s
attho.

__appaá¹-ipuggala_nti \Be I 13/ natthi etassa paá¹-ipuggalo adhiko, sadiso vÄ• ti appaá¹-ip
guá¹‡avasena anantÄ• parimÄ• á¹‡Ä• su lokadhÄ• tÅ«su attanÄ• adhikassa, sadisassa vÄ

``na me Ä• cariyo atthi, sadiso me na vijjati.

sadevakasmiá¹ƒ lokasmiá¹ƒ, natthi me paá¹-ipuggaloâ€™â€™ ti || (Vin I 11) ---

attanÄ• va attano aviparÄ«to appaá¹-ipuggalabhÄ• vo paá¹-iÃ±Ã±Ä• to, tasmÄ• taá¹ƒ appa
sabbalokuttamanti attho.

__buddha_nti anantamaparimeyyaá¹ƒ Ã±eyyamaá¹‡á¸• alamanavasesaá¹ƒ buddhavÄ• ti b
anekakappakoá¹-isatasahassaá¹ƒ
sambhatapuÃ±Ã±aÃ±Ä• á¹‡asambhÄ• rÄ• nubhÄ• vasiddhidhammarÅ«pakÄ• yasirivilÄ• sa
saddhammavaracakkavattÄ« sammÄ• sambuddho dassito. atha vÄ• cattÄ• ri saccÄ• ni sa
vicitopacitapÄ• ramitÄ• paripÄ• citena savÄ• sanÄ• navasesakilesappahÄ• yakena sayamb
__buddho_. yathÄ• ha ---

``abhiÃ±Ã±eyyaá¹ƒ abhiÃ±Ã±Ä• taá¹ƒ, bhÄ• vetabbaÃ±ca bhÄ• vitaá¹ƒ.

pahÄ• tabbaá¹ƒ pahÄ«naá¹ƒ me, tasmÄ• buddhosmi brÄ• hmaá¹‡Ä• â€™â€™ ti || (MN II 3

vitthÄ• ro panassa ``bujjhitÄ• saccÄ• nÄ«ti buddho, bodhetÄ• pajÄ• yÄ• ti buddhoâ€™â€
Nidd II pÄ• rÄ• yanatthutigÄ• thÄ• niddesa 97; Paá¹-is I 162) __niddesÄ• _dÄ«su \Ne I 13/
saddasiddhi sÄ• sanikÄ• naá¹ƒ avagamanatthe vattamÄ• nÄ• budha-dhÄ• tuto ``bhÄ• vaka
tÄ• tivattamÄ• ne ``budhagamÄ• ditthe kattarÄ«â€™â€™ ti iminÄ• __kaccÄ• yana_suttena
veditabbÄ• . lokiyÄ• naá¹ƒ pana bodhanatthadhÄ• tÅ«nampi gamanatthatÄ• ya vuttattÄ• g
suttato kattari ta-ppaccayakaraá¹‡ena veditabbÄ• .

atha vÄ• dhÄ• tÅ«naá¹ƒ anekatthatÄ• ya budha-iccayaá¹ƒ dhÄ• tu jÄ• garaá¹‡avikasanatt
``pabuddho puriso, pabuddhaá¹ƒ padumaâ€™â€™ ntiÄ• dÄ«su viya buddhavÄ• aÃ±Ã±Ä•
Ã±Ä• á¹‡acakkhÅ«ni ummÄ«lanto pabuddho, guá¹‡ehi vÄ• vikasitoti kattari siddhena budd

ti tibhavanekacÅ«á¸·Ä• maá¹‡ipÄ• dapaá¹…kajarÄ• garatano bhagavÄ• lokanÄ• tho vucca
gatyatthÄ• disutte akammakaggahaá¹‡ena paccayavidhÄ• naá¹ƒ daá¹-á¹-habbaá¹ƒ.

atha vÄ• sakammakÄ• naá¹ƒ dhÄ• tÅ«naá¹ƒ kammavacanicchÄ• ya abhÄ• ve akammakal
pakkaâ€™â€™ ntiÄ• dÄ«su viya bodhanattheyeva budha-dhÄ• tuto kattari vidhÄ• naá¹ƒ sij
nÄ«laguá¹‡ayogena paá¹-Ä• dÄ«su nÄ«lavohÄ• ro viya bhÄ• vasÄ• dhanaá¹ƒ buddha-sadd
``buddhoâ€™â€™ ti voharÄ«yati. evamanekadhÄ• siddhena buddha-saddena vuccamÄ• n
dhammarÄ• janti attho.

__ ``seá¹-á¹-haá¹ƒ appaá¹-ipuggalaâ€™â€™ _nti padadvayaá¹ƒ ``buddhaâ€™â€™ nti etas
``buddhaá¹ƒ, seá¹-á¹-haá¹ƒ, appaá¹-ipuggalaâ€™â€™ nti imehi tÄ«hi padehi nayato ``itipi s
sammÄ• sambuddhoâ€™â€™ tiÄ• dinÄ• (DN I 157; III 6; MN I 147, 144; III 434; SN a I 249
b VI 25, 26; Nett 93), ``yo vadataá¹ƒ pavaro manujesu, sakyamunÄ« bhagavÄ• katakiccoâ€
ca anekehi suttapadehi dassitadÅ«rÄ• vidÅ«rasantikanidÄ• nahetuphalasattopakÄ• rÄ• vatt
lokuddhÄ• rattikattayasaá¹…gahitaá¹ƒ suparisuddhaá¹ƒ buddhaguá¹‡asamudayaá¹ƒ \Be I 1
ayameva hi buddhaguá¹‡Ä• naá¹ƒ niravasesato dassanÅ«pÄ• yo, yadidaá¹ƒ nayadassanaá
paá¹-ipadavaá¹‡á¹‡anÄ• ya aparimitÄ• naá¹ƒ buddhaguá¹‡Ä• naá¹ƒ ko hi nÄ• ma samattho
yathÄ• ha ---

``buddhopi \Ne I 14/ buddhassa bhaá¹‡eyya vaá¹‡á¹‡aá¹ƒ.

kappampi ce aÃ±Ã±amabhÄ• samÄ• no.

khÄ«yetha kappo ciradÄ«ghamantare.

vaá¹‡á¹‡o na khÄ«yetha tathÄ• gatassÄ• â€™â€™ ti || (Sv III 141; Ps II 425; Ud-a 53; Ap-a
Cp-a nidÄ• nakathÄ• , pakiá¹‡á¹‡akakathÄ• ; Sv-pá¹- I ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Spk-pá¹- I 1.ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ;
1.ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Vjb ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Sp-á¹-
ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• ; Nett-pá¹- ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•).

evametehi tÄ«hi padehi niravasesaguá¹‡asaá¹ƒkittanathutiyÄ• vasena ``vanditvÄ• â€™â€™
vuttattÄ• imÄ• ya aá¸• á¸• hagÄ• thÄ• ya buddharatanasaá¹…khÄ• tapaá¹-hamavandanÄ«
thutipaá¹‡Ä• masabhÄ• vÄ• vandanÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

tadanantaraá¹ƒ dhammaratanassa paá¹‡Ä• maá¹ƒ dassetumÄ• ha __ ``bhavÄ• bhÄ• vakar
__bhava_-saddena dve bhavÄ• vuttÄ• kammabhavo, upapattibhavoti. tattha kammabhavo
``bhavoâ€™â€™ _ti vuccati. vipÄ• kakkhandhakaá¹-attÄ• rÅ«pasaá¹…khÄ• to pana upapat

avijjÄ• taá¹‡hupÄ• dÄ• nasaá¹…khÄ• rÄ• disahakÄ• rikÄ• raá¹‡ayuttena
kusalÄ• kusalacetanÄ• saá¹…khÄ• takammabhavapaccayena yathÄ• rahaá¹ƒ bhavatÄ«ti __
pana kÄ• mabhavarÅ«pabhavaarÅ«pabhavasaÃ±Ã±Ä«bhavaasaÃ±Ã±Ä«bhavanevasaÃ±Ã
ekavokÄ• rabhavacatuvokÄ• rabhavapaÃ±cavokÄ• rabhavavasena navavidho. evametesu
attÄ• naá¹ƒ dhÄ• rentassa puggalasantÄ• nassa anupÄ• disesanibbÄ• nadhÄ• tuyÄ• paraa
bhavesu \Be I 16/, bhavassa vÄ• abhÄ• vaá¹ƒ karotÄ«ti __bhavÄ• bhÄ• vakaro, _ taá¹ƒ, ap
hetusamugghÄ• tena appavattidhammatÄ• pÄ• dakanti attho.

__dhamma_nti attÄ• naá¹ƒ dhÄ• rente catÅ«su apÄ• yesu, saá¹ƒsÄ• re ca apatamÄ• ne dh
catumaggaphalanibbÄ• nasaá¹…khÄ• tanavalokuttaradhammo ca tappaá¹-ipÄ• dako
navaá¹…gasÄ• sanÄ• paranÄ• madheyyacaturÄ• sÄ«tisahassadhammakkhandhappabheda
dasavidho. sopi nippariyÄ• yadhammo, pariyÄ• yadhammo \Ne I 15/ cÄ• ti duvidho. tattha n
apÄ• ye, saá¹ƒsÄ• re vÄ• padhÄ• nahetubhÅ«tÄ• naá¹ƒ uddhambhÄ• giyÄ• naá¹ƒ, orambh
saá¹ƒyojanÄ• naá¹ƒ samucchindanena maggadhammo, tassa taá¹ƒkiccanipphattinimittabhÄ
paÃ±cavidhopi nippariyÄ• yena puggalasantÄ• naá¹ƒ dhÄ• retÄ«ti katvÄ• ``nippariyÄ• yadh
cattÄ• ri pana sÄ• maÃ±Ã±aphalÄ• ni paá¹-ippassaddhipahÄ• nena maggÄ• nuguá¹‡appav
magganibbÄ• nÄ• dhigamassa mÅ«lakÄ• raá¹‡abhÄ• vatoti paÃ±cavidhopi __pariyÄ• yadh

ettÄ• vatÄ• ``svÄ• kkhÄ• to bhagavatÄ• dhammoâ€™â€™ tiÄ• dinÄ• (SN a I 249; AN a I
25, 26), ``rÄ• gavirÄ• gamanejamasokaâ€™â€™ ntiÄ• dÄ«hi (Vv 887) ca suttantehi vuttass
__tadaá¹-á¹-hakathÄ• dÄ«su_ ca vaá¹‡á¹‡itassa saraá¹‡Ä• nussaraá¹‡avasenÄ• pi
saggamokkhasampattipaá¹-ilÄ• bhakÄ• raá¹‡assa anavasesassa dhammaratanaguá¹‡assa
``vanditvÄ• â€™â€™ ti iminÄ• paá¹‡Ä• massa dassitattÄ• ca dhammaratanasaá¹…khÄ• t
thutipaá¹‡Ä• masabhÄ• vÄ• vandanÄ• dassitÄ• ti daá¹-á¹-habbaá¹ƒ.

tadanantaraá¹ƒ \Be I 17/ saá¹…gharatanassa vandanÄ• sandassanatthaá¹ƒ vuttaá¹ƒ __ ``g
niraá¹…gaá¹‡aâ€™â€™ _nti. ettha ``rÄ• go aá¹…gaá¹‡aá¹ƒ doso aá¹…gaá¹‡aá¹ƒ moho aá
vuttehi rÄ• gÄ• diaá¹…gaá¹‡ehi tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinis
vimuttoti __niraá¹…gaá¹‡o, _ taá¹ƒ niraá¹…gaá¹‡aá¹ƒ. ariyavaá¹ƒse
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• tehi guá¹‡agaá¹‡ehi
taá¹ƒ.

ettÄ• vatÄ• ``suppaá¹-ipanno bhagavato sÄ• vakasaá¹…ghoâ€™â€™ tiÄ• dinÄ• (SN a I 2
b VI 10, 25, 26;), ``yattha ca dinnaá¹ƒ mahapphalamÄ• hu, catÅ«su sucÄ«su purisayugesÅ
888) ca tehi tehi suttapadehi vuttÄ• naá¹ƒ, __tadaá¹-á¹-hakathÄ• _dÄ«su ca vaá¹‡á¹‡itÄ• na
vimalÄ• tulanikhilavisÄ• lapesalasÄ«lÄ• dinÄ• nappakÄ• rÄ• nagghasaá¹…gharatanaguá¹‡
thutiyÄ• ca ``vanditvÄ• â€™â€™ ti etena yathÄ• vuttasarÅ«papabhedapaá¹‡Ä• massa vutt
saá¹…gharatanasaá¹…khÄ• tatatiyavandanÄ«yavatthuvisayÄ• thutippaá¹‡Ä• masaá¹…khÄ

veditabbÄ• . __sirasÄ• _ti attappasÄ• dagÄ• ravÄ• vahantena muddhanÄ• . __vanditvÄ• _t

evaá¹ƒ \Ne I 16/ paá¹-hamagÄ• thÄ• ya vandanÄ«yassa ratanattayassa thutippaá¹‡Ä• mas
dassetvÄ• tadanantarÄ• ya sandassetabbapayojanÄ• dipaá¹-ipÄ• dikÄ• ya gÄ• thÄ• ya ``b
kiÃ±cÄ• pi saá¹ƒsÄ• re bhayaá¹ƒ ikkhatÄ«ti ``bhikkhÅ«â€™â€™ ti kalyÄ• á¹‡aputhujjanena
ariyapuggalÄ• vuccanti, __pÄ• á¸·iyaá¹ƒ_ (Vin III 44-45; Vibh 510) pana ``bhinnapaá¹-aá¹ƒ
bhikkhanasÄ«loti bhikkhÅ«â€™â€™ tiÄ• dinÄ• bhikkhusaddassa atthuddhÄ• ravasena nib
18/ pÄ• timokkhasaá¹ƒvarasaá¹ƒvaraá¹‡Ä• rahasseva adhippetabhÄ• vaá¹ƒ dassetuá¹ƒ ``sa
Ã±atticatutthena kammena akuppena á¹-hÄ• nÄ• rahena upasampanno, ayaá¹ƒ imasmiá¹ƒ
ti dassitÄ• sikkhÄ• kÄ• mÄ• sÄ• sanÄ• vacÄ• rÄ• kulaputtÄ• idhÄ• dhippetÄ• , tesaá¹ƒ b
__bhikkhunÄ«naÃ±cÄ• _ti aá¹-á¹-havÄ• cikaupasampadÄ• kammena ubhatosaá¹…ghe upa
dassitÄ• . ekatopasampannÄ• pi sÄ• maÃ±Ã±ena gayhanti. __ekatopasampannÄ• _ti ca bh
yÄ• va bhikkhusaá¹…ghe na upasampajjanti, tÄ• va, bhikkhunÄ« ca liá¹…gaparivattanena b
adhippetÄ• , tÄ• saá¹ƒ bhikkhunÄ«naÃ±ca.

__hitatthÄ• yÄ• _ti sabbasampattinipphÄ• dakaraá¹‡atthÄ• ya hinoti gacchati yathÄ• dhipp
pavattatÄ«ti hitanti arogatÄ• dikÄ• raá¹‡aá¹ƒ amatosadhÄ• di vuccati. idha pana
saggamokkhasampattisiddhikÄ• raá¹‡aá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«larakkhanaá¹ƒ vucca

__samÄ• hito_ sammÄ• Ä• hito pavattito vinicchayamaggo etenÄ• ti ``samÄ• hitoâ€™â€™
atha vÄ• sammÄ• Ä• hitaá¹ƒ vinayavinicchaye á¹-hapitaá¹ƒ pavattitaá¹ƒ cittametassÄ• ti ``
vattabbe uttarapadalopena __ ``samÄ• hitoâ€™â€™ _ti vutto. paramagambhÄ«rasuduttara
pavattanÄ• rahassa iminÄ• visesanena attani samÄ• hitacittappavattinimittabhÅ«to attano
padaá¹-á¹-hÄ• nabhÅ«to samÄ• dhi dassito tena samÄ• dhinÄ• samÄ• hito hutvÄ• ti attho.

__pavakkhÄ• mÄ«_ti pakÄ• rena vakkhÄ• mi, yena pakÄ• rena vinayavinicchaye vutte ajja
paá¹-ipajjanakÄ• gambhÄ«rataraá¹ƒ \Be I 19/ vinayapiá¹-akatthavinicchayaá¹ƒ sukhena ugg
dhÄ• retuÃ±ca sakkonti, tÄ• disena pakÄ• ravisesena vakkhÄ• mÄ«ti attho. __samÄ• senÄ
saá¹ƒkhipanaá¹ƒ samÄ• so, tena, saá¹ƒkhittarucikÄ• namugghÄ• á¹-itaÃ±Ã±Å«naá¹ƒ katÄ•
Ã±Ä• á¹‡uttarÄ• naá¹ƒ puggalÄ• naÃ±ca \Ne I 17/ papaÃ±cabhÄ«rukÄ• naá¹ƒ gahaá¹‡adhÄ
mandabuddhÄ«naÃ±ca upakÄ• rakena nÄ• tivitthÄ• rakkamenÄ• ti attho. __vinayassÄ• _ti

``vividhavisesanayattÄ• .

vinayanato ceva kÄ• yavÄ• cÄ• naá¹ƒ.

vinayatthavidÅ«hi ayaá¹ƒ.

vinayo `vinayoâ€™ ti akkhÄ• toâ€™â€™ ti || (Sv I paá¹-hamasaá¹…gÄ«tikathÄ• ; Sp (to Vin
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Dhs-a nidÄ• nakathÄ•) ---

vuttehi atthavisesehi ``vinayoâ€™â€™ ti vuccati. tassa evaá¹ƒ sandassitasabhÄ• vassa ``vi
Ä• yÅ«â€™â€™ ti (Sv I paá¹-hamasaá¹…gÄ«tikathÄ• ; Sp (to Vin III) I paá¹-hamasaá¹…gÄ«
paá¹-hamamahÄ• saá¹…gÄ«tikathÄ•) saá¹…gÄ«tikÄ• rakehi mahÄ• kassapÄ• dÄ«hi abhit
vinayapiá¹-akuttamassa. __vinicchaya_nti visesena, vividhena vÄ• Ä• kÄ• rena vippaá¹-ipa
cÄ«yati vibhajÄ«yatÄ«ti ``vinicchayoâ€™â€™ ti laddhanÄ• maá¹ƒ vibhajanaá¹ƒ, vinayavinic
pakaraá¹‡anti vuttaá¹ƒ hoti. __ ``vinayassavinicchayaâ€™â€™ _nti ca aluttasamÄ• soyaá¹ƒ
kaá¹‡á¹-hekÄ• á¸·oâ€™â€™ tiÄ• dÄ«su viya.

evaá¹ƒ dutiyagÄ• thÄ• ya kattunimittapayojanÄ• bhidhÄ• nÄ• bhidheyyapakaraá¹‡appakÄ•
sakkaccasavanakÄ• raá¹‡anidassanamukhenÄ• pi pakaraá¹‡appakÄ• rÄ• diá¹ƒ dassetumÄ
_miccÄ• di. tattha __anÄ• kula_nti natthi ettha saddato, atthato, vinicchayato vÄ• Ä• kulaá¹
missatÄ• \Be I 20/ vÄ• ti anÄ• kulo, vinayavinicchayo, taá¹ƒ vadato me nibodhathÄ• ti samb
__asaá¹ƒkiá¹‡á¹‡a_nti nikÄ• yantaraladdhÄ«hi asammissaá¹ƒ.

__madhuratthapadakkama_nti padÄ• naá¹ƒ kamo padakkamo, padagati, saddÄ• namuccÄ
ca padakkamo ca yassa so madhuratthapadakkamo, taá¹ƒ ---

``padÄ• sattaá¹ƒ \Ne I 18/ padatthÄ• naá¹ƒ, madhuratthamudÄ«ritaá¹ƒ.

yena majjanti dhÄ«manto, madhuneva madhubbatÄ• â€™â€™ ti || ---

iminÄ• lakkhaá¹‡ena saddÄ• namatthÄ• naÃ±ca vasena padÄ• sattÄ• paranÄ• madheyyan
samalaá¹…katattÄ• madhuratthapadakkamaá¹ƒ.

__paá¹-ubhÄ• vakara_nti paá¹-ati gacchati pajÄ• nÄ• tÄ«ti paá¹-u, paÃ±Ã±avÄ• , paá¹-uno
saddappavattinimittabhÅ«tÄ• paÃ±Ã±Ä• , taá¹ƒ paá¹-ubhÄ• vaá¹ƒ paÃ±Ã±Ä• visesaá¹ƒ kar
paá¹-ubhÄ• vakaro, taá¹ƒ, paÃ±Ã±Ä• visesajanakanti attho. etaá¹ƒ vinayassa vinicchayanti
uttamaá¹ƒ. __vinayakkame_ti vinayapiá¹-ake, tadatthe ca, pavattikkame paá¹-ubhÄ• vakara

evaá¹ƒ tatiyagÄ• thÄ• ya pakaraá¹‡aguá¹‡Ä• padesena sotujanaá¹ƒ samussÄ• hetvÄ• idÄ
_ntiÄ• dicatutthagÄ• thÄ• ya pakaraá¹‡aÃ±ca tannissayaá¹ƒ vinayapiá¹-akaÃ±ca nÄ• vÄ• s
tirobhÅ«topameyyopamÄ• nabhedena rÅ«pakÄ• laá¹…kÄ• rena pakaraá¹‡aguá¹‡aá¹ƒ pakÄ
tattha __apÄ• ra_nti natthi pÄ• raá¹ƒ etassÄ• ti apÄ• ro, vinayasÄ• garo. so hi purimabuddh
pasÄ«ditvÄ• vinayapiá¹-ake uggahaá¹‡adhÄ• raá¹‡apaá¹-ipÄ• danapaá¹-ipattivasena akatÄ
duradhigamanÄ«yadhammatthaniruttipaá¹-ibhÄ• napariyantatÄ• ya ``apÄ• roâ€™â€™ ti vu

__otarantÄ• na_nti \Be I 21/ sajjhÄ• yanasavanadhÄ• raá¹‡Ä• divasena ajjhogÄ• hantÄ• na
nibbÄ• nasampÄ• pakabhÄ• vena sÄ• rabhÅ«tÄ• ya ariyamaggasambhÄ• rÄ• ya pubbabhÄ
mÅ«labhÅ«tapÄ• timokkhasaá¹ƒvarasaá¹…khÄ• tasÄ«lasÄ• rappakÄ• sakatÄ• ya sÄ• raá¹
vinayapiá¹-akasaá¹…khÄ• taá¹ƒ sÄ• garaá¹ƒ. vinayo hi sikkhÄ• padapaÃ±Ã±attiyÄ• kÄ• lap
dhammasenÄ• patiÄ• dÄ«nampi avisayattÄ• atigambhÄ«rÄ• tivitthiá¹‡á¹‡abhÄ• vena sÄ• g
so sÄ• garo cÄ• ti vinayasÄ• garo, taá¹ƒ, agÄ• dhÄ• pÄ• raguá¹‡ayogato sÄ• garopamaá¹ƒ

dutiyagÄ• thÄ• ya ``bhikkhÅ«naá¹ƒ bhikkhunÄ«naâ€™â€™ nti vatvÄ• pi ``hitatthÄ• yÄ• â€
ca vÄ• kyantarehi antaritabhÄ• vena dÅ«rattÄ• ca taá¹ƒ anÄ• diyitvÄ• ettha
vinayasÄ• garajjhogÄ• hanatadatthapaá¹-ipajjanÄ• rahakattuvisesasandassanatthÄ• ya \Ne
bhikkhunÄ«naâ€™â€™ _nti puna vuttanti daá¹-á¹-habbaá¹ƒ. nÄ• vÄ• viya bhÅ«to __nÄ• vÄ
nÄ• vÄ• á¹-á¹-hÄ• niyaá¹ƒ mahÄ• nÄ• vÄ• sadisanti attho. __manorama_nti mano ramati et
taá¹ƒ, ajjhÄ• yanavohÄ• rapasutÄ• naá¹ƒ paá¹-ipattiparÄ• yanÄ• naÃ±ca sÄ• dhÅ«naá¹ƒ m

ettÄ• vatÄ• pakaraá¹‡aguá¹‡asaá¹ƒkittanena sotujanaá¹ƒ samuttejetvÄ• idÄ• ni sakkacca
``tasmÄ• vinayanÅ«pÄ• yaâ€™â€™ _ntiÄ• dimÄ• ha. tattha __tasmÄ• _ti yasmÄ• yathÄ•
anÄ• kulatÄ• dividhÄ• nagghaguá¹‡Ä• laá¹…kÄ• rapaá¹-imaá¹‡á¸• itaá¹ƒ, tena hetunÄ• ti
vividhÄ• kÄ• rena, visesanayato vÄ• kÄ• yavÄ• cÄ• naá¹ƒ nayanaá¹ƒ damanaá¹ƒ akattabb
niyojanaá¹ƒ vinayanaá¹ƒ, upecca taá¹ƒ phalaá¹ƒ Ä• yati uppajjatÄ«ti upÄ• yo, hetu, vinayan
vinayanÅ«pÄ• yo, taá¹ƒ, kÄ• yajÄ«vitÄ• napekkhÄ• naá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ pesalÄ•
bhikkhunÄ«naá¹ƒ kÄ• yavÄ• cÄ• naá¹ƒ ananulomikavipphanditÄ• panayanasaá¹…khÄ• tad
kÄ• raá¹‡abhÅ«tanti vuttaá¹ƒ hoti.

ettÄ• vatÄ• attanÄ• kattumicchite pakaraá¹‡e paá¹‡á¸• itÄ• naá¹ƒ pavattihetubhÅ«tÄ• naá
anÄ• kulatÄ• diguá¹‡Ä• naá¹ƒ vibhÄ• vanavasena ``anÄ• kulaâ€™â€™ ntiÄ• divisesanÄ• n
sakkaccasavanÄ• vabodhe visayaá¹ƒ visesitabbaá¹ƒ dassetumÄ• ha __ ``vinayassavinicch
dutiyagÄ• thÄ• ya ``vinayassavinicchayaâ€™â€™ nti ``pavakkhÄ• mÄ«â€™â€™ ti kiriyÄ• y
taá¹ƒ idha Ä• netvÄ• sambandhiyamÄ• nampi dÅ«rasambandhaá¹ƒ hotÄ«ti tamanÄ• netvÄ
kiriyÄ• ya kammasandassanatthaá¹ƒ ``vinayassavinicchayaâ€™â€™ nti vuttattÄ• punarutti
daá¹-á¹-habbaá¹ƒ.

__avikkhittena cittenÄ• _ti ettha vividhe Ä• rammaá¹‡e khittaá¹ƒ pesitaá¹ƒ vikkhittaá¹ƒ,
uddhaccavicikicchÄ• diparetaá¹ƒ asamÄ• hitaá¹ƒ cittaá¹ƒ, na vikkhittaá¹ƒ avikkhittaá¹ƒ, tapp
samÄ• hitaá¹ƒ kusalacittaá¹ƒ, tena, etassa pakaraá¹‡uttamassa savanÄ• dibyÄ• pÄ• raá¹ƒ
pavattivasena vikkhepamanÄ• pannena samÄ• hitena cittenÄ• ti attho. ``avikkhittena ... pe .
ti vadantena ca ``avikkhittassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo vikkhittassÄ• â€™â€™
dhammesu dÄ• yÄ• dÄ• bhÄ• vato attano pakaraá¹‡atthabhÅ«tÄ• ya adhisÄ«lasikkhÄ• ya s

hoti.

__vadato_ \Ne I 20/ __me_ti ettha ``gÄ• ravena cÄ• â€™â€™ ti pÄ• á¹-haseso. tatthÄ• yan
gÄ• ravena, yathÄ• vuttena kÄ• raá¹‡ena cÄ• ti sÄ• mibhummÄ• namavisesatÄ• ya ``meâ€
``mayÄ«â€™â€™ ti atthasambhavato ayamattho vutto. pakaraá¹‡assa anÄ• kulatÄ• diguá¹
mayi gÄ• ravena ca samÄ• hitena cetasÄ• ti adhippÄ• yo. __nibodhathÄ• _ti vÄ• kyatthapa
sandhÄ• yabhÄ• sitatthabhÄ• vatthÄ• divasena \Be I 23/ nisesato bodhatha, sakkaccaá¹ƒ s
bujjhatha vijÄ• nÄ• thÄ• ti attho, cintÄ• bhÄ• vanÄ• mayaÃ±Ä• á¹‡Ä• naá¹ƒ mÅ«labhÅ«tapa
sutamayaÃ±Ä• á¹‡aá¹ƒ nipphÄ• dethÄ• ti adhippÄ• yo.

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhuvibhaá¹…go

pÄ• rÄ• jikakathÄ•

paá¹-hamapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ•

<6> evaá¹ƒ \Be I 24/ paÃ±cahi gÄ• thÄ• hi ratanattayapaá¹‡Ä• mÄ• diá¹ƒ dassetvÄ• idÄ• r
yathÄ• paá¹-iÃ±Ã±Ä• tavinicchayaá¹ƒ dassetumÄ• ha __ ``tividheâ€™â€™ _tiÄ• di. tattha _
_tiÄ• dinÄ• paá¹-hamapÄ• rÄ• jikasikkhÄ• padavinicchayaá¹ƒ dasseti. __tividhe_ti vaccapa
vasena tippakÄ• re __magge_ti iminÄ• sambandho. __tilamattampÄ«_ti tilabÄ«jamattampi
__magge_ti vaccapassÄ• vÄ• naá¹ƒ nikkhamanadvÄ• ratÄ• ya, annapÄ• napittasemhÄ• dÄ
pavesananikkhamanadvÄ• ratÄ• ya ca maggavohÄ• ragate sarÄ«rappadese, allokÄ• seti sa
tilamattampi, tÄ«su sevanacetanoâ€™â€™ ti vattabbepi ``tividheâ€™â€™ ti pakÄ• ravÄ• ci
sajÄ• tisaá¹…gahavasena tÄ«hi rÄ• sÄ«hi saá¹…gahetvÄ• pabhedavasena tiá¹ƒsavidho m

seyyathidaá¹ƒ? pÄ• rÄ• jikavatthubhÅ«tamukhÄ• dimaggÄ• naá¹ƒ nissayabhÅ«te satte das
manussitthÄ« \Ne I 21/ amanussitthÄ« tiracchÄ• nagatitthÄ«â€™â€™ tiÄ• dinÄ• (Vin III 56)
dassitamanussÄ• manussatiracchÄ• nagatitthÄ«naá¹ƒ paccekaá¹ƒ tiá¹‡á¹‡aá¹ƒ maggÄ• na
tatheva dassitÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ ubhatobyaÃ±janakÄ• naá¹ƒ vasena nava maggÄ• , tiá¹
paá¹‡á¸• akÄ• naá¹ƒ mukhamaggavaccamaggÄ• naá¹ƒ vasena paccekaá¹ƒ dve dve maggÄ
tiá¹‡á¹‡aá¹ƒ pana purisÄ• nanti evaá¹ƒ tiá¹ƒsavidho hoti.

__sevanacetano_ti sevane methunapayoge cetanÄ• assÄ• ti viggaho, methunarÄ• gÅ«pas
samannÄ• gatoti \Be I 25/ attho. __allokÄ• se_ti tiá¹ƒsamaggÄ• namaÃ±Ã±atare magge pak
asaá¹ƒphuá¹-á¹-he allapadese, iminÄ• bÄ• hiraá¹ƒ pÄ• rÄ• jikakkhettaá¹ƒ na hotÄ«ti dÄ«pe
visesÄ• pekkhattÄ• dutiyagÄ• thÄ• ya ``sasikkho soâ€™â€™ ti padadvayaá¹ƒ Ä• haritvÄ•

bhikkhÅ«â€™â€™ ti yojetabbaá¹ƒ.

aá¹…ge sarÄ«re jÄ• tanti __aá¹…gajÄ• taá¹ƒ, _ purisanimittaá¹ƒ. satipi avasesasarÄ«rÄ• v
ruá¸·hivasena tadeva tathÄ• vuttaá¹ƒ. __pavesento_ti dvayaá¹ƒdvayasamÄ• pattisaá¹…khÄ
nipphÄ• dento. __parÄ• jito_ti dullabhÄ• ya khaá¹‡asampattiyÄ• laddhabbato dullabhÄ•
lokiyalokuttaraguá¹‡asampattisukhato parihÄ• petvÄ• kilesasapattehi parÄ• jayamÄ• pÄ• d

ayamettha yojanÄ• --- sasikkho sevanacetano tividhe magge allokÄ• se aá¹…gajÄ• taá¹ƒ t
bhikkhu parÄ• jito hotÄ«ti. ettÄ• vatÄ• ---

``yo pana bhikkhu bhikkhÅ«naá¹ƒ sikkhÄ• sÄ• jÄ«vasamÄ• panno sikkhaá¹ƒ apaccakkhÄ• y
methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyya, antamaso tiracchÄ• nagatÄ• yapi, pÄ• rÄ• jiko hoti
III 44) ---

bhagavatÄ• paÃ±Ã±attasikkhÄ• padaá¹ƒ saá¹…gahitanti daá¹-á¹-habbaá¹ƒ.

<7> evaá¹ƒ imissÄ• gÄ• thÄ• ya attÅ«pakkamamÅ«lakaá¹ƒ pÄ• rÄ• jikaá¹ƒ dassetvÄ• idÄ
manussitthiá¹ƒ bhikkhussa santike Ä• netvÄ• vaccamaggena (Vin III 58) aá¹…gajÄ• te \Ne
abhinisÄ«dentÄ«â€™â€™ tiÄ• dinayappavattaá¹ƒ paropakkamamÅ«lakaá¹ƒ pÄ• rÄ• jikaÃ±
``pavesanaâ€™â€™ _ntiÄ• di. tattha __pavesana_nti bhikkhupaccatthikehi
suttapamattÄ• dimanussitthiÄ• dÄ«namaÃ±Ã±ataraá¹ƒ Ä• netvÄ• yathÄ• vuttamaggÄ• nan
yathÄ• pavisati, tathÄ• bhikkhuno aá¹…gajÄ• te abhinisÄ«dÄ• pane sambhavantaá¹ƒ mag
sÄ• diyanto sasikkho soti yojanÄ• . ettha ``pavesanaá¹ƒ sÄ• diyati adhivÄ• seti, tasmiá¹ƒ kh
upaá¹-á¹-hÄ• petÄ«â€™â€™ ti (Sp (to Vin III) I 58) __aá¹-á¹-hakathÄ• _vacanato aggato yÄ
assÄ• dacittaá¹ƒ upaá¹-á¹-hÄ• pento taá¹…khaá¹‡eyeva sÄ• sanato cutoti attho. __paviá¹-á
evameva yojanÄ• .

__paviá¹-á¹-ha_nti paviá¹-á¹-hakkhaá¹‡o. ``paviá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• tÄ• ya tÄ• ya
khaá¹‡o gahetabbo. tenevettha accantasaá¹ƒyoge upayogavacanaá¹ƒ kataá¹ƒ. __á¹-hita_nt
``sukkavissaá¹-á¹-hisamayeâ€™â€™ ti aá¹-á¹-hakathÄ• vacanassa sabbathÄ• byÄ• pÄ• ra
vuttattÄ• sukkavissaá¹-á¹-hisamayopi gahetabbo. teneva __gaá¹‡á¹-hipade_ vuttanayena p
uddharaá¹‡Ä• rambho, tÄ• va sambhavanto á¹-hitakÄ• lopi gahetabbo. __uddharaá¹‡a_nti n

__vÄ• _ti vikappe, __apÄ«_ti samuccaye, so __vÄ• _-saddena vikappitÄ• naá¹ƒ pakkhÄ• n
iti imehi dvÄ«hipi ``so ce pavesanaá¹ƒ sÄ• diyati, paviá¹-á¹-haá¹ƒ sÄ• diyatÄ«â€™â€™ tiÄ•
__pÄ• á¸·iyaá¹ƒ_ Ä• gatanayena labbhamÄ• naá¹ƒ pavesanÄ• diekakkhaá¹‡ampi sÄ• diyan
pÄ• rÄ• jikaá¹ƒ dasseti. __sasikkho_ti sikkhÄ• ya saha vattatÄ«ti sasikkho, apaccakkhÄ• ta
__sÄ• diyanto_ti sevanacittaá¹ƒ upaá¹-á¹-hÄ• pento. __so_ bhikkhu. __á¹-hapetvÄ• kiriya_

vinÄ• . __cuto_ti ``bhikkhupaccatthikehi katamidaá¹ƒ, na mayÄ• â€™â€™ ti lesena na muc
sÄ• sanato cutoyeva hotÄ«ti adhippÄ• yo.

ettha \Be I 27/ ca __sasikkho_ti idaá¹ƒ ``sikkhaá¹ƒ apaccakkhÄ• ya dubbalyaá¹ƒ anÄ• vikat
44) sikkhÄ• padapÄ• á¹-hassa atthadassanavasena niddiá¹-á¹-haá¹ƒ. tassa __padabhÄ• jar
__tadaá¹-á¹-hakathÄ• ya_ ca vibhattaá¹ƒ sikkhÄ• paccakkhÄ• naá¹ƒ saá¹…khepato evaá¹ƒ
cittakhettakÄ• lapayogapuggalavijÄ• nanavasena sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na tadab
cavitukÄ• matÄ• citteneva hi sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na davÄ• vÄ• ravÄ• vÄ• va
sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

tathÄ• \Ne I 23/ ``buddhaá¹ƒ paccakkhÄ• mi, dhammaá¹ƒ paccakkhÄ• mi, saá¹…ghaá¹ƒ p
vinayaá¹ƒ, pÄ• timokkhaá¹ƒ, uddesaá¹ƒ, upajjhÄ• yaá¹ƒ, Ä• cariyaá¹ƒ, saddhivihÄ• rikaá¹ƒ,
samÄ• nupajjhÄ• yakaá¹ƒ, samÄ• nÄ• cariyakaá¹ƒ, sabrahmacÄ• riá¹ƒ paccakkhÄ• mÄ«â€
buddhÄ• dÄ«naá¹ƒ catuddasannaá¹ƒ, ``gihÄ«ti maá¹ƒ dhÄ• rehi, upÄ• sako, Ä• rÄ• miko, s
titthiyasÄ• vako, assamaá¹‡o, asakyaputtiyoti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti evaá¹ƒ vuttÄ• r
aá¹-á¹-hannaÃ±cÄ• ti imesaá¹ƒ bÄ• vÄ«satiyÄ• khettapadÄ• naá¹ƒ yassa kassaci savevaca
kiÃ±ci vattukÄ• massa yaá¹ƒ kiÃ±ci vadato sikkhÄ• paccakkhÄ• naá¹ƒ hoti, na rukkhÄ• dÄ«
nÄ• maá¹ƒ gahetvÄ• sikkhaá¹ƒ paccakkhantassa. evaá¹ƒ khettavasena sikkhÄ• paccakkhÄ

tattha yadetaá¹ƒ ``paccakkhÄ• mÄ«â€™â€™ ti ca ``maá¹ƒ dhÄ• rehÄ«â€™â€™ ti cÄ• ti vu
vattamÄ• nakÄ• lavacanaá¹ƒ, yÄ• ni ca ``alaá¹ƒ me buddhena, kiá¹ƒ nu me buddhena, na m
sumuttÄ• haá¹ƒ buddhenÄ• â€™â€™ tiÄ• dinÄ• nayena Ä• khyÄ• tavasena kÄ• laá¹ƒ anÄ
saddhiá¹ƒ yojetvÄ• vuttÄ• ni ``alaá¹ƒ meâ€™â€™ tiÄ• dÄ«ni cattÄ• ri padÄ• ni, tesaá¹ƒyev
paccakkhÄ• naá¹ƒ hoti, na ``paccakkhÄ• siâ€™â€™ nti vÄ• ``paccakkhissaâ€™â€™ nti vÄ
dhÄ• resÄ«â€™â€™ ti vÄ• ``maá¹ƒ dhÄ• ressatÄ«â€™â€™ ti vÄ• ``yaá¹ƒ nÅ«nÄ• haá¹ƒ p
vÄ• tiÄ• dÄ«ni atÄ«tÄ• nÄ• gataparikappavacanÄ• ni bhaá¹‡antassa. evaá¹ƒ vattamÄ• nak
anÄ• maá¹-á¹-hakÄ• lavasena ca paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

payogo pana duvidho kÄ• yiko ca vÄ• casiko ca. tattha ``buddhaá¹ƒ paccakkhÄ• mÄ«â€™
kÄ• yaci bhÄ• sÄ• ya vacÄ«bhedaá¹ƒ katvÄ• vÄ• casikapayogeneva paccakkhÄ• naá¹ƒ ho
hatthamuddÄ• didassanaá¹ƒ vÄ• kÄ• yapayogaá¹ƒ karontassa. evaá¹ƒ vÄ• casikapayogen
tadabhÄ• vena.

puggalo pana duvidho yo ca paccakkhÄ• ti, yassa ca paccakkhÄ• ti. tattha yo paccakkhÄ•
ummattakakhittacittavedanaá¹-á¹-Ä• naá¹ƒ aÃ±Ã±ataro na hoti. yassa pana paccakkhÄ• ti, s
hoti, na ca ummattakÄ• dÄ«naá¹ƒ aÃ±Ã±ataro, sammukhÄ«bhÅ«to ca sikkhÄ• paccakkhÄ•
asammukhÄ«bhÅ«tassa dÅ«tena vÄ• paá¹‡á¹‡ena vÄ• Ä• rocanaá¹ƒ ruhati. evaá¹ƒ yathÄ

paccakkhÄ• naá¹ƒ hoti, na tadabhÄ• vena.

vijÄ• nanampi \Ne I 24/ niyamitÄ• niyamitavasena duvidhaá¹ƒ. tattha yassa, yesaá¹ƒ vÄ• n
imesaá¹ƒ vÄ• Ä• rocemÄ«â€™â€™ ti vadati. sace te yathÄ• pakatiyÄ• loke manussÄ• va
Ä• vajjanasamaye jÄ• nanti, evaá¹ƒ tassa vacanÄ• nantarameva tassa ``ayaá¹ƒ ukkaá¹‡á¹-
``gihibhÄ• vaá¹ƒ patthayatÄ«â€™â€™ ti vÄ• yena kenaci Ä• kÄ• rena sikkhÄ• paccakkhÄ•
paccakkhÄ• tÄ• va hoti sikkhÄ• . atha aparabhÄ• ge ``kiá¹ƒ iminÄ• vuttaâ€™â€™ nti cintet
jÄ• nanti, apaccakkhÄ• tÄ• va hoti sikkhÄ• . aniyametvÄ• Ä• rocentassa pana sace vuttana
vacanatthaá¹ƒ jÄ• nÄ• ti, paccakkhÄ• tÄ• va hoti sikkhÄ• . evaá¹ƒ vijÄ• nanavasena paccak
na tadabhÄ• vena. yo pana antamaso davÄ• yapi paccakkhÄ• ti, tena apaccakkhÄ• tÄ• va

iti imesaá¹ƒ vuttappakÄ• rÄ• naá¹ƒ cittÄ• dÄ«naá¹ƒ vasena apaccakkhÄ• tasikkho ``sasikk

8-10__._ ``idÄ• ni santhatena santhatassa ghaá¹-á¹-ane upÄ• dinnakaghaá¹-á¹-anÄ• bhÄ• v
pÄ• pabhikkhÅ«naá¹ƒ lesakappanaá¹ƒ paá¹-ikkhipituá¹ƒ ``bhikkhupaccatthikÄ• manussitthi
Ä• netvÄ• vaccamaggena, passÄ• vamaggena, mukhena aá¹…gajÄ• taá¹ƒ abhinisÄ«denti
tiÄ• dinÄ• (Vin III 61) nayena __pÄ• á¸·iyaá¹ƒ_ vuttasanthatavÄ• rÄ• namatthaá¹ƒ saá¹…ga
``santhatenÄ• â€™â€™ _tiÄ• di. tattha __santhatenÄ• _ti cammacoá¸·atipupaá¹-á¹-Ä• dÄ«h
``pavesentoâ€™â€™ _ti iminÄ• santhatavÄ• rassa paropakkamaá¹ƒ nissÄ• ya dassanamu
yojetabbataá¹ƒ dasseti, tassa vakkhamÄ• nena ``parÄ• jitoâ€™â€™ ti iminÄ• sambandho.
iminÄ• pavesentotiÄ• dippakÄ• raá¹ƒ parÄ• masati.

evaá¹ƒ pavesento kadÄ• parÄ• jito hotÄ«ti Ä• ha __ ``upÄ• dinnenÄ• â€™â€™ _tiÄ• di. et
taá¹‡hÄ• diá¹-á¹-hÄ«hi upetena kammunÄ• attano phalabhÄ• veneva Ä• dinnaá¹ƒ gahitanti
aá¹…gajÄ• tassa, vatthupuggalÄ• naá¹ƒ maggassa ca ghaá¹-á¹-anaá¹-á¹-hÄ• nagataá¹ƒ kÄ
iminÄ• va aá¹…gajÄ• tagataá¹ƒ anaá¹-á¹-hakÄ• yappasÄ• daá¹ƒ cammakhilaá¹ƒ, piá¸·akÄ•
``upÄ• dinnakaá¹ƒ nÄ• ma kÄ• yindriyaâ€™â€™ nti __gaá¹‡á¹-hipade_ vuttaá¹ƒ. tabbipariy
``anupÄ• dinnakaâ€™â€™ nti tappaá¹-icchÄ• dakaá¹ƒ coá¸·Ä• di vuttaá¹ƒ. upÄ• dinnena up
pÄ• rÄ• jikakkhette ghaá¹-á¹-ite, anupÄ• dinnakena \Ne I 25/ vÄ• upÄ• dinne anupÄ• dinne
I 30/ ghaá¹-á¹-iteti yojanÄ• . ettha ca karaá¹‡avacanantÄ• ni padÄ• ni ``aá¹…gajÄ• tenÄ• â€
visesanÄ• ni.

ettÄ• vatÄ• santhatacatukkavasena attÅ«pakkame sati pÄ• rÄ• jikakkhette pÄ• rÄ• jikaá¹ƒ
parÅ«pakkamepi dassetumÄ• ha __ ``saceâ€™â€™ _tiÄ• di. __etthÄ• _ti etesu catÅ«su vik
paviá¹-á¹-he tÅ«_ti ettha __tu_-saddena pavesanaá¹-á¹-hituddhÄ• rakkhaá¹‡attayaá¹ƒ samu
yaá¹ƒtaá¹ƒ-saddÄ• naá¹ƒ niccasambandhattÄ• hi ``soâ€™â€™ ti taá¹ƒ-saddopÄ• dÄ• ne ``
ajjhÄ• haritabbo, sÄ• matthiyena sampiá¹‡á¸• anattho apisaddo ca. ayamettha atthayojanÄ•
Ä• netvÄ• bhikkhuno aá¹…gajÄ• te abhinisÄ«dÄ• pitamanussitthiÄ• dÄ«naá¹ƒ tÄ«su magg

aÃ±Ã±ataramaggasaá¹…khÄ• taá¹ƒ pÄ• rÄ• jikakkhettaá¹ƒ paviá¹-á¹-he vÄ• __tu_-sadden
sampiá¹‡á¸• itapavesanaá¹-á¹-hituddhÄ• rÄ• namaÃ±Ã±atarakkhaá¹‡e vÄ• sace yo __sÄ•
sappamukhÄ• dippavesanakÄ• le viya anuttasitvÄ• kÄ• marÄ• gapipÄ• sÄ• bhibhÅ«to yad
parÄ• jito hotÄ«ti yojanÄ• . __ ``sace sÄ• diyatÄ«â€™â€™ _ti iminÄ• sÄ• saá¹…kavacaner
sÅ«citaá¹ƒ hoti.

``pÄ• rÄ• jikakkhetteâ€™â€™ ti iminÄ• byavacchinne aÃ±Ã±asmiá¹ƒ á¹-hÄ• ne vÄ«tikkam
sambhavantiyo itarÄ• pattiyo dassetumÄ• ha __ ``khetteâ€™â€™ _tiÄ• di. ``etthÄ• â€™â€™
sambandhanÄ«yaá¹ƒ. __ ``khetteâ€™â€™ _ti sÄ• maÃ±Ã±aniddesepi heá¹-á¹-hÄ• ``pÄ• rÄ
visesitattÄ• , uparithullaccayÄ• dÄ«naÃ±ca vidhÄ«yamÄ• nattÄ• aÃ±Ã±athÄ• nupapattilakk
thullaccayadukkaá¹-Ä• naá¹ƒ khetteti ayamattho labbhati. ``kaá¹‡á¹‡acchiddakkhinÄ• sÄ• sÄ
vakkhamÄ• nesu jÄ«vamÄ• nakasarÄ«ragatathullaccayadukkaá¹-akkhettesÅ«ti vuttaá¹ƒ hot

imesu \Be I 31/ dvÄ«su khettesu ``santhatÄ• dinÄ• santhatÄ• diá¹ƒ pavesentassa upÄ• dinn
upÄ• dinnÄ• dÄ«naá¹ƒ ghaá¹-á¹-ane adhivÄ• sentassa anÄ• pattÄ«â€™â€™ ti vattumasakk
vuttasabbavikappe ettha yojentehi evaá¹ƒ yojetabbaá¹ƒ --- thullaccayakkhette santhate vÄ•
santhatena vÄ• asanthatena vÄ• aá¹…gajÄ• tena sevantassa upÄ• dinne vÄ• anupÄ• dinn
anupÄ• dinnena vÄ• ghaá¹-á¹-ite thullaccayaá¹ƒ tassa viniddiseti. evaá¹ƒ dukkaá¹-akkhette
... ghaá¹-á¹-ite dukkaá¹-aÃ±ca tassa viniddiseti yojetabbaá¹ƒ.

iha \Ne I 26/ sabbattha tÄ«supi khettesu __upÄ• dinna_-saddena anaá¹-á¹-hakÄ• yappasÄ•
tatthajÄ• tacammakhilapiá¸·akÄ• ca gayhanti, dukkaá¹-akkhette pana aá¹…guliÄ• diitarÄ• v
khettesu __anupÄ• dinna_-saddena aá¹…gajÄ• tÄ• dipaá¹-icchÄ• ditavatthÄ• dayo ca gayh
nimitte naá¹-á¹-hakÄ• yappasÄ• dacammakhilapiá¸·akaromÄ• dÄ«ni. imÄ• ni ca anupÄ• dinn
aá¹…gajÄ• tetaropÄ• dinnÄ• vayave ca tÄ«supi khettesu pavesentassa dukkaá¹-ameva.

<11> ettÄ• vatÄ• jÄ«vamÄ• nasarÄ«re santhatÄ• santhatavasena paccekaá¹ƒ tividhesupi
pÄ• rÄ• jikathullaccayadukkaá¹-akkhettesu santhatÄ• santhatavaseneva duvidhena nimitten
sati sÄ• diyantassa labbhamÄ• napÄ• rÄ• jikathullaccayadukkaá¹-Ä• pattiyo yathÄ• sambha
``matasarÄ«re pana tathÄ• tathÄ• sevantÄ• naá¹ƒ doso natthÄ«â€™â€™ ti pÄ• pabhikkhÄ
lesokÄ• sapaá¹-ibÄ• hanatthaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ dassitesu yathÄ• vuttesu tÄ«su khettesu
Ä• pattiyo dassetumÄ• ha __ ``mateâ€™â€™ _tiÄ• di.

tattha \Be I 32/ __ ``mateâ€™â€™ _ti etassa ``manussitthiÄ• dÄ«naá¹ƒ sarÄ«reâ€™â€™ t
atthayojanÄ• kÄ• tabbÄ• . iminÄ• __ ``akkhÄ• yiteâ€™â€™ _tiÄ• dinÄ• dassitÄ• naá¹ƒ ni
dassitaá¹ƒ hoti. ``nimittamattaá¹ƒ sesetvÄ• â€™â€™ tiÄ• dinÄ• nayena vakkhamÄ• nagÄ•
khÄ• ditepi nimittassa vijjamÄ• nÄ• vijjamÄ• nabhÄ• voyeva Ä• pattiyÄ• bhÄ• vÄ• bhÄ• vas
``akkhÄ• yiteâ€™â€™ ti etena ``mateâ€™â€™ ti etaá¹ƒ avisesetvÄ• ``nimitteâ€™â€™ ti aj

visesitabbaá¹ƒ. atha vÄ• ``nimittamattaâ€™â€™ ntiÄ• dinÄ•  vakkhamÄ• nagÄ• thÄ• ya ``n
Ä• netvÄ• yojetabbaá¹ƒ.

__akkhÄ• yite_ti sabbathÄ• akkhÄ• yite pÄ• rÄ• jikavatthubhÅ«te nimitte. __yebhuyyakkhÄ
kiÃ±ci khÄ• ditvÄ• bahukÄ• vasiá¹-á¹-he nimitte. ``yassa catÅ«su bhÄ• gesu tibhÄ• gamatta
nimittaá¹ƒ yebhuyyakkhÄ• yitaá¹ƒ nÄ• mÄ• â€™â€™ ti vadanti. __methuna_nti rÄ• gapariyu
sadisabhÄ• vÄ• pattiyÄ• mithunÄ• naá¹ƒ idaá¹ƒ methunaá¹ƒ, matitthiÄ• dÄ«naá¹ƒ rÄ• gapa
sadisattÄ• bhÄ• vepi tattha vÄ«tikkamo ruá¸·hiyÄ• ``methunaâ€™â€™ nti vuccati.

__pÄ• rÄ• jiko_tiparÄ• jito, parÄ• jayamÄ• pannoti attho. ayaÃ±hi pÄ• rÄ• jika-saddo sikkhÄ
vattati. tattha ``aá¹-á¹-hÄ• nametaá¹ƒ Ä• nanda anavakÄ• so, yaá¹ƒ tathÄ• gato vajjÄ«naá¹ƒ
vajjiputtakÄ• naá¹ƒ vÄ• kÄ• raá¹‡Ä• sÄ• vakÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ sikkhÄ• padaá¹ƒ paÅ
ti (Vin III 43) evaá¹ƒ sikkhÄ• pade vattamÄ• no veditabbo. ``Ä• patti tvaá¹ƒ bhikkhu Ä• pann
(Vin III 67) Ä• pattiyÄ• . ``na mayaá¹ƒ pÄ• rÄ• jikÄ• , yo avahaá¹-o, so pÄ• rÄ• jikoâ€™â€™
puggale. ``pÄ• rÄ• jikena dhammena anuddhaá¹ƒseyyÄ• â€™â€™ tiÄ• dÄ«su (Vin III 384)
vadanti. yasmÄ• pana \Be I 33/ tattha dhammoti katthaci Ä• patti, katthaci sikkhÄ• padame
so visuá¹ƒ na vattabbo.

tattha sikkhÄ• padaá¹ƒ yo taá¹ƒ atikkamati taá¹ƒ parÄ• jeti, tasmÄ• ``pÄ• rÄ• jikaâ€™â€™
pana yo naá¹ƒ ajjhÄ• pajjati taá¹ƒ parÄ• jeti, tasmÄ• ``pÄ• rÄ• jikÄ• â€™â€™ ti vuccati. pu
parÄ• jayamÄ• panno, tasmÄ• ``pÄ• rÄ• jikoâ€™â€™ ti vuccati. sikkhÄ• padÄ• pattÄ«su p
``pÄ• rÄ• jikoâ€™â€™ ti kattusÄ• dhano, puggale pana parÄ• jÄ«yatÄ«ti kammasÄ• dhano
_ti iminÄ• pubbe vuttabhikkhuyeva adhippeto. sÄ• maÃ±Ã±ajotanÄ• visese avatiá¹-á¹-hatÄ

<12> __yebhuyyakkhÄ• yite_ti catÅ«su koá¹-á¹-hÄ• sesu ekakoá¹-á¹-hÄ• sÄ• vasesaá¹ƒ ka
__upaá¸• á¸• hakkhÄ• yite_ti samabhÄ• gÄ• vasesaá¹ƒ khÄ• dite. thÅ«lo accayo __thullacc
__Ä• pattÄ«ti thullaccayÄ• patti_. pÄ• cittiyÄ• dayo sandhÄ• yettha thullaccayavohÄ• ro, na
pÄ• rÄ• jikasaá¹…ghÄ• diseseti daá¹-á¹-habbaá¹ƒ. __sese_ti avasese upakacchakÄ• dÄ«su
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``avasesasarÄ«re upakacchakÄ• dÄ«su dukkaá¹-aâ€™â€™ nti (
duá¹-á¹-hu katanti __dukkaá¹-aá¹ƒ, dukkaá¹-a_-saddo niyatanapuá¹ƒsakattÄ• itthiliá¹…gass
__Ä• patti_-saddassa saliá¹…gena visesanaá¹ƒ hoti.

<13> __nimittamattaá¹ƒ sesetvÄ• khÄ• yitepÄ«_ti ettha tiá¹‡á¹‡amaÃ±Ã±ataraá¹ƒ nimittaá
sakalasarÄ«re khÄ• ditepi. __pi_-saddo byatireke, pageva itareti dÄ«peti. tasmiá¹ƒ __nimitte
yebhuyyakkhÄ• yite vÄ• ti dvidhÄ• vuttesu tÄ«su nimittesu aÃ±Ã±atarasmiá¹ƒ nimitte meth
__parÄ• jayo_ pÄ• rÄ• jikÄ• patti hotÄ«ti adhippÄ• yo \Be I 34/. __sevatopÄ«_ti ettha __pi_
tasmÄ• na kevalaá¹ƒ heá¹-á¹-hÄ• vuttÄ• namevÄ• ti apekkhati. santhatÄ• dayo vikappÄ•
yojetabbÄ• .

<14> ``uddhumÄ• tÄ• disampatteâ€™â€™ ti \Ne I 28/ ettha ``yadÄ• pana sarÄ«raá¹ƒ uddh
nÄ«lamakkhikÄ• samÄ• kiá¹‡á¹‡aá¹ƒ kimikulasamÄ• kulaá¹ƒ navahi vaá¹‡amukhehi paggha
upagantumpi asakkuá¹‡eyyaá¹ƒ, tadÄ• pÄ• rÄ• jikavatthuÃ±ca thullaccayavatthuÃ±ca jaha
katthaci upakkamato dukkaá¹-amevÄ• â€™â€™ ti (Sp (to Vin III) I 59-60) __aá¹-á¹-hakathÄ
__sabbatthÄ• pi cÄ• _ti akkhÄ• yitÄ• disabbavikappopagatÄ• ni pÄ• rÄ• jikathullaccayadukk
daá¹-á¹-habbaá¹ƒ. tatthÄ• pi vÄ«tikkamo anÄ• patti na hotÄ«ti dassetumÄ• ha __ ``dukkaá¹
``khÄ• yitakkhÄ• yitaâ€™â€™ _ntiÄ• dÄ«su khÄ• yitakkhÄ• yitaÃ±ca nÄ• metaá¹ƒ sabbaá¹
veditabbaá¹ƒ, na jÄ«vamÄ• neti yojetabbaá¹ƒ.

<15> jÄ«vamÄ• ne kathanti Ä• ha __ ``chinditvÄ• panÄ• â€™â€™ _tiÄ• di. tattha __vaá¹‡
vaá¹‡asaá¹…gahato. __tasmi_nti yattha á¹-hitaá¹ƒ nimittaá¹ƒ uppÄ• á¹-itaá¹ƒ, tasmiá¹ƒ pade
__pana_-saddo idha adassitaá¹ƒ aá¹-á¹-hakathÄ• yaá¹ƒ Ä• gatanayena viÃ±Ã±Ä• yamÄ• na
__aá¹-á¹-hakathÄ• ya_hi ``yadipi nimittaá¹ƒ sabbaso khÄ• yitaá¹ƒ, chavicammampi natthi, n
paÃ±Ã±Ä• yati, pavesanaá¹ƒ jÄ• yati, pÄ• rÄ• jikamevÄ• â€™â€™ ti evaá¹ƒ ajÄ«vamÄ• ne
jÄ«vamÄ• nepi chavicammamattaá¹ƒ ce sabbaso uppÄ• á¹-itaá¹ƒ, nimittasaá¹‡á¹-hÄ• naá¹ƒ
pavesanakkhamaá¹ƒ hoti, tattha sevantassa pÄ• rÄ• jikamevÄ• ti viÃ±Ã±Ä• yamÄ• namatth

<16> tato \Be I 35/ nimittatoti sambandho. __patitÄ• yÄ• _ti patitÄ• yaá¹ƒ, ayameva vÄ• pÄ
nimittappadesato patitÄ• yaá¹ƒ maá¹ƒsapesiyanti sambandho. chinditvÄ• vÄ• tacchetvÄ•
nimittamaá¹ƒsapesiyanti attho. methunarÄ• gena upakkamantassa dukkaá¹-aá¹ƒ viniddiseti

<17> __ ``nakhapiá¹-á¹-hippamÄ• á¹‡epÄ«â€™â€™ _tiÄ• digÄ• thÄ• ya ``chinditvÄ• â€™â€™
Ä• netvÄ• sambandhitabbÄ• . __satÄ«_ti ettha ``avasiá¹-á¹-heâ€™â€™ ti pÄ• á¹-haseso. _
``sarÄ«reâ€™â€™ ti pÄ• á¹-haseso. jÄ«vamÄ• nasarÄ«re pana chinditvÄ• tacchetvÄ• nim
nakhapiá¹-á¹-hippamÄ• á¹‡epi maá¹ƒse, nhÄ• rumhi vÄ• avasiá¹-á¹-he sati methunaá¹ƒ paá
yojanÄ• .

<18> ``kaá¹‡á¹‡acchiddakkhÄ«â€™â€™ ti gÄ• thÄ• ya ``jÄ«vamÄ• neâ€™â€™ ti Ä• netvÄ
``sarÄ«reâ€™â€™ ti \Ne I 29/ pÄ• á¹-haseso. ``assagomahisÄ• dÄ«naâ€™â€™ ntiÄ• dinÄ•
pÄ• risesato ``manussÄ• naâ€™â€™ nti labbhati. manussÄ• naá¹ƒ jÄ«vamÄ• nasarÄ«re ka
vÄ• ti yojanÄ• . __vatthikose_ti muttapathabbhantare. __vaá¹‡esu vÄ• _ti satthakÄ• dÄ«hi k
__aá¹…gajÄ• ta_nti tilamattampi aá¹…gajÄ• tekadesaá¹ƒ. __rÄ• gÄ• _ti methunarÄ• gena.

<19> __avasesasarÄ«rasmi_nti kaá¹‡á¹‡acchiddÄ• diyathÄ• vuttasarÄ«rÄ• vayavavajjitasa
``upakacchÅ«rukÄ• disÅ«â€™â€™ _ti __upakacchaá¹ƒ_ nÄ• ma bÄ• humÅ«lantaraá¹ƒ. __
Å«ruvemajjhÄ• dÄ«su. __Ä• di_-saddena vuttÄ• vasesaá¹ƒ sarÄ«rappadesaá¹ƒ saá¹…gaá¹
Ä• netvÄ• sambandhitabbaá¹ƒ. ``pavesetvÄ• â€™â€™ ti sÄ• matthiyÄ• labbhati, aá¹…gaj

pavesetvÄ• ti \Be I 36/ vuttaá¹ƒ hoti. __vasÄ• methunarÄ• gassa sevamÄ• nassÄ• _ti meth
vÄ«tikkamantassÄ• ti attho. ``santhatenÄ• â€™â€™ tiÄ• dinÄ• vuttappakÄ• ro etthÄ• pi yo

<20> __assagomahisÄ• dÄ«na_nti __Ä• di_-saddena gokaá¹‡á¹‡agavajÄ• dayo saá¹…gah
``matÄ• naâ€™â€™ nti vakkhamÄ• nattÄ• ``jÄ«vamÄ• nÄ• naâ€™â€™ nti sÄ• matthiyÄ•
methunarÄ• gassÄ• â€™â€™ ti anuvattamÄ• nattÄ• methunarÄ• gavasena tilabÄ«jamatta
pavesento thullaccayaá¹ƒ phuseti yojanÄ• . ettha ca ``oá¹-á¹-hagadrabhadantÄ«naá¹ƒ, assa
pÄ• á¹-hena bhavitabbaá¹ƒ. evaÃ±hi sati aá¹-á¹-hakathÄ• vasÄ• ne niddiá¹-á¹-hena pakÄ• r
__Ä• di_-saddena thullaccayavÄ«tikkamÄ• rahanÄ• sÄ• vatthikosavanto avuttÄ• sabbepi s
``assagomahisÄ• dÄ«naâ€™â€™ nti paá¹-hamapÄ• dÄ• vasÄ• ne niddiá¹-á¹-hena __Ä• di_
oá¹-á¹-hagadrabhadantÄ«nampi saá¹…gaho hotÄ«ti tesaá¹ƒ punavacanaá¹ƒ niratthakaá¹ƒ s

<21> tathÄ• sevamÄ• nassa dukkaá¹-anti sambandho. __sabbatiracchÄ• na_nti tiriyaá¹ƒ a
tiracchÄ• , sabbe ca te tiracchÄ• cÄ• ti sabbatiracchÄ• , tesaá¹ƒ sabbatiracchÄ• naá¹ƒ. __ `
iminÄ• ``vasÄ• methunarÄ• gassÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ parÄ• maá¹-á¹-hattÄ• sabbat
tilabÄ«jamattampi aá¹…gajÄ• tappadesaá¹ƒ methunarÄ• gena pavesentassa dukkaá¹-anti v
santhatÄ• divikappe niddosabhÄ• vo na sakkÄ• vattunti tampi yojetabbaá¹ƒ.

<22> evaá¹ƒ tiracchÄ• nÄ• naá¹ƒ jÄ«vamÄ• nakasarÄ«re labbhamÄ• nÄ• Ä• pattiyo dasse
\Ne I 30/ sambhavanakaÄ• pattiyo dassetumÄ• ha __ ``tesaâ€™â€™ _ntiÄ• di. __ ``tesaâ€
manussatiracchÄ• nagatÄ• naá¹ƒ gahaá¹‡anti vadanti. manussÄ• naá¹ƒ matÄ• matasarÄ«r
pÄ• rÄ• jikathullaccayadukkaá¹-akkhettesu tissannaá¹ƒ Ä• pattÄ«naá¹ƒ dassitattÄ• , puna g
te vajjetvÄ• anuvattamÄ• nasabbatiracchÄ• nanti iminÄ• yojetabbaá¹ƒ, tesaá¹ƒ sabbatirac
__allasarÄ«resÅ«_ti uddhumÄ• takÄ• dibhÄ• vamasampattesu allamatasarÄ«resu __tividhe
santhate vÄ• sati methunarÄ• gassa vasÄ• sevato tividhÄ• pi Ä• patti siyÄ• ti anuvattamÄ•

__tividhe khettasmi_nti matamanussasarÄ«re vuttanayena akkhÄ• yitayebhuyyakkhÄ• yital
pÄ• rÄ• jikakkhette ca yebhuyyakkhÄ• yitaupaá¸• á¸• hakkhÄ• yitabhede tasmiá¹ƒyeva mag
akkhÄ• yitayebhuyyakkhÄ• yitabhede kaá¹‡á¹‡acchiddakkhinÄ• sÄ• vatthikosavaá¹‡asaá¹.
upaá¸• á¸• hakkhÄ• yitayebhuyyakkhÄ• yitabhede tasmiá¹ƒyeva kaá¹‡á¹‡acchiddakkhinÄ• s
ca, akkhÄ• yitayebhuyyakkhÄ• yitaupaá¸• á¸• hakkhÄ• yita yebhuyyakkhÄ• yitabhede avase
dukkaá¹-akkhette cÄ• ti tividhepi khette. __satÄ«_ti vijjamÄ• ne. santhate vÄ• asanthate vÄ
vasÄ• sevato yathÄ• rahaá¹ƒ pÄ• rÄ• jikathullaccayadukkaá¹-asaá¹…khÄ• tÄ• tividhÄ• Ä•

etesameva ca uddhumÄ• tÄ• dibhÄ• vaá¹ƒ sampatte sarÄ«re santhatÄ• divuttavikappayutt
katthaci methunarÄ• gena sevato Ä• pajjitabbadukkaá¹-aÃ±ca uddhumÄ• tÄ• disampatte sa
manussasarÄ«re vuttanayena viÃ±Ã±Ä• tuá¹ƒ sakkÄ• ti imasmiá¹ƒ tiracchÄ• nagatasarÄ«re
``tesaá¹ƒ allasarÄ«resÅ«â€™â€™ tiÄ• dÄ«naá¹ƒ vuttattÄ• dukkaá¹-aá¹ƒ pubbe \Be I 38/ vu

yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kuthitakuá¹‡ape pana pubbe vuttanayeneva sabbatth

<23> bahi chupantassÄ• ti yojanÄ• . __nimittaá¹ƒ_ muttakaraá¹‡aá¹ƒ. __ ``itthiyÄ• â€™â€™
vuttepi catutthagÄ• thÄ• ya ``tiracchÄ• nagatitthiyÄ• â€™â€™ ti vakkhamÄ• nattÄ• pÄ• ris
manussÄ• manussitthÄ«nameva gahaá¹‡aá¹ƒ, iminÄ• amanussitthiyÄ• pi gahaá¹‡assa. im
``itthiyÄ• â€™â€™ ti anuvattite tatrÄ• pi amanussitthiyÄ• pi gahaá¹‡aá¹ƒ siyÄ• ti tampi vajje
kÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesassa vatthubhÅ«taá¹ƒ manussitthimeva dassetuá¹ƒ tatt
tiadhikavacanameva Ã±Ä• pakanti veditabbaá¹ƒ.

__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ \Ne I 31/ (Sp (to Vin III) I 59-60) ``itthinimittaá¹ƒ methuna
chupati, thullaccayaâ€™â€™ nti sÄ• maÃ±Ã±ena vuttattÄ• ca __dhammakkhandhake_ ``n
aá¹…gajÄ• taá¹ƒ chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin I 25
uddhumÄ• tÄ• dibhÄ• vamasampattÄ• ya allamatamanussitthiyÄ• ca akkhÄ• yite vÄ• yebh
pÄ• rÄ• jikavatthubhÄ• vato tatthÄ• pi bahi chupantassa thullaccayanti ayamatthopi matÄ• n
``itthiyÄ• â€™â€™ ti iminÄ• va sÄ• maÃ±Ã±avacanena gahetabbo.

<24> __nimittenÄ• _ti attano aá¹…gajÄ• tena. __mukhenÄ• _ti pakatimukhena. __nimittaá¹
jÄ«vamÄ• nakamanussitthiyÄ• aá¹…gajÄ• taá¹ƒ. yasmÄ• pana kÄ• yasaá¹ƒsaggasikkhÄ•
__matitthivatthumhi_ matitthiyÄ• sarÄ«re kÄ• yasaá¹ƒsaggarÄ• gena yo chupati, tassa ``an
saá¹…ghÄ• disesassa, Ä• patti \Be I 39/ thullaccayassÄ• â€™â€™ ti (Vin III 281) vuttattÄ•
gahetabbÄ• . tatheva __yakkhivatthumhi_ kÄ• yasaá¹ƒsaggarÄ• gena yakkhiniyÄ• sarÄ«ra
tassa ``anÄ• patti bhikkhu saá¹…ghÄ• disesassa, Ä• patti thullaccayassÄ• â€™â€™ ti vutta
dutiyasaá¹…ghÄ• disese ``paá¹‡á¸• ake yakkhipetÄ«su, tassa thullaccayaá¹ƒ siyÄ• â€™â€™
vakkhamÄ• nattÄ• ca amanussitthÄ«pi na gahetabbÄ• . tena vuttaá¹ƒ ``jÄ«vamÄ• nakaman
nti. anto pavesetukÄ• matÄ• ya sati kÄ• yasaá¹ƒsaggarÄ• gÄ• sambhavato ``kÄ• yasaá¹ƒsa
bahi chupitukÄ• matÄ• viÃ±Ã±Ä• yatÄ«ti ``bahÄ«â€™â€™ ti anuvattanaá¹ƒ vinÄ• pi tadatth
saá¹…ghÄ• diseso.

<25> tatheva bahi chupantassÄ• ti yojanÄ• , anto appavesetvÄ• bahiyeva chupantassÄ• ti
__ubhayarÄ• genÄ• _ti kÄ• yasaá¹ƒsaggarÄ• gena, methunarÄ• gena vÄ• . __purisassÄ• p
__pi_-saddo na kevalaá¹ƒ vuttanayena itthiyÄ• nimittaá¹ƒ phusantasseva Ä• patti, atha kho
dÄ«peti. __ ``nimittaâ€™â€™ _nti muttakaraá¹‡ameva vuccati. ``jÄ«vamÄ• nakapurisassÄ•
kuto labbhatÄ«ti ce? ``kÄ• yasaá¹ƒsaggarÄ• gena vÄ• methunarÄ• gena vÄ• jÄ«vamÄ• na
appavesento nimittena nimittaá¹ƒ chupati, dukkaá¹-aâ€™â€™ nti ito __aá¹-á¹-hakathÄ• _va
I 59-60) labbhati.

<26> aciravatitarantÄ• naá¹ƒ gunnaá¹ƒ piá¹-á¹-hiá¹ƒ abhiruhantÄ• chabbaggiyÄ• bhikkhÅ«
aá¹…gajÄ• tena \Ne I 32/ aá¹…gajÄ• taá¹ƒ chupiá¹ƒsÅ«ti imasmiá¹ƒ vatthumhi ``na ca bhikk

aá¹…gajÄ• taá¹ƒ chupitabbaá¹ƒ, yo chupeyya, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin I 25
dassetumÄ• ha \Be I 40/ __ ``nimittenÄ• â€™â€™ _tiÄ• di. etthÄ• pi ``tathÄ• â€™â€™ ti im
``bahÄ«â€™â€™ ti labbhati. attano __nimittena_ tiracchÄ• nagatitthiyÄ• nimittaá¹ƒ methun
chupantassa thullaccayaá¹ƒ hotÄ«ti yojanÄ• .

<27> ``methunarÄ• gatoâ€™â€™ ti iminÄ• byavacchinnamatthaá¹ƒ dassetumÄ• ha __ ``k
_tiÄ• di. etthÄ• pi __ ``kÄ• yasaá¹ƒsaggarÄ• genÄ• â€™â€™ _tivacanasÄ• matthiyÄ• bahi
__nimittassÄ• _ti passÄ• vamaggassa. __chupane_ti phusane.

<28> __tamÄ• vaá¹-á¹-akate_ti ettha ``taá¹ƒ Ä• vaá¹-á¹-akateâ€™â€™ ti padacchedo. __Ä
vivaá¹-e. ``mukheâ€™â€™ ti sambandhisaddattÄ• , aÃ±Ã±assa sambandhino ca aniddiá¹-á
sutasambandhasseva balavattÄ• ca purimÄ• nantaragÄ• thÄ• ya ``tiracchÄ• nagatitthiyÄ•
sutasseva sambandho viÃ±Ã±Ä• yati, tathÄ• pi imÄ• ya gÄ• thÄ• ya __vinÄ«tavatthumhi_ (
bhikkhu sivathikaá¹ƒ gantvÄ• chinnasÄ«saá¹ƒ passitvÄ• vaá¹-á¹-akate mukhe acchupanta
pavesesÄ«â€™â€™ ti dassitachinnasÄ«savatthussa saá¹…gahitattÄ• manussamukhamev
tiracchÄ• nagatÄ• naá¹ƒ, pana amanussÄ• naÃ±ca mukhe tathÄ• paveso niddosoti vattum
idameva upalakkhaá¹‡anti pÄ• rÄ• jikappahonakÄ• naá¹ƒ sabbesaá¹ƒ mukheti daá¹-á¹-habb
tattha Ä• vaá¹-á¹-akate pÄ• rÄ• jikappahonakÄ• naá¹ƒ __mukhe Ä• kÄ• sagataá¹ƒ katvÄ• _
__nÄ«harantassa_ ukkhipantassa dukkaá¹-anti yojanÄ• . atha vÄ• tiracchÄ• nÄ• naá¹ƒ Ä•
yojetvÄ• tadaÃ±Ã±asaá¹…gaho upalakkhaá¹‡avasena kÄ• tabbo.

<29> __tathÄ• _ti \Be I 41/ ``Ä• kÄ• sagataá¹ƒ katvÄ• â€™â€™ ti yathÄ• vuttappakÄ• raá¹
passehÄ«_ti sahatthe karaá¹‡avacanaá¹ƒ. __ ``passehÄ«â€™â€™ _ti sambandhisaddattÄ•
sÄ• matthiyÄ• labbhati. __ ``itthiyÄ• â€™â€™ _ti sÄ• maÃ±Ã±asaddattÄ• ``sabbassÄ• â€
jÄ• tivÄ• cakattÄ• ekavacanaá¹ƒ. __ ``catÅ«hi passehi, heá¹-á¹-himattalaâ€™â€™ _nti ca i
aniddesepi methunapÄ• rÄ• jikÄ• dhikÄ• rattÄ• ca santhatacatukkassa aá¹-á¹-hakathÄ• vas
saá¹…gahitassa imassa vinicchayassa pariyosÄ• ne ``yathÄ• ca itthinimitte vuttaá¹ƒ, evaá¹
lakkhaá¹‡aá¹ƒ veditabbaâ€™â€™ nti (Sp (to Vin III) I 61-62) nimittavinicchayassÄ• tidesass
ca sÄ• matthiyena ``nimittassÄ• â€™â€™ ti labbhati. idameva __ ``pavesetvÄ• â€™â€™ _t
gahetabbaá¹ƒ. ``aá¹…gajÄ• taâ€™â€™ nti anuvattati.

evaá¹ƒ vÄ• kyaá¹ƒ pÅ«retvÄ• ``yathÄ• Ä• vaá¹-á¹-akate mukhe aá¹…gajÄ• taá¹ƒ paveset
nÄ«harantassa dukkaá¹-aá¹ƒ, tathÄ• sabbassÄ• __itthiyÄ• _ nimitte passÄ• vamaggasaá¹
pavesetvÄ• tassa catÅ«hi passehi saha __heá¹-á¹-himattalaá¹ƒ_ cattÄ• ro passe, heá¹-á¹-h
acchupantaá¹ƒ Ä• kÄ• sagataá¹ƒ katvÄ• nÄ«harantassa dukkaá¹-aâ€™â€™ nti yojetvÄ• a

<30> __uppÄ• á¹-itoá¹-á¹-hamaá¹ƒsesÅ«_ti uppÄ• á¹-itaá¹ƒ oá¹-á¹-hamaá¹ƒsaá¹ƒ yesanti v
__bahinikkhantakesu vÄ• _ti pakatiyÄ• oá¹-á¹-hamaá¹ƒsato bahi nikkhamitvÄ• á¹-hitesu vÄ

__vÄ• yamantassÄ• _ti aá¹…gajÄ• tena chupantassa.

<31> __aá¹-á¹-hisaá¹…ghaá¹-á¹-anaá¹ƒ katvÄ• _ti nimittamaá¹ƒsasannissayÄ• ni aá¹-á¹-hÄ
__magge_ti aá¹-á¹-hisaá¹…ghÄ• tamaye magge. __duvidharÄ• gato_ti \Be I 42/ methunarÄ
kÄ• yasaá¹ƒsaggarÄ• gena vÄ• . __vÄ• yamantassÄ• _ti aá¹…gajÄ• taá¹ƒ pavesetvÄ• cÄ•

<32> __Ä• liá¹…gantassÄ• _ti parissajantassa. __hatthagÄ• hÄ• _dÄ«su __hattho_ nÄ• m
yÄ• va agganakhÄ• . hatthassa, tappaá¹-ibandhassa ca gahaá¹‡aá¹ƒ __hatthaggÄ• ho_. av
tappaá¹-ibandhassa ca parÄ• masanaá¹ƒ __parÄ• mÄ• so. nissandehe_ pana ``mÄ• tugÄ•
tappaá¹-ibandhassa vÄ• hatthena gahaá¹‡aá¹ƒ hatthaggÄ• hoâ€™â€™ ti vuttaá¹ƒ, taá¹ƒ a
tasmÄ• yathÄ• vuttanayasseva aá¹-á¹-hakathÄ• su Ä• gatattÄ• soyeva sÄ• rato paccetabb
sarÄ«rassa, tappaá¹-ibandhassa ca parÄ• masanaâ€™â€™ nti yaá¹ƒ tattha vuttaá¹ƒ, tampi
avasesasarÄ«rÄ• vayavenÄ• pi parÄ• masato dukkaá¹-ameva hotÄ«ti. __cumbanÄ• dÄ«sÅ
veá¹‡iggÄ• hÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __ ``ayaá¹ƒ nayoâ€™â€™ _ti etena ``itthiyÄ• met
hatthaggÄ• hÄ• dÄ«su dukkaá¹-aâ€™â€™ nti imamatthaá¹ƒ atidisati.

<33> manussÄ• manussehi aÃ±Ã±esu tiracchÄ• nagatesu heá¹-á¹-himaparicchedena
methunadhammapÄ• rÄ• jikavatthubhÅ«te \Ne I 34/ satte dassetumÄ• ha __ ``apadeâ€™â€
dvipade, catuppadeâ€™â€™ _ti imehi visesanehi visesitabbaá¹ƒ ``sattanikÄ• yeâ€™â€™ ti
__apade_ sattanikÄ• ye. __ahayo_ti thalacaresu ukkaá¹-á¹-haparicchedato hatthigilanake a
heá¹-á¹-himaparicchedena nÄ• gÄ• ca. __macchÄ• _ti jalajesu uparimakoá¹-iyÄ• paÃ±cas
timirapiá¹…galÄ• dimacche upÄ• dÄ• ya heá¹-á¹-himantato pÄ• á¹-hÄ«napÄ• vusÄ• dayo m
sattanikÄ• ye. __kapotÄ• _ti uparimakoá¹-iyÄ• garuá¸·e upÄ• dÄ• ya heá¹-á¹-himantato kap
pÄ• rÄ• vatÄ• ti keci. __catuppade_ sattanikÄ• ye. __godhÄ• _ti uparimakoá¹-iyÄ• hatthiá¹
heá¹-á¹-himantato godhÄ• cÄ• ti __ime_ sattÄ• . __heá¹-á¹-hÄ• _ti heá¹-á¹-himapariccheda
__pÄ• rÄ• jikassavatthÅ«_ti methunadhammapÄ• rÄ• jikassa vatthÅ«nÄ«ti pÄ• á¹-haseso.

<34> __sevetukÄ• matÄ• _ methunasevÄ• ya taá¹‡hÄ• , tÄ• ya methunarÄ• gasaá¹…khÄ•
__sevetukÄ• matÄ• cittaá¹ƒ. magge_ti vaccamaggÄ• dÄ«naá¹ƒ aÃ±Ã±atare __magge_. ma
pavesanaá¹ƒ. pabbajjÄ• ya, pÄ• timokkhasaá¹ƒvarasÄ«lassa vÄ• ante vinÄ• se bhavoti __
puggalo, tassa vatthu antimabhÄ• vassa kÄ• raá¹‡attÄ• pÄ• rÄ• jikÄ• patti __antimavatthÅ
paá¹-hamaá¹ƒ catunnaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ Ä• dimhi desitattÄ• paá¹-hamantimavatthu, t
__paá¹-hamantimavatthuno, _ paá¹-hamapÄ• rÄ• jikassÄ• ti vuttaá¹ƒ hoti.

<35> sÄ• mantÄ• Ä• pattisamÄ«pe bhavaá¹ƒ __sÄ• mantaá¹ƒ, _ pÄ• rÄ• jikÄ• pattiyÄ• sa
attho. __sesÄ• naá¹ƒ pana tiá¹‡á¹‡ampÄ«_ti avasesÄ• naá¹ƒ adinnÄ• dÄ• nÄ• dÄ«naá¹ƒ ti
pÄ• rÄ• jikadhammÄ• naá¹ƒ. thullaccayaá¹ƒ sÄ• mantamiti udÄ«ritanti sambandho. katham
Ä• patti thullaccayassÄ• â€™â€™ ti (Vin III 94) dutiye, ``manussaá¹ƒ uddissa opÄ• taá¹ƒ kh

dukkhavedanaá¹ƒ uppÄ• deti, Ä• patti thullaccayassÄ• â€™â€™ ti, tatiye, ``paá¹-ivijÄ• nant
pÄ• rÄ• jikassa, appaá¹-ivijÄ• nantassa Ä• patti thullaccayassÄ• â€™â€™ ti (Vin III 215) ca

ettha ca catutthapÄ• rÄ• jikassa thullaccayÄ• pattiyÄ• sÄ• mantÄ• pattibhÄ• vo yassa utta
samullapati, so yÄ• va na paá¹-ivijÄ• nÄ• ti, tÄ• va samullapanapaccayÄ• thullaccayÄ• patt
tasmiá¹ƒ samullapitamatthe paá¹-ivijÄ• nante pÄ• rÄ• jikÄ• pattisambhÄ• ve ca yujjati. so \B
``appaá¹-ivijÄ• nantassa vutte thullaccayaâ€™â€™ nti iminÄ• va saá¹…gahitoti daá¹-á¹-hab

<36> __ajÄ• nantassa_ \Ne I 35/ vÄ• tÅ«patthaddhaá¹ƒ aá¹…gajÄ• taá¹ƒ disvÄ• attano ru
mÄ• tugÄ• mesu gacchantesu ajÄ• namÄ• nassa, mahÄ• vane divÄ• niddupagatabhikkhur
ajÄ• nantassÄ• ti vuttaá¹ƒ hoti. __tathevÄ• _ti iminÄ• ``anÄ• pattÄ«ti Ã±Ä• tabbaâ€™â€™
__assÄ• diyantassÄ• _ti bhikkhupaccatthikesu abhibhavitvÄ• vÄ«tikkamaá¹ƒ karontesu ca
sappamukhaá¹ƒ paviá¹-á¹-hakÄ• le viya uttasitvÄ• anadhivÄ• sentassa ca, mahÄ• vane div
viya paropakkamaá¹ƒ Ã±atvÄ• pi kÄ• ye Ä• dittaagginÄ• viya uttasitvÄ• anadhivÄ• sentass
``ajÄ• nantassÄ• â€™â€™ ti ettha api-saddo yojetabbo. buddhasÄ• sane khÄ«rasÄ• garas
pÄ• tubhÅ«tattÄ• Ä• di ca taá¹ƒ vÄ«tikkamasaá¹…khÄ• taá¹ƒ kammaÃ±cÄ• ti __Ä• dikamm
Ä• dikammÄ«, ettha sudinno bhikkhu, tassa __Ä• dikammino_ti gahetabbo. uparipi imesaá¹
Ä• gatÄ• gataá¹-á¹-hÄ• ne iminÄ• va nayena attho veditabbo. idha ca upari sabbasikkhÄ• p
sattarasavidho sÄ• dhÄ• raá¹‡avinicchayo pakiá¹‡á¹‡ake saá¹…khepato, uttare vitthÄ• rato
tasmÄ• ettha na dassitoti veditabbaá¹ƒ.

37-38__._ __vinaye_ti vinayapiá¹-ake. __anayÅ«parame_ti neti pÄ• peti sÄ«lasampadaá¹ƒ
paÃ±Ã±Ä• sampadaÃ±cÄ• ti __nayo, _ kÄ• yavacÄ«dvÄ• rehi avÄ«tikkamasaá¹…khÄ• to s
asaá¹ƒvaro __anayo_ nÄ• ma, tassa uparamo nivatti etthÄ• ti anayÅ«paramo, vinayo, tattha

tato \Be I 45/ eva __parame_ ukkaá¹-á¹-he. anayassa vÄ• uparame nivattane __parame_ u
gahetabbaá¹ƒ. parÄ• uttamÄ• mÄ• sÄ• sanasirÄ« etthÄ• ti __paramo, _ vinayoti evampi g
sÄ• sanassa Ä• yÅ«â€™â€™ ti (Sv I paá¹-hamasaá¹…gÄ«tikathÄ• ; Sp (to Vin III) I paá¹-ha
V mahÄ• saá¹…gÄ«tikathÄ• ; Th-a I 251) vacanato uttamasÄ• sanasampattiyutteti attho.

__sujanassÄ• _ti sobhaá¹‡o jano sujano, sikkhÄ• kÄ• mo adhisÄ«lasikkhÄ• ya sobhamÄ•
nayane nayanÅ«pame vinayeti sambandho. anayÅ«paramattÄ• , paramattÄ• ca sujanassa
nayanÅ«pame. __sukhÄ• nayane_ti lokiyalokuttarabhedaá¹ƒ sukhaá¹ƒ Ä• netÄ«ti sukhÄ• n
``nayaneâ€™â€™ ti etassa visesanaá¹ƒ.

etaá¹ƒ \Ne I 36/ visesanaá¹ƒ kimatthanti ce? upamÄ• bhÄ• vena gahitapakatinayanato idha
visesaá¹ƒ dassetunti veditabbaá¹ƒ. kataro so visesoti ce? pakatinayanaá¹ƒ rÄ• gadosÄ• dik
diá¹-á¹-hadhammikasamparÄ• yikadukkhassa ca paccayo hoti. idaá¹ƒ pana vinayanayanaá¹

evaá¹ƒ ahutvÄ• ekaá¹ƒsena mokkhÄ• vahanasukhasseva paccayo hotÄ«ti imassa visesass
vinayamavirÄ• dhetvÄ• paá¹-ipajjanena
sijjhanakasÄ«lasaá¹ƒvaramÅ«lakaavippaá¹-isÄ• rÄ• dianupÄ• disesaparinibbÄ• nÄ• vasÄ•
uppajjanakalokiyalokuttarasukhÄ• vahane vinayeti vuttaá¹ƒ hoti.

__padhÄ• narato_ti ettha ``apÄ«â€™â€™ ti pÄ• á¹-haseso. padhÄ• ne vinayÄ• bhiyoge ra
ajjhÄ• yanasavanacintanÄ• divasena vÄ• yamantopÄ«ti attho. atha vÄ• ``virÄ• go seá¹-á¹-h
273; Nett 170; Kv 872) vacanato __padhÄ• naá¹ƒ_ nibbÄ• naá¹ƒ, tasmiá¹ƒ ratoti attho \Be I
``sÄ• raâ€™â€™ nti adhimate. atha vÄ• sÄ• raá¹ƒ apheggumataá¹ƒ mahÄ• vihÄ• ravÄ• sÄ
__ ``sÄ• ramatoâ€™â€™ _ti vinayavinicchayo vutto, tasmiá¹ƒ. __idhÄ• _ti imasmiá¹ƒ vinaya
accantÄ• bhirato. __ ``na ratoâ€™â€™ _ti ettha na-kÄ• raá¹ƒ ``ramateâ€™â€™ ti osÄ• nap
ramateti sambandho.

theranavamajjhimabhikkhubhikkhunÄ«naá¹ƒ antare __yo pana_ puggalo
niccaparivattanasavanÄ• nussaraá¹‡acintanavasena __na ramate na_ kÄ«á¸·ati, so puggal
vinayapiá¹-ake ajjhayanasavanÄ• divasena yuttapayuttopi paá¹-u hoti kiá¹ƒ, na hotevÄ• ti da
pÄ• á¹-avamÄ• kaá¹…khantehi paá¹-hamaá¹ƒ tÄ• vettha sakkaccaá¹ƒ abhiyogo kÄ• tabboti

imamevatthaá¹ƒ Ä• nisaá¹ƒsapÄ• raá¹ƒpariyapayojanena saha dassetumÄ• ha __ ``imaâ€
vuccamÄ• naá¹ƒ vinayavinicchayaá¹ƒ, ``avedÄ«â€™â€™ ti iminÄ• sambandho. ``yoâ€™â€
kulaputto satisampajaÃ±Ã±asaddhÄ• sampanno __imaá¹ƒ_ vinayavinicchayaá¹ƒ sammÄ•
bhÅ«tanti Ä• ha __ ``hitavibhÄ• vanaâ€™â€™ _nti. lokiyalokuttarasampattiyÄ• mÅ«lasÄ• c
nÄ• ma, taá¹ƒ vibhÄ• veti pakÄ• setÄ«ti hitavibhÄ• vanoti viggaho. ``sÄ«le patiá¹-á¹-hÄ• ya
jaá¹-aâ€™â€™ nti (SN a I 23, 192; Mil II 1.9) vuttattÄ• sabbakilesajaá¹-Ä• vijaá¹-analokutta
padaá¹-á¹-hÄ• nasopacÄ• rasÄ• bhiÃ±Ã±Ä• rÅ«pÄ• rÅ«paaá¹-á¹-hasamÄ• dhÄ«naá¹ƒ pada
sabbalokiyalokuttaraguá¹‡asampadÄ• naá¹ƒ \Ne I 37/ mÅ«labhÅ«tesu catupÄ• risuddhisÄ«
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ, tappakÄ• sakattÄ• ayaá¹ƒ vinayavinicchayo ``hitavibhÄ•

__bhÄ• vana_nti \Be I 47/ bhÄ• vÄ«yati punappunaá¹ƒ cetasi nivesÄ«yatÄ«ti bhÄ• vano, bh
hoti. hitavibhÄ• vakattÄ• yeva hitatthÄ«hi punappunaá¹ƒ citte vÄ• setabboti vuttaá¹ƒ hoti, ta
vinayavinicchayaá¹ƒ. __surasambhava_nti rasÄ«yati assÄ• dÄ«yatÄ«ti raso, saddaraso atth
vimuttiraso ca, sobhaá¹‡o raso etassÄ• ti __suraso, _ vinayavinicchayo, taá¹ƒ surasaá¹ƒ. __
bhavantaá¹ƒ, santanti vuttaá¹ƒ hoti, surasaá¹ƒ samÄ• naá¹ƒ, surasaá¹ƒ bhÅ«tanti attho. kiá¹
``sileso pasÄ• do samatÄ• madhuratÄ• sukhumÄ• latÄ• atthabyatti udÄ• ratÄ• ojo kanti s
vuttehi kavijanehi assÄ• detabbasilesÄ• didasavidhasaddajÄ«vitaguá¹‡asaá¹…khÄ• tasadd
sabhÄ• vÄ• khyÄ• naá¹ƒ upamÄ• rÅ«pakaá¹ƒ dÄ«pakaá¹ƒ Ä• vuttÄ«ti
evamÄ• dikkamaniddiá¹-á¹-hapaÃ±catiá¹ƒsaatthÄ• laá¹…kÄ• resu
anurÅ«pasabhÄ• vÄ• khyÄ• nÄ• dippadhÄ• naatthÄ• laá¹…kÄ• rasaá¹…khÄ• taattharasasa

pakÄ• sitabbakaruá¹‡Ä• rasaabbhutarasasantarasÄ• dÄ«hi ca yuttattÄ• surasaá¹ƒ imaá¹ƒ
hoti.

atha vÄ• iminÄ• pakaraá¹‡ena padhÄ• nato vidhÄ«yamÄ• napÄ• timokkhasaá¹ƒvarasÄ«la
samÄ• dhisaá¹ƒvattanikattÄ• samÄ• dhissa ca paÃ±Ã±Ä• ya padaá¹-á¹-hÄ• nattÄ• paÃ±Ã
mÅ«lakÄ• raá¹‡aá¹ƒ hutvÄ• kamena nibbÄ• nÄ• mataphalarasasampadÄ• yakaá¹ƒ imaá¹ƒ
paramassÄ• danÄ«yarÅ«pena dhitivimuttirasena surasabhÅ«tanti vuttaá¹ƒ hotÄ«ti ca vedita
ettha __saá¹ƒ_ vuccati sukhaá¹ƒ kÄ• yikaá¹ƒ cetasikaÃ±ca, taá¹ƒ bhavati etasmÄ• ti sambh
taá¹ƒ, kÄ• yacittasukhÄ• naá¹ƒ mÅ«lakÄ• raá¹‡abhÅ«taá¹ƒ, vuttanayena surasattÄ• ca
yathÄ• vuttarasasampadasÄ• ramahussavena sambhÅ«tamÄ• nasikasukhassa,
taá¹ƒsamuá¹-á¹-hÄ• narÅ«panissayakÄ• yikasukhassa ca pabhavabhÅ«tanti attho. ettÄ• va
vinayavinicchayassa sammÄ• viÃ±Ã±Ä• tabbatÄ• ya kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ hoti.

evaá¹ƒ nÄ• nÄ• guá¹‡aratanÄ• karaá¹ƒ imaá¹ƒ vinayavinicchayaá¹ƒ sampajÄ• nanto so ku
pÄ• linÄ• upÄ• linÄ• samo bhavati. __pÄ• linÄ• _ti sÄ• sanaá¹ƒ pÄ• letÄ«ti __ ``pÄ• loâ€™
vuttaÃ±hi ``vinayo nÄ• ma sÄ• sanassa Ä• yÅ«â€™â€™ ti (Sv I paá¹-hamasaá¹…gÄ«tikath
paá¹-hamasaá¹…gÄ«tikathÄ• ; Khp-a V mahÄ• saá¹…gÄ«tikathÄ• ; Th-a I 251) so \Ne I 38/
pariyattipaá¹-ipattipaá¹-ivedhavasena tividhasÄ• sanassa
jÄ«vitabhÅ«tavinayapaÃ±Ã±attisaá¹…khÄ• tasÄ• sanadharattÄ• ``pÄ• lÄ«â€™â€™ ti laddl
``etadaggaá¹ƒ bhikkhave mama sÄ• vakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vinayadharÄ• naá¹ƒ yadid
219, 228) catuparisamajjhe nisinnena saddhammavaracakkavattinÄ• sammÄ• sambuddhe
pakÄ• sitaetadaggaá¹-á¹-hÄ• nena visesato sÄ• yanarakkhanakabhÄ• vena paá¹-iladdhapÄ
upÄ• limahÄ• therena samo hotÄ«ti vuttaá¹ƒ hoti.

kasmiá¹ƒ visaye samo bhavatÄ«ti ce? sÄ• sane. __sÄ• sane_ti yathÄ• vutte tividhe sÄ• sa
thÄ• varajaá¹…gamasakalavatthuvitthÄ• rÄ• dharamaá¹‡á¸• alasadise paá¹-ipattipaá¹-ivedh
pariyattisÄ• sane, tatthÄ• pi vinayakathÄ• dhikÄ• rattÄ• labbhamÄ• ne
vinayapiá¹-akasaá¹…khÄ• tapariyattisÄ• sanekadese samo bhavatÄ«ti attho.

kiá¹ƒbhÅ«te sÄ• sane? mÄ• rabalisÄ• sane. mÄ• rassa bali __mÄ• rabali, _ mÄ• ragocaro,
hiá¹ƒsakaá¹ƒ __mÄ• rabalisÄ• sanaá¹ƒ, _ tasmiá¹ƒ. khandhÄ• dÄ«su paÃ±casu mÄ• resu
padhÄ• nabhÅ«takÄ• marÄ• gÄ• dipabhavakilesamÄ• rassa gocarabhÄ• vena
balisaá¹…khÄ• taitthisarÄ«rÄ• dinissayaphoá¹-á¹-habbÄ• divisayassa pariccajÄ• panatthaá¹
... asaá¹ƒvÄ• soâ€™â€™ tiÄ• dinÄ• (Vin III 44) nayena vuttattÄ• tassa \Be I 49/ mÄ• rabal
hotÄ«ti mÄ• rabalisÄ• sananÄ• madheyyavinayapaÃ±Ã±attisaá¹…khÄ• tasÄ• saneti attho.

atha vÄ• ``baá¸·isenapi jÄ• lena, hatthena kuminena vÄ• â€™â€™ ti __udakaá¹-á¹-hakath
baá¸·isa-saddena macchamÄ• raá¹‡akaá¹‡á¹-akamÄ• ha, taá¹ƒ mÄ• rassa baá¸·isaá¹ƒ asa

__mÄ• rabaá¸·isÄ• sanaá¹ƒ, _ tasmiá¹ƒ, ``samantapÄ• so mÄ• rassÄ• â€™â€™ ti vuttattÄ•
parivattamÄ• nakasaá¹ƒkilesadÄ• saputhujjanasaá¹…khÄ• tamacche gaá¹‡hituá¹ƒ mÄ• ram
pakkhittabaá¸·isasaá¹…khÄ• taitthirÅ«pasaddÄ• dipaÃ±cakÄ• maguá¹‡Ä• - misÄ• vutakÄ•
tadaá¹…gappahÄ• navÄ«tikkamappahÄ• nÄ• divasena pajahante vinayapaÃ±Ã±attisaá¹…k

ettha ca sÄ• ramate __idha_ imasmiá¹ƒ vinayavinicchaye yo pana na ramate, so puggalo a
tato eva __parame_ uttame sujanassa sukhÄ• nayane __nayane_ nayanupame vinaye __ra
__padhÄ• naratopi_ vinaye ajjhÄ• yanÄ• dÄ«su yogamÄ• pajjantopi __paá¹-u hoti_ paá¹-uta
tasmÄ• vinaye pÄ• á¹-avatthinÄ• ettheva sakkaccÄ• bhiyogo kÄ• tabboti saá¹…khepato sÄ
veditabbÄ• . atha vÄ• padhÄ• ne catubbidhe sammappadhÄ• ne vÄ«riye __rato_ abhirato
__idha_ imasmiá¹ƒ vinayavinicchaye yato ramate, ato tasmÄ• so anayÅ«parame sujanassa
__paá¹-u hoti_ kusalo hotÄ«ti yojanÄ• ti no khanti.

__hitavibhÄ• vanaá¹ƒ_ hitappakÄ• sakaá¹ƒ __bhÄ• vanaá¹ƒ_ bhÄ• vanÄ«yaá¹ƒ Ä• sevitab
surasaá¹ƒ samÄ• naá¹ƒ surasaá¹ƒ bhÅ«taá¹ƒ __sambhavaá¹ƒ_ sukhahetukaá¹ƒ __imaá¹ƒ_
__avedi_ aÃ±Ã±Ä• si, so puggalo __mÄ• rabaá¸·isÄ• sane_ mÄ• ravisayappahÄ• nakare, a
50/ mÄ• rassa vatthukÄ• mÄ• misÄ• vutakilesakÄ• mabaá¸·isassa asane vajjamÄ• ne __sÄ
tatthÄ• pi paá¹-ipattipaá¹-ivedhÄ• naá¹ƒ patiá¹-á¹-hÄ• nabhÅ«te pariyattisÄ• sane, tatrÄ• pi
jÄ«vitasamÄ• ne vinayapaÃ±Ã±attisaá¹…khÄ• tapariyattisÄ• sanekadese __pÄ• linÄ• _ vin
á¹-hapanena sÄ• sanapÄ• lane taá¹ƒmÅ«labhÄ• vato pÄ• lasaá¹…khÄ• tavinayapariyattiyÄ
upÄ• limahÄ• therena samo bhavatÄ«ti yojanÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

paá¹-hamapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

dutiyapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ•

<39> idÄ• ni dutiyaá¹ƒ pÄ• rÄ• jikavinicchayaá¹ƒ dassetumÄ• ha __ ``Ä• diyantoâ€™â€™
``theyyacittenÄ• â€™â€™ ti pÄ• á¹-haseso. so ca paccattekavacanantehi sabbapadehi yoje
__Ä• diyanto_ parÄ• jitoti sambandho. parasantakaá¹ƒ Ä• rÄ• mÄ• diá¹ƒ abhiyuÃ±jitvÄ• sÄ
theyyacittena gaá¹‡hanto tadatthÄ• ya kate pubbapayoge dukkaá¹-aá¹ƒ, sÄ• mikassa vimat
\Ne I 40/ Ä• pajjitvÄ• tassa ca attano ca dhuranikkhepena pÄ• timokkhasaá¹ƒvarasÄ«lasan
parÄ• jito hotÄ«ti vuttaá¹ƒ hoti.

__ ``tathÄ• â€™â€™ _ti ca __ ``apÄ«â€™â€™ _ti ca __ ``parÄ• jitoâ€™â€™ _ti ca ``theyy

saha ekato katvÄ• __ ``harantoâ€™â€™ _tiÄ• dÄ«hi catÅ«hipi padehi yojetabbaá¹ƒ. theyya
tathÄ• parÄ• jitoti yojanÄ• sÄ«sÄ• dÄ«hi parasantakaá¹ƒ bhaá¹‡á¸• aá¹ƒ haranto theyyacit
Ä• masane \Be I 51/ dukkaá¹-aÃ±ca phandÄ• pane thullaccayaÃ±ca Ä• pajjitvÄ• sÄ«sato k
karontopi tathÄ• parÄ• jito hotÄ«ti attho.

theyyacittena __avaharantopi_ tathÄ• parÄ• jitoti yojanÄ• . ayaá¹ƒ panettha attho --- aÃ±Ã
saá¹…gopanÄ• diá¹ƒ sandhÄ• ya attani upanikkhittabhaá¹‡á¸• aá¹ƒ ``dehi me bhaá¹‡á¸• aâ
mayÄ• gahitaâ€™â€™ ntiÄ• dinÄ• musÄ• vatvÄ• theyyacittena gaá¹‡hantopi tassa vima
thullaccayamÄ• pajjitvÄ• tatheva dhuranikkhepena parÄ• jito hotÄ«ti. ``nÄ• haá¹ƒ aggahesi
avajÄ• nitvÄ• paá¹-ikkhipitvÄ• haranto ``avaharantoâ€™â€™ ti vutto.

theyyacittena __iriyÄ• pathaá¹ƒ vikopentopi_ tathÄ• parÄ• jitoti yojanÄ• . yaá¹ƒ pana aÃ±Ã
bhaá¹‡á¸• aharaá¹‡akamanussÄ• dÄ«namaÃ±Ã±ataraá¹ƒ ``tena bhaá¹‡á¸• ena saha gaá¹‡
harantaá¹ƒ theyyacittena nivÄ• retvÄ• attanÄ• icchitadisÄ• bhimukhaá¹ƒ katvÄ• tassa pak
vikopentopi paá¹-hamapÄ• duddhÄ• rena thullaccayamÄ• pajjitvÄ• dutiyapadavÄ• rÄ• tikka
hotÄ«ti attho.

theyyacittena __á¹-hÄ• nÄ• cÄ• ventopi_ tathÄ• parÄ• jitoti yojanÄ• . thalÄ• dÄ«su á¹-hita
theyyacittena avaharitukÄ• matÄ• ya á¹-hitaá¹-á¹-hÄ• nato apanentopi dutiyapariyesanÄ• dÄ
sabbesupi payogesu dukkaá¹-Ä• ni ca phandÄ• pane thullaccayaÃ±ca Ä• pajjitvÄ• upari va
á¹-hitaá¹-á¹-hÄ• nato kesaggamattampi apanento tatheva parÄ• jito hotÄ«ti attho.

evametÄ• ya gÄ• thÄ• ya ``Ä• diyeyya hareyya avahareyya iriyÄ• pathaá¹ƒ vikopeyya á¹-hÄ
vÄ«tinÄ• meyyÄ• â€™â€™ ti \Be I 52/ (Vin III 92) padabhÄ• janÄ• gatesu chasu padesu Ä•
saá¹…gahetvÄ• \Ne I 41/ chaá¹-á¹-haá¹ƒ padaá¹ƒ kasmÄ• na saá¹…gahitanti ce? ayaá¹ƒ g
taá¹ƒpadabhÄ• janaá¹ƒ dassetuá¹ƒ vuttÄ• , atha kho tesaá¹ƒ padÄ• naá¹ƒ vinicchayaá¹ƒ sa
__aá¹-á¹-hakathÄ• su_ (Sp (to Vin III) I 92) vuttapaÃ±cavÄ«satiavahÄ• re dassetuá¹ƒ
tadavayavabhÅ«tapaÃ±capaÃ±cakÄ• ni dassetukÄ• mena vuttÄ• , tasmÄ• ettha chaá¹-á¹-h
daá¹-á¹-habbaá¹ƒ. atha vÄ• vakkhamÄ• ne tatiyapaÃ±cake nissaggiyÄ• vahÄ• rapadena, p
parikappÄ• vahÄ• rapadena ca saá¹…gayhamÄ• nattÄ• ettha nÄ• nekabhaá¹‡á¸• apaÃ±ca
chaá¹-á¹-haá¹ƒ padaá¹ƒ na gahitanti veditabbaá¹ƒ.

<40> imasmiá¹ƒ adinnÄ• dÄ• napÄ• rÄ• jike vatthumhi otiá¹‡á¹‡e kattabbavinicchayassa p
aá¹…gÄ• ni honti, te ca nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaá¹ƒ ekabhaá¹‡á¸• apaÃ±cakaá¹ƒ sÄ•
pubbapayogapaÃ±cakaá¹ƒ theyyÄ• vahÄ• rapaÃ±cakanti niddiá¹-á¹-hÄ• paÃ±capaÃ±cakal
nÄ• nekabhaá¹‡á¸• apaÃ±cakadvayappabhede dasa avahÄ• re saá¹…gahetvÄ• avasesapa
``tatthÄ• â€™â€™ _ti Ä• raddhaá¹ƒ. tattha __tatthÄ• _ti tissaá¹ƒ gÄ• thÄ• yaá¹ƒ. __nÄ• nek
eko ca bhaá¹‡á¸• o yesanti viggaho. saviÃ±Ã±Ä• á¹‡akaaviÃ±Ã±Ä• á¹‡akabhaá¹‡á¸• avase

nÄ• nÄ• bhaá¹‡á¸• apaÃ±cakaÃ±ca saviÃ±Ã±Ä• á¹‡akabhaá¹‡á¸• avaseneva ekabhaá¹‡á¸
parimÄ• á¹‡Ä• yesante __paÃ±cakÄ• , _ tesaá¹ƒ. __avahÄ• rÄ• _ti avaharaá¹‡Ä• ni, corak
__ete_ti anantaragÄ• thÄ• ya ``Ä• diyantoâ€™â€™ tiÄ• dinÄ• niddiá¹-á¹-hÄ• Ä• diyantÄ•
visesaá¹ƒ vinicchayaá¹ƒ bhÄ• veti uppÄ• detÄ«ti vibhÄ• vÄ«, vinayadharo, tena __vibhÄ• vi
paresaá¹ƒ Ä• rÄ• mÄ• disaviÃ±Ã±Ä• á¹‡akavatthÅ«ni vÄ• dÄ• samayÅ«rÄ• diá¹ƒ kevalaá¹
vÄ• avahituá¹ƒ katÄ• yathÄ• vuttasarÅ«pÄ• Ä• diyanÄ• dayo á¹-hÄ• nÄ• cÄ• vanapariy
avahÄ• rÄ• yathÄ• vuttanÄ• nÄ• bhaá¹‡á¸• aekabhaá¹‡á¸• avisayÄ• hutvÄ• pavattantÄ«t
ekabhaá¹‡á¸• apaÃ±cakanti dasa avahÄ• rÄ• bhavantÄ«ti vinayadharena otiá¹‡á¹‡assa va
vinicchayopakÄ• rakattÄ• tathato Ã±Ä• tabbÄ• ti attho.

<41> evaá¹ƒ paÃ±cavÄ«sati avahÄ• re dassetuá¹ƒ vattabbesu paÃ±casu paÃ±cakesu nÄ•
dassetvÄ• idÄ• ni avasesapaÃ±cakattayaá¹ƒ dassetumÄ• ha __ ``sÄ• hatthÄ• â€™â€™ _t
sako hattho, tena nibbatto, tassa vÄ• sambandhÄ«ti sÄ• hattho, avahÄ• ro, corena sahatth
attho. __Ä• á¹‡attiko cevÄ• _ti Ä• á¹‡attiyÄ• nibbatto Ä• á¹‡attiko, avahÄ• ro, corassa ``ima
bhaá¹‡á¸• aá¹ƒ gaá¹‡hÄ• â€™â€™ ti yassa kassaci Ä• á¹‡Ä• panena \Ne I 42/ siddho avah
nissajjanaá¹ƒ nissaggo, avahÄ• ro, suá¹…kaghÄ• taá¹-á¹-hÄ• ne, parikappitokÄ• se vÄ• á¹
pÄ• tananti vuttaá¹ƒ hoti.

__atthasÄ• dhako_ti pÄ• rÄ• jikÄ• pattisaá¹…khÄ• taá¹ƒ atthaá¹ƒ sÄ• dhetÄ«ti atthasÄ• dh
yathÄ• á¹‡attikaá¹ƒ avirÄ• dhetvÄ• ekaá¹ƒsena avaharantassa ``asukassa bhaá¹‡á¸• aá¹ƒ
vÄ• avaharitabbavatthuviseso gahaá¹‡akÄ• lo gahaá¹‡adeso gahaá¹‡Ä• kÄ• ro cÄ• ti evan
visesetvÄ• vÄ• Ä• á¹‡Ä• panaÃ±ca ekaá¹ƒsena pÄ• dagghanakatelapivanakaá¹ƒ upÄ• ha
telabhÄ• janÄ• dÄ«su pÄ• tanÄ• dippayogo cÄ• ti evamÄ• dippayogo ca kiriyÄ• siddhiyÄ•
pÄ• rÄ• jikasaá¹…khÄ• tassa atthassa sÄ• dhanato atthasÄ• dhako avahÄ• ro cÄ• ti vuttaá

__dhuranikkhepanaÃ±cÄ• _ti \Be I 54/ dhurassa nikkhepanaá¹ƒ dhuranikkhepanaá¹ƒ, taÃ±
parasantakÄ• naá¹ƒ Ä• rÄ• mÄ• dÄ«naá¹ƒ abhiyogavisaye ca upanikkhittassa bhaá¹‡á¸• Ä
vissajjane ca sÄ• mino ca, yadÄ• kadÄ• ci yathÄ• kathaÃ±ci gaá¹‡hissÄ• mÄ«ti gahaá¹‡e
dhuranikkhepÄ• vahÄ• ro cÄ• ti vuttaá¹ƒ hoti. iti idaá¹ƒ dhuranikkhepanaÃ±ca yathÄ• vuttap
sÄ• hatthÄ• dicatukkaÃ±ca paÃ±cannaá¹ƒ avahÄ• rÄ• naá¹ƒ samÅ«ho __paÃ±cakaá¹ƒ, _ s
``sÄ• hatthapaÃ±cakaâ€™â€™ _nti vuccati. __Ä• di_-saddo luttaniddiá¹-á¹-hoti veditabbaá¹

<42> __pubbasahapayogÄ• cÄ• _ti ettha ``pubbapayogo sahapayogoâ€™â€™ ti payoga-
``Ä• á¹‡attivasena pubbapayogo veditabboâ€™â€™ ti __aá¹-á¹-hakathÄ• _vacanato (Sp (to
yathÄ• á¹‡attikamavirÄ• dhetvÄ• gaá¹‡hato ``asukassa itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ av
Ä• á¹‡Ä• panaá¹ƒ __pubbapayogo_ nÄ• ma avahÄ• ro. kÄ• yena, vÄ• cÄ• ya vÄ• payujjan
Ä• á¹‡attassa bhaá¹‡á¸• aggahaá¹‡ato pubbattÄ• pubbo ca so payogo cÄ• ti __pubbapayo
daá¹-á¹-habbaá¹ƒ. ``á¹-hÄ• nÄ• cÄ• vanavasena sahapayogo veditabboâ€™â€™ ti __aá¹-á

upalakkhaá¹‡apadattÄ• á¹-hÄ• nÄ• cÄ• vanaÃ±ca parÄ• yattabhÅ«migahaá¹‡e khÄ«lasaá
avahÄ• roti veditabbo.

__saá¹ƒvidÄ• haraá¹‡a_nti bahÅ«hi ekato hutvÄ• ``idaá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ avahari
saá¹ƒvidahitvÄ• sabbehi, ekato vÄ• sabbesaá¹ƒ anumatiyÄ• ekena vÄ• gantvÄ• parasan
haraá¹‡asaá¹…khÄ• to saá¹ƒvidÄ• vahÄ• ro ca. samaá¹ƒ ekÄ« hutvÄ• visuá¹ƒ ekenÄ• pi th
pÄ• dÄ• rahe \Ne I 43/ vÄ• gahite katamantanÄ• naá¹ƒ sabbesampi pÄ• rÄ• jikaá¹ƒ hotÄ«t
saá¹ƒvidahitvÄ• mantetvÄ• avaharaá¹‡aá¹ƒ __saá¹ƒvidÄ• haraá¹‡aá¹ƒ_. niruttinayena sad
``saá¹ƒvidÄ• haraá¹‡aâ€™â€™ nti ``saá¹ƒvidÄ• vahÄ• roâ€™â€™ ti imassa vevacanaá¹ƒ.
eko bhaá¹‡á¸• aá¹ƒ avaharati, Ä• patti sabbesaá¹ƒ pÄ• rÄ• jikassÄ• â€™â€™ ti (Vin III 118)
sahakatamantanesu ekenÄ• pi theyyacittena pÄ• de vÄ• pÄ• dÄ• rahe vÄ• gahite kataman
pÄ• rÄ• jikaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__saá¹…ketakamma_nti pubbaá¹‡hÄ• dikÄ• laparicchedena saÃ±jÄ• nanaá¹ƒ __saá¹…ket
avaharaá¹‡aá¹ƒ saá¹…ketakammaá¹ƒ nÄ• ma. taá¹ƒ pana purebhattÄ• dÄ«su kaÃ±ci kÄ• la
``imasmiá¹ƒ kÄ• le itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti vutte tasmiá¹ƒyev
yathÄ• vuttaá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharati ce, saá¹…ketakÄ• rakassa saá¹…ketakkhaá¹‡eye
saá¹…khepato veditabbaá¹ƒ.

__nemitta_nti parabhaá¹‡á¸• Ä• vahÄ• rassa hetuttÄ• akkhinikhaá¹‡anÄ• di __nimittaá¹ƒ_
nemittaá¹ƒ, avaharaá¹‡asaá¹…khÄ• takammaá¹ƒ avahÄ• ro. ``mayÄ• akkhimhi nikhaá¹‡ite
itthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• â€™â€™ ti Ä• á¹‡attena taá¹ƒ nimittaá¹ƒ disvÄ•
vuttaniyÄ• mamavirÄ• dhetvÄ• gahitaá¹ƒ ce, nimittakÄ• rakassa nimittakaraá¹‡akkhaá¹‡ey
vuttaniyÄ• maá¹ƒ virÄ• dhetvÄ• gahitaá¹ƒ ce, nimittakÄ• rako muccati, avahÄ• rakasseva p
Ä• di yassa taá¹ƒ __pubbapayogÄ• di, _ pubbapayogÄ• di ca taá¹ƒ paÃ±cakaÃ±cÄ• ti vigga

<43> theyyaÃ±ca pasayhaÃ±ca parikappo ca paá¹-icchanno ca kuso ca __theyyapasayhap
_ te Ä• dÄ« upapadabhÅ«tÄ• yesaá¹ƒ avahÄ• rÄ• naá¹ƒ te __theyya ... pe ... kusÄ• dikÄ• _
iminÄ• theyyÄ• vahÄ• ro ca ... pe ... kusÄ• vahÄ• ro cÄ• ti vuttaá¹ƒ hoti. tattha __theyyÄ• v
vuccati coro, tassa bhÄ• vo __theyyaá¹ƒ, _ ettha na-kÄ• ralopo niruttinayena daá¹-á¹-habbo
theyyÄ• vahÄ• ro, sandhicchedÄ• divasena adissamÄ• nena gahaá¹‡aÃ±ca kÅ«á¹-amÄ• na
vaÃ±cetvÄ• gahaá¹‡aÃ±ca theyyÄ• vahÄ• ro.

pasayha abhibhavitvÄ• avaharaá¹‡aá¹ƒ __pasayhÄ• vahÄ• ro, _ gÄ• mavilopakÄ• viya sÄ
gahaá¹‡aÃ±ca rÄ• jabhaá¹-Ä• dayo viya abhibhavitvÄ• nibaddhakaraggahaá¹‡e adhikagga

vatthasuttÄ• dikaá¹ƒ \Ne I 44/ paricchijja kappetvÄ• avaharaá¹‡aá¹ƒ __parikappÄ• vahÄ• r
bhaá¹‡á¸• okÄ• saparikappavasena duvidho hoti. tattha nikkhittabhaá¹‡á¸• aá¹ƒ andhakÄ• r

suttÄ• dibhaá¹‡á¸• Ä• ni tattha nikkhittÄ• ni, te peá¸·Ä• dayo gaá¹‡hantassa ``vatthÄ• ni ce
ce na gaá¹‡hissÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena parikappetvÄ• ukkhipanaá¹ƒ bhaá¹‡á¸
__bhaá¹‡á¸• aparikappÄ• vahÄ• ro_ nÄ• ma. Ä• rÄ• mapariveá¹‡Ä• dÄ«ni pavisitvÄ• lobha
gabbhapÄ• sÄ• datalapamukhamÄ• á¸·akapÄ• kÄ• radvÄ• rakoá¹-á¹-hakÄ• diá¹ƒ yaá¹ƒ kiÃ
``etthantare diá¹-á¹-ho ce, oloketuá¹ƒ gahitaá¹ƒ viya dassÄ• mi, no ce, harissÄ• mÄ«â€™â€
Ä• dÄ• ya gantvÄ• parikappitaá¹-á¹-hÄ• nÄ• tikkamo okÄ• saparikappapubbakattÄ• __okÄ
saá¹…khepato veditabbo.

tiá¹‡apaá¹‡á¹‡Ä• dÄ«hi \Be I 57/ paá¹-icchannassa bhaá¹‡á¸• assa avaharaá¹‡aá¹ƒ __paá
uyyÄ• nÄ• dÄ«su kÄ«á¸·amÄ• nehi vÄ• saá¹…ghaparivisantehi vÄ• manussehi omuÃ±citv
alaá¹…kÄ• rÄ• dikaá¹ƒ yaá¹ƒ kiÃ±ci bhaá¹‡á¸• aá¹ƒ disvÄ• ``oá¹‡amitvÄ• gaá¹‡hante Ä• s
á¹-hatvÄ• tiá¹‡apaá¹‡á¹‡apaá¹ƒsuvÄ• lukÄ• dÄ«hi paá¹-icchÄ• detvÄ• sÄ• mikesu pariyes
gatesu pacchÄ• theyyacittena gahaá¹‡aÃ±ca tadeva bhaá¹‡á¸• aá¹ƒ kaddamÄ• dÄ«su they
aá¹…guá¹-á¹-hÄ• dÄ«hi pÄ«á¸·etvÄ• osÄ«dÄ• petvÄ• heá¹-á¹-hÄ• bhÄ• gena phuá¹-á¹-ha
atikkamanaÃ±ca paá¹-icchannÄ• vahÄ• roti vuttaá¹ƒ hoti.

kusena avahÄ• ro __kusÄ• vahÄ• ro, _ theyyacittena kusaá¹ƒ saá¹…kÄ• metvÄ• parakoá¹
mahantassa vÄ• samasamassa vÄ• gahaá¹‡anti attho. yo pana bhikkhu kusapÄ• tanena s
bhÄ• jiyamÄ• nesu attano koá¹-á¹-hÄ• sena samaá¹ƒ vÄ• adhikaá¹ƒ vÄ• Å«nakaá¹ƒ vÄ• a
atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ aÃ±Ã±assa koá¹-á¹-hÄ• saá¹ƒ avaharitukÄ•
patitaá¹ƒ kusaá¹ƒ parakoá¹-á¹-hÄ• se pÄ• tetukÄ• mo uddharati, taá¹…khaá¹‡e ca parassa
pÄ• titakkhaá¹‡e ca na pÄ• rÄ• jikaá¹ƒ anÄ• pajjitvÄ• parakoá¹-á¹-hÄ• sato paranÄ• malikh
tato kesaggamattampi apanÄ• meti, pÄ• rÄ• jiko hoti. yadi paá¹-hamaá¹ƒ parakoá¹-á¹-hÄ• s
uddhaá¹-akkhaá¹‡e ca attano koá¹-á¹-hÄ• se pÄ• titakkhaá¹‡e ca sakanÄ• malikhitaá¹ƒ kus
ca pÄ• rÄ• jikaá¹ƒ anÄ• pajjitvÄ• parakoá¹-á¹-hÄ• se pÄ• tanakkhaá¹‡e hatthato kesaggam
hoti.

yadi \Ne I 45/ dvepi kuse paá¹-icchÄ• detvÄ• sabbesu bhikkhÅ«su sakasakakoá¹-á¹-hÄ• sa
yasmiá¹ƒ kusaá¹ƒ paá¹-icchÄ• desi, tassa sÄ• mikena Ä• gantvÄ• ``mayhaá¹ƒ kuso kasmÄ
ti vutte coro ``mayhampi kuso na dissatÄ«â€™â€™ ti vatvÄ• attano koá¹-á¹-hÄ• saá¹ƒ tass
dassetvÄ• tasmiá¹ƒ vivaditvÄ• vÄ• avivaditvÄ• vÄ• gahetvÄ• gate itaraá¹ƒ koá¹-á¹-hÄ• s
uddhaá¹-akkhaá¹‡eyeva pÄ• rÄ• jiko hoti. yadi paro ``mayhaá¹ƒ koá¹-á¹-hÄ• saá¹ƒ tuyhaá¹ƒ
koá¹-á¹-hÄ• saá¹ƒ vicinitvÄ• gaá¹‡hÄ• hÄ«â€™â€™ ti vadati, evaá¹ƒ vutte so attano assÄ•
parassa koá¹-á¹-hÄ• saá¹ƒ uddharati, uddhaá¹-akkhaá¹‡e pÄ• rÄ• jiko hoti. yadi paro vivÄ•
vivÄ• denÄ• â€™â€™ ti cintetvÄ• ``mayhaá¹ƒ vÄ• pattaá¹ƒ hotu tuyhaá¹ƒ vÄ• , varakoá¹-á
gaá¹‡hÄ• hÄ«â€™â€™ ti vadeyya, dinnakaá¹ƒ nÄ• ma gahitaá¹ƒ hotÄ«ti pÄ• rÄ• jikaá¹ƒ na
ruccanakaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vutto vivÄ• dabhayena attano pattaá¹ƒ varabhÄ• ga
lÄ• makabhÄ• gaá¹ƒ gahetvÄ• gato, coro pacchÄ• gaá¹‡hanto vicitÄ• vasesaá¹ƒ nÄ• ma a

evaá¹ƒ kusÄ• vahÄ• ravinicchayo veditabbo. ayamettha paÃ±cavÄ«satiyÄ• avahÄ• resu sa
__samantapÄ• sÄ• dikÄ• ya_ vinayasaá¹ƒvaá¹‡á¹‡anÄ• ya vuttanayeneva veditabbo.

<44> ettÄ• vatÄ• adinnÄ• dÄ• napÄ• rÄ• jikassa vinicchayÄ• vayavarÅ«pena uggahetabb
dassetvÄ• idÄ• ni adinnÄ• dÄ• navinicchaye sampatte sahasÄ• Ä• pattiá¹ƒ anÄ• ropetvÄ•
paÃ±ca á¹-hÄ• nÄ• ni dassetuá¹ƒ __ ``vatthukÄ• lagghadese cÄ• â€™â€™ _tiÄ• di Ä• radd

tattha __vatthu_ nÄ• ma avahaá¹-abhaá¹‡á¸• aá¹ƒ. kiá¹ƒ vuttaá¹ƒ hoti? avahÄ• rakena ``ma
bhaá¹‡á¸• aá¹ƒ avahaá¹-aâ€™â€™ nti vuttepi tassa bhaá¹‡á¸• assa sassÄ• mikaassÄ• mik
sassÄ• mikaá¹ƒ \Be I 59/ ce, avahÄ• rakÄ• le tesaá¹ƒ sÄ• layabhÄ• vaá¹ƒ vÄ• nirÄ• layabh
sÄ• layakÄ• le ce gahitaá¹ƒ, bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• mÄ• sakaá¹ƒ vÄ• Å«namÄ• sa
atirekamÄ• sakaá¹ƒ vÄ• Å«napaÃ±camÄ• sakaá¹ƒ vÄ• hoti, thullaccayena, paÃ±camÄ• sa
atirekapaÃ±camÄ• sakaá¹ƒ vÄ• hoti, pÄ• rÄ• jikena kÄ• tabbo. sÄ• mikÄ• naá¹ƒ nirÄ• laya
pÄ• rÄ• jikaá¹ƒ. bhaá¹‡á¸• asÄ• mike pana bhaá¹‡á¸• aá¹ƒ Ä• harÄ• pente taá¹ƒ vÄ• bhaá
dÄ• tabbanti.

__kÄ• lo_ nÄ• ma avahÄ• rakÄ• lo. bhaá¹‡á¸• aá¹ƒ nÄ• metaá¹ƒ kadÄ• ci mahagghaá¹ƒ ho
\Ne I 46/ avahaá¹-abhaá¹‡á¸• assa agghaá¹ƒ paricchindantehi avahaá¹-akÄ• lÄ• nurÅ«paá
paricchindanatthaá¹ƒ kÄ• lavinicchayo kÄ• tabboti vuttaá¹ƒ hoti.

__aggho_ nÄ• ma avahaá¹-abhaá¹‡á¸• assa aggho. ettha ca sabbadÄ• bhaá¹‡á¸• Ä• naá
navabhaá¹‡á¸• aá¹ƒ mahagghaá¹ƒ hoti, purÄ• á¹‡aá¹ƒ ce samagghaá¹ƒ. tasmÄ• avahÄ• ra
navabhÄ• vaá¹ƒ vÄ• purÄ• á¹‡abhÄ• vaá¹ƒ vÄ• niyametvÄ• aggho paricchinditabboti adh

__deso cÄ• _ti bhaá¹‡á¸• Ä• vahÄ• radeso. ettha ca sabbassÄ• pi bhaá¹‡á¸• assa uá¹-á¹-h
aÃ±Ã±attha mahagghattÄ• avahaá¹-abhaá¹‡á¸• e agghaá¹ƒ paricchinditvÄ• tadanurÅ«pÄ•
agghaá¹ƒ paricchindanatthÄ• ya avahÄ• radesaá¹ƒ niyametvÄ• tasmiá¹ƒ dese agghavasen
kÄ• retabbÄ• ti adhippÄ• yo.

__paribhogo_ nÄ• ma avahaá¹-abhaá¹‡á¸• e avahÄ• rato pubbe parehi kataparibhogo. etth
bhaá¹‡á¸• assa paribhogena aggho parihÄ• yatÄ«ti bhaá¹‡á¸• asÄ• mikaá¹ƒ pucchitvÄ• tas
navepi ekavÄ• rampi yena kenaci pakÄ• rena paribhutte parihÄ• petvÄ• aggho paricchindit

evamÄ• dinÄ• nayena etÄ• ni paÃ±ca á¹-hÄ• nÄ• ni upaparikkhitvÄ• va vinicchayo kÄ• tab
``paÃ±capi Ã±atvÄ• etÄ• ni kattabbo paá¹‡á¸• itena vinicchayoâ€™â€™ _ti.

<45> ettÄ• vatÄ• adinnÄ• dÄ• navinicchayÄ• vayavabhÅ«te paÃ±cavÄ«sati avahÄ• re ca
dassetvÄ• idÄ• ni anÄ• gate pÄ• pabhikkhÅ«naá¹ƒ lesokÄ• sapidahanatthaá¹ƒ parasantak

yattha katthaci á¹-hitaá¹ƒ yena kenaci pakÄ• rena gaá¹‡hato mokkhÄ• bhÄ• vaá¹ƒ dassetuk
panetÄ• ---

bhÅ«maá¹-á¹-haÃ±ca thalaá¹-á¹-haÃ±ca.

Ä• kÄ• saá¹-á¹-ha mathÄ• paraá¹ƒ.

vehÄ• saá¹-á¹-ho \Ne I 47/ dakaá¹-á¹-haÃ±ca.

nÄ• vÄ• yÄ• naá¹-á¹-hameva ca ||

bhÄ• rÄ• rÄ• ma vihÄ• raá¹-á¹-haá¹ƒ.

khetta vatthuá¹-á¹-hameva ca.

gÄ• mÄ• raÃ±Ã±aá¹-á¹-ha mudakaá¹ƒ.

dantapono vanappati ||

haraá¹‡ako panidhi ceva.

suá¹…kaghÄ• takaá¹ƒ pÄ• á¹‡akÄ• .

apadaá¹ƒ dvipadaÃ±ceva.

catuppadaá¹ƒ bahuppadaá¹ƒ ||

ocarakoá¹‡irakkho ca.

saá¹ƒvidÄ• haraá¹‡ampi ca.

saá¹…ketakammaá¹ƒ nimitta-

miti tiá¹ƒ settha mÄ• tikÄ• || ---

nikkhittÄ• \Be I 61/, tÄ• saá¹ƒ yathÄ• kkamaá¹ƒ __padabhÄ• jane, tadaá¹-á¹-hakathÄ• ya_
vinicchayaá¹ƒ dassetukÄ• mo paá¹-hamaá¹ƒ tÄ• va bhÅ«maá¹-á¹-he vinicchayaá¹ƒ dassetu
vÄ• pÄ«â€™â€™ _tiÄ• di.

tattha dutiyaá¹ƒ theyyacittena pariyesato dukkaá¹-anti sambandho. evaá¹ƒ sabbapadesu. u
rukkhalatÄ• hi, iá¹-á¹-hakapÄ• sÄ• á¹‡Ä• dÄ«hi ca saÃ±channaá¹ƒ mahÄ• nidhiá¹ƒ uddharit
sakkÄ• â€™â€™ ti attano aÃ±Ã±aá¹ƒ sahÄ• yaá¹ƒ pariyesituá¹ƒ theyyacittena sayitaá¹-á¹-h
sabbapayogesu dukkaá¹-aá¹ƒ hotÄ«ti attho. __kudÄ• laá¹ƒ_ bhÅ«mikhaá¹‡anatthÄ• ya __p
paá¹ƒsuuddharaá¹‡atthÄ• ya yaá¹ƒ kiÃ±ci bhÄ• janaá¹ƒ. imesu dvÄ«su kudÄ• lassa ce daá
daá¹‡á¸• atthÄ• ya rukkhato daá¹‡á¸• aá¹ƒ chindato ca kudÄ• lo ce na hoti, kudÄ• lakaraá¹‡
uddharaá¹‡atthÄ• ya akappiyapathaviá¹ƒ khaá¹‡antassapi pacchikaraá¹‡atthÄ• ya paá¹‡á¹‡
piá¹-akavÄ• yanatthÄ• ya valliá¹ƒ chindatopi \Ne I 48/ ubhayatthÄ• pi pariyesane musÄ• bh
dukkaá¹-aÃ±ceva pÄ• cittiyaÃ±ca, itarapayogesu dukkaá¹-amevÄ• ti veditabbaá¹ƒ.

__gacchato_ti dutiyÄ• diá¹ƒ pariyesitvÄ• laddhÄ• vÄ• aladdhÄ• vÄ• nidhiá¹-á¹-hÄ• naá¹
__dukkaá¹-a_nti attho. ettha ca ``theyyacitto dutiyaá¹ƒ vÄ• pariyesatÄ«â€™â€™ tiÄ• di __p
94) ``theyyacittoâ€™â€™ ti vuttattÄ• , idha ``theyyacittenÄ• â€™â€™ ti vacanato ``imaá¹ƒ
buddhapÅ«jaá¹ƒ vÄ• karissÄ• mi, saá¹…ghabhattaá¹ƒ vÄ• karissÄ• mÄ«â€™â€™ ti evam
kusalacittappavattiyÄ• sati anÄ• pattÄ«ti daá¹-á¹-habbaá¹ƒ. __pubbayogato_ti adinnÄ• dÄ•
pubbapayogabhÄ• vato, dutiyapariyesanÄ• dÄ«su pubbapayogesu dukkaá¹-anti attho.

dukkaá¹-aÃ±ca \Be I 62/ aá¹-á¹-havidhaá¹ƒ hoti pubbapayogadukkaá¹-aá¹ƒ sahapayogaduk
anÄ• mÄ• sadukkaá¹-aá¹ƒ durupaciá¹‡á¹‡adukkaá¹-aá¹ƒ vinayadukkaá¹-aá¹ƒ Ã±Ä• tadukka
paá¹-issavadukkaá¹-anti. tattha ``theyyacitto dutiyaá¹ƒ vÄ• kudÄ• laá¹ƒ vÄ• piá¹-akaá¹ƒ vÄ
vÄ• , Ä• patti dukkaá¹-assÄ• â€™â€™ ti vuttaá¹ƒ __pubbapayogadukkaá¹-aá¹ƒ_ nÄ• ma. id
pÄ• cittiyaá¹ƒ, itaresu pubbapayogesu dukkaá¹-aá¹ƒ. ``tatthajÄ• takaá¹ƒ kaá¹-á¹-haá¹ƒ vÄ•
Ä• patti dukkaá¹-assÄ• â€™â€™ ti vuttaá¹ƒ __sahapayogadukkaá¹-aá¹ƒ_. idha adinnÄ• dÄ«
pÄ• cittiyavatthumhi, itaratra ca dukkaá¹-amevÄ• ti ayamettha viseso. muttÄ• maá¹‡iÄ• dÄ«
sÄ• liÄ• dÄ«su sattasu dhaÃ±Ã±esu, sabbesu ca Ä• vudhabhaá¹‡á¸• Ä• dÄ«su Ä• masana
__anÄ• mÄ• sadukkaá¹-aá¹ƒ_. kadalinÄ• á¸·ikerapanasÄ• dirukkhaá¹-á¹-hameva phalaá¹ƒ
dukkaá¹-aá¹ƒ __durupaciá¹‡á¹‡adukkaá¹-aá¹ƒ_. upacaraá¹‡aá¹ƒ __upaciá¹‡á¹‡aá¹ƒ, _ parÄ
duá¹-á¹-hu upaciá¹‡á¹‡aá¹ƒ durupaciá¹‡á¹‡aá¹ƒ, durupaciá¹‡á¹‡e dukkaá¹-aá¹ƒ durupaciá¹‡
bhikkhÄ• cÄ• rakÄ• le patte rajasmiá¹ƒ patite pattaá¹ƒ appaá¹-iggahetvÄ• vÄ• adhovitvÄ•
bhikkhÄ• paá¹-iggahaá¹‡ena dukkaá¹-aá¹ƒ __vinayadukkaá¹-aá¹ƒ, _ vinaye paÃ±Ã±attaá¹ƒ
vinayadukkaá¹-aá¹ƒ. kiÃ±cÄ• pi avasesadukkaá¹-Ä• nipi vinaye paÃ±Ã±attÄ• neva, tathÄ• p
mayÅ«rÄ• disaddehi morÄ• dayo viya idameva tathÄ• vuccati. ``sutvÄ• na vadanti, Ä• patt
vuttaá¹ƒ __Ã±Ä• tadukkaá¹-aá¹ƒ_ nÄ• ma. ekÄ• dasasu samanubhÄ• sanÄ• su ``Ã±attiyÄ•
__Ã±attidukkaá¹-aá¹ƒ_. ``tassa bhikkhave bhikkhuno purimikÄ• ca na paÃ±Ã±Ä• yati, paá¹-
dukkaá¹-assÄ• â€™â€™ ti (Vin I 207) vuttaá¹ƒ __paá¹-issavadukkaá¹-aá¹ƒ_ nÄ• ma. imesu
idha Ä• pajjitabbaá¹ƒ dukkaá¹-aá¹ƒ pubbapayogadukkaá¹-aá¹ƒ nÄ• ma. tenÄ• ha ``pubbayo
gÄ• thÄ• bandhasukhatthaá¹ƒ \Ne I 49/ upasaggaá¹ƒ anÄ• diyitvÄ• ``pubbapayogatoâ€™â

``pubbayogatoâ€™â€™ ti vuttanti gahetabbaá¹ƒ.

ettha \Be I 63/ ca kiÃ±cÄ• pi imesu dukkaá¹-esu asaá¹…gahitÄ• ni ubhatovibhaá¹…gÄ• gat
divÄ• seyyÄ• didukkaá¹-Ä• ni ceva khandhakÄ• gatÄ• ni ca bahÅ«ni dukkaá¹-Ä• ni santi, tÄ
vinayadukkaá¹-eyeva saá¹…gahitabbÄ• ni. ``vinaye paÃ±Ã±attaá¹ƒ dukkaá¹-aá¹ƒ vinayaduk
__sÄ• ratthadÄ«paniyaá¹ƒ_ (Sp-á¹- II 94) vuttanti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III)
rajokiá¹‡á¹‡adukkaá¹-asseva ``vinayadukkaá¹-aâ€™â€™ nti gahaá¹‡aá¹ƒ upalakkhaá¹‡ama
dukkaá¹-Ä• nÄ«ti gaá¹‡anÄ• paricchedoyeva niratthako siyÄ• ti pubbapayoge dukkaá¹-Ä• d
saá¹…gahetabbabhÄ• vepi katipayÄ• ni dassetvÄ• itaresamekato dassanatthaá¹ƒ tesaá¹ƒ
suttaá¹…gasaá¹…gahitattepi geyyagÄ• thÄ• dÄ«naá¹ƒ aá¹-á¹-hannaá¹ƒ visuá¹ƒ dassanaá¹ƒ

<46> __tatthajÄ• takaá¹ƒ kaá¹-á¹-haá¹ƒ vÄ• _ti tasmiá¹ƒ ciranihitanidhÅ«pari jÄ• taá¹ƒ allaá
kaá¹-á¹-haá¹ƒ vÄ• . __lataá¹ƒ vÄ• _ti tÄ• disaá¹ƒ valliá¹ƒ vÄ• . idaá¹ƒ upalakkhaá¹‡aá¹ƒ tiá¹
khuddakagacchÄ• naÃ±ca gahetabbattÄ• . __ubhayatthÄ• pÄ«_ti alle ca sukkhe cÄ• ti vutta
chindato pÄ• cittiyaá¹ƒ ahutvÄ• dukkaá¹-amattassa bhavane kÄ• raá¹‡aá¹ƒ dasseti __ ``sa
avahÄ• rena sahitapayogattÄ• pÄ• cittiyaá¹-á¹-hÄ• nepi dukkaá¹-amevÄ• ti vuttaá¹ƒ hoti. ``
ubhayatthÄ• pi dukkaá¹-aâ€™â€™ nti vadanto paá¹-hamagÄ• thÄ• ya dassitapubbapayoga
visesaá¹ƒ dasseti.

<47> __pathavi_nti kappiyaá¹ƒ vÄ• akappiyaá¹ƒ vÄ• pathaviá¹ƒ. akappiyapathaviá¹ƒ khaá
dukkaá¹-ameva. __byÅ«hato_ti paá¹ƒsuá¹ƒ ekato rÄ• siá¹ƒ karontassa. ``viyÅ«hati ekapass
ti __aá¹-á¹-hakathÄ• _vacanato Å«ha-iccetassa dhÄ• tuno vitakke uppannattepi dhÄ• tÅ«na
vi-upasaggavasena \Be I 64/ idha rÄ• sikaraá¹‡e vattatÄ«ti gahetabbaá¹ƒ. rÄ• sibhÅ«taá¹ƒ
vÄ• hatthena vÄ• pacchiyÄ• vÄ• uddharantassa ca apanentassa ca payogagaá¹‡anÄ• ya
vÄ• _ti ettha avuttasamuccayatthena __vÄ• _-saddena saá¹…gahitanti daá¹-á¹-habbaá¹ƒ. _
nidhikumbhiá¹ƒ hatthena parÄ• masantassa. __vÄ• _ti samuccaye. __dukkaá¹-a_nti duá¹-á¹
satthÄ• rÄ• vuttaá¹ƒ virÄ• dhetvÄ• khalitvÄ• katattÄ• ti dukkaá¹-aá¹ƒ. vuttaÃ±cetaá¹ƒ __pa
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``dukkaá¹-anti \Ne I 50/ hi yaá¹ƒ vuttaá¹ƒ, taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

aparaddhaá¹ƒ viraddhaÃ±ca, khalitaá¹ƒ yaÃ±ca dukkaá¹-aâ€™â€™ nti ||

duá¹-á¹-hu vÄ• virÅ«paá¹ƒ kataá¹ƒ kiriyÄ• ti dukkaá¹-aá¹ƒ. vuttampi cetaá¹ƒ __parivÄ• re_

``yaá¹ƒ manusso kare pÄ• paá¹ƒ, Ä• vi vÄ• yadi vÄ• raho.

`dukkaá¹-aâ€™ nti pavedenti, tenetaá¹ƒ iti vuccatÄ«â€™â€™ ti ||

evaá¹ƒ ``tatthajÄ• takaâ€™â€™ ntiÄ• digÄ• thÄ• dvayÄ• gataá¹ƒ chedanadukkaá¹-aá¹ƒ kh
byÅ«hanadukkaá¹-aá¹ƒ uddharaá¹‡adukkaá¹-aá¹ƒ Ä• masanadukkaá¹-anti paÃ±casu sahap
purimapurimapayogehi Ä• pannÄ• dukkaá¹-Ä• pattiyo pacchimaá¹ƒ pacchimaá¹ƒ dukkaá¹-a
paá¹-ipassambhanti, taá¹ƒtaá¹ƒpayogÄ• vasÄ• ne lajjidhammaá¹ƒ okkamitvÄ• oramati ce, t
desetvÄ• parisuddho hoti. dhuranikkhepamakatvÄ• phandÄ• pentassa thullaccayaá¹ƒ patv
paá¹-ipassambhatÄ«ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) I 94) vuttaá¹ƒ. yathÄ
purimapurimÄ• pattÄ«naá¹ƒ paá¹-ipassaddhi ``Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi \Be I 65/ kar
paá¹-ipassambhantÄ«â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ (Vin III 414, 421, 428, 439) Ä• gatattÄ•
labbhatÄ«ti daá¹-á¹-habbaá¹ƒ. imassa pana suttassa anulomavasena __mahÄ• aá¹-á¹-haka
adinnÄ• dÄ• nasikkhÄ• padepi Ä• pattipaá¹-ipassaddhi pamÄ• á¹‡anti niá¹-á¹-hamettha gan

<48> ``phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassÄ
vuttaá¹ƒ á¹-hÄ• nÄ• cÄ• vane pÄ• rÄ• jikaÃ±ca tassa sÄ• mantÄ• pattibhÅ«taá¹ƒ thullaccay
á¹-hÄ• nabhedaviÃ±Ã±Ä• panamukhena vattabbanti idÄ• ni taá¹ƒ dassetumÄ• ha __ ``mukh
__mukhe_ kumbhimukhavaá¹-á¹-iyaá¹ƒ. __pÄ• saá¹ƒ pavesetvÄ• _ti bandhanaá¹ƒ pÄ• saá¹
__khÄ• á¹‡uke_ti ayokhÄ• á¹‡umhi, khadirakhÄ• á¹‡uke vÄ• . baddhakumbhiyÄ• á¹-hÄ• na
Ã±eyyoti sambandho.

<49> idÄ• ni á¹-hÄ• nabhedaá¹ƒ dasseti __ ``dveâ€™â€™ _tiÄ• dinÄ• . __ ``ekasmiá¹ƒ khÅ
dvÄ«su disÄ• su vÄ• tÄ«su catÅ«su vÄ• disÄ• su khÄ• á¹‡uke khaá¹‡itvÄ• baddhakhÄ• á
á¹-hÄ• nabhedo \Ne I 51/ upalakkhito hoti. valayaá¹ƒ ... pe ... katÄ• ya vÄ• dve á¹-hÄ• nÄ•
__vÄ• _ti samuccaye upalakkhito hoti.

<50> evaá¹ƒ á¹-hÄ• nabhedaá¹ƒ dassetvÄ• idÄ• ni á¹-hÄ• navasena Ä• pajjitabbÄ• Ä• pa
``uddharantassÄ• â€™â€™ _tiÄ• di. __saá¹…khali_nti dÄ• maá¹ƒ. __thullaccaya_nti ekass
Ä• pattÄ«su thÅ«lattÄ• , accayattÄ• ca thullaccayaá¹ƒ nÄ• ma. vuttaÃ±hetaá¹ƒ __parivÄ• r

``thullaccayanti \Be I 66/ yaá¹ƒ vuttaá¹ƒ.

taá¹ƒ suá¹‡ohi yathÄ• tathaá¹ƒ.

ekassa mÅ«le yo deseti.

yo ca taá¹ƒ paá¹-igaá¹‡hati.

accayo tena samo natthi.

tenetaá¹ƒ iti vuccatÄ«â€™â€™ ti || (Vin V 339).

ettha ca thÅ«laccayanti vattabbe ``samparÄ• ye ca (SN a I 49) suggati, taá¹ƒ hoti kaá¹-ukap
ntiÄ• dÄ«su (Dhp 66) viya lakÄ• rassa dvittaá¹ƒ, saá¹ƒyoge Å«kÄ• rassa rasso ca veditabbo
saá¹…khalikabhedato paraá¹ƒ. __á¹-hÄ• nÄ• cÄ• vetÄ«_ti á¹-hitaá¹-á¹-hÄ• nato kesaggama
__nÄ• vaá¹-á¹-hakathÄ• yaá¹ƒ_ ``uddhaá¹ƒ vÄ• adho vÄ• tiriyaá¹ƒ vÄ• antamaso kesagga
Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti (Vin III 99) vuttanayena ``tiriyaâ€™â€™ nti vuttÄ• cata
cÄ• ti chaá¹-á¹-hÄ• nÄ• ni. tÄ• su ekaá¹ƒ disaá¹ƒ apanÄ«yamÄ• nÄ• ya kumbhiyÄ• taá¹ƒdi
á¹-hitapasse orimadisÄ• ya á¹-hitapassena phuá¹-á¹-hokÄ• sassa kesaggamattampi anatikk
thullaccayaá¹ƒ hoti, atikkante á¹-hÄ• nÄ• cÄ• vitattÄ• pÄ• rÄ• jikaá¹ƒ hotÄ«ti veditabbo. im
``á¹-hÄ• nÄ• cÄ• veti ce cutoâ€™â€™ _ti. eseva nayo phandanarahitÄ• ya nidhikumbhiyÄ•

<51> evaá¹ƒ paá¹-hamaá¹ƒ bandhanaá¹ƒ chinditvÄ• pacchÄ• kumbhiggahaá¹‡e nayaá¹ƒ
kumbhiá¹ƒ apanetvÄ• pacchÄ• bandhanÄ• panayane nayaá¹ƒ dassetumÄ• ha __ ``paá¹-h
``paá¹-hamuddhÄ• re thullaccayaá¹ƒ, dutiyuddhÄ• re pÄ• rÄ• jikaâ€™â€™ nti tamevattham

<52> __valaya_nti \Be I 67/ \Ne I 52/ kumbhiyÄ• baddhasaá¹…khalikÄ• ya mÅ«le pavesita
ghaá¹ƒsanto ito cito ca sÄ• retÄ«ti yojanÄ• . __ghaá¹ƒsanto_ti phusÄ• pento. __ito cito ca s
pÄ• rato ca saÃ±cÄ• leti. __rakkhatÄ«_ti ettha ``sÄ«laá¹ƒ bhikkhuâ€™â€™ nti pÄ• á¹-hases
nÄ• pajjatÄ«ti vuttaá¹ƒ hoti. __tatthÄ• _ti tasmiá¹ƒ mÅ«le. __khegataá¹ƒ karontovÄ• _ti sabb
aphusÄ• petvÄ• Ä• kÄ• sagataá¹ƒ karontova. __parÄ• jito_ti á¹-hÄ• nÄ• cÄ• vanassa katat

<53> kumbhimatthake jÄ• tanti yojanÄ• . cirakÄ• laá¹ƒ nihitattÄ• mÅ«lehi kumbhiá¹ƒ vinan
attho. samÄ«pe jÄ• taá¹ƒ rukkhaá¹ƒ chindatoti yojanÄ• . ettha ca ``tatthajÄ• takaá¹ƒ kaá¹-á¹
tiÄ• dikÄ• ya gÄ• thÄ• ya nidhimatthake bhÅ«miyaá¹ƒ á¹-hitarukkhalatÄ• diá¹ƒ chindantassa
pana gÄ• thÄ• ya bhÅ«miá¹ƒ nikhaá¹‡itvÄ• otiá¹‡á¹‡akÄ• le nidhiá¹ƒ vinandhitvÄ• á¹-hitan
khÄ• á¹‡ukaá¹ƒ vÄ• gahetvÄ• Ä• hÄ• ti punaruttidosÄ• bhÄ• vo veditabbo. __ ``atatthajaâ
sahapayogÄ• bhÄ• vamÄ• ha. iminÄ• va purimagÄ• thÄ• ya vuttaá¹ƒ kaá¹-á¹-halatÄ• dÄ«ni
yathÄ• vuttadukkaá¹-assa vatthÅ«ni, samÄ«pÄ• ni ce, pÄ• cittiyasseva vatthÅ«nÄ«ti dÄ«pe

<54> idÄ• ni evaá¹ƒ pariyesitvÄ• diá¹-á¹-hanidhibhÄ• janaá¹ƒ á¹-hitaá¹-á¹-hÄ• nato acÄ• le
bhaá¹‡á¸• amattaá¹ƒ gaá¹‡hato vinicchayaá¹ƒ dassetumÄ• ha __ ``antokumbhigataâ€™â€™
__phandÄ• petÄ«_ti antocÄ• á¹-iyÄ• pakkhitte attano bhÄ• jane pakkhipituá¹ƒ rÄ• sikaraá¹
__apabyÅ«hati vÄ• _ti heá¹-á¹-hÄ• á¹-hitaá¹ƒ gaá¹‡hituá¹ƒ upari á¹-hitÄ• ni apanento viyÅ«
apabyÅ«hantoti (Sp (to Vin III) I 94) aá¹-á¹-hakathÄ• vacanassa dvidhÄ• karontoti \Be I 68/
attho vuttoti attano bhÄ• jane pakkhipituá¹ƒ ito cito ca rÄ• siá¹ƒ karontoti attho veditabbo. __
antokumbhiyameva.

<55> __haranto_ti avaharanto. __muá¹-á¹-hiá¹ƒ chindatÄ«_ti attano bhÄ• janaá¹ƒ pakkhipit
asakkuá¹‡eyyo antokumbhimhi hatthaá¹ƒ otÄ• retvÄ• kumbhigatabhaá¹‡á¸• ena yathÄ• ab
muá¹-á¹-hiyÄ• paricchindati, kumbhigataá¹ƒ muá¹-á¹-hiyÄ• gaá¹‡hanto kumbhigatena muá
asammissaá¹ƒ hoti, tathÄ• paricchinditvÄ• pÄ• dagghanakaá¹ƒ vÄ• atirekapÄ• dagghanal
vuttaá¹ƒ hoti. attano bhÄ• jane gataá¹ƒ katvÄ• vÄ• chindatÄ«ti yojanÄ• . attano bhÄ• janag
kumbhigatena yathÄ• \Ne I 53/ asammissaá¹ƒ hoti, tathÄ• paricchindatÄ«ti attho, sace atta
hutvÄ• kumbhigatena asammissaá¹ƒ bhaá¹‡á¸• aá¹ƒ paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±
pÄ• rÄ• jikoti vuttaá¹ƒ hoti.

<56> __hÄ• raá¹ƒ vÄ• _ti muttÄ• hÄ• raá¹ƒ vÄ• . __pÄ• maá¹…gaá¹ƒ vÄ• _ti suvaá¹‡á¹‡ar
pÄ• maá¹…gaá¹ƒ dÄ• maá¹ƒ. __suttÄ• ru_á¸·hanti sutte Ä• ruá¸·haá¹ƒ suttÄ• ruá¸·haá¹ƒ, su
suttÄ• ruá¸·hanti ekadesasarÅ«pekaseso daá¹-á¹-habbo. ``suttena Ä• vutassÄ• pi suttamay
adhivacanaâ€™â€™ nti __aá¹-á¹-hakathÄ• _vacanato (Sp (to Vin III) I 94) paá¹-hamamuttÄ
suvaá¹‡á¹‡arajatapavÄ• á¸·Ä• dimaá¹‡ikaá¹ƒ vÄ• suttesu Ä• vuá¹‡itvÄ• katÄ• nÄ• nÄ• va
bhaá¹‡á¸• Ä• ni gahetabbÄ• ni. kumbhiyÄ• á¹-hitanti pÄ• á¹-haseso. __phandÄ• petÄ«_ti th
gaá¹‡hitukÄ• matÄ• ya cÄ• leti. __yathÄ• vatthu_nti vÄ«tikkamÄ• nurÅ«paá¹ƒ thullaccayaá
__á¹-hÄ• nÄ• cÄ• vetÄ«_ti á¹-hitaá¹-á¹-hÄ• nato kesaggamattampi atikkÄ• meti \Be I 69/. _
pÄ• timokkhasaá¹ƒvarasÄ«lÄ• parihÄ«noti attho.

aparipuá¹‡á¹‡Ä• ya kumbhiyÄ• ekadesaá¹-á¹-haá¹ƒ bhaá¹‡á¸• aá¹ƒ tato tato kesaggamatta
tattheva antokumbhiyÄ• aÃ±Ã±aá¹ƒ á¹-hÄ• naá¹ƒ nentassa ca tattheva Ä• kÄ• sagataá¹ƒ k
bhÄ• janagataá¹ƒ vÄ• karoti, muá¹-á¹-hiá¹ƒ vÄ• chindatÄ«â€™â€™ ti (Vin III 94) etehi sad
pÄ• daá¹ƒ agghante pÄ• rÄ• jikÄ• hotÄ«ti __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III)
sanniá¹-á¹-hÄ• naá¹ƒ. bhÄ• janatale koá¹-iá¹ƒ á¹-hapetvÄ• kamena sakalabhÄ• janakucchi
mukhavaá¹-á¹-iyÄ• ekÄ• koá¹-i nikkhittÄ• ce, tathÄ• á¹-hapitassa hÄ• rÄ• dino sakalabhÄ
koá¹-iá¹ƒ gahetvÄ• ujukaá¹ƒ ukkhipantassa osÄ• nakoá¹-i bhÄ• janatalato kesaggamattam
mukhavaá¹-á¹-iyaá¹ƒ ghaá¹ƒsitvÄ• Ä• kaá¸• á¸• hantassa sakalabhÄ• janodaraá¹ƒ khepetv
á¹-hapitakoá¹-iyÄ• phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ aparÄ• ya koá¹-iyÄ• kesaggamattampi atik
bhÄ• janakucchiyÄ• upaá¸• á¸• haá¹ƒ vatthÄ• dinÄ• kenaci pÅ«retvÄ• tassopari á¹-hapita
á¹-hitokÄ• sameva á¹-hÄ• nanti tato kesaggamattaá¹ƒ apanentassapi pÄ• rÄ• jikaá¹ƒ hotÄ«

<57> __sappiÄ• dÄ«sÅ«_ti bhÄ• janagatesu sappiÄ• didravavatthÅ«su yaá¹ƒ kiÃ±ci. __pÄ
pÅ«retÄ«ti pÄ• dapÅ«raá¹‡aá¹ƒ, pÄ• dagghanakanti attho. pivato parÄ• jayoti sambandho.
54/ payogena pÄ«tamatte pÄ• dapÅ«raá¹‡eti yojanÄ• . ``mukhagataá¹ƒ vinÄ• â€™â€™ ti p
payogenÄ• _ti dhuranikkhepamakatvÄ• ekÄ• baddhaá¹ƒ katvÄ• Ä• kaá¸• á¸• hetvÄ• \Be I
``mukhagataá¹ƒ vinÄ• â€™â€™ ti iminÄ• sace galagateneva pÄ• do pÅ«rati, antogalaá¹ƒ p
hoti. mukhagatena pÅ«rati, mukhagataá¹ƒ bhÄ• janagatena viyojetvÄ• oá¹-á¹-hesu pihitesÅ
veá¸·unaá¸·Ä• dÄ«hi Ä• kaá¸• á¸• hetvÄ• pivantassa nÄ• á¸·agatena pÅ«rati, nÄ• á¸·agataa

nÄ• á¸·ikoá¹-iyaá¹ƒ aá¹…guliyÄ• pihitÄ• yanti vuttaá¹ƒ hoti. idaá¹ƒ ``attano bhÄ• janagataá¹
muá¹-á¹-hiá¹ƒ vÄ• chindatÄ«â€™â€™ ti (Vin III 94) vuttanayassa anulomavasena mahÄ• p
III) I 94) aá¹-á¹-hakathÄ• su vuttanayena gahetabbanti adhippÄ• yo.

``ekeneva payogena pÄ«tamatte parÄ• jayoâ€™â€™ ti iminÄ• sappiÄ• dÄ«su mahagghes
pÄ• dapÅ«raá¹‡aÃ±ce hoti, ekavÄ• rameva mukhena vÄ• sappiÄ• dinÄ• vÄ• bhÄ• janaga
chinnamattepi attano bhÄ• jane kumbhiá¹ƒ paá¹‡Ä• metvÄ• pakkhittena kumbhigate chinna
gahetabbaá¹ƒ.

<58> ``dhuranikkhepaá¹ƒ katvÄ• punappunaá¹ƒ pivantassa na parÄ• jayoâ€™â€™ ti imin
punappunaá¹ƒ pivato parÄ• jayoti sÄ• matthiyÄ• vuttaá¹ƒ hoti. dhuranikkhepaá¹ƒ akatvÄ•
gahetvÄ• vÄ• puá¹-Ä• dÄ«hi vÄ• gahetvÄ• pÄ• dapÅ«raá¹‡amattaá¹ƒ pivantassa parÄ• j

59-60__._ sace khipati theyyacittoti sambandho. __yaá¹ƒ kiÃ±ci bhaá¹‡á¸• aka_nti telapivan
dukÅ«lasÄ• á¹-akacammakhaá¹‡á¸• Ä• dikaá¹ƒ bhaá¹‡á¸• aá¹ƒ. __telakumbhiyaá¹ƒ_ paras
nikkhittabhaá¹‡á¸• aá¹ƒ. __dhuva_nti ekaá¹ƒsena. tÄ• vade vinassatÄ«ti sambandho. __tÄ•
khaá¹‡eyeva. katarasmiá¹ƒ khaá¹‡eti Ä• ha __ ``hatthato muttamatteâ€™â€™ _ti, telassa p
pubbapayogattÄ• \Be I 71/ paá¹-hamameva hotÄ«ti adhippÄ• yo. __vinassatÄ«_ti sÄ«lavin
__Ä• viÃ±jetvÄ• _ti paá¹‡Ä• metvÄ• . __gÄ• á¸·etÄ«_ti paggharÄ• peti. ``sÄ• á¸·etÄ«â€™â€
attho. sÄ• á¸·a savaneti dhÄ• tu. __tathÄ• _ti ``theyyacitto vinassatÄ«â€™â€™ ti Ä• kaá¸• â
evaá¹ƒ karontassa pÄ• rÄ• jiko hotÄ«ti vuttaá¹ƒ hoti.

<61> __ta_nti telassa okiraá¹‡abhÄ• vaá¹ƒ Ã±atvÄ• paá¹-hamameva tucchabhÄ• jane the
pÄ• dagghanakatelapivanakaá¹ƒ \Ne I 55/ taá¹ƒ vatthÄ• dibhaá¹‡á¸• aá¹ƒ. __ ``uddharanto
sÄ• vadhÄ• raá¹‡avacanena ``pÄ«tamatte parÄ• jayoâ€™â€™ ti dassitaá¹ƒ mahÄ• aá¹-á¹-
paá¹-ikkhittaá¹ƒ hoti. __dhaá¹ƒsito_ti ``sÄ• sanakapparukkhÄ• pÄ• tito, pÄ• rÄ• jikÄ• panno
``theyyacittoâ€™â€™ ti Ä• kaá¸• á¸• hanatthaá¹ƒ ``tathÄ• â€™â€™ ti Ä• netvÄ• sambandh
suddhacittena gopanatthÄ• ya tucchabhÄ• jane vatthÄ• diá¹ƒ nikkhipitvÄ• aÃ±Ã±ena taá¹ƒ
pacchÄ• suddhacitteneva uddharato na dosoti dÄ«pitaá¹ƒ hoti.

<62> __tatthevÄ• _ti á¹-hitaá¹-á¹-hÄ• neyeva. __bhindato_ti á¹-hÄ• nÄ• acÄ• vetvÄ• tiá¹‡
bhikkhuno á¹-hÄ• nÄ• cÄ• vanÄ• dhippÄ• yaá¹ƒ vinÄ• pÄ• sÄ• á¹‡Ä• dinÄ• kenaci paharit
``mantosadhÄ• nubhÄ• vena bhindatoâ€™â€™ ti ca vadanti. __chaá¸• á¸• entassÄ• _ti ach
paripuá¹‡á¹‡atelaghaá¹-Ä• dÄ«su cÄ• pallena vÄ• lukaá¹ƒ vÄ• udakaá¹ƒ vÄ• okiritvÄ• utt
``udakamÄ• tikaá¹ƒ ghaá¹-Ä• bhimukhaá¹ƒ katvÄ• opilÄ• pentassÄ• â€™â€™ ti vadanti. á¹
satipi theyyacittÄ• bhÄ• vena pÄ• rÄ• jikÄ• na vijjati, bhaá¹‡á¸• adeyyaá¹ƒ \Be I 72/ pana h
sanniá¹-á¹-hÄ• naá¹ƒ. __jhÄ• pentassÄ• _ti kaá¹-á¹-hÄ• ni pakkhipitvÄ• jhÄ• pentassa. __a
karontassÄ• _ti uccÄ• rapassÄ• vÄ• dimokiritvÄ• aparibhogaá¹ƒ karontassa. __dukkaá¹-a_

catÅ«supi á¹-hÄ• nesu __padabhÄ• janiyaá¹ƒ_ dukkaá¹-ameva Ä• gatattÄ• vuttaá¹ƒ.

bhÅ«maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<63> idÄ• ni thalaá¹-á¹-he vinicchayaá¹ƒ dassetumÄ• ha __ ``á¹-hapitaâ€™â€™ _ntiÄ• di.
attharitvÄ• . ettha __ca_-saddo avuttasampiá¹‡á¸• anattho, tena thale rÄ• sikatadhaÃ±Ã±Ä•
nimikumbhiyÄ• vuttavinicchayÄ• nusÄ• rena viÃ±Ã±Ä• tuá¹ƒ sakkÄ• ti taá¹ƒ sarÅ«pato avu
__attharaá¹‡Ä• dika_nti paccattharaá¹‡Ä• dikaá¹ƒ. __veá¹-hetvÄ• uddharantassÄ• _ti kilaÃ
vaá¹-á¹-etvÄ• saá¹ƒharitvÄ• uddharantassa. __mutte á¹-hÄ• nÄ• _ti kamena saá¹ƒharitvÄ•
kesaggamattampi mutte sati. __parÄ• bhavo_ti sÄ• sanato parihÄ«no.

<64> evaá¹ƒ attharitvÄ• á¹-hapitavatthÄ• dÄ«naá¹ƒ saá¹ƒharitvÄ• gahaá¹‡e vinicchayaá¹ƒ
Ä• kaá¸• á¸• hane vinicchayaá¹ƒ dassetumÄ• ha __ ``orimantenÄ• â€™â€™ _tiÄ• di. __pi,
samuccinoti. __ujukaá¹ƒ kaá¸• á¸• hatopi vÄ• _ti attharitvÄ• á¹-hapitavatthÄ• dikaá¹ƒ catÅ«
disaá¹ƒ ujukamÄ• kaá¸• á¸• hato \Ne I 56/ ca pÄ• rÄ• jikaá¹ƒ hoti. kadÄ• ti ce? etthÄ• pi orin
phuá¹-á¹-hamokÄ• saá¹ƒ pÄ• rimantato atikkante pÄ• rÄ• jikanti yojanÄ• . __orimantena phu
gahetvÄ• Ä• kaá¸• á¸• hantassa attano á¹-hitadisÄ• gatapariyantena phusitvÄ• á¹-hitaá¹-á¹
__pÄ• rimantato_ti pÄ• rimantena, karaá¹‡atthe to-paccayo.

__thalaá¹ƒ_ \Be I 73/ nÄ• ma paá¹-icchannÄ• paá¹-icchannabhÅ«mipÄ• sÄ• dapabbatatalÄ
dhaÃ±Ã±Ä• dibhaá¹‡á¸• aá¹ƒ __thalaá¹-á¹-haá¹ƒ_ nÄ• ma hoti. tattha sabbattha vinicchayo

thalaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

65-6__._ __paricchedÄ• _ti á¹-hÄ• naparicchedÄ• . sesaá¹ƒ suviÃ±Ã±eyyameva.

67-8__._ __khegata_nti Ä• kÄ• sagataá¹ƒ. __assÄ• _ti morassa. __ta_nti moraá¹ƒ.

<69> __á¹-hÄ• nÄ• _ti yathÄ• paricchinnÄ• chabbidhÄ• á¹-hÄ• nÄ• . __tassÄ• _ti morass
__tassÄ• _ti vÄ• bhikkhussa thullaccayamudÄ«ritaá¹ƒ.

<70> aggahetvÄ• hatthena leá¸• á¸• ukhipanÄ• dipayogena moraá¹ƒ tÄ• setvÄ• á¹-hitaá¹-
á¹-hÄ• nÄ• _ti morassa attano chappakÄ• raá¹-á¹-hÄ• nÄ• . __sayaá¹ƒ á¹-hÄ• nÄ• _ti bhikk
samaá¹‡abhÄ• vatoti vuttaá¹ƒ hoti.

71-2__._ idÄ• ni ``á¹-hÄ• nÄ• cÄ• veti ce moraâ€™â€™ nti dassitaá¹ƒ á¹-hÄ• nÄ• cÄ• vana
``phuá¹-á¹-hokÄ• saâ€™â€™ _ntiÄ• di.

<73> __kare nilÄ«yatÄ«_ti pasÄ• ritahatthatale nisÄ«dati.

<75> __uá¸• á¸• etvÄ• _ti Ä• kÄ• saá¹ƒ uppatitvÄ• .

<76> __aá¹…ge_ \Ne I 57/ __nilÄ«na_nti aá¹ƒsakÅ«á¹-Ä• disarÄ«rÄ• vayave nilÄ«naá¹ƒ. _
paá¹-hamuddhÄ• rapÄ• de. __dutiye_ pÄ• de.

<77> __pÄ• dÄ• na_nti \Be I 74/ dvinnaá¹ƒ pÄ• dÄ• naá¹ƒ. __kalÄ• passÄ• _ti bhÅ«miyaá
kalÄ• paggassa.

<78> __tato pathavito_ti tÄ«hi avayavehi patiá¹-á¹-hitapathavippadesato, na paá¹-hamato t
na dutiyato tattha thullaccayattÄ• , tatiyÄ• pana á¹-hÄ• nÄ• kesaggamattampi cÄ• vayato
hoti.

ettÄ• vatÄ• ---

``paÃ±jare á¹-hitaá¹ƒ moraá¹ƒ saha paÃ±jarena uddharati, pÄ• rÄ• jikaá¹ƒ. yadi pana pÄ• d
agghavasena kattabbaá¹ƒ. antovatthumhi carantaá¹ƒ moraá¹ƒ theyyacitto padasÄ• bahivat
dvÄ• rapariccheda á¹ƒ atikkÄ• meti, pÄ• rÄ• jikaá¹ƒ. vaje á¹-hitabalibaddassa hi vajo viya an
á¹-hÄ• naá¹ƒ. hatthena pana gahetvÄ• antovatthusmimpi Ä• kÄ• sagataá¹ƒ karontassa pÄ•
carantampi gÄ• mapariccheda á¹ƒ atikkÄ• mentassa pÄ• rÄ• jikaá¹ƒ. sayameva nikkhamitvÄ
vatthÅ«pacÄ• re vÄ• carantaá¹ƒ pana theyyacitto kaá¹-á¹-hena vÄ• kathalÄ• ya vÄ• utrÄ•
karoti, moro uá¸• á¸• etvÄ• antogÄ• me vÄ• antovatthumhi vÄ• chadanapiá¹-á¹-he vÄ• ni
aá¹-avÄ«bhimukho uá¸• á¸• eti vÄ• gacchati vÄ• , `aá¹-aviá¹ƒ pavesetvÄ• gahessÄ• mÄ«â
pathavito kesaggamattampi uppatitamatte vÄ• dutiyapadavÄ• re vÄ• pÄ• rÄ• jikaá¹ƒ. kasm
nikkhamantassa á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ hotÄ«â€™â€™ ti (Sp (to Vin III) I 96

aá¹-á¹-hakathÄ• gato \Be I 75/ vinicchayo upalakkhitoti veditabbaá¹ƒ. kapiÃ±jarÄ• diparasan
eseva vinicchayo daá¹-á¹-habbo.

<79> __patte_ti dvÄ• re bhikkhÄ• ya á¹-hitaá¹ƒ bhikkhuno hatthagate patte. __tassa_ theyy

<80> __anuddharitvÄ• vÄ• _ti \Ne I 58/ patte patitaá¹ƒ suvaá¹‡á¹‡Ä• diá¹ƒ hatthena anukk
paá¹-hamapadavÄ• re thullaccayaá¹ƒ gammamÄ• nattÄ• na vuttaá¹ƒ.

<81> __hatthe_ti hatthatale. __vatthe_ti cÄ«vare. __matthake_ti sirasi. gÄ• thÄ• chandava
Ä• kÄ• rassa rassattaá¹ƒ. __patiá¹-á¹-hita_nti patitaá¹ƒ. __ta_nti chijjamÄ• naá¹ƒ taá¹ƒ
suvaá¹‡á¹‡akhaá¹‡á¸• Ä• di. yadi Ä• kÄ• se gacchantaá¹ƒ, patantaá¹ƒ vÄ• hatthena gaá¹‡

á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• naá¹ƒ, tato kesaggamattampi apanentassa pÄ• rÄ• jikaá¹ƒ.
theyyacittena gacchato dutiyapÄ• duddhÄ• re. vatthÄ• dÄ«su patitepi eseva nayo.

Ä• kÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<82> __maÃ±capÄ«á¹-hÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena maÃ±capÄ«á¹-hasadise veh
saá¹…gaá¹‡hÄ• ti. __Ä• mÄ• sampÄ«_ti hatthena vÄ• kÄ• yena vÄ• Ä• masitabbaá¹ƒ vatt
tathÄ• aparÄ• masitabbaá¹ƒ suvaá¹‡á¹‡Ä• diá¹ƒ. __Ä• masantassÄ• _ti hatthÄ• dÄ«hi parA
``dukkaá¹-aâ€™â€™ _nti iminÄ• phandÄ• pane thullaccayaÃ±ca á¹-hÄ• nÄ• cÄ• vane pÄ•
thalaá¹-á¹-he vuttanayena viÃ±Ã±Ä• tuá¹ƒ sakkÄ• ti atidisati. á¹-hÄ• naparicchedo pana maA
ukkhipantassa catunnaá¹ƒ pÄ• dÄ• naá¹ƒ vasena, tatraá¹-á¹-hameva gaá¹‡hantassa maÃ±c
phusitvÄ• \Be I 76/ majjhe aphusitvÄ• á¹-hitassa khalimakkhitathaddhasÄ• á¹-akassa catur
vasena, aá¹-anÄ«su phusitvÄ• á¹-hitassa aá¹-anÄ«naá¹ƒ vasena vÄ• veditabbo.

<83> __vaá¹ƒse_ti cÄ«varavaá¹ƒse, iminÄ• cÄ«varanikkhepanatthÄ• ya á¹-hapitarukkhada
upalakkhitÄ• . __orato_ti attano á¹-hitadisÄ• bhimukhato. __bhoga_nti saá¹ƒharitvÄ• cÄ«va
á¹-hapitamajjhaá¹-á¹-hÄ• naá¹ƒ. __anta_nti nÄ• metvÄ• ekato kataá¹ƒ, ubhayÄ• naá¹ƒ vÄ•
katvÄ• _ti vaá¹ƒsato parabhÄ• ge katvÄ• .

<84> __cÄ«varena phuá¹-á¹-hokÄ• so_ti cÄ«varena phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ. __tassÄ•
cÄ«varassa. __so sakalo_ cÄ«varavaá¹ƒso á¹-hÄ• naá¹ƒ na tu hotÄ«ti matoti sambandho.

85-6__._ orimantena \Ne I 59/ phuá¹-á¹-haá¹ƒ vÄ• taá¹ƒ okÄ• santi sambandho. cÄ«varabh
theyyacittena attano abhimukhaá¹ƒ Ä• kaá¸• á¸• hato attano á¹-hitadisÄ• ya cÄ«varavaá¹ƒse
á¹-hitaá¹-á¹-hÄ• napariyantaá¹ƒ itarena atikkÄ• mayato cutÄ«ti sambandho. __itarena_ pÄ•
cÄ«varassa phuá¹-á¹-hokÄ• sapariyantaá¹ƒ itarena phuá¹-á¹-haá¹ƒ taá¹ƒ okÄ• saá¹ƒ orimar
cutÄ«ti yojanÄ• . __itarenÄ• _ti pÄ• rimantena bhittipasse cÄ«varavaá¹ƒse phusitvÄ• á¹-hit
__phuá¹-á¹-haá¹ƒ_ cÄ«varavaá¹ƒsokÄ• saá¹ƒ. __orimantenÄ• _ti attano á¹-hitadisÄ• ya cÄ«
á¹-hapitacÄ«varappadesena. __atikkÄ• mayato_ti kesaggamattampi atikkÄ• mentassa.

evaá¹ƒ dÄ«ghantÄ• kaá¸• á¸• hane sambhavantaá¹ƒ vikappaá¹ƒ dassetvÄ• idÄ• ni tiriyante
dassetumÄ• ha __ ``dakkhiá¹‡antenÄ• â€™â€™ _tiÄ• di. __punÄ• _ti atha vÄ• . dakkhiá¹‡a
phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ vÄ• mantena \Be I 77/ atikkÄ• mayato cutÄ«ti yojanÄ• . cÄ«vara
cÄ«varÄ• bhimukhaá¹ƒ á¹-hitassa attano dakkhiá¹‡apasse cÄ«varakoá¹-iyÄ• phuá¹-á¹-haá¹
cÄ«varaá¹-á¹-hitappadesaá¹ƒ vÄ• mapasse cÄ«varantena atikkÄ• mayato pÄ• rÄ• jikamevÄ
phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ itarena atikkÄ• mayato vÄ• cutÄ«ti yojanÄ• . __vÄ• mantena p
cÄ«varÄ• bhimukhaá¹ƒ á¹-hitassa vÄ• mapasse cÄ«varantena phuá¹-á¹-haá¹ƒ cÄ«varaá¹-á¹
dakkhiá¹‡apasse cÄ«varantena atikkÄ• mayato vÄ• __cuti_ pÄ• rÄ• jikÄ• hotÄ«ti attho.

<87> __vaá¹ƒsato_ti cÄ«varena phusitvÄ• á¹-hitacÄ«varavaá¹ƒsappadesato. ``kesaggama
potthake likhanti, taá¹ƒ na gahetabbaá¹ƒ. __ ``ukkhitteâ€™â€™ _ti bhummekavacanantena
paccattekavacanantatÄ• na yujjatÄ«ti. ``kesaggamatte ukkhitteâ€™â€™ ti katthaci pÄ• á¹-h
pamÄ• á¹‡aá¹ƒ.

<88> vimocento thullaccayaá¹ƒ phuseti yojanÄ• . cÄ«varavaá¹ƒse phusÄ• petvÄ• , aphusÄ
bandhitvÄ• á¹-hapitacÄ«varaá¹ƒ gaá¹‡hitukÄ• mo theyyacittena bandhanaá¹ƒ mocento thul
attho. __mutte_ti muttamatte. pÄ• rÄ• jiko hoti á¹-hÄ• nÄ• cutabhÄ• vatoti adhippÄ• yo.

<89> __veá¹-hetvÄ• _ti ettha ``vaá¹ƒsamevÄ• â€™â€™ ti sÄ• matthiyato labbhati. cÄ«vara
tattheva á¹-hapitacÄ«varaá¹ƒ nibbeá¹-hentassa bhikkhunopi ayaá¹ƒ nayoti sambandho. __n
viniveá¹-hentassa. __ayaá¹ƒ nayo_ti ``nibbeá¹-hentassa thullaccayaá¹ƒ, nibbeá¹-hite pÄ• rÄ
yathÄ• vuttanayamatidisati \Ne I 60/. valayaá¹ƒ chindato vÄ• pi ayaá¹ƒ nayoti sambandho. `
á¹-hapitaá¹ƒ, cÄ«varaâ€™â€™ nti ca Ä• netvÄ• yojetabbaá¹ƒ. cÄ«varavaá¹ƒse pavesetvÄ•
cÄ«varavalayaá¹ƒ yathÄ• chinnamatte á¹-hÄ• nÄ• cavati, tathÄ• chindantassa bhikkhuno
chinne pÄ• rÄ• jikanti attho. __mocentassÄ• pyayaá¹ƒ nayo_ti etthÄ• pi ``valayaâ€™â€™ n
``bhikkhunoâ€™â€™ tiÄ• dipadÄ• ni yojetabbÄ• ni. cÄ«varavaá¹ƒse á¹-hapitaá¹ƒ cÄ«varaá
thullaccayapÄ• rÄ• jikÄ• ni pubbe vuttanayÄ• neva.

iha purimena __api_-saddena yathÄ• vuttapakÄ• radvaye sampiá¹‡á¸• ite itarena __api_-sa
avuttasampiá¹‡á¸• anamantarena atthavisesÄ• bhÄ• vato avuttamatthaá¹ƒ sampiá¹‡á¸• eti,
karoti, nÄ«harati vÄ• â€™â€™ ti pakÄ• radvayaá¹ƒ saá¹…gaá¹‡hÄ• ti. tena rukkhamÅ«le p
á¹-hapitanidhisaá¹…khalikavalayamiva cÄ«varavaá¹ƒse sabbaá¹-á¹-hÄ• nehipi aphusÄ• pet
Ä• kÄ• sagataá¹ƒ karontassÄ• pi cÄ«varavaá¹ƒsakoá¹-iyÄ• bahi nÄ«harantassÄ• pi thullac
vuttanayeneva Ã±Ä• tabbÄ• nÄ«ti eteyeva saá¹…gaá¹‡hÄ• ti. ``valayaá¹ƒ chindato vÄ• pi, n
Ä• kÄ• sagataá¹ƒ vÄ• karoti, nÄ«harati vÄ• â€™â€™ ti imesu catÅ«su vikappesu ekampi ta
cÄ«varavalayaá¹ƒ cÄ«varavaá¹ƒse ghaá¹ƒsetvÄ• ito cito ca saÃ±cÄ• rentassa cÄ«varavala
cÄ«varavaá¹ƒso á¹-hÄ• nanti ``á¹-hÄ• nÄ• cÄ• vanaá¹ƒ natthÄ«â€™â€™ ti vuttabyatirekava
gahetabbaá¹ƒ.

<90> __á¹-hapitassa hÄ«_ti ettha pasiddhisÅ«cakaá¹ƒ __hi_-saddaá¹ƒ Ä• netvÄ• ``cÄ«var
yojetvÄ• visesatthajotakaá¹ƒ __tu_-saddaá¹ƒ Ä• netvÄ• ``á¹-hapitassa tÅ«â€™â€™ ti yoje
nipÄ• tÄ• namanekatthattÄ• yathÄ• á¹-hÄ• ne á¹-hitÄ• nameva visesatthe __hi_-saddo, pas
yojetabbo. vinicchayo veditabboti yojanÄ• . dÄ«ghato vÄ• tiriyato vÄ• pasÄ• retvÄ• \Be I 7
nikkhittassa cÄ«varassa vinicchayo pana saá¹ƒharitvÄ• cÄ«varavaá¹ƒse á¹-hapitacÄ«varav
``orimantena ... pe ... pÄ• rÄ• jikaá¹ƒ bhaveâ€™â€™ ti gÄ• thÄ• ttaye vuttanayena veditabb

<91> __sikkÄ• yÄ• _ti olambikÄ• dhÄ• re. yaá¹ƒ bhaá¹‡á¸• akanti sambandho. __pakkhipit
__laggitaá¹ƒ hotÄ«_ti olambitaá¹ƒ hoti. __ ``sikkÄ• to taá¹ƒ haranto vÄ• cutoâ€™â€™ _ti et
61/ sikkÄ• ya phuá¹-á¹-haá¹-á¹-hÄ• navasena á¹-hÄ• nÄ• cÄ• vanaá¹ƒ veditabbaá¹ƒ. dutiyav
bandhanaá¹-á¹-hÄ• nassa ca bhittipasse phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ yadi siyÄ• , tassa ca v
á¹-hÄ• nÄ• cÄ• vanaá¹ƒ veditabbaá¹ƒ.

92-3__._ __kuntÄ• dÄ«_ti __Ä• di_-saddena bhindivÄ• lÄ• di dÄ«ghavatthu gahetabbaá¹ƒ.
bhittiyaá¹ƒ paá¹-ipÄ• á¹-iyÄ• nivesitÄ• ni migasiá¹…gÄ• ni vÄ• sÅ«lÄ• ni vÄ• __nÄ• gadan
kuntaphalakoá¹-iyaá¹ƒ vÄ• . __bunde vÄ• _ti kuntadantamÅ«le vÄ• . __parikaá¸• á¸• hato_t

__phuá¹-á¹-hokÄ• sa_nti tasmiá¹ƒ tasmiá¹ƒ nÄ• gadante phuá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ atikkÄ
parÄ• jayo siyÄ• ti sambandho, á¹-hapitaá¹-á¹-hapitaá¹-á¹-hÄ• naá¹ƒ vihÄ• ya kesaggamatta
pÄ• rÄ• jikanti attho. kesaggena antarena hetunÄ• parÄ• jayoti gahetabbaá¹ƒ, kesaggamat
pÄ• rÄ• jikaá¹ƒ hotÄ«ti attho.

94-5__._ evaá¹ƒ dÄ«ghato Ä• kaá¸• á¸• hane, ukkhipane ca vinicchayaá¹ƒ dassetvÄ• tiriya
nayane ca vinicchayaá¹ƒ dassetumÄ• ha __ ``pÄ• kÄ• rÄ• bhimukhoâ€™â€™ _tiÄ• di. __Ä
80/ á¹-hitaá¹-á¹-hÄ• nÄ• bhimukhaá¹ƒ Ä• viÃ±chati. __orimantaphuá¹-á¹-hokÄ• sa_nti orima
attano disÄ• ya kuntadaá¹‡á¸• ena phuá¹-á¹-hokÄ• santi attho. ettha accayanakiriyÄ• samba
sÄ• mivacanappasaá¹…ge upayogavacanaá¹ƒ. ``sakammakadhÄ• tuppayoge upayogavaca
kammattheyeva upayogavacanaâ€™â€™ nti eke vadanti, etaá¹ƒ kaccÄ• yanalakkhaá¹‡ena
__itarantaccaye_ti itarantena kato accayoti itarantaccayo, majjhepadalopasamÄ• so, pÄ• rin
kattabbÄ• tikkame kateti attho. kesaggena cutoti yojanÄ• . yathÄ• vuttoyeva attho.

__parato pellantassÄ• _ti parato katvÄ• pellantassa, bhittipassÄ• bhimukhaá¹ƒ katvÄ• nip
__tathevÄ• _ti ``kesaggena cutoâ€™â€™ ti Ä• kaá¸• á¸• hati. __á¹-hapitepi ca_ kuntÄ• dim
``kesaggenÄ• â€™â€™ tiÄ• dinÄ• ayameva vinicchayanayo vattabboti attho.

<96> tÄ• lassa phalaá¹ƒ cÄ• lentassa __assa_ bhikkhuno __yena_ phalena __vatthu_ paÃ
__tasmiá¹ƒ_ phale bandhanÄ• mutte pÄ• rÄ• jikaá¹ƒ bhaveti yojanÄ• .

<97> __tÄ• lassa_ \Ne I 62/ __piá¹‡á¸• iá¹ƒ chindatÄ«_ti tÄ• laphalakaá¹‡á¹‡ikaá¹ƒ chindat
pÅ«rati, tassÄ• chinnamattÄ• ya ``assa pÄ• rÄ• jikaá¹ƒ siyÄ• â€™â€™ ti heá¹-á¹-hÄ• vutta
tÄ• lapiá¹‡á¸• i sace Ä• kÄ• sagatÄ• hoti, piá¹‡á¸• imÅ«lameva á¹-hÄ• naá¹ƒ. paá¹‡á¹‡ada
apassÄ• ya á¹-hitÄ• ce, á¹-hitaá¹-á¹-hÄ• nehi saha piá¹‡á¸• imÅ«laá¹ƒ gahetvÄ• á¹-hÄ• na
á¹-hÄ• nÄ• cÄ• vanena pÄ• rÄ• jikampi daá¹-á¹-habbaá¹ƒ. __eseva nayo_ti ``yena vatthu pÅ
mutte assa pÄ• rÄ• jikaá¹ƒ siyÄ• â€™â€™ ti yathÄ• vutto eva nayo. etesu sabbesu \Be I 81
pÄ• rÄ• jikavÄ«tikkamato pubbabhÄ• gÄ• nantarappayoge thullaccayaÃ±ca sahapayoge pÄ

dukkaá¹-aÃ±ca tatopi pubbapayoge pÄ• cittiyaá¹-á¹-hÄ• ne pÄ• cittiyaÃ±ca dukkaá¹-aÃ±ca
gamanadutiyapariyesanÄ• diavasesapayogesu adinnÄ• dÄ• napubbakattÄ• dukkaá¹-aÃ±ca

vehÄ• saá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<98> udake nidhiá¹-á¹-hÄ• naá¹ƒ gacchatoti sambandho. agambhÄ«rodake nidhiá¹-á¹-hÄ•
pade pade pubbapayoge __dukkaá¹-aá¹ƒ_ hotÄ«ti yojanÄ• . __gambhÄ«re pana tathÄ• _ti
dukkaá¹-aâ€™â€™ nti yathÄ• vuttamatidisati. __gacchato_ti tarato, hatthaá¹ƒ acÄ• letvÄ•
padavÄ• ragaá¹‡anÄ• ya, hatthena ca vÄ• yamantassa ``padavÄ• renÄ• â€™â€™ ti idaá¹ƒ
hatthavÄ• ragaá¹‡anÄ• ya padavÄ• ragaá¹‡anÄ• ya dukkaá¹-Ä• ni veditabbÄ• ni. tena vutta
``gambhÄ«re hatthehi vÄ• pÄ• dehi vÄ• payogaá¹ƒ karontassa hatthavÄ• rehi vÄ• padavÄ
dukkaá¹-aâ€™â€™ nti (Sp (to Vin III) I 98).

__ummujjanÄ• disÅ«_ti ettha __Ä• di_-saddena nimujjanaá¹ƒ saá¹…gaá¹‡hÄ• ti. etthÄ• pi
anuvattamÄ• nattÄ• payoge payoge dukkaá¹-anti ayamattho veditabbo. nihitakumbhiyÄ• g
nimujjanummujjanesupi hatthavÄ• rena, padavÄ• rena, hatthapadavÄ• rehi ca dukkaá¹-ame
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``eseva nayo kumbhigahaá¹‡atthaá¹ƒ nimujjanummujjanesÅ«â€™
98).

imissÄ• gÄ• thÄ• ya ``nidhiá¹-á¹-hÄ• naá¹ƒ gacchato dukkaá¹-aâ€™â€™ nti vacanato tath
udakasappacaá¹‡á¸• amacchadassanena bhÄ• yitvÄ• palÄ• yantassa gamanassa atadatth
\Ne I 63/ viÃ±Ã±Ä• yati. ettha dutiyapariyesanÄ• disabbapayogesu pÄ• cittiyaá¹-á¹-hÄ• ne \
pÄ• cittiyena saha dukkaá¹-aÃ±ca avasesapayogesu suddhadukkaá¹-aÃ±ca sahapayoge bh
anÄ• mÄ• sadukkaá¹-aÃ±ca phandÄ• pane thullaccayaÃ±ca á¹-hÄ• nÄ• cÄ• vane pÄ• rÄ• j
viÃ±Ã±Ä• tuá¹ƒ sakkÄ• ti na vuttanti daá¹-á¹-habbaá¹ƒ. tattha á¹-hÄ• nabhedo paÃ±cadhÄ•
osÄ• retuá¹ƒ sakkuá¹‡eyyattÄ• adhodisÄ• ya saha chabbidhaá¹ƒ hotÄ«ti ayametesaá¹ƒ vis

<99> __tattha jÄ• takapupphesÅ«_ti tasmiá¹ƒ jale ruá¸·hesu uppalÄ• dikusumesu, niddhÄ•
pupphenÄ• _ti niddhÄ• ritabbaá¹ƒ. __chindato_ti ettha vattamÄ• nakÄ• lavasena atthaá¹ƒ a
``chinnavatoâ€™â€™ ti bhÅ«tavasena attho gahetabbo. evaá¹ƒ aggahite antimassa payoga
thullaccayÄ• rahattÄ• pÄ• rÄ• jikavacanassa vatthuvirodhitÄ• ya ca imasseva pacchimakus
pupphanÄ• á¸·apasse tacamattepi acchinne pÄ• rÄ• jikaá¹ƒ natthÄ«ti dassetuá¹ƒ ``ekanÄ•
parirakkhatÄ«â€™â€™ ti ettheva anantare vuccamÄ• nanayassa viruddhattÄ• ca imaá¹ƒ v
likhitassa ``yasmiá¹ƒ pupphe vatthu pÅ«rati, tasmiá¹ƒ chinnamatte pÄ• rÄ• jikaâ€™â€™ nti
__aá¹-á¹-hakathÄ• _vacanassa viruddhattÄ• ca vattamÄ• nakÄ• lamagahetvÄ• bhÅ«takÄ•
devadatta Ä• gatosÄ«â€™â€™ ti paÃ±hassa ``esohamÄ• gacchÄ• mi, Ä• gacchantaá¹ƒ mÄ
viya vattamÄ• nasamÄ«pe vattamÄ• nevÄ• ti bhÅ«te vattamÄ• nabyapadesato vuttanti daá

<100> __ ``uppalajÄ• tiyÄ• â€™â€™ _ti iminÄ• ``padumajÄ• tiyÄ• â€™â€™ ti byatirekato
``padumajÄ• tikÄ• naá¹ƒ pana daá¹‡á¸• e chinne abbhantare suttaá¹ƒ acchinnampi rakkhat
III) I 98) __aá¹-á¹-hakathÄ• _nayo saá¹…gahitoti \Be I 83/ daá¹-á¹-habbaá¹ƒ. __ekanÄ• á¸·a
``nÄ• á¸·assa ekapasseâ€™â€™ ti vattabbe gÄ• thÄ• bandhasukhatthaá¹ƒ vuttanti veditab

<101> bhÄ• rabaddhakusumesu vinicchayassa vakkhamÄ• nattÄ• __chinditvÄ• á¹-hapite
gahetabbaá¹ƒ. __pubbe vuttanayenÄ• _ti tatrajÄ• takakusumesu vuttavinicchayÄ• nusÄ• re
tasmiá¹ƒ chinnamatteâ€™â€™ ti avatvÄ• gahitamatte pÄ• rÄ• jikanti yojanÄ• cettha vises

<102> bhÄ• raá¹ƒ katvÄ• baddhÄ• ni __bhÄ• rabaddhÄ• nÄ«_ti majjhapadalopÄ«samÄ• s
pÄ• dagghanakÄ• ni \Ne I 64/ uppalÄ• dikusumÄ• ni. __chasvÄ• kÄ• resÅ«_ti udake osÄ«d
adhodisÄ• ya saha catasso disÄ• , uddhanti imÄ• su chasu disÄ• su, niddhÄ• raá¹‡e bhum
niddhÄ• retabbadassanaá¹ƒ. á¹-hÄ• nÄ• cÄ• vanassa sÄ• dhakatamattÄ• karaá¹‡eyeva ka
pÄ• dagghanakapupphÄ• naá¹ƒ á¹-hÄ• nÄ• cÄ• vanena pÄ• rÄ• jikamÄ• pajjitvÄ• lokiyalok
anavasesaguá¹‡Ä• naá¹ƒ patiá¹-á¹-hÄ• nabhÅ«taá¹ƒ pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ nÄ• s
mÄ«yatÄ«ti attho.

<103> __pupphÄ• naá¹ƒ kalÄ• pa_nti pÄ• dagghanakauppalÄ• dikusumakalÄ• paá¹ƒ. __u
uá¹-á¹-hÄ• ti, tathÄ• cÄ• letvÄ• . __pupphaá¹-á¹-hÄ• nÄ• _ti pupphÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ
kalÄ• paá¹ƒ kesaggamattampi apaneti. ``pupphaá¹ƒ á¹-hÄ• nÄ• cÄ• vetÄ«â€™â€™ ti katth
dissati. pupphakalÄ• passeva gahitattÄ• purimoyeva gahetabbo.

<104> __ ``ettha gataá¹ƒ gahessÄ• mÄ«â€™â€™ _ti saha pÄ• á¹-hasesena yojanÄ• . __p
gahessÄ• mÄ«â€™â€™ ti á¹-hÄ• naá¹ƒ paricchinditvÄ• \Be I 84/ takketi. __rakkhatÄ«_ti á¹
parikappo pÄ• rÄ• jikÄ• pattito taá¹ƒ bhikkhuá¹ƒ rakkhati. __gataá¹-á¹-hÄ• nÄ• _ti pupphaka
sampattaÃ±ca taá¹ƒ á¹-hÄ• naÃ±cÄ• ti viggaho. __ ``uddharantoâ€™â€™ _ti etena ``pupph
Ä• netvÄ• sambandhitabbaá¹ƒ. __ ``kataá¹-á¹-hÄ• nÄ• â€™â€™ _tipi pÄ• á¹-ho, katÄ• pu
uddharantoti sambandho. udakaá¹ƒ cÄ• letvÄ• vÄ«ciyo uá¹-á¹-hÄ• petvÄ• vÄ«cippahÄ• re
parikappitaá¹-á¹-hÄ• naá¹ƒ sampattaá¹ƒ pupphakalÄ• paá¹ƒ á¹-hitaá¹-á¹-hÄ• nÄ• uddharan
á¹-hÄ• nÄ• cÄ• ventoti attho. __ ``á¹-hÄ• nÄ• â€™â€™ _ti idaá¹ƒ ``bhaá¹-á¹-hoâ€™â€™ ti
__bhaá¹-á¹-ho nÄ• ma pavuccatÄ«_ti attanÄ• samÄ• dÄ• ya rakkhiyamÄ• nÄ•
pÄ• timokkhasaá¹ƒvarasÄ«lasaá¹…khÄ• tasabbaguá¹‡aratanaá¹…kurÄ• bhinibbattaá¹-á¹-h
pavuccati.

<105> __jalato accuggatassÄ• _ti ettha ``pupphassÄ• â€™â€™ ti sÄ• matthiyÄ• labbhati.
accuggatassa pupphassa sakalajalaá¹ƒ á¹-hÄ• naá¹ƒ, kaddamapiá¹-á¹-hito paá¹-á¹-hÄ• ya
udakapiá¹-á¹-hipariyantaá¹ƒ pupphadaá¹‡á¸• ena pharitvÄ• á¹-hitaá¹ƒ sabbamudakaá¹ƒ á¹-
__uppÄ• á¹-etvÄ• _ti pupphaggaá¹ƒ Ä• kaá¸• á¸• hitvÄ• uppÄ«á¸·etvÄ• . __tato_ti tasmÄ•

pupphaá¹-á¹-hÄ• nabhÅ«tasakalajalarÄ• sito. __uju_nti ujuá¹ƒ katvÄ• . __uddharato_ti uppÄ

<106> __nÄ• á¸·ante_ti uppÄ• á¹-itapupphanÄ• á¸·assa mÅ«lakoá¹-iyÄ• . __jalato_ti udaka
\Ne I 65/ kesaggamattaá¹ƒ dÅ«raá¹ƒ katvÄ• ti pÄ• á¹-hasesayojanÄ• kÄ• tabbÄ• . ``jalatoâ
paá¹-hamatatiyapÄ• desu dvikkhattuá¹ƒ vacanaá¹ƒ atthÄ• visesepi padÄ• vuttialaá¹…kÄ• re
vuttattÄ• punaruttidoso na hotÄ«ti veditabbaá¹ƒ. ``muttamatte, amutteâ€™â€™ ti ca samba
atthÄ• naá¹ƒ vÄ• visesato ubhayattha vuttanti veditabbaá¹ƒ. tasmiá¹ƒ nÄ• á¸·anteti sambar

<107> __tassa_ \Be I 85/ nÄ• metvÄ• uppÄ• á¹-itassa. saha gacchena uppÄ• á¹-itassÄ• p
pana sabbapupphapaá¹‡á¹‡anÄ• á¸·Ä• ni mÅ«lato pabhuti paá¹-hamaá¹ƒ á¹-hitaá¹-á¹-hÄ• n
á¹-hÄ• nÄ• cÄ• vanaá¹ƒ veditabbaá¹ƒ. evaá¹ƒ pupphÄ• dÄ«ni uppÄ• á¹-entassa bhÅ«tagÄ•
sahapayogadukkaá¹-aá¹ƒ hotÄ«ti veditabbaá¹ƒ.

108-9__._ baá¸·isÄ• dimacchaggahaá¹‡opakaraá¹‡Ä• naá¹ƒ vacanato, jale á¹-hitamatamac
vakkhamÄ• nattÄ• __macche_ti jÄ«vamÄ• nakamacchÄ• naá¹ƒ gahaá¹‡aá¹ƒ. upalakkhaá¹
__vÄ• _-saddena vÄ• khipakÄ• dÄ«ni macchavadhopakaraá¹‡Ä• ni vuttÄ• nevÄ• ti daá¹-á¹
__tasmiá¹ƒ_ macche. uddhaá¹-oyeva __uddhaá¹-amatto, _ maccho, tasmiá¹ƒ. __jalÄ• _ti ud
apanetvÄ• ukkhittamatteti vuttaá¹ƒ hoti.

<110> pupphÄ• naá¹ƒ viya macchÄ• nampi á¹-hitaá¹-á¹-hÄ• nameva á¹-hÄ• nanti aggahetv
katvÄ• kasmÄ• vuttanti Ä• ha __ ``á¹-hÄ• naá¹ƒ salilajÄ• naá¹ƒ hÄ«â€™â€™ _tiÄ• di. salil
iti pakaraá¹‡ato macchÄ• yeva vuccanti. atthappakaraá¹‡asaddantarasannidhÄ• nÄ• dÄ«hi
vadantÄ«ti. __hÄ«_ti pasiddhiyaá¹ƒ. __kevala_nti avadhÄ• raá¹‡e, jalamevÄ• ti vuttaá¹ƒ hot
nivattitaá¹ƒ hoti. sakalaá¹ƒ jalameva á¹-hÄ• naá¹ƒ yasmÄ• , tasmÄ• salilaá¹-á¹-haá¹ƒ jalÄ•
hotÄ«ti hetuhetumantabhÄ• vena yojanÄ• veditabbÄ• . Ä• pannaá¹ƒ parÄ• jetÄ«ti __pÄ• rÄ
atthÄ«ti __pÄ• rÄ• jiko, _ puggalo.

<111> __nÄ«raá¹ƒ_ udakaá¹ƒ. vÄ• rimhi jale jÄ• to __vÄ• rijo, _ iti pakaraá¹‡ato macchova
Ä• kÄ• se uppatitamaccho \Be I 86/, gocaratthÄ• ya ca thalamuggatakummÄ• dayo upalakk
gahaá¹‡e vinicchayo Ä• kÄ• saá¹-á¹-hathalaá¹-á¹-hakathÄ• ya vuttanayena veditabbo. __bh
viniddise_ti dukkaá¹-Ä• divatthuno \Ne I 66/ bhaá¹‡á¸• assa agghavasena dukkaá¹-athullacc
vadeyyÄ• ti attho.

<112> __taá¸·Ä• ke_ti sarasmiá¹ƒ, iminÄ• ca vÄ• pipokkharaá¹‡isobbhÄ• dijalÄ• sayÄ• sa
ninnagÄ• ya, iminÄ• ca kandarÄ• dayo saá¹…gayhanti. __ninne_ti Ä• vÄ• á¹-e. __macchav
__nÄ• ma_-saddo saÃ±Ã±Ä• yaá¹ƒ. macchavisanÄ• makaá¹ƒ madanaphalÄ• dikaá¹ƒ daá¹-
visapakkhipake macchaghÄ• take gate.

<114> __sÄ• mikesÅ«_ti visaá¹ƒ yojetvÄ• gatesu macchasÄ• mikesu. __Ä• harantesÅ«_ti __bhaá¹‡á¸• adeyya_nti bhaá¹‡á¸• aÃ±ca taá¹ƒ deyyaÃ±cÄ• ti viggaho, attanÄ• gahitavatth vÄ• bhaá¹‡á¸• aá¹ƒ dÄ• tabbanti attho.

<115> __macche_ti matamacche. __sese_ti namatamacche.

<116> __amatesu_ gahitesÅ«ti pakaraá¹‡ato labbhati, nimittatthe cetaá¹ƒ bhummaá¹ƒ. __a adinnÄ• dÄ• nÄ• pattiyÄ• anÄ• pattiá¹ƒ vadanti, mÄ• raá¹‡appattiyÄ• pÄ• cittiyaá¹ƒ hoteva arakkhitaagopitesu assÄ• mikataá¸·Ä• kÄ• dÄ«su veditabbo.

udakaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<117> __nÄ• va_nti ettha ``nÄ• vÄ• nÄ• ma yÄ• ya taratÄ«â€™â€™ ti (Vin III 99) vacanat antamaso ekampi vahantaá¹ƒ rajanadoá¹‡iveá¹‡ukalÄ• pÄ• dikaá¹ƒ \Be I 87/ veditabbaá¹ƒ. __bhaá¹‡á¸• aá¹ƒ_ yaá¹ƒ kiÃ±ci indriyabaddhaá¹ƒ vÄ• anindriyabaddhaá¹ƒ vÄ• . __ ``thene _ti iminÄ• ``theyyacittassÄ• â€™â€™ ti imamatthaá¹ƒ viÃ±Ã±Ä• peti. __pÄ• duddhÄ• re_ti gacchantassa pade pade. __dosÄ• _ti dukkaá¹-Ä• pattiyo. __vuttÄ• _ti ``nÄ• vaá¹-á¹-haá¹ƒ avaharissÄ• mÄ«â€™ ti theyyacitto dutiyaá¹ƒ vÄ• pariyesati gacchati vÄ• , Ä• patti dukkaá III 99) __padabhÄ• janiyaá¹ƒ_ bhagavatÄ• vuttÄ• , iminÄ• pubbapayogasahapayogadukka thullaccayaá¹ƒ, á¹-hÄ• nÄ• cÄ• vane pÄ• rÄ• jikaÃ±ca upalakkhaá¹‡avasena dassitanti ved

<118> __caá¹‡á¸• asote_ti \Ne I 67/ vegena gacchante udakappavÄ• he, ``caá¹‡á¸• asoteâ bandhanaá¹ƒ vinÄ• sabhÄ• vena aá¹-á¹-hitabhÄ• vassa sÅ«canato __ ``bandhanameva á¹- vuttaá¹-á¹-hÄ• naparicchedassa kÄ• raá¹‡aá¹ƒ dassitanti veditabbaá¹ƒ. yasmÄ• caá¹‡á¸• a bandhanamekameva á¹-hÄ• naá¹ƒ matanti vuttaá¹ƒ hoti. __tasmi_nti bandhane. __dhÄ«rÄ•

119-120__._ __ ``niccale udake nÄ• va-mabandhanamavaá¹-á¹-hitaâ€™â€™ _nti iminÄ• c labbhamÄ• natte kÄ• raá¹‡aá¹ƒ dasseti. nÄ• vaá¹ƒ kaá¸• á¸• hato tassa pÄ• rÄ• jikanti sam karontoti Ä• ha __ ``ekenantena samphuá¹-á¹-haâ€™â€™ _ntiÄ• di. taá¹ƒ nÄ• vaá¹ƒ atikkÄ etthÄ• pi ``kaá¸• á¸• hitavato atikkamitavatoâ€™â€™ ti bhÅ«tavasena attho yojetabbo. yam heá¹-á¹-hÄ• vuttanayameva.

<121> evaá¹ƒ catupassÄ• kaá¸• á¸• hane vinicchayaá¹ƒ dassetvÄ• idÄ• ni uddhaá¹ƒ, adho vinicchayaá¹ƒ dassetumÄ• ha __ ``tathÄ• â€™â€™ _tiÄ• di. __tathÄ• _ti ``tassa pÄ• rÄ• jik kasmiá¹ƒ \Be I 88/ kÄ• leti Ä• ha __ ``uddhaá¹ƒ kesaggamattampÄ«â€™â€™ _tiÄ• di. __ad nÄ• vÄ• talassa adho adhonÄ• vÄ• talaá¹ƒ, tasmiá¹ƒ uddhaá¹ƒ kesaggamattampi udakamh tena phuá¹-á¹-haá¹ƒ kesaggamattampi mukhavaá¹-á¹-iyÄ• vimociteti yojanÄ• . __tenÄ• _ti a phuá¹-á¹-he udake mukhavaá¹-á¹-iyÄ• karaá¹‡abhÅ«tÄ• ya kesaggamattampi vimociteti ga

<122> tÄ«re bandhitvÄ• pana niccale jale á¹-hapitÄ• __yÄ• _ nÄ• vÄ• , __tassÄ• _ nÄ• vÄ
bandhanaÃ±ca á¹-hitokÄ• so cÄ• ti dvidhÄ• matanti yojanÄ• .

<123> __pubbaá¹ƒ_ paá¹-hamaá¹ƒ bandhanassa vimocane thullaccayaá¹ƒ hotÄ«ti yojanÄ•
``purato pacchato vÄ• pÄ«â€™â€™ tiÄ• dikkamena yathÄ• vuttopÄ• yachakkesu yena kena
__á¹-hÄ• nÄ• cÄ• veti_ nÄ• vaá¹ƒ.

<124> __paá¹-hamaá¹ƒ á¹-hÄ• nÄ• cÄ• vetvÄ• _ti ``purato pacchato vÄ• â€™â€™ tiÄ• dir
Ä• kÄ• resu aÃ±Ã±atarena Ä• kÄ• rena nÄ• vaá¹ƒ á¹-hapitaá¹-á¹-hÄ• nato paá¹-hamaá¹ƒ cÄ
nÄ• vÄ• ya \Ne I 68/ paá¹-hamaá¹ƒ á¹-hitaá¹-á¹-hÄ• nato cÄ• vane thullaccayaá¹ƒ, pacchÄ•
pÄ• rÄ• jikanti eseva nayo netabboti attho. ettha ca ``tÄ«re bandhitvÄ• niccale udake á¹-ha
bandhanaÃ±ca á¹-hitokÄ• so cÄ• ti dve á¹-hÄ• nÄ• ni, taá¹ƒ paá¹-hamaá¹ƒ bandhanÄ• moc
channaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarena á¹-hÄ• nÄ• cÄ• veti, pÄ• rÄ• jikaá¹ƒ. paá¹-ham
pacchÄ• bandhanamocanepi eseva nayoâ€™â€™ ti (Vin III 99) __aá¹-á¹-hakathÄ• yaá¹ƒ_
Ä• masanaphandÄ• panesu dukkaá¹-athullaccayÄ• ni heá¹-á¹-hÄ• kumbhiyaá¹ƒ vuttanayen
na vuttÄ• nÄ«ti veditabbaá¹ƒ. evamuparipi.

<125> __ussÄ• retvÄ• _ti \Be I 89/ udakato thalaá¹ƒ Ä• ropetvÄ• . __nikujjitvÄ• _ti adhomu
á¹-hapitÄ• ya nÄ• vÄ• ya mukhavaá¹-á¹-iyÄ• phuá¹-á¹-hokÄ• so eva á¹-hÄ• nanti yojanÄ• .
jalaá¹-á¹-hato thalaá¹-á¹-hÄ• ya nÄ• vÄ• ya vuttaá¹ƒ visesaá¹ƒ joteti.

<126> ettha adho osÄ«dÄ• panassa alabbhamÄ• natÄ• ya taá¹ƒ vinÄ• itaresaá¹ƒ paÃ±can
á¹-hÄ• nÄ• cÄ• vanaá¹ƒ dassetumÄ• ha __ ``Ã±eyyoâ€™â€™ _tiÄ• di. __yato kutocÄ«_ti ti
uparidisÄ• ya ca vasena yaá¹ƒ kiÃ±ci disÄ• bhimukhaá¹ƒ kesaggamattampi atikkamento.

<127> __ukkujjitÄ• yapÄ«_ti uddhaá¹ƒmukhaá¹ƒ á¹-hapitÄ• yapi. __ghaá¹-ikÄ• na_nti dÄ• n
``tathÄ• â€™â€™ _ti iminÄ• ``Ã±eyyo á¹-hÄ• napariccheddoâ€™â€™ tiÄ• dinÄ• vuttanayaa
ukkujjitvÄ• bhÅ«miyaá¹ƒ á¹-hapitanÄ• vÄ• ya yujjati. ghaá¹-ikÄ• naá¹ƒ upari á¹-hapitÄ• ya p
á¹-hapitakunte vuttavinicchayo yujjati.

<128> __ ``theyyÄ• â€™â€™ _ti idaá¹ƒ ``pÄ• jentassÄ• â€™â€™ ti visesanaá¹ƒ. __titthe_
__arittenÄ• _ti kenipÄ• tena. __phiyenÄ• _ti pÄ• janaphalakena. __pÄ• jentassÄ• _ti pesen
pÄ• jetÄ«â€™â€™ _tipi pÄ• á¹-ho dissati, __taá¹ƒ_ nÄ• vaá¹ƒ yo __pÄ• jeti, _ tassa __parÄ

129-30__._ __chatta_nti Ä• tapavÄ• raá¹‡aá¹ƒ. __paá¹‡Ä• metvÄ• _ti yathÄ• vÄ• taá¹ƒ gaa
paá¹‡Ä• metvÄ• . __ussÄ• petvÄ• va cÄ«vara_nti cÄ«varaá¹ƒ uddhaá¹ƒ uccÄ• retvÄ• vÄ•
rassattaá¹ƒ. __laá¹…kÄ• rasadisa_nti pasÄ• ritapaá¹-asarikkhakaá¹ƒ. __samÄ«raá¹‡a_nti m

tassa vijjatÄ«_ti idaá¹ƒ vÄ• tassa \Be I 90/ \Ne I 69/ avijjamÄ• nakkhaá¹‡e evaá¹ƒ karoto pa
vÄ• tena nÄ«tanÄ• vÄ• ya vasena vuttaá¹ƒ. vÄ• yamÄ• ne pana vÄ• te evaá¹ƒ karontassa Ä
daá¹-á¹-habbaá¹ƒ.

131-2__._ sayameva upÄ• gatanti sambandho. gÄ• masamÄ«pe titthaá¹ƒ __gÄ• matitthaá¹
__á¹-hÄ• nÄ• _ti chattena vÄ• cÄ«varena vÄ• gahitavÄ• tena gantvÄ• gÄ• matitthe á¹-hita
__acÄ• lento_ti phandÄ• panampi akaronto, iminÄ• thullaccayassÄ• pi abhÄ• vaá¹ƒ dasset
_tipi pÄ• á¹-ho, á¹-hitaá¹-á¹-hÄ• nato kesaggamattampi anapanentoti attho, iminÄ• pÄ• rÄ•
__kiá¹‡itvÄ• _ti mÅ«lena vikkiá¹‡itvÄ• . __sayameva ca gacchanti_nti ettha __ca_-kÄ• ro va
tathÄ• paá¹‡Ä• mitachattena vÄ• ussÄ• pitacÄ«varena vÄ• gahitavÄ• tena attanÄ• gacch
cÄ• vetÄ«_ti attanÄ• icchitadisÄ• bhimukhaá¹ƒ katvÄ• pÄ• janavasena gamanaá¹-á¹-hÄ• n

nÄ• vaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

133-4__._ yanti etenÄ• ti __yÄ• naá¹ƒ_. ramayatÄ«ti __ratho_. vahati, vuyhati, vahanti eten
``upari maá¹‡á¸• apasadisaá¹ƒ padaracchannaá¹ƒ, sabbapÄ• liguá¹‡á¹-himaá¹ƒ vÄ• chÄ• c
III) I 100) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena kataá¹ƒ sakaá¹-aá¹ƒ vayhaá¹ƒ nÄ• ma. __
``ubhosu passesu suvaá¹‡á¹‡arajatÄ• dimayÄ• gopÄ• nasiyo datvÄ• garuá¸·apakkhakana
ti (Sp (to Vin III) I 100) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena katayÄ• naviseso. __á¹-hÄ• n
á¹-hÄ• nÄ• cÄ• vanappayoge.

135-6__._ dasaá¹-á¹-hÄ• nÄ• cÄ• vanavasena pÄ• rÄ• jikaá¹ƒ vadantehi paá¹-hamaá¹ƒ á¹-h
taá¹ƒ dassetvÄ• Ä• pattibhedaá¹ƒ dassetumÄ• ha \Be I 91/ __ ``yÄ• nassa dukayuttassÄ• â
__dukayuttassÄ• _ti dukaá¹ƒ goyugaá¹ƒ yuttassa yassÄ• ti, yutte yasminti vÄ• viggaho. __
dvinnaá¹ƒ goá¹‡Ä• naá¹ƒ aá¹-á¹-ha pÄ• dÄ• , dve ca cakkÄ• nÄ«ti etesaá¹ƒ dasannaá¹ƒ
patiá¹-á¹-hitaá¹-á¹-hÄ• nÄ• naá¹ƒ vasena dasa á¹-hÄ• nÄ• ni vadeyyÄ• ti attho. eteneva nay
aá¹-á¹-hÄ• rasÄ• ti á¹-hÄ• nabhedassa nayo dassito hoti. __yÄ• naá¹ƒ pÄ• jayato_ti sakaá¹-
``dhureti yugÄ• sanneâ€™â€™ ti aá¹-á¹-hakathÄ• ya __gaá¹‡á¹-hipade_ vuttaá¹ƒ. rathÄ«sÄ
bandhanaá¹-á¹-hÄ• nÄ• sanneti vuttaá¹ƒ hoti. __ ``dhuraâ€™â€™ _nti ca yugasseva nÄ• m
chaá¸• á¸• etvÄ• , dhuraá¹ƒ Ä• ropetvÄ• â€™â€™ ti (Sp (to Vin III) I 100) __aá¹-á¹-hakathÄ
taá¹ƒsahacariyÄ• ya sambandhanaá¹-á¹-hÄ• nampi \Ne I 70/ dhuraá¹ƒ nÄ• ma. idha pana g
gaá¹…gÄ• samÄ«pe dhurasamÄ«pe pÄ• jakassa nisajjÄ• rahaá¹-á¹-hÄ• ne dhurassa vattan

goá¹‡Ä• naá¹ƒ pÄ• duddhÄ• re tassa thullaccayaá¹ƒ viniddiseti yojanÄ• . idaÃ±ca goá¹‡Ä•
sandhÄ• ya vuttaá¹ƒ. vilomakÄ• le sambhavantaá¹ƒ visesaá¹ƒ jotetuá¹ƒ __ ``thullaccayaá¹ƒ
__tu_-saddena __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana goá¹‡Ä• `nÄ• yaá¹ƒ amhÄ• kaá¹ƒ sÄ
chaá¸• á¸• etvÄ• Ä• kaá¸• á¸• hantÄ• tiá¹-á¹-hanti vÄ• phandanti vÄ• , rakkhati tÄ• va. goá
paá¹-ipÄ• detvÄ• dhuraá¹ƒ Ä• ropetvÄ• daá¸·haá¹ƒ yojetvÄ• pÄ• canena vijjhitvÄ• pÄ• je

pÄ• duddhÄ• rena thullaccayaâ€™â€™ nti vuttaviseso saá¹…gahitoti daá¹-á¹-habbo. __cak
adhikena __hi_-saddena ``sacepi sakaddame magge ekaá¹ƒ cakkaá¹ƒ kaddame laggaá¹ƒ h
goá¹‡Ä• parivattentÄ• pavattenti, ekassa pana á¹-hitattÄ• na tÄ• va avahÄ• ro hoti. goá¹‡
paá¹-ipÄ• detvÄ• pÄ• jentassa \Be I 92/ á¹-hitacakke kesaggamattaá¹ƒ phuá¹-á¹-hokÄ• saá
pÄ• rÄ• jikaâ€™â€™ nti (Sp (to Vin III) I 100) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaviseso dassito
daá¹-á¹-habbaá¹ƒ.

137-9__._ ettÄ• vatÄ• yuttayÄ• navinicchayaá¹ƒ dassetvÄ• idÄ• ni ayuttayÄ• navinicchaya
``ayuttakassÄ• â€™â€™ _tiÄ• di. dhurena upatthambhaniyaá¹ƒ á¹-hitassa tassa ayuttakass
upatthambhanicakkakÄ• naá¹ƒ vasena tÄ«á¹‡eva á¹-hÄ• nÄ• ni bhavantÄ«ti yojanÄ• . tattha
ayuttakassa. __dhurenÄ• _ti yathÄ• vuttanayena dhurayuttaá¹-á¹-hÄ• nasamÄ«padesena, s
hoti. __upatthambhaniya_nti sakaá¹-asÄ«sopatthambhaniyÄ• upari á¹-hitassa. upatthambh
upatthambhanÄ«. sakaá¹-assa pacchimabhÄ• gopatthambhanatthaá¹ƒ dÄ«yamÄ• naá¹ƒ da
pacchimopatthambhanÄ« nÄ• ma, purimabhÄ• gassa dÄ«yamÄ• nassa upatthambhanÄ« p
ayamupatthambhanÄ«naá¹ƒ viseso. idha purimopatthambhanÄ« adhippetÄ• . __ ``upatthan
tÄ«á¹‡eva á¹-hÄ• nÄ• nÄ«â€™â€™ _ti idaá¹ƒ heá¹-á¹-hÄ• akappakatÄ• ya upatthambhani
kappakatÄ• ya pana vasena ``cattÄ• rÄ«â€™â€™ ti vattabbaá¹ƒ.

__ ``tathÄ• â€™â€™ _ti iminÄ• ``á¹-hÄ• nÄ• ni tÄ«á¹‡evÄ• â€™â€™ ti Ä• kaá¸• á¸• hati, d
á¹-hÄ• nÄ• nÄ«ti attho. __ ``dÄ• rÅ«naâ€™â€™ _nti iminÄ• bahuvacananiddesena rÄ• sik
ekassÄ• pi phalakassÄ• pi gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __ ``bhÅ«miyampi dhureneva, tathev
_ti iminÄ• \Ne I 71/ tÄ«á¹‡iyeva á¹-hÄ• nÄ• nÄ«ti atidisati. ettha dhuracakkÄ• naá¹ƒ patiá¹-
tÄ«á¹‡i á¹-hÄ• nÄ• ni. ettha ca __upariá¹-á¹-hapitassa cÄ• _ti __ca_-kÄ• raá¹ƒ ``bhÅ«miyaá
ti etthÄ• pi yojetvÄ• samuccayaá¹ƒ kÄ• tuá¹ƒ sakkÄ• ti. tattha adhikavacanena ca-kÄ• rena
``yaá¹ƒ pana ayuttakaá¹ƒ dhure ekÄ• ya, pacchato \Be I 93/ ca dvÄ«hi upatthambhanÄ«hi u
á¹-hapitaá¹ƒ, tassa tiá¹‡á¹‡aá¹ƒ upatthambhanÄ«naá¹ƒ, cakkÄ• naÃ±ca vasena paÃ±ca á¹-
upatthambhanÄ« heá¹-á¹-hÄ• bhÄ• ge kappakatÄ• hoti, cha á¹-hÄ• nÄ• nÄ«â€™â€™ ti (Sp
vuttavinicchayaá¹ƒ saá¹…gaá¹‡hÄ• ti.

__purato pacchato vÄ• pÄ«_ti ettha ``kaá¸• á¸• hitvÄ• â€™â€™ ti pÄ• á¹-haseso. __api_-s
``ukkhipitvÄ• pÄ«â€™â€™ ti avuttaá¹ƒ samuccinoti. yo pana purato kaá¸• á¸• hitvÄ• á¹-hÄ•
pacchato kaá¸• á¸• hitvÄ• á¹-hÄ• nÄ• cÄ• veti, yo vÄ• pana ukkhipitvÄ• á¹-hÄ• nÄ• cÄ• v
__tiá¹‡á¹‡a_nti ime tayo gahitÄ• , ``tesaâ€™â€™ nti sÄ• matthiyÄ• labbhati, tesaá¹ƒ tiá¹‡á
vuttaá¹ƒ hoti. kadÄ• kiá¹ƒ hotÄ«ti Ä• ha __ ``thullaccayaá¹ƒ tu ... pe ... parÄ• jayoâ€™â€™
cÄ• veâ€™â€™ _ti idaá¹ƒ ``thullaccayaâ€™â€™ nti iminÄ• pi sambandhanÄ«yaá¹ƒ. __tu_-
upÄ• ttattÄ• sÄ• vasesaá¹-á¹-hÄ• nÄ• cÄ• vane phandÄ• panathullaccayaá¹ƒ, niravasesaá
á¹-hÄ• nÄ• cÄ• vanapÄ• rÄ• jikÄ• vuttÄ• hotÄ«ti daá¹-á¹-habbaá¹ƒ.

<140> __akkhÄ• naá¹ƒ sÄ«sakehÄ«_ti akkhassa ubhayakoá¹-Ä«hi. ``jÄ• tyÄ• khyÄ• yamel
bahuvacanamaÃ±Ã±atarÄ• yaâ€™â€™ miti vacanato ekasmiá¹ƒ atthe bahuvacanaá¹ƒ yujja
etassa visesanassa ``yÄ• nassÄ• â€™â€™ ti visesitabbaá¹ƒ sÄ• matthiyÄ• labbhati. ``á¹-h
vuttattÄ• yathÄ• sakaá¹-adhuraá¹ƒ bhÅ«miá¹ƒ na phusati, evaá¹ƒ uccataresu dvÄ«su tulÄ•
akkhasÄ«se Ä• ropetvÄ• á¹-hapitaá¹ƒ yÄ• nameva gayhati.

<141> __kaá¸• á¸• hanto_ti dvinnaá¹ƒ akkhasÄ«sÄ• naá¹ƒ Ä• dhÄ• rabhÅ«tesu dÄ• rÅ«su
kaá¸• á¸• hanto. __ukkhipanto_ti ujuá¹ƒ á¹-hitaá¹-á¹-hÄ• nato uccÄ• rento. __phuá¹-á¹-hokÄ
phuá¹-á¹-hokÄ• sato \Be I 94/ kesaggamattÄ• tikkame. __aÃ±Ã±assÄ• _ti yathÄ• vuttappak
kassaci_ rathÄ• dikassa yÄ• nassa.

<142> __akkhuddhÄ«na_nti catunnaá¹ƒ akkharuddhanakaÄ• á¹‡Ä«naá¹ƒ. akkhassa ubhay
cakkÄ• vuá¹‡anaá¹-á¹-hÄ• nato \Ne I 72/ anto dvÄ«su sakaá¹-abÄ• hÄ• su akkharuddhanat
Ä• koá¹-itÄ• catasso Ä• á¹‡iyo akkhuddhi nÄ• ma. __dhurassÄ• _ti dhurabandhanaá¹-á¹-hÄ
rathasÄ«saggassa. __taá¹ƒ_ yÄ• naá¹ƒ. __vÄ• _-saddena passe vÄ• gahetvÄ• kaá¸• á¸• h
ukkhipentoti kiriyantaraá¹ƒ vikappeti. __gahetvÄ• _ti ettha ``kaá¸• á¸• hantoâ€™â€™ ti pÄ•
cÄ• vetÄ«_ti __uddhÄ«su_ gahetvÄ• kaá¸• á¸• hanto attano disÄ• ya uddhiantena phuá¹-á¹
uddhipariyantena kesaggamattampi atikkÄ• meti.

__ ``uddhÄ«su vÄ• â€™â€™ _ti sÄ• saá¹…kavacanena anuddhikayÄ• nassÄ• pi vijjamÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``atha uddhikhÄ• á¹‡ukÄ• na honti, samameva bÄ• haá¹ƒ katvÄ
akkhasÄ«sÄ• ni pavesitÄ• ni honti, taá¹ƒ heá¹-á¹-himatalassa samantÄ• sabbaá¹ƒ pathaviâ
tiá¹-á¹-hati, tattha catÅ«su disÄ• su, uddhaÃ±ca phuá¹-á¹-haá¹-á¹-hÄ• nÄ• tikkamavasena p
veditabbaâ€™â€™ nti (Sp (to Vin III) I 100) vuttavinicchayaÃ±ca byatirekavasena saá¹…ga

<143> __nÄ• bhiyÄ• _ti nÄ• bhimukhena. __ekameva siyÄ• á¹-hÄ• na_nti ekaá¹ƒ nÄ• bhiy
á¹-hÄ• naá¹ƒ bhavatÄ«ti attho. ``ekamassa siyÄ• á¹-hÄ• naâ€™â€™ nti potthakesu dissati,
sundarataro. __paricchedopÄ«_ti ettha __pi_-saddo visesatthajotako, paricchedo panÄ• ti a
nÄ• bhiyÄ• catupassapariyantaá¹ƒ, uddhaÃ±ca paÃ±cadhÄ• , á¹-hÄ• nÄ• cÄ• vanÄ• kÄ• r

<144> __á¹-hÄ• nÄ• ni_ \Be I 95/ __dve_ti nemiyÄ• , nÄ• bhiyÄ• ca phuá¹-á¹-haá¹-á¹-hÄ•
__assÄ• _ti cakkassa. __tesaá¹ƒ_ dvinnaá¹ƒ á¹-hÄ• nÄ• naá¹ƒ. bhittiÄ• diá¹ƒ apassÄ• ya á¹
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vutto ayampi vinicchayo vutto, yopi iminÄ• ca pÄ• á¹-hena dassi

<145> __anÄ• rakkha_nti sÄ• mikena asaá¹ƒvihitÄ• rakkhaá¹ƒ. __adhodetvÄ• _ti goá¹‡e a
pÄ• rÄ• jikaá¹ƒ na hotÄ«ti adhippÄ• yo. sÄ• mike Ä• harÄ• pente pana bhaá¹‡á¸• adeyyaá¹

yÄ• naá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<146> bhÄ• raá¹-á¹-hakathÄ• ya __sÄ«sakkhandhakaá¹-olambavasÄ• _ti evaá¹ƒnÄ• makÄ
vasena bhÄ• ro \Ne I 73/ catubbidho hoti. tattha sÄ«sabhÄ• rÄ• dÄ«su asammohatthaá¹ƒ sÄ
veditabbo --- sÄ«sassa tÄ• va purimagale galavÄ• á¹-ako piá¹-á¹-higale kesaÃ±ci kesante Ä
galasseva ubhosu passesu kesaÃ±ci kesÄ• vaá¹-á¹-Ä• oruyha jÄ• yanti, ye ``kaá¹‡á¹‡acÅ«
tesaá¹ƒ adhobhÄ• go cÄ• ti ayaá¹ƒ heá¹-á¹-himaparicchedo, tato upari __sÄ«saá¹ƒ, _ ettha
__sÄ«sabhÄ• ro_ nÄ• ma.

ubhosu passesu kaá¹‡á¹‡acÅ«á¸·ikÄ• hi paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , kapparehi paá¹-á¹-hÄ
piá¹-á¹-higalÄ• vaá¹-á¹-ato ca galavÄ• á¹-akato ca paá¹-á¹-hÄ• ya heá¹-á¹-hÄ• , piá¹-á¹-hiver
uraparicchedamajjhe hadayaÄ• vÄ• á¹-ato ca paá¹-á¹-hÄ• ya upari __khandho, _ etthantare
__khandhabhÄ• ro_ nÄ• ma.

piá¹-á¹-hivemajjhÄ• vaá¹-á¹-ato \Be I 96/, pana hadayaÄ• vÄ• á¹-ato ca paá¹-á¹-hÄ• ya heá
pÄ• danakhasikhÄ• , ayaá¹ƒ __kaá¹-i_paricchedo, etthantare samantato sarÄ«re á¹-hitabhÄ
nÄ• ma.

kapparato paá¹-á¹-hÄ• ya pana heá¹-á¹-hÄ• yÄ• va hatthanakhasikhÄ• , ayaá¹ƒ __olamba
á¹-hitabhÄ• ro __olambako_ nÄ• ma.

bharatÄ«ti __bhÄ• ro, _ bharati etena, etasminti vÄ• __bhÄ• ro, _ iti yathÄ• vuttasÄ«sÄ• d
bhÄ• re tiá¹-á¹-hatÄ«ti __bhÄ• raá¹-á¹-haá¹ƒ_. iti sÄ«sÄ• dÄ«su á¹-hitaá¹ƒ bhaá¹‡á¸• aá¹ƒ v
bhÄ• raá¹-á¹-haâ€™â€™ nti (Sp (to Vin III) I 101) __aá¹-á¹-hakathÄ• _vacanato bharÄ«yatÄ
siddhena bhÄ• ra-saddena bhaá¹‡á¸• ameva vuccati.

<147> __sirasmiá¹ƒyevÄ• _ti yathÄ• paricchinne sirasi eva. __sÄ• retÄ«_ti anukkhipanto it
__thullaccayaá¹ƒ siyÄ• _ti phandÄ• panathullaccayaá¹ƒ bhaveyya.

<148> __khandha_nti yathÄ• paricchinnameva khandhaá¹ƒ. __oropite_ti ohÄ• rite. __sÄ«s
nti pÄ• á¹-haseso, yathÄ• paricchinnasÄ«sato uparÄ«ti attho. __kesaggamattampÄ«_ti kesa
katvÄ• . __pi_-saddo pageva tato adhikanti dÄ«peti. __mocentopÄ«_ti kesaggena aphusant
__pi_-saddena na kevalaá¹ƒ khandhaá¹ƒ oropentasseva pÄ• rÄ• jikaá¹ƒ, apica kho mocent
heá¹-á¹-hÄ• vuttamapekkhati. pasibbakÄ• diyamakabhÄ• raá¹ƒ pana sÄ«se ca piá¹-á¹-hiya
á¹-hitattÄ• dvÄ«hi á¹-hÄ• nehi apanayanena pÄ• rÄ• jikaá¹ƒ hoti, taÃ±ca __ ``sÄ«sato moc
ekadesavasena saá¹…gahitanti daá¹-á¹-habbaá¹ƒ.

149-50__._ evaá¹ƒ \Be I 97/ sÄ«sabhÄ• re vinicchayaá¹ƒ dassetvÄ• tadanantaraá¹ƒ uddes
khandhabhÄ• rÄ• dÄ«su vinicchaye dassetabbepi avasÄ• ne vuttaolambakabhÄ• re vinicch

Ä• dyantabhÄ• rÄ• naá¹ƒ vuttanayÄ• nusÄ• rena sesesupi vinicchayaá¹ƒ atidisitumÄ• ha __
__suddhamÄ• naso_ti pÄ• tarÄ• sÄ• dikÄ• raá¹‡ena atheyyacitto, hatthagatabhÄ• raá¹ƒ the
á¹-hapananissajjanÄ• diá¹ƒ karontassa hatthato muttamatte pÄ• rÄ• jikanti idametena upala
daá¹-á¹-habbaá¹ƒ.

__ettha vuttanayenevÄ• _ti sÄ«sabhÄ• raolambakabhÄ• resu vuttÄ• nusÄ• rena. __sesesu
khandhabhÄ• rÄ• dikesupi. __matisÄ• rena_ sÄ• ramatinÄ• . __veditabbo vinicchayo_ti yat
á¹-hitaá¹ƒ pÄ• dagghanakaá¹ƒ yaá¹ƒ kiÃ±ci vatthuá¹ƒ theyyacittena ``gaá¹‡hissÄ• mÄ«â€™
dukkaá¹-aá¹ƒ, á¹-hÄ• nÄ• acÄ• vetvÄ• phandÄ• pentassa thullaccayaá¹ƒ,
yathÄ• paricchinnaá¹-á¹-hÄ• nÄ• tikkamanavasena vÄ• uddhaá¹ƒukkhipanavasena vÄ• á¹
pÄ• rÄ• jikaá¹ƒ hotÄ«ti ayaá¹ƒ vinicchayo veditabboti attho.

bhÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

151-3__._ idÄ• ni Ä• rÄ• maá¹-á¹-havinicchayaá¹ƒ dassetumÄ• ha __ ``dukkaá¹-aâ€™â€™
campakÄ• dipupphÄ• rÄ• maÃ±ca ambÄ• diphalÄ• rÄ• maÃ±cÄ• ti dvÄ«su Ä• rÄ• mesu ya
pupphÄ• dikÄ• minoti viggaho, taá¹ƒ __Ä• rÄ• maá¹ƒ, abhi_-saddayoge upayogavacanaá¹ƒ
parÄ• yattabhÄ• vaá¹ƒ jÄ• nanto ``mama santakaâ€™â€™ nti aá¹-á¹-aá¹ƒ katvÄ• gaá¹‡hitu
sahÄ• yÄ• dibhÄ• vatthaá¹ƒ dutiyakapariyesanÄ• divasena abhiyuÃ±jantassa dukkaá¹-aá¹ƒ
sambandhanÄ«yaá¹ƒ, adinnÄ• dÄ• nassa pubbapayogattÄ• sahapayogagaá¹‡anÄ• ya duk
vuttanti attho. __dhammaá¹ƒ caranto_ti aá¹-á¹-aá¹ƒ karonto. __paraá¹ƒ_ sÄ• mikaá¹ƒ __par
sÄ• sanato __parÄ• jito_ti yojanÄ• .

__tassÄ• _ti bhaá¹‡á¸• asÄ• mino. __vimatiá¹ƒ janayantassÄ• _ti ``iminÄ• saha aá¹-á¹-aá¹
labhissÄ• mi \Ne I 75/ vÄ• , na vÄ• â€™â€™ ti saá¹ƒsayaá¹ƒ uppÄ• dentassa corassa. yopi
parajjati, tassa ca thullaccayanti yojanÄ• .

__sÄ• mino dhuranikkhepe_ti ``ayaá¹ƒ thaddho kakkhaá¸·o jÄ«vitabrahmacariyantarÄ• yam
dÄ• ni mayhaá¹ƒ iminÄ• Ä• rÄ• menÄ• â€™â€™ ti sÄ• mino dhuranikkhepe sati, attano ``n
dhuranikkhepe cÄ• ti yojanÄ• . evaá¹ƒ ubhinnaá¹ƒ dhuranikkhepe pÄ• rÄ• jikaá¹ƒ. __tassÄ•
__sabbesaá¹ƒ kÅ«á¹-asakkhÄ«naÃ±cÄ• _ti __ca_-kÄ• ro luttaniddiá¹-á¹-hoti veditabbo. cora
Ã±atvÄ• pi tadÄ• yattakaraá¹‡atthaá¹ƒ yaá¹ƒ kiÃ±ci vadantÄ• kÅ«á¹-asakkhino, tesaá¹ƒ sa
pÄ• rÄ• jikaá¹ƒ hotÄ«ti attho.

Ä• rÄ• maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<154> vihÄ• raá¹-á¹-hakathÄ• yaá¹ƒ __vihÄ• ra_nti upalakkhaá¹‡attÄ• ``pariveá¹‡aá¹ƒ vÄ•
ca gahetabbaá¹ƒ. __saá¹…ghika_nti cÄ• tuddisaá¹ƒ saá¹…ghaá¹ƒ uddissa bhikkhÅ«naá¹ƒ c

saá¹…ghasantakaá¹ƒ. __kaÃ±cÄ«_ti khuddakaá¹ƒ, mahantaá¹ƒ vÄ• ti attho. acchinditvÄ• na
abhiyuÃ±jantassa pÄ• rÄ• jikÄ• na sijjhatÄ«tipi pÄ• á¹-hasesayojanÄ• . hetuá¹ƒ dasseti __
dhuranikkhepÄ• bhÄ• vatoâ€™â€™ _ti, sabbasseva cÄ• tuddisikasaá¹…ghassa dhuranikkh
``vihÄ• raâ€™â€™ nti ettakameva avatvÄ• ``saá¹…ghikaâ€™â€™ nti visesanena dÄ«ghab
gaá¹‡assa, ekapuggalassa vÄ• dinnavihÄ• rÄ• diá¹ƒ acchinditvÄ• gaá¹‡hante dhuranikkhe
vuttaá¹ƒ hoti. ettha vinicchayo Ä• rÄ• me viya \Be I 99/ veditabbo. imesu tatraá¹-á¹-habhaá¹
bhÅ«maá¹-á¹-hathalaá¹-á¹-haÄ• kÄ• saá¹-á¹-havehÄ• saá¹-á¹-hesu vuttanayena Ã±Ä• tuá¹ƒ
veditabbo.

vihÄ• raá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

155-6__._ khettaá¹-á¹-he __sÄ«sÄ• nÄ«_ti valliyo. __nidampitvÄ• nÄ• _ti yathÄ• dhaÃ±Ã±a
hoti, tathÄ• katvÄ• . __asitenÄ• _ti dÄ• ttena. __lÄ• yitvÄ• _ti dÄ• yitvÄ• . sabbakiriyÄ• pad
sÄ«sÄ• nÄ«â€™â€™ _ti sambandhanÄ«yaá¹ƒ. sÄ• liÄ• dÄ«naá¹ƒ sÄ«sÄ• ni nidampitvÄ• g
vatthu pÅ«rati, tasmiá¹ƒ bandhanÄ• mocite tassa pÄ• rÄ• jikaá¹ƒ bhaveti yojanÄ• . asitena
I 76/ yasmiá¹ƒ sÄ«se gahite ... pe ... bhave, karena chinditvÄ• gaá¹‡hato yassaá¹ƒ muá¹-á¹
gahitÄ• yaá¹ƒ ... pe ... bhaveti yojanÄ• . __bÄ«je_ti vÄ«hÄ• diphale. __vatthu pÅ«ratÄ«_ti p
hotÄ«ti. __muá¹-á¹-hiya_nti sÄ«samuá¹-á¹-hiyaá¹ƒ, bÄ«jamuá¹-á¹-hiyaá¹ƒ vÄ• . __bandhanÄ
bandhanaá¹-á¹-hÄ• nato mocite.

<157> __daá¹‡á¸• o vÄ• _ti vatthupÅ«rakavÄ«hidaá¹‡á¸• o vÄ• . acchinno rakkhatÄ«ti sam
daá¹‡á¸• assa ekapasse challi vÄ• acchinno rakkhaticceva sambandho. __vÄ• _-ggahaá¹‡
__aá¹-á¹-hakathÄ• _gataá¹ƒ (Sp (to Vin III) I 104) ``vÄ• koâ€™â€™ ti idaá¹ƒ saá¹…gaá¹‡hÄ
daá¹‡á¸• e vÄ• tace vÄ• bÄ• hiraá¹ƒ. idhÄ• pi taco vÄ• acchinno rakkhatÄ«ti yojanÄ• . __
gahitadhaÃ±Ã±asÄ• lisÄ«sena patiá¹-á¹-hitaá¹ƒ vÄ«hikudrÅ«sÄ• digacchÄ• naá¹ƒ nÄ• á¸·aa
hoti. __dÄ«gha_nti dÄ«ghaá¹ƒ ce hoti. __ ``anikkhantovÄ• â€™â€™ _ti iminÄ• ``daá¹‡á¸• d
``tatoâ€™â€™ ti pÄ• á¹-haseso. tato \Be I 100/ dÄ«ghavÄ«hinÄ• á¸·ato sabÄ«javÄ«hisÄ«sa
chinnakoá¹-iyÄ• kesaggamattampi bahi anikkhantoti attho. __rakkhatÄ«_ti taá¹ƒ bhikkhuá¹ƒ
dukkaá¹-athullaccayapÄ• rÄ• jikavatthÅ«naá¹ƒ anurÅ«pÄ• pattito pÄ• leti. mutto ce, na rakk

vuttaÃ±cetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``vÄ«hinÄ• á¸·aá¹ƒ dÄ«ghampi hoti, yÄ• va anto
vÄ«hisÄ«sadaá¹‡á¸• ako na nikkhamati, tÄ• va rakkhati. kesaggamattampi nÄ• á¸·ato daá¹‡
nikkhantamatte bhaá¹‡á¸• agghavasena kÄ• retabboâ€™â€™ ti (Vin III I 104). tathÄ• iminÄ
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``lÄ• yitabbavatthupÅ«rakavÄ«hisÄ«samuá¹-á¹-hiyÄ• mÅ«le chi
acchinnavÄ«hisÄ«saggehi saddhiá¹ƒ jaá¹-etvÄ• á¹-hitesu rakkhati, jaá¹-aá¹ƒ vijaá¹-etvÄ• v
yathÄ• vuttapÄ• rÄ• jikÄ• diÄ• pattiyo hontÄ«â€™â€™ ti evamÄ• diko vinicchayo ca sÅ«cit

<158> __madditvÄ• _ti vÄ«hisÄ«sÄ• ni madditvÄ• . __papphoá¹-etvÄ• _ti bhusÄ• dÄ«ni op

gaá¹‡hissÄ• mÄ«ti parikappetÄ«ti yojanÄ• . __ito_ti vÄ«hisÄ«sato. __sÄ• raá¹ƒ gaá¹‡hissÄ
Ä• diyissÄ• mi. sace parikappetÄ«ti yojanÄ• . __rakkhatÄ«_ti vatthupahonakappamÄ• á¹‡aá
hatthena chinditvÄ• vÄ• á¹-hÄ• nÄ• cÄ• vetvÄ• gahitampi yÄ• va parikappo na niá¹-á¹-hÄ
rakkhatÄ«ti attho.

<159> __maddanepÄ«_ti vÄ«hisÄ«samaddanepi. __uddharaá¹‡epÄ«_ti palÄ• lÄ• panayan
bhusÄ• dikacavarÄ• panayanepi \Ne I 77/. __doso natthÄ«_ti agghavasena pÄ• rÄ• jikÄ• di
sahapayogadukkaá¹-aá¹ƒ pana hoteva. __attano ... pe ... parÄ• jayo_ti \Be I 101/ attano paá
parikappitÄ• kÄ• rena sabbaá¹ƒ katvÄ• sÄ• rabhÄ• gaá¹ƒ gaá¹‡hituá¹ƒ attano bhÄ• jane pa
yathÄ• vuttapÄ• rÄ• jikÄ• dayo hontÄ«ti attho.

<160> ettÄ• vatÄ• ``khettaá¹-á¹-haá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ khette catÅ«hi á¹-hÄ• nehi n
bhÅ«maá¹-á¹-haá¹ƒ thalaá¹-á¹-haá¹ƒ Ä• kÄ• saá¹-á¹-haá¹ƒ vehÄ• saá¹-á¹-haâ€™â€™ nti (V
khettaá¹-á¹-hÄ• ni cattÄ• ri yathÄ• vuttasadisÄ• nÄ«ti tÄ• ni pahÄ• ya ``tatthajÄ• takaâ€™â€
Ä• gate tatrajÄ• te vinicchayaá¹ƒ dassetvÄ• idÄ• ni ``khettaá¹ƒ nÄ• ma yattha pubbaá¹‡á¹‡
vÄ• jÄ• yatÄ«â€™â€™ ti (Vin III 104) evamÄ• gate khettepi vinicchayaá¹ƒ dassetumÄ• ha
__jÄ• na_nti parasantakabhÄ• vaá¹ƒ jÄ• nanto. __khÄ«la_nti appitakkharaá¹ƒ vÄ• itaraá¹ƒ
pÄ• sÄ• á¹‡Ä• dikhÄ«laá¹ƒ. __saá¹…kÄ• metÄ«_ti parÄ• yattabhÅ«miá¹ƒ sÄ• mikÄ• yathÄ
vÄ• attano santakaá¹ƒ kÄ• tukÄ• matÄ• ya kesaggamattampi á¹-hÄ• naá¹ƒ yathÄ• sasanta
theyyacittena nikhaá¹‡atÄ«ti attho.

<161> taá¹ƒ pÄ• rÄ• jikattaá¹ƒ tassa kadÄ• hotÄ«ti Ä• ha __ ``sÄ• mikÄ• naá¹ƒ tu dhuranil
``hotÄ«â€™â€™ ti pÄ• á¹-haseso. __tu_-saddena ``attano vÄ• â€™â€™ ti visesassa saá¹…
nirÄ• layabhÄ• vasaá¹…khÄ• tadhuranikkhepe ca ``sÄ• mikassa na dassÄ• mÄ«â€™â€™ t
pÄ• rÄ• jikattaá¹ƒ hotÄ«ti attho. __evamudÄ«rita_nti ``kesaggamattampÄ«â€™â€™ ti evaá¹

<162> __yÄ• panÄ• _ti yÄ• bhÅ«mi pana. __tesu_ dvÄ«su khÄ«lesu. __Ä• do thullaccaya
saá¹…kÄ• mite so bhikkhu thullaccayaá¹ƒ Ä• pajjati. __dutiye_ti dutiye khÄ«le saá¹…kÄ• m
hotÄ«ti yojanÄ• . bahÅ«hi khÄ«lehi gahetabbaá¹-á¹-hÄ• ne pariyantakhÄ«lesu dvÄ«su vinic
hoti. ettha pana ante khÄ«ladvayaá¹ƒ vinÄ• avasesakhÄ«lanikhaá¹‡ane ca itaresu tadatthe
dukkaá¹-aá¹ƒ hotÄ«ti viseso.

163-4__._ ``mamedaá¹ƒ santakaâ€™â€™ nti Ã±Ä• petukÄ• moti sambandho. parasantakÄ
parÄ• yattabhÄ• vaá¹ƒ Ã±atvÄ• va theyyacittena kesaggamattampi á¹-hÄ• naá¹ƒ gaá¹‡hituk
á¹-hÄ• naá¹ƒ mama santakaâ€™â€™ nti \Ne I 78/ rajjuyÄ• vÄ• yaá¹-á¹-hiyÄ• vÄ• minitvÄ
attho. __yehi dvÄ«hi payogehÄ«_ti sabbapacchimakehi rajjupasÄ• raá¹‡ayaá¹-á¹-hipÄ• tanÄ
payogehi. __tesÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ.

idha __rajjuá¹ƒ vÄ• pÄ«_ti vikappattha__vÄ• _-saddena ``yaá¹-á¹-hiá¹ƒ vÄ• â€™â€™ ti yoj
avuttasamuccayatthaá¹ƒ adhikavacanabhÄ• vena vutta__pi_-saddena idhÄ• vuttamariyÄ• c
Ã±Ä• pitattÄ• yathÄ• vuttarajjuyaá¹-á¹-hivinicchayesu viya parasantakÄ• ya bhÅ«miyÄ• ke
theyyacittena gaá¹‡hitukÄ• matÄ• ya vatipÄ• de nikhaá¹‡itvÄ• vÄ• sÄ• khÄ• mattena vÄ•
mariyÄ• daá¹ƒ vÄ• bandhantassa pÄ• kÄ• raá¹ƒ vÄ• cinantassa paá¹ƒsumattikÄ• vÄ• va
pÄ• cittiyaá¹-á¹-hÄ• ne pÄ• cittiyaÃ±ca dukkaá¹-aÃ±ca sahapayoge kevaladukkaá¹-aÃ±ca p
paá¹-hamapayoge thullaccayaÃ±ca avasÄ• napayoge pÄ• rÄ• jikaÃ±ca hotÄ«ti vinicchayop
daá¹-á¹-habbaá¹ƒ.

khettaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<165> vatthaá¹-á¹-hÄ• dÄ«su __vatthaá¹-á¹-hassÄ• _ti ettha ``vatthu nÄ• ma Ä• rÄ• mavat
(Vin III 105) __padabhÄ• jane_ vuttattÄ• pupphÄ• diÄ• rÄ• me \Be I 103/ kÄ• tuá¹ƒ saá¹…k
pubbakatÄ• rÄ• mÄ• naá¹ƒ vinÄ• se tucchabhÅ«mi ca vihÄ• raá¹ƒ kÄ• tuá¹ƒ abhisaá¹…kha
naá¹-á¹-havihÄ• rabhÅ«mi cÄ• ti evaá¹ƒ vibhÄ• gavati vasati ettha uparopo vÄ• vihÄ• ro vÄ
vuccati iccevaá¹ƒ duvidhaá¹ƒ vatthuÃ±ca ``vatthuá¹-á¹-haá¹ƒ nÄ• ma bhaá¹‡á¸• aá¹ƒ vatthu
á¹-hÄ• nehi nikkhittaá¹ƒ hoti bhÅ«maá¹-á¹-haá¹ƒ thalaá¹-á¹-haá¹ƒ Ä• kÄ• saá¹-á¹-haá¹ƒ vehÄ
(Vin III 105) vacanato evaá¹ƒ catubbidhaá¹ƒ bhaá¹‡á¸• aÃ±cÄ• ti idaá¹ƒ dvayaá¹ƒ vatthu ca
vatthuvatthuá¹-á¹-hanti vattabbe ekadesasarÅ«pekasesavasena samÄ• setvÄ• , u-kÄ• rass
``vatthaá¹-á¹-hassÄ• â€™â€™ ti dassitanti gahetabbaá¹ƒ. yathÄ• vuttaduvidhavatthuno, vat
bhaá¹‡á¸• assÄ• ti attho. __khettaá¹-á¹-he_ti etthÄ• pi ayameva samÄ• soti khette ca khetta
gahetabbaá¹ƒ. nÄ• vaá¹-á¹-hÄ• divohÄ• repi eseva nayo. __gÄ• maá¹-á¹-hepi cÄ• _ti ``gÄ•
bhaá¹‡á¸• aá¹ƒ gÄ• me catÅ«hi á¹-hÄ• nehi nikkhittaá¹ƒ hoti bhÅ«maá¹-á¹-haá¹ƒ ... pe ... ve
nti (Vin III 106) vutte catubbidhe gÄ• maá¹-á¹-habhaá¹‡á¸• epÄ«ti attho.

vatthaá¹-á¹-hagÄ• maá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<166> araÃ±Ã±aá¹-á¹-hakathÄ• yaá¹ƒ \Ne I 79/ __ ``tiá¹‡aá¹ƒ vÄ• â€™â€™ _tiÄ• dipadÄ•
nti padena sambandho. __tatthajÄ• taka_nti ``araÃ±Ã±aá¹ƒ nÄ• ma yaá¹ƒ manussÄ• naá¹ƒ
ti (Sp (to Vin III) I 107) vacanato tatthajÄ• taá¹ƒ yaá¹ƒ kiÃ±ci manussasantakaá¹ƒ sÄ• mikÄ•
agahetabbato sÄ• rakkhe araÃ±Ã±e uppannanti attho. __tiá¹‡aá¹ƒ vÄ• _ti parehi lÄ• yitvÄ•
lÄ• yitabbaá¹ƒ vÄ• gehacchÄ• danÄ• rahaá¹ƒ tiá¹‡aá¹ƒ vÄ• . __paá¹‡á¹‡aá¹ƒ vÄ• _ti evarÅ
gehacchÄ• danÄ• rahaá¹ƒ tÄ• lapaá¹‡á¹‡Ä• dipaá¹‡á¹‡aá¹ƒ vÄ• . __lataá¹ƒ vÄ• _ti tathÄ• r
valliá¹ƒ vÄ• . yÄ• pana dÄ«ghÄ• hoti \Be I 104/, mahÄ• rukkhe ca gacche ca vinivijjhitvÄ•
gatÄ• , sÄ• mÅ«le chinnÄ• pi avahÄ• raá¹ƒ na janeti, agge chinnÄ• pi. yadÄ• pana aggepi
tadÄ• avahÄ• raá¹ƒ janeti. sace pana veá¹-hetvÄ• á¹-hitÄ• hoti, veá¹-hetvÄ• á¹-hitÄ• pan
avahÄ• raá¹ƒ janetÄ«ti ayamettha viseso. sÄ• mikena avissajjitÄ• layaá¹ƒ challivÄ• kÄ• diav
iminÄ• va upalakkhitvÄ• saá¹…gahitanti veditabbaá¹ƒ. __kaá¹-á¹-hameva vÄ• _ti dÄ• ruá¹ƒ

kÄ• tabbo_ti ettha antobhÅ«tahetutthavasena kÄ• retabboti attho gahetabbo. tenÄ• ha __aá
``bhaá¹‡á¸• agghena kÄ• retabboâ€™â€™ ti. avahaá¹-atiá¹‡Ä• dibhaá¹‡á¸• esu agghavase
Å«namÄ• sakaá¹ƒ vÄ• hoti, dukkaá¹-aá¹ƒ. atirekamÄ• sakaá¹ƒ vÄ• Å«napaÃ±camÄ• saka
paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• hoti, pÄ• rÄ• jikaá¹ƒ. pÄ• rÄ• jik
Ä• masanadukkaá¹-aá¹ƒ, phandÄ• panathullaccayaÃ±ca kÄ• retabboti attho. __gaá¹‡hanto

167-74__._ idÄ• ni ``kaá¹-á¹-hameva vÄ• â€™â€™ ti vuttarukkhadÄ• rÅ«su vinicchayaá¹ƒ c
``mahaggheâ€™â€™ _tiÄ• di. __mahagghe_ti paÃ±camÄ• sakaá¹ƒ vÄ• atirekapaÃ±camÄ
mahagghe. __nassatÄ«_ti theyyacittasamaá¹…gÄ« hutvÄ• chinnamattepi pÄ• rÄ• jikaá¹ƒ Ä
avadhÄ• raá¹‡e. __ ``kocipÄ«â€™â€™ _ti iminÄ• addhagatopi allaá¹ƒ vÄ• hotu purÄ• á¹‡a
á¹-hapitaá¹ƒ na gahetabbamevÄ• ti attho.

__mÅ«le_ti upalakkhaá¹‡amattaá¹ƒ. ``agge ca mÅ«le ca chinno hotÄ«â€™â€™ ti (Sp (to V
__aá¹-á¹-hakathÄ• _vacanato mÅ«laÃ±ca aggaÃ±ca chinditvÄ• ti gahetabbo. __addhagata_
jiá¹‡á¹‡agaá¸·itapatitatacaá¹ƒ, cirakÄ• laá¹ƒ á¹-hitanti vuttaá¹ƒ hoti.

__lakkhaá¹‡e_ti \Be I 105/ attano santakaá¹ƒ Ã±Ä• petuá¹ƒ rukkhakkhandhe tacaá¹ƒ chindi
__challiyonaddhe_ti \Ne I 80/ samantato abhinavuppannÄ• hi challÄ«hi pariyonandhitvÄ• a
__ajjhÄ• vutthaÃ±cÄ• _ti ettha ``gehaâ€™â€™ nti pÄ• á¹-haseso. gehaá¹ƒ kataÃ±ca ajjhÄ•
gehaá¹ƒ kÄ• tuá¹ƒ araÃ±Ã±asÄ• mikÄ• naá¹ƒ mÅ«laá¹ƒ datvÄ• rukkhe kiá¹‡itvÄ• chinnad
paribhuttaÃ±cÄ• ti attho. __vinassantaÃ±cÄ• _ti etthÄ• pi ``avasiá¹-á¹-haá¹ƒ dÄ• ruâ€™â€™
gehaá¹ƒ katvÄ• avasiá¹-á¹-haá¹ƒ vassÄ• tapÄ• dÄ«hi vividhÄ• jÄ«ritvÄ• vinassamÄ• naá¹
hoti. gaá¹‡hato na doso kocÄ«ti sambandho. ``sÄ• mikÄ• nirÄ• layÄ• â€™â€™ ti gaá¹‡hato
attho. kiá¹ƒkÄ• raá¹‡anti ce? araÃ±Ã±asÄ• mikehi mÅ«laá¹ƒ gahetvÄ• aÃ±Ã±esaá¹ƒ dinna
chaá¸• á¸• itattÄ• ti idamettha kÄ• raá¹‡aá¹ƒ.

vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``gehÄ• dÄ«naá¹ƒ atthÄ• ya rukkhe chinditvÄ• y
ajjhÄ• vutthÄ• ni ca honti, dÄ• rÅ«nipi araÃ±Ã±e vassena ca Ä• tapena ca vinassanti, Ä«dis
`chaá¸• á¸• itÄ• nÄ«â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. kasmÄ• ? yasmÄ• araÃ±Ã±asÄ• mikÄ• e
araÃ±Ã±asÄ• mikÄ• naá¹ƒ deyyadhammaá¹ƒ datvÄ• chinnÄ• ni, te eva issarÄ• , tehi ca tÄ
nirÄ• layÄ• tattha jÄ• tÄ• â€™â€™ ti (Sp (to Vin III) I 107). evampi sati pacchÄ• sÄ• mikes
bhaá¹‡á¸• adeyyaá¹ƒ hotÄ«ti daá¹-á¹-habbaá¹ƒ.

__yo cÄ• _ti araÃ±Ã±asÄ• mikÄ• naá¹ƒ deyyadhammaá¹ƒ pavisanto adatvÄ• ``nikkhaman
gÄ• hÄ• petvÄ• nikkhamanto yo ca bhikkhu. __Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ patvÄ• _ti araÃ±Ã
araÃ±Ã±aá¹ƒ rakkhanti, taá¹ƒ á¹-hÄ• naá¹ƒ patvÄ• . __ ``cintentoâ€™â€™ _ti kiriyantarasÄ
``atikkameyyÄ• â€™â€™ ti sÄ• matthiyato \Be I 106/ labbhati. tasmÄ• __citte kammaá¹-á¹-
ettha __Ä• di_-saddena pakÄ• ratthena kusalapakkhiyÄ• vitakkÄ• saá¹…gayhanti. aÃ±Ã±a

Ä• rakkhanaá¹-á¹-hÄ• naá¹ƒ patvÄ• yeva atikkÄ• meyyÄ• ti yojetvÄ• attho vattabbo. tattha
vÄ• _ti aÃ±Ã±aá¹ƒ vihito vÄ• , iminÄ• yathÄ• vuttavitakkÄ• naá¹ƒ saá¹…gaho. __assÄ• _ti
kitayoge kattari sÄ• mivacanattÄ• anenÄ• ti attho.

``yocÄ• â€™â€™ ti ettha avuttasamuccayatthena __ca_-saddena araÃ±Ã±apavisanakÄ• le
adatvÄ• araÃ±Ã±aá¹ƒ pavisitvÄ• dÄ• rÅ«ni gahetvÄ• gamanakÄ• le ``araÃ±Ã±apÄ• lakÄ•
ti parikappetvÄ• gantvÄ• tehi ayÄ• citattÄ• adatvÄ• gacchantopi tatheva Ä• gantvÄ• Ä• r
kÄ«á¸·Ä• pasutesu vÄ• niddÄ• yantesu vÄ• bahi nikkhantesu vÄ• tattha á¹-hatvÄ• Ä• rak
gacchantopi tatheva Ä• gantvÄ• tattha niyuttaissarajanehi attano hatthato dÄ• tabbaá¹ƒ dat
sammÄ• naá¹ƒ katvÄ• vÄ• pÄ• lake saÃ±Ã±Ä• petvÄ• vÄ• pÄ• lake okÄ• saá¹ƒ yÄ• citvÄ
gacchantopÄ«ti ettakÄ• vuttena sadisattÄ• saá¹…gahitÄ• ti daá¹-á¹-habbÄ• .

__varÄ• hÄ• _ti sÅ«karÄ• . __vagghÄ• _ti byagghÄ• . __acchÄ• _ti issÄ• . __taracchÄ• _ti
__Ä• di_-saddena dÄ«pimattahatthisÄ«hÄ• dayo vÄ• á¸·amigÄ• saá¹…gayhanti. eteyeva v
maraá¹‡Ä• dianiá¹-á¹-hasamÄ«pacÄ• ritÄ• ya upa aniá¹-á¹-hasamÄ«pe davanti pavattantÄ«
vuccanti. Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ Ä• gatakÄ• le diá¹-á¹-havarÄ• hÄ• diupaddavatoti vuttaa
__muccitukÄ• matÄ• yÄ• _ti mokkhÄ• dhippÄ• yena. __ ``tathevÄ• â€™â€™ _ti iminÄ• pa
adatvÄ• ``nikkhamanakÄ• le dassÄ• mÄ«â€™â€™ ti \Be I 107/ pavisitvÄ• dÄ• ruá¹ƒ gahet
pattoti purimagÄ• thÄ• ya sÄ• matthiyato labbhamÄ• noyevattho dassito. __taá¹ƒ á¹-hÄ• na
Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ. __atikkÄ• metÄ«_ti ``idaá¹ƒ taá¹ƒ á¹-hÄ• naâ€™â€™ ntipi asalla
hutvÄ• palÄ• yanto atikkamati, bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«ti yojanÄ• .

__suá¹…kaghÄ• tato_ti etthÄ• pi __pi_-saddo luttaniddiá¹-á¹-hoti veditabbo, suá¹…kagahaa
attho. suá¹…kassa raÃ±Ã±o dÄ• tabbabhÄ• gassa ghÄ• to musitvÄ• gahaá¹‡amatto, suá¹.
suá¹…kaghÄ• toti viggaho. suá¹…kaghÄ• tasarÅ«paá¹ƒ parato Ä• vi bhavissati. __tasmÄ• _
garukattÄ• eva. __ta_nti taá¹ƒ suá¹…kaghÄ• taá¹-á¹-hÄ• naá¹ƒ. __anokkamma gacchato_t
__dukkaá¹-aá¹ƒ uddiá¹-á¹-haá¹ƒ_ ``suá¹…kaá¹ƒ pariharati, Ä• patti dukkaá¹-assÄ• â€™â€™

__eta_nti yathÄ• vuttaÄ• rakkhaá¹-á¹-hÄ• naá¹ƒ. __theyyacittena pariharantassÄ• _ti theyy
dÅ«rato gacchantassa. Ä• kÄ• senapi gacchato pÄ• rÄ• jikamanuddiá¹-á¹-haá¹ƒ satthunÄ•

nanu ca ``idaá¹ƒ pana theyyacittena pariharantassa Ä• kÄ• sena gacchatopi pÄ• rÄ• jikame
III) I 107) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttavacanaá¹ƒ vinÄ• __pÄ• á¸·iyaá¹ƒ_ ``araÃ±Ã±aá¹-
mÄ• tikÄ• padassa __vibhaá¹…ge_ ``tatthajÄ• takaá¹ƒ kaá¹-á¹-haá¹ƒ vÄ• lataá¹ƒ vÄ• tiá¹‡
vÄ• atirekapaÃ±camÄ• sakaá¹ƒ vÄ• agghanakaá¹ƒ theyyacitto Ä• masati, Ä• patti dukkaá¹
\Ne I 82/ thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti (Vin III 1
suá¹…kaghÄ• te ``suá¹…kaá¹ƒ pariharati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti vacanaá¹ƒ viy
Ä• rakkhaá¹-á¹-hÄ• naá¹ƒ \Be I 108/ pariharantassa visuá¹ƒ vuttapÄ• rÄ• jikÄ• pattivacane a

``aá¹-á¹-hakathÄ• yaâ€™â€™ nti avatvÄ• ``satthunÄ• â€™â€™ ti kasmÄ• Ä• hÄ• ti? vucc
tatheva vuttattÄ• Ä• ha. kasmÄ• pana aá¹-á¹-hakathÄ• cariyena ``apaÃ±Ã±attaá¹ƒ na paÃ
na samucchindissÄ• mÄ• â€™â€™ ti (Vin III 565) pÄ• á¸·ipÄ• á¹-haá¹ƒ jÄ• nantenapi pÄ• á
niddiá¹-á¹-hanti? ettha vinicchayaá¹ƒ bhikkhÅ«hi puá¹-á¹-hena bhagavatÄ• vuttanayassa m
Ä• gatattÄ• tasseva nayassa samantapÄ• sÄ• dikÄ• yaá¹ƒ niddiá¹-á¹-habhÄ• vaá¹ƒ jÄ• nan
``satthunÄ• â€™â€™ ti vuttanti gahetabbaá¹ƒ.

atha vÄ• ``suá¹…kaá¹ƒ pariharati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti vatvÄ• Ä• rakkhaá¹
avacanaá¹ƒ yathÄ• vuttavisayassa adiá¹-á¹-habhÄ• vena vÄ• siyÄ• , imassa tathÄ• anavaj
vuttÄ• nusÄ• rena suviÃ±Ã±eyyatÄ• vÄ• siyÄ• ti tayo vikappÄ• . tesu paá¹-hamavikappo s
dubbikappamattaá¹ƒ hoti. dutiyavikappo lokavajjassa imassa anavajjabhÄ• vo nÄ• ma anup
pÄ• risesato tatiyavikappo yujjati.

tattha ``vuttÄ• nusÄ• renÄ• â€™â€™ ti kimettha vuttaá¹ƒ nÄ• ma, tadanusÄ• rena imassÄ
ce? paá¹-hamaniddiá¹-á¹-he araÃ±Ã±aá¹-á¹-haniddese sÄ• maÃ±Ã±ena ``á¹-hÄ• nÄ• cÄ• v
pÄ• rÄ• jikassÄ• â€™â€™ ti (Vin III 106) idaá¹ƒ vuttaá¹ƒ, na pana theyyacittena
Ä• rakkhaá¹-á¹-hÄ• napariharaá¹‡aÃ±ca. ``gamanakÄ• le `mÅ«laá¹ƒ datvÄ• gamissÄ• mÄ«
pubbaparikappitaniyÄ• mena adatvÄ• gacchato parikappÄ• vahÄ• rova hotÄ«â€™â€™ ti c
Ä• kÄ• rena parikappitaá¹-á¹-hÄ• naá¹ƒ pahÄ• ya gamanaá¹ƒ á¹-hÄ• nÄ• cÄ• vanaá¹ƒ nÄ•
pÄ• rÄ• jikameva hotÄ«â€™â€™ ti \Be I 109/ ca ``á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jika
viÃ±Ã±Ä• tatthameva hotÄ«â€™â€™ ti ca visuá¹ƒ na vuttaá¹ƒ. suá¹…kaá¹-á¹-hÄ• naparihar
á¹-hÄ• napariharaá¹‡asabhÄ• vattÄ• sabhÄ• vato Ä«disaá¹ƒva santampi idaá¹ƒ viya parika
hotÄ«ti vakkhamÄ• narÄ• jasammataá¹-á¹-hÄ• nato aÃ±Ã±aá¹ƒ parikappitaá¹-á¹-hÄ• naá¹ƒ
theyyacittuppattimattena taá¹ƒ pariharitvÄ• gacchantassa theyyacittena attano pattaá¹ƒ gaâ
pÄ• rÄ• jikÄ• ya avatthutaÃ±ca dukkaá¹-asseva vatthubhÄ• vaÃ±ca viÃ±Ã±Ä• petuá¹ƒ ``suâ
dukkaá¹-assÄ• â€™â€™ ti vuttanti bhagavato adhippÄ• yaÃ±Ã±unÄ• aá¹-á¹-hakathÄ• cariy
ti (Sp (to Vin III) I 107) vuttattÄ• \Ne I 83/ tena aá¹-á¹-hakathÄ• yaá¹ƒ vuttanÄ«hÄ• rameva
ayamÄ• cariyopi ``satthunÄ• pÄ• rÄ• jikamanuddiá¹-á¹-haâ€™â€™ nti Ä• hÄ• ti niá¹-á¹-han

__tasmÄ• _ti yasmÄ• evaá¹ƒ pariharitvÄ• theyyacittena dÅ«rato vajjetvÄ• gacchantassÄ
pÄ• rÄ• jikappahonakatÄ• ya accantabhÄ• riyaá¹ƒ hoti, tasmÄ• . __etthÄ• _ti imasmiá¹ƒ ara
``visesenÄ• â€™â€™ _ti idaá¹ƒ ``appamattena hotabbaâ€™â€™ nti iminÄ• hetubhÄ• vena
__satisampannacetasÄ• _ti ca __piyasÄ«lenÄ• _ti ca ``bhikkhunÄ• â€™â€™ ti etassa vises
bhikkhuno imassa ovÄ• dassa abhÄ• janatÄ• ya taá¹ƒ parivajjetumÄ• ha __ ``piyasÄ«lenÄ•
sativirahitassa pamattaá¹-á¹-hÄ• ne saraá¹‡Ä• sambhavÄ• imassa abhÄ• janatÄ• ya taá¹ƒ
``satisampannacetasÄ• â€™â€™ _ti.

araÃ±Ã±aá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

175-6__._ __toyadullabhakÄ• lasmi_nti toyaá¹ƒ dullabhaá¹ƒ yasmiá¹ƒ so toyadullabho, toya
cÄ• ti toyadullabhakÄ• lo, tasmiá¹ƒ. __Ä• vajjetvÄ• vÄ• _ti udakabhÄ• janaá¹ƒ nÄ• metvÄ•
attano \Be I 110/ bhÄ• janaá¹ƒ tasmiá¹ƒ pakkhipitvÄ• vÄ• . __chiddaá¹ƒ katvÄ• pi vÄ• _ti u
omaá¹-á¹-hÄ• dibhedaá¹ƒ chiddaá¹ƒ katvÄ• vÄ• gaá¹‡hantassa bhaá¹‡á¸• agghena vinidd
sambandhanÄ«yaá¹ƒ.

__tathÄ• _ti yathÄ• toyadullabhakÄ• lasmiá¹ƒ bhÄ• jane rakkhitagopitaá¹ƒ udakaá¹ƒ avaha
vuttaá¹ƒ, teneva nÄ«hÄ• rena. __vÄ• piyaá¹ƒ vÄ• _ti parasantakÄ• ya sÄ• rakkhÄ• ya vÄ• p
vÄ• _ti tÄ• dise jÄ• tassare vÄ• . evaá¹ƒ sÄ• rakkhÄ• naá¹ƒ pokkharaá¹‡iÄ• dÄ«naá¹ƒ eteh
__vÄ• _-saddena vÄ• gahaá¹‡aá¹ƒ veditabbaá¹ƒ. __attano bhÄ• janaá¹ƒ pavesetvÄ• gaá¹
upalakkhaá¹‡apadanti bhÄ• janagatajale ca idha ca telabhÄ• jane viya mukhena vÄ• vaá¹ƒ
Ä• kaá¸• á¸• hitvÄ• theyyacittena pivantassa yathÄ• vatthukamÄ• pattividhÄ• naá¹ƒ veditab

<177> __mariyÄ• da_nti vÄ• piÄ• dÄ«naá¹ƒ pÄ• á¸·ivaá¹-á¹-abandhaá¹ƒ. __chindato_ti kud
uddharitvÄ• dvidhÄ• karontassa. visesatthÄ• vajotakena __tu_-saddena ``mariyÄ• daá¹ƒ c
katvÄ• tassa \Ne I 84/ chindanatthÄ• ya vÄ«ciyo uá¹-á¹-hÄ• petuá¹ƒ udakaá¹ƒ sayaá¹ƒ otar
vÄ• aÃ±Ã±e manusse vÄ• kÄ«á¸·ante dÄ• rake vÄ• otÄ• retvÄ• vÄ• attano dhammatÄ•
á¹-hitaá¹ƒ rukkhaá¹ƒ chinditvÄ• vÄ• chedÄ• petvÄ• vÄ• pÄ• tetvÄ• vÄ• pÄ• tÄ• petvÄ•
uá¹-á¹-hitÄ• hi vÄ«cÄ«hi mariyÄ• de chinnepi teneva chinno hoti. evameva gomahiá¹ƒsÄ• d
Ä• rohantenÄ• pi aÃ±Ã±ehi Ä• rohÄ• pentenÄ• pi tesaá¹ƒ khurehi mariyÄ• de chinnepi, uda
vÄ• pidahÄ• petvÄ• vÄ• vÄ• pimariyÄ• dÄ• ya nÄ«caá¹-á¹-hÄ• naá¹ƒ bandhitvÄ• vÄ• ba
atirekajalÄ• pagamanamaggato nÄ«haritabbodakaá¹ƒ vÄ• retvÄ• vÄ• bÄ• hirato udakaá¹ƒ
oghena mariyÄ• de \Be I 111/ chinnepi teneva chinnaá¹ƒ hotÄ«â€™â€™ ti (Sp (to Vin III) I 1
samÄ• naá¹ƒ) evamÄ• dikaá¹ƒ __aá¹-á¹-hakathÄ• _gatavisesaá¹ƒ saá¹…gaá¹‡hÄ• ti. __adi
adinnÄ• dÄ• nassa pubbapayogattÄ• . __bhÅ«tagÄ• mena saddhimpÄ«_ti bhÅ«tagÄ• mena
pathavikhaá¹‡anaá¹ƒ sampiá¹‡á¸• eti. mariyÄ• daá¹ƒ chindanto tatthajÄ• taá¹ƒ tiá¹‡Ä• diá¹ƒ
bhÅ«tagÄ• mapÄ• cittiyena saddhiá¹ƒ dukkaá¹-aá¹ƒ. jÄ• tapathaviá¹ƒ chindati, pathavikhaá¹
saddhiá¹ƒ dukkaá¹-aá¹ƒ Ä• pajjatÄ«ti adhippÄ• yo.

<178> __kÄ• tabbo_ti ettha ``bhaá¹‡á¸• agghena Ä• pattiyÄ• â€™â€™ ti pÄ• á¹-haseso. an
kÄ• retabboti gahetabbo. anto á¹-hatvÄ• chindanto bahiantena, bahi á¹-hatvÄ• chindanto a
ubhayatthÄ• pi á¹-hatvÄ• chindanto majjhato bhaá¹‡á¸• agghena Ä• pattiyÄ• kÄ• retabboti
attho --- antovÄ• piyaá¹ƒ á¹-hatvÄ• mariyÄ• daá¹ƒ chinditvÄ• udake bahi nikkhamite nikkha
dukkaá¹-athullaccayapÄ• rÄ• jikÄ• su yathÄ• pannÄ• ya Ä• pattiyÄ• kÄ• retabbo. bahi á¹-h
antovÄ• piyaá¹ƒ pavisantodakassa á¹-hitaá¹-á¹-hÄ• nato cÄ• vitakkhaá¹‡e nikkhantaudakag
kÄ• retabbo. kadÄ• ci anto kadÄ• ci bahi á¹-hatvÄ• mariyÄ• daá¹ƒ majjhe á¹-hapetvÄ• chin
á¹-hitaá¹-á¹-hÄ• naá¹ƒ chinditvÄ• udakassa nÄ«haá¹-akkhaá¹‡e nÄ«haá¹-audakassa agghe

udakaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

179-80__._ __vÄ• renÄ• _ti vÄ• rena vÄ• rena sÄ• maá¹‡erÄ• araÃ±Ã±ato yaá¹ƒ dantakaá
Ä• netvÄ• sace Ä• cariyÄ• nampi Ä• haranti, yÄ• va te dantakaá¹-á¹-haá¹ƒ pamÄ• á¹‡ena _
Ä• cariyÄ• naÃ±ca \Ne I 85/ __na niyyÄ• denti, _ tÄ• va araÃ±Ã±ato \Be I 112/ Ä• bhatattÄ•
saá¹…ghassa ca sakasakaÄ• cariyÄ• naÃ±ca __Ä• bhataá¹ƒ_ dantakaá¹-á¹-haá¹ƒ __tesam
dantakaá¹-á¹-hahÄ• rakÄ• naá¹ƒ sÄ• maá¹‡erÄ• naá¹ƒ __santakaá¹ƒ_ hotÄ«ti atthayojanÄ•

<181> __tasmÄ• _ti yasmÄ• tesameva sÄ• maá¹‡erÄ• naá¹ƒ santakaá¹ƒ hoti, tasmÄ• . __
dantakaá¹-á¹-haÃ±ca saá¹…ghassa garubhaá¹‡á¸• aÃ±ca dantakaá¹-á¹-hanti sambandho. s
uppannaá¹ƒ saá¹…ghena rakkhitagopitattÄ• garubhaá¹‡á¸• abhÅ«taá¹ƒ dantakaá¹-á¹-haÃ±
__gaá¹‡hantassa cÄ• _ti adhikaca-kÄ• rena ihÄ• vuttassa __aá¹-á¹-hakathÄ• _gatassa gaá
Ä• rÄ• muyyÄ• nasaÃ±jÄ• tachinnÄ• chinnarakkhitagopitadantakaá¹-á¹-hassa samuccitattÄ
gaá¹‡hantassa avahaá¹-adantakaá¹-á¹-hassa agghavasena Ä• pattiyo vattabbÄ• ti ayamatth

<182> __tehi_ dantakaá¹-á¹-hahÄ• rakehi sÄ• maá¹‡erehi. __niyyÄ• dita_nti mahÄ• saá¹…

<183> saá¹…ghikakÄ• lato paá¹-á¹-hÄ• ya theyyacittena gaá¹‡hatopi avahÄ• rÄ• bhÄ• ve k
``arakkhattÄ• â€™â€™ _tiÄ• di. tattha __arakkhattÄ• _ti saá¹…ghikabhÄ• vena laddhepi ra
viya saá¹…ghena katÄ• rakkhÄ• yÄ• bhÄ• vÄ• . __yathÄ• vuá¸• á¸• hamabhÄ• jetabbato_ti
yathÄ• vuá¸• á¸• haá¹ƒ paá¹-ipÄ• á¹-imanatikkamma bhÄ• jetabbaphalapupphÄ• dÄ«naá¹ƒ
__sabbasÄ• dhÄ• raá¹‡attÄ• cÄ• _ti saá¹…ghapariyÄ• pannÄ• naá¹ƒ sabbesameva sÄ• dh

__ida_nti saá¹…ghassa niyyÄ• ditadantakaá¹-á¹-haá¹ƒ. __aÃ±Ã±aá¹ƒ viyÄ• _ti aÃ±Ã±aá¹ƒ
rakkhitagopitadantakaá¹-á¹-haá¹ƒ viya. evaá¹ƒ corikÄ• ya gaá¹‡hato avahÄ• rÄ• bhÄ• ve kÄ
theyyacittena \Be I 113/ sakaparikkhÄ• rampi gaá¹‡hato dukkaá¹-assa vuttattÄ• tathÄ• gaá
muccatÄ«ti daá¹-á¹-habbaá¹ƒ. vattaá¹ƒ pana jÄ• nitabbaá¹ƒ --- saá¹…ghikadantakaá¹-á¹-haá
padhÄ• nagharÄ• dÄ«su pavisitvÄ• cirena osarantena bahi vÄ«tinÄ• metabbadivase gaá¹‡
gahetabbaá¹ƒ, maggaá¹ƒ gacchantena ekaá¹ƒ dve dantakaá¹-á¹-hÄ• ni thavikÄ• ya pakkhip
vasantena divase khÄ• ditabbadantakaá¹-á¹-haá¹ƒ gahetabbanti.

dantakaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<184> __ ``aggiá¹ƒ_ \Ne I 86/ __vÄ• detÄ«â€™â€™ _tiÄ• dÄ«su ``rukkheâ€™â€™ ti paka
vinassatÄ«â€™â€™ ti vakkhamÄ• nattÄ• , rukkho ca ``vanappati nÄ• ma yo manussÄ• naá
paribhogoâ€™â€™ ti (Vin III 110) __pÄ• á¸·iyaá¹ƒ_ Ä• gatattÄ• ca __aá¹-á¹-hakathÄ• ya_

vuttanayena ambalabujapanasÄ• diko manussÄ• naá¹ƒ paribhogÄ• raho manussÄ• yatto ra
__aggiá¹ƒ vÄ• detÄ«_ti corikÄ• ya aggiá¹ƒ Ä• limpeti vÄ• . __satthena_ rukkhe __samantat
vÄ• sipharasuÄ• disatthena rukkhatacaá¹ƒ chindanto samantato Ä• vÄ• á¹-aá¹ƒ dasseti.
__maá¹‡á¸• Å«kakaá¹‡á¹-akanÄ• makaá¹ƒ visaá¹ƒ vÄ• _ rukkhe __Ä• koá¹-etÄ«_ti corikÄ•
rukkhe maá¹‡á¸• Å«kakaá¹‡á¹-akanÄ• makaá¹ƒ visaá¹ƒ paveseti.

<185> __yena vÄ• tena vÄ• _ti yathÄ• vuttena vÄ• avuttena vÄ• yena kenaci upÄ• yena.
aggiá¹ƒ datvÄ• jhÄ• pito dhaÃ±Ã±akalÄ• po viya, telakumbhÄ« viya ca vinÄ• va á¹-hÄ• nÄ•
yathÄ• á¹-á¹-hitamevanassati. __ ``á¸• ayhatÄ«â€™â€™ _ti idaá¹ƒ ``aggiá¹ƒ detÄ«â€™â€™
vuttaá¹ƒ. __vinassatÄ«_ti maá¹‡á¸• Å«kakaá¹‡á¹-akÄ• koá¹-anÄ• diavasesapayogaá¹ƒ sand
daá¹-á¹-habbaá¹ƒ ``theyyacitto chindati, pahÄ• re pahÄ• re Ä• patti dukkaá¹-assa, ekaá¹ƒ pa
anÄ• gate Ä• patti thullaccayassa, tasmiá¹ƒ pahÄ• re Ä• gate Ä• patti pÄ• rÄ• jikassÄ• â€™
á¹-hÄ• nÄ• cÄ• vanena pÄ• rÄ• jikassa Ä• gatattÄ• . __pakÄ• sita_nti ettha ``aá¹-á¹-hakathÄ
pÄ• á¹-hÄ• gataá¹ƒ pÄ• rÄ• jikaá¹ƒ pana pÄ• risesato ca sÅ«cÄ«yatÄ«ti tabbÄ• cakassa vÄ
vacanassa ihÄ• vijjamÄ• nattÄ• tattha vinicchayo pÄ• saá¹ƒsikopi ihÄ• vutto.

vanappatikathÄ• vaá¹‡á¹‡anÄ• .

186-7__._ ``haraá¹‡akaá¹ƒ nÄ• ma aÃ±Ã±assa haraá¹‡akaá¹ƒ bhaá¹‡á¸• aá¹ƒ. theyyacitto
dukkaá¹-assa. phandÄ• peti, Ä• patti thullaccayassa. á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• j
111) vuttaharaá¹‡akaniddese ``á¹-hÄ• nÄ• cÄ• veti, Ä• patti pÄ• rÄ• jikassÄ• â€™â€™ ti (V
``á¹-hÄ• naâ€™â€™ nti gahitasÄ«sÄ• diá¹-á¹-hÄ• nappabhedavasena __aá¹-á¹-hakathÄ• y
Ä• gatavinicchayaá¹ƒ dassetumÄ• ha __ ``chinditvÄ• mocetvÄ• gaá¹‡hatoâ€™â€™ _ti. kin
``alaá¹…kÄ• raâ€™â€™ nti pÄ• á¹-haseso. __chinditvÄ• _ti gÄ«veyyakÄ• diá¹ƒ. __mocetvÄ
kaá¹‡á¹‡apiá¸·andhanÄ• diá¹ƒ.

__sÄ«sÄ• dÄ«hi_ \Ne I 87/ __mocitamattasmi_nti etthÄ• pi visesitabbadassanatthaá¹ƒ ``ala
tameva bhummekavacanantavasena gahetabbaá¹ƒ. __Ä• kaá¸• á¸• hanavikaá¸• á¸• hana_n
kaá¸• á¸• hanaá¹ƒ Ä• kaá¸• á¸• hananti katvÄ• attano samÄ«pamÄ• viÃ±chanaá¹ƒ __Ä• ka
kaá¸• á¸• hanaá¹ƒ vikaá¸• á¸• hananti katvÄ• tabbiparÄ«taá¹ƒ __vikaá¸• á¸• hanaá¹ƒ_.

188-9__._ __valaya_nti avaá¹…kaá¹ƒ maá¹-á¹-hahatthÅ«pagaá¹ƒ. __kaá¹-akampi vÄ• _ti an
bubbuá¸·Ä• dÄ«ni dassetvÄ• vÄ• adassetvÄ• \Be I 115/ vÄ• kataá¹ƒ hatthÅ«pagaá¹ƒ. __
paá¹-á¹-hÄ• ya aggahatthaá¹ƒ. __aparÄ• paraá¹ƒ cÄ• retÄ«_ti ito cito ca saÃ±cÄ• reti. __ ``
pÄ• á¹-ho, soyeva attho. __taá¹ƒ_ valayaá¹ƒ vÄ• kaá¹-akaá¹ƒ vÄ• . __Ä• kÄ• sagataá¹ƒ ka
yathÄ• hatthaá¹ƒ na phusati, tathÄ• Ä• kÄ• sagataá¹ƒ karoti. nidhivalayassa pavesitarukkh
aphusantaá¹ƒ Ä• kÄ• sagatakaraá¹‡e pÄ• rÄ• jikaá¹ƒ hoti, idha ``rakkhatÄ«â€™â€™ ti kasm
``saviÃ±Ã±Ä• á¹‡akatoâ€™â€™ _tiÄ• di. __ida_nti valayaá¹ƒ kaá¹-akaÃ±ca.

<190> __ ``nivatthaá¹ƒ vatthaâ€™â€™ _nti iminÄ• cÄ«varampi gayhati. __parassa_ vattha
vatthasÄ• mikopi. __ta_nti corena acchijjamÄ• naá¹ƒ attanÄ• nivatthavatthaá¹ƒ. __lajjÄ• ya
muÃ±catÄ«_ti lajjÄ• ya sÄ«ghataraá¹ƒ na pariccajati.

<191> coropi Ä• kaá¸• á¸• hati, so paropi Ä• kaá¸• á¸• hatÄ«ti yojanÄ• . __so paro_ corato
attho. __parassÄ• _ti vatthasÄ• mikassa.

<192> ``á¹-hÄ• nÄ• cÄ• veyyÄ• â€™â€™ ti pÄ• á¹-he __á¹-hÄ• na_-saddena saá¹…gahita
harÄ«yateti haraá¹‡akanti vuttÄ• laá¹…kÄ• rÄ• dibhaá¹‡á¸• assa cÄ• vanena pÄ• rÄ• jikaá¹
haraá¹‡akaá¹ƒ hÄ• rakena saha harantassa hÄ• rakassa á¹-hitaá¹-á¹-hÄ• nato apanayanen
``á¹-hÄ• nÄ• cÄ• veyyÄ• â€™â€™ ti iminÄ• va saá¹…gayhatÄ«ti tatthÄ• pi vinicchayaá¹ƒ c
``sabhaá¹‡á¸• ahÄ• rakaâ€™â€™ _ntiÄ• di. bhaá¹‡á¸• aá¹ƒ harati netÄ«ti __bhaá¹‡á¸• ahÄ
sahÄ• ti __sabhaá¹‡á¸• ahÄ• rakaá¹ƒ, _ alaá¹…kÄ• ravatthÄ• dÄ«ni Ä• dÄ• ya gacchantehi
saheva. __bhaá¹‡á¸• a_nti tehi hariyamÄ• nattÄ• haraá¹‡akasaá¹…khÄ• tavatthÄ• bharaá¹
116/. __nentassÄ• _ti ``nento assÄ• â€™â€™ ti padacchedo. __nento_ti á¹-hitaá¹-á¹-hÄ• na
icchitadisÄ• bhimukhaá¹ƒ pÄ• pento. assa paá¹-hame pÄ• de atikkante thullaccayaá¹ƒ Ä• p
pÄ• á¹-hasesayojanÄ• . __assÄ• _ti imassa bhaá¹‡á¸• ahÄ• rakassa. paá¹-hamapÄ• de atik
gantabbadisato corassÄ• bhimatadisaá¹ƒ gate thullaccayaá¹ƒ Ä• pajjitvÄ• dutiye atikkante

<193> theyyacetano sace tajjetvÄ• parassa hatthato bhaá¹‡á¸• aá¹ƒ pÄ• tÄ• peti, parassa
muttamatte tajjetvÄ• pÄ• tÄ• pakassa parÄ• jayoti yojanÄ• . __bhaá¹‡á¸• e muttamatte_ti b
kesaggamattampi muttakkhaá¹‡e.

<194> __athÄ• pÄ«_ti atha vÄ• . __parikappetvÄ• pÄ• tÄ• peti vÄ• _ti ettha ``yaá¹ƒ mayha
gaá¹‡hissÄ• mÄ«â€™â€™ ti vÄ• ``evarÅ«paá¹ƒ ce hoti, gaá¹‡hissÄ• mÄ«â€™â€™ ti vises
tajjetvÄ• pÄ• teti, dukkaá¹-aá¹ƒ. evaá¹ƒ pÄ• titaá¹ƒ bhaá¹‡á¸• aá¹ƒ __tassa_ corassa Ä• ma
vuttanti yojanÄ• .

<195> __yathÄ• vatthu_nti bhaá¹‡á¸• assa agghÄ• nurÅ«paá¹ƒ, thullaccayaá¹ƒ hotÄ«ti adh
__chaá¸• á¸• itepÄ«_ti tassa corabhÄ• vaá¹ƒ jÄ• nitvÄ• bhÄ«tatasitena attanÄ• nÄ«yamÄ•
sati. teneva á¹-hÄ• nÄ• cÄ• vanaá¹ƒ kÄ• rÄ• pitanti pÄ• rÄ• jikanti na gahetabbanti Ä• ha __
``tiá¹-á¹-ha tiá¹-á¹-hÄ• â€™â€™ ti vutte pana uttasitvÄ• chaá¸• á¸• anaá¹ƒ tassa Ä• á¹‡attiy
tattha tassa anÄ• pattÄ«ti adhippÄ• yo. tathÄ• vadato pana adinnÄ• dÄ• napubbapayogatt

<196> __ta_nti taá¹ƒ chaá¸• á¸• itaá¹ƒ bhaá¹‡á¸• aá¹ƒ. __taduddhÄ• re_ti tassa chaá¸• á¸•
uddhÄ• re pÄ• rÄ• jikaá¹ƒ. pÄ• rÄ• jikaá¹ƒ kadÄ• siyÄ• ti \Be I 117/ Ä• ha __ ``sÄ• mike sÄ
nirÄ• layaá¹ƒ chaá¸• á¸• itaá¹ƒ pana gaá¹‡hato asati theyyacitte na dosoti byatirekato dasse

<197> sÄ• mikassa sÄ• layakÄ• le gaá¹‡hantassÄ• pi pÄ• rÄ• jikÄ• bhÄ• vappakÄ• raá¹ƒ
_ti. pubbagÄ• thÄ• ya ``taâ€™â€™ nti idhÄ• nuvattate. __sakasaÃ±Ã±Ä• yagaá¹‡hato_ti ``
ti vacanato uttasitvÄ• sÄ• layaá¹ƒ chaá¸• á¸• itaá¹ƒ taá¹ƒ vatthuá¹ƒ sakasaÃ±Ã±Ä• ya gaá¹
sakasaÃ±Ã±Ä• ya gahaá¹‡ahetu, sakasaÃ±Ã±Ä• ya gahitabhaá¹‡á¸• aá¹ƒ attano gahaá¹‡a
avahÄ• rÄ• pattito rakkhatÄ«ti adhippÄ• yo \Ne I 89/. tenÄ• ha __ ``gahaá¹‡e pana rakkhat
bhaá¹‡á¸• adeyyaá¹ƒ pana hotÄ«ti yojanÄ• . __ ``tathÄ• â€™â€™ _ti iminÄ• gahaá¹‡e rak

198-9__._ __dhuranikkhepaá¹ƒ katvÄ• _ti ``mayhaá¹ƒ kimetena bhaá¹‡á¸• ena, jÄ«vitarakk
nti nirÄ• layo hutvÄ• . tenÄ• ha __ ``bhÄ«to corÄ• palÄ• yatÄ«â€™â€™ _ti. __corÄ• _ti ett
__gaá¹‡hato_ti ettha ``taâ€™â€™ nti pÄ• á¹-haseso, tathÄ• chaá¸• á¸• itaá¹ƒ taá¹ƒ bhaá¹‡
dukkaá¹-a_nti vatthumhi anavajjepi theyyacittavasena dukkaá¹-aá¹ƒ hoti, asati theyyacitte d
hotÄ«ti vuttaá¹ƒ hoti. __Ä• harÄ• pente_ti ettha bhÄ• valakkhaá¹‡e bhummaá¹ƒ, tasmiá¹ƒ b
Ä• harÄ• pente satÄ«ti attho.

<200> nirÄ• layena chaá¸• á¸• itavatthuno gahaá¹‡e bhaá¹‡á¸• adeyyaÃ±ca adentassa par
``tassÄ• â€™â€™ _tiÄ• di. __aÃ±Ã±Ä• sÅ«_ti mahÄ• paccariyÄ• dÄ«su itarÄ• su aá¹-á¹-ha

haraá¹‡akakathÄ• vaá¹‡á¹‡anÄ• .

<201> upanidhikathÄ• ya \Be I 118/ ``na gaá¹‡hÄ• mÄ«â€™â€™ ti sampajÄ• namusÄ• vÄ
kenaci rahasi ``idaá¹ƒ mayhaá¹ƒ bhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dehÄ«â€™â€™ ti niyyÄ
pacchÄ• sÄ• mikena ``dehi me taá¹ƒ bhaá¹‡á¸• aâ€™â€™ nti vutte accantamupagantuá¹ƒ
ti sampajÄ• namusÄ• vÄ• daá¹ƒ bhÄ• satoti attho. __gaá¹‡hÄ• mÄ«_ti aggahesiá¹ƒ. accant
vattamÄ• nappayogoyaá¹ƒ. ``sampajÄ• namusÄ• vÄ• de pÄ• cittiyaâ€™â€™ nti (Vin IV 2) i
kasmÄ• dukkaá¹-aá¹ƒ vuttanti Ä• ha __ ``adinnÄ• dÄ• napubbakattÄ• â€™â€™ _tiÄ• di. ta
__adinnÄ• dÄ• napubbakattÄ• _ti adinnÄ• dÄ• nassa sahapayogavasena pubbaá¹…gamat
adinnÄ• dÄ• nassa pubbapayoge pÄ• cittiyaá¹-á¹-hÄ• ne dukkaá¹-amatthÄ«ti. tenevÄ• ha _
``adinnÄ• dÄ• nassa payogattÄ• â€™â€™ ti.

<202> __etassÄ• _ti etassa samÄ«pe. __kiá¹ƒ nu dassatÄ«_ti dassati kiá¹ƒ nu. __vimatup
bhummaá¹ƒ. __tassÄ• _ti yassa bhikkhuno santike upanikkhittaá¹ƒ, tassa.

<203> __tasmi_nti \Ne I 90/ yasmiá¹ƒ upanikkhittaá¹ƒ, tasmiá¹ƒ bhikkhumhi. __dÄ• ne niru
nikkhittassa bhaá¹‡á¸• assa sÄ• mikassa dÄ• navisaye ussÄ• harahite sati, ``na dÄ• ni taá¹
dhuranikkhepe kateti adhippÄ• yo. tenevÄ• ha __ ``ubhinnaá¹ƒ dhuranikkhepeâ€™â€™ _ti.
bhaá¹‡á¸• asÄ• miko. __dhura_nti ``yena kenaci Ä• kÄ• rena gaá¹‡hissÄ• mÄ«â€™â€™ ti
nikkhipeyya.

<204> __cittenÄ• dÄ• tukÄ• movÄ• _ti ettha ``yo tassÄ• â€™â€™ ti pÄ• á¹-haseso. __ce_t
cittena adÄ• tukÄ• mova, tassa corassa ``dassÄ• mÄ«â€™â€™ ti mukhena \Be I 119/ vada
__adÄ• tukÄ• mo_ti ettha ``hutvÄ• â€™â€™ ti pÄ• á¹-haseso. __ce_ti vuttattho. __evÄ• _ti
iminÄ• yujjati. __cittena adÄ• tukÄ• mo_ hutvÄ• mukhena ``dassÄ• mÄ«â€™â€™ ti vadat
sati __parÄ• jayo_ hotevÄ• ti yojanÄ• .

upanidhikathÄ• vaá¹‡á¹‡anÄ• .

<205> __suá¹…kaghÄ• tassÄ• _ti ``suá¹…kaghÄ• taá¹ƒ nÄ• ma raÃ±Ã±Ä• á¹-hapitaá¹ƒ ho
nadÄ«titthe vÄ• gÄ• madvÄ• re vÄ• â€™â€™ ti (Vin III 113) __pÄ• á¸·iyaá¹ƒ_ Ä• gatassa `
pe ... vinÄ• sentÄ«â€™â€™ ti (Sp (to Vin III) I 113) __aá¹-á¹-hakathÄ• yaá¹ƒ_ niruttassa ``it
nÄ«yamÄ• ne bhaá¹‡á¸• e ettakato ettakaá¹ƒ rÄ• jabhÄ• gaá¹ƒ gahetabbaâ€™â€™ nti rÄ•
taá¹ƒ taá¹ƒ padesasÄ• mikehi niyamitassa pabbatakhaá¹‡á¸• Ä• diá¹-á¹-hÄ• nassa. __bahÄ«
parikappitasÄ«mato bahi. __pÄ• tetÄ«_ti ettha ``theyyacittoâ€™â€™ ti pakaraá¹‡ato labbha
bhaá¹‡á¸• aâ€™â€™ nti pÄ• á¹-haseso. yato kutoci bhaá¹‡á¸• ato paÃ±camÄ• sakaá¹ƒ vÄ•
agghanako bhÄ• go rÄ• jÄ• didesasÄ• mikassa dÄ• tabbo hoti, tÄ• disaá¹ƒ bhaá¹‡á¸• aá¹ƒ
patati, evaá¹ƒ khipatÄ«ti attho. __dhuvaá¹ƒ patatÄ«_ti etthÄ• pi ``taâ€™â€™ nti pÄ• á¹-has
``bhaá¹‡á¸• aâ€™â€™ nti pakaraá¹‡ato labbhati. yathÄ• khittaá¹ƒ taá¹ƒ bhaá¹‡á¸• aá¹ƒ ek
hatthato __muttamatte_ tasmiá¹ƒ bhaá¹‡á¸• e.

<206> ``dhuvaá¹ƒ patatÄ«â€™â€™ ti ettha byatirekaá¹ƒ dassetumÄ• ha __ ``taá¹ƒ rukkheâ
theyyÄ• ya bahi pÄ• tetuá¹ƒ khittaá¹ƒ bhaá¹‡á¸• aá¹ƒ paá¹-ihataá¹ƒ hutvÄ• ti yojanÄ• . __vÄ
pÄ• á¹-ho \Be I 120/ gahetabbo. ``vÄ• takkhittoâ€™â€™ ti liá¹…gavipallÄ• so vÄ• daá¹-á¹-h

<207> __pacchÄ• _ti \Ne I 91/ patitaá¹-á¹-hÄ• ne thokaá¹ƒ cirÄ• yitvÄ• , iminÄ• thokampi c
payogasÄ• dhiyaá¹ƒ kÄ• riyaá¹ƒ siddhamevÄ• ti pÄ• rÄ• jikassa kÄ• raá¹‡aá¹ƒ sampannam
``pÄ• rÄ• jikaá¹ƒ siyÄ• â€™â€™ _ti.

<208> __ ``á¹-hatvÄ• â€™â€™ _tiÄ• dinÄ• patitaá¹-á¹-hÄ• ne acirÄ• yitvÄ• gatepi tasmiá¹
itaratrÄ• pi cirÄ• yitena bahi pÄ• tanappayogena sÄ• dhiyaá¹ƒ kÄ• riyaá¹ƒ siddhamevÄ• ti p
siddhataá¹ƒ dasseti. tenevÄ• ha __ ``parÄ• jayoâ€™â€™ _ti. __ ``atiá¹-á¹-hamÄ• naâ€™â€™
katthaci acirÄ• yanena payogassa niratthakataá¹ƒ dasseti. tenevÄ• ha __ ``rakkhatÄ«â€™â

<209> __ta_nti aá¹-á¹-hakathÄ• vacanaá¹ƒ.

<210> __sayaá¹ƒ vÄ• vaá¹-á¹-etÄ«_ti anto á¹-hito sayaá¹ƒ vÄ• hatthena vÄ• pÄ• dena vÄ
bahisÄ«mÄ• ya ninnaá¹-á¹-hÄ• naá¹ƒ parivaá¹-á¹-eti. __aá¹-á¹-hatvÄ• _ti pavaá¹-á¹-itamatte

aá¹-á¹-hatvÄ• . __vaá¹-á¹-amÄ• na_nti pavaá¹-á¹-antaá¹ƒ. __gata_nti bahisÄ«maá¹ƒ kesagg
antosÄ«mamatikkamamattaá¹ƒ.

<211> taá¹ƒ bhaá¹‡á¸• aá¹ƒ sace anto á¹-hatvÄ• á¹-hatvÄ• bahi gacchatÄ«ti yojanÄ• . yac
á¹-hatvÄ• bahisÄ«maá¹ƒ gacchatÄ«ti attho. __rakkhatÄ«_ti antosÄ«mÄ• ya paá¹-hamagati
bhikkhuno payogavegassa nivattattÄ• , tato upari nivattanÄ• rahakÄ• raá¹‡assa aladdhabhÄ
tathÄ• bahisÄ«mappattaá¹ƒ taá¹ƒ bhaá¹‡á¸• aá¹ƒ taá¹ƒmÅ«lakapayojakaá¹ƒ \Be I 121/ bhik
rakkhatÄ«ti adhippÄ• yo. __suddhacittena á¹-hapite_ti ``evaá¹ƒ á¹-hapite vaá¹-á¹-itvÄ• gam
theyyacittena vinÄ• ``kevalaá¹ƒ á¹-hapessÄ• mÄ«â€™â€™ ti cittena bahisÄ«mÄ• bhimukh
otÄ• retvÄ• á¹-hapite. __sayaá¹ƒ vaá¹-á¹-atÄ«_ti bhaá¹‡á¸• aá¹ƒ sayameva ninnaá¹-á¹-hÄ•
bahisÄ«maá¹ƒ ce pavaá¹-á¹-antaá¹ƒ gacchati. __vaá¹-á¹-atÄ«_ti Ä• pattiyÄ• akaraá¹‡ato va

<212> __gacchante_ti corassa payogaá¹ƒ vinÄ• attanÄ• va gacchante. __ta_nti
rÄ• jadeyyapaÃ±camÄ• sakaatirekapaÃ±camÄ• sakamattaá¹ƒ suá¹…kavantaá¹ƒ bhaá¹‡á¸•
yojanÄ• . kevalaá¹ƒ theyyacittassa Ä• pattiyÄ• anaá¹…gabhÄ• vato, yÄ• nÄ• dipayojakakÄ
bhaá¹‡á¸• aá¹-á¹-hapitayÄ• nÄ• dino \Ne I 92/ attanÄ• va bahisÄ«mappattattÄ• , teneva bha
bhikkhuno avahÄ• ro natthÄ«ti attho.

<213> __payogena vinÄ• _ti corassa sakapayogamantarena. __avahÄ• ro na vijjatÄ«_ti ett

<214> __maá¹‡i_nti pÄ• dÄ• rahaá¹ƒ suá¹…kadÄ• tabbamaá¹‡iratanaá¹ƒ, eteneva upalakk
bhaá¹‡á¸• aá¹ƒ saá¹…gahitameva. __pÄ• rÄ• jikaá¹ƒ siyÄ• _ti yÄ• nassa attanÄ• pÄ• jitatt
__sÄ«mÄ• tikkamane_ti suá¹…kaggahaá¹‡assa niyamitaá¹-á¹-hÄ• nÄ• tikkamane.

<215> __mata_nti ``ettakabhaá¹‡á¸• ato ettakaá¹ƒ gahetabbaâ€™â€™ nti rÄ• jÅ«hi anuma
kathÄ• maggo_ti ``suá¹…kaá¹-á¹-hÄ• naá¹ƒ patvÄ• suá¹…kikesu niddÄ• yamÄ• nesu, kÄ«
pariyesitvÄ• adisvÄ• gacchato na doso, bhaá¹‡á¸• adeyyaá¹ƒ \Be I 122/ hotÄ«â€™â€™ ti
vinicchayakathÄ• maggo. __araÃ±Ã±aá¹-á¹-hakathÄ• samo_ti ``yo cÄ• rakkhaá¹-á¹-hÄ• naá
(vi0 vi0 170) yathÄ• vuttaaraÃ±Ã±aá¹-á¹-hakathÄ• ya sadiso,

``kammaá¹-á¹-hÄ• naá¹ƒ citte katvÄ• .

cintento aÃ±Ã±avihito.

suá¹…kaá¹-á¹-hÄ• naá¹ƒ patvÄ• gacche.

bhaá¹‡á¸• adeyyaá¹ƒ hotevassÄ• â€™â€™ ti || ---

Ä• dinÄ• nayena vuccamÄ• nasadisoyeva. teneva gatatthatÄ• ya idÄ• ni na vicÄ• rÄ«yatÄ«

suá¹…kaghÄ• takathÄ• vaá¹‡á¹‡anÄ• .

<216> ``pÄ• á¹‡o \Ne I 93/ nÄ• ma manussapÄ• á¹‡o vuccatÄ«â€™â€™ ti (Vin III 114) __p
bhujissaá¹ƒ harantassa avahÄ• ro natthÄ«â€™â€™ ti (Sp (to Vin III) I 114) __aá¹-á¹-hakath
paradÄ• samanussoyeva adhippetoti tameva dassetumÄ• ha __ ``antojÄ• taâ€™â€™ _ntiÄ
dÄ• sassa jÄ• to __antojÄ• to_ nÄ• ma, taá¹ƒ vÄ• . dhanena kÄ«to __dhanakkÄ«to, _ taá¹ƒ
kenacÄ«_ti mÄ• tulaayyakÄ• dÄ«su yena kenaci dÄ• saá¹ƒ katvÄ• dinnaá¹ƒ vÄ• . __dÄ• sa
sambandhanÄ«yaá¹ƒ. __karamarÄ• nÄ«taá¹ƒ vÄ• dÄ• sa_nti paravisayaá¹ƒ vilumpitvÄ• Ä
gahitasaá¹…khÄ• taá¹ƒ karamarÄ• nÄ«tadÄ• saá¹ƒ vÄ• . __harantassa parÄ• jayo_ti ettha
ti Ä• masane dukkaá¹-aá¹ƒ, phandÄ• pane thullaccayaá¹ƒ Ä• pajjitvÄ• á¹-hitaá¹-á¹-hÄ• nato
atikkÄ• mayato pÄ• rÄ• jikaá¹ƒ hotÄ«ti adhippÄ• yo.

<217> __bhujissaá¹ƒ vÄ• _ti yassa kassaci manussassa adÄ• sabhÅ«taá¹ƒ. __mÄ• nusa_
sattaá¹ƒ. __Ä• á¹-hapita_nti upanikkhittaá¹ƒ.

<218> __ta_nti \Be I 123/ antojÄ• tÄ• dÄ«su dÄ• sesu yaá¹ƒ kaÃ±ci dÄ• saá¹ƒ. __palÄ• yit
palÄ• petukÄ• mo nÄ«haritukÄ• mo. atha vÄ• taá¹ƒ dÄ• saá¹ƒ bhujehi ukkhipitvÄ• ayaá¹ƒ
gahetabbo. __bhujehÄ«_ti ubhohi hatthehi. __taá¹ƒ á¹-hitaá¹-á¹-hÄ• nato_ti tassa á¹-hitaá¹-á
taá¹ƒá¹-hitaá¹-á¹-hÄ• naá¹ƒ, tato taá¹ƒá¹-hitaá¹-á¹-hÄ• nato, corena attanÄ• á¹-hitaá¹-á¹-hÄ
gahetabboti dassetumevaá¹ƒ vuttaá¹ƒ. __kiÃ±ci saá¹…kÄ• metÄ«_ti kesaggamattampi tato
pÄ• peti. __bhujehi vÄ• _ti ettha __vÄ• _-saddo vakkhamÄ• napakÄ• rantarÄ• pekkho, ``sa
yojetabbaá¹ƒ.

<219> __tajjetvÄ• _ti bhayakarena vacanena lesena, iá¹…gitena vÄ• tÄ• setvÄ• nentassa
__padavÄ• rato_ti padavÄ• rena yuttÄ• thullaccayÄ• dayo Ä• pattiyo hontÄ«ti yojanÄ• . pa
thullaccayÄ• patti, dutiyapadavÄ• rayuttÄ• pÄ• rÄ• jikÄ• patti hotÄ«ti attho.

<220> __hatthÄ• dÄ«sÅ«_ti __Ä• di_-saddena kesavatthÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __ta_
__kaá¸• á¸• hatopÄ«_ti Ä• kaá¸• á¸• hatopi. __parÄ• jayo_ti ``padavÄ• ratoâ€™â€™ ti anuv
paá¹-hamapadavÄ• re thullaccayaá¹ƒ, dutiyapadavÄ• re atikkante pÄ• rÄ• jikanti attho. __a
``padavÄ• rato yuttÄ• thullaccayÄ• dayo Ä• pattiyo hontÄ«â€™â€™ ti vuttanayo.

<221> __vegasÄ• vÄ• _ti \Ne I 94/ vegeneva, corassa vacanena kÄ• tabbavisesarahitena
vuttaá¹ƒ hoti. iminÄ• anÄ• pattibhÄ• vassa kÄ• raá¹‡aá¹ƒ dasseti.

<222> __saá¹‡ika_nti \Be I 124/ mandagatiyÄ• . __vadatÄ«_ti ``gaccha, yÄ• hi, palÄ• yÄ• a

vacanaá¹ƒ katheti. __sopi cÄ• _ti yo mandagatiyÄ• gacchanto evaá¹ƒ vutto, sopi ca.

<223> __palÄ• yitvÄ• _ti sÄ• mikaá¹ƒ pahÄ• ya gantvÄ• . __aÃ±Ã±a_nti sÄ• mikÄ• yattaá¹
á¹-hÄ• naá¹ƒ. sÄ• paá¹‡aá¹ƒ vÄ«thisannivesayuttaá¹ƒ __nigamampi vÄ• _. __tato_ti palÄ• y
paviá¹-á¹-hagÄ• mÄ• dito. __ta_nti palÄ• yitvÄ• paviá¹-á¹-haá¹ƒ taá¹ƒ dÄ• saá¹ƒ.

pÄ• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

<224> __theyyÄ• _ti theyyacittena. __sappakaraá¹‡á¸• a_nti sappasayanapeá¸·aá¹ƒ. __yat
thullaccayamÄ• ha. __á¹-hÄ• nato_ti sappapeá¸·Ä• ya á¹-hitaá¹-á¹-hÄ• nato. __cÄ• vane_ti

<225> __karaá¹‡á¸• a_nti sappapeá¸·aá¹ƒ. __ugghÄ• á¹-etvÄ• _ti vivaritvÄ• . __karaá¹‡á¸•
talato. __naá¹…guá¹-á¹-he_ti naá¹…guá¹-á¹-hapariyante.

<226> __ghaá¹ƒsitvÄ• _ti peá¸·Ä• passe phusÄ• petvÄ• . __sappakaraá¹‡á¸• assa mukhav
karaá¹‡á¸• apuá¹-amukhavaá¹-á¹-ito. tassa naá¹…guá¹-á¹-he muttamatteti yojanÄ• .

<227> __nÄ• mato_ti nÄ• mena, nÄ• maá¹ƒ vatvÄ• ti vuttaá¹ƒ hoti. __pakkosantassÄ• _ti a
pakkosakassa.

<228> __tathÄ• _ti karaá¹‡á¸• aá¹ƒ vivaritvÄ• . maá¹‡á¸• Å«kamÅ«sikÄ• naá¹ƒ ravaá¹ƒ kat
pakkosantassÄ• ti yojanÄ• . __vÄ• _-saddena lÄ• jÄ• vikiraá¹‡aaccharapahÄ• rÄ• dikaá¹ƒ s

<229> __mukha_nti \Ne I 95/ sappakaraá¹‡á¸• assa mukhaá¹ƒ. __evameva ca karontassÄ•
mÅ«sikasaÃ±Ã±aá¹ƒ katvÄ• vÄ• lÄ• jÄ• vikiritvÄ• \Be I 125/ vÄ• accharaá¹ƒ paharitvÄ•
pakkosantassa. __yena kenacÄ«_ti vuttanÄ«hÄ• rato yena vÄ• tena vÄ• .

<230> __na pakkosati ce_ti yathÄ• vuttanayena yojetvÄ• nÄ• maá¹ƒ vatvÄ• na pakkosati.
karaá¹‡á¸• amukhavivarakassa bhikkhussa.

apadakathÄ• vaá¹‡á¹‡anÄ• .

<231> __hatthi_nti hatthimhi, bhummatthe eva upayogavacanaá¹ƒ.

<232> __sÄ• lÄ• ya_nti hatthisÄ• lÄ• yaá¹ƒ. vasati etthÄ• ti __vatthu, _ rÄ• jÄ• gÄ• raá¹ƒ, t
_ antorÄ• jagehanti attho. __aá¹…gaá¹‡e_ti antorÄ• jaá¹…gaá¹‡e. __pi_-saddo ``antonagar
sampiá¹‡á¸• eti. __vatthu cÄ• _ti __ca_-saddena aá¹…gaá¹‡aá¹ƒ samuccinoti. __sakalaá¹ƒ
á¹-hÄ• na_nti hatthino vicaraá¹‡ayoggaá¹ƒ aá¹…gaá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• yÄ• ha, sa

<233> __abaddhassÄ• _ti yathÄ• vuttasÄ• lÄ• rÄ• javatthaá¹…gaá¹‡Ä• pekkhÄ• ya vuttaá
sakalasÄ• lÄ• dayo á¹-hÄ• naá¹ƒ, tadatikkame á¹-hÄ• nÄ• cÄ• vanaá¹ƒ hotÄ«ti attho. __hÄ
``baddhassa hÄ«â€™â€™ _ti yojanÄ• ya visesatthova daá¹-á¹-habbo, baddhassa panÄ• ti
panÄ• _ti sÄ• lÄ• dÄ«su sannihitassa pana. __á¹-hitaá¹-á¹-hÄ• naÃ±cÄ• _ti sÄ• lÄ• dÄ«su
catÅ«hi pÄ• dehi akkantaá¹-á¹-hÄ• nanti vuttaá¹ƒ hoti. __bandhanaÃ±cÄ• _ti gÄ«vÄ• ya vÄ
pÄ• dadvayabandhanavalaye vÄ• ubhayattha vÄ• bandhanaá¹-á¹-hÄ• naÃ±ca. __tasmÄ•
bandhanaÃ±ca á¹-hÄ• nanti cha vÄ• paÃ±ca vÄ• á¹-hÄ• nÄ• ni labbhanti, tasmÄ• . __tesa
__kÄ• raye_ti ettha ``Ä• pattiâ€™â€™ nti sÄ• matthiyÄ• labbhatÄ«ti. __harato_ti hatthisÄ•
harantassa \Be I 126/. __kÄ• raye_ti Ä• masane dukkaá¹-aá¹ƒ, á¹-hÄ• nabhedagaá¹‡anÄ•
purimesu thullaccayÄ• ni, antimaá¹-á¹-hÄ• nÄ• kesaggamattampi cÄ• vane pÄ• rÄ• jikaá¹ƒ

<234> __á¹-hitaá¹-á¹-hÄ• na_nti \Ne I 96/ catÅ«hi pÄ• dehi akkantaá¹-á¹-hÄ• naá¹ƒ, idaÃ±c
sandhÄ• ya vuttaá¹ƒ. baddhassa vinicchayo sÄ• lÄ• dÄ«su baddhassa vuttavinicchayasadis

<235> __ekaá¹ƒ á¹-hÄ• na_nti sayitaá¹-á¹-hÄ• namattaá¹ƒ. __tasmi_nti gaje. __tassÄ• _ti b
turaá¹…gamahisÄ• dÄ«su dvipade ca bahuppade ca.

<236> eseva nayo Ã±eyyo, vattabbaá¹ƒ kiÃ±cipi natthÄ«ti yojanÄ• . tattha __turaá¹…gÄ• _
lulÄ• yÄ• . __Ä• di_-saddena gogadrabhaoá¹-á¹-hÄ• dicatuppadÄ• naá¹ƒ saá¹…gaho. __na
assasÄ• lÄ• rÄ• jÄ• gÄ• raá¹…gaá¹‡abahinagarÄ• dÄ«su abandhitasayanaassÄ• dÄ«naá¹
yathÄ• vuttasadisattÄ• na vutto.

bandhitvÄ• á¹-hapitaassassa pana sace so catÅ«su pÄ• desu baddho hoti, bandhanÄ• na
gaá¹‡anÄ• ya aá¹-á¹-ha á¹-hÄ• nÄ• ni, sace mukhe ca baddho hoti, nava á¹-hÄ• nÄ• ni, mu
á¹-hÄ• nÄ• nÄ«ti á¹-hÄ• nabhedo ca tatheva sasamigasÅ«karÄ• dicatuppadesu bandhitvÄ•
baddhabaddhaá¹-á¹-hÄ• nehi saha catÅ«hi pÄ• dehi akkantaá¹-á¹-hÄ• navasena labbhamÄ
gomahisesu baddhesu evameva labbhamÄ• no á¹-hÄ• nabhedo ca vajÄ• dÄ«su padesesu
apanetvÄ• vÄ• anapanetvÄ• vÄ• nÄ• maá¹ƒ vatvÄ• vÄ• avatvÄ• vÄ• pakkosantassa,
dassetvÄ• pakkositvÄ• vÄ• apakkositvÄ• vÄ• palobhentassa tÄ• setvÄ• nikkhamantass
sappakaraá¹‡á¸• ake sappassa vuttanayena labbhamÄ• no viseso ca netabbo. iha sabbatth
bahukesupi upantaá¹-á¹-hÄ• nesu thullaccayaá¹ƒ, antaá¹-á¹-hÄ• ne pÄ• rÄ• jikaá¹ƒ vuttasa
vinicchayassa ``eseva nayoâ€™â€™ ti iminÄ• va gatattÄ• , Ä• haá¹-ato aviÃ±Ã±Ä• yamÄ•
visesassÄ• bhÄ• vÄ• ca vuttaá¹ƒ ``natthi kiÃ±cipi vattabbaâ€™â€™ nti.

__dvipadepÄ«_ti ``dvipadaá¹ƒ nÄ• ma manussÄ• pakkhajÄ• tÄ• â€™â€™ ti (Vin III 115) _
manussÄ• ca mayÅ«rÄ• dilomapakkhÄ• ca vagguliÄ• dicammapakkhÄ• ca bhamarÄ• dia

satte ca. __bahuppade_ti ``bahuppadaá¹ƒ nÄ• ma vicchikÄ• satapadÄ« uccÄ• liá¹…gapÄ•
117) __pÄ• á¸·iyaá¹ƒ_ vuttabahuppadasatte cÄ• ti attho.

ettÄ• vatÄ• \Ne I 97/ pÄ• pabhikkhÅ«naá¹ƒ lesokÄ• sapidahanatthaá¹ƒ padabhÄ• jane
vuttabhÅ«maá¹-á¹-hÄ• ditiá¹ƒsavinicchayamÄ• tikÄ• kathÄ• su paÃ±cavÄ«sati mÄ• tikÄ• ka
avasiá¹-á¹-hÄ• su paÃ±camÄ• tikÄ• kathÄ• su saá¹ƒvidÄ• vahÄ• ro, saá¹…ketakammaá¹ƒ,
mÄ• tikattayakathÄ• paá¹-hamameva adinnÄ• dÄ• navinicchayasambhÄ• rabhÅ«tÄ• naá¹ƒ
dassanaá¹-á¹-hÄ• ne á¹-hatvÄ• ---

``pubbasahapayogo ca, saá¹ƒvidÄ• haraá¹‡ampi ca.

saá¹…ketakammaá¹ƒ nemittaá¹ƒ, pubbayogÄ• dipaÃ±cakaâ€™â€™ nti || (vi0 vi0 42) ---

iminÄ• saá¹…gahitÄ• ti taá¹ƒ pahÄ• ya avasese ocarako, oá¹‡irakkhakoti kathÄ• dvaye oca
Ä• á¹‡attikappayogattÄ• , taÃ±ca oá¹‡irakkhakena kariyamÄ• naá¹ƒ á¹-hÄ• nÄ• cÄ• vanaá¹
Ä• á¹‡attikena vÄ• payogena hotÄ«ti tassÄ• pi ``sÄ• hatthÄ• á¹‡attiko cevÄ• â€™â€™ ti sÄ
paá¹-hamameva saá¹…gahitattÄ• ca thalaá¹-á¹-havehÄ• saá¹-á¹-hakathÄ• dÄ«su \Be I 128
dvayaá¹ƒ na vuttanti veditabbaá¹ƒ.

tattha ``ocarako nÄ• ma bhaá¹‡á¸• aá¹ƒ ocaritvÄ• Ä• cikkhatÄ«â€™â€™ ti (Vin III 118) __
corÄ• panapuriso ``ocarakoâ€™â€™ ti veditabbo. ocaratÄ«ti __ocarako, _ tattha tattha gan
anupavisatÄ«ti vuttaá¹ƒ hotÄ«ti. ``oá¹‡irakkho nÄ• ma Ä• haá¹-aá¹ƒ bhaá¹‡á¸• aá¹ƒ gopento
__pÄ• á¸·iyaá¹ƒ_ vutto muhuttaá¹ƒ attani á¹-hapitassa parabhaá¹‡á¸• assa rakkhako ``oá¹‡i
veditabbo. oá¹‡itaá¹ƒ rakkhatÄ«ti __oá¹‡irakkho, _ yo parena attano vasanaá¹-á¹-hÄ• ne Ä•
``idaá¹ƒ tÄ• va bhante muhuttaá¹ƒ oloketha, yÄ• vÄ• haá¹ƒ idaá¹ƒ nÄ• ma kiccaá¹ƒ katvÄ•
vutto rakkhati, tassetaá¹ƒ adhivacanaá¹ƒ.

dvicatubahuppadakathÄ• vaá¹‡á¹‡anÄ• .

<237> ``paÃ±cahi Ä• kÄ• rehi adinnaá¹ƒ Ä• diyantassa Ä• patti pÄ• rÄ• jikassÄ• â€™â€™
__pÄ• á¸·iyaá¹ƒ_ Ä• gatÄ• ni paÃ±caá¹…gÄ• ni saá¹…gahetumÄ• ha __ ``paresaâ€™â€™
santakaá¹ƒ dhanaâ€™â€™ _nti iminÄ• paramanussasantakatÄ• , __ ``paresanti vijÄ• nitvÄ
parÄ• yattabhÄ• vassa jÄ• nanaá¹ƒ, __ ``garukaâ€™â€™ _nti iminÄ• pÄ• daá¹ƒ vÄ• atirek
__ ``theyyacittenÄ• â€™â€™ _ti \Ne I 98/ iminÄ• theyyacittatÄ• , __ ``á¹-hÄ• nÄ• cÄ• vetÄ
paÃ±cavÄ«satiyÄ• avahÄ• rÄ• naá¹ƒ aÃ±Ã±atarassa samaá¹…gitÄ• ti evamettha paÃ±caá

<238> ettÄ• vatÄ• tiá¹ƒsamÄ• tikÄ• kathÄ• vinicchayaá¹ƒ saá¹…gahetvÄ• idÄ• ni ``anÄ• p
vissÄ• saggÄ• he tÄ• vakÄ• like petapariggahe tiracchÄ• nagatapariggahe paá¹ƒsukÅ«lasa

I 129/ (Vin III 131) nayena __pÄ• á¸·iyaá¹ƒ_ Ä• gataá¹ƒ anÄ• pattivÄ• raá¹ƒ saá¹…gahetum
_tiÄ• di. tattha __sasaÃ±Ã±issÄ• _ti parasantakampi ``sasantakaâ€™â€™ nti suddhasaÃ±Ã
anÄ• pattÄ«ti sabbattha yojetabbaá¹ƒ. evaá¹ƒ gahitaá¹ƒ sÄ• mikehi disvÄ• yÄ• cite adentas
dhuranikkhepena pÄ• rÄ• jikaá¹ƒ.

__tiracchÄ• napariggahe_ti tiracchÄ• nehi pariggahitavatthumhi. sacepi hi
nÄ• gagaruá¸·amÄ• á¹‡avakamÄ• á¹‡avikÄ• pi manussavesena Ä• paá¹‡aá¹ƒ pasÄ• retvÄ•
theyyacittena tesaá¹ƒ santakaá¹ƒ gaá¹‡hÄ• ti, anÄ• pattÄ«ti vuttaá¹ƒ hoti. sÄ«habyagghadÄ
vÄ• á¸·amigehi gahitagocaraá¹ƒ paá¹-hamaá¹ƒ mocÄ• pentassa taá¹ƒ muÃ±citvÄ• attanopi
khÄ• yite vÄ• rentassa doso natthi. senÄ• dÄ«su tiracchÄ• nesu yena kenaci gahitaá¹ƒ goca
vaá¹-á¹-ati. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``senÄ• dayopi Ä• misaá¹ƒ gahetvÄ•
gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) I 131). evameva dhammanideá¸• á¸• ub
gahitamaá¹‡á¸• Å«kÄ• dayo jÄ«vitarakkhanatthÄ• ya mocÄ• petuá¹ƒ vaá¹-á¹-atÄ«ti veditabb

__tÄ• vakÄ• likaggÄ• he_ti ``paá¹-ikarissÄ• mÄ«â€™â€™ ti tÄ• vakÄ• likaá¹ƒ gaá¹‡hantas
bhaá¹‡á¸• asÄ• miko puggalo vÄ• gaá¹‡o vÄ• ``tumheva gaá¹‡hathÄ• â€™â€™ ti anujÄ•
nÄ• nujÄ• neyya, na gaá¹‡heyya, dÄ• tabbaá¹ƒ. adentassa ubhinnaá¹ƒ dhuranikkhepena pÄ
``saá¹…ghasantakaá¹ƒ pana paá¹-idÄ• tumeva vaá¹-á¹-atÄ«â€™â€™ ti __aá¹-á¹-hakathÄ•

__vissÄ• saggÄ• he_ti ``anujÄ• nÄ• mi bhikkhave paÃ±cahaá¹…gehi samannÄ• gatassa vi
sandiá¹-á¹-ho ca hoti, sambhatto ca, Ä• lapito ca, jÄ«vati ca, gahite ca attamano \Be I 130/ h
(Vin I 356) __pÄ• á¸·iyaá¹ƒ_ Ä• gataá¹ƒ paÃ±cahaá¹…gehi samannÄ• gatassa santakaá¹ƒ v
gahaá¹‡e vinicchayo yathÄ• vuttasuttavaá¹‡á¹‡anÄ• yaá¹ƒ veditabbo. yathÄ• ha __samanta

tattha \Ne I 99/ sandiá¹-á¹-hoti diá¹-á¹-hamattakamitto. sambhattoti daá¸·hamitto. Ä• lapitoti
santakaá¹ƒ yaá¹ƒ icchasi, taá¹ƒ gaá¹‡heyyÄ• si, Ä• pucchitvÄ• gahaá¹‡e kÄ• raá¹‡aá¹ƒ na
jÄ«vatÄ«ti anuá¹-á¹-hÄ• naseyyÄ• ya sayitopi yÄ• va jÄ«vitindriyupacchedaá¹ƒ na pÄ• puá¹
attamanoti gahite tuá¹-á¹-hacitto hoti, evarÅ«passa santakaá¹ƒ ``gahite me attamano bhavis
jÄ• nantena gahetuá¹ƒ vaá¹-á¹-ati. anavasesapariyÄ• dÄ• navasena cetÄ• ni paÃ±caá¹…gÄ
pana tÄ«haá¹…gehi ruhati --- sandiá¹-á¹-ho, jÄ«vati, gahite attamano, sambhatto, jÄ«vati, ga
Ä• lapito, jÄ«vati, gahite attamanoti.

yo pana jÄ«vati, na ca gahite attamano hoti, tassa santakaá¹ƒ vissÄ• saggÄ• hena gahitam
dadamÄ• nena ca matakadhanaá¹ƒ tÄ• va ye tassa dhane issarÄ• gahaá¹-á¹-hÄ• vÄ• pab
dÄ• tabbaá¹ƒ. anattamanassa santakaá¹ƒ tasseva dÄ• tabbaá¹ƒ. yo pana paá¹-hamaá¹ƒyev
mama santakaá¹ƒ gaá¹‡hantenÄ• â€™â€™ ti vacÄ«bhedena vÄ• cittuppÄ• damattena vÄ•
kÄ• raá¹‡ena kupito paccÄ• harÄ• petuá¹ƒ na labhati. yopi adÄ• tukÄ• mova, cittena pana a
vadati, sopi puna paccÄ• harÄ• petuá¹ƒ na labhati. yo pana ``mayÄ• tumhÄ• kaá¹ƒ \Be I 13

vÄ• paribhuttaá¹ƒ vÄ• â€™â€™ ti vutte ``gahitaá¹ƒ vÄ• hotu paribhuttaá¹ƒ vÄ• , mayÄ• pa
karaá¹‡Ä«yena á¹-hapitaá¹ƒ, taá¹ƒ pÄ• katikaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vadati,
paccÄ• harÄ• petuá¹ƒ labhatÄ«ti (Sp (to Vin III) I 131).

__petapariggaheti_ pettivisayuppannÄ• ca maritvÄ• tasmiá¹ƒyeva attabhÄ• ve nibbattÄ•
devÄ• ca imasmiá¹ƒ atthe petÄ• nÄ• ma, tesaá¹ƒ santakaá¹ƒ gaá¹‡hantassa ca anÄ• patt
devarÄ• jÄ• Ä• paá¹‡aá¹ƒ pasÄ• retvÄ• nisinno hoti, dibbacakkhuko ca bhikkhu taá¹ƒ Ã±a
vatthaá¹ƒ tassa viravantasseva acchinditvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. devapÅ«jatthaá¹ƒ ruk
maá¹-á¹-havatthÄ• dÄ«ni gaá¹‡hato niddosatÄ• ya kimeva vattabbaá¹ƒ. paá¹ƒsukÅ«lasaÃ±
anÄ• patti. tathÄ• gahitampi sace sassÄ• mikaá¹ƒ hoti, sÄ• mike Ä• harÄ• pente dÄ• tabba
veditabbaá¹ƒ.

<239> __etthÄ• _ti \Ne I 100/ dutiyapÄ• rÄ• jikavinicchaye. __ca_-saddena avuttasamucca
avasesasikkhÄ• padavinicchaye saá¹…gaá¹‡hÄ• ti. __vattabbo_ti mÄ• tikaá¹-á¹-hakathÄ• d
kathetabbo. __pÄ• á¸·imuttavinicchayo_ti samuá¹-á¹-hÄ• nÄ• diko taá¹ƒtaá¹ƒsikkhÄ• padap
upÄ• littherÄ• dÄ«hi á¹-hapito vinicchayo.

<240> __parÄ• jitÄ• nekamalenÄ• _ti aparimeyyakappakoá¹-isatasahassopacitapÄ• ramitÄ
sabbaÃ±Ã±utaÃ±Ã±Ä• á¹‡apadaá¹-á¹-hÄ• nena Ä• savakkhayaÃ±Ä• á¹‡ena saha vÄ• sanÄ
rÄ• gÄ• dayo anekakilesamalÄ• yena so parÄ• jitÄ• nekamalo, tena parÄ• jitÄ• nekamalen
dutiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ vuttaá¹ƒ, __assa_ dutiyapÄ• rÄ• jikassa ca attho mayÄ• samÄ• s
ativitthÄ• ranayena __vattuá¹ƒ_ tassa atthaá¹ƒ kathetuá¹ƒ ko hi samatthoti yojanÄ• . ettha _
paá¹-hamapÄ• rÄ• jikasamuccayattho. __hi_-saddo avadhÄ• raá¹‡e, tena asesena tadattha
nattheva aÃ±Ã±atra tathÄ• gatÄ• ti dÄ«peti.

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

dutiyapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

tatiyapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ•

241-2__._ evamatisukhumanayasamÄ• kulaá¹ƒ dutiyapÄ• rÄ• jikaá¹ƒ dassetvÄ• idÄ• ni tat
__ ``manussajÄ• tiâ€™â€™ _ntiÄ• di. tattha __manussajÄ• ti_nti jÄ• yatÄ«ti jÄ• ti, rÅ«pÄ• r
manussesu jÄ• ti yassa so manussajÄ• ti, manussajÄ• tiko manussaviggahoti vuttaá¹ƒ hoti,

ettha ca __manussesÅ«_ti kusalÄ• kusalamanassa ussannattÄ• manussasaá¹…khÄ• tesu

mÄ• tukucchismiá¹ƒ paá¹-hamaá¹ƒ \Ne I 101/ cittaá¹ƒ uppannaâ€™â€™ nti (Vin III 172) __p
mÄ• tukucchimhi paá¹-hamaá¹ƒ uppajjamÄ• napaá¹-isandhicittaÃ±ca
taá¹ƒsampayuttavedanÄ• saÃ±Ã±Ä• saá¹…khÄ• rasaá¹…khÄ• takhandhattayaÃ±ca taá¹ƒsa

``tilatelassa yathÄ• bindu, sappimaá¹‡á¸• o anÄ• vilo.

evaá¹ƒ vaá¹‡á¹‡appaá¹-ibhÄ• gaá¹ƒ, `kalalaâ€™ nti pavuccatÄ«â€™â€™ ti || (Sp (to Vin III)
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vuttÄ• ni \Be I 133/ jÄ• tiuá¹‡á¹‡aá¹ƒsumhi pasannatilatele vÄ• sappimaá¹‡á¸• e vÄ• otÄ•
vidhunite agge lambamÄ• nabinduppamÄ• á¹‡akalalasaá¹…khÄ• tÄ• ni sabhÄ• vakÄ• naá¹
tiá¹ƒsa rÅ«pÄ• ni ca abhÄ• vakÄ• naá¹ƒ kÄ• yavatthudasakavasena vÄ«sati rÅ«pÄ• ni cÄ•
nÄ• marÅ«papaá¹-isandhi idha __ ``jÄ• tÄ«â€™â€™ _ti gahitÄ• . __ ``yassÄ• â€™â€™ _ti
maraá¹‡akÄ• lÄ• etthantare eso manussaviggaho nÄ• mÄ• â€™â€™ ti (Vin III 172) __pada
paá¹-hamabhavaá¹…gato paá¹-á¹-hÄ• ya cuticittÄ• sannabhavaá¹…gapariyantasantÄ• nasa
manussaviggahassa paá¹-isandhito paá¹-á¹-hÄ• ya pÄ• rÄ• jikavatthubhÄ• vaá¹ƒ dasseti.

__jÄ• nanto_ti ``satto ayaâ€™â€™ nti jÄ• nanto. __jÄ«vitÄ• yo viyojaye_ti yo bhikkhu jÄ«v
voropeyya, tassa jÄ«vitindriyaá¹ƒ upacchindeyya uparodheyyÄ• ti vuttaá¹ƒ hoti. tenÄ• ha __
``jÄ«vitÄ• voropeyyÄ• ti jÄ«vitindriyaá¹ƒ upacchindati uparodhetÄ«â€™â€™ ti (Vin III 172).

taÃ±ca jÄ«vitindriyaá¹ƒ rÅ«pÄ• rÅ«pavasena duvidhaá¹ƒ hoti. tattha arÅ«pajÄ«vitindriyaá¹ƒ
upakkamavisayaá¹ƒ na hoti. rÅ«pajÄ«vitindriyupacchedena pana tadÄ• yattavuttitÄ• ya taá¹
occhijjamÄ• natÄ• ya ettha sÄ• maÃ±Ã±ena ubhayampi gahetabbaá¹ƒ. idaÃ±ca atÄ«tÄ• nÄ
avijjamÄ• nattÄ• . upakkamavisayÄ• rahaá¹ƒ pana paccuppannameva gahetabbaá¹ƒ. taÃ±c
tividhaá¹ƒ hoti.

tattha uppÄ• daá¹-á¹-hitibhaá¹…gavasena khaá¹‡attayapariyÄ• panno bhÄ• vo __khaá¹‡ap
sarasabhaá¹…gabhÅ«tattÄ• sayaá¹ƒ bhijjamÄ• naá¹ƒ upakkamasÄ• dhiyaá¹ƒ vinÄ• savant
gabbhaá¹ƒ paviá¹-á¹-hassa \Ne I 102/ andhakÄ• ravigamantaraÃ±ca sÄ«tena ovarakaá¹ƒ pa
visabhÄ• gautusamuá¹-á¹-hÄ• nena \Be I 134/ sÄ«tapanÅ«dantaraÃ±ca rÅ«pasantati __sam
paá¹-isandhicutÄ«namantarÄ• á¸·appavatti khandhasantati __addhÄ• paccuppannaá¹ƒ_ nÄ
upakkamasambhavo, taá¹ƒvasena upacchijjamÄ• naá¹ƒ jÄ«vitaá¹ƒ santÄ• naparihÄ• nipacc
santatiaddhÄ• paccuppannadvayaá¹ƒ yathÄ• paricchinnakÄ• lamappatvÄ• upakkamavasen
santatiaddhÄ• paccuppannarÅ«pajÄ«vitindriyaÃ±ca taá¹ƒnirodhena nirujjhamÄ• naarÅ«pajÄ
ubhayaá¹ƒ ettha ``jÄ«vitÄ• â€™â€™ ti gahitanti veditabbaá¹ƒ. idameva sandhÄ• yÄ• ha __p
vikopetÄ«â€™â€™ ti (Vin III 172).

imissÄ• va pÄ• á¹‡Ä• tipÄ• tabhÄ• ve Ä• pattibhÄ• vato ettha á¹-hatvÄ• __aá¹-á¹-hakathÄ
172) pÄ• á¹‡apÄ• á¹‡Ä• tipÄ• tapÄ• á¹‡Ä• tipÄ• tÄ«pÄ• á¹‡Ä• tipÄ• tappayogÄ• naá¹ƒ vibh
vohÄ• rato satto, paramatthato upacchijjamÄ• naá¹ƒ jÄ«vitindriyaá¹ƒ, taá¹ƒ ``jÄ«vitÄ• â€™â
__pÄ• á¹‡Ä• tipÄ• to_ nÄ• ma vadhakacetanÄ• , so ca ``viyojayeâ€™â€™ ti iminÄ• sandas
nÄ• ma puggalo, so ca ``yoâ€™â€™ ti iminÄ• sandassito. __pÄ• á¹‡Ä• tipÄ• tappayogo_ p

``vuttÄ• pÄ• á¹‡Ä• tipÄ• tassa.

payogÄ• cha mahesinÄ• â€™â€™ ti ---

Ä• dinÄ• nayena idheva vakkhamÄ• navibhÄ• gattÄ• vakkhamÄ• nanayeneva daá¹-á¹-hab

assa satthaá¹ƒ nikkhipeyya vÄ• ti yojanÄ• . __assÄ• _ti manussajÄ• tikassa. ``hatthapÄ• s
__hatthapÄ• so_ nÄ• ma samÄ«poti. __assÄ• _ti samÄ«pasambandhe sÄ• mivacanaá¹ƒ. _
sanupakaraá¹‡abhÄ• vena sammatÄ• dhÄ• rÄ• vantaasiÄ• di ca dhÄ• rÄ• rahitayaá¹-á¹-hi
135/ upalakkhaá¹‡avasena gahetabbÄ• . sasati hiá¹ƒsatÄ«ti satthaá¹ƒ. tenevÄ• ha __padab
sattiá¹ƒ vÄ• bhindivÄ• laá¹ƒ vÄ• laguá¸·aá¹ƒ vÄ• pÄ• sÄ• á¹‡aá¹ƒ vÄ• satthaá¹ƒ vÄ• visa
ti. idhÄ• vuttaá¹ƒ karapÄ• likÄ• churikÄ• di samukhaá¹ƒ ``satthaá¹ƒ vÄ• â€™â€™ ti iminÄ•
__nikkhipeyyÄ• _ti yathÄ• bhogahetuá¹ƒ labhati, tathÄ• upanikkhipeyya, attavadhÄ• ya ico
gaá¹‡hÄ• ti, tathÄ• samÄ«pe teneva cittena á¹-hapeyyÄ• ti vuttaá¹ƒ hoti. iminÄ• thÄ• vara

maraá¹‡e \Ne I 103/ guá¹‡aá¹ƒ vÄ• vadeyyÄ• ti yojanÄ• , maraá¹‡atthÄ• ya maraá¹‡e guá
attho. ``jÄ«vite Ä• dÄ«navaá¹ƒ dasseti, maraá¹‡e guá¹‡aá¹ƒ bhaá¹‡atÄ«â€™â€™ ti (Vin III
vuttattÄ• ``kiá¹ƒ tuyhiminÄ• pÄ• pakena dujjÄ«vitena, yo tvaá¹ƒ na labhasi paá¹‡Ä«tabhoja
miccÄ• dinÄ• nayena maraá¹‡atthÄ• ya jÄ«vite avaá¹‡á¹‡aá¹ƒ vadanto ca ``tvaá¹ƒ khosi up
akatapÄ• po, mataá¹ƒ te jÄ«vitÄ• seyyo, ito tvaá¹ƒ kÄ• lakato vividhavihaá¹…gamavikÅ«jite
paramasurabhikusumabhÅ«sitataruvaranicite paramaratikaralaá¸·itagatibhÄ• sitavilapitasura
varanandane accharÄ• saá¹…ghaparivÄ• rito vicarissasÄ«â€™â€™ tiÄ• dinÄ• nayena ma
maraá¹‡Ä• nisaá¹ƒsaá¹ƒ dassento ca ``maraá¹‡e guá¹‡aá¹ƒ vadeyyaâ€™â€™ icceva vucca

maraá¹‡Å«pÄ• yaá¹ƒ deseyyÄ• ti yojanÄ• . maraá¹‡Ä• dhippÄ• yeneva ``satthaá¹ƒ vÄ• Ä•
rajjuyÄ• vÄ• ubbandhitvÄ• kÄ• laá¹…karohÄ«â€™â€™ ti __padabhÄ• jane_ vuttasatthah
sobbhanarakapapÄ• tÄ• dÄ«su papatanaÃ±cÄ• ti evamÄ• dikaá¹ƒ maraá¹‡Å«pÄ• yaá¹ƒ Ä•
padacchedo, __apÄ«_ti pubbe vuttadvayaá¹ƒ samuccinoti. __dvedhÄ• bhinnasilÄ• viya as
__so Ã±eyyo_ti dvidhÄ• bhinnapÄ• sÄ• á¹‡o viya bhagavato paá¹-ipattipaá¹-ivedhasÄ• san
attabhÄ• ve sandhÄ• tumasakkuá¹‡eyyovÄ• ti Ã±Ä• tabboti attho.

<243> __thÄ• varÄ• dayo_ti __Ä• di_-saddena vijjÄ• mayaiddhimayapayogadvayaá¹ƒ saá¹

<244> __tatthÄ• _ti tesu chasu payogesu. sako hattho __sahattho, _ tena nibbatto __sÄ• h
__hattha_ggahaá¹‡aá¹ƒ upalakkhaá¹‡aá¹ƒ, tasmÄ• hatthÄ• dinÄ• attano aá¹…gapaccaá¹.
sÄ• hatthikoti veditabbo.

<245> ``tvaá¹ƒ taá¹ƒ evaá¹ƒ paharitvÄ• mÄ• rehÄ«â€™â€™ ti bhikkhuno parassa yaá¹ƒ Ä
ayamÄ• á¹‡attiko nayoti yojanÄ• . __Ä• á¹‡attiko nayo_ti Ä• á¹‡attiyeva Ä• á¹‡attiko. neti pa
payogassetaá¹ƒ nÄ• maá¹ƒ.

<246> __dÅ«ra_nti dÅ«raá¹-á¹-haá¹ƒ. __kÄ• yena paá¹-ibaddhenÄ• _ti ettha kÄ• yekadesc
samudÄ• yopacÄ• rato ``gÄ• mo daá¸• á¸• hoâ€™â€™ ti yathÄ• . kÄ• yapaá¹-ibaddhaá¹ƒ c
nÄ• ma pubbapadalopena \Ne I 104/ ``devadatto dattoâ€™â€™ ti yathÄ• . vÄ• -saddo luttar
kÄ• yapaá¹-ibaddhena vÄ• ti vuttaá¹ƒ hoti, ``usuÄ• dinipÄ• tanaâ€™â€™ nti iminÄ• samba
payogoti attho.

<247> __asaÃ±cÄ• rimupÄ• yenÄ• _ti asaÃ±cÄ• rimena niccalena upÄ• yena. opatanti ett
yesaá¹ƒ apassenavisabhesajjasaá¹ƒvidhÄ• nÄ• dÄ«naá¹ƒ te __opÄ• tÄ• dayo, _ tesaá¹ƒ \B
__opÄ• tÄ• dividhÄ• naá¹ƒ, _ opÄ• takkhaá¹‡anÄ• dikiriyÄ• .

<248> __vijjÄ• yÄ• _ti Ä• thabbanavedÄ• gatamaraá¹‡amantasaá¹…khÄ• tavijjÄ• ya. __jap
suá¹‡Ä• ti, tathÄ• punappunaá¹ƒ vacanaá¹ƒ.

<249> mÄ• raá¹‡e samatthÄ• yÄ• kammavipÄ• kajÄ• iddhi, ayaá¹ƒ iddhimayo payogo nÄ
kammavipÄ• ke jÄ• tÄ• __kammavipÄ• kajÄ• , _ iddhi, yÄ• ``nÄ• gÄ• naá¹ƒ nÄ• giddhi sup
yakkhÄ• naá¹ƒ yakkhiddhÄ«â€™â€™ tiÄ• dinÄ• (Sp (to Vin III) II 172) bahudhÄ• __aá¹-á¹
tattha diá¹-á¹-hadaá¹-á¹-haphuá¹-á¹-havisÄ• naá¹ƒ nÄ• gÄ• naá¹ƒ disvÄ• , á¸• aá¹ƒsitvÄ• , p
parÅ«paghÄ• takaraá¹‡e __nÄ• giddhi_ veditabbÄ• . evaá¹ƒ sesÄ• nampi. iddhiyeva __iddh
iddhippayogo panettha na gahetabbo. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``keci pana bhÄ• vanÄ• mayiddhiyÄ• pi parÅ«paghÄ• takaraá¹‡aá¹ƒ vadanti. saha parÅ«pa
Ä• dittagharÅ«pari khittassa udakaghaá¹-assa bhedanaá¹ƒ viya iddhivinÄ• saÃ±ca icchanti,
icchÄ• mattameva. kasmÄ• ? yasmÄ• taá¹ƒ kusalavedanÄ• vitakkaparittattikÄ• dÄ«hi na sa
bhÄ• vanÄ• mayiddhi nÄ• ma catutthajjhÄ• namayÄ• kusalattike kusalÄ• ceva abyÄ• katÄ
vedanÄ• ttike adukkhamasukhasampayuttÄ• , pÄ• á¹‡Ä• tipÄ• to dukkhasampayutto. vitakk
pÄ• á¹‡Ä• tipÄ• to savitakkasavicÄ• ro. parittattike \Be I 138/ mahaggatÄ• , pÄ• á¹‡Ä• tipÄ•
(Sp (to Vin III) II 172).

<250> __tatthÄ• _ti tesu chabbidhesu payogesu. __uddesopÄ«_ti uddisanaá¹ƒ uddeso, taá

105/ uddesoti vuttaá¹ƒ hoti ``kunte pavesehÄ«â€™â€™ ti yathÄ• . evaá¹ƒ vattabbatÄ• ya ca
tabbiparÄ«tavacanameva Ã±Ä• pakanti veditabbaá¹ƒ. ettha ekeko uddesopi anuddesopi hot
pana duvidho hotÄ«ti paridÄ«pitoti yojanÄ• . imesu chasu payogesveva ekekasseva
uddissÄ• nuddissakiriyamÄ• natÄ• ya duvidhabhÄ• vato tesaá¹ƒ dvÄ• dasavidho bhedo __p
__aá¹-á¹-hakathÄ• ya_ ca dÄ«pito, tattha vinicchayamidÄ• ni dassayissÄ• mÄ«ti adhippÄ• y

<251> __bahÅ«supÄ«_ti manussesu bahÅ«supi. __tena kammenÄ• _ti pahÄ• radÄ• nasaá
__bajjhatÄ«_ti apÄ• yaá¹ƒ netuá¹ƒ kammapÄ• sena kammantaraá¹ƒ nivÄ• retvÄ• bajjhatÄ«

<252> __pahÄ• repÄ«_ti paharaá¹‡epi. __dehino_ti manussaviggahassa. __tassÄ• _ti pah

<253> __pahaá¹-amatte vÄ• _ti pahaá¹-akkhaá¹‡e vÄ• . __pacchÄ• _ti tappaccayÄ• kÄ• la
mate_ti dvinnaá¹ƒ Ä• kÄ• rÄ• namaÃ±Ã±atarena matepi. __hantÄ• _ vadhako. __pahaá¹-an
maraá¹‡Ä• rahapahÄ• rassa laddhakkhaá¹‡eyeva, maraá¹‡ato pubbabhÄ• geyevÄ• ti matta
maraá¹‡atthÄ• ya ca aÃ±Ã±atthÄ• ya ca dinnesu anekesu pahÄ• resu maraá¹‡atthÄ• ya \B
yadÄ• kadÄ• ci marissati, pahÄ• radÄ• nakkhaá¹‡eyeva pÄ• rÄ• jikaá¹ƒ hoti. amaraá¹‡Ä• c
dinnappahÄ• rabalena ce mareyya, na hotÄ«ti vuttaá¹ƒ hotÄ«ti.

<254> __dve payogÄ• _ti uddissÄ• nuddissakiriyÄ• bhedabhinnÄ• sÄ• hatthikÄ• á¹‡attikÄ

<255> __karaá¹‡assÄ• _ti kiriyÄ• ya. __viseso_ti nÄ• nattaá¹ƒ. __Ä• á¹‡attiniyÄ• makÄ• _t
vavatthÄ• pentÄ«ti Ä• á¹‡attiniyÄ• makÄ• .

<256> __tatthÄ• _ti tesu Ä• á¹‡attiniyÄ• makesu chasu Ä• kÄ• resu. __yobbanÄ• di cÄ• _t
thÄ• variyamandakhiá¸• á¸• avuddhÄ• diavatthÄ• viseso saá¹…gahito.

<257> yaá¹ƒ mÄ• tikÄ• ya niddiá¹-á¹-haá¹ƒ __satthaá¹ƒ, taá¹ƒ_ katamaá¹ƒ?. __sattamÄ• ra
etenÄ• ti sattamÄ• raá¹‡aá¹ƒ, asiÄ• divadhopakaraá¹‡aá¹ƒ.

<258> __vijjhana_nti \Ne I 106/ usuÄ• dÄ«hi vijjhanaá¹ƒ. __bhedana_nti kakacÄ• dÄ«hi dv
__chedana_nti khaggÄ• dÄ«hi dvidhÄ• karaá¹‡aá¹ƒ. __tÄ• á¸·ana_nti muggarÄ• dÄ«hi Ä• g
evamÄ• dippakÄ• ro. __aneko_ti bahuko bhedo. __karaá¹‡assa viseso_ kiriyÄ• visesoti atth

259-60__._ ``purato paharitvÄ• na mÄ• rehÄ«â€™â€™ ti yo __bhÄ• sito_ Ä• á¹‡Ä• pakena
pe ... mÄ• riteti yojanÄ• . __vatthÄ• á¹‡atti visaá¹…ketÄ• _ti ettha ``yaá¹ƒ `mÄ• rehÄ«â€™ t
ti vatthuvisaá¹…keto dassito. ``purato ... pe ... mÄ• riteâ€™â€™ ti Ä• á¹‡attivisaá¹…keto da
__mÅ«laá¹-á¹-ho_ti Ä• á¹‡Ä• pako. __mÅ«la_nti hi pubbakiriyÄ• nurÅ«paá¹ƒ Ä• á¹‡Ä• pana
__mÅ«laá¹-á¹-ho_.

<261> iminÄ• \Be I 140/ visaá¹…kete Ä• á¹‡Ä• pakassa anÄ• pattiá¹ƒ dassetvÄ• saá¹…ke
pÄ• rÄ• jikaá¹ƒ dassetumÄ• ha __ ``vatthuâ€™â€™ _ntiÄ• di. taá¹ƒ vatthuá¹ƒ avirajjhitvÄ•
pe ... udÄ«rito, yathÄ• á¹‡atti ca mÄ• rite ... pe ... udÄ«ritoti yojanÄ• . __mÄ• rite_ vatthusm
labbhati. __ubhayesa_nti Ä• á¹‡Ä• pakaÄ• á¹‡attÄ• naá¹ƒ. __yathÄ• kÄ• la_nti Ä• á¹‡Ä• pa
Ä• á¹‡attassa mÄ• raá¹‡akkhaá¹‡aÃ±ca anatikkamitvÄ• . bandhanaá¹ƒ bandho, kammunÄ•
vÄ• bajjhati etenÄ• ti bandho, kammameva bandho __kammabandho_.

<264> __visaá¹…keto nÄ• _ti visaá¹…keto natthi, dvinnampi yathÄ• kÄ• laparicchedaá¹ƒ k

<265> __sabbaso_ti sabbesu kÄ• labhedesu, sabbaso veditabboti vÄ• sambandho. __sab
__vibhÄ• vinÄ• _ti paá¹‡á¸• itena. so hi atthaá¹ƒ vibhÄ• vetÄ«ti tathÄ• vutto.

266-7-8__._ __ ``imaá¹ƒ gÄ• me á¹-hitaâ€™â€™ _nti idaá¹ƒ taá¹ƒ saÃ±jÄ• nituá¹ƒ vuttaá¹ƒ
mÄ• raá¹‡akkhaá¹‡aá¹-á¹-hÄ• naniyamatthÄ• yÄ• ti ``yattha katthaci á¹-hitaâ€™â€™ nti vat
visaá¹…ketoâ€™â€™ _ti Ä• ha. __tassÄ• _ti Ä• á¹‡Ä• pakassa. __ ``tatthÄ• â€™â€™ _ti v
Ä• á¹‡attiyanti attho. __ ``gÄ• meyeva_ á¹-hitaá¹ƒ veriá¹ƒ mÄ• rehÄ«â€™â€™ ti sÄ• vadhÄ
ce á¹-hitaá¹ƒ mÄ• reti vÄ• __ ``vaneyeva_ á¹-hitaá¹ƒ veriá¹ƒ mÄ• rehÄ«â€™â€™ ti sÄ• vad
á¹-hitaá¹ƒ ce mÄ• reti vÄ• ti yojanÄ• . ``bhikkhunÄ• sÄ• vadhÄ• raá¹‡aâ€™â€™ nti \Ne I 1
taá¹ƒ aggahetvÄ• __ ``vane vÄ• _ \Be I 141/ __sÄ• vadhÄ• raá¹‡aâ€™â€™ _nti pÄ• á¹-hoy
saá¹…keto Ä• á¹‡attiniyÄ• mo etthÄ• ti __visaá¹…keto_.

<269> __sabbadesesÅ«_ti gÄ• mavanaaá¹…gaá¹‡agehÄ• dÄ«su sabbesu á¹-hÄ• nesu. __

<270> ``satthena pana mÄ• rehÄ«â€™â€™ ti yena kenaci yo __Ä• á¹‡atto, _ tena yena ke
visaá¹…keto natthÄ«ti yojanÄ• .

271-2__._ __iminÄ• vÄ• sinÄ• hÄ«_ti ettha __hÄ«_ti padapÅ«raá¹‡e. __ ``iminÄ• asinÄ• _
__aÃ±Ã±ena asinÄ• _ mÄ• reti vÄ• ``tvaá¹ƒ imassa asissa etÄ• ya dhÄ• rÄ• ya mÄ• rayaâ
__veriá¹ƒ_ sace __itarÄ• ya dhÄ• rÄ• ya_ mÄ• reti __vÄ• tharunÄ• _ mÄ• reti __vÄ• tuá¹‡
tathÄ• mÄ• rite visaá¹…ketoyeva hotÄ«ti yojanÄ• . __tharunÄ• _ti khaggamuá¹-á¹-hinÄ• . _
khaggatuá¹‡á¸• ena. __ ``visaá¹…ketovÄ• â€™â€™ _ti saá¹…ketavirÄ• dheneva pÄ• rÄ• ji
dassanapadametaá¹ƒ.

<273> __sabbÄ• vudhakajÄ• tisÅ«_ti idhÄ• vuttakarapÄ• likÄ• churikÄ• disabbapaharaá¹‡
bhedato.

<274> __parenÄ• _ti bhikkhunÄ• . __so_ti Ä• á¹‡atto. __nisinnaá¹ƒ naá¹ƒ mÄ• reti, visaá¹….

``gacchantameva mÄ• rehÄ«â€™â€™ ti sÄ• vadhÄ• raá¹‡aá¹ƒ avuttattÄ• ``nisinnopi soyev
visaá¹…keto na hoti, avadhÄ• raá¹‡aá¹ƒ antarena kathanaá¹ƒ taá¹ƒ saÃ±jÄ• nÄ• petuá¹ƒ vu
iriyÄ• pathaniyÄ• makaá¹ƒ na hotÄ«ti adhippÄ• yo.

275-6__._ asati \Be I 142/ sÄ• vadhÄ• raá¹‡e visaá¹…ketÄ• bhÄ• vaá¹ƒ dassetvÄ• idÄ• ni
iriyÄ• pathantaresu visaá¹…ketaá¹ƒ dassetumÄ• ha __ ``nisinnaá¹ƒyevÄ• â€™â€™ _tiÄ• di
mÄ• rehÄ«â€™â€™ ti vutto gacchantaá¹ƒ mÄ• reti, visaá¹…ketanti Ã±Ä• tabbaá¹ƒ. ``gacch
ti vutto nisinnaá¹ƒ mÄ• reti, visaá¹…ketanti Ã±Ä• tabbanti yojanÄ• . imameva yojanÄ• kkam
``yathÄ• kkamaâ€™â€™ _nti.

<277> __vijjhitvÄ• _ti sarÄ• dÄ«hi vijjhitvÄ• .

<278> __chinditvÄ• _ti \Ne I 108/ asiÄ• dÄ«hi chinditvÄ• . puna __so_ti payogo.

<279> __karaá¹‡esÅ«_ti vijjhanÄ• dikiriyÄ• visesesu.

280-1__._ ettÄ• vatÄ• Ä• á¹‡attiniyÄ• makaniddesaá¹ƒ dassetvÄ• idÄ• ni dÄ«ghÄ• diliá¹…
visaá¹…ketaá¹ƒ dassetumÄ• ha __ ``dÄ«ghaâ€™â€™ _ntiÄ• di. ``dÄ«ghaá¹ƒ ... pe ... thÅ«l
aniyametvÄ• Ä• á¹‡Ä• petÄ«â€™â€™ ti (Sp (to Vin III) II 174) __aá¹-á¹-hakathÄ• _vacanat
``dÄ«ghaá¹ƒ mÄ• rehÄ«â€™â€™ ti aniyametvÄ• kenaci yo __Ä• á¹‡atto_ hoti, sopi Ä• á¹‡a
sace mÄ• reti, natthi tattha visaá¹…keto, ubhinnampi parÄ• jayoti yojanÄ• . evaá¹ƒ __ ``rass
_ntiÄ• disabbapadehipi paccekaá¹ƒ yojanÄ• kÄ• tabbÄ• . __aniyametvÄ• _ti visaá¹…ketÄ•
__eva_kÄ• ro vÄ• kyÄ• laá¹…kÄ• ro. __tatthÄ• _ti Ä• á¹‡attikappayoge. ``ubhinnampi parÄ•
Ä• á¹‡Ä• pakaá¹ƒ vinÄ• aÃ±Ã±aá¹ƒ yathÄ• vuttakkhaá¹‡aá¹ƒ manussaviggahaá¹ƒ __ ``yaá
iminÄ• dasseti.

sace Ä• á¹‡Ä• pako Ä• á¹‡Ä• petvÄ• attÄ• nameva mÄ• reti, Ä• á¹‡Ä• pako dukkaá¹-aá¹ƒ
\Be I 143/ pÄ• rÄ• jikaá¹ƒ. Ä• á¹‡Ä• pakena attÄ• namuddissa Ä• á¹‡attiyÄ• katÄ• ya Ä• á¹
aÃ±Ã±aá¹ƒ mÄ• reti, okÄ• sassa aniyamitattÄ• Ä• á¹‡Ä• pako muccati, itaro kammunÄ• ba
rattiá¹-á¹-hÄ• ne vÄ• divÄ• á¹-á¹-hÄ• ne vÄ• nisinnaá¹ƒ Ä«disaá¹ƒ mÄ• rehÄ«â€™â€™ ti c
Ä• á¹‡Ä• peti, tattha Ä• á¹‡Ä• pakato aÃ±Ã±asmiá¹ƒ mÄ• rite ubhinnampi pÄ• rÄ• jikaá¹ƒ. t
vadhakasseva kammabandho. Ä• á¹‡Ä• pako attÄ• nameva uddissa Ä• á¹‡Ä• peti, itaro ca
Ä• á¹‡Ä• pakassa dukkaá¹-aá¹ƒ, Ä• á¹‡attassa pÄ• rÄ• jikaá¹ƒ. sace aÃ±Ã±attha mÄ• reti,
ajÄ• nitvÄ• aÃ±Ã±aá¹ƒ tattha vÄ• aÃ±Ã±attha vÄ• mÄ• reti, vadhako pÄ• rÄ• jikaá¹ƒ Ä• p
muccati. Ä• nantariyavatthumhi Ä• nantariyena saddhiá¹ƒ yojetabbaá¹ƒ.

<282> yo manussaá¹ƒ kaÃ±ci uddissa sace opÄ• taá¹ƒ khaá¹‡ati, tathÄ• opÄ• taá¹ƒ khaá¹
dukkaá¹-aá¹ƒ nÄ• ma Ä• patti hotÄ«ti ajjhÄ• hÄ• rayojanÄ• . yojanÄ• ca nÄ• mesÄ• yathÄ

ajjhÄ• hÄ• rayojanÄ• ti duvidhÄ• . tattha pÄ• á¹-hÄ• gatapadÄ• nameva yojanÄ• __yathÄ•
Å«napÅ«raá¹‡atthamajjhÄ• hÄ• rapadehi saha pÄ• á¹-hÄ• gatapadÄ• naá¹ƒ yojanÄ• __ajjh
__ ``khaá¹‡antassa_ \Ne I 109/ __ca opÄ• taâ€™â€™ _nti potthakesu pÄ• á¹-ho dissati. __
tathopÄ• taâ€™ nti_ pÄ• á¹-ho sundaroâ€™â€™ ti __nissandehe_ vuttaá¹ƒ. __ ``Ä• vÄ• á¹-
pariyÄ• yoâ€™â€™ ti ca vuttaá¹ƒ. tatopi ---

``manussaá¹ƒ kaÃ±ci uddissa.

yo ce khaá¹‡ativÄ• á¹-akaá¹ƒ.

khaá¹‡ato taá¹ƒ tathÄ• tassa.

hoti Ä• patti dukkaá¹-aâ€™â€™ nti || ---

pÄ• á¹-ho \Be I 144/ sundarataro. jÄ• tapathaviá¹ƒ khaá¹‡antassa pÄ• rÄ• jikapayogattÄ• p
dukkaá¹-aá¹ƒ.

<283> __tatthÄ• _ti tasmiá¹ƒ Ä• vÄ• á¹-e. __tassÄ• _ti patitassa manussaviggahassa. __du
dukkhuppattihetu. __tassÄ• _ti yena Ä• vÄ• á¹-o khato, tassa bhikkhuno. __patitvÄ• _ so ce
tassa_ bhikkhuno pÄ• rÄ• jikaá¹ƒ bhaveti yojanÄ• .

<284> __aÃ±Ã±asmi_nti yaá¹ƒ samuddissa Ä• vÄ• á¹-o khato, tato aÃ±Ã±asmiá¹ƒ. __anud
kiriyÄ• visesanaá¹ƒ, anuddissakaá¹ƒ katvÄ• ti attho. opÄ• tavisesanaá¹ƒ ce, ``anuddissako
padacchedo. ``aggamakkhÄ• yatÄ«â€™â€™ tiÄ• dÄ«su (SN c V 139; AN a IV 34; c 10.15;
o-kÄ• raá¹-á¹-hÄ• ne a-kÄ• ro, ma-kÄ• rÄ• gamo ca daá¹-á¹-habbo, anodissako opÄ• to kha

<285> ``ettha patitvÄ• yo koci maratÅ«â€™â€™ ti anodissako opÄ• to sace khato hoti, yat
maranti ce, assa tattakÄ• dosÄ• hontÄ«ti yojanÄ• . __ ``yo kocÄ«â€™â€™ _ti iminÄ• atta
saá¹…gahitÄ• . __dosÄ• _ti kammabandhadosÄ• , pÄ• rÄ• jikaá¹ƒ pana ekameva. __assÄ•
tassa.

<286> __Ä• nantariyavatthusmiá¹ƒ_ mateti pÄ• á¹-haseso, ``tattha patitvÄ• â€™â€™ ti adh
mÄ• tari, pitari ca tasmiá¹ƒ patitvÄ• mate kÄ• lakateti attho. __Ä• nantariyaka_nti ettha sak
I 110/, saÃ±Ã±Ä• yaá¹ƒ vÄ• ka-paccayo daá¹-á¹-habbo. __ ``tathÄ• â€™â€™ _ti iminÄ• ``
nti imasmiá¹ƒ samÄ• sapade \Be I 145/ avayavabhÅ«tampi ``vatthusmiâ€™â€™ nti idaÃ±ca
mateâ€™â€™ ti idaÃ±ca Ä• kaá¸• á¸• hati. __thullaccayÄ• dÄ«naá¹ƒ_ vatthusmiá¹ƒ tattha p
__thullaccayÄ• dayo hontÄ«_ti yojanÄ• . tasmiá¹ƒ Ä• vÄ• á¹-e patitvÄ• yakkhÄ• dÄ«su mat
dukkhuppattiyaÃ±ca thullaccayaá¹ƒ, manussaviggahe mate pÄ• rÄ• jikaá¹ƒ, tiracchÄ• ne ma

hoti.

<287> __pÄ• á¹‡Ä• tipÄ• tÄ• dve_ti dvinnaá¹ƒ matattÄ• dve pÄ• á¹‡Ä• tipÄ• tÄ• , ekena p
kammabandhoyeva. __ekovekekadhaá¹ƒsane_ti mÄ• tu vÄ• dÄ• rakassa vÄ• maraá¹‡e el

<288> corehi anubaddho __ettha_ Ä• vÄ• á¹-e patitvÄ• marissati ce, opÄ• takhaá¹‡akasse
kirÄ• ti yojanÄ• . __kirÄ• _ti anussavane arucisÅ«cakaá¹ƒ.

289-90__._ __verino_ bhikkhuto aÃ±Ã±e veripuggalÄ• . __tattha_ tasmiá¹ƒ opÄ• te sace ma
mÄ• renti, _ tathÄ• verino tattha sayameva patitaá¹ƒ manussaá¹ƒ bahi nÄ«haritvÄ• sace m
__opapÄ• tikÄ• _ manussÄ• opÄ• te nibbattitvÄ• tato __nikkhantuá¹ƒ asakkontÄ• matÄ•
yathÄ• vuttasabbavÄ• resu opÄ• takhaá¹‡akasseva parÄ• jayoti yojanÄ• . __nibbattitvÄ• h
padapÅ«raá¹‡e. yattha yattha nipÄ• tasaddÄ• naá¹ƒ attho na dassito, tattha tattha padapÅ«
veditabbÄ• .

<291> __yakkhÄ• dayo_ti __Ä• di_-saddena tiracchÄ• nÄ• naá¹ƒ saá¹…gaho. __vatthuvas
thullaccayapÄ• cittiyÄ• naá¹ƒ vatthubhÅ«tayakkhatiracchÄ• nÄ• naá¹ƒ vasÄ• . __thullaccay
pÄ• cittiyasaá¹…gaho.

<293> __ayaá¹ƒ_ \Be I 146/ __nayo_ti ``anÄ• pattÄ«â€™â€™ ti yathÄ• vutto nayo.

294-5__._ __bajjhantÄ«_ti sace avassaá¹ƒ bajjhanti. __tatthÄ• _ti tasmiá¹ƒ pÄ• se. __ ``hat
muttamattasmiâ€™â€™ _nti iminÄ• payogassa atthasÄ• dhakataá¹ƒ dÄ«peti.

<296> yaá¹ƒ \Ne I 111/ pana uddissa pÄ• so __oá¸• á¸• ito, _ tato aÃ±Ã±assa bandhane tu
yojanÄ• .

<297> __mudhÄ• vÄ• pÄ«_ti amÅ«lena vÄ• pi. __mÅ«laá¹-á¹-hassevÄ• _ti pÄ• sakÄ• rak
pÄ• á¹‡Ä• tipÄ• to. bajjhati etenÄ• ti bandho, kammameva bandho kammabandho. pÄ• rÄ•
vattati, tÄ• va tattha bajjhitvÄ• matasattesu paá¹-hamamatassa vasena pÄ• rÄ• jikaá¹ƒ, ava
pÄ• á¹‡Ä• tipÄ• tasaá¹…khÄ• tassa akusalarÄ• sino sambhavato taá¹ƒ sabbaá¹ƒ saá¹…gah
dassetumÄ• ha ``kammabandhoâ€™â€™ ti.

<298> ``sace yena laddho, so uggaá¸·itaá¹ƒ vÄ• pÄ• saá¹ƒ saá¹‡á¹-hapeti, tassa passena
vatiá¹ƒ katvÄ• sammukhe paveseti, thaddhataraá¹ƒ vÄ• pÄ• sayaá¹-á¹-hiá¹ƒ á¹-hapeti, daá
pÄ• sarajjuá¹ƒ bandhati, thirataraá¹ƒ vÄ• khÄ• á¹‡ukaá¹ƒ Ä• koá¹-etÄ«â€™â€™ ti (Sp (to V
__aá¹-á¹-hakathÄ• _gataá¹ƒ vinicchayaá¹ƒ saá¹…gahitumÄ• ha __ ``pÄ• samuggaá¸·itampi
avuttasamuccayatthena __pi_-saddena ``saá¹‡á¹-hapetÄ«â€™â€™ tiÄ• dikÄ• ``bandhatÄ«

dassitakiriyÄ• vasÄ• nÄ• payogÄ• dassitÄ• . __thiraá¹ƒ vÄ• pÄ«_ti ettha __api_-saddo aá¹
avasiá¹-á¹-haá¹ƒ ``khÄ• á¹‡ukaá¹ƒ Ä• koá¹-etÄ«â€™â€™ ti kiriyaá¹ƒ samuccinoti ubhayatth
pakÄ• rantaravikappatthattÄ• ti gahetabbÄ• . __eva_nti \Be I 147/ evaá¹ƒ sati. yena pÄ• so
pÄ• se katavisese satÄ«ti vuttaá¹ƒ hoti. __ubhinna_nti pÄ• sakÄ• rakassa ca idÄ• ni labhitv
cÄ• ti ubhayesaá¹ƒ.

299-300__._ __yo_ti pÄ• sakÄ• rako, laddhapÄ• sakoti imesaá¹ƒ yo koci. __uggaá¸·Ä• petv
yathÄ• tattha pÄ• á¹‡ino na bajjhanti, evaá¹ƒ katvÄ• ti attho. __tattha cÄ• _ti puna saá¹‡á¹-
vimuccati? yena laddho, so.

301-2__._ __gopetvÄ• _ti gopanahetu mokkho na hotÄ«ti yojanÄ• . ``sÄ«haá¹ƒ disvÄ• bha
viya hetumhi tvÄ• -paccayo daá¹-á¹-habbo. __tamaÃ±Ã±o ... pe ... na ca muccatÄ«_ti ettha
__nÄ• setvÄ• sabbaso vÄ• _ti so yathÄ• yassa kassaci sattassa vinÄ• sopakaraá¹‡aá¹ƒ n
chindanÄ• dÄ«hi nÄ• setvÄ• . __taá¹ƒ_ pÄ• sayaá¹-á¹-hiá¹ƒ. ko vimuccati? pÄ• sakÄ• rako.

<303> __sÅ«laá¹ƒ_ \Ne I 112/ __ropentassÄ• _ti sÅ«laá¹ƒ nikhaá¹‡antassa. __sajjentassÄ

<304> __asaÃ±ciccÄ• _ti ettha ``katena payogenÄ• â€™â€™ ti pÄ• á¹-haseso, ``matepi an
sambandho. ``iminÄ• haá¹ƒ upakkamena imaá¹ƒ mÄ• ressÄ• mÄ«â€™â€™ ti acetetvÄ• ap
katena aÃ±Ã±atthikenapi upakkamena pare matepi Ä• patti natthÄ«ti attho, __musalussÄ• p
180) viya ayaá¹ƒ sattotisaÃ±Ã±Ä« hutvÄ• ``iminÄ• upakkamena imaá¹ƒ mÄ• ressÄ• mÄ«â
vÄ«tikkamasamuá¹-á¹-hÄ• pakacetanÄ• sampayuttavikapparahito hutvÄ• aÃ±Ã±atthikena p
pÄ• rÄ• jikaá¹ƒ natthÄ«ti vuttaá¹ƒ hoti.

__ajÄ• nantassÄ• _ti \Be I 148/ ``iminÄ• ayaá¹ƒ marissatÄ«â€™â€™ ti ajÄ• nantassa upal
anÄ• patti, __visagatapiá¹‡á¸• apÄ• tavatthumhi_ (Vin III 181) viya ``idaá¹ƒ kÄ• raá¹‡aâ€™â
katena manusse matepi anÄ• pattÄ«ti vuttaá¹ƒ hoti. __ ``tathÄ• â€™â€™ _ti iminÄ• ``anÄ•
Ä• kaá¸• á¸• hati. __amaraá¹‡acittassa_ amaraá¹‡icchÄ• sahitacittassa upakkamena pare n
__vuddhapabbajitÄ• divatthÅ«su_ (Vin III 180) viyÄ• ti attho. ummattakÄ• dayo vuttasarÅ«p

<305> __ ``manussapÄ• á¹‡imhÄ«â€™â€™ _ti iminÄ• manussabhÄ• vo aá¹…gabhÄ• ver
maraá¹‡Å«pasaá¹ƒhitaâ€™â€™ _nti iminÄ• maraá¹‡Å«pasaá¹ƒhitacittatÄ• dassitÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

tatiyapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catutthapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ•

306-7__._ evaá¹ƒ nÄ• tisaá¹…khepavitthÄ• ranayena tatiyapÄ• rÄ• jikavinicchayaá¹ƒ dasse
catutthapÄ• rÄ• jikavinicchayaá¹ƒ dassetumÄ• ha __ ``asantaâ€™â€™ _ntiÄ• di. tattha ``as
``attanÄ«â€™â€™ ti ca ``jhÄ• nÄ• dibhedaâ€™â€™ nti apekkhitvÄ• ``uttarimanussadhamm
``samudÄ• careyyÄ• â€™â€™ ti apekkhitvÄ• ``yo bhikkhÅ«â€™â€™ ti ca sÄ• matthiyÄ• la
``attani asantaâ€™â€™ ntiÄ• dinÄ• nayena yojetabbaá¹ƒ.

__attani_ \Ne I 113/ __asanta_nti tasmiá¹ƒ attabhÄ• ve attano santÄ• ne anuppÄ• ditatÄ• y
__attassitameva katvÄ• _ti attupanÄ• yikaá¹ƒ katvÄ• attani vijjamÄ• naá¹ƒ viya katvÄ• taá
__bhavaá¹ƒ adhiá¹-á¹-hÄ• ya ca vattamÄ• na_nti paá¹-isandhito paá¹-á¹-hÄ• ya ca vattantaa
adhiá¹-á¹-hahitvÄ• takketvÄ• , citte á¹-hapetvÄ• ti vuttaá¹ƒ hoti. __aÃ±Ã±Ä• padesaÃ±ca vi
vasatÄ«dha bhikkhÅ«â€™â€™ tiÄ• dinÄ• nayena vakkhamÄ• naá¹ƒ pariyÄ• yakathaá¹ƒ á¹
vinÄ• _ti adiá¹-á¹-he diá¹-á¹-hasaÃ±Ã±itÄ• disabhÄ• vaá¹ƒ adhigatamÄ• nasaá¹…khÄ• taá¹
``adhigatauttarimanussadhammo ahamhÄ«â€™â€™ ti adhimÄ• naÃ±ca á¹-hapetvÄ• . __jhA
bhedÄ• visesÄ• yassa taá¹ƒ jhÄ• nÄ• dibhedaá¹ƒ, ``uttarimanussadhammo nÄ• ma jhÄ• n
samÄ• patti Ã±Ä• á¹‡adassanaá¹ƒ maggabhÄ• vanÄ• phalasacchi kiriyÄ• kilesappahÄ• na
suÃ±Ã±Ä• gÄ• re abhiratÄ«â€™â€™ ti (Vin III 198, 199) __padabhÄ• jane_ vuttaá¹ƒ jhÄ• n
``uttarimanussadhammanti uttarimanussÄ• naá¹ƒ jhÄ• yÄ«naÃ±ceva ariyÄ• naÃ±ca dhamm
197) __aá¹-á¹-hakathÄ• ya_ vuttaá¹ƒ jhÄ• nalÄ• bhÄ«hi ceva aá¹-á¹-hahi ariyapuggalehi ca
santakanti saá¹…khyaá¹ƒ gataá¹ƒ __uttarimanussadhammaá¹ƒ_.

viÃ±Ã±attipathe á¹-hitassa kÄ• yena vÄ• vÄ• cÄ• ya vÄ• yo bhikkhu samudÄ• careyyÄ• ti
__viÃ±Ã±attipathe á¹-hitassÄ• _ti dvÄ• dasahatthabbhantare padese á¹-hitassa ``itthiyÄ• vA
gahaá¹-á¹-hassa vÄ• pabbajitassa vÄ• â€™â€™ ti (Vin III 198) __padabhÄ• jane_ vuttassa
vÄ• _ti hatthamuddÄ• divasena kÄ• yena vÄ• . ``sikkhÄ• paccakkhÄ• naá¹ƒ hatthamuddÄ•
abhÅ«tÄ• rocanaá¹ƒ hatthamuddÄ• yapi otaratÄ«â€™â€™ ti (Sp (to Vin III) II 215) __aá¹-á¹
vuttattÄ• idha hatthamuddÄ• dihatthavikÄ• ro ca aá¹…gapaccaá¹…gacopanaÃ±ca ``kÄ• ye
gahetabbaá¹ƒ. __vÄ• cÄ• ya vÄ• _ti yo savanÅ«pacÄ• re á¹-hito tena viÃ±Ã±Ä• tuá¹ƒ sakku
vohÄ• rena vÄ• . __yo bhikkhÅ«_ti yo upasampanno thero vÄ• navo \Be I 150/ vÄ• majjhim
__samudÄ• careyyÄ• _ti ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™ tiÄ• divac
pakÄ• raá¹ƒ vadeyya. __tadatthe_ti tena vuttavÄ• kyassa atthe. __Ã±Ä• tevÄ• _ti Ã±Ä• te e
purisaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci uddissa vutte, teneva vÄ• anuddissa vutte savanÅ«pacÄ• re á¹
manussabhÅ«tena vacanasamanantarameva ``ayaá¹ƒ paá¹-hamajjhÄ• nalÄ• bhÄ«â€™â€™
atthappakÄ• re Ã±Ä• teyeva. ``soâ€™â€™ ti ajjhÄ• haritvÄ• ``so puna ruá¸·hibhÄ• ve abha
attani avijjamÄ• naguá¹‡aá¹ƒ santaá¹ƒ viya katvÄ• icchÄ• cÄ• re á¹-hatvÄ• evaá¹ƒ kathitap

patiá¹-á¹-hÄ• ya uparÅ«pari labbhamÄ• nalokiyalokuttaraguá¹‡ehi buddhisaá¹…khÄ• taá¹ƒ
anarahoti attho \Ne I 114/. kiá¹ƒ viyÄ• ti Ä• ha __ ``yatheva ... pe ... ruá¸·ibhÄ• veâ€™â€™ _
``yathÄ• â€™â€™ _ti etena sambandho ``tathÄ• â€™â€™ ti, yathÄ• tÄ• lo matthakacchinn
sopi pÄ• rÄ• jikaá¹ƒ Ä• panno tatheva daá¹-á¹-habboti attho.

308-9__._ idÄ• ni ``Ã±Ä• teva abhabboâ€™â€™ ti ca ``aÃ±Ã±Ä• padesaÃ±ca vinÄ• â€™â€
byatirekatthavasena sambhavantaá¹ƒ Ä• pattibhedaá¹ƒ dassetumÄ• ha __ ``asantamevÄ• â

__anantara_nti ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™ tiÄ• divacanasama
dvÄ• dasahatthabbhantare á¹-hatvÄ• yena taá¹ƒ vacanaá¹ƒ sutaá¹ƒ, so paro puggalo. __jÄ
paá¹-hamajjhÄ• nalÄ• bhÄ«â€™â€™ tiÄ• divasena tena vuttavacanappakÄ• rena atthaá¹ƒ
jÄ• nÄ• tÄ«ti attho. yo pana jhÄ• nÄ• dÄ«naá¹ƒ attanÄ• aladdhabhÄ• vena vÄ• Ä• game u
aparicitattÄ• vÄ• jhÄ• nÄ• disarÅ«paá¹ƒ ajÄ• nantopi \Be I 151/ kevalaá¹ƒ ``jhÄ• naá¹ƒ vim
samÄ• pattÄ«â€™â€™ tiÄ• divacanÄ• naá¹ƒ sutapubbattÄ• tena ``paá¹-hamaá¹ƒ jhÄ• naá
tiÄ• divacane vutte ``jhÄ• naá¹ƒ kira esa samÄ• pajjatÄ«â€™â€™ ti yadi ettakamatthampi jÄ
``jÄ• nÄ• tiâ€™â€™ cceva __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 215) vuttoti gahetabb
__hi_-saddo avadhÄ• raá¹‡e, attanÄ• vutte tena tattakeyeva Ã±Ä• te so asantaguá¹‡adÄ«p
phalasampattisampannaá¹ƒ imaá¹ƒ sÄ• sanÄ• matamahÄ• pÄ• dapaá¹ƒ Ä• ruyhÄ• pi phala
patitvÄ• mato nÄ• ma hotÄ«ti vuttaá¹ƒ hoti. imassevatthassa ``asantaâ€™â€™ miccÄ• dinA
byatirekatthaá¹ƒ dassetuá¹ƒ anuvÄ• davasena vuttattÄ• punaruttidoso na hotÄ«ti daá¹-á¹-h

idÄ• ni taá¹ƒ byatirekatthaá¹ƒ dassetumÄ• ha __ ``no ce ... pe ... hotÄ«â€™â€™ _ti. yassa
na __jÄ• nÄ• ti, assa_ asantaguá¹‡adÄ«pakassa musÄ• vÄ• dino.

``aÃ±Ã±Ä• padesaÃ±ca vinÄ• â€™â€™ ti iminÄ• dassitabyatirekatthassa bhÄ• vÄ• bhÄ• v
Ä• pattibhedaá¹ƒ dassetumÄ• ha __ ``yo teâ€™â€™ _tiÄ• di. yo bhikkhu __te_ tava __idha
vasatÄ«ti yojanÄ• . __dÄ«pite_ti attano adhippÄ• ye pakÄ• site. __jÄ• nÄ• ti ce_ti yo tathÄ•
so ``esa aÃ±Ã±Ä• padesena attano jhÄ• nalÄ• bhitaá¹ƒ dÄ«petÄ«â€™â€™ ti vÄ• ``eso jhÄ
115/ vÄ• vacanasamanantarameva sace jÄ• nÄ• ti. __assÄ• _ti evaá¹ƒ kathitavacanavato t
tena vuttavacanaá¹ƒ. __dukkaá¹-ameva hoti, _ na thullaccayanti attho. attano Ä• vÄ• sakÄ•
aÃ±Ã±assa pavattiá¹ƒ kathentassa viya attanoyeva asantaguá¹‡aá¹ƒ santamiva \Be I 152/ k
imÄ• ya gÄ• thÄ• ya atthato vuttoti daá¹-á¹-habbo.

ettha ca __jhÄ• nalÄ• bhÄ«ti cÄ• _ti avuttasamuccayatthena __ca_-saddena __pÄ• á¸·iyaá
avasesapariyÄ• yavÄ• rÄ• ca saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ. tathÄ• __jhÄ• nalÄ• bhÄ
__jhÄ• na_ggahaá¹‡ena vimokkhÄ• dÄ«naÃ±ca upalakkhitattÄ•
jhÄ• nÄ• didasavidhauttarimanussadhammavisayapariyÄ• yakathaá¹ƒ sutavatÄ• taá¹…kha
pariyÄ• yasamullÄ• pakena Ä• pajjitabbaá¹ƒ thullaccayaÃ±ca aviÃ±Ã±Ä• te vÄ• cirena viÃ±

dukkaá¹-aÃ±ca imÄ• ya gÄ• thÄ• ya atthato dassitamevÄ• ti daá¹-á¹-habbaá¹ƒ.

<310> __eta_nti yathÄ• vuttappakÄ• raá¹ƒ jhÄ• nÄ• dibhedaá¹ƒ uttarimanussadhammaá¹ƒ
``adhigatohaâ€™â€™ nti evaá¹ƒ uppannamÄ• nÄ• , adhikamÄ• nÄ• ti attho, ``ayaá¹ƒ dham
daá¸·hamuppannena mÄ• nena kathentassÄ• ti vuttaá¹ƒ hoti. __vutto anÄ• pattinayo_ti Ä• p
__anÄ• patti, _ sÄ• eva nayo netabbo bujjhitabboti katvÄ• , anÄ• pattÄ«ti vuttaá¹ƒ hoti. ``ad
__evaá¹ƒ vutto_ bhagavatÄ• ti attho, ``adhigatadhammohaâ€™â€™ nti adhimÄ• nena ``aha
paá¹-hamajjhÄ• nalÄ• bhÄ«â€™â€™ tiÄ• dÄ«ni vadantassa anÄ• pattÄ«ti vuttaá¹ƒ hoti.

ayamadhimÄ• no kassa hoti, kassa na hotÄ«ti ce? ariyÄ• naá¹ƒ na hoti maggapaccavekkha
paccavekkhaá¹‡Ä• hi saÃ±jÄ• tasomanassÄ• naá¹ƒ vitiá¹‡á¹‡akaá¹…khattÄ• . dussÄ«lassÄ
ariyaguá¹‡Ä• dhigame nirussÄ• hattÄ• . susÄ«lassÄ• pi kammaá¹-á¹-hÄ• nÄ• nuyogarahita
niddÄ• rÄ• matÄ• dimanuyuttassa na hoti vissaá¹-á¹-habhÄ• vanÄ• bhiyogattÄ• . suparisud
patiá¹-á¹-hÄ• ya samathabhÄ• vanÄ• manuyuttassa rÅ«pÄ• rÅ«pasamÄ• pattiyaá¹ƒ pattÄ•
\Be I 153/ sopakkilesodayabbayaÃ±Ä• á¹‡alÄ• bhino vÄ• uppajjati. so samathavipassanÄ•
kilesasamudÄ• cÄ• rassa abhÄ• ve uppanne te visesabhÄ• gino bhavituá¹ƒ adatvÄ• á¹-hiti
veditabbo.

__panÄ• _ti api-saddattho. __ ``evaâ€™â€™ _nti iminÄ• ``anÄ• pattinayo vuttoâ€™â€™ t
``avattukÄ• massÄ• â€™â€™ _ti idaÃ±ca __pÄ• á¸·iyaá¹ƒ_ Ä• gataá¹ƒ ``anullapanÄ• dhipp
(Vin III 222, 225) idaÃ±ca anatthantaraá¹ƒ. avattukÄ• massÄ• ti evaá¹ƒ vuttoti yojanÄ• . koh
pÄ• picchÄ• pakatassa ``jhÄ• nÄ• dÄ«naá¹ƒ lÄ• bhimhÄ«â€™â€™ ti vadantassa ajjhÄ• say
tathÄ• ahutvÄ• sabrahmacÄ• rÄ«su aÃ±Ã±aá¹ƒ byÄ• karontassa evameva anÄ• pattibhÄ•
__Ä• dikassÄ• pi_ evaá¹ƒ vuttoti yojanÄ• . ``anÄ• patti Ä• dikammikassÄ• â€™â€™ ti (Vin I
anÄ• pattibhÄ• vo vutto bhagavatÄ• ti attho. imasmiá¹ƒ sikkhÄ• pade vaggumudÄ• tÄ«riyÄ•
avuttasamuccayatthena __tathÄ• _-saddena idha avuttaummattakakhittacittavedanaá¹-á¹-Ä

<311> __pÄ• picchatÄ• _ti ``evaá¹ƒ maá¹ƒ jano sambhÄ• vessatÄ«â€™â€™ ti jhÄ• nalÄ• l
sambhÄ• vanÄ• ya sambhÄ• vanÄ• nimittassa paccayapaá¹-ilÄ• bhassa patthanÄ• saá¹…k
icchÄ• ya samannÄ• gatabhÄ• vo ca. __tassÄ• _ti yaá¹ƒ jhÄ• nÄ• dibhedabhinnaá¹ƒ uttarim
tassa dhammassa. __asantabhÄ• vo_ti attasantÄ• ne paccuppannajÄ• tiyaá¹ƒ anuppÄ• dita
__manussakassa Ä• rocanaÃ±cevÄ• _ti vuttavacanassa atthaá¹ƒ taá¹…khaá¹‡e jÄ• nanaka
``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjiâ€™â€™ ntiÄ• dinÄ• nayena savanÅ«pacÄ• re \Be
naÃ±Ã±Ä• padesena Ä• rocanaÃ±cÄ• ti sambandho. ``yo te vihÄ• re vasati, so bhikkhu paá
samÄ• pajjÄ«â€™â€™ tiÄ• dinÄ• (Vin III 220) nayena pavattaaÃ±Ã±Ä• padesaá¹ƒ vinÄ• u
__tadeva Ã±Ä• á¹‡a_nti tadÄ• eva Ã±Ä• á¹‡aá¹ƒ, acirÄ• yitvÄ• vuttakkhaá¹‡eyeva jÄ• nan
imasmiá¹ƒ catutthapÄ• rÄ• jikÄ• pattiyaá¹ƒ. __dhÄ«rÄ• _ vinayadharÄ• .

<312> __paá¹-hame dutiye cante_ti manussaviggahapÄ• rÄ• jikavajjite yathÄ• vuttapÄ• rÄ
vijjatÄ«_ti pÄ• rÄ• jikÄ• pattipathaá¹ƒ pariyÄ• yavacanaá¹ƒ na labhati. ``na panetareâ€™â€
yojetabbaá¹ƒ, itare pana tatiyapÄ• rÄ• jike pariyÄ• yo na vijjatÄ«ti attho. ``maraá¹‡avaá¹‡á¹
saá¹ƒvaá¹‡á¹‡eyyÄ• â€™â€™ ti (Vin III 172) ca ``ambho purisa kiá¹ƒ tuyhiminÄ• â€™â€™
``yo evaá¹ƒ marati, so dhanaá¹ƒ vÄ• labhatÄ«â€™â€™ tiÄ• dinÄ• (Vin III 175) ca pariyÄ•
pÄ• rÄ• jikamevÄ• ti vuttaá¹ƒ hoti. __Ä• á¹‡atti_ pÄ• rÄ• jikahetuÄ• á¹‡attikappayogo. __na
paá¹-hamacatutthapÄ• rÄ• jikadvaye pana pÄ• rÄ• jikahetubhÅ«tÄ• Ä• á¹‡atti na labhatÄ«

<313> __Ä• dÄ«_ti \Ne I 117/ paá¹-hamapÄ• rÄ• jikaá¹ƒ. __ekasamuá¹-á¹-hÄ• na_nti ekak
Ä• patti etasmÄ• ti samuá¹-á¹-hÄ• naá¹ƒ, kÄ• raá¹‡aá¹ƒ kÄ• yÄ• di. taá¹ƒ pana chabbidhaá
kÄ• yavÄ• cÄ• , kÄ• yacittaá¹ƒ, vÄ• cÄ• cittaá¹ƒ, kÄ• yavÄ• cÄ• cittanti. tesaá¹ƒ vinicchaya
Ä• dayo) yathÄ• gataá¹-á¹-hÄ• neyeva ca vaá¹‡á¹‡ayissÄ• ma. tatridaá¹ƒ ekasamuá¹-á¹-hÄ
samuá¹-á¹-hÄ• naá¹ƒ etassÄ• ti katvÄ• . tenÄ• ha __ ``duvaá¹…gaá¹ƒ kÄ• yacittatoâ€™â€™
samuá¹-á¹-hÄ• naâ€™â€™ nti ajjhÄ• hÄ• ro. yena samuá¹-á¹-hÄ• nena paá¹-hamapÄ• rÄ•
taá¹ƒsamuá¹-á¹-hÄ• nasaá¹…khÄ• taá¹ƒ \Be I 155/ kÄ• raá¹‡aá¹ƒ. aá¹…gajÄ• tasaá¹…khÄ
sevanacittaÃ±cÄ• ti dvayaá¹ƒ aá¹…gaá¹ƒ avayavaá¹ƒ etassÄ• ti __duvaá¹…gaá¹ƒ, _ tadubh
``duvaá¹…gaá¹ƒ catutthajjhÄ• naâ€™â€™ nti. __sesÄ• _ti avasiá¹-á¹-hÄ• ni tÄ«á¹‡i pÄ• rÄ
__tisamuá¹-á¹-hÄ• nÄ• _ti kÄ• yacittaá¹ƒ, vÄ• cÄ• cittaá¹ƒ, kÄ• yavÄ• cÄ• cittanti tisamuá¹-
samuá¹-á¹-hÄ• nÄ• ni etesanti katvÄ• . __tesa_nti tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ samuá¹-á¹-hÄ• nÄ•
avayavÄ• ni. __satta_ kÄ• yo, cittaá¹ƒ, vÄ• cÄ• , cittaá¹ƒ, kÄ• yo, vÄ• cÄ• , cittanti, taá¹ƒsab
hoti.

<314> __Ä• dÄ«_ti methunadhammapaá¹-isevanacittasampayuttacetanÄ• sabhÄ• vaá¹ƒ pa
sukhopekkhÄ• yutaá¹ƒ udÄ«ritanti yojanÄ• . iá¹-á¹-hÄ• lambaá¹‡apaá¹-ilÄ• bhÄ• disomanas
sukhavedanÄ• sampayuttaá¹ƒ hoti, tasmiá¹ƒ asati upekkhÄ• vedanÄ• ya sampayuttaá¹ƒ ho

__tatiyaá¹ƒ dukkhavedana_nti tatiyaá¹ƒ manussaviggahapÄ• rÄ• jikaá¹ƒ dosacittasampayu
dukkhavedanÄ• ya sampayuttanti attho.

__dutiya_nti adinnÄ• dÄ• nacetanÄ• lakkhaá¹‡aá¹ƒ dutiyapÄ• rÄ• jikaá¹ƒ. lobhena parasan
gaá¹‡hantassa somanassasampayuttaá¹ƒ hoti, kodhena abhibhÅ«tassa vilumpitvÄ• vÄ• vi
domanassasampayuttaá¹ƒ hoti, somanassaá¹ƒ, domanassaÃ±ca vinÄ• aggahetukÄ• mo vi
gaá¹‡hato upekkhÄ• sampayuttaá¹ƒ hotÄ«ti __ ``tivedanamudÄ«ritaâ€™â€™ _nti Ä• ha.

__catutthaÃ±cÄ• _ti uttarimanussadhammasamullapanacetanÄ• lakkhaá¹‡aá¹ƒ catutthapÄ
sambhÄ• vanicchÄ• ya paccayÄ• sÄ• ya vÄ• tuá¹-á¹-hatuá¹-á¹-hasseva ``ahaá¹ƒ paá¹-ham
samÄ• pajjÄ• mÄ«â€™â€™ tiÄ• dinÄ• nayena \Be I 156/ attano uttarimanussadhammalÄ•
somanassasampayuttaá¹ƒ hoti, aÃ±Ã±apuggalesu paá¹-ihatacittassa kalahapurekkhÄ• ratÄ

domanassasampayuttaá¹ƒ hoti, paccayÄ• lÄ• bhena jighacchÄ• didukkhaá¹ƒ \Ne I 118/ sah
udÄ• sÄ«nassa vadato upekkhÄ• sampayuttaá¹ƒ hotÄ«ti __ ``tivedanamudÄ«ritaâ€™â€™ _

<315> __aá¹-á¹-ha cittÄ• nÄ«_ti lobhasahagatÄ• ni aá¹-á¹-ha cittÄ• ni labbhareti yojanÄ• , l
cetanÄ• sabhÄ• vena paá¹-hamapÄ• rÄ• jikena sampayuttÄ• nÄ«ti vuttaá¹ƒ hoti. evamupari
paá¹-ighasampayuttÄ• ni dve cittÄ• ni. __dasa cittÄ• nÄ«_ti lobhasahagatÄ• ni aá¹-á¹-ha, dv
paá¹-ighasampayuttÄ• nÄ«ti. __labbhare_ti sampayuttabhÄ• vena labbhanti.

<316> __tasmÄ• _ti yasmÄ• yathÄ• vuttacittehi sampayuttaá¹ƒ, tena hetunÄ• . __kriyÄ• _t
Ä• pajjitabbattÄ• kiriyÄ• . vÄ«tikkamasaÃ±Ã±Ä• ya abhÄ• vena muccanato saÃ±Ã±Ä• ya v
__saÃ±Ã±Ä• vimokkhaá¹ƒ. lokavajjanti_ lokena akusalabhÄ• vato vajjanÄ«yanti __dÄ«pitaá

<317> __Ä• pattiyaá¹ƒyevÄ• _ti __eva_kÄ• rena na sikkhÄ• padeti dasseti. __idaá¹ƒ vidhÄ
samuá¹-á¹-hÄ• nÄ• dikaá¹ƒ idaá¹ƒ yathÄ• vuttaá¹ƒ vidhÄ• naá¹ƒ. __vibhÄ• vinÄ• _ti paÃ±Ã±

318-9__._ __mudupiá¹-á¹-hi cÄ• _ti latÄ• viya namitvÄ• karaá¹‡aá¹ƒ dassetvÄ• naccituá¹ƒ
mudukatapiá¹-á¹-hiko ca. __lambÄ« cÄ• _ti palambamÄ• nena dÄ«ghena aá¹…gajÄ• tena y
aá¹…gajÄ• taá¹ƒ, taá¹ƒ yassa atthi so lambÄ«. ime dvepi kÄ• mapariá¸·Ä• hÄ• turabhÄ• ve
attano \Be I 157/ mukhaá¹ƒ, vaccamaggaÃ±ca pavesetvÄ• vÄ«tikkamitumarahattÄ• pÄ• rÄ
parivajjitÄ• . __mukhaggÄ• hÄ«_ti mukhena gahaá¹‡aá¹ƒ __mukhaggÄ• ho, _ so etassa att
aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hantoti attho. __nisÄ«dako_ti parassa aá¹…gajÄ• te attano
ime dve sahavÄ• sikÄ• naá¹ƒ sÄ«lavinÄ• sanato aÃ±Ã±ehi saá¹ƒvasituá¹ƒ anarahÄ• ti pÄ•
vivajjitÄ• . __tesa_nti asaá¹ƒvÄ• satÄ• sÄ• maÃ±Ã±ena cattÄ• ro pÄ• rÄ• jikÄ• panne saá¹.
maggenamaggapaá¹-ipattisÄ• maÃ±Ã±ena paá¹-hamapÄ• rÄ• jikÄ• pannasseva anulomikÄ
__nissandehe_ vuttaá¹ƒ. iminÄ• ca akatavÄ«tikkamÄ• nampi mudupiá¹-á¹-hiÄ• dÄ«naá¹ƒ c
anulomapÄ• rÄ• jikabhÄ• vo vuttoti viÃ±Ã±Ä• yati.

__samantapÄ• sÄ• dikÄ• yaá¹ƒ_ \Ne I 119/ pana ---

``aparÄ• nipi lambÄ«, mudupiá¹-á¹-hiko, parassa aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hÄ• ti, pa
abhinisÄ«datÄ«ti imesaá¹ƒ catunnaá¹ƒ vasena cattÄ• ri anulomapÄ• rÄ• jikÄ• nÄ«ti vadanti
ubhinnaá¹ƒ rÄ• gavasena sadisabhÄ• vÅ«pagatÄ• naá¹ƒ dhammo `methunadhammoâ€™ t
methunaá¹ƒ dhammaá¹ƒ appaá¹-isevitvÄ• yeva kevalaá¹ƒ maggena maggappavesanavasen
methunadhammapÄ• rÄ• jikassa anulomentÄ«ti `anulomapÄ• rÄ• jikÄ• nÄ«â€™ ti vuccantÄ
233) ---

vuttattÄ• ca tabbaá¹‡á¹‡anÄ• ya ca __sÄ• ratthadÄ«paniyaá¹ƒ_ ---

``lambaá¹ƒdÄ«ghatÄ• ya palambamÄ• naá¹ƒ aá¹…gajÄ• tametassÄ• ti lambÄ«. so ettÄ• va
yadÄ• anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ mukhe \Be I 158/ vÄ• vaccamagge
pÄ• rÄ• jiko hoti. mudukÄ• piá¹-á¹-hi etassÄ• ti mudupiá¹-á¹-hiko, kataparikammÄ• ya mudu
samannÄ• gato. sopi yadÄ• anabhiratiyÄ• pÄ«á¸·ito attano aá¹…gajÄ• taá¹ƒ attano mukhe
hoti. parassa aá¹…gajÄ• taá¹ƒ mukhena gaá¹‡hÄ• tÄ«ti yo anabhiratiyÄ• pÄ«á¸·ito parassa
vÄ• aá¹…gajÄ• taá¹ƒ attano mukhena gaá¹‡hÄ• ti. parassa aá¹…gajÄ• te abhinisÄ«datÄ«ti
parassa aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ disvÄ• attano vaccamaggena tassÅ«pari abhinisÄ
vaccamaggaá¹ƒ pavesetÄ«ti attho. lambÄ«Ä• dayo cattÄ• ro kiÃ±cÄ• pi paá¹-hamapÄ• rÄ•
pana ubhinnaá¹ƒ rÄ• gapariyuá¹-á¹-hÄ• nasaá¹…khÄ• tena pariyÄ• yena methunaá¹ƒ dham
tasmÄ• visuá¹ƒ vuttÄ• â€™â€™ ti (Sp-á¹- II 233) ---

vuttattÄ• ca katavÄ«tikkamÄ• yevete ``pÄ• rÄ• jikÄ• â€™â€™ ti gahetabbÄ• .

__bhikkhunÄ«naÃ±ca cattÄ• rÄ«_ti ettha ``asÄ• dhÄ• raá¹‡Ä• nÄ«â€™â€™ ti pÄ• á¹-hase
asÄ• dhÄ• raá¹‡Ä• ni bhikkhunÄ«nameva niyatÄ• ni ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• , vajjapa
ukkhittÄ• nuvattikÄ• , aá¹-á¹-havatthukÄ• ti \Ne I 120/ cattÄ• ri pÄ• rÄ• jikÄ• ni ca. __vibbha
saya_nti ettha ``tesaá¹ƒ anulomikÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. tesaá¹ƒ ca
anulomikÄ• sayaá¹ƒ vibbhantÄ• bhikkhunÄ« cÄ• ti yojanÄ• . cittavasikÄ• hutvÄ• attanÄ•
nivatthacÄ«varampi hi mÄ• tugÄ• mÄ• naá¹ƒ nivÄ• sananÄ«hÄ• rena sayameva nivÄ• setv
gahitamatte sÄ• sanato cutÄ• bhikkhunÄ« cÄ• ti vuttaá¹ƒ hoti. evaá¹ƒkaraá¹‡ena gihibhÄ•
saá¹ƒvÄ• sÄ• rahÄ• na hontÄ«ti imesaá¹ƒ catunnaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ anulomikÄ• jÄ•

__tathÄ• _ti yathÄ• ime dassitÄ• tena asaá¹ƒvÄ• sÄ• rahatÄ• ya, bhikkhubhÄ• vÄ• ya abh
tathÄ• ekÄ• dasa abhabbapuggalÄ• pi hontÄ«ti attho. __ekÄ• dasÄ• bhabbÄ• _ti mÄ• tugh
arahantaghÄ• tako, saá¹…ghabhedako, lohituppÄ• dako, paá¹‡á¸• ako, tiracchÄ• nagato, u
theyyasaá¹ƒvÄ• sako, bhikkhunidÅ«sako, titthiyapakkantakoti ekÄ• dasa. __sabbete catuvÄ
catuvÄ«sati puggalÄ• samodhÄ• nato veditabbÄ• ti adhippÄ• yo.

<320> ime catuvÄ«sati pÄ• rÄ• jikÄ• puggalÄ• sÄ«sacchinnova jÄ«vituá¹ƒ idha bhikkhubh
vuttÄ• ti yojanÄ• .

<321> imesaá¹ƒ ekÄ• dasannaá¹ƒ abhabbatÄ• ya hetudassanatthamÄ• ha __ ``paá¹‡á¸• a
__paá¹‡á¸• ako cÄ• _ti Ä• sittapaá¹‡á¸• ako, usÅ«yapaá¹‡á¸• ako, pakkhapaá¹‡á¸• ako, op
napuá¹ƒsakapaá¹‡á¸• akoti vutto paÃ±cavidho paá¹‡á¸• ako ca. __tiracchÄ• no_ti tiriyaá¹ƒ a
``tiracchÄ• noâ€™â€™ ti gahito nÄ• gasupaá¹‡á¹‡Ä• diko sabbatiracchÄ• nayoniko ca. yak
idha tiracchÄ• neyeva saá¹…gahitÄ• ti veditabbÄ• . __ubhatobyaÃ±janopi cÄ• _ti itthipurisa
ubhato kammato jÄ• tÄ• ni thanÄ• dikÄ• ni byaÃ±janÄ• ni yassÄ• ti nirutto itthiubhatobyaÃ±
purisaubhatobyaÃ±janoti duvidho ubhatobyaÃ±jano ca. __vatthuvipannÄ• _ti tabbhÄ• vabh

vasati etthÄ• ti __vatthu, _ puggalÄ• naá¹ƒ bhikkhubhÄ• vÄ• rahatÄ• , sÄ• pana pabbajjÄ• kkhandhakÄ• gatasabbadosavirahitaguá¹‡asampayuttatÄ• , taá¹ƒ vipannaá¹ƒ pa yesaá¹ƒ te ``vatthuvipannÄ• â€™â€™ ti gahetabbÄ• . __hi_-saddo hetumhi. yasmÄ• vatth attabhÄ• ve pabbajjÄ• ya abhabbÄ• ti vuttaá¹ƒ hoti. __ ``ahetupaá¹-isandhikÄ• â€™â€™ _t imesaá¹ƒ vipÄ• kÄ• varaá¹‡ayuttabhÄ• vamÄ• ha, iminÄ• etesaá¹ƒ maggÄ• dhigamassa v veditabbaá¹ƒ.

<322> __paÃ±cÄ• nantarikÄ• _ti kammÄ• varaá¹‡ena yuttatÄ• ya saggamokkhasampattito maraá¹‡Ä• nantaraá¹ƒ apÄ• yapaá¹-isandhiyaá¹ƒ niyatÄ• mÄ• tughÄ• takÄ• dayo paÃ±cÄ• __theyyasaá¹ƒvÄ• sopi cÄ• _ti liá¹…gatthenako, saá¹ƒvÄ• satthenako, ubhayatthenakoti tiv ca. __dÅ«sako_ti pakatattÄ• ya bhikkhuniyÄ• methunaá¹ƒ paá¹-isevitvÄ• tassÄ• dÅ«sitat dÅ«setÄ«ti ``bhikkhunidÅ«sakoâ€™â€™ ti vutto ca. __titthipakkantako cÄ• _ti titthiyÄ• naá¹ rocetvÄ• taá¹ƒ gahetvÄ• tesamantaraá¹ƒ paviá¹-á¹-ho ca. iti aá¹-á¹-ha pana kiriyÄ• naá¹-á¹ __itÄ«_ti idamatthattÄ• imeti vuttaá¹ƒ hoti. te imeti sambandho. te ime aá¹-á¹-ha pana mÄ• ihattabhÄ• ve bhikkhubhÄ• vÄ• ya anarahÄ• hutvÄ• naá¹-á¹-hÄ• ti attho. ettÄ• vatÄ• ekÄ• abhabbatÄ• ya kÄ• raá¹‡aá¹ƒ dassitaá¹ƒ hoti.

<323> mayÄ• pÄ• rÄ• jikÄ• naá¹ƒ sÄ• rabhÅ«to yo ayaá¹ƒ vinicchayo vutto, __tassa_ vini anugamanena __sesopi_ vinicchayo __budhena_ paá¹‡á¸• itena asesatova viÃ±Ã±Ä• tuá¹ƒ

<324> paá¹-ubhÄ• vakare \Be I 161/ parame vividhehi nayehi yutte vinayapiá¹-ake paramat abhipatthayatÄ• ayaá¹ƒ satataá¹ƒ pariyÄ• puá¹‡itabboti yojanÄ• . tattha __vividhehi_ nÄ• n __nayehÄ«_ti nÄ«yanti vuttÄ• nusÄ• rena udÄ«riyantÄ«ti ``nayÄ• â€™â€™ ti vuttehi cakka __paramatthanaya_nti paramo ca so attho cÄ• ti __paramattho, _ paramo vÄ• visesena nic __paramattho, _ soyeva vinicchayatthikÄ• naá¹ƒ buddhiyÄ• netabboti paramatthanayo, vini etenÄ• ti katvÄ• ``paramatthanayoâ€™â€™ ti vuccati, taá¹ƒ paramatthanayaá¹ƒ. __abhipa vinayapiá¹-ake vinicchayaá¹ƒ vÄ• tadupÄ• yaá¹ƒ vÄ• patthayatÄ• , icchantenÄ• ti attho. ``p ayaâ€™â€™ nti padacchedo. ma-kÄ• ro Ä• gamasandhijo, o-kÄ• rassa a-kÄ• rÄ• deso. __ paá¹-hitabbo, sotabbo cintetabbo dhÄ• retabboti vuttaá¹ƒ hoti. __aya_nti vinayavinicchayo.

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

catutthapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakathÄ• vaá¹‡á¹‡anÄ•

<325> evaá¹ƒ \Ne I 122/ nÄ• nÄ• nayapaá¹-imaá¹‡á¸• itassa pÄ• rÄ• jikakaá¹‡á¸• assa vini
tadanantaramuddiá¹-á¹-hassa terasakaá¹‡á¸• assa vinicchayaá¹ƒ dassetumÄ• ha __ ``moce
mocetuá¹ƒ kÄ• metÄ«ti __mocetukÄ• mo, _ tassa bhÄ• vo __mocetukÄ• matÄ• , _ tÄ• ya s
__mocetukÄ• matÄ• cittaá¹ƒ_. ettha ``mocetukÄ• matÄ• â€™â€™ ti iminÄ• ekÄ• dasasu r
vuttaá¹ƒ imassa saá¹…ghÄ• disesassa mÅ«lakÄ• raá¹‡aá¹ƒ sukkamocanavisayaá¹ƒ rÄ• ga

__ekÄ• dasa_ \Be I 162/ __rÄ• gÄ• _ nÄ• ma ``mocanassÄ• do, muccanassÄ• do, muttass
phassassÄ• do, kaá¹‡á¸• uvanassÄ• do, dassanassÄ• do, nisajjassÄ• do, vÄ• cassÄ• do, g
vanabhaá¹…giyaâ€™â€™ nti evamÄ• gatÄ• . idha __mocanaá¹ƒ_ nÄ• ma sambhavadhÄ•
tabbisayarÄ• gasampayuttavedanÄ• __mocanassÄ• do_ nÄ• ma. tenÄ• ha __aá¹-á¹-hakat
mocanassÄ• doâ€™â€™ ti. muccamÄ• ne assÄ• do muccanassÄ• do, sambhavadhÄ• tum
vedanÄ• __muccanassÄ• do_ nÄ• ma. eteneva nayena muttassÄ• dÄ• divÄ• cassÄ• dÄ• v
veditabbo. imehi navahi padehi assÄ• dasÄ«sena kuntayaá¹-á¹-hiÃ±Ä• yena taá¹ƒsahacarit
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``navahi padehi sampayuttaassÄ• dasÄ«sena rÄ• go vuttoâ€™â

__gehassitapema_nti ettha gehaá¹-á¹-hÄ• mÄ• tuÄ• dayo Ä• dheyyaÄ• dhÄ• ravohÄ• rena
``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karontÄ«â€™â€™ tiÄ• dÄ«su viya tannissito sinehapariyÄ• yo
nti vutto. iminÄ• padena rÄ• gassa sabhÄ• vo sandassito. vanato bhaÃ±jitvÄ• Ä• bhataá¹ƒ
phalapupphÄ• di __vanabhaá¹…giyaá¹ƒ_ nÄ• ma. idha pana rÄ• gavasena paá¹-ibaddhacit
virahadukkhÄ• panayanatthaá¹ƒ (Sp (to Vin III) II 240) tesaá¹ƒ á¹-hÄ• ne á¹-hapetvÄ• dassa
vindituá¹ƒ rÄ• gÄ«hi gahetabbato tehi piá¸·andhitamÄ• lasahitaá¹ƒ tambÅ«lanti evamÄ• di ``
nti adhippetaá¹ƒ. iminÄ• patthitavisayagocaro rÄ• go tadÄ• yattavatthuvasena sandassito. y
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ekena padena sarÅ«peneva rÄ• go, ekena \Be I 163/ padena va
vanabhaá¹…go hi rÄ• gassa vatthu, na rÄ• goyevÄ• â€™â€™ ti (Sp (to Vin III) II 240).

``mocetukÄ• matÄ• â€™â€™ ti \Ne I 123/ idameva avatvÄ• ``cittaâ€™â€™ nti vacanena v
kÄ• yaviÃ±Ã±attiyÄ• samuá¹-á¹-hÄ• pakaá¹ƒ rÄ• gasampayuttaá¹ƒ cittavisesaá¹ƒ dasseti. t
samuá¹-á¹-hÄ• piyamÄ• naá¹ƒ viÃ±Ã±attisaá¹…khÄ• taá¹ƒ vÄ«tikkamaá¹ƒ __ ``vÄ• yÄ• moa
__vÄ• yÄ• mo_ nÄ• ma taá¹ƒcittasampayuttavÄ«riyaá¹ƒ. ettha pana ``semho guá¸·oâ€™â€
hetÅ«pacÄ• raÃ±Ä• yena vÄ«tikkamassa visesahetubhÅ«tavÄ«riyavÄ• cakena ca padena v
daá¹-á¹-habbaá¹ƒ. ajjhattabÄ• hiravatthughaá¹-á¹-anaá¹ƒ, Ä• kÄ• se kaá¹-ikampananti sukka
attho. sukkassa mocanaá¹ƒ sukkamocanaá¹ƒ.

ettha ca __sukkassÄ• _ti ``sukkanti dasa sukkÄ• ni nÄ«laá¹ƒ pÄ«takaá¹ƒ lohitakaá¹ƒ odÄ•
dakavaá¹‡á¹‡aá¹ƒ telavaá¹‡á¹‡aá¹ƒ khÄ«ravaá¹‡á¹‡aá¹ƒ dadhivaá¹‡á¹‡aá¹ƒ sappivaá¹‡á¹‡
__padabhÄ• jane_ vuttÄ• ni sattÄ• naá¹ƒ pittÄ• diÄ• sayabhedena, pathavidhÄ• tuÄ• dÄ«na
rasasoá¹‡itamaá¹ƒsamedaaá¹-á¹-hiaá¹-á¹-himiÃ±jÄ• naá¹ƒ channaá¹ƒ dehadhÄ• tÅ«naá¹ƒ v
dasavidhe sukke aÃ±Ã±atarassa sukkassÄ• ti attho. mocanaá¹ƒ vissaá¹-á¹-hÄ«ti pariyÄ• ya

á¹-hitasakaá¹-á¹-hÄ• nato mocananti attho. yathÄ• ha __padabhÄ• jane_ ``vissaá¹-á¹-hÄ«ti
vuccatÄ«â€™â€™ ti (Vin III 237). iha ``á¹-hÄ• naá¹ƒ nÄ• ma vatthisÄ«sasaá¹…khÄ• taá¹ƒ n
nti keci. ``kaá¹-Ä«â€™â€™ ti apare. ``sakalakÄ• yoâ€™â€™ ti aÃ±Ã±e. imesaá¹ƒ tiá¹‡á¹‡a
bhÄ• sitaá¹ƒ subhÄ• sitaâ€™â€™ nti (Sp (to Vin III) II 237) __aá¹-á¹-hakathÄ• yaá¹ƒ_ tatiya
katapÄ• saá¹ƒsattÄ• kesalomanakhadantÄ• naá¹ƒ maá¹ƒsavinimuttaá¹-á¹-hÄ• naÃ±ca
muttakarÄ«sakheá¸·asiá¹…ghÄ• á¹‡ikÄ• thaddhasukkhacammaÃ±ca vajjetvÄ• avasesaá¹ƒ
kÄ• yappasÄ• dabhÄ• vajÄ«vitindriyaabaddhapittÄ• naá¹ƒ \Be I 164/ viya sambhavadhÄ• tu
veditabbaá¹ƒ.

``sukkamocanaâ€™â€™ nti iminÄ• kiá¹ƒ vuttaá¹ƒ hotÄ«ti? ``Ä• rogyatthÄ• ya, sukhatthÄ• y
dÄ• natthÄ• ya, puÃ±Ã±atthÄ• ya, yaÃ±Ã±atthÄ• ya, saggatthÄ• ya, bÄ«jatthÄ• ya, vÄ«maa
mocetÄ«â€™â€™ ti (Vin III 237) vuttadasavidhaadhippÄ• yantogadhaaÃ±Ã±ataraadhippÄ•
vaccÅ«patthambhe, passÄ• vÅ«patthambhe, vÄ• tÅ«patthambhe, uccÄ• liá¹…gapÄ• á¹‡aka
mocetÄ«â€™â€™ ti (Vin III 237) vuttapaÃ±cavidhakÄ• lÄ• namaÃ±Ã±atarakÄ• le ``ajjhattan
ajjhattabahiddhÄ• rÅ«pe, Ä• kÄ• se kaá¹-iá¹ƒ kampento mocetÄ«â€™â€™ ti (Vin III 237)
vuttacaturupÄ• yÄ• namaÃ±Ã±atarena upÄ• yena yathÄ• vuttarÄ• gapisÄ• cavasena vivasc
yathÄ• vuttanÄ«lÄ• didasavidhasambhavadhÄ• tÅ«namaÃ±Ã±ataraá¹ƒ yathÄ• vuttaá¹-á¹-hÄ
pivanamattampi sace mocetÄ«ti saá¹…khepato \Ne I 124/ gahetabbaá¹ƒ. ettha ca __uccÄ•
lomasapÄ• á¹‡Ä• , yesaá¹ƒ lome alline aá¹…gajÄ• taá¹ƒ kammaniyaá¹ƒ hoti.

__aÃ±Ã±atra supinantenÄ• _ti supino eva supinanto, nissakkavacanappasaá¹…ge karaá¹‡
attho. __supinÄ• _ nÄ• ma ``vÄ• tÄ• didhÄ• tukkhobhavasena vÄ• pubbÄ• nubhÅ«taitthirÅ
iá¹-á¹-hÄ• niá¹-á¹-hadevatÄ• nubhÄ• vena vÄ• puÃ±Ã±ena paá¹-ilabhitabbaatthassa, apuÃ±
pubbanimittavasena vÄ• hotÄ«â€™â€™ ti (Sp (to Vin III) II 237) vuttesu catÅ«su kÄ• raá¹‡
kapiniddÄ• ya supine dissamÄ• nÄ• rammaá¹‡ato yaá¹ƒ sukkamocanaá¹ƒ hoti, taá¹ƒ avisay
vuttaá¹ƒ hoti.

saá¹…ghÄ• disesova __saá¹…ghÄ• disesatÄ• _. saá¹…ghÄ• disesaá¹ƒ Ä• pajjitvÄ• tato v
kulaputtassa Ä• dimhi parivÄ• sadÄ• natthaá¹ƒ \Be I 165/, majjhe ca mÅ«lÄ• yapaá¹-ikassan
mÄ• nattadÄ• natthaá¹ƒ, avasÄ• ne abbhÄ• natthaÃ±ca saá¹…gho esitabboti ``saá¹…gho Ä
assÄ• ti saá¹…ghÄ• disesoâ€™â€™ ti (Sp (to Vin III) II 237; Kkh sukkavissaá¹-á¹-hisikkhÄ•
vuttattÄ• saá¹…ghÄ• disesÄ• nÄ• ma, sukkavissaá¹-á¹-hisaá¹…ghÄ• disesÄ• patti hotÄ«ti
__padabhÄ• jane_ ``saá¹…ghova tassÄ• Ä• pattiyÄ• parivÄ• saá¹ƒ deti, mÅ«lÄ• ya paá¹-il
abbheti, na sambahulÄ• , na ekapuggalo, tena vuccati `saá¹…ghÄ• disesoâ€™ ti. tasseva Ä
nÄ• makammaá¹ƒ adhivacanaá¹ƒ, tenapi vuccati `saá¹…ghÄ• disesoâ€™â€™ ti (Vin III 237
parivÄ• sÄ• dikathÄ• saá¹…ghÄ• disesÄ• vasÄ• ne Ä• gataá¹-á¹-hÄ• neyeva Ä• vi bhaviss

<326> ettÄ• vatÄ• mÅ«lasikkhÄ• padÄ• gataá¹ƒ attÅ«pakkamamÅ«lakaá¹ƒ Ä• pattiá¹ƒ das

saá¹…ghÄ• disesÄ• pattiyÄ• parÅ«pakkamenapi Ä• pajjanaá¹ƒ dassetumÄ• ha __ ``paren
__upakkamÄ• petvÄ• _ti aá¹…gajÄ• tassa gahaá¹‡aá¹ƒ vÄ• ghaá¹-á¹-anaá¹ƒ vÄ• kÄ• retv

<327> __saÃ±ciccÄ• _ti ``upakkamÄ• mi mocessÄ• mÄ«â€™â€™ ti cetetvÄ• pakappetvÄ
ajjhattarÅ«pÄ• dÄ«su tÄ«su yattha katthaci ghaá¹-á¹-entassa. __samuddiá¹-á¹-ha_nti ``cete
muccati, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin III 262) __padabhÄ• jane_ bhagavatÄ• v

<328> imissaá¹ƒ \Ne I 125/ gÄ• thÄ• yaá¹ƒ ``attano aá¹…gajÄ• taá¹ƒ upakkamantassÄ• â€
vÄ• bahiddhÄ• rÅ«pe vÄ• ajjhattabahiddhÄ• rÅ«pe vÄ• attano aá¹…gajÄ• taá¹ƒ ghaá¹-á¹-
vuttattÄ• \Be I 166/ aá¹…gajÄ• taghaá¹-á¹-anena vinÄ• bhÄ• vato iminÄ• asaá¹…gayhamÄ
kaá¹-ikampanena sukkamocane saá¹…ghÄ• disesassa paá¹-hamagÄ• thÄ• yaá¹ƒ ``vÄ• yÄ•
saá¹…gahitattÄ• taá¹ƒ á¹-hapetvÄ• ``tena kho pana samayena aÃ±Ã±atarassa bhikkhuno
kaá¹-iá¹ƒ kampentassa asuci mucci ... pe ... asuci na mucci. tassa kukkuccaá¹ƒ ahosi ... pe
bhikkhu saá¹…ghÄ• disesassa, Ä• patti thullaccayassÄ• â€™â€™ ti __Ä• kÄ• sekaá¹-ikamp
thullaccayaá¹ƒ saá¹…gahetumÄ• ha __ ``saÃ±ciccÄ• â€™â€™ _tiÄ• di.

tattha __saÃ±ciccÄ• _ti ``upakkamÄ• mi mocessÄ• mÄ«â€™â€™ ti jÄ• nitvÄ• saÃ±jÄ• nit
``upakkamantassÄ• â€™â€™ ti sÄ• maÃ±Ã±ato taá¹ƒ visesetuá¹ƒ __ ``Ä• kÄ• se kampane
kaá¹-ikampanenÄ• ti gahetabbaá¹ƒ. kathamidaá¹ƒ labbhatÄ«ti ce? imÄ• ya kathÄ• ya saá¹…
``Ä• kÄ• se kaá¹-iá¹ƒ kampentassÄ• â€™â€™ ti (Vin III 266) pÄ• á¹-he ``kaá¹-iá¹ƒ kampenta
vacanasahacarassa ``Ä• kÄ• seâ€™â€™ ti vacanassa sannidhÄ• nabalena labbhati
atthappakaraá¹‡asaddantarasannidhÄ• nÄ• saddÄ• naá¹ƒ visesatthadÄ«panato.

<329> __vatthi_nti muttavatthiá¹ƒ, muttakaraá¹‡assa vatthinti attho. __kÄ«á¸·Ä• ya pÅ«retv
viya kÄ«á¸·itukÄ• matÄ• ya muttavatthiá¹ƒ daá¸·haá¹ƒ gahetvÄ• pÅ«retvÄ• ti attho. yathÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ_ ``te bhikkhÅ« vatthiá¹ƒ daá¸·haá¹ƒ gahetvÄ• pÅ«retvÄ• pÅ«retvÄ•
gÄ• madÄ• rakÄ• viya passÄ• vamakaá¹ƒsÅ«â€™â€™ ti (Sp (to Vin III) II 264). ``na vaá¹-á
sÄ• maÃ±Ã±ena kasmÄ• vuttanti? tasmiá¹ƒ vatthusmiá¹ƒ vuttanayena mocanÄ• dhippÄ• y
pÅ«retvÄ• pÅ«retvÄ• vissajjentassa sukke mutte mocanÄ• dhippÄ• yo ceteti, upakkamati,
sampannattÄ• saá¹…ghÄ• disesassa \Be I 167/, amutte thullaccayassa sambhavato ubhay

<330> __upanijjhÄ• yanavatthumhi_ ``na ca bhikkhave sÄ• rattena mÄ• tugÄ• massa aá¹…
upanijjhÄ• yitabbaá¹ƒ, yo upanijjhÄ• yeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 266)
``mÄ• tugÄ• massÄ• â€™â€™ ti sÄ• maÃ±Ã±ena vuttattÄ• __ ``tissannaâ€™â€™ _nti vac
itthÄ«na_nti manussÄ• manussatiracchÄ• nagatavasena tissannaá¹ƒ itthÄ«naá¹ƒ. ``aá¹…ga
vuttattÄ• __ ``nimittaâ€™â€™ _nti \Ne I 126/ muttakaraá¹‡ameva vuccati, paá¹-asatenÄ• p
appaá¹-icchÄ• ditaá¹ƒ vÄ• yonimagganti attho. tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sacep
hoti, purato vÄ• pacchato vÄ• á¹-hatvÄ• `imasmiá¹ƒ nÄ• ma okÄ• se nimittaâ€™ nti upani

dukkaá¹-ameva. anivatthÄ• naá¹ƒ gÄ• madÄ• rikÄ• naá¹ƒ nimittaá¹ƒ upanijjhÄ• yantassa pa
(Sp (to Vin III) II 266). __purato vÄ• _ti ettha ``á¹-hatvÄ• â€™â€™ ti pÄ• á¹-haseso.

<331> ekena ... pe ... passato __ekaá¹ƒ_ dukkaá¹-anti sambandho. ``ekena payogena ekaa
vacanato anekehi payogehi anekÄ• ni dukkaá¹-Ä• nÄ«ti byatirekato labbhati. yathÄ• ha __a
``ito cito ca viloketvÄ• punappunaá¹ƒ upanijjhÄ• yantassa payoge payoge dukkaá¹-aâ€™â€
266). imissÄ• aá¹-á¹-hakathÄ• ya ``ito cito cÄ• â€™â€™ ti vuttattÄ• __ummÄ«lananimÄ«la
taá¹ƒ anoloketvÄ• tameva olokentassÄ• â€™â€™ ti labbhati.

<332> amocanÄ• dhippÄ• yassa muttasmiá¹ƒ anÄ• patti pakÄ• sitÄ• ti yojanÄ• . mocanÄ•
bhesajjakaraá¹‡atthaá¹ƒ suddhacittena aá¹…gajÄ• te bhesajjalepaá¹ƒ karontassa vÄ• sudd
uccÄ• rapassÄ• vÄ• diá¹ƒ karontassa vÄ• muttepi anÄ• pattÄ«ti \Be I 168/ idaá¹ƒ ``anÄ• pa
namocanÄ• dhippÄ• yassÄ• â€™â€™ tiÄ• dinÄ• (Vin III 263) nayena __anÄ• pattivÄ• re_

imasmiá¹ƒ pÄ• á¹-he ``anupakkamantassÄ• â€™â€™ ti avuttepi imassa pÄ• á¹-hassa pura
muccati, anÄ• pattÄ«â€™â€™ ti (Vin III 262) ca ``na ceteti na upakkamati muccati, anÄ• pa
262) ca vacanato taá¹ƒ saá¹…gahetumÄ• ha __ ``anupakkamatopi ca muttasmiá¹ƒ anÄ• pa
mocanassÄ• darÄ• gena pÄ«á¸·ito hutvÄ• ``aho vata me mucceyyÄ• â€™â€™ ti cintetvÄ•
evarÅ«pamocanassÄ• darÄ• gapÄ«á¸·Ä• pubbaá¹…gamacitte asatipi kevalaá¹ƒ kÄ• mavita
tÄ• disaajjhattikabÄ• hiravatthÅ«su ghaá¹-á¹-anavasena vÄ• Ä• kÄ• se kaá¹-ikampanavase
akarontassa tÄ• disacintÄ• balena vÄ• kÄ• mavitakkabalena vÄ• sukke muttepi anÄ• pattÄ
yathÄ• vuttapÄ• á¹-havasena pakÄ• sitanti attho.

__supinantena muttasmiá¹ƒ, anÄ• patti pakÄ• sitÄ• _ti ettha antasaddatthÄ• bhÄ• vato sup
methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa vÄ• mÄ• tugÄ• mehi kÄ• yasaá¹ƒsaggaá¹ƒ Ä• p
I 127/ avisayattÄ• anÄ• patti __pÄ• á¸·iyaá¹ƒ_ ``anÄ• patti bhikkhu supinantenÄ• â€™â€™
pakÄ• sitÄ• ti attho.

ettha á¹-hatvÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``supine pana uppannÄ• ya assÄ• dacetanÄ• ya
niccalena bhavitabbaá¹ƒ. na hatthena nimittaá¹ƒ kÄ«á¸·Ä• petabbaá¹ƒ. kÄ• sÄ• vapaccattha
pana hatthapuá¹-ena gahetvÄ• jagganatthÄ• ya udakaá¹-á¹-hÄ• naá¹ƒ gantuá¹ƒ vaá¹-á¹-atÄ
III) II 262) vuttattÄ• aá¹‡á¸• apÄ• likÄ• kikÄ«sakuá¹‡Ä• viya, vÄ• lapÄ• likÄ• camarÄ« viy
puriso viya ca kÄ• yajÄ«vitepi apekkhaá¹ƒ pahÄ• ya sÄ«laá¹ƒ \Be I 169/ rakkhitukÄ• mena s
nibbÄ• nagÄ• minipaá¹-ipattiá¹ƒ pÅ«retukÄ• mena kulaputtena ``aÃ±Ã±atra supinantÄ• â€™
tathÄ• gatassa adhippÄ• yÄ• nukÅ«laá¹ƒ aá¹-á¹-hakathÄ• to Ã±atvÄ• appamattena paá¹-ip
ayamatrÄ• nusÄ• sanÄ«.

sukkavissaá¹-á¹-hikathÄ• vaá¹‡á¹‡anÄ• .

<333> __manussitthi_nti manussajÄ• tikaá¹ƒ itthiá¹ƒ, ``mÄ• tugÄ• mo nÄ• ma manussitthÄ
tiracchÄ• nagatÄ• , antamaso tadahujÄ• tÄ• pi dÄ• rikÄ• , pageva mahattarÄ«â€™â€™ ti (V
vuttattÄ• tadahujÄ• takumÄ• rikÄ• bhÄ• venapi á¹-hitaá¹ƒ jÄ«vamÄ• nakamanussamÄ• tug
``manussitthiâ€™â€™ nti sÄ• maÃ±Ã±avacanena jÄ«vamÄ• nakamanussitthinti ayaá¹ƒ vise
__vinÄ«tavatthumhi_ (Vin III 281 Ä• dayo) matitthiyÄ• kÄ• yaá¹ƒ phusantassa thullaccayav
labbhati. __Ä• masanto_ti ``hatthaggÄ• haá¹ƒ vÄ• veá¹‡iggÄ• haá¹ƒ vÄ• aÃ±Ã±atarassa v
aá¹…gassa parÄ• masanaâ€™â€™ nti (Vin III 270) vuttattÄ• hatthÄ• diaá¹…gapaccaá¹…g
aÃ±Ã±atarena pakÄ• rena Ä• masantoti attho. attano kÄ• yena itthiyÄ• kÄ• yassa saá¹ƒsag
__kÄ• yasaá¹ƒsaggarÄ• go_. saá¹…ghÄ• diseso etassa atthÄ«ti __saá¹…ghÄ• disesiko, _ k
Ä• panno hotÄ«ti vuttaá¹ƒ hoti.

<334> kÄ• yasaá¹ƒsaggarÄ• gena itthiyÄ• antamaso lomampi attano sarÄ«re __lomena_ p
saá¹…ghÄ• disesÄ• patti hotÄ«ti yojanÄ• . ettha (Sp (to Vin III) II 274) ``lomagaá¹‡anÄ• ya
hontÄ«â€™â€™ ti kurundaá¹-á¹-hakathÄ• matassa aá¹-á¹-hitattÄ• \Be I 170/, ``koá¹-á¹-hÄ•
itthigaá¹‡anÄ• ya hotÄ«â€™â€™ ti mahÄ• aá¹-á¹-hakathÄ• matassa á¹-hitattÄ• saá¹…ghas
paccattharaá¹‡Ä• dinÄ• kenaci \Ne I 128/ appaá¹-icchÄ• dite phusantassa viya lomagaá¹‡a
phuá¹-á¹-halomÄ• naá¹ƒ bahuttepi ekasmiá¹ƒ payoge ekÄ• eva Ä• patti, bahÅ«su payoges
Ä• pattiyo hontÄ«ti sanniá¹-á¹-hÄ• naá¹ƒ.

<335> __itthiyÄ• _ti manussitthiyÄ• . __samphuá¹-á¹-ho_ti hatthÄ• disarÄ«rÄ• vayave saá¹
sevanacetano __vÄ• yamitvÄ• _ kÄ• yasaá¹ƒsaggarÄ• gena attano kÄ• yaá¹ƒ cÄ• letvÄ• ti
ettha sakatthe taddhitappaccayo. __ ``saá¹…ghÄ• disesitÄ• â€™â€™ _ti pana pÄ• á¹-ho su
atthitÄ• vijjamÄ• nabhÄ• voti attho. saá¹…ghÄ• disesÄ• pattiyÄ• sabbhÄ• vasaá¹…khÄ• tÄ
puggale saá¹…ghÄ• disesÄ«saddapavattinimittaá¹ƒ hotÄ«ti bhÄ• vapaccayo taá¹ƒatthavase
``yassa guá¹‡assa hi bhÄ• vÄ• dabbe saddasanniveso, tadabhidhÄ• ne ttatÄ• dayoâ€™â€™

<336> __ekena hatthena gahetvÄ• _ti (Kkh kÄ• yasaá¹ƒsaggasikkhÄ• padavaá¹‡á¹‡anÄ•)
``kÄ• yasaá¹ƒsaggarÄ• genÄ• â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. ``manussitthiâ€™
manussitthiá¹ƒ. __tattha tatthÄ• _ti itthiyÄ• tasmiá¹ƒ tasmiá¹ƒ sarÄ«rÄ• vayave. __ ``ekÄ• v
paá¹-hamaá¹ƒ gahitahatthassa anapanÄ«tattÄ• vuttaá¹ƒ. gahitahatthaá¹ƒ pana mocetvÄ• p
payogagaá¹‡anÄ• ya Ä• patti hotÄ«ti byatirekato labbhati.

<337> ekena hatthena __aggahetvÄ• _ sÄ«sato yÄ• va pÄ• daá¹ƒ, pÄ• dato yÄ• va sÄ«sa
divasampi taá¹ƒ itthiá¹ƒ phusantassa ekÄ• vÄ• pattÄ«ti yojanÄ• . etthÄ• pi ``amocetvÄ• â€™
byatirekato mocetvÄ• phusantassa payogagaá¹‡anÄ• ya anekÄ• pattiyoti labbhati.

<338> ekato gahitapaÃ±caá¹…gulÄ«naá¹ƒ gaá¹‡anÄ• ya sace Ä• patti siyÄ• , ekassa mÄ•

rÄ• gacittena phusantassa dvattiá¹ƒsakalÄ• pakoá¹-á¹-hÄ• sato byatirekassa sarÄ«rassÄ• b
dvattiá¹ƒsakalÄ• pakoá¹-á¹-hÄ• sagaá¹‡anÄ• ya Ä• pattiyÄ• bhavitabbaá¹ƒ, tathÄ• abhÄ•
dassanatthaá¹ƒ __ ``na hi koá¹-á¹-hÄ• sato siyÄ• â€™â€™ _ti Ä• ha.

340-1__._ __itthiyÄ• vimatissÄ• pi_ attano __kÄ• yena itthiyÄ• _ kÄ• yaá¹ƒ phusato tassa t
itthiyÄ• paá¹‡á¸• akÄ• disaÃ±Ã±inopi attanopi __kÄ• yena_ \Ne I 129/ __itthiyÄ• _ kÄ• yaá
thullaccayaá¹ƒ siyÄ• . __Ä• di_-saddena purisatiracchÄ• nagatÄ• naá¹ƒ saá¹…gaho. itthiyÄ
__kÄ• yena_ itthiyÄ• kÄ• yasambaddhaá¹ƒ phusato tassa thullaccayaá¹ƒ siyÄ• . __paá¹‡á¸
attano __kÄ• yena_ paá¹‡á¸• akassa kÄ• yaá¹ƒ phusato tassa thullaccayaá¹ƒ siyÄ• . __yak
yakkhipetisaÃ±Ã±ino attano __kÄ• yena_ tÄ• saá¹ƒ kÄ• yaá¹ƒ phusato tassa thullaccayaá¹ƒ
``paá¹‡á¸• akaggahaá¹‡ena ubhatobyaÃ±janakopi gayhatÄ«â€™â€™ ti __vajirabuddhiá¹-Ä
``itthiyÄ• vematikassÄ• pi paá¹‡á¸• akÄ• disaÃ±Ã±inopi attano __kÄ• yena_ itthiyÄ• kÄ• y
thullaccayaá¹ƒ siyÄ• â€™â€™ ti na yojetabbaá¹ƒ. kasmÄ• ? tathÄ• yojanÄ• yaá¹ƒ pÄ• á¸·i
na thullaccayanti aniá¹-á¹-happasaá¹…gato.

__ ``dukkaá¹-aá¹ƒ kÄ• yasaá¹ƒsagge, tiracchÄ• nagatitthiyÄ• â€™â€™ _ti iminÄ• __vinÄ«
saá¹…gahitepi teneva nayena paá¹‡á¸• ake \Be I 172/ vimatiitthisaÃ±Ã±itÄ• diaÃ±Ã±amatip
purisatiracchÄ• nagatesu purisatiracchÄ• nagatasaÃ±Ã±ivimatipaá¹‡á¸• akÄ• diaÃ±Ã±amat
tiá¹‡á¹‡aá¹ƒ kÄ• yapaá¹-ibaddhÄ• masanÄ• dÄ«su ca __padabhÄ• jane_ vuttasabbadukka
daá¹-á¹-habbaá¹ƒ.

<342> attano __kÄ• yena paá¹-ibaddhena_ itthiyÄ• kÄ• yena paá¹-ibaddhaá¹ƒ phusantass
dukkaá¹-anti yojanÄ• . ettha __pi_-saddo vuttadukkaá¹-Ä• naá¹ƒ samuccayattho. __ca_-sad
avuttasamuccayatthena ``nissaggiyena kÄ• yaá¹ƒ Ä• masati. nissaggiyena kÄ• yapaá¹-ibad
nissaggiyena nissaggiyaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 276) __pÄ
Ä• gatadukkaá¹-Ä• naá¹ƒ saá¹…gaho veditabbo.

343-4__._ na kevalaá¹ƒ padabhÄ• janÄ• gataitthisarÄ«rÄ• dikameva anÄ• mÄ• saá¹ƒ, __vi
dÄ• rudhÄ«talikavatthuanulomato potthalikÄ• diitthirÅ«pakaÃ±ca nissaggiyavÄ• rÄ• nuloma
mÄ• tugÄ• mehi paribhuttavatthÄ• bharaá¹‡Ä• diÃ±ca vibhaá¹…gakkhandhakÄ• dÄ«su vutt
aá¹-á¹-hakathÄ• gataá¹ƒ avasesaá¹ƒ anÄ• mÄ• savatthuÃ±ca Ä• masantassa Ä• pattiá¹ƒ sa
``itthÄ«naâ€™â€™ _ntiÄ• di.

__ ``itthÄ«naá¹ƒ itthirÅ«paÃ±cÄ• â€™â€™ _ti idaá¹ƒ ``itthikÄ• ya itthidhanaá¹ƒ (Vin III 34),
saddhÄ• parÄ• yanaâ€™â€™ ntiÄ• dÄ«su viya lokavohÄ• ravasena vuttaá¹ƒ. itthÄ«naá¹ƒ c
itthirÅ«paÃ±cÄ• ti yojanÄ• . __Ä• di_-saddena heá¹-á¹-himaparicchedato mattikÄ• ya, piá¹-á
mÄ• tugÄ• marÅ«paá¹ƒ saá¹…gaá¹‡hÄ• ti. mÄ• tugÄ• marÅ«paá¹ƒ yena kenaci dinnaá¹ƒ s
avasesaá¹ƒ sÄ• diyitvÄ• \Ne I 130/ bhinditvÄ• \Be I 173/ samaá¹‡asÄ• ruppaparikkhÄ• raá

aphusitvÄ• paribhuÃ±jitabbe vÄ• yojetuá¹ƒ vaá¹-á¹-ati.

__ ``vatthaâ€™â€™ _nti iminÄ• nivÄ• sanapÄ• rupanadvayampi sÄ• maÃ±Ã±ena gahitaá
paribhuÃ±jituá¹ƒ á¹-hapitampi anÄ• mÄ• sameva, cÄ«varatthÄ• ya dinnaá¹ƒ sampaá¹-icchit
vaá¹-á¹-ati. heá¹-á¹-himaparicchedena tiá¹‡acumbaá¹-akaá¹ƒ, aá¹…guliyÄ• paá¹‡á¹‡amudc
__alaá¹…kÄ• rameva_. ettha ca vÄ• lakesavaá¹-á¹-akesesu pavesanakadantasÅ«ciÄ• di ka
diyyamÄ• naá¹ƒ samaá¹‡asÄ• ruppaparikkhÄ• ratthÄ• ya gahetabbaá¹ƒ.

__tatthajÄ• taphalaá¹ƒ khajja_nti rukkhe á¹-hitaá¹ƒ khÄ• ditabbaá¹ƒ panasanÄ• á¸·ikerÄ• di
rÄ• sikataá¹ƒ paribhuÃ±jitabbaphalaÃ±ca ``manussehi rÄ• sikatesupi eseva nayoâ€™â€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• anÄ• mÄ• santi upalakkhaá¹‡ato iminÄ• va gahetabba
patitaá¹ƒ phalaá¹ƒ ``anupasampannassa dassÄ• mÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. __
tatthajÄ• takaâ€™â€™ _nti upalakkhaá¹‡apadattÄ• gacchato viyuttampi gahetabbaá¹ƒ. __
``aparaá¹‡á¹‡aâ€™â€™ nti pÄ• á¹-haseso.

__sabbÄ• ni dhaÃ±Ã±Ä• nÄ«_ti ``sÄ• li vÄ«hi yavo kaá¹…gu, kudrÅ«savarakagodhumÄ• â
dhaÃ±Ã±Ä• ni. khettamaggena gacchatÄ• sÄ• lisÄ«se hatthena aphusantena gantabbaá¹ƒ
sarÄ«re dhaÃ±Ã±aá¹ƒ phusantepi maggattÄ• na doso. vÄ«thiyaá¹ƒ, gehaá¹…gaá¹‡e vÄ• c
apasakkitvÄ• ce gantuá¹ƒ na sakkÄ• , ``maggaá¹ƒ adhiá¹-á¹-hÄ• ya gantabbaâ€™â€™ nti
__aá¹-á¹-hakathÄ• _vacanato ``imaá¹ƒ maggaá¹ƒ gamissÄ• mÄ«â€™â€™ ti gantuá¹ƒ vaá¹-
dhaÃ±Ã±amatthake ce Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• dinnaá¹ƒ hoti, nisÄ«dituá¹ƒ vaá¹-á¹-a
III) II 281 atthato samÄ• naá¹ƒ) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. ``Ä• sanasÄ• lÄ• yaá¹ƒ
anukkamitvÄ• ekamante pÄ«á¹-hakaá¹ƒ paÃ±Ã±Ä• petvÄ• \Be I 174/ nisÄ«ditabbaá¹ƒ. sac
dhaÃ±Ã±amatthake Ä• sanaá¹ƒ paÃ±Ã±Ä• petvÄ• denti, nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™
atthato samÄ• naá¹ƒ) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• attanÄ• tattha Ä• sanaá¹ƒ paÃ±
vaá¹-á¹-ati.

<345> dhamanasaá¹…khÄ• diá¹ƒ sabbaá¹ƒ paÃ±caá¹…gaturiyampi cÄ• ti sambandho. __c
saddakaraá¹‡asaá¹…kho \Ne I 131/. __Ä• di_-saddena vaá¹ƒsasiá¹…gatÄ• á¸·Ä• dÄ«naá¹ƒ
__paÃ±caá¹…gaturiya_nti Ä• tataá¹ƒ, vitataá¹ƒ, Ä• tatavitataá¹ƒ, ghanaá¹ƒ, susiranti paÃ±ca
turiyaá¹ƒ. tattha __Ä• tataá¹ƒ_ nÄ• ma cammapariyonaddhesu bheriÄ• dÄ«su ekato Ä• kaá
ekatalaturiyaá¹ƒ. __vitataá¹ƒ_ nÄ• ma ubhato Ä• kaá¸• á¸• hitvÄ• onaddhaá¹ƒ ubhayatalatu
__Ä• tatavitataá¹ƒ_ nÄ• ma ubhayato ca majjhato ca sabbato pariyonandhitaá¹ƒ. __ghanaá
tÄ• á¸·aá¹ƒ, ghaá¹‡á¹-Ä• kiá¹…kaá¹‡iÄ• dÄ«nampi ettheva saá¹…gaho. __susira_nti vaá¹ƒs

idha (Sp (to Vin III) II 281) __kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena bheripokkharaÃ±c
vÄ«á¹‡Ä• ca vÄ«á¹‡Ä• pokkharacammaÃ±ca daá¹‡á¸• o ca anÄ• mÄ• saá¹ƒ. ``pÅ«jaá¹ƒ ka
á¹-hapitabheriyo acÄ• lentena avasesaá¹-á¹-hÄ• naá¹ƒ sammajjitabbaá¹ƒ. kacavarachaá¸• a

viya gahetvÄ• ekasmiá¹ƒ á¹-hÄ• ne á¹-hapetabbaâ€™â€™ nti __mahÄ• paccariyaá¹ƒ_ vutt
yaá¹ƒ kiÃ±ci attano dÄ«yamÄ• naá¹ƒ taá¹ƒ parivattetvÄ• kappiyaparikkhÄ• raá¹ƒ gahetuá¹ƒ
doá¹‡i vÄ• pokkharaá¹ƒ vÄ• dantakaá¹-á¹-hanikkhipanatthÄ• ya, cammaÃ±ca satthakosak

__ratanÄ• ni ca sabbÄ• nÄ«_ti muttÄ• maá¹‡i veá¸·uriyo saá¹…kho silÄ• pavÄ• á¸·aá¹ƒ ra
lohitaá¹…ko masÄ• ragallanti (Sp (to Vin III) II 281) vuttÄ• ni sabbÄ• ni ratanÄ• ni ca. ettha
aviddhÄ• vÄ• sÄ• muddikÄ• dÄ« sabbÄ• pi __muttÄ• _ anÄ• mÄ• sÄ• . bhaá¹‡á¸• amÅ«la
vaá¹-á¹-ati. antamaso jÄ• tiphalikaá¹ƒ upÄ• dÄ• ya nÄ«lapÄ«tÄ• dibhedo sabbopi __maá¹‡i
Ä• hatÄ• kÄ• reneva á¹-hito aviddhÄ• dhoto maá¹‡i pattÄ• di bhaá¹‡á¸• amÅ«latthaá¹ƒ adhi
vuttaá¹ƒ. mahÄ• paccariyaá¹ƒ pana paá¹-ikkhittaá¹ƒ. pacitvÄ• kato kÄ• camaá¹‡iyeveko va
ca maá¹‡isadisoyeva vinicchayo.

dhamanasaá¹…kho ``sabbaá¹ƒ dhamanasaá¹…khÄ• diâ€™â€™ ntiÄ• digÄ• thÄ• ya turiye
anÄ• mÄ• so. pÄ• nÄ«yasaá¹…kho dhotopi adhotopi Ä• mÄ• so. avasesasaá¹…kho pana a
pattÄ• dibhaá¹‡á¸• amÅ«labhÄ• vena ca adhivÄ• setuá¹ƒ vaá¹-á¹-ati. suvaá¹‡á¹‡ena ekato
muggavaá¹‡á¹‡Ä• __silÄ• _ anÄ• mÄ• sÄ• . sesÄ• silÄ• khuddakanisÄ• nÄ• dikammattha
``pavÄ• á¸·aá¹ƒ_ dhotamadhotaÃ±ca viddhamaviddhaÃ±ca sabbathÄ• anÄ• mÄ• saá¹ƒ, nÄ
__mahÄ• paccariyaá¹ƒ_ vuttattÄ• __pavÄ• á¸·a_paá¹-imÄ• cetiyÄ• ni ceva potthakesu pave
mÅ«le, aggeca pavesetabbaá¹ƒ padumÄ• diÄ• kÄ• rena kataá¹ƒ vaá¹-á¹-aÃ±ca na gahetab

bÄ«jato paá¹-á¹-hÄ• ya __rajataá¹ƒ, jÄ• tarÅ«paÃ±ca_ kataá¹ƒ vÄ• hotu akataá¹ƒ vÄ• , sa
sÄ• ditabbaá¹ƒ. iminÄ• kataá¹ƒ paá¹-imÄ• dikaÃ±ca Ä• rakÅ«á¹-alohaÃ±ca anÄ• mÄ• sant
katÄ• katasuvaá¹‡á¹‡arajatÄ• naá¹ƒ asÄ• diyitabbatÄ• ya idha aá¹-á¹-hakathÄ• ya Ä• gatat
kÄ• retvÄ• Ä• haá¹-aá¹ƒ suvaá¹‡á¹‡acetiyaá¹ƒ na vaá¹-á¹-atÄ«ti __mahÄ• padumattherena
suvaá¹‡á¹‡apaá¹-imÄ• cetiyapotthakÄ• vacchÄ• dakamaá¹‡ipadumavaá¹-á¹-Ä• di yaá¹ƒ kiÃ
Ä• masitabbaá¹ƒ. etena kataá¹ƒ senÄ• sanopakaraá¹‡aá¹ƒ pana paribhuÃ±jituá¹ƒ vaá¹-á¹-a
katampi \Be I 176/ paá¹-ijaggituá¹ƒ vaá¹-á¹-ati. lohitavaá¹‡á¹‡o maá¹‡i, __masÄ• ragalla_ma
anÄ• mÄ• so, na ca adhivÄ• setabboti __mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ.

<346> __sabbamÄ• vudhabhaá¹‡á¸• a_nti khaggÄ• di sabbaá¹ƒ Ä• vudhopakaraá¹‡aá¹ƒ
pattÄ• dikappiyaparikkhÄ• ramÅ«latthÄ• ya dÄ«yamÄ• naá¹ƒ satthavÄ• á¹‡ijÄ• ya akÄ• tab
``imaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti dinnaá¹ƒ bhinditvÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ katvÄ
``khurÄ• dikappiyaparikkhÄ• raá¹ƒ kÄ• ressÄ• mÄ«â€™â€™ ti sÄ• dituá¹ƒ vaá¹-á¹-ati. saá¹
patitakhaggÄ• diá¹ƒ disvÄ• pÄ• sÄ• á¹‡ena bhinditvÄ• ``khurÄ• dikappiyabhaá¹‡á¸• Ä• ni
gaá¹‡hituá¹ƒ vaá¹-á¹-ati. ususattiÄ• dikaá¹ƒ phalato daá¹‡á¸• aá¹ƒ apanetvÄ• kappiyaparikh
gahetabbaá¹ƒ.

__jiyÄ• _ti dhanuguá¹‡o. __ca_-kÄ• rena imissÄ• gÄ• thÄ• ya avuttaá¹ƒ aá¹…kusatomarÄ
sopakaraá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti. __dhanudaá¹‡á¸• ako_ti jiyÄ• virahito dhanudaá¹‡á¸• a
parahiá¹ƒsopakaraá¹‡abhaá¹‡á¸• Ä• dikaá¹ƒ vihÄ• re sammajjitabbaá¹-á¹-hÄ• ne á¹-hapitaá
tehi aggahitaá¹ƒ ce, acÄ• lentena sammajjitabbaá¹ƒ.

__jÄ• laÃ±cÄ• _ti macchajÄ• lapakkhijÄ• lÄ• dijÄ• laÃ±ca. jÄ• laá¹ƒ dÄ«yamÄ• naá¹ƒ chatt
Ä• sanacetiyÄ• dimatthake bandhanÄ• dipayojane sati tadatthaÃ±ca gahetabbaá¹ƒ. __sara
phalakÄ• dikaá¹ƒ aÃ±Ã±ehi attano vijjhanatthÄ• ya vissaá¹-á¹-hasaranivÄ• raá¹‡aá¹ƒ vinÄ•
hotÄ«ti bhaá¹‡á¸• amÅ«latthaá¹ƒ sÄ• dituá¹ƒ \Ne I 133/ vaá¹-á¹-ati. ``dantakaá¹-á¹-hÄ• dhÄ•
yadicchitaá¹ƒ karomÄ«â€™â€™ ti muá¹-á¹-hiá¹ƒ apanetvÄ• gahetuá¹ƒ vaá¹-á¹-ati.

<347> __cetiya_nti ettha ``suvaá¹‡á¹‡acetiyaâ€™â€™ nti idaá¹ƒ ``suvaá¹‡á¹‡apaá¹-ibimbÄ
anantaraá¹ƒ vuttattÄ• labbhati. suvaá¹‡á¹‡aggahaá¹‡aÃ±cupalakkhaá¹‡anti rajatamayaÃ±c
__Ä• rakÅ«á¹-aka_nti suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ lohavisesamÄ• ha \Be I 177/. __ ``anÄ• mÄ
``asampaá¹-icchiyaá¹ƒ vÄ• â€™â€™ ti etassa upalakkhaá¹‡aá¹ƒ.

<348> sabbaá¹ƒ vÄ• ditamiti sambandho. __onahitu_nti cammavarattatantÄ«hi bandhituá¹ƒ
tatheva aÃ±Ã±ehi kÄ• rÄ• petuá¹ƒ. __vÄ• dÄ• petu_nti aÃ±Ã±ehi vÄ• dÄ• petuá¹ƒ. __vÄ• d
__vÄ• dita_nti vÄ• danÄ«yaá¹ƒ yathÄ• ``karaá¹‡Ä«yaá¹ƒ kÄ• ritaâ€™â€™ nti, vÄ• danÄ• n
attho. idaÃ±ca onahanÄ• dikiriyÄ• ya kammaá¹ƒ.

<349> __upahÄ• raá¹ƒ karissÄ• mÄ• _ti pÅ«jaá¹ƒ karissÄ• ma. iti anumatiggahaá¹‡atthÄ•
vattÄ• ro vattabbÄ• ti yojanÄ• .

350-1__._ __dhuttiyÄ• itthiyÄ• _ti vipannÄ• cÄ• rÄ• ya loá¸·itthiyÄ• . __sayaá¹ƒ phusiyamÄ
payogaá¹ƒ vinÄ• itthiyÄ• attanÄ• va phusiyamÄ• nassa. __kÄ• yena avÄ• yamitvÄ• _ti tas
sarÄ«rasamphassÄ• nubhavanatthaá¹ƒ attano kÄ• yaá¹ƒ acÄ• letvÄ• . __phassaá¹ƒ paá¹-iv
anubhavantassa.

__asaÃ±ciccÄ• _ti ettha ``phusaneâ€™â€™ ti pÄ• á¹-haseso, ``iminÄ• upÄ• yena imaá¹ƒ
acetetvÄ• . kiá¹ƒ vuttaá¹ƒ hoti? ``iminÄ• pattapaá¹-iggahaá¹‡Ä• dinÄ• upÄ• yena etissÄ• s
anubhavissÄ• mÄ«â€™â€™ ti acintetvÄ• pattathÄ• lakataá¹-á¹-akapaá¹‡á¹‡apuá¹-abhesaj
paá¹-iggaá¹‡hÄ• pentiyÄ• hatthe attano hatthena phusanÄ• dÄ«su anÄ• pattÄ«ti vuttaá¹ƒ h
idaá¹ƒ pana iminÄ• va saá¹…gahitattÄ• idha visuá¹ƒ na vuttaá¹ƒ, mÄ• tugÄ• massa sarÄ«r
ajÄ• nitvÄ• aÃ±Ã±avihito hutvÄ• satiá¹ƒ anupaá¹-á¹-hapetvÄ• hatthapÄ• dapasÄ• raá¹‡Ä•

__ajÄ• nantassÄ• _ti \Be I 178/ dÄ• rakÄ• kÄ• raá¹ƒ dÄ• rikaá¹ƒ ``mÄ• tugÄ• moâ€™â€™
karaá¹‡Ä«yena phusantassa \Ne I 134/. __mokkhÄ• dhippÄ• yino cÄ• _ti ``mokkhÄ• dhippÄ

phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• patti. mokkhÄ• dhippÄ• yo kÄ• yena vÄ• yamati, na ca p
anÄ• patti. mokkhÄ• dhippÄ• yo na ca kÄ• yena vÄ• yamati, phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, a
na ca kÄ• yena vÄ• yamati, na ca phassaá¹ƒ paá¹-ivijÄ• nÄ• ti, anÄ• pattÄ«â€™â€™ ti (Vin
vuttamokkhÄ• dhippÄ• yavato catubbidhassa puggalassÄ• ti vuttaá¹ƒ hoti. ``anÄ• pattÄ«â€

imesu yo mÄ• tugÄ• mena Ä• liá¹…ganÄ• dipayogena ajjhottharayamÄ• no taá¹ƒ attano sa
muÃ±citukÄ• mo hatthacÄ• lena, muá¹-á¹-hiÄ• dÄ«hi vÄ• paá¹-ipaá¹‡Ä• manaá¹ƒ, paharaá
ayaá¹ƒ __paá¹-hamo puggalo_. attÄ• namajjhotthariuá¹ƒ Ä• gacchantiá¹ƒ itthiá¹ƒ disvÄ•
paharaá¹‡Ä• kÄ• rÄ• disabbapayogaá¹ƒ dassetvÄ• tÄ• setvÄ• attano sarÄ«raá¹ƒ phusituá
ajjhottharitvÄ• Ä• liá¹…gito copanarahitaá¹ƒ maá¹ƒ ``anatthikoâ€™â€™ ti mantvÄ• ``sayan
ti, ``acopanameva mokkhopÄ• yoâ€™â€™ ti Ã±atvÄ• niccalova hutvÄ• phassaá¹ƒ paá¹-ivi
attÄ• naá¹ƒ ajjhottharitumÄ• gacchantiá¹ƒ itthiá¹ƒ disvÄ• dutiyo viya tÄ• setuá¹ƒ kÄ• yappa
pÄ• tessÄ• mi, paharitvÄ• tÄ• sessÄ• mÄ«â€™â€™ ti vÄ• cintetvÄ• niccalova hutvÄ• tiá
veditabbo.

<352> __paá¹-hamenÄ• _ti ettha ``pÄ• rÄ• jikenÄ• â€™â€™ ti pÄ• á¹-haseso, kÄ• yacittas
hoti. idha cittaá¹ƒ nÄ• ma \Be I 179/ kÄ• yasaá¹ƒsaggarÄ• gasampayuttaá¹ƒ cittaá¹ƒ, sukka
mocetukÄ• matÄ• ya sampayuttaá¹ƒ cittaá¹ƒ.

kÄ• yasaá¹ƒsaggakathÄ• vaá¹‡á¹‡anÄ• .

353-4__._ __duá¹-á¹-hullavÄ• cassÄ• denÄ• _ti duá¹-á¹-hu kucchitabhÄ• vaá¹ƒ ulati gaccha
duá¹-á¹-hullÄ• ca sÄ• vÄ• cÄ• cÄ• ti __duá¹-á¹-hullavÄ• cÄ• , _ vaccamaggapassÄ• vama
methunadhammapaá¹-isaá¹ƒyuttÄ• vÄ• cÄ• , yathÄ• ha ``duá¹-á¹-hullÄ• nÄ• ma vÄ• cÄ•
vaccamaggapassÄ• vamaggamethunadhammapaá¹-isaá¹ƒyuttÄ• vÄ• cÄ• â€™â€™ ti (Vin
assÄ• do duá¹-á¹-hullavÄ• cassÄ• do, tathÄ• pavattavacÄ«viÃ±Ã±attisamuá¹-á¹-hÄ• pakaci
sampayutto rÄ• go idha sahacariyena ``duá¹-á¹-hullavÄ• cassÄ• doâ€™â€™ ti vutto, tena,
duá¹-á¹-hullavÄ• cassÄ• dasampayuttena \Ne I 135/ rÄ• genÄ• ti attho. iminÄ• ``obhÄ• san
vakkhamÄ• naobhÄ• sanassa hetu dassito.

itthiyÄ• itthisaÃ±Ã±ino bhikkhunoti yojanÄ• . __itthiyÄ• itthisaÃ±Ã±ino_ti ``mÄ• tugÄ• mo
yakkhÄ«, na petÄ«, na tiracchÄ• nagatÄ• , viÃ±Ã±Å« paá¹-ibalÄ• subhÄ• sitadubbhÄ• sitaá
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituâ€™â€™ nti __padabhÄ• jane_ niddiá¹-á¹-hasarÅ
subhÄ• sitadubbhÄ• sitaá¹ƒ jÄ• nantiyÄ• manussitthiyÄ• itthisaÃ±Ã±ino bhikkhunoti attho.
maggÄ• naâ€™â€™ _nti etassa sambandhÄ«vasena ``itthiyÄ• â€™â€™ ti idaá¹ƒ sÄ• miva
yathÄ• vuttasarÅ«passa mÄ• tugÄ• massa vaccamaggapassÄ• vamagganti attho. __vaá¹‡á
``vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati nÄ• ma dve magge thometi vaá¹‡á¹‡eti pasaá¹ƒsati. avaá¹‡á¹‡aá
magge khuá¹ƒseti vambheti garahatÄ«â€™â€™ ti niddese vuttanayena ubho magge uddiss

vuttaá¹ƒ hoti.

methunassa \Be I 180/ yÄ• canÄ• dayo methunayÄ• canÄ• dayo, tehi __methunayÄ• canÄ
Ä• yÄ• catipi pucchatipi paá¹-ipucchatipi Ä• cikkhatipi anusÄ• satipi akkosatipÄ«â€™â€™ ti
vuttamethunayÄ• canÄ• divasenÄ• ti vuttaá¹ƒ hoti. imehi dvÄ«hi ``obhÄ• santassÄ• â€™â€
dassitÄ• . __obhÄ• santassÄ• _ti uddesayantassa, pakÄ• sentassÄ• ti attho. __ ``viÃ±Ã±uâ
obhÄ• sanakiriyÄ• ya kammamÄ• ha, iminÄ• visesitabbaá¹ƒ ``manussitthiâ€™â€™ nti idaá
yathÄ• dassitapadabhÄ• janÄ• gatasarÅ«paá¹ƒ viÃ±Ã±uá¹ƒ paá¹-ibalaá¹ƒ manussitthinti vu
hatthamuddÄ• yapÄ«_ti obhÄ• sane antimaparicchedadassanaá¹ƒ. duá¹-á¹-hullavacanassÄ
vaccamaggapassÄ• vamaggapaá¹-ibaddhaá¹ƒ guá¹‡adosaá¹ƒ vÄ• methunadhammayÄ• ca
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ jÄ• nantiá¹ƒ manussitthiá¹ƒ heá¹-á¹-himaparicchedena hatth
attho.

imasmiá¹ƒ gÄ• thÄ• dvaye duá¹-á¹-hullavÄ• cassÄ• dena itthiyÄ• itthisaÃ±Ã±ino viÃ±Ã±uá
maggÄ• naá¹ƒ vaá¹‡á¹‡avasena antamaso hatthamuddÄ• yapi obhÄ• santassa bhikkhuno
vÄ• kyaá¹ƒ, tathÄ• ``dvinnaá¹ƒ maggÄ• naá¹ƒ avaá¹‡á¹‡avasenÄ• â€™â€™ ti iminÄ• ca `
ti iminÄ• ca yojanÄ• ya vÄ• kyadvayanti evaá¹ƒ yojanÄ• vasena tÄ«á¹‡i vÄ• kyÄ• ni honti.

tattha \Ne I 136/ paá¹-hamavÄ• kye __vaá¹‡á¹‡a_vacanena saá¹…gahitaá¹ƒ thomanÄ• dik
saá¹…ghÄ• diseso hoti. ``itthilakkhaá¹‡ena subhalakkhaá¹‡ena samannÄ• gatÄ• sÄ«â€™â
thomanatthaá¹ƒ vadato saá¹…ghÄ• diseso na hoti, ``tava vaccamaggo ca passÄ• vamaggo
susaá¹‡á¹-hÄ• no, tena nÄ• ma \Be I 181/ Ä«disena itthilakkhaá¹‡ena subhalakkhaá¹‡ena s
vadantassa hoti. ``vaá¹‡á¹‡eti, pasaá¹ƒsatÄ«â€™â€™ ti padadvayaÃ±ca ``thometÄ«â€™â€

dutiyavÄ• kye __avaá¹‡á¹‡a_padasaá¹…gahitaá¹ƒ khuá¹ƒsanÄ• dittaye __khuá¹ƒsanaá¹ƒ_
pharusavacanehi tudanaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``khuá¹ƒsetÄ«ti vÄ• cÄ•
ti (Sp (to Vin III) II 285). patujjatenenÄ• ti __ ``patodoâ€™â€™ _tiagacchante assÄ• dayo pa
vijjhanakapÄ• canadaá¹‡á¸• o vuccati. __vambhanaá¹ƒ_ nÄ• ma apasÄ• danaá¹ƒ. __apasÄ
parihÄ• panaá¹ƒ. yathÄ• ha ``vambhetÄ«ti apasÄ• detÄ«â€™â€™ ti (Sp (to Vin III) II 285).
dosÄ• ropanaá¹ƒ. yathÄ• ha ``garahatÄ«ti dosaá¹ƒ detÄ«â€™â€™ ti (Sp (to Vin III) II 285).
khuá¹ƒsanÄ• dipaá¹-isaá¹ƒyuttavacanaá¹ƒ vakkhamÄ• nesu ``sikharaá¹‡Ä«si, sambhinnÄ•
ti imesu tÄ«su padesu aÃ±Ã±atarena yojetvÄ• kathentasseva saá¹…ghÄ• diseso, na itaras

tatiyavÄ• kye __methunayÄ• canÄ• _divacanehi saá¹…gahitaá¹ƒ Ä• yÄ• canÄ• diá¹ƒ karon
``yÄ• cati nÄ• ma dehi me arahasi me dÄ• tuâ€™â€™ ntiÄ• dinÄ• (Vin III 285) nayena eke
methunaá¹ƒ dhammaâ€™â€™ ntiÄ• divasena methunadhammapadena saha ghaá¹-etvÄ•
hoti.

``kadÄ• te mÄ• tÄ• pasÄ«dissati, kadÄ• te pitÄ• pasÄ«dissati, kadÄ• te devatÄ• yo pas
sukhaá¹‡o sulayo sumuhutto bhavissatÄ«â€™â€™ tiÄ• diÄ• yÄ• canapadaniddese ekekaá
vuttena ``kadÄ• te methunaá¹ƒ dhammaá¹ƒ labhissÄ• mÄ«â€™â€™ ti padena ghaá¹-etvÄ•
hoti.

``kathaá¹ƒ \Be I 182/ tvaá¹ƒ sÄ• mikassa desi, kathaá¹ƒ jÄ• rassa desÄ«â€™â€™ ti (Vin III
pucchÄ• niddesavacanesu ca aÃ±Ã±ataraá¹ƒ methunadhammapadena ghaá¹-etvÄ• pucch

``evaá¹ƒ \Ne I 137/ kira tvaá¹ƒ sÄ• mikassa desi, evaá¹ƒ jÄ• rassa desÄ«â€™â€™ ti (Vin II
paá¹-ipucchÄ• niddesavacanesu aÃ±Ã±ataraá¹ƒ methunadhammapadena ghaá¹-etvÄ• vise
hoti.

``kathaá¹ƒ dadamÄ• nÄ• sÄ• mikassa piyÄ• hotÄ«â€™â€™ ti pucchato mÄ• tugÄ• massa
sÄ• mikassa piyÄ• bhavissati manÄ• pÄ• cÄ• â€™â€™ ti Ä• á¹‡attivacane, anusÄ• saniva

<355> akkosaniddesÄ• gatesu ``animittÄ• si nimittamattÄ• si alohitÄ• si dhuvalohitÄ• si dh
paggharantÄ«si sikharaá¹‡Ä«si itthipaá¹‡á¸• akÄ• si vepurisikÄ• si sambhinnÄ• si ubhatoby
ekÄ• dasasu padesu ``sikharaá¹‡Ä«si sambhinnÄ• si ubhatobyaÃ±janÄ• sÄ«â€™â€™ ti pa
Ä• pattikaraá¹ƒ, iminÄ• padattayena saha pubbe vuttÄ• ni vaccamaggapassÄ• vamaggame
cÄ• ti chappadÄ• naá¹ƒ paccekaá¹ƒ Ä• pattikarattÄ• ito parÄ• ni animittÄ• dÄ«ni aá¹-á¹-ha
methunadhammaá¹ƒ dehÄ«â€™â€™ tiÄ• dinÄ• nayena methunadhammapadena saha gha
Ä• pattikarÄ• nÄ«ti veditabbÄ• ni, ``methunayÄ• canÄ• dÄ«hÄ«â€™â€™ ti ettha __Ä• di_-s
``animittÄ• sÄ«â€™â€™ tiÄ• dÄ«su ekÄ• dasasu akkosapadesu antogadhattepi kevalaá¹ƒ
padattayaá¹ƒ visuá¹ƒ saá¹…gahetabbanti Ã±Ä• petumÄ• ha __ ``sikharaá¹‡Ä«sÄ«â€™â€™

__sikharaá¹‡Ä«sÄ«_ti ettha ``sikharaá¹‡Ä« asÄ«â€™â€™ ti padacchedo. ``asÄ«â€™â€™
__tu_-saddo kevalayuttampi Ä• pattikaraá¹ƒ \Be I 183/ hotÄ«ti visesaá¹ƒ joteti. kevalenÄ• pi
yojanÄ• . __sikharaá¹‡Ä«sÄ«_ti bahi nikkhantaÄ• á¹‡imaá¹ƒsÄ• bhavasi. __sambhinnÄ• sA
missÄ«bhÅ«tavaccamaggapassÄ• vamaggÄ• . __ubhatobyaÃ±janÄ• sÄ«_ti itthinimittena, p
ubhatobyaÃ±janehi samannÄ• gatÄ• . ``ayaá¹ƒ itthÄ«, ayaá¹ƒ purisoâ€™â€™ ti byaÃ±jayat
muttakaraá¹‡Ä• ni. __suá¹‡antiyÄ• _ti ettha ``viÃ±Ã±umanussitthiyÄ• â€™â€™ ti adhikÄ• ra
akkositabbavatthu dassitaá¹ƒ hoti. bhÄ• sitaá¹ƒ __suá¹‡antiyÄ• _ subhÄ• sitadubbhÄ• sitaá
manussitthiyÄ• visaye pavattaakkosavacanena saá¹…ghÄ• diseso hotÄ«ti attho.

<356> punappunaá¹ƒ obhÄ• santassa vÄ• cÄ• naá¹ƒ gaá¹‡anÄ• ya garukÄ• siyunti yojanÄ
itthiâ€™â€™ nti ajjhÄ• haritabbaá¹ƒ. ekavÄ• cÄ• ya bahÅ« obhÄ• santassa ca itthÄ«naá¹ƒ
yojanÄ• . etthÄ• pi ``itthiyopÄ«â€™â€™ ti labbhati.

<357> __sÄ• ce nappaá¹-ijÄ• nÄ• tÄ«_ti ettha ``yaá¹ƒ suá¹‡antiá¹ƒ manussitthiá¹ƒ dvinnaá
vaá¹‡á¹‡Ä• vaá¹‡á¹‡avasena obhÄ• sati, sÄ• ce na paá¹-ijÄ• nÄ• tÄ«â€™â€™ ti sÄ• matth
yojetabbaá¹ƒ. attano bhÄ• sitaá¹ƒ duá¹-á¹-hullaá¹ƒ vuttasamanantarameva atthavasena sac
__tassÄ• _ti tassa duá¹-á¹-hullabhÄ• sitabhikkhussa. ubbhajÄ• á¹‡uá¹ƒ, adhakkhakaá¹ƒ vÄ•
tassa thullaccayaá¹ƒ siyÄ• ti yojanÄ• . __bhaá¹‡ane_ti dvinnaá¹ƒ maggÄ• naá¹ƒ vaá¹‡á¹‡Ä•
``bhaá¹‡atoâ€™â€™ tipi likhanti, bhaá¹‡antassa, bhaá¹‡anahetÅ«ti attho. hetumhi ayaman
``asambudhaâ€™â€™ ntiÄ• dÄ«su (Sp (to Vin III) I ganthÄ• rambhakathÄ•) viya. __ubbha
uddhaá¹ƒ. __akkheka_nti akkhakato heá¹-á¹-hÄ• .

<358> __ubbhakkhaka_nti \Be I 184/ akkhakato uddhaá¹ƒ. __adhojÄ• á¹‡umaá¹‡á¸• ala_n
adho. __uddisa_nti uddissa. ``uddissubbhakkhaá¹ƒ vÄ• tathÄ• , adhojÄ• á¹‡umaá¹‡á¸• ala
pÄ• á¹-ho sundaro. vaá¹‡á¹‡Ä• dibhaá¹‡ane dukkaá¹-anti sambandho. ``viÃ±Ã±umanussitth
labbhati. __kÄ• yapaá¹-ibaddhe vaá¹‡á¹‡Ä• dibhaá¹‡ane dukkaá¹-a_nti etthÄ• pi eseva nay
vaccamaggapassÄ• vamaggÄ• saá¹…ghÄ• disesakkhettaá¹ƒ, adhakkhakaá¹ƒ ubbhajÄ• á¹
thullaccayakkhettaá¹ƒ, uddhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ dukkaá¹-akkhettanti i
akkhakaÃ±ceva jÄ• á¹‡umaá¹‡á¸• alaÃ±ca thullaccayadukkaá¹-Ä• naá¹ƒ dvinnaá¹ƒ avadhib
saá¹…gayhatÄ«ti? dukkaá¹-akkhetteyeva saá¹…gayhati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹
jÄ• á¹‡umaá¹‡á¸• alaÃ±ca ettheva dukkaá¹-akkhette saá¹…gahaá¹ƒ gacchatÄ«â€™â€™ ti

<359> paá¹‡á¸• ake yakkhipetÄ«su dvinnaá¹ƒ maggÄ• naá¹ƒ vaá¹‡á¹‡Ä• dibhaá¹‡ane __ta
thullaccayaá¹ƒ bhaveti adhikÄ• ravasena Ä• gatapadehi saha yojetabbaá¹ƒ. __paá¹‡á¸• akÄ
yakkhipetÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

<360> __ubbhakkhaka ... pe ... ayaá¹ƒ nayo_ti ``paá¹‡á¸• akÄ• dÄ«sÅ«â€™â€™ ti iminÄ•
nayo_ti ``dukkaá¹-ameva hotÄ«â€™â€™ ti vutto nayo. __sabbatthÄ• _ti
saá¹…ghÄ• disesathullaccayadukkaá¹-akkhettavasena sabbesu khettesu.

<361> atthapurekkhÄ• ro \Ne I 139/ hutvÄ• obhÄ• satopi anÄ• pattÄ«ti yojanÄ• . mÄ• tugÄ
``animittÄ• sÄ«â€™â€™ tiÄ• dÄ«su padesu atthakathanaá¹ƒ purekkhatvÄ• ``animittÄ• sÄ«
bhaá¹‡antassa vÄ• mÄ• tugÄ• mehi saha aá¹-á¹-hakathaá¹ƒ sajjhÄ• yantÄ• naá¹ƒ vÄ• anÄ
dhammapurekkhÄ• ro hutvÄ• obhÄ• sato anÄ• pattÄ«ti yojanÄ• . pÄ• á¸·idhammaá¹ƒ vÄ• d
suá¹‡antÄ«naá¹ƒ sajjhÄ• yanaá¹ƒ vÄ• purekkhatvÄ• ``animittÄ• sÄ«â€™â€™ tiÄ• dÄ«su p
pabbajitassa vÄ• itarassa vÄ• mÄ• tugÄ• massa kathentassa anÄ• pattÄ«ti. __purekkhatv
animittÄ• si ... pe ... ubhatobyaÃ±janÄ• si, appamÄ• daá¹ƒ dÄ• ni kareyyÄ• si, yathÄ• Ä• ya
nÄ• hosÄ«â€™â€™ ti anusÄ• saniá¹ƒ purekkhatvÄ• .

<362> __ummattakÄ• dÄ«na_nti pittummattakayakkhummattakavasena dvinnaá¹ƒ ummatta
__Ä• di_-saddasaá¹…gahitassa imasmiá¹ƒ Ä• dikammikassa udÄ• yittherassa ca anÄ• patt

sikkhÄ• padaá¹ƒ tisamuá¹-á¹-hÄ• naá¹ƒ kÄ• yacittato ca vÄ• cÄ• cittato ca kÄ• yavÄ• cÄ• c
kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kam
nti (Sp (to Vin III) II 287) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttapakiá¹‡á¹‡akavinicchayaá¹ƒ dasset
``samuá¹-á¹-hÄ• nÄ• dayo ... pe ... tulyÄ• vÄ• â€™â€™ _ti. vedanÄ• ya adinnÄ• dÄ• nena
dvidhÄ• matÄ• â€™â€™ _ti Ä• ha, sukhopekkhÄ• vedanÄ• vasena dvidhÄ• matÄ• ti attho

duá¹-á¹-hullavÄ• cÄ• kathÄ• vaá¹‡á¹‡anÄ• .

<363> __kÄ• mapÄ• ricariyÄ• yÄ• _ti methunadhammasaá¹…khÄ• tena kÄ• mena pÄ• rica
pÄ• ricariyÄ• yÄ• ti attho. atha vÄ• kÄ• mitÄ• patthitÄ• ti __kÄ• mÄ• , _ methunarÄ• gavas
kÄ• mÄ• ca sÄ• pÄ• ricariyÄ• cÄ• ti kÄ• mapÄ• ricariyÄ• , tassÄ• __kÄ• mapÄ• ricariyÄ•
methunarÄ• gacittena abhipatthitapÄ• ricariyÄ• yÄ• tiattho. ``vaá¹‡á¹‡aá¹ƒ bhÄ• satoâ€™â€
``etadaggaá¹ƒ bhagini pÄ• ricariyÄ• naá¹ƒ yÄ• mÄ• disaá¹ƒ sÄ«lavantaá¹ƒ kalyÄ• á¹‡adha
dhammena paricareyyÄ• â€™â€™ ti attano methunadhammena pÄ• ricariyÄ• ya \Be I 186/
kathentassÄ• ti vuttaá¹ƒ hoti. __tasmiá¹ƒyeva khaá¹‡e_ti tasmiá¹ƒ bhaá¹‡itakkhaá¹‡eyeva.
yaá¹ƒ uddissa abhÄ• si, sace sÄ• vacanasamanantarameva jÄ• nÄ• ti.

<364> __sÄ• _ \Ne I 140/ manussitthÄ« no jÄ• nÄ• ti ce, tassa thullaccayanti sambandho.
jÄ• nantÄ«su, paá¹‡á¸• ake ca jÄ• nante attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sa
thullaccayaá¹ƒ hotÄ«ti yojanÄ• . __sese_ti purisatiracchÄ• nagatavisaye, yakkhiÄ• dÄ«naá
attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• sato tassa Ä• patti dukkaá¹-aá¹ƒ hotÄ«ti yoj

<365> __cÄ«varÄ• dÄ«hÄ«_ti cÄ«varapiá¹‡á¸• apÄ• tÄ• dÄ«hi. __vatthukÄ• mehÄ«_ti taá
ca kÄ• mitattÄ• kÄ• mÄ• ti ca saá¹…khÄ• tehi paccayehi.

<366> rÄ• go eva __rÄ• gatÄ• . ``rÄ• gitÄ• â€™â€™ _ti vÄ• pÄ• á¹-ho, rÄ• go assa atthÄ«
__rÄ• gitÄ• , _ attakÄ• mapÄ• ricariyÄ• ya rÄ• goti attho. __obhÄ• so_ti attakÄ• mapÄ• rica
__tena rÄ• genÄ• _ti kÄ• mapÄ• ricariyÄ• ya rÄ• gena. __khaá¹‡e tasmi_nti bhaá¹‡itakkha
manussitthiá¹ƒ uddissa attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhaá¹‡ati, tÄ• ya tassa va
vuttaá¹ƒ hoti.

<367> __paÃ±caá¹…gÄ• nÄ«_ti manussitthitÄ• , taá¹ƒsaÃ±Ã±itÄ• , pÄ• ricariyÄ• ya rÄ• gi
obhÄ• sanaá¹ƒ, khaá¹‡e tasmiá¹ƒ vijÄ• nananti imÄ• ni __ettha_ attakÄ• mapÄ• ricariyasik
\Be I 187/, paÃ±ca Ä• pattikÄ• raá¹‡Ä• nÄ«ti attho. __assÄ• _ti attakÄ• mapÄ• ricariyasikk

attakÄ• mapÄ• ricariyakathÄ• vaá¹‡á¹‡anÄ• .

<368> ``paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ tiÄ• dikiriyÄ• ttayopÄ• dÄ• nasÄ• matthiyena tikkha

bhikkhÅ«â€™â€™ ti ca ``garu hotÄ«â€™â€™ ti padasÄ• matthiyena ``tassÄ• â€™â€™ ti c
saha ``yo bhikkhu purisassa sandesaá¹ƒ paá¹-iggaá¹‡hÄ• ti, vÄ«maá¹ƒsati paccÄ• harati ce
ti ekaá¹ƒ vÄ• kyaá¹ƒ hoti. evaá¹ƒ ``itthiyÄ• pi vÄ• â€™â€™ ti iminÄ• yojanÄ• yapi ekaá¹ƒ v
gÄ• thÄ• ya vÄ• kyadvayaá¹ƒ yujjati.

idha sandesakkamaÃ±ca yojanÄ• kkamaÃ±ca jÄ• nanatthaá¹ƒ paá¹-hamaá¹ƒ tÄ• va itthÄ«
ca sarÅ«paÃ±ca vibhÄ• vÄ«yati --- tesu __itthiyo_ dasavidhÄ• honti. yathÄ• ha __padabhÄ
I 141/ mÄ• turakkhitÄ• piturakkhitÄ• mÄ• tÄ• piturakkhitÄ• bhÄ• turakkhitÄ• bhaginirakkh
gottarakkhitÄ• dhammarakkhitÄ• sÄ• rakkhÄ• saparidaá¹‡á¸• Ä• â€™â€™ ti. __bhariyÄ•
__padabhÄ• jane_ ``dasa bhariyÄ• yo dhanakkÄ«tÄ• chandavÄ• sinÄ« bhogavÄ• sinÄ« oc
dÄ• sÄ« ca bhariyÄ• ca kammakÄ• rÄ« ca bhariyÄ• ca dhajÄ• haá¹-Ä• muhuttikÄ• â€™â
pabhedo ca sarÅ«pÄ• ni ca saá¹…khepato evaá¹ƒ veditabbÄ• ni ---

purisehi saha yathÄ• saá¹ƒvÄ• saá¹ƒ na karoti, evaá¹ƒ mÄ• tarÄ• rakkhitÄ• __mÄ• turakl
``mÄ• turakkhitÄ• nÄ• ma mÄ• tÄ• rakkhati gopeti issariyaá¹ƒ kÄ• reti vasaá¹ƒ vattetÄ«â€™
__piturakkhitÄ• dÄ«_supi eseva nayo. tattha yasmiá¹ƒ koá¹‡á¸• aÃ±Ã±Ä• digotte jÄ• tÄ• , ta
\Be I 188/ rakkhitÄ• __gottarakkhitÄ• _. yathÄ• ha ``gottarakkhitÄ• nÄ• ma sagottÄ• rakkh
ekaá¹ƒ satthÄ• raá¹ƒ uddissa pabbajitehi vÄ• ekagaá¹‡apariyÄ• pannehi vÄ• rakkhitÄ• __
yathÄ• ha ``dhammarakkhitÄ• nÄ• ma sahadhammikÄ• rakkhantÄ«â€™â€™ tiÄ• di (Vin II
``gabbhepi pariggahitÄ• hoti `mayhaá¹ƒ esÄ• â€™ ti antamaso mÄ• lÄ• guá¸·aparikkhittÄ•
__pÄ• á¸·iyaá¹ƒ_ vuttasarÅ«pÄ• . __saparidaá¹‡á¸• Ä• _ nÄ• ma ``kehici daá¹‡á¸• o á¹-hap
itthiá¹ƒ gacchati, tassa ettako daá¹‡á¸• oâ€™â€™ ti vuttasarÅ«pÄ• ti ayaá¹ƒ dasannaá¹ƒ itt
sarÅ«pasaá¹…khepo. imÄ• su dasasu sÄ• rakkhasaparidaá¹‡á¸• Ä• naá¹ƒ dvinnaá¹ƒ parap
hoti, itarÄ• saá¹ƒ na hoti. imÄ• dasapi paÃ±casÄ«laá¹ƒ rakkhantehi agamanÄ«yÄ• .

dasasu bhariyÄ• su ``dhanakkÄ«tÄ• nÄ• ma dhanena kiá¹‡itvÄ• vÄ• setÄ«â€™â€™ ti vut
appakaá¹ƒ vÄ• bahuá¹ƒ vÄ• dhanaá¹ƒ datvÄ• gahitÄ• __dhanakkÄ«tÄ• _ nÄ• ma. ``char
vÄ• setÄ«â€™â€™ ti vuttattÄ• attaruciyÄ• saá¹ƒvasitena purisena sampaá¹-icchitÄ• __ch
``bhogavÄ• sinÄ« nÄ• ma bhogaá¹ƒ datvÄ• vÄ• setÄ«â€™â€™ ti vuttattÄ• udukkhalamus
labhitvÄ• bhariyabhÄ• vaá¹ƒ gacchantÄ« janapaditthÄ« __bhogavÄ• sinÄ«_ nÄ• ma. ``paá
datvÄ• vÄ• setÄ«â€™â€™ ti vuttattÄ• nivÄ• sanamattaá¹ƒ vÄ• pÄ• rupanamattaá¹ƒ vÄ•
gacchantÄ« dalidditthÄ« __paá¹-avÄ• sinÄ«_ nÄ• ma. __odapattakinÄ«_ nÄ• ma ``udakapa
vÄ• setÄ«â€™â€™ ti (Vin III 304) vuttattÄ• ``idaá¹ƒ udakaá¹ƒ viya saá¹ƒsaá¹-á¹-hÄ• abhej
vatvÄ• ekasmiá¹ƒ udakapatte purisena saddhiá¹ƒ hatthaá¹ƒ otÄ• retvÄ• bhariyabhÄ• vaá¹
``obhaá¹-acumbaá¹-Ä• nÄ• ma cumbaá¹-aá¹ƒ oropetvÄ• \Ne I 142/ vÄ• setÄ«â€™â€™ ti (
cumbaá¹-aá¹ƒ oropetvÄ• bhariyabhÄ• vamupanÄ«tÄ• kaá¹-á¹-hahÄ• rikÄ• diitthÄ« __obha
__dÄ• sÄ«_ \Be I 189/ __ca bhariyÄ• ca_ nÄ• ma ``dÄ• sÄ« ceva hoti bhariyÄ• cÄ• â€™â
bhariyaá¹ƒ katvÄ• vÄ• sitÄ• ``tasseva dÄ• sÄ« ca bhariyÄ• cÄ• â€™â€™ ti vuttÄ• . __kar

nÄ• ma ``kammakÄ• rÄ« ceva hoti bhariyÄ• cÄ• â€™â€™ ti (Vin III 304) vuttattÄ• padhÄ•
kuá¹-umbakiccaá¹ƒ kÄ• retvÄ• bhariyabhÄ• vaá¹ƒ nÄ«tÄ• bhariyÄ• katakammÄ• ``kamm
vuttÄ• . ``dhajÄ• haá¹-Ä• nÄ• ma karamarÄ• nÄ«tÄ• vuccatÄ«â€™â€™ ti (Vin III 304) vutt
gacchantiyÄ• mahÄ• senÄ• ya saddhiá¹ƒ gantvÄ• paravisayaá¹ƒ vilumpantena pacchinditv
bhariyabhÄ• vamupanÄ«tÄ• itthÄ« __dhajÄ• haá¹-Ä• _ nÄ• ma. ``muhuttikÄ• nÄ• ma taá¹
(Vin III 304) vuttattÄ• acirakÄ• laá¹ƒ saá¹ƒvÄ• satthÄ• ya gahitÄ• itthÄ« __muhuttikÄ• _ nÄ
dasannaá¹ƒ bhariyÄ• naá¹ƒ sarÅ«pasaá¹…khepo. yathÄ• vuttÄ• su dasasu itthÄ«su aÃ±Ã±
bhariyÄ• naá¹ƒ aÃ±Ã±ataraá¹-á¹-hÄ• ne á¹-hapanatthamadhippetabhÄ• vaá¹ƒ vattuá¹ƒ puris
itthannÄ• maá¹ƒ mÄ• turakkhitaá¹ƒ brÅ«hi `hohi kira itthannÄ• massa bhariyÄ• dhanakkÄ«
nayena dinnasandesaá¹ƒ ``sÄ• dhu upÄ• sakÄ• â€™â€™ tiÄ• dinÄ• nayena vacÄ«bhedaá
sÄ«sakampanÄ• divasena vÄ• paá¹-iggaá¹‡hÄ• tÄ«ti Ä• ha __ ``paá¹-iggaá¹‡hÄ• ti sandes

ettha __purisassÄ• _ti upalakkhaá¹‡attÄ• ``purisassa mÄ• tÄ• bhikkhuá¹ƒ pahiá¹‡atÄ«â€™
321) nayena __pÄ• á¸·iyaá¹ƒ_ vuttapurisassa mÄ• tÄ• pituÄ• dayo ca gahetabbÄ• . __vÄ«m
paá¹-iggahitasÄ• sanaá¹ƒ tassÄ• yeva ekaá¹ƒsena avirÄ• dhetvÄ• vadantassa mÄ• tÄ• pitu
Ä• rocetÄ«ti attho. etthÄ• pi __vÄ«maá¹ƒsatÄ«_ti upalakkhaá¹‡attÄ• ``paá¹-iggaá¹‡hÄ• ti a
vÄ«maá¹ƒsÄ• petvÄ• attanÄ• paccÄ• harati, Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti (
vÄ«maá¹ƒsÄ• petÄ«tipi gahetabbaá¹ƒ. __paccÄ• haratÄ«_ti tathÄ• Ä• haá¹-aá¹ƒ sÄ• sanaá
I 190/ sampaá¹-icchite ca asampaá¹-icchite ca lajjÄ• ya tuá¹‡hÄ«bhÅ«tÄ• ya ca taá¹ƒ pavatt
Ä• cikkhatÄ«ti vuttaá¹ƒ hoti. idhÄ• pi __paccÄ• haratÄ«_ti upalakkhaá¹‡attÄ• ``paá¹-iggaá¹
antevÄ• siá¹ƒ paccÄ• harÄ• peti, Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti (Vin III 338) v
ca gahetabbaá¹ƒ.

__ ``itthiyÄ• pi vÄ• â€™â€™ _ti iminÄ• yojetvÄ• gahitadutiyavÄ• kye ca evameva attho va
sandesakkamo pana ``mÄ• turakkhitÄ• bhikkhuá¹ƒ pahiá¹‡ati `gaccha bhante itthannÄ• ma
itthannÄ• massa \Ne I 143/ bhariyÄ• dhanakkÄ«tÄ• â€™ tiâ€™â€™ Ä• dipÄ• á¸·inayena (V
etthÄ• pi ``vÄ«maá¹ƒsÄ• peti paccÄ• harÄ• petÄ«â€™â€™ ti idaÃ±ca vuttanayeneva gahet
dasannaá¹ƒ itthÄ«naá¹ƒ nÄ• maá¹ƒ visuá¹ƒ visuá¹ƒ vatvÄ• dasannaá¹ƒ bhariyÄ• naá¹ƒ aÃ±
dÄ«yamÄ• nasandesakkamo yojetabbo. idhÄ• pi __itthiyÄ• pi vÄ• _ti upalakkhaá¹‡attÄ• ``n
bhikkhuá¹ƒ pahiá¹‡ati `gaccha bhante itthannÄ• maá¹ƒ brÅ«hi `hotu itthannÄ• massa bhariy
tiÄ• dipÄ• á¸·ivasena (Vin III 324) itthiyÄ• mÄ• tupituÄ• dÄ«naÃ±ca sandesakkamo yojetab

<370> __taá¹ƒ_ pavattiá¹ƒ. __saÃ±carittÄ• _ saÃ±caraá¹‡ahetu. __na muccatÄ«_ti itthipuri
sÄ• sanaá¹ƒ paá¹-iggahetvÄ• saÃ±caraá¹‡ahetu Ä• pajjitabbasaá¹…ghÄ• disesato na muc

<371> __aÃ±Ã±aá¹ƒ vÄ• _ti mÄ• tÄ• piturakkhitÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ• . __ ``bhÄ• s
``pesitoâ€™â€™ ti iminÄ• viruddhattÄ• taá¹ƒ pahÄ• ya ``bhÄ• satÄ«â€™â€™ ti pÄ• á¹-ho
kÄ• tabbo. ``yo aÃ±Ã±aá¹ƒ bhÄ• sati ce, tassa bhÄ• satoti yojanÄ• â€™â€™ ti __nissandeh

rakkhitaá¹ƒ itthiá¹ƒ `gaccha brÅ«hÄ«â€™ ti yo pesito hoti, tassa piturakkhitaá¹ƒ \Be I 191/ vÄ«
bhÄ• sato visaá¹…ketovÄ• â€™â€™ ti, ``mÄ• tarÄ• ... pe ... brÅ«hÄ«â€™ ti pesito hutvÄ•
aÃ±Ã±aá¹ƒ vÄ• bhÄ• sato visaá¹…ketovÄ• â€™â€™ ti yojanÄ• yuttatarÄ• ti amhÄ• kaá¹ƒ

<372> __paá¹-iggaá¹‡hanatÄ• dÄ«hÄ«_ti paá¹-iggaá¹‡hanameva paá¹-iggaá¹‡hanatÄ• . __
vÄ«maá¹ƒsanapaccÄ• haraá¹‡Ä• ni gahitÄ• ni. __saÃ±caritte_ti saÃ±caraá¹‡e. __samÄ• pa
__garukÄ• pattimÄ• dise_ti ettha ``tassÄ• â€™â€™ ti seso. __Ä• dise_ti katheyya.

<373> __dvÄ«hi thullaccayaá¹ƒ vutta_nti ettha dvÄ«hi dvÄ«hi aá¹…gehi saÃ±caritte samÄ•
vuttanti gahetabbaá¹ƒ. ``paá¹-iggaá¹‡hÄ• ti vÄ«maá¹ƒsati na paccÄ• harati, Ä• patti thullacc
paá¹-iggaá¹‡hÄ• ti na vÄ«maá¹ƒsati paccÄ• harati, Ä• patti thullaccayassa. na paá¹-iggaá¹‡
paccÄ• harati, Ä• patti thullaccayassÄ• â€™â€™ ti (Vin III 338) dvÄ«hi dvÄ«hi aá¹…gehi th
attho. __paá¹‡á¸• akÄ• dÄ«sÅ«_ti paá¹‡á¸• akayakkhipetÄ«su. __tÄ«hipi_ aá¹…gehi saÃ±c
thullaccayaá¹ƒ vuttanti yojanÄ• .

__ekenevÄ• _ti \Ne I 144/ ekeneva aá¹…gena. __sabbatthÄ• _ti mÄ• turakkhitÄ• dÄ«su sa
__vinÄ«tavatthumhi_ ``tena kho pana samayena aÃ±Ã±ataro puriso aÃ±Ã±ataraá¹ƒ bhikkhu
bhante itthannÄ• maá¹ƒ itthiá¹ƒ vÄ«maá¹ƒsÄ• â€™ ti. so gantvÄ• manusse pucchi `kahaá¹
suttÄ• bhanteti ... pe ... matÄ• bhanteti. nikkhantÄ• bhanteti. anitthÄ« bhanteti. itthipaá¹‡á
tassa kukkuccaá¹ƒ ahosi. anÄ• patti bhikkhu saá¹…ghÄ• disesassa, Ä• patti dukkaá¹-assÄ•
Ä• gatÄ• su suttÄ• dÄ«su paÃ±casu ca.

<374> __anÄ• patti pakÄ• sitÄ• _ti cetiyÄ• dÄ«su kattabbaá¹ƒ nissÄ• ya itthiyÄ• purisassa
dinnasÄ• sanaá¹ƒ paá¹-iggahetvÄ• \Be I 192/ vÄ«maá¹ƒsitvÄ• paccÄ• haritvÄ• Ä• rocenta
``anÄ• patti saá¹…ghassa vÄ• cetiyassa vÄ• gilÄ• nassa vÄ• karaá¹‡Ä«yena gacchati, un
Ä• dikammikassÄ• â€™â€™ ti (Vin III 340) __pÄ• á¸·iyaá¹ƒ_ vuttÄ• ti attho.

<375> __tathÄ• tassÄ• _ti manussajÄ• tikÄ• ya tassÄ• . __nanÄ• laá¹ƒvacanÄ«yatÄ• _ti `
niggahapaggahe vÄ• nirÄ• saá¹…kaá¹ƒ vattuá¹ƒ nÄ• haratÄ«ti __alaá¹ƒvacanÄ«yÄ• , _ as
``mayhaá¹ƒ esÄ• â€™â€™ ti vattuá¹ƒ vÄ• nirÄ• saá¹…kena niggahapaggahavacanaá¹ƒ vÄ
alaá¹ƒvacanÄ«yÄ• na bhavatÄ«ti __nÄ• laá¹ƒvacanÄ«yÄ• , _ sassÄ• mikÄ• , sÄ• hi sÄ• m
sakkuá¹‡eyyÄ• ti __nÄ• laá¹ƒvacanÄ«yÄ• , _ nÄ• laá¹ƒvacanÄ«yÄ• na bhavatÄ«ti __nanÄ
alaá¹ƒvacanÄ«yapadena vuttÄ• assÄ• mikÄ• eva, paá¹-isedhÄ• dve pakatimatthaá¹ƒ gam
nanÄ• laá¹ƒvacanÄ«yÄ• ya bhÄ• vo nanÄ• laá¹ƒvacanÄ«yatÄ• , nirÄ• saá¹…kena avacanÄ
hoti. saÃ±carittavasena bhikkhunÄ• vacanÄ«yÄ• na hotÄ«ti vÄ• ``alaá¹ƒvacanÄ«yÄ• â€™
__paá¹-iggaá¹‡hanatÄ• dÄ«naá¹ƒ vasÄ• _ti ettha cakÄ• ro luttaniddiá¹-á¹-ho. tato
paá¹-iggaá¹‡hanavÄ«maá¹ƒsanapaccÄ• haraá¹‡asaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ aá¹…g
vuttamanussitthitÄ• nanÄ• laá¹ƒvacanÄ«yatÄ• ti vuttÄ• naá¹ƒ dvinnaá¹ƒ aá¹…gÄ• naá¹ƒ va

sikkhÄ• padaá¹ƒ Ä• pattikÄ• raá¹‡ehi paÃ±cahi aá¹…gehi yuttanti attho.

<376> __idaá¹ƒ_ saÃ±carittasikkhÄ• padaá¹ƒ. atha vÄ• liá¹…gavipallÄ• sena ca ayaá¹ƒ sa
gahetabbo. kÄ• yato, vÄ• cato, kÄ• yavÄ• cato, kÄ• yacittato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ
__chasamuá¹-á¹-hÄ• naá¹ƒ_. tato eva __acittakamudÄ«ritaá¹ƒ_. missakasamuá¹-á¹-hÄ• na
avasesacittesupi \Be I 193/ yasmiá¹ƒ citte asati acittakaá¹ƒ nÄ• ma hoti, taá¹ƒ dassetumÄ• I
``alaá¹ƒvacaniyattaá¹ƒ_ \Ne I 145/ __vÄ• â€™â€™ _tiÄ• di. gÄ• thÄ• bandhavasena rasso,
nti gahetabbaá¹ƒ. yo sandesaá¹ƒ peseti, tasmiá¹ƒ paá¹-ibaddhabhÄ• vanti attho. __paá¹‡á¹
saÃ±carittasikkhÄ• padasaá¹…khÄ• taá¹ƒ paá¹‡á¹‡attiá¹ƒ vÄ• ajÄ• nato acittakamudÄ«rita

<377> __sÄ• sana_nti mÄ• tugÄ• massa, purisassa vÄ• sÄ• sanaá¹ƒ. __kÄ• yavikÄ• renÄ
kÄ• yavikÄ• rena. __gahetvÄ• _ti paá¹-iggahetvÄ• . __taá¹ƒ upagammÄ• _ti paá¹-iggahitas
hoti, taá¹ƒ mÄ• tugÄ• maá¹ƒ, purisaá¹ƒ vÄ• upagamma. __vÄ«maá¹ƒsitvÄ• _ti taá¹ƒ kiccaá
__harantassÄ• _ti paccÄ• harantassa. __kÄ• yato siyÄ• _ti vacÄ«bhedaá¹ƒ vinÄ• paá¹-igga
katattÄ• kÄ• yasamuá¹-á¹-hÄ• natova saá¹…ghÄ• diseso hotÄ«ti attho.

<378> itthiyÄ• vacanaá¹ƒ sutvÄ• ti yojanÄ• . __yathÄ• nisinnovÄ• _ti pakatiyÄ• nisinnaá¹
__taá¹ƒ_ vacanaá¹ƒ. __tatthevÄ• gatassevÄ• _ti yattha nisinno itthiyÄ• sÄ• sanaá¹ƒ paá¹-ig
Ä• sanaá¹ƒ avijahitvÄ• attanÄ• nisinnaá¹-á¹-hÄ• nameva Ä• gatassa sannisitabbapurisass
``Ä• rocetvÄ• â€™â€™ ti pÄ• á¹-haseso. puna __ ``Ä• rocentassÄ• â€™â€™ _ti idaá¹ƒ tatt
itthiyÄ• evaá¹ƒ yojetabbaá¹ƒ. sÄ• sanaá¹ƒ datvÄ• gantvÄ• puna tattheva Ä• gatassa mÄ•
Ã±Ä• tamanantaraá¹ƒ kÄ• yikakiriyaá¹ƒ vinÄ• vacaneneva Ä• rocentassÄ• ti attho. idaá¹ƒ i
paá¹-iggahaá¹‡Ä• divasena vuttaá¹ƒ.

atha vÄ• purisassa vacanaá¹ƒ sutvÄ• yathÄ• nisinnova taá¹ƒ vacanaá¹ƒ itthiyÄ• Ä• rocet
tatthevÄ• gatasseva purisassa \Be I 194/ Ä• rocentassÄ• ti evaá¹ƒ purisasandesaá¹ƒ paá¹-i
yojanÄ• kÄ• tabbÄ• . ettha ca __tatthevÄ• gatassÄ• _ti upalakkhaá¹‡aá¹ƒ. sÄ• sanavacana
kiccantarena gantvÄ• vÄ• yadicchÄ• vasena diá¹-á¹-haá¹-á¹-hÄ• ne vÄ• vatvÄ• punapi ta
diá¹-á¹-haá¹-á¹-hÄ• ne puna Ä• rocentassa ca vacaneneva samuá¹-á¹-hÄ• nabhÄ• vo vedita

<379> ``alaá¹ƒ ... pe ... ajÄ• natoâ€™â€™ ti acittakattakÄ• raá¹‡aá¹ƒ vuttameva, kasmÄ•
paá¹‡á¹‡attiâ€™â€™ nti vuttanti ce? tadubhayassÄ• pi visuá¹ƒ kÄ• raá¹‡Ä• bhÄ• vaá¹ƒ viÃ
veditabbaá¹ƒ. __naá¹ƒ vidhi_nti sÄ• sanaá¹ƒ paá¹-iggahetvÄ• Ä• haritvÄ• Ä• rocetvÄ• pa
Ä• rocanasaá¹…khÄ• taá¹ƒ \Ne I 146/ vidhÄ• naá¹ƒ. __arahatopÄ«_ti khÄ«á¹‡Ä• savassapi
pagevÄ• ti ayamattho sambhÄ• vanatthena __api_-saddena jotito.

<380> __jÄ• nitvÄ• _ti alaá¹ƒvacanÄ«yabhÄ• vaá¹ƒ vÄ• paá¹‡á¹‡attiá¹ƒ vÄ• ubhayameva
kÄ• yavÄ• cato karontassÄ• ti iminÄ• yojetabbaá¹ƒ. __sacittakehÄ«_ti yathÄ• vuttacittena s

kÄ• yÄ• dÄ«hi tehi eva, __ ``tÄ«hevÄ• â€™â€™ _tipi pÄ• á¹-ho.

saÃ±carittakathÄ• vaá¹‡á¹‡anÄ• .

381-2__._ __sayaá¹ƒyÄ• citakehevÄ• _ti ettha ``upakaraá¹‡ehÄ«â€™â€™ ti pÄ• á¹-haseso
tiÄ• dinÄ• nayena attanÄ• va yÄ• citvÄ• gahitehi upakaraá¹‡ehevÄ• ti attho. yathÄ• ha ``s
yÄ• citvÄ• purisampi purisattakarampi goá¹‡ampi sakaá¹-ampi vÄ• simpi parasumpi kuá¹-h
nikhÄ• danampÄ«â€™â€™ ti \Be I 195/. ettha eva-kÄ• rena ayÄ• citaá¹ƒ nivatteti. tena ass
hoti. __ ``kuá¹-ikaâ€™â€™ _nti iminÄ• ``kuá¹-i nÄ• ma ullittÄ• vÄ• hoti avalittÄ• vÄ• ullit
vÄ• â€™â€™ ti (Vin III 349) vuttattÄ• bhÅ«mito paá¹-á¹-hÄ• ya bhitticchadanÄ• ni paá¹-icc
sudhÄ• ya vÄ• dvÄ• ravÄ• tapÄ• nÄ• dialepokÄ• saá¹ƒ á¹-hapetvÄ• anto littabhÄ• vena ul
bahi littabhÄ• vena avalittÄ• nÄ• makaá¹ƒ vÄ• anto ca bahi ca littabhÄ• vena ullittÄ• valittÄ
kuá¹-inti vuttaá¹ƒ hoti.

__appamÄ• á¹‡ika_nti ``tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ, dÄ«ghaso dvÄ• dasavidatthiyo sugatav
sattantarÄ• â€™â€™ ti (Vin III 348) dÄ«ghaputhulÄ• naá¹ƒ vuttappamÄ• á¹‡ena atirekattÄ•

ettha ca tilakkhaá¹‡aá¹ƒ paá¹-ivijjhitvÄ• tÄ«á¹‡i kilesamÅ«lÄ• ni uppÄ• á¹-etvÄ• kÄ• latta
paá¹-ivijjhitvÄ• tibhuvanekapaá¹-isaraá¹‡abhÅ«tassa bhagavato dhammarÄ• jassa aá¹…gu
pamÄ• á¹‡amajjhimapurisassa aá¹…gulato tivaá¹…gulaá¹ƒ hoti, ekÄ• vidatthi tisso vidatthi
ratanaá¹ƒ tÄ«á¹‡i ratanÄ• ni hontÄ«ti evaá¹ƒ niyamitÄ• sugatavidatthi ca vaá¸• á¸• hakirata
diyaá¸• á¸• haratanappamÄ• á¹‡Ä• hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sugatavidat
purisassa tisso vidatthiyo vaá¸• á¸• hakihatthena diyaá¸• á¸• ho hattho hotÄ«â€™â€™ ti (Sp
348-349). tasmÄ• \Ne I 147/ sugatavidatthiyÄ• dvÄ• dasa vaá¸• á¸• hakihatthena aá¹-á¹-hÄ
``dÄ«ghaso dvÄ• dasa vidatthiyo sugatavidatthiyÄ• ti bÄ• hirimena mÄ• nenÄ• â€™â€™ ti
vuttattÄ• antimaá¹ƒ sudhÄ• lepaá¹ƒ aggahetvÄ• thusamattikapariyantena vÄ• mahÄ• mat
bÄ• hirantato aá¹-á¹-hÄ• rasahatthappamÄ• á¹‡aá¹ƒ, ``tiriyaá¹ƒ sattantarÄ• ti abbhantarime
(Vin III 349) \Be I 196/ __padabhÄ• jane_ vuttattÄ• abbhantarimena puthulato
dvÄ• dasaá¹…gulÄ• dhikadasahatthappamÄ• á¹‡aÃ±ca kuá¹-iyÄ• pamÄ• á¹‡anti gahetabb
dÄ«ghato puthulato vÄ• ubhato vÄ• kesaggamattÄ• dhikÄ• pi kuá¹-i Ä• pattiyÄ• aá¹…gaá
``appamÄ• á¹‡ikaâ€™â€™ nti Ä• hÄ• ti saá¹…khepato veditabbaá¹ƒ.

__attuddesa_nti uddisitabboti __uddeso, _ attÄ• uddeso etissÄ• ti attuddesÄ• , kuá¹-i, taá¹
``attuddesanti attano atthÄ• yÄ• â€™â€™ ti __padabhÄ• jane_ vuttattÄ• ``mayhaá¹ƒ esÄ•
bhavissatÄ«â€™â€™ ti attÄ• naá¹ƒ uddisitvÄ• ti attho. __ ``karontassÄ• â€™â€™ _ti idaá¹
karonto vÄ• kÄ• rÄ• pento vÄ• â€™â€™ ti __padabhÄ• jane_ vuttanayena payojakakattun
upalakkhaá¹‡anti gahetabbaá¹ƒ. __tathÄ• _ti teneva pakÄ• rena, yehi assÄ• mikatÄ• dÄ«hi
pamÄ• á¹‡Ä• tikkantaá¹ƒ kuá¹-iá¹ƒ karontassa Ä• patti, teheva pakÄ• rehi yuttaá¹ƒ adesitav

karontassÄ• ti. iminÄ• appamÄ• á¹‡ikaá¹ƒ viya adesitavatthukampi visuá¹ƒyeva Ä• pattiyÄ•
etthÄ• ti __vatthu, _ bhÅ«mi, sÄ• adesitÄ• etissÄ• ti adesitavatthukÄ• , kuá¹-i, taá¹ƒ __ade

kiá¹ƒ vuttaá¹ƒ hoti? tena kuá¹-ikÄ• rena bhikkhunÄ• kuá¹-ivatthuá¹ƒ sodhetvÄ• samatalaá
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• u
aÃ±jaliá¹ƒ paggahetvÄ• ``ahaá¹ƒ bhante saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ kattukÄ• mo assÄ• m
bhante saá¹…ghaá¹ƒ kuá¹-ivatthuolokanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ vatvÄ• y
saá¹…ghena Ã±attidutiyÄ• ya kammavÄ• cÄ• ya sammatehi byattehi \Be I 197/ paá¹-ibalehi
saddhiá¹ƒ gantvÄ• kuá¹-ivatthuá¹ƒ oloketvÄ• sÄ• rambhabhÄ• vaá¹ƒ vÄ• aparikkamanabh
passantehi ``mÄ• yidha karÄ«â€™â€™ ti nivÄ• retvÄ• anÄ• rambhaá¹ƒ ce hoti saparikkam
Ä• rocite kuá¹-ikÄ• rakeneva bhikkhunÄ• pubbe vuttanayena saá¹…ghaá¹ƒ upasaá¹…kami
bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• ``aha
kuá¹-iá¹ƒ kattukÄ• mo assÄ• mikaá¹ƒ attuddesaá¹ƒ, sohaá¹ƒ bhante saá¹…ghaá¹ƒ kuá¹-ivat
yÄ• cÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ vatvÄ• yÄ• cite vuá¸• á¸• hÄ• numatena byattena bhi
Ã±attidutiyÄ• ya kammavÄ• cÄ• ya desetvÄ• niyyÄ• ditakuá¹-ivatthussa \Ne I 148/ abhÄ• v
teneva assÄ• mikatÄ• dipakÄ• rena yuttaá¹ƒ yathÄ• vuttappakÄ• raá¹ƒ kuá¹-ikaá¹ƒ attanÄ•
karontassa, kÄ• rÄ• pentassa cÄ• ti vuttaá¹ƒ hoti.

__dve saá¹…ghÄ• disesÄ• hontÄ«_ti ``bhikkhÅ« vÄ• anabhineyya vatthudesanÄ• ya, pan
saá¹…ghÄ• disesoâ€™â€™ ti (Vin III 348) tulyabalatÄ• sÅ«cakena __vÄ• _-saddena samp
vuttaaá¹…gadvayasahitattÄ• dve saá¹…ghÄ• disesÄ• hontÄ«ti attho. yathÄ• ha ``bhikkhu
adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti c
saá¹…ghÄ• disesÄ• naâ€™â€™ nti (Vin III 355) ca ``bhikkhukuá¹-iá¹ƒ karoti adesitavatthuk
saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti (Vin III 354) ca ``bhikkhu ku
pamÄ• á¹‡Ä• tikkantaá¹ƒ anÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti saá¹…ghÄ• disesass
vuttattÄ• dvÄ«su aá¹…gesu ekaá¹ƒ ce, ekova saá¹…ghÄ• diseso \Be I 198/ hotÄ«ti. taá¹ƒ p
sÄ• , garukaá¹ƒ ekakaá¹ƒ siyÄ• â€™â€™ ti vakkhati.

__sÄ• rambhÄ• dÄ«sÅ«_ti ettha __sÄ• rambha_-saddo sopaddavapariyÄ• yo. yathÄ• ha _
``sÄ• rambhaá¹ƒ anÄ• rambhanti saupaddavaá¹ƒ anupaddavaâ€™â€™ nti (Sp (to Vin III) II
chÄ• gamÄ• rabhetha yajamÄ• noâ€™â€™ ti payoge viya Ä• -pubbassa rabhassa hiá¹ƒsat
kattusÄ• dhano __Ä• rambha_-saddo hiá¹ƒsakÄ• naá¹ƒ kipillikÄ• disattÄ• naá¹ƒ vÄ• cako b
taá¹ƒsahitaá¹-á¹-hÄ• naá¹ƒ sÄ• rambhaá¹ƒ nÄ• ma hoti. teneva __padabhÄ• jane_pi vuttaá
kipillikÄ• naá¹ƒ vÄ• Ä• sayo hoti, upacikÄ• naá¹ƒ vÄ• , undÅ«rÄ• naá¹ƒ vÄ• , ahÄ«naá¹ƒ v
satapadÄ«naá¹ƒ vÄ• , hatthÄ«naá¹ƒ vÄ• , assÄ• naá¹ƒ vÄ• , sÄ«hÄ• naá¹ƒ vÄ• , byagghÄ•
hotÄ«â€™â€™ ti (Vin III 353).

__Ä• di_-saddena aparikkamanaá¹ƒ saá¹…gaá¹‡hÄ• ti. ``saparikkamanaá¹ƒ nÄ• ma sakkÄ

sakaá¹-ena anuparigantuá¹ƒ, samantÄ• nisseá¹‡iyÄ• anuparigantuá¹ƒ, etaá¹ƒ saparikkama
(Vin III 353) vuttalakkhaá¹‡avipariyÄ• yato nibbakosassa udakapÄ• taá¹-á¹-hÄ• ne ekaá¹ƒ c
itaraá¹ƒ cakkaá¹ƒ bahi á¹-hapetvÄ• kuá¹-iá¹ƒ parikkhipitvÄ• Ä• vajjiyamÄ• nassa goyuttasa
nisseá¹‡iyaá¹ƒ á¹-hatvÄ• kuá¹-iá¹ƒ chÄ• dayamÄ• nÄ• naá¹ƒ nisseá¹‡iyÄ• vÄ• parato gan
aparikkamananti veditabbaá¹ƒ.

evaá¹ƒ \Ne I 149/ vuttasÄ• rambhaaparikkamanasaá¹…khÄ• taaá¹…gadvayena yuttaá¹ƒ ce
yathÄ• ha ``bhikkhu kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ apa
dvinnaá¹ƒ dukkaá¹-Ä• naâ€™â€™ nti (Vin III 355). ekaá¹ƒ ce, ekameva hoti. yathÄ• ha ``bh
desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ sÄ• rambhaá¹ƒ saparikkamanaá¹ƒ, Ä• patti \Be I 199/ d
kuá¹-iá¹ƒ karoti desitavatthukaá¹ƒ pamÄ• á¹‡ikaá¹ƒ anÄ• rambhaá¹ƒ aparikkamanaá¹ƒ, Ä• p
ti (Vin III 355) etaá¹ƒ tayampi ``sÄ• rambhÄ• dÄ«su dukkaá¹-aâ€™â€™ nti sÄ• maÃ±Ã±ena
daá¹-á¹-habbaá¹ƒ.

ekaá¹ƒ aá¹…gaá¹ƒ pamÄ• á¹‡ikattaá¹ƒ vÄ• desitavatthukattaá¹ƒ vÄ• vipannaá¹ƒ etissÄ• t
vuttatthÄ• naá¹ƒ saá¹…ghÄ• disesÄ• dipadÄ• namattho vuttanayeneva veditabbo. __sÄ• _t

<383> idÄ• ni imasmiá¹ƒ sikkhÄ• pade aá¹-á¹-huppattiyaá¹ƒ ``te yÄ• canabahulÄ• viÃ±Ã±a
`purisaá¹ƒ detha purisattakaraá¹ƒ dethÄ• â€™â€™ tiÄ• di__pÄ• á¸·iyÄ• _ (Vin III 342) __aá
(to Vin III) II 342) Ä• gataá¹ƒ kappiyÄ• kappiyavinicchayaá¹ƒ saá¹…khepato dassetumÄ• ha
_ntiÄ• di. __kammasahÄ• yatthÄ• yÄ• _ti kismiÃ±ci kamme sahÄ• yabhÄ• vÄ• ya, kammak
``itthannÄ• maá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ purisaá¹ƒ laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti yÄ• cit
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kammakaraá¹‡atthÄ• ya `purisaá¹ƒ dethÄ• â€™ ti yÄ
ti (Sp (to Vin III) II 342). __mÅ«lacchejjavasenÄ• _ti sÄ• mikÄ• naá¹ƒ Ä• yattabhÄ• vasaá¹…
chindanavasena, attano Ä• yattabhÄ• vakaraá¹‡avasenÄ• ti vuttaá¹ƒ hoti.

<384> __avajja_nti vajjarahitaá¹ƒ, niddosanti attho. migaluddakamacchabandhakÄ• dÄ«na
vajjakammaá¹ƒ nÄ• ma. tasmÄ• migaluddakÄ• dayo hatthakammaá¹ƒ yÄ• cantena pana ``
dethÄ• â€™â€™ ti, ``hatthakammaá¹ƒ dÄ• tabbaâ€™â€™ nti sÄ• maÃ±Ã±ena avatvÄ• ``it
dÄ• tabbaâ€™â€™ nti visesetvÄ• yeva yÄ• citabbaá¹ƒ. luddake vÄ• itare vÄ• nikkamme a
kammaá¹ƒ kÄ• rÄ• petuá¹ƒ vaá¹-á¹-ati. hatthakammayÄ• canÄ• ya sabbathÄ• pi kappiyabh
taá¹ƒtaá¹ƒsippike yÄ• citvÄ• mahantampi pÄ• sÄ• daá¹ƒ kÄ• rÄ• pentena \Be I 200/ hattha
anokÄ• sabhÄ• vaá¹ƒ Ã±atvÄ• aÃ±Ã±esaá¹ƒ karontÄ• naá¹ƒ dÄ• tabbaá¹ƒ mÅ«laá¹ƒ diyya
vaá¹-á¹-atÄ«ti vitthÄ• rato __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 342 atthatosamÄ• naá
kusalÄ• naá¹ƒ atthaá¹ƒ aparihÄ• pentena kappiyena sÄ• ruppena payogena yÄ• citabbaá¹ƒ
asamatthehi karontÄ• naá¹ƒ diyyamÄ• naá¹ƒ hatthakammamÅ«laá¹ƒ kammaá¹ƒ kÄ• rÄ• pe
dassetvÄ• dÄ• petabbaá¹ƒ. evaá¹ƒ yÄ• canÄ• ya anavajjabhÄ• ve aá¹-á¹-hakathÄ• gataá¹ƒ

``hatthakammampÄ«â€™â€™ _tiÄ• di. __pi_-saddo avadhÄ• raá¹‡e, padapÅ«raá¹‡e vÄ• .
idaá¹ƒ hatthakammaá¹ƒ kiÃ±ci vatthu na hoti, tasmÄ• anavajjameva hatthakammaá¹ƒ yÄ• c
vaá¹-á¹-atÄ«ti.

<385> __Ã±Ä• takÄ• dike_ti Ã±Ä• takapavÄ• rite. __á¹-hapetvÄ• _ti vajjetvÄ• . __goá¹‡am
aÃ±Ã±Ä• takaappavÄ• rite tÄ• vakÄ• likaá¹ƒ vinÄ• kevalaá¹ƒ kammakaraá¹‡atthÄ• ya goá¹
__tesupÄ«_ti Ã±Ä• takÄ• dÄ«supi mÅ«lacchejjena goá¹‡amÄ• yÄ• canassa dukkaá¹-anti yo
sabbattha vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 342) __aá¹-á¹-hakathÄ• _vacanato yÄ• v
kammakaraá¹‡akÄ• laá¹ƒ, tÄ• va niyametvÄ• Ã±Ä• takaaÃ±Ã±Ä• takapavÄ• ritaappavÄ• ri
vaá¹-á¹-ati. tathÄ• yÄ• citvÄ• vÄ• ayÄ• citvÄ• vÄ• gahito ce, rakkhitvÄ• paá¹-ijaggitvÄ•
niyyÄ• detabbo, goá¹‡e vÄ• naá¹-á¹-he visÄ• á¹‡e vÄ• bhinne sÄ• mikesu asampaá¹-iccha

<386> __demÄ• _ti ettha ``tumhÄ• kaâ€™â€™ nti pÄ• á¹-haseso. ``vihÄ• rassa demÄ• â€
`Ä• rÄ• mikÄ• naá¹ƒ Ä• cikkhatha paá¹-ijagganatthÄ• yÄ• â€™ ti vattabbaâ€™â€™ nti (Sp
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. sakaá¹-avinicchayassÄ• pi \Be I 201/ goá¹‡avinicchaye
avatvÄ• visesamattameva dassetumÄ• ha __ ``sakaá¹-aá¹ƒ ... pe ... vaá¹-á¹-atÄ«â€™â€™
vutteâ€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tum
dÄ• rubhaá¹‡á¸• aá¹ƒ nÄ• ma sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II

<387> __kuá¹-hÄ• rÄ• dÄ«sÅ«_ti ettha __Ä• di_-saddena nikhÄ• danaá¹ƒ saá¹…gaá¹‡hÄ•
pÄ• á¹-haseso. ``sakaá¹-aá¹ƒ goá¹‡o viya tÄ• vakÄ• likaá¹ƒ akatvÄ• aÃ±Ã±Ä• takaappavÄ•
mÅ«lacchejjavasena aÃ±Ã±Ä• takaappavÄ• rite na yÄ• citabbaá¹ƒ, tÄ• vakÄ• likaá¹ƒ yÄ• ci
``sakaá¹-aá¹ƒ ... pe ... vaá¹-á¹-atÄ«â€™â€™ ti visesavinicchayo cÄ• ti ayaá¹ƒ nayo vÄ• siÄ•
attho. __anajjhÄ• vutthaka_nti kenaci ``mametaâ€™â€™ nti apariggahitaá¹ƒ, ``rakkhitagopi
viÃ±Ã±atti nÄ• ma vuccatÄ«â€™â€™ ti __aá¹-á¹-hakathÄ• _vacanato arakkhitÄ• gopitakan
__aá¹-á¹-hakathÄ• ya_ valliÄ• divinicchayampi vatvÄ• ``anajjhÄ• vutthakaá¹ƒ pana yaá¹ƒ k
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 342) vuttattÄ• __sabba_nti \Ne I 151/ idha vuttago
vakkhamÄ• navalliÄ• dikaÃ±ca gahetabbaá¹ƒ. iminÄ• pubbe vuttavinicchayassa rakkhitago
hoti. __harÄ• petumpi vaá¹-á¹-atÄ«_ti ettha __api_-saddena pageva kenaci haritvÄ• dinnan

<388> __valliÄ• dimhÄ«_ti __Ä• di_-saddena vettamuÃ±jatiá¹‡amattikÄ• saá¹…gaá¹‡hÄ•
muÃ±japabbajatiá¹‡aá¹ƒ vinÄ• gehacchÄ• danatiá¹‡aá¹ƒ __tiá¹‡aá¹ƒ_ nÄ• ma. __garubhaa
aá¸• á¸• habÄ• humattÄ• pÄ«â€™â€™ tiÄ• dinÄ• nayena vuttalakkhaá¹‡e garubhaá¹‡á¸• a
santakeyevÄ• _ti avadhÄ• raá¹‡ena na anajjhÄ• vutthake dukkaá¹-anti byatirekato dÄ«peti.

<389> __paccayesÅ«_ti \Be I 202/ cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanasaá¹…khÄ• tesu tÄ
gilÄ• napaccayasaá¹…khÄ• te catutthapaccaye viÃ±Ã±atti vaá¹-á¹-atÄ«ti dÄ«peti. __viÃ±Ã±
dehÄ«â€™â€™ ti icchitapaccaye nÄ• maá¹ƒ vatvÄ• yÄ• canÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_

vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 342) sÄ• vadhÄ• raá¹‡atthaá¹ƒ dassetuá¹ƒ __ ``na
_ti vuttattÄ• neva vaá¹-á¹-atÄ«ti attho gahetabbo.

viÃ±Ã±attiyÄ• alabbhamÄ• nabhÄ• vena samattÄ• paccayesu tÄ«su anantaraá¹ƒ sahanid
tatiyapaccayeyeva labbhamÄ• navisesaá¹ƒ dassetuá¹ƒ __ ``tatiye parikathobhÄ• sa_nimittÄ
vuttattÄ• avasiá¹-á¹-hadvaye pana parikathÄ• dayo na labbhantÄ«ti vuttaá¹ƒ hoti. avutte ca
samuccayatthena ca-kÄ• rena parikathÄ• dittayaá¹ƒ labbhatÄ«ti siddhattÄ• ``tÄ«svevÄ• â€
byatirekamukhena viÃ±Ã±attiyÄ• ca anuÃ±Ã±Ä• tattÄ• catutthe gilÄ• napaccaye
parikathobhÄ• sanimittakammaviÃ±Ã±attiyo vaá¹-á¹-antÄ«ti siddhaá¹ƒ. ettÄ• vatÄ• catutthe
cattÄ• ropi vaá¹-á¹-anti, tatiyapaccaye viÃ±Ã±attiá¹ƒ vinÄ• sesattayaá¹ƒ vaá¹-á¹-ati, purima
sabbampi na vaá¹-á¹-atÄ«ti vuttanti daá¹-á¹-habbaá¹ƒ.

senÄ• sanapaccaye __parikathÄ• dika_nti uposathÄ• gÄ• rÄ• dikaraá¹‡Ä• rahaá¹-á¹-hÄ• n
suá¹‡antÄ• naá¹ƒ ``imasmiá¹ƒ vata okÄ• se evarÅ«paá¹ƒ senÄ• sanaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-
``yuttaâ€™â€™ nti vÄ• ``anurÅ«paâ€™â€™ nti vÄ• pavattÄ• kathÄ• __parikathÄ• _ nÄ•
vasathÄ• â€™â€™ ti pucchitvÄ• ``pÄ• sÄ• de bhanteâ€™â€™ ti vutte ``bhikkhÅ«naá¹ƒ pa
vaá¹-á¹-atÄ«â€™â€™ tiÄ• dinÄ• nayena pavattÄ• \Ne I 152/ kathÄ• __obhÄ• so_ nÄ• ma
bhÅ«miyaá¹ƒ rajjuá¹ƒ pasÄ• retvÄ• bhÅ«miá¹ƒ bhÄ• jetvÄ• khÄ• á¹‡uke Ä• koá¹-etvÄ• ``k
vutte \Be I 203/ ``ettha Ä• vÄ• saá¹ƒ karoma upÄ• sakÄ• â€™â€™ tiÄ• dikÄ• kathÄ• __nin
gilÄ• napaccaye ca iminÄ• nayena yathÄ• rahaá¹ƒ veditabbaá¹ƒ. sabbametaá¹ƒ __aá¹-á¹-h
II 342) vuttaá¹ƒ.

390-3__._ idÄ• ni kuá¹-ikÄ• rassa bhikkhuno Ä• pattidassanatthamÄ• ha __ ``adesiteâ€™â€
uttÄ• natthameva. __nisentassÄ• _ti pÄ• sÄ• á¹‡e ghaá¹ƒsitvÄ• tikhiá¹‡aá¹ƒ karontassa. __
``bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaâ€™â€™ nti (Vin IV 90) vuttapÄ• cittiyena saddh

__Ä• patti_nti pÄ• cittiyaá¹-á¹-hÄ• ne pÄ• cittiyaÃ±ceva dukkaá¹-aÃ±ca itaratra suddhapayo
Ä• pattiá¹ƒ.

__yÄ• panÄ• _ti yÄ• kuá¹-i. __paá¹-hame dutiye_ti ettha ``piá¹‡á¸• ehÄ«â€™â€™ ti karaá
vibhattivacanaviparia¹‡Ä• mavasena ``piá¹‡á¸• eâ€™â€™ ti bhummekavacanantaá¹ƒ katvÄ
``nikkhitteâ€™â€™ ti ajjhÄ• haritabbaá¹ƒ, bhÄ• valakkhaá¹‡e bhummaá¹ƒ, nikkhitte satÄ«ti

<394> ``sace aÃ±Ã±assÄ• â€™â€™ ti padacchedo. __vippakata_nti Ä• raddhamaniá¹-á¹-h
_ti idaá¹ƒ niá¹-á¹-hite Ä• pajjitabbasaá¹…ghÄ• disesÄ• bhÄ• vaá¹ƒ sandhÄ• yÄ• ha. pubbap
pÄ• cittiyadukkaá¹-Ä• nipi honti, tÄ• ni pana desetabbÄ• ni. __ ``tathÄ• â€™â€™ _ti iminÄ•
Ä• kaá¸• á¸• hati, tena saá¹…ghÄ• disesÄ• pattiyÄ• abhÄ• vato pubbabhÄ• ge Ä• pannÄ•
desetabbatÄ• ca dÄ«pitÄ• hoti. __taá¹ƒ kuá¹-i_nti taá¹ƒ vippakatakuá¹-iá¹ƒ.

<395> __aÃ±Ã±aá¹ƒ_ bhojanasÄ• lÄ• diá¹ƒ. __tathÄ• _ti anÄ• pattimÄ• ha.

<396> __ ``karotoâ€™â€™ _ti \Be I 204/ iminÄ• ``kÄ• rÄ• payatoâ€™â€™ tipi labbhati. ub
``kriyatoâ€™â€™ _ti imassa kÄ• raá¹‡aá¹ƒ dasseti. __ ``appamÄ• á¹‡ikaâ€™â€™ _nti imin
aá¹…gaá¹ƒ dasseti.

<397> __ta_nti \Ne I 153/ ``appamÄ• á¹‡ikaâ€™â€™ nti evaá¹ƒ paccÄ• masati. __ ``kriyÄ•
kuá¹-iyÄ• karaá¹‡aÃ±ca vatthudesanÄ• ya akaraá¹‡aÃ±ca upÄ• dÄ• ya vuttaá¹ƒ.

kuá¹-ikÄ• rasikkhÄ• padavaá¹‡á¹‡anÄ• .

<398> vatthuá¹ƒ adesetvÄ• ti sambandho, ``tena vihÄ• rakÄ• rakena bhikkhunÄ• vihÄ• rav
saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• â€™â€™ tiÄ• dinÄ• (Vin III 367) __padabhÄ• jane_ Ä• g
kÄ• rÄ• pentena bhikkhunÄ• vihÄ• ravatthuá¹ƒ sodhetvÄ• samatalaá¹ƒ kÄ• retvÄ• saá¹…
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹
bhante mahallakaá¹ƒ vihÄ• raá¹ƒ kattukÄ• mo sassÄ• mikaá¹ƒ attuddesaá¹ƒ, sohaá¹ƒ bhan
vihÄ• ravatthuolokanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ yÄ• citvÄ• laddhe vuá¸• á¸•
Ã±attidutiyÄ• ya kammavÄ• cÄ• ya saá¹…ghena sammate vÄ• bhikkhÅ« netvÄ• kataparik
dassetvÄ• kuá¹-ivatthuolokane viya gatabhikkhÅ«hi oloketvÄ• sÄ• rambhÄ• dibhÄ• vaá¹ƒ
anÄ• rambhasaparikkamanabhÄ• vaá¹ƒ Ã±atvÄ• Ä• gantvÄ• saá¹…ghassa Ä• rocite puna
vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹
bhante mahallakaá¹ƒ vihÄ• raá¹ƒ kattukÄ• mo sassÄ• mikaá¹ƒ attuddesaá¹ƒ, sohaá¹ƒ bhan
vihÄ• ravatthudesanaá¹ƒ yÄ• cÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ yÄ• citvÄ• saá¹…ghena Ã±a
vihÄ• ravatthu desetabbaá¹ƒ \Be I 205/, tathÄ• akatvÄ• ti vuttaá¹ƒ hoti. iha sÄ• rambhÄ• di
vuttanayeneva veditabbaá¹ƒ.

__mahallaka_nti ``sassÄ• mikabhÄ• vena saÃ±Ã±Ä• cikakuá¹-ito mahantabhÄ• vo etassa a
vatthuá¹ƒ desÄ• petvÄ• pamÄ• á¹‡Ä• tikkamenÄ• pi kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• pamÄ•
mahallakoâ€™â€™ ti (Sp (to Vin III) II 366) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena mahanta
attho. __vihÄ• ra_nti ``vihÄ• ro nÄ• ma ullitto vÄ• hoti avalitto vÄ• ullittÄ• valitto vÄ• â€™â
__padabhÄ• jane_ vuttappakÄ• raá¹ƒ senÄ• sananti attho. viharanti asminti viggaho. ullittÄ•
purimasikkhÄ• pade vuttanayameva. taá¹ƒ vihÄ• raá¹ƒ yo kareyyÄ• ti yojanÄ• . kareyya vÄ•
vuttanayameva. __attavÄ• sattha_nti attano vÄ• saá¹ƒ paá¹-icca, iminÄ• parassa vÄ• satth
byatirekato viÃ±Ã±Ä• yati. __ ``garukaâ€™â€™ _nti ettha vatthudesanÄ• ya akÄ• rÄ• pane
hotÄ«â€™â€™ ti pubbe vuttavikappattayaá¹ƒ \Ne I 154/ na gahetabbaá¹ƒ. idaÃ±ca vakkhat
saá¹…ghÄ• disesatÄ• â€™â€™ ti (vi0 vi0 399 Ä• dayo).

<399> __kriyÄ• samuá¹-á¹-hÄ• nÄ• bhÄ• va_nti pamÄ• á¹‡Ä• tikkamepi Ä• pattiyÄ• asam
idha abhÄ• vo Ã±Ä• tabbo. __kriya ... pe ... lakkhaye_ti ettha byatirekato adesitavatthukatÄ•
akiriyÄ• samuá¹-á¹-hÄ• natÄ• anuÃ±Ã±Ä• tÄ• .

mahallakavihÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

401-3__._ __tesÅ«_ti catuvÄ«satiyÄ• pÄ• rÄ• jikesu. __bhikkhuno anurÅ«pÄ• ni ekÅ«navÄ
paá¹-iniyatÄ• ubbhajÄ• á¹‡umaá¹‡á¸• alikÄ• dayo \Be I 206/ cattÄ• ro tadanulomÄ• ya vibb
paÃ±ca pÄ• rÄ• jike vinÄ• bhikkhuno anurÅ«pÄ• sesÄ• ekÅ«navÄ«sati pÄ• rÄ• jikÄ• .

imasmiá¹ƒ sikkhÄ• pade __padabhÄ• jane_ ``pÄ• rÄ• jikena dhammenÄ• ti catunnaá¹ƒ aÃ±
386) vuttanayassa idha ``ekÅ«navÄ«satÄ«â€™â€™ ti vacanaá¹ƒ virujjhatÄ«ti ce? na virujjh
padabhÄ• janaá¹ƒ pÄ• timokkhuddesÄ• gatamattaá¹ƒ gahetvÄ• pavattaá¹ƒ, idaá¹ƒ pana bu
vinayapariyattipavattakÄ• naá¹ƒ Ä• cariyÄ• naá¹ƒ mataá¹ƒ gahetvÄ• pavattaá¹ƒ, tasmÄ• n
gahetabbaá¹ƒ. Ä• cariyo sabbapÄ• rÄ• jikÄ• naá¹ƒ ``brahmacariyÄ• cÄ• veyyaâ€™â€™ nt
vuttaanuddhaá¹ƒsanassa ekantasÄ• dhanattÄ• bhikkhunÄ«naá¹ƒ paá¹-iniyatasÄ• nulomap
avasesaá¹ƒ sabbaá¹ƒ saá¹…gaá¹‡hi, teneva vinayaá¹-á¹-hakathÄ• ya __gaá¹‡á¹-hipadaviva
aÃ±Ã±atarenÄ• ti pÄ• timokkhuddese eva Ä• gate gahetvÄ• vuttaá¹ƒ, itaresaá¹ƒ aÃ±Ã±ata
saá¹…ghÄ• disesovÄ• â€™â€™ ti vuttaá¹ƒ. tasmÄ• ``anuddhaá¹ƒseyyÄ• â€™â€™ ti (Vin
gahetvÄ• pavattattÄ• imesaá¹ƒ Ä• cariyÄ• naá¹ƒ mataá¹ƒ pamÄ• á¹‡anti gahetabbaá¹ƒ. ``
vakkhamÄ• nattÄ• ``ekÅ«navÄ«satÄ«â€™â€™ ti ettha ``yÄ• nÄ«â€™â€™ ti sÄ• matthiyÄ•

aÃ±Ã±atarena amÅ«lakenÄ• ti yojanÄ• . __amÅ«lakenÄ• _ti codakassa dassanÄ• dÄ«hi c
amÅ«lakaá¹ƒ, pÄ• rÄ• jikaá¹ƒ, tena. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yaá¹ƒ pÄ• rÄ• ji
puggale neva diá¹-á¹-haá¹ƒ na sutaá¹ƒ na parisaá¹…kitaá¹ƒ, idaá¹ƒ etesaá¹ƒ
dassanasavanaparisaá¹…kÄ• saá¹…khÄ• tÄ• naá¹ƒ \Ne I 155/ mÅ«lÄ• naá¹ƒ abhÄ• vena a
(to Vin III) II 385-386). ettha ca maá¹ƒsacakkhunÄ• vÄ• dibbacakkhunÄ• vÄ• diá¹-á¹-haá
nÄ• ma \Be I 207/. pakatisotena vÄ• dibbasotena vÄ• sutaá¹ƒ __sutaá¹ƒ_ nÄ• ma. cittena
__parisaá¹…kitaá¹ƒ_ nÄ• ma. taá¹ƒ tividhaá¹ƒ diá¹-á¹-hasutamutaparisaá¹…kitavasena.

tattha tÄ• dise kammaniye okÄ• se mÄ• tugÄ• mena saddhiá¹ƒ bhikkhuno aÃ±Ã±athiyaá¹ƒ
gahetvÄ• ``vÄ«tikkamanaá¹ƒ nu khoyamakÄ• sÄ«â€™â€™ ti gahaá¹‡aá¹ƒ __diá¹-á¹-hapar
kuá¹-á¹-atirohite bhikkhumhi mÄ• tugÄ• massa saddaá¹ƒ sutvÄ• tattha aÃ±Ã±assa viÃ±Ã±u
ajÄ• nitvÄ• ``vÄ«tikkamanaá¹ƒ nu khoyamakÄ• sÄ«â€™â€™ ti evaá¹ƒ gahaá¹‡aá¹ƒ __suta
vihÄ• rapariyante taruá¹‡amÄ• tugÄ• mapurisÄ• naá¹ƒ divasaá¹ƒ vÄ«tinÄ• metvÄ• gataá¹-
vippakiá¹‡á¹‡apupphÄ• ni oloketvÄ• , maá¹ƒsasuragandhaÃ±ca ghÄ• yitvÄ• ``idaá¹ƒ kassa
upaparikkhantena bhikkhuno cetiyapÅ«jitamÄ• lÄ• gandhassa pÄ«tÄ• riá¹-á¹-hassa bhikkhu
ghÄ• yitvÄ• ``taá¹ƒ etassa kammaá¹ƒ nu khoâ€™â€™ ti kiriyamÄ• nasaá¹ƒsayo __mutapa

evarÅ«passa diá¹-á¹-hasutaparisaá¹…kitamÅ«lakassa abhÄ• vato amÅ«lakena pÄ• rÄ• jike
vitthÄ• ro pana __samantapÄ• sÄ• dikÄ• ya_ (Sp (to Vin III) II 385-386) vuttanayena daá¹-á

__codetÄ«_ti ``pÄ• rÄ• jikaá¹ƒ dhammaá¹ƒ Ä• pannosÄ«â€™â€™ tiÄ• divacanena sayaá¹
vakkhati. __cÄ• vanacetano hutvÄ• _ti ``appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• c
paraá¹ƒ sÄ• sanÄ• cÄ• vetukÄ• mena cittena samannÄ• gato hutvÄ• . __ ``suddhaá¹ƒ vÄ•
idaá¹ƒ ``codetÄ«â€™â€™ ti iminÄ• vuttacodanÄ• kiriyÄ• ya kammaniddeso, ``aÃ±Ã±aá¹ƒ b
pÄ• rÄ• jikamanÄ• pannaá¹ƒ vÄ• Ä• pannaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ bhikkhunti attho. __yo_ti m
``duá¹-á¹-ho doso appatÄ«toâ€™â€™ ti idaá¹ƒ ajjhÄ• haritabbaá¹ƒ, uppannena dosalesena
dÅ«sito, paraÃ±ca dÅ«sento pÄ«tisukhÄ• dÄ«hi apagato yo bhikkhÅ«ti attho. vakkhamÄ• n
iminÄ• sambandho.

``kate okÄ• samhÄ«â€™â€™ ti padacchedo, okÄ• saá¹ƒ ``kÄ• rÄ• petvÄ• â€™â€™ ti (Vin
antonÄ«tahetvatthatÄ• ya __ ``kateâ€™â€™ _ti ``kÄ• riteâ€™â€™ ti etassa pariyÄ• yo hoti
ahaá¹ƒ taá¹ƒ vattukÄ• moâ€™â€™ ti okÄ• se kÄ• rÄ• piteti attho. ``akate okÄ• seâ€™â€™
pubbe vuttoyevattho. __dukkaá¹-Ä• pattiyÄ• sahÄ• _ti okÄ• sassa akÄ• rÄ• pitattÄ• dukka

404-5__._ __koá¹‡á¹-hosÄ«_ti dhuttosi. __jeá¹-á¹-habbatikosÄ«_ti kÄ• lÄ«devÄ«vataniyutto
sirideviyÄ• jeá¹-á¹-hÄ• , tasmÄ• tassÄ• vatadharo jeá¹-á¹-habbatiko vuccati. taá¹ƒ pana va
pÅ«rento sakalasarÄ«re masiá¹ƒ makkhetvÄ• kÄ• kapattÄ• ni muá¹-á¹-hiyaá¹ƒ katvÄ• kÄ•
likhÄ• petvÄ• taá¹ƒ kÄ• jakoá¹-iyaá¹ƒ bandhitvÄ• ucchiá¹-á¹-hodakÄ• diasucisannicitaoliga
``dussÄ«losi nissÄ«losi sÄ«lavirahitosÄ«â€™â€™ ti thomento vicaratÄ«ti.

dussÄ«lattÄ• eva hÄ«najjhÄ• sayatÄ• ya __pÄ• padhammo_ lÄ• makasabhÄ• vosi. pÅ«tir
paviá¹-á¹-hattÄ• __antopÅ«ti_. chahi dvÄ• rehi rÄ• gÄ• dikilesÄ• nussavanena tintattÄ• __
uttÄ• natthameva. __garukaá¹ƒ niddise_ti ettha ``katokÄ• samhÄ«â€™â€™ ti ca ``tatheva a
dukkaá¹-Ä• pattiyÄ• sahÄ• â€™â€™ ti ca Ä• netvÄ• sambandhitabbaá¹ƒ. evamuttaratrÄ•

<406> __sammukhÄ• _ti \Be I 209/ cuditakassa sammukhÄ• , avidÅ«reti attho. __hatthamu
muttapÄ• á¹‡Ä• divasena. __taá¹ƒ_ hatthamuddÄ• ya kathitaá¹ƒ. __paro_ti yaá¹ƒ codesi, so
__bhikkhuno_ti codakassa bhikkhuno.

<407> __sammukhe á¹-hatvÄ• _ti cuditakassa Ä• sanne á¹-hatvÄ• . __ ``codÄ• pentassÄ•
kammabhÄ• vato paroti idaá¹ƒ upayogantavasena sambandhitabbaá¹ƒ. evamuttaratra. __ke
puggalena. __tassa_ codakassa. __ ``codÄ• pentassÄ• â€™â€™ _ti puna vacanaá¹ƒ niyam

<408> __sopÄ«_ti uggahÄ• pitattÄ• codanaá¹ƒ karonto itaro payojjakapuggalopi. __tesaá¹
payojakapayojjakÄ• naá¹ƒ dvinnampi.

<409> vuttaá¹-á¹-hÄ• naá¹ƒ paá¹‡á¹‡aá¹ƒ vÄ• sandesaá¹ƒ vÄ• haranto dÅ«to nÄ• ma, so
sÄ• sanaá¹ƒ vÄ• pesetvÄ• â€™â€™ _ti iminÄ• saá¹…gayhatÄ«ti tasmiá¹ƒ visuá¹ƒ avattab
vacanena nissaá¹-á¹-hadÅ«tamÄ• ha \Ne I 157/. paá¹‡á¹‡aá¹ƒ vÄ• adatvÄ• ``evaÃ±ca eva
sÄ• sanaÃ±ca adatvÄ• ``taá¹ƒ codehÄ«â€™â€™ ti atthamattameva datvÄ• nissaá¹-á¹-ho
``nissaá¹-á¹-hadÅ«toâ€™â€™ ti gahetabbo.

atha vÄ• __ ``dÅ«taâ€™â€™ _nti iminÄ• codetuá¹ƒ uggahÄ• petvÄ• , tamanuggahÄ• pet
dÅ«toyeva gahetabbo. __ ``paá¹‡á¹‡aâ€™â€™ _nti iminÄ• pabbajitassa vÄ• apabbajitass
codanaá¹ƒ likhitvÄ• dinnapaá¹‡á¹‡aá¹ƒ gahetabbaá¹ƒ. __sÄ• sana_nti ``pÄ• rÄ• jikaá¹ƒ Ä•
nayena vatvÄ• pesiyamÄ• naá¹ƒ sÄ• sanaá¹ƒ gahetabbaá¹ƒ. idaá¹ƒ tayampi dÅ«re nisÄ«d
__ ``codÄ• pentassÄ• â€™â€™ _ti Ä• ha. ``paraâ€™â€™ nti Ä• netvÄ• sambandhitabbaá¹
natthi.

<410> __tathÄ• _ti \Be I 210/ yathÄ• amÅ«lakena pÄ• rÄ• jikena sammukhÄ• okÄ• se kÄ
amÅ«lakehi saá¹…ghÄ• disesehÄ«ti vuttaá¹ƒ hoti. ``vutte sammukhÄ• pareâ€™â€™ ti bhu
yojetabbaá¹ƒ, codeti codÄ• petÄ«ti vuttaá¹ƒ hotÄ«ti. __pÄ• cittiyÄ• pattÄ«_ti okÄ• se kÄ• rit
dukkaá¹-ena sahÄ• ti gahetabbaá¹ƒ. sammukhÄ• sesÄ• pattÄ«hi pare vutte cÄ• vanasaÃ±
yojanÄ• . okÄ• sÄ• kÄ• rÄ• panenapi dukkaá¹-ameva hoti.

<411> __akkosanÄ• dhippÄ• yassÄ• _ti khuá¹ƒsanÄ• dhippÄ• yassa. __akatokÄ• sa_nti a
nti iminÄ• yojetabbaá¹ƒ. __attanÄ• _ti codakena, ``sayaá¹ƒ akÄ• ritokÄ• saâ€™â€™ nti imi
pÄ• cittiyenÄ• _ti ``omasavÄ• de pÄ• cittiyaâ€™â€™ nti (Vin III 14) vuttapÄ• cittiyena saha.
codentassa vÄ• codÄ• pentassa vÄ• , ettha ``sammukhÄ• â€™â€™ ti idaá¹ƒ vakkhamÄ• n
etassa vipariyÄ• yato labbhati, ca-kÄ• rena kÄ• ritokÄ• sapakkhe dukkaá¹-ena pÄ• cittiyasa

<412> __asammukhÄ• vadantassÄ• _ti ettha ``akkosanÄ• dhippÄ• yassÄ• â€™â€™ ti Ä•
``akatokÄ• samattanÄ• â€™â€™ ti nÄ• nuvattati. __sattahi Ä• pattÄ«hÄ«_ti
pÄ• rÄ• jikasaá¹…ghÄ• disesathullaccayapÄ• cittiyapÄ• á¹-idesanÄ«yadukkaá¹-adubbhÄ• s
Ä• pattikkhandhesu yena kenacÄ«ti vuttaá¹ƒ hoti. __ ``tathÄ• â€™â€™ _ti iminÄ• ``asamm
saá¹…gaá¹‡hÄ• ti. __kamma_nti tajjanÄ«yÄ• disattavidhaá¹ƒ kammaá¹ƒ.

<413> __ummattakÄ• dÄ«na_nti \Ne I 158/ __Ä• di_-saddena ``anÄ• patti suddhe asuddha
asuddhadiá¹-á¹-hissa ummattakassa Ä• dikammikassÄ• â€™â€™ ti \Be I 211/ (Vin III 390)
__paÃ±caá¹…gasaá¹ƒyuta_nti yaá¹ƒ codeti, tassa ``upasampannoâ€™â€™ ti saá¹…khyÅ«
suddhasaÃ±Ã±itÄ• , yena pÄ• rÄ• jikena codeti, tassa diá¹-á¹-hÄ• divasena amÅ«lakatÄ• ,
sammukhÄ• codanÄ• , tassa taá¹…khaá¹‡avijÄ• nananti imehi paÃ±cahi aá¹…gehi yuttaá¹

<415> __ida_nti ``sikkhÄ• padaâ€™â€™ nti seso, ``sikkhÄ• padaâ€™â€™ nti ca iminÄ• ta
Ä• pattiyeva gayhati. __tisamuá¹-á¹-hÄ• na_nti kÄ• yacittato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ•
tÄ«hi samuá¹-á¹-hÄ• nato tisamuá¹-á¹-hÄ• naá¹ƒ. tenevÄ• ha __ ``sacittaâ€™â€™ _nti. paá
dvinnaá¹ƒ aÃ±Ã±atarena sahitattÄ• sacittakaá¹ƒ. taá¹ƒsampayuttÄ• ya domanassavedanÄ•
__dukkhavedanaá¹ƒ_.

duá¹-á¹-hadosakathÄ• vaá¹‡á¹‡anÄ• .

<416> __lesamatta_nti ``aÃ±Ã±ampi vatthuá¹ƒ lissati silissati vohÄ• ramatteneva Ä«sakaá¹
jÄ• tiÄ• dÄ«naá¹ƒyeva aÃ±Ã±atarakoá¹-á¹-hÄ• sassetaá¹ƒ adhivacanaâ€™â€™ nti (Sp (to V
aá¹-á¹-hakathÄ• ya dassitanibbacanesu ``leso nÄ• ma dasa lesÄ• jÄ• tileso nÄ• malesoâ€™
III) 394) nayena __padabhÄ• jane_ vuttesu jÄ• tinÄ• magottÄ• dÄ«su dasasu lesesu aÃ±Ã±
hoti.

tattha __jÄ• ti_ nÄ• ma khattiyabrÄ• hmaá¹‡Ä• dijÄ• ti. __nÄ• maá¹ƒ_ nÄ• ma imasmiá¹ƒ s
mallaputto nÄ• ma, chagalikÄ• mettiyÄ• bhikkhunÄ« nÄ• mÄ• â€™â€™ ti á¹-hapitaá¹ƒ nÄ•
á¹-hapitanÄ• maÃ±ca buddharakkhitÄ• disakanÄ• maÃ±cÄ• ti duvidhaá¹ƒ nÄ• maá¹ƒ. __go
gotamamoggallÄ• nÄ• digottaá¹ƒ. __liá¹…gaá¹ƒ_ nÄ• ma \Be I 212/ dÄ«ghatÄ• disaá¹‡á¹-h
kaá¹‡hatÄ• divaá¹‡á¹‡anÄ• nattaÃ±cÄ• ti idaá¹ƒ duvidhaliá¹…gaá¹ƒ. __Ä• pattileso_ nÄ• m
á¹-hitapÄ• cittiyÄ• diÄ• patti. __patto_ nÄ• ma lohapattÄ• di. __cÄ«varaá¹ƒ_ nÄ• ma paá¹ƒs
nÄ• ma cuditakassa upajjhÄ• yo. __Ä• cariyo_ nÄ• ma cuditakassa pabbajjÄ• cariyÄ• diko.
cuditakasseva nivÄ• sapÄ• sÄ• dÄ• dikaá¹ƒ.

__codeyyÄ• _ti aÃ±Ã±akhattiyajÄ• tikaá¹ƒ puggalaá¹ƒ pÄ• rÄ• jikaá¹ƒ ajjhÄ• pajjantaá¹ƒ di
verikhattiyajÄ• tikaá¹ƒ \Ne I 159/ puggalaá¹ƒ ``khattiyo mayÄ• diá¹-á¹-ho, pÄ• rÄ• jikaá¹ƒ dh
ajjhÄ• pannosÄ«â€™â€™ tiÄ• dinÄ• nayena codeti. __garukÄ• patti_ nÄ• ma saá¹…ghÄ•
``appeva nÄ• ma naá¹ƒ imamhÄ• brahmacariyÄ• cÄ• veyyaâ€™â€™ nti (Vin III 392) vutta
cÄ• veyyÄ• mÄ«ti adhippÄ• yo hutvÄ• codetÄ«ti vuttaá¹ƒ hoti, iminÄ• byatirekavasena na
vuttameva hotÄ«ti purimasikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ dassitesu ``cÄ• vanÄ• dhippÄ•
(Sp (to Vin III) II 389) evamÄ• dinÄ• nappakÄ• rÄ• dhippÄ• yesu Ä• pattiyÄ• aá¹…gabhÅ«t
dassetvÄ• sesÄ• dhippÄ• ye paá¹-ikkhipati.

<417> __tathÄ• saÃ±Ã±Ä«_ti ayaá¹ƒ pÄ• rÄ• jikamajjhÄ• pannoyevÄ• ti tathÄ• saÃ±Ã±Ä«.
vÄ• â€™â€™ ti vuttattÄ• ``tathÄ• saÃ±Ã±Ä«â€™â€™ ti idaá¹ƒ ``codÄ• petÄ«â€™â€™ ti in
ettha ``pÄ• rÄ• jikÄ• ni vuttÄ• nÄ«â€™â€™ tiÄ• diá¹ƒ katvÄ• ``sacittaá¹ƒ dukkhavedanaâ€
dassitapaá¹-hamasikkhÄ• padavinicchayasaá¹…gÄ• hakakathÄ• pabandhena vuttasabbavi
taá¹ƒsikkhÄ• padaniyataá¹ƒ ``amÅ«lakenÄ• â€™â€™ ti idaÃ±ca imasmiá¹ƒ sikkhÄ• pade ``
pe ... anÄ• patti siyÄ• â€™â€™ ti vuttamatthaÃ±ca \Be I 213/ á¹-hapetvÄ• avasiá¹-á¹-hasab

__anantarasamo mato_ heá¹-á¹-hÄ• anantaraá¹ƒ vuttasikkhÄ• padeneva sadisoti veditabb

dutiyaduá¹-á¹-hadosakathÄ• vaá¹‡á¹‡anÄ• .

<418> __samaggassa saá¹…ghassÄ• _ti ``samaggo nÄ• ma saá¹…gho samÄ• nasaá¹ƒvÄ
á¹-hitoâ€™â€™ ti __padabhÄ• jane_ vuttattÄ• cittena ca kÄ• yena ca ekÄ«bhÅ«tassa saá¹
__ca_-kÄ• ro padapÅ«raá¹‡o, eva-kÄ• rattho vÄ• , nasamaggassÄ• ti byatirekattho veditab
vÄ• yameyyÄ• _ti ``ime kathaá¹ƒ kadÄ• bhijjissantÄ«â€™â€™ ti rattindivaá¹ƒ cintetvÄ• up
pakkhapariyesanÄ• diá¹ƒ kareyyÄ• ti attho. vuttÃ±hi __pÄ• á¸·iyaá¹ƒ_ ``bhedÄ• ya parakk
nÄ• nÄ• assu vinÄ• assu vaggÄ• assÅ«ti pakkhaá¹ƒ pariyesati gaá¹‡aá¹ƒ bandhatÄ«â€™

__bhedahetu_nti ``idhupÄ• li bhikkhu adhammaá¹ƒ `dhammoâ€™ ti dÄ«peti, dhammaá¹ƒ `
tiÄ• dinÄ• (Vin V 459) nayena __khandhake_ vuttaá¹ƒ aá¹-á¹-hÄ• rasabhedakaravatthusaá
saá¹…ghabhedakÄ• raá¹‡amÄ• ha \Ne I 160/. idameva hi __padabhÄ• jane_ vuttaá¹ƒ ``bhe
adhikaraá¹‡anti aá¹-á¹-hÄ• rasabhedakaravatthÅ«nÄ«â€™â€™ ti. __gahetvÄ• _ti paggayha
nappaá¹-inissajjeyya. __paridÄ«paya_nti ettha paridÄ«pento, na paá¹-inissajjantoti attho. ya
``tiá¹-á¹-heyyÄ• ti na paá¹-inissajjeyyÄ• â€™â€™ ti.

<419> __bhikkhÅ«hÄ«_ti tassa saá¹…ghabhedakassa parakkamanaá¹ƒ passantehi vÄ• dA
suá¹‡antehi vÄ• lajjÄ«hi supesalehi sesabhikkhÅ«hi. vuttÃ±hetaá¹ƒ ``bhikkhÅ«hÄ«ti aÃ±Ã
passanti ye suá¹‡anti, tehi vattabboâ€™â€™ ti \Be I 214/ (Vin III 412). tassa vadantehi evaá
vacanÄ• kÄ• radassanatthamÄ• ha ``mÄ• yasmÄ• samaggassa saá¹…ghassa bhedÄ• ya
vÄ• adhikaraá¹‡aá¹ƒ samÄ• dÄ• ya paggayha aá¹-á¹-hÄ• si, sametÄ• yasmÄ• saá¹…gher
sammodamÄ• no avivadamÄ• no ekuddeso phÄ• su viharatÄ«â€™â€™ ti (Vin III 411) pÄ•
ekadesasaá¹…gahavasena upalakkhetumÄ• ha __ ``bhedatthaá¹ƒ ... pe ... bhedakÄ• raá¹‡a
yojanÄ• .

<420> __vuccamÄ• no hÄ«_ti ettha __hi_-saddo api-saddattho. __ ``pÄ«â€™â€™ _ti vÄ•
lajjibhikkhÅ«hi ``mÄ• yasmÄ• â€™â€™ tiÄ• dinÄ• nayena visuá¹ƒ tikkhattuá¹ƒ vuttopÄ«ti a
ceva na_nti taá¹ƒ bhedÄ• ya parakkamanaá¹ƒ appaá¹-inissajjanapaccayÄ• dukkaá¹-Ä• patt
vissajjeyyÄ• ti attho. vuttÃ±hetaá¹ƒ ``no ce paá¹-inissajjati, Ä• patti dukkaá¹-assÄ• â€™â€™
tathÄ• hi appaá¹-inissajjanto hatthesu, pÄ• desu ca gahetvÄ• saá¹…ghamajjhe Ä• netvÄ•
vuttopi taá¹ƒ avissajjetvÄ• dukkaá¹-Ä• pattiá¹ƒ Ä• pannoti iminÄ• ca saá¹…gahito. vuttÃ±
bhikkhu saá¹…ghamajjhampi Ä• kaá¸• á¸• hitvÄ• vattabbo `mÄ• yasmÄ• ... pe ... phÄ• su
vattabbo. tatiyampi vattabbo. sace paá¹-inissajjati, iccetaá¹ƒkusalaá¹ƒ. no ce paá¹-inissajjati
dukkaá¹-assÄ• â€™â€™ ti. idaá¹ƒ ubhayattha dukkaá¹-aá¹ƒ sÄ• maÃ±Ã±ena vakkhati ``tik
apariccajatopi taâ€™â€™ nti.

__samanubhÄ• sitabbo_ti ettha ``so bhikkhÅ«â€™â€™ ti Ä• netvÄ• sambandhitabbaá¹ƒ, `
yathÄ• ha ``so bhikkhu \Be I 215/ bhikkhÅ«hi yÄ• vatatiyaá¹ƒ samanubhÄ• sitabboâ€™â€™
saá¹…ghamajjhepi tikkhattuá¹ƒ vuccamÄ• nopi no vissajjetvÄ• dukkaá¹-aá¹ƒ Ä• panno so Ä
I 161/ saá¹…ghena tikkhattuá¹ƒ vuttaá¹ƒ kammavÄ• caá¹ƒ vatvÄ• samanubhÄ• sitabboti at
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yÄ• vatatiyaá¹ƒ samanubhÄ• sitabboti yÄ• va tatiyaá¹ƒ samanu
samanubhÄ• sitabbo, tÄ«hi samanubhÄ• sanakammavÄ• cÄ• hi kammaá¹ƒ kÄ• tabbaâ€™â
__ta_nti bhedÄ• ya parakkamanaá¹ƒ, bhedanasaá¹ƒvattanikaá¹ƒ adhikaraá¹‡aá¹ƒ paggahe
__accaja_nti, Ã±atticatutthÄ• ya kammavÄ• cÄ• ya vuccamÄ• nÄ• yapi accajanto. __garuka
kammavÄ• cÄ• ya ``so bhÄ• seyyÄ• â€™â€™ ti __yya_kÄ• rappattÄ• ya saá¹…ghÄ• dises

<421> saá¹…ghassa bhedÄ• ya parakkamantaá¹ƒ bhikkhuá¹ƒ disvÄ• , sutvÄ• , Ã±atvÄ• ca
dukkaá¹-anti yojanÄ• .

<422> kÄ«vadÅ«re vasantehi sutvÄ• gantvÄ• vattabbanti Ä• ha __ ``gantvÄ• â€™â€™ _t
__addhayojanatÄ• , _ tato adhikaá¹ƒ vÄ• . gilÄ• naá¹ƒ paá¹-icca addhayojanaá¹ƒ vuttaá¹ƒ, i
``adhikaá¹ƒ dÅ«rampi pana gantabbaâ€™â€™ _nti vuttaá¹ƒ. tenevÄ• ha __ ``sace sakkotÄ
tadÄ• eva, acirÄ• yitvÄ• ti attho.

<423> __tikkhattuá¹ƒ pana vuttassÄ• _ti ``mÄ• yasmÄ• â€™â€™ tiÄ• dinÄ• nayena visuÃ
tikkhattuá¹ƒ vuttassÄ• pi apariccajantassa. __taá¹ƒ_ bhedÄ• ya parakkamÄ• dikaá¹ƒ. bheda
sayaá¹ƒ agantvÄ• paá¹‡á¹‡aá¹ƒ vÄ• sÄ• sanaá¹ƒ vÄ• pesentassa Ä• pattiá¹ƒ dassetumÄ
_tiÄ• di. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ \Be I 216/ (Sp (to Vin III) II 411) ``dÅ«taá¹ƒ vÄ
pesetvÄ• vadatopi Ä• pattimokkho natthÄ«â€™â€™ tiÄ• di.

<425> __yyakÄ• re pana sampatte_ti ``yassa nakkhamati, so bhÄ• seyyÄ• â€™â€™ ti (Vin
tatiyakammavÄ• cÄ• ya ante __yya_kÄ• re uccÄ• rite. __passambhantÄ«_ti paá¹-ippassam
__dukkaá¹-Ä• dayo_ti Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi dve ca thullaccayÄ
``saá¹…ghÄ• disesaá¹ƒ ajjhÄ• pajjantassa Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ•
paá¹-ippassambhantÄ«â€™â€™ ti (Vin III 414). tasmÄ• Ã±attiyÄ• pubbe bahi ca saá¹…gh
vuttepi appaá¹-inissajjanena Ä• pannÄ• ni dve dukkaá¹-Ä• ni desetabbÄ• nÄ«ti viÃ±Ã±Ä• ya

imissÄ• \Ne I 162/ kammavÄ• cÄ• ya kiá¹ƒ Ä• pannÄ• pattiyo paá¹-ippassambhanti, udÄ•
vicÄ• raá¹‡Ä• ya ``yo avasÄ• ne paá¹-inissajjissati, so tÄ• Ä• pattiyo na Ä• pajjati, tasmÄ•
paá¹-ippassambhantÄ«â€™â€™ ti (Sp (to Vin III) II 414) __mahÄ• sumattherassa_ vÄ• daá
paá¹-ippassaddhiyÄ• â€™â€™ ti paá¹-ibÄ• hitvÄ• ``liá¹…gaparivattane asÄ• dhÄ• raá¹‡Ä•
paá¹-ippassambhantÄ«â€™â€™ ti __mahÄ• padumattherassa_ vÄ• do á¹-hito.

<426> __akate pana kammasmi_nti yathÄ• vuttasamanubhÄ• sanakamme akate. __aparic

saá¹…ghabhedÄ• ya parakkamanaá¹ƒ apariccajantassÄ• pi. __ ``saá¹…ghÄ• disesenÄ• â€
saá¹…ghamajjhe ca bahi ca tikkhattuá¹ƒ vuccamÄ• nassa appaá¹-inissajjanena dukkaá¹-aá
byatirekatova dasseti.

<427> __pubbe vÄ• _ti Ã±attiyÄ• pubbe visuá¹ƒ, saá¹…ghamajjhe vÄ• tikkhattuá¹ƒ vucca
__taá¹…khaá¹‡epÄ«_ti Ã±attikkhaá¹‡e vÄ• . Ã±attiyÄ• \Be I 217/ aniá¹-á¹-hitÄ• yapi __pac
avadhiá¹ƒ dasseti __ ``asampatte yyakÄ• rasmiâ€™â€™ _nti. __paá¹-inissajjatopi ca_ tass
anÄ• patti pakÄ• sitÄ• ti paá¹-hamagÄ• thÄ• ya pacchimaá¸• á¸• haá¹ƒ idhÄ• netvÄ• yojeta

<428> ettÄ• vatÄ• ``anÄ• patti asamanubhÄ• santassa paá¹-inissajjantassa ummattakass
vedanÄ• á¹-á¹-assa Ä• dikammikassÄ• â€™â€™ ti (Vin III 416) pÄ• á¹-he ``paá¹-inissajjant
gahitesu ``Ã±attitoâ€™â€™ tiÄ• dÄ«su vinicchayaá¹ƒ dassetvÄ• taá¹ƒ nigametuá¹ƒ __ ``pa
taâ€™â€™ _nti Ä• ha. nigamanatthajotako evaá¹ƒ-saddo sÄ• matthiyÄ• labbhati, evaá¹ƒ ``
yathÄ• vuttanayena paá¹-inissajjantassa vÄ• ti attho. __ta_nti saá¹…ghabhedappayogaá¹ƒ.
asamanubhÄ• siyamÄ• nassa. ``asamanubhÄ• siyatoâ€™â€™ ti vattabbe vikaraá¹‡apacca
ti vuttanti daá¹-á¹-habbaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``asamanubhÄ• santassÄ
asamanubhÄ• siyamÄ• nassÄ• â€™â€™ ti (Sp (to Vin III) II 416). ``saá¹…ghÄ• disesena a
anuvattamÄ• nattÄ• icchitatthe siddhepi puna ``anÄ• patti pakÄ• sitÄ• â€™â€™ ti vacane
nÄ• pajjati, padÄ• vutti nÄ• ma alaá¹ƒkÄ• ro hotÄ«ti.

<429> imassa \Ne I 163/ sikkhÄ• padassa atthuppattiyaá¹ƒ saá¹…ghabhedatthaá¹ƒ paÃ±ca
devadattena ``sÄ• dhu bhante bhikkhÅ« yÄ• vajÄ«vaá¹ƒ macchamaá¹ƒsaá¹ƒ na khÄ• deyy
khÄ• deyya, vajjaá¹ƒ naá¹ƒ phuseyyÄ• â€™â€™ ti (Vin III 409) vutte ``alaá¹ƒ devadatta ma
tikoá¹-iparisuddhaá¹ƒ macchamaá¹ƒsaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ adiá¹-á¹-haá¹ƒ asutaá¹ƒ aparis
III 409) anuÃ±Ã±Ä• tesu macchamaá¹ƒsesu kappiyÄ• kappiyavinicchayaá¹ƒ pubbe anokÄ•
sikkhÄ• padavinicchayaá¹ƒ niá¹-á¹-hÄ• petvÄ• idÄ• ni pattÄ• vasesaá¹ƒ taá¹ƒ dassetuá¹ƒ _
Ä• raddhaá¹ƒ \Be I 218/. ``taá¹ƒ tassÄ• â€™â€™ ti vakkhamÄ• nattÄ• __ ``yaâ€™â€™ _n
iminÄ• ca ``macchamaá¹ƒsaâ€™â€™ nti etena ca yojetabbaá¹ƒ. __maccha_nti odakaá¹ƒ.
maá¹ƒsaá¹ƒ. __nibbematiko_ti ``maá¹ƒ uddissa kataâ€™â€™ nti vÄ• ``saá¹…ghaá¹ƒ uddis
uppannÄ• ya vimatiyÄ• virahito.

<430> __samuddissa kata_nti saá¹…ghaá¹ƒ vÄ• attÄ• naá¹ƒ vÄ• uddissa kataá¹ƒ. __ ``Ã±
ajÄ• nitvÄ• bhuÃ±jantassa anÄ• pattibhÄ• vamÄ• ha.

<431> hatthÄ«naá¹ƒ assÄ• naá¹ƒ acchÄ• naá¹ƒ manussÄ• naá¹ƒ ahÄ«naá¹ƒ kukkurÄ• naá
byagghÄ• naá¹ƒ taracchÄ• naá¹ƒ maá¹ƒsaá¹ƒ akappiyaá¹ƒ hotÄ«ti yojanÄ• .

<432> sacittakatÄ• Ä• pattiyÄ• yeva yujjati, idha pana taá¹ƒhetukaá¹ƒ maá¹ƒsameva hetu

__sacittaka_nti gahitaá¹ƒ. ettha cittaá¹ƒ nÄ• ma attÄ• naá¹ƒ vÄ• saá¹…ghaá¹ƒ vÄ• uddissa
katabhÄ• vajÄ• nanacittaá¹ƒ. __sesa_nti anuddissakataá¹ƒ akappiyamaá¹ƒsaá¹ƒ. __acittaka

<433> __pucchitvÄ• yevÄ• _ti akappiyamaá¹ƒsaparihÄ• ratthaá¹ƒ dasasu maá¹ƒsesu nÄ• n
parihÄ• ratthaá¹ƒ ubhayassÄ• pi paá¹-iladdhÄ• kÄ• raÃ±ca pucchitvÄ• yevÄ• ti attho. odake
akappiyÄ• bhÄ• vato laddhÄ• kÄ• rova Ã±Ä• tabbo. maá¹ƒse diá¹-á¹-hamatteyeva ``idaá¹ƒ a
jÄ• nanti ce, apucchitepi doso natthi. dÄ• yakesu maá¹ƒsassÄ• bhÄ• ve laddhaniyÄ• me ap
yathÄ• vÄ• tathÄ• vÄ• vimatiyÄ• uppannÄ• ya appaá¹-iggÄ• hetvÄ• nisinne ``kasmÄ• n
pucchite vimatiyÄ• uppannÄ• kÄ• raá¹ƒ vatvÄ• ``mayaá¹ƒ tumhe vÄ• itare bhikkhÅ« vÄ•
\Be I 219/ vatvÄ• ``amhÄ• kameva sandhÄ• ya kataá¹ƒ, paá¹‡á¹‡Ä• kÄ• ratthÄ• ya kataá¹ƒ
kataâ€™â€™ ntiÄ• dinÄ• \Ne I 164/ attanÄ• laddhappakÄ• raá¹ƒ vatvÄ• ``saá¹ƒsayaá¹ƒ a
paá¹-iggahetabbaâ€™â€™ nti vadeyyuá¹ƒ ce, paá¹-iggahetuá¹ƒ vaá¹-á¹-atÄ«ti sabbamidaá¹
vuttaá¹ƒ.

bhikkhÅ«naá¹ƒ etaá¹ƒ vattanti yojanÄ• . __vattaá¹-á¹-hÄ• _ti sammÄ• sambuddhena mahÄ
pÄ• timokkhasaá¹ƒvarasÄ«laá¹ƒ visodhetvÄ• paá¹-ipajjane patiá¹-á¹-hitÄ• . __ ``vinayaÃ±Ã
vinayaá¹ƒ ajÄ• nitvÄ• upadesappamÄ• á¹‡eneva vattaá¹ƒ pÅ«rentehi vattassa virodhopi siy
``vattaá¹-á¹-hÄ• â€™â€™ _ti visesanena vinayaá¹ƒ Ã±atvÄ• pi apÅ«raá¹‡e nivatteti. ubhaye
vuttavinicchayassa parisuddhabhÄ• vaá¹ƒ dÄ«peti.

<434> __idaá¹ƒ samanubhÄ• sana_nti yathÄ• vuttasikkhÄ• padamÄ• ha. samanubhÄ• sam
samanubhÄ• sanÄ• kÄ• raá¹‡Å«pacÄ• rena. aÃ±Ã±athÄ• ekasamuá¹-á¹-hÄ• nÄ• dibhÄ• v
__ekasamuá¹-á¹-hÄ• naá¹ƒ_ kÄ• yavÄ• cÄ• cittasaá¹…khÄ• taá¹ƒ ekaá¹ƒ samuá¹-á¹-hÄ• na
__kÄ• yakamma_nti hatthamuddÄ• vasena kÄ• yena kÄ• tabbassa paá¹-inissajjanassa aka
__vacÄ«kamma_nti vacasÄ• kÄ• tabbassa akatattÄ• vacÄ«kammaá¹ƒ. __akriya_nti yathÄ
``saá¹…ghabhedopakkamanivÄ• raá¹‡Ä• ya parakkamanaá¹ƒ paá¹-inissajjÄ• mÄ«â€™â€™
vacÄ«bhedena vÄ• aviÃ±Ã±Ä• panato akiriyaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ hoti.

saá¹…ghabhedakathÄ• vaá¹‡á¹‡anÄ• .

<435> __kiÃ±cipi vattabba_nti ``eko vÄ• dve vÄ• tayo vÄ• â€™ ti vuttasaá¹…ghabhedÄ•
passantehi suá¹‡antehi lajjibhikkhÅ«hi \Be I 220/ visuÃ±ca saá¹…ghamajjhe ca netvÄ• tikk
saá¹…ghabhedÄ• nuvattanassa akattabbataá¹ƒ vatvÄ• tato anoramantÄ• naá¹ƒ Ã±atticatut
samanubhÄ• sanakammaá¹ƒ kÄ• tabbaâ€™â€™ nti idaÃ±ca ``tatiyÄ• nussÄ• vanÄ• ya __y
Ä• pajjanakasaá¹…ghÄ• disesato pubbe Ä• pannÄ• dukkaá¹-athullaccayÄ• paá¹-ippassam
anÄ• pattipakÄ• ro cÄ• ti imaá¹ƒ sÄ• dhÄ• raá¹‡avinicchayaá¹ƒ sandhÄ• yÄ• ha. vacanappa
saá¹…khepato __mÄ• tikÄ• ya_ (Vin III 418-419) vitthÄ• rato __padabhÄ• jane_ (Vin III 418
vattabbo. __assÄ• _ti dutiyasaá¹…ghabhedasikkhÄ• padassa. __ ``samuá¹-á¹-hÄ• nÄ• ... p

iminÄ• sÄ• dhÄ• raá¹‡avinicchayo atidiá¹-á¹-hoti daá¹-á¹-habbaá¹ƒ.

dutiyasaá¹…ghabhedakathÄ• vaá¹‡á¹‡anÄ• .

<436> __uddesapariyÄ• panne_ti \Ne I 165/ ettha ``sikkhÄ• padeâ€™â€™ ti seso, nidÄ• napÄ• rÄ• jikasaá¹…ghÄ• disesaaniyatavitthÄ• rasaá¹…khÄ• te paÃ±cavidhauddesal antogadhasikkhÄ• padavisayeti attho. __ ``uddesapariyÄ• panne sikkhÄ• padeâ€™â€™ _ti ``avacanÄ«yamattÄ• naá¹ƒ karotÄ«â€™â€™ ti imassa visayaá¹ƒ dasseti. __bhikkhu dubba ``yoâ€™â€™ ti ajjhÄ• hÄ• ro. ``dubbacajÄ• tikoti dubbacasabhÄ• vo, vattuá¹ƒ asakkuá¹‡ey Vin III) II 425-426) __aá¹-á¹-hakathÄ• ya_ vuttadovacassatÄ• ya hetubhÅ«tapÄ• picchatÄ• dhammehi samannÄ• gato hutvÄ•  attani vuttaá¹ƒ anusiá¹-á¹-hiá¹ƒ sÄ• daramaggahaá¹‡ena dovacassasabhÄ• voti attho. vuttaÃ±hetaá¹ƒ __padabhÄ• jane_ ``dubbacajÄ• tiko hotÄ«ti d dovacassakaraá¹‡ehi dhammehi samannÄ• gato akkhamo appadakkhiá¹‡aggÄ• hÄ« anusÄ

__avacanÄ«yamattÄ• naá¹ƒ_ \Be I 221/ __karotÄ«_ti ``mÄ•  maá¹ƒ Ä• yasmanto kiÃ±ci ava pÄ• pakaá¹ƒ vÄ• , ahampÄ• yasmante na kiÃ±ci vakkhÄ• mi kalyÄ• á¹‡aá¹ƒ vÄ•  pÄ• pakaá vacanÄ• yÄ• â€™â€™ ti (Vin III 425) vuttanayena attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti. __gar ``tassÄ• â€™â€™ ti idaá¹ƒ ajjhÄ• hÄ• ranayasambandhena labbhati. tatrÄ• yaá¹ƒ yojanÄ• bhikkhu uddesapariyÄ• panne sikkhÄ• pade attÄ• naá¹ƒ avacanÄ«yaá¹ƒ karoti, tassa garuk

kiá¹ƒ vuttaá¹ƒ hoti? yo bhikkhu attano dovacassataá¹ƒ passantehi, suá¹‡antehi ca lajjibhikk Ä• yasmÄ• attÄ• naá¹ƒ avacanÄ«yaá¹ƒ akÄ• si ... pe ... aÃ±Ã±amaÃ±Ã±avuá¹-á¹-hÄ• pane vuttanayena tikkhattuá¹ƒ vuttopi dukkaá¹-aá¹ƒ Ä• pajjitvÄ• pi na vissajjeti, ``so bhikkhu saá¹ Ä• kaá¸• á¸• hitvÄ• vattabboâ€™â€™ ti (Vin III 426) vuttattÄ• hatthe gahetvÄ• Ä• kaá¸• á saá¹…ghamajjhaá¹ƒ netvÄ• tatheva tikkhattuá¹ƒ vutte dukkaá¹-aá¹ƒ Ä• pajjitvÄ• pi na vissa dubbacajÄ• tikassa Ã±atticatutthÄ• ya kammavÄ• cÄ• ya kariyamÄ• ne samanubhÄ• sanak __yya_kÄ• rappattÄ• ya pubbe vuttanayeneva Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• paá¹-ippassambhayamÄ• no saá¹…ghÄ• diseso hotÄ«ti vuttaá¹ƒ hoti.

<437> __dubbace_ti ettha ``sikkhÄ• padeâ€™â€™ ti seso, tathÄ•  __saá¹…ghabhedakava saá¹…ghabhedo eva __saá¹…ghabhedako, _ taá¹ƒ vaá¹‡á¹‡eti kathetÄ«ti saá¹…ghabheda taá¹ƒ? sikkhÄ• padaá¹ƒ, taÃ±ca \Ne I 166/ paá¹-hamameva saá¹…ghabhedakasikkhÄ• pada vuttanayenÄ• ti yojanÄ• . yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``samuá¹-á¹-hÄ• nÄ• dÄ«ni paá¹-hamasaá¹…ghabhedasadisÄ• nevÄ• â€™â€™ ti (Sp (to Vin III) II 425-426). __ ``sabb etena idha dassitena \Be I 222/ ``garukaá¹ƒ siyÄ• â€™â€™ ti etena saá¹…gahitaá¹ƒ saá¹…ghÄ• disesÄ• vasÄ• navinicchayaá¹ƒ vajjetvÄ• ``akate panÄ• â€™â€™ tiÄ• digÄ• th ca ``idamekasamuá¹-á¹-hÄ• naâ€™â€™ ntiÄ• digÄ• thÄ• ya vuttasamuá¹-á¹-hÄ• nÄ• dike c

dubbacakathÄ• vaá¹‡á¹‡anÄ• .

<438> __yo_ kuladÅ«sako bhikkhu, so chandagÄ• mitÄ• dÄ«hi pÄ• pento bhikkhuhi __kam
chandagÄ• mitÄ• dÄ«hi pÄ• panaá¹ƒ accajanto __garukaá¹ƒ phuse_ saá¹…ghÄ• disesaá¹ƒ
``kuladÅ«sakoti kulÄ• ni dÅ«seti pupphena vÄ• phalena vÄ• cuá¹‡á¹‡ena vÄ• mattikÄ• ya
veá¸·uyÄ• vÄ• vejjikÄ• ya vÄ• jaá¹…ghapesanikena vÄ• â€™â€™ ti (Vin III 437) vacanato
lÄ• bhaá¹ƒ nissÄ• ya pupphadÄ• nÄ• dÄ«hi saá¹…gaá¹‡hitvÄ• tathÄ• akarontesu lajjibhikk
saddhÄ• dÅ«sanato __kuladÅ«sako, _ bhikkhu.

__chandagÄ• mitÄ• dÄ«hi pÄ• pento_ti kuladÅ«sanakammaá¹ƒ karontaá¹ƒ disvÄ• vÄ• su
Ä• pajjitabbadukkaá¹-ato muccanatthÄ• ya ``Ä• yasmÄ• kho ... pe ... alante idha vÄ• senÄ•
pesale bhikkhÅ« ``chandagÄ• mino ca bhikkhÅ« ... pe ... ekaccaá¹ƒ na pabbÄ• jentÄ«â€™â
catÅ«hi agatigamanehi yojentoti attho. __kamme kariyamÄ• ne_ti yathÄ• vuttanayena attÄ•
bhikkhÅ«naá¹ƒ kariyamÄ• naá¹ƒ akkosanaÃ±ca paribhÄ• sanaÃ±ca ye passanti, ye ca suá¹
evaá¹ƒ avaca, na ca bhikkhÅ« chandagÄ• mino ... pe ... alante idha vÄ• senÄ• â€™â€™ ti t
dukkaá¹-aá¹ƒ Ä• pajjitvÄ• pi appaá¹-inissajjantaá¹ƒ hatthe gahetvÄ• Ä• kaá¸• á¸• hitvÄ• sa
``mÄ• yasmÄ• evaá¹ƒ avacÄ• â€™â€™ tiÄ• dinÄ• nayeneva \Be I 223/ punapi tikkhattuá¹
Ä• pajjitvÄ• pi appaá¹-inissajjantassa Ã±atticatutthÄ• ya kammavÄ• cÄ• ya samanubhÄ• sa
vuttaá¹ƒ hoti. __garukaá¹ƒ phuse_ti Ã±attiyÄ• dukkaá¹-aá¹ƒ, dvÄ«hi kammavÄ• cÄ• hi thull
paá¹-ippassambhento tatiyakammavÄ• cÄ• ya ante __yya_kÄ• re sampatte saá¹…ghÄ• dis
hoti.

439-40__._ ``kulÄ• ni \Ne I 167/ dÅ«seti pupphena vÄ• â€™â€™ tiÄ• dinÄ• (Vin III 437) na
vuttakuladÅ«sanopakaraá¹‡abhÅ«tacuá¹‡á¹‡apaá¹‡á¹‡Ä• dÄ«su vinicchayaá¹ƒ dassetumÄ
_ntiÄ• di. __cuá¹‡á¹‡a_nti sirÄ«sapaá¹‡á¹‡Ä• dicuá¹‡á¹‡aá¹ƒ. __paá¹‡á¹‡a_nti
tambÅ«lapaá¹‡á¹‡atÄ• lapaá¹‡á¹‡Ä• dikhÄ• ditabbÄ• khÄ• ditabbapaá¹‡á¹‡aá¹ƒ. __phala_
__puppha_nti campakÄ• dipupphaá¹ƒ. __veá¸·u_nti andoá¸·ikÄ• pÄ• á¹-aá¹ƒ kiraá¹‡á¸• Ä• d
__kaá¹-á¹-ha_nti gehadÄ• ruá¹ƒ, indhanaÃ±ca. __mattika_nti pÄ• katikaá¹ƒ, paÃ±cavaá¹‡á¹

attano santakaá¹ƒ, tÄ• vakÄ• likÄ• divasena gahitaá¹ƒ vÄ• cuá¹‡á¹‡aá¹ƒ ... pe ... mattikaá¹
kulasaá¹…gahaá¹‡atthÄ• ya dadato kuladÅ«sanadukkaá¹-aá¹ƒ hotÄ«ti sambandho. __theyy
``dadatoâ€™â€™ _ti idaá¹ƒ sÄ• mivacanaá¹ƒ __ ``kÄ• tabboâ€™â€™ _ti paccattavacanant
``dadantoâ€™â€™ ti vibhattivipariá¹‡Ä• mena paccattavacanantaá¹ƒ anuvattetabbaá¹ƒ. __k
kÄ• retabboti attho. iminÄ• saá¹…ghasantakaá¹ƒ, gaá¹‡asantakaá¹ƒ, aÃ±Ã±apuggalasanta
kulasaá¹…gahatthaá¹ƒ corikÄ• ya dento bhaá¹‡á¸• agghena kÄ• retabboti imaá¹ƒ vinicchay
__saá¹…ghaÃ±Ã±asantake_ti saá¹…ghaÃ±Ã±asantakacuá¹‡á¹‡Ä• diketi attho. ettha __aÃ±
gaá¹‡apuggalÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

<441> __saá¹…ghikaá¹ƒ garubhaá¹‡á¸• aá¹ƒ vÄ• _ti saá¹…ghasantakaá¹ƒ garubhaá¹‡á¸• a
paá¹‡á¹‡Ä• dikaá¹ƒ. __senÄ• sananiyÄ• mita_nti ``ettakÄ• phalarukkhÄ• dayo senÄ• sane
evaá¹ƒ niyamitaá¹ƒ \Be I 224/ vÄ• . __issaravatÄ• ye vÄ• _ti __eva_kÄ• rena ``theyyÄ• â€™
nivattitaá¹ƒ.

<442> __haritvÄ• vÄ• _ti attanÄ• yeva haritvÄ• vÄ• . ``pupphaá¹ƒ dentassÄ• â€™â€™ ti
uparipi. __harÄ• petvÄ• vÄ• _ti aÃ±Ã±assa hatthe pesetvÄ• vÄ• . __pakkositvÄ• vÄ• _ti Ä
pakkosÄ• petvÄ• vÄ• ti upalakkhaá¹‡ato labbhati. __Ä• gatassa vÄ• _ti attanÄ• eva Ä• ga
``kulasaá¹…gahaá¹‡atthÄ• yÄ• â€™â€™ _ti vacanena ``evarÅ«pe adhippÄ• ye asati vaá¹-á
``cetiyaá¹ƒ pÅ«jaá¹ƒ karontÄ• pi `pÅ«jessÄ• mÄ• â€™ ti pupphÄ• ni gahetvÄ• gacchantÄ•
sampattÄ• naá¹ƒ cetiyapÅ«janatthÄ• ya denti, etampi pupphadÄ• naá¹ƒ nÄ• ma na hotÄ«â€
III) II 436-437) __aá¹-á¹-hakathÄ• _gataá¹ƒ sabbaá¹ƒ vinicchayaá¹ƒ dassitaá¹ƒ hoti.

<443> evaá¹ƒ ussaggaá¹ƒ dassetvÄ• apavÄ• daá¹ƒ dassetumÄ• ha __ ``haritvÄ• vÄ• â€™
``harÄ• petvÄ• â€™â€™ _ti iminÄ• yojetabbassa __vÄ• _-saddassa avuttasampiá¹‡á¸• an
pakkosÄ• petvÄ• \Ne I 168/ vÄ• , Ä• gatÄ• naá¹ƒ vÄ• â€™â€™ ti ca saá¹…gayhati. __Ä• g
haritvÄ• dÄ• nÄ• diá¹ƒ nivatteti.

<444> __taÃ±cÄ• _ti mÄ• tÄ• pituÄ• dÄ«naá¹ƒ taá¹ƒ pupphadÄ• naÃ±ca. __vatthupÅ«jatth
ratanattayapÅ«janatthaá¹ƒ. __na panaÃ±Ã±athÄ• _ti aÃ±Ã±ena pakÄ• rena dÄ• tuá¹ƒ na va
dÄ• tuá¹ƒ na vaá¹-á¹-ati, koyaá¹ƒ pakÄ• roti Ä• ha __ ``sivÄ• dÄ«â€™â€™ _tiÄ• di. __sivÄ•
mahissarÄ• didevatÄ• pÅ«janatthaÃ±ca. __maá¹‡á¸• anattha_nti piá¸·andhanatthaá¹ƒ. evaá
adÄ• tabbappakÄ• raniyamanena ``imaá¹ƒ vikkiá¹‡itvÄ• jÄ«vikaá¹ƒ kappessantÄ«â€™â€™
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

<445> __ ``phalÄ• dÄ«su_ \Be I 225/ __ ... pe ... vinicchayoâ€™â€™ _ti iminÄ• ``haritvÄ•
vÄ• â€™â€™ tiÄ• dinÄ• pubbe vuttavinicchayo phalapaá¹‡á¹‡Ä• dÄ«su sabbattha samÄ•

<446> __ ``pupphÄ• dibhÄ• janeâ€™â€™ _ti pupphaphalÄ• dÄ«naá¹ƒ bhÄ• janakÄ• le. __
pupphÄ• dibhÄ• janatthaá¹ƒ __khandhake_ vuttanayena saá¹…ghena sammatena bhikkhun
bhÄ• janaá¹-á¹-hÄ• naá¹ƒ Ä• gatassa. __itarenÄ• _ti saá¹…ghasammutiá¹ƒ vinÄ• pupphÄ•
__Ã±Ä• petvÄ• dÄ• tabba_nti sabbaá¹ƒ saá¹…ghaá¹ƒ jÄ• nÄ• petvÄ• dÄ• tabbaá¹ƒ.

<447> __upaá¸• á¸• habhÄ• va_nti ekena bhikkhunÄ• laddhabbabhÄ• gato upaá¸• á¸• haá
_nti iminÄ• upaá¸• á¸• hatopi appataraá¹ƒ gahitaá¹ƒ.

<448> __paribbayavihÄ«nassÄ• _ti taá¹‡á¸• ulÄ• dijÄ«vitavuttivayamÅ«larahitassa. __sam
attano samÄ«pamupagatassa issarassa ca. ``dÄ• tabbaá¹ƒ tu sakaá¹ƒ phalaâ€™â€™ nti im

``paribbayavihÄ«nÄ• naá¹ƒ, dÄ• tuá¹ƒ saparasantakaâ€™â€™ nti __khuddasikkhÄ• ya_ Ä•
phalaâ€™â€™ nti vuttaá¹ƒ. tattha paravacanena vissÄ• sikÄ• naá¹ƒ gahaá¹‡aá¹ƒ, idha pan
gahetvÄ• dÄ«yamÄ• nampi sasantakamevÄ• ti ``sakaâ€™â€™ nti vuttanti gahetabbaá¹ƒ.

449-50__._ yatra saá¹…ghÄ• rÄ• me saá¹…ghena phalarukkhaparicchedaá¹ƒ katvÄ• katik
``Ä• gantukÄ• naá¹ƒ ettakaá¹ƒ phalaá¹ƒ dÄ• tabbaâ€™â€™ nti phalaparicchedaá¹ƒ katvÄ•
phalaá¹ƒ dÄ• tabbaâ€™â€™ nti \Ne I 169/ rukkhaparicchedaá¹ƒ katvÄ• vÄ• saá¹…ghena
katÄ• ti attho. __tatrÄ• gatassapÄ«_ti evaá¹ƒ á¹-hapitakatikavattaá¹ƒ taá¹ƒ saá¹…ghÄ• rÄ•
Ä• gatassÄ• pi.

__yathÄ• pariccheda_nti \Be I 226/ saá¹…ghena tathÄ• kataphalarukkhaparicchedamanati
ocinitvÄ• á¹-hapitaphalaá¹ƒ, kappiyakÄ• rakehi ocinÄ• petvÄ• vÄ• dentassa. ocitaphale ca
phalatthÄ• ya Ä• gatesu vattitabbavidhiá¹ƒ dassetumÄ• ha __ ``dassetabbÄ• pi vÄ• â€™â€
seso. __ca_-kÄ• raá¹ƒ __api_-saddena ekato katvÄ• ``apicÄ• â€™â€™ ti yojanÄ• . evaá¹ƒ
paricchinnarukkhÄ• dassetabbÄ• ti iminÄ• ``idha phalÄ• ni sundarÄ• ni, ito gaá¹‡hathÄ• â
vattabbaâ€™â€™ nti (Sp (to Vin III) II 436-437) __aá¹-á¹-hakathÄ• _ byatirekato dassitÄ• h

<451> __ ``khaá¹‡itvÄ• â€™â€™ _ti etena ``khaá¹‡Ä• petvÄ• â€™â€™ ti idampi saá¹…ga
nti vakkhamÄ• nattÄ• __pathavi_nti ettha ``akappiyaâ€™â€™ nti labbhati. tenevÄ• ha __ ``
__ ``mÄ• lÄ• gacchaâ€™â€™ _nti iminÄ• pupphÅ«page taruá¹‡agacche ca mallikÄ• suma
saá¹…gaá¹‡hÄ• ti. yathÄ• ha __aá¹-á¹-hakathÄ• ya_ ``taruá¹‡akÄ• hi puppharukkhÄ• pi pu
`mÄ• lÄ• vacchÄ• â€™ tveva vuccantÄ«â€™â€™ ti (Sp (to Vin III) II 431). __Ä• di_-sadden
bhesajjarase osadhagacche ca saá¹…gaá¹‡hÄ• ti. ``ropÄ• paneâ€™â€™ ti vakkhamÄ• nat
``ropaneâ€™â€™ ti iminÄ• yujjati.

``sayaá¹ƒ khaá¹‡itvÄ• â€™â€™ ti kasmÄ• na yujjatÄ«ti? ``khaá¹‡Ä• petvÄ• â€™â€™ ti va
``yo pana bhikkhu pathaviá¹ƒ khaá¹‡eyya vÄ• khaá¹‡Ä• peyya vÄ• , pÄ• cittiyaâ€™â€™ nt
khaá¹‡Ä• pane pÄ• cittiyena bhavitabbattÄ• ca ``khaá¹‡itvÄ• â€™â€™ ti iminÄ• ca khaá¹‡
dvinnameva gahetabbattÄ• na yujjati. __kuladÅ«sane_ti kuladÅ«sananimittaá¹ƒ. akappiyap
khaá¹‡Ä• petvÄ• ca sayaá¹ƒ mÄ• lÄ• gacchÄ• diropane kate __assa_ mÄ• lÄ• gacchÄ• di
akappiyapathavÄ«khaá¹‡anapaccayena __pÄ• cittiyena_ saddhiá¹ƒ __kuladÅ«sane_ kulad
hotÄ«ti yojanÄ• .

<452> __ ``tathÄ• â€™â€™ _ti \Ne I 170/ iminÄ• ``sayaá¹ƒ ropaneâ€™â€™ ti idaá¹ƒ vinÄ
saá¹…gaá¹‡hÄ• ti. __ ``akappiyena vÄ• kyenÄ• â€™â€™ _ti idaá¹ƒ ``akappiyapathaviá¹ƒ k
iminÄ• ca ``ropÄ• paneâ€™â€™ ti iminÄ• ca yujjati. ``imaá¹ƒ bhÅ«miá¹ƒ khaá¹‡a, imaá¹ƒ
tiÄ• dikaá¹ƒ akappiyaá¹ƒ vohÄ• raá¹ƒ vatvÄ• akappiyapathaviá¹ƒ khaá¹‡Ä• petvÄ• mÄ• lÄ
kÄ• rÄ• pentassÄ• pi tatheva pÄ• cittiyaÃ±ca dukkaá¹-aÃ±ca hotÄ«ti attho.

khaá¹‡anaropanehi dvÄ«hi pÄ• cittiyadukkaá¹-Ä• ni avasiá¹-á¹-hehi tadatthikehi sabbavohÄ
hotÄ«ti Ä• ha __ ``sabbatthÄ• â€™â€™ _tiÄ• di. __kuladÅ«sane_ti nimitte, visaye vÄ• bhu
vÄ• kyena pana pathaviá¹ƒ khaá¹‡Ä• petvÄ• akappiyena vÄ• kyena ropÄ• panepi tathÄ• p
bhikkhuno dukkaá¹-aá¹ƒ vuttaá¹ƒ. __sabbattha_ ito paresupi tadatthikena sabbavohÄ• raby
kuladÅ«sananimittaá¹ƒ bhikkhuno dukkaá¹-aá¹ƒ vuttanti yojanÄ• .

<453> kappiyabhÅ«miyÄ• attanÄ• khaá¹‡ane, akappiyavohÄ• rena khaá¹‡Ä• pane ca pÄ
dukkaá¹-aá¹ƒyeva vuttanti Ä• ha __ ``ubhayattha cÄ• â€™â€™ _tiÄ• di. ettha ``evaâ€™â€™
yathÄ• vuttamatthaá¹ƒ nigameti. evaá¹ƒ yathÄ• vuttanayena kappiyabhÅ«miyampi
mÄ• lÄ• gacchÄ• diropanaropÄ• panasaá¹…khÄ• tesu dvÄ«su á¹-hÄ• nesu ca bhikkhuno d

<454> __sadukkaá¹-Ä• _ \Be I 228/ __pÄ• cittÄ«_ti ``Ä• vÄ• á¹-aá¹ƒ khaá¹‡a, gacchaá¹ƒ ro
ekavÄ• raá¹ƒ Ä• á¹‡atte bahÅ« Ä• vÄ• á¹-e khaá¹‡itvÄ• bahÅ«su gacchesu ropitesupi Ä• á
saha pÄ• cittiyaá¹ƒ hotÄ«ti ayamattho akappiyabhÅ«miá¹ƒ sandhÄ• ya vutto. __ ``suddhaá¹
_nti idaá¹ƒ akappiyabhÅ«miyaá¹ƒ kappiyena vohÄ• rena Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• pakassa
akappiyavohÄ• rena Ä• vÄ• á¹-aá¹ƒ khaá¹‡Ä• pakassa ca ``imaá¹ƒ gacchaá¹ƒ ropehÄ«â€™
Ä• pajjitabbaá¹ƒ kuladÅ«sanadukkaá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<455> __kappiyeneva vÄ• kyenÄ• _ti ettha __kappiyavÄ• kyaá¹ƒ_ nÄ• ma ``ettha Ä• vÄ• á
Ä• vÄ• á¹-aá¹ƒ jÄ• nitabbaá¹ƒ, ettha Ä• vÄ• á¹-ena bhavitabbaâ€™â€™ nti evarÅ«paá¹ƒ vÄ
ettha jÄ• na, ayaá¹ƒ gaccho ettha jÄ• nitabboâ€™â€™ tiÄ• divÄ• kyaÃ±ca. __eva_kÄ• rena
kappiyÄ• kappiyamissakavohÄ• raÃ±ca nivatteti. pariyÄ• yobhÄ• sanimittakammaá¹ƒ pana
vaá¹-á¹-atÄ«â€™â€™ ti \Ne I 171/ (Sp (to Vin III) II 431) __aá¹-á¹-hakathÄ• _vacanato vaá¹
ca bhÅ«miyÄ• _ti kappiyÄ• kappiyabhÅ«mÄ«su dvÄ«su. __ropane_ti ettha sambandhato, p
``mÄ• lÄ• gacchÄ• dÄ«naâ€™â€™ nti labbhati.

``vÄ• kyenÄ• â€™â€™ ti vuttattÄ• ``ropÄ• paneâ€™â€™ ti vattabbo, ``ropaneâ€™â€™ ti
suddhakattuniddesena payojakassÄ• pi saá¹…gahetabbato gÄ• thÄ• bandhavasena vuttaá¹
``sayaá¹ƒ ropetuâ€™â€™ nti ettha ``sayaâ€™â€™ nti iminÄ• visesetvÄ• ``ropÄ• petuâ€™
``paribhogatthÄ• ya hi kappiyabhÅ«miyaá¹ƒ vÄ• akappiyabhÅ«miyaá¹ƒ vÄ• kappiyavohÄ•
anÄ• pattÄ«â€™â€™ ti (Sp (to Vin III) II 431) __aá¹-á¹-hakathÄ• vinicchayo_ imÄ• ya gÄ• th
veditabbo. __koci doso_ti pÄ• cittiyaÃ±ca dukkaá¹-aÃ±cÄ• ti vuttadosesu ekopi doso na vijj

456-7__._ __ ``sayaá¹ƒ_ \Be I 229/ __ropetuâ€™â€™ _nti idaá¹ƒ ``Ä• rÄ• mÄ• dÄ«namatth
sambandhitabbaá¹ƒ.

__Ä• di_-saddena vanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __sayaá¹ƒ ropitassa vÄ• _ti ettha __vÄ•

``ropÄ• pitassÄ• â€™â€™ ti idaá¹ƒ saá¹…gaá¹‡hÄ• ti, etassa visesanatthaá¹ƒ ``kappiyena
pÄ• á¹-haseso. ayaá¹ƒ pana vinicchayo ``Ä• rÄ• matthÄ• ya pana vanatthÄ• ya ca chÄ• yat
akappiyavohÄ• ramattameva na vaá¹-á¹-ati, sesaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III)
__aá¹-á¹-hakathÄ• _gatanayena veditabbo. anto Ä• rÄ• mabhÅ«sanatthÄ• ya, bahi araÃ±Ã±
suddhacittena ``imaá¹ƒ jÄ• nÄ• â€™â€™ tiÄ• dikappiyavohÄ• rena ropÄ• pitarukkhe ca kap
vÄ• akappiyavohÄ• rena kÄ• rÄ• pite vÄ• akappiyabhÅ«miyaÃ±ca kappiyavohÄ• rena atta
kate vÄ• Ä• vÄ• á¹-e attanÄ• ropite rukkhe ca phalaá¹ƒ paribhuÃ±jituá¹ƒ icchati ce, paribhu
vaá¹-á¹-atÄ«ti attho.

Ä• rÄ• mÄ• dÄ«namatthÄ• ya kappiyabhÅ«miyaá¹ƒ sayaá¹ƒ ropitassa vÄ• kappiyabhÅ«mi
vÄ• kappiyavohÄ• rena ropÄ• pitassa vÄ• rukkhassa yaÃ±ca phalaá¹ƒ, taá¹ƒ phalaá¹ƒ par
vaá¹-á¹-atÄ«ti yojanÄ• . katthaci potthakesu ``Ä• rÄ• mÄ• dÄ«namatthÄ• yÄ• â€™â€™ ti gÄ
\Ne I 172/ ``kulasaá¹…gahaá¹‡atthÄ• yÄ• â€™â€™ tiÄ• digÄ• thÄ• dissati. sÄ• pÄ• á¸·ikk
aá¹-á¹-hÄ• nappayuttÄ• , ``pupphÄ• naâ€™â€™ ntiÄ• digÄ• thÄ• ya purato vuccamÄ• nÄ•

<458> __sabbatthÄ• _ti Ä• rÄ• mÄ• diatthÄ• ya pubbe viya attanÄ• ropitesu, ropÄ• pitesu
mÄ• lÄ• gacchÄ• dÄ«su. __akappiyodakeneva pÄ• cittÄ«_ti ``yo pana bhikkhu jÄ• naá¹ƒ sa
udakaá¹ƒ tiá¹‡aá¹ƒ vÄ• mattikaá¹ƒ vÄ• siÃ±ceyya vÄ• siÃ±cÄ• peyya vÄ• , pÄ• cittiyaâ€™
pÄ• citti eva, na dukkaá¹-anti attho.

<459> idÄ• ni dukkaá¹-ena saddhiá¹ƒ pÄ• cittiyavisayaá¹ƒ dasseti __ ``kula ... pe ... dukkaá
__siÃ±cato_ti kappiyodakeneva siÃ±cato, siÃ±cÄ• payato ca.

<460> __tesaá¹ƒyeva dvinnaá¹ƒ pana atthÄ• yÄ• _ti kuladÅ«sanaparibhogÄ• naá¹ƒ dvinna
siÃ±cÄ• pane_ti ettha ``mÄ• lÄ• gacchÄ• dÄ«naâ€™â€™ nti pakaraá¹‡ato labbhati. __dukk
``kevalaâ€™â€™ nti seso.

<461> __ocinÄ• pane_ti aÃ±Ã±ehi pupphÄ• naá¹ƒ ocinÄ• pane. __sayamocinane cÄ• pÄ«
__sapÄ• cittiyadukkaá¹-a_nti ``bhÅ«tagÄ• mapÄ• tabyatÄ• ya pÄ• cittiyaâ€™â€™ nti (Vin I
pupphocinanahetu pÄ• cittiyaÃ±ca kuladÅ«sanadukkaá¹-aÃ±ca hotÄ«ti vuttaá¹ƒ hoti.

<462> pÅ«jÄ• diatthÄ• ya, kulasaá¹…gahatthÄ• ya ca pupphÄ• naá¹ƒ ocinanaocinÄ• panÄ
Ä• pajjanappakÄ• raá¹ƒ dassetumÄ• ha __ ``pupphÄ• naâ€™â€™ _nti. ``pupphÄ• naá¹ƒ ga
hotÄ«â€™â€™ ti vuttattÄ• __pupphamocinato_ti ettha ``visuá¹ƒ visuâ€™â€™ nti seso. eke
pupphagaá¹‡anÄ• ya pÄ• cittiyaá¹ƒ hotÄ«ti attho. ``ekena payogena bahÅ«ni pupphÄ• ni oc
payogagaá¹‡anÄ• ya hotÄ«â€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ idha byatirekato
``ocinatoâ€™â€™ _ti iminÄ• ``ocinÄ• payatoâ€™â€™ ti idaÃ±ca kiriyÄ• sÄ• maÃ±Ã±e vise
upalakkhaá¹‡ato vÄ• dassitanti.

tattha \Be I 231/ ca pupphÄ• ni visuá¹ƒ visuá¹ƒ vatvÄ• ocinÄ• pentassa pupphÄ• naá¹ƒ ga
\Ne I 173/ Ä• pajjati. ekavÄ• ramÄ• á¹‡attena bahÅ«ni pupphÄ• ni bahÅ«su ca vÄ• resu oci
hotÄ«ti vinicchayo daá¹-á¹-habbo. idaá¹ƒ sabbappakÄ• raá¹ƒ anantaravuttagÄ• thÄ• ya das
daá¹-á¹-habbanti Ã±Ä• petumÄ• ha __ ``kulatthaá¹ƒ ce sadukkaá¹-Ä• â€™â€™ _ti. __kulatt
kulasaá¹…gahatthaá¹ƒ. ``sadukkaá¹-Ä• â€™â€™ ti vuttattÄ• pÄ• cittiyaÃ±ca dukkaá¹-aÃ±c
siddhaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pupphagaá¹‡anÄ• ya dukkaá¹-apÄ• cittiy
III) II 431).

<463> ganthanaá¹ƒ __gantho, _ tena nibbattaá¹ƒ __ganthimaá¹ƒ_. esa nayo sabbattha. ga
sayameva vakkhati. saá¹…gahaá¹‡aá¹ƒ __saá¹…gaho, _ pupphÄ• naá¹ƒ saá¹…gahoti vigg

<464> imÄ• ni ganthimÄ• dÄ«ni sarÅ«pato dassetumÄ• ha __ ``tattha daá¹‡á¸• ena daá¹‡á
tattha __tatthÄ• _ti tesu chasu pupphasaá¹…gahesu. __ ``daá¹‡á¸• ena daá¹‡á¸• aá¹ƒ vÄ• a
sadaá¹‡á¸• auppalÄ• dikusumaá¹ƒ sandhÄ• yÄ• ha. __ ``vaá¹‡á¹-enapi ca vaá¹‡á¹-akaâ€™
savaá¹‡á¹-akarattakusumÄ• diá¹ƒ sandhÄ• yÄ• ha. __karaá¹‡aá¹ƒ sabba_nti kataá¹ƒ sabba
kappiyavidhivibhÄ• gaá¹ƒ ``sabbametaâ€™â€™ miccÄ• digÄ• thÄ• yaá¹ƒ vakkhati.

<465> __suttÄ• dÄ«hi gopphetvÄ• _ti ettha ``vassikapupphÄ• dÄ«nÄ«â€™â€™ ti seso. su
vÄ• vassikÄ• dipupphe ganthitvÄ• katapupphavikÄ• ro __gopphimaá¹ƒ_ nÄ• ma. ekato va
__ubhatovaá¹‡á¹-ikÄ• _ti etthÄ• pi eseva nayo. appatthe vÄ• sakatthe vÄ• __ka_-kÄ• ro d
itthiliá¹…gavisaye __ka_-kÄ• rato pubbÄ• kÄ• rassa __i_-kÄ• rÄ• deso.

sabbapupphÄ• naá¹ƒ vaá¹‡á¹-Ä• ni ekadisÄ• ya katvÄ• ganthitapupphÄ• vali __ekatovaá¹
ubhayadisÄ• ya katvÄ• ganthitapupphÄ• vali \Be I 232/ __ubhatovaá¹‡á¹-ikÄ• _ nÄ• mÄ• ti
duvidhaá¹ƒ hotÄ«ti attho. ``vÄ• kaá¹ƒ vÄ• valliá¹ƒ vÄ• rajjuá¹ƒ vÄ• diguá¹‡aá¹ƒ katvÄ• tat
nÄ«pakadambÄ• divaá¹‡á¹-arahitÄ• ni pupphÄ• ni veá¹-hetvÄ• gahaá¹‡aá¹ƒ gopphimaá¹ƒ
III) II 431 atthato samÄ• naá¹ƒ) __aá¹-á¹-hakathÄ• ya_ vuttaá¹ƒ.

<466> __bundesÅ«_ti mÅ«lesu. __makulÄ• dika_nti ettha __Ä• di_-saddena vaá¹‡á¹-arahi
vaá¹‡á¹-asahitamallikÄ• dipupphaÃ±ca saá¹…gahitaá¹ƒ. __sÅ«ciÄ• dÄ«hÄ«_ti ettha __Ä• c
saá¹…gaá¹‡hÄ• ti \Ne I 174/. __mÄ• lÄ• vikatÄ«_ti pupphamÄ• lÄ• vikati. sÅ«ciÄ• dÄ«hi __
bundesu vijjhitvÄ• Ä• vutÄ• mÄ• lÄ• vikati __vedhimaá¹ƒ_ nÄ• mÄ• ti vuccatÄ«ti yojanÄ• .

<467> __ ``veá¹-himaá¹ƒ_ nÄ• ma pupphadÄ• mapupphahatthakesu daá¹-á¹-habbaâ€™â€
__aá¹-á¹-hakathÄ• ya_ dassitappakÄ• resu paá¹-hamappakÄ• raá¹ƒ dasseti __ ``veá¹-hetvÄ
vÄ• â€™â€™ _ti. dhammadesanÄ• ya vÄ• paá¹-imÄ• ya vÄ• dhÄ• tuyÄ• vÄ• pÅ«jaá¹ƒ k
mÄ• lÄ• dÄ• makalÄ• paá¹ƒ olambitvÄ• agge ghaá¹-ikÄ• kÄ• radassanatthaá¹ƒ mÄ• lÄ• va

parikkhipantÄ• veá¹-henti, idaá¹ƒ evarÅ«paá¹ƒ mÄ• lÄ• guá¹‡akaraá¹‡ampi veá¹-himaá¹ƒ n

aÃ±Ã±appakÄ• raá¹ƒ dasseti __ ``vÄ• kÄ• dÄ«hi ca baddhaá¹ƒ vÄ• â€™â€™ _ti, ``bandhit
``kataâ€™â€™ nti iminÄ• sambandho. ekacce uppalÄ• didÄ«ghadaá¹‡á¸• akusumÄ• ni aá
kalÄ• paá¹ƒ katvÄ• tesameva daá¹‡á¸• Ä• naá¹ƒ vÄ• kehi vÄ• aÃ±Ã±ena yena kenaci daá
visuá¹ƒ vÄ• bandhitvÄ• uppalahatthÄ• diá¹ƒ karonti, taÃ±ca veá¹-himaá¹ƒ nÄ• mÄ• ti vutta
na vaá¹-á¹-ati.

kappiyakÄ• rakehi \Be I 233/ ocinitvÄ• á¹-hapitapupphÄ• ni sÄ• á¹-ake pakkhipitvÄ• bhaá¹
bandhituá¹ƒ na vaá¹-á¹-ati. tesuyeva pupphesu acchinnena daá¹‡á¸• ena vÄ• tasmiá¹ƒyeva
acchinnavÄ• kena vÄ• kalÄ• paá¹ƒ katvÄ• bandhituá¹ƒ, aá¹ƒsabhaá¹‡á¸• ikÄ• ya pakkhipi
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tesaá¹ƒyeva pana vÄ• kena vÄ• daá¹‡á¸• ena bandh
vÄ• kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. ``vÄ• kena vÄ• daá¹‡á¸• ena vÄ• â€™ ti ca idaá¹ƒ
bandhanaá¹ƒ sandhÄ• ya vadantÄ«â€™â€™ ti __sÄ«haá¸·agaá¹‡á¹-hipade_ vuttaá¹ƒ. padu
padumÄ• dipaá¹‡á¹‡esu nÄ• á¸·ehi pavesetvÄ• nÄ• á¸·ehi bahi katvÄ• paá¹‡á¹‡ena puppl
paá¹‡á¹‡agge bandhituá¹ƒ vaá¹-á¹-ati. ``daá¹‡á¸• e pana bandhituá¹ƒ na vaá¹-á¹-atÄ«â€™â
II 431) ca __aá¹-á¹-hakathÄ• ya_meva vuttaá¹ƒ.

<468> __pupphamÄ• lÄ• hi pÅ«raá¹‡e_ti pupphÄ• valÄ«hi pÅ«raá¹‡e. idaá¹ƒ kattha labbha
_ntiÄ• di. __pupphapaá¹-aá¹ƒ_ nÄ• ma mÄ• lÄ• valiyo tantaá¹ƒ viya pasÄ• retvÄ• vatthaá¹
mÄ• lÄ• valÄ«hi vÄ• yitapaá¹-aá¹ƒ vuccati. idaá¹ƒ pupphapaá¹-aá¹ƒ mÄ• lÄ• valÄ«hi dÄ«gh
\Ne I 175/ purime gahitaá¹ƒ, tiriyato vÄ• yanaá¹ƒ sandhÄ• ya vakkhamÄ• ne vÄ• yimepi gah
veditabbo. __paá¹-Ä• dÄ«na_nti __Ä• di_-saddena cetiyadhÄ• tukaraá¹‡á¸• akavedikÄ• dÄ

__parikkhepesu labbhatÄ«_ti bodhikkhandhÄ• dÄ«naá¹ƒ punappunaá¹ƒ parikkhipanesu lab
pupphÄ• valÄ«hi parikkhipantehi paá¹-hamavaddhaá¹-á¹-hÄ• ne pupphÄ• valiyÄ• anatikkÄ
á¹-hÄ• naá¹ƒ yÄ• va pÄ• puá¹‡Ä• ti, tÄ• va aÃ±Ã±ena gahetvÄ• parikkhipantena Ä• haritvÄ
patte aÃ±Ã±assa dÄ• navasena bodhikkhandhaá¹ƒ, cetiyaá¹ƒ, dhÄ• tukaraá¹‡á¸• akaá¹ƒ vÄ
chÄ• detuá¹ƒ \Be I 234/ vaá¹-á¹-atÄ«ti __aá¹-á¹-hakathÄ• ya_ vuttaá¹ƒ. sacepi dveyeva bhik
á¹-hatvÄ• pariyÄ• yena haranti, vaá¹-á¹-atiyevÄ• ti vadanti. pupphapaá¹-avÄ• yanatthaá¹ƒ
pasÄ• riyamÄ• napupphÄ• valÄ«su ca eseva vinicchayo.

dÄ«ghapupphÄ• valiá¹ƒ nÄ• gadantesu pakkhipitvÄ• puna pakkhipituá¹ƒ na vaá¹-á¹-ati. ``n
pupphavalayaá¹ƒ pavesetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti vuttattÄ• aÃ±Ã±ehi valayaá¹ƒ katvÄ
dinnapupphÄ• valivalayaá¹ƒ dhÄ• tukaraá¹‡á¸• athupikÄ• ya pavesetuá¹ƒ vaá¹-á¹-ati. ``mÄ•
kataá¹ƒ pupphadÄ• maá¹ƒ labhitvÄ• Ä• sanamatthakÄ• dÄ«su bandhituá¹ƒ vaá¹-á¹-atÄ«â€
pupphadÄ• mapupphÄ• valÄ«naá¹ƒ puppharahitÄ• ya suttakoá¹-iyÄ• rajjudaá¹‡á¸• Ä• dÄ«

<469> __puppharÅ«paá¹ƒ_ nÄ• ma ``gopphimapuppheheva hatthiassÄ• dirÅ«pakÄ• ni kar
vÄ• yimaá¹-á¹-hÄ• ne tiá¹-á¹-hantÄ«â€™â€™ ti (Sp (to Vin III) II 431) vuttattÄ• taá¹ƒtaá¹ƒrÅ
katvÄ• pupphÄ• valiyo nivesetvÄ• kariyamÄ• naá¹ƒ hatthiassÄ• dirÅ«paá¹ƒ. imasmiá¹ƒ __
``tÄ• nipi vÄ• yimaá¹-á¹-hÄ• ne tiá¹-á¹-hantÄ«â€™â€™ ti vuttattÄ• ca ``aÃ±Ã±ehi kataparic
á¹-hapentena hatthiassÄ• dirÅ«pakampi kÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II
__aá¹-á¹-hakathÄ• _pÄ• á¹-hassa __sÄ• ratthadÄ«paniyaá¹ƒ_ ``pupphÄ• ni á¹-hapentenÄ•
pÄ• katikapupphÄ• ni á¹-hapentena. pupphadÄ• maá¹ƒ pana pÅ«janatthÄ• ya bhÅ«miyaá¹ƒ
aphusÄ• petvÄ• vÄ• diguá¹‡aá¹ƒ katvÄ• á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti (Sp-á¹-
hatthiÄ• dirÅ«paá¹ƒ pÅ«rentena mÄ• lÄ• valiá¹ƒ aÃ±Ã±ehi kataparicchede sambandhitvÄ•
pÄ• sÄ• á¹‡aÄ• sanamaÃ±capÄ«á¹-hahatthirÅ«pÄ• dimatthake á¹-hapetvÄ• pÅ«janappakÄ

__pupphapaá¹-a_nti \Be I 235/ \Ne I 176/ pubbe vuttappakÄ• raá¹ƒ pupphapaá¹-aá¹ƒ pÅ«re
parivattetvÄ• na á¹-hapetabbÄ• , vÄ• yantena aÃ±Ã±ehi pÅ«ritepi ekÄ• pi pupphÄ• vali na
pÅ«rimavÄ• yimÄ• naá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. __Ä• di_ggahaá¹‡ena pupphajÄ• laá¹ƒ saá
jÄ• lacchiddagaá¹‡anÄ• ya dukkaá¹-aá¹ƒ hoti. ``bhitticchattabodhitthambhÄ• dÄ«supi eseva
chattÄ• dÄ«su ca pupphajÄ• laá¹ƒ na dÄ• tabbaá¹ƒ.

<470> imassa sikkhÄ• padassa sÄ• dhÄ• raá¹‡attÄ• __ ``bhikkhÅ«naá¹ƒ bhikkhunÄ«naÃ±
__buddhassapÄ«_ti ettha __pi_-saddo sambhÄ• vane, ``pÅ«jatthaâ€™â€™ nti vattabbaá¹ƒ
kÄ• tuá¹ƒ vÄ• kÄ• rÄ• petuá¹ƒ vÄ• na vaá¹-á¹-atÄ«ti attho. dhammasaá¹…gharatanÄ• nipi
saá¹…gayhanti. sese kimeva vattabbanti byatirekattho.

<471> __ ``tathÄ• â€™â€™ _ti iminÄ• ``sayaá¹ƒ parehi vÄ• kÄ• rÄ• petuá¹ƒ bhikkhÅ«naÃ
buddhassapÄ«â€™â€™ ti anantaragÄ• thÄ• ya vuttamatidisati. __kalambaka_nti dvinnaá¹ƒ
olambakadÄ• maá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kalambakoti aá¸• á¸• hacandan
ghaá¹-ikÄ• dÄ• maolambako vuttoâ€™â€™ ti (Sp (to Vin III) II 431). ettha ca __ghaá¹-ikÄ• d
ante ghaá¹-ikÄ• kÄ• rayutto yamakadÄ• maolambako. __kÄ• tu_nti bandhituá¹ƒ na vaá¹-á¹-
ekekapupphadÄ• maá¹ƒ pana nikkhantasuttakoá¹-iyÄ• pabandhitvÄ• olambituá¹ƒ vaá¹-á¹-a
saá¹…ghaá¹-itukÄ• menapi nikkhantasuttakoá¹-iyÄ• va suttakoá¹-i saá¹…ghaá¹-ituá¹ƒ vaá¹-a
__aá¸• á¸• hacandakameva vÄ• _ti ``aá¸• á¸• hacandÄ• kÄ• rena mÄ• lÄ• guá¹‡aparikkhep
vuttasarÅ«paá¹ƒ vÄ• .

ettha ca __aá¸• á¸• hacandÄ• kÄ• rena mÄ• lÄ• guá¹‡aparikkhepo_ nÄ• ma aá¸• á¸• hacan
punappunaá¹ƒ haraá¹‡apaccÄ• haraá¹‡avasena pÅ«retvÄ• parikkhipanaá¹ƒ. teneva taá¹ƒ
tasmÄ• etampi \Be I 236/ aá¸• á¸• hacandÄ• kÄ• raá¹ƒ punappunaá¹ƒ haraá¹‡apaccÄ• har
vaá¹-á¹-ati, ekavÄ• raá¹ƒ pana aá¸• á¸• hacandÄ• kÄ• rena mÄ• lÄ• guá¹‡aá¹ƒ harituá¹ƒ va
kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti sambandho. ``tadubhayampi pÅ«rimeyeva paviá¹-á¹-haâ€™â€™
431) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __aÃ±Ã±ehi pÅ«rita_nti aÃ±Ã±ehi Ä• yataá¹ƒ pas

pupphapaá¹-aá¹ƒ. __vÄ• yitumpi cÄ• _ti tiriyaá¹ƒ ekapupphÄ• valimpi vÄ• yituá¹ƒ ``na vaá¹-
iminÄ• va sambandho.

<472> __piá¹-á¹-hakÄ• camaya_nti \Ne I 177/ taá¹‡á¸• ulapiá¹-á¹-hÄ• dÄ«hi kataÃ±ceva kÄ
pupphadÄ• maá¹ƒ. __bheá¹‡á¸• upupphamayampi cÄ• _ti bheá¹‡á¸• udaá¹‡á¸• akehi mallik
katvÄ• chiddehi katadÄ• maÃ±ca. ``geá¹‡á¸• upupphamayaâ€™â€™ ntipi likhanti. __khara
__kharapattaá¹ƒ_ nÄ• ma kuá¹…kuá¹-á¹-hakhacitaá¹ƒ pupphapaá¹-anti vadanti. __kÄ• tu_n
ganthanaganthÄ• panÄ• dÄ«ni kÄ• tuá¹ƒ. bheá¹‡á¸• ukharapattadÄ• mÄ• naá¹ƒ paá¹-ikkhit
na vaá¹-á¹-ati akappiyÄ• nulomattÄ• ti vadanti.

<473> __hÄ«rÄ• dÄ«hÄ«_ti tÄ• lanÄ• á¸·ikerahÄ«rÄ• dÄ«hi. __Ä• di_-saddena tiá¹‡asalÄ•
__paá¹-Ä• kattha_nti paá¹-Ä• kÄ• kÄ• rena pÅ«janatthaá¹ƒ. __ ``vijjhantassÄ• â€™â€™ _ti
vijjhanaá¹ƒ, hÄ«rÄ• dÄ«hi Ä• vuá¹‡anaÃ±ca saá¹…gahitaá¹ƒ.

<475> __asokapiá¹‡á¸• iÄ• dÄ«na_nti asokapupphamaÃ±jarikÄ• dÄ«naá¹ƒ. __Ä• di_-sadd
(to Vin III) II 431) eteheva saddhiá¹ƒ dassitaá¹ƒ jÄ• lavitÄ• naá¹ƒ, chiddÄ• ni dassetvÄ• kat
nÄ• gadantakaá¹ƒ, pupphacaá¹…koá¹-akÄ• pidhÄ• naá¹ƒ, tÄ• lapaá¹‡á¹‡avalayÄ• diÃ±ca s
__dhammarajjuyÄ• _ti ettha __sÄ• ratthadÄ«paniyaá¹ƒ_ ``dhammarajju nÄ• ma cetiyaá¹ƒ v
pupphapavesanattha Ä• vajjitvÄ• baddharajjÅ«â€™ ti __mahÄ• gaá¹‡á¹-hipade, majjhimag
tasmÄ• tathÄ• baddhÄ• ya rajjuyÄ• cetiyassa ca antare pupphÄ• ni pavesetuá¹ƒ vaá¹-á¹-a
viÃ±Ã±Ä• yati. __gaá¹‡á¹-hipade_ pana __ `dhammarajju_nti sithilavaá¹-á¹-itaá¹ƒ rajjuá¹ƒ ka
cetiyaá¹ƒ vÄ• parikkhipitvÄ• dhammÄ• sane vÄ• lambitvÄ• tattha pupphÄ• ni pavesentÄ«
sithilavaá¹-á¹-itÄ• ya rajjuyÄ• antarepi pupphÄ• ni pavesetuá¹ƒ vaá¹-á¹-atÄ«ti viÃ±Ã±Ä• yat
yuttataraá¹ƒ gahetabbaá¹ƒ. ubhayatthÄ• pi panettha nevatthi virodhoti amhÄ• kaá¹ƒ khantÄ
431) likhitaá¹ƒ.

<476> __vijjhantassapÄ«_ti __pi_-saddena dhammÄ• sanavitÄ• nÄ• dÄ«su pupphapÅ«jan
kaá¹‡á¹-akahÄ«rÄ• dippavesanaá¹ƒ saá¹…gaá¹‡hÄ• ti. ``vitÄ• nÄ• dÄ«su pupphapÅ«janatt
kaá¹‡á¹-akahÄ«rÄ• dippavesanaá¹ƒ na vaá¹-á¹-atÄ«â€™ ti idaá¹ƒ aá¹-á¹-hakathÄ• cariyapp
nti __sÄ• ratthadÄ«paniyaá¹ƒ_ vuttaá¹ƒ.

<477> __kappiyavacanaá¹ƒ_ nÄ• ma ``evaá¹ƒ jÄ• na, evaá¹ƒ kate sobheyya, yathÄ• etÄ•
tathÄ• karohÄ«â€™â€™ tiÄ• di (Sp (to Vin III) II 431) __aá¹-á¹-hakathÄ• _gataá¹ƒ kappiyav
__vatthupÅ«jane_ti ratanattayapÅ«jane. nimittÄ• dÄ«su __nimittaá¹ƒ_ nÄ• ma pupphÄ• ni c
ca gahetvÄ• ganthituá¹ƒ jÄ• nantÄ• naá¹ƒ samÄ«pe á¹-hapanaá¹ƒ. __obhÄ• so_ nÄ• ma ``
kasmÄ• na vikirantÄ«â€™â€™ ti vutte ``ganthitattÄ• â€™â€™ ti ce vadati, nanu pÅ«janak
vaá¹-á¹-atÄ«tiÄ• divacanÄ• ni. __pariyÄ• yo_ nÄ• ma paá¹‡á¸• itehi pupphÄ• ni yathÄ• na
ganthitvÄ• pÅ«jetuá¹ƒ manÄ• pantiÄ• divacanaá¹ƒ. __pakÄ• sitÄ• _ aá¹-á¹-hakathÄ• yaá¹ƒ

<478> ``kulÄ• ni dÅ«seti pupphena vÄ• â€™â€™ tiÄ• dipÄ• á¹-he (Vin III 437) ``vejjikÄ• ya
vÄ• â€™â€™ ti (Vin III 437) vuttaá¹ƒ vejjakammÄ• diá¹ƒ kuladÅ«sanato visuá¹ƒ katvÄ• ``na
kudÄ• canaâ€™â€™ nti kasmÄ• vuttanti? visuá¹ƒ kÄ• tuá¹ƒ na vuttaá¹ƒ. yojanÄ• panettha
238/ ``na kevalamidameva vuttappakÄ• raá¹ƒ pupphadÄ• nÄ• dikuladÅ«sanaá¹ƒ kudÄ• can
vejjakammÄ• di kuladÅ«sanampi kudÄ• canaá¹ƒ na kattabbaâ€™â€™ nti. __vejjakammÄ•
vakkhamÄ• naparittodakasuttadÄ• naanÄ• maá¹-á¹-hapiá¹‡á¸• adÄ• nadÅ«teyyajaá¹…ghap

<479> ``kudÄ• canaá¹ƒ na kattabbaâ€™â€™ nti sÄ• maÃ±Ã±ena nisedhetvÄ• idÄ• ni __ `
apavÄ• davidhiá¹ƒ dasseti. __paÃ±cannaá¹ƒ sahadhammina_nti
bhikkhubhikkhunisikkhamÄ• nasÄ• maá¹‡erasÄ• maá¹‡erÄ«naá¹ƒ paÃ±cannaá¹ƒ saha sad
pabbajjÄ• sÄ• sanadhammo etesaá¹ƒ atthÄ«ti ``sahadhammikÄ• â€™â€™ ti saá¹…khaá¹ƒ
katvÄ• pÄ«_ti aÃ±Ã±Ä• takaappavÄ• rite bhesajjaá¹ƒ yÄ• citvÄ• pi ``vadeyyÄ• tha bhante y
akataá¹-á¹-hÄ• ne viÃ±Ã±atti __akataviÃ±Ã±atti. attano dhane_ti sasantakavisaye.

<480> __ ``tathÄ• â€™â€™ _ti sahadhammikÄ• naá¹ƒ vuttamatidisati. __tadupaá¹-á¹-hÄ• l
dvinnaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ veyyÄ• vaccakarassa. __bhaá¹‡á¸• ukassÄ• _ti gihiliá¹…ge a
pabbajjÄ• pekkhassa. __attano veyyÄ• vaccakarassapÄ«_ti attano kammakarassapi. ettakÄ
paÃ±casahadhammikÄ• naá¹ƒ viya akataviÃ±Ã±attiyÄ• pi bhesajjaá¹ƒ kÄ• tabbanti vuttaá¹ƒ

<481> __jeá¹-á¹-habhÄ• tÄ• _ti attano pubbajo bhÄ• tÄ• . __kaniá¹-á¹-ho_ti anujo bhÄ• tÄ•
duve_ti jeá¹-á¹-hakaniá¹-á¹-hÄ• dve bhaginiyo. __cÅ«á¸·amÄ• tÄ• _ti mÄ• tu kaniá¹-á¹-hÄ•
kaniá¹-á¹-ho. __mahÄ• mÄ• tÄ• _ti mÄ• tu jeá¹-á¹-hÄ• . __mahÄ• pitÄ• _ pitu jeá¹-á¹-habhÄ

<482> __pitucchÄ• _ti pitubhaginÄ« jeá¹-á¹-hakaniá¹-á¹-hÄ• . __mÄ• tulo_ti mÄ• tu bhÄ• tÄ
dve pitucchÄ• \Ne I 179/, dve mÄ• tule \Be I 239/ ca ekato katvÄ• __ ``dasÄ• â€™â€™ _ti
kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti sambandho.

<484> ``dassanti me imeâ€™â€™ ti Ä• bhogaá¹ƒ katvÄ• vÄ• dÄ• tabbanti yojanÄ• .

<485> __etesaá¹ƒ_ dasannaá¹ƒ Ã±Ä• tÄ«naá¹ƒ. __yÄ• va sattamÄ• kulÄ• _ti ettha kulapa
gahetabboti? ``saputtadÄ• raá¹ƒ bhÄ• tu kuá¹-umbaá¹ƒ ekaá¹ƒ kulaá¹ƒ, evaá¹ƒ tassa puttas
kuá¹-umbaá¹ƒ ekaá¹ƒ kulaâ€™â€™ nti evamÄ• dinÄ• nayena yÄ• va sattamÄ• kulapariva
``saputtapatibhaginiyÄ• kuá¹-umbaá¹ƒ ekaá¹ƒ kulaá¹ƒ, tathÄ• tassa puttassa vÄ• dhÄ«tu v
kulaâ€™â€™ ntiÄ• dinÄ• nayena yÄ• va sattamÄ• kulaparivaá¹-á¹-Ä• gahetabbÄ• . cÅ«á
kulaparamparÄ• iminÄ• niyÄ• mena gahetabbÄ• ti vadanti. __kuladÅ«sanaá¹ƒ na rÅ«hatÄ
panaÃ±Ã±assa, Ä• gatasseva Ã±Ä• tinoâ€™â€™ tiÄ• dinÄ• (vi0 vi0 443) nayena kathitavid
kuladÅ«sanaá¹ƒ na ruhatÄ«ti vuttaá¹ƒ hoti.

<486> __bhÄ• tujÄ• yÄ• _ti attano jeá¹-á¹-hassa vÄ• kaniá¹-á¹-hassa vÄ• bhÄ• tu bhariyÄ
attano jeá¹-á¹-hÄ• ya vÄ• kaniá¹-á¹-hÄ• ya vÄ• bhaginiyÄ• sÄ• miko.

<487> __bhÄ• tuno_ti jeá¹-á¹-hassa, kaniá¹-á¹-hassa ca bhÄ• tuno. anu pacchÄ• jÄ• tÄ• ti
kaniá¹-á¹-habhaginÄ«. ``anujÄ• â€™â€™ ti upalakkhaá¹‡anti jeá¹-á¹-hÄ• yapi saá¹…gaho.
jeá¹-á¹-hakaniá¹-á¹-habhÄ• tÅ«naá¹ƒ bhariyÄ• ca jeá¹-á¹-hakaniá¹-á¹-habhaginÄ«naá¹ƒ sÄ•
aÃ±Ã±Ä• takÄ• hontÄ«ti yojanÄ• . __dethÄ• _ti ettha ``imaá¹ƒ bhesajjaâ€™â€™ nti pÄ• á¹

<488> __tesampi_ \Be I 240/ bhÄ• tubhaginÄ«naá¹ƒ. __ ``puttÄ• naâ€™â€™ _nti iminÄ• c
__katvÄ• _ti vatvÄ• . __tumhÄ• kaá¹ƒ mÄ• tÄ• pitÅ«naá¹ƒ dethÄ• _ti etthÄ• pi ``imaá¹ƒ bhe
labbhati. __mÄ• tÄ• pitÅ«na_nti ubhayasaá¹…gÄ• hakavacanato ``tuyhaá¹ƒ mÄ• tu vÄ• , tu
yathÄ• sambhavaá¹ƒ visuá¹ƒ visuÃ±ca vattabbaá¹ƒ. __tesa_nti ca __tumhÄ• ka_nti ca sÄ•
ca __mÄ• tÄ• pitÅ«na_nti ca sampadÄ• navacanaá¹ƒ.

<489> bhesajjakaraá¹‡Ä• rahÄ• naá¹ƒ \Ne I 180/ vattabbatÄ• ya __ ``akallakoâ€™â€™ _ti
paccekaá¹ƒ yojetabbaá¹ƒ. __akallako_ti Ä• turo. __kallaá¹ƒ_ vuccati sukhaá¹ƒ, taá¹ƒ etassa
_ na kallako akallako. __Ã±Ä• tijanujjhito vÄ• _ti Ã±Ä• tijanena pariccatto vÄ• .

<490> __etesaá¹ƒ sabbesa_nti issarÄ• diÄ• turÄ• naá¹ƒ sabbesametesaá¹ƒ janÄ• naá¹ƒ. _
vakkhamÄ• nattÄ• __apaccÄ• sÄ«satÄ• satÄ• _ti ettha __satÄ• _ti kiriyÄ• padaá¹ƒ. ``imas
evarÅ«paá¹ƒ dassantÄ«â€™â€™ ti attano atthÄ• ya paccÄ• sÄ«sanaá¹ƒ akarontenÄ• ti att
upakÄ• rataá¹ƒ paccÄ• sÄ«santena kÄ• tuá¹ƒ vaá¹-á¹-ati. __paá¹-isanthÄ• ro_ti Ä• misapaá
dhammapaá¹-isanthÄ• roti duvidho paá¹-isanthÄ• ro. ettha Ä• misapaá¹-isanthÄ• ro gayhati
hotÄ«ti dhammakathÄ• ya saá¹…gahopi yujjateva. paá¹-isantharaá¹‡aá¹ƒ paá¹-isanthÄ• ro.
dhammassa ca tesu ca attani ca patirÅ«penÄ• kÄ• rena samaá¹ƒ attharaá¹‡aá¹ƒ pavattana

aparo nayo --- Ä• misassa ca dhammassa ca alÄ• bhena attano, parassa ca antare sambh
vivarassa bhedassa paá¹-isantharaá¹‡aá¹ƒ pidahanaá¹ƒ saá¹…gahaá¹‡aá¹ƒ __paá¹-isanthÄ
lokasannivÄ• so alabbhamÄ• nena Ä• misena ca dhammena \Be I 241/ cÄ• ti dvÄ«hi chidd
yathÄ• na paÃ±Ã±Ä• yati, evaá¹ƒ pÄ«á¹-hassa viya paccattharaá¹‡ena Ä• misena, dhamm
``Ä• misapaá¹-isanthÄ• ro, dhammapaá¹-isanthÄ• roâ€™â€™ ti vuccatÄ«ti. __sÄ• dhunÄ• _
sÄ• mÄ«cippaá¹-ipannatÄ• diariyadhamme patiá¹-á¹-hitukÄ• mena ariyÄ• cÄ• rena bhikkhu
``adhunÄ• â€™â€™ _ti idaá¹ƒ imissÄ• paá¹-ipattiyÄ• sabbakÄ• laá¹ƒ paá¹-ipajjitabbatÄ• y
pÄ• pajanakaá¹‡hakasaá¹ƒgÄ• me imasmiá¹ƒ vipannakÄ• le visesena appamattena pavatte
vuttaá¹ƒ.

491-2__._ __kenacÄ«_ti upalakkhaá¹‡attÄ• upÄ• sakena vÄ• upÄ• sikÄ• ya vÄ• ti attho. _

aá¹…guliyo vuttÄ• samudÄ• ye pavattassa vohÄ• rassa avayave pavattanato. __katvÄ• _ti
pÄ• á¹-haseso, karotissa kiriyÄ• sÄ• maÃ±Ã±e vattanato bhaá¹‡itvÄ• ti attho. __tesameva c
bhaá¹‡Ä• pentÄ• nameva santakaá¹ƒ suttodakaá¹ƒ. evaá¹ƒ vuttattÄ• ``attano suttodakaá¹ƒ
idaá¹ƒ hatthena cÄ• letvÄ• , Ä• masitvÄ• vÄ• parittaá¹ƒ bhaá¹‡athÄ• â€™â€™ ti vutte ken
kÄ• tabbaá¹ƒ. kenaci ``parittodakasuttÄ• ni dethÄ• â€™â€™ ti vutte \Ne I 181/ bhikkhunÄ•
jalaá¹ƒ hatthena cÄ• letvÄ• suttakaá¹ƒ madditvÄ• parittaá¹ƒ katvÄ• dÄ• tabbanti yojanÄ•

<493> __anÄ• maá¹-á¹-hopÄ«_ti hatthena anÄ• masitopi, apabbajitassa hatthato laddhÄ•
bhikkhunÄ• agahitaggoti vuttaá¹ƒ hoti.

<494> __coradÄ• marikassa cÄ• _ti gÄ• mavilopakassa corassa ca.

<495> __paá¹‡á¸• upalÄ• sassÄ• _ti \Be I 242/ pabbajjÄ• pekkhassa bhaá¹‡á¸• ukassa, pa
__paá¹‡á¸• upalÄ• so, _ so viyÄ• ti paá¹‡á¸• upalÄ• so, taá¹ƒsadise tabbohÄ• ro ``sÄ«hoya
tiÄ• dÄ«su viya. yathÄ• paá¹‡á¸• upalÄ• so rukkhÄ• patanÄ• bhimukho tiá¹-á¹-hati niyatap
gihiliá¹…gato apagamÄ• bhimukho pabbajjÅ«pagamane niyatova tiá¹-á¹-hatÄ«ti ``paá¹‡á¸•
veditabbo.

__thÄ• lakepi cÄ• _ti attano paribhogathÄ• lakepi. idaÃ±ca nidassanamattaá¹ƒ, pattopi gah
daá¹-á¹-habbaá¹ƒ. __á¹-hapetvÄ• _ti ettha ``piá¹‡á¸• apÄ• taâ€™â€™ nti upayogavasena s
panÄ• _ti attano paribhogathÄ• lake á¹-hapetvÄ• diyyamÄ• naá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ. ``m
(to Vin III) II 436-437) __aá¹-á¹-hakathÄ• _vacanato ettha ``pitunoâ€™â€™ ti upalakkhaá¹‡
mÄ• tÄ• pitÅ«nampÄ«ti attho. sace ekaseso icchito, ``pitÅ«nampÄ«â€™â€™ ti pÄ• á¹-ho yu

<496> __jaá¹…ghapesaniya_nti gihÄ«naá¹ƒ dÅ«teyyasÄ• sanaharaá¹‡akammaá¹ƒ ``jaá¹…
__api cÄ• _ti vuttasamuccayo.

<497> ettÄ• vatÄ• sÄ• maÃ±Ã±avidhiá¹ƒ dassetvÄ• idÄ• ni apavÄ• davidhiá¹ƒ dassetuá¹
_tiÄ• di vuttaá¹ƒ. __sÄ• sana_nti sandesaá¹ƒ. __haritu_nti vuttaá¹-á¹-hÄ• naá¹ƒ netuá¹ƒ.

<498> __aá¹-á¹-havidhenapÄ«_ti pupphadÄ• nÄ• dijaá¹…ghapesaniyÄ• vasÄ• nena aá¹-á¹
__kuladÅ«sanakammenÄ• _ti kulÄ• naá¹ƒ saddhÄ• vinÄ• sakena anÄ• cÄ• rakammena. __
nti idaá¹ƒ ``bhuÃ±jituâ€™â€™ nti ca ``ajjhohÄ• resÅ«â€™â€™ ti ca vuttattÄ• , ``sesesupi a
vakkhamÄ• nattÄ• \Ne I 182/ ca labbhati. paÃ±casu sahadhammikesu ekenÄ• pi kuladÅ«sa
uppÄ• ditapaccayo \Be I 243/ sabbesampi na vaá¹-á¹-atÄ«ti __ ``paÃ±cannaá¹ƒ sahadhamm
vaá¹-á¹-atÄ«â€™â€™ _ti sabbapaá¹-isedho kato.

<499> __sabbatthÄ• _ti ``ajjhohÄ• resÅ«â€™â€™ ti etassa visesanaá¹ƒ, sabbesÅ«ti attho.

ajjhohÄ• reâ€™â€™ ti __aá¹-á¹-hakathÄ• _gataá¹ƒ saá¹…gaá¹‡hÄ• ti. __ ``ajjhohÄ• resÅ«â
kÄ• tabbaá¹ƒ Ä• misaá¹ƒ sandhÄ• yÄ• ha. sesapaccaye paá¹-icca paribhogavaseneva __ ``
anajjhoharaá¹‡Ä«yesu sesapaccayesÅ«ti attho. kiá¹ƒ vuttaá¹ƒ hoti? cÄ«varapaccaye sarÄ«
paribhogagaá¹‡anÄ• ya, senÄ• sanapaccaye nibbakose udakapatanaá¹-á¹-hÄ• nato abbha
paviá¹-á¹-havÄ• ragaá¹‡anÄ• ya, maÃ±capÄ«á¹-hÄ• disenÄ• sane nisÄ«danasayanÄ• dipa
anajjhoharitvÄ• abbhaÃ±janÄ• lepanÄ• divasena kÄ• tabbabhesajje sarÄ«rato mocetvÄ• v
hoti. __ayaá¹ƒ nayo_ti ``dukkaá¹-aá¹ƒ paridÄ«pitaâ€™â€™ nti vutto nayo.

<500> __ ``uppannapaccayÄ• â€™â€™ _ti idaá¹ƒ ``abhÅ«tÄ• rocanenÄ• â€™â€™ ti idam
``katvÄ• rÅ«piyavohÄ• raâ€™â€™ _nti idamapekkhitvÄ• ``uppÄ• ditapaccayÄ• â€™â€™ t
rÅ«piyavohÄ• ravinicchayo nissaggiye Ä• vi bhavissati. abhÅ«tÄ• rocanavinicchayo catuttha
__samÄ• nÄ• ti pakÄ• sitÄ• _ti kuladÅ«sanakammena uppÄ• ditapaccayehi sadisÄ• ti aá¹-á
attho. iminÄ• tatthÄ• pi vinicchayo ettakoyevÄ• ti atidisati.

<501> ``saá¹ƒsÄ• ravÄ• so dukkhaâ€™â€™ nti Ã±atvÄ• nibbÄ• nÄ• dhigame mÄ• nasaá¹
paá¹-ipadaá¹ƒ sandhÄ• ya sÄ• sanÄ• vatiá¹‡á¹‡ena sikkhÄ• kÄ• mena kulaputtena sevitakk
jÄ«vitaharaá¹‡asamatthavisamissapÅ«timuttaá¹ƒ \Be I 244/ viya vajjanÄ«yaá¹ƒ akappiyapa
kariyamÄ• naá¹ƒ akappiyopÄ• yappakÄ• raá¹ƒ ekato dassetumÄ• ha __ ``viÃ±Ã±attÄ«â€™
__viÃ±Ã±atti_ yÄ• canÄ• . __anuppadÄ• na_nti piá¹‡á¸• apaá¹-ipiá¹‡á¸• adÄ• naá¹ƒ. __vejj
__anesanaá¹ƒ_ nÄ• ma appicchatÄ• ya ananurÅ«pena payogena paccayapariyesanaá¹ƒ.

__pÄ• ribhaá¹-yatÄ• _ nÄ• ma issare sevituá¹ƒ parivÄ• retvÄ• tesaá¹ƒ cittarucitaá¹ƒ vilapa
paribhaá¹-Ä• naá¹ƒ sevakajanÄ• naá¹ƒ viya lÄ• bhatthikassa bhikkhuno paccayadÄ• yakesu
samantato bhaá¹-ati sevatÄ«ti __paribhaá¹-o, _ issarajanÄ• naá¹ƒ samÄ«pÄ• vacaro sevak
\Ne I 183/ __paribhaá¹-o, _ bhikkhu, paribhaá¹-assa kammaá¹ƒ __pÄ• ribhaá¹-yaá¹ƒ, _ tass
pÄ• ribhaá¹-yatÄ• . atha vÄ• paribhaá¹-ati dhÄ• ti viya kuladÄ• rake aá¹…ke karaá¹‡Ä• diva
__paribhaá¹-o, _ paribhaá¹-assa kammaá¹ƒ __pÄ• ribhaá¹-yaá¹ƒ, _ tassa bhÄ• vo pÄ• ribha
bhikkhuno kuladÄ• rakesu ananulomikÄ• pavatti vuccati.

__muggasÅ«patÄ• _ nÄ• ma pakkamuggÄ• viya pakkÄ• pakkabÄ«jamissÄ• lÄ• bhÄ• sÄ•
cittÄ• rÄ• dhanatthÄ• ya saccÄ• lÄ«kamissakatÄ• . yathÄ• muggesu paccamÄ• nesu kocid
evameva yassa dÄ• yakehi saddhiá¹ƒ kathentassa kiÃ±cideva saccaá¹ƒ hoti, asaccameva b
vuccati muggasÅ«pasadisattÄ• __ ``muggasÅ«poâ€™â€™ _ti, tassa kammaá¹ƒ __muggas
muggasÅ«patÄ• . __vatthuvijjakaá¹ƒ_ nÄ• ma kÅ«pavatthugehavatthuÄ• dÄ«naá¹ƒ Ä• cikk
kataá¹ƒ vatthuvijjakaá¹ƒ.

<502> __jaá¹…ghapesaniyaá¹ƒ, dÅ«takammaÃ±ca_ vuttanayameva. __kuladÅ«sana_nti v
__abhÅ«tÄ• rocanaÃ±ca_ vuttanayameva. __buddhapaá¹-ikuá¹-á¹-ha_nti \Be I 245/ buddhe

garahitaá¹ƒ yathÄ• vuttaá¹ƒ micchÄ• jÄ«vaÃ±ca avuttaÃ±ca
aá¹…gavijjÄ• nakkhattavijjÄ• ukkÄ• pÄ• tadisÄ• á¸• Ä• habhÅ«micÄ• lÄ• dibhedaá¹ƒ micch
__vivajjaye_ti visamiva, gÅ«thamuttaá¹ƒ viya ca Ä• rakÄ• parivajjeyyÄ• ti attho. ``sikkhÄ• k
ti sÄ• matthiyÄ• labbhati.

<503> __paá¹-inissajjatopi ta_nti samanubhÄ• sanakammato pubbe vÄ• Ã±atticatutthÄ• su
antakammavÄ• cÄ• ya __yya_-kÄ• raá¹ƒ appattÄ• ya vÄ• kuladÅ«sanakammaá¹ƒ pajahan
__saá¹…ghabhedasama_nti paá¹-hamasaá¹…ghabhedena samanti.

kuladÅ«sanakathÄ• vaá¹‡á¹‡anÄ• .

<504> __ ``jÄ• naâ€™â€™ _nti imassa ``bhikkhunÄ• â€™â€™ ti etassa visesanattÄ• jÄ•
pÄ• á¸·iyÄ• likhite __sÄ«haá¸·agaá¹‡á¹-hipade_ pana evarÅ«paá¹ƒ Ä• pattiá¹ƒ Ä• pannosm
__yÄ• vatÄ«ha_nti yattakÄ• ni ahÄ• ni, ``chÄ• ditÄ• â€™â€™ ti iminÄ• sambandho, chÄ• c
upayogavacanaá¹ƒ. __chÄ• ditÄ• _ti ``ahaá¹ƒ itthannÄ• maá¹ƒ Ä• pattiá¹ƒ Ä• pannoâ€™â€
anÄ• rocanadivasena \Ne I 184/ paá¹-icchÄ• ditÄ• . __Ä• pattÄ«_ti saá¹…ghÄ• disesÄ• patt
saá¹…ghÄ• disesaá¹ƒ Ä• pajjitvÄ• akatapaá¹-ikammassa saggamokkhÄ• naá¹ƒ antarÄ• ya
__parivatthabba_nti parivÄ• saá¹ƒ samÄ• dÄ• ya vatthabbaá¹ƒ. kittakaá¹ƒ kÄ• lanti Ä• ha __
tattakÄ• ni ahÄ• nÄ«ti vuttaá¹ƒ hoti. Ä• pajjitvÄ• yattakÄ• ni ahÄ• ni paá¹-icchÄ• deti, tattak
attho.

505-6__._ Ä• patti kittakena paá¹-icchannÄ• hotÄ«ti Ä• ha __ ``Ä• patti cÄ• â€™â€™ _tiÄ•
cÄ• _ti saá¹…ghÄ• disesÄ• patti ca. __anukkhitto cÄ• _ti ukkhepanÄ«yakammena sayaá¹ƒ
__pahÅ« cÄ• _ti sayaá¹ƒ sabrahmacÄ• rÄ«naá¹ƒ santikaá¹ƒ gantvÄ• Ä• rocetuá¹ƒ pahoti c
gamanavibandhakena rÄ• jacorÄ• diantarÄ• yena virahito ca. __catusva pÄ«_ti ettha ``etes
catÅ«sÅ«ti attho. __taá¹ƒsaÃ±Ã±Ä«_ti Ä• pattisaÃ±Ã±Ä« anukkhittasaÃ±Ã±Ä« pahusaÃ±Ã±
vuttaá¹ƒ hoti. __tassa_ evaá¹ƒsaÃ±Ã±ino imesu catÅ«su tathÄ• saÃ±Ã±ino puggalassa. __
Ä• cariyÄ• dÄ«su gÄ• ravena vÄ• garahÄ• dibhayÄ• vÄ• ``na Ä• rocessÄ• mÄ«â€™â€™
__chÄ• dana_nti tathÄ• cintetvÄ• ``ahaá¹ƒ itthannÄ• maá¹ƒ Ä• pannoâ€™â€™ ti avatvÄ•
dasahi aá¹…gehi. __ ``bhikkhunÄ• â€™â€™ _ti kattuniddesattÄ• __channÄ• _ti ettha chÄ•
kÄ• lavidhiá¹ƒ dasseti __ ``aruá¹‡uggamanenÄ• â€™â€™ _ti, Ä• pattiÄ• pannadivasaá¹ƒ kh
saddhiá¹ƒ channÄ• hotÄ«ti attho.

dvebhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<507> evaá¹ƒ paá¹-icchannasaá¹…ghÄ• disesapaá¹-ikammatthaá¹ƒ ``akÄ• mÄ• parivattha
parivÄ• sassa ko bhedo, ko pavattikkamoti Ä• ha __ ``tividhoâ€™â€™ _tiÄ• di. so parivÄ• s
sambandho. kenÄ• ti Ä• ha __ ``tividhÄ• petacetasÄ• â€™â€™ _ti. ``tisso vidhÄ• , seyyoha

sadisohamasmÄ«ti vidhÄ• , hÄ«nohamasmÄ«ti vidhÄ• â€™â€™ ti (DN III 305) vuttavidhÄ• tividhamÄ• nato apagatacittena sammÄ• sambuddhenÄ• ti attho.

paá¹-icchannÄ• Ä• patti etassÄ• ti __paá¹-icchanno_. arisÄ• dÄ«naá¹ƒ Ä• gatigaá¹‡attÄ• a-kÄ• rapaccayo daá¹-á¹-habbo. teneva vakkhati ``paá¹-icchannÄ• ya dÄ• tabboâ€™â€™ ti

__suddhanto_ti \Be I 247/ \Ne I 185/ ``ubho koá¹-iyo sodhetvÄ• dÄ• tabbaparivÄ• so suddh __pÄ• á¸·igaá¹‡á¹-hipade_ vuttattÄ• upasampadÄ• kÄ• lasaá¹…khÄ• to suddho pubbanto, suddho aparanto ca parivÄ• sasamÄ• dÄ• nakÄ• le vÄ• parivasanakÄ• le vÄ• upaparikkhi anÄ• pattikÄ• lasaá¹…khÄ• tÄ• ubho koá¹-iyo assÄ• ti katvÄ• __suddhanta_nÄ• mako par vakkhati.

sammÄ• divasÄ• dÄ«naá¹ƒ odhÄ• naá¹ƒ pakkhepo yattha so __samodhÄ• no, _ parivÄ• s Ä• pattÄ«su Ä• pattiyo vÄ• sabbÄ• nÄ• nÄ• vatthukÄ• Ä• pattiyo ekato katvÄ• odhÄ• ya etthÄ• pi bhedÄ• diá¹ƒ vakkhati.

<508> __tatrÄ• _ti tesu tÄ«su parivÄ• sesu. ``yoâ€™â€™ ti seso. __itÄ«_ti evamattho daá¹ paá¹-icchannaparivÄ• so, ayanti evaá¹ƒ pakÄ• sitoti yojanÄ• .

509-10__._ parivÄ• sadÄ• nakÄ• le vuccamÄ• nÄ• ya kammavÄ• cÄ• ya padhÄ• nalakkhaa ``vatthugottavasenÄ• â€™â€™ _tiÄ• di. tattha __ ``vatthÅ«â€™â€™ _ti sukkamocanÄ• dik sukkavissaá¹-á¹-hiÄ• dikaá¹ƒ gaá¹ƒ vÄ• caá¹ƒ saÃ±Ã±aÃ±ca tÄ• yati rakkhatÄ«ti katvÄ• ``g taÃ±hi sajÄ• tiyasÄ• dhÄ• raá¹‡avijÄ• tiyavinivattanavasena aÃ±Ã±attha gantuá¹ƒ adatvÄ• tabbisayaá¹ƒ saÃ±Ã±aÃ±ca rakkhati. idaá¹ƒ vatthugottadvayavÄ• cakaá¹ƒ sukkavissaá¹-á¹-hikÄ• yasaá¹ƒsaggavisesavacanaÃ±ca ``nÄ• nÄ• vatthukÄ• â€™â€™ ti sÄ vacanadvayenÄ• ti vuttaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sukkavissaá¹-á kÄ• yasaá¹ƒsaggaâ€™ ntiÄ• divacanenÄ• pi `nÄ• nÄ• vatthukÄ• yoâ€™ tiÄ• divacanenÄ• p saá¹…gahitaâ€™â€™ nti (Sp (to Vin II) 102). __nÄ• mÄ• pattivasena vÄ• _ti ettha saá¹…gh sajÄ• tisÄ• dhÄ• raá¹‡anÄ• maá¹ƒ, Ä• pattÄ«ti sabbasÄ• dhÄ• raá¹‡anÄ• manti dvÄ«hi nÄ• Ä• pajjitabbato tadeva Ä• pattÄ«ti evamubhinnaá¹ƒ nÄ• mÄ• pattÄ«naá¹ƒ vasena vÄ• ti atth

__kammavÄ• cÄ• hi kÄ• tabbÄ• _ti ``vatthugottavasenÄ• pÄ«â€™â€™ ti ettha __api_-sad vÄ• â€™â€™ ti ettha saá¹…ghÄ• disesoti sajÄ• tisÄ• dhÄ• raá¹‡anÄ• maá¹ƒ, Ä• pattÄ«ti sa dvÄ«hi nÄ• mehÄ«ti idaá¹ƒ samuccinotÄ«ti ubhayaá¹ƒ ekato yojetvÄ• kammavÄ• cÄ• kÄ• \Ne I 186/ vÄ• â€™â€™ ti ettha vikappatthena __vÄ• _-saddena, ``ahaá¹ƒ bhante sambahu Ä• pattiyo Ä• pajjiá¹ƒ ekÄ• hapaá¹-icchannÄ• yoâ€™ ti evaá¹ƒ nÄ• mamattavasena vÄ• yo __aá¹-á¹-hakathÄ• ya_ vuttavisesanivattanatthamattasaddavasena ca vatthugottavirahitena nÄ• mÄ• pattimattena payojetvÄ• kÄ• tabbÄ• yevÄ• ti vuttaá¹ƒ hoti. kammavÄ• cÄ• ya kara

__samuccayakkhandhake_ Ä• gatanayena Ä• pannapuggalanÄ• mena ca ekÄ• hapaá¹-icch
daá¹-á¹-habbo. tassa dÄ• tabboti yojanÄ• . ``parivÄ• soâ€™â€™ ti pakaraá¹‡ato labbhati, p
puggalassa parivÄ• so dÄ• tabboti attho.

__tena cÄ• _ti laddhaparivÄ• sena antosÄ«mÄ• ya ukkuá¹-ikaá¹ƒ nisinnena paggahitaÃ±ja
__samÄ• diyitvÄ• _ti etthÄ• pi ``vattaâ€™â€™ nti sÄ• matthiyÄ• labbhati. ``samÄ• dÄ• nep
vi0 514) vakkhamÄ• nattÄ• ``vattaá¹ƒ samÄ• diyÄ• mi, parivÄ• saá¹ƒ samÄ• diyÄ• mÄ«â€™
aÃ±Ã±ataraá¹ƒ vÄ• dvayameva vÄ• tikkhattuá¹ƒ vatvÄ• __pÄ• rivÄ• sikakkhandhake_ vut
samÄ• diyitvÄ• ti vuttaá¹ƒ hoti. Ä• dito saá¹…ghassa Ä• rocetabbanti yojanÄ• . tathÄ• \Be I
samÄ• diyitvÄ• nisinnena paá¹-hamaá¹ƒ __saá¹…ghassa_ ``ahaá¹ƒ bhante ekaá¹ƒ Ä• patti
saÃ±cetanikaá¹ƒ sukkavissaá¹-á¹-hiá¹ƒ ekÄ• hapaá¹-icchannaá¹ƒ, sohaá¹ƒ saá¹…ghaá¹ƒ ek
saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• hapaá¹-icchannÄ• ya ekÄ• haparivÄ• saá¹ƒ
ekissÄ• Ä• pattiyÄ• saÃ±cetanikÄ• ya sukkavissaá¹-á¹-hiyÄ• ekÄ• hapaá¹-icchannÄ• ya e
sohaá¹ƒ parivasÄ• mi, vedayÄ• mÄ• haá¹ƒ bhante, vedayatÄ«ti maá¹ƒ saá¹…gho dhÄ• retÅ
__Ä• rocetabbaá¹ƒ_.

``imaÃ±ca panatthaá¹ƒ gahetvÄ• yÄ• ya kÄ• yaci vÄ• cÄ• ya Ä• rocetuá¹ƒ vaá¹-á¹-atiyevÄ
102) __aá¹-á¹-hakathÄ• _vacanato yÄ• ya kÄ• yaci bhÄ• sÄ• yapi Ä• rocetuá¹ƒ vaá¹-á¹-ati.

<511> __punappunÄ• gatÄ• na_nti ettha ``bhikkhÅ«naâ€™â€™ nti seso. pubbe Ä• rocana
Ä• gantukÄ• naá¹ƒ bhikkhÅ«nampi. __Ä• rocentovÄ• _ti ekassa Ä• rocane so ce vuá¸• á¸• l
vatvÄ• pubbe vuttanayeneva vatvÄ• , navako ce, ``Ä• vusoâ€™â€™ ti vatvÄ• avasÄ• ne `
dhÄ• retÅ«â€™â€™ ti, dve ce honti, ``maá¹ƒ Ä• yasmantÄ• dhÄ• rentÅ«â€™â€™ ti, tayo c
dhÄ• rentÅ«â€™â€™ ti vatvÄ• Ä• rocentova. __rattiyÄ• chedaá¹ƒ akatvÄ• _ti ``pakatatten
ekacchanneâ€™â€™ tiÄ• dinÄ• (Vin II 81) nayena vuttaekasenÄ• sane pakatattena bhikkh
aruá¹‡uá¹-á¹-hÄ• panavasena \Ne I 187/ kariyamÄ• nena sahavÄ• sena vÄ• ``pakatattabhi
vÄ• soâ€™â€™ ti vuttavippavÄ• sena vÄ• ``Ä• gantukÄ• naá¹ƒ Ä• rocanÄ• ya akaraá¹‡aâ
sambhavantaá¹ƒ ratticchedamakatvÄ• . __vattabhedaá¹ƒ akatvÄ• vÄ• _ pÄ• rivÄ• sikakkha
paÃ±Ã±attavattato ekampi ahÄ• petvÄ• ca. __sadÄ• vase_ti parivÄ• saá¹ƒ vasituá¹ƒ \Be I
sabbadivasÄ• yÄ• va khiá¹‡anti, tÄ• va vaseyyÄ• ti attho.

<512> __tattha parivÄ• so visodhetuá¹ƒ na sakkÄ• ce_ti tassa vihÄ• rassa mahantattÄ• Ä
pariyesitvÄ• Ä• rocentena ratticchedaá¹ƒ akatvÄ• parivÄ• saá¹ƒ sodhetuá¹ƒ na sakkÄ• ce
nikkhipitvÄ• nÄ• _ti tathÄ• samÄ• dinnaá¹ƒ vattaá¹ƒ upari vakkhamÄ• nanayena nikkhipitvÄ

<513> kattha nikkhipeyyÄ• ti Ä• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __tattheva saá¹…ghama
vattaá¹ƒ samÄ• dinnaá¹ƒ, tasmiá¹ƒyeva saá¹…ghamajjhe vÄ• . __puggale vÄ• _ti bhikkhÅ«
tattha gatesu antosÄ«mÄ• yayeva ohÄ«ne ekabhikkhumhi vÄ• asatiyÄ• bahisÄ«maá¹ƒ ga

saddhiá¹ƒ gacchante tassÄ• yeva parisÄ• ya parivÄ• sadÄ• ne sammukhÄ«bhÅ«te puggale
vÄ• santike Ä• rocetvÄ• vattaá¹ƒ nikkhipitabbanti vuttaá¹ƒ hoti. kathaá¹ƒ nikkhipeâ€™ ti Ä•
``nikkhipÄ• mÄ«â€™â€™ _tiÄ• di. __ ``tathÄ• â€™â€™ _ti iminÄ• ``nikkhipÄ• mÄ«â€™â€
__taá¹ƒ vatta_nti attanÄ• samÄ• dinnaá¹ƒ taá¹ƒ vattaá¹ƒ.

<514> __ayaá¹ƒ nayo_ti ``ekapadenÄ• pi dvÄ«hi padehi vÄ• panÄ• â€™â€™ ti evaá¹ƒ an

515-20__._ __pakatattoti vuccatÄ«_ti saggamokkhÄ• varaá¹‡Ä• bhÄ• vena pakato pubbasa
etassÄ• ti ``pakatattoâ€™â€™ ti kathÄ«yati. __paccÅ«sakÄ• lasmi_nti aruá¹‡ato purimakÄ•

__parikkhittavihÄ• rassÄ• _ti ettha pÄ• kÄ• rÄ• dÄ«hi parikkhittaá¹ƒ ekampi senÄ• sanaá¹ƒ
tathÄ• vuccati. dve \Be I 251/ leá¸• á¸• upÄ• te atikkammÄ• ti yojanÄ• . leá¸• á¸• upÄ• tadv
__ ``parikkhepato bahÄ«â€™â€™ _ti, __ ``aparikkhittato parikkhepÄ• rahaá¹-á¹-hÄ• nÄ• ba

parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ \Ne I 188/ nÄ• ma katamanti? __visuddhimagge_ (Vism I
``majjhimaá¹-á¹-hakathÄ• yaá¹ƒ pana vihÄ• rassÄ• pi gÄ• masseva upacÄ• raá¹ƒ nÄ«haritv
leá¸• á¸• upÄ• tÄ• naá¹ƒ abbhantarÄ• minitabbaâ€™ nti vuttaá¹ƒ. idametthapamÄ• á¹‡aâ€
aparikkhittassa paá¹-hamaleá¸• á¸• upÄ• taá¹ƒ hoti, gÄ• me vuttena vidhinÄ• vihÄ• rapariya
á¹-hitabhattasÄ• lagilÄ• nasÄ• lÄ• disenÄ• sane ce parikkhepo atthi, tattha vÄ• , natthi ce, n
udakapÄ• taá¹-á¹-hÄ• ne á¹-hitena mÄ• tugÄ• mena chaá¸• á¸• itabhÄ• janadhovanodakapa
dÅ«re cetiyaá¹…gaá¹‡e, bodhiyaá¹…gaá¹‡e vÄ• á¹-hatvÄ• balamajjhimassa purisassa hat
balappamÄ• á¹‡ena khittassa muá¹-á¹-hiyÄ• gahitapÄ• sÄ• á¹‡assa patanaá¹-á¹-hÄ• naá¹ƒ
tadeva pÄ• kÄ• rÄ• dÄ«hi __parikkhepÄ• rahaá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma. tattha á¹-hatvÄ• ta
patanaá¹-á¹-hÄ• naá¹ƒ eko leá¸• á¸• upÄ• to, tatthÄ• pi á¹-hatvÄ• tatheva khittassa pÄ• sÄ•
patanaá¹-á¹-hÄ• naá¹ƒ eko leá¸• á¸• upÄ• toti evaá¹ƒ dve leá¸• á¸• upÄ• tÄ• gahetabbÄ• .

__maggato okkamitvÄ• _ti maggato apasakkitvÄ• . __gumbenÄ• _ti rukkhagahanena vÄ•
__vatiyÄ• _ti kaá¹‡á¹-akasÄ• khÄ• dÄ«hi katÄ• ya vatiyÄ• .

__vattamÄ• dÄ• yÄ• _ti pubbe vuttanayena vattaá¹ƒ samÄ• diyitvÄ• . __Ä• rocetvÄ• _ti yat

__nikkhipitvÄ• _ti pubbe vuttanayena vattaá¹ƒ nikkhipitvÄ• . __bhikkhÅ«_ti attanÄ• saddhi
hatthapÄ• sadÄ• natthÄ• ya Ä• gato bhikkhu. __yassa kassacÄ«_ti ettha ``santikeâ€™â€™

__Ä• rocetvÄ• _ \Be I 252/ __vÄ• _ti attano navakataro ce, ``Ä• vusoâ€™â€™ ti, vuá¸• á¸•
vatvÄ• yathÄ• vuttanayeneva Ä• rocetvÄ• . __sesa_nti avasesavinicchayaá¹ƒ. __samuccay
cÅ«á¸·avaggÄ• gatassa tatiyasamuccayakkhandhakassa. __aá¹-á¹-hakathÄ• yacÄ• _ti ``sa
kenacideva karaá¹‡Ä«yenÄ• â€™â€™ tiÄ• dinÄ• (Sp (to Vin II) 102) __aá¹-á¹-hakathÄ• _g

__vibhÄ• vaye_ti ``sace yaá¹ƒ bhikkhuá¹ƒ tattha Ä• gataá¹ƒ passati, bhÄ• samÄ• nassa sa
Ä• rocetabbaá¹ƒ. tathÄ• akarontassa ratticchedo ca vattabhedo ca hoti dukkaá¹-aá¹ƒ Ä• pa
dvÄ• dasaratanabbhantaraá¹ƒ patvÄ• tassa ajÄ• nantasseva pakkanto hoti, ratticchedova h
189/. sace attanÄ• saddhiá¹ƒ Ä• gato kenacideva karaá¹‡Ä«yena gato hoti, vihÄ• raá¹ƒ gar
passati, tassa santike Ä• rocetvÄ• vattaá¹ƒ nikkhipitabbaá¹ƒ. evaá¹ƒ parikappitadivase puá
kukkuccavinodanatthaá¹ƒ atireke ca divase vattaá¹ƒ pÅ«retvÄ• pariyosÄ• ne vatte asamÄ•
hotÄ«ti saá¹…ghaá¹ƒ upasaá¹…kamma vattaá¹ƒ samÄ• diyitvÄ• __khandhake_ Ä• gatanay
yÄ• citabbaá¹ƒ. anikkhittavattena caritukÄ• massa puna vattasamÄ• dÄ• naá¹ƒ kÄ• tabbaá¹
viseso, imaá¹ƒ __aá¹-á¹-hakathÄ• _gataá¹ƒ vinicchayaá¹ƒ pakÄ• seyyÄ• ti vuttaá¹ƒ hotÄ«ti.

paá¹-icchannaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ• .

<521> __na jÄ• natÄ«_ti ettha chandavasena rasso kato. __Ä• pattÄ«naÃ±ca rattÄ«naá¹ƒ,
jÄ• natÄ«_ti bahÅ« saá¹…ghÄ• disese Ä• pajjitvÄ• pi ``ettakÄ• haá¹ƒ Ä• pattiyo Ä• pannoâ€
Ä• pannasaá¹…ghÄ• disesÄ• pattÄ«naá¹ƒ paricchedaá¹ƒ \Be I 253/ na jÄ• nÄ• ti, ``mayÄ•
paá¹-icchannÄ• â€™â€™ ti divasaparicchedaá¹ƒ na jÄ• nÄ• ti.

<522> idÄ• ni tassa pabhedaá¹ƒ dassetumÄ• ha __ ``esevÄ• â€™â€™ _tiÄ• di. __parisudd
sakalasaá¹ƒkilesappahÄ• nena parisuddhasantÄ• nehi upÄ• littherÄ• dipubbÄ• cariyehi. __
yathÄ• vuttasarÅ«po suddhantaparivÄ• so. __cÅ«á¸·asuddhantanÄ• mo cÄ• _ti ``yo upasan
anulomakkamena vÄ• â€™â€™ tiÄ• dinÄ• (Sp (to Vin II) 102) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vu
upasampadamÄ• á¸·akato paá¹-á¹-hÄ• ya anulomavasena vÄ• Ä• rocitadivasato paá¹-á¹-hÄ
sarante ``kittakÄ• ni divasÄ• ni parisuddhoti sarasÄ«â€™â€™ ti vinayadharehi pucchite ``et
parisuddhosmÄ«â€™â€™ ti vuttavato tena vuttasuddhadinÄ• ni pariyantaá¹ƒ katvÄ• dinno
tÄ• va bahudivasesu netabbaá¹ƒ mahÄ• suddhantaá¹ƒ sandhÄ• ya itaradinÄ• naá¹ƒ pÅ«ret
nÄ• mÄ• ti vuttaá¹ƒ hoti.

``ayaÃ±hi suddhantaparivÄ• so nÄ• ma uddhampi Ä• rohati, heá¹-á¹-hÄ• pi orohati, idamas
(Sp (to Vin II) 102) vuttattÄ• imaá¹ƒ parivÄ• saá¹ƒ parivasanato pacchÄ• divasaá¹ƒ saranto
yojetvÄ• gahitadivasato vaá¸• á¸• heti vÄ• hÄ• peti vÄ• , ubhayatthÄ• pi ``puna parivÄ• sa
natthÄ«â€™â€™ ti (Sp (to Vin II) 102) vacanato pubbe dinnaparivÄ• soyeva pamÄ• á¹‡aá¹ƒ
appaá¹-icchannaá¹ƒ `paá¹-icchannÄ• â€™ ti vÄ• acirapaá¹-icchannaá¹ƒ `cirapaá¹-icchannÄ
`sambahulÄ• â€™ ti vÄ• viparÄ«tato gahetvÄ• vinayakammaá¹ƒ karontassa Ä• pattito vuá
paá¹-icchannaá¹ƒ `appaá¹-icchannÄ• â€™ tiÄ• divipariyÄ• yena na hotÄ«â€™â€™ ti (Sp (to
samÄ• naá¹ƒ) __aá¹-á¹-hakathÄ• _gatanayo veditabbo.

__mahÄ• suddhantanÄ• mako_ti \Be I 254/ ``yo pana yathÄ• vuttena anulomapaá¹-ilomana

rattipariyantaá¹ƒ na jÄ• nÄ• ti, neva sarati, vematiko vÄ• hoti, tassa dinno suddhantaparivÄ
vuccatÄ«â€™â€™ ti (Sp (to Vin II) 102) __aá¹-á¹-hakathÄ• yaá¹ƒ_ niddiá¹-á¹-hasarÅ«po ma
``ayaá¹ƒ uddhaá¹ƒ nÄ• rohati, heá¹-á¹-hÄ• pana orohatÄ«â€™â€™ ti vuttattÄ• ayaá¹ƒ pari
upasampannadivaso, tÄ• va pÅ«retabbato tato uddhaá¹ƒ nÄ• rohati. antarÄ• á¸·e attano su
sarati ce, tato paá¹-á¹-hÄ• ya nivattanato divasahÄ• naá¹ƒ pana hoteva.

<523> ``aÃ±Ã±ataro bhikkhu sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• panno hoti, s
jÄ• nÄ• ti, rattipariyantaá¹ƒ na jÄ• nÄ• tÄ«â€™â€™ ti (Vin II 156) Ä• gatavatthumhi imassa
anuÃ±Ã±Ä• tattÄ• taá¹ƒ vatthuá¹ƒ saá¹…gahetuá¹ƒ ``Ä• pattÄ«naá¹ƒ cÄ• â€™â€™ tiÄ• diâ
``Ä• pattipariyantaá¹ƒ pana `ettakÄ• ahaá¹ƒ Ä• pattiyo Ä• pannoâ€™ ti jÄ• nÄ• tu vÄ• mÄ•
nti (Sp (to Vin II) 102) paá¹-isedhetvÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ padhÄ• nabhÄ• vena vut
aparijÄ• nanamattameva pamÄ• á¹‡anti dassetumÄ• ha __ ``duvidhopÄ«â€™â€™ _tiÄ• di.
suddhantaparivÄ• so ekaccaá¹ƒ rattipariccheda á¹ƒ, sakalaá¹ƒ vÄ• rattipariccheda á¹ƒ ajÄ• n
dÄ• tabboti yojanÄ• .

suddhantaparivÄ• sakathÄ• vaá¹‡á¹‡anÄ• .

<524> itaropi so samodhÄ• naparivÄ• so tidhÄ• matoti yojanÄ• . dhÄ• tusaddÄ• naá¹ƒ ane
nti makkhanaá¹ƒ vuccati. tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``odhunitvÄ• \Be I 255/ makk
Vin II) 102). __ ``samodhÄ• naâ€™â€™ _nti pakkhepo vuccati. yathÄ• ha __aá¹-á¹-hakathÄ
``samodahitvÄ• â€™â€™ ti. odhÄ• naÃ±ca samodhÄ• naÃ±ca __odhÄ• nasamodhÄ• naá¹
``odhÄ• nasamodhÄ• noâ€™â€™ _ti veditabbo. arisÄ• digaá¹‡e antogadhattÄ• hettha, upa
a-kÄ• rapaccayo daá¹-á¹-habbo \Ne I 191/. parivutthadivasÄ• naá¹ƒ makkhanaÃ±ca mÅ«lÄ•
antarÄ• pattÄ«naá¹ƒ pakkhipanaÃ±ca yasmiá¹ƒ so parivÄ• soti vuttaá¹ƒ hoti. tenevettha ``di
odhunitvÄ• padÄ«yateâ€™â€™ ti vakkhati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``parivutth
makkhetvÄ• purimÄ• ya Ä• pattiyÄ• mÅ«ladivasapariccheda pacchÄ• Ä• pannaá¹ƒ Ä• pa
(to Vin II) 102).

agghapubbako missakapubbako samodhÄ• naparivÄ• soti yojanÄ• , agghasamodhÄ• napa
missakasamodhÄ• naparivÄ• soti vuttaá¹ƒ hoti. aggho ca missako ca __agghamissakÄ• , _
__agghamissakapubbako, _ samodhÄ• no. agghena samodhÄ• naá¹ƒ __agghasamodhÄ• n
__agghasamodhÄ• no, _ Ä• pannÄ• su bahÅ«su sabbacirapaá¹-icchannÄ• pattÄ«naá¹ƒ div
Ä• pannaÄ• pattÄ«naá¹ƒ pakkhepayuttaparivÄ• soti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá
sambahulÄ• su Ä• pattÄ«su yÄ• ekÄ• vÄ• dve vÄ• tisso vÄ• sambahulÄ• vÄ• Ä• pattiy
tÄ• saá¹ƒ agghena samodhÄ• ya tÄ• saá¹ƒ rattipariccheda vasena avasesÄ• naá¹ƒ Å«natar
Ä• pattÄ«naá¹ƒ parivÄ• so diyyati, ayaá¹ƒ vuccati agghasamodhÄ• noâ€™â€™ ti (Sp (to Vi
nÄ• nÄ• vatthukÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ samodhÄ• naá¹ƒ __missakasamodhÄ• naá¹ƒ, _ ta
__missakasamodhÄ• no_. missakÄ• naá¹ƒ nÄ• nÄ• vatthukÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ ekato

yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``missakasamodhÄ• no \Be I 256/ nÄ• ma yo nÄ• nÄ•
katvÄ• diyyatÄ«â€™â€™ ti (Sp (to Vin II) 102).

525-7__._ evaá¹ƒ tividhe samodhÄ• naparivÄ• se paá¹-hamaparivÄ• sassa visesanabhÅ«ta
odhÄ• nasamodhÄ• nasaddÄ• naá¹ƒ atthÄ• nuvÄ• dena tadubhayaodhÄ• nasamodhÄ• nas
``Ä• pajjitvÄ• ... pe ... pakÄ• sitoâ€™â€™ _ti. tattha paá¹-hamassa odhÄ• na-saddasaá¹…k
atthasarÅ«pÄ• nuvÄ• damÄ• ha __ ``Ä• pajjitvÄ• ... pe ... padÄ«yateâ€™â€™ _ti.
dutiyÄ• vayavasaá¹…khÄ• tasamodhÄ• na-saddassa atthasarÅ«pÄ• nuvÄ• damÄ• ha __ ``
bhikkhunoâ€™â€™ _ti. teneva ubhayatthÄ• nuvÄ• de __ ``bhikkhunoâ€™â€™ _ti padadva
dÄ• tabboâ€™â€™ _ti kiriyÄ• padadvayassa ca visuá¹ƒ visuá¹ƒ gahitattÄ• punaruttidosÄ•
avayavatthÄ• nuvÄ• dena vidhÄ• tabbasamudÄ• yaá¹ƒ dassetumÄ• ha __ ``esodhÄ• nasam
_ti. ettha __chÄ• dentassa hÄ«_ti __hi_-saddo hetumhi. __esodhÄ• nasamodhÄ• no_ti etth
``yoâ€™â€™ ti labbhati.

tatrÄ• yaá¹ƒ \Ne I 192/ yojanÄ• --- Ä• pajjitvÄ• ... pe ... odhunitvÄ• yo yasmÄ• padÄ«yate
pe ... yo yasmÄ• dÄ• tabbo, tasmÄ• esodhÄ• nasamodhÄ• naparivÄ• so pakÄ• sitoti.

tattha __antarÄ• pattiá¹ƒ Ä• pajjitvÄ• _ti paá¹-icchannÄ• pattiyÄ• parivasanto vÄ• mÄ• na
caranto vÄ• abbhÄ• nÄ• raho vÄ• hutvÄ• kadÄ• ci aÃ±Ã±aá¹ƒ saá¹…ghÄ• disesÄ• pattiá
__chÄ• dentassÄ• _ti paá¹-hamaá¹ƒ Ä• pannÄ• pattiyÄ• paá¹-icchÄ• ditakÄ• lena samaá¹ƒ
paá¹-icchÄ• dentassa. ``mÅ«lÄ• yapaá¹-ikassanena te parivutthadivase ca mÄ• nattaciá¹‡á
sabbe odhunitvÄ• â€™â€™ ti (Sp (to Vin II) 102) __aá¹-á¹-hakathÄ• _vacanato ettha __ ``p
upalakkhaá¹‡attÄ• ``mÄ• nattaciá¹‡á¹‡e cÄ• â€™â€™ ti gahetabbaá¹ƒ. __odhunitvÄ• _ti c
mÅ«lÄ• yapaá¹-ikassanavasena makkhetvÄ• , adivase katvÄ• ti adhippÄ• yo.

yo yasmÄ• padÄ«yate, so parivÄ• so saá¹-á¹-hivassÄ• ni parivasitvÄ• mÄ• nattÄ• raho hu
Ä• pajjitvÄ• ekÄ• hampi paá¹-icchÄ• dite mÅ«lÄ• yapaá¹-ikassanena te divase sabbe makk
saá¹-á¹-hivassÄ• ni punapi yasmÄ• padÄ«yateti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_
parivasitvÄ• mÄ• nattÄ• raho hutvÄ• pi hi ekadivasaá¹ƒ antarÄ• pattiá¹ƒ paá¹-icchÄ• detvÄ
saá¹-á¹-hivassÄ• ni parivÄ• sÄ• raho hotÄ«â€™â€™ ti (Sp (to Vin II) 102).

__purimÄ• pattiyÄ• _ti tena Ä• pannÄ• su sambahulÄ• su Ä• pattÄ«su sabbÄ• pattÄ«naá¹ƒ
Ä• pattiyÄ• . __mÅ«ladivase_ti paá¹-hamaá¹ƒ vÄ«tikkamadivase. __vinicchite_ti ``asukasaá
asukadivaseâ€™â€™ ti niyamite. __samodhÄ• ya_ pakkhipitvÄ• dÄ• tabboti sambandho. _
vidhÄ• nato saá¹…ghena dÄ• tabboti yojetabbaá¹ƒ, __samuccayakkhandhake_ vuttena vidh
vuttavidhinÄ• saá¹…ghena dÄ• tabboti attho. ``eso odhÄ• nasamodhÄ• naparivÄ• soâ€™â

528-9__._ tathÄ• vuccatÄ«ti sambandho. __tÄ• saá¹ƒ agghavasena hÄ«_ti __hi_-saddo he

taá¹ƒsaddasambandhena ``yoâ€™â€™ ti labbhati. tatrÄ• yaá¹ƒ yojanÄ• --- sambahulÄ• ...
agghavasena tato Å«napaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«naá¹ƒ \Be I 258/ samodhÄ• ya yo y
tasmÄ• so yathÄ• avayavatthavasena \Ne I 193/ ``odhÄ• nasamodhÄ• noâ€™â€™ ti pariv
``agghasamodhÄ• noâ€™â€™ ti vuccatÄ«ti.

tattha __sambahulÄ• sÅ«_ti yÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ parivasitukÄ• mo, tÄ• su sambahul
niddhÄ• raá¹‡e bhummaá¹ƒ. __ ``ekÄ• vÄ• â€™â€™ _tiÄ• di niddhÄ• riyaniddeso. __tÄ• s
__agghavasenÄ• _ti gaá¹‡anavasena, rattiparicchedavasenÄ• ti vuttaá¹ƒ hoti. yathÄ• ha __
``tÄ• saá¹ƒ rattiparicchedavasenÄ• â€™â€™ ti (Sp (to Vin II) 102). ``padÄ• tabboâ€™â€™
__tato_ti cirapaá¹-icchannÄ• pattito. __Å«napaá¹-icchannÄ• naá¹ƒ Ä• pattÄ«na_nti ettha up
sÄ• mivacanaá¹ƒ, Å«napaá¹-icchannÄ• yo Ä• pattiyo samodhÄ• yÄ• ti vuttaá¹ƒ hoti.

<530> nÄ• nÄ• sukkavissaá¹-á¹-hiÄ• dÄ«ni vatthÅ«ni yÄ• saá¹ƒ tÄ• __nÄ• nÄ• vatthukÄ•
yÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ tÄ• __nÄ• nÄ• vatthukasaÃ±Ã±Ä• yo. sabbÄ• _ti ettha ``yÄ• â€
sukkavissaá¹-á¹-hiÄ• dikuladÅ«sanÄ• vasÄ• nÄ• yÄ• sabbÄ• terasa saá¹…ghÄ• disesÄ•
sabbÄ• _ti ettha pi-saddo vattabbo. __dÄ• tabbo_ti ettha ``parivÄ• soâ€™â€™ ti Ä• netvÄ•
sabbÄ• pi ekato katvÄ• dÄ• tabbo parivÄ• soti yojanÄ• . tassa terasa saá¹…ghÄ• disesÄ•
attho. ``ahaá¹ƒ bhante sambahulÄ• saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pajjiá¹ƒ ekaá¹ƒ sukk
... ekaá¹ƒ kuladÅ«sakaá¹ƒ, sohaá¹ƒ bhante saá¹…ghaá¹ƒ tÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ samodh
yÄ• cÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ yÄ• canÄ• ya ca tadanurÅ«pÄ• ya Ã±attiyÄ• ca kamm
vatvÄ• dÄ• tabbaparivÄ• so __missako mato_ ``missakasamodhÄ• naparivÄ• soâ€™â€™
atirekÄ• ca Ä• pannassÄ• pi parivÄ• saá¹ƒ dentena iminÄ• niyÄ• mena vatthuá¹ƒ, nÄ• ma

samodhÄ• naparivÄ• sakathÄ• vaá¹‡á¹‡anÄ• .

<531> __parivutthaparivÄ• sassÄ• _ti tividhe parivÄ• se aÃ±Ã±atarassa vasena parivuttha
cha rattiyo_ti parivÄ• sato uttari cha rattiyo, cha divaseti vuttaá¹ƒ hoti, ``carituâ€™â€™ nti s
caraá¹‡akiriyÄ• ya accantasaá¹ƒyoge upayogavacanaá¹ƒ. mÄ• nattaá¹ƒ deyyanti yojanÄ• ,
sÄ• matthiyÄ• \Ne I 194/ labbhati. __samuccayakkhandhake_ vuttanayena yojetvÄ• chÄ•
bhikkhumÄ• nanavidhi bhikkhussa dÄ• tabboti attho.

``parivutthaparivÄ• sassÄ• â€™â€™ ti iminÄ• paá¹-icchannamÄ• nattaá¹ƒ pakataá¹ƒ, tatth
``paá¹-icchannÄ• paá¹-icchannavasÄ• duveâ€™â€™ ti vuttanti? pakatabhedamanapekkhit
labbhamÄ• navisayabhedaá¹ƒ dassetuá¹ƒ vuttaá¹ƒ. evaÃ±hi sati samodhÄ• namÄ• natte ca
detÅ«â€™â€™ ti (Vin II 128) __pÄ• á¸·iyaá¹ƒ_ vuttattÄ• tampi gahetvÄ• ``tidhÄ• â€™â€™
tampi paá¹-icchannÄ• pattiyÄ• parivutthaparivÄ• sasseva dÄ• tabbamÄ• nattanti paá¹-iccha
saá¹…gahitattÄ• visuá¹ƒ na vuttaá¹ƒ. teneva catubbidhe mÄ• natte imehi dvÄ«hi vinÄ• das
mÄ• nattesu pakkhamÄ• nattamattaá¹ƒ ``chÄ• dentiyÄ• â€™â€™ tiÄ• digÄ• thÄ• ya dasset

na dassitanti daá¹-á¹-habbaá¹ƒ.

534-6__._ __viniddiá¹-á¹-happakÄ• ra_nti ``parikkhittavihÄ• rassÄ• â€™â€™ tiÄ• dinÄ• yat
niddiá¹-á¹-happakÄ• raá¹ƒ. __Ä• diyitvÄ• na taá¹ƒ_ \Be I 260/ __tesa_nti ettha ``santikeâ€™
labbhati. __tesaá¹ƒ_ catunnaá¹ƒ sammukhÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggah
samÄ• diyitvÄ• ti attho. ``taá¹ƒ tesaá¹ƒ santikeâ€™â€™ ti idaá¹ƒ ``Ä• rocetvÄ• â€™â€™ ti i
tesameva sammukhÄ• nisinnena ``ahaá¹ƒ bhante ekaá¹ƒ Ä• pattiá¹ƒ Ä• pajjiá¹ƒ saÃ±cetan
sukkavissaá¹-á¹-hiâ€™â€™ ntiÄ• dinÄ• nayena __samuccayakkhandhakÄ• _gataá¹ƒ Ä• ro
antoaruá¹‡e diá¹-á¹-hÄ• naá¹ƒ aÃ±Ã±esampi Ä• rocanaá¹ƒ upalakkhitaá¹ƒ.

__nikkhipe santike tesaá¹ƒ vatta_nti ettha ``aruá¹‡e uá¹-á¹-hiteâ€™â€™ ti ajjhÄ• haritabbaá
tesaá¹ƒ bhikkhÅ«naá¹ƒ sammukhÄ• yathÄ• vuttanayeneva nisÄ«ditvÄ• ``vattaá¹ƒ nikkhipÄ
nikkhipÄ• mÄ«â€™â€™ ti imesu dvÄ«su ekaá¹ƒ vÄ• dvayameva vÄ• vatvÄ• vattaá¹ƒ nikk

<537> __tassa_ mÄ• nattassa. __ratticchedÄ• diko_ti ettha __Ä• di_-saddena vattabhedo g
aá¹-á¹-hakathÄ• vasena pÄ• á¸·ivasenÄ• ti yojanÄ• .

<538> vÄ«satiyÄ• \Ne I 195/ bhikkhÅ«naá¹ƒ vaggo samÅ«ho __vÄ«sativaggo, _ so eva __
abbheyyÄ• _ti osÄ• reyya, abbhantaraá¹ƒ kareyyÄ• ti attho. __vidhinÄ• _ti samuccayakkhan
__abbhito_ti saá¹ƒvÄ• sena anto kato, __pakatatto_ti pakatisabhÄ• vo, Ä• pattiá¹ƒ anÄ• pan
attho.

<539> Ä• pattiá¹ƒ chÄ• dentiyÄ• bhikkhuniyÄ• ti yojanÄ• , ``Ä• pajjitvÄ• â€™â€™ ti seso,
``Ä• patti cÄ• â€™â€™ tiÄ• dinÄ• (vi0 vi0 505) nayena pubbe dassitehi dasahi aá¹…gehi p
bhikkhuniyÄ• attano Ä• pattiá¹ƒ chÄ• dentiyÄ• bhikkhuniyÄ• . __na ca Ä• pattÄ«_ti ettha _
iminÄ• aÃ±Ã±issÄ• \Be I 261/ Ä• pattiá¹ƒ paá¹-icchÄ• dentiyÄ•
vajjapaá¹-icchÄ• dikÄ• saá¹…khÄ• tapÄ• rÄ• jikÄ• pattÄ«ti dÄ«pitaá¹ƒ hoti. __ ``bhikkhuniyÄ
bhikkhussa dukkaá¹-Ä• pattibhÄ• vaá¹ƒ dÄ«peti.

<541> viruddhamatthaá¹ƒ nayati pajahatÄ«ti __vinayo, _ vinicchayo, taá¹ƒ
vinayapiá¹-akatthavinicchayavisesavisayaá¹ƒ sammohasaá¹…khÄ• taá¹ƒ viruddhaá¹ƒ pacca
pajahanato __vinayanaya_saá¹…khÄ• taá¹ƒ tato eva atibuddhidÄ«panaá¹ƒ, atisayena budd
__atibuddhidÄ«panaá¹ƒ, _ taá¹ƒ vinayatthavinicchayakaá¹ƒ Ã±Ä• á¹‡apadÄ«paá¹ƒ visesena
nayehi yuttatÄ• ya __vividhanayayutaá¹ƒ. vinayanaye_ti vinayapiá¹-akassa parasantÄ• napA
vinayavaá¹‡á¹‡anÄ• yanti vuttaá¹ƒ hoti.

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

saá¹…ghÄ• disesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

aniyatakathÄ• vaá¹‡á¹‡anÄ•

542-3__._ idÄ• ni \Ne I 196/ saá¹…ghÄ• disesakathÄ• nantaraá¹ƒ aniyatakathaá¹ƒ dassetu
``rahonisajjassÄ• denÄ• â€™â€™ _tiÄ• di. rahasi nisajjÄ• __rahonisajjÄ• , _ tassÄ• assÄ•
__rahonisajjassÄ• dena, _ methunadhammasannissitena kilesenÄ• ti attho. vuttaÃ±hi __aá¹
``rahonisajjassÄ• doti methunadhammasannissitakileso vuccatÄ«â€™â€™ ti (Sp (to Vin III)
cakkhussa raho sotassa raho. cakkhussa raho nÄ• ma na sakkÄ• hoti akkhiá¹ƒ vÄ• nikhaá
ukkhipiyamÄ• ne sÄ«saá¹ƒ vÄ• ukkhipiyamÄ• ne passituá¹ƒ. sotassa raho nÄ• ma na sakk
sotuâ€™â€™ nti (Vin III 445) __padabhÄ• jane_ vuttarahesu \Be I 262/ cakkhussa raho eva
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kiÃ±cÄ• pi pÄ• á¸·iyaá¹ƒ `sotassa rahoâ€™ ti Ä• gataá¹ƒ, cakkh
paricchedo veditabboâ€™â€™ ti (Sp (to Vin III) II 444-445).

cakkhussa rahattÄ• ``paá¹-icchannaâ€™â€™ nti imampi paá¹-icchannattÄ• eva ``alaá¹ƒka
saá¹…gaá¹‡hÄ• ti. nisajjasaddopÄ• dÄ• nena ``Ä• saneâ€™â€™ ti idampi gahitameva. __
gantukÄ• moâ€™â€™ _ti iminÄ• ``mÄ• tugÄ• mena saddhiâ€™â€™ nti idampi gahitameva
labbhamÄ• napadopÄ• dÄ• nena yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya
alaá¹ƒkammaniye nisajjassÄ• denÄ• ti vuttaá¹ƒ hoti. cakkhussa rahabhÄ• vena kuá¹-á¹-Ä• d
methunasevanakammassa anurÅ«pe Ä• sane tadahujÄ• tÄ• yapi manussitthiyÄ• saha nisa
hutvÄ• ti attho. ettha ``mÄ• tugÄ• massÄ• â€™â€™ ti tadahujÄ• tampi itthiá¹ƒ gaá¹‡hÄ• tÄ•
``mÄ• tugÄ• mo nÄ• ma manussitthÄ«, na yakkhÄ«, na petÄ«, na tiracchÄ• nagatÄ• , antan
pageva mahattarÄ«â€™â€™ ti (Vin III 445) __padabhÄ• janato_ labbhati.

__ ``nivÄ• setÄ«â€™â€™ _ti iminÄ• ``kÄ• yabandhanaá¹ƒ bandhati, cÄ«varaá¹ƒ pÄ• rupa
lakkhÄ«yati. __sabbatthÄ• _ti yathÄ• vuttaá¹ƒ payogato pubbÄ• parapayoge saá¹…gaá¹‡hÄ
payoge cÄ• â€™â€™ _ti vicchÄ• payogo kato. nisÄ«dato cassa dukkaá¹-anti yojanÄ• . ``ub
pÄ• cittiyaâ€™â€™ nti vakkhamÄ• nattÄ• dukkaá¹-aá¹ƒ sandhÄ• ya ekakassa nisÄ«datoti

<544> __nisajjÄ• ya_ \Ne I 197/ __ubhinnampÄ«_ti ettha ``sakiâ€™â€™ nti seso, ubhinnaa
nisajjÄ• pÅ«raá¹‡avasena aÃ±Ã±amaÃ±Ã±assa pure vÄ• pacchÄ• vÄ• ekakkhaá¹‡e \Be
bhikkhussa vÄ• ekavÄ• raá¹ƒ nisajjÄ• yÄ• ti vuttaá¹ƒ hoti. vuttaÃ±hetaá¹ƒ __pÄ• á¸·iyaá¹ƒ_
bhikkhu upanisinno vÄ• hotÄ«â€™â€™ tiÄ• di (Vin III 445). hoti pÄ• cittiyanti yojanÄ• . pay
honti pÄ• cittiyÄ• nÄ«ti gahetabbaá¹ƒ, mÄ• tugÄ• massa vÄ• bhikkhuno vÄ• ubhinnaá¹ƒ vA
punappunaá¹ƒ upanisÄ«danapayogagaá¹‡anÄ• ya cÄ• ti attho. ``Ä• pattÄ«hipi tÄ«hipÄ«â€™
__pÄ• cittiya_ggahaá¹‡aá¹ƒ pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• naá¹ƒ upalakkhaá¹‡aá¹ƒ hoti,

hoti. ettha __ ``payogagaá¹‡anÄ• yÄ• â€™â€™ _ti idaá¹ƒ pÄ• rÄ• jikÄ• ya na labbhati ekap
kÄ• yasaá¹ƒsaggasaá¹…ghÄ• diseso, pana sarÄ«rato punappunaá¹ƒ viyujjitvÄ• phusanena
yathÄ• vuttanayeneva labbhati.

__bahÅ«supi_ mÄ• tugÄ• mesu __bahukÄ• ni_ pÄ• cittiyÄ• ni hontÄ«ti yojanÄ• . bahÅ«su
nisinnÄ• naá¹ƒ gaá¹‡anÄ• ya ekeneva payogena bahÅ«ni pÄ• cittiyÄ• ni ca saá¹…ghÄ• dis
``payogagaá¹‡anÄ• ya cÄ• â€™â€™ ti imassa etthÄ• pi yujjamÄ• nattÄ• tÄ• su visuá¹ƒ vis
punappunaá¹ƒ nisÄ«dantÄ«su, sayaÃ±ca uá¹-á¹-hÄ• yuá¹-á¹-hÄ• ya punappunaá¹ƒ nisÄ«da
Ä• pajjitabbÄ• pattiyo payogagaá¹‡anÄ• ya ca bahÅ« hontÄ«ti idaá¹ƒ labbhati. etthÄ• pi par
labbhati, saá¹…ghÄ• diseso, pÄ• cittiyaÃ±ca labbhati.

<545> samÄ«pe á¹-hitopi andho anÄ• pattiá¹ƒ na karotÄ«ti sotassa rahabhÄ• ve asatipi pa
``cakkhussa rahoâ€™â€™ ti imassa aá¹…gassa vijjamÄ• nattÄ• vuttaá¹ƒ __ ``antodvÄ• da
savanÅ«pacÄ• re vijjamÄ• nepÄ«ti vuttaá¹ƒ hoti. itthÄ«naá¹ƒ tu satampi ca na karoti anÄ• p
yojanÄ• , viÃ±Ã±uno purisassa asannihitabhÄ• venÄ• ti adhippÄ• yo. __ ``itthÄ«nampi sata
likhanti, tatopi ayameva pÄ• á¹-ho sundaro. __pi_-saddo vÄ• tu-saddatthe daá¹-á¹-habbo.

<546> __nipajjitvÄ• _ti ettha ``samÄ«peâ€™â€™ ti seso, ``niddÄ• yantopÄ«â€™â€™ ti eta
``nipajjitvÄ• â€™â€™ _ti iminÄ• nisÄ«ditvÄ• niddÄ• yantoti imassa nivattitattÄ• samÄ«pe
niddÄ• yantopi anandho manussapuriso anÄ• pattiá¹ƒ karotÄ«ti labbhati. __ ``kevalaâ€™â€
balavaniddÅ«pagato \Ne I 198/ gahitoti tathÄ• ahutvÄ• antarantarÄ• Ä• pannÄ• panne vin
pavattamÄ• nÄ• ya kapiniddÄ• ya niddÄ• yantopi anÄ• pattiá¹ƒ karotÄ«ti ayamattho labbhat
``pihitadvÄ• ragabbhassÄ• â€™â€™ ti vattabbe majjhapadalopÄ«samÄ• savasena __ ``pih
vuttaá¹ƒ. __ ``dvÄ• reâ€™â€™ _ti iminÄ• dvÄ• rekadesabhÅ«taá¹ƒ ummÄ• raá¹ƒ vÄ• taá¹
vuttanti daá¹-á¹-habbaá¹ƒ. sace gabbho pihitadvÄ• ro na hoti, anÄ• pattÄ«ti byatirekato dass

<547> imasmiá¹ƒ aniyatasikkhÄ• pade __pÄ• á¸·iyaá¹ƒ_ anÄ• pattivÄ• re asatipi ``yo pana
saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappeyya, pÄ• cittiyaâ€™â€™ nti (Vin IV
acelakavaggassa catutthasikkhÄ• pade anÄ• pattivÄ• re ``anÄ• patti yo koci viÃ±Ã±Å« puris
tiá¹-á¹-hati na nisÄ«dati, arahopekkho, aÃ±Ã±avihito nisÄ«dati, ummattakassa Ä• dikammik
288) vutte anÄ• pattivÄ• re saá¹…gahetumÄ• ha __ ``anandhe satÄ«â€™â€™ _tiÄ• di. ``et
pakaraá¹‡ato labbhati. idha pulliá¹…ganiddesena puriso labbhati, ``tenÄ• pi abÄ• lena bhav
manussajÄ• tikena bhavitabbaâ€™â€™ nti idaÃ±ca \Be I 265/ __ ``viÃ±Ã±usmiâ€™â€™ _n
andhasadisaniddÅ«pagatapaá¹-ipakkhavÄ• cianandhapadena ``aniddÄ• yanteâ€™â€™ ti la
jÄ• nante aniddÄ• yante manussapurise dassanÅ«pacÄ• rassa anto vijjamÄ• neti attho.

``nisajjapaccayÄ• doso natthÄ«â€™â€™ ti iminÄ• sambandho, evarÅ«pe raho Ä• sane m
nisinnapaccayÄ• Ä• patti natthÄ«ti attho. __ ``á¹-hitassÄ• â€™â€™ _ti iminÄ• pi tadeva pa

viÃ±Ã±umhi paá¹-ibale manussapurise asannihitepi tathÄ• vidhe raho Ä• sane mÄ• tugÄ• m
á¹-hitepi sayaá¹ƒ á¹-hitassa nisajjÄ• ya abhÄ• vÄ• tappaccayÄ• Ä• patti na hotÄ«ti attho. _
nisajjapaccayÄ• doso natthÄ«_ti raho Ä• sane mÄ• tugÄ• mena saddhiá¹ƒ nisajjantassÄ• p
saÃ±Ã±Ä• rahitassa nisÄ«dato nisajjapaccayÄ• anÄ• pattÄ«ti attho. vikkhittacetaso nisajjap
yojanÄ• .

<548> ettÄ• vatÄ• pÄ• cittiyÄ• pattimattato anÄ• pattippakÄ• raá¹ƒ dassetvÄ• idÄ• ni ima
aniyatavohÄ• rahetubhÅ«tÄ• hi tÄ«hi Ä• pattÄ«hi anÄ• pattipakÄ• raá¹ƒ dassetumÄ• ha __
__Ä• pattÄ«hipi tÄ«hipÄ«_ti ``nisajjaá¹ƒ bhikkhu paá¹-ijÄ• namÄ• no tiá¹‡á¹‡aá¹ƒ dhammÄ•
199/ kÄ• retabbo pÄ• rÄ• jikena vÄ• saá¹…ghÄ• disesena vÄ• pÄ• cittiyena vÄ• â€™â€™
vuttÄ• hi ``paá¹-hamapÄ• rÄ• jikÄ• pattikÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesÄ• pattipÄ• citti
tÄ«hipi Ä• pattÄ«hÄ«ti vuttaá¹ƒ hotÄ«ti.

paá¹-hamÄ• niyatakathÄ• vaá¹‡á¹‡anÄ• .

<549> vattabbabhÄ• venÄ• dhikatadutiyÄ• niyatavinicchayato paá¹-hamÄ• niyate vuttavinic
vinicchayaá¹ƒ pahÄ• ya tattha \Be I 266/ avuttaá¹ƒ imasseva vinicchayavisesaá¹ƒ dassetum
``anandhÄ• â€™â€™ _tiÄ• di. idha duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• disesassÄ• pi gahitatt
dassetuá¹ƒ __ ``abadhiroâ€™â€™ _ti vuttaá¹ƒ. __anandho abadhiro_ti ``purisoâ€™â€™ ti i
vuttaá¹ƒ. ``itthÄ«â€™â€™ ti idaá¹ƒ sandhÄ• ya ``anandhÄ• badhirÄ• â€™â€™ ti gahetabba
savanÅ«pacÄ• rantogadhena bhavitabbanti dassetuá¹ƒ __ ``antodvÄ• dasahatthaá¹-á¹-hoâ

<550> __ ``andho abadhiro anÄ• pattiá¹ƒ na karotÄ«â€™â€™ _ti idaá¹ƒ kÄ• yasaá¹ƒsagga
sandhÄ• ya vuttaá¹ƒ. __ ``badhiro vÄ• pi cakkhumÄ• , na karoti anÄ• pattiâ€™â€™ _nti ida
duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• disesaá¹ƒ sandhÄ• ya vuttanti evamettha sandhÄ• ya bhÄ

purimÄ• niyatakathÄ• ya avuttavisesassa dutiyÄ• niyatakathÄ• ya vattumicchitattÄ• ayamp
koyaá¹ƒ viseso, yo idha vattabboti ce? tattha ``paá¹-icchanne Ä• sane alaá¹ƒkammaniyeâ€™
vuttaá¹ƒ Ä• sanaá¹…gadvayaá¹ƒ idha ``na heva kho pana paá¹-icchannaá¹ƒ Ä• sanaá¹ƒ hot
nti (Vin III 453) nisedhetvÄ• ``alaÃ±ca kho hoti mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ•
(Vin III 453) idaá¹ƒ apubbaá¹…gaá¹ƒ vuttaá¹ƒ. tatra mÄ• tugÄ• moti antamaso tadahujÄ• tÄ
idha ``mÄ• tugÄ• mo nÄ• ma manussitthÄ«, na yakkhÄ«, na petÄ«, na tiracchÄ• nagatÄ• ,
subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituâ€™â€™ nti (Vin III 4
mÄ• tugÄ• mova vutto. tattha ``pÄ• rÄ• jikena vÄ• saá¹…ghÄ• disesena vÄ• pÄ• cittiyena
tisso Ä• pattiyo vuttÄ• , idha ``nisajjaá¹ƒ bhikkhu paá¹-ijÄ• namÄ• no dvinnaá¹ƒ dhammÄ• n
267/ kÄ• retabbo saá¹…ghÄ• disesena vÄ• pÄ• cittiyena vÄ• â€™â€™ ti (Vin III 453) dvey
saá¹…ghÄ• disesesu ca tattha ``sÄ• ce evaá¹ƒ vadeyya `ayyo \Ne I 200/ mayÄ• diá¹-á¹-ho
saddhiá¹ƒ kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantoâ€™ ti, so ca taá¹ƒ paá¹-ijÄ• nÄ• ti, Ä• patti

(Vin III 448) kÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesova vutto, idha so ca vutto, ``sÄ• ce evaá¹ƒ
sutaá¹ƒ nisinnassa mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ• sentassÄ• â€™ ti,
Ä• pattiyÄ• kÄ• retabboâ€™â€™ ti (Vin III 455) duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• diseso ca
ubhinnamaniyatÄ• naá¹ƒ viseso.

ayaá¹ƒ kasmÄ• na vuttoti? ayaá¹ƒ sambodhavatthuviseso vattumicchito pana
aá¹-á¹-hakathÄ• gatavinicchayavisesatoti tasmÄ• na vuttoti daá¹-á¹-habbo. __tisamuá¹-á¹-h
kÄ• yacittavÄ• cÄ• cittakÄ• yavÄ• cÄ• cittavasena tÄ«á¹‡i samuá¹-á¹-hÄ• nÄ• ni etassÄ• ti

imehipi dvÄ«hi aniyatasikkhÄ• padehi sikkhÄ• padantaresu paÃ±Ã±attÄ• yeva Ä• pattiyo, a
koci Ä• pattiviseso vutto, tasmÄ• kimetesaá¹ƒ vacanenÄ• ti? vuccate --- vinayavinicchayala
á¹-hapetuá¹ƒ bhagavatÄ• uppanne vatthumhi dve aniyatÄ• paÃ±Ã±attÄ• . kathaá¹ƒ? evarÄ
upÄ• sikÄ• ya vuccamÄ• no paá¹-ijÄ• namÄ• nova Ä• pattiyÄ• kÄ• retabbo, na appaá¹-ijÄ•
Ä• pattiyÄ• yena kenaci codite paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒyevaá¹…gaá¹ƒ kÄ• tabbaâ€™â
vinicchayalakkhaá¹‡aá¹ƒ á¹-hapitanti veditabbaá¹ƒ. atha kasmÄ• bhikkhunÄ«naá¹ƒ aniyata
vuttanti? idameva lakkhaá¹‡aá¹ƒ sabbattha anugatanti na vuttaá¹ƒ.

dutiyÄ• niyatakathÄ• vaá¹‡á¹‡anÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

aniyatakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakathÄ• vaá¹‡á¹‡anÄ•

<551> evaá¹ƒ aniyatakathaá¹ƒ dassetvÄ• idÄ• ni nissaggiyakathaá¹ƒ dassetumÄ• ha __ ``
201/. __khoma_nti evaá¹ƒnÄ• makaá¹ƒ cÄ«varaá¹ƒ. __khoma_nti gacchavisesassa nÄ• ma
katacÄ«varaá¹ƒ kÄ• raá¹‡opacÄ• ravohÄ• ravasena ``khomaâ€™â€™ nti vuttaá¹ƒ. __kappA
cÄ«varaá¹ƒ, idampi vuttanayeneva ``kappÄ• saâ€™â€™ nti vuccati. __koseyyaá¹ƒ_ nÄ• ma
kosena nibbattaá¹ƒ suttaá¹ƒ koseyyaá¹ƒ. idha pana tena koseyyasuttena nibbattaá¹ƒ cÄ«va
nti vuttaá¹ƒ. __sÄ• á¹‡a_nti sÄ• á¹‡avÄ• kasuttehi vÄ• yitvÄ• katacÄ«varaá¹ƒ. idaÃ±ca kho
daá¹-á¹-habbaá¹ƒ. __bhaá¹…ga_nti khomasuttÄ• dÄ«ni sabbÄ• ni, ekaccÄ• ni vÄ• missetv
karaá¹‡appakÄ• rena laddhanÄ• makaá¹ƒ. ``bhaá¹…gaá¹ƒ nÄ• ma ekÄ• gacchajÄ• ti, tass
katacÄ«varaâ€™â€™ nti keci. imasmiá¹ƒ pakkhe khomaá¹ƒ viya gahetabbaá¹ƒ. __kambala
manussalomavÄ• á¸·alomaá¹ƒ vinÄ• sesalomehi vÄ• yitvÄ• katacÄ«varaá¹ƒ vuttanti. idaá¹
channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaâ€™â€™ nti (Vin III 463) __padabhÄ• ja

kappÄ• sikaá¹ƒ koseyyaá¹ƒ kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…gaâ€™â€™ nti (Sp (to Vin III)
__aá¹-á¹-hakathÄ• ya_ ca vuttaá¹ƒ sandhÄ• yÄ• ha. __ ``jÄ• titoâ€™â€™ _ti \Be I 269/ idaá
vakkhamÄ• nattÄ• vuttaá¹ƒ. __jÄ• tito_ti khomÄ• disÄ• maÃ±Ã±ato. sÄ• maÃ±Ã±aÃ±hi ``jÄ
dÄ«gharassathÅ«lasukhumanÄ«lapÄ«tÄ• dibhedabhinnÄ• naá¹ƒ sabbesaá¹ƒ vatthÄ• vayav
saá¹…gÄ• hikakhomasuttamayatÄ• sÄ• maÃ±Ã±aá¹ƒ jÄ• tÄ«ti vuttaá¹ƒ hoti. evaá¹ƒ sesesu

<552> __dukÅ«la_nti evaá¹ƒnÄ• makaá¹ƒ rukkhavÄ• kamayacÄ«varaá¹ƒ. __pattuá¹‡á¹‡a_
saÃ±jÄ• tavatthaá¹ƒ. ``pattuá¹‡á¹‡aá¹ƒ koseyyavisesoâ€™â€™ ti __abhidhÄ• nakose_ vutt
uppannavatthaá¹ƒ. __somÄ• rapaá¹-á¹-aka_nti somÄ• radese uppannavatthaá¹ƒ. __ ``somÄ
likhanti, soyevattho. __iddhija_nti ehibhikkhÅ«naá¹ƒ puÃ±Ã±iddhiyÄ• nibbattaá¹ƒ cÄ«varaá
devatÄ• hi dinnaá¹ƒ cÄ«varaá¹ƒ. taÃ±hi kapparukkhe nibbattaá¹ƒ, jÄ• liniyÄ• devakaÃ±Ã±Ä
dinnavatthasadisaá¹ƒ. __tassÄ• _ti jÄ• tito chabbidhassa kappiyacÄ«varassa. __idaá¹ƒ_ ch
yathÄ• rahaá¹ƒ anulomikaá¹ƒ vuttanti attho. dukÅ«laÃ±hi sÄ• á¹‡assa anulomaá¹ƒ vÄ• kam
koseyyassa anulomÄ• ni pÄ• á¹‡akehi katasuttamayattÄ• , iddhijampi khomÄ• dÄ«naá¹ƒyev
tesaá¹ƒ anulomaá¹ƒ, devadinnampi khomÄ• dÄ«naá¹ƒyeva anulomaá¹ƒ hoti tesaá¹ƒ aÃ±Ã±

``sÄ• á¹‡assa tu dukÅ«laÃ±hi, iddhijaá¹ƒ devadinnakaá¹ƒ.

khomÄ• dÄ«naá¹ƒvasiá¹-á¹-haá¹ƒtu, koseyyassÄ• nulomikaâ€™â€™ nti ||

<553> tiá¹‡á¹‡aá¹ƒ \Ne I 202/ cÄ«varÄ• naá¹ƒ samÄ• hÄ• ro __ticÄ«vara_nti pamÄ• á¹‡ay
saá¹…ghÄ• á¹-iÄ• dinÄ• mena adhiá¹-á¹-hitacÄ«varasseva nÄ• mattÄ• tadeva vuccati. gaá
cÄ«varattayaá¹ƒ na vattabbaá¹ƒ. samuddekadesopi yathÄ• ``samuddoâ€™â€™ ti vuccati,
tÄ«su cÄ«varesu aÃ±Ã±ataraá¹ƒ ``ticÄ«varaâ€™â€™ nti vuccati. __parikkhÄ• racoá¸·a_nti
saá¹…ghÄ• á¹-iÄ• divisiá¹-á¹-hanÄ• mehi anadhiá¹-á¹-hitaá¹ƒ ``anujÄ• nÄ• mi bhikkhave Ä•
sugataá¹…gulena caturaá¹…gulavitthataá¹ƒ pacchimaá¹ƒ cÄ«varaâ€™â€™ nti (Vin III 358)
pacchimacÄ«varapariyantaá¹ƒ katvÄ• katÄ• katassa yassa kassaci cÄ«varassa ruá¸·hisaÃ±

mukhaá¹ƒ sandamÄ• nalÄ• laá¹ƒ puÃ±chati etenÄ• ti __mukhapuÃ±chana_nti kapolato nic
puÃ±chanatthÄ• ya anuÃ±Ã±Ä• tassa cÄ«varavisesassa nÄ• maá¹ƒ. nisÄ«danti etthÄ• ti __
bhikkhÅ«naá¹ƒ attharitvÄ• nisÄ«dituá¹ƒ anuÃ±Ã±Ä• tassa cÄ«varassa nÄ• maá¹ƒ. __adhiá
kaá¹‡á¸• uppaá¹-icchÄ• diâ€™â€™ ntiÄ• dinÄ• (vi0 vi0 585) vakkhamÄ• nanayena nÄ• ma
attho. __paccattharaá¹‡ameva cÄ• _ti saá¹…ghike maÃ±capÄ«á¹-he sarÄ«rasamphusanen
mocanatthÄ• ya tattha attharitvÄ• paribhogatthÄ• ya anuÃ±Ã±Ä• taá¹ƒ paccattharaá¹‡acÄ«

<554> __ekÄ• ha_nti vasanakiriyÄ• ya accantasaá¹ƒyoge upayogavacanaá¹ƒ. __ticÄ«vara
__vippavaseyyÄ• _ti ``saá¹…ghÄ• á¹-iyÄ• vÄ• uttarÄ• saá¹…gena vÄ• antaravÄ• sakena
vuttattÄ• ekadese samudÄ• yopacÄ• ravasena avayavassa vacanato tiá¹‡á¹‡aá¹ƒ cÄ«varÄ

vuttaá¹ƒ hoti. __ ``tathÄ• â€™â€™ _ti iminÄ• ``vinÄ• â€™â€™ ti idaá¹ƒ paccÄ• masati. __
adhiá¹-á¹-hÄ• yÄ• ti gahetabbaá¹ƒ ``paá¹-isaá¹…khÄ• yonisoâ€™â€™ ti (MN I 22, 23; AN b
``vaá¸·aÃ±jiyamÄ• naâ€™â€™ nti seso, adhiá¹-á¹-hÄ• ya vaá¸·aÃ±jiyamÄ• naá¹ƒ nisÄ«dan
catumÄ• saá¹ƒ na vaseyyÄ• ti yojanÄ• .

<555> __kappiya_nti kappiyakÄ• raá¹‡aá¹ƒ nÄ«lÄ• divaá¹‡á¹‡abhedakaraá¹‡aá¹ƒ. __kapp
kÄ• riyÅ«pacÄ• rena gahetabbaá¹ƒ. __binduá¹ƒ datvÄ• _ti ``nÄ«laá¹ƒ vÄ• kaddamaá¹ƒ vÄ•
ti (Vin IV 368) vuttalohamalÄ• dinÄ• \Be I 271/ yena kenacipi maá¹…gulapiá¹-á¹-hippamÄ•
datvÄ• . __tatthÄ• _ti tesu adhiá¹-á¹-hÄ• tabbesu ticÄ«varÄ• dÄ«su, niddhÄ• raá¹‡e bhumm
niddhÄ• ritabbaá¹ƒ. __upapanna_nti yuttaá¹ƒ. __pamÄ• á¹‡enÄ• _ti anantaraá¹ƒ vakkhamÄ
__adhiá¹-á¹-hÄ• tabba_nti ``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• din
vakkhamÄ• nanayena nÄ• maá¹ƒ vatvÄ• adhiá¹-á¹-hÄ• tabbaá¹ƒ. __eva_kÄ• rena pana nÄ
dasseti. esa nayo sesacÄ«varesupi. vuttaÃ±hetaá¹ƒ bhagavatÄ• ``anujÄ• nÄ• mi bhikkhave
adhiá¹-á¹-hÄ• tuá¹ƒ, na vikappetuâ€™â€™ ntiÄ• di (Vin I 358). tasmÄ• ticÄ«varÄ• dÄ«ni ad
``imaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ tiÄ• dinÄ• nÄ• maá¹ƒ vatvÄ• adh
pana ``imaá¹ƒ saá¹…ghÄ• á¹-iâ€™â€™ ntiÄ• dinÄ• tassa cÄ«varassa nÄ• maá¹ƒ aggahetv
vikappemÄ«â€™â€™ ti vikappetabbaá¹ƒ. ticÄ«varaá¹ƒ vÄ• hotu aÃ±Ã±aá¹ƒ vÄ• , yadi taá¹
vikappeti, avikappitaá¹ƒ hoti atirekacÄ«varaá¹-á¹-hÄ• ne tiá¹-á¹-hati. taá¹ƒ cÄ«varanti samba

556-7__._ ``upapannaá¹ƒ pamÄ• á¹‡enÄ• â€™â€™ ti ettha vuttappamÄ• á¹‡aá¹ƒ dassetun
_tiÄ• di. saá¹…ghaá¹-itaá¹-á¹-hena __saá¹…ghÄ• á¹-i_. vatthakhaá¹‡á¸• Ä• ni sibbanakamn
katattÄ• ``saá¹…ghÄ• á¹-Ä«â€™â€™ ti cÄ«varÄ• naá¹ƒ sÄ• maÃ±Ã±anÄ• maá¹ƒ. idha par
antaravÄ• sakÄ• divisesanÄ• mabyatiritte cÄ«varavisese vattati. __muá¹-á¹-hipaÃ±cakÄ• _t
ekÄ• dÄ«namaá¹-á¹-hÄ• rasantÄ• naá¹ƒ saá¹…khyÄ• saddÄ• naá¹ƒ saá¹…khyeyye vattam
cÄ«varappamÄ• á¹‡appakaraá¹‡ato labbhamÄ• nahatthasaá¹…khÄ• tarataneyeva pavattat
uttarapadalopena muá¹-á¹-hiratane vattati. paÃ±cannaá¹ƒ pÅ«raá¹‡o __paÃ±camo, _ muá¹-
__muá¹-á¹-hipaÃ±camo_. muá¹-á¹-hipaÃ±camo parimÄ• á¹‡ametissÄ• ti ``muá¹-á¹-hipaÃ±ca
ma-kÄ• ralopena ``muá¹-á¹-hipaÃ±cakÄ• â€™â€™ ti saá¹…ghÄ• á¹-i vuttÄ• .

__muá¹-á¹-hittikÄ• _ti \Be I 272/ ettha vuttanayena saá¹…khyeyye vattamÄ• no __ti_-saddo
cÄ«varappamÄ• á¹‡appakaraá¹‡ato labbhamÄ• nahatthasaá¹…khÄ• tarataneyeva vattati, t
uttarapadalopena muá¹-á¹-hiratane vattati. tiá¹‡á¹‡aá¹ƒ pÅ«raá¹‡o __tatiyo, _ muá¹-á¹-hiyÄ•
__muá¹-á¹-hitatiyo, _ muá¹-á¹-hitatiyo parimÄ• á¹‡ametissÄ• ti ``muá¹-á¹-hitatiyakÄ• â€™â€
tiya-paccayalopena ``muá¹-á¹-hittikÄ• â€™â€™ ti saá¹…ghÄ• á¹-iyeva vuccati. evamuparipi

__uttamantenÄ• _ti ukkaá¹-á¹-haparimÄ• á¹‡antena. __satthuno cÄ«varÅ«nÄ• pÄ«_ti ``tatr
sugatacÄ«varappamÄ• á¹‡aá¹ƒ, dÄ«ghaso nava vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ cha
IV 548) vuttappamÄ• á¹‡asugatacÄ«varato Å«nÄ• pi. __pi_-saddo sambhÄ• vane, ukkaá¹-á

vaá¹-á¹-ati, tato ce Å«naá¹ƒ vattabbameva natthÄ«ti attho. antadvayasandassanena ubhaya
pahonakaruccanakappamÄ• á¹‡aá¹ƒ, taá¹ƒ gahetabbanti dasseti.

<558> __muá¹-á¹-hipaÃ±caka_saddo \Ne I 204/ pubbe vuttanayenidha dÄ«ghante vattati. r
dÄ«ghanto yassa, yasmiá¹ƒ vÄ• pamÄ• á¹‡eti viggaho, dÄ«ghantato muá¹-á¹-hipaÃ±cakap
hoti. __ ``muá¹-á¹-hipaÃ±camaâ€™â€™ _ntipi likhanti. __tiriyantato_ti vitthÄ• rantato. aá¸• a
__aá¸• á¸• ho_ uttarapadalopena, so teyyo tatiyo yassa pamÄ• á¹‡assÄ• ti gahetabbaá¹ƒ, ta
aá¸• á¸• hateyyaratanappamÄ• á¹‡aá¹ƒ hotÄ«ti attho. __dvihatthaá¹ƒ vÄ• _ti dve hatthÄ• y
viggaho, dviratanappamÄ• á¹‡aá¹ƒ vÄ• hotÄ«ti attho. idaÃ±ca ``tiriyaá¹ƒ dvihatthopi vaá¹-á
hi sakkÄ• nÄ• bhiá¹ƒ paá¹-icchÄ• detuâ€™â€™ nti (Sp (to Vin III) II 469) __aá¹-á¹-hakathÄ
``sese antaravÄ• sakeâ€™â€™ _ti idaá¹ƒ yathÄ• vuttaparimÄ• á¹‡ena parimitacÄ«varanida

<559> __ahatÄ• hatakappÄ• na_nti \Be I 273/ ettha ``vatthÄ• naâ€™â€™ nti seso. __ahat
navavatthÄ• naá¹ƒ. ahatato kiÃ±ci Å«nÄ• ni __ahatakappÄ• ni, _ tesaá¹ƒ navavohÄ• rÅ«pa
vatthÄ• nanti vuttaá¹ƒ hoti. __saá¹…ghÄ• á¹-Ä«_ti saá¹…ghÄ• á¹-inÄ• makacÄ«varaá¹ƒ. __
dupaá¹-á¹-akatÄ• .

<560> __utuddhaá¹-Ä• na_nti atikkantadivasÄ• naá¹ƒ, bahukÄ• laá¹ƒ nivÄ• setvÄ• paricca
atha vÄ• yÄ• ni ututo uddhaá¹-Ä• ni, tesaá¹ƒ vatthÄ• nanti gahetabbaá¹ƒ, tiá¹‡á¹‡aá¹ƒ utÅ«
atikkamitvÄ• á¹-hitÄ• naá¹ƒ purÄ• á¹‡avatthÄ• nanti vuttaá¹ƒ hoti. __cÄ«varÄ• na_nti cÄ«v
gahitÄ• ni. __catugguá¹‡Ä• _ti catupaá¹-á¹-Ä• . __sesÄ• duve_ti antaravÄ• sakauttarÄ• sa
__yathÄ• sukha_nti yathÄ• ruci. __paá¹ƒsukÅ«la_nti susÄ• nÄ• dÄ«su patitapilotikacÄ«vara

<561> __ ``tÄ«á¹‡ipÄ«â€™â€™ _tiÄ• dÄ«su ``ticÄ«vare kayiramÄ• ne sabbaá¹ƒ chinnakaa
__pÄ• á¸·iyaá¹ƒ_ Ä• gatavatthumhi ``anujÄ• nÄ• mi bhikkhave dve chinnakÄ• ni ekaá¹ƒ ach
Ä• divacanato ``cÄ«varaâ€™â€™ nti seso. __chinditabba_nti vatthÄ• ni chinditvÄ• sibbetv
ce_ti vatthÄ• ni chinditvÄ• karaá¹‡e yadi cÄ«varassa pahoti. __sabbesÅ«_ti tÄ«su cÄ«vare
vatthÄ• naá¹ƒ chinditvÄ• sibbanena appahontesu. __anvÄ• dhika_nti vatthe Å«nÄ• tirekaá¹
Ä• gantukapattasaá¹…khÄ• taá¹ƒ anuvÄ• taá¹ƒ cÄ«varassa pariyante, majjhe ca yathÄ• rah
dÄ«gharassaparimÄ• á¹‡ayuttaá¹ƒ alliyÄ• petabbanti vuttaá¹ƒ hoti.

<562> __acchinnaá¹ƒ vÄ• _ti yathÄ• vuttanayena acchinnaá¹ƒ vÄ• . __anÄ• dinna_nti anÄ
I 205/. __ticÄ«vara_nti tÄ«su cÄ«varesu ekekanti vuttaá¹ƒ hoti. __dubbhogenÄ• _ti duá¹-á¹-
274/. yathÄ• paribhuttaá¹ƒ nassati, tathÄ• kiliá¹-á¹-hÄ• naá¹ƒ dhovanÄ• dimakatvÄ• nivÄ•

563-4__._ __kusi_nti Ä• yÄ• mato ca vitthÄ• rato ca anuvÄ• taá¹ƒ cÄ«varamajjhe tÄ• disam
vuttaÃ±hetaá¹ƒ __cÄ«varakkhandhaaá¹-á¹-hakathÄ• yaá¹ƒ_ ``kusÄ«ti Ä• yÄ• mato ca vitthÄ
dÄ«ghapattÄ• nametaá¹ƒ adhivacanaâ€™â€™ nti (Sp (to Vin I) 345). __aá¸• á¸• hakusi_nti

cÄ«varamajjhe tattha tattha rassapattaá¹ƒ. vuttampi cetaá¹ƒ ``aá¸• á¸• hakusÄ«ti antarantar
nÄ• maâ€™â€™ nti (Sp (to Vin I) 345). __maá¹‡á¸• ala_nti ekekasmiá¹ƒ khaá¹‡á¸• e mahÄ
cetaá¹ƒ ``maá¹‡á¸• alanti paÃ±cakhaá¹‡á¸• ikacÄ«varassa ekekasmiá¹ƒ khaá¹‡á¸• e mahÄ•
(to Vin I) 345). __aá¸• á¸• hamaá¹‡á¸• ala_nti maá¹‡á¸• alassa anto nivesiyamÄ• naá¹ƒ khu
vuttampi cetaá¹ƒ ``aá¸• á¸• hamaá¹‡á¸• alanti khuddakamaá¹‡á¸• alaâ€™â€™ nti (Sp (to Vi
__vivaá¹-á¹-a_nti maá¹‡á¸• alaá¹ƒ, aá¸• á¸• hamaá¹‡á¸• alaÃ±cÄ• ti dve ekato katvÄ• sibbi
khaá¹‡á¸• aá¹ƒ. vuttampi cetaá¹ƒ ``vivaá¹-á¹-anti maá¹‡á¸• alaÃ±ca aá¸• á¸• hamaá¹‡á¸• ala
sibbitaá¹ƒ majjhimakhaá¹‡á¸• aâ€™â€™ nti (Sp (to Vin I) 345). __anuvivaá¹-á¹-a_nti majjhim
passesu sibbitaá¹ƒ tatheva dvimaá¹‡á¸• alapattaá¹ƒ khaá¹‡á¸• advayaá¹ƒ. vuttampi cetaá¹ƒ
tassa ubhosu passesu dve khaá¹‡á¸• Ä• nÄ«â€™â€™ ti (Sp (to Vin I) 345). __bÄ• hanta_nt
anuvivaá¹-á¹-Ä• naá¹ƒ bÄ• hirapasse sibbitaá¹ƒ bÄ• hirakhaá¹‡á¸• advayaá¹ƒ. vuttampi ceta
anuvivaá¹-á¹-Ä• naá¹ƒ bahi ekekaá¹ƒ khaá¹‡á¸• aâ€™â€™ nti (Sp (to Vin I) 345).

paÃ±cannaá¹ƒ samÄ• hÄ• ro __paÃ±cakaá¹ƒ, _ dassitappakÄ• rapaÃ±cakhaá¹‡á¸• ehi sib
nÄ• ma. __Ä• di_-saddena sattakhaá¹‡á¸• Ä• dÄ«hi sibbitacÄ«varÄ• naá¹ƒ gahaá¹‡aá¹ƒ. te
tu ticÄ«varaâ€™â€™ _nti. sattakhaá¹‡á¸• assa cÄ«varassa ekaá¹ƒ majjhimakhaá¹‡á¸• aá¹ƒ
tassa ubhosu passesu dve dve khaá¹‡á¸• Ä• ni \Be I 275/ cÅ«á¸·Ä• nuvivaá¹-á¹-amahÄ• nu
anuvivaá¹-á¹-anÄ• mÄ• neva honti. vuttaÃ±cetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``atha vÄ• an
vivaá¹-á¹-assa ekapassato dvinnaá¹ƒ, ekapassato dvinnanti catunnampi khaá¹‡á¸• Ä• name
(to Vin I) 345). __bÄ• hanta_nti dvÄ«su pariyantesu sibbanÄ«yaá¹ƒ bÄ• hirakhaá¹‡á¸• adva
saá¹…ghaá¹-etvÄ• bÄ• hamatthake á¹-hapiyamÄ• nattÄ• ``maÃ±cÄ• ukkuá¹-á¹-hiá¹ƒ karo
Ä• dheyye Ä• dhÄ• ropacÄ• ravasena bÄ• hÄ• ti ca cÄ«varassa pariyantÄ• vayavattÄ• ``an
vuttampi cetaá¹ƒ ``bÄ• hantanti suppamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ pÄ• rupantena saá¹ƒharitvÄ
á¹-hapitÄ• ubho antÄ• bahimukhÄ• tiá¹-á¹-hanti, tesaá¹ƒ etaá¹ƒ nÄ• maâ€™â€™ nti (Sp (
sattakhaá¹‡á¸• acÄ«varameva __mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ vihitanti idÄ• nipi tadeva v
cetaá¹ƒ ``ayameva hi nayo mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ vuttoâ€™â€™ ti. bhikkhunÄ• kus
bÄ• hantampicÄ• ti sabbaá¹ƒ vidhiá¹ƒ dassetvÄ• va chinnaá¹ƒ paÃ±cakÄ• dippabhedakaá¹
ticÄ«varaá¹ƒ kattabbanti yojanÄ• .

565-6__._ yathÄ• vuttavidhiá¹ƒ avirÄ• dhetvÄ• cÄ«varaá¹ƒ kappabinduá¹ƒ datvÄ• saá¹…g
adhiá¹-á¹-hÄ• ya paribhuÃ±jantassa adhiá¹-á¹-hÄ• naá¹ƒ kathaá¹ƒ bhijjatÄ«ti Ä• ha __ ``dÄ•
__dÄ• nenÄ• _ti aÃ±Ã±assa dÄ• nena. __acchijjagÄ• henÄ• _ti aÃ±Ã±ena acchinditvÄ• ga
cÄ• _ti attani vissÄ• sena aÃ±Ã±assa gahaá¹‡ena. __hÄ«nÄ• yÄ• vattanenÄ• _ti sikkhaá¹ƒ
gihibhÄ• vÅ«pagamanena aÃ±Ã±assa dÄ• ne viya cÄ«vare nirÄ• layabhÄ• veneva pariccat

keci pana __ ``hÄ«nÄ• yÄ• vattanenÄ• _ti bhikkhuniyÄ• gihibhÄ• vÅ«pagamanenÄ• ti eva
pana vibbhantopi yÄ• va sikkhaá¹ƒ na paccakkhÄ• ti, tÄ• va bhikkhuyevÄ• ti adhiá¹-á¹-hÄ• n
ti \Be I 276/ vadanti, taá¹ƒ na gahetabbaá¹ƒ ``bhikkhuniyÄ• hÄ«nÄ• yÄ• vattanenÄ• â€™â€

avuttattÄ• , bhikkhuniyÄ• ca gihibhÄ• vÅ«pagamane adhiá¹-á¹-hÄ• navijahanaá¹ƒ visuá¹ƒ v
vibbhamaneneva assamaá¹‡ibhÄ• vato.

__sikkhÄ• yÄ• _ti bhikkhusikkhÄ• ya. __pahÄ• nenÄ• _ti paccakkhÄ• nena. sikkhÄ• pacca
bhikkhuliá¹…ge á¹-hito sikkhaá¹ƒ paccakkhÄ• ti, tassa kÄ• yalaggampicÄ«varaá¹ƒ adhiá¹-á¹
dassanatthaá¹ƒ gahitaá¹ƒ. __ ``sikkhÄ• ya ca pahÄ• natoâ€™â€™ _ti ca likhanti, taá¹ƒ ``hÄ
sikkhÄ• ya ca pahÄ• natoâ€™â€™ ti pÄ• á¹-hakkame sati yujjati. yathÄ• vutto pana pÄ• á¹-
pahÄ• nena, hÄ«nÄ• yÄ• vattanenapÄ«â€™â€™ ti pÄ• á¹-hakkame yujjati. yathÄ• tathÄ•

__paccuddhÄ• renÄ• _ti cÄ«varassa paccuddharaá¹‡ena. ``kÄ• lakiriyÄ• yÄ• â€™â€™ ti _
__vinÄ• senÄ• _ti cÄ«varasÄ• mikassa jÄ«vitavinÄ• sova vuccatÄ«ti. __liá¹…gassa parivatt
itthiliá¹…gaparivattanÄ• , bhikkhuniyÄ• purisaliá¹…gaparivattanÄ• ti evaá¹ƒ ubhayathÄ• liá
__sabbaá¹ƒ_ \Ne I 207/ navavidhampi cÄ«varaá¹ƒ. __adhiá¹-á¹-hÄ• na_nti ettha ``imehi aá¹
seso. vuttovÄ• yamattho __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tattha purimehi aá¹-á¹-hahi sabbacÄ«v
adhiá¹-á¹-hÄ• naá¹ƒ vijahantÄ«â€™â€™ ti (Sp (to Vin III) II 469). __bhijjatÄ«_ti pajahati. chi
__chiddabhÄ• vo, _ tasmiá¹ƒ, chidde sati chidde jÄ• teti vuttaá¹ƒ hoti. __ticÄ«vara_nti tÄ«su
aÃ±Ã±ataranti vuttaá¹ƒ hoti. ticÄ«varameva vÄ• ti gahetabbaá¹ƒ. vuttaÃ±ca ``chiddabhÄ• ve
ticÄ«varassevÄ• â€™â€™ ti.

<567> kÄ«vappamÄ• á¹‡e chidde jÄ• teti Ä• ha __ ``kaniá¹-á¹-hassÄ• â€™â€™ _tiÄ• di. __
mÄ• á¹‡akaâ€™â€™ _nti iminÄ• heá¹-á¹-himaparicchedaá¹ƒ dasseti.

<568> __eko_ \Be I 277/ __tantupÄ«_ti dÄ«ghato vÄ• tiriyato vÄ• ekampi suttaá¹ƒ.

<569> jiá¹‡á¹‡aá¹-á¹-hÄ• ne aggaá¸·aá¹ƒ dentena tecÄ«varikena vattitabbavidhiá¹ƒ dassetu
``paá¹-hamaâ€™â€™ _ntiÄ• di. __paá¹-hama_nti chinnaá¹-á¹-hÄ• nassa chindanato pubbe
vatthakhaá¹‡á¸• aá¹ƒ alliyÄ• petvÄ• . __rakkhatÄ«_ti ettha ``adhiá¹-á¹-hÄ• naâ€™â€™ nti a
bhikkhÅ«â€™â€™ ti labbhati, evaá¹ƒ vatthakhaá¹‡á¸• aá¹ƒ alliyÄ• pento tecÄ«variko bhikkh
rakkhatÄ«ti vuttaá¹ƒ hoti. vipariyÄ• yena adhiá¹-á¹-hÄ• naá¹ƒ bhindatÄ«ti labbhati. paá¹-ham
ghaá¹-etvÄ• ti yojanÄ• . majjhe jiá¹‡á¹‡aá¹ƒ adhiá¹-á¹-hitacÄ«varaá¹ƒ majjhe chindanto tato
koá¹-iyo ekato ghaá¹-etvÄ• sibbitvÄ• . __pacchÄ• _ti koá¹-ighaá¹-anato pacchÄ• . __chinda
ubhayakoá¹-iá¹ƒ kÄ• tuá¹ƒ chindati. __rakkhatÄ«_ti vuttappakÄ• rameva.

<570> ticÄ«vare kattha jÄ• taá¹ƒ chiddamadhiá¹-á¹-hÄ• naá¹ƒ bhindatÄ«ti Ä• ha __ ``catura
cattÄ• ri ca aá¹-á¹-ha ca __caturaá¹-á¹-haá¹ƒ, _ catunnaá¹ƒ aá¹-á¹-hannaá¹ƒ vÄ• aá¹…gulÄ
__caturaá¹-á¹-haá¹…gulaá¹ƒ, _ tasmÄ• ti gahetabbaá¹ƒ. caturaá¹…gulÄ• aá¹-á¹-haá¹…gulÄ
abbhantaraá¹ƒ. ekaÃ±ca dve ca ekadve, tesaá¹ƒ __ekadvinnaá¹ƒ, _ ``cÄ«varÄ• naâ€™â€™
ekassa cÄ«varassa, dvinnaÃ±ca cÄ«varÄ• nanti yojanÄ• . yathÄ• saá¹…khyÄ• nuddesavas

caturaá¹…gulato oraá¹ƒ, dvinnaá¹ƒ tiriyato aá¹-á¹-haá¹…gulato oranti yojanÄ• . vÄ• kyadvay
bhindatevÄ• â€™â€™ ti yojetabbaá¹ƒ.

__ekassa cÄ«varassÄ• _ti antaravÄ• sakacÄ«varassa. __tiriyato_ti vitthÄ• rato. __caturaá¹
caturaá¹…gulato \Ne I 208/ abbhantare chiddaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ bhindati. __dvinna_n
uttarÄ• saá¹…gasaá¹…ghÄ• á¹-Ä«naá¹ƒ. __tiriyato_ti \Be I 278/ vitthÄ• rato. __aá¹-á¹-haá¹.
aá¹-á¹-haá¹…gulato abbhantare. tiá¹‡á¹‡ampi dÄ«ghato vidatthiyÄ• oraá¹ƒ chiddaá¹ƒ adhiá
bhindatevÄ• ti yojanÄ• . ettha __vidatthi_ vaá¸• á¸• hakividatthi gahetabbÄ• . evaá¹ƒ vuttapa
chidde jÄ• te tassa cÄ«varassa atirekacÄ«varattÄ• dasÄ• hamanatikkamitvÄ• sÅ«cikamm
adhiá¹-á¹-hÄ• tabbaá¹ƒ. tathÄ• akarontena pana parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tabba

<571> __ ``nisÄ«danassÄ• â€™â€™ _ti ``nisÄ«danacÄ«varassÄ• â€™â€™ ti vattabbe utta
daá¹-á¹-habbaá¹ƒ. __diyaá¸• á¸• hÄ• _ti ettha visesitabbÄ• vidatthi ``dve vidatthiyoâ€™â€™
vidatthiyÄ• â€™â€™ ti ca vuttasÄ• matthiyÄ• labbhati. aá¸• á¸• hena dutiyÄ• __diyaá¸• á¸
aá¸• á¸• hametassÄ• ti ``dutiyaá¸• á¸• hÄ• â€™â€™ ti vattabbe tiya-paccayalopena __ ``diy
vuttaá¹ƒ, aá¸• á¸• hadutiyÄ• ti vuttaá¹ƒ hoti. __ ``sugatassa vidatthiyÄ• â€™â€™ _ti pamÄ•
vaá¸• á¸• hakividatthiyÄ• tisso vidatthiyo ekÄ• sugatavidatthi hoti. idaá¹ƒ nisÄ«danacÄ«var
vaá¸• á¸• hakihatthena tihatthaá¹ƒ, vitthÄ• rato chaá¸·aá¹…gulÄ• dhikadvihatthappamÄ• á¹‡
vidatthÄ«â€™â€™ ti (Vin IV 533) vuttattÄ• diyaá¸• á¸• hahatthÄ• dasÄ• ti veditabbÄ• .

<572> __catasso_ti etthÄ• pi ``vidatthiyoâ€™â€™ ti sÄ• matthiyÄ• va labbhati. ``kaá¹‡á¸• u
ti vibhattipariá¹‡Ä• mena dÄ«ghatoti yojanÄ• .

<573> aá¸• á¸• haá¹ƒ teyyaá¹ƒ tatiyaá¹ƒ yassÄ• sÄ• __aá¸• á¸• hateyyÄ• , _ aá¸• á¸• hata

<574> tato uttariá¹ƒ __taduttariá¹ƒ, _ tassa tassa vuttappamÄ• á¹‡ato atirekaá¹ƒ. __adhika
adhikassa pamÄ• á¹‡Ä• tirittaá¹-á¹-hÄ• nassa chedanaá¹ƒ assa pÄ• cittiyassa desanÄ• yÄ•
adhikacchedanaá¹ƒ, vuttappamÄ• á¹‡ato adhikaá¹-á¹-hÄ• naá¹ƒ chinditvÄ• desetabbaá¹ƒ p
__udÄ«ritaá¹ƒ_ vuttaá¹ƒ pÄ• á¸·iyÄ• ti attho.

<575> __appamÄ• á¹‡enÄ• _ti guá¹‡avasena appamÄ• á¹‡ena sammÄ• sambuddhena.

<576> sabbaá¹ƒ vaá¹-á¹-atÄ«ti sambandho. __ ``sabbaâ€™â€™ _nti iminÄ• __aá¹-á¹-haka
nÄ«lÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. mahantÄ• dibhedaá¹ƒ sabbaá¹ƒ paccattharaá¹‡acÄ«varaá

<577> ``mukhapuÃ±chanacoá¸·aá¹ƒ \Ne I 209/ ekaâ€™â€™ nti padacchedo. ekaá¹ƒ dhovi
tÄ• va aÃ±Ã±ena mukhapuÃ±chanena bhavitabbattÄ• Ä• ha __ ``dvepi vaá¹-á¹-anti sabbat

<579> pamÄ• á¹‡ato, gaá¹‡anato ca atÄ«tÄ• ti __pamÄ• á¹‡agaá¹‡anÄ• tÄ«tÄ• _. ``pamÄ
vinayadharÄ• naá¹ƒ appamÄ• á¹‡aguá¹‡ataá¹ƒ dasseti, ``gaá¹‡anÄ• tÄ«tÄ• â€™â€™ ti imi
pakataá¹ƒ vinaye paá¹-hamaá¹ƒ kataá¹ƒ buddhena bhagavatÄ• paÃ±Ã±attaá¹ƒ jÄ• nantÄ«t
vinayadharÄ• , te __pakataÃ±Ã±uno_.
aparimÄ• á¹‡aguá¹‡amaá¹‡igaá¹‡abhÅ«sitaupÄ• lidÄ• sakÄ• dimahÄ• therÄ• cariyaparamp
vinayadharÄ• ti vuttaá¹ƒ hoti.

<580> __sugataá¹-á¹-haá¹…gulÄ• yÄ• ma_nti vaá¸• á¸• hakiratanappamÄ• á¹‡adÄ«ghaá¹ƒ
vaá¸• á¸• hakividatthippamÄ• á¹‡avitthÄ• raá¹ƒ. vikappanupagaá¹ƒ pacchimaá¹ƒ cÄ«varaá¹
cÄ«vara_nti parissÄ• vanapaá¹-Ä• dÄ«naá¹ƒ visesanaá¹ƒ, pacchimacÄ«varappamÄ• á¹‡an

<581> __parissÄ• vapaá¹-a_nti udakaparissÄ• vanatthaá¹ƒ paá¹-aá¹ƒ. __pattatthavika_nti p
__potthakatthavika_nti potthakakaÃ±cukaá¹ƒ \Be I 280/. __Ä• di_ggahaá¹‡ena pacchimapp
kiÃ±ci paá¹-aá¹ƒ, daá¹‡á¸• apaá¹-aÃ±ca saá¹…gaá¹‡hÄ• ti.

<582> __adhiá¹-á¹-hÄ• tu_nti parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ. __á¹-hapite_ti ana
á¹-hapite. __mahÄ• paccariyaá¹ƒ_ pana ``anÄ• pattÄ«â€™â€™ ti (Sp (to Vin III) II 469) Ä• I
doso eva dosatÄ• . ``attano santakabhÄ• vato mocetvÄ• á¹-hapitaá¹ƒ sandhÄ• ya __mahÄ
vuttÄ• â€™â€™ ti vadanti. ``iminÄ• bhesajjaá¹ƒ cetÄ• pessÄ• mi, idaá¹ƒ mÄ• tuyÄ• dassÄ
adhiá¹-á¹-hÄ• tabbaá¹ƒ. ``idaá¹ƒ bhesajjassa, mÄ• tuyÄ• â€™â€™ ti vibhajitvÄ• sasantaka
adhiá¹-á¹-hÄ• nakiccaá¹ƒ natthÄ«ti adhippÄ• yo. hoti cettha ---

``yaá¹ƒ vatthaá¹ƒ bhikkhunÄ• laddhaá¹ƒ, kataá¹ƒ mÄ• tÄ• disantakaá¹ƒ.

nissaggiyaá¹ƒ na hotÄ«ti, tamÄ• hu vinayaÃ±Ã±unoâ€™â€™ ti ||

<583> __vassamÄ• se caturo_ti vassÄ• ne caturo mÄ• se, adhiá¹-á¹-hÄ• nakiriyÄ• ya cattÄ
210/ accantasaá¹ƒyoge upayogavacanaá¹ƒ. vassike cattÄ• ro mÄ• se nivÄ• setabbÄ• sÄ• a

<584> kaá¹‡á¸• uá¹ƒ paá¹-icchÄ• detÄ«ti __kaá¹‡á¸• uppaá¹-icchÄ• di, _ kaá¹‡á¸• urogÄ• t
tappaá¹-icchÄ• danatthamanuÃ±Ã±Ä• tacÄ«varassetamadhivacanaá¹ƒ. honti cettha ---

__ ``mÄ• tikaá¹-á¹-hakathÄ• ya_ssÄ• , kaá¹‡á¸• ucchÄ• dikasÄ• á¹-iyÄ• .

na kÄ• lÄ• tikkame vuttaá¹ƒ, adhiá¹-á¹-hÄ• navivaá¹-á¹-anaá¹ƒ ||

adhiá¹-á¹-hÄ• napahÄ• naá¹…ge-su vuttattÄ• visesato.

vÄ«maá¹ƒsitabbaá¹ƒ viÃ±Ã±Å«hi, tattha yaá¹ƒ kÄ• raá¹‡aá¹ƒ siyÄ• â€™â€™ ti ||

<586> __ ``asammukhe_ \Be I 281/ __etanti cÄ• â€™â€™ _ti vacaneneva sammukhe ``im
vicakkhaá¹‡o paccuddhareyyÄ• ti yojanÄ• .

<587> adhiá¹-á¹-hitanti __adhiá¹-á¹-hÄ• naá¹ƒ_.

<588> __iti sabbamida_nti evaá¹ƒ vuttaá¹ƒ idaá¹ƒ ticÄ«varÄ• dÄ«naá¹ƒ pamÄ• á¹‡Ä• disab
__tecÄ«varikabhikkhuno_ti ticÄ«varÄ• dhiá¹-á¹-hÄ• nena adhiá¹-á¹-hitatecÄ«varikassa vinay
tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ samÄ• hÄ• ro __ticÄ«varaá¹ƒ, _ tiá¹‡á¹‡aá¹ƒ ticÄ«varÄ• naá¹ƒ
``titicÄ«varaâ€™â€™ nti vattabbe ekadesasarÅ«pekasesanayena ``ticÄ«varaâ€™â€™ nti r
saá¹…gahitÄ• ni, ticÄ«vare niyutto tecÄ«varikoti vinayatecÄ«variko vuccati. dhutaá¹…gatec
ticÄ«vare idameva vidhÄ• nanti sopi saá¹…gayhati. aÃ±Ã±esu vÄ• pana chasu cÄ«varesu
aá¹ƒsakÄ• sÄ• vameva vaá¹-á¹-ati. __tathÄ• vatvÄ• vÄ• _ti ``imaá¹ƒ parikkhÄ• racoá¸·aá¹ƒ
tiÄ• dinÄ• nayena vatvÄ• . __taá¹ƒ_ parikkhÄ• racoá¸·aá¹ƒ. parikkhÄ• racoá¸·amassa atthi
__parikkhÄ• racoá¸·iko_.

<589> ``ticÄ«varaá¹ƒ pana parikkhÄ• racoá¸·aá¹ƒ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-ati, na vaá¹-á
anuyogaá¹ƒ katvÄ• ``vaá¹-á¹-atÄ«â€™â€™ ti \Ne I 211/ (Sp (to Vin III) II 469) __aá¹-á¹-hak
idha __ ``ticÄ«varaâ€™â€™ _nti cÄ«varattayameva vuttaá¹ƒ. ``sukhaparihÄ• ratthaá¹ƒ ekan
nti vacanato ekadese samudÄ• yopacÄ• ravasena ekampi vikappetabbameva hoti.

__parikkhÄ• racoá¸·aá¹ƒ kÄ• tumpi vaá¹-á¹-atÄ«_ti baddhasÄ«mato bahi vasantena ekaken
antoaruá¹‡e asatiyÄ• tÄ«su cÄ«varesu hatthapÄ• se akatesu nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ
kÄ• tuá¹ƒ sabhÄ• gapuggalÄ• naá¹ƒ dullabhattÄ• \Be I 282/ ca sukhaparihÄ• ratthaá¹ƒ tÄ«
vÄ• ticÄ«varanÄ• mena katÄ• dhiá¹-á¹-hÄ• nÄ• ni paccuddharitvÄ• parikkhÄ• racoá¸·anÄ•
vaá¹-á¹-atÄ«ti vuttaá¹ƒ hoti.

evaá¹ƒ aggahetvÄ• ``sace ticÄ«varaá¹ƒ parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• naá¹ƒ labheyya,
parihÄ• ro niratthako bhaveyyÄ• â€™â€™ ti (Sp (to Vin III) II 469) vuttaá¹ƒ mahÄ• padumat
dassetumÄ• ha __ ``evaá¹ƒ cudositeâ€™â€™ _tiÄ• di. __evaá¹ƒ ce_ti evaá¹ƒ ticÄ«varaá¹ƒ
adhiá¹-á¹-hahitvÄ• parihariuá¹ƒ vaá¹-á¹-ati ce. __udosite_ti imassa sikkhÄ• padassa anant
dutiyakathinasikkhÄ• pade. __vutto parihÄ• ro_ti ``ekakulassa gÄ• mo hoti parikkhitto ca. an
nikkhipitvÄ• antogÄ• me vatthabbaâ€™â€™ ntiÄ• dinÄ• (Vin III 478) nayena __padabhÄ•
``gÄ• mÄ• dÄ«su padesesÅ«â€™â€™ tiÄ• dinÄ• nayena anantaraá¹ƒ vakkhamÄ• no ticÄ«
__niratthako_ti parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hitacÄ«varassa tena vidhinÄ• ticÄ«v
apariharantassÄ• pi bhikkhuno anÄ• pattibhÄ• vato nippayojanoti attho.

<590> tappariharitumÄ• ha __ ``naâ€™â€™ _iccÄ• di. na niratthakoti yojanÄ• . hetuá¹ƒ da
``tecÄ«varikassevÄ• â€™â€™ _tiÄ• di. yo ticÄ«varanÄ• mena adhiá¹-á¹-hÄ• naá¹ƒ apaccu
upaá¹-á¹-hapetvÄ• antoaruá¹‡e cÄ«varaá¹ƒ hatthapÄ• sato amocetvÄ• aruá¹‡aá¹ƒ uá¹-á¹-
__tecÄ«varikasseva_ tasmiá¹ƒ sikkhÄ• pade udositaparihÄ• rassa bhagavatÄ• desitattÄ• t
tÄ• disasseva tecÄ«varikassa udositasikkhÄ• pade parihÄ• ro vutto, __tasmÄ• . taá¹ƒ sabb
navavidhaá¹ƒ sabbampi cÄ«varaá¹ƒ. __parikkhÄ• racoá¸·assÄ• _ti parikkhÄ• racoá¸·anÄ• n
cÄ«varaá¹ƒ paribhuÃ±jitukÄ• massa parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hÄ• tuá¹ƒ __va

<591> iminÄ• \Be I 283/ udositaparihÄ• rassa aniratthakabhÄ• vaá¹ƒ sÄ• dhetvÄ• idÄ• ni
parikkhÄ• racoá¸·anÄ• menÄ• pi \Ne I 212/ adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti ima
mahÄ• kÄ• ruá¹‡ikena anuÃ±Ã±Ä• tabhÄ• ve kiriyantarÄ• nujÄ• nanasaá¹…khÄ• taadhikav
dassetumÄ• ha __ ``adhiá¹-á¹-hetÄ«â€™â€™ _tiÄ• di. imasmiá¹ƒyeva sikkhÄ• pade anÄ• p
antodasÄ• haá¹ƒ adhiá¹-á¹-heti, vikappetÄ«â€™â€™ ti pÄ• á¹-he anÄ• pattibhÄ• ve ``adhiá
ettakeneva pariyatte (Vin III 469) ``vikappetÄ«â€™â€™ ti kiriyantarÄ• nujÄ• nanena pakÄ•
natthÄ«ti adhippÄ• yassa viÃ±Ã±Ä• pitattÄ• ti attho.

<592> __evaá¹ƒ karontassÄ• _ti ticÄ«varanÄ• mena adhiá¹-á¹-hÄ• naá¹ƒ paccuddharitvÄ•
adhiá¹-á¹-hahantassa. idÄ• ni atippasaá¹…gaá¹ƒ dassetukÄ• massa codakassa adhippÄ• y
``evaâ€™â€™ _ntiÄ• di. mÅ«lÄ• dhiá¹-á¹-hÄ• naá¹ƒ pahÄ• ya kÄ• tabbappakÄ• rantarassÄ
paccuddharitvÄ• mukhapuÃ±chanÄ• dikaá¹ƒ katvÄ• adhiá¹-á¹-hahatopi doso na siyÄ• ti ka
naiti atippasaá¹…ganivÄ• raá¹‡e.

<593> __kiccavidhÄ• nato_ti tesaá¹ƒ mukhapuÃ±chanÄ• dÄ«naá¹ƒ attano attano kiccassa
kiccavisesÄ• pekkhaá¹ƒ vinÄ• taá¹ƒtaá¹ƒnÄ• mena adhiá¹-á¹-hÄ• tuá¹ƒ na yujjatÄ«ti adhipp
mukhapuÃ±chanÄ• dikiccarahitassa. __adhikassÄ• _ti paccuddharitvÄ• paá¹-hamaá¹ƒ adh
atirekassa. __assÄ• _ti ticÄ«varassa. __adhiá¹-á¹-hÄ• naá¹ƒ tu yujjatÄ«_ti dasÄ• haá¹ƒ ana
parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hÄ• naá¹ƒ pana yujjati.

<594> nidhÄ• nassa \Be I 284/ mukhaá¹ƒ upÄ• yoti __nidhÄ• namukhaá¹ƒ, _ antaravÄ• sa
adhiá¹-á¹-hÄ• nato atirekaá¹ƒ yaá¹ƒ kiÃ±ci cÄ«varaá¹ƒ yathÄ• á¹-hapitaá¹ƒ Ä• pattiá¹ƒ na k
nidhÄ• nassa upÄ• yoti attho. __etaá¹ƒ_ parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• naá¹ƒ. __mahÄ•
brÄ• hmaá¹‡atissabhaye bhikkhusaá¹…ghaá¹ƒ jambudÄ«paá¹ƒ netuá¹ƒ sakkassa devÄ• na
visukammena nimmitamahÄ• paccariyaá¹ƒ nisÄ«ditvÄ• likhitattÄ• taá¹ƒnÄ• makÄ• yaá¹ƒ v
``mahÄ• paccariyÄ• disÅ«â€™â€™ tipi likhanti.

<595> parikkhÄ• racoá¸·anÄ• mena adhiá¹-á¹-hÄ• navidhÄ• nassa vuttappamÄ• á¹‡aá¹ƒ k
``cÄ«varaâ€™â€™ _ntiÄ• di. ``nidÄ• ne uppattitoâ€™â€™ ti padacchedo. __ ``cÄ«varaá¹ƒ
__nidÄ• ne_ ``ticÄ«varaá¹ƒ sampuá¹‡á¹‡aá¹ƒ vijjati, idamatirekacÄ«varaá¹ƒ kiá¹ƒ kÄ• tabba

bhagavato Ä• rocitavatthumhi \Ne I 213/. __uppattito_ti parikkhÄ• racoá¸·Ä• dhiá¹-á¹-hÄ• na
anuÃ±Ã±Ä• tattÄ• ti attho. ``tena kho pana samayena bhikkhÅ«naá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti
hoti parissÄ• vanehipi thavikÄ• hipi. bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ. anujÄ• nÄ• mi b
parikkhÄ• racoá¸·akaâ€™â€™ nti (Vin I 357) ettha __pÄ• á¸·iyaá¹ƒ_ evaá¹ƒ vippavÄ• sasuk
nÄ• menÄ• dhiá¹-á¹-hitaticÄ«varaá¹ƒ adhiá¹-á¹-hÄ• naá¹ƒ paccuddharitvÄ• parikkhÄ• racoá
adhiá¹-á¹-hÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti sÄ• dhanena tadekasÄ• dhanattÄ• eva ekampi cÄ«varaá
vaá¹-á¹-atÄ«ti vuttameva hoti. tenevÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``evaÃ±ca sati yo ticÄ«
vippavasitukÄ• mo hoti, tassa ticÄ«varÄ• dhiá¹-á¹-hÄ• naá¹ƒ paccuddharitvÄ• vippavÄ• sas
okÄ• so dinno hotÄ«â€™â€™ ti (Sp (to Vin III) II 469).

596-8__._ettÄ• vatÄ• kappiyacÄ«varaÃ±ca tattha kattabbaÃ±ca dassetvÄ• idÄ• ni akappi
__ ``kusavÄ• kÄ• dÄ«â€™â€™ _tiÄ• di. __kusa_nti dabbatiá¹‡aá¹ƒ. __vÄ• ka_nti rukkhÄ• d
__Ä• di_-saddena \Be I 285/ phalakaá¹ƒ gahitaá¹ƒ, __cÄ«ra_-saddo cÄ«varapariyÄ• yo, ima
ganthetvÄ• kate cÄ«vareyeva vattati. __kesajaá¹ƒ kambala_nti manussakesehi vÄ«takamb
kambala_nti assavÄ• lacamaravÄ• lehi vÄ«takambalaÃ±ca. __ulÅ«kapakkha_nti kosiyasak
taá¹ƒ ganthetvÄ• katacÄ«varameva gahetabbaá¹ƒ. __ajinakkhipe_ti ajinadÄ«picamme. ``dh
thullaccayaâ€™â€™ nti paccekaá¹ƒ sambandho.

__kadalidusse_ti kadalivÄ• kamayavatthe. __erakadusse_ti erakamayavatthe. __akkaduss
tesaá¹ƒ suttÄ• ni vÄ• gahetvÄ• katavatthe. __potthake_ti makacivÄ• kamayavatthe. __tirÄ
evaá¹ƒnÄ• make rukkhatace. __veá¹-hane_ti sÄ«saveá¹-hane. __kaÃ±cuke_ti kavace.

__sabbanÄ«lake_ti kevalanÄ«lake. esa nayo __maÃ±jeá¹-á¹-hÄ• _dÄ«su. __mahÄ• nÄ• m
tanupadumadalavaá¹‡á¹‡aratte. __mahÄ• raá¹…garatte_ti satapadivaá¹‡á¹‡aratte.

<599> __acchinnadasake_ti acchinnÄ• dasÄ• yassa, tasmiá¹ƒ cÄ«vare. esa nayo __dÄ«g
phalasadisaganthitÄ• dasÄ• yassa, tasmiá¹ƒ. __pupphadase_ti kaá¹‡á¹‡ikaá¹ƒ bandhitvÄ•
yassa, tasmiá¹ƒ cÄ«vareti attho. __acchinnacÄ«varassÄ• _ti naggaá¹ƒ katvÄ• corehi vilutta
__etthÄ• _ti kusavÄ• kÄ• dÄ«su, sabbanÄ«lÄ• dÄ«su ca. __kiÃ±cÄ«_ti ekampi akappiyaá¹ƒ
natthi. ``naggena etesu akappiyacÄ«varesu yaá¹ƒkiÃ±ci laddhaá¹ƒ, tena hirikopinaá¹ƒ paá¹-
kappiyacÄ«vare laddhe taá¹ƒ adhivÄ• setvÄ• idaá¹ƒ akappiyacÄ«varaá¹ƒ pariccajitabbaá¹ƒ
laddhesu kappiyarajanena rajitvÄ• , taá¹ƒ vaá¹‡á¹‡aá¹ƒ nÄ• setvÄ• vÄ• kappiyavatthÄ• ni
alliyÄ• petvÄ• , paá¹-icchÄ• detvÄ• vÄ• nivÄ• setuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __aá¹-á¹-ha

<600> __ ``antodasÄ• haâ€™â€™ _nti idaá¹ƒ ``adhiá¹-á¹-hetÄ«â€™â€™ tiÄ• dÄ«hi sabba
__vissajjetÄ«_ti aÃ±Ã±assa deti. idha dÄ• naá¹ƒ duvidhaá¹ƒ sammukhÄ• dÄ• naá¹ƒ, param
paá¹-iggÄ• hakaá¹ƒ disvÄ• ``idaá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ ti dÄ• naá¹ƒ __sammukhÄ
``idaá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti dinnaá¹ƒ __parammukhÄ• dÄ• naá¹ƒ_. ``idaá

vÄ• ``tuyhaá¹ƒ gaá¹‡hÄ• hÄ«â€™â€™ ti vÄ• vutte ``mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti
dÄ• nagahaá¹‡advayampi suddhaá¹ƒ. ``idaá¹ƒ tava santakaá¹ƒ karohi, tava santakaá¹ƒ hotu
hotÄ«â€™â€™ ti dÄ• yakena vutte gaá¹‡hantopi ``mama santakaá¹ƒ karomi, mama santak
hotÄ«â€™â€™ ti vadati ce, dÄ• naá¹ƒ, gahaá¹‡aÃ±ca asuddhaá¹ƒ hoti. ``tava santakaá¹ƒ k
pana ``sÄ• dhu bhante mayhaá¹ƒ gaá¹‡hÄ• mÄ«â€™â€™ ti vatvÄ• gaá¹‡hÄ• ti, gahaá¹‡aa
gaá¹‡hÄ• hÄ«â€™â€™ ti vutte ``ahaá¹ƒ na gaá¹‡hÄ• mÄ«â€™â€™ ti vadati, puna ``dinnaá
gaá¹‡hÄ• hÄ«â€™â€™ ti vutte itaropi puna paá¹-ikkhipati, taá¹ƒ cÄ«varaá¹ƒ kassaci asanta
dasÄ• hÄ• tikkamenÄ• pi nissaggiyaá¹ƒ na hotÄ«ti pacchÄ• tesu dvÄ«su yo icchati, tena ad
paribhuÃ±jitabbanti sabbamidaá¹ƒ __aá¹-á¹-hakathÄ• ya_ (Sp (to Vin III) II 469 atthato samA

adhiá¹-á¹-hitacÄ«vare adhiá¹-á¹-hÄ• ne vematikena attano vimatiá¹ƒ paá¹-hamaá¹ƒ Ä• vi ka
anadhiá¹-á¹-hitaá¹ƒ, evaá¹ƒ kate kappiyaá¹ƒ hotÄ«â€™â€™ ti cintetvÄ• nissajjetvÄ• vinaya
musÄ• vÄ• dadoso nÄ• pajjati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``na hi evaá¹ƒ jÄ• nÄ•
karontassa musÄ• vÄ• do hotÄ«â€™â€™ ti (Sp (to Vin III) II 469). ``keci `tathÄ• vematikac
I 287/ vissÄ• sena gahetvÄ• puna dÄ• tabbaâ€™ nti vadanti, taá¹ƒ na sundaraâ€™â€™ nt
thokaá¹ƒ visadisaá¹ƒ) tattheva vuttaá¹ƒ.

__vinassatÄ«_ti corÄ• dÄ«hi vinassati. ``nassati, á¸• ayhati, acchinditvÄ• gaá¹‡hantÄ«â€™
215/ vinÄ• sappakÄ• rattÄ• ``vinassatÄ«â€™â€™ ti iminÄ• va saá¹…gayhanti. tattha __ ``n
corÄ• dÄ«hi haá¹-aá¹ƒ sandhÄ• ya vuttaá¹ƒ, __ ``vinassatÄ«â€™â€™ _ti idaá¹ƒ undÅ«rakh
vuttaá¹ƒ, __ ``á¸• ayhatÄ«â€™â€™ _ti agginÄ• daá¸• á¸• haá¹ƒ sandhÄ• ya. __vissÄ• se_t
sambhatto ca Ä• lapito ca jÄ«vati ca gahite cattamano hotÄ«ti paÃ±caá¹…gasamannÄ• gat
aÃ±Ã±ena gahiteti attho. __pakÄ• sitÄ• _ti ``anÄ• patti antodasÄ• haá¹ƒ adhiá¹-á¹-hetÄ«â€™
469) nayena vuttÄ• .

<601> idaá¹ƒ pana samuá¹-á¹-hÄ• naá¹ƒ nÄ• mena kathinasamuá¹-á¹-hÄ• naá¹ƒ nÄ• mÄ•
kathinasamuá¹-á¹-hÄ• naá¹ƒ nÄ• ma kÄ• yavÄ• cato ca kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹
jÄ• nanacittena paá¹‡á¹‡attijÄ• nanacitte asatipi Ä• pattisambhavato __acittaá¹ƒ_. anadhiá¹
avikappanato ca __akriyaá¹ƒ_. kammaá¹-á¹-hÄ• namanuyuÃ±janto vÄ• cetiyÄ• diá¹ƒ vanda
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• peti, kusalacitto Ä• pajjati, kalahÄ• dipasuto vÄ• vÄ«tikkamaá¹ƒ jÄ•
uá¹-á¹-hÄ• peti, akusalacitto Ä• pajjati, khÄ«á¹‡Ä• savo pana asatiyÄ• vÄ• paá¹‡á¹‡attiá¹ƒ
karonto abyÄ• katacitto Ä• pajjatÄ«ti __ticittaá¹ƒ_. vuttanayena kammaá¹-á¹-hÄ• nÄ• diman
somanassacittasamaá¹…gino sukhavedanÄ• , upekkhÄ• cittasamaá¹…gino upekkhÄ• veda
domanassacittasamaá¹…gino dukkhavedanÄ• hotÄ«ti __tivedanaá¹ƒ_. esa nayo uparipi ev

paá¹-hamakathinakathÄ• vaá¹‡á¹‡anÄ• .

<602> __gÄ• mÄ• dÄ«su_ \Be I 288/ __padesesu tipaÃ±casÅ«_ti ticÄ«varÄ• ni nikkhipitvÄ

uppajjanaá¹-á¹-hÄ• naÃ±ca dassetuá¹ƒ ``gÄ• mo ekÅ«pacÄ• roâ€™â€™ tiÄ• dinÄ• (Vin III
vuttagÄ• manivesanaudositaaá¹-á¹-amÄ• á¸·apÄ• sÄ• dahammiyanÄ• vÄ• satthakhettadha
á¹‡aÄ• rÄ• mavihÄ• rarukkhamÅ«laajjhokÄ• sasaá¹…khÄ• tesu pannarasasu cÄ«varanikkh
hoti. ettha __gÄ• mo_ nÄ• ma ekakuá¹-ikÄ• digÄ• mo.

__nivesanaá¹ƒ_ nÄ• ma gÄ• mato bahi catusÄ• lÄ• diko geho. tenÄ• ha __gaá¹‡á¹-hipade
visesaá¹ƒ vadantÄ• `puna ekaparicchedaá¹ƒ katvÄ• nivesitÄ• bahugehÄ• nivesanaá¹ƒ n
tasmÄ• idaá¹ƒ nivesanÄ• di sabbaá¹ƒ `gÄ• mato bahÄ«â€™ ti gahetabbaâ€™â€™ nti. ida
``nivesanÄ• dikaá¹ƒ \Ne I 216/ antogÄ• me ce hoti, gÄ• me vuttaparihÄ• rasseva labbhanat
gahetabbaâ€™â€™ nti.

__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``udositoti yÄ• nÄ• dÄ«naá¹ƒ bhaá¹‡á¸• Ä• naá¹ƒ sÄ• lÄ• â€™â
482-487) vuttasarÅ«paá¹ƒ __udositaá¹ƒ_ nÄ• ma. ``aá¹-á¹-oti paá¹-irÄ• jÄ• dipaá¹-ibÄ• han
kato bahalabhittiko catupaÃ±cabhÅ«miko patissayavisesoâ€™â€™ ti (Sp (to Vin III) II 482-
__aá¹-á¹-o_ nÄ• ma. ``mÄ• á¸·oti ekakÅ«á¹-asaá¹…gahito caturassapÄ• sÄ• doâ€™â€™ ti
vutto ekakaá¹‡á¹‡ikasaá¹…gahito caturassageho __mÄ• á¸·o_ nÄ• ma. __pÄ• sÄ• do_ti dÄ
muá¹‡á¸• acchadanapÄ• sÄ• do. __nÄ• vÄ• _ti yÄ• nappatti. __sattha_nti jaá¹…ghasatthas
janasamÅ«ho, so ca niviá¹-á¹-hÄ• niviá¹-á¹-havasena paccekaá¹ƒ duvidho. tattha niviá¹-á¹-h
vatiÄ• diparikkhepopi hoteva.

__khetta_nti \Be I 289/ yavakhettÄ• dikhettaá¹ƒ. __dhaÃ±Ã±akaraá¹‡aá¹ƒ_ khalaá¹ƒ. __Ä•
phalÄ• rÄ• mo ca. __vihÄ• ro_ti ekampi senÄ• sanaá¹ƒ vuccati. ``rukkho nÄ• ma yaá¹ƒ maj
chÄ• yÄ• pharatÄ«â€™â€™ ti (Vin III 494) vuttappamÄ• á¹‡aparicchanno __rukkho. ajjhok
so viÃ±cÄ• á¹-aviÄ• diagÄ• makÄ• raÃ±Ã±e ca macchabandhÄ• naá¹ƒ agamanapathe sam
__macchabandhÄ• naá¹ƒ agamanapatho_ nÄ• ma udakapiá¹-á¹-hiyÄ• gantvÄ• puna tadah
asakkuá¹‡eyyatÄ• ya dÅ«ro samuddappadeso vuccati.

ayaá¹ƒ gÄ• mÄ• diko paccekaá¹ƒ ekÅ«pacÄ• ro, nÄ• nÅ«pacÄ• roti duvidho. tattha ajjhokÄ
taá¹ƒtaá¹ƒrÄ• jÄ• disÄ• mikakulÄ• naá¹ƒ ekatthanÄ• natthavasena ekakulasantako ce hoti,
nÄ• nÄ• kulasantako ce, nÄ• nÅ«pacÄ• ro hoti. vuttaÃ±hetaá¹ƒ ``gÄ• mo ekÅ«pacÄ• ro nÄ
hotÄ«â€™â€™ tiÄ• di (Vin III 478). __aá¹-á¹-hakathÄ• yampi_ vuttaá¹ƒ ``ekakulassa gÄ• m
bhojakassa vÄ• gÄ• moâ€™â€™ ti ca ``nÄ• nÄ• kulassa gÄ• moti nÄ• nÄ• rÄ• jÅ«naá¹ƒ v
vesÄ• lÄ«kusinÄ• rÄ• disadisoâ€™â€™ ti (Sp (to Vin III) II 479) ca.

ekakulena kÄ• rÄ• pito vihÄ• ro ekÅ«pacÄ• ro, nÄ• nÄ• kulehi kÄ• rÄ• pito nÄ• nÅ«pacÄ•
__gaá¹‡á¹-hipade_ ``vihÄ• re ekakulanÄ• nÄ• kulavohÄ• ro kÄ• rÄ• pakÄ• naá¹ƒ vasena vu
\Ne I 217/ upacÄ• rabhedo abbhantaravasena veditabbo. vuttaÃ±cetaá¹ƒ __pÄ• á¸·iyaá¹ƒ_
nÄ• ma agÄ• make araÃ±Ã±e samantÄ• sattabbhantarÄ• ekÅ«pacÄ• ro. tato paraá¹ƒ nÄ•

__abbhantaraá¹ƒ_ aá¹-á¹-havÄ«satiratanaá¹ƒ hoti. yathÄ• ha \Be I 290/ __aá¹-á¹-hakathÄ• y
abbhantaraá¹ƒ aá¹-á¹-havÄ«satihatthaâ€™â€™ nti (Sp (to Vin III) II 489). evaá¹ƒ saá¹…khe
vuttasarÅ«pappabhedÄ• ni pannarasa á¹-hÄ• nÄ• ni dassetumÄ• ha ``gÄ• mÄ• dÄ«su pade
ayamettha saá¹…khepo, vitthÄ• ro pana pÄ• á¸·iaá¹-á¹-hakathÄ• vaá¹‡á¹‡anato veditabbo.

``ticÄ«varena vippavÄ• seyyÄ• ti saá¹…ghÄ• á¹-iyÄ• vÄ• uttarÄ• saá¹…gena vÄ• antarav
cÄ«varaá¹ƒ nikkhipitvÄ• â€™â€™ ti (Vin III 476, 478) vacanato ettha __ticÄ«vara_nti tiá¹‡á¹
cÄ«varÄ• namaÃ±Ã±atarameva cÄ«varaá¹ƒ vattabbaá¹ƒ. __ekaratta_nti vippavÄ• sakiriyÄ•
upayogavacanaá¹ƒ. __api_-saddena kiá¹ƒ pana dirattÄ• dikanti dasseti.

__saá¹…ghasammutiyÄ• vinÄ• _ti ticÄ«varaá¹ƒ parihariuá¹ƒ asamatthena gilÄ• nena bhik
vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggayha ``ahaá¹ƒ bhante gilÄ• no, na sak
Ä• dÄ• ya pakkamituá¹ƒ, sohaá¹ƒ bhante saá¹…ghaá¹ƒ ticÄ«varena avippavÄ• sasammutiá
tikkhattuá¹ƒ yÄ• citena saá¹…ghena tassa Ã±attidutiyÄ• ya kammavÄ• cÄ• ya dinnaá¹ƒ avip
vuttaá¹ƒ hoti. tathÄ• laddhasammutikassa gilÄ• nassa bhikkhuno tasmiá¹ƒ gelaÃ±Ã±e avÅ«
cÄ«varanikkhepaá¹-á¹-hÄ• naá¹ƒ Ä• gamanakÄ• le vÄ• uppanne aÃ±Ã±epi roge avÅ«pasa
doso.

<603> __bhikkhuno_ti aladdhasammutikassa bhikkhuno. __tena_ cÄ«varena. __vippavatth
vinÄ• vasituá¹ƒ na vaá¹-á¹-ati. kiá¹ƒ vuttaá¹ƒ hoti? ``ekakulassa gÄ• mo hoti parikkhitto ca,
cÄ«varaá¹ƒ nikkhipitvÄ• antogÄ• me vatthabbaá¹ƒ. aparikkhitto hoti, yasmiá¹ƒ ghare cÄ«va
hoti, tasmiá¹ƒ ghare vatthabbaá¹ƒ, hatthapÄ• sÄ• vÄ• na vijahitabbaá¹ƒ. nÄ• nÄ• kulassa
parikkhitto ca, yasmiá¹ƒ ghare cÄ«varaá¹ƒ nikkhittaá¹ƒ hoti, tasmiá¹ƒ ghare vatthabbaá¹ƒ sa
dvÄ• ramÅ«le vÄ• , hatthapÄ• sÄ• vÄ• na vijahitabbaâ€™â€™ ntiÄ• dinÄ• (Vin III 478) na
vuttaá¹-á¹-hÄ• nato bahi aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-atÄ«ti vuttaá¹ƒ hoti.

imasmiá¹ƒ \Ne I 218/ pÄ• á¹-he __ ``parikkhittoâ€™â€™ _ti idaá¹ƒ pÄ• kÄ• rena vÄ• vatiyÄ
parikkhittaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __hatthapÄ• sÄ• vÄ• _ti ettha __hatthapÄ• sÄ• _ nÄ• n
hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``taá¹ƒ gharaá¹ƒ samantato hatthapÄ• sÄ• na vij
aá¸• á¸• hateyyaratanappamÄ• á¹‡Ä• padesÄ• uddhaá¹ƒ na vijahitabbanti vuttaá¹ƒ hotÄ«â
477-478).

vippavasantassa ko dosoti Ä• ha __ ``hoti ... pe ... aruá¹‡uggameâ€™â€™ _ti. anuÃ±Ã±Ä•
cÄ«varena vinÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pentassa taá¹ƒ cÄ«varaá¹ƒ nissajjitabbaá¹ƒ hoti, ta
pÄ• cittiyÄ• pattipi hotÄ«ti attho. teneva vakkhati ``nissajjitvÄ• ... pe ... viÃ±Ã±unÄ• â€™â€™

<604> __nhÄ• yantassevÄ• _ti cÄ«varassa hatthapÄ• sato dÅ«re nahÄ• yantasseva, anÄ•

<606> acchinnaá¹ƒ viluttaá¹ƒ cÄ«varaá¹ƒ yassa so __acchinnacÄ«varo, _ bhikkhu, tassa á
__acchinnacÄ«varaá¹-á¹-hÄ• naá¹ƒ, _ tasmiá¹ƒ.

<607> __nivÄ• setvÄ• _ti ettha ``antaravÄ• sakaâ€™â€™ nti ca __gahetvÄ• _ti ettha ``itar
idaÃ±ca gantabbaá¹-á¹-hÄ• ne, Ä• sanne magge ca manussasambÄ• dhe asati kattabbada
nivÄ• setvÄ• , pÄ• rupitvÄ• ca saá¹…ghÄ• á¹-iá¹ƒ aá¹ƒse katvÄ• va gantabbaá¹ƒ hoti. vihÄ
alabbhamÄ• nesu Ä• sanasÄ• lampi gantvÄ• sabhÄ• gassa santike vinayakammaá¹ƒ katta
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 495 atthato samÄ• naá¹ƒ) vuttaá¹ƒ. __ ``nissajjit
iminÄ• ``idaá¹ƒ me bhante cÄ«varaá¹ƒ rattivippavutthaá¹ƒ aÃ±Ã±atra bhikkhusammutiyÄ•
saá¹…ghassa nissajjÄ• mÄ«â€™â€™ ti saá¹…ghe vÄ• ``idaá¹ƒ me bhante cÄ«varaá¹ƒ ... p
Ä• yasmantÄ• naá¹ƒ nissajjÄ• mÄ«â€™â€™ ti tiá¹‡á¹‡aá¹ƒ, dvinnaá¹ƒ vÄ• santike vÄ• ``i
imÄ• haá¹ƒ Ä• yasmato nissajjÄ• mÄ«â€™â€™ ti ekassa santike vÄ• vatvÄ• nissajjitvÄ• t
__viÃ±Ã±unÄ• _ti evaá¹ƒ nissaggiyavatthunissajjanÄ• dinÄ• nappakÄ• ravidhijÄ• nanakena

<608> __taá¹ƒ_ nissaggiyacÄ«varaá¹ƒ.

<609> __ ``adentassa ca nissaá¹-á¹-haá¹ƒ dukkaá¹-aâ€™â€™ _nti iminÄ• ``byattena bhik
Ä• patti \Ne I 219/ paá¹-iggahetabbÄ• , nissaá¹-á¹-hacÄ«varaá¹ƒ dÄ• tabbaâ€™â€™ nti vut
jÄ• nanatÄ• ya __byattena_ yathÄ• vidhiá¹ƒ kÄ• tuá¹ƒ samatthatÄ• ya __paá¹-ibalena khan
Ä• gatanayena Ä• pattiá¹ƒ paá¹-iggahetvÄ• nissaá¹-á¹-hacÄ«varaá¹ƒ hatthena gahetvÄ• n
hoti, ``suá¹‡Ä• tu me bhante saá¹…gho, idaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno niss
nissaá¹-á¹-haá¹ƒ, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho imaá¹ƒ cÄ«varaá¹ƒ itthannÄ•
dadeyyÄ• â€™â€™ ti, sace tayo honti, ``suá¹‡antu me Ä• yasmantÄ• , idaá¹ƒ cÄ«varaá¹ƒ i
nissaggiyaá¹ƒ Ä• yasmantÄ• naá¹ƒ nissaá¹-á¹-haá¹ƒ, yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ
cÄ«varaá¹ƒ itthannÄ• massa bhikkhuno dadeyyuâ€™â€™ nti, sace ekako hoti, ``imaá¹ƒ cÄ
dammÄ«â€™â€™ ti dÄ• tabbaá¹ƒ, nissaá¹-á¹-hacÄ«varaá¹ƒ ``attanoyeva dinnaâ€™â€™ nt
adentassa dukkaá¹-aá¹ƒ hotÄ«ti vuttaá¹ƒ hoti.

tassa santakabhÄ• vaá¹ƒ Ã±atvÄ• lesena vilumpantassa pana bhaá¹‡á¸• agghavasena
dukkaá¹-athullaccayapÄ• rÄ• jikÄ• pattiyo honti. yathÄ• ha \Be I 293/ __aá¹-á¹-hakathÄ• yaá
santakabhÄ• vaá¹ƒ pana Ã±atvÄ• lesena acchindanto bhaá¹‡á¸• aá¹ƒ agghÄ• petvÄ• kÄ•
III) II 469). __pariyÄ• puta_nti ``na bhikkhave nissaá¹-á¹-hacÄ«varaá¹ƒ na dÄ• tabbaá¹ƒ, yo
dukkaá¹-assÄ• â€™â€™ ti (Vin III 470) __pÄ• á¸·iyaá¹ƒ_ vuttanti attho.

610-1__._ there dahare cÄ• ti etesu ubhosupi maggaá¹ƒ gacchantesÅ«ti yojanÄ• . __ ``ther
anissitabhÄ• vamÄ• ha, __ ``dahare cÄ• â€™â€™ _ti iminÄ• nissitabhÄ• vaá¹ƒ. __ohÄ«ne
nissayÄ• cariyo bhaveyyÄ• ti adhippÄ• yenÄ• ha __ ``garuâ€™â€™ _nti. __tasmiá¹ƒ_ daha
á¹-hitacÄ«varaá¹ƒ. __na passambhatÄ«_ti dhuranikkhepaá¹ƒ akatvÄ• gamane saussÄ• hat

na hotÄ«ti adhippÄ• yo. teneva ``muhuttaâ€™â€™ ntiÄ• dimÄ• ha.

<614> paccuddhÄ• re antoyevÄ• ruá¹‡eti iminÄ• sambandho, daharabhikkhuno dÅ«rabhÄ
Ã±atvÄ• cÄ«varassa anissaggiyatthaá¹ƒ tassa hatthe á¹-hitabhÄ• vaá¹ƒ sallakkhetvÄ• pur
attho. __vissajjetÄ«_ti aÃ±Ã±assa deti. __vinassatÄ«_ti corÄ• dÄ«hi nassati.

dutiyakathinakathÄ• vaá¹‡á¹‡anÄ• .

<616> __akÄ• lacÄ«vara_nti \Ne I 220/ ``akÄ• lacÄ«varaá¹ƒ nÄ• ma anatthate kathine ekÄ
atthate kathine sattamÄ• se uppannaá¹ƒ, kÄ• lepi Ä• dissa dinnaâ€™â€™ nti (Vin III 500) v
vihÄ• re ``cÄ«varamÄ• soâ€™â€™ ti yo pubbakattikakÄ• á¸·apakkhapÄ• á¹-ipadato paá¹-á
aparakattikapuá¹‡á¹‡amÄ«, tÄ• va mÄ• so vuccati, tato paresu ekÄ• dasasu mÄ• sesu \Be
atthatakathine vihÄ• re yo cÄ«varamÄ• so, hemantÄ• ca cattÄ• ro mÄ• sÄ• ti paÃ±camÄ•
uppannaÃ±ca atthatakathine paÃ±ca mÄ• sÄ• yathÄ• paricchinnakÄ• le saá¹…ghassa ca
dammÄ«â€™â€™ ti puggalassa ca ``idaá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ ti dinnaÃ±ceti idaá
``uppannaâ€™â€™ nti seso, ``uppajjeyya saá¹…ghato vÄ• gaá¹‡ato vÄ• Ã±Ä• tito vÄ• m
attano vÄ• dhanenÄ• â€™â€™ ti (Vin III 500) vacanato saá¹…ghassa vÄ• ``idaá¹ƒ suttant
Ä• bhidhammikagaá¹‡assa demÄ• â€™â€™ tiÄ• dinÄ• nayena gaá¹‡assa vÄ• dinnato att
vÄ• susÄ• nÄ• dipaá¹ƒsukÅ«lakhettato vÄ• attano santakena suttakappÄ• sÄ• dikappiyav
attho.

__mÄ• saparamaá¹ƒ nikkhipe_ti mÄ• so paramaá¹ƒ pamÄ• á¹‡aá¹ƒ etassa nikkhipanassÄ•
nikkhipananti kiriyÄ• visesanaá¹ƒ kÄ• tabbaá¹ƒ, mÄ• saparamaá¹ƒ nikkhipanaá¹ƒ kareyyÄ•
``Ä• kaá¹…khamÄ• nena bhikkhunÄ• paá¹-iggahetabbaá¹ƒ, paá¹-iggahetvÄ• khippameva
pÄ• ripÅ«rÄ«, mÄ• saparamaá¹ƒ tena bhikkhunÄ• taá¹ƒ cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ Å«na
(Vin III 500) vacanato evaá¹ƒ uppannaá¹ƒ cÄ«varaá¹ƒ icchantena paá¹-iggahetvÄ• sace pa
dasÄ• hamanatikkÄ• metvÄ• kÄ• retabbaá¹ƒ. sace nappahoti, Å«nassa paripÅ«raá¹‡atthaá
á¹-hapetabbanti attho.

kadÄ• evaá¹ƒ nikkhipitabbanti Ä• ha __ ``sati paccÄ• sÄ• yÄ• â€™â€™ _ti, ``paccÄ• sÄ•
vÄ• Ã±Ä• tito vÄ• mittato vÄ• paá¹ƒsukÅ«lato vÄ• attano vÄ• dhanenÄ• â€™â€™ ti (Vin
attano vassaggÄ• dito labheyya, tena ``imassa Å«ne paripuá¹‡á¹‡e kÄ• ressÄ• mÄ«â€™â€
nikkhipitabbanti attho. __tato uddhaá¹ƒ_ __á¹-hapetuá¹ƒ_ \Be I 295/ __na vaá¹-á¹-atÄ«_ti m
atirekakÄ• laá¹ƒ nikkhipituá¹ƒ na vaá¹-á¹-ati, nissaggiyapÄ• cittiyaá¹ƒ hotÄ«ti attho.

yadi evaá¹ƒ ``tadahuppanne mÅ«lacÄ«vare paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, dasÄ• hÄ• k
vÄ«se \Ne I 221/ uppanne mÅ«lacÄ«vare paccÄ• sÄ• cÄ«varaá¹ƒ uppajjati, dasÄ• hÄ• kÄ•
500) kasmÄ• Ä• hÄ• ti? paccÄ• sÄ• cÄ«varassa dasadivase atikkamma á¹-hapetuá¹ƒ ayutt

taggatikattÄ• evaá¹ƒ vuttaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``mÅ«lacÄ«varassa up
vÄ«satimo divaso, tÄ• va uppannaá¹ƒ paccÄ• sÄ• cÄ«varaá¹ƒ mÅ«lacÄ«varaá¹ƒ attano gat
(to Vin III) II 500).

tatiyakathinakathÄ• vaá¹‡á¹‡anÄ• .

618-9__._ bhikkhuniyÄ• yo dhovÄ• petÄ«ti sambandho. ``bhikkhunÄ« nÄ• ma ubhatosaá¹.
(Vin III 500) vacanato bhikkhunisaá¹…ghe Ã±atticatutthÄ• ya kammavÄ• cÄ• ya, bhikkhusa
kammavÄ• cÄ• yÄ• ti aá¹-á¹-havÄ• cikÄ• ya upasampannÄ• __bhikkhunÄ«_ nÄ• ma. __bh
paribhuttaá¹ƒ rajitaá¹ƒ Ä• dinnakappaá¹ƒ, ``paribhogaá¹ƒ karissÄ• mÄ«â€™â€™ ti antamas
sayanamattenÄ• pi purÄ• á¹‡abhÅ«taá¹ƒ cÄ«varanti attho. yathÄ• ha __aá¹-á¹-hakathÄ• ya
katvÄ• ekavÄ• rampi nivatthaá¹ƒ vÄ• pÄ• rutaá¹ƒ vÄ• antamaso paribhogasÄ«sena aá¹ƒs
maggaá¹ƒ gato hoti, ussÄ«sakaá¹ƒ vÄ• katvÄ• nipanno hoti, etampi purÄ• á¹‡acÄ«varame
III) II 503-505). __vattha_nti kÄ• riye kÄ• raá¹‡opacÄ• ravasena cÄ«varameva Ä• ha.

__aÃ±Ã±Ä• tikÄ• yÄ• _ti ``aÃ±Ã±Ä• tikÄ• nÄ• ma mÄ• tito vÄ• pitito vÄ• yÄ• va sattamÄ
asambaddhÄ• â€™â€™ ti vacanato \Be I 296/ attano vÄ• tassÄ• vÄ• mÄ• tu vÄ• pitu vÄ
yugÄ• , etthantare yena kenaci Ã±Ä• takena asambaddhabhÄ• vena aÃ±Ã±Ä• tikÄ• yÄ• ti a
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pitÄ• mahoyeva pitÄ• mahayugaá¹ƒ. tato uddhaá¹ƒ sabbepi pu
pitÄ• mahaggahaá¹‡eneva gahitÄ• . evaá¹ƒ yÄ• va sattamo puriso, tÄ• va yÄ• asambaddh
II 503-505). __Ä• koá¹-Ä• petÄ«_ti paharÄ• peti.

__tato_ dhovÄ• panÄ• dito. __nissaggiyÄ• pattÄ«_ti nissaggiyassa Ä• patti nissaggiyÄ• pa
cÄ«varassa nÄ• mena visiá¹-á¹-hÄ• pÄ• cittiyÄ• patti hotÄ«ti attho. idaÃ±ca tiá¹‡á¹‡aá¹ƒ pa
Ä• pajjitabbÄ• ya Ä• pattiyÄ• dassanaá¹ƒ. tassa niyogena dhovanÄ• diá¹ƒ karontiyÄ• bhik
sabbapubbapayogagaá¹‡anÄ• ya bhikkhuno dukkaá¹-aá¹ƒ hotÄ«ti gahetabbo. yathÄ• ha __
naá¹ƒ dhovitvÄ• ukkhipati, tÄ• va bhikkhuniyÄ• payoge payoge bhikkhussa dukkaá¹-aâ€™
Vin III) II 503-505). __paá¹-hamenÄ• _ti tÄ«á¹‡ipi kÄ• rÄ• pentassa yaá¹ƒ paá¹-hamaá¹ƒ kÄ
__dÄ«pita_nti ``aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä« purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• p
nissaggiyena Ä• patti dvinnaá¹ƒ dukkaá¹-Ä• naâ€™â€™ ntiÄ• dinÄ• (Vin III 506) desitaá¹ƒ.
kÄ• rÄ• pentassa paá¹-hamena nissaggiyÄ• patti, dutiyena dukkaá¹-anti ayamattho saá¹…g

<620> __ ``dhovanatthÄ• ya detÄ«â€™â€™ _ti iminÄ• ``bhuttaá¹ƒ vatthaâ€™â€™ nti adh

<621> __sÄ• maá¹‡eraniddesepÄ«_ti ``sÄ• maá¹‡erÄ• â€™â€™ ti niddeso nÄ• ma yassa,
vatthaá¹ƒ dhovanatthÄ• ya detÄ«ti yojanÄ• , attano paribhuttaá¹ƒ cÄ«varaá¹ƒ dhovanatthÄ•
sÄ• maá¹‡erassa detÄ«ti attho. __pi_-saddo samuccayattho. __upasampajjÄ• _ti pubbakiri
aparakiriyÄ• sÄ• matthiyÄ• labbhati.

<622> __daharÄ• naÃ±ca bhikkhÅ«na_nti attano navakatarÄ• naá¹ƒ bhikkhÅ«naá¹ƒ. __niy
nayo_ti ``ekena pÄ• cittiyaá¹ƒ, avasiá¹-á¹-hehi dvÄ«hi vÄ• ekena vÄ• sabbapayogesu dukk
nayo.

<623> __cÄ«vare_ti paribhuttacÄ«vare.

<624> __ ``dhovanappaccayÄ• yevÄ• â€™â€™ _ti iminÄ• itaradvayassa tassa anÄ• á¹‡at
anÄ• pattibhÄ• vamÄ• ha.

<626> __Ã±Ä• tikÄ• _ti ettha ``paá¹-isaá¹…khÄ• yonisoâ€™â€™ tiÄ• dÄ«su (MN I 22-23,
I 206; Dhs 1355; Vibh 518) viya gÄ• thÄ• bandhavasena ya-kÄ• ralopo, Ã±Ä• tikÄ• ya bhikk
``Ã±Ä• tikÄ• aÃ±Ã±Ä• tisaÃ±Ã±issÄ• â€™â€™ ti padacchedo. __paccattharaá¹‡a_nti maÃ
paccattharaá¹‡acÄ«varaÃ±ca.

<627> __ ``bhikkhunÄ«naá¹ƒ vasenÄ• â€™â€™ _ti idaá¹ƒ bhikkhusaá¹…ghepi upasampan
vuttaá¹ƒ \Ne I 223/. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhikkhÅ«naá¹ƒ santike upasamp
yathÄ• vatthukamevÄ• â€™â€™ ti (Sp (to Vin III) II 506). bhikkhunisaá¹…ghe paá¹-hamaá¹
bhikkhusaá¹…ghe ce upasampajjati, kevalaá¹ƒ bhikkhusaá¹…ghe upasampannÄ• ti na vucc
dharamÄ• ne paá¹-hamaá¹ƒ pabbajitÄ• paÃ±casatÄ• sÄ• kiyÄ• niyo vuccanti. yathÄ• ha _
``bhikkhÅ«naá¹ƒ santike upasampannÄ• nÄ• ma paÃ±casatÄ• sÄ• kiyÄ• niyoâ€™â€™ ti (
bhikkhuno \Be I 298/ liá¹…ge parivatte tasseva upasampannakammassa anuÃ±Ã±Ä• tattÄ•

<628> __avuttÄ• dhovatÄ«_ti ``imaá¹ƒ cÄ«varaá¹ƒ dhovÄ• â€™â€™ ti avuttÄ• cÄ«varaá¹
avatvÄ• á¹-hapitaá¹-á¹-hÄ• nato cÄ«varaá¹ƒ gahetvÄ• vÄ• sayameva vatvÄ• yÄ• canÄ• c
gahetvÄ• cÄ«varadhovanÄ• diá¹ƒ kareyya ce. __aparibhuttaá¹ƒ vÄ• _ti heá¹-á¹-hÄ• vuttan
cÄ«varaá¹ƒ. __aÃ±Ã±aá¹ƒ vÄ• _ti upÄ• hanatthavikapattatthavikapotthakatthavikamaÃ±cap
parikkhÄ• raá¹ƒ.

purÄ• á¹‡acÄ«varadhovÄ• panakathÄ• vaá¹‡á¹‡anÄ• .

<629> vikappanupagaá¹ƒ pacchimaá¹ƒ upÄ• dÄ• ya kiÃ±ci cÄ«varaá¹ƒ gaá¹‡hatoti yojanÄ•
bhikkhuniyÄ• hatthatoâ€™â€™ ti ca ``Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±issÄ• â€™â€™ t
hatthato gaá¹‡hÄ• tÄ«â€™â€™ ti ca vakkhamÄ• navacanasÄ• matthiyÄ• labbhamÄ• nato
ubhatosaá¹…ghe upasampannÄ• ya bhikkhuniyÄ• hatthato vikappanupagaratanavidatthipp
paá¹-á¹-hÄ• ya yaá¹ƒ kiÃ±ci cÄ«varaá¹ƒ gaá¹‡hantassÄ• ti attho. __ ``Ä• pattÄ«â€™â€™ _
``nissaggiyÄ• pÄ• cittiyÄ• pattÄ«â€™â€™ ti pakaraá¹‡ato ca ``nissaggiyÄ• pattÄ«â€™â€™
labbhati. __á¹-hapetvÄ• pÄ• rivattaka_nti ``pÄ• rivattakaá¹ƒ parittena vÄ• vipulaá¹ƒ, vipule

nti (Vin III 514) vacanato __mahÄ• paccariyaá¹ƒ_ ``antamaso harÄ«takakhaá¹‡á¸• enÄ• pÄ
II 514) vuttattÄ• ca heá¹-á¹-himantato harÄ«takakhaá¹‡á¸• ampi datvÄ• gahetabbaá¹ƒ ticÄ
pÄ• rivattakaá¹ƒ nÄ• ma hoti, taá¹ƒ á¹-hapetvÄ• ti vuttaá¹ƒ hoti. parivattanaá¹ƒ __parivattaá
atthÄ«ti __pÄ• rivattakaá¹ƒ, _ kayavikkayena gahetabbaá¹ƒ cÄ«varanti attho.

<630> __gahaá¹‡atthÄ• ya_ \Be I 299/ __payoge_ti gaá¹‡hituá¹ƒ hatthapasÄ• raá¹‡Ä• dipp
``paá¹-iggaá¹‡hÄ• ti payoge dukkaá¹-aâ€™â€™ nti (Vin III 512) desitaá¹ƒ.

<631> __anupasampannahatthe_ti \Ne I 224/ bhikkhubhikkhunito aÃ±Ã±e sabbe anupasan
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana sikkhamÄ• nÄ• sÄ• maá¹‡erasÄ• maá¹‡eriupÄ• sak
paá¹-iggaá¹‡hÄ• ti, anÄ• pattÄ«â€™â€™ ti (Sp (to Vin III) II 512).

<632> __ekato_ti ettha bhikkhunisaá¹…ghatoti gahetabbaá¹ƒ. aÃ±Ã±asmiá¹ƒ pakkhe pÄ• c
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhikkhÅ«naá¹ƒ santike upasampannÄ• ya pana pÄ• cittiyamev
II 513).

<633> ``pÄ• rivattakaá¹ƒ dassÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• gaá¹‡hÄ• ti, doso n

<634> __aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti thavikakÄ• yabandhanÄ• di avikappiyaá¹ƒ vÄ• avika
parikkhÄ• rameva gahetabbaá¹ƒ. vikappanupagaá¹ƒ pana na vaá¹-á¹-ati. yathÄ• ha __aá¹-á
``vikappanupagaá¹ƒ pacchimacÄ«varappamÄ• á¹‡aá¹ƒ pana paá¹-aparissÄ• vanampi na va
Vin III) II 514). cÄ«varapaá¹-iggaá¹‡hanaá¹ƒ kiriyÄ• , pÄ• rivattakassa adÄ• naá¹ƒ akiriyÄ• t
akiriyÄ• ya ca Ä• pajjitabbato __kriyÄ• kriyaá¹ƒ_.

cÄ«varapaá¹-iggahaá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

<635> ``aÃ±Ã±Ä• takaá¹ƒ appavÄ• ritaâ€™â€™ nti padacchedo. ``gahapatiá¹ƒ vÄ• gahap
pÄ• á¹-haseso. vuttaÃ±hi bhagavatÄ• ``aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ• gahapatÄ• niá¹
518). pubbe vuttanayena yÄ• va sattamÄ• pitÄ• mahayugÄ• sambaddhaÃ±Ã±Ä• tikatÄ• y
``yaá¹ƒ mayhaá¹ƒ gehe \Be I 300/ atthi, taá¹ƒ pavÄ• remÄ«â€™â€™ tiÄ• dinÄ• nayena __
nÄ• ma yo koci agÄ• raá¹ƒ ajjhÄ• vasatÄ«â€™â€™ ti (Vin III 519) __pÄ• á¸·iyaá¹ƒ_ vuttaá¹
``gahapatÄ• nÄ« nÄ• ma yÄ• kÄ• ci agÄ• raá¹ƒ ajjhÄ• vasatÄ«â€™â€™ ti (Vin III 519) __p
gharaá¹‡iá¹ƒ vÄ• ti attho.

__hoti nissaggiyÄ• pattÄ«_ti ``aÃ±Ã±atra samayÄ• viÃ±Ã±Ä• peti, payoge dukkaá¹-aá¹ƒ, p
nissaggiyaá¹ƒ hotÄ«â€™â€™ ti (Vin III 519) __pÄ• á¸·iyaá¹ƒ_ vuttesu sabbesu pubbapayog
nissaggiyapÄ• cittiyaá¹ƒ \Ne I 225/ hotÄ«ti vuttaá¹ƒ hoti. __aÃ±Ã±atra samayÄ• _ti ``tatthÄ•
acchinnacÄ«varo vÄ• hoti bhikkhu naá¹-á¹-hacÄ«varo vÄ• â€™â€™ ti (Vin III 518) __mÄ• t

``acchinnacÄ«varo nÄ• ma bhikkhussa cÄ«varaá¹ƒ acchinnaá¹ƒ hoti rÄ• jÅ«hi vÄ• corehi v
kehici vÄ• acchinnaá¹ƒ hoti. naá¹-á¹-hacÄ«varo nÄ• ma bhikkhussa cÄ«varaá¹ƒ agginÄ• v
udakena vÄ• vÅ«á¸·haá¹ƒ hoti, undÅ«rehi vÄ• upacikÄ• hi vÄ• khÄ• yitaá¹ƒ hotÄ«â€™â€
__padabhÄ• jane_ ca niddiá¹-á¹-hasarÅ«pakÄ• lato aÃ±Ã±atrÄ• ti attho.

<636> __tikapÄ• cittiyaá¹ƒ vutta_nti ``aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä«, vematiko, Ã
samayÄ• cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 520) pÄ
bhagavatÄ• vuttaá¹ƒ. ``Ã±Ä• take aÃ±Ã±Ä• tisaÃ±Ã±issÄ• â€™â€™ ti padacchedo. __tatt
__vematikassÄ• _ti ``Ã±Ä• tako nu kho, aÃ±Ã±Ä• takoâ€™â€™ ti vematikassa. dvikadukka
__ ``tathevÄ• â€™â€™ _ti ``vuttaâ€™â€™ nti idaá¹ƒ Ä• kaá¸• á¸• hati, ``Ã±Ä• take aÃ±Ã±Ä
aÃ±Ã±atra samayÄ• cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III

637-8__._ samaye \Be I 301/ viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti yojanÄ• . ettha ``cÄ«varaá¹
aÃ±Ã±Ä• takaappavÄ• ritaâ€™â€™ nti Ä• netvÄ• sambandhitabbaá¹ƒ, yathÄ• paricchinna
kÄ• le aÃ±Ã±Ä• takaappavÄ• ritaá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti attho. __
etthÄ• pi ``attanoâ€™â€™ ti ajjhÄ• hÄ• ro, ``samayeâ€™â€™ ti iminÄ• yojetabbaá¹ƒ, attan
asamayepi cÄ«varaá¹ƒ viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti attho. __aÃ±Ã±assatthÄ• yÄ• _ti
attano Ã±Ä• take, pavÄ• rite vÄ• viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti yojanÄ• , aÃ±Ã±aá¹ƒ bh
Ã±Ä• take vÄ• pavÄ• rite vÄ• cÄ«varaá¹ƒ viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti vuttaá¹ƒ hoti.
__ ``tassa Ã±Ä• take vÄ• pavÄ• rite vÄ• â€™â€™ _ti. __tassÄ• _ti ``aÃ±Ã±assÄ• â€™â€™
``viÃ±Ã±Ä• pentassa anÄ• pattÄ«â€™â€™ ti iminÄ• yojetabbaá¹ƒ. __vÄ• _ti purimavikapp
cÄ«varaá¹ƒ viÃ±Ã±Ä• peti, tassa Ã±Ä• take vÄ• pavÄ• rite vÄ• taá¹ƒyeva sandhÄ• ya cÄ«
anÄ• pattÄ«ti vuttaá¹ƒ hoti.

``attano vÄ• dhanenÄ• â€™â€™ ti vuttaá¹ƒ anÄ• pattiaá¹…gaá¹ƒ __ummattakÄ• dino_ti e
saá¹…gayhati \Ne I 226/, attano santakaá¹ƒ suttakappÄ• sÄ• dikaá¹ƒ kappiyavatthuá¹ƒ datv
akappiyavohÄ• rena yÄ• cantassa ca anÄ• pattÄ«ti attho.

aÃ±Ã±Ä• takaviÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ• .

<639> __appavÄ• ritamaÃ±Ã±Ä• ti_nti ettha ``gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• â€™â
labbhati. __tatuttari_nti tato santaruttaraparamato uttarinti gahetabbaá¹ƒ, ``santaruttarapara
bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaâ€™â€™ nti (Vin III 523) vuttattÄ• \Be I 302/ acch
sÄ• ditabbaantaravÄ• sakauttarÄ• saá¹…gamattena adhikanti attho.

``tato ce uttari sÄ• diyeyyÄ• â€™â€™ ti (Vin III 523) vacanato ``sÄ• diyantassÄ• â€™â€™
vattabbe ``viÃ±Ã±Ä• pentassÄ• â€™â€™ ti kasmÄ• vuttanti? acchinnacÄ«varÄ• naá¹ƒ bhi
bhikkhÅ«hi cÄ«varaviÃ±Ã±Ä• panavatthusmiá¹ƒ ``kathaÃ±hi nÄ• ma tumhe moghapurisÄ•

cÄ«varaá¹ƒ viÃ±Ã±Ä• pessathÄ• â€™â€™ ti (Vin III 522) chabbaggiye bhikkhÅ« garahitvÄ•
paÃ±Ã±attattÄ• ``sÄ• ditabbaâ€™â€™ nti ettha viÃ±Ã±Ä• petabbanti attho hoti, teneva ima
``tato ce uttari sÄ• diyeyyÄ• ti tatuttari viÃ±Ã±Ä• petÄ«â€™â€™ ti (Vin III 524) ca
__Ä• pattibhedasandassanaá¹-á¹-hÄ• ne_ ``aÃ±Ã±Ä• take aÃ±Ã±Ä• takasaÃ±Ã±Ä« tatuttar
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ ntiÄ• divacanato (Vin III 525) ca vuttaá¹ƒ. yadi evaá¹ƒ sik
``sÄ• ditabbaá¹ƒ, sÄ• diyeyyÄ• â€™â€™ ti ca ubhayattha ``viÃ±Ã±Ä• petabbaá¹ƒ, viÃ±Ã±Ä
vuttanti? acchinnacÄ«varabhÄ• vaá¹ƒ Ã±atvÄ• aviÃ±Ã±Ä• pitepi abhiharitvÄ• diyyamÄ• na
sÄ• ditabbanti na vuttaá¹ƒ. imasseva ca adhikaviÃ±Ã±Ä• pananisedhanatthaá¹ƒ vadantenÄ
gahapati vÄ• gahapatÄ• nÄ« vÄ• bahÅ«hi cÄ«varehi abhihaá¹-á¹-huá¹ƒ pavÄ• reyya, sant
bhikkhunÄ• tato cÄ«varaá¹ƒ sÄ• ditabbaâ€™â€™ nti sÄ• ditabbaniyamappadhÄ• naá¹ƒ vu
acchinnacÄ«varena attanÄ• vÄ• taá¹ƒ sandhÄ• ya aÃ±Ã±ena vÄ• viÃ±Ã±Ä• pentenapi av
sÄ• diyantenÄ• pi santaruttaraparamataá¹ƒ nÄ• tikkamitabbanti imasmiá¹ƒ sikkhÄ• pade sa
sallakkhetabbanti ettakaá¹ƒ Ã±Ä• petuá¹ƒ ``sÄ• diyantassÄ• â€™â€™ ti avatvÄ• ``viÃ±Ã±Ä
vuttanti Ä• cariyÄ• bhisandhi veditabbÄ• .

<640> idÄ• ni \Be I 303/ \Ne I 227/ viÃ±Ã±Ä• pane ca adhivÄ• sane ca ubhayattheva niyam
tÄ«á¹‡i naá¹-á¹-hÄ• ni honti, dve sÄ• ditabbÄ• ni. dve naá¹-á¹-hÄ• ni, ekaá¹ƒ sÄ• ditabbaá¹ƒ
na kiÃ±ci sÄ• ditabbaâ€™â€™ nti (Vin III 524) __padabhÄ• jane_ vuttavinicchayaá¹ƒ dasse
_tiÄ• di. ``yassa tÄ«á¹‡ipi naá¹-á¹-hÄ• ni, dve vÄ• naá¹-á¹-hÄ• ni, ekaá¹ƒ vÄ• naá¹-á¹-haâ€
yathÄ• kkamaá¹ƒ ``tena dve sÄ• ditabbÄ• ni, ekaá¹ƒ sÄ• ditabbaá¹ƒ, na kiÃ±cipi sÄ• ditabb
kÄ• tabbÄ• . yassa tÄ«á¹‡ipi cÄ«varÄ• ni naá¹-á¹-hÄ• ni, bahu ca diyyati, tena dveyeva cÄ«
dve cÄ«varÄ• ni naá¹-á¹-hÄ• ni, ekaá¹ƒ sÄ• ditabbaá¹ƒ. ekaÃ±ce naá¹-á¹-haá¹ƒ, na sÄ• dita
pacchÄ• dhammena samena laddhanÄ«hÄ• rena gahetabbanti attho. yathÄ• ha __aá¹-á¹-h
sabhÄ• gaá¹-á¹-hÄ• nato pariyesissatÄ«â€™â€™ ti. ``bhikkhuniyÄ• pana paÃ±casupi naá¹
catÅ«su naá¹-á¹-hesu ekaá¹ƒ sÄ• ditabbaá¹ƒ, tÄ«su naá¹-á¹-hesu kiÃ±ci na sÄ• ditabbaâ€™
II 522-524) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

641-2__._ sesakaá¹ƒ Ä• harantassa anÄ• pattÄ«ti Ã±Ä• tabbanti yojanÄ• . evamuparipi yoj
yojetvÄ• atirekaá¹ƒ vatthaá¹ƒ paccÄ• haritvÄ• ``dassÄ• mÄ«â€™â€™ ti bahumpi gahetvÄ
attho. atirekampi tumheyeva gaá¹‡hathÄ• ti dinnaá¹ƒ gaá¹‡hatopi anÄ• patti. na acchinnakÄ
yojanÄ• , acchinnacÄ«varabhÄ• vaá¹ƒ anuddissa bahÅ«naá¹ƒ cÄ«varÄ• naá¹ƒ gahaá¹‡ani
evameva ``na naá¹-á¹-hakÄ• raá¹‡Ä• dentÄ«â€™â€™ ti idampi dassitameva. acchinnacÄ«
tatuttaricÄ«varaviÃ±Ã±Ä• panavatthumhi imassa sikkhÄ• padassa paÃ±Ã±attattÄ• __anÄ•
``aÃ±Ã±assatthÄ• yÄ• â€™â€™ ti na gahitaá¹ƒ.

tatuttarikathÄ• vaá¹‡á¹‡anÄ• .

<643> __kalyÄ• á¹‡akamyatÄ• hetÅ«_ti \Be I 304/ sundarassa mahagghassa kÄ• mataá¹ƒ

vikappanaá¹ƒ Ä• pajjeyyÄ• ti yojanÄ• , ``kÄ«disena te bhante cÄ«varena atthoâ€™â€™ ti p
``Ä• yataá¹ƒ vÄ• hotu vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• saá¹‡haá¹ƒ vÄ• â€™â€™ ti (Vin III 52
vuttavisiá¹-á¹-hakappaá¹ƒ adhikavidhÄ• naá¹ƒ karotÄ«ti attho. __tassa lÄ• bhÄ• nissaggiya
appavÄ• ritena hutvÄ• katena adhikavidhÄ• nena nipphannacÄ«varassa lÄ• bhappayogena
dukkaá¹-anissaggiyapÄ• cittiyÄ• honti.

<644> __mahagghaá¹ƒ_ \Ne I 228/ __ ... pe ... viÃ±Ã±Ä• petÄ«_ti vÄ«satiagghanakaá¹ƒ cÄ
upÄ• sake, ``alaá¹ƒ mayhaá¹ƒ etena, dasagghanakaá¹ƒ vÄ• appagghanakaá¹ƒ vÄ• dehÄ«

<645> ``Ã±Ä• take aÃ±Ã±Ä• tisaÃ±Ã±issÄ• â€™â€™ ti padacchedo.

paá¹-hamopakkhaá¹-akathÄ• vaá¹‡á¹‡anÄ• .

<646> paá¹-hamasikkhÄ• pade ekena upÄ• sakena pÄ«á¸·Ä• laddhÄ• , idha dvÄ«hÄ«ti ett
sesaá¹ƒ paá¹-hamasikkhÄ• padasadisamevÄ• ti Ä• ha __ ``dutiyo ... pe ... vinicchayoâ€™â€
lakkhitaá¹ƒ sikkhÄ• padaá¹ƒ __upakkhaá¹-aá¹ƒ, _ dutiyaÃ±ca taá¹ƒ upakkhaá¹-aÃ±cÄ• ti du
tasmiá¹ƒ __dutiyopakkhaá¹-e. assÄ• _ti dutiyopakkhaá¹-assa.

dutiyopakkhaá¹-akathÄ• vaá¹‡á¹‡anÄ• .

<647> __raÃ±Ã±Ä• vÄ• _ti rÄ• jato vÄ• . rÄ• jato bhoggaá¹ƒ bhuÃ±jitabbaá¹ƒ assa atthÄ«
_ti vutto, rÄ• jato bhattavettanalÄ• bhito yato kutoci dÄ• yakÄ• Ä• bhatanti sambandho. __r
ettha ``nissaggiyapÄ• cittiyabhÄ• vatoâ€™â€™ ti \Be I 305/ ajjhÄ• haritabbaá¹ƒ. idha uttarik
``tikkhattuâ€™â€™ ntiÄ• digÄ• thÄ• ya (vi0 vi0 671) vakkhati.

<648> cÄ«varacetÄ• pannavasena adhigatarajatÄ• di yena kenaci pariyÄ• yenÄ• pi na sÄ•
``rajataá¹ƒ vÄ• â€™â€™ _tiÄ• di. dhavalasabhÄ• vatÄ• ya rÄ• jatÄ«ti __rajataá¹ƒ, _ sajjhu.
vaá¹‡á¹‡Ä• yatanametassÄ• ti __jÄ• tarÅ«paá¹ƒ, _ suvaá¹‡á¹‡aá¹ƒ. __kiÃ±cÄ«_ti appamatt
parassa vÄ• atthÄ• ya diyyamÄ• naá¹ƒ kiÃ±ci gaá¹‡hituá¹ƒ na vaá¹-á¹-atÄ«ti yojanÄ• .

<649> attano paá¹-iggahaá¹‡e Ä• pattiyÄ• rÅ«piyagahaá¹‡asikkhÄ• pade vakkhamÄ• natt
gahaá¹‡e Ä• pattidassanatthamÄ• ha __ ``aÃ±Ã±assatthÄ• yÄ• â€™â€™ _tiÄ• di. tattha __
puggalassa, gaá¹‡assa, saá¹…ghassa, cetiyassa, navakammassa vÄ• atthÄ• ya. __niddiá¹
``imaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vuttaá¹ƒ rajataá¹ƒ, jÄ• tarÅ«paá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• y
nissaggiyadukkaá¹-avatthuá¹ƒ \Ne I 229/ paá¹-iggaá¹‡hato tassa bhikkhuno dukkaá¹-aá¹ƒ h
__mahÄ• paccariyaá¹ƒ_ vuttanti yojanÄ• .

650-1__._ vuttamevatthaá¹ƒ sarÅ«pato vibhÄ• vetumÄ• ha __ ``netvÄ• â€™â€™ _tiÄ• di. _

__akappiyaá¹ƒ bhaá¹‡á¸• a_nti ``rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• â€™â€™ ti yathÄ• vuttameva
__ittha_nti vakkhamÄ• nappakÄ• rena. __na ca vaá¹-á¹-atÄ«_ti ettha ca-kÄ• rena vaá¹-á¹-at
katanti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``sace pana `nayidaá¹ƒ bhikkhÅ«naá¹ƒ sampaá¹-icchituá¹ƒ vaá¹-á¹-atÄ«â€™ ti paá¹-ikkhitte
vÄ• kammakarÄ• naá¹ƒ vÄ• hatthe bhavissati, kevalaá¹ƒ tumhe sukatadukkaá¹-aá¹ƒ jÄ• nA
hatthe datvÄ• pakkamati, vaá¹-á¹-ati. athÄ• pi `mama manussÄ• naá¹ƒ hatthe bhavissati, m
hatthe bhavissati, kevalaá¹ƒ tumhe yaá¹ƒ yassa dÄ• tabbaá¹ƒ, tadatthÄ• ya peseyyÄ• thÄ•
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 538-539).

<652> __vihÄ• rassÄ• _ti ettha ``navakammassÄ• â€™â€™ ti (Sp (to Vin III) II 538-539) __
vuttattÄ• vattabbaá¹ƒ gÄ• thÄ• bandhavasena na vuttaá¹ƒ.

<654> __rajataá¹ƒ jÄ• tarÅ«paá¹ƒ vÄ• saá¹…ghassÄ• _ti ettha ``cattÄ• ro paccaye paribhu
nti seso. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana koci bahumpi hiraÃ±Ã±asuvaá¹‡
saá¹…ghassa dammi, cattÄ• ro paccaye paribhuÃ±jathÄ• â€™ ti vadati, taá¹ƒ ce saá¹…gho
paá¹-iggahaá¹‡epi paribhogepi Ä• pattÄ«â€™â€™ ti (Sp (to Vin III) II 538-539). evaá¹ƒ Ä• b
saá¹…ghe yo koci bhikkhu ``nayidaá¹ƒ kappatÄ«â€™â€™ ti sace paá¹-ikkhipati, ``ayaá¹ƒ sa
lÄ• bhantarÄ• yaá¹ƒ karotÄ«â€™â€™ ti vadantasseva Ä• patti hoti. yathÄ• ha __aá¹-á¹-hak
codeti, sveva sÄ• pattiko hoti, tena pana ekena bahÅ« anÄ• pattikÄ• katÄ• â€™â€™ ti (Sp
idha __sveva sÄ• pattiko_ti ettha ``dukkaá¹-Ä• pattikoti vuttaá¹ƒ hotÄ«â€™â€™ ti __gaá¹‡á
imissÄ• gÄ• thÄ• ya __ ``saá¹…ghassÄ• â€™â€™ _ti alikhitvÄ• ``bhikkhunoâ€™â€™ ti ca
sundaraá¹ƒ. idÄ• ni dassitaaá¹-á¹-hakathÄ• pÄ• á¹-he ``saá¹…gho sampaá¹-icchatÄ«â€™â€
538-539) vuttattÄ• ``saá¹…ghassÄ• â€™â€™ ti pÄ• á¹-ho sundaro.

<655> __taá¸·Ä• kassÄ• _ti \Ne I 230/ vÄ• piyÄ• . sassuppattinidÄ• nato taá¸·Ä• kaá¹ƒ khe
gahaá¹‡aá¹ƒ vÄ• paribhogo vÄ• na ca vaá¹-á¹-atÄ«ti yojanÄ• . __taá¸·Ä• kassa cÄ• _ti ett
khettavatthu saá¹…gahitaá¹ƒ. __na ca vaá¹-á¹-atÄ«_ti ettha cakÄ• rena vaá¹-á¹-ati cÄ• ti da

<656> taá¹ƒ \Be I 307/ katamanti Ä• ha __ ``cattÄ• roâ€™â€™ _tiÄ• di. __sabbampÄ«_ti
taá¸·Ä• kapokkharaá¹‡ikhettÄ• di sabbampi.

658-9__._ __aparicchinnabhÄ• gasmi_nti ``imasmiá¹ƒ bhÅ«mibhÄ• ge katassa kammehi ett
evaá¹ƒ pubbe aniyamitaÄ• ye bhÅ«mibhÄ• ge. akatapubbaá¹ƒ __navasassaá¹ƒ_ nÄ• ma. _
ettakaá¹ƒ kahÄ• paá¹‡abhÄ• gaá¹ƒ detha. __uá¹-á¹-hÄ• petÄ«_ti uppÄ• deti.

``kasatha vapathÄ• â€™â€™ ti akappiyaá¹ƒ vÄ• caá¹ƒ vatvÄ• ti yojanÄ• . __vapathÄ• ti cÄ
avuttaá¹ƒ taá¹ƒkattuyogakÄ• le vuccamÄ• naá¹ƒ akappiyavacanantaraá¹ƒ samuccinoti. __u

__ca_-saddo kahÄ• paá¹‡aá¹ƒ samuccinoti. __sabba_nti tathÄ• uppÄ• ditakahÄ• paá¹‡aÃ±
uppÄ• ditaÃ±cÄ• ti sabbaá¹ƒ.

<660> kasathÄ• dikaá¹ƒ vacanaá¹ƒ avatvÄ• ``ettikÄ• ya bhÅ«miyÄ• ettako nÄ• ma bhÄ• g
patiá¹-á¹-hÄ• peti, tassevetamakappiyanti vakkhamÄ• nena yojetabbaá¹ƒ. __ca_-saddo ``yo
vakkhamÄ• napuggalantarÄ• pekkho.

661-2__._ bhÅ«miyÄ• sayameva pamÄ• á¹‡assa jÄ• nanatthaá¹ƒ tÅ«ti yojanÄ• , ``ettake b
kataá¹ƒ, ettakaá¹ƒ nÄ• ma bhÄ• gaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti kasakehi vutte tesaá¹ƒ vaca
khettabhÅ«miyÄ• pamÄ• á¹‡aá¹ƒ Ã±Ä• tukÄ• matÄ• yÄ• ti attho. __tu_-saddo imameva vis
tassevetamakappiyanti vakkhamÄ• nena yojetabbaá¹ƒ. __rajjuyÄ• pi ca daá¹‡á¸• enÄ• _ti e
na vaá¹-á¹-atÄ«ti vadanti. ``rakkhatÄ«â€™â€™ tiÄ• dikiriyÄ• padehipi evameva yojetabbaá¹

__khale_ \Be I 308/ __á¹-hatvÄ• rakkhatÄ«_ti dhaÃ±Ã±akaraá¹‡e á¹-hatvÄ• aÃ±Ã±e gaá¹
kathaá¹ƒ rakkhituá¹ƒ \Ne I 231/ vaá¹-á¹-ati, kathaá¹ƒ rakkhituá¹ƒ na vaá¹-á¹-atÄ«ti? taá¹ƒ pa
``idaá¹ƒ vÄ• ettakaá¹ƒ vÄ• mÄ• gaá¹‡ha, idaá¹ƒ gahetuá¹ƒ na labbhatÄ«â€™â€™ ti vÄ•
puÃ±jaá¹ƒ karohÄ«â€™â€™ ti vÄ• evamÄ• dinÄ• payogena ce rakkhati, taá¹ƒ akappiyaá¹
rakkhitaá¹ƒ hotÄ«â€™â€™ ti rakkhati, gaá¹‡hante vÄ• passitvÄ• ``kiá¹ƒ karothÄ• â€™â€™
vaá¹-á¹-ati. rÅ«piyapaá¹-iggahaá¹‡asikkhÄ• pade dvÄ• raá¹ƒ pidahitvÄ• rakkhantena vasita
__gaá¹‡á¹-hipade_ vuttanayena veditabbo. aÃ±Ã±asmimpi __gaá¹‡á¹-hipade_ vuttaá¹ƒ ``th
etaá¹ƒ bho pavattiá¹ƒ bhikkhusaá¹…ghassa kiá¹ƒ Ä• rocessÄ• mÄ«ti paá¹-ipucchituá¹ƒ vaá¹
ti. __nÄ«harÄ• petÄ«_ti etthÄ• pi sace pariyÄ• yena vadati, vaá¹-á¹-atÄ«ti vadanti. __tassev
idaá¹ƒ khettaminanÄ• diá¹ƒ karontena laddhabbato aÃ±Ã±assa abhinavuppÄ• ditassa abhÄ
vaá¹-á¹-atÄ«ti dvÄ«su __gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

<663> ``ettakehi vÄ«hÄ«hi idaá¹ƒ Ä• harathÄ• â€™â€™ ti vuttÄ• sace Ä• harantÄ«ti yojan
``tassevetamakappiyaâ€™â€™ _nti idaá¹ƒ dhaÃ±Ã±assa vicÄ• ritattÄ• vuttaá¹ƒ. yathÄ• ha
``tasseva akappiyaá¹ƒ. kasmÄ• ? dhaÃ±Ã±assa vicÄ• ritattÄ• â€™â€™ ti (Sp (to Vin III) II 5

<664> __hiraÃ±Ã±enÄ• _ti kahÄ• paá¹‡ena. __ ``tamakappiyaâ€™â€™ _nti idaá¹ƒ kahÄ•
vuttaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sabbesaá¹ƒ akappiyaá¹ƒ. kasmÄ• ? kahÄ•
vicÄ• ritattÄ• â€™â€™ ti (Sp (to Vin III) II 538-539).

<665> __pesakÄ• rakadÄ• saá¹ƒ vÄ• _ti pesakÄ• rakasaá¹…khÄ• taá¹ƒ dÄ• saá¹ƒ vÄ• , __
__Ä• rÄ• mikÄ• naá¹ƒ nÄ• mena dente_ti ``Ä• rÄ• mikaá¹ƒ dammi, veyyÄ• vaccakaraá¹ƒ da
dente.

<666> khÄ«raá¹ƒ \Be I 309/ dadhi takkaá¹ƒ sappi navanÄ«tanti __paÃ±cagorasÄ• _.

<667> __ajikÄ• dÄ«sÅ«_ti __Ä• di_-saddena mahisaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<669> __paá¹-isiddhepÄ«_ti paá¹-ikkhittepi. __mÅ«laá¹ƒ datvÄ• _ti kappiyabhaá¹‡á¸• amÅ
kukkuá¹-Ä• dayo pana ``sukhena vasantÅ«â€™â€™ ti araÃ±Ã±eyeva vissajjetabbaá¹ƒ. yath
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kukkuá¹-asÅ«kare \Ne I 232/ `sukhaá¹ƒ jÄ«vantÅ«â€™ ti araÃ±
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 538-539). sÅ«karamayÅ«rÄ• dÄ«supi laddhesu tes
visaye vissajjetabbÄ• .

<671> ``tikkhattuâ€™â€™ ntiÄ• digÄ• thÄ• ya ko sambandho? ``raÃ±Ã±Ä• vÄ• rÄ• jabho
saá¹…gahitanayena rÄ• jarÄ• jÄ• maccabrÄ• hmaá¹‡agahapatÄ• dÄ«su yena kenaci attanÄ
cÄ«varaá¹ƒ cetÄ• petvÄ• ``itthannÄ• maá¹ƒ bhikkhuá¹ƒ cÄ«varena acchÄ• dehÄ«â€™â€™
cÄ«varacetÄ• pannasaá¹…khÄ• taá¹ƒ cÄ«varamÅ«laá¹ƒ datvÄ• pahitadÅ«tena vÄ• bhikkh
kho bhante Ä• yasmantaá¹ƒ uddissa cÄ«varacetÄ• pannaá¹ƒ Ä• bhataá¹ƒ, paá¹-iggaá¹‡hÄ•
cÄ«varacetÄ• pannaâ€™â€™ nti yadi vucceyya, bhikkhunÄ• ``na kho mayaá¹ƒ Ä• vuso cÄ
paá¹-iggaá¹‡hÄ• ma, cÄ«varaÃ±ca kho mayaá¹ƒ paá¹-iggaá¹‡hÄ• ma kÄ• lena kappiyaâ€™
panÄ• yasmato koci veyyÄ• vaccakaroâ€™â€™ ti vutte cÄ«varatthikena bhikkhunÄ• ``eso
veyyÄ• vaccakaroâ€™â€™ ti Ä• rÄ• mike vÄ• upÄ• sake vÄ• dassite yadi so tassa attanÄ
bhikkhuno cÄ«varena atthe sati iminÄ• cÄ«varaá¹ƒ cetÄ• petvÄ• acchÄ• dehÄ«â€™â€™ t
upasaá¹…kamitvÄ• ``yaá¹ƒ kho bhante Ä• yasmÄ• veyyÄ• vaccakaraá¹ƒ niddisi, saÃ±Ã±a
Ä• yasmÄ• kÄ• lena, cÄ«varena \Be I 310/ taá¹ƒ acchÄ• dessatÄ«â€™â€™ ti yadi vadeyya
bhikkhunÄ• kiá¹ƒ kÄ• tabbanti bhagavatÄ• vuttanti Ä• hÄ• ti ayamimissÄ• gÄ• thÄ• ya sa

__tikkhattuá¹ƒ codanÄ• vuttÄ• _ti ``cÄ«varatthikena bhikkhave bhikkhunÄ• veyyÄ• vaccak
dvattikkhattuá¹ƒ codetabbo sÄ• retabbo `attho me Ä• vuso cÄ«varenÄ• â€™â€™ ti tikkhattu
vuttÄ• .

__chakkhattuá¹ƒ á¹-hÄ• namabravÄ«_ti ``dvattikkhattuá¹ƒ codayamÄ• no sÄ• rayamÄ• no
abhinipphÄ• deyya, iccetaá¹ƒ kusalaá¹ƒ, no ce abhinipphÄ• deyya, catukkhattuá¹ƒ paÃ±cak
chakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaâ€™â€™ nti (Vin III 538) vut
upasaá¹…kamitvÄ• ``attho me Ä• vuso cÄ«varenÄ• â€™â€™ ti katÄ• ya codanÄ• ya na ni
yaá¹ƒ kiÃ±ci avatvÄ• ``na Ä• sane nisÄ«ditabbaá¹ƒ, na Ä• misaá¹ƒ paá¹-iggahetabbaá¹ƒ, n
bhÄ• sitabboâ€™â€™ ti (Vin III 539) vacanato á¹-hÄ• nabhaÃ±janakaá¹ƒ nisajjÄ• diá¹ƒ kiÃ±
kÄ• raá¹‡aá¹ƒ Ä• gatosÄ«â€™â€™ ti pucchite ``jÄ• nÄ• hi \Ne I 233/, Ä• vusoâ€™â€™ ti e
ukkaá¹-á¹-haparicchedena chakkhattuá¹ƒ á¹-hÄ• naá¹ƒ saddhammavaracakkavattinÄ• bhag
hoti.

__yadi codetiyevÄ• _ti sace á¹-hÄ• naá¹ƒ akatvÄ• codanÄ• mattaá¹ƒ karoti, cha abravÄ«ti

ti sÄ• matthiyato labbhati, chakkhattuá¹ƒ codetvÄ• sakimpi na á¹-hÄ• tabbanti vuttaá¹ƒ hoti

chacodanaá¹ƒ akatvÄ• yo á¹-hÄ• nameva karoti, tena kati á¹-hÄ• nÄ• ni kÄ• tabbÄ• nÄ«ti
á¹-hitÄ«â€™â€™ _ti, ``kÄ• tabbÄ• â€™â€™ ti seso, ``abravÄ«â€™â€™ ti iminÄ• yojetabb
codetvÄ• catukkhattuá¹ƒ á¹-hÄ• tabbaá¹ƒ, paÃ±cakkhattuá¹ƒ codetvÄ• dvikkhattuá¹ƒ á¹-hÄ
codetvÄ• na \Be I 311/ á¹-hÄ• tabbaâ€™â€™ nti (Vin III 539) vacanato, ``chakkhattuparam
539) vacanato ca chakkhattuá¹ƒ codanÄ• ya diguá¹‡Ä• dvÄ• dasakkhattukÄ• á¹-hiti hotÄ«
akatvÄ• á¹-hÄ• namattameva karontassa dvÄ• dasakkhattuá¹ƒ vuttanayena á¹-hÄ• tabbam
paraá¹ƒ kÄ• tabbaá¹ƒ adassetvÄ• ettakeneva nivattetabbanti Ã±Ä• pento ``tato ce uttari vÄ
cÄ«varaá¹ƒ abhinipphÄ• deti, payoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhena nissaggiyaâ€™â€™ nt
Ä• patti hotÄ«ti dasseti.

<672> __ ``acodetvÄ• laddheâ€™â€™ _ti idaá¹ƒ upalakkhaá¹‡aá¹ƒ ``aá¹-á¹-hatvÄ• laddh
gayhamÄ• nattÄ• .

rÄ• jasikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ• .

cÄ«varavaggo paá¹-hamo.

<673> __ ``ekenÄ• pÄ«â€™â€™ _ti iminÄ• kiá¹ƒ pana dvÄ«hi, bahÅ«hi vÄ• ti vuttaá¹ƒ hot
vÄ• tena Ä• haá¹-enÄ• pi kosiyaá¹ƒsunÄ• missetvÄ• . __santhata_nti ``santhataá¹ƒ nÄ• ma
avÄ• yimaâ€™â€™ nti (Vin III 544) __padabhÄ• jane_ ca ``same bhÅ«mibhÄ• ge kosiyaá¹ƒ
kaÃ±jikÄ• dÄ«hi siÃ±citvÄ• kataá¹ƒ hotÄ«â€™â€™ ti (Sp (to Vin III) II 542) __aá¹-á¹-hakath
vuttasarÅ«paá¹ƒ kaÃ±jikaá¹ƒ siÃ±citvÄ• kosiyaá¹ƒsÅ«ni attharitvÄ• yÄ• va bahalamicchati
nisÄ«dananipajjanÄ• diatthaá¹ƒ kÄ• tabbaá¹ƒ santhatanti attho. __kosiyaá¹ƒsunÄ• _ti kosiy
__kosiyaá¹ƒ, _ suttaá¹ƒ, tassa suttassa aá¹ƒsu, tena kosiyaá¹ƒsunÄ• ti attho \Ne I 234/. __k
upalakkhaá¹‡attÄ• \Be I 312/ ``karontassÄ• â€™â€™ tipi gahetabbaá¹ƒ. vuttaÃ±hetaá¹ƒ ``k
kosiyaá¹ƒsunÄ• missetvÄ• karoti vÄ• kÄ• rÄ• peti vÄ• â€™â€™ ti (Vin III 544). tenevÄ• h
kÄ• rÄ• pentassÄ• â€™â€™ ti.

<675> __bhÅ«mattharaá¹‡a_nti parikammakatÄ• ya bhÅ«miyÄ• chavirakkhanatthÄ• ya att
__bhisi_ nÄ• ma maÃ±cabhisi, pÄ«á¹-habhisÄ«ti dvayaá¹ƒ. __bibbohanaá¹ƒ_ upadhÄ• naá

kosiyakathÄ• vaá¹‡á¹‡anÄ• .

<676> __kÄ• á¸·akeá¸·akalomÄ• na_nti ``kÄ• á¸·akaá¹ƒ nÄ• ma dve kÄ• á¸·akÄ• ni jÄ• tiyÄ
rajanakÄ• á¸·akaá¹ƒ vÄ• â€™â€™ ti (Vin III 549) vacanato evaá¹ƒ kÄ• á¸·akÄ• naá¹ƒ eá¸·al
__suddhÄ• na_nti itaravaá¹‡á¹‡ehi eá¸·akalomehi amissÄ• naá¹ƒ. yathÄ• ha __aá¹-á¹-haka

``suddhakÄ• á¸·akÄ• nanti suddhÄ• naá¹ƒ kÄ• á¸·akÄ• naá¹ƒ, aÃ±Ã±ehi amissitakÄ• á¸·akÄ
Vin III) II 547). __kareyyÄ• _ti karontassa ca kÄ• rÄ• pentassa cÄ• ti vuttaá¹ƒ hoti. yathÄ• h
karoti vÄ• kÄ• rÄ• peti vÄ• â€™â€™ ti. __Ä• patti hotÄ«_ti ``payoge dukkaá¹-aá¹ƒ, paá¹-ilÄ
nti __pÄ• á¸·iyaá¹ƒ_ vuttaá¹ƒ pubbapayogadukkaá¹-aÃ±ca nissaggiyapÄ• cittiyaÃ±ca Ä• ha

suddhakÄ• á¸·akakathÄ• vaá¹‡á¹‡anÄ• .

<677> odÄ• taá¹ƒ tulaá¹ƒ vÄ• bahuá¹ƒ vÄ• sabbameva vÄ• gahetvÄ• nÄ• ti yojanÄ• . __
evameva yojetabbaá¹ƒ. ettha __sabbameva vÄ• _ti santhatassa gahetabbaá¹ƒ sabbameva
__karontassÄ• _ti ettha ``santhataâ€™â€™ nti adhikÄ• rato \Be I 313/ labbhati. ``navaâ€™
``karontassÄ• â€™â€™ ti padasÄ• matthiyena labbhati, navaá¹ƒ santhataá¹ƒ karontassÄ• t
ti iminÄ• sambandho. __kapilampi vÄ• _ti __vÄ• _kÄ• rena pakÄ• rantarenÄ• pi karontassa
saá¹…gaá¹‡hÄ• ti. seyyathidaá¹ƒ? ``navaá¹ƒ pana bhikkhunÄ• santhataá¹ƒ kÄ• rayamÄ• n
suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ Ä• dÄ• tabbÄ• tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ cat
(Vin III 553) __mÄ• tikÄ• ya_ anuÃ±Ã±Ä• tappakÄ• ro veditabbo.

ettha \Ne I 235/ __ ``odÄ• taá¹ƒ kapilampi vÄ• â€™â€™ _ti etassa ``bahuá¹ƒ vÄ• â€™â€™
kÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ yathÄ• vuttabhÄ• gadvayato adhikaá¹ƒ eá¸·akaloma
kevalÄ• naá¹ƒ kÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ aggahetabbatÄ• ya paá¹-hamasikkhÄ
``sabbameva vÄ• â€™â€™ _ti iminÄ• pi purimasikkhÄ• pade viya ime odÄ• tÄ• dayo sabbe
hontÄ«ti dassitaá¹ƒ hoti. __ ``anÄ• pattÄ«â€™â€™ _ti iminÄ• evaá¹ƒ akatvÄ• aÃ±Ã±ena p
Ä• patti hotÄ«ti byatirekato dÄ«pitaá¹ƒ hoti.

seyyathidaá¹ƒ? vuttaÃ±hetaá¹ƒ bhagavatÄ• ``anÄ• dÄ• ce bhikkhu dve bhÄ• ge suddhakÄ
eá¸·akalomÄ• naá¹ƒ tatiyaá¹ƒ odÄ• tÄ• naá¹ƒ catutthaá¹ƒ gocariyÄ• naá¹ƒ navaá¹ƒ santhata
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti. yattakappamÄ• á¹‡ehi eá¸·akalomehi navaá¹ƒ santha
lome catubhÄ• gaá¹ƒ tulayitvÄ• dve tule vÄ• Å«ne vÄ• kÄ• á¸·akalome gahetvÄ• ekaá¹ƒ
tulaá¹ƒ gocariyehi vÄ• kÄ• á¸·akehi vÄ• Å«ne katvÄ• dvÄ«hipi adhike vÄ• katvÄ• kÄ• á¸·
ekaá¹ƒ vÄ• dve eva vÄ• gahetvÄ• kÄ• tuÃ±ca kÄ• rÄ• petuÃ±ca vaá¹-á¹-atÄ«ti vuttaá¹ƒ h
anÄ• pattidassanena sabbopi sikkhÄ• padattho saá¹…gahitoti daá¹-á¹-habbo.

<678> __ ``anukkamenÄ• â€™â€™ _ti iminÄ• imameva aggahetvÄ• purimÄ• nantaraá¹ƒ
gahetabbanti dÄ«peti. nissajjitvÄ• laddhÄ• nipÄ«ti yojanÄ• . ``apÄ«â€™â€™ ti iminÄ• ``aÃ
paá¹-ilabhitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 555) vuttadukkaá¹
cÄ«varaá¹ƒ anissajjitvÄ• paribhuÃ±jati, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin III 468)
paá¹-hamanissaggiyasikkhÄ• pade vuttanayena ihÄ• pi ``nissaggiyaá¹ƒ santhataá¹ƒ anissaj
Ä• patti dukkaá¹-assÄ• â€™â€™ ti vuttampi dhammasaá¹…gahakÄ• rakehi peyyÄ• lavasen
dukkaá¹-aÃ±cÄ• ti idaá¹ƒ dvayaá¹ƒ saá¹…gahitanti daá¹-á¹-habbaá¹ƒ.

<679> __tatiyaá¹ƒ tu kriyÄ• kriya_nti idaá¹ƒ tatiyasikkhÄ• padaá¹ƒ pana ``dve bhÄ• gÄ• su
ntiÄ• dinÄ• (Vin III 554) vuttanayena aggahetvÄ• kÄ• á¸·akÄ• naá¹ƒ atirekaggahaá¹‡avase
karaá¹‡ato kiriyÄ• kiriyaá¹ƒ nÄ• ma. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``Ä• dÄ• ya ca an
kiriyÄ• kiriyaâ€™â€™ nti (Sp (to Vin III) II 552).

dvebhÄ• gakathÄ• vaá¹‡á¹‡anÄ• .

<680> __channaá¹ƒ_ \Ne I 236/ __vassÄ• naá¹ƒ orenÄ• _ti pubbe santhatassa katadivasat
channaá¹ƒ vassÄ• naá¹ƒ abbhantareti attho. __hoti nissaggiyÄ• pattÄ«_ti chabbassantare k
nissaggiyaá¹ƒ hoti, kÄ• rakassa ca pÄ• cittiyaá¹ƒ hotÄ«ti attho. __bhikkhusammutiá¹ƒ á¹-ha
gahetvÄ• addhÄ• namaggaá¹ƒ paá¹-ipajjituá¹ƒ asamatthassa gilÄ• nassa ``ahaá¹ƒ bhante g
sakkomi santhataá¹ƒ Ä• dÄ• ya pakkamituá¹ƒ, sohaá¹ƒ bhante saá¹…ghaá¹ƒ santhatasamm
(Vin III 559) saá¹…ghamajjhe nisajja aÃ±jaliá¹ƒ paggahetvÄ• tikkhattuá¹ƒ yÄ• cite Ã±attidut
gataá¹-á¹-hÄ• ne chabbassÄ• naá¹ƒ antopi santhataá¹ƒ kÄ• tuá¹ƒ saá¹…ghena dinnasamm

<682> __chabbassÄ• ni karontassÄ• _ti ettha ``yadÄ• paripuá¹‡á¹‡Ä• ni, tadÄ• â€™â€™
paripuá¹‡á¹‡esu santhataá¹ƒ karontassÄ• ti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ya
paripuá¹‡á¹‡Ä• ni honti, tadÄ• santhataá¹ƒ karotÄ«â€™â€™ ti (Sp (to Vin III) II 557). __tad
chabbassato uparipi. __vitÄ• ne_ti vitÄ• nanimittaá¹ƒ karontassa. __sÄ• á¹‡ipÄ• kÄ• re_ti
pÄ• kÄ• rasadisatirokaraá¹‡Ä«yanimittaá¹ƒ karontassa. __nissajjitvÄ• katepi cÄ• _ti purÄ•
datvÄ• aÃ±Ã±asmiá¹ƒ santhate orato channaá¹ƒ vassÄ• naá¹ƒ katepi ca anÄ• pattÄ«ti yoja
neva pÄ• á¸·iyaá¹ƒ, na aá¹-á¹-hakathÄ• su dissati, tasmÄ• so Ä• cariyaparamparÄ• bhato Ä
viÃ±Ã±Ä• yati. sÄ• dhÄ• raá¹‡avinicchayaá¹ƒ pana ``anantarassimassÄ• pi, viseso nupalab

chabbassakathÄ• vaá¹‡á¹‡anÄ• .

<683> __anÄ• dÄ• yÄ• _ti navaá¹ƒ nisÄ«danasanthataá¹ƒ karontena bhikkhunÄ• tassa viv
__pÄ• á¸·iyaá¹ƒ_ ``purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidatthi Ä• dÄ• tabbÄ• dubb
(Vin III 567) yÄ• Ä• dÄ• tuá¹ƒ vuttÄ• , taá¹ƒ purÄ• á¹‡asanthatassa chinnamukhÄ• vattato s
evametaá¹ƒ vuttanti kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? ``anÄ• dÄ• navasenassa, sugatassa vidatt
vakkhamÄ• nena viÃ±Ã±Ä• yati. __santhate_ti ettha ``purÄ• á¹‡eâ€™â€™ iti ca __kÄ• retu
``navaá¹ƒ nisÄ«danaá¹ƒ santhataâ€™â€™ nti ca seso \Be I 316/, purÄ• á¹‡e santhate asan
sugatavidatthiá¹ƒ anÄ• dÄ• ya navaá¹ƒ nisÄ«danasanthataá¹ƒ karontassa anÄ• patti. aÃ±Ã
nisÄ«danasanthataá¹ƒ kÄ• retuá¹ƒ, navaá¹ƒ nisÄ«danasanthataá¹ƒ aÃ±Ã±ena kataá¹ƒ paá¹
paribhuÃ±jituÃ±ca anÄ• pattÄ«ti yojanÄ• .

__ ``aÃ±Ã±assatthÄ• ya_ \Ne I 237/ __kÄ• retuâ€™â€™ _nti idamettha pÄ• cittiyeneva anÄ

gahetabbaá¹ƒ. tasmÄ• ``aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• , Ä• patti dukkaá¹-
569) vuttattÄ• ca __aá¹-á¹-hakathÄ• ya, _ tabbaá¹‡á¹‡anÄ• su ca adissamÄ• nattÄ• vÄ• t
``anÄ• patti chabbassÄ• ni karoti ... pe ... aÃ±Ã±assatthÄ• ya karoti vÄ• kÄ• rÄ• peti vÄ• â€
anantarasikkhÄ• pade vuttamoloketvÄ• vÄ• dukkaá¹-assa ca vihitattÄ• pÄ• cittiyena anÄ•
likhitanti viÃ±Ã±Ä• yati. __kataÃ±ca paribhuÃ±jitu_nti ettha ``aÃ±Ã±enÄ• â€™â€™ ti vattab
``aÃ±Ã±ena kataá¹ƒ paá¹-ilabhitvÄ• paribhuÃ±jati, anÄ• pattÄ«â€™â€™ ti pÄ• á¹-hova das

<684> sugatassa vidatthiyÄ• anÄ• dÄ• navasena ca __assa_ santhatassa karaá¹‡ena ca
sikkhÄ• padaá¹ƒ kiriyÄ• kiriyaá¹ƒ vuttanti yojanÄ• .

<685> nanu ca imassa sikkhÄ• padassa __aá¹-á¹-hakathÄ• ya_ ``samuá¹-á¹-hÄ• nÄ• dÄ«n
sikkhÄ• padassa dvebhÄ• gasikkhÄ• padasadisÄ• nÄ«â€™â€™ ti (Sp (to Vin III) II 567) vut
``saÃ±carittasamÄ• â€™â€™ ti kasmÄ• vuttÄ• nÄ«ti? vuccate --- dvebhÄ• gasikkhÄ• pade
kosiyasikkhÄ• padasadisÄ• nevÄ• â€™â€™ ti (Sp (to Vin III) II 552) __aá¹-á¹-hakathÄ• ya_
kosiyasikkhÄ• pade samuá¹-á¹-hÄ• nÄ• dÄ«naá¹ƒ saÃ±carittena samabhÄ• vassa vuttattÄ•
kiriyÄ• kiriyasaá¹…khÄ• tavisesassa \Be I 317/ visuá¹ƒ dassitattÄ• avasiá¹-á¹-havinicchaya
evaá¹ƒ vuttanti gahetabbaá¹ƒ. imaá¹ƒ visesaá¹ƒ muÃ±citvÄ• avasiá¹-á¹-havinicchayena dv
sÄ• dhÄ• raá¹‡avinicchayassa avisesataá¹ƒ dassetumÄ• ha __ ``anantarassÄ• â€™â€™ _

nisÄ«danasanthatakathÄ• vaá¹‡á¹‡anÄ• .

686-7__._ __gacchante_ti tiyojanapÅ«raá¹‡aá¹-á¹-hÄ• naá¹ƒ atikkamma gacchante. __yÄ•
__lomÄ• nÄ«_ti eá¸·akalomÄ• ni. __sÄ• mikassÄ• _ti yÄ• nÄ• disÄ• mino. __ajÄ• nato_ti a
addhÄ• namaggapaá¹-ipanno yo pana bhikkhu eá¸·akalomaá¹ƒ labhitvÄ• ``tiyojanaparama
hÄ• retabbÄ• nÄ«â€™â€™ ti (Vin III 573) anuÃ±Ã±Ä• tattÄ• tiyojanabbhantare sahatthenÄ
tiyojanÄ• tikkame paresaá¹ƒ yÄ• nÄ• dÄ«su sÄ• mikesu ajÄ• nantesu ``ete harissantÄ«â€™
á¹-hapeyyÄ• ti attho. __tesÅ«_ti yesu eá¸·akalomÄ• ni á¹-hapitÄ• ni, tesu yÄ• nÄ• dÄ«su __
238/ bhikkhussa payogaá¹ƒ vinÄ• pi tiyojanaá¹ƒ atikkantesu tassa __bhikkhuno Ä• patti_ ho
bhikkhuno ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ tiyojanaá¹ƒ atikkÄ• meti, Ä• patti dukkaá¹-assa. dutiya
atikkÄ• meti, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 573) vuttattÄ• dukkaá¹-apÄ• citti

__ayaá¹ƒ nayo_ti bhikkhuno payogaá¹ƒ vinÄ• yattha eá¸·akalomÄ• ni á¹-hapitÄ• ni, __tesu
tiyojanaá¹ƒ atikkamantesu Ä• patti hotÄ«ti ayamattho daá¹-á¹-habboti attho.

<688> __agacchante_ti tiyojanabbhantare á¹-hite. __ ``abhirÅ«hitvÄ• â€™â€™ _ti idaá¹ƒ a
ekaá¹ƒ dassetumÄ• ha. ``bhÅ«miyaÃ±hi \Be I 318/ á¹-hatvÄ• dento, avhÄ• yanto vÄ• pura
esevanayoâ€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. anÄ• pattivÄ• re ``aÃ±Ã±aá¹ƒ ha
attanÄ• pesite aÃ±Ã±asmiá¹ƒ harante vaá¹-á¹-atÄ«ti dassetumÄ• ha __ ``sace sÄ• reti vaá

tenevÄ• ha ``taá¹ƒ panaÃ±Ã±aá¹ƒ harÄ• peti, vacanena virujjhatÄ«â€™â€™ ti.

<690> __kaá¹‡á¹‡acchiddesÅ«_ti attano kaá¹‡á¹‡abilesu.

<691> anÄ• pattivÄ• re ``katabhaá¹‡á¸• aâ€™â€™ nti vuttattÄ• tattha antamaso suttakena katabhaá¹‡á¸• amevÄ• ti Ä• ha __ ``suttakena ca bandhitvÄ• â€™â€™ _ti. __veá¹‡iá¹ƒ katv kudrÅ«sasÄ«sapalÄ• laveá¹‡isadisaá¹ƒ veá¹‡iá¹ƒ katvÄ• . __Ä• patti paridÄ«pitÄ• _ti ``veá¹ idaá¹ƒ nidhÄ• namukhaá¹ƒ nÄ• ma, Ä• pattiyevÄ• â€™â€™ ti (Sp (to Vin III) II 575) __aá¹-á vuttaá¹ƒ.

<692> __suá¹…kaghÄ• ta_nti ettha ``taá¹ƒ á¹-hÄ• naâ€™â€™ nti seso, yadi taá¹ƒ á¹-hÄ• n yojanÄ• , tiyojanosÄ• naá¹-á¹-hÄ• naá¹ƒ yadi suá¹…kaghÄ• taá¹-á¹-hÄ• naá¹ƒ bhaveyyÄ• ti á¹-hÄ• naá¹ƒ patvÄ• . corÄ• dÄ«hi upadduto vÄ• gacchati, yo aÃ±Ã±avihito vÄ• gacchatÄ« ettha Ä• patti tassa gacchatoti labbhati. ettha __ ``Ä• pattÄ«â€™â€™ _ti iminÄ• sikkhÄ• pa imissÄ• acittakatÄ• ya tesaá¹ƒ dvinnampi hoti. adinnÄ• dÄ• napÄ• rÄ• jikaá¹ƒ pana sacittal tenÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yÄ• hi tattha Ä• patti, sÄ• idha anÄ• patti. yÄ• idha A anÄ• pattÄ«â€™â€™ ti (Sp (to Vin III) II 572). theyyacittena harato bhaá¹‡á¸• agghavasena pÄ• rÄ• jikathullaccayadukkaá¹-esu \Ne I 239/ ekaá¹ƒ hoti. tenÄ• ha __aá¹-á¹-hakathÄ• yaá ``adinnÄ• dÄ• ne pana suá¹…kaghÄ• te Ä• patti hotÄ«â€™â€™ ti (Sp (to Vin III) II 572).

<693> __tiyojana_nti ettha haraá¹‡akiriyÄ• ya accantasaá¹ƒyoge upayogavacanaá¹ƒ. __ `` imassa kammadÄ«pakaá¹ƒ ``lomÄ• nÄ«â€™â€™ ti idaá¹ƒ pakaraá¹‡ato labbhati. ``anÄ• pa idaá¹ƒ sabbattha vakkhamÄ• nena sambandhanÄ«yaá¹ƒ. tÄ• niyeva paccÄ• harantassÄ• ti taá¹ƒyeva tiyojananti labbhati. attanÄ• gataá¹ƒ tiyojanaá¹ƒ puna tÄ• neva lomÄ• ni gahetvÄ paccÄ• gacchantassÄ• ti attho.

<694> __nivÄ• satthÄ• ya vÄ• gantvÄ• _ti tiyojanabbhantare vÄ• sÄ«mÄ• ya vÄ• Ä• vÄ• __tato paraá¹ƒ harantassÄ• _ti tasmiá¹ƒ Ä• vÄ• se uddesÄ• diá¹ƒ alabhitvÄ• tato paraá¹ƒ a vasitukÄ• matÄ• ya punapi tiyojanaá¹ƒ harantassÄ• ti attho. iminÄ• va nayena tatopi aÃ±Ã± aÃ±Ã±anti suddhacittena gatagataá¹-á¹-hÄ• nato punapi paramparaá¹ƒ á¹-hÄ• naá¹ƒ gaman harato doso natthÄ«ti idampi vuttaá¹ƒ hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``evaá¹ƒ yo anÄ• pattÄ«â€™â€™ ti (Sp (to Vin III) II 575). __acchinnaá¹ƒ vÄ• pi labhitvÄ• haratopÄ«_ti ``corÄ• vahaá¹-apariccattaá¹ƒ labhitvÄ• harantassa. idha sabbattheva ``nivÄ• satthÄ• ya vÄ tiÄ• dike anÄ• pattivÄ• re paá¹-hamaladdhaá¹-á¹-hÄ• nato pabhuti atirekatiyojanampi haran viÃ±Ã±Ä• yati. __nissaá¹-á¹-haá¹ƒ labhitvÄ• _ti nissajjitvÄ• vinayakammaá¹ƒ katvÄ• dinnaa

<695> __aÃ±Ã±enÄ• _ti tÄ• ni hÄ• rinÄ• aÃ±Ã±ena. __katabhaá¹‡á¸• aka_nti ``kambalako kiÃ±ci antamaso suttakena \Be I 320/ baddhamattampÄ«â€™â€™ ti (Sp (to Vin III) II 575) _

vuttaeá¸·akalomehi katabhaá¹‡á¸• akaá¹ƒ.

<696> __idaá¹ƒ samuá¹-á¹-hÄ• na_nti idaá¹ƒ eá¸·akalomasamuá¹-á¹-hÄ• naá¹ƒ. paá¹‡á¹‡a
Ã±atvÄ• pi cÄ«varÄ• diparikkhÄ• resu lomassa allinabhÄ• vaá¹ƒ ajÄ• nitvÄ• pi vÄ• tiyojana
arahatopi imÄ• ya Ä• pattiyÄ• sambhavato __ ``acittaâ€™â€™ _nti Ä• ha.

eá¸·akalomakathÄ• vaá¹‡á¹‡anÄ• .

<697> eá¸·akalomadhovÄ• panakathÄ• \Ne I 240/ uttÄ• nÄ• yeva.

eá¸·akalomadhovÄ• panakathÄ• vaá¹‡á¹‡anÄ• .

<698> __gaá¹‡heyya vÄ• _ti ettha ``yoâ€™â€™ ti seso. __ ``gaá¹‡heyya vÄ• gaá¹‡hÄ• pe
``tatthattano panatthÄ• yÄ• â€™â€™ ti vakkhamÄ• nattÄ• ca ``nissajjitvÄ• â€™â€™ tiÄ• d
uggaá¹‡heyya vÄ• uggaá¹‡hÄ• peyya vÄ• ti vuttaá¹ƒ hoti. __vÄ• _kÄ• rena ``upanikkhittaá
idaá¹ƒ saá¹…gaá¹‡hÄ• ti, ``idaá¹ƒ ayyassa hotÅ«â€™â€™ ti upanikkhittaá¹ƒ ce sÄ• diyatÄ«

__rajata_nti aÃ±Ã±attha sajjhu vuccati, idha pana vohÄ• rÅ«pagakahÄ• paá¹‡Ä• di vuccati
__pÄ• á¸·iyaá¹ƒ_ ``rajataá¹ƒ nÄ• ma kahÄ• paá¹‡o lohamÄ• sako dÄ• rumÄ• sako jatumÄ•
gacchantÄ«â€™â€™ ti (Vin III 584). idha kahÄ• paá¹‡Ä• dÄ«naá¹ƒ sarÅ«paá¹ƒ __aá¹-á¹-ha

``tattha kahÄ• paá¹‡oti sovaá¹‡á¹‡amayo vÄ• rÅ«piyamayo vÄ• pÄ• katiko vÄ• . lohamÄ•
katamÄ• sako. dÄ• rumÄ• sakoti \Be I 321/ sÄ• radÄ• runÄ• vÄ• veá¸·upesikÄ• ya vÄ• an
rÅ«paá¹ƒ chinditvÄ• katamÄ• sako. jatumÄ• sakoti lÄ• khÄ• ya vÄ• niyyÄ• sena vÄ• rÅ«p
katamÄ• sako. `ye vohÄ• raá¹ƒ gacchantÄ«â€™ ti iminÄ• pana padena yo yo yattha yattha
vohÄ• raá¹ƒ gacchati, antamaso aá¹-á¹-himayopi cammamayopi rukkhaphalabÄ«jamayopi s
asamuá¹-á¹-hÄ• pitarÅ«popi sabbo saá¹…gahitoâ€™â€™ ti (Sp (to Vin III) II 583-584) ---

vuttanayena veditabbaá¹ƒ.

ettha ca __pÄ• katiko_ nÄ• ma etarahi pakatikahÄ• paá¹‡o. __rukkhaphalabÄ«jamayo_ti ti
phalabÄ«jena kato.

__jÄ• tarÅ«pakaá¹ƒ_ suvaá¹‡á¹‡aá¹ƒ. yathÄ• ha __pÄ• á¸·iyaá¹ƒ_ ``jÄ• tarÅ«paá¹ƒ nÄ• ma
vuccatÄ«â€™â€™ ti (Vin III 584). __nissajjitvÄ• _ti \Ne I 241/ ettha ``tenÄ• â€™â€™ ti labb
``bhikkhunÄ• â€™â€™ ti iminÄ• yujjati, evaá¹ƒ sÄ• ditabhikkhunÄ• ti attho. __nissajjitvÄ• _
vÄ• parena uggahÄ• pitaá¹ƒ vÄ• upanikkhipitassa sÄ• diyanavasena sÄ• ditaá¹ƒ vÄ• raja
``tena bhikkhunÄ• saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ kar

bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• â€™â
saá¹…ghamajjhe upasaá¹…kamitvÄ• vuá¸• á¸• hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pÄ• de vanditvÄ•
aÃ±jaliá¹ƒ paggayha ``ahaá¹ƒ bhante rÅ«piyaá¹ƒ paá¹-iggahesiá¹ƒ, idaá¹ƒ me nissaggiyaá¹ƒ
nissajjÄ• mÄ«â€™â€™ ti nissajjitvÄ• ti vuttaá¹ƒ hoti.

__Ä• patti_ \Be I 322/ __desetabbÄ• vÄ• _ti attanÄ• eva Ä• pannaá¹ƒ nissaggiyaá¹ƒ pÄ• c
saá¹…ghamajjhe evameva nisÄ«ditvÄ• desetabbÄ• . evaá¹ƒ desitÄ• Ä• patti saá¹…ghÄ• n
bhikkhunÄ• paá¹-iggahetabbÄ• . vuttaÃ±hetaá¹ƒ ``byattena bhikkhunÄ• paá¹-ibalena Ä• pa
paá¹-iggahetabbÄ• â€™â€™ ti (Vin III 584).

<699> __rajata_nti rÅ«piyaá¹ƒ. __jÄ• tarÅ«pa_nti suvaá¹‡á¹‡aá¹ƒ. iminÄ• padadvayena ka
saá¹…gaá¹‡hÄ• ti. __ubhinnaá¹ƒ mÄ• sako_ti jÄ• tarÅ«pamÄ• sako, rajatamÄ• sakopi cÄ•
__rajatamÄ• sako_ti ``rajataâ€™â€™ nti __padabhÄ• jane_ (Vin III 584) vuttakahÄ• paá¹‡Ä
gahito. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``vuttappakÄ• ro sabbopi rajatamÄ• sakoâ€™â
583-584). idha ``jÄ• tarÅ«pamÄ• sakoâ€™â€™ ti visuá¹ƒ gahitattÄ• kahÄ• paá¹‡apadena
vajjetvÄ• itaradvayameva vattabbaá¹ƒ. __ ``nissaggiyÄ• vahaâ€™â€™ _nti idaá¹ƒ attano a
uggaá¹‡hanauggaá¹‡hÄ• panasÄ• diyanÄ• ni karontaá¹ƒ sandhÄ• yÄ• ha. ``tatthÄ• â€™â€
dukkaá¹-Ä• vahaÃ±ca hoteva.

700-1__._ __muttÄ• dÄ«naá¹ƒ_ imasmiá¹ƒ sikkhÄ• padavibhaá¹…ge avuttattepi __pÄ• citti
dutiyassa ratanasikkhÄ• padassa __padabhÄ• jane_ ``ratanaá¹ƒ nÄ• ma muttÄ• maá¹‡i ve
pavÄ• laá¹ƒ rajataá¹ƒ jÄ• tarÅ«paá¹ƒ lohitaá¹…ko masÄ• ragallaâ€™â€™ nti (Vin IV 506) v
ratanÄ• naá¹ƒ imasmiá¹ƒ sikkhÄ• pade nissaggiyavatthuá¹ƒ katvÄ• vuttaá¹ƒ rajataá¹ƒ, jÄ• t
avasiá¹-á¹-hÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ ratanÄ• naá¹ƒ dukkaá¹-avatthubhÄ• vo imassa aá¹-á
vavatthÄ• pitoti dassanatthamÄ• ha __ ``muttÄ• ... pe ... masÄ• ragallaâ€™â€™ _nti. ettha
gÄ• thÄ• bandhavasena na vutto \Be I 323/, so ekayoganiddiá¹-á¹-hÄ• naá¹ƒ \Ne I 242/ satt
gahaá¹‡eneva gayhati. __muttÄ• _dayo yathÄ• dassitasarÅ«pÄ• yeva. brahmajÄ• lÄ• disut
``akappiyÄ• â€™â€™ ti siddhÄ• naá¹ƒ sattadhaÃ±Ã±Ä• dÄ«naá¹ƒ paá¹-iggahaá¹‡e Ä• patt
``dhaÃ±Ã±Ä• nÄ«â€™â€™ _tiÄ• di.

<702> __ratanasikkhÄ• padeyeva_ ``ratanasammataâ€™â€™ nti Ä• gataá¹ƒ kappiyavatth
anÄ• pattibhÄ• vaá¹ƒ dassetumÄ• ha __ ``muggamÄ• sÄ• dikaâ€™â€™ _ntiÄ• di.

703-4__._ evaá¹ƒ tippakÄ• rena á¹-hitaá¹ƒ vatthuá¹ƒ gaá¹‡hato adhippÄ• yanÄ• nattena sa
Ä• pattippabhedaá¹ƒ dassetumÄ• ha __ ``tatthÄ• â€™â€™ _tiÄ• di. __tatthÄ• _ti tesu tÄ«s
__saá¹…ghÄ• dÄ«na_nti saá¹…ghagaá¹‡apuggalacetiyÄ• dÄ«naá¹ƒ. __ta_nti nissaggiyava
sabbesaá¹ƒ atthÄ• yÄ• ti viggaho. attano atthÄ• ya ca saá¹…ghÄ• dÄ«namatthÄ• ya ca duk
gaá¹‡hantassÄ• pi dukkaá¹-ameva hotÄ«ti attho. avuttasamuccayenettha __ca_-saddena ``

bhaá¹‡á¸• Ä• gÄ• rikasÄ«sena sampaá¹-icchato upari ratanasikkhÄ• pade Ä• gatavasena p
Vin III) II 583-584) __aá¹-á¹-hakathÄ• ya_ vuttavinicchayavisesassa saá¹…gaho kato.

<705> __kahÄ• paá¹‡Ä• dÄ«na_nti __Ä• di_-saddena suvaá¹‡á¹‡Ä• dÄ«naá¹ƒ saá¹…gaho
upalakkhaá¹‡aá¹ƒ, sahassampÄ«ti vuttaá¹ƒ hoti.

<706> __thavikÄ• dÄ«sÅ«_ti __Ä• di_-saddena sithilapÅ«ritÄ• ni bhÄ• janÄ• ni gahitÄ• ni.
``sithilabaddhesÅ«â€™â€™ _ti visesanena byatirekavasena ``ghanabaddhe, pana ghanapÅ
Ä• pattÄ«â€™â€™ ti (Sp (to Vin III) II 583-584) __aá¹-á¹-hakathÄ• _sesaá¹ƒ dÄ«peti.

<707> upanikkhittasÄ• diyanakammaá¹ƒ \Be I 324/ dassetumÄ• ha __ ``idaâ€™â€™ _ntiÄ
ettha ``hotÅ«â€™â€™ ti seso. __nisedhetabbamevÄ• _ti kÄ• yena vÄ• vÄ• cÄ• ya vÄ• ``id
paá¹-ikkhipitabbameva, evaá¹ƒ sati anÄ• pattiyevÄ• ti attho. ayamattho __aá¹-á¹-hakathÄ• y
vÄ• appaá¹-ikkhipitvÄ• pi suddhacitto hutvÄ• `nayidaá¹ƒ amhÄ• kaá¹ƒ kappatÄ«â€™ ti na
anÄ• pattiyevÄ• â€™â€™ ti (Sp (to Vin III) II 583-584) Ä• gatoyeva.

<708> __taá¹ƒ_ \Ne I 243/ __vatthu_nti tathÄ• paá¹-ikkhittaá¹ƒ vatthuá¹ƒ. __á¹-hapetvÄ• y
``tumhe gaá¹‡hatha vÄ• , mÄ• vÄ• , dinnaá¹ƒ dinnamevÄ• â€™â€™ ti sace so á¹-hapetvÄ•
vinassati, tathÄ• taá¹ƒ gopayitabbanti yojanÄ• . ``aÃ±Ã±o tattha Ä• gantvÄ• pucchatÄ«â€™
__aá¹-á¹-hakathÄ• ya_ vuttanayena tatthÄ• gatena kappiyakÄ• rakena ``kimidaâ€™â€™ nt
katvÄ• ``gopayissÄ• mahaá¹ƒ bhante, guttaá¹-á¹-hÄ• naá¹ƒ dassethÄ• â€™â€™ ti vutte ``i
ti avatvÄ• sattabhÅ«mikampi pÄ• sÄ• daá¹ƒ abhiruhitvÄ• ``idha á¹-hapehÄ«â€™â€™ ti av
guttaá¹-á¹-hÄ• naâ€™â€™ nti surakkhitaá¹-á¹-hÄ• naá¹ƒ dassetvÄ• tattha á¹-hapite aggaá¸
rakkhitabbanti vuttaá¹ƒ hoti.

<709> guttaá¹-á¹-hÄ• naá¹ƒ gahetvÄ• gacchantassa kappiyakÄ• rakassa avattabbavohÄ•
``Ä• haredamidaâ€™â€™ _ntiÄ• di. __akappiya_nti ettha ``vacanaâ€™â€™ nti labbhati. ev
avatvÄ• surakkhitaá¹-á¹-hÄ• ne Ä• haritvÄ• á¹-hapite kiá¹ƒ kÄ• tabbanti? vikkÄ• yike
pattacÄ«varÄ• dikappiyabhaá¹‡á¸• e Ä• haá¹-e ``amhÄ• kaá¹ƒ iminÄ• attho, imassa evarÅ«
kappiyakÄ• rako eva natthÄ«â€™â€™ ti vatvÄ• tena ``ahaá¹ƒ kappiyakÄ• rako, mayhaá¹ƒ
sace ruccati, dvÄ• raá¹ƒ vivaritvÄ• ``idaá¹ƒ gaá¹‡hÄ• â€™â€™ ti avatvÄ• ``ettha á¹-hapita
tasmiá¹ƒ tassa agghappamÄ• á¹‡aá¹ƒ \Be I 325/ gahetvÄ• dente adhivÄ• setabbaá¹ƒ. atire
tumhÄ• kaá¹ƒ bhaá¹‡á¸• aá¹ƒ na gaá¹‡hÄ• ma, gacchathÄ• â€™â€™ ti nÄ«haritvÄ• aggaá
laddhe ``amhÄ• kaá¹ƒ evarÅ«pena attho, idaá¹ƒ nÄ• ma mÅ«laá¹ƒ atthÄ«â€™â€™ ti vatvÄ
adhivÄ• setabbanti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena paá¹-ipajjitabbaá¹ƒ.

<710> __á¹-hapetvÄ• rÅ«piyaggÄ• ha_nti anantarasikkhÄ• pade vakkhamÄ• nasarÅ«paá¹
paá¹-iggahetvÄ• nissajjitvÄ• desitÄ• pattikaá¹ƒ puggalaá¹ƒ á¹-hapetvÄ• . __nissaá¹-á¹-hap

nissajjitvÄ• Ä• pattiyÄ• desitÄ• ya ``sace tattha Ä• gacchati Ä• rÄ• miko vÄ• upÄ• sako vÄ
584) __padabhÄ• jane_ vuttanayena tatthÄ• gataá¹ƒ kappiyakÄ• rakaá¹ƒ ``Ä• vuso imaá¹ƒ
``iminÄ• kiá¹ƒ Ä• hariyyatÅ«â€™â€™ ti tena vutte ``imaá¹ƒ vÄ• imaá¹ƒ vÄ• Ä• harÄ• â€™
Ä• cikkhitabbaá¹ƒ sappi vÄ• telaá¹ƒ vÄ• madhu vÄ• phÄ• á¹‡itaá¹ƒ vÄ• â€™â€™ ti (Vin II
bhikkhÅ«naá¹ƒ kappiyavatthumatte Ä• cikkhite tena nissaá¹-á¹-havatthuá¹ƒ parivattetvÄ• Ä
kappiyabhaá¹‡á¸• anti attho.

<711> __attano_ \Ne I 244/ __pattabhÄ• gampÄ«_ti tathÄ• Ä• haá¹-e kappiyabhaá¹‡á¸• e
attano vassaggena attano pattakoá¹-á¹-hÄ• sampi. __paá¹-iggÄ• hakabhikkhuno_ti rÅ«piyaá
Ä• pajjitvÄ• nissajjitvÄ• desitÄ• pattikassa bhikkhuno na vaá¹-á¹-atÄ«ti sambandho. __aÃ±
aÃ±Ã±asmÄ• pabbajitamanussÄ• manussatiracchÄ• nagatitthipurisÄ• naá¹ƒ aÃ±Ã±atarato
laddhakoá¹-á¹-hÄ• sato dinnavasenapi laddhaá¹ƒ taá¹ƒ vatthuá¹ƒ.

<712> __yaá¹ƒ kiÃ±ci paccaya_nti taá¹ƒ vatthuá¹ƒ parivattetvÄ• gahitesu catÅ«su paccaye
paccayaá¹ƒ. antamaso pathaviá¹ƒ khaá¹‡itvÄ• \Be I 326/ uppÄ• ditodakampi dÄ• rÅ«hi Ä•
jalitapadÄ«pampi rukkhe vÄ• gehe vÄ• pakatichÄ• yampi tÄ• lapaá¹‡á¹‡ampi upabhogapa
yaá¹ƒ kiÃ±cÄ«ti __aá¹-á¹-hakathÄ• ya_ vuttanayaá¹ƒ iminÄ• va saá¹…gahitanti gahetabbaá
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``antamaso makkaá¹-Ä• dÄ«hi tato haritvÄ• araÃ±Ã±e á¹-hapitaá
gaá¸·itvÄ• tiracchÄ• napariggahitampi paá¹ƒsukÅ«lampi na vaá¹-á¹-atiyevÄ• â€™â€™ tiÄ•
583-584), ``rÅ«piyapaá¹-iggÄ• hakassa pana kenaci pariyÄ• yena tato uppannapaccayapari
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 585) cÄ• ti. __bhikkhuno_ti rÅ«piyapaá¹-iggÄ• hak

<713> __ajjhÄ• rÄ• me vÄ• _ti upari vakkhamÄ• nalakkhaá¹‡ena paricchinne ajjhÄ• rÄ• me
``patitaá¹ƒ disvÄ• â€™â€™ ti seso. __ajjhÄ• vasathepi vÄ• _ti vakkhamÄ• nalakkhaá¹‡e an
__nikkhipantassÄ• _ti ``yassa bhavissati, so harissatÄ«â€™â€™ ti vutte á¹-hÄ• ne tasmiá¹ƒ
gaá¹‡anaÃ±ca upalakkhaá¹‡aÃ±ca sallakkhetvÄ• á¹-hapentassa.

<714> __tikapÄ• cittiyaá¹ƒ vutta_nti ``rÅ«piye rÅ«piyasaÃ±Ã±Ä«, vematiko, arÅ«piyasaÃ±Ã
paá¹-iggaá¹‡hÄ• ti, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 586) bhagavatÄ• pÄ• citti
__dukkaá¹-a_nti ettha ``dvikadukkaá¹-aâ€™â€™ nti sÄ• matthiyÄ• labbhati.

<715> __kriyÄ• kriya_nti gahaá¹‡ena Ä• pajjanato kiriyaá¹ƒ. paá¹-ikkhepassa akaraá¹‡ato

rÅ«piyapaá¹-iggahaá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

716-7__._ __nissaggiyassÄ• pi_ \Ne I 245/ __vatthu_nti ``nissaggiyapÄ• cittiyassa vatthÅ«â
paá¹-hamasikkhÄ• pade niddiá¹-á¹-hesu rajatÄ• dÄ«su catÅ«su aÃ±Ã±ataraá¹ƒ \Be I 327/ v
ca vatthuá¹ƒ vÄ• _ti paá¹-hamaá¹ƒ dassitamuttÄ• didukkaá¹-avatthÅ«su aÃ±Ã±ataraá¹ƒ vÄ•

hetuphalasambandhe sÄ• mivacanaá¹ƒ. __kappiyassa ca vatthuá¹ƒ vÄ• _ti yathÄ• dassites
muggamÄ• sÄ• dikappiyavatthÅ«su aÃ±Ã±ataraá¹ƒ vÄ• , iha avayavÄ• vayavisambandhe s
avayavÄ• vayavÄ«naá¹ƒ abhedepi bhedÅ«pacÄ• ravasena yathÄ• ``silÄ• puttakassa sarÄ«
vuttaá¹ƒ hoti ``kappiyena vatthunÄ• â€™â€™ ti vakkhamÄ• nattÄ• . idÄ• nettha dukkaá¹-av
nissaggiyavatthunÄ• parivattitattÄ• Ä• patti hotÄ«ti gahetabbaá¹ƒ. nissaggiyavatthunÄ• yo
Ä• pattÄ«ti yojanÄ• .

dukkaá¹-assa vatthunÄ• , kappiyena ca vatthunÄ• vatthuá¹ƒ nissaggiyassa parivatteti, Ä• p
ubhayatthÄ• pi parivattitassa nissaggiyavatthuttÄ• Ä• patti hoti. evaá¹ƒ tÄ«supi á¹-hÄ• nesu
sÄ• maÃ±Ã±avacanena nissaggiyapÄ• cittiyameva vuttanti pakaraá¹‡ato labbhati.

<718> dukkaá¹-asseva vatthunÄ• dukkaá¹-assa ca vatthuá¹ƒ vÄ• parivatteti, dukkaá¹-anti
``vatthuá¹ƒ vÄ• kappiyassÄ• â€™â€™ _ti idaá¹ƒ vuttanayameva, kappiyavatthunti vuttaá¹ƒ
kappiyavatthunopi dukkaá¹-avatthunÄ• parivattitattÄ• dukkaá¹-aá¹ƒ hotÄ«ti gahetabbaá¹ƒ.

<719> __ ``vatthunÄ• kappiyassÄ• â€™â€™ _ti idampi vuttanayameva. kappiyavatthunÄ•
dukkaá¹-avatthuvasena dukkaá¹-aá¹ƒ hotÄ«ti Ä• ha __ ``tathÄ• â€™â€™ _ti.

<720> ``tathÄ• â€™â€™ ti iminÄ• ``vatthunoâ€™â€™ ti idaá¹ƒ Ä• kaá¸• á¸• hati. __ ``niss
iminÄ• pÄ• cittiyamÄ• ha. __pubba_nti paá¹-hamaá¹ƒ, pubbe \Be I 328/ vuttarÅ«piyapaá¹-ig
vuttaá¹ƒ hoti. __iminÄ• _ti rÅ«piyasaá¹ƒvohÄ• rasikkhÄ• padena. parivattanaá¹ƒ vÄ• ritanti

<721> __rÅ«piyanti ca saÃ±Ã±issÄ• _ti ``rÅ«piyaá¹ƒ nÄ• ma satthuvaá¹‡á¹‡o kahÄ• paá¹‡
jatumÄ• sako, ye vohÄ• raá¹ƒ gacchantÄ«â€™â€™ ti (Vin III 589) __padabhÄ• jane_ vuttes
vatthÅ«su ``aÃ±Ã±ataraâ€™â€™ nti saÃ±Ã±issa. __arÅ«piye_ti kharapattÄ• dimhi. __tena_
``cetÄ• pentassa arÅ«piyaâ€™â€™ nti padacchedo. ``arÅ«piye rÅ«piyasaÃ±Ã±Ä« rÅ«piyaâ
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 591) vuttattÄ• rÅ«piyaparivattane dukkaá¹-ass
pÄ• cittiyassa ca sambhavato rÅ«piyaá¹ƒ na gahetabbaá¹ƒ. arÅ«piye rÅ«piyaá¹ƒ iti saÃ±Ã±
arÅ«piyaá¹ƒ cetÄ• pentassa tena dve dukkaá¹-Ä• ni hontÄ«ti yojanÄ• .

<722> __arÅ«piye arÅ«piyanti saÃ±Ã±issÄ• _ti ettha ``arÅ«piyaá¹ƒ parivattentassÄ• â€™â
__paÃ±cahÄ«_ti sahatthe karaá¹‡avacanaá¹ƒ, ``sahadhammikehÄ«â€™â€™ ti seso, paÃ±c
attho. __vadato_ti voharato, kayavikkayaá¹ƒ karontassÄ• ti attho.
bhikkhubhikkhunisÄ• maá¹‡erasÄ• maá¹‡erisikkhamÄ• nÄ• saá¹…khÄ• tehi paÃ±cahi saha
parivattentassa anÄ• pattÄ«ti attho.

<723> saá¹ƒvohÄ• rena samuá¹-á¹-hÄ• nato __kriyasamuá¹-á¹-hÄ• naá¹ƒ_.

rÅ«piyasaá¹ƒvohÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

<724> __kappiyaá¹ƒ_ nÄ• ma ``cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesa
cuá¹‡á¹‡apiá¹‡á¸• opi dantakaá¹-á¹-hampi dasikasuttampÄ«â€™â€™ ti \Be I 329/ __padabl
kappiyavatthÅ«ni. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``cÄ«varÄ• dÄ«naá¹ƒ kappiyabhaá¹
anekavidhaâ€™â€™ nti. __kappiyenevÄ• _ti teneva kappiyena vatthunÄ• . ``kayavikkayaá¹
imaá¹ƒ dehi, iminÄ• imaá¹ƒ Ä• hara, iminÄ• imaá¹ƒ parivattehi, iminÄ• imaá¹ƒ cetÄ• pehÄ
ajjhÄ• caratÄ«â€™â€™ ti (Vin III 595) vacanato __ ``parivattayatoâ€™â€™ _ti imassa ``kay
samÄ• pajjatoâ€™â€™ ti pariyÄ• yo.

tattha aÃ±Ã±assa hatthato kappiyavatthunÄ• parivattetvÄ• gahaá¹‡aá¹ƒ __kayo_ nÄ• ma
kappiyavatthuá¹ƒ parivattetvÄ• dÄ• naá¹ƒ __vikkayo_. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_
tiÄ• dinÄ• hi nayena parassa kappiyabhaá¹‡á¸• aá¹ƒ gaá¹‡hanto kayaá¹ƒ samÄ• pajjati, att
vikkayaâ€™â€™ nti. ``á¹-hapetvÄ• sahadhammikeâ€™â€™ ti vuttattÄ• __parivattayato_ti
labbhati. ettha __aÃ±Ã±e_ nÄ• ma gihino itthipurisÄ• , sÄ• sanato bÄ• hirÄ• pabbajitÄ• ca
kayavikkayo antamaso mÄ• tÄ• pitÅ«hipi na kÄ• tabboyeva. yathÄ• ha __aá¹-á¹-hakathÄ• y
\Ne I 247/ á¹-hapetvÄ• paÃ±ca sahadhammike avasesehi gihipabbajitehi antamaso mÄ• tÄ
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 595).

<725> __akappiyassa vatthussÄ• _ti imasmiá¹ƒ sikkhÄ• pade vuttacÄ«varÄ• dikappiyavatt
nissaggiyadukkaá¹-avatthussa. __tenevÄ• _ti akappiyavatthunÄ• yeva. ``kappiyassa cÄ• â€
teneva akappiyena vatthunÄ• kappiyassa vatthussa parivattanaÃ±cÄ• ti yojanÄ• . evaÃ±hi
akappiyena vatthunÄ• kappiyassa parivattanaá¹ƒ kayavikkaye saá¹…gahetabbaá¹ƒ siyÄ• ,
rÅ«piyasaá¹ƒvohÄ• reyeva saá¹…gahitattÄ• , idha ca ``kappiyavatthusseva kappiyavatthun
parivattanaá¹ƒ kayavikkayoâ€™â€™ ti niyamitattÄ• . __niddiá¹-á¹-ha_nti ``akappiyabhaá¹‡á
kayavikkayasaá¹…gahaá¹ƒ na gacchatÄ«â€™â€™ ti (Sp (to Vin III) II 594) __aá¹-á¹-hakath
niddiá¹-á¹-hanti attho.

<726> __tasmÄ• _ti yasmÄ• aÃ±Ã±atra sahadhammikehi kappiyavatthussÄ• pi kayavikka
akappiyassa, kappiyassa ca vatthuno akappiyeneva vatthunÄ• parivattanaÃ±ca rÅ«piyasaá
kayavikkayasaá¹…gahaá¹ƒ na gacchati, tasmÄ• .

<729> __idaá¹ƒ nÄ• mÄ• _ti odanÄ• dikappiyavatthumeva Ä• ha.

730-1__._ ``gahetvÄ• â€™â€™ tiÄ• digÄ• thÄ• ya vatthulakkhaá¹‡assa udÄ• haraá¹‡aá¹ƒ
dassetumÄ• ha __ ``vighÄ• sÄ• daâ€™â€™ _ntiÄ• di. __challi_nti rukkhatacaá¹ƒ. __valli_n
__kaá¹-á¹-ha_nti indhanadÄ• ruá¹ƒ. __dÄ• ru_nti gehasambhÄ• rÄ• didÄ• ruá¹ƒ. vipallÄ• se
vÄ• pana challiá¹ƒ vÄ• , dÄ• ruá¹ƒ vÄ• kaá¹-á¹-hameva vÄ• â€™â€™ ti. __vatthÅ«na_nti t

Ä• harÄ• pitÄ• naá¹ƒ challiÄ• divatthÅ«naá¹ƒ. kayavikkaye Ä• pattiyo hontÄ«ti yojanÄ• , nis
hontÄ«ti vuttaá¹ƒ hoti.

<732> ``iti evÄ• â€™â€™ ti padacchedo, ``pivitvÄ• â€™â€™ tiÄ• dinÄ• nayena pubbakÄ•
akatvÄ• vuttanayenevÄ• ti attho.

<733> __bhÅ«miyÄ• limpane_ti yojanÄ• yaá¹ƒ pana senÄ• sanabhÅ«miyaá¹ƒ
paribhaá¹‡á¸• akaraá¹‡akÄ• á¸·akÄ• divaá¹‡á¹‡akaraá¹‡avasena \Ne I 248/ lepane. __vatth
cÄ«varÄ• divatthÅ«naá¹ƒ dhovane. __etthÄ• _ti tesu vuttappakÄ• resu. etesaá¹ƒ gahaá¹‡as
evarÅ«pesu aÃ±Ã±esu á¹-hÄ• nesu.

<734> __aya_nti \Be I 331/ bhÅ«misodhanÄ• divasena Ä• pannÄ• pÄ• cittiyÄ• patti.

<735> __á¹-hapetvÄ• bhaá¹‡á¸• asÄ• mika_nti ettha byatirekavasena aÃ±Ã±assa kappiya

<736> bhÄ• sato anÄ• pattÄ«ti yojanÄ• . sesamettha uttÄ• nameva.

kayavikkayakathÄ• vaá¹‡á¹‡anÄ• .

kosiyavaggo dutiyo.

<737> kappiyÄ• pattÄ• mattikÄ• yomayÄ• jÄ• tito duveti yojanÄ• . __vaá¹‡á¹‡Ä• _ti pam
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tayo pattassa vaá¹‡á¹‡Ä• ti tÄ«á¹‡i pattassa pamÄ• á¹‡Ä• nÄ«
II 602). tenÄ• ha __ ``ukkaá¹-á¹-ho majjhimomakoâ€™â€™ _ti.

<738> __dvinnaá¹ƒ taá¹‡á¸• ulanÄ• á¸·Ä«na_nti sukoá¹-á¹-itÄ• naá¹ƒ akhaá¹‡á¸• Ä• naá¹ƒ
purÄ• á¹‡asÄ• litaá¹‡á¸• ulÄ• naá¹ƒ dve nÄ• á¸·iyo gahetabbÄ• . yathÄ• ha __aá¹-á¹-hakath
``anupahatapurÄ• á¹‡asÄ• litaá¹‡á¸• ulÄ• naá¹ƒ sukoá¹-á¹-itaparisuddhÄ• naâ€™â€™ nti (
__bhatta_nti avassÄ• vitaá¹ƒ anuttaá¹‡á¸• ulaá¹ƒ akilinnaá¹ƒ apiá¹‡á¸• itaá¹ƒ suvisadaá¹ƒ
kundamakularÄ• sisadisaá¹ƒ supakkodanameva gahetabbaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ
akilinnaá¹ƒ apiá¹‡á¸• itaá¹ƒ suvisadaá¹ƒ kundamakularÄ• sisadisaá¹ƒ avassÄ• vitodanaâ€™
II 602). __magadhanÄ• á¸·iyÄ• _ti magadharaá¹-á¹-he nÄ• á¸·iyÄ• , sÄ• nÄ• á¸·i tilÄ• naá¹ƒ
gaá¹‡hÄ• ti. tenÄ• hu porÄ• á¹‡Ä• ---

``khÄ• ridasadvayaá¹ƒ \Be I 332/ vÄ• ho, khÄ• rÄ« doá¹‡aá¹-á¹-hakadvayaá¹ƒ.

dviaá¹-á¹-hanÄ• á¸·iyo doá¹‡o, nÄ• á¸·ekÄ• pasataá¹-á¹-hakaá¹ƒ.

lakkhaá¹ƒ tilÄ• naá¹ƒ pasataá¹ƒ, etaá¹ƒ vuttaá¹ƒ pamÄ• á¹‡atoâ€™â€™ ti ||

``magadhanÄ• á¸·i \Ne I 249/ nÄ• ma aá¸• á¸• haterasapalÄ• hotÄ«â€™â€™ ti (Sp (to Vin
__andhakaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. tabbaá¹‡á¹‡anÄ• ya ``aá¸• á¸• haterasapalÄ• ni
ti vuttaá¹ƒ. keci panÄ• hu ---

``catuppasatikÄ• muá¹-á¹-hi, palaÃ±cetaá¹ƒ catugguá¹‡aá¹ƒ.

kuá¸• uvappasataÃ±ceva, cattÄ• ri ceva nÄ• á¸·i tu ||

``soyeva pattho cattÄ• ro, patthÄ• aá¸·hakamuccate.

aá¸·hakÄ• nampi cattÄ• ri, `doá¹‡oâ€™ ti parikittitoâ€™â€™ ti ||

Ä• cariyÄ• pana ``aá¹-á¹-hapasatÄ• mÄ• gadhanÄ• á¸·Ä«â€™â€™ ti pubbapakkhameva

__khÄ• danaÃ±ca catubbhÄ• ga_nti tasmiá¹ƒ bhatte catudhÄ• vibhatte ekabhÄ• gamattaá
hatthahÄ• riyaghanamuggasÅ«panti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tassa oda
catutthabhÄ• gappamÄ• á¹‡o nÄ• tighano nÄ• titanuko hatthahÄ• riyo sabbasambhÄ• rasa
pakkhipitabboâ€™â€™ ti (Sp (to Vin III) II 602).

__byaÃ±janaÃ±ca tadÅ«piya_nti yÄ• va carimÄ• lopaá¹ƒ, tÄ• va sabbÄ• lopÄ• nurÅ«paá¹ƒ
macchamaá¹ƒsÄ• dibyaÃ±janaÃ±ca. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``Ä• lopassa Ä•
yÄ• vacarimÄ• lopappahonakaá¹ƒ macchamaá¹ƒsÄ• dibyaÃ±janaá¹ƒ pakkhipitabbaâ€™â€™
Ä• lopassa anurÅ«pa_nti ``byaÃ±janassa mattÄ• nÄ• ma odanacatutthabhÄ• goâ€™â€™ t
__brahmÄ• yusuttassa aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• Ä• lopassa catutthabhÄ• gappam
Ä• lopassa anurÅ«panti gahetabbaá¹ƒ. idha pana sÅ«passeva odanacatutthabhÄ• gappam
etassa lakkhaá¹‡e dassite itarassÄ• pi dassitameva hotÄ«ti byaÃ±janassa tathÄ• visesetv
dassitaá¹ƒ. odane pakkhipitabbÄ• ni sappitelatakkarasakaÃ±jikÄ• dÄ«ni gaá¹‡anÅ«pagÄ• n

<739> __taá¹ƒ sabba_nti yathÄ• vuttabhattÄ• diniravasesaá¹ƒ. __gaá¹‡hatÄ«_ti vakkham
gaá¹‡hÄ• ti. __tassÄ• _ti ukkaá¹-á¹-hassa pattassa. __upaá¸• á¸• ho_ti tasmiá¹ƒ patte
gaá¹‡hanakadabbasambhÄ• ragÄ• hÄ« patto taá¹ƒsahacariyena \Ne I 250/ ``upaá¸• á¸• hoâ
__tadupaá¸• á¸• ho cÄ• _ti etthÄ• pi eseva nayo. tassa majjhimassa pattassa upaá¸• á¸• ho
gahetabbaá¹ƒ.

<740> imesu tÄ«su pattesu ukkaá¹-á¹-hassa vuttaá¹ƒ odanÄ• di sabbaá¹ƒ yasmiá¹ƒ patte p
mukhavaá¹-á¹-imatthake puÃ±jiyamÄ• naá¹ƒ hÄ«rakaá¹ƒ heá¹-á¹-hÄ• bhÄ• ge phusati, so _

nÄ• ma, hÄ«rato atirekaá¹ƒ tiá¹-á¹-hati, so __ukkaá¹-á¹-homako_ nÄ• ma, antopatte mukhav
heá¹-á¹-himantaá¹ƒ appatvÄ• tiá¹-á¹-hati, so __ukkaá¹-á¹-hukkaá¹-á¹-ho_ nÄ• ma, evaá¹ƒ m
paccekaá¹ƒ tividho hotÄ«ti sabbe nava pattÄ• hontÄ«ti dassetumÄ• ha __ ``ukkaá¹-á¹-hass
__tassevÄ• _ti ukkaá¹-á¹-hasseva. omako ca majjhimo cÄ• ti __omakamajjhimÄ• _. idha ma
ukkaá¹-á¹-hasseva bhedo. esa nayo itaradvayepi. ``evaâ€™â€™ nti iminÄ• yathÄ• ``ukkaá
ukkaá¹-á¹-homako ukkaá¹-á¹-hamajjhimoâ€™â€™ ti yojetabbo, evaá¹ƒ majjhimomakÄ• nam
dasseti ``majjhimo majjhimukkaá¹-á¹-ho majjhimomako, omakukkaá¹-á¹-ho omakamajjhimo

<741> __tesÅ«_ti \Be I 334/ navasu pattesu. __tasmÄ• _ti apattabhÄ• vato. __na gacchant
ukkaá¹-á¹-hukkaá¹-á¹-haÃ±ca omakomakaÃ±cÄ• ti dve apekkhitvÄ• bahuvacanaá¹ƒ kataá¹
paribhuÃ±jitabbÄ• ti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tasmÄ• ete bhÄ• janaparibhog
ti (Sp (to Vin III) II 602).

<742> __pattalakkhaá¹‡asaá¹ƒyuta_nti ettha __pattalakkhaá¹‡aá¹ƒ_ nÄ• ma yathÄ• vuttap
``ayopatto paÃ±cahi pÄ• kehi pakko mattikÄ• patto dvÄ«hi pÄ• kehi pakkoâ€™â€™ ti (Sp (t
pÄ• kasampatti, kiá¹‡itvÄ• gaá¹‡hÄ• ti ce, tassa dÄ• tabbamÅ«lassa asesetvÄ• dinnabhÄ
chinnarÄ• jÄ«naá¹ƒ abhÄ• voti paÃ±cavidhaá¹ƒ. hoti cettha ---

``pamÄ• á¹‡ayuttatÄ• pÄ• ka-sampatti dinnamÅ«latÄ• .

acchiddÄ• rÄ• jitÄ• ceti, pattalakkhaá¹‡apaÃ±cakaâ€™â€™ nti ||

``adhiá¹-á¹-hÄ• ya vÄ• vikappetvÄ• vÄ• â€™â€™ ti __vÄ• _-saddo yojetabbo. __adhiá¹-á
paribhutte patte sati taá¹ƒ paccuddharitvÄ• adhiá¹-á¹-hÄ• tabbapatto hatthapÄ• se ce hoti,
``imaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti \Ne I 251/ vacÄ«bhedakaraá¹‡avasena vÄ
akatvÄ• evameva cintetvÄ• hatthena gahetvÄ• phandÄ• pentena kÄ• yena vÄ• dÅ«re ce
á¹-hapitaá¹-á¹-hÄ• naá¹ƒ sallakkhetvÄ• ``etaá¹ƒ pattaá¹ƒ adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti vÄ
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin III) II 608 atthato samÄ• naá¹ƒ) vuttanayena ekakena
satisammose sarÄ• petvÄ• kukkuccaá¹ƒ vÅ«pasametuá¹ƒ samatthassa puggalassa sannid
vuttaá¹ƒ hoti. ``aÃ±Ã±assa santike adhiá¹-á¹-hÄ• ne ayamÄ• nisaá¹ƒso --- sacassa `adhiá¹-
noâ€™ ti vimati uppajjati, itaro sÄ• retvÄ• vimatiá¹ƒ chindissatÄ«â€™â€™ ti \Be I 335/ (Sp
ayamattho __aá¹-á¹-hakathÄ• yaá¹ƒ_ vutto. ``dve patte adhiá¹-á¹-hÄ• tuá¹ƒ na labhatÄ«â€™
vuttaá¹ƒ.

__vikappetvÄ• _ti (Vin IV 373; Sp (to Vin III) II 608; kaá¹…kÄ• 0-a vikappanasikkhÄ• padav
vikappetabbassa pattassa ekattabahuttaá¹ƒ, sannihitÄ• sannihitattaÃ±ca sallakkhetvÄ• eka
``imaá¹ƒ pattaá¹ƒ tuyhaá¹ƒ vikappemÄ«â€™â€™ ti vÄ• ``imaá¹ƒ pattaá¹ƒ tissassa bhikkhu
vÄ• Ä• dinÄ• nayena ekaá¹ƒ vikappetvÄ• ti vuttaá¹ƒ hoti. ettha ``paribhuÃ±jeyyÄ• â€™â€™

santakaá¹ƒ paribhuÃ±jehi vÄ• vissajjehi vÄ• yathÄ• paccayaá¹ƒ vÄ• karohÄ«â€™â€™ ti t
paribhuÃ±jituá¹ƒ ayuttattÄ• ``vikappetvÄ• â€™â€™ ti paccuddhaá¹-aviseso gahetabbo.

<743> __dhÄ• reyyÄ• _ti anadhiá¹-á¹-hahitvÄ• , avikappetvÄ• ca paribhuÃ±jitabbo. __taá¹
atikkÄ• mayatoti yojanÄ• . __ ``nissaggiyaâ€™â€™ _nti iminÄ• pi ``pattaâ€™â€™ nti idaá¹ƒ
mÄ• gadhikÄ• naá¹ƒ dviliá¹…gako, tasmÄ• evaá¹ƒ vutto.

<744> adhiá¹-á¹-hitavikappitesu anantogadhattÄ• atirekabhÄ• vaá¹ƒ dassetumÄ• ha __ ``y
_ntiÄ• di.

<745> __sammukhe_ti aá¸• á¸• hateyyahatthappadesato anto á¹-hitaá¹ƒ pattaá¹ƒ. __dÅ«ra
aá¸• á¸• hateyyaratanato parabhÄ• ge ``antogabbhe vÄ• uparipÄ• sÄ• de vÄ• sÄ• mantav
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttappakÄ• re dÅ«repi. yattha katthaci vikappanakÄ• lepi santik
evameva yojetvÄ• vattabbÄ• . ``vikappetuá¹ƒ \Ne I 252/ pana bahÅ«nipi labbhatÄ«â€™â€™
vuttaá¹ƒ. __ayaá¹ƒ nayo_ti ``imaá¹ƒ pattaá¹ƒ paccuddharÄ• mÄ«â€™â€™ tiÄ• dinayo.

<746> vÄ• cÄ• kÄ• yavasena \Be I 336/ duvidhe adhiá¹-á¹-hÄ• ne vÄ• cÄ• dhiá¹-á¹-hÄ• na
kÄ• yÄ• dhiá¹-á¹-hÄ• naá¹ƒ dassetumÄ• ha __ ``Ä• bhogaâ€™â€™ _ntiÄ• di. __Ä• bhoga_
adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ. __ ``manasÄ• â€™â€™ _ti iminÄ• na vacasÄ
__kÄ• yavikÄ• rakaá¹ƒ, _ hatthena phandÄ• panÄ• dikÄ• yakiriyÄ• ti attho. eteneva kÄ• yÄ
apattabbe dÅ«re na kÄ• tabbanti dasseti.

747-8__._ ``jahati adhiá¹-á¹-hÄ• naâ€™â€™ nti padacchedo. __dÄ• nato_ti aÃ±Ã±assa dÄ
bhijjanena. __nÄ• sato_ti pattasÄ• mikassa kÄ• lakiriyÄ• ya. __vibbhamato_ti sikkhaá¹ƒ apa
gihibhÄ• vÅ«pagamanena. __uddhÄ• rato_ti paccuddharaá¹‡ena. __paccakkhato_ti sikkhÄ
__parivattanato_ti liá¹…gaparivattanena. __gÄ• hato_ti vissÄ• saggahaá¹‡ena, acchinditvÄ

__kaá¹…gusitthappamÄ• á¹‡enÄ• _ti sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ khuddakatarassa kaá
__khenÄ• _ti mukhavaá¹-á¹-iyÄ• dvaá¹…gulato heá¹-á¹-hÄ• Ä• kÄ• sapariyÄ• yena chidde
ayomayÄ• ya Ä• á¹‡iyÄ• vÄ• .

750-1__._ __maá¹‡ipatto_ti maá¹‡inÄ• kato. __veá¸·uriyubbhavo_ti marakatamaá¹‡imayo.
phalikapÄ• sÄ• á¹‡ena kato. __kÄ• camayo_ti kÄ• camattikÄ• mayo. __kaá¹ƒsamayo_ti kaá
kÄ• á¸·atipumayo. __sÄ«samayo_ti setatipumayo. vipallÄ• sena ca vadanti. __sajjhumayo_

<752> __ghaá¹-akaá¹-Ä• ho_ti ghaá¹-akapÄ• laá¹ƒ. __sÄ«sakaá¹-Ä• ho_ti chavasÄ«sakap
__assÄ• _ti ekÄ• dasavidhassa \Be I 337/ pattassa. __anulomika_nti akappiyavasena anulo
tasmiá¹ƒ ekÄ• dasavidhe. tambamayaá¹ƒ lohamayaá¹ƒ thÄ• lakaá¹ƒ pana vaá¹-á¹-atÄ«ti yo

vaá¹-á¹-ati, tambalohamayÄ• thÄ• lakÄ• pana vaá¹-á¹-antÄ«ti attho.

<753> __taá¹-á¹-ikÄ• dÄ«nÄ«_ti \Ne I 253/ __Ä• di_-saddena vaá¹-á¹-akÄ• dÄ«naá¹ƒ saá¹.
aá¸• á¸• hacandÄ• kÄ• ro lohÄ• dimayo bhÄ• janiyaviseso. __puggalassÄ• _ti bhikkhussa. g
__gihisaá¹…ghÄ• , _ tesaá¹ƒ santakÄ• __gihisaá¹…ghikÄ• _.

<754> __yaá¹ƒ kiÃ±ci patta_nti sattasu pattesu yaá¹ƒ kiÃ±ci pattaá¹ƒ. __vodakaá¹ƒ katvÄ•
katvÄ• . __paá¹-isÄ• meyyÄ• _ti nikkhepÄ• rahaá¹-á¹-hÄ• ne nikkhipanavasena, thavikÄ• ya
vÄ• saá¹…gopeyya.

<755> __otÄ• petu_nti Ä• tape, aggimhi vÄ• tÄ• petuá¹ƒ. __uá¹‡he_ti tasmiá¹ƒyeva uá¹‡h
jhÄ• petabbo. sÄ«sÄ• panayanameva na vaá¹-á¹-atÄ«ti na nidahetabboti attho adhikanivÄ•

<756> __miá¸• á¸• hante_ti miá¸• á¸• hiyÄ• ante. __paribhaá¹‡á¸• ante_ti pamukhe mahÄ•
``vitthiá¹‡á¹‡e_ti antamaso dvipattamattokÄ• savitthÄ• reâ€™â€™ ti keci. á¹-hapetuá¹ƒ pan
yojanÄ• , valayÄ• diÄ• dhÄ• rena vinÄ• pi á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti attho. ``miá¸• á¸• hiyÄ
ca kharabhÅ«mipadesÄ• dÄ«su ca valayamatthake á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti v

<757> __dÄ• ruÄ• dhÄ• rake_ti udukkhalasadise dÄ• rumaye Ä• dhÄ• re. __dve patte á¹-h
pattamatthake aparassÄ• pi pattassa á¹-hapanavasena dve patte á¹-hapetumpi vaá¹-á¹-ati. _
338/ ekasmiá¹ƒ vattabbameva natthÄ«ti dasseti. __ayameva nayo_ti ``dvepi patte á¹-hapetu
ti ayaá¹ƒ nayo. __daá¹‡á¸• abhÅ«miÄ• dhÄ• rakesÅ«_ti ettha __daá¹‡á¸• Ä• dhÄ• ro_ nÄ•
__bhÅ«miÄ• dhÄ• rako_ nÄ• ma bhÅ«miyaá¹ƒ kato Ä• lavÄ• lavalayÄ• kÄ• ro siliá¹-á¹-hÄ•
bhÅ«miÄ• dhÄ• rakoâ€™â€™ ti keci.

758-9__._ __taá¹-á¹-ikÄ• yÄ• _ti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi katataá¹-á¹-ikÄ• ya. __potthake_ti
rukkhavÄ• kamaye vÄ• attharaá¹‡e. __kaá¹-asÄ• rake_ti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi vÄ«te att
__paribhaá¹‡á¸• akatÄ• yÄ• _ti katagomayaparibhaá¹‡á¸• Ä• ya. __api_-saddena sudhÄ• k
ghaá¹ƒsitvÄ• maá¹-á¹-hakatÄ• ya bhÅ«miyÄ• vattabbameva natthÄ«ti dasseti. __vÄ• lukÄ•
leá¸• á¸• upÄ• sÄ• á¹‡asakkharakapÄ• lÄ• diamissÄ• su saá¹‡hasukhumavÄ• lukÄ• sÅ«ti \
__ ``tathÄ• rÅ«pÄ• sÅ«â€™â€™ _tiÄ• di. rajamhi santepi asantepi visuá¹ƒyeva ``kharabhÅ«
á¹-hapetabbaâ€™â€™ nti vuttattÄ• __ ``sarajÄ• yÄ• â€™â€™ _ti iminÄ• rajokiá¹‡á¹‡aá¹ƒ
__kharabhÅ«miyÄ• _ti pharusabhÅ«miyÄ• .

<760> __laggetu_nti olambetuá¹ƒ. daá¹‡á¸• akoá¹-iyÄ• , nÄ• gadantakoá¹-iyÄ• ca pattamu
á¹-hapanampi __lagganaá¹ƒ_ nÄ• ma. __chattaá¹…kamaÃ±capÄ«á¹-hesÅ«_ti chatte, aá¹…

<761> __aá¹-anÄ«sÅ«_ti aá¹…gesu. __bandhitvÄ• _ti thavikÄ• ya aá¹ƒsavaddhanakÄ• din

__olambetumpÄ«_ti laggetumpi. ``á¹-hapetuá¹ƒ uparÄ«â€™â€™ ti padacchedo.

<762> __maÃ±capÄ«á¹-haá¹-á¹-ake_ti maÃ±capÄ«á¹-hesu á¹-hapitapattÄ• yathÄ• na pat
dÄ• runÄ• parikkhepe kate maÃ±capÄ«á¹-haá¹-á¹-akÄ• \Be I 339/ nÄ• ma honti, tÄ• dise r
á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti attho. __bhattapÅ«ropÄ«_ti bhattassa pÅ«ropi. __api_-saddena
yÄ• gutelaparipÅ«ritassÄ• pi saá¹…gaho. tucchapatte vinicchayo yathÄ• vuttoyeva. pÅ«raá
pÅ«ro bhattapÅ«ro.

tibhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<763> __kavÄ• á¹-a_nti dvÄ• rakavÄ• á¹-aphalakaá¹ƒ. ``senÄ• sane dvÄ• rakavÄ• á¹-avÄ•
tiÄ• dÄ«su dvÄ• raphalakaá¹ƒ ``kavÄ• á¹-aâ€™â€™ nti hi vuttaá¹ƒ. __na paá¹‡Ä• meyyÄ• _
na ca pidaheyyÄ• ti attho. pattaá¹ƒ hatthe yassa so __pattahattho_ti bhinnÄ• dhikaraá¹‡oya
``vajirapÄ• á¹‡Ä«â€™â€™ tiÄ• dÄ«su viya. ``paá¹‡Ä• meyya assÄ• â€™â€™ ti padacched

<764> __na nÄ«hareyya pattena calakÄ• nÄ«_ti rasaá¹ƒ pivitvÄ• pÄ• titamadhukaphalaá¹
bahi chaá¸• á¸• etuá¹ƒ pattena na nÄ«hareyya. __aá¹-á¹-hikÄ• ni vÄ• _ti
panasaá¹-á¹-hikolaá¹-á¹-hiÄ• diaá¹-á¹-hikÄ• ni vÄ• . __ucchiá¹-á¹-hamudaka_nti mukhadhov
ucchiá¹-á¹-hamudakaá¹ƒ. pattena nÄ«harantassÄ• ti yojanÄ• , bahi chaá¸• á¸• etuá¹ƒ taá¹ƒ
harantassÄ• ti vuttaá¹ƒ hoti. itarathÄ• ucchiá¹-á¹-hapattadhovanodakampi teneva pattena b
siyÄ• .

<765> paá¹-iggaheti \Ne I 255/ mukhadhovanodakanti __paá¹-iggaho, _ kheá¸·amallakova.
mukhena chaá¸• á¸• itaá¹ƒ maá¹ƒsakhaá¹‡á¸• Ä• di yaá¹ƒ kiÃ±ci.

<766> __vinassatÄ«_ti vibbhamena vÄ• sikkhÄ• paccakkhÄ• nena vÄ• kÄ• lakiriyÄ• ya v
paccattavacanaá¹ƒ ``yassÄ• â€™â€™ ti sÄ• mivasena pariá¹‡Ä• metvÄ• yassa bhikkhuno
acchedena vÄ• corikÄ• ya haraá¹‡ena vÄ• nassati, tassa anÄ• pattÄ«ti yojanÄ• .

<767> __paá¹-hamassÄ• _ti pattavaggassa paá¹-hamaá¹ƒ saá¹…gahitattÄ• paá¹-hamassa
pattasikkhÄ• padassa. __paá¹-hamenÄ• _ti cÄ«varavaggassa paá¹-hamaá¹ƒ saá¹…gahitatt
sambandho. __mahesinÄ• _ti mahante sÄ«lakkhandhÄ• dayo guá¹‡e esi gavesÄ«ti mahesi
__samuá¹-á¹-hÄ• nÄ• dayo sabbe_ idha aniddiá¹-á¹-havinicchayÄ• paá¹-hamena kathinena
mahesinÄ• __matÄ• _ anumatÄ• anuÃ±Ã±Ä• tÄ• ti yojanÄ• .

paá¹-hamapattakathÄ• vaá¹‡á¹‡anÄ• .

<768> paÃ±ca bandhanÄ• ni Å«nÄ• ni yassa so __paÃ±cabandhanaÅ«no, _ patto, tasmiá¹

ekadviticatubandhanaÃ±ca ``paÃ±cabandhanaÅ«naâ€™â€™ nti gahitaá¹ƒ. yathÄ• ha __pÄ
``Å«napaÃ±cabandhano nÄ• ma patto abandhano vÄ• ekabandhano vÄ• dvibandhano vÄ
vÄ• â€™â€™ ti (Vin III 613). bandhane akatepi bandhanÄ• raho vakkhamÄ• nalakkhaá¹‡ar
``Å«napaÃ±cabandhanoyevÄ• â€™â€™ ti gahetabbo. ettha __abandhano_ nÄ• ma yassa b
tenevÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yasmÄ• abandhanassapi pattassa paÃ±ca bandha
natthitÄ• yÄ• â€™â€™ ti (Sp (to Vin III) II 612-613). dvaá¹…gulappamÄ• á¹‡ato Å«narÄ• jiy
``abandhanoyevÄ• â€™â€™ ti gahetabbo. yathÄ• ha __pÄ• á¸·iyaá¹ƒ_ ``abandhanokÄ• so
rÄ• ji na hotÄ«â€™â€™ ti (Vin III 613).

<769> __uddiá¹-á¹-ha_nti ``bandhanokÄ• so nÄ• ma patto yassa dvaá¹…gulÄ• rÄ• ji hotÄ«
__padabhÄ• jane_ vuttaá¹ƒ. dvaá¹…gulÄ• ya rÄ• jiyÄ• ekaÃ±ca bandhananti yojanÄ• . ``m
bhaá¹-á¹-hÄ• â€™â€™ ti \Be I 341/ __aá¹-á¹-hakathÄ• _vacanato (Sp (to Vin III) II 612-613)
mukhavaá¹-á¹-ito paá¹-á¹-hÄ• ya \Ne I 256/ heá¹-á¹-hÄ• bhaá¹-á¹-hÄ• yeva gahetabbÄ• â€™
vuttaá¹ƒ. mukhavaá¹-á¹-iá¹ƒ vinÄ• aÃ±Ã±atthÄ• pi Å«napaÃ±cabandhane vÄ• Å«napaÃ±c
patto Å«napaÃ±cabandhano na hotÄ«ti na sakkÄ• vattuá¹ƒ, tasmÄ• ``mukhavaá¹-á¹-ito pa
(to Vin III) II 612-613) __aá¹-á¹-hakathÄ• yaá¹ƒ_ niyametvÄ• vacanaá¹ƒ vÄ«maá¹ƒsitabbaá
niyamo na dassito, tasmÄ• ayameva vinicchayo sÄ• maÃ±Ã±ena vuttÄ• ya pÄ• á¸·iyÄ• aÃ
sameti. __ca_-kÄ• rassa avuttasamuccayatthattÄ• dvaá¹…guladvaá¹…gulÄ• hi dvÄ«hi dve
bandhanÄ• ni cÄ• ti idampi vuttameva hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yassa pa
vÄ• caturaá¹…gulÄ• , tassa dve bandhanÄ• ni dÄ• tabbÄ• ni. yassa tisso, ekÄ• yeva vÄ• c
tÄ«á¹‡i bandhanÄ• ni dÄ• tabbÄ• nÄ«â€™â€™ ti (Sp (to Vin III) II 612-613).

Å«napaÃ±cabandhanapattesu antimapattassa vibhÄ• gaá¹ƒ dassetumÄ• ha __ ``bandhanÄ
mukhavaá¹-á¹-iyÄ• aá¹-á¹-haá¹…gulappamÄ• á¹‡Ä• naá¹ƒ catunnaá¹ƒ rÄ• jÄ«naá¹ƒ cattÄ•
hoti. cakÄ• ro pubbe vuttasseva samuccayaá¹ƒ karoti. __aá¹-á¹-haá¹…gularÄ• jiyÄ• tathÄ•
paá¹-á¹-hÄ• ya aá¹-á¹-haá¹…gulÄ• yÄ• maá¹ƒ bhaá¹-á¹-hÄ• ya rÄ• jiyÄ• dvaá¹…guladvaá¹
nÄ«hÄ• rena baddhÄ• ni cattÄ• ri bandhanÄ• ni cÄ• ti attho.

<770> evaá¹ƒ Å«napaÃ±cabandhanapattaá¹ƒ dassetvÄ• idÄ• ni paripuá¹‡á¹‡apaÃ±caban
``paÃ±ca vÄ• â€™â€™ _tiÄ• di. mukhavaá¹-á¹-iyÄ• dvaá¹…guladvaá¹…gulÄ• yÄ• maá¹ƒ c
__vÄ• _-saddena paÃ±cabandhanavikappÄ• dassitÄ• . __ekÄ• vÄ• pi dasaá¹…gulÄ• _ti m
dasaá¹…gulÄ• yÄ• mÄ• ekÄ• vÄ• rÄ• ji hoti. __api_-saddena tassÄ• rÄ• jiyÄ• bandhanc
__ayaá¹ƒ patto_ti \Be I 342/ yassa paÃ±ca rÄ• jiyo vÄ• tattha bandhanÄ• ni paÃ±cabandha
ekÄ• rÄ• ji vÄ• tattha bandhanÄ• ni paÃ±cabandhanÄ• ni vÄ• santi, ayaá¹ƒ patto paÃ±cal

<771> ettÄ• vatÄ• mattikÄ• patte vinicchayaá¹ƒ dassetvÄ• idÄ• ni ayopatte dassetumÄ• h
_tiÄ• di. chiddÄ• ni paá¹-icchÄ• detuá¹ƒ bandhitabbÄ• ni ayopaá¹-á¹-Ä• ni __lohamaá¹‡á¸• a
``bhaá¹‡á¸• Ä«â€™â€™ tipi tasseva pariyÄ• yo. bhaá¹‡á¸• itabbaá¹ƒ bandhitvÄ• chidde pa

asaá¹‡hatÄ• ya Ä• misaá¹ƒ tiá¹-á¹-hati, tÄ• disopi apattoyevÄ• ti Ä• ha __ ``maá¹-á¹-ho vaá
__ayocuá¹‡á¹‡ena vÄ• á¹‡iyÄ• _ti etthÄ• pi ``maá¹-á¹-ho vaá¹-á¹-atÄ«â€™â€™ ti sambandh

<772> tassa \Ne I 257/ nissaggiyaá¹ƒ saá¹…ghassa nissaá¹-á¹-haá¹ƒ taá¹ƒ pattaá¹ƒ tasmiá
agaá¹‡hantassÄ• ti yojanÄ• , ``saá¹…ghamajjhe nissajjitabboâ€™â€™ ti (Vin III 613) vacan
nissaá¹-á¹-haá¹ƒ tassa taá¹ƒ pattaá¹ƒ __tasmiá¹ƒ_ pattanissajjake puggale anukampÄ• ya a

<773> __dÄ«yamÄ• ne tu pattasmi_nti Å«napaÃ±cabandhanena pattena viÃ±Ã±Ä• pitanav
pattaá¹ƒ saá¹…ghamajjhe nissajjitvÄ• Ä• pattiá¹ƒ desetvÄ• nisinne catasso agatiyo agama
gahitÄ• gahitajÄ• nananti imehi paÃ±cahi aá¹…gehi samannÄ• gatena bhikkhunÄ• paá¹-ha
Ã±attidutiyÄ• ya kammavÄ• cÄ• ya saá¹…ghena pattagÄ• hakaá¹ƒ katvÄ• sammatena niss
gahetvÄ• tasmiá¹ƒ saá¹…ghe saá¹…ghattherato paá¹-á¹-hÄ• ya anukkamena upasaá¹…ka
guá¹‡aá¹ƒ vatvÄ• paá¹‡Ä• mite. __yassÄ• _ti tasmiá¹ƒ saá¹…ghamajjhe nisinnassa yassa
rocanatthayoge sampadÄ• navacanaá¹ƒ. __so_ dÄ«yamÄ• no patto. __taá¹ƒ_ dÄ«yamÄ• n

<774> __dÄ«pito_ti ``apattakassa na gÄ• hetabboâ€™â€™ ti (Vin III 615) vutto. __tatthÄ•
bhikkhuparisÄ• yaá¹ƒ. __pattapariyanto_ti ettha ``evaá¹ƒ parivattetvÄ• pariyante á¹-hitapatt
Vin III) II 615) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• tena pattaparivattanena Ä• gato vÄ• sab
Ä• gato so eva vÄ• patto pariyanto nÄ• ma hotÄ«ti attho. __tassa bhikkhuno_ti pattaá¹ƒ nis
tassa bhikkhuno.

<775> __ta_nti attano dinnaá¹ƒ taá¹ƒ pariyantapattaá¹ƒ. __appadese_ti maÃ±capÄ«á¹-hÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``maÃ±capÄ«á¹-hachattanÄ• gadantÄ• dike adeseâ€™â€™ ti (S
__vissajjetÄ«_ti aÃ±Ã±assa deti. attanÄ• adÄ• petvÄ• aÃ±Ã±ena taá¹ƒ pattaá¹ƒ sayameva
anurÅ«paá¹ƒ pattaá¹ƒ diyyamÄ• naá¹ƒ gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«ti __aá¹-á¹-hakathÄ• yaá¹ƒ
paribhuÃ±jatÄ«_ti yÄ• gurandhanÄ• divasena paribhuÃ±jati. yathÄ• ha __aá¹-á¹-hakathÄ• y
yÄ• gurandhanarajanapacanÄ• dinÄ• â€™â€™ ti (Sp (to Vin III) II 615). ``antarÄ• magge pa
aÃ±Ã±asmiá¹ƒ bhÄ• jane asati mattikÄ• ya limpitvÄ• yÄ• guá¹ƒ vÄ• pacituá¹ƒ udakaá¹ƒ vÄ
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 615) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• tÄ• dise
paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti ettha viseso.

<776> __naá¹-á¹-he_ti \Ne I 258/ attano paribhuÃ±jiyamÄ• ne patte coraggahaá¹‡Ä• dinÄ•
bhedamupagate. __anÄ• pattÄ«_ti aÃ±Ã±aá¹ƒ pattaá¹ƒ viÃ±Ã±Ä• pentassa anÄ• patti. __pa
naá¹-á¹-hapattassa bhinnapattassa Ã±Ä• takÄ• naá¹ƒ pavÄ• ritÄ• naá¹ƒ aÃ±Ã±assatthÄ• ya
dhanenÄ• â€™â€™ tiÄ• dinÄ• (Vin III 617) nayena __pÄ• á¸·iyaá¹ƒ_ desitÄ• . idha ``aÃ±Ã±
vuttattÄ• attano vaá¸·aÃ±jiyamÄ• ne patte satipi aÃ±Ã±assatthÄ• ya pattaá¹ƒ viÃ±Ã±Ä• pet
__Ã±Ä• takÄ• dÄ«naá¹ƒ gaá¹‡hato_ti ettha ``santakaâ€™â€™ nti labbhati. attano dhanenÄ
nÄ• ma suttavatthÄ• di kappiyavatthu.

<777> ettha viÃ±Ã±Ä• panaá¹ƒ __kriyaá¹ƒ_.

dutiyapattakathÄ• vaá¹‡á¹‡anÄ• .

<778> __sappiÄ• diá¹ƒ bhesajja_nti ettha __pÄ• á¸·iyaá¹ƒ_ ``seyyathidaá¹ƒ? sappi navanÄ
phÄ• á¹‡itaâ€™â€™ nti (Vin III 622) uddisitvÄ• ``sappi nÄ• ma gosappi vÄ• ajikÄ• sappi v
yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappÄ«â€™â€™ ti (Vin III 623) niddiá¹-á¹-haá¹ƒ ghata
navanÄ«taâ€™â€™ nti (Vin III 623) niddiá¹-á¹-haá¹ƒ navanÄ«taÃ±ca ``tilatelaá¹ƒ sÄ• sapat
eraá¹‡á¸• akatelaá¹ƒ vasÄ• telaâ€™â€™ nti (Vin III 623) niddiá¹-á¹-haá¹ƒ telaÃ±ca ``madhu
makkhikÄ• madhÅ«â€™â€™ ti (Vin III 623) niddiá¹-á¹-haá¹ƒ madhuÃ±ca ``phÄ• á¹‡itaá¹ƒ n
nibbattaâ€™â€™ nti (Vin III 623) niddiá¹-á¹-haá¹ƒ guá¸·Ä• diphÄ• á¹‡itaÃ±cÄ• ti etasmiá¹ƒ
yaá¹ƒ yaá¹ƒ bhesajjanti attho. __purebhatta_nti purebhatte. __paá¹-igayhÄ• _ti paá¹-iggahe

<779> __taá¹ƒ_ purebhattaá¹ƒ paá¹-iggahitaá¹ƒ bhesajjaá¹ƒ. __sattÄ• ha_nti ettha ``vaá¹-á
kiriyÄ• ya accantasaá¹ƒyoge upayogavacanaá¹ƒ. ``sattÄ• haá¹ƒ atikkamantassÄ• â€™â€™
``sattÄ• hÄ• tikkame tassÄ• â€™â€™ _ti vÄ• pÄ• á¹-ho. sattÄ• hassa atikkamo sattÄ• hÄ•
__sattÄ• hÄ• tikkame. tassÄ• _ti bhesajjapaá¹-iggÄ• hakassa bhikkhuno. __ ``nissaggiyaâ€
pÄ• cittiyameva dassitaá¹ƒ. nissaggiyavatthu bhÄ• janagaá¹‡anÄ• ya Ä• pattiá¹ƒ karoti. eka
visuá¹ƒ visuá¹ƒ á¹-hapitÄ• ni navanÄ«tapiá¹‡á¸• aguá¸·apiá¹‡á¸• asakkaramadhupaá¹-alÄ•
gaá¹‡anÄ• ya Ä• pattiá¹ƒ karonti.

<780> __gaá¹‡hitvÄ• _ti paá¹-iggahetvÄ• . sannidhÄ«yatÄ«ti __sannidhi, _ sannihitavatthu
karaá¹‡aá¹ƒ \Ne I 259/ aparÄ• paradivasatthÄ• ya á¹-hapanaá¹ƒ, taá¹ƒ katvÄ• , pacchÄ• bh
yathÄ• aparaá¹ƒ divasaá¹ƒ gacchati, tathÄ• katvÄ• nikkhipitvÄ• ti attho. __nirÄ• misaá¹ƒ s
amissetvÄ• bhuÃ±jantassa.

<781> __uggahita_nti appaá¹-iggahÄ• petvÄ• hatthena gahitaá¹ƒ. __sarÄ«rabhoge_ti bahi

<782> __gahitaá¹ƒ_ paá¹-iggahitaá¹ƒ. __tÄ• petvÄ• _ti vilÄ«yÄ• petvÄ• .

<783> __ ``sayaá¹ƒ tÄ• peti ... pe ... na hoti soâ€™â€™ _ti idaá¹ƒ sudhotanavanÄ«taá¹ƒ sa
duddhotena pana dadhiguá¸·ikÄ• disahitena sÄ• maá¹ƒpÄ• ko hoteva. navanÄ«tassa yaá¹ƒ
sÄ• maá¹ƒpÄ• ko na hotÄ«ti yojanÄ• .

<784> __yena kenacÄ«_ti upasampannena, anupasampannena vÄ• .

<785> __ ``sayaá¹ƒ karotÄ«â€™â€™ _ti iminÄ• anupasampannaá¹ƒ nivatteti. tena kataá¹

purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-ati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``purebhattaá¹
vÄ• dadhinÄ• vÄ• katasappi anupasampannena kataá¹ƒ sÄ• misampi tadahu purebhattaá
(to Vin III) II 622).

<786> __savatthukassÄ• _ti ettha vatthu nÄ• ma khÄ«radadhi.

<787> __assÄ• _ti paá¹-iggahitakhÄ«radadhÄ«hi katasappimÄ• ha. __ ``paá¹-iggahetvÄ• t
vuttattÄ• _ti idaá¹ƒ ``yÄ• ni kho pana tÄ• ni \Be I 346/ gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ paá¹-i
bhesajjÄ• ni, seyyathidaá¹ƒ? sappi navanÄ«taá¹ƒ telaá¹ƒ madhu phÄ• á¹‡itaá¹ƒ, tÄ• ni paá¹
(Vin III 622) imasmiá¹ƒ __mÄ• tikÄ• pÄ• á¹-he_ ``yÄ• nÄ«â€™â€™ ti vuttasappiÄ• dÄ«nam
paá¹-iggahetvÄ• â€™â€™ ti vuttattÄ• ti vuttaá¹ƒ hoti, tattha khÄ«radadhÄ«naá¹ƒ avuttattÄ•

<788> __kappiyasappimhÄ«_ti \Ne I 260/ kappiyamaá¹ƒsÄ• naá¹ƒ sattÄ• naá¹ƒ ghate. __a
akappiyamaá¹ƒsÄ• naá¹ƒ sattÄ• naá¹ƒ ghate, paá¹-iggahetvÄ• sattÄ• he atikkanteti vuttaá¹

<789> tena sappinÄ• akappiyena bhavitabbanti idaá¹ƒ dukkaá¹-aá¹ƒ kathaá¹ƒ hotÄ«ti Ä• h
_tiÄ• di. akappiyaá¹ƒ maá¹ƒsaá¹ƒ yesaá¹ƒ te __akappiyamaá¹ƒsÄ• , _ manussÄ• dayo, sab
cÄ• ti __sabbÄ• kappiyamaá¹ƒsÄ• , _ tesaá¹ƒ.

790-1__._ evaá¹ƒ ce vaá¹-á¹-ati, ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappÄ«â€™â€™ ti
vuttanti codanaá¹ƒ samuá¹-á¹-hÄ• petvÄ• taá¹ƒ pariharitumÄ• ha __ ``yesaâ€™â€™ _ntiÄ•
kappati maá¹ƒsaá¹ƒ, tesaá¹ƒ sappÄ«â€™â€™ ti __idaá¹ƒ_ vacanaá¹ƒ __kiá¹ƒ_ payojanaá¹
hoti. idÄ• ni paricchedaniyamanasaá¹…khÄ• taá¹ƒ taá¹ƒpayojanaÃ±ca tabbisayaÃ±ca dass
``paá¹‡Ä«tabhojanassÄ• â€™â€™ _tiÄ• di. paá¹‡Ä«tabhojanassa paricchedaniyÄ• manant
paÃ±cavidhe bhesajjeti vuttaá¹ƒ hoti, niddhÄ• raá¹‡e bhummaá¹ƒ. __nissaggiyassa vatthÅ«
niddhÄ• ritabbadassanaá¹ƒ. __nissaggiyassÄ• _ti ettha taá¹ƒhetukassa pÄ• cittiyassÄ• ti at
sappinavanÄ«tadvayameva vuttaá¹ƒ. sattÄ• hakÄ• like nissaggiyapÄ• cittiyassa vatthu nÄ•
sappinavanÄ«tÄ• ni, paá¹‡Ä«tabhojanaÃ±ca tesameva khÄ«radadhisappinavanÄ«tÄ• nÄ«ti
na akappiyamaá¹ƒsasattÄ• naá¹ƒ sappiÄ• dinivÄ• raá¹‡atthaá¹ƒ \Be I 347/ vuttanti ayaá¹ƒ p
dhippeto atthoti vuttaá¹ƒ hoti.

<792> __gahituggahitÄ• dike_ uggahitapaá¹-iggahitÄ• dike navanÄ«tepi sabbo vinicchayo
veditabboti yojanÄ• . __Ä• di_-saddena purebhattaá¹ƒ, pacchÄ• bhattaá¹ƒ paá¹-iggahitakhÄ
uggahitakhÄ«radadhÄ«hi ca kataá¹ƒ navanÄ«taá¹ƒ, tÄ• disameva akappiyamaá¹ƒsanavanÄ
__sabbo vinicchayo_ti Ä• pattiÄ• dikaá¹ƒ sabbavinicchayaá¹ƒ saá¹…gaá¹‡hÄ• ti. yathÄ• ha
``sabbo Ä• pattÄ• nÄ• pattiparibhogÄ• paribhoganayoâ€™â€™ ti (Sp (to Vin III) II 622).

793-4__._ __bhikkhÅ«naá¹ƒ Ä• kirantÄ«_ti ettha ``patteâ€™â€™ ti sÄ• matthiyÄ• labbhati.

Ä• tape vilÄ«naá¹ƒ. __saá¹ƒsaá¹-á¹-haá¹ƒ_ parissÄ• vitaá¹ƒ.

795-6__._ tilatelaá¹ƒ sÄ• sapatelaá¹ƒ madhukatelaá¹ƒ eraá¹‡á¸• akatelaá¹ƒ. __gahita_nti pa
purebhattaá¹ƒ sÄ• misampi \Ne I 261/ nirÄ• misampi sÄ• yitabbanti yojanÄ• . __tesaá¹ƒ vas
sattÄ• hÄ• tikkantÄ• naá¹ƒ tesaá¹ƒ telÄ• naá¹ƒ vasena, telabhÄ• janagaá¹‡anÄ• yÄ• ti vutta

<798> __tesaá¹ƒ tiá¹‡á¹‡ampÄ«_ti eraá¹‡á¸• amadhukasÄ• sapabÄ«jÄ• naá¹ƒ tiá¹‡á¹‡aá¹

<799> __nissaggiyaá¹ƒ_ pÄ• cittiyaá¹ƒ.

<800> __sÄ• sapÄ• dÄ«na_nti ettha __Ä• di_-saddena paá¹-ilomena madhukeraá¹‡á¸• akÄ
__gahetvÄ• _ti paá¹-iggahetvÄ• . bhikkhunÄ• telatthÄ• yeva gahetvÄ• á¹-hapitÄ• naá¹ƒ sÄ
sattÄ• hÄ• tikkame dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• .

801-2__._ nÄ• á¸·ikeraÃ±ca \Be I 348/ karaÃ±jaÃ±ca __nÄ• á¸·ikerakaraÃ±jÄ• ni, _ tesaá¹ƒ
nattamÄ• laá¹-á¹-hÄ«naÃ±ca telanti sambandho. __kuruvakassÄ• _ti atasibÄ«jassa. nimbaÄ
__nimbakosambakÄ• ni, _ tesaá¹ƒ, pucimandabÄ«jassa ca phandanabÄ«jassa ca telanti sa
__bhallÄ• takassÄ• _ti evaá¹ƒnÄ• makassa rukkhabÄ«jassa. __samayaccaye_ti sattÄ• hÄ•

<803> __yÄ• vakÄ• likabhedaÃ±cÄ• _ti ettha ``yÄ• vakÄ• likaâ€™â€™ nti bhedo visesana
vatthuâ€™â€™ nti etassa ajjhoharaá¹‡Ä«yavisesitabbassa visesanaá¹ƒ. __yÄ• vajÄ«vika_n
__sesa_nti ``sÄ• maá¹ƒpÄ• kasavatthuka purebhattapacchÄ• bhattapaá¹-iggahitauggahitak
sabbaâ€™â€™ nti (Sp (to Vin III) II 622) __aá¹-á¹-hakathÄ• yaá¹ƒ_ dassitaá¹ƒ sesaá¹ƒ vise
__etthÄ• pÄ«_ti imasmiá¹ƒ telavinicchayepi.

<804> __acchassa_ isassa. __macchassa_ jalajassa. __varÄ• hassa_ sÅ«karassa. __susu
makarassa. macchavacaneneva makarassa saá¹…gahitattepi vÄ• á¸·amacchabhÄ• vena vi
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __gadrabhassa_ kharassa. imesaá¹ƒ __paÃ±cannaá¹ƒ
paÃ±cavidhÄ• naá¹ƒ __vasÄ• naá¹ƒ_ telaÃ±ca paÃ±cappakÄ• raá¹ƒ hotÄ«ti attho.

<805> __kappiyÄ• kappiyassa cÄ• _ti kappiyÄ• kappiyamaá¹ƒsassa sattassÄ• ti vuttaá¹ƒ h
vasÄ• telaá¹ƒ vaá¹-á¹-atÄ«ti iminÄ• sambandho. ettha ``anujÄ• nÄ• mi bhikkhave vasÄ• ni
macchavasaá¹ƒ susukÄ• vasaá¹ƒ sÅ«karavasaá¹ƒ gadrabhavasaâ€™â€™ nti (Vin I 262) an
__acchavasÄ• _ggahaá¹‡ena manussehi aÃ±Ã±esaá¹ƒ sabbÄ• kappiyamaá¹ƒsasattÄ• naá
349/ taá¹ƒ saá¹…gahetuá¹ƒ __akappiya_ggahaá¹‡aá¹ƒ katanti daá¹-á¹-habbaá¹ƒ. yathÄ• ha
``acchavasaâ€™â€™ nti vacanena á¹-hapetvÄ• manussavasaá¹ƒ sabbesaá¹ƒ akappiyamaá¹ƒsA
anuÃ±Ã±Ä• tÄ• â€™â€™ ti (Sp (to Vin III) II 623). ettha akappiyamaá¹ƒsasattÄ• naá¹ƒ maá
``maá¹ƒsesu hi dasa manussahatthiassasunakhaahisÄ«habyagghadÄ«piacchataracchÄ• na

vasÄ• su ekÄ• manussavasÄ• va. khÄ«rÄ• dÄ«su akappiyaá¹ƒ nÄ• ma natthÄ«â€™â€™ t
__aá¹-á¹-hakathÄ• _vacanato veditabbo. akappiyavacanena manussavasÄ• yapi gayhamÄ•
__ ``á¹-hapetvÄ• â€™â€™ _ti.

<806> __purebhatta_nti purebhatte. __saá¹ƒsaá¹-á¹-haá¹ƒ_ parissÄ• vitaá¹ƒ. ``purebhattaâ
``paá¹-iggahetvÄ• na, pakkaá¹ƒ, saá¹ƒsaá¹-á¹-haâ€™â€™ nti imehi padehi paccekaá¹ƒ yoje
__pÄ• á¸·iyaá¹ƒ_ ``kÄ• le paá¹-iggahitaá¹ƒ kÄ• le nippakkaá¹ƒ kÄ• le saá¹ƒsaá¹-á¹-haá¹ƒ tel
paribhuÃ±jituâ€™â€™ nti (Vin I 262).

<807> __taá¹ƒ katvÄ• detÄ«_ti apaá¹-iggahitavasaá¹ƒ gahetvÄ• pacitvÄ• telaá¹ƒ detÄ«ti
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``anupasampannehi kataá¹ƒ nibbaá¹-á¹-itavasÄ• telaá¹ƒ purebha
purebhattaá¹ƒ sÄ• misampi vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 623). tato uddhaá¹ƒ sa
gahetabbaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pacchÄ• bhattato paá¹-á¹-hÄ• ya satt
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 623). idha ubhayatthÄ• pi kÄ• le, vikÄ• le ca
kappiyÄ• kappiyamaá¹ƒsavasÄ• naá¹ƒ telaá¹ƒ diyyamÄ• naá¹ƒ sukhumamaá¹ƒsacuá¹‡á¹‡Ä
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yaá¹ƒ pana tattha sukhumarajasadisaá¹ƒ maá¹ƒsaá¹
vÄ• lohitaá¹ƒ vÄ• hoti, taá¹ƒ abbohÄ• rikaâ€™â€™ nti (Sp (to Vin III) II 623).

<808> __paá¹-iggahetu_nti ettha ``vasaâ€™â€™ nti ca __kÄ• tu_nti ettha ``telaâ€™â€™ n
labbhati. __kÄ• tu_nti ettha pacituá¹ƒ parissÄ• vitunti \Be I 350/ ubhayamevÄ• ti attho. __ ``
vaá¹-á¹-atÄ«â€™â€™ _ti idaá¹ƒ paá¹-iggahaá¹‡Ä• dipayogattaye visuá¹ƒ visuá¹ƒ dukkaá¹-a
__pÄ• á¸·iyaá¹ƒ_ ``vikÄ• le ce bhikkhave paá¹-iggahitaá¹ƒ vikÄ• le nippakkaá¹ƒ vikÄ• le saá
ce paribhuÃ±jeyya, Ä• patti tiá¹‡á¹‡aá¹ƒ dukkaá¹-Ä• naâ€™â€™ nti \Ne I 263/ (Vin I 262). in
payogehi tÄ«á¹‡i dukkaá¹-Ä• ni honti. __seso_ti uggahitakapaá¹-iggahitakasavatthukavisayo
bhÄ• janagaá¹‡anÄ• ya Ä• pattibhedo cÄ• ti evaá¹ƒpakÄ• ro vattabbaviseso.

<809> __gahita_nti paá¹-iggahitaá¹ƒ. __madhukarÄ«kata_nti
madhumakkhikÄ• khuddakamakkhikÄ• bhamaramakkhikÄ• saá¹…khÄ• tÄ• hi tÄ«hi madhul

<810> __vatthÅ«naá¹ƒ gaá¹‡anÄ• _ti madhupaá¹-alena á¹-hitaá¹ƒ ce, paá¹-alagaá¹‡anÄ• y
pakkhipitvÄ• á¹-hapitaá¹ƒ ce, bhÄ• janagaá¹‡anÄ• ya, silesamiva patthinnaá¹ƒ ce,
mahÄ• bhamaramadhukhaá¹‡á¸• apiá¹‡á¸• avasena, visuá¹ƒ visuá¹ƒ kate tesaá¹ƒ gaá¹‡anÄ

<811> __ghanÄ• ghana_nti ettha guá¸·aÃ±ca nÄ• nappakÄ• rÄ• sakkarÄ• ca ghanapakka
phÄ• á¹‡itaá¹ƒ aghanapakkaá¹ƒ nÄ• ma. ucchusileso apakkaghanaá¹ƒ nÄ• ma. ucchudaá¹‡
apakkÄ• ghanaá¹ƒ nÄ• ma. ``phÄ• á¹‡itaá¹ƒ nÄ• ma ucchumhÄ• nibbattaâ€™â€™ nti (Vin
sÄ• dhÄ• raá¹‡apÄ• á¸·ivacanato, ``phÄ• á¹‡itaá¹ƒ nÄ• ma ucchurasaá¹ƒ upÄ• dÄ• yÄ• â€™
bhesajjasikkhÄ• padavaá¹‡á¹‡anÄ• ; vi0 saá¹…ga-a 98) __aá¹-á¹-hakathÄ• _vacanato ca ih

saá¹…gahitaá¹ƒ. keci ucchuno catukÄ• likattaá¹ƒ vaá¹‡á¹‡ayanti, taá¹ƒ na sÄ• rato pacceta

<812> __phÄ• á¹‡ita_nti vuttappakÄ• re tasmiá¹ƒ phÄ• á¹‡ite aÃ±Ã±ataraá¹ƒ. __gahitaá¹ƒ_

<813> __asaá¹ƒsaá¹-á¹-henÄ• _ti \Be I 351/ aparissÄ• vitena. __kataphÄ• á¹‡ita_nti pariss
kataphÄ• á¹‡itaá¹ƒ. __purebhattaá¹ƒ gahitenÄ• _ti purebhattaá¹ƒ paá¹-iggahitena. ``sayaá¹ƒ
(to Vin III) II 623) vuttattÄ• __kata_nti ucchuraso gahetabbo.

<816> __katvÄ• _ti pacitvÄ• phÄ• á¹‡itaá¹ƒ katvÄ• .

<817> __pacchÄ• bhattaá¹ƒ kataÃ±cÄ• pÄ«_ti pacchÄ• bhattaá¹ƒ attanÄ• ca kataá¹ƒ anu
phÄ• á¹‡itampi.

<818> __kataá¹ƒ_ \Ne I 264/ __ ... pe ... sÄ«tavÄ• rinÄ• _ti sÄ«tudake madhukapupphÄ• n
á¹-hapetvÄ• madditvÄ• parissÄ• vitarasena kataá¹ƒ madhukaphÄ• á¹‡itaá¹ƒ.

<819> __assÄ• _ti madhukaphÄ• á¹‡itassa. __dukkaá¹-a_nti tadÄ• dhÄ• rabhÄ• janagaá¹‡
pakkhipitvÄ• kataá¹ƒ madhukaphÄ• á¹‡itaá¹ƒ yÄ• vakÄ• likaá¹ƒ ce hoti, kathaá¹ƒ khaá¹‡á¸•
sattÄ• hakÄ• likaá¹ƒ hotÄ«ti vicÄ• raá¹‡Ä• yaá¹ƒ khÄ«rajallikaá¹ƒ dhovitvÄ• dhovitvÄ• gay
vaá¹-á¹-atÄ«ti pariharanti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``khaá¹‡á¸• asakkaraá¹ƒ pa
apanetvÄ• apanetvÄ• sodhenti, tasmÄ• vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 623). ``b
na vaá¹-á¹-atÄ«â€™â€™ ti paá¹-ikkhittamadhukapupphamerayaá¹ƒ vinÄ• Ä• makaÃ±ca pa
purebhattaá¹ƒ vaá¹-á¹-atÄ«ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

<820> __sabbesaá¹ƒ pana phalÄ• na_nti kadalikhajjÅ«riÄ• diphalÄ• naá¹ƒ.

<821> sÄ• maÃ±Ã±ajotanÄ• ya visesepi avaá¹-á¹-hÄ• nato __ ``kÄ• likÄ• â€™â€™ _ti imin
paccayeâ€™â€™ ti vacanasÄ• matthiyÄ• yÄ• vakÄ• likavajjÄ• tayo kÄ• likÄ• gahetabbÄ•
yathÄ• sukhaâ€™â€™ nti vacanasÄ• matthiyÄ• cattÄ• ropi gahetabbÄ• . yÄ• vakÄ• likavaj
pacchÄ• bhattaá¹ƒ_ vikÄ• le __paccaye_ pipÄ• sÄ• dikÄ• raá¹‡e sati kevalampi paccekamp
paribhuÃ±jituá¹ƒ bhikkhussa vaá¹-á¹-anti. __kÄ• likÄ• _ cattÄ• ropi __purebhattaá¹ƒ_ kÄ• le
kevalampi missetvÄ• pi yathÄ• sukhaá¹ƒ asatipi paccaye paribhuÃ±jituá¹ƒ bhikkhussa vaá¹-

<822> __aruÄ• dÄ«nÄ«_ti vaá¹‡Ä• dÄ«ni. __ ``makkhetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti i
nivÄ• rito.

<823> __anÄ• pattivÄ• re_ ``antosattÄ• haâ€™â€™ nti adhikÄ• re ``anupasampannassa c
anapekkho datvÄ• paá¹-ilabhitvÄ• paribhuÃ±jatÄ«â€™â€™ ti (Vin III 625) vuttattÄ• __caji

``antosattÄ• haá¹ƒ anupasampannassÄ• â€™â€™ ti vattabbaá¹ƒ. __labhitvÄ• _ti ettha ``sa
sÄ• matthiyÄ• labbhati. tenÄ• ha __mahÄ• padumatthero_ ``antosattÄ• he dinnassa hi pun
natthi, sattÄ• hÄ• tikkantassa pana paribhoge anÄ• pattÄ«ti dassanatthamidaá¹ƒ vuttaâ€™â
\Ne I 265/ gahitatelena anupasampannena sakkaccaá¹ƒ, asakkaccaá¹ƒ vÄ• dinnaá¹ƒ labhit
``labhatÄ«â€™â€™ ti seso.

<824> __ ``anÄ• patti adhiá¹-á¹-hetÄ«â€™â€™ _ti dvinnaá¹ƒ padÄ• naá¹ƒ antare ``antosat
sabbapadehipi yujjati. __adhiá¹-á¹-hetÄ«_ti sattÄ• habbhantare sappiÃ±ca telaÃ±ca vasaÃ±
abbhaÃ±janaá¹ƒ vÄ• , madhuá¹ƒ arumakkhanaá¹ƒ, phÄ• á¹‡itaá¹ƒ gharadhÅ«panaá¹ƒ bhav
adhiá¹-á¹-hitena anadhiá¹-á¹-hitaá¹ƒ ce missaá¹ƒ hoti, punapi adhiá¹-á¹-hÄ• tabbaá¹ƒ. __viss
antosattÄ• he aÃ±Ã±assa upasampannassa deti. sace tathÄ• dinnaá¹ƒ aÃ±Ã±ena appaá¹-i
paá¹-iggahitampi itarassa dinnattÄ• tesaá¹ƒ anÄ• pattÄ«ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to
atthato samÄ• naá¹ƒ) vuttaá¹ƒ.

__vinassatÄ«_ti sattÄ• habbhantare yena kenaci Ä• kÄ• rena yathÄ• aparibhogaá¹ƒ hoti, t
haraá¹‡Ä• divasena nassati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``vinassatÄ«ti aparibhoga
(to Vin III) II 625). __acchinditvÄ• gaá¹‡hatÄ«_ti aÃ±Ã±o tasmiá¹ƒ sattÄ• habbhantare vilun
__vissÄ• saá¹ƒ gaá¹‡hatÄ«_ti tasmiá¹ƒyeva sattÄ• habbhantare aÃ±Ã±o vissÄ• saá¹ƒ gaá¹

<825> akathinacittena satthunÄ• samuá¹-á¹-hÄ• nÄ• dayo sabbeva paá¹-hamena kathinen
yojanÄ• . __akathinacittenÄ• _ti mahÄ• karuá¹‡Ä• rasena tintatÄ• ya akakkasacittena, avihi
vuttaá¹ƒ hoti. __satthunÄ• _ti diá¹-á¹-hadhammikasamparÄ• yikÄ• dÄ«hi atthehi sadevakaá
satthÄ• , tena sabbaÃ±Ã±unÄ• dasabalena sammÄ• sambuddhena.

bhesajjasikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ• .

<826> __gimhÄ• na_nti ettha ``mÄ• sÄ• naâ€™â€™ nti sÄ• matthiyÄ• labbhati, niddhÄ• r
catÅ«su mÄ• sesÅ«ti attho. niddhÄ• ritabbaá¹ƒ dasseti __ ``mÄ• so sesoâ€™â€™ _ti, ettha
seso. phaggunamÄ• sakaá¹‡hapakkhapÄ• á¹-ipadato paá¹-á¹-hÄ• ya jeá¹-á¹-hamÄ• sapuá¹
mÄ• sesu atikkantesÅ«ti attho. __sesamÄ• so_ nÄ• ma jeá¹-á¹-hamÄ• sassa kaá¹‡hapakkh
Ä• sÄ• á¸·himÄ• sapuá¹‡á¹‡amipariyosÄ• no. gimhÄ• naá¹ƒ mÄ• so sesoti vattabbe kÄ• let

imasmiá¹ƒ \Be I 354/ \Ne I 266/ pacchime gimhamÄ• se jeá¹-á¹-hamÄ• sassa kaá¹‡hapakk
laddhÄ• , pariyesituá¹ƒ laddhaá¹ƒ kÄ• tuá¹ƒ khettaá¹ƒ, adhiá¹-á¹-hÄ• nanivÄ• sanÄ• naá¹ƒ a
Ä• sÄ• á¸·hipurimapakkho pariyesanakaraá¹‡anivÄ• sanÄ• naá¹ƒ khettaá¹ƒ, adhiá¹-á¹-hÄ• t
Ä• sÄ• á¸·hikaá¹‡hapakkhapÄ• á¹-ipadato yÄ• va pacchimakattikapuá¹‡á¹‡amÄ«, idaá¹ƒ ca
saá¹…khepo.

__pariyeseyyÄ• _ti ``ye manussÄ• pubbe vassikasÄ• á¹-ikaá¹ƒ dentÄ«â€™â€™ tiÄ• dinÄ•
__padabhÄ• jane_ vuttanayena pubbe vassikasÄ• á¹-ikadÄ• yakaá¹ƒ upasaá¹…kamma ``de
vassikasÄ• á¹-ikacÄ«varaâ€™â€™ ntiÄ• dinÄ• vacanena aviÃ±Ã±Ä• petvÄ• ``kÄ• lo vass
vassikasÄ• á¹-ikÄ• ya, aÃ±Ã±epi manussÄ• vassikasÄ• á¹-ikaá¹ƒ dentÄ«â€™â€™ ti evaá¹
pariyeseyya.

__sÄ• á¹-ika_nti vassikasÄ• á¹-ikaá¹ƒ. __ ``addhamÄ• so sesoâ€™â€™ _ti idaá¹ƒ ``gimhÄ•
yujjati. tattha ``vattabbe kÄ• leâ€™â€™ ti ajjhÄ• haritabbaá¹ƒ, Ä• sÄ• á¸·himÄ• sassa purim
__katvÄ• _ti ettha ``laddhaâ€™â€™ nti sÄ• matthiyÄ• labbhati. yathÄ• vuttanayena satupp
saddhÄ• sampannakulÄ• naá¹ƒ vÄ• santikÄ• laddhaá¹ƒ sibbanarajanakappabindudÄ• nav
vuttaá¹ƒ hoti. __paridahe_ti nivÄ• seyya.

827-8__._ __piá¹-á¹-hisammate samaye_ti ``kattikapuá¹‡á¹‡amÄ• siyÄ• pana pacchimapÄ•
paá¹-á¹-hÄ• ya yÄ• va jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• ime satta mÄ• sÄ• piá¹-á¹-hisamayo
III) II 628) evaá¹ƒ dassitesu sattasu mÄ• sesu. Ã±Ä• takÄ• Ã±Ã±Ä• takÄ• dino satuppÄ• da
__Ä• di_-saddena pavÄ• ritÄ• pavÄ• ritÄ• naá¹ƒ saá¹…gaho. yathÄ• ha __aá¹-á¹-hakathÄ•
``aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• natoâ€™â€™ ti.

__tesuyevÄ• _ti \Be I 355/ Ã±Ä• takaaÃ±Ã±Ä• takapavÄ• ritaappavÄ• ritesu. __ ``tathÄ• â€
nissaggiyÄ• pattÄ«â€™â€™ ti idaá¹ƒ dassitaá¹ƒ. sÄ• Ä• patti aÃ±Ã±Ä• takaappavÄ• ritesu
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``detha n
vassikasÄ• á¹-ikacÄ«varaâ€™â€™ ntiÄ• dinÄ• nayena viÃ±Ã±attiá¹ƒ katvÄ• nipphÄ• dentassa
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Sp (to Vin II
Ã±Ä• takapavÄ• ritesu tena sikkhÄ• padena anÄ• patti, piá¹-á¹-hisamayattÄ• iminÄ• \Ne I
aÃ±Ã±Ä• takaappavÄ• ritesu ca vakkhamÄ• nanayena vattabhedadukkaá¹-ena saddhiá¹ƒ h

829-30__._ aÃ±Ã±Ä• takÄ• dino katvÄ• pana satuppÄ• danti yojanÄ• . __Ä• di_-saddena a
__kucchisaÃ±Ã±ite samaye_ti yathÄ• vuttapiá¹-á¹-hisamaye sattamÄ• se vinÄ• itare paÃ±c
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``jeá¹-á¹-hamÅ«lapuá¹‡á¹‡amÄ• siyÄ• pana pacchimapÄ• á¹-ipa
yÄ• va kattikapuá¹‡á¹‡amÄ• ime paÃ±ca mÄ• sÄ• kucchisamayo nÄ• mÄ• â€™â€™ ti (Sp
__vattha_nti vassikasÄ• á¹-ikaá¹ƒ. __adinnapubbesÅ«_ti yehi vassikasÄ• á¹-ikÄ• na dinnap
vattabhedassa kÄ• raá¹‡amÄ• ha. iha __vattabhedo_ nÄ• ma ``ye manussÄ• pubbe vassik
dentÄ«â€™â€™ tiÄ• divacanato (Vin III 628) dinnapubbesu kÄ• tabbassa satuppÄ• dassa a
byatirekato dinnapubbesu natthÄ«ti dÄ«pitaá¹ƒ hoti.

__tatrÄ• _ti aÃ±Ã±Ä• takÄ• dimhi. __ ``nissaggiyaâ€™â€™ _nti iminÄ• aÃ±Ã±Ä• takaviÃ±
Ä• pattiá¹ƒ Ä• ha. yathÄ• ha kucchisamayacatukke ``viÃ±Ã±attimpi katvÄ• nipphÄ• dentass
aÃ±Ã±Ä• takaviÃ±Ã±attisikkhÄ• padena nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti. ayaá¹ƒ pÄ•

vassikasÄ• á¹-ikadÄ• yakesupi hotÄ«ti idaá¹ƒ \Be I 356/ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``idaá¹ƒ
vassikasÄ• á¹-ikadÄ• yakesupi hotiyevÄ• â€™â€™ ti (Sp (to Vin III) II 628) vacanato viÃ±Ã±

<831> __ovassÄ• petÄ«_ti Ä• kÄ• sato patitaudakeneva kÄ• yaá¹ƒ temeti, iminÄ• ``ghaá¹-
vaá¹-á¹-atÄ«â€™â€™ ti dÄ«pitaá¹ƒ hoti. ``nibbakosambunÄ• nahÄ• yituá¹ƒ vaá¹-á¹-atÄ«â€
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ. __satipi cÄ«vare_ti vassikasÄ• á¹-ikÄ• ya satiyÄ• pi. __ ``pa
dukkaá¹-aâ€™â€™ _nti iminÄ• bindugaá¹‡anÄ• yÄ• ti dÄ«peti. __vivaá¹-aá¹…gaá¹‡e_ti ru
anÄ• vaá¹-aá¹-á¹-hÄ• ne.

<832> __mÄ• sasmi_nti gimhÄ• naá¹ƒ pacchimamÄ• sasmiá¹ƒ.

<833> ``acchinnacÄ«varassÄ• ti etaá¹ƒ vassikasÄ• á¹-ikameva sandhÄ• ya vuttaâ€™â€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. vassikasÄ• á¹-ikaá¹ƒ nivÄ• setvÄ• nahÄ• yantassa cor
__nhÄ• nakoá¹-á¹-haka_nti nahÄ• natthÄ• ya katakoá¹-á¹-hakaá¹ƒ. __ ``vÄ• pÄ«â€™â€™ _
pokkharaá¹‡ijÄ• tassarÄ• dayo \Ne I 268/ upalakkhitÄ• . __nhÄ• yantassÄ• _ti naggo hutvÄ
pakaraá¹‡ato labbhati. ``Ä• kÄ• sato patitaudakenevÄ• â€™â€™ ti (Sp (to Vin III) II 629) __
vuttaá¹ƒ.

<834> __kriya_nti akÄ• le pariyesanakaraá¹‡aadhiá¹-á¹-hÄ• nanivÄ• sanehi Ä• pajjitabbato
vÄ• cÄ• ya ca viÃ±Ã±Ä• panÄ• diá¹ƒ karontassa __kÄ• yakammaá¹ƒ vacÄ«kammaá¹ƒ_ hot

vassikasÄ• á¹-ikakathÄ• vaá¹‡á¹‡anÄ• .

<835> ``yo \Be I 357/ pana bhikkhu bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• â€™â€™ ti
__sÄ• ma_nti ettha ``bhikkhÅ«â€™â€™ ti ca __datvÄ• _ti ettha ``bhikkhussaâ€™â€™ iti ca
channaá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ vikappanupagaá¹ƒ pacchimaá¹ƒ. ``k
acchindeyyÄ• â€™â€™ ti (Vin III 632) vacanato __acchindantassÄ• _ti ettha ``kupitassa an
seso, kupitassa anattamanassa acchindantassa vÄ• acchindÄ• pentassa vÄ• ti attho. __ta_
dinnacÄ«varaá¹ƒ. __ ``sakasaÃ±Ã±Ä• yÄ• â€™â€™ _ti iminÄ• pÄ• rÄ• jikÄ• ya avatthubhÄ

<836> __tathÄ• _ti ekÄ• yeva Ä• pattÄ«ti dÄ«peti.

<837> __vatthÄ• na_nti cÄ«varÄ• naá¹ƒ. __assÄ• _ti bhikkhussa.

<841> saá¹…ghÄ• á¹-iá¹ƒ gaá¹‡ha, uttarÄ• saá¹…gaá¹ƒ gaá¹‡hÄ• ti yojanÄ• .

<842> __vikappanupagaá¹ƒ pacchima_nti ettha ``cÄ«varaâ€™â€™ nti labbhati. Ä• yÄ• ma
tiriyaá¹ƒ tathÄ• vidatthippamÄ• á¹‡aá¹ƒ vatthakhaá¹‡á¸• aá¹ƒ heá¹-á¹-himaparicchedato vik

aÃ±Ã±aá¹ƒ kiÃ±ci parikkhÄ• ranti yojanÄ• , antamaso sucimpÄ«ti vuttaá¹ƒ hoti. __paraá¹ƒ_
__chindÄ• pentassÄ• _ti acchindÄ• pentassa. kÄ• ritantassa dvikammakattÄ• ``paraâ€™â€™
nti ca kammadvayagahaá¹‡aá¹ƒ. __aÃ±Ã±a_nti parikkhÄ• ravisesanaá¹ƒ. __dukkaá¹-aá¹ƒ_
vacanagaá¹‡anÄ• ya ca.

<844> __eva_nti \Ne I 269/ yathÄ• anupasampanne anupasampannasaÃ±Ã±ino dukkaá¹-
pe ... vematikassÄ• pi dukkaá¹-anti yojanÄ• . __acchindantassÄ• _ti ettha yathÄ• vuttaá¹ƒ ``
idaá¹ƒ vibhattivipariá¹‡Ä• mena sÄ• mivacanaá¹ƒ katvÄ• ``dinnaâ€™â€™ nti ajjhÄ• hÄ• re
``cÄ«varaâ€™â€™ nti pakaraá¹‡ato \Be I 358/ labbhati, anupasampannassa dinnaá¹ƒ cÄ«v
vuttaá¹ƒ hoti.

<845> __so vÄ• _ti yassa cÄ«varaá¹ƒ dinnaá¹ƒ, so eva vÄ• bhikkhu. tuá¹-á¹-ho vÄ• duá¹-
yojanÄ• . __vissÄ• sameva vÄ• _ti vissÄ• saá¹ƒ katvÄ• gaá¹‡hatoti yojanÄ• .

<846> __etthÄ• _ti imasmiá¹ƒ sikkhÄ• pade.

cÄ«varacchindanakathÄ• vaá¹‡á¹‡anÄ• .

<847> __viÃ±Ã±Ä• petvÄ• _ti vatthavÄ• yÄ• panaá¹ƒ sandhÄ• ya yÄ• citvÄ• . __chabbidha
``khomaá¹ƒ kappÄ• sikaá¹ƒ koseyyaá¹ƒ kambalaá¹ƒ sÄ• á¹‡aá¹ƒ bhaá¹…gaâ€™â€™ nti (V
chappakÄ• raá¹ƒ suttaá¹ƒ. __kambala_nti eá¸·akalomasuttaá¹ƒ. sÄ• nulomÄ• ni chappakÄ•
cÄ«varavinicchaye vuttÄ• nusÄ• rena veditabbÄ• ni. cÄ«varatthaá¹ƒ vatthaá¹ƒ __ ``cÄ«vara
__tantavÄ• yehÄ«_ti kappiyÄ• kappiyehi pesakÄ• rehi. potthakesu __ ``vÄ• yÄ• petuá¹ƒ na
pÄ• á¹-ho dissati, ``saceâ€™â€™ ti iminÄ• ayujjamÄ• nattÄ• so apÄ• á¹-ho. __ ``vÄ• yÄ•
_ti pÄ• á¹-ho yujjatÄ«ti sace vÄ• yÄ• petÄ«ti yojanÄ• , attano atthÄ• ya yadi vÄ• yÄ• peyyÄ

<848> __tathÄ• _ akappiyo. kÄ«disoti Ä• ha __ ``aÃ±Ã±Ä• takÄ• dikoâ€™â€™ _ti. __aÃ±Ã
Ä• di yassa so aÃ±Ã±Ä• takÄ• diko. __Ä• di_-saddena appavÄ• rito gahito. yo bhikkhu tanta
appavÄ• rito ca, tassa aÃ±Ã±Ä• takÄ• diko bhikkhunÄ• viÃ±Ã±atto so tantavÄ• yo akappiy

<849> __akappiyenÄ• _ti \Be I 359/ viÃ±Ã±Ä• pitena. __vÄ• yÄ• pentassÄ• _ti ettha ``payo
paá¹-ilÄ• bhenÄ• â€™â€™ ti seso. yathÄ• ha ``vÄ• yÄ• peti, payoge payoge dukkaá¹-aá¹ƒ.
nissaggiyaâ€™â€™ nti (Vin III 638).

<850> kittake \Ne I 270/ vÄ«te nissaggiyaá¹ƒ hotÄ«ti Ä• ha __ ``vidatthimatteâ€™â€™ _tiÄ
ratanamatte. __padabhÄ• jane_ ``paá¹-ilÄ• bhena nissaggiyaâ€™â€™ nti vuttaá¹ƒ, idha ``v
kasmÄ• Ä• hÄ• ti? __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• . tatthÄ• pi tathÄ• kasmÄ• vuttanti
santakattÄ• vÄ«tavÄ«taá¹-á¹-hÄ• naá¹ƒ paá¹-iladdhameva hoti, __padabhÄ• jane_pi iminÄ

paá¹-ilÄ• bhena nissaggiyaá¹ƒ vuttaá¹ƒ, tasmÄ• yÄ• va cÄ«varaá¹ƒ vaá¸• á¸• hati, tÄ• va in
Ä• pattiyo vaá¸• á¸• hanti. __phalakepi cÄ• _ti ettha __phalakaá¹ƒ_ nÄ• ma turivÄ«taá¹-á¹-h
saá¹ƒharitvÄ• á¹-hapenti. phalake phalakepi ca nissaggiyaá¹ƒ vuttanti yojanÄ• .

<851> __tenevÄ• _ti viÃ±Ã±attatantavÄ• yeneva. __kappiyaá¹ƒ sutta_nti aviÃ±Ã±attiyÄ• la
tantavÄ• yena akappiyasuttaá¹ƒ vÄ• yÄ• pentassa tatheva dukkaá¹-anti yojanÄ• .

<852> ekantarikato vÄ• kappiyÄ• kappiyeheva suttehi vÄ«te dukkaá¹-anti yojanÄ• , antara
akappiyasuttÄ• naá¹ƒ pasÄ• raá¹‡ena, vÄ• yanena ca dukkaá¹-aá¹ƒ hotÄ«ti attho. dÄ«ghato
kappiyÄ• kappiyeheva suttehi vÄ«te dukkaá¹-anti yojanÄ• , dÄ«ghato kappiyasuttaá¹ƒ pasÄ
akappiyasuttena vÄ«te dukkaá¹-aá¹ƒ hotÄ«ti attho. __vÄ• _ggahaá¹‡ena vuttavipariyÄ• yato
dÄ«ghato akappiyasuttaá¹ƒ pasÄ• retvÄ• tiriyato kappiyasuttena \Be I 360/ vÄ«teti ayamett
__vÄ«te_ti ettha ``phalake phalakeâ€™â€™ ti anuvattetabbaá¹ƒ.

<853> kappiyÄ• kappiyehi tantavÄ• yehi kappiyÄ• kappiyasuttaá¹ƒ missetvÄ• __kate_ vÄ«
bhikkhussa dukkaá¹-anti yojanÄ• . __ve_ti nipÄ• tamattaá¹ƒ, atha vÄ• ve tasmiá¹ƒ __kate_

854-5__._ __te_ kappiyÄ• kappiyatantavÄ• yÄ• paricchedaá¹ƒ dassetvÄ• vÄ• reneva akap
yojanÄ• . akappiyena tantavÄ• yena vÄ«te. chandÄ• nurakkhanatthaá¹ƒ __ ``viteâ€™â€™ _
__pamÄ• á¹‡asmi_nti vikappanupagapacchimappamÄ• á¹‡asmiá¹ƒ. __tadÅ«ne_ti tato vikap
Å«ne. __itarenÄ• _ti kappiyatantavÄ• yena. __ubhayatthÄ• _ti pamÄ• á¹‡asmiá¹ƒ, tadÅ«ne
yojanÄ• .

<856> sace \Ne I 271/ kappiyÄ• kappiyatantavÄ• yÄ• __dvepi_ vemaá¹ƒ ubhayakoá¹-iyÄ•
vÄ• ti yojanÄ• . tiriyaá¹ƒ suttaá¹ƒ pavesetvÄ• yena Ä• koá¹-ento ghanabhÄ• vaá¹ƒ sampÄ•
vuccati.

<857> __sabbattha bhede_ti kappiyÄ• kappiyasuttatantavÄ• yehi kate
pamÄ• á¹‡atadÅ«naekantarikadÄ«ghatiriyappakÄ• re sabbattha vÄ• rabhede. __Ä• pattibhe
Ä• yÄ• mavitthÄ• rato akappiyatantavÄ• yena vÄ«tappadese pamÄ• á¹‡ayutte pÄ• cittiyaá¹
bhedo.

<858> __kappiyo tantavÄ• yo_ nÄ• ma Ã±Ä• tako vÄ• pavÄ• rito vÄ• kappiyamÅ«lena pa

<859> ``anÄ• patti \Be I 361/ cÄ«varaá¹ƒ sibbetuá¹ƒ, Ä• yoge, kÄ• yabandhane, aá¹ƒsabad
parissÄ• vane, Ã±Ä• takÄ• naá¹ƒ, pavÄ• ritÄ• naá¹ƒ, aÃ±Ã±assatthÄ• ya, attano dhanenÄ•
640) anÄ• pattivÄ• raá¹ƒ dassetumÄ• ha __ ``anÄ• pattÄ«â€™â€™ _tiÄ• di. idha niddiá¹-á¹
aniddiá¹-á¹-hampi veditabbaá¹ƒ. ettha cÄ«varaá¹ƒ sibbetuá¹ƒ suttaá¹ƒ viÃ±Ã±Ä• pentassa a

__dhanaá¹ƒ_ nÄ• ma taá¹‡á¸• ulÄ• di kappiyavatthu. __ ``parissÄ• vaneâ€™â€™ _tiÄ• dÄ«
parissÄ• vanÄ• dinimittaá¹ƒ suttaÃ±ca tantavÄ• ye ca viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti vut

suttaviÃ±Ã±attikathÄ• vaá¹‡á¹‡anÄ• .

<860> __appavÄ• ritaÃ±Ã±Ä• tÄ«na_nti appavÄ• ritÄ• naá¹ƒ aÃ±Ã±Ä• tÄ«naá¹ƒ, ``kÄ«dise
kÄ«disaá¹ƒ te cÄ«varaá¹ƒ vÄ• yÄ• pemÄ«â€™â€™ ti (Vin III 643) __padabhÄ• jane_ vuttan
aÃ±Ã±Ä• tÄ«nanti attho. __sameccÄ• _ti upagantvÄ• . __vikappa_nti visiá¹-á¹-haá¹ƒ kappa
__Ä• pajjatÄ«_ti karoti, ``idaá¹ƒ kho Ä• vuso cÄ«varaá¹ƒ maá¹ƒ uddissa viyyati, Ä• yataÃ±c
appitaÃ±ca suvÄ«taÃ±ca suppavÄ• yitaÃ±ca suvilekhitaÃ±ca suvitacchitaÃ±ca karothÄ• â€
642) nayena dÄ• yakÄ• naá¹ƒ adhippÄ• yato adhikataraÄ• yatÄ• dikaraá¹‡atthaá¹ƒ vidhÄ•

tattha \Ne I 272/ __Ä• yata_nti dÄ«ghaá¹ƒ. __vitthata_nti puthulaá¹ƒ. __appita_nti ghanaá¹
suá¹-á¹-hu vÄ«taá¹ƒ sabbaá¹-á¹-hÄ• nesu samaá¹ƒ katvÄ• vÄ«taá¹ƒ. __suppavÄ• yita_nti s
sabbaá¹-á¹-hÄ• ne samaá¹ƒ katvÄ• tante pasÄ• ritaá¹ƒ. __suvilekhita_nti lekhaniyÄ• suá¹-
__suvitacchita_nti kocchena suá¹-á¹-hu vitacchitaá¹ƒ, suviniddhotanti attho.

<861> suttavaá¸• á¸• hanappakÄ• raá¹ƒ \Be I 362/ dassetumÄ• ha __ ``dÄ«ghÄ• yatappita
__padabhÄ• jane_ ``tassa vacanena Ä• yataá¹ƒ vÄ• vitthataá¹ƒ vÄ• appitaá¹ƒ vÄ• karoti,
paá¹-ilÄ• bhena nissaggiyaá¹ƒ hotÄ«â€™â€™ ti (Vin III 643) etaá¹ƒ Ä• yatÄ• dittayameva v
__suttavaá¸• á¸• hanake kate_ti ettha anantaraá¹ƒ vattabbena ``payoge dukkaá¹-aá¹ƒ paá¹-
pÄ• á¹-hasesena saha yojanÄ• kÄ• tabbÄ• , dÄ• yakehi tulayitvÄ• dinnappamÄ• á¹‡ato su
katena sabbenÄ• pi payogena bhikkhuno dukkaá¹-aÃ±ca paá¹-ilÄ• bhena nissaggiyapÄ• cit

<862> Ã±Ä• takÄ• dÄ«naá¹ƒ tantavÄ• yesu cÄ«vare vikappaá¹ƒ Ä• pajjantassa anÄ• pattiá
__attano dhanenÄ• _ti ettha ``payojitesÅ«â€™â€™ ti seso, __tantavÄ• yesÅ«_ti etassa vise
payojitesu tantavÄ• yesu cÄ«vare vikappaá¹ƒ Ä• pajjantassa anÄ• pattiá¹ƒ viniddiseti yojan
kappiyavatthuá¹ƒ gahetvÄ• vinantesu vikappaá¹ƒ Ä• pajjantassÄ• ti attho. aÃ±Ã±assatthÄ•
Ä• pajjantassÄ• ti saha pÄ• á¹-hasesena yojanÄ• daá¹-á¹-habbÄ• .

<863> mahagghaá¹ƒ kattukÄ• mino tantavÄ• yehi appagghaá¹ƒ vÄ• yÄ• pentassa anÄ• pa

pesakÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

<864> __vassaá¹ƒvutthe bhikkhÅ« uddissÄ• _ti purimikÄ• ya vassÅ«pagate bhikkhÅ« uddi
pubbeva yaá¹ƒ cÄ«varaá¹ƒ dÄ«yatÄ«ti sambandho. idaá¹ƒ vuttaá¹ƒ hoti --- ``dasÄ• hÄ• nÄ•
kattikatemÄ• sikapuá¹‡á¹‡amaâ€™â€™ nti \Be I 363/ (Vin III 648) pÄ• á¸·iyaá¹ƒ vuttaá¹ƒ

mahÄ• pavÄ• raá¹‡Ä• uposathadivasassa puretarameva pubbakattikamÄ• sassa juá¹‡hapa
cÄ«varaá¹ƒ ``accekacÄ«varaá¹ƒ nÄ• ma senÄ• ya vÄ• gantukÄ• mo hotÄ«â€™â€™ tiÄ• d
__padabhÄ• janÄ• _gatesu gamikagilÄ• nagabbhiniabhinavuppannasaddhÄ• dÄ«su \Ne I 2
pesetvÄ• vÄ• attanÄ• vÄ• Ä• gantvÄ• ``vassÄ• vÄ• sikaá¹ƒ dammÄ«â€™â€™ ti vatvÄ•
hotaccekacÄ«vara_nti taá¹ƒ accÄ• yikacÄ«varaá¹ƒ nÄ• ma hoti.

<865> __pure pavÄ• raá¹‡Ä• yevÄ• _ti mahÄ• pavÄ• raá¹‡Ä• ya puretarameva paÃ±camit
kismiÃ±ci divase. __bhÄ• jetvÄ• yadi gayhatÄ«_ti ettha ``yenÄ• â€™â€™ ti ca __na kÄ• ta
ti ca __karoti ce_ti ettha ``so vassacchedaâ€™â€™ nti ca sÄ• matthiyÄ• labbhati. bhÄ• jetv
tena vassacchedo na kÄ• tabbo. so vassacchedaá¹ƒ karoti ce, taá¹ƒ bhÄ• jetvÄ• gahitacÄ«
hotÄ«ti yojanÄ• , chinnavassena taá¹ƒ cÄ«varaá¹ƒ saá¹…ghasseva dÄ• tabbanti vuttaá¹ƒ h

<866> __ ``antosamayamevÄ• â€™â€™ _ti idaá¹ƒ ``adhiá¹-á¹-hetÄ«â€™â€™ tiÄ• dÄ«hi p
__padabhÄ• jane_ ``cÄ«varakÄ• lasamayo nÄ• ma anatthate kathine vassÄ• nassa pacchin
paÃ±camÄ• sÄ• â€™â€™ ti vuttasamayabbhantareyeva taá¹ƒ accekacÄ«varaá¹ƒ.

<867> __kathine tu anatthate_ti yasmiá¹ƒ kathinaá¹ƒ anatthataá¹ƒ, tasmiá¹ƒ vihÄ• reti vutta
__tu_-saddo visesatthajotako. anadhiá¹-á¹-hÄ• ya avikappetvÄ• pariharÄ«yati ettha acceka
_ mÄ• so, eko ca so mÄ• so \Be I 364/ cÄ• ti __ekamÄ• so, _ pubbakattikamÄ• sassa pÄ• a
yÄ• va aparakattikamÄ• sassa puá¹‡á¹‡amÄ«, ayaá¹ƒ cÄ«varakÄ• lasamayoti vutto mÄ• so
samÄ• hÄ• ro __dasÄ• haá¹ƒ, _ taá¹ƒ paramaá¹ƒ adhikaá¹ƒ etassÄ• ti __dasÄ• haparamo,
kattikatemÄ• sikapuá¹‡á¹‡amaâ€™â€™ nti (Vin III 648) __pÄ• á¸·iyaá¹ƒ_
vuttapubbakattikapuá¹‡á¹‡amipariyantadasÄ• hÄ• dhikoti attho. kathine anatthate tu dasÄ•
tassa accÄ• yikavatthassa parihÄ• ro matoti yojanÄ• .

<868> __atthate kathine_ti kathinatthatavihÄ• reti vuttaá¹ƒ hoti. tassa accÄ• yikavatthassÄ•
dasÄ• haparamÄ• paÃ±ca mÄ• sÄ• ti sambandho. anatthatakathine vihÄ• re
yathÄ• vuttacÄ«varakÄ• lasamayasaá¹…khÄ• tavassÄ• nÄ• vasÄ• namÄ• so ca
kathinuddhÄ• radivasasaá¹…khÄ• tapacchimakattikakÄ• á¸·apakkhapÄ• á¹-ipadato yÄ• va
tÄ• va hemantÄ• cattÄ• ro mÄ• sÄ• cÄ• ti __paÃ±ca mÄ• sÄ• . pakÄ• sitÄ• _ti ``anatthate
mÄ• so, atthate kathine paÃ±ca mÄ• sÄ• â€™â€™ ti \Ne I 274/ (Vin III 649) dÄ«pitÄ• . __da
vuttatthoyeva. atthate kathine dasÄ• haparamÄ• paÃ±ca mÄ• sÄ• __tassa_ accÄ• yikavat
munindena pakÄ• sitÄ• ti yojanÄ• .

ayamubhayattha vuttÄ• dasÄ• haparamatÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``anatthate kathin
mÄ• so, atthate kathine ekÄ• dasadivasÄ• dhikÄ• paÃ±ca mÄ• sÄ• â€™â€™ ti (Sp (to Vin
yathÄ• na virujjhati, tathÄ• vicÄ• retvÄ• gahetabbÄ• . evaÃ±hi pÄ• á¹-he sati na virujjhati

``tassaccÄ• yikavatthassa \Be I 365/, kathine tu anatthate.

parihÄ• rekamÄ• sekÄ• -dasÄ• haparamo mato ||

atthate kathine tassa, paÃ±ca mÄ• sÄ• pakÄ• sitÄ• .

parihÄ• ro dinenekÄ• -dasÄ• haparamÄ• panÄ• â€™â€™ ti ||

<869> paá¹-hamena kathinenÄ• ti yojanÄ• . ``akriyaá¹ƒ acittaâ€™â€™ nti padacchedo. __
adhiá¹-á¹-hÄ• nÄ• diakaraá¹‡aá¹ƒ.

accekacÄ«varakathÄ• vaá¹‡á¹‡anÄ• .

870-1__._ __bhikkhÅ«_ti sÄ• saá¹…kasammate sappaá¹-ibhaye Ä• raÃ±Ã±akasenÄ• sane
yathÄ• ha ``yÄ• ni kho pana tÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• ni sÄ• saá¹…kasammat
tathÄ• rÅ«pesu bhikkhu senÄ• sanesu viharantoâ€™â€™ ti (Vin III 653). pubbakattikapuá¹‡
sambandho. __pubbakattikapuá¹‡á¹‡amÄ• _ nÄ• ma assayujamÄ• sassa juá¹‡hapakkhapa
sahacariyanayena tadupalakkhitÄ• purimikÄ• tayo vassÄ• namÄ• sÄ• vuccanti. __puá¹‡á
vÄ• sakiriyÄ• ya accantasaá¹ƒyoge upayogavacanaá¹ƒ. purimikÄ• ya vassaá¹ƒ upagantvÄ•
mÄ• se vasitvÄ• ti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yasmÄ• pana yo vassaá¹ƒ
paá¹-hamakattikapuá¹‡á¹‡amaá¹ƒ vasatÄ«â€™â€™ ti (Sp (to Vin III) II 653-654).

__ ``cÄ«varaâ€™â€™ _nti tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ vuccati. gÄ• me á¹
ettha ``kattikapuá¹‡á¹‡amaâ€™â€™ nti \Ne I 275/ ca ``Ä• kaá¹…khamÄ• noâ€™â€™ ti ca
kattikacorabhayena cÄ«varaá¹ƒ paá¹-isÄ• metukÄ• mo bhikkhu Ä• raÃ±Ã±akasenÄ• sanas
nikkhipitvÄ• ti attho. yathÄ• ha ``upavassaá¹ƒ \Be I 366/ kho pana kattikapuá¹‡á¹‡amaá¹ƒ ..
Ä• kaá¹…khamÄ• no tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare
653).

__ ``samantÄ• gocaragÄ• meâ€™â€™ _ti idaá¹ƒ ``antaraghare nikkhipeyyÄ• ti samantÄ•
nikkhipeyyÄ• â€™â€™ ti (Vin III 654) __padabhÄ• jane_ vuttattÄ• vuttaá¹ƒ. __ ``aparakatti
``kattikapuá¹‡á¹‡amanti kattikacÄ• tumÄ• sinÄ« vuccatÄ«â€™â€™ ti (Vin III 654) __padabh
idhÄ• pi hi ``kattikapuá¹‡á¹‡amaâ€™â€™ nti aparakattikajuá¹‡hapakkhapannarasiyÄ• vuc
sahacariyanayena taá¹ƒsahacarito catuttho mÄ• so vutto.

ettÄ• vatÄ• purimikÄ• ya vassaá¹ƒ upagantvÄ• mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• retvÄ• v
Ä• raÃ±Ã±akasenÄ• sane vasantassa Ä• raÃ±Ã±akassa bhikkhuno pacchimakattikamÄ• se
tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ gocaragÄ• me á¹-hapetvÄ• Ä• raÃ±Ã±akaá¹…

vippavÄ• so tasmiá¹ƒ mÄ• se na hotÄ«ti anuÃ±Ã±Ä• tabhÄ• vo dÄ«pito. tadeva pakÄ• setu
nikkhepopÄ• yasandassanamukhena vakkhati ``kattikeyeva mÄ• sasmiá¹ƒ ... pe ... vaá¹-á¹-

idÄ• ni asmiá¹ƒyeva mÄ• se tato aÃ±Ã±attha tassa bhikkhuno kenaci karaá¹‡Ä«yena gaccl
cÄ«varena vippavasato niddosabhÄ• vaá¹ƒ anujÄ• nantena bhagavatÄ• ``siyÄ• ca tassa b
cÄ«varena vippavasitabbaâ€™â€™ nti (Vin III 653) vuttamatthaá¹ƒ dassetumÄ• ha __ ``pac
sammutiâ€™â€™ _nti. __paccaye sati tÄ• dise_ti ``siyÄ• paccayo, siyÄ• karaá¹‡Ä«yaâ€™
vacanato tÄ• dise kicce satÄ«ti attho. __chÄ• rattaparama_nti cha rattiyo paramÄ• yassa v
chÄ• rattaparamaá¹ƒ, kiriyÄ• visesanaá¹ƒ, chÄ• rattaparamaá¹ƒ vÄ• sakammaá¹ƒ kÄ• tabb
vasitabba_nti gÄ• me nikkhittena tena cÄ«varena vinÄ• tamhÄ• Ä• vÄ• sÄ• aÃ±Ã±attha v
367/ pÄ• kaá¹-aá¹ƒ kÄ• tuá¹ƒ vakkhati ``aÃ±Ã±attheva vasantassa, chÄ• rattaparamaá¹ƒ m

__tato_ti chÄ• rattato. __uttari vasato_ti sattamaá¹ƒ aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• vasanta
yathÄ• ha \Ne I 276/ ``tato ce uttari vippavaseyyÄ• ti sattame aruá¹‡uggamane nissaggiyaâ
654). __doso_ti nissaggiyapÄ• cittiyaá¹ƒ. __ ``vinÄ• saá¹…ghassa sammutiâ€™â€™ _nti i
udositasikkhÄ• pade anupaÃ±Ã±attiá¹ƒ katvÄ• kosambiyaá¹ƒ gilÄ• nabhikkhuno ``anujÄ• n
bhikkhuno ticÄ«varena avippavÄ• sasammutiá¹ƒ dÄ• tuâ€™â€™ nti (Vin III 473) anuÃ±Ã±Ä
saá¹…ghena Ã±attidutiyÄ• ya kammavÄ• cÄ• ya purimameva yÄ• avippavÄ• sasammuti di
hoti. tena laddhasammutikena yÄ• va rogo vÅ«pasammati, tÄ• va cirampi tena cÄ«varena v
vaá¹-á¹-atÄ«ti adhippÄ• yo. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``aÃ±Ã±atra bhikkhusamm
udositasikkhÄ• pade kosambakasammuti anuÃ±Ã±Ä• tÄ• , tassÄ• sammutiyÄ• aÃ±Ã±atra
chÄ• rattÄ• tirekampi vippavasituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 653-654).

872-3__._ cÄ«varanikkhepaá¹ƒ dassetumÄ• ha __ ``kattikeyeva ... pe ... pakÄ• sitoâ€™â€™
mÄ• sasmi_nti catunnaá¹ƒ vassÄ• nÄ• naá¹ƒ mÄ• sÄ• naá¹ƒ pacchime kattikamÄ• seyeva
pavÄ• rito_ti dutiyamaá¹…gaá¹ƒ, idha paá¹-hamÄ• ya vassÅ«panÄ• yikÄ• ya vassaá¹ƒ upa
mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• ritoti vuttaá¹ƒ hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``p
mahÄ• pavÄ• raá¹‡Ä• ya pavÄ• rito hotÄ«â€™â€™ ti (Sp (to Vin III) II 653-654). __pacchim
tatiyamaá¹…gaá¹ƒ. __senÄ• sane_ti etassa visesanaá¹ƒ. iha Ä• raÃ±Ã±akasenÄ• sanassa
I 368/ nÄ• ma pÄ• kÄ• rena vÄ• vatiyÄ• vÄ• parikhÄ• ya vÄ• parikkhittassa gÄ• massa
indakhÄ«lasaá¹…khÄ• tagÄ• madvÄ• rakoá¹-á¹-hakummÄ• rato vÄ• aparikkhittassa gÄ• m
parikkhepÄ• rahaá¹-á¹-hÄ• nasaá¹…khÄ• te pariyantagehassa upacÄ• re á¹-hitassa thÄ• m
balappamÄ• á¹‡ena vissaá¹-á¹-haleá¸• á¸• upÄ• tadvayato vÄ• paá¹-á¹-hÄ• ya parikkhittas
saparikkhepaá¹ƒ vÄ• aparikkhittassa vihÄ• rassa yassaá¹ƒ disÄ• yaá¹ƒ gÄ• mo hoti, tattha
gÄ• mapariyantasenÄ• sanaá¹ƒ vÄ• cetiyaá¹ƒ vÄ• bodhiá¹ƒ vÄ• avadhiá¹ƒ katvÄ• vihÄ• n
vidatthigambhÄ«raá¹ƒ Ä• ropitena Ä• cariyadhanunÄ• pamitapaÃ±cadhanusatapamÄ• á¹‡a
gahetabbaá¹ƒ.

__sÄ• saá¹…kasammate_ti catutthamaá¹…gaá¹ƒ, ``iha sappaá¹-ibhayeâ€™â€™ ti seso. ``
sappaá¹-ibhayÄ• nÄ«â€™â€™ ti (Vin III 653) hi pÄ• á¸·i. idaá¹ƒ dvayampi ``senÄ• saneâ€™
Ä• rÄ• maÄ• rÄ• mÅ«pacÄ• resu corÄ• naá¹ƒ nisinnasayitaá¹-á¹-hitabhuttapÄ«taá¹-á¹-hÄ• r
Ä• saá¹…kÄ• sahite tattheva Ä• rÄ• mÄ• dÄ«su pahaá¹-amÄ• ritaviluttamanussÄ• naá¹ƒ dis
sahabhayatÄ• ya \Ne I 277/ __sappaá¹-ibhaye_ Ä• raÃ±Ã±ake senÄ• saneti attho. __vasan
ettha __eva_kÄ• ro aá¹-á¹-hÄ• nappayutto. tasmÄ• tato Ä• netvÄ• caturaá¹…gasamÄ• yog
__caturaá¹…gasamÄ• yoge evÄ• _ti yathÄ• vuttÄ• naá¹ƒ catunnaá¹ƒ aá¹…gÄ• naá¹ƒ samÄ
__eva_kÄ• rena tassa aá¹…gassa abhÄ• ve alabbhamÄ• nataá¹ƒ dÄ«peti. __pakÄ• sito_ti
aá¹…gasampattÄ«â€™â€™ tiÄ• dikÄ• ya (Sp (to Vin III) II 653-654) __aá¹-á¹-hakathÄ• ya_

<874> __taá¹ƒ_ cÄ«varaá¹ƒ. __mÄ• sameka_nti vassÄ• nassa pacchimamÄ• sasaá¹…khÄ
sace purimabaddhÄ• ya avippavÄ• sasÄ«mÄ• ya \Be I 369/ anto hoti, tattha mÄ• sato atirek
vaá¹-á¹-atÄ«ti (Vjb pÄ• rÄ• jika 653 atthato samÄ• naá¹ƒ) __vajirabuddhi_ttherena vuttaá¹ƒ.

<875> __aÃ±Ã±atthevÄ• _ti yassa Ä• raÃ±Ã±akasenÄ• sanassa gocaragÄ• me cÄ«varaá¹
Ä• raÃ±Ã±akasenÄ• sanato bahi eva. __ayaá¹ƒ adhippÄ• yo_ti ``yaá¹ƒ gÄ• maâ€™â€™ nti
paá¹-ipÄ• ditatthadvayasaá¹…khÄ• to adhippÄ• yo. __assÄ• _ti sÄ• saá¹…kasikkhÄ• padas
``cÄ«varena vinÄ• kattikamÄ• se araÃ±Ã±e vaseyyÄ• â€™â€™ ti anuÃ±Ã±Ä• tattÄ• ``chÄ
tena cÄ«varena vippavasitabbaâ€™â€™ nti (Vin III 653) iminÄ• gocaragÄ• me taá¹ƒ á¹-hap
Ä• raÃ±Ã±akÄ• vÄ• se vasitvÄ• kenaci karaá¹‡Ä«yena tato Ä• vÄ• sato gantvÄ• bahi vasa
viÃ±Ã±Ä• yamÄ• nattÄ• yevÄ• ha __ ``paá¹-icchanno pakÄ• sitoâ€™â€™ _ti.

<876> ``sace gocaragÄ• mato puratthimÄ• ya disÄ• ya senÄ• sanaá¹ƒ, ayaÃ±ca pacchima
tiÄ• dinÄ• (Sp (to Vin III) II 656) __aá¹-á¹-hakathÄ• yaá¹ƒ_ kathitaniyÄ• mena vinicchayaá¹
``senÄ• sanamathÄ• gantvÄ• â€™â€™ _tiÄ• di. __senÄ• sana_nti attanÄ• nivutthaá¹ƒ Ä•
__Ä• gantvÄ• _ti bahi gataá¹-á¹-hÄ• nato Ä• gantvÄ• . gocaragÄ• me cÄ«varaá¹ƒ nikkhipitv
disÄ• ya Ä• raÃ±Ã±akasenÄ• sane viharato vihÄ• rÄ• nikkhamma tato gocaragÄ• mato pa
dÅ«raá¹-á¹-hÄ• naá¹ƒ gatassa Ä• gataá¹-á¹-hÄ• nato taá¹ƒ senÄ• sanaá¹ƒ Ä• gantvÄ• vidÅ
uá¹-á¹-hÄ• petuá¹ƒ asakkontassa bhikkhuno kiá¹ƒ vihitanti ayamettha yojanÄ• .

<877> __gÄ• masÄ«mampi_ \Be I 370/ __vÄ• gantvÄ• _ti yattha cÄ«varaá¹ƒ nikkhittaá¹ƒ, t
purÄ• ruá¹‡Ä• yeva Ä• gantvÄ• . __yattha katthacÄ«_ti (Sp (to Vin III) II 656)
sabhÄ• devÄ• layadvÄ• rakoá¹-á¹-hakÄ• dÄ«su yattha katthaci kappiyaá¹-á¹-hÄ• ne \Ne I 2
katthacÄ«â€™â€™ ti sÄ• maÃ±Ã±ena vuttattÄ• tassÄ• gÄ• masÄ«mÄ• ya anto Ä• raÃ±Ã
dÅ«raá¹-á¹-hÄ• naá¹ƒ laddhaá¹ƒ ce, aá¹…gabhedaá¹ƒ akatvÄ• tattha aruá¹‡aá¹ƒ uá¹-á¹-hÄ
vijjamÄ• nepi Ä• pattiá¹ƒ anÄ• pajjituá¹ƒ antogÄ• mepi aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petvÄ• cÄ«va
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``gÄ• masÄ«mampi okkamitvÄ• sabhÄ• yaá¹ƒ vÄ• ya
cÄ«varappavattiá¹ƒ Ã±atvÄ• pakkamituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin III) II 656).

<878> __evaÃ±cÄ• pi asakkonto_ti aá¹…gabhedaá¹ƒ akatvÄ• , katvÄ• vÄ• antogÄ• masÄ
uá¹-á¹-hÄ• petumpi gantuá¹ƒ asakkonto. __Ã±atvÄ• _ti attano cÄ«varassa á¹-hapitaá¹-á¹-hÄ
__tatthevÄ• _ti ettha ``á¹-hitoâ€™â€™ ti labbhati. __khippa_nti sÄ«ghaá¹ƒ, purÄ• ruá¹‡Ä• t
atireke á¹-hÄ• neti yojanÄ• , yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``atirekacÄ«varaá¹-á¹-hÄ•
(Sp (to Vin III) II 656), ``atirekacÄ«varaá¹-á¹-hÄ• ne tiá¹-á¹-hatÄ«â€™â€™ ti cintetvÄ• ti atth

<879> __vissajjetÄ«_ti sattamaaruá¹‡uá¹-á¹-hÄ• nato puretarameva aÃ±Ã±assa deti. upari

<880> __sÄ• saá¹…kasammate_ evaá¹ƒnÄ• make sikkhÄ• pade samuá¹-á¹-hÄ• nÄ• dayo
iti munindena __matÄ• _ anumatÄ• anuÃ±Ã±Ä• tÄ• ti yojanÄ• .

sÄ• saá¹…kakathÄ• vaá¹‡á¹‡anÄ• .

<881> __jÄ• na_nti ``saá¹…ghassa demÄ• â€™â€™ ti vacanena pariá¹‡Ä• mitabhÄ• vaá¹
jÄ• nanto. yathÄ• ha __padabhÄ• jane_ \Be I 371/ ``sÄ• maá¹ƒ vÄ• jÄ• nÄ• tÄ«â€™â€™ ti
__pariá¹‡ata_nti ettha __padabhÄ• jane_ ``pariá¹‡ataá¹ƒ nÄ• ma `dassÄ• ma karissÄ• mÄ•
hotÄ«â€™â€™ ti vuttaniyÄ• mena saá¹…ghassa pariá¹‡atanti attho. __lÄ• bha_nti labhitab
kiÃ±ci. yathÄ• ha ``lÄ• bho nÄ• ma cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhe
cuá¹‡á¹‡apiá¹‡á¸• opi dantakaá¹-á¹-hampi dasikasuttampÄ«â€™â€™ ti. __attano pariá¹‡Ä•
saá¹…ghassa dÄ• yakÄ• , bahÅ« saá¹…ghassa bhattÄ• , mayaá¹ƒ tumhe nissÄ• ya tumhe
tumhe ce amhÄ• kaá¹ƒ na dassatha, atha ko carahi amhÄ• kaá¹ƒ dassati. dethÄ• vuso amh
cÄ«varÄ• nÄ«â€™â€™ ti (Vin III 657) pÄ• á¸·iyÄ• \Ne I 279/ Ä• gatanayena attano pariá¹‡Ä
__tassa nissaggiya_nti ettha ``payoge dukkaá¹-aá¹ƒ, paá¹-ilÄ• bhenÄ• â€™â€™ ti seso. __
pariá¹‡ate pariá¹‡atasaÃ±Ã±iá¹ƒ sandhÄ• ya vuttaá¹ƒ. vematikassa pana dukkaá¹-aá¹ƒ hoti
vematiko attano pariá¹‡Ä• meti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti. apariá¹‡atasaÃ±Ã±ino
``pariá¹‡ate apariá¹‡atasaÃ±Ã±Ä« attano pariá¹‡Ä• meti, anÄ• pattÄ«â€™â€™ ti.

<882> __ ``aÃ±Ã±assa dehÄ«â€™â€™ ti sace pariá¹‡Ä• metÄ«_ti tathÄ• saá¹…ghassa p
``aÃ±Ã±assa dehÄ«â€™â€™ ti yadi pariá¹‡Ä• meti. __suddhikaá¹ƒ pÄ• cittiya_nti nissajjital
kevalaá¹ƒ pÄ• cittiyamattanti attho. __suddhacittenÄ• _ti savÄ• sanÄ• navasesakilesappah
bhagavatÄ• . __pÄ• cittiyamudÄ«rita_nti pÄ• cittiyesu aá¹-á¹-hamassa __sahadhammikavag
bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• meyya, p
490) desitaá¹ƒ.

<883> __ekaá¹ƒ_ \Be I 372/ __cÄ«vara_nti saá¹…ghassa pariá¹‡atacÄ«varato ekaá¹ƒ cÄ«
vÄ• _ti ettha __vÄ• _-saddo paccayantaravikappattho. __vÄ• panÄ• _ti ettha __vÄ• _-sado
cÄ«varaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• paccayaá¹ƒ parassa, ekaá¹ƒ pana attano vÄ• pariá¹‡Ä• n

__saddhi_nti ekato, ekakkhaá¹‡eti vuttaá¹ƒ hoti. dve pÄ• cittiyo saddhiá¹ƒ siyunti yojanÄ• , a
pariá¹‡Ä• manena suddhapÄ• cittiyaÃ±ca attano pariá¹‡Ä• manena nissaggiyapÄ• cittiyaÃ±
ekakkhaá¹‡e hontÄ«ti attho.

<884> pariá¹‡Ä• metvÄ• á¹-hapite vinicchayaá¹ƒ dassetvÄ• pariccajitvÄ• dinne vinicchay
``saá¹…ghassÄ• â€™â€™ _tiÄ• di. __ ``parÄ• jayoâ€™â€™ _ti idaá¹ƒ pÄ• dappahonakaá¹
yathÄ• vatthuvasena pana dukkaá¹-athullaccayÄ• pi vattabbÄ• .

<885> aÃ±Ã±assa cetiyassa __poá¹‡aá¹ƒ_ pariá¹‡ataá¹ƒ aÃ±Ã±assa cetiyassa vÄ• saá¹…
pana pariá¹‡Ä• meyyÄ• ti yojanÄ• . __saá¹…ghassa puggalassÄ• _ti padadvayepi evameva
``saá¹…ghassa pariá¹‡ataá¹ƒ aÃ±Ã±asaá¹…ghassa vÄ• cetiyassa vÄ• puggalassa vÄ• pa
Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• di (Vin IV 492). aÃ±Ã±assa puggalassa poá¹‡aá¹ƒ aÃ
pariá¹‡Ä• meyyÄ• ti.

<886> imassa sabbasattavisayataá¹ƒ dassetumÄ• ha __ ``yo panÄ• â€™â€™ _tiÄ• di.

<887> __idaá¹ƒ_ pariá¹‡atasikkhÄ• padaá¹ƒ. __tisamuá¹-á¹-hÄ• na_nti
kÄ• yacittavÄ• cÄ• cittakÄ• yavÄ• cÄ• cittasaá¹…khÄ• tehi tÄ«hi sacittakasamuá¹-á¹-hÄ• ne
tisamuá¹-á¹-hÄ• naá¹ƒ. pariá¹‡Ä• manapaccayÄ• Ä• pajjitabbato __kriyaá¹ƒ_. saá¹…ghÄ• c
pariá¹‡atantisaÃ±Ã±Ä• ya abhÄ• vena \Be I 373/ vimuccanato __saÃ±Ã±Ä• vimokkhaá¹ƒ_.
kÄ• yaviÃ±Ã±attivacÄ«viÃ±Ã±attÄ«hi pariá¹‡Ä• metabbato __kÄ• yakammaá¹ƒ vacÄ«kamm

pariá¹‡atakathÄ• vaá¹‡á¹‡anÄ• .

pattavaggo tatiyo.

<888> ye imaá¹ƒ vinicchayaá¹ƒ taranti, te paÃ±Ã±attimahÄ• samuddaá¹ƒ tarantÄ«ti yojanÄ
paÃ±Ã±attisaá¹…khÄ• taá¹ƒ vinayapiá¹-akameva mahÄ• samuddo viyÄ• ti __paÃ±Ã±attima
samudÄ• yaá¹ƒ dassetvÄ• tadavayave dassetumÄ• ha __ ``nekÄ• â€™â€™ _tiÄ• di. nekÄ
senÄ• sanavattÄ• dÄ«ni khandhakÄ• gatÄ• ni uggÄ• uttuá¹…gÄ• taraá¹…gamÄ• lÄ• mah
nÄ• nappakÄ• rakhandhakavattasaá¹…khÄ• tamahÄ• taraá¹…gaparamparÄ• ya sajjitanti a
pÄ• timokkhasaá¹ƒvarÄ• dikameva anto velÄ• valayo yassa so __sÄ«lanto, _ taá¹ƒ,
pÄ• timokkhasaá¹ƒvarasÄ«lÄ• dicatupÄ• risuddhisÄ«lameva paá¹-ipÄ• detabbatÄ• ya antaá
Ä• pattiyo sattÄ• pattikkhandhÄ• , sÄ«lÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattiyo ca gÄ• hakÄ• m
viggaho, sÄ«lÄ• cÄ• rÄ• jÄ«vadiá¹-á¹-hisampattisaá¹…khÄ• tamudusattanÄ• sakaÄ• pattivi
tamÄ• taá¹…gamakarÄ• dicaá¹‡á¸• asattavantanti attho. evaá¹ƒ ayaá¹ƒ gÄ• thÄ• samudÄ•
rÅ«pakÄ• laá¹…kÄ• rena viracitÄ• ti daá¹-á¹-habbÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

nissaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakathÄ• vaá¹‡á¹‡anÄ•

<889> evaá¹ƒ \Ne I 281/ nÄ• tivitthÄ• rasaá¹…khepato nissaggiyavinicchayaá¹ƒ dassetvÄ• niddiá¹-á¹-hassa pÄ• cittiyakaá¹‡á¸• assa vinicchayaá¹ƒ \Be I 374/ dassetuá¹ƒ __ ``sampajÄ _tiÄ• di Ä• raddhaá¹ƒ. __sampajÄ• namusÄ• vÄ• de_ti attano vacanassa musÄ• bhÄ• vaá¹ ``diá¹-á¹-haâ€™â€™ ntiÄ• dinÄ• nayena musÄ• vÄ• de sampajÄ• nantassa musÄ• bhaá¹‡ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``jÄ• nitvÄ• jÄ• nantassa ca musÄ• bhaá¹‡aneâ€™â€™ ti (Sp (t ``musÄ• vÄ• deâ€™â€™ ti hi nimittatthe bhummaá¹ƒ, musÄ• vÄ• danimittanti attho.

davÄ• bhaá¹‡antassÄ• ti yojanÄ• . anupaparikkhitvÄ• vegena diá¹-á¹-hampi ``adiá¹-á¹-haâ vadantassÄ• ti attho. yathÄ• ha ``davÄ• bhaá¹‡ati nÄ• ma sahasÄ• bhaá¹‡atÄ«â€™â€™ t padabhÄ• janÄ«__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sahasÄ• bhaá¹‡atÄ«ti avÄ«maá¹ƒsitvÄ• anup diá¹-á¹-hampi `adiá¹-á¹-haá¹ƒ meâ€™ ti bhaá¹‡atÄ«â€™â€™ ti (Sp (to Vin IV) 11). __ravÄ• ``cÄ«varaâ€™â€™ nti vattukÄ• massa ``cÄ«raâ€™â€™ nti vacanaá¹ƒ viya mandattÄ• mor bhaá¹‡issÄ• mÄ«â€™â€™ ti aÃ±Ã±aá¹ƒ bhaá¹‡antassa. yathÄ• ha ``ravÄ• bhaá¹‡ati nÄ• ti aÃ±Ã±aá¹ƒ bhaá¹‡atÄ«â€™â€™ ti.

<890> __aÃ±Ã±atthÄ• _ti catutthapÄ• rÄ• jikÄ• dÄ«su. attanÄ• aladdhaá¹ƒ uttarimanussa mayÄ• â€™â€™ ti musÄ• yassa bhaá¹‡ati, tena taá¹…khaá¹‡ameva sutvÄ• tadatthe Ã±Ä kÄ• lantarena Ã±Ä• te ca pariyÄ• yavacane ca Ã±Ä• te thullaccayassa, pariyÄ• yavacane a duá¹-á¹-hadosasikkhÄ• pade pÄ• rÄ• jikaá¹ƒ anÄ• pannassa ``Ä• pannoâ€™â€™ ti musÄ• omasavÄ• dasikkhÄ• pade dubbhÄ• sitassa ca vuttattÄ• Ä• ha __ ``musÄ• vÄ• dassa kÄ• _ti. imÄ• ya pÄ• cittiyÄ• saddhiá¹ƒ cha Ä• pattikkhandhÄ• honti.

sampajÄ• namusÄ• vÄ• dakathÄ• vaá¹‡á¹‡anÄ• .

891-3__._ vuttesu \Be I 375/ jÄ• tiÄ• dÄ«su dasasu akkosavatthÅ«sÅ«ti yojanÄ• , __padabh jÄ• tinÄ• magottakammasippaÄ• bÄ• dhaliá¹…gakilesaÄ• pattiakkosÄ• naá¹ƒ vasena dasas 282/. tesu kilesaá¹ƒ vinÄ• sabbete hÄ«nukkaá¹-á¹-havasena dvippakÄ• rÄ• honti. yathÄ• h nÄ• ma dve jÄ• tiyo hÄ«nÄ• ca jÄ• ti ukkaá¹-á¹-hÄ• ca jÄ• tÄ«â€™â€™ tiÄ• di.

tattha caá¹‡á¸• Ä• lÄ• dijÄ• ti hÄ«nÄ• , khattiyabrÄ• hmaá¹‡ajÄ• tiyo ukkaá¹-á¹-hÄ• . nÄ• m

avakaá¹‡á¹‡akajavakaá¹‡á¹‡akÄ• dinÄ• mÄ• ni dÄ• sanÄ• mattÄ• hÄ«nÄ• ni, buddharakk
kosiyÄ• digottaá¹ƒ hÄ«naá¹ƒ, gotamÄ• digottaá¹ƒ ukkaá¹-á¹-haá¹ƒ. kammesu vaá¸• á¸• hak
hÄ«nÄ• ni, kasivÄ• á¹‡ijjÄ• gorakkhakammÄ• ni ukkaá¹-á¹-hÄ• ni. sippesu naá¸·akÄ• rakum
muddÄ• gaá¹‡anÄ• disippaá¹ƒ ukkaá¹-á¹-haá¹ƒ. Ä• bÄ• dhesu sabbepi Ä• bÄ• dhÄ• hÄ«nÄ
pÄ«á¸·Ä• janakattÄ• bhÄ• vÄ• ukkaá¹-á¹-ho. liá¹…gesu atidÄ«ghatÄ• dayo hÄ«nÄ• , nÄ• ti
sabbepi kilesÄ• hÄ«nÄ• . sabbÄ• pattiyopi hÄ«nÄ• , apica sotÄ• pattisamÄ• patti ukkaá¹-á¹
``oá¹-á¹-hosi meá¹‡á¸• osi goá¹‡osÄ«â€™â€™ tiÄ• diko hÄ«no, ``paá¹‡á¸• itosi byattosÄ«â
ukkaá¹-á¹-ho.

__aÃ±Ã±atraÃ±Ã±Ä• padesenÄ• _ti pariyÄ• yakathanena vinÄ• . __omasantassÄ• _ti vaca
__sambuddhena pakÄ• sitÄ• _ti ``caá¹‡á¸• Ä• losi venosi nesÄ• dosi rathakÄ• rosi pukkuso
vÄ• cÄ• ya vÄ• cÄ• ya pÄ• cittiyassÄ• â€™â€™ ti sÄ• maá¹ƒ sabbadhammÄ• vabodhato ``
bhagavatÄ• desitÄ• .

<894> __tehevÄ• _ti \Be I 376/ jÄ• tiÄ• dÄ«hi akkosavatthÅ«heva. aÃ±Ã±Ä• padesena bhÅ
Ä• pannameva vÄ• anupasampannaá¹ƒ akkosantassa dukkaá¹-aá¹ƒ sambuddhena pakÄ•
bhÅ«tÄ• bhÅ«tapadÄ• ni __tehÄ«_ti apekkhitvÄ• bahuvacanantÄ• ni yojetabbÄ• ni. etena
tiÄ• didutiyavÄ• ratthaá¹ƒ (Vin IV 26) dassentena dukkaá¹-asÄ• dhanatthena tadekakÄ• riya
__yenÅ«navÄ• raÃ±ca_ catutthaá¹ƒ __na maya_ntiÄ• divÄ• raÃ±ca saá¹…gahitanti daá¹-á¹
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``santi idhekacceâ€™ ti vÄ• re pana pariharitvÄ• vuttabhÄ• vena
__ `yenÅ«na ... pe ... na mayaâ€™ _nti vÄ• resupÄ«â€™â€™ ti (Sp (to Vin IV) 26).

__pÄ• á¸·imuttapadehipÄ«_ti etthÄ• pi tatheva ``bhÅ«tena vÄ• â€™â€™ tiÄ• dÄ«ni padÄ•
``corosi, gaá¹‡á¹-hibhedakosÄ«â€™â€™ tiÄ• di __pÄ• á¸·imuttapadaá¹ƒ_ nÄ• ma. __sabba
vÄ• resu, pÄ• á¸·imuttapadesu \Ne I 283/ ca. vuttaÃ±hi ``anupasampanne pana catÅ«supi v
`corosi, gaá¹‡á¹-hibhedakosÄ«â€™ tiÄ• divacanehi pana upasampannepi anupasampanne
dukkaá¹-amevÄ• â€™â€™ ti (Sp (to Vin IV) 26). __ ``anupasampannaâ€™â€™ _nti iminÄ•
á¹-hapetvÄ• bhikkhuá¹ƒ bhikkhuniÄ• dayo sabbe sattÄ• anupasampannaá¹-á¹-hÄ• ne á¹-h
26) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttÄ• anupasampannÄ• saá¹…gahitÄ• . tenevetthÄ• pi vak
``paviá¹-á¹-hÄ• nupasampannaá¹-á¹-hÄ• ne idha ca bhikkhunÄ«â€™â€™ ti.

<895> __davakamyatÄ• _ti ettha ``paá¹-isaá¹…khÄ• yonisoâ€™â€™ tiÄ• dÄ«su (MN I 22,
Nidd I 206; Vibh 518) viya ya-kÄ• ralopo. __sabbatthÄ• _ti sabbesu vuttapÄ• cittiyavatthÅ«s
dukkaá¹-avatthÅ«su cÄ• ti sabbattheva. __dubbhÄ• sitamudÄ«rita_nti ``caá¹‡á¸• Ä• losi ... p
bhaá¹‡ati, Ä• patti \Be I 377/ vÄ• cÄ• ya vÄ• cÄ• ya dubbhÄ• sitassÄ• â€™â€™ ti (Vin IV 3
parammukhÄ• pana pÄ• cittiyavatthÅ«hi ca dukkaá¹-avatthÅ«hi ca akkosane dukkaá¹-amev
parammukhÄ• vadantassÄ• pi dubbhÄ• sitamevÄ• ti Ä• cariyÄ• vadanti.

896-7__._ atthaá¹ƒ purakkhatvÄ• vadato bhikkhussa anÄ• pattÄ«ti yojanÄ• . __dhammo_ n
``caá¹‡á¸• Ä• losÄ«â€™â€™ tiÄ• dipÄ• á¸·iyeva. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pÄ
dhammapurekkhÄ• roâ€™â€™ ti (Sp (to Vin IV) 35). __anusÄ• sanÄ«_ nÄ• ma ``idÄ• nipi c
pÄ• padhammaá¹ƒ akÄ• si, mÄ• tamo tamaparÄ• yano ahosÄ«â€™â€™ tiÄ• dinÄ• (Sp (to
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttasarÅ«pÄ• yeva anusÄ• sanÄ«purekkhatÄ• ya á¹-hatvÄ• va
lahuparivattitabhÄ• vato antarÄ• kodhe uppannepi anÄ• patti.

__etthÄ• _ti imasmiá¹ƒ omasavÄ• dasikkhÄ• pade. paá¹-ighasampayuttacitteneva Ä• pajjita
mÄ• nasikadukkhavedanÄ• va hoti.

omasavÄ• dakathÄ• vaá¹‡á¹‡anÄ• .

<898> duvidhÄ• kÄ• rato bhikkhupesuÃ±Ã±e Ä• patti siyÄ• ti yojanÄ• . pisatÄ«ti __pisuá¹‡á
samagge satte avayavabhÅ«te vagge bhinne karotÄ«ti attho. pisuá¹‡Ä• eva __pesuÃ±Ã±aá
samannÄ• gato puggalo sahacariyanayena __pisuá¹‡o, _ tassa kammaá¹ƒ __pesuÃ±Ã±aá¹
pesuÃ±Ã±aá¹ƒ bhikkhupesuÃ±Ã±aá¹ƒ, tasmiá¹ƒ __bhikkhupesuÃ±Ã±e. padabhÄ• jane_ ``u
sutvÄ• upasampannassa pesuÃ±Ã±aá¹ƒ upasaá¹ƒharati `itthannÄ• mo taá¹ƒ `caá¹‡á¸• Ä• l
bhaá¹‡atÄ«â€™ ti Ä• patti ... pe ... pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 39) vuttattÄ• sayaá¹ƒ
upasampannassa jÄ• tiÄ• dÄ«su dasasu akkosavatthÅ«su aÃ±Ã±atarena aÃ±Ã±aá¹ƒ upasa
parammukhÄ• akkosantassa sutvÄ• tassa santikaá¹ƒ gantvÄ• vakkhamÄ• nasarÅ«pesu a
piyakÄ• matÄ• bhedÄ• dhippÄ• yasaá¹…khÄ• tesu dvÄ«su kÄ• raá¹‡esu aÃ±Ã±atarakÄ• ra
evaá¹ƒ vadatÄ«â€™â€™ ti pesuÃ±Ã±aá¹ƒ harati, tassa pesuÃ±Ã±akathananimittaá¹ƒ pÄ• c

__duvidhÄ• kÄ• rato_ti ettha __Ä• kÄ• ra_-saddo kÄ• raá¹‡apariyÄ• yo. yathÄ• ha __aá¹-á
``dvÄ«hÄ• kÄ• rehÄ«ti dvÄ«hi kÄ• raá¹‡ehÄ«â€™â€™ ti (Sp (to Vin IV) 38). ettha __kÄ• ra
adhippÄ• yaviseso. taá¹ƒ kÄ• raá¹‡aá¹ƒ adhippÄ• yamukhena dassetumÄ• ha __ ``attanoâ
piyakÄ• massÄ• _ti attano piyabhÄ• vakÄ• massa pesuÃ±Ã±aá¹ƒ bhaá¹‡antassa, attano piy
attho, tÄ• disena adhippÄ• yenÄ• ti vuttaá¹ƒ hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``eva
bhavissÄ• mÄ«â€™â€™ ti attano piyabhÄ• vaá¹ƒ patthayamÄ• nassÄ• â€™â€™ ti (Sp (to
vÄ• _ti akkosakassa ca attano pesuÃ±Ã±avacanaá¹ƒ suá¹‡antassa cÄ• ti ubhinnaá¹ƒ bheda
bhedÄ• dhippÄ• yenÄ• ti vuttaá¹ƒ hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``parassa pare
icchantassÄ• â€™â€™ ti (Sp (to Vin IV) 38).

<899> pariyÄ• yanayena akkosantassa vacanassa ... pe ... dukkaá¹-anti yojanÄ• , pariyÄ• y
parassa santikaá¹ƒ gantvÄ• vadantassa bhikkhuno dukkaá¹-aá¹ƒ hotÄ«ti attho. yathÄ• ha `
idhekacce caá¹‡á¸• Ä• lÄ• ... pe ... bhaá¹‡ati, na so aÃ±Ã±aá¹ƒ bhaá¹‡ati, taá¹ƒyeva bhaá¹
vÄ• cÄ• ya vÄ• cÄ• ya dukkaá¹-assÄ• â€™â€™ tiÄ• di (Vin IV 41). pÄ• á¸·imuttanayena ak
dukkaá¹-anti yojanÄ• . ettha ``corosi, gaá¹‡á¹-hibhedakosÄ«â€™â€™ tiÄ• dinÄ• dassito __

<900> anupasampannassa \Be I 379/ akkosaá¹ƒ upasampannaá¹ƒ haratopi ca tathÄ• dukk
__ca_-saddena \Ne I 285/ upasampannassa akkosaá¹ƒ anupasampannaá¹ƒ haratopi ca, an
anupasampannaá¹ƒ haratopi ca tathÄ• dukkaá¹-anti vikappadvayaÃ±ca samuccinoti. ``idhÄ
katvÄ• sabbe anupasampannÄ• nÄ• mÄ• â€™â€™ ti (Sp (to Vin IV) 38) __aá¹-á¹-hakathÄ
``bhikkhunÄ«â€™â€™ _ti upalakkhaá¹‡aá¹ƒ.

<901> __na ceva piyakÄ• massÄ• _ti piyabhÄ• vaá¹ƒ akÄ• mayantassa ca. __na bhedatth
anicchantassa ca. __pÄ• pÄ• naá¹ƒ garahatthÄ• yÄ• _ti ettha ``kevalaâ€™â€™ nti seso. ya
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ekaá¹ƒ akkosantaá¹ƒ, ekaÃ±ca khamantaá¹ƒ disvÄ• `aho nillaj
Ä• yasmantaá¹ƒ puna vattabbaá¹ƒ maÃ±Ã±issatÄ«â€™ ti evaá¹ƒ kevalaá¹ƒ pÄ• pagarahitÄ
anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 38).

pesuÃ±Ã±akathÄ• vaá¹‡á¹‡anÄ• .

<903> __aÃ±Ã±enÄ• _ti sÄ• maá¹‡erÄ• dinÄ• . ``yaÃ±ca padaá¹ƒ yaÃ±ca anupadaá¹ƒ yaÃ
anubyaÃ±janaá¹ƒ, sabbametaá¹ƒ padaso nÄ• mÄ• â€™â€™ ti (Vin IV 46) __padabhÄ• jane
samudÄ• yopacÄ• ravasena __ ``piá¹-akattayaâ€™â€™ _nti tadekadesapadÄ• di eva vutto
padÄ• disarÅ«paá¹ƒ __aá¹-á¹-hakathÄ• ya_ veditabbaá¹ƒ. vuttaÃ±hi tattha ``padanti eko gÄ
anupadanti dutiyo pÄ• do. anvakkharanti ekekamakkharaá¹ƒ. anubyaÃ±jananti purimabyaÃ
pacchÄ• byaÃ±janaâ€™â€™ nti (Sp (to Vin IV) 45). idaá¹ƒ gÄ• thÄ• mayadesanaá¹ƒ sandh
vÄ• ekamakkharaá¹ƒ \Be I 380/ anvakkharaá¹ƒ, akkharasamÅ«ho anubyaÃ±janaá¹ƒ, akkha
padaá¹ƒ, paá¹-hamapadaá¹ƒ padameva, dutiyaá¹ƒ anupadanti evamettha nÄ• nÄ• karaá¹‡a
(to Vin IV) 45) vuttaá¹ƒ. idaá¹ƒ cuá¹‡á¹‡iyadesanaá¹ƒ sandhÄ• ya vuttaá¹ƒ.

__dhamma_nti buddhabhÄ• sitÄ• dipÄ• á¸·idhammaá¹ƒ. __paá¹-isambhidÄ• ya_Ã±hi dham
vuttÄ• . __dhammapaÃ±cakaá¹ƒ_ nÄ• ma phalanibbattako hetu, ariyamaggo, bhÄ• sitaá¹ƒ,
dhammasaÃ±Ã±itÄ• ti niddiá¹-á¹-haá¹ƒ. ettha hi __bhÄ• sita_nti pÄ• á¸·i vuttÄ• . aá¹-á¹-haka
saá¹…gahaá¹ƒ gacchati. so ca pubbe magadhabhÄ• sÄ• ya á¹-hito saá¹…gÄ«tittayÄ• ruá¸·h

__ ``saha bhaá¹‡antassa pÄ• cittiyaá¹ƒ siyÄ• â€™â€™ _ti iminÄ• ``ekato paá¹-á¹-hapetvÄ
tiÄ• dinÄ• \Ne I 286/ (Vin IV 46) __padabhÄ• janÄ• _gatanayena anupasampannena saddh
uccÄ• raá¹‡avasena padaá¹ƒ vÄ• anupadaá¹ƒ vÄ• anvakkharaá¹ƒ vÄ• anubyaÃ±janaá¹ƒ
padÄ• digaá¹‡anÄ• vasena pÄ• cittiyanti vuttaá¹ƒ hoti.

<904> __saá¹…gÄ«tiá¹ƒ anÄ• ruá¸·hesu_ dhammesu __rÄ• jovÄ• dÄ• dayo_ suttantÄ• Ä•
mahÄ• paccariyÄ• disu vuttÄ• ti yojanÄ• . __rÄ• jovÄ• do_ nÄ• ma eko suttanto. __Ä• di_-s
tikkhindriyÄ• disuttantÄ• gahitÄ• .

<905> bhikkhusmimpi bhikkhuniyÄ• pi ca anupasampannasaÃ±Ã±ino, vimatissa vÄ• bhikk
dukkaá¹-aá¹ƒ hotÄ«ti yojanÄ• .

906-7__._ __ekato uddisÄ• petÄ«_ti ekato uddesaá¹ƒ gaá¹‡hantehi anupasampannehi sadd
uddisÄ• peti. __sajjhÄ• yaá¹ƒ vÄ• karotÄ«_ti tathÄ• ekato sajjhÄ• yati.

``sace \Be I 381/ ekagÄ• thÄ• ya eko pÄ• do na Ä• gacchati, sesaá¹ƒ Ä• gacchati, ayaá¹ƒ y
nÄ• ma. esa nayo suttepi veditabbotÄ«â€™â€™ ti (Sp (to Vin IV) 48) __aá¹-á¹-hakathÄ• _v
__paguá¹‡agantha_nti ettha ``yebhuyyenÄ• â€™â€™ ti seso. __opÄ• tetÄ«_ti ``evaá¹ƒ bha
bhaá¹‡ati. __uddesa_nti uddisitabbaá¹ƒ. __tenÄ• _ti anupasampannena.

<908> yasmÄ• idaá¹ƒ padasodhammasikkhÄ• padaá¹ƒ vÄ• cato ca samuá¹-á¹-hÄ• ti, vÄ•
samuá¹-á¹-hÄ• ti, tasmÄ• idaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ padasodhammasaÃ±Ã±itanti vuttant

padasodhammakathÄ• vaá¹‡á¹‡anÄ• .

909-10__._ sabbacchannasabbaparicchanne senÄ• sane tissannaá¹ƒ pana rattÄ«naá¹ƒ __y
á¹-hapetvÄ• bhikkhuá¹ƒ aÃ±Ã±ena sace nipajjeyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• . `
paá¹-icchÄ• danasamatthaá¹ƒ idha chadanaÃ±ca paricchannaÃ±ca veditabbaâ€™â€™ nti (
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• chadanÄ• rahaá¹ƒ iá¹-á¹-hakÄ• silÄ• sudhÄ• tiá¹‡apaá
sabbaso chÄ• ditaá¹ƒ senÄ• sanaá¹ƒ \Ne I 287/ __sabbacchannaá¹ƒ_. ``bhÅ«mito paá¹-á¹-h
Ä• hacca pÄ• kÄ• rena vÄ• aÃ±Ã±ena vÄ• kenaci antamaso vatthenapi parikkhittaâ€™â€™
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• yena kenaci parikkhipitvÄ• paá¹-icchÄ• ditasenÄ• sana
__sabbaparicchannaá¹ƒ_. ``chadanaá¹ƒ anÄ• hacca sabbantimena pariyÄ• yena diyaá¸• á¸
pÄ• kÄ• rÄ• dinÄ• parikkhittÄ• pi sabbaparicchannÄ• yevÄ• â€™â€™ ti (Sp (to Vin IV) 51)
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ, taá¹ƒ ``diyaá¸• á¸• hÄ• â€™â€™ tiÄ• dinÄ• vakl

evaá¹ƒ sabbacchannasabbaparicchanne ekasmiá¹ƒ senÄ• sane yo bhikkhu upasampannat
vÄ• tirattaá¹ƒ \Be I 382/ sahaseyyaá¹ƒ kappetvÄ• catuttharattiá¹ƒ Ä• diá¹ƒ katvÄ• sabbara
sÅ«riyatthaá¹…gamato paá¹-á¹-hÄ• ya sakalarattiyaá¹ƒ paá¹-hamaá¹ƒ vÄ• pacchÄ• vÄ• a
piá¹-á¹-hiá¹ƒ pasÄ• retvÄ• sace ekasenÄ• sane seyyaá¹ƒ kappeti, tassa devasikaá¹ƒ pÄ• c
vidhÄ• naá¹ƒ ``apicettha ekÄ• vÄ• sÄ• dikampi catukkaá¹ƒ veditabbaâ€™â€™ ntiÄ• dinÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

__ ``yebhuyyena paricchanne channeâ€™â€™ _ti iminÄ• pi evameva yojetvÄ• attho vedita
bahutaraá¹ƒ á¹-hÄ• naá¹ƒ channaá¹ƒ, appaá¹ƒ acchannaá¹ƒ, samantato ca bahutaraá¹ƒ par
aparikkhittaá¹ƒ, ayaá¹ƒ yebhuyyenachannÄ• yebhuyyenaparicchannÄ• nÄ• mÄ• â€™â€™

__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena yebhuyyena channaparicchannaá¹ƒ veditabbaá¹ƒ. a
``yebhuyyena paá¹ƒsukÄ• â€™â€™ ti etassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 86)
nÄ• ma, idha pana padasodhamme ``yebhuyyena paguá¹‡aá¹ƒ ganthaâ€™â€™ nti etassa
Vin IV) 48) ``ekagÄ• thÄ• yÄ• â€™â€™ tiÄ• divivaraá¹‡e viya catÅ«su tayopi bhÄ• gÄ• yeb
veditabbaá¹ƒ.

<911> methunassa pahonakaá¹ƒ yaá¹ƒ pana vatthu paá¹-hamapÄ• rÄ• jikÄ• ya niddiá¹-á¹-
tiracchÄ• nagatenapi, __tena_ paá¹-hamapÄ• rÄ• jikavatthunÄ• puggalena saha nipajjitvÄ•
sahaseyyÄ• patti hotÄ«ti yojanÄ• .

912-3__._ ``ubho vÄ• nipajjantÄ«â€™â€™ ti vikappassa paá¹-hamagÄ• thÄ• dvayeneva at
pubbÄ• pariyavasenapi sambhavantaá¹ƒ dassetuá¹ƒ ``anupasampanneâ€™â€™ tiÄ• dinÄ•
dassitapakkhadvayaá¹ƒ nidassetumÄ• ha __ ``nipanneâ€™â€™ _tiÄ• di. __ ``uá¹-á¹-hahitv
vicchÄ• vasena gahetabbaá¹ƒ. __anupasampannagaá¹‡anÄ• yapi vÄ• _ti bahÅ«su \Be I 38
gaá¹‡anÄ• ya ca. anupasampannesu \Ne I 288/ bahÅ«su tesaá¹ƒ gaá¹‡anÄ• ya ekassa bhi
hontÄ«ti evaá¹ƒ dassanena upasampannesu bahÅ«su ekasmiá¹ƒ anupasampanne sati tesa
Ä• pajjitabbÄ• bahÅ« Ä• pattiyo ca ubhosupi bahÅ«su ekekasseva upasampannassa anup
Ä• pattiyo ca hontÄ«tipi dassitaá¹ƒ hoti.

<914> ekeneva dvÄ• rena vaá¸·aÃ±jitabbato ekÅ«pacÄ• re satagabbhepi senÄ• sane upas
vasanto attanÄ• sayanagabbhe dvÄ• raá¹ƒ pidahitvÄ• vÄ• apidahitvÄ• vÄ• catuttharattiy
uparimatale, avasesagabbhesu ca sayantehi anupasampannehi pubbe vuttaÄ• pattiniyamoy
``sace pidhÄ• yÄ• â€™â€™ _tiÄ• di. gabbhadvÄ• raá¹ƒ uttarapadalopena __ ``gabbhaâ€™
catutthadivase atthaá¹…gate sÅ«riye nipajjati, Ä• patti siyÄ• ti yojanÄ• . ``anupasampannen
pakaraá¹‡ato labbhati. __Ä• patti_ pÄ• cittiyaá¹ƒ.

<915> __diyaá¸• á¸• hahatthubbedhenÄ• _ti vaá¸• á¸• hakiratanena diyaá¸• á¸• haratanubb
niá¹-á¹-hito. __cayanaá¹ƒ_ nÄ• ma vippakatapÄ• kÄ• rotipi vadanti. iminÄ• ca Ä• á¸·indass
``dasahatthubbedhÄ• pi jagati parikkhepasaá¹…khyaá¹ƒ na gacchatÄ«â€™â€™ ti (Sp (to V
pamÄ• á¹‡anti vadanti. __jagatÄ«_ti Ä• á¸·indaá¹ƒ. __Ä• di_-saddena bhittipaá¹‡á¹‡Ä• vara

<916> __dussakuá¹-iya_nti vatthakuá¹-iyaá¹ƒ.

<917> ``sabbacchannaparicchannÄ• dippabhedato yebhuyyÄ• dippabhedatoâ€™â€™ ti __
yojetabbo. paá¹-hamena \Be I 384/ __Ä• di_-saddena
sabbacchannayebhuyyaparicchannasabbacchannaupaá¸• á¸• haparicchannasabbapariccha
sabbaparicchannaupaá¸• á¸• hacchannasaá¹…khÄ• tÄ• ni cattÄ• ri senÄ• sanÄ• ni gahitÄ•
vuttasabbacchannasabbaparicchannena saddhiá¹ƒ paÃ±ca senÄ• sanÄ• ni dassitÄ• ni hon

yebhuyyacchannayebhuyyaparicchanna yebhuyyacchannaupaá¸• á¸• haparicchanna
yebhuyyaparicchannaupaá¸• á¸• hacchannasaá¹…khÄ• tÄ• ni tÄ«á¹‡i senÄ• sanÄ• ni gahit
labbhanti. kasmÄ• vuttaá¹ƒ ``satta pÄ• cittiyÄ• nÄ«â€™â€™ ti? __mahÄ• aá¹-á¹-hakathÄ•
``mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana `sabbacchanne yebhuyyenaparicchanne pÄ• cittiyaá
upaá¸• á¸• haparicchanne pÄ• cittiyaá¹ƒ, yebhuyyenacchanne upaá¸• á¸• haparicchanne pÄ
yebhuyyenacchanne pÄ• cittiyaá¹ƒ, sabbaparicchanne upaá¸• á¸• hacchanne pÄ• cittiyaá¹ƒ
yebhuyyenaparicchanne upaá¸• á¸• hacchanne pÄ• cittiyaá¹ƒ, pÄ• á¸·iyaá¹ƒ vuttapÄ• cittiye
pÄ• cittiyÄ• nÄ«â€™ ti vuttaâ€™â€™ nti (Sp (to Vin IV) 53).

kasmÄ• pana __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``aá¹-á¹-ha pÄ• cittiyÄ• nÄ«â€™â€™ ti vatvÄ• ``
gaá¹‡anaparicchedo katoti? __nissandehe_ tÄ• va ``seyyÄ• nÄ• ma sabbacchannÄ• sabb
yebhuyyenacchannÄ• yebhuyyenaparicchannÄ• â€™ ti (Vin IV 52) __pÄ• á¸·iyaá¹ƒ_ Ä• ga
ekasmiá¹ƒ vuttapÄ• cittiyaá¹ƒ gahetvÄ• pÄ• á¸·iyaá¹ƒ vuttena pÄ• cittiyena `sattÄ• â€™ ti v
parihÄ• ro dassito. __sÄ• ratthadÄ«paniya_Ã±ca ``satta pÄ• cittiyÄ• nÄ«â€™ ti pÄ• á¸·iyaá
sÄ• maÃ±Ã±ato ekattena gahetvÄ• vuttaá¹ƒ. visuá¹ƒ pana gayhamÄ• ne sabbacchanne sa
yebhuyyenacchanne yebhuyyenaparicchanne pÄ• cittiyanti aá¹-á¹-heva pÄ• cittiyÄ• ni hontÄ
pÄ• cittiya III 53) parihÄ• ro vutto.

sabbayebhuyyaupaá¸• á¸• hapadesu channaparicchannapadehi yojitesu nava vikappÄ• sa
upaá¸• á¸• hacchannaupaá¸• á¸• haparicchannavikappe dukkaá¹-assa dassitattÄ• pÄ• rises
aá¹-á¹-hasu aá¹-á¹-ha pÄ• cittiyÄ• neva sambhavanti. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana appa
guá¹‡anÅ«pagaá¹ƒ na hotÄ«ti katvÄ• ``sattÄ• ``ti vuttanti gahetabbaá¹ƒ. __etthÄ• _ti imas

<918> ``aá¸• á¸• hacchanne aá¸• á¸• haparicchanneâ€™â€™ ti yojanÄ• . ``sabbaparicchan
yathÄ• kkamena yojanÄ• . iminÄ• __aá¹-á¹-hakathÄ• _gatesu paÃ±casu vikappesu tatiyavi
__Ä• di_-saddena sabbacchannÄ• dayo sesavikappÄ• gahitÄ• . yathÄ• ha __aá¹-á¹-hakath
cÅ«á¸·akaparicchanne dukkaá¹-aá¹ƒ, yebhuyyenacchanne cÅ«á¸·akaparicchanne dukkaá¹-a
cÅ«á¸·akacchanne dukkaá¹-aá¹ƒ, yebhuyyenaparicchanne cÅ«á¸·akacchanne dukkaá¹-aá¹ƒ
Ä• gatadukkaá¹-ena saha paÃ±ca dukkaá¹-Ä• nÄ«hi vuttaâ€™â€™ nti (Sp (to Vin IV) 53). _
Ä• gatadukkaá¹-aá¹ƒ_ nÄ• ma imissÄ• yeva gÄ• thÄ• ya Ä• dimhiyeva vuttadukkaá¹-aá¹ƒ. y
upaá¸• á¸• haparicchanne Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 53).

__cÅ«á¸·acchannÄ• _dÄ«ni cettha evaá¹ƒ veditabbÄ• ni --- yassa catÅ«su bhÄ• gesu eko
idaá¹ƒ __cÅ«á¸·akacchannaá¹ƒ_. yassa tÄ«su bhÄ• gesu dve channÄ• , eko acchanno, ida
yassa \Ne I 290/ dvÄ«su bhÄ• gesu eko channo, eko acchanno, idaá¹ƒ __upaá¸• á¸• haccha
__cÅ«á¸·aparicchannÄ• _dÄ«ni iminÄ• nayena veditabbÄ• ni. __channÄ• dÄ«hipÄ«_ti sah
__pi_-saddo samuccayattho. sabbacÅ«á¸·aparicchannachannÄ• dÄ«hi catÅ«hipi saha aá¸•
paÃ±cadhÄ• dukkaá¹-aá¹ƒ paridÄ«pitanti yojanÄ• .

<920> __sabbacchannÄ• dike_ti ettha __Ä• di_-saddena ``sabbaparicchanne sabbaacchan
yebhuyyenaaparicchanneâ€™â€™ ti (Vin IV 54) __pÄ• á¸·iyaá¹ƒ_ vuttÄ• anÄ• pattivÄ• ras
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttÄ• ``upaá¸• á¸• hacchanne cÅ«á¸·akaparicchanne, upaá¸• á¸
cÅ«á¸·akacchanne \Be I 386/, cÅ«á¸·akacchanne cÅ«á¸·akaparicchanneâ€™â€™ ti (Sp (to
anÄ• pattivÄ• rÄ• ca gahitÄ• .

<921> __nipannepÄ«_ti ettha __pi_-saddena ``bhikkhu nipanne anupasampanno nisÄ«dati
nisÄ«dantÄ«â€™â€™ ti (Vin IV 54) __pÄ• á¸·iyaá¹ƒ_ vuttapakÄ• rantare samuccinoti.

sahaseyyakathÄ• vaá¹‡á¹‡anÄ• .

<922> __api_-saddena pageva mahattariyÄ• ti dasseti. __sahaseyyaá¹ƒ pakappeyyÄ• _ti y
sabbacchannasabbaparicchannÄ• disenÄ• sanaá¹ƒ pavisitvÄ• sÅ«riyatthaá¹…gamato paá
vuttappakÄ• reneva piá¹-á¹-hippasÄ• raá¹‡alakkhaá¹‡aá¹ƒ seyyaá¹ƒ kappeyya.

923-4__._ __deviyÄ• _ti devitthiyÄ• . __tiracchÄ• nagatitthiyÄ• _ti godhÄ• dikÄ• ya. __
``methunavatthubhÅ«tÄ• yÄ• â€™â€™ _ti iminÄ• methunadhammassa avatthubhÅ«tÄ• ya
dasseti. __vatthÅ«naá¹ƒ gaá¹‡anÄ• yÄ• _ti mÄ• tugÄ• massa gaá¹‡anÄ• ya ca tÄ• saÃ±ca
__assÄ• _ti bhikkhussa. mÄ• tugÄ• mena tayo divase sahaseyyÄ• ya iminÄ• sikkhÄ• pade
catutthadivase sahaseyyÄ• ya dvÄ«hipi sikkhÄ• padehi Ä• pattiá¹ƒ Ä• pajjatÄ«ti ettha dukka
itthiyÄ• tattheva sahaseyyÄ• ya iminÄ• sikkhÄ• padena dukkaá¹-aá¹ƒ Ä• pajjitvÄ• catuttha
sahaseyyÄ• ya iminÄ• sikkhÄ• padena Ä• pajjitabbadukkaá¹-ena saha purimasikkhÄ• pade
veditabbaá¹ƒ.

dutiyasahaseyyakathÄ• vaá¹‡á¹‡anÄ• .

<926> chappaÃ±cavÄ• cÄ• hi \Be I 387/ \Ne I 291/ uddhaá¹ƒ itthiyÄ• dhammaá¹ƒ bhaá¹‡a
__itthiyÄ• _ti ``mÄ• tugÄ• mo nÄ• ma manussitthÄ«, na yakkhÄ«, na petÄ«, na tiracchÄ• na
hoti subhÄ• sitadubbhÄ• sitaá¹ƒ duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituâ€™â€™ nti __p
vuttamanussitthiyÄ• . __bhaá¹‡antassÄ• _ti vakkhamÄ• nalakkhaá¹‡aá¹ƒ dhammaá¹ƒ chah
__viÃ±Ã±uá¹ƒ purisaviggahaá¹ƒ vinÄ• _ti ``viÃ±Ã±Å« nÄ• ma purisaviggaho paá¹-ibalo hoti
duá¹-á¹-hullÄ• duá¹-á¹-hullaá¹ƒ Ä• jÄ• nituâ€™â€™ nti (Vin IV 64) __pÄ• á¸·iyaá¹ƒ_
vuttasavanÅ«pacÄ• ragatamanussapurisaá¹ƒ vinÄ• . __dhamma_nti vakkhamÄ• nappakÄ•

<927> gÄ• thÄ• mayÄ• , cuá¹‡á¹‡iyaganthamayÄ• ti duvidhÄ• desanÄ• , tattha __gÄ• thÄ
gÄ• thÄ• pÄ• dalakkhaá¹‡Ä• ti dassetumÄ• ha __ ``gÄ• thÄ• pÄ• doâ€™â€™ _tiÄ• di. cuá¹
vÄ• cÄ• paricchedo vibhatyantavasena veditabbo. tenÄ• ha __gaá¹‡á¹-hipade_ ``eko gÄ• th

gÄ• thÄ• bandhameva sandhÄ• ya vuttaá¹ƒ, aÃ±Ã±attha pana vibhattiantapadameva gahet
__padasodhammaá¹ƒ niddiá¹-á¹-haá¹ƒ dhamma_nti piá¹-akattayaá¹ƒ. __ ``aá¹-á¹-hakathaâ€
saá¹…gÄ«tittayÄ• ruá¸·haá¹ƒ porÄ• á¹‡aá¹-á¹-hakathaá¹ƒ gahetabbaá¹ƒ. teneva __gaá¹‡á¹-
``aá¹-á¹-hakathaá¹ƒ dhammapadajÄ• takÄ• divatthuÃ±cÄ• â€™â€™ ti. iminÄ• pi porÄ• á¹‡a
aá¹-á¹-hakathaá¹ƒ vuttanti vadanti. aá¹-á¹-hakathÄ• dipÄ• á¹-haá¹ƒ á¹-hapetvÄ• damiá¸·Ä•
yathÄ• ruci kathetuá¹ƒ vaá¹-á¹-atÄ«ti.

<928> padÄ• dÄ«naá¹ƒ vasÄ• channaá¹ƒ vÄ• cÄ• naá¹ƒ upari dhammaá¹ƒ desentassÄ• ti
padasodhamme vuttalakkhaá¹‡apadÄ• disarÅ«pÄ• hi chahi vÄ• cÄ• hi uttari dhammaá¹ƒ de
__padÄ• digaá¹‡anÄ• yÄ• _ti yathÄ• vuttalakkhaá¹‡apadaanupadaanvakkharaanubyaÃ±jan

<929> __purisaviggaha_nti \Be I 388/ manussapurisavesaá¹ƒ. ettha __tiracchÄ• nagatÄ• _
iddhimantÄ• nÄ• gasupaá¹‡á¹‡Ä• .

<931> __vadato_ti adhikaá¹ƒ dhammaá¹ƒ bhÄ• sato.

<932> __itthirÅ«pa_nti manussitthivesaá¹ƒ. __tiracchÄ• nagatitthiyÄ• _ti vuttasarÅ«pÄ• ya
tiracchÄ• nagatitthiyÄ• .

<933> sayaá¹ƒ \Ne I 292/ uá¹-á¹-hÄ• ya nisÄ«ditvÄ• puna dhammaá¹ƒ desentassa anÄ• p
__mÄ• tugÄ• massa vÄ• tathÄ• _ti ettha __ ``tathÄ• â€™â€™ _ti iminÄ• vuttappakÄ• rass
nisinnassa mÄ• tugÄ• massa puna dhammaá¹ƒ desentassa anÄ• patti pakÄ• sitÄ• ti vuttaá
``uá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• dinÄ• iriyÄ• pathaparivattanadassanena nÄ• nÄ• iriyÄ• pa

<934> __aÃ±Ã±issÄ• puna aÃ±Ã±issÄ• _ti ettha ``Ä• gatÄ• gatÄ• yÄ• â€™â€™ ti seso. y
``aÃ±Ã±assa mÄ• tugÄ• massÄ• ti ekissÄ• desetvÄ• puna Ä• gatÄ• gatÄ• ya aÃ±Ã±issÄ•
nisinno mÄ• tugÄ• masatasahassannampi desetÄ«ti atthoâ€™â€™ ti (Sp (to Vin IV) 66). av
__ca_-saddena ``paÃ±haá¹ƒ puá¹-á¹-ho kathetÄ«â€™â€™ ti (Vin IV 66) idaá¹ƒ samuccinoti
kimatthiyo bhanteâ€™â€™ ti paÃ±haá¹ƒ pucchato mÄ• tugÄ• massa sabbaá¹ƒ dÄ«ghanikÄ
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``paÃ±haá¹ƒ pucchati, paÃ±haá¹ƒ puá¹-á¹-ho kathetÄ«
`dÄ«ghanikÄ• yo nÄ• ma bhante kimatthaá¹ƒ dÄ«petÄ«â€™ ti pucchati, evaá¹ƒ paÃ±haá¹ƒ
cepi dÄ«ghanikÄ• yaá¹ƒ katheti, anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 66). ettha ca __sabl
dÄ«ghanikÄ• yaá¹ƒ kathetÄ«_ti yÄ• va na niá¹-á¹-hÄ• ti, tÄ• va punadivasepi katheti.

<935> dhammassa \Be I 389/ desanÄ• ya, viÃ±Ã±umanussapurisassa asannihitakaraá¹‡en
__kriyÄ• kriyaá¹ƒ_.

dhammadesanÄ• kathÄ• vaá¹‡á¹‡anÄ• .

<936> __mahaggataá¹ƒ_ rÅ«pÄ• rÅ«pajjhÄ• naá¹ƒ. __paá¹‡Ä«taá¹ƒ_ lokuttaradhammaá¹ƒ
paá¹‡Ä«taá¹ƒ. __Ä• rocentassÄ• _ti ``paá¹-hamaá¹ƒ jhÄ• naá¹ƒ samÄ• pajjÄ• mÄ«â€™â€™
__catutthapÄ• rÄ• jike_ vuttanayena vadantassa. parinibbÄ• nakÄ• le ca puá¹-á¹-hakÄ• le c
attanÄ• laddhassa uttarimanussadhammassa Ä• rocetabbattÄ• __ ``á¹-hapetvÄ• bhikkhun
vuttaá¹ƒ. ``aÃ±Ã±assÄ• â€™â€™ ti seso. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``upasampa
uttarimanussadhammameva sandhÄ• ya vuttaá¹ƒ. parinibbÄ• nakÄ• le, hi antarÄ• vÄ• atik
upasampannassa bhÅ«taá¹ƒ Ä• rocetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 77). __bh
``uttarimanussadhamme Ä• rociteâ€™â€™ ti vattabbaá¹ƒ, nimittatthe bhummaá¹ƒ, attano s
attabhÄ• ve siddhauttarimanussadhammassa Ä• rocananimittanti attho.

<937> __no_ \Ne I 293/ __ce jÄ• nÄ• ti so vutta_nti yassa Ä• roceti, so sace sutakkhaá¹‡ey
``esa paá¹-hamajjhÄ• nassa lÄ• bhÄ«â€™â€™ tiÄ• dinÄ• nayena vuttaá¹ƒ no jÄ• nÄ• ti. __
vihÄ• re vasati, so paá¹-hamassa jhÄ• nassa lÄ• bhÄ«â€™â€™ ti evamÄ• dipariyÄ• yavaca
uttarimanussadhammaá¹ƒ Ä• roceti, so sace sutasamanantaraá¹ƒ ``esa evaá¹ƒ vadatÄ«â€™
jÄ• nÄ• ti, tÄ• disassa Ä• rocentassa bhikkhuno hoti Ä• patti dukkaá¹-anti sambandho. __as
pariyÄ• yavacane ca bhikkhuno Ä• patti dukkaá¹-aá¹ƒ hotÄ«ti yojanÄ• .

<938> __tathÄ• rÅ«pe_ \Be I 390/ __kÄ• raá¹‡e satÄ«_ti parassa kÄ• raá¹‡abhÄ• vaá¹ƒ Ã±
amoghabhÄ• vadassanasamuttejanasampahaá¹ƒsanÄ• dikarasaá¹…khÄ• te kÄ• raá¹‡e sat
upasampannÄ• nupasampannassa sabbassa. __sÄ«lÄ• di_nti sÄ«lasutapariyattiguá¹‡aá¹ƒ.
``bhikkhunoâ€™â€™ ti pakaraá¹‡ato labbhati.

<939> __tadasambhavÄ• _ti diá¹-á¹-hisampannassa ummÄ• dÄ• dÄ«naá¹ƒ asambhavÄ• .
``diá¹-á¹-hisampannÄ• naá¹ƒ ummÄ• dassa vÄ• cittakkhepassa vÄ• abhÄ• vÄ• ti. mahÄ• p
nti (Sp (to Vin IV) 77). ummattakapadassa avacane kÄ• raá¹‡aá¹ƒ vadanteneva khittacittÄ•
kÄ• raá¹‡aÃ±ca upalakkhaá¹‡ato dassitamevÄ• ti daá¹-á¹-habbaá¹ƒ. ettha ca maggaphalad
samannÄ• gatÄ• naá¹ƒ ariyÄ• nameva hi ummattakÄ• dibhÄ• vo natthi. jhÄ• nalÄ• bhino pa
parihÄ• yanti, tasmÄ• tesaá¹ƒ abhÅ«tÄ• rocanapaccayÄ• anÄ• patti vattabbÄ• , na bhÅ«tÄ

<940> imissÄ• pattiyÄ• aÃ±Ã±atra jhÄ• namaggÄ• dilÄ• bhÄ«naá¹ƒ aÃ±Ã±assa asambhav
dvicittaâ€™â€™ _nti vuttaá¹ƒ. idaÃ±ca ukkaá¹-á¹-haparicchedena ariyapuggaleyeva sandhÄ
paá¹‡á¹‡attiá¹ƒ ajÄ• nantÄ• pana jhÄ• nalÄ• bhÄ« puthujjanÄ• nÄ• nÄ• vatthumhi lobhava
Ä• rocentÄ«ti natthi, tasmÄ• ``ticittaâ€™â€™ nti vattabbaá¹ƒ siyÄ• , tathÄ• pi bahulena kus
sambhavoti evaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __dvivedanaá¹ƒ_ sukhopekkhÄ• vasena. idaÃ
paá¹‡á¹‡attiajÄ• nanavasena acittakasamuá¹-á¹-hÄ• naá¹ƒ hoti. ariyÄ• cettha paá¹‡á¹‡attiá
vÄ«tikkamaá¹ƒ na karonti, puthujjanÄ• pana paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• pi vÄ«tikkamaá¹ƒ ka
Ä• á¹‡Ä• vÄ«tikkamacetanÄ• ya \Be I 391/ balavaakusalabhÄ• vato jhÄ• nÄ• parihÄ• yantÄ

bhÅ«tÄ• rocanakathÄ• vaá¹‡á¹‡anÄ• .

<941> bhikkhuno duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ bhikkhusammutiá¹ƒ á¹-hapetvÄ• anupasamp
bhikkhuno Ä• pattÄ«ti yojanÄ• . __duá¹-á¹-hullaá¹ƒ Ä• patti_nti saá¹…ghÄ• diseso. nanu ca
Ä• patti cattÄ• ri ca pÄ• rÄ• jikÄ• ni terasa ca saá¹…ghÄ• disesÄ• â€™â€™ ti (Vin IV 79) __
pÄ• rÄ• jikasaá¹…ghÄ• disesÄ• dassitÄ• , kasmÄ• idha saá¹…ghÄ• disesova gahitoti? vu
duá¹-á¹-hullasaddatthadassanatthaá¹ƒ vuttaá¹ƒ, idha pana saá¹…ghÄ• disesoyeva bhagava
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vicÄ• ritametaá¹ƒ. vuttaÃ±hi tattha ``pÄ• rÄ• jikÄ• ni
duá¹-á¹-hullasaddatthadassanatthaá¹ƒ vuttÄ• ni, saá¹…ghÄ• disesaá¹ƒ pana idha adhippeta
IV) 78). vakkhati ca ``idha saá¹…ghÄ• disesÄ• va, duá¹-á¹-hullÄ• pattiyo matÄ• â€™â€™ ti.
``bhikkhuÃ±ca bhikkhuniÃ±ca á¹-hapetvÄ• avaseso anupasampannoâ€™â€™ ti (Vin IV 80
niddiá¹-á¹-haanupasampannassa Ä• rocentassÄ• ti vuttaá¹ƒ hoti.

__á¹-hapetvÄ• bhikkhusammuti_nti ``atthi bhikkhusammuti Ä• pattipariyantÄ• na kulapariy
(Vin IV 80) __padabhÄ• jane_ dassitaá¹ƒ abhiá¹‡hÄ• pattikassa bhikkhuno Ä• yatiá¹ƒ saá¹ƒ
hirottappajananatthaá¹ƒ Ä• pattiyo vÄ• upÄ• sakakulÄ• ni vÄ• ubhayameva vÄ• paricchin
vÄ• Ä• pattiyo Ä• rocetuá¹ƒ saá¹…ghena saá¹…ghamajjhe tikkhattuá¹ƒ sÄ• vetvÄ• katasa
vuttaá¹ƒ hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``abhiá¹‡hÄ• pattikaá¹ƒ bhikkhuá¹ƒ disvÄ
hirottappenÄ• pi Ä• yatiá¹ƒ saá¹ƒvaraá¹ƒ Ä• pajjissatÄ«â€™ ti tassa bhikkhuno \Be I 392/ hi
apaloketvÄ• saá¹…ghena kÄ• tabbÄ• â€™â€™ ti (Sp (to Vin IV) 80).

<942> __ghaá¹-etvÄ• vadantassevÄ• _ti __eva_kÄ• ro yathÄ• á¹-hÄ• ne yojetabbo. __eva
byavacchinnamatthaá¹ƒ vakkhati ``vatthuâ€™â€™ ntiÄ• dinÄ• . __ ``asuciá¹ƒ mocetvÄ• â€
__ ``saá¹…ghÄ• disesaâ€™â€™ _nti iminÄ• Ä• pattiá¹ƒ. vajjameva __vajjatÄ• _. ``pÄ• citti
imassÄ• yaá¹ƒ pariyÄ• yo. ``ayaá¹ƒ asuciá¹ƒ mocetvÄ• saá¹…ghÄ• disesaá¹ƒ Ä• pannoâ€
ghaá¹-etvÄ• Ä• pattiá¹ƒ vadantassa __vajjatÄ• _ pÄ• cittiyÄ• patti hotÄ«ti yojanÄ• .

<943> __suddhassÄ• _ti \Ne I 295/ pÄ• rÄ• jikamanÄ• pannassa. __vada_nti vadanahetu,
saá¹…ghÄ• disesassa kathanatoti attho.

<944> __aduá¹-á¹-hullÄ• yÄ• _ti saá¹…ghÄ• disesato aÃ±Ã±Ä• ya Ä• pattiyÄ• . __duá¹-á¹-
saá¹…ghÄ• disesasaÃ±Ã±ino. __sesÄ• Ä• pattiyopi vÄ• _ti saá¹…ghÄ• disesaá¹ƒ vinÄ• se

<945> __tathÄ• _ti dukkaá¹-aá¹ƒ atidisati. paÃ±cadhÄ• mataá¹ƒ anupasampannassa duá¹
Ä• rocentassa tathÄ• dukkaá¹-anti yojanÄ• . __anupasampannassa paÃ±cadhÄ• mataá¹ƒ
ajjhÄ• cÄ• ra_nti ca pÄ• á¹‡Ä• tipÄ• tÄ• dipaÃ±casikkhÄ• padavÄ«tikkamÄ• gahitÄ• . keci
``sukkavissaá¹-á¹-hiÄ• dayo paÃ±cÄ• â€™â€™ ti vadanti, taá¹ƒ na gahetabbaá¹ƒ. pÄ• á¹‡Ä

sikkhÄ• padÄ• ni sÄ• maá¹‡erÄ• naá¹ƒ paÃ±Ã±attÄ• ni. tesaá¹ƒ paÃ±Ã±attesuyeva ca sikk
duá¹-á¹-hullÄ• duá¹-á¹-hullavicÄ• raá¹‡Ä• kÄ• tabbÄ• , na ca sukkavissaá¹-á¹-hiÄ• dÄ«ni vi
paÃ±Ã±attÄ• ni atthÄ«ti.

atha \Be I 393/ bhikkhuno duá¹-á¹-hullasaá¹…khÄ• tÄ• ni sukkavissaá¹-á¹-hiÄ• dÄ«ni anupa
hontÄ«ti? ajjhÄ• cÄ• ro nÄ• ma hontÄ«ti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sukkavissa
ajjhÄ• cÄ• ro nÄ• mÄ• ti vuttaâ€™â€™ nti (Sp (to Vin IV) 82). iminÄ• pi cetaá¹ƒ siddhaá¹ƒ `
sukkavissaá¹-á¹-hiÄ• di duá¹-á¹-hullaá¹ƒ nÄ• ma na hotÄ«â€™â€™ ti. ``ajjhÄ• cÄ• ro nÄ• m
anupasampannassa sukkavissaá¹-á¹-hiÄ• di kevalaá¹ƒ ajjhÄ• cÄ• ro nÄ• ma hoti, na pana c
ajjhÄ• cÄ• roti dÄ«peti. ``ajjhÄ• cÄ• ro nÄ• mÄ• â€™â€™ ti ca aá¹-á¹-hakathÄ• yaá¹ƒ vuttat
anupasampannassa sukkavissaá¹-á¹-hiÄ• dÄ«ni daá¹‡á¸• akammavatthupakkhaá¹ƒ bhajant
anupasampannassa avaá¹‡á¹‡akÄ• matÄ• ya Ä• rocento bhikkhu dukkaá¹-aá¹ƒ Ä• pajjatÄ«
__anupasampanna_ggahaá¹‡ena sÄ• maá¹‡erasÄ• maá¹‡erisikkhamÄ• nÄ• naá¹ƒ gahaá¹‡

aduá¹-á¹-hullaá¹ƒ ajjhÄ• cÄ• ranti yojanÄ• . ``anupasampannassÄ• â€™â€™ ti ca ajjhÄ• ha
anupasampannassa yathÄ• vuttehi paÃ±casikkhÄ• padehi aÃ±Ã±aá¹ƒ vikÄ• labhojanÄ• diá
ajjhÄ• cÄ• raá¹ƒ_ vÄ• . yathÄ• ha ``anupasampannassa duá¹-á¹-hullaá¹ƒ vÄ• aduá¹-á¹-hull
ntiÄ• di (Vin IV 82).

<946> __kevalaá¹ƒ_ \Ne I 296/ __vatthuá¹ƒ vÄ• Ä• rocentassÄ• _ti ``ayaá¹ƒ sukkavissaá¹-
tiÄ• dinÄ• nayena vatthumattaá¹ƒ Ä• rocentassa. __kevalaá¹ƒ Ä• pattiá¹ƒ vÄ• Ä• rocentas
pÄ• rÄ• jikaá¹ƒ Ä• panno, ayaá¹ƒ saá¹…ghÄ• disesaá¹ƒ Ä• pannoâ€™â€™ tiÄ• dinÄ• nay
ca. __bhikkhusammutiyÄ• _ti ettha vatthunÄ• ghaá¹-etvÄ• Ä• pattiá¹ƒ Ä• rocentassÄ• ti \B
``tathÄ• â€™â€™ _ti iminÄ• ``anÄ• pattÄ«â€™â€™ ti etaá¹ƒ parÄ• masati.

duá¹-á¹-hullÄ• rocanakathÄ• vaá¹‡á¹‡anÄ• .

<948> __akappiyaá¹ƒ pathavi_nti __padabhÄ• jane_ ``dve pathaviyo jÄ• tÄ• ca pathavÄ«
ti (Vin IV 86) uddisitvÄ• ---

``jÄ• tÄ• nÄ• ma pathavÄ« suddhapaá¹ƒsu suddhamattikÄ• appapÄ• sÄ• á¹‡Ä• appasakk
appavÄ• likÄ• yebhuyyenapaá¹ƒsukÄ• yebhuyyenamattikÄ• , adaá¸• á¸• hÄ• pi vuccati jÄ•
paá¹ƒsupuÃ±jo vÄ• mattikÄ• puÃ±jo vÄ• atirekacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-ho, ayampi vuc
(Vin IV 86) ca,

``ajÄ• tÄ• nÄ• ma pathavÄ« suddhapÄ• sÄ• á¹‡Ä• suddhasakkharÄ• suddhakathalÄ• su
appapaá¹ƒsu appamattikÄ• yebhuyyenapÄ• sÄ• á¹‡Ä• yebhuyyenasakkharÄ• yebhuyyen
yebhuyyenavÄ• likÄ• , daá¸• á¸• hÄ• pi vuccati ajÄ• tÄ• pathavÄ«. yopi paá¹ƒsupuÃ±jo vÄ•

Å«nacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-ho, ayampi vuccati ajÄ• tÄ• pathavÄ«â€™â€™ ti (Vin IV 86

niddiá¹-á¹-hÄ• su dvÄ«su pathavÄ«su jÄ• tapathavisaá¹…khÄ• taá¹ƒ akappiyapathaviá¹ƒ.

ettha pÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ lakkhaá¹‡aá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``muá¹-á¹-hippam
veditabbÄ• , muá¹-á¹-hippamÄ• á¹‡Ä• sakkharÄ• . kathalÄ• ti kapÄ• lakhaá¹‡á¸• Ä• ni. ma
vÄ• likÄ• ti vÄ• lukÄ• yevÄ• â€™â€™ ti \Be I 395/ vuttanayeneva veditabbaá¹ƒ. yebhuyyen
lakkhaá¹‡aá¹ƒ ``yebhuyyenapaá¹ƒsukÄ• ti tÄ«su koá¹-á¹-hÄ• sesu dve koá¹-á¹-hÄ• sÄ• pa
aÃ±Ã±ataro koá¹-á¹-hÄ• soâ€™â€™ ti (Sp (to Vin IV) 86) ca \Ne I 297/ ``adaá¸• á¸• hÄ• pÄ
uddhanapattapacanakumbhakÄ• rÄ• vÄ• pÄ• divasena tathÄ• tathÄ• adaá¸• á¸• hÄ• â€™
veditabbaá¹ƒ. __ ``appapaá¹ƒsuappamattikÄ• â€™â€™ _ti dvÄ«supi padesu niddesarÅ«pe
yebhuyyenapÄ• sÄ• á¹‡Ä• dipadapaÃ±cakaá¹ƒ vuttaá¹ƒ, tatthÄ• pi attho __yebhuyyenapaá
vuttavipallÄ• sena veditabbo. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tesaá¹ƒyeva hi dvinnaá
pabhedadassanametaâ€™â€™ nti (Vin IV 86).

__khaá¹‡eyya vÄ• _ti evarÅ«paá¹ƒ akappiyapathavipadesaá¹ƒ antamaso pÄ• daá¹…guá¹-
sammuÃ±janisalÄ• kÄ• yapi sayaá¹ƒ vÄ• khaá¹‡ati. __khaá¹‡Ä• peyya vÄ• _ti aÃ±Ã±ena v
tiÄ• dinÄ• akappiyavohÄ• rena khaá¹‡Ä• peyya. __bhedÄ• peyyÄ• _ti tatheva bhedÄ• pey
passÄ• vadhÄ• rÄ• dÄ«hipi bhindeyya. adhikÄ• ravasena __vÄ• _-saddassa sabbakiriyÄ• p
__bhedÄ• peyya cÄ• _ti ettha __ca_-saddo idha avuttassa ``dahati vÄ• , dahÄ• peti vÄ• â€
samuccayakoti veditabbo. antamaso pattampi pacanto sayaá¹ƒ vÄ• dahati, aÃ±Ã±ena vÄ•
padÄ• naá¹ƒ __aá¹-á¹-hakathÄ• _vasena (Sp (to Vin IV) 87) veditabbaá¹ƒ. __pÄ• cittiyaá¹ƒ
bhindantassa ca pahÄ• re pahÄ• re pÄ• cittiyaá¹ƒ.

<949> Ä• á¹‡Ä• pentassa Ä• á¹‡attigaá¹‡anÄ• ya, dahantassa aggipÄ• tagaá¹‡anÄ• ya ho
pÄ• cittiyaâ€™â€™ ntiÄ• diaá¹-á¹-hakathÄ• vacanavasena veditabbaá¹ƒ, imameva dassetu
_tiÄ• di.

<950> __Ä• á¹‡Ä• pentassÄ• _ti \Be I 396/ sakiá¹ƒ Ä• á¹‡Ä• pentassa.

<951> ``khaá¹‡Ä• peyyÄ• â€™â€™ ti sÄ• maÃ±Ã±avacanassa apavÄ• dadassanatthaá¹ƒ
_ntiÄ• dimÄ• ha. __koci doso na vijjatÄ«_ti ettha pokkharaá¹‡iÄ• vÄ• á¹-Ä• disaddÄ• naá¹ƒ
pathavipariyÄ• yattÄ• bhÄ• vato evaá¹ƒvacanena anÄ• pattÄ«ti adhippÄ• yo.

<952> ``imaá¹ƒ idhÄ• â€™â€™ tiÄ• dÄ«naá¹ƒ padÄ• naá¹ƒ paccakkhabhÅ«tÄ• dhippetabh
vuttassa tasseva payogassa Ä• pattikarabhÄ• vaá¹ƒ dassetumÄ• ha __ ``imaâ€™â€™ _nti

<953> __kanda_nti \Ne I 298/ tÄ• lÄ• dikandaá¹ƒ. __kurunda_nti kulacocarukkhaá¹ƒ. __thÅ

__khÄ• á¹‡uka_nti sÄ• khÄ• viá¹-aparahitaá¹ƒ rukkhÄ• vayavaá¹ƒ. __mÅ«la_nti pathaviyÄ• suppatiá¹-á¹-hitabhÄ• vakaraá¹ƒ rukkhÄ• vayavaá¹ƒ. __vaá¹-á¹-atÄ«_ti aniyametvÄ• vacan vaá¹-á¹-ati.

<954> __ima_nti paccakkhaparÄ• mÄ• sapadena niyametvÄ• vacanato Ä• patti hotÄ«ti Ä• pana na vaá¹-á¹-atÄ«â€™â€™ _ti.

<955> __ghaá¹-ehi ussiÃ±citu_nti ghaá¹-ehi gahetvÄ• avasiÃ±cituá¹ƒ. __tanukaddamo_ti j kaddamaá¹ƒ bhikkhunÄ• apanetuá¹ƒ __na ca vaá¹-á¹-atÄ«_ti yojetabbaá¹ƒ.

<956> __nadiyÄ• dÄ«na_nti ettha __Ä• di_-saddena gaá¹…gÄ• kandarÄ• dÄ«naá¹ƒ gahaá iminÄ• sambandho. __vaá¹-á¹-ha_nti vuá¹-á¹-hÄ«hi ovaá¹-á¹-haÃ±ca. __cÄ• tumÄ• sa_nti v accantasaá¹ƒyoge upayogavacanaá¹ƒ, cÄ• tumÄ• sabbhantare vikopetuá¹ƒ vaá¹-á¹-atÄ«ti a

<957> sace toyasmiá¹ƒ patati taá¹-anti yojanÄ• , sace kÅ«laá¹ƒ bhijjitvÄ• antoudake patatÄ vuá¹-á¹-hepÄ«_ti \Be I 397/ pajjunnadeve vuá¹-á¹-hepi. vuá¹-á¹-ha-saddo kattusÄ• dhano. cÄ• tumÄ• samatikkantepÄ«ti yojanÄ• . tattha hetudassanatthamÄ• ha __ ``toye devo hi vas

<958> __soá¹‡á¸• i_nti pÄ• sÄ• á¹‡apokkharaá¹‡iá¹ƒ. __tattha tÅ«_ti udakarahite tasmiá¹ƒ

<959> antocÄ• tumÄ• saá¹ƒ sodhetuá¹ƒ bhinditunti yojanÄ• . __ ``sodhetuá¹ƒ bhindituá¹ƒ v kiriyÄ• padehi ``rajaâ€™â€™ nti kammapadaá¹ƒ Ä• netvÄ• sambandhitabbaá¹ƒ. taá¹ƒ rajo pacchÄ• udakassa chinnattÄ• bahalabhÅ«misukkhampi vuá¹-á¹-hipÄ• tadivasato paá¹-á¹-h kopetuá¹ƒ bhindituá¹ƒ vaá¹-á¹-atÄ«ti attho.

<960> __puá¹‡á¹‡e_ soá¹‡á¸• imhi __taá¹ƒ rajaá¹ƒ_ vikopetuá¹ƒ vaá¹-á¹-ati cÄ• tumÄ• sato

<961> __ ``phusÄ• yanteâ€™â€™ _ti etena ``devoâ€™â€™ ti idaá¹ƒ bhummavasena vipa phusÄ• yanteâ€™â€™ ti \Ne I 299/ yojetabbaá¹ƒ, pajjunnadeve vuá¹-á¹-hipÄ• taá¹ƒ karonte __piá¹-á¹-hipÄ• sÄ• á¹‡ake_ti pÄ• sÄ• á¹‡apiá¹-á¹-he. __tampÄ«_ti tathÄ• pÄ• sÄ• á¹‡apiá rajaá¹ƒ.

<962> __akatapabbhÄ• ro_ nÄ• ma yathÄ• heá¹-á¹-hÄ• bhÄ• go vuá¹-á¹-hiphusitehi na ter á¹-hitapabbatappadeso. idaá¹ƒ anovassakaá¹-á¹-hÄ• ne uá¹-á¹-hitavammikÄ• naá¹ƒ upalakh

<963> abbhokÄ• se vuá¹-á¹-hito vammiko sace ovaá¹-á¹-ho, kaá¹ƒ cÄ• tumÄ• saá¹ƒ vikope sambandho. __cÄ• tumÄ• sa_nti vikopanakiriyÄ• ya \Be I 398/ accantasaá¹ƒyoge upayogav thambhapÄ• sÄ• á¹‡Ä• dÄ«naá¹ƒ upalakkhaá¹‡aá¹ƒ. __upacikÄ• dÄ«na_nti __Ä• di_-sadd

gahaá¹‡aá¹ƒ. __so nayo_ti ``ovaá¹-á¹-hadivasato uttari cÄ• tumÄ• sabbhantare kopetuá¹ƒ v
yathÄ• vutto nayo.

<964> __mÅ«sikukkiraá¹ƒ_ nÄ• ma mÅ«sikÄ• hi uddhaá¹-apaá¹ƒsu. mÅ«sikÄ• naá¹ƒ ukkir
__gokaá¹‡á¹-akaá¹ƒ_ nÄ• ma gunnaá¹ƒ khurÄ• naá¹ƒ uá¹-á¹-hitamattikÄ• . __gaá¹‡á¸• uppA
bhÅ«latÄ• ya malamattikÄ• . sambandhaá¹ƒ pana pakatibhÅ«miá¹ƒ akopentena matthakato

<965> __kasÄ«_ti kasitaá¹-á¹-hÄ• naá¹ƒ, tattha naá¹…galena uddhaá¹-amattikÄ• __kasina
``acchinnÄ• â€™â€™ _tiiminÄ• khaá¹‡á¸• Ä• khaá¹‡á¸• ikaá¹ƒ katvÄ• Ä• yataá¹ƒ hutvÄ•
ajÄ• tapathavÄ« siyÄ• ti Ä• saá¹…kÄ• nivattanatthamÄ• ha __ ``bhÅ«misambandhÄ• â€™â
kasinaá¹…galamattikÄ• .

<966> __senÄ• sana_nti ettha ``purÄ• á¹‡aâ€™â€™ nti pÄ• á¹-haseso gahetabbo. ovaá¹-á
uddhaá¹ƒ na vikopayeti yojanÄ• .

<967> __tatoti_ ovaá¹-á¹-hadivasato paá¹-á¹-hÄ• ya cÄ• tumÄ• sÄ• tikkantagehato. __ ``go
gopÄ• nasimatthake á¹-hitaupacikÄ• paá¹ƒsumhi bhijjantepi anÄ• pattibhÄ• vaá¹ƒ dÄ«peti. _
iminÄ• tadekadesaá¹ƒ bhittipÄ• dÄ• didÄ• rumÄ• ha. idampi bhittimattikaá¹ƒ upacikÄ• matt
__ ``thambhaâ€™â€™ _nti idampi taá¹ƒsambandhapÄ• kÄ• rabhÅ«mimattikÄ• upacikÄ• di
__padaratthara_nti atthatapadaraá¹ƒ. idampi padarÄ• naá¹ƒ upari mattikÄ• upacikÄ• paá¹ƒ
vuttaá¹ƒ. __ ``gopÄ• nasiâ€™â€™ _ntiÄ• dÄ«hi \Ne I 300/ padehi ``gaá¹‡hissÄ• mÄ«â€™â
yojanÄ«yaá¹ƒ. __ ``gaá¹‡hissÄ• mÄ«â€™â€™ _ti iminÄ• vikopanÄ• dhippÄ• yÄ• bhÄ• vaá

<968> __gaá¹‡hantassÄ• _ti ettha anÄ• dare sÄ• mivacanaá¹ƒ, ``suddhacittenÄ• â€™â€™
__iá¹-á¹-hakÄ• _ti chadaniá¹-á¹-hakÄ• . __Ä• di_-saddena pÄ• sÄ• á¹‡asamuddapheá¹‡Ä•
__patatÄ«_ti suddhacittena gaá¹‡hante sace mattikÄ• chijjitvÄ• patati, anÄ• pattÄ«ti attho.
bhittiyaá¹ƒ, chadane ca cÄ• tumÄ• sÄ• dhikovaá¹-á¹-hamattikaá¹ƒ, anovaá¹-á¹-haá¹ƒ ce, ga
vaá¹-á¹-atÄ«ti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace yÄ• yÄ• atintÄ• , taá¹ƒ taá¹ƒ ga
anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 86). yadi gaá¹‡hati, Ä• patti siyÄ• ti yojanÄ• .

<969> __atinto_ti vassodakena atinto, iminÄ• vinicchitabbavatthuá¹ƒ dasseti. tassa antoge
sambhavato antogehe á¹-hitassa tÄ• va vinicchayaá¹ƒ dassetumÄ• ha __ ``antogehe sace s
vassodakena tintÄ• tintesu dvÄ«su mattikÄ• puÃ±jesu atintaá¹ƒ tÄ• va dassetumÄ• ha __ ``
_ti.

<970> vassodakena tinte vinicchayaá¹ƒ dassetumÄ• ha __ ``vuá¹-á¹-he puna cÄ• â€™â€™
``vuá¹-á¹-heâ€™â€™ _ti iminÄ• ``mattikÄ• puÃ±joâ€™â€™ ti padaá¹ƒ bhummavasena vipa
mattikÄ• puÃ±jeti yojetabbaá¹ƒ, ``ekadivasampÄ«â€™â€™ ti seso, __gehasmi_nti ettha ``á

vattabbaá¹ƒ, gehasmiá¹ƒ á¹-hite mattikÄ• puÃ±je vassodakena ekadivasampi tinteti vuttaá¹ƒ
vakkhamÄ• nanayena aÃ±Ã±attha paharitvÄ• uá¹-á¹-hitena tena atemitvÄ• ujukaá¹ƒ patite
gahetabbaá¹ƒ. sace sabbo tinto hotÄ«ti yojanÄ• . ``mattikÄ• puÃ±joâ€™â€™ ti iminÄ• sam

<971> ``sabboâ€™â€™ ti \Be I 400/ iminÄ• visesanena byavacchinnaá¹ƒ ekadesatinte vin
__ ``yattakaâ€™â€™ _ntiÄ• di. __tu_-saddo imameva visesaá¹ƒ joteti. __yattaka_nti heá¹-á
matthakato, pariyantakato ca yattakappamÄ• á¹‡aá¹ƒ. __tatthÄ• _ti mattikÄ• puÃ±je. __ ``al
etassa ``cÄ• tumÄ• saccayenÄ• â€™â€™ ti anuvattati. __ ``atintaá¹ƒ ... pe ... kappiyaâ€™â
akappiyaá¹-á¹-hÄ• naá¹ƒ pariharitvÄ• vÄ• kappiyakÄ• rakehi kappiyavacanena harÄ• petv
\Ne I 301/ yathÄ• kÄ• maá¹ƒ vaá¸·aÃ±jetabbanti ayamattho dassito hoti. yathÄ• ha __aá¹-á
``kappiyakÄ• rakehÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 86).

<972> __vÄ• rinÄ• _ti ujukaá¹ƒ Ä• kÄ• sato patitavassodakena. aÃ±Ã±attha paharitvÄ• tat
vaá¹-á¹-ati. __so_ mattikÄ• puÃ±jo. __tato para_nti ekÄ• baddhakÄ• lato uttariá¹ƒ __so_ ma
temito bhÅ«miyÄ• ekÄ• baddho ce hoti, tato paraá¹ƒ sÄ• jÄ• tÄ• pathavÄ« eva, kopetuá¹ƒ
yojanÄ• .

<973> __ ``ovaá¹-á¹-hoâ€™â€™ _ti iminÄ• anovaá¹-á¹-hapÄ• kÄ• ro kappiyoti byatirekava
``mattikÄ• mayoâ€™â€™ _ti visesanena iá¹-á¹-hakapÄ• kÄ• rÄ• diá¹ƒ byavacchindati. tassa
vakkhati ``sace iá¹-á¹-hakapÄ• kÄ• roâ€™â€™ tiÄ• dinÄ• . __ ``cÄ• tumÄ• saccayeâ€™â€™
vikopanÄ«yabhÄ• vaá¹ƒ dasseti.

<974> __tatthÄ• _ti ovaá¹-á¹-he mattikapÄ• kÄ• re. __aghaá¹ƒsantovÄ• _ti pÄ• kÄ• ramatti
chupitvÄ• _ti pamÄ• á¹‡ato mudukaá¹ƒ katvÄ• hatthatalaá¹ƒ á¹-hapetvÄ• . __allahatthenÄ•
hatthatalena. hatthekadeso __hattho_ nÄ• ma.

<975> __yebhuyyakathale_ \Be I 401/ __á¹-hÄ• ne_ti pubbe vuttanayena yassÄ• tÄ«su bh
kathalÄ• honti, tÄ• dise kappiyapathaviá¹-á¹-hÄ• ne.

<976> __abbhokÄ• se_ti upalakkhaá¹‡attÄ• antogehepi thambhaá¹ƒ cÄ• letvÄ• jÄ• tapath
vaá¹-á¹-atÄ«ti daá¹-á¹-habbaá¹ƒ. dvÄ«supi á¹-hÄ• nesu suddhacittena niddosabhÄ• vaá¹ƒ y
vÄ• padarattharaá¹ƒ. gaá¹‡hissÄ• mÄ«â€™ ti saÃ±Ã±Ä• ya, gahetuá¹ƒ pana vaá¹-á¹-atÄ«â
__pathavi_nti akappiyapathaviá¹ƒ.

<977> ujumuddharato na dosoti yojanÄ• .

<978> __uccÄ• letvÄ• _ti ukkhipitvÄ• cÄ• letvÄ• parivattetvÄ• . __pavaá¹-á¹-atÄ«_ti pava
pavaá¹-á¹-etvÄ• netÄ«ti \Ne I 302/ attho. __suddhacittassÄ• _ti ``bhÅ«mi bhijjatÄ«â€™â€™

``pÄ• sÄ• á¹‡aá¹ƒ pavaá¹-á¹-etvÄ• pavaá¹-á¹-etvÄ• harissÄ• mÄ«â€™â€™ ti suddhacittav

<979> bhÅ«miyaá¹ƒ dÄ• rÅ«ni phÄ• lentÄ• nampi bhÅ«miyaá¹ƒ sÄ• khÄ• dÄ«ni kaá¸• á¸•

<980> __kaá¹‡á¹-aka_nti rukkhakaá¹‡á¹-akaá¹ƒ, macchakaá¹‡á¹-akaÃ±ca. __sÅ«ci_ nÄ• m
ayomayadantamayatambamayakaá¹-á¹-hamayÄ• disÅ«cÄ«naá¹ƒ aÃ±Ã±atarÄ• . __aá¹-á¹-h
aá¹-á¹-hiá¹ƒ vÄ• . __hÄ«raá¹ƒ vÄ• _ti nÄ• á¸·ikerÄ• dihÄ«raá¹ƒ vÄ• . __Ä• koá¹-etu_nti yath
pavisati, tathÄ• tÄ• á¸·etuá¹ƒ. __pavesetu_nti bhÅ«miá¹ƒ gamayituá¹ƒ.

<981> __passÄ• vaá¹ƒ_ muttaá¹ƒ. __medani_nti ettha akappiyapathavimÄ• ha. __bhindiss
cintetvÄ• â€™â€™ ti seso.

<982> __karontassÄ• _ti suddhacittena passÄ• vaá¹ƒ karontassÄ• tiyojetabbaá¹ƒ. __ ``sam
``sammajjantenÄ• â€™â€™ ti gahetabbaá¹ƒ \Be I 402/, ``sammajjaniyÄ• â€™â€™ ti seso,
upayogavasena ``medaniâ€™â€™ nti gahetabbaá¹ƒ, __ ``visamaâ€™â€™ _nti seso, __ ``s
iminÄ• yojetabbaá¹ƒ, sammajjantena uccaá¹-á¹-hÄ• naá¹ƒ madditvÄ• , Ä• vÄ• á¹-aá¹-á¹-hÄ
kÄ• tuá¹ƒ sammajjaniyÄ• ghaá¹ƒsetuá¹ƒ na vaá¹-á¹-atÄ«ti attho. yathÄ• ha __aá¹-á¹-hakath
bhÅ«miá¹ƒ samaá¹ƒ karissÄ• mÄ«ti sammajjaniyÄ• ghaá¹ƒsitumpi na vaá¹-á¹-atÄ«â€™â€™

<983> __pÄ• daá¹…guá¹-á¹-hena vÄ• _ti ettha samuccayatthena __vÄ• _-saddena __aá¹-
``kattarayaá¹-á¹-hiyÄ• bhÅ«miá¹ƒ koá¹-á¹-entÄ«â€™â€™ ti idaá¹ƒ saá¹…gaá¹‡hÄ• ti. __likl
kÄ• tumpi bhÅ«miá¹ƒ bhindantenÄ• ti yojanÄ• . __pÄ• dehÄ«_ti pÄ• datalehi.

<985> __bhÅ«mi_nti akappiyabhÅ«miá¹ƒ. __dahati dahÄ• petÄ«_ti ettha ``yoâ€™â€™ ti ca
sambandhavasena labbhati. __pattaá¹ƒ dahantassÄ• _ti chaviyÄ• thirabhÄ• vatthaá¹ƒ dhÅ
tiá¹‡ukkÄ• dÄ«hi pattaá¹ƒ gaá¹‡hantassa.

<986> __tattakÄ• nevÄ• _ti \Ne I 303/ á¹-hÄ• nappamÄ• á¹‡Ä• neva. idhÄ• pi ``yoâ€™â€™
sÄ• matthiyÄ• labbhati.

<987> __bhÅ«miya_nti akappiyabhÅ«miyaá¹ƒ. pattaá¹ƒ pacÄ«yati etthÄ• ti __pattapacana
tasmiá¹ƒ kapÄ• le.

<988> __so_ aggi __tÄ• ni_ dÄ• rÅ«ni dahanto gantvÄ• __ce_ ekaá¹ƒsena bhÅ«miá¹ƒ dal
upari aggiá¹ƒ á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«ti yojanÄ• .

<989> iá¹-á¹-hakÄ• Ä• vapÄ«yanti paccanti etthÄ• ti __iá¹-á¹-hakÄ• vÄ• po, _ so eva __iá¹
iá¹-á¹-hakÄ• pacanaá¹-á¹-hÄ• naá¹ƒ. __Ä• di_-saddena kumbhakÄ• rÄ• vÄ• pÄ• diá¹ƒ saá¹

<990> upÄ• dÄ«yatÄ«ti \Be I 403/ __upÄ• dÄ• naá¹ƒ, _ indhanaá¹ƒ, na upÄ• dÄ• naá¹ƒ an
aÃ±Ã±aá¹ƒ, tato __anupÄ• dÄ• nato_ti attho. __khÄ• á¹‡uke_ti matakhÄ• á¹‡uke ca sukkha
adatvÄ• ``nibbÄ• pessÄ• mÄ«â€™â€™ ti aggidÄ• naá¹ƒ vaá¹-á¹-ati. pacchÄ• ussÄ• he ka
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana bhÅ«miá¹ƒ appattamevÄ• â€™â€™ tiÄ• c

<991> __tiá¹‡ukka_nti tiá¹‡ena baddhaukkaá¹ƒ. __tiá¹‡ukka_nti upalakkhaá¹‡aá¹ƒ. nÄ• á¸
baddhÄ• pi saá¹…gayhanti.

<992> __tassa_ aggissa patitaá¹-á¹-hÄ• ne indhanaá¹ƒ datvÄ• puna taá¹ƒ aggiá¹ƒ kÄ• tuá
mahÄ• paccariyaá¹ƒ __rutaá¹ƒ_ kathitanti yojanÄ• .

<993> ``tassa apathaviyaâ€™â€™ nti padacchedo. __vimatissubhayatthÄ• pÄ«_ti pathavia
vematikassa. tattha jÄ• tÄ• __pathavÄ«, _ itarÄ• __apathavÄ«_.

<994> __ima_nti \Ne I 304/ Ä• vÄ• á¹-aá¹ƒ, mattikaá¹ƒ, paá¹ƒsuá¹ƒ vÄ• .

pathavÄ«khaá¹‡anakathÄ• vaá¹‡á¹‡anÄ• .

musÄ• vÄ• davaggo paá¹-hamo.

<995> __bhavantassÄ• _ti jÄ• yantassa, vaá¸• á¸• hamÄ• nassa ca. __bhÅ«tassÄ• _ti jÄ•
attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhavanti ahuvuÃ±cÄ• ti bhÅ«tÄ• , jÄ• yanti vaá
vaá¸• á¸• hitÄ• cÄ• â€™â€™ ti (Sp (to Vin IV) 90). ettha ca __ ``bhavantÄ«â€™â€™ _ti imi
nÄ«labhÄ• vaá¹ƒ Ä• pajjitvÄ• vaá¸• á¸• hamÄ• nake taruá¹‡agacche dasseti. __ ``ahuvuâ€
vaá¸• á¸• hitvÄ• á¹-hite mahante rukkhagacchÄ• dike \Be I 404/ dasseti. __ ``bhavantÄ«â€™
vivaraá¹‡aá¹ƒ ``jayanti vaá¸• á¸• hantÄ«â€™â€™ ti, __ ``ahuvuâ€™â€™ _nti imassa ``jÄ• t
evaá¹ƒ bhÅ«ta-saddo paccuppannÄ• tÄ«tavisayoti dasseti. ``bhavantassa bhÅ«tassÄ• â€™
``bhÅ«tagÄ• massÄ• â€™â€™ _ti padassa tulyÄ• dhikaraá¹‡atÄ• dassanena gÄ• ma-sadd
diá¹-á¹-higatavanantÄ• disaddÄ• naá¹ƒ diá¹-á¹-hivanÄ• disaddatthe viya bhÅ«tasaddatthe v
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 90) ``bhÅ«tÄ• eva vÄ• gÄ• mo bhÅ«tagÄ• mo,
patiá¹-á¹-hitaharitatiá¹‡arukkhÄ• dÄ«nametaá¹ƒ adhivacanaâ€™â€™ nti. bhÅ«tÄ• naá¹ƒ de
vÄ• __bhÅ«tagÄ• mo_. bhÅ«miyaá¹ƒ patiá¹-á¹-hahitvÄ• hi haritabhÄ• vamÄ• pannÄ• tiá¹‡
parigayhantÄ«ti. jÄ• yantassa vaá¸• á¸• hantassa vÄ• sampattavuddhimariyÄ• dassa vÄ• n

__pÄ• tabyatÄ• nimitta_nti ettha pÄ• tabyabhÄ• vo __pÄ• tabyatÄ• , _ ``chedanabhedanÄ•
paribhuÃ±jitabbatÄ• ti atthoâ€™â€™ ti __aá¹-á¹-hakathÄ• _vacanato pÄ• tabyatÄ• -saddas
attho veditabbo, sÄ• nimittaá¹ƒ hetu yassa pÄ• cittiyassa taá¹ƒ pÄ• tabyatÄ• nimittaá¹ƒ. ruk

chedanaphÄ• lanÄ• divasena vikopanÄ«yatÄ• saá¹…khÄ• tapÄ• tabyatÄ• nimittaá¹ƒ paribh
__udÄ«ritaá¹ƒ_ vuttanti attho.

996-7__._ __so_ti bhÅ«tagÄ• mo. __tilabÄ«jÄ• diko_ti tilabÄ«jamettha sukhumapaá¹‡á¹‡as
__Ä• di_-saddena ca tÄ• disÄ• itarÄ• sevÄ• lajÄ• ti gahitÄ• . ``upari khuddÄ• nukhuddaka
heá¹-á¹-hÄ• khuddÄ• nukhuddakamÅ«laá¹…kuro sevÄ• lo tilabÄ«jaá¹ƒ nÄ• mÄ• â€™â€™
__vikopentassa taá¹ƒ sabba_nti bhÅ«miyaá¹ƒ patiá¹-á¹-hÄ• ya udake jÄ• yamÄ• nakasevÄ•
uppÄ• á¹-anacchedanavasena jale eva patiá¹-á¹-hitaá¹ƒ \Ne I 305/ sukhumapaá¹‡á¹‡anÄ«li
uddharaá¹‡acchedanavasena taá¹ƒ sabbaá¹ƒ sevÄ• laá¹ƒ vikopentassÄ• ti attho.

<998> __hatthena_ \Be I 405/ __viyÅ«hitvÄ• _ti jalato amocetvÄ• hatthena dÅ«rato apane
_tiÄ• di tassa hetusandassanatthaá¹ƒ. __sakalaá¹ƒ_ anavasesaá¹ƒ sabbaá¹ƒ jalaá¹ƒ tassa
tasmÄ• ti attho.

<999> __ceccÄ• _ti jÄ• nanto. __taá¹ƒ_ sevÄ• lajÄ• tikaá¹ƒ jalÄ• uddharituá¹ƒ udakena vi
vaá¹-á¹-atÄ«ti yojanÄ• . __á¹-hÄ• nasaá¹…kamanaÃ±hi ta_nti hetudassanaá¹ƒ. __taá¹ƒ_ ta
á¹-hÄ• nasaá¹…kamanaá¹ƒ á¹-hÄ• nato cÄ• vanaá¹ƒ, tasmÄ• taá¹ƒ na vaá¹-á¹-atÄ«ti yojan

<1000> yathÄ• vuttassa byatirekaá¹ƒ dassetumÄ• ha __ ``udakenÄ• â€™â€™ _tiÄ• di. tat
karaá¹‡avacanaá¹ƒ. __taá¹ƒ_ sevÄ• lajÄ• tikaá¹ƒ. __vÄ• risÅ«_ti ettha vÄ• saá¹ƒ vÄ• rayan

<1001> __jale vallitiá¹‡Ä• dÄ«nÄ«_ti jalamatthake valliÃ±ca jÄ• yamÄ• nakaravallitiá¹‡Ä• c
__uddharantassÄ• _ti bhÅ«miyaá¹ƒ patiá¹-á¹-hitaá¹ƒ bhÅ«mito, udake patiá¹-á¹-hitaá¹ƒ udak
tattha antapakkhaá¹ƒ dassetumÄ• ha __ ``toyatoâ€™â€™ _ti. __vikopentassÄ• _ti khaá¹‡á
__tatthÄ• _ti tasmiá¹ƒ udake, eva-kÄ• ro luttaniddiá¹-á¹-ho ``tatthevÄ• â€™â€™ ti (Sp (to Vi
__aá¹-á¹-hakathÄ• _vacanato.

<1002> __etthÄ• _ti udake eva. __vikopentassÄ• _ti kappiyaá¹ƒ akÄ• rÄ• petvÄ• chedanÄ
__tÄ• nÄ«_ti tathÄ• parehi uppÄ• á¹-itattÄ• bhÅ«tagÄ• mabhÄ• vato muttÄ• ni vallitiá¹‡Ä•
mÅ«labÄ«jagÄ• mÄ• divasena.

<1003> evaá¹ƒ \Be I 406/ udakaá¹-á¹-he saá¹…khepato vinicchayaá¹ƒ dassetvÄ• idÄ• ni it
dassetumÄ• ha __ ``thalaá¹-á¹-heâ€™â€™ _tiÄ• di. __haritakhÄ• á¹‡uko_ti ettha ``yoâ€™â
ti iminÄ• sambandho, kakudhakaraÃ±jÄ• dÄ«naá¹ƒ chinnÄ• vasiá¹-á¹-hakhÄ• á¹‡ukoti vutt
``bhÅ«tagÄ• mena saá¹…gahoâ€™â€™ _ti iminÄ• taá¹ƒvikopane pÄ• cittiyabhÄ• vaá¹ƒ dÄ

<1004> __nÄ• á¸·ikerÄ• dikÄ• naá¹ƒ_ \Ne I 306/ __khÄ• á¹‡Å«_ti etthÄ• pi ``upariharitoâ€™
labbhati. __ ``bÄ«jagÄ• mena saá¹…gahoâ€™â€™ _ti iminÄ• dukkaá¹-avatthutamÄ• ha. e

tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ khÄ• á¹‡u uddhaá¹ƒ avaá¸• á¸• hanako bhÅ«tagÄ• massa kÄ
bhÅ«tagÄ• masaá¹…khÄ• tanibbattapaá¹‡á¹‡amÅ«labÄ«jato sambhÅ«tattÄ• bhÅ«tagÄ• m
bÄ«jagÄ• mena saá¹…gahaá¹ƒ gacchati.

<1005> __tathÄ• pakÄ• sito_ti ``bÄ«jagÄ• moâ€™â€™ ti vutto.

<1006> phalitÄ• kadalÄ« yÄ• va nÄ«lapaá¹‡á¹‡Ä• , tÄ• va sÄ• ca bhÅ«tagÄ• moti pakÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kadalÄ« pana phalitÄ• yÄ• va nÄ«lapaá¹‡á¹‡Ä• , tÄ• va bhÅ«t
saá¹…gahitÄ• â€™â€™ ti (Sp (to Vin IV) 92). __naá¸·a_nti khuddakaveá¸·u. __veá¸·Å«_ti m
__tiá¹‡Ä• dÄ«na_nti __Ä• di_-saddena sassÄ• dayo gahitÄ• .

<1007> yo ayaá¹ƒ pana veá¸·u aggato paá¹-á¹-hÄ• ya yadÄ• sussati, tadÄ• so bÄ«jagÄ• n
hotÄ«ti yojanÄ• . __bÄ«jagÄ• menÄ• _ti phaá¸·ubÄ«jagÄ• mena. yathÄ• ha __aá¹-á¹-hakath
``katarabÄ«jagÄ• mena? phaá¸·ubÄ«jagÄ• menÄ• â€™â€™ ti.

<1008> __indasÄ• lo_ \Be I 407/ sallakÄ«. __Ä• di_-saddena sobhaÃ±janÄ• dÄ«naá¹ƒ saá
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``kiÃ±cÄ• pi rÄ• sikatadaá¹‡á¸• akehi ratanappamÄ• á¹‡Ä• pi sÄ
(Sp (to Vin IV) 92) vuttavisesaá¹ƒ joteti. chinditvÄ• á¹-hapitadaá¹‡á¸• akesu ratanamattÄ• s
uá¹-á¹-hitÄ• su bhÅ«tagÄ• maá¹ƒ ahutvÄ• bÄ«jagÄ• mameva hoti aviruá¸·hamÅ«lakattÄ• ti
vinayaÃ±Ã±unÄ• Ã±Ä• to kukkuccakÄ• namupakÄ• rÄ• ya hotÄ«ti Ä• ha __ ``viÃ±Ã±eyyo v
imamevatthaá¹ƒ ``mÅ«lamattepi vÄ• â€™â€™ tiÄ• dinÄ• vakkhati.

<1009> __maá¹‡á¸• apÄ• dÄ«namatthÄ• yÄ• _ti maá¹‡á¸• apavatipÄ• kÄ• rÄ• dÄ«namatth
yadi te indasÄ• lÄ• didaá¹‡á¸• ake bhÅ«miyaá¹ƒ nikhaá¹‡anti. __niggate mÅ«lapaá¹‡á¹‡asn
nikhÄ• tadaá¹‡á¸• ato mÅ«le ca paá¹‡á¹‡e ca jÄ• te. __bhÅ«tagÄ• mena saá¹…gaho_ti etth
sÄ• matthiyÄ• labbhati, ``viÃ±Ã±eyyoâ€™â€™ ti adhikÄ• ro.

<1010> __niggatepÄ«_ti \Ne I 307/ tatiyena __pi_-saddena atikhuddakataá¹ƒ sÅ«ceti.

<1011> __sakandÄ• tÄ• laá¹-á¹-hÄ«_ti sakandatÄ• labÄ«jaá¹ƒ. __pattavaá¹-á¹-Ä«_ti sÅ«c
aá¹…kurapattavaá¹-á¹-i. na ca bÄ«jagÄ• moti vuccatÄ«ti yojanÄ• . ``bhÅ«tagÄ• moâ€™â€™
byatirekavasena dasseti.

<1012> __nÄ• á¸·ikerataca_nti nÄ• á¸·ikeraphalachalliá¹ƒ. __dantasÅ«cÄ«vÄ• _ti dantama
nÄ• á¸·ikeropi. rukkhatacasaddÄ• naá¹ƒ phalesu vattamÄ• nakÄ• lesupi taá¹ƒliá¹…gatÄ• na
``soâ€™â€™ _ti Ä• hÄ• ti viÃ±Ã±Ä• yati.

<1013> __migasiá¹…gasamÄ• nÄ• yÄ• _ti \Be I 408/ haritavisÄ• á¹‡asadisÄ• ya. __pattava

aá¹…kurapattavaá¹-á¹-iyÄ• . __satiyÄ• _ti vijjamÄ• nÄ• ya. __bhÅ«tagÄ• moti vuccatÄ«_ti a
vuccati. idaá¹ƒ nÄ• á¸·ikerassa Ä• veá¹‡ikaá¹ƒ katvÄ• vuttaá¹ƒ.

catubhÄ• á¹‡avÄ• ravaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

1015-6__._ __ambaá¹-á¹-hÄ«_ti ambabÄ«jaá¹ƒ. __jambuá¹-á¹-hÄ«_ti jambubÄ«jaá¹ƒ. __Ä•
madhukapanasÄ• dibÄ«jÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __vandÄ• kÄ• _ti rukkhÄ• danÄ«. __aÃ±Ã±
__bhaá¹‡á¸• akadalimanorahaá¹ƒ vÄ• . assÄ• _ti vandÄ• kÄ• dino. __amÅ«lavallÄ«_ti evaá

<1017> so sevÄ• loti yojanÄ• .

<1018> __ghaá¹ƒsitvÄ• _ti yena kenaci ghaá¹ƒsitvÄ• . __taá¹ƒ_ sevÄ• laá¹ƒ. __tasmÄ• _ti

<1019> __sevÄ• le_ apanÄ«te. __anto_ti pÄ• nÄ«yaghaá¹-Ä• dÄ«naá¹ƒ antokucchimhi. ka
yojanÄ• . pÄ• nÄ«yaghaá¹-Ä• dÄ«naá¹ƒ bahi sevÄ• lo udake aá¹-á¹-hitattÄ• , bÄ«jagÄ• mÄ
dukkaá¹-avatthÅ«ti vadanti. kaá¹‡á¹‡akaá¹ƒ nÄ«lavaá¹‡á¹‡ampi abbohÄ• rikameva.

<1020> __pÄ• sÄ• á¹‡adaddÅ«_ti \Ne I 308/ manussasarÄ«re rogÄ• kÄ• rena pÄ• sÄ• á¹‡
adhivacanaá¹ƒ. __sevÄ• la_nti pÄ• sÄ• á¹‡asevÄ• laá¹ƒ. __seleyyakÄ• _ nÄ• ma silÄ• ya s
__apattÄ• nÄ«_ti paá¹‡á¹‡arahitÄ• ni.

<1021> __pupphita_nti vikasitaá¹ƒ. __taá¹ƒ_ ahicchattaá¹ƒ. __makula_nti avikasitaá¹ƒ.

<1022> allasmiá¹ƒ \Be I 409/ rukkhe tacaá¹ƒ vikopetvÄ• yathÄ• gahetuá¹ƒ na vaá¹-á¹-ati,
niyyÄ• sampi vikopetvÄ• gahetuá¹ƒ na vaá¹-á¹-atÄ«ti yojanÄ• , pÄ• cittiyamevÄ• ti adhippÄ
allatacamatthake sukkhatacapaá¹-alampi. __ ``allasmiâ€™â€™ _nti iminÄ• byatirekena ma
dÄ«peti. __ ``tacaá¹ƒ vikopetvÄ• â€™â€™ _ti vacanato rukkhatacampi pappaá¹-ikampi sÄ•
rukkhe allatacaá¹ƒ avikopetvÄ• matthakato chinditvÄ• gahetuá¹ƒ vaá¹-á¹-ati.

<1023> akkharacchindanÄ• rahesu nuhikadaliÄ• dÄ«su rukkhesu, tatthajÄ• tesu tÄ• lapaá
likhato pÄ• cittiyamudÄ«rayeti yojanÄ• . __ ``tatthajÄ• tesÅ«â€™â€™ _ti iminÄ• rukkhato a
likhituá¹ƒ vaá¹-á¹-atÄ«ti byatirekato dÄ«peti.

<1024> __ ``pakkameva vÄ• â€™â€™ _ti visuá¹ƒ vacanato __ ``phalaá¹ƒ vÄ• â€™â€™ _t
gahitaá¹ƒ.

<1025> __phaliniá¹ƒsÄ• kha_nti khÄ• danÄ• rahaphalavatiá¹ƒ jambusÄ• khÄ• dikaá¹ƒ sÄ•
anupasampannassÄ• ti gahetabbaá¹ƒ. __sayaá¹ƒ khÄ• ditukÄ• mo ce_ti tathÄ• onamitvÄ•

dinnaphalaá¹ƒ sace sayaá¹ƒ khÄ• ditukÄ• mo hoti. __evaá¹ƒ dÄ• tu_nti yathÄ• vuttappakÄ•

<1026> __paraá¹ƒ kaÃ±ci ukkhipitvÄ• _ti aÃ±Ã±aá¹ƒ kaÃ±ci anupasampannaá¹ƒ ukkhipitvÄ
ocinantesÅ«_ti kusumÄ• ni lunantesu. __ayameva vinicchayo_ti sÄ• maÃ±Ã±aniddesepi ett
dinnasÄ• khÄ• ya pupphÄ• ni pÄ• nÄ«yavÄ• satthÄ• ya na gahetabbÄ• ni. anupasampanna
ocinÄ• petvÄ• gahitapupphÄ• ni gahetabbÄ• nÄ«ti ayamettha viseso. yathÄ• ha __aá¹-á¹-h
309/ pana pupphehi pÄ• nÄ«yaá¹ƒ na vÄ• setabbaá¹ƒ. pÄ• nÄ«yavÄ• satthikena \Be I 410/
ocinÄ• petabbÄ• nÄ«â€™â€™ ti (Sp (to Vin IV) 92).

<1027> __ ``sÄ• khÄ• â€™â€™ _ti bhinditvÄ• vÄ• chinditvÄ• vÄ• mocitÄ• vuccati. __sÄ
__ta_nti yathÄ• vuttarukkhato mocitasÄ• khaá¹ƒ. yesaá¹ƒ rukkhÄ• naá¹ƒ sÄ• khÄ• ruhati, t
__taá¹ƒ_ sÄ• khaá¹ƒ kappiyaá¹ƒ akÄ• rÄ• petvÄ• vikopentassa dukkaá¹-anti yojanÄ• . __ ``
sÄ• khÄ• ruhatÄ«â€™â€™ _ti vuttattÄ• yesaá¹ƒ sÄ• khÄ• na ruhati, tesaá¹ƒ tassÄ• kapp
natthÄ«ti vadanti.

<1028> __allasiá¹…giverÄ• dikesupÄ«_ti __Ä• di_-saddena vacalasuá¹‡Ä• dÄ«naá¹ƒ gaha

<1029> aniyÄ• mato vaá¹-á¹-atevÄ• ti yojanÄ• . niyÄ• masarÅ«paá¹ƒ dassetuá¹ƒ ``imaá¹ƒ
ntiÄ• divakkhamÄ• nattÄ• __aniyÄ• mato_ti sÄ• maÃ±Ã±aniddese ``imaâ€™â€™ nti niyÄ•
gahetabbaá¹ƒ.

<1032> __ucchukhaá¹‡á¸• Ä• na_nti pÅ«raá¹‡ayoge sÄ• mivacanaá¹ƒ, ucchukhaá¹‡á¸• eh
__sabbamevÄ• _ti pacchiyaá¹ƒ á¹-hitaá¹ƒ sabbaá¹ƒ khaá¹‡á¸• aá¹ƒ. __kataá¹ƒ hotÄ«_ti kat
__ekasmiá¹ƒ kappiye kate_ti pacchiyaá¹ƒ sabbakhaá¹‡á¸• esu phusitvÄ• á¹-hitesu ekasmiá
kate. ``anujÄ• nÄ• mi bhikkhave paÃ±cahi samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituá¹ƒ agg
satthaparijitaá¹ƒ nakhaparijitaá¹ƒ abÄ«jaá¹ƒ nibbaá¹-á¹-abÄ«jaá¹ƒyeva paÃ±camaâ€™â€™
vuttesu aggisatthanakhesu aÃ±Ã±atarena tatta ayokhaá¹‡á¸• ena vÄ• jalitagginÄ• vÄ• sÅ
nakhacchedanena vÄ• satthakadhÄ• rÄ• ya vÄ• manussasÄ«hÄ• dÄ«naá¹ƒ uppÄ• á¹-itÄ•
vijjhitvÄ• vÄ• chinditvÄ• vÄ• kappiyaá¹ƒ kÄ• tabbaá¹ƒ. karontena ca anupasampannena
``kappiyaá¹ƒ karohÄ«â€™â€™ ti vutteyeva ``kappiyaâ€™â€™ nti paá¹-hamaá¹ƒ vatvÄ• pa
kÄ• kabbanti gahetabbaá¹ƒ. vakkhati ca ``kappiyanti ... pe ... vaá¹-á¹-atÄ«â€™â€™ ti. ``kap
vacanaá¹ƒ pana yÄ• ya kÄ• yaci vÄ• cÄ• ya vattuá¹ƒ vaá¹-á¹-atÄ«ti vadanti. paá¹-hamaá¹ƒ
nakhÄ• dÄ«hi vÄ• vijjhitvÄ• vÄ• chinditvÄ• vÄ• kappiyaá¹ƒ kÄ• tabbaá¹ƒ. karontena ca t
``kappiyaâ€™â€™ nti vatvÄ• pacchÄ• uddharituá¹ƒ vaá¹-á¹-atÄ«ti vadanti, ``kappiyaâ€™â
``kappaâ€™â€™ nti ce vadati, vaá¹-á¹-atÄ«ti keci.

<1033> __dÄ• ru_nti \Ne I 310/ ucchÅ«hi saddhiá¹ƒ ekatobaddhadÄ• ruá¹ƒ. __dÄ• ruá¹ƒ vi
jÄ• nitvÄ• pi vijjhati vÄ• vijjhÄ• peti vÄ• , vaá¹-á¹-atiyeva. ``ekasitthepÄ«â€™â€™ ti etthÄ•

<1034> __tÄ• ni_ ucchudÄ• rÅ«ni. __ta_nti valliá¹ƒ, rajjuá¹ƒ vÄ• .

<1035> __maricapakkehÄ«_ti pariá¹‡atehi maricapakkehi. apariá¹‡atÄ• naá¹ƒ pana abÄ«ja
vaá¹-á¹-ati. idaÃ±ca setalasuá¹‡atacalasuá¹‡Ä• dÄ«hi missabhattassa upalakkhaá¹‡aá¹ƒ. e
bhattasitthasambandhavasena ekÄ• baddhatÄ• veditabbÄ• , na phalÄ• dÄ«nameva aÃ±Ã±

<1036> __tilataá¹‡á¸• ulakÄ• disÅ«_ti kappiyaá¹ƒ kÄ• tabbatilehi missataá¹‡á¸• ulÄ• dÄ«su
kappiyaá¹ƒ kÄ• tabbavatthÅ«hi missitÄ• ni itaravatthÅ«ni gahitÄ• ni. __ekÄ• baddhe kapitth
baddhabÄ«je pariá¹‡atakapitthaphalepi. __kaá¹-Ä• he_ti baddhamiÃ±je kapÄ• le.

<1037> __kaá¹-Ä• haá¹ƒ muÃ±citvÄ• _ti sukkhattÄ• samantato kaá¹-Ä• haá¹ƒ muÃ±citvÄ•
pariá¹‡atakapitthaphalamiÃ±jaá¹ƒ. __taá¹ƒ kapitthaá¹ƒ bhindÄ• petvÄ• _ti kapitthakaá¹-Ä• h
idaá¹ƒ bÄ«jato muttassa kaá¹-Ä• hassa bhÄ• janagatikattÄ• vuttaá¹ƒ.

<1038> ``abhÅ«tagÄ• maabÄ«jesÅ«â€™â€™ ti \Be I 412/ padacchedo, abhÅ«tagÄ• me ca
``abÄ«je bÄ«jasaÃ±Ã±Ä«, vematiko, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 92) pÄ• á¹-
bhÅ«tagÄ• masaÃ±Ã±Ä«â€™â€™ ti pÄ• á¹-ho natthÄ«ti abhÅ«tagÄ• maggahaá¹‡aá¹ƒ kas
pÄ• á¹-he bÄ«jaá¹ƒ bhÅ«tagÄ• maÃ±ca bÄ«jagÄ• maá¹ƒ bÄ«jaÃ±ca bÄ«jabÄ«janti vattabb
nti gahetvÄ• vinicchitanti ubhayaá¹ƒ vibhajitvÄ• dassanatthaá¹ƒ vuttaá¹ƒ. __tattha_ tasmiá
abhÅ«tagÄ• maabÄ«jagÄ• madvaye. imissÄ• gÄ• thÄ• ya ``abhÅ«tagÄ• me bhÅ«tagÄ• ma
dukkaá¹-aá¹ƒ, abÄ«jagÄ• me bÄ«jagÄ• masaÃ±Ã±ino dukkaá¹-aá¹ƒ, vematikassa dukkaá¹-
dukkaá¹-Ä• ni dassitÄ• ni. tattha __abhÅ«tagÄ• ma_nti bÄ«jagÄ• maá¹ƒ gahetabbaá¹ƒ. __a

<1039> __tattha_ tasmiá¹ƒ bhÅ«tagÄ• mabÄ«jagÄ• madvaye. __ ``atathÄ• saÃ±Ã±inoâ€™
vikopentassÄ• â€™â€™ ti \Ne I 311/ seso, anÄ• patti pakÄ• sitÄ• ti sambandho, abhÅ«tagÄ
saÃ±Ã±ino bhÅ«tagÄ• maá¹ƒ bÄ«jampi vikopentassa anÄ• patti pakÄ• sitÄ• ti attho gahetab
__pÄ• á¸·iyaá¹ƒ_ ``bÄ«je abÄ«jasaÃ±Ã±Ä« chindati vÄ• ... pe ... anÄ• pattÄ«â€™â€™ ti.

asaÃ±cicca bhÅ«tagÄ• maá¹ƒ vikopentassa anÄ• pattÄ«ti yojanÄ• . evamuparipi yojetabba
gahetvÄ• vÄ• Ä• lambaá¹‡akattarayaá¹-á¹-hiyÄ• ghaá¹ƒsitvÄ• vÄ• tiá¹‡Ä• dÄ«su chijjesu
chindissÄ• mÄ«â€™â€™ ti amanasikatattÄ• anÄ• pattÄ«ti attho. __asatissÄ• _ti aÃ±Ã±avi
kathayato vÄ• pÄ• daá¹…guá¹-á¹-hÄ• dÄ«hi tiá¹‡Ä• dÄ«ni chindantassa. __ca_-kÄ• rena id
``ajÄ• nantassÄ• â€™â€™ ti idaá¹ƒ samuccitaá¹ƒ. ``imaá¹ƒ bhÅ«tagÄ• maâ€™â€™ nti vÄ•
imaá¹ƒ á¸• ayhatÄ«â€™â€™ ti vÄ• ``iminÄ• idaá¹ƒ bhijjati chijjatÄ«â€™â€™ tiÄ• diá¹ƒ vÄ•
anÄ• pattÄ«ti attho.

<1040> __idaá¹ƒ_ \Be I 413/ __cÄ• _ti idaá¹ƒ bhÅ«tagÄ• masikkhÄ• padaÃ±ca. __tisamuá

kÄ• yacittavÄ• cÄ• cittakÄ• yavÄ• cÄ• cittavasena tisamuá¹-á¹-hÄ• naá¹ƒ. chedanÄ• dikiriy
ticitta_nti paá¹‡á¹‡attiá¹ƒ ajÄ• nitvÄ• cetiyÄ• dÄ«su tiá¹‡agahanÄ• dikaá¹ƒ karontassa akh
kusalaá¹ƒ, khÄ«á¹‡Ä• savassa kiriyaá¹ƒ, phalapupphÄ• dilobhena vikopentÄ• naá¹ƒ sekhap
ticittaá¹ƒ.

bhÅ«tagÄ• makathÄ• vaá¹‡á¹‡anÄ• .

<1041> aÃ±Ã±avÄ• davihesake kammasmiá¹ƒ saá¹…ghena kateti yojanÄ• , aÃ±Ã±avÄ• da
Ã±attidutiyÄ• ya kammavÄ• cÄ• ya paccekaá¹ƒ saá¹…ghena kateti attho. ``aÃ±Ã±aá¹ƒ vada
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡assetaá¹ƒ nÄ• maá¹ƒ. vihesetÄ«ti vihesakaá¹ƒ, tuá¹‡hÄ«
nti (Sp (to Vin IV) 98) vacanato saá¹…ghamajjhe vatthunÄ• , Ä• pattiyÄ• vÄ• codanÄ• ya k
hutvÄ• ``ko Ä• panno, kiá¹ƒ Ä• panno, kismiá¹ƒ Ä• pannoâ€™â€™ tiÄ• dinÄ• (Vin IV 94) _
pucchitaá¹ƒ á¹-hapetvÄ• aÃ±Ã±assa avacanaá¹ƒ aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icaraá¹‡aá¹ƒ, ta
__aÃ±Ã±avÄ• dako_. idha pana bhÄ• vappadhÄ• navasena kiriyÄ• gahitÄ• .

tatheva \Ne I 312/ codiyamÄ• no hutvÄ• pucchitaá¹ƒ avattukÄ• mo hutvÄ• Ä• pattibhÄ«ru
paá¹-icaraá¹‡aá¹ƒ akatvÄ• saá¹…ghaá¹ƒ vihesetuá¹ƒ tuá¹‡hÄ«bhÅ«to __vihesako_ nÄ• ma
bhÄ• vappadhÄ• navasena kiriyÄ• va gahetabbÄ• . idha pana tabbhÄ• vÄ• ropanakammaá
tathÄ• karontassÄ• _ti punapi teneva pakÄ• rena aÃ±Ã±avÄ• dakavihesakÄ• ni visuá¹ƒ vis
__pÄ• cittiyadvayaá¹ƒ hotÄ«_ti __padabhÄ• jane_ ``ropite aÃ±Ã±avÄ• dakeâ€™â€™ tiÄ• d
\Be I 414/ ``ropite vihesakeâ€™â€™ tiÄ• dinÄ• (Vin IV 100) nayena ca visuá¹ƒ visuá¹ƒ pÄ•
ekekasmiá¹ƒ vatthumhi ekekÄ• ya Ä• pattiyÄ• sambhavato pÄ• cittiyadvayaá¹ƒ hotÄ«ti gah

<1042> __dhamme_ti ettha ``kammeâ€™â€™ ti seso. dhammakamme dhammakammasa
adhammakammasaÃ±Ã±Ä«ti tÄ«su vikappesu. __adhamme_ti etthÄ• pi eseva nayo. __kam
aÃ±Ã±avÄ• dakakammÄ• ropane akate. __evaá¹ƒ vadantassÄ• _ti ``ko Ä• pannoâ€™â€™
cÄ• _ti ettha cakÄ• rena kamme aropite evaá¹ƒ vihesantassa ca dukkaá¹-anti samuccinoti. i
aropite_ti vihesakakÄ• lamÄ• ha.

<1043> __Ä• panna_nti attanÄ• Ä• pannaá¹ƒ. __bhaá¹‡á¸• anaá¹ƒ bhavissatÄ«ti saÃ±Ã±i
saá¹…ghassa bhaá¹‡á¸• anakalahÄ• dayo hontÄ«ti saÃ±Ã±Ä• ya tuá¹‡hÄ« bhavantassa. __
asakkuá¹‡eyyamukharogÄ• diyuttassa.

<1044> __kriyÄ• kriya_nti aÃ±Ã±enaÃ±Ã±apaá¹-icaraá¹‡aá¹ƒ kriyaá¹ƒ. tuá¹‡hÄ«bhÄ• vo a

aÃ±Ã±avÄ• dakakathÄ• vaá¹‡á¹‡anÄ• .

1045-6__._ __sammatassÄ• _ti khandhakÄ• gatasenÄ• sanapaÃ±Ã±Ä• pakasammutiÄ• dÄ

katipayÄ• vÄ• sabbÄ• vÄ• dÄ• tuá¹ƒ saá¹…ghena Ã±attiá¹ƒ á¹-hapetvÄ• kammavÄ• caá
``upasampannaá¹ƒ saá¹…ghena sammataâ€™â€™ nti (Vin IV 106) vacanato __bhikkhuno_
kattukÄ• moti sambandho. __vadanto_ti ``chandena itthannÄ• mo senÄ• sanaá¹ƒ paÃ±Ã±Ä
uddisatÄ«â€™â€™ tiÄ• diá¹ƒ bhaá¹‡anto. __ ``upasampanneâ€™â€™ _ti \Be I 415/ idaá¹ƒ
kiriyamapekkhitvÄ• kammani upayogabahuvacanaá¹ƒ. ayaÃ±hettha attho --- __ujjhÄ• peti_
olokÄ• peti, lÄ• makato vÄ• cintÄ• peti, khÄ«yatÄ«ti ``chandena itthannÄ• mo senÄ• sanaá
tiÄ• diá¹ƒ kathento pakÄ• setÄ«ti. imasmiá¹ƒ pakkhe ``upasampannÄ• naâ€™â€™ nti vatta
``upasampanneâ€™â€™ ti vuttaá¹ƒ, upasampannÄ• naá¹ƒ santike pakÄ• setÄ«ti attho.

__ ``pÄ• cittiyadvayaá¹ƒ hotÄ«â€™â€™ _ti idaá¹ƒ ``ujjhÄ• panake khiyyanake pÄ• cittiyaâ€
dvinnaá¹ƒ vatthÅ«naá¹ƒ ekato vuttattÄ• idhÄ• pi ekato vuttaá¹ƒ, visuá¹ƒ visuá¹ƒ pana gahe
ettha ``kammeâ€™â€™ ti seso, upasampannassa sammatassa saá¹…ghena dinnasammut
hotÄ«ti attho. __adhamme_ti etthÄ• pi eseva nayo.

1047-8__._ __bhikkhuno_ti sammatassa bhikkhuno. asammatassa bhikkhussa avaá¹‡á¹‡aá
__yassa kassacÄ«_ti ettha ``santikeâ€™â€™ ti seso, upasampannassa ca anupasampanna
santiketi attho. upasampannakÄ• le sammataá¹ƒ pacchÄ• sÄ• maá¹‡erabhÄ• vaá¹ƒ upaga
sÄ• maá¹‡erassÄ• â€™â€™ ti vuttaá¹ƒ. avaá¹‡á¹‡aá¹ƒ vadatoti yojanÄ• .

<1049> __karo_ntaá¹ƒ sammataá¹ƒ. __bhaá¹‡ato_ti ujjhÄ• payato, khÄ«yato. attho pana v
ujjhÄ• panakhÄ«yanakiriyÄ• hi Ä• pajjanato __kriyaá¹ƒ_. yasmÄ• ujjhÄ• panaá¹ƒ, khÄ«yan
pavattaá¹ƒ, tasmÄ• ``Ä• dikammikassa anÄ• pattÄ«â€™â€™ ti pÄ• cittiyaá¹-á¹-hÄ• ne, duk
ca anÄ• pattidassanatthaá¹ƒ vuttanti gahetabbaá¹ƒ. evaÃ±ca katvÄ• ujjhÄ• pentassa, khÄ«
ekakkhaá¹‡e dve dve Ä• pattiyo hontÄ«ti Ä• pannaá¹ƒ.

ujjhÄ• panakakathÄ• vaá¹‡á¹‡anÄ• .

<1050> saá¹…ghassa maÃ±cÄ• dinti sambandho. ``saá¹…ghikaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á
kocchaá¹ƒ vÄ• â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ dassitaá¹ƒ saá¹…ghasantakaá¹ƒ maÃ±cÄ• diá
__pÄ• á¸·iyaá¹ƒ_ ``cattÄ• ro maÃ±cÄ• masÄ• rako bundikÄ• baddho kuá¸·Ä«rapÄ• dako Ä
111) ca dassito catubbidho maÃ±co. tattha __masÄ• rako_ nÄ• ma maÃ±capÄ• de vijjhitvÄ
Ä• vuá¹‡itvÄ• katamaÃ±co. so idÄ• ni vattamÄ• no vettamaÃ±co. __bundikÄ• baddho_ nÄ
bundikarantarato maÃ±capÄ• de á¸• aá¹ƒsÄ• petvÄ• kato vettamaÃ±capadaramaÃ±co daá
nÄ• ma pÄ• dabunde \Ne I 314/ assakhurÄ• diÄ• kÄ• raá¹ƒ dassetvÄ• kakkaá¹-apÄ• dehi v
yojitamaÃ±co. __Ä• haccapÄ• dako_ nÄ• ma aá¹-aniyo vijjhitvÄ• aá¹-anichidde pÄ• dasÄ«
pavesetvÄ• aá¹-aniyÄ• upari nikkhante pÄ• dasikhÄ• matthake tiriyaá¹ƒ vijjhitvÄ• Ä• á¹‡iá
katamaÃ±co.

__pÄ«á¹-haá¹ƒ_ nÄ• ma evameva kataá¹ƒ tannÄ• makameva catubbidhaá¹ƒ.

__bhisi_ nÄ• ma ``paÃ±ca bhisiyo uá¹‡á¹‡abhisi coá¸·abhisi vÄ• kabhisi tiá¹‡abhisi paá¹‡á
gabbhavasena dassitÄ• paÃ±ca bhisiyo. tattha __uá¹‡á¹‡Ä• _ nÄ• ma manussalomaá¹ƒ á¹
__coá¸·Ä• _ nÄ• ma pilotikÄ• . __vÄ• kaá¹ƒ_ nÄ• ma makacivÄ• kÄ• dikaá¹ƒ. __tiá¹‡aá¹ƒ_
__paá¹‡á¹‡aá¹ƒ_ nÄ• ma tamÄ• lapaá¹‡á¹‡aá¹ƒ á¹-hapetvÄ• avasesapaá¹‡á¹‡aá¹ƒ.

__koccha_nti \Be I 417/ __pÄ• á¸·iyaá¹ƒ_ ``kocchaá¹ƒ nÄ• ma vÄ• kamayaá¹ƒ vÄ• usÄ«ra
vÄ• pabbajamayaá¹ƒ vÄ• anto saá¹ƒveá¹-hetvÄ• baddhaá¹ƒ hotÄ«â€™â€™ ti (Vin IV 111
usÄ«raá¹ƒ vÄ• muÃ±jatiá¹‡aá¹ƒ vÄ• eá¸·akalomÄ• ni vÄ• pabbajatiá¹‡aá¹ƒ vÄ• Ä• dÄ• y
katvÄ• majjhe pÄ«á¸·etvÄ• saá¹…kucitvÄ• taá¹ƒ bandhitvÄ• sÄ«hacammÄ• dÄ«hi veá¹-h
paá¹-icchÄ• detvÄ• pÄ• dapuÃ±chanÄ« viya nisajjatthÄ• ya kataá¹ƒ Ä• sananti vadanti. yat
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``heá¹-á¹-hÄ• ca upari ca vitthataá¹ƒ, majjhe saá¹ƒkhittaá¹ƒ, paá
katvÄ• baddhaá¹ƒ hoti, taá¹ƒ kira majjhe sÄ«habyagghacammaparikkhittampi karonti. akap
natthÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 111). __santharÄ• petvÄ• _ti upasampannena vÄ•
santharÄ• petvÄ• . ettha vinicchayaá¹ƒ vakkhati. __santharitvÄ• _ti sayaá¹ƒ santharitvÄ• vÄ

<1051> __nevuddhareyyÄ• _ti paÃ±Ã±attaá¹-á¹-hÄ• nato uddharitvÄ• na paá¹-isÄ• meyya
aÃ±Ã±ena vÄ• tathÄ• na kÄ• rÄ• peyya. __ta_nti maÃ±cÄ• diá¹ƒ. __pakkamanto_ti ettha `
labbhati, maÃ±cÄ• dÄ«naá¹ƒ atthataá¹-á¹-hÄ• nato thÄ• mamajjhimassa purisassa thÄ• ma
pasÄ• retvÄ• khittapÄ• sÄ• á¹‡assa patanaá¹-á¹-hÄ• naá¹ƒ atikkamma gacchantoti attho. y
``majjhimassa purisassa leá¸• á¸• upÄ• taá¹ƒ atikkamantassÄ• â€™â€™ ti.

<1052> __vassike caturo mÄ• se_ti antovassaá¹ƒ cÄ• tumÄ• se. __sace devo na vassatÄ«
315/ janapadeâ€™â€™ ti seso. teneva __ ``saceâ€™â€™ _ti sÄ• saá¹…kamÄ• ha. ``yesu
vassati, tesupi cattÄ• ro mÄ• se nikkhipituá¹ƒ na vaá¹-á¹-atiyevÄ• â€™â€™ ti (Sp (to Vin IV)
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __tathÄ• cÄ• pÄ«_ti te cattÄ• ro mÄ• se avassantepi.

<1053> __yatthÄ• _ti \Be I 418/ yasmiá¹ƒ laá¹…kÄ• dÄ«pasadise dese. yattha aparepi hem
vassati, tattha aá¹-á¹-ha mÄ• se ajjhokÄ• se maÃ±cÄ• diá¹ƒ á¹-hapetuá¹ƒ na vaá¹-á¹-atÄ«ti
cattÄ• ro mÄ• se bahi á¹-hapetuá¹ƒ vaá¹-á¹-atÄ«ti byatirekato dasseti.

<1054> __nivÄ• sasmi_nti rukkhe kulÄ• vakaá¹ƒ katvÄ• nirantaravÄ• se sati. yathÄ• ha __
``yasmiá¹ƒ pana dhuvanivÄ• sena kulÄ• vake katvÄ• vasantÄ«â€™â€™ ti (Sp (to Vin IV) 1
anovassakÄ• lepi.

1055-6__._ saá¹…ghikaá¹ƒ yaá¹ƒ kiÃ±ci maÃ±cÄ• dÄ«ti yojanÄ• . __santhataá¹ƒ yadÄ«_ti
atthataá¹ƒ, paÃ±Ã±attanti vuttaá¹ƒ hoti. __yattha katthaci á¹-hÄ• ne_ti rukkhamÅ«lamaá¹‡á¸

yattha katthaci á¹-hÄ• ne. __yena kenacÄ«_ti saddhivihÄ• rikena vÄ• antevÄ• sikena vÄ• __bhikkhunÄ• _ti upasampannena. __so_ti yassatthÄ• ya paÃ±Ã±attaá¹ƒ, so bhikkhu.

<1057> __ta_nti taá¹ƒ saá¹…ghikaá¹ƒ vettamaÃ±cÄ• diá¹ƒ. __santharÄ• pita_-saddo kattu niyojakasseva bhikkhunoti attho.

<1058> __bhikkhunÄ• _ti ettha ``Ä• á¹‡Ä• pakoâ€™â€™ ti vakkhamÄ• nattÄ• Ä• á¹‡atten labbhati. __tassevÄ• _ti Ä• á¹‡attiyÄ• Ä• sanapaÃ±Ã±Ä• pakassa tasseva bhikkhuno. __ `` vacanassa upalakkhaá¹‡attÄ• Ä• gantvÄ• thavikaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• yaá¹ƒ kiÃ±cide bhÄ• roâ€™â€™ ti vÄ• vadati, paÃ±Ã±Ä• pako muccatÄ«ti gahetabbo.

1059-60__._ __anÄ• pucchÄ• ti_ ettha ``yo bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ palibodhaá¹ƒ \Be I 419/ viya maÃ±Ã±atÄ«â€™â€™ ti (Sp (to Vin IV) 113) __aá¹-á¹-hakathÄ yaá¹ƒ kaÃ±ci anÄ• pucchÄ• ti attho. ``bhikkhu vÄ• sÄ• maá¹‡ero vÄ• Ä• rÄ• miko vÄ• lajj (Sp (to Vin IV) 113) vuttattÄ• alajjiá¹ƒ Ä• pucchitvÄ• gantuá¹ƒ na vaá¹-á¹-atÄ«ti vadanti. ``r gamissÄ• mÄ• â€™â€™ ti vatvÄ• anumatigahaá¹‡aá¹ƒ Ä• pucchanaá¹ƒ nÄ• ma, taá¹ƒ anÄ hotÄ«ti ce? gamanassa anumatiyÄ• laddhattÄ• . ``kappaá¹ƒ labhitvÄ• gantabbaâ€™â€™ vattÄ• vattaá¹ƒ sampaá¹-icchitaá¹ƒ viya hotÄ«ti laddhakappattÄ• evaá¹ƒ gacchati ce, vaá¹- __aniyyÄ• tetvÄ• _ti niyyÄ• tanaá¹ƒ akatvÄ• vattÄ• vattaá¹ƒ appaá¹-iyÄ• detvÄ• , asampaá hoti. __vÄ• re_ti padavÄ• re.

<1062> __tasmÄ• á¹-hÄ• nÄ• _ti attanÄ• á¹-hatvÄ• Ä• á¹‡Ä• pitabhojanasÄ• lato. yathÄ• ``bhojanasÄ• lato nikkhamitvÄ• aÃ±Ã±attha gacchatÄ«â€™â€™ ti (Sp (to Vin IV) 111).

<1063> saá¹…ghike saá¹…ghikasaÃ±Ã±ivematikapuggalikasaÃ±Ã±Ä«naá¹ƒ vasena __tika tikÄ• tÄ«tenÄ• _ti akusalamÅ«lattikÄ• dito savÄ• sanasamucchedappahÄ• navasena atikka ``puggalike saá¹…ghikasaÃ±Ã±Ä«, vematiko, puggalikasaÃ±Ã±Ä« aÃ±Ã±assa puggalike Ä• (Vin IV 112) vacanato dukkaá¹-attayaá¹ƒ hoti.

1064-5__._ __cimilikaá¹ƒ_ nÄ• ma parikammakatÄ• ya bhÅ«miyÄ• chavirakkhanatthaá¹ƒ a __taá¹-á¹-ikÄ• _ nÄ• ma tÄ• lapaá¹‡á¹‡Ä• dÄ«hi katataá¹-á¹-ikÄ• . __cammaá¹ƒ_ sÄ«hacan akappiyacammaá¹ƒ nÄ• ma natthi. yathÄ• ha __ ``aá¹-á¹-hakathÄ• su_ hi senÄ• sanaparib nÄ• ma na dissati, tasmÄ• \Be I 420/ sÄ«hacammÄ• dÄ«naá¹ƒ pariharaá¹‡eyeva paá¹-ikkh (to Vin IV) 112). imassa ca aá¹-á¹-hakathÄ• pÄ• á¹-hassa __sÄ• ratthadÄ«paniyÄ• _ (Sp-á¹ evaá¹ƒ attho vaá¹‡á¹‡ito ---

``sÄ«hacammÄ• dÄ«naá¹ƒ pariharaá¹‡eyeva paá¹-ikkhepo veditabboâ€™â€™ ti iminÄ• ``r dhÄ• retabbÄ• ni sÄ«hacammaá¹ƒ byagghacammaá¹ƒ dÄ«picammaá¹ƒ, yo dhÄ• reyya, Ä•

evaá¹ƒ vuttÄ• ya __khandhakapÄ• á¸·iyÄ• _ adhippÄ• yaá¹ƒ vibhÄ• veti. idaá¹ƒ vuttaá¹ƒ ho
paÃ±Ã±attÄ• ni honti, bahipi maÃ±ce paÃ±Ã±attÄ• ni hontÄ«â€™â€™ ti (Vin I 255) imasmi
sikkhÄ• padassa paÃ±Ã±attattÄ• maÃ±capÄ«á¹-hesu attharitvÄ• paribhogoyeva paá¹-ikkh
paribhogo pana appaá¹-ikkhittoti. yadi evaá¹ƒ ``pariharaá¹‡eyeva \Ne I 317/ paá¹-ikkhepoâ€
kasmÄ• vuttanti? yathÄ• ``anujÄ• nÄ• mi bhikkhave sabbaá¹ƒ pÄ• sÄ• daparibhogaâ€™â€
puggalikepi senÄ• sane senÄ• sanaparibhogavasena niyamitaá¹ƒ suvaá¹‡á¹‡aghaá¹-Ä• dik
vaá¹-á¹-amÄ• nampi kevalaá¹ƒ attano santakaá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ na vaá¹-á¹-ati, ev
bhÅ«mattharaá¹‡avasena paribhuÃ±jiyamÄ• nampi attano santakaá¹ƒ katvÄ• taá¹ƒ taá¹ƒ v
paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«ti dassanatthaá¹ƒ ``pariharaá¹‡eyeva paá¹-ikkhepo veditab

__ ``phalakaâ€™â€™ _nti iminÄ• pÄ• á¹-hÄ• gataá¹ƒ phalakapÄ«á¹-hameva dassitaá¹ƒ. y
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``phalakapÄ«á¹-haá¹ƒ nÄ• ma phalakamayaá¹ƒ pÄ«á¹-haâ€™â€
__pÄ• dapuÃ±chani_nti kadalivÄ• kÄ• dÄ«hi kataá¹ƒ pÄ• dapuÃ±chanikaá¹ƒ. __bhÅ«matth
sati tassÄ• upari, asati suddhabhÅ«miyaá¹ƒ attharitabbÄ• kaá¹-asÄ• rakÄ• divikati. __uttar
saá¹…ghikamaÃ±capÄ«á¹-hÄ• dÄ«naá¹ƒ upari attharitabbapaccattharaá¹‡aá¹ƒ.

__pattÄ• dhÄ• raka_nti \Be I 421/ pattavalayÄ• dhÄ• rakaá¹ƒ. taá¹ƒ yathÄ• vuttaparikkhÄ•
leá¸• á¸• upÄ• taá¹ƒ atikkamma gacchato. sace pana dÄ• yakehi dÄ• nakÄ• leyeva sahassa
``pÄ• dapuÃ±chaniá¹ƒ katvÄ• paribhuÃ±jathÄ• â€™â€™ ti dinnaá¹ƒ, tatheva paribhuÃ±jitu
imaá¹ƒ maÃ±capÄ«á¹-hÄ• disenÄ• sanampi ``abbhokÄ• sepi yathÄ• sukhaá¹ƒ paribhuÃ±jat
ce, sabbasmimpi kÄ• le abbhokÄ• se nikkhipituá¹ƒ vaá¹-á¹-atÄ«ti vadanti.

<1066> Ä• raÃ±Ã±akenÄ• pi sace gantabbaá¹ƒ hoti, anovassake nosati maÃ±capÄ«á¹-hÄ•
yathÄ• sukhaá¹ƒ gantabbanti yojanÄ• .

<1067> __upacikÄ• dÄ«hÄ«_ti ettha __Ä• di_-saddena mÅ«sikÄ• gahitÄ• . __na lujjatÄ«_
sabba_nti maÃ±cÄ• dikaá¹ƒ sakalaá¹ƒ.

<1068> __attano santake_ti attano puggalike maÃ±cÄ• divisaye. __ruddhe_ti vuá¸• á¸• hab
issarÄ• dÄ«hi vÄ• yakkhasÄ«hÄ• dÄ«hi vÄ• maÃ±cÄ• dike ruddhe ajjhÄ• vutthe, abhibhav
318/. __Ä• padÄ• supÄ«_ti brahmacariyantarÄ• yÄ• dÄ«su ca santesu. gacchato bhikkhunc

<1069> kÄ• yavÄ• cato, kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• naá¹ƒ kathinasamuá¹-á¹-h
ajÄ• nitvÄ• sayaá¹ƒ anuddharantassa kÄ• yena hoti, anÄ• pucchantassa vÄ• cÄ• ya hoti, p
evaá¹ƒ akarontassa sacittakena teneva dvayena samuá¹-á¹-hÄ• tÄ«ti veditabbaá¹ƒ. leá¸• á¸
__kriyaá¹ƒ_. maÃ±cÄ• dÄ«naá¹ƒ anuddharaá¹‡Ä• di __akriyaá¹ƒ_.

paá¹-hamasenÄ• sanakathÄ• vaá¹‡á¹‡anÄ• .

1070-3__._ __bhisÄ«_ti \Be I 422/ paá¹-hamasikkhÄ• pade vuttapaÃ±cappakÄ• rÄ• imissÄ
``maÃ±cakabhisi vÄ• pÄ«á¹-hakabhisi vÄ• â€™â€™ ti (Sp (to Vin IV) 116) evaá¹ƒ dassitab
__paccattharaá¹‡aá¹ƒ_ nÄ• ma pÄ• vÄ• ro kojavo vÄ• . ``ettakameva vuttanti __aá¹-á¹-haka
aá¹-á¹-hakathÄ• su tathÄ• vuttabhÄ• vadassanatthaá¹ƒ vuttaá¹ƒ, aÃ±Ã±ampi tÄ• disaá¹ƒ m
attharitabbaá¹ƒ paccattharaá¹‡amevÄ• â€™ ti tÄ«supi gaá¹‡á¹-hipadesu vuttaâ€™â€™ nti
III 116) __sÄ• ratthadÄ«paniyÄ• _ likhitaá¹ƒ. __nisÄ«dana_nti nisÄ«danacÄ«varaá¹ƒ.

__tiá¹‡asanthÄ• ro_ erakÄ• dÄ«ni tiá¹‡Ä• ni dvÄ«su tÄ«su á¹-hÄ• nesu gopetvÄ• katasant
__paá¹‡á¹‡asanthÄ• ro_ nÄ• ma nÄ• á¸·ikerÄ• dipaá¹‡á¹‡e tatheva gopetvÄ• katasanthÄ•
``sabbacchannaparicchanneâ€™â€™ _ti idaá¹ƒ sahaseyyakathÄ• ya vuttatthameva.

__dasavidhaá¹ƒ seyya_nti dasavidhÄ• su seyyÄ• su aÃ±Ã±ataranti vuttaá¹ƒ hoti. __santha
__pi_-saddo sampiá¹‡á¸• anattho, so santharÄ• petvÄ• pÄ«ti imaá¹ƒ sampiá¹‡á¸• eti. __vÄ•
anuddharitvÄ• â€™â€™ ti ettha ``anuddharitvÄ• vÄ• â€™â€™ ti yojetvÄ• ``anuddharÄ• p
vikappo saá¹…gayhati. __taá¹ƒ_ seyyaá¹ƒ.

__Ä• rÄ• massÅ«pacÄ• ra_nti ``aparikkhittassa upacÄ• ro nÄ• ma senÄ• sanato dve leá¸•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ upacÄ• ramÄ• ha. __assÄ• _ti vihÄ• rassa parikkhittass

<1074> __ubhayesa_nti \Ne I 319/ senÄ• sanaseyyÄ• naá¹ƒ. antogabbhe santharitvÄ• ga

<1075> __upacÄ• re vihÄ• rassÄ• _ti ettha __vihÄ• ro_ nÄ• ma antogabbhÄ• disabbaparic
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``vihÄ• roti antogabbho vÄ• aÃ±Ã±aá¹ƒ vÄ• sabbapa
guttasenÄ• sanaá¹ƒ veditabbaâ€™â€™ nti (Sp (to Vin IV) 117). tattha __upacÄ• ro_ nÄ• m
taá¹ƒsamÄ«paá¹ƒ á¹-hÄ• naá¹ƒ. yathÄ• ha ``upacÄ• reti tassa bahi Ä• sanne okÄ• seâ€™â
paricchannÄ• paricchannasannipÄ• tamaá¹‡á¸• apo. yathÄ• ha ``maá¹‡á¸• ape vÄ• ti apari
bahÅ«naá¹ƒ sannipÄ• tamaá¹‡á¸• apeâ€™â€™ ti. __Ä• di_-saddena upaá¹-á¹-hÄ• nasÄ• lÄ
__upaá¹-á¹-hÄ• nasÄ• lÄ• _ nÄ• ma aguttÄ• bhojanasÄ• lÄ• . yathÄ• ha ``upaá¹-á¹-hÄ• na
bhojanasÄ• lÄ• yaá¹ƒ vÄ• â€™â€™ ti (Sp (to Vin IV) 117). __aguttatÄ• _ ca ``á¹-hÄ• nassa
(to Vin IV) 117) aá¹-á¹-hakathÄ• vacanato veditabbÄ• ti.

<1076> __tikapÄ• cittiyaá¹ƒ vutta_nti ``saá¹…ghike saá¹…ghikasaÃ±Ã±Ä«, vematiko, pugg
vÄ• rattaye pÄ• cittiyattayaá¹ƒ vuttaá¹ƒ. dasavatthÅ«su bhavaá¹ƒ tadantogadhattÄ• ti __das
dasannaá¹ƒ vÄ• vatthu dasavatthu, taá¹ƒyeva __dasavatthuka_nti bhisiÄ• dikaá¹ƒ aÃ±Ã±a
seyyÄ• bhaá¹‡á¸• aá¹ƒ. __tassÄ• _ti santhÄ• rakassa. ``puggalike saá¹…ghikasaÃ±Ã±Ä«, v
aÃ±Ã±assa puggalike Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 117) __tikadukkaá¹-aá¹ƒ d

<1077> __uddharitvÄ• _ti atthataseyyaá¹ƒ yathÄ• upacikÄ• hi na khajjati, tathÄ• paá¹-isÄ
``gacchatoâ€™â€™ ti iminÄ• sambandho. __aÃ±Ã±ena_ vuddhabhikkhuissarÄ• dinÄ• . __
paribuddhe nivÄ• rite.

<1078> __sÄ• pekkhova ca gantvÄ• _ti ``ajjeva gantvÄ• idaá¹ƒ paá¹-isÄ• messÄ• mÄ«â€™
gÄ• mantarÄ• diá¹ƒ gantvÄ• . yathÄ• ha ``ajjeva Ä• gantvÄ• paá¹-ijaggissÄ• mÄ«â€™ ti ev
vÄ• gÄ• mantaraá¹ƒ vÄ• gantvÄ• â€™â€™ ti (Sp (to Vin IV) 118). __tattha á¹-hatvÄ• _ti ga
tato bahi gacchÄ• mÄ«ti citte uppanneti vuttaá¹ƒ hoti. yathÄ• ha ``yatthassa gamanacittaá¹ƒ
á¹-hitoâ€™â€™ ti (Sp (to Vin IV) 118). taá¹ƒ pucchatÄ«ti sambandho. __taá¹ƒ_ seyyaá¹ƒ \B
pesetvÄ• Ä• pucchatÄ«ti vuttaá¹ƒ hoti. yathÄ• ha ``kaÃ±ci pesetvÄ• Ä• pucchatÄ«â€™â€™
ettha \Ne I 320/ ca purimasikkhÄ• pade maÃ±cÄ• dÄ«naá¹ƒ paÃ±Ã±attaá¹-á¹-hÄ• nato anto
leá¸• á¸• upÄ• tÄ• tikkamena, idha upacÄ• rÄ• tikkamena pÄ• cittiyanti ayaá¹ƒ viseso vedita

abbhokÄ• samhi maÃ±cÄ• diá¹ƒ, vihÄ• re seyyamattakaá¹ƒ.

hitvÄ• vajantassa doso, leá¸• á¸• upÄ• tÅ«pacÄ• ratoti ||

dutiyasenÄ• sanakathÄ• vaá¹‡á¹‡anÄ• .

<1079> __yo_ bhikkhu saá¹…ghikÄ• vÄ• se pubbupagataá¹ƒ bhikkhuá¹ƒ jÄ• naá¹ƒ anupak
__assa_ bhikkhuno pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• . __pubbupagato_ nÄ• ma vassaggena p
senÄ• sanaá¹ƒ gahetvÄ• vasanto. __jÄ• na_nti ``anuá¹-á¹-hÄ• panÄ«yo ayaâ€™â€™ nti jÄ
__anuá¹-á¹-hÄ• panÄ«yÄ• _ nÄ• ma vuddhÄ• dayo. yathÄ• ha __padabhÄ• jane_ ``jÄ• nÄ•
saá¹…ghena dinnoti jÄ• nÄ• tÄ«â€™â€™ ti (Vin IV 121). __anupakhajjÄ• _ti anupavisitvÄ•
paÃ±Ã±attaá¹ƒ maÃ±cÄ• dÄ«naá¹ƒ Ä• sannataraá¹ƒ vakkhamÄ• nalakkhaá¹‡aá¹ƒ upacÄ• r
__seyyaá¹ƒ kappeyyÄ• _ti dasavidhÄ• su seyyÄ• su aÃ±Ã±ataraá¹ƒ attharitvÄ• sayanaá¹ƒ
vuttaá¹ƒ hoti. vakkhati ca ``dasasvaÃ±Ã±ataraá¹ƒ seyyaâ€™â€™ ntiÄ• di. ``nisajjaá¹ƒ vÄ• â
__padabhÄ• jane_ ``abhinisÄ«dati vÄ• abhinipajjati vÄ• â€™â€™ ti.

1080-2__._ uddiá¹-á¹-hamatthaá¹ƒ niddisitukÄ• mo paá¹-hamaá¹ƒ ``anupakhajjaseyyaá¹ƒ ka
vinicchayaá¹ƒ dassetumÄ• ha __ ``pÄ• dadhovanapÄ• sÄ• á¹‡Ä• ... pe ... dukkaá¹-aâ€™â€
pavisantassa bhikkhuno pÄ• dadhovanapÄ• sÄ• á¹‡Ä• yÄ• va taá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á
425/ pana maÃ±capÄ«á¹-hato yÄ• va passÄ• vaá¹-á¹-hÄ• naá¹ƒ, etthantare tu yaá¹ƒ á¹-hÄ•
vuccatÄ«ti yojanÄ• . tattha upacÄ• reti yojanÄ• . __bÄ• dhetukÄ• massÄ• _ti ``yassa samb
pakkamissatÄ«â€™â€™ ti evaá¹ƒ uppannacittassa. sayanti etthÄ• ti viggaho.

<1983> ``pÄ• cittiyassÄ• â€™â€™ ti uddesato vuttaá¹ƒ niddisitumÄ• ha __ ``nisÄ«dantass

__tatthÄ• _ti tathÄ• anupakhajja atthatÄ• ya seyyÄ• ya. __ ``pÄ• cittiyadvayaâ€™â€™ _nti
karontassÄ• â€™â€™ ti \Ne I 321/ imaá¹ƒ pacchimavikappaá¹ƒ sandhÄ• ya vuttaá¹ƒ. purim
``nisÄ«dantassa vÄ• pÄ• cittiyaá¹ƒ, nipajjantassa vÄ• pÄ• cittiyaâ€™â€™ nti vattabbaá¹ƒ.
paccekaá¹ƒ ``tikapÄ• cittiyaá¹ƒ tikadukkaá¹-aâ€™â€™ nti ubhayassÄ• pi vattabbatÄ• __aá
vuttÄ• . kathaá¹ƒ? saá¹…ghike saá¹…ghikasaÃ±Ã±Ä«, vematiko, puggalikasaÃ±Ã±Ä« nisaj
nisajjÄ• ya tikapÄ• cittiyaá¹ƒ, evaá¹ƒ seyyÄ• ya tikapÄ• cittiyaá¹ƒ, ubhayattha tikapÄ• cittiya
vikappadvaye dvÄ• dasa pÄ• cittiyÄ• ni. puggalike saá¹…ghikasaÃ±Ã±Ä«, vematiko, pugga
puggalike nisajjaá¹ƒ kappeti, dukkaá¹-anti nisajjÄ• ya tikadukkaá¹-aá¹ƒ, evaá¹ƒ seyyÄ• ya ti
ubhayattha tikadukkaá¹-advayanti dvÄ• dasa dukkaá¹-Ä• ni ca veditabbÄ• ni.

<1084> __karontassÄ• _ti ettha ``nisÄ«danÄ• diâ€™â€™ nti pakaraá¹‡ato labbhati. __tika
``saá¹…ghike saá¹…ghikasaÃ±Ã±Ä«, vematiko, puggalikasaÃ±Ã±Ä«â€™â€™ ti vikappatta
__pÄ• á¹·iyaá¹ƒ_ (Vin IV 122) vuttaá¹ƒ. evaá¹ƒ puggalikepi tikadukkaá¹-aá¹ƒ vuttaá¹ƒ. tenÄ•
tikadukkaá¹-aâ€™â€™ _nti. iminÄ• yathÄ• vuttapÄ• cittiyadukkaá¹-Ä• ni sÄ• maÃ±Ã±ena t
vuttÄ• nÄ«ti veditabbaá¹ƒ.

1085-6__._ __ ``vuttÅ«pacÄ• raâ€™â€™ _ntiÄ• digÄ• thÄ• dvaye \Be I 426/ vihÄ• rassa vu
upacÄ• re vÄ• abbhokÄ• sepi vÄ• santharatopi vÄ• santharÄ• payatopi vÄ• tattha nisÄ«d
vuttaá¹ƒ. tattha sabbattheva tassa nivÄ• so vÄ• ritoti yojanÄ• . tattha __vihÄ• rassÄ• _ti yat
__upacÄ• re_ti avidÅ«re. __abbhokÄ• se_ti tassa senÄ• sanassa naccÄ• sanne aá¹…gaá¹

__nisÄ«dato vÄ• _ti __vÄ• _ggahaá¹‡ena nipajjato vÄ• dvepi karontassa vÄ• ti saá¹…gaá
__pÄ• á¹·iyaá¹ƒ_ ``abhinisÄ«dati vÄ• abhinipajjati vÄ• , Ä• patti dukkaá¹-assÄ• â€™â€™ ti
__tatthÄ• _ti tasmiá¹ƒ pubbÅ«pagatassa patte senÄ• sane. __sabbatthevÄ• _ti yathÄ• vuttÅ
antamaso ajjhokÄ• sepÄ«ti sabbattheva. __tassÄ• _ti anattamanassa anupakhajja seyyaá¹ƒ
visabhÄ• gapuggalassa. __nivÄ• so vÄ• rito_ paraviheá¹-hakena sahavÄ• sassa mahÄ• na
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``evarÅ«pena hi visabhÄ• gapuggalena ekavihÄ• re vÄ
attho natthi, tasmÄ• sabbatthevassa nivÄ• so vÄ• ritoâ€™â€™ ti (Sp (to Vin IV) 122).

<1087> ``sÄ«tÄ• diupapÄ«á¹·itassÄ• â€™â€™ ti \Ne I 322/ padacchedo, sÄ«tÄ• dÄ«hi upa
attho. __Ä• di_-saddena ``uá¹‡hena vÄ• â€™â€™ tiÄ• dikaá¹ƒ saá¹…gaá¹‡hÄ• ti. yathÄ• h
pÄ«á¹·ito pavisatÄ«â€™â€™ ti. ettha __Ä• padÄ• _ nÄ• ma bahi sayantassa jÄ«vitabrahma

<1088> __idaá¹ƒ_ sikkhÄ• padaá¹ƒ dukkhavedanaá¹ƒ hotÄ«ti yojanÄ• .

anupakhajjakathÄ• vaá¹‡á¹‡anÄ• .

<1089> __nikkaá¹• á¹• heyyÄ• _ti \Be I 427/ nÄ«hareyya. __nikkaá¹• á¹• hÄ• peyya vÄ• _ti

<1990> bahÅ« bhÅ«miyo vÄ• likÄ• talasaá¹…khÄ• tÄ• yassa so __bahubhÅ«mo, _ pÄ• sÄ
``bahubhÅ«moâ€™â€™ ti vuccati.

<1091> __á¹-hapetvÄ• á¹-hapetvÄ• _ti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne gatinivattiá¹ƒ katvÄ• k

<1092> __ayaá¹ƒ nayo_ti ``nikkhamÄ• â€™ ti ekavacanena gacchante anekepi dvÄ• rakoá
Ä• á¹‡Ä• pakassa ekÄ• va Ä• patti hoti, á¹-hitaá¹-á¹-hÄ• nato á¹-hatvÄ• á¹-hatvÄ• nÄ«hara
dvÄ• rakoá¹-á¹-hagaá¹‡anÄ• ya hotÄ«â€™â€™ ti ayaá¹ƒ nayo. __Ä• á¹‡attiyÄ• khaá¹‡eye
nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti Ä• á¹‡attikkhaá¹‡eyeva.

<1093> __ekÄ• vÄ• _ti ettha ``pÄ• citti hotÄ«â€™â€™ ti vattabbo. __bahukÄ• ni ce_ti ettha
vattabbaá¹ƒ, atikkÄ• metÄ«ti sambandho. ``ettake dvÄ• rakoá¹-á¹-hake atikkamÄ• petvÄ• n
ca ``yÄ• va pariyantadvÄ• rakoá¹-á¹-hakÄ• nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti ca ``bahÅ« dvÄ
nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti ca Ä• á¹‡attattÄ• bahÅ« dvÄ• rakoá¹-á¹-hake atikkÄ• metv
attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana ettakÄ• ni dvÄ• rÄ• ni nikkaá¸• á¸• h
mahÄ• dvÄ• raá¹ƒ, tÄ• va nikkaá¸• á¸• hÄ• hÄ«â€™ ti vÄ• evaá¹ƒ niyametvÄ• Ä• á¹‡atto h
pÄ• cittiyÄ• nÄ«â€™â€™ ti (Sp (to Vin IV) 126). bahÅ«ni pÄ• cittiyÄ• ni hontÄ«ti yojanÄ• .

<1094> __upaá¹-á¹-hÄ• nasÄ• lÄ• dÄ«_ti \Ne I 323/ ettha nissakkatthe paccattavacanato u
attho gahetabbo. __ ``upacÄ• ratoâ€™â€™ _ti \Be I 428/ iminÄ• samÄ• nÄ• dhikaraá¹‡attÄ
upaá¹-á¹-hÄ• nasÄ• lÄ• dito upacÄ• ratoti vuttaá¹ƒ hoti. yathÄ• ha __gaá¹‡á¹-hipade_ ``upa
upaá¹-á¹-hÄ• nasÄ• lÄ• dimattamevÄ• â€™â€™ ti. kÄ• yenapi vÄ• cÄ• yapi tathÄ• nikkaá¸
vakkhamÄ• nena saha yojanÄ• . __tassÄ• _ti upasampannassa. __Ä• di_-saddena maá¹‡á
``vihÄ• rassa upacÄ• rÄ• vÄ• upaá¹-á¹-hÄ• nasÄ• lÄ• ya vÄ• maá¹‡á¸• apÄ• vÄ• rukkha
nikkaá¸• á¸• hati vÄ• nikkaá¸• á¸• hÄ• peti vÄ• , Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV
_ti iminÄ• ``nikkhamÄ• â€™â€™ ti ca ``imaá¹ƒ nikkaá¸• á¸• hÄ• hÄ«â€™â€™ ti Ä• á¹‡Ä• p
``tathÄ• â€™â€™ _ti iminÄ• ekena payogena ekÄ• patti, nÄ• nÄ• payogesu payogagaá¹‡a
hotÄ«ti vuttameva pakÄ• raá¹ƒ upasaá¹ƒharati.

<1095> ``tathÄ• â€™â€™ ti idaá¹ƒ ``itaraá¹ƒ nikkaá¸• á¸• hantassa dukkaá¹-aâ€™â€™ nti
yathÄ• vihÄ• rÅ«pacÄ• rato upaá¹-á¹-hÄ• nasÄ• lÄ• dito upasampannaá¹ƒ nikkaá¸• á¸• han
ca dukkaá¹-aá¹ƒ hoti, tathÄ• anupasampannassa vihÄ• rato ca vihÄ• rÅ«pacÄ• rato ca nikk
karontassa bhikkhuno dukkaá¹-aá¹ƒ hotÄ«ti attho. tathÄ• vihÄ• rassÅ«pacÄ• rÄ• vÄ• vihÄ
parikkhÄ• raá¹ƒ nikkaá¸• á¸• hantassa dukkaá¹-anti yojanÄ• . __sabbesa_nti upasampannÄ
__parikkhÄ• ra_nti antamaso rajanachallipi saá¹…gayhati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá
rajanachallimpÄ«â€™â€™ ti (Sp (to Vin IV) 126).

<1096> __ ``asambaddhesÅ«â€™â€™ _ti iminÄ• byatirekato asithilabaddhesu parikkhÄ• sambhavaá¹ƒ dasseti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``gÄ• á¸·haá¹ƒ bandhitvÄ• á¹-h Ä• pattÄ«â€™ ti mahÄ• paccariyaá¹ƒ vuttaâ€™â€™ nti (Sp (to Vin IV) 126). sithilabandhana sammÄ• bandhanaá¹ƒ na hotÄ«ti asambaddhavacanena gahitanti daá¹-á¹-habbaá¹ƒ. __ass gaá¹‡anÄ• ya dukkaá¹-aá¹ƒ paridÄ«payeti yojanÄ• , parikkhÄ• raá¹ƒ nÄ«harantassa, nÄ«ha bhikkhunoti vuttaá¹ƒ hoti.

1097-8__._ __antevÄ• si_nti ca __saddhivihÄ• rika_nti ca ettha ``asammÄ• vattantaâ€™â€ __anÄ• pattivÄ• re_ ``antevÄ• sikaá¹ƒ vÄ• saddhivihÄ• rikaá¹ƒ vÄ• na sammÄ• vattantaá tiÄ• di \Ne I 324/ (Vin IV 128). __nikkaá¸• á¸• hantassÄ• _ti ettha ``nikkaá¸• á¸• hÄ• pentass asammÄ• vattantaá¹ƒ antevÄ• siá¹ƒ vÄ• alajjiá¹ƒ vÄ• tathÄ• asammÄ• vattantaá¹ƒ saddh ummattakaá¹ƒ vÄ• __tesaá¹ƒ_ antevÄ• siÄ• dÄ«naá¹ƒ parikkhÄ• raá¹ƒ vÄ• attano vasana vissÄ• sikassa vasanaá¹-á¹-hÄ• nÄ• vÄ• nikkaá¸• á¸• hantassa, nikkaá¸• á¸• hÄ• pentassa anupasampannaá¹ƒ vÄ• saá¹…ghikavihÄ• rÄ• nikkaá¸• á¸• hantassa sayaá¹ƒ ummattakas yojanÄ• .

__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``alajjÄ«Ä• dayo pana attano vasanaá¹-á¹-hÄ• natoyeva nikkaá¸ (to Vin IV) 128) vuttaá¹ƒ, __pÄ• á¸·iya_Ã±ca ``attano puggalike anÄ• pattÄ«â€™â€™ ti (Vin ``attano vissÄ• sikassa vasanaá¹-á¹-hÄ• nÄ• â€™â€™ ti idaá¹ƒ kasmÄ• vuttanti ce? imass vuttaá¹ƒ. antevÄ• sikantiÄ• dÄ«su paá¹-hamaá¹ƒ asammÄ• vattanÄ• dibhÄ• vena ``nikkaá¸ cintetvÄ• nikkaá¸• á¸• hantassa cittalahuparivattitÄ• ya kope uppannepi anÄ• patti.

<1099> __ ``tathÄ• â€™â€™ _ti iminÄ• ``nikkaá¸• á¸• hantassÄ• â€™â€™ ti ca tattheva s ``nikkaá¸• á¸• hÄ• pentassÄ• â€™â€™ ti (Sp (to Vin IV) 126) ca ``tassa parikkhÄ• raá¹ƒ vÄ yathÄ• vuttaá¹ƒ \Be I 430/ upasaá¹ƒharati. __ ``saá¹…ghÄ• rÄ• mÄ• pi sabbasmÄ• â€™â€™ yojetabbaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhaá¹‡á¸• anakÄ• rakakalahakÄ• raka nikkaá¸• á¸• hituá¹ƒ labhati. so hi pakkhaá¹ƒ labhitvÄ• saá¹…ghampi bhindeyyÄ• â€™â€™ __idaá¹ƒ tÅ«_ti ettha visesatthajotakena __tu_-saddena vuttavisesanaá¹ƒ vinÄ• avasesavin anantarasadisoyevÄ• ti dÄ«peti. __tisamuá¹-á¹-hÄ• naá¹ƒ_ kÄ• yacittavÄ• cÄ• cittakÄ• yav samuá¹-á¹-hÄ• natoti.

nikkaá¸• á¸• hanakathÄ• vaá¹‡á¹‡anÄ• .

1100-1__._ __majjhimÄ• sÄ«saghaá¹-á¹-Ä• yÄ• _ti sÄ«saá¹ƒ na ghaá¹-á¹-etÄ«ti __asÄ«sag asÄ«saghaá¹-á¹-Ä• majjhimÄ• sÄ«saghaá¹-á¹-Ä• , tÄ• ya, pamÄ• á¹‡amajjhimassa purisas sÄ«sÄ• ghaá¹-á¹-anappamÄ• á¹‡ubbedhaheá¹-á¹-himatalÄ• yÄ• ti attho. __vehÄ• sakuá¹-iy acchannatalÄ• ya dvibhÅ«mikÄ• dibhedÄ• ya kuá¹-iyÄ• . __uparÄ«_ti matthake, akatapada tulÄ• mattayuttÄ• ya uparimataleti vuttaá¹ƒ hoti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yÄ•

acchannatalÄ• dvibhÅ«mikakuá¹-i vÄ• tibhÅ«mikÄ• dikuá¹-i vÄ• `vehÄ• sakuá¹-Ä«â€™ ti
asÄ«saghaá¹-á¹-Ä• adhippetÄ• â€™â€™ ti (Sp (to Vin IV) 131). __Ä• haccapÄ• dake_ \Ne
``Ä• haccapÄ• dako nÄ• ma maÃ±co aá¹…ge vijjhitvÄ• á¹-hito hotÄ«â€™â€™ ti __pÄ• á¸·i
vijjhitvÄ• pÄ• dasikhaá¹ƒ Ä• vuá¹‡itvÄ• uparisikhÄ• ya anÄ• koá¹-itaÄ• á¹‡imhi á¹-hitamaÃ
Ä• haccapÄ• dake pÄ«á¹-heti sambandho. yathÄ• ha __pÄ• á¸·iyaá¹ƒ_ ``Ä• haccapÄ• daka
vijjhitvÄ• á¹-hitaá¹ƒ hotÄ«â€™â€™ ti (Vin IV 131). soyevattho.

__tasmiá¹ƒ_ \Be I 431/ Ä• haccapÄ• dake maÃ±ce vÄ• pÄ«á¹-he vÄ• nisÄ«dantassa vÄ•
bhikkhuno payogagaá¹‡anÄ• ya pÄ• cittiyo siyunti yojanÄ• .

1102-3__._ saá¹…ghike saá¹…ghikasaÃ±Ã±ivematikapuggalikasaÃ±Ã±Ä«naá¹ƒ vasena __
puggalike vihÄ• re. vehÄ• sakuá¹-iyÄ• ... pe ... gaá¹‡anÄ• yeva tassa tikadukkaá¹-anti yoja
saá¹…ghikasaÃ±Ã±ivematikaaÃ±Ã±apuggalikasaÃ±Ã±Ä«naá¹ƒ vasena __tikadukkaá¹-aá¹ƒ

__heá¹-á¹-hÄ• aparibhoge vÄ• _ti dÄ• rusambhÄ• rÄ• dÄ«naá¹ƒ vasena heá¹-á¹-himatale
__sÄ«saghaá¹-á¹-Ä• ya vÄ• _ti sÄ«saghaá¹-á¹-anappamÄ• á¹‡atalÄ• ya kuá¹-iyÄ• vÄ• . __
avehÄ• sakuá¹-iyÄ• bhÅ«miyaá¹ƒ katapaá¹‡á¹‡asÄ• lÄ• dÄ«su. etthÄ• pi __ ``vissÄ• sikav
``attano puggalike anÄ• pattÄ«â€™â€™ ti (Vin IV 132) imassa anulomanato vuttaá¹ƒ.

<1104> __yattha paá¹-Ä• á¹‡i vÄ• dinnÄ• _ti yasmiá¹ƒ maÃ±ce pÄ• dasÄ«sÄ• naá¹ƒ upari
Ä• á¹‡i pavesitÄ• hoti, tattha abhinisÄ«dato, abhinipajjato vÄ• na dosoti yojanÄ• . __tatthÄ
vuttaapavesitapaá¹-Ä• á¹‡imhi maÃ±ce vÄ• pÄ«á¹-he vÄ• . __ ``á¹-hatvÄ• â€™â€™ _ti imi
__lagetÄ«_ti uparibaddhaaá¹…kusasikkÄ• dÄ«su yaá¹ƒ kiÃ±ci parikkhÄ• raá¹ƒ lageti. __ida
samuá¹-á¹-hÄ• nato __eá¸·akalomena_ sikkhÄ• padena samaá¹ƒ matanti yojanÄ• .

vehÄ• sakuá¹-ikathÄ• vaá¹‡á¹‡anÄ• .

<1105> __yÄ• va dvÄ• rassa kosamhÄ• _ti ettha ``mahallakassa vihÄ• rassÄ• â€™â€™ ti
vihÄ• ro sassÄ• miko \Be I 432/ vuccatÄ«â€™â€™ ti (Vin IV 136) __pÄ• á¸·iyaá¹ƒ_ vuttattÄ
dÄ• yakÄ• naá¹ƒ sambhavato mahallakassa ``vihÄ• ro nÄ• ma ullitto vÄ• hoti avalitto vÄ•
vÄ• â€™â€™ ti dassitabhedassa vihÄ• rassa dvÄ• rakosasaá¹…khÄ• tapiá¹-á¹-hasaá¹…gh
hatthapÄ• sÄ• â€™â€™ ti (Vin IV 136) __pÄ• á¸·iyaá¹ƒ_ vuttadvÄ• rakavÄ• á¹-aputhulappa
avadhiá¹ƒ katvÄ• ti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``dvÄ• rakoso nÄ• ma piá¹-á
samantÄ• kavÄ• á¹-avitthÄ• rappamÄ• á¹‡o okÄ• soâ€™â€™ ti (Sp (to Vin IV) 135).

__aggaá¸·aá¹-á¹-hapanÄ• yÄ• _ti ettha aggaá¸·asahacariyena taá¹ƒsahitadvÄ• rakavÄ• á¹-
vuttattÄ• dvÄ• rabÄ• hÄ• naá¹ƒ niccalatthÄ• yÄ• ti attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá
dvÄ• rabandhassa niccalabhÄ• vatthÄ• yÄ• ti atthoâ€™â€™ ti (Sp (to Vin IV) 135). __limpit

``punappunaâ€™â€™ nti seso. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``punappunaá¹ƒ limpit
vÄ• â€™â€™ ti (Sp (to Vin IV) 135). tiá¹‡amattikÄ• naá¹ƒ upari punappunaá¹ƒ mattikÄ• lep

1106-7__._ yo Ã±eyyo, ayaá¹ƒ nayoti sambandho, ``punappunaá¹ƒ limpitabbaá¹ƒ vÄ• lepÄ
yo vutto, __ayaá¹ƒ nayo_ veditabboti attho. Ä• lokaá¹ƒ sandheti pidhetÄ«ti __Ä• lokasandhi
vÄ• tapÄ• nakavÄ• á¹-Ä• nametaá¹ƒ adhivacanaá¹ƒ. yathÄ• ha ``Ä• lokasandhÄ«ti vÄ• tap
ti (Sp (to Vin IV) 135). ettha kavÄ• á¹-assa sÄ• mantÄ• kavÄ• á¹-advÄ• raphalakavitthÄ• ra
lepaá¹-á¹-hÄ• naá¹ƒ. yathÄ• ha ``sabbadisÄ• su kavÄ• á¹-avitthÄ• rappamÄ• á¹‡o okÄ• soâ

etthÄ• yamadhippÄ• yo \Be I 433/ --- vÄ• tapÄ• nakavÄ• á¹-assa sÄ• mantÄ• dvÄ• raphala
tiá¹‡á¹‡aá¹ƒ mattikÄ• naá¹ƒ uparipi yattakaá¹ƒ bahalaá¹ƒ icchati, tattake á¹-hÄ• ne Ä• lokas
parikammatthÄ• ya limpitabbo vÄ• lepÄ• petabbo vÄ• ti. ``punappunaá¹ƒ chÄ• dÄ• pesi pu
ti (Vin IV 134) imasmiá¹ƒ vatthusmiá¹ƒ uppannadosena sikkhÄ• padassa paÃ±Ã±attattÄ• le
dvÄ• rabandhanassa sÄ• mantÄ• aá¸• á¸• hateyyahatthappamÄ• á¹‡eyeva padese punapp
tato aÃ±Ã±attha punappunaá¹ƒ limpentassa vÄ• limpÄ• pentassa vÄ• bhittiyaá¹ƒ mattikÄ•
niá¹-á¹-hÄ• petvÄ• puna catutthalepe dinne pÄ• cittiyena bhavitabbanti vadanti. __gaá¹‡á¹-
punappunaá¹ƒ lepadÄ• nassa vuttappamÄ• á¹‡ato aÃ±Ã±attha paá¹-ikkhittamattaá¹ƒ á¹-hap
avuttattÄ• dukkaá¹-aá¹ƒ anurÅ«panti vuttaá¹ƒ.

__chadanassÄ• _ti \Ne I 327/ __padabhÄ• jane_ vuttÄ• naá¹ƒ iá¹-á¹-hakÄ• silÄ• sudhÄ• tiá
aÃ±Ã±atarassa. __dvattipariyÄ• ya_nti ettha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pariyÄ• yenÄ• ti pa
chadanaá¹ƒ pana tiá¹‡apaá¹‡á¹‡ehi labbhatÄ«â€™â€™ ti (Sp (to Vin IV) 136) vuttattÄ• __p
vÄ• paá¹‡á¹‡ehi vÄ• parikkhipitvÄ• chadanameva gahetabbaá¹ƒ. iá¹-á¹-hakÄ• ya vÄ• silÄ
chadane labbhamÄ• naá¹ƒ maggena chadanaá¹ƒ pana upalakkhaá¹‡avasena labbhati. dva
``sabbampi cetaá¹ƒ chadanaá¹ƒ chadanÅ«pari veditabbaâ€™â€™ nti (Sp (to Vin IV) 136) __
uparÅ«pari chadanavasena veditabbaá¹ƒ. __haritaá¹ƒ_ nÄ• ma pubbaá¹‡á¹‡Ä• di. yathÄ• h
``haritanti cettha sattadhaÃ±Ã±abhedaá¹ƒ pubbaá¹‡á¹‡aá¹ƒ,
muggamÄ• satilakulatthaalÄ• bukumbhaá¹‡á¸• Ä• dibhedaÃ±ca aparaá¹‡á¹‡aá¹ƒ adhippeta
135). imesu aÃ±Ã±atarassÄ• bhÄ• vena aharitaá¹ƒ nÄ• ma.

__adhiá¹-á¹-heyya_nti \Be I 434/ vidhÄ• tabbaá¹ƒ. __tato uddha_nti tÄ«hi pariyÄ• yehi vÄ•
uddhaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ vÄ• pariyÄ• y
(Sp (to Vin IV) 136). __pÄ• cittiyaá¹ƒ hotÄ«_ti vakkhamÄ• nadÅ«ratÄ• ya yutte aharitaá¹-á¹-
saá¹ƒvidahitvÄ• tikkhattuá¹ƒ chÄ• dÄ• petvÄ• tatiyavÄ• re ``evaá¹ƒ karohÄ«â€™â€™ ti Ä•
pakkamitabbaá¹ƒ. apakkamantena tuá¹‡hÄ«bhÅ«tena á¹-hÄ• tabbaá¹ƒ, tato uttari catutthav
vidahantassa iá¹-á¹-hakÄ• digaá¹‡anÄ• ya, tiá¹‡esu tiá¹‡agaá¹‡anÄ• ya, paá¹‡á¹‡esu paá¹-
pÄ• cittiyanti vuttaá¹ƒ hoti. yathÄ• ha __pÄ• á¸·iyaá¹ƒ_ ``maggena chÄ• dentassa dve magg

tatiyÄ• ya maggaá¹ƒ Ä• á¹‡Ä• petvÄ• pakkamitabbaâ€™â€™ ntiÄ• di (Vin IV 136). __tatiyÄ
__tatiyÄ• yÄ• _ti upayogatthe sampadÄ• navacanaá¹ƒ, tatiyaá¹ƒ magganti attho. __tatthÄ•
á¹-hito adhiá¹-á¹-hÄ• ti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 137) vacanato adhiá¹-á¹-
tiá¹-á¹-hatoti labbhati. bÄ«jaropanato paá¹-á¹-hÄ• ya yÄ• va sassaá¹ƒ tiá¹-á¹-hati, tÄ• va __h
yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yasmimpi khette vuttaá¹ƒ bÄ«jaá¹ƒ na tÄ• va sampaj
sampajjissatÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 135).

1108-9__._ aharitaá¹-á¹-hÄ• nepi tiá¹-á¹-hato paricchedaá¹ƒ dassetumÄ• ha __ ``piá¹-á¹-hiv
__ ``piá¹-á¹-hivaá¹ƒseâ€™â€™ _ti idaá¹ƒ vaá¹ƒsayuttasenÄ• sanavasena vuttaá¹ƒ. kaá¹‡á¹
katasenÄ• sanassÄ• pi upalakkhaá¹‡aá¹ƒ hoti. __piá¹-á¹-hivaá¹ƒse_ti ca ``gaá¹…gÄ• yaá¹ƒ
viya sÄ• mÄ«pikÄ• dhÄ• re bhummaá¹ƒ. kutoyaá¹ƒ viseso labbhatÄ«ti? __aá¹-á¹-hakathÄ•
vÄ• kÅ«á¹-Ä• gÄ• rakaá¹‡á¹‡ikÄ• ya vÄ• upari, thupikÄ• ya vÄ• passe nisinno hotÄ«â€™
vuttavidhÄ• nato labbhati. ``nisinnoâ€™â€™ ti \Ne I 328/ __aá¹-á¹-hakathÄ• _vacanato __á
gatinivattisÄ• maÃ±Ã±ena \Be I 435/ nisinno ca vuttoti gahetabbo. __yasmiá¹ƒ á¹-hÄ• ne_ti
ti pakaraá¹‡ato labbhati. __ ``á¹-hÄ• tuâ€™â€™ _nti idaá¹ƒ adhiá¹-á¹-hÄ• nakaraá¹‡atthÄ•
vuttanti ``tassa anto aharitepi á¹-hatvÄ• adhiá¹-á¹-hÄ• tuá¹ƒ na labbhatÄ«â€™â€™ ti (Sp (t
__aá¹-á¹-hakathÄ• _vacanato viÃ±Ã±Ä• yati.

__patanokÄ• sato_ti ettha paá¹-hamatthe to-paccayo. __ta_Ã±hi á¹-hÄ• naá¹ƒ vihÄ• rassa
__hÄ«_ti hetuatthe vattamÄ• nato yasmÄ• aharite patantassa vihÄ• rassetaá¹ƒ á¹-hÄ• naá
tattha á¹-hÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti gahetabbaá¹ƒ.

<1111> imasmiá¹ƒ sikkhÄ• pade Ä• do tÄ• va vihÄ• rapadassa __padabhÄ• jane_ ``vihÄ•
tiÄ• divuttattÄ• (Sp (to Vin IV) 136) tabbipariyÄ• yato tiá¹‡eheva katachadanabhittikÄ• kuá
viÃ±Ã±Ä• yatÄ«ti tiá¹‡achadanÄ• kuá¹-ikÄ• __tiá¹‡akuá¹-ikÄ• _.

dvattipariyÄ• yakathÄ• vaá¹‡á¹‡anÄ• .

<1112> __jÄ• na_nti toyassa sappÄ• á¹‡akabhÄ• vaá¹ƒ jÄ• nanto. __siÃ±ceyya siÃ±cÄ• p
udakenÄ• â€™â€™ ti vattabbaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tena udakena sa
tiÄ• di (Sp (to Vin IV) 140).

<1113> yo pana dhÄ• raá¹ƒ acchinditvÄ• sace mattikaá¹ƒ siÃ±ceyya, evaá¹ƒ siÃ±cato tas

1114-5__._ __sandamÄ• naka_nti toyavÄ• hiniá¹ƒ. __mÄ• tikaá¹ƒ_ Ä• á¸·iá¹ƒ. __sammukha
nhÄ• yitumicchitaá¹ƒ yadi, sayaá¹ƒ abhimukhaá¹ƒ karontassa. tattha tattha bandhato __ass
436/ payogagaá¹‡anÄ• ya Ä• patti siyÄ• ti yojanÄ• . __payogagaá¹‡anÄ• _ti payogagaá¹‡a
bandhitvÄ• yathicchitadisÄ• bhimukhakaraá¹‡apayogÄ• naá¹ƒ gaá¹‡anÄ• yÄ• ti attho.

1116-7__._ yaá¹ƒ jalaá¹ƒ tiá¹‡Ä• dimhi pakkhitte sace khayaá¹ƒ vÄ• Ä• vilattaá¹ƒ vÄ• gacc
329/ udake mattikaá¹ƒ, tiá¹‡ameva vÄ• sace sakaá¹-apuá¹‡á¹‡ampi ekato pakkhipeyya, ev
pÄ• citti. __ekekaá¹ƒ_ mattikaá¹ƒ, tiá¹‡ameva vÄ• . __vÄ• _-saddena kaá¹-á¹-hagomayÄ• d
payogagaá¹‡anÄ• ya pÄ• cittiyanti yojanÄ• . __Ä• vilatta_nti pÄ• á¹‡akÄ• yathÄ• nassanti
Ä• luá¸·itabhÄ• vaá¹ƒ. iminÄ• evaá¹ƒ avinassamÄ• napÄ• á¹‡ake mahÄ• udake tiá¹‡Ä• diá
anÄ• pattibhÄ• vaá¹ƒ dÄ«peti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``idaá¹ƒ pana mahÄ• u
vuttaâ€™â€™ nti (Sp (to Vin IV) 140).

<1118> __dukkaá¹-aá¹ƒ hotÄ«_ti Ä• á¹‡Ä• panapaccayÄ• dukkaá¹-aá¹ƒ hoti. __ekÄ• _ pÄ

<1119> __sabbatthÄ• _ti sappÄ• á¹‡ake ca appÄ• á¹‡ake ca. __vimatissÄ• _ti sahacariyen

<1120> __ ``sabbatthÄ• pÄ• á¹‡asaÃ±Ã±issÄ• â€™â€™ _tiÄ• dÄ«su adhikÄ• rato labbhan
kiÃ±ci karontassÄ• â€™â€™ ti idaá¹ƒ paccekaá¹ƒ sambandhanÄ«yaá¹ƒ. __sabbatthÄ• _ti s
__apÄ• á¹‡asaÃ±Ã±issÄ• _ti evaá¹ƒ katena payogena nassamÄ• nÄ• pÄ• á¹‡akÄ• na sar
yathÄ• pÄ• á¹‡akÄ• na nassanti, evaá¹ƒ ghaá¹-Ä• dÄ«hi gahitaá¹ƒ sappÄ• á¹‡akaudakaá¹
osiÃ±cÄ• pentassa vÄ• vaá¹-á¹-itvÄ• tasmiá¹ƒ udake tiá¹‡Ä• dimhi patite asaÃ±cicca kataá
__asatissÄ• _ti \Be I 437/ asatiyÄ• karontassa. __ajÄ• nato_ti pÄ• á¹‡akÄ• naá¹ƒ atthibhÄ•
karontassa.

1121-2__._ vadhakacitte sati sattame sappÄ• á¹‡akavagge __paá¹-hamasikkhÄ• padassa_
visesetumÄ• ha __ ``vinÄ• vadhakacittenÄ• â€™â€™ _ti. imasmiá¹ƒ sikkhÄ• pade __pÄ• â
``sappÄ• á¹‡akaá¹ƒ udakaâ€™â€™ nti iminÄ• __aá¹-á¹-hakathÄ• _gataá¹ƒ paá¹-hamaá¹…
dutiyaá¹…gaÃ±ca ``siÃ±ceyya vÄ• siÃ±cÄ• peyya vÄ• â€™â€™ ti iminÄ• catutthaá¹…gaÃ
tatiyaá¹…gaá¹ƒ. taÃ±ca kho vadhakacittassa sattamavagge __paá¹-hamasikkhÄ• padena_
tadabhÄ• valakkhaá¹‡aá¹ƒ tatiyaá¹…gaá¹ƒ vuttameva hotÄ«tiadhippÄ• yena __aá¹-á¹-hakat
``vinÄ• vadhakacittenÄ• â€™â€™ ti. tenevÄ• ha __ ``cattÄ• revassa aá¹…gÄ• ni, niddiá¹-á
_ti. __assÄ• _ti imassa sikkhÄ• padassa.

<1123> sappÄ• á¹‡akasaÃ±Ã±issa \Ne I 330/ ``paribhogena pÄ• á¹‡akÄ• marissantÄ«â€™
jÄ• nantassÄ• pi siÃ±canasiÃ±cÄ• panaá¹ƒ ``padÄ«pe nipatitvÄ• paá¹-aá¹…gÄ• dipÄ• á¹‡a
jÄ• nantassa padÄ«pujjalanaá¹ƒ viya vinÄ• pi vadhakacetanÄ• ya hotÄ«ti Ä• ha __ ``paá¹‡â
ticittaâ€™â€™ _nti. ettha kismiÃ±ci kupitassa vÄ• kÄ«á¸·Ä• pasutassa vÄ• siÃ±cato akusa
mÄ• lÄ• gacchÄ• diá¹ƒ siÃ±cato kusalacittaá¹ƒ, paá¹‡á¹‡attiá¹ƒ ajÄ• nato khÄ«á¹‡Ä• savas
ticittaá¹ƒ veditabbaá¹ƒ. __tassÄ• _ti sattamavagge paá¹-hamasikkhÄ• padassa. __assa cÄ•
siÃ±canasikkhÄ• padassa ca. __idaá¹ƒ visesana_nti idaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. __ettha_
__niddiá¹-á¹-haá¹ƒ_ pakÄ• sitanti attho. taá¹ƒ lokavajjaá¹ƒ, idaá¹ƒ paá¹‡á¹‡attivajjaá¹ƒ. taá¹

akusalacittaá¹ƒ, idaá¹ƒ ticittaá¹ƒ. taá¹ƒ dukkhavedanaá¹ƒ, idaá¹ƒ tivedananti vuttaá¹ƒ hoti.

sattamavagge \Be I 438/ dutiyassa imassa ca ko visesoti ce? imassa sikkhÄ• padassa ``siÃ
siÃ±cÄ• peyya vÄ• â€™â€™ ti bÄ• hiraparibhogavasena paá¹-hamaá¹ƒ paÃ±Ã±attattÄ• ``s
paribhuÃ±jeyyÄ• â€™â€™ ti (Vin IV 388) sikkhÄ• padaá¹ƒ attano nahÄ• napÄ• nÄ• diparib
veditabbaá¹ƒ. tasmiá¹ƒ vÄ• paá¹-hamaá¹ƒ paÃ±Ã±attepi attano paribhogavaseneva paÃ±Ã
sikkhÄ• padaá¹ƒ bÄ• hiraparibhogavasena paÃ±Ã±attanti gahetabbaá¹ƒ.

sappÄ• á¹‡akakathÄ• vaá¹‡á¹‡anÄ• .

senÄ• sanavaggo dutiyo.

1124-6__._ __aá¹-á¹-haá¹…gayuttassÄ• _ti ettha ``sÄ«lavÄ• â€™â€™ tiÄ• di ekamaá¹…ga
dutiyaá¹ƒ, ``ubhayÄ• ni kho panassÄ• â€™â€™ tiÄ• di tatiyaá¹ƒ, ``kalyÄ• á¹‡avÄ• co hotÄ«
``yebhuyyena bhikkhunÄ«naá¹ƒ piyo hoti manÄ• poâ€™â€™ ti paÃ±camaá¹ƒ, ``paá¹-ibalo h
ovadituâ€™â€™ nti chaá¹-á¹-haá¹ƒ, ``na kho panetaá¹ƒ bhagavantaá¹ƒ uddissÄ• â€™â€™
``vÄ«sativasso vÄ• hoti atirekavÄ«sativasso vÄ• â€™â€™ ti aá¹-á¹-hamanti etÄ• ni pÄ• á¹-
aá¹…gÄ• ni nÄ• ma. bhikkhunÄ«naá¹ƒ ovÄ• do, tadatthÄ• ya sammutÄ«ti viggaho. __idhÄ•
Ã±atti catutthÄ« yassa kammassÄ• ti viggaho. ``kammenÄ• â€™â€™ ti seso.

aá¹-á¹-haá¹…gayuttassa \Ne I 331/ bhikkhussa mahesinÄ• __Ã±atticatutthena_ kammena
bhikkhunovÄ• dakasammuti idha anuÃ±Ã±Ä• tÄ• , tÄ• ya asammato yo bhikkhÅ«ti yojanÄ•

__garudhammehi aá¹-á¹-hahÄ«_ti ``vassasatÅ«pasampannÄ• ya bhikkhuniyÄ• tadahupas
abhivÄ• danaá¹ƒ paccupaá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒ \Be I 439/ sÄ• mÄ«cikammaá¹ƒ
(Vin IV 149) __pÄ• á¸·iyaá¹ƒ_ Ä• gatehi aá¹-á¹-hahi garudhammehi. __ekaá¹ƒ_ bhikkhuniá¹
bhikkhuniyoti idaá¹ƒ pakaraá¹‡ato labbhati. __osÄ• rentovÄ• _ti pÄ• á¸·iá¹ƒ uccÄ• rentova.
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``osÄ• retabbÄ• ti pÄ• á¸·i vattabbÄ• â€™â€™ ti (Sp (to Vin IV) 1
vutte te aá¹-á¹-ha garudhamme. __ovadeyyÄ• _ti aá¹-á¹-hagarudhammapÄ• á¸·ibhÄ• sanas
kareyya.

kiá¹ƒ vuttaá¹ƒ hoti? pÄ• á¹-ipade ovÄ• datthÄ• ya Ä• gantvÄ• vanditvÄ• ekamantaá¹ƒ nisi
bhikkhunÄ• â€™â€™ tiÄ• dinÄ• pÄ• á¹-hÄ• gatanayena ``samaggattha bhaginiyoâ€™â€™
``samaggamhayyÄ• â€™â€™ ti yadi vadeyyuá¹ƒ, ``vattanti bhaginiyo aá¹-á¹-ha garudhamm
pucchitvÄ• ``vattantayyÄ• â€™â€™ ti yadi vadeyyuá¹ƒ, ``eso bhaginiyo ovÄ• doâ€™â€™ t
vattantayyÄ• â€™â€™ ti yadi vadeyyuá¹ƒ, ``vassasatÅ«pasampannÄ• yÄ• â€™â€™ tiÄ• d
aá¹-á¹-hagarudhammapÄ• á¸·ibhÄ• sanavasena ovÄ• daá¹ƒ kareyyÄ• ti vuttaá¹ƒ hoti. yathÄ
ovadeyyÄ• â€™â€™ ti.

<1127> __aÃ±Ã±ena dhammenÄ• _ti suttantena vÄ• abhidhammena vÄ• . __ekatoupasan
upasampannaá¹ƒ. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``bhikkhunÄ«naá¹ƒ santike ekatoup
__tathÄ• _ti ovadantassa dukkaá¹-anti dasseti.

<1128> __bhikkhÅ«naá¹ƒ santikeyeva upasampanna_nti mahÄ• pajÄ• patiyÄ• gotamiyÄ•
paÃ±casatÄ• sÄ• kiyÄ• niyo saá¹…gaá¹‡hÄ• ti. __liá¹…gavipallÄ• se_ upasampannabhikk
tathÄ• pÄ• citti eva pakÄ• sitÄ• ti attho.

<1129> __ovÄ• daá¹ƒ_ \Be I 440/ __aniyyÄ• detvÄ• _ti ``vattanti bhaginiyo aá¹-á¹-ha garuc
pucchitvÄ• ``vattantayyÄ• â€™â€™ ti vutteti etthÄ• pi soyevattho.

<1130> garudhammehi \Ne I 332/ ovadato dukkaá¹-anti yojanÄ• .

<1131> __agaá¹‡hantassa ovÄ• da_nti ettha ovÄ• datthaá¹ƒ yÄ• canasandeso tadatthatÄ•
ovÄ• dasÄ• sanaá¹ƒ asampaá¹-icchantassÄ• ti attho. __apaccÄ• haratopi ta_nti taá¹ƒ attan
ovÄ• dasÄ• sanaá¹ƒ uposathagge Ä• rocetvÄ• pÄ• timokkhuddesakena dinnaá¹ƒ paá¹-isÄ•
netvÄ• avadantassÄ• pi. __bÄ• la_nti sÄ• sanasampaá¹-icchanaÃ±ca uposathaggaá¹ƒ net
paá¹-isÄ• sanaá¹ƒ haritvÄ• pÄ• á¹-ipade bhikkhunisaá¹…ghagaá¹‡apuggalÄ• naá¹ƒ yathÄ•
kÄ• tuá¹ƒ ajÄ• nanatÄ• ya bÄ• laá¹ƒ. __gilÄ• na_nti uposathaggaá¹ƒ gantvÄ• pi Ä• rocanas
samannÄ• gataá¹ƒ gilÄ• naá¹ƒ. __gamika_nti pÄ• á¹-ipadaá¹ƒ anisÄ«ditvÄ• gantabbaá¹ƒ a
á¹-hapetvÄ• dukkaá¹-aá¹ƒ siyÄ• ti sambandho.

<1132> __kammasmi_nti ettha __kamma_-saddena bhikkhunovÄ• dakassa Ã±atticatuther
sammutikammaá¹ƒ adhippetanti __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. Ã±attiá¹ƒ, kammavÄ• c
parivattetvÄ• vÄ• kataá¹ƒ ce, adhammakammaá¹ƒ nÄ• ma. __vagge_ti chandÄ• rahÄ• naa
sannipatitÄ• naá¹ƒ ukkoá¹-ena vÄ• vagge sati. __tikapÄ• cittiyaá¹ƒ siyÄ• _ti ``adhammakam
vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadati, vematiko ovadati, samaggasaÃ±
pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 150) adhammakamme adhammakammasaÃ±Ã±ipakkhe

<1133> adhamme \Be I 441/ pana kammasmiá¹ƒ vematikassÄ• pÄ«ti yojanÄ• . __ ``tathÄ•
bhikkhunisaá¹…ghasmiá¹ƒ, tikapÄ• cittiyaá¹ƒ siyÄ• â€™â€™ ti idaá¹ƒ saá¹…gaá¹‡hÄ• ti. ki
adhammakamme vematikapakkhe ``vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä«, ver
Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 150) adhammikakammeyeva vimativÄ• re vuttati
vuttaá¹ƒ hoti. __ ``dhammakammanti saÃ±Ã±inoâ€™â€™ _ti iminÄ• pi ``adhamme pana ka
yojetabbaá¹ƒ, ``tathÄ• â€™â€™ ti sambandho, tena ``vaggeâ€™â€™ tiÄ• dikaá¹ƒ saá¹…ga
dhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä« ovadati, vem
Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 150) vuttaá¹ƒ tikapÄ• cittiyaá¹ƒ hoti. evametÄ• p

__ ``nava pÄ• cittiyo vuttÄ• â€™â€™ _ti.

imasmiá¹ƒ \Ne I 333/ viya adhammakammavÄ• re ``samagge bhikkhunisaá¹…ghasmiâ€™â
pÄ• cittiyo hontÄ«ti atidisanto __ ``samaggepi ca tattakÄ• â€™â€™ _ti Ä• ha. yathÄ• ha ``a
adhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä«, vematik
pÄ• cittiyassa. adhammakamme vematiko samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±
ovadati, Ä• patti pÄ• cittiyassa. adhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ b
vaggasaÃ±Ã±Ä«, vematiko, samaggasaÃ±Ã±Ä« ovadati, Ä• patti pÄ• cittiyassÄ• â€™â€™

<1134> __dvinnaá¹ƒ navakÄ• naá¹ƒ vasÄ• _ti yathÄ• dassitaá¹ƒ vagganavakaá¹ƒ, samagg
navakÄ• naá¹ƒ vasena. __tÄ• _ti pÄ• cittiyo.

``dhammakamme \Be I 442/ adhammakammasaÃ±Ã±Ä« vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ
samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa. dhammakamme vematiko vaggaá¹ƒ bhi
vaggasaÃ±Ã±Ä«, vematiko, samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa. dhammaka
vaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä«, vematiko, samaggasaÃ±Ã±Ä« ovadati,
__vaggapakkhe_ nava dukkaá¹-Ä• ni. ``dhammakamme adhammakammasaÃ±Ã±Ä« samag
vaggasaÃ±Ã±Ä«, vematiko, samaggasaÃ±Ã±Ä« ovadati, Ä• patti dukkaá¹-assa. dhammaka
bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä«, vematiko, samaggasaÃ±Ã±Ä« ovadati, Ä• patti du
dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ vaggasaÃ±Ã±Ä«, vematiko
dhammakamme dhammakammasaÃ±Ã±Ä« samaggaá¹ƒ bhikkhunisaá¹…ghaá¹ƒ samaggas
(Vin IV 151) ettha ante vuttaá¹ƒ anÄ• pattivÄ• raá¹ƒ vinÄ• avasesesu aá¹-á¹-hasu vÄ• resu
aá¹-á¹-ha dukkaá¹-Ä• ni. evaá¹ƒ purimÄ• ni nava, imÄ• ni aá¹-á¹-hÄ• ti dhammakammapakk
hontÄ«ti Ä• ha __ ``dukkaá¹-aá¹ƒ dhammakammepi, sattarasavidhaá¹ƒ siyÄ• â€™â€™ _ti.

<1135> ``osÄ• rehÄ«â€™â€™ ti vutto katheti vÄ• ti yojanÄ• . ``aá¹-á¹-hagarudhammaá¹ƒ k
taá¹ƒ katheti vÄ• . __paÃ±haá¹ƒ puá¹-á¹-ho katheti vÄ• _ti aá¹-á¹-hagarudhammavisaye paÃ
vadati vÄ• . sikkhamÄ• nÄ• ya katheti vÄ• ti sambandho. sikkhamÄ• nÄ• ya aá¹-á¹-hagarud
dosoti attho. ummattakÄ• dino kathayato neva dosoti yojanÄ• .

<1136> idÄ• ni \Ne I 334/ tiá¹‡á¹‡ampi bahussutÄ• naá¹ƒ lakkhaá¹‡e ekattha dassite bhikk
suviÃ±Ã±eyyo hotÄ«ti \Be I 443/ taá¹ƒ dassetumÄ• ha __ ``vÄ• cuggatÄ• va kÄ• tabbÄ• â€
paguá¹‡Ä• vÄ• cuggatÄ• kÄ• tabbÄ• ti yojanÄ• . bhikkhubhikkhunivibhaá¹…ge mÄ• tikÄ•
kÄ• tabbÄ• ti yojanÄ• , bhikkhubhikkhunivibhaá¹…gamÄ• tikÄ• paguá¹‡Ä• katvÄ• tÄ• saá
pÄ• á¸·ito, atthato ca vacanapathÄ• ruá¸·hÄ• vohÄ• rakkhamÄ• yeva kÄ• tabbÄ• ti vuttaá¹ƒ
bhÄ• á¹‡avÄ• rÄ• paguá¹‡Ä• vÄ• cuggatÄ• va kÄ• tabbÄ• ti pakÄ• sitÄ• ti yojanÄ• . __ ``p
pÄ• á¸·iyaá¹ƒ paguá¹‡aá¹ƒ katvÄ• dhÄ• retvÄ• paripucchitabbanti dasseti. __ ``vÄ• cuggat
iminÄ• tadatthaá¹ƒ sutvÄ• dhÄ• retvÄ• paripucchitabbamevÄ• ti dasseti.

<1137> __parikathatthÄ• yÄ• _ti sampattÄ• naá¹ƒ dhammakathanatthÄ• ya. __kathÄ• mag
mahÄ• sudassanakathÄ• maggo. __maá¹…gala ... pe ... anumodanÄ• _ti aggassa dÄ• nÄ•
bhattÄ• numodanÄ• saá¹…khÄ• tÄ• dÄ• nakathÄ• ca, kumÄ• ramaá¹…galÄ• dÄ«su mahÄ
ca, __amaá¹…galaá¹ƒ_ nÄ• ma kÄ• lakiriyÄ• , tattha matakabhattÄ• dÄ«su tirokuá¹-á¹-Ä• d
tissoyevÄ• numodanÄ• .

<1138> __uposathÄ• diatthÄ• yÄ• _ti ettha __Ä• di_-saddena pavÄ• raá¹‡Ä• dÄ«naá¹ƒ sa
__kammÄ• kammavinicchayo_ti kammavagge vuttavinicchayo, parivÄ• re kammavagge
Ä• gatakhuddÄ• nukhuddakakammavinicchayoti vuttaá¹ƒ hoti. __ ``kammaá¹-á¹-hÄ• naâ€™
``uttamatthassa pÄ• pakaâ€™â€™ nti vakkhamÄ• nattÄ• vipassanÄ• kammaá¹-á¹-hÄ• nan
uggaá¹‡hantena ca dhÄ• tuvavatthÄ• namukhena uggahetabbanti __gaá¹‡á¹-hipadesu_ vut
arahattassa.

<1139> __ettakaá¹ƒ uggahetvÄ• na bahussuto_ti yathÄ• vuttadhammÄ• naá¹ƒ uggahitattÄ
upasampadato \Be I 444/ paá¹-á¹-hÄ• ya paripuá¹‡á¹‡apaÃ±casaá¹ƒvaccharo. ``dasavasso
nayo. saá¹ƒvaccharavasena paÃ±cavassesu paripuá¹‡á¹‡esu vutthavassavasena aparipuá
itarathÄ• Å«napaÃ±cavassoti veditabbo. paripuá¹‡á¹‡avÄ«sativassÅ«pasampadÄ• dÄ«su
saá¹ƒvaccharagaá¹‡anaá¹ƒ avicÄ• retvÄ• ``paÃ±cavassoâ€™â€™ tivacanasÄ• maÃ±Ã±en
gaá¹‡hanti, tadayuttaá¹ƒ. tathÄ• gahaá¹‡esu yutti vÄ• maggitabbÄ• . __muÃ±citvÄ• nissa
jahitvÄ• . __issaro_ti nissayÄ• cariyavirahena issaro, iminÄ• nissayamuttalakkhaá¹‡aá¹ƒ da

<1140> __dve_ \Ne I 335/ __vibhaá¹…gÄ• _ti bhikkhubhikkhunivibhaá¹…gadvayaá¹ƒ. idha
idaá¹ƒ paripucchampi sandhÄ• yÄ• hÄ• tipi vuttaá¹ƒ. tenÄ• ha __sÄ• ratthadÄ«paniyaá¹ƒ_
vÄ• cuggatÄ• kÄ• tabbÄ• â€™ tiidaá¹ƒ paripucchÄ• vasena uggahaá¹‡ampi sandhÄ• ya vu
(Sp-á¹- pÄ• cittiya III 145-147). __byaÃ±janÄ• dito_ti ettha __byaÃ±janaá¹ƒ_ nÄ• ma padaá
saá¹…gahitaá¹ƒ __anubyaÃ±janaá¹ƒ_ nÄ• ma akkharaá¹ƒ, padakkharÄ• ni aparihÄ• petvÄ•
nikÄ• yesÅ«_ti dÄ«ghamajjhimasaá¹ƒyutta aá¹…guttaranikÄ• yesu, niddhÄ• raá¹‡e bhumm
potthakopi ca ekoti yojanÄ• . __api_-saddena khuddakanikÄ• yassÄ• pi saá¹…gaho veditab
iminÄ• khuddakanikÄ• ye jÄ• takabhÄ• á¹‡akena sÄ• á¹-á¹-hakathaá¹ƒ jÄ• takaá¹ƒ uggahe
vatthunÄ• uggahetabbamevÄ• ti dassite dve potthake samuccinoti, cattÄ• ri khandhakavatt

<1142> __disÄ• pÄ• mokkho_ yattha yattha vasati, tassÄ• tassÄ• disÄ• ya pÄ• mokkho pa
yattha katthaci disÄ• bhÄ• ge yathÄ• kÄ• maá¹ƒ vuttiko hotÄ«ti attho \Be I 445/. parisaá¹ƒ u
kÄ• maá¹ƒ labhate issaroti yojanÄ• , issaro hutvÄ• bhikkhuparisÄ• ya attÄ• naá¹ƒ upaá¹-á¹
labhatÄ«ti attho. ettÄ• vatÄ• parisÅ«paá¹-á¹-hÄ• pakalakkhaá¹‡aá¹ƒ vuttaá¹ƒ.

<1143> __vÄ• cugga_nti vÄ• cuggataá¹ƒ. ettha ca ``idÄ• ni ayaá¹ƒ bhaá¹‡á¸• apÄ• thÄ• vi

mihakaparipucchanakathÄ• nurÅ«pato atthakaraá¹‡aá¹ƒ na vÄ• cuggatakaraá¹‡aá¹ƒ nÄ• m
__nissandehe_ vuttaá¹ƒ. iminÄ• yathÄ• vuttaá¹ƒ dutiyaá¹…gameva saá¹…gahitaá¹ƒ.

<1144> __assÄ• _ti imassa sikkhÄ• padassa. __asammatatÄ• dÄ«ni tÄ«á¹‡i aá¹…gÄ• nÄ«
bhikkhuniyÄ• paripuá¹‡á¹‡Å«pasampannatÄ• , ovÄ• davasena aá¹-á¹-hagarudhammabhaá
aá¹…gÄ• ni.

ovÄ• dakathÄ• vaá¹‡á¹‡anÄ• .

<1146> __tikapÄ• cittiya_nti ``atthaá¹…gate sÅ«riye atthaá¹…gatasÃ±Ã±Ä«, vematiko,
anatthaá¹…gatasÃ±Ã±Ä«â€™â€™ ti vikappattaye. __ekatoupasampanna_nti bhikkhunisa
``bhikkhusaá¹…ghe upasampannaá¹ƒ pana ovadato pÄ• cittiyamevÄ• â€™â€™ ti __aá¹-á¹-

<1148> __uddesÄ• dinayenÄ• _ti \Ne I 336/ ``anÄ• patti uddesaá¹ƒ dento, paripucchaá¹ƒ d
anÄ• pattivÄ• ranayena. __assÄ• _ti bhikkhussa.

atthaá¹…gatasÅ«riyakathÄ• vaá¹‡á¹‡anÄ• .

<1149> ``sace asammatoâ€™â€™ ti vakkhamÄ• nattÄ• __ovadantassÄ• _ti ettha ``samm
__bhikkhunupassaya_nti bhikkhunivihÄ• raá¹ƒ. __aÃ±Ã±atra kÄ• lÄ• _ti ``tatthÄ• yaá¹ƒ sam
hoti bhikkhunÄ«â€™â€™ ti vuttakÄ• lato aÃ±Ã±atra. ``gilÄ• nÄ• nÄ• ma bhikkhunÄ« na sa
saá¹ƒvÄ• sÄ• ya vÄ• gantuâ€™â€™ nti (Vin IV 161) dassite gilÄ• nakÄ• le anÄ• pattÄ«ti v

<1150> __pÄ• cittiyadvayaá¹ƒ hotÄ«_ti paá¹-hamasikkhÄ• padena, iminÄ• ca sikkhÄ• pad
hontÄ«ti. ``tÄ«á¹‡ipi pÄ• cittiyÄ• nÄ«â€™â€™ ti yojetabbÄ• , paá¹-hamadutiyatatiyehi sikkh
pÄ• cittiyÄ• ni hontÄ«ti attho.

<1151> __aÃ±Ã±ena dhammenÄ• _ti garudhammato aÃ±Ã±ena buddhavacanena. __dukk
asammatabhikkhunupassayagamanamÅ«lakaá¹ƒ dukkaá¹-advayaá¹ƒ. __bhikkhuno_ti asam
ti vakkhamÄ• nattÄ• . ``aá¹-á¹-hahi vÄ• garudhammehi aÃ±Ã±ena vÄ• dhammena ovadati
ti (Vin IV 155) __atthaá¹…gatasikkhÄ• pade_ vuttattÄ• __ ``rattihetukaâ€™â€™ _nti Ä• ha,
attho.

<1152> __pÄ• cittiyadvaya_nti dutiyatatiyamÅ«lakaá¹ƒ. garudhammena ovÄ• do __garudh
pÄ• cittiyassÄ• ti viggaho. sammatattÄ• garudhammanidÄ• nassa pÄ• cittiyassa abhÄ• vat
paá¹-hamasikkhÄ• padena anÄ• pattibhÄ• vaá¹ƒ dasseti.

<1153> __tassevÄ• _ti sammatasseva. __dukkaá¹-aá¹ƒ_ iminÄ• tatiyasikkhÄ• padena. __

paá¹-hamasikkhÄ• padena, tenevÄ• ha __ ``sammatattÄ• â€™â€™ _ti. __pÄ• citti_ dutiyas
``rattiyaâ€™â€™ _nti.

<1154> __tikapÄ• cittiyaá¹ƒ_ \Ne I 337/ __vutta_nti ``upasampannÄ• ya upasampannasaÃ
anupasampannasaÃ±Ã±Ä« bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• \Be I 447/ aÃ±Ã±atra
pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 162) tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ. __itaradvaye_ti ``anupas
upasampannasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. anupasampannÄ• ya vematiko, Ä• patti du
162) dassite itaradvaye. __ovadantassÄ• _ti yena kenaci ovadantassa.

<1155> tikapÄ• cittiyaá¹ƒ, dukkaá¹-aá¹-á¹-hÄ• ne dukkaá¹-ameva hotÄ«ti dassetumÄ• ha _
bhikkhunupassayaá¹ƒ gantvÄ• aÃ±Ã±ena dhammena ovadantassa tathÄ• ti yojanÄ• .

bhikkhunupassayakathÄ• vaá¹‡á¹‡anÄ• .

<1156> __cÄ«varÄ• dÄ«na_nti __Ä• di_-saddena piá¹‡á¸• apÄ• tÄ• diitarapaccayattayaÃ±
sakkÄ• ragarukÄ• ramÄ• nanavandanapÅ«janÄ• ni ca saá¹…gahitÄ• ni. __sammate_ti bhik

<1157> __tikapÄ• cittiyaá¹ƒ vutta_nti ``dhammakamme dhammakammasaÃ±Ã±Ä«, vematik
vadati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 167) tikapÄ• cittiyaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ c
__kammaá¹ƒ_ nÄ• ma yathÄ• vuttaá¹ƒ sammutikammaá¹ƒ. adhammakamme
dhammakammasaÃ±Ã±ivematikaadhammakammasaÃ±Ã±Ä«naá¹ƒ vasena __tikadukkaá¹-a
atirekavÄ«sativasso vÄ• ti sammutiyÄ• aá¹…gÄ• ni.

<1158> ``sammataá¹ƒ anupasampannaâ€™â€™ nti kaá¹ƒ sandhÄ• yÄ• hÄ• ti ce? samma
sÄ• maá¹‡erabhÄ• vamupagataá¹ƒ sandhÄ• ya vuttaá¹ƒ. __Ä• misatthÄ• yÄ• _ti cÄ«varÄ•

Ä• misakathÄ• vaá¹‡á¹‡anÄ• .

<1162> __bhikkhuniyÄ• dinna_nti ettha ``bhikkhussÄ• â€™â€™ ti vattabbaá¹ƒ. bhikkhunÄ
``bhikkhuniyÄ• â€™â€™ ti seso \Be I 448/. __tatthÄ• _ti cÄ«varapaá¹-iggahaá¹‡asikkhÄ• pa
pakÄ• sitÄ• .

cÄ«varadÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

<1163> aÃ±Ã±Ä• tikÄ• ya \Ne I 338/ bhikkhuniyÄ• cÄ«varanti yojanÄ• .

<1164> __etthÄ• _ti imasmiá¹ƒ sikkhÄ• pade.

<1165> sÅ«ciá¹ƒ cÄ«varaá¹ƒ pavesetvÄ• ti sambandho. __sÅ«cinÄ«haraá¹‡e_ti cÄ«varato

<1166> __payogassa vasÄ• _ti ekakkhaá¹‡e bahÅ« Ä• vuá¹‡itvÄ• sÅ«ciyÄ• nÄ«haraá¹‡a
pÄ• cittiyoti yojanÄ• , payogappamÄ• á¹‡Ä• pattiyo hontÄ«ti attho.

<1169> anekÄ• pÄ• cittiyÄ• pattÄ« hontÄ«ti yojanÄ• . __Ä• rapathe_ti sÅ«cimagge. dutiye
Ä• ra-saddo gÄ• thÄ• bandhasukhatthaá¹ƒ luttoti veditabbo.

<1170> __kÄ• hi nÄ• ma kathÄ• _ti ``anekÄ• pattiyo hontÄ«â€™â€™ ti ettha kiá¹ƒ vattabb
__tikapÄ• cittiya_nti ``aÃ±Ã±Ä• tikÄ• ya aÃ±Ã±Ä• tikasaÃ±Ã±Ä«, vematiko, Ã±Ä• tikasaÃ±Ã
sibbÄ• peti vÄ• , Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 178) vuttaá¹ƒ tikapÄ• cittiyaá¹ƒ

<1172> __aÃ±Ã±aá¹ƒ parikkhÄ• ra_nti upÄ• hanatthavikÄ• diá¹ƒ. __sibbato_ti ettha ``sibbÄ
adhikÄ• rato labbhati. sikkhamÄ• nasÄ• maá¹‡eriyo __sikkhamÄ• nÄ• dikÄ• _ nÄ• ma.

<1173> sibbanakiriyÄ• ya Ä• pajjitabbato __kriyaá¹ƒ_.

cÄ«varasibbanakathÄ• vaá¹‡á¹‡anÄ• .

1174-5__._ __saá¹ƒvidhÄ• yÄ• _ti \Be I 449/ ``ajja yÄ• ma, sve yÄ• mÄ• â€™â€™ tiÄ• dinÄ
yathÄ• ha ``ajja vÄ• hiyyo vÄ• pare vÄ• gacchÄ• mÄ• ti saá¹ƒvidahatÄ«â€™â€™ ti (Vin I
ekaddhÄ• namaggaá¹ƒ, antamaso gÄ• mantarampi. __aÃ±Ã±atra samayÄ• _ti ``tatthÄ• yaá
maggo sÄ• saá¹…kasammato sappaá¹-ibhayoâ€™â€™ ti (Vin IV 182) vuttakÄ• lavisesÄ• a
vuttaá¹ƒ hoti. satthavÄ• hehi vinÄ• agamanÄ«yo maggo __satthagamanÄ«yo_ nÄ• ma. con
sayitanisinnaá¹-á¹-hitakhÄ• ditapÄ«taá¹-á¹-hÄ• nÄ• ni yattha dissanti, tÄ• diso maggo __sÄ•
hatamÄ• ritaghÄ• taviluttamanussÄ• yattha paÃ±Ã±Ä• yanti, so __sappaá¹-ibhayo_ nÄ• ma
bhikkhuniyÄ• saddhiá¹ƒ katasaá¹ƒvidhÄ• naá¹ƒ avirÄ• dhetvÄ• tÄ• ya ekaddhÄ• namagga

aÃ±Ã±o gÄ• mo __gÄ• mantaraá¹ƒ, _ tattha okkamanaá¹ƒ upagamanaá¹ƒ __gÄ• mantarok
agÄ• make araÃ±Ã±e addhayojanÄ• tikkame vÄ• ti yojanÄ• , gÄ• marahitaá¹ƒ araÃ±Ã±ama
vÄ• ti attho.

<1176> ``Ä• patti hotÄ«â€™â€™ ti sÄ• maÃ±Ã±ato dassitaÄ• pattiyÄ• bhedÄ• bhedaá¹ƒ
_tiÄ• di. __etthÄ• _ti imasmiá¹ƒ sikkhÄ• padavinicchaye, pakaraá¹‡e vÄ• . dukkaá¹-aá¹ƒ dÄ
__akappiyabhÅ«maá¹-á¹-ho_ti ettha __akappiyÄ• bhÅ«mi_ nÄ• ma antogÄ• me bhikkhunu
evamÄ• di. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana antogÄ• me bhikkhunupassay
vÄ• catukkasiá¹…ghÄ• á¹-akahatthisÄ• lÄ• dÄ«su saá¹ƒvidahanti, bhikkhuno Ä• patti dukka

Vin IV) 182-183). ettha ca catunnaá¹ƒ maggÄ• naá¹ƒ sambandhaá¹-á¹-hÄ• naá¹ƒ __catukka
maggÄ• naá¹ƒ sambandhaá¹-á¹-hÄ• naá¹ƒ __siá¹…ghÄ• á¹-akaá¹ƒ_.

<1177> __kappiyabhÅ«mi_ \Be I 450/ nÄ• ma bhikkhunupassayÄ• di. yathÄ• ha ``sace ubh
antarÄ• rÄ• me vÄ• Ä• sanasÄ• lÄ• ya vÄ• titthiyaseyyÄ• ya vÄ• á¹-hatvÄ• saá¹ƒvidahan
kirÄ• yaá¹ƒ. tasmÄ• ettha saá¹ƒvidahanapaccayÄ• dukkaá¹-Ä• pattiá¹ƒ na vadantÄ«â€™â
182-183). tenevÄ• ha __ ``na vadantassa dukkaá¹-aâ€™â€™ _nti. ``na vadanti assÄ• â€™

<1178> __ubhayatthÄ• _ti akappiyabhÅ«miyaá¹ƒ á¹-hatvÄ• saá¹ƒvidhÄ• ya gamane, kapp
saá¹ƒvidhÄ• ya gamane cÄ• ti ubhayavikappe. __gacchantassevÄ• _ti __eva_kÄ• rena nikk
``nikkhamane anÄ• pattÄ«â€™â€™ ti. __ ``bhikkhunoâ€™â€™ _ti iminÄ• bhikkhuniyÄ• an
Ä• pattikhettaniyamanatthamÄ• ha __ ``anantarassÄ• â€™â€™ _tiÄ• di.

<1179> __tatrÄ• pÄ«_ti \Ne I 340/ kappiyabhÅ«miupacÄ• rokkamanepi. __udÄ«rita_nti ma
``mahÄ• paccariyaá¹ƒ vuttaâ€™â€™ nti.

<1180> __antarÄ• _ti attano nikkhantagÄ• massa, anantaragÄ• massa ca vemajjhe. yathÄ
pana yÄ• va anantaragÄ• massa upacÄ• raá¹ƒ na okkamati, etthantare saá¹ƒvidahitepi bhik
(Sp (to Vin IV) 182-183). imasmiá¹ƒ sikkhÄ• pade kÄ• ladvÄ• ramaggÄ• naá¹ƒ vasena tayo
tesu maggadvÄ• ravisaá¹…ketepi Ä• patti hotevÄ• ti dassetumÄ• ha __ ``dvÄ• ra ... pe ... vu
kÄ• lavisaá¹…kete pana anÄ• pattiá¹ƒ vakkhati. __Ä• patti_ pÄ• citti.

<1181> __asaá¹ƒvidahite kÄ• le_ti ``purebhattaá¹ƒ gamissÄ• mÄ• â€™â€™ tiÄ• dinÄ• kat
pacchÄ• bhattÄ• di asaá¹ƒvidahitakÄ• laá¹ƒ nÄ• ma, tasmiá¹ƒ. __bhikkhusseva vidhÄ• nasm
451/ saá¹ƒvidhÄ• naá¹ƒ vinÄ• bhikkhusseva vidhÄ• ne sati Ä• patti dukkaá¹-aá¹ƒ.

<1182> samaye vidahitvÄ• gacchato vÄ• asamaye vidahitvÄ• visaá¹…ketena gacchato v
gacchato vÄ• anÄ• pattÄ«ti yojanÄ• . __tathÄ• _ti ``vidahitvÄ• gacchato anÄ• pattÄ«â€™â

tattha __samayo_ nÄ• ma yathÄ• vuttakÄ• laviseso. __visaá¹…keto_ nÄ• ma kÄ• lavisaá¹…
asukavelÄ• ya gamissÄ• mÄ• â€™â€™ ti saá¹ƒvidahitvÄ• gamanakÄ• le tassa kÄ• lasaá¹…
hoti. yathÄ• ha ``kÄ• lavisaá¹…keteyeva anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 185). __Ä•
raá¹-á¹-habhede janapadÄ• naá¹ƒ palÄ• yanakÄ• lo. yathÄ• ha ``raá¹-á¹-habhede cakkasam
pariyÄ• yanti, evarÅ«pÄ• su Ä• padÄ• sÅ«â€™â€™ ti (Sp (to Vin IV) 185). ettha ca __raá¹-
raá¹-á¹-havilope. __cakkasamÄ• ruá¸·hÄ• _ti iriyÄ• pathacakkaá¹ƒ, sakaá¹-acakkaá¹ƒ vÄ• s
__ummattakÄ• dino_ti __Ä• di_-saddena khittacittÄ• dayo gahitÄ• .

<1183> __kÄ• yavÄ• cÄ• dikattayÄ• _ti \Ne I 341/ ettha __Ä• di_-saddena cittaá¹ƒ gahitaá¹

vuttaá¹ƒ hoti.

saá¹ƒvidhÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

<1184> uddhaá¹ƒ javatÄ«ti __ujjavanÄ«, _ paá¹-isotagÄ• minÄ« nÄ• vÄ• , taá¹ƒ. adho java
anusotagÄ• minÄ« nÄ• vÄ• , taá¹ƒ. __abhiruheyyÄ• _ti ettha ``saá¹ƒvidhÄ• yÄ• â€™â€™ ti
bhikkhu bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruheyyÄ• â€™â€™
lokassÄ• dasaá¹…khÄ• tamittasanthavena taá¹ƒ nÄ• vaá¹ƒ Ä• ruyha kÄ«á¸·anacittaá¹ƒ pub
aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒvidhÄ• yÄ• ti \Be I 452/ attho. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹
``lokassÄ• damittasanthavavasena kÄ«á¸·Ä• purekkhÄ• ro saá¹ƒvidahitvÄ• â€™â€™ ti (Sp

<1185> sagÄ• matÄ«rapassena gamane gÄ• mantaravasena vÄ• pÄ• citti, agÄ• matÄ«ra
pÄ• citti addhayojanÄ• tireke á¹-hÄ• ne gÄ• me vijjamÄ• nepi avijjamÄ• nepi.

<1186> yojanaputhulÄ• ya nadiyÄ• majjhena gacchato addhayojanavasena Ä• pattidassa
_tiÄ• di. ``Å«nayojanaputhulÄ• ya nadiyÄ• majjhaá¹ƒ ubhayabhÄ• gaá¹ƒ bhajatÄ«ti tÄ• disi
gacchantassa gÄ• mantaragaá¹‡anÄ• ya, addhayojanagaá¹‡anÄ• ya ca Ä• pattÄ«â€™â€™
<1187> __yathÄ• sukhaá¹ƒ samuddasmi_nti ettha ``gantabbaâ€™â€™ nti seso. __ ``sabba
_tiÄ• dinÄ• yathÄ• sukhagamanÄ• nuÃ±Ã±Ä• ya hetuá¹ƒ dasseti. iminÄ• va asandamÄ• n
anÄ• pattÄ«ti viÃ±Ã±Ä• yati.

<1188> __titthasampÄ• danatthÄ• yÄ• _ti paratitthaá¹ƒ pÄ• petuá¹ƒ. __taá¹ƒ_ nÄ• vaá¹ƒ. _

<1189> __ ``tathÄ• â€™â€™ _ti iminÄ• ``anÄ• patti pakÄ• sitÄ• â€™â€™ ti imaá¹ƒ saá¹…
bhikkhuniyÄ• saddhiá¹ƒ ekaá¹ƒ nÄ• vaá¹ƒ abhiruheyya vÄ• , __tiriyaá¹ƒ taraá¹‡Ä• ya_ bhik
saá¹ƒvidahitvÄ• pi ekaá¹ƒ nÄ• vaá¹ƒ abhiruheyya vÄ• , Ä• padÄ• su bhikkhuniyÄ• saddhiá
nÄ• vaá¹ƒ abhiruheyya vÄ• , tathÄ• anÄ• patti pakÄ• sitÄ• ti yojanÄ• .

__ ``anantarasamoâ€™â€™ _ti \Be I 453/ \Ne I 342/ iminÄ• ``asaá¹ƒvidahite kÄ• leâ€™â€
vuttavinicchayaá¹ƒ saá¹…gaá¹‡hÄ• ti. idhÄ• pi kÄ• lavisaá¹…kete anÄ• patti, titthanÄ• vÄ•
yathÄ• ha ``idhÄ• pi kÄ• lavisaá¹…keteneva anÄ• pattÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 19
``lokassÄ• damittasanthavavasena kÄ«á¸·Ä• purekkhÄ• ro saá¹ƒvidahitvÄ• â€™â€™ ti (Sp
keci ``imaá¹ƒ sikkhÄ• padaá¹ƒ akusalacittaá¹ƒ lokavajjaâ€™â€™ nti vadanti, taá¹ƒ na gahet
kÄ«á¸·Ä• purekkhÄ• ratÄ• ya hi abhiruhitvÄ• gÄ• mantarokkamane, addhayojanÄ• tikkame
kusalÄ• byÄ• katacittasamaá¹…gÄ«pi hutvÄ• Ä• pattiá¹ƒ Ä• pajjati. yadi hi so saá¹ƒvegaá¹
arahattaá¹ƒ vÄ• sacchikareyya, niddaá¹ƒ vÄ• okkameyya, kammaá¹-á¹-hÄ• naá¹ƒ vÄ• ma

tassa akusalacittasamaá¹…gitÄ• , yenidaá¹ƒ sikkhÄ• padaá¹ƒ ``akusalacittaá¹ƒ, lokavajjaâ€
tasmÄ• paá¹‡á¹‡attivajjaá¹ƒ, ticittanti siddhaá¹ƒ.

nÄ• vÄ• bhiruhanakathÄ• vaá¹‡á¹‡anÄ• .

<1190> gihisamÄ• rambhaá¹ƒ hitvÄ• bhikkhuniyÄ• paripÄ• citaá¹ƒ bhattaá¹ƒ Ã±atvÄ• bh
hotÄ«ti yojanÄ• . __paripÄ• citaá¹ƒ_ nÄ• ma bhikkhuno sÄ«lasutÄ• diguá¹‡aá¹ƒ kulÄ• naá¹
yathÄ• ha ``bhikkhuniyÄ• paripÄ• citaá¹ƒ, guá¹‡appakÄ• sanena nipphÄ• ditaá¹ƒ laddhabb
(Sp (to Vin IV) 194). __gihisamÄ• rambha_nti bhikkhuniyÄ• paripÄ• canato pubbeyeva gihi
``bhikkhuniyÄ• paripÄ• canato paá¹-hamameva yaá¹ƒ gihÄ«naá¹ƒ paá¹-iyÄ• ditaá¹ƒ bhattaâ
194). vakkhati hi ``gihisampÄ• ditampi vÄ• vinÄ• â€™â€™ ti.

<1191> ``tassÄ• â€™â€™ ti vakkhamÄ• nattÄ• ``yaá¹ƒ bhojanaâ€™â€™ nti yojetabbaá¹ƒ
vuttassa bhojanassa. __sabbesu_ \Be I 454/ __ajjhohÄ• resÅ«_ti sabbesu paragalakaraá¹‡

<1192> bhikkhuniyÄ• paripÄ• citaá¹ƒ bhuÃ±jato dosoti yojanÄ• .

<1193> __ubhosÅ«_ti paripÄ• citepi aparipÄ• citepi. __sabbatthÄ• _ti imesu dvÄ«su paribh
ajjhohÄ• ravaseneva dukkaá¹-anti yojanÄ• .

<1195> paÃ±cabhojanaá¹ƒ \Ne I 343/ á¹-hapetvÄ• aÃ±Ã±aá¹ƒ pana yaá¹ƒ kiÃ±ci yÄ• gukh
bhuÃ±jantassa anÄ• pattÄ«ti yojanÄ• .

paripÄ• citakathÄ• vaá¹‡á¹‡anÄ• .

<1197> idaá¹ƒ sabbaá¹ƒ dasamaá¹ƒ sikkhÄ• padaá¹ƒ samuá¹-á¹-hÄ• nanayÄ• dinÄ• dutiy
yojanÄ• . __idaá¹ƒ sikkhÄ• pada_nti ``yo pana bhikkhu bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• y
kappeyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 199) vuttaá¹ƒ rahonisajjasikkhÄ• padaá¹ƒ.

rahonisajjakathÄ• vaá¹‡á¹‡anÄ• .

bhikkhunivaggo tatiyo.

<1198> __eko_ti ekadivasiko. __Ä• vasatho piá¹‡á¸• o_ti puÃ±Ã±atthikehi ekaá¹ƒ pÄ• saá¹
yÄ• vadatthaá¹ƒ dÄ• tuá¹ƒ sÄ• lÄ• dÄ«su paÃ±Ã±attaá¹ƒ paÃ±casu bhojanesu aÃ±Ã±atara
``Ä• vasathapiá¹‡á¸• o nÄ• ma paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ s
rukkhamÅ«le vÄ• ajjhokÄ• se vÄ• anodissa yÄ• vadattho paÃ±Ã±atto hotÄ«â€™â€™ ti \B
__agilÄ• nenÄ• _ti ettha ``agilÄ• no nÄ• ma sakkoti tamhÄ• Ä• vasathÄ• pakkamituâ€™â€

__padabhÄ• janiyaaá¹-á¹-hakathÄ• yaá¹ƒ_ ``addhayojanaá¹ƒ vÄ• yojanaá¹ƒ vÄ• gantuá¹ƒ
Vin IV) 206) vuttattÄ• tamhÄ• Ä• vasathÄ• addhayojanaá¹ƒ vÄ• yojanaá¹ƒ vÄ• gantuá¹ƒ
attho. __tato uddha_nti dutiyadivasato uttari.

<1199> anodisseva __paÃ±Ã±atte_ piá¹‡á¸• eti yojanÄ• , ``imesaá¹ƒyeva vÄ• â€™â€™ ti
pÄ• saá¹‡á¸• aá¹ƒ vÄ• ``ettakÄ• naá¹ƒyeva vÄ• â€™â€™ ti tattha puggalaparicchedaá¹ƒ v
sabbasÄ• dhÄ• raá¹‡aá¹ƒ katvÄ• paÃ±Ã±atte Ä• vasathapiá¹‡á¸• eti attho. __yÄ• vadatthe
yojanÄ• , yÄ• vatÄ• attho kucchipÅ«raá¹‡Ä• dikaá¹ƒ payojanamettha piá¹‡á¸• eti viggaho,
nti aparicchinditvÄ• ``bhuÃ±jantÄ• naá¹ƒ yÄ• vadatthaá¹ƒ dÄ• tabbaâ€™â€™ nti paÃ±Ã±a
__bhuÃ±jitabba_nti kammasÄ• dhanaá¹ƒ vÄ• bhÄ• vasÄ• dhanaá¹ƒ vÄ• . ``bhojanaâ€™â€
__saki_nti ekavÄ• raá¹ƒ. __tatthÄ• _ti Ä• vasathe.

<1200> __tassa_ \Ne I 344/ piá¹‡á¸• assa. __ajjhohÄ• resu sabbesÅ«_ti sabbesu ajjhohÄ•
__tassa_ ajjhohÄ• rakassa. __pÄ• cittiyo_ payogagaá¹‡anÄ• ya.

<1201> ``ekena kulena nÄ• nekaá¹-á¹-hÄ• nabhedesu paÃ±Ã±atteâ€™â€™ ti, ``nÄ• nÄ• k
nÄ• nekaá¹-á¹-hÄ• nabhedesu paÃ±Ã±atteâ€™â€™ ti cÄ• ti yojanÄ• . ``piá¹‡á¸• eâ€™â€™
__nÄ• nekÄ• , _ á¹-hÄ• nÄ• naá¹ƒ bhedÄ• __á¹-hÄ• nabhedÄ• , _ nÄ• nekÄ• ca te á¹-hÄ•
__ekabhogo_ti ekapiá¹‡á¸• aparibhogo. __eva_kÄ• rena dutiyadivasÄ• diparibhogaá¹ƒ niva

<1204> __gilÄ• nassÄ• _ti \Be I 456/ vuttalakkhaá¹‡ena gilÄ• no hutvÄ• punappunaá¹ƒ bh
Ä• gacchantassa vÄ• anÄ• pattÄ«ti yojanÄ• , antamaso addhayojanampi gacchato, gantvÄ
ca gataá¹-á¹-hÄ• ne ca ekasmiá¹ƒ divase bhuÃ±jantassa anÄ• pattÄ«ti vuttaá¹ƒ hoti. yathÄ•
antarÄ• magge ekadivasaá¹ƒ, gataá¹-á¹-hÄ• ne ca ekadivasaá¹ƒ bhuÃ±jati, tassÄ• pi anÄ•
nayoâ€™â€™ ti (Sp (to Vin IV) 208). __odissa paÃ±Ã±atte_ti ettha ``bhikkhÅ«â€™â€™ ti s
``bhikkhÅ«naá¹ƒyeva atthÄ• ya uddisitvÄ• paÃ±Ã±atto hotÄ«â€™â€™ ti (Sp (to Vin IV) 208
udarapÅ«raá¹‡Ä• ya appahonake thoke bhojane. yathÄ• ha ``yÄ• vadatthaá¹ƒ paÃ±Ã±atto
labbhati, tÄ• disaá¹ƒ niccampi paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 208)
yÄ• vadatthaá¹ƒ paÃ±Ã±attaá¹ƒ vuttanayena ekavÄ• raá¹ƒ bhuÃ±jato anÄ• patti.

<1205> __yÄ• guÄ• dÄ«nÄ«_ti __Ä• di_-saddena paÃ±cabhojanato aÃ±Ã±esaá¹ƒ ajjhohar

Ä• vasathakathÄ• vaá¹‡á¹‡anÄ• .

<1206> vuttÄ• samayÄ• aÃ±Ã±atrÄ• ti yojanÄ• , ``tatthÄ• yaá¹ƒ samayo, gilÄ• nasamayo
cÄ«varakÄ• rasamayo addhÄ• nagamanasamayo nÄ• vÄ• bhiruhanasamayo mahÄ• samay
IV 217) vuttÄ• sattavidhakÄ• lÄ• aÃ±Ã±atra.

tattha yadÄ• pÄ• dÄ• naá¹ƒ phalitattÄ• na sakkoti piá¹‡á¸• Ä• ya carituá¹ƒ, ayaá¹ƒ __gilÄ•
atthatakathinÄ• naá¹ƒ paÃ±ca mÄ• sÄ• , itaresaá¹ƒ kattikamÄ• soti ayaá¹ƒ __cÄ«varadÄ• n
cÄ«vare kariyamÄ• ne kiÃ±cideva cÄ«vare kattabbaá¹ƒ karoti, ayaá¹ƒ __cÄ«varakÄ• rasam
gantukÄ• mo \Ne I 345/ vÄ• hoti, gacchati vÄ• , gato vÄ• , ayaá¹ƒ __addhÄ• nagamanasan
nÄ• vÄ• bhiruhanasamaye_pi eseva nayo. yadÄ• gocaragÄ• me cattÄ• ro bhikkhÅ« piá¹‡á
ayaá¹ƒ __mahÄ• samayo_. yadÄ• yo koci pabbajito bhattena nimanteti, ayaá¹ƒ __samaá¹‡
katamoti Ä• ha __ ``gaá¹‡oâ€™â€™ _tiÄ• di.

<1207> gaá¹‡abhojanaá¹ƒ nÄ• ma kinti Ä• ha __ ``yaâ€™â€™ _ntiÄ• di. yaá¹ƒ paÃ±canna
nimantanato, viÃ±Ã±attito vÄ• laddhaá¹ƒ, taá¹ƒ idha bhojananti adhippetaá¹ƒ hotÄ«ti yojan
``bhojanÄ• naâ€™â€™ ntiÄ• dinÄ• vakkhamÄ• nappakÄ• rena kataá¹ƒ akappiyanimantana
``sacepÄ«â€™â€™ tiÄ• dinÄ• vakkhamÄ• nanayena katamakappiyaviÃ±Ã±attimÄ• ha.

1208-11__._ __bhojanÄ• na_nti niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ, ``aÃ±Ã±atarassÄ• â€™â
kummÄ• so, maccho maá¹ƒsaÃ±ca bhojanaâ€™â€™ nti saá¹…gahitÄ• naá¹ƒ paÃ±cannaá¹
__nÄ• ma_nti vakkhamÄ• naá¹ƒ odanÄ• dinÄ• maá¹ƒ. __bhikkhÅ« nimantetÄ«_ti ettha ``ek
seso. yathÄ• ha ``ekato nimantitÄ• . nÄ• nato nimantitÄ• â€™â€™ ti (Sp (to Vin IV) 217-218
nÄ• ma sabbesaá¹ƒ bhikkhÅ«naá¹ƒ ekato á¹-hitÄ• naá¹ƒ nimantanaá¹ƒ. __nÄ• nato nimanta
visuá¹ƒ visuá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ gantvÄ• vÄ• ekato á¹-hitaá¹-á¹-hÄ• naá¹ƒ gantvÄ•
yathÄ• ha ``cattÄ• ri pariveá¹‡Ä• ni vÄ• vihÄ• re vÄ• gantvÄ• nÄ• nato nimantitÄ• , ekaá¹
eko puttena, eko pitarÄ• ti evampi nÄ• nato nimantitÄ• â€™â€™ ti (Sp (to Vin IV) 217-218).

__vevacanaá¹ƒ_ \Be I 458/ nÄ• ma odanÄ• disabbapadÄ• naá¹ƒ, sampaá¹-icchathÄ• tiÄ• c
pariyÄ• yavacanaá¹ƒ. __bhÄ• santaraá¹ƒ_ nÄ• ma mÄ• gadhavacanato aÃ±Ã±aá¹ƒ sÄ«haá
vevacanehi eva vÄ• bhÄ• santarena vÄ• nimantetÄ«ti sambandho.

__tato_ nimantanÄ• nantaraá¹ƒ. __nimantana_nti yathÄ• vuttaá¹ƒ akappiyanimantanaá¹ƒ. _
aÃ±Ã±amaÃ±Ã±assa dvÄ• dasahatthaá¹ƒ amuÃ±citvÄ• á¹-hitÄ• vÄ• nisinnÄ• vÄ• ekato

__ ``gaá¹‡abhojanakÄ• raá¹‡aâ€™â€™ _nti \Ne I 346/ idaá¹ƒ bhojanapaccayÄ• pÄ• cittiya
gahaá¹‡amantarena na hotÄ«ti vuttaá¹ƒ.

<1212> ekato, nÄ• nato vÄ• pi yaá¹ƒ gamanaá¹ƒ, bhojanampi vÄ• , taá¹ƒ gaá¹‡abhojane n
bhaá¹‡antÄ«ti yojanÄ• . __ekato nÄ• nato vÄ• pÄ«_ti ettha ``á¹-hitÄ• vÄ• nisinnÄ• vÄ• â€

1213-4__._ __viÃ±Ã±Ä• petvÄ• _ti ``amhÄ• kaá¹ƒ catunnampi bhattaá¹ƒ dehÄ«â€™â€™ ti
dehi, mayhaá¹ƒ dehÄ«â€™â€™ ti pÄ• á¹-ekkaá¹ƒ vÄ• viÃ±Ã±Ä• petvÄ• . __evampÄ«_ti vi

<1215> __duvidhassÄ• _ti nimantakassa, viÃ±Ã±Ä• pakassa ca.

<1216> sattasupi samayesu bhuÃ±jataá¹ƒ anÄ• pattÄ«ti yojanÄ• , ``gaá¹‡abhojanaâ€™â€
yathÄ• vuttesu gilÄ• nÄ• dÄ«su sattasu kÄ• lesu lesaá¹ƒ vinÄ• bhuÃ±jantÄ• nanti attho. __
``gahetvÄ• â€™â€™ ti iminÄ• yojetabbaá¹ƒ. __bhuÃ±jata_nti bhuÃ±jantÄ• naá¹ƒ. __tathÄ•
idaá¹ƒ paccÄ• masati.

<1217> anupasampanno ca cÄ• rÄ« ca patto ca animantito ca __anupasampanna ... pe ...
katvÄ• ti attho \Be I 459/, anupasampannaá¹ƒ vÄ• piá¹‡á¸• acÄ• riá¹ƒ vÄ• catutthassa patt
vÄ• catutthaá¹ƒ katvÄ• ekato gahetvÄ• bhuÃ±jantÄ• naá¹ƒ gaá¹‡abhedo muninÄ• pakÄ•
aparipuá¹‡á¹‡atÄ• dÄ«pitÄ• ti vuttaá¹ƒ hoti. piá¹‡á¸• Ä• ya carati sÄ«lenÄ• ti piá¹‡á¸• acÄ•
pubbapadalopena __ ``cÄ• rÄ«â€™â€™ _ti vutto, piá¹‡á¸• apÄ• tiko. so hi nimantanaá¹ƒ as
gaá¹‡akhÄ• dako na hotÄ«ti adhippÄ• yo. __patto_ nÄ• ma vihÄ• re nisÄ«ditvÄ• catutthena
laddhabbabhojanatthÄ• ya pesito patto. __animantito_ nÄ• ma paá¹-hamaá¹ƒ akappiyanima
anantogadho upasampanno. __etthÄ• _ti imasmiá¹ƒ sikkhÄ• pade. __api_-saddo heá¹-á¹-hA
tiá¹‡á¹‡aá¹ƒ vÄ• vasena vuttavinicchayaá¹ƒ apekkhati.

<1218> __samayaladdhÄ• na_nti gilÄ• nÄ• dayo sattasamayÄ• laddhÄ• yehi te samayala
\Ne I 347/ sÄ• mivacanaá¹ƒ. ``aÃ±Ã±atarassÄ• â€™â€™ ti seso, __ ``vasenÄ• â€™â€™ _t
gaá¹‡abhedoti yojanÄ• . samayaladdhakassa attano anÄ• pattibhÄ• vamantarena taá¹ƒ cat
gaá¹‡abhojanaá¹ƒ gaá¹‡hantÄ• naá¹ƒ pana Ä• pattisambhavato Ä• ha __ ``Ä• patti pana ve
__mahÄ• paccariyaá¹ƒ_ ``samayaladdhako sayameva muccati, sesÄ• naá¹ƒ gaá¹‡apÅ«rak
ti (Sp (to Vin IV) 220).

<1219> paÃ±cabhojanesu aÃ±Ã±atarassa nÄ• maá¹ƒ gahetvÄ• nimantetvÄ• tesuyeva aÃ
gaá¹‡hantassa visaá¹…ketÄ• bhÄ• vaá¹ƒ dassetumÄ• ha __ ``bhojanÄ• naÃ±cÄ• â€™â€™
niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ, aÃ±Ã±atarassa vasenÄ• ti vuttaá¹ƒ hoti. __taá¹ƒ_ visaá¹…
nÄ• mena nimantetvÄ• \Be I 460/ diyyamÄ• naá¹ƒ yÄ• guÄ• diá¹ƒ gaá¹‡hantassa gaá¹‡abh
hoti.

<1221> __ ``niccabhattaâ€™â€™ _nti dhuvabhattaá¹ƒ vuccati. ``niccabhattaá¹ƒ gaá¹‡hath
bahÅ«nampi ekato gahetuá¹ƒ vaá¹-á¹-ati. salÄ• kabhattÄ• dÄ«supi eseva nayo.

gaá¹‡abhojanakathÄ• vaá¹‡á¹‡anÄ• .

1223-4__._ __bahÅ«hi manussakehÄ«_ti visuá¹ƒ visuá¹ƒ nimantitehi anekehi manussehi. __
ettha ``sahadhammikesÅ«â€™â€™ ti seso, niddhÄ• raá¹‡e bhummaá¹ƒ, paÃ±casu sahadh
attho. __ ``hitvÄ• â€™â€™ _tiÄ• dinÄ• kimÄ• hÄ• ti? yassa vikappeti, tasmiá¹ƒ sannihite ``

bhattapaccÄ• saá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ ti sammukhÄ• vikappanavasena vÄ• tasm
gahetvÄ• ``mayhaá¹ƒ bhattapaccÄ• saá¹ƒ itthannÄ• massa dammÄ«â€™â€™ ti asammukh
paá¹-hamanimantanÄ• ya vikappanaá¹ƒ hitvÄ• , taá¹ƒ avikappetvÄ• ti vuttaá¹ƒ hoti.

__bhatta_nti ettha ``yo bhuÃ±jatÄ«â€™â€™ ti seso. nimantito yo pacchÄ• nimantitaá¹ƒ bh
tassa pÄ• cittiyanti yojanÄ• . uppaá¹-ipÄ• á¹-iyÄ• ekasitthampi bhuÃ±jato tassa pÄ• cittiyaá
kiá¹ƒ vuttaá¹ƒ hoti? pacchÄ• nimantitÄ• naá¹ƒ bhojanaá¹ƒ paá¹-hamaá¹ƒ bhuÃ±jitvÄ• paá¹
bhojanaá¹ƒ pacchÄ• bhuÃ±jantassa ca ekapatteyeva heá¹-á¹-hÄ• paá¹-hamaá¹ƒ nimantitÄ
pakkhipitvÄ• itaraá¹ƒ upari pakkhipitvÄ• heá¹-á¹-hÄ• hatthaá¹ƒ otÄ• retvÄ• heá¹-á¹-hÄ• â
348/ ekasitthampi paá¹-hamaá¹ƒ abhuÃ±jitvÄ• upari á¹-hitaá¹ƒ paá¹-hamaá¹ƒ bhuÃ±jantass
teneva yathÄ• uppaá¹-ipÄ• á¹-i na hoti, tathÄ• missÄ«kataá¹ƒ bhojanaá¹ƒ bhuÃ±jantassa n
__mahÄ• paccariyaá¹ƒ_ vinicchayo \Be I 461/ byatirekato dassito hoti. yathÄ• ha ``dve tÄ«á
nimantetvÄ• ekasmiá¹ƒ á¹-hÄ• ne nisÄ«dÄ• petvÄ• ito cito ca Ä• haritvÄ• bhattaá¹ƒ Ä• kir
Ä• kiranti, ekamissakaá¹ƒ hoti, ettha anÄ• pattÄ«ti mahÄ• paccariyaá¹ƒ vuttaâ€™â€™ nti (S

1225-6__._ paramparabhojanassa sarÅ«paá¹ƒ __padabhÄ• jane_ vuttanayena dassetumÄ•
_tiÄ• di. tesameva paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ paribhuÃ±jat
paridÄ«pita_nti __padabhÄ• jane_ ``paramparabhojanaá¹ƒ nÄ• ma paÃ±cannaá¹ƒ bhojanÄ•
227) nayena vuttaá¹ƒ.

<1227> __yatthÄ• _ti anekehi ekabhÄ• jane pakkhitte yasmiá¹ƒ bhojaneti vuttaá¹ƒ hoti eke
vicÄ• raá¹‡Ä• bhÄ• vÄ• . __sabbamekarasaá¹ƒ siyÄ• _ti visuá¹ƒ visuá¹ƒ viÃ±Ã±Ä• yamÄ• n
hoti.

<1230> __ ``gÄ• menÄ• â€™â€™ _ti iminÄ• gÄ• maá¹-á¹-hÄ• yeva vuttÄ• . __ ``nimantita
idaá¹ƒ gÄ• mapÅ«ganigamehi paccekaá¹ƒ yojetabbaá¹ƒ. __gÄ• ma_-saddena ``gÄ• mÄ• v
III 91) ettha viya nagarampi saá¹…gahitaá¹ƒ. __pÅ«go_ nÄ• ma visuá¹ƒ visuá¹ƒ samÅ«hÄ•
dhammikamanussÄ• . __nigamo_ nÄ• ma sÄ• paá¹‡o mahÄ• gÄ• mo. sakalagÄ• mena nim
katthaci gehe bhuÃ±jantassa anÄ• pattÄ«ti attho. __pÅ«gÄ• _dÄ«supi eseva nayo. yathÄ• I
hutvÄ• nimantitasseva yattha katthaci bhuÃ±jato anÄ• patti. pÅ«gepi eseva nayoâ€™â€™
__niccabhatte doso na vijjatÄ«_ti anekaá¹-á¹-hÄ• nato diyyamÄ• naá¹ƒ niccabhattampi uppa
bhuÃ±jantassa na dosoti vuttaá¹ƒ hoti.

<1231> kÄ• yo \Be I 462/ \Ne I 349/ vÄ• cÄ• kÄ• yavÄ• cÄ• cittanti imehi Ä• pajjanaá¹ƒ ka
nÄ• ma. __idha kriyaá¹ƒ_ nÄ• ma bhojanaá¹ƒ, __akriyaá¹ƒ_ nÄ• ma paá¹-hamanimantanas
dvayamevÄ• ha __ ``bhojanaÃ±cÄ• vikappanaâ€™â€™ _nti.

paramparabhojanakathÄ• vaá¹‡á¹‡anÄ• .

1232-3__._ __pÅ«vÄ• _ti atirasÄ• dayo rasÄ• . __paheá¹‡akatthÄ• yÄ• _ti paá¹‡á¹‡Ä• kÄ• sampÄ• ditÄ• . __pÄ• theyyatthÄ• yÄ• _ti gamikassa sambalatthÄ• ya. paá¹-iyattÄ• manthÄ nÄ• ma baddhasattuabaddhasattutilataá¹‡á¸• ulÄ• dayo. yathÄ• ha ``baddhasattuabaddhas sabbaá¹ƒ idha manthotveva saá¹…khaá¹ƒ gacchatÄ«â€™â€™ ti (Sp (to Vin IV) 233). ye pÅ yojanÄ• . __hÄ«_ti nipÄ• tamattaá¹ƒ. __tattha_ paá¹-iyattesu tesu pÅ«vesu vÄ• manthesu v ettha ``Ä• kaá¹…khamÄ• nenÄ• â€™â€™ ti seso.

__dvattipattÄ• _ti dve vÄ• tayo vÄ• pattÄ• ti viggaho. __pÅ«rÄ• _ti mukhavaá¹-á¹-iyÄ• he puá¹‡á¹‡Ä• . yathÄ• ha ``mukhavaá¹-á¹-iyÄ• heá¹-á¹-himalekhÄ• ya samapÅ«re patte gahe IV) 233). ``dvattipattÄ• pÅ«rÄ• â€™â€™ ti cettha parimÄ• á¹‡aá¹ƒ dassitaá¹ƒ, parimÄ• á¹‡ abhedopacÄ• rena pÅ«vamanthÄ• gahetabbÄ• yathÄ• ``dve tisso taá¹‡á¸• ulanÄ• á¸·iyoâ vÄ• ti yojanÄ• . __sattÅ«_ti baddhasattuabaddhasattÅ«naá¹ƒ gahaá¹‡aá¹ƒ, iminÄ• va tilÄ• tatiyapattassa mukhavaá¹-á¹-iyÄ• heá¹-á¹-hÄ• rÄ• jiyÄ• uddhaá¹ƒ katvÄ• pakkhittaÃ±ceta _nti iminÄ• ca gayhati. yathÄ• ha ``sace tatiyaá¹ƒ pattaá¹ƒ thÅ«pÄ«kataá¹ƒ gaá¹‡hÄ• ti, pÅ pÄ• cittiyaâ€™â€™ nti (Sp (to Vin IV) 233).

<1237> __tattha_ \Be I 463/ tesu pÅ«vesu vÄ• manthesu vÄ• dve ce pattapÅ«rÄ• laddhÄ pattapÅ«ro padÄ• tabboti yojanÄ• . __ekato_ti ekapattapÅ«rato na padÄ• tabboti yojanÄ• , dÄ• tabbanti attho. yathÄ• ha ``yena eko gahito, na tena kiÃ±ci akÄ• mÄ• dÄ• tabbaá¹ƒ. ya nti (Sp (to Vin IV) 233). evaá¹ƒ dadantena Ä• sanasÄ• lÄ• ya vÄ• attano nibaddhavÄ• saá¹ diá¹-á¹-hassa bhikkhusaá¹…ghassa sÄ• dhÄ• raá¹‡aá¹ƒ katvÄ• dÄ• namantarena na mittÄ ``yathÄ• mittaá¹ƒ pana dÄ• tuá¹ƒ na labbhatÄ«â€™â€™ ti (Sp (to Vin IV) 233).

1238-9__._ apaheá¹‡akaá¹ƒ \Ne I 350/ apÄ• theyyaá¹ƒ dentÄ• nanti sambandho. yathÄ• ha pÄ• theyyatthÄ• ya paá¹-iyattaá¹ƒ dentÄ«â€™â€™ ti (Vin IV 235). __tato_ti paheá¹‡akapÄ• idha avuttaá¹ƒ ``gamane paá¹-ippassaddhe dentÄ«â€™â€™ ti (Vin IV 235) __anÄ• pattivÄ• saá¹…gaá¹‡hÄ• ti. __tadÅ«naka_nti tato dvattipattato Å«nakaá¹ƒ. yathÄ• ha ``Å«nakadvatti paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti (Vin IV 235). apÄ• theyyÄ• diatthÄ• ya paá¹-iyÄ• ditanti saÃ gaá¹‡hantassÄ• pi Ä• pattiyeva acittakattÄ• sikkhÄ• padassa. attanoyeva gahaá¹‡atthaá¹ƒ dehÄ«â€™â€™ ti vacanenÄ• pi Ä• pajjanato vacÄ«kammaá¹ƒ.

kÄ• á¹‡amÄ• tukathÄ• vaá¹‡á¹‡anÄ• .

<1240> __aÃ±Ã±enÄ• _ti taddhitalopena niddeso, aÃ±Ã±atarenÄ• ti attho, pavÄ• ritoti sam niddhÄ• raá¹‡e bhummaá¹ƒ. __pavÄ• rito_ti ``gaá¹‡hatha bhante yÄ• va icchathÄ• â€™ ti e yÄ• vadatthapavÄ• raá¹‡Ä• ya, sayaÃ±ca `alaá¹ƒ Ä• vuso thokaá¹ƒ thokaá¹ƒ dehÄ«â€™ ti paá¹-ikkhepapavÄ• raá¹‡Ä• yÄ• â€™â€™ ti __aá¹-á¹-hakathÄ• ya_ vuttappakÄ• radvayena

vikappadvaye pakÄ• radvaye pavÄ• rita-sadde vara-dhÄ• tussa patthanavÄ• raá¹‡atthavas
``pÄ• citti anatirittaâ€™â€™ nti padacchedo. __ ``anatirittaá¹ƒ bhojanaâ€™â€™ _nti visesit
``aÃ±Ã±enÄ• â€™â€™ _ti ettha vibhattiá¹ƒ vipariá¹‡Ä• metvÄ• ``paÃ±cannaá¹ƒ bhojanÄ• n
bhojanaâ€™â€™ nti yojetabbaá¹ƒ, vakkhamÄ• ne anatirittakatabhojananiddese vuttesu paÃ
aÃ±Ã±ataraá¹ƒ bhojananti attho. ``khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• â€™â€™ ti (V
desitattÄ• ekayogaÃ±Ä• yena ``khÄ• danÄ«yaá¹ƒ vÄ• â€™â€™ ti ca gahetabbaá¹ƒ. paÃ±c
á¹-hapetvÄ• sabbaá¹ƒ yÄ• vakÄ• likaá¹ƒ khÄ• danÄ«yanti vuttaá¹ƒ.

<1241> __asana_nti ettha vippakatabhojanaá¹ƒ dissati, bhuÃ±jamÄ• no ce puggalo hoti,
bhojanakiriyÄ• nupacchinnÄ• vattatÄ«ti attho. __bhojana_nti pavÄ• raá¹‡apahonakaodanÄ
__hatthapÄ• so_ti pavÄ• raá¹‡apahonakaá¹ƒ bhojanaá¹ƒ dÄ• tuá¹ƒ abhiharitvÄ• á¹-hitokÄ•
aá¸• á¸• hateyyahatthappamÄ• á¹‡o hotÄ«ti vuttaá¹ƒ hoti. abhiharaá¹‡aá¹ƒ __abhihÄ• ro, _
tathÄ• dÄ• tuá¹ƒ á¹-hitassa kÄ• yena kato abhihÄ• ro dissatÄ«ti vuttaá¹ƒ hoti. __kÄ• yavÄ•
tathÄ• abhihaá¹-e bhojane paá¹-iggÄ• hakassa hatthavikÄ• rÄ• diko kÄ• yiko vÄ• ``alaâ€™
paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«ti attho.

<1242> __nippapaÃ±cenÄ• _ti \Ne I 351/ saha vÄ• sanÄ• ya pahÄ«nataá¹‡hÄ• dipapaÃ±c

<1243> __tatthÄ• _ti odanÄ• dÄ«su. __sattanna_nti ``sÄ• lÄ«â€™â€™ tiÄ• dinÄ• vakkhan

<1244> __odako_ti \Be I 465/ udake bhavo. __etthÄ• _ti paÃ±caá¹…gapavÄ• raá¹‡Ä• ya. _
vakkhamÄ• navidhippakÄ• raá¹ƒ vinicchayaá¹ƒ dasseti.

<1245> __sÄ• lÄ«_ti sabbasÄ• lijÄ• ti. __vÄ«hÄ«_ti sabbavÄ«hijÄ• ti. __kaá¹…gÅ«_ti seta
kaá¹…gujÄ• ti. __varako_ setavarako. __dhaÃ±Ã±ena_ sambhatapuÃ±Ã±asambhÄ• rena b

<1246> __tiá¹‡a_nti tiá¹‡abÄ«jameva vuttaá¹ƒ. __dÄ«pitaá¹ƒ_ saá¹…gahitaá¹ƒ. __varakac

<1248> aá¹…gasampattiá¹ƒ dassetumÄ• ha __ ``hatthenÄ• â€™â€™ _tiÄ• di.

<1249> __tanÅ«_ti tanukÄ• .

<1250> __na rakkhati_ pavÄ• raá¹‡aá¹ƒ.

1251-2__._ __dhaÃ±Ã±arasÄ• dÄ«nÄ«_ti __Ä• di_-saddena dadhiÄ• dayo gahitÄ• . __Ä• r
Ä• ropetvÄ• . __phala_nti elÄ• á¸·ukÄ• diphalaá¹ƒ. __paá¹‡á¹‡a_nti sÅ«pasÄ• kaá¹ƒ. __kaá
kaá¸·Ä«raá¹ƒ. __bahÅ«nÄ«_ti tesameva visesanaá¹ƒ. __tattha cÄ• _ti pakkhittapaá¹‡á¹‡Ä•
__odhiá¹ƒ dassetÄ«_ti ettha ``paribhogakÄ• leâ€™â€™ ti seso. __saÃ±janetÄ«_ti ettha ``ph

labbhati.

1253-4__._ __rase_ti maá¹ƒsÄ• dirase. ``yÄ• guá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vÄ• ``yÄ• guá
yojetabbÄ• . __yÄ• gu saá¹…gahitÄ• _ti ettha odhipaÃ±Ã±Ä• yanaapaÃ±Ã±Ä• yanavikappa
adhippÄ• yo.

<1255> __chupantÄ«_ti \Be I 466/ samphusanti. chupa samphasseti dhÄ• tu, pakkhipantÄ«
yathÄ• ha \Ne I 352/ ``yattha macchamaá¹ƒsaá¹ƒ pakkhipantÄ«â€™â€™ ti (Sp (to Vin IV) 2
macchamaá¹ƒsaá¹ƒ vÄ• sace paÃ±Ã±Ä• yatÄ«ti yojanÄ• . __pavÄ• raá¹‡a_nti ettha ``janet
__yÄ• guyÄ• _ti padaá¹ƒ paccattavasena vipariá¹‡Ä• metvÄ• yÄ• gu janetÄ«ti yojetabbaá¹

<1256> __saá¹ƒsaá¹-á¹-ho_ti parissÄ• vito na saÃ±janetÄ«ti yojanÄ• .

<1257> sabbaso á¹-hapetvÄ• ti sambandho. maá¹ƒsÄ• dipakkhittaodanÄ• dippakaraá¹‡Ä•
dassetumÄ• ha __ ``sabbasoâ€™â€™ _ti. sabbaso na pavÄ• retÄ«ti yojanÄ• . __veá¸·utaá
veá¸·uvÄ«hÄ«naá¹ƒ taá¹‡á¸• ulaá¹ƒ. __Ä• di_-saddena kandamÅ«laá¹ƒ saá¹…gahitaá¹ƒ. ya
``veá¹‡utaá¹‡á¸• ulÄ• dÄ«hi vÄ• kandamÅ«laphalehi vÄ• yehi kehici katabhattaâ€™â€™ r

<1258> __tato_ti sÄ• liÄ• dito, veá¸·uÄ• dito ca, tato nibbattÄ• puthukÄ• vÄ• ti attho. __tÄ
__suddhÄ• _ti puthukÄ• dÄ«hi amissÄ• na pavÄ• rentÄ«ti sambandho.

<1259> __bhaá¹-á¹-hÄ• na_nti bhajjitÄ• naá¹ƒ. sattÅ«hi saá¹…gahitaá¹ƒ __sattusaá¹…gah

<1261> __sattÅ«naá¹ƒ modako_ti sattubaddhaá¹ƒ, baddhasattÅ«ti attho.

<1263> __tehevÄ• _ti lÄ• jehi eva. __suddhaá¹ƒ khajjakaá¹ƒ vÄ• _ti vakkhamÄ• nanayena
khajjakaá¹ƒ.

<1264> __ ``pÅ«ritaâ€™â€™ _ntiÄ• dinÄ• \Be I 467/ tabbipariyÄ• yaá¹ƒ dasseti. __ta_nti

<1266> __akappiyaá¹ƒ_ maá¹ƒsaá¹ƒ. __avatthuttÄ• _ti akappiyamaá¹ƒsÄ• naá¹ƒ vÄ• retab
avatthuttÄ• .

<1267> __vatthukattÄ• _ti kappiyamaá¹ƒsassa pavÄ• raá¹‡Ä• ya vatthubhÅ«tattÄ• . __pav
``khÄ• diyamÄ• nassa ca maá¹ƒsattÄ• â€™â€™ ti seso daá¹-á¹-habbo. yathÄ• ha ``yaá¹ƒ p
paá¹-ikkhipitabbaá¹-á¹-hÄ• ne \Ne I 353/ á¹-hitaá¹ƒ, khÄ• diyamÄ• naá¹ƒ pana maá¹ƒsabhÄ
(Sp (to Vin IV) 238-239).

<1268> __kiÃ±ci kappiyabhojana_nti paÃ±casu bhojanesu yaá¹ƒ kiÃ±ci kappiyabhojanaá¹ƒ

<1269> __akappiyaá¹ƒ maá¹ƒsaá¹ƒ aÃ±Ã±a_nti akappiyamaá¹ƒsato avasesaá¹ƒ kuladÅ«sa
uppannabhojanaá¹ƒ gahitaá¹ƒ. yathÄ• ha ``kuladÅ«sanavejjakammauttarimanussadhammÄ
nibbattaá¹ƒ buddhapaá¹-ikuá¹-á¹-haá¹ƒ anesanÄ• ya uppannaá¹ƒ akappiyabhojanaá¹ƒ paá¹
pavÄ• retÄ«â€™â€™ ti.

1270-1__._ asanaá¹ƒ bhojananti aá¹…gadvaye vinicchayaá¹ƒ dassetumÄ• ha __ ``sace ajjh
__ajjhohaá¹-a_nti paragalagataá¹ƒ hoti. __ ``patteâ€™â€™ _ti iminÄ• thÄ• lakÄ• dibhÄ• ja
katthaci bhojanaá¹ƒ natthÄ«ti yojanÄ• . patte, hatthe, mukhe vÄ• yattha katthaci paÃ±canna
kiÃ±ci na vijjati, gandhamattaá¹ƒ paÃ±Ã±Ä• yatÄ«ti vuttaá¹ƒ hoti.

<1272> __Ä• dÄ• yÄ• _ti ettha ``aÃ±Ã±atra bhuÃ±jituâ€™â€™ nti seso. ``yopi aÃ±Ã±atra g
mukhe bhattaá¹ƒ gilitvÄ• sesaá¹ƒ \Be I 468/ Ä• dÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Sp (to Vin IV
__mahÄ• paccariyaá¹-á¹-hakathÄ• yaá¹ƒ_ vuttavacanassa pamÄ• á¹‡attÄ• Ä• ha __ ``na p

<1273> ``mukhe bhattaá¹ƒ gilitaá¹ƒ, hatthe bhattaá¹ƒ vighÄ• sÄ• dassa dÄ• tukÄ• mo, patt
dÄ• tukÄ• mo, sace tasmiá¹ƒ khaá¹‡e paá¹-ikkhipati, na pavÄ• retÄ«â€™â€™ ti (Sp (to Vin
evamÄ• gataá¹ƒ __kurundaá¹-á¹-hakathaá¹ƒ_ saá¹…gahetuá¹ƒ ``mukhe ca bhattaâ€™â€™
upacchedÄ• â€™â€™ tiÄ• dinÄ• vakkhamÄ• nÄ• ya yuttiyÄ• asanÄ• vasÄ• ne yujjamÄ• n
``bhottukÄ• moâ€™â€™ ti pÄ• á¹-haá¹ƒ aggahetvÄ• __ ``dÄ• tukÄ• moâ€™â€™ _ti pÄ• á

<1274> __ ``asanassa upacchedÄ• â€™â€™ _ti iminÄ• tasmiá¹ƒyeva Ä• sane yathÄ• nisi
Ä• sÄ• vacchedo dÄ«pito. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``tasmiá¹ƒ pana Ä• sane na
pavisitvÄ• bhuÃ±jitukÄ• mo, aÃ±Ã±assa vÄ• dÄ• tukÄ• moâ€™â€™ ti (Sp (to Vin IV) 238-
__kurundaá¹-á¹-hakathÄ• yaá¹ƒ_ tassa vinicchayassa dassitattÄ• __ ``mahÄ• paÃ±Ã±Ä• â
kurundaá¹-á¹-hakathÄ• cariyaá¹ƒ \Ne I 354/ sandhÄ• yÄ• ha. __kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±Ã
idaá¹ƒ kÄ• raá¹‡aá¹ƒ, idaá¹ƒ akÄ• raá¹‡aâ€™â€™ nti jÄ• nantÄ• . ``kÄ• raá¹‡Ä• kÄ• raá¹‡a
potthake likhanti. tattha mahÄ• paÃ±Ã±Ä• kÄ• raá¹‡Ä• kÄ• raá¹‡aÃ±Ã±uno Ä• cariyÄ• asa
kÄ• raá¹‡aá¹ƒ kathayantÄ«ti yojanÄ• .

<1275> hatthapÄ• saá¹…ge vinicchayaá¹ƒ dassetumÄ• ha __ ``gaá¹‡hato ... pe ... pasÄ• ri
__gaá¹‡hato_ti yena iriyÄ• pathena samannÄ• gato hutvÄ• gaá¹‡hÄ• ti, evaá¹ƒ gaá¹‡hato.
dÄ• yakena dinnassa paá¹-iggÄ• hakassa yo avayavo parabhÄ• ge hoti \Be I 469/, taá¹ƒ
á¹-hÄ• nÄ• diiriyÄ• pathasamannÄ• gatassa paá¹-iggÄ• hakassa paá¹‡hiÄ• diá¹ƒ pacchima
pasÄ• ritaá¹ƒ hatthaá¹ƒ vinÄ• purimaá¹ƒ aá¹…ganti yojanÄ• . __pasÄ• ritaá¹ƒ hattha_nti et
seso. __ubhinna_nti ettha ``antareâ€™â€™ ti seso. paá¹-iggÄ• hakadÄ• yakÄ• naá¹ƒ pacch
aá¹…gÄ• naá¹ƒ antare okÄ• se. aá¸• á¸• haá¹ƒ upaá¸• á¸• haá¹ƒ hatthaá¹ƒ teyyaá¹ƒ tatiyaá

atirekavidatthidviratanappamÄ• á¹‡anti attho.

<1276> abhihÄ• raá¹…ge vinicchayaá¹ƒ dassetumÄ• ha __ ``tasmiâ€™â€™ _ntiÄ• di. aá¸•
á¹-hÄ• ne_ á¹-hatvÄ• ti yojanÄ• , dviratanavidatthipamÄ• á¹‡e tasmiá¹ƒ á¹-hÄ• ne á¹-hatvÄ•
__abhihaá¹-a_nti upanÄ«taá¹ƒ. __tÄ• disa_nti abhihaá¹-asadisaá¹ƒ, pavÄ• raá¹‡apahonakÄ
bhojanÄ• naá¹ƒ aÃ±Ã±ataranti attho.

1277-8__._ __Ä• dhÄ• rake vÄ• pÄ«_ti valayÄ• dipattÄ• dhÄ• rakepi. __Å«rÅ«sÅ«_ti dvinn
aá¹…keti attho. __Ä• haritvÄ• _ti abhiharitvÄ• . __bhattaá¹ƒ gaá¹‡hÄ• tÄ«_ti ettha ``itoâ€™
bhattaá¹ƒ gaá¹‡hÄ• â€™â€™ ti anantare nisinno ca bhÄ• satÄ«ti yojanÄ• . __bhatta_nti up
bhojanesu yaá¹ƒ kiÃ±cÄ«ti attho. __ta_nti tathÄ• gaá¹‡hituá¹ƒ vuttabhattÄ• dibhojanaá¹ƒ. _
ettha __ca_-saddo padapÅ«raá¹‡attho, evakÄ• rattho vÄ• , abhÄ• vÄ• evÄ• ti yojanÄ• .

<1279> __ ``bhattapacchiâ€™â€™ _nti idaá¹ƒ upalakkhaá¹‡aá¹ƒ.

<1280> __dÄ«yamÄ• ne_ti ettha ``bhojaneâ€™â€™ ti seso. __itaro_ti hatthapÄ• se nisinn
abhÄ• vÄ• so __na pavÄ• rito_ti.

<1281> paá¹-ikkhepaá¹…ge \Be I 470/ \Ne I 355/ vinicchayaá¹ƒ dassetumÄ• ha __ ``kÄ• ye
vÄ• cÄ• bhihÄ• rassa anaá¹…gattÄ• Ä• ha __ ``kÄ• yenÄ• bhihaá¹-aâ€™â€™ _nti. yathÄ•
paá¹-ikkhipato pavÄ• raá¹‡Ä• natthÄ«â€™â€™ ti (Sp (to Vin IV) 238-239). abhihaá¹-abhoja
aá¹…guliyo vÄ• hatthaá¹ƒ vÄ• hatthagatassa kassaci calanÄ• diá¹ƒ yaá¹ƒ kaÃ±ci kÄ• yavi
ukkhipanto, kujjhitvÄ• olokento vÄ• kÄ• yena paá¹-ikkhipatÄ«ti vuccati. ``alaâ€™â€™ nti v
gaá¹‡hÄ• mÄ«â€™â€™ ti vÄ• ``Ä• gamehÄ«â€™â€™ ti vÄ• ``adhivÄ• sehÄ«â€™â€™ ti
``apagacchÄ• hÄ«â€™â€™ ti vÄ• evamÄ• dikaá¹ƒ vadanto vÄ• cÄ• ya paá¹-ikkhipatÄ«ti vu

1282-3__._ __Ä• kirÄ• _ti etthÄ• pi ``iti cÄ• â€™â€™ ti yojetabbaá¹ƒ. evaá¹ƒ vadantassa ni
satipi nivÄ• raá¹‡avacanena hontaá¹ƒ pavÄ• raá¹‡aá¹ƒ Ä• kirÄ• tiÄ• dividhivacane na hotÄ«
nti pavÄ• raá¹‡Ä• â€™â€™ _ti. pavÄ• raá¹‡Ä• pana na atthÄ«ti yojanÄ• .

<1284> ``rasaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vadeti sambandho. __taá¹ƒ sutvÄ• _ti taá¹ƒ vac

<1285> __ ``sÄ• raâ€™â€™ _nti idaá¹ƒ vaá¹‡á¹‡abhaá¹‡anamattaá¹ƒ. __ ``idaâ€™â€™ _
macchamaá¹ƒsaá¹ƒ vadati, pavÄ• raá¹‡aá¹…gaá¹ƒ hoti. __maccharasaá¹ƒ maá¹ƒsarasa_nt
sambhavato ``macchaá¹ƒ, maá¹ƒsaá¹ƒ gaá¹‡hÄ• â€™â€™ ti ca vuttaá¹ƒ hoti, taÃ±ca aá¹…

<1286> ``rasaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vutte panassa vikappassa abhÄ• vÄ• pavÄ• raá¹‡
tenevÄ• ha __ ``atthi ca maá¹ƒsaá¹ƒ ceâ€™â€™ _ti.

<1287> __muhuttaá¹ƒ_ \Be I 471/ __Ä• gamehÄ«_ti kaÃ±ci kÄ• laá¹ƒ olokehi.

<1288> __panasÄ• dÄ«hÄ«_ti __Ä• di_-saddena vettaá¹…gÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

<1290> __macchasÅ«paá¹ƒ maá¹ƒsasÅ«pa_nti ettha samÄ• savikappÄ• ``maccharasaá¹ƒ
viya daá¹-á¹-habbÄ• .

<1291> __karambaka_nti \Ne I 356/ macchamaá¹ƒsena vÄ• aÃ±Ã±ena vÄ• missasseva s
ca ``maá¹ƒsakarambakaá¹ƒ gaá¹‡hatha, macchakarambakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vu
hoti, ``karambakaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vutte aniyatavacanattÄ• na hoti. kaá¸·Ä«rasA
samÄ• navinicchayabhÄ• vaá¹ƒ dassetumÄ• ha __ ``eseva nayo vuttoâ€™â€™ _ti.

<1292> __vuttasmi_nti vutte.

<1293> __yenÄ• _ti bhattena. __Ä• pucchito_ti ``gaá¹‡hathÄ• â€™â€™ ti vutto. __tassa_ b
yÄ• guyÄ• vijjamÄ• nattÄ• . __iti kÄ• raá¹‡a_nti idaá¹ƒ pavÄ• raá¹‡akÄ• raá¹‡aá¹ƒ.

<1294> ``yÄ• gumissakaá¹ƒ gaá¹‡hÄ• â€™â€™ ti vutte sÄ• yÄ• gu __tattha_ tasmiá¹ƒ ab
pakkhittabhattena samÄ• vÄ• bahutarÄ• vÄ• ce hoti, __so_ evaá¹ƒ vatvÄ• abhihaá¹-aá¹ƒ
na pavÄ• reti kirÄ• ti yojanÄ• . __kirÄ• _ti aruciá¹ƒ sÅ«ceti. teneva vakkhati ``kÄ• raá¹‡aá¹ƒ
nti.

<1295> __sabbatthÄ• _ti sabbaaá¹-á¹-hakathÄ• su.

<1296> __visuá¹ƒ katvÄ• _ti ekasitthampi yathÄ• na hoti, tathÄ• rasaá¹ƒ vÄ• khÄ«raá¹ƒ v

<1297> __gacchantenevÄ• _ti yÄ• va bhojananiá¹-á¹-hÄ• naá¹ƒ, tÄ• va gacchanteneva. ya
nadipÅ«raá¹ƒ pattenapi aá¹-á¹-hatvÄ• naditÄ«re \Be I 472/ gumbaá¹ƒ parikkhipitvÄ• vicara
setuá¹ƒ vÄ• Ä• ruá¸·hena aá¹-á¹-hatvÄ• vaá¹-á¹-etvÄ• vicarantenÄ• â€™â€™ ti.

<1298> __so_ti gacchanto. __tato_ti á¹-hÄ• nato, gamanairiyÄ• pathassa vikopitattÄ• ti adh

<1299> __Ä• sanaá¹ƒ_ \Ne I 357/ __avicÄ• letvÄ• _ti nisajjÄ• vasena phuá¹-á¹-haá¹-á¹-hÄ•
anuá¹-á¹-hahitvÄ• ti vuttaá¹ƒ hoti. ``adinnÄ• dÄ• ne viya á¹-hÄ• nÄ• cÄ• vanaá¹ƒ gahetabba
__gaá¹‡á¹-hipade_ vuttaá¹ƒ.

<1300> __tato_ti pavÄ• ritakÄ• lato uddhaá¹ƒ, __tato_ nisinnaá¹-á¹-hÄ• nato vÄ• . ito, etto
saá¹ƒsaritu_nti nisinnaá¹-á¹-hÄ• nato ito cito ca thokampi saá¹ƒsarituá¹ƒ, apagantunti attho.

<1301> __sabbatthÄ• _ti pÄ«á¹-hakÄ• disaá¹ƒhÄ• rime sabbasmiá¹ƒ Ä• sane. __ ``vinayaÄ
``sace pana naá¹ƒ saha maÃ±cena ukkhipitvÄ• aÃ±Ã±atra nenti, vaá¹-á¹-atÄ«â€™â€™ ti (S
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``pÄ«á¹-hakÄ• dÄ«supi ayameva vinicchayoâ€™â€™ ti vuttabhÄ
hoti.

<1302> __nipajjitvÄ• _ti ettha ``parivattantena yena passena nipanno, tassa á¹-hÄ• naá¹ƒ n
nti vacanato pubbasayitaá¹-á¹-hÄ• naá¹ƒ avijahitvÄ• sayitvÄ• yevÄ• ti attho. __tathevÄ• _ti
vuttaá¹ƒ hoti. ``tassa pana heá¹-á¹-hÄ• palÄ• lapÄ«á¹-haá¹ƒ vÄ• kiÃ±ci vÄ• nisÄ«danakaá
(Sp (to Vin IV) 238-239) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

<1303> atirittaá¹ƒ karontena sikkhunÄ• bhÄ• janaá¹ƒ onametvÄ• na bhojane dassite atha
nti vattabbanti \Be I 473/ yojanÄ• . tattha __atirittaá¹ƒ karontenÄ• _ti ``atirittaá¹ƒ nÄ• ma kap
hoti, paá¹-iggahitakataá¹ƒ hoti, uccÄ• ritakataá¹ƒ hoti, hatthapÄ• se kataá¹ƒ hoti, bhuttÄ• vin
bhuttÄ• vinÄ• pavÄ• ritena Ä• sanÄ• avuá¹-á¹-hitena kataá¹ƒ hoti, `alametaá¹ƒ sabbaâ€™
gilÄ• nÄ• tirittaá¹ƒ hotÄ«â€™â€™ ti (Vin IV 239) vuttesu aá¹-á¹-hasu Ä• kÄ• resu antaá¹ƒ vi
vinayakammÄ• kÄ• rehi atirittaá¹ƒ karontenÄ• ti vuttaá¹ƒ hoti. yathÄ• ha ``imehi sattahi vina
atirittaâ€™â€™ ntiÄ• di (Sp (to Vin IV) 238-239).

idha atirittaá¹ƒ kÄ• tuá¹ƒ abhihaá¹-abhojanaá¹ƒ kappiyaÃ±ca nÄ• ma hoti, kappiyakatena
siá¹…giveralasuá¹‡Ä• divatthunÄ• yuttatÄ• ya ca akappiyamaá¹ƒsÄ• bhÄ• vena ca kuladÅ
ca kataÃ±ca nÄ• ma hoti. ``alametaá¹ƒ sabbaâ€™â€™ nti atirittakatabhÄ• vato evaá¹ƒ kapp
cÄ• ti __kappiyakata_nti vuttaá¹ƒ hoti. evamuparipi __kata_-saddassa attho ca samÄ• savig
358/. avasiá¹-á¹-hapadesu bhikkhunÄ• paá¹-iggahitaá¹ƒ __paá¹-iggahitaá¹ƒ_ nÄ• ma. taá¹ƒ
bhikkhunÄ• thokaá¹ƒ uccÄ• retvÄ• , otÄ• retvÄ• vÄ• dassitaá¹ƒ __uccÄ• ritakataá¹ƒ_ nÄ•
kÄ• rÄ• petumÄ• gatassa aá¸• á¸• hateyyahatthappamÄ• á¹‡ahatthapÄ• sabbhantaragaten
kataâ€™â€™ _nti vuccati. antamaso pavÄ• raá¹‡ajanakaá¹ƒ yaá¹ƒ kiÃ±ci bhojanaá¹ƒ kusag
bhuttattÄ• __bhuttÄ• vinÄ• _. yathÄ• ha ``paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ b
kusaggenÄ• pi bhuttaá¹ƒ hotÄ«â€™â€™ ti. bhuÃ±janto pavÄ• rito hutvÄ• yo Ä• sanaá¹ƒ na
pavÄ• rito ``Ä• sanÄ• avuá¹-á¹-hitoâ€™â€™ ti vuccati, tena kataá¹ƒ __ ``bhuttÄ• vinÄ• ... p
kataâ€™â€™ _nti vuttaá¹ƒ. ``alametaá¹ƒ sabbaâ€™â€™ nti vacÄ«bhedaá¹ƒ katvÄ• \Be I 4
``alametaá¹ƒ sabbanti vuttaá¹ƒ hotÄ«â€™â€™ _ti dassitaá¹ƒ. ayaá¹ƒ sattavidho vinayakam

gilÄ• nÄ• tirittakaá¹ƒ pana imissÄ• gÄ• thÄ• ya avuttampi anatirittasandassanatthaá¹ƒ vakk
ntiÄ• digÄ• thÄ• ya ``na gilÄ• nÄ• tirittaÃ±cÄ• â€™â€™ ti imassa vipariyÄ• yato veditabbaá
tassa aÃ±Ã±adinesu bhuÃ±janatthÄ• ya upaá¹-á¹-hÄ• pitampi __gilÄ• nÄ• tirittaá¹ƒ_ nÄ• ma

__ ``tena bhikkhunÄ• â€™â€™ _ti iminÄ• ``bhuttÄ• vinÄ• â€™â€™ ti ca ``bhuttÄ• vinÄ• p
vuá¹-á¹-hitenÄ• â€™â€™ ti ca vuttappakÄ• rena visiá¹-á¹-haá¹ƒ teneva pÄ• kaá¹-aá¹ƒ bhikk
pavÄ• raá¹‡ajanakÄ• naá¹ƒ paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ appamattakamp
pavÄ• ritopi hutvÄ• Ä• sanÄ• avuá¹-á¹-hitena vÄ• bhikkhunÄ• ti vuttaá¹ƒ hoti. __onamitvÄ
``dassite bhojaneâ€™â€™ ti seso, ``athÄ• â€™â€™ ti iminÄ• sambandho. kappiyakaraá¹‡
kappiyaá¹ƒ kÄ• retvÄ• paá¹-iggahÄ• petvÄ• Ä• gantvÄ• hatthapÄ• sabbhantare patvÄ• a
bhikkhunÄ• bhÄ• janaá¹ƒ thokaá¹ƒ onÄ• metvÄ• uccÄ• retvÄ• dassitakÄ• lÄ• nantarÄ• ti
kÄ• tabbaá¹ƒ dassetumÄ• ha __ ``alaâ€™â€™ _ntiÄ• di.

ettÄ• vatÄ• __ ``tena bhikkhunÄ• â€™â€™ _ti iminÄ• ``bhuttÄ• vinÄ• kataá¹ƒ, bhuttÄ• vi
avuá¹-á¹-hitena kataâ€™â€™ nti aá¹…gadvayaá¹ƒ saá¹…gahitaá¹ƒ. __ ``onametvÄ• na bhÄ
``uccÄ• ritakataá¹ƒ hotÄ«â€™â€™ ti idaá¹ƒ saá¹…gahitaá¹ƒ. ``kappiyakataá¹ƒ, paá¹-iggahit
hatthapÄ• sekataâ€™â€™ nti idaá¹ƒ tayaá¹ƒ anantariyavÄ• cinÄ• __atha_-saddena saá¹…
sabbaâ€™â€™ nti idaá¹ƒ panettha sarÅ«peneva dassitanti daá¹-á¹-habbaá¹ƒ.

<1304> patte \Be I 475/ \Ne I 359/ á¹-hitabhojanameva atirittaá¹ƒ kÄ• tabbanti natthi, pacch
katthaci bhÄ• jane á¹-hitampi kÄ• tabbanti dassetumÄ• ha __ ``kappiyaá¹ƒ panÄ• â€™â€™
bhaá¹‡á¸• ukkhaliyaá¹ƒ. __bhÄ• jane_ti yaá¹ƒ kiÃ±ci bhÄ• janaá¹ƒ gahitaá¹ƒ.

<1305> __eta_nti atirittakataá¹ƒ etaá¹ƒ bhojanaá¹ƒ. taá¹ƒ ekameva á¹-hapetvÄ• ti yojanÄ•
``vaá¹-á¹-atevÄ• â€™â€™ ti vuttepi abbhaá¹…gÄ• dÄ«namatthÄ• yÄ• ti gaá¹‡heyyunti Ä• h
_nti, tamekaá¹ƒ vinÄ• parehi paribhuÃ±jitabbanti attho.

1306-7__._ __kappiyaá¹ƒ kÄ• retvÄ• _ti atirittaá¹ƒ kÄ• retvÄ• . __Ä• kiranti ce_ti yadi pakkh
atirittaá¹ƒ kÄ• retvÄ• bhuÃ±jitabbanti yojanÄ• .

taá¹ƒ kena atirittaá¹ƒ kÄ• tabbanti Ä• ha __ ``yenÄ• â€™â€™ _tiÄ• di. __ta_nti atirittakataá
akata_nti yena bhikkhunÄ• paá¹-hamaá¹ƒ atirittaá¹ƒ na kataá¹ƒ, tena kÄ• tabbanti sambanc
akatanti aÃ±Ã±ena bhikkhunÄ• yena paá¹-hamaá¹ƒ na kataá¹ƒ, tena kÄ• tabbaâ€™â€™ nt
yaá¹ƒ vÄ• akataá¹ƒ, taá¹ƒ visuá¹ƒ tena vÄ• kÄ• tabbanti yojanÄ• . __yaá¹ƒ vÄ• akata_nti
atirittakatabhojane apakkhittaá¹ƒ yaá¹ƒ bhojanaá¹ƒ atirittaá¹ƒ na kataá¹ƒ. __taá¹ƒ visuá¹ƒ te
kÄ• tabba_nti pacchÄ• pakkhittaá¹ƒ bhojanaá¹ƒ atirittaá¹ƒ katena yathÄ• amissaá¹ƒ hoti, ta
bhÄ• janassa gahaá¹‡avasena visuá¹ƒ kÄ• retvÄ• tena paá¹-hamaá¹ƒ katÄ• tirittenÄ• pi ati
yathÄ• ha --- ``yaÃ±ca akatanti yena paá¹-hamaá¹ƒ kappiyaá¹ƒ kataá¹ƒ, tenÄ• pi yaá¹ƒ akat
kÄ• tabbaá¹ƒ. paá¹-hamabhÄ• jane pana kÄ• tuá¹ƒ na labbhati. tattha hi kariyamÄ• naá¹ƒ p
saddhiá¹ƒ kataá¹ƒ hoti, tasmÄ• aÃ±Ã±asmiá¹ƒ bhÄ• jane kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti adhippÄ•

<1308> __akappiyÄ• dÄ«hi_ \Be I 476/ __sattahÄ«_ti ``anatirittaá¹ƒ nÄ• ma akappiyakataá
appaá¹-iggahitakataá¹ƒ hoti, anuccÄ• ritakataá¹ƒ hoti, ahatthapÄ• se kataá¹ƒ hoti, abhuttÄ•
bhuttÄ• vinÄ• ca pavÄ• ritena Ä• sanÄ• vuá¹-á¹-hitena kataá¹ƒ hoti, `alametaá¹ƒ sabbaâ€™
hotÄ«â€™â€™ ti (Vin IV 239) vuttehi sattahi vinayakammÄ• kÄ• rehi. atirittaá¹ƒ katanti yoja
anatirittakaâ€™â€™ nti padacchedo.

<1309> upakaá¹-á¹-havelÄ• yapi \Ne I 360/ atirittaá¹ƒ karontena ``ahaá¹ƒ pÄ• tova bhuÃ±jiâ
``thokaá¹ƒ paribhuÃ±jiâ€™â€™ nti vÄ• acintetvÄ• kÄ• tabbanti dassetumÄ• ha __ ``yopÄ«
__upakaá¹-á¹-hÅ«panÄ«tampÄ«_ti upakaá¹-á¹-havelÄ• ya upanÄ«tampi bhojanaá¹ƒ.

<1310> __yÄ• mÄ• dikÄ• lika_nti yÄ• masattÄ• hayÄ• vajÄ«vikakÄ• likaá¹ƒ. __anÄ• missa
__taá¹ƒ_ yÄ• mÄ• dikÄ• likaá¹ƒ paribhuÃ±jatoti sambandho.

<1312> gilÄ• nassa bhuttÄ• tirittaá¹ƒ viya kadÄ• ci bhuÃ±jissatÄ«ti uddissa á¹-hapitampi gi
nÄ• mÄ• ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 238-239 atthato samÄ• naá¹ƒ) vuttaá¹
gilÄ• nassa pÄ• puá¹‡anakoá¹-á¹-hÄ• sampi gilÄ• nÄ• tirittaá¹ƒ nÄ• mÄ• â€™â€™ ti vadan

<1313> __kathinenÄ• _ti paá¹-hamakathinena.

paá¹-hamapavÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

<1314> __anatirittenÄ• _ti ettha ``khÄ• danÄ«yena vÄ• bhojanÄ«yena vÄ• â€™â€™ ti ses
``khÄ• danÄ«yaá¹ƒ_ nÄ• ma paÃ±cabhojanÄ• ni yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ• likaá¹ƒ yÄ
avasesaâ€™â€™ nti \Be I 477/ (Vin IV 239) vuttaá¹ƒ paÃ±cabhojanato aÃ±Ã±aá¹ƒ sabbaá¹
khÄ• danÄ«yaá¹ƒ nÄ• ma. ``bhojanÄ«yaá¹ƒ nÄ• ma paÃ±ca bhojanÄ• ni odano kummÄ• so
(Vin IV 239) vuttaá¹ƒ. ettha vinicchayo anantarasikkhÄ• pade vutto. __pavÄ• reyyÄ• _ti etth
``abhihaá¹-á¹-huâ€™â€™ nti seso. __abhihaá¹-á¹-huá¹ƒ pavÄ• reyyÄ• _ti abhiharitvÄ• ``ha
icchasi, tÄ• vatakaá¹ƒ gahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti evaá¹ƒ pavÄ• reyya
_ntipadaá¹ƒ vuttatthameva. __jÄ• na_nti sutvÄ• vÄ• disvÄ• vÄ• tassa pavÄ• ritabhÄ• vaá
__Ä• sÄ• danÄ• pekkho_ti Ä• sÄ• danaá¹ƒ codanaá¹ƒ maá¹…kukaraá¹‡abhÄ• vaá¹ƒ apekk
itarena bhuÃ±jitvÄ• pariyosÄ• pite. __tassÄ• _ti yo tassa pavÄ• ritabhÄ• vaá¹ƒ Ã±atvÄ• ``b
niyojesi, tassa.

1315-6__._ ekassa bhuÃ±janena aÃ±Ã±assa pÄ• citti hotÄ«ti kathametanti Ä• saá¹…kÄ• ya
pariharitumÄ• ha __ ``dukkaá¹-aá¹ƒ ... pe ... dassitaâ€™â€™ _nti. __itarassa gahaá¹‡e_ti p
bhuÃ±janatthÄ• ya \Ne I 361/ paá¹-iggahaá¹‡e. __ajjhohÄ• rapayogesu cÄ• _ti etthÄ• pi ``ita
sambandho. __sabbaá¹ƒ_ dukkaá¹-aá¹ƒ, pÄ• cittiyaÃ±ca. __dassita_nti ``abhiharati, Ä• patt
vacanena `khÄ• dissÄ• mi bhuÃ±jissÄ• mÄ«â€™ ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-ass

Ä• patti dukkaá¹-assa. bhojanapariyosÄ• ne Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 244
attho.

<1317> __ubhayatthÄ• pi vimatissÄ• _ti pavÄ• rite ca apavÄ• rite ca vimatissa. __dukkaá¹-
``pavÄ• rite vematiko. appavÄ• rite vematiko, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 24

<1318> __kÄ• rÄ• petvÄ• _ti \Be I 478/ ettha ``bhuÃ±jÄ• hÄ«â€™â€™ ti seso. __aÃ±Ã±as
``abhiharanto gacchÄ• hÄ«â€™â€™ ti seso.

<1319> __omasavÄ• datulyÄ• vÄ• _ti idaá¹ƒ adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ sandhÄ

dutiyapavÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

<1320> __khÄ• danÄ«yaá¹ƒ vÄ• _ti paÃ±ca bhojanÄ• ni ca kÄ• likattayaÃ±ca vinÄ• avase
__bhojanÄ«yaá¹ƒ vÄ• _ti paÃ±casu bhojanesu aÃ±Ã±atarampi. __vikÄ• le_ti vigate kÄ• le.
aruá¹‡uggamanato yÄ• va majjhantikÄ• , tadaÃ±Ã±o vikÄ• lo. yathÄ• ha ``vikÄ• lo nÄ• ma
aruá¹‡uggamanÄ• â€™â€™ ti (Vin IV 249). á¹-hitamajjhantikopi kÄ• leyeva saá¹…gayhati.
``á¹-hitamajjhantikopi kÄ• lasaá¹…gahaá¹ƒ gacchati. tato paá¹-á¹-hÄ• ya pana khÄ• dituá¹ƒ
sakkÄ• , sahasÄ• pivituá¹ƒ pana sakkÄ• bhaveyya. kukkuccakena pana na kÄ• tabbaá¹ƒ.
kÄ• laparicchedajÄ• nanatthaÃ±ca kÄ• latthambho yojetabbo, kÄ• labbhantareva bhattakic
(to Vin IV) 248-249). __dosa_nti pÄ• cittiyaá¹ƒ.

<1321> ``khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• â€™â€™ ti ettha bhojanÄ«yassa pav
dassitasarÅ«pattÄ• khÄ• danÄ«yaá¹ƒ tÄ• va sarÅ«pato dassetumÄ• ha __ ``yamÄ• misaga
etesu \Ne I 362/ khÄ• danÄ«yabhojanÄ«yesu. yaá¹ƒ pana vanamÅ«laphalÄ• dikaá¹ƒ __Ä•
yÄ• vakÄ• like pariyÄ• pannaá¹ƒ, taá¹ƒ khÄ• danÄ«yanti yojanÄ• . __kÄ• likesvasamohatth
gÄ• thÄ• bandhavasena ma-kÄ• ralopo, asammohatthanti vuttaá¹ƒ hoti. __ida_nti vakkham

<1322> __mÅ«la_nti yaá¹ƒ kiÃ±ci rukkhalatÄ• naá¹ƒ mÅ«laá¹ƒ. __kanda_nti rukkhalatÄ• n
__muá¸·Ä• la_nti padumagacchamÅ«lakandaá¹ƒ. __matthaka_nti tÄ• lanÄ• á¸·ikerÄ• dÄ«n
veá¸·ukaá¸·Ä«rapallavaá¹…kurÄ• naÃ±ca ettheva saá¹…gaho. __khandhaka_nti ucchuÄ• d
challi. __patta_nti paá¹‡á¹‡aá¹ƒ. __puppha_nti kusumaá¹ƒ. __phala_nti rukkhalatÄ• dÄ«naâ
__aá¹-á¹-hÄ«_ti rukkhalatÄ• dibÄ«jaá¹ƒ. __piá¹-á¹-ha_nti dhaÃ±Ã±Ä• dipiá¹-á¹-haá¹ƒ. __niy
``khÄ• danÄ«yaâ€™â€™ nti sabbattha pakaraá¹‡ato labbhati.

<1323> evaá¹ƒ khÄ• danÄ«yÄ• naá¹ƒ mÄ• tikaá¹ƒ nikkhipitvÄ• te sarÅ«pato dassetumÄ•
``mÅ«lakhÄ• danÄ«yÄ• dÄ«naâ€™â€™ _ntiÄ• di. tattha rukkhamÅ«lameva khÄ• danÄ«yaâ
__mukhamattanidassanaá¹ƒ nibodhathÄ• _ti ettha ``mayÄ• kariyamÄ• naâ€™â€™ nti seso

pavesadvÄ• ramattaá¹ƒ, niravasesato dassane papaÃ±cabhÄ«rukÄ• naá¹ƒ pubbe bhayaá¹ƒ
khÄ• danÄ«yÄ• ni dassissanti vuttaá¹ƒ hoti. tathÄ• dassane payojanamÄ• ha __ ``nÄ• matt
pÄ• á¹-avatthÄ• yÄ• â€™â€™ _ti, mÅ«lakhÄ• danÄ«yÄ• dÄ«naá¹ƒ nÄ• mesu ca tadatthesu
pÄ• á¹-avuppÄ• danatthanti attho.

1324-5__._ mÅ«lakamÅ«lÄ• dÄ«ni upadesatoyeva veditabbÄ• ni. na hi tÄ• ni pariyÄ• yanta
viÃ±Ã±Ä• tuá¹ƒ. pariyÄ• yantarenapi hi vuccamÄ• ne taá¹ƒ taá¹ƒ nÄ• maá¹ƒ ajÄ• nantÄ• na
tattha na kiÃ±ci vakkhÄ• ma. __sÄ• kÄ• na_nti sÅ«peyyapaá¹‡á¹‡Ä• naá¹ƒ. __idhÄ• _ti ima
__Ä• hÄ• rattha_nti Ä• hÄ• rena kattabbapayojanaá¹ƒ, Ä• hÄ• rakiccanti vuttaá¹ƒ hoti. ``Ä•
likhanti. __pharantÄ«_ti vitthÄ• renti.

<1326> __jaraá¹-á¹-ha_nti \Be I 480/ purÄ• á¹‡akandaá¹ƒ. yaá¹ƒ taá¹ƒ jaraá¹-á¹-hanti samb
jaraá¹-á¹-haá¹ƒ yÄ• vakÄ• likanti yojanÄ• . __sesÄ• na_nti mÅ«lakÄ• dÄ«ni vuttÄ• ni. yathÄ
``mÅ«lakakhÄ• rakajajjharÄ«mÅ«lÄ• naá¹ƒ pana jaraá¹-á¹-hÄ• nipi Ä• misagatikÄ• nevÄ• â
248-249).

<1331> __dhoto_ti nibbattitapiá¹-á¹-ho.

<1332> adhoto \Ne I 363/ khÄ«ravalliyÄ• kandoti yojanÄ• . __vÄ• kyapathÄ• tÄ«tÄ• _ti ``a
ti vatvÄ• pariyantaá¹ƒ pÄ• petuá¹ƒ asakkuá¹‡eyyattÄ• vacanapathÄ• tÄ«tÄ• .

<1333> __puá¹‡á¸• arÄ«kaá¹ƒ_ setaá¹ƒ. __padumaá¹ƒ_ rattaá¹ƒ.

<1334> __sambhavaá¹ƒ_ jÄ• taá¹ƒ.

<1338> __jaraá¹-á¹-habundo_ti kandassa heá¹-á¹-hÄ• atÄ«va pariá¹‡ataá¹-á¹-hÄ• naá¹ƒ.

<1339> __pathaviyaá¹ƒ gato_ti antopathaviyaá¹ƒ gato, pathaviyaá¹ƒ nimujjitvÄ• gatataruá¹
vuttaá¹ƒ hoti.

<1340> evaá¹ƒ antobhÅ«miyaá¹ƒ gato. ``paá¹‡á¹‡adaá¹‡á¸• o uppalÄ• dÄ«naâ€™â€™ nti
taruá¹‡opi pariá¹‡atopi. uppalÄ• dÄ«naá¹ƒ, padumajÄ• tiyÄ• ca sabbo paá¹‡á¹‡adaá¹‡á¸•

<1345> __pattakhÄ• danÄ«yaá¹ƒnÄ• mÄ• _ti pattasaá¹…khÄ• taá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ•

<1348> __mÅ«lakÄ• dÄ«na_nti ``mÅ«lakaá¹ƒ khÄ• rakaÃ±cevÄ• â€™â€™ tiÄ• dikÄ• ya g

<1349> __kaá¹‡á¹‡ikÄ• _ti padumakaá¹‡á¹‡ikÄ• .

<1360> __ketakÄ• dÄ«na_nti \Be I 481/ ettha __Ä• di_-saddena timbarusakaá¹ƒ gahitaá¹ƒ.
taruá¹‡aphalÄ• naá¹ƒ aá¹-á¹-hi.

<1361> __ ``punnÄ• gamadhukaá¹-á¹-hÄ«nÄ«â€™â€™ _ti ca __ ``punnÄ• gamadhukaá¹-á
ubhayathÄ• pÄ• á¹-ho dissati, attho pana ekoyeva. ``selu aá¹-á¹-hÄ«â€™â€™ ti padacched
yÄ• vajÄ«vike.

<1363> __dhotaá¹ƒ_ \Ne I 364/ __tÄ• lapiá¹-á¹-ha_nti tÄ• laphegguá¹ƒ koá¹-á¹-etvÄ• udak
parissÄ• vetvÄ• kalale bhÄ• janatalaá¹ƒ otiá¹‡á¹‡e pasannodakaá¹ƒ apanetvÄ• gahitatÄ•
hoti. tathÄ• khÄ«ravalliyÄ• piá¹-á¹-hanti yojanÄ• , tatheva koá¹-á¹-etvÄ• parissÄ• vetvÄ•
piá¹-á¹-hanti attho.

<1364> __adhotaá¹ƒ_ vuttavipariyÄ• yato gahetabbaá¹ƒ. ``Ä• hÄ• ratthamasÄ• dhentaá¹ƒ,
yÄ• vajÄ«vikaâ€™â€™ nti vacanato tesu tesu janapadesu manussÄ• naá¹ƒ Ä• hÄ• rakicca
yÄ• vajÄ«vikaá¹ƒ, tadaÃ±Ã±aá¹ƒ yÄ• vakÄ• likanti saá¹…khepalakkhaá¹‡aá¹ƒ kÄ• tabbanti.

vikÄ• labhojanakathÄ• vaá¹‡á¹‡anÄ• .

<1369> __bhojanaá¹ƒ sannidhiá¹ƒ katvÄ• khÄ• danaá¹ƒ vÄ• _ti ettha bhojanakhÄ• danÄ«
yathÄ• vuttabhedasarÅ«pÄ• neva. __sannidhiá¹ƒ katvÄ• _ti paá¹-iggahetvÄ• ekarattampi a
sannidahitvÄ• ti vuttaá¹ƒ hoti. yathÄ• ha ``paá¹-iggahetvÄ• ekarattampi vÄ«tinÄ• mitasseta
nti (Sp (to Vin IV) 253). tadeva vakkhati ``sayaâ€™â€™ ntiÄ• dinÄ• . __khÄ• dana_nti kam
``khajjaâ€™â€™ nti iminÄ• samÄ• nattho.

<1371> ``sannidhiá¹ƒ \Be I 482/ katvÄ• â€™â€™ ti ettha niddesaá¹ƒ dassetumÄ• ha __ ``s

<1372> ``taá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti ettha atthaá¹ƒ dassetumÄ• ha __ ``tatoâ€™â€™
sannidhikatabhojanato. __suddhacittenÄ• _ti savÄ• sanasakalakilesappahÄ• nato nimmala
aá¹-á¹-hasu lokadhammesu nibbikÄ• rabhÄ• vena tÄ• dinÄ• . atha vÄ• yÄ• disÄ• purimak
rÅ«pÄ• rÅ«paguá¹‡ehi ahesuá¹ƒ, tÄ• disena bhagavatÄ• .

<1373> odanÄ• dÄ«su paÃ±casu bhojanesu tÄ• va akappiyamaá¹ƒsena sannidhivasena p
dassetumÄ• ha __ ``akappiyesÅ«â€™â€™ _tiÄ• di. __pÄ• cittÄ«_ti sannidhipÄ• cittiyamÄ•
sÄ«hÄ• dimaá¹ƒsamhi. dukkaá¹-ena saha pÄ• cittÄ«ti yojanÄ• .

<1374> __yÄ• makÄ• likasaá¹…khÄ• taá¹ƒ paribhuÃ±jato_ti ettha ``sannidhiá¹ƒ katvÄ• â€™
\Ne I 365/. ``dukkaá¹-ena sahÄ• â€™â€™ ti avatvÄ• __ ``pÄ• cittÄ«â€™â€™ _ti vuttattÄ•

paribhuÃ±jatoti gahetabbaá¹ƒ. yathÄ• ha ``yÄ• makÄ• likaá¹ƒ sati paccaye ajjhohÄ• rato pÄ
Ä• hÄ• ratthÄ• ya ajjhohÄ• rato dukkaá¹-ena saddhiá¹ƒ pÄ• cittiyaâ€™â€™ nti (Sp (to Vin I

<1375> annanti etthÄ• pi ``sannidhikataâ€™â€™ nti idaá¹ƒ pure viya labbhati, __ ``pakatiâ
``annaâ€™â€™ nti etassa visesanaá¹ƒ, manussamaá¹ƒsÄ• dÄ«hi asammissaá¹ƒ nÄ• tiritta
__pÄ• cittiyadvaya_nti anatirittapaccayÄ• ca sannidhipaccayÄ• ca dve pÄ• cittiyÄ• ni.

<1376> ``dve \Be I 483/, dvayaâ€™â€™ nti ubhayatthÄ• pi ayamevattho.

<1377> __sÄ• misena mukhena dve_ti ettha ``paÃ±ca bhojanÄ• ni yÄ• makÄ• likaá¹ƒ sattÄ
yÄ• vajÄ«vikaá¹ƒ á¹-hapetvÄ• avasesaá¹ƒ khÄ• danÄ«yaá¹ƒ nÄ• mÄ• â€™â€™ ti (Vin IV 2
khÄ• danÄ«yÄ• saá¹…gahitena yÄ• makÄ• likena ca tena sammissattÄ• sannidhinÄ• mena
sannidhipÄ• cittiyÄ• ni dve hontÄ«ti attho. __sÄ• misena mukhenÄ• _ti upalakkhaá¹‡attÄ• y
missÄ«bhÅ«te ettakÄ• Ä• pattiyoti daá¹-á¹-habbaá¹ƒ. nirÄ• misaá¹ƒ yÄ• makÄ• likaá¹ƒ bhu
pÄ• cittiyanti yojanÄ• , yena kenaci Ä• kÄ• rena asammissaá¹ƒ yÄ• makÄ• likaá¹ƒ paribhuÃ
hotÄ«ti attho.

<1378> __tamevÄ• _ti sannihitameva kÄ• likaá¹ƒ. __tesu dvÄ«su vikappesÅ«_ti sÄ• misan
__kevalaá¹ƒ dukkaá¹-aá¹ƒ vaá¸• á¸• hatÄ«_ti paá¹-hamavikappe dvÄ«hi pÄ• cittiyehi saddhi
dutiyavikappe pÄ• cittiyena saddhiá¹ƒ dukkaá¹-aá¹ƒ hotÄ«ti vuttaá¹ƒ hoti.

<1379> __suddha_nti ettha ``sannidhikataá¹ƒ bhojanaâ€™â€™ nti seso. idaá¹ƒ ``pakatibho
Vin IV) 253) __aá¹-á¹-hakathÄ• yaá¹ƒ, _ idha ca ``na doso yÄ• makÄ• likeâ€™â€™ ti yÄ• m
vakkhamÄ• nattÄ• viÃ±Ã±Ä• yati, akappiyamaá¹ƒsayÄ• makÄ• likehi amissaá¹ƒ bhojananti

<1380> __maá¹ƒse_ti ettha ``akappiyeâ€™â€™ ti idaá¹ƒ thullaccayÄ• divacaneneva labbh
pubbe vuttehi pÄ• cittiyadvayehi saddhiá¹ƒ manussamaá¹ƒse thullaccayaÃ±ca sÄ«hÄ• dima
vaá¸• á¸• hati. manussamaá¹ƒse \Ne I 366/ ca __sese_ sÄ«hamaá¹ƒsÄ• dike akappiyamaá¹
484/ thullaccayaÃ±ceva dukkaá¹-aÃ±cÄ• ti dvayaá¹ƒ vaá¸• á¸• hatÄ«ti yojanÄ• .

<1381> __anatirittampi_ bhojanaá¹ƒ vikÄ• le paribhuÃ±jato bhikkhuno tannimittako doso ya
__sabbavikappesu_ natthÄ«ti yojanÄ• . ``vikÄ• la ... pe ... kÄ• likeâ€™â€™ ti yÄ• makÄ• lik
vakkhamÄ• nattÄ• ca atirittakÄ• rÄ• panaÃ±ca bhojaneyeva sambhavatÄ«ti __anatiritta_nt
``nihitabhojanaâ€™â€™ nti seso. ``anatirittapaccayÄ• pana vikÄ• le sabbavikappesu anÄ•
Vin IV) 253) aá¹-á¹-hakathÄ• vacanato __doso_ti anatirittapaccayÄ• pÄ• cittiyamÄ• ha. ten
``tannimittakoâ€™â€™ _ti, anatirittanimittakoti attho. __sabbavikappesÅ«_ti ``suddhaá¹ƒ vÄ
manussamaá¹ƒsamissaá¹ƒ vÄ• sÄ«hÄ• dimaá¹ƒsamissaá¹ƒ vÄ• yÄ• makÄ• likamissaá¹ƒ v
``tannimittakoâ€™â€™ _ti vacaneneva vÄ• ritavikÄ• lÄ• dinimittassa dosassa sambhavaá¹ƒ

1382-3__._ __vikÄ• lapaccayÄ• vÄ• _ti ettha __vÄ• _-saddena ``anatirittapaccayÄ• â€™â€
__api_-saddo ``yÄ• makÄ• likepÄ«â€™â€™ ti yojetabbo. sattÄ• hakÄ• likaá¹ƒ, yÄ• vajÄ«vi
paá¹-iggaá¹‡hato gahaá¹‡e, yathÄ• vuttassa sattÄ• hakÄ• likayÄ• vajÄ«vikabhedena __duv
ajjhohÄ• rapayogesu nirÄ• mise vÄ• dukkaá¹-anti yojanÄ• . __tu_-saddo eva-kÄ• rattho.

<1384> __athÄ• _ti vÄ• kyÄ• rambhe nipÄ• to. __Ä• misasaá¹ƒsaá¹-á¹-haá¹ƒ_ sattÄ• hakÄ
vÄ• ti yojanÄ• . __gahetvÄ• _ti paá¹-iggahetvÄ• . __á¹-hapita_nti aruá¹‡aá¹ƒ atikkÄ• metvÄ
__pÄ• cittÄ«_ti sannidhipÄ• citti.

<1385> __kÄ• lo_ti \Be I 485/ aruá¹‡uggamanÄ• dimajjhantikÄ• vasÄ• no kÄ• lo. __yÄ• mo
majjhantikÄ• didutiyaaruá¹‡uggamanÄ• vasÄ• no. taá¹ƒ taá¹ƒ kÄ• laá¹ƒ kÄ• likaá¹ƒ atikkÄ•
__tu_-saddo evakÄ• rattho. __taá¹ƒ_ vÄ• __kÄ• lika_nti yathÄ• kkamaá¹ƒ yÄ• vakÄ• likaá¹
sattÄ• hakÄ• likanti vuttaá¹ƒ hoti.

<1386> yÄ• vakÄ• likaá¹ƒ attanÄ• sambhinnÄ• ni itarÄ• ni __tÄ«á¹‡i_ kÄ• likÄ• ni attanoy
yojanÄ• . sako bhÄ• vo __sabhÄ• vo, _ taá¹ƒ.

1387-8__._ __evameva_ \Ne I 367/ __viniddise_ti ``purimaá¹ƒ purimaá¹ƒ kÄ• likaá¹ƒ attanÄ
pacchimaá¹ƒ pacchimaá¹ƒ attano sabhÄ• vameva gÄ• hÄ• petÄ«â€™â€™ ti katheyyÄ• ti vu

__imesÅ«_tiÄ• dÄ«su niddhÄ• raá¹‡e bhummaá¹ƒ. __antovutthaá¹ƒ hotÄ«_ti akappiyakuá¹
aruá¹‡uá¹-á¹-hÄ• panena antovutthaá¹ƒ nÄ• ma hoti. __sannidhi ca hotÄ«_ti paá¹-iggahetvÄ
avijahitvÄ• aruá¹‡uá¹-á¹-hÄ• panena sannidhi ca nÄ• ma hoti. potthakesu __ ``sannidhiâ€™
pÄ• á¹-ho dissati, ``hotÄ«â€™â€™ ti kiriyÄ• ya sambandhattÄ• __sannidhi_-saddo paá¹-ha
Ä• gamasandhijoti veditabbo. __ubhayampÄ«_ti yathÄ• vuttaá¹ƒ antovutthaá¹ƒ, sannidhi cÄ
hotevÄ• _ti purimakÄ• likadvayena amissaá¹ƒ na hoteva.

<1389> kappiyakuá¹-inÄ• mena akataá¹ƒ, asammataá¹ƒ, apariggahaá¹ƒ, pÄ• kÄ• rÄ• dÄ«h
__akappiyakuá¹-i nÄ• mÄ• _ti saá¹…khepato gahetabbaá¹ƒ. __antadvayenÄ• _ti sattÄ• hak
sahatthe karaá¹‡avacanaá¹ƒ. __ ``missitaâ€™â€™ _nti seso. __gahita_nti paá¹-iggahitaá¹ƒ
dvaya_nti yÄ• vakÄ• likayÄ• makÄ• likadvayaá¹ƒ. purimakÄ• likadvaye yaá¹ƒ kiÃ±ci tadahu
akappiyakuá¹-iyÄ• yeva á¹-hapetvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pitena pacchimakÄ• likadvaye
antovutthaá¹ƒ nÄ• ma hotÄ«ti vuttaá¹ƒ hoti.

<1390> antovutthena pacchimakÄ• likadvayena saá¹ƒsaá¹-á¹-haá¹ƒ yadidaá¹ƒ purimakÄ• l
mukhasannidhi nÄ• ma hotÄ«ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 295 atthato samÄ• n
mahÄ• paccariyaá¹ƒ pana antovutthaá¹ƒ hoti, na kappati iti daá¸·haá¹ƒ katvÄ• vuttanti yojan

tattha __ ``mukhasannidhÄ«â€™â€™ _ti ca __ ``antovutthaâ€™â€™ _nti ca nÄ• mamattan
soyevatthoti ubhinnaá¹ƒ aá¹-á¹-hakathÄ• vacanÄ• naá¹ƒ anatthantaratÄ• veditabbÄ• . tathÄ
__anto_-saddapariyÄ• yo, __sannidhi_-saddo parivuttha-saddapariyÄ• yo. mukhe sannidhi
kammasÄ• dhanaá¹ƒ. bahi sannidhinivattanatthaá¹ƒ aá¹-á¹-hakathÄ• su __mukha_-ggahaá
kataá¹ƒ. __bahÄ«_ti ca paá¹-iggahetvÄ• akappiyakuá¹-iyÄ• bahi yattha katthaci parivutthaa
pacchimakÄ• likadvayaá¹ƒ purimena kÄ• likadvayena saá¹ƒsaá¹-á¹-haá¹ƒ adhippetaá¹ƒ.
mukhasannidhiantovutthapadÄ• naá¹ƒ anatthantarabhÄ• vo __samantapÄ• sÄ• dikÄ• yaá¹ƒ

yathÄ• ha \Ne I 368/ ``sÄ• maá¹‡ero bhikkhussa taá¹‡á¸• ulÄ• dikaá¹ƒ Ä• misaá¹ƒ Ä• harit
nikkhipitvÄ• punadivase pacitvÄ• deti, antovutthaá¹ƒ na hoti. tattha akappiyakuá¹-iyaá¹ƒ ni
yaá¹ƒ kiÃ±ci pakkhipitvÄ• deti, mukhasannidhi nÄ• ma hoti. mahÄ• paccariyaá¹ƒ pana `ant
vuttaá¹ƒ, tattha nÄ• mamattameva nÄ• nÄ• karaá¹‡aâ€™â€™ nti (Sp (to Vin I) 295). __niss
vutto viya viÃ±Ã±Ä• yati, tatthapi ayameva nayo veditabbo.

<1391> __na_ \Be I 487/ __doso_ti sannidhidoso na hoti. __nidahitvÄ• _ti paá¹-iggahetvÄ•
avijahitvÄ• sakasakakÄ• labbhantareyeva nidahitvÄ• . ettha ca heá¹-á¹-himantato sannidhi
``pattaá¹ƒ dhovitvÄ• puna tattha acchodakaá¹ƒ vÄ• Ä• siÃ±citvÄ• aá¹…guliyÄ• vÄ• ghaá
jÄ• nitabboâ€™â€™ ti (Sp (to Vin IV) 253) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. etena nirape
paá¹-iggahaá¹‡aá¹ƒ avissajjetvÄ• va sayaá¹ƒ vÄ• aÃ±Ã±ena vÄ• tucchaá¹ƒ katvÄ• na sam
niá¹-á¹-hÄ• pite patte laggampi avijahitapaá¹-iggahitameva hotÄ«ti tattha Ä• patti vuttÄ• ti __
vuttaá¹ƒ. etena nirapekkhena paá¹-iggahaá¹‡e vissaá¹-á¹-he tÄ• disepi patte doso natthÄ«ti

sannidhikathÄ• vaá¹‡á¹‡anÄ• .

<1393> __paá¹‡Ä«tÄ• ni bhojanÄ• nÄ«_ti __pÄ• á¸·iyaá¹ƒ_ ``seyyathidaá¹ƒ? sappi navanÄ
phÄ• á¹‡itaá¹ƒ maccho maá¹ƒsaá¹ƒ khÄ«raá¹ƒ dadhÄ«â€™â€™ ti (Vin IV 259) uddisitvÄ•

``sappi nÄ• ma gosappi vÄ• ajikÄ• sappi vÄ• mahiá¹ƒsasappi vÄ• , yesaá¹ƒ maá¹ƒsaá¹ƒ k
navanÄ«taá¹ƒ nÄ• ma tesaÃ±Ã±eva navanÄ«taá¹ƒ. telaá¹ƒ nÄ• ma tilatelaá¹ƒ sÄ• sapatela
eraá¹‡á¸• akatelaá¹ƒ vasÄ• telaá¹ƒ. madhu nÄ• ma makkhikÄ• madhu. phÄ• á¹‡itaá¹ƒ nÄ•
maccho nÄ• ma odako vuccati. maá¹ƒsaá¹ƒ nÄ• ma yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ n
gokhÄ«raá¹ƒ vÄ• ajikÄ• khÄ«raá¹ƒ vÄ• mahiá¹ƒsakhÄ«raá¹ƒ vÄ• , yesaá¹ƒ maá¹ƒsaá¹ƒ ka
dadhi nÄ• ma tesaÃ±Ã±eva dadhÄ«â€™â€™ ti (Vin IV 260) ---

niddiá¹-á¹-hÄ• ni nava paá¹‡Ä«tabhojanÄ• nÄ«ti attho. __agilÄ• no_ti ``agilÄ• no nÄ• ma ya
paá¹‡Ä«tabhojanÄ• ni \Ne I 369/ phÄ• su \Be I 488/ hotÄ«â€™â€™ ti (Vin IV 260) vutto. __
``hutvÄ• â€™â€™ ti seso.

<1394> __sappinÄ• dehÄ«_tiÄ• di viÃ±Ã±Ä• panappakÄ• ro. __sappibhatta_nti ettha kiÃ±
sappisaá¹ƒsaá¹-á¹-haá¹ƒ bhattaá¹ƒ, sappi ca bhattaÃ±ca sappibhattanti viÃ±Ã±Ä• yati, __aá
``sÄ• libhattaá¹ƒ viya sappibhattaá¹ƒ nÄ• ma natthÄ«â€™â€™ ti (Sp (to Vin IV) 259) kÄ• ra
dukkaá¹-asseva daá¸·hataraá¹ƒ katvÄ• vuttattÄ• na sakkÄ• aÃ±Ã±aá¹ƒ vattuá¹ƒ. __aá¹-á¹
Ä«disesu á¹-hÄ• nesu pamÄ• á¹‡aá¹ƒ.

<1395> __pÄ• citti pariyÄ• putÄ• _ti ``ajjhohÄ• re ajjhohÄ• re Ä• patti pÄ• cittiyassÄ• â€™â
ajjhohÄ• ragaá¹‡anÄ• ya pÄ• citti vuttÄ• .

<1396> __suddhÄ• nÄ«_ti annena amissÄ• ni. __sekhiyesÅ«_ti sikkhÄ• karaá¹‡Ä«ye vutta

<1397> yasmÄ• suddhÄ• naá¹ƒ paá¹‡Ä«tabhojanÄ• naá¹ƒ viÃ±Ã±Ä• petvÄ• paribhuÃ±jan
__tasmÄ• . sattadhaÃ±Ã±amaya_nti sÄ• liÄ• dÄ«naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ aÃ±

<1398> sace dadÄ• tÄ«ti yojanÄ• . __visaá¹…keta_nti anÄ• patti hotÄ«ti vuttaá¹ƒ hoti.

<1399> deti ceti sambandho. __aÃ±Ã±atarenÄ• _ti sahatthe karaá¹‡avacanaá¹ƒ. ``bhattaâ
labbhati. __assa_ bhikkhussa. __visaá¹…keta_nti aÃ±Ã±aá¹ƒ yÄ• citassa aÃ±Ã±assa dinna
virÄ• dhanena anÄ• pattÄ«ti vuttaá¹ƒ hoti.

<1400> __yena yena hÄ«_ti etthÄ• pi tatheva karaá¹‡avacanaá¹ƒ. __ ``viÃ±Ã±attaâ€™â€™
``bhattaâ€™â€™ nti etassa visesanaá¹ƒ. __yena_ \Be I 489/ __yenÄ• _ti aniyamena paá¹‡Ä
visuá¹ƒ visuá¹ƒ gahitameva, sappiÄ• dÄ«naá¹ƒ gosappiÄ• dibhedo ca saá¹…gahito. __tasm
yÄ• citeyeva laddhe sati. tassa tassa mÅ«lepi laddheti vicchÄ• vasena yojanÄ• .

kiá¹ƒ vuttaá¹ƒ hoti? ``sappinÄ• bhattaá¹ƒ dehÄ«â€™â€™ ti sÄ• maÃ±Ã±ena viÃ±Ã±Ä• pe
\Ne I 370/ sappiá¹ƒ katvÄ• gaá¹‡hathÄ• â€™â€™ ti navanÄ«tÄ• dÄ«su aÃ±Ã±ataraá¹ƒ vÄ
deti ce, ``gosappinÄ• bhattaá¹ƒ dehÄ«â€™â€™ ti visesayuttaá¹ƒ katvÄ• viÃ±Ã±Ä• pentas
gonavanÄ«tÄ• dÄ«ni vÄ• gÄ• viá¹ƒ vÄ• ``idaá¹ƒ datvÄ• sappiá¹ƒ gaá¹‡hathÄ• â€™â€™ t
visaá¹…ketaá¹ƒ na hoti, yathÄ• vatthukameva Ä• pattiá¹ƒ Ä• pajjatÄ«ti vuttaá¹ƒ hoti.

__na aÃ±Ã±athÄ• _ti sappiá¹ƒ yÄ• citavato ``imaá¹ƒ gahetvÄ• sappiá¹ƒ katvÄ• gaá¹‡hath
``sappi natthi, idaá¹ƒ gaá¹‡hathÄ• â€™â€™ ti vatvÄ• vÄ• tuá¹‡hÄ«bhÅ«tena vÄ• navanÄ
visesaviÃ±Ã±Ä• pakassa tadaÃ±Ã±adÄ• nepi visaá¹…ketameva hotÄ«ti attho. pÄ• á¸·iyÄ•
visaá¹…ketameva hoti. ``sace pana aÃ±Ã±aá¹ƒ pÄ• á¸·iyÄ• Ä• gataá¹ƒ vÄ• anÄ• gataá¹ƒ
nti (Sp (to Vin IV) 259) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

<1401> __pÄ• á¸·iya_nti pubbe dassitaá¹ƒ ``sappi nÄ• ma gosappÄ«â€™â€™ tiÄ• diá¹ƒ ni
``pÄ• á¸·iyaá¹ƒ Ä• gatanavanÄ«tÄ• dÄ«ni á¹-hapetvÄ• â€™â€™ tiÄ• di (Sp (to Vin IV) 259).
navanÄ«tÄ• dÄ«hi. sahatthe karaá¹‡avacanaá¹ƒ.

<1402> __ ``viÃ±Ã±Ä• petvÄ• â€™â€™ _ti imassa kammabhÅ«taá¹ƒ ``bhattaâ€™â€™ nti
gÄ• thÄ• bandhavasena __vÄ• _-saddassa rasso kato. ekato vÄ• ti yojanÄ• , ``nÄ• natoâ€™
ekaá¹-á¹-hÄ• nato vÄ• nÄ• naá¹-á¹-hÄ• nato vÄ• ti vuttaá¹ƒ hoti. yathÄ• ha \Be I 490/ ``sac
sappiÄ• dÄ«hi ekaá¹-á¹-hÄ• ne vÄ• nÄ• naá¹-á¹-hÄ• ne vÄ• viÃ±Ã±Ä• petvÄ• â€™â€™ tiÄ
__bhuÃ±jatÄ«_ti ettha parikappasÅ«cakaá¹ƒ ``ceâ€™â€™ ti idaÃ±ca avakaá¹ƒsasandassa
ekabindumpÄ«â€™â€™ ti idaÃ±ca ajjhÄ• haritabbaá¹ƒ. __matÄ• _ti __aá¹-á¹-hakathÄ• yaá
vuttaá¹ƒ sandhÄ• yÄ• ha. ekato vÄ• nÄ• nato vÄ• á¹-hÄ• nÄ• bhattaá¹ƒ viÃ±Ã±Ä• petvÄ•
kusaggena ekabindumpi bhuÃ±jati ce, nava pÄ• cittiyo matÄ• ti yojanÄ• .

<1403> akappiyena sappinÄ• dehÄ«ti vuttepÄ«ti yojanÄ• , sahatthe karaá¹‡avacanaá¹ƒ. ``
adhikataá¹ƒ. ``yesaá¹ƒ maá¹ƒsaá¹ƒ kappati, tesaá¹ƒ sappÄ«â€™â€™ ti (Vin IV 260) vuttapp
__akappiyaá¹ƒ_ daá¹-á¹-habbaá¹ƒ. __tena ce detÄ«_ti yadi tena yÄ• citena teneva akappiye
detÄ«ti.

<1404> __tathÄ• saÃ±Ã±issÄ• _ti \Ne I 371/ tathÄ• saÃ±Ã±ino, gilÄ• nomhÄ«tisaÃ±Ã±inoti
gilÄ• nasaÃ±Ã±Ä«, anÄ• pattÄ«â€™â€™ ti (Vin IV 261).

<1405> gilÄ• nakÄ• le viÃ±Ã±attaá¹ƒ agilÄ• nassa bhuÃ±jato anÄ• patti pakÄ• sitÄ• ti yoja
padehi yojetabbaá¹ƒ. yathÄ• ha ``anÄ• patti gilÄ• no hutvÄ• viÃ±Ã±Ä• petvÄ• agilÄ• no bh
IV 262). __Ã±Ä• takÄ• dÄ«na_nti ettha ``Ä• yattaâ€™â€™ nti seso. __Ä• di_-saddena ``pa
aÃ±Ã±assatthÄ• ya attano dhanena ummattakassa Ä• dikammikassÄ• â€™â€™ ti idaá¹ƒ s

<1406> cattÄ• ri samuá¹-á¹-hÄ• nÄ• ni dassetumÄ• ha __ ``kÄ• yatoâ€™â€™ _tiÄ• di.

paá¹‡Ä«tabhojanakathÄ• vaá¹‡á¹‡anÄ• .

<1407> __ ``adinnaâ€™â€™ _nti \Be I 491/ iminÄ• __adinnÄ• dÄ• nasikkhÄ• pade_ (Vin I
parapariggahitaá¹ƒ avatvÄ• appaá¹-iggahitameva vattabbaá¹ƒ. yathÄ• ha ``adinnaá¹ƒ nÄ• n
vuccatÄ«â€™â€™ ti (Vin IV 266). __mukhadvÄ• ra_nti mukhe dvÄ• raá¹ƒ __mukhadvÄ• ra
pana vacanena yaá¹ƒ kiÃ±ci ajjhoharaá¹‡Ä«yaá¹ƒ, taá¹ƒ mukhena vÄ• pavisatu nÄ• sikÄ• y
paviá¹-á¹-hameva Ä• pattikaranti dÄ«peti. __Ä• hÄ• ra_nti udakadantaponehi aÃ±Ã±aá¹ƒ aj
kiÃ±ci yÄ• vakÄ• likÄ• diá¹ƒ. yathÄ• ha ``Ä• hÄ• ro nÄ• ma udakadantaponaá¹ƒ á¹-hapetvÄ
ajjhoharaá¹‡Ä«yaâ€™â€™ nti (Vin IV 266).

__Ä• hareyyÄ• _ti mukhadvÄ• raá¹ƒ paveseyya, iminÄ• paragalaá¹ƒ akatvÄ• mukhena pa
dosoti sÅ«citaá¹ƒ. tenevÄ• ha __ ``dantaponodakaá¹ƒ hitvÄ• â€™â€™ _ti. teneva vuttaá¹ƒ
``bhagavato dantakaá¹-á¹-hassa mukhadvÄ• raá¹-hapane anÄ• pattivacaneneva yaá¹ƒ kiÃ±
akatvÄ• mukhe á¹-hapane anÄ• pattibhÄ• vo vuttoâ€™â€™ ti. udakaÃ±hi yathÄ• sukhaá¹ƒ
dantaponaparibhogena paribhuÃ±jituá¹ƒ vaá¹-á¹-ati, tassa pana rasaá¹ƒ gilituá¹ƒ na vaá¹-á¹
dantakaá¹-á¹-haraso ajÄ• nantassa anto pavisati, pÄ• cittiyameva. dante punanti nimmale k
__dantaponaá¹ƒ_.

1408-9__._ byatirekamukhena \Ne I 372/ adinnalakkhaá¹‡aá¹ƒ, padabhÄ• jane ca vuttanaye
dinnalakkhaá¹‡aá¹ƒ dassento Ä• ha __ ``hatthapÄ• soâ€™â€™ _tiÄ• di. __hatthapÄ• so_ti

``gaá¹‡hato pacchimaá¹ƒ aá¹…gaá¹ƒ, dadato purimaá¹ƒ pana.

ubhinnaá¹ƒ aá¸• á¸• hateyyaá¹ƒ ce, vinÄ• hatthaá¹ƒ pasÄ• ritaâ€™â€™ nti || (vi0 vi0 1275)

vuttalakkhaá¹‡o \Be I 492/ hatthapÄ• so. __abhinÄ«hÄ• ro_ti tattheva vuttanayena abhimuk
haraá¹‡aÃ±ca. __majjhimuccÄ• raá¹‡akkhamo_ti paá¹-iggahetabbabhÄ• rassa ukkaá¹-á¹-ha
thÄ• mamajjhimena purisena ukkhipanÄ• rahatÄ• . bhÄ• vappadhÄ• noyaá¹ƒ niddeso. avak
rathareá¹‡umattampÄ«â€™â€™ ti (Sp (to Vin IV) 269) __aá¹-á¹-hakathÄ• _vacanato vedita
ukkhipanaá¹ƒ. __ ``amanussoâ€™â€™ _ti iminÄ• tadaÃ±Ã±asattasÄ• maÃ±Ã±ena tiracch
``pakkhÄ« vÄ• â€™â€™ tiÄ• divakkhamÄ• nena vÄ• veditabbÄ• . __kÄ• yÄ• dinÄ• _ti
kÄ• yakÄ• yapaá¹-ibaddhanissaggiyÄ• naá¹ƒ aÃ±Ã±atarena. tenevÄ• ha __ ``tidhÄ• â€™â€

__dvidhÄ• _ti kÄ• yena vÄ• kÄ• yapaá¹-ibaddhena vÄ• . __paÃ±caá¹…gasaá¹ƒyoge_ti ett
paá¹-hamaá¹…gaá¹ƒ, ``abhinÄ«hÄ• roâ€™â€™ ti dutiyaá¹ƒ, ``majjhimuccÄ• raá¹‡akkhamo
... pe ... tidhÄ• â€™â€™ ti catutthaá¹ƒ, ``paá¹-iggaá¹‡hÄ• ti ... pe ... dvidhÄ• â€™â€™ ti pa
paÃ±ca aá¹…gÄ• ni, paÃ±cannaá¹ƒ aá¹…gÄ• naá¹ƒ saá¹ƒyogo samÄ• gamo sannipÄ• to p
__gahaá¹‡a_nti paá¹-iggahaá¹‡aá¹ƒ. __tassa_ bhikkhuno. __rÅ«hati_ sampajjati.

1410-12__._ __itaro_ti paá¹-iggÄ• hako. __tassa_ aá¹…gassa. na gacchatÄ«ti __nago, ``na
pabbatopi vuccati. __evarÅ«pe_ti Ä«dise uccanÄ«caá¹-á¹-hÄ• ne.

<1413> __soá¹‡á¸• Ä• yÄ• _ti hatthena.

1415-6__._ __Ä«sakaá¹ƒ onatvÄ• _ thokaá¹ƒ nÄ• metvÄ• tena bhikkhunÄ• taá¹ƒ heá¹-á¹-h
ekadesenÄ• pi paá¹-icchitabbanti yojanÄ• .

<1417> __ugghÄ• á¹-etvÄ• _ \Ne I 373/ uccÄ• retvÄ• , bhÄ• janÄ• ni visuá¹ƒ visuá¹ƒ orope

<1418> __kÄ• jabhatta_nti \Be I 493/ bhattakÄ• jaá¹ƒ, bhattabharitaá¹ƒ piá¹-akanti vuttaá¹ƒ
detÄ«_ti sayaá¹ƒ onamitvÄ• byÄ• bhaá¹…giá¹ƒ deti.

<1419> __ ``tiá¹ƒsahatthoâ€™â€™ _ti idaá¹ƒ tiá¹ƒsaratanamatto ce hoti, ``dÅ«raâ€™â€™
parisaá¹…kitabboti dassanatthamÄ• ha. __gahitekasmi_nti ubhayakoá¹-Ä«su á¹-hapite dve
paá¹-iggahÄ• petuá¹ƒ hatthapÄ• se á¹-hitena dÄ• yakena diyyamÄ• naá¹ƒ tiá¹ƒsahatthaveá
yena kenaci kÄ• yappadesena vÄ• kÄ• yapaá¹-ibaddhena vÄ• ``imaá¹ƒ gaá¹‡hÄ• mÄ«â€™
maÃ±cÄ• dÄ«su yattha katthaci phusitvÄ• paá¹-iggahiteti vuttaá¹ƒ hoti. __taá¹ƒ sabba_nti t
pakkhittaá¹ƒ sabbameva. __gahitamevÄ• _ti paá¹-iggahitameva hoti, dÄ• yakassa hatthapÄ
idaá¹ƒ tassa kÄ• yapaá¹-ibaddhanti ``dÅ«raâ€™â€™ nti saá¹…kÄ• na kÄ• tabbÄ• ti __eva
ghaá¹-esu bhÅ«miyaá¹ƒ á¹-hapitesupi tattha bandhanaveá¸·uyaá¹ƒ paá¹-iggaá¹‡hanamatter
hotÄ«â€™â€™ ti __gaá¹‡á¹-hipade_ vuttaá¹ƒ.

1420-24__._ __ ``kaá¹-asÄ• rakeâ€™â€™ _ti iminÄ• doá¹‡iphalakÄ• dayo upalakkhitÄ• . _
idaá¹ƒ ``tiá¹-á¹-hatÄ«â€™â€™ tiÄ• dÄ«naá¹ƒ upalakkhaá¹‡aá¹ƒ. __maÃ±cÄ• dÄ«ni phusitv
``aá¹…guliyÄ• pÄ«â€™â€™ ti seso. yathÄ• ha ``paá¹-iggahaá¹‡asaÃ±Ã±Ä• ya maÃ±cÄ• dÄ
á¹-hitena vÄ• nisinnena vÄ• nipannena vÄ• â€™â€™ tiÄ• di (Sp (to Vin IV) 265). __pattes
sabbesu pattesuyeva. __yaÃ±ca dÄ«yatÄ«_ti ettha ``tathÄ• á¹-hitenÄ• â€™â€™ ti sÄ• mat

maÃ±cÄ• dÄ«su aá¹…guliÄ• dinÄ• yena kenaci phuá¹-á¹-hamattepi paá¹-iggahaá¹‡assa ru
idÄ• ni tadÄ• rohaá¹‡enÄ• pi sijjhatÄ«ti dassetumÄ• ha __ ``paá¹-iggahessÄ• mÄ«â€™â€™
paá¹-iggahessÄ• micceva maÃ±cÄ• dÄ«ni Ä• ruhitvÄ• nisÄ«dati, dÄ• yakopi hatthapÄ• se
sabbaá¹ƒ gahitaá¹ƒ hotÄ«ti yojanÄ• .

kucchiyÄ• kucchiá¹ƒ Ä• hacca ye pattÄ• bhÅ«miyaá¹ƒ á¹-hitÄ• , tesu __yaá¹ƒ yaá¹ƒ_ patt
sÅ«ciyÄ• pi vÄ• phusitvÄ• nisinno, tattha tattheva dÄ«yamÄ• nampi paá¹-iggaá¹‡hÄ• ti, va

<1425> kaá¹-asÄ• rÄ• dayo \Ne I 374/ sace mahantÄ• , paá¹-iggahaá¹‡aá¹ƒ na ruheyyÄ• t
tannivattanatthamÄ• ha __ ``kaá¹-asÄ• rakeâ€™â€™ _tiÄ• di. __ ``mahantasmiâ€™â€™ _
puna vacane hetumÄ• ha. __hatthattharaá¹ƒ_ nÄ• ma hatthipiá¹-á¹-he attharitabbaá¹ƒ attha
__Ä• di_-saddena assatthararathattharÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. á¹-hitapattesu diyyamÄ•
paá¹-iggahaá¹‡aruhaá¹‡ahetuá¹ƒ dasseti __ ``hatthapÄ• sasmiá¹ƒ vijjamÄ• ne tÅ«â€™â€™
vuttavisesameva joteti.

<1426> __tatthajÄ• takapaá¹‡á¹‡esÅ«_ti rukkheyeva á¹-hitesu paá¹‡á¹‡esu. __gahetu_nti
``na panetÄ• nÄ«â€™â€™ _tiÄ• di yena hetunÄ• na vaá¹-á¹-ati, tassa dassanaá¹ƒ. __hi_-s

<1427> thÄ• mamajjhimena purisena ukkhipituá¹ƒ asakkuá¹‡eyyaá¹ƒ __asaá¹ƒhÄ• riyaá¹ƒ
asaá¹ƒhÄ• riyeti vuttaá¹ƒ hoti. __khÄ• á¹‡ubaddhe_ti bhÅ«miyaá¹ƒ nikhÄ• takhÄ• á¹‡uke ba

<1428> __tintiá¹‡ikÄ• _ti ciÃ±cÄ• . __Ä• di_-saddena tathÄ• khuddakÄ• naá¹ƒ kadambapu
gahaá¹‡aá¹ƒ. ``tintiá¹‡ikÄ• dipaá¹‡á¹‡esÅ«â€™â€™ ti vacanato sÄ• khÄ• su paá¹-iggahaá¹
daá¹-á¹-habbaá¹ƒ. bhÅ«miyaá¹ƒ patthaá¹-esÅ«ti yojetabbaá¹ƒ. yathÄ• ha ``bhÅ«miyaá¹ƒ att
tintiá¹‡ikÄ• dipaá¹‡á¹‡esupi paá¹-iggahaá¹‡aá¹ƒ na ruhatÄ«â€™â€™ ti (Sp (to Vin IV) 265).

<1429> __parivesako_ti \Be I 495/ dÄ• yako.

<1430> asesato puÃ±chitvÄ• ti yojanÄ• .

<1431> __paá¹-iggahetvÄ• vÄ• _ti pattaá¹ƒ paá¹-iggahetvÄ• va. bhikkhÄ• gahetabbÄ• ti sa

<1432> __apaá¹-iggahite_ti ettha ``patteâ€™â€™ ti seso. taá¹ƒ pacchÄ• paá¹-iggahetvÄ•
anÄ• pattÄ«ti yojanÄ• .

<1433> __anÄ• diyitvÄ• _ti aggahetvÄ• , tasmiá¹ƒ vacane Ä• daraá¹ƒ akatvÄ• ti vuttaá¹ƒ h

<1435> __aÃ±Ã±assa_ \Ne I 375/ anupasampannassa.

<1436> pubbÄ• bhogassa anurÅ«pavasena __ ``sÄ• maá¹‡erassa taá¹ƒ datvÄ• ... pe ... pa
vuttaá¹ƒ. yasmÄ• pana taá¹ƒ ``aÃ±Ã±assa dassÄ• mÄ«â€™â€™ ti cittuppÄ• damattena pa
tasmÄ• tassa adatvÄ• pi paá¹-iggahetvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

1437-9__._ __bhikkhuno_ti aÃ±Ã±assa bhikkhussa. __bhattassÄ• _ti kaÃ±jikÄ• didravamiss
__uplavatÄ«_ti upari plavati. __kaÃ±jika_nti Ä• ranÄ• laá¹ƒ, imassa upalakkhaá¹‡attÄ• khÄ
saá¹…gahitaá¹ƒ. __pavÄ• hetvÄ• _ti matthakato palÄ• petvÄ• . __anto paviá¹-á¹-haá¹ƒ sace
bhattassa anto paviá¹-á¹-haá¹ƒ hoti. __paá¹-iggahetabba_nti anupasampanne asati hatthato
anupasampanno atthi, taá¹ƒ tattha netvÄ• paá¹-iggahetabbaá¹ƒ.

<1440> __apanÄ«yÄ• vÄ• _ti ettha ``thÅ«laâ€™â€™ nti idaá¹ƒ ``sukhumaá¹ƒ ceâ€™â€™
labbhati. sabhattaá¹ƒ apanÄ«yÄ• ti \Be I 496/ sambandho. yathÄ• ha ``uparibhattena saddh
paá¹-iggahetvÄ• vÄ• bhuÃ±jitabbaâ€™â€™ nti (Sp (to Vin IV) 265).

<1441> __thevo_ti bindu. __thevo ... pe ... vaá¹-á¹-atÄ«_ti ettha yathÄ• paá¹-hamataraá¹ƒ
natthi, tathÄ• Ä• kiritvÄ• apanentÄ• naá¹ƒ pacchÄ• patitathevepi abhihaá¹-attÄ• nevatthi

1442-4__._ __carukenÄ• _ti khuddakaukkhaliyÄ• . __tato_ carukato. __masÄ«_ti jallikÄ• Ä•
__bhÄ• jane_ti bhÄ• janapattÄ• dibhÄ• jane. __tassa cÄ• _ti tassa masiÄ• dino ca.

anantarassa bhikkhussa dÄ«yamÄ• naá¹ƒ yaá¹ƒ pattato uppatitvÄ• itarassa bhikkhuno pat
paá¹-iggahitameva hoti, tasmÄ• vaá¹-á¹-atevÄ• ti yojanÄ• . __ ``dÄ«yamÄ• naâ€™â€™ _nt
yaá¹ƒ kiÃ±cÄ«â€™â€™ ti pakaraá¹‡ato labbhati. __vaá¹-á¹-atevÄ• ya_nti ettha ``vaá¹-á¹-at
padacchedo na kÄ• tabbo ``ayaâ€™â€™ nti iminÄ• sambandhanÄ«yassa abhÄ• vato. tasm
gÄ• thÄ• chandavasena dÄ«ghaá¹ƒ katvÄ• vuttoti veditabbo.

1445-6__._ __pÄ• yÄ• sassÄ• _ti \Ne I 376/ ettha pÅ«raá¹‡ayoge sÄ• mivacanaá¹ƒ, pÄ• yÄ
__uá¹‡hato_ti uá¹‡hattÄ• . __na sakkatÄ«_ti na sakkoti. __mukhavaá¹-á¹-iyaá¹ƒ vaá¹-á¹-atÄ
ukkhipitvÄ• hatthe phusÄ• pite gaá¹‡hituá¹ƒ vaá¹-á¹-ati. tathÄ• mukhavaá¹-á¹-iyÄ• gahetu
Ä• dhÄ• rakenapi gahetabboti yojanÄ• .

1447-8__._ Ä• hariyamÄ• naá¹ƒ vÄ• neva jÄ• nÄ• ti, dÄ«yamÄ• naá¹ƒ vÄ• na jÄ• nÄ• tÄ«
__ ``jÄ• natÄ«â€™â€™ _ti rasso kato. __Ä• bhoga_nti ``gaá¹‡hÄ• mÄ«â€™â€™ ti Ä• bhog
__mahÄ• paccariyaá¹ƒ_ ``Ä• bhogamattameva hi ettha pamÄ• á¹‡aâ€™â€™ nti (Sp (to Vin
kÄ• yapaá¹-ibaddhena vÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti (Sp (to Vin IV) 265) vuttattÄ• p
nisinnattÄ• ``kÄ• yapaá¹-ibaddhena gaá¹‡hissÄ• mÄ«â€™â€™ ti Ä• bhogaá¹ƒ katvÄ• tipi y

<1449> __ ``hatthena muÃ±citvÄ• â€™â€™ _ti idaá¹ƒ __ ``Ä• dhÄ• rakampi vÄ• â€™â€™
``pÄ• dena pelletvÄ• â€™â€™ _ti iminÄ• pana __ ``Ä• dhÄ• rakaâ€™â€™ _nti idameva yo
Ä• dhÄ• rakaá¹ƒ muÃ±citvÄ• pÄ• dena pelletvÄ• niddÄ• yatÄ«â€™â€™ ti (Sp (to Vin IV) 2
pÄ«á¸·etvÄ• , akkamitvÄ• ti vuttaá¹ƒ hoti.

<1450> kami-dhÄ• tussa majjhe ``akkaâ€™â€™ iti padacchedo yatihÄ«nadosoti.

``siloke niyataá¹-á¹-hÄ• naá¹ƒ, padacchedaá¹ƒ yatiá¹ƒ vidÅ«.

á¹• 22tadapetaá¹ƒ yatibbhaá¹-á¹-haá¹ƒ, savanubbejanaá¹ƒ yathÄ• â€™â€™ ti || ---

daá¹‡á¸• inÄ• vuttalakkhaá¹‡ato siddhatÄ• ya doso yathÄ• na hoti, tathÄ• vicÄ• retvÄ• ga
i-kÄ• rÄ• gamassa paccayabhÄ• vattÄ• taá¹ƒsahito ma-kÄ• ro taggahaá¹‡ena saá¹…gayha
dhÄ• tupaccayÄ• naá¹ƒ majjhe yatiyÄ• icchitattÄ• na dosoti pariharanti. __jÄ• garassÄ• pÄ
__anÄ• daro_ti anÄ• darabhÄ• vo.

<1451> __tasmÄ• _ti tathÄ• gahaá¹‡assa anÄ• darabhÄ• vato. __ta_nti taá¹ƒ Ä• dhÄ• rak
paá¹-iggahaá¹‡aÃ±ca. __dÄ«yamÄ• na_nti dÄ• yakena paá¹-iggahÄ• piyamÄ• naá¹ƒ. __pa

377/ hatthaá¹ƒ aphusitvÄ• rajorahitÄ• ya suddhabhÅ«miyÄ• vÄ• paduminipaá¹‡á¹‡Ä• dÄ«
``yaá¹ƒ diyyamÄ• naá¹ƒ dÄ• yakassa hatthato \Be I 498/ parigaá¸·itvÄ• suddhÄ• ya bhÅ«m
paduminipaá¹‡á¹‡avatthakaá¹-asÄ• rakÄ• dÄ«su vÄ• patati, taá¹ƒ sÄ• maá¹ƒ gahetvÄ• pa
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 265). sarajÄ• ya bhÅ«miyÄ• patite rajaá¹ƒ puÃ±chit
paá¹-iggahÄ• petvÄ• vÄ• paribhuÃ±jitabbanti idaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``sara
patatÄ«â€™â€™ tiÄ• dinÄ• dassitaá¹ƒ. __gahetu_nti ettha ``bhuÃ±jituâ€™â€™ nti ca __va
``pariccattaá¹ƒ dÄ• yakehÄ«â€™â€™ ti ca seso. yathÄ• ha ``anujÄ• nÄ• mi bhikkhave yaá¹
taá¹ƒ sÄ• maá¹ƒ gahetvÄ• paribhuÃ±jituá¹ƒ. pariccattaá¹ƒ taá¹ƒ bhikkhave dÄ• yakehÄ«â€
``yaá¹ƒ diyyamÄ• naá¹ƒ patatÄ«â€™â€™ ti avisesena vuttattÄ• catÅ«supi kÄ• likesu ayaá¹

<1452> abbohÄ• rikanayaá¹ƒ dassetumÄ• ha __ ``bhuÃ±jantÄ• naâ€™â€™ _nti.

1453-4__._ __taá¹ƒ_ malaá¹ƒ. __tesÅ«_ti ucchuÄ• dÄ«su vatthÅ«su. __ta_nti malamissaka
__na paÃ±Ã±Ä• yatÄ«_ti na pana paÃ±Ã±Ä• yati. __tasmi_nti ucchuÄ• divatthusmiá¹ƒ.

<1455> __nisadodukkhalÄ• dÄ«na_nti __Ä• di_-saddena nisadapotamusalÄ• dÄ«naá¹ƒ ga

<1456> vÄ• siyÄ• upalakkhaá¹‡attÄ• tajjÄ• tikaá¹ƒ yaá¹ƒ kiÃ±ci satthampi gahetabbaá¹ƒ.
anupasampannena tÄ• pitakhÄ«re, idaá¹ƒ upari Ä• makassa visuá¹ƒ gahaá¹‡ena viÃ±Ã±Ä•
nÄ«lavaá¹‡á¹‡aá¹ƒ. __satthake viya nicchayo_ti satthena uá¹-á¹-hitamale ucchukhaá¹‡á¸• e
paribhuÃ±jitabbanti vinicchayo veditabbo.

<1457> __ta_nti taá¹ƒ aggisantattavÄ• siÄ• diá¹ƒ, tÄ• pavatthuto vÄ• si gahetabbÄ• .

<1459> __ta_nti \Be I 499/ taá¹ƒ hatthÄ• dikÄ• yÄ• vayavaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• dhovit
patitakiliá¹-á¹-hajalamissamodanaá¹ƒ. rukkhamÅ«lÄ• dÄ«su nisÄ«ditvÄ• bhuÃ±jantassa pa
rukkhapaá¹‡á¹‡Ä• diá¹ƒ dhovitvÄ• patitakiliá¹-á¹-hodakepi eseva vinicchayoti dassetumÄ• h
_tiÄ• di.

<1460> jalaá¹ƒ \Ne I 378/ sace suddhaá¹ƒ patati, vaá¹-á¹-atÄ«ti yojanÄ• , ``rukkhatoâ€™â€
abbhokÄ• se ca sace suddhaá¹ƒ toyaá¹ƒ patati, vaá¹-á¹-atÄ«ti ettha ``Ä• kÄ• satoâ€™â€™
rukkhapaá¹‡á¹‡esu, Ä• kÄ• se ca rajassa paá¹-hamameva vassodakena dhovitattÄ• Ä• ha

<1461> __acchupantenÄ• _ti aphusantena. __tassa_ sÄ• maá¹‡erassa.

<1462> __patta_nti anupasampannassa pattaá¹ƒ. __chupitvÄ• _ti anupasampannapattaga
__taá¹ƒ_ attano patte bhattaá¹ƒ. yathÄ• ha ``appaá¹-iggahite odanaá¹ƒ chupitvÄ• puna atta
gaá¹‡hantassa uggahitako hotÄ«â€™â€™ ti (Sp (to Vin IV) 265).

<1464> __pacchÄ• _ti tasmiá¹ƒ gahitepi agahitepi pacchÄ• . __taá¹ƒ_ paá¹-iggahitabhojana

<1467> __tassa_ attano pattagatassa bhattassa.

<1468> __parenÄ• _ti appaá¹-iggahitapattena.

1469-70__._ ``yÄ• guÄ• dÄ«naá¹ƒ pacane bhikkhÅ«naá¹ƒ bhÄ• janeâ€™â€™ ti sambandh
_ bhÄ• janaá¹ƒ. __bhÄ• janÅ«pari hatthesu sÄ• maá¹‡erassÄ• _ti bhÄ• janassa upari kates
__patitaá¹ƒ hatthato tasmi_nti tassa sÄ• maá¹‡erassa \Be I 500/ hatthato parigaá¸·itvÄ• tas
patitaá¹ƒ.

<1471> ``na karoti akappiyaâ€™â€™ nti ettha kÄ• raá¹‡amÄ• ha __ ``pariccattaÃ±hi taâ€™
pariccattaá¹ƒ, tasmÄ• akappiyaá¹ƒ na karotÄ«ti vuttaá¹ƒ hoti. __evaá¹ƒ akatvÄ• _ti yathÄ•
akatvÄ• . __Ä• kirateva ce_ti sace bhÄ• jane Ä• kirati eva. __taá¹ƒ_ tathÄ• pakkhittaá¹ƒ bh
__nirÄ• misaá¹ƒ katvÄ• _ti tattha patitaá¹ƒ Ä• misaá¹ƒ yathÄ• na tiá¹-á¹-hati, evaá¹ƒ dhovit
sambandho.

1472-3__._ __kuá¹-a_nti \Ne I 379/ ghaá¹-aá¹ƒ. __Ä• vajjetÄ«_ti kuá¹-aá¹ƒ nÄ• metvÄ• yÄ•

<1474> __hatthe_ti dve hatthe. __tatthÄ• _ti tattha bhÅ«miyaá¹ƒ á¹-hapitesu dvÄ«su hattha

1475-6__._ __ekassa gahaá¹‡Å«pagaá¹ƒ ce bhÄ• ra_nti thÄ• mamajjhimena ekena purisen
bhÄ• raá¹ƒ sace bhaveyya. __ ``tathÄ• â€™â€™ _ti iminÄ• ``ekassa gahaá¹‡Å«pagaá¹ƒ bh
paccÄ• masati.

<1477> __laggentÄ«_ti olambanti. __tatthÄ• _ti tasmiá¹ƒ maÃ±capÄ«á¹-he. __vaá¹-á¹-atev
hotÄ«ti dÄ«peti.

<1478> __sammujjanto_ti sammajjanto. __ghaá¹-á¹-etÄ«_ti asaÃ±cicca sammajjaniyÄ• ph

<1479> __taá¹ƒ Ã±atvÄ• _ti paá¹-iggahitabhÄ• vaá¹ƒ Ã±atvÄ• . __á¹-hapetuá¹ƒ vaá¹-á¹-ati_
hotÄ«ti adhippÄ• yo.

<1480> __ta_nti paá¹-iggahitasaÃ±Ã±Ä• ya gahitaá¹ƒ taá¹ƒ appaá¹-iggahitaá¹ƒ. __aÃ±Ã±a
apihitaá¹ƒ pidhÄ• tuÃ±ca pihitaá¹ƒ vivarituÃ±ca na vaá¹-á¹-atÄ«ti attho.

<1481> __bahi_ \Be I 501/ __á¹-hapeti ce_ti yadi pubbe á¹-hapitaá¹-á¹-hÄ• nato bahi á¹-hap

á¹-hapetvÄ• muttahatthena tena bhikkhunÄ• . __ta_nti bahi á¹-hapitaá¹ƒ hatthato muttaá¹ƒ.
appaá¹-iggahitabhÄ• vaá¹ƒ Ã±atvÄ• . __taá¹ƒ_ tathÄ• Ã±atvÄ• á¹-hapitaá¹ƒ.

1482-3__._ __uá¹-á¹-heti yadi kaá¹‡á¹‡ikÄ• _ti sace kaá¹‡á¹‡ikÄ• saÃ±jÄ• yati. __siá¹…giv
__Ä• di_-saddena pipphaliÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __mÅ«le_ti paÃ±camÅ«lÄ• dike mÅ«
ghuá¹‡apÄ• á¹‡akehi uppÄ• ditacuá¹‡á¹‡aá¹ƒ. __ ``tathÄ• â€™â€™ _ti iminÄ• ``uá¹-á¹-het
paccÄ• masati. __taá¹ƒsamuá¹-á¹-hÄ• nato_ti paá¹-iggahitatelÄ• dÄ«su samuppannattÄ• . _
paá¹-hamapaá¹-iggahitaá¹ƒ tameva telÄ• dikanti vuccati. tenÄ• ha __ ``paá¹-iggahaá¹‡a ... p
vijjatÄ«â€™â€™ _ti.

1484-5__._ __koci_ \Ne I 380/ __puggalo_ti sÄ• maá¹‡eragamikÄ• dÄ«supi yo koci satto. _
tÄ• lakaá¹‡á¹‡ikaá¹ƒ phalaá¹ƒ. __aÃ±Ã±o bhÅ«maá¹-á¹-ho_ti bhÅ«miyaá¹ƒ á¹-hito aÃ±Ã±o
puriso vÄ• .

<1486> __chinditvÄ• _ti chindaá¹ƒ katvÄ• . __vati_nti hatthapÄ• sappahonakabahalavatiá¹
satÄ«â€™â€™ ti (Sp (to Vin IV) 265). __daá¹‡á¸• ake aphusitvÄ• vÄ• _ti yattakena gamana
ettakaá¹ƒ, paharaá¹‡ato vatidaá¹‡á¸• ake vÄ• appaharitvÄ• ti vuttaá¹ƒ hoti. paharitvÄ• á¹-h
vaá¹-á¹-ati. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``mayaá¹ƒ pana `yaá¹ƒ á¹-hÄ• naá¹ƒ pahaa
patitamiva hotÄ«â€™ ti takkayÄ• ma. tasmimpi aá¹-á¹-hatvÄ• gacchante yujjati suá¹…kagh
bahi patitabhaá¹‡á¸• aá¹ƒ viyÄ• â€™â€™ ti (Sp (to Vin IV) 265).

1487-8__._ __pÄ• kÄ• ro_ti \Be I 502/ ettha ``vatiá¹ƒ vÄ• â€™â€™ ti (Sp (to Vin IV) 265) __
Ä• gatattÄ• idaá¹ƒ adhikÄ• rato gahetabbaá¹ƒ. ``na puthuloâ€™â€™ ti ettha adhippetappan
``anto ... pe ... pahoti ceâ€™â€™ _ti. __ ``uddhaá¹ƒ hatthasataá¹ƒ gantvÄ• â€™â€™ _ti imi
dÄ• tumicchÄ• ya Ä• kÄ• saá¹ƒ taá¹ƒ ukkhipitvÄ• vissaá¹-á¹-habhÄ• vaá¹ƒ Ã±Ä• peti. __sa
__gaá¹‡hato_ti paá¹-iggahaá¹‡asaÃ±Ã±Ä• ya gaá¹‡hato.

<1489> __ ``sÄ• maá¹‡eraâ€™â€™ _nti idaá¹ƒ upalakkhaá¹‡anti gihinopi gahaá¹‡aá¹ƒ. __
__nisinno_ sÄ• maá¹‡ero.

1491-2__._ __phaliniá¹ƒ sÄ• kha_nti phalavatiá¹ƒ sÄ• khaá¹ƒ. __ ``khÄ• dituâ€™â€™ _nti i
samuppanneâ€™â€™ ti iminÄ• yojetabbaá¹ƒ. sace phalaá¹ƒ khÄ• dati, evaá¹ƒ khÄ• dituá¹
__makkhikÄ• naá¹ƒ nivÄ• rattha_nti makkhikÄ• naá¹ƒ nivÄ• retuá¹ƒ.

<1493> chÄ• yatthaÃ±ca makkhikÄ• nivÄ• retuÃ±ca gayhamÄ• nÄ• phalasÄ• khÄ• sukh
kÄ• rÄ• petvÄ• paá¹-iggahitÄ• ce, khÄ• ditumicchÄ• ya sati puna appaá¹-iggahitÄ• pi vaá¹-
``kappiyaá¹ƒ pana kÄ• retvÄ• â€™â€™ _tiÄ• di.

1494-5__._ ``taá¹ƒ \Ne I 381/ so paá¹-iggahÄ• petvÄ• â€™â€™ ti vakkhamÄ• nattÄ• __ ``g
appaá¹-iggahÄ• petvÄ• gahaá¹‡aá¹ƒ sandhÄ• ya vuttanti gahetabbaá¹ƒ. __taá¹ƒ paá¹-igga
pubbamevÄ• â€™â€™ ti seso.

1496-9__._ bhikkhussa pÄ• theyyataá¹‡á¸• uleti sambandho. __so_ti sÄ• maá¹‡ero. __itare
attano taá¹‡á¸• ulehi.

__dvÄ«su pattesÅ«_ti upalakkhaá¹‡aá¹ƒ. bahÅ«supi eseva nayo. attanÄ• laddhaá¹ƒ bhikk
laddhaá¹ƒ attanÄ• gahetvÄ• aÃ±Ã±esaá¹ƒ \Be I 503/ dÄ• navasena bahunnampi dÄ• tuá¹ƒ
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 265 atthato samÄ• naá¹ƒ) vuttaá¹ƒ tameva dasset
bhikkhussÄ• â€™â€™ _tiÄ• di. ``Ä• vuso tuyhaá¹ƒ yÄ• guá¹ƒ mayhaá¹ƒ dehÄ«â€™ ti evaá
yÄ• citvÄ• pi pivituá¹ƒ vaá¹-á¹-ati, sabbehi sÄ• maá¹‡erassa santakameva bhuttaá¹ƒ hotÄ«â
265) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. __sÄ• maá¹‡erassa pÄ«tattÄ• _ti ettha ``yÄ• guyÄ
adhikÄ• rato labbhati.

<1500> __imassÄ• _ti pÄ• theyyataá¹‡á¸• ulahÄ• rakassa. __ ``na visesatÄ• â€™â€™ _ti
dÄ«peti.

<1501> __assa visesassÄ• _ti yathÄ• vuttavinicchayavisesassa visuá¹ƒ vattabbabhÄ• veti
sÄ• maá¹‡erataá¹‡á¸• ulahÄ• rakassa bhikkhussa. __sÄ• layabhÄ• va_nti attanÄ• haá¹-ata
``idaá¹ƒ amhÄ• kampi padassatÄ«â€™â€™ ti sÄ• layabhÄ• vo. chÄ• yÄ• dÄ«namatthÄ• ya
phalaá¹ƒ khÄ• ditukÄ• matÄ• ya sati khÄ• danÄ• rahanti Ä• layassa kÄ• tuá¹ƒ sakkuá¹‡eyy
viÃ±Ã±Ä• yati, tattha sambhavantaá¹ƒ pana visesaá¹ƒ dassetumÄ• hÄ• ti vattuá¹ƒ yujjati.

1502-4__._ __niccÄ• letuá¹ƒ na sakkotÄ«_ti niccÄ• letvÄ• sakkharÄ• apanetuá¹ƒ na sakko
cÅ«á¸·asÄ• maá¹‡ero. pakkakÄ• lasmiá¹ƒ vivaritvÄ• pakkatÄ• Ã±Ä• tabbÄ• ti yojanÄ• . __
__oropetvÄ• _ti uddhanato oropetvÄ• . pubbataá¹‡á¸• uladhovanatthÄ• ya katapaá¹-iggaha
__ ``na pacchassa paá¹-iggahaá¹‡akÄ• raá¹‡aâ€™â€™ _nti. __assÄ• _ti bhojanassa.

<1505> kÄ• ritantassa \Be I 504/ \Ne I 382/ dvikammakattÄ• Ä• ha __ ``uddhanaá¹ƒ suddh
uddhaneti vuttaá¹ƒ hoti.

<1506> __kocÄ«_ti anupasampanno. __tena bhikkhunÄ• _ti uddhanaá¹ƒ suddhabhÄ• jana
tena bhikkhunÄ• . idaÃ±ca upalakkhaá¹‡aá¹ƒ aÃ±Ã±enapi na kÄ• tabbattÄ• .

<1507> __pacchÄ• _ti taá¹‡á¸• ulapakkhepato pacchÄ• . __taá¹ƒ_ yÄ• guá¹ƒ. __sace paca
pacati. __sÄ• mapÄ• kÄ• na muccatÄ«_ti taá¹ƒ yÄ• guá¹ƒ pivanto sÄ• mapÄ• kadukkaá¹-a

<1508> valliyÄ• saha __tattha_ valliyaá¹ƒ jÄ• taá¹ƒ phalaá¹ƒ __kiÃ±ci_ Ä«sakampi cÄ• let
kiÃ±ci phalaá¹ƒ __tasseva_ bhikkhuno na vaá¹-á¹-atÄ«ti yojanÄ• , taá¹ƒ paribhuÃ±jato
durupaciá¹‡á¹‡adukkaá¹-aá¹ƒ hotÄ«ti adhippÄ• yo. __tassevÄ• _ti __eva_kÄ• rena aÃ±Ã±e
dÄ«peti.

<1509> __parÄ• maá¹-á¹-hu_nti Ä• masituá¹ƒ. __apassayitu_nti avalambituá¹ƒ, apassanaá
``kirÄ• â€™â€™ _ti iminÄ• kevalaá¹ƒ __mahÄ• paccariyaá¹ƒ_ (Sp (to Vin IV) 265) vuttabhÄ

1510-1__._ __tatthÄ• _ti tasmiá¹ƒ tele. hatthena saá¹‡á¸• Ä• saggahaá¹‡aá¹ƒ __amuÃ±can

1515-6__._ __loá¹‡akicca_nti alavaá¹‡aá¹-á¹-hÄ• ne loá¹‡ena kÄ• tabbakiccaá¹ƒ. sannihita
yÄ• vajÄ«vikaá¹ƒ viya samuddodakassa asannidhibhÄ• vaá¹ƒ dassetumÄ• ha __ ``yÄ• vajÄ
_ntiÄ• di. __kÄ• lavinimmutta_nti akÄ• likaá¹ƒ, catÅ«su kÄ• likesu asaá¹…gahitanti attho.

<1517> __himassa karakÄ• _ti himodakassa muttÄ• viya patthinasakkharÄ• . __bahalamp
pakkhittaá¹-á¹-hÄ• ne mukhe vÄ• kaddamavaá¹‡á¹‡assa \Be I 505/ apaÃ±Ã±Ä• yanappam
appaá¹-iggahitaá¹ƒ __vaá¹-á¹-ati_. sace kaddamavaá¹‡á¹‡aá¹ƒ paÃ±Ã±Ä• yati, na vaá¹-á¹-a
pana mukhe ca hatthe ca laggati, na vaá¹-á¹-ati, paá¹-iggahetvÄ• paribhuÃ±jitabbaâ€™â€™
265).

<1518> __kasitaá¹-á¹-hÄ• ne_ti \Ne I 383/ kaá¹-á¹-haá¹-á¹-hÄ• ne. __na vaá¹-á¹-ati_ appaá
sabbattha.

<1519> __sobbho_ dukkhogÄ• hanajalÄ• sayo. ``Ä• vÄ• á¹-oâ€™â€™ ti keci. __kakudho_

<1520> __pÄ• nÄ«yassa ghaá¹-e_ti pÄ• nÄ«yaghaá¹-e. __taá¹ƒ_ pÄ• nÄ«yaghaá¹-aá¹ƒ.

<1521> vÄ• satthÄ• ya pupphÄ• ni __vÄ• sapupphÄ• ni. tatthÄ• _ti tasmiá¹ƒ pÄ• nÄ«yagha
pÄ• á¹-alikusumÄ• dÄ«hipi saha kaá¹‡á¹-akamallikÄ• su. __dinnÄ• sÅ«_ti pÄ• nÄ«ye pakkh

<1522> __visatÄ«_ti antogalaá¹ƒ pavisati. teneva __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``appaá¹-iggah
paá¹-iggahetabbaâ€™â€™ nti (Sp (to Vin IV) 265) vuttaá¹ƒ. idaá¹ƒ aá¹-á¹-hakathÄ• vacana
udakadantaponÄ• â€™â€™ ti (Vin IV 266) __pÄ• á¸·iyÄ• _ virujjhatÄ«ti ce? na virujjhati. sÄ
dantakiccaá¹ƒ sandhÄ• ya vuttÄ• , idaá¹ƒ rasaá¹ƒ sandhÄ• ya vuttanti. teneva tadanantaraá
paviá¹-á¹-hepi Ä• pattiyeva. acittakaÃ±hi idaá¹ƒ sikkhÄ• padaâ€™â€™ nti (Sp (to Vin IV) 26
sikkhÄ• padassa acittakatÄ• ``appaá¹-iggahitake paá¹-iggahitasaÃ±Ã±Ä«â€™â€™ tiÄ• dik
kappiyasaÃ±Ã±inopi pÄ• cittiyassa vuttattÄ• viÃ±Ã±Ä• yati. pasannodakassa pana appaá¹-
dantakaá¹-á¹-hena sadisattÄ• ekayoganiddiá¹-á¹-hÄ• naá¹ƒ saheva pavattÄ«ti viÃ±Ã±Ä• ya

dantaponassa ca tulyadosena bhavitabbanti.

<1523> muttodakasiá¹…ghÄ• á¹‡ikÄ• didravaassukhÄ«rÄ• didravassa \Be I 506/ Ä• podhÄ
kaá¹‡á¹‡amalÄ• dino ghanadabbassa pathavidhÄ• tuppakÄ• rattÄ• __ ``sarÄ«raá¹-á¹-hesu
khÄ«rÄ• dimÄ• ha. __ ``kiâ€™â€™ _nti idaá¹ƒ na vaá¹-á¹-atÄ«ti padenapi yojetabbaá¹ƒ.
__kappÄ• kappiyamaá¹ƒsÄ• na_nti ettha ``sattÄ• naâ€™â€™ nti sÄ• matthiyÄ• labbhati.

<1524> __loá¹‡a_nti ettha ``etaá¹ƒ sabbampÄ«â€™â€™ ti idaá¹ƒ adhikÄ• rato labbhati.

<1525> __etthÄ• _ti etesu yathÄ• vuttesu kaá¹‡á¹‡amalÄ• dÄ«su.

<1528> __cattÄ• ri_ \Ne I 384/ __vikaá¹-Ä• nÄ«_ti mahÄ• vikaá¹-aá¹ƒ nÄ• ma gÅ«thaá¹ƒ, n
chÄ• rikÄ• cÄ• ti vuttÄ• ni cattÄ• ri vikaá¹-Ä• ni. tÄ• ni hi viruddhÄ• ni sappavisÄ• ni katÄ• n
``vikaá¹-Ä• nÄ«â€™â€™ _ti vuccanti. natthi dÄ• yako etthÄ• ti __nadÄ• yakaá¹ƒ, _ á¹-hÄ• n
mÄ• alaá¹ƒ paá¹-isedheâ€™â€™ ti vuttattÄ• paá¹-isedhavÄ• cinÄ• __na_-saddena samÄ
iminÄ• anatthantaraá¹ƒ. idha dubbaco ca asamattho ca asanto nÄ• mÄ• ti __aá¹-á¹-hakath
265; Kkh dantaponasikkhÄ• padavaá¹‡á¹‡anÄ• , atthato samÄ• naá¹ƒ) vuttaá¹ƒ. idaá¹ƒ kÄ•

<1529> __pathavi_nti akappiyapathaviá¹ƒ. __taru_nti allarukkhaá¹ƒ. iminÄ• sappadaá¹-á¹-
kappiyakÄ• rake vikaá¹-atthÄ• ya attanÄ• ca kattabbanti dasseti.

<1530> __acchedagÄ• hato_ti vilumpitvÄ• gaá¹‡hanato. __ ``tassÄ• â€™â€™ _ti idaá¹ƒ s
__tassÄ• _ti appaá¹-iggahitassÄ• ti attho. aparassa abhikkhukassa dÄ• nena cÄ• ti yojanÄ•
``abhikkhukassÄ• â€™â€™ _ti pana visesanena upasampannassa \Be I 507/ dinne paá¹-igg
dÄ«peti. __sabba_nti yathÄ• vuttaá¹ƒ kÄ• yena gahaá¹‡Ä• dippakÄ• rassa kalyaá¹ƒ gahitaá
niyÄ• mena.

<1531> __durupaciá¹‡á¹‡e_ti duá¹-á¹-hu upaciá¹‡á¹‡e durÄ• maá¹-á¹-he, appaá¹-iggahitas
Ä• misabhattabhÄ• janÄ• dino kÄ«á¸·Ä• vasena hatthena parÄ• masane ca tatthajÄ• takap
valliyÄ• vÄ• gahetvÄ• cÄ• lane cÄ• ti attho. __uggahitassa gahaá¹‡e_ti appaá¹-iggahitab
gahitassa kassaci vatthuno paá¹-iggahaá¹‡e ca. __antovutthe cÄ• _ti akappiyakuá¹-iyÄ• an
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pite ca. __sayaá¹ƒpakke cÄ• _ti yattha katthaci attanÄ• pakke ca. __
akappiyakuá¹-iyÄ• antoyeva pakke ca. dukkaá¹-aá¹ƒ niddiá¹-á¹-hanti sambandho.

1532-3__._ paá¹-iggahitake tasmiá¹ƒ paá¹-iggahitasaÃ±Ã±issÄ• ti sambandho. __dantapon

<1534> __bhikkhunÄ«na_nti bhikkhuno ca bhikkhuniyÄ• ca bhikkhunÄ«naá¹ƒ, ekadesasa
imasmiá¹ƒ sikkhÄ• pade. vinicchayo navamajjhimatherabhikkhunÄ«naá¹ƒ yato avisesena \N

__tato_ tasmÄ• hetunÄ• sakalo ayaá¹ƒ vinicchayo asamÄ• sato mayÄ• kathitoti yojanÄ• .
atthasÄ• kalyassa atthasaá¹…khepatova vattuá¹ƒ sakkuá¹‡eyyattÄ• ``sakaloâ€™â€™ ti va
vitthÄ• ritabhÄ• vaá¹ƒ dassetumÄ• ha __ ``asamÄ• satoâ€™â€™ _ti.

dantaponakathÄ• vaá¹‡á¹‡anÄ• .

bhojanavaggo catuttho.

<1535> __ ``acelakÄ• dÄ«naâ€™â€™ _ntiÄ• dÄ«su \Be I 508/ ``acelako nÄ• ma yo koci pa
naggoâ€™â€™ ti (Vin IV 271) __padabhÄ• jane_ vuttaá¹ƒ, __tadaá¹-á¹-hakathÄ• ya_ ``pari
pabbajjaá¹ƒ samÄ• pannoâ€™â€™ ti (Sp (to Vin IV) 269) vuttaá¹ƒ, tasmÄ• acelakapabbajj
nÄ• ma. __Ä• di_-saddena ``paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• â€™â€™ ti (Vin I
saá¹…gaá¹‡hÄ• ti. imesu ca dvÄ«su ``paribbÄ• jako nÄ• ma bhikkhuÃ±ca sÄ• maá¹‡eraÃ±
paribbÄ• jakasamÄ• pannoâ€™â€™ ti (Vin IV 271) vutto __paribbÄ• jako_ nÄ• ma. ``bhikkh
sÄ• maá¹‡eriÃ±ca á¹-hapetvÄ• yÄ• kÄ• ci paribbÄ• jikasamÄ• pannÄ• â€™â€™ ti (Vin IV
nÄ• mÄ• ti gahetabbÄ• . paribbÄ• jakÄ• panettha channÄ• yeva gahetabbÄ• . __dentassÄ
ti pakaraá¹‡ato labbhati, ettha ``kÄ• yÄ• dinÄ• â€™â€™ ti seso. yathÄ• ha ``dadeyyÄ• ti kÄ
kÄ• yapaá¹-ibaddhena vÄ• nissaggiyena vÄ• detÄ«â€™â€™ ti (Vin IV 271).

<1536> __tikapÄ• cittiya_nti titthiye titthiyasaÃ±Ã±Ä«, vematiko, atitthiyasaÃ±Ã±Ä«ti tike pÄ

<1537> atitthiye titthiyasaÃ±Ã±issa, vematikassa ca tassa bhikkhuno dukkaá¹-anti yojanÄ•

1538-9__._ __tesa_nti titthiyÄ• naá¹ƒ. __bahilepana_nti bahisarÄ«re limpitabbaá¹ƒ kiÃ±ci d
titthiyÄ• naá¹ƒ __santike_ samÄ«pe attano bhattapattÄ• dikaá¹ƒ __bhojanaá¹ƒ_ á¹-hapetvÄ
gaá¹‡hathÄ• â€™â€™ ti vadantassa ca anÄ• pattÄ«ti yojanÄ• . ``samuá¹-á¹-hÄ• naá¹ƒ eá¸
padacchedo.

acelakakathÄ• vaá¹‡á¹‡anÄ• .

1540-2__._ bhikkhu \Be I 509/ \Ne I 386/ bhikkhuno yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ dÄ• petvÄ• vÄ
yojanÄ• . kiá¹ƒ vuttaá¹ƒ hoti? ``ehÄ• vuso, gÄ• maá¹ƒ vÄ• nigamaá¹ƒ vÄ• piá¹‡á¸• Ä• ya p
IV 275) __sikkhÄ• pade_ vuttanayeneva vatvÄ• yena saddhiá¹ƒ gÄ• maá¹ƒ piá¹‡á¸• Ä• ya
bhikkhussa khÄ• danÄ«yÄ• dibhedaá¹ƒ yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ dÄ• petvÄ• vÄ• adÄ• pet

taá¹ƒ bhikkhuá¹ƒ ``gacchÄ• â€™â€™ ti vatvÄ• uyyojetÄ«ti yojanÄ• . kiá¹ƒ vuttaá¹ƒ hoti? e
saddhiá¹ƒ gÄ• maá¹ƒ paviá¹-á¹-ho, taá¹ƒ ``gacchÄ• vuso, na me tayÄ• saddhiá¹ƒ kathÄ• v

hoti, ekakassa me kathÄ• vÄ• nisajjÄ• vÄ• phÄ• su hotÄ«â€™â€™ ti (Vin IV 275) vatvÄ•
itthiyÄ• saddhiá¹ƒ vacanÄ• dÄ«naá¹ƒ anÄ• cÄ• rÄ• naá¹ƒ paccayÄ• gantuá¹ƒ niyojetÄ«ti. _
``uyyojanamattasmiâ€™â€™ nti visesanaá¹ƒ. __paá¹-hamena cÄ• _ti ettha __ca_-saddo aá
``uyyojanamattasmiÃ±cÄ• â€™â€™ ti yojetabbo. __tassÄ• _ti uyyojakassa.

__assÄ• _ti uyyojitassa, avayavasambandhe sÄ• mivacanaá¹ƒ. __upacÄ• rasmiá¹ƒ atikkan
dassanÅ«pacÄ• re vÄ• savanÅ«pacÄ• re vÄ• atikkanteti attho, bhÄ• valakkhaá¹‡e bhumm
upacÄ• rassa. dvÄ• dasaratanapariyosÄ• naá¹ƒ, tadantogadhaá¹ƒ pÄ• kÄ• rÄ• di eva vÄ•

<1543> taá¹ƒ sarÅ«pato dassetumÄ• ha __ ``dassaneâ€™â€™ _tiÄ• di. ajjhokÄ• se dassa
hatthÄ• pamÄ• á¹‡aá¹ƒ desitÄ• ti yojanÄ• . savane ca ajjhokÄ• se evaá¹ƒ savanÅ«pacÄ• r
hatthÄ• pamÄ• á¹‡aá¹ƒ desitÄ• ti yojanÄ• , savane ca upacÄ• rassa avadhi dvÄ• dasahattl
attho. __na cetare_ti itarasmiá¹ƒ \Be I 510/ anajjhokÄ• se evaá¹ƒ upacÄ• rassa pamÄ• á¹‡a
ca desitÄ• , kiá¹ƒ nu byÄ• vadhÄ• karÄ• kuá¹-á¹-Ä• dayo upacÄ• rassa pamÄ• á¹‡anti desi
vuttaÃ±cetaá¹ƒ __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``sace pana antarÄ• kuá¹-á¹-advÄ• rapÄ• kÄ• rÄ
antaritabhÄ• voyeva dassanÅ«pacÄ• rÄ• tikkamo, tassa vasena Ä• patti veditabbÄ• â€™â€
idha upacÄ• radvaye samÄ• nepi uyyojitamavadhiantaá¹ƒ sandhÄ• ya asavanÅ«pacÄ• raá¹

<1544> __ ``tikapÄ• cittÄ«_ti upasampanne upasampannasaÃ±Ã±ivematikaanupasampann
\Ne I 387/. __itare_ti anupasampanne. __tikadukkaá¹-a_nti anupasampanne
upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena tikadukkaá¹-aá¹ƒ.
ti __nissandehe_ likhitaá¹ƒ. etassevatthassa vajirabuddhinÄ• pi vuttabhÄ• vo dassito. tathÄ
paÃ±casahadhammikesu idhÄ• dhippetamanupasampannaá¹ƒ sandhÄ• ya vuttaá¹ƒ ce, yujj
__pÄ• á¸·iaá¹-á¹-hakathÄ• su_ ``anupasampanneâ€™â€™ ti sÄ• maÃ±Ã±ena niddiá¹-á¹-ha
gahaá¹-á¹-hÄ• nupasampannampi tathÄ• uyyojentassa anÄ• patti na vattabbÄ• ti amhÄ• ka

__ubhinna_nti upasampannÄ• nupasampannÄ• naá¹ƒ. __nissandehe_ pana ``bhikkhusÄ•
likhitaá¹ƒ. __kalisÄ• sanÄ• ropane_ti ettha __kalÄ«_ti kodho, tassa sÄ• sanaá¹ƒ Ä• á¹‡Ä• _
Ä• ropanaá¹ƒ pavattanaá¹ƒ kalisÄ• sanÄ• ropanaá¹ƒ, tasmiá¹ƒ, kodhavasena á¹-hÄ• nanisa
``passatha bho imassa á¹-hÄ• naá¹ƒ nisajjaá¹ƒ Ä• lokitaá¹ƒ vilokitaá¹ƒ, khÄ• á¹‡uko viya tiá
viya nisÄ«dati, makkaá¹-o viya ito cito ca viloketÄ«â€™â€™ ti evaá¹ƒ ``appeva nÄ• ma imin
pakkameyyÄ• â€™â€™ ti amanÄ• pavacanassa bhaá¹‡aneti vuttaá¹ƒ hoti.

<1545> __uyyojentassa_ \Be I 511/ __kiccenÄ• _ti vihÄ• rapÄ• lakÄ• dÄ«naá¹ƒ bhojanaha
imassa upalakkhaá¹‡attÄ• ``anÄ• patti `ubho ekato na yÄ• pessÄ• mÄ• â€™ ti uyyojetÄ«â€
anÄ• pattivÄ• rÄ• gatÄ• sabbepi pakÄ• rÄ• gahetabbÄ• .

uyyojanakathÄ• vaá¹‡á¹‡anÄ• .

<1546> __khuddake_ti ettha ``sayanighareâ€™â€™ ti seso upari ``asayanighare tassa, sa
ti vakkhamÄ• nattÄ• labbhati. ``mahallakeâ€™â€™ ti etthÄ• pi eseva nayo. piá¹-á¹-hisaá¹…
aá¸• á¸• hateyyahatthappamÄ• á¹‡aá¹ƒ yassa vemajjhe hoti, Ä«dise khuddake sayanighare
__piá¹-á¹-hivaá¹ƒsa_nti piá¹-á¹-hivaá¹ƒsena niyamitaá¹ƒ gehamajjhaá¹ƒ. tenÄ• ha __aá¹-á¹-
``piá¹-á¹-hivaá¹ƒsaá¹ƒ atikkamitvÄ• â€™ ti iminÄ• majjhÄ• tikkamaá¹ƒ dassetÄ«â€™â€™ t
__sabhojane_ti saha bhojanehÄ«ti sabhojanaá¹ƒ, tasmiá¹ƒ sabhojane. atha vÄ• __sabhoja
rÄ• gapariyuá¹-á¹-hitassa purisassa hi itthÄ« bhogo, itthiyÄ• ca puriso, methunarÄ• gena
sÄ• rattapurisitthisahiteti vuttaá¹ƒ hoti. yathÄ• ha __padabhÄ• jane_ ``sabhojanaá¹ƒ nÄ• ma
hoti puriso ca, itthÄ« ca puriso ca ubho anikkhantÄ• \Ne I 388/ honti, ubho avÄ«tarÄ• gÄ• â
IV) 281). iminÄ• pariyuá¹-á¹-hitassa methunarÄ• gaggino taá¹…khaá¹‡e nibbattabhÄ• vo dA

<1547> __hatthapÄ• sa_nti aá¸• á¸• hateyyaratanappamÄ• á¹‡adesaá¹ƒ. __piá¹-á¹-hisaá¹.
dvÄ• rasabandhassa ca. __sayanassÄ• _ti sayanti etthÄ• ti sayanaá¹ƒ, tassa, Ä• sanne á¹-
sabhojane kule, ``tassÄ• â€™â€™ ti iminÄ• yojetabbaá¹ƒ, sayanassa \Be I 512/ samÄ«pe
attho. __mahallake_ti pubbe vuttappamÄ• á¹‡ato mahante sayanighare. ``Ä«disaÃ±ca saya
mahÄ• catusÄ• lÄ• dÄ«su hotÄ«â€™â€™ ti (Sp (to Vin IV) 280) __aá¹-á¹-hakathÄ• yaá¹ƒ_

<1548> sayanametassa atthÄ«ti __sayanÄ«, _ sayanÄ« ca taá¹ƒ gharaÃ±cÄ• ti viggaho. _

1549-50__._ __dutiye satÄ«_ti dutiye bhikkhumhi sati. yathÄ• ha __anÄ• pattivÄ• re_ ``bhik
ti (Vin IV 283). __vÄ«tarÄ• gesÅ«_ti vÄ«tarÄ• gapariyuá¹-á¹-hÄ• nesu. __vuttalakkhaá¹‡aá¹
khuddakamahantasenÄ• sane vuttalakkhaá¹‡apadesa. __anatikkamma nisinnassÄ• _ti ana

sabhojanakathÄ• vaá¹‡á¹‡anÄ• .

<1552> __tesa_nti dvinnaá¹ƒ aniyatasikkhÄ• padÄ• naá¹ƒ. __esa_nti imesaá¹ƒ dvinnaá¹ƒ
rahopaá¹-icchannarahonisajjasikkhÄ• padÄ• naá¹ƒ, __ayameva viseso_ti anantarasikkhÄ• p
samuá¹-á¹-hÄ• nabhÄ• vasaá¹…khÄ• to ayaá¹ƒ viseso dÄ«pitoti yojanÄ• .

rahopaá¹-icchannarahonisajjakathÄ• vaá¹‡á¹‡anÄ• .

1553-6__._ __vutto_ti nimantito. __santaá¹ƒ bhikkhu_nti ``kulaá¹ƒ upasaá¹…kamissÄ• mÄ«
cittaá¹ƒ uppannaá¹ƒ, tassa sÄ• mantÄ• dvÄ• dasahatthabbhantare á¹-hitaá¹ƒ bhikkhunti att
á¹-hitassa kulÄ• ni payirupÄ• sanacittaá¹ƒ uppannaá¹ƒ, tato paá¹-á¹-hÄ• ya yaá¹ƒ passe vÄ«
yassa ca sakkÄ• hoti pakativacanena Ä• rocetuá¹ƒ, ayaá¹ƒ santo nÄ• mÄ• â€™â€™ ti (Sp
I 389/ yaá¹ƒ dvÄ• dasahatthabbhantare á¹-hitena sotuá¹ƒ sakkÄ• bhaveyya, taá¹ƒ \Be I 513
nÄ• ma. __anÄ• pucchÄ• _ti ``ahaá¹ƒ itthannÄ• massa gharaá¹ƒ gacchÄ• mÄ«â€™â€™ ti

Ä• pucchÄ• mÄ«â€™â€™ ti vÄ• Ä«disena vacanena anÄ• pucchitvÄ• . __cÄ• rittaá¹ƒ Ä• p
vuttaá¹ƒ hoti. __aÃ±Ã±atra samayÄ• _ti ``tatthÄ• yaá¹ƒ samayo, cÄ«varadÄ• nasamayo cÄ
(Vin IV 299) __sikkhÄ• pade_ anupaÃ±Ã±attivasena vuttÄ• duvidhÄ• samayÄ• aÃ±Ã±asn

Ä• pattibhedaá¹ƒ dassetumÄ• ha __ ``á¹-hapetvÄ• â€™â€™ _tiÄ• di. __ ``avÄ«tivatte majjh
purebhattaá¹ƒ, pacchÄ• bhattaÃ±ca saá¹…gahitaá¹ƒ. ettha ca __purebhattaá¹ƒ pacchÄ• bh
nimantito, tasmiá¹ƒ abhutte vÄ• bhutte vÄ• ti attho. yathÄ• ha ``purebhattaá¹ƒ nÄ• ma yena
abhuttÄ• vÄ«. pacchÄ• bhattaá¹ƒ nÄ• ma yena nimantito, taá¹ƒ antamaso kusaggenapi bhu
IV 300) __padabhÄ• jane_ vuttaá¹ƒ. __aÃ±Ã±assa ghara_nti nimantitato aÃ±Ã±assa gehaá
dukkaá¹-anti sambandho, attanÄ• gatagehassa upacÄ• rokkamane dukkaá¹-anti attho. paá
sambandho.

__gharummÄ• re_ti aÃ±Ã±assa gehummÄ• re. gharÅ«pacÄ• re dukkaá¹-aá¹ƒ sandhÄ• ya
vuttaá¹ƒ. ``samatikkameâ€™â€™ ti iminÄ•  saha ``gharummÄ• reâ€™â€™ ti padaá¹ƒ ``gha
vibhattivipariá¹‡Ä• mena yojetabbaá¹ƒ.

<1557> __á¹-hitaá¹-á¹-hÄ• ne_ti yattha á¹-hitassa gamanacittaá¹ƒ uppannaá¹ƒ, tasmiá¹ƒ á¹
dvÄ• dasahatthabbhantareti idaá¹ƒ yathÄ• vuttaniyÄ• meneva gahetabbaá¹ƒ. __oloketvÄ• _
abhimukhaÃ±ca oloketvÄ• . ``yaá¹ƒ passe vÄ• abhimukhe vÄ• passatÄ«â€™â€™ ti (Sp (t
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ.

<1558> __dÅ«re_ti \Be I 514/ dvÄ• dasahatthato dÅ«ramevÄ• ha. ito cito ca gavesitvÄ• Ä
natthÄ«ti yojanÄ• .

<1559> __na doso_ti anÄ• patti. __samaye_ti ettha ``anÄ• pucchatoâ€™â€™ ti seso. ettha
dosoâ€™â€™ ti paccekaá¹ƒ yujjati. santaá¹ƒ bhikkhunti sambandho. __gharenÄ• _ti aÃ±Ã±
``gharÅ«pacÄ• rena cÄ• â€™â€™ ti seso. __Ä• rÄ• maá¹ƒ gacchato_ti ettha tena maggenÄ

<1560> ``tena \Ne I 390/ maggenÄ• â€™â€™ ti ca ``gacchatoâ€™â€™ ti ca padadvayaá¹ƒ
passayaâ€™â€™ nti ca ``bhikkhunipassayaâ€™â€™ nti ca ubhayattha __tathÄ• _-saddena
gharÅ«pacÄ• rena vÄ• gantabbamaggena titthiyÄ• rÄ• maá¹ƒ vÄ• bhikkhunipassayaá¹ƒ vÄ
Ä• padÄ• ya gacchatÄ«ti yojanÄ• . jÄ«vitabrahmacariyantarÄ• yÄ• __Ä• padÄ• . Ä• sanasÄ
viya bhikkhÅ«naá¹ƒ bhuÃ±janatthÄ• ya yattha dÄ• napatÄ«hi Ä• sanÄ• ni paÃ±Ã±Ä• pÄ«ya
bhojanasÄ• lanti attho. ``Ä• padÄ• yÄ• sanasÄ• laâ€™â€™ nti vattabbe gÄ• thÄ• bandhava
ghara_nti nimantitagharaá¹ƒ vÄ• salÄ• kabhattadÄ• yakÄ• naá¹ƒ vÄ• gharaá¹ƒ.

<1561> pavesanaá¹ƒ __kriyaá¹ƒ_. anÄ• pucchanaá¹ƒ __akriyaá¹ƒ_. acittakasamuá¹-á¹-hÄ•
``acittaâ€™â€™ _nti vuttaá¹ƒ. kusalÄ• kusalÄ• byÄ• katÄ• naá¹ƒ aÃ±Ã±ataracittasamaá¹…

sandhÄ• ya __ ``ticittaÃ±cÄ• â€™â€™ _ti vuttaá¹ƒ.

cÄ• rittakathÄ• vaá¹‡á¹‡anÄ• .

<1562> __ ``sabbÄ• â€™â€™ _ti idaá¹ƒ vivaranto ``catumÄ• sapavÄ• raá¹‡Ä• punapavÄ•
niccapavÄ• raá¹‡Ä• â€™â€™ ti pavÄ• raá¹‡attayaá¹ƒ dasseti. ettha ca \Be I 515/ ``catumÄ•
sÄ• ditabbÄ• ti gilÄ• napaccayapavÄ• raá¹‡Ä• sÄ• ditabbÄ• â€™â€™ ti (Vin IV 307) __pac
__punapavÄ• raá¹‡Ä• _ ca cattÄ• royeva mÄ• se bhesajjena pavÄ• raá¹‡aá¹ƒ. tenÄ• ha __
tvaá¹ƒ mahÄ• nÄ• ma saá¹…ghaá¹ƒ aparampi catumÄ• saá¹ƒ bhesajjena pavÄ• rehÄ«â€™
yÄ• vajÄ«vaá¹ƒ bhesajjeheva pavÄ• raá¹‡Ä• . vuttampi cetaá¹ƒ bhagavatÄ• __aá¹-á¹-hupp
mahÄ• nÄ• ma saá¹…ghaá¹ƒ yÄ• vajÄ«vaá¹ƒ bhesajjena pavÄ• rehÄ«â€™â€™ ti (Vin IV 3

sabbÄ• cetÄ• pavÄ• raá¹‡Ä• bhesajjapariyantarattipariyantatadubhayapariyantaapariyan
honti. yathÄ• ha ---

``bhesajjapariyantÄ• nÄ• ma bhesajjÄ• ni pariggahitÄ• ni honti `ettakehi bhesajjehi pavÄ• r
rattipariyantÄ• nÄ• ma rattiyo pariggahitÄ• yo honti `ettakÄ• su rattÄ«su pavÄ• remÄ«â€™
rattipariyantÄ• ca nÄ• ma bhesajjÄ• ni ca pariggahitÄ• ni honti rattiyo ca pariggahitÄ• yo ho
bhesajjehi ettakÄ• su rattÄ«su \Ne I 391/ pavÄ• remÄ«â€™ ti. nevabhesajjapariyantÄ• nara
bhesajjÄ• ni ca apariggahitÄ• ni honti rattiyo ca apariggahitÄ• yo hontÄ«â€™â€™ ti (Vin IV

<1563> ``sÄ• ditabbÄ• â€™â€™ ti vutte sÄ• diyanappakÄ• re dassetumÄ• ha __ ``viÃ±Ã±
bhesajjampi sati me paccaye viÃ±Ã±Ä• pessÄ• mÄ«ti yojanÄ• , ``sÄ• ditabbÄ• â€™â€™ ti
byatirekato dassetumÄ• ha __ ``na paá¹-ikkhipitabbÄ• â€™â€™ _ti. paá¹-ikkhepakÄ• raá¹‡
``rogodÄ• ni na meti cÄ• â€™â€™ _ti. __sÄ• _ tividhÄ• pavÄ• raá¹‡Ä• .

<1564> __tikapÄ• cittiyaá¹ƒ_ \Be I 516/ __vutta_nti ``tatuttari tatuttarisaÃ±Ã±Ä«, vematiko,
natatuttarisaÃ±Ã±Ä« bhesajjaá¹ƒ viÃ±Ã±Ä• peti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV
pÄ• cittiyattayaá¹ƒ. idha __tatuttarÄ«_ti ettha yehi bhesajjehi pavÄ• rito, yÄ• su ca rattÄ«su
uttari adhikanti attho. yathÄ• ha ``bhesajjapariyante yehi bhesajjehi pavÄ• rito hoti, tÄ• ni bh
á¹-hapetvÄ• aÃ±Ã±Ä• ni bhesajjÄ• ni viÃ±Ã±Ä• peti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti ca
rattÄ«su pavÄ• rito hoti, tÄ• rattiyo á¹-hapetvÄ• aÃ±Ã±Ä• su rattÄ«su viÃ±Ã±Ä• peti, Ä• pa
ti (Vin IV 308) ca. tattha vematikassa ca dukkaá¹-aá¹ƒ vuttanti yojanÄ• .

<1565> tato catumÄ• sato uttari atirekaá¹ƒ __tatuttari, _ tatuttari na hotÄ«ti __natatuttari, _
saÃ±Ã±Ä• assa atthÄ«ti __natatuttarisaÃ±Ã±Ä«, _ bhikkhu, tassa anÄ• pattÄ«ti yojanÄ• . _
pavÄ• rito, tÄ• ni viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti saha sesena yojetabbaá¹ƒ. yathÄ• ha ``
pavÄ• rito hoti, tÄ• ni bhesajjÄ• ni viÃ±Ã±Ä• petÄ«â€™â€™ ti (Vin IV 310). yena vÄ• yehi b

rattÄ«su pavÄ• rito, tato aÃ±Ã±ampi yathÄ• tathaá¹ƒ Ä• cikkhitvÄ• bhiyyo viÃ±Ã±Ä• pentas
sesena yojetabbaá¹ƒ. __yathÄ• tathaá¹ƒ Ä• cikkhitvÄ• bhiyyo viÃ±Ã±Ä• pentassÄ• _ti ettha
pavÄ• ritamha, amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca bhesajjena atthoâ€™ ti Ä• cikkhitvÄ•
rattÄ«su pavÄ• ritamha, tÄ• yo ca rattiyo vÄ«tivattÄ• , amhÄ• kaÃ±ca bhesajjena atthoâ€™
viÃ±Ã±Ä• petÄ«â€™â€™ ti (Vin IV 310) vacanato yathÄ• tathaá¹ƒ vatvÄ• adhikaá¹ƒ viÃ±Ã

<1566> aÃ±Ã±assa \Be I 517/ \Ne I 392/ bhikkhussa atthÄ• ya vÄ• viÃ±Ã±Ä• pentassa bhi
yojanÄ• . __Ã±Ä• takÄ• naá¹ƒ viÃ±Ã±Ä• pentassa anÄ• pattÄ«_ti ettha Ã±Ä• takÄ• naá¹ƒ s
anÄ• pattÄ«ti attho. attano vÄ• dhanena viÃ±Ã±Ä• pentassa anÄ• pattÄ«ti yojanÄ• . ettha
taá¹‡á¸• ulÄ• di kappiyavatthu.

<1567> __ ``tathÄ• â€™â€™ _ti iminÄ• ``viÃ±Ã±Ä• pentassÄ• â€™â€™ ti idaá¹ƒ paccÄ•
visesitabbamapekkhitvÄ• ``viÃ±Ã±Ä• pentÄ• naâ€™â€™ nti bahuvacanaá¹ƒ kÄ• tabbaá¹ƒ.

bhesajjakathÄ• vaá¹‡á¹‡anÄ• .

<1568> __uyyutta_nti saá¹…gÄ• matthÄ• ya katauyyogaá¹ƒ, gÄ• mato nikkhamma gaccha
sanniviá¹-á¹-haá¹ƒ vÄ• . yathÄ• ha ``uyyuttÄ• nÄ• ma senÄ• gÄ• mato nikkhamitvÄ• niviá
vÄ• â€™â€™ ti (Vin IV 314). __aÃ±Ã±atra paccayÄ• _ti á¹-hapetvÄ• tathÄ• rÅ«papaccaya

<1569> __dassanassupacÄ• rasmi_nti ettha __dassanÅ«pacÄ• raá¹ƒ_ nÄ• ma yasmiá¹ƒ á
paÃ±Ã±Ä• yati, taá¹ƒ á¹-hÄ• naá¹ƒ. yathÄ• ha ``yattha á¹-hito passati, Ä• patti pÄ• cittiyassÅ
314). __upacÄ• raá¹ƒ vimuÃ±citvÄ• passantassÄ• _ti yathÄ• vuttadassanopacÄ• raá¹-á¹-hÅ
oloketuá¹ƒ na sukarantiÄ• dinÄ• kÄ• raá¹‡ena taá¹ƒ á¹-hÄ• naá¹ƒ pahÄ• ya aÃ±Ã±attha vil
kenaci paá¹-icchannaá¹ƒ hutvÄ• adissamÄ• nampi ninnaá¹ƒ á¹-hÄ• naá¹ƒ otiá¹‡á¹‡aá¹ƒ ap
paÃ±Ã±Ä• yantampi oloketuá¹ƒ na sakkÄ• evameva vinicchayo veditabbo. yathÄ• ha ``ken
oruá¸·hÄ• vÄ• na dissatÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 314). __payogato_ti
yathÄ• vuttadassanapayogagaá¹‡anÄ• ya.

<1570> idÄ• ni \Be I 518/ caturaá¹…gasenÄ• lakkhaá¹‡aá¹ƒ dassetumÄ• ha __ ``Ä• rohÄ•
__Ä• rohÄ• _ti ettha hatthÄ• rohÄ• daá¹-á¹-habbÄ• . __tappÄ• darakkhakÄ• _ti tassa pÄ• c
dve_ti ekekaá¹ƒ pÄ• daá¹ƒ rakkhantÄ• dve dve. __dvÄ• dasaposo_ti dvÄ• dasa posÄ• eta
dvÄ• dasapurisayutto eko hatthÄ« nÄ• ma.

<1571> __Ä• roho_ti \Ne I 393/ ettha assÄ• roho vuccati. __tipuriso_ti tayo purisÄ• assÄ•
asso. __eko sÄ• rathÄ«_ti rathacÄ• riko. ``yodho ekoâ€™â€™ ti padacchedo. __Ä• á¹‡irak
agaá¸·anatthaá¹ƒ akkhakassa ubhosu koá¹-Ä«su Ä• koá¹-itÄ• dve Ä• á¹‡iyo rakkhanakÄ• .

<1572> __catuposo_ti cattÄ• ro posÄ• yassÄ• ti viggaho. __catusaccavibhÄ• vinÄ• _ti cat
desakena bhagavatÄ• . __padahatthÄ• _ti Ä• vudhahatthÄ• . pajjate gamyate anena pare h
Ä• vudhaá¹ƒ, padÄ• ni hatthesu yesaá¹ƒ te padahatthÄ• ti bhinnÄ• dhikaraá¹‡o bÄ• hirattha
``vajirapÄ• á¹‡Ä«â€™â€™ ti. pattipadÄ• ti-saddo anatthantarÄ• , manussasenÄ• ya adhiva

<1573> __caturaá¹…gasamÄ• yuttÄ• _ti catÅ«hi aá¹…gehi avayavehi samÄ• yuttÄ• ti vigg

<1574> __hatthiÄ• dÄ«sÅ«_ti yathÄ• vuttalakkhaá¹‡ahatthiassarathapadÄ• tinÄ• makesu c
niddhÄ• raá¹‡e bhummaá¹ƒ. __ekeka_nti ekekaá¹ƒ aá¹…gaá¹ƒ. etesu avakaá¹ƒsato ekaá¹ƒ
hatthiÃ±ca tathÄ• assaÃ±ca ekaá¹ƒ padahatthapurisaÃ±ca ekamekaá¹ƒ \Be I 519/ katvÄ•
dassanatthÄ• ya gacchatoâ€™â€™ _ti. yathÄ• ha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``antamaso ek
hatthimpÄ«â€™â€™ tiÄ• di (Sp (to Vin IV) 315). __anuyyuttepÄ«_ti saá¹…gÄ• maá¹ƒ vinÄ•
nikkhante. yathÄ• ha ``anuyyuttÄ• nÄ• ma rÄ• jÄ• uyyÄ• naá¹ƒ vÄ• nadiá¹ƒ vÄ• gacchati
hotÄ«â€™â€™ ti (Sp (to Vin IV) 315).

<1575> __sampatta_nti ettha ``senaâ€™â€™ nti pakaraá¹‡ato labbhati. __Ä• padÄ• sÅ«_t
jÄ«vitabrahmacariyantarÄ• ye sati ``ettha gato muccissÄ• mÄ«â€™â€™ ti gacchato anÄ• p
gilÄ• nÄ• valokanÄ• dike gamanÄ• nurÅ«papaccaye sati anÄ• pattÄ«ti yojanÄ• .

uyyuttakathÄ• vaá¹‡á¹‡anÄ• .

1576-7__._ ``siyÄ• ca tassa bhikkhuno kocideva paccayo senaá¹ƒ gamanÄ• ya, dirattatirat
senÄ• ya vasitabbaâ€™â€™ nti (Vin IV 318) anuÃ±Ã±Ä• tattÄ• kenaci karaá¹‡Ä«yena \Ne
uyyuttÄ• ya senÄ• ya dirattatirattaá¹ƒ paá¹-ipÄ• á¹-iyÄ• vasitvÄ• catuttharattiyaá¹ƒ vasanta
Ä• pattiá¹ƒ dassetumÄ• ha __ ``catuttheâ€™â€™ _tiÄ• di. __anÄ• pattivÄ• re_ ``gilÄ• no va
vuttattÄ• Ä• ha __ ``arogavÄ• â€™â€™ _ti. __senÄ• yÄ• _ti ettha parikkhepÄ• rahaá¹-á¹-h
saÃ±caraá¹‡apariyantena vÄ• senÄ• paricchinditabbÄ• , evaá¹ƒ paricchinnÄ• ya senÄ• ya

__tikapÄ• cittiya_nti ``atirekatiratte atirekasaÃ±Ã±Ä«, vematiko, Å«nakasaÃ±Ã±Ä« senÄ• y
pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 320) pÄ• cittiyattayaá¹ƒ vuttaá¹ƒ.

senÄ• vÄ• sakathÄ• vaá¹‡á¹‡anÄ• .

<1580> __uyyodhikaá¹ƒ_ \Be I 520/ nÄ• ma saá¹…gÄ• maá¹-á¹-hÄ• naá¹ƒ. yathÄ• ha __aá
``uggantvÄ• uggantvÄ• ettha yujjhantÄ«ti uyyodhikaá¹ƒ, sampahÄ• raá¹-á¹-hÄ• nassetaá¹ƒ
(to Vin IV) 322). __balagga_nti ``ettakÄ• hatthÄ«â€™â€™ tiÄ• dinÄ• (Vin IV 324) __padab
balassa gaá¹‡anaá¹-á¹-hÄ• naá¹ƒ balaggaá¹ƒ. yathÄ• ha ``balassa aggaá¹ƒ jÄ• nanti etthÄ•
balagaá¹‡anaá¹-á¹-hÄ• nanti atthoâ€™â€™ ti (Sp (to Vin IV) 322). __senÄ• byÅ«ha_nti ``ito

assÄ• , ito rathÄ• , ito pattÄ« hontÅ«â€™â€™ ti (Vin IV 324) __padabhÄ• jane_ vuttasenÄ•
senÄ• byÅ«haá¹ƒ. yathÄ• ha ``senÄ• ya viyÅ«haá¹ƒ senÄ• byÅ«haá¹ƒ, senÄ• sannivesass
(to Vin IV) 322).

<1581> __purime_ti anantarasikkhÄ• pade. ``dvÄ• dasapuriso hatthÄ«â€™â€™ iti __yo_ h
__tenÄ• _ti tena hatthinÄ• hetubhÅ«tena.

<1582> __ ``sesesÅ«â€™â€™ _ti iminÄ• assÄ• nÄ«karathÄ• nÄ«kapattÄ• nÄ«kÄ• gahitÄ
``cattÄ• ro purisÄ• padahatthÄ• pattÄ« pacchimaá¹ƒ pattÄ• nÄ«kaâ€™â€™ nti (Vin IV 324
paá¹-iniddesena nibbisesaá¹ƒ katvÄ• vuttaá¹ƒ. __tiá¹‡á¹‡a_nti etesaá¹ƒ uyyuttÄ• dÄ«naá¹ƒ

uyyodhikakathÄ• vaá¹‡á¹‡anÄ• .

acelakavaggo paÃ±camo.

<1583> __piá¹-á¹-hÄ• dÄ«hÄ«_ti \Ne I 395/ ettha __Ä• di_-saddena pÅ«vÄ• diá¹ƒ saá¹…ga
nÄ• ma piá¹-á¹-hasurÄ• pÅ«vasurÄ• odanasurÄ• kiá¹‡á¹‡apakkhittÄ• sambhÄ• rasaá¹ƒy
ettha ca piá¹-á¹-haá¹ƒ bhÄ• jane pakkhipitvÄ• tajjaá¹ƒ udakaá¹ƒ datvÄ• pakkhipitvÄ• katÄ
evaá¹ƒ \Be I 521/ pÅ«ve, odane ca bhÄ• jane pakkhipitvÄ• tajjaá¹ƒ udakaá¹ƒ datvÄ• madd
``pÅ«vasurÄ• , odanasurÄ• â€™â€™ _ti vuccati. __ ``kiá¹‡á¹‡Ä• â€™â€™ _ti pana tassÄ•
``surÄ• modakÄ• â€™â€™ tipi vuccanti, te pakkhipitvÄ• katÄ• __kiá¹‡á¹‡apakkhittÄ• _.
harÄ«takisÄ• sapÄ• dinÄ• nÄ• sambhÄ• rehi saá¹ƒyojitÄ• __sambhÄ• rasaá¹ƒyuttÄ• _.

__pupphÄ• dÄ«hÄ«_ti ettha __Ä• di_-saddena phalÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. yathÄ• ha `
phalÄ• savo madhvÄ• savo guá¸·Ä• savo sambhÄ• rasaá¹ƒyuttoâ€™â€™ ti (Vin IV 328). ta
madhukapupphÄ• dÄ«naá¹ƒ jÄ• tirasakato ceva tÄ• lanÄ• á¸·ikerapupphÄ• naÃ±ca raso cir
pana muddikÄ• panasaphalÄ• dÄ«ni madditvÄ• tesaá¹ƒ rasena kato. __madhvÄ• savo_ nÄ
kato. makkhikÄ• madhunÄ• pi karÄ«yatÄ«ti vadanti. ucchuraso __guá¸·Ä• savo_.
harÄ«takÄ• malakakaá¹-ukabhaá¹‡á¸• Ä• dinÄ• nÄ• sambhÄ• rÄ• naá¹ƒ raso ciraparivÄ• si
merayaá¹ƒ hotÄ«ti yojanÄ• .

<1584> __bÄ«jato paá¹-á¹-hÄ• yÄ• _ti sambhÄ• re paá¹-iyÄ• ditvÄ• cÄ• á¹-iyaá¹ƒ pakkhitta
tÄ• lanÄ• á¸·ikerÄ• dÄ«naá¹ƒ puppharase pupphato gaá¸·itÄ• bhinavakÄ• latoyeva ca paá¹-
ettha ``kusaggenÄ• â€™â€™ tipi seso. __ubhayampi cÄ• _ti suraá¹ƒ, merayaÃ±cÄ• ti ubha
paá¹-á¹-hÄ• ya kusaggena pivantassapi bhikkhuno pÄ• cittiyaá¹ƒ hotÄ«ti yojetabbaá¹ƒ. payo
Ä• pattibÄ• hullaá¹ƒ dassetumÄ• ha __ ``payoge ca payoge cÄ• â€™â€™ _ti. idaÃ±ca vicch
pivantassa bhikkhuno payoge ca payoge ca pÄ• cittiyaá¹ƒ hotÄ«ti yojetabbaá¹ƒ. yathÄ• ha `
vicchinditvÄ• pivato payogagaá¹‡anÄ• ya Ä• pattiyoâ€™â€™ ti (Sp (to Vin IV) 328). ekene

pivantassa ekaá¹ƒ eva \Be I 522/ Ä• pattiá¹ƒ byatirekato dÄ«peti. yathÄ• ha ``ekena pana pa
pivantassa ekÄ• Ä• pattÄ«â€™â€™ ti (Sp (to Vin IV) 328).

<1585> __tikapÄ• cittiyaá¹ƒ vutta_nti ``majje majjasaÃ±Ã±Ä«, majje vematiko, majje amajja
Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 328) tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ.

<1586> ``anÄ• patti \Ne I 396/ namajjaá¹ƒ hoti majjavaá¹‡á¹‡aá¹ƒ majjagandhaá¹ƒ majjaras
pivatÄ«â€™â€™ ti (Vin IV 328) vuttattÄ• Ä• ha __ ``amajjaá¹ƒ majjavaá¹‡á¹‡aâ€™â€™ _n
nÄ• ma Ä• malakaphalarasÄ• dÄ«hi kato Ä• savaviseso. __loá¹‡asovÄ«rakaá¹ƒ_ nÄ• ma _

``harÄ«takÄ• malakavibhÄ«takakasÄ• ve, sabbadhaÃ±Ã±Ä• ni, sabbaaparaá¹‡á¹‡Ä• ni, sat
odanaá¹ƒ, kadaliphalÄ• dÄ«ni sabbaphalÄ• ni, vettaketakakhajjÅ«rikaá¸·Ä«rÄ• dayo sabbak
macchamaá¹ƒsakhaá¹‡á¸• Ä• ni, anekÄ• ni ca madhuphÄ• á¹‡itasindhavaloá¹‡atikaá¹-ukÄ•
kumbhimukhaá¹ƒ limpitvÄ• ekaá¹ƒ vÄ• dve vÄ• tÄ«á¹‡i vÄ• saá¹ƒvaccharÄ• ni á¹-hapent
jamburasavaá¹‡á¹‡aá¹ƒ hoti. vÄ• takÄ• sakuá¹-á¹-hapaá¹‡á¸• ubhagandalÄ• dÄ«naÃ±ca si
uttarapÄ• naá¹ƒ bhattajÄ«raá¹‡akabhesajjaá¹ƒ tÄ• disaá¹ƒ natthi. taá¹ƒ panetaá¹ƒ bhikkhÅ«
vaá¹-á¹-ati, gilÄ• nÄ• naá¹ƒ pÄ• katikameva. agilÄ• nÄ• naá¹ƒ pana udakasambhinnaá¹ƒ pÄ
(to Vin III) II 192) ---

vibhÄ• vito bhesajjaviseso. __suttaá¹ƒ_ nÄ• ma anekehi bhesajjehi abhisaá¹…khato amajja

<1587> __vÄ• sagÄ• hÄ• panatthÄ• yÄ• _ti \Be I 523/ sugandhibhÄ• vagÄ• hÄ• panatthaá
majjavaá¹‡á¹‡agandharasÄ• yathÄ• na paÃ±Ã±Ä• yanti, evaá¹ƒ appamattakaá¹ƒ. yathÄ• I
anÄ• patti. yaá¹ƒ pana atikkhittamajjaá¹ƒ hoti, yattha majjassa vaá¹‡á¹‡agandharasÄ• paÃ±
Ä• pattiyevÄ• â€™â€™ ti (Sp (to Vin IV) 329). __sÅ«pÄ• dÄ«naá¹ƒ tu pÄ• ke_ti ettha __Ä•
maá¹ƒsapÄ• kÄ• dayo saá¹…gahitÄ• . yathÄ• ha ``sÅ«pasampÄ• ke maá¹ƒsasampÄ• ke te

<1588> vatthuajÄ• nanÄ• acittanti sambandho. yathÄ• ha ``vatthuajÄ• nanatÄ• ya cettha a
veditabbÄ• â€™â€™ ti (Sp (to Vin IV) 329). __vatthuajÄ• nanatÄ• _ ca nÄ• ma ``majjaâ€™
__ida_nti idaá¹ƒ sikkhÄ• padaá¹ƒ. __ca_-saddena aÃ±Ã±Ä• ni ca giraggasamajjÄ• disikkhÄ
__akusalenevÄ• _ti akusalacitteneva. __pÄ• nato_ti pÄ• tabbato. __lokavajjaka_nti sÄ• dhu
attho. lokavajjameva __lokavajjakaá¹ƒ_.

nanu \Ne I 397/ cettha vatthuajÄ• nanatÄ• ya acittakatte taá¹ƒvatthuajÄ• nanaá¹ƒ
kusalÄ• byÄ• katacittasamaá¹…ginopi sambhavati, kasmÄ• ``akusaleneva pÄ• nato lokava
vuccate --- yasmÄ• amajjasaÃ±Ã±Ä• ya pivato, majjasaÃ±Ã±Ä• ya ca pivato majjaá¹ƒ vatth
kilesuppattiyÄ• va paccayo hoti, yathÄ• majjaá¹ƒ pÄ«taá¹ƒ ajÄ• nantassÄ• pi akusalÄ• nan
kusalÄ• naá¹ƒ, tathÄ• ajjhoharaá¹‡akÄ• lepi vatthuniyÄ• mena akusalasseva paccayo hotÄ

``akusaleneva pÄ• nato lokavajjakaâ€™â€™ nti. yathÄ• taá¹ƒ __niá¸·inijÄ• take_ (J II 18.1
Ä• dayo) bhesajjasaÃ±Ã±Ä• ya itthiyÄ• magge aá¹…gajÄ• taá¹ƒ pavesentassa kumÄ• rass
``tassÄ• magge methunaá¹ƒ paá¹-isevÄ• mÄ«â€™â€™ ti vÄ• saÃ±Ã±Ä• ya \Be I 524/ abh
sÄ«lÄ• diguá¹‡aparihÄ• ni vatthuniyÄ• mato ca ahosi, evamidhÄ• pi daá¹-á¹-habbo.

keci pana ``akusaleneva pÄ• natoâ€™â€™ ti idaá¹ƒ imassa sikkhÄ• padassa sacittakapak
aÃ±Ã±athÄ• pÄ• á¹‡Ä• tipÄ• tÄ• dÄ«supi atippasaá¹…goti maÃ±Ã±amÄ• nÄ• bahukÄ• ra
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 329), pana __khuddakapÄ• á¹-haá¹-á¹-hakat
sikkhÄ• padavaá¹‡á¹‡anÄ•), __vibhaá¹…gaá¹-á¹-hakathÄ• _dÄ«su ca ``ticittaâ€™â€™ nti
micceva vuttattÄ• , sikkhÄ• padassa sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ dassentena pakkhantaral
ayuttattÄ• ca __aá¹-á¹-hakathÄ• su_ yathÄ• rutavaseneva atthaggahaá¹‡e ca kassaci viro
sacittakapakkhameva sandhÄ• ya akusalacittatÄ• , lokavajjatÄ• cettha na vattabbÄ• . ``vat
ajÄ• nitvÄ• pi majjaá¹ƒ pivato bhikkhussa pÄ• cittiyaá¹ƒ. sÄ• maá¹‡erassa pana jÄ• nitvÄ• v
ajÄ• nitvÄ• â€™â€™ ti (mÄ• hÄ• va0-a 108 atthato samÄ• naá¹ƒ) yaá¹ƒ vuttaá¹ƒ, tattha kÄ
sikkhÄ• padapaÃ±Ã±attiyÄ• buddhÄ• nameva visayattÄ• na taá¹ƒ maggitabbaá¹ƒ, yathÄ•
idaá¹ƒ pana sikkhÄ• padaá¹ƒ akusalacittaá¹ƒ, sukhopekkhÄ• vedanÄ• naá¹ƒ vasena duved
__vinayaá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 329), pana __mÄ• tikaá¹-á¹-hakathÄ• ya_Ã±
surÄ• pÄ• nasikkhÄ• padavaá¹‡á¹‡anÄ•) ``tivedanaâ€™â€™ nti pÄ• á¹-ho dissati, __khud
(Khp-a sikkhÄ• padavaá¹‡á¹‡anÄ•), __vibhaá¹…gaá¹-á¹-hakathÄ• dÄ«su_ (Vibh-a 703 Ä•
``sukhamajjhattavedanÄ• vasena duvedanaâ€™â€™ nti ca ``lobhamohamÅ«lavasena dvim
so ``pamÄ• dapÄ• á¹-hoâ€™â€™ ti gahetabbo.

surÄ• pÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

<1589> __yena_ \Be I 525/ \Ne I 398/ __kenaci aá¹…genÄ• _ti aá¹…guliÄ• dinÄ• yena ke
__hasÄ• dhippÄ• yino_ti hase adhippÄ• yo __hasÄ• dhippÄ• yo, _ so etassa atthÄ«ti vigga
kÄ«á¸·Ä• dhippÄ• yarahitassa anÄ• pattiá¹ƒ byatirekato dÄ«peti. vakkhati ca ``anÄ• patti
nahasÄ• dhippÄ• yassÄ• â€™â€™ ti. __phusato_ phusantassa.

<1590> __sabbatthÄ• _ti sabbesu upasampannÄ• nupasampannesu. __kÄ• yapaá¹-ibaddh
kÄ• yapaá¹-ibaddhaá¹ƒ Ä• masati, Ä• patti dukkaá¹-assÄ• â€™â€™ tievamÄ• dinÄ• (Vin IV
anupasampanne upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena t
Ä• ha __ ``tathevÄ• nupasampanne, dÄ«pitaá¹ƒ tikadukkaá¹-aâ€™â€™ _nti. ettha ca __ ``t
upasampanne upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena tika
hoti. yathÄ• upasampanne tikapÄ• cittiyaá¹ƒ dÄ«pitaá¹ƒ, tatheva anupasampanne tikadukk
yojanÄ• .

<1591> __ettha ... pe ... bhikkhunÄ«_ti ettha bhikkhupi bhikkhuniyÄ• anupasampannaá¹-á

veditabbo.

<1592> __nahasÄ• dhippÄ• yassa phusato_ti hasÄ• dhippÄ• yaá¹ƒ vinÄ• vandanÄ• dÄ«s
paraá¹ƒ phusantassa. __kicce satÄ«_ti piá¹-á¹-hiparikammÄ• dikicce sati.

aá¹…gulipatodakakathÄ• vaá¹‡á¹‡anÄ• .

<1593> __jale_ti ettha ``uparigopphakeâ€™â€™ ti seso. yathÄ• ha ``uparigopphake udake
__nimujjanÄ• dÄ«na_nti ettha __Ä• di_-saddena ummujjanaplavanÄ• ni gahitÄ• ni. yathÄ• h
hasÄ• dhippÄ• yo nimujjati vÄ• ummujjati vÄ• palavati \Be I 526/ vÄ• â€™â€™ ti (Vin IV 3
_nti iminÄ• nahÄ• nÄ• dikiccena otarantassa anÄ• pattÄ«ti dÄ«peti.

<1594> __uparigopphake jale_ti gopphakÄ• naá¹ƒ uparibhÄ• gappamÄ• á¹‡e jale. __nimuj
pavisanto nimujjeyya vÄ• . __tareyya vÄ• _ti plaveyya vÄ• .

1595-6__._ antoyevodake \Ne I 399/ nimujjitvÄ• na gacchato tassa hatthapÄ• dapayogehi p
yojanÄ• .

<1597> hatthÄ• disakalasarÄ«rÄ• vayavaá¹ƒ saá¹…gaá¹‡hituá¹ƒ __ ``yena yenÄ• â€™â€™
jalaá¹ƒ tarato bhikkhuno yena yena pana aá¹…gena taraá¹‡aá¹ƒ hotÄ«ti yojanÄ• .

<1598> __taruto vÄ• pÄ«_ti rukkhatopi vÄ• . __tikapÄ• cittiya_nti udake hasadhamme
hasadhammasaÃ±Ã±ivematikaahasadhammasaÃ±Ã±Ä«naá¹ƒ vasena tikapÄ• cittiyaá¹ƒ. __
pÄ• á¹-ho dissati, ``udake ahasadhamme hasadhammasaÃ±Ã±Ä«, Ä• patti dukkaá¹-assa. u
Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 338) vatvÄ• ``udake ahasadhamme ahasadham
ti (Vin IV 338) tatiyavikappe __pÄ• á¸·iyaá¹ƒ_ anÄ• patti vuttÄ• ti so pamÄ• dapÄ• á¹-ho, __
_nti pÄ• á¹-hoyeva gahetabbo.

<1599> nÄ• vaá¹ƒ tÄ«re ussÄ• rentopi vÄ• ti sambandho. __ussÄ• rento_ti tÄ«ramÄ• rope
_ti idaá¹ƒ ``pÄ• jentoâ€™â€™ ti iminÄ• pi yojetabbaá¹ƒ.

<1600> __kathalÄ• ya vÄ• _ti khuddakakapÄ• likÄ• ya vÄ• . __udaka_nti ettha ``bhÄ• jana
``bhÄ• janagataá¹ƒ udakaá¹ƒ vÄ• â€™â€™ ti (Vin IV 338) hi __padabhÄ• jane_ vuttaá¹ƒ.

<1601> __kaÃ±cikaá¹ƒ_ \Be I 527/ __vÄ• _ti dhaÃ±Ã±arasaá¹ƒ vÄ• . __api_-saddo ``khÄ«
rajanaá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• â€™â€™ ti (Vin IV 338) __pÄ• á¸·iyaá¹ƒ_ Ä• gate sampiá
vÄ• pÄ«_ti udakakaddamaá¹ƒ vÄ• . ettha visesajotakena __api_-saddena ``apica uparigopp
ummujjanÄ• dÄ«ni á¹-hapetvÄ• aÃ±Ã±ena yena kenaci Ä• kÄ• rena udakaá¹ƒ otaritvÄ• vÄ

katthaci á¹-hitaá¹ƒ udakaá¹ƒ antamaso binduá¹ƒ gahetvÄ• khipanakÄ«á¸·Ä• yapi kÄ«á¸·ant
ti (Sp (to Vin IV) 336) __aá¹-á¹-hakathÄ• _gataá¹ƒ vinicchayavisesaá¹ƒ sampiá¹‡á¸• eti. __v
vikkhipitvÄ• .

<1602> sati \Ne I 400/ kicce jalaá¹ƒ vigÄ• hitvÄ• nimujjanÄ• dikaá¹ƒ karontassa anÄ• pattÄ
__kiccaá¹ƒ_ nÄ• ma nahÄ• nÄ• dikaá¹ƒ.

<1603> __anantarassÄ• _ti aá¹…gulipatodakasikkhÄ• padassa. visesova __visesatÄ• , _ k

hasadhammakathÄ• vaá¹‡á¹‡anÄ• .

1604-5__._ yo bhikkhu bhikkhunÄ• paÃ±Ã±attena vuccamÄ• no assa vacanaá¹ƒ akattukÄ•
na karoti, tassa tasmiá¹ƒ anÄ• dariye pÄ• cittiyamudÄ«rayeti yojanÄ• , iminÄ• vÄ• kyena p
pÄ• cittiyaá¹ƒ vuttaá¹ƒ. yathÄ• ha ``anÄ• dariyaá¹ƒ nÄ• ma dve anÄ• dariyÄ• ni puggalÄ• n
dhammÄ• nÄ• dariyaÃ±cÄ• â€™â€™ ti (Vin IV 342), ``puggalÄ• nÄ• dariyaá¹ƒ nÄ• ma upa
vuccamÄ• no `ayaá¹ƒ ukkhittako vÄ• vambhito vÄ• garahito vÄ• imassa vacanaá¹ƒ akataa
anÄ• dariyaá¹ƒ karoti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 342) ca.

dhammameva vÄ• asikkhitukÄ• mo yo bhikkhu bhikkhunÄ• paÃ±Ã±attena vuccamÄ• no a
Ä• daraá¹ƒ \Be I 528/ pana sace na karoti, tassa tasmiá¹ƒ anÄ• dariye pÄ• cittiyamudÄ«ray
dhammÄ• nÄ• dariyamÅ«lakaá¹ƒ pÄ• cittiyaá¹ƒ vuttaá¹ƒ. yathÄ• ha ``dhammÄ• nÄ• dariyaa
paÃ±Ã±attena vuccamÄ• no kathÄ• yaá¹ƒ nasseyya vÄ• vinasseyya vÄ• antaradhÄ• yeyy
anÄ• dariyaá¹ƒ karoti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 342). __anÄ• dariye_ti nin

<1606> __tikapÄ• cittiyaá¹ƒ vutta_nti ``upasampanne upasampannasaÃ±Ã±Ä«, vematiko, a
anÄ• dariyaá¹ƒ karoti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 343) tikapÄ• cittiyaá¹ƒ vut
__tikÄ• tÄ«tenÄ• _ti lokattikamatikkantena. __anupasampannÄ• nÄ• dare tikadukkaá¹-a_nti
upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena tikadukkaá¹-aá¹ƒ.

<1607> __suttenevÄ• bhidhammenÄ• _ti ettha __eva_kÄ• ro ``dukkaá¹-aâ€™â€™ nti imin
\Ne I 401/ __abhidhammenÄ• â€™â€™ _ti padadvayena abhedopacÄ• rato suttÄ• bhidham
__apaÃ±Ã±attenÄ• _ti paÃ±Ã±attasaá¹…khÄ• tavinayato aÃ±Ã±attÄ• apaÃ±Ã±attena. __ `
idaá¹ƒ ``suttena abhidhammenÄ• â€™â€™ ti padadvayavisesanaá¹ƒ. bhikkhunÄ• vuttassa
dhamme vÄ• anÄ• daraá¹ƒ karoto dukkaá¹-ameva. sÄ• maá¹‡erena __ubhayenapi_ paÃ±Ã
vuttassa tasmiá¹ƒ sÄ• maá¹‡ere vÄ• paÃ±Ã±atte vÄ• apaÃ±Ã±atte vÄ• dhamme anÄ• da
dukkaá¹-amevÄ• ti yojanÄ• .

<1608> __doso_ti pÄ• cittiyadukkaá¹-asaá¹…khÄ• to koci doso.

<1609> __etthÄ• _ti \Be I 529/ imasmiá¹ƒ Ä• cariyÄ• naá¹ƒ gÄ• he. gÄ• rayho Ä• cariyugga
yojanÄ• . __gÄ• rayho Ä• cariyuggaho_ti ettha ``yasmÄ• ucchuraso sattÄ• hakÄ• liko, tass
dvinnaá¹ƒyeva samavÄ• yo ucchuyaá¹-á¹-hi, tasmÄ• vikÄ• le ucchuyaá¹-á¹-hiá¹ƒ khÄ• ditua
guá¸·aharÄ«take viyÄ• â€™â€™ ti evamÄ• diko sampati nibbatto gÄ• rayhÄ• cariyavÄ• do.
paveá¹‡iyÄ• Ä• gato Ä• cariyuggahova gahetabbo.

__kurundiyaá¹ƒ_ pana ``lokavajje Ä• cariyuggaho na vaá¹-á¹-ati, paá¹‡á¹‡attivajje pana vaá
(Sp (to Vin IV) 344) vuttaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ ``suttaá¹ƒ, suttÄ• nulomaÃ±ca uggah
Ä• cariyÄ• naá¹ƒ uggaho pamÄ• á¹‡aá¹ƒ, ajÄ• nantÄ• naá¹ƒ kathÄ• appamÄ• á¹‡aâ€™â€
vuttaá¹ƒ. ``taá¹ƒ sabbaá¹ƒ paveá¹‡iyÄ• Ä• gate samodhÄ• naá¹ƒ gacchatÄ«â€™â€™ ti (Sp
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. ettha __lokavajje Ä• cariyuggaho na vaá¹-á¹-atÄ«_ti lok
Ä• pattiá¹-á¹-hÄ• ne yo Ä• cariyavÄ• do, so na gahetabbo, lokavajjamatikkamitvÄ• ``idaá¹ƒ
Ä• cariyuggahoâ€™â€™ ti vadantassa uggaho na vaá¹-á¹-atÄ«ti adhippÄ• yo. __suttÄ• nul
aá¹-á¹-hakathÄ• . __paveá¹‡iyÄ• Ä• gate samodhÄ• naá¹ƒ gacchatÄ«_ti ``paveá¹‡iyÄ• Ä•
gahetabboâ€™â€™ ti (Sp (to Vin IV) 344) evaá¹ƒ vutte mahÄ• aá¹-á¹-hakathÄ• vÄ• deyeva
adhippÄ• yo.

anÄ• dariyakathÄ• vaá¹‡á¹‡anÄ• .

1610-1__._ ``yo pana bhikkhu bhikkhuá¹ƒ bhiá¹ƒsÄ• peyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 3
\Ne I 402/ __bhayasaÃ±jananatthÄ• yÄ• _ti ettha ``bhikkhussÄ• â€™â€™ ti seso. teneva va
bhikkhussÄ• â€™â€™ ti. __rÅ«pÄ• di_nti rÅ«pasaddagandhÄ• diá¹ƒ. __upasaá¹ƒhare_ti up
dassetÄ«ti vuttaá¹ƒ hoti. __bhayÄ• nakaá¹ƒ katha_nti corakantÄ• rÄ• dikathaá¹ƒ. yathÄ• ha
vÄ• á¸·akantÄ• raá¹ƒ vÄ• pisÄ• cakantÄ• raá¹ƒ vÄ• Ä• cikkhatÄ«â€™â€™ ti (Vin IV 348).
``paroâ€™â€™ _ti vuttanayena labbhamÄ• no upasampanno gahetabbo.

__disvÄ• vÄ• _ti upaá¹-á¹-hÄ• pitaá¹ƒ taá¹ƒ rÅ«pÄ• diá¹ƒ disvÄ• vÄ• . __sutvÄ• vÄ• _ti ta
kathaá¹ƒ sutvÄ• vÄ• . yassa bhayadassanatthÄ• ya taá¹ƒ upaá¹-á¹-hÄ• pesi, so __bhÄ• ya
itarassÄ• _ti tadupaá¹-á¹-hÄ• pakassa bhikkhussa. __taá¹…khaá¹‡e_ti upaá¹-á¹-hÄ• pitakkh

<1612> __tikapÄ• cittiyaá¹ƒ vutta_nti ``upasampanne upasampannasaÃ±Ã±Ä«, vematiko, a
bhiá¹ƒsÄ• peti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 348) tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ. _
anupasampanne upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena t
bhiá¹ƒsÄ• petukÄ• moâ€™â€™ tiÄ• dike __dukkaá¹-avÄ• re_ anupasampannaggahaá¹‡en
``sÄ• maá¹‡eraá¹ƒ gahaá¹-á¹-haá¹ƒ vÄ• â€™â€™ _ti Ä• ha. sÄ• maá¹‡eraá¹ƒ ... pe ... bhikk
bhiá¹ƒsÄ• pentassa tikadukkaá¹-aá¹ƒ vuttanti yojanÄ• .

bhiá¹ƒsÄ• panakathÄ• vaá¹‡á¹‡anÄ• .

<1614> __joti_nti aggiá¹ƒ. __tappetukÄ• mo_ti visibbetukÄ• mo. ``tena kho pana samayena
jotikepi jantÄ• gharepi kukkuccÄ• yantÄ«â€™â€™ ti (Vin IV 352) __uppannavatthumhi_ ``a
tathÄ• rÅ«papaccayÄ• jotiá¹ƒ samÄ• dahituá¹ƒ samÄ• dahÄ• petuâ€™â€™ nti (Vin IV 352
``tathÄ• rÅ«paá¹ƒ paccayaâ€™â€™ _nti iminÄ• \Be I 531/ padÄ«pujjalanaÃ±ca pattapacan
jantÄ• gharavattaÃ±ca gahetabbaá¹ƒ. ettha ca __jotikepÄ«_ti pattapacanasedanakammÄ• c

<1615> __sayaá¹ƒsamÄ• dahantassÄ• _ti attanÄ• jÄ• lentassa.

<1616> __jÄ• lÄ• pentassa_ \Ne I 403/ __ ... pe ... dukkaá¹-a_nti Ä• á¹‡attiyÄ• Ä• pajjitabb
sandhÄ• yÄ• ha. Ä• á¹‡attiyÄ• jalite Ä• pajjitabbÄ• patti ``jÄ• luá¹-á¹-hÄ• ne panÄ• patti, pÄ
parikittitÄ• â€™â€™ ti anuvattamÄ• nattÄ• siddhÄ• ti visuá¹ƒ na vuttÄ• .

<1617> __gilÄ• nassÄ• _ti ``gilÄ• no nÄ• ma yassa vinÄ• agginÄ• na phÄ• su hotÄ«â€™â
gilÄ• nassa. __avijjhÄ• taá¹ƒ alÄ• taá¹ƒ ukkhipantassÄ• _ti gahaá¹‡ena bhaá¹-á¹-haá¹ƒ anib
samÄ«paá¹ƒ karontassa, yathÄ• á¹-hÄ• ne á¹-hapentassÄ• ti vuttaá¹ƒ hoti.

1618-9__._ __vijjhÄ• taá¹ƒ alÄ• ta_nti nibbutÄ• lÄ• taá¹ƒ. __yathÄ• vatthukaá¹ƒ_ pÄ• cittiya
aÃ±Ã±ena vÄ• kataá¹ƒ visibbentassa anÄ• pattÄ«ti yojanÄ• . __visibbentassÄ• _ti tappenta
vÄ«taccikaá¹ƒ aá¹…gÄ• raá¹ƒ. __padÄ«pujjalanÄ• dike_ti __Ä• di_-saddena ``jotike jantÄ•
tathÄ• rÅ«papaccayÄ• â€™â€™ ti (Vin IV 352) Ä• gataá¹ƒ saá¹…gaá¹‡hÄ• ti. ettha ca __ta
á¹-hapetvÄ• padÄ«pÄ• dÄ«ni aÃ±Ã±enapi tathÄ• rÅ«pena paccayena.

jotisamÄ• dahanakathÄ• vaá¹‡á¹‡anÄ• .

1620-1__._ __majjhime dese_ti jambudÄ«pe yattha bodhimaá¹‡á¸• alaá¹ƒ hoti, tasmiá¹ƒ na
majjhimamaá¹‡á¸• ale, iminÄ• idaá¹ƒ \Be I 532/ sikkhÄ• padaá¹ƒ tattheva desodissakatÄ• y
teneva vakkhati __anÄ• pattivÄ• re_ ``paccantimepi vÄ• deseâ€™â€™ ti. cuá¹‡á¹‡anti sirÄ
cuá¹‡á¹‡aá¹ƒ. __abhisaá¹…kharato_ti paá¹-iyÄ• dentassa.

1622-3__._ ``mÄ• se Å«nasaÃ±Ã±inoâ€™â€™ ti padacchedo. atirekaddhamÄ• se Å«nasaÃ
vimatissa vÄ• dukkaá¹-anti yojanÄ• . atirekaddhamÄ• se nhÄ• yantassa anÄ• pattÄ«ti yojan
nhÄ• yantassa anÄ• pattÄ«_ti ettha ``uá¹‡hasamayo pariá¸·Ä• hasamayo gilÄ• nasamayo k
addhÄ• nagamanasamayo vÄ• tavuá¹-á¹-hisamayoâ€™â€™ ti (Vin IV 363) dassitesu chasu
samaye satiá¹ƒ paccupaá¹-á¹-hapetvÄ• Å«namÄ• sepi nahÄ• yantassa anÄ• pattÄ«ti attho

tattha \Ne I 404/ jeá¹-á¹-hamÄ• so ca Ä• sÄ• á¸·himÄ• sassa purimapakkho cÄ• ti diyaá¸• á
nÄ• ma. yathÄ• ha ``uá¹‡hasamayo nÄ• ma diyaá¸• á¸• ho mÄ• so seso gimhÄ• naâ€™â€™
paá¹-hamo mÄ• so __pariá¸·Ä• hasamayo_ nÄ• ma. yathÄ• ha ``pariá¸·Ä• hasamayo nÄ• m
mÄ• soâ€™â€™ ti (Vin IV 364). ``yassa vinÄ• nahÄ• nÄ• na phÄ• su hotÄ«â€™â€™ ti (Vi
__gilÄ• nasamayo_ nÄ• ma. ``antamaso pariveá¹‡ampi sammaá¹-á¹-haá¹ƒ hotÄ«â€™â€™
__kammasamayo_ nÄ• ma. ``addhayojanaá¹ƒ gacchissÄ• mÄ«â€™ ti nahÄ• yitabbaâ€™â€
__addhÄ• nagamanasamayo_ nÄ• ma. ``bhikkhÅ« sarajena vÄ• tena okiá¹‡á¹‡Ä• honti, dv
udakaphusitÄ• ni kÄ• ye patitÄ• ni hontÄ«â€™â€™ ti (Vin IV 364) vutto __vÄ• tavuá¹-á¹-his

nadÄ«pÄ• raá¹ƒ gacchatopi Å«nakaddhamÄ• se nhÄ• yantassa anÄ• pattÄ«ti yojanÄ• . __
ettha sukkhÄ• ya nadiyÄ• \Be I 533/ vÄ• likaá¹ƒ ukkiritvÄ• . katÄ• vÄ• á¹-esupi Å«nakaddha
anÄ• pattÄ«ti. __ ``tathÄ• â€™â€™ _ti iminÄ• ``nhÄ• yantassa anÄ• pattÄ«â€™â€™ ti ida

<1624> __paccantimepi vÄ• dese_ti jambudÄ«pe yathÄ• vuttamajjhimadesato bahi pacca
khuddakesu ca dÄ«pesu. __sabbesa_nti laddhasamayÄ• naá¹ƒ, aladdhasamayÄ• naÃ±ca s
__Ä• padÄ• sÅ«_ti bhamaraanubandhÄ• diÄ• padÄ• su. yathÄ• ha ``bhamarÄ• dÄ«hi anub
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 366). kÄ• yacittasamuá¹-á¹-hÄ• naá¹ƒ __eá¸·akalom
nÄ• ma.

nhÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

1625-7__._ ``navaá¹ƒ nÄ• ma akatakappaá¹ƒ vuccatÄ«â€™â€™ ti (Vin IV 369) pÄ• á¸·ivaca
``paá¹-iladdhanavacÄ«varenÄ• ti atthoâ€™â€™ ti (Sp (to Vin IV) 368) __aá¹-á¹-hakathÄ• _v
ettha ``navaâ€™â€™ nti seso. kappiyaá¹ƒ binduá¹ƒ adatvÄ• navaá¹ƒ cÄ«varaá¹ƒ bhikkhu p
paribhuÃ±jato pÄ• cittÄ«ti sambandho. __channa_nti khomÄ• dÄ«naá¹ƒ, niddhÄ• raá¹‡e sÄ
navaá¹ƒ cÄ«varanti niddhÄ• retabbaá¹ƒ. __yattha katthacÄ«_ti ``catÅ«su vÄ• koá¹‡esu tÄ«
ekasmiá¹ƒ vÄ• koá¹‡eâ€™â€™ ti (Sp (to Vin IV) 368) __aá¹-á¹-hakathÄ• _vacanato cÄ«va

__kaá¹ƒsanÄ«lenÄ• _ti \Ne I 405/ cammakÄ• ranÄ«lena. cammakÄ• ranÄ«laá¹ƒ_ nÄ• ma p
__gaá¹‡á¹-hipade_ pana ``cammakÄ• rÄ• udake tiphalaá¹ƒ, ayogÅ«thaÃ±ca pakkhipitvÄ•
taá¹ƒ cammakÄ• ranÄ«laâ€™â€™ nti vuttaá¹ƒ. __mahÄ• paccariyaá¹ƒ_ pana ``ayomalaá¹ƒ
kaá¹ƒsanÄ«laá¹ƒ nÄ• mÄ• â€™â€™ ti (Sp (to Vin IV) 368) vuttaá¹ƒ. __pattanÄ«lena vÄ• _ti
paá¹‡á¹‡arasoâ€™â€™ ti (Sp (to Vin IV) 368) __aá¹-á¹-hakathÄ• ya_ vuttena nÄ«lapaá¹‡á¹
kÄ• á¸·enÄ• _ti aá¹…gÄ• rajallikÄ• dÄ«su aÃ±Ã±atarena yena kenaci kÄ• á¸·avaá¹‡á¹‡ena.
odako vuccatÄ«â€™â€™ ti (Vin IV 369) vuttattÄ• __kaddamenÄ• _ti udakÄ• nukaddamasu
saá¹…gaá¹‡hÄ• ti.

``maá¹…gulassa piá¹-á¹-hippamÄ• á¹‡akaá¹ƒ mayÅ«rassa akkhippamÄ• á¹‡akaâ€™â€™ n

<1628> ``pÄ• á¸·ikappo kaá¹‡á¹‡ikÄ• kappoâ€™â€™ ti yojanÄ• , muttÄ• vali viya pÄ• á¸·iá
kaá¹‡á¹‡ikÄ• kÄ• rena appitakappo cÄ• ti attho. __katthacÄ«_ti ettha ``yathÄ• vuttappadese
``catÅ«su vÄ• koá¹‡esu tÄ«su vÄ• â€™â€™ ti (Sp (to Vin IV) 368) vuttattÄ• __ ``anekaá¹ƒ
vaá¹-á¹-ameva __vaá¹-á¹-akaá¹ƒ, _ iminÄ• aÃ±Ã±aá¹ƒ vikÄ• raá¹ƒ na vaá¹-á¹-atÄ«ti dasset
``á¹-hapetvÄ• ekaá¹ƒ vaá¹-á¹-abinduá¹ƒ aÃ±Ã±ena kenacipi vikÄ• rena kappo na kÄ• tabbo

<1629> __ ``anÄ• patti pakÄ• sitÄ• â€™â€™ _ti idaá¹ƒ ``vimatissacÄ• â€™â€™ ti ettha __
``Ä• dinne Ä• dinnasaÃ±Ã±inoâ€™â€™ ti tatiyavikappaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yathÄ• ha
anÄ• pattÄ«â€™â€™ ti.

<1630> __ ``kappe naá¹-á¹-hepi vÄ• â€™â€™ _tiÄ• dÄ«hi ca yojetabbaá¹ƒ. __pi_-saddena
jiá¹‡á¹‡eâ€™â€™ ti idaá¹ƒ sampiá¹‡á¸• eti. yathÄ• ha ``kappakatokÄ• so jiá¹‡á¹‡o hotÄ«â€
kappakatenÄ• ti sahatthe karaá¹‡avacanaá¹ƒ. __saá¹ƒsibbitesÅ«_ti ettha ``akappakatesÅ«â
``kappakatena akappakataá¹ƒ saá¹ƒsibbitaá¹ƒ hotÄ«â€™â€™ ti. nivÄ• sanapÄ• rupanaá¹ƒ
kappabinduanÄ• dÄ• naá¹ƒ __akriyaá¹ƒ_.

dubbaá¹‡á¹‡akaraá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

1631-4__._ ``vikappanÄ• \Be I 535/ \Ne I 406/ nÄ• ma dve vikappanÄ• sammukhÄ• vikapp
parammukhÄ• vikappanÄ• cÄ• â€™â€™ ti (Vin IV 374) vuttattÄ• __ ``vikappanÄ• duveâ€
nidassane, evanti attho. kathaá¹ƒ sammukhÄ• vikappanÄ• hotÄ«ti Ä• ha __ ``sammukhÄ•
_ti. __ekassÄ• _ti ettha ``byattassÄ• â€™â€™ ti seso. idha __byatto_ nÄ• ma vikappanapa
jÄ• nanto.

__yathÄ• vacanayogato_ti ``imaá¹ƒ cÄ«varaâ€™ nti vÄ• , `imÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ
vÄ• , `etÄ• ni cÄ«varÄ• nÄ«â€™ ti vÄ• â€™â€™ ti (Sp (to Vin III) II 469) __aá¹-á¹-hakathÄ•
anatikkamma, vacanasambandhakkamenÄ• ti attho. tadekadesasarÅ«paá¹ƒ dasseti __ ``im

__ ``apaccuddhaá¹-atoâ€™â€™ _ti iminÄ• ``na kappatÄ«â€™â€™ ti etassa hetuá¹ƒ dasse

<1635> __ ``santakaâ€™â€™ _miccÄ• di paccuddharaá¹‡appakÄ• ro. __yathÄ• paccayaá
ruccanakaá¹ƒ karohÄ«ti attho.

<1636> sammukhÄ• vikappantaraá¹ƒ dassetumÄ• ha __ ``aparÄ• sammukhÄ• vuttÄ• â€™
abhirucitassa yassa kassaci nÄ• maá¹ƒ gahetvÄ• ti yojanÄ• . __sahadhammina_nti ettha ``p
niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ.

<1639> __eva_nti vakkhamÄ• nÄ• pekkhaá¹ƒ. __api_-saddo pana saddassatthe.

<1640> __mitto_ti daá¸·hamitto, ``tena vattabbaá¹ƒ `ko te mitto vÄ• sandiá¹-á¹-ho vÄ• â€™
vacanato idaá¹ƒ upalakkhaá¹‡aá¹ƒ. puna tenapi bhikkhunÄ• vattabbanti yojanÄ• .

1641-2__._ ``ahaá¹ƒ \Be I 536/ tissassa bhikkhuno dammÄ«â€™ ti vÄ• ... pe ... `tissÄ• ya s
dammÄ«â€™ ti vÄ• â€™â€™ ti (Sp (to Vin III) II 469) sesaaá¹-á¹-hakathÄ• pÄ• á¹-hena __
_miccÄ• dipÄ• á¹-ho yojetabbo.

<1643> __dvÄ«sÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ, ettha ``vikappanÄ• sÅ«â€™â€™ ti pak

1644-5__._ __idha_ \Ne I 407/ __pana_ imasmiá¹ƒ sÄ• sane __yena pana bhikkhunÄ• _ sa
vinayakammaá¹ƒ kataá¹ƒ, tassa __avissÄ• sena_ vissÄ• sabhÄ• vaá¹ƒ vinÄ• so vinayakam
cÄ«varaá¹ƒ paribhuÃ±jeyya, tassa bhikkhuno pÄ• cittÄ«ti yojanÄ• . chandÄ• nurakkhanatth
``vinayaá¹ƒkammaâ€™â€™ nti anussÄ• rÄ• gamo veditabbo, vinayakammanti attho. taá¹ƒ
adhiá¹-á¹-hahantassa vÄ• vissajjantassa vÄ• dukkaá¹-anti yojanÄ• .

<1646> __paccuddhÄ• rakavatthesÅ«_ti paccuddhaá¹-avatthesu. __apaccuddhÄ• rasaÃ±Ã
apaccuddhaá¹-asaÃ±Ã±ino. __tatthÄ• _ti apaccuddhaá¹-avatthesu. __vematikassÄ• _ti ``pa
mayÄ• , apaccuddhaá¹-Ä• nÄ«â€™â€™ ti saá¹ƒsayÄ• pannassa.

<1647> __paccuddhÄ• raá¹‡asaÃ±Ã±issÄ• _ti paccuddhaá¹-amidanti saÃ±Ã±issa. __vissÄ
vikappesi, tena apaccuddhaá¹-ampi tassa vissÄ• sÄ• paribhuÃ±jato ca. yathÄ• ha ``tassa v
paribhuÃ±jatÄ«â€™â€™ ti (Vin IV 376).

vikappanakathÄ• vaá¹‡á¹‡anÄ• .

1648-9__._ ``patto nÄ• ma dve pattÄ• ayopatto mattikÄ• pattoâ€™â€™ ti (Vin IV 379) jÄ• t
vuttattÄ• Ä• ha \Be I 537/ __ ``adhiá¹-á¹-hÄ• nupagaá¹ƒ pattaâ€™â€™ _nti. __tÄ• disa_nti
__sÅ«cigharaá¹ƒ_ nÄ• ma sasÅ«cikaá¹ƒ vÄ• asÅ«cikaá¹ƒ vÄ• . __kÄ• yabandhanaá¹ƒ_ nÄ
sÅ«karantakaá¹ƒ vÄ• . __nisÄ«danaá¹ƒ_ nÄ• ma sadasaá¹ƒ vuccati.

``pattaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«hi upayogantapadehi ``apanetvÄ• nidhentassÄ• â€™â€™
__nidhentassÄ• _ti etassa __ ``hasÄ• pekkhassÄ• â€™â€™ _ti visesanaá¹ƒ. yathÄ• ha ``ha
kÄ«á¸·Ä• dhippÄ• yoâ€™â€™ ti (Vin IV 379). __ ``kevalaâ€™â€™ _nti iminÄ• dunnikkhitta
paá¹-isÄ• manÄ• dhippÄ• yÄ• diaÃ±Ã±Ä• dhippÄ• yÄ• bhÄ• vaá¹ƒ dÄ«peti. vakkhati ca ``du
paá¹-isÄ• mayato panÄ• â€™â€™ ti.

<1650> __tenÄ• pÄ«_ti Ä• á¹‡attena. __tassÄ• _ti Ä• á¹‡Ä• pakassa. __tikadukkaá¹-aá¹ƒ v
I 408/ upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena tikadukkaá¹
upasampannasantake tikapÄ• cittiyanti idaÃ±ca vuttameva hoti.

<1651> __aÃ±Ã±a_nti pÄ• á¸·iyaá¹ƒ anÄ• gataá¹ƒ pattatthavikÄ• diparikkhÄ• raá¹ƒ.

<1652> __sabbesÅ«_ti pÄ• á¸·iyaá¹ƒ Ä• gatesu ca anÄ• gatesu ca sabbesu parikkhÄ• resu

<1653> __dhammakathaá¹ƒ katvÄ• _ti ``samaá¹‡ena nÄ• ma anihitaparikkhÄ• rena bhavitu
(Sp (to Vin IV) 377) __aá¹-á¹-hakathÄ• _gatanayena dhammakathaá¹ƒ katvÄ• . __anihitapa
appaá¹-isÄ• mitaparikkhÄ• rena. nidheti ce, tathÄ• anÄ• pattÄ«ti yojanÄ• . __avihesetukÄ•
vihesÄ• dhippÄ• yarahitassa. __akÄ«á¸·assÄ• _ti kÄ«á¸·Ä• dhippÄ• yarahitassa kevalaá¹ƒ
``paá¹-isÄ• metvÄ• dassÄ• mÄ«â€™â€™ ti apanidhentassa.

<1654> adinnÄ• dÄ• nasamuá¹-á¹-hÄ• nÄ• pattÄ«naá¹ƒ \Be I 538/ akusalÄ• divasenapi sa
akusaleneva sacittaâ€™â€™ _nti.

cÄ«varÄ• panidhÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

surÄ• pÄ• navaggo chaá¹-á¹-ho.

<1655> __ ``tiracchÄ• nagataá¹ƒ pÄ• á¹‡aâ€™â€™ _nti iminÄ• ``yo pana bhikkhu saÃ±cic
voropeyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 383) imasmiá¹ƒ __sikkhÄ• pade_ adhippetaá¹ƒ p
Ä• pattinÄ• nattÄ• bhÄ• vÄ• Ä• ha __ ``mahantaá¹ƒ khuddakampi vÄ• â€™â€™ _ti. yathÄ
tiracchÄ• nagatoyeva `pÄ• á¹‡oâ€™ ti veditabbo, taá¹ƒ khuddakampi mahantampi mÄ• rent
Ä• pattinÄ• nÄ• karaá¹‡aá¹ƒ natthi, mahante pana upakkamamahantattÄ• akusalaá¹ƒ mah
Vin IV) 382). ``mÄ• rentassa assÄ• â€™â€™ ti padacchedo. __ ``khuddakampi vÄ• mÄ• re
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``antamaso maÃ±capÄ«á¹-haá¹ƒ sodhento maá¹…gulabÄ«jakepi
nikkÄ• ruá¹‡ikatÄ• ya taá¹ƒ bhindanto apaneti, pÄ• cittiyaá¹ƒ. tasmÄ• evarÅ«pesu á¹-hÄ• n
upaá¹-á¹-hapetvÄ• appamattena vattaá¹ƒ kÄ• tabbaâ€™â€™ nti vuttavinicchayopi saá¹…g

<1656> __ubhayattha_ \Ne I 409/ __cÄ• _ti pÄ• á¹‡e vÄ• apÄ• á¹‡e vÄ• ti ubhayatthÄ• pi.
manussaviggahe vuttanayeneva veditabbo.

saÃ±ciccapÄ• á¹‡akathÄ• vaá¹‡á¹‡anÄ• .

<1658> __sappÄ• á¹‡aka_nti saha pÄ• á¹‡akehÄ«ti sappÄ• á¹‡akaá¹ƒ. ye paribhogena ma

``pÄ• á¹‡akÄ• â€™â€™ ti adhippetÄ• . __assÄ• _ti bhikkhuno.

<1659> __ ``avicchijjÄ• â€™â€™ _ti \Be I 539/ iminÄ• vicchedeneva payoganÄ• nattaá¹ƒ
__pattapÅ«rampÄ«_ti ettha __pi_-saddo byatireke.

1660-1__._ assa pÄ• citti paridÄ«pitÄ• ti sambandho. __tÄ• disenÄ• _ti sappÄ• á¹‡akena. _
paribbhamitvÄ• . __yÄ• guyo_ti ettha ``uá¹‡hÄ• â€™â€™ ti sÄ• matthiyÄ• labbhati. idaÃ±c
mÄ• raá¹‡atthaá¹ƒ yaá¹ƒ kiÃ±ci uá¹‡havatthuá¹ƒ sappÄ• á¹‡akena udakena anibbÄ• petuá¹
sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ. __nhÄ• yatopi vÄ• _ti ettha __pi_-saddena __aá¹-á¹-hakathÄ•

``udakasoá¹‡á¸• iá¹ƒ vÄ• pokkharaá¹‡iá¹ƒ vÄ• pavisitvÄ• bahi nikkhamanatthÄ• ya vÄ«cia
soá¹‡á¸• iá¹ƒ vÄ• pokkharaá¹‡iá¹ƒ vÄ• sodhentehi tato gahitaudakaá¹ƒ udakeyeva Ä• siÃ±
udake asati kappiyaudakassa aá¹-á¹-ha vÄ• dasa vÄ• ghaá¹-e udakasaá¹‡á¹-hÄ• nakappa
Ä• siÃ±citabbaá¹ƒ. `pavaá¹-á¹-itvÄ• udake patissatÄ«â€™ ti uá¹‡hapÄ• sÄ• á¹‡e udakaá¹ƒ
kappiyaudakena pana pÄ• sÄ• á¹‡aá¹ƒ nibbÄ• petvÄ• Ä• siÃ±cituá¹ƒ vaá¹-á¹-atÄ«â€™â€™

vuttavinicchayaá¹ƒ sampiá¹‡á¸• eti.

<1662> __ubhayatthapÄ«_ti sappÄ• á¹‡akepi appÄ• á¹‡akepÄ«ti ubhayattheva.

1664-6__._ pÄ• á¹‡apaá¹-ibaddhatÄ• ya kÄ• raá¹‡aá¹ƒ dassetumÄ• ha __ ``patanaâ€™â€™
paá¹-aá¹…gÄ• dÄ«naá¹ƒ \Ne I 410/. __Ã±atvÄ• _ti ettha pi-saddo luttaniddiá¹-á¹-ho. evamu
__padÄ«pujjalana_nti ettha ``viyÄ• â€™â€™ ti seso. __etthÄ• _ti imasmiá¹ƒ sikkhÄ• pade.
__sappÄ• á¹‡abhÄ• vatÄ• , _ taá¹ƒ. __bhuÃ±jato_ti bhuÃ±jitabbato.

salabhÄ• dÄ«naá¹ƒ \Be I 540/ patanaá¹ƒ Ã±atvÄ• pi suddhena cetasÄ• padÄ«pujjalanaá¹ƒ
Ã±atvÄ• pi jalasaÃ±Ã±Ä• ya bhuÃ±jitabbato ettha paá¹‡á¹‡attivajjatÄ• Ã±eyyÄ• ti yojanÄ• .

evaá¹ƒ sante siÃ±canasappÄ• á¹‡akasikkhÄ• padÄ• naá¹ƒ ubhinnampi ko visesoti Ä• ha _
__siÃ±canaá¹ƒ_ siÃ±canasikkhÄ• padaá¹ƒ __siÃ±cane vuttaá¹ƒ_ siÃ±canavisaye paÃ±Ã±a
sappÄ• á¹‡akasikkhÄ• padaá¹ƒ __paribhoge vuttaá¹ƒ_ ajjhohÄ• ravisaye paÃ±Ã±attanti aya
visesoti yojanÄ• .

sappÄ• á¹‡akakathÄ• vaá¹‡á¹‡anÄ• .

<1667> __yathÄ• dhamma_nti yo yassa adhikaraá¹‡assa vÅ«pasamanÄ• ya dhammo vutt
``kiccÄ• dhikaraá¹‡aâ€™â€™ _nti iminÄ• itarÄ• ni adhikaraá¹‡Ä• ni upalakkhitÄ• ni. yathÄ
nÄ• ma cattÄ• ri adhikaraá¹‡Ä• ni vivÄ• dÄ• dhikaraá¹‡aá¹ƒ anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ Ä•

kiccÄ• dhikaraá¹‡aâ€™â€™ nti (Vin IV 394). apalokanakammÄ• dÄ«ni cattÄ• ri saá¹…ghak
samathehi adhikaraá¹‡Ä«yattÄ• vÅ«pasametabbattÄ• adhikaraá¹‡anti __kiccÄ• dhikaraá¹‡
puna nÄ«haritabbaá¹ƒ, vÅ«pasametabbanti attho. iminÄ• ``akataá¹ƒ kammaâ€™â€™ ntiÄ•
dassitÄ• dvÄ• dasa ukkoá¹-Ä• upalakkhitÄ• ti daá¹-á¹-habbÄ• . __ukkoá¹-entassÄ• _ti tass
santikaá¹ƒ gantvÄ• ``akataá¹ƒ kammaâ€™â€™ ntiÄ• dÄ«ni vatvÄ• uccÄ• lentassa yathÄ•
patiá¹-á¹-hÄ• tuá¹ƒ na dentassa. ettha ca __patiá¹-á¹-hÄ• tuá¹ƒ na dentassÄ• _ti tassa
pavattiÄ• kÄ• radassanatthaá¹ƒ vuttaá¹ƒ. yaá¹ƒ pana dhammena adhikaraá¹‡aá¹ƒ nihaá¹-aa

<1668> ``akataá¹ƒ kammaá¹ƒ, dukkaá¹-aá¹ƒ kammaá¹ƒ, puna kÄ• tabbaá¹ƒ kammaâ€™â€
bhikkhunÄ• taá¹ƒ kammaá¹ƒ uccÄ• letuá¹ƒ na vaá¹-á¹-atÄ«ti yojanÄ• .

<1669> __vippakate_ti \Be I 541/ \Ne I 411/ Ä• raddhÄ• niá¹-á¹-hite. __ta_nti paá¹-ikkosant
__saÃ±Ã±Ä• petvÄ• _ti katakammassa anavajjabhÄ• vaá¹ƒ Ã±Ä• petvÄ• . __na panaÃ±Ã±a

<1670> __adhamme pana kammasmi_nti yathÄ• pÄ• á¸·iÄ• gate kammasmiá¹ƒ. __ubhaya
adhammakamme vÄ• ti ubhayattha.

<1671> __na ca kammÄ• rahassa vÄ• _ti ettha __ca_-saddo ``vaggena cÄ• â€™â€™ ti yo
vÄ• -saddatthe daá¹-á¹-habbo. ``adhammena, vaggena vÄ• na kammÄ• rahassa vÄ• kataâ
doso natthÄ«ti yojanÄ• .

ukkoá¹-anakathÄ• vaá¹‡á¹‡anÄ• .

<1673> ``duá¹-á¹-hullÄ• nÄ• ma Ä• patti cattÄ• ri ca pÄ• rÄ• jikÄ• ni terasa ca saá¹…ghÄ•
399) vacanato pÄ• rÄ• jikÄ• nampi duá¹-á¹-hullattÄ• , idha ca pÄ• rÄ• jikassa anadhippetatt
dassetuá¹ƒ __ ``saá¹…ghÄ• disesaâ€™â€™ _nti iminÄ• duá¹-á¹-hulla-padaá¹ƒ visesitaá¹ƒ.
pÄ• rÄ• jikÄ• ni atthuddhÄ• ravasena dassitÄ• ni, saá¹…ghÄ• disesÄ• patti pana adhippetÄ
399). __Ã±atvÄ• _ti sÄ• maá¹ƒ vÄ• aÃ±Ã±ato vÄ• jÄ• nitvÄ• . __chÄ• dayato tassa pariyÄ
codessanti, sÄ• ressanti, nÄ• rocessÄ• mÄ«â€™â€™ ti paá¹-icchÄ• dentassa tassa pariyÄ•

1674-5__._ __dhuraá¹ƒ nikkhipitvÄ• _ti ``aÃ±Ã±assa na Ä• rocessÄ• mÄ«â€™â€™ ti dhura
__tassÄ• _ti duá¹-á¹-hullassa. paá¹-icchÄ• danaá¹ƒ hetu kÄ• raá¹‡aá¹ƒ yassa Ä• rocanassÄ
__paá¹-icchÄ• danahetuka_nti Ä• rocanakiriyÄ• ya visesanaá¹ƒ, ``itthannÄ• mo \Be I 542/ it
saá¹…ghÄ• disesaá¹ƒ Ä• panno, aÃ±Ã±assa na Ä• rocehÄ«â€™â€™ ti vatvÄ• Ä• rocanaá
__itÄ«_ti vuttanidassane, __hÄ«_ti evakÄ• ratthe, evameva vadatÄ«ti attho.

yÄ• va koá¹-i na chijjati, tÄ• va evaá¹ƒ bhikkhÅ«naá¹ƒ satampi sahassampi taá¹ƒ Ä• pattiá¹
yojanÄ• .

<1676> __mÅ«lenÄ• _ti \Ne I 412/ saá¹…ghÄ• disesaá¹ƒ Ä• pannapuggalena. __Ä• rocitas
samÄ• nÄ• dhikaraá¹‡aá¹ƒ. mÅ«lena ``mama Ä• pattiá¹ƒ Ä• pannabhÄ• vaá¹ƒ aÃ±Ã±assa
__dutiya_bhikkhussa santikÄ• suá¹‡antena __tatiyena_ nivattitvÄ• tasseva dutiyassa __pa
__koá¹-i_ chinnÄ• ti vuccatÄ«ti yojanÄ• . __koá¹-Ä«_ti Ä• rocanakiriyÄ• vasÄ• naá¹ƒ vuccat

<1677> __duá¹-á¹-hullÄ• ya ca duá¹-á¹-hullasaÃ±Ã±Ä«_ti ettha ``Ä• rocentoâ€™â€™ ti pak
__itaresu pana dvÄ«sÅ«_ti duá¹-á¹-hullÄ• ya vematiko, aduá¹-á¹-hullasaÃ±Ã±Ä«ti dvÄ«su.

<1678> __aduá¹-á¹-hullÄ• yÄ• _ti paÃ±cavidhÄ• ya lahukÄ• pattiyÄ• . __sabbatthÄ• _ti sab
__tikadukkaá¹-aá¹ƒ niddiá¹-á¹-ha_nti aduá¹-á¹-hullÄ• ya duá¹-á¹-hullasaÃ±Ã±ivematikaaduá¹
vasena dukkaá¹-attayaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ (Vin IV 400) dassitanti attho. __sabbatthÄ• _ti s
__anupasampannavÄ• resÅ«_ti tÄ«su anupasampannavikappesu. __dukkaá¹-a_nti anupas
upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena tikadukkaá¹-anti a

1679-80__._ ``saá¹…ghassa bhedanÄ• dÄ«ni bhavissantÄ«â€™â€™ tiÄ• dÄ«hi sabbehi pa
natthÄ«â€™â€™ ti idaá¹ƒ paccekaá¹ƒ yojetabbaá¹ƒ. __sabhÄ• gaá¹ƒ vÄ• na passatÄ«_ti t
na Ä• roceti ce, doso natthi. kakkhaá¸·o ayanti na Ä• roceti ce, doso natthi.

<1681> aÃ±Ã±assa anÄ• rocanena Ä• pajjitabbato __ ``akriyaâ€™â€™ _nti vuttaá¹ƒ. ``Ä•
anuÃ±Ã±Ä• tassa anÄ• rocanaá¹ƒ anÄ• daramantarena na hotÄ«ti Ä• ha __ ``dukkhavedan
__mÄ• tikaá¹-á¹-hakathÄ• yaá¹ƒ_ ``samanubhÄ• sanasadisÄ• nevÄ• â€™â€™ ti (Kkh duá¹
vuttaá¹ƒ, idha __ ``dhuranikkhepatulyÄ• vÄ• â€™â€™ _ti, ubhayattha nÄ• mamattameva vi
samuá¹-á¹-hÄ• nanti veditabbaá¹ƒ.

duá¹-á¹-hullakathÄ• vaá¹‡á¹‡anÄ• .

<1682> __Å«navÄ«sativassa_nti ettha ``jÄ• naâ€™â€™ nti seso, ``Å«navÄ«sativassoâ€™
__Å«navÄ«sativasso_ nÄ• ma paá¹-isandhito paá¹-á¹-hÄ• ya aparipuá¹‡á¹‡avÄ«satisaá¹ƒva
yo bhikkhu upajjhÄ• yo hutvÄ• . __kareyyÄ• _ti kÄ• rÄ• peyya. upasampajjatÄ«ti __upasam
Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ __upasampadaá¹ƒ_ upasampannaá¹ƒ kareyya, __tassa_
bhikkhuno pÄ• cittiyaá¹ƒ hotÄ«ti yojanÄ• . __sesÄ• na_nti ``gaá¹‡assa ca Ä• cariyassa ca Ä
dukkaá¹-assÄ• â€™â€™ ti (Vin IV 404) __pÄ• á¸·iyaá¹ƒ_ dassitÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

<1683> Å«navÄ«sativassabhÄ• vaá¹ƒ __jÄ• natÄ• vÄ• ajÄ• natÄ• vÄ• _ bhikkhunÄ• yo
anupasampannova hoti, puna __so_ paripuá¹‡á¹‡avÄ«sativasso samÄ• no upasampanno _
upasampÄ• detabboyevÄ• ti yojanÄ• .

<1684> __dasavassaccayena_ paripuá¹‡á¹‡adasavasso hutvÄ• upajjhÄ• yassa sato __as
aÃ±Ã±esaá¹ƒ upasampÄ• dane \Be I 544/ koci doso __ce_ ekaá¹ƒsena __natthi_ na vijjatÄ

<1685> __taá¹ƒ bhikkhu_nti Å«navÄ«sativasso hutvÄ• upasampajjitvÄ• paripuá¹‡á¹‡adas
upasampÄ• dentaá¹ƒ taá¹ƒ bhikkhupaá¹-iÃ±Ã±aá¹ƒ. __gaá¹‡o ce paripÅ«ratÄ«_ti majjhimad
paccantimesu janapadesu paÃ±cavaggo gaá¹‡o sace anÅ«no hoti. __te_ti upasampÄ• ditÄ
suá¹-á¹-hu upasampannÄ• .

1686-7__._ yo bhikkhu upajjhÄ• yo hutvÄ• ``Å«navÄ«sativassapuggalaá¹ƒ upasampÄ• day
vÄ• Ä• cariyampi vÄ• pattampi vÄ• pariyesati, __mÄ• á¸·akaÃ±ca sammannati_ baddhas
__sabbesu_ payogesu dukkaá¹-aá¹ƒ. tathÄ• Ã±attiyÄ• dukkaá¹-aá¹ƒ. tathÄ• dvÄ«su kam
yojanÄ• .

1688-9__._ vÄ«sati ca tÄ• ni vassÄ• ni cÄ• ti vÄ«sativassÄ• ni, Å«nÄ• ni vÄ«sativassÄ• ni
Å«navÄ«sativassoti saÃ±Ã±Ä• Å«navÄ«sativassasaÃ±Ã±Ä• , sÄ• etassa atthÄ«ti ``Å«nav
vattabbe nipÄ• tanalakkhaá¹‡ena vassa-saddalopaá¹ƒ katvÄ• ``Å«navÄ«satisaÃ±Ã±Ä«â€™
__Å«navÄ«satisaÃ±Ã±issa_. paripuá¹‡á¹‡Ä• ni vÄ«sativassÄ• ni etassÄ• ti ``paripuá¹‡á¹‡a
vattabbe nipÄ• tanalakkhaá¹‡ena vÄ«sativassa-saddalopaá¹ƒ \Ne I 414/ katvÄ• ``paripuá¹‡
vuccati, tasmiá¹ƒ __paripuá¹‡á¹‡e, _ paripuá¹‡á¹‡avÄ«sativasse puggaleti attho. __ubhaya
Å«navÄ«satiparipuá¹‡á¹‡avÄ«sativassesu ubhosu puggalesu.

Å«navÄ«sativassakathÄ• vaá¹‡á¹‡anÄ• .

<1691> __theyyasatthena_ \Be I 545/ __saddhi_nti ``theyyasattho nÄ• ma corÄ• katakam
vÄ• â€™â€™ tiÄ• dinÄ• (Vin IV 409) __padabhÄ• jane_ vuttasarÅ«pena satthasaá¹…khÄ•
vuttaá¹ƒ hoti. sahÄ• diyoge karaá¹‡avacanaá¹ƒ. __jÄ• nanto_ti ``theyyasatthoâ€™â€™ ti jÄ
__saá¹ƒvidhÄ• yÄ• _ti ``gacchÄ• mÄ• vuso, gacchÄ• ma bhante, gacchÄ• mÄ• vuso, ajja v
gacchÄ• mÄ• â€™â€™ ti __padabhÄ• jane_ vuttanayena saá¹ƒvidahitvÄ• ti attho. __magg
``antamaso gÄ• mantarampÄ«â€™â€™ ti seso. yathÄ• ha ``ekaddhÄ• namaggaá¹ƒ paá¹-ip
gÄ• mantarampÄ«â€™â€™ ti. __pÄ• cittiyaá¹ƒ siyÄ• _ti ``gÄ• me gÄ• mantare gÄ• mantar
agÄ• make araÃ±Ã±e addhayojane addhayojane Ä• patti pÄ• cittiyassÄ• â€™â€™ ti vuttap
bhaveyya.

<1692> __na uddhaá¹-o_ti idha na vutto.

1693-4__._ __maggÄ• á¹-avivisaá¹…kete_ti maggavisaá¹…kete, aá¹-avivisaá¹…kete ca. __
pÄ• cittiyameva. __tesÅ«_ti satthikesu. __asaá¹ƒvidahantesÅ«_ti saá¹ƒvidhÄ• naá¹ƒ akaro
vidahatopi cÄ• _ti attanÄ• saá¹ƒvidahantassa ca. __ubhayatthÄ• _ti theyyasatthe vÄ• athe

<1695> __atheyyasatthasaÃ±Ã±issÄ• _ti ettha ``ubhayatthÄ• â€™â€™ ti anuvattetabbaá¹ƒ
_ visaá¹…keto, tasmiá¹ƒ, kÄ• lasambandhini visaá¹…kete ca anÄ• pattÄ«ti attho. __ ``kÄ• li
visaá¹…ketavisesanena maggÄ• á¹-avivisaá¹…ketepi Ä• pattiyevÄ• ti dÄ«peti.

<1696> kÄ• yacittato \Be I 546/, kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• nato idaá¹ƒ sikkhÄ
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ kathitanti yojanÄ• .

theyyasatthakathÄ• vaá¹‡á¹‡anÄ• .

<1697> __sattama_nti \Ne I 415/ ``yo pana bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ
IV 413) uddiá¹-á¹-haá¹ƒ sattamasikkhÄ• padaá¹ƒ. __bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• n
saddhiá¹ƒ saá¹ƒvidhÄ• nasikkhÄ• padena. __samuá¹-á¹-hÄ• nÄ• dinÄ• _ti samuá¹-á¹-hÄ• n
__tulya_nti sadisaá¹ƒ. __kocipÄ«_ti appamattakopi.

saá¹ƒvidhÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

<1698> ete paÃ±ca dhammÄ• antarÄ• yakarÄ• ti pakÄ• sitÄ• ti yojanÄ• . idha ayaá¹ƒ __a
__pÄ• á¸·iyaá¹ƒ_ Ä• gatena antarÄ• yika-saddena samÄ• nattho. tasmÄ• kammantarÄ• yik
vipÄ• kantarÄ• yikÄ• , upavÄ• dantarÄ• yikÄ• , Ä• á¹‡Ä• vÄ«tikkamantarÄ• yikÄ• ti ime paÃ
bhagavatÄ• pakÄ• sitÄ• ti vuttaá¹ƒ hoti.

tattha taá¹ƒtaá¹ƒsampattiyÄ• vibandhanavasena sattasantÄ• nassa antare vemajjhe eti Ä•
_ diá¹-á¹-hadhammikÄ• dianattho, anatikkamanaá¹-á¹-hena tasmiá¹ƒ antarÄ• ye niyuttÄ• , a
arahanti, antarÄ• yassa vÄ• karaá¹‡asÄ«lÄ• ti __antarÄ• yikÄ• _ (Sp-á¹- pÄ• cittiya III 417;
á¹-Ä«0 ariá¹-á¹-hasikkhÄ• padavaá¹‡á¹‡anÄ•).

paÃ±cÄ• nantariyakammÄ• neva __kammantarÄ• yikÄ• , _ tathÄ• bhikkhunidÅ«sakakamm
antarÄ• yaá¹ƒ karoti, na saggassa. idaÃ±ca micchÄ• cÄ• ralakkhaá¹‡assa abhÄ• vato vutta
bhikkhuniyÄ• dhammarakkhitabhÄ• vo atthi. pÄ• katikabhikkhunivasena cetaá¹ƒ vuttaá¹ƒ. a
apÄ• yasaá¹ƒvattanikameva. nandamÄ• á¹‡avako (Ps III 7; Dhp-a I 68 uppalavaá¹‡á¹‡atthe
cettha nidassanaá¹ƒ. ubhinnaá¹ƒ samÄ• nacchandatÄ• vasena vÄ• na saggantarÄ• yikatÄ
mokkhatthÄ• ya paá¹-ipattiyÄ• vidÅ«sanato. abhibhavitvÄ• pana pavattiyÄ• saggantarÄ• y
nivÄ• retunti vadanti.

ahetukadiá¹-á¹-hiakiriyadiá¹-á¹-hinatthikadiá¹-á¹-hisaá¹…khÄ• tÄ• micchÄ• diá¹-á¹-hidhamm
__kilesantarÄ• yikÄ• _ nÄ• ma. paá¹‡á¸• akatiracchÄ• nagataubhatobyaÃ±janakÄ• naá¹ƒ p
__vipÄ• kantarÄ• yikÄ• _ nÄ• ma. paá¹‡á¸• akÄ• diggahaá¹‡aÃ±cettha nidassanamattaá¹ƒ

ahetukapaá¹-isandhiyÄ• vipÄ• kantarÄ• yikabhÄ• vato \Ne I 416/. ariyÅ«pavÄ• dÄ• __upa
pana yÄ• va ariye na khamÄ• penti, tÄ• vadeva, na tato paraá¹ƒ. saÃ±cicca Ä• pannÄ• sat
__Ä• á¹‡Ä• vÄ«tikkamantarÄ• yikÄ• _ nÄ• ma. tepi yÄ• va bhikkhubhÄ• vaá¹ƒ vÄ• paá¹-ijÄ
deseti vÄ• , tÄ• vadeva, na tato paraá¹ƒ.

1699-700__._ á¹• 21 ``anantarÄ• yikÄ• ete.

yathÄ• honti tathÄ• ahaá¹ƒ.

desitaá¹ƒ muninÄ• dhammaá¹ƒ.

Ä• jÄ• nÄ• mÄ«ti yo vadeâ€™â€™ ti || ---

evaá¹ƒ dutiyagÄ• thÄ• vattabbÄ• . tathÄ• avutte ``tikkhattuâ€™â€™ ntiÄ• digÄ• thÄ• paá
ghaá¹-anÄ• eva na siyÄ• . tasmÄ• etthÄ• yaá¹ƒ gÄ• thÄ• parihÄ«nÄ• ti viÃ±Ã±Ä• yati.

__ete_ti ``antarÄ• yikÄ• â€™â€™ ti bhagavatÄ• pakÄ• sitÄ• paÃ±ca dhammÄ• ``yathÄ•
ahaá¹ƒ muninÄ• desitaá¹ƒ dhammaá¹ƒ Ä• jÄ• nÄ• mÄ«â€™â€™ ti __yo_ bhikkhu vadeyya
tikkhattuá¹ƒ vattabboti sambandho. kehi kathaá¹ƒ vattabboti Ä• ha __ ``ye passantÄ«â€™â€
tathÄ• vÄ• ditaá¹ƒ bhikkhuá¹ƒ __passanti, _ ``asuko Ä• yasmÄ• evaá¹ƒvÄ• dÄ«â€™â€™ ti
tehi. __so pana_ bhikkhu ``mÄ• Ä• yasmÄ• evaá¹ƒ avacÄ• â€™â€™ ti tikkhattuá¹ƒ vattab

<1701> __avadantassÄ• _ti taá¹ƒ disvÄ• vÄ• sutvÄ• vÄ• yathÄ• vuttanayena avadantas
Ã±Ä• tadukkaá¹-aá¹ƒ. __taá¹ƒ_ duladdhiá¹ƒ. __anissajato_ti bhikkhÅ«hi evaá¹ƒ vuttepi anis
dukkaá¹-anti atidisati.

<1702> __kammavÄ• cÄ• yÄ• _ti tatiyÄ• ya kammavÄ• cÄ• ya. __osÄ• ne_ti pariyosÄ• ne
__tikapÄ• cittiyaá¹ƒ vutta_nti ``dhammakamme dhammakammasaÃ±Ã±Ä« na paá¹-inissajja
dhammakamme vematiko na paá¹-inissajjati, Ä• patti pÄ• cittiyassa. dhammakamme adham
paá¹-inissajjati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 421) tikapÄ• cittiyaá¹ƒ \Ne I 417/
__adhamme tikadukkaá¹-aá¹ƒ vutta_nti adhammakamme dhammakammasaÃ±Ã±ivematika
tikadukkaá¹-aá¹ƒ vuttaá¹ƒ.

<1703> ``anÄ• patti akatakammassÄ• â€™â€™ ti padacchedo. __kammaá¹ƒ_ nÄ• ma san
``anÄ• patti asamanubhÄ• santassÄ• â€™â€™ ti (Vin IV 422).

ariá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• .

<1704> __Ã±atvÄ• _ti anosÄ• ritabhÄ• vaá¹ƒ sayameva vÄ• parato vÄ• tassa vÄ• santik
__akatÄ• nudhammenÄ• _ti akato osÄ• raá¹‡asaá¹…khÄ• to anudhammo yassa so \Be I 54
sahayoge karaá¹‡avacanaá¹ƒ. __tathÄ• vÄ• dikabhikkhunÄ• _ti ``tathÄ• haá¹ƒ bhagavatÄ•
Ä• jÄ• nÄ• mÄ«â€™â€™ tiÄ• diá¹ƒ vadantena bhikkhunÄ• . ``akatÄ• nudhammenÄ• â€™â
__saá¹ƒvaseyyÄ• _ti uposathÄ• dikaá¹ƒ saá¹…ghakammaá¹ƒ kareyya. __bhuÃ±jeyya cÄ• _
dhammasambhogaá¹ƒ vÄ• kareyya. __saha seyya vÄ• _ti nÄ• nÅ«pacÄ• repi ekacchanne

<1705> idÄ• ni yathÄ• vuttapÄ• cittiyassa khettaniyamaá¹ƒ dassetumÄ• ha __ ``uposathÄ•
_ntiÄ• di. __Ä• di_-saddena pavÄ• raá¹‡aá¹ƒ gahitaá¹ƒ. yathÄ• ha ``uposathaá¹ƒ vÄ• pavÄ
(Vin IV 425). __tena sahÄ• _ti ukkhittakena saha. __ ``kammassa pariyosÄ• neâ€™â€™ _ti
Ä• pattikhettanidassanaá¹ƒ.

<1706> ekeneva payogena bahuá¹ƒ yÄ• makÄ• likÄ• di__Ä• misaá¹ƒ_ gaá¹‡hato __ekaá¹ƒ
payogena bahuá¹ƒ Ä• misaá¹ƒ dadatopi __ekaá¹ƒ_ pÄ• cittiyaá¹ƒ. __bahÅ«su_ payogesu _
yojanÄ• . iminÄ• ca Ä• misasambhogena tulyaphalaá¹ƒ dhammasambhogampi sahacariyen
pana padÄ• dÄ«hi uddisantassa vÄ• uddisÄ• pentassa vÄ• padasodhamme vuttanayena Ä

<1707> __itaro_ti pakatatto. __itarasmi_nti ukkhittake. __paro_ti pakatatto. __ubhopi vÄ• _
pakatattaukkhittÄ• dvepi vÄ• . ``ekattha ekato nipajjantÄ«â€™â€™ ti seso. imesu tÄ«supi â
``pÄ• cittÄ«â€™â€™ ti pakaraá¹‡ato labbhati.

<1708> uá¹-á¹-hahitvÄ• punappunaá¹ƒ nipajjantassa nipajjanapayogÄ• naá¹ƒ vasena Ä• p
ajjhÄ• hÄ• rayojanÄ• kÄ• tabbÄ• . ``ukkhittake nipannasmiâ€™â€™ ntiÄ• dinÄ• vuttÄ• pa
hotÄ«ti Ä• ha __ ``ekanÄ• nÅ«pacÄ• resu, ekacchanne vinicchayoâ€™â€™ _ti. __nÄ• nÅ«
``vinicchayoâ€™â€™ ti ettha ayanti ca yojetabbo. eko upacÄ• ro assÄ• ti ekÅ«pacÄ• raá¹ƒ,
nÄ• nÅ«pacÄ• raá¹ƒ, ekÅ«pacÄ• raÃ±ca nÄ• nÅ«pacÄ• raÃ±ca __ekanÄ• nÅ«pacÄ• rÄ• n
channÄ• ni ekacchannÄ• ni, tesu ekacchannesÅ«ti vattabbe vaá¹‡á¹‡alopena vÄ• vacanav
``ekacchanneâ€™â€™ _ti vuttaá¹ƒ. ekanÄ• nÅ«pacÄ• resupi senÄ• sanesu ekacchannesu
yathÄ• vuttaÄ• pattivinicchayo daá¹-á¹-habboti attho.

<1709> __ubhayatthÄ• pÄ«_ti ukkhittÄ• nukkhittesu dvÄ«supi.

<1710> ``saÃ±Ã±issa osÄ• ritoti cÄ• â€™â€™ ti padacchedo.

ukkhittakathÄ• vaá¹‡á¹‡anÄ• .

<1712> __tathÄ• vinÄ• sita_nti ``ajjatagge te Ä• vuso samaá¹‡uddesa na ceva so bhagav
yampi caÃ±Ã±e samaá¹‡uddesÄ• labhanti bhikkhÅ«hi saddhiá¹ƒ dirattatirattaá¹ƒ sahaseyy

cara pire vinassÄ• â€™â€™ ti (Vin IV 429) vuttanayena nÄ• sitaá¹ƒ. ``tathÄ• nÄ• sitaá¹ƒ sa
(Vin IV 428) vacanato ``samaá¹‡uddesaâ€™â€™ nti seso. __jÄ• na_nti vuttanayena ``nÄ• s
jÄ• nanto. __upalÄ• peyyÄ• _ti ``upalÄ• peyya vÄ• ti tassa pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• u
vÄ• dassÄ• mÄ«â€™â€™ ti (Vin IV 430) __padabhÄ• jane_ Ä• gatanayena saá¹…gaá¹‡he
__upaá¹-á¹-hÄ• peyya vÄ• _ti tena diyyamÄ• nÄ• ni cuá¹‡á¹‡amattikÄ• dÄ«ni sÄ• diyanto te
kÄ• rÄ• peyya vÄ• . __ ``tenÄ• â€™â€™ _ti idaá¹ƒ sahatthe karaá¹‡avasena ``sambhuÃ±je
yojetabbaá¹ƒ. __vÄ• _ti ettha gÄ• thÄ• bandhavasena \Be I 551/ rasso. sambhogasahaseyy
anantarasikkhÄ• pade vuttanayÄ• eva. tasmÄ• Ä• pattiparicchedopettha tasmiá¹ƒ vuttanay

<1713> atthuddhÄ• ravasena __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 428) vuttÄ• tisso n
``saá¹ƒvÄ• sena ... pe ... tissoâ€™â€™ _ti. tattha tÄ«su katamÄ• adhippetÄ• ti Ä• ha __ ``e
daá¹‡á¸• akammena nÄ• sanÄ• ettha adhippetÄ• ti yojanÄ• . etÄ• saá¹ƒ vibhÄ• go ca ``tatt
ukkhepanÄ• saá¹ƒvÄ• sanÄ• sanÄ• nÄ• ma. `dÅ«sako nÄ• setabbo, mettiyaá¹ƒ bhikkhuni
liá¹…ganÄ• sanÄ• nÄ• ma. `ajjatagge te Ä• vuso samaá¹‡uddesa na ceva so bhagavÄ• sa
ayaá¹ƒ daá¹‡á¸• akammanÄ• sanÄ• nÄ• mÄ• â€™â€™ ti (Sp (to Vin IV) 428) __aá¹-á¹-hak

<1715> ``vuttÄ• samanubhÄ• saneâ€™â€™ ti (vi0 vi0 1703) tattha vuttattÄ• Ä• ha __ ``an
matÄ• â€™â€™ _ti.

kaá¹‡á¹-akakathÄ• vaá¹‡á¹‡anÄ• .

sappÄ• á¹‡akavaggo sattamo.

1716-7__._ __yo bhikkhu_ sikkhÄ• padaá¹ƒ vÄ«tikkamanto taá¹ƒ vÄ«tikkamaá¹ƒ ye passan
__bhikkhÅ«hi sikkhÄ• padena vuccamÄ• no_ ``mÄ• vuso evaá¹ƒ akÄ• si, na kappati etaá¹ƒ
sikkhÄ• pade vuttanayena vuccamÄ• no ``etasmiá¹ƒ sikkhÄ• pade yena maá¹ƒ tumhe vade
yÄ• va aÃ±Ã±aá¹ƒ viyattaá¹ƒ bahussutaá¹ƒ pakataÃ±Ã±uá¹ƒ vinayadharaá¹ƒ na pucchÄ• m
sikkhissÄ• mÄ«â€™â€™ ti bhaá¹‡ati, __tassa_ evaá¹ƒ bhaá¹‡antassa pÄ• cittiyaá¹ƒ siyÄ• t

1718-9__._ anupasampanne \Be I 552/ upasampannasaÃ±Ã±ivematikaanupasampannasaÃ
__anupasampanne satthunÄ• tikadukkaá¹-aá¹ƒ dÄ«pita_nti yojanÄ• , iminÄ• ca upasampa
upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena upasampanne tika
apaÃ±Ã±attena ovadanappakÄ• raá¹ƒ dassetumÄ• ha __ ``na sallekhÄ• yidaá¹ƒ hotÄ«â€™
upasampannÄ• nupasampannehi \Ne I 420/. ``idaá¹ƒ sallekhÄ• ya na hotÄ«â€™â€™ ti apa
tÄ• vÄ• haâ€™â€™ ntiÄ• dÄ«ni __vadato tassa_ bhikkhuno dukkaá¹-aá¹ƒ hotÄ«ti yojanÄ• .
ummattakÄ• dÄ«naâ€™â€™ nti padacchedo.

sahadhammikakathÄ• vaá¹‡á¹‡anÄ• .

<1720> ``yo pana bhikkhu pÄ• timokkhe uddissamÄ• ne evaá¹ƒ vadeyyÄ• â€™â€™ tiÄ• di
439) __uddiá¹-á¹-hehÄ«_ti ettha ``khuddÄ• nukhuddakehi sikkhÄ• padehÄ«â€™â€™ ti sesc
avasesÄ• upÄ• dÄ• yupÄ• dÄ• ya khuddÄ• nukhuddakÄ• ti niddiá¹-á¹-hÄ• . ettha __ki_nti p
payojanaá¹ƒ natthÄ«ti vuttaá¹ƒ hoti. __etehÄ«_ti samÄ«patthe vacanasÄ• maÃ±Ã±ena ``im
pariyÄ• yo. ``kiá¹ƒ panimehÄ«â€™â€™ ti (Vin IV 439) sikkhÄ• padapÄ• á¹-he paá¹-ikkhepa
``kukkuccÄ• dinidÄ• natoâ€™â€™ _ti. ettha __Ä• di_-saddena vihesÄ• vilekhÄ• gahitÄ• . e
``kappati nu kho, na kappati nu khoâ€™â€™ ti kukkuccakaraá¹‡aá¹ƒ. __vihesÄ• _ nÄ• ma v
nÄ• ma vicikicchÄ• saá¹…khÄ• tÄ• manovilekhatÄ• manovilekhÄ• , imehi sakalehi padehi
sikkhÄ• padavivaá¹‡á¹‡akappakÄ• ro dassito. ``iti sikkhÄ• padavivaá¹‡á¹‡aneâ€™â€™ ti iti
yojetabbo. __vivaá¹‡á¹‡ane_ti nimittatthe bhummaá¹ƒ.

kukkuccÄ• dinidÄ• nato \Be I 553/ etehi khuddÄ• nukhuddakehi sikkhÄ• padehi uddiá¹-á¹-h
sikkhÄ• padavivaá¹‡á¹‡ane pÄ• cittiyÄ• patti hotÄ«ti yojanÄ• .

<1721> __tikapÄ• cittiyaá¹ƒ vutta_nti ``upasampanne upasampannasaÃ±Ã±Ä« vinayaá¹ƒ v
pÄ• cittiyassa. upasampanne vematiko ... pe ... anupasampannasaÃ±Ã±Ä« ... pe ... pÄ• citt
IV 441) tÄ«á¹‡i pÄ• cittiyÄ• ni vuttÄ• ni. __taá¹ƒ_ vinayaá¹ƒ sace pana anupasampannassa
tikadukkaá¹-anti yojanÄ• .

1722-4__._ __ubhinnampÄ«_ti upasampannÄ• naá¹ƒ, anupasampannÄ• naá¹ƒ ubhinnampi
__aÃ±Ã±adhammavivaá¹‡á¹‡ane_ti vinayato aÃ±Ã±esaá¹ƒ suttÄ• bhidhammÄ• naá¹ƒ vivaá

anÄ• pattivisayaá¹ƒ \Ne I 421/ dassetumÄ• ha __ ``navivaá¹‡á¹‡etukÄ• massÄ• â€™â€™ _
navivaá¹‡á¹‡etukÄ• massa ``handa suttantaá¹ƒ pariyÄ• puá¹‡a, pacchÄ• pi vinayaá¹ƒ pariy
evaá¹ƒ vadantassa anÄ• pattÄ«ti yojanÄ• . sadisÄ• eva __sÄ• disÄ• _.

vilekhanakathÄ• vaá¹‡á¹‡anÄ• .

<1725> mohanakathÄ• yaá¹ƒ tÄ• va ---

``anvaá¸• á¸• hamÄ• saá¹ƒ yo bhikkhu.

pÄ• timokkhe asesato.

uddissamÄ• ne aÃ±Ã±Ä• á¹‡a-

tÄ• ya pucchati attanoâ€™â€™ ti || ---

paá¹-hamagÄ• thÄ• ya bhavitabbaá¹ƒ. evaÃ±hi sati ``aÃ±Ã±Ä• á¹‡enÄ• â€™â€™ tiÄ• digÄ
siyÄ• ti viÃ±Ã±Ä• yati.

__aÃ±Ã±Ä• á¹‡enÄ• _ti ettha vÄ• ``Ä• pannattÄ• â€™â€™ ti seso. __Ä• pattimokkho_ti Ä
aÃ±Ã±Ä• á¹‡ena Ä• pannattÄ• \Be I 554/ Ä• pattimokkho neva vijjatÄ«ti yojanÄ• . kiá¹ƒ kÄ•
``kÄ• retabboâ€™â€™ _tiÄ• di. yathÄ• dhammo á¹-hito, tathÄ• bhikkhu kÄ• retabboti sam
pÄ• á¸·ivÄ• cako, pÄ• á¸·iyaá¹ƒ yathÄ• vuttaá¹ƒ, tathÄ• kÄ• retabboti attho, desanÄ• gÄ• n
desÄ• petabbo, vuá¹-á¹-hÄ• nagÄ• minÄ« ce, vuá¹-á¹-hÄ• petabboti vuttaá¹ƒ hoti. yathÄ• ha
kÄ• retabboâ€™â€™ ti (Vin IV 444). aÃ±Ã±Ä• á¹‡ena Ä• pannattÄ• tassa Ä• pattiyÄ• mok
ca vinayo ca á¹-hito, tathÄ• bhikkhu kÄ• retabbo, desanÄ• gÄ• miniá¹ƒ ce Ä• panno hoti, de
vuá¹-á¹-hÄ• nagÄ• miniá¹ƒ ce, vuá¹-á¹-hÄ• petabboti attho.

<1726> __uttari_nti yathÄ• dhammakaraá¹‡ato uttariá¹ƒ. __dutiyenevÄ• _ti Ã±attidutiyenev
``tassa te Ä• vuso alÄ• bhÄ• â€™â€™ tiÄ• dinÄ• garahitvÄ• .

<1727> __evaá¹ƒ_ \Ne I 422/ __Ä• ropite mohe_ti yathÄ• dhammakaraá¹‡ato upari yathÄ•
puggalaá¹ƒ garahitvÄ• Ã±attidutiyÄ• ya kammavÄ• cÄ• ya tassa evaá¹ƒ mohe Ä• ropite. pu
tasmiá¹ƒ mohanake puggale pÄ• citti vuttÄ• ti yojanÄ• .

<1728> __dÄ«pitaá¹ƒ tikadukkaá¹-a_nti ``adhammakamme dhammakammasaÃ±Ã±Ä« moh
adhammakammasaÃ±Ã±Ä« moheti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 447) tikaduk
vipariyÄ• yato tikapÄ• cittiyaá¹ƒ veditabbaá¹ƒ. yathÄ• ha ``dhammakamme dhammakamma
adhammakammasaÃ±Ã±Ä« moheti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 447). ettha
mohÄ• ropanakammaá¹ƒ \Be I 555/ adhippetaá¹ƒ. yathÄ• ha ``dhammakammetiÄ• dÄ«su m
adhippetaâ€™â€™ nti (Sp (to Vin IV) 447).

1729-30__._ __ ``na ca mohetukÄ• massÄ• â€™â€™ _tiÄ• dÄ«hi ``anÄ• pattÄ«ti viÃ±Ã±ey
yojetabbaá¹ƒ. ``vitthÄ• rena asutassÄ• â€™â€™ ti padacchedo. ettha ``pÄ• timokkhaâ€™â
apekkhitabbaá¹ƒ. vitthÄ• rena Å«nakadvattikkhattuá¹ƒ sutassa cÄ• ti yojanÄ• . __tathÄ• _ti
viÃ±Ã±eyyaâ€™â€™ nti idaá¹ƒ paccÄ• masati.

mohanakathÄ• vaá¹‡á¹‡anÄ• .

1731-2__._ __kuddho_ti kupito. __pahÄ• raá¹ƒ detÄ«_ti kÄ• yena vÄ• kÄ• yapaá¹-ibaddhe
antamaso uppalapattenÄ• pi pahÄ• raá¹ƒ deti. yathÄ• ha ``pahÄ• raá¹ƒ dadeyyÄ• ti kÄ• yen
vÄ• nissaggiyena vÄ• antamaso uppalapattenÄ• pi pahÄ• raá¹ƒ detÄ«â€™â€™ ti (Vin IV 4
bhikkhussÄ• â€™â€™ ti seso. __tassÄ• _ti apekkhitvÄ• ``yoâ€™â€™ ti labbhati.

__aá¹-á¹-hakathÄ• _gataá¹ƒ vinicchayaá¹ƒ dassetumÄ• ha __ ``sampaharitukÄ• menÄ• â€
maraá¹‡Ä• dhippÄ• yena pahaá¹-e pÄ• rÄ• jikanti vuttaá¹ƒ hoti.

<1733> ``iti evaá¹ƒ kate ayaá¹ƒ saá¹…ghamajjhena virocatÄ«â€™â€™ ti __virÅ«pakaraá¹‡
apekkhavÄ• __tassa_ ca apekkhitassa bhikkhussa kaá¹‡á¹‡aá¹ƒ vÄ• nÄ• saá¹ƒ vÄ• yadi
yojanÄ• .

<1734> __anupasampanne_ti \Be I 556/ \Ne I 423/ sÄ• mivacanatthe bhummaá¹ƒ. ``itthiyÄ
yathÄ• rahaá¹ƒ yojetabbaá¹ƒ ``anupasampannÄ• ya itthiyÄ• anupasampannassa purisassÄ
__tiracchÄ• nagatassapÄ«_ti ettha ``antamasoâ€™â€™ ti seso. yathÄ• ha ``antamaso tirac
(Sp (to Vin IV) 452).

<1735> ``sace paharati itthiÃ±cÄ• â€™â€™ ti padacchedo. __rattena cetasÄ• _ti kÄ• yasa
cittena. __viniddiá¹-á¹-hÄ• _ti ``yo pana bhikkhu otiá¹‡á¹‡o vipariá¹‡atena cittena mÄ• tugÄ
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• â€™â€™ tiÄ• dinÄ• (Vin III 270) dassitÄ• .

<1736> __mokkhÄ• dhippÄ• yo_ti tato attano mokkhaá¹ƒ patthento. __doso na vijjatÄ«_ti c
natthi.

1737-9__._ heá¹-hetukÄ• mamÄ• yantaá¹ƒ corampi vÄ• paccatthikampi vÄ• antarÄ• magg
kathaá¹ƒ paá¹-ipajjitabbanti Ä• ha __ ``mÄ• idhÄ• gacchupÄ• sakÄ• â€™â€™ _tiÄ• di, Ä• g
tiá¹-á¹-hÄ• ti vuttaá¹ƒ hoti. __Ä• yanta_nti evaá¹ƒ vutte taá¹ƒ anÄ• diyitvÄ• Ä• gacchantaá¹
``vacanaá¹ƒ anÄ• diyitvÄ• Ä• gacchantaâ€™â€™ nti (Sp (to Vin IV) 453).

__eseva nayo_ti ``mÄ• Ä• gacchÄ• â€™ ti vuttepi Ä• gacchantaá¹ƒ pahaá¹-e matepi anÄ•

<1740> __tikapÄ• cittiyaá¹ƒ vutta_nti ``upasampanne upasampannasaÃ±Ã±Ä«, vematiko, a
pahÄ• raá¹ƒ deti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 452) tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ
anupasampanne. __tikadukkaá¹-a_nti ``anupasampanne upasampannasaÃ±Ã±Ä«, vematik
anupasampannasaÃ±Ã±Ä« pahÄ• raá¹ƒ deti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 45
anÄ• á¹‡attikattÄ• Ä• ha __ ``kÄ• yacittasamuá¹-á¹-hÄ• naâ€™â€™ _nti. kÄ• yacittÄ• naá¹
sambhavantÄ«ti tato visesetumÄ• ha __ ``dukkhavedanaâ€™â€™ _nti.

pahÄ• rakathÄ• vaá¹‡á¹‡anÄ• .

<1741> __kÄ• ya_nti \Ne I 424/ kÄ• yekadesaá¹ƒ hatthÄ• diavayavamÄ• ha. __vÄ• _ti duti

__kÄ• yabaddha_nti kÄ• yapaá¹-ibaddhaá¹ƒ paharaá¹‡ayoggÄ• yoggesu kattarayaá¹-á¹-his
__sace uccÄ• reyyÄ• _ti sace paharaá¹‡Ä• kÄ• raá¹ƒ dassetvÄ• ukkhipeyya, idaá¹ƒ ``kÄ• y
kÄ• yapaá¹-ibaddhaá¹ƒ vÄ• â€™â€™ ti imehi padehi paccekaá¹ƒ yojetabbaá¹ƒ. __tassÄ• _
__uggiraá¹‡apaccayÄ• _ti ukkhipanakÄ• raá¹‡Ä• .

<1742> __asampaharitukÄ• menÄ• _ti pahÄ• radÄ• naá¹ƒ anicchantena. __dinnattÄ• _ti p
appaharitukÄ• mattÄ• purimasikkhÄ• padena pÄ• cittiyaá¹ƒ na hoti, uggiritukÄ• matÄ• ya k
uggiraá¹‡amatte aá¹-á¹-hatvÄ• pahÄ• rassa dinnattÄ• iminÄ• pi pÄ• cittiyaá¹ƒ na hoti, ajjh
asuddhattÄ• anÄ• pattiyÄ• pi na bhavitabbanti dukkaá¹-aá¹ƒ vuttaá¹ƒ.

<1743> sace tena pahÄ• rena bhikkhuno hatthÄ• dÄ«supi yaá¹ƒ kiÃ±ci aá¹…gaá¹ƒ bhijjati,
pahÄ• radÄ• yakassa dukkaá¹-anti sambandho.

<1744> __seso vinicchayo_ ``mokkhÄ• dhippÄ• yoâ€™â€™ tiÄ• diko idha avutto viniccha
saddhiá¹ƒ anantare vuttanayena vinayaÃ±Ã±unÄ• veditabboti yojanÄ• . ``tiracchÄ• nÄ• dÄ
vaccakaraá¹‡Ä• diá¹ƒ disvÄ• na palÄ• petukÄ• matÄ• ya kujjhitvÄ• pi uggirantassa mokkhÄ
vadanti.

talasattikathÄ• vaá¹‡á¹‡anÄ• .

<1745> __amÅ«lakenÄ• _ti diá¹-á¹-hÄ• dimÅ«lavirahitena, ettha ``bhikkhuâ€™â€™ nti ses
terasannaá¹ƒ aÃ±Ã±atarena. __tassÄ• _ti codakassa, codÄ• pakassa vÄ• pÄ• pabhikkhun
khaá¹‡e ``esa maá¹ƒ codetÄ«â€™â€™ ti jÄ• nÄ• ti, pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• , iminÄ•
jÄ• nÄ• ti, cirena vÄ• jÄ• nÄ• ti, dukkaá¹-aá¹ƒ hotÄ«â€™â€™ ti siddhaá¹ƒ.

<1746> __tatthÄ• _ti upasampanne. __tikapÄ• cittiya_nti ``upasampanne upasampannasa
saá¹…ghÄ• disesena anuddhaá¹ƒseti, Ä• patti pÄ• cittiyassa. vematiko ... pe ... anupasamp
saá¹…ghÄ• disesena anuddhaá¹ƒseti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 462) tikap
__diá¹-á¹-hÄ• cÄ• ravipattiyÄ• codako dukkaá¹-Ä• pattÄ«_ti amÅ«likÄ• ya diá¹-á¹-hivipattiy
vÄ• anuddhaá¹ƒsentassa dukkaá¹-Ä• patti hotÄ«ti attho. __sese cÄ• _ti anupasampanne. _
anupasampanne upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena t

<1747> ``tathÄ• saÃ±Ã±issa anÄ• pattÄ«â€™â€™ ti padacchedo. __tathÄ• saÃ±Ã±issÄ• _

amÅ«lakakathÄ• vaá¹‡á¹‡anÄ• .

1748-9__._ __saÃ±ciccÄ• _ti tassa paripuá¹‡á¹‡avÄ«sativassÄ• dibhÄ• vaá¹ƒ jÄ• nantoyev

``aÃ±Ã±assÄ• â€™â€™ ti seso \Be I 559/. __Å«navÄ«sativasso tvaá¹ƒ maÃ±Ã±e_ti ettha _
iminÄ• parikappatthavÄ• cinÄ• nipÄ• tena ``udakaá¹ƒ maÃ±Ã±e Ä• dittaâ€™â€™ ntiÄ• dÄ
musÄ• vÄ• dÄ• pattiyÄ• avisayataá¹ƒ dÄ«peti. hitesitÄ• ya anusiá¹-á¹-hidÄ• nÄ• dike tathÄ
__paccaye_ kÄ• raá¹‡e asati ``Å«navÄ«sativasso tvaá¹ƒ maÃ±Ã±eâ€™â€™ iti evamÄ• din
bhikkhu sace saÃ±cicca kukkuccaá¹ƒ uppÄ• deyya, tassa evaá¹ƒ kukkuccaá¹ƒ uppÄ• denta
vÄ• cÄ• ya pÄ• citti hotÄ«ti yojanÄ• .

<1750> __tikapÄ• cittiyaá¹ƒ vutta_nti ``upasampanne upasampannasaÃ±Ã±Ä« saÃ±cicca k
Ä• patti pÄ• cittiyassa. vematiko ... pe ... anupasampannasaÃ±Ã±Ä« saÃ±cicca kukkuccaá¹
pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 467) tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ. __sese cÄ• _ti anupasam
__tikadukkaá¹-a_nti anupasampanne upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±
tikadukkaá¹-aá¹ƒ. vajjameva __vajjatÄ• _.

<1751> hitesitÄ• ya bhÄ• satoti sambandho. __mÄ• eva_nti ettha ``karohÄ«â€™â€™ ti se
karohÄ«ti attho. ``ahaá¹ƒ taá¹ƒ itthiyÄ• saha nisinnaá¹ƒ maÃ±Ã±e, tayÄ• vikÄ• le bhuttaá¹
evaá¹ƒ karohiâ€™â€™ iti hitesitÄ• ya bhÄ• sato anÄ• patti pakÄ• sitÄ• ti yojanÄ• .

saÃ±ciccakathÄ• vaá¹‡á¹‡anÄ• .

<1753> __bhaá¹‡á¸• anaá¹ƒ_ \Ne I 426/ nÄ• ma kalaho, bhaá¹‡á¸• anaá¹ƒ jÄ• taá¹ƒ yesan
jÄ• tabhaá¹‡á¸• anÄ• nanti attho, ``vacanaâ€™â€™ nti seso. sotuá¹ƒ upassutiá¹ƒ tiá¹-á¹-he
suyyati etthÄ• ti hi __upassuti, _ á¹-hÄ• naá¹ƒ, yaá¹ƒ á¹-hÄ• naá¹ƒ upagatena sakkÄ• hoti k
sotuá¹ƒ, tatthÄ• ti attho. yo \Be I 560/ pana bhikkhu bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ bhikkhÅ«na
upassutiá¹ƒ sace tiá¹-á¹-heyya, tassa pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• .

<1754> codetukÄ• matÄ• ya gacchato assÄ• ti yojanÄ• .

<1755> __sotu_nti pacchato gacchantÄ• naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ vacanaá¹ƒ sotu
pakatigamanaá¹ƒ hÄ• petvÄ• osakkantassa. purato __gacchato_ bhikkhussa dukkaá¹-anti
turitaá¹ƒ vÄ• pÄ«_ti purato gacchantÄ• naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ vacanaá¹ƒ sotuá¹
gacchantassÄ• pi. __ayameva vinicchayo_ti pade pade ayaá¹ƒ eva vinicchayo.

<1756> attano á¹-hitokÄ• santi sambandho. __ukkÄ• sitvÄ• pi vÄ• _ti ukkÄ• sitasaddaá¹ƒ k
vÄ• vatvÄ• Ã±Ä• petabbanti yojanÄ• .

<1757> __tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ_ upasampanne upasampannasaÃ±Ã±ivematikaanupa
__sese cÄ• _ti anupasampanne. __tikadukkaá¹-aá¹ƒ_ anupasampanne
upasampannasaÃ±Ã±ivematikaanupasampannasaÃ±Ã±Ä«naá¹ƒ vasena.

<1758> __oramissa_nti mayÄ• gahitaduggÄ• hato viramissÄ• mi.

<1759> kÄ• yacittato ca kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• nato __theyyasatthasamu
kiriyaá¹ƒ sotukÄ• matÄ• ya gamanavasena, siyÄ• akiriyaá¹ƒ á¹-hitaá¹-á¹-hÄ• naá¹ƒ Ä• gant
ajÄ• nÄ• panavasena, tenÄ• ha __ ``idaá¹ƒ hoti kriyÄ• kriyaâ€™â€™ _nti. gamanena sijjhan
561/. tuá¹‡hÄ«bhÄ• vena sijjhanato __vacÄ«kammaá¹ƒ. sadosa_nti sÄ• vajjaá¹ƒ, akusalaci

upassutikathÄ• vaá¹‡á¹‡anÄ• .

<1760> __dhammikÄ• na_nti \Ne I 427/ dhammena vinayena satthusÄ• sanena katÄ• naá¹
apalokanakammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakammaá¹ƒ, Ã±atticatutthakammanti ime
kammÄ• naá¹ƒ. __khÄ«yatÄ«_ti aruciá¹ƒ pakÄ• seti.

<1761> __ubhayatthÄ• _ti adhamme, dhamme ca.

<1762> __adhammenÄ• _ti ettha ``kammenÄ• â€™â€™ ti seso, dhammaviruddhena kamm
nti idaá¹ƒ vibhattiá¹ƒ vipariá¹‡Ä• metvÄ• ``kammenÄ• â€™â€™ ti anuvattetabbaá¹ƒ. __vag
``chandÄ• rahÄ• naá¹ƒ chando Ä• haá¹-o hoti, sammukhÄ«bhÅ«tÄ• na paá¹-ikkosantÄ«â€™
vuttasÄ• maggilakkhaá¹‡assa viruddhattÄ• asamaggena, ettha ``saá¹…ghenÄ• â€™â€™ t
akammÄ• rahassÄ• â€™â€™ ti padacchedo. ``adhammena kammena ime kammaá¹ƒ karon
saá¹…ghena ime kammaá¹ƒ karontÄ«â€™â€™ ti ca ``adhammena kammena vaggena saá¹
karontÄ«â€™â€™ ti ca tathÄ• ``akammÄ• rahassa ime kammaá¹ƒ karontÄ«â€™â€™ ti ca
anÄ• patti pakÄ• sitÄ• ti yojanÄ• .

kammapaá¹-ibÄ• hanakathÄ• vaá¹‡á¹‡anÄ• .

1764-5__._ Ä• rocitaá¹ƒ vatthu yÄ• va na vinicchitaá¹ƒ vÄ• ti yojanÄ• , ``codakena ca cudita
kathitÄ• , anuvijjako sammato, ettÄ• vatÄ• pi vatthumeva Ä• rocitaá¹ƒ hotÄ«â€™â€™ ti (Sp
__aá¹-á¹-hakathÄ• ya_ vuttattÄ• Ä• rocitaá¹ƒ vatthu yÄ• va na vinicchitaá¹ƒ hotÄ«ti attho. Ã
\Be I 562/, kammavÄ• cÄ• niá¹-á¹-haá¹ƒ yÄ• va na gacchati, etasmiá¹ƒ ... pe ... hoti Ä• patt
yojanÄ• .

<1766> chandaá¹ƒ adatvÄ• hatthapÄ• se __jahite_ tassa pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• .

1767-9__._ adhammepi kammasmiá¹ƒ dhammakammanti saÃ±Ã±ino dukkaá¹-anti yojanÄ•
adhammakammasaÃ±Ã±ino anÄ• patti idha na vuttÄ• , pÄ• á¸·iyaá¹ƒ pana vuttattÄ• idhÄ•
bhaá¹‡á¸• anÄ• dÄ«ni bhavissantÄ«â€™â€™ ti saÃ±Ã±ino gacchato ca yo vÄ• gilÄ• no ho

ca gilÄ• nassa karaá¹‡Ä«ye sati gacchato ca kammaá¹ƒ nakopetukÄ• massa gacchato ca p
gacchato ca ``Ä• gamissÄ• miâ€™â€™ iti evaá¹ƒ gacchatopi na dosatÄ• ti yojanÄ• . tattha
Ä• patti, __nadosatÄ• _ anÄ• patti. hatthapÄ• saá¹ƒ vijahitvÄ• gamanena, chandassa adÄ•
__kriyÄ• kriyaá¹ƒ_.

chandaá¹ƒadatvÄ• gamanakathÄ• vaá¹‡á¹‡anÄ• .

1770-1__._ __samaggena saá¹…ghena saddhi_nti samÄ• nasaá¹ƒvÄ• sakena samÄ• nasÄ
saddhiá¹ƒ. vuttaÃ±hi ``samaggo nÄ• ma saá¹…gho samÄ• nasaá¹ƒvÄ• sako samÄ• nasÄ«
486). __cÄ«vara_nti vikappanupagamÄ• ha. yathÄ• ha ``cÄ«varaá¹ƒ nÄ• ma channaá¹ƒ cÄ
cÄ«varaá¹ƒ vikappanupagaá¹ƒ pacchimaâ€™â€™ nti (Vin IV 486). __sammatassÄ• _ti
senÄ• sanapaÃ±Ã±Ä• pakÄ• disammutiá¹ƒ pattesu aÃ±Ã±atarassa. __khÄ«yatÄ«_ti ``yo yo
dentÄ«â€™â€™ tiÄ• dinÄ• nayena avaá¹‡á¹‡aá¹ƒ bhaá¹‡ati.

dhammakamme dhammakammasaÃ±Ã±ivematikaadhammakammasaÃ±Ã±Ä«naá¹ƒ vasen

1772-4__._ saá¹…ghenÄ• sammatassÄ• pi \Be I 563/ cÄ«varaá¹ƒ, aÃ±Ã±ameva vÄ• tathev
khÄ«yati, tassa dukkaá¹-anti yojanÄ• . anupasampanne tatheva samaggena saá¹…ghena d
aÃ±Ã±aparikkhÄ• re ca dukkaá¹-anti yojanÄ• . __anupasampanne_ti sampadÄ• natthe bhu
attho.

sabhÄ• vato chandÄ• dÄ«naá¹ƒ vaseneva karontaá¹ƒ khÄ«yantassa ca anÄ• pattÄ«ti yojan
vinicchayakkamÄ• .

dubbalakathÄ• vaá¹‡á¹‡anÄ• .

<1775> idaá¹ƒ dvÄ• dasamanti sambandho, ``yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ
puggalassa pariá¹‡Ä• meyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 490) __imaá¹ƒ dvÄ• dasamaá¹
__tiá¹ƒsakakaá¹‡á¸• asmiá¹ƒ_ nissaggiyakaá¹‡á¸• e. __antimenÄ• _ti ettha ``sikkhÄ• paden
labbhati. __ca_-saddo \Ne I 429/ evakÄ• rattho. ``yo pana bhikkhu jÄ• naá¹ƒ saá¹…ghikaá¹ƒ
pariá¹‡ataá¹ƒ attano pariá¹‡Ä• meyya, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti (Vin III 658) im
sikkhÄ• padena sabbathÄ• __sabbaá¹ƒ_ vattabbaá¹ƒ tulyanti yojanÄ• . __ayameva visesat
__visesatÄ• , _ ayameva visesoti attho.

<1776> __tatthÄ• _ti tasmiá¹ƒ nissaggiyÄ• vasÄ• ne sikkhÄ• pade. __attano pariá¹‡Ä• ma
pariá¹‡Ä• manahetu.

pariá¹‡Ä• manakathÄ• vaá¹‡á¹‡anÄ• .

sahadhammikavaggo aá¹-á¹-hamo.

1777-8__._ __yo_ \Be I 564/ pana bhikkhu deviyÄ• vÄ• pi raÃ±Ã±o vÄ• pi aviditÄ• gamano
sayanÄ«yagharÄ• rÄ• jasmiá¹ƒ anikkhante, deviyÄ• anikkhantÄ• ya __tassa_ sayanÄ«yag
indakhÄ«laá¹ƒ sace atikkameyya, tassa bhikkhuno paá¹-hame pÄ• de dukkaá¹-aá¹ƒ siyÄ• ,
siyÄ• ti yojanÄ• .

<1779> __paá¹-isaá¹ƒvidite_ti attano Ä• gamane nivedite. __nevapaá¹-isaá¹ƒviditasaÃ±Ã±i
aniveditasaÃ±Ã±ino. __tatthÄ• _ti tasmiá¹ƒ paá¹-isaá¹ƒviditÄ• gamane. __vematikassÄ• _ti
nu kho, na paá¹-isaá¹ƒviditaá¹ƒ nu khoâ€™â€™ ti saá¹ƒsayamÄ• pannassa.

1780-1__._ neva khattiyassa appaá¹-isaá¹ƒviditepi vÄ• na khattiyÄ• bhisekena abhisittassa
vÄ• pavisato na dosoti yojanÄ• , evarÅ«pÄ• naá¹ƒ aniveditepi pavisantassa anÄ• pattÄ«ti a

__ubhosu_ rÄ• jini ca deviyÄ• ca sayanigharato bahi nikkhantesu pavisatopi vÄ• ubhinna
nikkhante pavisatopi vÄ• na dosoti yojanÄ• . __kathinenÄ• _ti ettha ``samuá¹-á¹-hÄ• nÄ• d
idaá¹ƒ sikkhÄ• padaá¹ƒ samuá¹-á¹-hÄ• nÄ• divasena kathinasikkhÄ• padena samÄ• nanti v
sayanÄ«yagharappaveso __kriyaá¹ƒ_. appaá¹-isaá¹ƒvedanaá¹ƒ __akriyaá¹ƒ_.

antepurakathÄ• vaá¹‡á¹‡anÄ• .

<1782> rajataá¹ƒ \Ne I 430/, jÄ• tarÅ«paá¹ƒ vÄ• __attano_ atthÄ• ya uggaá¹‡hantassa, ug
tassa nissaggiyÄ• pattÄ«ti yojanÄ• .

<1783> gaá¹‡apuggalasaá¹…ghÄ• naá¹ƒ atthÄ• ya cetiye navakammassa atthÄ• ya uggaá
dukkaá¹-aá¹ƒ hotÄ«ti \Be I 565/ yojanÄ• . jÄ• tarÅ«parajatÄ• naá¹ƒ sarÅ«paá¹ƒ nissaggiye v
veditabbaá¹ƒ.

<1784> muttÄ• diratanampi vuttasarÅ«pameva. __saá¹…ghÄ• dÄ«nampÄ«_ti ettha __Ä• d
gaá¹‡apuggalacetiyÄ• naá¹ƒ saá¹…gaho.

1785-6__._ yaá¹ƒ kiÃ±ci gihisantakaá¹ƒ sace kappiyavatthu vÄ• hotu, akappiyavatthu vÄ• p
mÄ• tukaá¹‡á¹‡apiá¸·andhanaá¹ƒ tÄ• lapaá¹‡á¹‡ampi vÄ• hotu, bhaá¹‡á¸• Ä• gÄ• rikasÄ«s
pÄ• cittiyÄ• patti hotÄ«ti yojanÄ• .

<1787> __na nidhetabbamevÄ• _ti na paá¹-isÄ• metabbameva.

<1788> eso __hi_ yasmÄ• palibodho nÄ• ma, tasmÄ• á¹-hapetuá¹ƒ pana vaá¹-á¹-atÄ«ti y

<1789> __anuÃ±Ã±Ä• te á¹-hÄ• ne_ti ettha ``patitaâ€™â€™ nti seso. ettha __anuÃ±Ã±Ä• ajjhÄ• rÄ• mo vÄ• ajjhÄ• vasatho vÄ• . yathÄ• ha ``anujÄ• nÄ• mi bhikkhave ratanaá¹ƒ vÄ• ajjhÄ• rÄ• me vÄ• ajjhÄ• vasathe vÄ• uggahetvÄ• vÄ• uggahÄ• petvÄ• vÄ• nikkhipituá¹ harissatÄ«â€™â€™ ti (Vin IV 504). ettha ca __ajjhÄ• rÄ• mo_ nÄ• ma parikkhittassa antopa dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ anto. __ajjhÄ• vasatho_ nÄ• ma parikkhittassa antopari musalapÄ• tabbhantaraá¹ƒ. __ ``uggahetvÄ• â€™â€™ _ti idaá¹ƒ upalakkhaá¹‡aá¹ƒ, uggah

1790-1__._ __anuÃ±Ã±Ä• te pana á¹-hÄ• ne_ yathÄ• vuttaajjhÄ• rÄ• mÄ• dike á¹-hÄ• ne ra vÄ• manussÄ• naá¹ƒ upabhogaparibhogaá¹ƒ vÄ• sayanabhaá¹‡á¸• aá¹ƒ vÄ• gahetvÄ• n \Be I 566/ vissÄ• saá¹ƒ \Ne I 431/ gaá¹‡hantassa ca tÄ• vakÄ• likameva vÄ• gaá¹‡hantass ummattakÄ• dÄ«naÃ±ca na dosoti yojanÄ• .

__saÃ±carittasamodaya_nti ettha ``samuá¹-á¹-hÄ• nÄ• dinÄ• idaá¹ƒ sikkhÄ• padaâ€™â€™ sikkhÄ• padaá¹ƒ samuá¹-á¹-hÄ• nÄ• dinÄ• saÃ±carittasamajÄ• tikanti attho.

ratanakathÄ• vaá¹‡á¹‡anÄ• .

<1792> __pure_ti pubbabhÄ• ge.

1793-4__._ __santa_nti cÄ• rittasikkhÄ• pade vuttasarÅ«paá¹ƒ. __anÄ• pucchÄ• _ti ``vikÄ• Ä• pucchÄ• mÄ«â€™â€™ ti anÄ• pucchitvÄ• . __paccayaá¹ƒ vinÄ• _ti tÄ• disaá¹ƒ accÄ• yi __parikkhepokkame_ti parikkhepassa antopavese. __upacÄ• rokkame_ti etthÄ• pi eseva na

<1795> __athÄ• _ti vÄ• kyantarÄ• rambhe.

<1796> __tato aÃ±Ã±a_nti paá¹-hamaá¹ƒ vikÄ• le gÄ• mappavesanaá¹ƒ Ä• pucchitvÄ• tat aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ. puna __tato_ti dutiyagÄ• mamÄ• ha. katthaci potthake __ ``Ä• pucc pÄ• á¹-ho dissati, __ ``Ä• pucchanakiccaâ€™â€™ _nti pÄ• á¹-hoyeva pana yuttataro. yathÄ dassetumÄ• ha __ ``gÄ• masatepi vÄ• â€™â€™ _ti.

<1797> __passambhetvÄ• nÄ• _ti paá¹-ivinodetvÄ• . antarÄ• __aÃ±Ã±aá¹ƒ_ gÄ• maá¹ƒ p

1798-9__._ kulaghare vÄ• __aÃ±Ã±attha_ Ä• sanasÄ• lÄ• ya vÄ• bhattakiccaá¹ƒ katvÄ• vÄ• telabhikkhÄ• ya vÄ• sace caritukÄ• mo siyÄ• ti yojanÄ• .

__passe_ti \Be I 567/ pakativacanasavanÄ• rahe attano samÄ«pe, eteneva ettakÄ• á¹-hÄ•

\Ne I 432/ nÄ• ma hotÄ«ti byatirekato labbhatÄ«ti dasseti. __asante_ti avijjamÄ• ne vÄ• vu
dÅ«rÄ«bhÅ«te vÄ• . __natthÄ«_ti ettha ``cintetvÄ• â€™â€™ ti seso.

<1802> __anokkammÄ• _ti anupasakkitvÄ• . __maggÄ• _ti gantabbamaggÄ• .

<1803> __tikapÄ• cittiya_nti vikÄ• le vikÄ• lasaÃ±Ã±ivematikakÄ• lasaÃ±Ã±Ä«naá¹ƒ vaser
vuttaá¹ƒ.

<1804> __accÄ• yike kicce vÄ• pÄ«_ti sappadaá¹-á¹-hÄ• dÄ«naá¹ƒ bhesajjapariyesanÄ• d
gacchato.

<1805> __antarÄ• rÄ• ma_nti gÄ• mabbhantare saá¹…ghÄ• rÄ• maá¹ƒ. __bhikkhunÄ«naá
bhikkhunivihÄ• raá¹ƒ. __titthiyÄ• naá¹ƒ upassaya_nti titthiyÄ• rÄ• maá¹ƒ.

1806-7__._ antarÄ• rÄ• mÄ• digamane na kevalaá¹ƒ anÄ• pucchÄ• gacchatoyeva, kÄ• yab
saá¹…ghÄ• á¹-iá¹ƒ apÄ• rupitvÄ• gacchantassÄ• pi anÄ• patti.

__Ä• padÄ• supÄ«_ti sÄ«ho vÄ• byaggho vÄ• Ä• gacchati, megho vÄ• uá¹-á¹-heti, aÃ±Ã
uppajjati, evarÅ«pÄ• su Ä• padÄ• supi bahigÄ• mato antogÄ• maá¹ƒ gacchato anÄ• pattÄ«

vikÄ• lagÄ• mappavesanakathÄ• vaá¹‡á¹‡anÄ• .

<1808> aá¹-á¹-hidantamayaá¹ƒ vÄ• pi visÄ• á¹‡ajaá¹ƒ vÄ• pi sÅ«cigharanti yojanÄ• . __aá
kiÃ±ci aá¹-á¹-hi. __danto_ti hatthidanto. __visÄ• á¹‡aá¹ƒ_ nÄ• ma yaá¹ƒ kiÃ±ci visÄ• á¹‡aá

<1809> __lÄ• bhe_ti \Be I 568/ paá¹-ilÄ• bhe. __bhedanaka_nti bhedanameva bhedanakaá
bhedanakaá¹ƒ, paá¹-hamaá¹ƒ bhinditvÄ• pacchÄ• desetabbattÄ• taá¹ƒ bhedanakaá¹ƒ ass
bhedanakaá¹ƒ, pÄ• cittiyaá¹ƒ, assatthiatthe a-kÄ• rapaccayo.

1810-1__._ ``anÄ• patti \Ne I 433/ araá¹‡ikeâ€™â€™ ti padacchedo. __araá¹‡ike_ti araá¹‡i
kÄ• yabandhanassa vidhake. __aÃ±janikÄ• _ti aÃ±janinÄ• á¸·ikÄ• . __dakapuÃ±chaniyÄ• _
udakapuÃ±chanapesikÄ• ya. __vÄ• sijaá¹-e_ti vÄ• sidaá¹‡á¸• ake.

sÅ«cigharakathÄ• vaá¹‡á¹‡anÄ• .

1812-3__._ maÃ±capÄ«á¹-hasarÅ«paá¹ƒ dutiye bhÅ«tagÄ• mavagge catutthasikkhÄ• pade
aá¹-á¹-haá¹…gulapÄ• dakaâ€™â€™ nti aá¹-á¹-haá¹…gulapÄ• dakassa Ä• gatattÄ• ``aá¹-á
ti ettha ``pÄ• denÄ• â€™â€™ ti seso.

__heá¹-á¹-himÄ• á¹-ani_nti aá¹-aniyÄ• heá¹-á¹-himatalaá¹ƒ. aá¹-aniyÄ• heá¹-á¹-himaá¹ƒ he
taá¹ƒ á¹-hapetvÄ• , aÃ±Ã±atra heá¹-á¹-himÄ• ya aá¹-aniyÄ• ti vuttaá¹ƒ hoti. desanÄ• pubba
maÃ±capÄ• dacchedena saha vattatÄ«ti __sacchedÄ• _. __taá¹ƒ_ pamÄ• á¹‡aá¹ƒ. __atikka
gÄ• thÄ• bandhavasena ya-kÄ• ralopo.

<1815> __pamÄ• á¹‡ena karontassÄ• _ti aá¹-aniyÄ• heá¹-á¹-hÄ• vaá¸• á¸• hakiratanappa
karontassa, eteneva ``Å«nakaá¹ƒ karontassÄ• â€™â€™ ti idaá¹ƒ upalakkhitaá¹ƒ. __tassÄ•
appamÄ• á¹‡ikassa. __chinditvÄ• _ti aá¹-anito heá¹-á¹-hÄ• vaá¸• á¸• hakiratanÄ• tirittaá¹ƒ a

<1816> __pamÄ• á¹‡ato nikhaá¹‡itvÄ• _ti ettha ``adhikaâ€™â€™ nti sÄ• matthiyÄ• labbha
á¹-hÄ• naá¹ƒ nikhaá¹‡itvÄ• , antobhÅ«miá¹ƒ \Be I 569/ pavesetvÄ• ti vuttaá¹ƒ hoti. __uttÄ• n
uddhaá¹ƒ pÄ• daá¹ƒ katvÄ• bhÅ«miyaá¹ƒ vÄ• dÄ• rughaá¹-ikÄ• su vÄ• á¹-hapetvÄ• . __a
paribhuÃ±jato_ti ukkhipitvÄ• tulÄ• saá¹…ghÄ• á¹-e á¹-hapetvÄ• aá¹-á¹-aá¹ƒ bandhitvÄ• pa
anÄ• patti.

maÃ±cakathÄ• vaá¹‡á¹‡anÄ• .

<1817> tÅ«laá¹ƒ onaddhametthÄ• ti __tÅ«lonaddhaá¹ƒ, _ tÅ«laá¹ƒ pakkhipitvÄ• upari cimi
``tÅ«laá¹ƒ nÄ• ma tÄ«á¹‡i tÅ«lÄ• ni rukkhatÅ«laá¹ƒ latÄ• tÅ«laá¹ƒ poá¹-akitÅ«laâ€™â€™ nt
vuttatÅ«lÄ• naá¹ƒ \Ne I 434/ aÃ±Ã±ataraá¹ƒ pakkhipitvÄ• upari pilotikÄ• ya sibbitvÄ• katan
__poá¹-akitÅ«la_nti erakatÅ«lÄ• di yaá¹ƒ kiÃ±ci tiá¹‡ajÄ• tÄ«naá¹ƒ tÅ«laá¹ƒ. uddÄ• lanamev
assa atthÄ«ti __uddÄ• lanaka_nti vuttanayameva. atikkantÄ• Ä«ti upaddavo yena so anÄ«t
__anÄ«tinÄ• _.

<1818> __Ä• yoge_ti Ä• yogapatte. __bandhane_ti kÄ• yabandhane. __aá¹ƒsabaddhake_t
__bibbohane_ti upadhÄ• ne. __thavikÄ• _ti pattathavikÄ• . __thavikÄ• dÄ«sÅ«_ti __Ä• di_-
sipÄ• á¹-ikÄ• dÄ«naá¹ƒ saá¹…gaho. thavikÄ• dÄ«su tÅ«lonaddhesu paribhuttesu bhikkhund

<1819> __aÃ±Ã±ena ca kata_nti ettha ``maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• â€™â€™ ti pak
__uddÄ• letvÄ• _ti pilotikaá¹ƒ uppÄ• á¹-etvÄ• tÅ«laá¹ƒ apanetvÄ• . __nayÄ• _ti samuá¹-á¹-

tÅ«lonaddhakathÄ• vaá¹‡á¹‡anÄ• .

<1820> __nisÄ«dana_nti nisÄ«danacÄ«varaá¹ƒ. __pamÄ• á¹‡ato_ti ``tatridaá¹ƒ pamÄ• á¹‡
vidatthiyo sugatavidatthiyÄ• , tiriyaá¹ƒ diyaá¸• á¸• haá¹ƒ \Be I 570/, dasÄ• vidatthÄ«â€™â€™
vuttapamÄ• á¹‡ato. pamÄ• á¹‡Ä• tikkame payoge tassa dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• .

<1821> __saccheda_nti pamÄ• á¹‡ato atirittapadesassa chedanakiriyÄ• sahitapaá¹-ikamm
attho. __tassÄ• _ti nisÄ«danassa. dvÄ«su á¹-hÄ• nesu phÄ• letvÄ• tisso dasÄ• kÄ• tabbÄ

<1822> __tadÅ«naka_nti tato pamÄ• á¹‡ato Å«nakaá¹ƒ. __vitÄ• nÄ• diá¹ƒ karontassÄ• _ti
attharaá¹‡asÄ• á¹‡ipÄ• kÄ• rabhisibibbohanÄ• naá¹ƒ saá¹…gaho. __ ``saÃ±carittasamÄ• n
vuttatthameva.

nisÄ«danakathÄ• vaá¹‡á¹‡anÄ• .

<1823> __roge_ti kaá¹‡á¸• upiá¸·akÄ• diroge sati. yathÄ• ha ``anujÄ• nÄ• mi bhikkhave ya
vÄ• piá¸·akÄ• vÄ• assÄ• vo vÄ• thullakacchu vÄ• Ä• bÄ• dho, tassa kaá¹‡á¸• upaá¹-icch
ettha __kaá¹‡á¸• Å«_ti kacchu. __piá¸·akÄ• _ti lohitatuá¹‡á¸• ikÄ• sukhumapiá¸·akÄ• . __a
arisabhagandalamadhumehÄ• divasena asucipaggharaá¹‡aá¹ƒ. __thullakacchu vÄ• Ä• bÄ
vuccati. __pamÄ• á¹‡ato_ti ``tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ, dÄ«ghaso catasso vidatthiyo sugata
dve vidatthiyoâ€™â€™ ti (Vin IV 538) vuttappamÄ• á¹‡ato.

kaá¹‡á¸• upaá¹-icchÄ• dikathÄ• vaá¹‡á¹‡anÄ• .

<1825> __pamÄ• á¹‡enevÄ• _ti ``tatridaá¹ƒ pamÄ• á¹‡aá¹ƒ, dÄ«ghaso cha vidatthiyo suga
aá¸• á¸• hateyyÄ• â€™â€™ ti (Vin IV 543) vuttappamÄ• á¹‡eneva. __pamÄ• á¹‡Ä• tikkame
yathÄ• vuttapamÄ• á¹‡ato \Be I 571/ atikkamane, nimittatthe cetaá¹ƒ bhummaá¹ƒ. __tassa_
chedanapÄ• cittiyÄ• diko vinicchayanayo.

vassikasÄ• á¹-ikakathÄ• vaá¹‡á¹‡anÄ• .

<1826> sugatassa cÄ«varena tulyappamÄ• á¹‡aá¹ƒ cÄ«varaá¹ƒ yo bhikkhu sace kÄ• reyya
__karaá¹‡e_ tassa bhikkhussa __dukkaá¹-aá¹ƒ siyÄ• _ti yojanÄ• . tulyaá¹ƒ pamÄ• á¹‡aá¹ƒ y

<1827> attano vatthÄ• naá¹ƒ karaá¹‡akÄ• rÄ• panaá¹ƒ vinÄ• aÃ±Ã±ato paá¹-ilÄ• bho nÄ•
sÅ«cikammapariyosÄ• ne cÄ«varasarÅ«passa paá¹-ilÄ• bhoyevettha __paá¹-ilÄ• bho_ti viÃ

<1828> __tassÄ• _ti yaá¹ƒ ``sugatassa cÄ«varenÄ• â€™â€™ ti vuttaá¹ƒ, tassa sugatacÄ«
pamÄ• á¹‡ena sugatassa vidatthiyÄ• nava vidatthiyo, tiriyaá¹ƒ pamÄ• á¹‡ena cha vidatthiyo
sikkhÄ• padeyeva kathitÄ• ti yojanÄ• .

nandakathÄ• vaá¹‡á¹‡anÄ• .

rÄ• javaggo navamo.

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

pÄ• cittiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

paá¹-hamo bhÄ• go niá¹-á¹-hito.

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-ake

vinayavinicchaya-á¹-Ä«kÄ• (dutiyo bhÄ• go)

pÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ•

1830-1__._ evaá¹ƒ \Be II 1/ \Ne II 1/ nÄ• tisaá¹…khepavitthÄ• ranayena dvenavuti pÄ• cittiy
tadanantaraá¹ƒ niddiá¹-á¹-he pÄ• á¹-idesanÄ«ye dassetumÄ• ha __ ``yo cantaragharaâ€™â
__antaraghara_ntirathikÄ• dimÄ• ha. yathÄ• ha ``antaragharaá¹ƒ nÄ• ma rathikÄ• byÅ«haâ
gharaâ€™â€™ nti.

yo \Ne II 2/ pana bhikkhu antaragharaá¹ƒ paviá¹-á¹-hÄ• ya aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ•
khÄ• danaá¹ƒ, bhojanampi vÄ• sahatthÄ• paá¹-iggaá¹‡heyya, __tassa_ bhikkhuno gahaá¹
ajjhohÄ• repÄ• á¹-idesanÄ«yaá¹ƒ siyÄ• ti yojanÄ• .

ito paá¹-á¹-hÄ• ya catasso gÄ• thÄ• uppaá¹-ipÄ• á¹-iyÄ• potthakesu likhitÄ• , tÄ• saá¹ƒ aya
``etthantaragharaâ€™â€™ nti tatiyÄ• , ``tasmÄ• bhikkhuniyÄ• â€™â€™ ti catutthÄ«, ``rath
tipaÃ±camÄ« \Be II 2/, ``rathikÄ• yapi vÄ• â€™â€™ ti chaá¹-á¹-hÄ«. paá¹-ipÄ• á¹-i panÄ• ya
mÄ• tikaá¹-á¹-hakathakkamenaveditabbÄ• . imÄ• ya paá¹-ipÄ• á¹-iyÄ• tÄ• saá¹ƒ atthavaá¹‡

1832-3__._ purimagÄ• thÄ• dvayena padabhÄ• janÄ• gatasÄ• maÃ±Ã±avinicchayaá¹ƒ dass
aá¹-á¹-hakathÄ• gataá¹ƒ visesaá¹ƒdassetumÄ• ha __ ``etthÄ• â€™â€™ _tiÄ• di. tattha __et
paá¹-hamapÄ• á¹-idesanÄ«yasikkhÄ• pade. __tassÄ• _ti aÃ±Ã±Ä• tikabhikkhuniyÄ• . __vÄ•
paviá¹-á¹-hÄ• yÄ• â€™â€™ ti vacanato. __hi_-saddo hetumhi. yasmÄ• bhikkhussa á¹-hitaâ
nappamÄ• á¹‡anti __aá¹-á¹-hakathÄ• ya_ (Vin IV-a 553) vaá¹‡á¹‡itaá¹ƒ, tasmÄ• Ä• rÄ• mÄ
__bhikkhuniyÄ• _ hatthato vÄ«thiÄ• dÄ«suá¹-hatvÄ• yo paá¹-iggaá¹‡heyya ce, evaá¹ƒ __pa
bhikkhuno na dosoti yojanÄ• . paribhogassa paá¹-iggahaá¹‡amÅ«lakattÄ• __na doso_. __
_ti iminÄ• paribhogepÄ• á¹-idesanÄ«yÄ• bhÄ• vo ca dÄ«pito hoti.

<1834> sace bhikkhunÄ« rathikÄ• dÄ«su á¹-hatvÄ• bhojanaá¹ƒ deti, bhikkhu antarÄ• rÄ• m
paá¹-iggaá¹‡hÄ• tice, tassa Ä• pattÄ«ti yojanÄ• . gÄ• thÄ• bandhavasena __ ``bhikkhuni bh
rassattaá¹ƒ. __Ä• pattÄ«_ti ca paá¹-iggahaá¹‡aparibhogesu dukkaá¹-apÄ• á¹-idesanÄ«yÄ•

<1835> rathikÄ• dÄ«su á¹-hatvÄ• bhikkhunÄ« bhojanaá¹ƒ deti ce, taá¹ƒ rathikÄ• yapi vÄ•
yojanÄ• . tattha __rathikÄ• _ti racchÄ• . __byÅ«ha_nti anibbijjhitvÄ• á¹-hitÄ• gatapaccÄ• ga
nÄ• ma gharasandhi. __siá¹…ghÄ• á¹-aka_nti catukkoá¹‡aá¹ƒ vÄ• tikoá¹‡aá¹ƒvÄ• maggas
__ayaá¹ƒ nayo_ti ``Ä• pattÄ«â€™â€™ ti anantaragÄ• thÄ• ya vuttanayo.

<1837> Ä• misena \Be II 3/ \Ne II 3/ asambhinnarasaá¹ƒ sandhÄ• ya idaá¹ƒ dukkaá¹-aá¹ƒ b
sambhinne ekarase yÄ• makÄ• likÄ• dimhi paá¹-iggahetvÄ• ajjhohÄ• re pÄ• á¹-idesanÄ«yÄ

<1838> __ekatoupasampannahatthato_ti bhikkhunÄ«naá¹ƒ santike upasampannÄ• ya hatth
``ekatoupasampannÄ• yÄ• ti bhikkhunÄ«naá¹ƒ santike upasampannÄ• yÄ• â€™â€™ ti (Sp
santike upasampannÄ• ya pana yathÄ• vatthukamevÄ• ti.

<1839> aÃ±Ã±Ä• tikÄ• ya Ã±Ä• tikasaÃ±Ã±issa, tatheva vimatissa ca dukkaá¹-anti yojanÄ•

<1840> aÃ±Ã±Ä• tikÄ• ya dÄ• pentiyÄ• bhÅ«miyÄ• nikkhipitvÄ• dadamÄ• nÄ• ya vÄ• an
paá¹-iggaá¹‡hato bhikkhussa anÄ• pattÄ«ti yojanÄ• . __antarÄ• rÄ• mÄ• dÄ«sÅ«_tiettha __
bhikkhunupassayatitthiyaseyyÄ• paá¹-ikkamanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __paá¹-ikkamana

<1841> gÄ• mato bahi nÄ«haritvÄ• detÄ«ti yojanÄ• .

<1842> __hatthato_ti ettha ``gahaá¹‡eâ€™â€™ ti seso. __tathÄ• _ti anÄ• patti. samuá¹-á¹-
idaá¹ƒsikkhÄ• padaá¹ƒ eá¸·akalomena samaá¹ƒ matanti yojanÄ• .

paá¹-hamapÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• .

1843-4__._ __avutte_ti vakkhamÄ• nanayena avutte. ekenapi ca bhikkhunÄ• ti sambandho
Ä• di-atthavÄ• cinÄ• __iti_-saddena ``apasakka tÄ• va, bhagini, yÄ• va bhikkhÅ« bhuÃ±jan
saá¹…gahitoti daá¹-á¹-habbo. iminÄ• apasÄ• danÄ• kÄ• ro \Be II 4/ sandassito. __ ``ekena
iminÄ• avakaá¹ƒso dassito. ukkaá¹ƒso pana ``tehi bhikkhÅ«hi sÄ• bhikkhunÄ« apasÄ• deta
daá¹-á¹-habbo. __ ``Ä• misaâ€™â€™ _nti sÄ• maÃ±Ã±avacanepipaÃ±cannaá¹ƒ bhojanÄ• n
gahaá¹‡aá¹ƒ. yathÄ• ha ``paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarenÄ• â€™â€™ ti. __bh
__ekatoupasampanna_nti ca vuttatthameva.

<1845> __tathevÄ• _ti \Ne II 4/ dukkaá¹-aá¹ƒ. __tatthÄ• _ti anupasampannÄ• ya.

<1846> attano bhatte dinnepi iminÄ• sikkhÄ• padena anÄ• patti, purimasikkhÄ• padena pa
detÄ«â€™â€™ _ti vuttaá¹ƒ. yathÄ• ha ``attano bhattaá¹ƒ dÄ• peti, na detÄ«ti ettha sacepiat
iminÄ• sikkhÄ• padena anÄ• pattiyeva, purimasikkhÄ• padena Ä• pattÄ«â€™â€™ ti (Sp (to
anÄ• patti. ubhayasikkhÄ• padehipi anÄ• pattiá¹ƒ dassetumÄ• ha__ ``padeti ceâ€™â€™ _t
bhattaá¹ƒ deti, na dÄ• petÄ«ti ettha pana sacepidÄ• peyya, iminÄ• sikkhÄ• padena Ä• patt
neva iminÄ• , na purimenaÄ• pattÄ«â€™â€™ ti.

<1847> bhikkhunÄ« yaá¹ƒ na dinnaá¹ƒ, taá¹ƒ dÄ• peti, yattha vÄ• na dinnaá¹ƒ, tattha dÄ• p
mittÄ• mittÄ• naá¹ƒ samaá¹ƒ dÄ• peti, tatthÄ• pi anÄ• patti.

<1848> sikkhamÄ• nÄ• vÄ• sÄ• maá¹‡erikÄ• vÄ• ``idha sÅ«paá¹ƒ detha, odanaá¹ƒ deth
__vosÄ• santÄ«_vidhÄ• naá¹ƒ karontÄ« á¹-hitÄ• , taá¹ƒ anapasÄ• dentassa anÄ• patti. paÃ
aÃ±Ã±aá¹ƒvosÄ• santiá¹ƒ bhikkhuniá¹ƒ anapasÄ• dentassa anÄ• patti. anapasÄ• dentassa
yojanÄ• .

<1849> __samuá¹-á¹-hÄ• na_nti \Be II 5/ ettha ``imassÄ• â€™â€™ ti seso. bhojanaá¹ƒ kiriy
vosÄ• santiyÄ• anivÄ• raá¹‡aá¹ƒ akiriyanti evamidaá¹ƒ __kriyÄ• kriyaá¹ƒ_.

dutiyapÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• .

1850-1__._ __sekkhanti sammate_ti ``sekkhasammataá¹ƒ nÄ• ma kulaá¹ƒ yaá¹ƒ kulaá¹ƒ sa
bhogena hÄ• yati, evarÅ«passa kulassa Ã±attidutiyena kammena sekkhasammuti dinnÄ• h
vuttaá¹ƒ idaá¹ƒ kulaá¹ƒ sekkhasammataá¹ƒ nÄ• ma. tenÄ• ha __ ``laddhasammutike kuleâ€
yenÄ• ti viggaho. gharÅ«pacÄ• raá¹ƒ okkante nimantitopi animantitovahotÄ«ti Ä• ha __ ``gh
pubbevÄ• â€™â€™ _ti. yathÄ• ha ``animantito nÄ• ma ajjatanÄ• ya vÄ• svÄ• tanÄ• ya \Ne
gharÅ«pacÄ• raá¹ƒ okkamante nimanteti, eso animantitonÄ• mÄ• â€™â€™ ti (Vin IV 567).

``agilÄ• no nÄ• ma yo sakkoti piá¹‡á¸• Ä• ya carituâ€™â€™ nti vuttattÄ• bhikkhÄ• ya carit
nÄ• ma. __gahetvÄ• _ti sahatthÄ• paá¹-iggahetvÄ• . __ ``Ä• misaâ€™â€™ _nti iminÄ• san
``khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• â€™â€™ ti (Vin I
``Ä• hÄ• ratthÄ• yÄ• â€™â€™ ti seso.

<1853> __tatthÄ• _ti asekkhasammate kule. __tatheva paridÄ«pita_nti dukkaá¹-aá¹ƒ paridÄ

<1854> __nimantitassa vÄ• _ti ettha __vÄ• _-saddena nimantitassa avasesaá¹ƒ gaá¹‡hÄ• t
vÄ• gilÄ• nassa vÄ• sesakaá¹ƒ bhuÃ±jatÄ«â€™â€™ ti. aÃ±Ã±esaá¹ƒ bhikkhÄ• tattha dÄ«

tasmiá¹ƒ sekkhasammate kule.

<1855> __yattha_ \Be II 6/ __katthacÄ«_ti Ä• sanasÄ• lÄ• dÄ«su yattha katthaci. __niccabh
__Ä• di_-saddena salÄ• kabhattapakkhikauposathikapÄ• á¹-ipadikabhattÄ• naá¹ƒ gahaá¹‡a

<1856> __dvÄ• re_ti ettha ``á¹-hapetvÄ• â€™â€™ ti seso. __sampatte_ti ettha ``pacchÄ• â
``sacepi anÄ• gate bhikkhumhi paá¹-hamaá¹ƒyeva nÄ«haritvÄ• dvÄ• re á¹-hapetvÄ• pacch
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 569).

<1857> __mahÄ• paccariyÄ• _ (paÄ• ci0-a 569) gatavinicchayaá¹ƒ dassetumÄ• ha __ ``bhi
__samuá¹-á¹-hÄ• neá¸·akÅ«pama_nti samuá¹-á¹-hÄ• nato eá¸·akalomasikkhÄ• padasadisa

tatiyapÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• .

1858-9__._ ``paÃ±cannaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ, etaá¹ƒ appaá¹-isaá¹ƒviditaá¹ƒ nÄ• mÄ• â€
idhÄ• pi ``sahadhammikaÃ±Ä• pitaâ€™â€™ nti vakkhamÄ• nattÄ• ca __agahaá¹-á¹-ha_-sa
gahaá¹‡aá¹ƒ. vuttameva \Ne II 6/ nayaá¹ƒ vohÄ• rantarena dassetumÄ• ha __ ``itthiyÄ• pu
``yÄ• ni kho panatÄ• ni Ä• raÃ±Ã±akÄ• ni senÄ• sanÄ• nÄ«â€™â€™ ti (Vin IV 573) vacana
Ä• raÃ±Ã±akÄ• rÄ• mamÄ• ha. sace evamÄ• rocitaá¹ƒ paá¹-isaá¹ƒviditanti hi __vuttaá¹ƒ_ p
yojanÄ• . __paá¹-isaá¹ƒvidita_nti pageva niveditaá¹ƒ.

<1860> pacchÄ• yathÄ• rocitaá¹ƒ tameva vÄ• tassa ca parivÄ• raá¹ƒ katvÄ• aÃ±Ã±aá¹ƒ b
tampi paá¹-isaá¹ƒveditaá¹ƒ nÄ• mÄ• ti yojanÄ• .

<1861> __yÄ• guyÄ• viditaá¹ƒ katvÄ• _ti ettha ``taá¹ƒ á¹-hapetvÄ• â€™â€™ ti idaá¹ƒ sÄ• n
viditaá¹ƒ kurundiyaá¹ƒ vaá¹-á¹-atÄ«ti vuttanti yojanÄ• .

<1862> __panÄ• _ti \Be II 7/ api-saddattho. aÃ±Ã±Ä• nipi kulÄ• nÄ«ti yojanÄ• . ettha ``asuk
paá¹-isaá¹ƒveditaá¹ƒ katvÄ• khÄ• danÄ«yÄ• dÄ«ni gahetvÄ• gacchatÄ«ti sutvÄ• â€™â€™
__aá¹-á¹-hakathÄ• _seso. __tenÄ• _ti katapaá¹-isaá¹ƒveditena. tampi ca sabbaá¹ƒ vaá¹-á¹-a

<1863> __evaá¹ƒ yaá¹ƒ anÄ• rocita_nti ``Ä• rÄ• maá¹ƒ vÄ• upacÄ• raá¹ƒ vÄ• pavisitvÄ• â
paá¹-hamaá¹ƒ aniveditaá¹ƒ. __ ``evaâ€™â€™ _nti idaá¹ƒ ``yaá¹ƒ Ä• rÄ• mamanÄ• bhataâ€
iminÄ• piyojetabbaá¹ƒ. __eva_nti ``tassa parivÄ• raá¹ƒ katvÄ• â€™â€™ tiÄ• dinÄ• pakÄ• n
``taá¹ƒasaá¹ƒviditaá¹ƒ nÄ• mÄ• â€™â€™ _ti idaá¹ƒ ``sahadhammikaÃ±Ä• pitaâ€™â€™ nti
yathÄ• ha ``paÃ±cannaá¹ƒ paá¹-isaá¹ƒviditaá¹ƒ, etaá¹ƒ appaá¹-isaá¹ƒviditaá¹ƒ nÄ• mÄ• â€™
__aá¹-á¹-hakathÄ• yaÃ±ca_ ``paÃ±cannaá¹ƒ paá¹-isaá¹ƒviditanti paÃ±casu sahadhammikes
`khÄ• danÄ«yaá¹ƒvÄ• bhojanÄ«yaá¹ƒ vÄ• Ä• harissÄ• mÄ• â€™ ti paá¹-isaá¹ƒviditaá¹ƒ ka

appaá¹-isaá¹ƒviditamevÄ• ti atthoâ€™â€™ ti (Sp (to Vin IV) 573) vuttaá¹ƒ.

<1864> __kÄ• rÄ• petvÄ• _ti ettha ``paá¹-isaá¹ƒviditaâ€™â€™ nti seso.

<1865> bhikkhunÄ• vÄ• gantvÄ• antarÄ• magge gahetabbanti yojanÄ• . __evamakatvÄ• ``bahiÄ• rÄ• maá¹ƒpesetvÄ• â€™â€™ tiÄ• dinÄ• vuttavidhÄ• naá¹ƒ akatvÄ• . __upacÄ• ra to-paccayoveditabbo.

<1868> __ ``paá¹-isaá¹ƒviditeâ€™â€™ _tiÄ• dÄ«naá¹ƒ \Ne II 7/ padÄ• naá¹ƒ ``anÄ• patte v sambandho. __paá¹-isaá¹ƒvidite_ti ettha ``gilÄ• nassÄ• â€™â€™ ti seso. paá¹-isaá¹ƒvidite a gilÄ• nassÄ• pianÄ• patti, appaá¹-isaá¹ƒviditepi __tassa_ paá¹-isaá¹ƒviditassa avasesake vA avasesakevÄ• anÄ• patti evÄ• ti sambandho \Be II 8/. yathÄ• ha __anÄ• pattivÄ• re_ ``paá gilÄ• nassa vÄ• sesakaá¹ƒ bhuÃ±jatÄ«â€™â€™ ti (Vin IV 575). bahÄ• rÄ• me paá¹-iggahe anÄ• pattÄ«ti yojanÄ• . __gahetvÄ• vÄ• _ti ettha __vÄ• _-saddo ``tassÄ• â€™â€™ tiÄ• dÄ

<1869> __tatthÄ• _ti tasmiá¹ƒ Ä• raÃ±Ã±akÄ• rÄ• me. khÄ• dato anÄ• patti evÄ• ti yojanÄ• katvÄ• dinnÄ• nÄ«â€™â€™ ti seso.

catutthapÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

pÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sekhiyakathÄ• vaá¹‡á¹‡anÄ•

<1870> evaá¹ƒ pÄ• á¹-idesanÄ«yavinicchayaá¹ƒ dassetvÄ• tadanantaraá¹ƒ uddiá¹-á¹-hÄ• vinicchayaá¹ƒdassetumÄ• ha __ ``yo anÄ• dariyenevÄ• â€™â€™ _tiÄ• di. __yo_ti thero vÄ __anÄ• dariyaá¹ƒ_ nÄ• ma saÃ±cicca Ä• pattiÄ• pajjanaá¹ƒ, nivÄ• sanÄ• divatthassa uggal __pacchatopi vÄ• _ti ettha __vÄ• _-saddena ``passatopi vÄ• â€™â€™ ti idaá¹ƒ saá¹…gaá¹ __ca_-saddo vakkhamÄ• nasamuccayo.

<1871> na kevalaá¹ƒ vuttanayena nivÄ• sentasseva hoti, __khandhakÄ• _gatahatthisoá¹‡á¸• Ä• diÄ• kÄ• renÄ• pinivÄ• sentassa dukkaá¹-aá¹ƒ hotÄ« ``hatthisoá¹‡á¸• Ä• dÄ«â€™â€™ _tiÄ• di. hatthisoá¹‡á¸• Ä• dinivÄ• sanaá¹ƒparato __khudd 280) Ä• vi \Be II 9/ bhavissati. __parimaá¹‡á¸• ala_ntisamantato maá¹‡á¸• alaá¹ƒ katvÄ• . _ nivatthabbaá¹ƒ nivÄ• setabbanti attho.

<1872> __jÄ• á¹‡umaá¹‡á¸• alato_ \Ne II 8/ __heá¹-á¹-hÄ• _ti ettha ``jaá¹…ghaá¹-á¹-hisÄ«s
ti seso. __aá¹-á¹-haá¹…gulappamÄ• á¹‡aka_ntivaá¸• á¸• hakiaá¹…gulena aá¹-á¹-haá¹…gula
pana sukkhajaá¹…gho vÄ• mahÄ• piá¹‡á¸• ikamaá¹ƒsovÄ• hoti, tassa sÄ• ruppatthÄ• ya j
aá¹-á¹-haá¹…gulÄ• dhikampi otÄ• retvÄ• nivÄ• setuá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin
__aá¹-á¹-hakathaá¹ƒ_ saá¹…gaá¹‡hitumÄ• ha __ ``tato Å«naá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _

<1873> asaÃ±cicca aparimaá¹‡á¸• alaá¹ƒ nivÄ• sentassa anÄ• pattÄ«ti yojanÄ• . evamupa
``aparimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«â€™â€™ ti evaá¹ƒ asaÃ±cicca, atha kho ``parima
nivÄ• sessÄ• mÄ«â€™â€™ tivirajjhitvÄ• aparimaá¹‡á¸• alaá¹ƒ nivÄ• sentassa anÄ• patti. _
aÃ±Ã±avihitassÄ• pitathÄ• nivÄ• sentassa anÄ• patti. __ajÄ• nantassÄ• _ti kevalaá¹ƒ pari
nivÄ• setuá¹ƒajÄ• nantassa anÄ• patti. apica nivÄ• sanavattaá¹ƒ uggahetabbaá¹ƒ. uggahita
``Ä• ruá¸·haâ€™â€™ ntivÄ• ``oruá¸·haâ€™â€™ nti vÄ• na jÄ• nÄ• ti, tassÄ• pi anÄ• patti
yassajaá¹…ghÄ• ya vÄ• pÄ• de vÄ• vaá¹‡o hoti, tassa ukkhipitvÄ• vÄ• otÄ• retvÄ• vÄ•
__pÄ• do_ti cettha pÄ• dasamÄ«paá¹ƒ adhippetaá¹ƒ. __Ä• padÄ• sÅ«_ti vÄ• á¸·Ä• vÄ• co
evarÅ«pÄ• su Ä• padÄ• su anÄ• patti.

parimaá¹‡á¸• alakathÄ• vaá¹‡á¹‡anÄ• .

<1874> __ubho koá¹‡e samaá¹ƒ katvÄ• _ti pÄ• rupanassa ekaá¹ƒse katassa piá¹-á¹-hipass
ubho \Be II 10/ kaá¹‡á¹‡e hatthipiá¹-á¹-he gaá¹‡á¸• Ä• viya samaá¹ƒ katvÄ• . __parimaá¹‡á
etasseva atthapadaá¹ƒ. __sÄ• dara_nti bhÄ• vanapuá¹ƒsakaniddeso. sÄ• daraá¹ƒ vÄ• pÄ•
sÄ• daraá¹ƒ pÄ• rupanaá¹ƒ kattabbanti attho. __evaá¹ƒ akarontassÄ• _ti pÄ• rupanavatteÄ•
apÄ• rupantassa.

<1875> ``parimaá¹‡á¸• alaá¹ƒ nivÄ• sessÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ ti (Vin
``parimaá¹‡á¸• alaá¹ƒ pÄ• rupissÄ• mÄ«ti sikkhÄ• karaá¹‡Ä«yÄ• â€™â€™ ti (Vin IV 577) v
tiavisesetvÄ• vuttattÄ• Ä• ha __ ``avisesena vuttaâ€™â€™ _nti. idaá¹ƒ sikkhÄ• padadvaya
vuttaá¹ƒ, tasmÄ• ghare, vihÄ• re vÄ• kÄ• tabbaá¹ƒ parimaá¹‡á¸• alanti yojanÄ• . __ghare_
vÄ• _ti buddhupaá¹-á¹-hÄ• nÄ• dikÄ• laá¹ƒ \Ne II 9/ sandhÄ• ya vuttaá¹ƒ. __parimaá¹‡á¸• a
kattabba_ntiparimaá¹‡á¸• alameva nivÄ• setabbaá¹ƒ pÄ• rupitabbanti attho.

dutiyaá¹ƒ.

<1876> ubho koá¹‡e samaá¹ƒ katvÄ• ti sambandho. gÄ«vameva ca anuvÄ• tena chÄ• detv

<1877> __tathÄ• akatvÄ• _ti yathÄ• vuttavidhÄ• naá¹ƒ akatvÄ• . __jattÅ«nipÄ«_ti ubho aá
cÄ• _ti hadayampi. __vivaritvÄ• _ti appaá¹-icchÄ• detvÄ• . __yathÄ• kÄ• ma_ntiicchÄ• nurÅ
``antaraghareâ€™â€™ ti seso. __antaragharaá¹ƒ_ nÄ• ma gÄ• me vÄ• hotu vihÄ• re vÄ• ,

gihÄ«naá¹ƒ vasanaá¹-á¹-hÄ• naá¹ƒ.

tatiyaá¹ƒ.

1878-9__._ __ ``maá¹‡ibandhatoâ€™â€™ _ti iminÄ• pi ``heá¹-á¹-hÄ• â€™â€™ ti yojetabba
ettha ``kÄ• yaá¹ƒ vivaritvÄ• nisÄ«datoâ€™â€™ ti \Be II 11/ seso. __vÄ• sÅ«pago_ nÄ• ma
etena vÄ• satthÄ• ya antaragharaá¹ƒ upagacchantena suppaá¹-icchanneneva upagantabba
vÄ• sÅ«pagatassa santikaá¹ƒ upagatassa yathÄ• kÄ• maá¹ƒ gamane na dosoti ca vuttamev
__gaá¹‡á¹-hipade_ ``ekadivasampi vÄ• sÅ«pagatassa santikaá¹ƒ yathÄ• sukhaá¹ƒ gantuá¹ƒ
catupaÃ±cÄ• haá¹ƒ vÄ• samadhiá¹-á¹-hÄ• ya vasitabhikkhÅ«naá¹ƒ santikaâ€™â€™ nti.

catutthaá¹ƒ.

<1880> __suvinÄ«tenÄ• _ti hatthapÄ• dÄ• naá¹ƒ akÄ«á¸·Ä• paneneva suá¹-á¹-hu vinÄ«tena

paÃ±camaá¹ƒ.

<1881> gÄ• thÄ• bandhavasena __ ``satÄ«matÄ• â€™â€™ _ti dÄ«gho kato. __avikÄ• renÄ
\Ne II 10/. yugaá¹ƒ mattÄ• pamÄ• á¹‡aá¹ƒ etassÄ• ti __yugamattaá¹ƒ, _ rathayugaá¹ƒ catu
tattakaá¹ƒ padesaá¹ƒ. __pekkhinÄ• _ti olokentena. ``bhikkhunÄ• okkhittacakkhunÄ• â€™â€

<1882> antaraghare yattha katthacipi ekasmimpi á¹-hÄ• ne á¹-hatvÄ• ti yojanÄ• . evaá¹ƒ vu
antarÄ• ye sati gacchatopi oloketuá¹ƒ labbhati. __ekasmiá¹ƒ pana á¹-hÄ• ne á¹-hatvÄ• _tiet
parissayÄ• bhÄ• vaá¹ƒ oloketuá¹ƒ labbhatiyeva. ``tathÄ• gÄ• me pÅ«jaâ€™â€™ nti __gaá¹
__pi_-saddo pana-saddattho, oloketuá¹ƒ pana vaá¹-á¹-atÄ«ti vuttaá¹ƒ hoti.

<1883> __olokento tahaá¹ƒ taha_nti yo anÄ• dariyaá¹ƒ paá¹-icca taá¹ƒ taá¹ƒ disÄ• bhÄ• ga
pÄ• sÄ• daá¹ƒkÅ«á¹-Ä• gÄ• raá¹ƒ vÄ«thiá¹ƒ olokento.

sattamaá¹ƒ.

<1884> __ekato_ \Be II 12/ __vÄ• pÄ«_ti ekaaá¹ƒsakÅ«á¹-ato vÄ• . __ubhato vÄ• pÄ«_ti ub
__indakhÄ«lakato anto_ti gÄ• madvÄ• rindakhÄ«lato anto, ghareti vuttaá¹ƒ hoti.

navamaá¹ƒ.

<1885> __tathÄ• nisinnakÄ• lepÄ«_ti indakhÄ«lassa anto nisinnakÄ• lepi. kuá¹‡á¸• ikaá¹ƒ
__anukkhipitvÄ• dÄ• tabbÄ• _ kuá¹‡á¸• ikÄ• ti yojanÄ• . __kuá¹‡á¸• ika_ntica upalakkhaá¹

dhammakaraá¹‡Ä• dÄ«supi eseva nayo.

dasamaá¹ƒ.

paá¹-hamo vaggo.

<1886> gantuÃ±ceva nisÄ«dituÃ±ca na vaá¹-á¹-atÄ«ti yojanÄ• . __ca_-saddo kiriyÄ• samuc
vatthusmi_nti hÄ• sajanake kÄ• raá¹‡e. __sitamatta_nti mandahÄ• saá¹ƒ.

paá¹-hamadutiyÄ• ni.

<1887> __appasaddenÄ• _ti \Ne II 11/ ``kittÄ• vatÄ• appasaddo hoti? dvÄ• dasahatthe geh
majjhe dutiyatthero, ante tatiyattheroti evaá¹ƒ nisinnesuyaá¹ƒ saá¹…ghatthero dutiyattheren
dutiyatthero tassa saddaÃ±ceva suá¹‡Ä• ti, kathaÃ±ca vavatthapeti. tatiyattheropana sadda
kathaá¹ƒ na vavatthapeti. ettÄ• vatÄ• appasaddo hotÄ«â€™â€™ ti (Vin IV 588) vuttaappas
13/ pana tatiyatthero kathaÃ±ca vavatthapeti, mahÄ• saddonÄ• ma hotÄ«ti.

tatiyaá¹ƒ.

<1888> __kÄ• yappacÄ• lakaá¹ƒ katvÄ• _ti kÄ• yaá¹ƒ cÄ• letvÄ• cÄ• letvÄ• . uparipi eseva
vuttalakkhaá¹‡attÄ• __ ``bÄ• hÅ«â€™â€™ _ti maá¹‡ibandhato yÄ• va aá¹ƒsakÅ«á¹-Ä• ga

<1889> __ujuá¹ƒ paggahetvÄ• _ti ujuá¹ƒ á¹-hapetvÄ• . __Ä• sitabba_nti nisÄ«ditabbaá¹ƒ. ``
tÅ«â€™â€™ ti padacchedo.

<1890> itthambhÅ«te karaá¹‡avacanaá¹ƒ. gamanapaá¹-isaá¹ƒyuttesu sikkhÄ• padesu gama
``nisÄ«danena yuttesÅ«â€™â€™ _ti.

paÃ±camachaá¹-á¹-hasattamaá¹-á¹-hamanavamÄ• ni.

dutiyo vaggo.

<1891> __khambhaá¹ƒ katvÄ• _ti kaá¹-iyÄ• ekapasse vÄ• dvÄ«su vÄ• passesu kapparas
á¹-hapetvÄ• . yathÄ• ha --- ``khambhakato nÄ• ma kaá¹-iyaá¹ƒ hatthaá¹ƒ á¹-hapetvÄ• katal
596). ukkuá¹-ikÄ• ya vÄ• gacchatoti yojanÄ• . __ukkuá¹-ikÄ• _ vuccati paá¹‡hiyoukkhipitvÄ
aggapÄ• de ukkhipitvÄ• paá¹‡hÄ«hi eva vÄ• bhÅ«miá¹ƒ phusantassagamanaá¹ƒ.

<1892> __dussapallatthikÄ• yÄ• _ti Ä• yogapallatthikÄ• ya. antaraghare nisÄ«dantassa tas

yojanÄ• .

<1893> __dutiye_ \Ne II 12/ __cÄ• _ti ``na khambhakato antaraghare nisÄ«dissÄ• mÄ«â€™
sikkhÄ• pade ca. __catutthe cÄ• _ti ``na oguá¹‡á¹-hito \Be II 14/ antaraghare nisÄ«dissÄ• m
599) sikkhÄ• pade ca. __chaá¹-á¹-he_ti ``na pallatthikÄ• ya antaraghareâ€™â€™ iccÄ• di (
ca. __iti_ evaá¹ƒ __sÄ• ruppÄ• _ samaá¹‡Ä• cÄ• rÄ• nucchavikÄ• __chabbÄ«sati_sikkhÄ•

paá¹-hamadutiyatatiyacatutthapaÃ±camachaá¹-á¹-hÄ• ni.

<1894> viÃ±Ã±unÄ• bhikkhunÄ• sakkaccaá¹ƒ satiyuttena, pattasaÃ±Ã±inÄ• ca hutvÄ• sa
piá¹‡á¸• apÄ• togahetabboti yojanÄ• . evaá¹ƒ etÄ• ya gÄ• thÄ• ya sikkhÄ• padattayaá¹ƒ sa
satiá¹ƒupaá¹-á¹-hapetvÄ• . __ ``satiyuttenÄ• â€™â€™ _ti idaá¹ƒ ``sakkaccaâ€™â€™ nti eta
``satiá¹ƒupaá¹-á¹-hapetvÄ• â€™â€™ ti (Sp (to Vin IV) 602) hi __aá¹-á¹-hakathÄ• yaá¹ƒ_ vut
__pattasaÃ±Ã±Ä• , _sÄ• assa atthÄ«ti __pattasaÃ±Ã±Ä«, _ anaÃ±Ã±avihitena attano bhÄ•
upanibaddhasaÃ±Ã±inÄ• tiattho.

<1895> __bhattacatubbhÄ• go_ti bhattassa catubbhÄ• gappamÄ• á¹‡o. tato adhikaá¹ƒ gaá

<1896> ``rasaraseâ€™â€™ ti vattabbe __ ``raseraseâ€™â€™ _ti gÄ• thÄ• bandhavasena
avasesÄ• ni oloá¹‡isÄ• kasÅ«peyyamaccharasamaá¹ƒsarasÄ• dÄ«ni rasarasÄ• ti veditabb
dadhikataá¹ƒ gorasaâ€™â€™ nti keci. ``ekÄ• byaÃ±janavikatÄ«â€™â€™ tiapare. ``yo koci
kaÃ±jikatakkÄ• dirasoâ€™â€™ ti aÃ±Ã±e. __sÄ• kasÅ«peyya_ggahaá¹‡enayÄ• kÄ• ci sÅ«
byaÃ±janavikati vuttÄ• . __maá¹ƒsarasÄ• dÄ«nÄ«_ti __Ä• di_-saddenaavasesÄ• sabbÄ• p
saá¹…gahitÄ• ti daá¹-á¹-habbaá¹ƒ. __Ã±Ä• takÄ• dÄ«na_nti ettha ``santakaá¹ƒgaá¹‡hantas
__aÃ±Ã±atthÄ• yÄ• _ti ettha ``kataá¹ƒ gaá¹‡hantassÄ• â€™â€™ ti seso. __dhanenÄ• _tiett
II 15/ ``kÄ«taâ€™â€™ nti ca ``gaá¹‡hantassÄ• â€™â€™ ti ca seso. Ã±Ä• takÄ• dÄ«naá¹ƒ s
aÃ±Ã±atthÄ• ya kataá¹ƒ gaá¹‡hantassa, attano dhanena kÄ«taá¹ƒgaá¹‡hantassa anÄ• patt

sattamaá¹-á¹-hamanavamÄ• ni.

<1897> adhiá¹-á¹-hÄ• nÅ«pagassa \Ne II 13/ pattassa mukhavaá¹-á¹-iyÄ• antolekhÄ• pamÅ«
gahetabboti yojanÄ• .

<1898> anÄ• pattivisayaá¹ƒ dassetvÄ• Ä• pattivisayaá¹ƒ dassetumÄ• ha __ ``tatthÄ• â€™â
adhiá¹-á¹-hÄ• nÅ«page patte. __thÅ«pÄ«kataá¹ƒ katvÄ• _ti ettha ``diyyamÄ• naâ€™â€™ n
yathÄ• vuttalekhÄ• tikkamo yathÄ• hoti, evaá¹ƒ thÅ«pÄ«kataá¹ƒ diyyamÄ• naá¹ƒ gaá¹‡hato
dukkaá¹-antisambandho. iminÄ• paá¹-hamaá¹ƒ thÅ«pÄ«katassa adhiá¹-á¹-hÄ• nÅ«pagapat
paá¹-iggahaá¹‡aÃ±ca paá¹-hamapaá¹-iggahitapattepacchÄ• bhojanassa thÅ«pÄ«katassa p

nivÄ• ritanti veditabbaá¹ƒ.

<1899> kÄ• likattayameva ca thÅ«pÄ«kataá¹ƒ vaá¹-á¹-atevÄ• ti yojanÄ• . __sese_ti anadhi
__sabba_nti catubbidhaá¹ƒ kÄ• likaá¹ƒ thÅ«pÄ«kataá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• .

<1900> __pesetÄ«_ti ettha ``bhikkhÅ«â€™â€™ ti seso. bhikkhu bhikkhÅ«naá¹ƒ yadi peset
pesetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 605) __aá¹-á¹-hakathÄ• ya_ adhippÄ• ya
``bhikkhÅ«naâ€™â€™ _nti vacanena paá¹-iggahaá¹‡aá¹ƒ avijahitvÄ• bhikkhunÄ• eva pes
bhikkhÅ«naá¹ƒ anÄ• pattÄ«ti dÄ«pitaá¹ƒ hoti. aÃ±Ã±athÄ• ``pÅ«retuá¹ƒ vaá¹-á¹-atÄ«â€™â
vattabbanti viÃ±Ã±Ä• yati.

<1901> __pakkhippamÄ• na_nti mukhavaá¹-á¹-ito uccaá¹ƒ katvÄ• majjhe pakkhipiyamÄ• n
__phalÄ• dika_nti__Ä• di_-saddena odanÄ• dimpi saá¹…gaá¹‡hÄ• ti. __heá¹-á¹-hÄ• _ \Be I
samantÄ• okÄ• sasambhavato cÄ• liyamÄ• naá¹ƒ mukhavaá¹-á¹-ippamÄ• á¹‡ato heá¹-á¹-h

<1902> __takkolakÄ• dÄ«na_nti ettha __Ä• di_-saddena pÅ«gaphalÄ• dÄ«naá¹ƒ saá¹…gal
__á¹-hapetvÄ• _tibhattamatthake nikkhipitvÄ• . __vaá¹-aá¹ƒsaka_nti avaá¹-aá¹ƒsakaá¹ƒ.

<1903> __pÅ«vassÄ• _ti vikÄ• rasambandhe sÄ• mivacanaá¹ƒ, pÅ«vavaá¹-aá¹ƒsakanti vut
yÄ• vakÄ• likattÄ• Ä• ha __ ``idaá¹ƒ thÅ«pÄ«kataá¹ƒ siyÄ• â€™â€™ _ti.

<1904> paá¹‡á¹‡Ä• naá¹ƒ visuá¹ƒ bhÄ• janattÄ• Ä• ha __ ``vaá¹-á¹-atÄ«â€™â€™ _ti.

<1905> __assÄ• _ti \Ne II 14/ bhikkhussa. __taá¹ƒ tu sabba_nti ``thÅ«pÄ«katattÄ• na vaá¹-
tivuttaá¹ƒ taá¹ƒ pana sabbaá¹ƒ. __gahitaá¹ƒ sugahita_nti virÄ• dhetvÄ• paá¹-iggahitaá¹ƒ ce
suppaá¹-iggahitaá¹ƒ.

dasamaá¹ƒ.

tatiyo vaggo.

<1906> ``upari odhiâ€™â€™ nti padacchedo. __uparÄ«_ti bhattassa upari. __odhi_nti paric
__paá¹-ipÄ• á¹-iyÄ• _ti attano disÄ• ya pariyantato paá¹-á¹-hÄ• ya anukkamena.

<1907> __aÃ±Ã±esa_nti ettha ``dentoâ€™â€™ ti seso. attano bhattaá¹ƒ aÃ±Ã±esaá¹ƒ den
__Ä• kiraá¹ƒ_ Ä• kiranto pana paá¹-ipÄ• á¹-iá¹ƒ vinÄ• pi tahiá¹ƒ tahiá¹ƒ omasatice, natthi do
uttaribhaá¹…gakaá¹ƒ tathÄ• Ä• kiranto tattha tattha omasati, natthidosoti yojanÄ• \Be II 17
gaá¹‡hantopi cettha vattabbo. __uttaribhaá¹…gaá¹ƒ_nÄ• ma byaÃ±janaá¹ƒ.

tatiyaá¹ƒ.

<1908> matthakaá¹ƒ omadditvÄ• paribhuÃ±jato dosoti yojanÄ• . ``thÅ«pakatoti matthakato
(to Vin IV) 610) __aá¹-á¹-hakathÄ• _vacanato __matthaka_nti ettha bhattamatthakamÄ• ha.
bhattaá¹ƒ avamadditvÄ• .

<1909> __sesake parittepi cÄ• _ti avasiá¹-á¹-he appakepi ca. __saá¹ƒkaá¸• á¸• hitvÄ• nÄ• _
á¹-hÄ• ne á¹-hitaá¹ƒ saá¹ƒharitvÄ• . ekato pana madditvÄ• bhuÃ±jato anÄ• pattÄ«ti yojanÄ

paÃ±camaá¹ƒ.

<1910> __bhiyyokamyatÄ• hetÅ«_ti puna gaá¹‡hitukÄ• matÄ• hetu. __sÅ«paá¹ƒ vÄ• _ti mu
__byaÃ±janaá¹ƒ vÄ• _ti uttaribhaá¹…gaá¹ƒ vÄ• .

chaá¹-á¹-haá¹ƒ.

<1911> __viÃ±Ã±attiya_nti \Ne II 15/ sÅ«podanaviÃ±Ã±attiyaá¹ƒ. ``Ã±Ä• takÄ• naá¹ƒ vÄ• p
aÃ±Ã±assa atthÄ• ya vÄ• attano dhanena vÄ• â€™â€™ ti idaá¹ƒ anÄ• pattiyaá¹ƒ adhikaá¹
paresaá¹ƒpattaá¹ƒ ujjhÄ• nasaÃ±Ã±Ä• ya olokentassa Ä• patti hotÄ«ti Ä• ha __ ``ujjhÄ• ne
_ti. __ujjhÄ• ne_ti nimittatthe bhummaá¹ƒ.

<1912> __dassÄ• mÄ«_ti imassa bhattaá¹ƒ oloketvÄ• ``yaá¹ƒ tattha natthi, taá¹ƒ dassÄ• m
``dÄ• pessÄ• mÄ«â€™â€™ ti vÄ• . avamaÃ±Ã±itvÄ• ujjhÄ• yanacittaá¹ƒ __ujjhÄ• naá¹ƒ, _
saÃ±Ã±Ä• __ujjhÄ• nasaÃ±Ã±Ä• , _ sÄ• \Be II 18/ assa atthÄ«ti viggaho. naujjhÄ• nasaÃ±
anÄ• pattÄ«tiÃ±Ä• tabbanti yojanÄ• .

sattamaá¹-á¹-hamÄ• ni.

<1913> __ ``tesaá¹ƒ majjhappamÄ• á¹‡enÄ• â€™â€™ _ti iminÄ• asÄ• ruppavasena khudd
``nÄ• timahantaâ€™â€™ nti ca atimahantasseva paá¹-ikkhittattÄ• khuddake Ä• pattina diss
Ä• lopo.

<1914> mÅ«lakhÄ• danÄ«yÄ• dike sabbattha khajjake panÄ• ti yojanÄ• . __phalÄ• phale_t

navamaá¹ƒ.

<1915> dasame natthi kiÃ±ci vattabbaá¹ƒ.

dasamaá¹ƒ.

catuttho vaggo.

<1916> __ ``anÄ• haá¹-eâ€™â€™ _ti etassa atthapadaá¹ƒ ``mukhadvÄ• raá¹ƒ appatteâ€™
``anÄ• haá¹-etianÄ• harite, mukhadvÄ• raá¹ƒ asampÄ• piteti atthoâ€™â€™ ti (Sp (to Vin IV
vivarantassÄ• â€™â€™ tiettake vutte __mukhadvÄ• ra_-saddassa sambandhisaddattÄ• ka
``mukhadvÄ• raá¹ƒ vivarissÄ• mÄ«â€™â€™ ti \Ne II 16/ attanopadekavacanena byaÃ±jitam
__attano_-gahaá¹‡aá¹ƒ katanti veditabbaá¹ƒ. __ca_-saddo evakÄ• rattho, appatte vÄ• ti yoj
asampatteyevÄ• ti attho.

paá¹-hamaá¹ƒ.

<1917> __sakalaá¹ƒ_ \Be II 19/ __hattha_nti ettha __hattha_-saddo tadekadesesu aá¹…gul
``hatthamuddÄ• â€™â€™ tiÄ• dÄ«su viya samudÄ• ye pavattavohÄ• rassa avayavepi pava
pakkhipituá¹ƒ na vaá¹-á¹-ati.

<1918> __assÄ• _ti bhikkhuno. __byÄ• harantassÄ• _ti kathentassa.

dutiyatatiyÄ• ni.

<1920> __piá¹‡á¸• ukkhepaka_nti piá¹‡á¸• aá¹ƒ ukkhipitvÄ• ukkhipitvÄ• . idhÄ• pi khajjaka
__kabaá¸·acchedakampi vÄ• _ti kabaá¸·aá¹ƒ chinditvÄ• . idha khajjakaphalÄ• phalehisaddh
anÄ• patti. __gaá¹‡á¸• e katvÄ• _ti ettha phalÄ• phalamatteyeva anÄ• patti.

catutthapaÃ±camachaá¹-á¹-hÄ• ni.

1921-2__._ __hatthaá¹ƒ niddhunitvÄ• nÄ• _ti hatthaá¹ƒ niddhunitvÄ• bhattaá¹ƒ bhuÃ±jatoti
__sitthÄ• vakÄ• raka_nti sitthÄ• ni avakiritvÄ• avakiritvÄ• . __jivhÄ• nicchÄ• rakaá¹ƒvÄ• pÄ
nicchÄ• retvÄ• nicchÄ• retvÄ• . __capu capÅ«ti vÄ• _ti ``capu capÅ«â€™â€™ tievaá¹ƒ sad
``na hatthaniddhunakaâ€™â€™ nti sikkhÄ• pade. __aá¹-á¹-hame_ti ``na sitthÄ• vakÄ• raka
__kacavarujjhane_ti kacavarÄ• panayane.

sattamaá¹-á¹-hamanavamadasamÄ• ni.

paÃ±camo vaggo.

<1923> ``suru \Ne II 17/ surÅ«â€™â€™ ti evaá¹ƒ saddaá¹ƒ katvÄ• na bhottabbanti yojanÄ•
__hatthanillehakaá¹ƒvÄ• pÄ«_ti hatthaá¹ƒ nillehitvÄ• nillehitvÄ• .

<1924> phÄ• á¹‡itaá¹ƒ \Be II 20/, ghanayÄ• guá¹ƒ vÄ• aá¹…gulÄ«hi gahetvÄ• aá¹…guliyo
bhottuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• .

<1925> ekÄ• ya aá¹…gulikÄ• yapi patto na lehitabbova. jivhÄ• ya ekaoá¹-á¹-hopi na nillehita
oá¹-á¹-haÃ±ca jivhÄ• ya na lehitabbaá¹ƒ. oá¹-á¹-he laggaá¹ƒ sitthÄ• diá¹ƒ yaá¹ƒ kiÃ±ci
ubhohioá¹-á¹-hamaá¹ƒsehiyeva gahetvÄ• anto kÄ• tuá¹ƒ vaá¹-á¹-ati.

paá¹-hamadutiyatatiyacatutthÄ• ni.

1926-8__._ __na_ ca gahetabbaá¹ƒ, paá¹-ikkÅ«lavasena paá¹-ikkhittanti yojanÄ• . __hi_-iti
tietassa atthe, teneva vakkhati ``tasmÄ• â€™â€™ ti. __ ``pÄ• nÄ«yathÄ• lakaâ€™â€™ _nti
upalakkhaá¹‡amattaá¹ƒsaá¹…khÄ• dÄ«nampi tathÄ• nagahetabbattÄ• . __sarÄ• vaá¹ƒ vÄ•

__anÄ• misena hatthenÄ• _ti Ä• misarahitena hatthekadesena. yathÄ• ha ``sace pana hatth

ekadeso Ä• misamakkhito na hoti, tena padesena gahetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (te
Ä• misamakkhiteneva hatthena ``dhovissÄ• mÄ«â€™â€™ ti vÄ• ``dhovÄ• pessÄ• mÄ«â€™
anÄ• patti.

paÃ±camaá¹ƒ.

<1929> __uddharitvÄ• _ti sasitthakÄ• pattadhovanÄ• sitthakÄ• ni uddharitvÄ• taá¹ƒ patta
antaraghare chaá¸• á¸• entassa anÄ• patti. __bhinditvÄ• _ti sasitthake pattadhovane sitthak
sambhinditvÄ• udakagatikÄ• neva katvÄ• taá¹ƒ udakaá¹ƒ gharÄ• bahi antaragharechaá¸•
__gahetvÄ• _ti sasitthakaá¹ƒ pattadhovanodakaá¹ƒ gahetvÄ• paá¹-iggahe chaá¸• á¸• entas
pattadhovanodakaá¹ƒ gharÄ• \Be II 21/ bahi nÄ«haritvÄ• antaraghare chaá¸• á¸• entassaa
ajjhÄ• hÄ• rayojanÄ• \Ne II 18/ veditabbÄ• . ettha __paá¹-iggaho_ nÄ• ma
kheá¸·amallÄ• dikoucchiá¹-á¹-hahatthadhovanabhÄ• janaviseso.

chaá¹-á¹-haá¹ƒ.

<1930> __chattaá¹ƒ yaá¹ƒ kiÃ±cÄ«_ti ``chattaá¹ƒ nÄ• ma tÄ«á¹‡i chattÄ• ni setacchattaá¹ƒ
kilaÃ±jacchattaá¹ƒpaá¹‡á¹‡acchattaá¹ƒ maá¹‡á¸• alabaddhaá¹ƒ salÄ• kabaddhaâ€™â€™ n
chattesu aÃ±Ã±ataraá¹ƒ. ettha ca __setacchatta_nti vatthapaliguá¹‡á¹-hitaá¹ƒ paá¹‡á¸• arac
__kilaÃ±jacchatta_nti vilÄ«vacchattaá¹ƒ. __paá¹‡á¹‡acchatta_nti tÄ• lapaá¹‡á¹‡Ä• dÄ«hi ye

``maá¹‡á¸• alabaddhaá¹ƒ salÄ• kabaddhaâ€™â€™ _ntiidaá¹ƒ pana tiá¹‡á¹‡ampi chattÄ• na
vuttaá¹ƒ. tÄ• ni hi maá¹‡á¸• alabaddhÄ• ni ceva hontisalÄ• kabaddhÄ• ni ca. __ ``yaá¹ƒ kiÃ
anavasesapariggahavacanena ``yampi ca tatthajÄ• tadaá¹‡á¸• enakataá¹ƒ ekapaá¹‡á¹‡acc
chattamevÄ• â€™â€™ ti (Sp (to Vin IV) 634) __aá¹-á¹-hakathÄ• ya_ vuttaá¹ƒchattavisesaá¹
__hatthenÄ• _ti ettha ``amuÃ±citvÄ• â€™â€™ ti seso. __sarÄ«rÄ• vayavenÄ• _tiettha ``gal
__vÄ• _-saddo api-saddattho. aá¹ƒsakÅ«á¹-Ä• disarÄ«rÄ• vayavenagahetvÄ• pi hatthena a
attho.

sace panassa aÃ±Ã±o chattaá¹ƒ dhÄ• reti, chattapÄ• dukÄ• ya vÄ• á¹-hitaá¹ƒ hoti, passe v

hatthato apagatamatte chattapÄ• á¹‡i nÄ• ma na hoti, tassa dhammaá¹ƒ desetuá¹ƒ vaá¹-á¹-
chattapÄ• á¹‡issaagilÄ• nassÄ• â€™â€™ ti vacanato, idha ``sabbattha agilÄ• nassÄ• â€™
ettha ``agilÄ• nassÄ• â€™â€™ tilabbhati. dhammaparicchedo cettha padasodhamme vuttan
evamuparipi.

sattamaá¹ƒ.

<1931> __daá¹‡á¸• apÄ• á¹‡imhÄ«_ti \Be II 22/ ettha daá¹‡á¸• o pÄ• á¹‡imhi assÄ• ti vigga
kittakappamÄ• á¹‡odaá¹‡á¸• oti Ä• ha __ ``catuhatthappamÄ• á¹‡oâ€™â€™ _tiÄ• di. __ma
pamÄ• á¹‡amajjhimassapurisassa hatthato, yo ``vaá¸• á¸• hakihatthoâ€™â€™ ti vuccati.

aá¹-á¹-hamaá¹ƒ.

<1932> __satthapÄ• á¹‡issÄ• _ti \Ne II 19/ etthÄ• pi viggaho vuttanayova. vakkhamÄ• naá¹
dhanuvikatiá¹ƒ, saravikatiÃ±ca á¹-hapetvÄ• avasesaá¹ƒ khaggÄ• di __satthaá¹ƒ_ nÄ• ma.
á¹-hitopisatthapÄ• á¹‡i nu khoti Ä• saá¹…kÄ• ya nivattanatthamÄ• ha __ ``satthapÄ• á¹‡Ä«
hotiasiâ€™â€™ nti padacchedo.

navamaá¹ƒ.

1933-5__._ sarena saddhiá¹ƒ dhanuá¹ƒ vÄ• suddhadhanuá¹ƒ vÄ• suddhasaraá¹ƒ vÄ• saj
nijiyaá¹ƒdhanudaá¹‡á¸• aá¹ƒ vÄ• gahetvÄ• á¹-hitassÄ• pi vÄ• nisinnassÄ• pi vÄ• nipanna
tathÄ• padasodhamme vuttalakkhaá¹‡aá¹ƒ saddhammaá¹ƒ deseti, tassa Ä• patti dukkaá¹-a
panassa dhanu khandhe paá¹-imukkaá¹ƒ hoti, yÄ• va na gaá¹‡hÄ• ti, tÄ• va vaá¹-á¹-ati. jiyÄ
__sajiyaá¹ƒ_.

dasamaá¹ƒ.

chaá¹-á¹-ho vaggo.

<1936> __pÄ• dukÄ• ruá¸·hakassÄ• _ti pÄ• dukaá¹ƒ Ä• ruá¸·ho __pÄ• dukÄ• ruá¸·ho, _ so
kathaá¹ƒ Ä• ruá¸·hassÄ• ti Ä• ha __ ``akkamitvÄ• â€™â€™ _tiÄ• di. __akkamitvÄ• á¹-hitas
chattadaá¹‡á¸• ake aá¹…gulantaraá¹ƒ appavesetvÄ• kevalaá¹ƒ pÄ• dukaá¹ƒ akkamitvÄ• á
vÄ• _ti paá¹-imuÃ±citvÄ• á¹-hitassa. etaá¹ƒ dvayampi ``pÄ• dukÄ• ruá¸·hakassÄ• â€™â€™
yathÄ• ha ``na pÄ• dukÄ• ruá¸·hassa agilÄ• nassa dhammo desetabbo. yo anÄ• dariyaá¹ƒp
paá¹-imukkassa vÄ• omukkassa vÄ• agilÄ• nassa dhammaá¹ƒ deseti, Ä• patti dukkaá¹-ass

paá¹-hamaá¹ƒ.

1937-40__._ __upÄ• hanagatassÄ• pÄ«_ti akkantÄ• diÄ• kÄ• rena upÄ• hanÄ• ruá¸·hassa
paá¹-imukkassa vÄ• â€™â€™ ti. __sabbatthÄ• _ti chattapÄ• á¹‡iÄ• dÄ«su sabbasikkhÄ• pa
yojetabbanti seso. yÄ• ne vÄ• gatassa agilÄ• nassa dhammaá¹ƒ deseti, dukkaá¹-anti yojan
gatassÄ• _ti sace dvÄ«hi janehi hatthasaá¹…ghÄ• tena gahito, sÄ• á¹-ake \Ne II 20/ vÄ• á¹
vayhati, ayutte vÄ• vayhÄ• dike yÄ• ne, visaá¹…kharitvÄ• vÄ• á¹-hapitecakkamattepi nisin
saá¹…khyaá¹ƒ gacchati.

sayanepi vÄ• antamaso kaá¹-asÄ• rake vÄ• chamÄ• ya vÄ• nipannassÄ• pi agilÄ• nassÄ
``sayanagatassÄ• ti antamaso kaá¹-asÄ• rakepi pakatibhÅ«miyampi nipannassÄ• â€™â€™
pÄ«á¹-he vÄ• ucce maÃ±cepi vÄ• nisinnena, á¹-hitena vÄ• nipannassa desetuá¹ƒna vaá¹-
``á¹-hatvÄ• â€™â€™ _ti iminÄ• ``nisÄ«ditvÄ• â€™â€™ ti idaÃ±ca saá¹…gahitameva. saya
sayanesu gatenÄ• pi samÄ• ne vÄ• pi ucce vÄ• nipanneneva vaá¹-á¹-atÄ«tiyojanÄ• .

<1941> __ ``tatheva_ \Be II 24/ __cÄ• â€™â€™ _ti iminÄ• ``vaá¹-á¹-atÄ«â€™â€™ ti idaá¹ƒ

dutiyatatiyacatutthÄ• ni.

<1942> ``pallatthikÄ• ya nisinnassÄ• â€™â€™ ti vattabbe gÄ• thÄ• bandhavasena yakÄ• ra
``pallatthikÄ• nisinnassÄ• â€™â€™ _ti vuttaá¹ƒ, Ä• yogapallatthikÄ• ya vÄ• hatthapallatthi
dussapallatthikÄ• ya vÄ• yÄ• ya kÄ• yaci pallatthikÄ• ya nisinnassÄ• ti attho.
__veá¹-hitasÄ«sassÄ• _tidussaveá¹-hanena vÄ• moliÄ• dÄ«hi vÄ• yathÄ• kesanto na diss
veá¹-hitasÄ«sassa.

<1943> yadi kesantaá¹ƒ vivarÄ• petvÄ• deseti, vaá¹-á¹-atÄ«ti yojanÄ• . __ ``ayameva vinic
``sÄ«saá¹ƒ vivarÄ• petvÄ• deseti, vaá¹-á¹-atÄ«â€™â€™ ti anÄ• pattivÄ• ropi vutto hoti.

paÃ±camachaá¹-á¹-hasattamÄ• ni.

1944-5__._ aá¹-á¹-hame ``Ä• sane nisinnassÄ• ti antamaso vatthampi tiá¹‡Ä• nipi santharit
(Sp (to Vin IV) 645) idaÃ±ca navame ``ucce Ä• saneti antamaso bhÅ«mippadesepi unnateá
desetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 647) idaÃ±ca dasame ``sacepÄ«â€™â
tiÄ• dinÄ• vakkhamÄ• navinicchayaÃ±ca á¹-hapetvÄ• vattabbavisesÄ• bhÄ• vÄ• Ä• ha __
__vÄ• pi, dasamenatthi kiÃ±cipÄ«â€™â€™ _ti. ettha ``vattabbaâ€™â€™ nti seso. therupaá
á¹-hitaá¹ƒdaharaá¹ƒ Ä• sane nisinno thero ce paÃ±haá¹ƒ pucchatÄ«ti ajjhÄ• hÄ• rayojanÄ•
kathetabbamupÄ• yaá¹ƒdassetumÄ• ha __ ``tassa passe panaÃ±Ã±assa, kathetabbaá¹ƒ vij
``á¹-hitassÄ• â€™â€™ tiseso \Be II 25/. tassa samÄ«pavattino kassaci abhÄ• ve sajjhÄ• ya
vattuá¹ƒvaá¹-á¹-ati.

aá¹-á¹-hamanavamadasamÄ• ni.

sattamo vaggo.

<1946> __gacchato purato_ti ettha ``pacchato gacchantenÄ• â€™â€™ ti seso. pacchato ga
paÃ±haá¹ƒ na vattabbanti yojanÄ• . sace purato gacchanto paÃ±haá¹ƒ pucchati, kiá¹ƒkÄ• ta
``pacchimassÄ• â€™â€™ _tiÄ• di.

<1947> uggahitaá¹ƒ dhammaá¹ƒ purato gacchantena saddhiá¹ƒ pacchato gacchanto sajjhÄ
yojanÄ• . samameva gacchato yugaggÄ• haá¹ƒ kathetuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• . __yuga
aÃ±Ã±amaÃ±Ã±a-saddapariyÄ• yo hi __yugaggÄ• ha_-saddo.

paá¹-hamaá¹ƒ.

<1948> sakaá¹-amagge ekekassa cakkassa pathena gacchanto ekekassa cakkassa pathen
desetuá¹ƒ vaá¹-á¹-ati. uppathenÄ• pi gacchanto uppathena samaá¹ƒ gacchantassa dhamma
ajjhÄ• hÄ• rayojanÄ• . __uppathenÄ• _ti amaggena. evaá¹ƒ anÄ• pattivisaye dassitetabbipa
dassitoyevÄ• ti veditabbo.

dutiyaá¹ƒ.

<1949> __tatiye natthi vattabba_nti ``na á¹-hito agilÄ• no uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ
(Vin IV 651) etassa vinicchayo yathÄ• rutavasena \Be II 26/ suviÃ±Ã±eyyotikatvÄ• vuttaá¹ƒ
paá¹-icchannaá¹ƒ á¹-hÄ• naá¹ƒ gacchantassa sahasÄ• uccÄ• ro vÄ• passÄ• vo vÄ• nikkh
kato nÄ• ma, anÄ• patti. ayamettha viseso daá¹-á¹-habbo. siá¹…ghÄ• á¹‡ikÄ• ya kheá¸·ene
bÄ• ttiá¹ƒsakoá¹-á¹-hÄ• sesu visuá¹ƒyeva dassito eko koá¹-á¹-hÄ• soti sikkhÄ• padesuavutt
__ ``uccÄ• rÄ• dicatukkaâ€™â€™ _nti.

<1950> ettha haritaá¹ƒ nÄ• ma idanti dassetumÄ• ha __ ``jÄ«varukkhassÄ• â€™â€™ _tiÄ•
upalakkhaá¹‡aá¹ƒ jÄ«vamÄ• nakatiá¹‡alatÄ• dÄ«nampi hariteyeva saá¹…gahitattÄ• . __ ``d
gacchatÄ«â€™â€™ _ti vacaneneva adissamÄ• nagataá¹ƒ aharitanti byatirekato viÃ±Ã±Ä• y
bhÅ«milaggÄ• dissamÄ• nÄ• gacchati, taá¹ƒ sabbaá¹ƒ haritamevÄ• ti yojanÄ• .

<1951> sahasÄ• vaccaá¹ƒ nikkhamatevÄ• ti sambandho. __assa_ bhikkhuno. __vacca_nt
passÄ• vÄ• dÄ«nampi dassitattÄ• . __vaá¹-á¹-atÄ«_ti ettha ``gilÄ• naá¹-á¹-hÄ• ne á¹-hitattÄ

<1952> __palÄ• laá¹‡á¸• upake vÄ• pÄ«_ti palÄ• lacumbaá¹-akepi. ettha ``appaharitaá¹ƒ a
__kismiÃ±cÄ«_ti sukkhatiá¹‡Ä• dimhi kismiÃ±ci. __taá¹ƒ_ vaccaá¹ƒ pacchÄ• haritaá¹ƒ otth
yojanÄ• .

<1953> __etÄ«_ti pavisati. __etthÄ• _ti imasmiá¹ƒ sikkhÄ• pade. ``kheá¸·ena eva cÄ• â€™

tatiyacatutthÄ• ni.

<1954> __vaccakuá¹-isamuddÄ• diudakesÅ«_ti ettha __Ä• di_-saddena sabbaá¹ƒ aparibho
teneva __ ``tesaá¹ƒ aparibhogattÄ• â€™â€™ _ti aparibhogattameva kÄ• raá¹‡amÄ• ha.

<1955> __udakoghe_ti \Be II 27/ ettha ``jÄ• teâ€™â€™ ti seso. __ajala_nti ajalaá¹-á¹-hÄ• n
paribhogÄ• rahajale. idhÄ• pi thalakato udakaá¹ƒ ottharati, anÄ• patti.

paÃ±camaá¹ƒ.

aá¹-á¹-hamo vaggo.

1956-7__._ pakiá¹‡á¹‡akavinicchayaá¹ƒ \Ne II 23/ dassetumÄ• ha __ ``samuá¹-á¹-hÄ• nÄ• (
__Ã±eyyÄ• _ti vakkhamÄ• nanayena veditabbÄ• . __etthÄ• _ti etesu sekhiyesu. ujjagghikÄ•
tagguá¹‡asaá¹ƒviÃ±Ã±Ä• á¹‡oyaá¹ƒ bÄ• hiratthasamÄ• so, ujjagghikÄ• appasaddapaá¹-isa
sikkhÄ• padÄ• nÄ«ti attho. chamÄ• ca nÄ«cÄ• sanaÃ±ca á¹-hÄ• naÃ±ca pacchÄ• ca uppa
__chamÄ• nÄ«cÄ• sanaá¹-á¹-hÄ• napacchÄ• uppathÄ• , _ te saddÄ• etesaá¹ƒ sikkhÄ• pad
tappaá¹-isaá¹ƒyuttÄ• ni sikkhÄ• padÄ• ni __chamÄ• ... pe ... uppathavÄ• , _ chamÄ• dipad
sikkhÄ• padÄ• nÄ«ti attho. ettha __á¹-hÄ• na_-saddena á¹-hÄ• -dhÄ• tusseva rÅ«pattÄ• si
gahito. ``dasasÅ«â€™â€™ ti vattabbe vaá¹‡á¹‡alopena, vibhattivipallÄ• sena vÄ• __ ``das
samanubhÄ• sane samuá¹-á¹-hÄ• nÄ• dÄ«hi etesu dasasu sikkhÄ• padesu samuá¹-á¹-hÄ•

kiá¹ƒ vuttaá¹ƒ hoti? imÄ• ni dasa sikkhÄ• padÄ• ni samanubhÄ• sanasamuá¹-á¹-hÄ• nÄ• n

saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajjaá¹ƒ, kÄ• yakammaá¹ƒ, vacÄ«kammaá¹ƒ, aku
dukkhavedananti vuttaá¹ƒ hoti.

1958-9__._ __ ``chattaâ€™â€™ _ntiÄ• dÄ«ni sikkhÄ• padÄ• naá¹ƒ upalakkhaá¹‡apadÄ• ni
sikkhÄ• padÄ• ni samuá¹-á¹-hÄ• nÄ• dinÄ• pana dhammadesanena __tulyÄ• va_ sadisÄ•
\Be II 28/ hoti --- imÄ• ni ekÄ• dasa sikkhÄ• padÄ• ni dhammadesanÄ• samuá¹-á¹-hÄ• nÄ•
saÃ±Ã±Ä• vimokkhÄ• ni, sacittakÄ• ni, lokavajjÄ• ni, vacÄ«kammÄ• ni, akusalacittÄ• ni, du

__sÅ«podanena viÃ±Ã±attÄ«_ti __sÅ«podana_-saddena lakkhitaá¹ƒ viÃ±Ã±attisikkhÄ• pad
viÃ±Ã±attisikkhÄ• padÄ• naá¹ƒ bahuttÄ• idameva visesitaá¹ƒ. __theyyasatthasamaá¹ƒ mat
theyyasatthasikkhÄ• padena samÄ• naá¹ƒ matanti attho. idaá¹ƒ vuttaá¹ƒ hoti --- sÅ«podana
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ, kiriyaá¹ƒ, saÃ±Ã±Ä• vimokkhaá¹ƒ, sacittakaá¹ƒ, lokavajj
vacÄ«kammaá¹ƒ, akusalacittaá¹ƒ, dukkhavedananti.

<1960> __avasesÄ• tipaÃ±Ã±Ä• sÄ• _ti avasesÄ• ni tepaÃ±Ã±Ä• sasikkhÄ• padÄ• ni. __
paá¹-hamena pÄ• rÄ• jikena samuá¹-á¹-hÄ• nÄ• dito samÄ• nÄ• nÄ«ti attho,
paá¹-hamapÄ• rÄ• jikasadisasamuá¹-á¹-hÄ• nÄ• nÄ«ti \Ne II 24/ vuttaá¹ƒ hoti. ``anÄ• patti Ä
padacchedo. parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• , pÄ• rupitvÄ• carantÄ• naá¹ƒ corupaddavÄ
__api_-saddena nadisantaraá¹‡Ä• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __sekhiyesu sabbesÅ«_ti yebh

<1961> ``na ujjhÄ• nasaÃ±Ã±Ä« paresaá¹ƒ pattaá¹ƒ olokessÄ• mÄ«â€™â€™ tiÄ• dÄ«naá
anÄ• pattivÄ• rassa asambhavato na panÄ• gatoti __pÄ• á¸·iyaá¹ƒ_ na vutto. tassÄ• pi yath
daá¹-á¹-habbÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

sekhiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<1962> yo \Be II 29/ imaá¹ƒ vinicchayaá¹ƒ viditvÄ• á¹-hito, so __hi_ yasmÄ• vinaye visÄ•
vinÄ«tamÄ• naso ca hoti, parehi duppadhaá¹ƒsiyo ca hoti, __tato_ tasmÄ• kÄ• raá¹‡Ä• sa
vinayavinicchayaá¹ƒ sikkheyyÄ• ti yojanÄ• .

tattha __imaá¹ƒ vinicchayaá¹ƒ viditvÄ• _ti sabbalokiyalokuttaraguá¹‡asampattinidÄ• naá¹ƒ
vinayavinicchayaá¹ƒ atthato, ganthato, vinicchayato ca sakkaccaá¹ƒ Ã±atvÄ• . __visÄ• rado
__sÄ• rado, _ vigato sÄ• rado assÄ• ti visÄ• rado, vinayapariyattiyÄ• , Ä• pattÄ• divibhÄ• g
nirÄ• saá¹…koti vuttaá¹ƒ hoti. na kevalaá¹ƒ imassa jÄ• nane esova Ä• nisaá¹ƒso, atha kho

hoti, _ saá¹ƒyatacitto hotÄ«ti attho. __so_ti imaá¹ƒ vinicchayaá¹ƒ sakkaccaá¹ƒ viditvÄ• á¹-h
__parehÄ«_ti imaá¹ƒ ajÄ• nantehi aÃ±Ã±ehi. __duppadhaá¹ƒsiyo ca hotÄ«_ti anabhibhavan

__tato_ti tasmÄ• vinaye visÄ• radatÄ• disabbaguá¹‡asampannahetuttÄ• . __hÄ«_ti yasmÄ
sajjhÄ• yanasavanÄ• divasena sikkheyya, uggaá¹‡heyyÄ• ti attho. __ ``satataâ€™â€™ _nti
sabbatthakakammaá¹-á¹-hÄ• ne viya etthÄ• pi satatÄ• bhiyogo kÄ• tabboti dasseti. vikkhitta
yathÄ• bhÅ«tapaá¹-ivedhÄ• bhÄ• vato tappaá¹-ipakkhÄ• ya ekaggatÄ• ya niyojento Ä• ha _
sammÄ• vinayavinicchaye \Ne II 25/ Ä• hito patiá¹-á¹-hito ekaggacittoti vuttaá¹ƒ hoti. yathÄ•
``avikkhittassÄ• yaá¹ƒ dhammo, nÄ• yaá¹ƒ dhammo vikkhittassÄ• â€™â€™ ti.

<1963> evaá¹ƒ imÄ• ya gÄ• thÄ• ya vuttamevatthaá¹ƒ pakÄ• rantarenÄ• pi dassetumÄ• ha
__te_ti apekkhitvÄ• ``yeâ€™â€™ ti \Be II 30/ labbhati. ye therÄ• vÄ• navÄ• vÄ• majjhim
amatamahÄ• nibbÄ• nappattiyÄ• mÅ«lakÄ• raá¹‡assa sÄ«lassa pakÄ• sanato uttamaá¹ƒ. _
nikÄ• yantaraladdhÄ«hi asammissaá¹ƒ. __saá¹ƒkara_nti vuttappakÄ• raguá¹‡opetattÄ• kÄ•
sammukhaá¹ƒ karotÄ«ti saá¹ƒkaraá¹ƒ. __savanÄ• mata_nti saddarasÄ• diyogena kaá¹‡á¹‡
tatoyeva amataá¹ƒ sumadhuraá¹ƒ. amatamahÄ• nibbÄ• nÄ• vahattÄ• vÄ• phalÅ«pacÄ• re
vinayavinicchayaá¹ƒ. __aveccÄ• _ti sakkaccaá¹ƒ viditvÄ• . __adhike_ti adhisÄ«lÄ• disikkha
ukkaá¹-á¹-he. __hite_ti lokiyalokuttarasukhahetuttena hite. hinoti attano phalanti __ ``hitaâ€™
sukhahetu vuccati. __kalisÄ• sane_ti lobhÄ• dikilesaviddhaá¹ƒsane. __sÄ• sane_ti
vinayapariyattisaá¹…khÄ• tasÄ• sanekadese. __paá¹-utta_nti byattabhÄ• vaá¹ƒ. __na yanti
katame te. ``na keci santi cÄ• â€™â€™ ti __nissandehe_ imissÄ• gÄ• thÄ• ya attho likhito.

evaá¹ƒ ettha atthayojanÄ• veditabbÄ• --- __paramaá¹ƒ_ uttamaá¹ƒ __asaá¹ƒkaraá¹ƒ_ nik
asammissaá¹ƒ __saá¹ƒkaraá¹ƒ_ sakalalokiyalokuttarasukhÄ• bhinipphÄ• dakaá¹ƒ __savan
__imaá¹ƒ_ vinicchayappakaraá¹‡aá¹ƒ __avecca_ sakkaccaá¹ƒ viditvÄ• __adhike_
adhisÄ«lÄ• disikkhattayappakÄ• sanena ukkaá¹-á¹-he __hite_ lokiyalokuttarasukhahetubhÅ
sakalasaá¹ƒkilesaviddhaá¹ƒsake __sÄ• sane_ vinayapiá¹-akasaá¹…khÄ• te pariyattisÄ• sa
te ke nÄ• mÄ• ti yojanÄ• , ye imaá¹ƒ pakaraá¹‡aá¹ƒ avecca viditvÄ• á¹-hitÄ• , te ekaá¹ƒsat
paá¹-uttaá¹ƒ pÄ• puá¹‡anti yevÄ• ti adhippÄ• yo.

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

bhikkhuvibhaá¹…gakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunivibhaá¹…go

<1964> evaá¹ƒ \Be II 31/ bhikkhuvibhaá¹…gapÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• ya ca Ä• gataá¹
nÄ• tisaá¹…khepavitthÄ• ranayena \Ne II 26/ dassetvÄ• idÄ• ni tadanantarÄ• ya bhikkhuni
tadaá¹-á¹-hakathÄ• ya ca Ä• gatavinicchayasÄ• raá¹ƒ dassetumÄ• rabhanto Ä• ha __ ``bhik
__tasmiá¹ƒ apÄ«_ti ettha __api_-saddo vuttÄ• pekkhÄ• yaá¹ƒ. __ ``samÄ• senÄ• â€™â€™
saá¹…khipanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. __ ``kiÃ±cimattaâ€™â€™ _nti idaá¹ƒ atthavasenÄ•

pÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ•

<1965> __chandaso_ti methunasevanarÄ• gapaá¹-isaá¹ƒyuttena chandena. etena ``chand
padhaá¹ƒsitÄ• ya anÄ• pattÄ«â€™â€™ ti (Kkh methunadhammasikkhÄ• padavaá¹‡á¹‡anÄ
hoti. sÄ• samaá¹‡Ä« pÄ• rÄ• jikÄ• nÄ• ma hotÄ«ti pavuccatÄ«ti yojanÄ• .

1966-7__._ ``sajÄ«vassa api ajÄ«vassÄ• â€™â€™ ti padacchedo. __ ``santhataá¹ƒ vÄ• as
``aá¹…gajÄ• taâ€™â€™ nti imassa visesanaá¹ƒ. __attano tividhe magge_ti attano vaccapa
aÃ±Ã±atarasmiá¹ƒ magge. ettha ``santhate vÄ• asanthate vÄ• â€™â€™ ti seso, __ ``allok
sambandho. ``yebhuyyaakkhÄ• yitÄ• dikaâ€™â€™ nti padacchedo. __Ä• di_-saddena akkh

manussapurisÄ• dÄ«naá¹ƒ navannaá¹ƒ sajÄ«vassapi ajÄ«vassapi yassa kassaci santhataá
yebhuyyakkhÄ• yitÄ• dikaá¹ƒ aá¹…gajÄ• taá¹ƒ attano santhate vÄ• asanthate vÄ• tividhe
tilaphalamattampi pavesentÄ« parÄ• jitÄ• ti yojanÄ• .

<1968> __sÄ• dhÄ• raá¹‡avinicchaya_nti \Be II 32/ bhikkhubhikkhunÄ«naá¹ƒ sÄ• dhÄ• raá

1969-70__._ __adhakkhaka_nti ettha akkhakÄ• naá¹ƒ adhoti viggaho. __ubbhajÄ• á¹‡umaá
jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ ubbhanti viggaho. __ubbha_-saddo uddhaá¹ƒ-saddapariyÄ• y
seso. __avassutassÄ• _ti kÄ• yasaá¹ƒsaggarÄ• gena tintassa. __avassutÄ• _ti etthÄ• pi es
vuttattÄ• ``sÄ• â€™â€™ ti labbhati. __sarÄ«ra_nti ettha ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti seso.
pÄ• rÄ• jikaá¹ƒ dassetumÄ• ha \Ne II 27/ __ ``tena vÄ• phuá¹-á¹-hÄ• â€™â€™ _ti. ettha ``y
kÄ• yeâ€™â€™ ti ca ``sÄ• diyeyyÄ• â€™â€™ ti ca vattabbaá¹ƒ.

yÄ• pana bhikkhunÄ« avassutÄ• avassutassa manussapuggalassa yaá¹ƒ kiÃ±ci __sarÄ«
ubbhajÄ• á¹‡umaá¹‡á¸• alaá¹ƒ_ yaá¹ƒ sarÄ«rakaá¹ƒ, tena sarÄ«rakena chupeyya, __tena_
yathÄ• paricchinne kÄ• ye __phuá¹-á¹-hÄ• _ sÄ• diyeyya vÄ• , sÄ• pÄ• rÄ• jikÄ• siyÄ• ti y

1971-2__._ __ ``gahitaá¹ƒ ubbhajÄ• á¹‡unÄ• â€™â€™ _ti iminÄ• kapparato uddhaá¹ƒ pÄ•
dÄ«peti. attano yathÄ• vuttappakÄ• rena kÄ• yenÄ• ti yojanÄ• , attano ``adhakkhakaâ€™â€
kÄ• yenÄ• ti attho. tathÄ• avassutÄ• ya avassutassa __purisassa_ kÄ• yapaá¹-ibaddhaá¹ƒ

hoti. attano yathÄ• paricchinnakÄ• yapaá¹-ibaddhena tathÄ• avassutÄ• ya avassutassa pu
phusantiyÄ• thullaccayaá¹ƒ hoti.

<1973> attano avasesena kÄ• yena avassutÄ• ya avassutassa purisapuggalassa __kÄ• ya
thullaccayaá¹ƒ \Be II 33/ hoti. evaá¹ƒ attano payoge ca purisassa payoge ca tassÄ• bhikkhu
thullaccayaá¹ƒ hotÄ«ti yojanÄ• .

<1974> yakkhapetatiracchÄ• napaá¹‡á¸• akÄ• naá¹ƒ kÄ• yaá¹ƒ ``adhakkhakaá¹ƒ ubbhajÄ•
yathÄ• paricchinnaá¹ƒ tatheva attano kÄ• yena ubhatoavassave sati phusantiyÄ• __assÄ•
thullaccayaá¹ƒ, tatheva yakkhÄ• dÄ«naá¹ƒ payogepi tassÄ• yeva thullaccayaá¹ƒ hotÄ«ti yoj

<1975> __ekatovassave cÄ• pÄ«_ti bhikkhuniyÄ• vasena ekatoavassave cÄ• pi. __thullac
pÄ• rÄ• jikakkhettabhÅ«tena attano kÄ• yena manussapurisassa kÄ• yaá¹ƒ phusantiyÄ• th
__aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin IV) 662) vuttanti attho. __avasese ca sabbatthÄ• _ti
yathÄ• vuttapÄ• rÄ• jikakkhettato avasese thullaccayakkhette sabbattha ekatoavassave sat
attho. kÄ• yapaá¹-ibaddhena kÄ• yapaá¹-ibaddhÄ• masanÄ• dÄ«su sabbattha ubhatoavass
dukkaá¹-ameva hoti.

<1976> __ ``ubbhakkhakamadhojÄ• á¹‡umaá¹‡á¸• alaâ€™â€™ _nti \Ne II 28/ __yaá¹ƒ_ ap
dassitaá¹ƒ, ettha ekatoavassave dukkaá¹-aá¹ƒ hoti. kapparassa ca heá¹-á¹-hÄ• pi __ettheva
adhojÄ• á¹‡umaá¹‡á¸• ale saá¹…gahaá¹ƒ gatanti yojanÄ• .

1977-9__._ bhikkhu bhikkhuniyÄ• saddhiá¹ƒ sace kÄ• yasaá¹ƒsaggaá¹ƒ __kelÄ• yati_ seva
__bhikkhuniyÄ• nÄ• so siyÄ• _ti sÄ«lavinÄ• so pÄ• rÄ• jikÄ• patti siyÄ• ti attho. __gehaper
``gehasitapemaâ€™â€™ nti vattabbe gÄ• thÄ• bandhavasena sita-saddalopo, attho panass
vuttanayova.

<1980> __avisesenÄ• _ti \Be II 34/ ``bhikkhuniyÄ• â€™â€™ ti vÄ• ``bhikkhussÄ• â€™â€™

<1981> __yassÄ• _ti bhikkhussa vÄ• bhikkhuniyÄ• vÄ• . __yatthÄ• _ti bhikkhuniyaá¹ƒ vÄ
__manosuddha_nti kÄ• yasaá¹ƒsaggÄ• dirÄ• garahitaá¹ƒ. __tassa_ bhikkhussa vÄ• bhikkh
bhikkhuniyaá¹ƒ vÄ• bhikkhusmiá¹ƒ vÄ• visaye __nadosatÄ• _ anÄ• pattÄ«ti attho.

<1982> __bhinditvÄ• _ti sÄ«labhedaá¹ƒ katvÄ• . bhikkhuniyÄ• apakatattÄ• Ä• ha __ ``nev
bhikkhunidÅ«sakoâ€™â€™ _ti.

<1983> __athÄ• _ti vÄ• kyÄ• rambhe. __na hotÄ• patti bhikkhuno_ti ettha bhikkhunÄ«hi
kÄ• yasaá¹ƒsaggasaá¹…ghÄ• disesamÄ• ha.

<1984> ``khetteâ€™â€™ ti vakkhamÄ• naá¹ƒ ``phuá¹-á¹-hÄ• â€™â€™ ti iminÄ• yojetvÄ• _ntiÄ• dÄ«hi, ``thullaccayaá¹ƒ khetteâ€™â€™ tiÄ• dÄ«hi ca sambandhitabbaá¹ƒ. ``pÄ• rÄ• vakkhamÄ• nattÄ• __phuá¹-á¹-hÄ• _ti ettha ``pÄ• rÄ• jikakkhetteâ€™â€™ ti seso.

<1985> __tathÄ• _ti niccalÄ• pi sÄ• diyati. __khette_ti thullaccayÄ• dÄ«naá¹ƒ khette. kÄ• y cittena sÄ• diyantiyÄ• Ä• patti kasmÄ• vuttÄ• ti Ä• ha __ ``vuttattÄ• ... pe ... satthunÄ• â€ bhikkhupÄ• timokkhe viya ``kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjeyyÄ• â€™â€™ ti avatvÄ• idh sÄ• diyeyyÄ• â€™â€™ ti vuttattÄ• ti adhippÄ• yo.

<1986> __tassÄ• _ Ä• pattiyÄ• . __kriyasamuá¹-á¹-hÄ• na_nti kiriyÄ• ya samuá¹-á¹-hÄ• na sÄ• diyanamatteneva Ä• pajjitabbabhÄ• ve sati. __ida_nti ``kiriyasamuá¹-á¹-hÄ• naâ€™â€™ __tabbahuleneva nayenÄ• _ti \Be II 35/ kiriyasamuá¹-á¹-hÄ• nabÄ• hullena nayena khadirav daá¹-á¹-habbaá¹ƒ.

<1987> __tassÄ• _ bhikkhuniyÄ• __asaÃ±cicca_ virajjhitvÄ• Ä• masantiyÄ• anÄ• patti, `` ``itthÄ«â€™â€™ ti vÄ• __ajÄ• nitvÄ• _ Ä• masantiyÄ• anÄ• patti, purisassa Ä• masane sa vÄ• anÄ• pattÄ«ti yojanÄ• .

<1988> __khittacittÄ• yÄ• _ti yakkhummattÄ• ya. __ummattikÄ• ya vÄ• _ti pittakopena umm ``asucÄ«â€™â€™ ti vÄ• ``candanaâ€™â€™ nti vÄ• visesataá¹ƒ ajÄ• nanameva pamÄ• á

ubbhajÄ• á¹‡umaá¹‡á¸• alakathÄ• vaá¹‡á¹‡anÄ• .

1989-90__._ __ ``pÄ• rÄ• jikattaá¹ƒ jÄ• nantÄ«â€™â€™ _ti iminÄ• avasesÄ• pattiá¹ƒ jÄ• n pÄ• rÄ• jikÄ• bhÄ• vaá¹ƒ dÄ«peti. __saliá¹…ge tu á¹-hitÄ• yÄ• _ti pabbajjÄ• liá¹…geyeva á nikkhittamattasminti yojanÄ• . __iti_-saddo nidassane. itarÄ• ya pubbeyeva Ä• pannattÄ• ta cÄ• â€™â€™ _ti Ä• ha.

<1991> vuttÄ• visiá¹-á¹-haá¹ƒ sabbaá¹ƒ vinicchayaá¹ƒ saá¹…gahetumÄ• ha __ ``sesaâ€™ duá¹-á¹-hullapaá¹-icchÄ• dane.

vajjapaá¹-icchÄ• dikathÄ• vaá¹‡á¹‡anÄ• .

1992-5__._ __saá¹…ghenÄ• _ti samaggena saá¹…ghena. __ukkhittako_ti Ä• pattiyÄ• adas ``ukkhepane á¹-hitoâ€™â€™ _ti iminÄ• ukkhepanÄ«yakammakatassa anosÄ• ritabhÄ• vaá diá¹-á¹-hi etassÄ• ti __yaá¹ƒdiá¹-á¹-hiko, _ so ukkhittako bhikkhu yÄ• ya diá¹-á¹-hiyÄ• sama adhippÄ• yo \Be II 36/. __ ``tassÄ• diá¹-á¹-hiyÄ• gahaá¹‡enÄ• â€™â€™ _ti iminÄ• anuvat

ukkhittakaá¹ƒ bhikkhunti yojanÄ• . sÄ• bhikkhunÄ« __aÃ±Ã±Ä• hi_ bhikkhunÄ«hi visumpica
kho ayye bhikkhu samaggena saá¹…ghena ukkhittoâ€™â€™ tiÄ• dinÄ• (Vin IV 669) nayen
yojanÄ• . taá¹ƒ vatthuá¹ƒ acajantÄ« gahetvÄ• yadi tatheva tiá¹-á¹-hatÄ«ti yojanÄ• . ettha ``y
samanubhÄ• sitabbÄ• â€™â€™ ti seso. __tassa kammassa osÄ• ne_ti tatiyÄ• ya kammavÄ
samanubhÄ• sanakammassa pariyosÄ• ne. __asÄ• kiyadhÄ«tarÄ• _ti asÄ• kiyadhÄ«tÄ• , p
``puna appaá¹-isandheyÄ• â€™â€™ _ti iminÄ• puna teneva ca attabhÄ• vena bhikkhunibh
anarahatÄ• vuttÄ• .

<1996> __tikadukkaá¹-aá¹ƒ niddiá¹-á¹-ha_nti adhammakamme adhammakammasaÃ±Ã±Ä•
dhammakammasaÃ±Ã±Ä• ti etÄ• saá¹ƒ vasena tikadukkaá¹-aá¹ƒ vuttaá¹ƒ. samanubhÄ• sa
sabbe idha vattabbÄ• ti yojanÄ• .

ukkhittÄ• nuvattikakathÄ• vaá¹‡á¹‡anÄ• .

<1997> ``hatthaggahaá¹‡aá¹ƒ vÄ• sÄ• diyeyyÄ• ti hattho nÄ• ma kapparaá¹ƒ upÄ• dÄ• ya
asaddhammassa paá¹-isevanatthÄ• ya ubbhakkhakaá¹ƒ adhojÄ• á¹‡umaá¹‡á¸• alaá¹ƒ gaha
thullaccayassÄ• â€™â€™ ti (Vin IV 676) vuttattÄ• Ä• ha __ ``apÄ• rÄ• jikakhettassÄ• â€™
vakkhamÄ• nattÄ• ``yaâ€™â€™ nti labbhati. apÄ• rÄ• jikakkhettassa yassa kassaci aá¹…g
taá¹ƒ hatthaggahaá¹‡anti pavuccatÄ«ti yojanÄ• . hatthe gahaá¹‡aá¹ƒ __hatthaggahaá¹‡aá¹

<1998> __yassa kassacÄ«_ti vuttappakÄ• rena yassa kassaci cÄ«varassa yaá¹ƒ gahaá¹‡a

<1999> asaddhamma-saddena \Be II 37/ methunassÄ• pi vuccamÄ• nattÄ• tato visesetum
\Ne II 31/ __ ... pe ... kÄ• raá¹‡Ä• â€™â€™ _ti. bhikkhunÄ« kÄ• yasaá¹ƒsaggasaá¹…khÄ• t
kÄ• raá¹‡Ä• purisassa hatthapÄ• sasmiá¹ƒ tiá¹-á¹-heyya vÄ• ti yojanÄ• .

<2000> __tato_ti tassa asaddhammassa kÄ• raá¹‡Ä• . __tatthÄ• _ti hatthapÄ• se. __purise
nti seso, ``saá¹…ketaâ€™â€™ nti iminÄ• sambandho. ``Ä• gamanaá¹ƒ assÄ• â€™â€™ ti p
na gamanicchÄ• mattena, atha kho bhikkhuniyÄ• purisassa hatthapÄ• saá¹ƒ, purisena ca b
okkantakÄ• leyeva vatthupÅ«raá¹‡aá¹ƒ daá¹-á¹-habbaá¹ƒ. yathÄ• ha ``saá¹…ketaá¹ƒ vÄ• g
asaddhammassa paá¹-isevanatthÄ• ya purisena `itthannÄ• maá¹ƒ Ä• gacchÄ• â€™ ti vuttÄ
dukkaá¹-assa. purisassa hatthapÄ• saá¹ƒ okkantamatte Ä• patti thullaccayassÄ• â€™â€™ t
``purisassa abbhÄ• gamanaá¹ƒ sÄ• diyati, Ä• patti dukkaá¹-assa. hatthapÄ• saá¹ƒ okkantam
thullaccayassÄ• â€™â€™ ti (Vin IV 676) ca. ettha ca __itthannÄ• maá¹ƒ Ä• gacchÄ• _ti itth
Ä• gacchÄ• ti attho.

<2001> __tadatthÄ• yÄ• _ti tasseva kÄ• yasaá¹ƒsaggasaá¹…khÄ• taasaddhammassa seva
__paá¹-icchannaá¹-á¹-hÄ• naÃ±cÄ• _ti vatthÄ• dinÄ• yena kenaci paá¹-icchannaokÄ• saá¹

á¹-hitÄ• tadatthÄ• ya kÄ• yaá¹ƒ upasaá¹ƒhareyya vÄ• ti yojanÄ• .

<2002> hatthaggahaá¹‡Ä• dÄ«naá¹ƒ vuttappakÄ• rÄ• naá¹ƒ aá¹-á¹-hannaá¹ƒ vatthÅ«naá¹ƒ
``aá¹-á¹-havatthukÄ• â€™â€™ _ti saá¹…khÄ• tÄ• __ayaá¹ƒ_ bhikkhunÄ« __vinaá¹-á¹-hÄ•
tatoyeva __assamaá¹‡Ä« hoti_ abhikkhunÄ« hotÄ«ti yojanÄ• .

<2003> __anulomena_ \Be II 38/ __vÄ• _ti hatthaggahaá¹‡Ä• dipaá¹-ipÄ• á¹-iyÄ• vÄ• . __
tabbipariyato paá¹-ilomena vÄ• . __ekantarikÄ• ya vÄ• _ti ekamekaá¹ƒ antaritvÄ• puna tas
ekantarikÄ• ya vÄ• . anulomena vÄ• paá¹-ilomena vÄ• tathekantarikÄ• ya vÄ• aá¹-á¹-ham
cutÄ• ti yojanÄ• .

<2004> etadeva atthaá¹ƒ byatirekamukhena samatthetumÄ• ha __ ``athÄ• ditoâ€™â€™ _t
\Ne II 32/ bahukkhattumpi. __sata_-saddo hettha bahu-saddapariyÄ• yo. pÄ• rÄ• jikÄ• neva
taá¹ƒtaá¹ƒvatthumÅ«lakaá¹ƒ dukkaá¹-athullaccayaá¹ƒ Ä• pajjatÄ«ti vuttaá¹ƒ hoti.

<2005> yÄ• pana Ä• pattiyo Ä• pannÄ• , desetvÄ• tÄ• hi muccatÄ«ti yojanÄ• . __dhuranil
punevaá¹ƒ karissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipitvÄ• . __desitÄ• gaá¹‡anÅ«pikÄ• _ti
upeti, pÄ• rÄ• jikassa aá¹…gaá¹ƒ na hotÄ«ti attho. tasmÄ• yÄ• ekaá¹ƒ Ä• pannÄ• , dhuran
puna kilesavasena Ä• pajjati, puna deseti, evaá¹ƒ aá¹-á¹-ha vatthÅ«ni pÅ«rentÄ«pi pÄ• rÄ•

<2006> __saussÄ• hÄ• ya desitÄ• _ti puna Ä• pajjane anikkhittadhurÄ• ya bhikkhuniyÄ• d
desanÄ• gaá¹‡anaá¹ƒ na upeti. kiá¹ƒ hotÄ«ti Ä• ha __ ``desitÄ• pi adesitÄ• â€™â€™ _ti, ta
aá¹…gameva hotÄ«ti adhippÄ• yo.

<2008> __ayaá¹ƒ attho_ti ``asaddhammo nÄ• ma kÄ• yasaá¹ƒsaggoâ€™â€™ ti ayaá¹ƒ att

<2009> ayamattho \Be II 39/ kena vacanena uddisitoti Ä• ha __ ``viÃ±Ã±Å« ... pe ... sÄ• dh
idaâ€™â€™ _nti. __idaá¹ƒ vacana_nti ``viÃ±Ã±Å« paá¹-ibalo kÄ• yasaá¹ƒsaggaá¹ƒ samÄ•
676) idaá¹ƒ vacanaá¹ƒ. __sÄ• dhakaá¹ƒ_ pamÄ• á¹‡aá¹ƒ.

aá¹-á¹-havatthukakathÄ• vaá¹‡á¹‡anÄ• .

<2010> avassutÄ• , vajjapaá¹-icchÄ• dikÄ• , ukkhittÄ• nuvattikÄ• , aá¹-á¹-havatthukÄ• ti im
pÄ• rÄ• jikÄ• pattiyo mahesinÄ• asÄ• dhÄ• raá¹‡Ä• bhikkhunÄ«nameva paÃ±Ã±attÄ• ti yo

iti vinayatthasÄ• rasandÄ«paniyÄ•

vinayavinicchayavaá¹‡á¹‡anÄ• ya

pÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

saá¹…ghÄ• disesakathÄ• vaá¹‡á¹‡anÄ•

<2011> evaá¹ƒ \Ne II 33/ bhikkhunivibhaá¹…ge Ä• gataá¹ƒ pÄ• rÄ• jikavinicchayaá¹ƒ vatvÄ
tadanantaruddiá¹-á¹-haá¹ƒ saá¹…ghÄ• disesavinicchayaá¹ƒ dassetumÄ• ha __ ``yÄ• pana
__ussayavÄ• dÄ• _ti kodhussayamÄ• nussayavasena vivadamÄ• nÄ• . tatoyeva aá¹-á¹-aá¹
__aá¹-á¹-akÄ• rÄ«_. ettha ca __ ``aá¹-á¹-oâ€™â€™ _ti vohÄ• rikavinicchayo vuccati, yaá¹ƒ
``adhikaraá¹‡aâ€™â€™ ntipi vadanti. sabbattha vattabbe mukhamassÄ• atthÄ«ti __mukha
attho. __yena kenaci narena saddhi_nti ``gahapatinÄ• vÄ• gahapatiputtena vÄ• â€™â€™
dassitena yena kenaci manussena saddhiá¹ƒ. __idhÄ• _ti imasmiá¹ƒ sÄ• sane. __kirÄ• _ti p
vÄ• .

<2012> __sakkhiá¹ƒ_ \Be II 40/ __vÄ• _ti paccakkhato jÄ• nanakaá¹ƒ vÄ• . aá¹-á¹-aá¹ƒ kÄ•
pade tathÄ• dukkaá¹-anti yojanÄ• .

<2013> __vohÄ• rike_ti vinicchayÄ• macce.

<2014> __anantara_nti tassa vacanÄ• nantaraá¹ƒ.

<2015> __itaro_ti aá¹-á¹-akÄ• rako. __pubbasadisova vinicchayo_ti paá¹-hamÄ• rocane du
thullaccayanti vuttaá¹ƒ hoti.

<2016> ``tava, mamÄ• pi ca kathaá¹ƒ tuvameva Ä• rocehÄ«â€™â€™ ti itarena __vuttÄ• _
__yathÄ• kÄ• ma_nti tassÄ• ca attano ca vacane yaá¹ƒ paá¹-hamaá¹ƒ vattumicchati, taá¹ƒ
Ä• rocetu.

2018-9__._ ubhinnampi yathÄ• tathÄ• Ä• rocitakathaá¹ƒ sutvÄ• ti yojanÄ• . __yathÄ• tath
kenaci pakÄ• rena. __tehÄ«_ti vohÄ• rikehi. __aá¹-á¹-e pana ca niá¹-á¹-hite_ti aá¹-á¹-akÄ• r
pakkhe parÄ• jite. yathÄ• ha ``parÄ• jite aá¹-á¹-akÄ• rake aá¹-á¹-apariyosÄ• naá¹ƒ nÄ• ma
__aá¹-á¹-assa pariyosÄ• ne_ti ettha ``tassÄ• â€™â€™ ti seso. tassa aá¹-á¹-assa pariyosÄ•

2020-23__._ anÄ• pattivisayaá¹ƒ \Ne II 34/ dassetumÄ• ha __ ``dÅ«taá¹ƒ vÄ• pÄ«â€™â€™
paccatthikamanussehi dÅ«taá¹ƒ vÄ• pi pahiá¹‡itvÄ• sayampi vÄ• Ä• gantvÄ• yÄ• pana Ä
__aÃ±Ã±ehÄ«_ti gÄ• madÄ• rakÄ• dÄ«hi aÃ±Ã±ehi. kiÃ±ci paraá¹ƒ anodissÄ• ti yojanÄ• . i
gahitadaá¹‡á¸• e tassÄ• ca gÄ«vÄ• ti sÅ«citaá¹ƒ hoti. yÄ• rakkhaá¹ƒ yÄ• cati \Be II 41/, __
rakkhÄ• yÄ• cane tassÄ• anÄ• patti pakÄ• sitÄ• ti yojanÄ• . aÃ±Ã±ato sutvÄ• ti yojanÄ• . _

__Ä• di_-saddena Ä• dikammikÄ• gahitÄ• .

samuá¹-á¹-hÄ• naá¹ƒ kathinena tulyanti yojanÄ• . sesaá¹ƒ dassetumÄ• ha __ ``sakiriyaá¹ƒ
__idaá¹ƒ_ sikkhÄ• padaá¹ƒ. kiriyÄ• ya saha vattatÄ«ti __sakiriyaá¹ƒ_ aá¹-á¹-akaraá¹‡ena Ä
``samuá¹-á¹-hÄ• naâ€™â€™ _nti iminÄ• ca samuá¹-á¹-hÄ• nÄ• divinicchayo upalakkhitoti

aá¹-á¹-akÄ• rikÄ• kathÄ• vaá¹‡á¹‡anÄ• .

2024-5__._ __jÄ• nantÄ«_ti ``sÄ• maá¹ƒ vÄ• jÄ• nÄ• ti, aÃ±Ã±e vÄ• tassÄ• Ä• rocentÄ«â
vuttanayena jÄ• nantÄ«. __cori_nti yÄ• ya paÃ±camÄ• sagghanakato paá¹-á¹-hÄ• ya yaá¹ƒ
avaharitaá¹ƒ, ayaá¹ƒ corÄ« nÄ• ma. __vajjhaá¹ƒ vidita_nti ``tena kammena vadhÄ• rahÄ• a
viditaá¹ƒ. __saá¹…gha_nti bhikkhunisaá¹…ghaá¹ƒ. __anapaloketvÄ• _ti anÄ• pucchÄ• . __
anusÄ• sitabbaá¹-á¹-hÄ• ne taá¹ƒ rÄ• jÄ• naá¹ƒ vÄ• . yathÄ• ha ``rÄ• jÄ• nÄ• ma yattha rÄ
apaloketabboâ€™â€™ ti. __gaá¹‡ameva vÄ• _ti ``tumheva tattha anusÄ• sathÄ• â€™â€™
gÄ• manigamamallagaá¹‡Ä• dikaá¹ƒ gaá¹‡aá¹ƒ vÄ• . __mallagaá¹‡aá¹ƒ_ nÄ• ma
pÄ• nÄ«yaá¹-á¹-hapanapokkharaá¹‡ikhaá¹‡anÄ• dipuÃ±Ã±akammaniyutto janasamÅ«ho. e
pÅ«gÄ• ca seniyo ca saá¹…gahitÄ• . __vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya. __kapp
vakkhamÄ• nalakkhaá¹‡aá¹ƒ kappaá¹ƒ. sÄ• corivuá¹-á¹-hÄ• pananti sambandho. upajjhÄ•
upasampÄ• deti, sÄ• bhikkhunÄ«ti attho. upajjhÄ• yassa bhikkhussa dukkaá¹-aá¹ƒ.

<2026> __paÃ±camÄ• sagghana_nti ettha paÃ±camÄ• saÃ±ca paÃ±camÄ• sagghanakaÃ
ekadesasarÅ«pekasesanayena paÃ±camÄ• sassÄ• pi \Be II 42/ gahaá¹‡aá¹ƒ. __atirekaggh
eseva nayo.

<2027> pabbajitaá¹ƒ \Ne II 35/ pubbaá¹ƒ yÄ• ya sÄ• __pabbajitapubbÄ• _. vuttappakÄ• ra
titthÄ• yatanÄ• dÄ«su yÄ• paá¹-hamaá¹ƒ pabbajitÄ• ti attho.

2028-30__._ idÄ• ni pubbapayogadukkaá¹-Ä• diÄ• pattivibhÄ• gaá¹ƒ dassetumÄ• ha __ ``v
coriâ€™â€™ _ntiÄ• di. idha ``upajjhÄ• yÄ• hutvÄ• â€™â€™ ti seso. idaá¹ƒ kappaá¹ƒ á¹-ha
__sÄ«maá¹ƒ sammannati cÄ• _ti abhinavaá¹ƒ sÄ«maá¹ƒ sammannati, bandhatÄ«ti vuttaá¹
``dukkaá¹-aâ€™â€™ nti iminÄ• ca ``thullaccayaá¹ƒ dvayaâ€™â€™ nti iminÄ• ca yojetabb

__kammante_ti upasampadakammassa pariyosÄ• ne, tatiyÄ• ya kammavÄ• cÄ• ya yyakÄ

<2031> __ajÄ• nantÄ«_ti coriá¹ƒ ajÄ• nantÄ«. (idaá¹ƒ sikkhÄ• padaá¹ƒ.)

<2032> __corivuá¹-á¹-hÄ• panaá¹ƒ nÄ• mÄ• _ti idaá¹ƒ sikkhÄ• padaá¹ƒ corivuá¹-á¹-hÄ• pa
__vÄ• cacittato_ti khaá¹‡á¸• asÄ«maá¹ƒ agantvÄ• karontiyÄ• vÄ• cÄ• cittehi. __kÄ• yavÄ

karontiyÄ• kÄ• yavÄ• cÄ• cittato ca samuá¹-á¹-hÄ• ti. yathÄ• ha ``kenacideva karaá¹‡Ä«ye
agantvÄ• khaá¹‡á¸• asÄ«maá¹ƒ vÄ• nadiá¹ƒ vÄ• yathÄ• nisinnaá¹-á¹-hÄ• neyeva attano r
vuá¹-á¹-hÄ• pentiyÄ• vÄ• cÄ• cittato samuá¹-á¹-hÄ• ti, khaá¹‡á¸• asÄ«maá¹ƒ vÄ• nadiá¹ƒ
vuá¹-á¹-hÄ• pentiyÄ• \Be II 43/ kÄ• yavÄ• cÄ• cittato samuá¹-á¹-hÄ• tÄ«â€™â€™ ti (Sp (to
__kriyÄ• kriya_nti anÄ• pucchÄ• vuá¹-á¹-hÄ• panavasena kiriyÄ• kiriyaá¹ƒ.

corivuá¹-á¹-hÄ• panakathÄ• vaá¹‡á¹‡anÄ• .

2033-4__._ __gÄ• mantara_nti aÃ±Ã±aá¹ƒ gÄ• maá¹ƒ. yÄ• ekÄ• sace gaccheyyÄ• ti samb
etthÄ• pi eseva nayo. nadiyÄ• pÄ• raá¹ƒ __nadÄ«pÄ• raá¹ƒ. ``ekÄ• vÄ• â€™â€™ _ti upar
__ohÄ«yeyyÄ• _ti vinÄ• bhaveyya. idha ``araÃ±Ã±eâ€™â€™ ti seso. araÃ±Ã±alakkhaá¹‡a
iccÄ• dinÄ• vakkhati. ``ekÄ• vÄ• rattiá¹ƒ vippavaseyya, ekÄ• vÄ• gaá¹‡amhÄ• ohÄ«yey
sikkhÄ• padakkamo, evaá¹ƒ santepi gÄ• thÄ• bandhavasena __ ``rattiá¹ƒ vippavaseyyÄ• â€
II 36/. teneva vibhÄ• gavinicchaye desanÄ• ruá¸·hakkameneva ``pureruá¹‡odayÄ• yevÄ• â€
paá¹-hamÄ• pattikaá¹ƒ garukaá¹ƒ dhammaá¹ƒ Ä• pannÄ• siyÄ• ti yojanÄ• . paá¹-hamaá¹ƒ
__paá¹-hamÄ• pattiko, _ vÄ«tikkamakkhaá¹‡eyeva Ä• pajjitabboti attho. ``garukaá¹ƒ dhamm
sambandho. __sakagÄ• mÄ• nikkhamantiyÄ• _ti bhikkhuniyÄ• attano vasanagÄ• mato nik

<2035> __tato_ sakagÄ• mato.

2036-7__._ ekena padavÄ• rena itarassa gÄ• massa parikkhepe atikkante, upacÄ• rokkame
__atikkante okkante_ti ettha ``parikkhepe upacÄ• reâ€™â€™ ti adhikÄ• rato labbhati.

2038-9__._ __nikkhamitvÄ• _ti attano paviá¹-á¹-hagÄ• mato nikkhamitvÄ• . __ayameva nay
thullaccayaá¹ƒ, dutiyena garukÄ• pattÄ«â€™â€™ ti ayaá¹ƒ nayo.

vaticchiddena \Be II 44/ vÄ• khaá¹‡á¸• apÄ• kÄ• rena vÄ• ti yojanÄ• . __ ``tathÄ• â€™â€™
``pÄ• kÄ• renÄ• â€™â€™ ti etthÄ• pi __vÄ• _-saddassa sambandhanÄ«yataá¹ƒ dasseti. ``
tÄ• samakappiyÄ• â€™â€™ ti vakkhamÄ• nattÄ• __vihÄ• rassa bhÅ«mi_nti bhikkhunivihÄ
``kappiyanti paviá¹-á¹-hattÄ• â€™â€™ _ti iminÄ• vakkhamÄ• nassa kÄ• raá¹‡aá¹ƒ dasseti.
thullaccayasaá¹…ghÄ• diseso vuccamÄ• no yo koci doso.

<2040> __tÄ• sa_nti bhikkhunÄ«naá¹ƒ. __ ``akappiyÄ• â€™â€™ _ti iminÄ• tatthÄ• pi pavi
gÄ• mantarapaccayÄ• Ä• pattisambhavamÄ• ha.

<2041> ``paá¹-hamaá¹ƒ pÄ• daá¹ƒ atikkÄ• mentiyÄ• â€™â€™ ti (Vin IV 692) vuttattÄ• __
anÄ• patti siyÄ• patti, padasÄ• gamane panÄ• â€™â€™ _ti vuttaá¹ƒ.

<2042> __ ``yaá¹ƒ kiÃ±ci ... pe ... Ä• patti pavisantiyÄ• â€™â€™ _ti vuttassevatthassa upa
punaruttidoso.

2043-4__._ __lakkhaá¹‡enupapannÄ• yÄ• _ti \Ne II 37/ ``nadÄ« nÄ• ma timaá¹‡á¸• alaá¹ƒ p
katthaci uttarantiyÄ• bhikkhuniyÄ• antaravÄ• sako temiyatÄ«â€™â€™ ti (Vin IV 692) vutta
samannÄ• gatÄ• ya nadiyÄ• . yÄ• pÄ• raá¹ƒ tÄ«raá¹ƒ gacchatÄ«ti yojanÄ• .

__paá¹-hamaá¹ƒ pÄ• daá¹ƒ uddharitvÄ• na tÄ«re á¹-hapentiyÄ• _ti ``idÄ• ni padavÄ• rena
vattabbakÄ• le paá¹-hamaá¹ƒ pÄ• daá¹ƒ ukkhipitvÄ• paratÄ«re á¹-hapentiyÄ• . ``dutiyapÄ•
saá¹…ghÄ• disesoâ€™â€™ ti (Sp (to Vin IV) 692) __aá¹-á¹-hakathÄ• _vacanato __ ``atikka
uddhÄ• ro gahito.

<2045> __antaranadiya_nti nadivemajjhe. __bhaá¹‡á¸• itvÄ• _ti kalahaá¹ƒ katvÄ• . __orima
Ä• gatadisÄ• ya tÄ«raá¹ƒ. tathÄ• paá¹-hame thullaccayaá¹ƒ \Be II 45/, dutiye garu hotÄ«ti a
vacanena ``itarissÄ• pana ayaá¹ƒ pakkantaá¹-á¹-hÄ• ne á¹-hitÄ• hoti, tasmÄ• paratÄ«raá¹
anÄ• pattÄ«â€™â€™ ti __aá¹-á¹-hakathÄ• pi_ ulliá¹…gitÄ• .

<2046> __rajjuyÄ• _ti valliÄ• dikÄ• ya yÄ• ya kÄ• yaci rajjuyÄ• .

<2047> __pivitu_nti ettha ``pÄ• nÄ«yaâ€™â€™ nti pakaraá¹‡ato labbhati. avuttasamuccay
bhaá¹‡á¸• adhovanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. __athÄ• _ti vÄ• kyÄ• rambhe nipÄ• to. ``nah
orimameva tÄ«raá¹ƒ Ä• gamissÄ• mÄ«â€™â€™ ti Ä• layassa vijjamÄ• nattÄ• Ä• ha __ ``v

<2048> padasÄ• nadiá¹ƒ otaritvÄ• nÄ• ti yojanÄ• . setuá¹ƒ Ä• rohitvÄ• tathÄ• padasÄ• u
yojanÄ• .

<2049> __gantvÄ• nÄ• _ti ettha ``nadiâ€™â€™ nti seso. uttaraá¹‡akÄ• le padasÄ• yÄ• tÄ

<2050> __vegenÄ• _ti ekeneva vegena, antarÄ• anivattitvÄ• ti attho.

<2051> __ ``nisÄ«ditvÄ• â€™â€™ _ti idaá¹ƒ ``khandhe vÄ• â€™â€™ tiÄ• dÄ«hipi yojetabb
sabhÄ• gÄ• nameva gahetabbÄ• . __hatthasaá¹…ghÄ• tane vÄ• _ti ubhohi baddhahatthava

2052-3__._ __pÄ• sa_nti \Ne II 38/ hatthapÄ• saá¹ƒ. __ ``Ä• bhogaá¹ƒ vinÄ• â€™â€™ _ti in
ti Ä• bhoge kate ajÄ• nantiyÄ• aruá¹‡e \Be II 46/ uá¹-á¹-hitepi anÄ• pattÄ«ti dÄ«pitaá¹ƒ hoti
sajjhÄ• yaá¹ƒ vÄ• savanaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• kiÃ±ci kammaá¹ƒ kurumÄ• nÄ• `purean
santikaá¹ƒ gamissÄ• mÄ«â€™ ti Ä• bhogaá¹ƒ karoti, ajÄ• nantiyÄ• eva cassÄ• aruá¹‡o ug
ti (Sp (to Vin IV) 692). nÄ• nÄ• gabbhe vattabbameva natthÄ«ti dassetumÄ• ha __ ``ekagab

ekagabbhepi vÄ• dutiyikÄ• ya hatthapÄ• saá¹ƒ atikkamma aruá¹‡aá¹ƒ uá¹-á¹-hapentiyÄ• b
yojanÄ• .

<2054> __dutiyÄ• pÄ• sa_nti dutiyikÄ• ya hatthapÄ• saá¹ƒ. ``gamissÄ• mÄ«â€™â€™ ti Ä•
sace aruá¹‡aá¹ƒ uá¹-á¹-heti, na dosoti yojanÄ• .

2055-6__._ aÃ±Ã±attha paÃ±cadhanusatikassa (Vin III 654) pacchimassa Ä• raÃ±Ã±akase
nivattetumÄ• ha __ ``indakhÄ«lamatikkammÄ• â€™â€™ _tiÄ• di. __etthÄ• _ti imasmiá¹ƒ si
__aá¹-á¹-hakathÄ• ya_ ``araÃ±Ã±eti ettha nikkhamitvÄ• bahi indakhÄ«lÄ• sabbametaá¹ƒ a
Vin IV) 692) evaá¹ƒ vuttalakkhaá¹‡ameva __araÃ±Ã±aá¹ƒ_ dassitanti attho.

dutiyikÄ• ya dassanÅ«pacÄ• raá¹ƒ vijahantiyÄ• tassÄ• ti yojanÄ• . __ ``jahiteâ€™â€™ _ti
``upacÄ• reâ€™â€™ ti vibhattivipariá¹‡Ä• mo kÄ• tabbo.

<2057> __sÄ• á¹‡ipÄ• kÄ• rapÄ• kÄ• rataruantarite_ á¹-hÄ• ne asati dassanÅ«pacÄ• re sa
hotÄ«ti yojanÄ• .

2058-60__._ __ettha katha_nti yattha dÅ«repi dassanaá¹ƒ hoti, evarÅ«pe ajjhokÄ• se Ä• pa
kÄ• tabboti \Be II 47/ attho. anekesu á¹-hÄ• nesu ``savanÅ«pacÄ• rÄ• tikkameâ€™â€™ ti v
lakkhaá¹‡aá¹ƒ á¹-hapetumÄ• ha __ ``magga ... pe ... evarÅ«pakeâ€™â€™ _ti. ettha ``á¹-hÄ
__kÅ«jantiyÄ• _ti yathÄ• vaá¹‡á¹‡avavatthÄ• naá¹ƒ na hoti, evaá¹ƒ abyattasaddaá¹ƒ karont

evarÅ«pake á¹-hÄ• ne dhammassavanÄ• rocane viya ca maggamÅ«á¸·hassa saddena viya
\Ne II 39/ tassÄ• saddassa savanÄ• tikkame bhikkhuniyÄ• garukÄ• Ä• patti hotÄ«ti yojanÄ
garukÄ• hotÄ«â€™â€™ _ti idaá¹ƒ ``dutiyikaá¹ƒ na pÄ• puá¹‡issÄ• mÄ«â€™â€™ ti nirussÄ
teneva vakkhati ``ohÄ«yitvÄ• tha gacchantÄ«â€™â€™ tiÄ• di. __etthÄ• _ti ``gaá¹‡amhÄ• c
imasmiá¹ƒ.

<2061> atha gacchantÄ« ohÄ«yitvÄ• ti yojanÄ• . ``idÄ• ni ahaá¹ƒ pÄ• puá¹‡issÄ• miâ€™â€
anubandhati, vaá¹-á¹-ati, dutiyopacÄ• rÄ• tikkamepi anÄ• pattÄ«ti vuttaá¹ƒ hoti.

<2062> ``gacchatu ayaá¹ƒâ€™â€™ iti ussÄ• hassacchedaá¹ƒ katvÄ• ohÄ«nÄ• ce, tassÄ•
ajjhÄ• hÄ• rayojanÄ• .

<2063> __itarÄ• pÄ«_ti gantuá¹ƒ samatthÄ• pi. __ohÄ«yatu ayanti cÄ• _ti nirussÄ• happak
vuttatthameva samatthayitumÄ• ha __ ``saussÄ• hÄ• na hoti ceâ€™â€™ _ti.

2064-5__._ purimÄ• ekakaá¹ƒ maggaá¹ƒ yÄ• tÄ«ti yojanÄ• . ekameva __ekakaá¹ƒ. tasmÄ•

pakkantaá¹-á¹-hÄ• ne tiá¹-á¹-hati, tasmÄ• . __tatthÄ• _ti tasmiá¹ƒ gaá¹‡amhÄ• ohÄ«yane. _
anÄ• patti eva pakÄ• sitÄ• ti yojanÄ• .

2066-7__._ __gÄ• mantaragatÄ• yÄ• _ti gÄ• masÄ«magatÄ• ya. ``nadiyÄ• â€™â€™ ti imin
__Ä• pattiyocatassopÄ«_ti rattivippavÄ• sa gÄ• mantaragamana nadipÄ• ragamana gaá¹‡a
catasso \Be II 48/ saá¹…ghÄ• disesÄ• pattiyo. gaá¹‡amhÄ• ohÄ«yanamÅ«lakÄ• pattiyÄ• g
gÄ• mantarokkamanamÅ«lakÄ• pattiyÄ• antogÄ• me Ä• pajjitabbattepi __ekakkhaá¹‡e_ti g

2068-9__._ yÄ• saddhiá¹ƒ yÄ• tÄ• dutiyikÄ• , sÄ• ca pakkantÄ• vÄ• sace hoti, vibbhantÄ
lokaá¹ƒ yÄ• tÄ• vÄ• hoti, kÄ• lakatÄ• vÄ• hotÄ«ti adhippÄ• yo, pakkhasaá¹…kantÄ• vÄ•
titthÄ• yatanasaá¹…kantÄ• vÄ• hotÄ«ti adhippÄ• yo, naá¹-á¹-hÄ• vÄ• hoti, pÄ• rÄ• jikÄ•
40/ adhippÄ• yo. evarÅ«pe kÄ• le gÄ• mantarokkamanÄ• dÄ«ni ... pe ... anÄ• pattÄ«ti Ã±Ä•
ummattikÄ• yapi evaá¹ƒ cattÄ• ripi karontiyÄ• anÄ• pattÄ«ti yojanÄ• .

<2070> __ ``agÄ• make araÃ±Ã±eâ€™â€™ _ti idaá¹ƒ gÄ• mÄ• bhÄ• vena vuttaá¹ƒ, na viÃ

<2071> gÄ• mabhÄ• vato nadipÄ• ragamanagaá¹‡amhÄ• ohÄ«yanÄ• patti na sambhavati,
gÄ• mantaragamanamÅ«likÄ• patti ca divasabhÄ• gattÄ• rattivippavÄ• samÅ«likÄ• patti ca
``sakagÄ• me ... pe ... na vijjareâ€™â€™ _ti. __yathÄ• kÄ• ma_nti yathicchitaá¹ƒ, dutiyikÄ•
attho.

<2072> samuá¹-á¹-hÄ• nÄ• dayo paá¹-hamantimavatthunÄ• tulyÄ• ti yojanÄ• .

gÄ• mantaragamanakathÄ• vaá¹‡á¹‡anÄ• .

<2073> __sÄ«mÄ• sammutiyÄ• cevÄ• _ti ``samaggena saá¹…ghena dhammena vinayena
kÄ• rakasaá¹…ghaá¹ƒ anÄ• pucchÄ• tasseva kÄ• rakasaá¹…ghassa chandaá¹ƒ ajÄ• nitvÄ
navasÄ«mÄ• sammannane ca. dvÄ«hi kammavÄ• cÄ• hi duve thullaccayÄ• hontÄ«ti yojan

<2074> __kammassa_ \Be II 49/ __pariyosÄ• ne_ti osÄ• raá¹‡akammassa avasÄ• ne. __ti
``dhammakamme dhammakammasaÃ±Ã±Ä• osÄ• reti, Ä• patti saá¹…ghÄ• disesassa. dha
adhammakammasaÃ±Ã±Ä• osÄ• reti, Ä• patti saá¹…ghÄ• disesassÄ• â€™â€™ ti (Vin IV 6
vuttaá¹ƒ. __kamma_nti ca ukkhepanÄ«yakammaá¹ƒ. __adhamme tikadukkaá¹-a_nti ``adhan
osÄ• reti, Ä• patti dukkaá¹-assa. adhammakamme vematikÄ• , adhammakammasaÃ±Ã±Ä•
dukkaá¹-assÄ• â€™â€™ ti tikadukkaá¹-aá¹ƒ vuttaá¹ƒ.

<2075> __gaá¹‡assÄ• _ti tasseva kÄ• rakagaá¹‡assa. __vatte vÄ• pana vattanti_nti tecatt
nettÄ• ravatte vattamÄ• naá¹ƒ. tecattÄ• lÄ«sappabhedaá¹ƒ pana __vattakkhandhake_ (Vin

__nettÄ• ravatte_ti kammato nittharaá¹‡assa hetubhÅ«te vatte.

<2077> osÄ• raá¹‡aá¹ƒ \Ne II 41/ __kriyaá¹ƒ_. anÄ• pucchanaá¹ƒ __akriyaá¹ƒ_.

catutthaá¹ƒ.

2078-9__._ __avassutÄ• _ti methunarÄ• gena tintÄ• . evamuparipi. __ ``manussapuggalass
yakkhÄ• dÄ«naá¹ƒ paá¹-ikkhepo. ``udake ... pe ... dukkaá¹-aâ€™â€™ nti vakkhamÄ• nattÄ•
dantaponÄ• ajjhoharaá¹‡Ä«yassa gahaá¹‡aá¹ƒ. __payogato_ti payogagaá¹‡anÄ• ya.

<2080> __ekatovassute_ti pumitthiyÄ• sÄ• maÃ±Ã±ena pulliá¹…ganiddeso. kathametaá¹ƒ
``ekatoavassuteti ettha bhikkhuniyÄ• avassutabhÄ• vo daá¹-á¹-habboti mahÄ• paccariyaá¹ƒ
mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ panetaá¹ƒ na vuttaá¹ƒ, taá¹ƒ \Be II 50/ pÄ• á¸·iyÄ• sametÄ«â
701) vuttattÄ• viÃ±Ã±Ä• yati. ettha ca __etaá¹ƒ na vutta_nti ``bhikkhuniyÄ• avassutabhÄ•
ti etaá¹ƒ niyamanaá¹ƒ na vuttaá¹ƒ. __ta_nti taá¹ƒ niyametvÄ• avacanaá¹ƒ. __pÄ• á¸·iyÄ• s
``ekatoavassuteâ€™â€™ ti (Vin IV 701-702) avisesetvÄ• vuttapÄ• á¸·iyÄ• , ``anavassutoti j
paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti (Vin IV 703) imÄ• ya ca pÄ• á¸·iyÄ• sameti. yadi hi puggala
nappamÄ• á¹‡aá¹ƒ, kiá¹ƒ ``anavassutoti jÄ• nantÄ«â€™â€™ ti iminÄ• vacanena. ``anÄ• pa
anavassutÄ• paá¹-iggaá¹‡hÄ• tÄ«â€™â€™ ti ettakameva vattabbaá¹ƒ siyÄ• . __ajjhohÄ• ra
__thullaccayacayo_ thullaccayÄ• naá¹ƒ samÅ«ho siyÄ• , payogagaá¹‡anÄ• ya bahÅ«ni thu
adhippÄ• yo.

<2081> sambhave, byabhicÄ• re ca visesanaá¹ƒ sÄ• tthakaá¹ƒ bhavatÄ«ti __ ``manussavig
visesanaá¹ƒ yakkhapetatiracchÄ• napadehi yojetabbaá¹ƒ. ubhatoavassute sati manussavigg
yakkhapetatiracchÄ• nÄ• naá¹ƒ hatthato ca paá¹‡á¸• akÄ• naá¹ƒ hatthato ca tathÄ• ti yojan
``yaá¹ƒ kiÃ±ci Ä• misaá¹ƒ paá¹-iggaá¹‡hÄ• ti, dukkaá¹-aá¹ƒ. ajjhohÄ• rapayogesu thullaccay
yathÄ• vuttamatidisati.

<2082> __etthÄ• _ti imesu yakkhÄ• dÄ«su. ekatoavassute sati Ä• misaá¹ƒ paá¹-iggaá¹‡ha
__sabbatthÄ• _ti sabbesu manussÄ• manussesu ekato, ubhato vÄ• anavassutesu. __udak
42/ udakassa, dantakaá¹-á¹-hassa ca gahaá¹‡e. __paribhoge cÄ• _ti paá¹-iggahaá¹‡e ceva

2083-4__._ __ubhayÄ• vassutÄ• bhÄ• ve_ti bhikkhuniyÄ• , puggalassa ca ubhinnaá¹ƒ avas
paá¹-iggaá¹‡hÄ• ti \Be II 51/, na dosoti yojanÄ• . __ayaá¹ƒ_ purisapuggalo. __na ca avassu
Ã±atvÄ• . yÄ• pana Ä• misaá¹ƒ paá¹-iggaá¹‡hÄ• ti, tassÄ• ca ummattikÄ• dÄ«naÃ±ca anÄ
``yÄ• gaá¹‡hÄ• ti, tassÄ• anÄ• pattÄ«â€™â€™ ti vuttepi paribhuÃ±jantiyÄ• va anÄ• pattib

paÃ±camaá¹ƒ.

<2085> __uyyojane_ti ``kiá¹ƒ te ayye eso purisapuggalo karissati avassuto vÄ• anavassut
anavassutÄ• , iá¹…gha ayye yaá¹ƒ te eso purisapuggalo deti khÄ• danÄ«yaá¹ƒ vÄ• bhojan
sahatthÄ• paá¹-iggahetvÄ• khÄ• da vÄ• bhuÃ±ja vÄ• â€™â€™ ti (Vin IV 705) vuttanayen
uyyojikÄ• ya. __itarissÄ• _ti uyyojitÄ• ya. __paá¹-iggahe_ti avassutassa hatthato Ä• misapa
__dukkaá¹-Ä• ni cÄ• _ti uyyojikÄ• ya dukkaá¹-Ä• ni. __bhogesÅ«_ti uyyojitÄ• ya tathÄ• paá
paribhogesu. __thullaccayagaá¹‡o siyÄ• _ti uyyojikÄ• ya thullaccayasamÅ«ho siyÄ• ti attho

2086-7__._ __bhojanassÄ• vasÄ• nasmi_nti uyyojitÄ• ya bhojanapariyante. __saá¹…ghÄ• d
saá¹…ghÄ• disesÄ• patti hoti.

__yakkhÄ• dÄ«na_nti ettha __Ä• di_-saddena petapaá¹‡á¸• akatiracchÄ• nagatÄ• gahitÄ•
avassutassa manussapurisassa. ``gahaá¹‡e uyyojaneâ€™â€™ ti padacchedo. __gahaá¹‡e
__uyyojane_ti uyyojikÄ• ya attano uyyojane. __tesa_nti udakadantaponÄ• naá¹ƒ. __paribho
paribhuÃ±jane. __dukkaá¹-aá¹ƒ parikittita_nti uyyojikÄ• ya dukkaá¹-aá¹ƒ vuttaá¹ƒ.

<2088> __sesassÄ• _ti \Be II 52/ \Ne II 43/ udakadantaponato aÃ±Ã±assa paribhuÃ±jitabbÄ
``gahaá¹‡uyyojaneâ€™â€™ _tiÄ• di vuttanayameva.

2089-90__._ __yÄ• pana_ bhikkhunÄ« ``anavassutoâ€™â€™ ti Ã±atvÄ• uyyojeti, ``kupitÄ
paá¹-iggaá¹‡hatÄ«â€™â€™ tiuyyojeti, ``kulÄ• nuddayatÄ• vÄ• pi na paá¹-iggaá¹‡hatÄ«â€™
ummattikÄ• dÄ«naÃ±caanÄ• patti pakÄ• sitÄ• ti yojanÄ• . yathÄ• ha ``anÄ• patti `anavassu
`kupitÄ• na paá¹-iggaá¹‡hatÄ«â€™ ti uyyojeti, `kulÄ• nuddayatÄ• ya na paá¹-iggaá¹‡hatÄ«
tiÄ• di (Vin IV 708).

chaá¹-á¹-haá¹ƒ.

<2091> __sattama_nti ``yÄ• pana bhikkhunÄ« kupitÄ• anattamanÄ• evaá¹ƒ vadeyya budd
tiÄ• dinayappavattaá¹ƒ (Vin IV 710) sattamasikkhÄ• padaÃ±ca. __aá¹-á¹-hama_nti ``yÄ• pa
kismiÃ±cideva adhikaraá¹‡epaccÄ• katÄ• â€™â€™ tiÄ• dinayappavattaá¹ƒ (Vin IV 716) aá¹

sattamaá¹-á¹-hamÄ• ni.

<2092> __navame_ti ``bhikkhuniyo paneva saá¹ƒsaá¹-á¹-hÄ• viharantÄ«â€™â€™ tiÄ• disi
__dasame_ti ``yÄ• pana bhikkhunÄ« evaá¹ƒ vadeyya saá¹ƒsaá¹-á¹-hÄ• va ayye tumhe viha
viharitthÄ• â€™â€™ tiÄ• disikkhÄ• pade (Vin IV 728) ca.

navamadasamÄ• ni.

<2093> tena mahÄ• vibhaá¹…gÄ• gatena __duá¹-á¹-hadosadvayena_ ca tattheva Ä• gaten
saÃ±carittasikkhÄ• padenacÄ• ti imehi tÄ«hi saddhiá¹ƒ idhÄ• gatÄ• ni cha sikkhÄ• padÄ• n
paá¹-hamÄ• pattikÄ• \Be II 53/. __ito_ bhikkhunivibhaá¹…gato __cattÄ• ri_ yÄ• vatatiyakÄ•
mahÄ• vibhaá¹…gato __cattÄ• ri_yÄ• vatatiyakÄ• nÄ«ti \Ne II 44/ evaá¹ƒ __aá¹-á¹-ha_ yÄ•
nava cÄ• ti sattarasa saá¹…ghÄ• disesasikkhÄ• padÄ• ni mayÄ• cettha dassitÄ• nÄ«ti adh

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

saá¹…ghÄ• disesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nissaggiyakathÄ• vaá¹‡á¹‡anÄ•

2094-5__._ evaá¹ƒ sattarasasaá¹…ghÄ• disese dassetvÄ• idÄ• ni tadanantarÄ• ni nissagg
``adhiá¹-á¹-hÄ• nupagaá¹ƒ pattaâ€™â€™ _ntiÄ• di. __ ``adhiá¹-á¹-hÄ• nupagaá¹ƒ pattaâ€™
padenakenaci kÄ• raá¹‡ena anadhiá¹-á¹-hÄ• nupage patte anÄ• pattibhÄ• vaá¹ƒ dÄ«peti. ``
ta-saddÄ• pekkhÄ• ya__bhikkhunÄ«_ti ettha ``yÄ• â€™â€™ ti labbhati. __pattasannidhikÄ•
anadhiá¹-á¹-hÄ• ya, avikappetvÄ• ekarattampi pattassa nikkhittakÄ• raá¹‡Ä• .

<2096> __idha_ imasmiá¹ƒ sikkhÄ• pade seso sabbo vinicchayo kathÄ• maggoti yojanÄ• ,
avasesasabbavinicchayakathÄ• maggotiattho. __pattasikkhÄ• pade_ti mahÄ• vibhaá¹…gap

<2097> visesova __visesatÄ• _.

paá¹-hamaá¹ƒ.

<2098> __akÄ• le_ti ``anatthatakathine vihÄ• re ekÄ• dasa mÄ• sÄ• , atthatakathine vihÄ•
(Vin IV 740 atthato samÄ• naá¹ƒ) evaá¹ƒ \Be II 54/ vutte akÄ• le. vikappantaraá¹ƒdassetum
kÄ• lepi kenacÄ«â€™â€™ _tiÄ• di. vuttavipariyÄ• yena kÄ• laniyamoveditabbo. kenaci akÄ
dinnaá¹ƒ, kÄ• lepi yaá¹ƒ cÄ«varaá¹ƒ Ä• dissa dinnaá¹ƒ, taá¹ƒ akÄ• lacÄ«varaá¹ƒ nÄ• mÄ• t
dÄ• nappakÄ• raá¹ƒ dassetumÄ• ha __ ``sampattÄ• bhÄ• jentÅ«â€™â€™ _ti. __niyÄ• mita
ti evaá¹ƒ vatvÄ• dinnaÃ±ca ``idaá¹ƒgaá¹‡assa, idaá¹ƒ tuyhaá¹ƒ dammÄ«â€™â€™ ti vatvÄ•
pÄ• damÅ«le á¹-hapetvÄ• vÄ• dinnaÃ±caÄ• dissa dinnaá¹ƒ nÄ• mÄ• ti attho. yathÄ• ha ``
vatvÄ• vÄ• `idaá¹ƒ \Ne II 45/ gaá¹‡assa, idaá¹ƒ tumhÄ• kaá¹ƒ dammÄ«â€™ ti vatvÄ• vÄ•
á¹-hapetvÄ• vÄ• dinnampiÄ• dissa dinnaá¹ƒ nÄ• ma hotÄ«â€™â€™ ti (Sp (to Vin IV) 740)

<2099> __akÄ• lacÄ«vara_nti vuttappakÄ• raá¹ƒ akÄ• lacÄ«varaá¹ƒ.

<2100> __attanÄ• paá¹-iladdha_nti tato yaá¹ƒ cÄ«varaá¹ƒ attanÄ• vassaggena paá¹-iladdh
nissajjitvÄ• paá¹-iladdhakÄ• le kattabbavidhiá¹ƒ dassetumÄ• ha __ ``labhitvÄ• ... pe ... niyo
__yathÄ• dÄ• neniyojaye_ti yathÄ• dÄ• yakena dinnaá¹ƒ, tathÄ• upanetabbaá¹ƒ, akÄ• lac
á¹-hapetabbantivuttaá¹ƒ hoti.

<2101> __tassÄ• _ti ``yathÄ• dÄ• ne niyojayeâ€™â€™ ti vacanassa. vinayakammaá¹ƒ katv
sevituá¹ƒ na ca vaá¹-á¹-atÄ«ti ayamadhippÄ• yoti yojanÄ• .

<2102> kÄ• lacÄ«vare akÄ• lavatthasaÃ±Ã±Ä• ya dukkaá¹-anti yojanÄ• . __ubhayatthapÄ«
akÄ• lacÄ«varepikÄ• lacÄ«varepi. vematikÄ• ya tathÄ• dukkaá¹-anti yojanÄ• .

<2103> __ubhayatthapi_ \Be II 55/ __cÄ«vare_ kÄ• lacÄ«vare ca akÄ• lacÄ«vare cÄ• ti
ubhayacÄ«varepikÄ• lacÄ«varasaÃ±Ã±Ä• ya bhÄ• jÄ• pentiyÄ• nadosoti yojanÄ• . sacittak
sandhÄ• yÄ• ha__ ``tisamuá¹-á¹-hÄ• natÄ• â€™â€™ _ti.

dutiyaá¹ƒ.

<2104> __sace sayaá¹ƒ acchindati_ aÃ±Ã±Ä• ya bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ pariv
cÄ«varaá¹ƒ tvameva gaá¹‡ha, mayhaá¹ƒ cÄ«varaá¹ƒ dehÄ«â€™â€™ ti evaá¹ƒ yadi sayaá¹
``sakasaÃ±Ã±Ä• yÄ• â€™â€™ ti seso. sakasaÃ±Ã±Ä• ya gahitattÄ• pÄ• cittiyaá¹ƒ, dukkaá
bhaá¹‡á¸• agghena kÄ• retabbo.

<2105> __itaresÅ«_ti abandhanaÃ±ca Ä• á¹‡attibahuttaÃ±ca saá¹…gaá¹‡hÄ• ti. tenÄ• ha _
payogassavasÄ• siyÄ• â€™â€™ _ti.

<2106> __ ``tikapÄ• cittÄ«â€™â€™ _ti \Ne II 46/ idamapekkhitvÄ• ``uddiá¹-á¹-hÄ• â€™â€™
upasampannÄ• ya upasampannasaÃ±Ã±Ä• , vematikÄ• , anupasampannasaÃ±Ã±Ä• ti etÄ
vuttÄ• tiattho. __aÃ±Ã±asmiá¹ƒ parikkhÄ• re_ti upasampannÄ• nupasampannÄ• naá¹ƒ aÃ±
__itarissÄ• _ti anupasampannÄ• ya. __tikadukkaá¹-a_nti anupasampannÄ• ya
upasampannasaÃ±Ã±Ä• vematikÄ• anupasampannasaÃ±Ã±Ä• naá¹ƒ vasena tikadukkaá¹-a

<2107> __tÄ• ya vÄ• dÄ«yamÄ• naá¹ƒ_ tÄ• ya aÃ±Ã±Ä• ya bhikkhuniyÄ• duá¹-á¹-hÄ• ya
dÄ«yamÄ• naá¹ƒgaá¹‡hantiyÄ• , tassÄ• vissÄ• sameva vÄ• gaá¹‡hantiyÄ• anÄ• pattÄ«ti
``tisamuá¹-á¹-hÄ• natÄ• matÄ• â€™â€™ _ti idaá¹ƒ vuttatthameva.

tatiyaá¹ƒ.

<2108> yÄ• \Be II 56/ pana bhikkhunÄ« ``kiá¹ƒ te, ayye, aphÄ• su, kiá¹ƒ Ä• harÄ«yatÅ«â€™

viÃ±Ã±Ä• petvÄ• taá¹ƒ Ä• haá¹-aá¹ƒ paá¹-ikkhipitvÄ• taÃ±ca aÃ±Ã±aÃ±ca gaá¹‡hitukÄ• m
viÃ±Ã±Ä• peti, tassÄ• viÃ±Ã±attidukkaá¹-aá¹ƒ, lÄ• bhÄ• nissaggiyaá¹ƒ siyÄ• ti sÄ• dhippÄ
dukkaá¹-aá¹ƒ __viÃ±Ã±attidukkaá¹-aá¹ƒ_.

2109-11__._ __tikapÄ• cittiyaá¹ƒ vutta_nti ``aÃ±Ã±e aÃ±Ã±asaÃ±Ã±Ä• , aÃ±Ã±e vematikÄ•
aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• petvÄ• aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peti, nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™
tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ. __anaÃ±Ã±e dvikadukkaá¹-a_nti anaÃ±Ã±e aÃ±Ã±asaÃ±Ã±Ä• y
dvikadukkaá¹-aá¹ƒ. __ ``anaÃ±Ã±enaÃ±Ã±asaÃ±Ã±Ä• yÄ• â€™â€™ _tiÄ• dinÄ• anÄ• patt
anaÃ±Ã±asaÃ±Ã±Ä• yÄ• â€™â€™ ti padacchedo. anaÃ±Ã±e anaÃ±Ã±asaÃ±Ã±Ä• ya viÃ±
paá¹-hamaviÃ±Ã±Ä• pite appahonte vÄ• taÃ±Ã±eva vÄ• viÃ±Ã±Ä• pentiyÄ• anÄ• patti. a
saddhiá¹ƒ aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• pentiyÄ• anÄ• patti. idaá¹ƒ vuttaá¹ƒ hoti --- sace paá¹-ham
viÃ±Ã±attaá¹ƒ, ``Ä• makamaá¹ƒsaá¹ƒ pacitabbaâ€™â€™ nti ca vejjena vuttattÄ• telena atth
me atthoâ€™â€™ ti evaá¹ƒ aÃ±Ã±aÃ±ca viÃ±Ã±Ä• petÄ«ti. Ä• nisaá¹ƒsaÃ±ca dassetvÄ• t
viÃ±Ã±Ä• pentiyÄ• pi anÄ• pattÄ«ti Ã±Ä• tabbanti yojanÄ• . idaá¹ƒ vuttaá¹ƒ hoti --- sace kah
sappi Ä• bhataá¹ƒ hoti, iminÄ• mÅ«lena diguá¹‡aá¹ƒ telaá¹ƒlabbhati, telenÄ• pi ca idaá¹ƒ k
tasmÄ• telamÄ• harÄ• ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒdassetvÄ• viÃ±Ã±Ä• petÄ«ti.

catutthaá¹ƒ.

2112-3__._ pubbaá¹ƒ \Be II 57/ aÃ±Ã±aá¹ƒ cetÄ• petvÄ• ti yojanÄ• , attano kappiyabhaá¹‡â
Ä• harÄ• â€™â€™ ti pubbaá¹ƒ aÃ±Ã±aá¹ƒ parivattÄ• petvÄ• ti attho. __eva_nti ettha ``vutte
nibbattaá¹ƒ __dhaÃ±Ã±aá¹ƒ, _ attano dhanena nipphÄ• ditattÄ• telÄ• di idha ``dhaÃ±Ã±aâ
vÄ«hÄ• di. evaá¹ƒ vutte mayhaá¹ƒ aÃ±Ã±aá¹ƒ dhaÃ±Ã±aá¹ƒ Ä• netvÄ• deti iti saÃ±Ã±Ä• y
cetÄ• peyyÄ• ti yojanÄ• , na me iminÄ• attho, aÃ±Ã±aá¹ƒ Ä• harÄ• ti vutte idaÃ±cadatvÄ•
detÄ«ti saÃ±Ã±Ä• ya ``na me idaá¹ƒ ruccati, aÃ±Ã±aá¹ƒ Ä• harÄ• â€™â€™ ti pacchÄ• aÃ±
attho. __cetÄ• panapayogenÄ• _ti Ä• á¹‡attÄ• ya cetÄ• panavasena. __mÅ«laá¹-á¹-hÄ• yÄ
aÃ±Ã±ena vÄ• mÅ«lena Ä• bhataá¹ƒ hotu, tassa lÄ• bhe nissaggiyaá¹ƒ hotÄ«tiyojanÄ• .

<2114> __sesa_nti tikapÄ• cittiyÄ• dikaá¹ƒ vinicchayavisesaá¹ƒ.

paÃ±camaá¹ƒ.

2115-6__._ __aÃ±Ã±adatthÄ• ya dinnenÄ• _ti upÄ• sakehi ``evarÅ«paá¹ƒ gahetvÄ• bhÄ• j
tiaÃ±Ã±assatthÄ• ya dinnena. __ ``saá¹…ghikena parikkhÄ• renÄ• â€™â€™ _ti iminÄ• sar
__parikkhÄ• renÄ• _tikappiyabhaá¹‡á¸• ena. __saá¹…ghikenÄ• _ti saá¹…ghassa pariccatte
sÄ• sane. __tassÄ• _ti yÄ• ya cetÄ• pitaá¹ƒ. __nissaggiyaá¹ƒ siyÄ• _ti ettha nissaá¹-á¹-hap
yathÄ• dÄ• neupanetabbanti vattabbaá¹ƒ. yathÄ• ha ``nissaá¹-á¹-haá¹ƒ paá¹-ilabhitvÄ• yath
nti (Vin IV 761). idaá¹ƒ heá¹-á¹-hÄ• vuttatthÄ• dhippÄ• yameva. __etthÄ• _ti imasmiá¹ƒ sikk

``anaÃ±Ã±adatthikeaÃ±Ã±adatthikasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. anaÃ±Ã±adatthike v
dukkaá¹-assÄ• â€™â€™ tivuttattÄ• Ä• ha __ ``anaÃ±Ã±adatthike niddiá¹-á¹-haá¹ƒ_ \Be II 5
_nti. iminÄ• ca ``aÃ±Ã±adatthike tikapÄ• cittiyaâ€™â€™ nti idaá¹ƒ vuttameva. ``aÃ±Ã±adat
aÃ±Ã±adatthikasaÃ±Ã±Ä• , vematikÄ• , anaÃ±Ã±adatthikasaÃ±Ã±Ä• aÃ±Ã±aá¹ƒ cetÄ• pet
pÄ• cittiyaâ€™â€™ nti (Vin IV 761) hi vuttaá¹ƒ.

<2117> __sesaka_nti \Ne II 48/ yadatthÄ• ya dinnaá¹ƒ, taá¹ƒ cetÄ• petvÄ• Ä• haritvÄ• atiri
aÃ±Ã±adatthÄ• ya upanentiyÄ• anÄ• pattÄ«ti yojetabbaá¹ƒ. __sÄ• mike pucchitvÄ• _ti ``tu
dinnaá¹ƒ, amhÄ• kaÃ±ca cÄ«varaá¹ƒ saá¹ƒvijjati, telÄ• dÄ«hi pana atthoâ€™â€™ ti evaá¹ƒ
__ta_nti taá¹ƒ cetÄ• pannaá¹ƒ. __Ä• padÄ• sÅ«_ti bhikkhunÄ«hi vihÄ• raá¹ƒ pahÄ• ya gam
yathÄ• ha ``Ä• padÄ• sÅ«ti tathÄ• rÅ«pesu upaddavesu bhikkhuniyo vihÄ• raá¹ƒ chaá¸• á¸•
Ä• padÄ• su yaá¹ƒ vÄ• taá¹ƒ vÄ• cetÄ• petuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 76

<2118> __sayaá¹ƒ yÄ• citakaá¹ƒ vinÄ• _ti ``saá¹ƒyÄ• citakaâ€™â€™ nti padaá¹ƒ vinÄ• , et
visadisantivuttaá¹ƒ hoti.

chaá¹-á¹-hasattamÄ• ni.

<2119> adhikavacanaá¹ƒ dassetumÄ• ha __ ``mahÄ• janikasaÃ±Ã±Ä• cikenÄ• â€™â€™ _
__padatÄ• . mahÄ• janikenÄ• _ti gaá¹‡assa pariccattena. __saÃ±Ã±Ä• cikenÄ• _ti sayaá¹ƒ

<2120> __anantarasamÄ• matÄ• _ti idha ``puggalikenÄ• â€™â€™ ti padaá¹ƒ vinÄ• samu
saddhiá¹ƒsabbe vinicchayÄ• anantarasikkhÄ• padasadisÄ• matÄ• ti attho. ``yÄ• pana bhi
aÃ±Ã±adatthikenaparikkhÄ• rena aÃ±Ã±uddisikena puggalikenÄ• â€™â€™ ti hi \Be II 59/ s
__puggalikenÄ• _tiekabhikkhuniyÄ• pariccattena. ``kiÃ±cipÄ«â€™â€™ ti likhanti. __ ``kocip
pÄ• á¹-hosundaro ``visesoâ€™â€™ ti iminÄ• tulyÄ• dhikaraá¹‡attÄ• .

aá¹-á¹-hamanavamadasamÄ• ni.

paá¹-hamo vaggo.

2121-2__._ cattÄ• ri kaá¹ƒsÄ• ni samÄ• haá¹-Ä• ni, catunnaá¹ƒ kaá¹ƒsÄ• naá¹ƒ samÄ• hÄ•
_catukkaá¹ƒsato atirekaá¹ƒ atirekacatukkaá¹ƒsaá¹ƒ, tena atirekacatukkaá¹ƒsagghanakaá¹ƒ
upacÄ• rena __ ``atirekacatukkaá¹ƒsaâ€™â€™ _nti vuttaá¹ƒ. kaá¹ƒsaparimÄ• á¹‡aá¹ƒ pane
``kahÄ• paá¹‡acatukkaá¹ƒ tu, kaá¹ƒso nÄ• ma pavuccatÄ«â€™â€™ ti. tasmÄ•
atirekasoá¸·asakahÄ• paá¹‡agghanakantiattho. __garupÄ• vuraá¹‡a_nti sÄ«takÄ• le pÄ• ru
__cetÄ• peyyÄ• _ti viÃ±Ã±Ä• peyya. cattÄ• ri saccÄ• ni \Ne II 49/ samÄ• haá¹-Ä• ni, catunn
samÄ• hÄ• ro __catusaccaá¹ƒ, _ taá¹ƒ pakÄ• setisÄ«lenÄ• ti __catusaccappakÄ• sÄ«, _ te

ariyasaccÄ• naá¹ƒ niddisakena sammÄ• sambuddhena. __payoge_ti ``dehÄ«â€™â€™ ti ev
__lÄ• bhe_ti paá¹-ilÄ• bhe.

catunnaá¹ƒ samÅ«ho __catukkaá¹ƒ, _ kahÄ• paá¹‡Ä• naá¹ƒ catukkaá¹ƒ kahÄ• paá¹‡acatuk
cetthataá¹ƒtaá¹ƒkÄ• le, taá¹ƒtaá¹ƒpadese ca vohÄ• rÅ«pago gahetabbo. imÄ• vuttappakÄ•
nissaggiyÄ• vasÄ• nÄ• pattiyo ``Ã±Ä• takÄ• naÃ±ca santakeâ€™â€™ ti anÄ• pattivisaye va
attho, tadÄ• taá¹ƒvadeyyÄ• thÄ• â€™â€™ ti evaá¹ƒ niccapavÄ• raá¹‡aá¹ƒ akatvÄ• tasmiá
pasÄ«ditvÄ• ``vadeyyÄ• tha yena atthoâ€™â€™ ti evaá¹ƒ pavÄ• ritaá¹-á¹-hÄ• ne sambhav

2123-5__._ Å«nakacatukkaá¹ƒse \Be II 60/ atirekasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. Å«nak
Ä• patti dukkaá¹-assÄ• â€™â€™ ti vuttattÄ• Ä• ha __ ``Å«nake tu catukkaá¹ƒse, uddiá¹-á¹-
dvikadukkaá¹-aâ€™â€™ _nti. iminÄ• ``atirekacatukkaá¹ƒse atirekasaÃ±Ã±Ä• , vematikÄ• ,
nissaggiyaá¹ƒ pÄ• cittiyaâ€™â€™ nti tikapÄ• cittiyaÃ±ca dassitaá¹ƒ hoti.

__garuka_nti garupÄ• vuraá¹‡aá¹ƒ. __tadÅ«naá¹ƒ vÄ• _ti catukkaá¹ƒsato Å«nakaá¹ƒ vÄ• .
__ca_-saddena pavÄ• ritÄ• naá¹ƒ saá¹…gaho. yathÄ• ha anÄ• pattivÄ• re ``Ã±Ä• takÄ• naá
IV 787). ettha ca ``atirekacatukkaá¹ƒsampÄ«â€™â€™ ti vattabbaá¹ƒ __ ``tadÅ«naá¹ƒ vÄ• â
catukkaá¹ƒsÅ«nassa vuttattÄ• . __ ``appameva vÄ• â€™â€™ _ti iminÄ• atirekacatukkaá¹ƒ
veditabbaá¹ƒ.

ekÄ• dasamaá¹ƒ.

2126-7__._ ``lahupÄ• vuraá¹‡aá¹ƒ pana bhikkhuniyÄ• cetÄ• pentiyÄ• aá¸• á¸• hateyyakaá
cetÄ• petabbaâ€™â€™ nti (Vin IV 789) vacanato __lahupÄ• vuraá¹‡a_nti ettha ``cetÄ• pen
ca__aá¸• á¸• hateyyakaá¹ƒsagghana_nti ettha ``cetÄ• petabbaâ€™â€™ nti ca seso. __lahu
pÄ• vuraá¹‡aá¹ƒ. tiá¹‡á¹‡aá¹ƒ pÅ«raá¹‡o __teyyo, _ aá¸• á¸• ho teyyo assÄ• ti __aá¸• á¸• h
so kaá¹ƒso cÄ• ti __aá¸• á¸• hateyyakaá¹ƒso, _ taá¹ƒ agghatÄ«ti __aá¸• á¸• hateyyakaá¹ƒsa
_dasakahÄ• paá¹‡agghanakanti attho. __tato_ti aá¸• á¸• hateyyakaá¹ƒsagghanakato. yaá¹ƒ
pÄ• vuraá¹‡aá¹ƒaá¸• á¸• hateyyakaá¹ƒsagghanakaá¹ƒ, taá¹ƒ lahupÄ• vuraá¹‡aá¹ƒ \Ne II 50
aá¸• á¸• hateyyakaá¹ƒsagghanakato lahupÄ• vuraá¹‡ato. __uttari_nti atirekaá¹ƒ. aá¸• á¸• ha
yaá¹ƒ pÄ• vuraá¹‡aá¹ƒ yÄ• bhikkhunÄ« cetÄ• peti \Be II 61/, tassa pÄ• vuraá¹‡assa paá¹-il
bhikkhuniyÄ• nissaggiyapÄ• cittiyÄ• vuttÄ• ti yojanÄ• .

``anantarasamaá¹ƒ sesaâ€™â€™ nti idaá¹ƒ samatthetumÄ• ha __ ``natthi kÄ• ci visesatÄ•
visesoyeva__visesatÄ• _.

dvÄ• dasamaá¹ƒ.

<2128> idÄ• ni pÄ• timokkhuddese Ä• gatesu samatiá¹ƒsanissaggiyesu kesaÃ±ci attano av
saddhiá¹ƒ vuttÄ• naá¹ƒ gahaá¹‡aÃ±ca dassetumÄ• ha __ ``sÄ• dhÄ• raá¹‡Ä• nÄ«â€™â€™
bhikkhunÄ«naá¹ƒ bhikkhÅ«hi __sÄ• dhÄ• raá¹‡Ä• ni_ yÄ• ni sikkhÄ• padÄ• ni __sesÄ• ni_
aá¹-á¹-hÄ• rasa_ sikkhÄ• padÄ• ni ceva idha vuttasarÅ«pÄ• ni dvÄ• dasa sikkhÄ• padÄ• ni
nissaggiyapÄ• cittiyasikkhÄ• padÄ• ni samatiá¹ƒseva hontÄ«ti yojanÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

nissaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• cittiyakathÄ• vaá¹‡á¹‡anÄ•

2129-30__._ evaá¹ƒ tiá¹ƒsa nissaggiyapÄ• cittiyÄ• ni dassetvÄ• idÄ• ni suddhapÄ• cittiyÄ•
``lasuá¹‡aâ€™â€™ _ntiÄ• di. __lasuá¹‡a_nti ettha iti-saddo luttaniddiá¹-á¹-ho. ``lasuá¹‡aá¹ƒ
itibhaá¹‡á¸• ikaá¹ƒ __vuttaá¹ƒ_ aá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin IV) 793-795).
catupaÃ±camiÃ±jÄ• dippabhedaá¹ƒbhaá¹‡á¸• ikaá¹ƒ __lasuá¹‡aá¹ƒ_ nÄ• ma, na tato Å«na
ekadvitimiÃ±jakaâ€™â€™ _nti. pakkalasuá¹‡ato, sÄ«haá¸·adÄ«pasambhavato ca visesam
mÄ• gadhaá¹ƒyevÄ• â€™â€™ _ti. magadhesu jÄ• taá¹ƒ__mÄ• gadhaá¹ƒ, _ ``vuttaâ€™â€™
``magadharaá¹-á¹-he jÄ• talasuá¹‡ameva \Be II 62/hi idha lasuá¹‡anti adhippetaâ€™â€™ n
taá¹ƒ ``khÄ• dissÄ• mÄ«â€™â€™ ti gaá¹‡hatÄ«tisambandho. vuttappakÄ• raá¹ƒ pÄ• cittiya
dassetumÄ• ha __ ``ajjhohÄ• ravaseneva, pÄ• cittiá¹ƒ paridÄ«payeâ€™â€™ _ti.

<2131> tadeva \Ne II 51/ vakkhati __ ``dve tayoâ€™â€™ _tiÄ• dinÄ• . __saddhi_nti ekato.
galabilaá¹ƒ appavesetvÄ• dantehi saá¹ƒcuá¹‡á¹‡iyantÄ« khÄ• ditvÄ• . __ajjhoharati_ parag

<2132> __tatthÄ• _ti tasmiá¹ƒ bhaá¹‡á¸• ikalasuá¹‡e. __ ``miÃ±jÄ• naá¹ƒ gaá¹‡anÄ• yÄ• â
iminÄ• ajjhohÄ• rapayogagaá¹‡anÄ• yeva dÄ«pitÄ• . yathÄ• ha ``bhinditvÄ• ekekaá¹ƒ miÃ
panapayogagaá¹‡anÄ• ya pÄ• cittiyÄ• nÄ«â€™â€™ ti (Sp (to Vin IV) 795).

<2133> sabhÄ• vato vaá¹-á¹-antevÄ• ti yojanÄ• .

<2135> yathÄ• vuttapalaá¹‡á¸• ukÄ• dÄ«naá¹ƒ nÄ• nattaá¹ƒ dassetumÄ• ha __ ``ekÄ• miÃ
idhamiÃ±jÄ• naá¹ƒ vaseneva nÄ• nattaá¹ƒ dassitaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ pana vaá¹
``palaá¹‡á¸• ukopaá¹‡á¸• uvaá¹‡á¹‡o hoti. bhaÃ±janako lohitavaá¹‡á¹‡o. haritako haritapaá
ti (Vin IV-a 797).

<2136> ``sÄ• á¸·ave uttaribhaá¹…gakeâ€™â€™ ti padacchedo. ``badarasÄ• á¸·avÄ• dÄ«sÄ
797) __aá¹-á¹-hakathÄ• _vacanato ettha badara-saddo seso. __badarasÄ• á¸·avaá¹ƒ_ nÄ•

sukkhÄ• petvÄ• cuá¹‡á¹‡etvÄ• kÄ• tabbÄ• khÄ• danÄ«yavikati. __ummattikÄ• dÄ«na_nti
__Ä• di_-saddenaÄ• dikammikÄ• gahitÄ• . yathÄ• ha ``ummattikÄ• ya Ä• dikammikÄ• yÄ•

paá¹-hamaá¹ƒ.

<2137> __sambÄ• dhe_ti \Be II 63/ paá¹-icchannokÄ• se. tassa vibhÄ• gaá¹ƒ dassetumÄ• h
karaá¹‡epi vÄ• â€™â€™ _ti.

<2138> assÄ• tathÄ• pÄ• cittÄ«ti sambandho. __ ``na lomagaá¹‡anÄ• yÄ• â€™â€™ _ti im
``payogagaá¹‡anÄ• yÄ• â€™â€™ tiidameva samatthayati.

<2139> __Ä• bÄ• dhe_ti kaá¹‡á¸• uÄ• dike roge. yathÄ• ha --- ``Ä• bÄ• dhapaccayÄ• ti
kaá¹‡á¸• ukacchuÄ• diÄ• bÄ• dhapaccayÄ• â€™â€™ ti \Ne II 52/ (Sp (to Vin IV) 801). __ma
matÄ• _ti bhikkhuniyÄ• saá¹ƒvidhÄ• ya ekaddhÄ• nasikkhÄ• padena sadisÄ• matÄ• Ã±Ä•

dutiyaá¹ƒ.

<2140> padumassa vÄ• puá¹‡á¸• arÄ«kassa vÄ• antamaso kesarenÄ• pi kÄ• ma__rÄ• ge
muttakaraá¹‡ampi pahÄ• radÄ• ne pÄ• citti hotÄ«ti yojanÄ• . __kesarenÄ• pÄ«_ti__api_-sa
vattabbameva natthÄ«ti dÄ«peti. yathÄ• ha --- ``antamaso uppalapattenÄ• pÄ«tiettha pattaâ
kesarenÄ• pi pahÄ• raá¹ƒ dentiyÄ• Ä• pattiyevÄ• â€™â€™ ti (Vin IV-a 803).

<2141> __tatthÄ• _ti tasmiá¹ƒ muttakaraá¹‡atale.

tatiyaá¹ƒ.

<2142> yÄ• pana bhikkhunÄ« __kÄ• marÄ• gaparetÄ• _ kÄ• marÄ• gena pÄ«á¸·itÄ• attan
muttapatheuppalapattampi paveseti, __na vaá¹-á¹-ati_ pÄ• citti hotÄ«ti yojanÄ• . __pi_-sado
``kesaramattampipana pavesentiyÄ• Ä• pattiyevÄ• â€™â€™ ti (Sp (to Vin IV) 812) __aá¹-á

2143-4__._ yadyevaá¹ƒ \Be II 64/ ``jatumaá¹-á¹-hake pÄ• cittiyaâ€™â€™ nti kasmÄ• vuttan
pe ... jatumaá¹-á¹-hakaâ€™â€™ _nti. __idaá¹ƒ jatumaá¹-á¹-hakaá¹ƒ vatthuvaseneva vutta_n
bhikkhunÄ« jatumaá¹-á¹-hakaá¹ƒ Ä• diyitvÄ• dhovituá¹ƒ vissaritvÄ• ekamantaá¹ƒ chaá¸• á
makkhikÄ• hi samparikiá¹‡á¹‡aá¹ƒ passitvÄ• evamÄ• haá¹ƒsu `kassidaá¹ƒ kammaâ€™ nti.
kammaâ€™ nti. yÄ• tÄ• bhikkhuniyo appicchÄ• , tÄ• ujjhÄ• yantikhiyyanti vipÄ• centi `kath
jatumaá¹-á¹-hakaá¹ƒ Ä• diyissatÄ«â€™â€™ ti (Vin IV 806) Ä• gatavatthuvaseneva vuttaá¹ƒ
vaá¹-á¹-akassa sambhavatoti adhippÄ• yo. __jatumaá¹-á¹-hakaá¹ƒ_ nÄ• ma jatunÄ• kato m

__daá¹‡á¸• a_nti \Ne II 53/ ettha ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti seso. yathÄ• ha ``antamaso up
muttakaraá¹‡aá¹ƒpavesetÄ«â€™â€™ ti (Vin IV 808). etampi ca atimahantaá¹ƒ, kesaramatta
pavesentiyÄ• Ä• patti eva. __eá¸·Ä• luka_nti kakkÄ• riphalaá¹ƒ vÄ• . __tasmi_nti attano mu

<2145> __Ä• bÄ• dhapaccayÄ• _ti muttakaraá¹‡appadese jÄ• tavaá¹‡Ä• dimhi vaá¹‡aá¹-á¹

catutthaá¹ƒ.

<2146> __aggapabbadvayÄ• dhika_nti aggapabbadvayato kesaggamattampi adhikaá¹ƒ. ya
``antamasokesaggamattampi atikkÄ• meti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 812).
karontiyÄ• _ti muttakaraá¹‡aá¹-á¹-hÄ• ne dhovanaá¹ƒ karontiyÄ• . yathÄ• ha ``udakasuddhi
muttakaraá¹‡assa dhovanÄ• vuccatÄ«â€™â€™ ti (Vin IV 812).

<2147> __ ``tÄ«á¹‡Ä«â€™â€™ _ti \Be II 65/ iminÄ• ekaá¹…guliyÄ• pabbadvayassa paves
dÄ«peti. __dÄ«ghato_ti aá¹…guliyÄ• dÄ«ghato. tÄ«á¹‡i pabbÄ• ni gambhÄ«rato muttakara
udakasuddhiá¹ƒ Ä• diyantiyÄ• pÄ• cittiyaá¹ƒ bhaveti yojanÄ• .

<2148> tisso, catasso vÄ• aá¹…guliyo ekato katvÄ• vitthÄ• rena pavesane ekapabbepipav
``dvaá¹…gulapabbaparamaâ€™â€™ nti niyamitappamÄ• á¹‡Ä• tikkamato Ä• ha __ ``ekapa
__yÄ• pana_ bhikkhunÄ« catunnaá¹ƒ vÄ• pi aá¹…gulÄ«naá¹ƒ tissannaá¹ƒ vÄ• pi aá¹…gulÄ
vitthÄ• ratopaveseti, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• .

<2149> __itÄ«_ti evaá¹ƒ. __sabbappakÄ• renÄ• _ti gambhÄ«rapavesanÄ• dinÄ• sabbena
katvÄ• _ti supÄ• kaá¹-ataraá¹ƒ katvÄ• . __ayamattho_ti ``ekissaá¹…guliyÄ• tÄ«á¹‡Ä«â€™â
ayamattho.

<2150> dvaá¹…gulapabbe doso natthÄ«ti yojanÄ• . udakasuddhipaccaye pana satipi phass
yathÄ• vuttaparicchede anÄ• patti. __adhikampÄ«_ti dvaá¹…gulapabbato adhikampi. udaka
natthÄ«ti yojanÄ• .

<2151> tathÄ• udakasuddhiá¹ƒ karontÄ«naá¹ƒ ummattikÄ• dÄ«naá¹ƒ anÄ• patti pakÄ• sitÄ

paÃ±camaá¹ƒ.

<2152> __bhuÃ±jato pana bhikkhussÄ• _ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ b
``bhuÃ±jantassÄ• ti paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ bhojanaá¹ƒ bhuÃ±jantas
__pÄ• nÄ«yaá¹ƒ vÄ• vidhÅ«panaá¹ƒ_ \Be II 66/ __vÄ• _ti vakkhamÄ• naá¹ƒ pÄ• nÄ«yaá¹ƒ
__upatiá¹-á¹-heyyÄ• _ti ``hatthapÄ• se tiá¹-á¹-hatÄ«â€™â€™ ti (Vin IV 817) vacanato ettha

hatthapÄ• sasaá¹…khÄ• taá¹ƒ samÄ«paá¹ƒvadatÄ«ti veditabbaá¹ƒ.

<2153> vatthakoá¹‡Ä• di yÄ• kÄ• ci ``bÄ«janÄ«â€™â€™ ti vuccatÄ«ti yojanÄ• , iminÄ• ``bÄ«janikiccaá¹ƒsampÄ• dessÄ• mÄ«â€™â€™ ti adhiá¹-á¹-hÄ• ya gahitacÄ«varakoá¹‡app ``bÄ«janÄ«â€™â€™ ti vuccatÄ«tiattho.

<2154> ``atha kho sÄ• bhikkhunÄ« tassa bhikkhuno bhuÃ±jantassa pÄ• nÄ«yena ca vidhÅ upatiá¹-á¹-hitvÄ• accÄ• vadati. atha kho so bhikkhu taá¹ƒ bhikkhuniá¹ƒ apasÄ• deti `mÄ• , b akÄ• si, netaá¹ƒ kappatÄ«â€™ ti. `pubbe maá¹ƒ tvaá¹ƒ evaÃ±ca evaÃ±ca karosi, idÄ• ni ett tipÄ• nÄ«yathÄ• lakaá¹ƒ matthake Ä• sumbhitvÄ• vidhÅ«panena pahÄ• raá¹ƒ adÄ• sÄ«â€™ __vatthumhi_ bhikkhÅ«hi Ä• rocite ``kathaÃ±hi nÄ• ma, bhikkhave, bhikkhunÄ« bhikkhussa tiÄ• dÄ«ni (Vin IV 815) vatvÄ• ``yÄ• pana bhikkhunÄ« bhikkhussa bhuÃ±jantassapÄ• nÄ«y upatiá¹-á¹-heyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 816) vuttattÄ• pahÄ• rapaccayÄ• nu khoti nivattetumÄ• ha __ ``hatthapÄ• se idha á¹-hÄ• napaccayÄ• patti dÄ«pitÄ• â€™â€™ _ti. etth pÄ• tetvÄ• . __idhÄ• _ti imasmiá¹ƒ sikkhÄ• pade. ``na, bhikkhave, bhikkhuniyÄ• bhikkhuss dadeyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin II 420) __bhikkhunikkhandhake_ \Ne II 55 __ ``pahÄ• rapaccayÄ• vuttaá¹ƒ, khandhake dukkaá¹-aá¹ƒvisuâ€™â€™ _nti. iminÄ• vuttas dassitaá¹ƒ hoti.

<2155> __hatthapÄ• saá¹ƒ jahitvÄ• _ti ettha ``bhojanaá¹ƒ bhuÃ±jatoâ€™â€™ ti ca __khÄ• ``hatthapÄ• seâ€™â€™ ti ca vattabbaá¹ƒ \Be II 67/. bhojanaá¹ƒ bhuÃ±jato hatthapÄ• saá¹ƒ upatiá¹-á¹-hantiyÄ• vÄ• khÄ• danaá¹ƒ khÄ• dato hatthapÄ• se upatiá¹-á¹-hantiyÄ• vÄ• hot yojanÄ• .

<2156> __detÄ«_ti pÄ• nÄ«yaá¹ƒ vÄ• sÅ«pÄ• diá¹ƒ vÄ• ``imaá¹ƒ pivatha, iminÄ• bhuÃ±ja tÄ• lavaá¹‡á¹-aá¹ƒ ``iminÄ• bÄ«jantÄ• bhuÃ±jathÄ• â€™â€™ ti deti. __dÄ• petÄ«_ti aÃ±Ã __idaá¹ƒ_ sikkhÄ• padaá¹ƒ samuá¹-á¹-hÄ• nato eá¸·akalomena samaá¹ƒ matanti yojanÄ• .

chaá¹-á¹-haá¹ƒ.

<2157> __viÃ±Ã±atvÄ• _ti sayaá¹ƒ viÃ±Ã±atvÄ• , aÃ±Ã±Ä• ya vÄ• viÃ±Ã±Ä• petvÄ• . ``viÃ vÄ• â€™â€™ ti (Vin IV 821) hi sikkhÄ• padaá¹ƒ. __Ä• makaá¹ƒ dhaÃ±Ã±a_nti apakkaá¹ƒab sattavidhaá¹ƒ dhaÃ±Ã±aá¹ƒ. yathÄ• ha --- ``Ä• makadhaÃ±Ã±aá¹ƒ nÄ• ma sÄ• li vÄ«hi yave kudrÅ«sakoâ€™â€™ ti (Vin IV 822). __koá¹-á¹-etvÄ• _ti musalehikoá¹-á¹-etvÄ• . yadi paribh

2158-60__._ ``bhuÃ±jissÄ• mÄ«ti paá¹-iggaá¹‡hÄ• ti, Ä• patti dukkaá¹-assÄ• ti idaá¹ƒ payog tasmÄ• na kevalaá¹ƒ paá¹-iggahaá¹‡eyeva dukkaá¹-aá¹ƒ hotÄ«â€™â€™ tiÄ• dinÄ• (Sp (to __aá¹-á¹-hakathÄ• gataá¹ƒ_ vibhÄ• gaá¹ƒ dassetumÄ• ha __ ``na kevalaá¹ƒ tu dhaÃ±Ã±Ä•

__panÄ• _tiapi-saddatthe, sukkhÄ• panepÄ«ti attho. __bhajjanatthÄ• yÄ• _ti ettha ``vaddali
``kapallasajjane uddhanasajjaneâ€™â€™ ti paccekaá¹ƒ yojetabbaá¹ƒ. __dabbisajjane_ti ka
tattha kapallake dhaÃ±Ã±apakkhipaneti yojanÄ• . ``ghaá¹-á¹-anakoá¹-á¹-aneâ€™â€™ ti vat
gÄ• thÄ• bandhavasenana-kÄ• ralopaá¹ƒ katvÄ• __ ``ghaá¹-á¹-akoá¹-á¹-aneâ€™â€™ _ti v

2161-3__._ pamÄ• á¹‡a-saddassa \Be II 68/ Ä• vattaliá¹…gasaá¹…khyattÄ• Ä• ha __ ``bho
viÃ±Ã±attipamÄ• á¹‡aâ€™â€™ _nti \Ne II 56/. __Ä• vattaliá¹…gasaá¹…khyattaá¹ƒ_ nÄ• ma
niyataliá¹…gekattabahuttaá¹ƒ. tathÄ• hettha __pamÄ• á¹‡a_-saddo niyatanapuá¹ƒsakaliá¹.
__ettha_ imasmiá¹ƒ sikkhÄ• pade bhojanaÃ±ceva viÃ±Ã±atti cÄ• ti idaá¹ƒdvayaá¹ƒ __hi_ ya
sayaá¹ƒ viÃ±Ã±atvÄ• vÄ• aÃ±Ã±ato bhajjanÄ• dÄ«ni kÄ• rÄ• petvÄ• vÄ• aÃ±Ã±Ä• ya pa
bhajjanÄ• dÄ«ni katvÄ• vÄ• __yÄ• pana_ bhikkhunÄ« ajjhoharati, tassÄ• ajjhohÄ• rapay
yojanÄ• .

__mahÄ• paccariyaá¹ƒ_ (Sp (to Vin IV) 823) vuttaá¹ƒ vinicchayaá¹ƒ dassetumÄ• ha __ ``mÄ
_tiÄ• di. __mÄ• taraá¹ƒ vÄ• pi yÄ• citvÄ• _ti ettha __vÄ• _-saddo atthantaravikappane. __p
mÄ• taraá¹ƒ vÄ• pitaraá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• Ã±Ä• takaá¹ƒ vÄ• pavÄ• ritaá¹ƒ vÄ• Ä• m
vÄ• aÃ±Ã±Ä• ya kÄ• rÄ• petvÄ• vÄ• yÄ• paribhuÃ±jati, tassÄ• pÄ• cittÄ«ti yojanÄ• .

<2164> aviÃ±Ã±attiyÄ• laddhaá¹ƒ sayaá¹ƒ vÄ• bhajjanÄ• dÄ«ni katvÄ• vÄ• aÃ±Ã±Ä• ya
yÄ• paribhuÃ±jati, tassÄ• dukkaá¹-anti yojanÄ• .

<2165> aÃ±Ã±Ä• ya pana viÃ±Ã±attiyÄ• laddhaá¹ƒ tÄ• ya kÄ• rÄ• petvÄ• pi sayaá¹ƒ katvÄ
Ä• patti dukkaá¹-anti yojanÄ• . idaÃ±ca __mahÄ• paccariyÄ• _gatanayaá¹ƒ gahetvÄ• vutta
__mahÄ• aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``aÃ±Ã±Ä• ya viÃ±Ã±attaá¹ƒ bhuÃ±jantiyÄ• dukkaá
822) vuttattÄ• viÃ±Ã±attiyÄ• pi aÃ±Ã±Ä• ya laddhaá¹ƒ Ä• makaá¹ƒ dhaÃ±Ã±aá¹ƒ tÄ• ya kÄ
vÄ• paribhuÃ±jantassÄ• pi dukkaá¹-ameva vuttanti veditabbaá¹ƒ.

2166-7__._ __sedakammÄ• diatthÄ• yÄ• _ti \Be II 69/ vÄ• tarogÄ• dinÄ• Ä• turÄ• naá¹ƒ se
idha ``aÃ±Ã±Ä• takaappavÄ• ritaá¹-á¹-hÄ• nepÄ«â€™â€™ ti seso. bhikkhÅ«nampi eseva n
dhaÃ±Ã±Ä• ni Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• ne sesaviÃ±Ã±attiyÄ• pi anÄ• pattÄ«ti Ã±Ä• ta
__sesaviÃ±Ã±attiyÄ• _ti muggamÄ• saalÄ• bukumbhaá¹‡á¸• akÄ• dÄ«naá¹ƒ vuttadhaÃ±Ã±

sÄ• liÄ• dÄ«naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ dukkaá¹-assa vuttattÄ• , anÄ• mÄ• sattÄ
vaá¹-á¹-antÄ«tidassetumÄ• ha __ ``Ã±Ä• takÄ• nampÄ«â€™â€™ _tiÄ• di.

<2168> __laddha_nti \Ne II 57/ labbhamÄ• naá¹ƒ. __navakammesÅ«_ti navakammatthÄ• y
ettha ``sampaá¹-icchituâ€™â€™ nti seso. ``aviÃ±Ã±attiyÄ• labbhamÄ• naá¹ƒ pana navaka
sampaá¹-icchituá¹ƒvaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 823) __mahÄ• paccariyaá¹ƒ_ vut

sattamaá¹ƒ.

<2169> __saá¹…kÄ• ra_nti kacavaraá¹ƒ. __vighÄ• sakaá¹ƒ vÄ• _ti ucchiá¹-á¹-hakamacchakaá¹‡á¹-akamaá¹ƒsaá¹-á¹-hicalakamukhadhovanÄ• dikaá¹ƒyaá¹ƒ kiÁ ettha ``sayaâ€™â€™ nti seso ``chaá¸• á¸• Ä• peyya parehÄ«â€™â€™ ti vakkhamÄ• nattÄ• __tirokuá¹-á¹-aá¹ƒ, _ tasmiá¹ƒ, kuá¹-á¹-assa parabhÄ• geti attho. ``pÄ• kÄ• repiayaá¹ƒ nayo vakkhamÄ• nattÄ• kuá¹-á¹-anti vÄ• byatirittÄ• bhitti gahetabbÄ• .

<2171> __ekÄ• _ti ettha Ä• pattÄ«ti seso. ``tassÄ• â€™â€™ ti iminÄ• sambandho.

<2172> __chaá¸• á¸• ane_ti ettha __pi_-saddo luttaniddiá¹-á¹-ho. dantakaá¹-á¹-hassa chaá¸ pÄ• cittiparidÄ«pitÄ• ti yojanÄ• .

2173-4__._ __sabbatthÄ• _ti \Be II 70/ vuttappakÄ• resu sabbesu vikappesu. anÄ• pattivisa ``avalaÃ±jepÄ«â€™â€™ _tiÄ• di. avalaÃ±je á¹-hÄ• ne anoloketvÄ• chaá¸• á¸• entiyÄ• pi vÁ oloketvÄ• pi vÄ• pana chaá¸• á¸• entiyÄ• anÄ• pattÄ«ti yojanÄ• . chaá¸• á¸• anaá¹ƒ __kriy __akriyaá¹ƒ_.

aá¹-á¹-hamaá¹ƒ.

2175-6__._ yÄ• pana bhikkhunÄ« khette vÄ• nÄ• á¸·ikerÄ• diÄ• rÄ• me vÄ• yattha kattha haritaá¹-á¹-hÄ• ne__tÄ• ni_ vighÄ• succÄ• rasaá¹…kÄ• ramuttasaá¹…khÄ• tÄ• ni __cattÄ• chaá¸• á¸• eti vÄ• , tathÄ• pare chaá¸• á¸• Ä• peti vÄ• , tassÄ• bhikkhuniyÄ• Ä• pattivinicc ``ekekaâ€™â€™ miccÄ• dinÄ• yathÄ• vuttapakÄ• roti yojanÄ• .

2177-8__._ __yÄ• pana_ bhikkhunÄ« harite khette nisÄ«ditvÄ• bhuÃ±jamÄ• nÄ• vÄ• tath 58/ khette ucchuÄ• dÄ«ni __khÄ• danti_ khÄ• damÄ• nÄ• gacchantÄ« vÄ• yadi ucchiá¹-á¹ calakÄ• diá¹ƒ vÄ• chaá¸• á¸• eti, tassÄ• pÄ• cittiyaá¹ƒ hotÄ«ti yojanÄ• . __calakaá¹ƒ_ nÄ•

<2179> __tÄ• dise_ harite á¹-hÄ• ne antamaso matthakachinnaá¹ƒ nÄ• á¸·ikerampi jalaá¹ƒ Ä• patti siyÄ• ti yojanÄ• .

<2180> __sabbesa_nti bhikkhubhikkhunÄ«naá¹ƒ.

<2181> lÄ• yitampi khettaá¹ƒ puna rohaá¹‡atthÄ• ya manussÄ• rakkhanti ce, __tattha_ tas khettevighÄ• succÄ• rÄ• dÄ«ni chaá¸• á¸• entiyÄ• __assÄ• _ bhikkhuniyÄ• __yathÄ• vatth pÄ• cittiyamevÄ• ti\Be II 71/ yojanÄ• . __ ``assÄ• yathÄ• vatthukaâ€™â€™ _nti iminÄ• bhi

dukkaá¹-antivuttameva hoti.

<2182> __chaá¸• á¸• ite khette_ti manussehi uddhaá¹-asasse khette. yathÄ• ha --- ``manus
gatesu chaá¸• á¸• itakhettaá¹ƒ nÄ• ma hoti, tattha vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 83
khette sÄ• mike Ä• pucchitvÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati. yathÄ• ha ``sÄ• mike apaloketvÄ• cha
832). idha khettapÄ• lakÄ• , Ä• rÄ• mÄ• digopakÄ• ca __sÄ• mikÄ• _eva. saá¹…ghassa kh
kacavaraá¹ƒ na chaá¸• á¸• etabbaâ€™â€™ nti katikÄ• natthi, bhikkhussa chaá¸• á¸• etuá¹ƒ
saá¹…ghapariyÄ• pannattÄ• , na bhikkhunÄ«naá¹ƒ. tÄ• saá¹ƒ pana bhikkhusaá¹…ghe vutta
tassa bhikkhussa, evaá¹ƒ santepi sÄ• ruppavasena kÄ• tabbanti. __sabba_ntiuccÄ• rÄ• di c

navamaá¹ƒ.

<2183> ettha ``naccaá¹ƒ nÄ• ma yaá¹ƒ kiÃ±ci naccaá¹ƒ. gÄ«taá¹ƒ nÄ• ma yaá¹ƒ kiÃ±ci gÄ«
yaá¹ƒ kiÃ±ci vÄ• ditaâ€™â€™ nti (Vin IV 835) vacanato ``yaá¹ƒ kiÃ±cÄ«â€™â€™ ti seso. y
kiÃ±ci naccaá¹ƒ vÄ• yaá¹ƒ kiÃ±ci gÄ«taá¹ƒ vÄ• yaá¹ƒ kiÃ±ci vÄ• ditaá¹ƒ vÄ• dassanatthÄ•
tattha __yaá¹ƒ kiÃ±ci nacca_nti naá¹-Ä• dayo vÄ• naccantusoá¹‡á¸• Ä• vÄ• , antamaso m
sabbampetaá¹ƒ naccameva. __yaá¹ƒ kiÃ±ci gÄ«ta_ntinaá¹-Ä• dÄ«naá¹ƒ vÄ• gÄ«taá¹ƒ hotu
parinibbÄ• nakÄ• le ratanattayaguá¹‡Å«pasaá¹ƒhitaá¹ƒ sÄ• dhukÄ«á¸·itagÄ«taá¹ƒvÄ• asaÂ
59/ dhammabhÄ• á¹‡akagÄ«taá¹ƒ vÄ• , sabbampetaá¹ƒ gÄ«tameva. __yaá¹ƒ kiÃ±ci
vÄ• dita_ntighanÄ• divÄ• danÄ«yabhaá¹‡á¸• avÄ• ditaá¹ƒ vÄ• hotu kuá¹-abherivÄ• ditaá¹ƒ
udarabherivÄ• ditampi \Be II 72/, sabbampetaá¹ƒ vÄ• ditameva. ``dassanasavanatthÄ• yÄ•
virÅ«pekasesanayena__ ``dassanatthÄ• yÄ• â€™â€™ _ti vuttaá¹ƒ. paÃ±cannaá¹ƒ viÃ±Ã±Ä
visayassa Ä• locanasabhÄ• vatÄ• yavÄ• __ ``dassanatthÄ• yaâ€™â€™ _ icceva vuttaá¹ƒ.

<2184> pubbapayogadukkaá¹-ena saha pÄ• cittiyaá¹ƒ dassetumÄ• ha __ ``dassanatthÄ• ya
__gÄ«tassÄ• _ti ettha ``vÄ• ditassÄ• â€™â€™ ti pakaraá¹‡ato labbhati.

<2185> __ekapayogenÄ• _ti ekadisÄ• valokanapayogena. teneva vakkhati ``aÃ±Ã±asmimp
__passatÄ«_ti ettha ``naccaâ€™â€™ nti seso. __tesa_nti yesaá¹ƒ naccaá¹ƒ passati. __pi_
sampiá¹‡á¸• eti. yathÄ• ha ``tesaá¹ƒyeva gÄ«tavÄ• ditaá¹ƒ suá¹‡Ä• ti, ekamevapÄ• cittiyaâ
836).

<2186> __aÃ±Ã±ato_ti aÃ±Ã±asmiá¹ƒ disÄ• bhÄ• ge.

<2187> ``visuá¹ƒ pÄ• cittiyo siyuâ€™â€™ nti idameva pakÄ• setumÄ• ha __ ``payogagaá¹‡
siyÄ• â€™â€™ _ti. __etthÄ• _ti imasmiá¹ƒ nÄ• nÄ• disÄ• bhÄ• ge. naccagÄ«tavÄ• ditÄ• na
__aá¹-á¹-hakathÄ• _gataá¹ƒ vinicchayaá¹ƒ dassetumÄ• ha __ ``naccituâ€™â€™ _ntiÄ• di.

<2188> ``nacca itÄ«â€™â€™ ti padacchedo, ``naccÄ• hÄ«â€™â€™ tipi pÄ• á¹-ho. __upaá
bherisaddapÅ«jaá¹ƒ. __sampaá¹-icchitu_nti ``sÄ• dhÅ«â€™â€™ ti adhivÄ• setuá¹ƒ. imassa
vuttattÄ• naccagÄ«tepieseva nayo.

2189-90__._ __sabbatthÄ• _ti naccanÄ• dÄ«su sabbattha. __upaá¹-á¹-hÄ• naá¹ƒ karomÄ•
cetiyassanaccÄ• dÄ«hi upahÄ• raá¹ƒ karomÄ• ti. __upaá¹-á¹-hÄ• naá¹ƒ pasatthanti_ upaá¹-
sundaranti.

yÄ• \Be II 73/ Ä• rÄ• meyeva ca á¹-hatvÄ• passati vÄ• suá¹‡Ä• ti vÄ• ti yojanÄ• , idha ``an
tiÄ• di \Ne II 60/ seso. ``Ä• rÄ• me á¹-hatvÄ• antarÄ• rÄ• me vÄ• bahiÄ• rÄ• me vÄ• nacc
vÄ• , anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 837) __aá¹-á¹-hakathÄ• ya_ vuttaá¹ƒ. __ ``á¹-h
sabbesupi iriyÄ• pathesu labbhati. __Ä• rÄ• me á¹-hatvÄ• _tina kevalaá¹ƒ á¹-hatvÄ• va, tato
sabbiriyÄ• pathehipi labhati. ``Ä• rÄ• me á¹-hitÄ• â€™â€™ ti (Vin IV 837) pana Ä• rÄ• mapa
vuttaá¹ƒ. itarathÄ• nisinnÄ• pi na labheyyÄ• ti__gaá¹‡á¹-hipadÄ• _dÄ«su vuttaá¹ƒ. bhikkhÅ

<2191> yÄ• attano á¹-hitokÄ• saá¹ƒ Ä• gantvÄ• payojitaá¹ƒ passati vÄ• suá¹‡Ä• ti vÄ• ti y
__á¹-hitokÄ• sa_nti ettha gatinivattisÄ• maÃ±Ã±ena sayitanisinnampi gayhati. tathÄ• rÅ«pÄ
passantiyÄ• vÄ• pÄ«ti yojanÄ• . __kÄ• raá¹‡aá¹ƒ_ nÄ• ma salÄ• kabhattÄ• dikÄ• raá¹‡aá¹
karaá¹‡Ä«yeti salÄ• kabhattÄ• dÄ«naá¹ƒ vÄ• atthÄ• ya aÃ±Ã±ena vÄ• kenaci karaá¹‡Ä«y
passati vÄ• suá¹‡Ä• ti vÄ• , anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 837).

<2192> maggaá¹ƒ gacchantÄ« paá¹-ipathe naccaá¹ƒ aá¹-á¹-hatvÄ• passatÄ«ti evaá¹ƒ pass
anÄ• pattÄ«tiajjhÄ• hÄ• rayojanÄ• . __paá¹-ipathe_ti gamanamaggÄ• bhimukhe. __Ä• padÄ
upaddavenaupaddutÄ• samajjaá¹-á¹-hÄ• naá¹ƒ pavisati, evaá¹ƒ pavisitvÄ• passantiyÄ• vÄ
anÄ• patti.

<2193> __idaá¹ƒ_ sikkhÄ• padaá¹ƒ samuá¹-á¹-hÄ• nato eá¸·akalomasikkhÄ• padena __sam
ntiviÃ±Ã±Ä• taá¹ƒ.

dasamaá¹ƒ.

lasuá¹‡avaggo paá¹-hamo.

2194-5__._ __idha_ \Be II 74/ imasmiá¹ƒ sÄ• sane yÄ• pana bhikkhunÄ« rattandhakÄ• ras
saddhiá¹ƒ ekikÄ• sace santiá¹-á¹-hati, tassÄ• pÄ• cittiyaá¹ƒ vuttanti yojanÄ• .
__rattandhakÄ• rasmi_ntirattiyaá¹ƒ. rattipariyÄ• yo hi __rattandhakÄ• ra_-saddo. yathÄ• ha
``rattandhakÄ• retioggate sÅ«riyeâ€™â€™ ti (Vin IV 840). __appadÄ«pe_ti pajjotacandasÅ«
ekenÄ• pianobhÄ• site, iminÄ• \Ne II 61/ rattikkhettaá¹ƒ dasseti. __ ``santiá¹-á¹-hatÄ«â€™â€™

gamananisinnasayanasaá¹…khÄ• taá¹ƒiriyÄ• pathattikaÃ±ca upalakkhitanti daá¹-á¹-habbaá
vajirabuddhinÄ• ``santiá¹-á¹-heyyÄ• tiettha á¹-hÄ• nÄ• padesena catubbidhopi iriyÄ• patho
purisena saddhiá¹ƒ caá¹…kamanÄ• dÄ«nikarontiyÄ• pi pÄ• cittiyaÃ±ca upalabbhatÄ«â€™â
thokaá¹ƒ visadisaá¹ƒ). __purisena saddhi_nti santiá¹-á¹-hituá¹ƒ, sallapituÃ±ca viÃ±Ã±unÄ•
saddhiá¹ƒ.

rahassÄ• davasena purisassa __hatthapÄ• saá¹ƒ_ samÄ• gantvÄ• tena __saddhiá¹ƒ_ salla
pÄ• cittiyaá¹ƒvuttanti yojanÄ• .

2196-7__._ yÄ• pana bhikkhunÄ« sace manussapurisassa hatthapÄ• saá¹ƒ vijahitvÄ• sant
sallapativÄ• , yakkhapetatiracchÄ• nagatÄ• naá¹ƒ hatthapÄ• saá¹ƒ avijahitvÄ• santiá¹-á¹-ha
tassÄ• dukkaá¹-aá¹ƒ paridÄ«pitanti yojanÄ• .

__viÃ±Ã±u_ggahaá¹‡ena aviÃ±Ã±Å« puriso anÄ• pattiá¹ƒ na karotÄ«ti dÄ«peti.

<2198> __aÃ±Ã±avihitÄ• yÄ• _ti rahoassÄ• dato aÃ±Ã±aá¹ƒ cintentiyÄ• . yathÄ• ha ``rahoa
hutvÄ• â€™â€™ ti (Sp (to Vin IV) 841). catutthena, chaá¹-á¹-hena ca samuá¹-á¹-hÄ• nena s
75/ __theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ_. santiá¹-á¹-hanasallapanavasena __kriyaá¹ƒ_. sa
vimokkhoetasminti __saÃ±Ã±Ä• vimokkhakaá¹ƒ_.

paá¹-hamaá¹ƒ.

<2199> __paá¹-icchanne okÄ• se_ti kuá¹-á¹-Ä• dÄ«su yena kenaci paá¹-icchanne okÄ• se.

dutiyaá¹ƒ.

<2200> tatiye ``ajjhokÄ• seâ€™â€™ ti ca catutthe ``rathikÄ• ya, byÅ«he, siá¹…ghÄ• á¹-ake
vajjetvÄ• avasesaá¹ƒ sandhÄ• yÄ• ha ``apubbaá¹ƒ natthi kiÃ±cipÄ«â€™â€™ ti. ettha ``vatt
\Ne II 62/ ca __rathikÄ• yÄ• _ti racchÄ• ya. __byÅ«he_ti anibbiddharacchÄ• ya. __siá¹…gh
okÄ• se, tikoá¹‡aá¹ƒ vÄ• catukoá¹‡aá¹ƒ vÄ• maggasamodhÄ• naá¹-á¹-hÄ• neti vuttaá¹ƒ ho

tatiyacatutthÄ• ni.

2201-2__._ ``yÄ• pana bhikkhunÄ« purebhattaá¹ƒ kulÄ• ni upasaá¹…kamitvÄ• Ä• sane nis
pakkameyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 855) vacanato yÄ• pana bhikkhunÄ« purebhat
upasaá¹…kamitvÄ• chadananto Ä• sane nisÄ«ditvÄ• sÄ• mike anÄ• pucchÄ• anovassaka
ajjhokÄ• se vÄ• nisÄ«ditvÄ• sace upacÄ• raá¹ƒ atikkameti, tassÄ• paá¹-hame pade dukka
pÄ• citti pariyÄ• putÄ• ti yojanÄ• . __ ``Ä• saneâ€™â€™ _timinÄ• pallaá¹…kamÄ• bhujitvÄ

adhippetaá¹ƒ. yathÄ• ha --- ``Ä• sanaá¹ƒ nÄ• ma pallaá¹…kassaokÄ• so vuccatÄ«â€™â€™
__anovassappadesa_nti nibbakosabbhantaraá¹ƒ. abbhokÄ• se Ä• pattikhettaá¹ƒ dassetumÄ
saceâ€™â€™ _ti. __upacÄ• ra_ntidvÄ• dasahatthappamÄ• á¹‡aá¹ƒ \Be II 76/ padesaá¹ƒ. y
``upacÄ• ro dvÄ• dasahatthoâ€™â€™ ti.

<2203> __ ``tathÄ• â€™â€™ _ti iminÄ• ``dukkaá¹-aá¹ƒ samudÄ«ritaâ€™â€™ nti idaá¹ƒ pa
Ä• puá¹-á¹-heanÄ• puá¹-á¹-hasaÃ±Ã±Ä• ya Ä• puá¹-á¹-he vicikicchato pakkamantiyÄ• tathÄ
etthaca ``bhikkhuniyÄ• â€™â€™ ti sambandhiniyÄ• samÄ• nattÄ• ``vicikicchantiyÄ• â€™â
liá¹…gavipallÄ• savasena__ ``vicikicchatoâ€™â€™ _ti vuttanti daá¹-á¹-habbaá¹ƒ.

<2204> __gilÄ• nÄ• yÄ• _ti yÄ• tÄ• disena gelaÃ±Ã±ena Ä• pucchituá¹ƒ na sakkoti. __Ä• p
uá¹-á¹-hito hoti corÄ• vÄ• , evarÅ«pe upaddave anÄ• pucchÄ• pakkamantiyÄ• anÄ• patti.

paÃ±camaá¹ƒ.

2205-6__._ __ ``gacchantiyÄ• vajantiyÄ• â€™â€™ _ti ca nisÄ«dananipajjanÄ• vasÄ• nada
pÄ• cittiyaá¹ƒ pana pacchÄ• bhattaá¹ƒ sÄ• mike ``idha nisÄ«dÄ• ma vÄ• sayÄ• ma vÄ• â€
nisinnanipannapaccayÄ• \Ne II 63/ hotÄ«ti veditabbaá¹ƒ. pacchÄ• bhattaá¹ƒ sÄ• mike anÄ•
__nisÄ«ditvÄ• _ gacchantiyÄ• ekÄ• pÄ• citti hotÄ«ti yojanÄ• . esa nayo __ ``nipajjitvÄ• â€

yathÄ• pana tattha asaá¹ƒhÄ• rime anÄ• patti, evamidha dhuvapaÃ±Ã±atte vÄ• anÄ• pattÄ

chaá¹-á¹-haá¹ƒ.

<2207> __tisamuá¹-á¹-hÄ• na_nti sacittakehi tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• nato

aá¹-á¹-hamaá¹ƒ.

<2208> yÄ• \Be II 77/ pana bhikkhunÄ« attÄ• nampi vÄ• parampi vÄ• nirayabrahmacariye
vÄ• cato vÄ• cato siyÄ• pÄ• cittÄ«ti yojanÄ• . tattha __abhisapeyyÄ• _ti sapathaá¹ƒ kareyy
avÄ«cimhi nibbattÄ• mÄ«â€™â€™ ti attÄ• naá¹ƒ vÄ• ``niraye nibbattatu, avÄ«cimhi nibbatt
``gihinÄ« homi, odÄ• tavatthÄ• homÄ«â€™â€™ ti attÄ• naá¹ƒvÄ• ``gihinÄ« hotu, odÄ• tav
paraá¹ƒ vÄ• abhisapeyyÄ• ti vuttaá¹ƒ hoti.

<2210> akkosati attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• ti sambandho. __tikapÄ• cittiya_nti
upasampannÄ• yaupasampannasaÃ±Ã±Ä• vematikÄ• anupasampannasaÃ±Ã±Ä• vasena.
anupasampannÄ• yaupasampannasaÃ±Ã±Ä• , vematikÄ• , anupasampannasaÃ±Ã±Ä• akk
__tikadukkaá¹-aá¹ƒ_.

<2211> atthadhammÄ• nusÄ• saniá¹ƒ purakkhatvÄ• vadantÄ«naá¹ƒ anÄ• pattÄ«ti yojanÄ•
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``atthapurekkhÄ• rÄ• yÄ• ti aá¹-á¹-hakathaá¹ƒ kathentiyÄ• . dhan
pÄ• á¸·iá¹ƒ vÄ• centiyÄ• . anusÄ• sanipurekkhÄ• rÄ• yÄ• ti `idÄ• nipi tvaá¹ƒ edisÄ• , sÄ• dh
addhÄ• puna evarÅ«pÄ• ni kammÄ• ni katvÄ• niraye uppajjissasi, tiracchÄ• nayoniyÄ• up
anusÄ• saniyaá¹ƒ á¹-hatvÄ• vadantiyÄ• anÄ• pattÄ«â€™â€™ ti (Sp (to Vin IV) 878).

navamaá¹ƒ.

<2212> __vadhitvÄ• _ti \Ne II 64/ satthÄ• dÄ«hi paharitvÄ• . __vadhitvÄ• vÄ• _ti ettha __v
__pÄ• á¸·iyaá¹ƒ_ ``vadhitvÄ• vadhitvÄ• â€™â€™ ti (Vin IV 880) vuttaá¹ƒ Ä• meá¸• itaá¹ƒ s

<2213> __etthÄ• _ti \Be II 78/ imasmiá¹ƒ sikkhÄ• pade. kÄ• yavÄ• cÄ• cittasamuá¹-á¹-hÄ• n
__dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma, samanubhÄ• sanasamuá¹-á¹-hÄ• nantipi e

dasamaá¹ƒ.

andhakÄ• ravaggo dutiyo.

<2214> yÄ• pana bhikkhunÄ« __naggÄ• _ anivatthÄ• apÄ• rutÄ• hutvÄ• nahÄ• yati, ass
__tassa_ nahÄ• nassa __vosÄ• ne_ pariyosÄ• ne sÄ• bhikkhunÄ« __jinavuttaá¹ƒ_ jinenab
paÃ±Ã±attaá¹ƒ __dosaá¹ƒ_ pÄ• cittiyÄ• pattiá¹ƒ __samupeti_ Ä• pajjatÄ«ti yojanÄ• . __bhik
gÄ• thÄ• bandhavasena rasso kato.

<2215> __acchinnacÄ«varÄ• _ti acchinnaudakasÄ• á¹-ikacÄ«varÄ• . __naá¹-á¹-hacÄ«varÄ
corÄ• dÄ«hinaá¹-á¹-haudakasÄ• á¹-ikacÄ«varÄ• . __Ä• padÄ• su vÄ• _ti ``mahagghaá¹ƒ im
hareyyuâ€™â€™ ntievarÅ«pÄ• su Ä• padÄ• su vÄ• naggÄ• ya nahÄ• yantiyÄ• na doso.

paá¹-hamaá¹ƒ.

<2216> __dutiye_ti ``udakasÄ• á¹-ikaá¹ƒ pana bhikkhuniyÄ• kÄ• rayamÄ• nÄ• yÄ• â€™â€
888).

dutiyaá¹ƒ.

2217-8__._ __dussibbitaá¹ƒ cÄ«vara_nti asakkaccasibbitaá¹ƒ cÄ«varaá¹ƒ. __visibbetvÄ• _t
sibbanatthÄ• ya sayaá¹ƒ vÄ• vigatasibbanaá¹ƒ katvÄ• . ``visibbÄ• petvÄ• â€™â€™ tiseso.
visibbÄ• petvÄ• vÄ• â€™â€™ ti (Vin IV 893). __anantarÄ• yÄ• _tidasasu antarÄ• yesu \Be

aÃ±Ã±atarantarÄ• yarahitÄ• . __taá¹ƒ_ visibbitaá¹ƒ, visibbÄ• pitaá¹ƒvÄ• cÄ«varaá¹ƒ. ``ana
65/ pacchÄ• â€™â€™ ti vattabbe gÄ• thÄ• bandhavasena rasso kato. __nasibbeyyÄ• _ti et
sibbÄ• peyyÄ• â€™â€™ ti seso. yathÄ• ha ``neva sibbeyya, na sibbÄ• panÄ• yaussukkaá¹
893).

__catupaÃ±cÄ• ha_nti ettha ``uttarichappaÃ±cavÄ• cÄ• hi (Vin IV 62-64), uttaridirattatiratta
(Vin IV 51-52) viya appasaá¹…khyÄ• ya bahusaá¹…khyÄ• yaá¹ƒ antogadhattepi ubhayavac
lokavohÄ• ravasenavacanasiliá¹-á¹-hatÄ• yÄ• ti daá¹-á¹-habbaá¹ƒ. __dhure_ti sibbanussÄ•
vissaá¹-á¹-hamatte.

<2219> __tikapÄ• cittiyaá¹ƒ vutta_nti upasampannÄ• ya upasampannasaÃ±Ã±Ä• , vematik
anupasampannasaÃ±Ã±Ä• titÄ«su vÄ• resu tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ. __sesÄ• yÄ• _ti anu
__tikadukkaá¹-a_ntivÄ• rattaye dukkaá¹-attayaá¹ƒ.

<2220> __ubhinna_nti upasampannÄ• nupasampannÄ• naá¹ƒ. __aÃ±Ã±asmi_nti cÄ«varat
satÄ«_ti rÄ• jacorÄ• diantarÄ• yÄ• naá¹ƒ dasannaá¹ƒ aÃ±Ã±atare sati.

<2221> __ ``dhuranikkhepanaá¹ƒ nÄ• ma, samuá¹-á¹-hÄ• namidaá¹ƒ mataâ€™â€™ _nti ida
``dhuranikkhepasamuá¹-á¹-hÄ• naâ€™â€™ nti (Sp (to Vin IV) 893) vuttameva gahetvÄ• vu
samuá¹-á¹-hÄ• nasÄ«sesu ``dhuranikkhepasamuá¹-á¹-hÄ• naâ€™â€™ ntivisuá¹ƒ samuá¹-á
__mÄ• tikaá¹-á¹-hakathÄ• ya_Ã±ca ``samanubhÄ• sanasamuá¹-á¹-hÄ• naâ€™â€™ nti (Kkh
cÄ«varasibbanasikkhÄ• padavaá¹‡á¹‡anÄ• , atthato samÄ• naá¹ƒ) vuttaá¹ƒ, taá¹ƒ
samuá¹-á¹-hÄ• nasÄ«sesuantogadhameva. tasmÄ• ``dhuranikkhepasamuá¹-á¹-hÄ• naâ€™
samanubhÄ• sanasamuá¹-á¹-hÄ• nasseva pariyÄ• yotigahetabbaá¹ƒ.

tatiyaá¹ƒ.

<2222> paÃ±ca \Be II 80/ ahÄ• ni __paÃ±cÄ• haá¹ƒ, _ paÃ±cÄ• hameva __paÃ±cÄ• hikaá
_tikiriyÄ• ya dvikammakattÄ• __ ``paÃ±cÄ• hikaâ€™â€™ _nti ca __ ``saá¹…ghÄ• á¹-icÄ• r
upayogattheeva upayogavacanaá¹ƒ. saá¹…ghaá¹-itaá¹-á¹-hena __saá¹…ghÄ• á¹-i, _ iti vakk
paÃ±cannaá¹ƒ cÄ«varÄ• namevÄ• dhivacanaá¹ƒ, saá¹…ghÄ• á¹-Ä«naá¹ƒ \Ne II 66/ cÄ• ro
paribhogavasena vÄ• otÄ• panavasena vÄ• parivattananti attho. ``paÃ±cÄ• hikaá¹ƒ saá¹…
atikkameyyÄ• ti paÃ±camaá¹ƒ divasaá¹ƒ paÃ±ca cÄ«varÄ• ni neva nivÄ• setina pÄ• rupati
divasaá¹ƒ atikkÄ• meti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 899) vacanato paÃ±cadi
kiÃ±ci akatvÄ• atikkÄ• mentiyÄ• cÄ«varagaá¹‡anÄ• yapÄ• citti hotÄ«ti dassetumÄ• ha __
_tiÄ• di.

<2223> __ticÄ«vara_nti antaravÄ• sakauttarÄ• saá¹…gasaá¹…ghÄ• á¹-isaá¹…khÄ• taá¹ƒ ti

__saá¹ƒkaccÄ«_tithanaveá¹-hanasaá¹…khÄ• taá¹ƒ cÄ«varaÃ±ca. __dakasÄ• á¹-Ä«_ti utuni
nivÄ• setabbaudakasÄ• á¹-icÄ«varaÃ±ca. __iti_ ime paÃ±ca. __paÃ±ca tÅ«_ti paÃ±ca cÄ«v

2224-5__._ __tikapÄ• cittÄ«_ti paÃ±cÄ• hÄ• tikkantasaÃ±Ã±Ä• , vematikÄ• , anatikkantasa
vikappattayepÄ• cittiyattayaá¹ƒ hoti. __paÃ±cÄ• hÄ• natikkante_ atikkantasaÃ±Ã±Ä• vemat
dvikadukkaá¹-aá¹ƒ.

__ ``paÃ±came divaseâ€™â€™ _tiÄ• di anÄ• pattivÄ• rasandassanaá¹ƒ. __nisevatÄ«_ti niv
__otÄ• petÄ«_ti ettha vÄ• -saddo luttaniddiá¹-á¹-ho, otÄ• peti vÄ• ti attho. __Ä• padÄ• supÄ
cÄ«varaá¹ƒ, na sakkÄ• hoti corabhayÄ• dÄ«su paribhuÃ±jituá¹ƒ, evarÅ«pe upaddave anÄ•

catutthaá¹ƒ.

<2226> aÃ±Ã±issÄ• \Be II 81/ saá¹…kametabbacÄ«varaá¹ƒ anÄ• pucchÄ• gahetvÄ• yÄ•
tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• , __aÃ±Ã±issÄ• _ upasampannÄ• ya santakaá¹ƒ paÃ±
aÃ±Ã±ataraá¹ƒtassÄ• avatvÄ• Ä• dÄ• ya puna tassÄ• dÄ• tabbaá¹ƒ, adatvÄ• __yÄ• _ bh
tassÄ• pÄ• cittiyaá¹ƒ hotÄ«ti attho. ``saá¹…kametabbacÄ«varaá¹ƒ saá¹…kamanÄ«yaâ€™â
yathÄ• ha ``cÄ«varasaá¹…kamanÄ«yanti saá¹…kametabbacÄ«varaá¹ƒ, aÃ±Ã±issÄ• santa
paá¹-idÄ• tabbacÄ«varanti atthoâ€™â€™ ti (Sp (to Vin IV) 903).

<2227> __tikapÄ• cittiyaá¹ƒ vutta_nti ``upasampannÄ• ya upasampannasaÃ±Ã±Ä• ... pe ..
pe ... anupasampannasaÃ±Ã±Ä• cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• reti, Ä• patti pÄ• cittiy
evaá¹ƒ tikapÄ• cittiyaá¹ƒ __pÄ• á¸·iyaá¹ƒ_ vuttaá¹ƒ. __sesÄ• yÄ• _ti anupasampannÄ• ya.
_ntiidaÃ±ca vuttanayameva. __Ä• padÄ• sÅ«_ti sace apÄ• rutaá¹ƒ vÄ• anivatthaá¹ƒ vÄ• c
Ä• padÄ• su vÄ• .

<2228> etaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ kathinena tulyanti yojanÄ• . gahaá¹‡aá¹ƒ, paribhogo ca
anÄ• pucchanaá¹ƒ __akriyaá¹ƒ_.

paÃ±camaá¹ƒ.

<2229> __labhitabbaá¹ƒ tu cÄ«vara_nti labhitabbaá¹ƒ vikappanupagaá¹ƒ cÄ«varaá¹ƒ. __niv
dÄ• tukÄ• mÄ• na denti, evaá¹ƒ antarÄ• yaá¹ƒ parakkamati. __pÄ• cittiá¹ƒ paridÄ«paye_tis
denti, bhikkhuniyÄ• pÄ• cittiyaá¹ƒ vadeyyÄ• ti attho.

<2230> ettha paá¹-hamaá¹ƒ ``saá¹…ghassÄ• â€™â€™ ti vuttattÄ• __gaá¹‡assÄ• _ti dve ta
__lÄ• bhe_tiettha ``nivÄ• riteâ€™â€™ ti seso. sace aÃ±Ã±aá¹ƒ parikkhÄ• raá¹ƒ nivÄ• reti, t
dukkaá¹-antiyojanÄ• . __aÃ±Ã±a_nti vikappanupagacÄ«varato aÃ±Ã±aá¹ƒ. __parikkhÄ• ra_

thÄ• lakÄ• dÄ«naá¹ƒ vÄ• sappitelÄ• dÄ«naá¹ƒ vÄ• aÃ±Ã±ataraá¹ƒ.

<2231> __Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• _ti ``kittakaá¹ƒ agghanakaá¹ƒ dÄ• tukÄ• matthÄ• ti
nÄ• mÄ• â€™ ti vadanti, `Ä• gametha tÄ• va, idÄ• ni vatthu mahagghaá¹ƒ, katipÄ• hena ka
bhavissatÄ«â€™â€™ ti evaá¹ƒ Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• . __na dosatÄ• _ti na doso, anÄ

chaá¹-á¹-haá¹ƒ.

2232-3__._ __dhammikaá¹ƒ_ samaggena saá¹…ghena sannipatitvÄ• kariyamÄ• naá¹ƒ cÄ«
bhÄ• janaá¹ƒ__yÄ• _ bhikkhunÄ« __paá¹-isedheyya_ paá¹-ibÄ• heyya, __tassÄ• _ evaá¹ƒ p
pÄ• cittiyaá¹ƒhotÄ«ti yojanÄ• . adhamme dhammasaÃ±Ã±Ä• ya dukkaá¹-aá¹ƒ paridÄ«pitant
vematikÄ• yavÄ• _ti ubhosu vematikÄ• ya. gÄ• thÄ• bandhavasena su-saddalopo. dhammik
cÄ«varavibhaá¹…gevematikÄ• ya paá¹-ibÄ• hantiyÄ• \Ne II 68/ dukkaá¹-aá¹ƒ paridÄ«pitant
``dhammike vematikÄ• paá¹-ibÄ• hati, Ä• patti dukkaá¹-assa. adhammike vematikÄ• paá¹-ib
dukkaá¹-assÄ• â€™â€™ ti. __Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• _ti ``ekissÄ• ekaá¹ƒ sÄ• á¹-aka
tÄ• va, katipÄ• henevauppajjissati, tato bhÄ• jessÄ• mÄ«â€™â€™ ti (Vin IV 914) evaá¹ƒ Ä•

sattamaá¹ƒ.

2235-6__._ nivÄ• sanupagaá¹ƒ vÄ• tathÄ• pÄ• rupanupagaá¹ƒ vÄ• kappabindukataá¹ƒ vÄ
cÄ«varaá¹ƒpaÃ±ca __sahadhammike_ ca mÄ• tÄ• __pitaropi_ muÃ±citvÄ• __aÃ±Ã±assa y
paribbÄ• jakassa vÄ• \Be II 83/ yadi dadeyya, tassÄ• pi pÄ• cittiyaá¹ƒ pariyÄ• putantiyojanÄ
``pitaroâ€™â€™ _ti mÄ• tÄ• ca pitÄ• ca mÄ• tÄ• pitaroti vattabbe virÅ«pekasesavasenani

<2237> __ettha_ imasmiá¹ƒ sikkhÄ• pade tÄ• pana pÄ• cittiyo cÄ«varÄ• naá¹ƒ gaá¹‡anÄ•
gaá¹‡etabbÄ• tiyojanÄ• .

<2238> tÄ• va sampaá¹-icchito kÄ• lo etassÄ• ti __tÄ• vakÄ• likaá¹ƒ, _ cÄ«varaá¹ƒ. ``aÃ±Ã
vuttassa dÅ«rattÄ• punapi __ ``aÃ±Ã±esaâ€™â€™ _nti Ä• ha, soyevattho.

aá¹-á¹-hamaá¹ƒ.

<2239> yÄ• pana bhikkhunÄ« ``sace mayaá¹ƒ sakkoma, dassÄ• ma karissÄ• mÄ• ti evaá¹
vuttÄ• ya dubbalÄ• ya cÄ«varapaccÄ• sÄ• ya cÄ«varassa vibhaá¹…gaá¹ƒ nisedhetvÄ• cÄ«
__dosatÄ• _ pÄ• cittiyÄ• patti hotÄ«ti yojanÄ• . __cÄ«vare kÄ• la_nti ``cÄ«varakÄ• lasamay
vassÄ• nassa pacchimo mÄ• so, atthate kathinepaÃ±camÄ• sÄ• â€™â€™ ti (Vin IV 922) __
cÄ«varakÄ• laá¹ƒ. __atikkameyyÄ• _ti ``anatthate kathine vassÄ• nassa pacchimaá¹ƒ divas
kathinuddhÄ• radivasaá¹ƒ atikkÄ• metÄ«â€™â€™ tivuttavidhiá¹ƒ atikkÄ• meyya.

<2240> ``adubbalacÄ«vare \Ne II 69/ dubbalacÄ«varasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assÄ• â
__sudubbalanti cetasÄ• _ti ettha __su_-saddo padapÅ«raá¹‡e. __ubhosÅ«_ti dubbale, adul
vÄ• _ti vematikÄ• ya vÄ• .

<2241> __Ä• nisaá¹ƒsaá¹ƒ nidassetvÄ• _ti ``kiÃ±cÄ• pi `na mayaá¹ƒ ayye sakkomÄ• â€™ t
tesaá¹ƒ kappÄ• so Ä• gamissati, saddho pasanno puriso Ä• gamissati \Be II 84/, addhÄ• da
Vin IV) 921) evaá¹ƒ __aá¹-á¹-hakathÄ• ya_ vuttanayena Ä• nisaá¹ƒsaá¹ƒ dassetvÄ• .

navamaá¹ƒ.

<2242> __dhammikaá¹ƒ kathinuddhÄ• ra_nti ``dhammiko nÄ• ma kathinuddhÄ• ro samagg
uddharatÄ«â€™â€™ ti (Vin IV 929) vuttaá¹ƒ kathinuddhÄ• raá¹ƒ.

<2243> __yassÄ• _ti yassa kathinassa. __atthÄ• ramÅ«lako Ä• nisaá¹ƒso_ nÄ• ma ``yo ca
nesaá¹ƒ bhavissatÄ«â€™â€™ ti (Vin I 306) anuÃ±Ã±Ä• to tasmiá¹ƒ vihÄ• re uppajjanakacÄ
__uddhÄ• ramÅ«lako_ nÄ• ma antarubbhÄ• raá¹ƒ kÄ• rÄ• pentehi upÄ• sakehi diyyamÄ• n

<2245> __samÄ• nisaá¹ƒsopÄ«_ti atthÄ• raÄ• nisaá¹ƒsena samÄ• nisaá¹ƒsopi ubbhÄ• ro.
__saddhÄ• pÄ• lanakaÄ• raá¹‡Ä• _tipasÄ• dÄ• nurakkhanatthÄ• ya dÄ• tabboti yojanÄ• . _
``bhikkhunisaá¹…ghojiá¹‡á¹‡acÄ«varo, kathinÄ• nisaá¹ƒsamÅ«lako mahÄ• lÄ• bhoâ€™â€™
dassetvÄ• .

<2246> samuá¹-á¹-hÄ• nÄ• dinÄ• saddhiá¹ƒ __sesaá¹ƒ pana_ vinicchayajÄ• taá¹ƒ __asese
__sattamena_sikkhÄ• padena __samaá¹ƒ mataá¹ƒ_ ``sadisaâ€™â€™ nti viÃ±Ã±Ä• taá¹ƒ. _
__apubbaá¹ƒ_tattha vuttanayato aÃ±Ã±aá¹ƒ natthÄ«ti yojanÄ• .

dasamaá¹ƒ.

naggavaggo tatiyo.

<2247> ``yÄ• \Be II 85/ \Ne II 70/ pana bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-eyyuá¹ƒ, pÄ•
IV 933) paÃ±Ã±attasikkhÄ• pade vinicchayaá¹ƒ dassetumÄ• ha __ ``ekÄ• yÄ• â€™â€™ _ti
bhikkhuniyÄ• . __aparÄ• _ti aÃ±Ã±Ä• upasampannÄ• . __nipajjeyyu_nti ettha ``ekamaÃ±ce
bhikkhuniyo.

2248-9__._ __ ``ekÄ• ya cÄ• â€™â€™ _tiÄ• di anÄ• pattivÄ• raniddeso. ubho vÄ• pi samaa
__eá¸·akenÄ• _ti eá¸·akalomasikkhÄ• padena.

paá¹-hamaá¹ƒ.

2250-1__._ __pÄ• vÄ• rakaá¹-asÄ• rÄ• di_nti ettha bhummekavacanaá¹ƒ. __ ``saá¹ƒhÄ• rir
iminÄ• samÄ• nÄ• dhikaraá¹‡attÄ• bahuvacanappasaá¹…ge vacanavipallÄ• senettha ekav
pÄ• vÄ• roca kaá¹-asÄ• ro ca te Ä• di yassÄ• ti viggaho, niddhÄ• raá¹‡e cetaá¹ƒ bhummaá
__ekaka_ntiniddhÄ• ritabbanidassanaá¹ƒ. ekameva __ekakaá¹ƒ_. saá¹ƒhÄ• rimesu pÄ• vÄ
__ ``pÄ• vÄ• ro_ti kojavÄ• dayoâ€™â€™ ti vadanti. __kaá¹-asÄ• ro_ti kaá¹-oyeva. __Ä• di_
sayanÄ• rahaá¹ƒ sabbaá¹ƒ saá¹…gaá¹‡hÄ• ti. __tenevÄ• _ti yaá¹ƒ atthataá¹ƒ, teneva. pÄ•
saheva nipajjanti, tÄ• saá¹ƒ pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• . ettha ca attharaá¹‡apÄ• vuraá¹‡
niddiá¹-á¹-hattÄ• ekassa antassa attharaá¹‡aÃ±ca ekassa antassa pÄ• rupanaÃ±ca viÃ±Ã
``saá¹ƒhÄ• rimÄ• naá¹ƒ pÄ• vÄ• rattharaá¹‡akaá¹-asÄ• rakÄ• dÄ«naá¹ƒ ekaá¹ƒ antaá¹ƒ att
pÄ• rupitvÄ• tuvaá¹-á¹-entÄ«nametaá¹ƒ adhivacanaâ€™â€™ nti (Sp (to Vin IV) 937).

__ekasmiá¹ƒ_ ekattharaá¹‡e vÄ• ekapÄ• vuraá¹‡e vÄ• nipajjane sati tÄ• saá¹ƒ dvinnaá¹ƒ
bhikkhunÄ«naá¹ƒdukkaá¹-anti sambandho. __dvikadukkaá¹-aá¹ƒ vutta_nti \Be II 86/
``nÄ• nattharaá¹‡apÄ• vuraá¹‡eekattharaá¹‡apÄ• vuraá¹‡asaÃ±Ã±Ä• ... pe ... vematikÄ• ,
ti (Vin IV 939) vuttaá¹ƒ dukkaá¹-advayaá¹ƒ.

<2252> __vavatthÄ• naá¹ƒ nidassetvÄ• _ti majjhe kÄ• sÄ• vaá¹ƒ vÄ• kattarayaá¹-á¹-hiá¹ƒ
kÄ• yabandhanampi \Ne II 71/ á¹-hapetvÄ• nipajjanti, anÄ• pattÄ«ti attho. __sesaá¹ƒ_
samuá¹-á¹-hÄ• nÄ• dividhÄ• naá¹ƒ. __Ä• dinÄ• _ti imasmiá¹ƒyeva vagge paá¹-hamasikkhÄ
samÄ• naá¹ƒ.

dutiyaá¹ƒ.

<2253> __aÃ±Ã±issÄ• _ bhikkhuniyÄ• . __aphÄ• sukÄ• raá¹‡Ä• _ti aphÄ• sukaraá¹‡ahetu.
tassÄ• purato ca caá¹…kamanÄ• dayo yadi kareyya, evaá¹ƒ karontiyÄ• pÄ• cittiyÄ• pattiho
__caá¹…kamanÄ• dayo_ti ettha __Ä• di_-saddena ``tiá¹-á¹-hati vÄ• nisÄ«dati vÄ• seyyaá¹
uddisÄ• peti vÄ• sajjhÄ• yaá¹ƒ vÄ• karotÄ«â€™â€™ ti (Vin IV 943) __padabhÄ• jane_ vut

<2254> __nivattanÄ• naá¹ƒ gaá¹‡anÄ• yÄ• _ti caá¹…kamantiyÄ• caá¹…kamassa ubhayak
nivattantiyÄ• nivattanagaá¹‡anÄ• ya. __payogatoyevÄ• _ti payogagaá¹‡anÄ• yeva,
iriyÄ• pathaparivattanagaá¹‡anÄ• yevÄ• tivuttaá¹ƒ hoti. __dosÄ• _ti pÄ• cittiyÄ• pattiyo.

<2255> __padÄ• naá¹ƒ gaá¹‡anÄ• vasÄ• _ti ettha Ä• di-saddo luttaniddiá¹-á¹-ho. yathÄ• ha
``padÄ• digaá¹‡anÄ• yÄ• â€™â€™ ti (Sp (to Vin IV) 943). __tikapÄ• cittiyaá¹ƒ vutta_nti upa
upasampannasaÃ±Ã±Ä• , vematikÄ• , anupasampannasaÃ±Ã±Ä• ti vikappattayassa vasen

__sesÄ• yÄ• _ti anupasampannÄ• ya.

<2256> __na_ \Be II 87/ __ca aphÄ• sukÄ• mÄ• yÄ• _ti Ä• pucchitvÄ• __tassÄ• _ bhikkhu
karontiyÄ• anÄ• pattÄ«ti yojanÄ• .

<2257> __kriyÄ• kriya_nti caá¹…kamanÄ• dikaraá¹‡aá¹ƒ kiriyaá¹ƒ. Ä• pucchÄ• ya akaraá¹‡
__pÄ• pamÄ• nasa_nti akusalacittaá¹ƒ.

tatiyaá¹ƒ.

2258-9__._ __anantarÄ• yÄ• _ti vakkhamÄ• nesu rÄ• jantarÄ• yÄ• dÄ«su dasasu antarÄ• y
bhikkhunÄ«. __dukkhita_nti gilÄ• naá¹ƒ. yathÄ• ha ``dukkhitÄ• nÄ• ma gilÄ• nÄ• vuccatÄ«
__sahajÄ«vini_nti saddhivihÄ• riniá¹ƒ. yathÄ• ha ``sahajÄ«vinÄ« nÄ• ma saddhivihÄ• rinÄ«
__aÃ±Ã±Ä• ya vÄ• nupaá¹-á¹-hÄ• peyyÄ• _ti aÃ±Ã±Ä• ya bhikkhuniyÄ• , sikkhamÄ• nÄ• y
vÄ• upaá¹-á¹-hÄ• naá¹ƒ na kÄ• rÄ• peyya. __nupaá¹-á¹-heyya sayampi vÄ• _ti yÄ• upaá¹-á
__dhure nikkhittamatte vÄ• _ti ``neva upaá¹-á¹-hessÄ• mi, na upaá¹-á¹-hÄ• panÄ• yaussukk
dhure ussÄ• he nikkhittamatteyeva. __tassÄ• _ti upajjhÄ• yÄ• ya.

__antevÄ• siniyÄ• vÄ• pÄ«_ti pabbajjÄ• upasampadÄ• dhammanissayavasena catubbidhÄ
__itarÄ• yÄ• _ti anupasampannÄ• ya.

<2260> __gilÄ• nÄ• yÄ• _ti sayaá¹ƒ gilÄ• nÄ• ya. ``gavesitvÄ• alabhantiyÄ• â€™â€™ ti pa
upaá¹-á¹-hÄ• yikaá¹ƒ pariyesitvÄ• alabhamÄ• nÄ• yÄ• ti attho. ``Ä• padÄ• su ummattikÄ• d
gÄ• thÄ• bandhavasena vaá¹‡á¹‡alopopi daá¹-á¹-habbo. __Ä• padÄ• sÅ«_ti tathÄ• rÅ«pe u
__dhuranikkhepanodaya_nti \Be II 88/ dhuranikkhepasamuá¹-á¹-hÄ• naá¹ƒ. yadettha vattab
heá¹-á¹-hÄ• vuttameva.

catutthaá¹ƒ.

2261-2__._ puggalikassa attÄ• yattaparÄ• yattavasena aniyamitattÄ• __ ``sakaâ€™â€™ _
__sakaá¹ƒ puggalika_nti attano puggalikaá¹ƒ. __datvÄ• _ti ettha ``bhikkhuniyÄ• â€™â€™ ti
parivattakadvÄ• rakavÄ• á¹-asahitaá¹ƒ. __upassaya_nti gehaá¹ƒ. __dvÄ• rÄ• dÄ«sÅ«_tietth
gabbhapamukhÄ• naá¹ƒ saá¹…gaho, niddhÄ• raá¹‡e cetaá¹ƒ bhummaá¹ƒ. __bahÅ«nipÄ«_
bahÅ«nipi dvÄ• rÄ• ni vÄ• bahÅ« gabbhe vÄ• bahÅ«ni pamukhÄ• ni vÄ• . __ta_ntiyassÄ•
bhikkhuniá¹ƒ. __nikkaá¸• á¸• hantiyÄ• _ti atikkÄ• mentiyÄ• . __tassÄ• _tiyÄ• nikkaá¸• á¸• h

<2263> __etthÄ• _ti nikkaá¸• á¸• hane. __eseva nayo_ti ``payogagaá¹‡anÄ• ya Ä• pattÄ«â
__payogo_ nÄ• ma Ä• á¹‡Ä• panaá¹ƒ, iminÄ• ``ekÄ• yÄ• á¹‡attiyÄ• anekesu dvÄ• resu at

hotÄ«â€™â€™ ti evamÄ• dikaá¹ƒ aá¹-á¹-hakathÄ• gatavinicchayaá¹ƒ (Sp (to Vin IV) 943, 9
saá¹…gaá¹‡hÄ• ti.

<2264> tesu \Ne II 73/ vinicchayesu ekaá¹ƒ vinicchayavisesaá¹ƒ dassetumÄ• ha __ ``ettakÄ
dvÄ• rÄ• â€™â€™ _tiÄ• di. dvÄ• ragaá¹‡anÄ• ya Ä• pattiyo __dvÄ• ragaá¹‡anÄ• pattiyo_.

<2265> __akavÄ• á¹-amhÄ• _ti akavÄ• á¹-abandhato upassayÄ• nikkaá¸• á¸• hantiyÄ• du
__sesÄ• yÄ• _ti anupasampannÄ• ya. __tikadukkaá¹-a_nti anupasampannÄ• ya upasampa
anupasampannasaÃ±Ã±Ä• ya ca vasena tikadukkaá¹-aá¹ƒ. __ubhinna_nti upasampannÄ• n
__parikkhÄ• resÅ«_ti pattacÄ«varÄ• dÄ«su parikkhÄ• resu \Be II 89/. __sabbatthÄ• _ti sabb
nikkaá¸• á¸• hiyamÄ• nesu, nikkaá¸• á¸• hÄ• piyamÄ• nesu cÄ• ti vuttaá¹ƒ hoti.

<2266> __ettha_ imasmiá¹ƒ sikkhÄ• pade __samuá¹-á¹-hÄ• nÄ• di_vinicchayena saha __se
vinicchayajÄ• taá¹ƒ__asesena_ sabbappakÄ• rena saá¹…ghikÄ• vihÄ• rasmÄ• nikkaá¸• á
mataá¹ƒ_ ``sadisaâ€™â€™ ntisallakkhitanti yojanÄ• .

paÃ±camaá¹ƒ.

<2267> __chaá¹-á¹-he_ti ``yÄ• pana bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• vihareyya gahapatinÄ•
vÄ• â€™â€™ tiÄ• dimÄ• tikÄ• ya (Vin IV 956) niddiá¹-á¹-he chaá¹-á¹-hasikkhÄ• pade. __idh
vinayavinicchayekathetabbaá¹ƒ. __ariá¹-á¹-hassa sikkhÄ• padenÄ• _ti ariá¹-á¹-hasikkhÄ• pa
samuá¹-á¹-hÄ• nÄ• diko.

chaá¹-á¹-haá¹ƒ.

<2268> __sÄ• saá¹…kasammate_ti ettha ``sappaá¹-ibhayeâ€™â€™ ti seso. ubhayampi hea
__antoraá¹-á¹-he_ti yassa vijite viharati, tasseva raá¹-á¹-he. sÄ• saá¹…kasammate sappaá¹
antoraá¹-á¹-hesatthena vinÄ• cÄ• rikaá¹ƒ carantiyÄ• bhikkhuniyÄ• Ä• patti siyÄ• ti yojanÄ•

<2269> evaá¹ƒ carantiyÄ• sagÄ• makaá¹-á¹-hÄ• ne gÄ• mantarappavese ca agÄ• make an
vinayaÃ±Ã±unÄ• bhikkhunÄ• __pÄ• cittiyanayo_ pÄ• cittiyÄ• pattividhÄ• nakkamo Ã±eyyo

<2270> saha \Ne II 74/ satthena carantiyÄ• na dosoti yojanÄ• . khemaá¹-á¹-hÄ• ne carantiy
carantiyÄ• na dosoti yojanÄ• .

sattamaá¹ƒ.

<2271> __aá¹-á¹-hame_ \Be II 90/ __navame vÄ• pÄ«_ti ``yÄ• pana bhikkhunÄ« tiroraá¹-á¹

IV 966) aá¹-á¹-hamasikkhÄ• pade ca ``yÄ• pana bhikkhunÄ« antovassaá¹ƒ cÄ• rikaá¹ƒ care
(Vin IV 970) vuttanavamasikkhÄ• pade ca. __anuttÄ• naá¹ƒ na vijjati, _ sabbaá¹ƒ uttÄ• nam
na vicÄ• rÄ«yatÄ«ti adhippÄ• yo.

aá¹-á¹-hamanavamÄ• ni.

<2272> ``yÄ• pana bhikkhunÄ« vassaá¹ƒvutthÄ• cÄ• rikaá¹ƒ na pakkameyya antamaso ch
pÄ• cittiyaâ€™â€™ nti (Vin IV 974) vuttasikkhÄ• pade vinicchayaá¹ƒ dassetumÄ• ha __ ``pA
ahaá¹ƒ __na gamissÄ• mi_ na pakkamissÄ• mÄ«ti __dhuranikkhepe_ kate pÄ• cittÄ«ti yoja

<2273> vassaá¹ƒvutthÄ• ya pavÄ• retvÄ• antamaso paÃ±ca yojanÄ• ni gantuá¹ƒ vaá¹-á¹-a
__api_-saddassasambhÄ• vanatthataá¹ƒ dassetumÄ• ha __ ``chasÅ«â€™â€™ _tiÄ• di. __i
__chasu_yojanesu yadatthi vattabbaá¹ƒ, taá¹ƒ kinnu nÄ• ma siyÄ• , natthi kiÃ±ci vattabbant
cha yojanÄ• ni gacchantiyÄ• anÄ• pattibhÄ• vo avuttasiddhovÄ• ti dÄ«peti.

<2274> __tÄ«á¹‡i_ yojanÄ• ni. __tenevÄ• _ti yena gatÄ• , teneva maggena. __aÃ±Ã±ena m
aÃ±Ã±ena pathena.

<2275> __dasavidhe antarÄ• yasmiá¹ƒ satÄ«_ti vakkhamÄ• nesu antarÄ• yesu aÃ±Ã±atara
tassÄ• anÄ• pattÄ«ti yojanÄ• . __Ä• padÄ• sÅ«_ti aá¹-á¹-Ä• dikÄ• raá¹‡ena kenaci
palibuddhÄ• dibhÄ• vasaá¹…khÄ• tÄ• suÄ• padÄ• su. __gilÄ• nÄ• yÄ• _ti sayaá¹ƒ gilÄ• nÄ
alÄ• bhe vÄ• apakkamantiyÄ• anÄ• patti.

<2276> rÄ• jÄ• \Be II 91/ \Ne II 75/ ca corÄ• ca amanussÄ• ca aggi ca toyaÃ±ca vÄ• á¸·Ä
viggaho. __manusso_ti ettha gÄ• thÄ• bandhavasena pubbapadalopo ``lÄ• bÅ«ni sÄ«dantÄ
viya. jÄ«vitaÃ±ca brahmacariyÄ• ca jÄ«vitabrahmacariyanti samÄ• hÄ• radvande samÄ• sa
__jÄ«vitabrahmacariyassa_. antarÄ• yÄ• eva __antarÄ• yikÄ• _. etesaá¹ƒ dasannaá¹ƒ aÃ±
anÄ• patti. yathÄ• ha ``antarÄ• yeti dasavidhe antarÄ• ye. `paraá¹ƒ gacchissÄ• mÄ«â€™ tin
Ä• gato, corÄ• vÄ• magge honti, megho vÄ• uá¹-á¹-hÄ• ti, nivattituá¹ƒvaá¹-á¹-atÄ«â€™â€

<2277> apakkamanaá¹ƒ __akriyaá¹ƒ_. anÄ• dariyena Ä• pajjanato Ä• ha __ ``dukkhavedan

dasamaá¹ƒ.

tuvaá¹-á¹-avaggo catuttho.

2278-80__._ __rÄ• jÄ• gÄ• ra_nti raÃ±Ã±o kÄ«á¸·anagharaá¹ƒ. __cittÄ• gÄ• ra_nti kÄ«á¸·a

__Ä• rÄ• ma_ntikÄ«á¸·anaupavanaá¹ƒ. __kÄ«á¸·uyyÄ• na_nti kÄ«á¸·anatthÄ• ya kataá¹ƒ u
etthakiÃ±cÄ• pi __pÄ• á¸·iyaá¹ƒ_ (Vin IV 979) pokkharaá¹‡Ä« vuttÄ• , sÄ• pana sabbajalÄ•
kÄ«á¸·Ä• yakatÄ• naá¹ƒ upalakkhaá¹‡avasena vuttÄ• ti Ä• ha ``kÄ«á¸·Ä• vÄ• piâ€™â€™ n
katavÄ• pintiattho. __ ``nÄ• nÄ• kÄ• raâ€™â€™ _nti idaá¹ƒ yathÄ• vuttapadehi paccekaá¹ƒ
sabbasaá¹…gÄ• hikavasena__ ``tÄ• nÄ«â€™â€™ _ti vuttaá¹ƒ. nÄ• nÄ• kÄ• raá¹ƒ rÄ• jÄ• g
kÄ«á¸·uyyÄ• naá¹ƒvÄ• kÄ«á¸·Ä• vÄ• piá¹ƒ __daá¹-á¹-huá¹ƒ gacchantÄ«naá¹ƒ tÄ• ni_ sabb
gacchantÄ«naá¹ƒ __tÄ• saá¹ƒ_bhikkhunÄ«naá¹ƒ pade pade dukkaá¹-aá¹ƒ muninÄ• niddiá¹

__paÃ±capÄ«_ti \Be II 92/ rÄ• jÄ• gÄ• rÄ• dÄ«ni paÃ±capi. ekÄ• yeva pÄ• citti Ä• patti pari
taá¹ƒ_ disÄ• bhÄ• gaá¹ƒ gantvÄ• passanti ce, pÄ• á¹-ekkÄ• pattiyo payogagaá¹‡anÄ• yasi

<2281> gamanabÄ• hullena Ä• pattibÄ• hullaá¹ƒ pakÄ• setvÄ• gÄ«vÄ• parivattanasaá¹…k
II 76/ Ä• pattibÄ• hullaá¹ƒ pakÄ• setumÄ• ha __ ``payogabahutÄ• yÄ• pi, pÄ• cittibahutÄ• s
__sabbatthÄ• _ti yattha bhikkhuniyÄ• pÄ• cittiyaá¹ƒ vuttaá¹ƒ, tattha sabbattha.

<2282> ``avasesopi anÄ• pattÄ«â€™â€™ ti padacchedo. anÄ• patti ca kathÄ• maggo ca _
_tesaá¹ƒ vinicchayo __anÄ• pattikathÄ• maggavinicchayo, _ ``anÄ• patti Ä• rÄ• me á¹-hitÄ•
(Vin IV 981) anÄ• pattivinicchayo ca __aá¹-á¹-hakathÄ• _gato (Sp (to Vin IV) 981) avasesav
__ ``Ä• rÄ• me á¹-hitÄ• â€™â€™ _ti etena ajjhÄ• rÄ• me rÄ• jÄ• gÄ• rÄ• dÄ«ni karonti, tÄ•
ayamanÄ• pattivÄ• ro dassito. eteneva antoÄ• rÄ• me tattha tatthagantvÄ• naccÄ• dÄ«ni v
passituá¹ƒ labhatÄ«tipi siddhaá¹ƒ. __Ä• di_-saddena ``piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ atthÄ• y
honti, tÄ• ni passati, anÄ• patti. raÃ±Ã±osantikaá¹ƒ kenaci karaá¹‡Ä«yena gantvÄ• passati
upaddutÄ• pavisitvÄ• passati, anÄ• pattÄ«â€™â€™ ti ete anÄ• pattivÄ• rÄ• saá¹…gahitÄ•
sahÄ• _tisamuá¹-á¹-hÄ• nÄ• dinÄ• vinicchayena saha naccadassanasikkhÄ• padasadisova

paá¹-hamaá¹ƒ.

<2283> mÄ• nato \Be II 93/ pamÄ• á¹‡ato atÄ«tÄ• apetÄ• __mÄ• nÄ• tÄ«tÄ• , _ Ä• sandÄ
__vÄ• á¸·Å«peto, _ pallaá¹…ko, taá¹ƒ. ``Ä• sandÄ« nÄ• ma atikkantappamÄ• á¹‡Ä• vuccat
heá¹-á¹-hÄ• aá¹-á¹-aniyÄ• vaá¸• á¸• hakihatthato uccatarapÄ• do Ä• yÄ• macaturasso maÄ
Ä• sandÄ«nÄ• ma samacaturassÄ• naá¹ƒ atikkantappamÄ• á¹‡Ä• nampi anuÃ±Ã±Ä• tattÄ•
Ä• harimehivÄ• á¸·ehi katoâ€™â€™ ti (Vin IV 984) vacanato pamÄ• á¹‡ayuttopi evarÅ«po n
Ä• haritvÄ• yathÄ• nurÅ«paá¹-á¹-hÄ• ne á¹-hapetabbavÄ• á¸·arÅ«pÄ• ni __Ä• harimavÄ• á
saá¹ƒharimavÄ• á¸·arÅ«payuttoti vuttaá¹ƒhoti. mÄ• nÄ• tÄ«taá¹ƒ Ä• sandiá¹ƒ vÄ• vÄ• á¸·Å
__sevantÄ«naá¹ƒ_ abhinisÄ«dantÄ«naá¹ƒ, abhinipajjantÄ«naÃ±ca __yÄ• saá¹ƒ_ bhikkhunÄ
pÄ• cittiyÄ• pattiá¹ƒ Ä• ha.

<2284> tÄ• saá¹ƒ nisÄ«danassÄ• pi nipajjanassÄ• pi payogabÄ• hullavasena pÄ• cittiyÄ• n

niddiá¹-á¹-hÄ• __evaá¹ƒ_ ayaá¹ƒ gaá¹‡anÄ• __accantayasena_ anantaparivÄ• rena bhaga
yojanÄ• . ettha ca __icceva_nti nipÄ• tasamudÄ• yo, __iti_-saddo nidassane, __evaá¹ƒ_-sa
daá¹-á¹-habbo.

<2285> __pÄ• de Ä• sandiyÄ• chetvÄ• _ti Ä• sandiyÄ• pÄ• de pamÄ• á¹‡ato adhikaá¹-á¹-
pallaá¹…kassa pÄ• de vÄ• á¸·akÄ• __pallaá¹…kavÄ• á¸·akÄ• , _ te __hitvÄ• _ apanetvÄ• ,
anÄ• patti.

dutiyaá¹ƒ.

2286-7__._ __channa_nti khomÄ• dÄ«naá¹ƒ channaá¹ƒ, niddhÄ• raá¹‡e sÄ• mivacanaá¹ƒ.
sutta_ntiniddhÄ• ritabbanidassanaá¹ƒ. __hatthÄ• _ti hatthena, karaá¹‡atthe cetaá¹ƒ nissakk
__aÃ±cita_ntihatthÄ• yÄ• mena Ä• kaá¸• á¸• hitaá¹ƒ \Be II 94/. __tasmi_nti tasmiá¹ƒ aÃ±chi
__takkamhÄ«_ti kantanasÅ«cimhi. __veá¹-hite_ti paliveá¹-hite.

__suttakantanato sabbapubbapayogesÅ«_ti suttakantanato pubbesu kappÄ• savicinanÄ• d
__hatthavÄ• rato_ti hatthavÄ• ragaá¹‡anÄ• ya. yathÄ• ha ``kappÄ• savicinanaá¹ƒ Ä• diá¹ƒ
sabbapubbapayogesuhatthavÄ• ragaá¹‡anÄ• ya dukkaá¹-aâ€™â€™ nti (Sp (to Vin IV) 988)

<2288> __kantitaá¹ƒ sutta_nti paá¹-hamameva kantitaá¹ƒ dasikasuttÄ• diá¹ƒ. __puna kanta
koá¹-iá¹ƒ saá¹…ghÄ• á¹-etvÄ• puna kantantiyÄ• .

tatiyaá¹ƒ.

<2289> taá¹‡á¸• ulÄ• naá¹ƒ koá¹-á¹-anaá¹ƒ tu Ä• diá¹ƒ katvÄ• gihÄ«naá¹ƒ __veyyÄ• vacca
sabbapubbapayogesudukkaá¹-anti yojanÄ• .

<2290> __yÄ• guÄ• disu_ nipphÄ• detabbesu tadÄ• dhÄ• rÄ• ni __bhÄ• janÄ• ni_ gaá¹‡etv
khajjakÄ• dÄ«su rÅ«pÄ• naá¹ƒ gaá¹‡anÄ• ya pÄ• cittiá¹ƒ paridÄ«payeti yojanÄ• . __yÄ• gu
__Ä• di_-saddena bhattasÅ«pÄ• dÄ«naá¹ƒ saá¹…gaho. __khajjakÄ• dÄ«sÅ«_ti __Ä• di_-sa
macchamaá¹ƒsÄ• diuttaribhaá¹…gÄ• naá¹ƒ saá¹…gaho.

<2291> ``sacepi mÄ• tÄ• pitaro Ä• gacchanti, yaá¹ƒkiÃ±ci bÄ«janiá¹ƒ vÄ• sammajjanidaá¹‡
kÄ• rÄ• petvÄ• veyyÄ• vaccakaraá¹-á¹-hÄ• ne á¹-hapetvÄ• va yaá¹ƒ kiÃ±ci pacituá¹ƒ vaá¹-á
__aá¹-á¹-hakathÄ• gataá¹ƒ_ vinicchayaá¹ƒdassetumÄ• ha __ ``saceâ€™â€™ _tiÄ• di. __sa
Ä• gacchantÄ«â€™â€™ ti seso. attano evamÄ• gatÄ• naá¹ƒ mÄ• tÄ• pitÅ«nampi \Be II 95/
kiÃ±cikammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«ti yojanÄ• . __api_-saddo sambhÄ• vane, tena a
kathÄ• yevanatthÄ«ti dÄ«peti.

2292-3__._ saá¹…ghassa yÄ• gupÄ• ne veyyÄ• vaccaá¹ƒ karontiyÄ• anÄ• pattÄ«ti yojanÄ
_tiÄ• dÄ«supieseva nayo. attano veyyÄ• vaccakarassa vÄ• ti sambandho. yathÄ• ha ``yÄ•
manussehisaá¹…ghassatthÄ• ya kariyamÄ• ne yÄ• gupÄ• ne vÄ• saá¹…ghabhatte vÄ• te
kiÃ±ci pacantiyÄ• anÄ• patti. cetiyapÅ«jÄ• ya sahÄ• yikÄ• hutvÄ• gandhamÄ• lÄ• dÄ«ni p
(Vin IV-a 993).

catutthaá¹ƒ.

<2294> ``yÄ• pana bhikkhunÄ« `ehÄ• yye imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasamehÄ«â€™ ti
tipaá¹-issuá¹‡itvÄ• sÄ• pacchÄ• anantarÄ• yikinÄ« neva vÅ«pasameyya na vÅ«pasamÄ•
pÄ• cittiyaâ€™â€™ nti (Vin IV 995) sikkhÄ• padassa vinicchayaá¹ƒ dassetumÄ• ha __ ``pÄ
_tiÄ• di. __dhuranikkhepe_ti na dÄ• ni taá¹ƒ vÅ«pasamessÄ• mi, aÃ±Ã±Ä• hivÄ• na vÅ«pa
evaá¹ƒ dhurassa ussÄ• hassa nikkhepe pÄ• cittÄ«ti yojanÄ• . cÄ«varasibbane yathÄ• paÃ±
idha pana tathÄ• ekÄ• hampi parihÄ• ro na labbhatÄ«tiyojanÄ• .

<2295> __sesa_nti ``dhuraá¹ƒ nikkhipitvÄ• pacchÄ• vinicchinantÄ« Ä• pattiá¹ƒ Ä• pajjitvÄ
tiÄ• dikaá¹ƒ vinicchayajÄ• taá¹ƒ. tattha cÄ«varasibbane vuttanayeneva veditabbantiyojanÄ•

paÃ±camaá¹ƒ.

2296-7__._ __yÄ• _ \Be II 96/ \Ne II 79/ __pana_ bhikkhunÄ« gihÄ«naá¹ƒ vÄ• sahadhamm
__aÃ±Ã±esaá¹ƒ_paribbÄ• jakaparibbÄ• jikÄ• naá¹ƒ vÄ• dantaponodakaá¹ƒ vinÄ• aÃ±Ã±a
__ajjhoharaá¹‡Ä«yaá¹ƒ_khÄ• danÄ«yaá¹ƒ, bhojanÄ«yaá¹ƒ vÄ• kÄ• yena vÄ• kÄ• yapaá¹-
dadÄ• ti, tassÄ• pÄ• cittiyaá¹ƒ hotÄ«ti yojanÄ• .

2298-9__._ __idha_ imasmiá¹ƒ sikkhÄ• pade muninÄ• dantakaá¹-á¹-hodake dukkaá¹-aá¹ƒ
pana bhikkhunÄ« kÄ• yÄ• dÄ«hi sayaá¹ƒ __na deti_ aÃ±Ã±ena __dÄ• peti, _ tassÄ• ca kÄ
__nikkhipitvÄ• _ dentiyÄ• pi yÄ• bÄ• hiralepaá¹ƒ vÄ• deti, tassÄ• pi ummattikÄ• yaca __na
yojanÄ• .

chaá¹-á¹-haá¹ƒ.

2300-1__._ __Ä• vasathacÄ«vara_nti ``utuniyo bhikkhuniyo paribhuÃ±jantÅ«â€™â€™ ti din
bhikkhunÄ« yaá¹ƒ ``Ä• vasathacÄ«varaâ€™â€™ nti niyamitaá¹ƒ cÄ«varaá¹ƒ, __taá¹ƒ_ catu
dhovitvÄ• antamaso utuniyÄ• sÄ• maá¹‡erÄ• ya vÄ• adatvÄ• sace paribhuÃ±jeyya, tassÄ
vuttantiyojanÄ• . __tikapÄ• cittiyaá¹ƒ siyÄ• _ti ``anissajjite anissajjitasaÃ±Ã±Ä• ... pe ... ven
... nissajjitasaÃ±Ã±Ä• paribhuÃ±jati, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 1006) vutta

hotÄ«ti yojanÄ• .

2302-3__._ __tasmiá¹ƒ_ cÄ«vare nissajjite anissajjitasaÃ±Ã±Ä• ya vÄ• vematikÄ• ya vÄ• _
bhikkhuniyÄ• dvikadukkaá¹-aá¹ƒ vuttanti yojanÄ• . aÃ±Ã±Ä• saá¹ƒ utunÄ«naá¹ƒ abhÄ• ve a
paribhuÃ±jantiyÄ• anÄ• patti. __puna pariyaye_ti puna utunivÄ• re yathÄ• kÄ• laá¹ƒ paribhu
acchinnacÄ«varÄ• dÄ«naÃ±ca anÄ• pattÄ«ti yojanÄ• . __pariyaye_ti gÄ• thÄ• bandhavase
__acchinnacÄ«varÄ• dÄ«na_nti ettha __Ä• di_-saddena naá¹-á¹-hacÄ«varÄ• dÄ«naá¹ƒ saá
__Ä• padÄ• supÄ«_timahagghacÄ«varaá¹ƒ sarÄ«rato mocetvÄ• suppaá¹-isÄ• mitampi cor
Ä• padÄ• suparibhuÃ±jantiyÄ• anÄ• pattÄ«ti yojanÄ• .

sattamaá¹ƒ.

<2304> __sakavÄ• á¹-akaá¹ƒ_ \Ne II 80/ __vihÄ• ra_nti kavÄ• á¹-abandhavihÄ• raá¹ƒ, dvÄ•
suguttasenÄ• sananti vuttaá¹ƒ hoti. __rakkhanatthÄ• ya adatvÄ• _ti ``imaá¹ƒ jaggeyyÄ• sÄ«
anÄ• pucchitvÄ• .

2305-6__._ ``hoti pÄ• cittiyaá¹ƒ tassÄ• , cÄ• rikaá¹ƒ pakkamantiyÄ• â€™â€™ ti vuttameva
gÄ• matoâ€™â€™ _tiÄ• di. __attano gÄ• mato_ti attano vasanakagÄ• mato. __tathÄ• itara
vihÄ• rassa parikkhepaá¹ƒ upacÄ• raá¹ƒ. __ta_ntiÄ• dipadattayebhummatthe upayogavaca
parikkhittassa vihÄ• rassa parikkhepe paá¹-hamena padenasamatikkante dukkaá¹-aá¹ƒ, tath
aparikkhittassa vihÄ• rassa tasmiá¹ƒ upacÄ• re atikkantedukkaá¹-aá¹ƒ. dutiyena padena pa
samatikkantamatte pÄ• cittÄ«ti yojanÄ• .

<2307> __akavÄ• á¹-abandhanasmiá¹ƒ_ kavÄ• á¹-abandharahite vihÄ• re tathÄ• anissajjan
dukkaá¹-aá¹ƒparidÄ«pitaá¹ƒ. __jaggikaá¹ƒ alabhantiyÄ• _ti ettha ``pariyesitvÄ• â€™â€™ ti
__jaggika_ntivihÄ• rapaá¹-ijaggikaá¹ƒ.

<2308> __Ä• padÄ• sÅ«_ti raá¹-á¹-he bhijjante Ä• vÄ• se chaá¸• á¸• etvÄ• gacchanti, evar
__gilÄ• nÄ• yÄ• _ti vacÄ«bhedaá¹ƒ kÄ• tuá¹ƒ asamatthÄ• yÄ• ti.

aá¹-á¹-hamaá¹ƒ.

2309-10__._ hatthÄ« \Be II 98/ ca asso ca ratho ca __hatthiassarathÄ• , _ te Ä• di yesaá¹ƒ
te__hatthiassarathÄ• dayo, _ tehi. __Ä• di_-saddena dhanu tharÅ«ti padadvayaá¹ƒ gahitaá
__saá¹ƒyutta_ntiyathÄ• vuttehi hatthiassÄ• dipadehi saá¹ƒyojitaá¹ƒ, ``hatthÄ«naá¹ƒ sippaá¹
ntiÄ• dinÄ• katasamÄ• santi attho, ``hatthisippaá¹ƒ assasippaá¹ƒ rathasippaá¹ƒ dhanusippa
ntievaá¹ƒ vuttaá¹ƒ yaá¹ƒ kiÃ±ci sippanti vuttaá¹ƒ hoti. hatthisikkhÄ• disippaá¹ƒ sandÄ«pako
vaccavÄ• cakÄ• naá¹ƒ abhedopacÄ• rena evaá¹ƒ vuttoti gahetabbaá¹ƒ. teneva vakkhati

``padÄ• dÄ«naá¹ƒvasenidhÄ• â€™â€™ ti. __parÅ«paghÄ• takaá¹ƒ mantÄ• gadayogappabl
antarÄ• yakaraá¹ƒkhilanavasÄ«karaá¹‡asosÄ• panÄ• dibhedaá¹ƒ Ä• thabbaá¹‡amantaÃ±ca
kiÃ±cisippanti attho.

ettha \Ne II 81/ ca __khilanamanto_ nÄ• ma dÄ• rusÄ• rakhilaá¹ƒ mantetvÄ• pathaviyaá¹ƒ
__vasÄ«karaá¹‡amanto_ nÄ• ma paraá¹ƒ attano vase vattÄ• panakamanto. __sosÄ• panak
rasÄ• didhÄ• tukkhayena sukkhabhÄ• vaá¹ƒ pÄ• panakamanto. __Ä• di_-saddena videssan
__videssanaá¹ƒ_ nÄ• ma mittÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±assa veribhÄ• vÄ• pÄ• danaá¹ƒ. __
bhikkhunÄ« hatthi ... pe ... kiÃ±ci yassa kassaci santike padÄ• dÄ«naá¹ƒ vasena__pariyÄ•
ce, tassÄ• pÄ• cittiyaá¹ƒ hotÄ«ti yojanÄ• .

<2311> __lekhe_ti likhitasippe. __dhÄ• raá¹‡Ä• ya cÄ• _ti dhÄ• raá¹‡asatthe, yasmiá¹ƒ vutt
bahÅ«nipi ganthÄ• ni dhÄ• renti. __guttiyÄ• _ti attano vÄ• paresaá¹ƒ vÄ• guttatthÄ• ya. __
yakkhaparittacoravÄ• á¸·Ä• disabbesu parittesu ca.

navamaá¹ƒ.

<2312> __dasame_ti \Be II 99/ ``yÄ• pana bhikkhunÄ« tiracchÄ• navijjaá¹ƒ vÄ• ceyya, pÄ•
1018) samuddiá¹-á¹-he dasamasikkhÄ• pade. __idaá¹ƒ_ dasamasikkhÄ• padaá¹ƒ.

dasamaá¹ƒ.

cittÄ• gÄ• ravaggo paÃ±camo.

<2313> __sabhikkhukaá¹ƒ Ä• rÄ• ma_nti yattha bhikkhÅ« rukkhamÅ«lepi vasanti, taá¹ƒ pad
``sabhikkhukaâ€™â€™ nti jÄ• nitvÄ• . __yaá¹ƒ kiÃ±cÄ«_ti bhikkhuá¹ƒ vÄ• sÄ• maá¹‡eraá¹
kiÃ±ci.

2314-5__._ ``sabhikkhuko nÄ• ma Ä• rÄ• mo yattha bhikkhÅ« rukkhamÅ«lepi vasantÄ«â€™
Ä• ha __ ``sace antamasoâ€™â€™ _tiÄ• di. yÄ• pana bhikkhunÄ« antamaso rukkhamÅ«la
parikkhepaá¹ƒ atikkÄ• meti, tassÄ• paá¹-hame pÄ• de dukkaá¹-aá¹ƒ, aparikkhittetassa vihÄ
vÄ• pi bhikkhuniyÄ• dukkaá¹-aá¹ƒ, dutiye pÄ• de atikkÄ• mitepÄ• citti siyÄ• ti yojanÄ• .

<2316> __abhikkhuke_ \Ne II 82/ Ä• rÄ• me sabhikkhÅ«ti saÃ±Ã±Ä• ya __ubhosupi_ sabhi
__jÄ• takaá¹…khÄ• ya_ saÃ±jÄ• tavicikicchÄ• ya, vematikÄ• yÄ• ti attho. tassÄ• Ä• patti du

<2317> sÄ«sÄ• nulokikÄ• yÄ• bhikkhunÄ« gacchati, tassÄ• ca anÄ• patti pakÄ• sitÄ• ti y

bhikkhuniyo yattha __sannipatitÄ• _ honti, tÄ• saá¹ƒ santikaá¹ƒ ``gacchÄ• mÄ«â€™â€™ ti_
``yattha bhikkhuniyo paá¹-hamataraá¹ƒ \Be II 100/ pavisitvÄ• sajjhÄ• yaá¹ƒ vÄ• cetiyavanda
tattha tÄ• saá¹ƒ santikaá¹ƒ gacchÄ• mÄ«ti gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV)

<2318> __ ``santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• â€™â€™ _ti vacaneneva abhikkhukaá¹ƒ Ä
pavisantiyÄ• anÄ• pattÄ«ti dÄ«pitaá¹ƒ hoti. Ä• rÄ• mamajjhato vÄ• maggo hoti, tena gacch
__Ä• padÄ• sÅ«_ti yena kenaci upaddutÄ• hoti, evarÅ«pÄ• su Ä• padÄ• supavisantiyÄ• .

paá¹-hamaá¹ƒ.

<2320> __akkoseyyÄ• _ti dasannaá¹ƒ akkosavatthÅ«naá¹ƒ aÃ±Ã±atarena sammukhÄ• , pa
__paribhÄ• seyya vÄ• _ti bhayaâ€™ massa upadaá¹ƒseyya vÄ• . __tikapÄ• cittiya_nti ``upa
upasampannasaÃ±Ã±Ä• ... pe ... vematikÄ• ... pe ... anupasampannasaÃ±Ã±Ä• akkosativ
Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 1031) tikapÄ• cittiyaá¹ƒvuttaá¹ƒ. __sese_ti anupa
tikadukkaá¹-aá¹ƒ tassÄ• hotÄ«ti yojanÄ• .

<2321> __ ``purakkhatvÄ• â€™â€™ _tiÄ• dÄ«su yaá¹ƒ vattabbaá¹ƒ, taá¹ƒ ``abhisapeyyÄ•
vuttasikkhÄ• pade vuttanayameva.

dutiyaá¹ƒ.

2322-3__._ __saá¹…gha_nti bhikkhunisaá¹…ghaá¹ƒ. __paribhÄ• seyyÄ• _ti ``bÄ• lÄ• etÄ•
jÄ• nanti kammaá¹ƒ vÄ• kammadosaá¹ƒ vÄ• kammavipattiá¹ƒ vÄ• kammasampattiá¹ƒ vÄ
Ä• gatanayena \Ne II 83/ paribhÄ• seyyÄ• ti attho. __itarÄ• yÄ• _ti ettha upayogatthe karaá
bhikkhuniá¹ƒ vÄ• sambahulÄ• bhikkhuniyo \Be II 101/ vÄ• tatheva itaraá¹ƒ anupasampann
tassÄ• dukkaá¹-aá¹ƒ paridÄ«pitanti yojanÄ• .

tatiyaá¹ƒ.

2324-6__._ yÄ• nimantanapavÄ• raá¹‡Ä• ubhopi __gaá¹‡abhojanasikkhÄ• pade_ (Vin IV 2
__pavÄ• raá¹‡asikkhÄ• pade_ (Vin IV 238-239) ca vuttalakkhaá¹‡Ä• , tÄ• hi ubhohi nimanta
bhikkhunÄ«sace nimantitÄ• pi vÄ• pavÄ• ritÄ• pi vÄ• bhaveyya, sÄ• purebhattaá¹ƒ yÄ• gu
yÄ• makÄ• likÄ• di__kÄ• likattayaÃ±ca_á¹-hapetvÄ• yaá¹ƒ kiÃ±ci __Ä• misaá¹ƒ_ yÄ• vakÄ
paá¹-iggaá¹‡hÄ• ti ce, tassÄ• gahaá¹‡e dukkaá¹-aá¹ƒ siyÄ• , ajjhohÄ• ravasena __ettha_ im
pÄ• citti paridÄ«pitÄ• tiyojanÄ• .

ettha ca __nimantitÄ• _ nÄ• ma ``paÃ±cannaá¹ƒ bhojanÄ• naá¹ƒ aÃ±Ã±atarena bhojanena
__gaá¹‡abhojanasikkhÄ• pade_vuttalakkhaá¹‡Ä• . __pavÄ• raá¹‡Ä• _ ca ``pavÄ• rito nÄ• n

bhojanaá¹ƒ paÃ±Ã±Ä• yati, hatthapÄ• seá¹-hito abhiharati, paá¹-ikkhepo paÃ±Ã±Ä• yatÄ«â€
__pavÄ• raá¹‡asikkhÄ• pade_ vuttalakkhaá¹‡Ä• ti veditabbÄ• .

<2327> __kÄ• likÄ• ni ca tÄ«á¹‡evÄ• _ti yÄ• makÄ• likÄ• dÄ«ni tÄ«á¹‡i kÄ• likÄ• ni eva.

2328-9__._ nimantitapavÄ• ritÄ• naá¹ƒ dvinnaá¹ƒ sÄ• dhÄ• raá¹‡Ä• pattiá¹ƒ dassetvÄ• anÄ
``nimantitÄ• â€™â€™ _tiÄ• di. __idha_ imasmiá¹ƒ sÄ• sane __yÄ• pana_ bhikkhunÄ« nim
yÄ• guá¹ƒ pivati, __vaá¹-á¹-ati_ anÄ• pattÄ«ti attho. __sÄ• mikassÄ• _ti yena nimantitÄ• , ta
nimantanasÄ• mikasseva. __aÃ±Ã±abhojana_nti \Be II 102/ yena nimantitÄ• , tatoaÃ±Ã±as
bhuÃ±jati, tathÄ• vaá¹-á¹-atÄ«ti yojanÄ• .

__kÄ• likÄ• ni ca tÄ«á¹‡evÄ• _ti yÄ• makÄ• likÄ• dÄ«ni tÄ«á¹‡i kÄ• likÄ• neva. __paccaye
sati.

<2330> imassa \Ne II 84/ sikkhÄ• padassa idaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ addhÄ• nena tulyan
appavÄ• ritÄ• ya vÄ• nimantitÄ• ya vasena kiriyÄ• kiriyataá¹ƒ dassetumÄ• ha __ ``nimantit
nimantitÄ• pana sÄ• mikaá¹ƒ anÄ• pucchÄ• bhuÃ±jati ce, tassÄ• vasena __idaá¹ƒ_ sikkh
kiriyÄ• kiriyaá¹ƒhoti. ettha bhuÃ±janaá¹ƒ __kriyaá¹ƒ_. sÄ• mikassa anÄ• pucchanaá¹ƒ __ak

<2331> __ ``kappiyaá¹ƒ kÄ• rÄ• petvÄ• â€™â€™ _tiÄ• diá¹ƒ pavÄ• ritameva sandhÄ• yÄ•
tassÄ• ca pÄ• citti siyÄ• kiriyato hotÄ«ti yojanÄ• . __siyÄ• _ti avassaá¹ƒ. __pavÄ• raá¹‡as
kappiyaá¹ƒ kÄ• retvÄ• vÄ• akÄ• rÄ• petvÄ• vÄ• paribhuÃ±jantiyÄ• tassÄ• paribhogenev
avassaá¹ƒ Ä• patti hotÄ«ti attho.

catutthaá¹ƒ.

<2332> ``yÄ• pana bhikkhunÄ« kulamaccharinÄ« assa, pÄ• cittiyaâ€™â€™ nti (Vin IV 104
vinicchayaá¹ƒ dassetumÄ• ha __ ``bhikkhunÄ«naâ€™â€™ _ntiÄ• di. kulasantikebhikkhunÄ
vadantiyÄ• pÄ• cittÄ«ti sambandho, kulassa santike ``bhikkhuniyodussÄ«lÄ• pÄ• padham
avaá¹‡á¹‡aá¹ƒ bhÄ• santiyÄ• ti attho. __kulassÄ• vaá¹‡á¹‡anaá¹ƒvÄ• pÄ«_ti ``taá¹ƒ kulaá¹
appasannaâ€™â€™ nti bhikkhunÄ«naá¹ƒ santike kulassa avaá¹‡á¹‡aá¹ƒaguá¹‡aá¹ƒ vadan

<2333> __santaá¹ƒ_ \Be II 103/ __bhÄ• santiyÄ• dosa_nti amaccharÄ• yitvÄ• kulassa vÄ•
santaá¹ƒ dosaá¹ƒ Ä• dÄ«navaá¹ƒ kathentiyÄ• .

paÃ±camaá¹ƒ.

2334-5__._ __ovÄ• dadÄ• yako_ti aá¹-á¹-hahi garudhammehi ovÄ• daá¹ƒ dento. __vassaá¹

vasantiyÄ• .

<2336> __bhikkhÅ«_ti ovÄ• dadÄ• yakÄ• bhikkhÅ«.

chaá¹-á¹-haá¹ƒ.

<2338> yÄ• \Ne II 85/ sÄ• bhikkhunÄ« __vassaá¹ƒ vutthÄ• _ purimaá¹ƒ vÄ• pacchimaá¹ƒ
__tato_ anantaraá¹ƒ __ubhatosaá¹…ghe_ bhikkhunisaá¹…ghe ca bhikkhusaá¹…ghe ca ``nÄ
ti dhuraá¹ƒnikkhipati ceti yojanÄ• .

sattamaá¹ƒ.

<2341> __ovÄ• dÄ• dÄ«namatthÄ• yÄ• _ti aá¹-á¹-hagarudhammassavanÄ• dÄ«namatthÄ•
uposathapucchanapavÄ• raá¹‡Ä• naá¹ƒgahaá¹‡aá¹ƒ.

<2342> ovÄ• dÄ• dÄ«namatthÄ• ya agamanena __akriyaá¹ƒ. kÄ• yika_nti kÄ• yakammaá¹ƒ

aá¹-á¹-hamaá¹ƒ.

<2343> ``anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ
uposathapucchanaÃ±caovÄ• dÅ«pasaá¹…kamanaÃ±ca, taá¹ƒ atikkÄ• mentiyÄ• pÄ• cittiya
imasmiá¹ƒsikkhÄ• pade vinicchayaá¹ƒ dassetumÄ• ha __ ``na yÄ• cissÄ• mÄ«â€™â€™ _ti

navamaá¹ƒ.

2346-7__._ __pasÄ• kho_ \Be II 104/ nÄ• ma nÄ• bhiyÄ• heá¹-á¹-hÄ• , jÄ• á¹‡umaá¹‡á¸• a
hi yasmÄ• rukkhassa sÄ• khÄ• viya ubho Å«rÅ« pabhijjitvÄ• gatÄ• , tasmÄ• so pasÄ• kh
pasÄ• khe. __saÃ±jÄ• ta_nti uá¹-á¹-hitaá¹ƒ. __gaá¹‡á¸• a_nti yaá¹ƒ kiÃ±ci gaá¹‡á¸• aá¹ƒ. __
vaá¹‡aá¹ƒ. __saá¹…ghaá¹ƒ vÄ• _ti bhikkhunisaá¹…ghaá¹ƒ vÄ• . __gaá¹‡aá¹ƒ vÄ• _ti samb
__ekenÄ• _ti ettha ``purisenÄ• â€™â€™ ti seso, sahatthe idaá¹ƒ karaá¹‡avacanaá¹ƒ. yathÄ
ekenekÄ• â€™â€™ ti. __puriso_ti ca manussapurisova gahetabbo.

__dhovÄ• _ti ettha Ä• di-atthe vattamÄ• nena __iti_-saddena ``Ä• limpÄ• peyya vÄ• bandh
vÄ• â€™â€™ ti (Vin IV 1063) sikkhÄ• padÄ• gatÄ• naá¹ƒ itaresaá¹ƒ tiá¹‡á¹‡aá¹ƒ saá¹…gaá
86/ bandha mocehÄ«â€™â€™ ti Ä• á¹‡attittayaá¹ƒ saá¹…gahitaá¹ƒ. teneva vakkhati ``dukk
cÄ• â€™â€™ ti.

yÄ• pana bhikkhunÄ« pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• rudhitaá¹ƒ vÄ• saá¹…ghaá¹

anÄ• pucchitvÄ• __ekena_ purisena ekikÄ• ``bhinda phÄ• lehi dhova Ä• limpa bandha moc
__sabbÄ• ni_kÄ• tabbÄ• ni Ä• á¹‡Ä• peti, tassÄ• cha dukkaá¹-Ä• ni, __katesu_ bhindanÄ•
pÄ• cittiyo hontÄ«ti yojanÄ• .

2348-9__._ __etthÄ• _ti gaá¹‡á¸• e vÄ• vaá¹‡e vÄ• . ``yaá¹ƒ kÄ• tabbaá¹ƒ atthi, taá¹ƒ sabb
itisace evaá¹ƒ yÄ• Ä• á¹‡Ä• petÄ«ti yojanÄ• . tassÄ• ekÄ• ya Ä• á¹‡Ä• pana__vÄ• cÄ• ya
capÄ• cittiyacchakkaÃ±ceti dvÄ• dasÄ• pattiyo siyunti yojanÄ• .

<2351> __Ä• pucchitvÄ• _ \Be II 105/ __vÄ• _ti saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• Ä• pucch
__dutiya_ntidutiyikaá¹ƒ. viÃ±Ã±uá¹ƒ dutiyaá¹ƒ gahetvÄ• pi vÄ• ti yojanÄ• .

dasamaá¹ƒ.

Ä• rÄ• mavaggo chaá¹-á¹-ho.

<2353> ``gaá¹‡apariyesanÄ• dismiâ€™â€™ nti vattabbe chandÄ• nurakkhanatthaá¹ƒ nigga
__gabbhini_ntiÄ• pannasattaá¹ƒ, kucchipaviá¹-á¹-hasattanti attho. __vuá¹-á¹-hÄ• pentiyÄ• _
__kammavÄ• cÄ• hÄ«_ti dvÄ«hi kammavÄ• cÄ• hi.

2354-5__._ __kammavÄ• cÄ• ya osÄ• ne_ti tatiyakammavÄ• cÄ• ya pariyosÄ• ne, __yya_k
__gabbhinisaÃ±Ã±Ä• ya na ca gabbhiniyÄ• _ti agabbhiniyÄ• gabbhinisaÃ±Ã±Ä• ya ca. __u
ubhosu samuppannasaá¹ƒsayÄ• ya, gabbhiniyÄ• , agabbhiniyÄ• ca vematikÄ• yÄ• tiattho.
__su_-saddalopo. tathÄ• vuá¹-á¹-hÄ• pentiyÄ• upajjhÄ• yÄ• ya Ä• pattidukkaá¹-aá¹ƒ hotÄ«
tassÄ• _ti upajjhÄ• yÄ• gabbhiniá¹ƒ vuá¹-á¹-hÄ• peti, tassÄ• kammavÄ• caá¹ƒ sÄ• ventiyÄ
__gaá¹‡assÄ• _ti upajjhÄ• yÄ• carinÄ«hi aÃ±Ã±assabhikkhunigaá¹‡assa ca. tathÄ• dukkaá

<2356> ``dvÄ«su agabbhinisaÃ±Ã±Ä• yÄ• â€™â€™ ti padacchedo. __dvÄ«sÅ«_ti gabbhini

paá¹-hamaá¹ƒ.

<2357> __dutiye_ti ``yÄ• pana bhikkhunÄ« pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™
sikkhÄ• pade. imasmiá¹ƒ sikkhÄ• pade pÄ• yantÄ« \Be II 106/ nÄ• ma mÄ• tÄ• vÄ• hotidh

dutiyaá¹ƒ.

<2358> yÄ• pana bhikkhunÄ« dve vassÄ• ni chasu dhammesu __asikkhitasikkhaá¹ƒ_ sikkh
sacevuá¹-á¹-hÄ• peyya, pÄ• citti siyÄ• ti yojanÄ• . tattha __dve vassÄ• nÄ«_ti pavÄ• raá¹‡a
saá¹ƒvaccharÄ• ni. __chasu dhammesÅ«_ti pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dÄ«su

vikÄ• labhojanÄ• veramaá¹‡ipariyosÄ• nesuchasu dhammesu. __asikkhitasikkha_nti ``pÄ•
dve vassÄ• ni avÄ«tikkammasamÄ• dÄ• naá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ tiÄ• dinÄ• (Vin
anÄ• dinnasikkhÄ• padaá¹ƒ vÄ• evaá¹ƒsamÄ• diyitvÄ• pi kupitasikkhaá¹ƒ vÄ• . __sikkham
sikkhanato vÄ• te vÄ• sikkhÄ• saá¹…khÄ• te dhamme mÄ• nanato evaá¹ƒ laddhanÄ• maá
__vuá¹-á¹-hÄ• peyyÄ• _ti upasampÄ• deyya. __Ä• patti siyÄ• _ti paá¹-hamasikkhÄ• pade v
kammavÄ• cÄ• pariyosÄ• ne pÄ• citti Ä• pattisiyÄ• , pÄ• citti hotÄ«ti attho.

<2359> ``dhammakamme dhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyas
vuá¹-á¹-hÄ• peti, Ä• patti pÄ• cittiyassa. dhammakamme adhammakammasaÃ±Ã±Ä• vuá¹-
pÄ• cittiyassÄ• â€™â€™ ti evaá¹ƒ __dhammakamme satthunÄ• tikapÄ• cittiyaá¹ƒ vuttaá¹ƒ
dhammakammasaÃ±Ã±Ä• , Ä• patti dukkaá¹-assa. adhammakamme vematikÄ• Ä• pattidu
adhammakammasaÃ±Ã±Ä• vuá¹-á¹-hÄ• peti, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin IV 10
kammasmiá¹ƒ satthunÄ• tikadukkaá¹-aá¹ƒ dÄ«pitaá¹ƒ_.

<2360> __akhaá¹‡á¸• ato_ \Ne II 88/ khaá¹‡á¸• aá¹ƒ akatvÄ• .

<2361> sace \Be II 107/ upasampadÄ• pekkhÄ• pabbajjÄ• ya saá¹-á¹-hivassÄ• pi hoti, tass
vassÄ• ni avÄ«tikkamanÄ«yÄ• padÄ• tabbÄ• , imÄ• adatvÄ• __na kÄ• raye_ neva vuá¹-á

tatiyaá¹ƒ.

<2362> __catutthe natthi vattabba_nti vakkhamÄ• navisesato aÃ±Ã±aá¹ƒ vattabbaá¹ƒ natth
yathÄ• vuttanayamevÄ• tiadhippÄ• yo. __ ``idhÄ• â€™â€™ _tiÄ• dinÄ• imasmiá¹ƒ sikkhÄ•
dasseti. idha imasmiá¹ƒ sikkhÄ• pade saá¹…ghena sammataá¹ƒ taá¹ƒ sikkhamÄ• naá¹ƒ __
bhikkhuniyÄ• anÄ• pattihotÄ«ti yojanÄ• .

<2363> dve vassÄ• ni chasu dhammesu sikkhitasikkhÄ• ya sikkhamÄ• nÄ• ya bhikkhunisa
upasampadatopaá¹-hamaá¹ƒ Ã±attidutiyÄ• ya kammavÄ• cÄ• ya yÄ• vuá¹-á¹-hÄ• nasamm
vuá¹-á¹-hÄ• nasammuti__sace paá¹-hamaá¹ƒ adinnÄ• hoti. tattha_ tasmiá¹ƒ upasampadam
padÄ• tabbÄ• yevÄ• ti yojanÄ• .

<2364> __tatiyaÃ±cÄ• _ti tatiyasikkhÄ• padaÃ±ca. __catutthaÃ±cÄ• _ti idaá¹ƒ catutthasikkh
__paá¹-hamenasamaá¹ƒ Ã±eyya_nti paá¹-hamena sikkhÄ• padena samuá¹-á¹-hÄ• nÄ• din
Ã±Ä• tabbaá¹ƒ. __catutthaá¹ƒ_ pana sikkhÄ• padaá¹ƒ vuá¹-á¹-hÄ• panasammutiá¹ƒ adÄ• p
__kriyÄ• kriyaá¹ƒ_hoti.

catutthaá¹ƒ.

<2365> __gihigata_nti purisantaragataá¹ƒ, purisasamÄ• gamappattanti attho.
paripuá¹‡á¹‡advÄ• dasavassÄ• __paripuá¹‡á¹‡Ä• _ uttarapadalopena. kiÃ±cÄ• pi na dosot
__vuá¹-á¹-hÄ• pentiyÄ• _tiupajjhÄ• yÄ• hutvÄ• upasampÄ• dentiyÄ• .

<2366> __sesa_nti \Be II 108/ \Ne II 89/ vuttaá¹ƒ. __asesena_ sabbaso.

paÃ±camaá¹ƒ.

<2368> __dukkhitaá¹ƒ sahajÄ«vini_nti ettha ``sikkhÄ• padaâ€™â€™ nti seso. tuvaá¹-á¹-aka
``dukkhitaá¹ƒ sahajÄ«viniâ€™â€™ nti imehi padehi yuttaá¹ƒ __yaá¹ƒ_ sikkhÄ• padaá¹ƒ vutt
__tena_sikkhÄ• padena aá¹-á¹-hamaá¹ƒ samaá¹ƒ Ã±eyyaá¹ƒ, __na visesatÄ• _ viseso natth
__aá¹-á¹-hama_nti ``yÄ• pana bhikkhunÄ« sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve vassÄ•
anuggaá¹‡hÄ• peyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 1108) vuttasikkhÄ• padaá¹ƒ. tattha __
saddhivihÄ• riniá¹ƒ. __neva anuggaá¹‡heyyÄ• _ti sayaá¹ƒ uddesÄ• dÄ«hi nÄ• nuggaá¹‡hey
anuggaá¹‡hÄ• peyyÄ• _ti ``imissÄ• ayye uddesÄ• dÄ«ni dehÄ«â€™â€™ ti evaá¹ƒ na aÃ±Ã
__pÄ• cittiya_ntidhure nikkhittamatte pÄ• cittiyaá¹ƒ.

aá¹-á¹-hamaá¹ƒ.

<2369> __yÄ• kÄ• ci_ bhikkhunÄ« vuá¹-á¹-hÄ• pitapavattiniá¹ƒ dve vassÄ• ni nÄ• nubandh
__pariyÄ• putÄ• _ kathitÄ• ti yojanÄ• . vuá¹-á¹-hÄ• petÄ«ti __vuá¹-á¹-hÄ• pitÄ• , _ pavatteti
pavattinÄ«, vuá¹-á¹-hÄ• pitÄ• ca sÄ• pavattinÄ« cÄ• ti __vuá¹-á¹-hÄ• pitapavattinÄ«, _upa
adhivacanaá¹ƒ, taá¹ƒ, upajjhÄ• yaá¹ƒ. __nÄ• nubandheyyÄ• _ti cuá¹‡á¹‡ena, mattikÄ• ya, c
mukhodakenÄ• ti evaá¹ƒ tena tena karaá¹‡Ä«yena upaá¹-á¹-haheyya.

<2370> ``dve vassÄ• ni ahaá¹ƒ nÄ• nubandhissÄ• mÄ«â€™â€™ ti dhuraá¹ƒ nikkhipati ce, e
nikkhittamattasmiá¹ƒpana tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• .

<2371> yÄ• \Be II 109/ pana bhikkhunÄ« upajjhÄ• yaá¹ƒ bÄ• laá¹ƒ vÄ• alajjiá¹ƒ vÄ• nÄ• n
gilÄ• nÄ• ya vÄ• Ä• padÄ• su vÄ• ummattikÄ• ya vÄ• nÄ• nubandhantiyÄ• na dosoti yoja

<2372> anupaá¹-á¹-hÄ• nena hotÄ«ti Ä• ha __ ``akriyaá¹ƒ vuttaâ€™â€™ _nti.

navamaá¹ƒ.

2373-5__._ yÄ• \Ne II 90/ kÄ• ci bhikkhunÄ« __sahajÄ«viniá¹ƒ_ saddhivihÄ• riniá¹ƒ __vuá¹
upasampÄ• detvÄ• taá¹ƒ gahetvÄ• antamaso chappaÃ±cayojanÄ• nipi __na gaccheyya na
``imaá¹ƒ, ayye, gahetvÄ• gacchÄ• â€™â€™ ti aÃ±Ã±aÃ±ca na niyojeyya ce, __dhure nikkh

dÄ• nigacchissÄ• mi, aÃ±Ã±aÃ±ca gahetvÄ• gantuá¹ƒ na niyojessÄ• mÄ«â€™â€™ ti ussÄ
tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• .

antarÄ• yasmiá¹ƒ sati vÄ• dutiyaá¹ƒ alabhantiyÄ• vÄ• Ä• padÄ• su vÄ• gilÄ• nÄ• ya vÄ•
yojanÄ• .

dasamaá¹ƒ.

gabbhinivaggo sattamo.

<2376> __gihigatehi tÄ«hevÄ• _ti anantare gabbhinivagge gihigatapadayuttehi paÃ±camac
sikkhÄ• padehi. __sadisÄ• nÄ«_ti idha vÄ«sativassavacanaÃ±ca kumÄ• ribhÅ«tavacanaÃ±
tatthadvÄ• dasavassavacanaÃ±ca gihigatavacanaÃ±ca á¹-hapetvÄ• avasesehi vinicchayeh
sadisÄ• nevÄ• ti.

<2377> __mahÅ«papadÄ• _ti mahÄ• upapado yÄ• saá¹ƒ sikkhamÄ• nÄ• naá¹ƒ tÄ• mahÅ
nÄ• mapadÄ• nameva yujjati, na atthÄ• nanti \Be II 110/ ``yÄ• saâ€™â€™ nti aÃ±Ã±apade
sikkhamÄ• nÄ• dipadÄ• naá¹ƒgahaá¹‡aá¹ƒ, saddatthÄ• namabhedopacÄ• rassa pana icchi
sikkhamÄ• napadagahitÄ• namettha gahaá¹‡aá¹ƒ veditabbaá¹ƒ, mahÄ• sikkhamÄ• nÄ• ti v
``vuttÄ• â€™â€™ ti seso, gabbhinivaggetissannaá¹ƒ gihigatÄ• naá¹ƒ purimesu tatiyacatutth
dve sikkhamÄ• nÄ• ti attho. gihigatÄ• ya ``paripuá¹‡á¹‡advÄ• dasavassÄ• â€™â€™ ti ca ku
``paripuá¹‡á¹‡avÄ«sativassÄ• â€™â€™ tica vassavasena nÄ• nÄ• karaá¹‡assa vuttattÄ• t
mahÄ• sikkhamÄ• nÄ• ya vassavaseneva nÄ• nÄ• karaá¹‡aá¹ƒdassetumÄ• ha __ ``gatÄ•
vibhÄ• vinÄ• â€™â€™ _ti, atikkantavÄ«sativassÄ• mahÄ• sikkhamÄ• nÄ• nÄ• ma hotÄ«ti

<2378> __tÄ• _ dve mahÄ• sikkhamÄ• nÄ• sace gihigatÄ• vÄ• hontu, na ca purisagatÄ•
__sammutiÄ• disu_ kammavÄ• cÄ• ya ``sikkhamÄ• nÄ• â€™â€™ ti vattabbÄ• ti yojanÄ• . e
Ã±attidutiyÄ• ya kammavÄ• cÄ• ya kÄ• tabbÄ• ya sikkhÄ• ya sammuti ceva vuá¹-á¹-hÄ• na
upasampadÄ• kammaá¹ƒ gahitaá¹ƒ.

<2379> imÄ• saá¹ƒ dvinnaá¹ƒ sammutidÄ• nÄ• dÄ«su Ã±attiyÄ• ca kammavÄ• cÄ• ya ca v
avattabbaá¹ƒ dassetumÄ• ha __ ``na tÄ• â€™â€™ _tiÄ• di. __tÄ• etÄ• ubhopi_ mahÄ• sik
``kumÄ• ribhÅ«tÄ• â€™â€™ ti vÄ• tathÄ• ``gihigatÄ• â€™â€™ ti vÄ• kammavÄ• cÄ• ya
__evaá¹ƒ vattuá¹ƒ na vaá¹-á¹-atÄ«_ti yojanÄ• . __ ``na vattabbÄ• â€™â€™ _ti iminÄ• tathÄ
vucceyya, taá¹ƒ kammaá¹ƒ kuppatÄ«ti dÄ«peti. idha __pana_-saddo yasmÄ• -padatthotitad
dassitÄ• .

<2380> __sammuti_nti \Be II 111/ sikkhamÄ• nasammutiá¹ƒ. __dasavassÄ• yÄ• _ti ettha ``

yathÄ• ha --- ``gihigatÄ• ya dasavassakÄ• le sikkhÄ• sammutiá¹ƒ datvÄ• dvÄ• dasavassak
kÄ• tabbÄ• â€™â€™ ti (Sp (to Vin IV) 1119). __sesÄ• supÄ«_ti ekÄ• dasavassakÄ• le datv
dvÄ• dasa, terasa, cuddasa, pannarasa, soá¸·asa, sattarasa, aá¹-á¹-hÄ• rasavassakÄ• lesik
vÄ«sativassakÄ• le kÄ• tabbÄ• ti evaá¹ƒ aá¹-á¹-hÄ• rasavassapariyantÄ• su sesÄ• supisikk
``sammutiyÄ• dinnasaá¹ƒvaccharato Ä• gÄ• mini dutiye saá¹ƒvacchareupasampÄ• detabb
vuttaá¹ƒ ``ekÄ• dasavassakÄ• le datvÄ• terasavassakÄ• lekÄ• tabbÄ• â€™â€™ tiÄ• di.

<2381> ``kumÄ• ribhÅ«tÄ• â€™â€™ tipi ``gihigatÄ• â€™â€™ tipi vattuá¹ƒ vaá¹-á¹-atÄ«ti aá
__vuttÄ• _tiyojanÄ• .

<2382> __yÄ• pana_ paripuá¹‡á¹‡avÄ«sativassÄ• __sÄ• maá¹‡erÄ«_ ``kumÄ• ribhÅ«tÄ•
sÄ• kammavÄ• cÄ• ya ``kumÄ• ribhÅ«tÄ• â€™â€™ icceva vattabbÄ• , __aÃ±Ã±athÄ• pan
tivÄ• ``purisantaragatÄ• â€™â€™ ti vÄ• na vattabbÄ• ti yojanÄ• . yathÄ• ha ``kumÄ• ribhÅ
tina vattabbÄ• , `kumÄ• ribhÅ«tÄ• â€™ icceva vattabbÄ• â€™â€™ ti.

<2383> __etÄ• tu pana tissopÄ«_ti mahÄ• sikkhamÄ• nÄ• gihigatÄ• , kumÄ• ribhÅ«tÄ• ti
tissopi. __api_-saddena gihigatÄ• kumÄ• ribhÅ«tÄ• dve sakasakanÄ• menÄ• pi vattuá¹ƒva
``kumÄ• ribhÅ«tasikkhamÄ• nÄ• yÄ• â€™â€™ ti __pÄ• á¸·iyaá¹ƒ_ avuttattÄ• na vaá¹-á¹-at
112/ Ä• ha __ ``na saá¹ƒsayoâ€™â€™ _ti. tathÄ• vattabbatÄ• hetudassanatthamÄ• ha__ `
_ti.

paá¹-hamadutiyatatiyÄ• ni.

2384-5__._ yÄ• pana bhikkhunÄ« __Å«nadvÄ• dasavassÄ• va_ upasampadÄ• vasena apa
sayaá¹ƒupajjhÄ• yÄ• hutvÄ• paraá¹ƒ sikkhamÄ• naá¹ƒ sace vuá¹-á¹-hÄ• peti, pubbe vuttan
gaá¹‡apariyesanÄ• didutiyÄ• nussÄ• vanapariyosÄ• nesuÄ• pannÄ• naá¹ƒ __dukkaá¹-Ä• n
__kammavÄ• cÄ• naá¹ƒ osÄ• ne_ tatiyÄ• nussÄ• vanÄ• ya __yya_tÄ• rappattÄ• yatassÄ•

catutthaá¹ƒ.

<2386> __paÃ±came_ti ``yÄ• pana bhikkhunÄ« paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…gh
pÄ• cittiyaâ€™â€™ nti (Vin IV 1142) sikkhÄ• pade.
kÄ• yacittavÄ• cÄ• cittakÄ• yavÄ• cÄ• cittavasena__tisamuá¹-á¹-hÄ• naá¹ƒ. kriyÄ• kriya_nti
kiriyaá¹ƒ, saá¹…ghasammutiyÄ• aggahaá¹‡aá¹ƒ akiriyaá¹ƒ.

paÃ±camaá¹ƒ.

<2387> __saá¹…ghenÄ• _ti bhikkhunisaá¹…ghena. __upaparikkhitvÄ• _ti alajjibhÄ• vÄ• diâ

tÄ• vÄ• _ti ettha ``te ayyeâ€™â€™ ti seso. __vÄ• ritÄ• _ti __ettha_ ``sÄ• dhÅ«ti paá¹-issuá
``alaá¹ƒ tÄ• va te, ayye, upasampÄ• ditenÄ• â€™â€™ ti vÄ• ritÄ• ``sÄ• dhÅ«â€™â€™ ti pa
etasmiá¹ƒ pavÄ• raá¹‡e __pacchÄ• khÄ«yati_ ``ahameva nÅ«na bÄ• lÄ• , ahameva nÅ«na
tiÄ• dinÄ• avaá¹‡á¹‡aá¹ƒ pakÄ• seti, dosatÄ• pÄ• cittiyÄ• patti hotÄ«ti yojanÄ• .

<2388> __chandadosÄ• dÄ«hi_ \Be II 113/ __karontiyÄ• _ti ettha ``pakatiyÄ• â€™â€™ ti se
__chandadosÄ• dÄ«hi_ agatigamanehi nivÄ• raá¹‡aá¹ƒ __karontiyÄ• _ sace ujjhÄ• yati, na

chaá¹-á¹-haá¹ƒ.

2389-90__._ __laddhe_ \Ne II 93/ __cÄ«vare_ti sikkhÄ• mÄ• nÄ• ya ``sace me tvaá¹ƒ, ayye
evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti vatvÄ• yÄ• cite tasmiá¹ƒ cÄ«vare la
cÄ«varalÄ• bhatopacchÄ• . __asante antarÄ• yike_ti dasannaá¹ƒ antarÄ• yÄ• naá¹ƒ aÃ±Ã±
avijjamÄ• ne. __vuá¹-á¹-hÄ• pessÄ• minÄ• ha_nti ahaá¹ƒ taá¹ƒ na samuá¹-á¹-hÄ• pessÄ• m
pÄ• cittiyaá¹ƒhotÄ«ti yojanÄ• .

<2391> __ida_nti idaá¹ƒ sikkhÄ• padaá¹ƒ. avuá¹-á¹-hÄ• panena __akriyaá¹ƒ_.

sattamaá¹ƒ.

<2392> __aá¹-á¹-hama_nti ``yÄ• pana bhikkhunÄ« sikkhamÄ• naá¹ƒ `sace maá¹ƒ tvaá¹ƒ, a
vassÄ• nianubandhissasi, evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ tiÄ• di (Vin I
__navame_ti ``yÄ• pana bhikkhunÄ« purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹-á¹-ha
sokÄ• vÄ• saá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiyaâ€™â€™ nti (Vin IV 1159)
``vattabbaá¹ƒ natthÄ«â€™â€™ _ti idaá¹ƒsaddatthavisesamantarena vinicchayassa suviÃ±Ã
tenevÄ• ha __ ``uttÄ• namevidaâ€™â€™ _nti.

saddattho pana evaá¹ƒ veditabbo --- __purisasaá¹ƒsaá¹-á¹-ha_nti paripuá¹‡á¹‡avÄ«sativass
ananulomikenakÄ• yavacÄ«kammena saá¹ƒsaá¹-á¹-haá¹ƒ. __kumÄ• rakasaá¹ƒsaá¹-á¹-ha_n
tathevasaá¹ƒsaá¹-á¹-haá¹ƒ. __caá¹‡á¸• i_nti kodhanaá¹ƒ. __sokÄ• vÄ• sa_nti saá¹…ketaá¹ƒ
114/Ä• gacchamÄ• nÄ• purisÄ• naá¹ƒ anto sokaá¹ƒ pavesetÄ«ti sokÄ• vÄ• sÄ• , taá¹ƒ sok
viya gharasÄ• mikÄ• , ayampi purisasamÄ• gamaá¹ƒ alabhamÄ• nÄ• sokaá¹ƒ Ä• visati, itiy
Ä• vÄ• so hotÄ«ti __sokÄ• vÄ• sÄ• _. tenevassa __padabhÄ• jane_ ``sokÄ• vÄ• sÄ• nÄ• n
sokaá¹ƒ Ä• visatÄ«â€™â€™ ti (Vin IV 1160) dvedhÄ• attho vutto. __pÄ• cittiya_nti evarÅ«p
vuttanayeneva kammavÄ• cÄ• pariyosÄ• neupajjhÄ• yÄ• ya pÄ• cittiyaá¹ƒ.

<2393> ``natthi ajÄ• nantiyÄ• â€™â€™ ti pacchedo, sikkhamÄ• nÄ• ya purisasaá¹ƒsaá¹-á¹-
ajÄ• nantiyÄ• tiattho.

aá¹-á¹-hamanavamÄ• ni.

<2394> vijÄ• ta__mÄ• tarÄ• _ \Ne II 94/ __vÄ• _ janaka__pitarÄ• vÄ• sÄ• minÄ• _ parigg
__nÄ• nuÃ±Ã±Ä• taá¹ƒ_ upasampadatthÄ• ya ananuÃ±Ã±Ä• taá¹ƒ __taá¹ƒ_ sikkhamÄ• na
pÄ• cittiyÄ• patti siyÄ• ti yojanÄ• .

<2395> __na bhikkhunÄ• _ti bhikkhunÄ• dvikkhattuá¹ƒ na pucchitabbaá¹ƒ, sakimeva pucc
yathÄ• ha ``bhikkhunÄ«hi dvikkhattuá¹ƒ Ä• pucchitabbaá¹ƒ pabbajjÄ• kÄ• le caupasampad
pana sakiá¹ƒ Ä• pucchitepi vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin IV) 1162).

2396-7__._ __atthita_nti atthibhÄ• vaá¹ƒ. catÅ«hi samuá¹-á¹-hÄ• ti, cattÄ• ri vÄ• samuá¹-á
etassÄ• ti__catusamuá¹-á¹-hÄ• naá¹ƒ_. katamehi catÅ«hi samuá¹-á¹-hÄ• tÄ«ti Ä• ha __ ``v
kÄ• yavÄ• cÄ• ditopicÄ• â€™â€™ _ti. kathaá¹ƒ vÄ• cÄ• dÄ«hi catÅ«hi samuá¹-á¹-hÄ• ti? a
karaá¹‡Ä«yenakhaá¹‡á¸• asÄ«mÄ• yaá¹ƒ nisinnÄ• \Be II 115/ ``pakkosatha sikkhamÄ• naá
upasampÄ• dessÄ• mÄ• â€™â€™ tiupasampÄ• deti, evaá¹ƒ vÄ• cato samuá¹-á¹-hÄ• ti. ``u
upasampÄ• dessÄ• mÄ«â€™â€™ ti vatvÄ• khaá¹‡á¸• asÄ«maá¹ƒ gacchantiyÄ• kÄ• yavÄ
á¹-hÄ• nesu paá¹‡á¹‡attiá¹ƒ jÄ• nitvÄ• vÄ«tikkamaá¹ƒkarontiyÄ• vÄ• cÄ• cittato, kÄ• yavÄ
samuá¹-á¹-hÄ• ti. upasampÄ• danaá¹ƒ __kriyaá¹ƒ, _ anÄ• pucchanaá¹ƒ__akriyaá¹ƒ_.

dasamaá¹ƒ.

<2398> __ettha_ imasmiá¹ƒ sÄ• sane yÄ• bhikkhunÄ« pÄ• rivÄ• sikena chandadÄ• nena s
sacevuá¹-á¹-hÄ• peti, tassÄ• pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• . tattha __pÄ• rivÄ• sikena
chandadÄ• nenÄ• _ticatubbidhaá¹ƒ pÄ• rivÄ• siyaá¹ƒ parisapÄ• rivÄ• siyaá¹ƒ, rattipÄ• rivÄ
chandapÄ• rivÄ• siyaá¹ƒ, ajjhÄ• sayapÄ• rivÄ• siyanti.

tattha __parisapÄ• rivÄ• siyaá¹ƒ_ nÄ• ma bhikkhÅ« kenacideva karaá¹‡Ä«yena sannipatitÄ
uá¹-á¹-hahati, ussÄ• raá¹‡Ä• vÄ• karÄ«yati, manussÄ• vÄ• ajjhottharantÄ• Ä• gacchanti
ayaá¹ƒ, aÃ±Ã±atra gacchÄ• mÄ• â€™â€™ ti chandaá¹ƒ avissajjetvÄ• va uá¹-á¹-hahanti. ida
kiÃ±cÄ• pi parisapÄ• rivÄ• siyaá¹ƒ, chandassa pana avissaá¹-á¹-hattÄ• kammaá¹ƒ kÄ• tuá

puna \Ne II 95/ bhikkhÅ« ``uposathÄ• dÄ«ni karissÄ• mÄ• â€™â€™ ti rattiá¹ƒ sannipatitvÄ
sannipatanti, tÄ• va dhammaá¹ƒ suá¹‡issÄ• mÄ• â€™â€™ ti ekaá¹ƒ ajjhesanti, tasmiá¹ƒ dh
aruá¹‡ouggacchati. sace ``cÄ• tuddasikaá¹ƒ uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti nisinnÄ
tikÄ• tuá¹ƒ vaá¹-á¹-ati. sace pannarasikaá¹ƒ kÄ• tuá¹ƒ \Be II 116/ nisinnÄ• , pÄ• á¹-ipade an
kÄ• tuá¹ƒ na vaá¹-á¹-ati. aÃ±Ã±aá¹ƒ pana saá¹…ghakiccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. idaá¹ƒ p
rattipÄ• rivÄ• siyaá¹ƒnÄ• ma.

puna bhikkhÅ« ``kiÃ±cideva abbhÄ• nÄ• disaá¹…ghakammaá¹ƒ karissÄ• mÄ• â€™â€™ ti r
tatrekonakkhattapÄ• á¹-hako bhikkhu evaá¹ƒ vadati ``ajja nakkhattaá¹ƒ dÄ• ruá¹‡aá¹ƒ, mÄ•
karothÄ• â€™â€™ ti, te tassa vacanena chandaá¹ƒ vissajjetvÄ• tattheva nisinnÄ• honti, at

``nakkhattaá¹ƒ paá¹-imÄ• nentaá¹ƒ, attho bÄ• laá¹ƒ upaccagÄ• â€™â€™ ti || (J I 1.49) ---

vatvÄ• ``kiá¹ƒ nakkhattena, karothÄ• â€™â€™ ti vadati. idaá¹ƒ chandapÄ• rivÄ• siyaÃ±cev
ajjhÄ• sayapÄ• rivÄ• siyaÃ±ca. etasmiá¹ƒ pÄ• rivÄ• siye puna chandapÄ• risuddhiá¹ƒ anÄ•
vaá¹-á¹-ati. idaá¹ƒ sandhÄ• ya vuttaá¹ƒ ``pÄ• rivÄ• sikena chandadÄ• nenÄ• â€™â€™ ti.

__pÄ• cittiyaá¹ƒ siyÄ• _ti evaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• vuttanayeneva kammavÄ• cÄ• pariy
attho.

<2399> chandaá¹ƒ __avihÄ• ya vÄ• _ avissajjetvÄ• va __avuá¹-á¹-hitÄ• ya parisÄ• ya tu_ y
vuá¹-á¹-hÄ• pentiyÄ• anÄ• pattÄ«ti yojanÄ• . __vÄ• _-saddo evakÄ• rattho.

ekÄ• dasamaá¹ƒ.

<2400> __dvÄ• dase_ti ``yÄ• pana bhikkhunÄ« anuvassaá¹ƒ vuá¹-á¹-hÄ• peyya, pÄ• cittiya
sikkhÄ• pade. __terase_ti ``yÄ• pana bhikkhunÄ« ekaá¹ƒ vassaá¹ƒ dve vuá¹-á¹-hÄ• peyya,
IV 1175) sikkhÄ• pade.

dvÄ• dasamaterasamÄ• ni.

kumÄ• ribhÅ«tavaggo aá¹-á¹-hamo.

<2401> __agilÄ• nÄ• _ti \Be II 117/ \Ne II 96/ chattupÄ• hanena vÅ«pasametabbarogarahitÄ
nÄ• ma yassÄ• vinÄ• chattupÄ• hanÄ• phÄ• su hotÄ«â€™â€™ ti. chattaÃ±ca upÄ• hanÄ
chattaá¹ƒ vuttalakkhaá¹‡aá¹ƒ, upÄ• hanÄ• vakkhamÄ• nalakkhaá¹‡Ä• . __dhÄ• reyyÄ• _ti
visuá¹ƒ dhÄ• rentiyÄ• hi dukkaá¹-aá¹ƒ vakkhati.

<2402> __divasa_nti accantasaá¹ƒyoge upayogavacanaá¹ƒ. sace dhÄ• retÄ«ti yojanÄ• .

<2403> __kaddamÄ• dÄ«nÄ«_ti ettha __Ä• di_-saddena mahÄ• vÄ• lukÄ• dÄ«naá¹ƒ gahaá

<2404> sace gacchatÄ«ti sambandho. __disvÄ• gacchÄ• dika_nti chatte lagganayoggaá¹ƒ
gacchÄ• dikaá¹ƒdisvÄ• . __Ä• di_-saddena gumbÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __dukkaá¹-a_n

dhÄ• raá¹‡edukkaá¹-aá¹ƒ.

<2405> __apanÄ• metvÄ• _ti sÄ«sato apanÄ• metvÄ• . __omuÃ±citvÄ• _ti pÄ• dato omuÃ±
puna pÄ• cittiyaá¹ƒ hoti.

<2406> __payogagaá¹‡anÄ• yevÄ• _ti chattupÄ• hanassa apanetvÄ• apanetvÄ• ekato dh
__tikapÄ• cittiyaá¹ƒ vutta_nti ``agilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• , vematikÄ• , gilÄ• nasaÃ±Ã±
chattupÄ• hanaá¹ƒdhÄ• reti, Ä• patti pÄ• cittiyassÄ• â€™â€™ ti (Vin IV 1181) evaá¹ƒ tikapÄ
``gilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• , gilÄ• nÄ• vematikÄ• , chattupÄ• hanaá¹ƒ dhÄ• reti, Ä• pa
(Vin IV 1182) evaá¹ƒ __dvikadukkaá¹-aá¹ƒ tatheva vutta_nti sambandho.

<2407> yattha \Be II 118/ bhikkhÅ« vÄ• bhikkhuniyo vÄ• nivasanti, tasmiá¹ƒ __Ä• rÄ• mev
aparikkhittassa Ä• rÄ• massa __upacÄ• re vÄ• . Ä• padÄ• sÅ«_ti raá¹-á¹-habhedÄ• diÄ• pa

paá¹-hamaá¹ƒ.

<2408> __bhikkhuniyÄ• _ti ettha ``agilÄ• nÄ• yÄ• â€™â€™ ti seso, pÄ• dena gantuá¹ƒ sam
97/ bhikkhuniyÄ• ti attho. yathÄ• ha ``agilÄ• nÄ• nÄ• ma sakkoti padasÄ• gantuâ€™â€™
__yÄ• naá¹ƒ_ nÄ• ma rathÄ• di, taá¹ƒ heá¹-á¹-hÄ• vuttasarÅ«pameva.

<2409> __Ä• padÄ• sÅ«_ti raá¹-á¹-habhedÄ• diÄ• padÄ• su. chattupÄ• hanasikkhÄ• pade
anÄ• patti vuttÄ• , idha tathÄ• avuttattÄ• sabbatthÄ• pi Ä• pattiyeva veditabbÄ• .

dutiyaá¹ƒ.

<2410> __ ``yaá¹ƒ kiÃ±cipi kaá¹-Å«piyaâ€™â€™ _nti idaá¹ƒ ``saá¹…ghÄ• á¹‡iâ€™â€™ nti
yathÄ• ha --- ``saá¹…ghÄ• á¹‡i nÄ• ma yÄ• kÄ• ci kaá¹-Å«pagÄ• â€™â€™ ti. __saá¹…ghÄ
mekhalÄ• dikaá¹-ipiá¸·andhanaá¹ƒ. __kaá¹-Å«piya_nti kaá¹-ippadesopagaá¹ƒ.

<2412> __kaá¹-isuttaá¹ƒ_ nÄ• ma kaá¹-iyaá¹ƒ piá¸·andhanarajjusuttakaá¹ƒ.

<2413> __idha_ imasmiá¹ƒ sikkhÄ• pade cittaá¹ƒ akusalaá¹ƒ, idaá¹ƒ pana sikkhÄ• padaá¹ƒ
ubhayameva __visesatÄ• _ purimasikkhÄ• padato imassa nÄ• nÄ• karaá¹‡aá¹ƒ.

tatiyaá¹ƒ.

<2414> sÄ«sÅ«pagÄ• disu \Be II 119/ yaá¹ƒ kiÃ±ci sace yÄ• dhÄ• reti, tassÄ• tassa vatthu
siyunti yojanÄ• . sÄ«saá¹ƒ upagacchatÄ«ti __sÄ«sÅ«pagaá¹ƒ, _ sÄ«se piá¸·andhanÄ• raha

gÄ«vÅ«pagÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. yathÄ• ha --- ``itthÄ• laá¹…kÄ• ro nÄ• ma sÄ«sÅ«pa
pÄ• dÅ«pago kaá¹-Å«pagoâ€™â€™ ti.

<2415> na ca dosoti yojanÄ• . ``sadisanti paridÄ«pitaâ€™â€™ nti vattabbe iti-saddo luttanic

catutthaá¹ƒ.

<2416> __yena_ \Ne II 98/ __kenaci gandhenÄ• _ti candanatagarÄ• dinÄ• yena kenaci gan
__savaá¹‡á¹‡Ä• vaá¹‡á¹‡akena cÄ• _ti vaá¹‡á¹‡ena saha vattatÄ«ti __savaá¹‡á¹‡akaá¹ƒ, _
etassa ubbaá¹-á¹-anapaccayÄ• dissamÄ• no vaá¹‡á¹‡avisesoti __avaá¹‡á¹‡akaá¹ƒ, _ sÄ• s
savaá¹‡á¹‡akaÃ±ca avaá¹‡á¹‡akaÃ±ca savaá¹‡á¹‡Ä• vaá¹‡á¹‡akaá¹ƒ, tena __savaá¹‡á¹‡Ä
ubbaá¹-á¹-etvÄ• nhÄ• yantiyÄ• nhÄ• nosÄ• ne pÄ• cittiyÄ• patti pakÄ• sitÄ• tiyojanÄ• .

<2417> __sabbapayoge_ti sabbasmiá¹ƒ pubbapayoge. __Ä• bÄ• dhapaccayÄ• _ti dadduku

<2418> __chaá¹-á¹-ha_nti ``yÄ• pana bhikkhunÄ« vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yeyy
IV 1203) sikkhÄ• padaá¹ƒ.

paÃ±camachaá¹-á¹-hÄ• ni.

<2419> yÄ• pana bhikkhunÄ« aÃ±Ã±Ä• ya bhikkhuniyÄ• sace ubbaá¹-á¹-Ä• peyya vÄ• sa
__bhikkhuniyÄ• _ tathÄ• pÄ• cittiyÄ• patti hotÄ«ti yojanÄ• .

<2420> __ettha_ \Be II 120/ imasmiá¹ƒ ubbaá¹-á¹-ane, sambÄ• hane ca hatthaá¹ƒ amocetvÄ
Ä• patti siyÄ• , hatthaá¹ƒ mocetvÄ• mocetvÄ• ubbaá¹-á¹-ane payogagaá¹‡anÄ• ya siyÄ• ti

<2421> __Ä• padÄ• sÅ«_ti corabhayÄ• dÄ«hi sarÄ«rakampanÄ• dÄ«su. __gilÄ• nÄ• yÄ• _
maggagamanaparissamenÄ• piÄ• bÄ• dhikÄ• ya.

<2422> aá¹-á¹-hamasikkhÄ• pade ``sikkhamÄ• nÄ• yÄ• â€™â€™ ti ca navamasikkhÄ• pad
cadasamasikkhÄ• pade ``gihiniyÄ• â€™â€™ ti ca visesaá¹ƒ vajjetvÄ• avasesavinicchayo s
dassetumÄ• ha __ ``aá¹-á¹-hamÄ• dÄ«ni tÄ«á¹‡ipÄ«â€™â€™ _ti.

sattamaá¹-á¹-hamanavamadasamÄ• ni.

<2423> __antoupacÄ• rasmi_nti \Ne II 99/ dvÄ• dasaratanabbhantare. __ ``bhikkhussa pura
idaá¹ƒupalakkhaá¹‡aá¹ƒ. tasmÄ• purato vÄ• hotu pacchato vÄ• passato vÄ• , samantato
dvÄ• dasaratanabbhantaretinidassanapadametaá¹ƒ. __chamÄ• yapÄ«_ti anantarahitÄ• ya

sambandho. __na vaá¹-á¹-ati_ pÄ• cittiyÄ• patti hotÄ«ti attho.

<2424> __tikapÄ• cittiyaá¹ƒ vutta_nti anÄ• pucchite anÄ• pucchitasaÃ±Ã±Ä• , vematikÄ• , A
vikappesu pÄ• cittiyattayaá¹ƒ vuttaá¹ƒ. Ä• pucchite anÄ• pucchitasaÃ±Ã±Ä• , vematikÄ• vÄ
nisÄ«deyyÄ• ti vikappadvaye __dukkaá¹-advayaá¹ƒ_ hoti. __Ä• padÄ• sÅ«_tiraá¹-á¹-habhe
Ä• pucchituÃ±ca á¹-hÄ• tuÃ±ca asakkontiyÄ• __gilÄ• nÄ• ya_.

<2425> nipajjanaá¹ƒ __kriyaá¹ƒ_. anÄ• pucchanaá¹ƒ __akriyaá¹ƒ_.

ekÄ• dasamaá¹ƒ.

<2426> okÄ• so \Be II 121/ kato yena so __okÄ• sakato, _ na okÄ• sakato __anokÄ• sakat
attho, ``asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne pucchÄ• mÄ«â€™â€™ ti attanÄ• pucchitabbavinay
okÄ• saá¹ƒ kÄ• rÄ• panakÄ• le adhivÄ• sanavasena akatokÄ• santi vuttaá¹ƒ hoti. __dosatÄ
ekasmiá¹ƒ piá¹-ake okÄ• saá¹ƒ kÄ• rÄ• petvÄ• aÃ±Ã±asmiá¹ƒ piá¹-akepaÃ±haá¹ƒ pucchan
dassetumÄ• ha __ ``vinaye cÄ• â€™â€™ _tiÄ• di.

__pucchantiyÄ• pi cÄ• _ti ettha __pi_-saddena ``abhidhammaá¹ƒ pucchantiyÄ• pÄ«â€™â€
anuttasamuccayatthena__ca_-saddena ``suttante okÄ• saá¹ƒ kÄ• rÄ• petvÄ• vinayaá¹ƒ vÄ
Ä• pattipÄ• cittiyassa. abhidhamme okÄ• saá¹ƒ kÄ• rÄ• petvÄ• suttantaá¹ƒ vÄ• vinayaá¹ƒ
pÄ• cittiyassÄ• â€™â€™ ti idaÃ±ca saá¹…gahitaá¹ƒ.

<2427> __anodissÄ• _ti ``asukasmiá¹ƒ nÄ• ma pucchÄ• mÄ«â€™â€™ ti evaá¹ƒ aniyametv
``pucchitabbaá¹ƒatthi, pucchÄ• mi ayyÄ• â€™â€™ ti evaá¹ƒ vatvÄ• .

dvÄ• dasamaá¹ƒ.

2428-9__._ __saá¹ƒkaccika_nti \Ne II 100/ thanaveá¹-hanacÄ«varaá¹ƒ, taá¹ƒ pana pÄ• rupa
ubbhanÄ• bhimaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentiyÄ• pÄ• rupitabbaá¹ƒ. tenÄ• ha __mÄ• tika
``asaá¹ƒkaccikÄ• ti adhakkhakaubbhanÄ• bhimaá¹‡á¸• alasaá¹…khÄ• tassasarÄ«rassa paá
anuÃ±Ã±Ä• tasaá¹ƒkaccikacÄ«vararahitÄ• â€™â€™ ti (Kkh asaá¹ƒkaccikasikkhÄ• padavaá
pamÄ• á¹‡aá¹ƒ tiriyaá¹ƒ diyaá¸• á¸• hahatthanti porÄ• á¹‡agaá¹‡á¹-hipade vuttaâ€™â€™ nt
1224-1226) vajirabuddhitthero. __parikkhepokkame_ti parikkhepassaantopavesane. __upac
122/ aparikkhittassa gÄ• massa dutiyaleá¸• á¸• upÄ• tabbhantarapavesanepi. __etthÄ• _ti i
__eseva nayo_ti ``paá¹-hame pÄ• de dukkaá¹-aá¹ƒ, dutiyepÄ• cittiyaâ€™â€™ nti yathÄ• vu
viÃ±Ã±Ä• toti attho.

<2430> __Ä• padÄ• supÄ«_ti mahagghaá¹ƒ hoti saá¹ƒkaccikaá¹ƒ, pÄ• rupitvÄ• gacchantiy

evarÅ«pÄ• su Ä• padÄ• su anÄ• patti.

<2431> __sesa_nti idha sarÅ«pato adassitaÃ±ca. __vuttanayenevÄ• _ti mÄ• tikÄ• padabhÄ
sunipuá¹‡asmiá¹ƒ dhammajÄ• taá¹ƒ, atthajÄ• taÃ±ca vibhÄ• veti vividhenÄ• kÄ• renapakÄ•
__vibhÄ• vinÄ• _.

terasamaá¹ƒ.

chattupÄ• hanavaggo navamo.

evaá¹ƒ navahi vaggehi bhikkhunÄ«naá¹ƒ bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ni channavuti sikkh
paresu musÄ• vÄ• davaggÄ• dÄ«su sattasu vaggesu bhikkhÅ«hi sÄ• dhÄ• raá¹‡asikkhÄ• p
bhikkhupÄ• timokkhavinicchayakathÄ• yavuttanayeneva veditabbÄ• nÄ«ti tÄ• ni idha na das

sabbÄ• neva bhikkhunÄ«naá¹ƒ khuddakesu channavuti, bhikkhÅ«naá¹ƒ dvenavutÄ«ti aá¹-á
sikkhÄ• padÄ• ni. tato paraá¹ƒ sakalaá¹ƒ bhikkhunivaggaá¹ƒ, paramparabhojanaá¹ƒ, anatiri
anatirittenaabhihaá¹-á¹-huá¹ƒ pavÄ• raá¹‡aá¹ƒ, paá¹‡Ä«tabhojanaviÃ±Ã±atti, acelakasikkhÄ
duá¹-á¹-hullapaacchÄ• danaá¹ƒ, Å«navÄ«sativassaupasampÄ• danaá¹ƒ, mÄ• tugÄ• mena s
addhÄ• nagamanaá¹ƒ, rÄ• jantepurappavesanaá¹ƒ \Ne II 101/, santaá¹ƒ \Be II 123/bhikkhuá
gÄ• mappavesanaá¹ƒ, nisÄ«danaá¹ƒ, vassikasÄ• á¹-ikanti imÄ• nibÄ• vÄ«sati sikkhÄ• padÄ
sataÃ±ca chasaá¹-á¹-hi ca sikkhÄ• padÄ• ni bhikkhunipÄ• timokkhuddesamaggenauddiá¹-á

tatrÄ• yaá¹ƒ saá¹…khepato asÄ• dhÄ• raá¹‡asikkhÄ• padesu samuá¹-á¹-hÄ• navinicchayo
cittÄ• gÄ• rasikkhÄ• padaá¹ƒ, saá¹…ghÄ• á¹‡i, itthÄ• laá¹…kÄ• ro, gandhavaá¹‡á¹‡ako, vÄ
bhikkhuniÄ• dÄ«hi ummaddanaparimaddanÄ• nÄ«tiimÄ• ni dasa sikkhÄ• padÄ• ni acittakÄ•
akusalacittÄ• ni. ayaá¹ƒ panetthaadhippÄ• yo --- vinÄ• pi cittena Ä• pajjitabbattÄ• __acittak
sati akusalenevaÄ• pajjitabbattÄ• __lokavajjÄ• ni_ ceva __akusalacittÄ• ni_ ca. avasesÄ• n
acittakÄ• nipaá¹‡á¹‡attivajjÄ• neva. corivuá¹-á¹-hÄ• panaá¹ƒ, gÄ• mantaraá¹ƒ, Ä• rÄ• masik
Ä• ditopaá¹-á¹-hÄ• ya satta, kumÄ• ribhÅ«tavagge Ä• dito paá¹-á¹-hÄ• ya paÃ±ca, purisasa
pÄ• rivÄ• siyachandadÄ• naá¹ƒ, anuvassavuá¹-á¹-hÄ• panaá¹ƒ, ekantarikavuá¹-á¹-hÄ• pana
sikkhÄ• padÄ• ni sacittakÄ• ni, paá¹‡á¹‡attivajjÄ• ni. avasesÄ• ni sacittakÄ• ni lokavajjÄ• n

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

pÄ• cittiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

pÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ•

<2432> evaá¹ƒ pÄ• cittiyavinicchayaá¹ƒ dassetvÄ• idÄ• ni pÄ• á¹-idesanÄ«yaá¹ƒ dassetum
_tiÄ• di. yÄ• pana bhikkhunÄ« \Be II 124/ agilÄ• nÄ• sayaá¹ƒ attanÄ• viÃ±Ã±attiyÄ• laddl
``bhuÃ±jissÄ• mÄ«â€™â€™ ti gaá¹‡hati, tassÄ• evaá¹ƒ gahaá¹‡e dukkaá¹-aá¹ƒ paridÄ«pit
vinÄ• sappinÄ• phÄ• su hoti, sÄ• __agilÄ• nÄ• _ nÄ• ma. __sappi_nti pubbe vuttavinicch
gosappiÄ• dikameva.

<2433> __tipÄ• á¹-idesanÄ«ya_nti agilÄ• nÄ• agilÄ• nasaÃ±Ã±Ä• , vematikÄ• , gilÄ• nasa
vikappesu tÄ«á¹‡i pÄ• á¹-idesanÄ«yÄ• ni. __gilÄ• nÄ• dvikadukkaá¹-a_nti gilÄ• nÄ• ya dvi
agilÄ• nasaÃ±Ã±Ä• , vematikÄ• vÄ• ti dvÄ«su vikappesu dve dukkaá¹-Ä• ni.

2434-5__._ gilÄ• nÄ• hutvÄ• sappiá¹ƒ viÃ±Ã±Ä• petvÄ• pacchÄ• vÅ«pasantagelaÃ±Ã±Ä
__sevantiyÄ• _paribhuÃ±jantiyÄ• pi ca gilÄ• nÄ• ya avasesaá¹ƒ paribhuÃ±jantiyÄ• vÄ• __
Ã±Ä• takapavÄ• ritaá¹-á¹-hÄ• natoviÃ±Ã±attaá¹ƒ bhuÃ±jantiyÄ• vÄ• aÃ±Ã±assatthÄ• ya v
vÄ• attano dhanenagahitaá¹ƒ bhuÃ±jantiyÄ• vÄ• ummattikÄ• ya vÄ• anÄ• pattÄ«ti yojan

paá¹-hamaá¹ƒ.

<2436> __sesesu dutiyÄ• dÄ«sÅ«_ti ``yÄ• pana bhikkhunÄ« agilÄ• nÄ• telaá¹ƒ ... pe ... m
phÄ• á¹‡itaá¹ƒ ... pe ... macchaá¹ƒ ... pe ... maá¹ƒsaá¹ƒ ... pe ... khÄ«raá¹ƒ ... pe ... dadhiá¹
viÃ±Ã±Ä• petvÄ• bhuÃ±jeyya, paá¹-idesetabbaá¹ƒ tÄ• ya bhikkhuniyÄ• gÄ• rayhaá¹ƒ ayye
asappÄ• yaá¹ƒ pÄ• á¹-idesanÄ«yaá¹ƒ, taá¹ƒ paá¹-idesemÄ«â€™â€™ ti (Vin IV 1236) evaá¹
pÄ• á¹-idesanÄ«yesu. __natthi kÄ• ci visesatÄ• _ti telÄ• dipadÄ• ni vinÄ• aÃ±Ã±o koci vise

<2437> pÄ• á¸·iyaá¹ƒ \Be II 125/ anÄ• gatesu sabbesu sappiÄ• dÄ«su aá¹-á¹-hasu aÃ±Ã±a
viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pi dukkaá¹-anti yojanÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

pÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sikkhÄ• karaá¹‡Ä«yakathÄ• vaá¹‡á¹‡anÄ•

<2438> pÄ• á¹-idesanÄ«yÄ• nantaraá¹ƒ uddiá¹-á¹-hÄ• ni paÃ±casattati sekhiyÄ• ni mahÄ•
vuttavinicchayÄ• nevÄ• titadeva atidisanto Ä• ha __ ``sekhiyÄ• pana ye dhammÄ• â€™â€™
paÃ±casattati \Ne II 103/ sekhiyÄ• dhammÄ• pÄ• á¹-idesanÄ«yÄ• nantaraá¹ƒ __uddiá¹-á¹
atthavinicchayo mahÄ• vibhaá¹…ge vuttovÄ• ti yojanÄ• , atthikehi tatova gahetabbo, na pu
adhippÄ• yo.

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

sikkhÄ• karaá¹‡Ä«yakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

2439-40__._ __savibhaá¹…gÄ• naá¹ƒ_ ubhatovibhaá¹…gasahitÄ• naá¹ƒ __ubhatopÄ• timo
bhikkhunÄ«naÃ±capÄ• timokkhÄ• naá¹ƒ __aá¹-á¹-hakathÄ• sÄ• ro_ sabbaá¹-á¹-hakathÄ• n
visesato samantapÄ• sÄ• dikÄ• yaá¹ƒ__vutto. taá¹ƒ sabbaá¹ƒ_ sÄ• rabhÅ«taá¹ƒ atthaá¹ƒ s
vinayassavinicchayo bhikkhÅ«naá¹ƒ, bhikkhunÄ«naÃ±cahitatthÄ• ya mayÄ• __kato_ viraci

<2441> __no_ amhÄ• kaá¹ƒ __paá¹-ibhÄ• á¹‡ajaá¹ƒ_ paá¹-ibhÄ• á¹‡ato jÄ• taá¹ƒ __imaá¹ƒ
vinayavinicchayaá¹ƒpana __ye jantuno_ sattÄ• suá¹‡anti \Be II 126/, __te_ jantuno __janas
sattalokassa__hite_ adhisÄ«lasikkhÄ• pakÄ• sakattÄ• upakÄ• rake sumatassa sobhaá¹‡an
sobhaá¹‡ehi vÄ• buddhÄ• dÄ«hi matassa paá¹-ividdhassa amatamahÄ• nibbÄ• nassa aya
__janassatÄ• yane_ kÄ• yikavÄ• casikavÄ«tikkamapaá¹-ipakkhattÄ• apÄ• yabhayanivÄ• ra
__vinaye_vinayapiá¹-ake __pakataÃ±Ã±uno_ yathÄ• sabhÄ• vaá¹ƒ jÄ• nantÄ• __taÃ±Ã±un
kappiyÄ• kappiyaá¹ƒsevitabbÄ• sevitabbaá¹ƒ jÄ• nantÄ• bhavantevÄ• ti attho.

<2442> bahavo sÄ• rabhÅ«tÄ• nayÄ• etthÄ• ti bahusÄ• ranayo, tasmiá¹ƒ __bahusÄ• rana
vinayapiá¹-ake __visÄ• radataá¹ƒ_ vesÄ• rajjaá¹ƒ asaá¹ƒhÄ«raÃ±Ä• á¹‡aá¹ƒ __abhipatthay
__buddhimatÄ• _ Ã±Ä• á¹‡Ä• tisayamantena __yatinÄ• _ sabbakÄ• laá¹ƒ tividhasikkhÄ• pa
asithilapavattasammÄ• vÄ• yÄ• menabhikkhunÄ• imasmiá¹ƒ vinayavinicchaye __paramÄ•
__karaá¹‡Ä«yatamÄ• _visesena kÄ• tabbÄ• yevÄ• ti attho.

<2443> iccevaá¹ƒ sÄ«lavisuddhisÄ• dhane vinayapiá¹-ake vesÄ• rajjahetutÄ• ya imassa
vinayavinicchayassasÄ«lavisuddhiÄ• disattavisuddhiparamparÄ• ya adhigantabbassa amat
mÅ«labhÅ«tataá¹ƒdassetumÄ• ha __ ``avagacchatÄ«â€™â€™ _tiÄ• di.

yo \Ne II 104/ pana bhikkhu atthayuttaá¹ƒ mahatÄ• payojanatthena, abhidheyyatthena ca s
__imaá¹ƒ_ vinayassavinicchayaá¹ƒ __avagacchati_ avecca yÄ• thÄ• vato jÄ• nÄ• ti, so apa
__amaraá¹ƒ_ jarÄ• yÄ• bhÄ• vÄ• __ajaraá¹ƒ_ rÄ• gÄ• dikilesarajapaá¹-ipakkhattÄ• __araj
appavattihetuttÄ• __arujaá¹ƒ santipadaá¹ƒ_ sabbakilesadarathapariá¸·Ä• hÄ• naá¹ƒ vÅ«pas
santisaá¹…khÄ• taá¹ƒnibbÄ• napadaá¹ƒ __adhigacchati_ sÄ«lavisuddhiÄ• disattavisuddhip
paá¹-ivijjhatÄ«tiyojanÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

bhikkhunivibhaá¹…gakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhakakathÄ•

mahÄ• vaggo

mahÄ• khandhakakathÄ•

pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ•

<2444> iccevaá¹ƒ \Be II 129/ \Ne II 105/ nÄ• tisaá¹…khepavitthÄ• ravasena vibhaá¹…gadva
ca Ä• gataá¹ƒvinicchayaá¹ƒ dassetvÄ• idÄ• ni khandhakÄ• gataá¹ƒ vinicchayaá¹ƒ dassetur
``sÄ«lakkhandhÄ• dÄ«â€™â€™ _tiÄ• di. tattha __sÄ«lakkhandhÄ• diyuttenÄ• _ti
sÄ«lasamÄ• dhipaÃ±Ã±Ä• vimuttivimuttiÃ±Ä• á¹‡adassanasaá¹…khÄ• tehipaÃ±cahi khand
samannÄ• gatena. __subhakkhandhenÄ• _ti suvaá¹‡á¹‡Ä• liá¹…gasadisavaá¹-á¹-akkhandh
etassÄ• ti subhakkhandho, bhagavÄ• , tena. iminÄ•
bÄ• ttiá¹ƒsalakkhaá¹‡Ä• namekadesabhÅ«tassasamavaá¹-á¹-akkhandhatÄ• lakkhaá¹‡assa
lakkhaá¹‡Ä• hÄ• ranayena bÄ• ttiá¹ƒsalakkhaá¹‡Ä• dikÄ• sabbÄ• pirÅ«pakÄ• yasirÄ« sand

__khandhake_ti khandhÄ• naá¹ƒ samÅ«ho khandhako, khandhÄ• naá¹ƒ vÄ• kÄ• yanato dÄ
``khandhÄ• â€™â€™ _ticettha pabbajjÅ«pasampadÄ• divinayakammasaá¹…khÄ• tÄ• ,
cÄ• rittavÄ• rittasikkhÄ• padasaá¹…khÄ• tÄ• ca paÃ±Ã±attiyoadhippetÄ• . pabbajjÄ• dÄ«n
``paÃ±Ã±attiyoâ€™â€™ ti vuccanti. paÃ±Ã±attiyaÃ±ca__khandha_-saddo dissati ``dÄ• rukk
aggikkhandho (Paá¹-is I 116) udakakkhandhoâ€™â€™ tiÄ• dÄ«su (AN b VI 37) viya. apica
106/ cettha yujjatiyevatÄ• saá¹ƒ paÃ±Ã±attÄ«naá¹ƒ bhÄ• gaso, rÄ• sito ca vibhattattÄ• . tas
__pi_-saddovuttÄ• pekkhÄ• ya paÃ±casatikasattasatikakkhandhake dve vajjetvÄ• \Be II 13
pabbajjakkhandhakÄ• dikebhikkhunikhandhakapariyosÄ• ne vÄ«satividhe khandhake vuttav
vakkhamÄ• nattÄ• . tadeva sandhÄ• yÄ• ha __ ``khandhakepi pavakkhÄ• mi, samÄ• sena v

<2445> __ ``mÄ• tarÄ• pitarÄ• â€™â€™ _ti iminÄ• janakÄ• yeva adhippetÄ• . ``bhaá¹‡á¸·
samaá¹‡akaraá¹‡aá¹ƒ, pabbÄ• jananti ca pariyÄ• ya-saddÄ• â€™â€™ ti ``anujÄ• nÄ• mi, b
apaloketuá¹ƒ bhaá¹‡á¸· ukammÄ• yÄ• â€™â€™ ti (Vin I 98) imissÄ• __pÄ• á¸·iyÄ• aá¹-á¹
98) vuttaá¹ƒ. __Ä• pucchitvÄ• _tiettha ``saá¹…ghaâ€™â€™ nti seso.

<2446> __vÄ• vaá¹-o_ti pasuto, yuttapayuttoti attho. ``pabbÄ• jetvÄ• Ä• naya iti cÄ• â€™â€
tidhÄ• pabbÄ• janaá¹ƒ veditabbaá¹ƒ kesacchedanaá¹ƒ, kÄ• sÄ• yaacchÄ• danaá¹ƒ, saraá¹
karonto ``pabbÄ• jetÄ«â€™â€™ ti vuccati. tesu ekaá¹ƒ, dve vÄ• pi karontotathÄ• voharÄ«y
``pabbÄ• jetvÄ• nayÄ• â€™â€™ _ti iminÄ• kese chinditvÄ• kÄ• sÄ• yÄ• niacchÄ• detvÄ•
daá¹-á¹-habbo.

<2447> __avutto_ti upajjhÄ• yena anuyyojito. so daharo sace taá¹ƒ sayameva kesacchedanakÄ• sÄ• yacchÄ• danehipabbÄ• jeti, vaá¹-á¹-atÄ«ti yojanÄ• .

<2448> __tatthÄ• _ti attano samÄ«pe. __khaá¹‡á¸• asÄ«maá¹ƒ netvÄ• _ti bhaá¹‡á¸• ukammÄ• rocanaparihÄ• ratthaá¹ƒvuttaá¹ƒ. tena sabhikkhuke vihÄ• re aÃ±Ã±am chindÄ• â€™â€™ ti vattuá¹ƒna vaá¹-á¹-ati. __pabbÄ• jetvÄ• _ti kesacchedanaá¹ƒ sandhÄ•

<2450> __ ``purisaá¹ƒ_ \Be II 131/ __bhikkhuto aÃ±Ã±o, pabbÄ• jeti na vaá¹-á¹-atÄ«â€™â€ idaá¹ƒsaraá¹‡adÄ• naá¹ƒ sandhÄ• ya vuttaá¹ƒ. tenevÄ• ha ``sÄ• maá¹‡eroâ€™â€™ tiÄ• di

<2451> __ubhinnampi_ theratherÄ«naá¹ƒ ``imehi cÄ«varehi imaá¹ƒ acchÄ• dehÄ«â€™â€™ __Ä• á¹‡attiyÄ• _sÄ• maá¹‡eropi \Ne II 107/ vÄ• hotu, tathÄ• sÄ• maá¹‡erÄ« vÄ• hotu, _ sÄ• maá¹‡erasÄ• maá¹‡erÄ« kÄ• sÄ• yÄ• nidÄ• tuá¹ƒ labhantÄ«ti yojanÄ• .

2452-4__._ __pabbÄ• jentena bhikkhunÄ• _ti ettha ``tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ evaÃ±hikatvÄ• kesÄ• panayanassa __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttattÄ• . vuttaÃ±hi tattha ` upadhÄ• rehi, satiá¹ƒ upaá¹-á¹-hÄ• pehÄ«ti vatvÄ• tacapaÃ±cakakammaá¹-á¹-hÄ• naá¹ƒ Ä Ä• cikkhantena ca vaá¹‡á¹‡asaá¹‡á¹-hÄ• nagandhÄ• sayokÄ• savasenaasucijegucchapaá¹ nijjÄ«vanissattabhÄ• vaá¹ƒ vÄ• pÄ• kaá¹-aá¹ƒ karontena Ä• cikkhitabbaâ€™â€™ ntiÄ• di. ce? sace upanissayasampanno hoti, tassa khuraggeyeva arahattapÄ• puá¹‡anatthaá¹ƒ. vut __aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``ye hi keci khuragge arahattaá¹ƒ pattÄ• , sabbe te evarÅ«paá¹ƒ savanaá¹ƒ labhitvÄ• kalyÄ dinnanayaá¹ƒ nissÄ• ya, no anissÄ• ya, tasmÄ• ssa Ä• ditova evarÅ«pÄ« kathÄ• kathetabb 34).

eteneva byatirekato ito aÃ±Ã±Ä• aniyyÄ• nikakathÄ• na kathetabbÄ• ti dÄ«pitaá¹ƒ hoti. __ gomayacuá¹‡á¹‡Ä• dinÄ• . __Ä• di_-saddena mattikÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __pÄ«á¸·ak __kacchu vÄ• _ti sukhumakacchu vÄ• . __niyaá¹ƒputta_nti \Be II 132/ attano puttaá¹ƒ. ``bhi imassa padassa dÅ«rattÄ• __ ``yatinÄ• â€™â€™ _tiÄ• ha.

2455-6__._ kasmÄ• pana evaá¹ƒ nahÄ• petabboti Ä• ha __ ``ettakenÄ• pÄ«â€™â€™ _tiÄ __upajjhÄ• yakÄ• disÅ«_ti ettha __Ä• di_-saddena Ä• cariyasamÄ• nupajjhÄ• yakÄ• dÄ«na __pÄ• puá¹‡antihÄ«_ti ettha __hi_-saddo yasmÄ• -padatthe vattati. yasmÄ• ettakenÄ• pi u sagÄ• ravohoti, yasmÄ• ca evarÅ«paá¹ƒ upakÄ• raá¹ƒ labhitvÄ• kulaputtÄ• uppannaá¹ƒ a paá¹-ivinodetvÄ• sikkhÄ• yo paripÅ«retvÄ• nibbÄ• naá¹ƒ pÄ• puá¹‡issanti, tasmÄ• evarÅ«

<2458> __ekato_ti sabbÄ• ni cÄ«varÄ• ni ekato katvÄ• .

<2459> __athÄ• _ti \Ne II 108/ adhikÄ• rantarÄ• rambhe nipÄ• to. tassa hatthe adatvÄ• pi u
vÄ• pi sayameva __taá¹ƒ_ pabbajjÄ• pekkhaá¹ƒ acchÄ• deti, vaá¹-á¹-atÄ«ti yojanÄ• .

<2460> adinnacÄ«varassa aggahetabbattÄ• Ä• ha __ ``apanetvÄ• tato sabbaá¹ƒ, puna dÄ
__tato_ti tassa sarÄ«rato. __ta_nti cÄ«varaá¹ƒ.

2461-2__._ etadeva Ä• ha __ ``bhikkhunÄ• â€™â€™ _tiÄ• dinÄ• . __adinnaá¹ƒ na vaá¹-á¹-
ruhatÄ«ti vadanti. tasseva __santakaá¹ƒ vÄ• pi_ cÄ«varaá¹ƒ adinnaá¹ƒ na vaá¹-á¹-ati
__attasantake_Ä• cariyupajjhÄ• yÄ• naá¹ƒ attano santake cÄ«vare __kÄ• kathÄ• _ vattabb
__bhikkhÅ«_ti ye tattha sannipatitÄ• . __kÄ• rÄ• petvÄ• na ukkuá¹-i_nti ettha sabbadhÄ• tva
gahitoti ukkuá¹-ikaá¹ƒ nisÄ«dÄ• petvÄ• ti attho gahetabbo, ``ukkuá¹-ikaâ€™â€™ nti (Sp (to
__aá¹-á¹-hakathÄ• _pÄ• á¹-ho gÄ• thÄ• bandhasukhatthaá¹ƒ idha ka-kÄ• ralopena niddiá¹-â

<2464> __ekapadaá¹ƒ_ \Be II 133/ __vÄ• pÄ«_ti buddhamiccÄ• dikaá¹ƒ ekampi vÄ• padaâ
bukÄ• rÄ• diakkharesu ekampi vÄ• akkharaá¹ƒ. __paá¹-ipÄ• á¹-i_nti ``buddhaâ€™â€™ mic

<2465> akattabbappakÄ• rantaraá¹ƒ dassetumÄ• ha __ ``tikkhattuá¹ƒ yadi vÄ• â€™â€™ _t
yadi vÄ• ``dhammaá¹ƒ saraá¹‡aâ€™â€™ nti tikkhattuá¹ƒ deti, ``saá¹…ghaá¹ƒ saraá¹‡aâ€™
tikkhattuá¹ƒ deti, __evampi_ tÄ«á¹‡i saraá¹‡Ä• ni adinnÄ• neva honti.

<2466> anunÄ• sikantÄ• ni katvÄ• dÄ• tabbÄ• nÄ«ti sambandho. anunÄ• sikantaá¹ƒ katvÄ
akatvÄ• dÄ• tabbÄ• nÄ«ti dassetuá¹ƒ __ ``ekÄ• baddhÄ• ni vÄ• panÄ• â€™â€™ _ti vuttaâ
padapaá¹-ipÄ• á¹-ito ma-kÄ• rantaá¹ƒ katvÄ• dÄ• nasamaye vicchedaá¹ƒ katvÄ• . __mantÄ
saraá¹‡aá¹ƒ iccÄ• dinÄ• ma-kÄ• rantÄ• ni. ``buddhaá¹ƒ saraá¹‡aá¹ƒ gacchÄ• mÄ«â€™â€™
nayenaniggahitantameva katvÄ• na dÄ• tabbanti __ ``athÄ• â€™â€™ _ti Ä• ha.

<2467> __suddhi_ nÄ• ma Ä• cariyassa Ã±attiyÄ• , kammavÄ• cÄ• ya ca uccÄ• raá¹‡avisu
sÄ• maá¹‡erasÄ• maá¹‡eripabbajjÄ• . __ubhatosuddhiyÄ• vinÄ• _ti ubhatosuddhiá¹ƒ vinÄ•
II 109/ ubhinnaá¹ƒ tÄ«su saraá¹‡attayadÄ• naggahaá¹‡esu uccÄ• raá¹‡asuddhiá¹ƒ vinÄ• , e
vipattisabbhÄ• ve na hotÄ«ti attho.

2468-9__._ __ ``pabbajjÄ• guá¹‡amicchatÄ• â€™â€™ _ti idaá¹ƒ ``Ä• cariyena, antevÄ• sik
padadvayassavisesanaá¹ƒ daá¹-á¹-habbaá¹ƒ, antevÄ• sikassa pabbajjÄ• guá¹‡aá¹ƒ icchant
pabbajjÄ• guá¹‡aá¹ƒicchantena antevÄ• sikena ca __bu-ddha-kÄ• rÄ• dayo vaá¹‡á¹‡Ä• _ b
vaá¹‡á¹‡Ä• akkharÄ• __á¹-hÄ• nakaraá¹‡asampadaá¹ƒ_ kaá¹‡á¹-hatÄ• lumuddhadantaoá¹
á¹-hÄ• nasampadaÃ±ca \Be II 134/ akkharuppattisÄ• dhakatamajivhÄ• majjhÄ• dikaraá¹‡as

aparihÄ• pentena vattabbÄ• ti yojanÄ• . kasmÄ• idameva daá¸·haá¹ƒ katvÄ• vuttantiÄ• ha
``ekavaá¹‡á¹‡avinÄ• senÄ• â€™â€™ _tiÄ• di. __hi_-saddo yasmÄ• -padatthe, yasmÄ• eka
anuccÄ• raá¹‡ena vÄ• duruccÄ• raá¹‡ena vÄ• pabbajjÄ• na ruhati, tasmÄ• evaá¹ƒ vuttan

<2470> __yadi siddhÄ• _ti sÄ• saá¹…kavacanena ubhatouccÄ• raá¹‡asuddhiyÄ• dukkarat
``appamattehibhavitabbaâ€™â€™ nti ubhinnaá¹ƒ Ä• cariyantevÄ• sikÄ• naá¹ƒ anusiá¹-á¹-hi
__saraá¹‡agamanatovÄ• _tiavadhÄ• raá¹‡ena sÄ• maá¹‡erapabbajjÄ• upasampadÄ• viya
hoti, idÄ• nipisaraá¹‡agamaneneva sijjhatÄ«ti dÄ«peti. __hi_-saddo pasiddhiyaá¹ƒ. yathÄ• h

``yasmÄ• saraá¹‡agamanena upasampadÄ• parato paá¹-ikkhittÄ• , tasmÄ• sÄ• etarahi s
ruhati. sÄ• maá¹‡erassa pabbajjÄ• pana yasmÄ• paratopi `anujÄ• nÄ• mi, bhikkhave, imel
sÄ• maá¹‡erapabbajjaâ€™ nti (Vin I 105) anuÃ±Ã±Ä• tÄ• eva, tasmÄ• sÄ• etarahipisaraá
ruhatÄ«â€™â€™ ti (Sp (to Vin I) 34).

saraá¹‡agamanato eva pabbajjÄ• __yadipi_ kiÃ±cÄ• pi __siddhÄ• _ nipphannÄ• , tathÄ• pi
``idaÃ±cidaÃ±ca mayÄ• pÅ«retabbaá¹ƒ sÄ«laâ€™â€™ nti Ã±atvÄ• __paripÅ«raá¹‡atthÄ•
sÄ«lÄ• nidÄ• tabbÄ• nÄ«ti yojanÄ• . yathÄ• ha ``anujÄ• nÄ• mi, bhikkhave, sÄ• maá¹‡erÄ•
ca sÄ• maá¹‡erehi sikkhituá¹ƒ. pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡Ä«â€™â€™ tiÄ• di (Vin I 10

pabbajjÄ• kathÄ• vaá¹‡á¹‡anÄ• .

<2471> __upajjhÄ• ya_nti \Be II 135/ \Ne II 110/ vajjÄ• vajje upanijjhÄ• yatÄ«ti upajjhÄ• yo,
vuttehi aá¹…gehi samannÄ• gato paripuá¹‡á¹‡adasavasso puggalo. nivÄ• setvÄ• ca pÄ• ru
paggahetvÄ• attano abhimukhe ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• ``upajjhÄ• yome, bhante, hohÄ•
vatvÄ• Ä• yÄ• canÄ• ya katÄ• ya ``sÄ• hu, lahu, opÄ• yikaá¹ƒ, paá¹-irÅ«paá¹ƒ, pÄ• sÄ• dik
imesu paÃ±casu padesu aÃ±Ã±ataraá¹ƒ kÄ• yena vÄ• vÄ• cÄ• ya vÄ• ubhayena vÄ• viÃ±
sampaá¹-icchite pituá¹-á¹-hÄ• ne á¹-hatvÄ• atrajamiva taá¹ƒgahetvÄ• vajjÄ• vajjaá¹ƒ upapa
niggaá¹‡hitvÄ• saddhivihÄ• rike sikkhÄ• pentoupajjhÄ• yo nÄ• ma.

vijjÄ• sippaá¹ƒ, Ä• cÄ• rasamÄ• cÄ• raá¹ƒ vÄ• sikkhitukÄ• mehi Ä• darena caritabbo upaá¹
taá¹ƒ, upajjhÄ• ye vuttalakkhaá¹‡asamannÄ• gatoyeva puggalo. vuttanayeneva nisÄ«ditvÄ•
hohi, Ä• yasmato nissÄ• ya vacchÄ• mÄ«â€™â€™ ti tikkhattuá¹ƒ vatvÄ• Ä• yÄ• canÄ• yak
paÃ±casu aÃ±Ã±ataraá¹ƒ vatvÄ• tasmiá¹ƒ sampaá¹-icchite pituá¹-á¹-hÄ• neá¹-hatvÄ• putta
antevÄ• siá¹ƒ sikkhÄ• pento Ä• cariyo nÄ• ma.

ettha ca __sÄ• hÅ«_ti sÄ• dhu. __lahÅ«_ti agaru, mama tuyhaá¹ƒ upajjhÄ• yabhÄ• ve bhÄ•
__opÄ• yika_nti upÄ• yapaá¹-isaá¹ƒyuttaá¹ƒ, taá¹ƒ upajjhÄ• yaggahaá¹‡aá¹ƒ iminÄ• upÄ• y
paá¹-á¹-hÄ• ya bhÄ• ro jÄ• tosÄ«ti vuttaá¹ƒ hoti. __paá¹-irÅ«pa_nti anurÅ«paá¹ƒ te upajjhÄ•

__pÄ• sÄ• dikenÄ• _ti pasÄ• dÄ• vahena kÄ• yavacÄ«payogena. __sampÄ• dehÄ«_ti tividh
attho. __kÄ• yena vÄ• _ti hatthamuddÄ• diá¹ƒ dassento kÄ• yena vÄ• . nÄ• mavisesaá¹ƒ vi
samatÄ• ya ubhopi ekato vuttÄ• .

etÄ• ni \Be II 136/ vattÄ• ni upajjhÄ• yassa saddhivihÄ• rikena, Ä• cariyassa antevÄ• sikenÄ
kÄ• tabbÄ• nevÄ• ti. __vasatÄ• _ti vasantena. __piyasÄ«lenÄ• _ti piyaá¹ƒ sÄ«lametassÄ• t
paripÅ«ritukÄ• menÄ• ti vuttaá¹ƒ hoti.

2472-3__._ __Ä• sanaá¹ƒ paÃ±Ã±apetabba_nti ettha ``kÄ• lasseva vuá¹-á¹-hÄ• ya upÄ• ha
ekaá¹ƒsaá¹ƒuttarÄ• saá¹…gaá¹ƒ karitvÄ• â€™â€™ ti (Vin I 66) vuttÄ• pubbakiriyÄ• vattab
paÃ±Ã±apetabba_nti \Ne II 111/ dantakaá¹-á¹-hakhÄ• danaá¹-á¹-hÄ• naá¹ƒ sammajjitvÄ• n
paÃ±Ã±apetabbaá¹ƒ. iminÄ• ca yÄ• gupÄ• naá¹-á¹-hÄ• nÄ• dÄ«supi Ä• sanÄ• ni paÃ±Ã±a

__dantakaá¹-á¹-haá¹ƒ dÄ• tabba_nti mahantaá¹ƒ, majjhimaá¹ƒ, khuddakanti tÄ«á¹‡i dantaka
tatoyaá¹ƒ tÄ«á¹‡i divasÄ• ni gaá¹‡hÄ• ti, catutthadivasato paá¹-á¹-hÄ• ya tÄ• disameva dÄ•
aniyamaá¹ƒkatvÄ• yaá¹ƒ vÄ• taá¹ƒ vÄ• gaá¹‡hÄ• ti, atha yÄ• disaá¹ƒ labhati, tÄ• disaá¹ƒ

__mukhodakaá¹ƒ dÄ• tabba_nti mukhadhovanodakaá¹ƒ mukhodakanti majjhepadalopÄ«sa
uá¹‡haÃ±ca udakaá¹ƒ upanetvÄ• tato yaá¹ƒ tÄ«á¹‡i divasÄ• ni vaá¸·aÃ±jeti, catutthadivasa
tÄ• disameva mukhadhovanodakaá¹ƒ dÄ• tabbaá¹ƒ. sace aniyamaá¹ƒ katvÄ• yaá¹ƒ vÄ• ta
yÄ• disaá¹ƒ labhati, tÄ• disaá¹ƒ dÄ• tabbaá¹ƒ. sace duvidhampi vaá¸·aÃ±jeti, duvidhampi up
``mukhodakaá¹ƒ mukhadhovanaá¹-á¹-hÄ• ne á¹-hapetvÄ• avasesaá¹-á¹-hÄ• nÄ• ni samma
vaccakuá¹-ito paá¹-á¹-hÄ• ya sammajjitabbaá¹ƒ. there vaccakuá¹-iá¹ƒ gate pariveá¹‡aá¹ƒ sa
pariveá¹‡aá¹ƒ asuÃ±Ã±aá¹ƒ hotÄ«â€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 64 at
vuttanayeneva sammajjitabbaá¹ƒ.

tato \Be II 137/ uttariá¹ƒ kattabbaá¹ƒ dassetumÄ• ha __ ``tassa kÄ• lenÄ• â€™â€™ _tiÄ• di
__tassÄ• _tiupajjhÄ• yassa vÄ• Ä• cariyassa vÄ• . __kÄ• lenÄ• _ti yÄ• gupÄ• nakÄ• le. idh
``Ä• sanaá¹ƒpaÃ±Ã±apetabbaâ€™â€™ nti seso. yathÄ• ha ``there vaccakuá¹-ito anikkhante
paÃ±Ã±apetabbaá¹ƒ. sarÄ«rakiccaá¹ƒ katvÄ• Ä• gantvÄ• tasmiá¹ƒ nisinnassa `sace yÄ• g
nayenavuttaá¹ƒ vattaá¹ƒ kÄ• tabbaâ€™â€™ nti (Sp (to Vin I) 64).

__yÄ• gu tassupanetabbÄ• _ti ettha ``bhÄ• janaá¹ƒ dhovitvÄ• â€™â€™ ti seso. yathÄ• ha -
dhovitvÄ• yÄ• gu upanÄ• metabbÄ• â€™â€™ ti (Vin I 66). __saá¹…ghato vÄ• _ti salÄ• kÄ•
labbhamÄ• nÄ• vÄ• . __kulatopi vÄ• _ti upÄ• sakÄ• dikulato vÄ• .

__ ``patte vattaÃ±ca kÄ• tabbaâ€™â€™ _nti idaá¹ƒ ``yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ•
paá¹-iggahetvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-is

vuá¹-á¹-hiteÄ• sanaá¹ƒ uddharitabbaá¹ƒ \Ne II 112/. sace so deso uklÄ• po hoti, so deso sa
(Vin I 66) Ä• gatavattaá¹ƒ sandhÄ• yÄ• ha. divÄ• bhuttapattepi kÄ• tabbaá¹ƒ eteneva dass

__vattaá¹ƒ ``gÄ• mappavesaneâ€™â€™ _ti idaá¹ƒ ``sace upajjhÄ• yo gÄ• maá¹ƒ pavisituk
dÄ• tabbaá¹ƒ, paá¹-inivÄ• sanaá¹ƒ paá¹-iggahetabbaâ€™â€™ ntiÄ• dinayappavattaá¹ƒ (Vin
__ ``kÄ• tabbaâ€™â€™ _nti idaá¹ƒ sabbapadehi yojetabbaá¹ƒ.

<2474> __cÄ«vare yÄ• ni vattÄ• nÄ«_ti gÄ• maá¹ƒ pavisitukÄ• massa cÄ«varadÄ• ne, paá
cÄ«varaggahaá¹‡asaá¹…gharaá¹‡apaá¹-isÄ• manesumahesinÄ• yÄ• ni vattÄ• ni vuttÄ• ni,
__senÄ• sane tathÄ• _ti ``yasmiá¹ƒvihÄ• re upajjhÄ• yo viharatÄ«â€™â€™ tiÄ• dinÄ• \Be
vuttanayena ``senÄ• sanekattabbaâ€™â€™ nti dassitaá¹ƒ senÄ• sanavattaÃ±ca.

pÄ• dapÄ«á¹-hakathalikÄ• dÄ«su tathÄ• ti yojanÄ• . upajjhÄ• ye gÄ• mato paá¹-inivatte ca j
``pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitabbaâ€™â€™ nti (Vin
kÄ• tabbaá¹ƒ. __Ä• di_-saddena ``upajjhÄ• yo pÄ• nÄ«yena pucchitabboâ€™â€™ tiÄ• diva
saá¹…gaá¹‡hÄ• ti.

<2475> evaá¹ƒ sabbattha vattesu pÄ• á¹-iyekkaá¹ƒ dassiyamÄ• nesu papaÃ±coti khandhak
oloketvÄ• sukhaggahaá¹‡atthÄ• ya gaá¹‡anaá¹ƒ dassetukÄ• mo Ä• ha __ ``evamÄ• dÄ«nÄ
vuá¹-á¹-hÄ• nÄ• gamanantÄ• nÄ«_tiÄ• cariyupajjhÄ• yÄ• naá¹ƒ rogato vuá¹-á¹-hÄ• nÄ• gan
__sattatiá¹ƒsasataá¹ƒ siyu_nti sattatiá¹ƒsÄ• dhikasatavattÄ• nÄ«tiattho.

tÄ• ni pana vattÄ• ni __khandhakapÄ• á¸·iyÄ• _ (Vin I 66) Ä• gatakkamena evaá¹ƒ yathÄ• v
samÄ• netabbÄ• ni --- dantakaá¹-á¹-hadÄ• naá¹ƒ, mukhodakadÄ• naá¹ƒ, Ä• sanapaÃ±Ã±Ä
bhÄ• janaá¹ƒ dhovitvÄ• yÄ• guyÄ• upanÄ• manaá¹ƒ, yÄ• guá¹ƒ pÄ«tassa udakaá¹ƒ datvÄ
nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• paá¹-isÄ• manaá¹ƒ, upaj
Ä• sanassa uddharaá¹‡aá¹ƒ, sace so deso uklÄ• po hoti, tassa sammajjanaá¹ƒ, sace upajjh
pavisitukÄ• mo hoti, tassa nivÄ• sanadÄ• naá¹ƒ, paá¹-inivÄ• sanapaá¹-iggahaá¹‡aá¹ƒ, kÄ• y
saguá¹‡aá¹ƒ katvÄ• \Ne II 113/ saá¹…ghÄ• á¹-idÄ• naá¹ƒ, dhovitvÄ• sodakapattassa dÄ•
pacchÄ• samaá¹‡aá¹ƒ Ä• kaá¹…khati, timaá¹‡á¸• alaá¹ƒpaá¹-icchÄ• dentena parimaá¹‡á¸•
kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• á¹-iyopÄ• rupitvÄ• \Be II
parimuÃ±citvÄ• dhovitvÄ• pattaá¹ƒ gahetvÄ• upajjhÄ• yassapacchÄ• samaá¹‡ena gaman
gamanaá¹ƒ, pattapariyÄ• pannassa paá¹-iggahaá¹‡aá¹ƒ, na upajjhÄ• yassabhaá¹‡amÄ• na
kathÄ• opÄ• tanaá¹ƒ, upajjhÄ• yassa Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• nassa ca nivÄ• raá¹
paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanapaÃ±Ã±Ä• panaá¹ƒ, pÄ• dodakapÄ• dapÄ«á¹-hapÄ
paccuggantvÄ• pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒ, paá¹-inivÄ• sanadÄ• naá¹ƒ, nivÄ• sanap
cÄ«varaá¹ƒsinnaá¹ƒ hoti, muhuttaá¹ƒ uá¹‡he otÄ• panaá¹ƒ, neva uá¹‡he cÄ«varassa nidah
yathÄ• bhaá¹…go na hoti, evaá¹ƒ caturaá¹…gulaá¹ƒ kaá¹‡á¹‡aá¹ƒ ussÄ• retvÄ• cÄ«varass

kÄ• yabandhanassakaraá¹‡aá¹ƒ, sace piá¹‡á¸• apÄ• to hoti, upajjhÄ• yo ca bhuÃ±jitukÄ• m
piá¹‡á¸• apÄ• tassaupanÄ• manaá¹ƒ, upajjhÄ• yassa pÄ• nÄ«yena pucchanaá¹ƒ, bhuttÄ• v
paá¹-iggahetvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena dhovitvÄ• vodaka
otÄ• panaá¹ƒ, na ca uá¹‡he pattassa nidahanaá¹ƒ, pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ ---

pattaá¹ƒ nikkhipantena ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-á¹-hÄ• maá
heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒvÄ• parÄ• masitvÄ• pattassa nikkhipanaá¹ƒ, na ca anantarahitÄ•
nikkhipanaá¹ƒ, cÄ«varaá¹ƒ nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatt
vÄ• cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ katvÄ• cÄ«varassa
upajjhÄ• yamhivuá¹-á¹-hite Ä• sanassa uddharaá¹‡aá¹ƒ, pÄ• dodakapÄ• dapÄ«á¹-hapÄ• da
paá¹-isÄ• manaá¹ƒ, sace so desouklÄ• po hoti, tassa sammajjanaá¹ƒ, sace upajjhÄ• yo nhÄ
paá¹-iyÄ• danaá¹ƒ, sace sÄ«tena attho hoti, sÄ«tassa sace uá¹‡hena attho hoti, uá¹‡hassa
upajjhÄ• yojantÄ• gharaá¹ƒ pavisitukÄ• mo hoti, cuá¹‡á¹‡assa \Be II 140/ sannayanaá¹ƒ, m
jantÄ• gharapÄ«á¹-haá¹ƒÄ• dÄ• ya upajjhÄ• yassa piá¹-á¹-hito piá¹-á¹-hito gantvÄ• jantÄ• g
cÄ«varaá¹ƒ paá¹-iggahetvÄ• ekamantaá¹ƒ nikkhipanaá¹ƒ, cuá¹‡á¹‡adÄ• naá¹ƒ, mattikÄ• dÄ
jantÄ• gharaá¹ƒ pavisitabbaá¹ƒ ---

jantÄ• gharaá¹ƒ pavisantena mattikÄ• ya mukhaá¹ƒ makkhetvÄ• purato ca pacchato ca paá
jantÄ• gharappaveso, na therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ anupakhajja nisÄ«danaá¹ƒ, na navÄ•
Ä• sanena paá¹-ibÄ• hanaá¹ƒ, jantÄ• ghare upajjhÄ• yassa parikammassa karaá¹‡aá¹ƒ, jan
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya \Ne II 114/ purato ca pacchato ca paá¹-icchÄ• detvÄ• j
udakepi upajjhÄ• yassa parikammakaraá¹‡aá¹ƒ, nhÄ• tena paá¹-hamataraá¹ƒ uttaritvÄ• att
katvÄ• nivÄ• setvÄ• upajjhÄ• yassa gattatoudakassa pamajjanaá¹ƒ, nivÄ• sanadÄ• naá¹ƒ,
jantÄ• gharapÄ«á¹-haá¹ƒ Ä• dÄ• ya paá¹-hamataraá¹ƒ Ä• gantvÄ• Ä• sanassa paÃ±Ã±Ä• p
pÄ• dodakapÄ• dapÄ«á¹-hapÄ• dakathalikÄ• naá¹ƒ upanikkhipanaá¹ƒ, upajjhÄ• yassa pÄ•
uddisÄ• petukÄ• mo hoti, uddisÄ• panaá¹ƒ, sace paripucchitukÄ• mo hoti, paripucchanaá¹ƒ
upajjhÄ• yo viharati, sace so vihÄ• ro uklÄ• po hoti, sace ussahati, tassa sodhanaá¹ƒ, vihÄ•
paá¹-hamaá¹ƒ pattacÄ«varassa nÄ«haritvÄ• ekamantaá¹ƒnikkhipanaá¹ƒ, nisÄ«danapaccat
ekamantaá¹ƒ nikkhipanaá¹ƒ, bhisibibbohanassanÄ«haritvÄ• ekamantaá¹ƒ nikkhipanaá¹ƒ, m
sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantena asaá¹…ghaá¹-á¹-entenakavÄ• á¹-apÄ«á¹-haá¹ƒ nÄ«h
nikkhipanaá¹ƒ, pÄ«á¹-hassa nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantenaasaá¹…
kavÄ• á¹-apÄ«á¹-haá¹ƒ nÄ«haritvÄ• ekamantaá¹ƒ nikkhipanaá¹ƒ, maÃ±capaá¹-ipÄ• dakÄ•
nikkhipanaá¹ƒ, kheá¸·amallakassa nÄ«haritvÄ• ekamantaá¹ƒ nikkhipanaá¹ƒ, apassenaphal
ekamantaá¹ƒ nikkhipanaá¹ƒ, bhÅ«mattharaá¹‡assa yathÄ• paÃ±Ã±attassa sallakkhetvÄ• n
nikkhipanaá¹ƒ \Be II 141/, sace vihÄ• re santÄ• nakaá¹ƒ hoti, ullokÄ• paá¹-hamaá¹ƒohÄ• ra
Ä• lokasandhikaá¹‡á¹‡abhÄ• gÄ• naá¹ƒ pamajjanaá¹ƒ, sace gerukaparikammakatÄ• bhitti
coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjanaá¹ƒ, sace kÄ• á¸·avaá¹‡á¹‡akatÄ• bhÅ«mi k
coá¸·akaá¹ƒ temetvÄ• pÄ«á¸·etvÄ• pamajjanaá¹ƒ, sace akatÄ• hoti bhÅ«mi, udakena pari

``mÄ• vihÄ• ro rajena uhaÃ±Ã±Ä«â€™â€™ ti, saá¹…kÄ• raá¹ƒ vicinitvÄ• ekamantaá¹ƒ cha
bhÅ«mattharaá¹‡assaotÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±
maÃ±capaá¹-ipÄ• dakÄ• naá¹ƒotÄ• petvÄ• pamajjitvÄ• atiharitvÄ• yathÄ• á¹-á¹-hÄ• ne á¹
otÄ• petvÄ• sodhetvÄ• papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsa
kavÄ• á¹-apÄ«á¹-haá¹ƒ atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒpaÃ±Ã±Ä• panaá¹ƒ, pÄ«á¹-hassa
papphoá¹-etvÄ• nÄ«caá¹ƒ katvÄ• sÄ• dhukaá¹ƒ appaá¹-ighaá¹ƒsantenaasaá¹…ghaá¹-á¹-e
atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ, bhisibibbohanassa otÄ• petvÄ• sodh
atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ, nisÄ«danapaccattharaá¹‡assa otÄ•
papphoá¹-etvÄ• atiharitvÄ• yathÄ• paÃ±Ã±attaá¹ƒ paÃ±Ã±Ä• panaá¹ƒ, kheá¸·amallakassa
atiharitvÄ• yathÄ• á¹-á¹-hÄ• ne á¹-hapanaá¹ƒ, apassenaphalakassa otÄ• petvÄ• pamajjitvÄ
atiharitvÄ• yathÄ• á¹-á¹-hÄ• ne á¹-hapanaá¹ƒ, pattacÄ«varaá¹ƒ nikkhipitabbaá¹ƒ ---

pattaá¹ƒ \Ne II 115/ nikkhipantena ekena hatthena pattaá¹ƒ gahetvÄ• ekena hatthena heá¹-
heá¹-á¹-hÄ• pÄ«á¹-haá¹ƒvÄ• parÄ• masitvÄ• pattassa nikkhipanaá¹ƒ, na ca anantarahitÄ•
nikkhipanaá¹ƒ, cÄ«varaá¹ƒ nikkhipantena ekena hatthena cÄ«varaá¹ƒ gahetvÄ• ekena hatt
cÄ«varavaá¹ƒsaá¹ƒvÄ• cÄ«vararajjuá¹ƒ vÄ• pamajjitvÄ• pÄ• rato antaá¹ƒ orato bhogaá¹ƒ
nikkhipanaá¹ƒ, sace puratthimÄ• ya sarajÄ• vÄ• tÄ• vÄ• yanti, puratthimÄ• naá¹ƒ vÄ• tapÄ
tathÄ• pacchimÄ• naá¹ƒ, tathÄ• uttarÄ• naá¹ƒ, tathÄ• dakkhiá¹‡Ä• naá¹ƒ vÄ• tapÄ• nÄ• n
sÄ«takÄ• lo hoti, divÄ• vÄ• tapÄ• nÄ• naá¹ƒ vivaraá¹‡aá¹ƒ, rattiá¹ƒ thakanaá¹ƒ, sace uá¹‡h
vÄ• tapÄ• nÄ• naá¹ƒ thakanaá¹ƒ, rattiá¹ƒ vivaraá¹‡aá¹ƒ, sace pariveá¹‡aá¹ƒ uklÄ• paá¹ƒ ho
sammajjanaá¹ƒ, sace koá¹-á¹-hakouklÄ• po hoti, koá¹-á¹-hakassa sammajjanaá¹ƒ, sace upa
uklÄ• pÄ• hoti, tassÄ• sammajjanaá¹ƒ, sace aggisÄ• lÄ• uklÄ• pÄ• hoti, tassÄ• sammajj
uklÄ• pÄ• hoti, tassÄ• sammajjanaá¹ƒ, sace pÄ• nÄ«yaá¹ƒ na hoti, pÄ• nÄ«yassa upaá¹-á
paribhojanÄ«yaá¹ƒ na hoti, paribhojanÄ«yassa upaá¹-á¹-hÄ• panaá¹ƒ, sace Ä• camanakum
Ä• camanakumbhiyÄ• udakassa Ä• siÃ±canaá¹ƒ, sace upajjhÄ• yassa anabhirati uppannÄ•
vÅ«pakÄ• sanaá¹ƒvÅ«pakÄ• sÄ• panaá¹ƒ vÄ• , dhammakathÄ• ya vÄ• tassa karaá¹‡aá¹ƒ,
uppannaá¹ƒhoti, saddhivihÄ• rikena vinodanaá¹ƒ vinodÄ• panaá¹ƒ vÄ• , dhammakathÄ• ya
saceupajjhÄ• yassa diá¹-á¹-higataá¹ƒ uppannaá¹ƒ hoti, saddhivihÄ• rikena vivecanaá¹ƒ vive
dhammakathÄ• yavÄ• tassa karaá¹‡aá¹ƒ, sace upajjhÄ• yo garudhammaá¹ƒ ajjhÄ• panno
saddhivihÄ• rikenaussukkakaraá¹‡aá¹ƒ ``kinti nu kho saá¹…gho upajjhÄ• yassa parivÄ• saá
upajjhÄ• yomÅ«lÄ• yapaá¹-ikassanÄ• raho hoti, saddhivihÄ• rikena ussukkakaraá¹‡aá¹ƒ ``k
saá¹…gho upajjhÄ• yaá¹ƒ mÅ«lÄ• ya paá¹-ikasseyyÄ• â€™â€™ ti, sace upajjhÄ• yo mÄ• n
saddhivihÄ• rikena ussukkakaraá¹‡aá¹ƒ ``kinti nu kho saá¹…gho upajjhÄ• yassa mÄ• nattaá
upajjhÄ• yo abbhÄ• nÄ• raho hoti, saddhivihÄ• rikena ussukkakaraá¹‡aá¹ƒ ``kinti nukho saá
abbheyyÄ• â€™â€™ ti, sace saá¹…gho upajjhÄ• yassa kammaá¹ƒ kattukÄ• mo hotitajjanÄ•
pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , saddhivihÄ•
``kinti nu kho saá¹…gho upajjhÄ• yassa kammaá¹ƒ na kareyya, lahukÄ• ya vÄ• pariá¹‡Ä• m
panassa hoti saá¹…ghena kammaá¹ƒ tajjanÄ«yaá¹ƒ vÄ• niyassaá¹ƒ vÄ• pabbÄ• janÄ«yaá¹

vÄ• ukkhepanÄ«yaá¹ƒ vÄ• , saddhivihÄ• rikena ussukkakaraá¹‡aá¹ƒ ``kintinu kho upajjhÄ•
lomaá¹ƒ pÄ• teyya, netthÄ• raá¹ƒ vatteyya, saá¹…gho taá¹ƒ kammaá¹ƒ paá¹-ippassambhey
upajjhÄ• yassa cÄ«varaá¹ƒ dhovitabbaá¹ƒ hoti \Ne II 116/, saddhivihÄ• rikena dhovanaá¹ƒ u
``kinti nu kho upajjhÄ• yassa cÄ«varaá¹ƒ dhoviyethÄ• â€™â€™ ti, sace upajjhÄ• yassa cÄ«
saddhivihÄ• rikena karaá¹‡aá¹ƒ ussukkakaraá¹‡aá¹ƒ vÄ• ``kinti nu kho upajjhÄ• yassacÄ«v
ti, sace upajjhÄ• yassa rajanaá¹ƒ pacitabbaá¹ƒ hoti, saddhivihÄ• rikenapacanaá¹ƒ ussukkak
nu kho upajjhÄ• yassa rajanaá¹ƒ paciyethÄ• â€™â€™ ti, saceupajjhÄ• yassa cÄ«varaá¹ƒ ra
saddhivihÄ• rikena rajanaá¹ƒ ussukkakaraá¹‡aá¹ƒ vÄ• ``kintinu kho upajjhÄ• yassa cÄ«var
cÄ«varaá¹ƒ rajantena sÄ• dhukaá¹ƒ samparivattakaá¹ƒsamparivattakaá¹ƒ rajanaá¹ƒ, na ca
pakkamanaá¹ƒ, upajjhÄ• yaá¹ƒ anÄ• pucchÄ• na ekaccassapattadÄ• naá¹ƒ, na ekaccassa
ekaccassa cÄ«varadÄ• naá¹ƒ, na ekaccassa cÄ«varapaá¹-iggahaá¹‡aá¹ƒ, na ekaccassa pa
ekaccassa parikkhÄ• rapaá¹-iggahaá¹‡aá¹ƒ, na ekaccassa kesacchedanaá¹ƒ, na ekaccena
na ekaccassa parikammakaraá¹‡aá¹ƒ, na ekaccena parikammassakÄ• rÄ• panaá¹ƒ, na eka
na ekaccena veyyÄ• vaccassa \Be II 144/ kÄ• rÄ• panaá¹ƒ, na ekaccassa pacchÄ• samaá¹
pacchÄ• samaá¹‡assa Ä• dÄ• naá¹ƒ, na ekaccassa piá¹‡á¸• apÄ• tassanÄ«haraá¹‡aá¹ƒ, na
piá¹‡á¸• apÄ• tanÄ«harÄ• panaá¹ƒ, na upajjhÄ• yaá¹ƒ anÄ• pucchÄ• gÄ• mappavesanaá¹
disÄ• pakkamanaá¹ƒ, sace upajjhÄ• yo gilÄ• no hoti, yÄ• vajÄ«vaá¹ƒ upaá¹-á¹-hÄ• naá¹ƒ, v
Ä• gamanantitesu kÄ• nici vattÄ• ni savibhattikÄ• ni, kÄ• nici avibhattikÄ• ni, tesu avibhattik
vuccamÄ• ne yathÄ• vuttagaá¹‡anÄ• ya atirekatarÄ• ni honti, taá¹ƒ pana vibhÄ• gaá¹ƒ anÄ
gahetvÄ• yathÄ• ayaá¹ƒ gaá¹‡anÄ• dassitÄ• ti veditabbÄ• .

<2476> __akarontassÄ• _ti ettha ``vattaâ€™â€™ nti seso. anÄ• daravaseneva vattaá¹ƒ aka
__vattabhedena_ vattÄ• karaá¹‡ena __sabbattha_ sattatiá¹ƒsÄ• dhikasatappabhedaá¹-á¹-h
tattakaá¹ƒyeva__dukkaá¹-aá¹ƒ_ pakÄ• sitanti yojanÄ• .

upajjhÄ• yÄ• cariyavattakathÄ• vaá¹‡á¹‡anÄ• .

<2477> evaá¹ƒ upajjhÄ• yÄ• cariyavattÄ• ni saá¹…khepena dassetvÄ• upajjhÄ• yÄ• cariye
saddhivihÄ• rikantevÄ• sÄ«naá¹ƒkÄ• tabbavattÄ• ni dassetumÄ• ha __ ``upajjhÄ• yassa va
__upajjhÄ• yassa vattÄ• nÄ«_tiupajjhÄ• yena saddhivihÄ• rikassa yuttapattakÄ• le kattabba
upajjhÄ• yÄ• yattavattÄ• nÄ«ti \Ne II 117/ attho. __tathÄ• saddhivihÄ• rike_ti yathÄ• saddh
upajjhÄ• yassa kÄ• tabbÄ• ni, tathÄ• upajjhÄ• yenasaddhivihÄ• rike kÄ• tabbÄ• ni.

upajjhÄ• yÄ• cariyavattesu gÄ• mappavese pacchÄ• samaá¹‡ena hutvÄ• nÄ• tidÅ«ranacc
antarantarÄ• kathÄ• opÄ• tanaá¹ƒ, Ä• pattisÄ• mantÄ• bhaá¹‡amÄ• nassa nivÄ• raá¹‡aá¹
pattapariyÄ• pannapaá¹-iggahaá¹‡anti cattÄ• rivattÄ• ni, na ekaccassa
pattadÄ• nÄ• dianÄ• pucchÄ• disÄ• pakkamanÄ• vasÄ• nÄ• ni vÄ«sati paá¹-ikkhepÄ• ceti e
vattÄ• ni á¹-hapetvÄ• avasesÄ• ni terasÄ• dhikasatavattÄ• nisandhÄ• yÄ• ha __ ``sataá¹ƒ

terasÄ• dhikasatavattÄ• ni hontÄ«ti attho. Ä• cariyena antevÄ• sikepi ca kÄ• tabbavattÄ• ni
attho.

saddhivihÄ• rikantevÄ• sikavattakathÄ• vaá¹‡á¹‡anÄ• .

<2478> upajjhÄ• yÄ• cariyehi saddhivihÄ• rikantevÄ• sikÄ• naá¹ƒ nissayapaá¹-ippassaddhi
``pakkante vÄ• pÄ«â€™â€™ _tiÄ• di. pakkante vÄ• pi vibbhante vÄ• pi pakkhasaá¹…kante
vÄ• pi evaá¹ƒ paÃ±cadhÄ• upajjhÄ• yÄ• saddhivihÄ• rikena gahito __nissayo_paá¹-ippass
__pakkante_ti tadahu apaccÄ• gantukÄ• matÄ• ya disaá¹ƒ gate. __vibbhante_ti gihibhÄ• va
__pakkhasaá¹…kantake_ti titthiyÄ• yatanaá¹ƒ gate. __mate_tikÄ• lakate. __Ä• á¹‡attiyÄ• _

2479-80__._ Ä• cariyamhÄ• pi antevÄ• sikena gahitanissayassa bhedanaá¹ƒ __chadhÄ• _
kathanti Ä• ha __ ``pakkante cÄ• â€™â€™ _tiÄ• di. taá¹ƒ upajjhÄ• yato nissayabhede vutta
sayameva vakkhati __ ``Ä• á¹‡attiyaâ€™â€™ _ntiÄ• dinÄ• . __Ä• á¹‡attiya_nti ettha visesa
luttaniddiá¹-á¹-ho. __ubhinnampi dhuranikkhepanepi cÄ• _ti Ä• cariyassa nissayapaá¹‡Ä• m
Ä• cariyantevÄ• sikÄ• naá¹ƒyeva aÃ±Ã±amaÃ±Ã±anirÄ• layabhÄ• ve sati nissayabhedo ho
tamevatthaá¹ƒ byatirekato daá¸·hÄ«karoti __ ``ekekassÄ• â€™â€™ _tiÄ• dinÄ• . ekekassa
sati na bhijjatÄ«ti yojanÄ• . yathÄ• ha ---

``Ä• á¹‡attiyaá¹ƒ \Be II 146/ \Ne II 118/ pana sacepi Ä• cariyo muÃ±citukÄ• mova hutvÄ•
nissayapaá¹‡Ä• manÄ• yapaá¹‡Ä• meti, antevÄ• siko ca `kiÃ±cÄ• pi maá¹ƒ Ä• cariyo paá¹‡
mudukoâ€™ tisÄ• layova hoti, nissayo na paá¹-ippassambhatiyeva. sacepi Ä• cariyo sÄ• la
`na dÄ• ni imaá¹ƒ nissÄ• ya vasissÄ• mÄ«â€™ ti dhuraá¹ƒ nikkhipati, evampi na paá¹-ippas
sÄ• layabhÄ• ve pana na paá¹-ippassambhatiyeva. ubhinnaá¹ƒ dhuranikkhepena paá¹-ippa
Vin I) 83).

ayaá¹ƒ pana viseso Ä• cariyÄ• á¹‡attiyÄ• nissayabhedeyeva dassito, na upajjhÄ• yÄ• á¹‡a
__sÄ• ratthadÄ«paniyaá¹ƒ_pana ``sacepi Ä• cariyo muÃ±citukÄ• mova hutvÄ• nissayapaá
sabbaá¹ƒupajjhÄ• yassa Ä• á¹‡attiyampi veditabbaâ€™â€™ nti vuttaá¹ƒ.

<2481> evaá¹ƒ paÃ±ca sÄ• dhÄ• raá¹‡aá¹…gÄ• ni dassetvÄ• asÄ• dhÄ• raá¹‡aá¹…gaá¹ƒ
``upajjhÄ• yasamodhÄ• na-gatassÄ• pica bhijjatÄ«â€™â€™ _ti. tattha samodhÄ• nagaman
dassetumÄ• ha __ ``dassanaá¹ƒ savanaÃ±cÄ• ti, samodhÄ• naá¹ƒ dvidhÄ• mataâ€™â€™
vitthÄ• ro pana __samantapÄ• sÄ• dikÄ• yaá¹ƒ_ (Sp (to Vin I) 83) gahetabbo. ganthavitthÄ•
anuggahÄ• ya pana idha na vitthÄ• rito.

2482-3__._ sabhÄ• ge dÄ• yake asante addhikassa ca gilÄ• nassa ca ``gilÄ• nena maá¹ƒ u
__yÄ• citassa_gilÄ• nupaá¹-á¹-hÄ• kassa ca nissayaá¹ƒ vinÄ• vasituá¹ƒ doso natthÄ«ti yoj

``gilÄ• nupaá¹-á¹-hÄ• kassÄ• â€™â€™ tivattabbe gÄ• thÄ• bandhavasena rassattaá¹ƒ. imin
sante ekadivasampiparihÄ• ro na labbhatÄ«ti dÄ«peti. __attano vane phÄ• suvihÄ• rataá¹ƒ
attanosamathavipassanÄ• paá¹-ilÄ• bhassa vane phÄ• suvihÄ• raá¹ƒ jÄ• nantenapi. ``sabh
tipadacchedo. sabbametaá¹ƒ vidhÄ• naá¹ƒ antovassato aÃ±Ã±asmiá¹ƒ kÄ• le veditabbaá¹ƒ
vitthÄ• ro pana __samantapÄ• sÄ• dikÄ• ya_ gahetabbo.

nissayapaá¹-ippassambhanakathÄ• vaá¹‡á¹‡anÄ• .

<2484> kuá¹-á¹-hamassa \Ne II 119/ atthÄ«ti __kuá¹-á¹-hÄ«, _ taá¹ƒ. __ ``gaá¹‡á¸• iâ€™â€
nayo. rattasetÄ• dibhedena yena kenaci kuá¹-á¹-hena vevaá¹‡á¹‡iyaá¹ƒ pattasarÄ«ranti atth

``rattakuá¹-á¹-haá¹ƒ vÄ• hotu kÄ• á¸·akuá¹-á¹-haá¹ƒ vÄ• , yaá¹ƒ kiÃ±ci
kiá¹-ibhadaddukacchuÄ• dippabhedampisabbaá¹ƒ kuá¹-á¹-hamevÄ• ti vuttaá¹ƒ. taÃ±ce nakh
vaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ hoti, napabbÄ• jetabbo. sace pana nivÄ• sanapÄ• rupan
pakatipaá¹-icchannaá¹-á¹-hÄ• ne nakhapiá¹-á¹-hippamÄ• á¹‡aá¹ƒ avaá¸• á¸• hanakapakkhe
mukhe, pana hatthapÄ• dapiá¹-á¹-hesu vÄ• sacepi avaá¸• á¸• hanakapakkhe á¹-hitaá¹ƒ
nakhapiá¹-á¹-hitokhuddakapamÄ• á¹‡ampi na vaá¹-á¹-atiyevÄ• ti kurundiyaá¹ƒ vuttaá¹ƒ. taá
pabbÄ• jentenÄ• pipakativaá¹‡á¹‡e jÄ• teyeva pabbÄ• jetabboâ€™â€™ ti (Sp (to Vin I) 88)

nakhapiá¹-á¹-hippamÄ• á¹‡anti ettha ``kaniá¹-á¹-haá¹…gulinakhapiá¹-á¹-hi adhippetÄ• â€™â
__gaá¹‡á¹-hipadesu_vuttaá¹ƒ.

__gaá¹‡á¸• i_nti \Be II 148/ medagaá¹‡á¸• Ä• digaá¹‡á¸• abhedavantaá¹ƒ. yathÄ• ha ``medâ
aÃ±Ã±ovÄ• , yo koci kolaá¹-á¹-himattakopi ce vaá¸• á¸• hanakapakkhe á¹-hito gaá¹‡á¸• o ho
pabbÄ• jetabboâ€™â€™ tiÄ• di (Sp (to Vin I) 88). __kolaá¹-á¹-hÄ«_ti badaraá¹-á¹-hi. __kilÄ«
kilÄ• savantaá¹ƒ. yathÄ• ha --- ``kilÄ• soti nabhijjanakaá¹ƒ napaggharaá¹‡akaá¹ƒ
padumapuá¹‡á¸• arÄ«kapattavaá¹‡á¹‡aá¹ƒ kuá¹-á¹-haá¹ƒ, yena gunnaá¹ƒviya sabalaá¹ƒ sa
(to Vin I) 88). __ca_-saddo sabbehi upayogavantehipaccekaá¹ƒ yojetabbo. __sosi_nti khaya
--- ``sosoti sosabyÄ• dhi. tasmiá¹ƒ sati na pabbÄ• jetabboâ€™â€™ ti (Sp (to Vin I) 88). __ap
apamÄ• ravantaá¹ƒ. yathÄ• ha --- ``apamÄ• roti pittummÄ• ro vÄ• yakkhummÄ• ro vÄ• . ta
amanussenagahito duttikiccho hoti, appamattakepi pana apamÄ• re sati na pabbÄ• jetabbo

__rÄ• jabhaá¹-a_nti raÃ±Ã±o bhattavetanabhaá¹-aá¹ƒ vÄ• á¹-hÄ• nantaraá¹ƒ pattaá¹ƒ vÄ•
rÄ• japurisaá¹ƒ. yathÄ• ha --- ``amacco vÄ• hotu mahÄ• matto vÄ• sevako vÄ• kiÃ±ci á¹-h
vÄ• appatto vÄ• , yo koci raÃ±Ã±o bhattavetanabhaá¹-o. sabbo `rÄ• jabhaá¹-oâ€™ ti saá¹…
ti. __cora_nti manussehi appamÄ• danaá¹ƒ gÄ• maghÄ• tapanthaghÄ• tÄ• dikammena pÄ•
__likhitaka_ntiyaá¹ƒ kaÃ±ci corikaá¹ƒ vÄ• aÃ±Ã±aá¹ƒ vÄ• garuá¹ƒ rÄ• jÄ• parÄ• dhaá¹ƒ ka
naá¹ƒpaá¹‡á¹‡e vÄ• potthake vÄ• ``itthannÄ• mo \Ne II 120/ yattha dissati, tattha gahetvÄ•

vÄ• ``hatthapÄ• dÄ• dÄ«nissa chinditabbÄ• nÄ«â€™â€™ ti vÄ• ``ettakaá¹ƒ nÄ• ma daá¹‡
vÄ• likhÄ• peti, evarÅ«paá¹ƒ likhitakaá¹ƒ.

__ ``kÄ• rabhedakaâ€™â€™ _nti gÄ• thÄ• bandhavasena rasso kato. __kÄ• rabhedaka_nt
katacorakammassa vÄ• kÄ• raá¹‡Ä• \Be II 149/ kÄ• rÄ• ghare pakkhitto vÄ• nigaá¸·aban
so muccitvÄ• palÄ• yati, evarÅ«paá¹ƒ kÄ• rÄ• bhedakaÃ±ca. yathÄ• ha --- ``kÄ• rÄ• vucca
pana andubandhanaá¹ƒ vÄ• hotu saá¹…khalikabandhanaá¹ƒ vÄ• rajjubandhanaá¹ƒvÄ• gÄ
nigamabandhanaá¹ƒ vÄ• nagarabandhanaá¹ƒ vÄ• purisagutti vÄ• janapadabandhanaá¹ƒ
etesu yaá¹ƒ kiÃ±ci bandhanaá¹ƒ chinditvÄ• bhinditvÄ• muÃ±citvÄ• vivaritvÄ• vÄ• passan
apassamÄ• nÄ• naá¹ƒ vÄ• palÄ• yati, so `kÄ• rÄ• bhedakoâ€™ ti saá¹…khyaá¹ƒ gacchatÄ

<2485> __kasÄ• hata_nti iá¹‡aá¹ƒ gahetvÄ• dÄ• tuá¹ƒ asamatthattÄ• ``ayameva te daá¹‡á
tikasÄ• dinÄ• dinnappahÄ• raá¹ƒ avÅ«pasantavaá¹‡aá¹ƒ. yathÄ• ha ---

``yo vacanapesanÄ• dÄ«ni akaronto haÃ±Ã±ati, na so katadaá¹‡á¸• akammo. yo pana keá¹
kiÃ±ci gahetvÄ• khÄ• ditvÄ• puna dÄ• tuá¹ƒ asakkonto `ayameva te daá¹‡á¸• ohotÅ«â€™
kasÄ• hato katadaá¹‡á¸• akammo. yo ca kasÄ• hi vÄ• hatohotu addhadaá¹‡á¸• akÄ• dÄ«n
allavaá¹‡o hoti, tÄ• va na pabbÄ• jetabboâ€™â€™ ti (Sp (to Vin I) 94).

__lakkhaá¹‡Ä• hata_nti ekaá¹ƒsaá¹ƒ katvÄ• pÄ• rutena uttarÄ• saá¹…gena appaá¹-icchÄ•
lohenaÄ• hataá¹ƒ asacchavibhÅ«talakkhaá¹‡ena samannÄ• gataá¹ƒ. yathÄ• ha ---

``yassa pana nalÄ• á¹-e vÄ• urÄ• dÄ«su vÄ• tattena lohena lakkhaá¹‡aá¹ƒ Ä• hataá¹ƒ hoti
allavaá¹‡o hoti, tÄ• va na pabbÄ• jetabbo. sacepissa vaá¹‡Ä• ruá¸·hÄ• hontichaviyÄ• \Be
lakkhaá¹‡aá¹ƒ pana paÃ±Ã±Ä• yati, timaá¹‡á¸• alaá¹ƒ nivatthassa uttarÄ• saá¹…ge \Ne II 1
paá¹-icchannokÄ• se ce hoti, pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. appaá¹-icchannokÄ• se ce, na vaá
(to Vin I) 95).

__iá¹‡Ä• yikaÃ±cÄ• _ti mÄ• tÄ• pitupitÄ• mahÄ• dÄ«hi vÄ• attanÄ• vÄ• gahitaiá¹‡aá¹ƒ. y

``iá¹‡Ä• yiko nÄ• ma yassa pitipitÄ• mahehi vÄ• iá¹‡aá¹ƒ gahitaá¹ƒ hoti, sayaá¹ƒ vÄ• iá¹‡a
yaá¹ƒ vÄ• Ä• á¹-hapetvÄ• mÄ• tÄ• pitÅ«hi kiÃ±ci gahitaá¹ƒ hoti, so taá¹ƒ iá¹‡aá¹ƒ paresaá
iá¹‡Ä• yiko. yaá¹ƒ pana aÃ±Ã±e Ã±Ä• takÄ• Ä• á¹-hapetvÄ• kiÃ±ci gaá¹‡hanti, so naiá¹‡Ä
Ä• á¹-hapetuá¹ƒ issarÄ• . tasmÄ• taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Vin I-a 96)

__dÄ• sa_nti antojÄ• to, dhanakkÄ«to, karamarÄ• nÄ«to, sayaá¹ƒ vÄ• dÄ• sabyaá¹ƒ upaga
aÃ±Ã±ataraá¹ƒ. dÄ• savinicchayo panettha __samantapÄ• sÄ• dikÄ• ya_ (Sp (to Vin I) 97)
__pabbÄ• jentassa dukkaá¹-a_nti ``kuá¹-á¹-hiâ€™â€™ ntiÄ• dÄ«hi upayogavantapadehipad

<2486> __hatthacchinna_nti hatthatale vÄ• maá¹‡ibandhe vÄ• kappare vÄ• yattha kattha
__aá¹-á¹-hacchinna_nti yathÄ• nakhaá¹ƒ na paÃ±Ã±Ä• yati, evaá¹ƒ catÅ«su aá¹…guá¹-á¹-h
sabbevÄ• yassa chinnÄ• honti, evarÅ«paá¹ƒ. __pÄ• dacchinna_nti yassa aggapÄ• desu v
vÄ• yattha katthaci eko vÄ• dve vÄ• pÄ• dÄ• chinnÄ• honti. hatthapÄ• dachinnassÄ• pi_
Ä• gatattÄ• sopi idha vattabbo, yathÄ• vuttanayeneva tassa dukkaá¹-avatthutÄ• paÃ±Ã±Ä•
daá¹-á¹-habbaá¹ƒ.

__kaá¹‡á¹‡anÄ• saá¹…gulicchinna_nti \Be II 151/ ettha ``kaá¹‡á¹‡acchinnaá¹ƒ nÄ• sacchin
kaá¹‡á¹‡anÄ• sacchinnaá¹ƒaá¹…gulicchinnaâ€™â€™ nti yojanÄ• . __kaá¹‡á¹‡acchinna_nt
kaá¹‡á¹‡asakkhalikÄ• yavÄ• eko vÄ• dve vÄ• kaá¹‡á¹‡Ä• chinnÄ• honti. yassa pana ka
honti, sakkÄ• ca honti saá¹…ghÄ• á¹-etuá¹ƒ, so kaá¹‡á¹‡aá¹ƒ saá¹…ghÄ• á¹-etvÄ• pabbÄ•
yassaajapadake vÄ• agge vÄ• ekapuá¹-e vÄ• yattha katthaci nÄ• sÄ• chinnÄ• hoti. yass
sandhetuá¹ƒ, so \Ne II 122/ taá¹ƒ phÄ• sukaá¹ƒ katvÄ• pabbÄ• jetabbo.
__kaá¹‡á¹‡anÄ• sacchinna_ntitadubhayacchinnaá¹ƒ. __aá¹…gulicchinna_nti yassa nakhas
bahÅ« vÄ• aá¹…guliyochinnÄ• honti. yassa pana suttatantumattampi nakhasesaá¹ƒ paÃ±
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __kaá¹‡á¸• aracchinnameva cÄ• _ti yassa kaá¹‡á¸• aranÄ• mak
pacchato vÄ• chinnÄ• honti, yesu ekassÄ• pi chinnattÄ• aggapÄ• dena vÄ• caá¹…kamati
navÄ• pÄ• daá¹ƒ patiá¹-á¹-hÄ• petuá¹ƒ sakkoti.

<2487> __kÄ• á¹‡a_nti pasannandho vÄ• hotu pupphÄ• dÄ«hi vÄ• upahatapasÄ• do, yo
passati, taá¹ƒ kÄ• á¹‡aá¹ƒ. __kuá¹‡i_nti hatthakuá¹‡Ä« vÄ• pÄ• dakuá¹‡Ä«vÄ• aá¹…gulik
hatthÄ• dÄ«su yaá¹ƒ kiÃ±ci vaá¹…kaá¹ƒ paÃ±Ã±Ä• yati, so kuá¹‡Ä«. __khujjaÃ±cÄ• _ti yo
vÄ• passassa vÄ• nikkhantattÄ• khujjasarÄ«ro, taá¹ƒkhujjaá¹ƒ. yassa pana kiÃ±ci kiÃ±ci a
Ä«sakaá¹ƒ vaá¹…kaá¹ƒ, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. mahÄ• puriso eva hi brahmujugat
nÄ• ma natthi.

__vÄ• mana_nti yo jaá¹…ghavÄ• mano vÄ• kaá¹-ivÄ• mano vÄ• ubhayavÄ• mano vÄ• , ta
jaá¹…ghavÄ• manassakaá¹-ito paá¹-á¹-hÄ• ya heá¹-á¹-himakÄ• yo \Be II 152/ rasso hoti, up
kaá¹-ivÄ• manassa kaá¹-ito paá¹-á¹-hÄ• ya uparimakÄ• yo rasso hoti, heá¹-á¹-himakÄ• yo p
ubhayavÄ• manassa ubhopi kÄ• yÄ• rassÄ• honti. yesaá¹ƒ kÄ• yarassattÄ• bhÅ«tÄ• naá
parivaá¹-umomahÄ• kucchighaá¹-asadiso attabhÄ• vo hoti. taá¹ƒ tividhampi pabbÄ• jetuá¹ƒ

__phaá¹‡ahatthaka_nti yassa vaggulipakkhakÄ• viya aá¹…guliyo sambaddhÄ• honti, taá¹ƒ
pabbÄ• jetukÄ• menaaá¹…gulantarikÄ• yo phÄ• letvÄ• sabbaá¹ƒ antaracammaá¹ƒ apanet
pabbÄ• jetabbo. yassÄ• pi cha aá¹…guliyo honti, taá¹ƒ pabbÄ• jetukÄ• mena adhikaá¹ƒ aá¹
phÄ• sukaá¹ƒkatvÄ• pabbÄ• jetabbo.

__khaÃ±ja_nti yo natajÄ• á¹‡uko vÄ• bhinnajaá¹…gho vÄ• majjhe saá¹ƒkuá¹-itapÄ• dattÄ•
vÄ• piá¹-á¹-hipÄ• damajjhena caá¹…kamanto agge saá¹ƒkuá¹-itapÄ• dattÄ• kuá¹‡á¸• apÄ•
caá¹…kamantoaggapÄ• deneva caá¹…kamanakhaÃ±jo vÄ• paá¹‡hikÄ• ya caá¹…kamanak
caá¹…kamanakhaÃ±jo vÄ• pÄ• dassa abbhantarantena caá¹…kamanakhaÃ±jo vÄ• gopph
sakalena \Ne II 123/ piá¹-á¹-hipÄ• denacaá¹…kamanakhaÃ±jo vÄ• , taá¹ƒ pabbÄ• jetuá¹ƒ na
__natajÄ• á¹‡uko_ti antopaviá¹-á¹-haÄ• natapÄ• do. __pakkhahata_nti yassa eko hattho vÄ
aá¸• á¸• hasarÄ«raá¹ƒ vÄ• sukhaá¹ƒ na vahati.

__sÄ«padi_nti bhÄ• rapÄ• daá¹ƒ. yassa pÄ• do thÅ«lo hoti saÃ±jÄ• tapÄ«á¸·ako kharo, so
pana na tÄ• va kharabhÄ• vaá¹ƒ gaá¹‡hÄ• ti, sakkÄ• hoti upanÄ• haá¹ƒ bandhitvÄ• udaka
pavesetvÄ• udakavÄ• likÄ• ya pÅ«retvÄ• \Be II 153/ yathÄ• sirÄ• paÃ±Ã±Ä• yanti, jaá¹…
honti, evaá¹ƒ milÄ• petuá¹ƒ sakkÄ• , tassa pÄ• daá¹ƒ Ä«disaá¹ƒ katvÄ• taá¹ƒ pabbÄ• jetuá
vaá¸• á¸• hati, upasampÄ• dentenÄ• pi tathÄ• katvÄ• va upasampÄ• detabbo. __pÄ• parog
arisabhagandarapittasemhakÄ• sasosÄ• dÄ«su yena kenaci rogena niccÄ• turo atekicchar

<2488> __jarÄ• ya dubbala_nti yo jiá¹‡á¹‡abhÄ• vena dubbalo attano cÄ«vararajanÄ• dikar
taá¹ƒ. yo pana mahallakopi balavÄ• hoti attÄ• naá¹ƒ paá¹-ijaggituá¹ƒ sakkoti, so pabbÄ• jet
jaccandhaá¹ƒ. __padhiraÃ±cevÄ• _ti yo sabbena sabbaá¹ƒ na suá¹‡Ä• ti, taá¹ƒ. yo pana ma
taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __mammana_nti yassa vacÄ«bhedovattati, saraá¹‡agama
bhÄ• situá¹ƒ na sakkoti, tÄ• disaá¹ƒ mammanampi pabbÄ• jetuá¹ƒna vaá¹-á¹-ati. yo pana sa
paripuá¹‡á¹‡aá¹ƒ bhÄ• situá¹ƒ sakkoti, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. atha vÄ• __mamm
khalitavacanaá¹ƒ, yo ekameva akkharaá¹ƒ catupaÃ±cakkhattuá¹ƒ vadati, tassetamadhivaca
__pÄ«á¹-hasappi_nti chinniriyÄ• pathaá¹ƒ. __mÅ«ga_nti yassa vacÄ«bhedo nappavattati.

<2489> attano virÅ«pabhÄ• vena parisaá¹ƒ dÅ«sentena parisadÅ«sake (Sp (to Vin I) 119) c
``atidÄ«ghoâ€™â€™ _tiÄ• di. __atidÄ«gho_ti aÃ±Ã±esaá¹ƒ sÄ«sappamÄ• á¹‡anÄ• bhippa
ubhayavÄ• mano viya atirasso. __atikÄ• á¸·o vÄ• _ti jhÄ• pitakhette khÄ• á¹‡ukoviya atikÄ•
maá¹-á¹-hatambalohanidassano accodÄ• topi vÄ• ti sambandho, dadhitakkÄ• dÄ«himajjitan
atÄ«va odÄ• tasarÄ«roti attho.

<2490> __atithÅ«lo_ \Be II 154/ __vÄ• _ti bhÄ• riyamaá¹ƒso mahodaro mahÄ• bhÅ«tasadis
__atikiso_timandamaá¹ƒsalohito \Ne II 124/ aá¹-á¹-hisirÄ• cammasarÄ«ro viya. atimahÄ• sÄ
__atimahÄ• sÄ«sovÄ• _ti pacchiá¹ƒ sÄ«se katvÄ• á¹-hito viya. ``atikhuddakasÄ«sena asah
padacchedo. __asahitenÄ• _ti sarÄ«rassa ananurÅ«pena. __ ``atikhuddakasÄ«senÄ• â€™
asahitena atikhuddakasÄ«sena samannÄ• gatoti yojanÄ• . yathÄ• ha --- ``atikhuddakasÄ«s
ananurÅ«pena atikhuddakena sÄ«sena samannÄ• gatoâ€™â€™ ti.

<2491> __kuá¹-akuá¹-akasÄ«so_ti tÄ• laphalapiá¹‡á¸• isadisena sÄ«sena samannÄ• gato.

anupubbatanukena sÄ«sena samannÄ• gato, matthakato saá¹ƒkuá¹-iko mÅ«lato vitthatohut
á¹-hitapabbatasikharasadisasÄ«soti attho. __veá¸·unÄ• á¸·isamÄ• nenÄ• _ti mahÄ• veá¸·up
dÄ«ghasÄ«sena. yathÄ• ha --- ``nÄ• á¸·isÄ«so vÄ• mahÄ• veá¸·upabbasadisena sÄ«sena
Vin I) 119).

<2492> __kappasÄ«sopÄ«_ti majjhe dissamÄ• naÄ• vÄ• á¹-ena hatthikumbhasadisena dvi
__pabbhÄ• rasÄ«so vÄ• _ti catÅ«su passesu yena kenaci passena oá¹‡atena sÄ«senasam
vaá¹‡ehi samannÄ• gatasÄ«so. __kaá¹‡á¹‡ikakeso vÄ• _ti pÄ• á¹‡akehikhÄ• yitakedÄ• re
uá¹-á¹-hitehi kesehi samannÄ• gato. __thÅ«lakesopivÄ• _ti tÄ• lahÄ«rasadisehi kesehi sam

<2493> __pÅ«tisÄ«so_ti \Be II 155/ duggandhasÄ«so. __nillomasÄ«so vÄ• _ti lomarahitasÄ
__jÄ• tipaá¹‡á¸• arakesako_ti jÄ• tiphalitehi paá¹‡á¸• arakeso vÄ• . __jÄ• tiyÄ• tambakeso
tambavaá¹‡á¹‡ehi kesehi samannÄ• gato. __Ä• vaá¹-á¹-asÄ«sako_ti gunnaá¹ƒ sarÄ«reÄ• v
kesÄ• vaá¹-á¹-ehi samannÄ• gato.

<2494> __sÄ«salomekabaddhehi bhamukehi yutopÄ«_ti sÄ«salomehi saddhiá¹ƒ ekÄ• badd
samannÄ• gato. __sambaddhabhamuko vÄ• _ti ekÄ• baddhaubhayabhamuko, majjhe saÃ±
samannÄ• gatoti attho. __nillomabhamukopi vÄ• _ti bhamulomarahito. __nillomabhamukopi
avuttasamuccayatthena makkaá¹-abhamuko saá¹…gahito.

<2495> __mahantakhuddanetto_ \Ne II 125/ __vÄ• _ti ettha __netta_-saddo mahantakhudd
yojetabbo, mahantanetto vÄ• khuddakanetto vÄ• ti attho. __mahantanetto vÄ• _ti atimahan
__khuddakanetto vÄ• _ti mahiá¹ƒsacamme vÄ• sikoá¹‡ena paharitvÄ• katachiddasadisehia
samannÄ• gato. __visamalocano_ti ekena mahantena, ekena khuddakenaakkhinÄ• saman
tiriyaá¹ƒ passanto. ettha __api_-saddena nikkhantakkhiá¹ƒsampiá¹‡á¸• eti, yassa kakkaá¹-a
nikkhantÄ• honti. __gambhÄ«ranetto_tiyassa gambhÄ«re udapÄ• ne udakatÄ• rakÄ• viya
ettha ca __udakatÄ• rakÄ• _nÄ• ma udakapubbuá¸·aá¹ƒ. __akkhitÄ• rakÄ• _ti akkhigeá¹‡á¸
ekenauddhaá¹ƒ, ekena adhoti evaá¹ƒ visamajÄ• tehi akkhicakkehi samannÄ• gato.

<2496> __jatukaá¹‡á¹‡o_ \Be II 156/ __vÄ• _ti atikhuddikÄ• hi kaá¹‡á¹‡asakkhalÄ«hi sama
__mÅ«sikakaá¹‡á¹‡o vÄ• _ti mÅ«sikÄ• naá¹ƒ kaá¹‡á¹‡asadisehi kaá¹‡á¹‡ehi samannÄ• ga
ananurÅ«pÄ• hi mahantÄ• hi hatthikaá¹‡á¹‡asadisÄ• hi kaá¹‡á¹‡asakkhalÄ«hi samannÄ• g
__chiddamattakakaá¹‡á¹‡ovÄ• _ti yassa vinÄ• kaá¹‡á¹‡asakkhalÄ«hi kaá¹‡á¹‡acchiddame
__aviddhakaá¹‡á¹‡ako_ti kaá¹‡á¹‡abandhatthÄ• yaaviddhena kaá¹‡á¹‡ena samannÄ• gato

<2497> __á¹-aá¹…kitakaá¹‡á¹‡o vÄ• _ti gobhattanÄ• á¸·ikÄ• ya aggasadisehi kaá¹‡á¹‡ehi s
gohanukoá¹-isaá¹‡á¹-hÄ• nehikaá¹‡á¹‡ehi samannÄ• gatoti attho. __pÅ«tikaá¹‡á¹‡opi vÄ• _
kaá¹‡á¹‡enasamannÄ• gato. __pÅ«tikaá¹‡á¹‡opÄ«_ti __api_-saddena kaá¹‡á¹‡abhaganda

__kaá¹‡á¹‡abhagandariko_tiniccapÅ«tinÄ• kaá¹‡á¹‡ena samannÄ• gato. aviddhakaá¹‡á¹‡
kathaá¹ƒ yonakajÄ• tÄ«naá¹ƒpabbajjÄ• ti Ä• ha __ ``yonakÄ• dippabhedopi, nÄ• yaá¹ƒ pari
kaá¹‡á¹‡Ä• vedhanaá¹ƒyonakÄ• naá¹ƒ sabhÄ• vo, ayaá¹ƒ yonakÄ• dippabhedo parisadÅ«s

<2498> __atipiá¹…galanetto_ti \Ne II 126/ atisayena piá¹…galehi nettehi samannÄ• gato. m
pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __nippakhumakkhi vÄ• _ti akkhidalaromehi virahitaakkhiko. __pa
akkhidalaromesu niruá¸·ho. __assupaggharanetto vÄ• _ti paggharaá¹‡assÅ«hi nettehisama
__pakkapupphitalocano_ti pakkalocano pupphitalocanoti yojanÄ• . paripakkanettosaÃ±jÄ• t

<2499> __mahÄ• nÄ• so_ti sarÄ«rassa ananurÅ«pÄ• ya mahatiyÄ• nÄ• sÄ• ya samannÄ•
\Be II 157/ atikhuddikÄ• ya nÄ• sÄ• ya samannÄ• gato. __cipiá¹-anÄ• so vÄ• _ti cipiá¹-Ä• ya
allinÄ• sÄ• ya samannÄ• gato. __cipiá¹-anÄ• so vÄ• _ti avuttavikappatthena__vÄ• _-sadde
saá¹…gayhati. so ca sukatuá¹‡á¸• asadisÄ• ya jivhÄ• ya lehituá¹ƒ sakkuá¹‡eyyÄ• yanÄ• sik
__kuá¹-ilanÄ• siko_ti mukhamajjhe appatiá¹-á¹-hahitvÄ• ekapasse á¹-hitanÄ• siko.

<2500> __niccavissavanÄ• so vÄ• _ti niccapaggharitasiá¹…ghÄ• á¹‡ikanÄ• so vÄ• . __mah
paá¹-aá¹…gamaá¹‡á¸• ukasseva mukhanimittaá¹ƒyeva mahantaá¹ƒ hoti, mukhaá¹ƒ pana lÄ
__paá¹-aá¹…gamaá¹‡á¸• uko_ nÄ• ma mahÄ• mukhamaá¹‡á¸• uko. __vaá¹…kabhinnamuk
vÄ• bhinnamukho vÄ• pÄ«â€™â€™ ti yojanÄ• . __vaá¹…kamukho_ti bhamukassa, nalÄ• ta
ninnatÄ• yavaá¹…kamukho. __bhinnamukho vÄ• _ti makkaá¹-asseva bhinnamukho. __mah
ukkhalimukhavaá¹-á¹-isadisehioá¹-á¹-hehi samannÄ• gato.

<2501> __tanukaoá¹-á¹-ho vÄ• _ti bhericammasadisehi dante pidahituá¹ƒ asamatthehi oá¹-
__bhericammasadisehÄ«_ti bherimukhacammasadisehi. __tanukaoá¹-á¹-ho vÄ• _tiettha __
mahÄ• dharoá¹-á¹-ho vÄ• tanukauttaroá¹-á¹-ho vÄ• tanukaadharoá¹-á¹-ho vÄ• ti tayo vikap
__vipuluttaraoá¹-á¹-hako_ti mahÄ• uttaroá¹-á¹-ho. __oá¹-á¹-hachinno_ti yassa eko vÄ• dve
honti. __uppakkamukho_ti pakkamukho. __eá¸·amukhopi vÄ• _tiniccapaggharaá¹‡amukho.

2502-3__._ __saá¹…khatuá¹‡á¸• opÄ«_ti bahi setehi anto atirattehi oá¹-á¹-hehi samannÄ• g
__duggandhamukho_tiduggandhakuá¹‡apamukho. __mahÄ• dantopÄ«_ti aá¹-á¹-hakadanta
158/. __accanta_nti atisayena. __ ``heá¹-á¹-hÄ• uparito vÄ• pi, bahi nikkhantadantakoâ€™
``asuradantakoâ€™â€™ ti etassa atthapadaá¹ƒ. __asuro_ti dÄ• navo. ``sippidanto vÄ• oá¹-
__gaá¹‡á¹-hipade_ likhito. yassa pana sakkÄ• honti oá¹-á¹-hehi pidahituá¹ƒ, kathentasseva
akathentassa, taá¹ƒ pabbÄ• jetuá¹ƒ vaá¹-á¹-ati. __adanto_ti dantarahito. __pÅ«tidanto_ti pÅ
samannÄ• gato.

<2504> ``atikhuddakadantakoâ€™â€™ ti imassa __ ``yassÄ• â€™â€™ _tiÄ• di apavÄ• do.
dantantare__kÄ• á¸·akadantasannibho_ \Ne II 127/ kalandakadantasadiso danto sukhumov

pabbÄ• jetuá¹ƒvaá¹-á¹-atÄ«ti yojanÄ• . __pabbÄ• jetumpÄ«_ti ettha __pi_-saddo tu-saddatt

<2505> yo posoti sambandho. __mahÄ• hanuko_ti gohanusadisena hanunÄ• samannÄ• g
yutoâ€™â€™ _ti idaá¹ƒ ``cipiá¹-ahanuko vÄ• â€™â€™ ti imassa atthapadaá¹ƒ. yathÄ• ha -
antopaviá¹-á¹-hena viya atirassena hanukena samannÄ• gatoâ€™â€™ ti (Vin I-a 119). __ci
ettha __pi_-saddena ``bhinnahanuko vÄ• vaá¹…kahanukovÄ• â€™â€™ ti vikappadvayaá¹

<2506> __nimmassudÄ• á¹-hiko vÄ• pÄ«_ti bhikkhunisadisamukho. __atidÄ«ghagalopi vÄ•
samannÄ• gato. __atirassagalopi vÄ• _ti antopaviá¹-á¹-hena viya galena samannÄ• gato. bh
gaá¹‡á¸• agalopi vÄ• ti yojanÄ• , bhinnagalaá¹-á¹-hiko vÄ• gaá¹‡á¸• ena samannÄ• gataga

<2507> __bhaá¹-á¹-haá¹ƒsakÅ«á¹-o_ \Be II 159/ __vÄ• _ti mÄ• tugÄ• massa viya bhaá¹-á¹-
samannÄ• gato. bhinnapiá¹-á¹-hi vÄ• bhinnauropi vÄ• ti yojanÄ• , sudÄ«ghahattho vÄ• su
atidÄ«ghahattho vÄ• atirassahattho vÄ• ti attho. __vÄ• _-saddena ahatthaekahatthÄ• naá¹
kacchusamÄ• yuto vÄ• kaá¹‡á¸• usamÄ• yuto vÄ• ti yojanÄ• . __vÄ• _-saddena ``dadduga
ime dve saá¹…gaá¹‡hÄ• ti. tattha __godhÄ• gatto vÄ• _ti yassa godhÄ• ya viya gattato cuá

<2508> __mahÄ• nisadamaá¹ƒso_ti imassa atthapadaá¹ƒ ``uddhanaggupamÄ• yutoâ€™â€
``mahÄ• Ä• nisadovÄ• uddhanakÅ«á¹-asadisehi Ä• nisadamaá¹ƒsehi accuggatehi samann
119). __mahÄ• nisadamaá¹ƒso vÄ• _ti ettha __vÄ• _-saddena bhaá¹-á¹-hakaá¹-iko saá¹…g
__vÄ• taá¹‡á¸• iko_tiaá¹‡á¸• akosesu vuddhirogena samannÄ• gato. __mahÄ• Å«rÅ«_ti sa
mahantehisattÄ«hi samannÄ• gato. __saá¹…ghaá¹-á¹-anakajÄ• á¹‡uko_ti aÃ±Ã±amaÃ±Ã±
jÄ• á¹‡Å«hi samannÄ• gato.

<2509> __bhinnajÄ• á¹‡Å«_ti yassa eko vÄ• dve vÄ• jÄ• á¹‡Å« bhinnÄ• honti. __mahÄ• j
128/ jÄ• á¹‡unÄ• samannÄ• gato. __dÄ«ghajaá¹…gho_ti yaá¹-á¹-hisadisajaá¹…gho. __vika
tiriyaá¹ƒgamanapÄ• dehi samannÄ• gato, yassa caá¹…kamato jÄ• á¹‡ukÄ• bahi niggaccha
pacchatoparivattapÄ• dehi samannÄ• gato, yassa caá¹…kamato jÄ• á¹‡ukÄ• anto pavisant
``saá¹‡hoâ€™â€™ ti ca etasseva vevacanÄ• ni. __ubbaddhapiá¹‡á¸• iko_ti heá¹-á¹-hÄ• oru
Ä• ruá¸·hÄ• hi vÄ• mahatÄ«hi jaá¹…ghapiá¹‡á¸• ikÄ• hi samannÄ• gato.

<2510> __yaá¹-á¹-hijaá¹…gho_ti \Be II 160/ yaá¹-á¹-hisadisÄ• ya jaá¹…ghÄ• ya samannÄ• g
sarÄ«rassaananurÅ«pÄ• ya mahatiyÄ• jaá¹…ghÄ• ya samannÄ• gato. __mahÄ• pÄ• dopi
mahantehipÄ• dehi samannÄ• gato. __api_-saddena thÅ«lajaá¹…ghapiá¹‡á¸• iko saá¹…gal
thÅ«lÄ• yajaá¹…ghapiá¹‡á¸• iyÄ• samannÄ• gatoti attho. __piá¹-á¹-hikapÄ• do vÄ• _ti pÄ•
uá¹-á¹-hitajaá¹…gho. __mahÄ• paá¹‡hipi vÄ• _ti ananurÅ«pehi atimahantehi paá¹‡hÄ«hi sa

<2511> __vaá¹…kapÄ• do_ti anto vÄ• bahi vÄ• parivattapÄ• davasena duvidho vaá¹…kap

__gaá¹‡á¹-hikaá¹…guliko_tisiá¹…giveraphaá¹‡asadisÄ• hi aá¹…gulÄ«hi samannÄ• gato. __
_ti etassa atthapadaá¹ƒ ``kÄ• á¸·apÅ«tinakhopi cÄ• â€™â€™ ti. yathÄ• ha --- ``andhanakho
pÅ«tinakhehi samannÄ• gatoâ€™â€™ ti (Sp (to Vin I) 119).

<2512> __icceva_nti yathÄ• vuttavacanÄ«yanidassanatthoyaá¹ƒ nipÄ• tasamudÄ• yo. aá¹…
anavasesaá¹ƒ vekallappakÄ• raá¹ƒ saá¹…gaá¹‡hitumÄ• ha __ ``iccevamÄ• dikaâ€™â€™ _

parisadÅ«sakakathÄ• vaá¹‡á¹‡anÄ• .

<2514> __pattacÄ«vara_nti ettha ``sÄ• maá¹‡erassÄ• â€™â€™ ti adhikÄ• rato labbhati. __
nikkhipato_tiovarakÄ• dÄ«naá¹ƒ anto nikkhipantassa. __sabbapayogesÅ«_ti pattacÄ«varas
Ä• masanÄ• disabbapayogesu.

2515-6__._ __daá¹‡á¸• akammaá¹ƒ katvÄ• _ti daá¹‡á¸• akammaá¹ƒ yojetvÄ• . daá¹‡á¸• ent
_ soyeva kattabbattÄ• kammanti \Be II 161/ daá¹‡á¸• akammaá¹ƒ, Ä• varaá¹‡Ä• di.
__anÄ• cÄ• rassa_dubbacasÄ• maá¹‡erassa kevalaá¹ƒ \Ne II 129/ hitakÄ• mena bhikkhunÄ
daá¹‡á¸• akammaá¹ƒ yojetvÄ• yÄ• guá¹ƒ vÄ• bhattaá¹ƒ vÄ• __vÄ• _-saddena pattaá¹ƒ vÄ
``daá¹‡á¸• akamme Ä• haá¹-etvaá¹ƒ idaá¹ƒ lacchasiâ€™â€™ iti bhÄ• situá¹ƒ vaá¹-á¹-atÄ«ti
padapÅ«raá¹‡atthe nipÄ• to.

<2517> dhammasaá¹…gÄ• hakattherehi á¹-hapitadaá¹‡á¸• akammaá¹ƒ dassetumÄ• ha __
_tiÄ• di. __taá¹ƒ_ aparÄ• dhÄ• nurÅ«padaá¹‡á¸• akammaá¹ƒ nÄ• ma vÄ• likÄ• salilÄ• dÄ«n
yojetabbaá¹ƒ. __Ä• di_-saddena dÄ• ruÄ• dÄ«naá¹ƒ Ä• harÄ• panaá¹ƒ gaá¹‡hÄ• ti. taÃ±ca
anukampÄ• ya, na ``nassissati vibbhamissatÄ«â€™â€™ tiÄ• dinayappavattena pÄ• pajjhÄ•

2518-9__._ akattabbaá¹ƒ daá¹‡á¸• akammaá¹ƒ dassetumÄ• ha __ ``sÄ«se vÄ• â€™â€™ _t
``sÄ• maá¹‡erassÄ• â€™â€™ ti adhikÄ• rato labbhati. __pÄ• sÄ• á¹‡Ä• dÄ«nÄ«_ti ettha __
iá¹-á¹-hakÄ• dÄ«naá¹ƒgahaá¹‡aá¹ƒ. sÄ• maá¹‡eraá¹ƒ uá¹‡he pÄ• sÄ• á¹‡e nipajjÄ• petuá¹ƒ
nipajjÄ• petuá¹ƒvÄ• udakaá¹ƒ pavesetuá¹ƒ vÄ• bhikkhuno na vaá¹-á¹-atÄ«ti yojanÄ• .

bhagavatÄ• anuÃ±Ã±Ä• tadaá¹‡á¸• akammaá¹ƒ dassetumÄ• ha __ ``idhÄ• â€™â€™ _tiÄ•
daá¹‡á¸• akammÄ• dhikÄ• re. __Ä• varaá¹‡amatta_nti ``mÄ• idha pÄ• visÄ«â€™â€™ ti niv
__pakÄ• sita_nti ``anujÄ• nÄ• mi, bhikkhave, yattha vÄ• vasati, yattha vÄ• paá¹-ikkamati, t
kÄ• tuâ€™â€™ nti (Vin I 107) bhÄ• sitaá¹ƒ.

``yattha vÄ• vasati, yattha vÄ• paá¹-ikkamatÄ«ti yattha vasati vÄ• pavisati vÄ• , ubhayenÄ
pariveá¹‡aÃ±ca vassaggena pattasenÄ• sanaÃ±ca vuttaâ€™â€™ nti (Sp (to Vin I) 107) __a
yÄ• va yojitaá¹ƒ \Be II 162/ daá¹‡á¸• akammaá¹ƒ karonti, tÄ• va attano puggalikapariveá¹‡a

pattasenÄ• sanaá¹ƒ vÄ• pavisituá¹ƒ adatvÄ• nivÄ• raá¹‡aá¹ƒ __Ä• varaá¹‡aá¹ƒ_ nÄ• ma.
``attanoâ€™â€™ ti vacanaá¹ƒ ye Ä• varaá¹‡aá¹ƒ karonti, te Ä• cariyupajjhÄ• ye sandhÄ• ya
keci panettha ``attanoâ€™â€™ ti idaá¹ƒ yassa Ä• varaá¹‡aá¹ƒ karonti, taá¹ƒ sandhÄ• yavut
vinicchayaá¹ƒ vadanti. keci ubhayathÄ• pi atthaá¹ƒ gahetvÄ• ubhayatthÄ• piÄ• varaá¹‡aá¹
vÄ«maá¹ƒsitvÄ• yamettha yuttataraá¹ƒ, taá¹ƒ gahetabbaá¹ƒ.

nivÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ• .

<2520> pakkho \Ne II 130/ ca opakkamiko ca Ä• sitto cÄ• ti viggaho. ettha ca ``anuposathe
uposathaá¹ƒkarotÄ«â€™â€™ tiÄ• dÄ«su yathÄ• uposathadine kattabbakammaá¹ƒ ``uposa
tathÄ• mÄ• sassa pakkhe paá¹‡á¸• akabhÄ• vamÄ• pajjanto __ ``pakkhoâ€™â€™ _ti vutto
__pakkho_uttarapadalopena yathÄ• ``bhÄ«maseno bhÄ«moâ€™â€™ ti. idaÃ±ca pÄ• pÄ•
kaá¹‡hapakkheyevapaá¹‡á¸• akabhÄ• vamÄ• pajjantassa adhivacanaá¹ƒ. yathÄ• ha ``akus
kÄ• á¸·apakkhe kÄ• á¸·apakkhepaá¹‡á¸• ako hoti, juá¹‡hapakkhe panassa pariá¸·Ä• ho vÅ«
pakkhapaá¹‡á¸• akoâ€™â€™ ti (Vin I-a 109).

yassa upakkamena bÄ«jÄ• ni apanÄ«tÄ• ni, ayaá¹ƒ __opakkamikapaá¹‡á¸• ako_. yassa pa
gahetvÄ• asucinÄ• Ä• sittassa pariá¸·Ä• ho vÅ«pasammati, ayaá¹ƒ __Ä• sittapaá¹‡á¸• ako
paresaá¹ƒ ajjhÄ• cÄ• raá¹ƒ passato usÅ«yÄ• ya uppannÄ• ya pariá¸·Ä• ho vÅ«pasammati,
paá¹-isandhiyaá¹ƒyeva abhÄ• vako uppanno, ayaá¹ƒ __napuá¹ƒsakapaá¹‡á¸• ako_.

<2521> __tesÅ«_ti \Be II 163/ tesu paÃ±casu paá¹‡á¸• akesu. ``pakkhapaá¹‡á¸• akassa ya
hoti, tasmiá¹ƒyevassa pakkhe pabbajjÄ• vÄ• ritÄ• â€™â€™ ti (Sp (to Vin I) 109) kurundiyaa
``tiá¹‡á¹‡aá¹ƒ nivÄ• ritÄ• â€™â€™ _ti idaá¹ƒ tassa paá¹‡á¸• akassa paá¹‡á¸• akapakkhaá¹
vuttantigahetabbaá¹ƒ.

<2522> __ ``nÄ• setabboâ€™â€™ _ti idaá¹ƒ liá¹…ganÄ• sanaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yat
liá¹…ganÄ• sanenevanÄ• setabboâ€™â€™ ti (Sp (to Vin I) 109). esa nayo uparipi Ä«disesu

paá¹‡á¸• akakathÄ• vaá¹‡á¹‡anÄ• .

<2523> thenetÄ«ti __theno, _ liá¹…gassa pabbajitavesassa theno __liá¹…gatheno_. saá¹ƒv
bhikkhuvassagaá¹‡anÄ• dikassatheno __saá¹ƒvÄ• satheno_. __tadubhayassa cÄ• _ti tassa
ubhayassa thenotisambandho. esa tividhopi theyyasaá¹ƒvÄ• sako nÄ• ma pavuccatÄ«ti yoja

2524-6__._ __tattha_ tesu tÄ«su theyyasaá¹ƒvÄ• sakesu yo sayameva pabbajitvÄ• bhikkhu
yathÄ• vuá¸• á¸• haá¹ƒ vandanampi neva gaá¹‡hati, __api_-saddena Ä• sanena neva paá¹-
uposathapavÄ• raá¹‡Ä• dÄ«su \Ne II 131/ neva sandissatÄ«ti saá¹…gaá¹‡hanato tadubhay

__liá¹…gamattassa_ pabbajitavesamattassa __thenato_ corikÄ• ya gahaá¹‡ato liá¹…gatthe

yo ca pabbajito hutvÄ• bhikkhuvassÄ• ni gaá¹‡hati, so yathÄ• vuá¸• á¸• havandanÄ• dikaá
sÄ• diyantovasaá¹ƒvÄ• satthenako matoti yojanÄ• . yathÄ• ha --- ``bhikkhuvassagaá¹‡anÄ•
kiriyabhedoimasmiá¹ƒ atthe `saá¹ƒvÄ• soâ€™ ti veditabboâ€™â€™ ti (Sp (to Vin I) 110).

__vuttanayoyevÄ• _ti \Be II 164/ ubhinnaá¹ƒ paccekaá¹ƒ vuttalakkhaá¹‡ameva etassa lakkh
ayaá¹ƒ tividhopi theyyasaá¹ƒvÄ• sako anupasampanno na upasampÄ• detabbo, upasampa
pabbajjaá¹ƒ yÄ• cantopi na pabbÄ• jetabbo. byatirekamukhena theyyasaá¹ƒvÄ• salakkhaá¹
__aá¹-á¹-hakathÄ• ya_ (Sp (to Vin I) 110) vuttagÄ• thÄ• dvayaá¹ƒ udÄ• haranto Ä• ha __ ``
yathÄ• aá¹-á¹-hakathÄ• cariyo rÄ• jadubbhikkhÄ• digÄ• thÄ• dvayamÄ• ha, tathÄ• yamatth
veditabbotiadhippÄ• yo.

2527-8__._ __rÄ• jadubbhikkhakantÄ• ra-rogaveribhayehi vÄ• _ti ettha __bhaya_-saddo pa
``rÄ• jabhayena dubbhikkhabhayenÄ• â€™â€™ tiÄ• dinÄ• . __cÄ«varÄ• haraá¹‡atthaá¹ƒ v
pariccattacÄ«varaá¹ƒpuna vihÄ• raá¹ƒ Ä• haraá¹‡atthÄ• ya. __idha_ imasmiá¹ƒ sÄ• sane. _
nÄ• dhivÄ• seti, yÄ• vaso suddhamÄ• naso_ti rÄ• jabhayÄ• dÄ«hi gahitaliá¹…gatÄ• ya so s
saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• setÄ«tiattho.

yo hi rÄ• jabhayÄ• dÄ«hi vinÄ• kevalaá¹ƒ bhikkhÅ« vaÃ±cetvÄ• tehi saddhiá¹ƒ vasitukÄ• n
liá¹…gaá¹ƒgaá¹‡hÄ• ti, so asuddhacittatÄ• ya liá¹…gaggahaá¹‡eneva theyyasaá¹ƒvÄ• sako
panatÄ• disena asuddhacittena bhikkhÅ« vaÃ±cetukÄ• matÄ• ya abhÄ• vato yÄ• va saá¹ƒv
theyyasaá¹ƒvÄ• sako nÄ• ma na hoti. teneva ``rÄ• jabhayÄ• dÄ«hi gahitaliá¹…gÄ• naá¹ƒ `g
jÄ• nantÅ«â€™ ti vaÃ±canÄ• citte satipi bhikkhÅ«naá¹ƒ vaÃ±cetukÄ• matÄ• ya abhÄ• vÄ•
__gaá¹‡á¹-hipadesu_ vuttaá¹ƒ.

keci \Be II 165/ pana ``vÅ«pasantabhayatÄ• idha suddhacittatÄ• â€™â€™ ti vadanti, evaÃ±
sovÅ«pasantabhayo yÄ• va saá¹ƒvÄ• saá¹ƒ nÄ• dhivÄ• seti, tÄ• va theyyasaá¹ƒvÄ• sako n
viÃ±Ã±Ä• yati. imasmiÃ±ca atthe viÃ±Ã±Ä• yamÄ• ne avÅ«pasantabhayassa saá¹ƒvÄ• sas
\Ne II 132/ na hotÄ«ti Ä• pajjeyya, na ca __aá¹-á¹-hakathÄ• yaá¹ƒ_ avÅ«pasantabhayassa s
atheyyasaá¹ƒvÄ• sakatÄ• dassitÄ• . ``sabbapÄ• saá¹‡á¸• iyabhattÄ• ni bhuÃ±jantoâ€™â€™
avÅ«pasantabhayenÄ• pi saá¹ƒvÄ• saá¹ƒasÄ• diyanteneva vasitabbanti dÄ«peti. teneva tÄ
vuttaá¹ƒ ``yasmÄ• vihÄ• raá¹ƒ Ä• gantvÄ• saá¹…ghikaá¹ƒ gaá¹‡hantassa saá¹ƒvÄ• saá¹ƒ
tasmÄ• `sabbapÄ• saá¹‡á¸• iyabhattÄ• nibhuÃ±jantoâ€™ ti idaá¹ƒ vuttaâ€™â€™ nti. tasm
gahitaliá¹…gatÄ• cettha suddhacittatÄ• tigahetabbaá¹ƒ.

tÄ• va esa theyyasaá¹ƒvÄ• sako nÄ• ma na vuccatÄ«ti yojanÄ• . ayamettha saá¹…khepo, v
vitthÄ• ranayoâ€™â€™ ti __aá¹-á¹-hakathÄ• yaá¹ƒ_ (Sp (to Vin I) 110) Ä• gatanayena vedit

theyyasaá¹ƒvÄ• sakakathÄ• vaá¹‡á¹‡anÄ• .

2529-30__._ yo upasampanno bhikkhu ``ahaá¹ƒ titthiyo bhavissaâ€™â€™ nti __saliá¹…ger
bhikkhuvesenevatitthiyÄ• naá¹ƒ upassayaá¹ƒ yÄ• ti ceti sambandho. titthiyesu pakkantako p
__titthiyapakkantako. tesaá¹ƒ liá¹…ge nissite_ti tesaá¹ƒ titthiyÄ• naá¹ƒ vese gahite.

<2531> ``ahaá¹ƒ titthiyo bhavissaâ€™â€™ nti kusacÄ«rÄ• dikaá¹ƒ yo sayameva nivÄ• seti,
titthiyapakkantako siyÄ• ti yojanÄ• .

2532-4__._ naggo \Be II 166/ tesaá¹ƒ Ä• jÄ«vakÄ• dÄ«naá¹ƒ upassayaá¹ƒ gantvÄ• ti yojanÄ
attano kese luÃ±cÄ• peti. tesaá¹ƒ vatÄ• ni Ä• diyati vÄ• ti yojanÄ• . __vatÄ• ni Ä• diyatÄ«_t
ukkuá¹-ikappadhÄ• nÄ• dÄ«ni vÄ• vatÄ• ni Ä• diyati. __tesaá¹ƒ_ titthiyÄ• naá¹ƒmorapiÃ±ch
saÃ±Ã±Ä• á¹‡aá¹ƒ sace gaá¹‡hÄ• ti vÄ• tesaá¹ƒ pabbajjaá¹ƒ, laddhimeva vÄ• sÄ• ratovÄ•
yojanÄ• . ``ayaá¹ƒ pabbajjÄ• seá¹-á¹-hÄ• ti seá¹-á¹-habhÄ• vaá¹ƒ vÄ• upagacchatÄ«â€™â
titthiyapakkantakakathÄ•) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttaá¹ƒ. esa titthiyapakkantakohoti ev
vimuccati_ titthiyapakkantabhÄ• vato. __naggassa gacchato_ti ``Ä• jÄ«vakobhavissaâ€™â€
anÄ• dÄ• ya naggassa Ä• jÄ«vakÄ• naá¹ƒ upasaá¹ƒgacchato.

<2535> __theyyasaá¹ƒvÄ• sako_ \Ne II 133/ __anupasampannavasena vutto, _ no upasam
``upasampanno bhikkhu kÅ«á¹-avassaá¹ƒ gaá¹‡hantopi assamaá¹‡o na hoti. liá¹…ge sauss
Ä• pajjitvÄ• bhikkhuvassÄ• dÄ«ni gaá¹‡entopi theyyasaá¹ƒvÄ• sako na hotÄ«â€™â€™ ti
__aá¹-á¹-hakathÄ• _gatavinicchayaá¹ƒ dÄ«peti. tathÄ• vuttoti yojanÄ• . __ ``upasampanna
iminÄ• anupasampannaá¹ƒ nivatteti. tena ca ``sÄ• maá¹‡ero saliá¹…gena titthÄ• yatanaá¹ƒ
upasampadaÃ±ca labhatÄ«â€™â€™ ti__kurundaá¹-á¹-hakathÄ• _gatavinicchayaá¹ƒ dasset

titthiyapakkantakassa kiá¹ƒ kÄ• tabbanti? na pabbÄ• jetabbo, pabbÄ• jitopi na upasampÄ• d
kÄ• sÄ• yÄ• ni apanetvÄ• setakÄ• ni datvÄ• gihibhÄ• vaá¹ƒ upanetabbo. ayamatthoca ``tit
anupasampanno \Be II 167/ na upasampÄ• detabbo, upasampannonÄ• setabboâ€™â€™ ti
na kevalaá¹ƒ na upasampÄ• detabbo, atha kho na pabbÄ• jetabbopÄ«â€™â€™ ti (Sp (to V
titthiyapakkantakakathÄ•) __aá¹-á¹-hakathÄ• _vacanatoca veditabbo.

titthiyapakkantakakathÄ• vaá¹‡á¹‡anÄ• .

<2536> __idhÄ• _ti imasmiá¹ƒ pabbajjÅ«pasampadÄ• dhikÄ• re. manussajÄ• tikato aÃ±Ã±a
tiracchÄ• nagateyevaantogadhattaá¹ƒ dassetumÄ• ha __ ``yakkho sakkopi vÄ• â€™â€™ _t
vutto_tiettha iti-saddo luttaniddiá¹-á¹-ho. ``tiracchÄ• nagato, bhikkhave, anupasampanno na
upasampanno nÄ• setabboâ€™â€™ ti (Vin I 111) vacanato pabbajjÄ• pi upalakkhaá¹‡ato n

vuttaá¹ƒ __ ``pabbÄ• jetuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ _ti. tena tiracchÄ• nagato ca bhagav
adhippÄ• yaÃ±Ã±Å«hi__aá¹-á¹-hakathÄ• cariyehi_ na pabbÄ• jetabboti (Sp (to Vin I) 111) v

tiracchÄ• nakathÄ• vaá¹‡á¹‡anÄ• .

<2537> __paÃ±cÄ• nantarike pose_ti mÄ• tughÄ• tako, pitughÄ• tako, arahantaghÄ• tako,
saá¹…ghabhedakoti Ä• nantariyakammehi samannÄ• gate paÃ±ca puggale.

tattha \Ne II 134/ __mÄ• tughÄ• tako_ (Sp (to Vin I) 112) nÄ• ma yena manussitthibhÅ«tÄ•
manussajÄ• tikeneva satÄ• saÃ±cicca jÄ«vitÄ• voropitÄ• , ayaá¹ƒ Ä• nantariyena mÄ• tug
etassa pabbajjÄ• ca upasampadÄ• ca paá¹-ikkhittÄ• . yena pana manussitthibhÅ«tÄ• piaja
vÄ• cÅ«á¸·amÄ• tÄ• vÄ• mahÄ• mÄ• tÄ• vÄ• janikÄ• pi vÄ• namanussitthibhÅ«tÄ• \Be
pabbajjÄ• na vÄ• ritÄ• , na ca Ä• nantariyo hoti. yenasayaá¹ƒ tiracchÄ• nabhÅ«tena manus
ghÄ• titÄ• , sopi Ä• nantariyo na hoti, tiracchÄ• nagatattÄ• panassa pabbajjÄ• paá¹-ikkhittÄ
eseva nayo. sacepi hi vesiyÄ• putto hoti, ``ayaá¹ƒ me pitÄ• â€™â€™ ti na jÄ• nÄ• ti, yassa
ceanena ghÄ• tito, ``pitughÄ• takoâ€™â€™ tveva saá¹…khyaá¹ƒ gacchati, Ä• nantariyaÃ±c

arahantaghÄ• takopi manussaarahantavaseneva veditabbo. manussajÄ• tiyaÃ±hi antamasc
apabbajitampikhÄ«á¹‡Ä• savaá¹ƒ dÄ• rakaá¹ƒ vÄ• dÄ• rikaá¹ƒ vÄ• saÃ±cicca jÄ«vitÄ• vo
hoti, Ä• nantariyaÃ±ca phusati, pabbajjÄ• cassa vÄ• ritÄ• . amanussajÄ• tikaá¹ƒ pana arah
manussajÄ• tikaá¹ƒvÄ• avasesaá¹ƒ ariyapuggalaá¹ƒ ghÄ• tetvÄ• Ä• nantariyo na hoti, pab
kammaá¹ƒ pana balavaá¹ƒ hoti. tiracchÄ• no manussaarahantampi ghÄ• tetvÄ• Ä• nantariy
bhÄ• riyaá¹ƒ.

yo devadatto viya duá¹-á¹-hacittena vadhakacittena tathÄ• gatassa jÄ«vamÄ• nakasarÄ«re
khuddakamakkhikÄ• yapivanakamattampi lohitaá¹ƒ uppÄ• deti, ayaá¹ƒ __lohituppÄ• dako_
upasampadÄ• ca vÄ• ritÄ• . yo pana rogavÅ«pasamanatthaá¹ƒ jÄ«vako viya satthena phÄ•
lohitaÃ±ca nÄ«haritvÄ• phÄ• suá¹ƒ karoti, bahuá¹ƒ so puÃ±Ã±aá¹ƒ pasavati.

yo devadatto viya sÄ• sanaá¹ƒ uddhammaá¹ƒ ubbinayaá¹ƒ katvÄ• catunnaá¹ƒ kammÄ• na
saá¹…ghaá¹ƒbhindati, ayaá¹ƒ __saá¹…ghabhedako_ nÄ• ma, etassa pabbajjÄ• ca upasam
``mÄ• tughÄ• tako, bhikkhave, anupasampanno na upasampÄ• detabbo, upasampanno \Be
tiÄ• dikÄ• ya (Vin I 112) __pÄ• á¸·iyÄ• _ upasampadÄ• paá¹-ikkhepo pabbajjÄ• paá¹-ikkhep
``pabbÄ• jentassa dukkaá¹-aâ€™â€™ _nti.

ubhatobyaÃ±janaÃ±ceva \Ne II 135/ bhikkhunidÅ«sakaÃ±ca tathÄ• pabbÄ• jentassa dukka
__ubhatobyaÃ±jana_nti ka-kÄ• ralopena niddeso. itthinimittuppÄ• danakammato ca purisan
ubhato byaÃ±janamassa atthÄ«ti __ubhatobyaÃ±janako_. so duvidho hoti itthiubhatobyaÃ±

purisaubhatobyaÃ±janakoti.

tattha itthiubhatobyaÃ±janakassa (Sp (to Vin I) 116) itthinimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti, purisanimittaá¹ƒpaá¹-icchannaá¹ƒ. purisaubhatobyaÃ±janakassa purisanimittaá¹ƒ pÄ• kaá¹- itthinimittaá¹ƒ paá¹-icchannaá¹ƒ. itthiubhatobyaÃ±janakassa itthÄ«su purisattaá¹ƒ karontass paá¹-icchannaá¹ƒ hoti, purisanimittaá¹ƒ pÄ• kaá¹-aá¹ƒ hoti. purisaubhatobyaÃ±janakassa pu itthibhÄ• vaá¹ƒ upagacchantassapurisanimittaá¹ƒ paá¹-icchannaá¹ƒ hoti, itthinimittaá¹ƒ pÄ• itthiubhatobyaÃ±janakosayaÃ±ca gabbhaá¹ƒ gaá¹‡hÄ• ti, paraÃ±ca gabbhaá¹ƒ gaá¹‡hÄ• p sayaá¹ƒ na gaá¹‡hÄ• ti, paraá¹ƒ gaá¹‡hÄ• petÄ«ti idametesaá¹ƒ nÄ• nÄ• karaá¹‡aá¹ƒ. imas ubhatobyaÃ±janakassanevapabbajjÄ• atthi, na upasampadÄ• ti idamidha sanniá¹-á¹-hÄ• n

yo pakatattaá¹ƒ bhikkhuniá¹ƒ (Sp (to Vin I) 115) tiá¹‡á¹‡aá¹ƒ maggÄ• naá¹ƒ aÃ±Ã±atarasmi ayaá¹ƒ__bhikkhunidÅ«sako_ nÄ• ma, etassa pabbajjÄ• ca upasampadÄ• ca vÄ• ritÄ• . yo kÄ• yasaá¹ƒsaggenasÄ«lavinÄ• saá¹ƒ pÄ• peti, tassa pabbajjÄ• ca upasampadÄ• ca na v panaodÄ• tavatthavasanaá¹ƒ katvÄ• anicchamÄ• naá¹ƒyeva dÅ«sentopi bhikkhunidÅ«sako odÄ• tavatthavasanaá¹ƒ \Be II 170/ katvÄ• icchamÄ• naá¹ƒ dÅ«sento bhikkhunidÅ«sako na gihibhÄ• ve sampaá¹-icchitamatteyeva sÄ• abhikkhunÄ« hoti. sakiá¹ƒ sÄ«lavipannaá¹ƒpana bhikkhunidÅ«sako hoti, pabbajjampi upasampadampi labhati.

<2538> pÄ• á¸·iaá¹-á¹-hakathÄ• vimuttaá¹ƒ Ä• cariyaparamparÄ• bhatavinicchayaá¹ƒ dasse _tiÄ• di. __ ``ekatoâ€™â€™ _ti iminÄ• bhikkhusaá¹…ghassÄ• pi gahaá¹‡aá¹ƒ bhaveyyÄ• t ``bhikkhunÄ«naá¹ƒtu santikeâ€™â€™ _ti vuttaá¹ƒ. etena taá¹ƒdÅ«sakassa bhabbataá¹ƒ dÄ bhikkhunidÅ«sakosiyÄ• , ``upasampadaá¹ƒ labhateva ca pabbajjaá¹ƒ, sÄ• ca neva parÄ• ji dutiyagÄ• thÄ• yaidhÄ• netvÄ• yojetabbaá¹ƒ. kevalaá¹ƒ bhikkhunisaá¹…ghe upasampannÄ adhippÄ• yeneva vuttaá¹ƒ. __ ``sÄ• ca neva parÄ• jitÄ• â€™â€™ _ti iminÄ• tassÄ• ca pu bhabbataá¹ƒ \Ne II 136/ dÄ«peti. ayamattho aá¹-á¹-hakathÄ• __gaá¹‡á¹-hipadepi_ vuttoyeva vasena ekatoupasampannaá¹ƒdÅ«setvÄ• bhikkhunidÅ«sako na hoti, pabbajjÄ• dÄ«ni labha hotÄ«tivinicchayoâ€™â€™ ti.

<2539> ``sikkhamÄ• nÄ• sÄ• maá¹‡erÄ«su ca vippaá¹-ipajjanto neva bhikkhunidÅ«sako ho labhatÄ«â€™â€™ ti (Sp (to Vin I) 115) __aá¹-á¹-hakathÄ• _gatavinicchayaá¹ƒ dassetumÄ• ``saceanupasampannadÅ«sakoâ€™â€™ _ti. __ ``upasampadaá¹ƒ labhateva ca pabbajjaâ€ yathÄ• á¹-hÄ• nepiyojetabbaá¹ƒ. __sÄ• ca neva parÄ• jitÄ• _ti idaá¹ƒ pana __aá¹-á¹-hakath anupasampannÄ• yaupasampannavikappÄ• bhÄ• vÄ• ca na yojetabbaá¹ƒ. asati hi upasam parÄ• jitavikappÄ• saá¹…gahopaá¹-isedho niratthakoti sÄ• pabbajjÅ«pasampadÄ• naá¹ƒ b ime \Be II 171/pana paá¹‡á¸• akÄ• dayo ekÄ• dasa puggalÄ• ``paá¹‡á¸• ako, bhikkhave, a upasampÄ• detabbo, upasampanno nÄ• setabboâ€™â€™ tiÄ• divacanato (Vin I 109) abha caupasampadÄ• ca na ruhati, tasmÄ• na pabbÄ• jetabbÄ• . jÄ• nitvÄ• pabbÄ• jento, upas

Ä• pajjati. ajÄ• nitvÄ• pi pabbÄ• jitÄ• , upasampÄ• ditÄ• ca jÄ• nitvÄ• liá¹…ganÄ• sanÄ• y

ekÄ• dasaabhabbapuggalakathÄ• vaá¹‡á¹‡anÄ• .

<2540> __nÅ«pasampÄ• danÄ«yovÄ• _ti na upasampÄ• detabbova. __anupajjhÄ• yako_ti
aggahitaupajjhÄ• yaggahaá¹‡o vÄ• . __karoto_ti anupajjhÄ• yakaá¹ƒ upasampÄ• dayato. _
Ä• cariyassa ca gaá¹‡assa ca dukkaá¹-Ä• patti hoti. __na kuppati sace kata_ntisace anupaj
upasampadÄ• kammaá¹ƒ kataá¹ƒ bhaveyya, taá¹ƒ na kuppati samaggena saá¹…ghenaaku

<2541> __eke_ti abhayagirivÄ• sino. __ ``na gahetabbamevÄ• â€™â€™ _ti __aá¹-á¹-hakat
vuttattÄ• vuttaá¹ƒ. __taá¹ƒ_ vacanaá¹ƒ. ettha ca upajjhÄ• ye asannihitepi upajjhÄ• yaggaha
akatepikammavÄ• cÄ• yaá¹ƒ pana upajjhÄ• yakittanaá¹ƒ kataá¹ƒyevÄ• ti daá¹-á¹-habbaá¹ƒ.
parÄ• masatÄ«â€™â€™ tivuttÄ• ya kammavipattiyÄ• sambhavato kammaá¹ƒ kuppeyya. te
akittetvÄ• â€™â€™ tiavatvÄ• ``upajjhaá¹ƒ aggÄ• hÄ• petvÄ• â€™â€™ ti (Sp (to Vin I) 117
vuttaá¹ƒ. yathÄ• ca aparipuá¹‡á¹‡apattacÄ«varassa \Ne II 137/ upasampadÄ• kÄ• le kamm
``paripuá¹‡á¹‡assa pattacÄ«varaâ€™â€™ ntiasantaá¹ƒ vatthuá¹ƒ kittetvÄ• kammavÄ• cÄ•
ruhati, evaá¹ƒ ``ayaá¹ƒ buddharakkhitoÄ• yasmato dhammarakkhitassa upasampadÄ• pekk
puggalaá¹ƒ kittetvÄ• kevalaá¹ƒ santapadanÄ«hÄ• renakammavÄ• cÄ• ya \Be II 172/ katÄ•
daá¹-á¹-habbaá¹ƒ. tenevÄ• ha ``na kuppatisace kataâ€™â€™ nti. ``na, bhikkhave, anupajjh
yo upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ ti (Vin I 117) ettakameva vatvÄ• ``
anupasampannoâ€™â€™ tiavuttattÄ• , kammavipattilakkhaá¹‡assa ca asambhavato ``na g
vuttaá¹ƒ.

__sesesu sabbatthapÄ«_ti
saá¹…ghagaá¹‡apaá¹‡á¸• akatheyyasaá¹ƒvÄ• sakatitthiyapakkantakatiracchÄ• nagatamÄ•
dÅ«sakasaá¹…ghabhedakalohituppÄ• dakaubhatobyaÃ±janakasaá¹…khÄ• tehiupajjhÄ• ye
terasasu vikappesu. vuttaÃ±hi bhagavatÄ• ``na, bhikkhave, saá¹…ghena upajjhÄ• yena up
upasampÄ• deyya, Ä• patti dukkaá¹-assÄ• â€™â€™ tiÄ• di. na kevalaá¹ƒ etesuyeva terasa
``apattakaacÄ«varakaacÄ«varapattakayÄ• citakapattayÄ• citakacÄ«varayÄ• citakapattacÄ«
vikappesu ayaá¹ƒ nayo yojetabboti. __sesa_-ggahaá¹‡ena etesampi saá¹…gaho. vuttaÃ±he
bhikkhave, apattako upasampÄ• detabbo, yo upasampÄ• deyya, Ä• pattidukkaá¹-assÄ• â€™
__ayaá¹ƒ nayo_ti ``na kuppati sace kataâ€™â€™ ntivuttanayo.

<2542> __paÃ±cavÄ«satÄ«_ti catuvÄ«sati pÄ• rÄ• jikÄ• , Å«navÄ«sativasso cÄ• ti paÃ±ca
bhikkhave, jÄ• naá¹ƒ Å«navÄ«sativasso puggalo upasampÄ• detabbo. yo upasampÄ• deyy
kÄ• retabboâ€™â€™ ti (Vin I 99). __osÄ• ro_ti upasampadÄ• saá¹…khÄ• to osÄ• ro. tenev
``taÃ±ce saá¹…gho osÄ• reti, ekacco sosÄ• ritoâ€™â€™ tiÄ• dipÄ• á¹-hassa (Vin I 396) __
``osÄ• retÄ«ti upasampadÄ• kammavasena \Be II 173/ pavesetÄ«â€™â€™ ti (Sp (to Vin I)

``nÄ• sanÄ• rahoâ€™â€™ _ti iminÄ• ``paá¹‡á¸• ako, bhikkhave, anupasampannona upasa
tiÄ• divacanato (Vin I 109) upasampÄ• ditassÄ• pi setakÄ• ni datvÄ• gihibhÄ• vaá¹ƒ pÄ• pe

<2543> __hatthacchinnÄ• di_ \Ne II 138/ __bÄ• ttiá¹ƒsÄ• ti campeyyakkhandhake_ ---

``hatthacchinno, bhikkhave, appatto osÄ• raá¹‡aá¹ƒ, taÃ±ce saá¹…gho osÄ• reti, sosÄ• rito
... hatthapÄ• dacchinno ... kaá¹‡á¹‡acchinno ... nÄ• sacchinno ... kaá¹‡á¹‡anÄ• sacchinno .
aá¸·acchinno ... kaá¹‡á¸• aracchinno ... phaá¹‡ahatthako ... khujjo ... vÄ• mano ... galagaá¹‡
lakkhaá¹‡Ä• hato ... kasÄ• hato ... likhitako ... sÄ«padiko ... pÄ• parogÄ« ... parisadÅ«sako
kuá¹‡Ä« ... khaÃ±jo ... pakkhahato ... chinniriyÄ• patho ... jarÄ• dubbalo ... andho ... mÅ«go
andhamÅ«go ... andhapadhiro ... mÅ«gapadhiro ... andhamÅ«gapadhiro, bhikkhave, appatto
saá¹…gho osÄ• reti, sosÄ• ritoâ€™â€™ ti (Vin I 396) bÄ• ttiá¹ƒsa.

__kuá¹-á¹-hiÄ• di ca terasÄ• _ti __mahÄ• khandhake_ Ä• gatÄ• ---

``kuá¹-á¹-hiá¹ƒ gaá¹‡á¸• iá¹ƒ kilÄ• siÃ±ca, sosiÃ±ca apamÄ• rikaá¹ƒ.

tathÄ• rÄ• jabhaá¹-aá¹ƒ coraá¹ƒ, likhitaá¹ƒ kÄ• rabhedakaá¹ƒ ||

``kasÄ• hataá¹ƒ naraÃ±ceva, purisaá¹ƒ lakkhaá¹‡Ä• hataá¹ƒ.

iá¹‡Ä• yikaÃ±ca dÄ• saÃ±ca, pabbÄ• jentassa dukkaá¹-aâ€™â€™ nti || ---

yathÄ• vuttÄ• terasa.

evamete paÃ±cacattÄ• lÄ«sa vuttÄ• . tesu kasÄ• hatalakkhaá¹‡Ä• hatalikhitakÄ• naá¹ƒ tiá¹
Ä• gatattÄ• aggahitaggahaá¹‡ena dvÄ• cattÄ• lÄ«seva daá¹-á¹-habbÄ• .

``hatthacchinnÄ• dibÄ• ttiá¹ƒsa \Be II 174/, kuá¹-á¹-hiÄ• di ca terasÄ• â€™â€™ ti ye pugga
osÄ• ro appatto_ti upasampadÄ• ananurÅ«pÄ• ti attho. __kato ce_ti akattabbabhÄ• vamasa
upasampadÄ• saá¹…khÄ• to osÄ• ro kato bhaveyya. __rÅ«hatÄ«_ti sijjhati, te puggalÄ• up
adhippÄ• yo. Ä• cariyÄ• dayo pana Ä• pattiá¹ƒ Ä• pajjanti. yathÄ• ha __campeyyakkhandha
139/ --- ``hatthacchinnÄ• dayo pana dvattiá¹ƒsa suosÄ• ritÄ• , upasampÄ• ditÄ• upasampa
kiÃ±ci vattuá¹ƒ. Ä• cariyupajjhÄ• yÄ• , pana kÄ• rakasaá¹…gho ca sÄ• tisÄ• rÄ• , na koci Ä
(Sp (to Vin I) 396).

2544-5__._ ``anujÄ• nÄ• mi, bhikkhave, dve tayo ekÄ• nussÄ• vane kÄ• tuá¹ƒ, taÃ±ca kho
(Vin I 123) vacanato sace tayo Ä• cariyÄ• ekasÄ«mÄ• yaá¹ƒ nisinnÄ• ekassa upajjhÄ• yas

tiá¹‡á¹‡aá¹ƒ upasampadÄ• pekkhÄ• naá¹ƒ visuá¹ƒ visuá¹ƒyeva kammavÄ• caá¹ƒ ekakkhaá
vaá¹-á¹-atÄ«ti dassetumÄ• ha __ ``ekÅ«pajjhÄ• yako hotÄ«â€™â€™ _tiÄ• di.

__ ``tayoâ€™â€™ _ti idaá¹ƒ __aá¹-á¹-huppattiyaá¹ƒ_ ``sambahulÄ• naá¹ƒ therÄ• naâ€™â€
Ä• gatattÄ• vuttaá¹ƒ. __ekato_ti ekakkhaá¹‡e. __anusÄ• vana_nti kammavÄ• caá¹ƒ. __osÄ
upasampadÄ• kammaá¹ƒ. __na ca kuppatÄ«_ti na vipajjati. __kappatÄ«_tiavipajjanato evaá

2546-7__._ ``anujÄ• nÄ• mi, bhikkhave, dve tayo ekÄ• nussÄ• vane kÄ• tuâ€™â€™ nti (Vin
Ä• cariyo ``buddharakkhito ca dhammarakkhito ca saá¹…gharakkhito ca Ä• yasmatosÄ• rip
upasampadÄ• pekkhoâ€™â€™ ti upasampadÄ• pekkhÄ• naá¹ƒ \Be II 175/ paccekaá¹ƒ nÄ•
vatvÄ• dve tayopi upasampÄ• deti, vaá¹-á¹-atÄ«ti dassetumÄ• ha __ ``ekÅ«pajjhÄ• yakoho

upasampadaá¹ƒ apekkhantÄ«ti __ ``upasampadÄ• pekkhÄ• â€™â€™ _ti upasampajjanakÄ
tesaá¹ƒ upasampajjantÄ• naÃ±ceva upajjhÄ• yÄ• naÃ±ca nÄ• maá¹ƒ. anupubbena sÄ• vet
``buddharakkhitoâ€™â€™ tiÄ• dinÄ• yathÄ• vuttanayena kammavÄ• cÄ• yaá¹ƒ sakaá¹-á¹-
hoti. __tenÄ• _ti ekena Ä• cariyena. __ekato_ti dve tayo jane ekatokatvÄ• . __anusÄ• vetvÄ
vatvÄ• . __kataá¹ƒ_ upasampadÄ• kammaá¹ƒ.

<2548> __aÃ±Ã±amaÃ±Ã±Ä• nusÄ• vetvÄ• _ti \Ne II 140/ aÃ±Ã±amaÃ±Ã±assa nÄ• maá¹ƒ
aÃ±Ã±amaÃ±Ã±assa nÄ• maá¹ƒ gahetvÄ• kammavÄ• caá¹ƒ vatvÄ• ti vuttaá¹ƒ hoti.

<2549> taá¹ƒ vidhiá¹ƒ dassetumÄ• ha __ ``sumanoâ€™â€™ _tiÄ• di. __sumano_ti Ä• cariy
__tissatherassa_upajjhÄ• yassa. __sissakaá¹ƒ_ saddhivihÄ• rikaá¹ƒ. __anusÄ• vetÄ«_ti ka
__tisso_ti paá¹-hamaá¹ƒ upajjhÄ• yabhÅ«tassa gahaá¹‡aá¹ƒ. __sumanatherassÄ• _ti paá¹-
Ä• cariyattheramÄ• ha. ime dve ekasÄ«mÄ• yaá¹ƒ nisÄ«ditvÄ• ekakkhaá¹‡e aÃ±Ã±amaÃ±
kammavÄ• caá¹ƒvadantÄ• attano attano saddhivihÄ• rikaá¹ƒ paá¹-icca upajjhÄ• yÄ• pi hon
paá¹-iccaÄ• cariyÄ• pi honti, aÃ±Ã±amaÃ±Ã±assa gaá¹‡apÅ«rakÄ• ca hontÄ«ti vuttaá¹ƒ ho

``sace pana nÄ• nÄ• cariyÄ• nÄ• nÄ• upajjhÄ• yÄ• honti, tissatthero sumanattherassa sad
sumanatthero tissattherassa saddhivihÄ• rikaá¹ƒ anussÄ• veti \Be II 176/, aÃ±Ã±amaÃ±Ã±a
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 123).

<2550> __idhÄ• _ti imasmiá¹ƒ upasampadÄ• dhikÄ• re. __paá¹-ikkhittÄ• _ti ``na tveva nÄ•
(Vin I 123) paá¹-isiddhÄ• . lokiyehi Ä• diccaputto manÅ«ti yo paá¹-hamakappiko manussÄ•
tassa vaá¹ƒse jÄ• tattÄ• Ä• dicco bandhu etassÄ• ti __Ä• diccabandhu, _bhagavÄ• , tena.

mahÄ• khandhakakathÄ• vaá¹‡á¹‡anÄ• .

uposathakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

2551-2__._ yÄ• ekÄ• dasahi sÄ«mÄ• vipattÄ«hi vajjitÄ• tisampattisaá¹ƒyutÄ• nimittena ni
sammatÄ• , sÄ• ayaá¹ƒ baddhasÄ«mÄ• nÄ• ma siyÄ• ti yojanÄ• . tattha atikhuddakÄ• , at
chÄ• yÄ• nimittÄ• , animittÄ• , bahisÄ«me á¹-hitasammatÄ• , nadiyÄ• sammatÄ• , samudd
sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantena sammatÄ• , sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharantena
Ä• kÄ• rehi sÄ«mato kammÄ• ni vipajjantÄ«â€™â€™ ti \Ne II 141/ (Vin V 486) vacanato im
__vipattisÄ«mÄ• yo_ nÄ• ma, vipannasÄ«mÄ• ti vuttaá¹ƒ hoti.

tattha __atikhuddakÄ• _ nÄ• ma yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒ na sakkonti. __at
antamaso kesaggamattenÄ• pi tiyojanaá¹ƒ atikkamitvÄ• sammatÄ• . __khaá¹‡á¸• animittÄ•
vuccati. puratthimÄ• ya disÄ• ya nimittaá¹ƒ kittetvÄ• anukkamenevadakkhiá¹‡Ä• ya, pacchi
kittetvÄ• puna puratthimÄ• ya disÄ• ya pubbakittitaá¹ƒ \Be II 177/ paá¹-ikittetvÄ• á¹-hapetu
evaá¹ƒ akhaá¹‡á¸• animittÄ• hoti. sace panaanukkamena Ä• haritvÄ• uttarÄ• ya disÄ• ya
tattheva á¹-hapeti, khaá¹‡á¸• animittÄ• nÄ• ma hoti. aparÄ• pi __khaá¹‡á¸• animittÄ• _ nÄ•
tacasÄ• rarukkhaá¹ƒ vÄ• khÄ• á¹‡ukaá¹ƒvÄ• paá¹ƒsupuÃ±javÄ• likÄ• puÃ±jÄ• naá¹ƒ vÄ•
nimittaá¹ƒ katvÄ• sammatÄ• . __chÄ• yÄ• nimittÄ• _ nÄ• ma pabbatacchÄ• yÄ• dÄ«naá¹ƒ
katvÄ• sammatÄ• . __animittÄ• _ nÄ• ma sabbena sabbaá¹ƒ nimittÄ• ni akittetvÄ• samma
á¹-hitasammatÄ• _nÄ• ma nimittÄ• ni kittetvÄ• nimittÄ• naá¹ƒ bahi á¹-hitena sammatÄ• .

__nadiyÄ• samudde jÄ• tassare sammatÄ• _ nÄ• ma etesu nadiÄ• dÄ«su sammatÄ• . sÄ•
bhikkhave, nadÄ« asÄ«mÄ• , sabbo samuddo asÄ«mo, sabbo jÄ• tassaro asÄ«moâ€™â€™
asammatÄ• va hoti. __sÄ«mÄ• ya sÄ«maá¹ƒ sambhindantena sammatÄ• _ nÄ• maattano s
sambhindantena sammatÄ• . sace hi porÄ• á¹‡akassa vihÄ• rassapuratthimÄ• ya disÄ• ya
rukkhÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ saá¹ƒsaá¹-á¹-haviá¹-apÄ• honti, tesu ambassa pacchimadis
vihÄ• rasÄ«mÄ• ca jambuá¹ƒ anto katvÄ• ambaá¹ƒkittetvÄ• baddhÄ• hoti, atha pacchÄ•
puratthimÄ• ya disÄ• ya vihÄ• re katesÄ«maá¹ƒ bandhantÄ• bhikkhÅ« taá¹ƒ ambaá¹ƒ anto
bandhanti, sÄ«mÄ• yasÄ«maá¹ƒ sambhinnÄ• hoti. __sÄ«mÄ• ya sÄ«maá¹ƒ ajjhottharante
sÄ«mÄ• yaparesaá¹ƒ sÄ«maá¹ƒ ajjhottharantena sammatÄ• . sace hi paresaá¹ƒ baddhasÄ
padesaá¹ƒvÄ• anto katvÄ• attano sÄ«maá¹ƒ sammannati, sÄ«mÄ• ya sÄ«mÄ• ajjhotthari
ekÄ• dasahi vipattisÄ«mÄ• hi vajjitÄ• ti attho.

__tisampattisaá¹ƒyutÄ• _ti \Be II 178/ nimittasampatti, parisÄ• sampatti, kammavÄ• cÄ• sa
sampattÄ«hi \Ne II 142/ samannÄ• gatÄ• . tattha __nimittasampattiyuttÄ• _ nÄ• ma ``pabba
pÄ• sÄ• á¹‡animittaá¹ƒ, vananimittaá¹ƒ, rukkhanimittaá¹ƒ, magganimittaá¹ƒ, vammikanimitta
udakanimittaâ€™â€™ nti (Vin I 138) evaá¹ƒ vuttesu aá¹-á¹-hasu nimittesu tasmiá¹ƒ tasmiá¹
disÄ• bhÄ• geyathÄ• laddhÄ• ni nimittupagÄ• ni nimittÄ• ni ``puratthimÄ• ya disÄ• ya kiá¹ƒ
bhante, eso pabbato nimittaâ€™â€™ ntiÄ• dinÄ• nayena sammÄ• kittetvÄ• sammatÄ• .

__parisÄ• sampattiyuttÄ• _ nÄ• ma sabbantimena paricchedena catÅ«hi bhikkhÅ«hi sannip
gÄ• makhette baddhasÄ«maá¹ƒ vÄ• nadisamuddajÄ• tassare vÄ• anokkamitvÄ• á¹-hitÄ•
vÄ• katvÄ• , chandaá¹ƒ vÄ• Ä• haritvÄ• sammatÄ• .

__kammavÄ• cÄ• sampattiyuttÄ• _ nÄ• ma ``suá¹‡Ä• tu me, bhante saá¹…gho, yÄ• vatÄ•
tiÄ• dinÄ• (Vin I 139) nayena vuttÄ• ya parisuddhÄ• ya Ã±attidutiyakammavÄ• cÄ• ya sam
ekÄ• dasavipattisÄ«mÄ• yo atikkamitvÄ• tividhasampattiyuttÄ• nimittena nimittaá¹ƒ ghaá¹-
baddhasÄ«mÄ• ti veditabbÄ• .

2553-4__._ khaá¹‡á¸• asamÄ• nasaá¹ƒvÄ• saavippavÄ• sÄ• Ä• dayo Ä• dibhÅ«tÄ• , Ä• di
tÄ• __khaá¹‡á¸• asamÄ• nasaá¹ƒvÄ• sÄ• vippavÄ• sÄ• dÄ«, _ tÄ• saá¹ƒ, tÄ• hi vÄ• pabhe
khaá¹‡á¸• asamÄ• nasaá¹ƒvÄ• sÄ• dibhedo, tato __khaá¹‡á¸• asamÄ• nasaá¹ƒvÄ• sÄ• dib
samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• , avippavÄ• sasÄ«mÄ• tiimÄ• saá¹ƒ sÄ«mÄ• naá¹ƒ etÄ• hi v
vÄ• jÄ• tena vibhÄ• genÄ• ti vuttaá¹ƒhoti. samÄ• nasaá¹ƒvÄ• sÄ• vippavÄ• sÄ• namantare
asaá¹…karÄ• \Be II 179/sÄ«mÄ• __khaá¹‡á¸• asÄ«mÄ• _ nÄ• ma. samÄ• nasaá¹ƒvÄ• sel
saá¹ƒvÄ• soettha karÄ«yatÄ«ti __samÄ• nasaá¹ƒvÄ• sÄ• _ nÄ• ma. __avippavÄ• sÄ• ya_ l
tiÄ• dinÄ• vakkhati. __iti baddhÄ• tidhÄ• vuttÄ• _ti evaá¹ƒ baddhasÄ«mÄ• tippabhedÄ• v

__udakukkhepÄ• _ti hetumhi nissakkavacanaá¹ƒ. sattannaá¹ƒ abbhantarÄ• naá¹ƒ samÄ• hA
_tatopi ca. abaddhÄ• pi tividhÄ• ti sambandho. __tatthÄ• _ti tÄ• su tÄ«su abaddhasÄ«mÄ•
sabbadisÄ• su sÄ«maá¹ƒ paricchinditvÄ• ``imassa padesassa ettakokaroâ€™â€™ ti evaá¹
gÄ• mappadeso. yathÄ• ha --- ``yattake padese tassa gÄ• massabhojakÄ• baliá¹ƒ haranti \
vÄ• hotu mahanto vÄ• , `gÄ• masÄ«mÄ• â€™ tveva saá¹…khyaá¹ƒgacchati. yampi ekasm
padesaá¹ƒ `ayaá¹ƒ visuá¹ƒ gÄ• mo hotÅ«â€™ tiparicchinditvÄ• rÄ• jÄ• kassaci deti, sopi v
hotiyevÄ• â€™â€™ ti (Vin I-a 147).

``gÄ• maparicchedoâ€™â€™ ti iminÄ• ca nagaraparicchedo ca saá¹…gahito. yathÄ• ha --
nagarampi gahitameva hotÄ«â€™â€™ ti (Sp (to Vin I) 147). nigamasÄ«mÄ• ya visuá¹ƒyeva
saá¹…gaho na vattabbo. vuttaÃ±hi __pÄ• á¸·iyaá¹ƒ_ ``yaá¹ƒ gÄ• maá¹ƒ vÄ• nigamaá¹ƒvÄ•
tassa vÄ• gÄ• massa gÄ• masÄ«mÄ• , nigamassa vÄ• nigamasÄ«mÄ• , ayaá¹ƒ tattha sar
ti (Vin I 147). imissÄ• visuá¹ƒyevalakkhaá¹‡assa vuttattÄ• gÄ• masÄ«mÄ• lakkhaá¹‡eneva

<2555> __ ``jÄ• tassareâ€™â€™ _tiÄ• dÄ«su jÄ• tassarÄ• dÄ«naá¹ƒ lakkhaá¹‡aá¹ƒ evaá¹ƒ
kenacikhaá¹‡itvÄ• akato sayaá¹ƒjÄ• to sobbho samantato Ä• gatena udakena pÅ«rito \Be I
nadiyaá¹ƒ vakkhamÄ• nappakÄ• re vassakÄ• le udakaá¹ƒ santiá¹-á¹-hati, ayaá¹ƒ __jÄ• tass
samuddaá¹ƒ vÄ• bhinditvÄ• nikkhantaudakena khaá¹‡ito sobbho etaá¹ƒ lakkhaá¹‡aá¹ƒpÄ•
__jÄ• tassaro_yeva. __samuddo_ pÄ• kaá¹-oyeva.

yassÄ• dhammikÄ• naá¹ƒ rÄ• jÅ«naá¹ƒ kÄ• le anvaá¸• á¸• hamÄ• saá¹ƒ anudasÄ• haá¹ƒ a
vassante valÄ• hakesu vigatamattesu sotaá¹ƒ pacchijjati, ayaá¹ƒ nadisaá¹…khyaá¹ƒ na gac
Ä«dise suvuá¹-á¹-hikÄ• le vassÄ• nassa catumÄ• se sotaá¹ƒ na pacchijjati, yattha titthenavÄ
__sikkhÄ• karaá¹‡Ä«ye_ Ä• gatalakkhaá¹‡ena timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• detvÄ• antara
uttarantiyÄ• bhikkhuniyÄ• ekadvaá¹…gulamattampi antaravÄ• sako temiyati, ayaá¹ƒsamuc
taá¸·Ä• kaá¹ƒ vÄ• , pabhavato paá¹-á¹-hÄ• ya __nadÄ«_ nÄ• ma.

__samantato_ti samantÄ• . __majjhimassÄ• _ti thÄ• mamajjhimassa purisassa. __udakukkh
thÄ• mappamÄ• á¹‡ena khittassa udakassa vÄ• vÄ• lukÄ• ya vÄ• patitaá¹-á¹-hÄ• nena pa
akkhadhuttÄ• dÄ• ruguá¸·aá¹ƒ khipanti, evaá¹ƒ udakaá¹ƒ vÄ• vÄ• lukaá¹ƒ vÄ• hatthena ga
purisena sabbathÄ• mena khipitabbaá¹ƒ, tattha yattha evaá¹ƒ khittaá¹ƒudakaá¹ƒ vÄ• \Ne II
patati, ayaá¹ƒ __udakukkhepo_ nÄ• mÄ• ti. __udakukkhepasaÃ±Ã±ito_ti ``udakukkhepoâ€™

<2556> __agÄ• make araÃ±Ã±e_ti viÃ±jhÄ• á¹-avisadise gÄ• marahite mahÄ• araÃ±Ã±e. _
sattevabbhantarÄ• _tiattano á¹-hitaá¹-á¹-hÄ• nato parikkhipitvÄ• satteva abbhantarÄ• yass
ayaá¹ƒ sattabbhantaranÄ• mikÄ• sÄ«mÄ• nÄ• ma.

<2557> __guá¸·ukkhepanayenÄ• _ti \Be II 181/ akkhadhuttakÄ• naá¹ƒ dÄ• ruguá¸·ukkhipan
__udakukkhepakÄ• _ti udakukkhepasadisavasena.

<2558> imÄ• saá¹ƒ dvinnaá¹ƒ sÄ«mÄ• naá¹ƒ vaá¸• á¸• hanakkamaá¹ƒ dassetumÄ• ha __ `
á¹-hitokÄ• sÄ• paraá¹ƒ siyuâ€™â€™ _nti. __á¹-hitokÄ• sÄ• para_nti parisÄ• ya á¹-hitaá¹-á¹
parisapariyantatopaá¹-á¹-hÄ• ya sattabbhantarÄ• ca minitabbÄ• , udakukkhepo ca kÄ• tabb

2559-60__._ __antoparicchede_ti udakukkhepena vÄ• sattabbhantarehi vÄ• paricchinnokÄ
vihÄ• ya á¹-hito vÄ• paraá¹ƒ tattakaá¹ƒ paricchedaá¹ƒ anatikkamma á¹-hito vÄ• tiyojanÄ• ,
á¹-hapetabbaá¹ƒ ekaá¹ƒ udakukkhepaá¹ƒ vÄ• sattabbhantaraá¹ƒ eva vÄ• anatikkammaá¹-

__kammaá¹ƒ vikopetÄ«_ti anto á¹-hito kammassa vaggabhÄ• vakaraá¹‡ato, bahi tattakaá¹ƒ
á¹-hito aÃ±Ã±assa saá¹…ghassa gaá¹‡apÅ«raá¹‡abhÄ• vaá¹ƒ gacchanto sÄ«mÄ• ya saá¹.
vikopeti. iti yasmÄ• aá¹-á¹-hakathÄ• nayo, __tasmÄ• so_ antosÄ«mÄ• ya hatthapÄ• saá¹ƒ
hatthapÄ• se vÄ• kÄ• tabbo, sÄ«mantarikatthÄ• ya paricchinnokÄ• sato __bahivÄ• _ kÄ• ta
anatikkamitvÄ• á¹-hito yathÄ• á¹-hitova sace aÃ±Ã±assakammassa gaá¹‡apÅ«rako na hoti
gahetabbaá¹ƒ.

2561-2__._ __saá¹‡á¹-hÄ• na_nti tikoá¹-isaá¹‡á¹-hÄ• naá¹ƒ. __nimitta_nti pabbatÄ• dinimitt
``puratthimÄ• ya disÄ• ya kiá¹ƒ nimittaâ€™â€™ ntiÄ• dinÄ• disÄ• kittanaá¹ƒ. __pamÄ• á¹‡

tiyojanaparamaá¹ƒpamÄ• á¹‡aá¹ƒ \Ne II 145/. __sodhetvÄ• _ti yasmiá¹ƒ gÄ• makkhette sÄ«
vasante \Be II 182/upasampannabhikkhÅ« baddhasÄ«mavihÄ• re vasante sÄ«mÄ• ya bahi
abaddhasÄ«mavihÄ• revasante hatthapÄ• saá¹ƒ upanetabbe hatthapÄ• saá¹ƒ netvÄ• avas
sabbamaggesuÄ• rakkhaá¹ƒ vidahitvÄ• ti vuttaá¹ƒ hoti. __sÄ«ma_nti khaá¹‡á¸• asÄ«maá¹ƒ

kÄ«disanti Ä• ha __ ``tikoá¹‡aâ€™â€™ _ntiÄ• di. __paá¹‡avÅ«pama_nti paá¹‡avasaá¹‡á¹-
saá¹ƒkhittaá¹ƒubhayakoá¹-iyÄ• vitthataá¹ƒ. ``vitÄ• nÄ• kÄ• raá¹ƒ dhanukÄ• kÄ• raâ€™â€™
paccekaá¹ƒyojetabbo. __dhanukÄ• kÄ• ra_nti Ä• ropitadhanusaá¹‡á¹-hÄ• naá¹ƒ, ``mudiá¹…
sakaá¹-Å«pamaâ€™â€™ nti__upamÄ• _-saddo paccekaá¹ƒ yojetabbo. __mudiá¹…gÅ«pam
ubhayakoá¹-iyÄ• tanukaá¹ƒ turiyavisesaá¹ƒ mudiá¹…ganti vadanti, tÄ• disanti attho. sÄ«ma

<2563> pabbatÄ• dinimittupaganimittÄ• ni dassetumÄ• ha __ ``pabbataâ€™â€™ _ntiÄ• di.
dÄ«payeti yojanÄ• . tatrevaá¹ƒ saá¹…khepato nimittupagatÄ• veditabbÄ• ---
suddhapaá¹ƒsusuddhapÄ• sÄ• á¹‡aubhayamissakavasena (Kkh nidÄ• navaá¹‡á¹‡anÄ• ; S
__pabbato_ hatthippamÄ• á¹‡atopaá¹-á¹-hÄ• ya uddhaá¹ƒ nimittupago, tato omakataro na v
vÄ• antosÄ• ramissakehivÄ• rukkhehi catupaÃ±carukkhamattampi __vanaá¹ƒ_ nimittupag
vaá¹-á¹-ati. __pÄ• sÄ• á¹‡animitte_ayaguá¸·ampi pÄ• sÄ• á¹‡asaá¹…khyameva gacchati, ta
ukkaá¹ƒsena hatthippamÄ• á¹‡atoomakataraá¹ƒ Ä• diá¹ƒ katvÄ• heá¹-á¹-himaparicchedena
dvattiá¹ƒsapalaguá¸·apiá¹‡á¸• aparimÄ• á¹‡o nimittupago, na tato khuddakataro. piá¹-á¹-hip
atimahantopi vaá¹-á¹-ati. __rukkho_ jÄ«vantoyeva antosÄ• robhÅ«miyaá¹ƒ patiá¹-á¹-hito ant
aá¹-á¹-haá¹…gulo \Be II 183/ pariá¹‡Ä• hato sÅ«cidaá¹‡á¸• appamÄ• á¹‡opinimittupago, na
__maggo_ jaá¹…ghamaggo vÄ• hotu sakaá¹-amaggo vÄ• , yo vinivijjhitvÄ• dve tÄ«á¹‡i gÄ
tÄ• diso jaá¹…ghasakaá¹-asatthehi vaá¸·aÃ±jiyamÄ• noyevanimittupago, avaá¸·aÃ±jo na va
heá¹-á¹-himaparicchedena taá¹ƒdivasaá¹ƒ jÄ• to aá¹-á¹-haá¹…gulubbedhogovisÄ• á¹‡amatt
tato oraá¹ƒ na vaá¹-á¹-ati. __udakaá¹ƒ_ yaá¹ƒasandamÄ• naá¹ƒ
Ä• vÄ• á¹-apokkharaá¹‡itaá¸·Ä• kajÄ• tassaraloá¹‡isamuddÄ• dÄ«su á¹-hitaá¹ƒ, taá¹ƒ Ä• di
antamasotaá¹…khaá¹‡aá¹ƒyeva pathaviyaá¹ƒ khate Ä• vÄ• á¹-e ghaá¹-ehi Ä• haritvÄ• pÅ«
kammavÄ• cÄ• pariyosÄ• nÄ• saá¹‡á¹-hahanakaá¹ƒ nimittupagaá¹ƒ, itaraá¹ƒ sandamÄ• na
\Ne II 146/ atiá¹-á¹-hantaá¹ƒ, bhÄ• janagataá¹ƒvÄ• na vaá¹-á¹-ati. yÄ• abaddhasÄ«mÄ• lak
sÄ• nimittupagÄ• , aÃ±Ã±Ä• na vaá¹-á¹-atÄ«ti.

<2564> __tesÅ«_ti niddhÄ• raá¹‡e bhummaá¹ƒ. __tÄ«á¹‡Ä«_ti niddhÄ• ritabbadassanaá¹ƒ
nimittÄ• ni na vaá¹-á¹-antÄ«ti dasseti. yathÄ• ha --- ``sÄ• evaá¹ƒ sammannitvÄ• bajjhamÄ•
nimittehi abaddhÄ• hotÄ«â€™â€™ ti (Sp (to Vin I) 138). __satenÄ• pÄ«_tiettha __pi_-sadd
daá¹-á¹-habbo, tena vÄ«satiyÄ• , tiá¹ƒsÄ• ya vÄ• nimittehi vattabbamevanatthÄ«ti dÄ«peti.

<2565> tiyojanaá¹ƒ paraá¹ƒ ukkaá¹-á¹-ho paricchedo etissÄ• ti __tiyojanaparÄ• _. ``vÄ«satÄ

tiÄ• dÄ«naá¹ƒsaá¹…khyÄ• ne, saá¹…khyeyye ca vattanato idha saá¹…khyÄ• ne vattamÄ• n
gahetvÄ• __ekavÄ«satibhikkhÅ«na_nti bhinnÄ• dhikaraá¹‡aniddeso katoti daá¹-á¹-habbaá¹
vattabbegÄ• thÄ• bandhavasena niggahÄ«talopo, vÄ«sativaggakaraá¹‡Ä«yaparamattÄ• sa
saddhiá¹ƒbhikkhÅ«naá¹ƒ ekavÄ«satiá¹ƒ gaá¹‡hantÄ«ti attho, idaÃ±ca \Be II 184/ nisinnÄ• n
heá¹-á¹-himantato hi yattha ekavÄ«sati bhikkhÅ« nisÄ«dituá¹ƒ sakkonti, tattake padese sÄ«
vaá¹-á¹-atÄ«ti.

<2566> yÄ• ukkaá¹-á¹-hÄ• yapi yÄ• ca heá¹-á¹-himÄ• yapi kesaggamattatopi adhikÄ• vÄ•
sÄ«mÄ• yo ``asÄ«mÄ• â€™â€™ ti Ä• diccabandhunÄ• vuttÄ• ti yojanÄ• .

<2567> __samantato sabbameva nimittaá¹ƒ kittetvÄ• _ti pubbadisÄ• nudisÄ• dÄ«su paritos
nimittopagaá¹ƒ sabbanimittaá¹ƒ ``vinayadharena pucchitabbaá¹ƒ `puratthimÄ• yadisÄ• ya ki
`pabbato, bhanteâ€™ ti. puna vinayadharena `eso pabbatonimittaâ€™â€™ ntiÄ• dinÄ• (Sp
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena nimittena nimittaá¹ƒghaá¹-etvÄ• kittetvÄ• . Ã±atti du
viggaho, ``suá¹‡Ä• tu me, bhante saá¹…gho, yÄ• vatÄ• samantÄ• nimittÄ• kittitÄ• â€™â€
__padabhÄ• jane_ vuttena Ã±attidutiyenakammenÄ• ti attho. __arahati_ pahoti vinayadharo

<2568> __bandhitvÄ• _ti yathÄ• vuttalakkhaá¹‡anayena samÄ• nasaá¹ƒvÄ• sasÄ«maá¹ƒ p
__anantara_ntikiccantarena byavahitaá¹ƒ akatvÄ• , kÄ• lakkhepaá¹ƒ akatvÄ• ti vuttaá¹ƒ hot
samÅ«hanitukÄ• mÄ• naá¹ƒ \Ne II 147/ paccattikÄ• naá¹ƒ okÄ• saá¹ƒ adatvÄ• ti adhippÄ• y
samÄ• nasaá¹ƒvÄ• sasammutitopacchÄ• . cÄ«varÄ• vippavÄ• sakaá¹ƒ sammannitvÄ• na y
``avippavÄ• sÄ• â€™â€™ ti vuccatÄ«tiyojanÄ• .

tattha __cÄ«varÄ• vippavÄ• sakaá¹ƒ sammannitvÄ• na yÄ• baddhÄ• _ti ``suá¹‡Ä• tu me, b
sÄ• saá¹…ghena sÄ«mÄ• sammatÄ• samÄ• nasaá¹ƒvÄ• sÄ• \Be II 185/ ekuposathÄ• ...
gÄ• maÃ±cagÄ• mÅ«pacÄ• raÃ±ca, khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ
vuttanayenacÄ«varena avippavÄ• saá¹ƒ sammannitvÄ• yÄ• baddhÄ• . __sÄ• avippavÄ• s
vasantÄ• naá¹ƒbhikkhÅ«naá¹ƒ cÄ«varena vippavÄ• sanimittÄ• pattiyÄ• abhÄ• vato tathÄ•
``avippavÄ• sasÄ«mÄ• â€™â€™ tivuccatÄ«ti vuttaá¹ƒ hoti.

<2569> ``yÄ• kÄ• ci nadilakkhaá¹‡appattÄ• nadÄ« nimittÄ• ni kittetvÄ• `etaá¹ƒ baddhasÄ
tikatÄ• pi asÄ«mÄ• va hotÄ«â€™â€™ tiÄ• dikaá¹ƒ (Sp (to Vin I) 147) __aá¹-á¹-hakathÄ• _n
``nadÄ« ... pe ... na vottharatÄ«â€™â€™ _ti, na pattharati sÄ«mÄ• bhÄ• vena byÄ• pinÄ« n
__tenevÄ• _tiyena na vottharati, teneva kÄ• raá¹‡ena. __abravÄ«_ti ``sabbÄ• , bhikkhave, n
samuddo asÄ«mo, sabbo jÄ• tassaro asÄ«moâ€™â€™ ti (Vin I 147) avoca.

sÄ«mÄ• kathÄ• vaá¹‡á¹‡anÄ• .

<2570> aá¹-á¹-hamiyÄ• pi uposathavohÄ• rattÄ• dinavasena uposathÄ• naá¹ƒ atirekattepi gahetvÄ• Ä• ha __ ``navevÄ• â€™â€™ _ti.

2571-3__._ te sarÅ«pato dassetumÄ• ha __ ``cÄ• tuddaso ... pe ... kammenuposathÄ• â€™ catuddasannaá¹ƒpÅ«raá¹‡o __cÄ• tuddaso_. pannarasannaá¹ƒ pÅ«raá¹‡o __pannaraso_. __kosambakkhandhake_ (Vin I 451 Ä• dayo) Ä• gatanayena bhinne saá¹…ghe osÄ• rite tas tassavatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiá¹ƒ karoti, tadÄ• ``tÄ• vadeva uposat pÄ• timokkhaá¹ƒuddisitabbaâ€™â€™ nti (Vin I 475) vacanato á¹-hapetvÄ• cÄ• tuddasapan aÃ±Ã±opiyo koci divaso __sÄ• maggÄ« uposatho_ti. ettha iti-saddo luttaniddiá¹-á¹-ho. cÄ• t sÄ• maggÄ« ca uposathoti ete tayopi uposathÄ• __divaseneva niddiá¹-á¹-hÄ• _ divaseneva

__saá¹…gheuposatho_ti \Ne II 148/ saá¹…ghena kÄ• tabbauposatho. __gaá¹‡epuggalupos sÄ• dhyasÄ• dhanalakkhaá¹‡assa sambandhassa labbhamÄ• nattÄ• ``saá¹…gheâ€™â€™ bhummaniddeso. uposatho sÄ• dhyo kammabhÄ• vato, saá¹…ghagaá¹‡apuggalÄ• sÄ• dha

suttassa uddeso __suttuddeso, _ suttuddesoti abhidhÄ• naá¹ƒ nÄ• maá¹ƒ yassa so __suttu kammenÄ• _ti kiccavasena.

<2574> ``adhiá¹-á¹-hÄ• naâ€™â€™ nti vÄ• ccaliá¹…gamapekkhitvÄ• __ ``niddiá¹-á¹-haâ€™ vÄ• ccaliá¹…gÄ• hi tabbÄ• dayoti pÄ• timokkho niddiá¹-á¹-ho, pÄ• risuddhi niddiá¹-á¹-hÄ• t pumitthiliá¹…genayojetabbÄ• .

<2575> __vuttÄ• _ti ``paÃ±cime, bhikkhave, pÄ• timokkhuddesÄ• , nidÄ• naá¹ƒ uddisitvÄ• sÄ• vetabbaá¹ƒ, ayaá¹ƒ paá¹-hamo pÄ• timokkhuddesoâ€™â€™ tiÄ• dinÄ• (Vin I 150) des saá¹…khepato dassetumÄ• ha __ ``nidÄ• naâ€™â€™ _ntiÄ• di. __sÄ• vetabba_ntiettha ``s __sesaka_nti anuddiá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ ---

``suá¹‡Ä• tu me, bhante saá¹…gho ... pe ... Ä• vikatÄ• hissa phÄ• su hotÄ«ti imaá¹ƒ nidÄ• `uddiá¹-á¹-haá¹ƒ kho \Be II 187/ Ä• yasmanto nidÄ• naá¹ƒ, tatthÄ• yasmante pucchÄ• mikad dutiyampi pucchÄ• mi ... pe ... evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™ ti vatvÄ• `uddiá¹-á¹-haá¹ƒ sutÄ• kho panÄ• yasmantehi cattÄ• ro pÄ• rÄ• jikÄ• dhammÄ• ... pe ... avivadamÄ• nehi Vin I) 150) ---

__aá¹-á¹-hakathÄ• ya_ vuttanayena avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ.

<2576> __sesesupÄ«_ti uddiá¹-á¹-hÄ• pekkhÄ• ya sesesu pÄ• rÄ• jikuddesÄ• dÄ«supi. __ sÄ• maÃ±Ã±ena vuttepi ``vitthÄ• reneva paÃ±camoâ€™â€™ ti vacanato vitthÄ• ruddese ``s nti ayaá¹ƒ nayo na labbhati. ``sÄ• vetabbaá¹ƒ tu sesakaâ€™â€™ ntivacanato pÄ• rÄ• jikud

vippakate antarÄ• yo uppajjati, tena saddhiá¹ƒ avasesaá¹ƒ sutena sÄ• vetabbaá¹ƒ. nidÄ• nu
anuddiá¹-á¹-he sutena sÄ• vetabbaá¹ƒ nÄ• ma natthi. bhikkhunipÄ• timokkheaniyatuddesas
``bhikkhunÄ«naÃ±ca cattÄ• roâ€™â€™ _ti vuttaá¹ƒ. __uddesÄ• navimepanÄ• _ti bhikkhÅ«
cattÄ• roti ubhatopÄ• timokkhe ime nava uddesÄ• vuttÄ• ti attho.

<2577> __uposathe_ti saá¹…ghuposathe. __antarÄ• ya_nti rÄ• jantarÄ• yÄ• dikaá¹ƒ dasav
yathÄ• ha --- ``rÄ• jantarÄ• yo corantarÄ• yo agyantarÄ• yo udakantarÄ• yo manussantarÄ•
vÄ• á¸·antarÄ• yo sarÄ«sapantarÄ• yo jÄ«vitantarÄ• yo brahmacariyantarÄ• yoâ€™â€™ ti

tattha sace bhikkhÅ«su ``uposathaá¹ƒ karissÄ• mÄ• â€™â€™ ti (Sp (to Vin I) 150) nisinnes
ayaá¹ƒ __rÄ• jantarÄ• yo_. corÄ• Ä• gacchanti \Be II 188/, ayaá¹ƒ __corantarÄ• yo_. davac
Ä• vÄ• se vÄ• aggi uá¹-á¹-hahati, ayaá¹ƒ __agyantarÄ• yo_. megho vÄ• uá¹-á¹-heti, ogho v
__udakantarÄ• yo_. bahÅ« manussÄ• Ä• gacchanti, ayaá¹ƒ __manussantarÄ• yo_. bhikkhu
__amanussantarÄ• yo_. byagghÄ• dayocaá¹‡á¸• amigÄ• Ä• gacchanti, ayaá¹ƒ __vÄ• á¸·an
á¸• aá¹ƒsanti, ayaá¹ƒ __sarÄ«sapantarÄ• yo_. bhikkhu gilÄ• no vÄ• hoti, kÄ• laá¹ƒ vÄ• kan
mÄ• retuá¹ƒ gaá¹‡hanti, ayaá¹ƒ __jÄ«vitantarÄ• yo_. manussÄ• ekaá¹ƒ vÄ• bahuá¹ƒ vÄ•
cÄ• vetukÄ• mÄ• gaá¹‡hanti, ayaá¹ƒ __brahmacariyantarÄ• yo_.

__ ``cevÄ• â€™â€™ _ti iminÄ• antarÄ• yeva antarÄ• yasaÃ±Ã±inÄ• vitthÄ• ruddese akate
__anuddeso_ti vitthÄ• rena anuddeso. __nivÄ• rito_ti ``na, bhikkhave, asati antarÄ• ye saá¹
pÄ• timokkhaá¹ƒ uddisitabbaâ€™â€™ ntiÄ• dinÄ• (Vin I 150) paá¹-isiddho. iminÄ• ``anujÄ
antarÄ• ye saá¹ƒkhittena pÄ• timokkhaá¹ƒ uddisituâ€™â€™ nti (Vin I 150) idampi vibhÄ• vit

<2578> __tassÄ• _ti pÄ• timokkhassa. issaraá¹‡assa hetumÄ• ha __ `` `therÄ• dheyyaâ€™
__therÄ• dheyya_nti therÄ• dhÄ«naá¹ƒ, therÄ• yattanti attho. __pÄ• á¹-hato_ti pÄ• á¸·ivaca
byatto paá¹-ibalo, tassÄ• dheyyaá¹ƒ pÄ• timokkhaâ€™â€™ nti (Vin I 155) vacanatoÄ• ha __
_tiÄ• di. __avattantenÄ• _ti antamaso dvepi uddese uddisituá¹ƒ asakkontena. therena yo \N
__ajjhiá¹-á¹-ho, _ evamajjhiá¹-á¹-hassa __yassa pana_ therassa, navassa, majjhimassavÄ•
II 189/ __vattati_ paguá¹‡o hoti, so issaroti sambandho.

__ajjhiá¹-á¹-ho_ti ``tvaá¹ƒ, Ä• vuso, pÄ• timokkhaá¹ƒ uddisÄ• â€™â€™ ti Ä• á¹‡atto, iminÄ•
anÄ• á¹‡attassauddisituá¹ƒ sÄ• matthiyÄ• satipi anissarabhÄ• vo dÄ«pito hoti. yathÄ• ha --
vÄ• cattÄ• ro vÄ• tayo vÄ• pÄ• timokkhuddesÄ• nÄ• gacchanti, dve pana akhaá¹‡á¸• Ä•
therÄ• yattova pÄ• timokkho. sace pana ettakampi visadaá¹ƒ kÄ• tuá¹ƒna sakkoti, byattassa
hotÄ«â€™â€™ ti (Sp (to Vin I) 155).

<2579> __uddisante_ti pÄ• timokkhuddesake pÄ• timokkhaá¹ƒ uddisante. __samÄ• vÄ• _t
vÄ• . __appÄ• vÄ• _ti Å«nÄ• vÄ• . __Ä• gacchanti sace panÄ• _ti sace pana Ä• gantukÄ•

__sesaka_nti anuddiá¹-á¹-haá¹-á¹-hÄ• naá¹ƒ.

<2580> __uddiá¹-á¹-hamatte_ti uddiá¹-á¹-hakkhaá¹‡eyeva kathÄ• rambhato pubbameva. ``v
etthÄ• piyojetabbaá¹ƒ, iminÄ• avuttaá¹ƒ ``avuá¹-á¹-hitÄ• ya vÄ• â€™â€™ ti imaá¹ƒ vikappa
__avuá¹-á¹-hitÄ• yaparisÄ• yÄ• _ti ca bhikkhuparisÄ• ya aÃ±Ã±amaÃ±Ã±aá¹ƒ sukhakathÄ•
__parisÄ• yÄ• _ti ettha ``ekaccÄ• yÄ• â€™â€™ ti ca ``sabbÄ• yÄ• â€™â€™ ti ca seso. bhi
vuá¹-á¹-hitÄ• ya vÄ• sabbÄ• ya parisÄ• ya vuá¹-á¹-hitÄ• ya vÄ• ti yojanÄ• . __tesa_nti
vuttappakÄ• rÄ• naá¹ƒÄ• vÄ• sikÄ• naá¹ƒ. __mÅ«le_ti santike. pÄ• risuddhi kÄ• tabbÄ• ti y
bhikkhave ... pe ... Ä• gacchanti bahutarÄ• , tehi, bhikkhave, bhikkhÅ«hi puna pÄ• timokkha
nti vuttanayaá¹ƒ dassetumÄ• ha __ ``sace bahÅ«â€™â€™ _ti. ettha ``puna pÄ• timokkhaá¹
seso. sabbavikappesu pubbakiccaá¹ƒ katvÄ• \Be II 190/ puna pÄ• timokkhaá¹ƒuddisitabba
sesavinicchayo ---

``pannarasovÄ• sikÄ• naá¹ƒ, itarÄ• naá¹ƒ sacetaro.

samÄ• netarenuvattantu, purimÄ• naá¹ƒ sacedhikÄ• .

purimÄ• anuvattantu, tesaá¹ƒ sesepyayaá¹ƒ nayo ||

``pÄ• á¹-ipadovÄ• sikÄ• naá¹ƒ \Ne II 151/,

itarÄ• naá¹ƒ uposatho.

samathokÄ• naá¹ƒ sÄ• maggiá¹ƒ,

mÅ«laá¹-á¹-hÄ• dentu kÄ• mato ||

bahi gantvÄ• na kÄ• tabbo,

no ce denti uposatho.

deyyÄ• nicchÄ• ya sÄ• maggÄ«,

bahÅ«su bahi vÄ• vaje ||

``pÄ• á¹-ipadegantukÄ• naá¹ƒ, evameva ayaá¹ƒ nayo.

sÄ• veyya suttaá¹ƒ saÃ±cicca, assÄ• ventassa dukkaá¹-anti ||

<2581> __viniddiá¹-á¹-hassÄ• _ti Ä• á¹‡attassa, iminÄ• itaresaá¹ƒ anÄ• pattÄ«ti dÄ«peti. id
``agilÄ• nassÄ• â€™â€™ tiseso. therena Ä• á¹‡Ä• pentena ``kiÃ±ci kammaá¹ƒ karonto vÄ•
bhÄ• ranittharaá¹‡ako vÄ• sarabhÄ• á¹‡akadhammakathikÄ• dÄ«su aÃ±Ã±ataro vÄ• na
uposathÄ• gÄ• rasammajjanatthaá¹ƒÄ• á¹‡Ä• petabbo, avasesÄ• pana vÄ• rena Ä• á¹‡Ä•
159) __aá¹-á¹-hakathÄ• ya_vuttavidhinÄ• Ä• á¹‡Ä• petabbo. sace Ä• á¹‡atto sammajjaniá¹
labhati, sÄ• khÄ• bhaá¹…gaá¹ƒkappiyaá¹ƒ kÄ• retvÄ• sammajjitabbaá¹ƒ. tampi alabhantas

Ä• sanapaÃ±Ã±Ä• panÄ• á¹‡attiyampi \Be II 191/ vuttanayeneva Ä• á¹‡Ä• petabbo. Ä• á¹‡Ä
Ä• sanÄ• ni natthi, saá¹…ghikÄ• vÄ• satopi Ä• haritvÄ• paÃ±Ã±apetvÄ• puna Ä• haritabbÄ
kaá¹-asÄ• rakepi taá¹-á¹-ikÄ• yopi paÃ±Ã±apetuá¹ƒ vaá¹-á¹-ati, taá¹-á¹-ikÄ• supi asati
sÄ• khÄ• bhaá¹…gÄ• nikappiyaá¹ƒ kÄ• retvÄ• paÃ±Ã±apetabbÄ• ni, kappiyakÄ• rakaá¹ƒ a
hoti.

padÄ«pakaraá¹‡epi vuttanayeneva Ä• á¹‡Ä• petabbo. Ä• á¹‡Ä• pentena ca ``asukasmiá¹ƒ
vaá¹-á¹-i vÄ• kapallikÄ• vÄ• atthi, taá¹ƒ gahetvÄ• karohÄ«â€™â€™ ti vattabbo. sacetelÄ•
152/, bhikkhÄ• cÄ• renapi pariyesitabbÄ• ni. pariyesitvÄ• alabhantassa laddhakappiyaá¹ƒh
jÄ• letabbo.

<2582> __dÄ«pa_nti ettha ``jÄ• letvÄ• â€™â€™ ti seso. atha vÄ• ``katvÄ• â€™â€™ ti imin
__gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• _ti ``suá¹‡antu me, Ä• yasmantÄ• , ajjuposatho pannaraso,
pattakallaá¹ƒ, mayaá¹ƒ aÃ±Ã±amaÃ±Ã±aá¹ƒ pÄ• risuddhiuposathaá¹ƒ kareyyÄ• mÄ• â€™â
nikkhipitvÄ• . __kattabbo tÄ«huposatho_ti tÄ«hi bhikkhÅ«hi uposatho kÄ• tabbo. tÄ«su ther
uttarÄ• saá¹…gaá¹ƒ katvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• dve evaá¹ƒ
``parisuddho ahaá¹ƒ, Ä• vuso, `parisuddhoâ€™ ti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti (Vin I 168)
yathÄ• kkamaá¹ƒ ``parisuddho ahaá¹ƒ, bhante, `parisuddhoâ€™ timaá¹ƒ dhÄ• rethÄ• â€™â
vattabbaá¹ƒ.

<2583> pubbakiccÄ• dÄ«ni katvÄ• Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• therena navo evaá¹ƒ tikkhatt
``parisuddho ahaá¹ƒ, Ä• vuso \Be II 192/, `parisuddhoâ€™ ti maá¹ƒ dhÄ• rehÄ«â€™â€™ ti
theropi ``parisuddho ahaá¹ƒ, bhante, `parisuddhoâ€™ ti maá¹ƒ dhÄ• rethÄ• â€™â€™ ti (Vin
vattabbo. imasmiá¹ƒ pana vÄ• re Ã±attiyÄ• aá¹-á¹-hapanaÃ±ca ``dhÄ• rehÄ«â€™â€™ ti ek
visesoti taá¹ƒ anÄ• diyitvÄ• puggalena kÄ• tabbaá¹ƒ uposathavidhiá¹ƒ dassetumÄ• ha__ ``
adhiá¹-á¹-heyya panekakoâ€™â€™ _ti. __adhiá¹-á¹-heyyÄ• _ti ``ajjame uposatho, pannaras
`cÄ• tuddasoâ€™ ti vÄ• adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-heyya. __assÄ• _tiavasÄ•
ekavacananiddeso. yathÄ• vutto saá¹…ghopi tayopi dvepi attanoattano anuÃ±Ã±Ä• taá¹ƒ up
vinÄ• sace na karonti, evameva Ä• pattimÄ• pajjantÄ«tiveditabbo.

2584-5__._ idÄ• ni ``cattÄ• rimÄ• ni, bhikkhave, uposathakammÄ• ni, adhammena vaggaá¹
ntiÄ• dinÄ• (Vin I 149) nayena vuttaá¹ƒ kammacatukkaá¹ƒ dassetumÄ• ha __ ``adhammen
adhammena vaggena kammaá¹ƒ, adhammato samaggena kammaá¹ƒ, dhammena vaggena
kammanti etÄ• ni cattÄ• ri uposathassa kammÄ• nÄ«ti jino abravÄ«ti yojanÄ• . __catÅ«sva
catÅ«su kammesu pana. __catuttha_nti ``samaggenaca dhammatoâ€™â€™ ti vuttaá¹ƒ catu
``dhammakammaâ€™â€™ nti adhippetaá¹ƒ.

2586-7__._ tÄ• ni \Ne II 153/ kammÄ• ni vibhÄ• vetumÄ• ha __ ``adhammenidhÄ• â€™â€™
sÄ• sane__ettha_ etesu catÅ«su uposathesu. adhammena vaggo uposatho katamoti kathet
yassaá¹ƒ ekasÄ«mÄ• yaá¹ƒ bhikkhuno cattÄ• ro vasantÄ«ti yojanÄ• .

tatra \Be II 193/ ekassa pÄ• risuddhiá¹ƒ Ä• nayitvÄ• te tayo janÄ• __pÄ• risuddhiá¹ƒ_ upos
evaá¹ƒ kato uposatho adhammo vagguposatho nÄ• mÄ• ti yojanÄ• , ekasÄ«maá¹-á¹-hehi ca
gaá¹‡uposathassa katattÄ• __adhammo_ ca saá¹…ghamajjhaá¹ƒ vinÄ• gaá¹‡amajjhaá¹ƒ
hatthapÄ• saá¹ƒ anupagamanena __vaggo_ ca hotÄ«ti attho.

<2588> __adhammena samaggo_ti ettha ``uposatho katamoâ€™â€™ ti anuvattetabbaá¹ƒ.
padacchedo. ``hoti adhammikoâ€™â€™ ti padacchedo. catÅ«hi samaggehi saá¹…ghuposa
gaá¹‡uposathakaraá¹‡aá¹ƒ __adhammo, _ hatthapÄ• supagamanato __samaggo_ hoti.

2589-90__._ yo uposatho dhammena vaggo hoti, so katamoti yojanÄ• . __yattha_ yassaá¹ƒ
bhikkhuno vasanti, tatra ekassa pÄ• risuddhiá¹ƒ Ä• nayitvÄ• te tayo janÄ• pÄ• timokkhaá¹
vaggo uposatho hotÄ«ti yojanÄ• . ekasÄ«maá¹-á¹-hehi catÅ«hi saá¹…ghuposathassakatattÄ
hatthapÄ• saá¹ƒ anupagamanena __vaggo_ ca hotÄ«ti attho.

<2591> yo dhammato samaggo, so katamoti yojanÄ• . __idha_ imasmiá¹ƒ sÄ• sane cattÄ•
pÄ• timokkhaá¹ƒ uddisanti ce, ayaá¹ƒ dhammato samaggo uposathoti __mato_ adhippetoti
saá¹…ghuposathassa katattÄ• __dhammo, _ ekassÄ• pi hatthapÄ• saá¹ƒ avijahanena __s

<2592> __vagge_ saá¹…ghe vaggoti saÃ±Ã±ino, __samagge_ ca saá¹…ghe vaggoti saÃ±Ã
uposathaá¹ƒ karontassa dukkaá¹-aá¹ƒ Ä• patti hotÄ«ti yojanÄ• .

<2593> __bhedÄ• dhippÄ• yato_ti \Be II 194/ ``nassantete, vinassantete, ko tehi atthoâ€™â
bhedapurekkhÄ• ratÄ• ya ``uposathaá¹ƒ karontassÄ• â€™â€™ ti Ä• netvÄ• yojetabbaá¹ƒ.
bhikkhuno__thullaccayaá¹ƒ hoti_ \Ne II 154/ akusalabalavatÄ• ya ca thullaccayaá¹ƒ hotÄ«ti.
``bhedapurekkhÄ• rapannarasakeakusalabalavatÄ• ya thullaccayaá¹ƒ vuttaâ€™â€™ nti (Sp
vÄ• samagge_ vÄ• saá¹…ghe samaggo iti saÃ±Ã±ino uposathaá¹ƒ karontassa anÄ• pattÄ«
panetthavattabbavinicchayo pavÄ• raá¹‡avinicchayÄ• vasÄ• ne ``pÄ• risuddhippadÄ• nenÄ

2642) ekato vattumicchantena na vutto.

2594-5__._ __ ``ukkhittenÄ• â€™â€™ _tiÄ• dikÄ• ni karaá¹‡avacanantÄ• ni padÄ• ni ``sah
``uposatho na kÄ• tabboâ€™â€™ ti padena paccekaá¹ƒ yojetabbÄ• ni. __ukkhittenÄ• _ti Ä•
ukkhittako, Ä• pattiyÄ• appaá¹-ikamme ukkhittako, pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-iniss
tividhena ukkhittena. etesu hi tividhe ukkhittake sati uposathaá¹ƒ karonto saá¹…gho pÄ• citti

__ ``gahaá¹-á¹-henÄ• â€™â€™ _ti iminÄ• titthiyopi saá¹…gahito. __sesehi sahadhammihÄ
sikkhamÄ• nÄ• , sÄ• maá¹‡ero, sÄ• maá¹‡erÄ«ti catÅ«hi sahadhammikehi. __cutanikkhittas
nikkhittasikkho cÄ• ti viggaho. __cuto_ nÄ• ma antimavatthuá¹ƒ ajjhÄ• pannako. __nikkhitta
sikkhÄ• paccakkhÄ• tako.

__ekÄ• dasahÄ«_ti paá¹‡á¸• ako, theyyasaá¹ƒvÄ• sako, titthiyapakkantako, tiracchÄ• nagat
pitughÄ• tako, arahantaghÄ• tako, bhikkhunidÅ«sako, saá¹…ghabhedako \Be II 195/, lohitu
ubhatobyaÃ±janakoti imehi ekÄ• dasahi abhabbehi.

sabhÄ• gÄ• pattikena vÄ• saha uposatho na kÄ• tabbo, pÄ• rivutthena chandena uposatho
dukkaá¹-aá¹ƒ hotÄ«ti yojanÄ• . evaá¹ƒ ukkhittavajjitesu sabbavikappesu dukkaá¹-amevaved
janÄ• vikÄ• labhojanÄ• dinÄ• sabhÄ• gavatthunÄ• Ä• pattiá¹ƒ Ä• pajjanti, evarÅ«pÄ• vat
vuccatÄ«â€™â€™ ti (Sp (to Vin I) 169) vacanato __ ``sabhÄ• gÄ• pattÄ«â€™â€™ _tivatthu
gahetabbÄ• .

uposathadivase sabbova saá¹…gho sace sabhÄ• gÄ• pattiá¹ƒ Ä• panno hoti,

``idha \Ne II 155/ pana, bhikkhave, aÃ±Ã±atarasmiá¹ƒ Ä• vÄ• se tadahuposathe sabbo saá¹
Ä• pattiá¹ƒ Ä• panno hoti, tehi, bhikkhave, bhikkhÅ«hi eko bhikkhu sÄ• mantÄ• Ä• vÄ• sÄ•
`gacchÄ• vuso, taá¹ƒ Ä• pattiá¹ƒ paá¹-ikaritvÄ• Ä• gaccha, mayaá¹ƒ te santike taá¹ƒÄ• patt
paá¹-ikarissÄ• mÄ• â€™ ti. evaÃ±cetaá¹ƒ labhetha, iccetaá¹ƒ kusalaá¹ƒ. no ce labhetha, by
paá¹-ibalena saá¹…gho Ã±Ä• petabbo --- `suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ sabbos
Ä• pattiá¹ƒ Ä• panno, yadÄ• aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ suddhaá¹ƒ anÄ• pattikaá¹ƒ passissati,
Ä• pattiá¹ƒ paá¹-ikarissatÄ«â€™â€™ ti (Vin I 171) ca,

vematiko ce hoti,

``suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ sabbo saá¹…gho sabhÄ• gÄ• ya Ä• pattiyÄ• ve
II 196/ bhavissati, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissatÄ«â€™â€™ ti (Vin I 171) ca,

vuttanayena uposatho kÄ• tabbo.

ettha ca __sajjhuka_nti tadahevÄ• gamanatthÄ• ya. __gaá¹‡uposathÄ• _dÄ«supi eseva nay
vuttaÃ±hi__aá¹-á¹-hakathÄ• gaá¹‡á¹-hipade_ ``yathÄ• saá¹…gho sabhÄ• gaá¹ƒ Ä• pattiá¹ƒ
alabhitvÄ• `yadÄ• suddhaá¹ƒ passissati, tadÄ• tassa santike taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissa
uposathaá¹ƒkÄ• tuá¹ƒ labhati, evaá¹ƒ dvÄ«hipi aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• rocetvÄ• uposatha
ekenÄ• pi `parisuddhaá¹ƒ labhitvÄ• paá¹-ikarissÄ• mÄ«â€™ ti Ä• bhogaá¹ƒ katvÄ• kÄ• tuá
ti. __kirÄ• _ti cettha anussavatthe daá¹-á¹-habbo, na panÄ• ruciyaá¹ƒ.

__pÄ• rivutthena chandenÄ• _ti chandaá¹ƒ Ä• haritvÄ• kammaá¹ƒ kÄ• tuá¹ƒ nisinnenapi
``asubhalakkhaá¹‡atÄ• dinÄ• kenaci kÄ• raá¹‡ena na karissÄ• mÄ«â€™â€™ ti vissaá¹-á¹-h
puna chandapÄ• risuddhiá¹ƒÄ• haritvÄ• kÄ• tabbaá¹ƒ. yathÄ• ha --- ``etasmiá¹ƒ pÄ• rivÄ• s
chandapÄ• risuddhiá¹ƒ anÄ• netvÄ• kammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (t

<2596> __adesetvÄ• _ \Ne II 156/ __panÄ• patti_nti Ä• pannaá¹ƒ Ä• pattiá¹ƒ adesetvÄ• . __
``ahaá¹ƒ, bhante, sambahulÄ• su Ä• pattÄ«su vematiko, yadÄ• nibbematiko bhavissÄ• mi,
paá¹-ikarissÄ• mÄ«â€™â€™ ti vimatiá¹ƒ anÄ• rocetvÄ• . __ ``yadÄ• nibbematiko_tiettha sa
hoti, vatthuá¹ƒ kittetvÄ• va desetuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 169) __andhaka
vuttaá¹ƒ. tatrÄ• yaá¹ƒ desanÄ• vidhi --- sace meghacchannesÅ«riye ``kÄ• lo nu kho, vikÄ• l
vematiko bhuÃ±jati, tena bhikkhunÄ• ``ahaá¹ƒ, bhante, vematiko bhuÃ±jiá¹ƒ, sace kÄ• lo at
dukkaá¹-Ä• Ä• pattiyoÄ• pannomhi. no ce atthi, sambahulÄ• pÄ• cittiyÄ• pattiyo Ä• pannon
evaá¹ƒvatthuá¹ƒ kittetvÄ• ``ahaá¹ƒ, bhante, yÄ• tasmiá¹ƒ vatthusmiá¹ƒ sambahulÄ• dukka
Ä• pattiyo Ä• panno, tÄ• tumhamÅ«le paá¹-idesemÄ«â€™â€™ ti vattabbaá¹ƒ. eseva nayo

__gaá¹‡á¹-hipadesu_ panevaá¹ƒ vinicchayo vutto --- ``ahaá¹ƒ, Ä• vuso, itthannÄ• mÄ• ya Ä
nibbematiko bhavissÄ• mi, tadÄ• taá¹ƒ Ä• pattiá¹ƒ paá¹-ikarissÄ• mÄ«â€™ tivatvÄ• uposa
pÄ• timokkhaá¹ƒ sotabbaâ€™â€™ nti (Vin I 170) vacanato yÄ• va nibbematikona hoti, tÄ• v
paá¹-iggahetuá¹ƒ na labhati. aÃ±Ã±esaÃ±ca kammÄ• naá¹ƒ parisuddhonÄ• ma hoti. ``puna
desetabbamevÄ• â€™â€™ ti (kaá¹…khÄ• 0 abhi0 á¹-Ä«0nidÄ• navaá¹‡á¹‡anÄ•) neva pÄ•
aá¹-á¹-hakathÄ• yaá¹ƒ atthi, desite pana na doso. ``ito vuá¹-á¹-hahitvÄ• taá¹ƒ Ä• pattiá¹ƒ
paá¹-ikarissÄ• mÄ«â€™â€™ ti (Vin I 170) etthÄ• pi eseva nayoti.

<2597> __uposathe_ti dinakÄ• rakakattabbÄ• kÄ• ravasena pannarasÄ«, saá¹…ghuposath
lakkhaá¹‡ehi samannÄ• gate uposathe. __sabhikkhumhÄ• ca Ä• vÄ• sÄ• _ti ``yasmiá¹ƒupo
vakkhamÄ• nappakÄ• rÄ• sabhikkhukÄ• Ä• vÄ• sÄ• . idha ``anÄ• vÄ• sÄ• â€™â€™ tiseso
ettha ``abhikkhuko vÄ• nÄ• nÄ• saá¹ƒvÄ• sakehisabhikkhuko vÄ• â€™â€™ ti ca \Be II 198
``aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• â€™â€™ tica seso. __ ``anÄ• vÄ• soâ€™
bhikkhunÄ• uposathe sabhikkhumhÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikkhuko vÄ
vÄ• Ä• vÄ• sovÄ• anÄ• vÄ• so vÄ• aÃ±Ã±atra saá¹…ghena aÃ±Ã±atra antarÄ• yÄ• __ku

gantabbotiyojanÄ• .

<2598> yasmiá¹ƒ \Ne II 157/ Ä• vÄ• se pana uposathe kiccaá¹ƒ sace vattati, so Ä• vÄ• so ``
ti pakÄ• sitoti yojanÄ• , iminÄ• sace yattha uposatho na vattati, so santesupibhikkhÅ«su ab
dÄ«peti.

<2599> uposathassa payojanaá¹ƒ, tappasaá¹…gena pavÄ• raá¹‡Ä• ya ca niddhÄ• retukÄ•
``uposathokimatthÄ• yÄ• â€™â€™ _tiÄ• di.

<2600> __paá¹-ikkoseyyÄ• _ti nivÄ• reyya. __adentassapi dukkaá¹-a_nti ettha ``kopetuá¹ƒc
nti Ä• netvÄ• sambandhitabbaá¹ƒ.

<2601> __so cÄ• _ti (Kkh nidÄ• navaá¹‡á¹‡anÄ•) catuvaggÄ• dippabhedena paÃ±cavidho
heá¹-á¹-himaparicchedena __kattabbakammÄ• naá¹ƒ vasena paridÄ«pito, _ na chabbaggÄ•
kÄ• tuá¹ƒayuttatÄ• dassanavasena.

<2602> catuvaggÄ• dibhedanibandhanaá¹ƒ kammaá¹ƒ dassetumÄ• ha __ ``pavÄ• raá¹‡aâ€
pavÄ• raá¹‡aÃ±catathÄ• abbhÄ• naÃ±ca upasampadaÃ±ca á¹-hapetvÄ• catuvaggena aka
yojanÄ• .

<2603> majjhadese \Be II 199/ upasampadÄ• __majjhadesÅ«pasampadÄ• , _ taá¹ƒ. abbhÄ
majjhadesÅ«pasampadaÃ±cavinÄ• paÃ±cavaggena __sabbaá¹ƒ_ kammaá¹ƒ kÄ• tuá¹ƒ va

<2604> kiÃ±cipi kammaá¹ƒ na na kattabbanti yojanÄ• , sabbampi kammaá¹ƒ kattabbamevÄ
pakatatthaá¹ƒ gamayantÄ«ti. vÄ«sativaggena saá¹…ghena sabbesampi kammÄ• naá¹ƒkatt
atirekavÄ«sativaggassa gahaá¹‡anti Ä• ha __ ``Å«ne dosoti Ã±Ä• petuá¹ƒ, nÄ• dhike atirek
yathÄ• vutte catubbidhe saá¹…ghe gaá¹‡anato __Å«ne doso_ hoti, adhike doso na hotÄ«ti
dassitÄ• , _ atirekavÄ«sativaggasaá¹…gho dassitotiadhippÄ• yo.

<2605> catuvaggena kattabbe pakatattÄ• va cattÄ• ro kammappattÄ• ti dÄ«pitÄ• ti yojanÄ•
pakatattÄ• chandÄ• rahÄ• ti seso. __pakatattÄ• _ti anukkhittÄ• ceva antimavatthuá¹ƒanajj
__sesesu cÄ• _ti paÃ±cavaggÄ• dÄ«supi.

<2606> __catuvaggÄ• dikattabbakammaá¹ƒ_ asaá¹ƒvÄ• sapuggalaá¹ƒ gaá¹‡apÅ«raá¹ƒ kat
dukkaá¹-aá¹ƒhoti. na kevalaá¹ƒ dukkaá¹-ameva, kataÃ±ca kammaá¹ƒ kuppatÄ«ti yojanÄ• .

<2607> __parivÄ• sÄ• dÄ«_ti ettha __Ä• di_-saddena mÅ«lÄ• yapaá¹-ikassanÄ• dÄ«naá¹ƒ
__tatraá¹-á¹-ha_ntiparivÄ• sÄ• dÄ«su á¹-hitaá¹ƒ. __ ``tathÄ• â€™â€™ _ti iminÄ• ``kataá¹ƒ

nti idaá¹ƒanuvatteti. __sesaá¹ƒ tÅ«_ti parivÄ• sÄ• dikammato aÃ±Ã±aá¹ƒ pana uposathÄ• c
__vaá¹-á¹-atÄ«_ti te pÄ• rivÄ• sikÄ• dayo gaá¹‡apÅ«rake katvÄ• kÄ• tuá¹ƒ vaá¹-á¹-ati.

uposathakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

vassÅ«panÄ• yikakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2608> vassÅ«panÄ• yikÄ• vuttÄ• ti seso. __pacchimÄ• cÄ• _ti ettha __iti_-saddo nidassa
vassÅ«pagamanÄ• . Ä• layo, vacÄ«bhedo vÄ• kÄ• tabbo upagacchatÄ• tiiminÄ• vassÅ«pa
upagacchatÄ• Ä• layo kattabbo, vacÄ«bhedo vÄ• kattabboti sambandho. upagacchantena
vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ticittuppÄ• damattaá¹ƒ vÄ• kÄ• tabbaá¹ƒ, senÄ• sane sa
temÄ• saá¹ƒ vassaá¹ƒupemÄ«â€™â€™ ti ca ``idha vassaá¹ƒ upemÄ«â€™â€™ ti ca vacÄ«

<2609> jÄ• naá¹ƒ vassÅ«pagamanaá¹ƒ anupagacchato vÄ• pÄ«ti yojanÄ• . __temÄ• sa_nt
pacchimaá¹ƒ vÄ• â€™â€™ ti seso. __carantassÄ• pÄ«_ti ettha ``cÄ• rikaâ€™â€™ nti seso
pacchimaá¹ƒ vÄ• __temÄ• saá¹ƒ_ avasitvÄ• va cÄ• rikaá¹ƒ carantassÄ• pi dukkaá¹-antiyoj
accantasaá¹ƒyoge upayogavacanaá¹ƒ. yathÄ• ha --- ``na, bhikkhave, vassaá¹ƒupagantvÄ•
pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ avasitvÄ• cÄ• rikÄ• pakkamitabbÄ• , yo pakkameyya, Ä• p
(Vin I 185).

<2610> __rukkhassa_ \Ne II 159/ __susire_ti ettha ``suddheâ€™â€™ ti seso. yathÄ• ha ---
etthasuddhe rukkhasusireyeva na vaá¹-á¹-ati, mahantassa pana rukkhasusirassa anto pada
kuá¹-ikaá¹ƒ \Be II 201/ katvÄ• pavisanadvÄ• raá¹ƒ yojetvÄ• upagantuá¹ƒ vaá¹-á¹-atÄ«â€™
susireâ€™â€™ _tiiminÄ• rukkhekadeso viá¹-apopi saá¹…gahito, sopi suddhova na vaá¹-á¹
``rukkhaviá¹-abhiyÄ• tietthÄ• pi suddhe viá¹-apamatte na vaá¹-á¹-ati, mahÄ• viá¹-ape pana a
bandhitvÄ• tattha padaracchadanaá¹ƒkuá¹-ikaá¹ƒ katvÄ• upagantuá¹ƒ vaá¹-á¹-atÄ«â€™â€

``chatteti etthÄ• pi catÅ«su thambhesu chattaá¹ƒ á¹-hapetvÄ• Ä• varaá¹‡aá¹ƒ katvÄ• dvÄ
yojetvÄ• upagantuá¹ƒ vaá¹-á¹-ati, chattakuá¹-ikÄ• nÄ• mesÄ• hoti. __cÄ• á¹-iyÄ• _ti ettÄ•
kapallenachatte vuttanayena kuá¹-iá¹ƒ katvÄ• va upagantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti __aâ
evamakatÄ• susuddhachattacÄ• á¹-Ä«su nivÄ• raá¹‡aá¹ƒ veditabbaá¹ƒ. __chavakuá¹-Ä«_ti
vuttÄ• . yathÄ• ha --- ``chavakuá¹-ikÄ• nÄ• ma á¹-aá¹…kitamaÃ±cÄ• dibhedÄ• kuá¹-i, tatth
vaá¹-á¹-atÄ«â€™â€™ ti (Vin I-a 203).

susÄ• ne pana aÃ±Ã±aá¹ƒ kuá¹-ikaá¹ƒ katvÄ• upagantuá¹ƒ vaá¹-á¹-ati. ``chavasarÄ«raá¹ƒ
aá¹-á¹-hikÄ• naÃ±ca atthÄ• ya kuá¹-ikÄ• karÄ«yatÄ«â€™â€™ ti __andhakaá¹-á¹-hakathÄ•
``á¹-aá¹…kitamaÃ±cotikasikuá¹-ikÄ• pÄ• sÄ• á¹‡agharanti likhitaâ€™â€™ nti (Vjb mahÄ• va
__vajirabuddhitthero_. catunnaá¹ƒ pÄ• sÄ• á¹‡Ä• naá¹ƒ upari pÄ• sÄ• á¹‡aá¹ƒ attharitvÄ•

``á¹-aá¹…kitamaÃ±coâ€™â€™ _tivuccati. dÄ«ghe maÃ±capÄ• de majjhe vijjhitvÄ• aá¹-aniy
karontÄ«titassa idaá¹ƒ upari, idaá¹ƒ heá¹-á¹-hÄ• ti natthi, parivattetvÄ• atthatopi tÄ• disova
taá¹ƒsusÄ• ne, devaá¹-á¹-hÄ• ne ca á¹-hapenti, ayampi __á¹-aá¹…kitamaÃ±co_ nÄ• ma.

<2611> ``sati paccayavekalle, sarÄ«rÄ• phÄ• sutÄ• ya vÄ• â€™â€™ ti avasesantarÄ• yÄ•
``antarÄ• yoâ€™â€™ _ti iminÄ• rÄ• jantarÄ• yÄ• di dasavidho gahetabbo.

2612-4__._ ``anujÄ• nÄ• mi \Be II 202/, bhikkhave, sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena ap
pahite bhikkhussa bhikkhuniyÄ• sikkhamÄ• nÄ• ya sÄ• maá¹‡erassa sÄ• maá¹‡eriyÄ• mÄ
(Vin I 198) vuttanayaá¹ƒ dassetumÄ• ha __ ``mÄ• tÄ• pitÅ«naâ€™â€™ _ntiÄ• di.

mÄ• tÄ• pitÅ«naá¹ƒ \Ne II 160/ dassanatthaá¹ƒ, paÃ±cannaá¹ƒ sahadhammikÄ• naá¹ƒ dass
sati vÄ• nesaá¹ƒantare gilÄ• naá¹ƒ daá¹-á¹-huá¹ƒ vÄ• tadupaá¹-á¹-hÄ• kÄ• naá¹ƒ bhattÄ•
nesaá¹ƒ bhattÄ• diá¹ƒ pariyesanatthaá¹ƒvÄ• tathÄ• nesaá¹ƒ paÃ±cannaá¹ƒ sahadhammik
__anabhirataá¹ƒ_ ukkaá¹‡á¹-hitaá¹ƒ ahaá¹ƒ gantvÄ• vÅ«pakÄ• sessaá¹ƒ vÄ• vÅ«pakÄ• sÄ
karissÄ• mÄ«ti vÄ• __tassa_ paÃ±cannaá¹ƒsahadhammikÄ• naá¹ƒ aÃ±Ã±atarassa __uá¹-
diá¹-á¹-hiá¹ƒ vivecessÄ• mi vÄ• vivecÄ• pessÄ• mivÄ• dhammakathamassa karissÄ• mÄ«
kukkuccaá¹ƒ vinodessÄ• mÄ«ti vÄ• vinodÄ• pessÄ• mÄ«ti vÄ• dhammakathamassa kariss
bhikkhunÄ• sattÄ• hakiccenaapesitepi gantabbaá¹ƒ, pageva pahiteti yojanÄ• .

__bhattÄ• dÄ«_ti ettha __Ä• di_-saddena bhesajjapariyesanÄ• diá¹ƒ saá¹…gaá¹‡hÄ• ti. yat
``gilÄ• nabhattaá¹ƒvÄ• pariyesissÄ• mi, gilÄ• nupaá¹-á¹-hÄ• kabhattaá¹ƒ vÄ• pariyesissÄ•
vÄ• pariyesissÄ• mi, pucchissÄ• mi vÄ• upaá¹-á¹-hahissÄ• mi vÄ• â€™â€™ ti. __vÅ«pakÄ
uppannÄ• , tato aÃ±Ã±attha gahetvÄ• gamissÄ• mÄ«ti attho.

__vinodessÄ• mahanti vÄ• _ti ettha __vÄ• _-saddena ``idha pana, bhikkhave, bhikkhu garu
parivÄ• sÄ• raho, so ce bhikkhÅ«naá¹ƒ santike dÅ«taá¹ƒ pahiá¹‡eyya `ahaÃ±hi garudhamm
parivÄ• sÄ• raho, Ä• gacchantu bhikkhÅ«, icchÄ• mi \Be II 203/ bhikkhÅ«naá¹ƒ Ä• gataâ€™
bhikkhave, sattÄ• hakaraá¹‡Ä«yena appahitepi, pageva pahite `parivÄ• sadÄ• naá¹ƒ ussukk
anussÄ• vessÄ• mi vÄ• gaá¹‡apÅ«rako vÄ• bhavissÄ• mÄ«â€™â€™ tiÄ• dinayaá¹ƒ (Vin
sattÄ• hakiccena gacchantena antoupacÄ• rasÄ«mÄ• ya á¹-hiteneva ``antosattÄ• heÄ• gac
katvÄ• gantabbaá¹ƒ. sace Ä• bhogaá¹ƒ akatvÄ• upacÄ• rasÄ«maá¹ƒatikkamati, chinnavas

<2615> ``ayaá¹ƒ panettha pÄ• á¸·imuttakaratticchedavinicchayoâ€™â€™ ti __aá¹-á¹-hakath
ratticchedavinicchayaá¹ƒdassetumÄ• ha __ ``vassaá¹ƒ upagatenetthÄ• â€™â€™ _tiÄ• di. _
sattÄ• hakiccÄ• dhikÄ• re. ayaá¹ƒ pÄ• á¸·imuttakavinicchayo daá¹-á¹-habboti attho.

<2616> __ ``asukaá¹ƒ nÄ• ma divasaâ€™â€™ _ntiÄ• dinÄ• nimantanÄ• kÄ• raá¹ƒ vakkha

__vaá¹-á¹-atÄ«_ti \Ne II 161/ sattÄ• hakiccena gantuá¹ƒ vaá¹-á¹-ati. yathÄ• ha --- ``sace eka
paá¹-hamaá¹ƒyevakatikÄ• katÄ• hoti `asukadivasaá¹ƒ nÄ• ma sannipatitabbaâ€™ nti, nim
gantuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 199). ``upÄ• sakehi `imasmiá¹ƒ nÄ• ma diva
sabbe eva sannipatantÅ«â€™ ti katikÄ• yapi katÄ• ya gantuá¹ƒ vaá¹-á¹-ati, nimantitoyeva n
keci.

<2617> __bhaá¹‡á¸• aka_nti attano cÄ«varabhaá¹‡á¸• aá¹ƒ. __na vaá¹-á¹-atÄ«_ti sattÄ• ha
vaá¹-á¹-ati. __pahiá¹‡antÄ«_ti cÄ«varadhovanÄ• dikammena pahiá¹‡anti. Ä• cariyupajjhÄ•
Ä• á¹‡attiyenakenaci anavajjakiccena sattÄ• hakaraá¹‡Ä«yena gantuá¹ƒ vaá¹-á¹-atÄ«ti imin

<2618> __uddesÄ• dÄ«namatthÄ• yÄ• _ti \Be II 204/ pÄ• á¸·ivÄ• canÄ• ni sandhÄ• ya. __Ä
saá¹…gaá¹‡hÄ• ti. __garÅ«na_nti agilÄ• nÄ• nampi Ä• cariyupajjhÄ• yÄ• naá¹ƒ. __gantuá¹
labhatÄ«_tisattÄ• hakaraá¹‡Ä«yena gantuá¹ƒ labhati. __puggalo_ti pakaraá¹‡ato bhikkhuá¹

<2619> __Ä• cariyo_ti nidassanamattaá¹ƒ, upajjhÄ• yena nivÄ• ritepi eseva nayo. ``sacepa
mÄ• gacchÄ• â€™ ti vadati, vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 199) __aá¹-á¹-hakathÄ•
``ratticchede anÄ• patti, hotÄ«ti paridÄ«pitÄ• â€™â€™ _ti. __ratticchede_tivassacchedanim
``ratticchedeâ€™â€™ ti sabbattha vassacchedoti sanniá¹-á¹-hÄ• naá¹ƒ katvÄ• vadanti, eva
gataá¹ƒ naá¹ƒ antosattÄ• heyeva puna Ä• gacchantaá¹ƒ sace Ä• cariyovÄ• upajjhÄ• yo vÄ
vadati, sattÄ• hÄ• tikkamepi anÄ• pattÄ«ti adhippÄ• yo, vassacchedo pana hotiyevÄ• ti daá
bahiddhÄ• vÄ«tinÄ• mitattÄ• .

<2620> __yassa kassaci Ã±Ä• tissÄ• _ti mÄ• tÄ• pitÅ«hi aÃ±Ã±assa Ã±Ä• tijanassa. __ ``g
dassanatthÄ• yÄ• â€™â€™ _tiiminÄ• sesaÃ±Ä• tikehi ``mayaá¹ƒ gilÄ• nÄ• bhadantÄ• naá
ti ca ``upaá¹-á¹-hÄ• kakulehidÄ• naá¹ƒ dassÄ• ma, dhammaá¹ƒ sossÄ• ma, bhikkhÅ«naá¹ƒ
ca evaá¹ƒ kattabbaá¹ƒ niddisitvÄ• dÅ«te vÄ• pesite sattÄ• hakaraá¹‡Ä«yena gacchato ratti
na hotÄ«ti vuttaá¹ƒhoti. yathÄ• ha ``idha pana, bhikkhave, bhikkhussa Ã±Ä• tako gilÄ• no h
gantabbaá¹ƒ, bhikkhave, sattÄ• hakaraá¹‡Ä«yena pahite, na tveva appahiteâ€™â€™ ti (Vin
``idhapana, bhikkhave, upÄ• sakena saá¹…ghaá¹ƒ uddissa vihÄ• ro kÄ• rÄ• pito hoti ... pe .
II 205/ dÄ• tuá¹ƒ dhammaÃ±ca sotuá¹ƒ bhikkhÅ« ca passitunti. gantabbaá¹ƒ, bhikkhave, sa
pahite, na tveva appahiteâ€™â€™ ti (Vin I 188) ca.

<2621> ``ahaá¹ƒ gÄ• makaá¹ƒ gantvÄ• ajjeva Ä• gamissÄ• mÄ«â€™â€™ ti __Ä• gacchaá
pÄ• puá¹‡ituá¹ƒna sakkoteva, vaá¹-á¹-atÄ«ti yojanÄ• . __vaá¹-á¹-atÄ«_ti ettha ``ajjeva Ä• ga
gantvÄ• Ä• gacchantassa antarÄ• magge sace aruá¹‡uggamanaá¹ƒ hoti, vassacchedopi na
ratticchedadukkaá¹-aÃ±canatthÄ«ti adhippÄ• yo.

<2622> __vaje_ti (Sp (to Vin I) 203) gopÄ• lakÄ• naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• ne. __satthe_ti

jaá¹…ghasatthasakaá¹-asatthÄ• naá¹ƒsanniviá¹-á¹-hokÄ• se. __tÄ«su á¹-hÄ• nesu bhikkhu
anÄ• pattÄ«_ti tehi saddhiá¹ƒgacchantasseva natthi Ä• patti, tehi viyuÃ±jitvÄ• gamane pan
pavÄ• retuÃ±cana labhati.

vajÄ• dÄ«su vassaá¹ƒ upagacchantena vassÅ«panÄ• yikadivase tena bhikkhunÄ• upÄ• sa
``kuá¹-ikÄ• laddhuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti. sace karitvÄ• denti, tattha pavisitvÄ• ``idha
upemÄ«â€™â€™ titikkhattuá¹ƒ vattabbaá¹ƒ. no ce denti, sÄ• lÄ• saá¹…khepena á¹-hitasak
upagantabbaá¹ƒ. tampi alabhantena Ä• layo kÄ• tabbo. satthe pana kuá¹-ikÄ• dÄ«naá¹ƒ ab
upemÄ«â€™â€™ tivacÄ«bhedaá¹ƒ katvÄ• upagantuá¹ƒ na vaá¹-á¹-ati, Ä• layakaraá¹‡ama
nÄ• ma ``idhavassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti cittuppÄ• damattaá¹ƒ.

sace maggappaá¹-ipanneyeva satthe pavÄ• raá¹‡adivaso hoti, tattheva pavÄ• retabbaá¹ƒ. a
antovasseyevabhikkhunÄ• patthitaá¹-á¹-hÄ• naá¹ƒ patvÄ• atikkamati. patthitaá¹-á¹-hÄ• ne
tattha bhikkhÅ«hisaddhiá¹ƒ pavÄ• retabbaá¹ƒ. athÄ• pi sattho antovasseyeva antarÄ• ekas
vÄ• vippakirati vÄ• , tasmiá¹ƒyeva gÄ• me bhikkhÅ«hi saddhiá¹ƒ vasitvÄ• pavÄ• retabbaá¹
paraá¹ƒ gantuá¹ƒ na vaá¹-á¹-ati.

nÄ• vÄ• ya vassaá¹ƒ upagacchantenÄ• pi kuá¹-iyaá¹ƒyeva upagantabbaá¹ƒ. pariyesitvÄ• a
II 163/. sace antotemÄ• saá¹ƒ nÄ• vÄ• samuddeyeva hoti, tattheva pavÄ• retabbaá¹ƒ. atha
sayaÃ±ca parato gantukÄ• mo hoti, gantuá¹ƒ na vaá¹-á¹-ati. nÄ• vÄ• ya laddhagÄ• meyeva
saddhiá¹ƒ pavÄ• retabbaá¹ƒ. sacepi nÄ• vÄ• anutÄ«rameva aÃ±Ã±attha gacchati, bhikkhu
laddhagÄ• meyeva vasitukÄ• mo, nÄ• vÄ• gacchatu, bhikkhunÄ• tattheva vasitvÄ• bhikkh
pavÄ• retabbaá¹ƒ.

iti vaje, satthe, nÄ• vÄ• yanti tÄ«su á¹-hÄ• nesu natthi vassacchede Ä• patti, pavÄ• retuÃ±c

<2623> __sati paccayavekalle_ti piá¹‡á¸• apÄ• tÄ• dÄ«naá¹ƒ paccayÄ• naá¹ƒ Å«natte sati.
__sarÄ«rÄ• phÄ• sutÄ• yavÄ• _ti sarÄ«rassa aphÄ• sutÄ• ya Ä• bÄ• dhe vÄ• sati. __vassa
vassacchedaá¹ƒkatvÄ• pi yathÄ• phÄ• sukaá¹-á¹-hÄ• naá¹ƒ gaccheyya. __api_-saddena va
vassacchedakÄ• raá¹‡esati sattÄ• hakaraá¹‡Ä«yena gantumpi vaá¹-á¹-atÄ«ti dÄ«peti.

<2624> __yena kenantarÄ• yenÄ• _ti rÄ• jantarÄ• yÄ• dÄ«su yena kenaci antarÄ• yena. __
tenÄ• pi chinnavassena vÄ• pi __dutiyÄ• _ vassÅ«panÄ• yikÄ• upagantabbÄ• ti yojanÄ• .

2625-6__._ __sattÄ• ha_nti \Be II 207/ accantasaá¹ƒyoge upayogavacanaá¹ƒ. __ ``vÄ«tinÄ•
sambandho. upagantvÄ• pi vÄ• bahiddhÄ• eva sattÄ• haá¹ƒ vÄ«tinÄ• meti ce. yo gacchati
__tassa bhikkhussa. purimÄ• pi na vijjatÄ«_ti anupagatattÄ• , chinnavassattÄ• ca purimÄ• p
vijjati na labhati. imesaá¹ƒ dvinnaá¹ƒ yathÄ• kkamaá¹ƒ upacÄ• rÄ• tikkame, sattÄ• hÄ• tikka

veditabbÄ• .

__paá¹-issave ca bhikkhussa, hoti Ä• patti dukkaá¹-a_nti ``idha vassaá¹ƒ vasathÄ• â€™â€™
``sÄ• dhÅ«â€™â€™ ti paá¹-issuá¹‡itvÄ• tassa visaá¹ƒvÄ• de asaccÄ• pane Ä• patti hoti. k
``dukkaá¹-aâ€™â€™ _nti. na kevalaá¹ƒ etasseva visaá¹ƒvÄ• de Ä• patti hoti, atha khoitares
visaá¹ƒvÄ• de Ä• patti veditabbÄ• . yathÄ• ha --- ``paá¹-issave ca Ä• pattidukkaá¹-assÄ• ti e
`imaá¹ƒ temÄ• saá¹ƒ idha vassaá¹ƒ vasathÄ• â€™ ti etasseva paá¹-issavassavisaá¹ƒvÄ• de
164/ temÄ• saá¹ƒ bhikkhaá¹ƒ gaá¹‡hatha, ubhopi mayaá¹ƒ idha vassaá¹ƒ vasissÄ• ma, eka
evamÄ• dinÄ• pi tassa tassa paá¹-issavassa visaá¹ƒvÄ• de dukkaá¹-aâ€™â€™ nti (Sp (to V
paá¹-issavakÄ• le suddhacittassa pacchÄ• visaá¹ƒvÄ• danapaccayÄ• hoti. paá¹-hamaá¹ƒ
paá¹-issave pÄ• cittiyaá¹ƒ, visaá¹ƒvÄ• dena dukkaá¹-anti pÄ• cittiyenasaddhiá¹ƒ dukkaá¹-aâ

<2627> ``vassaá¹ƒ upagantvÄ• pana aruá¹‡aá¹ƒ anuá¹-á¹-hÄ• petvÄ• tadaheva sattÄ• hal
pakkamantassÄ• piantosattÄ• he nivattantassa anÄ• pattÄ«â€™â€™ ti (Sp (to Vin I) 207) _
``kovÄ• do vasitvÄ• bahi gacchatoâ€™â€™ ti vakkhamÄ• nattÄ• \Be II 208/ ca __ ``nuá¹-á
panÄ• ruá¹‡aâ€™â€™ _ntipÄ• á¹-ho gahetabbo. katthaci potthakesu ``uá¹-á¹-hÄ• petvÄ• p
pÄ• á¹-ho dissati, so na gahetabbo.

<2628> __vasitvÄ• _ti dvÄ«hatÄ«haá¹ƒ vasitvÄ• . yathÄ• vassaá¹ƒ vasitvÄ• aruá¹‡aá¹ƒ ar
sattÄ• hakaraá¹‡Ä«yenagacchato anÄ• patti, tathÄ• gataá¹-á¹-hÄ• nato antosattÄ• he Ä• g
anuá¹-á¹-hÄ• petvÄ• vasattÄ• hakaraá¹‡Ä«yena gacchato anÄ• patti. ``sattÄ• havÄ• rena a
uá¹-á¹-hÄ• petabboâ€™â€™ ti (Vin I-a 201) __aá¹-á¹-hakathÄ• vacanaá¹ƒ_ sattamÄ• ruá¹‡
sattamena aruá¹‡eneva saá¹…gahetvÄ• sattamaaruá¹‡abbhantare anÄ• gantvÄ• aá¹-á¹-ha
uá¹-á¹-hÄ• pentassa ratticchedadassanaparaá¹ƒ, nasattamaaruá¹‡asseva tattha
uá¹-á¹-hÄ• petabbabhÄ• vadassanaparanti gahetabbaá¹ƒ __sikkhÄ• bhÄ• janaaá¹-á¹-hakat
sÄ«haá¸·agaá¹‡á¹-hipadesuca tathÄ• vinicchitattÄ• .

<2629> ``nopeti asatiyÄ• â€™â€™ ti padacchedo, __nopetÄ«_ti ``imasmiá¹ƒ vihÄ• re imaá
upemÄ«â€™â€™ ti vacÄ«bhedena na upagacchati.

<2630> vuttamevatthaá¹ƒ samatthetumÄ• ha __ ``na doso koci vijjatÄ«â€™â€™ _ti.

<2631> ``imasmiá¹ƒ vihÄ• re imaá¹ƒ temÄ• saá¹ƒ vassaá¹ƒ upemÄ«â€™â€™ ti tikkhattuá¹
vassaá¹ƒ upagato siyÄ• ti yojanÄ• . __ ``nicchÄ• riteva tikkhattuâ€™â€™ _nti idaá¹ƒ ukkaá
sakiá¹ƒ, dvikkhattuá¹ƒ vÄ• nicchÄ• ritepi vassÅ«pagato nÄ• ma hotÄ«ti. yathÄ• ha --- ``ima
\Ne II 165/ temÄ• saá¹ƒ vassaá¹ƒ upemÄ«ti sakiá¹ƒ vÄ• dvattikkhattuá¹ƒ vÄ• vÄ• caá¹ƒ ni
upagantabbaâ€™â€™ nti (Sp (to Vin I) 184).

<2632> navamito \Be II 209/ paá¹-á¹-hÄ• ya gantuá¹ƒ vaá¹-á¹-ati, Ä• gacchatu vÄ• mÄ• vÄ
(Sp (to Vin I) 207) __aá¹-á¹-hakathÄ• _nayaá¹ƒ dassetumÄ• ha __ ``Ä• diá¹ƒ tu navamiá¹ƒ
navamiá¹ƒ pabhuti Ä• diá¹ƒ katvÄ• , navamito paá¹-á¹-hÄ• yÄ• ti vuttaá¹ƒ hoti. __gantuá¹ƒ
vaá¹-á¹-atÄ«_tisattÄ• hakaraá¹‡Ä«yeneva gantuá¹ƒ vaá¹-á¹-ati, tasmÄ• pavÄ• raá¹‡adivase
asakkuá¹‡eyyaá¹-á¹-hÄ• naá¹ƒpavÄ• raá¹‡atthÄ• ya gacchantena labbhamÄ• nena sattÄ•
vaá¹-á¹-ati. ``pavÄ• retvÄ• panagantuá¹ƒ vaá¹-á¹-ati pavÄ• raá¹‡Ä• ya taá¹ƒdivasasannissit
mahÄ• vagga 207) hi __vajirabuddhitthero_. so pacchÄ• Ä• gacchatu vÄ• mÄ• vÄ• , dosc

vassÅ«panÄ• yikakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

pavÄ• raá¹‡akkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2633> __ ``pavÄ• raá¹‡Ä• â€™â€™ _ti idaá¹ƒ ``cÄ• tuddasÄ«â€™â€™ tiÄ• dÄ«hi paccek
tasmiá¹ƒtasmiá¹ƒ dine kÄ• tabbÄ• pavÄ• raá¹‡Ä• abhedopacÄ• rena tathÄ• vuttÄ• . __sÄ
uposathakkhandhakakathÄ• vaá¹‡á¹‡anÄ• yavuttasarÅ«pÄ• va. sÄ• maggipavÄ• raá¹‡aá¹ƒ
pavÄ• raá¹‡aá¹ƒ á¹-hapetvÄ• pÄ• á¹-ipadato paá¹-á¹-hÄ• yayÄ• va kattikacÄ• tumÄ• sipuá
kÄ• tabbÄ• , tato pacchÄ• vÄ• pure vÄ• na vaá¹-á¹-ati. __tevÄ• cÄ« dvekavÄ• cÄ«_ti ``su
... tevÄ• cikaá¹ƒ pavÄ• reyya, dvevÄ• cikaá¹ƒ pavÄ• reyya, ekavÄ• cikaá¹ƒ pavÄ• reyyÄ• â
Ã±attiá¹ƒ á¹-hapetvÄ• kÄ• tabbÄ• pavÄ• raá¹‡Ä• vuccati.

<2634> __tÄ«á¹‡i kammÄ• ni muÃ±citvÄ• , anteneva pavÄ• raye_ti ``cattÄ• rimÄ• ni, bhikkh
adhammena vaggaá¹ƒ pavÄ• raá¹‡akammaá¹ƒ ... pe ... dhammena samaggaá¹ƒ pavÄ• raá
vatvÄ• ``tatra, bhikkhave \Be II 210/, yadidaá¹ƒ adhammena vaggaá¹ƒ pavÄ• raá¹‡akamma
evarÅ«paá¹ƒ pavÄ• raá¹‡akammaá¹ƒ kÄ• tabbaá¹ƒ ... pe ... tatra, bhikkhave, yadidaá¹ƒ dha
pavÄ• raá¹‡akammaá¹ƒ, evarÅ«paá¹ƒ, bhikkhave, pavÄ• raá¹‡akammaá¹ƒ kÄ• tabbaâ€™â
tÄ«á¹‡i \Ne II 166/ akattabbÄ• ni pavÄ• raá¹‡akammÄ• ni muÃ±citvÄ• kÄ• tuá¹ƒ anuÃ±Ã±Ä
pavÄ• raá¹‡akammenapavÄ• reyyÄ• ti attho. tassa vibhÄ• gekadesaá¹ƒ ``paÃ±ca yasmiá¹ƒ
vakkhati.

<2635> __pubbakiccaá¹ƒ samÄ• petvÄ• _ti ---

``sammajjanÄ« padÄ«po ca, udakaá¹ƒ Ä• sanena ca.

pavÄ• raá¹‡Ä• ya etÄ• ni, `pubbakaraá¹‡aâ€™ nti vuccati ||

``chandapÄ• risuddhiutukkhÄ• naá¹ƒ, bhikkhugaá¹‡anÄ• ca ovÄ• do.

pavÄ• raá¹‡Ä• ya etÄ• ni, `pubbakiccaâ€™ nti vuccatÄ«â€™â€™ ti || ---

vuttaá¹ƒ navavidhaá¹ƒ pubbakiccaá¹ƒ niá¹-á¹-hÄ• petvÄ• .

__pattakalle samÄ• nite_ti ---

``pavÄ• raá¹‡Ä• yÄ• vatikÄ• ca bhikkhÅ« kammappattÄ• ,

sabhÄ• gÄ• pattiyo ca na vijjanti.

vajjanÄ«yÄ• ca puggalÄ• tasmiá¹ƒ na honti,

`pattakallaâ€™ nti vuccatÄ«â€™â€™ ti || ---

vutte catubbidhe pattakalle samodhÄ• nite parisamÄ• pite.

__Ã±attiá¹ƒ á¹-hapetvÄ• _ti ``suá¹‡Ä• tu me, bhante saá¹…gho, ajja pavÄ• raá¹‡Ä• , yadi sa
saá¹…gho pavÄ• reyyÄ• â€™â€™ ti (Vin I 210) evaá¹ƒ sabbasaá¹…gÄ• hikavasena ca ``te
tica dÄ• nÄ• dikaraá¹‡ena yebhuyyena rattiyÄ• khepitÄ• ya ca rÄ• jÄ• diantarÄ• ye sati ca
``dvevÄ• cikaá¹ƒ, ekavÄ• cikaá¹ƒ, samÄ• navassikaá¹ƒ pavÄ• reyyÄ• â€™â€™ ti ca Ã±attiâ
tÄ• saá¹ƒ viseso __aá¹-á¹-hakathÄ• yaá¹ƒ_ dassitoyeva. yathÄ• ha ---

``evaÃ±hi \Ne II 167/ vutte tevÄ• cikaÃ±ca dvevÄ• cikaÃ±ca ekavÄ• cikaÃ±ca pavÄ• retuá¹ƒ
samÄ• navassikaá¹ƒna vaá¹-á¹-ati. `tevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™ ti vutte pana tevÄ• cik
aÃ±Ã±aá¹ƒ navaá¹-á¹-ati, `dvevÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™ ti vutte dvevÄ• cikaÃ±ca tevÄ
ekavÄ• cikaÃ±casamÄ• navassikaÃ±ca na vaá¹-á¹-ati. `ekavÄ• cikaá¹ƒ pavÄ• reyyÄ• â€™ t
ekavÄ• cikadvevÄ• cikatevÄ• cikÄ• nivaá¹-á¹-anti, samÄ• navassikameva na vaá¹-á¹-ati. `sa
sabbaá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 210).

__kÄ• tabbÄ• _ti therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ukkuá¹-ika
paggahetvÄ• evamassa vacanÄ«yo ``saá¹…ghaá¹ƒ, Ä• vuso, pavÄ• remi diá¹-á¹-hena vÄ•
saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• ... pe ... passanto paá¹-ikarissÄ• mÄ«â€™â€™
kÄ• tabbÄ• . navakena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ karitvÄ• ... pe ... tatiy
saá¹…ghaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• ... pe ... passanto paá¹-ikarissÄ• mÄ«ti (Vin I 21
kÄ• tabbÄ• .

<2636> theresu pavÄ• rentesu yo pana navo, so sayaá¹ƒ yÄ• va pavÄ• reti, tÄ• va ukkuá¹-i
yojanÄ• .

<2637> cattÄ• ro vÄ• tayopi vÄ• __ekÄ• vÄ• se_ ekasÄ«mÄ• yaá¹ƒ vasanti ce, __Ã±attiá¹
Ä• yasmanto, ajja pavÄ• raá¹‡Ä• , yadÄ• yasmantÄ• naá¹ƒ pattakallaá¹ƒ, mayaá¹ƒ aÃ±Ã±a
ti (Vin I 216) gaá¹‡aÃ±attiá¹ƒ á¹-hapetvÄ• pavÄ• reyyunti yojanÄ• .

__pavÄ• reyyu_nti \Be II 212/ ettha therena bhikkhunÄ• ekaá¹ƒsaá¹ƒ uttarÄ• saá¹…gaá¹ƒ k
ukkuá¹-ikaá¹ƒnisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• te tayo vÄ• dve vÄ• bhikkhÅ« evamass
Ä• vuso, Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vad
Ä• yasmantoanukampaá¹ƒ upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyampi ... pe ... tati
Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu maá
upÄ• dÄ• ya, passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti (Vin I 216) pavÄ• retabbaá¹ƒ. naven
Ä• yasmante pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu maá
upÄ• dÄ• ya \Ne II 168/, passanto paá¹-ikarissÄ• mi. dutiyampi ... pe ... tatiyampiahaá¹ƒ, bh
pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadantu maá¹ƒÄ• yasman
passanto paá¹-ikarissÄ• mÄ«â€™â€™ ti pavÄ• retabbaá¹ƒ.

<2638> __aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• reyyuá¹ƒ, vinÄ• Ã±attiá¹ƒ duve janÄ• _. tesu theren
Ä• yasmantaá¹ƒ pavÄ• remi diá¹-á¹-hena vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• , vadatu m
anukampaá¹ƒupÄ• dÄ• ya, passanto paá¹-ikarissÄ• mi. dutiyampi ... pe ... tatiyampi ahaá¹ƒ,
pavÄ• remi ... pe ... paá¹-ikarissÄ• mÄ«â€™â€™ ti (Vin I 217) pavÄ• retabbaá¹ƒ. navenapi
Ä• yasmantaá¹ƒ pavÄ• remi ... pe ... vadatu maá¹ƒ Ä• yasmÄ• anukampaá¹ƒupÄ• dÄ• ya,
dutiyampi ... pe ... tatiyampi ahaá¹ƒ, bhante, Ä• yasmantaá¹ƒ pavÄ• remi ... pe ... paá¹-ikaris
pavÄ• retabbaá¹ƒ.

__adhiá¹-á¹-heyyÄ• _ti pubbakiccaá¹ƒ samÄ• petvÄ• ``ajja me pavÄ• raá¹‡Ä• cÄ• tuddasÄ
``pannarasÄ«â€™â€™ tivÄ• vatvÄ• ``adhiá¹-á¹-hÄ• mÄ«â€™â€™ ti adhiá¹-á¹-heyya \Be I
pavÄ• raá¹‡Ä• tiettha sace cÄ• tuddasikÄ• hoti, `ajja me pavÄ• raá¹‡Ä• cÄ• tuddasÄ«â€™
me pavÄ• raá¹‡Ä• pannarasÄ«â€™ ti evaá¹ƒ adhiá¹-á¹-hÄ• tabbaâ€™â€™ nti (Sp (to Vin I
sabbasaá¹…gÄ• hÄ• diÃ±attÄ«suca tasmiá¹ƒ tasmiá¹ƒ divase so so vohÄ• ro kÄ• tabboti d

__sesÄ• saá¹…ghapavÄ• raá¹‡Ä• _ti paÃ±cahi, atirekehi vÄ• bhikkhÅ«hi kattabbÄ• pavÄ
saá¹…ghapavÄ• raá¹‡Ä• .

<2639> __pavÄ• rite_ti paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ• rite. __anÄ• gato_ti kenaci anta
pacchimikÄ• ya ca vassÅ«panÄ• yikÄ• ya vassaá¹ƒ anupagato. __avuttho_ti pacchimikÄ• y
__khuddasikkhÄ• vaá¹‡á¹‡anÄ• ya_ ``avutthoti pacchimikÄ• ya upagato apariniá¹-á¹-hitattÄ
tivuccatÄ«â€™â€™ ti. pÄ• risuddhiuposathaá¹ƒ kareyyÄ• ti yojanÄ• . ettha ``tesaá¹ƒ santik

2640-1__._ yasmiá¹ƒ \Ne II 169/ panÄ• vÄ• se paÃ±ca vÄ• cattÄ• ro vÄ• tayo vÄ• samaá

ekekassapavÄ• raá¹‡aá¹ƒ haritvÄ• na sace aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• renti, Ä• patti dukk

__sesa_nti ``adhammena samaggaâ€™â€™ ntiÄ• dikaá¹ƒ vinicchayaá¹ƒ. __idhÄ• _ti imasr
__budho_ti vinayadharo. __uposathe vuttanayenÄ• _ti uposathavinicchaye vuttakkamena. _

<2642> __sampÄ• detattano suci_nti attano uposathaá¹ƒ sampÄ• deti. __sabbaá¹ƒ sÄ• dhe
kammaá¹ƒ nipphÄ• deti. __nattano_ti attano uposathaá¹ƒ na nipphÄ• deti.

<2643> __tasmÄ• _ti \Be II 214/ yasmÄ• attano suciá¹ƒ na sÄ• dheti, tasmÄ• . __ubhinna_
ca. __kiccasiddhatthamevidhÄ• _ti uposathÄ• dikammanippajjanatthaá¹ƒ idha imasmiá¹ƒup
__pÄ• risuddhipÄ«_ti ettha __pi_-saddena pavÄ• raá¹‡Ä• saá¹…gahitÄ• . tenevavakkhati `
pÄ• risuddhiá¹ƒ vÄ• , gahetvÄ• vÄ• pavÄ• raá¹‡aâ€™â€™ nti.

chandapÄ• risuddhipavÄ• raá¹‡aá¹ƒ dentena sace sÄ• pattiko hoti, Ä• pattiá¹ƒ desetvÄ• ek
katvÄ• ukkuá¹-ikaá¹ƒ nisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• chandÄ• dihÄ• rako bhikkhuvat
chandaá¹ƒ me hara, chandaá¹ƒ me Ä• rocehÄ«â€™â€™ ti (Vin I 165), ``pÄ• risuddhiá¹ƒdar
pÄ• risuddhiá¹ƒ me Ä• rocehÄ«â€™â€™ ti (Vin I 164), ``pavÄ• raá¹‡aá¹ƒdammi, pavÄ• raá
pavÄ• raá¹‡aá¹ƒ me Ä• rocehi, mamatthÄ• ya pavÄ• rehÄ«â€™â€™ ti (Vin I 213).

<2644> ``chando ekenÄ• â€™â€™ ti padacchedo. ekena bahÅ«nampi chando hÄ• tabbo, t
__pi_-saddena pavÄ• raá¹‡Ä• hÄ• tabbÄ• ti yojanÄ• . __paramparÄ• haá¹-o chando_ti bah
chandÄ• dihÄ• rakassa hatthato antarÄ• aÃ±Ã±ena gahitÄ• chandapÄ• risuddhipavÄ• raá
gacchati_ anavajjabhÄ• vÄ• ya na pÄ• puá¹‡Ä• ti biá¸·Ä• lasaá¹…khalikachandÄ• dÄ«naá¹
vaggabhÄ• vakaraá¹‡ato.

ettha ca yathÄ• biá¸·Ä• lasaá¹…khalikÄ• ya paá¹-hamavalayaá¹ƒ dutiyavalayaá¹ƒ pÄ• puá¹
evamimepichandÄ• dayo dÄ• yakena yassa dinnÄ• , tato aÃ±Ã±attha na gacchatÄ«ti biá¸·Ä
\Ne II 170/ ``biá¸·Ä• lasaá¹…khalikÄ• â€™â€™ ti vuttÄ• . biá¸·Ä• lasaá¹…khalikÄ• ggahaá¹
kÄ• saÃ±ci saá¹…khalikÄ• naá¹ƒupalakkhaá¹‡amattanti daá¹-á¹-habbaá¹ƒ.

2645-6__._ chandaá¹ƒ \Be II 215/ vÄ• pÄ• risuddhiá¹ƒ vÄ• pavÄ• raá¹‡aá¹ƒ vÄ• gahetvÄ•
chandÄ• dihÄ• rakosaá¹…ghamappatvÄ• sace sÄ• maá¹‡erÄ• dibhÄ• vaá¹ƒ paá¹-ijÄ• neyy
taá¹ƒ sabbaá¹ƒchandÄ• dibhÄ• vaá¹ƒ nÄ• haá¹-aá¹ƒ hoti, saá¹…ghaá¹ƒ patvÄ• __evaá¹ƒ s
paá¹-ijÄ• nanto, vibbhanto, kÄ• lakato vÄ• bhaveyya, taá¹ƒ sabbaá¹ƒ __haá¹-aá¹ƒ_ Ä• nÄ«

tattha __sÄ• maá¹‡erÄ• dibhÄ• vaá¹ƒ vÄ• paá¹-ijÄ• neyyÄ• _ti ``ahaá¹ƒ sÄ• maá¹‡eroâ€™
sÄ• maá¹‡erÄ• dibhÄ• vaá¹ƒkatheyya, pacchÄ• sÄ• maá¹‡erabhÅ«miyaá¹ƒ patiá¹-á¹-hahe
antimavatthuá¹ƒajjhÄ• panno gahito.

<2647> __saá¹…ghaá¹ƒ patvÄ• _ti antamaso taá¹ƒtaá¹ƒkammappattassa catuvaggÄ• disaá
patvÄ• tiattho. __pamatto_ti pamÄ• daá¹ƒ satisammosaá¹ƒ patto. __sutto_ti niddÅ«pagato.
__khittacittako_tiyakkhÄ• dÄ«hi vikkhepamÄ• pÄ• ditacitto. __nÄ• rocetÄ«_ti attano chandÄ
Ä• haá¹-abhÄ• vaá¹ƒekassÄ• pi bhikkhuno na katheti. __saÃ±ciccÄ• _ti saÃ±cetetvÄ• jÄ• n
anÄ• dariyonÄ• roceti, dukkaá¹-aá¹ƒ hoti.

<2648> __ye te_ti ye te bhikkhÅ« therÄ• vÄ• navÄ• vÄ• majjhimÄ• vÄ• . __vipassanÄ• _
gayhati. samathavipassanÄ• ca idha taruá¹‡Ä• yeva adhippetÄ• , tasmÄ• __vipassanÄ• yu
samathavipassanÄ• hi samannÄ• gatÄ• ti attho. __rattindiva_nti accantasaá¹ƒyogeupayoga
analasÄ• .

``rattindivaâ€™â€™ nti ettha __ratti_-saddena rattiyÄ• yeva gahaá¹‡aá¹ƒ, udÄ• hu ekades
``pubbarattÄ• pararattaâ€™â€™ _nti. pubbÄ• ca sÄ• ratti cÄ• ti __pubbaratti, _ paá¹-hama
216/ sÄ• ratti cÄ• ti __apararatti, _ pacchimayÄ• mo, pubbaratti caapararatti cÄ• ti samÄ• h
a-kÄ• rapaccayaá¹ƒ katvÄ• __ ``pubbarattÄ• pararattaâ€™â€™ _ntivuttaá¹ƒ. idhÄ• pi acca
upayogavacanaá¹ƒ. majjhimayÄ• me kÄ• yadarathavÅ«pasamanatthÄ• ya supanaá¹ƒanuÃ±
purimapacchimayÄ• mesu nirantarabhÄ• vanÄ• nuyogo kÄ• tabbotidassanatthameva vuttaa
samathavipassanÄ• va paraá¹ƒ \Ne II 171/ ayanaá¹ƒ patiá¹-á¹-hÄ• etesanti__vipassanÄ• pa
samathavipassanÄ• ya yuttapayuttÄ• hontÄ«ti vuttaá¹ƒ hoti.

<2649> laddho phÄ• suvihÄ• ro yehi te __laddhaphÄ• suvihÄ• rÄ• , _ tesaá¹ƒ. __phÄ• suvi
mÅ«lakÄ• raá¹‡attÄ• taruá¹‡Ä• samathavipassanÄ• adhippetÄ• , paá¹-iladdhataruá¹‡asam
__siyÄ• na parihÄ• niti_ parihÄ• ni nÄ• ma evaá¹ƒ kate na bhaveyya.

__kattikamÄ• sake_ti cÄ«varamÄ• sasaá¹…khÄ• te kattikamÄ• se pavÄ• raá¹‡Ä• ya saá¹…
gÄ• thÄ• bandhavasena __ ``saá¹…gÄ• hoâ€™â€™ _ti dÄ«gho kato, pavÄ• raá¹‡Ä• saá¹…

``pavÄ• raá¹‡Ä• saá¹…gaho ca nÄ• mÄ• yaá¹ƒ vissaá¹-á¹-hakammaá¹-á¹-hÄ• nÄ• naá¹ƒ thA
sotÄ• pannÄ• dÄ«naÃ±cana dÄ• tabbo. taruá¹‡asamathavipassanÄ• lÄ• bhino pana sabbe
ekapuggalovÄ• , ekassapi vasena dÄ• tabboyeva. dinne pavÄ• raá¹‡Ä• saá¹…gahe antova
Ä• gantukÄ• tesaá¹ƒ senÄ• sanaá¹ƒ gahetuá¹ƒ na labhanti. tehipi chinnavassehi na bhavita
antarÄ• pi cÄ• rikaá¹ƒ pakkamituá¹ƒ labhantÄ«â€™â€™ ti (Sp (to Vin I) 241).

pavÄ• raá¹‡Ä• saá¹…gahassa \Be II 217/ dÄ• nappakÄ• ro pana __pÄ• á¸·ito_ gahetabbo.

pavÄ• raá¹‡akkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

cammakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2650> eá¸·akÄ• ca ajÄ• ca migÄ• cÄ• ti viggaho. pasÅ«naá¹ƒ dvande ekattanapuá¹ƒsak
vibhÄ• sitattÄ• bahuvacananiddeso. eá¸·akÄ• naÃ±ca ajÄ• naÃ±ca migÄ• naá¹ƒ rohiteá¹‡ik
camigamÄ• tÄ• ca __pasadamigamÄ• tÄ• , _ ``pasadamigamÄ• tuyÄ• â€™â€™ ti vattabbe
``pasadaâ€™â€™ _ntiniggahitÄ• gamo. pasadamigamÄ• tuyÄ• ca cammaá¹ƒ bhikkhuno v
``migÄ• naâ€™â€™ ntiiminÄ• gahitÄ• namevettha vibhÄ• gadassanaá¹ƒ __ ``rohiteá¹‡Ä«â
migavibhÄ• gavisesÄ• .

<2651> __etesaá¹ƒ_ \Ne II 172/ yathÄ• vuttasattÄ• naá¹ƒ cammaá¹ƒ á¹-hapetvÄ• aÃ±Ã±aá
dukkaá¹-Ä• pattiyÄ• vatthubhÅ«tantiattho. __aÃ±Ã±a_nti ca ---

``makkaá¹-o kÄ• á¸·asÄ«ho ca, sarabho kadalÄ«migo.

ye ca vÄ• á¸·amigÄ• honti, tesaá¹ƒ cammaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti || (Sp (to Vin I) 2

__aá¹-á¹-hakathÄ• ya_ paá¹-ikkhittaá¹ƒ cammamÄ• ha. __makkaá¹-o_ nÄ• ma sÄ• khamigo
nÄ• mamahÄ• mukhavÄ• narajÄ• tiko. __vÄ• á¸·amigÄ• _ nÄ• ma sÄ«habyagghÄ• dayo. y
vÄ• á¸·amigÄ• tisÄ«habyagghaacchataracchÄ• , na kevalaÃ±ca eteyeva, yesaá¹ƒ pana can
vuttaá¹ƒ, teá¹-hapetvÄ• avasesÄ• antamaso gomahiá¹ƒsassamiá¸·Ä• rÄ• dayopi sabbe im
`vÄ• á¸·amigÄ• â€™ tvevaveditabbÄ• â€™â€™ ti.

thavikÄ• \Be II 218/ ca upÄ• hanÄ• ca __thavikopÄ• hanaá¹ƒ. amÄ• nusaá¹ƒ_ manussaca
thavikopÄ• hane vaá¹-á¹-atÄ«ti yojanÄ• . ettha __thavikÄ• _ti upÄ• hanÄ• dikosakassagaha
``manussacammaá¹ƒ á¹-hapetvÄ• yena kenaci cammena upÄ• hanÄ• vaá¹-á¹-ati.
upÄ• hanÄ• kosakasatthakakosakakuÃ±jikÄ• kosakesupieseva nayoâ€™â€™ ti (Sp (to Vin

<2652> ``anujÄ• nÄ• mi, bhikkhave, sabbapaccantimesu janapadesu guá¹‡aá¹…guá¹‡Å«pÄ
vacanato __ ``vaá¹-á¹-anti majjhime dese, na guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• â€™â€™ _ti vu
``puratthimÄ• ya disÄ• ya gajaá¹…galaá¹ƒ nÄ• ma nigamoâ€™â€™ tiÄ• dinÄ• (Vin I 259)
vuttasÄ«mÄ• paricchedemajjhimadese. __guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• _ti catupaá¹-alato
upÄ• hanÄ• . yathÄ• ha --- ``guá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• ti catupaá¹-alato paá¹-á¹-hÄ• ya
Vin I) 245). majjhimadeseguá¹‡aá¹…guá¹‡Å«pÄ• hanÄ• na vaá¹-á¹-antÄ«ti yojanÄ• . __ant
pakaraá¹‡ato ``sabbesaâ€™â€™ ntilabbhati, gilÄ• nÄ• namitaresaÃ±ca sabbesanti attho. _
antoÄ• rÄ• me, bahi cÄ• ti sabbatthÄ• pi. __rogino_ti gilÄ• nassa vaá¹-á¹-antÄ«ti yojanÄ• .

<2653> puá¹-abaddhÄ• khallakabaddhÄ• cÄ• ti paccekaá¹ƒ yojetabbaá¹ƒ. viseso panetÄ• s
__aá¹-á¹-hakathÄ• yameva_ \Ne II 173/ vutto ``puá¹-abaddhÄ• ti yonakaupÄ• hanÄ• vuccat

sabbapÄ• daá¹ƒ paá¹-icchÄ• deti. khallakabaddhÄ• ti paá¹‡hipidhÄ• natthaá¹ƒ tale khallaka
katÄ• â€™â€™ ti. __pÄ• liguá¹‡á¹-himÄ• _ca ``paliguá¹‡á¹-hitvÄ• katÄ• , yÄ• upari pÄ• da
na jaá¹…ghaâ€™â€™ nti __aá¹-á¹-hakathÄ• yaá¹ƒ_dassitÄ• va. __tÅ«lapuá¹‡á¹‡Ä• _ti tÅ«

sabbÄ• va \Be II 219/ nÄ«lÄ• __sabbanÄ«lÄ• , _ sÄ• Ä• di yÄ• saá¹ƒ tÄ• __sabbanÄ«lÄ•
Ä• di_-saddenamahÄ• nÄ• marattapariyantÄ• naá¹ƒ gahaá¹‡aá¹ƒ. etÄ• saá¹ƒ sarÅ«paá¹ƒ _
vuttaá¹ƒ ``nÄ«likÄ• umÄ• pupphavaá¹‡á¹‡Ä• hoti, pÄ«tikÄ• kaá¹‡ikÄ• rapupphavaá¹‡á¹‡Ä
jayasumanapupphavaá¹‡á¹‡Ä• , maÃ±jiá¹-á¹-hikÄ• maÃ±jiá¹-á¹-havaá¹‡á¹‡Ä• eva, kaá¹‡hÄ
addÄ• riá¹-á¹-hakavaá¹‡á¹‡Ä• , mahÄ• raá¹…garattÄ• satapadipiá¹-á¹-hivaá¹‡á¹‡Ä• ,
mahÄ• nÄ• marattÄ• sambhinnavaá¹‡á¹‡Ä• hoti paá¹‡á¸• upalÄ• savaá¹‡á¹‡Ä• . __kurund
`padumapupphavaá¹‡á¹‡Ä• â€™ ti vuttaâ€™â€™ nti (Sp (to Vin I) 246). __sabbanÄ«lÄ• da
nÄ«lÄ• divaddhikÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

<2654> __citrÄ• _ti vicitrÄ• . __meá¹‡á¸• avisÄ• á¹‡Å«pamavaddhikÄ• _ti meá¹‡á¸• Ä• naá
kaá¹‡á¹‡ikaá¹-á¹-hÄ• ne meá¹‡á¸• asiá¹…gasaá¹‡á¹-hÄ• ne vaddhe yojetvÄ• katÄ• ti attho
``meá¹‡á¸• avisÄ• á¹‡Å«pamavaddhikÄ• â€™â€™ tiidaá¹ƒ ajavisÄ• á¹‡Å«pamavaddhikÄ•
piÃ±chena parisibbitÄ• _ti talesuvÄ• vaddhesu vÄ• morapiÃ±chehi suttakasadisehi parisib
vaá¹-á¹-antÄ«tiyojanÄ• .

<2655> __majjÄ• rÄ• _ti biá¸·Ä• rÄ• . __kÄ• á¸·akÄ• _ rukkhakaá¹‡á¹-akÄ• . __Å«lÅ«kÄ• _
kesarasÄ«hÄ• dayo sÄ«hÄ• . __uddÄ• _ti catuppadajÄ• tikÄ• . __dÄ«pÄ«_ saddalÄ• . __aj
__parikkhaá¹-Ä• _ti upÄ• hanapariyante cÄ«vare anuvÄ• taá¹ƒ viyavuttappakÄ• raá¹ƒ camn

<2656> sace Ä«disÄ• upÄ• hanÄ• labhanti, tÄ• saá¹ƒ vaá¸·aÃ±janappakÄ• raá¹ƒ dassetun
``puá¹-Ä• diá¹ƒapanetvÄ• â€™â€™ _tiÄ• di. puá¹-Ä• diá¹ƒ sabbaso chinditvÄ• vÄ• apanet
dhÄ• retabbÄ• tiyojanÄ• . evamakatvÄ• laddhanÄ«hÄ• reneva dhÄ• rentassa dukkaá¹-aá¹ƒ
yaá¹ƒkiÃ±ci labhitvÄ• sace \Be II 220/ tÄ• ni khallakÄ• dÄ«ni apanetvÄ• sakkÄ• honti vaá
vaá¸·aÃ±jetabbÄ• , tesu pana sati vaá¸·aÃ±jantassa dukkaá¹-aâ€™â€™ nti (Sp (to Vin I) 24

__vaá¹‡á¹‡abhedaá¹ƒ_ \Ne II 174/ __tathÄ• katvÄ• _ti ettha ``ekadesenÄ• â€™â€™ ti sese
Ä• haritvÄ• sabbaso vÄ• ekadesena vÄ• vaá¹‡á¹‡abhedaá¹ƒ katvÄ• sabbanÄ«lÄ• dayo _
dhÄ• retabbÄ• tiyojanÄ• . tathÄ• akatvÄ• dhÄ• rentassa dukkaá¹-aá¹ƒ. yathÄ• ha ``etÄ• su
labhitvÄ• rajanaá¹ƒ coá¸·akena puÃ±chitvÄ• vaá¹‡á¹‡aá¹ƒ bhinditvÄ• dhÄ• retuá¹ƒ vaá¹-á
bhinnevaá¹-á¹-atiyevÄ• â€™â€™ ti. nÄ«lavaddhikÄ• dayopi vaá¹‡á¹‡abhedaá¹ƒ katvÄ• dhÄ

<2657> __tattha_ á¹-hÄ• ne passÄ• vapÄ• dukÄ• , vaccapÄ• dukÄ• , Ä• camanapÄ• dukÄ•
__sabbÄ• pi pÄ• dukÄ• _ tÄ• lapattikÄ• dibhedÄ• sabbÄ• pi saá¹…kamanÄ«yÄ• pÄ• dukÄ
yojanÄ• .

<2658> atikkantapamÄ• á¹‡aá¹ƒ uccÄ• sayanasaÃ±Ã±itaá¹ƒ Ä• sandiÃ±ceva pallaá¹…kaÃ±
dukkaá¹-antiyojanÄ• . __Ä• sandÄ«_ vuttalakkhaá¹‡Ä• va. __pallaá¹…ko_ti pÄ• desu Ä• ha
á¹-hapetvÄ• kato, ekasmiá¹ƒyeva dÄ• rumhi kaá¹-á¹-hakammavasena chinditvÄ• katÄ• ni a
tatraá¹-á¹-hÄ• nevavÄ• á¸·arÅ«pÄ• ni yassa pÄ• desu santi, evarÅ«po pallaá¹…ko kappatÄ
iminÄ• vadÄ«pitaá¹ƒ. ``akappiyarÅ«pakato akappiyamaÃ±co pallaá¹…koâ€™â€™ ti hi __sÄ

<2659> __gonaka_nti dÄ«ghalomakamahÄ• kojavaá¹ƒ. caturaá¹…gulÄ• dhikÄ• ni kira tassa
kÄ• á¸·avaá¹‡á¹‡aÃ±ca hoti. ``caturaá¹…gulato Å«nakappamÄ• á¹‡alomo kojavo vaá¹-á¹-at
__kuttaka_nti soá¸·asannaá¹ƒ nÄ• á¹-akitthÄ«naá¹ƒ á¹-hatvÄ• naccanayoggaá¹ƒ \Be II 221
uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __citta_nti bhitticchiddÄ• dikavicitraá¹ƒ uá¹‡á¹‡Ä• mayatthar
__paá¹-ika_nti uá¹‡á¹‡Ä• mayaá¹ƒ setattharaá¹‡aá¹ƒ. __paá¹-alika_nti ghanapupphakaá¹ƒ
lohitattharaá¹‡aá¹ƒ, yo ``Ä• malakapattoâ€™â€™ tipi vuccati.

__ekantalomi_nti ubhato uggatalomaá¹ƒ uá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. __vikati_nti
sÄ«habyagghÄ• dirÅ«pavicitraá¹ƒuá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. ``ekantalomÄ«ti ekatodasa
uá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nti dÄ«ghanikÄ• .
__tÅ«lika_ntirukkhatÅ«lalatÄ• tÅ«lapoá¹-akitÅ«lasaá¹…khÄ• tÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ tÅ«lÄ•
aÃ±Ã±atarapuá¹‡á¹‡aá¹ƒ pakatitÅ«likaá¹ƒ. __uddalomika_nti ekato uggatalomaá¹ƒ uá¹‡á¹‡
``uddalomÄ«ti ubhatodasaá¹ƒuá¹‡á¹‡Ä• mayattharaá¹‡aá¹ƒ. ekantalomÄ«ti ekatodasaá¹ƒ
uá¹‡á¹‡Ä• mayattharaá¹‡aâ€™â€™ nti (Sv I 15) __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ \
__sÄ• rasamÄ• se_ pana ``uddalomÄ«ti ekato uggatapupphaá¹ƒ. ekantalomÄ«ti ubhato ugg
vuttaá¹ƒ.

<2660> __kaá¹-á¹-issa_nti ratanaparisibbitaá¹ƒ koseyyakaá¹-á¹-issamayaá¹ƒ paccattharaá¹‡
``koseyyakaá¹-á¹-issamayantikoseyyakasaá¹-amayaâ€™â€™ nti (Sv-pá¹- I 15) __Ä• cariyad
vuttaá¹ƒ, kantitakoseyyapuá¹-amayanti attho. __koseyya_nti ratanaparisibbitaá¹ƒ
kosiyasuttamayaá¹ƒpaccattharaá¹‡aá¹ƒ. ratanaparisibbanarahitaá¹ƒ suddhakoseyyaá¹ƒ pan

__dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ panettha ``á¹-hapetvÄ• tÅ«likaá¹ƒ sabbÄ• neva g
ratanaparisibbitÄ• nina vaá¹-á¹-antÄ«â€™â€™ ti (Sv I 15) vuttaá¹ƒ. tattha __ ``á¹-hapetvÄ•
_ntietena ratanaparisibbanarahitÄ• pi tÅ«likÄ• na vaá¹-á¹-atÄ«ti dÄ«peti. __ ``ratanaparisib
vaá¹-á¹-antÄ«â€™â€™ _ti iminÄ• pana yÄ• ni ratanaparisibbitÄ• ni, tÄ• ni bhÅ«mattharaá¹
yathÄ• nurÅ«paá¹ƒmaÃ±cÄ• dÄ«su ca upanetuá¹ƒ vaá¹-á¹-atÄ«ti dÄ«pitanti \Be II 222/ vedi
vinayapariyÄ• yaá¹ƒpatvÄ• garuke á¹-hÄ• tabbattÄ• idha vuttanayenevettha vinicchayo ve
suttantikadesanÄ• yaá¹ƒpana gahaá¹-á¹-hÄ• nampi vasena vuttattÄ• nesaá¹ƒ saá¹…gaá¹‡
tÅ«likaá¹ƒ ... pe ... vaá¹-á¹-antÄ«tivuttaâ€™â€™ nti (Sv I 15) apare.

__hatthiassarathatthara_nti hatthipiá¹-á¹-he attharitaá¹ƒ attharaá¹‡aá¹ƒ hatthattharaá¹‡aá¹ƒ
assarathattharepieseva nayo. __kadalimigapavara-paccattharaá¹‡akampi cÄ• _ti kadalimiga
tena kataá¹ƒ pavarapaccattharaá¹‡anti attho. taá¹ƒ kira setavatthassa upari kadalimigacam
pattharitvÄ• sibbetvÄ• karonti. __pi_-saddena ajinappaveá¹‡Ä« gahitÄ• . __ajinappaveá¹‡Ä
maÃ±capamÄ• á¹‡ena sibbetvÄ• katÄ• paveá¹‡Ä«. tÄ• ni kira cammÄ• ni sukhumatarÄ• n
dupaá¹-á¹-atipaá¹-á¹-Ä• ni katvÄ• sibbanti. tena vuttaá¹ƒ ``ajinappaveá¹‡Ä«â€™â€™ ti.

<2661> __rattavitÄ• nassa heá¹-á¹-hÄ• _ti kusumbhÄ• dirattassa lohitavitÄ• nassa heá¹-á¹-
kappiyapaccattharaá¹‡ehiatthataá¹ƒ sayanÄ• sanaÃ±ca. kasÄ• varattavitÄ• nassa pana hea
kappiyapaccattharaá¹‡ena atthataá¹ƒ vaá¹-á¹-ati. teneva vakkhati ``heá¹-á¹-hÄ• akappiyeâ€

__dvidhÄ• _ \Ne II 176/ __rattÅ«padhÄ• naka_nti sÄ«sapasse, pÄ• dapasse cÄ• ti ubhatop
paÃ±Ã±attarattabibbohanavantaÃ±ca sayanÄ• sanaá¹ƒ. idaá¹ƒ sabbaá¹ƒ akappiyaá¹ƒ parib
``yaá¹ƒ pana ekamevaupadhÄ• naá¹ƒ ubhosu passesu rattaá¹ƒ vÄ• hoti padumavaá¹‡á¹‡a
pamÄ• á¹‡ayuttaá¹ƒ, vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin I) 254) __aá¹-á¹-hakathÄ• viniccha
vuttohoti. ``yebhuyyarattÄ• nipi dve bibbohanÄ• ni na vaá¹-á¹-antÄ«â€™â€™ ti __gaá¹‡á¹-h
tenevayebhuyyena rattavitÄ• nampi na vaá¹-á¹-atÄ«ti viÃ±Ã±Ä• yati.

ettha \Be II 223/ ca kiÃ±cÄ• pi __dÄ«ghanikÄ• yaá¹-á¹-hakathÄ• yaá¹ƒ_ ``alohitakÄ• ni dvep
uttari labhitvÄ• aÃ±Ã±esaá¹ƒ dÄ• tabbÄ• ni, dÄ• tuá¹ƒ asakkonto maÃ±ce tiriyaá¹ƒ attharit
paccattharaá¹‡aá¹ƒ datvÄ• nipajjitumpi labhatÄ«â€™â€™ ti (Sv I 15) avisesena vuttaá¹ƒ.
__senÄ• sanakkhandhakasaá¹ƒvaá¹‡á¹‡anÄ• yaá¹ƒ_ pana ``agilÄ• nassa sÄ«sÅ«padhÄ• n
dvayamevavaá¹-á¹-ati, gilÄ• nassa bibbohanÄ• ni santharitvÄ• upari paccattharaá¹‡aá¹ƒ da
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 297) vuttattÄ• gilÄ• noyeva maÃ±ce tiriyaá¹ƒ attharit
labhatÄ«tiveditabbaá¹ƒ.

<2662> uddhaá¹ƒ setavitÄ• nampi heá¹-á¹-hÄ• akappiye paccattharaá¹‡e sati na vaá¹-á¹-at
__tasmi_ntiakappiyapaccattharaá¹‡e.

<2663> __ ``á¹-hapetvÄ• â€™â€™ _ti iminÄ• Ä• sandÄ• dittayassa vaá¹-á¹-anÄ• kÄ• ro na
__sesaá¹ƒsabba_nti gonakÄ• di dvidhÄ• rattÅ«padhÄ• nakapariyantaá¹ƒ sabbaá¹ƒ. __gihis
gihÄ«naá¹ƒsantakaá¹ƒ tehiyeva paÃ±Ã±attaá¹ƒ, iminÄ• paÃ±casu sahadhammikesu aÃ±Ã±
Ä• á¹‡attiyÄ• vÄ• paÃ±Ã±attaá¹ƒ na vaá¹-á¹-atÄ«ti dÄ«peti. __labhate_ti nisÄ«dituá¹ƒ labha

<2664> taá¹ƒ kattha labhatÄ«ti padesaniyamaá¹ƒ dassetumÄ• ha __ ``dhammÄ• saneâ€™
__dhammÄ• sane_tiettha __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yadi dhammÄ• sane saá¹…ghikampi
anÄ• á¹‡attÄ• Ä• rÄ• mikÄ• dayosayameva paÃ±Ã±Ä• penti ceva nÄ«haranti ca, etaá¹ƒ gil
iminÄ• gihivikatanÄ«hÄ• renavaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 320; vi0 saá¹…ga0-a

pakiá¹‡á¹‡akavinicchayakathÄ• 56 atthatosamÄ• naá¹ƒ) vuttaá¹ƒ. __bhattagge vÄ• _ti vihÄ
parivesanaá¹-á¹-hÄ• ne \Ne II 177/ vÄ• bhojanasÄ• lÄ• yaá¹ƒvÄ• . apisaddena gihÄ«naá¹ƒ
gonakÄ• dimhi nisÄ«dituá¹ƒ \Be II 224/anÄ• pattÄ«ti dÄ«peti. __dhammÄ• sanÄ• _dipadesa
gihipaÃ±Ã±attepi tatthanisÄ«dituá¹ƒ na vaá¹-á¹-atÄ«ti byatirekato viÃ±Ã±Ä• yati.

__bhÅ«mattharaá¹‡ake_ti ettha ``kateâ€™â€™ ti seso. __tatthÄ• _ti saá¹…ghike vÄ• gihis
sahadhammikehi anÄ• á¹‡attehi gihÄ«hi eva bhÅ«mattharaá¹‡e kate. __sayitu_ntiupari atta
datvÄ• nipajjituá¹ƒ vaá¹-á¹-ati. __api_-saddena nisÄ«ditumpi vÄ• tisamuccinoti. ``bhÅ«matt
iminÄ• gihÄ«hi eva maÃ±cÄ• dÄ«su sayanatthaá¹ƒ atthate upariattano paccattharaá¹‡aá¹ƒ
nisÄ«dituá¹ƒ vÄ• na vaá¹-á¹-atÄ«ti dÄ«peti.

cammakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

bhesajjakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2665> gahapatissa bhÅ«mi, sammutibhÅ«mi, ussÄ• vanantikÄ• bhÅ«mi, gonisÄ• dibhÅ«m
hontÄ«ti vuttÄ• bhagavatÄ• ti yojanÄ• .

<2666> kathaá¹ƒ kappiyaá¹ƒ kattabbanti ``anujÄ• nÄ• mi, bhikkhave, catasso kappiyabhÅ«m
gonisÄ• dikaá¹ƒ gahapatiá¹ƒ sammutiâ€™â€™ nti (Vin I 295) evaá¹ƒ catassobhÅ«miyo udd
sÄ• maÃ±Ã±alakkhaá¹‡aá¹ƒ dassetumÄ• ha __ ``saá¹…ghassÄ• â€™â€™ _tiÄ• di. saá¹…g
kataá¹ƒ gehaá¹ƒ vÄ• bhikkhuno santakaá¹ƒ vÄ• satthÄ• ya kataá¹ƒ gehaá¹ƒ vÄ• ti yojanÄ•
kappiyaá¹-á¹-hÄ• naá¹ƒ kattabbaá¹ƒ. __sahaseyyappahonaka_nti
sabbacchannaparicchannÄ• dilakkhaá¹‡enasahaseyyÄ• rahaá¹ƒ.

<2667> idÄ• ni \Be II 225/ catassopi bhÅ«miyo sarÅ«pato dassetumÄ• ha __ ``á¹-hapetvÄ•
á¹-hapetvÄ• aÃ±Ã±ehi kappiyabhÅ«miyÄ• atthÄ• ya dinnaá¹ƒ vÄ• tesaá¹ƒ santakaá¹ƒ vÄ•
__gahapati_bhÅ«mi nÄ• mÄ• ti yojanÄ• .

<2668> __yÄ• _ pana kuá¹-i saá¹…ghena __sammatÄ• _ Ã±attidutiyÄ• ya kammavÄ• cÄ• y
sammannanakÄ• le kammavÄ• caá¹ƒ avatvÄ• apalokanaá¹ƒ vÄ• kÄ• tuá¹ƒ vaá¹-á¹-atevÄ•

2669-70__._ paá¹-hamaiá¹-á¹-hakÄ• ya \Ne II 178/ vÄ• paá¹-hamapÄ• sÄ• á¹‡assa vÄ• pa
__Ä• di_-ggahaá¹‡ena paá¹-hamabhittipÄ• dassavÄ• á¹-hapane __paresu_ manussesu uk
samantato parivÄ• retvÄ• ``kappiyakuá¹-iá¹ƒkaroma, kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ t
Ä• masitvÄ• vÄ• sayameva ukkhipitvÄ• vÄ• iá¹-á¹-hakÄ• __á¹-hapeyya_ pÄ• sÄ• á¹‡o vÄ
á¹-hapeyya á¹-hapetabbo, ayaá¹ƒ ussÄ• vanantikÄ• kuá¹-Ä«ti yojanÄ• .

<2671> __iá¹-á¹-hakÄ• dipatiá¹-á¹-hÄ• na_nti paá¹-hamiá¹-á¹-hakÄ• dÄ«naá¹ƒ bhÅ«miyaá¹ƒ
__vadata_nti ``kappiyakuá¹-iá¹ƒkaroma, kappiyakuá¹-iá¹ƒ karomÄ• â€™â€™ ti vadantÄ• na
vaá¹-á¹-atÄ«_ti ekakÄ• laá¹ƒvaá¹-á¹-ati, iminÄ• ``sace hi aniá¹-á¹-hite vacane thambho patia
appatiá¹-á¹-hite vÄ• tasmiá¹ƒvacanaá¹ƒ niá¹-á¹-hÄ• ti, akatÄ• hoti kappiyakuá¹-Ä«â€™â€™
__aá¹-á¹-hakathÄ• vinicchayo_sÅ«cito.

<2672> Ä• rÄ• mo sakalo aparikkhitto vÄ• yebhuyyato aparikkhitto vÄ• ti duvidhopi __viÃ±
II 226/ ``gonisÄ• dÄ«â€™â€™ ti vuccati. pavesanivÄ• raá¹‡Ä• bhÄ• vena paviá¹-á¹-hÄ• naá
tathÄ• vuccatÄ«ti yojanÄ• .

<2673> payojanaá¹ƒ dassetumÄ• ha __ ``ettha pakkaÃ±cÄ• â€™â€™ _tiÄ• di. __Ä• misa_
``Ä• misaâ€™â€™ nti iminÄ• nirÄ• misaá¹ƒ itarakÄ• likadvayaá¹ƒ akappiyakuá¹-iyaá¹ƒ vutt
dÄ«peti.

2674-5__._ imÄ• kappiyakuá¹-iyo kadÄ• jahitavatthukÄ• hontÄ«ti Ä• ha __ ``ussÄ• vanan
yÄ• ussÄ• vanantikÄ• yesu thambhÄ• dÄ«su adhiá¹-á¹-hitÄ• , sÄ• tesu thambhÄ• dÄ«sua
thambhÄ• dÄ«su tiá¹-á¹-hatÄ«ti yojanÄ• .

sabbesu thambhÄ• dÄ«su apanÄ«tesu sÄ• jahitavatthukÄ• siyÄ• ti yojanÄ• . gonisÄ• diku
vatiÄ• dÄ«hi jahitavatthukÄ• siyÄ• . __parikkhittÄ• _ti ca ``Ä• rÄ• mo panaupaá¸• á¸• hapa
parikkhittopi parikkhittoyeva nÄ• mÄ• â€™â€™ ti (Sp (to Vin I) 295) __kurundimahÄ• pacca
kevalaá¹ƒ sabbaparikkhittÄ• va, upaá¸• á¸• haparikkhittÄ• piyebhuyyaparikkhittÄ• pi gaheta

__sesÄ• _ti \Ne II 179/ gahapatisammutikuá¹-iyo. chadananÄ• sato jahitavatthukÄ• siyunti
__chadananÄ• sato_ti ettha ``gopÄ• nasimattaá¹ƒ á¹-hapetvÄ• â€™â€™ ti seso. sace gopÄ
pakkhapÄ• samaá¹‡á¸• alaá¹ƒ atthi, rakkhati. yatra panimÄ• catassopi kappiyabhÅ«miyo n
kÄ• tabbaá¹ƒ? anupasampannassa datvÄ• tassa santakaá¹ƒ katvÄ• paribhuÃ±jitabbaá¹ƒ.

<2676> bhikkhuá¹ƒ \Be II 227/ á¹-hapetvÄ• aÃ±Ã±esaá¹ƒ hatthato paá¹-iggaho ca tesaá¹ƒ
antovutthaÃ±ca bhikkhussa vaá¹-á¹-atÄ«ti yojanÄ• .

<2677> bhikkhussa santakaá¹ƒ saá¹…ghikampi vÄ• akappiyabhÅ«miyaá¹ƒ sahaseyyappah
antovutthaÃ±caantopakkaÃ±ca bhikkhussa na vaá¹-á¹-ati. bhikkhuniyÄ• santakaá¹ƒ saá¹…
akappiyabhÅ«miyaá¹ƒsahaseyyappahonake gehe antovutthaÃ±ca antopakkaÃ±ca bhikkhu
__ubhinnaá¹ƒ_bhikkhubhikkhunÄ«naá¹ƒ na vaá¹-á¹-atÄ«ti yojanÄ• .

<2678> __akappakuá¹-iyÄ• _ti akappiyakuá¹-iyÄ• , ``akappiyabhÅ«miyaá¹ƒ sahaseyyappah
__aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttÄ• ya akappiyabhÅ«miyÄ• ti attho. __Ä• di_-saddena

navanÄ«tatelamadhuphÄ• á¹‡itÄ• naá¹ƒgahaá¹‡aá¹ƒ.

<2679> __teheva_ antovutthehi __sappiÄ• dÄ«hi_ sattÄ• hakÄ• likehi saha bhikkhunÄ• pa
nirÄ• misaá¹ƒ sattÄ• haá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-á¹-atevÄ• ti yojanÄ• .

<2680> __pakkaá¹ƒ_ sÄ• maá¹ƒpakkaá¹ƒ __taá¹ƒ_ yÄ• vajÄ«vikaá¹ƒ sace Ä• misasaá¹ƒsa
antovutthaÃ±cabhuÃ±jati, kiÃ±ca bhiyyo sÄ• maá¹ƒpakkaÃ±ca bhuÃ±jatÄ«ti yojanÄ• . yÄ• v
Ä• misasaá¹ƒsaá¹-á¹-hassaÄ• misagatikattÄ• __ ``antovutthaâ€™â€™ _nti vuttaá¹ƒ.

<2682> udakaá¹ƒ __na hoti kÄ• likaá¹ƒ_ catÅ«su kÄ• likesu asaá¹…gahitattÄ• .

<2683> __tikÄ• likÄ• _ yÄ• vakÄ• likÄ• yÄ• makÄ• likÄ• sattÄ• hakÄ• likÄ• ti tayo kÄ• likÄ
180/ attano \Be II 228/ attano kÄ• laá¹ƒ atikkamitvÄ• bhuttÄ• dosakarÄ• honti, tatiyaá¹ƒ sa
nissaggiyapÄ• cittiyavatthuttÄ• abhuttampi dosakarantiyojanÄ• .

__ ``bhuttÄ• dosakarÄ• â€™â€™ _ti iminÄ• purimakÄ• likadvayaá¹ƒ paá¹-iggahetvÄ• kÄ•
kÄ• raá¹‡aá¹ƒ na hoti, bhuttameva hoti. sattÄ• hakÄ• likaá¹ƒ kÄ• lÄ• tikkamenaaparibhuttan
kÄ• raá¹‡aá¹ƒ hotÄ«ti dÄ«peti. tesu sattÄ• hakÄ• likeyeva visesaá¹ƒdassetumÄ• ha __ ``ab
cÄ• â€™â€™ _ti. __ca_-saddo tu-saddatthe. yÄ• vajÄ«vikaá¹ƒpana paá¹-iggahetvÄ• yÄ• v
paribhuÃ±jiyamÄ• naá¹ƒ itarakÄ• likasaá¹ƒsaggaá¹ƒ vinÄ• dosakaraá¹ƒ nahotÄ«ti na gahita

<2684> ambÄ• dayo saddÄ• rukkhÄ• naá¹ƒ nÄ• mabhÅ«tÄ• taá¹ƒtaá¹ƒphalepi vattamÄ• n
tajjepÄ• nake vuttÄ• , tenevÄ• ha __ ``pÄ• nakaá¹ƒ mataâ€™â€™ _nti. __cocaá¹ƒ_ aá¹-á¹-
__mocaá¹ƒ_ itarakadalipÄ• naá¹ƒ. __madhÅ«_ti muddikaphalÄ• naá¹ƒ rasaá¹ƒ. __muddikÄ
muddikaphalÄ• naá¹ƒ pÄ• naá¹ƒ. ``sÄ• lÅ«kapÄ• nanti rattuppalanÄ«luppalÄ• dÄ«naá¹ƒ sÄ
katapÄ• naâ€™â€™ nti __pÄ• á¸·iyaá¹ƒ, aá¹-á¹-hakathÄ• ya_ (Sp (to Vin I) 300) ca sÄ• lÅ«
dÄ«ghavasenasaá¹ƒyogadassanato __ ``sÄ• lu phÄ• rusakaÃ±cÄ• â€™â€™ _ti gÄ• thÄ• b

__sÄ• lÅ«kaá¹ƒ_ kumuduppalÄ• naá¹ƒ phalarasaá¹ƒ. __khuddasikkhÄ• vaá¹‡á¹‡anÄ• yaá¹
nÄ• marattuppalanÄ«luppalÄ• dÄ«naá¹ƒ kiÃ±jakkhareá¹‡Å«hi katapÄ• naâ€™â€™ nti vutta
ntiÄ• dÄ«sueko rukkhoâ€™â€™ ti __gaá¹‡á¹-hipade_ vuttaá¹ƒ. tassa phalaraso __phÄ• rus
etesaá¹ƒaá¹-á¹-hannaá¹ƒ phalÄ• naá¹ƒ raso udakasambhinno vaá¹-á¹-ati, sÄ«tudake maddi
vaá¹-á¹-ati, udakena pana asambhinno raso yÄ• vakÄ• liko.

<2685> __phala_nti \Be II 229/ ambÄ• diphalaá¹ƒ. __savatthukapaá¹-iggaho_ti pÄ• navatth
paá¹-iggaho. vasati ettha pÄ• nanti __vatthu, _ phalaá¹ƒ, vatthunÄ• saha vaá¹-á¹-atÄ«ti__s
pÄ• naá¹ƒ, savatthukassa paá¹-iggaho savatthukapaá¹-iggaho. savatthukassa paá¹-iggahaá
vatthupaá¹-iggahaá¹‡amevÄ• ti katvÄ• vuttaá¹ƒ ``pÄ• navatthukÄ• naá¹ƒ phalÄ• naá¹ƒ paá

<2686> ``sukoá¹-á¹-etvÄ• â€™â€™ ti vuccamÄ• nattÄ• __ ``ambapakkaâ€™â€™ _nti Ä• r
II 181/. __udake_ti sÄ«todake. __parissavaá¹ƒ_ parissÄ• vitaá¹ƒ. __katvÄ• _ti madhuÄ• dÄ
yathÄ• ha --- ``tadahupaá¹-iggahitehi madhusakkarakappÅ«rÄ• dÄ«hi yojetvÄ• kÄ• tabbaâ
300). __pÄ• tuá¹ƒ vaá¹-á¹-atÄ«_ti ettha vinicchayo ``evaá¹ƒ kataá¹ƒ purebhattameva kappat
kataá¹ƒ labhitvÄ• pana purebhattaá¹ƒ paá¹-iggahitaá¹ƒ purebhattaá¹ƒ sÄ• misaparibhogenÄ
pacchÄ• bhattaá¹ƒ nirÄ• misaparibhogena yÄ• va aruá¹‡uggamanÄ• vaá¹-á¹-atiyeva. esa r
ti__aá¹-á¹-hakathÄ• yaá¹ƒ_ vutto.

<2687> __sesapÄ• nakesupÄ«_ti jambupÄ• nakÄ• dÄ«supi.

<2688> ucchuraso antogadhattÄ• idha vutto, na pana yÄ• makÄ• likattÄ• , so pana sattÄ•

<2689> __madhukassa rasa_nti madhukapupphassa rasaá¹ƒ. ettha madhukapuppharaso a
vÄ• , pacchÄ• bhattaá¹ƒ na vaá¹-á¹-ati. purebhattampi yaá¹ƒ pÄ• naá¹ƒ gahetvÄ• majjaá¹ƒ
paá¹-á¹-hÄ• ya na vaá¹-á¹-ati. madhukapupphaá¹ƒ pana allaá¹ƒ vÄ• sukkhaá¹ƒvÄ• bhajjita
kataphÄ• á¹‡itaá¹ƒ vÄ• yato paá¹-á¹-hÄ• ya majjaá¹ƒ na karonti, taá¹ƒ sabbaá¹ƒ purebhatta

__pakkaá¸• Ä• karasa_nti \Be II 230/ pakkassa yÄ• vakÄ• likassa rasaá¹ƒ. sabbo pattaraso
yojanÄ• . __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``yÄ• vakÄ• likapattÄ• naÃ±hi purebhattaá¹ƒyeva raso
Vin I) 300) imameva sandhÄ• ya vuttaá¹ƒ.

<2690> sÄ• nulomÄ• naá¹ƒ sattannaá¹ƒ dhaÃ±Ã±Ä• naá¹ƒ phalajaá¹ƒ rasaá¹ƒ á¹-hapetvÄ•
__vikÄ• le_yÄ• masaÃ±Ã±ite anulomato paribhuÃ±jituá¹ƒ anuÃ±Ã±Ä• toti yojanÄ• .

<2691> yÄ• vakÄ• likapattÄ• naá¹ƒ sÄ«tudake madditvÄ• kato rasopi apakko, Ä• diccapÄ•
vaá¹-á¹-atÄ«ti yojanÄ• .

2692-3__._ sattadhaÃ±Ã±Ä• nulomÄ• ni sarÅ«pato dassetumÄ• ha __ ``tÄ• laÃ±canÄ• á¸·i
__aparaá¹‡á¹‡aá¹ƒ_ \Ne II 182/ muggÄ• di. __ ``sattadhaÃ±Ã±Ä• nulomikaâ€™â€™ _nti im
yÄ• vakÄ• likoyÄ• makÄ• lasaá¹…khÄ• te vikÄ• le paribhuÃ±jituá¹ƒ na vaá¹-á¹-atÄ«ti dasse

<2695> evamÄ• dÄ«naá¹ƒ khuddakÄ• naá¹ƒ phalÄ• naá¹ƒ raso pana aá¹-á¹-hapÄ• nÄ• nul
yÄ• makÄ• likÄ• nulomike__niddiá¹-á¹-ho_ kathitoti yojanÄ• .

<2696> __idha_ imasmiá¹ƒ loke sÄ• nulomassa dhaÃ±Ã±assa phalajaá¹ƒ rasaá¹ƒ á¹-hapet
phalaraso natthÄ«ti yojanÄ• , sabbo yÄ• makÄ• likoyevÄ• ti dÄ«peti.

bhesajjakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

kathinakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2697> __vutthavassÄ• naá¹ƒ_ \Be II 231/ purimikÄ• ya vassaá¹ƒ upagantvÄ• yÄ• va mah
ratticchedaá¹ƒ akatvÄ• vutthavassÄ• naá¹ƒ __bhikkhÅ«naá¹ƒ_ ekassa vÄ• dvinnaá¹ƒ tiá¹‡
catunnaá¹ƒpaÃ±cannaá¹ƒ atirekÄ• naá¹ƒ vÄ• bhikkhÅ«naá¹ƒ __paÃ±cannaá¹ƒ Ä• nisaá¹ƒs
anÄ• mantacÄ• rÄ• dÄ«naá¹ƒpaÃ±cannaá¹ƒ Ä• nisaá¹ƒsÄ• naá¹ƒ paá¹-ilÄ• bha__kÄ• raá¹‡
agÄ• rikÄ• dimunÄ«naá¹ƒ sakalaguá¹‡agaá¹‡ehiuttamo bhagavÄ• kathinatthÄ• raá¹ƒ ``anu
vassaá¹ƒvutthÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kathinaá¹ƒattharituâ€™â€™ nti (Vin I 306) __abrvi_

etthÄ• yaá¹ƒ vinicchayo --- ``kathinatthÄ• raá¹ƒ ke labhanti, ke na labhantÄ«ti? gaá¹‡anavas
tÄ• vapacchimakoá¹-iyÄ• paÃ±ca janÄ• labhanti, uddhaá¹ƒ satasahassampi, paÃ±cannaá¹
labhantÄ«â€™â€™ ti (Sp (to Vin I) 306) idaá¹ƒ __aá¹-á¹-hakathÄ• ya_ atthÄ• rakassa bhikk
kathinadussadÄ• nakammaá¹ƒsandhÄ• ya vuttaá¹ƒ. ``vutthavassavasena purimikÄ• ya vass
paá¹-hamapavÄ• raá¹‡Ä• ya pavÄ• ritÄ• labhanti, chinnavassÄ• vÄ• pacchimikÄ• ya upag
aÃ±Ã±asmiá¹ƒ vihÄ• re vutthavassÄ• pina labhantÄ«ti mahÄ• paccariyaá¹ƒ vuttaâ€™â€™ n
__aá¹-á¹-hakathÄ• ya_ Ä• nisaá¹ƒsalÄ• bhaá¹ƒsandhÄ• ya vuttaá¹ƒ, na kammaá¹ƒ.

idÄ• ni tadubhayaá¹ƒ vibhajitvÄ• dasseti ---

``purimikÄ• ya \Ne II 183/ upagatÄ• naá¹ƒ pana sabbe gaá¹‡apÅ«rakÄ• honti, Ä• nisaá¹ƒsa
Ä• nisaá¹ƒsoitaresaá¹ƒyeva hoti. sace purimikÄ• ya upagatÄ• cattÄ• ro vÄ• honti, tayo vÄ•
gaá¹‡apÅ«rake katvÄ• kathinaá¹ƒ attharitabbaá¹ƒ. atha cattÄ• ro bhikkhÅ« upagatÄ• , eko
sÄ• maá¹‡ero, so ce pacchimikÄ• ya upasampajjati, gaá¹‡apÅ«rako ceva hoti, Ä• nisaá¹ƒsa
tayo bhikkhÅ« dve sÄ• maá¹‡erÄ• , dve bhikkhÅ« tayo sÄ• maá¹‡erÄ• , eko bhikkhu cattÄ•
eseva nayo. sace purimikÄ• ya upagatÄ• kathinatthÄ• rakusalÄ• na honti, atthÄ• rakusalÄ•
khandhakabhÄ• á¹‡akattherÄ• pariyesitvÄ• Ä• netabbÄ• , kammavÄ• caá¹ƒ sÄ• vetvÄ• k
dÄ• naÃ±ca bhuÃ±jitvÄ• gamissanti, Ä• nisaá¹ƒsopana itaresaá¹ƒyeva hotÄ«â€™â€™ ti (S

kathinaá¹ƒ kena dinnaá¹ƒ vaá¹-á¹-atÄ«ti? yena kenaci devena vÄ• manussena vÄ• paÃ±ca
sahadhammikÄ• naá¹ƒaÃ±Ã±atarena dinnaá¹ƒ vaá¹-á¹-ati. kathinadÄ• yakassa vattaá¹ƒ atth
pucchati ``bhante, kathaá¹ƒ kathinaá¹ƒ dÄ• tabbaâ€™â€™ nti, tassa evaá¹ƒ Ä• cikkhitabba
cÄ«varÄ• naá¹ƒaÃ±Ã±atarappahonakaá¹ƒ sÅ«riyuggamanasamaye vatthaá¹ƒ `kathinacÄ«v
vaá¹-á¹-ati, tassa parikammatthaá¹ƒ ettakÄ• nÄ• ma sÅ«ciyo, ettakaá¹ƒ suttaá¹ƒ, ettakaá¹ƒ
parikammaá¹ƒkarontÄ• naá¹ƒ ettakÄ• naá¹ƒ bhikkhÅ«naá¹ƒ yÄ• gubhattaÃ±ca dÄ• tuá¹ƒ va

kathinatthÄ• rakenÄ• pi dhammena samena uppannaá¹ƒ kathinaá¹ƒ attharantena vattaá¹ƒ j

tantavÄ• yagehatohi Ä• bhatasantÄ• neneva khalimakkhitasÄ• á¹-akopi na vaá¹-á¹-ati, malÄ
vaá¹-á¹-ati, tasmÄ• kathinatthÄ• rasÄ• á¹-akaá¹ƒ labhitvÄ• suddhaá¹ƒ dhovitvÄ• sÅ«ciÄ• c
cÄ«varakammÅ«pakaraá¹‡Ä• ni sajjetvÄ• bahÅ«hi bhikkhÅ«hi saddhiá¹ƒ tadaheva sibbitvÄ
rajitvÄ• kappabinduá¹ƒdatvÄ• kathinaá¹ƒ attharitabbaá¹ƒ. sace tasmiá¹ƒ anatthateyeva aÃ
kathinasÄ• á¹-akaá¹ƒ attharitabbakaá¹ƒÄ• harati, aÃ±Ã±Ä• ni ca bahÅ«ni kathinÄ• nisaá¹ƒs
233/ Ä• nisaá¹ƒsaá¹ƒbahuá¹ƒ deti, tassa santakeneva attharitabbaá¹ƒ. itaro yathÄ• tathÄ•
saÃ±Ã±Ä• petabbo.

kathinaá¹ƒ pana kena attharitabbaá¹ƒ? yassa saá¹…gho kathinacÄ«varaá¹ƒ deti. saá¹…ghe
dÄ• tabbaá¹ƒ? yo jiá¹‡á¹‡acÄ«varo hoti. sace bahÅ« jiá¹‡á¹‡acÄ«varÄ• honti, vuá¸• á¸• ha
vuá¸• á¸• hesupiyo mahÄ• parivÄ• ro tadaheva cÄ«varaá¹ƒ katvÄ• atthariuá¹ƒ sakkoti, tas
sacevuá¸• á¸• ho \Ne II 184/ na sakkoti, navakataro sakkoti, tassa dÄ• tabbaá¹ƒ. api ca saá
mahÄ• therassasaá¹…gahaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati, tasmÄ• ``tumhe, bhante, gaá¹‡hatha,
dassÄ• mÄ• â€™â€™ ti vattabbaá¹ƒ.

tÄ«su cÄ«varesu yaá¹ƒ jiá¹‡á¹‡aá¹ƒ hoti, tadatthÄ• ya dÄ• tabbaá¹ƒ. pakatiyÄ• dupaá¹-á¹-a
dupaá¹-á¹-atthÄ• yevadÄ• tabbaá¹ƒ. sacepissa ekapaá¹-á¹-acÄ«varaá¹ƒ ghanaá¹ƒ hoti, kath
sÄ• ruppatthÄ• yadupaá¹-á¹-appahonakameva dÄ• tabbaá¹ƒ. ``ahaá¹ƒ alabhanto ekapaá¹-á
vadantassÄ• pi dupaá¹-á¹-aá¹ƒdÄ• tuá¹ƒ vaá¹-á¹-ati. yo pana lobhapakatiko hoti, tassa na dÄ
kathinaá¹ƒ attharitvÄ• ``pacchÄ• visibbitvÄ• dve cÄ«varÄ• ni karissÄ• mÄ«â€™â€™ ti na

yassa pana diyyati, tassa ---

``suá¹‡Ä• tu me, bhante saá¹…gho, idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaá¹ƒ, yad
pattakallaá¹ƒ, saá¹…gho imaá¹ƒ kathinadussaá¹ƒ itthannÄ• massa bhikkhuno dadeyya kath
Ã±atti.

``suá¹‡Ä• tu me, bhante saá¹…gho, idaá¹ƒ saá¹…ghassa kathinadussaá¹ƒ uppannaá¹ƒ, saá
kathinadussaá¹ƒitthannÄ• massa bhikkhuno deti kathinaá¹ƒ attharituá¹ƒ, yassÄ• yasmato kh
imassakathinadussassa itthannÄ• massa bhikkhuno dÄ• naá¹ƒ kathinaá¹ƒ attharituá¹ƒ, so tu
nakkhamati, so bhÄ• seyya.

``dinnaá¹ƒ idaá¹ƒ saá¹…ghena kathinadussaá¹ƒ itthannÄ• massa bhikkhuno kathinaá¹ƒ atth
khamatisaá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• rayÄ• mÄ«â€™â€™ ti (Vin I 30

evaá¹ƒ Ã±attidutiyÄ• ya kammavÄ• cÄ• ya dÄ• tabbanti evaá¹ƒ dinnaá¹ƒ.

2698-9__._ __na ullikhitamattÄ• di-catuvÄ«sativajjita_nti __pÄ• á¸·iyaá¹ƒ_ Ä• gatehi ``na

ullikhitamattenaatthataá¹ƒ hoti kathinaâ€™â€™ nti (Vin I 308) ullikhitamattÄ• dÄ«hi catuvÄ«
vajjitaá¹ƒ. __cÄ«vara_nti ``ahatena atthataá¹ƒ hoti kathinaâ€™â€™ nti (Vin I 309) __pÄ• á¸
Ä• gatÄ• naá¹ƒ soá¸·asannaá¹ƒ Ä• kÄ• rÄ• naá¹ƒ aÃ±Ã±atarena yuttaá¹ƒ katapariyositaá¹ƒ
kappabinduá¹ƒtiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataracÄ«varaá¹ƒ. te pana catuvÄ«sati Ä•
__pÄ• á¸·ito_ (Vin I 308), __aá¹-á¹-hakathÄ• to_ (Sp (to Vin I) 308) ca gahetabbÄ• .
ganthagÄ• ravaparihÄ• ratthamidhana vuttÄ• .

__bhikkhunÄ• _ vakkhamÄ• ne aá¹-á¹-hadhamme jÄ• nantena attharakena __Ä• dÄ• ya_ g
attanÄ• paribhuÃ±jiyamÄ• naá¹ƒ attharitabbacÄ«varena ekanÄ• makaá¹ƒ purÄ• á¹‡acÄ«va
paccuddharitvÄ• __navaá¹ƒ_ attharitabbaá¹ƒ cÄ«varaá¹ƒ __adhiá¹-á¹-hahitvÄ• _ purÄ• á¹‡a
nÄ• mena adhiá¹-á¹-hahitvÄ• vataá¹ƒ antaravÄ• sakaá¹ƒ ce, ``iminÄ• antaravÄ• sakena ka
iti vacasÄ• vattabbantiyojanÄ• . sace uttarÄ• saá¹…go hoti, ``iminÄ• uttarÄ• saá¹…gena k
attharÄ• miâ€™â€™, sacesaá¹…ghÄ• á¹-i hoti, ``imÄ• ya saá¹…ghÄ• á¹-iyÄ• kathinaá¹ƒ at
vattabbaá¹ƒ.

2700-1__._ iccevaá¹ƒ \Be II 235/ tikkhattuá¹ƒ vutte kathinaá¹ƒ atthataá¹ƒ hotÄ«ti yojanÄ• . _
bhikkhunÄ• _ navakena kathinacÄ«varaá¹ƒ __Ä• dÄ• ya_ saá¹…ghaá¹ƒ upasaá¹…kamma `
saá¹…ghassakathinaá¹ƒ, dhammiko kathinatthÄ• ro, anumodathaâ€™â€™ iti vattabbanti yo

<2702> anumodakesu ca therehi ``atthataá¹ƒ, Ä• vuso, saá¹…ghassa kathinaá¹ƒ, dhammik
anumodÄ• mÄ• â€™â€™ ti vattabbaá¹ƒ, navena pana ``atthataá¹ƒ, bhante, saá¹…ghassa k
dhammikokathinatthÄ• ro, anumodÄ• mÄ«â€™â€™ ti iti puna __Ä«raye_ katheyyÄ• ti yojan
anumodanapÄ• á¹-hassa atthadassanamukhena __ ``suatthataá¹ƒ tayÄ• bhanteâ€™â€™ _
pÄ• á¹-hakkamadassanavasenÄ• tiveditabbaá¹ƒ.

atthÄ• rakesu ca anumodakesu ca navehi vuá¸• á¸• hÄ• naá¹ƒ vacanakkamo vutto, vuá¸• á¸
pana tadanusÄ• rena yathÄ• rahaá¹ƒ yojetvÄ• vattabboti gÄ• thÄ• su na vuttoti veditabbo.
navena vÄ• gaá¹‡apuggalÄ• naá¹ƒ vacanakkamo ca gaá¹‡apuggalehi atthÄ• rakassavacan
yathÄ• rahaá¹ƒ yojetuá¹ƒ sakkÄ• ti na vutto.

evaá¹ƒ atthate pana kathine sace kathinacÄ«varena saddhiá¹ƒ Ä• bhataá¹ƒ Ä• nisaá¹ƒsaá¹
``yenaamhÄ• kaá¹ƒ \Ne II 186/ kathinaá¹ƒ gahitaá¹ƒ, tasseva ca demÄ• â€™â€™ ti denti, b
athaavicÄ• retvÄ• va datvÄ• gacchanti, bhikkhusaá¹…gho issaro. tasmÄ• sace kathinatthÄ
sesacÄ«varÄ• nipidubbalÄ• ni honti, saá¹…ghena apaloketvÄ• tesampi atthÄ• ya vatthÄ• n
kammavÄ• cÄ• yapana ekÄ• yeva vaá¹-á¹-ati. avasese \Be II 236/ kathinÄ• nisaá¹ƒse balav
vassÄ• vÄ• sikaá¹-hitikÄ• yadÄ• tabbÄ• ni, á¹-hitikÄ• ya abhÄ• ve therÄ• sanato paá¹-á¹-hÄ
garubhaá¹‡á¸• aá¹ƒ na bhÄ• jetabbaá¹ƒ. sace pana ekasÄ«mÄ• ya bahÅ« vihÄ• rÄ• honti,
ekattha kathinaá¹ƒattharitabbaá¹ƒ, visuá¹ƒ visuá¹ƒ attharituá¹ƒ na vaá¹-á¹-ati.

<2703> __ ``kathinassa ca kiá¹ƒ mÅ«laâ€™â€™ _ntiÄ• dÄ«ni sayameva vivarissati.

<2706> aá¹-á¹-hadhammuddesagÄ• thÄ• ya pubbakiccaá¹ƒ __pubba_-vacaneneva uttarapa
tenevavakkhati ``pubbakiccanti vuccatÄ«â€™â€™ ti. ``paccuddhÄ• raâ€™â€™ iti vattabbe
_itigÄ• thÄ• bandhavasena rasso. teneva vakkhati __ ``paccuddhÄ• roâ€™â€™ _ti. adhiá¹-
__adhiá¹-á¹-hÄ• naá¹ƒ_. paccuddhÄ• ro ca adhiá¹-á¹-hÄ• naÃ±ca __paccuddharÄ• dhiá¹-á¹
dvandasamÄ• so. __atthÄ• ro_tiettha ``kathinatthÄ• roâ€™â€™ ti pakaraá¹‡ato labbhati.

__ ``mÄ• tikÄ• â€™â€™ _ti iminÄ• ``aá¹-á¹-ha kathinubbhÄ• ramÄ• tikÄ• â€™â€™ ti paka
--- ``aá¹-á¹-himÄ• , bhikkhave, mÄ• tikÄ• kathinassa ubbhÄ• rÄ• yÄ• â€™â€™ ti (Vin I 310
janettiyo, kathinubbhÄ• raá¹ƒ etÄ• aá¹-á¹-ha janentÄ«ti attho. __uddhÄ• ro_ti kathinassaud
__Ä• nisaá¹ƒsÄ• _ti ettha ``kathinassÄ• â€™â€™ ti pakaraá¹‡ato labbhati. kathinassa Ä• ni
aá¹-á¹-ha_ dhammÄ• ti yojanÄ• . yathÄ• ha ``atthatakathinÄ• naá¹ƒ vo, bhikkhave, paÃ±ca
(Vin I 306). __ ``Ä• nisaá¹ƒsenÄ• â€™â€™ _tipi pÄ• á¹-ho. Ä• nisaá¹ƒsena saha ime aá¹-á¹

<2707> ``na ullikhitamattÄ• di-catuvÄ«sativajjitaâ€™â€™ ntiÄ• dinÄ• kathinaá¹ƒ attharituá¹
katapariyositaá¹ƒcÄ«varaá¹ƒ ce laddhaá¹ƒ, tattha \Be II 237/ paá¹-ipajjanavidhiá¹ƒ dassetvÄ
akatasibbanÄ• dikammaá¹ƒvatthameva laddhaá¹ƒ, tattha paá¹-ipajjanavidhiá¹ƒ pubbakiccav
``dhovanaâ€™â€™ _ntiÄ• di. tattha __dhovana_nti kathinadussassa setabhÄ• vakaraá¹‡aá
``paÃ±cakaá¹ƒ vÄ• sattakaá¹ƒvÄ• navakaá¹ƒ vÄ• ekÄ• dasakaá¹ƒ \Ne II 187/ vÄ• hotÅ«â
__chedana_nti yathÄ• vicÄ• ritassa vatthassachedanaá¹ƒ. __bandhana_nti moghasuttakÄ•
sabbasÅ«cikammaá¹ƒ. __rajana_ntirajanakammaá¹ƒ. __kappa_nti kappabindudÄ• naá¹ƒ. _
vuccati_ idaá¹ƒ sabbaá¹ƒkathinatthÄ• rassa paá¹-hamameva kattabbattÄ• .

<2708> __antaravÄ• sako_ti ettha __iti_-saddo luttaniddiá¹-á¹-ho. saá¹…ghÄ• á¹-i, uttarÄ• s
athoantaravÄ• sakoti esameva tu paccuddhÄ• ropi adhiá¹-á¹-hÄ• nampi atthÄ• ropi vuttoti y

<2709> aá¹-á¹-hamÄ• tikÄ• (Vin I 310-311; Vin V 415; Sp (to Vin I) 310-311) dassetumÄ• h
``pakkamanaÃ±cÄ• â€™â€™ _tiÄ• di. pakkamanaá¹ƒ anto etassÄ• ti pakkamanantikÄ• ti va
``pakkamanaâ€™â€™ nti vuttaá¹ƒ. esa nayo sabbattha. __aá¹-á¹-himÄ• _ti ettha ``mÄ• tikÄ
labbhati. imÄ• aá¹-á¹-ha mÄ• tikÄ• ti yojanÄ• .

<2710> uddesÄ• nukkamena niddisitumÄ• ha __ ``katacÄ«varamÄ• dÄ• yÄ• â€™â€™ _tiÄ
``katacÄ«varamÄ• dÄ• yÄ• â€™â€™ _tiiminÄ• cÄ«varapalibodhupacchedo dassito. __ ``Ä
iminÄ• dutiyo Ä• vÄ• sapalibodhupacchedo dassito. ettha sabbavÄ• kyesu ``atthatakathino
pakkamatÄ«â€™â€™ ti seso. __atikkantÄ• ya sÄ«mÄ• yÄ• _ti vihÄ• rasÄ«mÄ• ya atikkant
ettha ``tassa bhikkhunoâ€™â€™ ti seso, tassa bhikkhunopakkamanantikÄ• nÄ• ma mÄ• ti

2711-2__._ __Ä• nisaá¹ƒsaá¹ƒ_ \Be II 238/ nÄ• ma vutthavassena laddhaá¹ƒ akatasÅ«cikan
tenevavakkhati ``karotÄ«â€™â€™ tiÄ• di. __ ``vihÄ• re anapekkhakoâ€™â€™ _ti iminÄ• e
Ä• vÄ• sapalibodhupacchedodassito. sukhaviharaá¹‡aá¹ƒ payojanamassÄ• ti __sukhavihÄ•
tasmiá¹ƒvihÄ• re viharantova taá¹ƒ cÄ«varaá¹ƒ yadi karoti, tasmiá¹ƒ cÄ«vare niá¹-á¹-hite
__niá¹-á¹-hÄ• nantÄ• _niá¹-á¹-hÄ• nantikÄ• ti vuccatÄ«ti yojanÄ• . __ ``niá¹-á¹-hitecÄ«vareâ
cÄ«varapalibodhupacchedodassito.

<2713> __tamassama_nti taá¹ƒ vutthavassÄ• vÄ• saá¹ƒ. __dhuranikkhepe_ti ubhayadhuran
cittappavattakkhaá¹‡e. __sanniá¹-á¹-hÄ• naá¹ƒ_ nÄ• ma dhuranikkhepo. ettha palibodhadva
upacchedo __aá¹-á¹-hakathÄ• yaá¹ƒ_ \Ne II 188/ vutto ``sanniá¹-á¹-hÄ• nantike dvepi palibo
cÄ«varaá¹ƒ kÄ• ressaá¹ƒ, na paccessaâ€™ nticintitamatteyeva ekato chijjantÄ«â€™â€™ ti

<2714> __kathinacchÄ• dana_nti kathinÄ• nisaá¹ƒsaá¹ƒ cÄ«varavatthuá¹ƒ. __na paccessa_
__karontassevÄ• _ti ettha ``cÄ«varaâ€™â€™ nti pakaraá¹‡ato labbhati. __ ``kathinacchÄ• d
sambandhanÄ«yaá¹ƒ. __karontassÄ• _ti anÄ• dare sÄ• mivacanaá¹ƒ. __naá¹-á¹-ha_nti core
upacikÄ• dÄ«hi khÄ• ditattÄ• vÄ• naá¹-á¹-haá¹ƒ. __daá¸• á¸• haá¹ƒ vÄ• _ti agginÄ• daá¸•
__nÄ• sanantikÄ• _tievaá¹ƒ cÄ«varassa nÄ• sanante labbhamÄ• nÄ• ayaá¹ƒ mÄ• tikÄ• nÄ
ettha ``na paccessaâ€™â€™ nti iminÄ• paá¹-hamaá¹ƒ Ä• vÄ• sapalibodhupacchedo dassit
tiiminÄ• dutiyaá¹ƒ cÄ«varapalibodhupacchedo dassito.

<2715> __laddhÄ• nisaá¹ƒso_ti laddhakathinÄ• nisaá¹ƒsacÄ«varo. Ä• nisaá¹ƒse cÄ«vare _
apekkhavÄ• __bahisÄ«magato_ vassaá¹ƒvutthasÄ«mÄ• ya \Be II 239/ bahisÄ«magato taá¹
__so_katacÄ«varo __antarubbhÄ• raá¹ƒ_ antarÄ• ubbhÄ• raá¹ƒ suá¹‡Ä• ti ce, savanantikÄ
``bahisÄ«magatoâ€™â€™ tiÄ• dinÄ• dutiyapalibodhupacchedo dassito. ettha ``katacÄ«var
cÄ«varapalibodhupacchedo paá¹-hamaá¹ƒ hoti, itaro pana ``saha savanena Ä• vÄ• sapalibo
(to Vin I) 311) __aá¹-á¹-hakathÄ• ya_ vuttattÄ• pacchÄ• hoti.

2716-7__._ cÄ«varÄ• sÄ• ya vassaá¹ƒvuttho Ä• vÄ• sato __pakkanto_ ``tuyhaá¹ƒ cÄ«varaâ
vutto bahisÄ«magato pana savati, puna ``tava cÄ«varaá¹ƒ dÄ• tuá¹ƒ na sakkomÄ«â€™â€™
chinnamattÄ• ya_ cÄ«vare paccÄ• sÄ• ya upacchinnamattÄ• ya __Ä• sÄ• vacchedikÄ• _nÄ
yojanÄ• . Ä• sÄ• vacchÄ• dike kathinubbhÄ• re Ä• vÄ• sapalibodhopaá¹-hamaá¹ƒ chijjati, cÄ
cÄ«varapalibodho chijjati.

2718-20__._ yo vassaá¹ƒvutthavihÄ• ramhÄ• aÃ±Ã±aá¹ƒ vihÄ• raá¹ƒ gato hoti, so __Ä• ga
Ä• gacchantoantarÄ• magge kathinuddhÄ• raá¹ƒ atikkameyya, tassa so kathinuddhÄ• ro sÄ
tattha sÄ«mÄ• tikkantike kathinubbhÄ• re cÄ«varapalibodho paá¹-hamaá¹ƒ chijjati, tassa ba
Ä• vÄ• sapalibodho chijjati.

ettha \Ne II 189/ ca ``sÄ«mÄ• tikkantiko nÄ• ma cÄ«varakÄ• lasÄ«mÄ• tikkantikoâ€™â€™ t
``bahisÄ«mÄ• yaá¹ƒ cÄ«varakÄ• lasamayassa atikkantattÄ• sÄ«mÄ• tikkantikoâ€™â€™ ti
__sÄ• ratthadÄ«paniyaá¹ƒ_ vuttaá¹ƒ. ``Ä• gacchaá¹ƒ antarÄ• magge, taduddhÄ• ramatikka
saá¹…ghena \Be II 240/ kariyamÄ• naá¹ƒ antarubbhÄ• raá¹ƒ Ä• gacchanto vihÄ• rasÄ«maá
kathinubbhÄ• rassa jÄ• tattÄ• taá¹ƒ na sambhuá¹‡eyya, tassevaá¹ƒ sÄ«mamatikkantassev
antarÄ• magge jÄ• to kathinubbhÄ• ro sÄ«mÄ• tikkantikoti amhÄ• kaá¹ƒ khanti.

__kathinÄ• nisaá¹ƒsa_cÄ«varaá¹ƒ Ä• dÄ• ya sace Ä• vÄ• se sÄ• pekkhova gato hoti, puna
__kathinuddhÄ• raá¹ƒ_kathinassa antarubbhÄ• rameva __sambhuá¹‡Ä• ti ce_ yadi pÄ• pua
kathinuddhÄ• rohoti, so ``sahubbhÄ• roâ€™â€™ ti vuccatÄ«ti yojanÄ• . sahubbhÄ• re dve p
apubbaá¹ƒacarimaá¹ƒ chijjanti.

<2721> ``sÄ«mÄ• tikkantikenÄ• â€™â€™ ti vattabbe uttarapadalopena __ ``sÄ«matoâ€™â
niá¹-á¹-hÄ• naÃ±ca sanniá¹-á¹-hÄ• naÃ±ca __sÄ«mato_ sÄ«mÄ• tikkantikena saha ime __c
__puggalÄ• dhÄ«nÄ• _ puggalÄ• yattÄ• sahubbhÄ• rasaá¹…khÄ• to __antarubbhÄ• ro_ sa
``antarubbharoâ€™â€™ _ti gÄ• thÄ• bandhavasena rassattaá¹ƒ.

<2722> __nÄ• sana_nti nÄ• sanantiko. __savana_nti savanantiko. Ä• sÄ• vacchedikÄ• pi c
__na tu saá¹…ghÄ• na bhikkhuto_ti saá¹…ghatopi na honti, puggalatopina hontÄ«ti attho. c
saá¹…ghassa vÄ• cÄ«varasÄ• mikassa vÄ• payogena na jÄ• totinÄ• sanako tÄ• va kathin
vutto. savanaÃ±ca ubhayesaá¹ƒ payogato najÄ• tanti tathÄ• vuttaá¹ƒ. tathÄ• Ä• sÄ• vacch

<2723> Ä• vÄ• soyeva palibodhoti viggaho. __palibodho ca cÄ«vare_ti ettha __cÄ«vare_tib
nimittatthe \Be II 241/ bhummaá¹ƒ, cÄ«varanimittapalibodhoti attho, cÄ«varasaá¹…khÄ• to p
hoti. saccÄ• diguá¹‡ayuttaá¹ƒ musÄ• vÄ• dÄ• didosavimuttaá¹ƒatthaá¹ƒ vadati sÄ«lenÄ• ti
tena.

<2724> __aá¹-á¹-hannaá¹ƒ_ \Ne II 190/ __mÄ• tikÄ• na_nti bahisÄ«magatÄ• naá¹ƒ vasena
satta mÄ• tikÄ• , bahisÄ«maá¹ƒ gantvÄ• antarubbhÄ• raá¹ƒ sambhuá¹‡antassa vasena vut
imÄ• saá¹ƒaá¹-á¹-hannaá¹ƒ mÄ• tikÄ• naá¹ƒ vasena ca. __antarubbhÄ• ratopi vÄ• _ti bahis
vasitvÄ• kathinubbhÄ• rakammena ubbhÄ• rakathinÄ• naá¹ƒ vasena labbhanato antarubbh
mahesinÄ• kathinassa duve ubbhÄ• rÄ• pi vuttÄ• ti yojanÄ• . bahisÄ«maá¹ƒ gantvÄ• Ä• ga
bahisÄ«maá¹ƒ Ä• gatÄ• naá¹ƒ vasena antarubbhÄ• roti ekoyeva ubbhÄ• ro dvidhÄ• vutto,
visuá¹ƒ aggahetvÄ• aá¹-á¹-heva mÄ• tikÄ• __pÄ• á¸·iyaá¹ƒ_ (Vin I 310) vibhattÄ• tiveditab

<2725> anÄ• mantacÄ• ro uttarapadalopavasena __ ``anÄ• mantÄ• â€™â€™ _ iti vutto. yÄ
tÄ• va anÄ• mantetvÄ• caraá¹‡aá¹ƒ kappissati, cÄ• rittasikkhÄ• padena anÄ• patti bhaviss

asamÄ• dÄ• nacÄ• ro __ ``asamÄ• dÄ• naâ€™â€™ _nti uttarapadalopena vutto. __asamÄ
ticÄ«varaá¹ƒasamÄ• dÄ• ya caraá¹‡aá¹ƒ, cÄ«varavippavÄ• so kappissatÄ«ti attho.

__ ``gaá¹‡atoâ€™â€™ _ti iminÄ• uttarapadalopena gaá¹‡abhojanaá¹ƒ dassitaá¹ƒ. gaá¹‡ab
taá¹ƒ sarÅ«pato pÄ• cittiyakaá¹‡á¸• e vuttaá¹ƒ.

__ ``yÄ• vadatthikaâ€™â€™ _nti \Be II 242/ iminÄ• yÄ• vadatthacÄ«varaá¹ƒ vuttaá¹ƒ.
__yÄ• vadatthacÄ«vara_ntiyÄ• vatakena cÄ«varena attho, tÄ• vatakaá¹ƒ anadhiá¹-á¹-hitaá¹
kappissatÄ«ti attho.

__ ``tattha yo cÄ«varuppÄ• doâ€™â€™ _ti iminÄ• ``yo ca tattha cÄ«varuppÄ• doâ€™â€™
Ä• nisaá¹ƒso dassito. __yo ca tattha cÄ«varuppÄ• do_ti tattha kathinatthatasÄ«mÄ• yaá¹ƒm
saá¹…ghassa uddissa dinnaá¹ƒ vÄ• saá¹…ghikena tatruppÄ• dena Ä• bhataá¹ƒ vÄ• , yena
saá¹…ghikaá¹ƒ cÄ«varaá¹ƒ uppajjati, taá¹ƒ tesaá¹ƒ bhavissatÄ«ti attho. ime paÃ±ca kathinÄ
vuttÄ• ti sambandho.

kathinakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

cÄ«varakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

2726-7__._ cÄ«varaá¹ƒ \Ne II 191/ uppajjati etÄ• sÅ«ti __ ``uppÄ• dÄ• â€™â€™ _ti janikÄ•
cÄ«varavatthaparilÄ• bhakkhettantiattho. yathÄ• ha --- ``yathÄ• vuttÄ• naá¹ƒ cÄ«varÄ• naá
khettaá¹ƒ dassetuá¹ƒ aá¹-á¹-himÄ• bhikkhavemÄ• tikÄ• tiÄ• dimÄ• hÄ• â€™â€™ ti (Sp (to
__cÄ«varamÄ• tikÄ• _ti cÄ«varuppÄ• dahetubhÅ«tamÄ• taro. tenÄ• ha __kathinakkhandha
``mÄ• tikÄ• ti mÄ• taro, janettiyoti atthoâ€™â€™ ti (Sp (to Vin I) 310). __mÄ• tikÄ• _ti cettha
cÄ«varadÄ• namadhippetaá¹ƒ. yathÄ• ha ``sÄ«mÄ• ya dÄ• naá¹ƒekÄ• mÄ• tikÄ• , katikÄ•
sÄ«mÄ• ya deti, katikÄ• ya deti, bhikkhÄ• paÃ±Ã±attiyÄ• deti, saá¹…ghassa deti, ubhatosa
vassaá¹ƒvutthasaá¹…ghassa deti, Ä• dissadeti, puggalassa deti. __ ``imÄ• pana aá¹-á¹-ha
vuttameva nigamanavasena vuttaá¹ƒ.

<2728> __tatthÄ• _ti \Be II 243/ tÄ• su aá¹-á¹-hamÄ• tikÄ• su. __sÄ«mÄ• ya detÄ«_ti ``sÄ«
evaá¹ƒ sÄ«maá¹ƒ parÄ• masitvÄ• dento sÄ«mÄ• ya deti, evaá¹ƒ dinnaá¹ƒ antosÄ«magatel
vaá¹‡á¹‡itanti yojanÄ• . tattha __antosÄ«magatehÄ«_ti dÄ• yakoyaá¹ƒ sÄ«maá¹ƒ apekkhitv
sÄ«mÄ• ya antogatehi sabbehi. __bhÄ• jetabba_ntitaá¹ƒ cÄ«varaá¹ƒ bhÄ• jetabbaá¹ƒ. __va
so bhagavÄ• arahaâ€™â€™ ntiÄ• dinÄ• sakalalokabyÄ• piguá¹‡Ä• tisayayuttena byÄ• ma
raá¹ƒsÄ«naÃ±ca vasena uttamappabhÄ• tisayayuttenavaravaá¹‡á¹‡inÄ• __vaá¹‡á¹‡itaá¹ƒ_
padavaá¹‡á¹‡anÄ• , ayaá¹ƒ pana vinicchayo --- __sÄ«mÄ• yadetÄ«_ti ettha tÄ• va khaá¹‡á

samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• avippavÄ• sasÄ«mÄ• lÄ• bhasÄ«mÄ• gÄ• masÄ«mÄ• nig
udakukkhepasÄ«mÄ• janapadasÄ«mÄ• raá¹-á¹-hasÄ«mÄ• rajjasÄ«mÄ• dÄ«pasÄ«mÄ• c
sÄ«mÄ• veditabbÄ• .

tattha __khaá¹‡á¸• asÄ«mÄ• _ sÄ«mÄ• kathÄ• yaá¹ƒ vuttÄ• . __upacÄ• rasÄ«mÄ• _ parikk
aparikkhittassa vihÄ• rassa parikkhepÄ• rahaá¹-á¹-hÄ• nena paricchinnÄ• hoti. apicabhikkh
dhuvasannipÄ• taá¹-á¹-hÄ• nato vÄ• pariyante á¹-hitabhojanasÄ• lato vÄ• nibaddhavasana
vÄ• thÄ• mamajjhimassa purisassa dvinnaá¹ƒ leá¸• á¸• upÄ• tÄ• naá¹ƒ anto upacÄ• rasÄ«m
Ä• vÄ• sesu vaá¸• á¸• hantesu vaá¸• á¸• hati, parihÄ• yantesu parihÄ• yati. __mahÄ• pacca
vaá¸• á¸• hantesu vaá¸• á¸• hatÄ«â€™â€™ ti (Sp (to Vin I) 379) vuttaá¹ƒ. tasmÄ• sace vihÄ
saddhiá¹ƒ \Ne II 192/ ekÄ• baddhÄ• hutvÄ• yojanasatampi pÅ«retvÄ• nisÄ«danti, yojanas
hoti, sabbesaá¹ƒ lÄ• bho pÄ• puá¹‡Ä• ti. __samÄ• nasaá¹ƒvÄ• saavippavÄ• sasÄ«mÄ• _dv

__lÄ• bhasÄ«mÄ• _ \Be II 244/ nÄ• ma neva sammÄ• sambuddhena anuÃ±Ã±Ä• tÄ• , na
dhammasaá¹…gÄ• hakattherehiá¹-hapitÄ• , apica kho rÄ• jarÄ• jamahÄ• mattÄ• vihÄ• raá
aá¸• á¸• hayojanaá¹ƒ vÄ• yojanaá¹ƒ vÄ• samantato paricchinditvÄ• ``ayaá¹ƒ amhÄ• kaá¹ƒ
lÄ• bhasÄ«mÄ• â€™â€™ ti nÄ• malikhitakethambhe nikhaá¹‡itvÄ• ``yaá¹ƒ etthantare uppa
amhÄ• kaá¹ƒ vihÄ• rassa demÄ• â€™â€™ tisÄ«maá¹ƒ á¹-hapenti, ayaá¹ƒ lÄ• bhasÄ«mÄ•
__gÄ• manigamanagaraabbhantaraudakukkhepasÄ«mÄ• pi_ vuttÄ• eva.

__janapadasÄ«mÄ• _ nÄ• ma kÄ• sikosalaraá¹-á¹-hÄ• dÄ«naá¹ƒ anto bahÅ« janapadÄ• ho
ekekojanapadaparicchedo janapadasÄ«mÄ• . __raá¹-á¹-hasÄ«mÄ• _ nÄ• ma kÄ• sikosalÄ•
__rajjasÄ«mÄ• _nÄ• ma mahÄ• coá¸·abhogo keraá¸·abhogoti evaá¹ƒ ekekassa raÃ±Ã±o Ä•
__dÄ«pasÄ«mÄ• _nÄ• ma samuddantena samucchinnamahÄ• dÄ«pÄ• ca antaradÄ«pÄ•
cakkavÄ• á¸·apabbatenevaparicchinnÄ• .

evametÄ• su sÄ«mÄ• su khaá¹‡á¸• asÄ«mÄ• ya kenaci kammena sannipatitaá¹ƒ saá¹…gha
sÄ«mÄ• yasaá¹…ghassa demÄ«â€™â€™ ti vutte yÄ• vatikÄ• bhikkhÅ« antokhaá¹‡á¸• asÄ
tesaá¹ƒyevahi taá¹ƒ pÄ• puá¹‡Ä• ti, aÃ±Ã±esaá¹ƒ sÄ«mantarikÄ• ya vÄ• upacÄ• rasÄ«mÄ
pÄ• puá¹‡Ä• ti. khaá¹‡á¸• asÄ«mÄ• ya á¹-hite pana rukkhe vÄ• pabbate vÄ• á¹-hitassa he
vemajjhaá¹ƒ gatassapÄ• puá¹‡Ä• tiyeva.

``imissÄ• upacÄ• rasÄ«mÄ• ya saá¹…ghassa dammÄ«â€™â€™ ti dinnaá¹ƒ pana khaá¹‡á
á¹-hitÄ• nampipÄ• puá¹‡Ä• ti. ``samÄ• nasaá¹ƒvÄ• sasÄ«mÄ• ya dammÄ«â€™â€™ ti dinn
khaá¹‡á¸• asÄ«mÄ• sÄ«mantarikÄ• suá¹-hitÄ• naá¹ƒ na pÄ• puá¹‡Ä• ti. avippavÄ• sasÄ«m
sÄ«mÄ• su antogatÄ• naá¹ƒyevapÄ• puá¹‡Ä• ti. gÄ• masÄ«mÄ• dÄ«su dinnaá¹ƒ \Be II 245
baddhasÄ«mÄ• yaá¹-hitÄ• nampi pÄ• puá¹‡Ä• ti. abbhantarasÄ«mÄ• udakukkhepasÄ«mÄ•
antogatÄ• naá¹ƒyevapÄ• puá¹‡Ä• ti. janapadaraá¹-á¹-harajjadÄ«pacakkavÄ• á¸·asÄ«mÄ• s

vuttasadisoyeva vinicchayo.

sace \Ne II 193/ pana jambudÄ«pe á¹-hito ``tambapaá¹‡á¹‡idÄ«pe saá¹…ghassa dammÄ«â
tambapaá¹‡á¹‡idÄ«patoekopi gantvÄ• sabbesaá¹ƒ gaá¹‡hituá¹ƒ labhati. sacepi tatreva eko
sabhÄ• gÄ• naá¹ƒbhÄ• gaá¹ƒ gaá¹‡hÄ• ti, na vÄ• retabbo. evaá¹ƒ tÄ• va yo sÄ«maá¹ƒ parÄ
dÄ• nevinicchayo veditabbo.

yo pana ``asukasÄ«mÄ• yÄ• â€™â€™ ti vattuá¹ƒ na jÄ• nÄ• ti, kevalaá¹ƒ ``sÄ«mÄ• â€™â€
vihÄ• raá¹ƒ Ä• gantvÄ• ``sÄ«mÄ• ya dammÄ«â€™â€™ ti vÄ• ``sÄ«maá¹-á¹-hakasaá¹…gh
so pucchitabbo ``sÄ«mÄ• nÄ• ma bahuvidhÄ• , kataraá¹ƒ sÄ«maá¹ƒ sandhÄ• ya bhaá¹‡as
``ahaá¹ƒ `asukasÄ«mÄ• â€™ ti na jÄ• nÄ• mi, sÄ«maá¹-á¹-hakasaá¹…gho bhÄ• jetvÄ• gaa
katarasÄ«mÄ• yabhÄ• jetabbaá¹ƒ? mahÄ• sÄ«vatthero kirÄ• ha ``avippavÄ• sasÄ«mÄ• yÄ
``avippavÄ• sasÄ«mÄ• nÄ• ma tiyojanÄ• pi hoti, evaá¹ƒ sante tiyojane á¹-hitÄ• lÄ• bhaá¹ƒ
á¹-hatvÄ• Ä• gantukavattaá¹ƒ pÅ«retvÄ• Ä• rÄ• maá¹ƒ pavisitabbaá¹ƒ bhavissati, gamikoti
senÄ• sanaá¹ƒ Ä• pucchissati, nissayapaá¹-ipannassa tiyojanÄ• tikkame nissayopaá¹-ippas
pÄ• rivÄ• sikena tiyojanaá¹ƒ atikkamitvÄ• aruá¹‡aá¹ƒ uá¹-á¹-hÄ• petabbaá¹ƒ bhavissati, bh
á¹-hatvÄ• Ä• rÄ• mappavesanaá¹ƒ Ä• pucchitabbaá¹ƒ bhavissati, sabbampetaá¹ƒupacÄ• ra
kattuá¹ƒ vaá¹-á¹-ati. tasmÄ• upacÄ• rasÄ«mÄ• yameva bhÄ• jetabbaâ€™â€™ nti.

<2729> ye \Be II 246/ vihÄ• rÄ• saá¹…ghena katikÄ• ya __ekalÄ• bhakÄ• _ samÄ• nalÄ• b
__dinnaá¹ƒ_ ``katikÄ• ya dammÄ«â€™â€™ ti dinnaá¹ƒ __sabbehi_ bhikkhÅ«hisaha __bhÄ
katikÄ• ya vuccatÄ«ti yojanÄ• .

ayamettha vinicchayo --- katikÄ• nÄ• ma samÄ• nalÄ• bhakatikÄ• , tatrevaá¹ƒ katikÄ• kÄ•
vihÄ• re sannipatitehi bhikkhÅ«hi yaá¹ƒ vihÄ• raá¹ƒ saá¹…gaá¹‡hitukÄ• mÄ• samÄ• nalÄ•
nÄ• maá¹ƒ gahetvÄ• ``asuko nÄ• ma vihÄ• ro porÄ• á¹‡akoâ€™â€™ ti vÄ• ``buddhÄ• dhi
``appalÄ• bhoâ€™â€™ ti vÄ• yaá¹ƒ kiÃ±ci kÄ• raá¹‡aá¹ƒ vatvÄ• ``taá¹ƒ vihÄ• raá¹ƒ iminÄ
ekalÄ• bhaá¹ƒ kÄ• tuá¹ƒ saá¹…ghassa ruccatÄ«â€™â€™ ti tikkhattuá¹ƒ sÄ• vetabbaá¹ƒ. et
nisinnopi idha nisinnova hoti. tasmiá¹ƒ vihÄ• repi saá¹…ghena evameva kÄ• tabbaá¹ƒ. ettÄ
nisinnopi tasmiá¹ƒ vihÄ• re nisinnova hoti. ekasmiá¹ƒ lÄ• bhe bhÄ• jiyamÄ• neitarasmiá¹ƒ á
gahetuá¹ƒ vaá¹-á¹-ati. evaá¹ƒ ekena vihÄ• rena saddhiá¹ƒ bahÅ«pi Ä• vÄ• sÄ• ekalÄ• bhÄ•

<2730> cÄ«varadÄ• yakena dhuvakÄ• rÄ• pÄ• kavattÄ• diniccasakkÄ• rÄ• yattha saá¹…g
__tattha_ tasmiá¹ƒ vihÄ• re teneva dÄ• yakena saá¹…ghassa __dinnaá¹ƒ_ vihÄ• raá¹ƒ
``bhikkhÄ• paÃ±Ã±attiyÄ• dinnaâ€™â€™ nti mahesinÄ• vuttanti yojanÄ• .

tatrÄ• yaá¹ƒ vinicchayo --- yasmiá¹ƒ vihÄ• re imassa cÄ«varadÄ• yakassa santakaá¹ƒ saá¹.
vÄ• vattati, yasmiá¹ƒ vÄ• vihÄ• re bhikkhÅ« attano bhÄ• raá¹ƒ katvÄ• sadÄ• gehe bhojeti

kÄ• rito, salÄ• kabhattÄ• dÄ«ni vÄ• nibaddhÄ• ni, yena pana sakalopi vihÄ• ro \Be II 247/ p
vattabbameva natthi, ime dhuvakÄ• rÄ• nÄ• ma. tasmÄ• saceso ``yattha mayhaá¹ƒ dhuva
dammÄ«â€™â€™ ti vÄ• ``tattha dethÄ• â€™â€™ ti vÄ• bhaá¹‡ati, bahÅ«su cepi á¹-hÄ• ne
sabbattha dinnameva hoti.

sace pana ekasmiá¹ƒ vihÄ• re bhikkhÅ« bahutarÄ• honti, tehi vattabbaá¹ƒ ``tumhÄ• kaá¹ƒ
bhikkhÅ« bahÅ«, ekattha appakÄ• â€™â€™ ti, sace ``bhikkhugaá¹‡anÄ• ya gaá¹‡hathÄ• â
bhÄ• jetvÄ• gaá¹‡hituá¹ƒ vaá¹-á¹-ati. ettha ca vatthabhesajjÄ• di appakampi sukhena bhÄ•
maÃ±co vÄ• pÄ«á¹-hakaá¹ƒ vÄ• ekameva hoti, taá¹ƒ pucchitvÄ• yassa vÄ• vihÄ• rassae
senÄ• sanassa so vicÄ• reti, tattha dÄ• tabbaá¹ƒ. sace ``asukabhikkhugaá¹‡hatÅ«â€™â€™

atha ``mayhaá¹ƒ dhuvakÄ• re dethÄ• â€™â€™ ti vatvÄ• avicÄ• retvÄ• va gacchati, saá¹…
vicÄ• retuá¹ƒvaá¹-á¹-ati. evaá¹ƒ pana vicÄ• retabbaá¹ƒ --- ``saá¹…ghattherassa vasanaá¹-á
vattabbaá¹ƒ. sacetattha senÄ• sanaá¹ƒ paripuá¹‡á¹‡aá¹ƒ hoti. yattha nappahoti, tattha dÄ•
bhikkhu ``mayhaá¹ƒ vasanaá¹-á¹-hÄ• ne senÄ• sanaparibhogabhaá¹‡á¸• aá¹ƒ natthÄ«â€™
dÄ• tabbanti.

<2731> __saá¹…ghassa pana yaá¹ƒ dinna_nti vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• n
tiyaá¹ƒ cÄ«varaá¹ƒ dinnaá¹ƒ. ``sammukhÄ«bhÅ«tenÄ• â€™â€™ ti vattabbe gÄ• thÄ• bandh
__sammukhibhÅ«tenÄ• _tica \Ne II 195/ upacÄ• rasÄ«mÄ• ya á¹-hitena. __bhÄ• jetabba_n
kÄ• laá¹ƒ ghosetvÄ• bhÄ• jetabbaá¹ƒ. idamettha mukhamattadassanaá¹ƒ. vinicchayo __aá
I) 379) veditabbo. seyyathidaá¹ƒ --- cÄ«varadÄ• yakena \Be II 248/ vihÄ• raá¹ƒ pavisitvÄ• ``
saá¹…ghassa dammÄ«â€™â€™ tidinnesu bhÄ• jiyamÄ• nesu sÄ«maá¹-á¹-hassa asampatt
vÄ• retabbo. vihÄ• romahÄ• hoti, therÄ• sanato paá¹-á¹-hÄ• ya vatthesu diyyamÄ• nesu al
pacchÄ• Ä• gacchanti, ``bhante, vÄ«sativassÄ• naá¹ƒ diyyati, tumhÄ• kaá¹ƒ á¹-hitikÄ• atik
vattabbÄ• , á¹-hitikaá¹ƒ á¹-hapetvÄ• tesaá¹ƒ datvÄ• pacchÄ• á¹-hitikÄ• ya dÄ• tabbaá¹ƒ.

``asukavihÄ• re kira bahuá¹ƒ cÄ«varaá¹ƒ uppannaâ€™â€™ nti sutvÄ• yojanantarikavihÄ•
sampattasampattÄ• naá¹ƒ á¹-hitaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya dÄ• tabbaá¹ƒ. asampattÄ• n
upacÄ• rasÄ«maá¹ƒpaviá¹-á¹-hÄ• naá¹ƒ antevÄ• sikÄ• dÄ«su gaá¹‡hantesu dÄ• tabbamev
á¹-hitÄ• naá¹ƒdethÄ• â€™â€™ ti vadanti, na dÄ• tabbaá¹ƒ. sace pana upacÄ• rasÄ«maá¹ƒ
hutvÄ• attano vihÄ• radvÄ• re vÄ• antovihÄ• reyeva vÄ• honti, parisavasena vaá¸• á¸• hit
dÄ• tabbaá¹ƒ. saá¹…ghanavakassa dinnepi pacchÄ• Ä• gatÄ• naá¹ƒ dÄ• tabbameva. dutiy
therÄ• sanaá¹ƒÄ• ruá¸·he Ä• gatÄ• naá¹ƒ paá¹-hamabhÄ• go na pÄ• puá¹‡Ä• ti, dutiyabhÄ

ekasmiá¹ƒ vihÄ• re dasa bhikkhÅ« honti, dasa vatthÄ• ni ``saá¹…ghassa demÄ• â€™â€™ t
pÄ• á¹-ekkaá¹ƒbhÄ• jetabbÄ• ni. sace ``sabbÄ• neva amhÄ• kaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™
duppÄ• pitÄ• niceva duggahitÄ• ni ca, gatagataá¹-á¹-hÄ• ne saá¹…ghikÄ• neva honti. ekaá

tumhÄ• kaá¹ƒpÄ• puá¹‡Ä• tÄ«â€™â€™ ti saá¹…ghattherassa datvÄ• sesÄ• ni ``imÄ• ni an
gahetuá¹ƒvaá¹-á¹-ati.

ekameva vatthaá¹ƒ ``saá¹…ghassa demÄ• â€™â€™ ti Ä• haranti, abhÄ• jetvÄ• va ``amhÄ•
tigaá¹‡hanti, duppÄ• pitaÃ±ceva duggahitaÃ±ca, satthakena, pana haliddiÄ• dinÄ• vÄ• lek
249/ koá¹-á¹-hÄ• saá¹ƒ ``imaá¹ƒ á¹-hÄ• naá¹ƒ tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti sa
sesaá¹ƒ ``amhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gahetuá¹ƒ vaá¹-á¹-ati. yaá¹ƒ pana vatth
vÄ• , tena paricchedaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati. sace ekaá¹ƒ tantaá¹ƒ uddharitvÄ• ``idaá
tumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti saá¹…ghattherassa datvÄ• sesaá¹ƒ ``amhÄ• ka
tigaá¹‡hanti, vaá¹-á¹-ati. khaá¹‡á¸• aá¹ƒ khaá¹‡á¸• aá¹ƒ chinditvÄ• bhÄ• jiyamÄ• naá¹ƒ vaá

ekabhikkhuke \Ne II 196/ vihÄ• re saá¹…ghassa cÄ«varesu uppannesu sace pubbe vuttana
``sabbÄ• ni mayhaá¹ƒ pÄ• puá¹‡antÄ«â€™â€™ ti gaá¹‡hÄ• ti, suggahitÄ• ni, á¹-hitikÄ• pa
ekekaá¹ƒ uddharitvÄ• ``idaá¹ƒ mayhaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti gaá¹‡hÄ• ti, á¹-hitikÄ
á¹-hitikÄ• ya aá¹-á¹-hitÄ• ya puna aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sace eko bhikkhu Ä• ga
dvÄ«hipi gahetabbaá¹ƒ. á¹-hitÄ• ya á¹-hitikÄ• ya puna aÃ±Ã±asmiá¹ƒ cÄ«vare uppanne sac
á¹-hitikÄ• heá¹-á¹-hÄ• orohati. sace vuá¸• á¸• hataro Ä• gacchati, á¹-hitikÄ• uddhaá¹ƒ Ä• ro
natthi, puna attano pÄ• petvÄ• gahetabbaá¹ƒ.

``saá¹…ghassa demÄ• â€™â€™ ti vÄ• ``bhikkhusaá¹…ghassa demÄ• â€™â€™ ti vÄ• ye
Ä• masitvÄ• dinnaá¹ƒ pana paá¹ƒsukÅ«likÄ• naá¹ƒ na vaá¹-á¹-ati ``gahapaticÄ«varaá¹ƒ paá
paá¹ƒsukÅ«likaá¹…gaá¹ƒsamÄ• diyÄ• mÄ«â€™â€™ ti vuttattÄ• , na pana akappiyattÄ• . bh
dinnampina gahetabbaá¹ƒ. yaá¹ƒ pana bhikkhu attano santakaá¹ƒ deti, taá¹ƒ bhikkhudattiya
paá¹ƒsukÅ«laá¹ƒ pana na hoti. evaá¹ƒ santepi dhutaá¹…gaá¹ƒ na bhijjati. ``bhikkhÅ«naá¹ƒ
therÄ• naá¹ƒdemÄ• â€™â€™ ti vutte pana paá¹ƒsukÅ«likÄ• nampi vaá¹-á¹-ati. ``idaá¹ƒ vatt
iminÄ• upÄ• hanatthavikapattatthavikaÄ• yogaaá¹ƒsabaddhakÄ• dÄ«ni \Be II 250/ karothÄ•
dinnampivaá¹-á¹-ati.

pattatthavikÄ• dÄ«naá¹ƒ atthÄ• ya dinnÄ• ni bahÅ«nipi honti, cÄ«varatthÄ• yapi pahonti, tat
pÄ• rupituá¹ƒ vaá¹-á¹-ati. sace pana saá¹…gho bhÄ• jitÄ• tirittÄ• ni vatthÄ• ni chinditvÄ• up
atthÄ• ya bhÄ• jeti, tato gahetuá¹ƒ na vaá¹-á¹-ati. sÄ• mikehi vicÄ• ritamevahi vaá¹-á¹-ati, na

``paá¹ƒsukÅ«likasaá¹…ghassa dhammakaraá¹‡aaá¹ƒsabaddhÄ• dÄ«naá¹ƒ atthÄ• ya demÄ
vaá¹-á¹-ati. parikkhÄ• ro nÄ• ma paá¹ƒsukÅ«likÄ• nampi icchitabbo. yaá¹ƒ tattha atirekaá¹ƒ
cÄ«varepiupanetuá¹ƒ vaá¹-á¹-ati. suttaá¹ƒ saá¹…ghassa denti, paá¹ƒsukÅ«likehipi gahetabb
tÄ• vavihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni saá¹…ghassa dammÄ«â€™â€™ ti dinn

sace pana bahi upacÄ• rasÄ«mÄ• ya addhÄ• napaá¹-ipanne bhikkhÅ« disvÄ• ``saá¹…ghas

saá¹…ghattherassavÄ• saá¹…ghanavakassa vÄ• Ä• roceti, sacepi yojanaá¹ƒ pharitvÄ• pa
ekÄ• baddhÄ• \Ne II 197/ ce, sabbesaá¹ƒ pÄ• puá¹‡Ä• ti. ye pana dvÄ• dasahi hatthehi pa
na pÄ• puá¹‡Ä• tÄ«ti.

<2732> idÄ• ni ``ubhatosaá¹…ghe detÄ«â€™â€™ ti mÄ• tikaá¹ƒ vivaranto Ä• ha __ ``ubhat
_tiÄ• di. __ubhatosaá¹…ghamuddissÄ• _ti bhikkhusaá¹…ghaá¹ƒ, bhikkhunisaá¹…ghaÃ±ca
``ubhatosaá¹…ghassademÄ«â€™â€™ ti deti. __ ``bahu vÄ• â€™â€™ _ti ettha ``bahÅ« vÄ•
gÄ• thÄ• bandhavasenarassattaá¹ƒ. bhikkhunÄ«naá¹ƒ bhikkhÅ« thokÄ• vÄ• hontu bahÅ«
akatvÄ• ubhatosaá¹…ghavasena samabhÄ• gova kÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• .

tatrÄ• yaá¹ƒ \Be II 251/ vinicchayo --- ``ubhatosaá¹…ghassa dammÄ«â€™â€™ ti vuttepi ``d
dvinnaá¹ƒ saá¹…ghÄ• naá¹ƒ dammi, bhikkhusaá¹…ghassa ca bhikkhunisaá¹…ghassa ca da
ubhatosaá¹…ghassadinnameva hoti, dve bhÄ• ge same katvÄ• eko dÄ• tabbo.

``ubhatosaá¹…ghassa ca tuyhaÃ±ca dammÄ«â€™â€™ ti vutte sace dasa dasa bhikkhÅ«,
ekavÄ«sati paá¹-ivÄ«se katvÄ• eko puggalassa dÄ• tabbo, dasa bhikkhusaá¹…ghassa, das
yena puggaliko laddho, so saá¹…ghatopi attano vassaggena gahetuá¹ƒ labhati. kasmÄ• ?
__ubhatosaá¹…gha_ggahaá¹‡enagahitattÄ• .

``ubhatosaá¹…ghassa ca cetiyassa ca dammÄ«â€™â€™ ti vuttepi eseva nayo. idha pana
saá¹…ghatopÄ• puá¹‡anakoá¹-á¹-hÄ• so nÄ• ma natthi, ekapuggalassa pattakoá¹-á¹-hÄ• sa

``ubhatosaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vutte pana dvÄ• vÄ«sati ko
bhikkhÅ«naá¹ƒ, dasa bhikkhunÄ«naá¹ƒ, eko puggalassa, eko cetiyassa dÄ• tabbo. tattha pu
vassaggena puna gahetuá¹ƒ labhati. cetiyassa ekoyeva.

``bhikkhusaá¹…ghassa ca bhikkhunÄ«naÃ±ca dammÄ«â€™â€™ ti vutte pana majjhe bhin
bhikkhÅ«ca bhikkhuniyo ca gaá¹‡etvÄ• dÄ• tabbaá¹ƒ.

``bhikkhusaá¹…ghassa \Ne II 198/ ca bhikkhunÄ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vutte pa
252/na labhati, pÄ• puá¹‡anaá¹-á¹-hÄ• nato ekameva labhati. kasmÄ• ? __bhikkhusaá¹…gh

``bhikkhusaá¹…ghassa ca bhikkhunÄ«naÃ±ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vuttep
ekapuggalapaá¹-ivÄ«solabbhati, puggalassa visuá¹ƒ na labbhati. tasmÄ• ekaá¹ƒ cetiyassa
bhikkhÅ«ca bhikkhuniyo ca gaá¹‡etvÄ• bhÄ• jetabbaá¹ƒ.

``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca dammÄ«â€™â€™ ti vuttepi na majjhe bhinditvÄ• d
puggalagaá¹‡anÄ• yaeva vibhajitabbaá¹ƒ.

``bhikkhÅ«naÃ±ca bhikkhunÄ«naÃ±ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti evaá¹ƒ vuttepi
ekapuggalapaá¹-ivÄ«solabbhati, puggalassa visuá¹ƒ natthi, bhikkhÅ« ca bhikkhuniyo ca gaá
bhÄ• jetabbaá¹ƒ. yathÄ• ca bhikkhusaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• nayo nÄ«to, evaá¹ƒ bhik
katvÄ• pi netabbo.

``bhikkhusaá¹…ghassa ca tuyhaÃ±cÄ• â€™â€™ ti vutte puggalassa visuá¹ƒ na labbhati, va

``bhikkhusaá¹…ghassa ca cetiyassa cÄ• â€™â€™ ti vutte pana cetiyassa visuá¹ƒ paá¹-ivÄ

``bhikkhusaá¹…ghassa ca tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vuttepi cetiyasseva labbha

``bhikkhÅ«naÃ±ca tuyhaÃ±cÄ• â€™â€™ ti vuttepi visuá¹ƒ na labbhati.

``bhikkhÅ«naÃ±ca cetiyassa cÄ• â€™â€™ ti vutte pana cetiyassa labbhati.

``bhikkhÅ«naÃ±ca \Ne II 199/ tuyhaÃ±ca cetiyassa cÄ• â€™â€™ ti vuttepi cetiyasseva visu
puggalassa. bhikkhunisaá¹…ghaá¹ƒ Ä• diá¹ƒ katvÄ• pi evameva yojetabbaá¹ƒ.

pubbe buddhappamukhassa ubhatosaá¹…ghassa dÄ• naá¹ƒ denti, bhagavÄ• majjhe nisÄ«
vÄ• mato bhikkhuniyo nisÄ«danti, bhagavÄ• ubhinnaá¹ƒ saá¹…ghatthero, tadÄ• bhagavÄ•
laddhapaccayeattanÄ• pi paribhuÃ±jati, bhikkhÅ«nampi dÄ• peti. etarahi pana paá¹‡á¸• itan
paá¹-imaá¹ƒvÄ• cetiyaá¹ƒ vÄ• á¹-hapetvÄ• buddhappamukhassa ubhatosaá¹…ghassa dÄ
\Be II 253/cetiyassa vÄ• purato Ä• dhÄ• rake pattaá¹ƒ á¹-hapetvÄ• dakkhiá¹‡odakaá¹ƒ dat
demÄ• â€™â€™ titattha yaá¹ƒ paá¹-hamaá¹ƒ khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ denti, vihÄ•
cetiyassademÄ• â€™â€™ ti piá¹‡á¸• apÄ• taÃ±ca mÄ• lÄ• gandhÄ• dÄ«ni ca denti, tattha l
mÄ• lÄ• gandhÄ• dÄ«nitÄ• va cetiye Ä• ropetabbÄ• ni, vatthehi paá¹-Ä• kÄ• , telena padÄ«
piá¹‡á¸• apÄ• tamadhuphÄ• á¹‡itÄ• dÄ«nipana yo nibaddhaá¹ƒ cetiyassa jaggako hoti pabb
tassa dÄ• tabbÄ• ni. nibaddhajaggake asati Ä• haá¹-apattaá¹ƒ á¹-hapetvÄ• vattaá¹ƒ katvÄ•
vaá¹-á¹-ati. upakaá¹-á¹-hekÄ• le bhuÃ±jitvÄ• pacchÄ• pi vattaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-atiyeva.

mÄ• lÄ• gandhÄ• dÄ«su ca yaá¹ƒ kiÃ±ci ``idaá¹ƒ haritvÄ• cetiyassa pÅ«jaá¹ƒ karothÄ• â€™
dÅ«rampiharitvÄ• pÅ«jetabbaá¹ƒ. ``bhikkhaá¹ƒ saá¹…ghassa harÄ• â€™â€™ ti vuttepi har
``ahaá¹ƒpiá¹‡á¸• Ä• ya carÄ• mi, Ä• sanasÄ• lÄ• ya bhikkhÅ« atthi, te harissantÄ«â€™â€™
tuyhaá¹ƒyevadammÄ«â€™â€™ ti vadati, bhuÃ±jituá¹ƒ vaá¹-á¹-ati. atha pana ``bhikkhusaá¹.
ti harantassagacchato antarÄ• va kÄ• lo upakaá¹-á¹-ho hoti, attano pÄ• petvÄ• bhuÃ±jituá¹

<2733> yaá¹ƒ pana cÄ«varaá¹ƒ ``yasmiá¹ƒ Ä• vÄ• se vassaá¹ƒvutthassa saá¹…ghassa dan

__tasmiá¹ƒ_yevaÄ• vÄ• se __vutthavassena_ saá¹…ghena vÄ• gaá¹‡ena vÄ• puggalena
bhÄ• jetabbanti__vaá¹‡á¹‡itaá¹ƒ_ desitanti yojanÄ• .

tatrÄ• yaá¹ƒ vinicchayo --- vihÄ• raá¹ƒ pavisitvÄ• ``imÄ• ni cÄ«varÄ• ni vassaá¹ƒvutthasaá
tideti, yÄ• vatikÄ• bhikkhÅ« tasmiá¹ƒ Ä• vÄ• se vassaá¹ƒvutthÄ• , yattakÄ• vassacchedaá
akatvÄ• purimavassaá¹ƒvutthÄ• , tehi bhÄ• jetabbaá¹ƒ, aÃ±Ã±esaá¹ƒ na pÄ• puá¹‡Ä• ti. dis
254/ sati gÄ• hake \Ne II 200/ yÄ• va kathinassa ubbhÄ• rÄ• dÄ• tabbaá¹ƒ. anatthate pana
evaÃ±ca vatvÄ• dinnaá¹ƒ pacchimavassaá¹ƒvutthÄ• nampi pÄ• puá¹‡Ä• tÄ«ti lakkhaá¹‡aÃ
aá¹-á¹-hakathÄ• supanetaá¹ƒ avicÄ• ritaá¹ƒ.

sace pana bahi upacÄ• rasÄ«mÄ• yaá¹ƒ á¹-hito ``vassaá¹ƒvutthasaá¹…ghassa dammÄ«â€
sabbesaá¹ƒpÄ• puá¹‡Ä• ti. atha ``asukavihÄ• re vassaá¹ƒvutthasaá¹…ghassÄ• â€™â€™ ti
vassaá¹ƒvutthÄ• namevayÄ• va kathinassubbhÄ• rÄ• pÄ• puá¹‡Ä• ti. sace pana gimhÄ• na
paá¹-á¹-hÄ• ya evaá¹ƒ vadati, tatra sammukhÄ«bhÅ«tÄ• naá¹ƒyeva sabbesaá¹ƒ pÄ• puá¹‡Ä
uppannattÄ• . antovasseyeva ``vassaá¹ƒ vasantÄ• naá¹ƒ dammÄ«â€™â€™ ti vutte chinnav
vasantÄ• va labhanti. cÄ«varamÄ• se pana ``vassaá¹ƒ vasantÄ• naá¹ƒ dammÄ«â€™â€™ t
vassÅ«pagatÄ• naá¹ƒyevapÄ• puá¹‡Ä• ti, purimikÄ• ya vassÅ«pagatÄ• naÃ±ca chinnavass

cÄ«varamÄ• sato paá¹-á¹-hÄ• ya yÄ• va hemantassa pacchimo divaso, tÄ• va ``vassÄ• vÄ
vuttekathinaá¹ƒ atthataá¹ƒ vÄ• hotu anatthataá¹ƒ vÄ• , atÄ«tavassaá¹ƒvutthÄ• nameva pÄ
paá¹-hamadivasatopaá¹-á¹-hÄ• ya vutte pana mÄ• tikÄ• Ä• ropetabbÄ• ``atÄ«tavassÄ• vÄ
abhikkantÄ• , anÄ• gate cÄ• tumÄ• saccayena bhavissati, kataravassÄ• vÄ• sassa desÄ«â
``atÄ«tavassaá¹ƒvutthÄ• naá¹ƒdammÄ«â€™â€™ ti vadati, taá¹ƒ antovassaá¹ƒ vutthÄ• nam
disÄ• pakkantÄ• nampi sabhÄ• gÄ• gaá¹‡hituá¹ƒ labhanti.

sace ``anÄ• gate vassÄ• vÄ• sikaá¹ƒ dammÄ«â€™â€™ ti vadati, taá¹ƒ á¹-hapetvÄ• vassÅ
atha ``agutto vihÄ• ro, corabhayaá¹ƒ atthi, na sakkÄ• á¹-hapetuá¹ƒ, gaá¹‡hitvÄ• vÄ• Ä• hi
II 255/ vutte ``sampattÄ• naá¹ƒ dammÄ«â€™â€™ ti vadati, bhÄ• jetvÄ• gahetabbaá¹ƒ. sac
tatiye vasse vassÄ• vÄ• sikaá¹ƒ na dinnaá¹ƒ, taá¹ƒ dammÄ«â€™â€™ ti, tasmiá¹ƒantovasse
pÄ• puá¹‡Ä• ti. sace te disÄ• pakkantÄ• , aÃ±Ã±o vissÄ• sikogaá¹‡hÄ• ti, dÄ• tabbaá¹ƒ. ath
sesÄ• kÄ• lakatÄ• , sabbaá¹ƒ ekasseva pÄ• puá¹‡Ä• ti. sace ekopi natthi, saá¹…ghikaá¹ƒ
bhÄ• jetabbanti.

<2734> __yÄ• guyÄ• pana_ pÄ«tÄ• ya vÄ• __bhatte vÄ• _ bhutte sace __pana Ä• dissa_
dammi, yena me bhattaá¹ƒ bhuttaá¹ƒ, tassa dammÄ«â€™â€™ ti paricchinditvÄ• cÄ«varaá
II 201/ tattha tattheva dÄ• naá¹ƒ dÄ• tabbanti yojanÄ• . esa nayo khÄ• danÄ«yacÄ«varasen

tatrÄ• yaá¹ƒ vinicchayo --- bhikkhÅ« ajjatanÄ• ya vÄ• svÄ• tanÄ• ya vÄ• yÄ• guyÄ• nimar

gharaá¹ƒpaviá¹-á¹-hÄ• naá¹ƒ yÄ• guá¹ƒ deti, yÄ• guá¹ƒ datvÄ• pÄ«tÄ• ya yÄ• guyÄ• ``imÄ
mayhaá¹ƒyÄ• gu pÄ«tÄ• , tesaá¹ƒ dammÄ«â€™â€™ ti deti, yehi nimantitehi yÄ• gu pÄ«tÄ•
yehi pana bhikkhÄ• cÄ• ravattena gharadvÄ• rena gacchantehi vÄ• gharaá¹ƒ paviá¹-á¹-heh
yesaá¹ƒvÄ• Ä• sanasÄ• lato pattaá¹ƒ Ä• haritvÄ• manussehi nÄ«tÄ• , ye vÄ• therehi pesi

sace pana nimantitabhikkhÅ«hi saddhiá¹ƒ aÃ±Ã±epi bahÅ« Ä• gantvÄ• antogehaÃ±ca bah
dÄ• yako ca evaá¹ƒ vadati ``nimantitÄ• vÄ• hontu animantitÄ• vÄ• , yesaá¹ƒ mayÄ• yÄ• g
vatthÄ• ni hontÅ«â€™â€™ ti, sabbesaá¹ƒ pÄ• puá¹‡anti. yehipana therÄ• naá¹ƒ hatthato yÄ
tesaá¹ƒ na pÄ• puá¹‡anti. atha so ``yehimayhaá¹ƒ yÄ• gu pÄ«tÄ• , sabbesaá¹ƒ hontÅ«â€™
pÄ• puá¹‡anti. bhattakhÄ• danÄ«yesupieseva nayo.

__cÄ«vare vÄ• _ti pubbepi yena vassaá¹ƒ vÄ• setvÄ• bhikkhÅ«naá¹ƒ cÄ«varaá¹ƒ dinnapub
bhojetvÄ• vadati ``yesaá¹ƒ mayÄ• pubbe cÄ«varaá¹ƒ dinnaá¹ƒ, tesaá¹ƒyeva imaá¹ƒcÄ«var
sappimadhuphÄ• á¹‡itÄ• dÄ«ni vÄ• hontÅ«â€™â€™ ti, sabbaá¹ƒ tesaá¹ƒyeva pÄ• puá¹‡Ä

__senÄ• sane vÄ• _ti ``yo mayÄ• kÄ• rite vihÄ• re vÄ• pariveá¹‡e vÄ• vasati, tassidaá¹ƒ h
tasseva hoti.

__bhesajje vÄ• _ti ``mayaá¹ƒ kÄ• lena kÄ• laá¹ƒ therÄ• naá¹ƒ sappiÄ• dÄ«ni bhesajjÄ• ni d
tesaá¹ƒyevidaá¹ƒ hotÅ«â€™â€™ ti vutte tesaá¹ƒyeva hotÄ«ti.

<2735> dÄ«yateti __dÄ• na_nti kammasÄ• dhanena cÄ«varaá¹ƒ vuccati. __yaá¹ƒ_-saddena
parÄ• maá¹-á¹-hattÄ• __taá¹ƒ_-saddenÄ• pi tadeva parÄ• masitabbanti.

tatrÄ• yaá¹ƒ vinicchayo --- ``imaá¹ƒ \Ne II 202/ cÄ«varaá¹ƒ itthannÄ• massa dammÄ«â€™â€
vÄ• ``idaá¹ƒme, bhante, tumhÄ• kaá¹ƒ dammÄ«â€™â€™ ti evaá¹ƒ sammukhÄ• vÄ• pÄ• d
taá¹ƒ tasseva hoti. sace pana ``idaá¹ƒ tumhÄ• kaÃ±ca tumhÄ• kaá¹ƒ antevÄ• sikÄ• naÃ±ca
vadati, therassa ca antevÄ• sikÄ• naÃ±ca pÄ• puá¹‡Ä• ti. uddesaá¹ƒ gahetuá¹ƒ Ä• gato gal
tassÄ• pi pÄ• puá¹‡Ä• ti. ``tumhehi saddhiá¹ƒ nibaddhacÄ• rikabhikkhÅ«naá¹ƒ dammÄ«â€™
uddesantevÄ• sikÄ• naá¹ƒ vattaá¹ƒ katvÄ• uddesaparipucchÄ• dÄ«ni gahetvÄ• vicarantÄ•
pÄ• puá¹‡Ä• tÄ«ti.

<2737> __vadaticcevameva_ \Be II 257/ ceti iccevaá¹ƒ yathÄ• vuttanayena vadati ce. __ta_
parikkhÄ• raá¹ƒ. __tesa_nti mÄ• tuÄ• dÄ«naá¹ƒ. saá¹…ghasseva santakaá¹ƒ hotÄ«ti yojan

<2738> __ ``paÃ±cannaá¹ƒ ... pe ... hotÄ«â€™â€™ _ti iminÄ• purimagÄ• thÄ• dvayena
vitthÄ• ritamevatthaá¹ƒsaá¹ƒkhipitvÄ• dasseti. __paÃ±cannaá¹ƒ_ sahadhammikÄ• naá¹ƒ. _

__dÄ• na_nti ``mayi kÄ• lakate imaá¹ƒ parikkhÄ• raá¹ƒ tuyhaá¹ƒ hotu, tava santakaá¹ƒ karo
tiÄ• dinÄ• pariccajanaá¹ƒ. __kiÃ±cipÄ«_ti antamaso dantakaá¹-á¹-hampi. gihÄ«naá¹ƒ pana
dÄ• yakÄ• naá¹ƒgihÄ«nameva accaye rÅ«hatÄ«ti yojanÄ• .

<2739> bhikkhu vÄ• sÄ• maá¹‡ero vÄ• bhikkhuniupassaye kÄ• laá¹ƒ karoti, __assa_ bhikl
parikkhÄ• rÄ• __bhikkhÅ«naá¹ƒyeva santakÄ• _ bhikkhusaá¹…ghasseva santakÄ• ti yojan
santakÄ• kÄ• lakatassa bhikkhusaá¹…ghapariyÄ• pannattÄ• .

<2740> __sÄ• maá¹‡erÄ« vÄ• _ti ettha __vÄ• _-saddena ``sikkhamÄ• nÄ• vÄ• â€™â€™ ti
__vihÄ• rasmiá¹ƒ_bhikkhÅ«naá¹ƒ nivÄ• sanaá¹-á¹-hÄ• ne. __tassÄ• _ti bhikkhuniyÄ• vÄ•
sikkhamÄ• nÄ• ya vÄ• parikkhÄ• rÄ• bhikkhunÄ«naá¹ƒ santakÄ• hontÄ«ti yojanÄ• . __sar
vuttanayenevatthogahetabbo.

<2741> __dehi netvÄ• _ti ettha ``imaá¹ƒ cÄ«varaâ€™â€™ nti pakaraá¹‡ato labbhati. ``imaá
asukassa dehÄ«â€™â€™ ti yaá¹ƒ cÄ«varaá¹ƒ dinnaá¹ƒ, taá¹ƒ tassa purimasseva santakaá
cÄ«varaá¹ƒ \Ne II 203/ asukassa dammÄ«â€™â€™ ti yaá¹ƒ cÄ«varaá¹ƒ dinnaá¹ƒ, taá¹ƒ yas
tassapacchimasseva santakaá¹ƒ hotÄ«ti yojanÄ• .

<2742> yathÄ• vuttavacanappakÄ• rÄ• nurÅ«pena \Be II 258/ sÄ• mike Ã±atvÄ• sÄ• mikes
matakacÄ«varampi gaá¹‡hituá¹ƒ vaá¹-á¹-atÄ«ti dassetuá¹ƒ Ä• ha __ ``evaâ€™â€™ _ntiÄ• c
vÄ• â€™â€™ ti padacchedo. __vissÄ• saá¹ƒ vÄ• pi gaá¹‡heyyÄ• _ti jÄ«vantassasantakaá¹
gaá¹‡heyya. __gaá¹‡he matakacÄ«vara_nti matassa cÄ«varaá¹ƒ matakaparikkhÄ• ranÄ«hÅ

<2743> rajate anenÄ• ti __rajana_nti mÅ«lÄ• disabbamÄ• ha. __vantadosenÄ• _ti savÄ• sa
__tÄ• dinÄ• _ti rÅ«pÄ• dÄ«su chaá¸·Ä• rammaá¹‡esu rÄ• gÄ• dÄ«naá¹ƒ anuppattiyÄ• aá¹-
nibbikÄ• ratÄ• yaekasadisena.

2744-5__._ __ ``mÅ«leâ€™â€™ _tiÄ• dÄ«su niddhÄ• raá¹‡e bhummaá¹ƒ. __mÅ«la_rajane
sabbaá¹ƒmÅ«larajanaá¹ƒ vaá¹-á¹-ati. __khandhesu_ rajanesu maÃ±jeá¹-á¹-haÃ±ca tuá¹…ga
sabbaá¹ƒ khandharajanaá¹ƒvaá¹-á¹-ati. __pattesu_ rajanesu alliyÄ• pattaá¹ƒ tathÄ• nÄ«liy
á¹-hapetvÄ• sabbaá¹ƒ pattarajanaá¹ƒvaá¹-á¹-ati. __puppha_rajanesu kusumbhaÃ±ca kiá¹ƒ
sabbaá¹ƒ puppharajanaá¹ƒ vaá¹-á¹-ati. __taca_rajane loddaÃ±ca kaá¹‡á¸• ulaÃ±ca á¹-hape
tacarajanaá¹ƒ vaá¹-á¹-ati. __phala_rajanaá¹ƒ sabbampivaá¹-á¹-atÄ«ti yojanÄ• .

__maÃ±jeá¹-á¹-ha_nti eko sakaá¹‡á¹-akarukkho, valliviseso ca, yassa rajanaá¹ƒ maÃ±jeá¹-á
hoti. maÃ±jeá¹-á¹-harukkhassa khandho setavaá¹‡á¹‡oti so idha na gahetabbo rajanÄ• dhik
__tuá¹…gahÄ• rako_nÄ• ma eko sakaá¹‡á¹-akarukkho, yassa rajanaá¹ƒ haritÄ• lavaá¹‡á¹‡
cullatÄ• piÃ±charukkho, yassa paá¹‡á¹‡arajanaá¹ƒ haliddivaá¹‡á¹‡aá¹ƒ hoti. __nÄ«lÄ«_ti ga

rajanaá¹ƒ nÄ«lavaá¹‡á¹‡aá¹ƒhoti. __kiá¹ƒsukaá¹ƒ_ nÄ• ma vallikiá¹ƒsukapupphaá¹ƒ, yassa
lohitavaá¹‡á¹‡aá¹ƒ hoti.

<2746> __kiliá¹-á¹-hasÄ• á¹-aka_nti \Be II 259/ malÄ«nasÄ• á¹-akaá¹ƒ. __dhovitu_nti ekavÄ
alliyÄ• dhotaá¹ƒ kira sammadeva rajanaá¹ƒ paá¹-iggaá¹‡hÄ• ti.

<2747> __cÄ«varÄ• naá¹ƒ_ \Ne II 204/ __kathÄ• sesÄ• _ti bhedakÄ• raá¹‡appakÄ• rakath
paá¹-hame kathine vuttÄ• ti seso. __vibhÄ• vinÄ• _ti khandhakabhÄ• á¹‡akena.

cÄ«varakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

mahÄ• vaggavinicchayavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

cÅ«á¸·avaggo

pÄ• rivÄ• sikakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2748> evaá¹ƒ \Be II 260/ \Ne II 205/ mahÄ• vaggavinicchayaá¹ƒ saá¹…khepena dassetvÄ
cÅ«á¸·avaggÄ• gatavinicchayaá¹ƒ dassetumÄ• ha __ ``tajjanÄ«yaâ€™â€™ _ntiÄ• di. __tajj
kalahakÄ• rakÄ• naá¹ƒ bhikkhÅ«naá¹ƒtato viramanatthÄ• ya niggahavasena anuÃ±Ã±Ä• ta
tajjanÄ«yakammaÃ±ca. __niyassa_ntibÄ• lassa abyattassa Ä• pattibahulassa anapadÄ• na
gihisaá¹ƒsaggehi saá¹ƒsaá¹-á¹-hassaviharato bhikkhuno niggahavasena nissÄ• ya vasanatt
anuÃ±Ã±Ä• taá¹ƒ Ã±atticatutthaá¹ƒniyassakammaÃ±ca.

__pabbÄ• ja_nti kuladÅ«sakassa bhikkhuno yattha tena kuladÅ«sanaá¹ƒ kataá¹ƒ, tattha na
labhitabbaÄ• vÄ• satthÄ• yaniggahavasena anuÃ±Ã±Ä• taá¹ƒ Ã±atticatutthaá¹ƒ pabbÄ• jan
__paá¹-isÄ• raá¹‡a_nti saddhassaupÄ• sakassa dÄ• yakassa kÄ• rakassa saá¹…ghupaá¹-â
akkosavatthÅ«hi akkosakassabhikkhuno taá¹ƒkhamÄ• panatthÄ• ya niggahavasena anuÃ±Ã
paá¹-isÄ• raá¹‡Ä«yakammaÃ±ca.

__tividhukkhepana_nti Ä• pattiyÄ• adassane, Ä• pattiyÄ• appaá¹-ikamme, pÄ• pikÄ• ya di
ca tato oramituá¹ƒ niggahavasena anuÃ±Ã±Ä• taá¹ƒ Ã±atticatutthaá¹ƒ tividhaá¹ƒukkhepanÄ
__dÄ«paye_ti __pÄ• á¸·iyÄ• , aá¹-á¹-hakathÄ• ya_ ca vuttanayena pakÄ• seyyÄ• tiattho.

tajjanÄ«yÄ• dikammÄ• naá¹ƒ osÄ• raá¹‡anissÄ• raá¹‡avasena paccekaá¹ƒ duvidhattepi taá
anÄ• masitvÄ• kevalaá¹ƒ \Ne II 206/ jÄ• tivasena __ ``satta kammÄ• nÄ«â€™â€™ _ti vuttan

dassitopanetesaá¹ƒ \Be II 261/ viseso atthuppattivasenÄ• ti daá¹-á¹-habbo. vitthÄ• ro panes
kammakkhandhakatoveditabbo.

<2749> __khandhake_ kammasaá¹…khÄ• te khandhake Ä• gatÄ• ni tecattÄ• lÄ«sa vattÄ•
kammakkhandhakassa anantare. __khandhake_ti pÄ• rivÄ• sikakkhandhake. nava adhikÄ•
tiá¹ƒseva_ vattÄ• ni, ekÅ«nacattÄ• lÄ«sa vattÄ• nÄ«ti vuttaá¹ƒ hoti.

__kammakkhandhake_ tÄ• va ---

``Ä• pattiyÄ• adassane ukkhepanÄ«yakammakatena, bhikkhave, bhikkhunÄ• sammÄ• va
sammÄ• vattanÄ• --- na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero u
bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , sammatenÄ• pi bhikkhuniyo na ovaditabbÄ• , yÄ
Ä• pattiyÄ• adassane ukkhepanÄ«yakammaá¹ƒ kataá¹ƒ hoti, sÄ• Ä• patti naÄ• pajjitabbÄ•
tato vÄ• pÄ• piá¹-á¹-hatarÄ• , kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• ,
abhivÄ• danaá¹ƒ paccuá¹-á¹-hÄ• naá¹ƒ aÃ±jalikammaá¹ƒsÄ• mÄ«cikammaá¹ƒ Ä• sanÄ• bh
pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ pattacÄ«varapaá¹-iggahaá¹‡aá¹ƒnahÄ• ne piá¹-á¹-h
na pakatatto bhikkhu sÄ«lavipattiyÄ• anuddhaá¹ƒsetabbo, na Ä• cÄ• ravipattiyÄ• anuddha
diá¹-á¹-hivipattiyÄ• anuddhaá¹ƒsetabbo, na Ä• jÄ«vavipattiyÄ• anuddhaá¹ƒsetabbo, na bhik
bhedetabbo, na gihiddhajo dhÄ• retabbo, na titthiyaddhajodhÄ• retabbo, na titthiyÄ• sevitab
sevitabbÄ• , bhikkhusikkhÄ• ya \Be II 262/sikkhitabbaá¹ƒ, na pakatattena bhikkhunÄ• sadd
vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• sevatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• an
pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, na pakatatto bhikkhu Ä• s
vÄ• , na pakatattassabhikkhuno uposatho á¹-hapetabbo, na pavÄ• raá¹‡Ä• á¹-hapetabbÄ•
kÄ• tabbaá¹ƒ, na anuvÄ• dopaá¹-á¹-hapetabbo, na okÄ• so kÄ• retabbo, na codetabbo, na
sampayojetabbaâ€™â€™ nti (Vin II 51) ---

evaá¹ƒ \Ne II 207/ cetÄ• ni tecattÄ• lÄ«sa vattÄ• ni sandhÄ• ya vuttaá¹ƒ __ ``tecattÄ• lÄ«sa
khandhakekammasaÃ±Ã±iteâ€™â€™ _ti.

__pÄ• rivÄ• sikakkhandhake_ (Vin II 76-82) ---

``pÄ• rivÄ• sikena, bhikkhave, bhikkhunÄ• sammÄ• vattitabbaá¹ƒ. tatrÄ• yaá¹ƒ sammÄ• va
naupasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo,
bhikkhunovÄ• dakasammutisÄ• ditabbÄ• , sammatenapi bhikkhuniyo na ovaditabbÄ• , yÄ•
parivÄ• sodinno hoti, sÄ• Ä• patti na Ä• pajjitabbÄ• , aÃ±Ã±Ä• vÄ• tÄ• disikÄ• , tato vÄ•
kammaá¹ƒ na garahitabbaá¹ƒ, kammikÄ• na garahitabbÄ• , na pakatattassa bhikkhuno upo
pavÄ• raá¹‡Ä• á¹-hapetabbÄ• , na savacanÄ«yaá¹ƒ kÄ• tabbaá¹ƒ, na anuvÄ• do paá¹-á¹-h
kÄ• retabbo, na codetabbo, na sÄ• retabbo, na bhikkhÅ«hi sampayojetabbaá¹ƒ.

``na \Be II 263/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pakatattassa bhikkhuno puratogar
nisÄ«ditabbaá¹ƒ, yo hoti saá¹…ghassa Ä• sanapariyanto seyyÄ• pariyanto vihÄ• rapariyant
tena ca so sÄ• ditabbo.

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pakatattassa bhikkhuno puresamaá¹‡ena vÄ
kulÄ• ni upasaá¹…kamitabbÄ• ni, na Ä• raÃ±Ã±ikaá¹…gaá¹ƒ samÄ• dÄ• tabbaá¹ƒ, na piá¹‡
samÄ• dÄ• tabbaá¹ƒ, na ca tappaccayÄ• piá¹‡á¸• apÄ• to nÄ«harÄ• petabbo `mÄ• maá¹ƒ

``pÄ• rivÄ• sikena, bhikkhave, bhikkhunÄ• Ä• gantukena Ä• rocetabbaá¹ƒ, Ä• gantukassa
Ä• rocetabbaá¹ƒ, pavÄ• raá¹‡Ä• ya Ä• rocetabbaá¹ƒ, sace gilÄ• no hoti, dÅ«tenapi Ä• rocet

``na \Ne II 208/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikk
aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• abhikkhuko anÄ•
pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkh
Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabbo aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko Ä•
pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkh
\Be II 264/ anÄ• vÄ• so gantabbo aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bhikk
bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• abhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gan
aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ
aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikenabhikkhunÄ•
anÄ• vÄ• sÄ• vÄ• abhikkhuko anÄ• vÄ• so gantabbo aÃ±Ã±atrapakatattena aÃ±Ã±atra an
pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• abhikkhuk
gantabbo aÃ±Ã±atra pakatattena aÃ±Ã±atraantarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko Ä• v
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bh
bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabbo yatthassubhikk
aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikenabhikkhunÄ•
sabhikkhuko Ä• vÄ• so \Ne II 209/ vÄ• anÄ• vÄ• so vÄ• gantabbo yatthassubhikkhÅ« nÄ•
pakatattena aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko Ä
II 265/ bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• .
bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikkhuko anÄ• vÄ• so gantabboyatthassu bh
aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• . na, bhikkhave, pÄ• rivÄ• sikenabhikkhunÄ
sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• gantabboyatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒv
aÃ±Ã±atra antarÄ• yÄ• .

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ
gantabbo yatthassu bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• aÃ±Ã±atra pakatattena aÃ±Ã±atraa
pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkhu
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• aÃ±Ã±atra pakatattenaaÃ±Ã±atra antarÄ• yÄ• . na, bhik
bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ• vÄ• sÄ• vÄ• sabhikkhuko Ä• vÄ• so vÄ
bhikkhÅ« nÄ• nÄ• saá¹ƒvÄ• sakÄ• aÃ±Ã±atra pakatattena aÃ±Ã±atra antarÄ• yÄ• .

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhu
samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomi ajjeva gantuâ€™ nti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhu
266/ bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomi ajjeva gantuâ€™ nti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• sabhikkhu
anÄ• vÄ• so vÄ• yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkom

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikk
samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomi ajjeva gantuâ€™ nti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikk
bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomi ajjeva gantuâ€™ nti.

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• anÄ• vÄ• sÄ• sabhikk
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomiajjeva gantuâ€™

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ•
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomi ajjevagantuâ€™

``gantabbo, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ• vÄ• anÄ•
yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ• yaá¹ƒ jaÃ±Ã±Ä• `sakkomi ajjevagantuâ€™

``gantabbo \Be II 267/, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• sabhikkhukÄ• Ä• vÄ• sÄ•
sabhikkhuko Ä• vÄ• so vÄ• anÄ• vÄ• so vÄ• yatthassu bhikkhÅ« samÄ• nasaá¹ƒvÄ• sakÄ
gantuâ€™ nti.

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pakatattena bhikkhunÄ• saddhiá¹ƒ ekacchan
vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• an
pakatattaá¹ƒ bhikkhuá¹ƒ disvÄ• Ä• sanÄ• vuá¹-á¹-hÄ• tabbaá¹ƒ, pakatatto bhikkhu Ä• sane
pakatattena bhikkhunÄ• saddhiá¹ƒ ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne u
na chamÄ• yaá¹ƒ nisinne Ä• sane nisÄ«ditabbaá¹ƒ, na ekacaá¹…kame caá¹…kamitabbaá¹ƒ
caá¹…kamante ucce caá¹…kame caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante ca

``na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• sikena vuá¸• á¸• hatarena bhikkhun
mÅ«lÄ• yapaá¹-ikassanÄ• rahena bhikkhunÄ• saddhiá¹ƒ ... pe ... mÄ• nattÄ• rahena bhikkh
mÄ• nattacÄ• rikena bhikkhunÄ• saddhiá¹ƒ ... pe ... abbhÄ• nÄ• rahena bhikkhunÄ• saddh
vatthabbaá¹ƒ, na ekacchanne anÄ• vÄ• se vatthabbaá¹ƒ, na ekacchanne Ä• vÄ• se vÄ• an
ekÄ• sane nisÄ«ditabbaá¹ƒ, na nÄ«ce Ä• sane nisinne ucce Ä• sane nisÄ«ditabbaá¹ƒ, na c
nisÄ«ditabbaá¹ƒ, na ekacaá¹…kame caá¹…kamitabbaá¹ƒ, na nÄ«ce caá¹…kame caá¹…kan
caá¹…kamitabbaá¹ƒ, na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kamitabbaá¹ƒ.

``pÄ• rivÄ• sikacatuttho \Be II 268/ ce, bhikkhave, parivÄ• saá¹ƒ dadeyya, mÅ«lÄ• yapaá¹-ik
dadeyya, taá¹ƒvÄ«so abbheyya, akammaá¹ƒ na ca karaá¹‡Ä«yaâ€™â€™ nti (Vin II 76-82)

evaá¹ƒ pÄ• rivÄ• sikÄ• naá¹ƒ catunavuti vattÄ• ni.

sÄ• ca nesaá¹ƒ catunavutisaá¹…khÄ• evaá¹ƒ veditabbÄ• --- naupasampÄ• danÄ• dinaka
vattÄ• ni, tato pakatattassa uposathaá¹-á¹-hapanÄ• dibhikkhÅ«hisampayojanapariyosÄ• nÄ
napuratogamanÄ• dÄ« paÃ±ca, napuregamanÄ• dÄ« cattÄ• ri, Ä• gantukena Ä• rocanÄ• d
sabhikkhukÄ• vÄ• sÄ• dito abhikkhukÄ• vÄ• sÄ• digamanapaasaá¹ƒyuttÄ• ni tÄ«á¹‡i navak
napakatattena saddhiá¹ƒ ekacchannavÄ• sÄ• dipaá¹-isaá¹ƒyuttÄ• ni ekÄ• dasa,
tatonapÄ• rivÄ• sikavuá¸• á¸• hataramÅ«lÄ• yapaá¹-ikassanÄ• rahamÄ• nattÄ• rahamÄ• na
212/ saddhiá¹ƒekacchannavÄ• sÄ• dipaá¹-isaá¹ƒyuttÄ• ni paccekaá¹ƒ ekÄ• dasa katvÄ• pa
pÄ• rivÄ• sikavuá¸• á¸• hataramÅ«lÄ• yapaá¹-ikassanÄ• rahamÄ• nattÄ• rahÄ• naá¹ƒtiá¹‡á
ekÄ• dasakaá¹ƒ, mÄ• nattacÄ• rikaabbhÄ• nÄ• rahÄ• naá¹ƒ dvinnaá¹ƒ samÄ• nattÄ• tesu e
ekÄ• dasakÄ• ni, ante pÄ• rivÄ• sikacatutthassa saá¹…ghassaparivÄ• sÄ• didÄ• nacatukke
nivattivasena cattÄ• ri cattÄ• rÄ«ti catunavutivattÄ• ni. tÄ• ni aggahitaggahaá¹‡ena ekÅ«na
nÄ• ma. Ä• dito nava, uposathaá¹-á¹-hapanÄ• dÄ«niaá¹-á¹-ha, pakatattena ekacchannavÄ•
ekavÄ«sati vattÄ• ni kammakkhandhake gahitattÄ• idha gaá¹‡anÄ• ya aggahetvÄ• tato ses
pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ«hi ekacchannevÄ• sÄ• dipaá¹-isaá¹ƒyuttÄ• ni dvÄ• vÄ«

samÄ• nattÄ• tÄ• ni ca ``gantabbo bhikkhaveâ€™â€™ tiÄ• dikaá¹ƒnavakaá¹ƒ tathÄ• \Be I
anÄ• pattidassanaparaá¹ƒ, na Ä• vÄ• sato gacchantassa Ä• pattidassanaparantitaÃ±ca agg
dvÄ• cattÄ• lÄ«savattesu pÄ• rivÄ• sikacatautthÄ• dikammacatukkaá¹ƒgarukÄ• pattivuá¹-á¹
gaá¹‡apÅ«raá¹‡atthasÄ• maÃ±Ã±ena ekaá¹ƒ katvÄ• tayo apanetvÄ• gaá¹‡itÄ• ni ekÅ«nac
``navÄ• dhikÄ• ni tiá¹ƒseva, khandhake tadanantareâ€™â€™ ti.

<2750> imÄ• ni ekÅ«nacattÄ• lÄ«sa vattÄ• ni purimehi tecattÄ• lÄ«savattehi saddhiá¹ƒ dvÄ
``evaá¹ƒ sabbÄ• ni ... pe ... gahitÄ• gahaá¹‡ena tÅ«â€™â€™ _ti.

evaá¹ƒ kammakkhandhakapÄ• rivÄ• sikakkhandhakesu mahesinÄ• vuttÄ• ni khandhakavat
eva hontÄ«ti yojanÄ• . evamettha dvÄ• sÄ«tikkhandhakavattÄ• ni dassitÄ• ni.

__Ä• gamaá¹-á¹-hakathÄ• vaá¹‡á¹‡anÄ• yaá¹ƒ_ pana ---

``pÄ• rivÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±apessÄ• mÄ«ti (Vin II 75) Ä• rabhit
... pe ... na chamÄ• yaá¹ƒ caá¹…kamante caá¹…kame caá¹…kamitabbaâ€™ nti (Vin II 76-8
chasaá¹-á¹-hi, tatoparaá¹ƒ `na, bhikkhave, pÄ• rivÄ• sikena bhikkhunÄ• pÄ• rivÄ• sikena vu
bhikkhunÄ• saddhiá¹ƒ, mÅ«lÄ• yapaá¹-ikassanÄ• rahena, mÄ• nattÄ• rahena, mÄ• nattacÄ
bhikkhunÄ• saddhiá¹ƒekacchanne Ä• vÄ• se vatthabbaâ€™ ntiÄ• dÄ«naá¹ƒ (Vin II 82) pak
anaÃ±Ã±attÄ• visuá¹ƒte agaá¹‡etvÄ• pÄ• rivÄ• sikavuá¸• á¸• hatarÄ• dÄ«su \Ne II 213/ pu
tesaá¹ƒ vasena sampiá¹‡á¸• etvÄ• ekekaá¹ƒ katvÄ• gaá¹‡itÄ• ni paÃ±cÄ• ti ekasattati vattÄ
ukkhepanÄ«yakammakatavattesuvattapaÃ±Ã±Ä• panavasena vuttaá¹ƒ `na pakatattassa bh
270/ ... pe ... nahÄ• ne piá¹-á¹-hiparikammaá¹ƒ sÄ• ditabbaâ€™ nti (Vin II 51) idaá¹ƒ abhivÄ
asÄ• diyanaá¹ƒ ekaá¹ƒ, `na pakatatto bhikkhu sÄ«lavipattiyÄ• anuddhaá¹ƒsetabboâ€™ tiÄ•
evametÄ• nidvÄ• sÄ«ti honti. etesveva kÄ• nici tajjanÄ«yakammÄ• divattÄ• ni, kÄ• nici
pÄ• rivÄ• sikÄ• divattÄ• nÄ«tiaggahitaggahaá¹‡ena dvÄ• sÄ«ti evÄ• â€™â€™ ti (Ps-pá¹- II
á¹-Ä«0 I 39) ---

vuttaá¹ƒ. etÄ• ni pana vattÄ• ni kadÄ• ci tajjanÄ«yakammakatÄ• dikÄ• le, pÄ• rivÄ• sikÄ• d
khuddakavattÄ• nÄ«ti gahetabbÄ• ni Ä• gantukavattÄ• dÄ«naá¹ƒ cuddasamahÄ• vattÄ• na

<2751> idÄ• ni pÄ• rivÄ• sikassa bhikkhuno ratticchedaá¹ƒ, vattabhedaÃ±ca dassetumÄ• h
``parivÄ• saÃ±cavattaÃ±cÄ• â€™â€™ _tiÄ• di. __parivÄ• saÃ±ca vattaÃ±ca samÄ• dinnas
samÄ• diyÄ• mÄ«â€™â€™ tiparivÄ• saÃ±ca ``vattaá¹ƒ samÄ• diyÄ• mÄ«â€™â€™ ti vattaÄ
ukkuá¹-ikaá¹ƒnisÄ«ditvÄ• aÃ±jaliá¹ƒ paggahetvÄ• vacÄ«bhedaá¹ƒ katvÄ• samÄ• dinnass
pÄ• rivÄ• sikassabhikkhuno.

<2752> __sahavÄ• sÄ• _dayo ``ekacchanneâ€™â€™ tiÄ• dinÄ• sayameva vakkhati. saha

cÄ• ti imehi tÄ«hi pÄ• rivÄ• sikabhikkhussa ratticchedo ca dukkaá¹-aÃ±ca hotÄ«tiyojanÄ• .

<2753> __udakapÄ• tena_ samantÄ• nibbakosassa udakapÄ• taá¹-á¹-hÄ• nena. __ekacch
vÄ• aparicchanne vÄ• Ä• vÄ• se. pakatattena bhikkhunÄ• saha ukkhittassa nivÄ• so \Be I
__ ``nivÄ• ritoâ€™â€™ _ti iminÄ• dukkaá¹-aá¹ƒ hotÄ«tidÄ«peti.

<2754> __antoyevÄ• _ti ekacchannassa Ä• vÄ• saparicchedassa antoyeva. __ ``na labbha
ratticchedo ca dukkaá¹-aÃ±ca hotÄ«ti dÄ«peti.

<2755> __mahÄ• aá¹-á¹-hakathÄ• disÅ«_ti \Ne II 214/ __Ä• di_-saddena kurundaá¹-á¹-haka
__ubhinna_nti ukkhittakapÄ• rivÄ• sikÄ• naá¹ƒ. iti avisesena niddiá¹-á¹-hanti yojanÄ• .

<2756> iminÄ• sahavÄ• sena ratticchedaÃ±ca dukkaá¹-aÃ±ca dassetvÄ• vinÄ• vÄ• sena
``abhikkhukepanÄ• vÄ• seâ€™â€™ _ti. __Ä• vÄ• se_ti vasanatthÄ• ya katasenÄ• sane. __
akatecetiyaghare vÄ• bodhighare vÄ• sammajjaniaá¹-á¹-ake vÄ• dÄ• ruaá¹-á¹-ake vÄ• pÄ
vaccakuá¹-iyaá¹ƒvÄ• dvÄ• rakoá¹-á¹-hake vÄ• aÃ±Ã±atra vÄ• yattha katthaci evarÅ«pe á¹
vasantassÄ• _tipakatattena vinÄ• vÄ• saá¹ƒ kappentassa. __ratticchedo ca dukkaá¹-a_nti
vattabhedadukkaá¹-aÃ±ca hoti.

<2757> evaá¹ƒ vippavÄ• sena ratticchedadukkaá¹-Ä• ni dassetvÄ• anÄ• rocanena dassetu
``pÄ• rivÄ• sikabhikkhussÄ• â€™â€™ _tiÄ• di. __bhikkhuá¹ƒ disvÄ• nÄ• _ti Ä• kÄ• senÄ• p
samÄ• nasaá¹ƒvÄ• sakaá¹ƒ Ä• gantukaá¹ƒ bhikkhuá¹ƒdisvÄ• . __taá¹…khaá¹‡e_ti tasmiá¹ƒ
``anÄ• rocentassa eva etassÄ• â€™â€™ ti padacchedo. __eva_kÄ• rena ratticchedo ca du
etassa hotÄ«ti dÄ«pentena adiá¹-á¹-ho ce, ratticchedova hotÄ«ti Ã±Ä• peti. yathÄ• ha --- ``s
ratticchedaá¹ƒ karoti, aÃ±Ã±Ä• tattÄ• pana vattabhedadukkaá¹-aá¹ƒ natthÄ«â€™â€™ ti (Sp
nÄ• nÄ• saá¹ƒvÄ• sakena \Be II 272/saha vinayakammaá¹ƒ kÄ• tuá¹ƒ na vaá¹-á¹-ati, tassa
hoti.

2758-9__._ __pÄ• rivÄ• siko_ bhikkhu yattha saá¹…ghanavakaá¹-á¹-hÄ• ne á¹-hito, __tatthe
á¹-hÄ• neá¹-hatvÄ• __yathÄ• vuá¸• á¸• haá¹ƒ_ pakatattehipi saddhiá¹ƒ vuá¸• á¸• hapaá¹-ip
kÄ• tuá¹ƒvaá¹-á¹-atÄ«ti yojanÄ• .

tÄ• ni sarÅ«pato dassetumÄ• ha __ ``uposathapavÄ• raá¹‡aâ€™â€™ _ntiÄ• di. uposathapa
yathÄ• vuá¸• á¸• haá¹ƒkÄ• tuá¹ƒ labhatÄ«ti yojanÄ• . __dentÄ«_ti ettha ``ghaá¹‡á¹-iá¹ƒ pah
__saá¹…ghadÄ• yakÄ• _tikammadhÄ• rayasamÄ• so. saá¹…ghassa ekattepi garÅ«su bahu
saá¹…ghadÄ• yakoâ€™â€™ _tipipÄ• á¹-ho. tattha ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jetvÄ• d
vassikasÄ• á¹-ikaá¹ƒ deti ce, pÄ• rivÄ• siko __yathÄ• vuá¸• á¸• haá¹ƒ_ attano pattaá¹-á¹-hÄ

__oá¹‡ojana_nti vissajjanaá¹ƒ, saá¹…ghato attano pattÄ• naá¹ƒ dvinnaá¹ƒ, tiá¹‡á¹‡aá¹ƒ vÄ•
uddesabhattÄ• dÄ«naá¹ƒattano \Ne II 215/ puggalikabhattapaccÄ• sÄ• ya paá¹-iggahetvÄ•
bhattapaccÄ• sÄ• atthi, svegaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• saá¹…ghavissajjanaá¹ƒ la
__bhatta_nti Ä• gatÄ• gatehivuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• gahetvÄ• gantabbaá¹ƒ vihÄ• re
catussÄ• labhattaá¹ƒ. tathÄ• pÄ• rivÄ• sikoyathÄ• vuá¸• á¸• haá¹ƒ labhatÄ«ti yojanÄ• . __i
vuttamevatthaá¹ƒ nigamayati.

tatrÄ• yaá¹ƒ vinicchayo (Sp (to Vin II) 75) --- __uposathapavÄ• raá¹‡e_ tÄ• va pÄ• timokkhe
uddissamÄ• nehatthapÄ• se nisÄ«dituá¹ƒ vaá¹-á¹-ati. __mahÄ• paccariyaá¹ƒ_ pana ``pÄ• á
pÄ• á¸·iá¹ƒvihÄ• ya hatthapÄ• saá¹ƒ amuÃ±cantena nisÄ«ditabbaâ€™â€™ nti vuttaá¹ƒ. pÄ
kariyamÄ• nesaá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«ditvÄ• tattheva \Be II 273/ nisinnena attan
pÄ• risuddhiuposathokÄ• tabbova. pavÄ• raá¹‡Ä• yapi saá¹…ghanavakaá¹-á¹-hÄ• ne nisÄ«
attano pÄ• á¸·iyÄ• pavÄ• retabbaá¹ƒ. saá¹…ghena ghaá¹‡á¹-iá¹ƒ paharitvÄ• bhÄ• jiyamÄ•
attano pattaá¹-á¹-hÄ• negahetuá¹ƒ vaá¹-á¹-ati.

__oá¹‡ojane_ sace pÄ• rivÄ• sikassa dve tÄ«á¹‡i uddesabhattÄ• dÄ«ni pÄ• puá¹‡anti, aÃ±
puggalikabhattapaccÄ• sÄ• hoti, tÄ• ni paá¹-ipÄ• á¹-iyÄ• gahetvÄ• ``bhante, heá¹-á¹-hÄ•
bhattapaccÄ• sÄ• atthi, sveva gaá¹‡hissÄ• mÄ«â€™â€™ ti vatvÄ• vissajjetabbÄ• ni, evaá¹
gaá¹‡hituá¹ƒlabhati. ``punadivase sabbapaá¹-hamaá¹ƒ etassa dÄ• tabbaâ€™â€™ nti __kur
yadipana na gaá¹‡hÄ• ti na vissajjeti, punadivase na labhati. idaá¹ƒ oá¹‡ojanaá¹ƒ nÄ• ma p
anuÃ±Ã±Ä• taá¹ƒ. kasmÄ• ? tassa hi saá¹…ghanavakaá¹-á¹-hÄ• ne nisinnassa bhattagge
yÄ• gukhajjakÄ• dÄ«nipÄ• puá¹‡anti vÄ• na vÄ• , tasmÄ• ``so bhikkhÄ• hÄ• rena mÄ• kil
saá¹…gahakaraá¹‡atthÄ• yaodissa anuÃ±Ã±Ä• taá¹ƒ.

__bhatte_ catussÄ• labhattaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ labhati, pÄ• á¸·iyÄ• pana gantuá¹ƒ
labhati. tasmÄ• pÄ• á¸·ito osakkitvÄ• hatthapÄ• se á¹-hitena hatthaá¹ƒ pasÄ• retvÄ• yath
nipatitvÄ• gaá¹‡hÄ• ti, evaá¹ƒ gaá¹‡hitabbaá¹ƒ. Ä• rÄ• mikasamaá¹‡uddesehi Ä• harÄ• pet
sayamevaÄ• haranti, vaá¹-á¹-ati. raÃ±Ã±o mahÄ• peá¸·abhattepi eseva nayo. catussÄ• labh
oá¹‡ojanaá¹ƒkattukÄ• mo hoti, attano atthÄ• ya ukkhitte piá¹‡á¸• e ``ajja me bhattaá¹ƒ atthi,
svevagaá¹‡hissÄ• mÄ«â€™â€™ ti vattabbaá¹ƒ. ``punadivase dve piá¹‡á¸• e labhatÄ«â€™â€™
__mahÄ• paccariyaá¹ƒ_ vuttaá¹ƒ. uddesabhattÄ• dÄ«nipi \Ne II 216/ pÄ• á¸·ito osakkitvÄ• v
pana nisÄ«dÄ• petvÄ• parivisanti \Be II 274/, tattha sÄ• maá¹‡erÄ• naá¹ƒ jeá¹-á¹-hakena
bhikkhÅ«naá¹ƒsaá¹…ghanavakena hutvÄ• nisÄ«ditabbanti.

pÄ• rivÄ• sikakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

samathakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2760> idÄ• ni samathavinicchayaá¹ƒ dassetuá¹ƒ yesu adhikaraá¹‡esu santesu samathehi
dassento Ä• ha __ ``vivÄ• dÄ• dhÄ• ratÄ• â€™â€™ _tiÄ• di. __vivÄ• dÄ• dhÄ• ratÄ• _ti viv
__Ä• pattÄ• dhÄ• ratÄ• _ti etthÄ• pi eseva nayo. __Ä• dhÄ• ratÄ• _ti adhikaraá¹‡apariyÄ• y
vÅ«pasammati samathehÄ«ti __Ä• dhÄ• ro, _ vivÄ• do ca so Ä• dhÄ• ro cÄ• ti __vivÄ• dÄ•
__vivÄ• dÄ• dhÄ• ratÄ• _. evamÄ• dhÄ• rÄ• dhikaraá¹‡a-saddÄ• naá¹ƒ vivÄ• dÄ• disaddeh
kammadhÄ• rayasamÄ• sodaá¹-á¹-habbo. adhikarÄ«yati abhibhuyyati vÅ«pasammati sama
vivÄ• dÄ• dicatubbidhamevapÄ• á¸·iyaá¹ƒ dassitaá¹ƒ. ayamattho ``etesaá¹ƒ tu catunnampi,
matÄ• â€™â€™ ti vakkhamÄ• nenaviÃ±Ã±Ä• yati.

<2761> __etÄ• ni cattÄ• ri_ adhikaraá¹‡Ä• ni ca ``idha pana, bhikkhave, bhikkhÅ« vivadanti
`adhammoâ€™ ti vÄ• â€™â€™ ti (Vin II 215) aá¹-á¹-hÄ• rasa __bhedakÄ• rakavatthÅ«ni_ c
__tattha_ tesu catÅ«su adhikaraá¹‡esu __vivÄ• do_ adhikaraá¹‡asaá¹…khÄ• to etÄ• ni
aá¹-á¹-hÄ• rasabhedakaravatthÅ«ni __nissito_ nissÄ• ya pavattoti yojanÄ• .

<2762> __vipattiyo catassovÄ• _ti ``idha pana, bhikkhave, bhikkhÅ« bhikkhuá¹ƒ anuvadanti
Ä• cÄ• ravipattiyÄ• vÄ• \Be II 275/ diá¹-á¹-hivipattiyÄ• vÄ• Ä• jÄ«vavipattiyÄ• vÄ• â€™â€
catasso vipattiyo. diá¹-á¹-hÄ• dÄ«naá¹ƒ anugantvÄ• sÄ«lavipattiÄ• dÄ«hivadanaá¹ƒ codan
nissito, anuvÄ• do catasso vipattiyonissÄ• ya pavattoti attho. ``tatthÄ• â€™â€™ ti paá¹-ham
vuttattÄ• idha punavacanepayojanaá¹ƒ na dissati, ``sambhavÄ• â€™â€™ ti vacanassÄ• pi
dissati. tasmÄ• ``Ä• pattÄ• dhÄ• ratÄ• tattha, sattaÄ• pattisambhavÄ• â€™â€™ ti pÄ• á¹-h
``Ä• pattÄ• dhÄ• ratÄ• nÄ• ma, satta Ä• pattiyo matÄ• â€™â€™ _ti pÄ• á¹-ho \Ne II 217/ yu
nÄ• ma_ Ä• pattÄ• dhikaraá¹‡aá¹ƒnÄ• ma __satta Ä• pattiyo matÄ• _ satta Ä• pattiyova ad

<2763> __saá¹…ghakiccÄ• ni nissÄ• yÄ• _ti apalokanakammÄ• dÄ«ni cattÄ• ri saá¹…ghak
upÄ• dÄ• yakiccÄ• dhikaraá¹‡Ä• bhidhÄ• naá¹ƒ siyÄ• , kiccÄ• dhikaraá¹‡aá¹ƒ nÄ• ma cattÄ
__etesaá¹ƒ tu catunnampÄ«_ti etesaá¹ƒ pana catunnampi adhikaraá¹‡Ä• naá¹ƒ. __samattÄ
__samathÄ• matÄ• _ti sammukhÄ• vinayÄ• dayo satta adhikaraá¹‡asamathÄ• ti adhippetÄ
sammanti vÄ• etehÄ«ti __ ``samathÄ• â€™â€™ _ti vuccantÄ«ti ``samattÄ• samathÄ• ma
__samatha_-saddassa anvatthaá¹ƒ dÄ«peti.

2764-5__._ te sarÅ«pato dassetumÄ• ha __ ``sammukhÄ• â€™â€™ _tiÄ• di. __ ``vinayoâ€
__sammukhÄ• _dipadehipaccekaá¹ƒ yojetabbaá¹ƒ ``sammukhÄ• vinayo sativinayo amÅ«á¸
``paá¹-iÃ±Ã±Ä• vinayoâ€™â€™ _tica paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ vuttaá¹ƒ. __sattamo vina
tiá¹‡avatthÄ• rakotiime satta samathÄ• buddhenÄ• diccabandhunÄ• vuttÄ• ti yojanÄ• .

<2766> catÅ«su \Be II 276/ adhikaraá¹‡esu yaá¹ƒ adhikaraá¹‡aá¹ƒ yattakehi samathehi sam
dassento Ä• ha __ ``vivÄ• doâ€™â€™ _tiÄ• di.

2767-9__._ ``vivÄ• doâ€™â€™ tiÄ• dinÄ• uddiá¹-á¹-hamatthaá¹ƒ niddisanto Ä• ha __ ``cha
__ettha_etesu catÅ«su adhikaraá¹‡esu, samathesu ca kiá¹ƒ kena sammatÄ«ti ce? __vivÄ•
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ__chaá¹-á¹-hena_ yebhuyyasikÄ• ya, __paá¹-hamena_ samathena
dvÄ«hi samathehi __sammati_. yassÄ• kiriyÄ• ya dhammavÄ• dino bahutarÄ• , esÄ• __ye
``saá¹…ghasammukhatÄ• , dhammasammukhatÄ• , vinayasammukhatÄ• , puggalasammuk
236, 237, 242) vuttÄ• naá¹ƒsaá¹…ghÄ• dÄ«naá¹ƒ catunnaá¹ƒ sannidhÄ• nena vÄ• gaá¹‡a
vivÄ• dÄ• dhikaraá¹‡aá¹ƒ saá¹…ghasammukhataá¹ƒvinÄ• itarehi tÄ«hi vÄ• sammatÄ«ti vu

ettha ca kÄ• rakasaá¹…ghassa saá¹…ghasÄ• maggivasena sammukhÄ«bhÄ• vo __saá¹…g
vatthuno \Ne II 218/ bhÅ«tatÄ• __dhammasammukhatÄ• , _ yathÄ• taá¹ƒ sametabbaá¹ƒ, t
__vinayasammukhatÄ• , _ yo ca vivadati, yena ca vivadati, tesaá¹ƒ ubhinnaá¹ƒ atthapaccatt
sammukhÄ«bhÄ• vo __puggalasammukhatÄ• _.

``anuvÄ• do catÅ«hipÄ«â€™â€™ ti uddiá¹-á¹-haá¹ƒ niddisanto Ä• ha __ ``sammukhÄ• â€™
__anupubbenÄ• _tianupaá¹-ipÄ• á¹-iyÄ• . __sammukhÄ• vinayÄ• dÄ«hi tÄ«hipÄ«_ti
sammukhÄ• vinayasativinayaamÅ«á¸·havinayehitÄ«hipi. __tathevÄ• _ti yathÄ• tÄ«hi, tathÄ
tassapÄ• piyasikÄ• samathenÄ• pi anuvÄ• dosammati, pageva catÅ«hÄ«ti attho.

yo pÄ• pussannatÄ• ya pÄ• piyo puggalo, tassa kattabbato __ ``tassapÄ• piyasikÄ• â€™â€
Ä• yasmato dabbassa \Be II 277/ mallaputtassa viya sativepullappattassa khÄ«á¹‡Ä• savas
sÄ«lavipatticodanÄ• sammukhÄ• vinayena, Ã±atticatutthÄ• ya kammavÄ• cÄ• ya dinnenas
ummattakassa bhikkhuno katÄ• Ä• patticodanÄ• sammukhÄ• vinayenaca tatheva dinnena
saá¹…ghamajjhe Ä• pattiyÄ• codiyamÄ• nassa avajÄ• nitvÄ• paá¹-ijÄ• nanÄ• diá¹ƒ karonta
bahulÄ• patticodanÄ• sammukhÄ• vinayena ceva tathevapakatena tassapÄ• piyasikÄ• kar
vuttaá¹ƒ hoti.

``Ä• patti pana tÄ«hevÄ• â€™â€™ ti uddesassa niddesamÄ• ha __ ``sammukhenÄ• â€™â
__sammukhena_sammukhÄ• vinayena, __paá¹-iÃ±Ã±Ä• ya_ paá¹-iÃ±Ã±Ä• takaraá¹‡ena, t
tÄ«hi evasamathehi __sÄ• Ä• patti_ Ä• pattÄ• dhikaraá¹‡aá¹ƒ upasamaá¹ƒ yÄ• tÄ«ti yojan
__paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ_nÄ• ma Ä• pattiá¹ƒ paá¹-iggaá¹‡hantena ``passasÄ«â€™â€
desentena ``Ä• ma passÄ• mÄ«â€™â€™ tisampaá¹-icchanaá¹ƒ. __tiá¹‡avatthÄ• rakaá¹ƒ_

__tÄ«heva samathehÄ«_ti ettha garukÄ• patti sammukhÄ• vinayena, paá¹-iÃ±Ã±Ä• takaraá
lahukÄ• pattiá¹ƒ Ä• pajjitvÄ• saá¹…ghe vÄ• gaá¹‡e vÄ• puggale vÄ• desanÄ• ya sammu
cevapaá¹-iÃ±Ã±Ä• takaraá¹‡ena ca, kosambakÄ• naá¹ƒ viggahasadisaá¹ƒ mahÄ• viggahaá
anekavidhÄ• Ä• pattiyo sace honti, tÄ• su vakkhamÄ• nasarÅ«paá¹ƒ thullavajjÄ• diá¹ƒ á¹-ha
sabbÄ• Ä• pattiyo sammukhÄ• vinayena, tiá¹‡avatthÄ• rakena ca sammantÄ«ti attho.

__kiccaá¹ƒ_ \Ne II 219/ kiccÄ• dhikaraá¹‡aá¹ƒ __ekena_ sammukhÄ• vinayeneva sammatÄ

<2770> __yebhuyyasikakamme_ti \Be II 278/ ettha nimittatthe bhummaá¹ƒ. __salÄ• kaá¹ƒ gÄ• haye_tivinicchayakÄ• rake saá¹…ghe dhammavÄ• dÄ«naá¹ƒ bahuttaá¹ƒ vÄ• appatara vakkhamÄ• nenanayena salÄ• kaá¹ƒ gÄ• hÄ• peyya. __budho_ti ``na chandÄ• gatiá¹ƒ gacc gahitÄ• gahitaÃ±cajÄ• nÄ• tÄ«â€™â€™ ti vuttaá¹ƒ paÃ±cahi aá¹…gehi samannÄ• gataá¹ƒ ``gÅ«á¸·henÄ• â€™â€™ _tiÄ• dinÄ• salÄ• kaggÄ• happakÄ• ro dassito. __kaá¹‡á¹‡ajappen yasmiá¹ƒ salÄ• kaggÄ• hapayogetiviggaho. ettha __gÅ«á¸·hasalÄ• kaggÄ• ho_ nÄ• ma dha adhammavÄ• disalÄ• kÄ• cavisuá¹ƒ visuá¹ƒ cÄ«varakaá¹‡á¹‡e pakkhipitvÄ• puggalÄ• naá upasaá¹…kamitvÄ• salÄ• kÄ• visuá¹ƒ visuá¹ƒ dassetvÄ• ``ito tava ruccanakaá¹ƒ gaá¹‡hÄ• gÄ• hÄ• panaá¹ƒ. __vivaá¹-akaá¹ƒ_ nÄ• ma dhammavÄ• dÄ«naá¹ƒ bahubhÄ• vaá¹ƒ Ã±atvA santikaá¹ƒgÄ• hÄ• panaá¹ƒ. __kaá¹‡á¹‡ajappanaá¹ƒ_ nÄ• ma evameva kaá¹‡á¹‡amÅ«le ra

<2771> __alajjussade_ti ettha ``saá¹…gheâ€™â€™ ti seso. __lajjisu bÄ• lesÅ«_ti etthÄ• pi tivattabbaá¹ƒ.

<2772> __sakena kammunÄ• yevÄ• _ti attano yaá¹ƒ kiccaá¹ƒ, tenevÄ• ti.

2773-5__._ __ ``Ä• pajjatÄ«â€™â€™ _tiÄ• di ``alajjÄ«, lajjÄ«, bÄ• loâ€™â€™ ti jÄ• nanass hetubhÅ«takammadassanaá¹ƒ. __duccintito_ti abhijjhÄ• ditividhamanoduccaritavasena duá __dubbhÄ• sÄ«_timusÄ• vÄ• dÄ• dicatubbidhavacÄ«duccaritavasena vacÄ«dvÄ• re paÃ±Ã vÄ«tikkamavasenaduá¹-á¹-hu bhÄ• sanasÄ«lo. __dukkaá¹-akÄ• riko_ti pÄ• á¹‡Ä• tipÄ• tÄ• kÄ• yadvÄ• re \Be II 279/ paÃ±Ã±attasikkhÄ• padÄ• naá¹ƒ vÄ«tikkamavasena kucchitakam __itilakkhaá¹‡enevÄ• _ti yathÄ• vuttaá¹ƒ alajjÄ«lajjÄ«bÄ• lalakkhaá¹‡aá¹ƒ nigameti.

<2776> ``yebhuyyasikÄ• â€™â€™ tiÄ• digÄ• thÄ• hi niddiá¹-á¹-hameva atthaá¹ƒ nigametur _tiÄ• di. __tidhÄ• salÄ• kagÄ• henÄ• _ti tividhassa salÄ• kagÄ• hassa aÃ±Ã±atarena. bahu yojanÄ• . __kÄ• tabba_nti ettha ``vivÄ• dÄ• dhikaraá¹‡avÅ«pasamanaâ€™â€™ nti seso.

<2777> yo \Ne II 220/ puggalo alajjÄ« ca hoti sÄ• nuvÄ• do ca __kammato_ kÄ• yakammat sambuddhajigucchanÄ«yoti attho. __so_ evaá¹ƒvidho pÄ• pa__puggalo_ tassa pÄ• piyasika sambandho. __sÄ• nuvÄ• do_ti ettha __anuvÄ• do_ nÄ• ma codanÄ• , saha anuvÄ• denav pÄ• pagarahitapuggalehi kÄ• tabbacodanÄ• ya anurÅ«poti attho.

2778-9__._ __bhaá¹‡á¸• ane_ti kalahassa pubbabhÄ• ge. __kalahe_ti kÄ• yavacÄ«dvÄ• ra hatthaparÄ• masÄ• dikekalahe ca. __vivÄ• damhi anappake_ti bahuvidhe vivÄ• de jÄ• te. _ ciá¹‡á¹‡e_tisamaá¹‡Ä• naá¹ƒ ananucchavike nÄ• nappakÄ• re kÄ• yikavÄ• casikavÄ«tikka __bhassake_ti kucchite amanÄ• pavacane ciá¹‡á¹‡eti yojanÄ• , __bhÄ• site_ti attho. __gav

gavesiyamÄ• naá¹ƒ, Ä• pattÄ• dhikaraá¹‡anti seso. __vÄ• á¸·a_nti caá¹‡á¸• aá¹ƒ. __kakkha
__kÄ• tabba_nti vÅ«pasametabbaá¹ƒ.

2780-2__._ yathÄ• ca vÅ«pasammati, tathÄ• tiá¹‡avatthÄ• rake suddho hotÄ«ti sambandh

__thullavajja_nti \Be II 280/ pÄ• rÄ• jikaÃ±ceva saá¹…ghÄ• disesaÃ±ca. __gihÄ«hi paá¹-isa
jÄ• tiÄ• dÄ«hi pÄ• á¸·iyÄ• Ä• gatehi dasahi akkosavatthÅ«hi, aá¹-á¹-hakathÄ• gatehi ca tac
khuá¹ƒsanavambhanapaccayÄ• ca dhammikapaá¹-issavassa asaccÄ• panapaccayÄ• ca Ä
Ä• patti gihipaá¹-isaá¹ƒyuttÄ• nÄ• ma __parivÄ• re_ ``atthi gihipaá¹-isaá¹ƒyuttÄ• , atthi
nagihipaá¹-isaá¹ƒyuttÄ• â€™â€™ ti dukaá¹ƒ nikkhipitvÄ• ``gihipaá¹-isaá¹ƒyuttÄ• ti sudham
ca dhammikassa paá¹-issavassa asaccÄ• pane Ä• patti. avasesÄ• nagihipaá¹-isaá¹ƒyuttÄ•
321) vacanato.

__sudhammattherassa Ä• pattÄ«_ti ca tena cittassa gahapatino jÄ• tiá¹ƒ paá¹-icca
khuá¹ƒsanavambhanapaccayÄ• Ä• pannÄ• omasavÄ• dasikkhÄ• padavibhÄ• gagatÄ• duk
upalakkhaá¹‡amattaá¹ƒ, tasmÄ• itarehipi akkosavatthÅ«hi gihiá¹ƒ khuá¹ƒsentÄ• naá¹ƒ vam
bhikkhÅ«naá¹ƒsÄ• Ä• patti gihipaá¹-isaá¹ƒyuttÄ• vÄ• ti veditabbaá¹ƒ. tathÄ• Ä• pannaá¹ƒ
desÄ• pentenadassanÅ«pacÄ• raá¹ƒ avijahÄ• petvÄ• savanÅ«pacÄ• raá¹ƒ jahÄ• petvÄ• e
kÄ• rÄ• petvÄ• ukkuá¹-ikaá¹ƒ nisÄ«dÄ• petvÄ• aÃ±jaliá¹ƒ paggaá¹‡hÄ• petvÄ• sÄ• Ä• pa

__diá¹-á¹-hÄ• vikammika_nti \Ne II 221/ diá¹-á¹-hÄ• vikamme niyutto diá¹-á¹-hÄ• vikammiko
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ``ye pana `na metaá¹ƒ khamatÄ«â€™ ti aÃ±Ã±amaÃ±Ã±aá¹ƒ diá
karontÄ«â€™â€™ ti (Sp (to Vin II) 214) ye puggalÄ• dassitÄ• , tesamaÃ±Ã±atarasseva gal

__yo_ti bhaá¹‡á¸• anakÄ• rakehi bhikkhÅ«hi saddhiá¹ƒ mahantaá¹ƒ viggahaá¹ƒ katvÄ• sam
bhikkhu. __tatthÄ• _ti tasmiá¹ƒ tiá¹‡avatthÄ• rakasamathakÄ• rake bhikkhusamÅ«he. __na
taá¹ƒ bhikkhuparisaá¹ƒ anÄ• gatattÄ• na saá¹ƒvijjati. taÃ±ca á¹-hapetvÄ• tiyojanÄ• .

__tiá¹‡avatthÄ• rake_ \Be II 281/ kate sati yÄ• va upasampadamÄ• á¸·ato pabhuti Ä• pannÄ
nirÄ• patti hutvÄ• __suddho hoti_ saá¹…ghoti yojanÄ• .

samathakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

khuddakavatthukkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2783> __kuá¹-á¹-e_ti iá¹-á¹-hakÄ• silÄ• dÄ• rukuá¹-á¹-Ä• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ. __aá¹-
__aá¹-á¹-Ä• naá¹ƒ_nÄ• ma rukkhe phalakaá¹ƒ viya tacchetvÄ• aá¹-á¹-hapadÄ• kÄ• rena rÄ
nahÄ• natitthe nikhaá¹‡anti, tattha cuá¹‡á¹‡Ä• ni Ä• kiritvÄ• manussÄ• kÄ• yaá¹ƒ ghaá¹ƒs

<2784> __gandhabbahatthenÄ• _ti nahÄ• natitthe á¹-hapitena dÄ• rumayahatthena. tena ki
manussÄ• sarÄ«raá¹ƒ ghaá¹ƒsanti. __kuruvindakasuttiyÄ• _ti kuruvindakapÄ• sÄ• á¹‡acuá
bandhitvÄ• kataguá¸·ikakalÄ• pako vuccati, taá¹ƒ ubhosu antesu gahetvÄ• sarÄ«raá¹ƒgha
makaradantakaá¹ƒ chinditvÄ• mallakamÅ«lasaá¹‡á¹-hÄ• nena katena mallakena, idaá¹ƒ gil
__aÃ±Ã±amaÃ±Ã±aÃ±ca kÄ• yato_ti aÃ±Ã±amaÃ±Ã±aá¹ƒ sarÄ«rena ghaá¹ƒseyya.

<2785> __akataá¹ƒ mallakaá¹ƒ_ nÄ• ma makaradante acchinditvÄ• kataá¹ƒ, idaá¹ƒ agilÄ•

<2786> __kapÄ• liá¹-á¹-hakakhaá¹‡á¸• Ä• nÄ«_ti kapÄ• lakhaá¹‡á¸• aiá¹-á¹-hakakhaá¹‡á¸•
gilÄ• nÄ• gilÄ• nassa \Ne II 222/ sarÄ«re ghaá¹ƒsitvÄ• ubbaá¹-á¹-etuá¹ƒ vaá¹-á¹-ati. __ ``pu
_nti hatthaparikammaá¹ƒ vuccati, tasmÄ• sabbassa hatthena piá¹-á¹-hiparikammaá¹ƒ kÄ• t
``vatthavaá¹-á¹-Ä«â€™â€™ _ti idaá¹ƒ __pÄ• á¸·iyaá¹ƒ_vuttaukkÄ• sikassa \Be II 282/ pariyÄ
nahÄ• yantassa yassa kassaci nahÄ• nasÄ• á¹-akavaá¹-á¹-iyÄ• pighaá¹ƒsituá¹ƒ vaá¹-á¹-ati.

<2787> __pheá¹‡akaá¹ƒ_ nÄ• ma samuddapheá¹‡aá¹ƒ. __kathala_nti kapÄ• lakhaá¹‡á¸• a
__vuttÄ• _anuÃ±Ã±Ä• tÄ• . __katakaá¹ƒ_ nÄ• ma padumakaá¹‡á¹‡ikÄ• kÄ• raá¹ƒ pÄ• dagh
uá¹-á¹-hÄ• petvÄ• kataá¹ƒ, etaá¹ƒ neva paá¹-iggahetuá¹ƒ, na paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

<2788> __yaá¹ƒ kiÃ±cipi alaá¹…kÄ• ra_nti hatthÅ«pagÄ• dialaá¹…kÄ• resu yaá¹ƒ kiÃ±ci ala

<2789> __osaá¹‡á¹-heyyÄ• _ti alaá¹…kÄ• ratthaá¹ƒ saá¹…kharonto nameyya. __hatthapha
hatthenevaphaá¹‡akiccaá¹ƒ karontÄ• aá¹…gulÄ«hi osaá¹‡á¹-henti. __phaá¹‡akenÄ• _ti dan
__kocchenÄ• _ti usiramayena vÄ• muÃ±japabbajamayena vÄ• kocchena.

<2790> __sitthatelodatelehÄ«_ti sitthatelaÃ±ca udakatelaÃ±cÄ• ti viggaho, tehi. tattha__sitt
madhusitthakaniyyÄ• sÄ• di yaá¹ƒ kiÃ±ci cikkaá¹‡aá¹ƒ. __cikkaá¹‡aá¹ƒ_ nÄ• ma niyyÄ• saá
udakamissakaá¹ƒ telaá¹ƒ. katthaci potthakesu ``siá¹-á¹-hÄ• â€™â€™ ti pÄ• á¹-ho, soyevatth
__anulomanipÄ• tattha_nti nalÄ• á¹-Ä• bhimukhaá¹ƒ anulomena pÄ• tanatthaá¹ƒ. __uddhal
á¹-hitalomena.

<2791> __hatthaá¹ƒ telena temetvÄ• _ti karatalaá¹ƒ telena makkhetvÄ• . __siroruhÄ• _ kes
__uá¹‡hÄ• bhitattassÄ• _ti uá¹‡hÄ• bhitattarajasirassa. allahatthena siroruhe puÃ±chituá¹ƒ

<2792> __Ä• dÄ• se_ \Be II 283/ __udapatte vÄ• _ti ettha kaá¹ƒsapattÄ• dÄ«nipi, yesu muk
sabbÄ• ni Ä• dÄ• sasaá¹…khameva gacchanti, kaÃ±jiyÄ• dÄ«nipi ca udapattasaá¹…khame
olokentassa dukkaá¹-aá¹ƒ.

<2793> yena \Ne II 223/ hetunÄ• mukhaá¹ƒ olokentassa anÄ• patti, taá¹ƒ dassetumÄ• ha _
_ntiÄ• di. Ä• bÄ• dhapaccayÄ• ``me mukhe vaá¹‡o saÃ±chavi nu kho, udÄ• hu na saÃ±cha
daá¹-á¹-huÃ±ca ``ahaá¹ƒ jiá¹‡á¹‡o nu kho, udÄ• hu noâ€™â€™ ti attano Ä• yusaá¹…khÄ• r
daá¹-á¹-huá¹ƒ vaá¹-á¹-atÄ«tiyojanÄ• .

<2794> __naccaá¹ƒ vÄ• _ti yaá¹ƒ kiÃ±ci naccaá¹ƒ antamaso moranaccampi. __gÄ«ta_nti y
vÄ• sÄ• dhugÄ«taá¹ƒ vÄ• antamaso dantagÄ«tampi, yaá¹ƒ ``gÄ• yissÄ• mÄ• â€™â€™ ti
etampi na vaá¹-á¹-ati. __vÄ• dita_nti yaá¹ƒ kiÃ±ci vÄ• ditaá¹ƒ. __daá¹-á¹-huá¹ƒvÄ• pana so
daá¹-á¹-huá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• ditaá¹ƒ sotuá¹ƒ vÄ• .

<2795> sayaá¹ƒ naccantassa vÄ• naccÄ• pentassa vÄ• gÄ• yantassa vÄ• gÄ• yÄ• penta
vÄ• dÄ• pentassa vÄ• dukkaá¹-ameva __aá¹-á¹-hakathÄ• ya_ (Sp (to Vin II) 248) vuttanti ta
__ ``daá¹-á¹-humantamasoâ€™â€™ _tiÄ• di.

<2796> __suá¹‡Ä• tÄ«_ti gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• . __passatÄ«_ti naccaá¹ƒ passati.

<2797> __passissÄ• mÄ«_ti ettha ``suá¹‡issÄ• mÄ«â€™â€™ ti seso. ``naccaá¹ƒ passissÄ
suá¹‡issÄ• mÄ«â€™â€™ ti vihÄ• rato vihÄ• raá¹ƒ gacchato vÄ• pi dukkaá¹-aá¹ƒ hotÄ«ti yo

<2798> __uá¹-á¹-hahitvÄ• na gacchato_ti ``naccaá¹ƒ passissÄ• mÄ«â€™â€™ ti, ``gÄ«taá¹
suá¹‡issÄ• mÄ«â€™â€™ tinisinnaá¹-á¹-hÄ• nato uá¹-á¹-hahitvÄ• antovihÄ• repi \Be II 284/
gacchato Ä• pattihotÄ«ti yojanÄ• . vÄ«thiyaá¹ƒ á¹-hatvÄ• gÄ«vaá¹ƒ pasÄ• retvÄ• passato

<2799> __dÄ«ghÄ• _ti dvaá¹…gulato dÄ«ghÄ• . __na dhÄ• reyyÄ• _ti na dhÄ• retabbÄ• . _
dumÄ• saá¹ƒvÄ• _ti ettha dve aá¹…gulÄ• ni parimÄ• á¹‡aá¹ƒ etassÄ• ti __dvaá¹…gulo, _ k
ukkaá¹-á¹-haparicchedoassÄ• ti __dumÄ• so_. kesaá¹ƒ dhÄ• rento dvaá¹…gulaá¹ƒ vÄ• dh
__tatouddhaá¹ƒ na vaá¹-á¹-atÄ«_ti tato dvaá¹…gulato vÄ• dumÄ• sato vÄ• kesato uddhaá
vaá¹-á¹-ati.

atha \Ne II 224/ vÄ• dve aá¹…gulÄ• ni samÄ• haá¹-Ä• ni __dvaá¹…gulaá¹ƒ, _ dve mÄ• sÄ
ubhayattha accantasaá¹ƒyoge upayogavacanaá¹ƒ. kese dhÄ• rento dvaá¹…gulamattaá¹ƒ v
vÄ• , __tato_kÄ• laparimÄ• á¹‡ato uddhaá¹ƒ kese dhÄ• retuá¹ƒ na vaá¹-á¹-atÄ«ti attho. sac
antodvemÄ• sedvaá¹…gule pÄ• puá¹‡anti, antodvemÄ• seyeva chinditabbÄ• . dvaá¹…gule
vaá¹-á¹-ati. sacepi na dÄ«ghÄ• , dvemÄ• sato ekadivasampi atikkametuá¹ƒ na labhatiyeva.
ubhayenapiukkaá¹-á¹-haparicchedeneva vutto, tato oraá¹ƒ pana navaá¹-á¹-anabhÄ• vo nÄ•

<2800> dÄ«ghe nakhe, dÄ«ghÄ• ni nÄ• sikalomÄ• ni ca na dhÄ• rayeti yojanÄ• , na dhÄ• r

__vÄ«satimaá¹-á¹-ha_nti vÄ«satiyÄ• nakhÄ• naá¹ƒ maá¹-á¹-haá¹ƒ likhitamaá¹-á¹-habhÄ• va
vaá¹-á¹-atÄ«ti yojanÄ• . satthakena tacchetvÄ• cuá¹‡á¹‡akena pamajjitvÄ• phalikamaá¹‡Ä
viyaujjalakaraá¹‡aá¹ƒ __likhitamaá¹-á¹-haá¹ƒ_ nÄ• ma. ``anujÄ• nÄ• mi, bhikkhave, malama
apakaá¸• á¸• hituâ€™â€™ nti (Vin II 274) anuÃ±Ã±Ä• tattÄ• muggaphalatacÄ• dÄ«hi nakh
vaá¹-á¹-ati.

<2801> __kappÄ• peyya_ \Be II 285/ __visuá¹ƒ massu_nti yo kesacchinno visuá¹ƒ massuá¹
__dÄ• á¹-hikaá¹ƒ á¹-hapeyyÄ• _ti kese chindÄ• petvÄ• massuá¹ƒ akappÄ• petvÄ• visuá¹ƒ
upakacchakamuttakaraá¹‡asaá¹…khÄ• te sambÄ• dhaá¹-á¹-hÄ• ne. __lomaá¹ƒ saá¹ƒharÄ•
saá¹‡á¸• Ä• sena vÄ• aÃ±Ã±ena yena kenaci parena chindÄ• peyya, sayaá¹ƒ vÄ• chindey
Ä• bÄ• dhapaccayÄ• sambÄ• dhe lomaá¹ƒ saá¹ƒharÄ• petuâ€™â€™ nti (Vin II 275) anuÃ±
gaá¹‡á¸• apiá¸·akavaá¹‡Ä• dike Ä• bÄ• dhe sati lomaá¹ƒ saá¹ƒharÄ• petuá¹ƒvaá¹-á¹-ati.

<2802> agilÄ• nassa chindato dukkaá¹-aá¹ƒ vuttaá¹ƒ. __aÃ±Ã±ena_ vÄ• puggalena tathÄ•
dukkaá¹-aá¹ƒ vuttanti sambandho.

<2803> __sesaá¹…gachedane_ti aá¹…guliyÄ• diavasesasarÄ«rÄ• vayavÄ• naá¹ƒ chedane
Ä• á¹‡attiyÄ• upakkamena vÄ• attano jÄ«vitanÄ• se.

<2804> __aá¹…ga_nti aá¹…gajÄ• tato avasesaá¹ƒ sarÄ«rÄ• vayavaá¹ƒ. ahikÄ«á¹-Ä• didaá
tappaá¹-ikÄ• ravasena \Ne II 225/ __aá¹…gaá¹ƒ chindato_ na doso. tÄ• disÄ• bÄ• dhapacc
__aá¹…gaá¹ƒ chindato_ nadoso. lohitaá¹ƒ mocentassÄ• pi na dosoti yojanÄ• .

<2805> __aparissÄ• vano_ bhikkhu sace maggaá¹ƒ gacchati, dukkaá¹-aá¹ƒ. __magge_ ado
__taá¹ƒ_parissÄ• vanaá¹ƒ yÄ• camÄ• nassa yo na dadÄ• ti, tassa __adadato_ adentassÄ•
dukkaá¹-amevÄ• tiyojanÄ• . yo pana attano hatthe parissÄ• vane vijjamÄ• nepi yÄ• cati, tas

<2806> __ ``naggoâ€™â€™ _ti \Be II 286/ padaá¹ƒ ``na bhuÃ±jeâ€™â€™ tiÄ• di kiriyÄ• pa
paccekaá¹ƒyojetabbaá¹ƒ. __na bhuÃ±je_ti bhattÄ• diá¹ƒ bhuÃ±jitabbaá¹ƒ na bhuÃ±jeyya. __
yÄ• guÄ• diá¹ƒpÄ• tabbaá¹ƒ na piveyya. __na ca khÄ• de_ti mÅ«lakhÄ• danÄ«yÄ• dikaá¹ƒ
__na sÄ• yaye_ti phÄ• á¹‡itÄ• dikaá¹ƒ sÄ• yitabbaÃ±ca na sÄ• yeyya na liheyya. __na dad
kiÃ±ci na dadeyya. __na gaá¹‡heyyÄ• _ti tathÄ• sayaá¹ƒ naggo hutvÄ• na paá¹-iggaá¹‡he
maggaá¹ƒ.

<2807> __parikammaá¹ƒ na kÄ• tabba_nti piá¹-á¹-hiparikammÄ• diparikammaá¹ƒ na kÄ• ta
naggo hutvÄ• aÃ±Ã±ena piá¹-á¹-hiparikammÄ• diparikammaá¹ƒ na kÄ• rÄ• peyyÄ• ti attho

<2808> piá¹-á¹-hikammÄ• dike __parikamme_ jantÄ• gharÄ• dikÄ• tisso paá¹-icchÄ• dÄ« _
bhikkhave, tisso paá¹-icchÄ• diyo jantÄ• gharapaá¹-icchÄ• diá¹ƒ udakapaá¹-icchÄ• diá¹ƒ va
nti (Vin II 261) anuÃ±Ã±Ä• tÄ• ti yojanÄ• . paá¹-icchÄ• deti hirikopinanti __paá¹-icchÄ• di, _
paá¹-icchÄ• di __jantÄ• gharapaá¹-icchÄ• di_. udakameva paá¹-icchÄ• di __udakapaá¹-icch
paá¹-icchÄ• di __vatthapaá¹-icchÄ• di. ``sabbattha pana vaá¹-á¹-atÄ«â€™â€™ _ti iminÄ•
itarapaá¹-icchÄ• didvayaá¹ƒparikammeyeva vaá¹-á¹-atÄ«ti dÄ«peti. __sabbatthÄ• _ti bhojan

<2809> __yattha katthaci peá¸·Ä• ya_nti
tambalohavaá¹-á¹-alohakaá¹ƒsalohakÄ• á¸·alohasuvaá¹‡á¹‡arajatÄ• dÄ«hikatÄ• ya vÄ• dÄ
peá¸·Ä• ya Ä• sittakÅ«padhÄ• ne. __bhuÃ±jituá¹ƒ naca vaá¹-á¹-atÄ«_ti bhÄ• janaá¹ƒ á¹-hap
vaá¹-á¹-ati. yathÄ• ha --- ``Ä• sittakÅ«padhÄ• naá¹ƒ nÄ• matambalohena vÄ• rajatena vÄ•
adhivacanaá¹ƒ, `na bhikkhave Ä• sittakÅ«padhÄ• nebhuÃ±jitabbaâ€™ nti sÄ• maÃ±Ã±ena
pana \Be II 287/ dÄ• rumayÄ• pi na vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 264). ``anujÄ• nÄ
maá¸·orikaâ€™â€™ nti (Vin II 264) anuÃ±Ã±Ä• tattÄ• maá¸·orikÄ• ya á¹-hapetvÄ• bhuÃ±jit
``maá¸·orikÄ• â€™â€™ _ti ca daá¹‡á¸• Ä• dhÄ• rako vuccati, yaá¹ƒ tayo, cattÄ• ro, bahÅ« v
heá¹-á¹-hÄ• ca vitthataá¹ƒ majjhe saá¹…kucitaá¹ƒ katvÄ• bandhitvÄ• Ä• dhÄ• rakaá¹ƒ karo
yaá¹-á¹-hiÄ• dhÄ• rakapaá¹‡á¹‡Ä• dhÄ• rakapacchikapiá¹-á¹-haghaá¹-akakavÄ• á¹-akÄ• dib
ttheva saá¹…gahaá¹ƒ gacchanti. __yaá¹-á¹-hiÄ• dhÄ• rako_ti yaá¹-á¹-hiá¹ƒyeva ujukaá¹ƒ á¹
bandhÄ«kataÄ• dhÄ• rako.

ekabhÄ• jane visuá¹ƒ visuá¹ƒ bhojanassÄ• pi sambhavato ``bhuÃ±jato ekabhÄ• janeâ€™â€
pasaá¹…go siyÄ• ti tannivattanatthamÄ• ha __ ``ekatoâ€™â€™ _ti. __ ``bhuÃ±jatoâ€™â€™
ekato ekabhÄ• jane yÄ• guÄ• dipÄ• nampi na vaá¹-á¹-ati. yathÄ• ha --- ``na, bhikkhave, eka
nti (Vin II 264). atha vÄ• __bhuÃ±jato_ti ajjhohÄ• rasÄ• maÃ±Ã±enapÄ• nampi saá¹…gahit
ayamettha vinicchayo --- sace eko bhikkhu bhÄ• janatophalaá¹ƒ vÄ• pÅ«vaá¹ƒ vÄ• gahetv
apagate itarassa sesakaá¹ƒ bhuÃ±jituá¹ƒ vaá¹-á¹-ati. itarassÄ• pi tasmiá¹ƒ khaá¹‡e puna ga
vaá¹-á¹-atÄ«ti.

<2810> ye dve vÄ• tayo vÄ• bhikkhÅ« ekapÄ• vuraá¹‡Ä• vÄ• ekattharaá¹‡Ä• vÄ• ekatth
nipajjanti, tesaÃ±ca, ye ekamaÃ±cepi ekato nipajjanti, tesaÃ±ca Ä• patti dukkaá¹-aá¹ƒhotÄ«

<2811> __saá¹…ghÄ• á¹-ipallatthikamupÄ• gato_ti ettha __saá¹…ghÄ• á¹-Ä«_ti saá¹…ghÄ
adhiá¹-á¹-hitacÄ«varamÄ• ha. saá¹…ghÄ• á¹-ipallatthikaá¹ƒ upagatena yutto hutvÄ• ti attho
vihÄ• re \Be II 288/vÄ• antaraghare vÄ• yattha katthaci na nisÄ«deyya. ``saá¹…ghÄ• á¹-Ä«
adhiá¹-á¹-hitacÄ«varavohÄ• rappattamadhiá¹-á¹-hitacÄ«varaá¹ƒ `saá¹…ghÄ• á¹-Ä«â€™ ti v
__nissandehe, khuddasikkhÄ• vaá¹‡á¹‡anÄ• yampi_ ``saá¹…ghÄ• á¹-iyÄ• napallattheti adh
vÄ• antaraghare vÄ• pallatthiko na kÄ• tabboâ€™â€™ ti vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹
vÄ• satthÄ• ya upagatena adhiá¹-á¹-hitaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ vinÄ• sesacÄ«varehipallatth

vaá¹-á¹-atÄ«â€™â€™ ti vuttaá¹ƒ.

__kiÃ±ci_ \Ne II 227/ __kÄ«á¸·aá¹ƒ na kÄ«á¸·eyyÄ• _ti jutakÄ«á¸·Ä• dikaá¹ƒ yaá¹ƒ kiÃ±ci
kÄ• yikavÄ• casikakÄ«á¸·ikaá¹ƒna kÄ«á¸·eyya. __na ca gÄ• haye_ti na ca gÄ• hÄ• peyya, n

<2812> __dÄ• á¹-hikÄ• yapÄ«_ti massumhi. __uggata_nti ettha ``bÄ«bhacchaâ€™â€™ nti
__tÄ• disa_nti bÄ«bhacchaá¹ƒ.

<2813> __ ``agilÄ• noâ€™â€™ _ti iminÄ• gilÄ• nassa anÄ• pattibhÄ• vaá¹ƒ dÄ«peti. __ ``d
suddhakattuniddesena agilÄ• nassapi paraá¹ƒ dhÄ• rÄ• pane, parassa dhÄ• raá¹‡asÄ• diya
anÄ• pattÄ«tiviÃ±Ã±Ä• yatÄ«ti. attano guttatthaá¹ƒ, cÄ«varÄ• dÄ«naá¹ƒ guttatthaÃ±ca vaá¹
tatrÄ• yaá¹ƒvinicchayo (Sp (to Vin II) 270) --- yassa kÄ• yadÄ• ho vÄ• pittakopo vÄ• hoti, d
aÃ±Ã±o vÄ• koci Ä• bÄ• dho vinÄ• chattena uppajjati, tassa gÄ• me vÄ• araÃ±Ã±evÄ• ch
vÄ• á¸·amigacorabhayesu attaguttatthaá¹ƒ, vasse pana cÄ«varaguttatthampi vaá¹-á¹-ati. ek
pana sabbattheva vaá¹-á¹-ati. ``ekapaá¹‡á¹‡acchattaá¹ƒ nÄ• ma tÄ• lapattaâ€™â€™ nti __

<2814> hatthisoá¹‡á¸• Ä• kÄ• ro abhedopacÄ• rena __ ``hatthisoá¹‡á¸• aâ€™â€™ _nti vutt
nÄ• madheyyaá¹ƒ __ ``vasanaâ€™â€™ _nti \Be II 289/ idaá¹ƒ. __ ``nivÄ• sentassa dukkaá¹
``hatthisoá¹‡á¸• aâ€™â€™ ntiÄ• dÄ«hi sabbapadehi paccekaá¹ƒ yojetabbaá¹ƒ. __velliya_nt
saá¹ƒ-saddalopo, saá¹ƒvelliyanti attho.

ettha __hatthisoá¹‡á¸• aá¹ƒ_ (Sp (to Vin II) 280) nÄ• ma nÄ• bhimÅ«lato hatthisoá¹‡á¸• asa
olambakaá¹ƒkatvÄ• nivatthaá¹ƒ coá¸·ikitthÄ«naá¹ƒ nivÄ• sanaá¹ƒ viya. __catukkaá¹‡á¹‡aá¹
heá¹-á¹-hato dveti evaá¹ƒ cattÄ• ro kaá¹‡á¹‡e dassetvÄ• nivatthaá¹ƒ. __macchavÄ• á¸·aka
dasantaá¹ƒekato pÄ• santaá¹ƒ olambetvÄ• nivatthaá¹ƒ. __saá¹ƒvelliya_nti mallakammakÄ•
bandhitvÄ• nivÄ• sanaá¹ƒ. __tÄ• lavaá¹‡á¹-akaá¹ƒ_ nÄ• ma tÄ• lavaá¹‡á¹-Ä• kÄ• rena sÄ•
olambetvÄ• nivÄ• sanaá¹ƒ. __ca_-saddena satavalikaá¹ƒ saá¹…gaá¹‡hÄ• ti. __satavalikaá¹
anekakkhattuá¹ƒobhaÃ±jitvÄ• ovaá¹-á¹-ikaá¹ƒ karontena nivatthaá¹ƒ, vÄ• madakkhiá¹‡apas
valiyodassetvÄ• nivatthaá¹ƒ. sace pana jÄ• á¹‡uto paá¹-á¹-hÄ• ya ekÄ• vÄ• dve vÄ• valiy
vaá¹-á¹-ati. evaá¹ƒ nivÄ• setuá¹ƒ gilÄ• nassapi maggapaá¹-ipannassapi na vaá¹-á¹-ati.

yampi \Ne II 228/ maggaá¹ƒ gacchantÄ• ekaá¹ƒ vÄ• dve vÄ• koá¹‡e ukkhipitvÄ• antravÄ
anto vÄ• ekaá¹ƒ kÄ• sÄ• vaá¹ƒ tathÄ• nivÄ• setvÄ• bahi aparaá¹ƒ nivÄ• senti, sabbaá¹ƒ n
antokÄ• sÄ• vassa ovaá¹-á¹-ikaá¹ƒ dassetvÄ• aparaá¹ƒ upari nivÄ• setuá¹ƒ labhati. agilÄ• n
saguá¹‡aá¹ƒ katvÄ• nivÄ• setabbÄ• ni. iti yaÃ±ca idha paá¹-ikkhittaá¹ƒ, yaÃ±ca sekhiyavaá
sabbaá¹ƒ vajjetvÄ• nibbikÄ• raá¹ƒ timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡á¸• ala
kiÃ±ci vikÄ• raá¹ƒ karonto dukkaá¹-Ä• na muccati.

<2815> __gihipÄ• rupana_nti \Be II 290/ ``setapaá¹-apÄ• rutaá¹ƒ (Sp (to Vin II) 280)
paribbÄ• jakapÄ• rutaá¹ƒekasÄ• á¹-akapÄ• rutaá¹ƒ soá¹‡á¸• apÄ• rutaá¹ƒ antepurikapÄ• ru
mahÄ• jeá¹-á¹-hakapÄ• rutaá¹ƒ kuá¹-ipavesakapÄ• rutaá¹ƒbrÄ• hmaá¹‡apÄ• rutaá¹ƒ pÄ• á¸
evamÄ• diparimaá¹‡á¸• alalakkhaá¹‡ato aÃ±Ã±athÄ• pÄ• rutaá¹ƒ, sabbametaá¹ƒ gihipÄ• r
setapaá¹-Ä• aá¸• á¸• hapÄ• lakanigaá¹‡á¹-hÄ• pÄ• rupanti, yathÄ• ca ekacce paribbÄ• jak
aá¹ƒsakÅ«á¹-esu pÄ• vuraá¹‡aá¹ƒ á¹-hapenti, yathÄ• ca ekasÄ• á¹-akÄ• manussÄ• nivatth
piá¹-á¹-hiá¹ƒ pÄ• rupitvÄ• ubho kaá¹‡á¹‡e ubhosuaá¹ƒsakÅ«á¹-esu á¹-hapenti, yathÄ• ca s
sÄ• á¹-akena gÄ«vaá¹ƒ parikkhipantÄ• ubho anteudare vÄ• olambenti, piá¹-á¹-hiyaá¹ƒ vÄ•
antepurikÄ• yo akkhitÄ• rakamattaá¹ƒdassetvÄ• oguá¹‡á¹-hikaá¹ƒ pÄ• rupanti, yathÄ• ca r
dÄ«ghasÄ• á¹-akaá¹ƒ nivÄ• setvÄ• tassevaekenantena sakalasarÄ«raá¹ƒ pÄ• rupanti, yath
khettakuá¹-iá¹ƒ pavisantÄ• sÄ• á¹-akaá¹ƒpaliveá¹-hetvÄ• upakacchake pakkhipitvÄ• tasse
pÄ• rupanti, yathÄ• cabrÄ• hmaá¹‡Ä• ubhinnaá¹ƒ upakacchakÄ• naá¹ƒ antarena sÄ• á¹-a
aá¹ƒsakÅ«á¹-esu pakkhipanti, yathÄ• ca pÄ• á¸·ikÄ• rako bhikkhu ekaá¹ƒsapÄ• rupanena p
vivaritvÄ• cÄ«varaá¹ƒaá¹ƒsakÅ«á¹-aá¹ƒ Ä• ropeti, evaá¹ƒ apÄ• rupitvÄ• sabbepi ete, aÃ±Ã
pÄ• rupanadosevajjetvÄ• nibbikÄ• raá¹ƒ parimaá¹‡á¸• alaá¹ƒ pÄ• rupitabbaá¹ƒ. tathÄ• apÄ
antaragharevÄ• anÄ• darena yaá¹ƒ kiÃ±ci vikÄ• raá¹ƒ karontassa dukkaá¹-aá¹ƒ. parimaá¹‡
vimuttalakkhaá¹‡anivÄ• sanapÄ• rupanadosevajjetvÄ• parimaá¹‡á¸• alabhÄ• voyeva vuttal

<2816> __lokÄ• yataá¹ƒ na vÄ• ceyyÄ• _ti ``sabbaá¹ƒ ucchiá¹-á¹-haá¹ƒ, sabbaá¹ƒ anucchiá
kÄ• á¸·o bako iminÄ• ca iminÄ• ca kÄ• raá¹‡enÄ• â€™â€™ ti evamÄ• diniratthakakÄ• raá
titthiyasatthaá¹ƒ \Be II 291/ aÃ±Ã±esaá¹ƒ na vÄ• ceyya. __na ca taá¹ƒ pariyÄ• puá¹‡e_ti taá
pariyÄ• puá¹‡eyya na \Ne II 229/ uggaá¹‡heyya. __tiracchÄ• navijjÄ• _ti
hatthisippaassasippadhanusippÄ• dikÄ• paropaghÄ• takarÄ• vijjÄ• ca. bhikkhunÄ• na par
vÄ• cetabbÄ• ti yojanÄ• .

<2817> __sabbÄ• cÄ• maribÄ«janÄ«_ti setÄ• divaá¹‡á¹‡ehi sabbehi camaravÄ• lehi katÄ•
dÄ• yaá¹ƒ vÄ• _ti davaá¸• Ä• hÄ• diupaddavanivÄ• raá¹‡Ä• ya anuÃ±Ã±Ä• taá¹ƒ paá¹-aggi
araÃ±Ã±aá¹ƒ agginÄ• na Ä• limpeyya. davaá¸• Ä• he pana Ä• gacchante anupasampanne
appaharitakaraá¹‡ena vÄ• parikhÄ• khaá¹‡anena vÄ• parittÄ• á¹‡aá¹ƒ kÄ• tuá¹ƒ, senÄ• sa
vÄ• aggiá¹ƒ allasÄ• khaá¹ƒ bhaÃ±jitvÄ• nibbÄ• petuÃ±ca labhati. udakena pana kappiyene
anupasampanne pana sati teneva kappiyavohÄ• rena kÄ• rÄ• petabbaá¹ƒ. __mukhaá¹ƒna c
mukhaá¹ƒ na limpeyya, tilakena aá¹…gaá¹ƒ na kareyyÄ• ti attho.

<2818> __ubhatokÄ• ja_nti ubhatokoá¹-iyÄ• bhÄ• ravahanakoá¹-ikÄ• jaá¹ƒ. __antarakÄ• ja
á¹-hitavÄ• hakehi vahitabbaá¹ƒ majjhebhÄ• rayuttakÄ• jaá¹ƒ. __sÄ«sakkhandhakaá¹-ibhÄ•
vuttalakkhaá¹‡Ä• va.

<2819> yo bhikkhu vaá¸• á¸• hakiaá¹…gulena aá¹-á¹-haá¹…gulÄ• dhikaá¹ƒ vÄ• teneva aá¹
caturaá¹…gulapacchimaá¹ƒvÄ• dantakaá¹-á¹-haá¹ƒ khÄ• dati, evaá¹ƒ khÄ• dato tassa Ä• p
yojanÄ• .

<2820> __kicce satipÄ«_ti sukkhakaá¹-á¹-hÄ• diggahaá¹‡akicce pana sati. __porisa_nti pur
byÄ• mamattanti vuttaá¹ƒ hoti. __Ä• padÄ• sÅ«_ti vÄ• á¸·amigÄ• dayo vÄ• disvÄ• maggan
hutvÄ• davaá¸• Ä• haá¹ƒ vÄ• udakoghaá¹ƒ vÄ• Ä• gacchantaá¹ƒ \Be II 292/disvÄ• vÄ• e
__vaá¹-á¹-atevÄ• bhirÅ«hitu_nti atiuccampi rukkhaá¹ƒ Ä• rohituá¹ƒvaá¹-á¹-ati eva.

<2821> sace __akallako_ gilÄ• no na siyÄ• , __lasuá¹‡aá¹ƒ_ mÄ• gadhaá¹ƒ Ä• makaá¹ƒ bh
khÄ• deyya_ neva paribhuÃ±jeyyÄ• ti yojanÄ• . __bhaá¹‡á¸• ikalasuá¹‡aá¹ƒ_ nÄ• ma catun
bahumiÃ±jaá¹ƒ. palaá¹‡á¸• ukabhaÃ±janakÄ• dilasuá¹‡e magadhesu jÄ• tattepi na doso. la
dassitoyeva. gilÄ• nassa pana lasuá¹‡aá¹ƒ khÄ• dituá¹ƒ vaá¹-á¹-ati. yathÄ• ha --- ``anujÄ• n
Ä• bÄ• dhapaccayÄ• lasuá¹‡aá¹ƒ khÄ• dituâ€™â€™ nti (Vin II 289). __Ä• bÄ• dhapaccayÄ
lasuá¹‡aá¹ƒ \Ne II 230/ bhesajjaá¹ƒ hoti, tappaccayÄ• ti attho. __buddhavacana_nti
saá¹…gÄ«tittayÄ• ruá¸·hÄ• piá¹-akattayapÄ• á¸·i. __aÃ±Ã±athÄ• _ti sakkaá¹-Ä• dikhalitavac
vÄ• canÄ• maggaá¹ƒ na ropetabbaá¹ƒ, tathÄ• na á¹-hapetabbanti vuttaá¹ƒ hoti.

<2822> __khipite_ti yena kenaci khipite. ``jÄ«vÄ• â€™â€™ ti na vattabbanti yojanÄ• . bhikk
``jÄ«vathÄ• â€™â€™ ti vuttena puna ``ciraá¹ƒ jÄ«vÄ• â€™â€™ ti vattuá¹ƒ vaá¹-á¹-atÄ«ti yo
_nti pade satipi vaá¹-á¹-ati.

<2823> __Ä• koá¹-entassÄ• _ti kÄ• yena vÄ• kÄ• yapaá¹-ibaddhÄ• dÄ«hi vÄ• paharantas
__pupphasaá¹ƒkiá¹‡á¹‡e_tipupphasanthate.

<2824> nhÄ• pitÄ• pubbakÄ• etassÄ• ti __nhÄ• pitapubbako, _ nhÄ• pitajÄ• tikoti attho. _
nhÄ• pitaparikkhÄ• raá¹ƒ. __na gaá¹‡heyyÄ• _ti na parihareyya. sace yonhÄ• pitajÄ• tiko h
gahetvÄ• na hareyyÄ• ti attho. aÃ±Ã±assa hatthatogahetvÄ• kesacchedÄ• di kÄ• tuá¹ƒ va
kesakambalaá¹ƒ vinÄ• uá¹‡á¹‡amayÄ• pÄ• vuraá¹‡ajÄ• ti. ``gonakaá¹ƒ \Be II 293/ kuttaka
miccÄ• dinÄ• vuttabhedavantatÄ• ya Ä• ha __ ``sabbÄ• â€™â€™ _ti. uá¹‡á¹‡amayaá¹ƒ an
vaá¹-á¹-atÄ«ti Ä• ha __ ``bÄ• hiralomikÄ• â€™â€™ _ti. yathÄ• ha --- ``na, bhikkhave, bÄ• h
uá¹‡á¹‡Ä«dhÄ• retabbÄ• â€™â€™ ti (Vin II 249). __sikkhÄ• padaá¹-á¹-hakathÄ• yaá¹ƒ_ ``u
uá¹‡á¹‡apÄ• vÄ• raá¹ƒ pÄ• rupanti, tathÄ• dhÄ• rentassa dukkaá¹-aá¹ƒ. lomÄ• nianto katv
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 249).

<2825> __aá¹…garÄ• gaá¹ƒ_ nÄ• ma kuá¹…kumÄ• di. __karontassÄ• _ti abbhaÃ±jantassa
pavisatopi dukkaá¹-aá¹ƒ samudÄ«ritanti yojanÄ• . ettha ca asatiyÄ• abandhitvÄ• nikkhante
bandhitabbaá¹ƒ. ``Ä• sanasÄ• lÄ• ya bandhissÄ• mÄ«â€™â€™ ti gantuá¹ƒ vaá¹-á¹-ati. sarit

tÄ• va piá¹‡á¸• Ä• ya caritabbaá¹ƒ.

<2826> sabbaá¹ƒ Ä• yudhaá¹ƒ vinÄ• sabbaá¹ƒ __lohajaá¹ƒ_ lohamayabhaá¹‡á¸• aÃ±ca pa
saá¹…kamanÄ«yapÄ• dukaá¹ƒ, yathÄ• vuttalakkhaá¹‡aá¹ƒpallaá¹…kaá¹ƒ, Ä• sandiÃ±ca vi
dÄ• rumayabhaá¹‡á¸• aÃ±ca vuttalakkhaá¹‡ameva __katakaá¹ƒ_ \Ne II 231/, __kumbhakÄ•
sabbamattikÄ• mayaá¹ƒ kuá¹-iÃ±ca vinÄ• sabbaá¹ƒ __mattikÄ• mayaá¹ƒ_bhaá¹‡á¸• aÃ±ca

khuddakavatthukkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

senÄ• sanakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2827> __Ä• sandiko_ti caturassapÄ«á¹-haá¹ƒ. __atikkantapamÄ• á¹‡o_ti heá¹-á¹-hÄ• aá¹
vaá¸• á¸• hakihatthatouccatarappamÄ• á¹‡apÄ• dako. ekapassato dÄ«gho pana uccapÄ• d
II 294/ --- ``uccakampi Ä• sandikanti vacanato ekatobhÄ• gena dÄ«ghapÄ«á¹-hameva hi
aá¹-á¹-haá¹…gulÄ• dhikapÄ• dakaá¹ƒna vaá¹-á¹-ati, caturassaÄ• sandiko pana pamÄ• á¹‡Ä
vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 297).

__tathÄ• _ti iminÄ• ``atikkantapamÄ• á¹‡oâ€™â€™ ti idaá¹ƒ paccÄ• masati. __paÃ±caá¹…
cattÄ• ropÄ• dÄ• , apassenanti imehi paÃ±caá¹…gehi yuttapÄ«á¹-haá¹ƒ. __sattaá¹…ga_nti
apassayeyojetvÄ• kataá¹ƒ. taÃ±hi catÅ«hi pÄ• dehi, tÄ«hi apassehi ca yuttattÄ• ``sattaá¹…
ntivuttaá¹ƒ. esa nayo maÃ±cepi. yathÄ• ha --- ``sattaá¹…go nÄ• ma tÄ«su disÄ• su apassay
ayampi pamÄ• á¹‡Ä• tikkanto vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 297).

<2828> __tÅ«lonaddhÄ• _ti upari tÅ«laá¹ƒ pakkhipitvÄ• baddhÄ• . __ghareyevÄ• _ti gihÄ«
vaá¹-á¹-atÄ«ti sambandho. __ ``nisÄ«dituâ€™â€™ _nti iminÄ• va sayanaá¹ƒ paá¹-ikkhittaá¹
__sÄ«sapÄ• dÅ«padhÄ• na_nti sÄ«sÅ«padhÄ• naÃ±ceva pÄ• dÅ«padhÄ• naÃ±ca. __ca_-
``agilÄ• nassÄ• â€™â€™ tiettha Ä• netvÄ• sambandhitabbo, tena agilÄ• nassÄ• pi tÄ• va
gilÄ• nassÄ• ti dÄ«peti.

<2829> na kevalaá¹ƒ gilÄ• nassa sÄ«sapÄ• dÅ«padhÄ• nameva vaá¹-á¹-ati, atha kho idam
``santharitvÄ• â€™â€™ _tiÄ• di. __upadhÄ• nÄ• ni santharitvÄ• _ti bahÅ« upadhÄ• nÄ• ni
tasmiá¹ƒ upadhÄ• nasanthare. __paccattharaá¹‡akaá¹ƒ datvÄ• _ti upari paccattharaá¹‡aka

<2830> __tiriya_nti \Ne II 232/ vitthÄ• rato. __muá¹-á¹-hiratana_nti pÄ• katikamuá¹-á¹-hikara
vaá¸• á¸• hakÄ«naá¹ƒ vidatthimattaá¹ƒ. __mita_nti pÄ• kaá¹-itaá¹ƒ pamÄ• á¹‡ayuttaá¹ƒ hotÄ
potthakesu __ ``mataâ€™â€™ _nti \Be II 295/ pÄ• á¹-ho dissati, so na gahetabbo. __dÄ«gh
dÄ«ghato. __diyaá¸• á¸• ha_nti diyaá¸• á¸• hahatthaá¹ƒ vÄ• dvihatthaá¹ƒ vÄ• hotÄ«ti __ku
sambandho. idameva hi ``sÄ«sappamÄ• á¹‡abimbohanaâ€™â€™ nti adhippetaá¹ƒ. yathÄ•

``sÄ«sappamÄ• á¹‡aá¹ƒ nÄ• ma yassa vitthÄ• rato tÄ«su kaá¹‡á¹‡esu dvinnaá¹ƒ kaá¹‡á¹‡Ä
miniyamÄ• naá¹ƒvidatthi ceva caturaá¹…gulaÃ±ca hoti, majjhaá¹-á¹-hÄ• naá¹ƒ muá¹-á¹-hira
pana diyaá¸• á¸• haratanaá¹ƒvÄ• dviratanaá¹ƒ vÄ• ti __kurundiyaá¹ƒ_ vuttaá¹ƒ. ayaá¹ƒ sÄ«
ukkaá¹-á¹-haparicchedo, ito uddhaá¹ƒ na vaá¹-á¹-ati, heá¹-á¹-hÄ• pana vaá¹-á¹-atÄ«â€™â€
297).

<2831> __coá¸·a_nti pilotikÄ• . __paá¹‡á¹‡a_nti rukkhalatÄ• naá¹ƒ paá¹‡á¹‡aá¹ƒ. __uá¹‡á¹
eá¸·akÄ• dÄ«naá¹ƒlomaá¹ƒ. __tiá¹‡a_nti dabbatiá¹‡Ä• di yaá¹ƒ kiÃ±ci tiá¹‡aá¹ƒ. __vÄ• ka_
kadaliakkamakacivÄ• kÄ• dikaá¹ƒ. etehi paÃ±cahi pÅ«ritÄ• bhisiyo __tÅ«lÄ• naá¹ƒ gaá¹‡a
etesaá¹ƒ paÃ±cannaá¹ƒgabbhÄ• naá¹ƒ gaá¹‡anÄ• vasena paÃ±ca bhÄ• sitÄ• ti yojanÄ• .

<2832> bimbohanagabbhaá¹ƒ dassetumÄ• ha __ ``bhisÄ«â€™â€™ _tiÄ• di. __paÃ±cevÄ•
__tathÄ• tÅ«lÄ• ni tÄ«á¹‡ipÄ«_ti ``anujÄ• nÄ• mi, bhikkhave, tÄ«á¹‡i tÅ«lÄ• ni rukkhatÅ«la
latÄ• tÅ«laá¹ƒpoá¹-akitÅ«laâ€™â€™ nti (Vin II 297) anuÃ±Ã±Ä• tÄ• ni tÄ«á¹‡ipi tÅ«lÄ• ni. e
__rukkhatÅ«laá¹ƒ_nÄ• ma simbalirukkhÄ• dÄ«naá¹ƒ yesaá¹ƒ kesaÃ±ci rukkhÄ• naá¹ƒ tÅ«la
khÄ«ravalliÄ• dÄ«naá¹ƒyÄ• saá¹ƒ kÄ• saÃ±ci vallÄ«naá¹ƒ tÅ«laá¹ƒ. __poá¹-akitÅ«laá¹ƒ_ nÄ
poá¹-akitiá¹‡Ä• dÄ«naá¹ƒ yesaá¹ƒ kesaÃ±citiá¹‡ajÄ• tikÄ• naá¹ƒ antamaso ucchunaá¸·Ä• d
migapakkhÄ«na_nti sÄ«hÄ• dicatuppadÄ• naá¹ƒ, morÄ• dipakkhÄ«naá¹ƒ lomÄ• ni. __ime_
bimbohanassa gabbhÄ• ti sambandho.

<2833> evaá¹ƒ \Be II 296/ kappiyaá¹ƒ bhisibimbohanagabbhaá¹ƒ dassetvÄ• idÄ• ni akappi
``manussalomaâ€™â€™ _ntiÄ• di. lomesu manussalomaÃ±ca pupphesu bakulapiyaá¹…gu
paá¹‡á¹‡esu \Ne II 233/ ca __suddhaá¹ƒ_ kevalaá¹ƒ tamÄ• lapattaÃ±ca na vaá¹-á¹-atÄ«ti y
``suddhaâ€™â€™ _nti iminÄ• tamÄ• lapattaá¹ƒ sesagabbhehi missaá¹ƒ vaá¹-á¹-atÄ«ti bya

<2834> __masÅ«rake_ti cammachavibhisibimbohane.

<2835> ``suddhaâ€™â€™ nti iminÄ• byatirekato dassitamevatthaá¹ƒ sarÅ«pato vibhÄ• vet
_ntiÄ• di.

<2836> __tiracchÄ• nagatassa vÄ• _ti antamaso gaá¹‡á¸• uppÄ• dassÄ• pi. __kÄ• rentass
cittakammakaá¹-á¹-hakammÄ• divasenakÄ• rÄ• pentassa vÄ• karontassa vÄ• .

<2837> __jÄ• taka_nti apaá¹‡á¹‡akajÄ• takÄ• dijÄ• takaÃ±ca. __vatthu_nti vimÄ• navatthu
vÄ• petavatthuÄ• dikaá¹ƒ saá¹ƒvegajanakaá¹ƒ vÄ• vatthuá¹ƒ. __vÄ• _-saddena __aá¹-á¹-h
dassitapakaraá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti. __parehi vÄ• _ti ettha __vÄ• _-saddo avadhÄ• ra
parehikÄ• rÄ• petumeva vaá¹-á¹-ati, na sayaá¹ƒ kÄ• tunti dÄ«peti. __sayaá¹ƒ kÄ• tumpÄ«_t

kÄ• rÄ• petunti dÄ«peti.

<2838> __yo pana_ bhikkhu dvÄ«hi vassehi vÄ• ekena vÄ• vassena yassa bhikkhuno vuá
daharataro vÄ• , so tena bhikkhunÄ• samÄ• nÄ• saniko nÄ• ma hotÄ«ti yojanÄ• .

<2839> __ ``sattavassena paÃ±cavassoâ€™â€™ _ti idaá¹ƒ dvÄ«hi vassehi vuá¸• á¸• hanav
samÄ• nÄ• sanikatteudÄ• haraá¹‡aá¹ƒ. __ ``cha_ \Be II 297/ __vassena paÃ±cavassoâ€™â
vuá¸• á¸• hanavakÄ• naá¹ƒsamÄ• nÄ• sanikatte udÄ• haraá¹‡aá¹ƒ.

<2840> yaá¹ƒ tiá¹‡á¹‡aá¹ƒ nisÄ«dituá¹ƒ pahoti, taá¹ƒ heá¹-á¹-hÄ• dÄ«ghÄ• sanaá¹ƒ nÄ• m
``samÄ• nÄ• sanikÄ• maÃ±ce nisÄ«ditvÄ• maÃ±caá¹ƒ bhindiá¹ƒsu, pÄ«á¹-he nisÄ«ditvÄ•
ti (Vin II 320) Ä• ropite vatthumhi ``anujÄ• nÄ• mi, bhikkhave, duvaggassa maÃ±caá¹ƒ duva
nti (Vin II 320) anuÃ±Ã±Ä• tattÄ• __ ``dveâ€™â€™ _ti samÄ• nÄ• sanike dve sandhÄ• ya

<2841> ubhatobyaÃ±janaá¹ƒ \Ne II 234/, itthiá¹ƒ, paá¹‡á¸• akaá¹ƒ á¹-hapetvÄ• __sabbehip
pabbajitehi vÄ• purisehi saha dÄ«ghÄ• sane nisÄ«dituá¹ƒ anuÃ±Ã±Ä• tanti yojanÄ• . potth
``sabbesaâ€™â€™ nti sÄ• mivacananto pÄ• á¹-ho dissati, tato __ ``sabbehipÄ«â€™â€™ _
karaá¹‡avacanantovapÄ• á¹-ho yuttataro. karaá¹‡avacanappasaá¹…ge vÄ• sÄ• mivacanan
yathÄ• ha ``yaá¹ƒtiá¹‡á¹‡aá¹ƒ pahoti, taá¹ƒ saá¹ƒhÄ• rimaá¹ƒ vÄ• hotu asaá¹ƒhÄ• rimaá¹ƒ
phalakakhaá¹‡á¸• e anupasampannenÄ• pisaddhiá¹ƒ nisÄ«dituá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti

<2842> __purimiko_ti Ã±attidutiyÄ• ya kammavÄ• cÄ• ya sammatena ``na chandÄ• gatiá¹ƒ
gahitÄ• gahitaÃ±ca jÄ• neyyÄ• â€™â€™ ti (Vin II 317) vuttehi paÃ±cahi aá¹…gehi samann
bhikkhunÄ• purimavassÅ«panÄ• yikadivase ``anujÄ• nÄ• mi, bhikkhave, paá¹-hamaá¹ƒ bhik
paá¹-hamaá¹ƒbhikkhÅ« gaá¹‡etvÄ• seyyÄ• gaá¹‡etuá¹ƒ, seyyÄ• gaá¹‡etvÄ• seyyaggena
II 318) nayena anuÃ±Ã±Ä• taniyÄ• meneva senÄ• sanaggÄ• hÄ• panaá¹ƒ purimiko nÄ• ma
pacchimikÄ• ya \Be II 298/ vassÅ«panÄ• yikadivase senÄ• sanaggÄ• hÄ• panaá¹ƒ __pacch
mahÄ• pavÄ• raá¹‡Ä• divasassa anantaradivase ``bhante, antarÄ• muttakaá¹ƒ senÄ• sana
vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• senÄ• sanaggÄ• hÄ• panaá¹ƒ __antarÄ• muttako_ nÄ• ma.
Ä• sÄ• á¸·hiyÄ• purimiko gÄ• hÄ• petabbo, mÄ• sagatÄ• ya Ä• sÄ• á¸·hiyÄ• pacchimikogÄ
pavÄ• raá¹‡Ä• ya Ä• yatiá¹ƒ vassÄ• vÄ• satthÄ• ya antarÄ• muttako gÄ• hetabboâ€™â€™

<2843> vuttamevatthaá¹ƒ niyametvÄ• dassetumÄ• ha __ ``pubbÄ• ruá¹‡Ä• â€™â€™ _tiÄ•
dve vassÅ«panÄ• yikadivasÄ• ceva mahÄ• pavÄ• raá¹‡Ä• ya anantaradivaso ca. imesaá¹ƒ
pÄ• á¹-ipadadivasÄ• naá¹ƒaruá¹‡o __pubbÄ• ruá¹‡o_ nÄ• ma. te divase atikkamma dutiyati
__punÄ• ruá¹‡o_nÄ• ma. __ida_nti ubhayÄ• ruá¹‡Ä• nantaraá¹ƒ. __senÄ• sanagÄ• hakass
senÄ• sanaggÄ• hassÄ• ti attho. yathÄ• ha --- ``idaÃ±hi senÄ• sanaggÄ• hassa khettaâ€™
__vassÅ«pagate_vassÅ«pagame kÄ• tabbe sati, sÄ• dhetabbapayojane bhummaá¹ƒ. __va

nimittatthebhummaá¹ƒ. purimikÄ• ya, hi pacchimikÄ• ya ca vassÅ«pagamanassa taá¹ƒ tada
nimittaá¹ƒ, antarÄ• muttako pana Ä• gamino vassÅ«pagamanassÄ• ti evaá¹ƒ tividhopi senÄ
vassÅ«pagamanassanimittaá¹ƒ hoti.

<2844> pÄ• á¹-ipadadivasassa \Ne II 235/ aruá¹‡e uggateyeva senÄ• sane pana gÄ• hite a
sace senÄ• sanapaÃ±Ã±Ä• pakaá¹ƒ senÄ• sanaá¹ƒ __yÄ• cati, _ so bhikkhu senÄ• sanapa
``senÄ• sanaá¹ƒ gÄ• hitaâ€™â€™ nti vattabboti yojanÄ• .

<2845> vassÄ• vÄ• sassa idaá¹ƒ __vassÄ• vÄ• sikaá¹ƒ, _ vassaá¹ƒvutthÄ• naá¹ƒ dÄ• tabb
gÄ• thÄ• bandhavasena ``vassavÄ• sikaâ€™â€™ nti rassattaá¹ƒ. saá¹…ghikaá¹ƒ apaloketv
__vassÄ• vÄ• sikaá¹ƒ_ cÄ«varaá¹ƒsace __tatrajaá¹ƒ_ tatruppÄ• daá¹ƒ hoti, antovasse vibb
__ ``tatrajaá¹ƒ saceâ€™â€™ _tiiminÄ• cassa dÄ• yakÄ• naá¹ƒ vassÄ• vÄ• sikapaccayavas
labhatÄ«ti dÄ«peti. yathÄ• ha --- ``paccayavasena gÄ• hitaá¹ƒ pana na labhatÄ«ti vadantÄ«
II) 318).

2846-8__._ sace vutthavasso yo bhikkhu Ä• vÄ• sikahatthato kiÃ±ci ticÄ«varÄ• dikaá¹ƒ
__kappiyabhaá¹‡á¸• aá¹ƒ_attano gahetvÄ• ``asukasmiá¹ƒ kule mayhaá¹ƒ gahitaá¹ƒ vassÄ•
gaá¹‡haâ€™â€™ iti evaá¹ƒ vatvÄ• __tassa_ Ä• vÄ• sikassa datvÄ• disaá¹ƒ __gacchati_ p
gataá¹-á¹-hÄ• nesace __uppabbajati_ gihÄ« hoti, __tassa_ disaá¹ƒgatassa sampattaá¹ƒ __t
tenatathÄ• dinnampi Ä• vÄ• siko bhikkhu __gahetuá¹ƒ na labhati, _ tassa pÄ• pitaá¹ƒ
vassÄ• vÄ• sikacÄ«varaá¹ƒ__saá¹…ghikaá¹ƒyeva_ siyÄ• ti yojanÄ• . yathÄ• ha --- ``idha, b
bhikkhu vibbhamati, saá¹…ghassevetaâ€™â€™ nti.

<2849> tasmiá¹ƒ kule dÄ• yake __manusse_ sammukhÄ• ce paá¹-icchÄ• peti, tassa disaá¹
vassÄ• vÄ• sikacÄ«varaá¹ƒ Ä• vÄ• siko labhatÄ«ti yojanÄ• .

<2850> tattha __Ä• rÄ• mo_ nÄ• ma pupphÄ• rÄ• mo vÄ• phalÄ• rÄ• mo vÄ• . __vihÄ• ro_
pÄ• sÄ• dÄ• disenÄ• sanaá¹ƒ. __vatthÅ«ni duvidhassapÄ«_ti Ä• rÄ• mavatthu, vihÄ• ravatt
II 300/ ca. __Ä• rÄ• mavatthu_ nÄ• ma tesaá¹ƒyeva Ä• rÄ• mÄ• naá¹ƒ atthÄ• yaparicchindi
Ä• rÄ• mesu vinaá¹-á¹-hesu tesaá¹ƒ porÄ• á¹‡akabhÅ«mibhÄ• go. __vihÄ• ravatthu_ nÄ• m
__bhisi_ nÄ• ma uá¹‡á¹‡abhisiÄ• dÄ«naá¹ƒ paÃ±cannaá¹ƒaÃ±Ã±atarÄ• . __bimbohanaá¹ƒ
bimbohanÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. __maÃ±caá¹ƒ_nÄ• ma masÄ• rako bundikÄ• baddho, k
imesaá¹ƒ pubbe vuttÄ• naá¹ƒcatunnaá¹ƒ maÃ±cÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ. __pÄ«á¹-haá¹ƒ_
catunnaá¹ƒ pÄ«á¹-hÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ.

<2851> __lohakumbhÄ«_ \Ne II 236/ nÄ• ma kÄ• á¸·alohena vÄ• tambalohena vÄ• yena k
__kaá¹-Ä• ho_ pÄ• kaá¹-ova. __ ``bhÄ• á¹‡akaâ€™â€™ _nti alaÃ±jaro vuccati. __alaÃ±jaro
mahÄ• cÄ• á¹-i, jalaá¹ƒ gaá¹‡hituá¹ƒ alanti alaÃ±jaro. ``vaá¹-á¹-acÄ• á¹-i viyahutvÄ• thokaá

paricchedaá¹ƒ dassetvÄ• katoâ€™â€™ ti __gaá¹‡á¹-hipade_ vuttaá¹ƒ. __vÄ• rako_ti ghaá
tassÄ• dÄ• lanato vidÄ• raá¹‡ato __ ``kudÄ• loâ€™â€™ _tiayomayaupakaraá¹‡aviseso vu

<2852> __valliveá¸·u_Ä• dÄ«su __veá¸·Å«_ti mahÄ• veá¹‡u. __tiá¹‡a_nti gehacchÄ• danaá
__paá¹‡á¹‡aá¹ƒ_ tÄ• lapaá¹‡á¹‡Ä• dikaá¹ƒ. __muÃ±ja_nti muÃ±jatiá¹‡aá¹ƒ. __pabbaja_nti
__mattikÄ• _pakatimattikÄ• vÄ• gerukÄ• dipaÃ±cavaá¹‡á¹‡Ä• vÄ• mattikÄ• . __Ä• ha ca

<2853> __dve_ti paá¹-hamadutiyagarubhaá¹‡á¸• Ä• ni. __dvÄ«hi saá¹…gahitÄ• ni_ ``Ä• ro
paá¹-hamaá¹ƒ. vihÄ• ro, vihÄ• ravatthu, idaá¹ƒ dutiyaâ€™â€™ nti (Vin II 321-322) vuttattÄ•
catÅ«hi bhisiÄ• dÄ«hi \Be II 301/ saá¹…gaho yassÄ• ti viggaho. __navakoá¹-á¹-hÄ• sa_ntilo
koá¹-á¹-hÄ• sÄ• assÄ• ti viggaho. __aá¹-á¹-hadhÄ• _ valliÄ• dÄ«hi aá¹-á¹-hahipakÄ• rehi.

<2854> __itÄ«_ti nidassanatthe. evaá¹ƒ vuttanayena __paÃ±cahi rÄ• sÄ«hi_ niddiá¹-á¹-hÄ•
garubhaá¹‡á¸• agaá¹‡anÄ• naá¹ƒpiá¹‡á¸• avasena paÃ±cavÄ«satividhaá¹ƒ garubhaá¹‡á¸• a
pakÄ• sayÄ«ti yojanÄ• . paÃ±ca nimmalÄ• ni locanÄ• ni yassÄ• ti viggaho,
maá¹ƒsadibbadhammabuddhasamantacakkhuvasena paÃ±cavidhavippasannalocanotiattho

<2855> __vissajjento_ti issaravatÄ• ya parassa vissajjento. __vibhÄ• jento_ti vassaggenap
idaÃ±hi sabbampi garubhaá¹‡á¸• aá¹ƒ __senÄ• sanakkhandhake_ (Vin II 321) ``avissajjiyaá
__kiá¹-Ä• girivatthumhi_ (Vin II 322) avebhaá¹…giyaâ€™â€™ nti ca vuttaá¹ƒ. ubhayattha
Ä• gatavohÄ• rabhedadassanamukhena tattha vippaá¹-ipajjantassa Ä• pattiá¹ƒ dassento Ä•
``bhikkhuthullaccayaá¹ƒ phuseâ€™â€™ _ti. __parivÄ• re_ pana ---

avissajjiyaá¹ƒ \Ne II 237/ avebhaá¹…giyaá¹ƒ, paÃ±ca vuttÄ• mahesinÄ• .

vissajjentassa paribhuÃ±jantassa anÄ• patti.

paÃ±hÄ• mesÄ• kusalehi cintitÄ• ti || (Vin V 479) ---

Ä• gataá¹ƒ. tasmÄ• mÅ«lacchejjavasena avissajjiyaá¹ƒ, avebhaá¹…giyaÃ±ca, parivattanav
paribhuÃ±jantassa ca anÄ• pattÄ«ti evamettha adhippÄ• yo.

<2856> __bhikkhunÄ• _ puggalena vÄ• saá¹…ghena vÄ• gaá¹‡ena vÄ• garubhaá¹‡á¸• a
avissaá¹-á¹-hamevahoti, vibhattaÃ±ca avibhÄ• jitameva hotÄ«ti yojanÄ• .

<2857> __ettha_ \Be II 302/ etesu paÃ±casu garubhaá¹‡á¸• esu purimesu tÄ«su __agarubh
atthÄ«ti yojanÄ• . catutthe pana garubhaá¹‡á¸• e __aá¹-á¹-hakathÄ• ya_ ``lohakumbhÄ«, lo
lohakaá¹-Ä• hanti imÄ• ni tÄ«á¹‡i mahantÄ• ni vÄ• hontu khuddakÄ• ni vÄ• , antamasopas

garubhaá¹‡á¸• Ä• niyevÄ• â€™â€™ ti vuttanayaá¹ƒ dassetumÄ• ha __ ``lohakumbhÄ«â€™

<2858> idaá¹ƒ tividhanti sambandho. __pÄ• dagaá¹‡hanako_ti ettha __pÄ• do_ nÄ• ma
magadhanÄ• á¸·iyÄ• paÃ±canÄ• á¸·imattagaá¹‡hanako bhÄ• janaviseso. bhÄ• janÄ• naá¹ƒ
sÄ«haá¸·adÄ«pe yebhuyyenateneva pÄ• dena minanti. tasmÄ• __aá¹-á¹-hakathÄ• yaá¹ƒ_
pÄ• dagaá¹‡hanako bhÄ• jetabboâ€™â€™ ti (Sp (to Vin II) 321) vuttaá¹ƒ. __lohavÄ• rako_t
kÄ• á¸·alohatambalohavaá¹-á¹-alohakaá¹ƒsalohÄ• naá¹ƒyena kenaci kato. __bhÄ• jiyo_ti bh

<2859> __tato uddha_nti tato pÄ• dagaá¹‡hanakavÄ• rakato uddhaá¹ƒ adhikaá¹ƒ gaá¹‡han
pÄ• á¸·iÄ• gatÄ• naá¹ƒvinicchayaá¹ƒ dassetvÄ• __aá¹-á¹-hakathÄ• _gatÄ• naá¹ƒ (Sp (to Vi
``bhiá¹…gÄ• rÄ• dÄ«nÄ«â€™â€™ _tiÄ• di. __bhiá¹…gÄ• ro_ nÄ• ma ukkhittahatthisoá¹‡á¸
katajalaniggamakaá¹‡á¹‡iko uccagÄ«vo mahÄ• mukhaudakabhÄ• janaviseso. __Ä• di_-sad
``paá¹-iggahauá¸·uá¹…kadabbikaá¹-acchupÄ• titaá¹-á¹-akasarakasamuggaá¹…gÄ• rakapa
dakÄ• ni vÄ• mahantÄ• ni vÄ• â€™â€™ ti (Sp (to Vin II) 321) vuttÄ• ni saá¹…gaá¹‡hÄ• ti.
vÄ• mahantÄ• ni vÄ• .

<2860> tambathÄ• lakÄ• \Ne II 238/ ayathÄ• lakÄ• bhÄ• jetabbÄ• ti yojanÄ• . __ca_-sadd
vuttaá¹ƒ ``á¹-hapetvÄ• pana bhÄ• janavikatiá¹ƒ \Be II 303/ aÃ±Ã±asmimpi kappiyalohabhaá
aÃ±janisalÄ• kÄ• kaá¹‡á¹‡amalaharaá¹‡Ä« sÅ«ci paá¹‡á¹‡asÅ«ci khuddako pipphalako kh
kuÃ±cikÄ• tÄ• á¸·aá¹ƒ kattarayaá¹-á¹-hivedhako natthudÄ• naá¹ƒ bhindivÄ• lo lohakÅ«á¹-o
lohaguá¸·olohapiá¹‡á¸• i lohaaraá¹‡Ä« cakkalikaá¹ƒ aÃ±Ã±ampi vippakataá¹ƒ lohabhaá¹‡á¸
(Vin II-a 321) vacanaá¹ƒ saá¹…gaá¹‡hÄ• ti. __dhÅ«manetta_nti dhÅ«manÄ• á¸·ikÄ• . __Ä•
``phÄ• ladÄ«parukkhadÄ«pakapallakaolambakadÄ«pakaitthipurisatiracchÄ• nagatarÅ«pakÄ
bhitticchadanakavÄ• á¹-Ä• dÄ«su upanetabbÄ• ni antamaso lohakhilakaá¹ƒ upÄ• dÄ• yasal
garubhaá¹‡á¸• Ä• niyeva hontÄ«â€™â€™ ti (Sp (to Vin II) 321) vuttaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<2861> __attanÄ• paá¹-iladdha_nti ettha pi-saddo luttaniddiá¹-á¹-ho, attanÄ• paá¹-iladdhan
bhikkhunÄ• attanÄ• paá¹-iladdhampi taá¹ƒ lohabhaá¹‡á¸• aá¹ƒ kiÃ±cipi puggalikaparibhog
bhuÃ±jitabbantiyojanÄ• .

<2862> kaá¹ƒsavaá¹-á¹-alohÄ• naá¹ƒ vikÄ• rabhÅ«tÄ• ni tambamaya__bhÄ• janÄ• nipi_ pu
sabbasoparibhuÃ±jituá¹ƒ na vaá¹-á¹-antÄ«ti yojanÄ• .

<2863> __eseva nayo_ti ``na puggalikabhogenÄ• â€™â€™ tiÄ• dinÄ• dassitanayo. saá¹…
santakesu vÄ• _ yathÄ• vuttabhaá¹‡á¸• esu paribhogapaccayÄ• __doso na atthÄ«_ti yojan
``kaá¹ƒsalohÄ• dibhÄ• janaá¹ƒ saá¹…ghassa dinnampi pÄ• rihÄ• riyaá¹ƒ na vaá¹-á¹-ati,
gihivikatanÄ«hÄ• renevaparibhuÃ±jitabbaâ€™â€™ nti (Sp (to Vin II) 321) __mahÄ• paccari
__pÄ• rihÄ• riyaá¹ƒna vaá¹-á¹-ati_ attano santakaá¹ƒ viya gahetvÄ• paribhuÃ±jituá¹ƒ na va

``gihivikatanÄ«hÄ• reneva_ \Be II 304/ __paribhuÃ±jitabbaâ€™â€™ _nti iminÄ• sace Ä• rÄ
paá¹-identi, paribhuÃ±jituá¹ƒ vaá¹-á¹-atÄ«ti dasseti.

<2864> __khÄ«rapÄ• sÄ• á¹‡a_nti mudukÄ• pÄ• á¹‡ajÄ• ti. vuttaÃ±hi mÄ• tikÄ• á¹-á¹-haka
``khÄ«rapÄ• sÄ• á¹‡o nÄ• ma muduko pÄ• sÄ• á¹‡oâ€™â€™ ti. __garuka_nti garubhaá¹‡á
__Ä• di_-saddena sarakÄ• dÄ«naá¹ƒ \Ne II 239/ saá¹…gaho. __ghaá¹-ako_ti khÄ«rapÄ• sÄ
``pÄ• dagaá¹‡hanatouddhaâ€™â€™ _nti iminÄ• pÄ• dagaá¹‡hanako agarubhaá¹‡á¸• anti

<2865> ``suvaá¹‡á¹‡arajatahÄ• rakÅ«á¹-ajÄ• tiphalikabhÄ• janÄ• ni gihivikatÄ• nipi na vaá¹
pagevasaá¹…ghikaparibhogena vÄ• puggalikaparibhogena vÄ• â€™â€™ ti (Sp (to Vin II) 3
__aá¹-á¹-hakathÄ• yaá¹ƒ_vuttanayaá¹ƒ dassetumÄ• ha __ ``siá¹…gÄ«â€™â€™ _tiÄ• di. __
__sajjhu_ rajataá¹ƒ. __hÄ• rakÅ«á¹-aá¹ƒ_ nÄ• ma suvaá¹‡á¹‡avaá¹‡á¹‡aá¹ƒ lohajÄ• taá¹ƒ.
jÄ• taá¹ƒ, phalikamayaá¹ƒ bhÄ• janantiattho. __gihÄ«naá¹ƒ santakÄ• nipÄ«_ti __api_-sadde
gihivikataparibhogenÄ• pi tÄ• va na vaá¹-á¹-anti, pageva saá¹…ghikaparibhogena vÄ• pugg
dÄ«peti. senÄ• sanaparibhogepana Ä• mÄ• sampi anÄ• mÄ• sampi sabbaá¹ƒ vaá¹-á¹-ati.

<2866> __khuddÄ• _ti yÄ• ya vÄ• siyÄ• á¹-hapetvÄ• dantakaá¹-á¹-hacchedanaá¹ƒ vÄ• uc
aÃ±Ã±aá¹ƒmahÄ• kammaá¹ƒ kÄ• tuá¹ƒ na sakkÄ• , evarÅ«pÄ• khuddakÄ• vÄ• si bhÄ• jan
yathÄ• vuttappamÄ• á¹‡Ä• yavÄ• siyÄ• mahantatarÄ• yena kenaci Ä• kÄ• rena katavÄ• si
sirÄ• vedhanakampica pharasu tathÄ• garubhaá¹‡á¸• anti yojanÄ• .

<2867> __kuá¹-hÄ• rÄ«_ti \Be II 305/ ettha pharasusadisova vinicchayo. yÄ• pana Ä• vudh
ayaá¹ƒ anÄ• mÄ• sÄ• . __kudÄ• lo_ antamaso caturaá¹…gulamattopi. __sikhara_nti dhanu
dÄ• ruÄ• dÄ«naá¹ƒ vijjhanakakaá¹‡á¹-ako. __tenevÄ• _ti nikhÄ• daneneva.

<2868> nikhÄ• danassa bhedavantatÄ• ya taá¹ƒ vibhajitvÄ• dassetumÄ• ha __ ``caturassa
_nti. __doá¹‡imukha_nti doá¹‡i viya ubhayapassena nÄ• mitamukhaá¹ƒ. __vaá¹…ka_nti agg
nÄ• metvÄ• katanikhÄ• danaá¹ƒ. __pi_-saddena ujukaá¹ƒ saá¹…gaá¹‡hÄ• ti. __tattha cÄ• _
sadaá¹‡á¸• aá¹ƒkhuddakaÃ±ca nikhÄ• danaá¹ƒ sabbaá¹ƒ garubhaá¹‡á¸• anti yojanÄ• . __ `
khuddakaâ€™â€™ _nti iminÄ• visesanadvayenaadaá¹‡á¸• aá¹ƒ phalamattaá¹ƒ sipÄ• á¹-ik
pariharaá¹‡ayoggaá¹ƒ sammajjanidaá¹‡á¸• avedhanakaá¹ƒ nikhÄ• danaá¹ƒagarubhaá¹‡á¸•
nikhÄ• danaá¹ƒ adaá¹‡á¸• ampi garubhaá¹‡á¸• anti dÄ«peti. yehi manussehivihÄ• re vÄ• si
te ce ghare daá¸• á¸• he vÄ• corehi vÄ• vilutte ``detha no, bhante, upakaraá¹‡e \Ne II 240/
karissÄ• mÄ• â€™â€™ ti vadanti, dÄ• tabbÄ• . sace Ä• haranti, na vÄ• retabbÄ• , anÄ• ha

<2869> ``kammÄ• rataá¹-á¹-akÄ• racundakÄ• ranaá¸·akÄ• ramaá¹‡ikÄ• rapattabandhakÄ•
adhikaraá¹‡imuá¹-á¹-hikasaá¹‡á¸• Ä• satulÄ• dÄ«nisabbÄ• ni lohamayaupakaraá¹‡Ä• ni sa
paá¹-á¹-hÄ• ya garubhaá¹‡á¸• Ä• ni. tipukoá¹-á¹-akasuvaá¹‡á¹‡akÄ• racammakÄ• raupakar

pana viseso --- tipukoá¹-á¹-akaupakaraá¹‡esupi tipucchedanasatthakaá¹ƒ, suvaá¹‡á¹‡akÄ•
suvaá¹‡á¹‡acchedanasatthakaá¹ƒ, cammakÄ• raupakaraá¹‡esu kataparikammacammachin
imÄ• ni bhÄ• janÄ«yabhaá¹‡á¸• Ä• nÄ«â€™â€™ ti (Sp (to Vin II) 321) __aá¹-á¹-hakathÄ• ga
vinicchayekadesaá¹ƒdassetumÄ• ha __ ``muá¹-á¹-hikaâ€™â€™ _ntiÄ• di \Be II 306/. __tulÄ
__Ä• di_-saddenakattariÄ• diupakaraá¹‡aá¹ƒ saá¹…gaá¹‡hÄ• ti.

<2870> ``nahÄ• pitatunnakÄ• rÄ• naá¹ƒ upakaraá¹‡esupi á¹-hapetvÄ• mahÄ• kattariá¹ƒ, m
mahÄ• pipphalakaÃ±casabbaá¹ƒ bhÄ• janÄ«yaá¹ƒ. mahÄ• kattariÄ• dÄ«ni garubhaá¹‡á¸• Ä
321) __aá¹-á¹-hakathÄ• gataá¹ƒ_vinicchayaá¹ƒ dassetumÄ• ha __ ``nhÄ• pitakassÄ• â€™â
upakaraá¹‡esusaá¹‡á¸• Ä• so, mahattarÄ« kattarÄ« ca tunnakÄ• rÄ• naÃ±ca upakaraá¹‡es
mahÄ• pipphalakaÃ±cagarubhaá¹‡á¸• akanti yojanÄ• .

<2871> ettÄ• vatÄ• catutthagarubhaá¹‡á¸• e vinicchayaá¹ƒ dassetvÄ• idÄ• ni paÃ±camag
vinicchayaá¹ƒdassetumÄ• ha __ ``vallÄ«â€™â€™ _tiÄ• di. vettalatÄ• dikÄ• __valli_ dullabh
dinnÄ• vÄ• __tattha_ saá¹…ghassa bhÅ«miyaá¹ƒ jÄ• tÄ• , __rakkhitÄ• _ gopitÄ• vÄ• aá¸•
garubhaá¹‡á¸• aá¹ƒhotÄ«ti yojanÄ• . ``aá¸• á¸• habÄ• hÅ«ti kapparato paá¹-á¹-hÄ• ya yÄ• v
__gaá¹‡á¹-hipade_ vuttaá¹ƒ. ``aá¸• á¸• habÄ• hu nÄ• ma vidatthicaturaá¹…gulaâ€™â€™ nt
saá¹…ghakamme, cetiyakammeca kate atirekÄ• hoti, puggalikakammepi upanetuá¹ƒ vaá¹-á
garubhaá¹‡á¸• amevana hoti.

<2872> __aá¹-á¹-hakathÄ• yaá¹ƒ_ ``suttamakacivÄ• kanÄ• á¸·ikerahÄ«racammamayÄ• raj
nÄ• á¸·ikerahÄ«re ca vaá¹-á¹-etvÄ• katÄ• ekavaá¹-á¹-Ä• vÄ• dvivaá¹-á¹-Ä• vÄ• saá¹…gh
dinnakÄ• latopaá¹-á¹-hÄ• ya garubhaá¹‡á¸• aá¹ƒ. suttaá¹ƒ pana avaá¹-á¹-etvÄ• dinnaá¹ƒ,
makacivÄ• kanÄ• á¸·ikerahÄ«rÄ• ca bhÄ• janÄ«yÄ• â€™â€™ ti (Sp (to Vin II) 321) Ä• gata
``suttavÄ• kÄ• dinibbattÄ• â€™â€™ _tiÄ• di. __vÄ• kÄ• dÄ«_ti \Ne II 241/ __Ä• di_-sadden
makacivÄ• kanÄ• á¸·ikerahÄ«racammÄ• naá¹ƒ gahaá¹‡aá¹ƒ. nÄ• tidÄ«ghÄ• __rajjukÄ• _. a

<2873> nÄ• á¸·ikerassa \Be II 307/ hÄ«re vÄ• makaci__vÄ• ke vÄ• _ vaá¹-á¹-etvÄ• katÄ•
ekavaá¹-á¹-Ä• pigarubhaá¹‡á¸• akanti yojanÄ• . yehi panetÄ• ni rajjukayottÄ• dÄ«ni dinnÄ•
attanokaraá¹‡Ä«yena harantÄ• na vÄ• retabbÄ• .

<2874> vaá¸• á¸• hakiaá¹…gulena __aá¹-á¹-haá¹…gulÄ• yato sÅ«cidaá¹‡á¸• amatto_ pariá
lekhakÄ• naá¹ƒlekhanisÅ«cidaá¹‡á¸• amatto saá¹…ghassa dinno vÄ• tatthajÄ• tako vÄ• _
garubhaá¹‡á¸• aá¹ƒsiyÄ• ti yojanÄ• . ``yaá¹ƒ majjhimapurisassa kaniá¹-á¹-haá¹…guliyÄ• ag
sÄ«haá¸·adÄ«pelekhakÄ• naá¹ƒ lekhanisÅ«ciyÄ• pamÄ• á¹‡aâ€™â€™ nti vadanti. so ca s
cakate atireko puggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-ati.

<2875> daá¹‡á¸• o ca salÄ• kÄ• ca __daá¹‡á¸• asalÄ• kÄ• , _ chattassa daá¹‡á¸• asalÄ• k

__chattadaá¹‡á¸• o_nÄ• ma chattapiá¹‡á¸• i. __chattasalÄ• kÄ• _ti chattapaÃ±jarasalÄ• kÄ
upÄ• hanadaá¹‡á¸• ako. __ ``daá¹‡á¸• oâ€™â€™ _ti sÄ• maÃ±Ã±ena vuttepi aá¹-á¹-hakath
upÄ• hanadaá¹‡á¸• oyevasÄ• maÃ±Ã±avacanena pÄ• risesato gahetabboti. daá¸• á¸• hage
na vÄ• retabbÄ• .

<2876> __muÃ±jÄ• dÄ«su_ gehacchadanÄ• rahesu tiá¹‡esu yaá¹ƒ kiÃ±ci __muá¹-á¹-himatt
vÄ• gehacchadanÄ• rahaá¹ƒ __tÄ• lapaá¹‡á¹‡Ä• di_ ekampi saá¹…ghassa dinnaá¹ƒ vÄ• _
jÄ• taá¹ƒ vÄ• garubhaá¹‡á¸• aá¹ƒ siyÄ• ti yojetabbÄ• . tattha __muá¹-á¹-himattaá¹ƒ_ nÄ• ma
karaá¸·aá¹ƒkatvÄ• chÄ• dentÄ• naá¹ƒ chadanakaraá¸·avasena gahetabbaá¹ƒ. __tÄ• lapaá
nÄ• á¸·ikerapaá¹‡á¹‡Ä• digehacchadanapaá¹‡á¹‡Ä• naá¹ƒgahaá¹‡aá¹ƒ. tampi muÃ±jÄ• di s
kate atirekaá¹ƒ puggalikakammedÄ• tuá¹ƒ vaá¹-á¹-ati. daá¸• á¸• hagehamanussÄ• gahetvÄ
vÄ• retabbÄ• ti.

2877-8__._ __aá¹-á¹-haá¹…gulappamÄ• á¹‡o_ti \Be II 308/ dÄ«ghato aá¹-á¹-haá¹…gulamat
tivadanti. __rittapotthako_ti lekhÄ• hi suÃ±Ã±apotthako, na likhitapotthakoti vuttaá¹ƒhoti.
``aá¹-á¹-haá¹…gulappamÄ• á¹‡oâ€™â€™ ti \Ne II 242/ iminÄ• aá¹-á¹-haá¹…gulato Å«napp
``rittapotthakoâ€™â€™ tiiminÄ• aá¹-á¹-haá¹…gulato atirekappamÄ• á¹‡opi likhitapotthako

``mattikÄ• pakatimattikÄ• vÄ• hotu paÃ±cavaá¹‡á¹‡Ä• vÄ• sudhÄ• vÄ• sajjurasakaá¹…
yaá¹ƒ kiÃ±ci dullabhaá¹-á¹-hÄ• ne Ä• netvÄ• vÄ• dinnaá¹ƒ tatthajÄ• takaá¹ƒ vÄ• rakkhitag
tÄ• laphalapakkamattaá¹ƒgarubhaá¹‡á¸• aá¹ƒ hotÄ«â€™â€™ ti (Sp (to Vin II) 321)
__aá¹-á¹-hakathÄ• _gatavinicchayaá¹ƒ dassetumÄ• ha __ ``mattikÄ• â€™â€™ _tiÄ• di. pÄ•
setagerukÄ• di__paÃ±cavaá¹‡á¹‡Ä• _ vÄ• pi mattikÄ• ti yojanÄ• . __sileso_nÄ• ma kabiá¹-
__Ä• di_-saddena sajjurasakaá¹…guá¹-á¹-hÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.
__tÄ• lapakkapamÄ• á¹‡a_ntiekaá¹-á¹-hitÄ• laphalapamÄ• á¹‡Ä• pi. tampi mattikÄ• di saá¹
niá¹-á¹-hite atirekaá¹ƒpuggalikakamme dÄ• tuá¹ƒ vaá¹-á¹-ati.

2879-80__._ ``veá¸·uÄ• dikaâ€™â€™ nti padacchedo. rakkhitaá¹ƒ gopitaá¹ƒ vÄ• pi gaá¹‡ha
vÄ• atirekaá¹ƒ vÄ• _ thÄ• varaá¹ƒ antamaso taá¹ƒagghanakaá¹ƒ vÄ• likameva vÄ• datvÄ•

__aá¹-á¹-hakathÄ• yaá¹ƒ_ pana ``rakkhitagopitaá¹ƒ veá¸·uá¹ƒ gaá¹‡hantena samakaá¹ƒ vÄ•
thÄ• varaá¹ƒantamaso taá¹ƒagghanakavÄ• likÄ• yapi phÄ• tikammaá¹ƒ katvÄ• gahetabbo.
akatvÄ• gaá¹‡hantena tattheva vaá¸·aÃ±jetabbo, gamanakÄ• le saá¹…ghike Ä• vÄ• se á¹-h
asatiyÄ• gahetvÄ• gatena \Be II 309/ pana pahiá¹‡itvÄ• dÄ• tabbo. desantaragatena samp
saá¹…ghikÄ• vÄ• seá¹-hapetabboâ€™â€™ ti (Sp (to Vin II) 321) veá¸·umhiyeva ayaá¹ƒ vini
``valliveá¸·Ä• dikaá¹ƒkiÃ±cÄ«â€™â€™ ti valliÄ• dÄ«nampi sÄ• maÃ±Ã±ena vuttattÄ• taá¹ƒ
valliÄ• dÄ«supiyathÄ• rahaá¹ƒ labbhatÄ«ti veditabbaá¹ƒ.

<2881> __aÃ±jana_nti silÄ• mayo. __evaá¹ƒ haritÄ• lamanosilÄ• _pi.

<2882> dÄ• rubhaá¹‡á¸• e ayaá¹ƒ vinicchayo --- pariá¹‡Ä• hato yathÄ• vutta __sÅ«cidaá¹‡a
aá¹-á¹-haá¹…guladÄ«gho__yo koci dÄ• rubhaá¹‡á¸• ako_ dÄ• rudullabhaá¹-á¹-hÄ• ne saá¹.
tatthajÄ• tako vÄ• rakkhitagopitogarubhaá¹‡á¸• aá¹ƒ hotÄ«ti yojanÄ• .

<2883> evaá¹ƒ \Ne II 243/ __kurundaá¹-á¹-hakathÄ• ya_ Ä• gatavinicchayaá¹ƒ dassetvÄ• _
(Sp (to Vin II) 321) Ä• gataá¹ƒ dassetumÄ• ha __ ``mahÄ• aá¹-á¹-hakathÄ• yaâ€™â€™ _nt
__Ä• sandikasattaá¹…gÄ• _ vuttalakkhaá¹‡Ä• va. __ ``bhaddapÄ«á¹-haâ€™â€™ _nti vetta
__pÄ«á¹-hikÄ• _ti pilotikÄ• baddhapÄ«á¹-hameva.

<2884> __eá¸·akapÄ• dapÄ«á¹-haá¹ƒ_ nÄ• ma dÄ• rupaá¹-á¹-ikÄ• ya upari pÄ• de á¹-hape
katapÄ«á¹-haá¹ƒvuccati. ``Ä• malakavaá¹-á¹-akapÄ«á¹-haâ€™â€™ nti etassa __ ``Ä• maá¹
_nti pariyÄ• yo, tasmÄ• ubhayenÄ• pi Ä• malakÄ• kÄ• rena yojitaá¹ƒ bahupÄ• dakapÄ«á¹-h
potthakesu__ ``tathÄ• maá¹‡á¸• akapÄ«á¹-hakaâ€™â€™ _nti pÄ• á¹-ho. gÄ• thÄ• bandhav
__maá¹‡á¸• aka_-saddapayogo. __kocchaá¹ƒ_bhÅ«tagÄ• mavagge catutthasikkhÄ• pade v
__palÄ• lapÄ«á¹-ha_nti nipajjanatthÄ• ya katÄ• palÄ• labhisi, iminÄ• kadalipattÄ• dimayap
upalakkhaá¹‡ato dassitaá¹ƒ. yathÄ• ha --- ``palÄ• lapÄ«á¹-hena cetthakadalipattÄ• dipÄ«á¹-
saá¹…gahitÄ• nÄ«â€™â€™ ti (Sp (to Vin II) 321). __dhovane_ \Be II 310/__phalaka_nti cÄ«
dhovanÄ• disaddÄ• naá¹ƒ viyettha vibhattialopo. imesu tÄ• vayaá¹ƒ kiÃ±ci khuddakaá¹ƒ vÄ«
saá¹…ghassa dinnaá¹ƒ garubhaá¹‡á¸• aá¹ƒ hoti. byagghacammaonaddhampivÄ• á¸·arÅ«pa
ratanaparisibbitaá¹ƒ kocchaá¹ƒ garubhaá¹‡á¸• ameva.

<2885> __bhaá¹‡á¸• ikÄ• _ti daá¹‡á¸• akaá¹-á¹-hacchedanabhaá¹‡á¸• ikÄ• . __muggaro_ti
__daá¹‡á¸• amuggaro_nÄ• ma yena rajitacÄ«varaá¹ƒ pothenti. __vatthaghaá¹-á¹-anamugga
cÄ«varaghaá¹-á¹-anamuggaro, yenaanuvÄ• tÄ• diá¹ƒ ghaá¹-á¹-enti. __ambaá¹‡a_nti phalak
katapÄ• nÄ«yabhÄ• janaá¹ƒ. __maÃ±jÅ«sÄ• _nÄ• ma doá¹‡ipeá¸·Ä• . __nÄ• vÄ• _ poto. __
cÄ«varaá¹ƒ rajanti, pakkarajanaá¹ƒ vÄ• Ä• kiranti.

<2886> __uá¸·uá¹…ko_ti nÄ• á¸·ikeraphalakaá¹-Ä• hÄ• dimayo uá¸·uá¹…ko. ubhayaá¹ƒ pid
``khuddako parividhano karaá¹‡á¸• aâ€™â€™ nti vadanti. __karaá¹‡á¸• o_ ca pÄ• dagaá¹‡
atirekappamÄ• á¹‡oidha adhippeto. __kaá¹-acchÅ«_ti dabbi. __Ä• di_-saddena
pÄ• nÄ«yasarÄ• vapÄ• nÄ«yasaá¹…khÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

<2887> __gehasambhÄ• ra_nti gehopakaraá¹‡aá¹ƒ. thambhatulÄ• sopÄ• naphalakÄ• di dÄ
pÄ• sÄ• á¹‡amayampiiminÄ• va gahitaá¹ƒ. __kappiyacamma_nti ``eá¸·akÄ• jamigÄ• naâ€™
heá¹-á¹-hÄ• dassitaá¹ƒ kappiyacammaá¹ƒ. tabbipariyÄ• yaá¹ƒ __akappiyaá¹ƒ. abhÄ• jiyaá¹
bhÅ«mattharaá¹‡aá¹ƒ katvÄ• paribhuÃ±jituá¹ƒ vaá¹-á¹-ati.

<2888> __aá¹-á¹-hakathÄ• yaá¹ƒ_ \Ne II 244/ ``eá¸·akacammaá¹ƒ pana paccattharaá¹‡agat
garubhaá¹‡á¸• amevÄ• â€™â€™ ti (Sp (to Vin II) 321) vuttattÄ• Ä• ha __ ``eá¸·acammaá¹ƒ
__kurundiyaá¹ƒ_pana ``sabbaá¹ƒ maÃ±cappamÄ• á¹‡aá¹ƒ cammaá¹ƒ garubhaá¹‡á¸• aâ€™
II 311/ vuttaá¹ƒ. ettha ca __ ``paccattharaá¹‡agatikamevÄ• â€™â€™ _ti iminÄ• maÃ±capÄ
vaá¹-á¹-atÄ«ti dÄ«peti. ``pÄ• vÄ• rÄ• dipaccattharaá¹‡ampi garubhaá¹‡á¸• aâ€™â€™ nti ek
vÄ«maá¹ƒsitvÄ• gahetabbaá¹ƒ. __maÃ±cappamÄ• á¹‡a_nti ca pamÄ• á¹‡ayuttaá¹ƒ maÃ±c
nÄ• ma yassa dÄ«ghaso navavidatthiyo tiriyaÃ±ca tadupaá¸• á¸• haá¹ƒ. uddhaá¹ƒ mukham
__Ä• di_-saddenamusalaá¹ƒ, suppaá¹ƒ, nisadaá¹ƒ, nisadapoto, pÄ• sÄ• á¹‡adoá¹‡i, pÄ• sÄ
saá¹…gahitaá¹ƒ. __pesakÄ• rÄ• dÄ«_ti__Ä• di_-saddena cammakÄ• rÄ• dÄ«naá¹ƒ gahaá¹
__pesakÄ• rabhaá¹‡á¸• aÃ±ca_ bhastÄ• di cammakÄ• rabhaá¹‡á¸• aÃ±ca__kasibhaá¹‡á¸•
__saá¹…ghikaá¹ƒ_ saá¹…ghasantakaá¹ƒ garubhaá¹‡á¸• anti yojanÄ• .

<2889> __ ``tathevÄ• â€™â€™ _ti iminÄ•  ``saá¹…ghikaâ€™â€™ nti idaá¹ƒ paccÄ• masati
__tÄ• lavaá¹‡á¹-a_nti tÄ• lavaá¹‡á¹-ehi kataá¹ƒ. veá¸·udantavilÄ«vehi vÄ• morapiÃ±chehiv
katampi taá¹ƒsadisaá¹ƒ ``tÄ• lavaá¹‡á¹-aâ€™â€™ nteva vuccati. vaá¹-á¹-avidhÅ«panÄ• naa
antogadhattÄ• __ ``bÄ«janÄ«â€™â€™ _ti caturassavidhÅ«panaÃ±ca
ketakapÄ• rohakuntÄ• lapaá¹‡á¹‡Ä• dimayadantamayavisÄ• á¹‡amayadaá¹‡á¸• akamakas
pÄ• kaá¹-Ä• yeva. pacchito khuddako tÄ• lapaá¹‡á¹‡Ä• dimayo bhÄ• janaviseso__caá¹…ko
sammajjanÄ«_ti nÄ• á¸·ikerahÄ«rÄ• dÄ«hi baddhÄ• yaá¹-á¹-hisammajjanÄ«, muá¹-á¹-hisam
pariveá¹‡aá¹…gaá¹‡Ä• disammajjanÄ« ca tatheva duvidhÄ• khajjÅ«rinÄ• á¸·ikerapaá¹‡á¹‡
baddhÄ• gehasammajjanÄ« cÄ• ti sabbÄ• pi sammajjanÄ« garubhaá¹‡á¸• aá¹ƒ hoti.

<2890> __cakkayuttakayÄ• na_nti hatthavaá¹-á¹-akasakaá¹-Ä• diyuttayÄ• naÃ±ca.

<2891> __chatta_nti paá¹‡á¹‡akilaÃ±jasetacchattavasena tividhaá¹ƒ chattaá¹ƒ. __muá¹-á¹-
tÄ• lapaá¹‡á¹‡aá¹ƒsandhÄ• ya vuttaá¹ƒ. visÄ• á¹‡abhÄ• janaÃ±ca tumbabhÄ• janaÃ±cÄ• ti
ekadesasarÅ«pekaseso, gÄ• thÄ• bandhavasena niggahitÄ• gamo ca. visÄ• á¹‡amayaá¹ƒ,
bhÄ• janaÃ±cÄ• ti attho. idha ``pÄ• dagaá¹‡hanakato atirittappamÄ• á¹‡aâ€™â€™ nti seso
araá¹‡isahitaá¹ƒ. __Ä• di_-saddenaÄ• malakatumbaá¹ƒ anuÃ±Ã±Ä• tavÄ• siyÄ• daá¹‡á¸• a
agarubhaá¹‡á¸• aá¹ƒ, bhÄ• janÄ«yantiattho. pÄ• dagaá¹‡hanakato atirittappamÄ• á¹‡aá¹ƒ g

<2892> __visÄ• á¹‡a_nti \Ne II 245/ govisÄ• á¹‡Ä• di yaá¹ƒ kiÃ±ci visÄ• á¹‡aá¹ƒ. atacchitaá
bhÄ• janÄ«yaá¹ƒ. aniá¹-á¹-hitaá¹ƒ maÃ±capÄ• dÄ• di yaá¹ƒ kiÃ±ci bhÄ• janÄ«yanti yojanÄ•
``maÃ±capÄ• do maÃ±caaá¹-anÄ«pÄ«á¹-hapÄ• do pÄ«á¹-haaá¹-anÄ« vÄ• sipharasuÄ• dÄ«
kiÃ±ci vippakatatacchanakammaá¹ƒaniá¹-á¹-hitameva bhÄ• janÄ«yaá¹ƒ, tacchitamaá¹-á¹-ha
hotÄ«â€™â€™ ti (Sp (to Vin II) 321).

<2893> __niá¹-á¹-hito tacchito vÄ• pÄ«_ti tacchitaniá¹-á¹-hitopi. __vidho_ti kÄ• yabandhane
__hiá¹…gukaraá¹‡á¸• ako_ti hiá¹…gumayo vÄ• tadÄ• dhÄ• ro vÄ• karaá¹‡á¸• ako. __aÃ±j
aÃ±janakaraá¹‡á¸• ako ca. __salÄ• kÄ• yo_ti aÃ±janisalÄ• kÄ• . __udapuÃ±chanÄ«_ti
hatthidantavisÄ• á¹‡Ä• dimayÄ• udakapuÃ±chanÄ«. idaá¹ƒ sabbaá¹ƒ bhÄ• janÄ«yameva.

<2894> __paribhogÄ• raha_nti manussÄ• naá¹ƒ upabhogaparibhogayoggaá¹ƒ. __kulÄ• lab
ghaá¹-apiá¹-harÄ• dikumbhakÄ• rabhaá¹‡á¸• ampi. __pattaá¹…gÄ• rakaá¹-Ä• ha_nti pattak
aá¹…gÄ• rakaá¹-Ä• haÃ±ca. __dhÅ«madÄ• naá¹ƒ_ nÄ• á¸·ikÄ• . __kapallikÄ• _tidÄ«pakap

<2895> __thupikÄ• _ti pÄ• sÄ• dÄ• dithupikÄ• . __dÄ«parukkho_ti padÄ«pÄ• dhÄ• ro.
__cayanacchadaniá¹-á¹-hakÄ• _tipÄ• kÄ• racetiyÄ• dÄ«naá¹ƒ cayaniá¹-á¹-hakÄ• \Be II 313
chadaniá¹-á¹-hakÄ• ca. __sabbampÄ«_tiyathÄ• vuttaá¹ƒ sabbampi anavasesaá¹ƒ parikkhÄ

<2896> __kaÃ±canako_ti sarako. __ghaá¹-ako_ti pÄ• dagaá¹‡hanakato anatirittappamÄ• á
mattikÄ• bhaá¹‡á¸• e, evaá¹ƒ lohabhaá¹‡á¸• epi kuá¹‡á¸• ikÄ• bhÄ• janÄ«yakoá¹-á¹-hÄ• sa
Vin II) 321) __aá¹-á¹-hakathÄ• nayaá¹ƒ_ saá¹…gahetumÄ• ha __ ``lohabhaá¹‡á¸• epi kuá¹‡
_ti.

<2897> __garu_ nÄ• ma pacchimaá¹ƒ garubhaá¹‡á¸• attayaá¹ƒ. __thÄ• varaá¹ƒ_ nÄ• ma p
__saá¹…ghassÄ• _tisaá¹…ghena. __parivattetvÄ• _ti puggalikÄ• dÄ«hi tÄ• disehi tehi pariv
parivattananayo (Sp (to Vin II) 321) --- saá¹…ghassa nÄ• á¸·ikerÄ• rÄ• mo dÅ«re hoti, kapp
bahutaraá¹ƒkhÄ• danti, tato sakaá¹-avetanaá¹ƒ datvÄ• appameva Ä• haranti, aÃ±Ã±esaá¹ƒ
Ä• rÄ• massaavidÅ«ragÄ• mavÄ• sÄ«naá¹ƒ manussÄ• naá¹ƒ vihÄ• rassa samÄ«pe Ä• rÄ•
upasaá¹…kamitvÄ• sakena Ä• rÄ• mena \Ne II 246/ taá¹ƒ Ä• rÄ• maá¹ƒ yÄ• canti, saá¹…gh
saá¹…ghassÄ• â€™â€™ ti apaloketvÄ• sampaá¹-icchitabbo. sacepi bhikkhÅ«naá¹ƒ rukkhas
paÃ±casatÄ• ni, ``nanutumhÄ• kaá¹ƒ Ä• rÄ• mo khuddakoâ€™â€™ ti na vattabbaá¹ƒ. kiÃ±c
athakho itarato bahutaraá¹ƒ Ä• yaá¹ƒ deti. sacepi samakameva deti, evampi icchiticchitakkh
sakkÄ• ti gahetabbameva.

sace pana manussÄ• naá¹ƒ bahutarÄ• rukkhÄ• honti, ``nanu tumhÄ• kaá¹ƒ bahutarÄ• ruk
sace ``atirekaá¹ƒ amhÄ• kaá¹ƒ puÃ±Ã±aá¹ƒ hotu, saá¹…ghassa demÄ• â€™â€™ ti vadanti
jÄ• nÄ• petvÄ• sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. bhikkhÅ«naá¹ƒ rukkhÄ• phaladhÄ• rino, ma
tÄ• va phalaá¹ƒgaá¹‡hanti. kiÃ±cÄ• pi na gaá¹‡hanti, na \Be II 314/ cirasseva gaá¹‡hissantÄ
sampaá¹-icchitabbameva. manussÄ• naá¹ƒ rukkhÄ• phaladhÄ• rino, bhikkhÅ«naá¹ƒ na tÄ•
``nanu tumhÄ• kaá¹ƒrukkhÄ• phaladhÄ• rinoâ€™â€™ ti vattabbaá¹ƒ. sace ``gaá¹‡hatha, b
bhavissatÄ«â€™â€™ tivadanti, jÄ• nÄ• petvÄ• sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ Ä• r
parivattetabbo. eteneva nayena Ä• rÄ• mavatthupi vihÄ• ropi vihÄ• ravatthupi Ä• rÄ• mena
Ä• rÄ• mavatthunÄ• ca mahantena vÄ• khuddakena vÄ• Ä• rÄ• maÄ• rÄ• mavatthuvihÄ•

kathaá¹ƒ vihÄ• rena vihÄ• ro parivattetabbo? saá¹…ghassa antogÄ• me gehaá¹ƒ hoti, manu
vihÄ• ramajjhepÄ• sÄ• do, ubhopi agghena samakÄ• , sace manussÄ• tena pÄ• sÄ• dena
sampaá¹-icchituá¹ƒvaá¹-á¹-ati. bhikkhÅ«naá¹ƒ ce mahagghataraá¹ƒ gehaá¹ƒ hoti, ``mahagg
gehaâ€™â€™ nti vutteca ``kiÃ±cÄ• pi mahagghataraá¹ƒ, pabbajitÄ• naá¹ƒ pana asÄ• ruppa
pabbajitehi vasituá¹ƒ, idaá¹ƒ pana sÄ• ruppaá¹ƒ, gaá¹‡hathÄ• â€™â€™ ti vadanti, evampi s
vaá¹-á¹-ati. sace pana manussÄ• naá¹ƒmahagghaá¹ƒ hoti, ``nanu tumhÄ• kaá¹ƒ gehaá¹ƒ m
vattabbaá¹ƒ. ``hotu, bhante, amhÄ• kaá¹ƒpuÃ±Ã±aá¹ƒ bhavissati, gaá¹‡hathÄ• â€™â€™ ti
sampaá¹-icchituá¹ƒ vaá¹-á¹-ati. evaá¹ƒ vihÄ• rena vihÄ• roparivattetabbo. eteneva nayena v
Ä• rÄ• mopi Ä• rÄ• mavatthupi vihÄ• rena parivattetabbaá¹ƒ. vihÄ• ravatthunÄ• ca mahagg
vihÄ• ravihÄ• ravatthuÄ• rÄ• maÄ• rÄ• mavatthÅ«ni. evaá¹ƒ tÄ• va thÄ• varena thÄ• varap

garubhaá¹‡á¸• ena garubhaá¹‡á¸• aparivattane pana maÃ±capÄ«á¹-haá¹ƒ mahantaá¹ƒ vÄ•
antamaso caturaá¹…gulapÄ• dakaá¹ƒ \Ne II 247/ gÄ• madÄ• rakehi paá¹ƒsvÄ• gÄ• rakesu
saá¹…ghassa dinnakÄ• lato paá¹-á¹-hÄ• ya garubhaá¹‡á¸• aá¹ƒ hoti. sacepi rÄ• jarÄ• jamal
ekappahÄ• reneva maÃ±casataá¹ƒ vÄ• maÃ±casahassaá¹ƒ vÄ• \Be II 315/ denti, sabbe k
sampaá¹-icchitabbÄ• , sampaá¹-icchitvÄ• vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• ``saá¹…ghikaparib
paribhuÃ±jathÄ• â€™â€™ ti dÄ• tabbÄ• , puggalikavasena na dÄ• tabbÄ• . atirekamaÃ±ce
paÃ±Ã±apetvÄ• pattacÄ«varaá¹ƒ nikkhipitumpi vaá¹-á¹-ati.

bahisÄ«mÄ• ya ``saá¹…ghassa demÄ• â€™â€™ ti dinnamaÃ±co saá¹…ghattherassa vasa
bahÅ«maÃ±cÄ• honti, maÃ±cena kammaá¹ƒ natthi, yassa vasanaá¹-á¹-hÄ• ne kammaá¹ƒ a
``saá¹…ghikaparibhogenaparibhuÃ±jathÄ• â€™â€™ ti dÄ• tabbo. mahagghena satagghana
maÃ±cena aÃ±Ã±aá¹ƒmaÃ±casataá¹ƒ labhati, parivattetvÄ• gahetabbaá¹ƒ. na kevalaá¹ƒ m
Ä• rÄ• maÄ• rÄ• mavatthuvihÄ• ravihÄ• ravatthupÄ«á¹-habhisibimbohanÄ• nipiparivattetuá
pÄ«á¹-habhisibimbohanesupi etesu hi kappiyÄ• kappiyaá¹ƒvuttanayameva. tattha akappiyaa
paribhuÃ±jitabbaá¹ƒ, kappiyaá¹ƒ saá¹…ghikaparibhogena paribhuÃ±jitabbaá¹ƒ. akappiyaá¹ƒ
kappiyaá¹ƒ vÄ• parivattetvÄ• vuttavatthÅ«ni gahetabbÄ• ni, agarubhaá¹‡á¸• upagaá¹ƒpana
natthÄ«ti.

<2898> bhikkhu adhotena pÄ• dena, allapÄ• dena vÄ• senÄ• sanaá¹ƒ nakkameti sambanc
__sayanÄ• sanaá¹ƒ, _ parikammakatabhÅ«mattharaá¹‡Ä• di. __allapÄ• dena vÄ• _tiyena a
paÃ±Ã±Ä• yati, evarÅ«pena tintapÄ• dena. yathÄ• ha --- ``allehi pÄ• dehÄ«tiyehi akkantaá¹
paÃ±Ã±Ä• yati, evarÅ«pehi pÄ• dehi paribhaá¹‡á¸• akatabhÅ«mi vÄ• senÄ• sanaá¹ƒvÄ• n
udakasinehamattameva paÃ±Ã±Ä• yati, na udakaá¹ƒ, vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II
ettha ``dhotapÄ• dakaâ€™â€™ nti vattabbaá¹ƒ. pÄ• de paá¹-imukkÄ• hiupÄ• hanÄ• hi __sa
dhotapÄ• dakaá¹ƒ dhotapÄ• dehi akkamitabbaá¹-á¹-hÄ• naá¹ƒ tatheva na akkametiyojanÄ•

<2899> __parikammakatÄ• yÄ• _ti \Be II 316/ sudhÄ• diparikammakatÄ• ya. __niá¹-á¹-hubh
pÄ• tentassa. __parikammakataá¹ƒ bhitti_nti setabhittiá¹ƒ vÄ• cittakammakataá¹ƒ vÄ• bhitti
bhittimeva, dvÄ• rampi vÄ• tapÄ• nampi apassenaphalakampi pÄ• sÄ• á¹‡atthambhampirul
kenaci vÄ• appaá¹-icchÄ• detvÄ• apassayituá¹ƒ na labhatiyeva. ``dvÄ• ravÄ• tapÄ• nÄ• da
apaá¹-icchÄ• detvÄ• na apassayitabbÄ• â€™â€™ ti __gaá¹‡á¹-hipade_ vuttaá¹ƒ.

<2901> niddÄ• yato \Ne II 248/ tassa koci sarÄ«rÄ• vayavo paccattharaá¹‡e saá¹…kuá¹-ite
phusati, dukkaá¹-anti yojanÄ• .

<2902> __lomesu_ maÃ±caá¹ƒ phusantesu. hatthapÄ• dÄ• naá¹ƒ talena akkamituá¹ƒ vaá¹-
maÃ±capÄ«á¹-haá¹ƒ nÄ«harantassa kÄ• ye paá¹-ihaÃ±Ã±ati, anÄ• patti.

``dÄ• yakehi `kÄ• yena phusitvÄ• yathÄ• sukhaá¹ƒ paribhuÃ±jathÄ• â€™ ti dinnasenÄ• sa
maÃ±capÄ«á¹-hÄ• diÃ±cadÄ• yakena vuttaniyÄ• mena paribhuÃ±jantassa doso natthÄ«â€™
__sÄ«haá¸·agaá¹‡á¹-hipade_vuttattÄ• tathÄ• paribhuÃ±jantassa anÄ• patti. ``imaá¹ƒ maÃ±
saá¹…ghassa dammÄ«â€™â€™ ti vuttegarubhaá¹‡á¸• aá¹ƒ hoti, na bhÄ• jetabbaá¹ƒ saá¹…
``imaá¹ƒ maÃ±capÄ«á¹-hÄ• diá¹ƒ bhadantÄ• naá¹ƒ vassaggenagaá¹‡hituá¹ƒ dammÄ«â€™â€™
garubhaá¹‡á¸• abhÄ• ve kappiyavatthuá¹ƒ bhÄ• jetvÄ• gaá¹‡hituá¹ƒvaá¹-á¹-ati, akappiyabh
gahetuá¹ƒ na labbhati. ``imaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ vassaggenagahetuá¹ƒ saá¹…ghassa
vassaggena bhÄ• jetvÄ• gahetabbaá¹ƒ vassaggena bhÄ• janaá¹ƒ paá¹-hamaá¹ƒvatvÄ• pa
parÄ• maá¹-á¹-hattÄ• . ``saá¹…ghassa imaá¹ƒ maÃ±capÄ«á¹-haá¹ƒ vassaggena gaá¹‡hituá
garubhaá¹‡á¸• aá¹ƒ hoti paá¹-hamaá¹ƒ saá¹…ghassa parÄ• maá¹-á¹-hattÄ• ti \Be II 317/ aya
visesomÄ• tikaá¹-á¹-hakathÄ• __gaá¹‡á¹-hipadeyeva_ vutto.

2903-4__._ uddesabhattavinicchayekadesaá¹ƒ dassetumÄ• ha __ ``sahassagghanakoâ€™
sahassagghanakosacÄ«varo piá¹‡á¸• apÄ• to avassikaá¹ƒ bhikkhuá¹ƒ patto, tasmiá¹ƒ vihÄ•
piá¹‡á¸• apÄ• toavassikaá¹ƒ bhikkhuá¹ƒ pattoâ€™â€™ ti __likhitvÄ• á¹-hapito_pi ca hoti, ta
saá¹-á¹-hivassÄ• namaccaye__tÄ• diso_ sahassagghanako sacÄ«varo koci piá¹‡á¸• apÄ• t
piá¹‡á¸• apÄ• taá¹ƒ__budho_ vinicchayakusalo bhikkhu avassikaá¹-á¹-hitikÄ• ya adatvÄ•
saá¹-á¹-hivassika__á¹-á¹-hitikÄ• ya_dadeyyÄ• ti yojanÄ• .

<2905> __uddesabhattaá¹ƒ bhuÃ±jitvÄ• _ti upasampannakÄ• le attano vassaggena pattaá¹
uddesabhattaá¹ƒparibhuÃ±jitvÄ• . __jÄ• to ce sÄ• maá¹‡erako_ti sikkhÄ• paccakkhÄ• nÄ•
sÄ• maá¹‡erojÄ• to. __ta_nti upasampannakÄ• le gahitaá¹ƒ tadeva uddesabhattaá¹ƒ. __sÄ•
pÄ• á¸·iyÄ• _tisÄ• maá¹‡erapaá¹-ipÄ• á¹-iyÄ• attano pattaá¹ƒ pacchÄ• gahetuá¹ƒ labhati.

<2906> __yo_ \Ne II 249/ sÄ• maá¹‡ero sampuá¹‡á¹‡avÄ«sativasso ``sve uddesaá¹ƒ labhis
ajja so upasampanno hoti, á¹-hitikÄ• atÄ«tÄ• siyÄ• ti yojanÄ• , sve pÄ• petabbÄ• sÄ• maá

upasampannattÄ• atikkantÄ• hotÄ«ti attho, taá¹ƒ bhattaá¹ƒ na labhatÄ«ti vuttaá¹ƒ hoti.

<2907> uddesabhattÄ• nantaraá¹ƒ salÄ• kabhattaá¹ƒ dassetumÄ• ha __ ``sace panÄ• â€™
salÄ• kÄ• laddhÄ• , taá¹ƒdine bhattaá¹ƒ na laddhaá¹ƒ, punadine tassa bhattaá¹ƒ gahetabba
``gahetabbaá¹ƒ\Be II 318/ nu kho, na gahetabbaâ€™â€™ nti evaá¹ƒ saá¹ƒsayo na kÄ• tabb

<2908> uttari uttaraá¹ƒ atirekaá¹ƒ bhaá¹…gaá¹ƒ byaÃ±janaá¹ƒ etassÄ• ti __uttaribhaá¹…ga
atirekabyaÃ±janassÄ• ti attho. __ekacarassÄ• _ti ekacÄ• rikassa. salÄ• kÄ• yeva __salÄ• k

<2909> uttaribhaá¹…gameva __uttaribhaá¹…gakaá¹ƒ_.

<2910> __yena yena hÄ«_ti gÄ• hitasalÄ• kena yena yena bhikkhunÄ• . __yaá¹ƒ ya_nti bha
bhattaá¹ƒ vÄ• yaá¹ƒ yaá¹ƒ byaÃ±janaá¹ƒ vÄ• .

<2911> __saá¹…ghuddesÄ• dika_nti saá¹…ghabhattauddesabhattÄ• dikaá¹ƒ. __Ä• di_-sad
pakkhikaá¹ƒ, uposathikaá¹ƒ, pÄ• á¹-ipadikanti paÃ±ca bhattÄ• ni gahitÄ• ni.

tattha sabbasaá¹…ghassa dinnaá¹ƒ __saá¹…ghabhattaá¹ƒ_ nÄ• ma. ``saá¹…ghato ettake b
dethÄ• â€™â€™ tiÄ• dinÄ• vatvÄ• dinnaá¹ƒ __uddesabhattaá¹ƒ_. ``saá¹…ghato ettakÄ• n
gaá¹‡hathÄ• â€™â€™ tiÄ• dinÄ• vatvÄ• dinnaá¹ƒ __nimantanaá¹ƒ_ nÄ• ma. attano attano
bhikkhÅ«naá¹ƒdinnaá¹ƒ __salÄ• kabhattaá¹ƒ_ nÄ• ma. cÄ• tuddasiyaá¹ƒ dinnaá¹ƒ __pakkh
dinnaá¹ƒ__uposathikaá¹ƒ_. pÄ• á¹-ipade dinnaá¹ƒ __pÄ• á¹-ipadikaá¹ƒ_. taá¹ƒtaá¹ƒnÄ• me
tathÄ• voharÄ«yati. etesaá¹ƒ pana vitthÄ• rakathÄ• ``abhilakkhitesÅ«â€™â€™ tiÄ• dinÄ•
325pakkhikabhattÄ• dikathÄ•) __aá¹-á¹-hakathÄ• yaá¹ƒ_ vuttanayena veditabbÄ• . __Ä• ga
ettha__Ä• di_-saddena gamikabhattaá¹ƒ, gilÄ• nabhattaá¹ƒ, gilÄ• nupaá¹-á¹-hÄ• kabhattant
gahitÄ• ni. Ä• gantukÄ• naá¹ƒ dinnaá¹ƒ bhattaá¹ƒ __Ä• gantukabhattaá¹ƒ_. eseva nayo ses

<2912> __vihÄ• ra_nti \Be II 319/ vihÄ• rabhattaá¹ƒ uttarapadalopena, vihÄ• re
tatruppÄ• dabhattassetaá¹ƒadhivacanaá¹ƒ. __vÄ• rabhatta_nti dubbhikkhasamaye ``vÄ• rem
jaggissÄ• mÄ• â€™â€™ ti dhuragehatopaá¹-á¹-hÄ• ya dinnaá¹ƒ. __nicca_nti niccabhattaá¹ƒ
tathÄ• vatvÄ• va dinnaá¹ƒ. __kuá¹-ibhattaá¹ƒ_ nÄ• ma saá¹…ghassa Ä• vÄ• saá¹ƒ katvÄ•
amhÄ• kaá¹ƒbhattaá¹ƒ gaá¹‡hantÅ«â€™â€™ ti dinnaá¹ƒ. pannarasavidhaá¹ƒ sabbameva b
senÄ• sanakkhandhake__uddiá¹-á¹-haá¹ƒ_ kathitaá¹ƒ. etesaá¹ƒ vitthÄ• ravinicchayo atthike
__samantapÄ• sÄ• dikÄ• ya_ gahetabbo.

<2913> paccayabhÄ• jane micchÄ• paá¹-ipattiyÄ• mahÄ• dÄ«navattÄ• appamatteneva pa
paccayabhÄ• janakaá¹ƒanusÄ• santo Ä• ha __ ``pÄ• á¸·iâ€™â€™ _ntiÄ• di.

senÄ• sanakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

vattakkhandhakakathÄ• vaá¹‡á¹‡anÄ•

2914-5__._ Ä• gantuko ca Ä• vÄ• siko ca piá¹‡á¸• acÄ• riko ca senÄ• sanaÃ±ca Ä• raÃ±Ã±
tÄ• su vattÄ• ni, itarÄ«tarayogadvandasamÄ• sassa uttarapadaliá¹…gattÄ• itthi liá¹…ganid
bhattagge, uttarapadalopo. __ ``bhatteâ€™â€™ _tiÄ• dÄ«hi padehi ``vattÄ• nÄ«â€™â€™ ti

Ä• cariyo ca upajjhÄ• yako ca sisso ca saddhivihÄ• riko ca, tesaá¹ƒ vattÄ• nÄ«ti viggaho. __
sabbÄ• vayavabhedehi. __catuddasevÄ• _ti avayavabhedehi bahuvidhÄ• nipi __vattÄ• ni_v
vuttÄ• ni. __visuddhacittenÄ• _ti savÄ• sanasakalasaá¹ƒkilesappahÄ• natoaccantaparisudd
320/. __vinÄ• yakenÄ• _ti satte vinetÄ«ti vinÄ• yako, anuttarapurisadammasÄ• rathibhÄ• ve
dammadevabrahmanÄ• gÄ• dike satte nÄ• nÄ• vidhena vinayanupÄ• yenadametÄ«ti attho.
__vinÄ• yako, _ tena.

<2916> __Ä• rÄ• ma_nti \Ne II 251/ ettha taá¹ƒsamÄ«pe tabbohÄ• ro. yathÄ• ha ``idÄ• ni `Ä
ti iminÄ• upacÄ• rasÄ«masamÄ«paá¹ƒ dasseti, tasmÄ• upacÄ• rasÄ«maá¹ƒ patvÄ• upÄ•
kÄ• tabbaâ€™â€™ nti (Sp (to Vin II) 357). ``pana apanetabbaâ€™â€™ nti padacchedo. __
pÄ• dato apanetabbÄ• .

<2917> __oguá¹‡á¹-hana_nti sasÄ«sapÄ• rupanaá¹ƒ. sÄ«se cÄ«varameva vÄ• na kÄ• tab
Ä• gantukena. __pÄ• nÄ«yavÄ• rinÄ• _ti pÄ• tabbajalena.

<2918> __pucchitvÄ• _ti vassagaá¹‡anaá¹ƒ pucchitvÄ• . vihÄ• re vuá¸• á¸• habhikkhuno Ä•
bhikkhunÄ• __vanditabbÄ• va. kÄ• le_ti kÄ• lasseva. __tena_ Ä• gantukena __bhikkhunÄ•
kataraá¹ƒ senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti __pucchitabbaÃ±cÄ• _ti yojanÄ• .

<2919> ``pucchitabbaâ€™â€™ nti idaá¹ƒ __ ``vaccaá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• dikehi sab
upayogantapadehipaccekaá¹ƒ yojetabbaá¹ƒ. __pÄ• nÄ«yameva cÄ• _ti ``kiá¹ƒ imissÄ• pok
pivanti, udÄ• hu nahÄ• nÄ• diparibhogampi karontÄ«â€™â€™ ti (Sp (to Vin II) 357) __aá¹-á
pÄ• nÄ«yaÃ±ca. tathÄ• __paribhojanÄ«yaÃ±ca. saá¹…ghakatika_nti ``kesuci á¹-hÄ• nesu
amanussÄ• vÄ• honti, tasmÄ• kaá¹ƒ kÄ• laá¹ƒ pavisitabbaá¹ƒ, kaá¹ƒ kÄ• laá¹ƒ nikkhamita
__aá¹-á¹-hakathÄ• _gatanayenasaá¹…ghassa katikasaá¹‡á¹-hÄ• naÃ±ca. __gocarÄ• dika_
``gocaro pucchitabboti `gocaragÄ• mo Ä• sanne, udÄ• hu dÅ«re, kÄ• lasseva ca piá¹‡á¸• Ä
noâ€™ tievaá¹ƒ bhikkhÄ• cÄ• ro pucchitabboâ€™â€™ ti (Sp (to Vin II) 357) vuttanayena go
__Ä• di_-saddenaagocaraá¹ƒ gahitaá¹ƒ. ``agocaro nÄ• ma micchÄ• diá¹-á¹-hikÄ• naá¹ƒ vÄ•
vÄ• gÄ• mo, yattha ekassa vÄ• dvinnaá¹ƒ vÄ• bhikkhÄ• diyyati, sopi pucchitabboâ€™â€™
vuttanayena __agocaraÃ±ca_.

<2920> evaá¹ƒ Ä• gantukavattaá¹ƒ dassetvÄ• idÄ• ni Ä• vÄ• sikavattaá¹ƒ dassetumÄ• ha
_ntiÄ• di. paccuggantvÄ• pattaÃ±ca cÄ«varaÃ±ca paá¹-iggahetabbanti yojanÄ• . ca-saddo

<2921> __tassÄ• _ti \Ne II 252/ Ä• gantukassa. __pÄ• dodakaÃ±cÄ• _ti __ca_-saddena dh
á¹-hapÄ«yanti, taá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ, pÄ• dakathalikaÃ±ca upanikkhipitabbanti etaá¹ƒ g
__pucchitabbaÃ±ca vÄ• rinÄ• _ti ``pÄ• nÄ«yena pucchantena sace sakiá¹ƒ Ä• nÄ«taá¹ƒ pÄ
`punaÄ• nemÄ«â€™ ti pucchitabboyevÄ• â€™â€™ ti vuttanayena pÄ• nÄ«yena pucchitabb

``apica bÄ«janenapi bÄ«jitabbo, bÄ«jantena sakiá¹ƒ pÄ• dapiá¹-á¹-hiyaá¹ƒ bÄ«jitvÄ• sakiá¹
sÄ«se bÄ«jitabbaá¹ƒ, `alaá¹ƒ hotÅ«â€™ ti vuttena tato mandataraá¹ƒ bÄ«jitabbaá¹ƒ. puna `
mandataraá¹ƒ bÄ«jitabbaá¹ƒ. tatiyavÄ• raá¹ƒ vuttena bÄ«janÄ« á¹-hapetabbÄ• . pÄ• dÄ• pi
sace attano telaá¹ƒ atthi, tena makkhetabbÄ• . no ce atthi, tassa santakena makkhetabbÄ•
II) 359) ---

vuttavattÄ• ni saá¹…gaá¹‡hÄ• ti.

2922-3__._ __vandeyyo_ti \Be II 322/ vuá¸• á¸• hÄ• gantuko vanditabbo. __paÃ±Ã±apetabb
senÄ• sanaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti pucchitena senÄ• sanaá¹ƒ paÃ±Ã±apetabbaá¹ƒ
senÄ• sanaá¹ƒtumhÄ• kaá¹ƒ pÄ• puá¹‡Ä• tÄ«â€™â€™ ti evaá¹ƒ Ä• cikkhitabbanti attho. ``v
``ajjhÄ• vutthamavutthaâ€™â€™ _ntiÄ• dÄ«hipadehi taá¹ƒtaá¹ƒliá¹…gavacanÄ• nurÅ«pena
yojetabbaá¹ƒ. __ajjhÄ• vuttha_nti paÃ±Ã±attasenÄ• sanassabhikkhÅ«hi paá¹-hamaá¹ƒ vutth
vÄ• _ti cÄ«varakÄ• laá¹ƒ tasmiá¹ƒ bhikkhÅ«hi anajjhÄ• vutthabhÄ• vaá¹ƒvÄ• . __gocarÄ• g

__sekkhakulÄ• ni cÄ• _ti laddhasekkhasammutikÄ• ni kulÄ• ni ca vattabbÄ• ni. __ ``pavese
idaá¹ƒ ``saá¹…ghakatikaâ€™â€™ nti ettha vuttatthameva. __pÄ• nÄ«yÄ• dika_nti
__Ä• di_-saddenaparibhojanÄ«yakattarayaá¹-á¹-hÄ«naá¹ƒ Ä• cikkhanaá¹ƒ saá¹…gaá¹‡hÄ•

<2924> __yathÄ• nisinnenevÄ• _ti attanÄ• nisinnaá¹-á¹-hÄ• neyeva nisinnena. __assÄ• _ti

<2925> ``atra pattaá¹ƒ á¹-hapehi, idamÄ• sanaá¹ƒ nisÄ«dÄ• hÄ«â€™â€™ ti __iccevaá¹ƒ_ i
sabbaá¹ƒvattabbanti yojanÄ• . __deyyaá¹ƒ senÄ• sanampi cÄ• _ti senÄ• sanaÃ±ca dÄ• tab
``avutthaá¹ƒ vÄ• ajjhÄ• vutthaá¹ƒ \Ne II 253/ vÄ• Ä• cikkhitabbaâ€™â€™ ntiÄ• dinÄ• vutta
mahÄ• Ä• vÄ• sepiattano santikaá¹ƒ sampattassa Ä• gantukassa vattaá¹ƒ akÄ• tuá¹ƒ na lab

<2926> ``mÄ• tikÄ• ya niddiá¹-á¹-hakkameneva vattÄ• ni kÄ• tabbÄ• ni, udÄ• hu yathÄ• nu
maÃ±Ã±eyyÄ• ti mÄ• tikÄ• kkameneva kÄ• tabbanti niyamo natthi, yathÄ• nuppattavasenev
mÄ• tikÄ• kkamamanÄ• diyitvÄ• gamikavattaá¹ƒ Ä• raddhaá¹ƒ. atha vÄ• vatticchÄ• nupub

323/ mÄ• tikÄ• kkamamanÄ• diyitvÄ• yathicchaá¹ƒniddeso katoti veditabboti. __dÄ• rumatt
maÃ±capÄ«á¹-hÄ• dÄ«ni ceva rajanabhÄ• janÄ• nica. __paá¹-isÄ• metvÄ• _ti guttaá¹-á¹-hÄ
__Ä• vasathampi thaketvÄ• _ti Ä• vasathedvÄ• rakavÄ• á¹-Ä• dÄ«ni ca thaketvÄ• .

<2927> __Ä• pucchitvÄ• pÄ«_ti bhikkhussa vÄ• sÄ• maá¹‡erassa vÄ• Ä• rÄ• mikassa vÄ
tiniyyÄ• detvÄ• vÄ• . __pucchitabbe asantepÄ«_ti ettha __pi_-saddo pana-saddattho. __go
``catÅ«su pÄ• sÄ• á¹‡esu maÃ±caá¹ƒ paÃ±Ã±apetvÄ• maÃ±ce maÃ±caá¹ƒ Ä• ropetvÄ• â
vuttanayena sammÄ• paá¹-isÄ• metvÄ• gantabbanti yojanÄ• .

<2928> piá¹‡á¸• acÄ• rikavattaá¹ƒ dassetumÄ• ha __ ``sahasÄ• â€™â€™ _tiÄ• di. piá¹‡á¸•
antaragharaá¹ƒpavisanto __sahasÄ• na pavise_ sÄ«ghaá¹ƒ na paviseyya, nikkhamanto __
sÄ«ghaá¹ƒna nikkhameyya, bhikkhusÄ• ruppena paviseyya, nikkhameyya ca. __piá¹‡á¸• ac
bhikkhunÄ• gehadvÄ• raá¹ƒ sampattena __atidÅ«re na á¹-hÄ• tabbaá¹ƒ_ nibbakosato atidÅ
á¹-hÄ• tabbaá¹ƒ. __accÄ• sanne na á¹-hÄ• tabbaá¹ƒ_ nibbakosato Ä• sannatare á¹-hÄ• ne

<2929> __uccÄ• retvÄ• _ti upanÄ• metvÄ• . __bhÄ• jana_nti pattaá¹ƒ. __dakkhiá¹‡ena paá
hatthena upanÄ• metvÄ• . __bhikkhaá¹ƒ gaá¹‡heyyÄ• _ti ettha ``ubhohi hatthehi paá¹-iggah
yathÄ• ha --- ``ubhohi hatthehi pattaá¹ƒ paá¹-iggahetvÄ• bhikkhÄ• gahetabbÄ• â€™â€™ t

<2930> sÅ«paá¹ƒ dÄ• tukÄ• mÄ• vÄ• adÄ• tukÄ• mÄ• vÄ• iti muhuttakaá¹ƒ __sallakhey
\Ne II 254/ bhikkhÄ• dÄ• nasamaye. __na_ \Be II 324/ __bhikkhÄ• dÄ• yikÄ• _ti itthÄ« vÄ•
bhikkhÄ• dÄ• nasamaye mukhaá¹ƒ na oloketabbanti.

<2931> piá¹‡á¸• acÄ• rikavattaá¹ƒ dassetvÄ• Ä• raÃ±Ã±ikavattaá¹ƒ dassetumÄ• ha __ ``pA
__pÄ• nÄ«yÄ• dÄ«_ti __Ä• di_-saddena paribhojanÄ«yaaggiaraá¹‡isahitakattarayaá¹-á¹-hÄ
tatrÄ• yaá¹ƒvinicchayo --- __pÄ• nÄ«yaá¹ƒ upaá¹-á¹-hÄ• petabba_nti sace bhÄ• janÄ• ni na
paribhojanÄ«yampikatvÄ• upaá¹-á¹-hÄ• petabbaá¹ƒ. bhÄ• janaá¹ƒ alabhantena veá¸·unÄ•
upaá¹-á¹-hÄ• petabbaá¹ƒ. tampi alabhantassayathÄ• samÄ«pe khuddakaÄ• vÄ• á¹-o hoti,
araá¹‡isahite asati aggiá¹ƒ akÄ• tumpica vaá¹-á¹-ati. yathÄ• ca Ä• raÃ±Ã±ikassa, evaá¹ƒ
kantÄ• rapaá¹-ipannassÄ• pi araá¹‡isahitaá¹ƒ icchitabbaá¹ƒ. gaá¹‡avÄ• sino pana tena vinÄ

__nakkhatta_nti assayujÄ• disattavÄ«satividhaá¹ƒ nakkhattaá¹ƒ jÄ• nitabbanti sambandho.
jÄ• nitabbantiÄ• ha __ ``tena yogo cÄ• â€™â€™ _ti, tena nakkhattena candassa yogo Ã±Ä
__jÄ• nitabbÄ• disÄ• pi cÄ• _ti araÃ±Ã±e viharantena aá¹-á¹-hapi disÄ• asammohato jÄ• n

<2932> aÃ±Ã±avattaá¹ƒ dassetumÄ• ha __ ``vaccapassÄ• vatitthÄ• nÄ«â€™â€™ _tiÄ• di.
bhavantÄ«_tigatÄ• nukkamena sevitabbÄ• bhavanti. yathÄ• ha --- ``vaccakuá¹-iyaá¹ƒ, pass
nhÄ• natitthetitÄ«supi Ä• gatapaá¹-ipÄ• á¹-iyeva pamÄ• á¹‡aâ€™â€™ nti (Sp (to Vin II) 373

karontassÄ• _tigatapaá¹-ipÄ• á¹-iá¹ƒ vinÄ• vuá¸• á¸• hapaá¹-ipÄ• á¹-iyÄ• karontassa.

<2933> vaccakuá¹-iá¹ƒ \Be II 325/ pavisanto sahasÄ• na paviseyya. __ubbhajitvÄ• _ti cÄ«v

<2934> nitthunantena bhikkhunÄ• vaccaá¹ƒ na kÄ• tabbanti yojanÄ• . ``vaccassa dunnigga
nitthunati ce, na dosoâ€™â€™ ti __sikkhÄ• bhÄ• janavinicchaye_ vuttaá¹ƒ. daá¹‡á¸• akaá¹
__karoto_ bhikkhuno dukkaá¹-aá¹ƒ hotÄ«ti yojanÄ• .

<2936> __kharenÄ• _ti pharusena vÄ• phÄ• litakaá¹-á¹-hena vÄ• gaá¹‡á¹-hikena vÄ• kaá
II 255/ vÄ• pÅ«tinÄ• vÄ• daá¹‡á¸• ena __na avalekheyya_ na puÃ±cheyya. __na kaá¹-á¹-
chaá¸• á¸• eyyÄ• _titaá¹ƒ kaá¹-á¹-haá¹ƒ vaccakÅ«pe na chaá¸• á¸• eyya. passÄ• vadoá¹‡iyÄ
yojanÄ• .

<2937> __pÄ• dukÄ• sÅ«_ti vaccapassÄ• vapÄ• dukÄ• su. __nikkhamane_ nikkhamanakÄ
__tatthevÄ• _tivaccapassÄ• vapÄ• dukÄ• sveva. __paá¹-icchÄ• deyyÄ• _ti ukkhittaá¹ƒ cÄ«v
sarÄ«raá¹ƒpaá¹-icchÄ• deyya.

<2938> yo vaccaá¹ƒ katvÄ• salile sati __sace nÄ• cameyya_ udakakiccaá¹ƒ na kareyya, ta
uddiá¹-á¹-hanti yojanÄ• . __mohanÄ• sinÄ• _ti savÄ• sanassa mohassa, tena
sahajekaá¹-á¹-hapahÄ• nekaá¹-á¹-hÄ• naá¹ƒsakalasaá¹ƒkilesÄ• naÃ±ca pahÄ• yinÄ• Ä• sa
samucchindatÄ• __muninÄ• _ sabbaÃ±Ã±unÄ• sammÄ• sambuddhena. __ ``salile satÄ«â€
niddosataá¹ƒ dÄ«peti. yathÄ• ha ---

``sati udaketi ettha sace udakaá¹ƒ atthi, paá¹-icchannaá¹-á¹-hÄ• naá¹ƒ pana natthi, bhÄ• jan
nÄ«haritvÄ• Ä• camitabbaá¹ƒ. bhÄ• jane asati pattena nÄ«haritabbaá¹ƒ. pattepi asati asant
ativivaá¹-aá¹ƒ, purato aÃ±Ã±aá¹ƒ \Be II 326/ udakaá¹ƒ bhavissatÄ«â€™ ti gatassa udakaá¹ƒ
alabhantassevabhikkhÄ• cÄ• ravelÄ• hoti, kaá¹-á¹-hena vÄ• kenaci vÄ• puÃ±chitvÄ• gan
anumodanampikÄ• tuá¹ƒ vaá¹-á¹-atÄ«â€™â€™ ti (Sp (to Vin II) 373).

<2939> __sasadda_nti udakasaddaá¹ƒ katvÄ• . ``pÄ• sÄ• á¹‡Ä• diá¹-á¹-hÄ• ne paharitvÄ•
dosoâ€™â€™ ti __sikkhÄ• bhÄ• janavinicchaye_ vuttaá¹ƒ. __capu capÅ«ti cÄ• _ti tÄ• disaa
nÄ• cametabbanti yojanÄ• . __Ä• camitvÄ• _ti udakakiccaá¹ƒ katvÄ• . __sarÄ• ve_ Ä• cam
sesetabbanti yojanÄ• , idaá¹ƒ pana sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• yavutta
__aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``Ä• camanasarÄ• vaketi sabbasÄ• dhÄ• raá¹‡aá¹-á¹-hÄ• naá¹ƒ sandhÄ• yetaá¹ƒ vuttaá¹ƒ.
Ä• gacchanti, tasmÄ• udakaá¹ƒ na sesetabbaá¹ƒ. yaá¹ƒ pana saá¹…ghikepi vihÄ• re ekade
kataá¹ƒá¹-hÄ• naá¹ƒ hoti puggalikaá¹-á¹-hÄ• naá¹ƒ vÄ• , tasmiá¹ƒ vaá¹-á¹-ati. virecanaá¹ƒ p

pavisantassÄ• pivaá¹-á¹-atiyevÄ• â€™â€™ ti (Sp (to Vin II) 374).

<2940> __Å«hatampÄ«_ti aÃ±Ã±ena vÄ• attanÄ• vÄ• asaÃ±cicca Å«hataá¹ƒ malena dÅ«
__adhovitvÄ• _ti \Ne II 256/ jale sati asodhetvÄ• jale asati kaá¹-á¹-hena vÄ• kenaci vÄ• pu
gantabbaá¹ƒ. yathÄ• ha --- ``udakaá¹ƒ atthi bhÄ• janaá¹ƒ natthi, asantaá¹ƒ nÄ• ma hoti, bhÄ
udakaá¹ƒ natthi, etampiasantaá¹ƒ, ubhaye pana asati asantameva, kaá¹-á¹-hena vÄ• kenac
gantabbaâ€™â€™ nti (Sp (to Vin II) 374). __uklÄ• pÄ• pi sace hontÄ«_ti vaccapassÄ• vaá¹
kacavarÄ• kiá¹‡á¹‡Ä• nihonti. __ ``asesato sodhetabbaâ€™â€™ _nti iminÄ• tato kassaci k
327/apanayanaá¹ƒ sodhanaá¹ƒ nÄ• ma na hoti, nissesakacavarÄ• panayanameva sodhana

<2941> __piá¹-haro_ti avalekhanakaá¹-á¹-hanikkhepanabhÄ• janaá¹ƒ. __kumbhÄ« ce rittÄ•
tucchÄ• .

<2942> evaá¹ƒ vaccakuá¹-ivattaá¹ƒ dassetvÄ• senÄ• sanavattaá¹ƒ dassetumÄ• ha __ ``an
__anajjhiá¹-á¹-ho_ti ananuÃ±Ã±Ä• to.

<2943> vuá¸• á¸• haá¹ƒ Ä• pucchitvÄ• kathentassÄ• ti yojanÄ• . __vuá¸• á¸• hatarÄ• game
Ä• pucchitvÄ• kathetumÄ• raddho, tatopi vuá¸• á¸• hatarassa bhikkhuno Ä• game sati.

<2944> __ekavihÄ• rasmi_nti ekasmiá¹ƒ gehe. __ ``anÄ• pucchÄ• â€™â€™ _ti idaá¹ƒ vakk
yojetabbaá¹ƒ.

<2945> paá¹-hamaá¹ƒ yattha katthaci vuá¸• á¸• hÄ• naá¹ƒ sannidhÄ• ne kattabbavattaá¹ƒ n
ekavihÄ• revasantenÄ• pi tassa kÄ• tabbataá¹ƒ dassetuá¹ƒ punapi __ ``na ca dhammo kath
__dhammacakkhunÄ• _ti dhammalocanena dhammagarukena, iminÄ• atÄ• disassa kato v

<2946> __kÄ• tabbo_ti jÄ• letabbo. __so_ti dÄ«po. ``dvÄ• raá¹ƒ nÄ• ma yasmÄ• mahÄ• va
Ä• pucchanakiccaá¹ƒ natthÄ«â€™â€™ ti (Sp (to Vin II) 369) vacanato taá¹ƒ avatvÄ• Ä• pa
__ ``vÄ• tapÄ• nakavÄ• á¹-Ä• ni, thakeyya vivareyya noâ€™â€™ _ti.

<2947> __vuá¸• á¸• hato_ \Ne II 257/ __parivattaye_ti yena vuá¸• á¸• ho, tato parivattaye, p
adassetvÄ• vuá¸• á¸• hÄ• bhimukho tena parivattayeti attho. cÄ«varakaá¹‡á¹‡ena vÄ• kÄ•
vuá¸• á¸• haá¹ƒ na ca ghaá¹-á¹-aye.

<2948> evaá¹ƒ \Be II 328/ senÄ• sanavattaá¹ƒ dassetvÄ• jantÄ• gharavattaá¹ƒ dassetumÄ
_tiÄ• di. therÄ• naá¹ƒ purato neva nhÄ• yeyya, __upari_ paá¹-isote na ca nhÄ• yeyya, __ota
vuá¸• á¸• hÄ• naá¹ƒ__uttaraá¹ƒ_ uttaranto maggaá¹ƒ dadeyya, __na ghaá¹-á¹-aye_ kÄ• yen
ghaá¹-á¹-ayeyyÄ• tiyojanÄ• .

``timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡á¸• alaá¹ƒ nivÄ• setvÄ• kÄ• yabandhan
tiÄ• dinÄ• (Vin II 364) nayena vuttÄ• naá¹ƒ bhattaggavattÄ• naá¹ƒ __sekhiyakathÄ• ya_ vu
upajjhÄ• yavattÄ• dÄ«naá¹ƒ__mahÄ• khandhakakathÄ• ya_ vuttattÄ• ca anumodanavattÄ•
bhattaggecatÅ«hi paÃ±cahi therÄ• nutherehi bhikkhÅ«hi Ä• gametuâ€™â€™ ntiÄ• dinÄ• (V
nayenabhattaggavatteyeva antogadhabhÄ• vena vuttattÄ• ca niddese tÄ• ni na vuttÄ• ni, ta
anumodanavattaá¹ƒevaá¹ƒ veditabbaá¹ƒ (Sp (to Vin II) 362) --- saá¹…ghatthere anumodana
heá¹-á¹-hÄ• paá¹-ipÄ• á¹-iyÄ• catÅ«hi nisÄ«ditabbaá¹ƒ. anuthere nisinne mahÄ• therena ca
nisÄ«ditabbaá¹ƒ. paÃ±came nisinne upari catÅ«hi nisÄ«ditabbaá¹ƒ. saá¹…ghattherena heá¹
daharabhikkhusmiá¹ƒ ajjhiá¹-á¹-hepisaá¹…ghattherato paá¹-á¹-hÄ• ya catÅ«hi nisÄ«ditabba
anumodako bhikkhu ``gacchatha, bhante, Ä• gametabbakiccaá¹ƒ natthÄ«â€™â€™ ti vadati
mahÄ• therena ``gacchÄ• ma, Ä• vusoâ€™â€™ tivutte ``gacchathÄ• â€™â€™ ti vadati, eva
Ä• gamessÄ• mÄ• â€™â€™ ti Ä• bhogaá¹ƒkatvÄ• pi bahigÄ• maá¹ƒ gantvÄ• attano nissita
Ä• gamethÄ• â€™â€™ tivatvÄ• pi gantuá¹ƒ vaá¹-á¹-atiyeva. sace pana manussÄ• attano ru
anumodanaá¹ƒkÄ• renti, neva tassa anumodato Ä• patti, na ca mahÄ• therassa bhÄ• ro hot
manussesu kathÄ• pentesu \Be II 329/ mahÄ• thero Ä• pucchitabbo, mahÄ• therena ca anu
Ä• gametabboti idamettha lakkhaá¹‡anti.

<2949> __vatta_nti yathÄ• vuttaá¹ƒ Ä• bhisamÄ• cÄ• rikavattaá¹ƒ. yathÄ• ha --- ``Ä• bhisam
sÄ«laá¹ƒ paripÅ«ressatÄ«ti netaá¹ƒ á¹-hÄ• naá¹ƒ vijjatÄ«â€™â€™ ti. __na vindatÄ«_tina la

<2950> __anekaggo_ti \Ne II 258/ vikkhittattÄ• yeva asamÄ• hitacitto. __na ca passatÄ«_ti
passati, daá¹-á¹-huá¹ƒ samattho na hotÄ«ti attho. __dukkhÄ• _ti jÄ• tidukkhÄ• didukkhato.

<2951> __tasmÄ• _ti yasmÄ• dukkhÄ• na parimuccati, tasmÄ• . ovÄ• daá¹ƒ katvÄ• kiá¹ƒ
__ ``ovÄ• daá¹ƒ buddhaseá¹-á¹-hassa, katvÄ• nibbÄ• namehitÄ«â€™â€™ _ti. __ehiti_pÄ•

vattakkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

bhikkhunikkhandhakakathÄ• vaá¹‡á¹‡anÄ•

<2952> __vivaritvÄ• na_ cÄ«varaá¹ƒ apanetvÄ• .

<2953> __yaá¹ƒ kiÃ±ci sampayojentiyÄ• _ti yaá¹ƒ kiÃ±ci anÄ• cÄ• raá¹ƒ karontiyÄ• . __tato
anÄ• cÄ• rasaá¹…khÄ• tena asaddhammena. __bhÄ• santiyÄ• _ti vÄ• cÄ• ya bhÄ• santiyÄ

2954-6__._ __dÄ«gha_nti ekaparikkhepato dÄ«ghaá¹ƒ. __vilÄ«vena ca paá¹-á¹-enÄ• _ti saa
vilÄ«vehikatapaá¹-á¹-ena. __cammapaá¹-á¹-enÄ• _ti cammamayapaá¹-á¹-ena. __dussapaá

__dussaveá¹‡iyÄ• _tidussena gaá¹‡á¹-hitaveá¹‡iyÄ• . __dussavaá¹-á¹-iyÄ• _ti dussena kata
__naphÄ• sukÄ• nametabbÄ• _ti majjhimassa tanubhÄ• vatthÄ• ya gÄ• madÄ• rikÄ• viya
__jaghana_nti muttakaraá¹‡appadesaá¹ƒ. __aá¹-á¹-hikÄ• dinÄ• _ti gojÄ• á¹‡uá¹-á¹-hikÄ• di
ghaá¹ƒsÄ• peyyÄ• _tina ghaá¹-á¹-Ä• peyya. ``aá¹-á¹-hikÄ• dinÄ• â€™â€™ ti idaá¹ƒ ``na gha
iminÄ• ca ``koá¹-á¹-Ä• petÄ«â€™â€™ tiiminÄ• kiriyÄ• padena ca sambandhitabbaá¹ƒ.

<2957> __ ``koá¹-á¹-Ä• petÄ«â€™â€™ _ti idaá¹ƒ ``hatthaá¹ƒ vÄ• â€™â€™ tiÄ• dÄ«hi upay
paccekaá¹ƒyojetabbaá¹ƒ. __hattha_nti aggabÄ• haá¹ƒ. __hatthakoccha_nti piá¹-á¹-hihattha
jaá¹…ghaá¹ƒ.

<2958> __na mukhaá¹ƒ limpitabba_nti chavipasÄ• dakarena tilasÄ• sapakakkÄ• dinÄ• ane
259/ na limpitabbaá¹ƒ. __na cuá¹‡á¹‡etabba_nti mukhacuá¹‡á¹‡alepanaá¹ƒ na kÄ• tabbaá¹
laÃ±jantiyÄ• Ä• patti siyÄ• ti yojanÄ• .

<2959> __aá¹…garÄ• go na kÄ• tabbo_ti haliddikuá¹…kumÄ• dÄ«hi sarÄ«racchavirÄ• go n
kÄ• tabba_nti aÃ±janaá¹ƒ bahi akkhikoá¹-iyÄ• lekhaá¹ƒ á¹-hapetvÄ• na aÃ±jitabbaá¹ƒ. __n
visesaka_nti gaá¹‡á¸• apadese vicitrasaá¹‡á¹-hÄ• naá¹ƒ visesakaá¹ƒ vattabhaá¹…gaá¹ƒ na

<2960> __olokanakato_ti vÄ• tapÄ• nato. __rÄ• gÄ• _ti kÄ• marÄ• gena. __oloketu_ntianta
sÄ• loke na ca á¹-hÄ• tabbanti yojanÄ• . sÄ• loke dvÄ• raá¹ƒ vivaritvÄ• upaá¸• á¸• hakÄ• ya
á¹-hÄ• tabbaá¹ƒ. __sanacca_nti naá¹-asamajjaá¹ƒ.

<2961> __gaá¹‡ikaá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• _ vesiá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• . __ ``vikkiá¹‡an
``suraâ€™â€™ ntiÄ• dÄ«hi upayogantapadehi paccekaá¹ƒ yojetabbaá¹ƒ.

<2963> __na_ \Be II 331/ __cevupaá¹-á¹-hÄ• petabbo_ti attano veyyÄ• vaccaá¹ƒ neva kÄ•
tiracchÄ• nagatopi dÄ• so vÄ• dÄ• sÄ« vÄ• tiracchÄ• nagatopi kammakaro vÄ• __na ceva
attano veyyÄ• vaccaá¹ƒ kÄ• rÄ• petabbo. __api_-saddena pageva manussabhÅ«toti dÄ«pe

<2964> __ ``sabbanÄ«lÄ• diâ€™â€™ _nti iminÄ• ---

``sabbanÄ«lakamaÃ±jeá¹-á¹-ha-kaá¹‡halohitapÄ«take.

mahÄ• nÄ• mamahÄ• raá¹…ga-rattesÅ«â€™â€™ ti || (vi0 vi0 598) ---

vuttÄ• ni akappiyacÄ«varÄ• ni saá¹…gahitÄ• ni. ``namatakaá¹ƒ nÄ• ma eá¸·akalomehi kata
avÄ• yimaá¹ƒcammakhaá¹‡á¸• aparibhogena paribhuÃ±jitabbaâ€™â€™ nti (Sp (to Vin II) 2
vuttattÄ• , __gaá¹‡á¹-hipade_ ca ``santharaá¹‡asadiso pilotikÄ• hi kato parikkhÄ• ravisesoâ

nipajjÄ• ya paribhuÃ±jitabbo parikkhÄ• raviseso __namatakaá¹ƒ_ nÄ• ma.

<2965> channampi \Ne II 260/ purisabyaÃ±janaá¹ƒ ``etthÄ• â€™â€™ ti cintetvÄ• rÄ• gacit
dukkaá¹-aá¹ƒ hoti. __sabba_nti vuttappakÄ• raá¹ƒ sabbaá¹ƒ.

<2966> bhikkhuá¹ƒ dÅ«ratova passitvÄ• __tassa_ bhikkhuno dÅ«rato okkamitvÄ• na magg

<2967> bhikkhaá¹ƒ __carantiyÄ• _ bhikkhuniyÄ• bhikkhuá¹ƒ passitvÄ• pana yena bhikkhÄ
__taá¹ƒ_pattaá¹ƒ __nÄ«haritvÄ• _ upari chÄ• detvÄ• á¹-hitaá¹ƒ saá¹…ghÄ• á¹-icÄ«varaá¹ƒ
uddhaá¹ƒmukhaá¹ƒkatvÄ• bhikkhuno dassetabbanti yojanÄ• .

<2968> __utunÄ«naá¹ƒ_ \Be II 332/ bhikkhunÄ«naá¹ƒ __utukÄ• le_ saÃ±jÄ• tapupphe kÄ•
kacchaá¹ƒ bandhituá¹ƒ mahesinÄ• kaá¹-isuttakaá¹ƒ anuÃ±Ã±Ä• tanti yojanÄ• , iminÄ• aÃ±
kaá¹-isuttakaá¹ƒ bandhituá¹ƒ na vaá¹-á¹-atÄ«ti dÄ«peti. yathÄ• ha --- ``na, bhikkhave,
bhikkhuniyÄ• sabbakÄ• laá¹ƒ kaá¹-isuttakaá¹ƒ dhÄ• retabbaá¹ƒ, yÄ• dhÄ• reyya, Ä• patti d
bhikkhave, utuniyÄ• kaá¹-isuttakaâ€™â€™ nti (Vin II 422).

<2969> __itthiposayuta_nti itthÄ«hi vÄ• purisehi vÄ• itthipurisehi vÄ• yuttaá¹ƒ. itthiposayu
hatthavaá¹-á¹-akameva vÄ• . __pÄ• á¹-aá¹…kÄ«_ti paá¹-apoá¹-á¹-alikaá¹ƒ.

<2970> __garudhamme_ti saá¹…ghÄ• disese. __mÄ• natta_nti pakkhamÄ• nattaá¹ƒ. __sar
kammavÄ• cÄ• ya sammannitvÄ• .

<2971> yassÄ• itthiyÄ• pabbajitakÄ• le gabbho __vuá¹-á¹-hÄ• ti_ vijÄ• yati yadi, putto ce,
dÄ• rakamÄ• tu yÄ• va so dÄ• rako viÃ±Ã±utaá¹ƒ pÄ• puá¹‡Ä• ti, yÄ• va khÄ• dituá¹ƒ, bhu
dhammatÄ• ya sakkoti, tÄ• va dutiyÄ• bhikkhunÄ« tathÄ• sammannitvÄ• dÄ• tabbÄ• tiyoj

<2972> __sÄ• _ \Ne II 261/ __pana mÄ• tÄ• _ bhikkhunÄ« attano puttaá¹ƒ pÄ• yetuá¹ƒ, bh
ure katvÄ• sayituÃ±ca labhatÄ«ti yojanÄ• .

<2973> __dutiyikÄ• ya_ bhikkhuniyÄ• dÄ• rakena __sahaseyyaá¹ƒ_ á¹-hapetvÄ• yathÄ• a
purisesu__vattitabbaá¹ƒ_ paá¹-ipajjitabbaá¹ƒ, tathÄ• eva __tasmiá¹ƒ_ dÄ• rake vattitabban

<2974> __vibbhamenevÄ• _ti attano ruciyÄ• setavatthÄ• naá¹ƒ gahaá¹‡eneva. yathÄ• ha
attano ruciyÄ• \Be II 333/ khantiyÄ• odÄ• tÄ• ni vatthÄ• ni nivatthÄ• , tasmÄ• yevasÄ• ab
sikkhÄ• paccakkhÄ• nenÄ• â€™â€™ ti (Sp (to Vin II) 434). __idhÄ• _ti imasmiá¹ƒsÄ• sane.

<2975> __gatÄ• yÄ• _ti ettha ``sakÄ• vÄ• sÄ• â€™â€™ ti seso. yathÄ• ha --- ``yÄ• sÄ• , b

bhikkhunÄ«sakÄ• vÄ• sÄ• titthÄ• yatanaá¹ƒ saá¹…kantÄ• , sÄ• Ä• gatÄ• na upasampÄ•
naupasampÄ• detabbÄ• , pabbajjampi na labhati. odÄ• tÄ• ni gahetvÄ• vibbhantÄ• pana p

<2976> __vandana_nti pÄ• de sambÄ• hetvÄ• vandanaá¹ƒ. __sÄ• dituá¹ƒ vaá¹-á¹-atÄ«_ti
sÄ• dituâ€™â€™ nti (Vin II 434) anuÃ±Ã±Ä• tattÄ• vaá¹-á¹-ati. tatreke Ä• cariyÄ• ``saceek
avassutÄ• honti sÄ• rattÄ• , yathÄ• vatthukamevÄ• â€™â€™ ti vadanti. ekeÄ• cariyÄ• ``n
vadantÄ«ti evaá¹ƒ Ä• cariyavÄ• daá¹ƒ dassetvÄ• ``idaá¹ƒ odissaanuÃ±Ã±Ä• taá¹ƒ vaá¹-á¹-
__aá¹-á¹-hakathÄ• su_ vuttaá¹ƒ, taá¹ƒ pamÄ• á¹‡aá¹ƒ. ``anujÄ• nÄ• mi, bhikkhave, sÄ• ditu
vacaneneva kappiyaá¹ƒ.

<2977> yÄ• ya kÄ• yaci vaccakuá¹-iyÄ• vacco na kÄ• tabbo, heá¹-á¹-hÄ• vivaá¹-e uddhaá
panavaccaá¹ƒ kÄ• tuá¹ƒ vaá¹-á¹-ati. __heá¹-á¹-hÄ• vivaá¹-e upari paá¹-icchanne_ti __aá¹-á
``sacekÅ«po khato hoti, upari pana padaramattameva sabbadisÄ• su paÃ±Ã±Ä• yati, evarÅ
(Sp (to Vin II) 435) vuttaá¹ƒ.

<2978> __sabbatthÄ• _ti \Ne II 262/ bhikkhuniupassayaantaragharÄ• disabbaá¹-á¹-hÄ• nes
vinÄ• pallaá¹…kaá¹ƒ na phÄ• su hoti. __aá¸• á¸• hapallaá¹…ka_nti ekapÄ• daá¹ƒ Ä• bhujit
\Be II 334/ ekaá¹ƒ paá¹‡hiá¹ƒ Å«rumÅ«lÄ• sannaá¹ƒ katvÄ• itaraá¹ƒ dÅ«re katvÄ• Ä• bhuj

<2979> __naratitthe_ti purisÄ• naá¹ƒ nahÄ• natitthe. yathÄ• ha --- ``na, bhikkhave, bhikkhu
nahÄ• yitabbaá¹ƒ, yÄ• nahÄ• yeyya, Ä• patti dukkaá¹-assa. anujÄ• nÄ• mi, bhikkhave, mah
nti (Vin II 436).

<2980> yÄ• samaá¹‡Ä« gandhacuá¹‡á¹‡ena vÄ• __vÄ• sitamattiyÄ• _ vÄ• sitakÄ• ya mat
nhÄ• yeyya, tassÄ• Ä• patti dukkaá¹-anti yojanÄ• . __vÄ• sita_visesanena avÄ• sitÄ• vaá¹-
--- ``anujÄ• nÄ• mi, bhikkhave, pakatimattikaâ€™â€™ nti (Vin II 436).

<2981> __abhutvÄ• _ti ettha Ä• misaaggaá¹ƒ gahaá¹‡amattampi akatvÄ• , pattacÄ«varaá¹
katipayadivasÄ• nipiaparibhuÃ±jitvÄ• ti attho. sace asappÄ• yaá¹ƒ, sabbampi apanetuá¹ƒ v

<2982> anupasampanne asante __sabbaá¹ƒ_ bhikkhÅ«hi paá¹-iggahitaá¹ƒ vÄ• appaá¹-igg
sannidhikataá¹ƒvÄ• sabbaá¹ƒ ajjhoharaá¹‡Ä«yaá¹ƒ bhikkhÅ«hi paá¹-iggahÄ• petvÄ• parib
vaá¹-á¹-atÄ«tiyojanÄ• . __ ``bhikkhunÄ«naá¹ƒ vaá¹-á¹-atÄ«â€™â€™ _ti idaá¹ƒ pakaraá¹‡av
bhikkhunÄ«hipipaá¹-iggahÄ• petvÄ• bhikkhÅ«nampi tathÄ• vidhaá¹ƒ paribhuÃ±jituá¹ƒ vaá¹-
``anujÄ• nÄ• mi, bhikkhave, bhikkhÅ«naá¹ƒ sannidhiá¹ƒ bhikkhunÄ«hi paá¹-iggÄ• hÄ• petv
(Vin II 421).

bhikkhunikkhandhakakathÄ• vaá¹‡á¹‡anÄ• .

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

khandhakakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catubbidhakammakathÄ• vaá¹‡á¹‡anÄ•

<2983> apalokanasaÃ±Ã±itaá¹ƒ \Be II 335/ kammaá¹ƒ, Ã±attikammaá¹ƒ, Ã±attidutiyakamma
Ã±atticatutthakammantiimÄ• ni \Ne II 263/ cattÄ• ri kammÄ• nÄ«ti yojanÄ• . tattha __cattÄ•
gaá¹‡anaparicchedo. __imÄ• nÄ«_tianantarameva vakkhamÄ• nattÄ• Ä• sannapaccakkha
paricchinnakammanidassanaá¹ƒ. __ ``apalokanasaaÃ±ataâ€™â€™ _ntiÄ• di tesaá¹ƒ sarÅ«

tatrÄ• yaá¹ƒ saá¹…khepato vinicchayo (Sp (to Vin II) 215; Sp (to Vin V) 482) --- __apalokana
sÄ«maá¹-á¹-hakasaá¹…ghaá¹ƒ sodhetvÄ• chandÄ• rahÄ• naá¹ƒ chandaá¹ƒ Ä• haritvÄ• sa
anumatiyÄ• taá¹ƒ taá¹ƒ vatthuá¹ƒ kittetvÄ• ``ruccati saá¹…ghassÄ• â€™â€™ ti tikkhattuá¹ƒ
kammaá¹ƒvuccati. __Ã±attikammaá¹ƒ_ nÄ• ma vuttanayeneva samaggassa saá¹…ghassa
Ã±attiyÄ• kattabbaá¹ƒ kammaá¹ƒ. __Ã±attidutiyakammaá¹ƒ_ nÄ• ma vuttanayeneva samag
anumatiyÄ• ekÄ• ya Ã±attiyÄ• , ekÄ• ya ca anussÄ• vanÄ• yÄ• ti evaá¹ƒ Ã±attidutiyÄ• ya a
kattabbaá¹ƒkammaá¹ƒ. __Ã±atticatutthakammaá¹ƒ_ nÄ• ma vuttanayeneva samaggassa sa
ekÄ• yaÃ±attiyÄ• , tÄ«hi ca anussÄ• vanÄ• hÄ«ti evaá¹ƒ Ã±atticatutthÄ• hi tÄ«hi anussÄ• v
Ã±atti dutiyÄ• yassa anussÄ• vanassa taá¹ƒ __Ã±attidutiyaá¹ƒ, _ tena kattabbaá¹ƒkammaá
__Ã±attidutiyakammaá¹ƒ_. Ã±atti catutthÄ• yassa anussÄ• vanattayassa taá¹ƒ __Ã±atticat
kÄ• tabbaá¹ƒ kammaá¹ƒ __Ã±atticatutthakammaá¹ƒ_.

2984-7__._ tesaá¹ƒ á¹-hÄ• navasena bhedaá¹ƒ dassetumÄ• ha __ ``apalokanakammaâ€™
á¹-hÄ• nÄ• naá¹ƒsamÄ• hÄ• ro __navaá¹-á¹-hÄ• naá¹ƒ, _ ``gacchatÄ«â€™â€™ ti iminÄ• s
gamanakiriyÄ• kattunidassanaá¹ƒ \Be II 336/. __navaá¹-á¹-hÄ• na_nti kammanidassanaá¹ƒ.
Ã±attidutiyakammaá¹ƒ. __satta_ á¹-hÄ• nÄ• ni gacchatÄ«ti yojanÄ• .

idÄ• ni taá¹ƒ á¹-hÄ• nabhedaá¹ƒ sarÅ«pato dassetumÄ• ha __ ``nissÄ• raá¹‡aÃ±cÄ• â€™â
nissÄ• raá¹‡Ä• dikammavisesÄ• naá¹ƒ saÃ±Ã±Ä• . apalokanakammaÃ±hi nissÄ• raá¹‡aá¹ƒ
kammalakkhaá¹‡antiimÄ• ni paÃ±ca á¹-hÄ• nÄ• ni gacchatÄ«ti yojanÄ• .

evaá¹ƒ nÄ• mavasena dassitÄ• ni nissÄ• raá¹‡Ä• dÄ«ni atthato vibhajitvÄ• dassetumÄ• ha
_tiÄ• di. __samaá¹‡uddesato_ti kaá¹‡á¹-akasÄ• maá¹‡erato nissÄ• raá¹‡aÃ±ca osÄ• raá¹‡
tatthakaá¹‡á¹-akasÄ• maá¹‡erassa nissÄ• raá¹‡Ä• tÄ• disÄ• naá¹ƒyeva sammÄ• vattaá¹ƒ
``osÄ• raá¹‡Ä• â€™â€™ tiveditabbÄ• .

__pabbajantena_ \Ne II 264/ hetubhÅ«tena __bhaá¹‡á¸• ukaá¹ƒ_ bhaá¹‡á¸• ukammapucch
pabbajjÄ• pekkhassakesacchedanapucchanaá¹ƒ __bhaá¹‡á¸• ukammaá¹ƒ_ nÄ• ma. __cha
__brahmadaá¹‡á¸• akaá¹ƒ_ kammaá¹ƒvadeti yojanÄ• . __tathÄ• rÅ«passÄ• _ti channasadi
duruttavacanena ghaá¹-á¹-entassa. __kÄ• tabbo_ti ``bhante, itthannÄ• mo bhikkhu mukhar
ghaá¹-á¹-entoviharati, so bhikkhu yaá¹ƒ iccheyya, taá¹ƒ vadeyya. bhikkhÅ«hi itthannÄ• mo b
na ovaditabbo, na anusÄ• sitabbo. saá¹…ghaá¹ƒ, bhante, pucchÄ• mi `itthannÄ• massa bhi
dÄ• naá¹ƒ ruccati saá¹…ghassÄ• â€™ ti. dutiyampi pucchÄ• mi ... tatiyampi pucchÄ• mi `itt
bhikkhuno brahmadaá¹‡á¸• assa dÄ• naá¹ƒ ruccati saá¹…ghassÄ• â€™â€™ ti (Sp (to Vin V
brahmadaá¹‡á¸• o kÄ• tabbo.

2988-9__._ __ ``Ä• pucchitvÄ• nÄ• â€™â€™ _ti pubbakiriyÄ• ya ``gahitÄ• yÄ• â€™â€™ ti
__ ``ruciyÄ• â€™â€™ _ti etassa \Be II 337/ visesanaá¹ƒ. __detÄ«_ti ettha ``acchinnacÄ«va
sabbo saá¹…gho sannipatitvÄ• na __sabbaso_ sabbe sÄ«maá¹-á¹-he Ä• gatÄ• gate bhikkh
``itthannÄ• mena parikkhÄ• rena bhavitabbaá¹ƒ, ruccati tassa dÄ• naâ€™â€™ nti visuá¹ƒ p
bhikkhÅ«naá¹ƒ ruciyÄ• tikkhattuá¹ƒ apaloketvÄ• cÄ«varÄ• diparikkhÄ• raá¹ƒ acchinnacÄ«
evaá¹ƒbhÅ«taá¹ƒ saá¹…ghassa dÄ• naá¹ƒ, taá¹ƒ __tassa_ apalokanakammassa kammalak
lakkhÄ«yatÄ«ti __lakkhaá¹‡aá¹ƒ, _ kammameva lakkhaá¹‡aá¹ƒ, na nissÄ• raá¹‡Ä• dÄ«nÄ«

2990-1__._ evaá¹ƒ apalokanakammassa paÃ±ca á¹-hÄ• nÄ• ni uddesaniddesavasena dass
Ã±attikammassakammalakkhaá¹‡aá¹ƒ tÄ• va dassetumÄ• ha __ ``nissÄ• raá¹‡aâ€™â€™ _
á¹-hÄ• nÄ• nÄ«â€™â€™ _tiayamuddeso vakkhamÄ• nena ``vinicchayeâ€™â€™ tiÄ• dinid

<2992> __vinicchaye_ti ubbÄ• hikavinicchaye. __asampatte_ti niá¹-á¹-haá¹ƒ agate.
__therassÄ• _tidhammakathikassa. tenevÄ• ha __ ``avinayaÃ±Ã±unoâ€™â€™ _ti. __tassa
ayaá¹ƒ itthannÄ• mo bhikkhu dhammakathiko, imassa neva suttaá¹ƒ Ä• gacchati, no suttavi
asallakkhetvÄ• byaÃ±janacchÄ• yÄ• ya atthaá¹ƒ paá¹-ibÄ• hati, yadÄ• yasmantÄ• naá¹ƒ p
bhikkhuá¹ƒ vuá¹-á¹-hÄ• petvÄ• avasesÄ• imaá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasameyyÄ• mÄ• â
ubbÄ• hikavinicchaye dhammakathikassa bhikkhuno yÄ• nissaraá¹‡Ä• vuttÄ• , sÄ• Ã±atti
ti vuttÄ• ti yojanÄ• .

2993-4__._ __upasampadÄ• pekkhassa_ \Ne II 265/ ``suá¹‡Ä• tu me, bhante saá¹…gho, itt
Ä• yasmatoupasampadÄ• pekkho \Be II 338/, anusiá¹-á¹-ho so mayÄ• , yadi saá¹…ghassa
itthannÄ• moÄ• gaccheyyÄ• ti. Ä• gacchÄ• hÄ«â€™â€™ ti (Vin I 126) vacanapaá¹-isaá¹ƒyu
sammukhÄ• nayanaá¹ƒ, sÄ• osÄ• raá¹‡Ä• nÄ• ma. ``Ä• gaccha osÄ• raá¹‡Ä• â€™â€™ ti

__uposathavasenÄ• pi, pavÄ• raá¹‡Ä• vasenÄ• pi. Ã±attiyÄ• á¹-hapitattÄ• _ti ``suá¹‡Ä• tu
ajjuposatho pannaraso, yadi saá¹…ghassa pattakallaá¹ƒ, saá¹…gho uposathaá¹ƒ kareyyaâ€
``suá¹‡Ä• tu me, bhante saá¹…gho, ajja pavÄ• raá¹‡Ä• pannarasÄ«, yadi saá¹…ghassa pa

pavÄ• reyyÄ• â€™â€™ ti (Vin I 210) uposathapavÄ• raá¹‡Ä• vasena Ã±attiyÄ• á¹-hapitattÄ
vÄ• ti imÄ• nidve Ã±attikammÄ• ni.

__ ``upasampadÄ• pekkhaÃ±hi, anusÄ• seyyahanti cÄ• â€™â€™ _ti iminÄ• ``suá¹‡Ä• tu m
itthannÄ• massa Ä• yasmato upasampadÄ• pekkho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá
itthannÄ• maá¹ƒanusÄ• seyyaâ€™â€™ nti (Vin I 126) ayaá¹ƒ ekÄ• Ã±atti gahitÄ• .

<2995> __ ``itthannÄ• mamahaá¹ƒ bhikkhuá¹ƒ, puccheyyaá¹ƒ vinayanti cÄ• â€™â€™ _ti im
saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• maá¹ƒ vinayaá¹ƒ puccheyyaâ
ayaá¹ƒ ekÄ• Ã±atti gahitÄ• . __evamÄ• dÄ«_ti __Ä• di_-saddena ``yadi saá¹…ghassa patta
itthannÄ• maá¹ƒ anusÄ• seyyÄ• â€™â€™ ti, ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itth
dhamme puccheyyaâ€™â€™ nti (Vin I 126), ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ• m
antarÄ• yike dhamme puccheyyÄ• â€™â€™ ti, ``yadi saá¹…ghassa pattakallaá¹ƒ, itthannÄ•
puccheyyÄ• â€™â€™ ti (Vin I 151), ``yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒitthannÄ• me
vissajjeyyaâ€™â€™ nti \Be II 339/ (Vin I 152), ``yadi saá¹…ghassapattakallaá¹ƒ, itthannÄ• n
vinayaá¹ƒ puá¹-á¹-ho vissajjeyyÄ• â€™â€™ ti --- (Vin I 152) imÄ• cha Ã±attiyo gahitÄ• . eva
ca chÄ• ti __edisÄ• _ imÄ• aá¹-á¹-ha Ã±attiyo ``sammutÄ«â€™â€™ ti vuttÄ• .

<2996> __nissaá¹-á¹-hacÄ«varÄ• dÄ«naá¹ƒ dÄ• na_nti ``suá¹‡Ä• tu me, bhante saá¹…gho,
itthannÄ• massabhikkhuno nissaggiyaá¹ƒ saá¹…ghassa nissaá¹-á¹-haá¹ƒ, yadi saá¹…ghass
imaá¹ƒ cÄ«varaá¹ƒ itthannÄ• massabhikkhuno \Ne II 266/ dadeyyÄ• â€™â€™ ti (Vin III 464
nissaá¹-á¹-hacÄ«varapattÄ• dÄ«naá¹ƒ dÄ• naá¹ƒ ``dÄ• naâ€™â€™ ntivuccati. __Ä• pattÄ«
``suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ itthannÄ• mobhikkhu Ä• pattiá¹ƒ sarati vivarati u
deseti, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä• pattiá¹ƒ paá
(Vin II 239), ``yadÄ• yasmantÄ• naá¹ƒpattakallaá¹ƒ, ahaá¹ƒ itthannÄ• massa bhikkhuno Ä•
paá¹-iggaá¹‡heyyaâ€™â€™ nti (Vin II 239). tena vattabbo ``passasÄ«â€™â€™ ti. ``Ä• ma p
``Ä• yatiá¹ƒ saá¹ƒvareyyÄ• sÄ«â€™â€™ ti. evaá¹ƒ Ä• pattÄ«naá¹ƒ paá¹-iggÄ• ho ``paá¹-igg

<2997> __pavÄ• rukkaá¸• á¸• hanÄ• _ti pavÄ• raá¹‡ukkaá¸• á¸• hanÄ• . gÄ• thÄ• bandhava
vÄ• pavÄ• raá¹‡aá¹ƒ pavÄ• roti pavÄ• raá¹‡a-saddapariyÄ• yo __pavÄ• ra_-saddo. __ ``im
kÄ• á¸·epavÄ• rayÄ• mÄ«â€™â€™ _ti iminÄ• ``suá¹‡antu me Ä• yasmantÄ• Ä• vÄ• sikÄ•
pattakallaá¹ƒ, idÄ• ni uposathaá¹ƒ kareyyÄ• ma, pÄ• timokkhaá¹ƒ uddiseyyÄ• ma, Ä• game
ti (Vin I 240) ayaá¹ƒ Ã±atti upalakkhaá¹‡ato dassitÄ• . evaá¹ƒ katapavÄ• raá¹‡Ä• ``paccukk
timatÄ• . ettha ca __kÄ• á¸·e_ti pubbakattikamÄ• sassa kÄ• á¸·apakkhuposathe. iminÄ• ca
pavÄ• reyyÄ• mÄ• â€™â€™ ti ayaá¹ƒ \Be II 340/ Ã±atti ca upalakkhitÄ• .
__juá¹‡he_tiaparakattikajuá¹‡hapakkhauposathe.

<2998> __tiá¹‡avatthÄ• rake_ti tiá¹‡avatthÄ• rakasamathe. __sabbapaá¹-hamÄ• Ã±attÄ«_

vuccati. __itarÄ• cÄ• _ti ubhayapakkhe paccekaá¹ƒ á¹-hapitÄ• dve Ã±attiyo cÄ• ti evaá¹ƒ t
__etaá¹ƒ_ Ã±attikammaá¹ƒ kammalakkhaá¹‡aá¹ƒ __iti_ evaá¹ƒ vuttanayena ``vinicchayeâ€
nava á¹-hÄ• nÄ• ni veditabbÄ• nÄ«ti yojanÄ• .

2999-3000__._ evaá¹ƒ Ã±attikamme nava á¹-hÄ• nÄ• ni dassetvÄ• idÄ• ni Ã±attidutiyakam
á¹-hÄ• nÄ• nidassetumÄ• ha __ ``Ã±attidutiyakammampÄ«â€™â€™ _tiÄ• di. __ ``Ã±attidut
_ntiÄ• dikÄ• uddesagÄ• thÄ• uttÄ• natthÄ• va.

niddese __pattanikkujjanÄ• dÄ«_ti __Ä• di_-saddena pattukkujjanaá¹ƒ gahitaá¹ƒ. __nissÄ•
``nissÄ• raá¹‡Ä• , osÄ• raá¹‡Ä• â€™â€™ ti ca matÄ• . tattha bhikkhÅ«naá¹ƒ alÄ• bhÄ• ya
aá¹…gehi samannÄ• gatassa upÄ• sakassa saá¹…ghena asambhogakaraá¹‡atthaá¹ƒ patta
\Ne II 267/ tasseva sammÄ• vattantassa pattukkujjanavasena osÄ• raá¹‡Ä• ca veditabbÄ•
khuddakavatthukkhandhake__vaá¸• á¸• halicchavivatthusmiá¹ƒ_ (Vin II 265) vuttÄ• .

<3001> __sÄ«mÄ• di_sammuti sammuti nÄ• ma. __sÄ• paÃ±cadasadhÄ• matÄ• _ti sÄ«m
ticÄ«varenaavippavÄ• sasammutisanthatasammuti bhattuddesaka senÄ• sanaggÄ• hÄ• pa
cÄ«varapaá¹-iggÄ• haka yÄ• gubhÄ• jakaphalabhÄ• jaka khajjabhÄ• jaka appamattakaviss
pattaggÄ• hÄ• paka Ä• rÄ• mikapesakasÄ• maá¹‡erapesakasammutÄ«ti evaá¹ƒ sÄ• samm
matÄ• ti attho. kathinassa vatthaá¹ƒ, tassa. matoyeva __matako, _ matakassa vÄ• so matal
__matakavÄ• saso, _matakacÄ«varassa.

<3002> Ä• nisaá¹ƒsakhettabhÅ«tapaÃ±camÄ• sabbhantareyeva ubbhÄ• ro __antarubbhÄ•
vatthuno ca desanÄ• desanÄ• nÄ• mÄ• ti yojanÄ• .

<3003> tiá¹‡avatthÄ• rake dvinnaá¹ƒ pakkhÄ• naá¹ƒ sÄ• dhÄ• raá¹‡avasena á¹-hapetabba
visuá¹ƒvisuá¹ƒ á¹-hapetabbÄ• dve Ã±attiyo cÄ• ti tisso Ã±attiyo kammavÄ• cÄ• ya abhÄ• v
``kammalakkhaá¹‡aâ€™â€™ nti dassitÄ• , pacchÄ• visuá¹ƒ visuá¹ƒ dvÄ«su pakkhesu vatt
Ã±attidutiyakammavÄ• cÄ• Ã±attidutiyakamme ``kammalakkhaá¹‡aâ€™â€™ nti dassitÄ• ti
``tiá¹‡avatthÄ• rakekammeâ€™â€™ _ti. __ ``mohÄ• ropanatÄ• disÅ«â€™â€™ _ti iminÄ• p
dassitamohÄ• ropanakammaÃ±caaÃ±Ã±avÄ• dakavihesakÄ• ropanakammÄ• diÃ±ca saá¹.
Ã±attidutiyakamme. kammalakkhaá¹‡ameva __kammalakkhaá¹‡atÄ• _.

3004-5__._ __iti_ evaá¹ƒ yathÄ• vuttanayena __ime satta_ á¹-hÄ• nabhedÄ• Ã±attidutiyak
Ã±attidutiyakammesatta á¹-hÄ• nÄ• ni dassetvÄ• Ã±atticatutthakamme á¹-hÄ• nabhedaá¹ƒ
``tathÄ• â€™â€™ _tiÄ• di.

<3006> __tajjanÄ• dÄ«na_nti __Ä• di_-saddena niyassÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __tesaá
__passaddhi_ vÅ«pasamo.

<3007> __ ``bhikkhunÄ«naá¹ƒ_ \Ne II 268/ __ovÄ• doâ€™â€™ _ti bhikkhunovÄ• dakasam

3008-9__._ __mÅ«lapaá¹-ikkasso_ \Be II 342/ mÅ«lÄ• ya paá¹-ikassanÄ• , gÄ• thÄ• bandh
__ukkhittassÄ• nuvattikÄ• _ti ukkhittÄ• nuvattikÄ• ekÄ• yÄ• vatatiyakÄ• , aá¹-á¹-hasaá¹…
caá¹‡á¸• akÄ• á¸·Ä« ca dve, ime ekÄ• dasa yÄ• vatatiyakÄ• bhavanti. __imesaá¹ƒvasÄ• _
puggalÄ• dhiá¹-á¹-hÄ• nena vuttÄ• ni, imesaá¹ƒ samanubhÄ• sanakammÄ• naá¹ƒvasena. _

<3011> evaá¹ƒ catunnampi kammÄ• naá¹ƒ á¹-hÄ• nabhedaá¹ƒ dassetvÄ• anvayato, byatir
kÄ• tabbappakÄ• raá¹ƒdassetumÄ• ha __ ``apalokanakammaÃ±cÄ• â€™â€™ _tiÄ• di. Ã±a
Ã±attidutiyenapina kÄ• rayeti yojanÄ• .

<3012> apalokanakamme vuttalakkhaá¹‡ena Ã±attikammÄ• dÄ«nampi kÄ• tabbappakÄ• ro
adassetvÄ• Ã±attidutiyakamme labbhamÄ• navisesaá¹ƒ dassetumÄ• ha __ ``Ã±attidutiyak
apaloketvÄ• kÄ• tabbÄ• ni lahukÄ• nipi Ã±attidutiyakammÄ• ni atthÄ«ti yojanÄ• . tÄ• nipan
``sabbÄ• sammutiyo siyuâ€™â€™ _nti. ettha sÄ«mÄ• sammutiá¹ƒ vinÄ• sesÄ• ticÄ«vare
sabbÄ• pi sammutiyoti attho.

<3013> __sesÄ• nÄ«_ti yathÄ• vuttehi sesÄ• ni sÄ«mÄ• sammutiÄ• dÄ«ni cha kammÄ• ni.
vaá¹-á¹-anti, gÄ• thÄ• bandhavasena na-kÄ• ralopo. yathÄ• ha ``sÄ«mÄ• sammuti, sÄ«mÄ
kathinadÄ• naá¹ƒ, kathinuddhÄ• ro, kuá¹-ivatthudesanÄ• , vihÄ• ravatthudesanÄ• ti imÄ• ni
apaloketvÄ• kÄ• tuá¹ƒ na vaá¹-á¹-anti, Ã±attidutiyakammavÄ• caá¹ƒ sÄ• vetvÄ• va \Be II 3
(Sp (to Vin V) 482). __ ``apaloketvÄ• kÄ• tuá¹ƒ pana na vaá¹-á¹-atÄ«â€™â€™ _tiidaá¹ƒ nic
Ã±atticatutthakammavasenÄ• pi kÄ• tuá¹ƒ na vaá¹-á¹-anteva. tenevÄ• ha __ ``yathÄ• vuttan
kÄ• rayeâ€™â€™ _ti, yo yo nayo taá¹ƒ taá¹ƒ kammaá¹ƒ kÄ• tuá¹ƒ vutto, teneva tenevanaye

catubbidhakammakathÄ• vaá¹‡á¹‡anÄ• .

kammavipattikathÄ• vaá¹‡á¹‡anÄ•

<3014> kammÄ• naá¹ƒ \Ne II 269/ vipattiyÄ• dassitÄ• ya sampattipi byatirekato viÃ±Ã±Ä• y
kammavipattiá¹ƒtÄ• va dassetumÄ• ha __ ``vatthutoâ€™â€™ _tiÄ• di. vasati ettha kammas
tadÄ• yattavuttitÄ• yÄ• ti__vatthu, _ kammassa padhÄ• nakÄ• raá¹‡aá¹ƒ, tato __vatthuto_ c
anussÄ• vanato, sÄ«mato ca. __paÃ±cevÄ• _ti __eva_kÄ• rena kammadosÄ• naá¹ƒ etaá¹ƒ

<3015> yathÄ• nikkhittakammadosamÄ• tikÄ• nukkame kammavipattiá¹ƒ vibhajitvÄ• dasse
_tiÄ• di. saá¹…ghadhammavinayapuggalasammukhÄ• saá¹…khÄ• taá¹ƒ catubbidhaá¹ƒ sam
kÄ• tabbaá¹ƒ kammaá¹ƒ __sammukhÄ• karaá¹‡Ä«yaá¹ƒ_ nÄ• ma.

tattha yÄ• vatikÄ• bhikkhÅ« kammapattÄ• , te Ä• gatÄ• honti, chandÄ• rahÄ• naá¹ƒ chand
sammukhÄ«bhÅ«tÄ• na paá¹-ikkosanti, ayaá¹ƒ __saá¹…ghasammukhatÄ• _. yena dhamm
yenasatthusÄ• sanena saá¹…gho taá¹ƒ kammaá¹ƒ karoti, ayaá¹ƒ __dhammasammukhatÄ•
__dhammo_ti bhÅ«taá¹ƒ vatthu. __vinayo_ti codanÄ• ceva sÄ• raá¹‡Ä• ca. __satthusÄ• s
ceva anussÄ• vanasampadÄ• ca. yassa saá¹…gho \Be II 344/ taá¹ƒ kammaá¹ƒkaroti, tassa
__puggalasammukhatÄ• _. evaá¹ƒ catubbidhena sammukhÄ• vinayenayaá¹ƒ saá¹…ghakar
vuttaá¹ƒ, __taá¹ƒ asammukhÄ• karoti_ catubbidhalakkhaá¹‡atoekampi parihÄ• petvÄ• kar
__vatthuvipannaá¹ƒ_ sammukhÄ• vinayasaá¹…khÄ• tena vatthunÄ• vekallaá¹ƒ ``adhamma
yojanÄ• .

3016-8__._ evaá¹ƒ sammukhÄ• karaá¹‡Ä«ye vatthuto kammavipattiá¹ƒ dassetvÄ• asammu
vibhajitvÄ• dassetumÄ• ha __ ``asammukhÄ• â€™â€™ _tiÄ• di.

devadattassa kataá¹ƒ __pakÄ• sanÄ«yakammaÃ±ca_. sekkhasammuti ummattakasammutÄ
puggalasÄ«sena __ ``avandiyoâ€™â€™ _ti vuttaá¹ƒ. aá¸• á¸• hakÄ• siyÄ• gaá¹‡ikÄ• ya ar
__dÅ«tÅ«pasampadÄ• _. iti imÄ• ni aá¹-á¹-ha kammÄ• ni á¹-hapetvÄ• na sesÄ• ni pana__s
``sammukhÄ• karaá¹‡Ä«yÄ• nÄ«â€™â€™ ti sobhanagamanÄ• dÄ«hi __sugato_ satthÄ• __

3019-20__._ evaá¹ƒ \Ne II 270/ vatthuto kammavipattiá¹ƒ dassetvÄ• Ã±attito dassetumÄ• h
_tiÄ• di. __vipajjananayÄ• _ti vinayavipajjanakkamÄ• . __vatthuá¹ƒ na parÄ• masatÄ«_ti ya
karoti, taá¹ƒ na parÄ• masati tassa nÄ• maá¹ƒ na gaá¹‡hÄ• ti. ``suá¹‡Ä• tu me, bhante saá¹
ayaá¹ƒdhammarakkhito Ä• yasmato buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti v
bhantesaá¹…gho, Ä• yasmato buddharakkhitassa upasampadÄ• pekkhoâ€™â€™ ti vadati.
parÄ• masati.

__saá¹…ghaá¹ƒ na parÄ• masatÄ«_ti saá¹…ghassa nÄ• maá¹ƒ na parÄ• masati tassa nÄ•
``suá¹‡Ä• tume, bhante saá¹…gho, ayaá¹ƒ dhammarakkhitoâ€™â€™ ti vattabbe ``suá¹‡Ä•
dhammarakkhitoâ€™â€™ tivadati. evaá¹ƒ saá¹…ghaá¹ƒ na parÄ• masati.

__puggalaá¹ƒ_ \Be II 345/ __na parÄ• masatÄ«_ti yo upasampadÄ• pekkhassa upajjhÄ• yo
nÄ• maá¹ƒ na gaá¹‡hÄ• ti. ``suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ dhammarakkhito Ä•
upasampadÄ• pekkhoâ€™â€™ ti vattabbe ``suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ
dhammarakkhitoupasampadÄ• pekkhoâ€™â€™ ti vadati. evaá¹ƒ puggalaá¹ƒ na parÄ• mas

__Ã±attiá¹ƒ na parÄ• masatÄ«_ti sabbena sabbaá¹ƒ Ã±attiá¹ƒ na parÄ• masati, Ã±attidutiya
Ã±attiá¹ƒaá¹-á¹-hapetvÄ• dvikkhattuá¹ƒ kammavÄ• cÄ• ya eva anussÄ• vanakammaá¹ƒ ka
Ã±atticatutthakammepiÃ±attiá¹ƒ aá¹-á¹-hapetvÄ• catukkhattuá¹ƒ kammavÄ• cÄ• ya eva an

evaá¹ƒÃ±attiá¹ƒ na parÄ• masati.

__pacchÄ• vÄ• Ã±attiá¹ƒ á¹-hapetÄ«_ti paá¹-hamaá¹ƒ kammavÄ• cÄ• ya anussÄ• vanaka
Ã±attÄ«â€™â€™ tivatvÄ• ``khamati saá¹…ghassa, tasmÄ• tuá¹‡hÄ«, evametaá¹ƒ dhÄ• ra
pacchÄ• Ã±attiá¹ƒá¹-hapeti. __paÃ±cahetehÄ«_ti etehi paÃ±cahi kÄ• raá¹‡ehi.

3021-2__._ evaá¹ƒ Ã±attito kammavipattiá¹ƒ dassetvÄ• idÄ• ni anussÄ• vanato dassetumÄ
``anussÄ• vanatoâ€™â€™ _tiÄ• di. anussÄ• vanato kammadosÄ• paÃ±ca pakÄ• sitÄ• ti y
vatthuá¹ƒ vÄ• â€™â€™ _tiÄ• dÄ«suvatthuÄ• dÄ«ni vuttanayeneva veditabbÄ• ni. evaá¹ƒ pa
hoti (Vin V-a 485) --- ``suá¹‡Ä• tu me, bhante saá¹…ghoâ€™â€™ ti paá¹-hamÄ• nussÄ• va
``dutiyampi etamatthaá¹ƒvadÄ• mi ... tatiyampi etamatthaá¹ƒ vadÄ• mi, ``suá¹‡Ä• tu me bha
dutiyatatiyÄ• nussÄ• vanesuvÄ• ``ayaá¹ƒ dhammarakkhito Ä• yasmato buddharakkhitassa
vattabbe ``suá¹‡Ä• tume, bhante saá¹…gho, Ä• yasmato buddharakkhitassÄ• â€™â€™ ti v
parÄ• masati nÄ• ma.

``suá¹‡Ä• tu \Be II 346/ me, bhante saá¹…gho, ayaá¹ƒ dhammarakkhitoâ€™â€™ ti vattabb
ayaá¹ƒ dhammarakkhitoâ€™â€™ ti vadanto saá¹…ghaá¹ƒ na parÄ• masati nÄ• ma.

``suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ dhammarakkhito Ä• yasmato buddharakkhitass
``suá¹‡Ä• tu me, bhante saá¹…gho, ayaá¹ƒ dhammarakkhito upasampadÄ• pekkhoâ€™â€™
parÄ• masati nÄ• ma.

__sÄ• vanaá¹ƒ hÄ• petÄ«_ti sabbena sabbaá¹ƒ kammavÄ• cÄ• ya anussÄ• vanaá¹ƒ na kar
Ã±attidutiyakammedvikkhattuá¹ƒ Ã±attimeva á¹-hapeti, Ã±atticatutthakamme catukkhattuá¹ƒ
evaá¹ƒanussÄ• vanaá¹ƒ hÄ• peti. yopi Ã±attidutiyakamme ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• ek
kammavÄ• caá¹ƒanussÄ• vento akkharaá¹ƒ vÄ• chaá¸• á¸• eti, padaá¹ƒ vÄ• duruttaá¹ƒ ka
hÄ• petiyeva. Ã±atticatutthakamme pana ekaá¹ƒ Ã±attiá¹ƒ á¹-hapetvÄ• sakimeva vÄ• dvikk
kammavÄ• cÄ• yaanussÄ• vanaá¹ƒ karontopi akkharaá¹ƒ vÄ• padaá¹ƒ vÄ• chaá¸• á¸• ent
anussÄ• vanaá¹ƒhÄ• petiyevÄ• ti veditabbo.

__duruttaá¹ƒ karotÄ«_ti ettha pana ayaá¹ƒ vinicchayo (Sp (to Vin V) 485) --- yo hi aÃ±Ã±asm
vattabbe aÃ±Ã±aá¹ƒ vadati, ayaá¹ƒ duruttaá¹ƒ karoti nÄ• ma. tasmÄ• kammavÄ• caá¹ƒ kar
---

``sithilaá¹ƒ dhanitaÃ±ca dÄ«gharassaá¹ƒ.

garukaá¹ƒ lahukaÃ±ca niggahitaá¹ƒ.

sambandhaá¹ƒ vavatthitaá¹ƒ vimuttaá¹ƒ.

dasadhÄ• byaÃ±janabuddhiyÄ• pabhedoâ€™â€™ ti || (Sp (to Vin V) 485) ---

vutto \Ne II 272/, ayaá¹ƒ suá¹-á¹-hu upalakkhetabbo.

ettha hi __sithilaá¹ƒ_ nÄ• ma paÃ±casu vaggesu paá¹-hamatatiyaá¹ƒ. __dhanitaá¹ƒ_ nÄ• m
dutiyacatutthaá¹ƒ. __dÄ«gha_nti dÄ«ghena kÄ• lena vattabbaá¹ƒ Ä• kÄ• rÄ• di \Be II 347/.
tatoupaá¸• á¸• hakÄ• lena vattabbaá¹ƒ akÄ• rÄ• di. __garuka_nti dÄ«ghameva, yaá¹ƒ vÄ•
buddharakkhitattherassa, yassa nakkhamatÄ«â€™â€™ ti evaá¹ƒ saá¹ƒyogaparaá¹ƒ katvÄ•
rassameva, yaá¹ƒvÄ• ``Ä• yasmato buddharakkhitatherassa, yassa na khamatÄ«â€™â€™
katvÄ• vuccati. __niggahita_nti yaá¹ƒ karaá¹‡Ä• ni niggahetvÄ• avissajjetvÄ• avivaá¹-ena
anunÄ• sikaá¹ƒkatvÄ• vattabbaá¹ƒ. __sambandha_nti yaá¹ƒ parapadena sambandhitvÄ•
``tuá¹‡hissÄ• â€™â€™ tivÄ• vuccati. __vavatthita_nti yaá¹ƒ parapadena asambandhaá¹ƒ k
``tuá¹‡hÄ«assÄ• â€™â€™ ti vÄ• ``tuá¹‡ha assÄ• â€™â€™ ti vÄ• vuccati. __vimutta_nti ya
vissajjetvÄ• vivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vuccati.

tattha ``suá¹‡Ä• tu meâ€™â€™ ti vattabbe ta-kÄ• rassa tha-kÄ• raá¹ƒ katvÄ• ``suá¹‡Ä• thu
vacanaá¹ƒ__sithilassa dhanitakaraá¹‡aá¹ƒ_ nÄ• ma, tathÄ• ``pattakallaá¹ƒ, esÄ• Ã±attÄ«â
``patthakallaá¹ƒ, esÄ• Ã±atthÄ«â€™â€™ tiÄ• divacanaÃ±ca. ``bhante saá¹…ghoâ€™â€™
bhakÄ• raghakÄ• rÄ• naá¹ƒ bakÄ• ragakÄ• rekatvÄ• ``bante saá¹ƒgoâ€™â€™ ti vacanaá¹
sithilakaraá¹‡aá¹ƒ_ nÄ• ma. ``suá¹‡Ä• tu meâ€™â€™ tivivaá¹-ena mukhena vattabbe pana
vÄ• ``esÄ• Ã±attÄ«â€™â€™ ti vattabbe ``esaá¹ƒ Ã±attÄ«â€™â€™ ti vÄ• avivaá¹-ena mu
vacanaá¹ƒ __vimuttassa niggahitavacanaá¹ƒ_nÄ• ma. ``pattakallaâ€™â€™ nti avivaá¹-ena
katvÄ• vattabbe ``pattakallÄ• â€™â€™ tivivaá¹-ena mukhena anunÄ• sikaá¹ƒ akatvÄ• vac
vimuttavacanaá¹ƒ_ nÄ• ma. iti sithile kattabbe dhanitaá¹ƒ, dhanite kattabbe sithilaá¹ƒ, vimut
niggahitaá¹ƒ, niggahite kattabbe vimuttanti imÄ• ni cattÄ• ri byaÃ±janÄ• ni antokammavÄ• c
evaá¹ƒ vadanto hi aÃ±Ã±asmiá¹ƒ akkhare vattabbe aÃ±Ã±aá¹ƒ vadati, duruttaá¹ƒ karotÄ«tiv

itaresu \Be II 348/ pana dÄ«gharassÄ• dÄ«su chasu byaÃ±janesu dÄ«ghaá¹-á¹-hÄ• ne dÄ«
rassamevÄ• ti evaá¹ƒ yathÄ• á¹-hÄ• ne taá¹ƒ tadeva akkharaá¹ƒ bhÄ• santena anukkamÄ•
avinÄ• sentenakammavÄ• cÄ• kÄ• tabbÄ• . sace pana evaá¹ƒ akatvÄ• dÄ«ghe vattabbe r
vattabbedÄ«ghaá¹ƒ vadati \Ne II 273/, tathÄ• garuke vattabbe lahukaá¹ƒ, lahuke vÄ• vatta
sambandhe vÄ• pana vattabbe vavatthitaá¹ƒ, vavatthite vÄ• vattabbe sambandhaá¹ƒ vada
vuttepikammavÄ• cÄ• na kuppati. imÄ• ni hi cha byaÃ±janÄ• ni kammaá¹ƒ na kopenti.

yaá¹ƒ pana suttantikattherÄ• ``da-kÄ• ro ta-kÄ• ramÄ• pajjati, ta-kÄ• ro da-kÄ• ramÄ• pajja
ja-kÄ• ramÄ• pajjati, ja-kÄ• ro ca-kÄ• ramÄ• pajjati, ya-kÄ• ro ka-kÄ• ramÄ• pajjati, ka-kÄ•

tasmÄ• da-kÄ• rÄ• dÄ«su vattabbesu ta-kÄ• rÄ• divacanaá¹ƒ na virujjhatÄ«â€™â€™ tivad
patvÄ• na vaá¹-á¹-ati. tasmÄ• vinayadharena neva da-kÄ• ro ta-kÄ• ro kÄ• tabbo ... pe ... n
yathÄ• pÄ• á¸·iyÄ• niruttiá¹ƒ sodhetvÄ• dasavidhÄ• ya byaÃ±jananiruttiyÄ• vuttadose pari
kÄ• tabbÄ• . itarathÄ• hi sÄ• vanaá¹ƒ hÄ• peti nÄ• ma.

__asamaye sÄ• vetÄ«_ti sÄ• vanÄ• ya akÄ• le anavakÄ• se Ã±attiá¹ƒ aá¹-á¹-hapetvÄ• paá
anussÄ• vanakammaá¹ƒkatvÄ• pacchÄ• Ã±attiá¹ƒ á¹-hapeti. iti imehi paÃ±cahÄ• kÄ• rehi
kammÄ• nivipajjanti. tenÄ• ha --- __ ``evaá¹ƒ pana vipajjanti, anussÄ• vanatopi cÄ• â€™â€

<3023> evaá¹ƒ anussÄ• vanato kammavipattiá¹ƒ dassetvÄ• sÄ«mato kammavipatti
uposathakkhandhakakathÄ• yavuttanayÄ• evÄ• ti tameva atidisanto Ä• ha __ ``ekÄ• dasah
kammadosoyeva__kammadosatÄ• . tÄ• va_ paá¹-hamaá¹ƒ.

3024-7__._ evaá¹ƒ \Be II 349/ sÄ«mato kammavipattiá¹ƒ atidesato dassetvÄ• idÄ• ni parisa
``catuvaggenÄ• â€™â€™ _tiÄ• di. __kammapattÄ• _ti ettha ``cattÄ• ro pakatattÄ• â€™â€™
``catuvaggakaraá¹‡e kamme cattÄ• ro bhikkhÅ« pakatattÄ• kammapattÄ• â€™â€™ ti (Vin
__pakatattÄ• _ nÄ• ma anukkhittÄ• anissÄ• ritÄ• parisuddhasÄ«lÄ• cattÄ• robhikkhÅ«. __
anucchavikÄ• sÄ• mino. na tehi vinÄ• taá¹ƒkammaá¹ƒ karÄ«yati, na tesaá¹ƒ chando vÄ• p
__anÄ• gatÄ• _ti parisÄ• ya hatthapÄ• saá¹ƒanÄ• gatÄ• . __chando_ti ettha ``chandÄ• rah
``avasesÄ• pakatattÄ• chandÄ• rahÄ• â€™â€™ ti. iminÄ• ayamattho dÄ«pito hoti --- ``ava
sahassamattÄ• honti, sace samÄ• nasaá¹ƒvÄ• sakÄ• , sabbe chandÄ• rahÄ• va \Ne II 274/
datvÄ• Ä• gacchantuvÄ• mÄ• vÄ• , kammaá¹ƒ pana tiá¹-á¹-hatÄ«â€™â€™ ti. __sammukh

__tivaá¹…giko_ti kammapattÄ• nÄ• gamanachandÄ• nÄ• haraá¹‡apaá¹-ikkosanasaá¹…khÄ
__doso_kammavipattilakkhaá¹‡o. __parisÄ• ya vasÄ• siyÄ• _ti parisavasena hoti.

__paá¹-isedhentÄ«_ti paá¹-ikkosanti. __dutiye catuvaggike_ kamme duvaá¹…giko dosopari
yojanÄ• .

__ettha_ etasmiá¹ƒ tatiye catuvaggike __paá¹-ikkosova atthi, _ na itare parisadosÄ• tiekaá¹
vasÄ• siyÄ• ti yojanÄ• . duvaá¹…ga yuttaparisÄ• dosassa dutiyaá¹ƒ desitattÄ• duvaá¹…ga
``dutiyoâ€™â€™ ti \Be II 350/ vutto. tathÄ• tatiyaá¹ƒ desitattÄ• ekaá¹…gayutto tatiyo vedita
nayaá¹ƒ paÃ±cavaggÄ• disaá¹…ghattayassa atidisanto Ä• ha__ ``evaá¹ƒ ... pe ... tividhesu
__Ä• di_-saddena dasavaggavÄ«sativaggasaá¹…ghÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

<3028> evaá¹ƒ catÅ«su saá¹…ghesu catunnaá¹ƒ tikÄ• naá¹ƒ vasena parisato kammavipatti
dvÄ• dasavidhataá¹ƒdassetumÄ• ha __ ``catutthikÄ• â€™â€™ _ti. anuvÄ• dena __ ``dasa
vidhÄ«yati. parisÄ• vasÄ• catutthikÄ• dosÄ• __dasa dve_ dvÄ• dasa siyunti yojanÄ• . __e

``vatthutoâ€™â€™ tiÄ• dinÄ• vuttesu paÃ±casu kammadosesu, niddhÄ• raá¹‡e bhummaá
_tiidaá¹ƒ niddhÄ• retabbaá¹ƒ. __kammÄ• nÄ«_ti apalokanÄ• dÄ«ni cattÄ• ri. ettha ca
catuvaggÄ• dikaraá¹‡Ä«yesukammesu pakatattena kammavÄ• caá¹ƒ sÄ• vetvÄ• katameva
hoti. kammapatte pakatatte á¹-hapetvÄ• apakatattena kenaci, kevaleneva kammavÄ• caá¹ƒ
kataá¹ƒapakatattakammapattalakkhaá¹‡Ä• bhÄ• vÄ• , kammapattena ca kammavÄ• cÄ• ya
anussÄ• vanadosenavipannaá¹ƒ hotÄ«ti veditabbaá¹ƒ. teneva porÄ• á¹‡akavinayadharatthe
kammavipattisaá¹…kÄ• parihÄ• ratthaá¹ƒdvÄ«hi tÄ«hi ekato kammavÄ• caá¹ƒ sÄ• vayanti.
vitthÄ• ro pana parivÄ• rÄ• vasÄ• ne__pÄ• á¸·iyÄ• _ (Vin V 482 Ä• dayo) vÄ• __aá¹-á¹-hak
Ä• dayo) ca gahetabbo.

kammavipattikathÄ• vaá¹‡á¹‡anÄ• .

pakiá¹‡á¹‡akavinicchayakathÄ• vaá¹‡á¹‡anÄ•

<3029> __chattaá¹ƒ_ \Ne II 275/ __paá¹‡á¹‡amayaá¹ƒ kiÃ±cÄ«_ti tÄ• lapaá¹‡á¹‡Ä• dipaá¹‡
kiÃ±ci chattaá¹ƒ. __bahÄ«_ti upari. __anto_ti heá¹-á¹-hÄ• . __sibbitu_nti rÅ«paá¹ƒ dassetvÄ
kÄ• tuá¹ƒ.

<3030> __paá¹‡á¹‡e_ti \Be II 351/ chadanapaá¹‡á¹‡e. __aá¸• á¸• hacanda_nti aá¸• á¸• hac
__makaradantaka_ntimakaradantÄ• kÄ• raá¹ƒ, yaá¹ƒ ``girikÅ«á¹-aâ€™â€™ nti vuccati. chin
sambandho. mukhavaá¹-á¹-iyÄ• nÄ• metvÄ• baddhapaá¹‡á¹‡akoá¹-iyÄ• vÄ• matthakima
girikÅ«á¹-Ä• diá¹ƒkaronti, iminÄ• taá¹ƒ paá¹-ikkhittaá¹ƒ. __daá¹‡á¸• e_ti chattadaá¹‡á¸• e. _
ghaá¹-Ä• kÄ• ro. __vÄ• á¸·arÅ«paá¹ƒ vÄ• _ti byagghÄ• divÄ• á¸·Ä• naá¹ƒ rÅ«pakaá¹ƒ vÄ• .
chinditvÄ• vÄ• cittakammavasena vÄ• katarÄ• ji.

<3031> __paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ_ suttÄ• naá¹ƒ antare nÄ«lÄ• di__ekavaá¹‡á¹‡ena_ sut
antoca bahi ca __sibbituá¹ƒ vÄ• _ chattadaá¹‡á¸• aggÄ• hakasalÄ• ka__paÃ±jaraá¹ƒ_ thira
vÄ• vaá¹-á¹-atÄ«ti yojanÄ• . __ ``paÃ±cavaá¹‡á¹‡Ä• naá¹ƒ ekavaá¹‡á¹‡ena thiratthaâ€™â€
anekavaá¹‡á¹‡ehisuttehi vaá¹‡á¹‡amaá¹-á¹-hatthÄ• ya sibbituÃ±ca vinandhituÃ±ca na vaá¹

potthakesu pana __ ``paÃ±cavaá¹‡á¹‡enÄ• â€™â€™ _ti pÄ• á¹-ho dissati, tassa ekavaá¹‡á
suttena thiratthaá¹ƒ sibbituá¹ƒ, vinandhituá¹ƒ vÄ• vaá¹-á¹-atÄ«ti yojanÄ• kÄ• tabbÄ• hoti,
heá¹-á¹-hÄ• vuttena ---

``paÃ±cavaá¹‡á¹‡ena suttena, sibbituá¹ƒ na ca vaá¹-á¹-atÄ«â€™â€™ ti ---

pÄ• á¹-hena ca ``keci tÄ• lapaá¹‡á¹‡acchattaá¹ƒ anto vÄ• bahi vÄ• paÃ±cavaá¹‡á¹‡ena su
sibbantÄ• vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ karonti, taá¹ƒ na vaá¹-á¹-ati. ekavaá¹‡á¹‡ena pana nÄ«l

yena kenacisuttena anto vÄ• bahi vÄ• sibbituá¹ƒ chattadaá¹‡á¸• aggÄ• hakaá¹ƒ salÄ• kap
vinandhituá¹ƒvaá¹-á¹-ati, taÃ±ca kho thirakaraá¹‡atthaá¹ƒ, na vaá¹‡á¹‡amaá¹-á¹-hatthÄ• yÄ
III) I 85 pÄ• á¸·imuttakavinicchaya) __aá¹-á¹-hakathÄ• _pÄ• á¹-hena ca virujjhati, tasmÄ• s

<3032> __lekhÄ• _ \Be II 352/ \Ne II 276/ __vÄ• pana kevalÄ• _ti yathÄ• vuttappakÄ• rÄ•
__chinditvÄ• _ti ukkiritvÄ• kataá¹ƒ chinditvÄ• . __ghaá¹ƒsitvÄ• _ti cittakammÄ• divasena ka

<3033> __daá¹‡á¸• abundamhÄ«_ti chattadaá¹‡á¸• assa paÃ±jare gÄ• haá¹‡atthÄ• ya phÄ
ayamettha __nissandehe_ vuttanayo. __khuddasikkhÄ• gaá¹‡á¹-hipade_ pana ``chattapiá¹‡
vuttaá¹ƒ. __ahichattakasaá¹‡á¹-hÄ• na_nti phullaahichattÄ• kÄ• raá¹ƒ. rajjukehigÄ• hÄ• pet
tasmiá¹ƒ bandhaá¹-á¹-hÄ• ne valayamiva __ukkiritvÄ• _ uá¹-á¹-hÄ• petvÄ• . __bandhanatth
calati, evaá¹ƒ rajjÅ«hi daá¹‡á¸• e paÃ±jarassa bandhanatthÄ• ya. ukkiritvÄ• katÄ• lekhÄ•
yathÄ• ha --- ``vÄ• tappahÄ• rena acalanatthaá¹ƒ chattamaá¹‡á¸• alikaá¹ƒ rajjukehigÄ• hÄ•
bandhanti, tasmiá¹ƒ bandhanaá¹-á¹-hÄ• ne valayamiva ukkiritvÄ• lekhaá¹ƒ á¹-hapenti, sÄ•
``sacepi na bandhanti, bandhanÄ• rahaá¹-á¹-hÄ• nattÄ• valayaá¹ƒ ukkirituá¹ƒ vaá¹-á¹-atÄ«
ti__gaá¹‡á¹-hipade_ vuttaá¹ƒ.

<3034> __samaá¹ƒ satapadÄ• dÄ«na_nti satapadÄ• dÄ«hi sadisaá¹ƒ, tulyatthe karaá¹‡ava
sÄ• mivacanaá¹ƒ.

<3035> __pattassa pariyante vÄ• _ti anuvÄ• tassa ubhayapariyante vÄ• . __pattamukhepi
Ä• rÄ• mavitthÄ• rapattÄ• naá¹ƒ saá¹…ghaá¹-itaá¹-á¹-hÄ• ne kaá¹‡á¹‡epi vÄ• , ekasseva v
Å«napÅ«raá¹‡atthaá¹ƒsaá¹…ghaá¹-itaá¹-á¹-hÄ• nepi vÄ• . __veá¹‡i_nti kudrÅ«sasÄ«sÄ• kÄ
``varakasÄ«sÄ• kÄ• renÄ• â€™â€™ tivadanti. __saá¹…khalika_nti biá¸·Ä• ladÄ• masadisa
``satapadisamaâ€™â€™ ntivadanti.

<3036> __paá¹-á¹-a_nti \Be II 353/ paá¹-á¹-ampi. aá¹-á¹-hakoá¹‡Ä• diko vidhi pakÄ• ro etas
__aá¹-á¹-hakoá¹‡Ä• dikavidhi, _taá¹ƒ. ``aá¹-á¹-hakoá¹‡Ä• dikaâ€™â€™ nti gÄ• thÄ• bandha
``aá¹-á¹-hakoá¹‡Ä• dikaá¹ƒvidhiâ€™â€™ _nti etaá¹ƒ ``paá¹-á¹-aâ€™â€™ nti etassa samÄ•
kiriyÄ• visesanaá¹ƒ vÄ• , ``karontÄ«â€™â€™ ti iminÄ• sambandho. atha vÄ• __paá¹-á¹-a_
upayogavacanaá¹ƒ, paá¹-á¹-etiattho. imasmiá¹ƒ pakkhe __ ``aá¹-á¹-hakoá¹‡Ä• dikaâ€™â€™
``vidhiâ€™â€™ _ntietassa visesanaá¹ƒ. idha vakkhamÄ• nacatukoá¹‡asaá¹‡á¹-hÄ• nato aÃ
aá¹-á¹-hakoá¹‡Ä• dikaá¹ƒ nÄ• maá¹ƒ. __tatthÄ• _titasmiá¹ƒ paá¹-á¹-advaye. __agghiyagadÄ
agghiyasaá¹‡á¹-hÄ• naÃ±ceva gadÄ• saá¹‡á¹-hÄ• naÃ±ca sibbanaá¹ƒ. __muggara_ntilagu
__Ä• di_-saddena cetiyÄ• disaá¹‡á¹-hÄ• nÄ• naá¹ƒ gahaá¹‡aá¹ƒ.

<3037> __tatthÄ• _ti \Ne II 277/ paá¹-á¹-advaye tasmiá¹ƒ á¹-hÄ• ne. __kakkaá¹-akakkhÄ«nÄ
kuá¸·Ä«raacchisadisÄ• ni sibbanavikÄ• rÄ• ni. __uá¹-á¹-hÄ• pentÄ«_ti karonti. __tatthÄ• _ti

gaá¹‡á¹-hikapÄ• sakapaá¹-á¹-ake. __suttÄ• _ti koá¹‡ato koá¹‡aá¹ƒ sibbitasuttÄ• ceva catu
__piá¸·akÄ• _ti tesameva suttÄ• naá¹ƒ nivattetvÄ• sibbitakoá¹-iyo ca. __duviÃ±Ã±eyyÄ• vÄ
rajanakÄ• leduviÃ±Ã±eyyarÅ«pÄ• anoá¸·Ä• rikÄ• dÄ«pitÄ• vaá¹-á¹-antÄ«ti. yathÄ• ha ---
cacÄ«vare ratte duviÃ±Ã±eyyarÅ«pÄ• vaá¹-á¹-antÄ«â€™â€™ ti.

<3038> __gaá¹‡á¹-hipÄ• sakapaá¹-á¹-akÄ• _ti gaá¹‡á¹-hikapaá¹-á¹-akapÄ• sakapaá¹-á¹-akÄ
__kaá¹‡á¹‡akoá¹‡esusuttÄ• nÄ«_ti cÄ«varakaá¹‡á¹‡esu suttÄ• ni ceva gaá¹‡á¹-hikapÄ• sa
suttÄ• nica chindeyya. ettha ca cÄ«vare Ä• yÄ• mato, vitthÄ• rato ca sibbitvÄ• anuvÄ• tato
nikkhantasuttaá¹ƒcÄ«varaá¹ƒ rajitvÄ• sukkhÄ• panakÄ• le rajjuyÄ• vÄ• cÄ«varavaá¹ƒse v
olambituá¹ƒanuvÄ• te baddhasuttÄ• ni ca kaá¹‡á¹‡asuttÄ• ni nÄ• ma. yathÄ• ha \Be II 354/
kaá¹‡á¹‡asuttakaá¹ƒna vaá¹-á¹-ati, rajitakÄ• le chinditabbaá¹ƒ. yaá¹ƒ pana `anujÄ• nÄ• mi,
kaá¹‡á¹‡asuttakaâ€™ nti (Vin I 344) evaá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, taá¹ƒ anuvÄ• te pÄ• sakaá¹ƒ
rajanakÄ• lelagganatthÄ• yÄ• â€™â€™ ti (Sp (to Vin III) I 85 pÄ• á¸·imuttakavinicchaya).

<3039> __sÅ«cikammavikÄ• raá¹ƒ vÄ• _ti cÄ«varamaá¹‡á¸• anatthÄ• ya nÄ• nÄ• suttakehi
sibbantÄ• Ä• gantukapaá¹-á¹-aá¹ƒ á¹-hapenti, evarÅ«paá¹ƒ sÅ«cikammavikÄ• raá¹ƒ vÄ• . _
kiÃ±cipÄ«_tiaÃ±Ã±ampi yaá¹ƒ kiÃ±ci mÄ• lÄ• kammamigapakkhipÄ• dÄ• dikaá¹ƒ sibbanavi
kÄ• tuá¹ƒ. __kÄ• rÄ• petu_nti aÃ±Ã±ena vÄ• kÄ• rÄ• petuá¹ƒ.

<3040> yo bhikkhu __paraá¹ƒ_ uttamaá¹ƒ vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ __abhipatthayaá¹ƒ_ pat
kaÃ±jipiá¹-á¹-hakhaliallikÄ• dÄ«sucÄ«varaá¹ƒ pakkhipati, __tassa pana_ bhikkhuno dukkaá
vijjatÄ«ti yojanÄ• . __kaÃ±jÄ«_ti vÄ• yanatantamakkhanakaÃ±jisadisÄ• thÅ«lÄ• kaÃ±ji. __p
taá¹‡á¸• ulapiá¹-á¹-haá¹ƒ. taá¹‡á¸• ulapiá¹-á¹-hehi pakkÄ• __khali_. __allikÄ• _ti niyyÄ• so.
lÄ• khÄ• dÄ«naá¹ƒgahaá¹‡aá¹ƒ.

<3041> cÄ«varassa __karaá¹‡e_ karaá¹‡akÄ• le samuá¹-á¹-hitÄ• naá¹ƒ sÅ«cihatthamalÄ•
kiliá¹-á¹-hakÄ• leca dhovanatthaá¹ƒ kaÃ±jipiá¹-á¹-hikhaliallikÄ• dÄ«su pakkhipati, vaá¹-á¹-at

<3042> __tatthÄ• _ti \Ne II 278/ yena kasÄ• vena cÄ«varaá¹ƒ rajati, tasmiá¹ƒ rajane cÄ«var
sugandhabhÄ• vatthÄ• ya __gandhaá¹ƒ vÄ• _ ujjalabhÄ• vatthÄ• ya __telaá¹ƒ vÄ• _ vaá¹‡á
kiÃ±cÄ«_ti evarÅ«paá¹ƒyaá¹ƒ kiÃ±ci.

<3043> __maá¹‡inÄ• _ti pÄ• sÄ• á¹‡ena. __aÃ±Ã±enapi ca kenacÄ«_ti yena ujjalaá¹ƒ hoti,
aÃ±Ã±enÄ• pi kenaci \Be II 355/ vatthunÄ• . __doá¹‡iyÄ• _ti rajanambaá¹‡e. __na ghaá¹ƒsi
gÄ• hetvÄ• na ghaá¹-á¹-etabbaá¹ƒ.

<3044> rattaá¹ƒ cÄ«varaá¹ƒ hatthehi __kiÃ±ci_ thokaá¹ƒ pahariuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ•
``yatthapakkarajanaá¹ƒ pakkhipanti, sÄ• rajanadoá¹‡i, tattha aá¹ƒsabaddhakakÄ• yabandh

vaá¹-á¹-atÄ«â€™â€™ ti__gaá¹‡á¹-hipade_ vuttaá¹ƒ.

<3045> __gaá¹‡á¹-hike_ti veá¸·udantavisÄ• á¹‡Ä• dimayagaá¹‡á¹-hike. __lekhÄ• vÄ• _ti va
lekhÄ• vÄ• . __piá¸·akÄ• vÄ• _ti sÄ• sapabÄ«jasadisÄ• khuddakapubbuá¸·Ä• vÄ• .
__pÄ• á¸·ikaá¹‡á¹‡ikabhedako_timaá¹‡ikÄ• vaá¸·irÅ«papupphakaá¹‡á¹‡ikarÅ«pabhedako.
vaá¹-á¹-atÄ«ti yojanÄ• .

<3046> __Ä• raggenÄ• _ti Ä• rakaá¹‡á¹-akaggena, sÅ«cimukhena vÄ• . __kÄ• cipi
lekhÄ• _tivaá¹-á¹-akagomuttÄ• disaá¹‡á¹-hÄ• nÄ• yÄ• kÄ• cipi rÄ• ji.

<3047> __bhamaá¹ƒ Ä• ropetvÄ• _ti bhame alliyÄ• petvÄ• .

<3048> __pattamaá¹‡á¸• alake_ti patte chavirakkhanatthÄ• ya tipusÄ«sÄ• dÄ«hi kate patta
heá¹-á¹-hÄ• Ä• dhÄ• rÄ• dÄ«naá¹ƒ upari kÄ• tabbe pattamaá¹‡á¸• alake. __bhittikamma_nt
nÄ• nÄ• kÄ• rarÅ«pakakammacittaá¹ƒ. yathÄ• ha ``na bhikkhave citrÄ• ni pattamaá¹‡á¸• al
rÅ«pakÄ• kiá¹‡á¹‡Ä• ni bhittikammakatÄ• nÄ«â€™â€™ ti (Vin II 253). __tatthÄ• _ti tasmiá¹
__assÄ• _ti bhikkhussa. __makaradantaka_ntigirikÅ«á¹-Ä• kÄ• raá¹ƒ.

<3049> mukhavaá¹-á¹-iyaá¹ƒ \Be II 356/ \Ne II 279/ yÄ• lekhÄ• parissÄ• vanabandhanatth
__taá¹ƒ lekhaá¹ƒ_ á¹-hapetvÄ• dhammakaraá¹‡acchatte vÄ• kucchiyaá¹ƒ vÄ• kÄ• cipi lek
yojanÄ• .

<3050> __tahiá¹ƒ tahi_nti mattikÄ• ya tattha tattha. __ta_nti tathÄ• koá¹-á¹-itadiguá¹‡asutta

<3051> antesu daá¸·hatthÄ• ya dasÄ• mukhe diguá¹‡aá¹ƒ katvÄ• koá¹-á¹-enti, vaá¹-á¹-atÄ
__cittikampÄ«_timÄ• lÄ• kammalatÄ• kammacittayuttampi kÄ• yabandhanaá¹ƒ.

<3052> __akkhÄ«nÄ«_ti kuÃ±jarakkhÄ«ni. __tatthÄ• _ti kÄ• yabandhane vaá¹-á¹-atÄ«ti kÄ
__uá¹-á¹-hÄ• petu_nti ukkirituá¹ƒ.

<3053> __ghaá¹-a_nti ghaá¹-asaá¹‡á¹-hÄ• naá¹ƒ. __deá¸• á¸• ubhasÄ«saá¹ƒ vÄ• _ti
udakasappasÄ«samukhasaá¹‡á¹-hÄ• naá¹ƒ vÄ• . yaá¹ƒkiÃ±ci vikÄ• rarÅ«paá¹ƒ dasÄ• muk

<3054> __macchakaá¹‡á¹-a_nti macchakaá¹‡á¹-akÄ• kÄ• raá¹ƒ. __khajjÅ«ripattakÄ• kÄ• ra
khajjÅ«ripattasaá¹‡á¹-hÄ• naá¹ƒ. macchakaá¹‡á¹-aá¹ƒ vÄ• maá¹-á¹-haá¹ƒ paá¹-á¹-ikaá¹ƒ v
khajjÅ«ripattakÄ• kÄ• raá¹ƒ vÄ• ujukaá¹ƒ katvÄ• koá¹-á¹-itaá¹ƒvaá¹-á¹-atÄ«ti yojanÄ• . etth
macchakaá¹‡á¹-akayuttaá¹ƒ macchassa piá¹-á¹-hikaá¹‡á¹-akaá¹ƒ viyayassa paá¹-á¹-ikÄ• ya
kÄ• yabandhanaá¹ƒ __macchakaá¹‡á¹-akaá¹ƒ_ nÄ• ma. yassa khajjÅ«ripattasaá¹‡á¹-hÄ• n

__khajjÅ«ripattakÄ• kÄ• raá¹ƒ_ nÄ• ma.

<3055> pakativÄ«tÄ• __paá¹-á¹-ikÄ• _. __sÅ«karantaá¹ƒ_nÄ• ma kuÃ±cikÄ• kosakasaá¹‡a
duvidhassa kÄ• yabandhanassa. tattha rajjukÄ• sÅ«karantÄ• nulomikÄ• , dussapaá¹-á¹-aá¹
__Ä• di_-saddena muddikakÄ• yabandhanaá¹ƒ gahitaá¹ƒ, taÃ±ca sÅ«karantÄ• nulomikaá¹ƒ
``ekarajjukaá¹ƒ, pana muddikakÄ• yabandhanaÃ±ca sÅ«karantakaá¹ƒ \Be II 357/ anulometÄ
278). tattha __ekarajjukÄ• _ nÄ• ma ekavaá¹-á¹-Ä• . bahurajjukassa akappiyabhÄ• vaá¹ƒva
``muddikakÄ• yabandhanaá¹ƒ nÄ• ma caturassaá¹ƒ akatvÄ• sajjitaâ€™â€™ nti __gaá¹‡á¹-

<3056> __murajaá¹ƒ_ nÄ• ma murajavaá¹-á¹-isaá¹‡á¹-hÄ• naá¹ƒ veá¹-hetvÄ• kataá¹ƒ. __v
nÄ• nÄ• suttehiveá¹-hetvÄ• . __sikkhÄ• bhÄ• janavinicchaye_ \Ne II 280/ pana ``bahukÄ• r
ekÄ• yarajjuyÄ• veá¹-hitaá¹ƒ murajaá¹ƒ nÄ• mÄ• â€™â€™ ti vuttaá¹ƒ. __maddavÄ«á¹‡aá¹
pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ. __deá¸• á¸• ubhakaá¹ƒ_nÄ• ma udakasappasÄ«sasadisa
bahurajjukaá¹ƒ. __rajjuyo_ti ubhayakoá¹-iyaá¹ƒekato abaddhÄ• bahÅ« rajjuyo, tathÄ• badd
hotÄ«ti. __na vaá¹-á¹-antÄ«_timurajÄ• dÄ«ni imÄ• ni sabbÄ• ni kÄ• yabandhanÄ• ni na vaá
murajaá¹ƒ, maddavÄ«á¹‡aÃ±cÄ• tidve. ``dasÄ• su siyuâ€™â€™ nti vattabbe gÄ• thÄ• band
``dasÄ• siyuâ€™â€™ _ntivuttaá¹ƒ. yathÄ• ha --- ``murajaá¹ƒ maddavÄ«á¹‡aâ€™ nti idaá¹ƒ
anuÃ±Ã±Ä• taâ€™â€™ nti (Vin II-a 278).

<3057> __pÄ• maá¹…gasaá¹‡á¹-hÄ• nÄ• _ti pÄ• maá¹…gadÄ• maá¹ƒ viya caturassasaá¹‡

<3058> __ekarajjumaya_nti nÄ• nÄ• vaá¹-á¹-e ekato vaá¹-á¹-etvÄ• katarajjumayaá¹ƒ kÄ• y
vaá¹-á¹-aá¹ƒvaá¹-á¹-atÄ«ti ``rajjukÄ• dussapaá¹-á¹-Ä• dÄ«â€™â€™ ti ettha ekavaá¹-á¹-araj
pana nÄ• nÄ• vaá¹-á¹-eekato vaá¹-á¹-etvÄ• katÄ• va ekarajjukÄ• gahitÄ• . __taÃ±cÄ• _ti ta
ekarajjukakÄ• yabandhanaá¹ƒ. __pÄ• maá¹…gasaá¹‡á¹-hÄ• naá¹ƒ ekampi na ca vaá¹-á¹-at
vaá¹-á¹-ati.

<3059> bahÅ« rajjuke ekato katvÄ• ti yojanÄ• . __vaá¹-á¹-ati bandhitu_nti murajaá¹ƒ, kalÄ•
rajjukakÄ• yabandhanameva \Be II 358/ hotÄ«ti adhippÄ• yo. ayaá¹ƒ pana vinicchayo ``bah
ekena nirantaraá¹ƒ veá¹-hetvÄ• kataá¹ƒ `bahurajjukaâ€™ ntina vattabbaá¹ƒ, taá¹ƒ vaá¹-á¹-a
Vin III) I 85 pÄ• á¸·imuttakavinicchaya) __aá¹-á¹-hakathÄ• _gatovaidha vutto. __sikkhÄ• bhÅ
``bahukÄ• rajjuyo ekato katvÄ• ekÄ• ya rajjuyÄ• veá¹-hitaá¹ƒ murajaá¹ƒ nÄ• mÄ• â€™â€™
iminÄ• virujjhanato na gahetabbaá¹ƒ.

<3060> __danta_-saddena hatthidantÄ• vuttÄ• . __jatÅ«_ti lÄ• khÄ• . __saá¹…khamaya_n
__vidhakÄ• matÄ• _ti ettha ``veá¹-hakÄ• â€™â€™ tipi pÄ• á¹-ho vidhapariyÄ• yo.

<3061> __kÄ• yabandhanavidhe_ti kÄ• yabandhanassa dasÄ• ya thirabhÄ• vatthaá¹ƒ kaá¹

__vikÄ• ro_ aá¹-á¹-hamaá¹…galÄ• diko. __tattha tatthÄ• _ti tasmiá¹ƒ tasmiá¹ƒ á¹-hÄ• ne, ub
__tu_-saddena ghaá¹-Ä• kÄ• ropi vaá¹-á¹-atÄ«ti dÄ«peti.

<3062> __mÄ• lÄ• _ \Ne II 281/ __ ... pe ... vicittitÄ• _ti mÄ• lÄ• kammalatÄ• kammehi ca
migapakkhirÅ«pÄ• dinÄ• nÄ• rÅ«pehi ca vicittitÄ• . __janaraÃ±janÄ«_ti bÄ• lajanapalobhinÄ

<3064> __aá¹-á¹-haá¹ƒsÄ• vÄ• pÄ«_ti ettha __api_-saddena soá¸·asaá¹ƒsÄ• dÄ«naá¹ƒ ga
__vaá¹‡á¹‡amaá¹-á¹-hÄ• _ti mÄ• lÄ• kammÄ• divaá¹‡á¹‡amaá¹-á¹-hÄ• .

<3065> aÃ±janisalÄ• kÄ• pi tathÄ• vaá¹‡á¹‡amaá¹-á¹-hÄ• na vaá¹-á¹-atÄ«ti yojanÄ• . ``aÃ
nÄ• nÄ• vaá¹‡á¹‡ehi suttehi, cittakammaá¹ƒ na vaá¹-á¹-atÄ«â€™â€™ ti pÄ• á¹-ho yujjati. __
_tipÄ• á¹-ho dissati, so na gahetabbo.

<3066> rattÄ• dinÄ• __yena kenaci ekavaá¹‡á¹‡ena suttena_ pilotikÄ• dimayaá¹ƒ yaá¹ƒ kiÃ
sipÄ• á¹-ikaá¹ƒsibbetvÄ• vaá¸·aÃ±jantassa vaá¹-á¹-atÄ«ti yojanÄ• .

<3067> __maá¹‡ika_nti \Be II 359/ thÅ«lapubbuá¸·aá¹ƒ. __piá¸·aka_nti sukhumapubbuá¸·aá
vatthacchedanasatthe. __Ä• rakaá¹‡á¹-ake_ti pattÄ• dhÄ• ravalayÄ• naá¹ƒ vijjhanakaá¹‡á¹-
uá¹-á¹-hÄ• petuá¹ƒ. __yaá¹ƒ kiÃ±cÄ«_ti sesaá¹ƒ vaá¹‡á¹‡amaá¹-á¹-hampi ca.

<3068> __daá¹‡á¸• ake_ti pipphaladaá¹‡á¸• ake. yathÄ• ha --- ``pipphalakepi maá¹‡ikaá¹ƒ
kiÃ±ci uá¹-á¹-hÄ• petuá¹ƒ na vaá¹-á¹-ati, daá¹‡á¸• ake pana paricchedalekhÄ• vaá¹-á¹-atÄ«
__paricchedalekhÄ• matta_ntiÄ• á¹‡ibandhanaá¹-á¹-hÄ• naá¹ƒ patvÄ• paricchindanatthaá¹
__valitvÄ• _ti ubhayakoá¹-iyÄ• mukhaá¹ƒ katvÄ• majjhe valiyo gÄ• hetvÄ• . nakhacchedan
vaá¹-á¹-atÄ«tiyojanÄ• .

<3069> araá¹‡isahite kantakiccakaro daá¹‡á¸• o __uttarÄ• raá¹‡Ä«_ nÄ• ma. __vÄ• pÄ«_ti
__pi_-saddenaadharÄ• raá¹‡iá¹ƒ saá¹…gaá¹‡hÄ• ti, udukkhaladaá¹‡á¸• assetaá¹ƒ adhivaca
__dhanukaá¹ƒ_ nÄ• ma. musalamatthakapÄ«á¸·anadaá¹‡á¸• ako __pelladaá¹‡á¸• ako_ nÄ•

<3070> __saá¹‡á¸• Ä• se_ti aggisaá¹‡á¸• Ä• saá¹ƒ vadanti. kaá¹-á¹-ha__cchedanavÄ• siyÄ
kiÃ±civaá¹‡á¹‡amaá¹-á¹-haá¹ƒ na vaá¹-á¹-atÄ«ti sambandho. __dvÄ«su passesÅ«_ti vÄ• si
__lohenÄ• _ti kappiyalohena \Ne II 282/. __bandhituá¹ƒ vaá¹-á¹-atÄ«_ti ujukameva caturass
aá¹-á¹-haá¹ƒsaá¹ƒvÄ• bandhituá¹ƒ vaá¹-á¹-ati. __ ``saá¹‡á¸• Ä• se_ti aggisaá¹‡á¸• Ä• seâ€
vuttaá¹ƒ. __aá¹-á¹-hakathÄ• yaá¹ƒ_ panettha sÅ«cisaá¹‡á¸• Ä• so dassito.

<3071> __heá¹-á¹-hato_ti heá¹-á¹-hÄ• ayopaá¹-á¹-avalayassa. ``upari ahicchattamakulama
__aá¹-á¹-hakathÄ• yaá¹ƒ_vuttaá¹ƒ.

<3072> __visÄ• á¹‡e_ti telÄ• siÃ±canakagavayamahiá¹ƒsÄ• disiá¹…ge. __nÄ• á¸·iyaá¹ƒ vÄ
veá¸·unÄ• á¸·ikÄ• dinÄ• á¸·iyaá¹ƒ. __api_-saddena alÄ• buá¹ƒ \Be II 360/ saá¹…gaá¹‡hÄ• t
Ä• malakacuá¹‡á¹‡amayatelaghaá¹-e. __telabhÄ• janake_ti vuttappakÄ• reyeva telabhÄ• ja
vaá¹‡á¹‡amaá¹-á¹-haá¹ƒ vaá¹-á¹-atÄ«_ti pumitthirÅ«parahitaá¹ƒmÄ• lÄ• kammÄ• di sabbaá
vaá¹-á¹-ati.

3073-5__._ __pÄ• nÄ«yassa uá¸·uá¹…ke_ti pÄ• nÄ«yauá¸·uá¹…ke. __doá¹‡iyaá¹ƒ rajanass
__phalakapÄ«á¹-he_ti phalakamaye pÄ«á¹-he. __valayÄ• dhÄ• rakÄ• dike_ti dantavalayÄ•
daá¹‡á¸• Ä• dhÄ• rako saá¹…gahito. __pÄ• dapuÃ±chaniya_nti coá¸·Ä• dimayapÄ• dapuÃ±
pÄ• dapÄ«á¹-he. sahacariyena pÄ• dakathalikÄ• yaÃ±ca. __cittaá¹ƒ sabbameva ca vaá¹-á¹-
bhikkhuparikkhÄ• re mÄ• tugÄ• marÅ«parahitaá¹ƒ, bhikkhuniparikkhÄ• re purisarÅ«parahita
cittakammaá¹ƒ.

<3076> nÄ• nÄ• ca te maá¹‡ayo cÄ• ti __nÄ• nÄ• maá¹‡Ä«, _ indanÄ«lÄ• dayo, nÄ• nÄ• r
__nÄ• nÄ• maá¹‡imayÄ• , _thambhÄ• ca kavÄ• á¹-Ä• ca dvÄ• rÄ• ca bhittiyo ca __thamb
nÄ• nÄ• maá¹‡imayÄ• thambhakavÄ• á¹-advÄ• rabhittiyo yasmiá¹ƒ taá¹ƒ tathÄ• vuttaá¹ƒ. _
vaá¹‡á¹‡amaá¹-á¹-hake_ti mÄ• lÄ• kammalatÄ• kammacittakammÄ• divaá¹‡á¹‡amaá¹-á¹-ha

<3077> thÄ• varassa ratanamayapÄ• sÄ• dassa kappiyabhÄ• vaá¹ƒ dassetvÄ• suvaá¹‡á¹‡
sabbapÄ• sÄ• daparibhogassakappiyabhÄ• vaá¹ƒ dassetumÄ• ha __ ``sovaá¹‡á¹‡ayaâ€™
suvaá¹‡á¹‡amayaá¹ƒ. dvÄ• rakavÄ• á¹-Ä• naá¹ƒ anantaragÄ• thÄ• ya dassitattÄ• ``dvÄ• ra
iminÄ• dvÄ• rakavÄ• á¹-abÄ• hÄ• saá¹…khÄ• taá¹ƒpiá¹-á¹-hasaá¹…ghÄ• á¹-aá¹ƒ gahitaá¹ƒ
__dvÄ• rakavÄ• á¹-Ä• ni, _ dvÄ• rakavÄ• á¹-Ä• naá¹ƒ bandhaá¹ƒ __dvÄ• rakavÄ• á¹-aband
_uttarapÄ• sakummÄ• rasaá¹…khÄ• taá¹ƒ piá¹-á¹-hasaá¹…ghÄ• á¹-anti attho. nÄ• nÄ• ca t
__nÄ• nÄ• maá¹‡Ä«_\Be II 361/, suvaá¹‡á¹‡aÃ±ca nÄ• nÄ• maá¹‡Ä« ca __suvaá¹‡á¹‡anÄ•
ca __bhittibhÅ«mi_suvaá¹‡á¹‡anÄ• nÄ• maá¹‡Ä«hi \Ne II 283/ katÄ• bhittibhÅ«mi
__suvaá¹‡á¹‡anÄ• nÄ• maá¹‡ibhittibhÅ«mi_. __iti_ imesusenÄ• sanÄ• vayavesu. __na kiÃ±
ekampi senÄ• sanaparikkhÄ• raá¹ƒkiÃ±ci na nisedhanÄ«yaá¹ƒ, senÄ• sanampi na paá¹-ikkh
__senÄ• sanaá¹ƒ vaá¹-á¹-ati sabbamevÄ• _tisabbameva senÄ• sanaparibhogaá¹ƒ vaá¹-á¹-a

``sabbaá¹ƒ pÄ• sÄ• daparibhoganti suvaá¹‡á¹‡arajatÄ• divicitrÄ• ni kavÄ• á¹-Ä• ni maÃ±ca
tÄ• lavaá¹‡á¹-Ä• nisuvaá¹‡á¹‡arajatamayÄ• ni pÄ• nÄ«yaghaá¹-apÄ• nÄ«yasarÄ• vÄ• ni ya
sabbaá¹ƒ vaá¹-á¹-ati. `pÄ• sÄ• dassa dÄ• sidÄ• saá¹ƒ khettavatthuá¹ƒ gomahiá¹ƒsaá¹ƒ dem
pÄ• á¹-ekkaá¹ƒ gahaá¹‡akiccaá¹ƒnatthi, pÄ• sÄ• de paá¹-iggahite paá¹-iggahitameva hoti. g
saá¹…ghikavihÄ• re vÄ• puggalikavihÄ• re vÄ• maÃ±capÄ«á¹-hakesu attharitvÄ• paribhuÃ
dhammÄ• sanepana gihivikatanÄ«hÄ• rena labbhanti, tatrÄ• pi nipajjituá¹ƒ na vaá¹-á¹-atÄ«â
320).

__ ``sovaá¹‡á¹‡advÄ• rakavÄ• á¹-abandhaâ€™â€™ _nti vÄ• pÄ• á¹-ho, bahubbÄ«hisamÄ
senÄ• sanaá¹ƒ visesÄ«yati.

<3078> __na davaá¹ƒ kare_ti ``kiá¹ƒ buddho silakabuddho? kiá¹ƒ dhammo godhammo ajad
gosaá¹…gho ajasaá¹…gho migasaá¹…ghoâ€™â€™ ti parihÄ• saá¹ƒ na kareyya. titthiyabba
gaá¹‡heyyÄ• ti yojanÄ• .

<3079> __tÄ• _ bhikkhuniyo udakÄ• dinÄ• vÄ• pi na siÃ±ceyyÄ• ti yojanÄ• .

<3080> __aÃ±Ã±attha_ \Be II 362/ aÃ±Ã±asmiá¹ƒ vihÄ• re vassaá¹ƒvuttho __aÃ±Ã±attha_
vihÄ• re__bhÄ• gaá¹ƒ_ vassÄ• vÄ• sikabhÄ• gaá¹ƒ gaá¹‡hÄ• ti ce, dukkaá¹-aá¹ƒ. tasmiá¹ƒ
__jajjare_jiá¹‡á¹‡e vÄ• gÄ«vÄ• puna dÄ• tabbanti yojanÄ• .

<3081> __so_ti aÃ±Ã±attha bhÄ• gaá¹ƒ gaá¹‡hanako bhikkhu. __tehÄ«_ti cÄ«varasÄ• mik
vassÄ• vÄ• sikabhÄ• gaá¹ƒ. __tesa_nti cÄ«varasÄ• mikÄ• naá¹ƒ.

<3082> __karoto_ti \Ne II 284/ kÄ• rÄ• payato. __davÄ• silaá¹ƒ pavijjhanto_ti pantikÄ«á¸·Ä
kÄ«á¸·atthikÄ• naá¹ƒ sippadassanavasena sakkharaá¹ƒ vÄ• ninnaá¹-á¹-hÄ• naá¹ƒ pavaá¹-
vÄ• pavijjhanto. na kevalaÃ±ca pÄ• sÄ• á¹‡aá¹ƒ, aÃ±Ã±ampi yaá¹ƒ kiÃ±ci dÄ• rukhaá¹‡á¸•
iá¹-á¹-hakakhaá¹‡á¸• aá¹ƒ vÄ• hatthena vÄ• yantena vÄ• pavijjhituá¹ƒ na vaá¹-á¹-ati. cetiy
pÄ• sÄ• á¹‡Ä• dayo hasantÄ• hasantÄ• pavaá¹-á¹-entipi khipantipiukkhipantipi, kammasan

<3083> __gihigopakadÄ• nasmi_nti gihÄ«naá¹ƒ uyyÄ• nagopakÄ• dÄ«hi attanÄ• gopitauy
yÄ• vadatthaá¹ƒ diyyamÄ• nepi. __na doso koci gaá¹‡hato_ti paá¹-iggaá¹‡hatobhikkhuno k
__saá¹…ghacetiyasantake_ tÄ• laphalÄ• dimhi uyyÄ• nagopakÄ• dÄ«hidiyyamÄ• ne __par
paricchinnÄ• naá¹ƒyeva gahaá¹‡e anÄ• pattinayovuttoti yojanÄ• .

<3084> __purisasaá¹ƒyutta_nti parivisakehi purisehi vuyhamÄ• naá¹ƒ. __hatthavaá¹-á¹-aka
pavaá¹-á¹-etabbasakaá¹-aá¹ƒ.

<3085> bhikkhuniyÄ• saddhiá¹ƒ __kiÃ±cipi_ anÄ• cÄ• raá¹ƒ __na sampayojeyya_ na kÄ• r
``kiÃ±cÄ«â€™â€™ _tipi pÄ• á¹-ho, gahaá¹-á¹-haá¹ƒ \Be II 363/ vÄ• pabbajitaá¹ƒ vÄ• kiÃ±c
anÄ• cÄ• ravasena na sampayojeyyÄ• ti attho. __obhÄ• sentassÄ• _ti kÄ• mÄ• dhippÄ• ya

<3086> __have_ti ekaá¹ƒsatthe nipÄ• to.

<3087> __attano paribhogatthaá¹ƒ dinna_nti ``tumheyeva paribhuÃ±jathÄ• â€™â€™ ti vatv

dinnaá¹ƒticÄ«varÄ• diá¹ƒ.

<3088> __asappÄ• ya_nti pittÄ• didosÄ• naá¹ƒ kopanavasena aphÄ• sukÄ• raá¹‡aá¹ƒ. __a
dÄ• tunti adhippÄ• yo. __aggaá¹ƒ gahetvÄ• dÄ• tuá¹ƒ vÄ• _ti tathÄ• gahaá¹‡Ä• rahaá¹ƒar
``katipÄ• haá¹ƒ bhutvÄ• â€™â€™ ti seso. piá¹‡á¸• apÄ• tÄ• dito aggaá¹ƒ gahetvÄ• pattÄ• c
dÄ• tuá¹ƒ vaá¹-á¹-atÄ«ti attho.

<3089> __paÃ±cavaggÅ«pasampadÄ• _ti \Ne II 285/ vinayadharapaÃ±camena saá¹…ghen
__navÄ• _ti aÃ±Ã±ehi ekavÄ• rampi aparibhuttÄ• . __guá¹‡aá¹…guá¹‡aupÄ• hanÄ• _ catup
bahupaá¹-alaupÄ• hanÄ• . __cammatthÄ• ro_ti kappiyacammattharaá¹‡aÃ±ca. __dhuvanhÄ

<3090> __sambÄ• dhassÄ• _ti vaccamaggapassÄ• vamaggadvayassa sÄ• mantÄ• dvaá¹.
satthavatthikammaá¹ƒvÄ• ritanti yojanÄ• . satthena antamaso nakhenÄ• pi chedanaphÄ• la
__satthakammaÃ±ca_vatthÄ«hi bhesajjatelassa anto pavisanavasena kÄ• tabbaá¹ƒ __vatth
thullaccayÄ• pattividhÄ• nenavÄ• ritanti attho. passÄ• vamaggassa sÄ• mantÄ• dvaá¹…gu
paá¹-á¹-hÄ• ya gahetabbaá¹ƒ.

<3091> __ ``pÄ• katthaâ€™â€™ _nti iminÄ• nibbÄ• petuá¹ƒ calane niddosabhÄ• vaá¹ƒ dÄ

<3092> __upaá¸·Ä• letÄ«_ti \Be II 364/ ``pattacÄ«varÄ• diparikkhÄ• raá¹ƒ te dammÄ«â€™â
gaá¹‡hÄ• ti. __tatthÄ• _ti tasmiá¹ƒ puggale. __Ä• dÄ«nava_nti alajjitÄ• dibhÄ• vaá¹ƒdasset
sambhogÄ• dikaraá¹‡e alajjibhÄ• vÄ• pajjanÄ• diÄ• dÄ«navaá¹ƒ. __tassÄ• _ti tatoviyojetab

<3093> Ä• dÄ«navadassanappakÄ• raá¹ƒ dassetumÄ• ha __ ``makkhanaâ€™â€™ _ntiÄ• c
gatenagÅ«thamuttehi makkhanaá¹ƒ viya dussÄ«laá¹ƒ nissÄ• ya viharatÄ• tayÄ• kataâ€™â
Ä• dÄ«navaá¹ƒvattuá¹ƒ vaá¹-á¹-atÄ«ti yojanÄ• .

3094-5__._ __bhattagge_ bhojanasÄ• lÄ• ya bhuÃ±jamÄ• no. __yÄ• gupÄ• ne_ti yÄ• guá¹ƒ
__antogÄ• me_tiantaraghare. __vÄ«thiya_nti nigamanagaragÄ• mÄ• dÄ«naá¹ƒ rathikÄ• ya
andhakÄ• revattamÄ• ne, andhakÄ• ragatoti attho. taÃ±hi vandantassa maÃ±capÄ• dÄ• dÄ
paá¹-ihaÃ±Ã±eyya. __anÄ• vajjo_ti kiccapasutattÄ• vandanaá¹ƒ asamannÄ• haranto. __ek
sapattapakkhe á¹-hito verÄ« visabhÄ• gapuggalo. ayaÃ±hi vandiyamÄ• no pÄ• denapi paha
sibbanakammÄ• dikiccantarapasuto.

__sutto_ti niddaá¹ƒ okkanto. __khÄ• da_nti piá¹-á¹-hakakhajjakÄ• dÄ«ni khÄ• danto. __bhu
II 286/ bhuÃ±janto. __vaccaá¹ƒ muttampi vÄ• kara_nti uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ•
terasannaá¹ƒ vandanÄ• ayuttatthena vÄ• ritÄ• ti sambandho.

3096-7__._ kammaladdhisÄ«mÄ• vasena tÄ«su nÄ• nÄ• saá¹ƒvÄ• sakesu kammanÄ• nÄ•
ukkhittaggahaá¹‡enagahitattÄ• , sÄ«mÄ• nÄ• nÄ• saá¹ƒvÄ• sakavuá¸• á¸• hatarapakatattas
pÄ• risesaÃ±Ä• yena ``nÄ• nÄ• saá¹ƒvÄ• sakovuá¸• á¸• hataro adhammavÄ• dÄ« avandiyo
vacanato ca laddhinÄ• nÄ• saá¹ƒvÄ• sakoidha __ ``nÄ• nÄ• saá¹ƒvÄ• sakoâ€™â€™ _ti ga
tividhenÄ• piukkhepanÄ«yakammena ukkhittako. __garukaá¹-á¹-hÄ• ca paÃ±cÄ• _ti
pÄ• rivÄ• sikamÅ«lÄ• yapaá¹-ikassanÄ• rahamÄ• nattÄ• rahamÄ• nattacÄ• rikaabbhÄ• nÄ•
garukaá¹-á¹-hÄ• ca. ime pana aÃ±Ã±amaÃ±Ã±assa yathÄ• vuá¸• á¸• haá¹ƒ vandanÄ• dÄ«
avandiyattÄ• vaavandiyesu gahitÄ• . __ime bÄ• vÄ«sati puggale_ti naggÄ• dayo yathÄ• vut

<3098> __ ``dhammavÄ• dÄ«â€™â€™ _ti idaá¹ƒ ``nÄ• nÄ• saá¹ƒvÄ• savuá¸• á¸• hakoâ€™
``tayome, bhikkhave, vandiyÄ• . pacchÄ• upasampannena pureupasampanno vandiyo, nÄ•
dhammavÄ• dÄ« vandiyo, sadevake loke, bhikkhave, samÄ• rake ... pe ... tathÄ• gatoaraha
vandiyoâ€™â€™ ti (Vin II 312).

<3099> ``eteyeva vandiyÄ• , na aÃ±Ã±eâ€™â€™ ti niyÄ• massa akatattÄ• aÃ±Ã±esampi v
sabbhÄ• vaá¹ƒdassetumÄ• ha __ ``tajjanÄ• dÄ«â€™â€™ _tiÄ• di. ettha __Ä• di_-saddena
niyassapabbÄ• janÄ«yapaasÄ• raá¹‡Ä«yakammesaá¹…gaá¹‡hÄ• ti. __etthÄ• _ti etasmiá¹ƒ
__kamma_nti apalokanÄ• di catubbidhaá¹ƒkammaá¹ƒ.

<3100> saá¹…ghena adhammakamme kariyamÄ• ne taá¹ƒ vÄ• retuá¹ƒ asakkontena, asakk
paá¹-ipajjitabbavidhiá¹ƒdassetumÄ• ha __ ``adhiá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di. adhiá¹-á¹-h
uddiá¹-á¹-hanti yojanÄ• , adhammakammaá¹ƒkarontÄ• naá¹ƒ bhikkhÅ«namantare nisÄ«ditv
jÄ• nitvÄ• pi taá¹ƒ vÄ• retuá¹ƒasakkontassa ekassa ``na metaá¹ƒ khamatÄ«â€™â€™ ti citte
adhiá¹-á¹-hÄ• namuddiá¹-á¹-hanti vuttaá¹ƒ hoti. __dvinnaá¹ƒ vÄ• tiá¹‡á¹‡ameva cÄ• _ti tam
asakkontÄ• naá¹ƒ \Be II 366/ dvinnaá¹ƒ vÄ• tiá¹‡á¹‡aá¹ƒ vÄ• bhikkhÅ«naá¹ƒ aÃ±Ã±amaÃ±
khamatÄ«â€™â€™ ti __diá¹-á¹-hÄ• vikammaá¹ƒ_ sakasakadiá¹-á¹-hiyÄ• pakÄ• sanaá¹ƒ ud
uddhaá¹ƒ_ tÄ«hi \Ne II 287/ uddhaá¹ƒ catunnaá¹ƒ kammassa paá¹-ikkosanaá¹ƒ ``idaá¹ƒadh
karothÄ• â€™â€™ ti paá¹-ikkhipanaá¹ƒ uddiá¹-á¹-hanti attho.

<3101> vissÄ• saggÄ• halakkhaá¹‡aá¹ƒ aggahitaggahaá¹‡ena paÃ±cavidhanti dassetumÄ•
_tiÄ• di. yojanÄ• panettha evaá¹ƒ veditabbÄ• --- sandiá¹-á¹-ho ca hoti, jÄ«vati ca, gahite ca
sambhatto ca hoti, jÄ«vati ca, gahite ca attamano hoti, Ä• lapito ca hoti, jÄ«vatica, gahite ca
hotÄ«ti evaá¹ƒ sandiá¹-á¹-hasambhattaÄ• lapitÄ• naá¹ƒ tiá¹‡á¹‡amekekassa tÄ«á¹‡itÄ«á¹‡i
vissÄ• saggÄ• halakkhaá¹‡Ä• ni katvÄ• navavidhaá¹ƒ hotÄ«ti veditabbaá¹ƒ. vacanattho, pa
heá¹-á¹-hÄ• vuttova.

<3102> sÄ«lavipatti, diá¹-á¹-hivipatti ca Ä• cÄ• rÄ• jÄ«vasambhavÄ• dve vipattiyo cÄ• ti yo
Ä• jÄ«vavipatti cÄ• ti vuttaá¹ƒ hoti.

<3103> __tatthÄ• _ti tesu catÅ«su vipattÄ«su. __appaá¹-ikammÄ• _ pÄ• rÄ• jikÄ•
__vuá¹-á¹-hÄ• nagÄ• minÄ«_saá¹…ghÄ• disesÄ• pattikÄ• duve Ä• pattiyo sÄ«lavipattÄ«ti

<3104> yÄ• ca antaggÄ• hikÄ• diá¹-á¹-hi, yÄ• dasavatthukÄ• diá¹-á¹-hi, ayaá¹ƒ duvidhÄ•
diá¹-á¹-hivipattÄ«tidÄ«pitÄ• ti yojanÄ• . tattha __antaggÄ• hikadiá¹-á¹-hi_ nÄ• ma ucchedan
pavattÄ• diá¹-á¹-hi. ``natthi dinnaâ€™â€™ ntiÄ• dinayappavattÄ• dasavatthukÄ• diá¹-á¹-hi

<3105> thullaccayÄ• dikÄ• desanÄ• gÄ• minikÄ• __yÄ• paÃ±ca_ Ä• pattiyo, __Ä• cÄ• ra
Ä• cÄ• ravipattÄ«ti \Be II 367/ vuttÄ• ti yojanÄ• . __Ä• di_-saddena
pÄ• cittiyapÄ• á¹-idesanÄ«yadukkaá¹-adubbhÄ• sitÄ• naá¹ƒgahaá¹‡aá¹ƒ. __yÄ• _ti paÃ±cÄ
bahuttaá¹ƒ. __sÄ• _ti Ä• cÄ• ravipatti sÄ• maÃ±Ã±amapekkhitvÄ• ekattaá¹ƒ.

<3106> __kuhanÄ• dÄ«_ti __Ä• di_-saddena lapanÄ• nemittikatÄ• nippesikatÄ• lÄ• bhen
gahitÄ• , kuhanÄ• dÄ«naá¹ƒ vitthÄ• ro __visuddhimagge_ (Vism I 16) vuttanayenaveditabb
yassÄ• Ä• pattiyÄ• ti viggaho. __chabbidhÄ• _ti
catutthapÄ• rÄ• jikasaÃ±carittathullaccayapÄ• cittiyapÄ• á¹-idesanÄ«yadukkaá¹-Ä• pattÄ«n
chabbidhÄ• . __pakÄ• sitÄ• _ ---

``Ä• jÄ«vahetu Ä• jÄ«vakÄ• raá¹‡Ä• pÄ• piccho icchÄ• pakato asantaá¹ƒ abhÅ«taá¹ƒ uttar
Ä• patti pÄ• rÄ• jikassa. Ä• jÄ«vahetu ... pe ... saÃ±carittaá¹ƒ samÄ• pajjati, Ä• patti saá¹…
Ä• jÄ«vahetu ... pe ... `yo te vihÄ• re vasati, so bhikkhuarahÄ• â€™ ti bhaá¹‡ati, paá¹-ijÄ• n
thullaccayassa. Ä• jÄ«vahetu ... pe ... bhikkhupaá¹‡Ä«tabhojanÄ• ni agilÄ• no attano atthÄ•
bhuÃ±jati, Ä• patti pÄ• cittiyassa. Ä• jÄ«vahetu ... pe ... bhikkhunÄ« paá¹‡Ä«tabhojanÄ• ni a
atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti pÄ• á¹-idesanÄ«yassa. Ä• jÄ«vahetu Ä• jÄ«v
odanaá¹ƒvÄ• agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jati, Ä• patti dukkaá¹-assÄ

desitÄ• . iminÄ• Ä• jÄ«vavipatti dÄ«pitÄ• .

<3107> __ ``ukkhittoâ€™â€™ _tiÄ• di \Be II 368/ yathÄ• kkamena tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ
nÄ• nÄ• saá¹ƒvÄ• sakÄ• naá¹ƒsarÅ«padassanaá¹ƒ. tattha tayo ukkhittakÄ• vuttÄ• yeva.

3108-9__._ ``yo saá¹…ghena ukkhepanÄ«yakammakatÄ• naá¹ƒ adhammavÄ• dÄ«naá¹ƒ pa
kiá¹ƒbhaá¹‡athÄ• â€™ ti tesaÃ±ca itaresaÃ±ca laddhiá¹ƒ sutvÄ• `ime adhammavÄ• dino, i
ticittaá¹ƒ uppÄ• deti, ayaá¹ƒ tesaá¹ƒ majjhe nisinnova tesaá¹ƒ nÄ• nÄ• saá¹ƒvÄ• sako hoti,
itaresampi hatthapÄ• saá¹ƒ anÄ• gatattÄ• kopetÄ«â€™â€™ ti (Sp (to Vin I) 455)
Ä• gata__aá¹-á¹-hakathÄ• _vinicchayaá¹ƒ dassetumÄ• ha __ ``adhammavÄ• dipakkhasmiâ

__adhammavÄ• dipakkhasmi_nti ukkhepanÄ«yakammena nissÄ• ritÄ• naá¹ƒ adhammavÄ•
__nisinnovÄ• _tihatthapÄ• saá¹ƒ avijahitvÄ• gaá¹‡apÅ«rako hutvÄ• nisinnova. __vicintaya
khodhammavÄ• dino, udÄ• hu eteâ€™â€™ ti vividhenÄ• kÄ• rena cintayanto. ``ete pana dh
uppÄ• deti, evaá¹ƒ __uppanne pana mÄ• nase_. adhammavÄ• dipakkhasmiá¹ƒ nisinnova e
__ayaá¹ƒ_ \Ne II 289/ bhikkhu. __laddhiyÄ• _ti evaá¹ƒ uppÄ• ditamÄ• nasasaá¹…khÄ• tÄ•
adhammavÄ• dÄ«naá¹ƒ __nÄ• nÄ• saá¹ƒvÄ• sako nÄ• ma_ hotÄ«ti pakÄ• sito.

__tatraá¹-á¹-ho pana so_ti tasmiá¹ƒ adhammavÄ• dipakkhasmiá¹ƒ nisinnova so. sada-dhÄ•
gatinivÄ• raá¹‡atthattÄ• tatra nisinno ``tatraá¹-á¹-hoâ€™â€™ ti vuccati. __dvinna_nti
dhammavÄ• diadhammavÄ• dipakkhÄ• naá¹ƒ dvinnaá¹ƒsaá¹…ghÄ• naá¹ƒ. __kamma_nti ca
karaá¹‡Ä«yakammaá¹ƒ. __kopetÄ«_ti adhammavÄ• dÄ«naá¹ƒasaá¹ƒvÄ• sabhÄ• vaá¹ƒ gan
itaresaá¹ƒ ekasÄ«mÄ• yaá¹ƒ á¹-hatvÄ• hatthapÄ• saá¹ƒ anupagatattÄ• , chandassa ca adi
pana adhammavÄ• dÄ«naá¹ƒ pakkhe \Be II 369/ nisinno ``adhammavÄ• dino ime, itare dha
majjhe pavisati, yattha vÄ• tatthavÄ• pakkhe nisinno ``ime dhammavÄ• dinoâ€™â€™ ti ga
attÄ• naá¹ƒ samÄ• nasaá¹ƒvÄ• sakaá¹ƒkarotÄ«ti veditabbo.

<3110> __bahisÄ«mÄ• gato_ pakatatto bhikkhu sace hatthapÄ• se á¹-hito hoti, so sÄ«mÄ•
yojanÄ• . taá¹ƒ gaá¹‡apÅ«raá¹‡aá¹ƒ katvÄ• katakammampi kuppati. __evaá¹ƒ_ yathÄ• vut
nÄ• nÄ• saá¹ƒvÄ• sakÄ• mahesinÄ• vuttÄ• ti yojanÄ• .

<3111> __cuto_ti pÄ• rÄ• jikÄ• panno sÄ• sanato cutattÄ• ``cutoâ€™â€™ ti gahito. ``bhikk
abhabbÄ• â€™â€™ ti padacchedo. __ime_ti bhedamanapekkhitvÄ• sÄ• maÃ±Ã±ena satta
saá¹ƒvasitabbÄ• , natthi vÄ• etehi pakatattÄ• naá¹ƒ ekakammÄ• diko saá¹ƒvÄ• soti__asaá

<3112> __asaá¹ƒvÄ• sassa sabbassÄ• _ti yathÄ• vuttassa sattarasavidhassa sabbassa asa
__tathÄ• kammÄ• rahassa cÄ• _ti ``yassa saá¹…gho kammaá¹ƒ karoti, so neva kammapatt
kammÄ• rahoâ€™â€™ ti (Vin V 488) evaá¹ƒ __parivÄ• re_ vuttakammÄ• rahassa ca.
__ummattakÄ• dÄ«na_nti__Ä• di_-saddena khittacittÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __saá¹…gh
__paá¹-ikkhepo_tipaá¹-ikkosanÄ• . __na rÅ«hatÄ«_ti paá¹-ikkosaá¹-á¹-hÄ• ne na tiá¹-á¹-hati
kopetÄ«ti adhippÄ• yo.

<3113> __sasaá¹ƒvÄ• seka ... pe ... bhikkhuno_ti vuttanayena kammena vÄ• laddhiyÄ• vÄ
\Ne II 290/ anupagatattÄ• samÄ• nasaá¹ƒvÄ• sakassa sÄ«mÄ• ya asaá¹ƒvÄ• sikabhÄ• vaá
II 370/ á¹-hitassa antimavatthuá¹ƒ anajjhÄ• pannattÄ• pakatattassa bhikkhuno. __anantaras
__vacanena_ vacÄ«bhedakaraá¹‡ena __paá¹-ikkhepo_ paá¹-ikkoso __ruhati_ paá¹-ikkosan
tiá¹-á¹-hati, kammaá¹ƒ kopetÄ«ti adhippÄ• yo.

<3114> __chahi Ä• kÄ• rehÄ«_ti (Sp (to Vin IV) 438; Kkh nidÄ• navaá¹‡á¹‡anÄ•) lajjitÄ• ya

kukkuccapakatatÄ• ya, satisammosÄ• ya, akappiyekappiyasaÃ±Ã±itÄ• ya, kappiyeakappiya
Ä• kÄ• rehi. paÃ±ca samaá¹‡akappÄ• ca vuttÄ• , paÃ±ca visuddhiyo ca vuttÄ• tiyojanÄ• .

``anujÄ• nÄ• mi, bhikkhave, paÃ±cahi samaá¹‡akappehi phalaá¹ƒ paribhuÃ±jituá¹ƒ, aggipa
satthaparijitaá¹ƒnakhaparijitaá¹ƒ abÄ«jaá¹ƒ nibbaá¹-á¹-abÄ«jaÃ±Ã±eva paÃ±camaâ€™â€™
__khuddakavatthuke_anuÃ±Ã±Ä• tÄ• __paÃ±ca samaá¹‡akappÄ• _ nÄ• ma. __paÃ±ca vis
``paÃ±cavisuddhiyoâ€™â€™ ti imassa niddese ``nidÄ• naá¹ƒ uddisitvÄ• avasesaá¹ƒ suten
ayaá¹ƒpaá¹-hamÄ• visuddhÄ«â€™â€™ tiÄ• dinÄ• (Vin V 325) nayena dassitÄ• paÃ±ca p
paÃ±cavisuddhiyo ca ``suttuddeso pÄ• risuddhiuposatho adhiá¹-á¹-hÄ• nuposatho pavÄ• ra
sÄ• maggiuposathoyevapaÃ±camoâ€™â€™ ti (Vin V 325) evaá¹ƒ vuttÄ• paÃ±ca visuddhiy
``dvipaÃ±caviÃ±Ã±Ä• á¹‡Ä• nÄ«â€™â€™ tiÄ• dÄ«suviya sÄ• maÃ±Ã±avacanena saá¹…ga

3115-7__._ nissesena dÄ«yati paÃ±Ã±apÄ«yati ettha sikkhÄ• padanti __nidÄ• naá¹ƒ, _ tesa
sikkhÄ• padÄ• naá¹ƒpaÃ±Ã±attiyÄ• á¹-hÄ• nabhÅ«taá¹ƒ vesÄ• lÄ«Ä• di. puá¹ƒ vuccati nira
nerayikadukkhaá¹ƒanubhavatÄ«ti __puggalo, _ satto. ariyapuggalÄ• \Be II 371/ taá¹ƒsadisa
bhÅ«tapubbagatiyÄ• vÄ• ``puggalÄ• â€™â€™ ti veditabbÄ• . idha panete sikkhÄ• padavÄ
Ä• dikammikÄ• adhippetÄ• . idÄ• ni puggalaniddesaá¹ƒ vakkhati. vasati ettha bhagavato Ä•
sikkhÄ• padapaÃ±Ã±attitaá¹ƒ paá¹-icca pavattatÄ«ti __vatthu, _ tassa tassa puggalassa
sikkhÄ• padapaÃ±Ã±attihetubhÅ«to ajjhÄ• cÄ• ro.

vidhÄ• naá¹ƒ vibhajanaá¹ƒ __vidhi, _ pabhedo. paÃ±Ã±Ä• pÄ«yati bhagavato Ä• á¹‡Ä• pak
etÄ• yÄ• ti__paÃ±Ã±atti, _ paÃ±Ã±attiyÄ• vidhi pabhedo ``paÃ±Ã±attividhiâ€™â€™ nti vatt
paÃ±Ã±attiyÄ• â€™â€™ ti \Ne II 291/ gÄ• thÄ• bandhavasena asamatthaniddeso. sÄ• pan
paÃ±Ã±attianupaÃ±Ã±atti anuppannapaÃ±Ã±attisabbatthapaÃ±Ã±atti padesapaÃ±Ã±atti sÄ
asÄ• dhÄ• raá¹‡apaÃ±Ã±atti ekatopaÃ±Ã±atti ubhatopaÃ±Ã±attivasenanavavidhÄ• hoti.

``vipatti Ä• patti anÄ• pattÄ«â€™â€™ ti padacchedo, vipajjanti etÄ• ya sÄ«lÄ• dayoti __vip
sÄ«laÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vÄ• naá¹ƒ vasena catubbidhÄ• . sÄ• pana uddesavasena he
Ä• pajjanti etÄ• ya akusalÄ• byÄ• katabhÅ«tÄ• ya bhagavato Ä• á¹‡Ä• vÄ«tikkamanti __Ä•
pubbapayogÄ• divasena anekappabhedÄ• Ä• patti. __anÄ• patti_ ajÄ• nanÄ• divasena Ä•
samuá¹-á¹-hÄ• ti etehi Ä• pattÄ«ti __samuá¹-á¹-hÄ• nÄ• ni, _ kÄ• yÄ• divasena chabbidhÄ•
samuá¹-á¹-hÄ• nÄ• naá¹ƒ nayo __samuá¹-á¹-hÄ• nanayo, _ taá¹ƒ.

vajjaÃ±ca kammaÃ±ca kiriyÄ• ca saÃ±Ã±Ä• ca cittaÃ±ca Ä• á¹‡atti ca __vajjakammakriyÄ
_tÄ• saá¹ƒ vidhi tathÄ• vuccati, taá¹ƒ. __vajjavidhi_nti ``yassÄ• sacittakapakkhe cittaá¹ƒ ab
ayaá¹ƒ lokavajjÄ• , sesÄ• paá¹‡á¹‡attivajjÄ• â€™â€™ ti (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á
vajjavidhiá¹ƒ. __kammavidhi_nti ``sabbÄ• ca kÄ• yakammavacÄ«kammatadubhayavasena
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) dassitaá¹ƒ kammavidhiá¹ƒ \Be II 372/. __kriyÄ• vidhi_

kiriyato samuá¹-á¹-hÄ• ti, atthi akiriyato, atthi kiriyÄ• kiriyato, atthi siyÄ• kiriyato siyÄ• akiriy
tiÄ• dinÄ• (Kkh paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) nayena dassitaá¹ƒ kiriyÄ• vidhiá¹ƒ. _
``saÃ±Ã±Ä• vimokkhÄ• â€™â€™ tiÄ• dinÄ• (kaá¹…khÄ• 0-a paá¹-hamapÄ• rÄ• jikavaá¹‡á
saÃ±Ã±Ä• vidhiá¹ƒ.

__cittavidhi_nti ``sabbÄ• pi cittavasena duvidhÄ• honti sacittakÄ• , acittakÄ• cÄ• â€™â€™
paá¹-hamapÄ• rÄ• jikavaá¹‡á¹‡anÄ•) vuttaá¹ƒ cittavidhiá¹ƒ. __Ä• á¹‡attividhi_nti
``sÄ• á¹‡attikaá¹ƒanÄ• á¹‡attikaâ€™â€™ nti vuttaá¹ƒ Ä• á¹‡attividhiá¹ƒ. __aá¹…gavidhÄ• n
Ä• pattÄ«naá¹ƒvuttaá¹ƒ aá¹…gavidhÄ• naÃ±ca. vedanÄ• ttikaá¹ƒ, kusalattikaÃ±cÄ• ti yojan
``akusalacittaá¹ƒ, dvicittaá¹ƒ, ticittaá¹ƒ, dukkhavedanaá¹ƒ, dvivedanaá¹ƒ, tivedanaâ€™â€™
dassitameva.

__sattarasavidhaá¹ƒ_ \Ne II 292/ __etaá¹ƒ lakkhaá¹‡a_nti yathÄ• vuttanidÄ• nÄ• disattarasa
sabbasikkhÄ• padÄ• naá¹ƒ sÄ• dhÄ• raá¹‡alakkhaá¹‡aá¹ƒ. __dassetvÄ• _ti pakÄ• setvÄ• .
tattha sikkhÄ• padesu yathÄ• rahaá¹ƒyojeyyÄ• ti sambandho.

<3118> imesu sattarasasu lakkhaá¹‡esu nidÄ• napuggale tÄ• va niddisitumÄ• ha __ ``nidÄ•
__tatthÄ• _ti tesu sattarasasu sÄ• dhÄ• raá¹‡alakkhaá¹‡esu, niddhÄ• raá¹‡e cetaá¹ƒ bhum
__nidÄ• na_ntiniddhÄ• ritabbadassanaá¹ƒ. __ ``puraâ€™â€™ _nti idaá¹ƒ ``vesÄ• lÄ«â€™â
yojetabbaá¹ƒ. __sakkabhaggÄ• _ti etehi janapadavÄ• cÄ«hi saddehi á¹-hÄ• nanissitÄ• nÄ•
``sakkesu viharati kapilavatthusmiá¹ƒ, bhaggesu viharati susumÄ• ragireâ€™â€™ ti tatthata
sikkhÄ• padanidÄ• ne nidassitÄ• neva.

<3119> __ ``dasa vesÄ• liyÄ• â€™â€™ _tiÄ• dÄ«naá¹ƒ atthavinicchayo __uttare_ Ä• vi bha
__giribbaje_tirÄ• jagahanagare. taÃ±hi \Be II 373/ samantÄ• á¹-hitehi isigiliÄ• dÄ«hi paÃ±ca
pabbatehivajasadisanti ``giribbajaâ€™â€™ nti vuccati.

<3121> bhikkhÅ«naá¹ƒ pÄ• timokkhasmiá¹ƒ sudinnadhaniyÄ• dayo tevÄ«satividhÄ• Ä• dik
yojanÄ• .

<3122> ubhayapÄ• timokkhe Ä• gatÄ• __te sabbe_ Ä• dikammikapuggalÄ• paripiá¹‡á¹ƒ• it
__vatthu_Ä• dÄ«naá¹ƒ vinicchayo __uttare_ vakkhamÄ• nattÄ• idha na vutto. nanu canidÄ
tattha vakkhatÄ«ti so idha kasmÄ• vuttoti? nÄ• yaá¹ƒ doso, imassapakaraá¹‡attÄ• idhÄ• p
vatthuÄ• divinicchayopi idha vattabbo siyÄ• , so kasmÄ• na vuttoti? ekayoganiddiá¹-á¹-has
vuttoyeva hotÄ«tiekadesadassanavasena saá¹ƒkhittoti daá¹-á¹-habbo.

<3123> yo enaá¹ƒ taruá¹ƒ jÄ• nÄ• ti, so paÃ±Ã±attiá¹ƒ asesato jÄ• nÄ• tÄ«ti sambandho. e
_nti iminÄ• nidÄ• nÄ• disattarasappakÄ• raá¹ƒ sabbasikkhÄ• padasÄ• dhÄ• raá¹‡alakkhaá

rÅ«pakenadasseti. kiá¹ƒ visiá¹-á¹-haá¹ƒ tarunti Ä• ha __ ``timÅ«laâ€™â€™ _ntiÄ• di.

tattha \Ne II 293/ __timÅ«la_nti nidÄ• napuggalavatthusaá¹…khÄ• tÄ• ni tÄ«á¹‡i mÅ«lÄ• ni
__navapatta_ntinavavidhapaá¹‡á¹‡attisaá¹…khÄ• tÄ• ni pattÄ• ni etassÄ• ti navapattaá¹ƒ. _
lokavajjapaá¹‡á¹‡attivajjasaá¹…khÄ• tÄ• dve aá¹…kurÄ• etassÄ• ti dvayaá¹…kuraá¹ƒ. ``dv
vattabbe i-kÄ• rassa ayÄ• desaá¹ƒkatvÄ• ``dvayaá¹…kuraâ€™â€™ nti vuttaá¹ƒ. __sattaph
Ä• á¹‡attiÄ• pattianÄ• pattivipattisaÃ±Ã±Ä• vedanÄ• kusalattikasaá¹…khÄ• tÄ• nisatta phal
sattaphalaá¹ƒ. __chapuppha_nti chasamuá¹-á¹-hÄ• nasaá¹…khÄ• tÄ• ni pupphÄ• nietassÄ
__dvippabhava_nti cittakammasaá¹…khÄ• tÄ• dve pabhavÄ• etassÄ• ti dvippabhavaá¹ƒ. _
kiriyaaá¹…gasaá¹…khÄ• tÄ• dve sÄ• khÄ• etassÄ• ti dvisÄ• khaá¹ƒ. __enaá¹ƒtaruá¹ƒ yo j
vuttasarÅ«pasÄ• dhÄ• raá¹‡asattarasalakkhaá¹‡arÄ• sivinicchayasaá¹…khÄ• tataruá¹ƒjÄ•
__paÃ±Ã±atti_nti vinayapiá¹-akaá¹ƒ. __asesato_ti sabbaso.

<3124> __iti_ evaá¹ƒ madhurapadatthaá¹ƒ anÄ• kulaá¹ƒ __paramaá¹ƒ_ uttamaá¹ƒ imaá¹ƒ v
__paá¹-hati_vÄ• cuggataá¹ƒ karonto pariyÄ• puá¹‡Ä• ti, garusantike sÄ• dhukaá¹ƒ __suá¹‡
atthaá¹ƒ paripucchati ca, __so_ bhikkhu vinaya __vinicchaye upÄ• lisamo bhavati_
vinayadharÄ• naá¹ƒetadaggaá¹-á¹-hÄ• ne nikkhittena upÄ• limahÄ• therena sadiso bhavatÄ

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

pakiá¹‡á¹‡akavinicchayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

kammaá¹-á¹-hÄ• navibhÄ• vanÄ• vidhÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<3125> ``Ä• dimhi sÄ«laá¹ƒ dasseyya.

majjhe maggaá¹ƒ vibhÄ• vaye.

pariyosÄ• ne ca nibbÄ• naá¹ƒ.

esÄ• kathikasaá¹‡á¹-hitÄ«â€™â€™ ti || (Sv I 190; Ps I 291; a0ni0-a II 3.64) ---

vuttaá¹ƒ dhammakathikalakkhaá¹‡aá¹ƒ samanussarantoyamÄ• cariyo pÄ• timokkhasaá¹ƒva
vinicchayaá¹ƒnÄ• tisaá¹…khepavitthÄ• ramukhena dassetvÄ• taá¹ƒmÅ«lakÄ• naá¹ƒ itaresa
taá¹ƒdassanenevadassitabhÄ• vaÃ±ca \Ne II 294/ sÄ«lavisuddhimÅ«likÄ• cittavisuddhiÄ• c
taá¹ƒmÅ«likaÃ±caariyamaggasaá¹…khÄ• taá¹ƒ Ã±Ä• á¹‡adassanavisuddhiá¹ƒ tadadhigama
yathÄ• raddhaá¹ƒ \Be II 375/ vinayakathaá¹ƒ pariyosÄ• petukÄ• mo Ä• ha __ ``pÄ• mokkhe
__pÄ• mokkhe_tisamÄ• dhiÄ• dÄ«naá¹ƒ anavajjadhammÄ• naá¹ƒ patiá¹-á¹-hÄ• bhÄ• vena

amatamahÄ• nibbÄ• nanagarassapavesananimitte. __mukhe_ asahÄ• yadvÄ• rabhÅ«te. ya

``saggÄ• rohaá¹‡asopÄ• naá¹ƒ, aÃ±Ã±aá¹ƒ sÄ«lasamaá¹ƒ kuto.

dvÄ• raá¹ƒ vÄ• pana nibbÄ• na-nagarassa pavesaneâ€™â€™ ti || (Vism I 9; bu0 baá¹ƒ0-a
dÄ«paá¹…karabuddhavaá¹ƒsavaá¹‡á¹‡anÄ•).

__sabbadukkhakkhaye_ti jÄ• tidukkhÄ• disabbadukkhÄ• naá¹ƒ khayassa ariyamaggassa ad
phalÅ«pacÄ• renasabbadukkhakkhayasaá¹…khÄ• te. __ ``pÄ• mokkheâ€™â€™ _ti ca __ `
ca __ ``sabbadukkhakkhayeâ€™â€™ _tica ``pÄ• timokkhasmiâ€™â€™ nti etassa visesana
paá¹-á¹-hÄ• ya nÄ• nappakÄ• ratoniddiá¹-á¹-he sati. itarattayaá¹ƒ vuttamevÄ• ti sambandho
indriyasaá¹ƒvarasÄ«laÄ• jÄ«vapÄ• risuddhisÄ«lapaccayasannissitasÄ«lasaá¹…khÄ• taá¹ƒit
vuttameva hoti ``rÄ• jÄ• Ä• gatoâ€™â€™ ti vutte parisÄ• ya Ä• gamanaá¹ƒ viya, tasmÄ• ta
adhippÄ• yo.

<3126> __idaá¹ƒ catubbidhaá¹ƒ sÄ«la_nti pÄ• timokkhasaá¹ƒvarasÄ«lÄ• diá¹ƒ catupÄ• risu
lakkhaá¹‡Ä• dito, vodÄ• nato, hÄ• nabhÄ• giyaá¹-á¹-hitibhÄ• giyavisesabhÄ• giyanibbedhab
jÄ• nitvÄ• . __tatthÄ• _ti catubbidhasÄ«le. __patiá¹-á¹-hito_ti
acchiddÄ• diaá¹…gasamannÄ• gatabhÄ• vamÄ• pÄ• danenapatiá¹-á¹-hito. __samÄ• dhi_nt
upacÄ• rappanÄ• bhedalokiyasamÄ• dhiá¹ƒ. __bhÄ• vetvÄ• _ti samacattÄ• lÄ«sÄ• yakamm
anuyogavasena vaá¸• á¸• hetvÄ• . __paÃ±Ã±Ä• yÄ• _ti tilakkhaá¹‡Ä• kÄ• rÄ• diparicchedik
hetubhÅ«tÄ• ya, karaá¹‡abhÅ«tÄ• ya ca. __parimuccatÄ«_ti sabbakilesabandhanaá¹ƒchetv
saá¹ƒsÄ• racÄ• rakÄ• samantato muccati, anupÄ• disesÄ• ya nibbÄ• nadhÄ• tuyÄ• parinib

<3127> evaá¹ƒ samÄ• sato vuttamevatthaá¹ƒ niddisanto Ä• ha __ ``dasÄ• nussatiyoâ€™â€
dasa kasiá¹‡Ä• ca dasa asubhÄ• ca catasso appamaÃ±Ã±Ä• yo ca tathÄ• cattÄ• ro Ä• ru
kammaá¹-á¹-hÄ• nadvayaÃ±ca vuttanti sambandho.

tattha \Ne II 295/ __dasÄ• nussatiyo_ nÄ• ma ``buddhÄ• nussati, dhammÄ• nussati, saá¹…
cÄ• gÄ• nussati, devatÄ• nussati, kÄ• yagatÄ• sati, maraá¹‡Ä• nussati, Ä• nÄ• pÄ• nasati,
(Vism I 47) evaá¹ƒ vuttÄ• dasa anussatiyo.

__dasa kasiá¹‡Ä• _ nÄ• ma ``pathavÄ«kasiá¹‡aá¹ƒ, Ä• pokasiá¹‡aá¹ƒ, tejokasiá¹‡aá¹ƒ, vÄ•
nÄ«lakasiá¹‡aá¹ƒ, pÄ«takasiá¹‡aá¹ƒ, lohitakasiá¹‡aá¹ƒ, odÄ• takasiá¹‡aá¹ƒ, Ä• lokakasiá¹‡
paricchinnÄ• kÄ• sakasiá¹‡aâ€™â€™ nti (Vism I 47) vuttÄ• ime dasa kasiá¹‡Ä• .

__dasa asubhÄ• _ nÄ• ma ``uddhumÄ• takaá¹ƒ, vinÄ«lakaá¹ƒ, vipubbakaá¹ƒ, vicchiddakaá
vikkhittakaá¹ƒ, hatavikkhittakaá¹ƒ, lohitakaá¹ƒ, puá¸·uvakaá¹ƒ, aá¹-á¹-hikaâ€™â€™ nti (Vism

dasa asubhÄ• .

__catasso appamaÃ±Ã±Ä• yo_ nÄ• ma ``mettÄ• , karuá¹‡Ä• , muditÄ• , upekkhÄ• â€™â€™
appamaÃ±Ã±Ä• yo.

__cattÄ• ro Ä• ruppÄ• _ nÄ• ma ``Ä• kÄ• sÄ• naÃ±cÄ• yatanaá¹ƒ, viÃ±Ã±Ä• á¹‡aÃ±cÄ• ya
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaâ€™â€™ nti (Vism I 47) vuttÄ• ime Ä• ruppÄ• . __ap
kammaá¹-á¹-hÄ• nadvayaá¹ƒ_nÄ• ma ``Ä• hÄ• repaá¹-ikkÅ«lasaÃ±Ã±Ä• , catudhÄ• tuvava
á¹-á¹-hÄ• naubhayaá¹ƒ.

<3128> iccevaá¹ƒ \Be II 377/ cattÄ• lÄ«savidhaá¹ƒ manobhuno kammaá¹-á¹-hÄ• naá¹ƒ sab
kammaá¹-á¹-hÄ• naá¹ƒsamuddiá¹-á¹-haá¹ƒ siyÄ• ti yojanÄ• . kammassa yogasaá¹…khÄ• ta
Ä• rammaá¹‡abhÄ• vena pavattiá¹-á¹-hÄ• nanti__kammaá¹-á¹-hÄ• naá¹ƒ_. tiá¹-á¹-hati ettha
tadÄ• yattavuttitÄ• yÄ• ti __á¹-hÄ• naá¹ƒ, _ kÄ• raá¹‡aá¹ƒ, kammassavipassanÄ• ya á¹-hÄ•
__kammaá¹-á¹-hÄ• naá¹ƒ, _ kassÄ• ti Ä• ha __ ``manobhunoâ€™â€™ _ti. manoabhibhavat
__manobhuno, _ kusalacittappavattinivÄ• raá¹‡ena tathÄ• laddhanÄ• massakÄ• madevass
kammaá¹-á¹-hÄ• nagaá¹‡anÄ• paricchedo dassito.

3129-30__._ imesaá¹ƒ kammaá¹-á¹-hÄ• nÄ• naá¹ƒ bhÄ• vanÄ• mayaá¹ƒ bhinditvÄ• dasset
dassentoÄ• ha __ ``upacÄ• rappanÄ• toâ€™â€™ _tiÄ• di. tattha __upacÄ• rappanÄ• to_ti
kammaá¹-á¹-hÄ• nÄ• niupacÄ• rÄ• vahÄ• ni \Ne II 296/, ettakÄ• ni appanÄ• vahÄ• nÄ«â€™
upacÄ• rappanÄ• vasena ca. __jhÄ• nabhedÄ• _ti ``ettakÄ• ni paá¹-hamajjhÄ• nikÄ• ni, etta
tikacatukkajjhÄ• nikÄ• ni, ettakÄ• ni paÃ±cakajjhÄ• nikÄ• nÄ«â€™â€™ tiÄ• dinÄ• jhÄ• nab
aá¹…gÄ• naá¹ƒ, Ä• rammaá¹‡Ä• naÃ±ca atikkamato. __vaá¸• á¸• hanÄ• vaá¸• á¸• hanÄ• c
vaá¸• á¸• hetabbÄ• , avaá¸• á¸• hetabbÄ• ca. __Ä• rammaá¹‡abhÅ«mito_ti nimittÄ• ramma
labbhamÄ• nÄ• labbhamÄ• nabhÅ«mito ca.

__gahaá¹‡Ä• _ti diá¹-á¹-hÄ• divasena gahetabbato. __paccayÄ• _ti taá¹ƒtaá¹ƒá¹-hÄ• nÄ• n
__bhiyyo_tipuna-saddatthanÄ«hÄ• rattho. __cariyÄ• nukÅ«lato_ti rÄ• gacariyÄ• dÄ«naá¹ƒ a
__ayaá¹ƒviseso_ ayaá¹ƒ bhedo. __etesu_ cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu.

<3131> evaá¹ƒ mÄ• tikaá¹ƒ niddisitvÄ• yathÄ• kkamaá¹ƒ niddisanto paá¹-hamaá¹ƒ tÄ• va u
dassetumÄ• ha__ ``aá¹-á¹-hÄ• nussatiyoâ€™â€™ _tiÄ• di \Be II 378/. __tatthÄ• _ti tissaá¹ƒ
cattÄ• lÄ«sÄ• ya kammaá¹-á¹-hÄ• nesu. __aá¹-á¹-hÄ• nussatiyo_ti
kÄ• yagatÄ• satiÄ• nÄ• pÄ• nasatidvayavajjitÄ• buddhÄ• nussatiÄ• dikÄ• aá¹-á¹-ha anussa
Ä• hÄ• repaá¹-ikkÅ«lasaÃ±Ã±Ä• ca. __vavatthÄ• naÃ±ca_catudhÄ• tuvavatthÄ• naÃ±cÄ•
__upacÄ• rÄ• vahÄ• _ti buddhaguá¹‡Ä• dÄ«naá¹ƒ paramatthabhÄ• vato, anekavidhattÄ• ,
etesu dasasu kammaá¹-á¹-hÄ• nesu appanÄ• vasena samÄ• dhissa

patiá¹-á¹-hÄ• tumasakkuá¹‡eyyattÄ• appanÄ• bhÄ• vanÄ• ppatto samÄ• dhi upacÄ• rabhÄ
ete upacÄ• rÄ• vahÄ• .

nanu cettha dutiyacatutthÄ• ruppasamÄ• dhi, lokuttaro ca samÄ• dhi paramatthadhamme a
tasmÄ• ``paramatthabhÄ• vatoâ€™â€™ ti hetu appanamapÄ• puá¹‡ane kÄ• raá¹‡abhÄ• v
bhÄ• vanÄ• visesena paramatthadhamme pavattisambhavato, imassa ca
rÅ«pÄ• vacaracatutthabhÄ• vanÄ• visesasambhavatoca. tathÄ• hi dutiyacatutthÄ• ruppasa
arÅ«pÄ• vacarasamÄ• dhissa catutthajjhÄ• nassaÄ• rammaá¹‡asamatikkamamattabhÄ• va
appanaá¹ƒ pÄ• puá¹‡Ä• ti. visuddhibhÄ• vanÄ• nukkamabalenalokuttaro samÄ• dhi appana

<3132> __tatthÄ• _ti tesu jhÄ• nÄ• vahesu tiá¹ƒsakammaá¹-á¹-hÄ• nesu. __asubhÄ• _ti ud
__kÄ• yagatÄ• satÄ«_ti kÄ• yagatÄ• sati cÄ• ti __ime_ ekÄ• dasa. __paá¹-hamajjhÄ• nikÄ•
paá¹-ikkÅ«lÄ• rammaá¹‡attÄ• , paá¹-ikkÅ«lÄ• rammaá¹‡e ca cittassa caá¹‡á¸• asotÄ• ya na
arittabalenanÄ• vÄ• á¹-á¹-hÄ• naá¹ƒ \Ne II 297/ viya vitakkabaleneva pavattisambhavato av
dutiyajjhÄ• nÄ• dÄ«naá¹ƒ asambhavotisavitakkassa paá¹-hamajjhÄ• nasseva sambhavato
Ä• nÄ• pÄ• naÃ±ca \Be II 379/ kasiá¹‡Ä• cÄ• ti __ime_ ekÄ• dasa __catukkajjhÄ• nikÄ• _ r
ca catukkanayena, paÃ±cakajjhÄ• nikÄ• ca.

<3133> __tissova appamaÃ±Ã±Ä• _ti mettÄ• , karuá¹‡Ä• , muditÄ• ti appamaÃ±Ã±Ä• tisso
etÄ• sameva gahaá¹‡aá¹ƒ kathaá¹ƒ viÃ±Ã±Ä• yatÄ«ti? __ ``atha pacchimÄ• â€™â€™ _tiÄ•
catutthÄ• yaappamaÃ±Ã±Ä• ya catutthajjhÄ• nikabhÄ• vassa vakkhamÄ• nattÄ• pÄ• risesa
__tikajjhÄ• nÄ• nÄ«_titikajjhÄ• nikÄ• . ``tikajjhÄ• nÄ• â€™â€™ ti vattabbe liá¹…gavipallÄ• s
daá¹-á¹-habbaá¹ƒ. mettÄ• dÄ«naá¹ƒ domanassasahagatabyÄ• pÄ• davihiá¹ƒsÄ• nabhiratÄ«
domanassapaá¹-ipakkhena somanassenevasahagatatÄ• vuttÄ• ti catukkanayena tikajjhÄ•
paÃ±cakanayena catukkajjhÄ• nikatÄ• ca.

__ ``athÄ• â€™â€™ _ti idaá¹ƒ ``pacchimÄ• â€™â€™ ti padassa ``tissoâ€™â€™ ti iminÄ•
sambandhanivattanatthaá¹ƒ. pacchimÄ• appamaÃ±Ã±Ä• , cattÄ• ro Ä• ruppÄ• ca catuttha
catukkanayena, paÃ±camajjhÄ• nikÄ• ca. ``sabbe sattÄ• sukhitÄ• hontu, dukkhÄ• mucca
mÄ• vigacchantÅ«â€™â€™ timettÄ• ditividhavasappavattaá¹ƒ byÄ• pÄ• rattayaá¹ƒ pahÄ•
sattesu majjhattÄ• kÄ• rappattabhÄ• vanÄ• nibbattÄ• yatatramajjhattopekkhÄ• ya balavatar
upekkhÄ• brahmavihÄ• rassa sukhasahagatatÄ• sambhavatoupekkhÄ• sahagatatÄ• vuttÄ•

<3134> aá¹…gÄ• rammaá¹‡ato atikkamo dvidhÄ• vuttoti yojanÄ• . __catukkatikajjhÄ• nesÄ
Ä• nÄ• pÄ• nasatÄ«ti ekÄ• dasasu catukkajjhÄ• nikesu ceva mettÄ• dipurimabrahmavihÄ•
tikajjhÄ• nikesu ca kammaá¹-á¹-hÄ• nesu. __aá¹…gÄ• tikkamatÄ• _ti ekasmiá¹ƒyevaÄ• ram
samatikkamena paá¹-hamajjhÄ• nÄ• dÄ«naá¹ƒ Ä• rammaá¹‡eyeva dutiyajjhÄ• nÄ• dÄ«naá
adhippetoti attho. aá¹…gÄ• tikkamoyeva __aá¹…gÄ• tikkamatÄ• _.

<3135> __aá¹…gÄ• tikkamato_ti tatiyajjhÄ• nasampayuttasomanassÄ• tikkamanato.
__Ä• rammaá¹‡amatikkammÄ• _tipaá¹-ibhÄ• ganimittakasiá¹‡ugghÄ• á¹-imÄ• kÄ• satabbis
abhÄ• vasaá¹…khÄ• tÄ• ni cattÄ• riÄ• rammaá¹‡Ä• ni yathÄ• kkamaá¹ƒ atikkamitvÄ• .
kasiá¹‡ugghÄ• á¹-imÄ• kÄ• satabbisayapaá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡atadabhÄ• vatabbis
hÄ• tesu \Ne II 298/ catÅ«su Ä• rammaá¹‡esu __Ä• ruppÄ• _ Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ•
arÅ«pÄ• vacarajjhÄ• nÄ• ni__jÄ• yare_ uppajjanti.

<3136> __etthÄ• _ti etesu Ä• rammaá¹‡esu. __vaá¸• á¸• hetabbÄ• nÄ«_ti ``yattakaá¹ƒ okÄ
tadabbhantare dibbÄ• ya sotadhÄ• tuyÄ• saddaá¹ƒ sotuá¹ƒ, dibbena cakkhunÄ• rÅ«paá¹ƒ
cetasÄ• cittaá¹ƒ aÃ±Ã±Ä• tuá¹ƒ samattho hotÄ«â€™â€™ ti vuttappayojanaá¹ƒ sandhÄ• ya
aá¹…gagaá¹‡anÄ• divasenaparicchinditvÄ• yattakaá¹ƒ icchati, tattakaá¹ƒ vaá¸• á¸• hetabb
__sabbaá¹ƒtaá¹ƒ_ kammaá¹-á¹-hÄ• naá¹ƒ payojanÄ• bhÄ• vÄ• __na vaá¸• á¸• hetabbame

<3137> __tattha_ tesu kammaá¹-á¹-hÄ• nesu dasa kasiá¹‡Ä• ca dasa asubhÄ• ca kÄ• yag
Ä• nÄ• pÄ• nasatÄ«ti__ime bÄ• vÄ«sati_ kammaá¹-á¹-hÄ• nÄ• ni paá¹-ibhÄ• gÄ• rammaá¹
``kasiá¹‡Ä• â€™â€™ _tiÄ• dinÄ• tadÄ• rammaá¹‡Ä• ni jhÄ• nÄ• ni gahitÄ• ni.

<3138> __dhÄ• tuvavatthana_nti \Be II 381/ catudhÄ• tuvavatthÄ• naá¹ƒ, gÄ• thÄ• bandhav
__viÃ±Ã±Ä• á¹‡aÃ±cÄ• _ti viÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanaá¹ƒ. __nevasaÃ±Ã±Ä• _ti nevasaÃ±
__dasadve_ti dvÄ• dasa. __bhÄ• vagocarÄ• _ti sabhÄ• vadhammagocarÄ• , paramatthadh

<3139> __dve ca Ä• ruppamÄ• nasÄ• _ti Ä• kÄ• sÄ• naÃ±cÄ• yatanaÄ• kiÃ±caÃ±Ã±Ä• yat
arÅ«pÄ• vacaracittuppÄ• dÄ• dve ca. cha ime dhammÄ• navattabbagocarÄ• niddiá¹-á¹-hÄ
appamaÃ±Ã±Ä• naá¹ƒ sattapaÃ±Ã±attiyÄ• , paá¹-hamÄ• ruppassa kasiá¹‡ugghÄ• á¹-imÄ•
tatiyÄ• ruppassa paá¹-hamÄ• ruppaviÃ±Ã±Ä• á¹‡Ä• bhÄ• vapaÃ±Ã±attiyÄ• ca Ä• rammaá¹

<3140> __paá¹-ikkÅ«lasaÃ±Ã±Ä• _ti Ä• hÄ• repaá¹-ikkÅ«lasaÃ±Ã±Ä• . kÄ• yagatÄ• satÄ«t
kÄ• mÄ• vacaradevesu kuá¹‡apÄ• naá¹ƒ, paá¹-ikkÅ«lÄ• rahassa ca asambhavÄ• __na pav

<3141> tÄ• ni dvÄ• dasa ca. __bhiyyo_ti adhikatthe nipÄ• to, tato adhikaá¹ƒ Ä• nÄ• pÄ• nas
rÅ«pÄ• rÅ«paloke assÄ• sapassÄ• sÄ• naÃ±ca abhÄ• vÄ• sabbaso __na jÄ• yare_ti yojan

<3142> __arÅ«pÄ• vacare_ \Ne II 299/ arÅ«pabhave caturo Ä• ruppe á¹-hapetvÄ• __aÃ±Ã
rÅ«pasamatikkamÄ• bhÄ• vÄ• __na jÄ• yantÄ«_ti yojanÄ• . __sabbe_ samacattÄ• lÄ«sa d
sabbesameva labbhamÄ• nattÄ• __jÄ• yanti_.

<3143> __catutthakasiá¹‡aá¹ƒ hitvÄ• _ti vÄ• yokasiá¹‡aá¹ƒ diá¹-á¹-haphuá¹-á¹-hena gaheta

vajjetvÄ• nava __kasiá¹‡Ä• ca_ dasa asubhÄ• cÄ• ti __te_ ekÅ«navÄ«sati dhammÄ• __d
cakkhuviÃ±Ã±Ä• á¹‡ena__pubbabhÄ• ge_ parikammakÄ• le gahetabbÄ• bhavantÄ«ti \Be I
pubbabhÄ• gecakkhunÄ• oloketvÄ• parikammaá¹ƒ kataá¹ƒ, tena uggahitanimittaá¹ƒ tesaá
hoti.

<3144> __phuá¹-á¹-henÄ• _ti nÄ• sikagge, uttaroá¹-á¹-he vÄ• phuá¹-á¹-havasena. kÄ• yaga
tacapaÃ±cakaá¹ƒdiá¹-á¹-hena gahetabbaá¹ƒ. __mÄ• luto_ti vÄ• yokasiá¹‡aá¹ƒ diá¹-á¹-haph
ucchusassÄ• dÄ«naá¹ƒpattesu calamÄ• navaá¹‡á¹‡aggahaá¹‡amukhena, kÄ• yappasÄ• da
__ettha_ etesu kammaá¹-á¹-hÄ• nesu. __sesaka_nti vuttÄ• vasesaá¹ƒ. buddhÄ• nussatiÄ•
cattÄ• ro brahmavihÄ• rÄ• , cattÄ• ro Ä• ruppÄ• , Ä• hÄ• repaá¹-ikkÅ«lasaÃ±Ã±Ä• , catudh
kÄ• yagatÄ• satiyaá¹ƒ vakkapaÃ±cakÄ• dÄ«nicÄ• ti sabbametaá¹ƒ parato sutvÄ• gahetabb
vuttaá¹ƒ.

<3145> __ettha_ etesu kammaá¹-á¹-hÄ• nesu Ä• kÄ• sakasiá¹‡aá¹ƒ á¹-hapetvÄ• nava kas
paá¹-hamÄ• ruppacittassaÄ• rammaá¹‡abhÅ«takasiá¹‡ugghÄ• á¹-imÄ• kÄ• sassa hetubhÄ
bhavantÄ«ti yojanÄ• .

<3146> dasapi kasiá¹‡Ä• __abhiÃ±Ã±Ä• naá¹ƒ_ dibbacakkhuÃ±Ä• á¹‡Ä• dÄ«naá¹ƒ pacca
__catutthassÄ• _ticatutthassa brahmavihÄ• rassa.

<3147> __heá¹-á¹-himaheá¹-á¹-himÄ• ruppa_nti Ä• kÄ• sÄ• naÃ±cÄ• yatanÄ• dikaá¹ƒ. __p
cÄ• _tiviÃ±Ã±Ä• á¹‡aÃ±cÄ• yatanÄ• diuttarajjhÄ• nassa paccayoti pakÄ• sitanti yojanÄ• . _
nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ. __nirodhassÄ• _ti saÃ±Ã±Ä• vedayitanirodhassa

<3148> __sabbe_ti \Be II 383/ samacattÄ• lÄ«sakammaá¹-á¹-hÄ• nadhammÄ• . __sukhavih
diá¹-á¹-hadhammasukhavihÄ• rassa. __bhavanissaraá¹‡assa_ \Ne II 300/ __cÄ• _ti vibhavÅ
vipassanÄ• pÄ• dakattena Ä• savakkhayaÃ±Ä• á¹‡ena adhigantabbassa nibbÄ• nassa ca.
parikammopacÄ• rabhÄ• vanÄ• vasappavattÄ• ni kÄ• mÄ• vacarakusalacittÄ• ni kÄ• masu
rÅ«pÄ• vacarappanÄ• vasapavattÄ• ni rÅ«pÄ• vacaracittÄ• ni rÅ«pÄ• vacarabhavasukhÄ•
arÅ«pÄ• vacarabhÅ«tÄ• ni arÅ«pÄ• vacarabhavasukhÄ• naÃ±ca paccayÄ• ti dÄ«pitÄ• .

<3149> dasa asubhÄ• , kÄ• yagatÄ• satÄ«ti __ime_ ekÄ• dasa rÄ• gacaritassa visesato an
__ ``visesatoâ€™â€™ _ti iminÄ• rÄ• gassa ujuvipaccanÄ«kabhÄ• vena caatisappÄ• yato c
apaá¹-ikkhittÄ• ti dÄ«peti. vuttaÃ±hetaá¹ƒ __visuddhimagge_ ``sabbaÃ±cetaá¹ƒ ujuvipaccan
atisappÄ• yavasena ca vuttaá¹ƒ, rÄ• gÄ• dÄ«naá¹ƒ pana avikkhambhikÄ• , saddhÄ• dÄ«na
kusalabhÄ• vanÄ• nÄ• ma natthÄ«â€™â€™ ti (Vism I 47).

<3150> __savaá¹‡á¹‡akasiá¹‡Ä• _ti catÅ«hi vaá¹‡á¹‡akehi kasiá¹‡ehi sahitÄ• . catasso app

aá¹-á¹-ha dosacaritassa anukÅ«lÄ• ti pakÄ• sitÄ• ti yojanÄ• .

<3151> __mohappakatino_ti mohacaritassa. ``Ä• nÄ• pÄ• nasati ekÄ• vÄ• â€™â€™ ti pada

<3152> __maraá¹‡Å«pasame_ti maraá¹‡aÃ±ca upasamo ca maraá¹‡Å«pasamaá¹ƒ, tasmiá
__satÄ«_timaraá¹‡Ä• nussati, upasamÄ• nussati cÄ• ti __ete_ cattÄ• ro dhammÄ• . __paÃ±
buddhicaritassa.

<3153> __Ä• dianussaticchakka_nti \Be II 384/
buddhadhammasaá¹…ghasÄ«lacÄ• gadevatÄ• nussatisaá¹…khÄ• taá¹ƒchakkaá¹ƒ. __sadd
saddhÄ• caritassa anukÅ«lanti kathitaá¹ƒ. __Ä• ruppÄ• _ticattÄ• ro Ä• ruppÄ• . __sesÄ• ka
bhÅ«takasiá¹‡aÄ• lokÄ• kÄ• sakasiá¹‡Ä• naá¹ƒ vasenacha kasiá¹‡Ä• ti __sesÄ• dasa_ dh
sabbesaá¹ƒ channaá¹ƒ cariyÄ• naá¹ƒanukÅ«lÄ• ti attho.

3154-8__._ evaá¹ƒ yathÄ• nikkhittamÄ• tikÄ• nukkamena kammaá¹-á¹-hÄ• nappabhedaá¹ƒ
bhÄ• vanÄ• nayaá¹ƒdassetumÄ• ha __ ``evaâ€™â€™ _ntiÄ• di. __evaá¹ƒ pabhedato Ã±atv
yathÄ• vuttabhedanayamukhena \Ne II 301/ bhÄ• vanÄ• mayÄ• rambhadassanaá¹ƒ. __paá
tihetukapaá¹-isandhipaÃ±Ã±Ä• ya paÃ±Ã±avÄ• bhabbapuggalo. __tesÅ«_ti niddhÄ• raá¹‡e
pÄ• rihÄ• riyapaÃ±Ã±Ä• ya samannÄ• gato. __daá¸·haá¹ƒgahetvÄ• nÄ• _tiÄ• dimajjhapariy
daá¸·haá¹ƒ aá¹-á¹-hiá¹ƒ katvÄ• sakkaccaá¹ƒ uggahetvÄ• . __kalyÄ• á¹‡amittako_ti ---

``piyo garu bhÄ• vanÄ«yo.

vattÄ• ca vacanakkhamo.

gambhÄ«raÃ±ca kathaá¹ƒ kattÄ• .

no caá¹-á¹-hÄ• ne niyojakoâ€™â€™ ti || (Vism I 37; Nett 113) ---

vuttalakkhaá¹‡ako sÄ«lasutapaÃ±Ã±Ä• diguá¹‡asamannÄ• gatakalyÄ• á¹‡amittako.

paá¹-hamameva palibodhÄ• naá¹ƒ ucchedaá¹ƒ katvÄ• ti yojanÄ• . __paá¹-hama_nti bhÄ• va
__palibodhÄ• naá¹ƒ ucchedaá¹ƒ katvÄ• _ti ---

``Ä• vÄ• so \Be II 385/ ca kulaá¹ƒ lÄ• bho.

gaá¹‡o kammaÃ±ca paÃ±camaá¹ƒ.

addhÄ• naá¹ƒ Ã±Ä• ti Ä• bÄ• dho.

gantho iddhÄ«ti te dasÄ• â€™â€™ ti || (Vism I 41) ---

vuttÄ• naá¹ƒ dasamahÄ• palibodhÄ• naá¹ƒ, dÄ«ghakesanakhalomacchedanacÄ«vararajana
khuddakapaabodhÄ• naÃ±cÄ• tiubhayesaá¹ƒ palibodhÄ• naá¹ƒ ucchedaá¹ƒ katvÄ• niá¹-á¹
Ä• layapariccÄ• gena vÄ• ucchedaá¹ƒkatvÄ• . __iddhi_ panettha vipassanÄ• ya palibodho
samÄ• dhibhÄ• vanÄ• ya. vuttaÃ±hetaá¹ƒ__visuddhimagge_ ``iddhÄ«ti pothujjanikÄ• iddhi
uttÄ• naseyyakadÄ• rako viya, taruá¹‡asassaá¹ƒ viya ca dupparihÄ• rÄ• hoti, appamattake
vipassanÄ• yapalibodho hoti, na samÄ• dhissa samÄ• dhiá¹ƒ patvÄ• pattabbattÄ• â€™â€™

dosavajjite \Ne II 302/, anurÅ«pe ca vihÄ• re vasantenÄ• ti yojanÄ• . __dosavajjite_ti ---

``mahÄ• vÄ• saá¹ƒ navÄ• vÄ• saá¹ƒ, jarÄ• vÄ• saÃ±ca panthaniá¹ƒ.

soá¹‡á¸• iá¹ƒ paá¹‡á¹‡aÃ±ca puppha Ã±ca, phalaá¹ƒ patthitameva ca ||

``nagaraá¹ƒ dÄ• runÄ• khettaá¹ƒ, visabhÄ• gena paá¹-á¹-anaá¹ƒ.

paccantasÄ«mÄ• sappÄ• yaá¹ƒ, yattha mitto na labbhati ||

``aá¹-á¹-hÄ• rasetÄ• ni á¹-hÄ• nÄ• ni, iti viÃ±Ã±Ä• ya paá¹‡á¸• ito.

Ä• rakÄ• parivajjeyya, maggaá¹ƒ paá¹-ibhayaá¹ƒ yathÄ• â€™â€™ ti || (Vism I 52) ---

__aá¹-á¹-hakathÄ• su_ vuttehi imehi aá¹-á¹-hÄ• rasahi dosehi gajjite.

__anurÅ«pe vasantenÄ• _ti ---

``idha \Be II 386/, bhikkhave, senÄ• sanaá¹ƒ nÄ• tidÅ«raá¹ƒ hoti naccÄ• sannaá¹ƒ gamanÄ
appÄ• kiá¹‡á¹‡aá¹ƒ, rattiá¹ƒ appasaddaá¹ƒ appanigghosaá¹ƒ, appaá¸• aá¹ƒsamakasavÄ• tÄ
tasmiá¹ƒ kho pana senÄ• sane viharantassa appakasireneva uppajjanti
cÄ«varapiá¹‡á¸• apÄ• tasenÄ• sanagilÄ• napaccayabhesajjaparikkhÄ• rÄ• , tasmiá¹ƒ kho p
viharanti bahussutÄ• Ä• gatÄ• gamÄ• dhammadharÄ• vinayadharÄ• mÄ• tikÄ• dharÄ• , t
upasaá¹…kamitvÄ• paripucchati paripaÃ±hati `idaá¹ƒ, bhante, kathaá¹ƒ, imassa ko atthoâ€
Ä• yasmanto avivaá¹-aÃ±ceva vivaranti, anuttÄ• nÄ«kataÃ±cauttÄ• niá¹ƒ karonti, anekavihi
kaá¹…khaá¹-á¹-hÄ• nÄ«yesu dhammesu kaá¹…khaá¹ƒ paá¹-ivinodenti. evaá¹ƒ kho, bhikkha
paÃ±caá¹…gasamannÄ• gataá¹ƒ hotÄ«â€™â€™ ti (AN c 10.11) ---

evaá¹ƒ bhagavatÄ• vaá¹‡á¹‡itehi paÃ±cahi guá¹‡ehi samannÄ• gatattÄ• anurÅ«pe bhÄ• v
viharantenÄ• ti attho. __paá¹-hamÄ• dÄ«nÄ«_ti paá¹-hamadutiyÄ• dÄ«ni rÅ«pÄ• vacarajjhÄ
bhÄ• vetvÄ• _ti __visuddhimagge_ \Ne II 303/ ``sabbaá¹ƒ bhÄ• vanÄ• vidhÄ• naá¹ƒ aparihÄ
ti (Vism I 41) nikkhittassa mÄ• tikÄ• padassa vitthÄ• rakkamena bhÄ• vetvÄ• , cittavisuddhi
vuttaá¹ƒ hoti.

__sappaÃ±Ã±o_ti kammajatihetukapaá¹-isandhipaÃ±Ã±Ä• ya ceva kammaá¹-á¹-hÄ• naman
pariggahetvÄ• asappÄ• yaá¹ƒ parivajjetvÄ• sappÄ• yasevanopakÄ• rÄ• ya pÄ• rihÄ• riyapa
yogÄ• vacaro. __tato_ti nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanavajjitarÅ«pÄ• rÅ«pajjhÄ• naá
samÄ• pajjitvÄ• aá¹-á¹-hannaá¹ƒ vipassanÄ• pÄ• dakajjhÄ• nÄ• namaÃ±Ã±atarato jhÄ• nÄ
__visuddhimagge_ ``á¹-hapetvÄ• nevasaÃ±Ã±Ä• nÄ• saÃ±Ã±Ä• yatanaá¹ƒ \Be II 387/
avasesarÅ«pÄ• rÅ«pÄ• vacarajjhÄ• nÄ• naá¹ƒ aÃ±Ã±atarato vuá¹-á¹-hÄ• yÄ• â€™â€™ ti (

__nÄ• marÅ«pavavatthÄ• naá¹ƒ katvÄ• _ti visuddhimagge __diá¹-á¹-hivisuddhiniddese_ vut
paÃ±cakkhandhÄ• dimukhesuyathicchitena mukhena pavisitvÄ• nÄ• marÅ«paá¹ƒ vavattha
idaá¹ƒ rÅ«paá¹ƒ, imamhÄ• nÄ• marÅ«pato byatirittaá¹ƒ attÄ• di kiÃ±ci vattabbaá¹ƒ natthÄ«â
gantvÄ• , iminÄ• diá¹-á¹-hivisuddhidassitÄ• .

__kaá¹…khaá¹ƒ vitÄ«riyÄ• _ti yathÄ• diá¹-á¹-hanÄ• marÅ«padhammÄ• naá¹ƒ visuddhimagg
__kaá¹…khÄ• vitaraá¹‡avisuddhiniddese_ (Vism II 678 Ä• dayo) vuttanayena paÃ±cadhÄ•
tÄ• vidaá¹ƒ nÄ• marÅ«paá¹ƒ ahetukaá¹ƒ, na attÄ• dihetukaâ€™â€™ nti yÄ• thÄ• vato nÄ• n
addhattayagataá¹ƒ ``ahosiá¹ƒ nukho ahaá¹ƒ atÄ«tamaddhÄ• naâ€™â€™ ntiÄ• dinayappava
Nidd I 174) soá¸·asavidhaá¹ƒ kaá¹…khaá¹ƒ, ``satthari kaá¹…khatÄ«â€™â€™ tiÄ• dinayapp
aá¹-á¹-havidhaÃ±cakaá¹…khaá¹ƒ vÄ«riyena taritvÄ• pajahitvÄ• , iminÄ• kaá¹…khÄ• vitara

evaá¹ƒ kaá¹…khÄ• vitaraá¹‡avisuddhinipphÄ• danena Ã±Ä• tapariÃ±Ã±Ä• ya á¹-hito yogÄ•
nÄ• marÅ«paá¹ƒlakkhaá¹‡attayaá¹ƒ Ä• ropetvÄ• kaá¹…khÄ• vÅ«pasamaÃ±Ä• á¹‡ena
__maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhiniddese_ (Vism II 692 Ä• dayo) vuttanayena s
Ã±Ä• á¹‡aá¹ƒ, pÄ«ti, passaddhi, sukhaá¹ƒ, adhimokkho, paggaho, upaá¹-á¹-hÄ• naá¹ƒ, upe
upakkilesesu pÄ• tubhÅ«tesutathÄ• pÄ• tubhÅ«te __obhÄ• sÄ• dayo dasa upakkilese_ ``a
maggavÄ«thipaá¹-ipannaá¹ƒ __vipassanÄ• Ã±Ä• á¹‡a_meva ``maggoâ€™â€™ ti \Ne II 304
yogÄ• vacaro jÄ• nÄ• tÄ«ti attho, iminÄ• maggÄ• maggaÃ±Ä• á¹‡adassanavisuddhi saá¹…

<3159> ettÄ• vatÄ• \Be II 388/ tesaá¹ƒ tiá¹‡á¹‡aá¹ƒ vavatthÄ• neti yojanÄ• . __ettÄ• vatÄ•
``nÄ• marÅ«pavavatthÄ• naá¹ƒkatvÄ• â€™â€™ tiÄ• dinÄ• saá¹…khepato dassitanayena. _
diá¹-á¹-hivisuddhi, kaá¹…khÄ• vitaraá¹‡avisuddhi, maggÄ• maggaÃ±Ä• á¹‡adassanavisudd

sakasakavipassanÄ• naá¹ƒ nÄ• marÅ«patappaccayamaggÄ• maggÄ• naá¹ƒtiá¹‡á¹‡aá¹ƒ. __
__tiá¹‡á¹‡aá¹ƒ saccÄ• na_nti dukkhasamudayamaggasaá¹…khaÄ• tÄ• naá¹ƒtiá¹‡á¹‡aá¹ƒ s
kataá¹ƒ siyÄ• _ti Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• saá¹…khÄ• tena lokiyenevaÃ±Ä• á¹‡ena an
hotÄ«ti attho. kathaá¹ƒ? nÄ• marÅ«pavavatthÄ• nasaá¹…khÄ• tena
diá¹-á¹-hivisuddhiÃ±Ä• á¹‡enadukkhasaccavavatthÄ• naá¹ƒ kataá¹ƒ hoti, paccayapariggaha
kaá¹…khÄ• vitaraá¹‡avisuddhiÃ±Ä• á¹‡enasamudayasaccavavatthÄ• naá¹ƒ, maggÄ• magg
maggÄ• maggaÃ±Ä• á¹‡adassanena maggasaccavavatthÄ• naá¹ƒ.

3160-1__._ evaá¹ƒ Ã±Ä• tatÄ«raá¹‡apariÃ±Ã±Ä• dvayaá¹ƒ saá¹…khepato dassetvÄ• pahÄ
sarÄ«rabhÅ«tÄ• ni nava Ã±Ä• á¹‡Ä• nidassetumÄ• ha __ ``udayabbayÄ• â€™â€™ _tiÄ• di
uppÄ• dabhaá¹…gÄ• nupassanÄ• vasappavattÄ• uttarapadalopena ``udayabbayÄ• â€™â€
muÃ±citvÄ• vaye vÄ• pavattÄ• bhaá¹…gÄ• nupassanÄ• __ ``bhaá¹…gÄ• â€™â€™ _ti vu
nibbidÄ• ca __bhayÄ• dÄ«navanibbidÄ• , _ saá¹…khÄ• rÄ• naá¹ƒbhayato anupassanavas
diá¹-á¹-habhayÄ• naá¹ƒ Ä• dÄ«navato pekkhanavasena pavattÄ• Ä• dÄ«navÄ• nupassanÄ
nibbedavasena pavattÄ• nibbidÄ• nupassanÄ• ca tathÄ• vuttÄ• . nibbinditvÄ• saá¹…khÄ•
pavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __muccitukÄ• matÄ• Ã±Ä• á¹‡aá¹ƒ_. muccanassa upÄ• yasampa
saá¹…khÄ• rattayapaá¹-iggahavasapavattaá¹ƒ Ã±Ä• á¹‡aá¹ƒ __paá¹-isaá¹…khÄ• nupassan

saá¹…khÄ• radhamme bhayanandivivajjanavasena ajjhupekkhitvÄ• pavattaÃ±Ä• á¹‡aá¹ƒ
__saá¹…khÄ• rupekkhÄ• Ã±Ä• á¹‡aá¹ƒ, _ saccÄ• nulomotadadhigamÄ• ya ekantapaccayo
``saccÄ• nulomikaâ€™â€™ _nti ca kalÄ• pasammasanaÃ±Ä• á¹‡Ä• dÄ«naá¹ƒpurimÄ• naá
upari ca sattatiá¹ƒsÄ• ya bodhipakkhiyadhammÄ• naÃ±ca anulomanato ``anulomaÃ±Ä• á¹‡
__navamaá¹ƒ_ Ã±Ä• á¹‡aÃ±cÄ• ti yÄ• navÄ• nupubbavipassanÄ• saá¹…khÄ• tÄ• pahÄ• n
``paá¹-ipadÄ• Ã±Ä• á¹‡adassanaâ€™â€™ _nti pakÄ• sitÄ• ti yojanÄ• .

<3162> __tato_ \Ne II 305/ anulomaÃ±Ä• á¹‡ato paraá¹ƒ maggassa Ä• vajjanaá¹-á¹-hÄ• niy
nibbÄ• namÄ• lambitvÄ• uppannassa puthujjanagottassa abhibhavanato, ariyagottassa bhÄ
``gotrabhÅ«â€™â€™ _tisaá¹…khaá¹ƒ gatassa __cittassa_ samanantarameva ca. __santim
sabbakilesadarathÄ• naÃ±casaá¹…khÄ• radukkhaggino ca vÅ«pasamanimittattÄ• ``santiâ€
nirodhamÄ• lambitvÄ• . __Ã±Ä• á¹‡adassana_nticatunnaá¹ƒ ariyasaccÄ• naá¹ƒ pariÃ±Ã±Ä
jÄ• nanaá¹-á¹-hena __Ã±Ä• á¹‡aá¹ƒ, _ cakkhunÄ• viya paccakkhatodassanaá¹-á¹-hena __
gataá¹ƒ sotÄ• pattimaggaÃ±Ä• á¹‡asaá¹…khÄ• taá¹ƒ sattamavisuddhiÃ±Ä• á¹‡aá¹ƒ __jÄ• y

<3163> __paccavekkhaá¹‡apariyanta_nti paccavekkhaá¹‡ajavanapariyosÄ• naá¹ƒ. __tassÄ
Ã±Ä• á¹‡adassanasaá¹…khÄ• tassasotÄ• pattimaggassa. __phala_nti phalacittaá¹ƒ __anu_
hutvÄ• jÄ• yate.

ettha ``paccavekkhaá¹‡apariyantaâ€™â€™ nti idaá¹ƒ ``phalaâ€™â€™ nti etassa visesanaâ

paccavekkhaá¹‡ajavanaá¹ƒ mariyÄ• daá¹ƒ katvÄ• ti attho. maggÄ• nantaraá¹ƒ phale dvikkh
uppajjitvÄ• niruddhe tadanantarameva bhavaá¹…gaá¹ƒ hoti, bhavaá¹…gaá¹ƒ Ä• vaá¹-á¹-et
maggamÄ• lambitvÄ• manodvÄ• rÄ• vajjanaá¹ƒ uppajjati, tato paccavekkhaá¹‡ajavanÄ• ni.
bhavaá¹…gapariyantamevahoti, na paccavekkhaá¹‡apariyantaá¹ƒ. tathÄ• pi aÃ±Ã±ena java
390/ hutvÄ• phalajavanÄ• namanantaraá¹ƒ paccavekkhaá¹‡ajavanameva pavattatÄ«ti dass
phalapaccavekkhaá¹‡ajavanÄ• nantareuppannÄ• ni bhavaá¹…gÄ• vajjanÄ• ni abbohÄ• rikÄ
``paccavekkhaá¹‡apariyantaá¹ƒ, phalaá¹ƒ tassÄ• nujÄ• yateâ€™â€™ tivuttanti gahetabbaá

paccavekkhaá¹‡aÃ±ca maggaphalanibbÄ• napahÄ«nakilesaavasiá¹-á¹-hakilesÄ• naá¹ƒ pac
paÃ±cavidhaá¹ƒhoti. tesu ekekaá¹ƒ ekekena javanavÄ• rena paccavekkhatÄ«ti paÃ±ca
paccavekkhaá¹‡ajavanavÄ• rÄ• nihonti. tÄ• ni paccavekkhaá¹‡aggahaá¹‡ena sÄ• maÃ±Ã±
daá¹-á¹-habbÄ• ni.

<3164> __teneva ca upÄ• yenÄ• _ti udayabbayÄ• nupassanÄ• divipassanÄ• naá¹ƒ paá¹-ha
upÄ• yena. __so bhikkhÅ«_ti so yogÄ• vacaro bhikkhu. __punappunaá¹ƒ bhÄ• vento_tipuna
vipassanaá¹ƒ vaá¸• á¸• hetvÄ• . yathÄ• paá¹-hamamaggaphalÄ• ni patto, __tathÄ• . sesam
dutiyÄ• dimaggaphalÄ• ni ca pÄ• puá¹‡Ä• ti.

<3165> __iccevaá¹ƒ_ yathÄ• vuttanayena uppÄ• davayantÄ• tÄ«takattÄ• __accantaá¹ƒ_ a
avecca_paá¹-ivijjhitvÄ• asesaá¹ƒ akusalaá¹ƒ __viddhaá¹ƒsayitvÄ• _ samucchedappahÄ• n
kÄ• mabhavÄ• dÄ«su tÄ«su bhavesu nikantiyÄ• sosanavasena tayo bhave visesena sosay
khÄ«á¹‡Ä• savo bhikkhu paá¹-hamaá¹ƒ kilesaparinibbÄ• ne
sositavipÄ• kakkhandhakaá¹-attÄ• rÅ«pasaá¹…khÄ• taupÄ• disesarahitattÄ• __nirupÄ• dise
__upeti_ adhigacchatÄ«ti yojanÄ• .

iccevaá¹ƒ saá¹…khepato kammaá¹-á¹-hÄ• nabhÄ• vanÄ• nayo Ä• cariyena dassitoti
ganthabhÄ«rujanÄ• nuggahavasenavitthÄ• ravaá¹‡á¹‡anaá¹ƒ anÄ• masitvÄ• \Be II 391/
anupadavaá¹‡á¹‡anÄ• mattamevettha kataá¹ƒ. vitthÄ• ravaá¹‡á¹‡anÄ• panassa visuddhima
gahetabbÄ• .

3166-7__._ __viÃ±Ã±Ä• sakkamato vÄ• pÄ«_ti akkharapadavÄ• kyasaá¹…khÄ• taganthara
__pubbÄ• paravasenavÄ• _ti vattabbÄ• namatthavisesÄ• naá¹ƒ paá¹-ipÄ• á¹-ivasena vÄ• .
saddasatthaalaá¹…kÄ• rasatthachandovicitisatthÄ• nupÄ• tenakÄ• tabbÄ• ya akkharapada
attho. ayuttaá¹ƒ viya yadi dissatÄ«ti yojanÄ• .

__ta_nti taá¹ƒ ``ayuttaâ€™â€™ nti dissamÄ• naá¹-á¹-hÄ• naá¹ƒ. __tathÄ• na gahetabba_n
dissamÄ• nÄ• kÄ• renevaayuttanti na gahetabbaá¹ƒ. kathaá¹ƒ gahetabbanti Ä• ha __ ``gah
tassakÄ• raá¹‡amÄ• ha __ ``mayÄ• upaparikkhitvÄ• , katattÄ• pana sabbasoâ€™â€™ _ti.

dissatikhittadoso vÄ• hotu vipallÄ• saggahaá¹‡adoso vÄ• , nÄ• paraá¹ƒ dosoti dÄ«peti. ten
sabbesaá¹ƒ tipiá¹-akapariyattippabhedÄ• yatanabahussutÄ• naá¹ƒ sikkhÄ• kÄ• mÄ• naá¹ƒ
pamÄ• á¹‡abhÅ«tataá¹ƒ sÅ«ceti. attano pamÄ• á¹‡asÅ«canena attanÄ• viracitassa
vinayavinicchayassÄ• pipamÄ• á¹‡ataá¹ƒ vibhÄ• vento tassa savanuggahadhÄ• raá¹‡Ä• dÄ
daá¹-á¹-habbaá¹ƒ.

iti vinayatthasÄ• rasandÄ«paniyÄ• vinayavinicchayavaá¹‡á¹‡anÄ• ya

kammaá¹-á¹-hÄ• nabhÄ• vanÄ• vidhÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

3168-78__._ evaá¹ƒ \Be II 392/ \Ne II 307/ ``vinayo saá¹ƒvaratthÄ• ya, saá¹ƒvaro avippaá¹-i
avippaá¹-isÄ• ropÄ• mojjatthÄ• ya, pÄ• mojjaá¹ƒ pÄ«tatthÄ• ya, pÄ«ti passaddhatthÄ• ya, p
sukhaá¹ƒ samÄ• dhatthÄ• ya, samÄ• dhi yathÄ• bhÅ«taÃ±Ä• á¹‡adassanatthÄ• ya, yathÄ•
nibbidatthÄ• ya, nibbidÄ• virÄ• gatthÄ• ya, virÄ• go vimuttatthÄ• ya, vimutti vimuttiÃ±Ä• á¹‡
vimuttiÃ±Ä• á¹‡adassanaá¹ƒ anupÄ• dÄ• paanibbÄ• natthÄ• yÄ• â€™â€™ ti (Vin V 365)
dassitÄ• nisaá¹ƒsaparamparÄ• niddhÄ• raá¹‡amukhena anupÄ• disesanibbÄ• nadhÄ• tupa
vinayakathaá¹ƒ kathetvÄ• tassÄ• pamÄ• á¹‡ataÃ±ca vibhÄ• vetvÄ• attano sutabuddhattÄ
dhammaá¹ƒ desemÄ«â€™â€™ ti (AN a III 126; Kv 806) vacanato bhagavato caritamanuvat
desakÄ• lÄ• divasena nidÄ• naá¹ƒ dassetumÄ• ha __ ``seá¹-á¹-hassÄ• â€™â€™ _tiÄ• di.

tattha __seá¹-á¹-hassÄ• _ti dhanadhaÃ±Ã±avatthÄ• laá¹…kÄ• rÄ• diupabhogaparibhogasan
gÄ• marÄ• jadhÄ• nikhettavatthunaditaá¸·Ä• kÄ• rÄ• mÄ• disampattiyÄ• ca pasatthatarassa
majjhavattitÄ• ya nÄ• bhisadise. __nirÄ• kule_ti majjhavattitÄ• yevaparimaá¹‡á¸• alÄ• disan
vilopÄ• diÄ• kularahite. __sabbassa pana lokassa_ rÄ• maá¹‡Ä«yake__sampiá¹‡á¸• ite viya
bhÅ«tamaá¹…gale gÄ• meti sambandho.

punapi kiá¹ƒvisiá¹-á¹-heti Ä• ha __ ``kadalÄ«â€™â€™ _tiÄ• di. kadalÄ« ca sÄ• laÃ±ca tÄ• la
canÄ• á¸·ikerÄ• ca __kadalÄ« ... pe ... nÄ• á¸·ikerÄ• , _ tesaá¹ƒ vanÄ• ni __kadalÄ« ... pe .
nÄ• á¸·ikeravanÄ• ni, _ tehi Ä• kule Ä• kiá¹‡á¹‡eti attho. kamalÄ• ni ca uppalÄ• ni ca __kam
saÃ±channÄ• __kamaluppalasaÃ±channÄ• , _ salilassa Ä• sayÄ• __salilÄ• sayÄ• , _ kam
393/ te salilÄ• sayÄ• cÄ• ti __kamala ... pe ... salilÄ• sayÄ• , _ tehi
sobhito__kamaluppalasaÃ±channasalilÄ• sayasobhito, _ tasmiá¹ƒ.

kÄ• veriyÄ• jalaá¹ƒ __kÄ• verijalaá¹ƒ, _ kÄ• verijalassa sampÄ• to pavattanaá¹ƒ __kÄ• ver
samantato bhÅ«taá¹ƒ pavattitaá¹ƒ mahÄ«talaá¹ƒ etassÄ• ti __kÄ• verijalasampÄ• taparibhÄ
__iddhe_ti nÄ• nÄ• sampattiyÄ• samiddhe. __sabbaá¹…gasampanne_ti sabbasukhopakar

janÄ• naá¹ƒ iddhivuddhikÄ• raá¹‡abhÅ«te. __bhÅ«tamaá¹…gale_ti evaá¹ƒnÄ• make gÄ• m

pavaro \Ne II 308/ tiratÄ• rÄ«á¹‡atalÄ• digaá¹‡ehi kulÄ• calacakkabhoginÄ• bhogavalayas
Ä• kÄ• roetÄ• santi __pavarÄ• kÄ• rÄ• , _ pÄ• kÄ• rÄ• ca parikhÄ• ca __pÄ• kÄ• raparikh
pÄ• kÄ• raparikhÄ• cÄ• ti __pavarÄ• kÄ• rapÄ• kÄ• raparikhÄ• , _ tÄ• hi parivÄ• rito
__pavarÄ• kÄ• rapÄ• kÄ• raparikhÄ• parivÄ• rito, _tasmiá¹ƒ. __dassanÄ«ye_ti dassanÄ• ra
__manoramo, _ tasmiá¹ƒ.

tÄ«rassa anto __tÄ«ranto, _ tÄ«rameva vÄ• anto __tÄ«ranto, _
pokkharaá¹‡isobbhaudakavÄ• hakaparikhÄ• dÄ«naá¹ƒkÅ«lappadeso, tÄ«rante ruhiá¹ƒsu jÄ
_ tÄ«rantaruhÄ• ca te bahuttÄ• atÄ«rÄ• aparicchedÄ• cÄ• ti __tÄ«rantaruhavÄ• tÄ«rÄ• _
tarÅ«naá¹ƒ rÄ• jÄ• no__tarurÄ• jÄ• no, _ tÄ«rantaruhavÄ• tÄ«rÄ• ca te tarurÄ• jÄ• no cÄ•
__tÄ«rantaruhavÄ• tÄ«ratarurÄ• jÄ• no, _tehi virÄ• jito __tÄ«ranta ... pe ... virÄ• jito, _ tasm
pupphÅ«pagaphalÅ«pagachÄ• yÅ«pagehimahÄ• rukkhehi paá¹-imaá¹‡á¸• iteti attho. __
``tÄ«rantaruhavÄ• natarurÄ• jivirÄ• jiteâ€™â€™ _ti vÄ• pÄ• á¹-ho, tÄ«rantaruhÄ• naá¹ƒ vÄ
vetarÅ«parukkhÄ• naá¹ƒ rÄ• jÄ«hi pantÄ«hi paá¹-imaá¹‡á¸• iteti \Be II 394/attho. dijÄ• naá¹
__dijagaá¹‡Ä• , _ nÄ• nÄ• ca te dijagaá¹‡Ä• cÄ• ti __nÄ• nÄ• dijagaá¹‡Ä• , _te tato tato Ä
__nÄ• nÄ• dijagaá¹‡Ä• rÄ• mo, _ tasmiá¹ƒ, sukakokilamayÅ«rÄ• disakuá¹‡Ä• naá¹ƒÄ• gan
attho. __nÄ• nÄ• rÄ• mamanorame_ti nÄ• nÄ• aneke Ä• rÄ• mÄ• pupphaphalÄ• rÄ• mÄ•
__nÄ• nÄ• rÄ• mamanoramo, _ tasmiá¹ƒ.

cÄ• rÅ« ca te paá¹…kajÄ• cÄ• ti __cÄ• rupaá¹…kajÄ• , _ kamaluppalakumudÄ• dayo, cÄ•
saá¹ƒkiá¹‡á¹‡Ä• saÃ±channÄ• __cÄ• rupaá¹…kajasaá¹ƒkiá¹‡á¹‡Ä• , _ cÄ• rupaá¹…kajasa
ceti __cÄ• rupaá¹…kajasaá¹ƒkiá¹‡á¹‡ataá¸·Ä• kÄ• , _tehi samalaá¹…kato vibhÅ«sito __cÄ•
samalaá¹…kato, _ tasmiá¹ƒ. sundaro madhuro rasoassÄ• ti __surasaá¹ƒ, _ surasaÃ±ca taá
__surasodakaá¹ƒ, _ surasodakena sampuá¹‡á¹‡Ä• __surasodakasampuá¹‡á¹‡Ä• , _ varÄ•
__varakÅ«pÄ• , _ surasodakasampuá¹‡á¹‡Ä• ca te varakÅ«pÄ• ceti __surasodakasampuá
upasobhito __suraso ... pe ... kÅ«pasobhito, _ tasmiá¹ƒ.

visesena citrÄ• ti __vicitrÄ• , _ vicitrÄ• ca te vipulÄ• cÄ• ti __vicitravipulÄ• , _vicitravipulÄ•
maá¹‡á¸• apÄ• cÄ• ti ... pe ... maá¹‡á¸• apÄ• , atisayena uggatÄ• __accuggatÄ• , _accugg
cÄ• ti __accuggavaramaá¹‡á¸• apÄ• , _ gÄ• thÄ• bandhavasena vaá¹‡á¹‡alopo, vicitravipul
accuggavaramaá¹‡á¸• apÄ• cÄ• ti __vicitravipulaaccuggavaramaá¹‡á¸• apÄ• , _ tehimaá¹‡
... pe ... maá¹‡á¸• ito, _ tasmiá¹ƒ. maá¹‡á¸• aá¹ƒ sÅ«riyarasmiá¹ƒ pÄ• tirakkhatÄ«ti __maá¹‡
Ä• gamma vasanti etthÄ• ti __Ä• vÄ• so, _ pÄ• sÄ• dahammiyamÄ• á¸·Ä• dayo. __anekehÄ
atisayena.

dharaá¹‡Ä«talaá¹ƒ \Be II 395/ bhetvÄ• uggatena viya, __kharaá¹ƒ_ pharusaá¹ƒ kelÄ• sasik

jitvÄ• avahasantena viya thÅ«pena ca upasobhite vihÄ• reti yojanÄ• .

ambuá¹ƒ dadÄ• tÄ«ti __ambudo, _ sarade ambudo __saradambudo, _ thullanatamahantabh
saá¹…kÄ• so __saradambudasaá¹…kÄ• so, _ tasmiá¹ƒ. sammÄ• ussito uggatoti __samuss
vasantÄ• naÃ±ca pasÄ• daá¹ƒ cittassa tosaá¹ƒ janetÄ«ti __pasÄ• dajananaá¹ƒ, _tasmiá¹ƒ.
vinayavinicchayakathÄ• ya pavattitadesaá¹ƒ dasseti, __ ``vasatÄ• mayÄ• â€™â€™ _tikattÄ

devadattaciÃ±camÄ• á¹‡avikÄ• dÄ«hi katÄ• parÄ• dhassa, sÄ«tuá¹‡hÄ• diparissayassa ca
sasantÄ• nagatakilesÄ• dÄ«naá¹ƒhananato ca sÄ«ho viyÄ• ti __sÄ«ho, _ buddho ca so sÄ«
seá¹-á¹-hapariyÄ• yovÄ• __sÄ«ha_-saddo, buddhaseá¹-á¹-henÄ• ti attho. __vuttassÄ• _ti d
vinayapiá¹-akassa. __vinicchayo_ti pÄ• á¹-hÄ• gato ceva aá¹-á¹-hakathÄ• gato ca Ä• cariya
vinicchayo. __buddhasÄ«ha_nti evaá¹ƒnÄ• makaá¹ƒ mahÄ• theraá¹ƒ. __samuddissÄ• _ti u
kataÄ• yÄ• canaá¹ƒpaá¹-iccÄ• ti vuttaá¹ƒ hoti. iminÄ• bÄ• hiranimittaá¹ƒ dassitaá¹ƒ.

ayaá¹ƒ vinicchayo mama saddhivihÄ• rikaá¹ƒ buddhasÄ«haá¹ƒ samuddissa bhikkhÅ«naá¹ƒ
vara__pÄ• sÄ• de_vasatÄ• mayÄ• katoti yojanÄ• .

kimatthÄ• yÄ• ti Ä• ha __ ``vinayassÄ• vabodhatthaá¹ƒ, sukhenevÄ• cirena cÄ• â€™â€™ _
anupÄ• disesenanibbÄ• napariyantÄ• nisaá¹ƒsassa vinayapiá¹-akassa pakaraá¹‡assa gant
atthavasena suá¹-á¹-huvinicchitattÄ• sukhena ceva acirena \Be II 396/ ca avabodhanatthan
__bhikkhÅ«na_nti padhÄ• nanidassanaá¹ƒ, ekasesaniddeso vÄ• heá¹-á¹-hÄ• ---

``bhikkhÅ«naá¹ƒ \Ne II 310/ bhikkhunÄ«naÃ±ca hitatthÄ• ya samÄ• hito. pavakkhÄ• mÄ«â€
ganthÄ• rambhakathÄ• 2) ---

Ä• raddhattÄ• . iminÄ• payojanaá¹ƒ dassitaá¹ƒ.

<3179> evaá¹ƒ desakattunimittapayojanÄ• ni dassetvÄ• kÄ• laniyamaá¹ƒ dassetumÄ• ha _
vikkamanaá¹ƒ __vikkanto, _ vikkamoti attho. accutaá¹ƒ kenaci anabhibhÅ«taá¹ƒ, taÃ±ca taá
__accutavikkantaá¹ƒ, _ accutassa nÄ• rÄ• yanassa viya accutavikkantaá¹ƒ etassÄ• ti__acc
rÄ• jÄ• , tasmiá¹ƒ. kalambhakulaá¹ƒ nandayatÄ«ti__kalambhakulanandano, _ tasmiá¹ƒ. imin
nidassito. kalambhakulavaá¹ƒsajÄ• teaccutaccutavikkantanÄ• me coá¸·arÄ• jini __mahiá¹ƒ_
__samanusÄ• sante_ sammÄ• anusÄ• santesati tasmiá¹ƒ coá¸·arÄ• jini rajjaá¹ƒ kÄ• rente
Ä• raddho ceva samÄ• pitocÄ• ti. iminÄ• kÄ• laá¹ƒ nidasseti.

<3180> idÄ• ni imaá¹ƒ vinayavinicchayappakaraá¹‡aá¹ƒ karontena attano puÃ±Ã±asampad
sakalalokahitatthÄ• yapariá¹‡Ä• mento Ä• ha __ ``yathÄ• â€™â€™ _tiÄ• di. __ayaá¹ƒ_ vina
vinÄ• yathÄ• __siddhiá¹ƒ_ nipphattiá¹ƒ patto, tathÄ• sattÄ• naá¹ƒ __dhammasaá¹ƒyutÄ• _

__saá¹…kappÄ• _cittuppÄ• dÄ• , adhippetatthÄ• vÄ• sabbe antarÄ• yaá¹ƒ vinÄ• __sijjhan

<3181> teneva puÃ±Ã±apphalabhÄ• vena sakalalokahitekahetuno bhagavato sÄ• sanassa __ ``yÄ• va tiá¹-á¹-hatÄ«â€™â€™ _tiÄ• di. __ ``mandÄ• roâ€™â€™ _ti vuccati \Be II 397/ sÄ«tasiniddhaekapabbatarÄ• jÄ• . __kaá¹ƒ_ vuccati udakaá¹ƒ, tena dÄ• rito niggamappade vuccati. sÄ«tasiniddhavipulapulinatalehi, sandamÄ• nasÄ• tasÄ«talapasannasalilehi, kÄ«á¸·amÄ• nanÄ• nappakÄ• ramacchagumbehi, ubhayatÄ«rapupphaphalapallavÄ• laá¹… kÅ«jamÄ• nasukasÄ• likakaokilamayÅ«rahaá¹ƒsÄ• disakuntÄ• bhirutehi, tattha tattha paribh ca cÄ• ru manuÃ±Ã±Ä• kandarÄ• etassÄ• ti __cÄ• rukandaro. kali_ vuccati aparÄ• dho, ta apanetÄ«ti __kalisÄ• sanaá¹ƒ. ``kalusÄ• sanaâ€™â€™ _ntivÄ• pÄ• á¹-ho. __kalusaá¹ƒ_ vu vikkhipati dÅ«ramussÄ• rayatÄ«ti __kalusÄ• sanaá¹ƒ, _pariyattipaá¹-ipattipaá¹-ivedhasaá¹… tividhasÄ• sanaá¹ƒ.

<3182> evaá¹ƒ \Ne II 311/ okassa diá¹-á¹-hadhammikasamparÄ• yikaparamatthahitasÄ• dh ciraá¹-á¹-hitiá¹ƒ patthetvÄ• teneva puÃ±Ã±akammÄ• nubhÄ• vena lokassa diá¹-á¹-hadham __ ``kÄ• leâ€™â€™ _tiÄ• di. __kÄ• le_ti sassasamiddhÄ«naá¹ƒ anurÅ«pe kÄ• le. __samm avuá¹-á¹-hiativuá¹-á¹-hidosarahitÄ• yathÄ• sassÄ• dÄ«ni sampajjanti, tathÄ• __vassaá¹ƒ_ pavassantÅ«ti attho. __vassavalÄ• hakÄ• _ti vassavalÄ• hakÄ• dhiá¹-á¹-hitÄ• pajjunnadeva rÄ• jÄ• no. __dhammato_ti dasarÄ• jadhammato. __sakalaá¹ƒ mahi_nti pathavinissitasabba

<3183> evaá¹ƒ sabbalokassa lokiyalokuttarasampattisÄ• dhanatthÄ• ya attano puÃ±Ã±apar viditalokuttarasampattinipphÄ• danavaseneva puÃ±Ã±apariá¹‡Ä• maá¹ƒ karonto Ä• ha__ `` attano viracitaá¹ƒ paccakkhaá¹ƒ vinicchayamÄ• ha. __sÄ• rabhÅ«ta_ntisÄ«lasÄ• rÄ• ditivid pakÄ• sanato hatthasÄ• ramiva bhÅ«taá¹ƒ. __hita_nti tadatthepaá¹-ipajjantÄ• naá¹ƒ anupÄ• hitassa Ä• vahanato, saá¹ƒsÄ• radukkhassa cavÅ«pasamanato \Be II 398/ amatosadhaá¹ƒ __atthayutta_nti diá¹-á¹-hadhammikasamparÄ• yikaparamatthÄ• naá¹ƒvinayanÄ• dÄ«hi yutt __karontenÄ• _ti racayantena mayÄ• . __yaá¹ƒ puÃ±Ã±aá¹ƒpatta_nti kÄ• rakaá¹ƒ punÄ• tÄ pujjabhavaphalanipphÄ• danato vÄ• __ ``puÃ±Ã±aâ€™â€™ _ntisaá¹…khaá¹ƒ gataá¹ƒ yaá aparimeyyabhavapariyantaá¹ƒ pasutaá¹ƒ adhigataá¹ƒ. __tena_ puÃ±Ã±enahetubhÅ«tena. _ sakalopi sattaloko. __munindappayÄ• ta_nti munindenasammÄ• sambuddhena sampattaá¹ vigatasokaá¹ƒ. sokaparidevadukkhadomanassaupÄ• yÄ• sÄ• dÄ«hivigatattÄ• , tesaá¹ƒ nikk apagatasokÄ• disaá¹ƒsÄ• radukkhaá¹ƒ. __sivaá¹ƒ puraá¹ƒ_nibbÄ• napuraá¹ƒ __pÄ• puá¹‡Ä kilesaparinibbÄ• nena, anupÄ• disesÄ• yanibbÄ• nadhÄ• tuyÄ• ca parinibbÄ• tÅ«ti vuttaá¹

iti tambapaá¹‡á¹‡iyenÄ• tiÄ• di pakaraá¹‡akÄ• rakassa pabhavasuddhibÄ• husaccÄ• diguá pakaraá¹‡egÄ• ravaá¹ƒ janetukÄ• mena etassa sissena á¹-hapitaá¹ƒ vÄ• kyaá¹ƒ.

tattha __tambapaá¹‡á¹‡iyenÄ• _ti tambapaá¹‡á¹‡imhi jÄ• to, tattha vidito, tato Ä• gatoti vÄ•

_tena. byÄ• karaá¹‡amavecca adhÄ«tavÄ• ti __veyyÄ• karaá¹‡o, _ paramo ca uttamo ca so
__paramaveyyÄ• karaá¹‡o, _ tena. tÄ«á¹‡i piá¹-akÄ• ni samÄ• haá¹-Ä• ni, tiá¹‡á¹‡aá¹ƒ piá¹
__tipiá¹-akaá¹ƒ, _ nÄ«yanti bujjhÄ«yanti seyyatthikehÄ«ti __nayÄ• , _ nayanti vÄ•
etehilokiyalokuttarasampattiá¹ƒ \Ne II 312/ visesenÄ• ti __nayÄ• , _ pÄ• á¸·inayaatthanayae
tipiá¹-akeÄ• gatÄ• nayÄ• __tipiá¹-akanayÄ• , _ vidhÄ• naá¹ƒ pasÄ• sanaá¹ƒ, pavattanaá¹ƒ
tipiá¹-akanayÄ• naá¹ƒvidhi __tipiá¹-akanayavidhi, _ tipiá¹-akanayavidhimhi kusalo __tipiá¹-a
_tena.

paramÄ• \Be II 399/ ca te kavijanÄ• cÄ• ti __paramakavijanÄ• , _ paramakavijanÄ• naá¹ƒ
hadayÄ• ni__paramakavijanahadayÄ• ni, _ padumÄ• naá¹ƒ vanÄ• ni __padumavanÄ• ni, _
tÄ• nipadumavanÄ• ni cÄ• ti __paramakavijanahadayapadumavanÄ• ni, _ tesaá¹ƒ vikasana
viyakarotÄ«ti __paramakavijanahadayapadumavanavikasanakaro, _ tena. kavÄ« ca te varÄ
kavÄ«naá¹ƒ varÄ• ti vÄ• __kavivarÄ• , _ kavivarÄ• naá¹ƒ vasabho uttamo __kavivaravasab
kavirÄ• jarÄ• jenÄ• ti attho.

paramÄ• ca sÄ• rati cÄ• ti __paramarati, _ paramaratiá¹ƒ karontÄ«ti __paramaratikarÄ• ni
madhurÄ• ni cÄ• ti __varamadhurÄ• ni, _ varamadhurÄ• ni ca tÄ• ni vacanÄ• ni cÄ• ti __va
_paramaratikarÄ• ni ca tÄ• ni varamadhuravacanÄ• ni cÄ• ti __paramaratikaravaramadhura
uggiraá¹‡aá¹ƒkathanaá¹ƒ __uggÄ• ro, _ paramaratikaravaramadhuravacanÄ• naá¹ƒ uggÄ•
... vacanuggÄ• ro, _ tena. uragapuraá¹ƒ paramapaveá¹‡igÄ• mo assa nivÄ• soti __uragapu
__buddhadattenÄ• _ti evaá¹ƒnÄ• makena therena, Ä• cariyabuddhadattattherenÄ• ti attho.
racitoti sambandho.

niá¹-á¹-hitÄ• cÄ• yaá¹ƒ vinayatthasÄ• rasandÄ«panÄ« nÄ• ma

vinayavinicchayavaá¹‡á¹‡anÄ• .

vinayavinicchaya-á¹-Ä«kÄ• samattÄ• .

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

uttaravinicchaya-á¹-Ä«kÄ•

ganthÄ• rambhakathÄ• vaá¹‡á¹‡anÄ•

(ka) á¹• 21 devÄ• tidevaá¹ƒ \Be II 401/ \Ne II 313/ sugataá¹ƒ, devabrhmindavanditaá¹ƒ.

dhammaÃ±ca vaá¹-á¹-upacchedaá¹ƒ, natvÄ• vaá¹-á¹-Ä• titaá¹ƒ gaá¹‡aá¹ƒ ||

(kha) á¹• 21 vandanÄ• mayapuÃ±Ã±ena, kammena ratanattaye.

chetvÄ• upaddave sabbe, Ä• rabhissaá¹ƒ samÄ• hito ||

(ga) á¹• 21 therena __buddhadattena, _ racitassa samÄ• sato.

__saá¹ƒvaá¹‡á¹‡ana_masaá¹ƒkiá¹‡á¹‡aá¹ƒ, uttarassa yathÄ• balaá¹ƒ ||

<1> athÄ• yamÄ• cariyo attano viracite vinaye tassupanissaye vinayapiá¹-ake ca
bhikkhÅ«naá¹ƒnÄ• nappakÄ• rakosallajananatthaá¹ƒ parivÄ• raá¹-á¹-hakathÄ• yaÃ±ca Ä• g
uttarapakaraá¹‡aá¹ƒvaá¹‡á¹‡ayitukÄ• mo \Ne II 314/ paá¹-hamaá¹ƒ tÄ• va antarÄ• yanivÄ•
yathÄ• dhippetasÄ• dhanatthaá¹ƒ ratanattayaá¹ƒ vandantoÄ• ha __ ``sabbasattuttamaâ€™

pakaraá¹‡Ä• rambhe ratanattayavandanÄ• payojanaá¹ƒ tattha tatthÄ• cariyehi bahudhÄ• p
vinayavinicchayavaá¹‡á¹‡anÄ• yaá¹ƒsamÄ• sato dassitanti na taá¹ƒ idha vaá¹‡á¹‡ayissÄ• n
karaá¹‡appakÄ• rapayojanÄ• nipi\Be II 402/ tattha dassitanayÄ• nusÄ• rena idhÄ• pi vedita
sambandhÄ• didassanamukhenaanuttÄ• napadavaá¹‡á¹‡anamevettha karissÄ• mi.

jinaá¹ƒ, dhammaÃ±ca, gaá¹‡aÃ±ca vanditvÄ• uttaraá¹ƒ dÄ• ni karissÄ• mÄ«ti sambandho.
jinaá¹ƒ, dhammaá¹ƒ, gaá¹‡aÃ±ca vanditvÄ• ti Ä• ha __ ``sabbasattuttamaâ€™â€™ _ntiÄ• c
__sabbasattuttama_ntipaÃ±casu kÄ• maguá¹‡esu sattÄ• Ä• sattÄ• visattÄ• laggitÄ• ti __s
sattapaÃ±Ã±attiyÄ• upÄ• dÄ• nabhÅ«tÄ• upÄ• dÄ• nakkhandhÄ• vohÄ• rato khandhasant
sammuti ``sattÄ• â€™â€™ tivuccanti. te pana kÄ• mÄ• vacarÄ• dibhÅ«mivasena, nirayÄ• c
ahetukÄ• dipaá¹-isandhivasenÄ• tievamÄ• dÄ«hi anantapabhedÄ• . tesu khÄ«á¹‡Ä• savÄ•
sattavohÄ• ro nalabbhati. tathÄ• pi te bhÅ«tapubbagatiyÄ• vÄ• taá¹ƒsadisattÄ• vÄ• ``satt
sabbeca te sattÄ• cÄ• ti __sabbasattÄ• _. uddhaá¹-atamattÄ• , uggatatamattÄ• , seá¹-á¹-h
_sabbasattÄ• naá¹ƒ lokiyalokuttarehi rÅ«pÄ• rÅ«paguá¹‡ehi uttamo, sabbasattesu vÄ• utta
__sabbasattuttamo. ``jinaâ€™â€™ _nti etassa visesanaá¹ƒ.

punapi kiá¹ƒvisiá¹-á¹-hanti Ä• ha __ ``dhÄ«raâ€™â€™ _nti. __dhÄ«_ vuccati paÃ±Ã±Ä• , tÄ
vattatÄ«ti__dhÄ«ro, _ taá¹ƒ. tÄ• dibhÄ• vena indakhÄ«lasineruÄ• dayo viya aá¹-á¹-halokadh
bhusavÄ• tenaakampiyaá¹-á¹-hena, catuvesÄ• rajjavasena sadevake loke kenaci akampanÄ
__dhÄ«raá¹ƒ, _dhitisampannanti attho. idampi tasseva visesanaá¹ƒ.

__vanditvÄ• _ti kÄ• yavacÄ«manodvÄ• rehi abhivÄ• detvÄ• ti attho, yathÄ• bhuccaguá¹‡as
__sirasÄ• _ti bhattibhÄ• vanatuttamaá¹…gena karaá¹‡abhÅ«tena. iminÄ• visesato \Be II 40
guá¹‡asaá¹ƒkittanena vacÄ«paá¹‡Ä• mo, ubhayapaá¹‡Ä• mehi nÄ• nantariyakatÄ• yamano

__jina_nti \Ne II 315/ devaputtakilesÄ• bhisaá¹…khÄ• ramaccukhandhamÄ• rasaá¹…khÄ• t
balavidhamanasamaucchedapahÄ• nasahÄ• yavekallanidÄ• nopacchedavisayÄ• tikkamava
__jino, _ taá¹ƒ.

__ ``dhammaâ€™â€™ _nti etassa nibbacanÄ• divasena atthavinicchayo heá¹-á¹-hÄ• dassi
__adhammaviddhaá¹ƒsa_ntidhammasaá¹…khÄ• tassa kusalassa paá¹-ipakkhattÄ• __adha
taá¹ƒ akusalasaá¹…khÄ• taá¹ƒadhammaá¹ƒ viddhaá¹ƒseti vinÄ• seti pajahati
tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡appahÄ• nenÄ• ti__adha
navalokuttaro dhammo. pariyatti hi paÃ±cannaá¹ƒ pahÄ• nÄ• naá¹ƒmÅ«lakÄ• raá¹‡attÄ• pl
vuccati, taá¹ƒ adhammaviddhaá¹ƒsaá¹ƒ. ``dhammaâ€™â€™ nti etassavisesanaá¹ƒ.

__gaá¹‡a_nti aá¹-á¹-hannaá¹ƒ ariyapuggalÄ• naá¹ƒ samÅ«haá¹ƒ, saá¹…ghanti attho. __aá¹
attanonissayaá¹ƒ aá¹…ganti matthentÄ«ti __aá¹…gaá¹‡Ä• , _ kilesÄ• rÄ• gadosamohÄ• , t
nÄ• setiyathÄ• yogaá¹ƒ tadaá¹…gavikkhambhanasamucchedapaá¹-ippassaddhinissaraá¹‡a
__aá¹…gaá¹‡anÄ• sano, _taá¹ƒ. ``gaá¹‡aâ€™â€™ nti etassa visesanaá¹ƒ.

<2> mayÄ• vinayassa yo sÄ• ro vinicchayo racito, __tassa_ vinicchayassÄ• ti yojanÄ• . nat
__anuttaro, _ sabbesu vinicchayesu, sabbesaá¹ƒ vÄ• vinicchayÄ• naá¹ƒanuttaro uttamo vi
__sabbÄ• nuttaro, _ taá¹ƒ. __uttaraá¹ƒ_ pakaraá¹‡aá¹ƒ idÄ• nikarissÄ• mÄ«ti yojanÄ• .

<3> __bhaá¹‡ato_ti bhaá¹‡antassa paguá¹‡aá¹ƒ vÄ• cuggataá¹ƒ karontassa. __paá¹-hato_t
vÄ• cuggataá¹ƒsajjhÄ• yantassa. __payuÃ±jato_ti tattha \Be II 404/ pakÄ• rena yuÃ±jantass
aÃ±Ã±esaá¹ƒvÄ• centassa vÄ• . __suá¹‡ato_ti parehi vuccamÄ• naá¹ƒ suá¹‡antassa. __cin
yathÄ• sutaá¹ƒatthato, saddato ca cintentassa. ``abuddhassa buddhivaá¸• á¸• hanaâ€™â€™
gÄ• thÄ• bandhavasenavibhattilopo. __abuddhassa_ bÄ• lassa vinaye appakataÃ±Ã±uno b
__buddhivaá¸• á¸• hanaá¹ƒ_vinayavinicchaye paÃ±Ã±Ä• vuddhinipphÄ• dakaá¹ƒ. atha vÄ•
kataparicayattÄ• paÃ±Ã±avato janassa __buddhivaá¸• á¸• hanaá¹ƒ_ buddhiyÄ• paÃ±Ã±Ä•
bhiyyobhÄ• vasÄ• dhakaá¹ƒ. __paramaá¹ƒ_ uttamaá¹ƒ __uttaraá¹ƒ_ nÄ• ma \Ne II 316/ pak
kathentassa __me_ mama santikÄ• __niratÄ• _vinicchaye, tÄ«su sikkhÄ• su vÄ• visesena
jÄ• nÄ• tha sutamayaÃ±Ä• á¹‡aá¹ƒ abhinipphÄ• dethÄ• tisotujanaá¹ƒ savane niyojeti.

mahÄ• vibhaá¹…gasaá¹…gahakathÄ• vaá¹‡á¹‡anÄ•

<4> evaá¹ƒ sotujanaá¹ƒ savane niyojetvÄ• yathÄ• paá¹-iÃ±Ã±Ä• taá¹ƒ uttaravinicchayaá¹ƒ
``methunaâ€™â€™ _ntiÄ• di. __ ``kati Ä• pattiyoâ€™â€™ _ti ayaá¹ƒ diá¹-á¹-hasaá¹ƒsandan
vimaticchedanÄ• , anumati, kathetukamyatÄ• pucchÄ• ti paÃ±cannaá¹ƒ pucchÄ• naá¹ƒ kath
Ä• pattiyo phuse_ti tassÄ• saá¹…khepato vissajjanaá¹ƒ.

<5> evaá¹ƒ gaá¹‡anÄ• vasena dassitÄ• naá¹ƒ __ ``bhaveâ€™â€™ _tiÄ• di sarÅ«pato dass
tiá¹‡á¹‡aá¹ƒmaggÄ• naá¹ƒ aÃ±Ã±atarasmiá¹ƒ allokÄ• se tilabÄ«jamattepi padese. methuna
pÄ• rÄ• jikaá¹ƒbhaveti sambandho. ``thullaccayaâ€™â€™ nti vuttanti yojanÄ• . __ ``yebhuy
_tiidaá¹ƒ nidassanamattaá¹ƒ, upaá¸• á¸• hakkhÄ• yitepi thullaccayassa heá¹-á¹-hÄ• vuttattÄ
mukheaphusantaá¹ƒ aá¹…gajÄ• taá¹ƒ pavesentassa dukkaá¹-aá¹ƒ vuttanti yojanÄ• .

<6> __ ``adinnaá¹ƒ_ \Be II 405/ __Ä• diyantoâ€™â€™ _tiÄ• dayopi vuttanayÄ• yeva.

<7> __paÃ±camÄ• sagghane vÄ• pÄ«_ti porÄ• á¹‡akassa nÄ«lakahÄ• paá¹‡assa catutthab
tadagghanake vÄ• . __adhike vÄ• _ti atirekapaÃ±camÄ• sake vÄ• tadagghanake vÄ• . adi
avahÄ• rÄ• naá¹ƒ aÃ±Ã±atarena avahaá¹-e parÄ• jayo hotÄ«ti attho. mÄ• se vÄ• Å«namÄ
dukkaá¹-aá¹ƒ. __tato majjhe_ti paÃ±camÄ• sakato majjhe. paÃ±ca mÄ• sÄ• samÄ• haá¹-Ä
samÄ• hÄ• roti vÄ• __paÃ±camÄ• saá¹ƒ, _ paÃ±camÄ• saá¹ƒ agghatÄ«ti __paÃ±camÄ• s
paÃ±camÄ• sagghanaÃ±ca __paÃ±camÄ• sagghanaá¹ƒ, _ ekadesasarÅ«pekasesoyaá¹ƒ, t
mÄ• so ca mÄ• sagghanakaÃ±ca mÄ• samÄ• sagghanakoti vattabbe ``mÄ• seâ€™â€™ ti e
ca daá¹-á¹-habbo.

``paÃ±camÄ• sagghaneâ€™â€™ ti sÄ• maÃ±Ã±ena vuttepi porÄ• á¹‡akassa nÄ«lakahÄ•
catutthabhÄ• gavasenapaÃ±camÄ• saniyamo \Ne II 317/ kÄ• tabbo. tathÄ• hi bhagavatÄ•
paÃ±Ã±Ä• pentena bhikkhÅ«supabbajitaá¹ƒ purÄ• á¹‡avohÄ• rikamahÄ• mattaá¹ƒ bhikkhua
mÄ• gadho seniyobimbisÄ• ro coraá¹ƒ gahetvÄ• hanati vÄ• bandhati vÄ• pabbÄ• jeti vÄ•
``pÄ• dena vÄ• pÄ• dÄ• rahena vÄ• â€™â€™ ti vutte teneva pamÄ• á¹‡ena adinnaá¹ƒ Ä•
__aá¹-á¹-hakathÄ• yaÃ±ca_ ---

``paÃ±camÄ• sako pÄ• doti pÄ• á¸·iá¹ƒ ulliá¹…gitvÄ• `tadÄ• rÄ• jagahe vÄ«satimÄ• sako
II 406/ paÃ±camÄ• sako pÄ• doâ€™. etena lakkhaá¹‡ena sabbajanapadesu kahÄ• paá¹‡as
veditabbo. so ca kho porÄ• á¹‡akassa nÄ«lakahÄ• paá¹‡assa vasena, na itaresaá¹ƒ dudrad
pÄ• dena atÄ«tÄ• buddhÄ• pi pÄ• rÄ• jikaá¹ƒ paÃ±Ã±apesuá¹ƒ, anÄ• gatÄ• pi paÃ±Ã±ape
pÄ• rÄ• jikavatthumhi vÄ• pÄ• rÄ• jike vÄ• nÄ• nattaá¹ƒnatthi, imÄ• neva cattÄ• ri pÄ• rÄ•
cattÄ• ri pÄ• rÄ• jikÄ• ni, itoÅ«naá¹ƒ vÄ• atirekaá¹ƒ vÄ• natthi. tasmÄ• bhagavÄ• pi dhani
pÄ• deneva dutiyapÄ• rÄ• jikaá¹ƒpaÃ±Ã±apento `yo pana bhikkhu adinnaá¹ƒ theyyasaá¹…k
ti (Sp (to Vin III) I 88) vuttaá¹ƒ.

__sÄ• ratthadÄ«paniyaÃ±ca_ ---

``catuttho bhÄ• go pÄ• doti veditabboti iminÄ• va sabbajanapadesu kahÄ• paá¹‡asseva vÄ•
idaÃ±ca vuttameva hotÄ«ti daá¹-á¹-habbaá¹ƒ. porÄ• á¹‡asatthÄ• nurÅ«paá¹ƒ lakkhaá¹‡asa

nÄ«lakahÄ• paá¹‡Ä• ti veditabbÄ• . dudradÄ• mena uppÄ• dito dudradÄ• mako. so kiranÄ«
agghatÄ«â€™ ti vatvÄ• `yasmiá¹ƒ padese nÄ«lakahÄ• paá¹‡Ä• na santi, tatthÄ• pinÄ«laka
paricchedo kÄ• tabbo. kathaá¹ƒ? nÄ«lakahÄ• paá¹‡Ä• naá¹ƒ vaá¸·aÃ±janaá¹-á¹-hÄ• ne caa
samÄ• naagghavasena pavattamÄ• naá¹ƒ bhaá¹‡á¸• aá¹ƒ nÄ«lakahÄ• paá¹‡ena samÄ• na
tassacatutthabhÄ• gagghanakaá¹ƒ nÄ«lakahÄ• paá¹‡assa pÄ• dagghanakanti paricchinditv
ti (Sp-á¹- II 88) ayamatthova vutto.

ettha \Be II 407/ __kahÄ• paá¹‡aá¹ƒ_ nÄ• ma karontÄ• suvaá¹‡á¹‡enapi karonti rajatenapi
tambenapisuvaá¹‡á¹‡arajatatambamissakenapi \Ne II 318/. tesu kataraá¹ƒ kahÄ• paá¹‡aá¹ƒ
__keci_tÄ• va ``suvaá¹‡á¹‡akahÄ• paá¹‡aâ€™â€™ nti. __keci_ ``missakakahÄ• paá¹‡aâ€™
``suvaá¹‡á¹‡akahÄ• paá¹‡aâ€™â€™ ntivadantÄ• naá¹ƒ ayamadhippÄ• yo --- pÄ• rÄ• jikava
ekalakkhaá¹‡ena bhavitabbaá¹ƒ, kÄ• ladesaparibhogÄ• divasena agghanÄ• nattaá¹ƒ pÄ• d
bhagavatÄ• hi dhammikarÄ• jÅ«hihananabandhanapabbÄ• janÄ• nurÅ«peneva adinnÄ• dÄ
na itarathÄ• . tasmÄ• esÄ• sabbadÄ• sabbattha abyabhicÄ• rÄ«ti suvaá¹‡á¹‡amayassa ka
pÄ• dena bhavitabbanti.

``missakakahÄ• paá¹‡aâ€™â€™ nti vadantÄ• naá¹ƒ pana ayamadhippÄ• yo ---

__aá¹-á¹-hakathÄ• yaá¹ƒ_ ---

``tadÄ• rÄ• jagahe vÄ«satimÄ• sako kahÄ• paá¹‡o hoti, tasmÄ• paÃ±camÄ• sako pÄ• do.
lakkhaá¹‡enasabbajanapadesu kahÄ• paá¹‡assa catuttho bhÄ• go `pÄ• doâ€™ ti veditabbo
porÄ• á¹‡akassanÄ«lakahÄ• paá¹‡assa vasena, na itaresaá¹ƒ dudradÄ• makÄ• dÄ«naâ€™
---

vuttattÄ• , __sÄ• ratthadÄ«paniyaÃ±ca_ ---

``porÄ• á¹‡asatthÄ• nurÅ«paá¹ƒ lakkhaá¹‡asampannÄ• uppÄ• ditÄ• nÄ«lakahÄ• paá¹‡Ä•
(sÄ• rattha0á¹-Ä«0 II 88) ---

vuttattÄ• ca ``vinayavinicchayaá¹ƒ patvÄ• garuke á¹-hÄ• tabbaâ€™â€™ nti vacanato ca
missakakahÄ• paá¹‡oyevanÄ«lakahÄ• paá¹‡o. tattheva hi porÄ• á¹‡asatthavihitaá¹ƒ lakkha
paÃ±ca \Be II 408/mÄ• sÄ• suvaá¹‡á¹‡assa, tathÄ• rajatassa, dasa mÄ• sÄ• tambassÄ• t
bandhanatthÄ• yavÄ«himattaá¹ƒ lohaá¹ƒ pakkhipitvÄ• akkharÄ• ni ca hatthiÄ• dÄ«namaÃ±
dassetvÄ• katoniddosattÄ• nÄ«lakahÄ• paá¹‡o nÄ• ma hotÄ«ti.

__sikkhÄ• bhÄ• janavinicchaye_ ca kesuci potthakesu ``pÄ• do nÄ• ma paÃ±ca mÄ• sÄ• s
tipurimapakkhavÄ• dÄ«naá¹ƒ \Ne II 319/ matena pÄ• á¹-ho likhito. kesuci potthakesu dutiya

``paÃ±ca mÄ• sÄ• hiraÃ±Ã±assÄ• â€™â€™ ti pÄ• á¹-ho likhito. sÄ«haá¸·abhÄ• sÄ• ya por
likhitÄ• ya__sÄ• maá¹‡erasikkhÄ• ya_ pana ---

``porÄ• á¹‡akassa nÄ«lakahÄ• paá¹‡assÄ• ti vutta__aá¹-á¹-hakathÄ• _vacanassa, porÄ• á¹
ratanasuttÄ• bhidhÄ• nakasuttevuttakahÄ• paá¹‡alakkhaá¹‡assa ca anurÅ«pato `suvaá¹‡á¹
uá¹-á¹-hÄ• petvÄ• katakahÄ• paá¹‡aá¹ƒkahÄ• paá¹‡aá¹ƒ nÄ• mÄ• â€™ ti ca `sÄ• maá¹‡er
adinnÄ• dÄ• napÄ• rÄ• jikavatthumhiko visesoâ€™ ti pucchaá¹ƒ katvÄ• `sÄ• maá¹‡erÄ• na
hoti, upasampannÄ• naá¹ƒpana suvaá¹‡á¹‡assa vÄ«sativÄ«himattenÄ• â€™â€™ ti ---

ca viseso dassito.

taá¹ƒ pana suvaá¹‡á¹‡amÄ• sakavasena aá¸• á¸• hatiyamÄ• sakaá¹ƒ hoti, paÃ±camÄ• sak
paÃ±Ã±attaá¹ƒ. tasmÄ• tassa yathÄ• vuttalakkhaá¹‡assa kahÄ• paá¹‡assa sabbadesesu a
sabbadesasÄ• dhÄ• raá¹‡enatassa missakakahÄ• paá¹‡assa paÃ±camÄ• sapÄ• dagghana
pÄ• rÄ• jikavatthumhi niyamitesabbadesavÄ• sÄ«naá¹ƒ upakÄ• rÄ• ya hotÄ«ti evaá¹ƒ suva
pÄ• rÄ• jikavatthuparicchedo kato. ayameva niyamo \Be II 409/ sÄ«haá¸·Ä• cariyavÄ• dehi
sikkhÄ• garukehisabbattha pesalehi vinayadharehi ayameva vinicchayo sÄ• rato paccetabb

``hemarajatatambehi, satthe niddiá¹-á¹-halakkhaá¹‡aá¹ƒ.

ahÄ• petvÄ• kato vÄ«sa-mÄ• so nÄ«lakahÄ• paá¹‡o ||

hemapÄ• daá¹ƒ sajjhupÄ• daá¹ƒ, tambapÄ• dadvayaÃ±hi so.

missetvÄ• rÅ«pamappetvÄ• , kÄ• tuá¹ƒ satthesu dassito ||

__ `elÄ• â€™ _ti vuccate doso, niddosattÄ• tathÄ«rito.

tassa pÄ• do suvaá¹‡á¹‡assa, vÄ«savÄ«hagghano mato ||

yasmiá¹ƒ \Ne II 320/ pana padese so, na vattati kahÄ• paá¹‡o.

vÄ«sasovaá¹‡á¹‡avÄ«hagghaá¹ƒ, tappÄ• dagghanti vediyaá¹ƒ ||

vÄ«sasovaá¹‡á¹‡avÄ«hagghaá¹ƒ, thenentÄ• bhikkhavo tato.

cavanti sÄ• maÃ±Ã±aguá¹‡Ä• , iccÄ• hu vinayaÃ±Ã±unoâ€™â€™ ti ||

<9> __opÄ• ta_nti Ä• vÄ• á¹-aá¹ƒ. dukkhe jÄ• teti yojanÄ• .

<10> __uttariá¹ƒ dhamma_nti ettha ``uttarimanussadhammaâ€™â€™ nti vattabbe niruttinay
niggahÄ«tÄ• gamaÃ±ca katvÄ• ``uttariá¹ƒ dhammaâ€™â€™ nti vuttaá¹ƒ. uttarimanussÄ• r
jhÄ• yÄ«naÃ±cevaariyÄ• naÃ±ca dhammaá¹ƒ __uttarimanussadhammaá¹ƒ. attupanÄ• yika
atthÄ«â€™â€™ ti samudÄ• caranto, attÄ• naá¹ƒ vÄ• tattha upaneti ``ahaá¹ƒ ettha sandiss
tisamudÄ• carantoti attupanÄ• yiko, taá¹ƒ attupanÄ• yikaá¹ƒ, evaá¹ƒ katvÄ• vadantoti samb

<11> __pariyÄ• ye_ti ``yo te vihÄ• re vasati, so bhikkhu arahÄ• â€™â€™ tiÄ• dinÄ• (Vin V
__Ã±Ä• te_ti yaá¹ƒ \Be II 410/ uddissa bhaá¹‡ati, tasmiá¹ƒ viÃ±Ã±umhimanussajÄ• tike acir
no ce jÄ• nÄ• ti.

iti uttare lÄ«natthapakÄ• saniyÄ•

pÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<13> ceteti, upakkamati, muccati, evaá¹ƒ aá¹…gattaye puá¹‡á¹‡e garukaá¹ƒ vuttaá¹ƒ. __dv
upakkamati yadi na muccati, evaá¹ƒ aá¹…gadvaye thullaccayanti yojanÄ• . __payoge_tipay
aá¹…gajÄ• tÄ• masanaá¹ƒ, parassa Ä• á¹‡Ä• pananti evarÅ«pe sÄ• hatthikÄ• á¹‡attikapay

<14> vuttanayeneva uparÅ«pari paÃ±hÄ• pucchanaá¹ƒ Ã±Ä• tuá¹ƒ sakkÄ• ti taá¹ƒ avattukÄ
``itopaá¹-á¹-hÄ• yÄ• â€™â€™ _tiÄ• di. mayampi yadettha pubbe avuttamanuttÄ• natthaÃ±c

<15> __kÄ• yenÄ• _ti \Ne II 321/ attano kÄ• yena. __kÄ• ya_nti itthiyÄ• kÄ• yaá¹ƒ. esa nay
etthÄ• pi.

<16> attano __kÄ• yena paá¹-ibaddhena_ itthiyÄ• kÄ• ya__paá¹-ibaddhe_ phuá¹-á¹-he tu c

<17> __tisso_ Ä• pattiyo siyunti yojanÄ• . __dvinnaá¹ƒ maggÄ• na_nti vaccamaggapassÄ•

<18> __vaá¹‡á¹‡Ä• dibhaÃ±Ã±e_ti vaá¹‡á¹‡Ä• dinÄ• bhaá¹‡ane. kÄ• yapaá¹-ibaddhe vaá¹
dukkaá¹-antiyojanÄ• .

<19> __attakÄ• macariyÄ• yÄ• _ti attakÄ• mapÄ• ricariyÄ• ya.

<20> paá¹‡á¸• akassa santikepi attakÄ• mapÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ vadato __tassa_
__tiracchÄ• nagatassÄ• pi santike_ti etthÄ• pi eseva nayo.

<21> itthipurisÄ• namantare \Be II 411/ __saÃ±carittaá¹ƒ_ saÃ±caraá¹‡abhÄ• vaá¹ƒ __sam
bhikkhumhi__paá¹-iggaá¹‡hanavÄ«maá¹ƒsÄ• paccÄ• haraá¹‡akattike_ sampanne tassa bu
yojanÄ• .

<22> __dvaá¹…gasamÄ• yoge_ti tÄ«svetesu dvinnaá¹ƒ aá¹…gÄ• naá¹ƒ yathÄ• kathaÃ±ci s
satipanekasmi_nti tiá¹‡á¹‡amekasmiá¹ƒ pana aá¹…ge sati.

<24> __payoge_ti ``adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ kuá¹-iá¹ƒ, adesitavatthuka
mahallakavihÄ• raÃ±cakÄ• ressÄ• mÄ«â€™â€™ ti upakaraá¹‡atthaá¹ƒ araÃ±Ã±agamanato
__ekapiá¹‡á¸• e anÄ• gate_tisabbapariyantimaá¹ƒ piá¹‡á¸• aá¹ƒ sandhÄ• ya vuttaá¹ƒ.

<25> idha __yo_ bhikkhu amÅ«lakena pÄ• rÄ• jikena dhammena anuddhaá¹ƒsetÄ«ti yojanÄ

<26> __okÄ• saá¹ƒ_ \Ne II 322/ __na ca kÄ• retvÄ• _ti ``karotu me, Ä• yasmÄ• , okÄ• saá¹
vattukÄ• moâ€™â€™ ti evaá¹ƒ tena bhikkhunÄ• okÄ• saá¹ƒ akÄ• rÄ• petvÄ• .

<28> __aÃ±Ã±abhÄ• giye_ti aÃ±Ã±abhÄ• giyapadena upalakkhitasikkhÄ• pade. evaá¹ƒ aÃ
attho veditabbo.

<29> ``samanubhÄ• sanÄ• ya evÄ• â€™â€™ ti padacchedo. __na paá¹-inissaja_nti appaá¹

<30> Ã±attiyÄ• dukkaá¹-aá¹ƒ Ä• panno siyÄ• , dvÄ«hi kammavÄ• cÄ• hi thullataá¹ƒ Ä• pan
osÄ• ne garukaá¹ƒ Ä• panno siyÄ• ti yojanÄ• . __ ``thullataâ€™â€™ _nti idaá¹ƒ
thullaccayÄ• pattiupalakkhaá¹‡avacanaá¹ƒ.

<31> catÅ«su \Be II 412/ yÄ• vatatiyakesu paá¹-hame Ä• pattiparicchedaá¹ƒ dassetvÄ• itan
tenapi ekaparicchedattÄ• tattha vuttanayameva tesu atidisanto Ä• ha __ ``bhedÄ• nuvattak

iti uttare lÄ«natthapakÄ• saniyÄ•

saá¹…ghÄ• disesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<32> __atirekacÄ«vara_nti anadhiá¹-á¹-hitaá¹ƒ, avikappitaá¹ƒ vikappanupagapamÄ• á¹‡aá¹
laddhÄ• dasÄ• haá¹ƒ atikkamanto ekameva nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ Ä• pajjati. ticÄ«var
vasanto_ ekameva nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ Ä• pajjati. idaÃ±ca jÄ• tivasena ekattaá¹ƒsa
vatthugaá¹‡anÄ• ya Ä• pattÄ«naá¹ƒ paricchinditabbattÄ• .

<33> __gahetvÄ• kÄ• lacÄ«vara_nti akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ• . __mÄ• sa_nti sa

anuÃ±Ã±Ä• taá¹ƒ mÄ• saá¹ƒ. __atikkamanto_ti satiyÄ• pi paccÄ• sÄ• ya vÄ«tikkamantoant
avikappetvÄ• vÄ• tiá¹ƒsadivasÄ• ni atikkamanto, cÄ«varuppÄ• dadivasaá¹ƒaruá¹‡aá¹ƒ Ä•
aruá¹‡aá¹ƒ uá¹-á¹-hÄ• pentoti attho. ekaá¹ƒ nissaggiyaá¹ƒ Ä• pattiá¹ƒÄ• pajjatÄ«ti udÄ«ritar

<34> __aÃ±Ã±Ä• tikÄ• ya_ \Ne II 323/ bhikkhuniyÄ• . __yaá¹ƒkiÃ±ci purÄ• á¹‡acÄ«vara_nt
saá¹…ghÄ• á¹-iÄ• dÄ«namaÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ.

<35> __payogasmi_nti ``dhovÄ• â€™â€™ tiÄ• dike bhikkhuno Ä• á¹‡attikapayoge, evaá¹ƒ
uddhanÄ• dike sabbasmiá¹ƒ payoge ca. __ ``nissaggiyÄ• va pÄ• citti hotÄ«_tinissaggiyÄ• p
yojanÄ• .

<36> __paá¹-igaá¹‡hato_ti \Be II 413/ ettha ``aÃ±Ã±atra pÄ• rivattakÄ• â€™â€™ ti yojanÄ•

<38> __payogasmi_nti viÃ±Ã±Ä• panapayoge. __viÃ±Ã±Ä• pite_ti viÃ±Ã±Ä• pitacÄ«vare pa

<39> __bhikkhÅ«_ti acchinnacÄ«varo vÄ• naá¹-á¹-hacÄ«varo vÄ• bhikkhu. __taduttari_nti
santaruttaraparamatouttariá¹ƒ.

<41> __payoge_ti vikappanÄ• pajjanapayoge.

<42> __duve_ti dukkaá¹-apÄ• cittiyavasena duve Ä• pattiyo phuseti yojetabbaá¹ƒ.

<44> __payoge_ti anuÃ±Ã±Ä• tapayogato atirekÄ• bhinipphÄ• danapayoge. __lÄ• bhe_ti c

kathinavaggavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

<45> kosiyavaggassa __Ä• dÄ«su paÃ±casu_ sikkhÄ• padesu dve dve Ä• pattiyoti yojanÄ•
karaá¹‡akÄ• rÄ• panapayoge. __lÄ• bhe_ti katvÄ• vÄ• kÄ• retvÄ• vÄ• pariniá¹-á¹-hÄ• pa

<46> ``gahetvÄ• eá¸·akalomÄ• nÄ«â€™â€™ ti padacchedo. __atikkama_nti atikkamanto.

<47> __aÃ±Ã±Ä• yÄ• _ti aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• . ``dhovÄ• peti eá¸·alomakaâ€™â
__eá¸·alomaka_nti \Ne II 324/ eá¸·akalomÄ• ni. niruttinayena ka-kÄ• rassa vipariyÄ• yo.
__payoge_tidhovÄ• panapayoge.

<48> __payoge_ti paá¹-iggaá¹‡hanapayoge.

<49> __nÄ• nÄ• kÄ• ra_nti \Be II 414/ nÄ• nappakÄ• raá¹ƒ. __samÄ• pajja_nti samÄ• pajja

saá¹ƒvohÄ• re samÄ• panne sati. __payoge_ti samÄ• pajjanapayoge.

<50> __payoge_ti kayavikkayÄ• pajjanapayoge. __tasmiá¹ƒ kate_ti tasmiá¹ƒ bhaá¹‡á¸• e at
nÄ«te.

kosiyavaggavaá¹‡á¹‡anÄ• dutiyÄ• .

<51> __atirekaka_nti anadhiá¹-á¹-hitaá¹ƒ, avikappitaá¹ƒ vÄ• pattaá¹ƒ. dasÄ• haá¹ƒ atikkam
ekÄ• va nissaggiyÄ• patti hotÄ«ti yojanÄ• .

52-3__._ natthi etassa paÃ±ca bandhanÄ• nÄ«ti __apaÃ±cabandhano, _ tasmiá¹ƒ, Å«napa
__payoge_ti viÃ±Ã±Ä• panapayoge. __tassa_ pattassa __lÄ• bhe_ paá¹-ilÄ• bhe.

<54> __bhesajja_nti sappiÄ• dikaá¹ƒ.

<55> __payoge_ti pariyesanapayoge.

<56> __payoge_ti acchindanaacchindÄ• panapayoge. __haá¹-e_ti acchinditvÄ• gahite.

<57> __dve panÄ• pattiyo phuse_ti vÄ• yÄ• panapayoge dukkaá¹-aá¹ƒ, vikappanupagapac
nissaggiyanti dve Ä• pattiyo Ä• pajjatÄ«ti attho.

58-9__._ yo pana bhikkhu appavÄ• rito aÃ±Ã±Ä• takasseva tantavÄ• ye __samecca_ upas
325/ vikappaá¹ƒ Ä• pajjanto hoti. __so_ti so bhikkhu. dve Ä• pattiyo Ä• pajjati, na saá¹ƒsayo
__payoge_ti vikappÄ• pajjanapayoge.

<60> accekasaÃ±Ã±itaá¹ƒ \Be II 415/ cÄ«varaá¹ƒ paá¹-iggahetvÄ• ti yojanÄ• . __kÄ• la_nti

<61> __tiá¹‡á¹‡amaÃ±Ã±ataraá¹ƒ vattha_nti tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ c
__ghare_tiantaraghare. __nidahitvÄ• _ti nikkhipitvÄ• . __tena_ cÄ«varena vinÄ• chÄ• ratta
yassa Ä• raÃ±Ã±akassa vihÄ• rassa gocaragÄ• me taá¹ƒ cÄ«varaá¹ƒ nikkhittaá¹ƒ, tamhÄ•
nissaggiyaá¹ƒ phuseti yojanÄ• .

<62> saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ __jÄ• naá¹ƒ_ jÄ• nanto.

<63> __payoge_ti pariá¹‡Ä• manapayoge. __sabbatthÄ• _ti pÄ• rÄ• jikÄ• dÄ«su sabbasikk
__appanÄ• vÄ• raparihÄ• nÄ«_ti parivÄ• re paá¹-hamaá¹ƒ vuttakatthapaÃ±Ã±attivÄ• rassa
idhaavacananti attho, tassa vÄ• rassa parivÄ• re sabbapaá¹-hamattÄ• paá¹-hamaá¹ƒ vatta

vattabbaá¹ƒpacchÄ• gaá¹‡hitukÄ• mena mayÄ• taá¹ƒ á¹-hapetvÄ• paá¹-hamaá¹ƒ Ä• patti
katÄ• pattivÄ• ropaá¹-hamaá¹ƒ vuttoti adhippÄ• yo.

pattavaggavaá¹‡á¹‡anÄ• tatiyÄ• .

iti uttare lÄ«natthapakÄ• saniyÄ•

tiá¹ƒsanissaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<64> __manussuttaridhamme_ti uttarimanussadhamme. __abhÅ«tasmiá¹ƒ uttarimanussadh
pÄ• rÄ• jikÄ• patti.

<65> __amÅ«lantimavatthunÄ• _ amÅ«lakena pÄ• rÄ• jikena dhammena bhikkhuá¹ƒ codan
hotÄ«ti yojanÄ• . __pariyÄ• yavacane_ti ``yo te vihÄ• re vasatÄ«â€™â€™ tiÄ• dinÄ• (Vin V
pariyÄ• yena kathane. __Ã±Ä• te_ti yassa katheti, tasmiá¹ƒvacanÄ• nantarameva Ã±Ä• te.

<66> __no_ \Ne II 326/ __ce pana vijÄ• nÄ• tÄ«_ti atha taá¹ƒ pariyÄ• yena vuttaá¹ƒ vacanÄ
jÄ• nÄ• ti. __samudÄ• haá¹-a_nti kathitaá¹ƒ.

<67> omasato bhikkhussa duve Ä• pattiyo vuttÄ• . upasampannaá¹ƒ omasato pÄ• citti siyÄ
anupasampannaá¹ƒ omasato dukkaá¹-aá¹ƒ siyÄ• ti yojanÄ• .

<68> pesuÃ±Ã±aharaá¹‡epi dve Ä• pattiyo honti.

<69> __payoge_ti padaso dhammaá¹ƒ vÄ• centassa vacanakiriyÄ• rambhato paá¹-á¹-hÄ• y
parisamÄ• panaá¹ƒ, etthantare akkharuccÄ• raá¹‡apayoge dukkaá¹-aá¹ƒ. padÄ• naá¹ƒ paris

<70> ``tirattÄ• anupasampannasahaseyyÄ• yÄ• â€™â€™ ti padacchedo. anupasampanne
__anupasampannasahaseyyÄ• , _tÄ• ya. tirattÄ• uttariá¹ƒ anupasampannasahaseyyÄ• yÄ
sayanatthÄ• ya seyyÄ• paÃ±Ã±Ä• panakÄ• yÄ• vajjanÄ• dipubbapayoge. __panne_ti kÄ• y
nipanne.

<71> yo pana bhikkhu eka__rattiyaá¹ƒ_ mÄ• tugÄ• mena sahaseyyaá¹ƒ __kappeti. dukkaá¹
dukkaá¹-aá¹ƒ, nipanne pÄ• cittiyaâ€™â€™ nti yathÄ• vuttadveÄ• pattiyo Ä• pajjatÄ«tiyojanÄ

<72> __payoge_ti yathÄ• vuttalakkhaá¹‡apayoge.

<73> __anupasampanne_ti \Be II 417/ samÄ«patthe cetaá¹ƒ bhummaá¹ƒ. anupasampannas

uttarimanussadhammaá¹ƒ yo sace __Ä• rocetÄ«_ti yojanÄ• . __dukkaá¹-Ä• dayo_ti yassa Ä
nappaá¹-ivijÄ• nÄ• ti, dukkaá¹-aá¹ƒ, paá¹-ivijÄ• nÄ• ti, pÄ• cittiyanti evaá¹ƒ dve Ä• pattiyotas

<74> __aÃ±Ã±ato_ aÃ±Ã±assa upasampannassa duá¹-á¹-hullassa Ä• pattiá¹ƒ __anupasam
__vadaá¹ƒ_ vadantoti yojanÄ• . __payoge_ti Ä• rambhato paá¹-á¹-hÄ• ya pubbapayoge duk
dukkaá¹-aá¹ƒ Ä• pajjati. Ä• rocite pÄ• citti siyÄ• ti yojanÄ• .

<75> __payoge_ti \Ne II 327/ ``akappiyapathaviá¹ƒ khaá¹‡issÄ• mÄ«â€™â€™ ti kudÄ• la p

musÄ• vÄ• davaggavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

<76> __pÄ• tento_ti vikopento. __tassÄ• _ti bhÅ«tagÄ• massa. __pÄ• te_ti vikopane.

<77> aÃ±Ã±avÄ• dakavihesakÄ• naá¹ƒ ekayoganiddiá¹-á¹-hattÄ• tattha vuttanayeneva vih
tattha visuá¹ƒ Ä• pattibhedo na vutto.

<78> __para_nti aÃ±Ã±aá¹ƒ saá¹…ghena sammatasenÄ• sanapaÃ±Ã±Ä• pakÄ• dikaá¹ƒ up
__ujjhÄ• pento_titassa ayasaá¹ƒ uppÄ• detukÄ• matÄ• ya bhikkhÅ«hi avajÄ• nÄ• petuá¹ƒ `
idaá¹ƒnÄ• ma karotÄ«â€™â€™ tiÄ• dÄ«ni vatvÄ• avaÃ±Ã±Ä• ya olokÄ• pento, lÄ• makato
ujjhÄ• panatthÄ• ya tassa avaá¹‡á¹‡abhaá¹‡anÄ• dike pubbapayoge.

<83> saá¹…ghike \Be II 418/ vihÄ• re pubbÅ«pagataá¹ƒ bhikkhuá¹ƒ __jÄ• naá¹ƒ_ jÄ• nanto
kappeti, tassevaá¹ƒ seyyaá¹ƒ __kappayato_ti yojanÄ• . __payogedukkaá¹-Ä• dayo_ti etthaa
__Ä• di_-saddena seyyÄ• kappane pÄ• cittiyaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<84> __payoge_ti ``nikkaá¸• á¸• hatha imaâ€™â€™ ntiÄ• dike Ä• á¹‡attike vÄ• ``yÄ• hi yÄ
vÄ• hatthena tassa aá¹…gaparÄ• masanÄ• divasena kate kÄ• yike vÄ• nikkaá¸• á¸• hanap
pÄ• cittiyaá¹ƒ.

<85> ``vehÄ• sakuá¹-iyÄ• uparÄ«â€™â€™ ti padacchedo. __Ä• haccapÄ• dake_ti ettha ``
ti seso. __sÄ«da_nti nisÄ«danto. __dukkaá¹-Ä• dayo_ti payoge dukkaá¹-aá¹ƒ, nipajjÄ• ya p
Ä• pattiyo phuseti attho.

<86> assa pajjassa paá¹-hamapÄ• daá¹ƒ dasakkharapÄ• dakaá¹ƒ chandovicitiyaá¹ƒ vuttag
``gÄ• thÄ• chandoatÄ«tadvayaâ€™â€™ nti iminÄ• chandovicitilakkhaá¹‡ena gÄ• thÄ• cha
dvattipariyÄ• ye_tiettha akkharadvayaá¹ƒ \Ne II 328/ adhikaá¹ƒ vuttanti daá¹-á¹-habbaá¹ƒ. __
adhiá¹-á¹-hÄ• napayoge. __adhiá¹-á¹-hite_tidvattipariyÄ• yÄ• naá¹ƒ upari adhiá¹-á¹-hÄ• ne k

<87> __payoge_ti siÃ±canasiÃ±cÄ• panapayoge. __sitte_ti siÃ±canakiriyapariyosÄ• ne.

bhÅ«tagÄ• mavaggavaá¹‡á¹‡anÄ• dutiyÄ• .

<88> dukkaá¹-aá¹ƒ phuseti yojanÄ• . ovadite pÄ• citti siyÄ• ti yojanÄ• .

<89> vibhÄ• goyeva \Be II 419/ __vibhÄ• gatÄ• _.

<90> __aÃ±Ã±Ä• tikÄ• ya_ bhikkhuniyÄ• aÃ±Ã±atra pÄ• rivattakÄ• cÄ«varaá¹ƒ __dento_
phuseti yojanÄ• . __payoge_ti dÄ• napayoge.

<93> ``nÄ• vaá¹ƒ ekaâ€™â€™ nti padacchedo. __payoge_ti abhiruhaá¹‡apayoge. __dukka
abhiruá¸·he pÄ• cittiyaá¹ƒ saá¹…gaá¹‡hÄ• ti.

<94> ``duvidhaá¹ƒ Ä• pattiâ€™â€™ nti padacchedo.

<96> bhikkhuniyÄ• saddhiá¹ƒ raho nisajjaá¹ƒ kappento bhikkhu payogedukkaá¹-Ä• dayo __
yojanÄ• .

ovÄ• davaggavaá¹‡á¹‡anÄ• tatiyÄ• .

<97> __taduttari_nti tato bhuÃ±jituá¹ƒ anuÃ±Ã±Ä• taekadivasato uttariá¹ƒ dutiyadivasatopa
__anantarassa vaggassÄ• _ti ovÄ• davaggassa. __navamenÄ• _ti bhikkhuniyÄ• paripÄ• ci

<99> __dvattipatte_ti \Ne II 329/ dvattipattapÅ«re. __taduttari_nti dvattipattapÅ«rato uttariá¹
paá¹-iggahaá¹‡apayoge.

<101> __abhihaá¹-á¹-hu_nti abhiharitvÄ• .

<102> __tassÄ• _ti abhiharantassa. __piá¹-ake_ti vinayapiá¹-ake.

<103> __dasamepÄ«_ti ettha ``dasame apÄ«â€™â€™ ti padacchedo.

bhojanavaggavaá¹‡á¹‡anÄ• catutthÄ• .

<104> __acelakÄ• dino_ti \Be II 420/ __Ä• di_-saddena ``paribbÄ• jakassa vÄ• paribbÄ• ji
270) vutte saá¹…gaá¹‡hÄ• ti. __bhojanÄ• dika_nti __Ä• di_-saddena khÄ• danÄ«yaá¹ƒ saá¹

sahatthÄ• dÄ• napayoge.

<105> __dÄ• petvÄ• vÄ• adÄ• petvÄ• vÄ• _ kiÃ±ci Ä• misaá¹ƒ. __payoge_ti uyyojanapay
bhikkhumhi. uyyojite pÄ• citti siyÄ• ti yojanÄ• .

<109> __ummÄ• rÄ• tikkame_ti indakhÄ«lÄ• tikkame.

<110> __taduttari_nti tato paricchinnarattipariyantato vÄ• paricchinnabhesajjapariyantatovÄ

<111> uyyuttaá¹ƒ dassanatthÄ• ya gacchanto dve Ä• pattiyo phuseti yojanÄ• .

acelakavaggavaá¹‡á¹‡anÄ• paÃ±camÄ• .

<114> __mereyya_nti merayaá¹ƒ. niruttinayena a-kÄ• rassa e-kÄ• ro, ya-kÄ• rassa ca dvitta
meraya-saddapariyÄ• yo vÄ• __mereyya_-saddo. __munÄ«_ti bhikkhu.

<115> ``bhikkhu \Ne II 330/ aá¹…gulipatodenÄ• â€™â€™ ti padacchedo. __payoge_ti hÄ• s
hÄ• sÄ• pentassa.

<116> gopphakÄ• __heá¹-á¹-hÄ• _ udake dukkaá¹-aá¹ƒ. gopphakato upari __uparigopphak
gopphakato adhikappamÄ• á¹‡e udaketi attho.

<117> __anÄ• dariya_nti \Be II 421/ puggalÄ• nÄ• dariyaá¹ƒ, dhammÄ• nÄ• dariyaá¹ƒ vÄ• s
pavatte kÄ• yapayoge vÄ• vacÄ«payoge vÄ• . __kate_ anÄ• dariye.

<118> __payoge_ti bhiá¹ƒsÄ• panapayoge.

<119> __joti_nti aggiá¹ƒ. __samÄ• dahitvÄ• nÄ• _ti jÄ• letvÄ• . __ ``visibbentoâ€™â€™ _ti
kÄ• raá¹‡aá¹ƒ vuttaá¹ƒ. visibbanakiriyÄ• hi samÄ• dahanakiriyÄ• ya phalantivisibbanakiriyÄ
samÄ• dahanakiriyÄ• va. tasmÄ• __visibbento_ti ettha samÄ• dahantotiattho. __payoge_ti
samÄ• dahanasamÄ• dahÄ• panapayoge. __visÄ«vite_ti vuttanayena samÄ• dahitetiattho.

<120> __payoge_ti cuá¹‡á¹‡amattikÄ• bhisaá¹…kharaá¹‡Ä• disabbapayoge. __itara_nti pÄ

<121> __tiá¹‡á¹‡aá¹ƒ dubbaá¹‡á¹‡akaraá¹‡Ä• na_nti kaá¹ƒsanÄ«lapattanÄ«lakaddamasaá
dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ. __ekaá¹ƒ_ aÃ±Ã±ataraá¹ƒ __anÄ• diya_ adatvÄ• . __cÄ«va

<122> natthi etassa uddhÄ• ranti anuddhÄ• ro, taá¹ƒ anuddhÄ• ranti vattabbe gÄ• thÄ• ban

akatapaccuddhÄ• ranti attho.

<123> __apanidhento_ti apanetvÄ• nidhento nikkhipento. __pattÄ• dika_nti
__Ä• di_-saddenacÄ«varanisÄ«danasÅ«cigharakÄ• yabandhanÄ• naá¹ƒ gahaá¹‡aá¹ƒ. __p
__tasmiá¹ƒ_ pattÄ• dikepaÃ±cavidhe parikkhÄ• re. apanihite __sesÄ• _ pÄ• cittiyÄ• patti si

surÄ• pÄ• navaggavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

<124> __tapodhano_ti \Be II 422/ \Ne II 331/ pÄ• timokkhasaá¹ƒvarasÄ«lasaá¹…khÄ• taá¹ƒ
tapodhano, bhikkhu.

<125> __tasmiá¹ƒ_ opÄ• te.

<126> __manussaviggaho_ manussasarÄ«ro. __tiracchÄ• nagato_ nÄ• go vÄ• supaá¹‡á¹‡
opÄ• takhaá¹‡akassa.

<127> __paá¹-ubuddhinÄ• _ti sabbesu Ã±eyyadhammesu nipunaÃ±Ä• á¹‡ena bhagavatÄ•

<128> __payoge_ti paribhogatthÄ• ya gahaá¹‡Ä• dike payoge. __tassÄ• _ti bhikkhussa.

<129> __ukkoá¹-ento_ti uccÄ• lento yathÄ• á¹-hÄ• ne á¹-hÄ• tuá¹ƒ adento. __payoge_ti ukk
pÄ• cittiyaá¹ƒ siyÄ• ti yojanÄ• .

<130> __duá¹-á¹-hullaá¹ƒ vajjaka_nti saá¹…ghÄ• disesÄ• dike. ekaá¹ƒ pÄ• cittiyaá¹ƒ Ä• pat
dÄ«pitanti yojanÄ• .

<131> __payoge_ti gaá¹‡apariyesanÄ• dipayoge. __dukkaá¹-aá¹ƒ patto siyÄ• _ dukkaá¹-Ä•
attho. __sesÄ• _ti pÄ• cittiyÄ• patti upasampÄ• dite siyÄ• . gÄ• thÄ• bandhavasenaupasag

132-3__._ jÄ• naá¹ƒ theyyasatthena saha saá¹ƒvidhÄ• ya maggaá¹ƒ paá¹-ipajjato ca tathev
saá¹ƒvidhÄ• yamaggaá¹ƒ paá¹-ipajjato cÄ• ti yojanÄ• . __payoge_ti saá¹ƒvidhÄ• ya gantuá¹
paá¹-ipucchÄ• dikaraá¹‡apayoge. __paá¹-ipanne_ti maggapaá¹-ipanne. __anantara_nti
addhayojanagÄ• mantarÄ• tikkamanÄ• nantaraá¹ƒ.

<134> Ã±attiyÄ• osÄ• ne dukkaá¹-aá¹ƒ phuseti yojanÄ• .

<135> __akatÄ• nudhammenÄ• _ti \Be II 423/ \Ne II 332/ __anudhammo_ vuccati Ä• pattiyÄ
appaá¹-ikamme vÄ• pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge vÄ• dhammena vinayen

anulomavattaá¹ƒ disvÄ• katvÄ• osÄ• raá¹‡Ä• , so osÄ• raá¹‡asaá¹…khÄ• to anudhammo
akatÄ• nudhammo nÄ• ma, tÄ• disena bhikkhunÄ• saddhinti attho. __sambhuÃ±janto_tiÄ•
bhikkhu. __payoge_ti bhuÃ±jituá¹ƒ Ä• misapaá¹-iggahaá¹‡Ä• dipayoge. __bhutte_ti sambhu
tadaÃ±Ã±atare vÄ• kateti attho.

<136> __upalÄ• pento_ti pattacÄ«varauddesaparipucchanÄ• divasena saá¹…gaá¹‡hanto. _

sappÄ• á¹‡akavaggavaá¹‡á¹‡anÄ• sattamÄ• .

<137> __sahadhammika_nti karaá¹‡atthe upayogavacanaá¹ƒ, paÃ±cahi sahadhammikehi s
santakattÄ• ``sahadhammikaâ€™â€™ nti laddhanÄ• mena buddhapaÃ±Ã±attena sikkhÄ•
__bhaá¹‡ato_ti ``bhikkhussÄ• â€™â€™ ti iminÄ• samÄ• nÄ• dhikaraá¹‡aá¹ƒ.

<138> __vivaá¹‡á¹‡ento_ti ``kiá¹ƒ panimehi khuddÄ• nukhuddakehi sikkhÄ• padehi uddiá¹-
tiÄ• dinÄ• garahanto. __payoge_ti ``kiá¹ƒ imehÄ«â€™â€™ tiÄ• dinÄ• garahaá¹‡avasena p
__vivaá¹‡á¹‡ite_garahite.

<139> __mohento_ti ``idÄ• neva kho ahaá¹ƒ, Ä• vuso, jÄ• nÄ• mÄ«â€™â€™ tiÄ• dinÄ• att
ajÄ• nanattenaÄ• pannabhÄ• vaá¹ƒ dÄ«petvÄ• bhikkhuá¹ƒ mohento, vaÃ±centoti attho. __
__aropite_ kate.

<140> bhikkhussa \Be II 424/ kupito pahÄ• raá¹ƒ dento phuseti yojanÄ• . __payoge_tidaá¹‡

<141> __payoge_ti uggiraá¹‡apayoge. __uggirite_ti uccÄ• rite.

<142> __amÅ«lenevÄ• _ti \Ne II 333/ diá¹-á¹-hÄ• dimÅ«lavirahiteneva. __yoge_ti okÄ• sak
__uddhaá¹ƒsite_ti codite.

<143> __kukkuccaá¹ƒ janayanto_ti ``Å«navÄ«sativasso tvaá¹ƒ maÃ±Ã±e upasampannoâ€™
upadahanto. __yoge_ti kukkuccuppÄ• danapayoge. __uppÄ• dite_ti kukkucceuppÄ• dite.

<144> ``tiá¹-á¹-hanto upassutiâ€™â€™ nti padacchedo. sutiyÄ• samÄ«paá¹ƒ __upassuti, _

<145> __dhammikÄ• naá¹ƒ tu kammÄ• na_nti dhammena vinayena satthusÄ• sanena katÄ
apalokanÄ• dÄ«naá¹ƒcatunnaá¹ƒ kammÄ• naá¹ƒ. __tato punÄ• _ti chandadÄ• nato pacchÄ
attanoadhippetabhÄ• vavibhÄ• vanamantanaá¹ƒ. __dve phuse dukkaá¹-Ä• dayo_ti khÄ«yan
dukkaá¹-aá¹ƒ, khÄ«yanadhamme Ä• panne pÄ• cittiyanti evaá¹ƒ dukkaá¹-Ä• dayo dve Ä• pa

<146> __saá¹…ghe_ saá¹…ghamajjhe. __vinicchaye_ti vatthuto otiá¹‡á¹‡avinicchaye. __nia
agate_tivatthumhi avinicchite, Ã±attiá¹ƒ á¹-hapetvÄ• kammavÄ• cÄ• ya vÄ• apariyositÄ• ya

<148> __samaggena saá¹…ghenÄ• _ti samÄ• nasaá¹ƒvÄ• sakena samÄ• nasÄ«mÄ• yaá¹ƒ

sahadhammikavaggavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

<150> __avidito_ \Be II 425/ __hutvÄ• _ti raÃ±Ã±o aviditÄ• gamano hutvÄ• .

<152> __ratana_nti muttÄ• didasavidhaá¹ƒ ratanaá¹ƒ. __payoge_ti ratanaggahaá¹‡apayoge

<153> __vikÄ• le_ti majjhantikÄ• tikkamato paá¹-á¹-hÄ• ya aruá¹‡e.

<155> __aá¹-á¹-hidantavisÄ• á¹‡Ä• bhinibbatta_nti aá¹-á¹-hidantavisÄ• á¹‡amayaá¹ƒ. __pay

<156> tasmiá¹ƒ \Ne II 334/ maÃ±cÄ• dimhi __kÄ• rÄ• pite sesÄ• _ pÄ• cittiyÄ• patti siyÄ• ti

ratanavaggavaá¹‡á¹‡anÄ• navamÄ• .

iti uttare lÄ«natthapakÄ• saniyÄ•

pÄ• cittiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<159> catÅ«su pÄ• á¹-idesanÄ«yesupi avisesena Ä• diccabandhunÄ• buddhena dvidhÄ•
yojanÄ• .

<160> __sabbatthÄ• _ti sabbesu catÅ«su.

pÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• .

<161> sekhiyakathÄ• uttÄ• natthÄ• yeva.

sekhiyakathÄ• vaá¹‡á¹‡anÄ• .

<162> parivÄ• re paá¹-hamaá¹ƒ dassitasoá¸·asavÄ• rappabhede mahÄ• vibhaá¹…ge ``paá
katthapaÃ±Ã±attaâ€™â€™ ntiÄ• dippabhedo (Vin V 1) katthapaÃ±Ã±attivÄ• ro \Be II 426/,
dhammaá¹ƒpaá¹-isevanto kati Ä• pattiyo Ä• pajjatÄ«â€™â€™ tiÄ• dippabhedo (Vin V 157)
``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ vipattÄ«naá¹ƒ kati vipatti

tiÄ• dippabhedo (Vin V 182) vipattivÄ• ro, ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassa Ä• pa
Ä• pattikkhandhÄ• naá¹ƒkatihi Ä• pattikkhandhehi saá¹…gahitÄ• â€™â€™ tiÄ• dippabhedo
``methunaá¹ƒdhammaá¹ƒ paá¹-isevantassa Ä• pattiyo channaá¹ƒ Ä• pattisamuá¹-á¹-hÄ• nÄ
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hahantÄ«â€™â€™ tiÄ• dippabhedo (Vin V 184) samuá¹-á¹-h
dhammaá¹ƒ paá¹-isevantassa Ä• pattiyo catunnaá¹ƒ adhikaraá¹‡Ä• naá¹ƒkatamaá¹ƒ adhika
(Vin V 185) adhikaraá¹‡avÄ• ro, ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevantassaÄ• pattiyo satta
katihi samathehi sammantÄ«â€™â€™ tiÄ• dippabhedo (Vin V 186) samathavÄ• ro, tadanan
misso \Ne II 335/ aá¹-á¹-hamo samuccayavÄ• roti imesu aá¹-á¹-hasuvÄ• resu Ä• dibhÅ«te k
appanÄ• vÄ• re saá¹…gahetabbÄ• naá¹ƒ nidÄ• nÄ• disattarasalakkhaá¹‡Ä• naá¹ƒubhayavi
vakkhamÄ• nattÄ• taá¹ƒ vÄ• raá¹ƒ á¹-hapetvÄ• tadanantaraá¹ƒ asÄ• dhÄ• raá¹‡aá¹ƒ
katÄ• pattivÄ• raá¹ƒsekhiyÄ• vasÄ• naá¹ƒ pÄ• á¸·ikkamÄ• nurÅ«paá¹ƒ dassetvÄ• tadanan
vÄ• rÄ• ubhayavibhaá¹…gasÄ• dhÄ• raá¹‡atovakkhamÄ• nÄ• ti katvÄ• tepi á¹-hapetvÄ• i
dassitÄ• aá¹-á¹-heva vÄ• rÄ• , puna ``methunaá¹ƒ dhammaá¹ƒ paá¹-isevanapaccayÄ• pÄ•
paÃ±Ã±attaâ€™â€™ ntiÄ• dinÄ• (Vin V 188) paccaya-saddaá¹ƒ yojetvÄ• dassitÄ• apare
tatthÄ• pi dutiyaá¹ƒ katÄ• pattipaccayavÄ• raá¹ƒiminÄ• katÄ• pattivÄ• rena ekaparicchedaa
``paÃ±Ã±attÄ• â€™â€™ _tiÄ• di. __paá¹-isevanapaccayÄ• _ti paá¹-isevanahetunÄ• .

<163> __allokÄ• sappavesane_ti \Be II 427/ jÄ«vamÄ• nasarÄ«re tiá¹‡á¹‡aá¹ƒ maggÄ• naá
allokÄ• sappavesane. mate akkhÄ• yite vÄ• __pi_-saddena yebhuyyaakkhÄ• yite pavesane
__methunaá¹ƒ_ dhammaá¹ƒ __paá¹-isevanto_ bhikkhu pÄ• rÄ• jikaá¹ƒ phuseti sambandho.

<164> tathÄ• yebhuyyakkhÄ• yite, upaá¸• á¸• hakkhÄ• yite ca methunaá¹ƒ dhammaá¹ƒ paá
thullaccayaá¹ƒphuseti yojanÄ• . vaá¹-á¹-akate mukhe dukkaá¹-aá¹ƒ vuttanti sambandho.
__jatumaá¹-á¹-hake_tibhikkhuniyÄ• jatumaá¹-á¹-hake dinne pÄ• citti vuttÄ• ti sambandho.

<166> __avassutassÄ• _ti kÄ• yasaá¹ƒsaggarÄ• gena tintassa. __posassÄ• _ti gahaá¹‡aki
__bhikkhuniyÄ• _ti attasambandhe sÄ• mivacanaá¹ƒ. ``attanoâ€™â€™ ti seso. avassutena
adhakkhakÄ• digahaá¹‡aá¹ƒ sÄ• diyantiyÄ• tathÄ• avassutÄ• ya bhikkhuniyÄ• pÄ• rÄ• jik

<167> __kÄ• yenÄ• _ti attano kÄ• yena. __kÄ• ya_nti mÄ• tugÄ• massa kÄ• yaá¹ƒ. __phus
phusato. __kÄ• yena kÄ• yabaddha_nti etthÄ• pi eseva nayo.

<168> __kÄ• yena paá¹-ibaddhenÄ• _ti attano kÄ• yapaá¹-ibaddhena. __paá¹-ibaddha_nti i
phusantassa dukkaá¹-aá¹ƒ. __tassa_ bhikkhussa.

``mahÄ• vibhaá¹…gasaá¹…gaho \Ne II 336/ niá¹-á¹-hitoâ€™â€™ ti kasmÄ• vuttaá¹ƒ, nanu
mahÄ• vibhaá¹…ge katÄ• pattivÄ• royevettha vutto, na itare vÄ• rÄ• ti? saccaá¹ƒ, avayave
vuttaá¹ƒ. sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡Ä• naá¹ƒmahÄ• vibhaá¹…ge \Be II 428/ gatÄ• na

dassanopacÄ• rabhÅ«to katÄ• pattivÄ• rodassitoti taá¹ƒdassanena appadhÄ• nÄ• itarepi v
hontÄ«ti ca tathÄ• vuttanti veditabbaá¹ƒ.

iti uttare lÄ«natthapakÄ• saniyÄ•

mahÄ• vibhaá¹…gasaá¹…gahavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

bhikkhunivibhaá¹…go

<170> __vinayassa vinicchaye bhikkhÅ«naá¹ƒ pÄ• á¹-avatthÄ• yÄ• _ti bhikkhunÄ«naá¹ƒ pÄ
tadadhÄ«nattÄ• padhÄ• nadassanavasena vuttaá¹ƒ. atha vÄ• dassanaliá¹…gantarasÄ• dh
pulliá¹…gena, napuá¹ƒsakaliá¹…genavÄ• niddeso saddasatthÄ• nuyogatoti __ ``bhikkhÅ«n
vuttaá¹ƒ.

<171> __nandantÄ«_ sÄ• diyantÄ«.

<172> tisso Ä• pattiyo phuseti yojanÄ• . jÄ• á¹‡ussa uddhaá¹ƒ, akkhakassa adho gahaá¹‡a
pÄ• rÄ• jikanti yojanÄ• .

<173> kÄ• yapaá¹-ibaddhe vÄ• gahaá¹‡aá¹ƒ sÄ• diyantiyÄ• dukkaá¹-aá¹ƒ.

<174> __vajja_nti aÃ±Ã±issÄ• bhikkhuniyÄ• pÄ• rÄ• jikÄ• pattiá¹ƒ.

<176> __taá¹ƒ_ \Ne II 337/ __laddhi_nti ukkhittassa yaá¹ƒ laddhiá¹ƒ attano rocesi, taá¹ƒ lad
nissajjantÄ«ti yojanÄ• .

<178> ``idha Ä• gacchÄ• â€™â€™ ti padacchedo. ``vuttÄ• Ä• gacchatÄ«â€™â€™ ti pada

<179> __hatthapÄ• sappavesane_ti \Be II 429/ hatthapÄ• sÅ«pagamane. __ ``hatthagatapp
pÄ• á¹-ho, soyeva attho.

iti uttare lÄ«natthapakÄ• saniyÄ• bhikkhunivibhaá¹…ge

pÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<180> __ekassÄ• _ti attano attano aá¹-á¹-akÄ• rassa vÄ• . __Ä• rocane_ti vattabbassavohÄ

<181> __dutiyÄ• rocane_ti dutiyassa, dutiyaá¹ƒ evaá¹ƒ Ä• rocane.

<182> __dvÄ«hÄ«_ti dvÄ«hi kammavÄ• cÄ• hi. __kammavÄ• cosÄ• ne_ti kammavÄ• cÄ• c

<183> __parikkhepe atikkante_ti attano gÄ• mato gantvÄ• itaraá¹ƒ gÄ• maá¹ƒ pavisantiyÄ•
gÄ• massa parikkhepe atikkante, paá¹-hamapÄ• de parikkhepaá¹ƒ atikkametvÄ• antogÄ• m

<184> __dutiyenÄ• _ti gÄ• maparikkhepato bahi á¹-hitena dutiyapÄ• dena. __atikkante_titas
atikkante, tasmiá¹ƒ pÄ• de antogÄ• maá¹ƒ pavesiteti attho. sesaá¹ƒ uttÄ• natthameva.

iti uttare lÄ«natthapakÄ• saniyÄ• bhikkhunivibhaá¹…ge

saá¹…ghÄ• disesakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<193> iha \Ne II 338/ bhikkhunÄ« pattasannicayaá¹ƒ karontÄ« hoti, sÄ• ekaá¹ƒ nissaggiyaá
pÄ• cittiyaá¹ƒyevaphuseti yojanÄ• .

<194> __akÄ• lacÄ«varaá¹ƒ kÄ• lacÄ«varaá¹ƒ_ katvÄ• bhÄ• jÄ• pentiyÄ• ti yojanÄ• . __pa

<195> __chinne_ti \Be II 430/ acchinne.

<196> __tato para_nti tato paá¹-hamato aÃ±Ã±aá¹ƒ.

iti uttare lÄ«natthapakÄ• saniyÄ• bhikkhunivibhaá¹…ge

nissaggiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

<199> lasuá¹‡aá¹ƒ khÄ• dati ce, __dve_ Ä• pattiyo phuá¹-Ä• ti yojanÄ• .

<200> __payoge_ti saá¹ƒhÄ• rÄ• panapayoge. __saá¹ƒhaá¹-e_ti attanÄ• saá¹ƒhaá¹-e, pare
__pÄ• citti_ hoti.

<201> __kate_ti talaghÄ• te kate.

<202> __jatunÄ• maá¹-á¹-haka_nti jatunÄ• kataá¹ƒ maá¹-á¹-hadaá¹‡á¸• akaá¹ƒ. ``dukkaá¹
padacchedo.

<204> bhuÃ±jamÄ• nassa bhikkhussa hatthapÄ• seti yojanÄ• . __hitvÄ• _ hatthapÄ• saá¹ƒ

<205> __viÃ±Ã±Ä• petvÄ• _ti antamaso mÄ• tarampi yÄ• citvÄ• . ajjhohÄ• re pÄ• cittiá¹ƒ dÄ

<206> __uccÄ• rÄ• di_nti __Ä• di_-saddena vighÄ• sasaá¹…kÄ• ramuttÄ• naá¹ƒ gahaá¹‡aá¹‡

lasuá¹‡avaggavaá¹‡á¹‡anÄ• paá¹-hamÄ• .

<209> __idha_ \Ne II 339/ imasmiá¹ƒ rattandhakÄ• ravagge. paá¹-hame, dutiye, tatiye, catu
vinicchayolasuá¹‡avaggassa __chaá¹-á¹-hena_ sikkhÄ• padena __tulyo_ sadisoti yojanÄ• .

<210> __Ä• sane_ti \Be II 431/ pallaá¹…ke tassokÄ• sabhÅ«te. __sÄ• mike anÄ• pucchÄ• _
viÃ±Ã±umanussaá¹ƒ anÄ• pucchÄ• .

<211> __anovassa_nti bhittiyÄ• bahi nibbakosabbhantaraá¹ƒ. __dutiyÄ• tikkame_ti dutiyen
udakapÄ• taá¹-á¹-hÄ• nÄ• tikkame.

<212> __nisÄ«dite_ti nisinne.

<213> __payoge_ti ujjhÄ• panapayoge.

<214> nirayÄ• dinÄ• attÄ• naá¹ƒ vÄ• paraá¹ƒ vÄ• __abhisappentÄ«_ sapathaá¹ƒ karontÄ
__abhisappite_ti abhisapite.

<215> __vadhitvÄ• _ti hatthÄ• dÄ«hi paharitvÄ• . ``karoti ekaâ€™â€™ nti padacchedo.

rattandhakÄ• ravaggavaá¹‡á¹‡anÄ• dutiyÄ• .

<216> __naggÄ• _ti anivatthÄ• vÄ• apÄ• rutÄ• vÄ• . __payoge_ti cuá¹‡á¹‡amattikÄ• abhi

<217> __pamÄ• á¹‡Ä• tikkanta_nti ``dÄ«ghasocatasso vidatthiyo sugatavidatthiyÄ• , tiriyaá
ti (Vin IV 888) vuttapamÄ• á¹‡amatikkantaá¹ƒ. __payoge_ti kÄ• rÄ• panapayoge.

<218> __visibbetvÄ• _ti dussibbitaá¹ƒ puna sibbanatthÄ• ya visibbetvÄ• .

<219> paÃ±ca \Ne II 340/ ahÄ• ni __paÃ±cÄ• haá¹ƒ, _ paÃ±cÄ• hameva __paÃ±cÄ• hikaá¹
__saá¹…ghÄ• á¹-icÄ• ro, _ paribhogavasena vÄ• otÄ• panavasena \Be II 432/ vÄ• saá¹…g
``saá¹…ghÄ• á¹-Ä«â€™â€™ _ti laddhanÄ• mÄ• naá¹ƒ ``ticÄ«varaá¹ƒ, udakasÄ• á¹-ikÄ• , sa
paÃ±cannaá¹ƒ cÄ«varÄ• naá¹ƒ parivattanaá¹ƒ. __atikkame_ti bhikkhunÄ« atikkameyya. ass
paridÄ«pitÄ• ti yojanÄ• .

<220> __saá¹…kamanÄ«ya_nti saá¹…kametabbaá¹ƒ. aÃ±Ã±issÄ• santakaá¹ƒ anÄ• pucch
dÄ• tabbaá¹ƒpaÃ±cannaá¹ƒ aÃ±Ã±ataraá¹ƒ.

<221> __gaá¹‡acÄ«varalÄ• bhassÄ• _ti bhikkhunisaá¹…ghena labhitabbacÄ«varassa. __a
te dÄ• tukÄ• mÄ• na denti, evaá¹ƒ parakkamati.

<222> __dhammika_nti samaggena saá¹…ghena sannipatitvÄ• kariyamÄ• naá¹ƒ. __paá¹-i
__paá¹-ibÄ• hite_ paá¹-isedhite.

<223> __agÄ• rikÄ• dino_ti __Ä• di_-saddena ``paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ
vutte saá¹…gaá¹‡hÄ• ti. __samaá¹‡acÄ«vara_nti kappakataá¹ƒ nivÄ• sanapÄ• rupanupaga

<224> __cÄ«vare dubbalÄ• sÄ• yÄ• _ti dubbalacÄ«varapaccÄ• sÄ• ya ``sace sakkoma, da
sutvÄ• uppÄ• ditÄ• ya Ä• sÄ• yÄ• ti attho. __kÄ• la_nti cÄ«varakÄ• lasamayaá¹ƒ. __samat
kÄ• lacÄ«vare bhÄ• jiyamÄ• ne ``Ä• gametha, ayye, atthi saá¹…ghassacÄ«varapaccÄ• sÄ•
cÄ«varavibhaá¹…gaá¹ƒ samatikkameyya.

<225> __dhammikaá¹ƒ kathinuddhÄ• ra_nti samaggena saá¹…ghena kariyamÄ• naá¹ƒ kath
__paá¹-ibÄ• hantiyÄ• _ti nivÄ• rentiyÄ• .

nhÄ• navaggavaá¹‡á¹‡anÄ• tatiyÄ• .

<226> __tuvaá¹-á¹-eyyu_nti \Be II 433/ nipajjeyyuá¹ƒ. __itaraá¹ƒ_ pÄ• cittiyaá¹ƒ.

<227> __payoge_ti \Ne II 341/ bhikkhuniyÄ• aphÄ• sukakaraá¹‡apayoge kariyamÄ• ne.

<228> __dukkhita_nti gilÄ• naá¹ƒ. __nupaá¹-á¹-hÄ• pentiyÄ• vÄ• pÄ«_ti tassÄ• upaá¹-á¹-h
parehiakÄ• rÄ• pentiyÄ• , sayaá¹ƒ vÄ• akarontiyÄ• .

<229> __upassayaá¹ƒ datvÄ• _ti kavÄ• á¹-abandhaá¹ƒ attano puggalikavihÄ• raá¹ƒ datvÄ•
__kaá¸• á¸• hite_tinikkaá¸• á¸• hite.

<230> __saá¹ƒsaá¹-á¹-hÄ• _ti gahapatinÄ• vÄ• gahapatiputtena vÄ• saá¹ƒsaá¹-á¹-havihÄ
saá¹ƒsaá¹-á¹-havihÄ• ratonivattiyamÄ• nÄ• . __Ã±attiyÄ• dukkaá¹-aá¹ƒ phuse_ti samanubh
dukkaá¹-aá¹ƒÄ• pajjeyya.

<231> __antoraá¹-á¹-he_ti yassa vijite viharati, tassa raá¹-á¹-he. __paá¹-ipannÄ• yÄ• _ti cÄ•

__sesaka_nti pÄ• cittiyaá¹ƒ.

tuvaá¹-á¹-avaggavaá¹‡á¹‡anÄ• catutthÄ• .

<233> __rÄ• jÄ• gÄ• rÄ• dika_nti __Ä• di_-saddena cittÄ• gÄ• rÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ.

<235> __payoge_ti kappÄ• savicÄ• raá¹‡aá¹ƒ Ä• diá¹ƒ katvÄ• sabbapayoge. __ujjavujjava
aÃ±chitaá¹ƒ hoti, tasmiá¹ƒ takkamhi veá¹-hite.

<237> __payoge_ti agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• paribbÄ• jikÄ• ya vÄ• sahatth
khÄ• danÄ«yÄ• dÄ«naá¹ƒdÄ• napayoge.

<238> ``samaá¹ƒ Ä• pattipabhedatoâ€™â€™ ti padacchedo.

<239> __tiracchÄ• nagataá¹ƒ_ \Be II 434/ __vijja_nti yaá¹ƒ kiÃ±ci bÄ• hirakaá¹ƒ
anatthasaá¹ƒhitaá¹ƒparÅ«paghÄ• takaraá¹ƒ hatthisikkhÄ• disippaá¹ƒ \Ne II 342/. __paá¹-ha
__payoge_ti durupasaá¹…kamanÄ• dipayoge. __pade pade_ti padÄ• divasena pariyÄ• puá
akkharapadÄ• naá¹ƒ vasena.

<240> navame __ ``pariyÄ• puá¹‡Ä• tÄ«â€™â€™ _ti padaá¹ƒ, dasame __ ``vÄ• cetÄ«â€™
evaá¹ƒpadamattameva ubhinnaá¹ƒ __visesakaá¹ƒ_ bhedakaá¹ƒ.

cittÄ• gÄ• ravaggavaá¹‡á¹‡anÄ• paÃ±camÄ• .

<241> __tamÄ• rÄ• ma_nti yattha bhikkhÅ« rukkhamÅ«lepi vasanti, taá¹ƒ sabhikkhukaá¹ƒ p

<243> __akkosatÄ«_ti dasannaá¹ƒ akkosavatthÅ«naá¹ƒ aÃ±Ã±atarena sammukhÄ• vÄ• p
__paribhÄ• satÄ«_ti bhayadassanena tajjeti. ``pÄ• citti akkositeâ€™â€™ tipadacchedo.

<244> __caá¹‡á¸• ikabhÄ• venÄ• _ti kodhena. __gaá¹‡a_nti bhikkhunisaá¹…ghaá¹ƒ. __par
``bÄ• lÄ• etÄ• â€™â€™ tiÄ• dÄ«hi vacanehi akkosati. __payoge_ti paribhÄ• sanapayoge. _
__itaraá¹ƒ_ pÄ• cittiyaá¹ƒ.

<245> __nimantitÄ• _ti gaá¹‡abhojane vuttanayena nimantitÄ• . __pavÄ• ritÄ• _ti pavÄ• raá
vÄ• ritÄ• . __khÄ• danaá¹ƒ bhojanampi vÄ• _ti yÄ• gupÅ«vakhajjakaá¹ƒ, yÄ• vakÄ• likaá¹ƒ
mÅ«lakhÄ• danÄ«yÄ• dikhÄ• danÄ«yaá¹ƒ, odanÄ• dibhojanampi vÄ• yÄ• bhikkhunÄ« __b
Ä• pattiyo phusetiyojanÄ• .

<247> __maccharÄ• yantÄ«_ti maccharaá¹ƒ karontÄ«, attano paccayadÄ• yakakulassa aÃ±
sÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒasahantÄ«ti attho \Be II 435/. __payoge_ti tadanurÅ«pe kÄ• yav
__maccharite_timaccharavasena katapayoge nipphanne.

<248> __abhikkhuke panÄ• vÄ• se_ti yato bhikkhunupassayato addhayojanabbhantare ovÄ
vasanti, maggo vÄ• akhemo hoti, na sakkÄ• anantarÄ• yena gantuá¹ƒ, evarÅ«pe \Ne II 34
__pubbakiccesÅ«_ti ``vassaá¹ƒ vasissÄ• mÄ«â€™â€™ ti
senÄ• sanapaÃ±Ã±Ä• panapÄ• nÄ«yaupaá¹-á¹-hÄ• panÄ• dipubbakiccepana kariyamÄ• ne

<249> __vassaá¹ƒvutthÄ• _ti purimaá¹ƒ vÄ• pacchimaá¹ƒ vÄ• temÄ• saá¹ƒ vutthÄ• .
__ubhatosaá¹…ghe_tibhikkhunisaá¹…ghe, bhikkhusaá¹…ghe ca. __tÄ«hipi á¹-hÄ• nehÄ«_t
tiÄ• dinÄ• vuttehi tÄ«hi kÄ• raá¹‡ehi.

<250> __ovÄ• datthÄ• yÄ• _ti garudhammovÄ• danatthÄ• ya. __saá¹ƒvÄ• satthÄ• yÄ• _ti u
pavÄ• raá¹‡atthÄ• ya ca. __na gacchatÄ«_ti bhikkhuá¹ƒ na upagacchati.

<251> __ovÄ• dampi na yÄ• cantÄ«_ti uposathÄ• divasena ovÄ• dÅ«pasaá¹…kamanaá¹ƒ b
pucchantÄ«. __uposatha_nti uposathadivasato purimadivase terasiyaá¹ƒ vÄ• cÄ• tuddasiya
pucchantÄ«.

<252> __apucchitvÄ• va saá¹…ghaá¹ƒ vÄ• _ti saá¹…ghaá¹ƒ vÄ• gaá¹‡aá¹ƒ vÄ• anapaloke
_tiidaá¹ƒ nidassanamattaá¹ƒ ``phÄ• lÄ• peyya vÄ• dhovÄ• peyya vÄ• Ä• limpÄ• peyya vÄ•
vÄ• â€™â€™ ti imesampi kiriyÄ• vikappÄ• naá¹ƒ saá¹…gahetabbattÄ• . __pasÄ• khaja_nti
jÄ• á¹‡umaá¹‡á¸• alÄ• naá¹ƒ \Be II 436/ upari padese jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• rudhitaá
bhedÄ• panÄ• dipayoge.

Ä• rÄ• mavaggavaá¹‡á¹‡anÄ• chaá¹-á¹-hÄ• .

<253> __gabbhini_nti Ä• pannasattaá¹ƒ sikkhamÄ• naá¹ƒ. __vuá¹-á¹-hÄ• pentÄ«_ti upajjhÄ
__payoge_ti gaá¹‡apariyesanÄ• dipayoge. __vuá¹-á¹-hÄ• pite_ti upasampÄ• dite, kammavÄ

<255> __sahajÄ«vini_nti saddhivihÄ• riniá¹ƒ. __nÄ• nuggaá¹‡hantÄ«_ti uddesadÄ• nÄ• dÄ

gabbhinivaggavaá¹‡á¹‡anÄ• sattamÄ• .

<258> ``alaá¹ƒ \Ne II 344/ vuá¹-á¹-hÄ• pitenÄ• â€™â€™ ti __vuccamÄ• nÄ• _ bhikkhunÄ«h
__khÄ«yatÄ«_ti aÃ±Ã±Ä• saá¹ƒ byattÄ• naá¹ƒ lajjÄ«naá¹ƒ vuá¹-á¹-hÄ• nasammutiá¹ƒ dÄ«y
nÅ«na bÄ• lÄ• â€™â€™ tiÄ• dinÄ• bhaá¹‡amÄ• nÄ• khÄ«yati. __payoge_ti khÄ«yamÄ• na

khÄ«yanapayoge niá¹-á¹-hite.

kumÄ• ribhÅ«tavaggavaá¹‡á¹‡anÄ• aá¹-á¹-hamÄ• .

<260> __chattupÄ• hana_nti vuttalakkhaá¹‡aá¹ƒ chattaÃ±ca upÄ• hanÄ• yo ca. __payoge_

<261> __yÄ• nenÄ• _ti vayhÄ• dinÄ• . __yÄ• yantÄ«_ti sace yÄ• nena gatÄ• hoti.

<262> __saá¹…ghÄ• á¹‡i_nti yaá¹ƒ kiÃ±ci kaá¹-Å«pagaá¹ƒ. __dhÄ• rentiyÄ• _ti kaá¹-iyaá¹ƒ

<263> __gandhavaá¹‡á¹‡enÄ• _ti \Be II 437/ yena kenaci vaá¹‡á¹‡ena ca yena kenaci gan
candanÄ• lepÄ• di. __vaá¹‡á¹‡o_ nÄ• ma kuá¹…kumahaliddÄ• di. __payoge_ti gandhÄ• di
pubbapayoge.

<266> __anÄ• pucchÄ• _ti ``nisÄ«dÄ• mi, ayyÄ• â€™â€™ ti anÄ• pucchitvÄ• . __nisÄ«dite
chamÄ• ya nisinne.

<267> __anokÄ• sakata_nti ``asukasmiá¹ƒ nÄ• ma á¹-hÄ• ne pucchissÄ• mÄ«â€™â€™ ti e

<268> __pavisantiyÄ• _ti vinicchayaá¹ƒ Ä• rÄ• mavaggassa __paá¹-hameneva_ sikkhÄ• pa
vadeyyÄ• ti yojanÄ• .

chattupÄ• hanavaggavaá¹‡á¹‡anÄ• navamÄ• .

iti uttare lÄ«natthapakÄ• saniyÄ• bhikkhunivibhaá¹…ge

pÄ• cittiyakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

269-70__._ aá¹-á¹-hasu \Ne II 345/ pÄ• á¹-idesanÄ«yasikkhÄ• padesupi dvidhÄ• Ä• patti h
gahaá¹‡ahetu. __sabbesÅ«_ti pÄ• á¹-idesanÄ«yasikkhÄ• padesu.

pÄ• á¹-idesanÄ«yakathÄ• vaá¹‡á¹‡anÄ• .

271-2__._ imaá¹ƒ __paramaá¹ƒ_ uttamaá¹ƒ __niruttaraá¹ƒ_ kenaci vÄ• vattabbena uttaren
niddosaá¹ƒ__uttaraá¹ƒ_ evaá¹ƒnÄ• makaá¹ƒ __dhÄ«ro_ paÃ±Ã±avÄ• bhikkhu atthavasena
kicchenauttaritabbaá¹ƒ __paÃ±Ã±attamahÄ• samuddaá¹ƒ_ vinayamahÄ• sÄ• garaá¹ƒ sukh
__kaá¹…khacchede_vinayavicikicchÄ• ya chindane __satthe_ \Be II 438/ satthasadise __as
imasmiá¹ƒuttarapakaraá¹‡e __usmÄ• yutto_ kammajatejodhÄ• tuyÄ• samannÄ• gato jÄ«va

__niccaá¹ƒ_nirantaraá¹ƒ __satto_ abhirato __niccaá¹ƒ yogaá¹ƒ_ satatÄ• bhiyogaá¹ƒ kÄ• tua
anurÅ«potiyojanÄ• .

__bhikkhunivibhaá¹…go niá¹-á¹-hito_ti etthÄ• pi uppatti vuttanayeneva veditabbÄ• .

iti uttare lÄ«natthapakÄ• saniyÄ•

bhikkhunivibhaá¹…gavaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

catuvipattikathÄ• vaá¹‡á¹‡anÄ•

<273> idÄ• ni ubhayasÄ• dhÄ• raá¹‡aá¹ƒ katvÄ• vipattivÄ• rÄ• dÄ«naá¹ƒ visiá¹-á¹-havÄ• rÄ
kÄ• tumÄ• ha__ ``kati Ä• pattiyoâ€™â€™ _tiÄ• di.

<274> bhikkhunÄ« sace chÄ• deti, cutÄ• hoti. sace vematikÄ• chÄ• deti, thullaccayaá¹ƒ si

<275> __saá¹…ghÄ• disesa_nti parassa saá¹…ghÄ• disesaá¹ƒ.

<276> ``kati Ä• cÄ• ravipattipaccayÄ• â€™â€™ ti padacchedo.

<277> __Ä• cÄ• ravipatti_nti \Ne II 346/ attano vÄ• parassa vÄ• Ä• cÄ• ravipattiá¹ƒ.

<279> __pÄ• pikaá¹ƒ diá¹-á¹-hi_nti ahetukaakiriyanatthikadiá¹-á¹-hiÄ• diá¹ƒ lÄ• mikaá¹ƒ diá¹

<281> __manussuttaridhamma_nti uttarimanussadhammaá¹ƒ.

<282> Ä• jÄ«vahetu \Be II 439/ saÃ±carittaá¹ƒ samÄ• pannoti yojanÄ• . __pariyÄ• yavacan
vasati, so bhikkhu arahÄ• â€™â€™ tiÄ• dike lesavacane. Ã±Ä• teti yaá¹ƒuddissa vadati, tas
vacanasamanantarameva Ã±Ä• te.

<283> __vatvÄ• _ti agilÄ• no attano atthÄ• ya viÃ±Ã±Ä• petvÄ• . bhikkhunÄ« pana sace ev
agilÄ• nÄ• attano atthÄ• ya paá¹‡Ä«tabhojanaá¹ƒ viÃ±Ã±Ä• petvÄ• bhuttÄ• vinÄ«sace hot
pÄ• á¹-idesanÄ«yaá¹ƒ siyÄ• ti yojanÄ• .

<284> __ ``attano atthÄ• ya viÃ±Ã±Ä• petvÄ• nÄ• â€™â€™ _ti iminÄ• parassa Ã±Ä• takap
tassevatthÄ• yaviÃ±Ã±Ä• petvÄ• tena dinnaá¹ƒ vÄ• tassa vissÄ• sena vÄ• paribhuÃ±janta
aÃ±Ã±Ä• takaappavÄ• ritesuddhacittatÄ• ya anÄ• pattÄ«ti dÄ«peti.

iti uttare lÄ«natthapakÄ• saniyÄ•

catuvipattikathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

adhikaraá¹‡apaccayakathÄ• vaá¹‡á¹‡anÄ•

<285> __vivÄ• dÄ• dhikaraá¹‡amhÄ• _ti ``adhammaá¹ƒ `dhammoâ€™ ti dÄ«petÄ«â€™â€™
aá¹-á¹-hÄ• rasabhedakaravatthunissitÄ• vivÄ• dÄ• dhikaraá¹‡amhÄ• .

<286> upasampannaá¹ƒ omasato bhikkhussa pÄ• citti hotÄ«ti yojanÄ• .

<287> __anuvÄ• dÄ• dhikaraá¹‡apaccayÄ• _ti \Be II 440/ \Ne II 347/ codanÄ• paranÄ• mad
anuvÄ• dÄ• dhikaraá¹‡ameva paccayo, tasmÄ• , anuvÄ• danÄ• dhikaraá¹‡ahetÅ«ti attho.

<289> __ ``tathÄ• â€™â€™ _ti iminÄ• amÅ«lakattaá¹ƒ atidisati.

<290> __Ä• pattipaccayÄ• _ti Ä• pattÄ• dhikaraá¹‡apaccayÄ• .

<293> __kiccÄ• dhikaraá¹‡apaccayÄ• _ti apalokanÄ• dicatubbidhakammasaá¹…khÄ• takic

<294> __accajantÄ«vÄ• _ti attano laddhiá¹ƒ apariccajantÄ« eva.

<297> __pÄ• pikÄ• ya diá¹-á¹-hiyÄ• _ pariccajanatthÄ• ya katÄ• ya __yÄ• vatatiyakaá¹ƒ sa
taá¹ƒdiá¹-á¹-hiá¹ƒ accajantiyÄ• __tassÄ• _ bhikkhuniyÄ• , tassa bhikkhussa ca __accajato_
hotÄ«tiyojanÄ• .

iti uttare lÄ«natthapakÄ• saniyÄ•

adhikaraá¹‡apaccayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

khandhakapucchÄ• kathÄ• vaá¹‡á¹‡anÄ•

<300> __sesesÅ«_ti abhabbapuggalaparidÄ«pakesu sabbapadesu.

<302> ``nassantu eteâ€™â€™ ti padacchedo. __purakkhakÄ• _ti ettha sÄ• miatthe paccatt
bhedapurekkhakassa, bhedapurekkhakÄ• yÄ• ti attho.

<303> __sesesÅ«_ti avasesesu asaá¹ƒvÄ• sakÄ• didÄ«pakesu paá¹-ikkhepapadesu.

<304> __ekÄ• va_ \Be II 441/ __dukkaá¹-Ä• patti vuttÄ• _ti vassaá¹ƒ anupagamanÄ• dipac
dukkaá¹-Ä• patti vuttÄ• .

<305> __uposathasamÄ• _ \Ne II 348/ __matÄ• _ti uposathakkhandhake vuttasadisÄ• jÄ•
adhippetÄ• .

<306> __camme_ti cammakkhandhake. vacchatariá¹ƒ gahetvÄ• __mÄ• rentÄ• naá¹ƒ_ cha
sambandho. __vacchatari_nti balasampannaá¹ƒ taruá¹‡agÄ• viá¹ƒ. sÄ• hi vacchakabhÄ• v
á¹-hitattÄ• __ ``vacchatarÄ«â€™â€™ _ti vuccati.

<307> __aá¹…gajÄ• taá¹ƒ chupantassÄ• _ti gÄ• vÄ«naá¹ƒ aá¹…gajÄ• taá¹ƒ attano aá¹…ga
__sesesÅ«_ti gÄ• vÄ«naá¹ƒ visÄ• á¹‡Ä• dÄ«su gahaá¹‡e, piá¹-á¹-hiabhiruhaá¹‡e ca. yathÄ
aciravatiyÄ• nadiyÄ• gÄ• vÄ«naá¹ƒ tarantÄ«naá¹ƒ visÄ• á¹‡esupi gaá¹‡hantÄ«â€™â€™ ti

<309> __tattha_ bhesajjakkhandhake. __sÄ• mantÄ• dvaá¹…gule_ti vaccamaggapassÄ• v
sÄ• mantÄ• dvaá¹…gulamatte padese. satthakammaá¹ƒ karontassa thullaccayamudÄ«ritan
bhikkhave, sambÄ• dhassa sÄ• mantÄ• dvaá¹…gule satthakammaá¹ƒ vÄ• vatthikammaá¹
Ä• patti thullaccayassÄ• â€™â€™ ti (Vin I 279). ettha ca __ ``sÄ• mantÄ• dvaá¹…guleâ€™
satthakammaá¹ƒyeva sandhÄ• ya vuttaá¹ƒ. vatthikammaá¹ƒ pana sambÄ• dheyeva paá¹-ikl

``na, bhikkhave, aÃ±Ã±atra nimantitena aÃ±Ã±assa bhojjayÄ• gu paribhuÃ±jitabbÄ• , yo pa
yathÄ• dhammo kÄ• retabboâ€™â€™ ti (Vin I 283) vuttattÄ• Ä• ha __ ``bhojjayÄ• gÅ«su p
II 442/ ca __bhojjayÄ• gu_ nÄ• ma bahalayÄ• gu. ``piá¹‡á¸• aá¹ƒ vaá¹-á¹-etvÄ• pÄ• tabbay
ti__gaá¹‡á¹-hipade_ vuttaá¹ƒ. __pÄ• cittÄ«_ti paramparabhojanapavÄ• raá¹‡asikkhÄ• pade
__sesesÅ«_tiantovutthaantopakkasayaá¹ƒpakkaparibhogÄ• dÄ«su. yathÄ• ha ``na, bhikkha
antopakkaá¹ƒsÄ• maá¹ƒpakkaá¹ƒ paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±jeyya, Ä• patti dukkaá¹
274).

<310> __cÄ«varasaá¹ƒyutte_ti cÄ«varakkhandhake.

<313> __campeyyake_ \Ne II 349/ __ca kosambe_ti campeyyakkhandhake ceva kosambak
``kammasmiâ€™â€™ _ntiÄ• dÄ«supi eseva nayo.

<317> __romanthe_ti bhuttassa lahuá¹ƒ pÄ• kattÄ• ya kucchigataá¹ƒ mukhaá¹ƒ Ä• ropetvÄ
saá¹‡hakaraá¹‡avasenaanucÄ• lane.

<318> __senÄ• sanasmi_nti senÄ• sanakkhandhake. __garuno_ti garubhaá¹‡á¸• assa.

<320> __saá¹…ghabhede_ti saá¹…ghabhedakakkhandhake.

<321> __bhedÄ• nuvattakÄ• na_nti saá¹…ghabhedÄ• nuvattakÄ• naá¹ƒ. __gaá¹‡abhoge_t

<322> __sÄ• _ti ettha sabbavattesu anÄ• dariyena hotÄ«ti seso. sesaá¹ƒ uttÄ• natthameva

iti uttare lÄ«natthapakÄ• saniyÄ•

khandhakapucchÄ• kathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

samuá¹-á¹-hÄ• nasÄ«sakathÄ• vaá¹‡á¹‡anÄ•

325-6__._ mahesinÄ• \Be II 443/ dvÄ«su vibhaá¹…gesu paÃ±Ã±attÄ• ni __yÄ• ni pÄ• rÄ• j
uposathe uddisanti, __tesaá¹ƒ_ sikkhÄ• padÄ• naá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ
pavakkhÄ• mi, taá¹ƒ samÄ• hitÄ• suá¹‡Ä• thÄ• ti yojanÄ• .

<327> kÄ• yo ca vÄ• cÄ• ca kÄ• yavÄ• cÄ• cÄ• ti acittakÄ• ni yÄ• ni tÄ«á¹‡i samuá¹-á¹-hÄ
paccekaá¹ƒ yojitÄ• ni sacittakÄ• ni __tÄ«á¹‡i_ samuá¹-á¹-hÄ• nÄ• ni hontÄ«ti evameva
samuá¹-á¹-hÄ• naá¹ƒpurimÄ• naá¹ƒ dvinnaá¹ƒ vasena __ekaá¹…gikaá¹ƒ, _ tatiyacatutthapa
__dvaá¹…gikaá¹ƒ, _ chaá¹-á¹-hassavasena __tivaá¹…gikaÃ±cÄ• _ti evaá¹ƒ chadhÄ• samu
vadantÄ«ti yojanÄ• . kÄ• yo, vÄ• cÄ• tiekaá¹…gikaá¹ƒ dvayaá¹ƒ, kÄ• yavÄ• cÄ• \Ne II 350/
vÄ• cÄ• cittanti duvaá¹…gikattayaá¹ƒ, kÄ• yavÄ• cÄ• cittantiaá¹…gabhedena tividhampi ava
samuá¹-á¹-hÄ• nabhedavidhiá¹ƒ chappakÄ• raá¹ƒ vadantÄ«ti adhippÄ• yo.

<328> __tesu_ chasu samuá¹-á¹-hÄ• nesu ekena vÄ• samuá¹-á¹-hÄ• nena dvÄ«hi vÄ• tÄ«
samuá¹-á¹-hÄ• nehi __nÄ• nÄ• _ Ä• pattiyo jÄ• yareti sambandho.

<329> __tattha_ tÄ• su nÄ• nÄ• pattÄ«su. paÃ±ca samuá¹-á¹-hÄ• nÄ• ni etissÄ• ti __paÃ±c
evarÅ«pÄ• kÄ• ci Ä• patti na vijjati. ekamekaá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ yÄ• santi viggaho. __
tÄ«hipÄ«_tisacittakeheva tÄ«hi samuá¹-á¹-hÄ• nehi, yÄ• Ä• patti ekasamuá¹-á¹-hÄ• nÄ• h
sacittakÄ• naá¹ƒtiá¹‡á¹‡amaÃ±Ã±atarena hotÄ«ti adhippÄ• yo.

330-1__._ __tatiyacchaá¹-á¹-hatopi cÄ• _ti kÄ• yavÄ• cato, kÄ• yavÄ• cÄ• cittato ca. __catu
cevÄ• _tikÄ• yacittato \Be II 444/ kÄ• yavÄ• cÄ• cittato ca. __paÃ±camacchaá¹-á¹-hatopi cÄ
vÄ• cÄ• cittatokÄ• yavÄ• cÄ• cittato ca. ``kÄ• yato kÄ• yacittatoâ€™â€™ ti paá¹-hamaá¹ƒ c
``vÄ• catovÄ• cÄ• cittatoâ€™â€™ ti dutiyaá¹ƒ, ``kÄ• yavÄ• cato kÄ• yavÄ• cÄ• cittatoâ€™â
``kÄ• yacittatokÄ• yavÄ• cÄ• cittatoâ€™â€™ ti catutthaá¹ƒ, ``vÄ• cÄ• cittato kÄ• yavÄ• cÄ•

paÃ±camaá¹ƒdvisamuá¹-á¹-hÄ• nanti evaá¹ƒ paÃ±cadhÄ• eva á¹-hitehi dvÄ«hi samuá¹-á¹-h
dvisamuá¹-á¹-hÄ• nÄ• patti __jÄ• yate_samuá¹-á¹-hÄ• ti. __na aÃ±Ã±ato_ti kÄ• yato vÄ• ca
kÄ• yavÄ• catoti ekantievaá¹ƒ yathÄ• vuttakkamavipariyÄ• yena yojitehi aÃ±Ã±ehi samuá¹-á
samuá¹-á¹-hÄ• ti.

<332> __paá¹-hamehi ca tÄ«hÄ«_ti ``kÄ• yato, vÄ• cato, kÄ• yavÄ• catoâ€™â€™ ti paá¹-ha
acittakasamuá¹-á¹-hÄ• nehi. __pacchimehi cÄ• _ti ``kÄ• yacittato, vÄ• cÄ• cittato, kÄ• yavÄ
tievaá¹ƒ pacchÄ• vuttehi sacittakehi tÄ«hi samuá¹-á¹-hÄ• nehi. __na aÃ±Ã±ato_ti ``kÄ• yat
kÄ• yacittato, vÄ• cato, kÄ• yavÄ• cato, kÄ• yacittatoâ€™â€™ ti evaá¹ƒ vuttavipallÄ• sato a
samuá¹-á¹-hÄ• nehi na samuá¹-á¹-hÄ• ti.

333-4__._ __paá¹-hamÄ• tatiyÄ• ceva, catutthacchaá¹-á¹-hatopi cÄ• _ti kÄ• yato, kÄ• yavÄ
kÄ• yavÄ• cÄ• cittatoti etehi catÅ«hi samuá¹-á¹-hÄ• nehi ceva. __dutiyÄ• ... pe ... cchaá¹-á
351/ vÄ• cato, kÄ• yavÄ• cato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ• cittatoti imehi catÅ«hicÄ• ti
catusamuá¹-á¹-hÄ• nenÄ• patti.

sÄ• evaá¹ƒ dvidhÄ• á¹-hitehi catÅ«hi samuá¹-á¹-hÄ• nehi jÄ• yate. __na panaÃ±Ã±ato_ti `
kÄ• yavÄ• cato, kÄ• yacittatoâ€™â€™ ti evamÄ• dinÄ• vipallÄ• sanayena yojitehi \Be II 44
na samuá¹-á¹-hÄ• ti. cha samuá¹-á¹-hÄ• nÄ• ni yassÄ• sÄ• __chasamuá¹-á¹-hÄ• nÄ• _. sa
tÄ«hÄ«ti chahi eva samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• tÄ«ti. pakÄ• rantarÄ• bhÄ• vÄ• idha
vuttaá¹ƒ.

__Ä• ha ca_ aá¹-á¹-hakathÄ• cariyo mÄ• tikaá¹-á¹-hakathÄ• yaá¹ƒ.

<335> samuá¹-á¹-hÄ• ti etasmÄ• ti __samuá¹-á¹-hÄ• naá¹ƒ, _ kÄ• yÄ• di chabbidhaá¹ƒ, eka
kÄ• raá¹‡aá¹ƒyassÄ• sÄ• __ekasamuá¹-á¹-hÄ• nÄ• _. pakÄ• rantarÄ• bhÄ• vÄ• __tidhÄ•
tiá¹‡á¹‡aá¹ƒsamuá¹-á¹-hÄ• nÄ• naá¹ƒ vasena tividhÄ• . dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹
__dvisamuá¹-á¹-hitÄ• , _ dvisamuá¹-á¹-hÄ• nÄ• pattÄ«tiattho. __paÃ±cadhÄ• _ti vuttanayen
samuá¹-á¹-hÄ• nÄ• ni yassÄ• sÄ• __tisamuá¹-á¹-hÄ• nÄ• , _cattÄ• ri samuá¹-á¹-hÄ• nÄ• n
__caturuá¹-á¹-hÄ• nÄ• , _ tisamuá¹-á¹-hÄ• nÄ• ca caturuá¹-á¹-hÄ• nÄ• ca__ticaturuá¹-á¹-h
ekadesasarÅ«pekaseso, tisamuá¹-á¹-hÄ• nÄ• dvidhÄ• vibhattÄ• , catusamuá¹-á¹-hÄ• nÄ•
attho. chahi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hitÄ• __chasamuá¹-á¹-hitÄ• , _ chasamuá¹-á¹-h
__ekadhÄ• _ti pakÄ• rantarÄ• bhÄ• vÄ• ekadhÄ• va á¹-hitÄ• ti adhippÄ• yo.

<336> __sabbÄ• Ä• pattiyo samuá¹-á¹-hÄ• navisesato_ evaá¹ƒ terasadhÄ• á¹-hitÄ• naá¹ƒ
nÄ• nattatotehi samuá¹-á¹-hitÄ• naá¹ƒ paá¹-hamaá¹ƒ paÃ±Ã±attattÄ• sÄ«sabhÅ«tÄ• naá¹ƒ
__teraseva nÄ• mÄ• nilabhanti, _ tÄ• ni ito paraá¹ƒ vakkhÄ• mÄ«ti yojanÄ• .

<337> __paá¹-hamantimavatthuÃ±cÄ• _ti paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ. __du
adinnÄ• dÄ• nasamuá¹-á¹-hÄ• naá¹ƒ. __saÃ±carittaka_nti saÃ±carittasamuá¹-á¹-hÄ• naá¹ƒ
samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ. ``kathinaá¹ƒeá¸·akalomakaâ€™â€™ nti padacched
eá¸·akalomasamuá¹-á¹-hÄ• naÃ±ca.

<338> __padasodhamma_nti \Be II 446/ \Ne II 352/ padasodhammasamuá¹-á¹-hÄ• naá¹ƒ. _
theyyasattha_nti addhÄ• nasamuá¹-á¹-hÄ• naá¹ƒ theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ. __desa
dhammadesanÄ• samuá¹-á¹-hÄ• naá¹ƒ. __bhÅ«tÄ• rocanaka_nti bhÅ«tÄ• rocanasamuá¹-á
__corivuá¹-á¹-hÄ• pana_nti corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ.

<339> __ananuÃ±Ã±Ä• takaÃ±cÄ• _ti ananuÃ±Ã±Ä• takasamuá¹-á¹-hÄ• naÃ±cÄ• ti etÄ• ni
samuá¹-á¹-hÄ• nehisamuá¹-á¹-hitÄ• naá¹ƒ tesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ paá¹-hamaá¹ƒ paá
paá¹-hamapÄ• rÄ• jikÄ• disikkhÄ• padasamuá¹-á¹-hÄ• nÄ• naá¹ƒitaresaá¹ƒ pubbaá¹…gama
vuttÄ• ni. yathÄ• ha __parivÄ• raá¹-á¹-hakathÄ• yaá¹ƒ_ ``paá¹-hamapÄ• rÄ• jikaá¹ƒnÄ• ma
samuá¹-á¹-hÄ• nasÄ«saá¹ƒ, sesÄ• ni tena sadisÄ• nÄ«â€™â€™ tiÄ• di (Sp (to Vin V) 258).
__terasetesamuá¹-á¹-hÄ• nanayÄ• _ti ete sÄ«savasena dassitÄ• terasa samuá¹-á¹-hÄ• nan
upÄ• littherÄ• dÄ«hi.

<340> __tattha_ terasasu samuá¹-á¹-hÄ• nasÄ«sesu. __yÄ• _ti yÄ• pana Ä• patti.
__Ä• dipÄ• rÄ• jikuá¹-á¹-hÄ• nÄ• _tipaá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• nÄ• .

<341> adinnÄ• dÄ• na-saddo pubbako paá¹-hamo etissÄ• taá¹ƒsamuá¹-á¹-hÄ• nÄ• pattiyÄ
_adinnÄ• dÄ• nasamuá¹-á¹-hÄ• nÄ• ti uddiá¹-á¹-hÄ• ti yojanÄ• .

<342> __jÄ• tÅ«_ti ekaá¹ƒsena.

<343> ayaá¹ƒ samuá¹-á¹-hÄ• navasena ``samanubhÄ• sanÄ• samuá¹-á¹-hÄ• nÄ• â€™â€™

<344> kathina-saddo upapado yassÄ• taá¹ƒsamuá¹-á¹-hÄ• nÄ• ya Ä• pattiyÄ• sÄ• __kath
kathinasamuá¹-á¹-hÄ• nÄ• ti__matÄ• _ Ã±Ä• tÄ• , ayaá¹ƒ samuá¹-á¹-hÄ• navasena ``kathin
Ã±Ä• tÄ• ti attho.

<345> eá¸·akaloma-saddo \Be II 447/ Ä• di yassÄ• taá¹ƒsamuá¹-á¹-hÄ• nÄ• pattiyÄ• sÄ•
__eá¸·akalomÄ• disamuá¹-á¹-hÄ• nÄ• _tiattho.

<349> __ettha_ samuá¹-á¹-hÄ• nesu.

<350> bhÅ«tÄ• rocana-saddo \Ne II 353/ pubbabhÄ• go etissÄ• taá¹ƒsamuá¹-á¹-hÄ• nÄ• y

__bhÅ«tÄ• rocanapubbakÄ• , _ bhÅ«tÄ• rocanasamuá¹-á¹-hÄ• nÄ• ti attho.

<351> samuá¹-á¹-hÄ• naá¹ƒ __samuá¹-á¹-hitaá¹ƒ, _ corivuá¹-á¹-hÄ• panaá¹ƒ samuá¹-á¹-hita
__corivuá¹-á¹-hÄ• panasamuá¹-á¹-hitÄ• , _corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• nÄ• ti attho.

<353> __tatthÄ• _ti terasasamuá¹-á¹-hÄ• nasÄ«sesu, __ ``samuá¹-á¹-hÄ• naá¹ƒ sacittakaâ€
``paá¹-hamaâ€™â€™ ntiÄ• dÄ«hipaccekaá¹ƒ yojetabbaá¹ƒ. __paá¹-hamaá¹ƒ samuá¹-á¹-hÄ
paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• naá¹ƒ. __dutiyaá¹ƒsamuá¹-á¹-hÄ• na_nti adinnÄ• dÄ•
__catutthaá¹ƒ samuá¹-á¹-hÄ• na_nti samanubhÄ• sanasamuá¹-á¹-hÄ• naá¹ƒ. __navamaá¹ƒ
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ. __dasamaá¹ƒ samuá¹-á¹-hÄ• na_nti dhammadesanÄ• s
__dvÄ• dasamaá¹ƒ samuá¹-á¹-hÄ• na_nti corivuá¹-á¹-hÄ• panasamuá¹-á¹-hÄ• naá¹ƒ.

<354> __samuá¹-á¹-hÄ• ne_ti samuá¹-á¹-hÄ• nasÄ«se. __sadisÄ• _ti tena tena samuá¹-á¹-
samuá¹-á¹-hÄ• nÄ• Ä• pattiyo. __idhÄ• _ti imasmiá¹ƒ samuá¹-á¹-hÄ• navinicchaye. __dissa
dissantÄ«tiattho. atha vÄ• __idha dissare_ti idha ubhatovibhaá¹…ge etesu terasasamuá¹-á
ekekasmiá¹ƒaÃ±Ã±Ä• nipi sadisÄ• ni samuá¹-á¹-hÄ• nÄ• ni dissantÄ«ti attho. idÄ• ni tÄ• ni
``sukkaÃ±cÄ• â€™â€™ _tiÄ• di. tattha __sukka_nti sukkavissaá¹-á¹-hisikkhÄ• padaá¹ƒ. esa
``kÄ• yasaá¹ƒsaggoâ€™â€™ _tiÄ• dÄ«supi. yadettha duviÃ±Ã±eyyaá¹ƒ, taá¹ƒ vakkhÄ• ma

<355> __pubbupaparipÄ• ko cÄ• _ti \Be II 448/ ``jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuâ€™â€
sikkhÄ• padaÃ±ca ``bhikkhuniparipÄ• citaâ€™â€™ nti (Vin IV 192, 194) piá¹‡á¸• apÄ• tasik
bhikkhuniyÄ• sahÄ• _ti bhikkhuniyÄ• saddhiá¹ƒ raho nisajjasikkhÄ• padaÃ±ca. __sabhojan
kule anupakhajjasikkhÄ• padaÃ±ca dve rahonisajjasikkhÄ• padÄ• ni ca. __aá¹…gulÄ«udak
udakahasadhammasikkhÄ• padaÃ±ca.

<356> __pahÄ• re uggire cevÄ• _ti pahÄ• radÄ• nasikkhÄ• padaÃ±ca talasattiuggiraá¹‡asi
__tepaÃ±Ã±Ä• sÄ• ca sekhiyÄ• _ti paÃ±casattatisekhiyÄ• su vakkhamÄ• nÄ• ni ujjagghikÄ
samanubhÄ• sanasamuá¹-á¹-hÄ• nÄ• nidasa, chattapÄ• á¹‡iÄ• dÄ«ni dhammadesanÄ• sa
theyyasatthasamuá¹-á¹-hÄ• naá¹ƒ \Ne II 354/, sÅ«podanaviÃ±Ã±attisikkhÄ• padaÃ±cÄ• tibÄ
á¹-hapetvÄ• parimaá¹‡á¸• alanivÄ• sanÄ• dÄ«ni itarÄ• ni tepaÃ±Ã±Ä• sa sekhiyasikkhÄ• p
__adhakkhakubbhajÄ• á¹‡uÃ±cÄ• _ti bhikkhunÄ«naá¹ƒ adhakkhakaubbhajÄ• á¹‡usikkhÄ•
__gÄ• mantaramavassutÄ• _tigÄ• mantaragamanaá¹ƒ, avassutassa hatthato khÄ• danÄ«ya

357-8__._ __talamaá¹-á¹-hudasuddhi cÄ• _ti talaghÄ• taá¹ƒ, jatumaá¹-á¹-haá¹ƒ, udakasudd
__vassaá¹ƒvutthÄ• _ti ``vassaá¹ƒvutthÄ• ... pe ... chappaÃ±cayojanÄ• nÄ«â€™â€™ ti (Vin
__ovÄ• dÄ• yana gacchantÄ«_ti ovÄ• dÄ• ya agamanasikkhÄ• padaÃ±ca. __nÄ• nubandhe
``vuá¹-á¹-hÄ• pitaá¹ƒpavattiniá¹ƒ dve vassÄ• ni nÄ• nubandheyyÄ• â€™â€™ ti (Vin IV 1112
ubhatovibhaá¹…geniddiá¹-á¹-hÄ• ime __paÃ±casattati_ dhammÄ• kÄ• yacittasamuá¹-á¹-hi

ekasamuá¹-á¹-hÄ• nÄ• matÄ• ti yojanÄ• .

ettha ca __pÄ• á¸·iyaá¹ƒ_ ``chasattatÄ«â€™â€™ ti gaá¹‡anaparicchedo samuá¹-á¹-hÄ• nas
idhapana taá¹ƒ vinÄ• taá¹ƒsadisÄ• nameva \Be II 449/ gaá¹‡anÄ• dassitÄ• . teneva paá¹-h
samuá¹-á¹-hÄ• nasÄ«saá¹ƒpÄ• á¸·iyaá¹ƒ gaá¹‡anÄ• yapi dassitaá¹ƒ, idheva na dassitaá¹ƒ.
samuá¹-á¹-hÄ• nasÄ«sassa dassanaá¹ƒpanettha vakkhamÄ• nÄ• naá¹ƒ taá¹ƒsadisabhÄ• va
vakkhamÄ• nÄ• ya antogadhabhÄ• vadassanatthaá¹ƒ. tenevatatthapi taá¹ƒ vinÄ• gaá¹‡ana

paá¹-hamapÄ• rÄ• jikasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<359> __viggaha_nti manussaviggahasikkhÄ• padaá¹ƒ. __uttari cevÄ• _ti uttarimanussadha
__duá¹-á¹-hulla_nti duá¹-á¹-hullavÄ• cÄ• sikkhÄ• padaá¹ƒ. __attakÄ• matÄ• _ti attakÄ• map
__duá¹-á¹-hadosÄ• duve cevÄ• _ti dve duá¹-á¹-hadosasikkhÄ• padÄ• ni ca. __dutiyÄ• niya
cÄ• _tidutiyaaniyatasikkhÄ• padaÃ±ca.

<360> __acchindanaÃ±cÄ• _ti sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• acchindanaÃ±ca. __pariá¹‡Ä
saá¹…ghikalÄ• bhassaattano pariá¹‡Ä• manaÃ±ca. __musÄ• omasapesuá¹‡Ä• _ti musÄ• v
bhikkhupesuÃ±Ã±aÃ±ca. __duá¹-á¹-hullÄ• rocanaÃ±cevÄ• _ti duá¹-á¹-hullÄ• pattiÄ• rocana
__pathavÄ«khaá¹‡anampi cÄ• _tipathavÄ«khaá¹‡anasikkhÄ• padaÃ±ca.

<361> __bhÅ«tagÄ• maÃ±ca_ \Ne II 355/ __vÄ• do cÄ• _ti bhÅ«tagÄ• masikkhÄ• padaá¹ƒ,
__ujjhÄ• panakameva cÄ• _ti ujjhÄ• panakasikkhÄ• padaÃ±ca. __nikkaá¸• á¸• ho siÃ±cana
nikkaá¸• á¸• hanaÃ±ca udake tiá¹‡Ä• disiÃ±canaÃ±ca. __Ä• misahetu cÄ• _ti Ä• misahetu k
ovÄ• dasikkhÄ• padaÃ±ca.

<362> __bhuttÄ• vi_nti bhuttÄ• viá¹ƒ anatirittena khÄ• danÄ«yÄ• dinÄ• pavÄ• raá¹‡asikkhÄ
``ehÄ• vuso, gÄ• maá¹ƒ vÄ• â€™â€™ ti (Vin IV 275) vuttasikkhÄ• padaÃ±ca anÄ• dariyasik
__bhiá¹ƒsÄ• panameva cÄ• _ti \Be II 450/ bhikkhubhiá¹ƒsanakaÃ±ca. __apanidheyyÄ• _ti
pattÄ• diapanidhÄ• nasikkhÄ• padaÃ±ca. __saÃ±cicca pÄ• á¹‡a_nti saÃ±cicca pÄ• á¹‡aá¹ƒ
__sappÄ• á¹‡akampi cÄ• _ti jÄ• naá¹ƒsappÄ• á¹‡akaudakasikkhÄ• padaÃ±ca.

<363> __ukkoá¹-anaÃ±cÄ• _ti punakammÄ• ya ukkoá¹-anaÃ±ca. __Å«no_ti Å«navÄ«sativa
__saá¹ƒvÄ• so_ti ukkhittakena saddhiá¹ƒ saá¹ƒvÄ• sasikkhÄ• padaÃ±ca. __nÄ• sane cÄ• _
nÄ• sitakasÄ• maá¹‡erasambhogasikkhÄ• padaÃ±ca. __sahadhammika_nti sahadhammika
__vilekhÄ• cÄ• _ti ``vilekhÄ• yasaá¹ƒvattantÄ«â€™â€™ ti (Vin IV 439) Ä• gatasikkhÄ• pad
mohanasikkhÄ• padaÃ±ca. __amÅ«lakena cÄ• _ti amÅ«lakena saá¹…ghÄ• disesena anud

<364> __kukkuccaá¹ƒ khÄ«yanaá¹ƒ datvÄ• _ti kukkuccauppÄ• danaÃ±ca dhammikÄ• naá¹

khÄ«yanaÃ±ca cÄ«varaá¹ƒ datvÄ• khÄ«yanaÃ±ca. __pariá¹‡Ä• meyya puggale_ti saá¹…g
pariá¹‡Ä• manasikkhÄ• padaÃ±ca. __kiá¹ƒ te, akÄ• laá¹ƒ, acchinde_ti ``kiá¹ƒ te, ayye, eso
karissatÄ«â€™â€™ ti (Vin IV 705) Ä• gatasikkhÄ• padaÃ±ca akÄ• lacÄ«varaá¹ƒ ``kÄ• lacÄ
ntiadhiá¹-á¹-hahitvÄ• bhÄ• janasikkhÄ• padaÃ±ca bhikkhuniyÄ• saddhiá¹ƒ cÄ«varaá¹ƒ par
acchindanasikkhÄ• padaÃ±ca. __duggahanirayena cÄ• _ti duggahitena dupadhÄ• ritena pa
ujjhÄ• panasikkhÄ• padaÃ±ca nirayenavÄ• brahmacariyena vÄ• abhisapanasikkhÄ• pada

<365> __gaá¹‡assa cÄ• _ti ``gaá¹‡assa cÄ«varalÄ• bhaá¹ƒ antarÄ• yaá¹ƒ kareyyÄ• â€™â€
vuttasikkhÄ• padaÃ±ca. __vibhaá¹…gaÃ±cÄ• _ti ``dhammikaá¹ƒ cÄ«varavibhaá¹…gaá¹ƒ pa
912) vuttasikkhÄ• padaÃ±ca. __dubbalÄ• sÄ• tatheva cÄ• _ti ``dubbalacÄ«varapaccÄ• sÄ
atikkÄ• meyyÄ• â€™â€™ ti \Ne II 356/ (Vin IV 921) vuttasikkhÄ• padaÃ±ca. __dhammikaá¹
``dhammikaá¹ƒ \Be II 451/kathinuddhÄ• raá¹ƒ paá¹-ibÄ• heyyÄ• â€™â€™ ti (Vin IV 928) vu
__saÃ±ciccÄ• phÄ• sumevacÄ• _ti ``bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ kareyyÄ• â€™â
vuttasikkhÄ• padaÃ±ca.

<366> __sayaá¹ƒ upassayaá¹ƒ datvÄ• _ti ``bhikkhuniyÄ• upassayaá¹ƒ datvÄ• kupitÄ• ana
nikkaá¸• á¸• heyyÄ• â€™â€™ ti (Vin IV 951) vuttasikkhÄ• padaÃ±ca. __akkoseyya cÄ• _ti
vÄ• paribhÄ• seyya vÄ• â€™â€™ ti (Vin IV 1029) vuttasikkhÄ• padaÃ±ca. __caá¹‡á¸• ikÄ•
paribhÄ• seyyÄ• â€™â€™ ti (Vin IV 1034) vuttasikkhÄ• padaÃ±ca. __kulamaccharinÄ« ass
assÄ• â€™â€™ ti (Vin IV 1043) vuttasikkhÄ• padaÃ±ca. __gabbhiniá¹ƒ vuá¹-á¹-hÄ• peyyac
vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti (Vin IV 1068) vuttasikkhÄ• padaÃ±ca.

<367> __pÄ• yanti_nti ``pÄ• yantiá¹ƒ vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti (Vin IV 1073) vuttasik
vassÄ• nÄ«_ti ``dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-
IV 1080) vuttasikkhÄ• padaÃ±ca. __saá¹…ghenÄ• sammata_nti ``sikkhitasikkhaá¹ƒ sikkhan
asammataá¹ƒ vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti (Vin IV 1086) vuttasikkhÄ• padaÃ±ca. __tiss
``Å«nadvÄ• dasavassaá¹ƒ gihigataá¹ƒ (Vin IV 1091), paripuá¹‡á¹‡advÄ• dasavassaá¹ƒ gihi
dhammesu asikkhitasikkhaá¹ƒ (Vin IV 1097), dvevassÄ• ni sikkhitasikkhaá¹ƒsaá¹…ghena a
1103) vuttasikkhÄ• padÄ• ni ca. __tissoyeva kumÄ• rikÄ• _ti ``Å«navÄ«sativassaá¹ƒ kumÄ
(Vin IV 1120) nayena vuttÄ• tisso ca.

<368> __Å«nadvÄ• dasavassÄ• dve_ti ``Å«nadvÄ• dasavassÄ• vuá¹-á¹-hÄ• peyya (Vin IV
paripuá¹‡á¹‡advÄ• dasavassÄ• saá¹…ghena asammatÄ• vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti
sikkhÄ• padÄ• ni ca. __alaá¹ƒtÄ• va te_ti ``alaá¹ƒ \Be II 452/ tÄ• va te, ayye, vuá¹-á¹-hÄ• pi
IV 1147) vuttasikkhÄ• padaÃ±ca. __sokÄ• vassÄ• _ti ``caá¹‡á¸• iá¹ƒ sokÄ• vÄ• saá¹ƒ sikkh
vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti (Vin IV 1159) vuttasikkhÄ• padaÃ±ca. __pÄ• rivÄ• sikaccha
``pÄ• rivÄ• sikachandadÄ• nenasikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti (Vin IV 1

<369> __anuvassaá¹ƒ duve cÄ• _ti ``anuvassaá¹ƒ vuá¹-á¹-hÄ• peyya (Vin IV 1171), ekaá¹ƒ
vuá¹-á¹-hÄ• peyyÄ• â€™â€™ ti \Ne II 357/ (Vin IV 1175) vuttasikkhÄ• padÄ• ni cÄ• ti __ekÅ
sikkhÄ• padÄ• ni. __adinnÄ• dÄ• natulyattÄ• _ti adinnÄ• dÄ• nena samÄ• nasamuá¹-á¹-hÄ
katÄ• _tisacittakehi tÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hahantÄ«ti vuttÄ• .

dutiyapÄ• rÄ• jikasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<370> __saÃ±carikuá¹-imahallaka_nti saÃ±carittaá¹ƒ, saÃ±Ã±Ä• cikÄ• ya kuá¹-ikaraá¹‡aá¹
mahallakavihÄ• rakaraá¹‡aÃ±ca. __dhovÄ• panaÃ±ca paá¹-iggaho_ti aÃ±Ã±Ä• tikÄ• ya bhi
purÄ• á¹‡acÄ«varadhovÄ• panaÃ±ca cÄ«varapaá¹-iggahaá¹‡aÃ±ca. __cÄ«varassa ca viÃ±
gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ• cÄ«varaviÃ±Ã±Ä• panasikkhÄ• padaÃ±ca. __gahaá
taduttarisÄ• diyanasikkhÄ• padaÃ±ca.

<371> __upakkhaá¹-advayaÃ±cevÄ• _ti ``cÄ«varacetÄ• pannaá¹ƒ upakkhaá¹-aá¹ƒ hotÄ«â€
Ä• gatasikkhÄ• padadvayaÃ±ca. __tathÄ• dÅ«tena cÄ«vara_nti dÅ«tenacÄ«varacetÄ• pan
__kosiya_ntikosiyamissakasikkhÄ• padaÃ±ca. __suddhakÄ• á¸·Ä• na_nti ``suddhakÄ• á¸·a
ntiÄ• disikkhÄ• padaÃ±ca (Vin III 548). __dve bhÄ• gÄ• dÄ• nameva cÄ• _ti ``dve bhÄ• gÄ
III 553) vuttasikkhÄ• padaÃ±ca.

<372> __chabbassÄ• nÄ«_ti \Be II 453/ chabbassÄ• ni dhÄ• raá¹‡asikkhÄ• padaÃ±ca. __p
``purÄ• á¹‡asanthatassÄ• â€™â€™ ti (Vin III 567) vuttasikkhÄ• padaÃ±ca. __lomadhovÄ• p
cÄ• _tieá¸·akalomadhovÄ• panasikkhÄ• padaÃ±ca. __rÅ«piyassa paá¹-iggÄ• ho_ti
rÅ«piyapaá¹-iggahaá¹‡asikkhÄ• padaÃ±ca. __ubhonÄ• nappakÄ• rakÄ• _ti rÅ«piyasaá¹ƒvo
ca.

<373> __Å«nabandhanapatto cÄ• _ti Å«napaÃ±cabandhanapattasikkhÄ• padaÃ±ca.
__vassasÄ• á¹-ikasuttaka_ntivassikasÄ• á¹-ikasikkhÄ• padaÃ±ca suttaá¹ƒ viÃ±Ã±Ä• petvÄ•
cÄ«varakÄ• rÄ• panasikkhÄ• padaÃ±ca. __vikappÄ• pajjana_ntitantavÄ• ye upasaá¹…kam
vikappÄ• pajjanaÃ±ca. __yÄ• va dvÄ• radÄ• naÃ±ca sibbana_nti ``yÄ• vadvÄ• rakosÄ• ag
(Vin IV 135) vuttasikkhÄ• padaÃ±ca ``aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ dadeyya
sibbeyyÄ• â€™â€™ ti (Vin IV 176) vuttasikkhÄ• padadvayaÃ±ca.

<374> __pÅ«vehÄ«_ti \Ne II 358/ pÅ«vehi vÄ• manthehi vÄ• abhihaá¹-á¹-huá¹ƒ pavÄ• raá
__paccayo_ti catumÄ• sapaccayapavÄ• raá¹‡asikkhÄ• padaÃ±ca. __jotÄ«_ti jotiyÄ• samÄ
__ratana_nti ratanasikkhÄ• padaÃ±ca. __sÅ«ci ... pe ... sugatassa cÄ• _ti sÅ«cigharasikkhÄ
sikkhÄ• padÄ• ni ca.

<375> __aÃ±Ã±aviÃ±Ã±attisikkhÄ• cÄ• _ti ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peyyÄ• â€™â€™ ti (Vin

__aÃ±Ã±aá¹ƒ cetÄ• panampi cÄ• _ti ``aÃ±Ã±aá¹ƒ cetÄ• petvÄ• aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• â
vuttasikkhÄ• padaÃ±ca. __saá¹…ghikena duve vuttÄ• _ti ``saá¹…ghikena aÃ±Ã±aá¹ƒ cetÄ•
saá¹…ghikena saÃ±Ã±Ä• cikena aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• â€™â€™ ti (Vin IV 764) vuttÄ• n
mahÄ• janikenÄ• _ti ``mahÄ• janikena aÃ±Ã±aá¹ƒ cetÄ• peyya (Vin IV 769), mahÄ• janiken
cetÄ• peyyÄ• â€™â€™ ti (Vin IV 774) vuttÄ• ni dve sikkhÄ• padÄ• ni ca.

<376> __tathÄ• _ \Be II 454/ __puggalikeneka_nti ``puggalikena saÃ±Ã±Ä• cikena aÃ±Ã±aá
(Vin IV 779) vuttamekasikkhÄ• padaÃ±ca. __garupÄ• vuraá¹‡a_nti garupÄ• vuraá¹‡acetÄ•
__lahu_nti lahupÄ• vuraá¹‡acetÄ• panasikkhÄ• padaá¹ƒ. ``vighÄ• sÄ• udasÄ• á¹-i cÄ• â€™
vighÄ• sÄ• _ti ``uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• saá¹…kÄ• raá¹ƒ vÄ• vighÄ• saá¹ƒ vÄ•
vÄ• chaá¸• á¸• eyya vÄ• chaá¸• á¸• Ä• peyya vÄ• (Vin IV 825), harite chaá¸• á¸• eyya vÄ•
(Vin IV 829) evaá¹ƒ vuttÄ• ni dve vighÄ• sasikkhÄ• padÄ• ni ca. __udasÄ• á¹-i cÄ• _tiudaka
__tathÄ• samaá¹‡acÄ«vara_nti tathÄ• ``samaá¹‡acÄ«varaá¹ƒ dadeyyÄ• â€™â€™ ti (Vin I
vuttasikkhÄ• padaÃ±cÄ• ti.

<377> iti ete ekÅ«napaá¹‡á¹‡Ä• sa dhammÄ• __dukkhantadassinÄ• _ bhagavatÄ• chasan
teyeva__saÃ±carittasamÄ• _ saÃ±carittasikkhÄ• padena samÄ• __katÄ• _ anumatÄ• paÃ

saÃ±carittasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<378> __saá¹…ghabhedo_ti saá¹…ghabhedasikkhÄ• padaÃ±ca. __bhedÄ• nuvattadubbaca
bhedÄ• nuvattakadubbacakuladÅ«sakasikkhÄ• padÄ• ni ca. __duá¹-á¹-hullacchÄ• dana_nti
duá¹-á¹-hullapaá¹-icchÄ• danasikkhÄ• padaÃ±ca. __diá¹-á¹-hÄ«_ti diá¹-á¹-hiappaá¹-inissajja
II 359/. __chandaujjagghikÄ• duve_ti chandaá¹ƒadatvÄ• gamanasikkhÄ• padaÃ±ca ujjaggh
gamananisÄ«danasikkhÄ• padadvayaÃ±ca.

<379> __appasaddÄ• duve vuttÄ• _ti ``appasaddo antaraghare gamissÄ• mi, nisÄ«dissÄ•
589) vuttÄ• ni dve sikkhÄ• padÄ• ni ca. __na byÄ• hare_ti ``na sakabaá¸·enamukhena byÄ•
IV 619) vuttasikkhÄ• padaÃ±ca. __chamÄ• , nÄ«cÄ• sane, á¹-hÄ• na_nti ``chamÄ• yaá¹ƒ ni
\Be II 455/ Ä• sane nisÄ«ditvÄ• (Vin IV 647), á¹-hito nisinnassÄ• â€™â€™ ti (Vin IV 648) vu
__pacchatouppathena cÄ• _ti ``pacchato gacchanto purato gacchantassa (Vin IV 649), uppa
gacchantassÄ• â€™â€™ ti (Vin IV 650) vuttasikkhÄ• padadvayaÃ±ca.

<380> __vajjacchÄ• dÄ• _ti vajjato paá¹-icchÄ• danasikkhÄ• padaÃ±ca. __anuvattÄ• cÄ• _
ukkhittÄ• nuvattanasikkhÄ• padaÃ±ca. __gahaá¹‡a_nti ``hatthaggahaá¹‡aá¹ƒ vÄ• sÄ• diye
vuttasikkhÄ• padaÃ±ca. __osÄ• reyya cÄ• _ti ``anapaloketvÄ• kÄ• rakasaá¹…ghaá¹ƒ anaÃ
osÄ• reyyÄ• â€™â€™ ti (Vin IV 695) vuttasikkhÄ• padaÃ±ca. __paccakkhÄ• mÄ«ti sikkhÄ•
paccÄ• cikkhÄ• mÄ«â€™â€™ ti (Vin IV 710) vuttasikkhÄ• padaÃ±ca. __tathÄ• kismiÃ±cide

``kismiÃ±cidevaadhikaraá¹‡e paccÄ• katÄ• â€™â€™ ti (Vin IV 716) vuttasikkhÄ• padaÃ±ca

<381> __saá¹ƒsaá¹-á¹-hÄ• dve cÄ• _ti ``bhikkhuniyo paneva saá¹ƒsaá¹-á¹-hÄ• viharantÄ«
``yÄ• pana bhikkhunÄ« evaá¹ƒ vadeyya saá¹ƒsaá¹-á¹-hÄ• va, ayye, tumhe viharathÄ• â€™
728) paá¹-icca vuttasikkhÄ• padadvayaÃ±ca. __vadhitvÄ• cÄ• _ti ``attÄ• naá¹ƒ vadhitvÄ•
(Vin IV 880) vuttasikkhÄ• padaÃ±ca. __visibbetvÄ• cÄ• _ti ``bhikkhuniyÄ• cÄ«varaá¹ƒ visib
visibbÄ• petvÄ• vÄ• â€™â€™ ti (Vin IV 893) vuttasikkhÄ• padaÃ±ca. __dukkhita_nti ``duk
nti (Vin IV 947) vuttasikkhÄ• padaÃ±ca. __punadevaca saá¹ƒsaá¹-á¹-hÄ• _ti ``saá¹ƒsaá¹-á¹-
gahapatinÄ• vÄ• gahapatiputtena vÄ• â€™â€™ ti (Vin IV 956) evaá¹ƒ puna vuttasaá¹ƒsaá
__neva vÅ«pasameyya cÄ• _ti `` `ehÄ• yye, imaá¹ƒ adhikaraá¹‡aá¹ƒvÅ«pasamehÄ«â€™ ti
`sÄ• dhÅ«â€™ ti paá¹-issuá¹‡itvÄ• sÄ• pacchÄ• anantarÄ• yikinÄ«neva vÅ«pasameyyÄ•

<382> __jÄ• naá¹ƒ_ \Be II 456/ \Ne II 360/ __sabhikkhukÄ• rÄ• ma_nti ``jÄ• naá¹ƒ sabhikkh
anÄ• pucchÄ• paviseyyÄ• â€™â€™ ti (Vin IV 1024) vuttasikkhÄ• padaÃ±ca. __tatheva na
tÄ«hi á¹-hÄ• nehi na pavÄ• reyyÄ• â€™â€™ ti (Vin IV 1051) vuttasikkhÄ• padaÃ±ca. __tat
``anvaddhamÄ• saá¹ƒ bhikkhuniyÄ• bhikkhusaá¹…ghato dve dhammÄ• paccÄ• sÄ«sitabb
vuttasikkhÄ• padaÃ±ca. __sahajÄ«viniyo duve_ti ``sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• dve
nevaanuggaá¹‡heyya (Vin IV 1108), sahajÄ«viniá¹ƒ vuá¹-á¹-hÄ• petvÄ• neva vÅ«pakÄ• se
vuttasikkhÄ• padadvayaÃ±ca.

383-4__._ __sace me cÄ«varaá¹ƒ ayye_ti ``sace me tvaá¹ƒ, ayye, cÄ«varaá¹ƒ dassasi, evÄ
vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti (Vin IV 1151) vuttasikkhÄ• padaÃ±ca. __anubandhissa
ayye, dve vassÄ• ni anubandhissasi, evÄ• haá¹ƒ taá¹ƒ vuá¹-á¹-hÄ• pessÄ• mÄ«â€™â€™ ti
vuttasikkhÄ• padaÃ±ca. asamena sambuddhena pakÄ• sitÄ• ime sattatiá¹ƒsa dhammÄ• s
__kÄ• yavÄ• cÄ• dito_kÄ• yavÄ• cÄ• cittato __ekasamuá¹-á¹-hÄ• nÄ• katÄ• samanubhÄ•
samanubhÄ• sanasikkhÄ• padenasadisÄ• siyunti yojanÄ• .

samanubhÄ• sanasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<385> __kathinÄ• ni ca tÄ«á¹‡Ä«_ti ``niá¹-á¹-hitacÄ«varasmiá¹ƒ bhikkhunÄ• ubbhatasmiá¹
III 462) vuttÄ• ni Ä• dito tÄ«á¹‡i sikkhÄ• padÄ• ni. __patto_ti ``dasÄ• haparamaá¹ƒ atirekap
601) vuttasikkhÄ• padaÃ±ca. __bhesajjameva cÄ• _ti ``paá¹-isÄ• yanÄ«yÄ• ni bhesajjÄ• nÄ
vuttasikkhÄ• padaÃ±ca. __accekampi cÄ• _ti accekasikkhÄ• padaÃ±ca. __sÄ• saá¹…ka_n
sÄ• saá¹…kasikkhÄ• padaÃ±ca. __pakkamantadvayampi cÄ• _ti ``taá¹ƒ pakkamantoneva u
109, 115) bhÅ«tagÄ• mavagge vuttasikkhÄ• padadvayaÃ±ca.

<386> __tathÄ• upassayaá¹ƒ gantvÄ• _ti ``bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhik

(Vin IV 158) vuttasikkhÄ• padaÃ±ca. __paramparaá¹ƒ bhojana_nti ``paramparabhojane pÄ•
221) vuttasikkhÄ• padaÃ±ca. __anatiritta_nti ``anatirittaá¹ƒ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«
IV 238) vuttasikkhÄ• padaÃ±ca. __sabhatto_ti ``nimantito sabhattosamÄ• noâ€™â€™ ti \Ne
vuttasikkhÄ• padaÃ±ca. __vikappetvÄ• tatheva cÄ• _ti ``cÄ«varaá¹ƒvikappetvÄ• â€™â€™
vuttasikkhÄ• padaÃ±ca.

<387> __raÃ±Ã±o_ti ``raÃ±Ã±o khattiyassÄ• â€™â€™ ti (Vin IV 498) vuttasikkhÄ• padaÃ±c
gÄ• maá¹ƒ paviseyyÄ• â€™â€™ ti (Vin IV 509-512) vuttasikkhÄ• padaÃ±ca. __vosÄ• sÄ• _
á¹-hitÄ• â€™â€™ ti (Vin IV 558) vuttasikkhÄ• padaÃ±ca. ``Ä• raÃ±Ã±ake ussayavÄ• dikÄ•
__Ä• raÃ±Ã±ake_ti ``tathÄ• rÅ«pesu Ä• raÃ±Ã±akesu senÄ• sanesu pubbe appaá¹-isaá¹ƒv
vuttasikkhÄ• padaÃ±ca. __ussayavÄ• dikÄ• _ti ``ussayavÄ• dikÄ• vihareyyÄ• â€™â€™ ti (
vuttasikkhÄ• padaÃ±ca. __pattasannicayaÃ±cevÄ• _ti ``pattasannicayaá¹ƒ kareyyÄ• â€™â
vuttasikkhÄ• padaÃ±ca. __pure, pacchÄ• , vikÄ• lake_ti ``yÄ• pana bhikkhunÄ«purebhatta
upasaá¹…kamitvÄ• â€™â€™ ti (Vin IV 855) ca ``pacchÄ• bhattaá¹ƒ kulÄ• niupasaá¹…kami
``vikÄ• le kulÄ• ni upasaá¹…kamitvÄ• â€™â€™ ti (Vin IV 865) ca vuttasikkhÄ• padattayaÃ±

388-9__._ __paÃ±cÄ• hika_nti \Be II 458/ ``paÃ±cÄ• hikaá¹ƒ saá¹…ghÄ• á¹-icÄ• raá¹ƒ atikk
898) vuttasikkhÄ• padaÃ±ca. __saá¹…kamani_nti ``cÄ«varasaá¹…kamanÄ«yaá¹ƒ dhÄ• rey
vuttasikkhÄ• padaÃ±ca. __tathÄ• Ä• vasathadvaya_nti ``Ä• vasathacÄ«varaá¹ƒ anissajjitvÄ
1004), Ä• vasathaá¹ƒ anissajjitvÄ• cÄ• rikaá¹ƒ pakkameyyÄ• â€™â€™ ti (Vin IV 1009) eva
vuttasikkhÄ• padadvayaÃ±ca. __pasÄ• khe_ti ``pasÄ• khe jÄ• taá¹ƒ gaá¹‡á¸• aá¹ƒ vÄ• â€™
vuttasikkhÄ• padaÃ±ca. __Ä• sane cÄ• _ti ``bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ
vuttasikkhÄ• padaÃ±cÄ• ti ime pana ekÅ«natiá¹ƒsadhammÄ• kÄ• yavÄ• cato, kÄ• yavÄ• c
sabbe __dvisamuá¹-á¹-hÄ• nikÄ• , _ tatoyeva__kathinasambhavÄ• _ kathinasamuá¹-á¹-hÄ•

kathinasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<390> __dve seyyÄ• _ti dve sahaseyyasikkhÄ• padÄ• ni ca. __Ä• haccapÄ• do cÄ• _ti Ä• h
__piá¹‡á¸• aÃ±cÄ• _ti Ä• vasathapiá¹‡á¸• abhojanasikkhÄ• padaÃ±ca. __gaá¹‡abhojana_n
\Ne II 362/. __vikÄ• le_ti vikÄ• labhojanasikkhÄ• padaÃ±ca. __sannidhiÃ±cevÄ• _ti sannidh
__dantapona_nti dantaponasikkhÄ• padaÃ±ca. __acelaka_nti acelakasikkhÄ• padaÃ±ca.

<391> __uyyuttaÃ±cÄ• _ti ``uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya gaccheyyÄ• â€™â€™ ti (Vin
``vase uyyodhiâ€™â€™ nti padacchedo. __vase_ti ``senÄ• ya vaseyyÄ• â€™â€™ ti (Vin IV
__uyyodhi_nti ``uyyodhikaá¹ƒ vÄ• ... pe ... anÄ«kadassanaá¹ƒ vÄ• gaccheyyÄ• â€™â€™ t
vuttasikkhÄ• padaÃ±ca \Be II 459/. __surÄ• _ti surÄ• pÄ• nasikkhÄ• padaÃ±ca. __orena nh
orenaddhamÄ• sanahÄ• yanasikkhÄ• padaÃ±ca. __dubbaá¹‡á¹‡akaraá¹‡aÃ±cevÄ• _ti
``tiá¹‡á¹‡aá¹ƒdubbaá¹‡á¹‡akaraá¹‡Ä• naâ€™â€™ nti (Vin IV 368) vuttasikkhÄ• padaÃ±ca.

vuttÄ• vasesaá¹ƒpÄ• á¹-idesanÄ«yadvayaÃ±ca.

<392> __lasuá¹‡a_nti lasuá¹‡asikkhÄ• padaÃ±ca. __upatiá¹-á¹-heyyÄ• _ti ``bhikkhussa bhu
vidhÅ«panena vÄ• upatiá¹-á¹-heyyÄ• â€™â€™ ti (Vin IV 816) vuttasikkhÄ• padaÃ±ca. __n
``naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gaccheyyÄ• â€™â€™ ti (Vin I
__nagga_nti ``naggÄ• nahÄ• yeyyÄ• â€™â€™ ti (Vin IV 884) vuttasikkhÄ• padaÃ±ca. __at
``ekattharaá¹‡apÄ• vuraá¹‡Ä• tuvaá¹-á¹-eyyuâ€™â€™ nti (Vin IV 937) vuttasikkhÄ• padaÃ
``ekamaÃ±ce tuvaá¹-á¹-eyyuâ€™â€™ nti (Vin IV 933) vuttasikkhÄ• padaÃ±ca. __antoraá¹-á
``antoraá¹-á¹-hesÄ• saá¹…kasammateâ€™â€™ ti (Vin IV 962) vuttasikkhÄ• padaÃ±ca. __ta
``tiroraá¹-á¹-hesÄ• saá¹…kasammateâ€™â€™ ti (Vin IV 966) vuttasikkhÄ• padaÃ±ca.

<393> __antovassa_nti ``antovassaá¹ƒ cÄ• rikaá¹ƒ careyyÄ• â€™â€™ ti (Vin IV 970) vuttas
__agÄ• raÃ±cÄ• _ti ``rÄ• jÄ• gÄ• raá¹ƒ vÄ• cittÄ• gÄ• raá¹ƒ vÄ• ... pe ... pokkharaá¹‡iá¹ƒ
gaccheyyÄ• â€™â€™ ti (Vin IV 978) vuttasikkhÄ• padaÃ±ca. __Ä• sandi_nti ``Ä• sandiá¹ƒ
paribhuÃ±jeyyÄ• â€™â€™ ti (Vin IV 983) vuttasikkhÄ• padaÃ±ca. __suttakantana_nti ``sutt
(Vin IV 987) vuttasikkhÄ• padaÃ±ca. __veyyÄ• vacca_nti ``gihiveyyÄ• vaccaá¹ƒ kareyyÄ• â
vuttasikkhÄ• padaÃ±ca. __sahatthÄ• cÄ• _ti ``agÄ• rikassa vÄ• paribbÄ• jakassa vÄ• par
khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• dadeyyÄ• â€™â€™ ti (Vin IV 1000) vuttasikkhÄ
363/. __Ä• vÄ• se ca abhikkhuke_ti ``abhikkhuke Ä• vÄ• se vassaá¹ƒ vaseyyÄ• â€™â€™ ti
vuttasikkhÄ• padaÃ±ca.

<394> __chatta_nti ``chattupÄ• hanaá¹ƒ dhÄ• reyyÄ• â€™â€™ ti (Vin IV 1178) vuttasikkhÄ
``yÄ• nena yÄ• yeyyÄ• â€™â€™ ti (Vin IV 1186) vuttasikkhÄ• padaÃ±ca. __saá¹…ghÄ• á¹‡
dhÄ• reyyÄ• â€™â€™ ti (Vin IV 1191) vuttasikkhÄ• padaÃ±ca. __alaá¹…kÄ• ra_nti
``itthÄ• laá¹…kÄ• raá¹ƒdhÄ• reyyÄ• â€™â€™ ti (Vin IV 1195) vuttasikkhÄ• padaÃ±ca. __ga
``gandhavaá¹‡á¹‡akenanahÄ• yeyya (Vin IV 1199), vÄ• sitakena piÃ±Ã±Ä• kena nahÄ• yey
vuttasikkhÄ• padadvayaÃ±ca. __ ``bhikkhunÄ« ... pe ... gihiniyÄ• â€™â€™ _ti etena
``bhikkhuniyÄ• ummaddÄ• peyyÄ• â€™â€™ tiÄ• dÄ«ni (Vin IV 1207) cattÄ• ri sikkhÄ• padÄ

<395> __tathÄ• saá¹ƒkaccikÄ• _ti ``asaá¹ƒkaccikÄ• gÄ• maá¹ƒ paviseyyÄ• â€™â€™ ti (Vi
vuttasikkhÄ• padaÃ±ca. __ime pana tecattÄ• lÄ«sa_ dhammÄ• sabbe kÄ• yacittavasena _
eá¸·akalomena samuá¹-á¹-hÄ• nato __samÄ• _ hontÄ«ti yojanÄ• .

eá¸·akalomasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

396-7__._ __aÃ±Ã±atrÄ• _ti ``mÄ• tugÄ• massa uttarichappaÃ±cavÄ• cÄ• hi dhammaá¹ƒ d
viÃ±Ã±unÄ• purisaviggahenÄ• â€™â€™ ti (Vin IV 63) vuttasikkhÄ• padaÃ±ca. __asammato
``asammatobhikkhuniyo ovadeyyÄ• â€™â€™ ti (Vin IV 146) vuttasikkhÄ• padaÃ±ca. __tath

``atthaá¹…gate sÅ«riye bhikkhuniyo ovadeyyÄ• â€™â€™ ti (Vin IV 154) vuttasikkhÄ• padaÃ
dve vuttÄ• _ti ``tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡eyya, vÄ• ceyyÄ• â€™â€™ ti (Vin IV 1014
dve sikkhÄ• padÄ• ni ca. __anokÄ• sakatampi cÄ• _ti ``anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±
puccheyyÄ• â€™â€™ ti (Vin IV 1220) vuttasikkhÄ• padaÃ±cÄ• tiime pana sabbe cha dham
cÄ• ti imehi dvÄ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• nikÄ• honti. __padasodhammatulyat
padasodhammena sadisabhÄ• voti yojanÄ• .

padasodhammasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

398-9__._ __eka_nti \Ne II 364/ ``bhikkhuniyÄ• saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namag
paá¹-ipajjeyyÄ• â€™â€™ ti (Vin IV 180) vuttasikkhÄ• padaÃ±ca. __nÄ• va_nti ``ekanÄ• vaá
(Vin IV 188) vuttasikkhÄ• padaÃ±ca. __paá¹‡Ä«taÃ±cÄ• _ti ``paá¹‡Ä«tabhojanÄ• ni agilÄ• n
viÃ±Ã±Ä• petvÄ• bhuÃ±jeyyÄ• â€™â€™ ti (Vin IV 259) vuttasikkhÄ• padaÃ±ca. __saá¹ƒvid
saddhiá¹ƒsaá¹ƒvidhÄ• ya gamanasikkhÄ• padaÃ±ca. __saá¹ƒhare_ti ``sambÄ• dhe lomaá¹ƒ
(Vin IV 799) vuttasikkhÄ• padaÃ±ca. __dhaÃ±Ã±a_nti ``Ä• makadhaÃ±Ã±aá¹ƒ viÃ±Ã±atvÄ•
vuttasikkhÄ• padaÃ±ca. __nimantitÄ• cevÄ• _ti ``nimantitÄ• vÄ• pavÄ• ritÄ• vÄ• khÄ• da
vÄ• khÄ• deyya vÄ• bhuÃ±jeyya vÄ• â€™â€™ ti (Vin IV 1038) vuttasikkhÄ• padaÃ±ca.
__pÄ• á¹-idesaniyaá¹-á¹-haka_ntibhikkhunÄ«naá¹ƒ vuttÄ• aá¹-á¹-ha pÄ• á¹-idesanÄ«yÄ• c
paÃ±Ã±attÄ• etÄ• cuddasa sikkhÄ• __catusamuá¹-á¹-hÄ• nÄ• _kÄ• yato, kÄ• yavÄ• cato
cÄ• ti catÅ«hi samuá¹-á¹-hÄ• nehi samuá¹-á¹-hahanti. samuá¹-á¹-hÄ• nato __addhÄ• nena_
hontÄ«ti matÄ• ti yojanÄ• .

addhÄ• nasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

400-1__._ __suti_nti \Be II 462/ upassutitiá¹-á¹-hanasikkhÄ• padaÃ±ca.
__sÅ«pÄ• diviÃ±Ã±atti_ntisÅ«podanaviÃ±Ã±attisikkhÄ• padaÃ±ca. __andhakÄ• re_ti ``ratta
ti (Vin IV 839) vuttasikkhÄ• padaÃ±ca. __tatheva ca paá¹-icchanne_ti ``paá¹-icchanne okÄ•
843) vuttasikkhÄ• padaÃ±ca. __okÄ• se_ti ``ajjhokÄ• se purisena saddhiâ€™â€™ nti (Vin I
vuttasikkhÄ• padaÃ±ca. __byÅ«he cÄ• _ti tadanantarameva ``rathikÄ• ya vÄ• byÅ«he vÄ•
saddhiâ€™â€™ nti (Vin IV 851) Ä• gatasikkhÄ• padaÃ±cÄ• ti ime sabbepiÄ• diccabandhun
__catutthacchaá¹-á¹-hato_ kÄ• yacittato, kÄ• yavÄ• cÄ• cittatoca samuá¹-á¹-hahantÄ•
__theyyasatthasamuá¹-á¹-hÄ• nÄ• _ theyyasatthasikkhÄ• padena samÄ• nasamuá¹-á¹-hÄ•

theyyasatthasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<402> __chatta, daá¹‡á¸• akarassÄ• pÄ«_ti ``na chattapÄ• á¹‡issa daá¹‡á¸• apÄ• á¹‡issÄ•
vuttasikkhÄ• padadvayaÃ±ca. __satthÄ• vudhakarassÄ• pÄ«_ti ``na satthapÄ• á¹‡issa (Vin
Ä• vudhapÄ• á¹‡issÄ• â€™â€™ ti (Vin IV 637) vuttasikkhÄ• padadvayaÃ±ca. __pÄ• dukÅ«

pÄ• dukÄ• ruá¸·hassa \Ne II 365/ (Vin IV 638), na upÄ• hanÄ• ruá¸·hassa (Vin IV 639), na y
(Vin IV 640) vuttasikkhÄ• padattayaÃ±ca. __seyyÄ• , pallatthikÄ• ya cÄ• _ti ``na sayanagat
pallatthikÄ• ya nisinnassÄ• â€™â€™ ti (Vin IV 642) vuttasikkhÄ• padadvayaÃ±ca.

<403> __veá¹-hitoguá¹‡á¹-hito cÄ• _ti ``na veá¹-hitasÄ«sassa (Vin IV 643), na oguá¹‡á¹-hita
(Vin IV 644) vuttasikkhÄ• padadvayaÃ±cÄ• ti nidassitÄ• __sabbe ekÄ• dasa_ dhammÄ• v
samuá¹-á¹-hÄ• nena \Be II 463/ samuá¹-á¹-hitÄ• dhammadesanasamuá¹-á¹-hÄ• nÄ• ti saÃ±

dhammadesanasamuá¹-á¹-hÄ• navaá¹‡á¹‡anÄ• .

<404> evaá¹ƒ tÄ• va sambhinnasamuá¹-á¹-hÄ• naá¹ƒ veditabbaá¹ƒ, niyatasamuá¹-á¹-hÄ• n
ekassevasikkhÄ• padassa hotÄ«ti visuá¹ƒyeva dassetumÄ• ha __ ``bhÅ«tÄ• rocanakaÃ±ce
__bhÅ«tÄ• rocanakaÃ±cevÄ• _titÄ«hi acittakasamuá¹-á¹-hÄ• nehi samuá¹-á¹-hitaá¹ƒ bhÅ«t
__corivuá¹-á¹-hÄ• panampi cÄ• _tivÄ• cÄ• cittato, kÄ• yavÄ• cÄ• cittato cÄ• ti dvÄ«hi samu
corivuá¹-á¹-hÄ• panasikkhÄ• padaÃ±ca. ananuÃ±Ã±Ä• tameva__ananuÃ±Ã±Ä• tamattaá¹ƒ
kÄ• yavÄ• cato, vÄ• cÄ• cittato, kÄ• yavÄ• cÄ• cittatocÄ• ti catÅ«hi samuá¹-á¹-hitaá¹ƒ
ananuÃ±Ã±Ä• tasikkhÄ• padaÃ±cÄ• ti. __idaá¹ƒ taya_nti idaá¹ƒ sikkhÄ• padattayaá¹ƒ. __as
aÃ±Ã±ena sikkhÄ• padena asammissasamuá¹-á¹-hÄ• naá¹ƒ.

iti uttare lÄ«natthapakÄ• saniyÄ•

samuá¹-á¹-hÄ• nasÄ«sakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

Ä• pattisamuá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ•

<405> __Ä• dinÄ• _ti paá¹-hamena kÄ• yasaá¹…khÄ• tena samuá¹-á¹-hÄ• nena.

406-7__._ __dukkaá¹-Ä• dayo_ti __Ä• di_-saddena thullaccayasaá¹…ghÄ• disesÄ• gahitÄ
dukkaá¹-aá¹ƒ \Ne II 366/. ekaá¹ƒ piá¹‡á¸• aá¹ƒ anÄ• gate Ä• patti thullaccayassa. tasmiá¹ƒ
Ä• pattisaá¹…ghÄ• disesassÄ• â€™â€™ ti (Vin V 277). __vikÄ• le pana pÄ• cittÄ«_ti vikÄ•
__aÃ±Ã±Ä• tihatthato_ti aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• antaragharaá¹ƒ paviá¹-á¹-hÄ• ya h
II 464/ khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• sahatthÄ• paá¹-iggahetvÄ• . ``paÃ±ca in
tipadacchedo.

<408> __dutiyenÄ• _ti vÄ• cÄ• saá¹…khÄ• tena samuá¹-á¹-hÄ• nena.

409-10__._ __samÄ• disati_ katheti ce. __sabbathÄ• vipanna_nti adesitavatthukatÄ• dinÄ•

sabbappakÄ• renavipannappadesaá¹ƒ. __kuá¹-i_nti saÃ±Ã±Ä• cikÄ• ya kuá¹-iá¹ƒ. yathÄ• ha
kuá¹-iá¹ƒkaronti adesitavatthukaá¹ƒ pamÄ• á¹‡Ä• tikkantaá¹ƒ sÄ• rambhaá¹ƒ aparikkamana
padasodhammaá¹ƒ mÅ«laá¹ƒ samuá¹-á¹-hÄ• naá¹ƒ yassa pÄ• cittiyassÄ• ti tathÄ• vuttaá¹ƒ
__padasodhammamÅ«lena, _sahatthe cetaá¹ƒ karaá¹‡avacanaá¹ƒ.

<411> __tatiyena samuá¹-á¹-hÄ• nenÄ• _ti kÄ• yavÄ• cÄ• saá¹…khÄ• tena samuá¹-á¹-hÄ•

<412> __saá¹ƒvidahitvÄ• nÄ• _ti saddhiá¹ƒ vidahitvÄ• , ``kuá¹-iá¹ƒ karomÄ• â€™â€™ ti aÃ±
attho.

<413> __vatvÄ• _ti attano atthÄ• ya viÃ±Ã±Ä• petvÄ• . __bhikkhuni_nti bhikkhÅ«naá¹ƒ bhu
``idha sÅ«paá¹ƒ detha, idha odanaá¹ƒ dethÄ• â€™â€™ ti vosÄ• samÄ• naá¹ƒ upÄ• sakÄ• n
dÄ• pentiá¹ƒbhikkhuniá¹ƒ. __na nivÄ• retvÄ• _ti ``apasakka tÄ• va, bhagini, yÄ• va bhikkhÅ
tianapasÄ• detvÄ• bhuÃ±jatoti yojanÄ• .

<414> catutthena kÄ• yacitta__samuá¹-á¹-hÄ• nena kati_ Ä• pattiyo siyunti yojanÄ• .

<417> __paÃ±camenÄ• _ti vÄ• cÄ• cittasamuá¹-á¹-hÄ• nena. __vada_nti vadanto samudÄ•

<418> __kuá¹-i_nti \Be II 465/ \Ne II 367/ nidassanamattaá¹ƒ, adesitavatthukaá¹ƒ
pamÄ• á¹‡Ä• tikkantaá¹ƒsÄ• rambhaá¹ƒ aparikkamanaá¹ƒ senÄ• sanampi gahaá¹‡aá¹ƒ ved

<419> __vÄ• ceti padaso dhamma_nti ettha ``anupasampannaâ€™â€™ nti seso. yathÄ• ha
anupasampannaá¹ƒ padaso dhammaá¹ƒ vÄ• cetÄ«â€™â€™ ti (Vin V 281). __davakamyatÄ
akkosavatthÅ«hi kÄ«á¸·Ä• dhippÄ• yena vadantassa. __davakamyatÄ• _tica ``paá¹-isaá¹…
(MN I 22, 24, 422; AN b VI 58; c 8.9; Nidd I 199, 206; Dhs 1355; Vibh 518) viya ya-kÄ• ralop

<420> chaá¹-á¹-hena kÄ• yavÄ• cÄ• citta__samuá¹-á¹-hÄ• nena_. __saá¹ƒvidahitvÄ• nÄ• _
``tvaÃ±caahaÃ±ca ekato avaharissÄ• mÄ• â€™â€™ ti sammantanaá¹ƒ katvÄ• . __bhaá¹‡á
tvaá¹ƒekaá¹ƒ passaá¹ƒ gaá¹‡ha, ahaá¹ƒ imaâ€™â€™ nti vatvÄ• tena saha á¹-hÄ• nÄ• cÄ•

<423> __idha_ imasmiá¹ƒ sÄ• sane. __vimatÅ«paramaá¹ƒ parama_nti ettha ``kappiyaá¹ƒ n
ntivÄ• ``Ä• patti nu kho, anÄ• pattÄ«â€™â€™ ti vÄ• ``dhammo nu kho, adhammoâ€™â€™
vividhenÄ• kÄ• rena pavattÄ• vimati vicikicchÄ• vimati. vimatiá¹ƒ uparameti vinÄ• setÄ«ti_
paramaá¹ƒ_ uttamaá¹ƒ. __uttara_nti vibhaá¹…gakhandhakÄ• gatÄ• naá¹ƒ
nidÄ• nÄ• divinicchayÄ• naá¹ƒpaÃ±hauttarabhÄ• vena á¹-hitattÄ• uttaraá¹ƒ. imaá¹ƒ uttaraá
__yo uttarati_ paÃ±Ã±Ä• yaogÄ• hetvÄ• pariyosÄ• peti. idha ``uttaraá¹ƒ uttaraâ€™â€™ nti
guá¹‡anidassanaá¹ƒ, ekaá¹ƒsatthanidassananti gahetabbaá¹ƒ. sunayena yuto so puggalo _

uttaratÄ«tisambandho. kiá¹ƒ visiá¹-á¹-hanti Ä• ha __ ``sunayaâ€™â€™ _ntiÄ• di \Be II 466/.
cÄ• rittavÄ• rittadaá¸·hÄ«karaá¹‡asithilakaraá¹‡abhedÄ• paÃ±Ã±attianaupaÃ±Ã±attÄ• dina
taá¹ƒ. suá¹-á¹-hu nÄ«yati vinicchayo etenÄ• ti__sunayo, _ uttaravinicchayo, tena. vinicchay
saá¹ƒyutto samannÄ• gato. dukkhenauttarÄ«yatÄ«ti __duttaraá¹ƒ_. pÄ• timokkhasaá¹ƒvara
samÄ• dhipaÃ±Ã±Ä• nibbÄ• nasaá¹…khÄ• tauttarappattiyÄ• patiá¹-á¹-hÄ• bhÄ• vato __utta
pariyosÄ• naá¹ƒ pÄ• puá¹‡Ä• tÄ«ti attho.

idha yo vimatÅ«paramaá¹ƒ paramaá¹ƒ uttaraá¹ƒ uttaraá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ uttarati, s
\Ne II 368/ sunayaá¹ƒ duttaraá¹ƒ uttaraá¹ƒ vinayaá¹ƒ uttaratÄ«ti yojanÄ• . ca-saddena
satthantarasamuccayatthena imamatthaá¹ƒdÄ«peti. seyyathidaá¹ƒ, idha yo sunayaá¹ƒ dutta
vinayaá¹ƒ uttarati, sunayena yutoso puggalo vimatÅ«paramaá¹ƒ paramaá¹ƒ uttaraá¹ƒ uttara
uttaratÄ«ti. iminÄ• youttaraá¹ƒ jÄ• nÄ• ti, so vinayaá¹ƒ jÄ• nÄ• ti. yo vinayaá¹ƒ jÄ• nÄ• ti, s
jÄ• nÄ• tÄ«tiuttarapakaraá¹‡assa vinayapiá¹-akajÄ• nane accantÅ«pakÄ• ritÄ• vibhÄ• vitÄ

iti uttare lÄ«natthapakÄ• saniyÄ•

Ä• pattisamuá¹-á¹-hÄ• nakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

ekuttaranayakathÄ• vaá¹‡á¹‡anÄ•

<424> __ito para_nti ito samuá¹-á¹-hÄ• navinicchayakathÄ• ya paraá¹ƒ. __para_nti uttamaá
__ekuttaraá¹ƒnaya_nti ekekaaá¹…gÄ• tirekatÄ• ya ekuttarasaá¹…khÄ• taá¹ƒ ekakadukÄ• d

425-7__._ __ke Ä• pattikarÄ• dhammÄ• ... pe ... kÄ• cÄ• desanagÄ• minÄ«_ti ekekapaÃ±

<428> __samuá¹-á¹-hÄ• nÄ• nÄ«_ti Ä• diko \Be II 467/ vissajjanasaá¹…khÄ• to uttaravÄ• d
__samuá¹-á¹-hÄ• nÄ• ni ... pe ... dÄ«pitÄ• _ti yasmÄ• etesaá¹ƒ vasena puggalo Ä• pattiá¹ƒ
__ ``Ä• pattikarÄ• â€™â€™ _tivuttÄ• .

<429> __tatthÄ• _ti tÄ• su Ä• pattÄ«su. __lahukÄ• _ti lahukena vinayakammena visujjhana
vinayakammena visujjhanato saá¹…ghÄ• disesÄ• patti, kenaci Ä• kÄ• renaanÄ• pattibhÄ• v
asakkuá¹‡eyyato pÄ• rÄ• jikÄ• patti ca garukÄ• patti nÄ• ma, tÄ• pana lahukÄ• su vuttÄ• su
sakkÄ• ti vissajjane visuá¹ƒ na vuttÄ• .

<431> duá¹-á¹-huá¹ƒ kucchitabhÄ• vaá¹ƒ paramajegucchaá¹ƒ nindanÄ«yabhÄ• vaá¹ƒ ulati g
__duá¹-á¹-hullaá¹ƒ, _pÄ• rÄ• jikasaá¹…ghÄ• disesaá¹ƒ. tenÄ• ha __ ``duvidhÄ• patti Ä• dito

<432> __paÃ±cÄ• nantariyasaá¹ƒyuttÄ• _ti \Ne II 369/ mÄ• tughÄ• takapitughÄ• takaaraha

manussaviggahapÄ• rÄ• jikÄ• pattica lohituppÄ• dakasaá¹…ghabhedakÄ• naá¹ƒ abhabbatÄ
kÄ• yavacÄ«dvÄ• rappavattÄ• akusalacetanÄ• saá¹…khÄ• tÄ• pÄ• rÄ• jikÄ• ca anantaran
paÃ±ca anantarasaá¹ƒyuttÄ• nÄ• ma. tÄ• pana micchattaniyatesu antogadhattÄ• __ ``niya

__parivÄ• re_ (Vin V 321) pana aÃ±Ã±epi antarÄ• yikÄ• dÄ« bahÅ« ekakÄ• dassitÄ• , te
panaganthabhÄ«rukajanÄ• nuggahena Ä• cariyena idha na dassitÄ• . atthikehi __parivÄ• re
gahetabbÄ• . ettha ca sattapi Ä• pattiyo saÃ±cicca vÄ«tikkantÄ• saggantarÄ• yaÃ±cevamo
__antarÄ• yikÄ• _. ajÄ• nantena vÄ«tikkantÄ• pana paá¹‡á¹‡attivajjÄ• pattineva saggantar
mokkhantarÄ• yaá¹ƒ \Be II 468/ karotÄ«ti __anantarÄ• yikÄ• _. antarÄ• yikaá¹ƒ Ä• pannass
desetvÄ• vuá¹-á¹-hÄ• nagÄ• minito vuá¹-á¹-hÄ• ya suddhipattassa, sÄ• maá¹‡erabhÅ«miya
saggamaggamokkhamaggoti.

ekakakathÄ• vaá¹‡á¹‡anÄ• .

<435> __addhavihÄ«no_ nÄ• ma Å«navÄ«sativasso. __aá¹…gavihÄ«no_ nÄ• ma hatthacch
nÄ• ma paá¹‡á¸• ako, tiracchÄ• nagato, ubhatobyaÃ±janako ca. avasesÄ• theyyasaá¹ƒvÄ•
abhabbaá¹-á¹-hÄ• nappattÄ• dukkaá¹-akÄ• rino nÄ• ma, imasmiá¹ƒyeva attabhÄ• ve dukka
abhabbaá¹-á¹-hÄ• nappattÄ• ti attho. __aparipuá¹‡á¹‡o_ti aparipuá¹‡á¹‡apattacÄ«varo. __n
upasampannaá¹ƒ na yÄ• cati. __paá¹-isiddhÄ• _ti ``dve puggalÄ• na upasampÄ• detabbÄ•
vÄ• ritÄ• .

<436> __have_ti ekaá¹ƒsatthe nipÄ• to. laddhasamÄ• pattissa bhikkhuno dÄ«pitÄ• Ä• patti
__no laddhasamÄ• pattissÄ• _ti aladdhasamÄ• pattissa dÄ«pitÄ• Ä• patti atthevÄ• tiyojanÄ

<437> __bhÅ«tassÄ• _ti attani santassa uttarimanussadhammassa. __abhÅ«tÄ• rocanÄ• p
catutthapÄ• rÄ• jikÄ• patti. asamÄ• pattilÄ• bhino niddiseti yojanÄ• .

<438> __ ``atthi_ \Ne II 370/ __saddhammasaá¹ƒyuttÄ• â€™â€™ _tiÄ• dÄ«su __atthi_-sad
paccekaá¹ƒ yojetabbo.

<439> __padasodhammamÅ«lÄ• dÄ«_ti __Ä• di_-saddena ``uttarichappaÃ±cavÄ• cÄ• dha
Ä• pattÄ«naá¹ƒgahaá¹‡aá¹ƒ.

<440> __bhoge_ti \Be II 469/ paribhoge. __ ``saparikkhÄ• rasaá¹ƒyutÄ• â€™â€™ _ti idaÃ±
``pattacÄ«varÄ• naá¹ƒ nissajjane, kiliá¹-á¹-hacÄ«varÄ• naá¹ƒ adhovane, malaggahitapattas
tievamÄ• dikÄ• ayuttaparibhogÄ• Ä• pattiyopi sakaparikkhÄ• rasaá¹ƒyuttÄ• yeva.

<441> __maÃ±capÄ«á¹-hÄ• di_nti __Ä• di_-saddena bhisiÄ• dÄ«naá¹ƒ gahaá¹‡aá¹ƒ. __ajjh

ajjhokÄ• se atthare attharÄ• pane sati. __anÄ• pucchÄ• va gamane_ti anÄ• pucchitvÄ• vÄ•
anuddharitvÄ• vÄ• anuddharÄ• petvÄ• vÄ• gamanaá¹ƒ saá¹…gaá¹‡hÄ• ti.
__parasantakasaá¹ƒyutÄ• _tiparaparikkhÄ• rapaá¹-ibaddhÄ• .

<443> ``sikharaá¹‡Ä«sÄ«â€™â€™ ti yaá¹ƒ vacanaá¹ƒ saccaá¹ƒ, taá¹ƒ bhaá¹‡ato __garuka
duá¹-á¹-hullavÄ• cÄ• saá¹…ghÄ• disesosiyÄ• ti yojanÄ• .

<445> __garukÄ• pattÄ«_ti uttarimanussadhammapÄ• rÄ• jikÄ• patti. __bhÅ«tassÄ• rocane
bhÅ«tassauttarimanussadhammassa anupasampannassa Ä• rocane. __saccaá¹ƒ vadato_ti
__lahukÄ• _ti pÄ• cittiyÄ• patti.

<447> __vikopetu_nti vaggakaraá¹‡ena vikopetuá¹ƒ. __hatthapÄ• saá¹ƒ jaha_nti antosÄ«m
jahanto, hatthapÄ• saá¹ƒ jahitvÄ• ekamantaá¹ƒ nisÄ«dantoti attho. __phuse_tibhÅ«migato

<448> vehÄ• sakuá¹-iyÄ• upari Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒ vÄ• pÄ«á¹-haá¹ƒ vÄ• a
371/ Ä• pajjatÄ«ti yojanÄ• . sace taá¹ƒ bhÅ«miyaá¹ƒ paÃ±Ã±apetvÄ• nisajjeyya, na Ä• pajj
``na bhÅ«mitoâ€™â€™ _ti.

<449> __pavisanto_ti Ä• rÄ• maá¹ƒ pavisanto. __nikkhama_nti tato eva nikkhamanto. __ta_

<450> __vattamapÅ«retvÄ• nÄ• _ti \Be II 470/ sÄ«sato chattÄ• panayanaá¹ƒ, pÄ• dato
upÄ• hanÄ• muÃ±canavattaá¹ƒakatvÄ• . __nikkhama_nti bahi nikkhamanto chattupÄ• hana

<451> __ ``nikkhamantoâ€™â€™ _ti idaá¹ƒ ``nikkhamaâ€™â€™ nti etassa atthapadaá¹ƒ. _
Ä• rÄ• maá¹ƒ sandhÄ• ya gato, taá¹ƒ pavisanto na Ä• pajjeyya.

<453> yÄ• kÄ• ci bhikkhunÄ« atigambhÄ«raá¹ƒ udakasuddhikaá¹ƒ Ä• diyantÄ« Ä• pattiá¹ƒ

<457> __vattaá¹ƒ panattano_ti yaá¹ƒ attano netthÄ• ravattaá¹ƒ vuttaá¹ƒ, so taá¹ƒ asamÄ• d
Ä• pajjatinÄ• mÄ• ti yojanÄ• .

<460> __itarassa_ Ä• cariyassa, tathÄ• saddhivihÄ• rikassa ca.

<462> __dadamÄ• no_ti pÄ• rivattakaá¹ƒ vinÄ• dadamÄ• no.

<463> __mudÅ«_ti mudupiá¹-á¹-hiko. ``lambÄ«Ä• dinoâ€™â€™ ti padacchedo. __Ä• di_-sa
asuciá¹ƒ mocentassa, Å«runÄ• aá¹…gajÄ• taá¹ƒ pellantassa, attÄ• naá¹ƒ vadhitvÄ• vadhit
Ä• pattÄ«â€™â€™ ti evamÄ• dÄ«naá¹ƒ saá¹…gaho. __attÄ• _ti etthanissitÄ• ti uttarapadal

niruttilakkhaá¹‡ena daá¹-á¹-habbo. __sesÄ• _ti methunadhammakÄ• yasaá¹ƒsaggapahÄ• r
__paranissitÄ• _ti paraá¹ƒ nissÄ• ya Ä• pajjitabbÄ• ti attho.

<465> ``na \Ne II 372/, bhikkhave, ovÄ• do na gahetabboâ€™â€™ ti vacanato ovÄ• daá¹ƒ _
paá¹-iggaá¹‡hanto vajjataá¹ƒ Ä• pajjati nÄ• ma.

<470> __aruá¹‡ugge_ti \Be II 471/ aruá¹‡uggamane. __naaruá¹‡uggame_ti aruá¹‡uggaman

<471> ekarattÄ• tikkame chÄ• rattÄ• tikkame sattÄ• hÄ• tikkame dasÄ• hÄ• tikkameti yojan
mÄ• sÄ• dÄ«naá¹ƒ saá¹…gaho. __vuttamÄ• patti_nti sabbattha nissaggiye pÄ• cittiyÄ• patt
aruá¹‡uggameâ€™â€™ ti padacchedo.

<473> parasantakaá¹ƒ rukkhalatÄ• diá¹ƒ theyyÄ• ya chindantassa pÄ• rÄ• jikaá¹ƒ, chindant
pÄ• cittimattaá¹ƒhotÄ«ti Ä• ha __ ``bhÅ«tagÄ• maá¹ƒ chindanto pÄ• rÄ• jikaÃ±ca pÄ• cittiÃ

<475> __chÄ• dento panÄ• _ti ettha ``kÄ• Ä• pattÄ«â€™â€™ ti seso. tatra Ä• ha __ ``Ä• p
Ä• pajjatÄ«â€™â€™ _ti.

__acchinno_ti acchinnacÄ«varo. __nacchÄ• dento_ti tiá¹‡ena vÄ• paá¹‡á¹‡ena vÄ• sÄ• kl
attano hirikopinaá¹ƒ appaá¹-icchÄ• dento. yathÄ• ha --- ``tiá¹‡ena vÄ• paá¹‡á¹‡enavÄ• pa
Ä• gantabbaá¹ƒ, na tveva naggena Ä• gantabbaá¹ƒ. yo Ä• gaccheyya, Ä• pattidukkaá¹-assÄ

<476> __kusacÄ«rÄ• di_nti __Ä• di_-saddena vÄ• kacÄ«raphalakacÄ«rÄ• dÄ«naá¹ƒ titthiya
dhÄ• rento koci Ä• pajjatÄ«ti seso. tatrÄ• ha --- ``kusacÄ«rÄ• dÄ«ni dhÄ• rento dhÄ• rentoÄ
(to Vin V) 322).

<477> yaá¹ƒ nissaá¹-á¹-hapattaá¹ƒ ``ayaá¹ƒ te bhikkhu patto yÄ• vabhedanÄ• ya dhÄ• retal
_taá¹ƒ sakkaccaá¹ƒ adhÄ• rento __ca_ \Be II 472/ __dosavÄ• _ hoti Ä• pajjati Ä• pattiá¹ƒ.
sacittakÄ• cittakadukassasaÃ±Ã±Ä• vimokkhadukaá¹ƒ yathÄ• kkamaá¹ƒ pariyÄ• yoti Ä• ha
_ntiÄ• di.

dukakathÄ• vaá¹‡á¹‡anÄ• .

<478> yÄ• \Ne II 373/ Ä• patti nÄ• the tiá¹-á¹-hante hoti, no parinibbute, sÄ• Ä• patti atthi.
parinibbute hoti, na tu tiá¹-á¹-hante, sÄ• pi atthi. yÄ• Ä• patti nÄ• thetiá¹-á¹-hantepi hoti pari
Ä• patti atthÄ«ti yojanÄ• .

<479> sÄ• katamÄ• ti Ä• ha __ ``ruhiruppÄ• danÄ• pattÄ«â€™â€™ _tiÄ• di. tattha __thera

parinibbute_ti ``yathÄ• kho panÄ• nanda, etarahi bhikkhÅ« aÃ±Ã±amaÃ±Ã±aá¹ƒ Ä• vusovÄ
mamaccayena evaá¹ƒ samudÄ• caritabbaá¹ƒ ... pe ... navakatarena bhikkhunÄ• theratarob
`Ä• yasmÄ• â€™ ti vÄ• samudÄ• caritabboâ€™â€™ ti (DN II 216) vacanatotheraá¹ƒ Ä• vus
samudÄ• caraá¹‡apaccayÄ• Ä• pattiá¹ƒ parinibbute bhagavati Ä• pajjati, notiá¹-á¹-hanteti a

<481> kathaá¹ƒ kÄ• leyeva Ä• patti siyÄ• , na vikÄ• le. kathaá¹ƒ vikÄ• leyeva Ä• pattisiyÄ•
kathaá¹ƒ kÄ• le ceva vikÄ• le cÄ• ti __ubhayattha_ siyÄ• ti paÃ±he.

<482> yathÄ• kkamaá¹ƒ vissajjento Ä• ha __ ``bhuÃ±jatoâ€™â€™ _tiÄ• di.

<483> avasesaá¹ƒ pana sabbaá¹ƒ Ä• pattiá¹ƒ kÄ• lavikÄ• lesu sabbadÄ• Ä• pajjati, tattha c
yojanÄ• .

<484> ``atthÄ• patti \Be II 473/ rattiá¹ƒ Ä• pajjati, no divÄ• , atthÄ• patti divÄ• Ä• pajjati, no
atthÄ• patti rattiÃ±ceva Ä• pajjati divÄ• cÄ• â€™â€™ ti (Vin V 323) vuttaá¹ƒ tikaá¹ƒdassetu
``rattimevÄ• â€™â€™ _tiÄ• di.

<486> atthÄ• patti dasavasso Ä• pajjati, no Å«nadasavasso, sÄ• kathaá¹ƒ siyÄ• . atthÄ• pa
Å«nadasavassoÄ• pajjati, no dasavasso, sÄ• kathaá¹ƒ hoti. atthÄ• patti dasavassopi Ä• pa
Å«nadasavassopÄ«ti__ubhayatthapi_ Ä• patti kathaá¹ƒ hotÄ«ti yojanÄ• .

<487> tattha \Ne II 374/ vissajjanamÄ• ha __ ``upaá¹-á¹-hÄ• petÄ«â€™â€™ _tiÄ• di. ``bÄ•
atthapadaá¹ƒ __ ``abyattoâ€™â€™ _ti.

<488> Å«nadasavasso evaá¹ƒ ``ahaá¹ƒ paá¹‡á¸• itoâ€™â€™ ti parisaá¹ƒ gaá¹‡hati, tathÄ•
Ä• pajjatÄ«tiyojanÄ• . ``dasavasso Å«noâ€™â€™ ti padacchedo. dasavasso, Å«nadasavas
parisupaá¹-á¹-hÄ• panÄ• pattitoaÃ±Ã±aá¹ƒ Ä• pattiá¹ƒ Ä• pajjatÄ«ti yojanÄ• . ettha ca ``Ä•
vattabbe gÄ• thÄ• bandhavasenana-kÄ• ralopo.

<489> kathaá¹ƒ kÄ• á¸·e Ä• pattiá¹ƒ Ä• pajjati, na juá¹‡he, kathaá¹ƒ juá¹‡he Ä• pattiá¹ƒ Ä• p
kÄ• á¸·asmiá¹ƒ, kathaá¹ƒ kÄ• á¸·e ca juá¹‡he cÄ• ti __ubhayatthapi_ Ä• pajjatÄ«ti yojanÄ• .

<490> vissajjanamÄ• ha __ ``vassaâ€™â€™ _ntiÄ• di. ``Ä• pajjate appavÄ• rentoâ€™â€™
purimapakkhe. __kÄ• á¸·ake_ti aparapakkhe.

<491> __avipattinÄ• _ti catubbidhavipattirahitattÄ• avipattinÄ• bhagavatÄ• paÃ±Ã±attaá¹ƒ
anupagamanÄ• pattiyÄ• ca pavÄ• raá¹‡Ä• pattiyÄ• ca avasesaá¹ƒ sabbaá¹ƒ Ä• pattiá¹ƒ.

<492> vassÅ«pagamanaá¹ƒ \Be II 474/ kÄ• á¸·e kappati, juá¹‡he no kappati, pavÄ• raá¹‡Ä•
no kappati, __sesaá¹ƒ_ anuÃ±Ã±Ä• taá¹ƒ sabbaá¹ƒ saá¹…ghakiccaá¹ƒ kÄ• á¸·e ca juá¹‡he
kappatÄ«ti yojanÄ• .

<493> atthÄ• patti hemante hoti, __itarautudvaye_ gimhÄ• navassÄ• nasaá¹…khÄ• te na h
hoti, na __sesesu_ vassÄ• nahemantasaá¹…khÄ• tesu, atthÄ• patti vasse hoti, no
__itaradvaye_hemantagimhasaá¹…khÄ• teti yojanÄ• .

494-6__._ sÄ• tividhÄ• pi Ä• patti katamÄ• ti Ä• ha __ ``dine pÄ• á¹-ipadakkhÄ• teâ€™â€™
pe ... puá¹‡á¹‡amÄ• siyÄ• _ti aparakattikapuá¹‡á¹‡amÄ• siyÄ• kÄ• á¸·apakkhapÄ• á¹-ipad
375/ vikappetvÄ• á¹-hapitaá¹ƒ pana taá¹ƒ vassasÄ• á¹-ikacÄ«varaá¹ƒ sace hemante nivÄ•
yojanÄ• .

__pacchime_ti ettha sÄ• mivacanappasaá¹…ge bhummaá¹ƒ. pacchimassa kattikassa yasm
divasevassikasÄ• á¹-ikacÄ«varaá¹ƒ paccuddharitabbaá¹ƒ, tasmiá¹ƒ divase taá¹ƒ apaccuddh
aruá¹‡aá¹ƒuá¹-á¹-hÄ• pento apaccuddharaá¹‡apaccayÄ• Ä• patti hemanteyeva Ä• pajjati, _
gimhÄ• navassÄ• nautudvayena Ä• pajjatÄ«ti kurundaá¹-á¹-hakathÄ• yaá¹ƒ (Sp (to Vin V) 3
yojanÄ• . ``anujÄ• nÄ• mi, bhikkhave, vassikasÄ• á¹-ikaá¹ƒ vassÄ• naá¹ƒ catumÄ• saá¹ƒ ac
paraá¹ƒ vikappetuâ€™â€™ nti (Vin I 358) vutta__pÄ• á¸·iyÄ• _ kurundaá¹-á¹-hakathÄ• vaca
``tampi suvuttaâ€™â€™ nti (Sp (to Vin V) 323) __samantapÄ• sÄ• dikÄ• ya_ vuttattÄ• ``he
vacanassaubhayampi attho hotÄ«ti gahetabbaá¹ƒ.

<497> gimhÄ• namÄ• sÄ• naá¹ƒ \Be II 475/ sambandhini __gimhike_ utumhi. mÄ• sato atire
__atirekamÄ• so_ kÄ• lo sesoti vattabbe kÄ• le. __pariyesanto_tiaÃ±Ã±Ä• tikaappavÄ• ritaa
satuppÄ• dakaraá¹‡ena vassikasÄ• á¹-ikaá¹ƒ pariyesanto ca atirekamÄ• sosesoti katvÄ• ni
Ä• pattiá¹ƒ Ä• pajjati. ``na tu eva itarautudvayeâ€™â€™ tipadacchedo. gimhe pariyesanto p
Ä• pajjatÄ«ti katvÄ• nivÄ• sento aá¸• á¸• hamÄ• sÄ• dhikegimhamÄ• sattaye Ä• pajjati. __
pacchimamÄ• sato purimesu sattasumÄ• sesÅ«â€™â€™ ti vuttaá¹ƒ, tadayuttaá¹ƒ ``gimhÄ•
gimhÄ• pattiyÄ• dassitattÄ• , ``itarautudvayeâ€™â€™ ti paá¹-isiddhattÄ• ca. ettha ca gÄ•
pariyesanÄ• pattiyÄ• yeva dassanaá¹ƒnidassanamattanti katvÄ• nivÄ• sanÄ• pattiyÄ• ca g
dassitÄ• .

<498> __idha_ pana imasmiá¹ƒ sÄ• sane __yo_ bhikkhu vassikasÄ• á¹-ikacÄ«vare vijjamÄ•
ovassÄ• peti, so __have_ ekaá¹ƒsena __vasse_ vassÄ• nautumhi Ä• pajjatÄ«ti yojanÄ• .

<499> ``atthÄ• patti saá¹…gho Ä• pajjati, na gaá¹‡o na puggalo, atthÄ• patti gaá¹‡o Ä• pajj
puggalo, atthÄ• patti puggalo Ä• pajjati, na saá¹…gho na gaá¹‡oâ€™â€™ ti (Vin V 323) vut
__ ``Ä• pajjati hi saá¹…ghovÄ• â€™â€™ _tiÄ• di.

<500> kathamÄ• pajjatÄ«ti \Ne II 376/ Ä• ha __ ``adhiá¹-á¹-hÄ• naâ€™â€™ _ntiÄ• di. __ad
adhiá¹-á¹-hÄ• nuposathaá¹ƒ karonto pÄ• risuddhiuposathaá¹ƒ vÄ• ti sambandho. idha attan
akatvÄ• \Be II 476/ apattauposathakaraá¹‡aá¹ƒ Ä• pajjitabbÄ• pattidassanassa adhippetatt
attakaraá¹‡adosassavisuá¹ƒ visuá¹ƒ vakkhamÄ• nattÄ• ca __na gaá¹‡o na ca puggalo_ti e
karontopuggalo ca pÄ• risuddhiá¹ƒ karonto gaá¹‡o ca nÄ• pajjatÄ«ti yathÄ• lÄ• bhayojanÄ•
yathÄ• kkamaá¹ƒyojanaá¹ƒ karomÄ«ti vipariyÄ• yavikappo na kÄ• tabbo. evamuparipi vipar
katvÄ• yathÄ• lÄ• bhayojanÄ• va kÄ• tabbÄ• .

<501> __ ``uposathaâ€™â€™ _nti idaá¹ƒ ``suttuddesamadhiá¹-á¹-hÄ• naâ€™â€™ nti pade

<502> __suttuddesaá¹ƒ karonto vÄ• _ti ettha __vÄ• _-saddena pÄ• risuddhiá¹ƒ gaá¹‡hÄ• ti
pÄ• risuddhiá¹ƒ vÄ• uposathaá¹ƒ karonto puggalo Ä• pattiá¹ƒ Ä• pajjati, suttuddesaá¹ƒ karo
nÄ• pajjati, pÄ• risuddhiá¹ƒ karonto gaá¹‡o ca na Ä• pajjatÄ«ti yojanÄ• .

<503> kathaá¹ƒ pana gilÄ• nova Ä• pattiá¹ƒ Ä• pajjati, na agilÄ• no, kathaá¹ƒ agilÄ• nova Ä
gilÄ• no, kathaá¹ƒ gilÄ• no ca agilÄ• no ca __ubhopi_ Ä• pajjantÄ«ti yojanÄ• .

<504> yo pana __akallako_ gilÄ• no aÃ±Ã±ena pana bhesajjena atthe sati __tadaÃ±Ã±aá¹ƒ
bhesajjaá¹ƒ viÃ±Ã±Ä• peti, __so Ä• pajjati_ pÄ• cittiyÄ• pattinti yojanÄ• .

<505> bhesajjena atthe avijjamÄ• nepi sace bhesajjaá¹ƒ viÃ±Ã±Ä• peti, agilÄ• nova viÃ±Ã±
__Ä• pajjati. sesaá¹ƒ_ pana Ä• pattiá¹ƒ gilÄ• naagilÄ• nÄ• __ubhopi_ Ä• pajjanti.

<506> atthÄ• patti \Be II 477/ antova Ä• pajjati, na bahiddhÄ• , tathÄ• atthÄ• patti bahi eva
atthÄ• patti anto, bahiddhÄ• ti __ubhayatthapi_ Ä• pajjatÄ«ti yojanÄ• .

<507> kevalaá¹ƒ \Ne II 377/ antoyeva Ä• pajjatÄ«ti yojanÄ• .

<508> __maÃ±cÄ• di_nti saá¹…ghikamaÃ±cÄ• diá¹ƒ.

<509> ``antosÄ«mÄ• ya eva Ä• pattiâ€™â€™ nti padacchedo. kathaá¹ƒ antosÄ«mÄ• ya ev
bahisÄ«mÄ• ya Ä• pattiá¹ƒ Ä• pajjati, kathaá¹ƒ bahisÄ«mÄ• ya eva Ä• pattiá¹ƒ Ä• pajjati, no
Ä• pajjati, kathaá¹ƒ antosÄ«mÄ• ya ca bahisÄ«mÄ• ya cÄ• ti __ubhayatthapi_Ä• pajjatÄ«ti

<510> __sachattupÄ• hano bhikkhÅ«_ti chattupÄ• hanasahito Ä• gantuko bhikkhu. __pavis
tapodhano_tiÄ• gantukavattaá¹ƒ adassetvÄ• saá¹…ghÄ• rÄ• maá¹ƒ pavisanto.

<511> ``upacÄ• rassa atikkameâ€™â€™ ti padacchedo.

<512> __sesaá¹ƒ_ sabbaá¹ƒ Ä• pattiá¹ƒ antosÄ«mÄ• ya ca bahisÄ«mÄ• ya ca Ä• pajjatÄ«t
vassacchedÄ• pattiá¹ƒ bahisÄ«mÄ• gato Ä• pajjati, bhikkhunÄ«Ä• rÄ• mapavesanÄ• pattiá
tadubhayaá¹ƒ pana Ä• gantukagamikavattabhedÄ• pattÄ«hi ekapariccheda ntiupalakkhaá¹‡
visuá¹ƒ na vuttanti gahetabbaá¹ƒ. evaá¹ƒ sabbattha Ä«disesuá¹-hÄ• nesu vinicchayo vedita

tikakathÄ• vaá¹‡á¹‡anÄ• .

<515> __vacÄ«dvÄ• rikamÄ• patti_nti \Be II 478/ musÄ• vÄ• dapesuÃ±Ã±aharaá¹‡Ä• divas
vacÄ«dvÄ• reÄ• pajjitabbÄ• pattiá¹ƒ. __paravÄ• cÄ• ya sujjhatÄ«_ti saá¹…ghamajjhe ekavÄ
tiá¹‡avatthÄ• rakakammavÄ• cÄ• yasujjhati.

<516> vajjameva __vajjatÄ• , _ taá¹ƒ, pÄ• cittiyanti attho.

518-9__._ __taá¹ƒ_ \Ne II 378/ __desetvÄ• visujjhanto_ti taá¹ƒ desetvÄ• visuddho honto. _
panÄ• _ti yÄ• vatatiyena samanubhÄ• sanakammena Ä• pannaá¹ƒ saá¹…ghÄ• disesÄ• pat
__parivÄ• sÄ• dÄ«_ti__Ä• di_-saddena mÄ• nattamÅ«lÄ• yapaá¹-ikassanaabbhÄ• nÄ• ni g

<522> __kÄ• yadvÄ• rikamÄ• patti_nti kÄ• yadvÄ• rena Ä• pajjitabbaá¹ƒ pahÄ• radÄ• nÄ• d

<523> __kÄ• yeneva visujjhatÄ«_ti tiá¹‡avatthÄ• rakaá¹ƒ gantvÄ• kÄ• yasÄ• maggiá¹ƒ den

<526> yo sutto Ä• pattiá¹ƒ Ä• pajjati, so kathaá¹ƒ paá¹-ibuddho visujjhati. yo paá¹-ibuddhova
kathaá¹ƒ sutto sujjhatÄ«ti yojanÄ• .

<528> __sagÄ• raseyyakÄ• di_nti mÄ• tugÄ• mena sahaseyyÄ• diÄ• pattiá¹ƒ.

<529> __jagganto_ti jÄ• garanto niddaá¹ƒ vinodento.

<531> __paá¹-ibuddho_ti aniddÄ• yanto.

<532> __acitto_ti ``sikkhÄ• padaá¹ƒ vÄ«tikkamissÄ• mÄ«â€™â€™ ti cittÄ• bhÄ• vena acitt

<535> __sacittakÄ• patti_nti \Be II 479/ vikÄ• labhojanÄ• diÄ• pattiá¹ƒ. tiá¹‡avatthÄ• re__sa
tiá¹‡avatthÄ• rakakamme kariyamÄ• ne ``iminÄ• haá¹ƒ kammena Ä• pattitovuá¹-á¹-hÄ• mÄ«
vuá¹-á¹-hahanto acittako visujjhati.

<536> __pacchimaá¹ƒ tu padadvaya_nti ---

``Ä• pajjitvÄ• acittova, acittova visujjhati.

Ä• pajjitvÄ• sacittova, sacittova visujjhatÄ«â€™â€™ ti || ---

padadvayaá¹ƒ \Ne II 379/. __amissetvÄ• _ti acittasacittapadehi evameva missaá¹ƒ akatvÄ• __etthÄ• _tipurimapadadvaye. __vuttÄ• nusÄ• renÄ• _ti vuttanayÄ• nusÄ• rena.

<539> __kammato_ti samanubhÄ• sanakammato.

<540> __Ä• pajjitvÄ• akammato_ti samanubhÄ• sanakammaá¹ƒ vinÄ• va Ä• pajjitvÄ• .

<541> samanubhÄ• sane Ä• pajjitabbaá¹ƒ saá¹…ghÄ• disesÄ• pattiá¹ƒ __samanubhÄ• san

<542> __avasesa_nti musÄ• vÄ• dapÄ• cittiyÄ• dikaá¹ƒ.

<543> __visujjhati asammukhÄ• _ti saá¹…ghassa asammukhÄ• visujjhati. idaÃ±ca sammu paá¹-iÃ±Ã±Ä• takaraá¹‡ena ca samentaá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ sandhÄ• ya vuttaá¹ƒ. puggalasammukhatÄ• yasabbhÄ• vepi saá¹…ghassa asammukhatÄ• ya Ä• pajjati vÄ• visu ti vuttaá¹ƒ.

<551> ``acittakacatukkaá¹ƒ ajÄ• nantacatukkaâ€™â€™ nti kusalattikaphassapaÃ±cakÄ• div vutto.

552-3__._ atthÄ• patti \Be II 480/ Ä• gantuko Ä• pajjati, na __cetaro_ Ä• vÄ• siko Ä• pajjati, Ä• vÄ• sikova Ä• pajjati, na __cetaro_ Ä• gantuko Ä• pajjati, atthÄ• patti Ä• gantukoca Ä• v Ä• pajjanti, ubho sesaá¹ƒ na Ä• pajjanti atthÄ«ti yojanÄ• .

<555> __itaro_ti Ä• vÄ• siko. __Ä• vÄ• savatta_nti Ä• vÄ• sikena Ä• gantukassa kÄ• tabba Ä• vÄ• siko.

<556> __na cevÄ• gantuko_ti taá¹ƒ Ä• vÄ• sikavattaá¹ƒ akaronto Ä• gantuko na ceva Ä• pa __sesaá¹ƒ_ kÄ• yavacÄ«dvÄ• rikaá¹ƒ Ä• pattiá¹ƒ. __ubhopi_ Ä• gantukaÄ• vÄ• sikÄ• . bhik __asÄ• dhÄ• raá¹‡aá¹ƒ Ä• pattiá¹ƒ_ na Ä• pajjanti.

<557> __vatthunÄ• nattatÄ• _ti vÄ«tikkamanÄ• nattatÄ• . __Ä• pattinÄ• nattatÄ• _ti pÄ• rÄ Ä• pattikkhandhÄ• naá¹ƒ aÃ±Ã±amaÃ±Ã±anÄ• nattatÄ• .

<563> __ ``pÄ• rÄ• jikÄ• naá¹ƒ ... pe ... nÄ• nabhÄ• voâ€™â€™ _ti idaá¹ƒ nidassanamattaá
saá¹…ghÄ• disesÄ• naá¹ƒaniyatÄ• dÄ«hi vatthunÄ• natÄ• ya ceva Ä• pattinÄ• natÄ• ya ca

<565> __ayameva vinicchayo_ti na kevalaá¹ƒ pÄ• rÄ• jikÄ• pattÄ«suyeva sÄ• dhÄ• raá¹‡Ä
Ä• pajjantÄ• naá¹ƒ yathÄ• vuttavinicchayo, atha kho avasesasÄ• dhÄ• raá¹‡Ä• pattiyopivutt
vinicchayo yojetabbo.

<577> __Ä• diyanto_ gaá¹‡hanto. __payojentoti_ gaá¹‡hÄ• pento.

<579> __Å«nakaá¹ƒ_ \Be II 481/ __pÄ• daá¹ƒ ... pe ... lahuá¹ƒ phuse_ti thullaccayaá¹ƒ,
dukkaá¹-aÃ±casandhÄ• yÄ• ha.

<580> __eteneva upÄ• yena, sesakampi padattaya_nti yo ayaá¹ƒ paá¹-hamavinicchaye vutt
Å«napÄ• daá¹ƒ Ä• diyanto lahukÄ• pattiá¹ƒ Ä• pajjati, pÄ• daá¹ƒ vÄ• atirekapÄ• daá¹ƒvÄ•
garuá¹ƒ pÄ• rÄ• jikÄ• pattiá¹ƒ Ä• pajjati, pÄ• daá¹ƒ vÄ• atirekapÄ• daá¹ƒvÄ• gaá¹‡hanto c
Ä• á¹‡Ä• pento ca garuke pÄ• rÄ• jikÄ• pattiyaá¹ƒyeva tiá¹-á¹-hati, Å«napÄ• daá¹ƒgaá¹‡han
Ä• á¹‡Ä• pento ca lahuke thullaccaye, dukkaá¹-e vÄ• tiá¹-á¹-hatÄ«ti evaá¹ƒsesakampi imaá
__atthasambhavatoyevÄ• _ti yathÄ• vuttassa atthassa sambhavavaseneva.

581-2__._ kathaá¹ƒ kÄ• leyeva Ä• patti siyÄ• , no vikÄ• le, vikÄ• leyeva Ä• patti siyÄ• , na c
kÄ• le ca pakÄ• sitÄ• vikÄ• le ca, atthÄ• patti neva kÄ• le capakÄ• sitÄ• neva vikÄ• le cÄ•

586-7__._ kÄ• le \Ne II 381/ paá¹-iggahitaá¹ƒ kiá¹ƒ kÄ• le kappati vikÄ• le tu no kappati, vikÄ
kiá¹ƒ vikÄ• le kappati, no kÄ• le kappati, kÄ• le ca vikÄ• le ca paá¹-iggahitaá¹ƒkiá¹ƒ nÄ• ma
kappati, kÄ• le ca vikÄ• le ca paá¹-iggahitaá¹ƒ kiá¹ƒ nÄ• makÄ• le ca vikÄ• le ca na kappati
yojanÄ• .

<589> vikÄ• leyeva kappati, aparajju kÄ• lepi na kappatÄ«ti yojanÄ• .

<592> __kuladÅ«sanakammÄ• di_nti __Ä• di_-saddena
abhÅ«tÄ• rocanarÅ«piyasaá¹ƒvohÄ• raviÃ±Ã±attikuhanÄ• dÄ«naá¹ƒsaá¹…gaho.

593-4__._ katamÄ• \Be II 482/ Ä• patti paccantimesu desesu Ä• pajjati, na majjhime, katam
pana desasmiá¹ƒ Ä• pajjati, na ca paccantimesu, katamÄ• Ä• pattipaccantimesu ceva dese
katamÄ• Ä• patti paccantimesu cevadesesu na Ä• pajjati na majjhime cÄ• ti yojanÄ• .

<596> ``so guá¹‡aá¹…guá¹‡upÄ• hanaâ€™â€™ nti padacchedo. __so_ bhikkhÅ«ti attho.

<599> evaá¹ƒ ``Ä• pajjati, nÄ• pajjatÄ«â€™â€™ ti padavasena paccantimacatukkaá¹ƒ dass
kappatÄ«â€™â€™ ti padavasena dassetumÄ• ha __ ``paccantimesÅ«â€™â€™ _tiÄ• di.

<601> __vutta_nti ``gaá¹‡ena paÃ±cavaggenÄ• â€™â€™ tiÄ• digÄ• thÄ• ya heá¹-á¹-hÄ• v

<603> __evaá¹ƒ vattu_nti ``na kappatÄ«â€™â€™ ti vattuá¹ƒ. __paÃ±caloá¹‡Ä• dika_nti ``a
loá¹‡Ä• nÄ«â€™â€™ tiÄ• di.

<608> anuÃ±Ã±Ä• taá¹-á¹-hÄ• nassa __anto_ no Ä• pajjati, taá¹ƒ atikkamanto bahiyeva ca

<612> __sekkhapaÃ±Ã±attÄ«_ti \Ne II 382/ sekhiyapaÃ±Ã±atti.

<613> __agaá¹‡Ä• _ti adutiyÄ• . ettha hi ekÄ• pi gaá¹‡o nÄ• ma.

<614> __ubhayatthapi asÄ• dhÄ• raá¹‡amÄ• patti_nti bhikkhunÄ«naá¹ƒ niyatÄ• paÃ±Ã±atti

<616> gilÄ• no \Be II 483/ ca nÄ• pajjati, agilÄ• no ca nÄ• pajjatÄ«ti evaá¹ƒ ubhopi nÄ• pajj
tikÄ• dÄ«su dassitÄ• naá¹ƒ padÄ• naá¹ƒ catukkÄ• didassanavasena punappunaá¹ƒ gahaá¹

<618> ``Ä• pajjati agilÄ• novÄ• â€™â€™ ti padacchedo.

catukkakathÄ• vaá¹‡á¹‡anÄ• .

<620> ``garuthullaccayaâ€™â€™ nti vattabbe __ ``garuâ€™â€™ _nti niggahÄ«tÄ• gamo.

<621> paÃ±ca kathinÄ• nisaá¹ƒsÄ• heá¹-á¹-hÄ• vuttÄ• yeva.

<626> __aggisatthanakhakkanta_nti aggisatthanakhehi akkantaá¹ƒ phuá¹-á¹-haá¹ƒ, pahaá¹
nobÄ«jaá¹ƒ. __ubbaá¹-á¹-abÄ«jaka_nti nibbaá¹-á¹-abÄ«jakaá¹ƒ.

<628> __pavÄ• raá¹‡Ä• pÄ«_ti paá¹-ikkhepapavÄ• raá¹‡Ä• pi. __odanÄ• dÄ«hÄ«_ti __Ä• d
sattukummÄ• samacchamaá¹ƒsÄ• naá¹ƒgahaá¹‡aá¹ƒ. __kÄ• yÄ• digahaá¹‡enÄ• _ti kÄ• ye
gahaá¹‡ena. ``dÄ• tukÄ• mÄ• bhihÄ• roca, hatthapÄ• seraá¹‡akkhamaâ€™â€™ nti imehi c
tesaá¹ƒ dvinnamekaá¹ƒ gahetvÄ• paá¹-iggahaá¹‡Ä• paÃ±ceva honti.

629-30__._ __vinayaÃ±Ã±ukasmi_nti vinayadhare puggale. __sakaÃ±ca sÄ«la_nti
attanopÄ• timokkhasaá¹ƒvarasÄ«laÃ±ca. __surakkhitaá¹ƒ hotÄ«_ti

Ä• pattÄ• nÄ• pattikappiyÄ• kappiyÄ• naá¹ƒvijÄ• nantatÄ• ya asevitabbaá¹ƒ pahÄ• ya sevit
suá¹-á¹-hu rakkhitaá¹ƒ hoti. __kukkuccamaÃ±Ã±assanirÄ• karotÄ«_ti \Ne II 383/ aÃ±Ã±assa
kappiyÄ• kappiyavisaye uppannaá¹ƒ kukkuccaá¹ƒnivÄ• reti. __visÄ• rado bhÄ• sati saá¹…g
kappiyÄ• kappiyÄ• naá¹ƒ \Be II 484/ vinicchayakathÄ• yauppannÄ• ya nirÄ• saá¹…ko nibbh
__veribhikkhÅ«_ti attapaccatthike puggale. __dhammassa ceva á¹-hitiyÄ• pavatto_ti ``vinay
Ä• yu, vinaye á¹-hite sÄ• sanaá¹ƒá¹-hitaá¹ƒ hotÄ«â€™â€™ ti (Sp (to Vin III) I paá¹-hamama
I paá¹-hamamahÄ• saá¹…gÄ«tikathÄ• ; Khp-a V maá¹…galasuttavaá¹‡á¹‡anÄ• ; Th-a I 251
saddhammaá¹-á¹-hitiyÄ• paá¹-ipannohoti. __tasmÄ• _ kÄ• raá¹‡Ä• . __tattha_ vinayaÃ±Ã±
paÃ±Ã±avÄ• bhikkhu.

paÃ±cakakathÄ• vaá¹‡á¹‡anÄ• .

631-2__._ __chaá¸·abhiÃ±Ã±enÄ• _ti cha abhiÃ±Ã±Ä• etassÄ• ti chaá¸·abhiÃ±Ã±o, tena.
atikkantapamÄ• á¹‡aá¹ƒmaÃ±capÄ«á¹-haá¹ƒ, atikkantapamÄ• á¹‡aá¹ƒ nisÄ«danaÃ±ca tath
kaá¹‡á¸• uppaá¹-icchÄ• divassasÄ• á¹-ikacÄ«varaÃ±casugatassa cÄ«vare pamÄ• á¹‡ikacÄ

633-4__._ aÃ±Ã±Ä• á¹‡aÃ±ca kukkuccaÃ±ca __aÃ±Ã±Ä• á¹‡akukkuccÄ• , _ tehi, aÃ±Ã±Ä•
cevakukkuccapakatatÄ• ya cÄ• ti vuttaá¹ƒ hoti. __viparÄ«tÄ• ya saÃ±Ã±Ä• ya_ kappiye aka
kappiyasaÃ±Ã±Ä• ya.

tattha kathaá¹ƒ alajjitÄ• ya Ä• pajjati? akappiyabhÄ• vaá¹ƒ jÄ• nantoyeva madditvÄ• vÄ«tik
nidÄ• navaá¹‡á¹‡anÄ•). vuttampi cetaá¹ƒ ---

``saÃ±cicca Ä• pattiá¹ƒ Ä• pajjati.

Ä• pattiá¹ƒ parigÅ«hati.

agatigamanaÃ±ca gacchati.

ediso vuccati alajjÄ« puggaloâ€™â€™ ti || (Vin V 359).

kathaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya Ä• pajjati? aÃ±Ã±Ä• á¹‡apuggalo mando momÅ«ho kattabbÄ
ajÄ• nantoakattabbaá¹ƒ karoti, kattabbaá¹ƒ virÄ• dheti. evaá¹ƒ aÃ±Ã±Ä• á¹‡atÄ• ya Ä• pajja

kathaá¹ƒ \Be II 485/ \Ne II 384/ kukkuccapakatatÄ• ya Ä• pajjati? kappiyÄ• kappiyaá¹ƒ nissÄ
vinayadharaá¹ƒ pucchitvÄ• kappiyaá¹ƒ ce, kattabbaá¹ƒ siyÄ• , akappiyaá¹ƒ ce, na kattabba
``vaá¹-á¹-atÄ«â€™â€™ ti madditvÄ• vÄ«tikkamatiyeva. evaá¹ƒ kukkuccapakatatÄ• ya Ä• p

kathaá¹ƒ kappiye akappiyasaÃ±Ã±Ä• ya Ä• pajjati? sÅ«karamaá¹ƒsaá¹ƒ ``acchamaá¹ƒsaâ€
vikÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati. evaá¹ƒ kappiye akappiyasaÃ±Ã±Ä• ya Ä• pajjati.

kathaá¹ƒ akappiye kappiyasaÃ±Ã±Ä• ya Ä• pajjati? acchamaá¹ƒsaá¹ƒ ``sÅ«karamaá¹ƒsaâ€
kÄ• lasaÃ±Ã±Ä• ya bhuÃ±jati. evaá¹ƒ akappiye kappiyasaÃ±Ã±Ä• ya Ä• pajjati.

kathaá¹ƒ satisammosÄ• ya Ä• pajjati? sahaseyyacÄ«varavippavÄ• sÄ• dÄ«ni satisammosÄ

635-8__._ ``bhikkhunÄ• upaá¹-á¹-hapetabboâ€™â€™ ti padacchedo. __dhammacakkhunÄ
pÄ• timokkhasaá¹ƒvarasÄ«lasaá¹…khÄ• topaá¹-ipattidhammova cakkhu etassÄ• ti dhamma
yuttena dhammacakkhunÄ• panabhikkhunÄ• upasampÄ• danÄ• kÄ• tabbÄ• , nissayo cev
upaá¹-á¹-hÄ• petabbotiyojanÄ• . Ä• pattiá¹ƒ jÄ• nÄ• ti, anÄ• pattiá¹ƒ jÄ• nÄ• ti, garuá¹ƒ Ä• p
Ä• pattiá¹ƒjÄ• nÄ• tÄ«ti yojanÄ• . __assa_ bhikkhuno ubhayÄ• ni pÄ• timokkhÄ• ni vitthÄ• n
atthato suvibhattÄ• ni bhavanti, suttaso anubyaÃ±janaso suvinicchitÄ• ni bhavanti, dasavas
atirekadasavasso vÄ• ti yojanÄ• .

chakkakathÄ• vaá¹‡á¹‡anÄ• .

<639> __satta_ \Be II 486/ __sÄ• mÄ«ciyo vuttÄ• _ti ``so ca bhikkhu anabbhito, teca bhikkh
tattha sÄ• mÄ«ci, yuÃ±jantÄ• yasmanto sakaá¹ƒ, mÄ• vo sakaá¹ƒ vinassÄ• tiayaá¹ƒ tattha
bhikkhu patto yÄ• va bhedanÄ• ya dhÄ• retabboti, ayaá¹ƒ tattha sÄ• mÄ«ci, tato nÄ«haritvÄ
saá¹ƒvibhajitabbaá¹ƒ, ayaá¹ƒ tattha sÄ• mÄ«ci, aÃ±Ã±Ä• tabbaá¹ƒ paripucchitabbaá¹ƒ parip
tattha sÄ• mÄ«ci, yassa bhavissati, so harissatÄ«ti, ayaá¹ƒ tattha sÄ• mÄ«cÄ«â€™â€™ ti \B
sÄ• mÄ«ciyo bhikkhupÄ• timokkhevuttÄ• , ``sÄ• ca bhikkhunÄ« anabbhitÄ• , tÄ• ca bhikkh
tattha sÄ• mÄ«cÄ«â€™â€™ ti bhikkhunipÄ• timokkhe vuttÄ• ya saddhiá¹ƒ satta sÄ• mÄ«ciy
cÄ• _ti sammukhÄ• vinayÄ• disamathÄ• pi satteva vuttÄ• . __paÃ±Ã±attÄ• pattiyosattÄ• _ti
paÃ±Ã±attÄ• pattiyo satta vuttÄ• . __sattabojjhaá¹…gadassinÄ• _ti satisambojjhaá¹…gÄ• d
yÄ• thÄ• vato passantena bhagavatÄ• .

sattakakathÄ• vaá¹‡á¹‡anÄ• .

640-1__._ idha kuladÅ«sako bhikkhu Ä• jÄ«vasseva kÄ• raá¹‡Ä• pupphena, phalena, cuá¹
dantakaá¹-á¹-hehi, veá¸·uyÄ• , vejjikÄ• ya, jaá¹…ghapesanikenÄ• ti imehi aá¹-á¹-hahi Ä• kÄ
yojanÄ• . __ ``pupphenÄ• â€™â€™ _tiÄ• dinÄ• pupphÄ• dinÄ• dÄ• nameva upalakkhaá¹‡
pupphadÄ• nenÄ• ti attho gahetabbo. pupphadÄ• nÄ• dayo kuladÅ«sanevuttÄ• .

642-5__._ ``aá¹-á¹-hadhÄ• natirittÄ• pi, atirittÄ• pi aá¹-á¹-hadhÄ• â€™â€™ tidvÄ«su aá¹-á¹-
anatiritte tÄ• vadassetumÄ• ha __ ``akappiyakataÃ±cevÄ• â€™â€™ _tiÄ• di \Be II 487/.

gilÄ• nÄ• natirittakantiniddiá¹-á¹-hÄ• ime aá¹-á¹-heva anatirittakÄ• Ã±eyyÄ• ti yojanÄ• . __
pavÄ• raá¹‡asikkhÄ• padakathÄ• vaá¹‡á¹‡anÄ• yavuttÄ• .

<646> __Ã±Ä• taÃ±attisÅ«_ti Ã±Ä• tadukkaá¹-aá¹ƒ, Ã±attidukkaá¹-aÃ±ca. __paá¹-isÄ• vane
aá¹-á¹-hadukkaá¹-Ä• naá¹ƒ vinicchayo dutiyapÄ• rÄ• jikakathÄ• vaá¹‡á¹‡anÄ• ya vutto.

648-9__._ __ehibhikkhÅ«pasampadÄ• _ti yasakulaputtÄ• dÄ«naá¹ƒ ``ehi bhikkhÅ«â€™â€™
bhagavatÄ• dinnaupasampadÄ• . __saraá¹‡agamanena cÄ• _ti paá¹-hamabodhiyaá¹ƒ tÄ«h
anuÃ±Ã±Ä• taupasampadÄ• . __paÃ±hÄ• byÄ• karaá¹‡ovÄ• dÄ• _ti sopÄ• kassa paÃ±hÄ•
mahÄ• kassapattherassadinnaovÄ• dapaá¹-iggahaá¹‡opasampadÄ• ca. __garudhammapa
gotamiyÄ• anuÃ±Ã±Ä• tagarudhammapaá¹-iggahaá¹‡opasampadÄ• .

__Ã±atticatutthena kammenÄ• _ti idÄ• ni bhikkhuupasampadÄ• . __aá¹-á¹-havÄ• cikÄ• _ti b
Ã±atticatutthena kammena, bhikkhÅ«naá¹ƒ santike Ã±atticatutthena kammenÄ• ti aá¹-á¹-ha
bhikkhunÄ«naá¹ƒ \Ne II 386/ upasampadÄ• aá¹-á¹-havÄ• cikÄ• nÄ• ma. __dÅ«tena bhikkh
aá¸• á¸• hakÄ• siyÄ• gaá¹‡ikÄ• ya anuÃ±Ã±Ä• tÄ• bhikkhunÄ«naá¹ƒ dÅ«tena upasampad

<650> __suddhadiá¹-á¹-hinÄ• _ti suá¹-á¹-hu savÄ• sanakilesÄ• naá¹ƒ pahÄ• nena parisudd
samantacakkhusaá¹…khÄ• tÄ• diá¹-á¹-hi etassÄ• ti suddhadiá¹-á¹-hi, tena samantacakkhun

<651> __pÄ• picchÄ• _ nÄ• ma asantaguá¹‡asambhÄ• vanicchÄ• .

652-3__._ __na_ \Be II 488/ __ca majjapo siyÄ• _ti majjapo na siyÄ• majjaá¹ƒ pivanto nabh
piveyyÄ• ti attho. __abrahmacariyÄ• _ti (Mp II 3.71) aseá¹-á¹-hacariyatomethunÄ• viramey
bhuÃ±jeyya vikÄ• labhojana_nti uposathaá¹ƒ upavuttho rattibhojanaÃ±cadivÄ• vikÄ• labhoj
__na ca gandhamÄ• care_ti gandhaÃ±ca na vilimpeyya. __maÃ±cechamÄ• yaá¹ƒ va sayeth
vÄ• sudhÄ• diparikammakatÄ• ya bhÅ«miyÄ• vÄ• tiá¹‡apaá¹‡á¹‡apalÄ• lÄ• dÄ«ni santha
sayethÄ• ti attho. __etaÃ±hi aá¹-á¹-haá¹…gikamÄ• huposatha_ntietaá¹ƒ pÄ• á¹‡Ä• tipÄ• tÄ
upavutthaá¹ƒ uposathaá¹ƒ aá¹-á¹-hahaá¹…gehi samannÄ• gatattÄ• ``aá¹-á¹-haá¹…gikaâ€™
__dukkhantagunÄ• _ti vaá¹-á¹-adukkhassa antaá¹ƒ amatamahÄ• nibbÄ• naá¹ƒ gatena patte
yojanÄ• .

<654> bhikkhunovÄ• dakabhikkhuno aá¹-á¹-haá¹…gÄ• ni bhikkhunovÄ• dakathÄ• vaá¹‡á¹‡

aá¹-á¹-hakakathÄ• vaá¹‡á¹‡anÄ• .

<655> __bhojanÄ• ni paá¹‡Ä«tÄ• ni nava vuttÄ• nÄ«_ti paá¹‡Ä«tÄ• ni hi bhojanasikkhÄ• pa
akappiyamaá¹ƒsesu manussamaá¹ƒsavajjitÄ• ni __nava maá¹ƒsÄ• ni_ khÄ• dantassa dukk

niddiá¹-á¹-hantiyojanÄ• .

<656> __pÄ• timokkha ... pe ... paridÄ«pitÄ• _ti bhikkhÅ«naá¹ƒ paÃ±cuddesÄ• , bhikkhunÄ
cattÄ• roti uddesÄ• nava dÄ«pitÄ• . __uposathÄ• navevÄ• _ti divasavasena tayo, kÄ• raka
karaá¹‡avasena tayoti nava uposathÄ• . __etthÄ• _ti imasmiá¹ƒ sÄ• sane. __saá¹…gho nav
puggalehi saá¹…gho bhijjatÄ«ti yojanÄ• . yathÄ• ha ---

``ekato \Be II 489/, upÄ• li, cattÄ• ro honti, ekato cattÄ• ro, navamo anussÄ• veti, salÄ• kaá
dhammo, ayaá¹ƒ vinayo, idaá¹ƒ satthusÄ• sanaá¹ƒ, imaá¹ƒ gaá¹‡hatha, imaá¹ƒ rocethÄ• â€
saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca. navannaá¹ƒ vÄ• , upÄ• li, atirekanavannaá¹ƒ
saá¹…ghabhedo cÄ• â€™â€™ ti (Vin II 351).

navakakathÄ• vaá¹‡á¹‡anÄ• .

<657> dasa akkosavatthÅ«ni vakkhati. dasa sikkhÄ• padÄ• ni pÄ• kaá¹-Ä• neva. manussan
akappiyamaá¹ƒsÄ• ni heá¹-á¹-hÄ• vuttÄ• neva. __sukkÄ• ni ve dasÄ• _ti nÄ«lÄ• dÄ«ni das

<659> raÃ±Ã±o antepurappavesane dasa Ä• dÄ«navÄ• evaá¹ƒ pÄ• á¸·ipÄ• á¹-hena vedita

``dasayime, bhikkhave, Ä• dÄ«navÄ• rÄ• jantepurappavesane. katame dasa? idha, bhikkha
saddhiá¹ƒ nisinno hoti, tatra bhikkhu pavisati, mahesÄ« vÄ• bhikkhuá¹ƒ disvÄ• sitaá¹ƒ pÄ•
mahesiá¹ƒ disvÄ• sitaá¹ƒ pÄ• tukaroti, tattha raÃ±Ã±o evaá¹ƒhoti `addhÄ• imesaá¹ƒ kataá
ti. ayaá¹ƒ, bhikkhave, paá¹-hamo Ä• dÄ«navorÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• bahukicco bahukaraá¹‡Ä«yo aÃ±Ã±ataraá¹ƒ itthiá¹ƒ g
tena gabbhaá¹ƒ gaá¹‡hÄ• ti, tattha raÃ±Ã±o evaá¹ƒ hoti `na kho idha aÃ±Ã±o koci pavisatia
siyÄ• nu kho pabbajitassa kammaâ€™ nti. ayaá¹ƒ, bhikkhave, dutiyoÄ• dÄ«navo rÄ• jantep

``puna \Be II 490/ \Ne II 388/ caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure aÃ±Ã±ataraá¹ƒ ratan
tattharaÃ±Ã±o evaá¹ƒ hoti `na kho idha aÃ±Ã±o koci pavisati aÃ±Ã±atra pabbajitena, siyÄ•
kammaâ€™ nti. ayaá¹ƒ, bhikkhave, tatiyo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure abbhantarÄ• guyhamantÄ• bahiddhÄ• sa
raÃ±Ã±o evaá¹ƒ hoti `na kho idha aÃ±Ã±o koci pavisati aÃ±Ã±atra pabbajitena, siyÄ• nukh
nti. ayaá¹ƒ, bhikkhave, catuttho Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepure pitÄ• vÄ• puttaá¹ƒ pattheti, putto vÄ• pita
tesaá¹ƒ evaá¹ƒ hoti `na kho idha aÃ±Ã±o koci pavisati aÃ±Ã±atra pabbajitena, siyÄ• nu kho

nti. ayaá¹ƒ, bhikkhave, paÃ±camo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• nÄ«caá¹-á¹-hÄ• niyaá¹ƒ ucce á¹-hÄ• ne á¹-hapeti, yes
tesaá¹ƒ evaá¹ƒ hoti `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho, siyÄ• nu kho pabbajitassa k
bhikkhave, chaá¹-á¹-ho Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• uccaá¹-á¹-hÄ• niyaá¹ƒ nÄ«ce á¹-hÄ• ne á¹-hapeti, yes
tesaá¹ƒ evaá¹ƒ hoti `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho, siyÄ• nu kho pabbajitassa k
bhikkhave, sattamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• akÄ• le senaá¹ƒ uyyojeti, yesaá¹ƒ taá¹ƒ amanÄ• paá¹
`rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho, siyÄ• nu \Be II 491/ kho pabbajitassakammaâ€™
aá¹-á¹-hamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, rÄ• jÄ• kÄ• le senaá¹ƒ uyyojetvÄ• antarÄ• maggato nivattÄ•
amanÄ• paá¹ƒ, tesaá¹ƒ evaá¹ƒ hoti `rÄ• jÄ• kho pabbajitena saá¹ƒsaá¹-á¹-ho, siyÄ• \Ne II
kammaâ€™ nti. ayaá¹ƒ, bhikkhave, navamo Ä• dÄ«navo rÄ• jantepurappavesane.

``puna caparaá¹ƒ, bhikkhave, raÃ±Ã±o antepuraá¹ƒ hatthisammaddaá¹ƒ assasammaddaá¹ƒ
rajanÄ«yÄ• nirÅ«pasaddagandharasaphoá¹-á¹-habbÄ• ni, yÄ• ni na pabbajitassa sÄ• ruppÄ
dasamo Ä• dÄ«navorÄ• jantepurappavesane. ime kho, bhikkhave, dasa Ä• dÄ«navÄ• rÄ• j
c 10.45; Vin IV 497).

tattha ca __pitÄ• vÄ• puttaá¹ƒ patthetÄ«_ti puttaá¹ƒ mÄ• retumicchatÄ«ti attho. eseva nay
patthetÄ«_ti. __hatthisammadda_nti hatthÄ«naá¹ƒ sammaddo saá¹ƒsaá¹-á¹-ho etthÄ• tihatt
``assasammaddaâ€™â€™ _ntiÄ• dÄ«supi.

__dasÄ• kÄ• rehÄ«_ti ---

``Ä• pattinukkhittamanantarÄ• ya-

pahuttatÄ• yo tathasaÃ±Ã±itÄ• ca.

chÄ• detukÄ• mo atha chÄ• danÄ• ti.

channÄ• dasaá¹…geharuá¹‡uggamamhÄ«ti || ---

gahitehi dasahi aá¹…gehi.

<660> __dasa kammapathÄ• puÃ±Ã±Ä• _ti pÄ• á¹‡Ä• tipÄ• tÄ• veramaá¹‡iÄ• dayo dasa k
__apuÃ±Ã±Ä• pitathÄ• dasÄ• _ti pÄ• á¹‡Ä• tipÄ• tÄ• dayo \Be II 492/ dasa akusalakamma
dÄ• navatthÅ«nivakkhati. __daseva ratanÄ• ni cÄ• _ti ---

``muttÄ• maá¹‡Ä« veá¸·uriyÄ• ca saá¹…khÄ• .

silÄ• pavÄ• á¸·aá¹ƒ rajataÃ±ca hemaá¹ƒ.

lohÄ«takaÃ±cÄ• pi \Ne II 390/ masÄ• ragallÄ• .

dasseti dhÄ«ro ratanÄ• ni jaÃ±Ã±Ä• â€™â€™ ti || ---

niddiá¹-á¹-hÄ• ni dasa ratanÄ• ni.

<662> munindena avandiyÄ• dasa puggalÄ• dÄ«pitÄ• ti yojanÄ• . kathaá¹ƒ? ``dasayime, b
upasampannena pacchÄ• upasampanno avandiyo, anupasampanno avandiyo, nÄ• nÄ• sa
adhammavÄ• dÄ« avandiyo, mÄ• tugÄ• mo avandiyo, paá¹‡á¸• ako avandiyo, pÄ• rivÄ• sik
mÅ«lÄ• yapaá¹-ikassanÄ• raho avandiyo, mÄ• nattÄ• raho avandiyo, mÄ• nattacÄ• rikoava
ime kho, bhikkhave, dasa avandiyÄ• â€™â€™ ti (Vin II 312).

663-4__._ __sosÄ• nika_nti susÄ• ne chaá¸• á¸• itaá¹ƒ. __pÄ• paá¹‡ika_nti Ä• paá¹‡advÄ•
__undÅ«rakkhÄ• yita_nti undÅ«rehi khÄ• yitaá¹ƒ pariccattaá¹ƒ pilotikaá¹ƒ. __gokhÄ• yitÄ• _
__thÅ«pacÄ«varika_nti balikammatthÄ• ya vammike parikkhipitvÄ• pariccattavatthaá¹ƒ. __
rÄ• jÅ«naá¹ƒ abhisekamaá¹‡á¸• ape pariccattavatthaá¹ƒ. __gatapaccÄ• gataÃ±cÄ• _tisusÄ
paccÄ• gantvÄ• nahÄ• yitvÄ• chaá¸• á¸• itaá¹ƒ pilotikaá¹ƒ.

<665> __sabbanÄ«lÄ• dayo vuttÄ• , dasa cÄ«varadhÄ• raá¹‡Ä• _ti ``sabbanÄ«lakÄ• ni cÄ«
vuttavasena dasÄ• â€™â€™ ti (Sp (to Vin V) 330) __kurundiyaá¹ƒ_ vuttaá¹ƒ. __ettha_imas
saá¹ƒkaccikÄ• ya vÄ• udakasÄ• á¹-ikÄ• ya \Be II 493/ vÄ• saddhiá¹ƒ ticÄ«varÄ• ninÄ• me
cÄ«varÄ• ni ``dasacÄ«varadhÄ• raá¹‡Ä• â€™â€™ ti vuttÄ• ni. yathÄ• ha --- ``navasukappiy
vÄ• saá¹ƒkaccikaá¹ƒ vÄ• pakkhipitvÄ• dasÄ• ti vuttaâ€™â€™ nti (Sp (to Vin V) 330).

dasakakathÄ• vaá¹‡á¹‡anÄ• .

<666> paá¹‡á¸• akÄ• dayo ekÄ• dasa abhabbapuggalÄ• pana upasampÄ• ditÄ• pi anupas

<667> ``akappiyÄ• â€™â€™ ti \Ne II 391/ vuttÄ• pattÄ• ekÄ• dasa bhavantÄ«ti yojanÄ• . _

pattenÄ• _tidÄ• rumayena pattena. __ratanubbhavÄ• _ti ratanamayÄ• __dasa_ pattÄ• ekÄ
__dÄ• rujena cÄ• _ti ettha __ca_-saddena tambalohamayapattassa saá¹…gaho. yathÄ• ha
pattÄ• titambalohamayena vÄ• dÄ• rumayena vÄ• saddhiá¹ƒ dasaratanamayÄ• â€™â€™
muttÄ• didasaratanaá¹ƒ.

<668> akappiyÄ• pÄ• dukÄ• ekÄ• dasa hontÄ«ti yojanÄ• . yathÄ• ha ``ekÄ• dasa pÄ• duk
kaá¹-á¹-hapÄ• dukÄ• . tiá¹‡apÄ• dukamuÃ±japÄ• dukapabbajapÄ• dukÄ• dayo panakaá¹-á
gacchantÄ«â€™â€™ ti.

669-70__._ atikhuddakÄ• atimahantÄ• ti yojanÄ• . khaá¹‡á¸• animittakÄ• chÄ• yÄ• nimitta
__bahiá¹-á¹-hena sammatÄ• _ti sÄ«mÄ• ya bahi á¹-hitena sammatÄ• . nadiyaá¹ƒ, jÄ• tassa
tathÄ• sammatÄ• ti yojanÄ• . sÄ«mÄ• ya sambhinnÄ• sÄ«mÄ• ya ajjhotthaá¹-Ä• sÄ«mÄ•
siyunti yojanÄ• .

<671> ekÄ• daseva \Be II 494/ pathavÄ« kappiyÄ• , ekÄ• daseva pathavÄ« akappiyÄ• ti yo

tattha __ekÄ• dasa kappiyapathavÄ«_ nÄ• ma suddhapÄ• sÄ• á¹‡Ä• , suddhasakkharÄ• , s
suddhavÄ• lukÄ• , yebhuyyenapÄ• sÄ• á¹‡Ä• , yebhuyyenasakkharÄ• , yebhuyyenakathalÄ
yebhuyyenavÄ• lukÄ• ti imÄ• dasa daá¸• á¸• hÄ• ya pathaviyÄ• vÄ• catumÄ• sovaá¹-á¹-h
mattikÄ• puÃ±jenavÄ• saddhiá¹ƒ ekÄ• dasa. ``appapaá¹ƒsukÄ• , appamattikÄ• â€™â€™ t
pathaviyovuttÄ• , tÄ• yebhuyyenapÄ• sÄ• á¹‡Ä• dÄ«su paÃ±casuyeva saá¹…gahitÄ• .

__ekÄ• dasa akappiyapathavÄ«_ nÄ• ma ``suddhapaá¹ƒsu suddhamattikÄ• appapÄ• sÄ• a
appakathalÄ• appamarumbÄ• appavÄ• lukÄ• yebhuyyenapaá¹ƒsukÄ• yebhuyyenamattikÄ
pathavÄ«. yopi paá¹ƒsupuÃ±jo vÄ• mattikÄ• puÃ±jo vÄ• atirekacÄ• tumÄ• saá¹ƒ ovaá¹-á¹-
jÄ• tapathavÄ«â€™â€™ ti (Vin IV 86) vuttÄ• ekÄ• dasa.

__gaá¹‡á¹-hikÄ• _ \Ne II 392/ __kappiyÄ• vuttÄ• , ekÄ• dasa ca vÄ«dhakÄ• _ti ettha kappi
vidhakÄ• ca ekÄ• dasa vuttÄ• ti yojanÄ• . te pana ---

``veá¸·udantavisÄ• á¹‡aá¹-á¹-hi-kaá¹-á¹-halÄ• khÄ• phalÄ• mayÄ• .

saá¹…khanÄ• bhimayÄ• sutta-naá¸·alohamayÄ• pi ca.

vidhÄ• kappanti kappiyÄ• , gaá¹‡á¹-hiyo cÄ• pi tammayÄ• â€™â€™ ti || ---

imÄ• ya gÄ• thÄ• ya saá¹…gahitÄ• ti veditabbÄ• .

674-5__._ __ukkhittassÄ• nuvattikÄ• _ bhikkhunÄ« __ubhinnaá¹ƒ_ bhikkhubhikkhunÄ«naá¹
saá¹…ghÄ• disesesu__aá¹-á¹-ha_ yÄ• vatatiyakÄ• ti ime \Be II 495/ ekÄ• dasa yÄ• vatatiya

<676> nissayassa paá¹-ippassaddhiyo __dasekÄ• va_ ekÄ• daseva vuttÄ• ti yojanÄ• . __ch

``pakkante pakkhasaá¹…kante, vibbhante cÄ• pi nissayo.

maraá¹‡Ä• á¹‡attupajjhÄ• ya-samodhÄ• nehi sammatÄ«â€™â€™ ti || ---

Ä• cariyato chadhÄ• nissayapaá¹-ippassaddhiyo vuttÄ• . __upajjhÄ• yÄ• tu paÃ±cadhÄ• _
upajjhÄ• yasamodhÄ• naá¹ƒvinÄ• avasesÄ• hi paÃ±cadhÄ• upajjhÄ• yapaá¹-ippassaddhiy

ekÄ• dasakakathÄ• vaá¹‡á¹‡anÄ• .

<677> __teraseva dhutaá¹…gÄ• nÄ«_ti paá¹ƒsukÅ«likaá¹…gÄ• dÄ«ni dhutaá¹…gÄ• ni tera

__paramÄ• ni ca cuddasÄ• _ti ``dasÄ• haparamaá¹ƒ atirekacÄ«varaá¹ƒ dhÄ• retabbaá¹ƒ, m
bhikkhunÄ• taá¹ƒ cÄ«varaá¹ƒ nikkhipitabbaá¹ƒ, santaruttaraparamaá¹ƒ tena bhikkhunÄ• ta
sÄ• ditabbaá¹ƒ, chakkhattuparamaá¹ƒ tuá¹‡hÄ«bhÅ«tena uddissa á¹-hÄ• tabbaá¹ƒ, navaá¹ƒ
santhataá¹ƒ kÄ• rÄ• petvÄ• chabbassÄ• ni dhÄ• retabbaá¹ƒ \Ne II 393/ chabbassaparamat
tiyojanaparamaá¹ƒ sahatthÄ• haritabbÄ• ni, dasÄ• haparamaá¹ƒ atirekapatto dhÄ• retabbo
sannidhikÄ• rakaá¹ƒ paribhuÃ±jitabbÄ• ni, chÄ• rattaparamaá¹ƒ tena bhikkhunÄ• tena cÄ«
catukkaá¹ƒsaparamaá¹ƒ, aá¸• á¸• hateyyakaá¹ƒsaparamaá¹ƒ, dvaá¹…gulapabbaparamaá¹ƒ
aá¹-á¹-haá¹…gulaparamaá¹ƒ maÃ±capaá¹-ipÄ• dakaá¹ƒ, aá¹-á¹-haá¹…gulaparamaá¹ƒ danta
imÄ• ni cuddasa paramÄ• ni.

__soá¸·aseva tu ``jÄ• naâ€™â€™ nti paÃ±Ã±attÄ• nÄ«_ti ``jÄ• naâ€™â€™ nti evaá¹ƒ vatv
evaá¹ƒ veditabbÄ• --- jÄ• naá¹ƒ saá¹…ghikaá¹ƒ \Be II 496/ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano
jÄ• naá¹ƒ pubbupagataá¹ƒ bhikkhuá¹ƒ anupakhajja seyyaá¹ƒ kappeyya, jÄ• naá¹ƒ sappÄ• á
vÄ• mattikaá¹ƒ vÄ• siÃ±ceyya vÄ• siÃ±cÄ• peyya vÄ• , jÄ• naá¹ƒ bhikkhuniparipÄ• citaá¹
piá¹‡á¸• apÄ• taá¹ƒparibhuÃ±jeyya, jÄ• naá¹ƒ Ä• sÄ• danÄ• pekkho, bhuttasmiá¹ƒ pÄ• citti
sappÄ• á¹‡akaá¹ƒ udakaá¹ƒparibhuÃ±jeyya, jÄ• naá¹ƒ yathÄ• dhammaá¹ƒ nihaá¹-Ä• dhikar
ukkoá¹-eyya, jÄ• naá¹ƒ duá¹-á¹-hullaá¹ƒÄ• pattiá¹ƒ paá¹-icchÄ• deyya, jÄ• naá¹ƒ Å«navÄ«sa
upasampÄ• deyya, jÄ• naá¹ƒ theyyasatthenasaddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namagga
tathÄ• vÄ• dinÄ• bhikkhunÄ• akatÄ• nudhammena, jÄ• naá¹ƒ tathÄ• nÄ• sitaá¹ƒ samaá¹‡
lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• meyya, jÄ• naá¹ƒ pÄ• rÄ• jikaá¹ƒ dhammaá
bhikkhuniá¹ƒ nevattanÄ• paá¹-icodeyya, jÄ• naá¹ƒ coriá¹ƒ vajjhaá¹ƒviditaá¹ƒ anapaloketvÄ•
sabhikkhukaá¹ƒ Ä• rÄ• maá¹ƒ anÄ• pucchÄ• paviseyyÄ• ti.

<678> __idha_ imasmiá¹ƒ sÄ• sane __yo_ bhikkhu anuttaraá¹ƒ __sauttaraá¹ƒ_ uttarapakara
vinayavinicchayaá¹ƒ jÄ• nÄ• ti, __mahattare_ ativipule __anuttare_ uttaravirahiteuttame __v
vinayÄ• gate Ä• pattianÄ• pattigarukalahukakappiyaakappiyÄ• divinicchayakamme. atha vÄ
vinayapiá¹-ake pavattamÄ• no __so_ bhikkhu __niruttaro bhavati_ paccatthikehivattabbaá¹ƒ
á¹-hito, seá¹-á¹-ho vÄ• bhavati, tassa ceva paresaÃ±ca saá¹ƒsayona kÄ• tabboti yojanÄ• . _
gÄ• thÄ• bandhavasena rasso.

iti uttare lÄ«natthapakÄ• saniyÄ•

ekuttaranayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sedamocanakathÄ• vaá¹‡á¹‡anÄ•

<679> __suá¹‡ataá¹ƒ_ \Be II 497/ \Ne II 394/ suá¹‡antÄ• naá¹ƒ bhikkhÅ«naá¹ƒ __paá¹-ubhA
vinayavinicchayepaÃ±Ã±Ä• kosallasÄ• dhikÄ• tatoyeva __varÄ• _ uttamÄ• . __sedamocan
atthapaccatthikÄ• naá¹ƒ, sÄ• sanapaccatthikÄ• naÃ±ca vissajjetumasakkuá¹‡eyyabhÄ• ver
khinnasarÄ«rÄ• sedemocentÄ«ti __sedamocanÄ• _. atthÄ• nugatapaÃ±hÄ• upÄ• littheren
tappaá¹-ibaddhÄ• vissajjanagÄ• thÄ• yo ca ito paraá¹ƒ vakkhÄ• mÄ«ti yojanÄ• .

<681> __kabandhaá¹ƒ_ nÄ• ma asÄ«saá¹ƒ urasi jÄ• taakkhimukhasarÄ«raá¹ƒ. yathÄ• ha --
yassa ure akkhÄ«ni ceva mukhaÃ±ca hotÄ«â€™â€™ ti (Sp (to Vin V) 479). __mukhena_ ka
sevitvÄ• .

<682> __tassa_ bhikkhuno __kathaá¹ƒ pÄ• rÄ• jiko siyÄ• _ pÄ• rÄ• jikadhammo kathaá¹ƒ s

<684> __kiÃ±cÄ«_ti pÄ• daá¹ƒ vÄ• pÄ• dÄ• rahaá¹ƒ vÄ• parasantakaá¹ƒ. __paraÃ±ca na
``amukassaitthannÄ• maá¹ƒ bhaá¹‡á¸• aá¹ƒ avaharÄ• hÄ«â€™â€™ ti paraá¹ƒ na Ä• á¹‡Ä•

<685> parassa kiÃ±ci nÄ• diyantoti sambandho. __Ä• á¹‡attiÃ±cÄ• _ti __ca_-saddena saá¹
saá¹…gaá¹‡hÄ• ti.

<686> __garukaá¹ƒ bhaá¹‡á¸• a_nti pÄ• dagghanakabhÄ• vena garubhaá¹‡á¸• aá¹ƒ. __ ``p
etassavisesanaá¹ƒ. __parassa parikkhÄ• ra_nti parasantakaá¹ƒ yaá¹ƒ kiÃ±ci parikkhÄ• raá¹
<692> __manussuttarike dhamme_ti uttarimanussadhammavisaye. __katikaá¹ƒ katvÄ• nÄ•
á¹-hite evaá¹ƒ gamane atthaá¹ƒ \Be II 498/ Ä• vikarotÄ«â€™â€™ tiÄ• diá¹ƒ katvÄ• . __sam
``arahÄ• â€™â€™ ti gahetvÄ• mahÄ• sambhÄ• vanaá¹ƒ karotÄ«ti adhippÄ• yohutvÄ• . __

katikaá¹ƒ atikkamati ce, tathÄ• rÅ«paá¹ƒ nisajjaá¹ƒvÄ• á¹-hÄ• naá¹ƒ vÄ• gamanaá¹ƒ vÄ• \Ne II 395/ tathÄ• rÅ«paá¹ƒ nisajjÄ• diá¹ƒ disvÄ• kenacimanussajÄ• tikena ``arahÄ• â€™â€ so puggalo pÄ• rÄ• jikaá¹ƒ Ä• pajjati.

<693> ekavatthukÄ• kathaá¹ƒ bhaveyyunti yojanÄ• .

<694> __itthiyÄ• _ti ekissÄ• itthiyÄ• . __paá¹-ipajjanto_ti ekakkhaá¹‡e aÃ±Ã±ena purisenav iminÄ• ca ``paá¹-iggaá¹‡hÄ• ti, vÄ«maá¹ƒsatÄ«â€™â€™ ti aá¹…gadvayassa purimasiddha paccÄ• haraá¹‡akataÃ±ca. kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjitvÄ• duá¹-á¹-hullaá¹ƒ vatvÄ• attakÄ• mapÄ• ricariyÄ• yavaá¹‡á¹‡aá¹ƒ bhaá¹‡anto.

<695> __yathÄ• vuttaá¹ƒ vattaá¹ƒ acaritvÄ• _ti bhagavatÄ• vuttaá¹ƒ parivÄ• sÄ• divattaá¹ƒ

<696> bhikkhunÄ«hi asÄ• dhÄ• raá¹‡asikkhÄ• padattÄ• Ä• ha __ ``natthi saá¹…ghÄ• dises

<697> __yena kuddho pasaá¹ƒsito_ti ettha ``nindito cÄ• â€™â€™ ti seso.

<698> titthiyÄ• naá¹ƒ vaá¹‡á¹‡amhi bhaÃ±Ã±amÄ• ne yo kujjhati, so Ä• rÄ• dhakoti yojanÄ adhippÄ• yo. titthiyapubbo imasmiá¹ƒ sÄ• sane pabbajjaá¹ƒ labhitvÄ• titthiyÄ• naá¹ƒvaá¹‡á sutvÄ• sace kuppati anattamanaá¹ƒ karoti, __Ä• rÄ• dhako_ saá¹…ghÄ• rÄ• dhakosaá¹…g sambuddhassa vaá¹‡á¹‡asmiá¹ƒ bhaÃ±Ã±amÄ• ne yadi kujjhati, ninditotiyojanÄ• . ettha __s upalakkhaá¹‡aá¹ƒ.

<701> __gahetvÄ• _ti \Be II 499/ paá¹-iggahetvÄ• .

<751> __ ``na rattacittoâ€™â€™ _tiÄ• dinÄ• purimÄ• naá¹ƒ tiá¹‡á¹‡aá¹ƒ pÄ• rÄ• jikÄ• naá vÄ«tikkamacittuppÄ• damattassÄ• piabhÄ• vaá¹ƒ dÄ«peti. __maraá¹‡Ä• yÄ• _ti ettha ``mar idaá¹ƒ pÄ• rÄ• jikapakaraá¹‡atovalabbhati. __tassÄ• _ti kiÃ±ci dentassa. __ta_nti tathÄ• dÄ

<752> __ ``parÄ• jayoâ€™â€™ _ti \Ne II 396/ idaá¹ƒ abhabbapuggalesu saá¹…ghabhedaka salÄ• kaggÄ• henÄ• pi saá¹…ghaá¹ƒ bhindanto saá¹…ghabhedakova hoti.

<753> addhayojane yaá¹ƒ tiá¹‡á¹‡aá¹ƒ cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ ekaá¹ƒ __cÄ«varaá nikkhipitvÄ• nÄ• tiyojanÄ• .

<754> suppatiá¹-á¹-hitanigrodhasadise rukkhamÅ«lake ticÄ«varaá¹ƒ nikkhipitvÄ• addhayoja aruá¹‡aá¹ƒuá¹-á¹-hÄ• pentassÄ• ti yojanÄ• .

<755> kÄ• yikÄ• nÄ• nÄ• vatthukÄ• yo __sambahulÄ• _ Ä• pattiyo apubbaá¹ƒ acarimaá¹ƒ
yojanÄ• .

<757> vÄ• casikÄ• na kÄ• yikÄ• nÄ• nÄ• vatthukÄ• yo sambahulÄ• Ä• pattiyo apubbaá¹ƒ
phuseti yojanÄ• .

<758> __vinayanasatthe_ti vinayapiá¹-ake. __tassa_ bhikkhussa.

<759> __ ``itthiyÄ• â€™â€™ _tiÄ• dÄ«su sahatthe karaá¹‡avacanaá¹ƒ. itthiyÄ• vÄ• purise
nimittake methunaá¹ƒ na __sevanto_ na paá¹-isevanto methunapaccayÄ• cutoti yojanÄ• .

<760> kÄ• yasaá¹ƒsaggoyeva \Be II 500/ __kÄ• yasaá¹ƒsaggatÄ• , _ taá¹ƒ Ä• pannÄ• . __a
evaá¹ƒnÄ• makaá¹ƒ pÄ• rÄ• jikaá¹ƒ.

<762> __samaye piá¹-á¹-hisaÃ±Ã±ite_ti gimhÄ• naá¹ƒ pacchimamÄ• sassa paá¹-hamadivas
hemantassapaá¹-hamadivaso, etthantare sattamÄ• samatte piá¹-á¹-hisaÃ±Ã±ite samaye. ``n
vattabbe__ ``mÄ• tarampi cÄ• â€™â€™ _ti vuttaá¹ƒ. soyeva vÄ• pÄ• á¹-ho.

<764> __ ``avassutahatthato hi piá¹‡á¸• aá¹ƒ gahetvÄ• â€™â€™ _ti iminÄ• saá¹…ghÄ• dis
__lasuá¹‡a_nti \Ne II 397/ pÄ• cittiyassa vatthuá¹ƒ, __manussamaá¹ƒsa_nti thullaccayavatth
__akappamaÃ±Ã±a_ntidukkaá¹-avatthuá¹ƒ. __akappamaÃ±Ã±a_nti ettha ``maá¹ƒsaâ€™â€
tipadacchedo. __ekato_ti ettha ``madditvÄ• â€™â€™ ti seso, akappiyamaá¹ƒsehi saddhiá¹ƒ
khÄ• datÄ«ti attho. sabbametaá¹ƒ ``gahetvÄ• , madditvÄ• , khÄ• datÄ«â€™â€™ ti kiriyÄ• n
__manussamaá¹ƒsaÃ±cÄ• _ti ettha __ca_-saddo paccekaá¹ƒ yojetabbo hoti. __tassÄ• _tibh
saá¹…ghÄ• disesapÄ• cittiyadukkaá¹-apÄ• á¹-idesanÄ«yathullaccayÄ• ni ekakkhaá¹‡e hont

<765> ``puggalo ekoâ€™â€™ ti padacchedo. __dvepi ca puá¹‡á¹‡avassÄ• _ti paripuá¹‡á¹‡
sÄ• maá¹‡erÄ• . __ekÄ• va tesaá¹ƒ pana kammavÄ• cÄ• _ti tesaá¹ƒ ubhinnaá¹ƒ sÄ• maá¹‡
upasampadakammavÄ• cÄ• katÄ• . __ekassÄ• _ti ekassÄ• pi sÄ• maá¹‡erassa. __kamma
rÅ«hate_ti na sampajjati, kimettha kÄ• raá¹‡aá¹ƒ, vada bhaddamukhÄ• ti adhippÄ• yo.

<766> __mahiddhikesÅ«_ti dvÄ«su sÄ• maá¹‡eresu. sace pana eko kesaggamattampi __Ä
\Be II 501/, Ä• kÄ• sagatasseva kataá¹ƒ taá¹ƒ upasampada__kammaá¹ƒ neva rÅ«hati_neva
rÅ«hatÄ«ti yojanÄ• .

<767> iddhiyÄ• Ä• kÄ• se á¹-hitena saá¹…ghena bhÅ«migatassa sÄ• maá¹‡erassa upasam
yadi karoti, kuppatÄ«ti yojanÄ• . idaÃ±ca sabbakammÄ• naá¹ƒ sÄ• dhÄ• raá¹‡alakkhaá¹‡aa
``saá¹…ghenÄ• piÄ• kÄ• se nisÄ«ditvÄ• bhÅ«migatassa kammaá¹ƒ na kÄ• tabbaá¹ƒ. sace

(to Vin V) 481).

<768> vatthaá¹ƒ kappakataÃ±ca na hoti, rattaÃ±ca na hoti, kesakambalÄ• di akappiyaÃ±ca
panÄ• patti_ taá¹ƒ pana nivatthassa bhikkhuno Ä• patti hoti. anÄ• patti kathaá¹ƒsiyÄ• , vada
yojanÄ• .

<769> __ettha_ etasmiá¹ƒ akappiyavatthudhÄ• raá¹‡e tannimittaá¹ƒ. acchinnacÄ«varassa b
yojanÄ• . __ ``kiÃ±cipÄ«â€™â€™ _tiÄ• dinÄ• vuttamevatthaá¹ƒ samattheti. __assa_ acchi
bhikkhussa akappiyaá¹ƒ nÄ• ma kiÃ±cipi cÄ«varaá¹ƒ na vijjati, tasmÄ• anÄ• pattÄ«ti adhip

<770> __kutopi ca_ purisassa hatthato bhojanassa __kiÃ±ci_ na gaá¹‡hati, bhojanato kiÃ±c
purisassa na deti, tathÄ• pi __garukaá¹ƒ vajjaá¹ƒ_ saá¹…ghÄ• disesÄ• pattiá¹ƒ __upeti_Ä•
kathamÄ• pajjati, tvaá¹ƒ yadi vinaye kusalo asi, __me_ mayhaá¹ƒ __vada_ etaá¹ƒkÄ• raá¹‡
__have_ti nipÄ• tamattaá¹ƒ.

<771> __yÄ• pana_ bhikkhunÄ« aÃ±Ã±Ä• ya bhikkhuniyÄ• ``iá¹…gha, ayye, yaá¹ƒ te eso
khÄ• danÄ«yaá¹ƒ vÄ• â€™â€™ tiÄ• dinÄ• (Vin IV 705) saá¹…ghÄ• disesamÄ• tikÄ• ya vu
purisapuggalÄ• yaá¹ƒ kiÃ±ci bhojanaá¹ƒ __Ä• dÄ• ya_ paá¹-iggahetvÄ• \Be II 502/sace bh
bhuÃ±jantÄ« yÄ• ya uyyojitÄ• bhuÃ±jati, tassÄ• uyyojikÄ• ya __dhÄ«rÄ• _vinayadharÄ• p
__saá¹…ghÄ• disesaá¹ƒ kathayanti_ tassÄ• uyyojitÄ• ya bhojanapariyosÄ• ne uyyojikÄ• ya
vadantÄ«ti yojanÄ• . yathÄ• ha --- ``tassÄ• hi bhojanapariyosÄ• ne uyyojikÄ• yasaá¹…ghÄ
(to Vin V) 481).

<772> taá¹ƒ kathaá¹ƒ yadi __bujjhasi_ jÄ• nÄ• si, sÄ• dhukaá¹ƒ __brÅ«hi_ kathehÄ«ti yojan

<773> __nisevite_ti tÄ• ya uyyojitÄ• ya bhikkhuniyÄ• tassa purisapuggalassa hatthatopaá¹-
dantapone paribhutte uyyojikÄ• lahuvajjaá¹ƒ Ä• pajjatÄ«ti attho.

<775> __ ``ukkhittakoâ€™â€™ _ti iminÄ• Ä• pattivajjamÄ• ha. yathÄ• ha --- ``tena hi saddl
vinayakammaá¹ƒnatthi, tasmÄ• so saá¹…ghÄ• disesaá¹ƒ Ä• pajjitvÄ• chÄ• dento vajjaá¹ƒ

<776> __sappÄ• á¹‡appÄ• á¹‡aja_nti sappÄ• á¹‡ake ca appÄ• á¹‡ake ca jÄ• taá¹ƒ. __neva
bhÅ«miyaá¹ƒ neva carantaá¹ƒ. __na vihaá¹…gama_nti Ä• kÄ• se pakkhaá¹ƒ pasÄ• retvÄ•
dvÄ«hi paccayehi, dvikkhattuá¹ƒ vÄ• jÄ• tattÄ• dvijaá¹ƒ. __kanta_nti manoharaá¹ƒ. __akan

<777> sappÄ• á¹‡ajo \Ne II 399/ saddo cittajo vutto, appÄ• á¹‡ajo utujo saddo vutto, so pan
paccayehi jÄ• tattÄ• ``dvijoâ€™â€™ ti matoti yojanÄ• .

<778> __ ``vinayeâ€™â€™ _tiÄ• digÄ• thÄ• vaá¹‡á¹‡itatthÄ• yeva.

iti uttare lÄ«natthapakÄ• saniyÄ•

sedamocanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ•

779-80__._ __sabbasikkhÄ• padÄ• na_nti \Be II 503/ ubhatovibhaá¹…gÄ• gatÄ• naá¹ƒ sabl
__bhikkhÅ«hibhikkhunÄ«hÄ«_ti ubhayattha sahatthe karaá¹‡avacanaá¹ƒ. bhikkhÅ«hi bhikkl
bhikkhÅ«naÃ±cÄ• tiubhayattha asÄ• dhÄ• raá¹‡apaÃ±Ã±attaÃ±ca, __tathÄ• _ bhikkhÅ«hi b
bhikkhÅ«naÃ±cÄ• tiubhayattha sÄ• dhÄ• raá¹‡asikkhÄ• padaÃ±ca ahaá¹ƒ vakkhÄ• mÄ«ti y
ekaggacittÄ• . __taá¹ƒ_ mayÄ• vuccamÄ• naá¹ƒ nidÄ• nÄ• dinayaá¹ƒ. __suá¹‡Ä• thÄ• _ti s
niyojeti.

<781> __ ``nidÄ• naâ€™â€™ _ntiÄ• digÄ• thÄ• vuttatthÄ• va.

782-3__._ __ ``kati vesÄ• liyÄ• â€™â€™ _tiÄ• di pucchÄ• gÄ• thÄ• uttÄ• natthÄ• yeva.

<786> ``dasa vesÄ• liyÄ• â€™â€™ tiÄ• divissajjanagÄ• thÄ• naá¹ƒ __ ``methunaâ€™â€™
__viggaho_ti manussaviggahaá¹ƒ pÄ• rÄ• jikaá¹ƒ. __catutthantimavatthuka_nti uttarimanus
__atirekacÄ«vara_nti paá¹-hamakathinaá¹ƒ. __suddhakÄ• á¸·akeá¸·akalomaka_nti eá¸·akal

<787> __bhÅ«ta_nti paá¹-hame musÄ• vÄ• davagge aá¹-á¹-hamaá¹ƒ. __paramparaÃ±cevÄ
paramparabhojanasikkhÄ• padaá¹ƒ. __mukhadvÄ• ra_nti catutthe bhojanavagge dasamaá¹
bhikkhunipÄ• timokkhechaá¹-á¹-he Ä• rÄ• mavagge dutiyaá¹ƒ.

<788> __dve_ \Ne II 400/ __anuddhaá¹ƒsanÄ• nÄ«_ti aá¹-á¹-hamanavamasaá¹…ghÄ• dise
paá¹-iggaho_ti cÄ«varavagge paÃ±camaá¹ƒ.

<789> __rÅ«piya_nti eá¸·akalomavagge aá¹-á¹-hamaá¹ƒ. __suttaviÃ±Ã±attÄ«_ti pattavagge
__ujjhÄ• pana_ntidutiye bhÅ«tagÄ• mavagge tatiyaá¹ƒ. __paripÄ• citapiá¹‡á¸• o_ti \Be II 50
ovÄ• davaggenavamaá¹ƒ. __tatheva gaá¹‡abhojana_nti catutthe bhojanavagge dutiyaá¹ƒ.

<790> __vikÄ• le bhojanaÃ±cevÄ• _ti tattheva sattamaá¹ƒ. __cÄ• ritta_nti acelakavagge pa
__nhÄ• na_nti surÄ• pÄ• navagge chaá¹-á¹-he sattamaá¹ƒ. __Å«navÄ«sativassa_nti sattam
sappÄ• á¹‡akavaggepaÃ±camaá¹ƒ. __datvÄ• saá¹…ghena cÄ«vara_nti aá¹-á¹-hame sahad

<791> __vosÄ• santÄ«_ti dutiyaá¹ƒ bhikkhupÄ• á¹-idesanÄ«yaá¹ƒ. __naccaá¹ƒ vÄ• gÄ«taá
paá¹-hamelasuá¹‡avagge dasamaá¹ƒ. __cÄ• rikadvaya_nti catutthe tuvaá¹-á¹-avagge sattan
__chandadÄ• nenÄ• _tiaá¹-á¹-hame kumÄ• ribhÅ«tavagge ekÄ• dasamaá¹ƒ. __ ``chandadÄ
``chandadÄ• naá¹ƒiti imeâ€™â€™ ti padacchedo.

<792> __kuá¹-Ä«_ti chaá¹-á¹-ho saá¹…ghÄ• diseso. __kosiya_nti nissaggiyesu dutiye eá¸·a
__seyya_nti musÄ• vÄ• davagge paÃ±camaá¹ƒ. __pathavÄ«_ti musÄ• vÄ• davagge dasam
bhÅ«tagÄ• mavagge dutiye paá¹-hamaá¹ƒ. __sappÄ• á¹‡akaÃ±ca siÃ±cantÄ«_ti bhÅ«tagÄ

<800> __chaÅ«nÄ• ni tÄ«á¹‡eva satÄ• nÄ«_ti chahi Å«nÄ• ni tÄ«á¹‡eva satÄ• ni, catunavu
dvisatÄ• nÄ«tiattho. __samacetasÄ• _ti ---

``vadhake devadattamhi, core aá¹…gulimÄ• lake.

dhanapÄ• le rÄ• hule ca, sabbattha samamÄ• nasoâ€™â€™ ti || (Mil VI 6.5; Dhp-a I 16deva

vacanato \Ne II 401/ sabbesu hitÄ• hitesu, lÄ• bhÄ• lÄ• bhÄ• dÄ«su ca aá¹-á¹-hasu lokadha
samÄ• nacittena tathÄ• gatena.

__vuttÄ• vasesÄ• _ti \Be II 505/ vesÄ• liyÄ• dÄ«su chasu nagaresu vuttehi avasiá¹-á¹-hÄ• r
sabbÄ• ni sikkhÄ• padÄ• ni sÄ• vatthiyaá¹ƒ katÄ• ni bhavanti, paÃ±Ã±attÄ• nihontÄ«ti attho

<801> __pÄ• rÄ• jikÄ• ni cattÄ• rÄ«_ti vesÄ• liyaá¹ƒ vuttaá¹ƒ methunamanussaviggahautta
rÄ• jagahe adinnÄ• dÄ• nanti cattÄ• ri. __satta saá¹…ghÄ• disesakÄ• _ti rÄ• jagahe vuttÄ•
bhedÄ• , Ä• á¸·aviyaá¹ƒ kuá¹-ikÄ• ro, kosambiyaá¹ƒ mahallakavihÄ• ro, dovacassantisatta.
aá¹-á¹-hevÄ• _ti vesÄ• liyaá¹ƒ atirekacÄ«varaá¹ƒ, kÄ• á¸·akaeá¸·akalomaá¹ƒ, rÄ• jagahe cÄ
rÅ«piyapaá¹-iggahaá¹‡aá¹ƒ, suttaviÃ±Ã±atti, Ä• á¸·aviyaá¹ƒ kosiyamissakaá¹ƒ, kapilavatthu
eá¸·akalomadhovanaá¹ƒ, Å«napaÃ±cabandhananti aá¹-á¹-ha.

__dvattiá¹ƒseva ca khuddakÄ• _ti vesÄ• liyaá¹ƒ bhÅ«tÄ• rocanaá¹ƒ, paramparabhojanaá¹ƒ,
acelakaá¹ƒ, ``yÄ• pana bhikkhunÄ« bhikkhuá¹ƒ akkoseyyÄ• â€™â€™ ti paÃ±ca, rÄ• jagah
bhikkhuniparipÄ• citapiá¹‡á¸• o, gaá¹‡abhojanaá¹ƒ, vikÄ• labhojanaá¹ƒ, ``yo pana bhikkhu r
tiÄ• dica, ``orenaá¸• á¸• hamÄ• saá¹ƒ nahÄ• yeyyÄ• â€™â€™ ti, Å«navÄ«sativassaá¹ƒ, ``s
datvÄ• â€™â€™ tibhikkhÅ«naá¹ƒ aá¹-á¹-ha, bhikkhunÄ«naá¹ƒ pana ``naccaá¹ƒ vÄ• gÄ«taá
``yÄ• pana bhikkhunÄ«antovassaâ€™â€™ ntiÄ• di ca, ``yÄ• pana bhikkhunÄ« vassaá¹ƒvu
dvayaá¹ƒ, ``yÄ• pana bhikkhunÄ« pÄ• rivÄ• sikachandadÄ• nenÄ• â€™â€™ tiÄ• di cÄ• ti c
anupasampannenauttari dirattatirattaá¹ƒ, ``pathaviá¹ƒ khaá¹‡eyya vÄ• â€™â€™ tiÄ• di, bhÅ

``jÄ• naá¹ƒsappÄ• á¹‡akaá¹ƒ udakaâ€™â€™ nti cattÄ• ri, kosambiyaá¹ƒ aÃ±Ã±avÄ• dake v
yÄ• vadvÄ• rakosÄ• aggaá¸·aá¹-á¹-hapanÄ• ya, surÄ• merayapÄ• ne, anÄ• dariye, ``yo pan
sahadhammikaâ€™â€™ ntiÄ• dicÄ• ti paÃ±ca, kapilavatthumhi ``bhikkhunupassayaá¹ƒ gan
``agilÄ• nena \Be II 506/bhikkhunÄ•  cÄ• tumÄ• saâ€™â€™ ntiÄ• di, ``aá¹-á¹-himayaá¹ƒ vÄ
tiÄ• di tÄ«á¹‡i bhikkhÅ«naá¹ƒ, bhikkhunÄ«naá¹ƒ pana ``udakasuddhikaá¹ƒ panÄ• â€™â€™
vÄ• â€™â€™ tiÄ• dÄ«ti dve, bhaggesu ``agilÄ• no visibbanÄ• pekkhoâ€™â€™ tiÄ• di ekan
pÄ• cittiyÄ• ni.

<802> __dve_ \Ne II 402/ __gÄ• rayhÄ• _ti ``bhikkhu paneva kulesÅ«â€™â€™ tiÄ• di, ``yÄ
Ä• raÃ±Ã±akÄ• nÄ«â€™â€™ tiÄ• di cÄ• ti dve pÄ• á¹-idesanÄ«yÄ• . __tayo sekhÄ• _ti kos
bhaggesu na sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ, na sasitthakaá¹ƒ pattadhovanan
__chappaÃ±Ã±Ä• seva_ sikkhÄ• padÄ• ni piá¹‡á¸• itÄ• ni vesÄ• liyÄ• dÄ«su __chasunagan
yojanÄ• .

<803> sattasu nagaresu paÃ±Ã±attÄ• ni __etÄ• ni sabbÄ• neva_ sikkhÄ• padÄ• ni pana aá
satÄ• nevabhavanti. sÄ• vatthiyaá¹ƒ paÃ±Ã±attehi catunavutÄ• dhikadvisatasikkhÄ• padehi
nagaresupaÃ±Ã±attÄ• ni chapaÃ±Ã±Ä• sa sikkhÄ• padÄ• ni paÃ±Ã±Ä• sÄ• dhikÄ• ni tÄ«á¹
aá¸• á¸• henacatutthaá¹ƒ yesaá¹ƒ tÄ• ni __aá¸• á¸• huá¸• á¸• hÄ• ni_.

804-10__._ evaá¹ƒ nidÄ• navasena nagaraá¹ƒ dassetvÄ• idÄ• ni nidÄ• namaÃ±Ã±amases
ubhatovibhaá¹…gÄ• gatÄ• naá¹ƒsabbesaá¹ƒ sikkhÄ• padÄ• naá¹ƒ kevalaá¹ƒ piá¹‡á¸• avas
``sikkhÄ• padÄ• ni bhikkhÅ«naâ€™â€™ _ntiÄ• di.

<811> evaá¹ƒ sabbasikkhÄ• padÄ• naá¹ƒ nidÄ• naÃ±ca gaá¹‡anaÃ±ca dassetvÄ• idÄ• ni a
``chacattÄ• lÄ«sÄ• â€™â€™ _tiÄ• di. bhikkhÅ«naá¹ƒ bhikkhunÄ«hi asÄ• dhÄ• raá¹‡abhÄ•
gamitÄ• nisikkhÄ• padÄ• ni chacattÄ• lÄ«seva hontÄ«ti yojanÄ• . iminÄ• uddesamÄ• ha.

<814> ``cha \Be II 507/ ca saá¹…ghÄ• disesÄ• â€™â€™ tiÄ• dÄ«hi dvÄ«hi gÄ• thÄ• hi nidd
``vissaá¹-á¹-hÄ«â€™â€™ _tiÄ• dinÄ• paá¹-iniddesamÄ• ha.

<815> ``nissaggiye Ä• divaggasmiâ€™â€™ nti padacchedo. __dhovana_nti aÃ±Ã±Ä• tikÄ•
bhikkhuniyÄ• cÄ«varadhovanaá¹ƒ. __paá¹-iggaho_ti tassÄ• yeva hatthato cÄ«varapaá¹-igga

<816> __Ä• raÃ±Ã±a_nti ekÅ«natiá¹ƒsatimaá¹ƒ sikkhÄ• padaá¹ƒ.

<817> bhikkhÅ«naá¹ƒ, bhikkhunÄ«naÃ±ca vuttÄ• ni sabbÄ• ni pÄ• cittiyÄ• ni gaá¹‡anÄ• va
\Ne II 403/ bhavantÄ«ti yojanÄ• . __aá¹-á¹-hÄ• sÄ«tisata_nti bhikkhunipÄ• timokkhÄ• gataá
chasaá¹-á¹-hisatapÄ• cittiyaá¹ƒvakkhamÄ• nehi bhikkhuniyatehi bÄ• vÄ«satipÄ• cittiyehi sa

aá¹-á¹-hÄ• sÄ«tisataá¹ƒ hoti. __tato_tiaá¹-á¹-hÄ• sÄ«tÄ• dhikasatapÄ• cittiyato niddhÄ• ritÄ
khuddakÄ• ni bhikkhÅ«naá¹ƒ pÄ• timokkhakebhavantÄ«ti yojanÄ• .

<818> __bhikkhunivaggo_ti bhikkhunÄ«naá¹ƒ ovÄ• davaggo. paramparabhojane paÃ±Ã±at
sikkhÄ• padaá¹ƒ__paramparabhojanaá¹ƒ, _ paramparabhojanena saha vattatÄ«ti __sapara

<822> __ ``ekato pana paÃ±Ã±attÄ• â€™â€™ _tiÄ• di nigamanaá¹ƒ. bhikkhunÄ«hi asÄ• dh
paÃ±Ã±attÄ• __ime_ imÄ• ni sikkhÄ• padÄ• ni piá¹‡á¸• itÄ• ni chacattÄ• lÄ«sa hontÄ«ti yo

<823> mahesinÄ• bhikkhÅ«hi asÄ• dhÄ• raá¹‡abhÄ• vaá¹ƒ gamitÄ• ni bhikkhunÄ«naá¹ƒ s
paripiá¹‡á¸• itÄ• nisataá¹ƒ, tiá¹ƒsa ca bhavantÄ«ti yojanÄ• .

<824> evaá¹ƒ \Be II 508/ uddiá¹-á¹-hÄ• naá¹ƒ niddesamÄ• ha __ ``pÄ• rÄ• jikÄ• nÄ«â€™â€
__pÄ• rÄ• jikÄ• nicattÄ• rÄ«_ti
ubbhajÄ• á¹‡umaá¹‡á¸• alikavajjapaá¹-icchÄ• dikaukkhittÄ• nuvattikaaá¹-á¹-havatthukasaá¹
cattÄ• ripÄ• rÄ• jikÄ• ni.

<826> dvÄ«hi gÄ• thÄ• hi niddiá¹-á¹-hÄ• naá¹ƒ paá¹-iniddeso __ ``bhikkhunÄ«naá¹ƒ tu saá¹
_tiÄ• di. catunnaá¹ƒ pÄ• rÄ• jikÄ• naá¹ƒ uddesavaseneva pÄ• kaá¹-attÄ• paá¹-iniddese agg
chÄ• _tiussayavÄ• dikÄ• dayo cha saá¹…ghÄ• disesÄ• . __ ``Ä• ditoâ€™â€™ _ti idaá¹ƒ ``y
iminÄ• piyojetabbaá¹ƒ, aá¹-á¹-hasu yÄ• vatatiyakesu purimÄ• ni cattÄ• ri sikkhÄ• padÄ• nÄ

<827> __sattaÃ±Ã±adatthikÄ• dÄ«nÄ«_ti __Ä• di_-saddena aÃ±Ã±adatthikasikkhÄ• padato
purimÄ• ni ``aÃ±Ã±aá¹ƒ viÃ±Ã±Ä• peyya, aÃ±Ã±aá¹ƒ cetÄ• peyyÄ• â€™â€™ ti dve ca gahi
paá¹-hamaá¹ƒ pattasannicayasikkhÄ• padamÄ• ha. dutiyavagge purimasikkhÄ• padadvaya
iminÄ• gahitaá¹ƒ.

<828> __idha_ \Ne II 404/ bhikkhunipÄ• timokkhe etÄ• ni pana dvÄ• daseva nissaggiyÄ• ni
vasena ekato paÃ±Ã±attÄ• nÄ«ti yojanÄ• .

829-30__._ __ ``sabbeva gaá¹‡anÄ• vasÄ• â€™â€™ _tiÄ• di nigamanaá¹ƒ. bhikkhÅ«hi asÄ
bhikkhunÄ«naá¹ƒekato paÃ±Ã±attÄ• sataá¹ƒ, tiá¹ƒsa bhavantÄ«ti yojanÄ• .

831-3__._ ``asÄ• dhÄ• raá¹‡Ä• ubhinnaâ€™â€™ nti padacchedo. ubhinnaá¹ƒ asÄ• dhÄ• r
sataÃ±casattati ca cha ca bhavanti. evamuddiá¹-á¹-hÄ• naá¹ƒ niddeso __ ``pÄ• rÄ• jikÄ• ni
bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ni bhikkhunÄ«naá¹ƒ __cattÄ• ri pÄ• rÄ• jikÄ• ni. dasaccha_
bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• ni bhikkhunÄ«naá¹ƒ saá¹…ghÄ• disesÄ• dasa, bhikkhunÄ«
asÄ• dhÄ• raá¹‡Ä• nibhikkhÅ«naá¹ƒ vissaá¹-á¹-hiÄ• dikÄ• saá¹…ghÄ• disesÄ• cha cÄ• ti

__aniyatÄ• duve cevÄ• _ti bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• ni bhikkhÅ«naá¹ƒ aniyatÄ• dv
__nissaggÄ• catuvÄ«satÄ«_ti bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• ni bhikkhÅ«naá¹ƒ dvÄ• das
bhikkhunÄ«naá¹ƒdvÄ• dasÄ• ti evaá¹ƒ nissaggiyÄ• catuvÄ«sati ca. __sataá¹ƒ aá¹-á¹-hÄ• ra
bhikkhunÄ«hiasÄ• dhÄ• raá¹‡Ä• ni bhikkhÅ«naá¹ƒ bÄ• vÄ«sati, bhikkhÅ«hi asÄ• dhÄ• raá¹
channavutÄ«ti aá¹-á¹-hÄ• rasÄ• dhikasataá¹ƒkhuddakÄ• ni ca. __etthÄ• _ti imasmiá¹ƒ asÄ•

__dvÄ• daseva ca gÄ• rayhÄ• _ti bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• ni bhikkhÅ«naá¹ƒ cattÄ•
asÄ• dhÄ• raá¹‡Ä• nibhikkhunÄ«naá¹ƒ aá¹-á¹-hÄ• ti ete pÄ• á¹-idesanÄ«yÄ• cÄ• ti ime cha
satasikkhÄ• padÄ• niubhinnampi asÄ• dhÄ• raá¹‡Ä• nÄ«ti yojanÄ• .

<834> ubhinnampi sÄ• dhÄ• raá¹‡Ä• ni satthunÄ• paÃ±Ã±attÄ• ni sikkhÄ• padÄ• ni sataÃ±
bhavantÄ«ti pakÄ• sitÄ• ti yojanÄ• .

835-6__._ __pÄ• rÄ• jikÄ• ni cattÄ• rÄ«_ti
methunaadinnÄ• dÄ• namanussaviggahauttarimanussadhammapÄ• rÄ• jikÄ• nicattÄ• ri ca.
saÃ±carittaamÅ«lakaaÃ±Ã±abhÄ• giyÄ• , cattÄ• ro yÄ• vatatiyakÄ• cÄ• ti saá¹…ghÄ• dise
ca nissaggÄ• _ti nissaggiyesu paá¹-hame cÄ«varavagge \Ne II 405/
dhovanapaá¹-iggahaá¹‡asikkhÄ• padadvayavajjitÄ• ni aá¹-á¹-ha, eá¸·akalomavagge aá¹-á¹-
tayo, pattavagge paá¹-hamapattavassikasÄ• á¹-ikaÄ• raÃ±Ã±akasikkhÄ• padattayassa vajji
510/imÄ• ni aá¹-á¹-hÄ• rasa nissaggiyasikkhÄ• padÄ• ni ca. __samasattati khuddakÄ• _ti --

``sabbo bhikkhunivaggopi ... pe ... dvÄ• vÄ«sati bhavanti hÄ«â€™â€™ ti || (u0 vi0 818-821)

vuttÄ• bhikkhÅ«naá¹ƒ bhikkhunÄ«hi asÄ• dhÄ• raá¹‡Ä• ti imehi bÄ• vÄ«satipÄ• cittiyehi va
pÄ• cittiyÄ• ni ca ubhayasÄ• dhÄ• raá¹‡avasena paÃ±Ã±attÄ• ni. paÃ±casattati sekhiyÄ• p
bhikkhubhikkhunÄ«naá¹ƒ __samasikkhatÄ• _ sÄ• dhÄ• raá¹‡asikkhÄ• padÄ• ni sabbaso sa
hontÄ«ti yojanÄ• .

iti uttare lÄ«natthapakÄ• saniyÄ•

sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ•

<837> __ito_ti sÄ• dhÄ• raá¹‡Ä• sÄ• dhÄ• raá¹‡akathÄ• ya paraá¹ƒ. __sabbaga_nti sabba
__vadato me_ti vadato mama vacanaá¹ƒ. __nibodhathÄ• _ti nisÄ• metha, ekaggacittÄ• hut
sakkaccaá¹ƒsuá¹‡Ä• thÄ• ti attho.

838-9__._ ``vipatti Ä• patti anÄ• pattÄ«â€™â€™ ti padacchedo. ``Ä• á¹‡atti aá¹…gaâ€™â€
__vajjakammapabhedaka_nti vajjapabhedakaá¹ƒ kammapabhedakaá¹ƒ. __tikadvaya_nti
kusalattikavedanÄ• ttikadvayaá¹ƒ. __sabbatthÄ• _ti __idaá¹ƒ pana_ sattarasavidhasabbasÄ
__sabbattha_ sabbesu sikkhÄ• padesu.

<840> __idha_ imasmiá¹ƒ sattarasavidhe yaá¹ƒ lakkhaá¹‡aá¹ƒ pubbe vuttanayaá¹ƒ, yaÃ±ca
taá¹ƒsabbaá¹ƒ vajjetvÄ• __atthajotanaá¹ƒ_ atthappakÄ• sanaá¹ƒ karissÄ• mÄ«ti yojanÄ• .

<841> nidÄ• naá¹ƒ \Be II 511/ \Ne II 406/ nÄ• ma rÄ• jagahÄ• disikkhÄ• padapaÃ±Ã±attiá¹-
nagarÄ• ni, taá¹ƒ pubbe dassitanti avasiá¹-á¹-hÄ• ni dassetumÄ• ha __ ``puggaloâ€™â€™
katamo? yaá¹ƒ yaá¹ƒ bhikkhuniá¹ƒ, bhikkhuÃ±ca Ä• rabbha sikkhÄ• padaá¹ƒ paÃ±Ã±attaá¹
bhikkhu ca sikkhÄ• padapaÃ±Ã±attiyÄ• Ä• dikammiko puggaloti vuccatÄ«ti yojanÄ• .

<842> __dhaniyÄ• dayo_ti __Ä• di_-saddena sambahulÄ• bhikkhÅ«, vaggumudÄ• tÄ«riyÄ
Ä• á¸·avakÄ• bhikkhÅ«, channo, mettiyabhÅ«majakÄ• , devadatto, assajipunabbasukÄ• bh
bhikkhÅ«, upanando sakyaputto, aÃ±Ã±ataro bhikkhu, hatthako sakyaputto, anuruddho, sat
cÅ«á¸·apanthako, belaá¹-á¹-hasÄ«so, Ä• yasmÄ• Ä• nando, sÄ• gatatthero, ariá¹-á¹-ho bhi
ime ekavÄ«satisaá¹…gahitÄ• .

<843> __thullanandÄ• dayo_ti __Ä• di_-saddena sundarÄ«nandÄ• , chabbaggiyÄ• bhikkhu
caá¹‡á¸• akÄ• á¸·Ä«, sambahulÄ• bhikkhuniyo, dve bhikkhuniyoti chayime saá¹…gahitÄ• .
ubhayapÄ• timokkhe Ä• dikammikÄ• sabbe puggalÄ• .

<844> __vatthÅ«_ti __vatthu_ nÄ• ma sudinnÄ• dino tassa tasseva puggalassa methunÄ• d
sabbappakÄ• rena __ajjhÄ• cÄ• ro_ vÄ«tikkamo pavuccatÄ«ti yojanÄ• .

845-6__._ kevalÄ• mÅ«labhÅ«tÄ• paÃ±Ã±atti. anu ca anuppanno ca sabbattha ca padeso
__anvanuppannasabbatthapadesÄ• , _teyeva padÄ• ni __anvanuppannasabbatthapadesap
yÄ• saá¹ƒ paÃ±Ã±attÄ«naá¹ƒtÄ• __anvanuppannasabbatthapadesapadapubbikÄ• _. tathe
anupaÃ±Ã±attianuppannapaÃ±Ã±atti sabbatthapaÃ±Ã±atti padesapaÃ±Ã±atti hoti. ekato ub
512/ sÄ• paÃ±Ã±attÄ«ti yojanÄ• . ekatopadaá¹ƒ ubhatopadaÃ±ca pubbamassÄ• ti __ekato
_ekatopaÃ±Ã±atti ubhatopaÃ±Ã±attÄ«ti vuttaá¹ƒ hoti.

<847> __tattha_ navadhÄ• su paÃ±Ã±attÄ«su. paÃ±Ã±atti nÄ• ma katamÄ• ti Ä• ha __ ``yo
bhikkhu methunaá¹ƒ dhammaá¹ƒ paá¹-iseveyyÄ• â€™â€™ ti ca ``yo bhikkhu adinnaá¹ƒ Ä•
evamÄ• dikÄ• sikkhÄ• padassa mÅ«labhÅ«tÄ• __paÃ±Ã±atti_ hotÄ«ti yojanÄ• .

<848> __iccevamÄ• dikÄ• _ti \Ne II 407/ __Ä• di_-saddena ``sikkhaá¹ƒ apaccakkhÄ• ya du
ti ca ``gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• â€™â€™ ti ca evamÄ• dÄ«naá¹ƒ saá¹…gaho.

<849> vajjake anuppanneyeva paÃ±Ã±attÄ• anuppannapaÃ±Ã±atti, __sÄ• _ anuppannapa

850-1__._ guá¹‡aá¹…guá¹‡upÄ• hanasikkhÄ• padena saha cammattharaá¹‡asikkhÄ• pada
dhuvanahÄ• nasikkhÄ• padaá¹ƒ, paÃ±cavaggena upasampÄ• danasikkhÄ• padaÃ±cÄ• ti _
padesapaÃ±Ã±atti nÄ• mÄ• tivuttÄ• ti yojanÄ• . __majjhimadesasmiá¹ƒyeva hotÄ«_ti majjhi
Ä• pattikarÄ• hoti. __na aÃ±Ã±ato_ti na aÃ±Ã±atra paccantimesu janapadesu desantare á¹

<852> __ito_ti catubbidhapadesapaÃ±Ã±attito. __etthÄ• _ti imasmiá¹ƒ paÃ±Ã±attibhede.
__sÄ• dhÄ• raá¹‡adukÄ• dika_ntisÄ• dhÄ• raá¹‡apaÃ±Ã±atti asÄ• dhÄ• raá¹‡apaÃ±Ã±atti,
ubhatopaÃ±Ã±attÄ«ti dukadvayaá¹ƒ. __atthatoekamevÄ• _ti atthato aÃ±Ã±amaÃ±Ã±asamÄ
vipattÄ• pattÄ• nÄ• pattivinicchayo vitthÄ• ritotiidha na dassito. ayaá¹ƒ panettha saá¹…khep
sÄ«laÄ• cÄ• radiá¹-á¹-hiÄ• jÄ«vavipattÄ«naá¹ƒ \Be II 513/ aÃ±Ã±atarÄ• . __Ä• pattÄ«_ti pu
Ä• pattibhedo. __anÄ• pattÄ«_tiajÄ• nanÄ• divasena anÄ• patti.

<853> Ä• patti pana sÄ• á¹‡attikÄ• pi hoti, anÄ• á¹‡attikÄ• pi hotÄ«ti yojanÄ• . __ ``Ä• á¹‡a
Ä• á¹‡Ä• panÄ• â€™â€™ _ti iminÄ• Ä• á¹‡atti-saddassa sabhÄ• vasÄ• dhÄ• raá¹‡attÄ• ti

<854> sabbasikkhÄ• padesupi sabbÄ• saá¹ƒ Ä• pattÄ«naá¹ƒ sabbo pana aá¹…gabhedopi v

<856> ``sÄ• ca akriyasamuá¹-á¹-hÄ• nÄ• â€™â€™ ti padacchedo. kÄ• yena, vÄ• cÄ• ya v
dasÄ• habbhantareatirekacÄ«varassa anadhiá¹-á¹-hÄ• nena nissaggiyapÄ• cittiyaá¹ƒ hotÄ«
viyÄ• â€™â€™ _tiudÄ• haraá¹‡aá¹ƒ kataá¹ƒ.

<857> __kriyÄ• kriyato hotÄ«_ti kiriyato ca akiriyato ca hoti. tattha udÄ• haraá¹‡amÄ• ha__
\Ne II 408/ __viyÄ• â€™â€™ _ti. aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaggahaá¹
_pÄ• rivattakassa adÄ• naá¹ƒ __akriyÄ• _ti evaá¹ƒ kiriyÄ• ya ceva akiriyÄ• ya ca imaá¹ƒ Ä•

<858> __siyÄ• pana karontassa akarontassÄ• _ti yÄ• pana Ä• patti siyÄ• karontassa, siy
siyÄ• kiriyato, siyÄ• akiriyato samuá¹-á¹-hÄ• ti. __siyÄ• _tica kadÄ• ci-saddatthe nipÄ• to.
__ ``rÅ«piyoggahaá¹‡e viyÄ• â€™â€™ _ti. rÅ«piyassauggahaá¹‡e, uggaá¹‡hÄ• pane siyÄ•
samuá¹-á¹-hÄ• ti, upanikkhittassa sÄ• diyanekÄ• yavÄ• cÄ• hi kÄ• tabbassa akaraá¹‡ena k

<859> yÄ• \Be II 514/ karoto akubbato, kadÄ• ci karontassa ca hoti, sÄ• Ä• pattisiyÄ• kiri
kiriyatopi ca hotÄ«ti yojanÄ• . ``kuá¹-ikÄ• rÄ• pattiviyÄ• â€™â€™ ti vattabbaá¹ƒ. sÄ• hi vat
pamÄ• á¹‡Ä• tikkantaá¹ƒ karoto kiriyatosamuá¹-á¹-hÄ• ti, adesÄ• petvÄ• pamÄ• á¹‡Ä• tikk

vÄ• karoto kiriyÄ• kiriyatosamuá¹-á¹-hÄ• ti.

<861> __yato_ Ä• pattito. __ayaá¹ƒ_ Ä• patti. saÃ±Ã±Ä• ya karaá¹‡abhÅ«tÄ• ya vimokkho
etÄ• yÄ• ti__saÃ±Ã±Ä• vimokkhÄ• _. ettha ca vÄ«tikkamasaÃ±Ã±Ä• avijjamÄ• nÄ• pi Ä• p
vimuccanassasÄ• dhakatamaá¹-á¹-hena gahitÄ• . yathÄ• vuá¹-á¹-hiyÄ• abhÄ• vena jÄ• taá
``vuá¹-á¹-hikataâ€™â€™ nti vuccati, evaá¹ƒsampadamidaá¹ƒ veditabbaá¹ƒ. __ayaá¹ƒ_ saci

862-4__._ __itarÄ• pana_ acittakÄ• patti. vÄ«tikkamasaÃ±Ã±Ä• ya abhÄ• vena natthi vimo
etÄ• yÄ• ti__nosaÃ±Ã±Ä• vimokkhÄ• _. __sucittena_ savÄ• sanakilesappahÄ• nena,
sakalalokiyalokuttarakusalasampayogenaca sundaracittena bhagavatÄ• __pakÄ• sitÄ• sab
vasena duvidhÄ• siyuntiyojanÄ• . __sacittakasamuá¹-á¹-hÄ• navasena panÄ• _ti sacittakas
sacittakamissakavivajjanatthÄ• ya__pana_-saddo evakÄ• rattho vutto.

yÄ• sacittakehi vÄ• acittakamissakasamuá¹-á¹-hÄ• navasena vÄ• samuá¹-á¹-hÄ• ti, ayaá¹

<865> __suvijjenÄ• _ti sobhamÄ• nÄ• hi tÄ«hi vijjÄ• hi vÄ• aá¹-á¹-hahi vÄ• vijjÄ• hi saman
suvijjena. __anavajjenÄ• _ti savÄ• sanakilesÄ• vajjarahitattÄ• anavajjena bhagavatÄ• \Be
__lokapaá¹‡á¹‡attivajjato_ lokapaá¹‡á¹‡attivajjavasena sabbÄ• va Ä• pattiyo vajjavasena du
yojanÄ• .

<866> __yassÄ• sacittake pakkhe, cittaá¹ƒ akusalaá¹ƒ siyÄ• _ti yassÄ•
sacittakÄ• cittakasamuá¹-á¹-hÄ• nÄ• yaacittakÄ• ya surÄ• pÄ• nÄ• diÄ• pattiyÄ• sacittakas
akusalameva hoti, ayaá¹ƒ lokavajjÄ• nÄ• mÄ• ti attho. yassÄ• pana sacittakasamuá¹-á¹-hÄ
paá¹-hamapÄ• rÄ• jikÄ• diÄ• pattiyÄ• cittaá¹ƒ akusalameva hoti, tassÄ• lokavajjatÄ• ya vat
acittakÄ• pi vÄ• Ä• patti sacittakapakkhe kusalacitte sati lokavajjatÄ• ya siddhÄ• ya acittaka
lokavajjohoti, kimaá¹…gaá¹ƒ pana akusalacitteneva Ä• pajjitabbÄ• ya Ä• pattiyÄ• lokavajjat
vuttÄ• .

yasmÄ• pana paá¹‡á¹‡attivajjÄ• ya vatthuvÄ«tikkamavajjÄ• siyÄ• kusalaá¹ƒ, siyÄ• abyÄ•
sacittakapakkhe cittaá¹ƒ kusalamevÄ• ti ayaá¹ƒ niyamo natthÄ«ti Ä• ha __ ``sesÄ• paá¹‡á¹
__ ``paá¹‡á¹‡attivajjakÄ• â€™â€™ _ti iminÄ• ca lakkhaá¹‡ena vatthuvijÄ• nanacittena saci
cittaá¹ƒsiyÄ• kusalaá¹ƒ, siyÄ• akusalaá¹ƒ, siyÄ• abyÄ• kataá¹ƒ, tasmÄ• tassÄ• sacittaka
cittaá¹ƒakusalamevÄ• ti ayaá¹ƒ niyamo natthÄ«ti Ä• ha.

<867> kÄ• yadvÄ• rena Ä• pajjitabbÄ• __kÄ• yakammaá¹ƒ_. ubhayattha Ä• pajjitabbÄ• __
vacÄ«kammaá¹ƒ. manodvÄ• re Ä• patti nÄ• ma natthÄ«ti manokammaá¹ƒ na vuttaá¹ƒ. ``ma
natthÄ«ti ca idaá¹ƒ yebhuyyavasena vuttaá¹ƒ upanikkhittasÄ• diyanÄ• dÄ«sumanodvÄ• rep
Ä• cariyÄ• .

868-9__._ __kusalÄ• ditikadvaya_nti \Be II 516/ kusalattikaÃ±ceva vedanÄ• ttikaÃ±ca. Ä• p
kusalÄ• kusalacitto, tathÄ• abyÄ• katacitto vÄ• hutvÄ• Ä• pajjatÄ«tiyojanÄ• .

__dukkhÄ• disaá¹ƒyuto_ti __Ä• di_-saddena upekkhÄ• vedanÄ• samaá¹…gino saá¹…gaho
sabbasikkhÄ• padesuakusalacittavasena ekaá¹ƒ cittaá¹ƒ, kusalÄ• byÄ• katavasena dve citt
vasenatÄ«á¹‡i cittÄ• ni. dukkhavedanÄ• vasena ekÄ• vedanÄ• , sukhaupekkhÄ• vasena d
410/ tisso vedanÄ• ti ayameva bhedo labbhati, na aÃ±Ã±o bhedo.

kusalattikaá¹ƒ sacepi gahitaá¹ƒ, na pana sabbesameva cittÄ• naá¹ƒ vasena labbhati, atha k
Ä• pattisamuá¹-á¹-hÄ• pakÄ• naá¹ƒbÄ• ttiá¹ƒsacittÄ• nameva vasena labbhati. bÄ• ttiá¹ƒsev
Ä• pattisamuá¹-á¹-hÄ• pakÄ• ni. dvÄ• dasa akusalÄ• ni, aá¹-á¹-ha kÄ• mÄ• vacarakusalÄ• n
kÄ• mÄ• vacarakiriyacittÄ• ni, kusalato, kiriyato ca dve abhiÃ±Ã±Ä• cittÄ• ni cÄ• ti evaá¹ƒ b
samuá¹-á¹-hitÄ• pi Ä• pattiakusalÄ• vÄ• hoti abyÄ• katÄ• vÄ• , natthi Ä• patti kusalaá¹ƒ. y
__samathakkhandhake_ ``Ä• pattÄ• dhikaraá¹‡aá¹ƒ siyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataá¹ƒ
Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™â€™ nti (Vin II 222; Vin V 303). ayaá¹ƒ pana pÄ• á¹-ho
sandhÄ• ya vutto, na lokavajjaá¹ƒ. yasmiÃ±hi pathavikhaá¹‡anabhÅ«tagÄ• mapÄ• tabyatÄ•
kusalacittaá¹ƒ aá¹…gaá¹ƒ hoti, tasmiÃ±ca sati na sakkÄ• vattuá¹ƒ ``natthi Ä• pattÄ• dhikara
nti. tasmÄ• nayidaá¹ƒaá¹…gapahonakacittaá¹ƒ sandhÄ• ya vuttaá¹ƒ. yaá¹ƒ tÄ• va Ä• pattÄ
lokavajjaá¹ƒ, taá¹ƒ ekantatoakusalameva. tattha ``siyÄ• akusalaâ€™â€™ nti vikappo natthi
paá¹‡á¹‡attivajjaá¹ƒ, taá¹ƒ yasmÄ• saÃ±cicca ``imaá¹ƒ Ä• pattiá¹ƒ vÄ«tikkamÄ• mÄ«â€™â
akusalaá¹ƒ\Be II 517/ hoti, asaÃ±cicca pana kiÃ±ci ajÄ• nantassa sahaseyyÄ• divasena Ä•
abyÄ• kataá¹ƒhoti, tasmÄ• tattha saÃ±ciccÄ• saÃ±ciccavasena imaá¹ƒ vikappabhÄ• vaá¹ƒ
``Ä• pattÄ• dhikaraá¹‡aá¹ƒsiyÄ• akusalaá¹ƒ siyÄ• abyÄ• kataá¹ƒ, natthi Ä• pattÄ• dhikaraa
sacepana ``yaá¹ƒ kusalacitto Ä• pajjati, idaá¹ƒ vuccati Ä• pattÄ• dhikaraá¹‡aá¹ƒ kusalaâ€™
acittakÄ• naá¹ƒ eá¸·akalomapadasodhammÄ• disamuá¹-á¹-hÄ• nÄ• nampi kusalacittaá¹ƒ Ä
tatthavijjamÄ• nampi kusalacittaá¹ƒ Ä• pattiyÄ• aá¹…gaá¹ƒ, kÄ• yavacÄ«viÃ±Ã±attivasena
calitapavattÄ• naá¹ƒkÄ• yavÄ• cÄ• naá¹ƒ aÃ±Ã±atarameva aá¹…gaá¹ƒ, taÃ±ca rÅ«pakkhan
abyÄ• katanti.

<870> __idaá¹ƒ tu lakkhaá¹‡a_nti idaá¹ƒ nidÄ• nÄ• disÄ• dhÄ• raá¹‡avinicchayalakkhaá¹‡a

<871> __ ``taruâ€™â€™ _ntiÄ• digÄ• thÄ• pubbe vuttatthÄ• va. ayaá¹ƒ pana viseso --- tat
ntivuttaá¹ƒ, idha ``catussikhaâ€™â€™ nti. tattha ``dvayaá¹…kuraâ€™â€™ nti lokavajjapaá¹
gahaá¹‡aá¹ƒ \Ne II 411/, idha __catussikha_nti catunnaá¹ƒ vipattÄ«naá¹ƒ. cattÄ• ro sÄ«khÄ
viggaho. tattha vipatti ``sattaphalaâ€™â€™ nti sattaphalesu antogadhÄ• , idha vipattiá¹-á¹-h
gahetvÄ• sattaphalÄ• ni.

<872> __anuttarataá¹ƒ gataá¹ƒ_ attanÄ• uttarassa uttamassa kassaci avijjamÄ• nattÄ• __
uttaraá¹ƒ_uttaraá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ __yo_ theranavamajjhimesu aÃ±Ã±ataro __pari
paguá¹‡avÄ• cuggatakaraá¹‡enaadhÄ«yati, __paripucchati_ atthaÃ±ca atthavaá¹‡á¹‡anaá
uggahetvÄ• manasÄ• pekkhitvÄ• paÃ±Ã±Ä• ya suppaá¹-ivijjhitvÄ• dhÄ• reti, so ca bhikkh
vinayavinicchayeyo bhikkhu yutto, so ca __kÄ• yavÄ• cavinaye_ kÄ• yavÄ• cÄ• vÄ«tikkamÄ
\Be II 518/ __vinaye_ vinayapiá¹-ake __anuttarataá¹ƒ upayÄ• ti_ attano uttaritarassa
avijjamÄ• nataá¹ƒupagacchati. ettha kÄ• raá¹‡amÄ• ha __ ``uttaratoâ€™â€™ _ti, paguá¹‡a
adhÄ«tena atthavaá¹‡á¹‡anaá¹ƒsutvÄ• dhÄ• raá¹‡ena suá¹-á¹-hu dhÄ• ritena iminÄ• uttar
hetubhÅ«tenÄ• ti attho.

iti uttare lÄ«natthapakÄ• saniyÄ•

lakkhaá¹‡akathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

sabbasaá¹…kalananayakathÄ• vaá¹‡á¹‡anÄ•

<873> parivÄ• re mukhÄ• gatÄ• katthapaÃ±Ã±attivÄ• rÄ• dayo aá¹-á¹-ha vÄ• rÄ• , teyeva
aá¹-á¹-hapaccayavÄ• rÄ• ti vibhaá¹…gadvaye visuá¹ƒ visuá¹ƒ dassitÄ• soá¸·asa parivÄ• rÄ
assÄ• tisoá¸·asaparivÄ• ro, tassa __soá¸·asaparivÄ• rassa_. __sabbaá¹ƒ saá¹…kalanaá¹ƒ
vuttÄ• naá¹ƒsaá¹…kalananayÄ• naá¹ƒ saá¹…gahetabbato sabbaá¹ƒ saá¹…kalabhedanaá¹ƒ

<875> __kÄ• yikÄ• chabbidhÄ• _ti paá¹-hamapÄ• rÄ• jikÄ• patti, kuá¹-ikaraá¹‡e payoge du
piá¹‡á¸• aá¹ƒ anÄ• gate thullaccayÄ• patti, tasmiá¹ƒ Ä• gate saá¹…ghÄ• disesÄ• patti,
vikÄ• labhojanepÄ• cittiyÄ• patti, paá¹-hamapÄ• á¹-idesanÄ«yÄ• pattÄ«ti chabbidhÄ• .

__tathÄ• vÄ• casikÄ• pi cÄ• _ti catutthapÄ• rÄ• jikÄ• , kuá¹-iyÄ• kÄ• rÄ• pane pubbagatiy
davakamyatÄ• ya hÄ«nena khuá¹ƒsanaá¹ƒ, tassa dubbhÄ• sitanti tathÄ• chabbidhÄ• .

__chÄ• dentassa_ \Ne II 412/ __ca tisso_ti bhikkhuniyÄ• vajjapaá¹-icchÄ• dikÄ• ya pÄ• rÄ•
saá¹…ghÄ• disesachÄ• dane pÄ• cittiyaá¹ƒ, attano duá¹-á¹-hullacchÄ• dane dukkaá¹-anti ti

__paÃ±ca_ \Be II 519/ __saá¹ƒsaggapaccayÄ• _ti kÄ• yasaá¹ƒsagge bhikkhuniyÄ• pÄ• rÄ•
bhikkhunosaá¹…ghÄ• diseso, kÄ• yena kÄ• yapaá¹-ibaddhe thullaccayaá¹ƒ, nissaggiyena k
dukkaá¹-aá¹ƒ, aá¹…gulipatodake pÄ• cittiyanti kÄ• yasaá¹ƒsaggapaccayÄ• paÃ±ca Ä• patt

<877> bhikkhuniyÄ• vajjapaá¹-icchÄ• dikÄ• ya pÄ• rÄ• jikaá¹ƒ, bhikkhussa
saá¹…ghÄ• disesapaá¹-icchÄ• dakassapÄ• cittiyanti duá¹-á¹-hullacchÄ• dane duve.

<879> __ ``gÄ• mantare catassovÄ• â€™â€™ _tiÄ• di paá¹-iniddesato ca viÃ±Ã±Ä• yati.

<881> __vajantiyÄ• _ti gacchantiyÄ• .

<885> yÄ• pana bhikkhunÄ« rattandhakÄ• re appadÄ«pe hatthapÄ• se purisena saddhiá¹ƒ
pÄ• citti. __dÅ«re á¹-hitÄ• _ hatthapÄ• saá¹ƒ vijahitvÄ• á¹-hitÄ• vadeyya ce, dukkaá¹-amev

<886> __yÄ• pana_ bhikkhunÄ« __channe_ paá¹-icchannaá¹-á¹-hÄ• ne divÄ• purisena sa
purisassahatthapÄ• se á¹-hitÄ• __vadeyya_ sallapeyya, tassÄ• pÄ• citti. hatthapÄ• saá¹ƒ
dukkaá¹-amevÄ• ti yojanÄ• .

<891> __sanissaggÄ• ca pÄ• cittÄ«_ti nissajjanavinayakammasahitÄ• yeva pÄ• citti.

<893> __idha_ imasmiá¹ƒ sÄ• sane.

<896> __duvinna_nti dvinnaá¹ƒ.

<898> __samÄ• nasaá¹ƒvÄ• sakabhÅ«mi_ \Ne II 413/ nÄ• ma pakatattassa bhikkhuno sam
á¹-hitabhÄ• vo. nÄ• nÄ• padaá¹ƒ pubbaá¹ƒ etissÄ• ti __nÄ• nÄ• padapubbikÄ• , _ nÄ• nÄ•
II 520/. ukkhittanÄ• nÄ• laddhikanÄ• nÄ• sÄ«magatÄ• __nÄ• nÄ• saá¹ƒvÄ• sakabhÅ«mi_.
hi mahesinÄ• kÄ• ruá¹‡ikena vuttÄ• ti yojanÄ• .

<899> __duvinna_nti pÄ• rivÄ• sikamÄ• nattacÄ• rÄ«naá¹ƒ dvinnaá¹ƒ puggalÄ• naá¹ƒ.
__dvayÄ• tÄ«tenÄ• _tikÄ• masukhallikÄ• nuyogaattakilamathÄ• nuyogasaá¹…khÄ• taá¹ƒ a
paá¹-ipadÄ• yaá¹-hitena. atha vÄ• sassatucchedadvayaá¹ƒ atikkantena.

<900> ``dvaá¹…gulapabbaparamaá¹ƒ Ä• dÄ• tabbaâ€™â€™ nti ca tatheva ``dvaá¹…gulaá¹
cadvaá¹…gulÄ• duve paÃ±Ã±attÄ• ti yojanÄ• .

<905> Ä• á¹‡attiyÄ• manussamÄ• raá¹‡aá¹ƒ, Ä• á¹‡attiyÄ• adinnÄ• dÄ• nampÄ«ti yojanÄ

<907> __tisso obhÄ• sanÄ• yimÄ• _ti imÄ• tisso methunÄ• dhippÄ• yappakÄ• sanÄ• .

<908> saá¹…ghÄ• diseso eva __saá¹…ghÄ• disesatÄ• _.

<910> __vanappati_ nÄ• ma pupphaá¹ƒ vinÄ• phalantÄ« nigrodhaudumbaraassatthapilakk
vanajeá¹-á¹-ho rakkhitagopitacetiyarukkho vanappatÄ«ti adhippÄ• yo. __thullatÄ• _ti thullac

<912> __vissaá¹-á¹-hÄ«_ti vissajji sambhavadhÄ• tu. __chaá¸• á¸• ane_ti upakkamitvÄ• m
passÄ• vaá¹ƒ chaá¸• á¸• aneâ€™â€™ ti padacchedo.

<913> kiá¹ƒ pamÄ• á¹‡ametÄ• santi __kittakÄ• _.

<915> __bhikkhu_ \Be II 521/ \Ne II 414/ __bhikkhuniyÄ• saddhi_nti ettha bhikkhÅ«ti
sÄ• mivacanappasaá¹…gepaccattaá¹ƒ, bhikkhunoti attho. gÄ• thÄ• bandhavasena vÄ• vaá

<918> dutiyÄ• ya hatthapÄ• sakaá¹ƒ.

<922> ``yÄ• vatatiyake tisso Ä• pattiyoâ€™â€™ ti (Sp (to Vin V) 476 atthato samÄ• naá¹ƒ)
``thullaccayaá¹ƒ siyÄ• saá¹…gha-bhedakassÄ• nuvattinoâ€™â€™ ti paá¹-hanti. ``tiá¹‡á¹‡a
saá¹…ghabhedÄ• nuvattÄ• kÄ• naá¹ƒkokÄ• likÄ• dÄ«naá¹ƒ saá¹…ghÄ• disesoâ€™â€™ ti
tathÄ• pÄ• á¹-ho na gahetabbo.

<923> __yÄ• vatatiyake_ti tiá¹‡á¹‡aá¹ƒ pÅ«raá¹‡Ä« __tatiyÄ• , _ kammavÄ• cÄ• , yÄ• vata
kammavÄ• cÄ• yapariyosÄ• ne Ä• pajjitabbÄ• Ä• patti __yÄ• vatatiyakÄ• _ nÄ• ma.

<926> __ ``avassutassa ... pe ... kiÃ±cÄ«â€™â€™ _ti idaá¹ƒ garukÄ• pattiyÄ• vatthudassa
``sabbaá¹ƒmaá¹ƒsaá¹ƒ akappiyaâ€™â€™ _nti idaá¹ƒ thullaccayadukkaá¹-Ä• naá¹ƒ vatthud

<927> __ ``viÃ±Ã±Ä• petvÄ• na ... pe ... bhojanampi cÄ• â€™â€™ _ti idaá¹ƒ pÄ• á¹-idesan
``lasuá¹‡ampi cÄ• â€™â€™ _ti idaá¹ƒ pÄ• cittiyavatthudassanaá¹ƒ. ``ekato ajjhoharantiyÄ•

<930> rattacittena itthiyÄ• aá¹…gajÄ• taá¹ƒ olokentassa dukkaá¹-aá¹ƒ vuttanti yojanÄ• .

<931> sammÄ• vattanÄ• va __sammÄ• vattanakÄ• _. __tecattÄ• lÄ«sa vattanÄ• _
dvÄ• sÄ«tikkhandhakavattÄ• naá¹ƒparipÅ«raá¹‡aá¹-á¹-hÄ• ne dassitÄ• .

<932> adassanaapaá¹-ikamme Ä• pannÄ• pattiyÄ• __duve_ puggalÄ• , pÄ• pikÄ• ya diá¹-
appaá¹-inissaggeÄ• pannÄ• pattiyÄ• ekoti ime tayo ukkhittapuggalÄ• .

<934> __dÅ«sako_ti \Be II 522/ bhikkhunidÅ«sako. __kaá¹‡á¹-ako_ti kaá¹‡á¹-akasÄ• maá¹

<937> __dadeyyaccevamÄ• dikÄ• _ti \Ne II 415/ Ã±attikÄ• le ``saá¹…gho dadeyyÄ• â€™â€
Ã±attikiriyÄ• ti attho. __deti saá¹…gho karotÄ«tiÄ• dÄ«_ti kammavÄ• cÄ• kÄ• le ``saá¹…gh
``karotÄ«â€™â€™ ti vÄ• Ä• dibhedÄ• vacanakammassa aniá¹-á¹-hitattÄ• vippakatapaccu

<938> __dinnaá¹ƒ kataá¹ƒ paniccÄ• dÄ«_ti kammavÄ• cÄ• ya niá¹-á¹-hitÄ• ya ``dinnaá¹ƒ sa
``kataá¹ƒ saá¹…ghenÄ• â€™â€™ ti vÄ• tiÄ• divacanaá¹ƒ atÄ«takaraá¹‡aá¹ƒ nÄ• ma siyÄ•

<939> __saá¹…ghe_ti saá¹…ghamajjhe.

``kÄ• raá¹‡ehi pana dvÄ«hi, saá¹…gho bhijjati naÃ±Ã±athÄ• â€™â€™ ti kasmÄ• vuttaá¹ƒ,
Ä• kÄ• rehi saá¹…gho bhijjati. katamehi paÃ±cahi? kammena, uddesena, voharanto, anuss
salÄ• kaggÄ• henÄ• â€™â€™ ti (Vin V 458) vuttattÄ• , __aá¹-á¹-hakathÄ• yaÃ±ca_ (Sp (to
``paÃ±cahikÄ• raá¹‡ehÄ«â€™â€™ ti vacanato ca idha imehi dvÄ«heva kÄ• raá¹‡ehi saá¹…
vuccate --- nÄ• yuttaá¹ƒ pubbapayogakÄ• rakavasena vuttattÄ• . tathÄ• hi __aá¹-á¹-hakath

``kammenÄ• ti apalokanÄ• dÄ«su catÅ«su kammesu aÃ±Ã±atarena kammena. uddesenÄ•
aÃ±Ã±atarena uddesena. voharantoti kathayanto, tÄ• hi tÄ• hiupapattÄ«hi `adhammaá¹ƒ dh
aá¹-á¹-hÄ• rasa bhedakaravatthÅ«ni dÄ«pento. anussÄ• vanenÄ• ti `nanu tumhe jÄ• nÄ• th
pabbajitabhÄ• vaá¹ƒ, bahussutabhÄ• vaÃ±ca, mÄ• diso \Be II 523/ nÄ• ma uddhammaá¹ƒ u
kareyyÄ• ti citte uppÄ• detuá¹ƒ tumhÄ• kaá¹ƒyuttaá¹ƒ, kiá¹ƒ mayhaá¹ƒ avÄ«ci nÄ«luppalava
apÄ• yato na bhÄ• yÄ• mÄ«â€™ tiÄ• dinÄ• nayena kaá¹‡á¹‡amÅ«le vacÄ«bhedaá¹ƒ katvÄ
salÄ• kaggÄ• henÄ• ti evaá¹ƒ anussÄ• vetvÄ• tesaá¹ƒ cittaá¹ƒ upatthambhetvÄ• anivattidh
imaá¹ƒ salÄ• kaâ€™ nti salÄ• kaggÄ• hena.

``ettha ca kammameva, uddeso vÄ• pamÄ• á¹‡aá¹ƒ, vohÄ• rÄ• nussÄ• vanasalÄ• kaggÄ•
aá¹-á¹-hÄ• rasavatthudÄ«panavasena hi voharante tattha rucijananatthaá¹ƒ anussÄ• vetvÄ•
gahitÄ• yapiabhinnova hoti saá¹…gho. yadÄ• pana evaá¹ƒ cattÄ• ro vÄ• atireke vÄ• \Ne I
gÄ• hetvÄ• Ä• veá¹‡ikaá¹ƒ kammaá¹ƒ vÄ• uddesaá¹ƒ vÄ• karoti, tadÄ• saá¹…gho bhinno
458) ---

vuttattÄ• salÄ• kaggÄ• hakammÄ• ni dve padhÄ• nakÄ• raá¹‡Ä• nÄ«ti idha tÄ• neva dassi

nanu ca salÄ• kaggÄ• hopi saá¹…ghabhedassa pubbabhÄ• go vutto, uddesakammÄ• neva
kathamassa salÄ• kaggÄ• hassa padhÄ• nakÄ• raá¹‡abhÄ• voti? vuccate --- uddesakamm
avassambhavanato atthasÄ• dhanapayogena vinÄ• asiddhÄ• neva hontÄ«ti so padhÄ• nal
paÃ±Ã±attakammapubbaá¹…gamattÄ• kammeneva saá¹…gahitoti idha visuá¹ƒ na vuttotid

<941> __payuttÄ• yuttavÄ• cÄ• yÄ• _ti \Be II 524/ paccayuppÄ• danatthÄ• ya payuttÄ• ca
sakyaputtiyabhÄ• vassaayuttÄ• ananurÅ«pÄ• cÄ• ti __payuttÄ• yuttÄ• , _ sÄ• yeva vÄ• cÄ
tÄ• ya.

<944> yÄ• bhikkhunÄ« viÃ±Ã±Ä• petvÄ• bhuÃ±jati, tassÄ• ca pÄ• á¹-idesanÄ«yaá¹ƒ siyÄ

<945> __anÄ• mayo_ti agilÄ• no.

<946> __ ``dasasatÄ• nÄ«â€™â€™ _tiÄ• digÄ• thÄ• ya __rattÄ«na_nti ettha ``sataâ€™â€™
chÄ• danakiriyÄ• yaaccantasaá¹ƒyoge upayogavacanaá¹ƒ. dasasatÄ• ni Ä• pattiyo rattÄ«na
yojanÄ• . evaá¹ƒ kattabbayojanÄ• yaá¹ƒ ---

``dasa sataá¹ƒ rattisataá¹ƒ, Ä• pattiyo chÄ• dayitvÄ• na.

dasa rattiyo vasitvÄ• na, mucceyya pÄ• rivÄ• sikoâ€™â€™ ti || (Vin V 477) ---

ayaá¹ƒ parivÄ• ragÄ• thÄ• pamÄ• á¹‡aá¹ƒ. ekadivasaá¹ƒ sataá¹ƒsaá¹…ghÄ• disesÄ• pattiy
dasadivasechÄ• danavasena sataá¹ƒdivase sahassasaá¹…ghÄ• disesÄ• pattiyo chÄ• dayit
saá¹…khepattho --- yo \Ne II 417/ dasadivase sataá¹ƒ saá¹…ghÄ• disesÄ• Ä• pattiyo Ä• pa
paá¹-icchÄ• deti, tenarattisataá¹ƒ Ä• pattisahassaá¹ƒ paá¹-icchÄ• ditaá¹ƒ hotÄ«ti. __dasa ra
``sabbÄ• vatÄ• Ä• pattiyo dasÄ• hapaá¹-icchannÄ• â€™â€™ ti parivÄ• saá¹ƒ yÄ• citvÄ• d
__mucceyya pÄ• rivÄ• siko_ti parivÄ• saá¹ƒ vasanto bhikkhu attanÄ• vasitabbaparivÄ• sat
bhaveyyÄ• ti attho.

<947> __pÄ• rÄ• jikÄ• ni aá¹-á¹-hevÄ• _ti aggahitaggahaá¹‡ena. __tevÄ«sa garukÄ• _ti bhi
asÄ• dhÄ• raá¹‡Ä• bhikkhunÄ«naá¹ƒ dasa, bhikkhunÄ«hi \Be II 525/ asÄ• dhÄ• raá¹‡Ä• bh
sÄ• dhÄ• raá¹‡Ä• sattÄ• ti evaá¹ƒ tevÄ«sa saá¹…ghÄ• disesÄ• .

<948> __vuttÄ• nÄ«_ti yathÄ• vuttÄ• ni nissaggiyÄ• ni. __dvecattÄ• lÄ«sa hontÄ«_ti bhikkh
bhikkhÅ«hi asÄ• dhÄ• raá¹‡Ä• bhikkhunÄ«naá¹ƒ Ä• dito dvÄ• dasa cÄ• ti dvÄ• cattÄ• lÄ«s
aá¹-á¹-hÄ• sÄ«tisataá¹ƒ pÄ• cittiyÄ• pubbe dassitÄ• va.

<949> __susikkhenÄ• _ti suá¹-á¹-hu sikkhitaadhisÄ«lÄ• ditividhasikkhena bhagavatÄ• .

<950> __supaÃ±Ã±enÄ• _ti sobhaá¹‡Ä• dasabalacatuvesÄ• rajjachaasÄ• dhÄ• raá¹‡Ä• da
tena. __yasassinÄ• _ti aá¹-á¹-haariyapuggalasamÅ«hasaá¹…khÄ• taparivÄ• rayasÄ• ca
sabbalokabyÄ• pakaguá¹‡aghosasaá¹…khÄ• takittiyasÄ• ca tena samannÄ• gatattÄ• yasa
satÄ• ni bhavantÄ«_ti yathÄ• dassitagaá¹‡anÄ• ya piá¹‡á¸• avasenapaÃ±Ã±Ä• sÄ• dhikÄ•
attho. supaÃ±Ã±ena yasassinÄ• gotamena __paÃ±Ã±attÄ• nisabbÄ• ni_ sikkhÄ• padÄ• ni
bhavantÄ«ti yojanÄ• .

<951> __etesu_ sikkhÄ• padesu yo sÄ• rabhÅ«to vinicchayo vattabbo, so sakalo mayÄ• sa
sabbÄ• kÄ• rena vuttoti yojanÄ• .

<952> __idaá¹ƒ_ uttaraá¹ƒ nÄ• ma pakaraá¹‡aá¹ƒ.

<953> __tasmÄ• _ti mayÄ• vicÄ• retvÄ• vuttattÄ• va. __atthe_ti vacanatthabhÄ• vatthÄ• c
__akkharabandhe_ \Ne II 418/ __vÄ• _ti akkharasaá¹…khÄ• tapadabandhe vÄ• . __viÃ±Ã±
uddesavasena ganthanikkhepassa kamepi. __kaá¹…khÄ• na kÄ• tabbÄ• _ti ``yathÄ• adhip
vÄ• cakaá¹ƒ nu kho, avÄ• cakaâ€™â€™ nti vÄ• ``idamayuttaá¹ƒ nu kho, yuttaâ€™â€™ nti
Å«naâ€™â€™ nti vÄ• ``idamaghaá¹-á¹-itakkamaá¹ƒ nu kho, ghaá¹-á¹-itakkamaâ€™â€™ nt
viruddhasamayaá¹ƒnu kho, aviruddhasamayaâ€™â€™ nti vÄ• ``idaá¹ƒ duruttaá¹ƒ nu kho, s
``idaá¹ƒsatthakaá¹ƒ nu kho, niratthakaâ€™â€™ nti vÄ• kaá¹…khÄ• vimati yena kenaci na
__bahumÄ• natÄ• _ti ``vinayo saá¹ƒvaratthÄ• yÄ• â€™â€™ tiÄ• dinÄ• (Vin V 366) niddiá¹-
mÅ«lakÄ• raá¹‡attÄ• mahatÄ« sammÄ• nÄ• kÄ• tabbÄ• ti attho.

<954> __yo_ bhikkhu __sauttaraá¹ƒ_ uttarapakaraá¹‡ena sahitaá¹ƒ __vinayassavinicchaya
pakaraá¹‡aá¹ƒ__jÄ• nÄ• ti_ dhammato ceva atthato ca vinicchayato ca sabbathÄ• avabujjh
attanÄ• sikkhitabbÄ• ya sikkhÄ• ya sabbaso viÃ±Ã±Ä• tattÄ• sikkhÄ• pakena Ä• cariyena v
__nissayaá¹ƒ vimuÃ±citvÄ• _ti Ä• cariyupajjhÄ• ye nissÄ• ya vÄ• saá¹ƒ muÃ±citvÄ• . __yat
yÄ• disÄ• yÄ• disÄ• attanÄ• gÄ• mitÄ• , tattha tattha gamanÄ• raho bhaveyyÄ• tiattho.

<955> nissayaá¹ƒ dÄ• tukÄ• mena. saha vibhaá¹…gena __savibhaá¹…gaá¹ƒ_. saha mÄ• ti
sauttaraá¹ƒ vinayavinicchayapakaraá¹‡aá¹ƒ __suá¹-á¹-hu vÄ• cuggataá¹ƒ katvÄ• _ ganthato
paguá¹‡aá¹ƒvÄ• cuggataá¹ƒ katvÄ• atthato, vinicchayato ca sammÄ• jÄ• nitvÄ• evaá¹ƒ dA

956-7__._ __yo_ bhikkhu __imaá¹ƒ_ sauttaraá¹ƒ vinayavinicchayapakaraá¹‡aá¹ƒ vÄ• cÄ• y
__cinteti, _aÃ±Ã±ehi vuccamÄ• naá¹ƒ __suá¹‡Ä• ti, _ atthaá¹ƒ __paripucchati, _ paraá¹ƒ __
__atthaá¹ƒupaparikkhati_ yathÄ• paripucchitamatthaá¹ƒ hetuudÄ• haraá¹‡apavattivasena u
527/ikkhati paÃ±Ã±Ä• ya niyameti vavatthapeti, tassa pana bhikkhussa __vinayanissitÄ• sa
atthÄ• _Ä• pattÄ• nÄ• pattikappiyÄ• kappiyÄ• dipabhedÄ• sabbe atthÄ• __hatthe Ä• mala
karataleamalamaá¹‡iratanaá¹ƒ viya __upaá¹-á¹-hahanti_ pÄ• kaá¹-Ä• bhavantÄ«ti yojanÄ•
__amalaá¹ƒ, _amalameva __Ä• malaka_nti maá¹‡iratanaá¹ƒ vuccati.

<958> natthi etesaá¹ƒ buddhÄ«ti __abuddhÄ«, _ abuddhÄ« ca te janÄ• cÄ• ti __abuddhijan
\Ne II 419/ sÄ• raá¹ƒ avasÄ• raá¹ƒ osÄ«danaá¹ƒ dadÄ• ti Ä• dadÄ• ti karotÄ«ti __abuddhija
buddhivirahitÄ• naá¹ƒagÄ• dhaá¹ƒ gambhÄ«raá¹ƒ. tehi aladdhapatiá¹-á¹-haá¹ƒ __amatasÄ•
saddattharasÄ• matassa, nibbÄ• nÄ• matassavÄ• paá¹-ilÄ• bhakÄ• raá¹‡attÄ• sÄ• garasa
__imaá¹ƒ uttaraá¹ƒ sÄ• garaá¹ƒ_ Ä• sannapaccakkhaá¹ƒuttarapakaraá¹‡asaá¹…khÄ• taá¹ƒ
hutvÄ• __uttaraá¹ƒ_ uttaranto pariyosÄ• pento__naro_ bhikkhu __hi_ yasmÄ• __vinayapÄ
pariyantaá¹ƒ gato hutvÄ• __pÄ• rago_pÄ• raá¹ƒ saá¹ƒsÄ• rassa pÄ• rasaá¹…khÄ• taá¹ƒ ni

bhaveyyÄ• ti yojanÄ• .

<959> __ato_ti tasmÄ• deva kÄ• raá¹‡Ä• __avapÅ«ratorato_ pÄ• papÅ«rato nirÄ• saá¹…k
nivattopÄ• pabhÄ«ruko naro __tamaá¹ƒ vidhÅ«ya_ pÄ• pabhÄ«rukatÄ• ya eva cittapariyuá¹
uppajjanakaá¹ƒmohandhakÄ• raá¹ƒ tadaá¹…gapahÄ• navasena vidhametvÄ• . __sabbaá¹…
rÄ• gÄ• dÄ«naá¹ƒ aá¹…gaá¹‡Ä• naá¹ƒkammaá¹ƒ tadaá¹…gÄ• dipahÄ• naá¹ƒ dadÄ• ti Ä• v
``sabbaá¹…gaá¹‡akammadaâ€™â€™ nti laddhanÄ• maá¹ƒ __sukhassapadaá¹ƒ_ lokiyaloku
__guá¹‡asaá¹ƒhitaá¹ƒ_ sÄ«lÄ• dÄ«hi atthabhÅ«tehiguá¹‡ehi saá¹ƒhitaá¹ƒ yuttaá¹ƒ guá¹‡ap
amatosadhaá¹ƒ viya \Be II 528/ sabbadosasabbabyÄ• dhirahitatÄ• yaajarÄ• amatÄ• diguá¹±
uttaraá¹ƒ_ nÄ• ma pakaraá¹‡aá¹ƒ __sakkaccaá¹ƒ_ Ä• daro hutvÄ• __niccaá¹ƒ_ satataá¹ƒ _
paricayantaá¹ƒ karomÄ«â€™â€™ ti cintetvÄ• ekantena yathÄ• vuttapayojanasÄ• dhanayo
sikkheyya eva, na ajjhupekkhako bhaveyyÄ• ti yojanÄ• .

<960> __paá¹-ubhÄ• vakare_ pÄ• timokkhasaá¹ƒvarasÄ«lapÅ«raá¹‡e, sÄ• sanapaccatthikÄ
paá¹-ubhÄ• vaá¹ƒchekattaá¹ƒ vesÄ• rajjaá¹ƒ karoti attÄ• naá¹ƒ dhÄ• rentÄ• naá¹ƒ lajjipugga
paá¹-ubhÄ• vakare__parame_ tatoyeva uttame __piá¹-ake_ vinayapiá¹-ake __paá¹-utaá¹ƒ_
paÃ±Ã±Ä• kosallaá¹ƒ abhipatthayantenapaá¹-unÄ• yatinÄ• nimmalappavattikena __paá¹-u
sÄ• rena vidhÄ• nena __idaá¹ƒ_sauttaraá¹ƒ vinayavinicchayapakaraá¹‡aá¹ƒ __satataá¹ƒ_ n
__pariyÄ• puá¹‡itabbaá¹ƒ_ uggahaá¹‡adhÄ• raá¹‡aparipucchÄ• cintanÄ• divasenasikkhitab

iti uttare lÄ«natthapakÄ• saniyÄ•

sabbasaá¹…kalananayakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

nigamanakathÄ• vaá¹‡á¹‡anÄ•

961-3__._ mahesino \Ne II 420/ tividhassÄ• pi __sÄ• sanassa suciraá¹-á¹-hitikÄ• mena_ ati
icchantena __dhÄ«matÄ• _ pasatthataraÃ±Ä• á¹‡ena __suddhacittena_ lÄ• bhasakkÄ• ran
parisuddhajjhÄ• sayena __buddhadattena_ buddhadattÄ• bhidhÄ• nena Ä• cariyavarena ra

pajjavasena __ganthato, atthato ceva_ paramuttaro __uttaro_ vinicchayo __antarÄ• yaá¹ƒ a
bÄ• hiraá¹ƒ vÄ• \Be II 529/ antarÄ• yaá¹ƒ vinÄ• yathÄ• __siddhiá¹ƒ upÄ• gato_ pariniá¹-á¹
sattÄ• naá¹ƒ __dhammasaá¹ƒyutÄ• _ kusalÅ«pasaá¹ƒhitÄ• __saá¹…kappÄ• _ manorathÄ•
nippajjantu, etena uttaravinicchayaracanÄ• mayena mahatÄ• puÃ±Ã±odayena catÅ«hisaá¹
raÃ±jetÄ«ti __ ``rÄ• jÄ• â€™â€™ _ti saá¹…khaá¹ƒ gato mahÄ«pÄ• lo __mahiá¹ƒ_ pathavis
__sammÄ• _ Ã±Ä• yena dasa rÄ• jadhamme akopento pÄ• letu. __devo_ pajjunno__kÄ• le
upayogÄ• rahakÄ• le __sammÄ• pavassatu_ avuá¹-á¹-hiativuá¹-á¹-hikaá¹ƒakatvÄ• sammÄ

<964> __selindo_ sinerupabbatarÄ• jÄ• __yÄ• va tiá¹-á¹-hati_ yÄ• va loke pavattati, __cando_sakalajanapadanayanasÄ• yano __yÄ• va virocati_ yÄ• va attano sabhÄ• vaá¹ƒ jo yasassino__gotamassa_ arahato sammÄ• sambuddhassa __saddhammo_ pariyattipaá¹-ipa tividhosaddhammo __tiá¹-á¹-hatu_ pavattatu.

<965> sÄ«hÄ• dÄ«naá¹ƒ, dÄ• hÄ• dÄ«naÃ±ca bÄ• hirajjhattikÄ• naá¹ƒ parissayÄ• naá¹ƒ kh abhibhavitvÄ• pavattanaá¹ƒ __khanti. soracca_nti sobhane ratoti __surato, _ suratassa bhÄ sundaraá¹ƒ akhaá¹‡á¸• atÄ• diguá¹‡asamannÄ• gataá¹ƒ sÄ«laá¹ƒ assÄ• ti __susÄ«lo_. sus

nigamanakathÄ• vaá¹‡á¹‡anÄ• niá¹-á¹-hitÄ• .

uttaravinicchayaá¹-Ä«kÄ• niá¹-á¹-hitÄ• .

iti vinayatthasÄ• rasandÄ«panÄ« nÄ• ma vinayavinicchayavaá¹‡á¹‡anÄ• ,

lÄ«natthapakÄ• sanÄ« nÄ• ma uttaravinicchayavaá¹‡á¹‡anÄ• ca

samattÄ• .

pacchÄ• á¹-hapitagÄ• thÄ• yo

therena \Be II 530/ \Ne II 421/ thiracittena, sÄ• sanujjotanatthinÄ• .

puÃ±Ã±avÄ• Ã±Ä• á¹‡avÄ• sÄ«lÄ«, suhajjo muduko tathÄ• ||

yo sÄ«haá¸·Ä• rimaddesu, candimÄ• sÅ«riyo viya.

pÄ• kaá¹-o __sÄ«vali_tthero, mahÄ• tejo mahÄ• yaso ||

tena nÄ«tÄ• sÄ«haá¸·Ä• yÄ• , idha pattÄ• sudhÄ«matÄ• .

esÄ• saá¹ƒvaá¹‡á¹‡anÄ• sÄ«ha-á¸·akkharena sulikkhitÄ• ||

__revato_ iti nÄ• mena, therena thiracetasÄ• .

arimaddike rakkhantena, parivattetvÄ• na sÄ• dhukaá¹ƒ ||

likhÄ• pitÄ• hitatthÄ• ya, bhikkhÅ«naá¹ƒ arimaddike.

esÄ• saá¹ƒvaá¹‡á¹‡anÄ• suá¹-á¹-hu, sanniá¹-á¹-hÄ• namupÄ• gatÄ• .

tatheva sabbasattÄ• naá¹ƒ, sabbattho ca samijjhatÅ«ti ||

|| namo tassa bhagavato arahato sammÄ• sambuddhassa ||

vinayapiá¹-aka

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

okÄ• sa dÄ• nakathÄ•

suá¹‡Ä• tu \Be I 1/ me bhante saá¹…gho, mahatÄ« ayaá¹ƒ parisÄ• , evarÅ«pÄ• ya parisÄ• kathaá¹ƒ sÄ• vetuá¹ƒ, tasmÄ• Ä• yasmato ca javanattherassa pakhukkÅ«nagaravÄ• sino Ä vicittasÄ• rÄ• bhivaá¹ƒsassa tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikassa vinayapucch vinayavissajjana bhÄ• raÃ±ca Ä• vahituá¹ƒ okÄ• saá¹ƒ dammi, karotha tumhe Ä• vuso chaá¹-á¹-hasaá¹ƒgÄ«tipubbaá¹…gamÄ• ni vinayapucchana vinayavissajjana kiccÄ• ni yathÄ

aggamahÄ• paá¹‡á¸• ita \Be I 2/ bhadantajavana mahÄ• therena

á¹-hapitÄ•

pucchaka sammuti Ã±Ä• tti

suá¹‡Ä• tu me bhante saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmantaá¹ƒ tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ vinayaá¹ƒ puccheyyaá¹ƒ.

tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rika

bhadantavicittasÄ• rÄ• bhivaá¹ƒsena

á¹-hapitÄ• vissajjaka sammuti Ã±Ä• tti

suá¹‡Ä• tu me bhante saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmatÄ• ja saá¹…ghanÄ• yaka mahÄ• therassa paá¹-inidhibhÅ«tena vinayaá¹ƒ puá¹-á¹-ho vissajjeyyaá

paá¹-hama pÄ• rÄ• jika sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 3/ tena Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sa paá¹-hamaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sudinnaá¹ƒ bhante kalandaputtaá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sudindo bhante kalandaputto purÄ• á¹‡adutiyikÄ• ya methunaá¹ƒ dham
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ atthi Ä• vuso tattha paÃ±Ã±atti anupaÃ±Ã±atti anuppannapaÃ±Ã±atti.

__vissajjanÄ• --- _ ekÄ• bhante paÃ±Ã±atti dve anupaÃ±Ã±attiyo, anuppannapaÃ±Ã±atti

__pucchÄ• --- _ sabbatthapaÃ±Ã±attinukho \Be I 4/ Ä• vuso padesapaÃ±Ã±attinukho.

__vissajjanÄ• --- _ sabbatthapaÃ±Ã±atti bhante.

__pucchÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±attinukho Ä• vuso asÄ• dhÄ• raá¹‡apaÃ±Ã±attinu

__vissajjanÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±atti bhante.

__pucchÄ• --- _ ekatopaÃ±Ã±attinukho Ä• vuso ubhatopaÃ±Ã±attinukho.

__vissajjanÄ• --- _ ubhatopaÃ±Ã±atti bhante.

__pucchÄ• --- _ paÃ±cannaá¹ƒ Ä• vuso pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha

__vissajjanÄ• --- _ nidÄ• nogadhaá¹ƒ \Be I 5/ bhante nidÄ• napariyÄ• pannaá¹ƒ.

__pucchÄ• --- _ katamena Ä• vuso uddesena uddesaá¹ƒ Ä• gacchati.

__vissajjanÄ• --- _ dutiyena bhante uddesena uddesaá¹ƒ Ä• gacchati.

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso vipattÄ«naá¹ƒ katamÄ• vipatti.

__vissajjanÄ• --- _ sÄ«lavipatti bhante.

__pucchÄ• --- _ kÄ• Ä• vuso vipatti.

__vissajjanÄ• --- _ asaá¹ƒvaro bhante vipatti.

__pucchÄ• --- _ kÄ• Ä• vuso sampatti.

__vissajjanÄ• --- _ saá¹ƒvaro bhante sammatti.

__pucchÄ• --- _ kÄ• \Be I 6/ Ä• vuso paá¹-ipatti.

__vissajjanÄ• --- _ na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ
sikkhÄ• padesu, ayaá¹ƒ bhante paá¹-ipatti.

__pucchÄ• --- _ kati Ä• vuso atthavase paá¹-icca bhagavatÄ• paá¹-hamaá¹ƒ pÄ• rÄ• jikaá

__vissajjanÄ• --- _ dasa bhante atthavase paá¹-icca bhagavatÄ• paá¹-hamaá¹ƒ pÄ• rÄ• jil
saá¹…ghasuá¹-á¹-hutÄ• ya, 2 - saá¹…ghaphÄ• sutÄ• ya, 3 - dummaá¹…kÅ«naá¹ƒ puggalÄ•
pesalÄ• naá¹ƒ bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya, 5 - diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ
samparÄ• yikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya, 7 - appasannÄ• naá¹ƒ pasÄ• dÄ•
bhiyyobhÄ• vÄ• ya, 9 - saddhammaá¹-á¹-hitiyÄ• , 10 - vinayÄ• nuggahÄ• ya.

__pucchÄ• --- _ ke \Be I 7/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kattha Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ ke Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati te dhÄ• renti.

__pucchÄ• --- _ kassa \Be I 8/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

saá¹ƒgÄ• yanatthÄ• ya saá¹…ghassa Ã±Ä• panaá¹ƒ

suá¹‡Ä• tu me bhante saá¹…gho ahaá¹ƒ bhante Ä• yasmantaá¹ƒ vicitthasÄ• rÄ• bhivaá¹ƒs
dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ paá¹-hamassa pÄ• rÄ• jikassa nidÄ• nampi pucchiá¹ƒ, pu
pucchiá¹ƒ, paÃ±Ã±atti anupaÃ±Ã±attiÄ• dÄ«nipi pucchiá¹ƒ, puá¹-á¹-ho puá¹-á¹-hoca so
Ä• yasmÄ• vicittasÄ• rÄ• bhivaá¹ƒso vissajjesi, itihidaá¹ƒ bhante paá¹-hamaá¹ƒ pÄ• rÄ• jika
nimmalaá¹ƒ suparisuddhaá¹ƒ tasseva bhagavato vacanaá¹ƒ arahato sammÄ• sambuddhass
mahÄ• kassapÄ• dayo mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• brahmacariya saá
ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• y
dhammavinayaá¹ƒ saá¹…gÄ• yiá¹ƒsuceva anusaá¹…gÄ• yiá¹ƒsuca, evameva mayampi dÄ•
chaá¹-á¹-hasaá¹ƒgÄ«timahÄ• dhammasabhÄ• pariyÄ• pannÄ• idaá¹ƒ paá¹-hama pÄ• rÄ• ji
ekatosajjhÄ• yanavasena saá¹ƒgÄ• yeyyÄ• ma.

revatÄ• bhi paá¹‡á¸• itadhaja sÄ• sanavaá¹ƒsa mahÄ• dhammarÄ• jaguruno

abhidhajamahÄ• raá¹-á¹-hagurunoca saá¹…ghanÄ• yaka mahÄ• therassa

okÄ• sa dÄ• nakathÄ•

suá¹‡Ä• tu \Be I 10/ me bhante saá¹…gho, mahatÄ« ayaá¹ƒ parisÄ• , evarÅ«pÄ• ya parisÄ
kathaá¹ƒ sÄ• vetuá¹ƒ, tasmÄ• Ä• yasmatoca sobhanassa sÄ• sanariÅ«Ì†sÄ• rÄ• mÄ• dhiv
vicittasÄ• rÄ• bhivaá¹ƒsassa tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikassa vinayapucch
vinayavissajjanabhÄ• raÃ±ca Ä• vahituá¹ƒ okÄ• saá¹ƒ dammi, karotha tumhe Ä• vuso
chaá¹-á¹-hasaá¹ƒgÄ«tipubbaá¹…gamÄ• ni vinayapucchana vinayavissajjana kiccÄ• ni yathÄ

aggamahÄ• paá¹‡á¸• ita bhadanta sobhanattherena

á¹-hapitÄ• pucchaka sammuti Ã±Ä• tti

suá¹‡Ä• tu me bhante saá¹…gho, yadi saá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yasmantaá¹
tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ vinayaá¹ƒ puccheyyaá¹ƒ.

tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rika

bhadantavicittasÄ• rÄ• bhivaá¹ƒsena

á¹-hapitÄ• vissajjaka sammuti Ã±Ä• tti

suá¹‡Ä• tu \Be I 11/ me bhante saá¹…gho, yadisaá¹…ghassa pattakallaá¹ƒ, ahaá¹ƒ Ä• yas
saá¹…ghanÄ• yaka mahÄ• therassa paá¹-inidhibhÅ«tena vinayaá¹ƒ puá¹-á¹-ho vissajjeyyaá

dutiya pÄ• rÄ• jika sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 12/ tena Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ•
pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ dhaniyaá¹ƒ bhante kumbhakÄ• raputtaá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ dhaniyo bhante kumbhakÄ• raputto raÃ±Ã±o dÄ• rÅ«ni adinnaá¹ƒ Ä• d
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ atthi \Be I 13/ Ä• vuso tattha paÃ±Ã±atti anupaÃ±Ã±atti anuppannapaÃ±Ã

__vissajjanÄ• --- _ ekÄ• bhante paÃ±Ã±atti ekÄ• anupaÃ±Ã±atti anuppannapaÃ±Ã±atti ta

__pucchÄ• --- _ kÄ• Ä• vuso tattha mÅ«lapaÃ±Ã±atti.

__vissajjanÄ• --- _ yo pana bhikkhu adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyeyya, yathÄ•
rÄ• jÄ• no coraá¹ƒ gahetvÄ• haneyyuá¹ƒvÄ• bandheyyuá¹ƒvÄ• pabbÄ• jeyyuá¹ƒvÄ• coro
tathÄ• rÅ«paá¹ƒ bhikkhu adinnaá¹ƒ Ä• diyamÄ• no ayampi pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soti
mÅ«lapaÃ±Ã±atti.

__pucchÄ• --- _ kÄ• \Be I 14/ Ä• vuso tattha anupaÃ±Ã±atti.

__vissajjanÄ• --- _ gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• ti ayaá¹ƒ bhante tattha anupaÃ±Ã±atti.

__pucchÄ• --- _ kÄ• Ä• vuso tattha paripuá¹‡á¹‡apaÃ±Ã±atti.

__vissajjanÄ• --- _ yo pana bhikkhu gÄ• mÄ• vÄ• araÃ±Ã±Ä• vÄ• adinnaá¹ƒ theyyasaá¹.
kathÄ• rÅ«pe adinnÄ• dÄ• ne rÄ• jÄ• no coraá¹ƒ gahetvÄ• haneyyuá¹ƒvÄ• bandheyyuá¹ƒ
bÄ• losi mÅ«á¸·hosi thenosÄ«ti tathÄ• rÅ«paá¹ƒ bhikkhu adinnaá¹ƒ Ä• diyamÄ• no ayampi
asaá¹ƒvÄ• soti ayaá¹ƒ bhante tattha paripuá¹‡á¹‡apaÃ±Ã±atti.

__pucchÄ• --- _ sabbatthapaÃ±Ã±atti \Be I 15/ nukho Ä• vuso padesapaÃ±Ã±attinukho.

__vissajjanÄ• --- _ sabbatthapaÃ±Ã±atti bhante.

__pucchÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±attinukho Ä• vuso asÄ• dhÄ• raá¹‡apaÃ±Ã±atti n

__vissajjanÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±atti bhante.

__pucchÄ• --- _ ekatopaÃ±Ã±attinukho Ä• vuso ubhatopaÃ±Ã±attinukho.

__vissajjanÄ• --- _ ubhatopaÃ±Ã±atti bhante.

__pucchÄ• --- _ tasmiá¹ƒ \Be I 16/ Ä• vuso dutiya pÄ• rÄ• jike adinnaá¹ƒ Ä• diyanto kati Ä
vibhajitvÄ• vissajjehi.

__vissajjanÄ• --- _ adinnaá¹ƒ bhante Ä• diyanto tisso Ä• pattiyo Ä• pajjati, paÃ±ca mÄ• sa
mÄ• sakaá¹ƒvÄ• agghanakaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä• diyati Ä• patti pÄ• r
Å«napaÃ±camÄ• sakaá¹ƒvÄ• atirekamÄ• sakaá¹ƒvÄ• adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ
mÄ• sakaá¹ƒvÄ• Å«namÄ• sakavÄ• agghanakaá¹ƒ adinnaá¹ƒ theyyasaá¹…khÄ• taá¹ƒ Ä•
adinnaá¹ƒ bhante Ä• diyanto imÄ• tisso Ä• pattiyo Ä• pajjati.

__pucchÄ• --- _ kesaá¹ƒ \Be I 17/ Ä• vuso anÄ• patti.

__vissajjanÄ• --- _ dasannaá¹ƒ bhante puggalÄ• naá¹ƒ anÄ• patti, sakasaÃ±Ã±issa, vissÄ
gaá¹‡hantassa, tÄ• vakÄ• likaá¹ƒ gaá¹‡hantassa, petapariggahaá¹ƒ gaá¹‡hantassa, tiracch
gaá¹‡hantassa, paá¹ƒsukÅ«lasaÃ±Ã±issa, ummattakassa, khittacittassa, vedanÄ• á¹-á¹-ass

__pucchÄ• --- _ paÃ±cannaá¹ƒ Ä• vuso pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha

__vissajjanÄ• --- _ nidÄ• nogadhaá¹ƒ bhante nidÄ• napariyÄ• pannaá¹ƒ.

__pucchÄ• --- _ katamena \Be I 18/ Ä• vuso uddesena uddesaá¹ƒ Ä• gacchati.

__vissajjanÄ• --- _ dutiyena bhante uddesena uddesaá¹ƒ Ä• gacchati.

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso vipattÄ«naá¹ƒ katamÄ• vipatti.

__vissajjanÄ• --- _ sÄ«lavipatti bhante.

__pucchÄ• --- _ sattannaá¹ƒ Ä• vuso Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandho.

__vissajjanÄ• --- _ pÄ• rÄ• jikÄ• pattikkhandho bhante.

__pucchÄ• --- _ channaá¹ƒ Ä• vuso Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ•

__vissajjanÄ• --- _ tÄ«hi bhante samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, siyÄ• kÄ• yatoca ci samuá¹-á¹-hÄ• ti, na vÄ• cÄ• to, siyÄ• vÄ• cÄ• toca

cittatoca \Be I 19/ samuá¹-á¹-hÄ• ti, na kÄ• yato, siyÄ• kÄ• yatoca vÄ• cÄ• toca cittatoca s

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ.

__vissajjanÄ• --- _ Ä• pattÄ• dhikaraá¹‡aá¹ƒ bhante.

__pucchÄ• --- _ sattannaá¹ƒ Ä• vuso samathÄ• naá¹ƒ katihi samathehi sammati.

__vissajjanÄ• --- _ dvihi bhante samathehi sammati sammukhÄ• vinayenaca paá¹-iÃ±Ã±Ä•

__pucchÄ• --- _ ko \Be I 20/ Ä• vuso tattha vinayo, ko tattha abhivinayo.

__vissajjanÄ• --- _ paÃ±Ã±atti bhante vinayo vibhatti abhivinayo.

__pucchÄ• --- _ kiá¹ƒÄ• vuso tattha pÄ• timokkhaá¹ƒ kiá¹ƒ tattha adhipÄ• timokkhaá¹ƒ.

__vissajjanÄ• --- _ paÃ±Ã±atti bhante pÄ• timokkhaá¹ƒ, vibhatti adhipÄ• timokkhaá¹ƒ.

__pucchÄ• --- _ kÄ• Ä• vuso vipatti.

__vissajjanÄ• --- _ asaá¹ƒvaro bhante vipatti.

__pucchÄ• --- _ kÄ• \Be I 21/ Ä• vuso sampatti.

__vissajjanÄ• --- _ saá¹ƒvaro bhante sampatti.

__pucchÄ• --- _ kÄ• Ä• vuso paá¹-ipatti.

__vissajjanÄ• --- _ na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ
sikkhÄ• padesu ayaá¹ƒ bhante tattha paá¹-ipatti.

__pucchÄ• --- _ kati Ä• vuso atthavase paá¹-icca bhagavatÄ• dutiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ pa

__vissajjanÄ• --- _ dasa bhante atthavase paá¹-icca bhagavatÄ• dutiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ
saá¹…ghasuá¹-á¹-hutÄ• ya saá¹…ghaphÄ• sutÄ• ya dummaá¹…kÅ«naá¹ƒ puggalÄ• naá¹ƒ
bhikkhÅ«naá¹ƒ phÄ• suvihÄ• rÄ• ya diá¹-á¹-hadhammikÄ• naá¹ƒ Ä• savÄ• naá¹ƒ saá¹ƒvarÄ
Ä• savÄ• naá¹ƒ paá¹-ighÄ• tÄ• ya appasannÄ• naá¹ƒ pasÄ• dÄ• ya pasannÄ• naá¹ƒ bhiyyo
vinayÄ• nuggahÄ• ya.

__pucchÄ• --- _ ko \Be I 22/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kattha \Be I 23/ Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ ke Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati te dhÄ• renti.

__pucchÄ• --- _ kassa Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavatÄ• bhante vacanaá¹ƒ arahato sammÄ• sammuddhassa.

__pucchÄ• --- _ kenÄ• vuso \Be I 24/ Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nu kho Ä• vuso tattha upanetabbaá¹ƒ vÄ• apanetabbaá¹ƒ vÄ• akkharapadapaccÄ• bhaá¹-á¹-haá¹ƒ vÄ• viraddhapadabyaÃ±janaá¹ƒ vÄ• .

__vissajjanÄ• --- _ natthi bhante.

__ ``saá¹ƒgÄ• yanatthÄ• ya saá¹…ghassa Ã±Ä• panaá¹ƒâ€™â€™ _

suá¹‡Ä• tu \Be I 25/ me bhante saá¹…gho ahaá¹ƒ bhante Ä• yasmantaá¹ƒ vicittasÄ• rÄ• bh tipiá¹-akadharadhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ dutiyassa pÄ• rÄ• jikassa nidÄ• nampi pu vatthumpi pucchiá¹ƒ, paÃ±Ã±attimpi pucchiá¹ƒ, anupaÃ±Ã±attimpi pucchiá¹ƒ, Ä• pattimpi pu pucchiá¹ƒ, aÃ±Ã±Ä• nipi Ä«disÄ• ni pucchitabbaá¹-á¹-hÄ• nÄ• ni anekÄ• ni pucchiá¹ƒ, puá¹ Ä• yasmÄ• vicittasÄ• rÄ• bhivaá¹ƒso vissajjesi. iti hidaá¹ƒ bhante idaá¹ƒ dutiyaá¹ƒ pÄ• rÄ• nimmalaá¹ƒ, suparisuddhaá¹ƒ, tasseva bhagavato vacanaá¹ƒ arahato sammÄ• sambuddha mahÄ• kassa pÄ• dayo mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• brahmacariyasaá ciraá¹-á¹-hitiyÄ• , bahujanahitÄ• ya, bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya, hitÄ devamanussÄ• naá¹ƒ dhammavinayaá¹ƒ saá¹…gÄ• yiá¹ƒsuceva anusaá¹…gÄ• yiá¹ƒsuca, chaá¹-á¹-hasaá¹ƒgÄ«timahÄ• dhammasabhÄ• pariyÄ• pannÄ• idaá¹ƒ dutiya pÄ• rÄ• jika si gaá¹‡asajjhÄ• yaá¹ƒ katvÄ• samaggÄ• sammodamÄ• nÄ• hutvÄ• saá¹…gÄ• yeyyÄ• ma

tatiya pÄ• rÄ• jika sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 27/ tena Ä• vuso bhagavatÄ• (pa) sammÄ• sambuddhena tati paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sambahulÄ• bhante bhikkhu aÃ±Ã±amaÃ±Ã±aá¹ƒ jÄ«vitÄ• voropesuá
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ atthi \Be I 28/ nukho Ä• vuso tattha paÃ±Ã±atti anupaÃ±Ã±atti anuppanna

__vissajjanÄ• --- _ ekÄ• bhante paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti, anuppannapaÃ±Ã±atti

__pucchÄ• --- _ kÄ• Ä• vuso tattha mÅ«lapaÃ±Ã±atti.

__vissajjanÄ• --- _ yopana bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeyya, sa
pariyeseyya ayampi pÄ• rÄ• jiko hoti asaá¹ƒvÄ• soti ayaá¹ƒ bhante tattha mÅ«lapaÃ±Ã±atti

__pucchÄ• --- _ kÄ• Ä• vuso tattha anupaÃ±Ã±atti.

__vissajjanÄ• --- _ maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya maraá¹‡Ä• ya vÄ• sam
tuyhiminÄ• pÄ• pakena dujjÄ«vitena matante jÄ«vitÄ•

seyyÄ• ti \Be I 29/ iti cittamano cittasaá¹…kappo anekapariyÄ• yena maraá¹‡avaá¹‡á¹‡aá¹
maraá¹‡Ä• ya vÄ• samÄ• dapeyyÄ• ti ayaá¹ƒ bhante tattha anupaÃ±Ã±atti.

__pucchÄ• --- _ kÄ• Ä• vuso tattha paripuá¹‡á¹‡apaÃ±Ã±atti.

__vissajjanÄ• --- _ yo pana bhikkhu saÃ±cicca manussaviggahaá¹ƒ jÄ«vitÄ• voropeyya, s
pariyeseyya, maraá¹‡avaá¹‡á¹‡aá¹ƒ vÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• samÄ• da
tuyhiminÄ• pÄ• pakena dujjÄ«vitena matante jÄ«vitÄ• seyyoti iti cittamano cittasaá¹…kapp
maraá¹‡avaá¹‡á¹‡aá¹ƒvÄ• saá¹ƒvaá¹‡á¹‡eyya, maraá¹‡Ä• ya vÄ• samÄ• dapeyya, ayamp
ayaá¹ƒ bhante tattha paripuá¹‡á¹‡apaÃ±Ã±atti.

__pucchÄ• --- _ sabbatthapaÃ±Ã±atti \Be I 30/ nukho Ä• vusopadesapaÃ±Ã±atti nukho.

__vissajjanÄ• --- _ sabbatthapaÃ±Ã±atti bhante.

__pucchÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±attinukho Ä• vuso asÄ• dhÄ• raá¹‡apaÃ±Ã±atti n

__vissajjanÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±atti bhante.

__pucchÄ• --- _ ekatopaÃ±Ã±atti \Be I 31/ nukho Ä• vuso ubhatopaÃ±Ã±atti nukho.

__vissajjanÄ• --- _ ubhatopaÃ±Ã±atti bhante.

__pucchÄ• --- _ tasmiá¹ƒ Ä• vuso tatiya pÄ• rÄ• jike saÃ±cicca manussaviggahaá¹ƒ jÄ«vit
Ä• pattiyo Ä• pajjati.

__vissajjanÄ• --- _ saÃ±cissa bhante manussaviggahaá¹ƒ jÄ«vitÄ• voropento tisso Ä• pat
manussaá¹ƒ odissa papÄ• taá¹ƒ khaá¹‡ati papatitvÄ• marissatÄ«ti Ä• patti dukkaá¹-assa, p
uppajjati Ä• patti thullaccayassa, marati Ä• patti pÄ• rÄ• jikassa, saÃ±cicca bhante manussa
voropento imÄ• tisso Ä• pattiyo Ä• pajjati.

__pucchÄ• --- _ kesaá¹ƒ \Be I 32/ Ä• vuso anÄ• patti.

__vissajjanÄ• --- _ sattannaá¹ƒ bhante puggalÄ• naá¹ƒ anÄ• patti, asaÃ±cicca mÄ• rentas
maraá¹‡Ä• dhippÄ• yassa, ummattakassa, khittacittassa, vedanÄ• á¹-á¹-assa, Ä• dikammik

__pucchÄ• --- _ paÃ±cannaá¹ƒ Ä• vuso pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaá¹ƒ kattha

__vissajjanÄ• --- _ nidÄ• nogadhaá¹ƒ bhante nidÄ• napariyÄ• pannaá¹ƒ.

__pucchÄ• --- _ katamena \Be I 33/ Ä• vuso uddesena uddesaá¹ƒ Ä• gacchati.

__vissajjanÄ• --- _ dutiyena bhante uddesena uddesaá¹ƒ Ä• gacchati.

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso vipattÄ«naá¹ƒ katamÄ• vipatti.

__vissajjanÄ• --- _ sÄ«lavipatti bhante.

__pucchÄ• --- _ sattannaá¹ƒ Ä• vuso Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikkhandho.

__vissajjanÄ• --- _ pÄ• rÄ• jikÄ• pattikkhandho bhante.

__pucchÄ• --- _ channaá¹ƒ Ä• vuso Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ

__vissajjanÄ• --- _ channaá¹ƒ bhante Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-h
siyÄ• kÄ• yatoca cittatoca samuá¹-á¹-hÄ• ti, na vÄ• cato \Be I 34/, siyÄ• vÄ• catoca cittato

kÄ• yato, siyÄ• kÄ• yatoca vÄ• catoca cittatoca samuá¹-á¹-hÄ• ti.

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡aá¹ƒ.

__vissajjanÄ• --- _ Ä• pattÄ• dhikaraá¹‡aá¹ƒ bhante.

__pucchÄ• --- _ sattannaá¹ƒ \Be I 35/ Ä• vuso samathÄ• naá¹ƒ katihi samathehi sammati.

__vissajjanÄ• --- _ sattÄ• naá¹ƒ bhante samathÄ• naá¹ƒ dvÄ«hi samathehi sammati, samm
paá¹-iÃ±Ã±Ä• takaraá¹‡enaca.

__pucchÄ• --- _ ko tattha Ä• vuso vinayo ko tattha abhivinayo.

__vissajjanÄ• --- _ paÃ±Ã±atti bhante vinayo vibhatti abhivinayo.

__pucchÄ• --- _ kiá¹ƒ Ä• vuso tattha pÄ• timokkhaá¹ƒ kiá¹ƒ adhipÄ• timokkhaá¹ƒ.

__vissajjanÄ• --- _ paÃ±Ã±atti bhante pÄ• timokkhaá¹ƒ vibhatti adhipÄ• timokkhaá¹ƒ.

__pucchÄ• --- _ kÄ• \Be I 36/ Ä• vuso vipatti.

__vissajjanÄ• --- _ asaá¹ƒvaro bhante vipatti.

__pucchÄ• --- _ kÄ• Ä• vuso sampatti.

__vissajjanÄ• --- _ saá¹ƒvaro bhante sampatti.

__pucchÄ• --- _ kÄ• Ä• vuso tattha paá¹-ipatti.

__vissajjanÄ• --- _ na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ
sikkhÄ• padesu ayaá¹ƒ bhante tattha paá¹-ipatti.

__pucchÄ• --- _ kati \Be I 37/ Ä• vuso atthavase paá¹-icca bhagavatÄ• tatiyaá¹ƒ pÄ• rÄ• ji

__vissajjanÄ• --- _ dasa bhante atthavase paá¹-icca bhagavatÄ• tatiyaá¹ƒ pÄ• rÄ• jikaá¹ƒ
saá¹…ghasuá¹-á¹-hutÄ• ya saá¹…ghaphÄ• sutÄ• ya (pa) vinayÄ• nuggahÄ• ya.

__pucchÄ• --- _ ke \Be I 38/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kattha Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ ke Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati te dhÄ• renti.

__pucchÄ• --- _ kassa \Be I 39/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthinukho Ä• vuso tattha kiÃ±ci upanetabbaá¹ƒ vÄ• apanetabbaá¹ƒ vÄ• akkharapadapaccÄ• bhaá¹-á¹-haá¹ƒ vÄ• viraddhapadabyaÃ±janaá¹ƒ vÄ• .

__vissajjanÄ• --- _ natthi bhante.

__saá¹ƒgÄ• yanatthÄ• ya saá¹…ghassa Ã±Ä• panaá¹ƒ_

suá¹‡Ä• tu \Be I 40/ me bhante saá¹…gho, ahaá¹ƒ bhante Ä• yasmantaá¹ƒ vicittasÄ• rÄ• b
tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ tatiyassa pÄ• rÄ• jikassa nidÄ• nampi pu
pucchiá¹ƒ, vatthumpi pucchiá¹ƒ, paÃ±Ã±attimpi pucchiá¹ƒ, anupaÃ±Ã±attimpi pucchiá¹ƒ, Ä•
anÄ• pattimpi pucchiá¹ƒ, aÃ±Ã±Ä• nipi evarÅ«pÄ• ni pucchitabbaá¹-á¹-hÄ• nÄ• ni anekÄ• n
puá¹-á¹-hoca so Ä• yasmÄ• vicittasÄ• rÄ• bhivaá¹ƒso vissajjesi, itihidaá¹ƒ bhante tatiyapÄ•
nimmalaá¹ƒ suparisuddhaá¹ƒ tasseva bhagavato vacanaá¹ƒ arahato sammÄ• sammuddhas
mahÄ• kassapÄ• dayo mahÄ• theravarÄ• porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• brahmacariyasaá
ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• ya atthÄ• ya hitÄ• y

dhammavinayaá¹ƒ saá¹…gÄ• yiá¹ƒsuceva anusaá¹…gÄ• yiá¹ƒsuca, evameva mayampi dÄ•
chaá¹-á¹-hasaá¹ƒgÄ«timahÄ• dhammasabhÄ• pariyÄ• pannÄ• idaá¹ƒ tatiyapÄ• rÄ• jikasikk
gaá¹‡asajjhÄ• yaá¹ƒ katvÄ• samaggÄ• sammodamÄ• nÄ• hutvÄ• saá¹ƒgÄ• yeyyÄ• ma.

catuttha pÄ• rÄ• jika sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 42/ tena Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• ... pe ... sa
catutthaá¹ƒ pÄ• rÄ• jikaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vaggumudÄ• tÄ«riye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vaggumudÄ• tÄ«riyÄ• bhante bhikkhÅ« gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±as
vaá¹‡á¹‡aá¹ƒ bhÄ• siá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ atthi \Be I 43/ Ä• vuso tattha paÃ±Ã±atti anupaÃ±Ã±atti anuppannapaÃ±Ã

__vissajjanÄ• --- _ ekÄ• bhante paÃ±Ã±atti ekÄ• anupaÃ±Ã±atti anuppannapaÃ±Ã±atti ta

__pucchÄ• --- _ katamÄ• Ä• vuso tattha mÅ«lapaÃ±Ã±atti.

__vissajjanÄ• --- _ yo pana bhikkhu anabhijÄ• naá¹ƒ uttarimanussadhammaá¹ƒ uttarimanu
attupanÄ• yikaá¹ƒ alamariyaÃ±Ä• á¹‡adassanaá¹ƒ samudÄ• careyya, itijÄ• nÄ• mi itipassÄ•
samanuggÄ• hÄ«ya mÄ• novÄ• asamanuggÄ• hÄ«ya mÄ• novÄ• Ä• panno visuddhÄ• pe
avacaá¹ƒ jÄ• nÄ• mi apassaá¹ƒ passÄ• mi tucchaá¹ƒ musÄ• vilapinti ayampi pÄ• rÄ• jiko ho
bhante tattha mÅ«lapaÃ±Ã±atti.

__pucchÄ• --- _ katamÄ• \Be I 44/ Ä• vuso tattha anupaÃ±Ã±atti.

__vissajjanÄ• --- _ aÃ±Ã±atra adhimÄ• nÄ• ti ayaá¹ƒ bhante tattha anupaÃ±Ã±atti.

honti ye te Ä• nanda bhikkhÅ« adiá¹-á¹-he diá¹-á¹-hasaÃ±Ã±ino apatte pattasaÃ±Ã±ino ana
adhigatasaÃ±Ã±ino asacchikate sacchikatasaÃ±Ã±ano adhimÄ• nena aÃ±Ã±aá¹ƒ byÄ• kar

abbohÄ• rikaá¹ƒ.

__pucchÄ• --- _ katamÄ• \Be I 45/ Ä• vuso tattha paripuá¹‡á¹‡apaÃ±Ã±atti.

__vissajjanÄ• --- _ yopana bhikkhu anabhijÄ• naá¹ƒ uttarimanussadhammaá¹ƒ attupanÄ• y
alamariyaÃ±Ä• á¹‡adassanaá¹ƒ samudÄ• careyya, iti jÄ• nÄ• mi iti passÄ• mÄ«ti, tato apar
samanuggÄ• hÄ«yamÄ• novÄ• asamanuggÄ• hÄ«yamÄ• novÄ• Ä• panno visuddhÄ• pek
avacaá¹ƒjÄ• nÄ• mi apassaá¹ƒ passÄ• mi tucchaá¹ƒ musÄ• vilapinti, aÃ±Ã±atra adhimÄ• n
asaá¹ƒvÄ• soti ayaá¹ƒ bhante tattha paripuá¹‡á¹‡a paÃ±Ã±atti.

__pucchÄ• --- _ sabbatthapaÃ±Ã±atti \Be I 46/ nukho Ä• vuso padesapaÃ±Ã±atti nukho.

__vissajjanÄ• --- _ sabbatthapaÃ±Ã±atti bhante.

__pucchÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±atti nukho Ä• vuso asÄ• dhÄ• raá¹‡apaÃ±Ã±attin

__vissajjanÄ• --- _ sÄ• dhÄ• raá¹‡apaÃ±Ã±atti bhante.

__pucchÄ• --- _ ekatopaÃ±Ã±atti nukho Ä• vuso ubhato paÃ±Ã±atti nukho.

__vissajjanÄ• --- _ ubhatopaÃ±Ã±atti bhante.

__pucchÄ• --- _ tasmiá¹ƒ \Be I 47/ Ä• vuso catuttha pÄ• rÄ• jike asantaá¹ƒ abhÅ«taá¹ƒ utta
ullapanto kati Ä• pattiyo Ä• pajjati, vibhajitvÄ• vissajjehi.

__vissajjanÄ• --- _ tasmiá¹ƒ bhante catutthapÄ• rÄ• jike asantaá¹ƒ abhÅ«taá¹ƒ uttarimanus
tisso Ä• pattiyo Ä• pajjati, asantaá¹ƒ abhÅ«taá¹ƒ uttarimanussadhammaá¹ƒ ullapati Ä• patti
vihÄ• re vasati so bhikkhu arahÄ• ti bhaá¹‡ati paá¹-ivijÄ• nantassa Ä• patti thullaccayassa, a
Ä• patti dukkaá¹-assa, uttarimanussadhammaá¹ƒ bhante ullapanto imÄ• tisso Ä• pattiyo Ä•

__pucchÄ• --- _ kesaá¹ƒ \Be I 48/ Ä• vuso anÄ• patti.

__vissajjanÄ• --- _ channaá¹ƒ bhante puggalÄ• naá¹ƒ anÄ• patti adhimÄ• nena bhaá¹‡ant
anullapanÄ• dhippÄ• yassa ummattakassa khittacittassa vedanÄ• á¹-á¹-assa Ä• dikammika

__pucchÄ• --- _ paÃ±cannaá¹ƒ \Be I 49/ Ä• vuso pÄ• timokkhuddesÄ• naá¹ƒ katthogadhaa

__vissajjanÄ• --- _ nidÄ• nogadhaá¹ƒ bhante nidÄ• napariyÄ• pannaá¹ƒ.

__pucchÄ• --- _ katamena Ä• vuso uddesena uddesaá¹ƒ Ä• gacchati.

__vissajjanÄ• --- _ dutiyena bhante uddesena uddesaá¹ƒ Ä• gacchati.

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso vipattÄ«naá¹ƒ katamÄ• vipatti.

__vissajjanÄ• --- _ sÄ«lavipatti bhante.

__pucchÄ• --- _ sattannaá¹ƒ \Be I 50/ Ä• vuso Ä• pattikkhandhÄ• naá¹ƒ katamo Ä• pattikk

__vissajjanÄ• --- _ pÄ• rÄ• jikÄ• pattikkhandho bhante.

__pucchÄ• --- _ channaá¹ƒ Ä• vuso Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ•

__vissajjanÄ• --- _ channaá¹ƒ bhante Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ tÄ«hi samuá¹-á¹-hÄ• siyÄ• kÄ• yatoca cittatoca samuá¹-á¹-hÄ• ti, na vÄ• cato, siyÄ• vÄ• catoca cittatoca samuá siyÄ• kÄ• yatoca vÄ• catoca cittatoca samuá¹-á¹-hÄ• ti.

__pucchÄ• --- _ catunnaá¹ƒ \Be I 51/ Ä• vuso adhikaraá¹‡Ä• naá¹ƒ katamaá¹ƒ adhikaraá¹‡

__vissajjanÄ• --- _ Ä• pattÄ• dhikaraá¹‡aá¹ƒ bhante.

__pucchÄ• --- _ sattannaá¹ƒ Ä• vuso samathÄ• naá¹ƒ katihi samathehi sammati.

__vissajjanÄ• --- _ sattannaá¹ƒ bhante samathÄ• naá¹ƒ dvÄ«hi samathehi sammati, samm paá¹-iÃ±Ã±Ä• takaraá¹‡enaca.

__pucchÄ• --- _ ko tattha Ä• vuso vinayo, ko tattha abhivinayo.

__vissajjanÄ• --- _ paÃ±Ã±atti bhante vinayo, vibhatti abhivinayo.

__pucchÄ• --- _ kiá¹ƒ \Be I 52/ Ä• vuso tattha pÄ• timokkhaá¹ƒ, kiá¹ƒ adhipÄ• timokkhaá¹ƒ

__vissajjanÄ• --- _ paÃ±Ã±atti bhante pÄ• timokkhaá¹ƒ, vibhatti adhipÄ• timokkhaá¹ƒ.

__pucchÄ• --- _ kÄ• Ä• vuso vipatti.

__vissajjanÄ• --- _ asaá¹ƒvaro bhante vipatti.

__pucchÄ• --- _ kÄ• Ä• vuso sampatti.

__vissajjanÄ• --- _ saá¹ƒvaro bhante sampatti.

__pucchÄ• --- _ kÄ• \Be I 53/ Ä• vuso tattha paá¹-ipatti.

__vissajjanÄ• --- _ na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ sikkhÄ• padesu ayaá¹ƒ bhante tattha paá¹-ipatti.

__pucchÄ• --- _ kati Ä• vuso atthavase paá¹-icca bhagavatÄ• catutthaá¹ƒ pÄ• rÄ• jikaá¹ƒ

__vissajjanÄ• --- _ dasa bhante atthavase paá¹-icca bhagavatÄ• catutthaá¹ƒ pÄ• rÄ• jikaá saá¹…ghasuá¹-á¹-hutÄ• ya saá¹…ghaphÄ• sutÄ• ya ... pe ... vinayÄ• nuggahÄ• ya.

__pucchÄ• --- _ ke \Be I 55/ Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kattha Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ ke Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati te dhÄ• renti.

__pucchÄ• --- _ kassa \Be I 56/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso tattha kiÃ±ci upanetabbaá¹ƒ vÄ• apanetabbaá¹ƒ vÄ• akkharapadapaccÄ• bhaá¹-á¹-haá¹ƒ vÄ• viraddhapadabyaÃ±janaá¹ƒ vÄ• .

__vissajjanÄ• --- _ natthi bhante.

saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

1. sukkavissaá¹-á¹-hisaá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 57/ tena Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• s upakkamitvÄ• asuciá¹ƒ mocentassa saá¹…ghÄ• diseso kattha paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante seyyasakaá¹ƒ Ä• rabbha paÃ±Ã±atto.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmÄ• bhante seyyasako hatthena upakkamitvÄ• asuciá¹ƒ moces vatthusmiá¹ƒ paÃ±Ã±atto.

__pucchÄ• --- _ atthi \Be I 59/ Ä• vuso tattha paÃ±Ã±atti anupaÃ±Ã±atti anuppannapaÃ±Ã

__vissajjanÄ• --- _ ekÄ• bhante paÃ±Ã±atti, ekÄ• anupaÃ±Ã±atti, anuppannapaÃ±Ã±atti

__pucchÄ• --- _ katamÄ• Ä• vuso tattha mÅ«lapaÃ±Ã±atti.

__vissajjanÄ• --- _ saÃ±cetanikÄ• sukkavissaá¹-á¹-hi saá¹…ghÄ• disesoti ayaá¹ƒ bhante t

__pucchÄ• --- _ katamÄ• panÄ• vuso tattha anupaÃ±Ã±atti.

__vissajjanÄ• --- _ aÃ±Ã±atra supinantÄ• ti ayaá¹ƒ bhante tattha anupaÃ±Ã±atti.

__pucchÄ• --- _ katamÄ• \Be I 60/ panÄ• vuso tattha paripuá¹‡á¹‡apaÃ±Ã±atti.

__vissajjanÄ• --- _ saÃ±cetanikÄ• sukkavissaá¹-á¹-hi aÃ±Ã±atrasupinantÄ• saá¹…ghÄ• c
paripuá¹‡á¹‡apaÃ±Ã±atti.

__pucchÄ• --- _ sÄ• dhÄ• raá¹‡a paÃ±Ã±attinukho Ä• vuso asÄ• dhÄ• raá¹‡a paÃ±Ã±attin

__vissajjanÄ• --- _ asÄ• dhÄ• raá¹‡apaÃ±Ã±atti bhante.

__pucchÄ• --- _ tattha Ä• vuso upakkamitvÄ• asuciá¹ƒ mocento kati Ä• pattiyo Ä• pajjati.

__vissajjanÄ• --- _ upakkamitvÄ• bhante asuciá¹ƒ mocento tisso Ä• pattiyo Ä• pajjati, cete
Ä• patti

saá¹…ghÄ• disesassa \Be I 61/, ceteti upakkamati na muccati Ä• patti thullaccayassa, payo

__pucchÄ• --- _ kesaá¹ƒ Ä• vuso anÄ• patti.

__vissajjanÄ• --- _ channaá¹ƒ bhante anÄ• patti supinantena mocentassa na mocanÄ• dhi
khittacittassa vedanÄ• á¹-á¹-assa Ä• dikammikassa imesaá¹ƒ kho bhante channaá¹ƒ anÄ• p

__pucchÄ• --- _ paÃ±cannaá¹ƒ \Be I 62/ Ä• vuso pÄ• timokkhuddesÄ• naá¹ƒ katamena ud

__vissajjanÄ• --- _ paÃ±cannaá¹ƒ bhante pÄ• timokkhuddesÄ• naá¹ƒ tatiyena uddesena u

__pucchÄ• --- _ catunnaá¹ƒ Ä• vuso vipattÄ«naá¹ƒ katamÄ• vipatti.

__vissajjanÄ• --- _ catunnaá¹ƒ bhante vipattÄ«naá¹ƒ sÄ«lavipatti.

__pucchÄ• --- _ kÄ• Ä• vuso vipatti.

__vissajjanÄ• --- _ asaá¹ƒvaro bhante vipatti.

__pucchÄ• --- _ kÄ• \Be I 63/ Ä• vuso sampatti.

__vissajjanÄ• --- _ saá¹ƒvaro bhante sampatti.

__pucchÄ• --- _ kÄ• Ä• vuso paá¹-ipatti.

__vissajjanÄ• --- _ na eva rÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹
sikkhÄ• padesu ayaá¹ƒ bhante paá¹-ipatti.

__pucchÄ• --- _ kati Ä• vuso atthavase paá¹-icca bhagavatÄ• upakkamitvÄ• asuciá¹ƒ mo
paÃ±Ã±atto.

__vissajjanÄ• --- _ dasa \Be I 64/ bhante atthavase paá¹-icca bhagavatÄ• upakkamitvÄ• a
saá¹…ghÄ• diseso paÃ±Ã±atto saá¹…ghasuá¹-á¹-hutÄ• ya ... pe ... vinayÄ• nuggahÄ• ya.

__pucchÄ• --- _ kattha Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ ke Ä• vuso dhÄ• renti.

__vissajjanÄ• --- _ yesaá¹ƒ bhante vattati te dhÄ• renti.

__pucchÄ• --- _ kassa \Be I 65/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso tattha sanidÄ• ne sapadabhÄ• janÄ«ye savinÄ«tavatt
apanetabbaá¹ƒ vÄ• akkharapadapaccÄ• bhaá¹-á¹-haá¹ƒ vÄ• viraddhapadabyaÃ±janaá¹ƒ v

__saá¹ƒgÄ• yanatthÄ• ya saá¹…ghassa Ã±Ä• panaá¹ƒ_

suá¹‡Ä• tu \Be I 66/ me bhante saá¹…gho Ä• yasmantaá¹ƒ vicittasÄ• rÄ• bhivaá¹ƒsaá¹ƒ tip
dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ paá¹-hamassa saá¹…ghÄ• disesa sikkhÄ• padassa nidÄ
pucchiá¹ƒ, vatthumpi pucchiá¹ƒ, paÃ±Ã±attimpi pucchiá¹ƒ, anupaÃ±Ã±attimpi pucchi, Ä• pa
anÄ• pattimpi pucchiá¹ƒ, aÃ±Ã±Ä• nipi evarÅ«pÄ• ni anekÄ• ni pucchitabbaá¹-á¹-hÄ• nÄ• n
puá¹-á¹-ho ca so Ä• yasmÄ• vicittasÄ• rÄ• bhivaá¹ƒso vissajjesi, itihidaá¹ƒ bhante paá¹-har
sikkhÄ• padaá¹ƒ saparivÄ• raá¹ƒ nimmalaá¹ƒ suparisuddhaá¹ƒ tasseva bhagavato vacanaá
sammÄ• sambuddhassa. tasmÄ• yathÄ• pure mahÄ• kassapÄ• dayo mahÄ• theravarÄ• p
brahmacariyassa ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• y

devamanussÄ• naá¹ƒ \Be I 67/ dhammavinayaá¹ƒ saá¹ƒgÄ• yiá¹ƒsuceva anusaá¹ƒgÄ• yiá¹ƒ
chaá¹-á¹-hasaá¹ƒgÄ«timahÄ• dhammasabhÄ• pariyÄ• pannÄ• idaá¹ƒ paá¹-hamaá¹ƒ saá¹.
nidÄ• nato paá¹-á¹-hÄ• ya ekaccÄ• naá¹ƒ vacasÄ• sajjhÄ• yavasena ekaccÄ• naá¹ƒ manas
gaá¹‡asajjhÄ• yaá¹ƒ katvÄ• saá¹ƒgÄ• yeyyÄ• ma.

__pucchÄ• --- _ yaá¹ƒ \Be I 68/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena
kÄ• yasaá¹ƒsaggaá¹ƒ samÄ• pajjantassa ca, mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi
mÄ• tugÄ• massa santike attakÄ• ma pÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ bhÄ• santassa ca, saÃ
ca saá¹…ghÄ• diseso kattha paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ \Be I 69/ Ä• vuso Ä• rabbha paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante udÄ• yittheraá¹ƒ Ä• rabbha paÃ±Ã±atto.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmÄ• bhante udÄ• yitthero mÄ• tugÄ• mena saddhiá¹ƒ kÄ• yasa
Ä• yasmÄ• yeva bhante udÄ• yitthero mÄ• tugÄ• maá¹ƒ duá¹-á¹-hullÄ• hi vÄ• cÄ• hi obhÄ•
udÄ• yitthero mÄ• tugÄ• massa santike attakÄ• ma pÄ• ricariyÄ• ya vaá¹‡á¹‡aá¹ƒ abhÄ• si
udÄ• yitthero saÃ±carittaá¹ƒ samÄ• pajjiá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atto.

6. kuá¹-ikÄ• ra saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 70/ tena Ä• vuso ... pe ... sammÄ• sambuddhena saÃ±Ã±Ä• c
kÄ• rÄ• pentassa saá¹…ghÄ• diseso kattha paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante paÃ±Ã±attho.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• á¸·avike bhante bhikkhÅ« Ä• rabbha paÃ±Ã±atto.

__pucchÄ• --- _ kismiá¹ƒ \Be I 71/ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• á¸·avikÄ• bhante bhikkhÅ« saÃ±Ã±Ä• cikÄ• yo kuá¹-iyo kÄ• rÄ• pes
vatthusmiá¹ƒ paÃ±Ã±atto.

7. vihÄ• rakÄ• ra saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ tena Ä• vuso ... pe ... sammÄ• sambuddhena mahallakaá¹ƒ vihÄ• ra
saá¹…ghÄ• diseso kattha paÃ±Ã±atto.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante.

__pucchÄ• --- _ kaá¹ƒ \Be I 72/ Ä• vuso Ä• rabbha paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante channattheraá¹ƒ Ä• rabbha paÃ±Ã±atto.

__pucchÄ• --- _ kismiá¹ƒ Ä• vuso vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmÄ• bhante channo vihÄ• ravatthuá¹ƒ sodhento aÃ±Ã±ataraá¹ƒ
gÄ• mapÅ«jitaá¹ƒ nigamapÅ«jitaá¹ƒ nagara pÅ«jitaá¹ƒ janapadapÅ«jitaá¹ƒ raá¹-á¹-hapÅ«jita
vatthusmiá¹ƒ paÃ±Ã±atto.

8-9. duá¹-á¹-hadosa saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena bhikkhua
dhammena anuddhaá¹ƒsentassa ca, bhikkhuá¹ƒ aÃ±Ã±abhÄ• giyassa adhikaraá¹‡assa kiÃ
upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒsentassa ca saá¹…ghÄ• diseso kattha p

__vissajjanÄ• --- _ rÄ• jagahe \Be I 73/ bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ mettiyabhÅ«majakÄ• bhante bhikkhÅ« Ä• rabbha paÃ±Ã±atto, mettiya
bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ amÅ«lakena pÄ• rÄ• jikena dhammena a
bhante mettiyabhÅ«majakÄ• bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ aÃ±Ã±abh
kiÃ±cidesaá¹ƒ lesamattaá¹ƒ upÄ• dÄ• ya pÄ• rÄ• jikena dhammena anuddhaá¹ƒsesuá¹ƒ, ta
paÃ±Ã±atto.

10. saá¹…ghabhedaka saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 74/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena
bhikkhuno yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya appaá¹-inissajjantassa saá¹…ghÄ• diseso

__vissajjanÄ• --- _ rÄ• jagahe bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ \Be I 75/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attho.

__vissajjanÄ• --- _ devadattaá¹ƒ bhante Ä• rabbha paÃ±Ã±atto.

devadatto bhante samaggassa saá¹…ghassa bhedÄ• ya parakkami, tasmiá¹ƒ bhante vatth

11. bhedÄ• nuvattaka sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 77/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena bhikkhÅ«naá¹ƒ yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya appaá¹-inissajjantÄ• naá¹ƒ saá¹…gh

__vissajjanÄ• --- _ rÄ• jagahe bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±atto, sambahulÄ• bhan saá¹…ghÄ• bhedÄ• ya parakkamantassa anuvattakÄ• ahesuá¹ƒ vaggavÄ• dakÄ• , tasmiá¹

12. dubbaca, saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 78/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya appaá¹-inissajjantassa saá¹…ghÄ• diseso kattha pa

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ \Be I 79/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante channaá¹ƒ Ä• rabbha paÃ±Ã±atto, Ä• yasmÄ• sahadhammikaá¹ƒ vuccamÄ• no attÄ• naá¹ƒ avacanÄ«yaá¹ƒ akÄ• si, tasmiá¹ƒ bhante vatth

13. kuladÅ«saka saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 80/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena yÄ• vatatiyaá¹ƒ samanubhÄ• sanÄ• ya appaá¹-inissajjantassa saá¹…ghÄ• diseso kattha pa

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 81/ bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ Ä• rabbha Ä• vuso kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ assaji punabbasuke bhante bhikkhÅ« Ä• rabbha paÃ±Ã±atto, assajipun
bhikkhÅ« saá¹…ghena pabbÄ• janÄ«yakammakatÄ• chandagÄ• mitÄ• dosagÄ• mitÄ• mo
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atto.

aniyata sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 85/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena
dutiyo ca aniyato kattha paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±atto.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±atto, Ä• yasmÄ•
saddhiá¹ƒ ekoekÄ• ya raho paá¹-icchanne Ä• sane alaá¹ƒkammaniye nisajjaá¹ƒ kappesi, ta
Ä• yasmÄ• yeva bhante udÄ• yÄ« mÄ• tugÄ• mena saddhiá¹ƒ raho nisajjaá¹ƒ akÄ• si, tasm
paÃ±Ã±atto.

__pucchÄ• --- _ kassa \Be I 86/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso ettha kocipi viraddhadoso.

__vissajjanÄ• --- _ natthi bhante.

saá¹ƒgÄ• yanatthÄ• ya saá¹…ghassaÃ±Ä• panaá¹ƒ

suá¹‡Ä• tu \Be I 87/ me bhante saá¹…gho, ahaá¹ƒ bhante Ä• yasmantaá¹ƒ vicittasÄ• rÄ• b

tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ paá¹-hama duá¹-á¹-hadosa sikkhÄ• pada
pucchitabbÄ• ni anekÄ• ni á¹-hÄ• nÄ• ni pucchiá¹ƒ, so ca Ä• yasmÄ• puá¹-á¹-ho puá¹-á¹-h
bhante sabbaá¹ƒ sikkhÄ• padaá¹ƒ nimmalaá¹ƒ suparisuddhaá¹ƒ tasseva bhagavato vacana
sammÄ• sambuddhassa, tasmÄ• yathÄ• pure mahÄ• kassapÄ• dayo mahÄ• theravarÄ• p
brahmacariyassa ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bahujanasukhÄ• ya lokÄ• nukampÄ• y
devamanussÄ• naá¹ƒ saá¹ƒgÄ• yiá¹ƒsuceva anusaá¹ƒgÄ• yiá¹ƒsuca, evameva mayampi dÄ
chaá¹-á¹-hasaá¹ƒgÄ«ti mahÄ• dhammasabhÄ• pariyÄ• pannÄ• imÄ• ni sikkhÄ• padÄ• ni e
saá¹ƒgÄ• yeyyÄ• ma.

nissaggipÄ• cittiya

1. cÄ«varavagga 1. paá¹-hamakathina sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 89/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena
dasÄ• haá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
atirekacÄ«varaá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

1. cÄ«varavagga 2. udosita sikkhÄ• pucchÄ•

__pucchÄ• --- _ ekarattaá¹ƒ \Be I 90/ Ä• vuso ticivarena vippavasantassa nissaggiyaá¹ƒ pÄ
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• b
bhikkhÅ«naá¹ƒ hatthe cÄ«varaá¹ƒ nikkhipitvÄ• santaruttarena janapadacÄ• rikaá¹ƒ pakkam
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

1. cÄ«varavagga 3. tatiyakathina sikkhÄ• pucchÄ•

__pucchÄ• --- _ akÄ• lacÄ«varaá¹ƒ \Be I 91/ Ä• vuso paá¹-iggahetvÄ• mÄ• saá¹ƒ atikkÄ• pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• b akÄ• lacÄ«varaá¹ƒ paá¹-iggahetvÄ• mÄ• saá¹ƒ atikkÄ• mesuá¹ƒ, tasmiá¹ƒ bhante vatthusm

1. cÄ«varavagga 4. purÄ• á¹‡acÄ«vara sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• tikÄ• ya \Be I 92/ Ä• vuso bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, Ä• yasm aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• purÄ• á¹‡acÄ«varaá¹ƒ dhovÄ• pesi, tasmiá¹ƒ bhante vatth

1. cÄ«varavagga 5. cÄ«varapaá¹-iggahaá¹‡a sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• tikÄ• ya \Be I 93/ Ä• vuso bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ pa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, Ä• yasm aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• hatthato cÄ«varaá¹ƒ paá¹-iggahesi, tasmiá¹ƒ bhante vatthu

1. cÄ«varavagga 6. aÃ±Ã±Ä• takaviÃ±Ã±atti sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• takaá¹ƒ \Be I 95/ Ä• vuso gahapatiá¹ƒvÄ• gahatÄ• niá¹ƒvÄ• cÄ nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã
upanando sakyaputto aÃ±Ã±Ä• takaá¹ƒ seá¹-á¹-hiputtaá¹ƒ cÄ«varaá¹ƒ viÃ±Ã±Ä• pesi, tasm
paÃ±Ã±attaá¹ƒ.

1. cÄ«varavagga 7. tatuttari sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• takaá¹ƒ \Be I 96/ Ä• vuso gahapatiá¹ƒ vÄ• gahapatÄ• niá¹ƒ vÄ•
viÃ±Ã±Ä• pentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
mattaá¹ƒ jÄ• nitvÄ• bahumpi cÄ«varaá¹ƒ viÃ±Ã±Ä• pesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ

__pucchÄ• --- _ pubbe \Be I 97/ appavÄ• ritassa Ä• vuso aÃ±Ã±Ä• takaá¹ƒ gahapatiá¹ƒ vÄ
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjantassa ca aÃ±Ã±Ä• take gahapatike upasa
vikappaá¹ƒ Ä• pajjantassa ca nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã
upanando sakyaputto pubbe appavÄ• rito aÃ±Ã±Ä• takaá¹ƒ gahapatikaá¹ƒ upasaá¹…kamitv
Ä• pajji. soyeva bhante Ä• yasmÄ• upanando sakyaputto pubbe appavÄ• rito aÃ±Ã±Ä• tak
cÄ«vare vikappaá¹ƒ Ä• pajji, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

1. cÄ«varavagga 10. rÄ• ja sikkhÄ• pucchÄ•

__pucchÄ• --- _ atirekatikkhattuá¹ƒ Ä• vuso codanÄ• ya atireka chakkhattuá¹ƒ á¹-hÄ• nena
abhinipphÄ• dentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 99/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã±
upanando sakyaputto upÄ• sakena ajjaá¹‡ho bhante Ä• gamehÄ«ti vuccamÄ• no nÄ• game
paÃ±Ã±attaá¹ƒ.

2. kosiyavagga, 1. kosiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ kosiyamissakaá¹ƒ Ä• vuso santhakaá¹ƒ kÄ• rÄ• pentassa nissaggiyaá¹ƒ p
kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 100/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ• bhante
upasaá¹…kamitvÄ• evamahaá¹ƒsu bahÅ« Ä• vuso kosakÄ• rake pacatha amhÄ• kampi da
kosiyamissakaá¹ƒ santakaá¹ƒ kÄ• tunti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. kosiyavagga 2. suddhakÄ• á¸·aka sikkhÄ• pucchÄ•

__pucchÄ• --- _ suddhakÄ• á¸·akÄ• naá¹ƒ Ä• vuso eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• r
pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante paÃ±Ã±atthaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 101/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• naá¹ƒ santhataá¹ƒ kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ bhan

2. kosiyavagga 3. dvebhÄ• ga sikkhÄ• pucchÄ•

__pucchÄ• --- _ anÄ• diyitvÄ• Ä• vuso tulaá¹ƒ odÄ• tÄ• naá¹ƒ tulaá¹ƒ gocariyÄ• naá¹ƒ na

kÄ• rÄ• pentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 102/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ thokaá¹ƒyeva odÄ• taá¹ƒ ante Ä• diyitvÄ• tatheva suddhakÄ• á¸·akÄ• naá¹ƒ eá¸·akalomÄ• kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. kosiyavagga 4. chabbassa sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena anuvass nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 103/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• b santhataá¹ƒ kÄ• rÄ• pesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kassa Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi \Be I 104/ nukho Ä• vuso ettha koci viraddhadoso.

__vissajjanÄ• --- _ natthi bhante.

saá¹ƒgÄ• yanatthÄ• ya saá¹…ghassa Ã±Ä• panaá¹ƒ

suá¹‡Ä• tu me bhante saá¹…gho, ahaá¹ƒ Ä• yasmantaá¹ƒ vicittasÄ• rÄ• bhivaá¹ƒsaá¹ƒ tipi dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ imesaá¹ƒ nissaggiyapÄ• cittiyasikkhÄ• padÄ• naá¹ƒ yÄ•

nidÄ• nÄ• dÄ«ni pucchitabbÄ• ni anekÄ• ni á¹-hÄ• nÄ• ni pucchiá¹ƒ, puá¹-á¹-hopuá¹-á¹-ho c
vicittasÄ• rÄ• bhivaá¹ƒso vissajjesi, itihidaá¹ƒ bhante imÄ• ni sikkhÄ• padÄ• ni nimmalÄ• ni
tasseva bhagavato vacanÄ• ni arahato sammÄ• sambuddhassa, tasmÄ• yathÄ• pure mah
porÄ• á¹‡asaá¹ƒgÄ«tikÄ• rÄ• brahmacariyassa ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bahujan
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ dhammavinayaá¹ƒ saá¹ƒgÄ• yiá¹ƒsu ce
evameva mayampi dÄ• ni sabbeva chaá¹-á¹-hasaá¹ƒgÄ«ti mahÄ• dhammasabhÄ• pariyÄ•
sikkhÄ• padato paá¹-á¹-hÄ• ya imÄ• ni nissaggiyasikkhÄ• padÄ• ni ekato gaá¹‡asajjhÄ• ya

2. kosiyavagga 5. nisÄ«danasanthata sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 105/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhen
purÄ• á¹‡asanthatassa sÄ• mantÄ• sugatavidattiá¹ƒ navaá¹ƒ nisÄ«danasanthataá¹ƒ kÄ• rÄ
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 106/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• b
ujjhitvÄ• Ä• raÃ±Ã±ikaá¹ƒ piá¹‡á¸• apÄ• tikaá¹…gaá¹ƒ paá¹ƒsukÅ«lakaá¹…gaá¹ƒ samÄ• di
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. kosiyavagga 6. eá¸·akaloma sikkhÄ• pucchÄ•

__pucchÄ• --- _ eá¸·akalomÄ• ni Ä• vuso paá¹-iggahetvÄ• tiyojanaá¹ƒ atikkÄ• mentassa n
kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 107/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ aÃ±Ã±ataraá¹ƒ bhante bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, aÃ±Ã±ata
eá¸·akalomÄ• ni paá¹-iggahetvÄ• tiyojanaá¹ƒ atikkÄ• mesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ p

2. kosiyavagga 7. eá¸·akalomadhovÄ• pana sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• tikÄ• ya \Be I 108/ Ä• vuso bhikkhuniyÄ• eá¸·akalomÄ• ni dhov
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
aÃ±Ã±Ä• tikÄ• hi bhikkhÅ«nÄ«hi eá¸·akalomÄ• ni dhovÄ• pesuá¹ƒ, tasmiá¹ƒ bhante vatthus

2. kosiyavagga 8. rÅ«piya sikkhÄ• pucchÄ•

__pucchÄ• --- _ rÅ«piyaá¹ƒ \Be I 109/ Ä• vuso paá¹-iggaá¹‡hantassa nissaggiyaá¹ƒ pÄ• ci
kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã
upanando sakyaputto rÅ«piyaá¹ƒ paá¹-iggahesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá

__pucchÄ• --- _ kathaá¹ƒ \Be I 110/ Ä• vuso tattha paá¹-ipajjanto rÅ«piyaá¹ƒ paá¹-iggaá¹‡h

__vissajjanÄ• --- _ sayaá¹ƒ bhante gaá¹‡hÄ• ti, aÃ±Ã±aá¹ƒ vÄ• gaá¹‡hÄ• pesi, idaá¹ƒ ayy
upanikkhittaá¹ƒ sÄ• diyati, evaá¹ƒ kho bhante paá¹-ipajjanto bhikkhu rÅ«piyaá¹ƒ paá¹-iggaá

__pucchÄ• --- _ kathaá¹ƒ Ä• vuso tattha paá¹-ipajjanto bhikkhu rÅ«piyaá¹ƒ na paá¹-iggaá¹

__vissajjanÄ• --- _ yathÄ• \Be I 111/ bhante rÄ• jasikkhÄ• pade yathÄ• ca bhante meá¹‡a
Ä• gacchati, tathÄ• bhante paá¹-ipajjanto bhikkhu rÅ«piyaá¹ƒ na paá¹-iggaá¹‡hÄ• tinÄ• ma

2. kosiyavagga 9. rÅ«piyasaá¹ƒvohÄ• ra sikkhÄ• pucchÄ•

__pucchÄ• --- _ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ \Be I 112/ Ä• vuso samÄ• pajjantassa nissaggiy
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
nÄ• nappakÄ• rakaá¹ƒ rÅ«piyasaá¹ƒvohÄ• raá¹ƒ samÄ• pajjiá¹ƒsu, tasmiá¹ƒ bhante vatthus

2. kosiyavagga, 10. kayavikkaya sikkhÄ• pucchÄ•

__pucchÄ• --- _ nÄ• nappakÄ• rakaá¹ƒ Ä• vuso kayavikkayaá¹ƒ Ä• pajjantassa nissaggiya
kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã±
upanando sakyaputto paribbÄ• jakena saddhi kayavikkayaá¹ƒ samÄ• pajji, tasmiá¹ƒ bhante
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kathaá¹ƒ Ä• vuso tattha paá¹-ipajjanto bhikkhu kayavikkayaá¹ƒ samÄ• paj

__vissajjanÄ• --- _ iminÄ• imaá¹ƒ dehi iminÄ• imaá¹ƒ Ä• hara iminÄ• imaá¹ƒ parivattehi i
cetÄ• mehÄ«ti ajjhÄ• carati, evaá¹ƒ kho bhante paá¹-ipajjanto kayavikkayaá¹ƒ samÄ• pajjati

__pucchÄ• --- _ kathaá¹ƒ \Be I 114/ Ä• vuso tattha paá¹-ipajjanto bhikkhu na kayavikkayaá

__vissajjanÄ• --- _ yo bhante agghaá¹ƒ pucchati, yo ca bhante kappiyakÄ• rakassa Ä• cikk
amhÄ• kaÃ±ca idaá¹ƒ atthi amhÄ• kaÃ±ca iminÄ• ca iminÄ• ca atthoti bhaá¹‡ati, evaá¹ƒ k
bhikkhu na kayavikkayaá¹ƒ samÄ• pajjatinÄ• ma.

3. pattavagga, 1. patta sikkhÄ• pucchÄ•

__pucchÄ• --- _ atirekapattaá¹ƒ Ä• vuso dasÄ• haá¹ƒ atikkÄ• mentassa nissaggiyaá¹ƒ pÄ•
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 115/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
atirekapattaá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. pattavagga, 2. Å«napaÃ±cabandhana sikkhÄ• pucchÄ•

__pucchÄ• --- _ Å«napaÃ±cabandhanena pattena aÃ±Ã±aá¹ƒ navaá¹ƒ pattaá¹ƒ cetÄ• pen
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 116/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
appamattakenapi bhinnena appamattakenapi khaá¹‡á¸• ena vilikhitamattenapi bahÅ« patte
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

na bhikkhave patto viÃ±Ã±Ä• petabbo, yo viÃ±Ã±Ä• peyya Ä• patti dukkaá¹-assa.

3. pattavagga 3. bhesajja sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhesajjÄ• ni \Be I 117/ Ä• vuso paá¹-iggahetvÄ• sattÄ• haá¹ƒ atikkÄ• me
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha Ä• rabbha paÃ±Ã±attaá¹ƒ, sam
bhesajjÄ• ni paá¹-iggahetvÄ• sattÄ• haá¹ƒ atikkÄ• mesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ

3. pattavagga 4. vassikasÄ• á¹-ika sikkhÄ• pucchÄ•

__pucchÄ• --- _ atirekamÄ• se \Be I 118/ sese gimÄ• ne Ä• vuso vassikasÄ• á¹-ikacÄ«var
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 119/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
atirekamÄ• se sese gimhÄ• ne vassikasÄ• á¹-ikacÄ«varaá¹ƒ pariyesiá¹ƒsu, tasmiá¹ƒ bhante
paÃ±Ã±attaá¹ƒ.

3. pattavagga 5. cÄ«varaacchindana sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhussa Ä• vuso sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupitena anattamaner
nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 120/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã±
upanando sakyaputto bhikkhussa sÄ• maá¹ƒ cÄ«varaá¹ƒ datvÄ• kupito anattamano acchin
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. pattavaggo, 6. suttaviÃ±Ã±atti sikkhÄ• pucchÄ•

__pucchÄ• --- _ sÄ• maá¹ƒ Ä• vuso suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
suttaá¹ƒ viÃ±Ã±Ä• petvÄ• tantavÄ• yehi cÄ«varaá¹ƒ vÄ• yÄ• pesuá¹ƒ, tasmiá¹ƒ bhante vat

3. pattavagga, 7. mahÄ• pesakÄ• ra sikkhÄ• pucchÄ•

__pucchÄ• --- _ pubbe \Be I 122/ appavÄ• ritassa Ä• vuso aÃ±Ã±Ä• takassa gahapatikass
upasaá¹…kamitvÄ• cÄ«vare vikappaá¹ƒ Ä• pajjantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha

__vissajjanÄ• --- _ sÄ• vatthi yaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 123/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ Ä• yasmantaá¹ƒ bhante upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rabbha paÃ±Ã±
upanando sakyaputto pubbe appavÄ• rito aÃ±Ã±Ä• takassa gahapatikassa tantavÄ• ye upa
vikappaá¹ƒ Ä• pajji, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. pattavaggo, 8. accekacÄ«vara sikkhÄ• pucchÄ•

__pucchÄ• --- _ acceka cÄ«varaá¹ƒ Ä• vuso paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒ a
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 124/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• b
accekacÄ«varaá¹ƒ paá¹-iggahetvÄ• cÄ«varakÄ• lasamayaá¹ƒ atikkÄ• mesuá¹ƒ, tasmiá¹ƒ b
paÃ±Ã±attaá¹ƒ.

3. pattavaggo, 9. sÄ• saá¹…ka sikkhÄ• pucchÄ•

__pucchÄ• --- _ tiá¹‡á¹‡aá¹ƒ Ä• vuso cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antarag
atirekachÄ• rattaá¹ƒ vippavasantassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 125/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• b
cÄ«varÄ• naá¹ƒ aÃ±Ã±ataraá¹ƒ cÄ«varaá¹ƒ antaraghare nikkhipitvÄ• atirekachÄ• rattaá¹ƒ
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. pattavaggo, 10. pariá¹‡ata sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ tena Ä• vuso bhagavatÄ• passatÄ• arahatÄ• sammÄ• sambuddh
lÄ• bhaá¹ƒ atthano pariá¹‡Ä• mentassa nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaá¹ƒ \Be I 126/ Ä• vuso Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ
saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä• mesuá¹ƒ, tasmiá¹ƒ bhante vatthu

__pucchÄ• --- _ jÄ• naá¹ƒ \Be I 127/ Ä• vuso saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ atta
Ä• pattiyo Ä• pajjati.

__vissajjanÄ• --- _ jÄ• naá¹ƒ bhante saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá
Ä• pajjati, pariá¹‡Ä• meti payoge dukkaá¹-aá¹ƒ, pariá¹‡Ä• mite nissaggiyaá¹ƒ pÄ• cittiyaá¹ƒ
saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ attano pariá¹‡Ä• mento imÄ• dve Ä• pattiyo Ä• pa

__pucchÄ• --- _ kassa \Be I 128/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso tattha kocipi viraddhadoso.

__vissajjanÄ• --- _ natthi bhante.

saá¹ƒgÄ• yanatthÄ• ya Ã±Ä• panaá¹ƒ

suá¹‡Ä• tu \Be I 129/ me bhante saá¹…gho, ahaá¹ƒ bhante imesaá¹ƒ soá¸·asannaá¹ƒ
nissaggiyapÄ• cittiyasikkhÄ• padÄ• naá¹ƒ nidÄ• nÄ• dÄ«ni anekÄ• ni pucchitabbÄ• ni Ä• ya
vicittasÄ• rÄ• bhivaá¹ƒsaá¹ƒ tipiá¹-akadhara dhammabhaá¹‡á¸• Ä• gÄ• rikaá¹ƒ pucchiá¹ƒ, s
vissajjeti, itihidaá¹ƒ bhante sikkhÄ• padasaÃ±jÄ• taá¹ƒ nimmalaá¹ƒ su parisuddhaá¹ƒ tassev
arahato sammÄ• sambuddhassa, tasmÄ• yathÄ• pure mahÄ• kassapÄ• dayo mahÄ• thera
brahmacariyasaá¹…khÄ• tassa buddhasÄ• sanassa ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bah
atthÄ• ya hitÄ• ya sukhÄ• ya devamanussÄ• naá¹ƒ dhammavinayaá¹ƒ saá¹ƒgÄ• yiá¹ƒsucev
mayampi dÄ• ni chaá¹-á¹-hasaá¹ƒgÄ«ti mahÄ• dhammasabhÄ• pariyÄ• pannÄ• imÄ• ni sik
yathÄ• nuppattaá¹-á¹-hÄ• nato paá¹-á¹-hÄ• ya ekato gaá¹‡asajjhÄ• yaá¹ƒ katvÄ• saá¹ƒgÄ•

pÄ• cittiyapÄ• á¸·i

1. musÄ• vÄ• davagga, 1. musÄ• vÄ• da sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ tena Ä• vuso bhagavatÄ• jÄ• natÄ• passatÄ• arahatÄ• sammÄ• sampajÄ• namusÄ• vÄ• de pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ, hatthakaá¹ƒ sakyaputtaá¹ƒ Ä• r hatthako bhante sakyaputto titthiyehi saddhiá¹ƒ sallapanto avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti pa avajÄ• nÄ• ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

1. musÄ• vÄ• davaggo, 2-3. omasavÄ• da, pesuÃ±Ã±a sikkhÄ• pucchÄ•

__pucchÄ• --- _ omasavÄ• de pÄ• cittiyaÃ±ca Ä• vuso bhikkhupesuÃ±Ã±e pÄ• cittiyaÃ±ca katthapaÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 132/ bhante paÃ±Ã±attaá¹ƒ, chabbaggiye bhikkhÅ paÃ±Ã±attaá¹ƒ, chabbaggiyÄ• bhante bhikkhÅ« bhikkhÅ«hi saddhiá¹ƒ bhaá¹‡á¸• antÄ• om vatthusmiá¹ƒ, chabbaggiyÄ• bhante bhikkhÅ« bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ l vivÄ• dÄ• pannÄ• naá¹ƒ pesuÃ±Ã±aá¹ƒ upasaá¹ƒhariá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ p

1. musÄ• vÄ• davagga, 4. padasodhamma sikkhÄ• pucchÄ•

__pucchÄ• --- _ anupasampannaá¹ƒ Ä• vuso padaso vÄ• centassa pÄ• cittiyaá¹ƒ kattha pa kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ, chabbaggiye bhikkhÅ« Ä• rabb chabbaggiyÄ• bhante bhikkhÅ« upÄ• sake padaso dhammaá¹ƒ vÄ• cesuá¹ƒ, tasmiá¹ƒ bha

1. musÄ• vÄ• davaggo 5. sahaseyya sikkhÄ• pucchÄ•

__pucchÄ• --- _ anupasampannena Ä• vuso uttaridirattatirattaá¹ƒ sahaseyyaá¹ƒ kappentas paÃ±Ã±attaá¹ƒ, kaá¹ƒÄ• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante paÃ±Ã±attaá¹ƒ, sambahule bhikkhÅ« Ä• rabbha bhante bhikkhÅ« anupasampannena sahaseyyaá¹ƒ kappesuá¹ƒ, tasmiá¹ƒ bhante vatthusmi

__pucchÄ• --- _ kesaá¹ƒ \Be I 134/ Ä• vuso ettha anupasampannena sahaseyyaá¹ƒ kappe

__vissajjanÄ• --- _ ekÄ• dasannaá¹ƒ bhante puggalÄ• naá¹ƒ anupasampannena sahaseyy
anÄ• patti, dvetisso rattiyo vasatÄ«, Å«nakadve tisso rattiyo vasati, dverattiyo vasitvÄ• tatiy
purÄ• ruá¹‡Ä• nikkhamitvÄ• puna vasati, sabbacchanne sabbaaparicchanne, sabbaparicc
yebhuyyena acchanne yebhuyyena aparicchanne, anupasampanne nipanne bhikkhu nisÄ«d
anupasampanno nisÄ«dati, ubhovÄ• nisÄ«danti, ummattakassa, Ä• dikammikassa, imesaá
puggalÄ• naá¹ƒ anupasampannena sahaseyyaá¹ƒ kappentÄ• naá¹ƒ anÄ• patti.

1. musÄ• vÄ• davaggo, 6. dutiya sahaseyya sikkhÄ• pucchÄ•

__pucchÄ• --- _ mÄ• tugÄ• mena \Be I 135/ Ä• vuso sahaseyyaá¹ƒ kappentassa pÄ• cittiy
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ anuruddhaá¹ƒ Ä• rabbha paÃ±
anuruddho mÄ• tugÄ• mena sahaseyyaá¹ƒ kappesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±

1. musÄ• vÄ• davaggo, 7. dhammadesanÄ• sikkhÄ• pucchÄ•

__pucchÄ• --- _ mÄ• tugÄ• massa \Be I 136/ Ä• vuso uttari chappaÃ±cavÄ• cÄ• hi dhamm
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±
udÄ• yÄ« mÄ• tugÄ• massa dhammaá¹ƒdeseti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá

1. musÄ• vÄ• davaggo, 8. bhÅ«tÄ• rocana sikkhÄ• pucchÄ•

__pucchÄ• --- _ anupasampannassa \Be I 137/ Ä• vuso uttarimanussadhammaá¹ƒ bhÅ«ta
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante vaggumudÄ• tÄ«riye bhikkhÅ« Ä• rabbha paÃ±Ã±
bhante bhikkhÅ« gihÄ«naá¹ƒ aÃ±Ã±amaÃ±Ã±assa uttarimanussadhammassa vaá¹‡á¹‡aá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

1. musÄ• vÄ• davaggo, 9. duá¹-á¹-hullÄ• rocana sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhussa \Be I 138/ Ä• vuso duá¹-á¹-hullÄ• pattiá¹ƒ anupasampannassa
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹

bhikkhÅ« bhikkhussa duá¹-á¹-hullÄ• pattiá¹ƒ anupasampannassa Ä• rocesuá¹ƒ, tasmiá¹ƒ bh
paÃ±Ã±attaá¹ƒ.

1. musÄ• vÄ• davaggo, 10. pathavÄ«khaá¹‡ana sikkhÄ• pucchÄ•

__pucchÄ• --- _ pathaviá¹ƒkhaá¹‡antassa \Be I 139/ Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante Ä• á¸·avike bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
bhikkhÅ« pathaviá¹ƒkhaá¹‡iá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavaggo, 1. bhÅ«tagÄ• ma sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhÅ«tagÄ• mapÄ• tabyatÄ• ya \Be I 140/ pÄ• cittiyaá¹ƒ Ä• vuso bhagavat
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante Ä• á¸·avike bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
bhikkhÅ« rukkhaá¹ƒ chindiá¹ƒ su, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 2. aÃ±Ã±avÄ• daka sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±avÄ• dake vihesake pÄ• cittiyaá¹ƒ Ä• vuso bhagavatÄ• kattha paÃ
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ \Be I 141/ bhante Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha
bhante channo saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jÄ«yamÄ• no aÃ±Ã±enaÃ±Ã±aá¹ƒ pa
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 3. ujjhÄ• panaka sikkhÄ• pucchÄ•

__pucchÄ• --- _ ujjhÄ• panake khiyyanake pÄ• cittiyaá¹ƒ Ä• vuso bhagavatÄ• kattha paÃ±
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante mettiyabhÅ«majake bhikkhÅ« Ä• rabbha paÃ±Ã±atta
bhante bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ bhikkhÅ« ujjhÄ• pesuá¹ƒ, tasmiá
paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 4. paá¹-hama senÄ• sana sikkhÄ• pucchÄ•

__pucchÄ• --- _ saá¹…ghikaá¹ƒ \Be I 142/ Ä• vuso maÃ±caá¹ƒvÄ• pÄ«á¹-haá¹ƒvÄ• bhisi
ajjhokÄ• se santharitvÄ• anuddharitvÄ• anÄ• pucchÄ• pakkamantassa pÄ• cittiyaá¹ƒ katt
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ ajjhokÄ• se santharitvÄ• anuddharitvÄ• anÄ• puc
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 5. dutiya senÄ• sana sikkhÄ• pucchÄ•

__pucchÄ• --- _ saá¹…ghike \Be I 143/ Ä• vuso vihÄ• re seyyaá¹ƒ santharitvÄ• anuddhari
pakkamantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹
__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sattarasavaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±a
bhante bhikkhÅ« saá¹…ghike vihÄ• re seyyaá¹ƒ santharitvÄ• anuddharitvÄ• anÄ• pucchÄ
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kassa \Be I 144/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavatÄ• bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi \Be I 145/ nukho Ä• vuso ettha kocipi viraddhadoso.

__vissajjanÄ• --- _ natthi bhante.

saá¹…ghassa Ã±Ä• panaá¹ƒ

suá¹‡Ä• tu me bhante saá¹…gho, ahaá¹ƒ bhante Ä• yasmantaá¹ƒ vicittasÄ• rÄ• bhivaá¹ƒsa
sikkhÄ• padÄ• naá¹ƒ nidÄ• nÄ• dÄ«ni pucchitabbÄ• ni anekÄ• ni á¹-hÄ• nÄ• ni pucchiá¹ƒ, s
vissajjeti, iti hidaá¹ƒ bhante nimmalaá¹ƒ suparisuddhaá¹ƒ tasseva bhagavato vacanaá¹ƒ ara
sammÄ• sambuddhassa, tasmÄ• yathÄ• pure mahÄ• kassapÄ• dayo mahÄ• theravarÄ• p
brahmacariyassa ciraá¹-á¹-hitiyÄ• bahujanahitÄ• ya bahujanasukhÄ• ya lonukampÄ• ya att
devamanussÄ• naá¹ƒ dhammavinayaá¹ƒ saá¹ƒgÄ• yiá¹ƒsuceva anusaá¹ƒgÄ• yiá¹ƒsuca, ev

chaá¹-á¹-hasaá¹ƒgÄ«timahÄ• dhammasabhÄ• pariyÄ• pannÄ• yathÄ• nuppaá¹-á¹-hÄ• nat
sikkhÄ• padÄ• ni ekato gaá¹‡asajjhÄ• yaá¹ƒ katvÄ• saá¹ƒgÄ• yeyyÄ• ma.

2. bhÅ«tagÄ• mavagga, 6. anupakhajja sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 146/ tena Ä• vuso ... pe ... sammÄ• sambuddhena saá¹…ghik
pubbupagataá¹ƒ bhikkhuá¹ƒ anupakhajja seyyaá¹ƒ kappentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« there bhikkhÅ« anupakhajja seyyaá¹ƒ kappesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ

2. bhÅ«tagÄ• mavagga, 7. nikaá¸• á¸• hana sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuá¹ƒ \Be I 147/ Ä• vuso kupitena anattamanena saá¹…ghikÄ• vihÄ
pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ p

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« kupitÄ• anattamanÄ• bhikkhÅ« saá¹…ghikÄ• vihÄ• rÄ• nikkaá¸• á¸• hiá¹ƒsu, tas
paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 8. vehÄ• sakuá¹-i sikkhÄ• pucchÄ•

__pucchÄ• --- _ uparivehÄ• sakuá¹-iyÄ• Ä• vuso Ä• haccapÄ• dakaá¹ƒ maÃ±caá¹ƒvÄ• p
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 148/ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha
aÃ±Ã±ataro bhante bhikkhu saá¹…ghike vihÄ• re uparivehÄ• sa kuá¹-iyÄ• Ä• haccapÄ• da
abhinisÄ«di, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 9. mahallakavihÄ• ra sikkhÄ• pucchÄ•

__pucchÄ• --- _ dvatti pariyÄ• ye Ä• vuso adhiá¹-á¹-hahitvÄ• tatuttari adhiá¹-á¹-hahantass
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒ channattheraá¹ƒ Ä• rabbha paÃ
chando katapariyositaá¹ƒ vihÄ• raá¹ƒ punappunaá¹ƒ chÄ• dÄ• pesi punappunaá¹ƒ lepÄ• pe
paripati, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. bhÅ«tagÄ• mavagga, 10. sappÄ• á¹‡aka sikkhÄ• pucchÄ•

__pucchÄ• --- _ jÄ• naá¹ƒ \Be I 149/ Ä• vuso sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡aá¹ƒvÄ• m
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante Ä• á¸·avike bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ tiá¹‡ampi mattikampi siÃ±ciá¹ƒsu, tasmiá¹ƒ
paÃ±Ã±attaá¹ƒ.

3. ovÄ• davagga, 1. ovÄ• da sikkhÄ• pucchÄ•

__pucchÄ• --- _ asammatena \Be I 150/ Ä• vuso bhikkhuniyo ovadantassa pÄ• cittiyaá¹ƒ b
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« asammatÄ• bhikkhuniyo ovadiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá

3. ovÄ• davagga, 2. atthaá¹…gata sikkhÄ• pucchÄ•

__pucchÄ• --- _ atthaá¹…gate Ä• vuso sÅ«riye bhikkhuniyo ovadantassa pÄ• cittiyaá¹ƒ bh
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ cÅ«á¸·apanthakaá¹ƒ Ä• rabbha
bhante cÅ«á¸·apanthako atthaá¹…gate sÅ«riye bhikkhuniyo ovadi, tasmiá¹ƒ bhante vatthusm

3. ovÄ• davagga, 3-4. bhikkhunupassaya, Ä• misa sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhunupassayaá¹ƒ \Be I 151/ Ä• vuso upasaá¹…kamitvÄ• bhikkhuniyo
therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ«ti bhaá¹‡antassaca pÄ• cittiyaá¹ƒ bhagavatÄ• katt
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ bhikkhunupassayaá¹ƒ upasaá¹…kamitvÄ• bhikkhuniyo ovadantassa pÄ
chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ• bhante bhikkhÅ« bhikkhun
bhikkhuniyo ovadiá¹ƒsu, Ä• misahetu therÄ• bhikkhÅ« bhikkhuniyo ovadantÄ«ti bhaá¹‡anta
sÄ• vatthiyaá¹ƒ chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ• bhante bh
bhikkhÅ« \Be I 152/ bhikkhuniyo ovadantÄ«ti bhaá¹‡iá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ p

3. ovÄ• davagga, 5. cÄ«varadÄ• na sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• tikÄ• ya \Be I 153/ Ä• vuso bhikkhuniyÄ• cÄ«varaá¹ƒ dentassa
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhu aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ adÄ• si, tasmiá¹ƒ bhante vatthusmiá¹ƒ

3. ovÄ• davagga, 6. cÄ«varasibbana sikkhÄ• pucchÄ•

__pucchÄ• --- _ aÃ±Ã±Ä• tikÄ• ya Ä• vuso bhikkhuniyÄ• cÄ«varaá¹ƒ sibbentassa pÄ• citt
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±a
udÄ• yÄ« aÃ±Ã±Ä• tikÄ• ya bhikkhuniyÄ• cÄ«varaá¹ƒ sibbesi, tasmiá¹ƒ bhante vatthusmiá

3. ovÄ• davagga, 7. saá¹ƒvidhÄ• na sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhunayÄ• \Be I 154/ Ä• vuso saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• na
pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« bhikkhunÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajjiá¹ƒsu, t
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. ovÄ• davagga, 8. nÄ• vÄ• bhiruhana sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuniyÄ• \Be I 155/ Ä• vuso saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• va
pÄ• cittiyaá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« bhikkhÅ«nÄ«hi saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaá¹ƒ nÄ• vaá¹ƒ abhiruhiá¹ƒsu, tasmiá
paÃ±Ã±attaá¹ƒ.

3. ovÄ• davagga, 9. paripÄ• cita sikkhÄ• pucchÄ•

__pucchÄ• --- _ jÄ• naá¹ƒ Ä• vuso bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jan
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, devadatto b
bhikkhuniparipÄ• citaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±ji, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã

3. ovÄ• davagga, 10. rahonisajja sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuniyÄ• \Be I 156/ saddhiá¹ƒ Ä• vuso eko ekÄ• ya raho nisajjaá¹ƒ ka
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±a
udÄ• yÄ« bhikkhuniyÄ• saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappesi, tasmiá¹ƒ bhante va

4. bhojanavagga, 1. Ä• vasathapiá¹‡á¸• a sikkhÄ• pucchÄ•

__pucchÄ• --- _ tatuttari \Be I 157/ Ä• vuso Ä• vasathapiá¹‡á¸• aá¹ƒ bhuÃ±jantassa pÄ• ci
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« anuvasitvÄ• anuvasitvÄ• Ä• vasathapiá¹‡á¸• aá¹ƒ paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ bh
paÃ±Ã±attaá¹ƒ.

4. bhojanavagga, 2. gaá¹‡abhojana sikkhÄ• pucchÄ•

__pucchÄ• --- _ gaá¹‡abhojane pÄ• cittiyaá¹ƒ Ä• vuso bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ,
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, devadatto b
viÃ±Ã±Ä• petvÄ• bhuÃ±ji, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. bhojanavagga 3. paramparabhojana sikkhÄ• pucchÄ•

__pucchÄ• --- _ parampara \Be I 158/ bhojane pÄ• cittiyaá¹ƒ Ä• vuso bhagavatÄ• kattha p
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, s
aÃ±Ã±atra nimantitÄ• aÃ±Ã±atra bhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá

4. bhojanavagga, 4. kÄ• á¹‡amÄ• tu sikkhÄ• pucchÄ•

__pucchÄ• --- _ dvattipattapÅ«raá¹ƒ \Be I 159/ pÅ«vaá¹ƒ paá¹-iggahetvÄ• tatuttari paá¹-ig
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« na mattaá¹ƒ jÄ• nitvÄ• pÅ«vaá¹ƒ paá¹-iggahesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹

__pucchÄ• --- _ kassa Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso ettha kocipi viraddhadoso.

__vissajjanÄ• --- _ natthi bhante.

4. bhojanavagga, 5. paá¹-hamapavÄ• raá¹‡Ä• sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 160/ tena sÄ• vuso ... pe ... sammÄ• sambuddhena bhuttÄ• vi
anatirittaá¹ƒ khÄ• danÄ«yaá¹ƒvÄ• bhojanÄ«yaá¹ƒvÄ• bhuÃ±jantassa pÄ• cittiyaá¹ƒ kattha
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« bhuttÄ• vÄ« pavÄ• ritÄ• aÃ±Ã±atra bhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ

4. bhojanavagga, 6. dutiya pavÄ• raá¹‡Ä• sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuá¹ƒ \Be I 161/ Ä• vuso bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena khÄ
bhojanÄ«yena abhihaá¹-á¹-huá¹ƒ pavÄ• rentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhu bhikkhuá¹ƒ bhuttÄ• viá¹ƒ pavÄ• ritaá¹ƒ anatirittena bhojanÄ«yena abhihaá¹-á¹-huá¹
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. bhojanavagga, 7. vikÄ• labhojana sikkhÄ• pucchÄ•

__pucchÄ• --- _ vikÄ• le Ä• vuso khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ• bhuÃ±jantas
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sattarasavaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹
bhante bhikkhÅ« vikÄ• le bhojanaá¹ƒ bhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±a

4. bhojanavagga, 8. sannidhikÄ• raka sikkhÄ• pucchÄ•

__pucchÄ• --- _ sannidhikÄ• rakaá¹ƒ Ä• vuso khÄ• danÄ«yaá¹ƒ vÄ• bhojanÄ«yaá¹ƒ vÄ•
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ belaá¹-á¹-hasÄ«saá¹ƒ Ä• rabbh
bhante belaá¹-á¹-hasÄ«so sannidhikÄ• rakaá¹ƒ bhojanaá¹ƒ bhuÃ±ji, tasmiá¹ƒ bhante vatthu

4. bhojanavagga, 9. paá¹‡Ä«tabhojana sikkhÄ• pucchÄ•

__pucchÄ• --- _ paá¹‡Ä«ta bhojanÄ• ni Ä• vuso attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 163/ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ
chabbaggiyÄ• bhante bhikkhÅ« paá¹‡Ä«tabhojanÄ• ni attano atthÄ• ya viÃ±Ã±Ä• petvÄ• b
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. bhojanavagga, 10. dantapona sikkhÄ• pucchÄ•

__pucchÄ• --- _ adinnaá¹ƒ Ä• vuso mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• harantassa pÄ• citti
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±atta
bhikkhu adinnaá¹ƒ mukhadvÄ• raá¹ƒ Ä• hÄ• raá¹ƒ Ä• hari, tasmiá¹ƒ bhante vatthusmiá¹ƒ pa

5. acelakavagga, 1. acelaka sikkhÄ• pucchÄ•

__pucchÄ• --- _ acelakassavÄ• \Be I 164/ Ä• vuso paribbÄ• jakassavÄ• paribbÄ• jikÄ• ya
khÄ• danÄ«yaá¹ƒvÄ• bhojanÄ«yaá¹ƒvÄ• dentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, ka

vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha paÃ±Ã±a
Ä• nando aÃ±Ã±atarissÄ• paribbÄ• jikÄ• ya ekaá¹ƒ maÃ±Ã±amÄ• no dve pÅ«ve adÄ• si, t
paÃ±Ã±attaá¹ƒ.

5. acelakavagga, 2. uyyojana sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuá¹ƒ \Be I 165/ ehÄ• vuso gÄ• maá¹ƒvÄ• nigamaá¹ƒvÄ• piá¹‡á¸• Ä
dÄ• petvÄ• vÄ• adÄ• petvÄ• vÄ• uyyojentassa Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä•
Ä• yasmÄ• bhante upanando sakyaputto bhikkhu ehÄ• vuso gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pav
uyyojesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

5. acelakavagga, 3. sabhojana sikkhÄ• pucchÄ•

__pucchÄ• --- _ sabhojane kule anupakhajja nisajjaá¹ƒ kappentassa Ä• vuso pÄ• cittiyaá¹ƒ
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 166/ bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyap
paÃ±Ã±attaá¹ƒ, Ä• yasmÄ• bhante upanando sakyaputto sabhojane kule anupakhajja nisaj
bhantevatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

5. acelakavagga 4-5. rahopaá¹-icchanna, rahonisajja sikkhÄ• pucchÄ•

__pucchÄ• --- _ mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä• sane nisajjaá¹ƒ kappe
saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappentassaca pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ,
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä•
Ä• yasmÄ• bhante upanando sakyaputto mÄ• tugÄ• mena saddhiá¹ƒ raho paá¹-icchanne Ä
mÄ• tugÄ• mena saddhiá¹ƒ eko ekÄ• ya raho nisajjaá¹ƒ kappesi, tasmiá¹ƒ bhante vatthusm

5. acelakavagga, 6. cÄ• ritta sikkhÄ• pucchÄ•

__pucchÄ• --- _ nimantitena \Be I 167/ Ä• vuso sabhattena santaá¹ƒ bhikkhuá¹ƒ anÄ• puc

pacchÄ• bhattaá¹ƒvÄ• kulesu cÄ• rittaá¹ƒ Ä• pajjantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä• rab
bhante upanando sakyaputto nimantito sabhatto samÄ• no purebhattaá¹ƒ pacchÄ• bhattaá¹
Ä• pajji, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

5. acelakavagga, 7. mahÄ• nÄ• ma sikkhÄ• pucchÄ•

__pucchÄ• --- _ tatuttari Ä• vuso bhesajjaá¹ƒ viÃ±Ã±Ä• pentassa pÄ• cittiyaá¹ƒ kattha paÃ
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sakkesu \Be I 168/ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±att
bhante bhikkhÅ« mahÄ• nÄ• mena sakkena ajjaá¹‡ho bhante Ä• gametÄ• ti vuccamÄ• nÄ•
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

5. acelakavagga 8-9-10. uyyuttasenÄ• caso sikkhÄ• pucchÄ•

__pucchÄ• --- _ uyyuttaá¹ƒ Ä• vuso senaá¹ƒ dassanÄ• ya gacchantassa ca atirekatirattaá¹
uyyodhikaá¹ƒ gacchantassa ca pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismi
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹
bhikkhÅ« uyyuttaá¹ƒ senaá¹ƒ dassanÄ• ya agamaá¹ƒsu, teyeva bhante chabbaggiyÄ• bhik
senÄ• ya vasiá¹ƒsu, teyeva bhante chabbaggiyÄ• bhikkhÅ« uyyodhikaá¹ƒ agamaá¹ƒsu, tas
paÃ±Ã±attaá¹ƒ.

6. surÄ• pÄ• navagga, 1. surÄ• pÄ• na sikkhÄ• pucchÄ•

__pucchÄ• --- _ surÄ• merayapÄ• ne \Be I 169/ Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒ sÄ• gataá¹ƒ Ä• rabbha paÃ±Ã±a
sÄ• gato majjaá¹ƒ pivi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

6. surÄ• pÄ• navagga, 2. aá¹…gulipatodaka sikkhÄ• pucchÄ•

__pucchÄ• --- _ aá¹…gulipatodake \Be I 170/ Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ

kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« bhikkhuá¹ƒ aá¹…gulipatodakena hÄ• sesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ

6. surÄ• pÄ• navagga, 3. hasadhamma sikkhÄ• pucchÄ•

__pucchÄ• --- _ udake hasadhamme Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sattarasavaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±a
bhante bhikkhÅ« aciravatiyÄ• nadiyÄ• udake kÄ«á¸·iá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ

6. surÄ• pÄ• navagga, 4. anÄ• dariya sikkhÄ• pucchÄ•

__pucchÄ• --- _ anÄ• dariya \Be I 171/ Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha paÃ±Ã±at
channo Ä• pattiyÄ• anuyuÃ±jiyamÄ• no anÄ• dariyaá¹ƒ akÄ• si, tasmiá¹ƒ bhante vatthusmi

6. surÄ• pÄ• navagga, 5. bhiá¹ƒsÄ• pana sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuá¹ƒ \Be I 172/ bhiá¹ƒsÄ• pentassa Ä• vuso pÄ• cittiyaá¹ƒ kattha pa
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« bhikkhuá¹ƒ bhiá¹ƒsÄ• pesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

6. surÄ• pÄ• navagga, 6. jotika sikkhÄ• pucchÄ•

__pucchÄ• --- _ jotiá¹ƒ Ä• vuso samÄ• dahitvÄ• visibbentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ bhaggesu bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sam
jotiá¹ƒ samÄ• dapetvÄ• visibbesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

6. surÄ• pÄ• navagga, 7. nahÄ• na sikkhÄ• pucchÄ•

__pucchÄ• --- _ orenaddhamÄ• saá¹ƒ \Be I 173/ Ä• vuso nahÄ• yantassa pÄ• cittiyaá¹ƒ ka
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, san
rÄ• jÄ• nampi passitvÄ• na mattaá¹ƒ jÄ• nitvÄ• nahÄ• yiá¹ƒsu, tasmiá¹ƒ bhante vatthusmia

__pucchÄ• --- _ kassa \Be I 174/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso ettha kocipi viruddhadoso.

__vissajjanÄ• --- _ natthi bhante.

suá¹‡Ä• tu me bhante saá¹…gho ... pe ... saá¹ƒgÄ• yeyyÄ• ma.

__pucchÄ• --- _ yaá¹ƒ \Be I 175/ tena Ä• vuso ... pe ... sammÄ• sambuddhena anÄ• diyitv
dubbaá¹‡á¹‡akaraá¹‡Ä• naá¹ƒ aÃ±Ã±ataraá¹ƒ dubbaá¹‡á¹‡akaraá¹‡aá¹ƒ navaá¹ƒ cÄ«varaa
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« attano cÄ«varaá¹ƒ na saÃ±jÄ• niá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atta

6. surÄ• pÄ• navagga, 10. cÄ«varaapanidhÄ• na sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhussa Ä• vuso pattaá¹ƒ vÄ• cÄ«varaá¹ƒ vÄ• nisÄ«danaá¹ƒ vÄ• sÅ
kÄ• yabandhanaá¹ƒ vÄ• apanidhentassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rab
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 176/ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ
chabbaggiyÄ• bhante bhikkhÅ« bhikkhÅ«naá¹ƒ pattampi cÄ«varampi apanidhesuá¹ƒ, tasm
paÃ±Ã±attaá¹ƒ.

7. sappÄ• á¹‡akavagga, 1. saÃ±cicca sikkhÄ• pucchÄ•

__pucchÄ• --- _ saÃ±cicca Ä• vuso pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropentassa pÄ• cittiyaá¹ƒ katt
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ udÄ• yiá¹ƒ Ä• rabbha paÃ±Ã±a
udÄ• yÄ« saÃ±cicca pÄ• á¹‡aá¹ƒ jÄ«vitÄ• voropesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±

7. sappÄ• á¹‡akavagga, 2. sappÄ• á¹‡aka sikkhÄ• pucchÄ•

__pucchÄ• --- _ jÄ• naá¹ƒ \Be I 177/ Ä• vuso sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jantas
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« jÄ• naá¹ƒ sappÄ• á¹‡akaá¹ƒ udakaá¹ƒ paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthus

7. sappÄ• á¹‡akavagga, 6. theyyasattha sikkhÄ• pucchÄ•

__pucchÄ• --- _ jÄ• naá¹ƒ Ä• vuso theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• na
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhu jÄ• naá¹ƒ theyyasatthena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ip
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

7. sappÄ• á¹‡akavagga, 7. saá¹ƒvidhÄ• na sikkhÄ• pucchÄ•

__pucchÄ• --- _ mÄ• tugÄ• mena \Be I 178/ saddhiá¹ƒ Ä• vuso saá¹ƒvidhÄ• ya ekaddhÄ•
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhu mÄ• tugÄ• mena saddhiá¹ƒ saá¹ƒvidhÄ• ya ekaddhÄ• namaggaá¹ƒ paá¹-ipajji, tasm
paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga, 1. sahadhammika sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhÅ«hi Ä• vuso sahadhammikaá¹ƒ vuccamÄ• nena na tÄ• vÄ• haá¹ƒ
sikkhissÄ• mi, yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paripucchissÄ• n

pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ kosambiyaá¹ƒ \Be I 179/ bhante Ä• yasmantaá¹ƒ channaá¹ƒ Ä• rabbha bhante channo bhikkhÅ«hi sahadhammikaá¹ƒ vuccamÄ• no na tÄ• vÄ• haá¹ƒ Ä• vuso etasm yÄ• va na aÃ±Ã±aá¹ƒ bhikkhuá¹ƒ byattaá¹ƒ vinayadharaá¹ƒ paripucchissÄ• mÄ«ti bhaá¹‡i, t vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga, 2. vilekhana sikkhÄ• pucchÄ•

__pucchÄ• --- _ vinayaá¹ƒ vivaá¹‡á¹‡entassa Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ bhikkhÅ« vinayaá¹ƒ vivaá¹‡á¹‡esuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga, 3. mohana sikkhÄ• pucchÄ•

__pucchÄ• --- _ mohanake \Be I 180/ Ä• vuso pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ bhikkhÅ« mohesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ bhikkhussa \Be I 181/ Ä• vuso kupitena anattamanena pahÄ• raá¹ƒ dentas uggirantassa ca pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ bhikkhÅ« kupitÄ• anattamanÄ• sattarasavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pahÄ• raá¹ƒ adaá uggiriá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga, 7. saÃ±cicca sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhussa Ä• vuso saÃ±cicca kukkuccaá¹ƒ upadahantassa pÄ• cittiyaá¹ƒ kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ bhikkhÅ« bhikkhÅ«naá¹ƒ saÃ±cicca kukkuccaá¹ƒ upadahiá¹ƒsu, tasmiá¹ƒ bhante vatthusmi

8. sahadhammikavagga, 8. upassuti sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhÅ«naá¹ƒ \Be I 182/ Ä• vuso bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalahajÄ• t
pannÄ• naá¹ƒ upassutiá¹ƒ tiá¹-á¹-hantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• ra
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« bhikkhÅ«naá¹ƒ bhaá¹‡á¸• anajÄ• tÄ• naá¹ƒ kalaha jÄ• tÄ• naá¹ƒ vivÄ• dÄ• pannÄ
tiá¹-á¹-hahiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga, 9. kammapaá¹-ibÄ• hana sikkhÄ• pucchÄ•

__pucchÄ• --- _ dhammikÄ• naá¹ƒ Ä• vuso kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacchÄ• k
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 183/ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ
chabbaggiyÄ• bhante bhikkhÅ« dhammikÄ• naá¹ƒ kammÄ• naá¹ƒ chandaá¹ƒ datvÄ• pacc
Ä• pajjiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga 10. chandaá¹ƒ adatvÄ• gamana sikkhÄ• pucchÄ•

__pucchÄ• --- _ saá¹…ghe Ä• vuso vinicchakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ adatvÄ
pakkamantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
chabbaggiyo bhikkhu saá¹…ghe vinicchayakathÄ• ya vattamÄ• nÄ• ya chandaá¹ƒ adatvÄ•
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. sahadhammikavagga, 12. pariá¹‡Ä• mana sikkhÄ• pucchÄ•

__pucchÄ• --- _ jÄ• naá¹ƒ \Be I 184/ Ä• vuso saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ pug
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« jÄ• naá¹ƒ saá¹…ghikaá¹ƒ lÄ• bhaá¹ƒ pariá¹‡ataá¹ƒ puggalassa pariá¹‡Ä• mesuá¹
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

9. ratanavagga, 1. antepura sikkhÄ• pucchÄ•

__pucchÄ• --- _ pubbe appaá¹-isaá¹ƒviditena Ä• vuso raÃ±Ã±o antepuraá¹ƒ pavisantassa paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 185/ bhante Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabb Ä• yasmÄ• bhante Ä• nando pubbe appaá¹-isaá¹ƒvidito raÃ±Ã±o antepuraá¹ƒ pÄ• visi, tasm paÃ±Ã±attaá¹ƒ.

9. ratanavagga, 2. ratana sikkhÄ• pucchÄ•

__pucchÄ• --- _ ratanaá¹ƒ Ä• vuso uggaá¹‡hantassa pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a bhikkhu ratanaá¹ƒ uggahesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

9. ratanavagga, 3. vikÄ• lagÄ• mappavisana sikkhÄ• pucchÄ•

__pucchÄ• --- _ santaá¹ƒ \Be I 186/ Ä• vuso bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá bhikkhÅ« santaá¹ƒ bhikkhuá¹ƒ anÄ• pucchÄ• vikÄ• le gÄ• maá¹ƒ pavisiá¹ƒsu, tasmiá¹ƒ bha paÃ±Ã±attaá¹ƒ.

pÄ• á¹-idesanÄ«ya

3. tatiyapÄ• á¹-idesanÄ« sikkhÄ• pucchÄ•

__pucchÄ• --- _ sekkhasammatesu \Be I 187/ Ä• vuso kulesu khÄ• danÄ«yaá¹ƒ vÄ• bhoja paá¹-iggahetvÄ• bhuÃ±jantassa pÄ• á¹-idesanÄ«yaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rab paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ bhikkhÅ« namattaá¹ƒ jÄ• nitvÄ• paá¹-iggahesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±a

sekhiyakaá¹‡á¸• a

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 188/ Ä• vuso paá¹-icca purato vÄ• pacchato vÄ• ola
pÄ• rupantassaca dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ paÃ±Ã±at

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« purato ca pacchato ca olambantÄ• nivÄ• sesuá¹ƒceva pÄ• rupiá¹ƒsuca, tasmiá¹ƒ
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ Ä• vuso paá¹-icca kÄ• yaá¹ƒ vivaritvÄ• antaraghare gacch
ca dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atta

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggÄ«ye bhikkhÅ« Ä• rabbha paÃ±Ã±atta
bhikkhÅ« kÄ• yaá¹ƒ vivaritvÄ• antaraghare gacchiá¹ƒsu ceva nisÄ«diá¹ƒsuca, tasmiá¹ƒ bha
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 189/ Ä• vuso paá¹-icca hatthaá¹ƒ vÄ• pÄ• daá¹ƒ vÄ•
antaraghare gacchantassa ca nisÄ«dantassa ca, tahaá¹ƒ tahaá¹ƒ olokentena antaraghare g
nisÄ«dantassa ca, ukkhittakÄ• ya antaraghare gacchantassa ca nisÄ«dantassa ca dukkaá¹-
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« hatthampi pÄ• dampi kÄ«á¸·Ä• pentÄ• tahaá¹ƒ tahaá¹ƒpi olokentÄ• antaraghare
nisÄ«diá¹ƒsu ca, teyeva bhante chabbaggiyÄ• bhikkhÅ« ukkhittakÄ• ya antaraghare gacch
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 190/ Ä• vuso paá¹-icca ujjagghikÄ• ya vÄ• uccÄ• sa
karontena vÄ• antaraghare gacchantassaca nisÄ«dantassaca dukkaá¹-aá¹ƒ kattha paÃ±Ã±
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« mahÄ• hasitaá¹ƒ hasantÄ• ca uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ karontÄ• ca ant
nisÄ«diá¹ƒsuca, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ Ä• vuso paá¹-icca kÄ• yappacÄ• lakaá¹ƒ vÄ• bÄ• huppa
sÄ«sappacÄ• lakaá¹ƒ vÄ• khambhakatena vÄ• oguá¹‡á¹-hitena vÄ• antaraghare gacchan
ukkuá¹-ikÄ• ya kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« kÄ• yappacÄ• lakaá¹ƒ bÄ• huppacÄ• lakaá¹ƒ sÄ«sappacÄ• lakaá¹ƒ karontÄ• ca

ca antaraghare gacchiá¹ƒsuceva nisÄ«diá¹ƒsuca, ukkuá¹-ikÄ• yaca antaraghare gacchiá¹ƒs
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 191/ Ä• vuso paá¹-icca pallatthikÄ• ya antaraghare n
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« pallatthikÄ• ya antaraghare nisÄ«diá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±a

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 192/ Ä• vuso paá¹-icca asakkaccaá¹ƒ piá¹‡á¸• apÄ•
ca tahaá¹ƒ tahaá¹ƒ olokentena piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hantassaca sÅ«paÃ±Ã±eva
paá¹-iggaá¹‡hantassaca thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggaá¹‡hantassaca dukk
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ paá¹-iggahesuá¹ƒ, tahaá¹ƒ tahaá¹ƒ olokentÄ•
paá¹-iggahesuá¹ƒ, sÅ«paÃ±Ã±eva bahuá¹ƒ paá¹-iggahesuá¹ƒ, thÅ«pÄ«kataá¹ƒ piá¹‡á¸• apA
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 193/ Ä• vuso paá¹-icca Ä• sakkaccaá¹ƒ piá¹‡á¸• apÄ
tahaá¹ƒ tahaá¹ƒ olokentana piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa ca tahaá¹ƒ tahaá¹ƒ omasitv
bhuÃ±jantassa ca sÅ«paÃ±Ã±eva bahuá¹ƒ bhuÃ±jantassa ca thÅ«pakato omadditvÄ• piá¹‡
ca sÅ«paá¹ƒ vÄ• byaÃ±janaá¹ƒ vÄ• odanena paá¹-icchÄ• dentassa ca dukkaá¹-aá¹ƒ katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« asakkaccaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jiá¹ƒsu, tahaá¹ƒ tahaá¹ƒ olokentÄ• piá¹‡
bhuÃ±jiá¹ƒsu, teyeva bhante chabbaggiyÄ• bhikkhÅ« tahaá¹ƒ tahaá¹ƒ omasitvÄ• piá¹‡á¸•
teyeva bhante chabbaggiyÄ• bhikkhÅ« bahuá¹ƒ sÅ«paá¹ƒ bhuÃ±jiá¹ƒsu, teyeva bhante cha
thÅ«pakato omadditvÄ• piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jiá¹ƒsu, teyeva bhante chabbaggiyÄ• bh
byaÃ±janampi odanena paá¹-icchÄ• desuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 194/ Ä• vuso paá¹-icca sÅ«paá¹ƒvÄ• odanaá¹ƒvÄ•
viÃ±Ã±Ä• petvÄ• bhuÃ±jantassa dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kism
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« sÅ«pampi odanampi attano atthÄ• ya viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ b

paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ Ä• vuso paá¹-icca ujjhÄ• nasaÃ±Ã±inÄ• paresaá¹ƒ pattaá
atimahantaá¹ƒ kabaá¸·aá¹ƒ karontassa ca dÄ«ghaá¹ƒ Ä• lopaá¹ƒ karontassa ca dukkaá¹-aá
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 195/ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ
chabbaggiyÄ• bhante bhikkhÅ« ujjhÄ• nasaÃ±Ã±ino paresaá¹ƒ pattaá¹ƒ olokesuá¹ƒ, teyeva
bhikkhÅ« atimahantaá¹ƒ kabaá¸·aá¹ƒ kariá¹ƒsu, teyeva bhante chabbaggiyÄ• bhikkhÅ« dÄ«
kariá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ Ä• vuso paá¹-icca anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ
bhuÃ±jamÄ• ne sabbaá¹ƒ hatthaá¹ƒ mukhe pakkhipantassa ca sakabaá¸·ena mukhena byÄ•
piá¹‡á¸• ukkhepakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa ca kabaá¸·Ä• vacchedakaá¹ƒ piá¹‡á¸•
ca avagaá¹‡á¸• akÄ• rakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa ca hatthaniddhunakaá¹ƒ sÄ•
jivhÄ• nicchÄ• rakaá¹ƒ capucapukÄ• rakaá¹ƒ piá¹‡á¸• apÄ• taá¹ƒ bhuÃ±jantassa ca dukkaá¹-aá¹ƒ
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« anÄ• haá¹-e kabaá¸·e mukhadvÄ• raá¹ƒ vivariá¹ƒsu, bhuÃ±jamÄ• nÄ• sabbaá¹ƒ hatthaá¹ƒ
sakabaá¸·ena mukhena byÄ• hariá¹ƒsu, piá¹‡á¸• ukkhepakaá¹ƒ bhuÃ±jiá¹ƒsu, kabaá¸·Ä• vacchedakaá¹ƒ piá¹‡á¸•
avagaá¹‡á¸• akÄ• rakaá¹ƒ bhuÃ±jiá¹ƒsu, hatthaniddhunakaá¹ƒ sitthÄ• vakÄ• rakaá¹ƒ jivhÄ• nicchÄ•
capucapukÄ• rakaá¹ƒ bhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ Ä• vuso paá¹-icca surusurukÄ• rakaá¹ƒ bhuÃ±jantassaca
pattanillehakaá¹ƒ vÄ• oá¹-á¹-hanillehakaá¹ƒ vÄ• bhuÃ±jantassa ca sÄ• misena hatthena pÄ•
paá¹-iggaá¹‡hantassa ca sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare caá¸• á¸• entassa ca
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ suru surukÄ• rakaá¹ƒ bhante bhuÃ±jantassa dukkaá¹-aá¹ƒ kosambiyaá
sambahule bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sambahulÄ• bhante bhikkhÅ« suru
piviá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ. hatthanillehakaá¹ƒ \Be I 197/ bhuÃ±jantassa
pattanillehakaá¹ƒ bhuÃ±jantassa ca oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jantassa dukkaá¹-aá¹ƒ sÄ•
paÃ±Ã±attaá¹ƒ, chabbaggiye bhante bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ• bhante
hatthanillehakaá¹ƒ bhuÃ±jiá¹ƒsu, pattanillehakaá¹ƒ bhuÃ±jiá¹ƒsu, oá¹-á¹-hanillehakaá¹ƒ bhuÃ±jiá¹ƒsu,
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggaá¹‡hantassa ca sasitthakaá¹ƒ pattad

chaá¸• á¸• entassa ca dukkaá¹-aá¹ƒ bhaggesu paÃ±Ã±attaá¹ƒ, sambahule bhikkhÅ« Ä• rab
bhikkhÅ« sÄ• misena hatthena pÄ• nÄ«yathÄ• lakaá¹ƒ paá¹-iggahesuá¹ƒ, teyeva bhante sa
sasitthakaá¹ƒ pattadhovanaá¹ƒ antaraghare chaá¸• á¸• esuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 198/ Ä• vuso paá¹-icca chattapÄ• á¹‡issa dhammaá¹
daá¹‡á¸• apÄ• á¹‡issa vÄ• satthapÄ• á¹‡issa vÄ• Ä• vudhapÄ• á¹‡issa vÄ• dhammaá¹ƒ c
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« chattapÄ• á¹‡issa daá¹‡á¸• apÄ• á¹‡issa satthapÄ• á¹‡issa Ä• vudhapÄ• á¹‡issa
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ Ä• vuso paá¹-icca pÄ• dukÄ• ruá¸·hassa ca upahanÄ• ruá
sayanagatassa ca dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• ra
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« pÄ• dukÄ• ruá¸·hassa upahanÄ• ruá¸·hassa yÄ• nagatassa sayanagatassa dham
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 199/ Ä• vuso paá¹-icca pallatthikÄ• ya nisinnassa ca
oguá¹‡á¹-hitasÄ«sassa ca chamÄ• yaá¹ƒ nisÄ«ditvÄ• Ä• sane nisinnassa ca nÄ«ce Ä• san
nisinnassa ca á¹-hitena nisinnassa ca pacchato gacchantena purato gacchantassa ca uppat
pathena gacchantassa ca dhammaá¹ƒ desentassa dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±atta
bhikkhÅ« pallatthikÄ• ya nisinnassa ca veá¹-hitasÄ«sassa ca oguá¹‡á¹-hitasÄ«sassa ca cha
Ä• sane nisinnassa ca nÄ«ce Ä• sane nisÄ«ditvÄ• ucce Ä• sane nisinnassa ca á¹-hitÄ• nis
gacchantÄ• purato gacchantassa ca uppathena gacchantÄ• pathena gacchantassa ca dha
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• dariyaá¹ƒ \Be I 200/ Ä• vuso paá¹-icca á¹-hitena uccÄ• raá¹ƒ vÄ• pa
ca harite vÄ• udake vÄ• uccÄ• raá¹ƒ vÄ• passÄ• vaá¹ƒ vÄ• kheá¸·aá¹ƒ vÄ• karontassa c
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±atta
bhikkhÅ« á¹-hitÄ• uccÄ• rampi passÄ• vampi akaá¹ƒsu, teyeva bhante chabbaggiyÄ• bhik

uccÄ• rampi passÄ• vampi kheá¸·ampi akaá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atta

bhikkhunÄ«vibhaá¹…ga

5. paÃ±cama pÄ• rÄ• jika sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhunÄ«naá¹ƒ \Be I 202/ Ä• vuso paÃ±cama pÄ• rÄ• jikaá¹ƒ kattha pa
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ
sundarÄ«nandÄ• bhante bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa kÄ• yasaá
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

bhikkhunÄ«vibhaá¹…ga, saá¹…ghÄ• disesa sikkhÄ• pucchÄ•

__pucchÄ• --- _ ussayavÄ• dikÄ• ya Ä• vuso bhikkhuniyÄ• aá¸• á¸• aá¹ƒ karontiyÄ• saá¹
paÃ±Ã±atto, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante tullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhunÄ« ussayavÄ• dikÄ• vihari, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atto.

__pucchÄ• --- _ coriá¹ƒ \Be I 203/ Ä• vuso vuá¹-á¹-hÄ• pentiyÄ• saá¹…ghÄ• diseso kattha
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« coriá¹ƒ vuá¹-á¹-hÄ• pesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atto.

__pucchÄ• --- _ ekÄ• ya \Be I 204/ Ä• vuso gÄ• mantaraá¹ƒ gacchantiyÄ• saá¹…ghÄ• dis
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhikkhunÄ« ekÄ• gÄ• mantaraá¹ƒ gacchi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atto.

__pucchÄ• --- _ avassutÄ• ya Ä• vuso bhikkhuniyÄ• avassutassa purisapuggalassa hatth
bhojanÄ«yaá¹ƒvÄ• sahatthÄ• paá¹-iggahetvÄ• bhuÃ±jantassa saá¹…ghÄ• diseso kattha p
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±atto.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sundarÄ«nandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ

bhante bhikkhunÄ« avassutÄ• avassutassa purisapuggalassa \Be I 205/ hatthato Ä• misaá
bhante vatthusmiá¹ƒ paÃ±Ã±atto.

__pucchÄ• --- _ kupitÄ• ya Ä• vuso anattamanÄ• ya bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ saman
paá¹-inisajjantiyÄ• saá¹…ghÄ• diseso kattha paÃ±Ã±atto, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthus

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha p
caá¹‡á¸• akÄ• á¸·Ä« bhante bhikkhunÄ« kupitÄ• anattamanÄ• evaá¹ƒ abhaá¹‡i, buddhaá¹
paccÄ• cikkhÄ• mi, saá¹…ghaá¹ƒ paccÄ• cikkhÄ• mi, sikkhaá¹ƒ paccÄ• cikkhÄ• mi, kinnum
sakyadhÄ«taro, santaÃ±Ã±Ä• pi samaá¹‡iyo lajjiniyo kukkuccikÄ• sikkhÄ• kÄ• mÄ• , tÄ• sÄ
brahmacariyaá¹ƒ carissÄ• mÄ«ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atto.

__pucchÄ• --- _ kassa \Be I 206/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

__pucchÄ• --- _ atthi nukho Ä• vuso ettha kocipi viraddhadoso.

__vissajjanÄ• --- _ natthi bhante.

bhikkhunÄ« vibhaá¹…gapÄ• cittiya

1. lasuá¹‡avagga, 1. paá¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ \Be I 207/ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhen
khÄ• dantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« na mattaá¹ƒ jÄ• nitvÄ• bahuá¹ƒ lasuá¹‡aá¹ƒ harÄ• pesi, tasmiá¹ƒ bhan
paÃ±Ã±attaá¹ƒ.

1. lasuá¹‡avagga, 6. chaá¹-á¹-ha sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhussa Ä• vuso bhuÃ±jamÄ• nassa annena vÄ• pÄ• nena vÄ• vidhÄ

bhikkhuniyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 208/ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbl
aÃ±Ã±atarÄ• bhante bhikkhunÄ« bhikkhussa bhuÃ±jamÄ• nassa pÄ• nÄ«yena vidhÅ«pane
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

1. lasuá¹‡avagga, 8. aá¹-á¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ uccÄ• raá¹ƒvÄ• Ä• vuso passÄ• vaá¹ƒvÄ• saá¹…kÄ• raá¹ƒvÄ• vighÄ• s
chaá¸• á¸• entiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusm

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« uccÄ• raá¹ƒ tirokuá¹-á¹-e chaá¸• á¸• esi, tasmiá¹ƒ bhante vatthusmiá¹ƒ p

1. lasuá¹‡avagga, 10. dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ naccaá¹ƒ \Be I 209/ vÄ• Ä• vuso gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±a
bhante bhikkhuniyo naccampi gÄ«tampi vÄ• ditampi dassanÄ• ya agamaá¹ƒsu, tasmiá¹ƒ bh
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ bhikkhupana \Be I 210/ Ä• vuso naccaá¹ƒ vÄ• gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ
kaá¹ƒ nÄ• ma Ä• pattiá¹ƒ Ä• pajjati.

__vissajjanÄ• --- _ dukkaá¹-aá¹ƒ bhante Ä• pattiá¹ƒ Ä• pajjati.

1. paá¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ rattandhakÄ• re Ä• vuso apadÄ«pe purisena saddhiá¹ƒ ekenekÄ• ya sant
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« rattandhakÄ• re apadÄ«pe purisena saddhiá¹ƒ ekenekÄ• santiá¹-á¹-hi,
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. andhakÄ• ravagga, 2-3. dutiya, tatiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ paá¹-icchanne \Be I 211/ vÄ• Ä• vuso okÄ• se ajjhokÄ• se vÄ• purisena santiá¹-á¹-hantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusm

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã± bhante bhikkhunÄ« paá¹-icchanne okÄ• se ajjhokÄ• se ca purisena saddhiá¹ƒ ekenekÄ• sa bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. andhakÄ• ravagga, 8. aá¹-á¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ duggahitena Ä• vuso dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pentiyÄ• pÄ• cittiy kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã± bhante bhikkhunÄ« duggahitena dÅ«padhÄ• ritena paraá¹ƒ ujjhÄ• pesi, tasmiá¹ƒ bhante vat

2. andhakÄ• ravagga, 9. navama sikkhÄ• pucchÄ•

__pucchÄ• --- _ attÄ• naá¹ƒ \Be I 222/ vÄ• Ä• vuso paraá¹ƒ vÄ• nirayena vÄ• brahmaca pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha p caá¹‡á¸• akÄ• á¸·Ä« bhante bhikkhunÄ« attÄ• nampi parampi nirayenapi brahmacariyenapi vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

2. andhakÄ• ravagga, 10. dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ attÄ• naá¹ƒ \Be I 213/ Ä• vuso vadhitvÄ• vadhitvÄ• rodantiyÄ• pÄ• cittiy paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha p caá¹‡á¸• akÄ• á¸·Ä« bhante bhikkhunÄ« bhikkhunÄ«hi saddhiá¹ƒ bhaá¹‡á¸• itvÄ• attÄ• naá tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. naggavagga, 3. tatiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuniyÄ• \Be I 214/ Ä• vuso cÄ«varaá¹ƒ visibbetvÄ• vÄ• visibbÄ• pe na sibbÄ• panÄ• ya ussukkaá¹ƒ karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• r

vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« bhikkhuniyÄ• cÄ«varaá¹ƒ visibbÄ• petvÄ• neva sibbesi na sibbÄ• pan
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

3. naggavagga, 8. aá¹-á¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ agÄ• rikassa \Be I 215/ vÄ• Ä• vuso paribbÄ• jakassa vÄ• paribbÄ• jikÄ•
dentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« agÄ• rikassa samaá¹‡acÄ«varaá¹ƒ adÄ• si, tasmiá¹ƒ bhante vatthusmiá

4. tuvaá¹-á¹-avagga, 1-2. paá¹-hama, dutiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ dvinnaá¹ƒ Ä• vuso bhikkhunÄ«naá¹ƒ ekamaÃ±ce vÄ• ekattharaá¹‡apÄ• v
tuvaá¹-á¹-entÄ«naá¹ƒ pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo dve ekamaÃ±ce tuvaá¹-á¹-esuá¹ƒ, ekattharaá¹‡apÄ• vuraá¹‡e tuvaá¹-á¹-esuá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. tuvaá¹-á¹-avagga, 3. tatiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuniyÄ• \Be I 216/ Ä• vuso saÃ±cicca aphÄ• suá¹ƒ karontiyÄ• pÄ•
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« bhikkhuniyÄ• saÃ±cicca aphÄ• suá¹ƒ akÄ• si, tasmiá¹ƒ bhante vatthus

4. tuvaá¹-á¹-avagga, 4. catuttha sikkhÄ• pucchÄ•

__pucchÄ• --- _ dukkhitaá¹ƒ \Be I 217/ Ä• vuso sahajÄ«viniá¹ƒ neva upaá¹-á¹-hentiyÄ• na
ussukkaá¹ƒ karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatth

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒyeva bhikkhuniá¹ƒ Ä• rabbha pa
thullanandÄ• bhante bhikkhunÄ« dukkhitaá¹ƒ sahajÄ«viniá¹ƒ nevaupaá¹-á¹-hesi na upaá¹-á

akÄ• si, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. tuvaá¹-á¹-avagga, 5. paÃ±cama sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuniyÄ• \Be I 218/ Ä• vuso upassayaá¹ƒ datvÄ• kupitÄ• ya anattam
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒyeva bhikkhuniá¹ƒ Ä• rabbha pa
thullanandÄ• bhante bhikkhunÄ« bhikkhuniyÄ• upassayaá¹ƒ datvÄ• kupitÄ• anattamanÄ
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. tuvaá¹-á¹-avagga, 6. chaá¹-á¹-ha sikkhÄ• pucchÄ•

__pucchÄ• --- _ saá¹ƒsaá¹-á¹-hÄ• ya \Be I 219/ Ä• vuso bhikkhuniyÄ• yÄ• vatatiyaá¹ƒ sam
paá¹-inissajjantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthus

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante caá¹‡á¸• akÄ• á¸·iá¹ƒ bhikkhuniá¹ƒ Ä• rabbha p
caá¹‡á¸• akÄ• á¸·Ä« bhante bhikkhunÄ« saá¹ƒsaá¹-á¹-hÄ• vihari, tasmiá¹ƒ bhante vatthusm

4. tuvaá¹-á¹-avagga, 7-8. sattama aá¹-á¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ antoraá¹-á¹-he \Be I 220/ vÄ• Ä• vuso tiroraá¹-á¹-he vÄ• sÄ• saá¹…kasam
asatthikÄ• ya cÄ• rikaá¹ƒ carantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo antoraá¹-á¹-hepi tiroraá¹-á¹-hepi sÄ• saá¹…kasammate sappaá¹-ibhaye asatthik
cariá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

4. tuvaá¹-á¹-avagga, 9. navama sikkhÄ• pucchÄ•

__pucchÄ• --- _ antovassaá¹ƒ Ä• vuso cÄ• rikaá¹ƒ carantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhuniyo antovassaá¹ƒ cÄ• rikaá¹ƒ pakkamiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã

4. tuvaá¹-á¹-avagga, 10. dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ vassaá¹ƒ \Be I 221/ vuá¹-á¹-hÄ• ya Ä• vuso bhikkhuniyÄ• cÄ• rikaá¹ƒ na
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahulÄ• bhikkhuniyo Ä• rabbhaá¹ƒ paÃ±Ã±atta
bhikkhuniyo vassaá¹ƒvuá¹-á¹-hÄ• cÄ• rikaá¹ƒ na pakkamiá¹ƒsu, tasmiá¹ƒ bhante vatthusmi

__pucchÄ• --- _ kassa \Be I 222/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante vacanaá¹ƒ.

suá¹‡Ä• tu me bhante saá¹…gho ... pe ... saá¹ƒgÄ• yeyyÄ• ma.

5. cittÄ• gÄ• ravagga, 1. paá¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ yaá¹ƒ tena Ä• vuso bhagavatÄ• ... pe ... sammÄ• sambuddhena rÄ• jÄ• g
vÄ• Ä• rÄ• maá¹ƒ vÄ• uyyÄ• naá¹ƒ vÄ• pokkharaá¹‡iá¹ƒ vÄ• dassanÄ• ya gacchantiyÄ•
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 223/ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha
chabbaggiyÄ• bhante bhikkhuniyo rÄ• jÄ• gÄ• rampi cittÄ• gÄ• rampi dassanÄ• ya gacchiá
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

5. cittÄ• gÄ• ravagga, 4. catuttha sikkhÄ• pucchÄ•

__pucchÄ• --- _ gihiveyyÄ• vaccaá¹ƒ Ä• vuso karontiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±atta
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyogihi veyyÄ• vaccaá¹ƒ akaá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

5. cittÄ• gÄ• ravagga, 6. chaá¹-á¹-ha sikkhÄ• pucchÄ•

__pucchÄ• --- _ agÄ• rikassa \Be I 224/ vÄ• Ä• vuso paribbÄ• jakassa vÄ• paribbÄ• jikÄ•

khÄ• danÄ«yaá¹ƒ bhojanÄ«yaá¹ƒ dentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• r
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« agÄ• rikassa sahatthÄ• khÄ• danÄ«yampi bhojanÄ«yampi adÄ• si, tas
paÃ±Ã±attaá¹ƒ.

5. cittÄ• gÄ• ravagga, 9-10. navama, dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ tiracchÄ• navijjaá¹ƒ Ä• vuso pariyÄ• puá¹‡antiyÄ• ca vÄ• centiyÄ• ca pÄ
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±a
bhante bhikkhuniyo tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡iá¹ƒsuceva vÄ• cesuÃ±ca, tasmiá¹ƒ b
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ bhikkhu \Be I 225/ pana Ä• vuso tÄ• disaá¹ƒ tiracchÄ• navijjaá¹ƒ pariyÄ• p
kiá¹ƒ nÄ• ma Ä• pattiá¹ƒ Ä• pajjati.

__vissajjanÄ• --- _ dukkaá¹-aá¹ƒ bhante Ä• pattiá¹ƒ Ä• pajjati.

6. Ä• rÄ• mavagga, 1. paá¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ jÄ• naá¹ƒ Ä• vuso sabhikkhukaá¹ƒ Ä• rÄ• maá¹ƒ anÄ• pucchÄ• pavisanti
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo Ä• rÄ• maá¹ƒ anÄ• pucchÄ• pavisiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã

6. Ä• rÄ• mavagga, 2. dutiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhuá¹ƒ \Be I 226/ Ä• vuso akkosantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo Ä• yasmantaá¹ƒ upÄ• liá¹ƒ akkosiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±

6. Ä• rÄ• mavagga, 3. tatiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ caá¹‡á¸• ikatÄ• ya \Be I 227/ Ä• vuso gaá¹‡aá¹ƒ paribhÄ• santiyÄ• pÄ• c
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« caá¹‡á¸• ikatÄ• ya gaá¹‡aá¹ƒ paribhÄ• si, tasmiá¹ƒ bhante vatthusmiá¹ƒ

6. Ä• rÄ• mavagga, 5. paÃ±cama sikkhÄ• pucchÄ•

__pucchÄ• --- _ kulaá¹ƒ \Be I 228/ Ä• vuso maccharÄ• yantiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« kulaá¹ƒ maccharÄ• yi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

6. Ä• rÄ• mavagga, 6. chaá¹-á¹-ha sikkhÄ• pucchÄ•

__pucchÄ• --- _ abhikkhuke \Be I 229/ Ä• vuso Ä• vÄ• se vassaá¹ƒ vasantiyÄ• pÄ• cittiya
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo abhikkhuke Ä• vÄ• se vassaá¹ƒ vasiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±

6. Ä• rÄ• mavagga, 7. sattama sikkhÄ• pucchÄ•

__pucchÄ• --- _ vassaá¹ƒ \Be I 230/ vuá¹-á¹-hÄ• ya Ä• vuso bhikkhuniyÄ• ubhatosaá¹…gh
pavÄ• rentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo vassaá¹ƒ vuá¹-á¹-hÄ• bhikkhusaá¹…ghaá¹ƒ na pavÄ• resuá¹ƒ, tasmiá¹ƒ bhant
paÃ±Ã±attaá¹ƒ.

6. Ä• rÄ• mavagga, 8. aá¹-á¹-hama sikkhÄ• pucchÄ•

__pucchÄ• --- _ ovÄ• dÄ• ya vÄ• Ä• vuso saá¹ƒvÄ• sÄ• ya vÄ• nagacchantiyÄ• pÄ• citti
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±attaá¹ƒ,

bhikkhuniyo ovÄ• daá¹ƒ nagacchiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

6. Ä• rÄ• mavagga, 9. navama sikkhÄ• pucchÄ•

__pucchÄ• --- _ uposathampi \Be I 231/ Ä• vuso na pucchantiyÄ• ovÄ• dampi na yÄ• can
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo uposathaá¹ƒ na pucchiá¹ƒsu, ovÄ• dampi na yÄ• ciá¹ƒsu, tasmiá¹ƒ bhante vattl

7. gabbhinÄ«vagga, 1-2. paá¹-hama, dutiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ gabbhiniá¹ƒ vÄ• Ä• vuso pÄ• yantiá¹ƒ vÄ• vuá¹-á¹-hÄ• pentiyÄ• pÄ• citt
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be I 232/ bhante sambahulÄ• bhikkhuniyo Ä• rabbha
sambahulÄ• bhante bhikkhuniyo gabbhiniá¹ƒ vuá¹-á¹-hÄ• pesuá¹ƒ, pÄ• yantiá¹ƒ vuá¹-á¹-hÄ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

7. gabbhinÄ«vagga, 3. tatiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ dve vassÄ• ni Ä• vuso chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• na
pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo dve vassÄ• ni chasu dhammesu asikkhitasikkhaá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-h
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

8. kumÄ• rÄ«bhÅ«tavagga, 9. navama sikkhÄ• pucchÄ•

__pucchÄ• --- _ purisasaá¹ƒsaá¹-á¹-haá¹ƒ \Be I 233/ Ä• vuso kumÄ• rakasaá¹ƒsaá¹-á¹-haá
sokÄ• vÄ• saá¹ƒ sikkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« purisasaá¹ƒsaá¹-á¹-haá¹ƒ kumÄ• rakasaá¹ƒsaá¹-á¹-haá¹ƒ caá¹‡á¸• iá¹ƒ
caá¹‡á¸• akÄ• á¸·iá¹ƒ sekkhamÄ• naá¹ƒ vuá¹-á¹-hÄ• pesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ pa

8. kumÄ• rÄ«bhÅ«tavagga, 10. dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ mÄ• tÄ• pitÅ«hi \Be I 234/ vÄ• Ä• vuso sÄ• mikena vÄ• ananuÃ±Ã±Ä• ta
vuá¹-á¹-hÄ• pentiyÄ• pÄ• cittiyaá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante thullanandaá¹ƒ bhikkhuniá¹ƒ Ä• rabbha paÃ±Ã±
bhante bhikkhunÄ« mÄ• tÄ• pitÅ«hipi sÄ• mikenapi ananuÃ±Ã±Ä• taá¹ƒ sikkhamÄ• naá¹ƒ v
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

9. chattupÄ• hanavagga, 1-2. paá¹-hama, dutiya sikkhÄ• pucchÄ•

__pucchÄ• --- _ chattupÄ• hanaá¹ƒ Ä• vuso dhÄ• rentiyÄ• ca yÄ• nena yÄ• yantiyÄ• ca p
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±a
bhante bhikkhuniyo chattupÄ• hanaá¹ƒ dhÄ• resuá¹ƒ, yÄ• nena yÄ• yiá¹ƒsu, tasmiá¹ƒ bhant
paÃ±Ã±attaá¹ƒ.

9. chattupÄ• hanavagga, 4. catuttha sikkhÄ• pucchÄ•

__pucchÄ• --- _ itthÄ• laá¹…kÄ• raá¹ƒ \Be I 235/ Ä• vuso dhÄ• rentiyÄ• pÄ• cittiyaá¹ƒ katt
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±a
bhante bhikkhuniyo itthÄ• laá¹…kÄ• raá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ

__pucchÄ• --- _ bhikkhu pana Ä• vuso purisÄ• laá¹…kÄ• raá¹ƒ dhÄ• rento kiá¹ƒ nÄ• ma Ä

__vissajjanÄ• --- _ dukkaá¹-aá¹ƒ bhante Ä• pattiá¹ƒ Ä• pajjeyya.

9. chattupÄ• hanavagga, 5. paÃ±cama sikkhÄ• pucchÄ•

__pucchÄ• --- _ gandhavaá¹‡á¹‡akena \Be I 236/ Ä• vuso nahÄ• yantiyÄ• pÄ• cittiyaá¹ƒ k
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±a
bhante bhikkhuniyo gandhavaá¹‡á¹‡akena nahÄ• yiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ pa

9. chattupÄ• hanavagga, 11. ekÄ• dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ bhikkhussa Ä• vuso purato anÄ• pucchÄ• Ä• sane nisÄ«dantiyÄ• pÄ• cit
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo bhikkhussa purato anÄ• pucchÄ• Ä• sane nisÄ«diá¹ƒsu, tasmiá¹ƒ bhante vatth

9. chattupÄ• hanavagga, 12. dvÄ• dasama sikkhÄ• pucchÄ•

__pucchÄ• --- _ anokÄ• sakataá¹ƒ \Be I 237/ Ä• vuso bhikkhuá¹ƒ paÃ±haá¹ƒ pucchantiyÄ•
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahulÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±att
bhikkhuniyo anokÄ• sakataá¹ƒ bhikkhuá¹ƒ paÃ±haá¹ƒ pucchiá¹ƒsu, tasmiá¹ƒ bhante vatthus

__pucchÄ• --- _ sappiá¹ƒ vÄ• Ä• vuso telaá¹ƒ vÄ• madhuá¹ƒ vÄ• phÄ• á¹‡itaá¹ƒ vÄ• ma
khÄ«raá¹ƒ vÄ• dadhiá¹ƒ vÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±jantiyÄ• pÄ• á¹-idesanÄ«yaá¹ƒ katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyÄ• bhikkhuniyo Ä• rabbha paÃ±Ã±a
bhante bhikkhuniyo sappimpi telampi madhumpi phÄ• á¹‡itampi macchampi maá¹ƒsampi kh
viÃ±Ã±Ä• petvÄ• bhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ catunnaá¹ƒ \Be I 238/ Ä• vuso vipattÄ«naá¹ƒ katamÄ• vipatti.

__vissajjanÄ• --- _ Ä• cÄ• ravipatti bhante.

__pucchÄ• --- _ channaá¹ƒ Ä• vuso Ä• pattisamuá¹-á¹-hÄ• nÄ• naá¹ƒ katihi samuá¹-á¹-hÄ•

__vissajjanÄ• --- _ catÅ«hi bhante samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti, siyÄ• kÄ• yato s
navÄ• cato nacittato, siyÄ• kÄ• yato ca vÄ• cato ca samuá¹-á¹-hÄ• ti, nacittato, siyÄ• kÄ• y
samuá¹-á¹-hÄ• ti, navÄ• cato, siyÄ• kÄ• yato ca vÄ• cato ca cittato ca samuá¹-á¹-hÄ• ti, im
samuá¹-á¹-hÄ• nehi samuá¹-á¹-hÄ• ti.

__pucchÄ• --- _ kÄ• \Be I 239/ Ä• vuso vipatti.

__vissajjanÄ• --- _ asaá¹ƒvaro bhante vipatti.

__pucchÄ• --- _ kÄ• Ä• vuso sampatti.

__vissajjanÄ• --- _ saá¹ƒvaro bhante sampatti.

__pucchÄ• --- _ kÄ• \Be I 240/ Ä• vuso paá¹-ipatti.

__vissajjanÄ• --- _ na evarÅ«paá¹ƒ karissÄ• mÄ«ti yÄ• vajÄ«vaá¹ƒ Ä• pÄ• á¹‡akoá¹-ikaá¹ƒ
sikkhÄ• padesu, ayaá¹ƒ bhante paá¹-ipatti.

__pucchÄ• --- _ kassa Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

suá¹‡Ä• tu me bhante saá¹…gho ... pe ... saá¹ƒgÄ• yeyyÄ• ma.

mahÄ• vaggapÄ• á¸·i

saá¹ƒgÄ• yanassa pucchÄ• vissajjanÄ•

__pucchÄ• --- _ ubhato \Be II 1/ vibhaá¹…gÄ• nantaraá¹ƒ Ä• vuso porÄ• á¹‡akehi saá¹ƒgÄ
nÄ• ma pÄ• vacanaá¹ƒ saá¹ƒgÄ«taá¹ƒ.

__vissajjanÄ• --- _ ubhato vibhaá¹…gÄ• nantaraá¹ƒ bhante porÄ• á¹‡akehi saá¹ƒgÄ«tikÄ•
saá¹ƒgÄ«tÄ• .

__pucchÄ• --- _ te pana Ä• vuso khandhakÄ• vaggabhedena katividhÄ• .

__vissajjanÄ• --- _ te \Be II 2/ pana bhante khandhakÄ• duvidhÄ• vaggabhedena mahÄ•

__pucchÄ• --- _ mahÄ• vagge Ä• vuso kati khandhakÄ• pariyÄ• pannÄ• .

__vissajjanÄ• --- _ mahÄ• vagge bhante dasakhandhakÄ• pariyÄ• pannÄ• , seyyathidaá¹
uposathakkhandhako vassÅ«panÄ• yikakkhandhako pavÄ• raá¹‡Ä• kkhandhako cammakkh

kathinakkhandhako cÄ«varakkhandhako campeyyakkhandhako kosambakakkhandhakoti.

__pucchÄ• --- _ mahÄ• khandhake Ä• vuso bahÅ« kathÄ• yo, katamÄ• tÄ• saá¹ƒ Ä• dika

__vissajjanÄ• --- _ mahÄ• khandhake bhante bodhikathÄ• Ä• di.

mahÄ• khandhaka

mahÄ• bodhipucchÄ•

__pucchÄ• --- _ tasmÄ• tiha \Be II 3/ Ä• vuso tato paá¹-á¹-hÄ• ya taá¹ƒ pucchissÄ• mi, bha
paá¹-hamÄ• bhisambuddhakÄ• le kattha kÄ«vacÄ«raá¹ƒ kenÄ• kÄ• rena vihÄ• si.

__vissajjanÄ• --- _ bhagavÄ• bhante paá¹-hamÄ• bhisambuddho bodhirukkhamÅ«le sattÄ
vihÄ• si vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ«.

__pucchÄ• --- _ tadÄ• Ä• vuso bhagavÄ• kÄ«disaá¹ƒ dhammaá¹ƒ manasikatvÄ• kÄ«dis

__vissajjanÄ• --- _ tadÄ• bhante bhagavÄ• rattiyÄ• paá¹-hamaá¹ƒ yÄ• maá¹ƒ rattiyÄ• m
rattiyÄ• pacchimaá¹ƒ yÄ• maá¹ƒ paá¹-iccasamuppÄ• daá¹ƒ anulomaá¹ƒ paá¹-ilomaá¹ƒ man
udÄ• nesi.

ajapÄ• la

__pucchÄ• --- _ tassa \Be II 4/ Ä• vuso sattÄ• hassa accayena bhagavÄ• kattha vihÄ• si.

__vissajjanÄ• --- _ tassa bhante sattÄ• hassa accayena bhagavÄ• ajapÄ• la nigrodhamÅ«
ekapallaá¹…kena vihÄ• si vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ«.

mucalindÄ•

__pucchÄ• --- _ tassapi Ä• vuso sattÄ• hassa accayena bhagavÄ• kattha vihÄ• si.

__vissajjanÄ• --- _ tassa \Be II 5/ bhante sattÄ• hassa accayena bhagavÄ• mucalindamÅ«
ekapallaá¹…kena nisÄ«di.

__pucchÄ• --- _ tassapi Ä• vuso sattÄ• hassa accayena bhagavÄ• kattha vihÄ• si.

__vissajjanÄ• --- _ tassapi bhante sattÄ• hassa accayena bhagavÄ• rÄ• jÄ• yatanamÅ«le ekapallaá¹…kena nisÄ«di vimuttisukhaá¹ƒ paá¹-isaá¹ƒvedÄ«.

__pucchÄ• --- _ tassapi \Be II 6/ Ä• vuso sattÄ• hassa accayena bhagavÄ• kattha vihÄ• s

__vissajjanÄ• --- _ tassa bhante sattÄ• hassa accayena bhagavÄ• punadeva ajapÄ• lanig

__pucchÄ• --- _ tasmiá¹ƒ pana Ä• vuso ajapÄ• lanigrodhe viharantassa bhagavato kathaá¹ udapÄ• di.

__vissajjanÄ• --- _ tasmiá¹ƒ pana bhante ajapÄ• lanigrodhe viharantassa bhagavato rahog paá¹-isallÄ«nassa dhammagambhÄ«ratÄ• paá¹-isaá¹ƒyutto cetaso parivitakko udapÄ• di.

adhigato kho myÄ• yaá¹ƒ dhammo gambhÄ«ro duddaso aranubodho santo paá¹‡Ä«to atakk paá¹‡á¸• itavedanÄ«yo.

Ä• layarÄ• mÄ• kho \Be II 7/ panÄ• yaá¹ƒ pajÄ• Ä• layaratÄ• Ä• layasammuditÄ• ,

sahampati brahmÄ•

__pucchÄ• --- _ kathaá¹ƒ Ä• vuso tadÄ• dhammadesanÄ• ya brahmayÄ• canÄ• ca bhag

__vissajjanÄ• --- _ desetu bhante bhagavÄ• dhammaá¹ƒ, desetu sugato dhammaá¹ƒ, san apparajakkhajÄ• tikÄ• assavanatÄ• dhammassa parihÄ• yanti, bhavissanti dhammassa aÃ brahmuno dhammadesanÄ• ya yÄ• canÄ• ahosi,

``apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ.

vihiá¹ƒsasaÃ±Ã±Ä« paguá¹‡aá¹ƒ nabhÄ• siá¹ƒ,

dhammaá¹ƒ paá¹‡Ä«taá¹ƒ manujesu brahmeâ€™â€™ ti ||

evaá¹ƒ kho bhante bhagavato dhammadesanÄ• ya paá¹-iÃ±Ã±Ä• ca ahosi.

nassati \Be II 8/ vata loko ...

desetu bhante bhagavÄ• dhammaá¹ƒ ...

apÄ• rutÄ• tesaá¹ƒ amatassa dvÄ• rÄ• ,

ye sotavanto pamuÃ±cantu saddhaá¹ƒ ||

__pucchÄ• --- _ evaá¹ƒ \Be II 9/ kho Ä• vuso bhagavÄ• dhammadesanÄ• ya paá¹-iÃ±Ã±a
dhammaá¹ƒ desento kattha kÄ«disaá¹ƒ dhammaá¹ƒ kassa desesi.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante isipatane migadÄ• ye paÃ±cavaggiya bhikk
brahmagaá¹‡Ä• naá¹ƒ dhammacakkapavattanasuttaá¹ƒ desesi.

__pucchÄ• --- _ tasmiá¹ƒ \Be II 10/ kho pana Ä• vuso dhammacakkapavattanasutte desiya
dhammÄ• bhisamayo ahosi.

__vissajjanÄ• --- _ Ä• yasmato bhante koá¹‡á¸• aÃ±Ã±assa dhammÄ• bhisamayo ahosi.

__pucchÄ• --- _ kathaá¹ƒ nu kho Ä• vuso imasmiá¹ƒ buddhasÄ• sane paá¹-hamaá¹ƒ pabb
ahosi.

__vissajjanÄ• --- _ imasmiá¹ƒ bhante buddhasÄ• sane paá¹-hamaá¹ƒ ehibhikkhupasampa

labheyyÄ• haá¹ƒ \Be II 11/ bhante bhagavato santike pabbajaá¹ƒ, labheyyaá¹ƒ upasampada

ehi bhikkhu svÄ• khÄ• to dhammo, cara brahmacariyaá¹ƒ sammÄ• dukkhassa antakiriyÄ• y

__pucchÄ• --- _ itaresaá¹ƒ pana Ä• vuso catunnaá¹ƒ paÃ±cavaggiyÄ• naá¹ƒ kadÄ• dham

__vissajjanÄ• --- _ pÄ• á¹-ipade bhante divase Ä• yasmato vappassa, dutiye bhante divase
tatiye bhante divase Ä• yasmato mahÄ• nÄ• massa, catutthe bhante divase Ä• yasmato ass
ahosi.

__pucchÄ• --- _ sabbesampi \Be II 12/ Ä• vuso tesaá¹ƒ paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«na
hoti.

__vissajjanÄ• --- _ sabbesampi bhante tesaá¹ƒ paÃ±cavaggiyÄ• naá¹ƒ bhikkhÅ«naá¹ƒ pak
anattalakkhaá¹‡asutte desiyamÄ• ne arahattapatti hoti.

__pucchÄ• --- _ kadÄ• Ä• vuso bhagavatÄ• bhikkhÅ« tattha tattha cÄ• rikaá¹ƒ caritvÄ• d
pesitÄ• .

__vissajjanÄ• --- _ yasappamukhÄ• naá¹ƒ bhante catupaÃ±Ã±Ä• sa sahÄ• yakÄ• naá¹ƒ pa
bhikkhÅ« tattha tattha cÄ• rikaá¹ƒ caritvÄ• dhammadesanatthÄ• ya pesitÄ• .

saraá¹‡agamana

__pucchÄ• --- _ kadÄ• \Be II 13/ Ä• vuso bhagavatÄ• tÄ«hi saraá¹‡agamanehi pabbajjÅ«
ahosi.

__vissajjanÄ• --- _ yasappamukhÄ• naá¹ƒ bhante catupaÃ±Ã±Ä• sÄ• ya gihi sahÄ• yakÄ•
tattha cÄ• rikaá¹ƒ caritvÄ• dhammadesanatthÄ• ya pesitakÄ• le bhagavatÄ• tÄ«hi saraá¹‡
upasampadÄ• ca anuÃ±Ã±Ä• tÄ• .

anujÄ• nÄ• mi \Be II 14/ bhikkhave tumheva dÄ• ni tÄ• su tÄ• su disÄ• su tesu tesu janapad
upasampÄ• detha.

__pucchÄ• --- _ bhagavatÄ• Ä• vuso bhikkhÅ«naá¹ƒ Ä• rÄ• mo paá¹-iggaá¹‡hituá¹ƒ katth
anuÃ±Ã±Ä• to.

__vissajjanÄ• --- _ bhagavatÄ• bhante bhikkhÅ«naá¹ƒ Ä• rÄ• maá¹ƒ paá¹-iggaá¹‡hituá¹ƒ
rÄ• jÄ• bhante mÄ• gadho seniyo bimbisÄ• ro buddhappamukhassa bhikkhusaá¹…ghassa
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• to.

etÄ• haá¹ƒ \Be II 15/ bhante veá¸·uvanaá¹ƒ uyyÄ• naá¹ƒ buddhappamukhassa bhikkhusaá¹

anujÄ• nÄ• mi bhikkhave Ä• rÄ• maá¹ƒ.

__pucchÄ• --- _ kathaÃ±ca \Be II 16/ Ä• vuso dvinnaá¹ƒ aggasÄ• vakÄ• naá¹ƒ pabbajjÅ«p

__vissajjanÄ• --- _ dvinnaá¹ƒ bhante aggasÄ• vakÄ• naá¹ƒ ehi bhikkhupasampadÄ• ahos

vippasannÄ• ni \Be II 17/ kho te Ä• vuso indriyÄ• ni.

kaá¹ƒsi tvaá¹ƒ Ä• vuso uddissa pabbajito.

ko vÄ• te satthÄ• .

kassa vÄ• tvaá¹ƒ dhammaá¹ƒ rocesi.

atthÄ• vuso mahÄ• samaá¹‡o sakyaputto sakyakulÄ• pabbajito.

kiá¹ƒ vÄ• dÄ« panÄ• yasmato satthÄ• kimakkhÄ• yÄ«.

ye \Be II 18/ dhammÄ• hetuppabhavÄ• , tesaá¹ƒ hetuá¹ƒ tathÄ• gato.

Ä• ha tesaÃ±ca yo nirodho, evaá¹ƒ vÄ• dÄ« mahÄ• samaá¹‡o ||

alaá¹ƒ Ä• vuso mÄ• agamittha.

ete bhikkhave dve sahÄ• yakÄ• Ä• gacchanti kolito upatisso ca etaá¹ƒ me sÄ• vakayugaá¹
bhaddayugaá¹ƒ.

labheyyÄ• ma \Be II 19/ mayaá¹ƒ bhante bhagavato santike pabbajjaá¹ƒ labheyyÄ• ma upa

etha bhikkhavo svÄ• khÄ• to dhammo, caratha brahmacariyaá¹ƒ sammÄ• dukkhassa anta

__pucchÄ• --- _ upajjhÄ• yo Ä• vuso gaá¹‡hituá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• to, kaá¹
vatthusmiá¹ƒ anuÃ±Ã±Ä• to.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• to, sam
anupajjhÄ• yakÄ• anÄ• cariyakÄ• anovadiyamÄ• nÄ• ananusÄ• siyamÄ• nÄ• dunnivatth
piá¹‡á¸• Ä• ya cariá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• to.

__pucchÄ• --- _ upajjhÄ• yamhi Ä• vuso na sammÄ• vattantassa dukkaá¹-aá¹ƒ kattha paÃ
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be II 21/ bhante sambahule saddhivihÄ• rike Ä• rabbha paÃ
bhante saddhivihÄ• rikÄ• upajjhÄ• yamhi na sammÄ• vattiá¹ƒsu, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ kadÄ• Ä• vuso bhagavatÄ• tÄ«hi saraá¹‡agamanehi upasampadaá¹ƒ pa
Ã±Ä• ticatutthena kammena upasampadÄ• anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ rÄ• dhabrÄ• hmaá¹‡assa bhante pabbajitakÄ• le bhagavatÄ• tÄ«hi sar
upasampadaá¹ƒ paá¹-ikkhipitvÄ• Ã±Ä• tticatutthena kammena upasampadÄ• anuÃ±Ã±Ä•

konu \Be II 22/ kho bhikkhave tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarati.

ahaá¹ƒ kho bhante tassa brÄ• hmaá¹‡assa adhikÄ• raá¹ƒ sarÄ• mi.

sÄ• dhu sÄ• dhu sÄ• riputta, kataÃ±Ã±uno hi sÄ• riputta sappurisÄ• katavedino.

kathÄ• haá¹ƒ bhante taá¹ƒ brÄ• hmaá¹‡aá¹ƒ upasampÄ• demi.

yÄ• sÄ• \Be II 23/ bhikkhave mayÄ• tÄ«hi saraá¹‡agamanehi upasampadÄ• anuÃ±Ã±Ä• t
paá¹-ikkhipÄ• mi.

anujÄ• nÄ• mi bhikkhave Ã±Ä• tticatutthena kammena upasampÄ• detuá¹ƒ.

__pucchÄ• --- _ ayÄ• citakaá¹ƒ Ä• vuso upasampadÄ• pekkhaá¹ƒ upasampÄ• dentassa d
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±attaá¹
bhikkhu upasampannasamanantaraá¹ƒ anÄ• cÄ• raá¹ƒ acari, tasmiá¹ƒ bhante vatthusmiá¹ƒ

__pucchÄ• --- _ catunnaá¹ƒ \Be II 24/ Ä• vuso nissayÄ• naá¹ƒ Ä• cikkhaá¹‡Ä• bhagavatÄ
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ rÄ• jagahe bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha anuÃ±Ã±Ä• tÄ
bhikkhu udarassa kÄ• raá¹‡Ä• pabbaji, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

ehi \Be II 25/ dÄ• ni Ä• vuso piá¹‡á¸• Ä• ya carissÄ• ma.

kathaÃ±hi nÄ• ma bhikkhu evaá¹ƒ svÄ• kkhÄ• te dhammavinaye udarassa kÄ• raá¹‡Ä• pa

__pucchÄ• --- _ Å«nadasavassena \Be II 26/ Ä• vuso upasampÄ• dentassa dukkaá¹-aá¹ƒ
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ upasenaá¹ƒ vaá¹…gantaputtaá¹ƒ Ä
Ä• yasmÄ• bhante upaseno vaá¹…gantaputto ekavasso saddhivihÄ• rikaá¹ƒ upasampÄ• d
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ bÄ• lena \Be II 27/ Ä• vuso abyattena upasampÄ• dentassa dukkaá¹-aá¹ƒ

paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sam
``dasavassamhÄ• dasavassamhÄ• â€™â€™ ti bÄ• lÄ• abyattÄ• upasampÄ• desuá¹ƒ, tas
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ Ä• cariyo \Be II 28/ Ä• vuso gaá¹‡hituá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä•
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• to.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• to, sam
upajjhÄ• yesu pakkantesupi vibbhantesupi kÄ• laá¹…katesupi pakkhasaá¹…kantesupi anÄ•
ananusÄ• siyamÄ• nÄ• dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• piá¹‡á¸• Ä• y
vatthusmiá¹ƒ anuÃ±Ã±Ä• to.

__pucchÄ• --- _ paÃ±cahi \Be II 29/ Ä• vuso Ä• bÄ• dhehi phuá¹-á¹-haá¹ƒ pabbÄ• jentassa
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sam
paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-haá¹ƒ pabbÄ• jesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±

sÄ• dhu \Be II 30/ bhante ayyÄ• paÃ±cahi Ä• bÄ• dhehi phuá¹-á¹-haá¹ƒ na pabbÄ• jeyyuá

__pucchÄ• --- _ rÄ• jabhaá¹-aá¹ƒ Ä• vuso pabbÄ• jentassa dukkaá¹-aá¹ƒ bhagavatÄ• katt
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, sam
rÄ• jabhaá¹-e pabbÄ• jesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ dhajabandhaá¹ƒ \Be II 31/ Ä• vuso coraá¹ƒ pabbÄ• jentassa dukkaá¹-aá¹ƒ
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagaheyeva bhante aá¹…gulimÄ• laá¹ƒ coraá¹ƒ Ä• rabbha paÃ±Ã±a
bhante coro bhikkhÅ«su pabbajito hoti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kÄ• rabhedakaá¹ƒ Ä• vuso coraá¹ƒ pabbÄ• jentassa dukkaá¹-aá¹ƒ bhagav
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagaheyeva \Be II 32/ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±

bhante bhikkhÅ« kÄ• rabhedakacoraá¹ƒ pabbÄ• jesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ

__pucchÄ• --- _ iá¹‡Ä• yikaá¹ƒ Ä• vuso pabbÄ• jentassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagaheyeva bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« iá¹‡Ä• yikaá¹ƒ pabbÄ• jesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ dÄ• saá¹ƒ \Be II 33/ Ä• vuso pabbajentassa dukkaá¹-aá¹ƒ bhagavatÄ• ka
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagaheyeva bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« dÄ• saá¹ƒ pabbÄ• jesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ bhaá¹‡á¸• ukammÄ• ya Ä• vuso apalokanaá¹ƒ bhagavatÄ• kattha anuÃ±
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagaheyeva bhante aÃ±Ã±ataraá¹ƒ kammÄ• rabhaá¹‡á¸• uputtaá¹ƒ
aÃ±Ã±ataro bhante kammÄ• rabhaá¹‡á¸• uputto mÄ• tÄ• pitÅ«hi saddhiá¹ƒ bhaá¹‡á¸• itvÄ•
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ Å«navÄ«sativassassa \Be II 34/ Ä• vuso puggalassa upasampadÄ• bhag
paá¹-ikkhittÄ• , kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paá¹-ikkhittÄ• .

__vissajjanÄ• --- _ rÄ• jagahe \Be II 35/ bhante sambahule bhikkhÅ« Ä• rabbha paá¹-ikkhit
bhikkhÅ« Å«navÄ«sativassaá¹ƒ puggalaá¹ƒ upasampÄ• desuá¹ƒ, tasmiá¹ƒ bhante vatthusm

na \Be II 36/ bhikkhave jÄ• naá¹ƒ Å«navÄ«sativasso puggalo upasampÄ• detabbo, youpas
kÄ• retabbo.

__pucchÄ• --- _ mÄ• tÄ• pitÅ«hi \Be II 37/ Ä• vuso ananuÃ±Ã±Ä• taá¹ƒ puttaá¹ƒ pabbÄ• je
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sakkesu bhante paÃ±Ã±attaá¹ƒ, rÄ• jÄ• bhante suddhodano bhagavan
varaá¹ƒ yÄ• ci, sÄ• dhu bhante ayyÄ• ananuÃ±Ã±Ä• taá¹ƒ mÄ• tÄ• pitÅ«hi puttaá¹ƒ pabbÄ•
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

na \Be II 39/ bhikkhave ananuÃ±Ã±Ä• to mÄ• tÄ• pitÅ«hi putto pabbÄ• jetabbo, yo pabbÄ•

__pucchÄ• --- _ theyyasaá¹ƒvÄ• sakassa Ä• vuso upasampadÄ• bhagavatÄ• kattha paá¹
kismiá¹ƒ vatthusmiá¹ƒ paá¹-ikkhittÄ• .

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ purÄ• á¹‡akulaputtaá¹ƒ Ä• rabb
aÃ±Ã±ataro bhante purÄ• á¹‡akulaputto khÄ«á¹‡a kolaÃ±Ã±o sÄ• maá¹ƒ pattacÄ«varaá¹ƒ
ohÄ• retvÄ• \Be II 40/ kÄ• sÄ• yÄ• ni vatthÄ• ni acchÄ• detvÄ• Ä• rÄ• maá¹ƒ gantvÄ• bhi
bhante vatthusmiá¹ƒ paá¹-ikkhittÄ• .

__pucchÄ• --- _ tiracchÄ• nagatassa \Be II 41/ Ä• vuso upasampadÄ• bhagavatÄ• kattha
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paá¹-ikkhittÄ• .

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ nÄ• gaá¹ƒ Ä• rabbha paá¹-ikkhit
nÄ• go mÄ• á¹‡avakavaá¹‡á¹‡ena bhikkhÅ« upasaá¹…kamitvÄ• pabbajjaá¹ƒ yÄ• ci, taá¹ƒ
upasampÄ• desuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paá¹-ikkhittÄ• .

__pucchÄ• --- _ mÄ• tughÄ• takassa \Be II 42/ ca Ä• vuso pitughÄ• takassa ca upasampa
paá¹-ikkhittÄ• , kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paá¹-ikkhittÄ• .

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva \Be II 43/ bhante aÃ±Ã±ataraá¹ƒ mÄ• á¹‡avakaá¹ƒ
paá¹-ikkhittÄ• , aÃ±Ã±ataro ca bhante mÄ• á¹‡avako aÃ±Ã±ataro ca mÄ• á¹‡avako mÄ• ta
pitaraá¹ƒ jÄ«vitÄ• voropesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paá¹-ikkhittÄ• .

mÄ• tughÄ• tako \Be II 44/ bhikkhave anupasampanno naupasampÄ• detabbo, upasampa
bhikkhave anupasampanno naupasampÄ• detabbo, upasampanno nÄ• setabbo.

__pucchÄ• --- _ apattacÄ«varakaá¹ƒ vÄ• Ä• vuso yÄ• citapattacÄ«varakaá¹ƒ vÄ• upasa
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« apattacÄ«varakaá¹ƒ upasampÄ• desuá¹ƒ, yÄ• citakena pattacÄ«varena upasamp
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ upasampadaá¹ƒ \Be II 45/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ sauddesaá¹ƒ. sa
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ upasampadaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá

dve Ä• pattiyo.

2. uposathakkhandhaka

__pucchÄ• --- _ cÄ• tuddase \Be II 46/ ca Ä• vuso pannarase ca pakkhassa ca aá¹-á¹-ham
dhammaá¹ƒ bhÄ• situá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kismiá¹ƒ vatthusmiá¹ƒ anuÃ

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• tÄ• , sa
cÄ• tuddesa pannarase aá¹-á¹-hamiyÄ• ca pakkhassa sannipatitvÄ• tuá¹‡hÄ« nisÄ«diá¹ƒs
vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

anujÄ• nÄ• mi \Be II 47/ bhikkhave cÄ• tuddase pannarase aá¹-á¹-hamiyÄ• ca pakkhassa

nanu nÄ• ma sannipatitehi dhammo bhÄ• sitabbo.

__pucchÄ• --- _ kadÄ• Ä• vuso bhikkhÅ«naá¹ƒ pÄ• timokkhuddeso bhagavatÄ• anuÃ±Ã±

__vissajjanÄ• --- _ yadÄ• bhante bhagavato rahogatassa paá¹-isallÄ«nassa evaá¹ƒ cetaso
``yaá¹ƒnÅ«nÄ• haá¹ƒ yÄ• ni mayÄ• bhikkhÅ«naá¹ƒ paÃ±Ã±attÄ• ni sikkhÄ• padÄ• ni, tÄ• n
anujÄ• neyyaá¹ƒ, so nesaá¹ƒ bhavissati uposathakammaâ€™â€™ nti \Be II 48/ tadÄ• bhan
pÄ• timokkhuddeso anuÃ±Ã±Ä• to.

__pucchÄ• --- _ sÄ«maá¹ƒ Ä• vuso sammanituá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, k
anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante anuÃ±Ã±Ä• taá¹ƒ, rÄ• jagahe bhante bhagavati viha
etadahosi ``bhagavatÄ• paÃ±Ã±attaá¹ƒ ettÄ• vatÄ• sÄ• maggÄ«, yÄ• vatÄ• ekÄ• vÄ• sot
hotÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ kati \Be II 49/ Ä• vuso uposathÄ• divasavasena ca kÄ• rakapuggalavasen
ca.

__vissajjanÄ• --- _ divasavasena bhante tayo uposathÄ• , puggalavasena ca bhante tayo u
kÄ• tabbÄ• kÄ• ravasena ca bhante tayo uposathÄ• .

__pucchÄ• --- _ kati \Be II 50/ Ä• vuso uposathakammÄ• ni tesu ca kÄ«disaá¹ƒ uposathak
anuÃ±Ã±Ä• taá¹ƒ, kÄ«disaá¹ƒ ananuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ cattÄ• rimÄ• ni bhante uposathakammÄ• ni, adhammena vaggaá¹ƒ upo
samaggaá¹ƒ uposathakammaá¹ƒ, dhammena vaggaá¹ƒ uposathakammaá¹ƒ, dhammena sa
bhante yadidaá¹ƒ adhammena vaggaá¹ƒ uposathakammaá¹ƒ, adhammena samaggaá¹ƒ up
uposathakammaá¹ƒ, evarÅ«paá¹ƒ bhante uposathakammaá¹ƒ ananuÃ±Ã±Ä• taá¹ƒ, tatra bh
samaggaá¹ƒ uposathakammaá¹ƒ, evarÅ«paá¹ƒ bhante uposathakammaá¹ƒ anuÃ±Ã±Ä• taá

__pucchÄ• --- _ uposathaá¹ƒ \Be II 51/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samuk
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ uposathaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-á
tisso Ä• pattiyo.

3. vassupanÄ• yikakkhandhaka

__pucchÄ• --- _ vassÅ«panÄ• yikaá¹ƒ Ä• vuso bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahulÄ• bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, s
hemantampi gimhampi vassampi cÄ• rikaá¹ƒ cariá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±

__pucchÄ• --- _ katipanÄ• vuso vassÅ«panÄ• yikÄ• bhagavatÄ• anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ dvemÄ• bhante vassÅ«panÄ• yikÄ• bhagavatÄ• anuÃ±Ã±Ä• tÄ• pur
aparajjugatÄ• ya bhante Ä• saá¸·hiyÄ• purimikÄ• upagantabbÄ• , mÄ• sagatÄ• ya bhante
upagantabbÄ• , imÄ• kho bhante dve vassÅ«panÄ• yikÄ• bhagavatÄ• anuÃ±Ã±Ä• tÄ• .

__pucchÄ• --- _ vassaá¹ƒ \Be II 54/ Ä• vuso upagantvÄ• purimaá¹ƒ vÄ• temÄ• saá¹ƒ pac
avasitvÄ• cÄ• rikaá¹ƒ pakkamantassa dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbh
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« vassaá¹ƒ upagantvÄ• antarÄ• vassaá¹ƒ cÄ• rikaá¹ƒ pakkamiá¹ƒsu, tasmiá¹ƒ bha
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ sattÄ• ha karaá¹‡Ä«yena Ä• vuso pahite gantuá¹ƒ bhagavatÄ• kattha anu
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá

bhikkhÅ« udenena upÄ• sakena pahite na gacchiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ

__pucchÄ• --- _ sattÄ• hakaraá¹‡Ä«yena \Be II 56/ Ä• vuso sattannaá¹ƒ apahitepi gantuá¹
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±atarassa bhikkhuno mÄ• tugilÄ• na vatth

anujÄ• nÄ• mi \Be II 57/ bhikkhave sattannaá¹ƒ sattÄ• hakaraá¹‡Ä«yena apahitepi gantuá¹

__pucchÄ• --- _ kismiá¹ƒci Ä• vuso antarÄ• ye sati antovassaá¹ƒ pakkamituá¹ƒ bhagavatÄ
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ« kosalesu janapadesu vassaá¹ƒ upagacchiá¹ƒsu, te vassÅ«pagatÄ• vÄ• á¸·ehi ub
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ rukkha \Be II 58/ susire vÄ• Ä• vuso rukkhaviá¹-abhiyÄ• vÄ• ajjhokÄ• se
upagacchantassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« rukkhasusirepi rukkhaviá¹-abhiyÄ• pi ajjhokÄ• sepi vassaá¹ƒ upagacchiá¹ƒsu, tas
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ asenÄ• sanikena \Be II 59/ Ä• vuso vassaá¹ƒ upagacchantassa dukkaá¹-a
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ tasmiá¹ƒyeva bhante sÄ• vatthiyaá¹ƒ sambahule bhikkhÅ« Ä• rabbha p
bhante bhikkhÅ« asenÄ• sanikÄ• vassaá¹ƒ upagacchiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ

__pucchÄ• --- _ chavakuá¹-ikÄ• ya vÄ• Ä• vuso chatte vÄ• cÄ• á¹-iyÄ• vÄ• vassaá¹ƒ up
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±att
bhikkhÅ« chavakuá¹-ikÄ• yapi chattepi cÄ• á¹-iyÄ• pi vassaá¹ƒ upagacchiá¹ƒsu, tasmiá¹ƒ bh
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ paá¹-issavaá¹ƒ \Be II 60/ Ä• vuso visaá¹ƒ vÄ• dentassa dukkaá¹-aá¹ƒ bha

paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä•
Ä• yasmÄ• bhante upanando sakyaputto raÃ±Ã±o pasenadissa kosalassa vassaá¹ƒ vÄ• sa
visaá¹ƒvÄ• desi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ vassÅ«panÄ• yikaá¹ƒ \Be II 61/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹
samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ vassÅ«panÄ• yikaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sam
bhante ekÄ• Ä• patti.

4. pavÄ• raá¹‡Ä• kkhandhaka

__pucchÄ• --- _ vassaá¹ƒ \Be II 63/ vuá¹-á¹-hÄ• naá¹ƒ Ä• vuso bhikkhÅ«naá¹ƒ tÄ«hi á¹-hÄ
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ« sandiá¹-á¹-hÄ• sambhattÄ• antovassaá¹ƒ neva Ä• lapiá¹ƒsu na sallapiá¹ƒsu, tas
anuÃ±Ã±Ä• taá¹ƒ.

anujÄ• nÄ• mi \Be II 64/ bhikkhave vassaá¹ƒ vuá¹-á¹-hÄ• naá¹ƒ bhikkhÅ«naá¹ƒ tÄ«hi á¹-hÄ
diá¹-á¹-heva vÄ• sutena vÄ• parisaá¹…kÄ• ya vÄ• .

__pucchÄ• --- _ kati Ä• vuso pavÄ• raá¹‡Ä• divasavasena ca puggalavasena ca kÄ• tabb

__vissajjanÄ• --- _ divasavasena bhante tisso pavÄ• raá¹‡Ä• , tathÄ• puggalavasena kÄ•

__pucchÄ• --- _ katÄ«naá¹ƒ \Be II 65/ Ä• vuso saá¹…ghe pavÄ• retuá¹ƒ bhagavatÄ• anuÃ
panÄ• vuso aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ paÃ±cannaá¹ƒ bhante bhikkhÅ«naá¹ƒ saá¹…ghe pavÄ• retuá¹ƒ bhagav
catunnaá¹ƒ vÄ• bhante tiá¹‡á¹‡aá¹ƒ vÄ• dvinnaá¹ƒ vÄ• aÃ±Ã±amaÃ±Ã±aá¹ƒ pavÄ• retuá

__pucchÄ• --- _ ekena panÄ• vuso vassaá¹ƒvuá¹-á¹-hena bhikkhunÄ• kathaá¹ƒ paá¹-ipajji
anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ ekena pana bhante bhikkhunÄ• ``ajja me pavÄ• raá¹‡Ä• â€™â€™ ti a

bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ pavÄ• raá¹‡aá¹ƒ \Be II 66/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sa
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ pavÄ• raá¹‡aá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá
bhante tisso Ä• pattiyo.

5. cammakkhandhaka

soá¹‡amathera vatthu

__pucchÄ• --- _ upÄ• hanaá¹ƒ \Be II 67/ Ä• vuso bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, ka
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ Ä• rabbha anuÃ±Ã±Ä• ta
soá¹‡assa accÄ• raddhavÄ«riyassa caá¹…kamato pÄ• dÄ• bhijjiá¹ƒsu, caá¹…kamo lohiten
bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ sabbanÄ«likÄ• \Be II 70/ vÄ• Ä• vuso sabbapÄ«tikÄ• vÄ• sabbalohitikÄ
sabbamaÃ±jiá¹-á¹-hikÄ• vÄ• sabbakaá¹‡hÄ• vÄ• sabbamahÄ• raá¹…garattÄ• vÄ• sabb
upÄ• hanÄ• yo dhÄ• rentassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha kaá¹ƒ Ä• rabbha kismiá¹ƒ v

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« sabbanÄ«likÄ• yo upÄ• hanÄ• yo dhÄ• resuá¹ƒ, sabbapÄ«tikÄ• yo sabbalohitikÄ•
sabbakaá¹‡hÄ• yo sabbamahÄ• raá¹…garattÄ• sabbamahÄ• nÄ• marattÄ• yopi upÄ• hanÄ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ khallakabandhÄ• \Be II 72/ vÄ• Ä• vuso puá¹-abandhÄ• vÄ• pÄ• liguá¹‡
tÅ«lapuá¹‡á¹‡ikÄ• vÄ• tittirapattikÄ• vÄ• meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• vÄ• ajavisÄ• a
vicchikÄ• á¸·ikÄ• vÄ• morapiÃ±cha parisibbikÄ• vÄ• citrÄ• vÄ• upÄ• hanÄ• yo dhÄ• ren
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« khallakabandhÄ• upÄ• hanÄ• yopi dhÄ• resuá¹ƒ, puá¹-abandhÄ• upÄ• hanÄ• yo
pÄ• liguá¹‡á¹-himÄ• upÄ• hanÄ• yopi dhÄ• resuá¹ƒ, tÅ«lapuá¹‡á¹‡ikÄ• upÄ• hanÄ• yopi d
upÄ• hanÄ• yopi dhÄ• resuá¹ƒ, meá¹‡á¸• avisÄ• á¹‡avaddhikÄ• upÄ• hanÄ• yopi dhÄ• res
upÄ• hanÄ• yopi dhÄ• resuá¹ƒ, vicchikÄ• á¸·ikÄ• upÄ• hanÄ• yopi dhÄ• resuá¹ƒ, morapiÃ±

dhÄ• resuá¹ƒ, citrÄ• upÄ• hanÄ• yopi dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±

__pucchÄ• --- _ kaá¹-á¹-hapÄ• dukÄ• yo \Be II 73/ Ä• vuso dhÄ• rentassa dukkaá¹-aá¹ƒ bh
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggÄ«yeva bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« rattiyÄ• paccÅ«sasamayaá¹ƒ paccuá¹-á¹-hÄ• ya kaá¹-á¹-hapÄ• dukÄ• yo abhiruh
uccÄ• saddÄ• mahÄ• saddÄ• khaá¹-akhaá¹-asaddÄ• anekavihitaá¹ƒ tiracchÄ• nakathaá¹
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ yÄ• nena \Be II 74/ Ä• vuso yÄ• yantassa dukkaá¹-aá¹ƒ bhagavatÄ• katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« yÄ• nena yÄ• yiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ gilÄ• nassa \Be II 75/ Ä• vuso yÄ• naá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• t
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ gilÄ• naá¹ƒ bhikkhuá¹ƒ Ä• rabbh
aÃ±Ã±ataro bhante bhikkhu kosalesu janapade sÄ• vatthiá¹ƒ gacchanto bhagavantaá¹ƒ das
gilÄ• no kukkuccÄ• yanto yÄ• naá¹ƒ nÄ• bhiruhi, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä•

__pucchÄ• --- _ uccÄ• sayanamahÄ• sayanÄ• ni \Be II 76/ Ä• vuso dhÄ• rentassa dukkaá
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« uccÄ• sayanamahÄ• sayanÄ• ni dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ

__pucchÄ• --- _ gocammÄ• ni Ä• vuso dhÄ• rentassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha pa
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ pÄ• pabhikkhuá¹ƒ Ä• rabbha pa
bhante bhikkhu pÄ• á¹‡Ä• tipÄ• te samÄ• dapesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±att

__pucchÄ• --- _ paccantimesu \Be II 78/ Ä• vuso janapadesu vinayadharapaÃ±camena ga
guá¹‡aá¹…guá¹‡Å«pahanaÃ±ca dhuvanahÄ• naÃ±ca cammÄ• ni attharaá¹‡Ä• ni ca nissÄ«
imÄ• ni paÃ±ca bhagavatÄ• kattha anuÃ±Ã±Ä• tÄ• ni, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmi

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ soá¹‡aá¹ƒ kuá¹-ikaá¹‡á¹‡aá¹ƒ
Ä• yasmÄ• bhante soá¹‡o kuá¹-ikaá¹‡á¹‡o etÄ• ni paÃ±cavatthÅ«ni Ä• yasmato mahÄ• ka
bhagavantaá¹ƒ yÄ• ci, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__pucchÄ• --- _ cammasaÃ±Ã±uttaá¹ƒ \Be II 81/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá
samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ cammasaÃ±Ã±uttaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sam
bhante tisso Ä• pattiyo.

6. bhesajjakkhandhaka

__pucchÄ• --- _ paÃ±ca \Be II 82/ Ä• vuso bhesajjÄ• ni paá¹-iggahetvÄ• kÄ• lepi vikÄ• lep
bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• t

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ«naá¹ƒ sÄ• radikena Ä• bÄ• dhena puá¹-á¹-hÄ• naá¹ƒ yÄ• gupi na sammÄ• pariá¹‡
bhuttaá¹ƒ na sammÄ• pariá¹‡Ä• maá¹ƒ gacchi, te tena kisÄ• ahesuá¹ƒ lÅ«khÄ• dubbaá¹‡
uppaá¹‡á¸• uppaá¹‡á¸• ukajÄ• tÄ• dhamanisanthatagattÄ• , tasmiá¹ƒ bhante vatthusmiá¹ƒ

__pucchÄ• --- _ mÅ«lÄ• dibhesajjÄ• ni \Be II 83/ Ä• vuso bhagavatÄ• kattha anuÃ±Ã±Ä• t
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• ni.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule gilÄ• ne bhikkhÅ« Ä• rabbha anuÃ±
gilÄ• nÄ• naá¹ƒ bhikkhÅ«naá¹ƒ mÅ«lehi bhesajjehi attho ahosi, tasmiá¹ƒ bhante vatthusmiá

__pucchÄ• --- _ antovuá¹-á¹-haá¹ƒvÄ• Ä• vuso antopakkaá¹ƒ vÄ• sÄ• maá¹ƒpakkaá¹ƒ vÄ
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ Ä• nandaá¹ƒ Ä• rabbha paÃ±Ã±atta
sÄ• maá¹ƒ tilampi taá¹‡á¸• ulampi muggampi viÃ±Ã±Ä• petvÄ• anto vÄ• setvÄ• anto sÄ• n
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

suppiyÄ• vatthu

__pucchÄ• --- _ manussamaá¹ƒsaá¹ƒ \Be II 84/ Ä• vuso paribhuÃ±jantassa thullaccayaÃ±c
maá¹ƒsaá¹ƒ paribhuÃ±jantassa dukkaá¹-aÃ±ca bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä

vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±
bhante bhikkhu appaá¹-ivekkhitvÄ• manussamaá¹ƒsaá¹ƒ bhuÃ±ji, tasmiá¹ƒ bhante vatthusm

na \Be II 87/ bhikkhave manussamaá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±jeyya, Ä• p
ca bhikkhave appaá¹-ivekkhitvÄ• maá¹ƒsaá¹ƒ paribhuÃ±jitabbaá¹ƒ, yo paribhuÃ±jeyya Ä• p

__pucchÄ• --- _ hatthimaá¹ƒsaá¹ƒ vÄ• Ä• vuso assamaá¹ƒsaá¹ƒ vÄ• paribhuÃ±jantassa
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±att
bhikkhÅ« hatthimaá¹ƒsampi assamaá¹ƒsampi paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá

__pucchÄ• --- _ sunakkhamaá¹ƒsaá¹ƒ \Be II 88/ vÄ• Ä• vuso ahimaá¹ƒsaá¹ƒ vÄ• bhuÃ±ja
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±att
bhikkhÅ« sunakkhamaá¹ƒsampi ahimaá¹ƒsampi paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ sÄ«hamaá¹ƒsaá¹ƒ \Be II 89/ vÄ• Ä• vuso byagghamaá¹ƒsaá¹ƒ vÄ• dÄ«p
acchamaá¹ƒsaá¹ƒ vÄ• taracchamaá¹ƒsaá¹ƒ vÄ• bhuÃ±jantassa dukkaá¹-aá¹ƒ bhagavatÄ•
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒyeva bhante sambahule bhikkhÅ« Ä• rabbha paÃ±
bhikkhÅ« sÄ«hamaá¹ƒsampi byagghamaá¹ƒsampi dÄ«pimaá¹ƒsampi acchamaá¹ƒsampi tar
paribhuÃ±jiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ gilÄ• nassa \Be II 90/ Ä• vuso guá¸·aá¹ƒ vÄ• agilÄ• nassa guá¸·odakaá¹ƒ
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá¹ƒ, s
gilÄ• nasseva bhagavatÄ• guá¸·o anuÃ±Ã±Ä• to no agilÄ• nassÄ• ti kukkuccÄ• yantÄ• gu
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ jÄ• naá¹ƒ \Be II 91/ Ä• vuso uddissa kataá¹ƒ maá¹ƒsaá¹ƒ paribhuÃ±jantas
paÃ±Ã±apetvÄ• tikoá¹-iparisuddhaá¹ƒ maá¹ƒsaá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante sÄ«hassa seá¹-Ä• patino vatthusmiá¹ƒ anuÃ±Ã±Ä

__meá¹‡á¸• aka vatthu_

__pucchÄ• --- _ pÄ• theyyaá¹ƒ \Be II 94/ Ä• vuso pariyesituÃ±ca kappiyakÄ• rakÄ• naá¹ƒ
upanikkhittahiraÃ±Ã±ato nibbattaá¹ƒ kappiyapaccayaá¹ƒ sÄ• dituÃ±ca bhagavatÄ• kattha a
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ antarÄ• \Be II 95/ ca bhante bhaddiyaá¹ƒ antarÄ• ca aá¹…guttarÄ• pa
gahapatiá¹ƒ Ä• rabbha anuÃ±Ã±Ä• taá¹ƒ, meá¹‡á¸• ako bhante gahapati bhagavantaá¹ƒ yÄ
kantÄ• rÄ• appodakÄ• appabhakkhÄ• na sukarÄ• apÄ• theyyena gantuá¹ƒ, sÄ• dhu bha
pÄ• theyyaá¹ƒ anujÄ• nÄ• tÅ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

keá¹‡iya vatthu

__pucchÄ• --- _ aá¹-á¹-ha \Be II 96/ Ä• vuso pÄ• nÄ• ni bhagavatÄ• kattha anuÃ±Ã±Ä• tÄ
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• ni.

__vissajjanÄ• --- _ Ä• paá¹‡e bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• tÄ• ni, s
kukkuccÄ• yantÄ• pÄ• nÄ• ni na paá¹-iggaá¹‡hiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±

rojamallÄ• vatthu

__pucchÄ• --- _ sabbaÃ±ca \Be II 97/ Ä• vuso á¸• Ä• kaá¹ƒ sabbaÃ±ca piá¹-á¹-hakhÄ• dan
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ kusinÄ• rÄ• yaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä•
bhikkhÅ« kukkuccÄ• yantÄ• á¸• Ä• kaÃ±ca piá¹-á¹-hakhÄ• danÄ«yaÃ±ca na paá¹-iggahesu
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ akappiyaá¹ƒ \Be II 98/ Ä• vuso samÄ• dapentassa dukkaá¹-aá¹ƒ bhagava
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• tumÄ• yaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ vuá¸• á¸• hapabbajitaá¹ƒ Ä• rab
aÃ±Ã±ataro bhante vuá¸• á¸• hapabbajito akappiye samÄ• dapeti, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ saá¹…ghikÄ• ni \Be II 99/ vÄ• Ä• vuso puggalikÄ• ni vÄ• bÄ«jÄ• ni pugg
vÄ• bhÅ«miyÄ• ropitÄ• ni bhÄ• gaá¹ƒ datvÄ• paribhuÃ±jituá¹ƒ bhagavatÄ• kattha anuÃ±

vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante anuÃ±Ã±Ä• taá¹ƒ, sÄ• vatthiyaá¹ƒ bhante bhag
saá¹…ghikÄ• nipi bÄ«jÄ• ni puggalikÄ• ya bhÅ«miyÄ• ropiyiá¹ƒsu, puggalikÄ• nipi bÄ«jÄ•
ropiyiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ vinayamahÄ• padesasaá¹…khÄ• tÄ• ni \Be II 100/ Ä• vuso cattÄ• ri kappi
bhagavatÄ• kattha paÃ±Ã±attÄ• ni, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attÄ• n

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attÄ• n
bhikkhÅ«naá¹ƒ kismiÃ±ci kismiÃ±ciá¹-hÄ• ne kukkuccaá¹ƒ uppajji, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ yÄ• vakÄ• likÄ• dÄ«hi \Be II 101/ saá¹ƒsaá¹-á¹-hÄ• naá¹ƒ Ä• vuso yÄ• ma
paribhogakÄ• lamariyÄ• daá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ«naá¹ƒ etadahosi ``kappati nukho yÄ• vakÄ• likena yÄ• makÄ• likaá¹ƒ sattÄ• hakÄ•
nukho kappati. kappatinukho yÄ• makÄ• likena sattÄ• hakÄ• likaá¹ƒ yÄ• vajÄ«vikaá¹ƒ, na n
sattÄ• hakÄ• likena yÄ• vajÄ«vikaá¹ƒ, na nukho kappatÄ«â€™â€™ ti. tasmiá¹ƒ bhante vatt

__pucchÄ• --- _ bhesajjakaá¹ƒ \Be II 102/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sam
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ bhesajjakaá¹ƒ vissajjissaá¹ƒ sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-á
tisso Ä• pattiyo.

7. kathinakkhandhaka

__pucchÄ• --- _ vassaá¹ƒvuá¹-á¹-hÄ• naá¹ƒ \Be II 104/ Ä• vuso bhikkhÅ«naá¹ƒ kathinaá¹ƒ
kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante tiá¹ƒsamatte pÄ• veyyake bhikkhÅ« Ä• rabbha a
tiá¹ƒsamattÄ• bhante pÄ• veyyakÄ• bhikkhÅ« sÄ• vatthiá¹ƒ Ä• gacchantÄ• bhagavantaá¹
vassÅ«panÄ• yikÄ• ya nÄ• sakkhiá¹ƒsu sÄ• vatthiyaá¹ƒ vassÅ«panÄ• yikaá¹ƒ sambhÄ• vet
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ kathinakaá¹ƒ \Be II 105/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samu

Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ kathinakaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-á
na katamÄ• Ä• patti.

8. cÄ«varakkhandhaka

jÄ«vakavatthu

__pucchÄ• --- _ gahapaticÄ«varaá¹ƒ \Be II 106/ Ä• vuso sÄ• diyituá¹ƒ bhagavatÄ• kattha
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante jÄ«vakaá¹ƒ komÄ• rabhaccaá¹ƒ Ä• rabbha anuÃ±Ã±
komÄ• rabhacco bhikkhÅ«naá¹ƒ gahapaticÄ«varaá¹ƒ anujÄ• nituá¹ƒ bhagavantaá¹ƒ yÄ• ci,
anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ cha \Be II 107/ Ä• vuso rajanÄ• ni bhagavatÄ• kattha anuÃ±Ã±Ä• tÄ• ni,
anuÃ±Ã±Ä• tÄ• ni.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• tÄ• ni, s
chakaá¹‡enapi paá¹‡á¸• umattikÄ• yapi cÄ«varaá¹ƒ rajiá¹ƒsu, cÄ«varaá¹ƒ dubbaá¹‡á¹‡aá¹ƒ
vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• ni.

__pucchÄ• --- _ acchinnakÄ• ni \Be II 108/ Ä• vuso cÄ«varÄ• ni dhÄ• rentassa dukkaá¹-aá
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, san
acchinnakÄ• ni cÄ«varÄ• ni dhÄ• resuá¹ƒ dantakasÄ• vÄ• ni, tasmiá¹ƒ bhante vatthusmiá¹ƒ

__pucchÄ• --- _ kadÄ• Ä• vuso bhagavÄ• anuÃ±Ã±Ä• si chinnakaá¹ƒ saá¹…ghÄ• á¹-iá¹ƒ
chinnakaá¹ƒ antaravÄ• sakaá¹ƒ.

__vissajjanÄ• --- _ dakkhiá¹‡Ä• girito bhante pacchÄ• gatakÄ• le bhagavÄ• anuÃ±Ã±Ä• s
saá¹…ghÄ• á¹-iá¹ƒ chinnakaá¹ƒ uttarÄ• saá¹…gaá¹ƒ chinnakaá¹ƒ antaravÄ• sakaá¹ƒ.

__pucchÄ• --- _ aggaá¸·aá¹ƒ \Be II 110/ ca Ä• vuso tunnaÃ±ca ovaá¹-á¹-ikaÃ±ca kaá¹‡á¸•
daá¸·hÄ«kammaÃ±ca bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatth

__vissajjanÄ• --- _ bÄ• rÄ• á¹‡asiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha anuÃ
bhante bhikkhu aggaá¸·aá¹ƒ acchupesi, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ vassikasÄ• á¹-ikÄ• \Be II 111/ ca Ä• vuso Ä• gantukabhattaÃ±ca gamikab
gilÄ• nabhattaÃ±ca gilÄ• nupaá¹-á¹-hÄ• kabhattaÃ±ca gilÄ• nabhesajjaÃ±ca dhuvayÄ• gu c
udakasÄ• á¹-ikÄ• cÄ• ti imÄ• aá¹-á¹-ha bhagavatÄ• kattha anuÃ±Ã±Ä• tÄ• , kaá¹ƒ Ä• rabb
anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante visÄ• khaá¹ƒ migÄ• ramÄ• taraá¹ƒ Ä• rabbha a
bhante migÄ• ramÄ• tÄ• bhagavantaá¹ƒ aá¹-á¹-havarÄ• ni yÄ• ci, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ bhagavatÄ• \Be II 114/ Ä• vuso mÄ• tÄ• pitÅ«naá¹ƒ dÄ• naá¹ƒ anujÄ• nit
vinipÄ• tentassa dukkaá¹-aá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá
__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhante bhikkhuno bahuá¹ƒ cÄ«varaá¹ƒ uppannaá¹ƒ ahosi, so ca taá¹ƒcÄ«varaá¹ƒ mÄ• tÄ• p
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

mÄ• tÄ• pitaroti \Be II 115/ kho bhikkhave dadamÄ• ne kiá¹ƒ vadeyyÄ• ma, anujÄ• nÄ• mi
dÄ• tuá¹ƒ, na ca bhikkhave saddhÄ• deyyaá¹ƒ vinipÄ• tetabbaá¹ƒ, yo vinipÄ• teyya Ä• patti

__pucchÄ• --- _ aÃ±Ã±atra vassaá¹ƒ vuá¹-á¹-hena Ä• vuso aÃ±Ã±atra cÄ«varabhÄ• gaá¹ƒ
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä•
Ä• yasmÄ• bhante upanando sakyaputto aÃ±Ã±atra vassaá¹ƒ vuá¹-á¹-ho aÃ±Ã±atra cÄ«va
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ anÄ• thakaá¹ƒ \Be II 117/ Ä• vuso bhikkhuá¹ƒ gilÄ• naá¹ƒ na upaá¹-á¹-hah
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
sÄ• vatthiyaá¹ƒ viharati aÃ±Ã±atarassa bhikkhuno kucchivikÄ• rÄ• bÄ• dho ahosi, so sake n
sayi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ naggiyaá¹ƒ \Be II 119/ Ä• vuso titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyantassa
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhu naggiyaá¹ƒ titthiyasamÄ• dÄ• naá¹ƒ samÄ• diyi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ

__pucchÄ• --- _ sabbanÄ«lakÄ• ni \Be II 120/ vÄ• Ä• vuso cÄ«varÄ• ni sabbapÄ«takÄ• ni
sabbamaÃ±jiá¹-á¹-hakÄ• ni vÄ• sabbakaá¹‡hÄ• nivÄ• ti evarÅ«pÄ• ni cÄ«varÄ• ni dhÄ• re
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 121/ bhante chabbaggiye bhikkhÅ« Ä• rabbha pa
chabbaggiyÄ• bhante bhikkhÅ« sabbanÄ«lakÄ• dÄ«ni cÄ«varÄ• ni dhÄ• resuá¹ƒ, tasmiá¹ƒ
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kaÃ±cukaá¹ƒ \Be II 122/ vÄ• Ä• vuso veá¹-hanaá¹ƒ vÄ• dhÄ• rentassa d
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±atta
bhikkhÅ« kaÃ±cukampi dhÄ• resuá¹ƒ veá¹-hanampi dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthus

__pucchÄ• --- _ cÄ«varasaÃ±Ã±uttaá¹ƒ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samu
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ cÄ«varasaÃ±Ã±uttaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sa
bhante tisso Ä• pattiyo.

6. campeyyakkhandhaka

__pucchÄ• --- _ suddhaá¹ƒ \Be II 124/ Ä• vuso bhikkhuá¹ƒ anÄ• pattikaá¹ƒ avatthusmiá¹ƒ
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ campÄ• yaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
campÄ• yaá¹ƒ viharati sambahulÄ• bhikkhÅ« kÄ• sÄ«su vÄ• sabhagÄ• me suddhaá¹ƒ kas
anÄ• pattikaá¹ƒ avatthusmiá¹ƒ akÄ• raá¹‡e ukkhipiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ

__pucchÄ• --- _ campeyyakaá¹ƒ \Be II 125/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sa
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ campeyyakaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá
ekÄ• Ä• patti.

10. kosambakakkhandhaka

__pucchÄ• --- _ bhedagarukehi \Be II 127/ bhikkhave bhikkhÅ«hi na so bhikkhu Ä• pattiyÄ
ukkhipitabboti ca, bhedagarukena bhikkhave bhikkhunÄ• paresampi saddhÄ• ya Ä• pattide
sÄ• maggirasaovÄ• do bhagavatÄ• kattha dinno, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ di

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha dinno, bhagavati
viharati aÃ±Ã±ataro bhikkhu Ä• pattiá¹ƒ Ä• panno ahosi, so tassÄ• Ä• pattiyÄ• Ä• patti diá
bhikkhÅ« tassÄ• Ä• pattiyÄ• anÄ• patti diá¹-á¹-hino ahesuá¹ƒ. so aparena samayena tassÄ
anÄ• pattidiá¹-á¹-hi ahosi, aÃ±Ã±e bhikkhÅ« tassÄ• Ä• pattiyÄ• Ä• pattidiá¹-á¹-hino ahesua
bhikkhÅ« sÄ• maggiá¹ƒ labhitvÄ• taá¹ƒ bhikkhuá¹ƒ Ä• pattiyÄ• adassane ukkhipiá¹ƒsu, tas
dinno.

__pucchÄ• --- _ saá¹…ghabhedassa \Be II 130/ Ä• vuso mÅ«labhÅ«te bhikkhumhi ukkhitta
vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiÃ±ca kÄ• tuá¹ƒ sÄ• maggÄ« uposathaÃ±ca
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante teyeva ukkhittakÄ• nuvattake bhikkhÅ« Ä• rabb
bhante ukkhittakÄ• nuvattakÄ• bhikkhÅ« taá¹ƒ ukkhittakaá¹ƒ bhikkhuá¹ƒ osÄ• retvÄ• yena
tenupasaá¹…kamiá¹ƒsu upasaá¹…kamitvÄ• te ukkhepake bhikkhÅ« ekadavocuá¹ƒ ``yasmi
saá¹…ghassa \Be II 131/ bhaá¹‡á¸• anaá¹ƒ kalaho viggaho vivÄ• do saá¹…ghabhedo saá¹.
saá¹…ghavavatthÄ• naá¹ƒ saá¹…ghanÄ• nÄ• karaá¹‡aá¹ƒ, so eso bhikkhuá¹ƒ Ä• panno ca
ca, handa mayaá¹ƒ Ä• vuso tassa vatthussa vÅ«pasamÄ• ya saá¹…ghasÄ• maggiá¹ƒ karon
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ kosambakaá¹ƒ \Be II 132/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sam
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ kosambakaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹
ekÄ• Ä• patti.

cÅ«á¸·avaggapÄ• á¸·i

1. kambakkhandhaka

__pucchÄ• --- _ bhaá¹‡á¸• anÄ• dikÄ• rakassa \Be II 133/ Ä• vuso bhikkhuno tajjanÄ«yaka
kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante paá¹‡á¸• ukalohitake bhikkhÅ« Ä• rabbha anuÃ
paá¹‡á¸• ukalohitakÄ• bhante bhikkhÅ« attanÄ• bhaá¹‡á¸• anakÄ• rakÄ• kalahakÄ• rakÄ
bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• , yepi caÃ±Ã±e bhikkhÅ« bhaá¹‡á¸• a
vivÄ• dakÄ• rakÄ• bhassakÄ• rakÄ• saá¹…ghe adhikaraá¹‡akÄ• rakÄ• te upasaá¹…kami
Ä• yasmanto eso ajesi, balavÄ• balavaá¹ƒ paá¹-imantetha, tumhe tena paá¹‡á¸• itatarÄ• ca
bahussutatarÄ• ca alamattatarÄ• ca, mÄ• cassa bhÄ• yittha, mayampi tumhÄ• kaá¹ƒ pak
tena anuppannÄ• ni ceva bhaá¹‡á¸• anÄ• ni uppajjanti, uppannÄ• ni ca bhaá¹‡á¸• anÄ• ni b
saá¹ƒvattanti. tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ tajjanÄ«yakammakatassa \Be II 134/ Ä• vuso bhikkhuno katisu vattesu sa
kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha
anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ aá¹-á¹-hÄ• rasasu \Be II 135/ bhante vattesu sammÄ• vattantassa tajja
bhikkhuno taá¹ƒ kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• sÄ• vatthiyaá¹ƒ anuÃ±Ã±Ä
paá¹‡á¸• ukalohitakÄ• bhikkhÅ« saá¹…ghena tajjanÄ«yakammakatÄ• sammÄ• vattitvÄ•
yÄ• ciá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ bÄ• lassa \Be II 136/ Ä• vuso abyattassa Ä• pattibahulassa anapadÄ• nas
ananulomikehi gihisaá¹ƒsaggehi niyassakammaá¹ƒ kÄ• tuá¹ƒ kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ seyyasakaá¹ƒ Ä• rabbha paÃ±
seyyasako bÄ• lo ahosi abyatto Ä• pattibahulo anapadÄ• no gihisaá¹ƒsaá¹-á¹-ho vihÄ• si an
gihisaá¹ƒsaggehi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ niyassakammakatassa \Be II 137/ Ä• vuso bhikkhuno katisu vattesu samm
kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ aá¹-á¹-hÄ• rasasu bhante vattesu sammÄ• vattantassa niyassa kamma
kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ, na upasampÄ• detabba
sÄ• maá¹‡ero upaá¹-á¹-hÄ• petabbo, na bhikkhunovÄ• dakasammuti sÄ• ditabbÄ• , samma
ovaditabbÄ• , evamÄ• dÄ«su bhante aá¹-á¹-hÄ• rasasu vattesu sammÄ• vattantassa niyas
taá¹ƒ kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ kuladÅ«sakassa \Be II 138/ Ä• vuso pÄ• pasamÄ• cÄ• rassa bhikkhuno p
bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• t

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante assajipunabbasuke bhikkhÅ« Ä• rabbha anuÃ±
assajipunabbasukÄ• bhante bhikkhÅ« kÄ«á¹-Ä• girismiá¹ƒ kuladÅ«sakÄ• ahesuá¹ƒ pÄ• pa
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ \Be II 140/ Ä• vuso pucchÄ• mi, saddhaá¹
gahapatiá¹ƒ dÄ• yakaá¹ƒ kÄ• rakaá¹ƒ saá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khuá¹ƒsentass
paá¹-isÄ• raá¹‡Ä«yakammaá¹ƒ kÄ• tuá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• ra
anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ sudhammaá¹ƒ Ä• rabbha anuÃ
sÄ• vatthiyaá¹ƒ viharati Ä• yasmÄ• sudhammo macchikÄ• saá¹‡á¸• e cittaá¹ƒ gahapatiá¹ƒ
dÄ• yakaá¹ƒ kÄ• rakaá¹ƒ saá¹…ghupaá¹-á¹-hÄ• kaá¹ƒ hÄ«nena khuá¹ƒsesi hÄ«nena vamb
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

tenahi \Be II 143/ bhikkhave saá¹…gho sudhammassa bhikkhuno paá¹-isÄ• raá¹‡Ä«yakam
gahapati khamÄ• petabboâ€™â€™ ti ---

__pucchÄ• --- _ paá¹-isÄ• raá¹‡Ä«yakammakatassa \Be II 143/ Ä• vuso bhikkhuno anudÅ«
anudÅ«tena saddhiá¹ƒ gantvÄ• yathÄ• khuá¹ƒsitaá¹ƒ gahapatiá¹ƒ khamÄ• petuá¹ƒ \Be II 14
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒyeva sudhammaá¹ƒ Ä• rabbha
bhante sudhammo macchikÄ• saá¹‡á¸• aá¹ƒ gantvÄ• maá¹…kubhÅ«to nÄ• sakkhi cittaá¹ƒ
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ paá¹-isÄ• raá¹‡Ä«yakammakatassa \Be II 145/ Ä• vuso bhikkhuno katisu
taá¹ƒ kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ aá¹-á¹-hÄ• rasasu bhante vattesu sammÄ• vattantassa paá¹-isÄ• raá¹‡
bhikkhuno taá¹ƒ kammaá¹ƒ paá¹-ippassambhetuá¹ƒ bhagavatÄ• anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ Ä• pattiá¹ƒ \Be II 146/ Ä• vuso Ä• pajjitvÄ• taá¹ƒ Ä• pattiá¹ƒ passituá¹ƒ vÄ
na icchantassa bhikkhuno Ä• pattiyÄ• adassane vÄ• appaá¹-ikamme vÄ• ukkhepanÄ«yak
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒ channattheraá¹ƒ Ä• rabbha paÃ
channo Ä• pattiá¹ƒ Ä• pajjitvÄ• na icchi taá¹ƒ Ä• pattiá¹ƒ passituá¹ƒ vÄ• paá¹-ikÄ• tuá¹ƒ vÄ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ Ä• pattiyÄ• \Be II 147/ Ä• vuso adassanena vÄ• appaá¹-ikamme vÄ• ukl
bhikkhunÄ• katisu vattesu sammÄ• vattitabbaá¹ƒ.

__vissajjanÄ• --- _ tecattÄ• lÄ«sÄ• ya bhante vattesu sammÄ• vattitabbaá¹ƒ.

__pucchÄ• --- _ ukkhepanÄ«yakammakatassa \Be II 148/ Ä• vuso bhikkhuno sammÄ• va
paá¹-ippassambhetuá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ va

__vissajjanÄ• --- _ kosambiyaá¹ƒ bhante Ä• yasmantaá¹ƒyeva channaá¹ƒ Ä• rabbha anuÃ
channo saá¹…ghena Ä• pattiyÄ• adassane vÄ• appaá¹-ikamme vÄ• ukkhepanÄ«yakamm
lomaá¹ƒpÄ• tesi netthÄ• raá¹ƒ vattesi saá¹…ghaá¹ƒ upasaá¹…kamitvÄ• tassa kammassa p
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ pÄ• pikaá¹ƒ \Be II 149/ Ä• vuso diá¹-á¹-hiá¹ƒ gahetvÄ• taá¹ƒ diá¹-á¹-hiá¹ƒ
paá¹-inissajjantassa pÄ• pikÄ• ya diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakammaá¹ƒ
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante ariá¹-á¹-haá¹ƒ bhikkhuá¹ƒ gaddhabÄ• dhipubba
paÃ±Ã±attaá¹ƒ, bhagavati bhante sÄ• vatthiyaá¹ƒ viharati ariá¹-á¹-hassa nÄ• ma bhikkhuno
evarÅ«paá¹ƒ pÄ• pakaá¹ƒ diá¹-á¹-higataá¹ƒ uppannaá¹ƒ ahosi ``tathÄ• haá¹ƒ bhagavatÄ• c
Ä• jÄ• nÄ• mi, yathÄ• yeme antarÄ• yikÄ• dhammÄ• vuttÄ• bhagavatÄ• , te paá¹-isevato
antarÄ• yÄ• yÄ• â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ pÄ• pikÄ• ya Ä• vuso diá¹-á¹-hiyÄ• appaá¹-inissagge ukkhepanÄ«yakamm
vattesu sammÄ• vattitabbaá¹ƒ.

__vissajjanÄ• --- _ tecattÄ• lÄ«sÄ• ya \Be II 151/ bhante vattesu sammÄ• vattitabbaá¹ƒ.

__pucchÄ• --- _ kammakkhandhakaá¹ƒ pucchissaá¹ƒ, sanidÄ• ni saniddesaá¹ƒ. samukkaá
kati Ä• pattiyo.

__vissajjanÄ• --- _ kammakkhandhakaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. san
bhante ekÄ• Ä• patti.

2. pÄ• rivÄ• sikakkhandhaka

__pucchÄ• --- _ pÄ• rivÄ• sikassa \Be II 152/ Ä• vuso pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ ab

sÄ• diyantassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante pÄ• rivÄ• sike bhikkhÅ« Ä• rabbha paÃ±Ã±attaá bhikkhÅ« sÄ• diyiá¹ƒsu pakatattÄ• naá¹ƒ bhikkhÅ«naá¹ƒ abhivÄ• danÄ• dÄ«ni, tasmiá¹ƒ bh paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ pÄ• rivÄ• sikena \Be II 153/ Ä• vuso bhikkhunÄ• katisu vattesu sammÄ•

__vissajjanÄ• --- _ pÄ• rivÄ• sikena bhante bhikkhunÄ• catunavutiyÄ• vattesu sammÄ• v

__pucchÄ• --- _ pÄ• rivÄ• sikaá¹ƒ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹- kati Ä• pattiyo.

__vissajjanÄ• --- _ pÄ• rivÄ• sikaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukka bhante ekÄ• Ä• patti.

3. samuccayakkhandhaka

__pucchÄ• --- _ samuccayaá¹ƒ \Be II 154/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. san Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ samuccayaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹- ekÄ• Ä• patti.

4. samathakkhandhaka

__pucchÄ• --- _ asammukhÄ«bhÅ«tÄ• naá¹ƒ \Be II 155/ Ä• vuso bhikkhÅ«naá¹ƒ tajjanÄ«y pabbÄ• janÄ«yaá¹ƒ vÄ• paá¹-isÄ• raá¹‡Ä«yaá¹ƒ vÄ• ukkhepanÄ«yaá¹ƒ vÄ• kammaá¹ƒ ka kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá bhikkhÅ« asammukhÄ«bhÅ«tÄ• naá¹ƒ bhikkhÅ«naá¹ƒ kammaá¹ƒ akaá¹ƒsu tajjanÄ«yampi n paá¹-isÄ• raá¹‡Ä«yampi ukkhepanÄ«yampi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ sativepullapattassa \Be II 156/ Ä• vuso bhikkhuno sativinayaá¹ƒ dÄ• naá¹ƒ anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante mettiyabhÅ«majake bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä
bhante bhikkhÅ« Ä• yasmantaá¹ƒ dabbaá¹ƒ mallaputtaá¹ƒ amÅ«likÄ• ya sÄ«lavipattiyÄ• an
bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ katipanÄ• vuso \Be II 161/ ettha dhammikÄ• ni sativinayadÄ• nÄ• ni.

__vissajjanÄ• --- _ paÃ±cimÄ• ni bhante dhammikÄ• ni sativinayassa dÄ• nÄ• ni, suddho l
anuvadanti ca naá¹ƒ, yÄ• cati ca, tassa saá¹…gho sativinayaá¹ƒ deti dhammena samaggen
paÃ±ca dhammikÄ• ni sati vinayassa dÄ• nÄ• ni.

__pucchÄ• --- _ amÅ«á¸·hassa \Be II 162/ Ä• vuso bhikkhuno amÅ«á¸·havinayaá¹ƒ dÄ• tu
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá¹ƒ, s
gaggaá¹ƒ bhikkhuá¹ƒ ummattakena cittavipariyÄ• sakatena \Be II 163/ ajjhÄ• ciá¹‡á¹‡ena Ä
``saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™â€™ ti, so evaá¹ƒ vadeti ``ahaá¹
ahosi cittavipariyÄ• sakato, tena me ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• m
ajjhÄ• ciá¹‡á¹‡aá¹ƒ bhÄ• sitaparikkantaá¹ƒ, nÄ• haá¹ƒ taá¹ƒ sarÄ• mi, mÅ«á¸·hena me etaá
naá¹ƒ vuccamÄ• nÄ• codenteva ``saratÄ• yasmÄ• evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ kati \Be II 164/ Ä• vuso adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni, v

__vissajjanÄ• --- _ tÄ«á¹‡i bhante adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni, idha b
Ä• panno hoti, tamenaá¹ƒ codeti saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggalo vÄ• ``sarat
Ä• pattiá¹ƒ Ä• pajjitÄ• â€™â€™ ti, so saramÄ• nova evaá¹ƒ vadeti ``na kho ahaá¹ƒ Ä• vuso
Ä• pattiá¹ƒ Ä• pajjitÄ• â€™â€™ ti. aÃ±Ã±o saramÄ• nova evaá¹ƒ vadeti ``sarÄ• mi kho aha
supinantenÄ• â€™â€™ ti. aÃ±Ã±o anummattakova ummattakÄ• layaá¹ƒ karoti ``ahampi kh
evaá¹ƒ karotha, mayhampi etaá¹ƒ kappati, tumhÄ• kampetaá¹ƒ kappatÄ«â€™â€™ ti. esaá¹
amÅ«á¸·havinayaá¹ƒ deti, adhammikaá¹ƒ bhante amÅ«á¸·havinayassa dÄ• naá¹ƒ. imÄ• ni k
adhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni.

__pucchÄ• --- _ kati \Be II 166/ Ä• vuso dhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni, vi

__vissajjanÄ• --- _ tÄ«á¹‡i bhante dhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni, idha bh
hoti cittavipariyÄ• sakato tena ummattakena cittavipariyÄ• sakatena bahuá¹ƒ assÄ• maá¹‡a
hoti bhÄ• sitaparikkantaá¹ƒ, tamenaá¹ƒ codeti saá¹…gho vÄ• sambahulÄ• vÄ• ekapuggal
evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™â€™ ti, so assaramÄ• nova evaá¹ƒ vadeti ``na kho a

evarÅ«piá¹ƒ Ä• pattiá¹ƒ Ä• pajjitÄ• â€™â€™ ti. aÃ±Ã±opi assaramÄ• nova evaá¹ƒ vadeti ``s
yathÄ• supinantenÄ• â€™â€™ ti. aÃ±Ã±opi ummattakova ummattakÄ• layaá¹ƒ karoti ``aha
evaá¹ƒ karotha, mayhampi etaá¹ƒ kappati, tumhÄ• kampetaá¹ƒ kappatÄ«â€™â€™ ti. esaá¹
bhikkhÅ«naá¹ƒ saá¹…gho amÅ«á¸·havinayaá¹ƒ deti, dhammikaá¹ƒ bhante amÅ«á¸·havinay
bhante tÄ«á¹‡i dhammikÄ• ni amÅ«á¸·havinayassa dÄ• nÄ• ni.

__pucchÄ• --- _ appaá¹-iÃ±Ã±Ä• ya \Be II 167/ Ä• vuso bhikkhÅ«naá¹ƒ tajjanÄ«yÄ• dÄ«ni
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe \Be II 168/ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±
bhante bhikkhÅ« appaá¹-iÃ±Ã±Ä• ya bhikkhÅ«naá¹ƒ kammÄ• ni akaá¹ƒsu tajjanÄ«yÄ• dÄ«
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kathaá¹ƒ Ä• vuso adhammikaá¹ƒ hoti paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ.

__vissajjanÄ• --- _ aÃ±Ã±athÄ• bhante Ä• pattiá¹ƒ Ä• pajjantassa aÃ±Ã±athÄ• paá¹-ijÄ•
paá¹-ijÄ• nÄ• ti, tathÄ• saá¹…gho kÄ• reti, evaá¹ƒ kho bhante adhammikaá¹ƒ hoti paá¹-iÃ±

__pucchÄ• --- _ kathaá¹ƒ \Be II 169/ Ä• vuso dhammikaá¹ƒ hoti paá¹-iÃ±Ã±Ä• takaraá¹‡aá

__vissajjanÄ• --- _ yaá¹ƒ bhante Ä• pattiá¹ƒ Ä• pajjantassa tameva paá¹-ijÄ• nantassa ten
evaá¹ƒ kho bhante dhammikaá¹ƒ paá¹-iÃ±Ã±Ä• takaraá¹‡aá¹ƒ.

__pucchÄ• --- _ yebhuyyasikÄ• ya \Be II 170/ Ä• vuso adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ b
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe \Be II 171/ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±
bhante bhikkhÅ« bhaá¹‡á¸• anajÄ• tÄ• kalahajÄ• tÄ• vivÄ• dÄ• pannÄ• aÃ±Ã±amaÃ±Ã±a
vihariá¹ƒsu, na sakkonti taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametuá¹ƒ, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ kathaá¹ƒ Ä• vuso adhikaraá¹‡aá¹ƒ yebhuyyasikÄ• ya vÅ«pasametabbaá¹

__vissajjanÄ• --- _ paÃ±cahi bhante aá¹…gehi samannÄ• gato bhikkhu salÄ• kaggÄ• hÄ•
bhante salÄ• kaggÄ• hÄ• pakena \Be II 172/ salÄ• kÄ• gÄ• hÄ• tabbÄ• yathÄ• bahutarÄ•
tathÄ• taá¹ƒ adhikaraá¹‡aá¹ƒ vÅ«pasametabbaá¹ƒ, evaá¹ƒ kho bhante yebhuyyasikÄ• ya a
vÅ«pasametabbaá¹ƒ.

__pucchÄ• --- _ kati \Be II 173/ Ä• vuso adhammikÄ• salÄ• kaggÄ• hÄ• .

__vissajjanÄ• --- _ dasa bhante adhammikÄ• salÄ• kaggÄ• hÄ• , oramattakaÃ±ca adhika
gatigataá¹ƒ hoti, na ca saritasÄ• ritaá¹ƒ hoti, jÄ• nÄ• ti `adhammavÄ• dÄ« bahutarÄ• â€™ t
adhammavÄ• dÄ« bahutarÄ• assÅ«ti, jÄ• nÄ• ti `saá¹…gho bhijjissatÄ«â€™ ti, appeva nÄ•
adhammena gaá¹‡hanti, vaggÄ• gaá¹‡hanti, na ca yathÄ• diá¹-á¹-hiyÄ• gaá¹‡hanti, ime kh
kalÄ• kaggÄ• hÄ• .

__pucchÄ• --- _ kati \Be II 175/ Ä• vuso dhammikÄ• salÄ• kaggÄ• hÄ• .

__vissajjanÄ• --- _ dasa bhante dhammikÄ• salÄ• kaggÄ• hÄ• vuttavipariyÄ• yena.

__pucchÄ• --- _ pÄ• pussannassa Ä• vuso bhikkhussa tassa pÄ• piyasikÄ• kammaá¹ƒ kÄ
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante upavÄ• á¸·aá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±attaá¹
bhikkhu saá¹…ghamajjhe Ä• pattiyÄ• anuyuÃ±jiyamÄ• no avajÄ• nitvÄ• paá¹-ijÄ• nÄ• ti, p
aÃ±Ã±enaÃ±Ã±aá¹ƒ paá¹-icarati, sampajÄ• namusÄ• bhÄ• sati, tasmiá¹ƒ bhante vatthusmi

__pucchÄ• --- _ kati \Be II 176/ Ä• vuso dhammikÄ• ni tassapÄ• piyasikÄ• kammassa kar

__vissajjanÄ• --- _ paÃ±cimÄ• ni bhante dhammikÄ• ni tassapÄ• piyasikÄ• kammassa ka
alajjÄ« ca, sÄ• nuvÄ• do ca, tassa saá¹…gho tassapÄ• piyasikÄ• kammaá¹ƒ karoti dhamm
bhante paÃ±ca dhammikÄ• ni tassa pÄ• piyasikÄ• kammassa karaá¹‡Ä• ni.

__pucchÄ• --- _ tassa \Be II 177/ pÄ• piyasikÄ• kammakatena Ä• vuso bhikkhunÄ• katisu
vattitabbaá¹ƒ.

__vissajjanÄ• --- _ tassa pÄ• piyasikÄ• kammakatena bhante bhikkhunÄ• aá¹-á¹-hÄ• rasa
vattitabbaá¹ƒ. na upasampÄ• detabbaá¹ƒ, na nissayo dÄ• tabbo, na sÄ• maá¹‡ero upaá¹-á¹
bhante aá¹-á¹-hÄ• rasasu vattesu sammÄ• vattitabbaá¹ƒ.

__pucchÄ• --- _ kati \Be II 178/ Ä• vuso adhikaraá¹‡Ä• ni samathehi vÅ«pasametabbÄ• ni

__vissajjanÄ• --- _ cattÄ• rimÄ• ni bhante adhikaraá¹‡Ä• ni samathehi vÅ«pasametabbÄ•
anuvÄ• dÄ• dhikaraá¹‡aá¹ƒ Ä• pattÄ• dhikaraá¹‡aá¹ƒ kiccÄ• dhikaraá¹‡aá¹ƒ, imÄ• ni bhant
samathehi vÅ«pasametabbÄ• ni.

__pucchÄ• --- _ kiá¹ƒ \Be II 179/ Ä• vuso vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__vissajjanÄ• --- _ cha bhante vivÄ• damÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, tÄ«
vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, tÄ«á¹‡ipi kusalamÅ«lÄ• ni vivÄ• dÄ• dhikaraá¹‡assa m
vivÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__pucchÄ• --- _ kiá¹ƒ \Be II 180/ panÄ• vuso anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__vissajjanÄ• --- _ cha bhante anuvÄ• damÅ«lÄ• ni anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ
anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, tÄ«á¹‡ipi kusalamÅ«lÄ• ni anuvÄ• dÄ• dhikaraá¹‡as
anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, vÄ• cÄ• pi anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ, ic
anuvÄ• dÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__pucchÄ• --- _ kiá¹ƒ \Be II 181/ panÄ• vuso Ä• pattÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__vissajjanÄ• --- _ cha bhante Ä• pattisamuá¹-á¹-hÄ• nÄ• Ä• pattÄ• dhikaraá¹‡assa mÅ«l
kÄ• yato samuá¹-á¹-hÄ• ti na vÄ• cato na cittato, atthi bhante Ä• patti vÄ• cato samuá¹-á¹-h
cittato, atthi bhante Ä• patti kÄ• yato \Be II 182/ ca vÄ• cato ca samuá¹-á¹-hÄ• ti na cittato, a
Ä• patti kÄ• yato ca cittato ca samuá¹-á¹-hÄ• ti na vÄ• cato, atthi bhante Ä• patti vÄ• cato ca
samuá¹-á¹-hÄ• ti na kÄ• yato, atthi bhante Ä• patti kÄ• yato ca vÄ• cato ca cittato ca samuá
bhante cha Ä• patti samuá¹-á¹-hÄ• nÄ• ni Ä• pattÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__pucchÄ• --- _ kiá¹ƒ \Be II 183/ panÄ• vuso kiccÄ• dhikaraá¹‡assa mÅ«laá¹ƒ.

__vissajjanÄ• --- _ kiccÄ• dhikaraá¹‡assa bhante ekaá¹ƒ mÅ«laá¹ƒ saá¹…gho.

__pucchÄ• --- _ samathaá¹ƒ Ä• vuso pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukka
kati Ä• pattiyo.

__vissajjanÄ• --- _ samathaá¹ƒ bhante vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samuk
bhante dve Ä• pattiyo.

5. khuddakavatthukkhandhaka

__pucchÄ• --- _ nahÄ• yantena \Be II 184/ Ä• vuso bhikkhunÄ• rukkhe vÄ• thambhe vÄ•
ugghaá¹ƒsentassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismi
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch

bhikkhÅ« nahÄ• yamÄ• nÄ• rukkhepi thambhepi kuá¹-á¹-epi kÄ• yaá¹ƒ ugghaá¹ƒsesuá¹ƒ, t
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ gandhabbahatthakena vÄ• Ä• vuso kuruvindakasuttiyÄ• vÄ• mallakena
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe bhbhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« gandhabbahatthakenapi kuruvindakasuttiyÄ• pi \Be II 185/ mallakenapi nahÄ• yiá
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ pÄ• á¹‡inÄ• Ä• vuso parikammaá¹ƒ kÄ• tuá¹ƒ bhagavatÄ• kattha anuÃ±
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá¹ƒ, s
piá¹-á¹-hiparikammaá¹ƒ kÄ• tuá¹ƒ kukkuccÄ• yiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±

__pucchÄ• --- _ vallikaá¹ƒ \Be II 186/ vÄ• Ä• vuso pÄ• maá¹…gaá¹ƒ vÄ• kaá¹‡á¹-hasutta
vÄ• ovaá¹-á¹-ikaá¹ƒ vÄ• kÄ• yuraá¹ƒ vÄ• hatthÄ• bharaá¹‡aá¹ƒ vÄ• aá¹…gulimuddikaá¹ƒ
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« vallikÄ• dÄ«ni dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ dÄ«ghe \Be II 187/ Ä• vuso kese dhÄ• rentassa dukkaá¹-aá¹ƒ bhagavatÄ•
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« dÄ«ghe kese dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ kocchenavÄ• \Be II 188/ Ä• vuso phaá¹‡akenavÄ• hatthaphaá¹‡akenavÄ
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
bhikkhÅ« kocchÄ• dÄ«hi kese osaá¹‡á¹-hesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±atta

__pucchÄ• --- _ Ä• dÄ• se \Be II 189/ vÄ• Ä• vuso udakapatte vÄ• mukhanimittaá¹ƒ oloke
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
bhikkhÅ« Ä• dÄ• sepi udakapattepi mukhanimittaá¹ƒ olokesuá¹ƒ, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ Ä• bÄ• dhapaccayÄ• \Be II 190/ panÄ• vuso Ä• dÄ• se vÄ• udakapatte v
bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• t

__vissajjanÄ• --- _ rÄ• jagahe bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha anuÃ±Ã±Ä• ta
rÄ• jagahe viharati aÃ±Ã±atarassa bhikkhuno mukhe vaá¹‡o ahosi, so bhikkhÅ« etadavoca
vaá¹‡oâ€™â€™ ti, bhikkhÅ« evamÄ• haá¹ƒsu ``ediso te Ä• vuso vaá¹‡oâ€™â€™ ti, so na s
vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ mukhÄ• lepanÄ• dÄ«ni \Be II 191/ Ä• vuso karontassa dukkaá¹-aá¹ƒ bhag
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« mukhÄ• lepanÄ• dÄ«ni akaá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ naccaá¹ƒ \Be II 192/ vÄ• Ä• vuso gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
naccampi gÄ«tampi vÄ• ditampi dassanÄ• ya gacchiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ pa

__pucchÄ• --- _ kathaá¹ƒ Ä• vuso naccÄ• dÄ«ni passantassa Ä• patti hoti, kathaá¹ƒ pana

__vissajjanÄ• --- _ naccaá¹ƒ vÄ• bhante gÄ«taá¹ƒ vÄ• vÄ• ditaá¹ƒ vÄ• dassanÄ• ya gac
yattha á¹-hito passati vÄ• suá¹‡Ä• ti vÄ• Ä• patti dukkaá¹-assa \Be II 193/, dassanÅ«pacÄ•
punappunaá¹ƒ passati Ä• patti dukkaá¹-assa, Ä• rÄ• me á¹-hitassa passato anÄ• patti, vihÄ
passissÄ• mÄ«ti gacchato Ä• pattiyeva, yattha á¹-hito passati vÄ• suá¹‡Ä• ti vÄ• Ä• patti c
Ä• sanasÄ• lÄ• ya nisinno passati anÄ• patti, passissÄ• mÄ«ti vuá¹-á¹-hahitvÄ• gacchati Ä
yattha á¹-hito passati vÄ• suá¹‡Ä• ti vÄ• Ä• patti dukkaá¹-assa, patipathaá¹ƒ gacchanto pa
gÄ«vaá¹ƒ parivattetvÄ• passato pana Ä• patti bhante.

__pucchÄ• --- _ Ä• yatakena \Be II 194/ Ä• vuso gÄ«tassarena dhammaá¹ƒ gÄ• yantassa
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, ch
bhikkhÅ« Ä• yatakena gÄ«tassarena dhammaá¹ƒ gÄ• yiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹

__pucchÄ• --- _ dÄ• rupattaá¹ƒ \Be II 196/ Ä• vuso dhÄ• rentassa dukkaá¹-aá¹ƒ bhagavatÄ
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante Ä• yasmantaá¹ƒ piá¹‡á¸• olabhÄ• radvÄ• jaá¹ƒ Ä• ra
Ä• yasmÄ• bhante piá¹‡á¸• olabhÄ• radvÄ• jo chavassa dÄ• rupattassa kÄ• raá¹‡Ä• gihÄ
iddhipÄ• á¹-ihÄ• riyaá¹ƒ dasseti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

na \Be II 197/ ca bhikkhave dÄ• rupatto dhÄ• retabbo, yo dhÄ• reyya Ä• patti dukkaá¹-assa

__pucchÄ• --- _ bhagavatÄ• Ä• vuso uccÄ• vace patte paá¹-ikkhipitvÄ• ayo patto bhÅ«m
kattha anuÃ±Ã±Ä• tÄ• , kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• tÄ• , c
uccÄ• vace patte dhÄ• resuá¹ƒ sovaá¹‡á¹‡amayÄ• \Be II 198/ rÅ«piyamayÄ• , tasmiá¹ƒ bh
anuÃ±Ã±Ä• tÄ• .

__pucchÄ• --- _ sodakaá¹ƒ \Be II 199/ Ä• vuso pattaá¹ƒ paá¹-isÄ• mentassa ca otÄ• penta
nidahantassa ca dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, san
sodakaá¹ƒ pattaá¹ƒ paá¹-isÄ• mesuá¹ƒ, otÄ• pesuá¹ƒ, uá¹‡he pattaá¹ƒ nidahiá¹ƒsu, tasmiá¹
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ chavasÄ«sapattaá¹ƒ \Be II 200/ Ä• vuso dhÄ• rentassa ca sabbapaá¹ƒsuk
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±attaá¹
bhikkhu sabbapaá¹ƒsukÅ«liko ahosi, so chavasÄ«sassa pattaá¹ƒ dhÄ• resi, aÃ±Ã±atarÄ• it
\Be II 201/ vissaramakÄ• si ``abhuá¹ƒ me pisÄ• co vatÄ• yaâ€™â€™ nti, tasmiá¹ƒ bhante v

__pucchÄ• --- _ calakÄ• ni vÄ• Ä• vuso aá¹-á¹-hikÄ• ni vÄ• ucchiá¹-á¹-hodakaá¹ƒ vÄ• pa
dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ pa

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, san
calakÄ• nipi aá¹-á¹-hikÄ• nipi ucchiá¹-á¹-ho dakampi pattena nÄ«hariá¹ƒsu, tasmiá¹ƒ bhante

paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ upÄ• hanatthavikÄ• \Be II 202/ Ä• vuso bhagavatÄ• kattha anuÃ±Ã±Ä• t
vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ antarÄ• ca bhante rÄ• jagahaá¹ƒ antarÄ• ca vesÄ• liá¹ƒ aÃ±Ã±ataraá
anuÃ±Ã±Ä• tÄ• , aÃ±Ã±ataro bhante bhikkhu upÄ• hanÄ• yo kÄ• yabandhanena bandhitvÄ
aÃ±Ã±ataro upÄ• sako taá¹ƒ bhikkhuá¹ƒ abhivÄ• dento upÄ• hanÄ• yo sÄ«sena ghaá¹-á¹-e
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__pucchÄ• --- _ addhÄ• namaggappaá¹-ipannena \Be II 203/ Ä• vuso parissÄ• vanaá¹ƒ yÄ
ca appaá¹-issÄ• vanakena addhÄ• naá¹ƒ paá¹-ipajjantassa ca dukkaá¹-aá¹ƒ bhagavatÄ• ka
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ antarÄ• ca bhante rÄ• jagahaá¹ƒ antarÄ• ca vesÄ• liá¹ƒ aÃ±Ã±ataraá
paÃ±Ã±attaá¹ƒ, aÃ±Ã±ataro bhante bhikkhu parissÄ• vanaá¹ƒ yÄ• ciyamÄ• no na adÄ• si, t
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ pupphÄ• bhikiá¹‡á¹‡e \Be II 205/ Ä• vuso sayane sayantassa dukkaá¹-aá
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« pupphÄ• bhikiá¹‡á¹‡esu sayanesu sayiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±

__pucchÄ• --- _ ekabhÄ• jane vÄ• Ä• vuso bhuÃ±jantÄ• naá¹ƒ ekathÄ• lake vÄ• pivantÄ
ekattharaá¹‡apÄ• vuraá¹‡Ä• naá¹ƒ vÄ• tuvaá¹-á¹-Ä• naá¹ƒ dukkaá¹-aá¹ƒ bhagavatÄ• katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante chabbaggiyeva bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« ekabhÄ• janepi bhuÃ±jiá¹ƒsu, ekathÄ• lakepi \Be II 206/ piviá¹ƒsu, ekamaÃ±cake
ekattharaá¹‡Ä• pi tuvaá¹-á¹-esuá¹ƒ, ekapÄ• vuraá¹‡Ä• pi tuvaá¹-á¹-esuá¹ƒ, ekattharaá¹‡apÄ
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ cÄ• maribÄ«janiá¹ƒ Ä• vuso paá¹-ikkhipitvÄ• tisso bÄ«janiyo bhagavatÄ•
kismiÃ±ca vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante anuÃ±Ã±Ä• tÄ• , sÄ• vatthiyaá¹ƒ bhante bhaga
cÄ• maribÄ«janÄ« uppannÄ• ahosi, bhagavato etamatthaá¹ƒ Ä• rocesuá¹ƒ, tasmiá¹ƒ bhant

na \Be II 207/ bhikkhave cÄ• maribÄ«janÄ« dhÄ• retabbÄ• , yo dhÄ• reyya, Ä• patti dukkaá
bhikkhave tisso bÄ«janiyo vÄ• kamayaá¹ƒ usÄ«ramayaá¹ƒ morapiÃ±chÄ• mayaá¹ƒ.

__pucchÄ• --- _ dÄ«ghe Ä• vuso nakhe dhÄ• rentassa dukkaá¹-aá¹ƒ bhagavatÄ• kattha p
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 208/ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbh
aÃ±Ã±ataro bhante bhikkhu dÄ«ghe nakhe dhÄ• resi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã

__pucchÄ• --- _ kattarikÄ• ya \Be II 209/ Ä• vuso kese chedÄ• pentassa dukkaá¹-aá¹ƒ bha
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« kattarikÄ• ya kese chindiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ dÄ«ghe \Be II 210/ Ä• vuso nÄ• sikÄ• lome dhÄ• rentassa dukkaá¹-aá¹ƒ b
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« dÄ«ghÄ• ni nÄ• sikÄ• lomÄ• ni dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±

__pucchÄ• --- _ uccÄ• vacÄ• Ä• vuso kaá¹‡á¹‡amalaharaá¹‡iyo paá¹-ikkhipitvÄ• dasa ka
bhagavatÄ• kattha anuÃ±Ã±Ä• tÄ• , kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• t
bhikkhÅ« uccÄ• vacÄ• kaá¹‡á¹‡amalaharaá¹‡iyo dhÄ• resuá¹ƒ \Be II 211/ sovaá¹‡á¹‡amay
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__pucchÄ• --- _ saá¹…ghÄ• á¹-ipallatthikÄ• ya nisÄ«dantassa Ä• vuso dukkaá¹-aá¹ƒ bhag
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« saá¹…ghÄ• á¹-ipallatthikÄ• ya nisÄ«diá¹ƒsu, saá¹…ghÄ• á¹-iyÄ• \Be II 212/ pattÄ
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ akÄ• yabandhanena Ä• vuso gÄ• maá¹ƒ pavisantassa dukkaá¹-aá¹ƒ bhag

kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ bhikkhuá¹ƒ Ä• rabbha paÃ±Ã±a
bhikkhu akÄ• yabandhano gÄ• maá¹ƒ piá¹‡á¸• Ä• ya pÄ• visi, tasmiá¹ƒ bhante vatthusmiá¹

__pucchÄ• --- _ gihinivatthaá¹ƒ \Be II 213/ Ä• vuso nivÄ• sentassa ca, gihipÄ• rutaá¹ƒ pÄ•
saá¹ƒvelliyaá¹ƒ nivÄ• sentassa ca dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« gihinivatthaá¹ƒ nivÄ• siá¹ƒsu, gihipÄ• rutampi pÄ• rupiá¹ƒsu, saá¹ƒvelliyampi nivÄ
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ ubhato \Be II 214/ kÄ• jaá¹ƒ Ä• vuso dhÄ• rentassa dukkaá¹-aá¹ƒ bhagava
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« ubhato kÄ• jaá¹ƒ dhÄ• resuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ lokÄ• yataá¹ƒ \Be II 215/ Ä• vuso pariyÄ• puá¹‡antassa ca vÄ• centassa c
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« lokÄ• yataá¹ƒ pariyÄ• puá¹‡iá¹ƒsupi vÄ• cesumpi, tasmiá¹ƒ bhante vatthusmiá¹ƒ p

__pucchÄ• --- _ tiracchÄ• navijjaá¹ƒ \Be II 217/ Ä• vuso pariyÄ• puá¹‡antassa ca vÄ• cent
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« tiracchÄ• navijjaá¹ƒ pariyÄ• puá¹‡iá¹ƒsupi vÄ• cesumpi, tasmiá¹ƒ bhante vatthusm

__pucchÄ• --- _ khipite Ä• vuso ``jÄ«vÄ• â€™â€™ tivadantassa dukkaá¹-aá¹ƒ bhagavatÄ•
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 218/ bhante sambahule bhikkhÅ« Ä• rabbha paÃ
bhante mahatiyÄ• parisÄ• ya parivuto dhammaá¹ƒ desento khipi, bhikkhÅ« ``jÄ«vatu bhant
sugatotiâ€™â€™ uccÄ• saddaá¹ƒ mahÄ• saddaá¹ƒ akaá¹ƒsu, tena saddena dhammakathÄ
vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ Ä• rÄ• me Ä• vuso passÄ• vavaccÄ• naá¹ƒ tahaá¹ƒ tahaá¹ƒ karaá¹‡aá¹ƒ
kÄ• tuá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ
bhikkhÅ« Ä• rÄ• me tahaá¹ƒ tahaá¹ƒ passÄ• vaá¹ƒ akaá¹ƒsu, tahaá¹ƒ tahaá¹ƒ vaccaá¹ƒ aka
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

khuddakavatthukkhandhaka

__pucchÄ• --- _ khuddakavatthuá¹ƒ \Be II 220/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ
samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ khuddakaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-á
tisso Ä• pattiyo.

6. senÄ• sanakkhandhaka

__pucchÄ• --- _ paÃ±ca \Be II 221/ Ä• vuso leá¹‡Ä• ni bhagavatÄ• kattha anuÃ±Ã±Ä• tÄ•
vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• ni.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• tÄ• ni,
bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavocuá¹ƒ ``rÄ• jagahako bhante seá¹-á¹-hÄ« vihÄ•
nu kho bhante paá¹-ipajjitabbaâ€™â€™ nti, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• n

__pucchÄ• --- _ kathaá¹ƒ \Be II 222/ Ä• vuso vihÄ• rÄ• paá¹-hamaá¹ƒ uppannÄ• , kathaÃ

__vissajjanÄ• --- _ ekÄ• heneva \Be II 223/ bhante rÄ• jagahakena seá¹-á¹-hinÄ• chaá¹-á
patiá¹-á¹-hÄ• pitÄ• , te idha bhante saá¹-á¹-hivihÄ• rÄ• buddhappamukhassa Ä• gatÄ• nÄ•
saá¹…ghassa patiá¹-á¹-hÄ• pitÄ• .

__pucchÄ• --- _ vihÄ• re \Be II 224/ Ä• vuso paá¹-ibhÄ• nakammaá¹ƒ paá¹-ikkhipitvÄ• mÄ
kattha anuÃ±Ã±Ä• tÄ• ni, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• ni.

__vissajjanÄ• --- _ rÄ• jagahe bhante chabbaggiye bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• tÄ• ni
bhikkhÅ« vihÄ• re paá¹-ibhÄ• nacittaá¹ƒ kÄ• rÄ• pesuá¹ƒ itthirÅ«pakaá¹ƒ purisarÅ«pakaá¹ƒ
vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• ni.

__pucchÄ• --- _ yathÄ• vuá¸• á¸• haá¹ƒ \Be II 225/ Ä• vuso abhivÄ• danÄ• dÄ«ni ca aggÄ•
saá¹…ghikaá¹ƒ yathÄ• vuá¸• á¸• haá¹ƒ paá¹-ibÄ• hantassa dukkaá¹-aá¹ƒ bhagavatÄ• katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ antarÄ• ca bhante vesÄ• liá¹ƒ antarÄ• ca sÄ• vatthiá¹ƒ chabbaggiyÄ•
antevÄ• sike bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, chabbaggiyÄ• naá¹ƒ bhante bhikkhÅ«naá
buddhappamukhassa saá¹…ghassa purato purato gantvÄ• vihÄ• re paá¹-iggahesuá¹ƒ, sey
``idaá¹ƒ amhÄ• kaá¹ƒ upajjhÄ• yÄ• naá¹ƒ bhavissati, idaá¹ƒ amhÄ• kaá¹ƒ Ä• cariyÄ• naá¹ƒ
amhÄ• kaá¹ƒ bhavissatÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ ekena \Be II 227/ Ä• vuso dve paá¹-ibÄ• hantassa dukkaá¹-aá¹ƒ bhagavat
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante Ä• yasmantaá¹ƒ upanandaá¹ƒ sakyaputtaá¹ƒ Ä•
Ä• yasmÄ• bhante upanando sakyaputto eko dve paá¹-ibÄ• hi, tasmiá¹ƒ bhante vatthusmiá

__pucchÄ• --- _ navakena \Be II 228/ Ä• vuso uddisantena samake vÄ• Ä• sane nisÄ«ditu
dhammagÄ• ravena, therena pana bhikkhunÄ• uddisÄ• pentena samake vÄ• Ä• sane nisÄ
dhammagÄ• ravena bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ« Ä• yasmato upÄ• lissa santike vinayaá¹ƒ pariyÄ• puá¹‡iá¹ƒsu, Ä• yasmÄ• bhante
therÄ• naá¹ƒ bhikkhÅ«naá¹ƒ gÄ• ravena, tattha bhante therÄ• ceva bhikkhÅ« kilamiá¹ƒsu Ä
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ tivassantarena \Be II 230/ Ä• vuso saha nisÄ«dituá¹ƒ bhagavatÄ• kattha a
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ«naá¹ƒ etadahosi ``kittÄ• vatÄ• nu kho samÄ• nÄ• saniko hotÄ«â€™â€™ ti, tasmiá
anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ maÃ±ce \Be II 231/ ca Ä• vuso pÄ«á¹-he ca dvinnaá¹ƒyeva nisÄ«dituá¹ƒ b
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule samÄ• nÄ• sanike Ä• rabbha paÃ±Ã
bhikkhÅ« samÄ• nÄ• sanikÄ• maÃ±ce nisÄ«ditvÄ• maÃ±caá¹ƒ bhindiá¹ƒsu, pÄ«á¹-he nisÄ

bhindiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ dÄ«ghÄ• sane \Be II 232/ panÄ• vuso asamÄ• nÄ• sanikehipi nisÄ«dituá¹
anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ« dÄ«ghÄ• sane asamÄ• nÄ• sanikehi saha nisÄ«dituá¹ƒ kukkuccÄ• yiá¹ƒsu, tasmi
anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ paÃ±ca \Be II 233/ Ä• vuso avissajjiyÄ• ni bhagavatÄ• kattha paÃ±Ã±attÄ
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attÄ• ni.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attÄ• n
bhikkhÅ« saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ vissajjesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±

__pucchÄ• --- _ paÃ±ca \Be II 234/ Ä• vuso avebhaá¹…giyÄ• ni bhagavatÄ• kattha paÃ±Ã
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attÄ• ni.

__vissajjanÄ• --- _ kÄ«á¹-Ä• girismiá¹ƒ bhante assajipunabbasuke bhikkhÅ« Ä• rabbha pa
assajipunabbasukÄ• bhante bhikkhÅ« saá¹…ghikaá¹ƒ senÄ• sanaá¹ƒ vibhajiá¹ƒsu, tasmiá¹
paÃ±Ã±attÄ• ni.

__pucchÄ• --- _ aÃ±Ã±atra \Be II 236/ paribhogaá¹ƒ Ä• vuso aÃ±Ã±atra paribhuÃ±jantassa
kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ,
bhikkhÅ« aÃ±Ã±atarassa upÄ• sakassa vihÄ• raparibhogaá¹ƒ senÄ• sanaá¹ƒ aÃ±Ã±atra pa
bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ adhotehi ca Ä• vuso allehi ca pÄ• dehi senÄ• sanaá¹ƒ akkamantassa ca s
akkamantassa ca dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ \Be II 237/ bhante sambahule bhikkhÅ« Ä• rabbha paÃ±
bhante bhikkhÅ« adhotehi pÄ• dehi senÄ• sanaá¹ƒ akkamiá¹ƒsu, allehi ca pÄ• dehi senÄ• s
saupÄ• hanÄ• pi senÄ• sanaá¹ƒ akkamiá¹ƒsu, senÄ• sanaá¹ƒ dussi, tasmiá¹ƒ bhante vatth

__pucchÄ• --- _ parikammakatÄ• ya Ä• vuso bhÅ«miyÄ• niá¹-á¹-hubhantassa ca parikam

apassayantassa ca dukkaá¹-aá¹ƒ bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kism
paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ Ä• á¸·aviyaá¹ƒ \Be II 238/ bhante sambahuleva bhikkhÅ« Ä• rabbha pa
bhante bhikkhÅ« parikammakatÄ• ya bhÅ«miyÄ• niá¹-á¹-hubhiá¹ƒsu, parikammakataá¹ƒ bh
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ senÄ• sanakkhandhakaá¹ƒ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sa
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ senÄ• sanakkhandhakaá¹ƒ \Be II 239/ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ sa
samukkaá¹-á¹-hapadÄ• naá¹ƒ bhante tisso Ä• pattiyo.

7. saá¹…ghatedakakkhandhaka

__pucchÄ• --- _ kathaá¹ƒ \Be II 240/ Ä• vuso channaá¹ƒ sakyakumÄ• rÄ• naá¹ƒ saha upÄ
ahosi, kathaÃ±ca nesaá¹ƒ viseso udapÄ• di.

__vissajjanÄ• --- _ bhagavÄ• bhante upÄ• liá¹ƒ kappakaá¹ƒ paá¹-hamaá¹ƒ pabbÄ• jesi, pa
atha bhante Ä• yasmÄ• bhaddiyo teneva antaravassena tisso vijjÄ• sacchÄ• kÄ• si, Ä• yas
dibbacakkhuá¹ƒ uppÄ• desi, Ä• yasmÄ• Ä• nando sotÄ• pattiphalaá¹ƒ sacchÄ• kÄ• si, deva
abhinipphÄ• desi. evaá¹ƒ kho bhante channaá¹ƒ sakyakumÄ• rÄ• naá¹ƒ upÄ• likappakena s
pana bhante tesaá¹ƒ visesÄ• dhigamo ahosi.

pakÄ• sanÄ«ya

__pucchÄ• --- _ pakÄ• sanÄ«yakammaá¹ƒ \Be II 241/ Ä• vuso kÄ• tuá¹ƒ bhagavatÄ• katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, devadatto b
maá¹ƒ bhagavÄ• parisÄ• ya kheá¸·Ä• sakavÄ• dena apasÄ• deti, sÄ• riputtamoggallÄ• nev
anattamano bhagavati Ä• ghÄ• taá¹ƒ bandhi, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

pakÄ• sanÄ«ya

__pucchÄ• --- _ devadattassa \Be II 243/ Ä• vuso pakÄ• sanÄ«yakammaá¹ƒ kÄ• rÄ• petvÄ
pakÄ• setuá¹ƒ Ä• á¹‡Ä• pesi.

__vissajjanÄ• --- _ bhagavÄ• bhante devadattassa pakÄ• sanÄ«yakammaá¹ƒ kÄ• tuá¹ƒ p
sÄ• riputtaá¹ƒ Ä• mantesi ``tena hi tvaá¹ƒ sÄ• riputta devadattaá¹ƒ rÄ• jagahe pakÄ• sehÄ«
bhante devadattassa pakÄ• sanÄ«yakammaá¹ƒ katvÄ• devadattaá¹ƒ rÄ• jagahe pakÄ• set

devadatta

__pucchÄ• --- _ kathaá¹ƒ \Be II 244/ Ä• vuso devadattena duá¹-á¹-hacittena vadhakacitten
ruhiraá¹ƒ uppÄ• detvÄ• paá¹-hamaá¹ƒ Ä• nantariyaá¹ƒ kammaá¹ƒ upacitaá¹ƒ.

__vissajjanÄ• --- _ bhagavÄ• bhante gijjhakÅ«á¹-assa pabbatassa chÄ• yÄ• yaá¹ƒ caá¹…
gijjhakÅ«á¹-aá¹ƒ pabbataá¹ƒ Ä• ruhitvÄ• mahatiá¹ƒ silaá¹ƒ pavijjhi ``imÄ• ya samaá¹‡aá¹ƒ
voropessÄ• mÄ«â€™â€™ ti, atha kho bhante dve pabbatakÅ«á¹-Ä• ni samÄ• gantvÄ• taá
tato papatikÄ• uppatitvÄ• bhagavato pÄ• de ruhiraá¹ƒ uppÄ• desi. evaá¹ƒ kho bhante deva
vadhakacittena tathÄ• gatassa ruhiraá¹ƒ uppÄ• detvÄ• paá¹-hamaá¹ƒ Ä• nantariyakammaá

__pucchÄ• --- _ kulesu \Be II 245/ Ä• vuso tikabhojanaá¹ƒ bhagavatÄ• kattha paÃ±Ã±atta
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒ Ä• rabbha paÃ±Ã±attaá¹ƒ, devadatto b
parihÄ«nalÄ• bhasakkÄ• ro sapariso kulesu viÃ±Ã±Ä• petvÄ• viÃ±Ã±Ä• petvÄ• bhuÃ±ji, ta
paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ alaá¹ƒ \Be II 246/ devadatta, mÄ• te rucci saá¹…ghabhedo, garuko kho d
saá¹…ghabhedotiÄ• diko Ä• vuso ovÄ• do bhagavatÄ• kattha dinno, kismiá¹ƒ vatthusmiá¹ƒ

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒ Ä• rabbha dinno, devadatto bhante saá
cakkabhedÄ• ya, tasmiá¹ƒ bhante vatthusmiá¹ƒ dinno.

alaá¹ƒ \Be II 247/ devadatta, mÄ• te rucci saá¹…ghabhedo, garuko kho devadatta saá¹…g

__pucchÄ• --- _ ``sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhuá¹ƒ, sÄ• dhuá¹ƒ pÄ• pena dukkaraá¹ƒ. p
pÄ• pamariyehi dukkaraâ€™â€™ nti- Ä• vuso \Be II 248/ idaá¹ƒ udÄ• naá¹ƒ bhagavatÄ• ka
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ udÄ• nitaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante devadattaá¹ƒyeva Ä• rabbha udÄ• nitaá¹ƒ, Ä• yasm
pubbaá¹‡hasamayaá¹ƒ nivÄ• setvÄ• pattacÄ«varamÄ• dÄ• ya rÄ• jagahaá¹ƒ piá¹‡á¸• Ä• y
devadatto yenÄ• yasmÄ• Ä• nando tenupasaá¹…kami, upasaá¹…kamitvÄ• Ä• yasmantaá
dÄ• nÄ• haá¹ƒ Ä• vuso Ä• nanda aÃ±Ã±atreva bhagavatÄ• aÃ±Ã±atreva bhikkhusaá¹…gh

saá¹…ghakammaá¹ƒ karissÄ• mÄ«â€™â€™ ti, tasmiá¹ƒ bhante vatthusmiá¹ƒ udÄ• nitaá¹ƒ.

sukaraá¹ƒ sÄ• dhunÄ• sÄ• dhuá¹ƒ, sÄ• dhuá¹ƒ pÄ• pena dukkaraá¹ƒ.

pÄ• paá¹ƒ pÄ• pena sukaraá¹ƒ, pÄ• pamariyehi dukkaraá¹ƒ ||

__pucchÄ• --- _ bhedÄ• nuvattakÄ• naá¹ƒ \Be II 249/ Ä• vuso bhikkhÅ«naá¹ƒ thullaccayaá
paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ rÄ• jagahe bhante sambahule bhikkhÅ« Ä• rabbha paÃ±Ã±attaá¹ƒ, Ä• y
bhagavantaá¹ƒ upasaá¹…kamitvÄ• etadavoca ``sÄ• dhu bhante bhedÄ• nuvattakÄ• bhikkh
nti, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

``sÄ• dhu \Be II 252/ bhante bhedÄ• nuvattakÄ• bhikkhÅ« puna upasampajjeyyuâ€™â€™

__pucchÄ• --- _ kittÄ• vatÄ• \Be II 253/ nu kho Ä• vuso saá¹…gharÄ• ji hoti no ca saá¹…g
pana saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca.

__vissajjanÄ• --- _ ekato bhante eko hoti, ekato dve catuttho anussÄ• veti, salÄ• kaá¹ƒ gÄ
ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• sanaá¹ƒ imaá¹ƒ gaá¹‡hatha imaá¹ƒ rocethÄ• tiâ€™â€™, et
catunnaá¹ƒ vÄ• paÃ±cannaá¹ƒ vÄ• channaá¹ƒ vÄ• sattannaá¹ƒ vÄ• aá¹-á¹-hannaá¹ƒ vÄ•
saá¹…ghabhedo, ekato bhante cattÄ• ro honti, ekato cattÄ• ro, navamo anussÄ• veti, salÄ•
dhammo ayaá¹ƒ vinayo idaá¹ƒ satthusÄ• sanaá¹ƒ imaá¹ƒ gaá¹‡hatha imaá¹ƒ rocethÄ• â€™
saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca. evaá¹ƒ kho bhante saá¹…gharÄ• ji hoti, no ca
pana bhante saá¹…gharÄ• ji ceva hoti saá¹…ghabhedo ca.

__pucchÄ• --- _ kittÄ• vatÄ• \Be II 254/ nu kho Ä• vuso saá¹…gho bhinno hoti.

__vissajjanÄ• --- _ idha bhante bhikkhÅ« adhammÄ• diá¹ƒ dhammÄ• dÄ«nÄ«ti dÄ«penti, t
vatthÅ«hi apakassanti, avapakassanti, Ä• veniá¹ƒ \Be II 255/ uposathaá¹ƒ karonti, Ä• veniá¹
karonti, Ä• veniá¹ƒ saá¹…ghakammaá¹ƒ karonti, evaá¹ƒ kho bhante saá¹…gho bhinno hoti.

__pucchÄ• --- _ kittÄ• vatÄ• nu kho Ä• vuso saá¹…gho samaggo hoti.

__vissajjanÄ• --- _ idha bhante bhikkhÅ« adhammaá¹ƒ adhammoti dÄ«penti, dhammaá¹ƒ
avinayaá¹ƒ avinayoti dÄ«penti ... pe ... duá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ duá¹-á¹-hullÄ• Ä• pattÄ«
aduá¹-á¹-hullaá¹ƒ Ä• pattiá¹ƒ aduá¹-á¹-hullÄ• Ä• pattÄ«ti dÄ«penti, te imehi aá¹-á¹-hÄ• rasa
apakassanti, na avapakassanti, na Ä• veniá¹ƒ uposathaá¹ƒ karonti, na Ä• veniá¹ƒ pavÄ• raá

Ä• veniá¹ƒ saá¹…ghakammaá¹ƒ karonti, ettÄ• vatÄ• kho bhante saá¹…gho samaggo hoti.

__pucchÄ• --- _ samaggaá¹ƒ \Be II 256/ Ä• vuso saá¹…ghaá¹ƒ bhinditvÄ• kiá¹ƒ so pasava

__vissajjanÄ• --- _ samaggaá¹ƒ kho bhante saá¹…ghaá¹ƒ bhinditvÄ• kappaá¹-á¹-hitikaá¹ƒ kappaá¹ƒ nirayamhi paccati.

__pucchÄ• --- _ bhinnaá¹ƒ \Be II 257/ kho Ä• vuso saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• kiá¹

__vissajjanÄ• --- _ bhinnaá¹ƒ kho bhante saá¹…ghaá¹ƒ samaggaá¹ƒ katvÄ• brahmaá¹ƒ pu kappaá¹ƒ saggamhi modati.

__pucchÄ• --- _ saá¹…ghabhedaá¹ƒ \Be II 258/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ saá¹…ghabhedaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samuk bhante dve Ä• pattiyo.

8. vattakkhandhaka

__pucchÄ• --- _ Ä• gantukÄ• naá¹ƒ \Be II 259/ Ä• vuso bhikkhÅ«naá¹ƒ vattaá¹ƒ bhagavatÄ kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule Ä• gantuke bhikkhÅ« Ä• rabbha paÃ bhante bhikkhÅ« saupÄ• hanÄ• pi Ä• rÄ• maá¹ƒ pavisiá¹ƒsu, chattapaggahitÄ• pi Ä• rÄ• ma oguá¹‡á¹-hitÄ• pi Ä• rÄ• maá¹ƒ pavisiá¹ƒsu, sÄ«sepi cÄ«varaá¹ƒ karitvÄ• Ä• rÄ• maá¹ƒ pa pÄ• de doviá¹ƒsu, vuá¸• á¸• hatarepi Ä• vÄ• sike bhikkhÅ« nÄ• bhivÄ• desuá¹ƒ, napi senÄ• bhante vatthusmiá¹ƒ ``tena hi bhikkhave Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã Ä• gantukehi bhikkhÅ«hi sammÄ• vattitabbaá¹ƒ, Ä• gantukena bhikkhave bhikkhunÄ• idÄ• pavisissÄ• mÄ«ti upÄ• hanÄ• omuÃ±citvÄ• nÄ«caá¹ƒ katvÄ• papphoá¹-etvÄ• gahetvÄ• vivaritvÄ• sÄ«se cÄ«varaá¹ƒ khandhe katvÄ• sÄ• dhukaá¹ƒ ataramÄ• nena Ä• rÄ• mo pav bhante Ä• gantukÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ Ä• vÄ• sikÄ• naá¹ƒ \Be II 261/ Ä• vuso bhikkhÅ«naá¹ƒ vattaá¹ƒ bhagavatÄ kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, kathaÃ±ca pana paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule Ä• vÄ• sike bhikkhÅ« Ä• rabbha paÃ bhante Ä• vÄ• sikÄ• bhikkhÅ« Ä• gantuke bhikkhÅ« disvÄ• neva Ä• sanaá¹ƒ paÃ±Ã±apes

pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipiá¹ƒsu, na paccuggantvÄ• pattacÄ«varaá
senÄ• sanaá¹ƒ paÃ±Ã±apesuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, tasmiá¹ƒ b

``Ä• vÄ• sikena bhikkhave bhikkhunÄ• Ä• gantukaá¹ƒ bhikkhuá¹ƒ vuá¸• á¸• hataraá¹ƒ disv
paÃ±Ã±apetabbaá¹ƒ, pÄ• dodakaá¹ƒ pÄ• dapÄ«á¹-haá¹ƒ pÄ• dakathalikaá¹ƒ upanikkhipitab
pattacÄ«varaá¹ƒ paá¹-iggahetabbaá¹ƒ \Be II 262/ pÄ• nÄ«yena pucchitabboâ€™â€™ evam
Ä• vÄ• sikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ bhagavatÄ• paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ gamikÄ• naá¹ƒ \Be II 263/ Ä• vuso bhikkhÅ«naá¹ƒ vattaá¹ƒ bhagavatÄ• k
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, kathaÃ±capana paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule gamike bhikkhÅ« Ä• rabbha paÃ±Ã±
gamikÄ• bhikkhÅ« dÄ• rubhaá¹‡á¸• aá¹ƒ mattikÄ• bhaá¹‡á¸• aá¹ƒ appaá¹-isÄ• metvÄ• dvÄ
senÄ• sanaá¹ƒ anÄ• pucchÄ• pakkamiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ ``gamikena bhi
dÄ• rubhaá¹‡á¸• aá¹ƒ paá¹-isÄ• metvÄ• dvÄ• ravÄ• tapÄ• naá¹ƒ thaketvÄ• senÄ• sanaá¹ƒ
evamÄ• dinÄ• bhante Ä• kÄ• rena bhagavatÄ• gamikÄ• naá¹ƒ bhikkhÅ«naá¹ƒ vattaá¹ƒ pa

__pucchÄ• --- _ bhattagge \Be II 264/ Ä• vuso anumodituá¹ƒ bhagavatÄ• kattha anuÃ±Ã±
kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ \Be II 265/ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ
bhante bhikkhÅ« bhattagge nÄ• numodiá¹ƒsu, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• ta

__pucchÄ• --- _ bhikkhÅ«naá¹ƒ Ä• vuso bhattaggavattaá¹ƒ bhagavatÄ• kattha paÃ±Ã±att
kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« dunnivatthÄ• duppÄ• rutÄ• anÄ• kappasampannÄ• bhattaggaá¹ƒ gacchiá¹ƒsu, t
``sace Ä• rÄ• me kÄ• lo Ä• rocito hoti, timaá¹‡á¸• alaá¹ƒ paá¹-icchÄ• dentena parimaá¹‡á¸•
kÄ• yabandhanaá¹ƒ bandhitvÄ• saguá¹‡aá¹ƒ katvÄ• saá¹…ghÄ• á¹-iyo pÄ• rupitvÄ• gaá¹
dhovitvÄ• \Be II 266/ pattaá¹ƒ gahetvÄ• sÄ• dhukaá¹ƒ ataramÄ• nena gÄ• mo pavisitabbo
bhattaggavattaá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ bhikkhÅ«naá¹ƒ \Be II 267/ Ä• vuso senÄ• sanavattaá¹ƒ bhagavatÄ• katth
Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ, kathaÃ±ca taá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante chabbaggiye bhikkhÅ« Ä• rabbha paÃ±Ã±attaá
bhikkhÅ« bhikkhÅ«su ajjhokÄ• se cÄ«varaá¹ƒ karontesu paá¹-ivÄ• te aá¹…gaá¹‡e senÄ• sa

tasmiá¹ƒ bhante vatthusmiá¹ƒ ``yasmiá¹ƒ vihÄ• re viharati, sace so vihÄ• ro uklÄ• po hoti, s
sodhetabboâ€™â€™ ti evamÄ• dinÄ• bhante bhikkhÅ«naá¹ƒ senÄ• sanavattaá¹ƒ bhagava

__pucchÄ• --- _ samÄ• cÄ• raá¹ƒ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-
Ä• pattiyo.

__vissajjanÄ• --- _ samÄ• cÄ• raá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukka
ekÄ• Ä• patti.

9. pÄ• timokkhaá¹-á¹-hapanakkhandhaka

__pucchÄ• --- _ sÄ• pattikena \Be II 270/ Ä• vuso pÄ• timokkhaá¹ƒ suá¹‡antassa pÄ• timo
bhagavatÄ• kattha paÃ±Ã±attaá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante aÃ±Ã±ataraá¹ƒ puggalaá¹ƒ dussÄ«laá¹ƒ pÄ• pa
paÃ±Ã±attaá¹ƒ, aÃ±Ã±ataro bhante puggalo dussÄ«lo pÄ• padhammo tadahuposathe saá¹
tasmiá¹ƒ bhante vatthusmiá¹ƒ paÃ±Ã±attaá¹ƒ.

__pucchÄ• --- _ á¹-hapanaá¹ƒ \Be II 272/ Ä• vuso pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesa
samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ á¹-hapanaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-
ekÄ• Ä• patti.

10. bhikkhunikkhandhaka

__pucchÄ• --- _ aá¹-á¹-hahi \Be II 273/ Ä• vuso garudhammehi upasampadÄ• bhagavatÄ
anuÃ±Ã±Ä• tÄ• , kismiÃ±ca vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante mahÄ• pajÄ• patiyÄ• gotamiyÄ• anuÃ±Ã±Ä• tÄ•
gotamÄ« sÅ«nehi pÄ• dehi rajokiá¹‡á¹‡ena gattena dukkhÄ« dummanÄ• assumukhÄ« rud
aá¹-á¹-hÄ• si, atha kho bhante Ä• yasmÄ• Ä• nando mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ taá¹ƒ
bhagavantaá¹ƒ catukkhattuá¹ƒ yÄ• ci mÄ• tugÄ• massa tathÄ• gatappavedite dhammavina
pabbajjaá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• tÄ• .

__pucchÄ• --- _ bhikkhÅ«hi \Be II 275/ Ä• vuso bhikkhuniyo upasampÄ• detuá¹ƒ bhagavat
kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__vissajjanÄ• --- _ vesÄ• liyaá¹ƒ bhante mahÄ• pajÄ• patiá¹ƒ gotamiá¹ƒ Ä• rabbha anuÃ±
bhante gotamÄ« bhagavantaá¹ƒ etadavoca ``kathÄ• haá¹ƒ bhante imÄ• su sÄ• kiyÄ• nÄ«su
tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ ekato \Be II 276/ upasampannÄ• ya Ä• vuso bhikkhunisaá¹…ghe visuddh
upasampÄ• detuá¹ƒ bhagavatÄ• kattha anuÃ±Ã±Ä• taá¹ƒ, kaá¹ƒ Ä• rabbha kismiá¹ƒ vatthu

__vissajjanÄ• --- _ sÄ• vatthiyaá¹ƒ bhante sambahule bhikkhÅ« Ä• rabbha anuÃ±Ã±Ä• taá
bhikkhÅ« bhikkhunÄ«naá¹ƒ antarÄ• yike dhamme pucchiá¹ƒsu, upasampadÄ• pekkhÄ• yo
ahesuá¹ƒ, na sakkhiá¹ƒsu vissajjetuá¹ƒ, tasmiá¹ƒ bhante vatthusmiá¹ƒ anuÃ±Ã±Ä• taá¹ƒ.

__pucchÄ• --- _ bhikkhunikkhandhakaá¹ƒ \Be II 277/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ sanidde
samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ bhikkhunikkhandhakaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ.
samukkaá¹-á¹-hapadÄ• naá¹ƒ bhante dve Ä• pattiyo.

11. paÃ±casatikakkhandhaka

paá¹-hama saá¹ƒgÄ• yanÄ•

__pucchÄ• --- _ paÃ±casatikaá¹ƒ \Be II 279/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ.
samukkaá¹-á¹-hapadÄ• naá¹ƒ Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ paÃ±casatikaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukka
bhante na katamÄ• Ä• patti.

12. sattasatikakkhandhaka

dutiya saá¹ƒgÄ• yanÄ•

__pucchÄ• --- _ sattasatikaá¹ƒ \Be II 280/ pucchissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. sam
Ä• vuso kati Ä• pattiyo.

__vissajjanÄ• --- _ sattasatikaá¹ƒ vissajjissaá¹ƒ, sanidÄ• naá¹ƒ saniddesaá¹ƒ. samukkaá¹-
bhante na katamÄ• Ä• patti.

__pucchÄ• --- _ kassa \Be II 281/ Ä• vuso vacanaá¹ƒ.

__vissajjanÄ• --- _ bhagavato bhante vacanaá¹ƒ arahato sammÄ• sambuddhassa.

__pucchÄ• --- _ ke Ä• vuso sikkhanti.

__vissajjanÄ• --- _ sekkhÄ• ca bhante puthujjanakalyÄ• á¹‡akÄ• ca sikkhanti.

__pucchÄ• --- _ ke \Be II 282/ Ä• vuso sikkhitasikkhÄ• .

__vissajjanÄ• --- _ arahanto bhante sikkhitasikkhÄ• .

__pucchÄ• --- _ kattha Ä• vuso á¹-hitaá¹ƒ.

__vissajjanÄ• --- _ sikkhÄ• kÄ• mesu bhante á¹-hitaá¹ƒ.

__pucchÄ• --- _ kenÄ• vuso Ä• bhataá¹ƒ.

__vissajjanÄ• --- _ paramparÄ• ya bhante Ä• bhataá¹ƒ.

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*****WHAT IS BUDDHISM?*****

Sayadaw U Thittila (Abhidhaja Maha Rattha Guru of Burma)

What is Buddhism, is it a philosophy a religion or an ethical system? Strictly speaking it is not a philosophy, for it does not contain an elaborate system of theories and facts exclusively for cognition, although it must be admitted that the Buddha has anticipated much modern speculation.

What is known as Buddhism consists of three aspects, the Doctrinal (pariyatti), the Practical (pattipatti), and the Realisable (pativedha) which are interdependent and interrelated. This doctrine is preserved in the Tripitaka. This Tripitaka, which contains the word of the Buddha, is

estimated to be about eleven times the size of the Christian Bible. As the word itself implies, the Tripitaka consists of three baskets, namely: the Basket of Discipline (Vinaya Pitaka), the Basket of Discourses (Sutta Pitaka) and the Basket of Ultimate Things (Abhidamma Pitaka).

The Vinaya Pitaka, which is sub-divided into five books. deals with the rules and regulations of the Order of monks and nuns and gives a detailed account of the life and ministry of the Buddha. The Sutta Pitaka consists of discourses preached by the Buddha, and also in some instances, by his foremost disciples such as the Venerable Sariputta, Moggallana and Ananda. Divided into twenty-six books it is rather like a collection of prescriptions, for the discourses were propounded to suit the occasion and the temperament of different individuals. The Abhidhamma Pitaka, however, is the most important and the most interesting because it elaborates the four ultimate things i.e., consciousness (citta), mental properties mental

concomitants, (cetasika), matter or material qualities (rupa) and Nibbana.

So we see that Buddhism is concerned with truth and facts, and has nothing to do with theories and philosophies which may be accepted as gospel truth today and be thrown overboard tomorrow. The Buddha presented us with no new astounding philosophical theories, nor did he venture to create any new material science, rather he explain what is within and without so far as it concerns our emancipation, and ultimately he laid out a path of deliverance that is unique.

Is it then a religion? Neither is it a religion in the sense in which the word is commonly understood, for it is not a system of faith or worship. Buddhism does not demand blind faith from its adherents; mere belief is dethroned and replaced by confidence, Saddha, as it is known in Pali, based on knowledge of truth. The confidence placed by a

follower in the Buddha is like a sick man towards the physician, or that of a student towards his teacher. A Buddhist seeks refuge in the Buddha because it is he who discovered the path of deliverance. A sick man should use the remedy the pupil should study what his teacher says in order to become learned. In just the same way, a Buddhist who possesses saddha follows the Buddha's instructions in order to gain deliverance.

Is Buddhism then, an ethical system? It no doubt contains an excellent code of morals that is adaptable to all climes and ages, but it is much more than ordinary morality. The Singala Sutta (Sigalovada Sutta), Mangala Sutta, Metta Sutta, Vasala Sutta, Dhammika Sutta etc., should be read carefully to understand the high standard of morality; but morality, or sila, is only the A.B.C. of Buddhism.

Buddhism, therefore is neither a philosophy nor a

religion, nor an ordinary ethical code, it is the doctrine of actuality, a means of deliverance; or, as it is called in Pali, the Dhamma.

The right-minded person concerns him or herself with the act, and not with the consequences; he considers not what is pleasant or unpleasant, but what is good and right according to the rules of morality. When he does right, and does not seek any result, he is relived of all the burden of doubt, fear and perplexity, he never becomes involved in the inextricable tangle of difficulty. His mind is at peace, his conscience is serene; these are the requisites for health, happiness and long life.

There are two kinds of emotions. negative or destructive, and positive and constructive. Take as an illustration two persons who meet financial disaster. One reacts emotionally and falls into a stormy sea of bitterness, loses all hope and sinks in health, vigour and resolution,

or he kills himself to end it all. The otther man, who has learnt to think over the problems of life, to meditate, to rationalise applies every available method to overcome the problem and finds a satisfactory solution, for he has exercised his mind just as the athlete exercises his muscles. He is the master, while the other is a slave. Many disappointments and breakdowns would not exist if people were to live according to the Dhamma.

So you see, Buddhism is a philosophy of hope and certainty of achievement. It is the gospel of attainment of deliverance from unhappiness and suffering. The Buddha explained that in every mortal, however humble or lowly he may be, there is a grain of worth, a little of goodness, a spark of wisdom that can be kindled into a flame, which can be developed by conscious human effort. The Buddha encouraged everyone to strive for spiritual development, declaring that every right effort is sure of a reward here and now, in this life, or in a future one.

The Buddha also proclaimed that every low desire, every longing for ignoble things, every unworthy feeling that we conquer and every difficulty that we meet heroically and victoriously, which righteously according to the rules of morality, becomes another rung on the ladder by which we can climb to a nobler, higher life. This is the law of progressive development, the Buddhist doctrine of evolution, of attainment, of accomplishment

The Buddha drew for us the picture of progressive existence, a growth from small to great, from less to more, from ignorance to knowledge, of development depending on inward strength, diligence put forth from life to life. This is the doctrine of human perfection won through altruism, discipline and wisdom.

The name of the founder of Buddhism was Gotama, this being the name of the clan or family to which he belonged.

The word Buddha means 'awakened' or 'enlightened' one, and is not a name but a title of honour bestowed upon the sage Gotama. Gotama was born the son of an Indian king on what is now the boarder of modern Nepal six hundred and twenty-three years before Christ.

Dhamma, this law of righteousness, exists not only in a man's heart and mind, but it exist in the universe also; all the universe is an embodiment or revelation of Dhamma. The laws of nature and the mind of man. If a man lives by Dhamma, he will escape and come into Nibbana, the final release from suffering.

According to Buddhism the universe evolved, but it did not evolve out of nothingness, it evolved out of the dispersed matter of a previous universe; and when this universe is dissolved. its dispersed matter, or its residual energy which is continually renewing itself, will in time give rise to another universe in the same way. The process

is therefore cyclic and continuous, and the universe itself is composed of millions of world systems, each with its various planes of existence.

That which we call 'man' is composed of mind and matter. According to Buddhism, apart from mind and matter (nama and rupa) which constitutes the so called man, there is no such thing as an immortal soul, (atta) which lies behind them. Matter (rupa) is the invisible qualities and forces, and there are altogether twenty-eighty types of material qualities which constitute the physical body of an animate being. Mind (nama) is the most important part of a being, and consists of the four mental aggregates, namely:

Feeling, of whatever kind (Vedana)

Perception, of sense objects,

or reaction to the senses (Sanna)

Mental Properties -fifty types of mental formations including good and evil tendencies and faculties (Sankhara)

Consciousness, which is the fundamental factor of all the other three (Vinnana)

Buddhism teaches that with the practice of meditation and mind culture one can acquire the Insight Kowledges and thus attain Nibbana in this life itself. Through this enlightenment and wisdom, one can reach the end of this chains of rebirths.

Nibbana is not annihilation, neither is it kind of nothingness, it is state free from any possibility of the re-arising of the conditioned existence, the ultimate peace and happiness.

All the teachings of the Buddha can be summed up in one verse:

To refrain from all evil

To do what is good

To cultivate the mind

This is the teaching of the Buddha.

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quoted above is omitted form this collection altogether !
We refer of course to 'whatever arises through a cause is
capable of being suppressed (by suppression of the cause).'
This is the Practieal pendant of the theoretic statement.
Yet, though we have to seek through the whole Canon for
an instance of it,
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and thoutgh it is put into the mouth of a
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disciple only, no text is better known throughout Buddhist
literature.

We fare no better in the editorial hands over the way in
which the Founde is shown teaching another important
application of the causal law. We mean the statement of
continuous identity. The Gr—co-European law of identity:
A=A, banishes all relativity and leaves-nonentity. The
Buddhist statement is that of life : A=A becoming
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-A
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0 1 0 0 0 0
A
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1
6 1 -1 1 0 0
=A
5 1 -1 1 0 0
1
0 1 -1 1 0 0

-becoming-A
5 1 -1 1 0 0
2
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and so on to A. There is individuality,
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personality. But individuality is not something immutably, absolutely identical. We change, we grow, with whatever 'name-and-shape' happens to be the presentation of us. Crudely and stiffly, in the Sutta,
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identity and difference, as
0 10 0 0 0 0
absolute, are rejected, and then the familiar formula is switehed on. Yet what a lovely lesson must it have been in the way it was actually given, showing surely that we may suffer as man, or enjoy as man, for what we did as boy :-same yet different. That we may feel in this life the effects of what we did last life :-same yet different. Could we but have before as the real lesson, we should understand Timba-ruka's response.

Another doctrine of importance, occurring here only-that entitled 'Cause, or Causal Relation' (p. 20 ˜.; XII., › 20)
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4
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-is
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made a mere supplement to the Sustenance Suttas with which it has nothing to do. Here again we catch a great word of cosmic law, a law persisting unshaken while 'Buddhas' come and go. So he is made to say elsewhere : 'I am but a way-shower.'
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The fervour of his cry, 'Look you !' seems to pene-
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6 1 -1 1 0 0
Vinaya Texts i, 146. The Teacher converys the truth in Dialogues
6 3 0 0 0 0
ii, 126 ; c˜. 153, 177, but the formula is quite different. We only wonder
that no Sutta in our book contains the formula.

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The German wird; the Pali hoti not atthi. 3 P. 18.
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Paccaya. I fear this title has been omitted in the translation.
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Majjhima iii, 6; c˜. 15.
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trate the muffling formula closing it in. And in the 'City' Sutta, his way-showing and the aneient Path of the good life (p. 74) reverberate as if he were himself yet talking to us.

Other important sayings with a genuine ring, but treated as incidental, are that about past 'karma' and the present body and mind of us (p. 44), that giving three equivalent terms for mind (p. 65), where the famous monkey-simile occurs, and that giving the refrain of assurance of ultimate salvation, the triumph-song of him who is lcading the good life (p. 47 ˜.). The two former passages do not occur elsewhere.

To turn very brieffy to other ehapters :-in XV., whih is peculiar to this Nikaýya,
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with its rare term anamataggo, and
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its forcible warning, here we have what is probably a real saying, reiterated by teachers with possibly their own very monastic complements. The Commentary gives no episode as having drawn forth this utterance, viz., that when we began to be is past man's finding out. But there is a later echo, in a Commentary on the ancient aphorisms called Yoga Suýtras, of what may have been a fallacy of Gotama's day. Namely, that in the wise is 'some understanding of the prior and final limit of Sa„saýra.'
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And the emphatic rejection of quasi-
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omniscience, in this chapter, may refer to such a fallacy.

Yet he, who made no exception of himself in that repudiation, came to be caled sabb'anŠnŠu, all knowing ! And the ultimate beginning, which he did not reject, came to be considered as nover having been !

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Further, in spite of the
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simply expressed admission that beings (sattaý) did 'run on,
fare on,' the Milinda came to say 'Is thee any being (koci
satto) who goes on from this body to another body ? No
indeed, sire,'
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Man is very cruel to his helpers, even when
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he is setting up golden images of them.
In the little collection on 'Element' (chap. XIV.), the

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Again, briefly, in vols. iii and v.
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Yoga-bhaýshya. See Dr. J. H. Woods' Yoga System of PatanŠjali,
6 3 0 0 0 0
Harvard Or. Series, 1914, p. 118. C˜. Pali-English Dictionary, Part 1,
s.v. 'Anamatagga.'

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Visuddhi-Maga, P.T.S. ed. 768.
6 1 0 0 0 0

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4
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The abhidhamma PitÞaka, as a half - way house in point of date,
6 3 0 0 0 0
is more careful. It is not so satto, not an identical being, who fares
on. (Points of Controversy, p. 26 ˜.)

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emphasis on heterogeneity in elements is discussed in a way
suggestive of an Aýbhidhammika compiler. The word dhaÞtu is
much to the fore in the Third Pitaka : and the subject occupied
considerably the early aeademic eulture revealed in such
works as the Abhidhammakosa and its eommentaries. The
ring of the older Suttas is rather to be found in the little
dialogue on the subject in Majjhima i, 295 =Vol. V. (XLVIII.,
› 42) of this work.
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The matter cannot here be discussed.
0 18 0 0 0 0
The interest here lies in the general reflections on life as
existence under a certain 'set of conditions' or dhaýtu
(p. 101, n. 1). The reaction of this upon feeling is mixed.
Hence man's efforts to better his conditions. Pain is the
vis a tergo by which he seeks betterment.

But hte conelusion is monastic. The drawing power of
happiness is omitted. We are reminded of a gardener who
is placed in a garden that is weedly but has possibilities, and
who downs tools and disposes himself to leave. We should
not think highly of the gardener. We do not seem to eatch
the living savings of the founder.

The remaining chapters are of no small interest. Not
doctrinally, but because they afford us sidelights on some
of those early followers of whom we know little. It is true
that the Lakkhana, 'Mark,' who gives the name to the
nineteenth chapter, is met with here only. And we may be sure,
without even consulting them, that crities will have judged
that 'Mark' referred originally to that rather irrtating smile
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which is made to reeur at one heartrending scene after another,
and that the questioning brother is a fiction to fit the word.

The smile, for all buddhaghosa's aplolgy, does not commend Moggallaýna to us. He is a little akin to the mighty medicine-man Kassapa of Uruvelaý, whom Gotama competed with on his own level, to win a safe position as a teacher. Aýnanda might have shed a recurring tear, Saýriputta might have 'uttered moan.' The Master's rejoinder is a saying that recalls his hesitation when beginning to teach gospel. But here it is : 'If they believed me not, it would hurt' -not me, but - 'them.' What was this saying really intended to convey ?

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Discussed in the writer's Buddhist Psychology, p. 68 (4).
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Lakkhana means also feature, sign, anything salient.
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In Kassapa called Great (chap. XVI.) we come upon a finer character. He appears a most unlikely man to come forward and take up the heavy task of succeeding such a leader. A confirmed recluse, he even keeps away from his Master when both are aged. there is no sign that the latter saw in him a successor. He only associates Kaccapa with himself as a sound teacher. How strange it seems to a modern world, that no word passes between them as to any system of memorizing the records, the first task that the orphaned order actually set about ! And in a way of almost incredible naiveteˆ.
But Kassapa had the sterling virtue of utter unworldliness. And how sorely that was needed in the Order, not only subsequently, but in the lifetime of the founder, the books show but too well.
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0 1 -1 1 0 0
We can well believe that the formula
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running through chap. XVII.: -'Dire, brethren, are gains, favours, flattery. . . . Thus and thus must ye train your-selves' was often uttered by Gotama himself, in unwearied admonishing of his followers against being still of the world though not in the world. Was it indeed always unwearied ? It was a long life of service; and when we read of the many quarrelsome, greedy, impure, stupid, 'futile' bhikkhus, in Vinaya and Sutta, we venture to believe, that there were hours when he longed to pack them off the what they called the 'low things,'
4 1 -1 1 0 0
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to which they, so many of them, really belonged,
0 12 0 0 0 0
and go home with Raˆhula. But he was faithful.

Much more might be said if we were presuming to offer this translation to the scholar of Pali literature. The general reader is mostly in our thoughts. And for him there is no problem so near as this : - Where in these pages is Gotama ? How much of them, how little, is a blend of (it may be) original sayings clearly or confusedly reproduced, of fillings by ages of successive narrators, of memory-schemes drawn up by teachers, not teachers of the multitude but of orally learning pupils, of efforts, often clumsy, by editors to set down in writing much that had so long been more fluently told ? And all

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P. 140 ˜. C˜. Pss. of the Brethrea, poems of Phussa and Paýraý-
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pariya.

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E.g., p. 147.
6 2 0 0 0 0

of them, narrators, teachers, editors, were men whose choice of ideals of life differed from that of the rest of the world, differed the more in proportion as they were sincerely not of the world as well as not in it. Through this distorting medium he has to read, and adk himself which sayings, put into the mouth of a certain aceredited teacher and 'way-shower' of truth, are likely to have come from such a man as he is recorded to have bee ? Not a brahmin, not a pundit, not a 'Wanderer'; a nobleman born and bred in the purple, albeit of a petty court, a man of singularly independent mind, but single-minded in his long work or helping men to think and to live, a man who left himself, planted by himself, on no pedestal, who left no successor commissioned to seehe was so planted- is there anything in these pages that this wise and loving, but bery human friend of man would be likely to have said, and to have so said as to win over men of all sorts and conditions ?

In the dark days succeeding the completion of Part I, and when other labours were blocking the way, Mr. F.L. Woodward wrote from his new Tasmanian hame offering service. With purely disinterested kindness of heart he consented to write for us a draft translation of Part II. 'Joyous and swift is his wisdom' like Saýriputta's. In a few months the typescript was done, completed even to footnotes. This we have used throughout for reference, for suggestion, and to check our translation, for which we alone are responsible. We connot sufficiently thank him for the brotherly hand that has helped us to keep walking. Not many would have spent well-earned leisune hours in rendering service from aeross the world like this. Nor is his good will confined to Part II. May life in our next rebirth not find us so far apart !

C.A.F. RHYS DAVIDS.

CHIPSTEAD,
March, 1922.

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not found

ZEN PRACTICE AND SELF-CONTROL

Professor Shoji Nakamura

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[I] Characteristics of SATORI (enlightenment) in Zen

Zen consists of two main structures. SANSHI-MONBO (attending to the Law personally und
KUFU-ZAZEN (single-minded Zen meditation) in which a person uses self-effort to establish
situation and then through trial and error tries to reach it step-by-step. KUFU-ZAZEN is cons
kind of self-control technique. Although different in character, both SANSHI-MONBO and KU
necessary for Zen to be holistically complete. The original purpose for practising Zen was to
spiritual enlightenment called SATORI. Thus, because the original purpose of Zen was a rel
practices do not always relate directly to psychological healing or psychotherapy as Europea
techniques tend to do. However. through the practice of Zen psychotherapeutic phenomena
process of Zen practice results in an " altered state of consciousness " (ASC) or the " discov
real self " (reorganisation of self) in which the "discovery of one's real self" takes the place o
"accomplished boundary of self". Simply stated practitioners of Zen find that their personaliti
positive ways and the process of these changes brings Zen related closer to psychological h
psychotherapy than it's original exclusive purpose of religiousness.

Enlightenment in Zen is called "REIDANJICHI" (to feel cold and warm through one's own ex
"FURYU-MONJI" (to free oneself from an attachment to the letters of a sutra.). What these t
mean is that SATORI, or enlightenment is not something that can be caught, dissected. and
intellectual or analytical means analytical means like European psychotherapy but rather is a
awareness" that can only be experienced and understood through one's own direct actions.
many self-control techniques aim to get such direct "intuitive awareness".

The purpose of this treatise is to clarify the psychotherapeutic aspects which Zen practice ha
there already is the Morita Therapy. which is said to be strongly influenced by Zen practice.
may make up for insufficiencies that Morita Therapy has.

[II] Purpose of Zen Practice and Motivation

The Purpose of practising Zen is not just to achieve health of body and mind. but also to aim
spiritually highest way of life as a human being. Zen classics often describe the life styles of

who are not attached to anything, accepting everything as it is. and moreover, live every mo
fulfillment. This way of living epitomises Man's ideal existence under Zen precepts. Zen prac
synergism of two functions : Physical functions like movements, respiration and posture; res
posture ; and psychological functions such as concentration and meditation. Simply stated. Z
in which the body and mind is united indivisibly as one. As previously stated. enlightenment
is not an understanding obtained through intellectual analysis. but rather it is an "intuitive aw
obtained through direct experience. This type of intuitive awareness does not only exist in Z
found in many other Asian arts as well and can be considered a common characteristic of th
thinking that is represented in oriental philosophies and arts. The ultimate purpose of Zen pr
reach the same enlightened state of mind, SATORI. as Buddha did, and to be able to give a
question "What is self". Buddhist philosophy holds that human agony rises from being restra
twelve-fold links of the chain of causation. SATORI is reached by cutting off this chain of res
preventing reincarnation from taking place. To accomplish this feat there are basic Buddist P
"sila. samadhi and prajna" (precepts, meditation and wisdom). These are designed to preve
scattering and perplexities, achieve wisdom and ultimately reach SATORI.

In addition to previously explained terms, enlightenment is also often referred to as SHOGY
conditioned things are impermanent), SHOHO-MUGA (phenomenal things are in existence
they have no substance) or NEHAN-JAKUJO (The state reached by extinguishing all illusion
Karma, which are the causes of reincarnation). Although in different words. these concepts a
fundamental lesson ; that one should leave behind any clinging or striving toward extinguish
instead live every moment in a free, natural and fulfilling manner. The formation of this kind
is the purpose of Zen practice, and it's attainment can be gained through all daily activities in
performed in a Zen monastery.

[II] Active Zen (Daily Activities)

Zen Buddhism is said to be the religion of our daily life. Daily activities are regulated by the r
for the Zen monastic life. A practitioner believes and performs daily activities in Zen monasti
the Buddha's Way itself and devote himself wholeheartedly to his activities. Through this kin
concentration, an acting self as a subject unite with an action as an object and then a consc
disappears and only the action remains. By concentrating on his action, his way of experien
unconsciously change little by little. Accumulation of these changes will bring about a religio

Walking, cross-legged sitting, cooking, having breakfast. chanting sutras, prostrating onesel
bathing, going to the toilet, etc. are all done according to extremely detailed regulations. Als
not regulated in detail, fatigue work of a temple. like sweeping the ground or gathering the fi
of important practices. These activities all included in the Active Zen. Listed below with brief

are several practices of Active Zen, which are designed to effect psychological changes :

(1) Repetition of actions : many actions can be divided into two types. that is. simple and mo
like standing, sitting, walking, lying and rhythmic actions such as chanting sutras and prostra
three times and nine times, devoting oneself to these simple, monotonous and rhythmic acti
Altered States of Consciousness (ASC) to be brought about and it makes a practitioner beco
way of experiencing.

(2) Walking Meditation : This is a basic training for learning how to abdominally breathe whil
actions. In this exercise. a walking action is performed with an abdominal breath taken every
Correct abdominal breathing brings about a balancing of the autonomic system.

(3) Bathing, going to the toilet and fatigue work of temple: Our daily activities are performed
and unconsciously. But in Zen monastery, a practitioner's activities are not automatic nor un
concentrates his attention upon these trifling but immediate daily works and performs these
one by one. It could change his way of experiencing or sensing for these activities and make
new meaning for these.

(4) Having breakfast : Rules of having breakfast are somewhat complicated. Ways of using
small dish-cloths, or eating rice porridge are regulated in detail. Here I will consider about th
changes brought about by concentrating his attention on his action and the psychological m
Acquiring mastery of these rules is very similar to that of acquiring any techniques in genera
sequential procedure. The first stage is to break down rules into smaller components and m
one. This is done for the purpose of learning the co-ordination of relationship between cogni
behaviour. The second stage is to reunite components that had been broken down.

As this process progresses. a practitioner can reach the point where all actions can be perfo
automatically without conscious attention paid to them. In the third stage, a practitioner's inte
accomplish the rules. and actual accomplishment of them unite completely as one.

This stage is often called SHUKYAKU-GOITSU (unification of subjectivity and objectivity), M
or self-renunciation) or ZAMMAI (this word denotes a state in which the mind is free from dis
absorbed in intense, purposeless concentration). Concisely stated, in this third stage one's i
disappears and only accomplishment of rules exists. As it can be seen in the examples abov
characteristic of active Zen is to bring about the new awareness to daily activities through co
attention upon such action and unifying his subjectivity and objectivity by intense absorption

[IV] Static Zen (ZAZEN)

Static Zen (Zazen) essentially does not differ differ that much from Active Zen in the sense t
to follow the way of Buddha-Way. In daily life, Static Zen is integrated in active Zen. They af
other, and together they deepens the stage of enlightenment. The mental state attained in Z
effect in daily activities.

Zazen consists of an interaction between the following elements : CHOSHIN (regulation of b
(regulation of respiration) and CHOSHIN (regulation of mind). Following is a brief summary o

(a) CHOSHIN : Chosin consists of arranging one's posture. Having set all relations aside an
everything to rest controlling one's posture, a practitioner sits in full or half lotus position with
open and hands positioned to form the symbol of Cosmic Mudra (JOIN). A round cushion is
and the back is straight. A right triangle is formed between both knees with the coccyx as the
and the center of gravity is placed in the middle of this triangle.

(b) CHOSOKU : Chosoku consists of arranging and controlling one's respiration. In the begi
exercise. the practitioner counts his breaths, beginning with one-two-three and so forth Once
this, the practitioner then changes to long exhalations and short inhalations. when doing this
a lotus position. the pattern of respiration becomes one of abdominal breathing with the diap
strongly and stomach pressure concurrently rising.

(c) CHOSHIN : Chosin consists of arranging or controlling one's mind through a process con
stages. In the first stage this exercise begins with one's concentration focused upon the resp
focusing upon one point is an active attempt to try to exclude all other thoughts from enterin
However. paradoxically. doing this focused; concentration actually activates the flow of unre
phenomena. Unrealistic phenomena in this case are defined as images, ideas thoughts and
the mind. When this occurs, the practitioner should remember that these mental phenomena
the products of an undisciplined mind. He should then let them flow through the mind while c
respiration.

The next stage of Chosin differs considerably from the first one. Whereas, in the first stage,
encouraged to concentrate on one object and exclude the other objects, in the second stage
encouraged to concentrate evenly on everything that comes to mind. including physical sens
ideas. thoughts and fantasies. That is to say, one has to pay attention to this very moment, t
what is happening right now. This state of attention can be referred to as meditation or mind
state continues, various unrealistic mental phenomena appear for a moment. and then disap
final stage of Chosin the practitioner's self- consciousness as the one who sees disappear. a

with the sense that the one who sees has been united with the one who is seen. Stated diffe
(non-attachment beyond being and non-being) and KU (non-substance). This state of mind a
HISHIRYOU (to think beyond thinking and non-thinking) or SHINJINNDATSURAKU (state w
dropped out).

[V] Physiological Studies on Zazen

The effects on body and mind of the full lotus position have not been fully clarified. however
are known. Results using a gravity meter show that although a minor amount of pitching and
when a well trained monk starts zazen, this motion ceases as time passes. However, when
zazen this stabilisation does not take place (Ikegami. 1974). This contrast in stability betwee
monks and beginners demonstrates that this full lotus position provides the best condition fo
addition, tests conducted on muscles using EMG have found that in the full lotus position mu
right amount of tension, they operate more efficiently. and over time receive a beneficial toni
(Nakamura. T. 1975).

Sugi & Akutsu (1964), Ando (1978), Nagashima (1977) have all studied respiration during th

According to their studies. as seen in table (l),

Table 1 Respiration During Zazen

Respiratory Rate	decrease	stable
Ventilation Volume of one respiration	increase	
Ammount of ventilation per minute	decrease	20% decrease
Oxygen Consumption.	decrease	20 - 30% decrease
Amount of Metabolism	decrease	80 - 85% of Basal Metabolism
Respiration Pattern (I/E)	decrease	Prolonged Expiration
Movement of Diaphragm	increase	
Abdominal Pressure	increase	
R.Q. (CO_2 / O_2)	stable	

rate of respiration and I/E ratio decrease and breathing becomes done abdominally In additi
air taken per breath increases while the amount of ventilation per minute decreases. Finally,
consumption and the rate of metabolism decreases.
Table (2)shows measurement of brain waves and the autonomic nervous system taken duri

Table 2 Brain Wave and Autonomic Nervous System During Zazen

	Hirai	Yamaoka	Hagino et al.
Technique	Zazen	Zazen	Zazen
Appearance of Alpha Wave	+	+	+
Amplitude of Alpha Wave	increase	increase	increase
Frequency of Alpha Wave	decrease	decrease	decrease
Appearance of Theta Wave	+	-	-
Alpha-Blocking to Stimuli	+	+	+
Heart Rate	increase	increase	increase
Amplitude of Plethysmogram	?	+	+
Skin Potential Response (SPR)	increase	?	?
Skin Potential Level	?	Shift to positive	Shift to positive

KEY:- Recognisable + Not Recognisable -

In Hirai's study (1960), and Kasamatsu and Hirai's study (1969) (1984), a series of level of meditation phenomena such as appearance of alpha waves (Stage I), increase in its amplitu slowing down in its frequency (Stage III), appearance of rythmical theta train (StageIV) were with over twenty years of practice, although their eyes rernain opened. Results of their study phenomena like dehabituation of alpha blocking, some increase in rate of heartbeats and ac spontaneous GSR. Usually, alpha waves appear when people have their eyes closed. Howe although they have their eyes opened. their alpha waves appear and increase in their amplit in their frequency. This indicates that their levels of arousal are getting lower, But at the sam rate of their heartbeats increases a little and spontaneous GSR activates, which shows that nervous system is rather active. In other words. it is a very peculiar state of sympathetic ner while parasympathetic nerves are dominant. This, according to Hirai (1960), is a state in whi excitation of the cerebral cortex lowers and, at the same time, functions of brain stems are ri phenomenon.

Also, another characteristic of brain waves during Zazen is "dehabituation " of alpha-blockin alpha-blocking is the turning of alpha waves into beta waves with the repression from sound alpha waves appear. However, if the stimuli are presented repeatedly. it becomes habituate blocking will not occur. This phenomenon of habituation could be seen to laymen during Zaz would not occur to well-trained monks. They could hear every click clearly. This is referred to "dehabituation".

Kasamatsu and Hirai (1984) stated "in Zen meditation, the: slowing of the EEG pattern is co

and the dehabituation of the alpha-blocking on the other. These indicate the specific change consciousness". These are not just a state of body and mind in relaxation. I think, it is rather balanced state of body and mind accompanied by tension within relaxation and fulfilment.

These are brought about by, as mentioned before, open eyes, suitable tension of muscle to long expiration. and concentration on respiration and their effects on each other, to keep the

I think, various psychotherapeutic effects could be produced in this state of body and mind. Ikemi (1995) observed that "essential role of autogenic self-control method like Zazen, Yoga invigorate inborn homeostasis and the function of self-control by leading specific psycho-phy state". and Shapiro (1980) also observed that "the person is in a relaxed, comfortable. and posture, he is able to self-observe with equanimity everything that comes into awareness: fe fantasies, guilts, decisions and other covert events (global desensitisation)".

Recently. studies of Yamaoka (1988) or Hagino et al. (1987) (1989) (Table 2) indicated nega toward Hirai's statement ; the slowing down to the beta train (stageIV) in frequency of brain Taniguchi (1992) stated that "questions concerning the early studies. such as intra-subject long-termed alterations were raised not only in Japan but in other countries".

These are the problems to be solved hereafter.

[VI] Zen and Health

SATORI in Zen is a kind of personality change. It is brought about by mutual interaction of A activities) and Static Zen (Zazen, in other words, regulation of body, respiration and regulati other words. It is brought about by every day activities including Zazen. As it has been ment mental stales in SATORI are expressed as 'SHUKYAKU-GOITSU", "MUGA", "ZAMMAI" etc will not occur with just these kinds of experiences alone. Such kind of experiences of SATO cognition and cognitive pattern and they lead him to look at things from new angles. Here, th changes refer to the changes of one's cognition. Then what kind of changes in cognition are these experiences in SATORI. Detailed explanation will be given afterwards, but it seems th summarised down to the following 2 points.

(1) It enables a person to face and observe the reality and accept it as it is.

(2) One would stop having an egocentric point of view and start seeing things from altruistic or would have a wider point of view. Then. what kind of changes do Zen practices cause to and one's actions?

(1) Changes in real life are seen.

(a) Inner resource to live every second with all one's energy occurs.

(b) One comes to be able to accept thc reality as it is. Tendency to escape or avoid difficult s
decreases.

(c) Feelings of fullfillment and vigor appear.

(2) Anxiety or fear decreases.

Emotions are released and desensitisations arise in state of dynamic equilibrium in Zazen.

(3) Performing daily acts based on abdominal respiration becomes a habit.

(a) Performing physical functions are activated by abdominal respiration.

(b) Balances in autonomic nervous systems is recovered.

(c)Function of internal organs is strengthened.

(d) Tolerance against stress is reinforced.

(4) One is released from attachment to the self.

A person's energy can all be used in actions in reality in state of MUGA (selflessness). For e
seen in athletic technique, artistic expression, the perfection of behavior of NO (classical Jap
drama) or SADO (tea ceremony).

(5) Ego-centric point of view ceases.

(a) Seeing things from other people's, or with wider point of view becomes possible.

(b) Creative ideas will not be restricted by a rigid frame of thinking.

SUMMARY

In this treatise. I considered about the relationship between Zen practice and self-control.

Zen practice consists of thc interaction between the Active Zen (concentrating of one's atten
individual actions in daily life) and Static Zen (Zazen : regulation of body, regulation of respir
regulation of mind).

SATORI is an intuitive awareness which is brought through changes of the way of experienc
accumulation of these changes. A state in SATORI is psychophysiologically very peculiar.

It's a well balanced state of body and mind accompanied by tension within relaxation and ful
than than just a state with body and mind in relaxation. SATORI would influence one's cogni
could be possible for one to look at oneself and one's world from new angle.

These changes of the way of looking at things can be summarised down to the following 2 p

(1) It will be possible for a person to face and observe the reality and accept it as it is.

(2) One will stop having an ego-centric point of view and will start seeing things from an altru
view or will have a wider point of view.

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